ספר הבהיר

Sepher Ha-Bahir

or

“The Book of Illumination”

Attributed to Rabbi Nehunia ben haKana

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The Bahir

The First Verses of Creation 3

The Aleph-Beth 7

The Seven Voices and the Sephiroth 12

The Ten Sephiroth 32

Mysteries of the Soul 53

Index 57

The Bahir

Section I

The First Verses of Creation

1. Rabbi Nehuniah ben HaKana said:
One verse (*Job 37:21*) states, "And now they do not see light, it is brilliant (*Bahir*) in the skies…[round about God in terrible majesty]."
Another verse, however, (*Psalm 18:12*), states, "He made darkness His hiding place." It is also written (*Psalm 97:2*), "Cloud and gloom surround Him." This is an apparent contradiction.
A third verse comes and reconciles the two. It is written (*Psalm 139:12*), "Even darkness is not dark to You. Night shines like day -- light and darkness are the same."

2. Rabbi Berachiah said:
It is written (*Genesis 1:2*), "The earth was Chaos (*Tohu*) and Desolation (*Bohu*).
What is the meaning of the word "was" in this verse? This indicates that the Chaos existed previously [and already *was*].
What is Chaos (*Tohu*)? Something that confounds (*Taha*) people.
What is Desolation (Bohu)? It is something that has substance. This is the reason that it is called *Bohu*, that is, *Bo Hu* -- "it is in it."

3. Why does the Torah begin with the letter *Bet*? In order that it begin with a blessing (*Berachah*).
How do we know that the Torah is called a blessing? Because it is written (*Deuteronomy 33:23*), "The filling is God's blessing possessing the Sea and the South."
The Sea is nothing other than the Torah, as it is written (*Job 11:9*), "It is wider than the sea."
What is the meaning of the verse, "The filling is God's blessing?" This means that wherever we find the letter *Bet* it indicates a blessing.
It is thus written (*Genesis 1:1*), "In the beginning (*BeReshit*) [God created the heaven and the earth." *BeReshit* is *Bet Reshit*.]
The word "beginning" (*Reshit*) is nothing other than Wisdom. It is thus written (*Psalm 111:10*), "The beginning is wisdom, the fear of God."
Wisdom is a blessing. It is thus written, "And God blessed Solomon." It is furthermore written (*I Kings 5:26*), "And God gave Wisdom to Solomon."
This resembles a king who marries his daughter to his son. He gives her to him at the wedding and says to him, "Do with her as you desire."

4. How do we know that the word *Berachah* [usually translated as blessing] comes from the word *Baruch* [meaning blessed]? Perhaps it comes from the word *Berech* [meaning knee].
It is written (*Isaiah 44:23*), "For to Me shall every knee bend." [*Berachah* can therefore mean] the Place to which every knee bends.
What example does this resemble? People want to see the king, but do not know where to find his house (*Bayit*). First they ask "Where is the king's house?" Only then can they ask "Where is the king?"

It is thus written, "For to Me shall every knee bend" -- even the highest -- "every tongue shall swear."

5. Rabbi Rahumai sat and expounded:
What is the meaning of the verse (*Deuteronomy 33:23*), "The filling is God's blessing, possessing the Sea and the South"?
This means that wherever we find the letter *Bet* it is blessed.
This is the Filling referred to in the verse, "The filling is God's blessing."
From there it nourishes those who need it. It was from this Filling that God sought advice.
What example does this resemble? A king wanted to build his palace among great cliffs. He mined into the bedrock and uncovered a great spring of living water. The king then said, "Since I have flowing water, I will plant a garden. Then I will delight in it, and so will all the world."
It is therefore written (*Proverbs 8:30*), "I was with Him as a craftsman, I was His delight for a day, a day, frolicking before him at every time."
The Torah is saying, "For two thousand years I was in the bosom of the Blessed Holy One as His delight."
The verse therefore says, "a day, a day." Each day of the Blessed Holy One is a thousand years, as it is written (*Psalm 90:4*), "A thousand years in Your eyes is as but yesterday when it is passed."
From then on, it is at times, as the verse states, "[frolicking before Him] at every time."
The rest is for the world. It is thus written (*Isaiah 48:9*), "I will [breathe out] My praise through My nose for you."
What is the meaning of "My praise"? As it is written (*Psalm 145:2*), "A *praise* of David, I will raise You high [my God, O King, and I will bless Your name for the world and forever]."
Why is this a praise? Because I will "raise You high."
And what is this elevation? Because "I will bless Your name for the world and forever."

8. What is a blessing?
It can be explained with an example. A king planted trees in his garden. It may rain and water them, and the ground may be wet and provide them with moisture, but still, he must water them from the spring.
It is thus written (*Psalm 111:10*), "The beginning is Wisdom, the fear of God, good intelligence to all who do them [His *praise* endures forever]."
You may think that it lacks something. It is therefore written, "His praise endures forever."

7. Rabbi Amorai sat and expounded:
What is the meaning of the verse (*Deuteronomy 33:23*), "The filling is God's blessing, possessing the Sea and the South?"
Moses was saying, "If you follow my decrees, you will inherit both this world and the next."
The World to Come is likened to the sea, as it is written (*Job 11:9*), "It is wider than the sea."
The present world is referred to as the South. It is thus written (*Joshua 15:19*), [Give me a blessing] for you have set me in the land of the south, [therefore give me springs of water]."
The Targum translates this, "behold the earth is the south."

8. Why did God add the letter *Heh* to Abraham's name, rather than any other letter?
This was so that all parts of man's body should be worthy of life in the World to Come,

which is likened to the sea.
To the extent that we can express it, the Structure was completed in Abraham. [Regarding this Structure] it is written (*Genesis 9:6*), "For in the form of God, He made the man."
The numerical value of Abraham is 248, the number of parts in man's body.

9. What is the meaning of (*Deuteronomy 33:23*), "[The filling is God's blessing, the Sea and the South] he shall inherit it (*YiRaShaH*)?" It would have been sufficient if the verse said, "inherit (*RaSh*) [the Sea and the South]."
But this comes to teach us that God must also be included. The word *YiRaShaH* thus contains the letters *RaSh YH* [meaning, "inherit God"].
What does this resemble? A king had two treasuries, and he hid one away. After many days he said to his son, "Take what is in these two treasuries." The son replied, "Perhaps you are not giving me all that you have hidden away." The king said, "Take everything."
It is thus written, "the Sea and the South, he shall inherit it." Inherit God (*YH RaSh*) -- everything will be given to you if you only keep My ways.

10. Rabbi Bun said:
What is the meaning of the verse (*Proverbs 8:23*), "I was set up from eternity (*Me-Olam*), from a head, before the earth?"
What is the meaning of "from eternity (*Me-Olam*)?" This means that it must be concealed (*He-elam*) from the world.
It is thus written (*Ecclesiastes 3:11*), "He has also placed the world (*Ha-Olam*) in their hearts [that they should not find out the work that God has done from the beginning to the end]." Do not read *Ha-Olam* (the world), but *He-elam* (concealment).
The Torah said, "I was first, so that I might be the head of the world." It is thus written, "I was set up from eternity, from a head."
You may think that the earth was before it. It is therefore written, "before the earth."
It is thus written (*Genesis 1:1*), "In the beginning created God the heaven and the earth."
What is the meaning of "created"? He created everything that was needed for all things. And then God. Only after that is it written "the heaven and the earth."

11. What is the meaning of the verse (*Ecclesiastes 7:14*), "Also one opposite the other was made by God."
He created Desolation (*Bohu*) and placed it in Peace, and He created Chaos (*Tohu*) and placed it in Evil.
Desolation is in Peace, as it is written (*Job 25:2*), "He makes peace in His high places."
This teaches us that Michael, the prince to God's right, is water and hail, while Gabriel, the prince to God's left, is fire. The two are reconciled by the Prince of Peace. This is the meaning of the verse, "He makes peace in His high places."

12. How do we know that Chaos is in Evil? It is written (*Isaiah 45:7*), "He makes peace and creates evil."
How does this come out? Evil is from Chaos, while Peace is from Desolation.
He thus created Chaos and placed it in Evil, [as it is written "He makes peace and creates evil." He created Desolation and placed it in Peace, as it is written, "He makes peace in His high places."]

13. Rabbi Bun also sat and expounded:

What is the meaning of the verse (*Isaiah 45:7*), "He forms light and creates darkness?"
Light has substance. Therefore, the term "formation" is used with regard to it. Darkness has no substance, and therefore, with regard to it, the term "creation" is used. It is similarly written (*Amos 4:12*), He forms mountains and creates the wind."
Another explanation is this:
Light was actually brought into existence, as it is written (*Genesis 1:3*), "And God said, let there be light." Something cannot be brought into existence unless it is made. The term "formation" is therefore used.
In the case of darkness, however, there was no making, only separation and setting aside. It is for this reason that the term "created" (*Bara*) is used. It has the same sense as in the expression, "That person became well (*hi-Bria*)."

14. Why is the letter *Bet* closed on all sides and open in the front? This teaches us that it is the House (*Bayit*) of the world. God is the place of the world, and the world is not His place. Do not read *Bet*, but *Bayit* (house).
It is thus written (*Proverbs 24:3*), "With wisdom the *house* is built, with understanding it is established, [and with knowledge are its chambers filled]."

15. What does the *Bet* resemble? It is like a man, formed by God with wisdom. He is closed on all sides, but open in front. The *Aleph*, however, is open from behind.
This teaches us that the tail of the *Bet* is open from behind. If not for this, man could not exist.
Likewise, if not for the *Bet* on the tail of the *Aleph*, the world could not exist.

16. Rabbi Rahumai said:
Illumination preceeded the world, since it is written (*Psalm 97:2*), "Cloud and gloom surround Him." It is thus written (*Genesis 1:3*), "And God said, 'let there be light,' and there was light."
They said to Him, "Before the creation of Israel your son, will you then make him a crown?"
He replied yes.
What does this resemble? A king yearned for a son. One day he found a beautiful, precious crown, and he said, "This is fitting for my son's head."
They said to him, "Are you then certain that your son will be worthy of this crown?"
He replied, "Be still. This is what arises in thought."
It is thus written (*2 Samuel 14:14*), He thinks thoughts [that none should be cast away].

The Bahir

Section II

The Aleph-Beth

17. Rabbi Amorai sat and expounded:
Why is the letter *Aleph* at the beginning? Because it was before everything, even the Torah.

18. Why does Bet follow it? Because it was first.
Why does it have a tail? To point to the place from which it came.
Some say, from there the world is sustained.

19. Why is Gimel third?
It has three parts, teaching us that it bestows (gomel) kindness.
But did Rabbi Akiba not say that Gimel has three parts because it bestows, grows, and sustains. It is thus written (Genesis 21:8), "The lad grew and was bestowed."
He said: He says the same as I do. He grew and bestowed kindness to his neighbours and to those entrusted to him.

20. And why is there a tail at the bottom of the Gimel?
He said: The Gimel has a head on top, and is like a pipe. Just like a pipe, the Gimel draws from above through its head, and disperses through its tail. This is the Gimel.

21. Rabbi Yochanan said:
The angels were created on the second day. It is therefore written (Psalm 104:3), "He rafters His upper chambers with water [He makes the clouds His chariot, He walks on the wings of the wind]." It is then written (Psalm 104:4), "He makes the winds His angels, His ministers from flaming fire."
[Rabbi Haninah said: The angels were created on the fifth day, as it is written (Genesis 1:20), "And flying things shall fly upon the firmament of heaven." Regarding the angels it is written (Isaiah 6:2), "With two wings did they fly."]
Rabbi Levatas ben Tavrus said: All agree, even Rabbi Yochanan, that the water already existed [on the first day]. But it was on the second day that "He raftered His upper chambers with water." [At that time He also created] the one who "makes the clouds his chariot," and the one who "walks on the wings of the wind." But His messengers were not created until the fifth day.

22. All agree that none were created on the first day. It should therefore not be said that Michael drew out the heaven at the south, and Gabriel drew it out at the north, while God arranged things in the middle.
It is thus written (Isaiah 44:24), "I am God, I make all, I stretch out the heavens alone, the earth is spread out before Me." [Even though we read the verse "from Me" (May-iti), it can also be read] Mi iti -- "Who was with Me?"
I am the One who planted this tree in order that all the world should delight in it. And in it, I spread All.
I called it All because all depend upon it, all emanate from it, and all need it. To it they look, for it they wait, and from it, souls fly in joy.

Alone was I when I made it. Let no angel rise above it and say, "I was before you."
I was also alone when I spread out My earth, in which I planted and rooted this tree. I made them rejoice together, and I rejoiced in them.
"Who was with Me?" To whom have I revealed this mystery?

23. Rabbi Rahumai said: From your words we could conclude that the needs of this world were created before the heavens.
He answered yes.
What does this resemble? A king wanted to plant a tree in his garden. He searched the entire garden to find a spring flowing with water that would nourish the tree, but could not find any. He then said, "I will dig for water, and will bring forth a spring to nourish the tree." He dug and opened a well, flowing with living water. He then planted the tree, and it stood, giving forth fruit. It was successfully rooted, since it was always watered from the well.

24. Rabbi Yanai said: The earth was created first, as it is written (Genesis 2:4), "[On the day that God made} earth and heaven."
They said to him: Is it not written (Genesis 1:1), "[In the beginning God created] the heaven and the earth"?
He replied: What is this like? A king bought a beautiful object, but since it was not complete, he did not give it a name. He said, "I will complete it, I will prepare its pedestal and attachment, and then I will give it a name."
It is thus written (Psalm 102:26), "From eternity You founded the earth" -- and then, "the heavens are the work of Your hands."
It is furthermore written (Psalm 104:2), "He covered Himself with light like a garment, He spread out the heaven like a curtain, He rafters His upper chambers with water." It is then written (Psalm 104:4), "He makes the winds His angels, His ministers of flaming fire."
Finally, it is written (Psalm 104:5), "He founded the earth on its pedestals, that it not be removed for the world and forever."
When He made its pedestal, He strengthened it. It is therefore written, "that it not be moved."
What is its name? "And Forever (VoEd) is its name. And [the name of] its pedestal is "World" (Olam). It is therefore written, "for the World And Forever."

25. Rabbi Berachiah said:
What is the meaning of the verse (Genesis 1:3), And God said, 'Let there be light,' and there was light"? Why does the verse not say, "And it was so"?
What is this like? A king had a beautiful object. He puts it away until he had a place for it, and then he put it there.
It is therefore written, "Let there be light, and there was light." This indicates that it already existed.

26. Rabbi Amorai said: What is the meaning of the verse (Exodus 15:3), "God is a man (Ish) of war"?
Mar Rahumai said to him: Great master, do not ask about something that is so simple. Listen to me and I will advise you.
He said to him: What is this like? A king had a number of beautiful dwellings, and he gave each one a name. One was better than the other. He said, "I will give my son this dwelling whose name is Aleph. This one whose name is Yod is also good, as is this one whose name is Shin." What did he do then? He gathered all three together, and out of them he made a single

name and a single house.
He said: How long will you continue to conceal your meaning?
The other replied: My son, Aleph is the head. Yod is second to it. Shin includes all the world. Why does Shin include all the world? Because with it one writes an answer (T'shuvah).

27. The students asked him: What is the letter Daleth?
He replied: What is this like? Ten kings were in a certain place. All of them were wealthy, but one was not quite as wealthy as the others. Even though he is still very wealthy, he is poor (Dal) in relation to the others.

28. They said to him: What is the letter Heh?
He grew angry and said: Did I not teach you not to ask about a later thing and then about an earlier thing?
They said: But Heh comes after [Daleth].
He replied: The order should be Gimel Heh. Why is it Gimel Daleth? Because it must be Daleth Heh.
And why is the order Gimel Daleth?
He said to them: Gimel is in the place of Daleth, on its head it is in the place of Heh. Daleth with its tail is in place of the Heh.

29. What is the letter Vav?
He said: There is an upper Heh and a lower Heh.

30. They said to him: But what is Vav?
He said: The world was sealed with six directions.
They said: Is not Vav a single letter?
He replied: It is written (Psalm 104:2), "He wraps Himself in light as a garment, [he spreads out the heavens like a curtain]."

31. Rabbi Amorai asked: Where is the Garden of Eden?
He replied: It is on earth.

32. Rabbi Ishmael expounded to Rabbi Akiba:
What is the meaning of the verse (Genesis 1:1), "[In the beginning God created] (et) the heaven and (et) the earth"? [Why is the word et added in both places?]
If the word et (an untranslated preposition that connects a transitive verb to its predicate noun) were absent, we would think that "heaven" and "earth" were gods. [For we could have read the verse, "In the beginning, God, the heaven and the earth created…" taking all three nouns as subjects of the sentence.]
He replied: By the Divine Service! You may have reached out for the true meaning, but you have not sorted out, and therefore you speak in this manner. But [in the case of "heaven"] the word et comes to include the sun, moon, stars and constellations, while [in the case of "earth"] it comes to add trees, plants, and the Garden of Eden.

33. They said to him: It is written *(Lamentations 2:1)*, "He threw the beauty of Israel from heaven to earth." From here we see that it fell.
He replied: If you have read, you did not review, and if you reviewed, you did not go over it a third time. What does it resemble? A king had a beautiful crown on his head and a beautiful cloak on his shoulders. When he heard evil tidings, he cast the crown from his head and the

cloak from his shoulders.

34. They asked him: Why is the letter Cheth open? And why is its vowel point a small Patach?
He said: Because all directions (Ruach-ot) are closed, except for the North, which is opened for good and for evil.
They said: How can you say that it is for good? It is not written *(Ezekiel 1:4)*, "And behold, a stormy wind coming from the north, a great cloud and burning fire." Fire is nothing other than fierce anger, as it is written *(Leviticus 10:2)*, "And fire went out from before God, and it consumed them and killed them."
He said: There is no difficulty. One case is speaking of when Israel does the will of God, while the other is speaking of when they do not do His will. When Israel does not do His will, then the fire comes close [to destroy and punish]. But when they do God's will, then the Attribute of Mercy encompasses and surrounds it, as it is written *(Micah 7:18)*, "He lifts up sin and passes over rebellion."

35. What is this like? A king wanted to punish and whip his slaves. One of his governors stood up and asked the reason for this punishment. When the king described the offence, the governor said, "Your slaves never did such a thing. I will be their bondsman until you investigate it more thoroughly." In the meantime, the king's anger was calmed.

36. His students asked: Why is the letter Daleth thick on the side?
He replied: Because of the Segol which is in the small Patach.
It is thus written *(Psalm 24:7)*, "The openings *(pitchey)* of the World." There He placed a Patach above and a Segol below. It is for this reason that it is thick.

37. What is the Patach? It is an opening (Petach).
What is meant by an opening? This is the direction of north, which is open to all the world. It is the gate from which good and evil emerge.
And what is good?
He mocked them and said: Did I not tell you that it is a small Patach (opening)?
They said: We have forgotten, teach us again.
He reviewed it and said: What is this like? A king had a throne. Sometimes he carried it on his arm, and sometimes on his head.
They asked why, and he replied: Because it is beautiful and it is a pity to sit on it.
They asked: Where did he place it on his head?
He replied: In the open Mem. It is thus written (Psalm 85:12), "Truth sprouts up from the earth, and the righteousness looks down from heaven."

38. Rabbi Amorai sat and expounded:
What is the meaning of the verse (Psalm 87:2), "God loves the gates of Zion more than all the dwellings of Jacob."
"The gates of Zion" are the "openings of the World."
A gate is nothing other than an opening. We thus say, "Open for us the gates of mercy."
God said: I love the "gates of Zion" when they are open. Why? Because they are on the side of evil. But when Israel does good before God and are worthy that good be opened for them, then God loves them -- "more than all the dwellings of Jacob."
["The dwellings of Jacob"] are all peace, as it is written (Genesis 25:27), "Jacob was a simple

man, dwelling in tents.

39. This is like two men, one who is inclined to do evil and does good, and the other who is inclined to do good and does evil.
Who is more praiseworthy? The one who is inclined to do evil and does good, for he may do good again.
It is therefore written (Psalm 87:2), "God loves the gates of Zion more than all the dwellings of Jacob." These [dwellings] are all peace, as it is written (Genesis 25:27), "Jacob was a simple man, dwelling in tents."

40. His students asked: What is Cholem?
He replied: It is the soul -- and its name is Cholem.
If you listen to it, your body will be vigorous (Chalam) in the Ultimate Future. But if you rebel against it, there will be sickness (Choleh) on your head, and diseases (Cholim) on its head.

41. They also said: Every dream (Chalom) is in the Cholem.
Every white precious stone is in the Cholem. It is thus written [with regard to the High Priest's breastplate] (Exodus 28:19), "[And in the third row…] a white stone (aChLaMah)."

42. He said to them: Come and hear the fine points regarding the vowel points found in the Torah of Moses.
He sat and expounded: Chirek hates evildoers and punishes them. Its side includes jealousy, hatred and competition.
It is thus written (Psalm 37:12), "He gnashes (Chorek) his teeth at them." Do not read chorek (gnashes), but rochek (repels).
Repel (rachek) these traits from yourself, and repel yourself from evil. Good will then certainly attach itself to you.

43. Chirek. Do not read ChiRiK but KeRaCh (Ice). Whatever the Chirek touches becomes ice. It is thus written *(Exodus 34:7)*, "and cleanses."

44. What is the indication that Chirek has the connotation of burning?
This is because it is fire that burns all fire. It is thus written *(1 Kings 18:38)*, "And God's fire fell, and it consumed the burnt offering, the wood, the stones, the dust, and evaporated the water that was in the trench."

The Bahir

Section III

The Seven Voices and the Sephiroth

45. He (Rabbi Amorai) said:
What is the meaning of the verse *(Exodus 20:15)*, "And all the people saw the voices."
These are the voice regarding which King David spoke.
It is thus written *(Psalm 29:3)*, "The voice of God is upon the waters, the God of glory thunders." [This is the first voice.]
[The second voice is] *(Psalm 29:4)*, "The voice of God comes in strength." Regarding this it is written *(Isaiah 10:13)*, "By the *strength* of my hand have I done it." It is likewise written *(Isaiah 48:13)*, "Also *My Hand* has founded the earth."
[The third voice is] *(Psalm 29:4)*, "The voice of God is with majesty." It is also written *(Psalm 111:3)*, "Splendour and majesty are His works, his righteousness stands forever."
[The fourth voice is] *(Psalm 29:5)*, "God's voice breaks the cedars." This is the bow that breaks the cypress and cedar trees.
[The fifth voice is] *(Psalm 29:7)*, "God's voice draws out flames of fire." This is what makes peace between water and fire. It draws out the power of the fire and prevents it from evaporating the water. It also prevents [the water] from extinguishing it.
[The sixth voice is] *(Psalm 29:8)*, "God's voice shakes the desert." It is thus written *(Psalm 18:51)* "He does kindness to his Messiah, to David and his descendants until eternity" – more than [when Israel was] in the desert.
[The seventh voice is] *(Psalm 29:9)*, "God's voice makes hinds to calf, strips the forests bare, and in His Temple, all say Glory." It is thus written *(Song of Songs 2:7)* "I bind you with an oath, O daughters of Jerusalem, with the hosts, or with the *hinds* of the field."
This teaches us that the Torah was given with seven voices. In each of them the Master of the universe revealed Himself to them, and they saw Him. It is thus written, "And all the people saw the voices."

46. One verse states *(2 Samuel 22:10)*, "He bent the heavens and came down, with gloom under His feet." Another verse says *(Exodus 19:20)* "And God came down on Mount Sinai, to the top of the mountain."
Still another verse, however, *(Exodus 20:22)* states "From heaven I spoke to you."
How is this reconciled? His "great fire" was on earth, and this was one voice. The other voices were in heaven.
It is thus written *(Deuteronomy 4:36)*, "From the heavens He let you hear His voice, that He might instruct you. And on the earth He showed you His great fire, and His words you heard from the fire."
Which [fire] was that? It was the "great [fire" that was on the earth.]
From where did the speech emanate? From this fire, as it is written, "and His words you heard from the fire."

47. What is the meaning of the verse *(Deuteronomy 4:12)*, "You saw no form, only a voice"?

This was explained when Moses said to Israel *(Deuteronomy 4:15),* "You did not see an entire image." You saw an image, but not an "entire image."
What is this like? A king stands before his servants wrapped in a white robe. Even though he is far away, they can still hear his voice. This is true even though they cannot see his throat when he speaks. In a similar manner, they saw an image, but not an "entire image".
It is therefore written, "You saw no form, only a voice." It is also written *(Deuteronomy 4:12)* "A voice of words you heard."

48. One verse *(Exodus 20:15),* states, "and all the people saw the voices." Another verse, however, *(Deuteronomy 4:12)* states, "The voice of words you heard." How can [the two be reconciled]?
At first they saw the voices. What did the see? The seven voices mentioned by David. But in the end they heard the word that emanated from them all.
But we have learned that there were ten.
Our sages taught that they were all said with a single word.
But we have said that there were seven.
There were seven voices. Regarding three of them it is written *(Deuteronomy 4:12)*, "The voice of words you heard, but you saw no form, only a voice." This teaches us that they were all said with a single word.
This is so that Israel should not make a mistake and say, "Others helped him. It might have been one of the angels. But His voice alone could not be so powerful." It was for this reason that he came back and included them [in a single word].

49. Another explanation:
It was so that the world should not say that since there were ten sayings for ten kings, it might be that He could not speak for them all through one. He therefore said *(Exodus 20:2),* "I am [the Lord you God]," which included all ten.
What are the ten kings? They are the seven voices and three sayings *(Amarim).*
What are the sayings? [They are the ones alluded to in the verse] *(Deuteronomy 26:18)* "God has said for you today."
"What are the three? [Two are mentioned in the verse] *(Proverbs 4:7),* "The beginning is Wisdom: acquire Wisdom, with all your acquisition, acquire Understanding."
It is thus written *(Job 32:8),* "The soul of Shaddai gives them Understanding." The soul of Shaddai is what gives them Understanding.
What is the third one?
As the old man said to the child, "What is hidden from you, do not seek, and what is concealed from you, do not probe. Where you have authority, seek to understand, but you have nothing to do with mysteries."

50. We have learned *(Proverbs 25:2),* "The glory of God is to hide a word."
What is "a word"? That of which it is written *(Psalm 119:160),* "The Beginning of Your word is truth."
[It is also written] *(Proverbs 25:2),* "The glory of kings is to probe a word."
What is this "word"? That of which it is written *(Proverbs 25:11),* "A word spoken in its proper place *(Aphen-av)*", do not read "its proper place" *(Aphen-av),* but "its wheel" *(Ophen'av).*

51. The students asked Rabbi Berachiah, "Let us discuss these words with you," but he would not give them permission. Once, however, he did give them permission, but he did so to test them, to see if they would now pay good attention.
One day he tested them and said, "Let me hear your wisdom."
They began and said:
"In the beginning" is one.
[Two is] *(Isaiah 57:16)*, "The spirit that unwraps itself is from Me, and I have made souls."
[Three is] *(Psalm 65:10)*, "The divisions of God are filled with water."
What are these "divisions?" You taught us, our master, that God took the waters of creation and separated them, placing half in the skies and half in the ocean. This is the meaning of "the divisions of God are filled with water."
Through them, man studies the Torah.
Rabbi Chama thus taught: Because of the merit of deeds of kindness, a person can study the Torah. It is thus written *(Isaiah 55:1)*, "Ho, let all who are thirsty come for water, let him without silver come, stock up and eat." Go to Him, and He will do kindness with you, and you will "stock up and eat."

52. "Let him without silver come" can also be explained in another way. Let him come to God, for He has silver. It is thus written *(Haggai 2:8)*, "Mine is the silver, and Mine is the gold."
What is the meaning of the verse, "Mine is the silver, and Mine is the gold"?
What is this like? A king had two treasuries, one of silver, and one of gold. He placed that of silver to his right, and that of gold to his left. He said [of the silver], "This should be ready, and easy to take out."
He keeps his words calm. He is attached to the poor and directs them calmly. It is thus written *(Exodus 15:6)*, "Your right hand, O God, is mighty in power."
If he rejoices in his portion, then all is well. If not, then *(Exodus 15:6)*, "Your right hand, O God, crumbles the enemy."
He said to them: This is referring to the gold. It is thus written, "Mine is the silver, and Mine is the gold."

53. Why is [gold] called *Zahav*? Because it includes three attributes, [alluded to in its three letters, *Zayin, Heh, Beth*].
[The first attribute is] Male, *(Zachar)*. This is the *Zayin*.
[The second is] the Soul. This is the *Heh*. [The numerical value of *Heh* is five, alluding to] the five names of the soul: *Nephesh, Ruach, Neshamah, Chiah, Yechidah.*
What is the purpose the *Heh*? It is a throne for the *Zayin*. It is thus written *(Ecclesiastes 5:7)*, "For one above the other watches."
The *Beth* is its sustenance. It is thus written *(Genesis 1:1)*, "In *(Beth)* the beginning [God] created…"

54. What is its function here?
What is this like? A king once had a daughter who was good, pleasant, beautiful and perfect. He married her to a royal prince, and clothed, crowned and bejewelled her, giving her much money.
Is it possible for the king to ever leave his daughter? You will agree that it is not. Is it ever possible for him to be with her constantly? You will also agree that it is not. What can he

then do? He can place a window between the two, and whenever the father needs the daughter, or the daughter needs the father, they can come together through the window.
It is thus written *(Psalm 45:14)*, "All glorious is the king's daughter inside, her garment is interwoven with *gold*."

55. What is the *Beth* at the end? [As it is written] *(Proverbs 24:3)*, "With wisdom will the house *(Bayit)* be built."
The verse does not say "was built", but "will be built". In the future God will build and decorate it, thousands of times more than it was.
It is as we have said: Why does the Torah begin with a *Beth*? As it is written *(Proverbs 8:30)*, "I was with Him as a craftsman, I was His delight for a day, a day, [frolicking before Him at every time]." These are the two thousand years, which are the "beginning".
Two? But the scripture says seven, as it is written *(Isaiah 30:26)*, "The light of the moon shall be like the light of the sun, and the light of the sun shall be sevenfold [like the light of the seven days." And we said, "Just like the sun was for seven, so the moon was for seven." [He replied,] "I said thousands."

56. They said to him: Up until now there are five. What comes next?
He replied: First I will explain gold. What is gold? We learn that it is where justice emanates. If you bend your words to the right or left, you will be punished.

57. What is the meaning of the verse *(Isaiah 30:26)*, "The light of the moon shall be like the light of the sun, and the light of the sun shall be sevenfold, like the light of the seven days."
The verse does not say "seven days," but "*the* seven days." These are the days regarding which it is written *(Exodus 31:17)*, "For six days God made [the heaven and the earth]."
As you said, God made six beautiful vessels. What are they? "The heaven and the earth."
Are they not seven? Yes, as it is written *(ibid.)* "And on the seventh day, He rested and souled."
What is the meaning of "souled?" This teaches us that the Sabbath sustains all souls. It is therefore written that it souled.

58. Another explanation:
This teaches us that it is from there that souls fly forth. It is thus written, "and He souled."
This continues for a thousand generations. It is thus written *(Psalm 105:8)*, "The word that He commanded until a thousand generations."
Immediately after this it says, "[the covenant] that He cut with Abraham."
What is the meaning of "cut"? He cut a covenant between the ten fingers of his hands and the ten toes of his feet.
Abraham was ashamed. God then said to him *(Genesis 17:4)*, "And I, behold My covenant is with you," and with it, "you will be the father of many nations."

59. Why is heaven called *Shamayim?*
This teaches that God kneaded fire and water, and combined them together. From this He made the "beginning of His word." It is thus written *(Psalm 119:160)*, "The beginning of your word is truth."
It is therefore called *Shamayim* – *Sham Mayim* (there is water) – *Esh Mayim* (fire water).
He said to them: This is the meaning of the verse *(Job 25:2)*, "He makes peace in His

heights." He placed peace and love between them. May He also place peace and love among us.

60. We also say *(Psalm 119:164)*, "seven times each day I praised You for Your righteous judgement."
They asked him, "What are they?"
He replied, "You do not look at it carefully. Be precise and you will find them."

61. They asked him, "What is the letter *Tzaddi*?""
He said: *Tzaddi* is a *Nun* and a *Yod*. Its mate is also a *Nun* and a *Yod*.
It is thus written *(Proverbs 10:25)*, "The righteous *(Tzadik)* is the foundation of the world."

62. They asked him: What is the meaning of the verse [with regard to Balak and Balaam] *(Numbers 23:14)*, "And he took him to the field of the seers."?
What is the "field of the seers"? As it is written *(Song of Songs 7:12)*, "Come my beloved, let us go out to the field."
Do not read *Sadeh* (the field), but *Sidah* (carriage).
What is this carriage? He said, "The Heart of the Blessed Holy One."
His heart said to the Blesssed Holy One, "Come my beloved, let us go out to the carriage to stroll. It will not constantly sit in one place."

63. What is his heart?
He said: If so, Ben Zoma is out side, and you are with him.
The heart *(Lev)* [in numerical value] is thirty-two. These are concealed, and with them the world was created.
What these 32?
He said: These are the 32 Paths.
This is like a king who was in the innermost of many chambers. The number of such chambers was 32, and to each one there was a path. Should the king the bring everyone to his chamber through these paths? You will agree that he should not. Should he reveal his jewels, his tapestries, his hidden and concealed secrets? You will again agree that he should not. What then does he do? He touches the Daughter, and includes all the paths in her and in her garments.
One who wants to go inside should gaze there.
He married her to a king, and also gave her to him as a gift. Because of his love for he, he sometimes calls her "my sister," since they are both from one place. Sometimes he calls her his daughter, since she is actually his daughter. And sometimes he calls her "my mother."

64. Furthermore, if there is no wisdom, then there is no justice.
It is thus written *(1 Kings 5:26)*, "And God gave wisdom to Solomon." He then judged the case [of the two mothers and the infant] correctly, and it is then written *(1 Kings 3:28)*, "And all Israel of the judgement that the Kind had judged, and they feared the king, for they say that the wisdom of God was in him to do judgement."

65. And what wisdom did God give to Solomon?
Solomon had God's name. We have thus said that whenever Solomon is mentioned in the *Song of Songs*, it is a holy name, except in one case.
God said to him, "Since your name is like the name of My Glory, I will let you marry my

daughter."
But she is married!
Let us say that He gave her to him as a gift. It is thus written *(1 Kings 5:26),* "And God gave wisdom to Solomon."
Here, however, it is not explained. Where then is it explained? When the scripture states *(1 Kings 3:28),* "For they saw that the wisdom of God was in him to do judgement." We then see that the wisdom that God gave him was such that he could "do judgement."
What is the meaning of "to do judgement?" As long as a person does judgement, God's wisdom is inside him. This is what helps him and draws him near. If not, it repels him, and not only that, but it also punishes him. It is thus written *(Leviticus 26:28),* "I will chastise you, also I."

66. And Rabbi Rahumai said: What is the meaning of the verse *(Leviticus 26:28),* "[I will chastise you,] also I"?
God said, "I will chastise you."
The Congregation of Israel said, "Do not think that I will seek mercy for you, but I will chastise you. Not only will I render judgement, but I will also chastise you."

67. What is the meaning of *(Leviticus 26:28),* "[I will chastise you, also I], seven for your sins"?
The Congregation of Israel said: "I will chastise you, also I" – and also those regarding which it is written *(Psalm 119:164),* "Seven each day I praised You."
They joined her and replied: Also us seven. Even though among us is the one who reverses itself, the one who oversees good and merit, we too will reverse ourselves and chastise.
Why? Because of your sins.
But if you return to Me, then I will return to you. It is thus written *(Malachi 3:7),* "Return to Me, and I will return to you."
The scripture does not say, "I will bring you back to Me." Instead it says, "I will return to you" – with you. We will all seek mercy from the King.
What does the King say? [He says] *(Jeremiah 3:22),* "Return you backsliding children, I will heal your backslidings." [He also says] *(Ezekiel 18:30),* "Return and bring back."
What is the meaning of the verse, "Return and bring back"? Come back and ask those Seven to return with you. The scripture therefore says, "and bring back " – those regarding which it is written, "seven for your sin."

68. The disciples asked Rabbi Rahumai: What is the meaning of the verse *(Habakkuk 3:1),* "A prayer of Habakkuk the prophet, for errors." A prayer? It should be called a praise [since it speaks of God's greatness].
But whoever turns his heart from worldly affairs and delves in the Works of the Chariot* is accepted before God as if he prayed all day. It is therefore called "a prayer."
What is the meaning of "for errors"? As it is written [regarding wisdom] *(Proverbs 5:19),* "With its love you shall always err."
Regarding what is this speaking? The Works of the Chariot, as it is written *(Habbakuk 3:2)*

* i.e "Maaseh Merkavah" or Merkavah Mysticism which Kaplan says was synonymous with the Qabalah at the time the Bahir was first composed.

"O God, I heard a report of You and I feared."

69. What is the meaning of, "I heard a report of You and I feared, [O God, bring to life Your works in the midst of the years]"?
Why does the verse say "I feared" after "I heard a report of You," and not after "in the midst of the years"?
But it was "from the report of You" that "I feared."
What is the "report of You"? It is the place where they listen to reports.
Why does the verse say "I heard" and not "I understood"? [The word "heard" has the connotation of understanding] as we find *(Deuteronomy 38:49)*, "A nation whose language you do not hear."

70. Why did he say "I feared"? Because the ear looks like the letter *Aleph*.
The *Aleph* is the first of all letters. Besides this, the *Aleph* causes all the letters to endure.
The *Aleph* looks like the brain.
When you mention the *Aleph* you open your mouth. The same is true of thought, when you extend your thoughts to the Infinite and Boundless.
From *Aleph* emanate all letters. Do we not see that it is first?
It is thus written *(Micah 2:13)*, "God *(YHVH)* is at their head." We have a rule that every Name that is written *Yod He Vav He* is specific to the Blessed Holy One and is sanctified with holiness.
What is the meaning of "with holiness"? This is the Holy Palace.
Where is the Holy Palace? We would say that it is in thought and in the *Aleph*.
This is the meaning of the verse, "I heard a report of You and I feared."

71. Habakkuk therefore said: I know that my prayer is accepted with delight. I also delighted when I cam to that place where I understood "a report of You and I feared." Therefore, "Bring to life your works in the midst of the years" – through Your unity.
What is this like? A king who was talented, hidden and concealed went into his house and commanded that no one seek him. One who does seek is therefore afraid, lest the king find out that he has violated the king's order. [Habakkuk] therefore said, "I feared, O God, bring to life Your works in the midst of the years."
This is what Habakkuk said: Because You name is in You, and You is Your name, "bring to life Your works in the midst of the years." Thus will it be forever.

72. Another explanation of "Bring to life Your works in the midst of years":
What is this like? A king had a beautiful pearl, and it was the treasure of his kingdom. When he is happy, he embraces it, kisses it, places it on his head, and loves it.
Habakkuk said: Even though Kings are with You, the beloved pearl is in Your world. Therefore, "Bring to life Your works in the midst of years."
What is the meaning of "years"? It is written *(Genesis 1:3)*, "And God said, 'Let there be light.'" Light is nothing other than day, as it is written *(Genesis 1:16)*, "The great light to rule the day, and the small light to rule the night."
Years are made from days.
It is thus written, "Bring to life Your works in the midst of years" – in the midst of that pearl that gives rise to years.

73. But it is written *(Isaiah 43:5),* "[Fear not, for I am with you,] I will bring your seed from the east." The sun rises in the east, and you say that the pearl is day.
[He replied:] I am only speaking with regard to the verse *(Genesis 1:5)* "And it was evening and it was morning, day." Regarding this it is written *(Genesis 2:4),* "In the day that God made earth and heaven."

74. And it is written *(Psalm 18:12),* "He made darkness His hiding place round about, His *Succah* the darkness of waters, thick clouds of the skies *(Shechakim).*"
He said: Regarding this it is written *(Isaiah 45:8),* "The skies *(Shechakim)* pour down righteousness."
This righteousness *(Tzadik)* is the Attribute of Judgement for the world. It is thus written *(Deuteronomy 16:20),* "Righteousness, righteousness shall you pursue."
Immediately after this, it is written, "that you may live and occupy the land." If you judge yourself, then you will live. If not, then it will judge you, and it will be fulfilled, even against your will.

75. Why does the Torah say "righteousness, righteousness" twice?
He said: Because the scripture continues *(Psalm 18:13),* "At the glow opposite Him."
The first "righteousness" is literal righteousness *(Tzedek).* This is the Divine Presence *[i.e Shekinah].* It is thus written *(Isaiah 1:21),* "Righteousness dwells in it."
What is the second "righteousness"? This is the righteousness that frightens the righteous.
Is this righteousness charity *(Tzadakah)* or not?
He said that it is not.
Why? Because it is written *(Isaiah 59:17),* "He put on righteousness like a coat of mail, and [a helmet of salvation on His head]."
His head is nothing other than Truth. It is thus written *(Psalm 119L160),* "The head of Your word is truth."
Truth is nothing other than peace. It is thus written [that King Hezekiah said] *(Isaiah 39:8),* "There shall be peace and truth in my days."
Is it possible for a man to say this? But this is what Hezekiah said: The attribute that You gave to David my ancestor is half of my days, and peace and truth are half of my days. It is for this reason that he mentioned "my days."
He mentioned both "peace and truth" and "in my days," since it is all one. It is thus written *(Genesis 1:5),* "And it was evening, and it was morning, one day."
[The day reconciles morning and evening, and is therefore peace.] Just as the day is peace, so he chose peace. It is therefore written *(2 Kings 20:19),* "Peace and truth shall be in my days."
This shall be through the attribute that You gave to David. Regarding this, it is written *(Psalm 89:37),* "His throne shall be like the sun before Me."

76. What is the meaning of the verse *(Habakkuk 3:2),* "In the midst of years make it known"?
He said: I know that You are the holy God, as it is written *(Exodus 15:11),* "Who is like You, mighty in holiness?" Holiness is in You and You are in holiness. Nevertheless, "in the midst of years make it known."
What is the meaning of "make it known"? [This means] that You should have mercy. It is thus written *(Exodus 2:25),* "And God saw the children of Israel, and God knew."

What is the meaning of, "and God knew"?
What is this like? A king had a beautiful wife, and had children from her. He loved them and raised them, but they went out to bad ways. He then hated both them and their mother.
The mother went to them and said, "My children! Why do you do this: Why do you make your father hate both you and me?" [She spoke to them in this manner] until they had remorse and did the will of their father.
When the king saw this, he loved them as much as he did in the beginning. He then also remembered their mother. This is the meaning of the verse, "And God saw… and God knew."
This is also the meaning of the verse, "In the midst of years make it known."

77. What is the meaning of the verse *(Habakkuk 3:2)* "In anger, you shall remember love *(rachem)"*?
He said: When Your children sin before You and You are angry at them, "remember love."
What is the meaning of "remember love"? That regarding which it is written *(Psalm 18:2),* "I love *(rachem)* You O God, my strength."
And You have him this attribute, which is the Divine Presence of Israel. He recalled his son whom he inherited, and whom You gave to him. It is thus written *(I Kings 5:26),* "And God gave wisdom to Solomon."
And You should remember their father Abraham, as it is written *(Isaiah 41:8),* "The seed of Abraham My friend" – "In the midst of years make it known."

78. Where do we see that Abraham had a daughter? It is written *(Genesis 24:1),* "And God blessed Abraham with all *(Bakol)*."
It is also written *(Isaiah 43:7),* "*All* that is called by My name, for My glory I created it, I formed it, also I made it."
Was this blessing his daughter, or was it not?
Yes, it was his daughter.
What is this like? A king had a slave who was complete and perfect before him. The king tested the slave in many ways, but the slave withstood all temptation.
The King said, "What will I give that slave? What should I do for him? I can do nothing but command my older brother to advise him, watch over him and honour him." The slave thus went to the older brother and learned his attributes. The brother loved him very much, and called him his friend. It is thus written *(Isaiah 41:8),* "The seed of Abraham My friend."
He said, "What will I give him? What can I do for him? Behold I have made a beautiful vessel, and in it are beautiful jewels. There is nothing like it in the treasuries of kings. I will give it to him, and he will be worthy in his place."
This is the meaning of the verse, "And God blessed Abraham with all."

79. Another explanation:
[It is written] *(Habakkuk 3:2),* "I heard a report of You and I feared." [This means] "I understood what was reported about You and I feared."
What did he understand? He understood God's though. Even [human] though has no end, for man can think, and descend to the end of the world.
The ear also has no end and is not satiated. It is thus written *(Ecclesiastes 1:8),* "The ear is not satiated from hearing."
Why is this so? Because the ear is in the shape of an *Aleph. Aleph* is the root of the Ten

Commandments. Therefore "the ear is not satiated from hearing."

80 What is the meaning of the letter *Zayin* in the word *Ozen* (ear)?
We have said that everything that the Blessed Holy One brought into His world has a name emanating form its concept. It is thus written *(Genesis 2:19)*, "All that the man called each living soul, that was its name." This teaches us that each thing's body was thus.
And how do we know that each thing's name is its body?
It is written *(Proverbs 10:7)*, "The memory of the righteous shall be a blessing, and the name of the wicked shall rot." What actually rots, their name or their body? [One must agree that it is their body.] Here too, [each thing's name refers to] its body.

81What is an example of this?
Take the word for root – *Shoresh (Shin – Resh – Shin).*
The letter *Shin* looks like the roots of a tree.
[*Resh* is bent, since] the root of every tree is bent.
And what is the function of the final Shin? This teaches us that if you take a branch and plant it, it will root again.
What is its function of the *Zayin* [in *Ozen* – ear]?
[Its numerical value is seven] corresponding to the seven days of the week. This teaches us that each day has its own power.
And what is its function [in the word *Ozen*]?
This teaches us that just like there is infinite wisdom in the ear, so is there power in all parts of the body.

82 What art the seven parts of man's body?
It is written *(Genesis 9:6)*, "In the form of God, He made man." It is also written *(Genesis 1:27)*, "In the form of God He made him" – counting all his limbs and parts.
But we have said: What does the letter *Vav* resemble? It is alluded to in the verse *(Psalm 104:5)*, "He spreads out light like a garment." For *Vav* is nothing other than the six directions.
He replied: The covenant of circumcision and man's mate are considered as one.
His is two hands then make three, his head and body, five, and his two legs make seven.
Paralleling all these are their powers in heaven. It is thus written *(Ecclesiastes 7:14)*, "Also one opposite the other had God made."
These are the days [of the week, as it is written] *(Exodus 31:17)*, "Because six days God made the heaven and the earth." The scripture does not say "in six days," but rather, "six days." This teaches us that each day [of the week] has its own specific power.

83 What is the significance of the *Nun* [in the word *Ozen*]?
This teaches us that the brain is the main part of the spinal cord. It constantly draws from there, and if not for the spinal cord, the brain could not endure. And without the brain, the body could not endure.
The entire body exists only in order to provide for the needs of the brain. And if the body did not endure, then the brain would also not endure.
The spinal cord is the channel from the brain to the entire body. It is represented by the bent *Nun*.
But [in the word *Ozen*] the *Nun* is a straight one.

The straight *Nun* is the one that is always at the end of a word. This teaches us that the straight *Nun* includes both the bent one and the straight one.
But the bent *Nun* is the Foundation. This teaches us that the straight *Nun* includes both male and female.

84. The open *Mem*. What is the open *Mem*?
It includes both male and female.
What is the closed *Mem*?
It is made like a belly from above.
But Rabbi Rahumai said that the belly is like the letter *Teth*.
He said it is like a *Teth* on the inside, while I say that it is like a *Mem* on the outside.

85 What is a *Mem*?
Do not read *Mem*, but *Mayim* (water). Just like water is wet, so is the belly always wet.
Why does the open *Mem* include both male and female, while the closed *Mem* is male?
This teaches us that the *Mem* is primarily male. The opening was then added to it for the sake of the female.
Just like the male cannot give birth, so the closed *Mem* cannot give birth. And just like the female has an opening with which to give birth, so can the open *Mem* give birth. The Mem is therefore open and closed.

86. Why should the *Mem* have two forms, open and closed?
Because we said: Do not read *Mem*, but *Mayim* (Water).
The woman is cold, and therefore, must be warmed by the male.
Why should the *Nun* have two forms, bent and straight?
Because it is written *(Psalm 72:17)*, "Before the sun shall his name reign *(ya-Nun)*." [This is] from two *Nuns*, the bent *Nun* and the straight *Nun*, and it must be through male and female.

87. It is written *(Ecclesiastes 1:8)*, "The ear is not satiated from hearing." It is also written *(Ecclesiastes 1:8)*,"The eye is not satiate from seeing." This teaches us that both draw from thought.
What is thought?
It is a king that is needed by all things that were created in the world, both above and below.

88. What is the meaning of the expression, "It rose in thought"? Why do we not say that "it descended [in thought]"?
Indeed, we have said, "One who gazes into the vision of the Chariot first descends and then ascends."
We use the expression [of descent] there because we say, "One who gazes into the vision *(Tzafayat)* of the Chariot." The Aramaic translation of "vision" *(Tzafiyat*) is *Sechuta* [meaning a covering, and alluding to the fact that one is looking down from above]. It is also written *(Isaiah 21:8)*, "And he called as a lion: 'Upon the watchtower *(Mitzpeh)*, O God.'"
Here, however, we are speaking of thought, [and therefore only speak of ascent]. For thought does not include any vision, and has no ending whatsoever. And anything that has no end or limit does not have any descent.
People therefore say, "Someone descended to the limit of his friend's knowledge." One can

arrive at the limit of a person's knowledge, but not at the limit of his thought.

89. Rabbi Amorai sat and expounded:
What is the meaning of the *Segol*? Its name is *Segulah* (treasure). It comes after the *Zarka*. What is the meaning of *Zarka?*
It is like its name – something that is thrown *(ni Zrak)*. It is like something that is thrown, and after it comes *(Ecclesiastes 2:8)*, "the treasures of kings and lands."

90. What is the reason that it is called *Zarka?*
It is written *(Ezekiel 3:12)*, "Blessed is the glory of God from His place." This indicates that no being knows His place. We recite [God's] name of the Crown, and it goes to the head of the Owner. It is thus written [regarding God] *(Genesis 14:19)*, "Owner of heaven and earth." When it goes, it is like it is thrown *(Zarka)*. Following it is treasure *(Segulah)*. It is at the head of all letters.

91. Why is [this accent] at the end of a word, and not at the beginning?
This teaches us that this Crown rises higher and higher.
It is included and crowned, as it is written *(Psalm 118:22)*, "The stone that the builders rejected has become the head cornerstone." It ascend to the place from which it was graven, as it is written *(Genesis 49:24)*, "From there is the Shepherd, the Stone of Israel."

92. He also said:
What is the reason that we place blue wool in the *Tzitzit*? And why are there 32 [threads]? What is this like? A king had a beautiful garden, and in it were 32 paths. He placed a watchman over them to show that all these paths belong to him alone. [The king] said to him, "Watch them, and walk upon them every day. As long as you walk these paths, you will have peace."
What did the watchman do? He appointed other watchmen [as his assistants to watch] over them. He said, "If I remain alone on these paths, it is impossible for me, a single watchman, to maintain them all. Besides that, people may say that I am the king." The watchman therefore placed his assistants over all the paths. These are the 32 paths.

93. What is the reason for the blue?
The watchman said, "Perhaps those assistant watchmen will say that the garden belongs to us." He therefore gave them a sign, and told them, "See this. It is the sign of the king, indicating that the garden belongs to him. He is the one who made these paths, and they are not mine. This is his deal."
What is this like? A king and his daughter had slaves, and they wanted to travel abroad. But [the slaves] were afraid, being in terror of the king. He therefore gave them his sign. They were also afraid of the daughter, and she [also] gave them a sign. They said, "From now on, with these two signs, 'God will watch you from all evil, He will safeguard your soul.'"

94. Rabbi Amorai sat and expounded:
What is the meaning of the verse *(1 Kings 8:27)*, "Behold the heaven and the heaven of heaven cannot contain You"?
This teaches us that the Blessed Holy One has 72 names.
All of them were placed in the Tribes [of Israel]. It is thus written *(Exodus 28:10)*, "Six of

their names on one stone, and the names of the other six on the other stone, according to their generations."
It is also written *(Joshua 4:9),* "He raised up twelve stones." Just like the first are *(Exodus 28:12),* "stones of memorial," so these are *(Joshua 4:7),* "stones of memorial."
[There are therefore] 12 stones [each containing six names] making a total of 72. These parallel the 72 names of the Blessed Holy One.
Why do they begin with twelve? This teaches us that God has twelve Directors. Each of these has six Powers [making a total of 72].
What are they? They are the 72 languages.

95. The Blessed Holy One has a single Tree, and it has twelve diagonal boundaries:
The northeast boundary, the southeast boundary;
The upper east boundary, the lower east boundary;
The southwest boundary, the northwest boundary;
The upper west boundary, the lower west boundary;
The upper south boundary, the lower south boundary;
The upper north boundary, the lower north boundary;
They continually spread forever and ever;
They are the arms of the world.
On the inside of them is the Tree. Paralleling these diagonals there are twelve Functionaries.
Inside the Sphere there are also twelve Functionaries.
Including the diagonals themselves, this makes a total of 36 Functionaries.
Each of these has another. It is thus written *(Ecclesiastes 5:7),* "For one above another watches." [This makes a total of 72.]
It therefore comes out that the east has nine, the west has nine, the north has nine, and the south has nine.
These are twelve, twelve, twelve, and they are the Functionaries in the Axis, the Sphere, and the Heart.
Their total is 36. The power of each of these 36 is in every other one.
Even though there are twelve in each of the three, they are all attached to each other.
Therefore, all 36 Powers are in the first one, which is the Axis. And if you seek them in the Sphere, you will find the very same ones. And if you seek them in the Heart, you will again find the very same ones.
Each one therefore has 36. All of them do not have more than 36 forms.
All of them complete the Heart [which has a numerical value of 32]. Four are then left over. Add 32 to 32 and the sum is 64. These are the 64 Forms.
How do we know that 32 must be added to 32? Because it is written *(Ecclesiastes 5:7),* "For one above another watches, [and there are higher ones above them]."
We thus have 64, eight less than the 72 names of the Blessed Holy One. These are alluded to in the verse, "there are higher ones above them," and they are the seven days of the week.
But one is still missing. This is referred to in the next verse *(Ecclesiastes 5:8),* "The advantage of the land in everything is the King."
What is this "advantage"? This is the place from which the earth was graven. It is an advantage over what existed previously.
And what is this advantage? Everything in the world that people see is taken from its radiance. Then it is an advantage.

96. What is the earth from which the heavens were graven?
It is the Throne of the Blessed Holy One. It is the Precious Stone and the Sea of Wisdom. This parallels the blue in the Tzitzit.
Rabbi Meir thus said: Why is blue chosen above all other colours [for the Tzitzit]? Because the blue resembles the sea, the sea resembles the sky,l and the sky resembles the Throne of Glory. It is thus written *(Exodus 24:10)*, "They saw the God of Israel, and under His feet was like a pavement of sapphire, like the essence of heaven in clarity." It is furthermore written *(Ezekiel 1:26)*, "As the likeness of a sapphire stone was the appearance of a Throne."

97. Rabbi Berachiah sat and expounded:
What is the meaning of the verse *(Exodus 25:2)*, "And they shall take for Me a lifted offering *(Terumah)*"? It means, "Lift Me up with your prayers."
And whom? Those whose "hearts make them willing." These are the ones who are willing to draw themselves away from this world.
Honour him, for it is in him that I rejoice, since he knows My name. From him it is fitting to take My lifted offering, as it is written *(Exodus 25:2)*, "from each man whose heart makes him willing, you shall take My lifted offering." From he who makes himself willing.
Rabbi Rahumai said: [This refers to] the righteous and pious in Israel who raise Me over all the world through their merit. From them the Heart is sustained, and the Heart sustains them.

98. And all the Holy Forms oversee all the nations. But Israel is holy, taking the Tree itself and its Heart.
The Heart is the beauty *(hadar)* of the fruit of the body. Similarly, Israel takes *(Leviticus 23:40)*, "the fruit of a beautiful *(hadar)* tree."
The date palm is surrounded by its branches all around it and has its sprout *(Lulav)* in the centre. Similarly, Israel takes the body of this Tree which is its Heart.
And paralleling the body is the spinal cord, which is the main part of the body.
What is the *Lulav*? [It can be written] *Lo Lev* – "it has a heart." The heart is also given over to it.
And what is this Heart? It is the 32 Hidden paths of Wisdom that are hidden in it.
In each of their paths there is also a Form watching over it. It is thus written *(Genesis 3:24)*, "To watch the way of the Tree of Life."

99. What are these Forms? They are that regarding which it is written *(Genesis 3:24)*, "And He placed the Cherubim to the east of the Garden of Eden, and the flame of a sword revolving, to guard the way of the Tree of Life."
What is the meaning of, "He placed to the east *(kedem)* of the Garden of Eden"? He placed it in those paths that preceded *(kadmu)* the place that was called the Garden of Eden. It was also before the Cherubim, as it is written, "the Cherubim." It was furthermore before the flame, as it is written, "the flame of a sword revolving."
Is it then before [the flame]? Heaven is called *Shamayim*, indicating that fire and water existed before it. It is written *(Genesis 1:6)*, "Let there be a firmament in the midst of the waters, and let it be a division between water and water." It is then written *(Genesis 1:8)*, "And God called the firmament heaven *(Shamayim)*."
How do we know that the heaven is fire? It is written *(Deuteronomy 4:24)*, "For the Lord your God is a consuming fire, a jealous God."

100. And how do we know that “” refers to the Blessed Holy One?
It is written *(1 Kings 8:36)*, “And you, O Heaven, shall hear.” Was Solomon then praying to heaven that it should hear their prayers? But [we must say the he was praying] to the One whose name is Heaven.
It is thus written *(1 Kings 8:27)*, “Behold the heaven and the heaven of heaven cannot contain You.” This is the name of the Blessed Holy One.
You therefore have fire. How can you then say that it was before?
But we must say that their Power existed before the Forms of that place. Only then did these Holy Forms come into existence.
What is their Power? It is that regarding which it is written *(I Samuel 2:2)*, “There is none holy like God, there is none other than You, and there is no Former like our God.”

101. Rabbi Berachiah sat and expounded:
What is the *Lulav* that we discusses? It is the 36 *(Lu)* given over to 32 *(Lav)*.
And how?
He replied: There are three Princes, the Axis, the Sphere and the Heart. Each one is twelve, and the three therefore constitute a sum of 36, through which the world is sustained. It is thus written *(Proverbs 10:25)*, “And Righteous is the foundation of the world.”

102. We learned: There is a single pillar extending from heaven to earth, and its name is Righteous *(Tzadik)*.
[This pillar] is named after the righteous. When there are righteous people in the world, then it becomes strong, and when there are not, it becomes weak.
It supports the entire world, as it is written, “And Righteous is the foundation of the world.”
If it becomes weak, then the world cannot endure.
Therefore, even if there is only one righteous person in the world, it is he who supports the world. It is therefore written, “And a righteous one is the foundation of the world.”
You should therefore take My lifted offering from him first. Then *(Exodus 25:3)*, “And this is the lifted offering that you should take from them” – from the rest. What is it? “Gold, silver and copper.”

103. Another explanation:
It is written *(Exodus 25:2)*, “and the shall take for Me *(Li)* a lifted offering.” [*Li* (for Me) can also be read, “for the *Yod*.”] They shall take the *Yod*, which is the tenth, as a lifted offering to make it holy.
How do we know that the tenth is holy? Because it is written *(Leviticus 27:32)* “The tenth shall be holy to God.”
What is holy? That regarding which it is written *(Ezekiel 44:30)*, “The *beginning* of all the first fruits … and every lifted offering of every thing.”
It is furthermore written *(Psalm 111:10)*, “The *beginning* of wisdom is the fear of God.” Do not read “is the fear” but “and the fear.” [The verse will then read, “The beginning is wisdom and the fear of God.]

104. The disciples asked Rabbi Eliezer: Our master, what is the meaning of the verse *(Exodus 13:2)*, “Sanctify to Me every first-born”? Does the Blessed Holy One then have a first-born?
He replied: “Sanctify to Me *(Li)* every first-born” refers to nothing other than the second

level of holiness.
It is the name that is given to Israel, as it is written *(Exodus 7:22)*, "My son, My first-born, Israel."
To the extent that we can express it, He was with them [in Egypt] in the time of their oppression. It is therefore written *(Exodus 4:27)*, "Send forth My son and he will serve Me." [Here, only "My son" is mentioned,] and not "My first-born."
Rabbi Rahumai said:
What is the meaning of the verse *(Deuteronomy 22:7)*, "You shall surely send away the mother, and the children you shall take for yourself." Why does it not say, "You shall surely send away the father"?
But the scripture says, "you shall surely send away the mother" in honour of the one who is called the Mother of the World. It is thus written *(Proverbs 2:3)*, "For you shall call Understanding a Mother."

105. What is the meaning of, "and the children you shall take for yourself"?
Rabbi Rahumai said: These are the children that she raised. And who are they? They are the seven days of creation, and the seven days of *Succot*.
Are the seven [days of *Succot*] then not the same as the seven days of the week?
The difference is that [the days of *Succot*] are more holy. Regarding them it is written *(Leviticus 23:37)*, "holy convocations."
But then, why not [also include the seven weeks before] Shavuot, since this is also called *(Leviticus 23:21)*, "a holy convocation"?
He replied: Yes, but this is the one and the other is two. It is thus written *(Exodus 12:16)*, "The first day shall be a holy convocation, and the seventh day shall be a holy convocation."
He said:
Why is *Shavuot* one [day]?
Because the Torah was given to Israel on that day. And when the Torah was created in the beginning, the Blessed Holy One ruled His world alone with it. It is thus written *(Psalm 111:10)*, "The beginning is wisdom, the fear of God." [God] said [to it], "This being so, your holiness shall be yours by yourself."
And what is Succot?
He replied: the letter *Beth* [which has the connotation of a house*(Bayit)*]. It is thus written (Proverbs 24:3), "With wisdom a house is built."
And how do we know that *Succot* has the connotation of a house? As it is written *(Genesis 33:17)*, "And Jacob travelled to Succot. He built himself a house, and for his livestock he built *Succot* (huts). Therefore he named the place Succot."

106. Rabbi Berachiah sat and expounded:
What is the Axis *(Teli)*?
This is the likeness that is before the Blessed Holy One. It is thus written *(Song of Songs 5:11)*, "His locks are curled *(Taltalim)*."
What is the Sphere? This is the Womb.
What is the Heart? It is that regarding which it is written *(Deuteronomy 4:11)*, "unto the heart of heaven." In it are included the 32 mystical paths of Wisdom.

107. What is the meaning of the verse *(Numbers 6:24-26)*, "May God *(YHVH)* bless you and watch you. May God *(YHVH)* make His face shine on you and be gracious to you. May God

(YHVH) lift His face to you and give you peace."
This is the explicit Name of the Blessed Holy One. It is the Name containing twelve letters, as it is written, *YHVH YHVH YHVH.*
This teaches us that God's names consists of three troops. Each troop resembles the other, and each one's name is like [the other's] named. All of them are sealed with *Yod He Vav He*.
And how?
The [four letters] *Yod He Vav He* can be permuted 24 different ways, forming one troop. This is, "May God *(YHVH)* bless you…"
In a similar manner, the second one, "May God *(YHVH)* make His face shine…" These are 24 names of the Blessed Holy One.
In a similar manner, the third one, "May God *(YHVH)* lift His face…" These are 24 names of the Blessed Holy One.
This teaches us that each army, with its leaders and officers, has 24. Multiply 24 by three and you have the 72 names of the Blessed Holy One.
These are the 72 names derived from the verses *(Exodus 14:19-21)*, "And travelled… And came … And stretched …"

108. And who are the Officers? We learned that there are three.
Strength *(Geburah)* is the Officer of all the Holy Forms to the left of the Blessed Holy One. He is Gabriel.
The Officer of all the Holy Forms to His right is Michael.
In the middle is Truth. This is Uriel, the Officer of all the Holy Forms [in the centre].
Each Officer is over 24 Forms. But there is no reckoning of his troops, as it is written *(Job 25:3)*, "Is there a number to His troops?"
But if so, then there are 72 plus 72 [making a total of 144].
He said: This is not the case. For when Israel brings a sacrifice before their Father in heaven, they are united together. This is the unification of our God.

109. Why is this sacrifice called a *Karban* [which means "bringing close"]?
Because it brings the Forms of the Holy Powers close. It is thus written *(Ezekiel 37:17)*, "And you shall join one of them to the other, making one stick, and they shall become one in your hands."
And why is [the sacrifice] called a "pleasant fragrance"?
Fragrance is only in the nose. The sense of smell is through breath, and this is nowhere but in the nose.
"Pleasant" *(nicho'ach)* means nothing other than "descending." It is thus written *(Leviticus 9:22)*, "And he descended," and the Targum translates this as *Ve-Nachit* [having the same root as *nicho'ach*].
The fragrance-spirit descends and unifies itself with those Holy Forms, bringing itself close through the sacrifice. It is for this reason that [a sacrifice] is called a *Karban*.

110. There is a name that is derived from the three verses *(Exodus 14:19-21)*, "And travelled … And came … And stretched…"
The letters of the first verse, "And travelled…" are arranged in this name in the order that they are in the verse.
The letters of the second verse, "And came …" are arranged in the name in reverse order.

The letters of the third passage, "And stretched…" are arranged in the name in the same order as they occur in the verse, just like the case of the first verse.
Each of these verses has 72 letters.
Therefore, each of the names that is derived from these three sentences, "And travelled… And came… And stretched…" contains three letters.
These are the 72 names. They emanate and divide themselves into three sections, 24 to each section.
Over each of these sections is a higher Officer.
Each section has four directions to watch, east, west, north and south. The four directions then have a total of 24 forms. [This is true of the first section] as well as the second and the third.
All of them are sealed with *YHVH*, God of Israel, the living God, Shaddai, high and exalted, who dwells in eternity on high, whose Name is holy, *YHVH*. Blessed be the name of the glory of His kingdom forever and ever.

111. Rabbi Ahilai sat and expounded:
What is the meaning of the verse, "God *(YHVH)* is King, God *(YHVH)* was king, God *(YHVH)* will be King forever and ever."?
This is the Explicit Name *(Shem Ha Mephoresh)*, for which permission was given that it be permuted and spoken. It is thus written [regarding the above-mentioned Priestly Blessing] *(Numbers 6:27)*, "And they shall place My name upon the children of Israel, and I will bless them."
This refers to the Name containing twelve letters. It is the name used in the Priestly Blessing, "May God bless you…" It contains three names [each having four letters] making a total of twelve.
Its vowel points are *Yapha'al Y'pha'oel Yiph'ol*.
If one safeguards it and mentions it in holiness, then all his prayers are heard. And not only that, but he is loved on high and below, and immediately answered and helped.
This is the Explicit Name that was written on Aaron's forehead.
The Explicit Name containing 72 letters and the Explicit Name containing twelve letters were given over by the Blessed Holy One to [the angel] Mesamariah, who stands before the Curtain. He gave it to Elijah on Mount Carmel, and with them he ascended and did not taste death.

112. These are the Explicit Holy Exalted Names. There are twelve Names, one for each of the twelve tribes of Israel:
Ah-Tzitzah-ron
Aklithah-ron
Shemaqtharon
Demushah-ron
Ve-Tzaphtzaphithron
Hurmyron
Brach Yah-ron
Eresh Gadra-aon
Basavah Monahon
Chazhavayah
Havahayryhah

Ve-Harayth-hon
All of them are included in the Heart of heaven.
They include male and female. They are given over to the Axis, the Sphere and the Heart, and they are the wellsprings of Wisdom.

113. Rabbi Rahumai sat and expounded:
What are the twelve tribes or Israel?
But this teaches us that the Blessed Holy One has twelve rods [on high. The word *Shevet* is the same for both "tribe" and "rod."]
What are they?
What is this like? A king had a beautiful fountain. All his brothers has no water other than this fountain, and could not endure thirst. What did he do? He made twelve pipes for the fountain, and named them afters his brothers' children.
He then said to them, "If the sons are as good as their fathers, they will be worthy, and I will let water flow through the pipes. The fathers will then drink all they wish, and so will the sons. But if the sons are not worthy and do not do what is right in my eyes, then regarding this, these pipes will stand. I will give them water only on the condition that they give none to their children, since they do not obey my will."

114. What is the meaning of the word *Shevet* [which has the connotation of both a tribe and a rod]?
It is something simple and not square.
What is the reason?
Because it is impossible to have one square inside another square. A circle inside a square can move. A square inside a square cannot move.

115. What are the things that are circular?
They are the vowel points in the Torah of Moses, for these are all round. They are to the letters like the soul, which lives in the body of man.
It is impossible for [man] to come [into this world] unless [the soul] endures within him. It is impossible for him to speak anything, great or small, without it.
In a similar manner, it is impossible to speak a word, great or small, without the vowel points.

116. Every vowel point is round, and every letter is square.
The vowel points are the life of the letters, and through them, the letters endure.
These vowel points come through the pipes to the letters through the fragrance of a sacrifice, which immediately descends. It is therefore called "A descending (pleasant) fragrance to God" – indicating that it descends to God.
This is the meaning of the verse *(Deuteronomy 6:4)*, "Hear O Israel, the Lord is our God, the Lord is One."

117. Rabbi Yochanan said:
What is the meaning of the verse *(Exodus 15:3)*, "God is a man *(Ish)* of war, God *(YHVH)* is His name"?
Man *(Ish)* indicates a sign. The Targum thus renders, "God is a man of war," as "God is the Master of victory in war."

What is this Master?
Aleph is the first, the Holy Palace.
Do we then say that the Palace is holy? Instead we say, "the Palace of the Holy One."

118. *Yod* is the Ten Sayings with which the world was created.
What are they? They are the Torah of Truth, which includes all worlds.
What is the *Shin*?
He said: It is the root of the tree. The letter *Shin* is like the root of a tree.

119. What is this tree that you mentioned?
He said: It represents the Powers of the Blessed Holy One, one above the other.
Just like a tree brings forth fruit through water, so the Blessed Holy One increases the Powers of the Tree through water.
What is the water of the Blessed Holy One?
It is wisdom. It is the souls of the righteous. They fly from the fountain to the great pip, ascend and attach themselves to the Tree.
Through what do they fly?
Through Israel. Whey they are good and righteous, the Divine Presence dwells among them. Their deeds then rest in the bosom of the Blessed Holy One, and He makes them fruitful and multiplies them.

120. How do we know that the Divine Presence is called *Tzedek* (Righteous)? It is written *(Deuteronomy 33:26)*, "He who rides in the heavens is your help, and His majesty is in the skies *(Shechakim)*." It is also written *(Isaiah 45:8)*, "The skies *(Shechakim)* run with Righteousness *(Tzedek)*."
Tzedek is the Divine Presence, as it is written *(Isaiah 1:21)*, "Righteousness *(Tzedek)* dwells in it."
Righteousness was given to David, as it is written, *(Psalm 146:10)*, "May God reign forever, your God O Zion, for generation to generation." It is also written *(1 Chronicles 11:1)*, "Zion is the city of David."

121. What is the meaning of "generation to generation"?
Rabbi Papias said: "A generation goes and a generation comes *(Ecclesiastes 1:4)*."
Rabbi Akiba said: "The generation came" – it already came.

122. What is this like? A king had slaves, and he dressed them with garments of silk and satin according to his ability. The relationship broke down, and he cast them out, repelled them, and took his garments away from them. They then went on their own way.
The king took the garments, and washed them well until there was not a single spot on them. He placed them with his storekeepers, bought other slaves, and dressed them with the same garments. He did not know whether or not the slaves were good, but they were [at least] worthy of garments that he already had and which had been previously worn.
[The verse continues] *(Ecclesiastes 1:4)*, "But the earth stands forever." This is the same as *(Ecclesiastes 12:6)*, "The dust returns to the earth as it was, but the spirit returns to God who gave it."

Section IV

The Ten Sephiroth

123. Rabbi Amorai said:
What is the meaning of the verse *(Leviticus 9:22)*, "And Aaron raised up his hands to bless the people, and he blessed them and he descended [from making the sin offering, the burnt offering, and the peace offerings]."?
Did he not already descent? But he descended "from making the sin offering, the burnt offering, and the peace offerings," and then "Aaron raised up his hands to bless the people."
What is the meaning of this raising [of hands]?
It was because he had offered a sacrifice and brought them before their Father in heaven, as we have said. Those who offer sacrifice must elevate them, [and those who] unify them [must] unify them among these.
And; what are they? The people, as it is written "to the people." [This means] "for the sake of the people."

124. Why are the hands lifted when they are blessed in this manner?
It is because the hands have ten fingers, alluding to the Ten *Sephiroth* with which heaven and earth were sealed.
These parallel the Ten Commandments.
In these Ten are included the 613 Commandments. If you count the letters in the Ten Commandments, you will find that there are 613 letters.
They contain all 22 letters except *Teth*, which is missing in them.
What is the reason for this? This teaches us that *Teth* is the belly – and in not included among the Sephiroth.

125. Why are they called *Sephiroth*?
Because it is written *(Psalm 19:2)*, "The heavens declare *(me-Saprim)* the glory of God."

126. And what are they?
They are three. Among them are three troops and three dominions.
The first dominion is light. Light is the life of water.
The second dominion includes the *Chaioth Ha-Qadesh*, the *Ophanim*, the wheels of the Chariot, and all the troops of the Blessed Holy One. The bless, exalt, glorify, praise and sanctify the might King with the *Kedushah*. Arranged in the mystery of the great *Kedushah* is the fearsome and terrible King. And they crown Him with three "holies."

127. Why are there three "holies" and not four?
Because the holiness on high is three by three. It is thus written, "God is King, God was King, God will be King forever and ever."
It is also written *(Numbers 6:24-26)*, "May God bless you… May God shine upon you… May God lift…"

It is furthermore written *(Exodus 34:6)*, "God *(YHVH)*, God *(YHVH)*." The third one includes the rest of God's Attributes.
What are they? [As the verse continues], "God, merciful and gracious" – the thirteen Attributes [of Mercy].

128. [The *Kedushah* is the verse *(Isaiah 6:3)*, "Holy holy holy is the Lord of Hosts, the whole earth is filled with His Glory."]
What is the meaning of "holy holy holy"? [And why is it] foollowed by, "the Lord of Hosts, the whole earth is filled with His glory"?
The [first] "holy" is the highest Crown.
The [second] "holy" is the root of the Tree.
The [third] "holy" is attached and unified in them all.
[This is followed by], "the Lord of Hosts, the whole earth is filled with His glory."

129. What is the "holy" that is attached and unified?
What is this like? A king had sons, who in turn also had sons. When the [grand]sons do his will, he mingles with them, supports them, and satisfies them all. He gives [his sons] everything good, so that they should be able to satisfy their children. But when the [grand]children do not do his will, then he only gives the fathers as much as they need.

130. What is the meaning of, "the whole earth is filled with His glory"?
This is the earth that was created on the first day. It is on high, filled with God's glory and paralleling the Land of Israel.
And what is [this glory]? It is Wisdom, as it is written *(Proverbs 3:35)*, "The wise shall inherit glory."

131. What is "God's glory"?
What is this like? A king had a matron in his chamber, and all his troops delighted in her. She had sons, and each day they came to see the king and to bless him.
They asked him, "Where is our mother?" He replied, "You cannot see her now." They said, "Let her be blessed wherever she is."

132. What is the meaning of "from His place"? This indicates that none know his place. This is like a royal princess who came from a far place. People did not know her origin, but they saw that she was a woman of valour, beautiful and refined in all her ways. They said, "She certainly originates from the side of light, for she illuminates the world through heer deeds."
They asked her, "From where are you?" She replied, "From my place." They said, "If so, the people of your place are great. May you be blessed, and may you place be blessed."

133. Is this "glory of God" then not one of His hosts? Is it not inferior? Why then do they bless it?
But what is this like? A man had a beautiful garden. Outside the garden but close to it, he had a nice section of field. On this section, he planted a beautiful flower garden.
The first thing that he would water would be his garden. The water would spread over the entire garden. It would not reach the section of field however, since it was not attached, even though it was all one. He therefore opened a place for it and watered it separately.

134. Rabbi Rahumai said:
Glory *(Kavod)* and Heart *(Lev)* both have the same [numerical value, namely 32].
They are both one, but Glory refers to its function on high, and Heart refers to its function below.
"God's glory" and the heart of heaven" are therefore both identical.

135. Rabbi Yochanan said:
What is the meaning of the verse *(Exodus 17:11)*, "And it was when Moses would raise his hands, Israel would prevail, and when he would lower his hands, Amalek would prevail."?
This teaches us that the whole world endures because of the Lifting of Hands.
Why?
Because the name of the power given to Jacob is Israel.
Abraham, Isaac and Jacob were each given a particular Power. The counterpart of the attribute in which each one walked was given to him.
Abraham did deeds of kindness. He prepared food for everyone in his area and for all wayfarers. He acted kindly and went out to greet them, as it is written *(Genesis 18:2)*, "and he ran to greet them." Not only that, but *(Genesis 18:2)*, "He bowed to the earth." This was a complete act of kindness.
God therefore granted him the same measure and gave him the attribute of Kindness *(Chesed)*. It is thus written *(Micah 7:20)*, "You give truth to Jacob, Kindness to Abraham, as You swore to our fathers from days of yore."
What is the meaning of "from days of yore"? This teaches us that if Abraham did not do deeds of kindness, then he would not have been worthy of the attribute of Truth. Jacob would then not have been worthy of the attribute of Truth.
In the merit through which Abraham was worthy of the attribute of Kindness, Isaac became worthy of the attribute of Terror. It is thus written *(Genesis 31:53)*, "And Jacob swore by the Terror of his father Isaac."
Does anyone then swear in this manner, mentioning his belief in the Terror of his father?
But up until that time, Jacob had not been given any power. He therefore swore by the power that was given to his father. It is for this reason that it is written, "And Jacob swore by the Terror of his father Isaac."
What is it?
It is Chaos. It emanates from evil and astounds people.
And what is that ? It is that regarding which it is written *(I Kings 18:38)*, "And fire came down and it consumed the burnt offering, and the stones, and the earth, and it evaporated the water that was in the trench." It is also written *(Deuteronomy 4:24)*, "The Lord your God is a consuming fire, a jealous God."

136. What is Kindness?
It is the Torah, as it is written *(Isaiah 55:1)*, "Ho, let all who are thirsty come for water, let he without silver come, [stock up and eat – come, stock up wine and milk, without silver and without payment]."
[Kindness is therefore] silver. It is thus written, "come, stock up and eat – come, stock up wine and milk, without silver and without payment." He fed you Torah and taught you, for you have already earned it through the merit of Abraham, who did deeds of kindness.
Without silver, he would feed others, and without payment, he would give them wine and milk.

137. Why wine and milk? What does one have to do with the other?
But this teaches us that wine is Terror and milk is Kindness.
Why is wine mentioned first? Because it is closer to us.
Do you then think that this refers to actual wine and milk? We must say that it is the Form of wine and milk.
Through the merit of Abraham, who was worthy of the attribute of Kindness, Isaac was worthy of the attribute of Terror. And because Isaac was worthy of the attribute of Terror, Jacob was worthy of the attribute of Truth, which is the attribute of Peace.
God bestowed him according to his measure. It is thus written *(Genesis 25:27)* "Jacob was a complete man, dwelling in tents." The word "complete" means nothing other than peace. It is thus written *(Deuteronomy 18:13),* "You shall be complete with the Lord your God," and the Targum renders this, "You shall be at peace *(sh'lim).*"
The word "complete" refers to nothing other than the Torah. It is thus written *(Malachi 2:6),* "A Torah of truth was in his mouth." What is written in the very next phrase? It sates, "With peace and uprightness, he walked before Me." "Uprightness" is nothing other than peace, as it is written *(Psalm 25:21),* "Complete and upright."
It is therefore written *(Exodus 17:11),* "And it was when Moses would raise his hands, Israel would prevail. This teaches us that the Attribute that is called Israel has in it a "Torah of Truth."

138. What is the meaning of "a Torah of Truth?"
It is that which teaches *(Moreh)* the Truth of [all] worlds, as well as His deeds in thought.
He erected Ten Sayings, and with them the world stands. It is one of them.
In man He created ten fingers, paralleling these Ten Sayings.
Moses raised his hands and concentrated to some degree on the Attribute that is called Israel, which contains the Torah of Truth. With his ten fingers, he alluded that he was upholding the Ten. For if [God] would not help Israel, then the Ten Sayings would not endure every day. It was for this reason that "Israel prevailed."
[The verse continues], "And when he lowered his hands, Amalek prevailed." Would Moses then do anything that would cause Amalek to prevail? But [this teaches us] that it is forbidden for a person to stand for [more than] three hours with his hands spread out to heaven.

139. His disciples asked: To whom are the hands raised?
He replied: To the heights of heaven. How do we know this? It is written *(Habbakkuk 3:10),* "The deep gives forth its voice, it lifts up its hands on high." This teaches us that the Lifting of Hands is only to the heights of the heaven.
When among Israel there are people who are wise and know the mystery of the Glorious Name, and they lift up their hands, they are immediately answered.
It is thus written *(Isaiah 58:9),* "Then *(Az)* you will call and God will answer." If you call God "then" *(Az),* He will answer you immediately.

140. What is the meaning of "then" [- *Az* – spelled *Aleph Zayin*]?
This teaches us that it is not permissible to call *Aleph* alone. [It can] only [be called] through the two letters that are attached to it, which sit first in the kingdom.
Together with the Aleph, they are then three. Seven of the Ten Sayings then remain, and this

is the *Zayin* [which has the numerical value of seven].
It is also written *(Exodus 15:1)*, "Then *(Az)* sang Moses and the children of Israel."

141. What are the Ten Sayings?
The first is the Highest Crown. Blessed and praised be it name and its people.
Who are its people?
They are Israel. It is thus written *(Psalm 100:3)*, "Know that the Lord is God, He made us, and not *(Lo)* we, His people." [Lo is spelled *Lamed Aleph* and can be read, "to *Aleph"*.] The verse then reads, "to *Aleph* are we."
[It is our duty] to recognise and know the Unity of Unities, who is unified in all His names.

142. The second one is Wisdom .
It is thus written *(Proverbs 8:22)*, "God procured me, the beginning of His way, before his works, from then *(Az)*." A "beginning" is nothing other than Wisdom, as it is written *(Psalm 111:10)*, "The beginning is wisdom, the fear of God."

143. The third one is the quarry of the Torah, the treasury of Wisdom, the quarry of the "spirit of God".
This teaches us that God carved out all the letters of the Torah, engraved it with spirit, and with it made all Forms. This is the meaning of the verse *(1 Samuel 2:2)*, "There is no Rock *(Tzur)* like our God" – there is no Former *(Tzayir)* like our God.

144. These are three. What is the fourth?
The fourth is *(Deuteronomy 33:21)*, "the charity of God," His merit and his Kindness *(Chesed)* to all the world.
This is the Right Hand of the Blessed Holy One.

145. What is the fifth?
The fifth is the great fire of the Blessed Holy One> Regarding this it is written *(Deuteronomy 18:16)*, "Let me see the great fire no more, lest I die."
This is the Left Hand of the Blessed Holy One.
What are they? They are the *Chaioth ha-Qadesh* and the holy *Seraphim*, to their right and their left. They are the "pleasant ones" which ascend higher and higher, as it is written *(Ecclesiastes 5:7)*, "And ones higher than they."
It is also written *(Ezekiel 1:18)*, "And as for their height, they had height, and they had fear, and their height was filled with eyes, around the four." And around Him are angels. Those around them also bow down before them, kneeling and declaring, "The Lord He is God, the Lord He is God."

146. The sixth one is the Throne of Glory, crowned, included, praised and hailed.
It is the house of the World to Come, and its place is in Wisdom . It is thus written *(Genesis 1:3)*, "And God said, 'Let there be light,' and there was light."

147. And Rabbi Yochanan said:
There were two [types of] light, as it is written, "[let there be light,] and there was light."
Regarding both of them it is written *(Genesis 1:4)*, "[And God saw the light] that it was good."

The Blessed Holy One took one [of these types of light] and stored it away for the righteous in the World to Come. Regarding this it is written *(Psalm 31:20)*, "How great is the *good* that You have hidden away for those who fear You, that You have accomplished for those who find shelter in You…"
We learn that no creature could look at the first light. It is thus written *(Genesis 1:4)*, "And *God* saw the light that it was good."
It is furthermore written *(Genesis 1:21)* "And God saw all that He made, and behold, it was very good." God saw all that He had made and saw shining, brilliant good.
He took of that good, and included in it the 32 paths of Wisdom, giving to this world. This is the meaning of the verse *(Proverbs 4:2)*, "I have given you a doctrine of *good*, My Torah, do not abandon it." We say that this is the treasury of the Oral Torah.
The Blessed Holy One said, "This Attribute is considered to be included in this world, and it is the Oral Torah. If you keep this Attribute in this world, then you will be worthy of the World to Come, which is the good stored away for the righteous."
What is it?
It is the force of the Blessed Holy One. It is thus written *(Habakkuk 3:4)*, "And the glow will be like light, [He has rays from His hand, and His hidden force is there]." The glow that was taken from the first Light will be like [our visible] light if His children keep the "Torah and Commandment that I wrote to teach them." It is thus written *(Proverbs 1:8)*, "Hear my son, the admonition of your father, and do not abandon the Torah of your mother."

148. And it is written *(Habakkuk 3:4)*, "He has rays from His hand, and His hidden force is there."
What is "His hidden force"?
This is the light that was stored away and hidden, as it is written *(Psalm 31:20)*, "[How great is the good] that You have hidden away for those who fear You, [that You have accomplished for those who find shelter in You]."
What remains for us in that which "You have accomplished for those who find shelter in You." These are the ones who find shelter in Your shadow in this world, who keep Your Torah, observe Your Commandments, and sanctify Your name, unifying it secretly and publicly. The verse thus concludes, "in the sight of the sons of man."

149. Rabbi Rahumai said:
This teaches us that Israel had light. Torah is light, as it is written *(Proverbs 6:23)*, "For a commandment is a lamp, Torah is light, [and the way of life is the rebuke of admonition]."
And we say that a lamp is a commandment, illumination *(Orah)* Oral Torah, and light *(Or)* is the written Torah. [How can we then say that the Oral Torah is light *(Or)*?]
Because this light has already been kept, it is called light.
What is this like? A room was hidden at the end of a house. Even though it is day, and there is bright light in the world, one cannot see in this room unless he brings along a lamp.
The same is true of the Oral Torah. Even though it is a light, it needs the written Torah to answer its questions and explain its mysteries.

150. Rabbi Rahumai said:
What is the meaning of the verse *(Proverbs 6:23)*, "And the way of life is the rebuke of admonition"?
This teaches us that when a person accustoms himself to study the Mystery of Creation and

the Mystery of the Chariot, it is impossible that he not stumble. It is therefore written *(Isaiah 3:6)*, "Let this stumbling be under your hand." This refers to things that a person cannot understand unless they cause him to stumble.
The Torah calls it "the rebuke of admonition," but actually it makes one worthy of "the way of life." One who wishes to be worthy of "the way of life" must therefore endure "the rebuke of admonition."

151. Another explanation:
"Life" is the Torah, as it is written *(Deuteronomy 30:19)*, "And you shall choose life." It is furthermore written *(Deuteronomy 30:20)*, "For it is your life and your length of days."
If one wants to be worthy of it, he should reject physical pleasure and accept the yoke of the commandments. If he is afflicted with suffering, he should accept it with love. He should not ask, "Since I am fulfilling the will of my Maker and am studying the Torah each day, why am I afflicted with suffering?" Rather, he should accept it with love.
Then he will be completely worthy of the "way of life."
For who knows the ways of the Blessed Holy One? Regarding all things, one must therefore say, "Righteous are You, O God, and Your judgement is fair. All that is done from heaven is for the good."

152. You said [that the sixth one was] His Throne. Have we then not said that it is the Crown of the Blessed Holy One? We have said, "Israel was crowned with three crowns, the crown of priesthood, the crown of royalty, and the crown of Torah above them all."
What is this like? A king has a pleasing, beautiful vessel and he was very fond of it. Sometimes he placed it on his head – this is the *Tefillin* worn on the head. At other times he carried it on his arm – in the knot of the *Tefillin* worn on the arm. Sometimes he lend it to his son so that it should remain with him.
Sometimes it is called His Throne. This is because He carries it as an amulet on His arm, just like a throne.

153. What is the seventh? It is the heaven [called] *Aravot*.
And why is it called heaven *(Shamayim)?* Because it is round like a head.
We learn that it is in the centre, with water at its right and fire at its left. It supports water *(Sa Mayim)* from fire and water, and brings peace between them.
Fire comes and finds the attribute of fire on its side. Water comes and finds the attribute of water on its side. It is therefore written *(Job 25:2)*, "He makes peace in His high places."

154. Is it then the seventh? Is it nothing more than the sixth.
But this teaches us that the Holy Palace is here, and it supports them all. It is thus counted as two. It is therefore the seventh.
And what is it?
It is Thought that does not have any end or boundary. This place likewise does not have any end or boundary.

155. The seventh one is the east of the world. It is from where the Seed of Israel comes.
The spinal cord originates in man's brain and extends to the [sexual] organ, where the seed is. It is therefore written *(Isaiah 43:5)*, "From the east I will bring your seed, [and from the west I will gather you]."

When Israel is good, then this is the place form which I will bring your seed, and new seed will be granted to you. But when Israel is wicked, [then I will bring] seed that has already been in the world. It is thus written *(Ecclesiastes 1:4)*, "A generation goes and a generation comes," teaching us that it has already come.

156. What is the meaning of the verse *(Isaiah 43:5)*, "And from the west I will gather you"? [This means that "I will gather you"] from the attribute that always points to the west.
Why is [west] called *MaAReV*? Because it is there that all seed is mixed together *(MitAReV)*.
What is this like? A king's son had a beautiful bride and he hid her in his chamber. He took riches from his father's house and constantly brought it to her. She in turn took everything, constantly put it away, and mixed it all together. Ultimately he seeks to see what he had gathered and accumulated.
It is therefore written, "And from the west I will gather you."
And what is his father's house?
It is that regarding which it is written, "From the east I will bring your seed." This teaches us that it is brought from the east and sowed on the west. He then gathers what he has sowed.

157. What is the eighth one?
The Blessed Holy One has a single Righteous One *(Tzadik)* in His world, and it is dear to Him because it supports all the world. It is the Foundation *(Yesod)*.
This is what sustains it, and makes it grow, increasing and watching it. It is beloved and dear on high, and beloved and dear below; fearsome and mighty on high, and fearsome and mighty below; rectified and accepted on high, and rectified and accepted below.
It is the Foundation of all souls.
Did you then say that it is the eighth? And do you say that it is the Foundation of all souls? Is it then not written *(Exodus 31:17)*, "And on the seventh day He rested and souled"? Yes, it is the seventh. This is because it decides between them. There are six, and three are below and three above, and it decides between them.

158. Why is it called the seventh? Is it then the seventh?
It is not. But it is because the Blessed Holy One rested on the Sabbath with the attribute regarding which it is written *(Exodus 31:17)*, "For six days God made the heaven and the earth, and on the seventh day He rested and souled." This teaches us that each day has a Saying that is its Master.
This is not because it was created on that day, but because that is when it does the task to which it was assigned. Each one does its task and maintains its activities.
The seventh day therefore comes and does its task, making them all rejoice. Not only that, but it also causes their souls to grow, as it is written, "on the seventh day He rested and souled."

159. What is this "rest"? It is the absence of work. It is a cessation which is called *Shabbat* (meaning rest).
What is this like? A king had seven gardens, and the middle one contained a fountain, welling up from a living source. Three [of his gardens] are at its right, and three are at its left. When it performed its function and overflowed, they all rejoiced, saying, "It overflowed for our sake." It waters them and makes them grow, while they wait and rest.
Do we then say that it waters the seven? But it is written *(Isaiah 43:5)*, "From the east I will

bring your seed." This indicates that one of [the seven] waters it.
We must therefore say that it waters the Heart, and the Heart then waters them all.

160. Rabbi Berachiah sat and expounded:
Each day we speak of the World to Come. Do we then understand what we are saying?
In Aramaic, the "World to Come" is translated "the world that came."
And what is the meaning of "the world that came"?
We learned that before the world was created, it arose in thought to create an intense light to illuminate it . He created an intense light over which no created thing could have authority. The Blessed Holy One saw, however, that the world could not endure [this light]. He therefore took a seventh of it and left it in its place for them. Thee rest He put away for the righteous in the Ultimate Future.
He said, "If they are worthy of this seventh and keep it, I will give them [the rest] in the Final World."
It is therefore called "the world that came," since it already came [into existence] from the six days of creation. Regarding this it is written *(Psalm 31:20)*, "How great is Your good that You have hidden away for those who fear You."

161. What is the meaning of the verse *(Exodus 15:27)*, "And the came to Elim, where there were twelve wells of water and seventy date palms, and they encamped there by the water"? What is so special about seventy date palms? In one small place there can be a thousand. But [this teaches us that] they were worthy of their counterpart. They are likened to date palms.
It is written *(Exodus 15:23)*, "And they came to Marah, and they could not drink of the waters of Marah, for they were bitter *(marah)*." This teaches us that the north wind confused them. It is thus written *(Exodus 15:25)*, "And he cried out to God, and He showed him a tree. He cast it into the waters, and the waters became sweet."
God immediately placed His hand against the Satan and diminished him. It is thus written *(Exodus 15:25)*, "There He gave them a decree and a law, and there He proved them."
This teaches us that at this time, the Satan attached himself to them in order to blot them out from the world. It is thus written *(Exodus 15:24)*, "And the people complained to Moses saying, 'What shall we drink?'" [The Satan] continued to denounce Moses until he cried out to God and was answered.
What is the meaning of the verse, "And He showed him a tree"? This teaches us that the Tree of Life was near the water. The Satan came and removed it in order to denounce Israel and cause them to sin against their Father in heaven.
[The Satan] said to them, "Are you now then going into the desert? Even now [you have nothing] other than bitter water, but this has some benefit, since you can make some use of it. But when you enter the desert, you will not even find [water] with which to wash your hands and face. You will die from hunger and thirst, naked and having nothing."
The people came to Moses and repeated these words, but he put them off. When [the Satan] saw that he could not overcome them, he strengthened himself [to overcome] Israel and Moses.
The people came, and "they complained to Moses." They said, "Even here we lack water. What will we drink in the desert?"
The Satan had falsified the situation in order to cause the people to sin. As soon as Moses saw the Satan, "He cried out to God, and He showed him a tree." This is the Tree of Life

that Satan had removed. He then "cast it into the water, and the water became sweet."
The Blessed Holy One then gave the Satan a "decree and a law," and it was there that He "proved" Israel. The Blessed Holy One warned Israel saying *(Exodus 15:26)*, "If you listen to the voice of the Lord your God, [and do what is upright in His eyes, give ear to His commandments, and keep all His decrees, then all the sickness that I brought upon the Egyptians, I will not bring upon you, for I am God who heals you]."

162. What is this like? A king had a beautiful daughter, and others desired her. The king knew about it, but could not fight those who wanted to bring his daughter to evil ways. He came to his house and warned her, saying, "My daughter, do not pay attention to the words of these enemies and they will not be able to overcome you. Bo not leave the house, but do all your work at home. Do not sit idle, even for a single moment. Then they will not be able to see you and harm you."
They have one Attribute which causes them to leave aside every good way and choose every evil way. When they see a person directing himself along a good way, they hate him.
What is [this Attribute]? It is the Satan.
This teaches us that the Blessed Holy One has an Attribute whose name is Evil. It is to the north of the Blessed Holy One, as it is written *(Jeremiah 1:14)*, "From the north will Evil come forth, upon all the inhabitants of the earth." Any evil that comes to all the inhabitants of the earth comes from the north.

163. What is this One Attribute?
It is the Form of a Hand.
It has many messengers, and the name of them all is Evil Evil. Some of them are great, and some are small, but they all bring guilt to the world.
This is because Chaos is toward the north. Chaos *(Tohu)* is nothing other than Evil. It confounds *(Taha)* the world and causes people to sin.
Every Evil Urge *(Yetzer HaRa)* that exists in man comes from there.
And why is it placed to the left? This is because it does not have any authority any place in the world except in the north.
It is not accustomed to be anywhere except in the north. It does not want to be any place but in the north. If it remained the south until it learned the routes of the south, how could it lead others astray? It would have to stay there for [several] days until it learned, and then it could not cause people to sin. It therefore is always in the north, to the left.
This is the meaning of the verse *(Genesis 8:21)*, "For the Urge of man's heart is evil from his youth." It is evil from his youth, and it does not incline [in any direction] other than the left, for it is already accustomed to be there.
It is regarding this that the Blessed Holy One said to Israel *(Exodus 15:26)*, "If you listen to the voice of the Lord your God, and do what is upright in His eyes, and give ear to His commandments" – and not to the commandments of the Evil Urge – "and keep all His decrees" – and not the decrees of the Evil Urge – "[then all the sickness that I brought upon the Egyptians, I will not bring upon you,] for I am God who heals you."

164. What does the Evil Urge gain?
What is this like? A king appointed clerks over the lands of his kingdom, over his work and over his merchandise. Each and every thing had its clerk. There was one clerk in charge of the storehouse containing good food. Another was in charge of the storehouse containing

stones. Everyone came to the storehouse containing good food. The clerk in charge of the storehouse of stones came and saw that people were only buying from the other [clerk]. What did he do? He sent his messengers to tear down the weak house [so that people would need stones to rebuild them]. They could not do so, however, to the strong ones. He said, "In the time that it takes to tear down one strong [house], you can tear down ten weak ones. People will then all come and buy stones from me, and I will not be inferior to the other."
It is thus written *(Jeremiah 1:14)*, "From the north will evil come forth, upon all the inhabitants of the earth." The verse then continues *(Jeremiah 1:15)* "For I call all the families of the kingdom of the north – says God – and they will come, and each one will place his throne at the opening of the gates of Jerusalem…" Evil will be their business, and the Evil Urge will also constantly strive.
The word *Satan* means "turning aside," since he turns all the world aside to the balance of guilt.
How is this indicated? It is written *(Genesis 38:16)*, "And he turned aside to her," and the Targum renders this *VeSata*, [*Satah* being the root of Satan]. It is likewise written *(Proverbs 4:15)*, "Turn aside *(S'the)* from it and pass on."

165. What is the significance of the seventy date palms?
They had accepted upon themselves the commandments, as it is written *(Exodus 15:26)*, "If you listen to the voice of the Lord your God." Immediately after this we find *(Exodus 15:27)* "And they came to Elim *(Elimah)* [where there were twelve wells of water and seventy date palms]."
What is the meaning of *Elimah?* It is *Eli Mah* – "to me is what."
"Where there were twelve wells of water." At first God gave it to them as wells, and in the end, he gave it back to them as stones. It is thus written [regarding the stones set up near the Jordan] *(Joshua 4:9)*, "twelve stones."
What it the reason? It is because the Torah was originally likened to water in the world. Only later was it put in a permanent place. Water, however, is here one day and elsewhere the next.

166. What are the seventy date palms?
This teaches us that the Blessed Holy One has seventy Structures.
These draw from the twelve Simple Ones. Just like water is simple, so are these simple.
How do we know that the date palm is a Structure? Because it is written *(Song of Songs 7:8)*, "Your structure is like a date palm."
Besides that, there are seventy kinds of date palms. It is therefore written that there were seventy date palms. One was not like the other, their functions were all different, and the taste of one was not like the taste of the other.

167. You said that the seventy date palms represent the seventy Structures. But have you not said that there are 72?
There are 71. Israel makes 72, but it is not included.
But did you not say that there were seventy?
One is the Officer of the Satan.
What is this like? A king had sons and bought slaves for them. The king then told his sons, "I am giving you all equally."
One of them replied, "I do not want to be with you, for I have the power to steal everything

from you."
The king then said, "Because of this, you will not have a portion among them at all." [The rebellious son] did what he could. He went out and lay in wait for [the slaves], showing them much gold, jewels and troops. He said, "Come over to me."
What did the king do? He amassed his armies together with the armies of all his sons. He showed them to the slaves and said, "Do not let him trick you into thinking that his armies are stronger than mine. Behold the troops of that son. He is deceitful and wants to rob you. Therefore, do not listen to him, for at first he will speak smoothly in order to entice you into his trap, but in the end he will laugh at you. You are my slaves, and I will do for you everything good if you turn away from him and do not listen to him."
He is the Prince of Chaos. It is thus written *(1 Samuel 12:21),* "Do not turn aside, for you will follow Chaos. It will not help or save, for it is Chaos." [It cannot help or save,] but it can do harm.
The advice that I give you is that you should *(Exodus 15:26),* "Listen to the voice of the Lord your God, do what is right in His eyes, and give ear to His commandments, and keep all His decrees."
When you keep all His decrees, then, "All the sickness that I brought upon the Egyptians, I will not bring upon you."
Why did He say all this? In order to close all doors, so that he should not find you soft at times and hard at times.
When you keep all His decrees, then "all the sickness that I brought upon the Egyptians" – through My hand – "I will not bring upon you."
What is the meaning of "for I am God who heals you"? This means that even when he comes and strikes, I am God who will heal you.

168. Why do you call it the eight?
Because with it the eight are begun, and with it the eight numbers are completed. In function, however, it is the seventh one.
And what are [the eight] that were begun? This is the fact that a child enters the Covenant of Circumcision when eight days old.
Are they then eight? They are nothing more than seven. Why then did the Blessed Holy One say eight? Because there are eight directions in man.
What are they? They are as follows:
The right and left hands;
The right and left legs;
The head, the body, and the Covenant as an arbitrator;
And his wife, who is his mate.
It is thus written *(Genesis 2:24),* "And he shall cling to his wife, and they shall be one flesh."
They are the eight, and they parallel the eight days of circumcision. Are they then eight? They are nothing more that seven, since the body and covenant are one. It is therefore eight.

169. What is the ninth?
He said to them: the ninth and tenth are together, one opposite the other.
One is higher than the other by 500 years.
They are like two Wheels *(Ophanim*). One inclines toward the north, while the other inclines toward the west. They reach down to the lowest earth.

What is the lowest earth? It is the last of the seven earths down below.
The end of the Divine Presence of the Blessed Holy One is under His feet. It is thus written *(Isaiah 66:1)*, "The heaven is My throne, and the earth is the hassock for My feet."
The Victory *(Nitzachon)* of the world is there. It is thus written *(Isaiah 24:10)*, "for Victory of Victories *(Netzach Netzachim)*."

170. What is the meaning of "Victory of Victories"?
There is a single Victory *(Netzach)*. Which is it? It is the one that inclines toward the west.
And what is secondary to it? This is the one that inclines toward the north.
And the third one? This is the one that is below.
The third one? But you have said that the Chariot has two wheels. We must therefore say that the end of the Divine Presence is also called Victory.
This is the meaning of "Victory of Victories." "Victory" is one, and "Victories" is two, giving [a total of] three.

171. His disciples said to him: From above to below we know. But from below to above we do not know.
He replied: Is it not all one – below to above and above to below?
They said: Our master, ascending is not the same as descending. One can run while descending, but cannot do so while ascending.
He replied: Go out and see.
He sat and expounded to them:
There is a Divine Presence below, just like there is a Divine Presence above.
What is this Divine Presence? We have said that it is the light that was derived from the first Light, which is Wisdom. It also surrounds all things, as it is written *(Isaiah 6:3)*, "The whole earth is filled with His glory."
What is its function?
What is this like? A king had seven sons, and he assigned each one a place. He said to them, "Sit here, one above the other."
The lowest one said, "I will not sit at the bottom. I do not want to be far from you."
[The king] replied, "I will surround you and see you all day long."
This is the meaning of the verse, "The whole earth is filled with His glory."
Why is He among them? This is so that He should support them and sustain them.

172. And what are the sons?
I have already told you that the Blessed Holy One has seven Holy Forms.
All of them have a counterpart in man, as it is written *(Genesis 9:6)*, "for in the form of God He made man." It is likewise written *(Genesis 1:27)*, "In the form of God He made him, male and female He made them."
This is what they are:
The right and left legs;
The right and left hands;
The body, covenant and head.

But these are only six. You have said that there are seven.
The seventh is with his wife. It is thus written *(Genesis 2:24)*, "And they shall be one flesh."
But she was taken from his ribs, as it is written *(Genesis 2:21)*, "And He took one of his

ribs."
He said: Yes from his ribs.
Does he then have a rib?
Yes. It is written *(Exodus 26:20),* "the ribs of the tabernacle." The Targum renders this, "the side of the tabernacle."
And what is His side?
What is this like? A king had an idea to plant ten male trees in a garden. All of them were date palms. He said, "Since they are all the same kind, it is impossible for them to endure."
What did he do? He planted and *Etrog* among them. This was one of those which he had intended to be male.
And why is the *Etrog* female? Because it is written *(Leviticus 23:40),* "The fruit of a beautiful tree, fronds of a date palm, [branches of a tree of leaves, and willows of the brook]."
What is the fruit of a beautiful *(hadar)* tree?
The Targum renders this verse, "The fruit of the *Etrog* tree, and the *Lulav.*"

173. What is the meaning of "beautiful"? It is the beauty of all things. This is also the beauty of the *Songs of Songs.* Regarding it, it is written *(Songs of Songs 6:10),* "Who is she who looks forth as the dawn, fair as the moon, clear as the sun, terrible like an army with banners?"
This relates to the Female.
Because of her, the female was taken from Adam. This is because it is impossible for the lower world to endure without the female.
And why is the female called *Nekevah*? Because her orifices *(Nekev)* are wide. Also because she has more orifices than the male. What are they? They are the orifices of the breasts, the womb, and the receptacle.

174. And what is the reason that you said that the *Song of Songs* is beautiful?
Yes, it is the most beautiful of all the Holy Scriptures.
Rabbi Yochanan thus said: All Scripture is holy, and all the Torah is holy, but the *Song of Songs* is the Holy of Holies.
What is the meaning of the Holy of Holies? It means that it is holy for the Holy Ones.
What are the Holy Ones? They are the counterparts of the six directions that are in man.
That which is holy for them is holy for everything.

175. What is this that is Holy? It is the *Etrog,* which is the beauty *(hadar)* of them all.
Why is it called beautiful *(hadar)*? Do not read *hadar,* but *HaDar* – "Which dwells."
This refers to the *Etrog* which is not bound together with the *Lulav.* Without it the commandment of the *Lulav* cannot be fulfilled.
It is also bound with them all. It is with each one of them, and is unified with them all.

176. What does the *Lulav* parallel? It is the counterpart of the spinal cord. It is thus written *(Leviticus 23:40),* "[fronds of a date palm,] a branch of a tree of leaves, and willows of the brook."
The [leafy] branches [of the myrtle] must cover the majority [of the bunch]. If its branches do not cover its majority, it is invalid.
Why?

What is this like? A man has arms, and with them he protects his head. He has two arms, and his head makes three.
[It is therefore called] "a branch of a tree of leaves." A "branch" is to the left, and the "leaves" are to the right. It then comes out that the "tree" is in the centre.
And why is it called a "tree"? Because it is the Root of the Tree.

177. What are "willows of the brook"? There are two [willow branches in the *Lulav*,] and these parallel the two legs in man.
Why are the ["willows of the brook"] called *Arvey Nachal*? Because the greater of the two is inclined toward the west *(ma-Arev)* and draws its strength from there.
The one to the north is smaller than it by a journey of 500 years. It is on the northwest side, through which it functions.
It is named after it, since they are both mixed *(Arav)*.

178. Another explanation:
[Willows of the Brook] are called *Arvey Nachal* because the function of one is sometimes mixed *(ma-arav)* with that of the other.
Why are they called Willows of the *Brook*? This is because of the place in which they are fixed, which is called Brook. It is thus written *(Ecclesiastes 1:7)*, "All the Brooks go to the sea, but the sea is not filled."
What is this sea? We say that it is the *Etrog*.
How do we know that each of the seven Attributes is called a Brook *(Nachal)*? Because it is written *(Numbers 21:19)*, "From Gift to Nachaliel [, from Nachaliel to Bamot, and from Bamot to the valley that is in the Field of Moab, the head of the cliff, and it looks down on the face of the Yeshimon]." Do not read Nachaliel, but *Nachley El* – Brooks of God.
And all six then go on one path to the sea.
What is this path? It is the one that arbitrates between them. It is thus written *(Habbakuk 3:5)*, "Before Him goes the pestilence, and fiery bolt at His feet."
All of them go to that pipe, and from that pipe to the sea.
This is the meaning of the verse, "From Gift to Brooks of God." [Gift] is the place that is given, namely the brain. From there they go to the Brooks of God.
"And from Brooks of God to Bamot." What is Bamot? As the Targut renders it, *Ramta* – "heights." This is the *Segol* that follows the *Zarka*.
[The verse continues,] "And from Bamot to the valley that is in the Field of Moab, the head of the cliff, and it looks down on the face of the Yeshimon."
"And from the heights *(Bamot*) to the valley that is in the Field of Moab." This is that which is prepared. And what is that which was in the Field of Moab? Do not read Moab, but *May-av* –"from a father." This is the father regarding which it is written *(Genesis 26:5)* "Because Abraham hearkened to my voice, kept My trust, My commandments and My decrees…"
What is this field? It is the one that is at "the head of the cliff," and which also "looks down on the face of the Yeshimon." [Yeshimon] is interpreted to mean Heaven.
Regarding that pipe, it is written *(Song of Songs 4:15)*, "A fountain of gardens, a well of living waters, flowing from Lebanon."
What is Lebanon? We say that this is Wisdom.
What are the Willows of the Brook *(Nachal)*? We say that this is that which gives inheritance *(Nachalah)* to Israel. It refers to the two Wheels of the Chariot.

179. We learned that there are Ten Spheres and Ten Sayings. Each Sphere has its Saying. It is not surrounded by it, but rather, it surrounds it.
This [physical] world is like a mustard seed inside a ring.
Why? Because of the Spirit that blows upon it, through which it is sustained. If this spirit were to be interrupted for even a moment, the world would be annihilated.

180. There are three Spheres in this world.
How? This world inclines to the north and the south.
How? North west south. North west is the first sphere that revolves around us.
Do we then say that it is to the north-west? But we say that its strength is to the north. This is the left foot.
Above it is the second Sphere, which is entirely to the west.
Do we then say that it is to the west? But we say that its power is to the west. These are the Victories of the world.
Above it is the third Sphere, and its power is to the south-west.
What is the original power that you said was second? We say that this is the right foot.
And what is the power that is to the south-west? This is the Foundation of the world.
Regarding this it is written *(Proverbs 10:25)*, "The Righteous is the Foundation of the world."
The second power stands behind the Chariot, while the first power stands in front of it.
The "Righteous, Foundation of the world" is in the centre. It emanates from the south of the world, and is officer over the other two.
In its hand are also the souls of all living things. It is the Life of Worlds.
Whenever the word "creation" *(Beriah)* is used, it is done with it. Regarding it, it is written *(Exodus 31:17)*, "He rested and souled."
This is the attribute of the Sabbath day. Regarding this it is written *(Exodus 20:8)*, "Remember the Sabbath day and keep it holy."
But it is also written *(Deuteronomy 5:12)*, "Keep [the Sabbath]." This is speaking of the seventh attribute. Regarding this seventh attribute it is written *(Leviticus 19:30)*, "My sabbaths you shall *keep*, and My sanctuary you shall fear."
What is the seventh attribute? This is the Blessed Holy One's attribute of Goodness.

181. Why is it written, "My sabbaths you shall keep," [in the plural] rather than "My sabbath" [in the singular]?
What is this like? A king had a beautiful bride, and every week she would set aside a day to be with him. The king also had beautiful beloved sons. He said to them, "Since this is the situation, you should also rejoice on the day of my joy. For it is for your sake that I strive,, and you also respect me."

182. What is the reason that [the Torah says] "remember" [in one place,] and "keep" [regarding the Sabbath in another]?
"Remember" *(zachor*) refers to the male *(Zachar)*. "Keep" *(shamor)* refers to the bride.
Why is it connected to, "and My sanctuary you shall fear"? This is because My sanctuary is holy. Why? "Because I am God who makes you holy" – from every side.

183. Why do we say [in the blessing after food], "On all that He created…[Blessed]is the Life of Worlds." Why do we not say, "On all that You created"?

But we bless the Holy One, who grants His wisdom to this "Life of Worlds." It then provides for all.

184. What is the reason that we say [in blessings, "Blessed are you…] who made us holy with *His* commandments and commanded us" [in the third person]? Why do we not say, "that You made us holy with Your commandments, and You commanded us, " [in the second person]?
This teaches us that all commandments are included in the Life of Worlds.
Because of His love for us, He gave us [the commandments] in order that they should make us holy and allow us to be worthy. Why? Because when we are in this world, we can become worthy of the World to Come, which is great.
In its hand is the treasury of souls. When Israel is good, these souls are worthy of emerging and coming to this world. But if they are not good, the [these souls] do not emerge.
We therefore say, "The Son of David will not come until all the souls in the Body are completed."
What is the meaning of "all the souls in the Body"? We say that this refers to all the souls in man's body. [When these are completed] new ones will be worthy of emerging.
The Son of David (the Messiah) will then come. He will be able to be born, since his soul will emerge among the other new souls.
What is this like? A king had an army, and he sent them much bread to eat. They were so lazy that they did not take care of [the bread] which they did not eat [immediately]. The bread therefore became mouldy and went to waste.
The king investigated to find out if they had what to eat, and to see if they had eaten what he had sent them. He found that the bread had become mouldy and they were ashamed to ask for new bread. How could they tell the king, "We did not take care of [what you sent us,] but now we are asking for more"?
The king also became angry. He took the mouldy bread and ordered that it be dried and rectified as much as possible. He swore to the men, "I will not give you any more bread until you eat all this mouldy bread." He then returned the bread to them.
What did they do? They agreed to divide it up, and each one took his portion. The diligent one took his portion and placed it in the air, taking care of it and keeping it in good condition to eat. The other one took it and ate it lustfully. He ate what he could and laid the rest aside, not taking care of it since he had given up on it. It spoiled even more and became so mouldy that he could not eat it at all. He therefore starved to death.
He was then blamed for the sin of his body: Why did you kill yourself? Is it not enough that you ruined the bread the first time? But I returned it to you and you ruined it [again]. You ruined your portion because you were too lazy to take care of it. And not only that, but you also killed yourself."
[The solder] replied, "My lord, what could I have done?"
He answered, "You should have taken care of it. And if you claim that you were not able to, you should have watched your friends and neighbours with whom you shared the bread. You should have seen what they did and how they took care of it, and you should have kept it like they did."
They also interrogated him: Why did you kill yourself? Is it not enough that you ruined the bread? But you also went ahead and killed the matter of your body. You shortened the days of your life, or [at least] caused it. It may have been possible that you would have had a good son. He could have saved you, and [rectified] the damage that you and others did. Your

suffering will therefore be increased on all sides.
He became confused and replied, “What could I have done when I did not have any bread? With what could I have sustained myself?”
They answered: If you would have strived and worked in Torah, you would not reply foolishly and brazenly like this. Because of your reply, it is obvious that you have not worked or strived in Torah. It is thus written *(Deuteronomy 8:3)*, “For not by bread alon does man live, but form all that emanates from God’s mouth does man live.” You should have searched and probed and asked, “what is it through which man lives?”
What is this which “emanates from God’s mouth”
From here they said, “An ignoramus cannot be pious.”
If a person does not act with kindness *(Chesed)* toward himself, he cannot be called pious *(Chasid)*.

185. How can one do kindness to his Master?
By studying the Torah. All study of Torah is a deed of kindness toward one’s Master. It is thus written *(Deuteronomy 33:26)*, “He rides the heavens with your help, [His pride is in the skies].” God says, “When you study Torah for its own sake, then you help Me and I can ride the heavens.”
Then, “His pride is in the skies *(Shechakim)*.”
What is *Shechakim*? We say that it is in the innermost chamber. The Targum thus renders it, “His word is in the Heaven of Heaven.”
Therefore, “not by bread alone does man live, but from all that emanates from God’s mouth does man live.”
However, “the fool answers brazenly.”
“Abandon this brazenness, and do not reply in this manner!”
He is therefore punished. What is his punishment? We have already discussed it.

186. What is the meaning of the verse *(Job 15:2)*, “Should a wise man answer knowledge of spirit?” What is “knowledge of spirit”?
This is the Knowledge that is close to the spirit. Regarding this it is written *(Isaiah 11:2)*, “And there will rest upon him a spirit of God, a spirit of wisdom and understanding, [a spirit of counsel and strength, a spirit of knowledge and the fear of God].”
[First comes] Wisdom, and then comes Understanding. And in Understanding is “counsel, strength, knowledge and the fear of God.”
But you told us that “counsel” is deeds of Kindness, and that Understanding is the Attribute of Justice.
[One is above the other.]
Knowledge is Truth. Knowledge is therefore that with which one recognises the truth.
“The fear of God” is the Treasury of the Torah .
This is like I say, but one is above the other.
Rabbi Akiba thus said: With whatever God created, He created its counterpart. It is thus written *(Ecclesiates 7:14)*, “Also one opposite the other has God made.”
What is the Treasury of the Torah? It is that regarding which it is written *(Isaiah 33:6)*, “The fear of God is His treasury.” A person must first be god-fearing, and then he can study Torah.
This is like a person who comes to buy date honey but does not bring a vessel in which to carry it. He says, “I will carry it in my bosom.” He tries to carry it in his bosom but it was

very heavy, and he is also afraid that it will tear and soil his clothing. He therefore throws it away on the road.
This person is then punished twice. First because he ruined good food, and second because he wasted his money.

187. The fear of God is the one that is higher.
It is in the palm of God's hand. It is also His Force.
This palm *(kaf)* is called the pan of merit *(Kaf Zechut).* This is because it inclines the world to the pan of merit.
It is thus written *(Isaiah 11:3),* "I will grant him a spirit of the fear of God, and he will not judge by the sight of his eyes, he will not admonish according to what his ear hears." He will incline all the world to the pan of merit. From there counsel emanates, and from there health emanates to the world.
[It is also written,] *(Genesis 49:24)* "From there is the Shepherd, the Stone of Israel." This is the place that is called "There." Regarding this, it is written *(Habakkuk 3:4),* "[He has rays from His hand,] and His hidden Force is *there.*"

188. Once this thing comes, sharpen it. What is its sharpening? Tell us the meaning of the verse, "He has rays from His hand."
Why does it first say "rays" and they "His hand"? It should have said "His hands" [in the plural].
There is no contradiction. This is very much like the verse *(Exodus 32:19),* "And Moses' anger flared, and he threw the tablets from his hands." The way this is written, however, it would be read "His hand" [in the singular].
It is likewise written *(Exodus 17:12),* "And his hands was faithful until the sun set." The verse says *Emunah* ("was faithful" – in the singular) and not *Emunot* ("were faithful" – in the plural.
They replied: Our master, we are pointing out a contradiction in order to receive an answer, and you are covering our eyes. Did you not teach us, master, that you must answer first things first and last things last?
[He said:] And what have you then asked? [The meaning of,] "He has rays from His hand."
By the Divine service, I have just explained it to you with my words.
They were ashamed.
When he saw that they were ashamed is it not true that [at first] there was water, and that fire emanated form it? Water therefore included fire.
And Master, what is the meaning of "rays"?
He replied: There are five rays. These are the five fingers on man's right hand.

189. And master, you are the one who told us in Rabbi Yochanan's name that there are only tow arms of the world."
He replied: Yes. But here "rays" allude to the two rays that are below them.
And what are they?
He said: With the anger of your head.
And what is above?
He said: The fear of God.

190. And what is the fear of God?

It is the first light.
Rabbi [Meir] thus said: Why is it written *(Genesis 1:3)*, "And God said, 'let there be light,' and there was light"? Why does it not say, "and it was so"?
But this teaches us that the light was very intense, so that no created thing could gaze upon it. God therefore stored it away for the righteous in the Ultimate Future.
This is the measure of all merchandise *(Secorah)* in the world. It is also the power of the precious stones that are called *Socheret* and *Dar*.
And upon what is the attribute of Dar?
This teaches us that God took a thousandth of its radiance, and from it He constructed a beautiful precious stone. In it He included all the commandments.
Abraham came, and He sought a power to give him. He gave him this precious stone, but he did not want it. He was worthy and took Kindness as his attribute, as it is written *(Micah 7:20)*, "Kindness to Abraham."
Isaac came, and He sought a power, but He gave it to him and he did not want it. He was worthy and took the attribute of Strength, which is [called] Terror. It is thus written *(Genesis 31:53)*, "And Jacob swore by the Terror of Isaac his father."
Jacob came and wanted it, but it was not given to him. They said, "Since Abraham is above and Isaac is below him, you will be in the centre and take all three."
What is the centre?
It is peace, as it is written *(Micah 7:20)*, "You give Truth to Jacob." Truth is identical with Peace, as it is written *(Esther 9:30)*, "Words of Peace and Truth." It is likewise written *(2 Kings 20:19)*, "For peace and truth will be in my days."
This is the meaning of the verse *(Isaiah 58:14)*, "I will feed you with the inheritance of Jacob your father." This is a complete inheritance *(Nachalah)*, comprising Kindness, Terror, Truth and Peace.
It is therefore written *(Psalm 118:22)*, "The stone despised by the builders has become the chief cornerstone." This is the Stone that was despised by Abraham and Isaac, the builders of the world, and that then became the chief cornerstone.

191. And why did they despise it? Is it not written *(Genesis 26:5)*, "Because Abraham hearkened to My voice, and kept My watch, My commandments, My decrees, and My Torahs."
What is the meaning of "My watch"?
It refers to what the Attribute of Kindness said: As long as Abraham was in the world, I did not have to do my job. Abraham stood there in my place and "kept my watch." It is my task to bring merit to the world, and even when people are guilty, I bring them merit. I also bring them back, directing their hearts to do the will of their Father in heaven.
All this Abraham did, as it is written *(Genesis 21:33)*, "And he planted a tamarisk in Beersheba, and he called there in the name of the Lord, God of the world." He would share his bread and water with all the people in the world, bringing them merit. Seeking to convince them, he would say, "Whom then are you serving? Serve the Lord, God of heaven and earth." He would preach to them until they would repent.
How do we know that he would also bring merit to those who were guilty?
It is written *(Genesis 18:17)*, "Shall I then cover from Abraham what I am doing? Abraham is becoming a great, mighty nation, and all the nations of the earth will be blessed through him."
[God said,] "I will give him merit. I know that he will seek mercy for them and be worthy."

Is it then possible to say that the Blessed Holy One did not know that they could be saved? But He told this [to Abraham] to bring him merit. From here they said, "If one comes to purify himself, they help him. If one comes to defile himself, they open for him."
What is the meaning of, "they open for him"? It refers to those that are always open.

192. [It is written that Abraham kept] *(Genesis 26:5)*, "My commandments, My decrees, and My Torahs." He said, "Since I do not want [the precious stone], I will keep all the commandments that are included in it."
What is the meaning of "My Torahs"? This teaches us that he knew and kept even the decisions *(Horah)* and discussions that are taught on high.

193. And what is the meaning of the verse *(Genesis 49:24)*, "From there is the Shepherd, the Rock of Israel."
From "There" is nourished the Rock of Israel.
What is the meaning of "from There"? We say that this is the Supernal Righteous One *(Tzadik)*.
What is it?
It is [the precious stone called] *Socheret*. And the stone that is below it is called *Dar*.
And what are the rays mentioned in the verse *(Habakkuk 3:4)*, "He has rays from His hand"? These are the five fingers of the right hand.

Section V

Mysteries of the Soul

194. Rabbi Rahumai said:
This I received [from the tradition]. When Moses wanted to know about the glorious fearsome Name, may it be blessed, he said *(Exodus 33:18)*, "Show my please Your glory." He wanted to know why there are righteous who have good, righteous who have evil, wicked who have good, and wicked who have evil. But they would not tell him.
Do you then think that they did not tell him? Can one then imagine that Moses did not know this mystery? But this is what Moses said: "I know the ways of the Powers, but I do not know how Thought spreads through them. I know that Truth is in Thought, but I do not know its parts." He wanted to know, but they would not tell him.

195. Why is there a righteous person who has good, and [another] righteous person who has evil?
This is because the [second] righteous person was wicked previously, and is now being punished.
Is one then punished for his childhood deeds? Did not Rabbi Simon say that in the Tribunal on high, no punishment is meted out until one is twenty years or older.
He said: I am not speaking of his present lifetime. I am speaking about what he has already been, previously.
His colleagues said to him: How long will you conceal your words?
He replied: Go out and see. What is this like? A person planted a vineyard and hoped to grow grapes, but instead, sour grapes grew. He saw that his planting and harvest were not successful so he tore it out. He cleaned out the sour grape vines and planted again. When he saw that his planting was not successful, he tore it up and planted it again.
How many times?
He said to them: For a thousand generations. It is thus written *(Psalm 105:8)*, "The word that He commanded for a thousand generations."
It is in relation to this that they said, "Lacking were 974 generations. The Blessed Holy One stood up and planted them in each generation."

196. Rabbah said: If the righteous wanted, they could create a world. What interferes? Your sins, as it is written *(Isaiah 59:2)*, "Only your sins separate between you and your God." Therefore, if not for your sins, there would not be any differentiation between you and Him. We thus see that Rabba created a man and sent it to Rav Zeira. He spoke to it, but it would not reply. But if not for your sins, it would also have been able to reply.
And from what would it have replied? From its soul.
Does a man then have a soul to place in it?
Yes, as it is written *(Genesis 2:7)*, "And He blew in his nostrils a soul of life." If not for your sins, man would therefore have a "soul of life." [Because of your sins, however] the soul is not pure.
This is the difference between you and Him. It is thus written *(Psalm 8:6)*, "And You have

made him a little less than God."
What is the meaning of "a little"? This is because [man] sins, while the Blessed Holy One does not. Blessed be He and blessed be His Name for ever and ever, He has no sins.
But the [Evil] Urge comes from Him.
Can we then imagine that it comes from Him? But it originated from Him until David came and killed it. It is thus written *(Psalm 109:22)*, "My heart is hollow within me."
David said: Because I was able to overcome it *(Psalm 5:5)*, "Evil will not sojourn with You."
How was David able to overcome it? Through his study, since he never stopped [studying] day or night. He therefore attached the Torah on high. For whenever a person studies Torah for its own sake, the Torah attaches itself to the Blessed Holy One.
They therefore say, "A person should always study Torah, even not for its sake, since if [he studies it] not for its sake, he will eventually come to [study it] for its sake."
What is this Torah that you are discussing?
It is the Bride who is adorned and crowned, and who is included in the commandments. It is the Treasury of the Torah. It is the betrothed of the Blessed Holy One, as it is written *(Deuteronomy 33:4)*, "Moses commanded us the Torah, the heritage *(Morasha)* of the congregation of Jacob." Do not read "heritage" *(Morasha)* but "betrothed" *(Me'urasa)*.
How is his so. When Israel engages in the Torah for its own sake, then it is the betrothed of the Blessed Holy One, then it is the heritage of Israel.

197. Rabbi Amorai sat and expounded:
Why was Tamar worthy of being the mother of Peretz and Zerach?
It was because her name was Tamar. Tamar was [also] the sister of Amnon. She was therefore made for this.
Why were they called Peretz and Zerach?
Peretz was named after the moon. The moon breaks out *(paratz)* at times, and will be built up in the future. Zerach was named after the sun, which always shines *(zarach)* in the same manner.
But Peretz was the first-born. Is then the sun not greater than the moon?
This is no difficulty, as it is written *(Genesis 38:28)*, "One put out a hand," [indicating that Zerach's hand emerged before Peretz was born]. It is then written *(Genesis 38:30)*, "This his brother, upon whose hand was the scarlet thread, emerged, and he was named Zerach."
[Zerach] was supposed to have been the first-born. But God saw that Solomon would descend [from Peretz], and He had such great joy that He made [Zerach] return.

198. Why was she called Tamar and not any other name?
Because she was female.
Can we then say that [it was something special that] she was female?
But it is because she included both male and female. For [Tamar means a date palm, and] every date palm includes both male and female.
How is this? The frond *(Lulav)* is male. The fruit is male on the outside and female on the inside.
And how? The seed of the date has a split like a woman. Paralleling it is the power of the moon above.
The Blessed Holy One created Adam male and female, as it is written *(Genesis 1:27)*, "Male and female He created them." Is it then possible to say this? Is it then not written *(Genesis*

1:27), "And God created man in His image, in the image of God He created him"? It is only then later written *(Genesis 2:18),* "I will make him a helper opposite him," and *(Genesis 2:21),* "And He took one of his ribs, and closed the flesh under it." [We therefore see that the male was created first, and only later the female.]
But we must say that the Torah uses [three different words]: "formed" *(yatzar),* "made" *(asah),* and "created" *(bara).*
When the soul was made, the word "made" is used. [The word "created" is then used:] "Male and female He *created* them." The word "formed" was used when the soul was combined with the body and the spirit was brought together.
How do we know that "forming" means bringing together? For it is written *(Genesis 2:19),* "And the Lord God formed (gathered) all the beasts of the field and all the flying things of the heaven, and He brought them to the Man to see what he would call each thing."
This explains the verse *(Genesis 5:2),* "Male and female He created them." It is also written *(Genesis 1:28),* "And God blessed them."

199. The soul of the female comes from the Female, and the soul of the male comes from the Male. This is the reason why the Serpent followed Eve. He said, "Her soul comes from the north, and I will therefore quickly seduce her."
And how did he seduce her? He had intercourse with her.

200. His disciples asked: Tell us how this took place.
He replied: The wicked Samael made a bond with all the host on high against his Master. This was because the Blessed Holy One said [regarding man] *(Genesis 1:26),* "And let him rule over the fish of the sea and the flying things of heaven."
[Samael] said, "How can we cause him to sin and be exiled from before God?" He descended with all his host, and sought a suitable companion on earth. He finally found the serpent, which looked like a camel, and he rode on it.
He then went to the woman and said to her *(Genesis 3:1),* "Did God also say, from all the trees of the garden [you shall not eat]?" [He said, "I know that He did not forbid all the trees,] but I will seek more – I will add in order that she should subtract."
She replied, "He did not stop us from anything besides" *(Genesis 3:2)* "the fruit of the tree that is in the middle of the garden. God said, 'Do not eat from it and do not touch it, lest you die.'"
She added two things. She said, "from the *fruit* of the tree that is in the middle of the garden," while [God] had only said *(Genesis 2:17),* "from the Tree of Knowledge." She also said, "do not touch it lest you die," [while God had only spoken of eating it].
What did Samael do? He went and touched the tree. The tree cried out and said, "Wicked one, do not touch me!" It is thus written *(Psalm 36:12),* "Let not a foot of pride overtake me, and let not the hand of the wicked move me. There have the workers of iniquity fallen – they are thrust down, they cannot rise."
He then said to the woman, "See, I touched the tree and I did not die. You can also touch it and not die."
The woman went and touched the tree. She saw the Angel of Death approaching her and said, "Woe is to me. Now I will die and the Blessed Holy One will make another woman and give her to Adam. I will therefore cause him to eat with me. If we die, we will both die, and if we live, we will both live."
She took the fruit of the tree and ate it, and she also gave some to her husband. Their eyes

opened and their teeth were set on edge. He said, "What is this that you have given me to eat? Just as my teeth were set on edge, so will the teeth of all [future] generations be set on edge."

[God then] sat down in true judgement, as it is written *(Psalm 9:5)*, "[You have upheld my cause, You have sat on the throne as a] righteous Judge." He called to Adam and said "Why do you flee from Me?"

[Adam] replied *(Genesis 3:10)*, " 'I heard Your voice in the garden' – and my bones trembled. 'I was afraid because I was naked, and I hid.' I was naked of works, I was naked of commandments, and I was naked of deeds." It is therefore written "because I was naked, and I hid."

What was Adam's garment? It was a skin of fingernail. As soon as he ate from the fruit of the tree, this skin of fingernail was removed from him, and he saw himself naked. It is thus written *(Genesis 3:11)*, "Who told you that you were naked? [Did you eat from the tree that I commanded you not to eat from it?]"

Adam said to the Blessed Holy One, "Master of all worlds: When I was alone, did I ever sin before You? But the woman that You placed with me enticed me from your word." It is thus written *(Gensis 3:12)*, "The woman that you placed with me [gave it to me, and I ate]."

The Blessed Holy One said to her, "Is it not enough that you sinned? But you also caused Adam to sin."

She replied to Him, "Master of all worlds: The serpent enticed me to sin before You."

[God] took the three of them, and decreed upon them a sentence of nine curses and death. He then cast the wicked Samael and his group from their holy place in heaven. He cut of the feet of the serpent and cursed it more than all the other animals and beasts of the field. He also decreed that it must shed its skin every seven years.

Samael was punished and made the guardian angel over the wicked Esau.

In the Future, when God uproots the Kingdom of Edom, he will lower him first. It is thus written *(Isaiah 24:21)*, "God will punish the host of heights of high." This statement, death and punishment all came because she added to the commandment of the Blessed Holy One. Regarding this it is said, "Whoever increase diminishes."

May God enlighten our eyes with the light of His Torah,
May He place in our hearts His fear,
May we be worthy to greet Him.

He will enlighten the hear
Waken the heart with understanding
Make the heart shine with brilliance.

The Bahir

Index

1 Kings, 11, 17, 24
1 Samuel, 38
2 Kings, 20, 54
2 Samuel, 6, 12
32. See Heart
613 Commandments, the, 34
64 Forms, the, 25
72, 45
72 names, the, 24, 25, 29, 30

A

Aaron, 30, 34
Abraham, 4, 15, 20, 36
Aleph, 5, 7, 9, 18, 38
Amalek, 36
Amos, 5
angels, 7, 8, 13, 39
Attribute
  "that is called Israel", 37
  Evil, 44
  of Judgement, 19
  of Mercy, 10
  Oral Torah, 39, 40
  Satan, the, 43, 44, 45
Axis, 25
Az, 38

B

Bayit, 3, 5, 15, 28
beauty, 10, 26, 48
Berachah, 2
Bet, 2, 3, 5, 7
Beth, 7, 14, 28
Blessed Holy One, the, 3, 16, 18, 21, 24, 25, 26, 27, 28, 29, 30, 31, 32, 34, 38, 39, 40, 42, 44, 45, 46, 47, 50, 55, 57, 58, 59
Bohu. See Desolation

C

Chaioth ha-Qadesh (Holy Living Creatures), 34,39
Chaos, 2, 5, 36
Chariot, the, 18, 23, 34, 40, 47, 49, 50
Cherubim, 26
Cheth, 10
Chiah, 14
Chirek, 11
Cholem, 11
copper, 27
Creation, 2, 40
Crown, the (Kether), 23, 35, 38, 40

D

Daleth, 9, 10
Darkness, 5
David, 3, 12, 20, 51, 57
Desolation, 2, 5
Deuteronomy, 2, 3, 4, 12, 18, 36, 57
Divine Presence, the (Shekinah), 19, 20, 32, 46, 47

E

Ecclesiastes, 4, 14, 21, 39
Eden, Garden of, 9, 10, 26
Elijah, 30
Etrog, 48
Evil, 5, 44, 57
Evil Urge, the, 44
Exodus, 8, 11, 12, 20, 35, 56
Explicit Name (Shem Ha Mephoresh), 30
Ezekiel, 10, 17, 39

F

foundation, 16, 27

G

Gabriel, 5, 7, 29
Genesis, 2, 4, 5, 6, 7, 8, 9, 11, 15, 16, 19, 36, 56
Gimel, 7, 9
gold, 14, 27, 45

H

Habakkuk, 18, 39
hadar. See beauty.
Haggai, 14
Heart, 16, 25, 36
heaven, 2, 4, 7, 8, 9, 10, 12, 16, 19, 26, 27, 34, 49, 52, 58
Heh, 4, 9, 14
Holy Palace, the, 18, 32, 41

I

Isaiah, 3, 5, 7, 12, 19, 35, 56
Israel, 6, 10, 11, 12, 17, 35, 57

J

Jacob, 11, 28, 36, 57
Jeremiah, 17, 44
Job, 2, 4, 5, 13, 16, 29, 41
Joshua, 4, 24, 45

K

kaf, 53
Karban, 29
Kedushah, 34

Kindness (Chesed), 36, 37, 38, 52, 54
Knowledge (Daath), 52, 58

L

Lamed, 38
Lamentations, 10
Lev. See Heart. See Heart. See Heart
Leviticus, 10, 17, 34
Light, 5, 19, 34
Lulav, 26, 48, 58

M

Malachi, 17, 37
Mem, 10, 22
Messiah, 12, 51
Micah, 10, 18, 36
Michael, 5, 7, 29
Moses, 4, 11, 13, 31, 36, 56

N

Nephesh, 14
Neshamah, 14
Numbers, 16, 29, 35
Nun, 16, 22

O

Ophanim (Wheels), 34, 46

P

Peace, 5, 20, 37
Peretz, 57
Proverbs, 3, 4, 5, 13, 16, 18, 35
Psalm, 2, 3, 5, 7, 8, 9, 10, 11, 12, 15, 16, 17, 34, 56

R

Rabbi
- Akiba, 7, 9, 32, 53
- Amorai, 3, 7, 8, 9, 11, 12, 23, 24, 34, 57
- Berachiah, 2, 8, 14
- Bun, 4, 5
- Chama, 14
- Eliezer, 27
- Haninah, 7
- Levatas ben Tavrus, 7
- Nehuniah ben HaKana, 2
- Rahumai, 3, 5, 8, 17, 18, 22, 26, 28, 31, 36, 40, 56
- Yanai, 8
- Yochanan, 7, 32, 36, 39, 48, 53

Resh, 21
righteous, 16, 19, 27, 32, 39, 40, 41, 50, 55, 56
righteousness, 10, 12, 19
Ruach, 10, 14

S

Sabbath, the, 15, 42, 50
sabbaths. See Sabbaths, the.
Samael, 58
Segol, 10, 23, 49
Sephiroth, 12, 34
Seraphim, 39
Seven Voices, The, 12
Shabbat, 42
Shaddai, 13, 30
Shamayim. See heaven.
Shavuot, 28
Shechakim (skies), 19, 32, 52
Shevet, 31
Shin, 9, 21
silver, 14, 27, 37
Solomon, 2, 17, 20, 57
Song of Songs, 12, 16, 17, 28, 45
spinal cord, the, 22, 26, 48
Strength (Geburah), 29
Succot, 28

T

tabernacle, 47
Tamar, 57
Targum, the, 4, 29, 32, 37, 45, 48, 52
Teli. See Axis
Ten Commandments, the, 21, 34
Terror (Pachad) *a term for Geburah*, 36, 37, 54
Teth, 22, 34
Tohu. See Chaos
Torah, 2, 3, 4, 7, 11, 12, 19, 37, 57, 59
Torah of Truth, 32, 37
Treasury of the Torah, 52, 57
Tree of Life, the, 26, 43
Truth, 10, 14, 16, 20, 36, 37, 52, 54, 56
twelve, 24, 42
twelve tribes of Israel, the, 30
Tzaddi, 16
Tzadik. See righteous.
Tzitzit, 24

U

Understanding (Binah), 13, 28, 52
Uriel, 29

V

Vav, 9, 18
Victory (Netzach), 46, 47
voice, 12, 38, 59
voices, 12

W

Wisdom (Chokmah), 2, 3, 13, 25, 26, 29, 31, 35, 38, 39, 47, 49, 52

Y

Yechidah, 14
YHVH, 18, 30, 35
YiRaShaH, 4
Yod, 9, 16, 18

Z

Zahav. See gold
Zarka, 23, 49
Zayin, 14, 21, 38
Zerach, 57
Zion, 11, 32

YESHIVAT HAR ETZION
ISRAEL KOSCHITZKY VIRTUAL BEIT MIDRASH (VBM)
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Sefer Melakhim: The Book of Kings
By Rav Alex Israel

Shiur #24 – Chapter 20 – A Test of Faith (Part I)

Did the contest at Mt. Carmel and the ensuing rainfall make an impression on Achav? Was Achav affected by the experience of God's fire descending from heaven or was he oblivious to God's powerful presence?

Achav's religious orientation is complex and far from linear. Achav does not share Izevel's monolithic attachment to the Ba'al. Rather, Achav's faith has a fascinating history, taking interesting twists and turns. On the one hand, Achav is described by the *mishna*[1] as one of the three evil kings of Israel whose place in the World to Come was denied. On that backdrop, we might see him as a hopeless case. But it is Chapter 20 that that provides the impetus for a surprisingly positive Rabbinic statement regarding Achav:

> R. Yochanan said: Why did Achav deserve to reign for twenty-two years? Because he honored the Torah, which was given with twenty-two letters (*Sanhedrin* 102b)

What is the Biblical source for this *midrash*? How does Achav honor the Torah? Is this out of character?

Let us survey the evidence:

Chapter 20 describes Achav's altercations with the Kingdom of Aram. In this depiction of the royal court, the prophet of God has a central role. Achav acts upon the encouraging words of the prophet - not once, but twice. The theme of the prophetic message is, "and you shall know that I am God,"[2] which implies that God is interested to advance and deepen Achav's faith. In a scene at the end of the chapter, we see how one of the *nevi'im* needs to disguise himself so that Achav doesn't recognize him A clear feature of this chapter, then, is that Achav is acquainted with *nevi'ei Hashem* and responsive to them.

Where are the prophets of the Ba'al and the Ashera? If Izevel remains a central religious influence, why are prophets of God allowed to feature so freely and prominently in the royal arena? It is true that in chapter 18, Achav's closest advisor, Ovadia, was loyal to God. But at the same time, he needed to hide his allegiance to God. At that point in time, Izevel had a free hand when it

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[1] *Sanhedrin* 10:2
[2] 20:13, 28.

came to national religion. With the central role of the prophet of God in chapter 20, we have to consider the fact that something HAS changed in the royal court. Eliyahu's actions had generated a significant shift in the religious tone of the kingdom.

Chapter 20 ends with a clash between the prophet and the king, leaving a sour taste regarding the positive cooperation between the king and the prophet. Similarly, chapter 21 tells a story of considerable friction between prophet and king; yet, when condemned by Eliyahu for his unethical actions, Achav responds with an act of contrite repentance.

In chapter 22, we return to the royal court. There, we find 400 prophets. Interestingly, they are false prophets, more like actors or a paid political crowd who give a sense of support by chanting in unison the lines that the king wishes to hear. Nonetheless, and particularly important in the light of the number of constituents - 400 - these prophets speak in God's name and not in the name of the Ba'al.

What we are contesting then, is that Achav is far from having rejected God or the religion of Israel. He has his vacillations and fluctuations as regards the place of Israelite religion, but he is engaged in an active dialogue with his Judaism. In out chapter, God shows an active interest in encouraging his faith. What the evidence would seem to show is that after Har Ha-Carmel, the prophets of Ba'al do not return. Instead, prophets of God have a fixed presence in the royal court. That religious adjustment is enormously significant. In many ways, Eliyahu succeeded.

ARAM

The backdrop to our *perek* is the hostility between Aram and Israel, a conflict that began already in the times of Ba'asha (15:19-21) and steadily escalates after Achav, continuing until the reign of Yerovam ben Yoash.[3] In our chapter, Aram's king Ben-Hadad joins with 32 other kings, probably tribal chieftains bound to him by treaty, and sets siege to Shomron. The dialogue here is indirect and is conducted in the form of telegraphic messages sent from the siege camp to the besieged Achav. (The verb SHL"CH is something of a keyword,[4] featuring in a more intense form – SHALACH - at the end of the *perek*.)

The dialogue here is difficult. We shall compare the first exchange with the second:

> And he sent messengers to Achav inside the city to say to him:
> "Thus said Ben-Hadad: Your silver and gold are mine; your beautiful wives and children are mine."

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[3] See *Melakhim* II 14:23. There are times when Aram gains a crushing upper hand. See *Melakhim* II 6:24-28, 13:7, 23.

[4] See vv.2, 5, 6, 7, 9, 17, 34, 42

> The king of Israel replied: "As you say my lord king: I and all I have are yours."
> Then the messengers came again and said:
> "Thus said Ben-Hadad: When I sent you the order to give me your silver and gold and your wives and your children, I meant that tomorrow at this time I will send my servants and they will search your house… and seize everything you prize and take it away." (vv.2-6)

Achav's reaction is slow and deliberate. He first summons his advisors, giving them his feeling that this is no ordinary demand but essentially a provocation, a pretext for attack: "This man is bent on evil/destruction."[5] They advise him not to submit, and Achav informs Ben-Hadad:

> Tell my lord the king: "All that you demanded of your servant at first, I shall do, but this thing I cannot do." (v.9)

The commentaries are puzzled. In his first message, Ben-Hadad proclaimed that Achav's money and close family were his. Achav agreed! What was the critical shift that took place in the second demand? Why did Achav agree so readily to the first demand and reject the second? The Ralbag and Metzudat David both explain:

> I and all I have are yours: I am under your governance, to serve you and to pay tribute. (Ralbag)

In other words, the original request was seen as demand that Achav capitulate to the superior military might of Aram, aligning himself with Aram as a vassal, paying taxes to the Aramean kingdom, but essentially governing his internal affairs independently. But Ben-Hadad's second message indicated that he wished to actually enter the city and seize Achav's family and his house items. That was an act of humiliation, a violation of the international standard between vassal and sovereign. Alternatively, as suggested by R. Yoseph Kra, it was a demand to have the city open its doors and submit to the enemy, allowing them to overrun and destroy the kingdom. In short, it is a message that tells Achav that Ben-Hadad is determined to wage war or to force a surrender, but that he is not interested in other options. And because this is precisely an existential threat, Achav called a cabinet meeting. His advisors also understand that this is no ordinary offer, and that essentially it is a declaration of war. His ministers advise him to reject the arrangement.

This depiction of Achav taking advice is interesting. We see Achav as a person who is open to influence and to reason. Do note, however, that Achav still calls Ben-Hadad, "lord, my king," indicating that he would accept the subordinate vassal agreement.

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[5] In Hebrew, the verb is "RA"AH," usually translated as "evil." But in many contexts it means annihilation or destruction; see *Bereishit* 19:19; *Shemot* 32:12,14; *Yona* 3:10.

In contrast to Achav's humble demeanor, the response of Ben-Hadad is one that smacks of arrogance and braggery. He boasts as to his victory.[6] But interestingly, Achav does not adopt a subordinate or intimidated position. He will have the final word in the conversation. In a wonderful idiom, he expresses that this battle is far from decided:

> The king of Israel answered, “Tell him: ‘One who puts on his armor should not boast like one who takes it off.’”

In other words, this is a military makeover of the famous expression, “Don't count your chickens before they hatch”!

THE SEFER TORAH

Chazal however, read this exchange very differently. They suggest that Achav was willing to accept that his wives and children would be seized by the enemy forces. What was it that Ben Hadad demanded next – "everything you prize" – that Achav refused? What was his red-line? It was a *Sefer Torah*! This is not a personal dressing-down of the king, but rather an act of national humiliation, as Ben-Hadad seeks to take away a national symbol. And it is this attack at the spiritual roots of Israel that leads to a response by Achav. Let us read Rashi's comment:

> Are not all the items mentioned in the earlier message "prize" possessions? But what is the "prize"? It is that which is the most precious of all: the *Sefer Torah*, about which it is said, "It is dearer than gold and great treasures." Achav said to himself, "He is asking for a great thing which does not belong to me alone, but to the elders of Israel!" Hence, "He summoned the elders of the land." Even though they served idols, they respected the Torah.

In this fascinating *derash*, as Achav faces the very survival of his kingdom, he discovers that what matters most to him is his Jewish identity. In a classic gesture that has been exhibited by many wayward Jews, who, in critical moments of danger or external pressure and anti-Jewish humiliation discover their Jewish roots, Achav demonstrates that at his core is a Jewish sensitivity, a commitment to God. He may not keep the law but he knows that it is the essence of Israel's survival.

THE PROPHET

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[6] Ben-Hadad's statement, “May the gods deal with me, be it ever so severely, if enough dust remains in Samaria to give each of my men a handful,” expresses his victory in terms of dust. It would appear that this metaphor was one that was part of a wider vernacular in Aram. See two other instances where dust or earth is expressed in regards to Aramean military encounters:
Melakhim II 13:7: "For the king of Aram had destroyed the rest and made them **like the dust** at threshing time."
And in the context of Naaman: *Melakhim* II 5:17: "Please let me, your servant, be given as **much earth** as a pair of mules can carry, for your servant will never again make burnt offerings and sacrifices to any other god but the Lord."
Tzarikh Iyun!

At this point, Ben-Hadad activates his forces to enforce the siege. Interestingly, we are informed even at this stage (v. 12) that Ben-Hadad and his compatriots had started drinking. They clearly were not anticipating any action that day. After all, a siege can take months, if not years. There was no need at this point to be on alert. The brief mention of Ben-Hadad drinking with his associate kings conveys not only their confidence, but underscores the contrast in mood between the carefree scene at the siege-camp, and the tense atmosphere inside Shomron. This disparity will be the key to Achav's victory. By the time we reach v. 16, Ben-Hadad will be drunk (despite the fact that it is only noon).

It is at this juncture that the *navi* enters the scene:

> Thus says the Lord: Do you see this great multitude? I will deliver it into your hands today and you shall know that I am the Lord.

Achav does not contest the prophecy and seeks only to know who will lead the battle and who will conclude it. Achav follows God's advice, sending out the "*na'arei sarei ha-medinot*" to attack. This is hardly a recommended tactic - sending out a small unit of soldiers[7] to attack so a large force, in broad daylight, at noon – and yet it would appear that they are following God's instruction against all odds. At any rate, a drunken Ben-Hadad delivers an incoherent message to his sentries.[8] Seeing a meager 232 people emerging from the camp, they view this as a possibility that this is a group of deserters, abandoning the city and the bleak prospects of a prolonged siege. And so, a small force becomes an advantage, and the forces from Shomron win the day.

The victory had been orchestrated by God, and it is clear that God had been victorious. Even if, in retrospect, we could see the genius in sending a small force in midday, no one could have had intelligence information as to the inebriated state of the enemy, a critical factor in the panic and confusion that ensued. God's hand was evident in this unpredictable reversal of fortunes.

As we can see from v. 22, the *navi*, now allied with Achav, cautions against over-confidence, informing the king that Aram will return next year. Nonetheless, this close relationship is a dramatic shift in the texture of the government of the North.

THE DIFFERENCE BETWEEN THE *PESHAT* AND THE *DERASH*

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[7] The number of the army which followed the attack force – 7,000 – is interesting, because the last appearance of this number was in regards to the "seven thousand – every knee that has not bowed to Ba'al" (19:18). Is this a literary indication that the people have been exonerated for their sins of *avoda zara*?

[8] See the *mepharshim* who all agree that Achav's strange line: "If they have come out to surrender, take them alive; and if they have come out for battle, take them alive anyway" indicates that whichever way, the people should be taken alive. I think it is clear from the incoherence and linguistic lilt that these are the words of a drunk man.

What is the difference between the *peshat* and the *derash*? According to the *midrash*, there is a certain innate quality to Achav that understands the value of the primary symbols of Judaism. The unwillingness to part with a *Sefer Torah* expresses certain principles that Achav always held.[9] God rewards Achav then, by offering him a victory over his enemies as a response to his religious commitment. This is a story of virtuous acts and their reward.

But according to the *peshat*, Achav begins with simple sense of national pride. His refusal towards Ben-Hada is not a religious one. It is national, political. Nonetheless, Hashem uses this opportunity as a springboard to motivate Achav along religious lines, having the Navi inform Achav how God will assist in moments of absolute despair. The sense generated by the *peshat* reading is one of God actively seeking to draw Achav to a different religious place, to educate him that if he follows God, God will protect him.

We shall continue with this chapter in our upcoming *shiur*.

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[9] I have always wondered why *Chazal* chose the particular object of a *Sefer Torah* to make this point. One place where a *Sefer Torah* features prominently is in the religious renaissance by the king Yoshiyahu. Yoshiyahu found a *Sefer Torah* after the dreadful period of idolatry lead by the evil king Menasheh (see *Melakhim* II 22:8-12). I wonder whether this *midrash* aims to say that however bad things were in Achav's time, they were incomparable to the religious rejection perpetrated by Menasheh. Achav had a *Sefer Torah* and he cherished it. In Menasheh's time, there was no *Sefer Torah* to be found!

הֵיכָלוֹת זוּטָרְתִּי

Hêkalôth Zuṭarti

THE LESSER PALACES

לו ובשמו אנו משביעין ; השבעתי עליך מקליטו בשם מספרם
מכניסי חייתא התורכב על עילת כנפי סערה כיתורו ביתפרו
בלעם אמ׳ טוטיפס פעמון שמו תופי טופי פוכו פיימון שמו
משה אמר פטשייש שמו פטשהש שמו׳ וכן מלאך המות קראו למשה
פטשייתא דוד אמר אנקלוותום אנקלותימון שמו שלמה אמר
אנקלוותות אנקולותום אנקולותימין שמו תחרם יהו יהוסס
שמו ונוקב שם יהוה לכל דייצבי טקון שמו שהוא שם המפורש
ופרושיהי וחוקרוהי ונוקשהי ופירוש שמות שלו יוונית יוי יוי ופני
יוי ופני יוי ופני יוי׳ זמנין ח׳ בקדשים זמנין ה׳ אגלי טפסי זמנין ח׳ בישר
זמנין ה׳ ופיתוחיהון ברוך ברוך זמנין ח׳ והיתומיהון אמן אמן זמנין
ח׳ צבאות צבאים שדי אל אלוהה אלהים אלהי אלהיך
אלהיכם אדני אהיה אהו אהו אהיה אדני אלהיכם אלהיך
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Transliteration of Hebrew names:

א	A, ʾ
ב	B
ג	G
ד	D
ה	H
ו	W
ז	Z
ח	Ḥ
ט	Ṭ
י	Y
כ ך	K
ל	L
מ ם	M
נ ן	N
ס	S
ע	ʿ
פ ף	P
צ ץ	Ṣ, Tz
ק	Q
ר	R
ש	Š, Sh
ת	T

HEKALOT ZUTARTI

Introduction: The Ascent of Moses and the Great Name

§ 335- If you want to be singled out in the world so that the mysteries of the world and the secrets of wisdom may be revealed to you, repeat this *mishnah,* and be careful about it, during the day in which you set yourself apart. Do not think about what is behind you and do not investigate the sayings of your lips. Apply your understanding to what is in your heart and keep silent, so that you may be worthy of the beauties of the Merkabah. Be careful of the glory of your creator and do not go in to him; and if you have gone in to him, do not take pleasure in him; and if you have taken pleasure in him, your end is to be cast out from the world. *The glory of God is to conceal a thing* (Prov 25:2), so that you may not be cast out from the world!

§ 336- In the name of the Lord, the blessed one, wise in mysteries! In the hour when Moses ascended to God on high, the holy one, blessed be he, instructed him: Let every man whose heart goes astray invoke these names: In the name of **BARY ABHAY HAY MRMRAWT SMWSLM** (*Greco-Egyptian Semesilam*) **ABRY** and **ANKYBWN** (or **ANYKWN**, **ANBYGH**) that my heart may retain all that I hear and learn— Scripture, Mishnah, Talmud, Halakhot and Aggadot.—that I may not forget, neither in this world nor in the world to come! Blessed are you, Lord. *Teach me your statutes* (Ps 119:12, 26, 68).

§ 337- This is the name that was revealed to R. Aqiba while he was contemplating the account of the Merkabah. And R. Aqiba descended and taught it to his students. He said to them: My sons, be careful of this name; it is a great name; it is a holy name; it is a pure name, and everyone who makes use of it in awe, in fear, in purity, in holiness, and in humility, will increase his posterity and prosper in all his ways, and his days will be long. Blessed art Thou, Lord, who hast sanctified us with Thy commandments and instructed us about sanctification of the name.

Alternative Introduction in Ms. New York

§ 340- When Moses ascended to God on high, the holy one, blessed be he, instructed him concerning anyone whose heart goeth astray, he should recite these Names thus: **YHWAL**, **YHWAL BYH YH BHH AH ṢBAWT YHWH AYWM**. May ye, these holy names, open my heart! All that I hear, whether words of Torah or worldly matters, let them be kept within my heart and never more be forgotten by me.

§ 341- This is a book of wisdom, and of understanding, and of knowledge, and of the investigation of that which is above and that which is below, and of the treasures of Torah, and of heaven and earth, and of mysteries, which Ehyeh Yah, Yah,, the Lord of Hosts, the God of Israel, gave from his knowledge to Moses ben Amram. And he revealed it to him on Mount Horeb, that the world might stand upon it. And with it, Moses made the signs and wonders that he made in Egypt; and with it, he smote the Egyptians... the fire which was in the thorn bush. And Metatron, the great prince of the Lord, the prince of the host of the Lord, revealed himself to him, saying: 'Moses, Moses!'

§ 342- R. Aqiba said: This name, **SNGWL ṬRGWL SGNSGAL**, is sealed, sealed, sealed! This is his great name, wherewith Moses divided the great sea: **ŠWBR YRBRB SGY BDSYQYN MRA SḤṬY BR SAYY LBYM**.

§ 343- This is his great name which turned the waters into high walls: **ANSYHGMN LKSM N'LM SWSYAL WŠBRYM MRWB AWN AR ASMWRYAL SḤRYŠ AṢMM KHH YHAL**. *Jonah prayed to the Lord his God . . . I called to the Lord from my distress . . . from the belly of Sheol I cried, and you heard my voice* . . . I have looked into your holy sanctuary (*hekhal*) . . . *you brought my life up from the pit,*

Lord God of Israel . . . *I will open* my thought *to you*; you will live in my voice: **AWSTR YHWH PSṬWR MLYAH** are the letters of the name. In the name of Mikael and our Creator, the Lord himself.

The Four Who Entered Paradise

§ 344- R. Aqiba said: We were four who went into *pardes*. One looked and died; one looked and was smitten; one looked and cut the shoots; and I went in in peace and came out in peace. Why did I go in in peace and come out in peace? Not because I am greater than my fellows, but my deeds have caused me to fulfill the teaching that the sages taught in their Mishnah: *Your deeds will bring you near and your deeds will keep you afar* (mEd 5:7).

§ 345- And these are they that went into *pardes*: Ben Azzai and Ben Zoma and Aher and R. Aqiba. Ben Azzai looked 15{into the sixth palace and saw the brilliance of the air of the marble stones with which the palace was paved, and his body could not bear it, and he opened his mouth and asked them: 'These waters—what is the nature of them?'} and died. Of him, scripture says: *Precious in the eyes of the Lord is the death of his saints* (Ps 116:15). Ben Zoma looked {at the brilliance in the marble stones and thought that they were water, and his body could bear that he did not ask them, but his mind could not bear it} and was smitten {—he went out of his mind}. Of him, scripture says: *Have you found honey? Eat what is enough for you* . . ., etc. (Prov 25:16).

Elisha b. Abuya looked16 and cut the shoots. {In what way did he cut the shoots? They say that whenever he went into the synagogues and study-houses and saw children succeeding in Tora-study, he used to speak over them and they would be silenced, and} of him, scripture says: *Do not let your mouth lead your flesh into sin!* (Eccl 5:5). R. Aqiba went in in peace and came out in peace. Of him, scripture says: *Draw me after you. Let us run. Let the king bring me into his chambers* (Cant 1:4).

§ 346- R. Aqiba said: At that time, when I went up to the heavenly height, I made more signs in the entrances of *Raqia* than in the entrances of my house, and when I arrived at the *pargod*, angels of destruction came out to destroy me. The holy one, blessed be he, said to them: 'Leave this elder alone, for he is worthy to behold my glory.']

§ 348- R. Aqiba said: At that time, when I ascended to the Merkabah, a heavenly voice went forth from beneath the throne of glory, speaking in the Aramaic tongue. In this tongue, what did it say? Before the Lord made heaven and earth, he established [corrupt word] in *Raqia*, by which to go in and come (*scribal gloss: and* [corrupt word] *means nothing other than* 'gateway'). He established the irrefutable name, with which to design the entire universe.

§ 349- And who is the man who is able to ascend on high, to descend below, to ride upon the wheels, to explore the world, to walk on dry ground, to praise the Glory, to make use of the Crown, to recite adoration, to combine letters, to recite names, to behold what is on high, and to behold what is below, to know the meaning of the living, and to see the vision of the dead on high, to walk in rivers of fire, and to know the lightning?

§ 350- And who is able to explain, and who is able to see? First of all it is written: . . . *for no man may see me and live* (Exod 33:20); and in the second place it is written: . . . *for God speaks to man, and he lives* (Deut 5:21//24); and in the third place it is written: *I saw the Lord sitting upon a throne* . . ., etc. (Isa 6:11).

§ 351- What is his name? **SSYWT** (*probably Sisiōuth*, *a Greco-Egyptian magical name*) **KSPN WDNYN DNYN NYN NYNYH** who is entirely holy, whose hosts are fire! Even as the fire of **YH**, **ŠWWH HYY ṢBY AŠKNYN**, splendour, **KY ŠK NGYNY ABYKN**. . . *sitting on a high and exalted throne*. . . *Holy! Holy! Holy is the Lord of Hosts! The whole earth is full of his glory!* (Isa 6:1–3), . . . *Blessed be the glory of the Lord from his place!* (Ezek 3:12), **AWṬYYS**, **PYSWQSYN**, **PYṬH**, **ŠHQH**,

QSPP, **PṬQYṬWQW** (or **PSQYSWQW**), **APHH**, **SPHQ**, **SWPQ**, **YAZYN** (or **YAYQ**), **ṬM**, **HA**, **HHAY**, **SQWM**, **WHM**, **WHAQY**, **AHH**, **ALHYM**, **PṬ**, **HYY**.
And Israel say before him: *A glorious high throne from the beginning* [*is the place of our sanctuary*] (Jer 17:12).
§ 352- His holy ones on high say: We see (him) like the appearance of lightning! His prophets say: We see (him) in a dream-vision, like a man who sees visions in the night. The kings who are upon the earth say: *ʿhwqh str ghym* (*corrupt text?*) But our rabbis say: He is, so to speak, like us, but he is greater than everything; and this is his glory, which is hidden from us. Moses says to them, to these and those: Do not inquire into (the meaning of) your words, but let him be praised in his place! Therefore it is said: Blessed be the glory of the Lord from his place!
§ 353- R. Aqiba said: On his left, and on his right, I heard them say: {[Whoever wants to learn these names, let him learn this wisdom. Whoever wants to learn this wisdom, let him learn this secret.]} Whoever wants to learn this secret, let him learn knowledge from the *Hayoth* which stand before him: their motion, their appearance, their faces, and their wings. Their motion is like the lightning. Their appearance is like the rainbow in the cloud. Their face is like the appearance of purple-blue. Their wings are like beams of clouds of glory.
§ 354- *Four faces for each one*: four faces for each face; four faces for each of these faces—sixteen faces for every face; sixty-four faces for each creature; the number of the faces of the four creatures was (thus) two hundred and fifty-six faces. *Four wings for each one*: four wings for each wing; four wings for each of these wings—sixteen wings for every wing; sixtyfour wings for each creature; the number of the wings of the four creatures was (thus) two hundred and fifty-six wings.
§ 355- When they wish to look, they look forward, toward the east; and when they wish to gaze, they gaze, but not behind them, not toward the west. When they fly, they fly with their outer wings and cover their bodies with their inner wings. When they pray, they pray with their inner wings and cover their bodies with their outer wings. When they expound, they expound with their outer wings and cover their bodies with their inner wings. When they fall silent, they fall silent with their inner wings and cover their bodies with their outer wings. When they speak, they shake and shudder the world with their speech. And when they rise up to utter song before El Shaddai, the holy one, they raise up their mouths, their faces and their bodies.
§ 356- In front of the hooves of their feet lie hailstones. In front of the hailstones lie glowing coals. In front of the glowing coals lie beryl stones. In front of the beryl stones lie clouds of consolation. (In front of the clouds of consolation) rise up holy ramparts. In front of the holy ramparts, spirits and liliths are assembled. In front of the spirits and liliths are encircling streams of fire. In front of the streams of fire, (is the place whereof it is said:) *he covers the face of the* throne; *he spreads his cloud over it* (Job 26:9). In front of (the place whereof it is said:) *he covers the face of the* throne; *he spreads his cloud over it*, there dwell a thousand thousands (who) serve him and a myriad of myriads (who) stand before him, wherefore it is said: *a thousand thousands served him and a myriad of myriads stood before him* (Dan 7:10). Above all these, (with) thunder and lightning, are established the letters of his name. Their appearance is like the appearance of the rainbow in the cloud. Above them is a cloaked scribe, more honoured than they and exalted above them. He himself sees them all. His stature is equal to the world and his fullness dwells in his sanctuary (*hekal*). He abides in secret. **BMKNY TDS SMR MSMTY HYLWKY GBR**.
His feet are supported on fiery flames, on fiery flares, on clouds, on [corrupt word], on [corrupt word]s of hail, on lightning-flashes of splendour like the sceptre of **יעיאל** , and
on the hooves of the feet of the *Hayoth*, like the appearance of the sun, like the appearance of the moon, like the appearance of the stars, like the human face, like the eagle's wings, like the lion's claws, like the ox's horns.36 And the brightness of the expression on his face is like the shape of the spirit or the form of the soul, which no creature can perceive. And his body is like *tarshish*,37 filling

the world, for neither those near nor those afar can look at him. Blessed, yea, greatly blessed be his name for ever and throughout the ages!

The Holy Names

§ 357- Blessed be his great, terrible, mighty, strong, majestic and powerful name, for whom our eyes yearn! And with this name, we conjure:
"I conjure thee, **MQLYṬWN**, by the name of **MSPRS** (or **SSPRS**) **MKNYSY ḤYYTA**, **HTWRKB ʿYLT KYTWRW BYTPRW**. Balaam said **ṬWṬYPWS PAMWN TWPY ṬWPY PWSY PYYMWN** is his name; Moses said: **PṬŠYYŠ PṬŠHŠ** is his name. The angel of death also said: **PṬŠYYTA** is his name. David said: **ANQLWWTWS ANQLWTYMWN** is his name. Solomon said: **ANQWLWTWT ANQLWWTWS ANQLWWTYMWN ḤSDSYHW YHWSS** is his name. And *he who utters the name of the Lord* (Lev 24:16) to all who stand: **ṬQWN** is his name. For this is the explicit name. They interpret it; they examine it; they pronounce it; and its interpretation is Greek.
§ 358- 'And the face . . .', eight times; 'By the holy ones . . . ', eight times; **AGLYTPSY** (*or* **AGLYṬPSY**). . ., eight times; 'By Israel . . . ', eight times; and their beginnings are: 'Blessed . . .', eight times; and their seals are: 'Our father, our king . . . ', eight times. **ṢBAWT ṢBAYM ŠDY AL ALWH ALHYM ALHYK ALHYKM ADNY AHYH AHW YAHW AHYH ADNY HDRGYLWS RYLWS DRGYLWS DYGWS DRGYLWS DYGWS HDRGYLWS DYGWS HDRLS DYGWS BKKNWS HDRGWLS DYGWS HDRLS DYGWS HDRGYLS SRYGWS HRGYLW DYGWS HRGA HRGYLW DYGWS HDRGYLWS GWS HDRGYLWS DYGWS HDRGYLWS DWGSH HDRGYLWS DYGWS** (*editorial comment:* notariqon) **ṬPṬYA AṬYA PṬYA ṬYṬṬṬPṬY ṬYṬYPṬY ṬYṬṬYYPṬYṬYṬY APṬṬ ANMWR**, **ṬWHR**, eight times. And their endings, eight times. And Holy, eight times. And their seals eight times. What is his name? **YH YH** eight times.
§ 359- **WHA HA AHA ARSYA BRSYA GLGRŠY** (or **GLGRṬY**) **GSṬYN YHWH GLGRṬYN WAHH HA ADRKWN ṬRKWN ASPWQS SLGYS QRSWS QPWS DʿA ṬSWS WLṬWS NBṢYN BṬṬYS GLNṬA AKRS ARKWN ṬRKWN ASPYQS SLQYS ḤMR QWRA BYDS HSTR HSWGH SYS ABRKTA SWD NSTYN QSTR HS BRQṬYAL BŠGSYAL RḤMYAL WHNYAL ŠḤQ TWQPYAL SRGYAL MGLW BLYMH WZWWY QṬWT GLSYAWWN ABDA ABRYMA PABA QNPTR QANṢH DPTR BʿY AŠNT GLŠTWN HYS NŠP APYNŠP ASWHMN AM AM MʿPTT ṢṢTA** (or **ṢṢṬA**) **ḤYQRWN**. And let him recite (this) seventy (times), backwards and forwards, until the fast takes control of him.

§ 360- He used to say: Who spreads his name, loses his name, and he who does not study deserves death, and who makes use of the Crown vanishes, and who does not know *qynṭmysa* (Perhaps 'how to make his own decisions') should be put to death, and he who knows *qynṭmysa* shall be asked for it in the world to come.
§ 361- And who is the man who is able to ascend on high, to descend below, to ride upon the wheels, to explore the world, to walk on dry ground, to praise the Glory, to make use of the Crown, to recite adoration, to combine letters, to recite names, to behold what is on high, and to behold what is below, to know the meaning of the living, and to see the vision of the dead on high; [to ride] upon the Ofanim of iron, *bqwdpa syyta* (*corrupt text?*)
§ 362- R. Aqiba said: By the word of thy countenance on the day of thy wrath, and (by) thy personal name, by the fire: what is his first name, whereby he is called at night? **MHWAH WAZKYYRYTA HWMN WʿZRYH DYTYB BQRB MŠA**, who dwelleth in the midst of the throne (?); and what is

his second name? **BRYH DYQRNWSA**. and what is his third name? **QRQDYA BRBWRYH**, who *issues and goes forth* (Dan 7:10), and takes from the seventy-two letters, from the keys: **BYAṬ**, **AH** is his name; **BYṬYH** is his name; **BYṬ MṢ** is his name; **BYṬ PṢ** is His name. **BYṬ YHWMṢ** is His name. **BYṬ GLMWṢYH** is His name. **BYṬ ABRWPYH** is His name. **BYṬ ABRWNYH** is His name. **BYṬ ABRGH** is His name. **BYṬ GLHWM** is His name. **BYṬ BRYŠWN ḤWKMDRTA** is His name…**BYṬ SRNYQS** is His name. **BYṬ SRPANWQS** is His name. **BYṬ SRNYNYQS** is His name. **BYṬ SRṬQYQS** is His name. **BYṬ APADRTA** is His name. **BYṬ QLYŠM** is His name. **BYṬ APRGM** is His name. **BYṬ ḤWZYAL** is His name. **BYṬ ABYRYAL** is His name.

§ 363- **AWRYAL** is His name, **BRQYAL** is His name, **ḤNYAL** is His name, **MŠYAL** is His name, **AYTYAL** is His name, **ZHDRYAL** is His name, **AHNYAL** is His name, **BRKYAL** is His name, **ANWAL** is His name, **QDRYAL** is His name, **RPYSWAL** is His name, **MYKAL** is His name, **AYNKMAL** is His name, **NWTNYAL** is His name, **ATNYAL** is His name, **AYKNYAL** is His name, **TRṬAL** is His name, **GRṬAL** is His name, **ALYAL** is His name, **AḤYAL** is His name, **ALTYAL** is His name, **ʿLWMYAL** is His name, **YWKYAL** is His name, **QNYAL** is His name, **ŠLWAL** is His name, **SWRYAL** is His name, **ḤZYAL** is His name, **GBRYAL** is His name, **RPAL** is His name, **MṬṬRWN** is His name, Shadday is His name, Holy is His name. *Ehyeh Asher Ehyeh* is His name.

§ 364- These are the twenty-two letters which are twenty-two names (derived) from one letter of the Torah: **TŠRQṢPʿSNMLKYṬḤZWHDGBA** —*for in Yah, the Lord is an everlasting rock* (Isa 26:4); **ADNY**, **AH**, **YHA**, **WHYW YH WHY WHYY WHYH HYH YH** —*Holy! Holy! Holy!* (Isa 6:3); **ADNY**, **YH YHYW YW YH AH YH BYH AH BAH AṢ**, **BṢ BBṢ MṢ MMṢ PṢ PPṢ**, **YDSS**, **ṢṢW**, **ṢṢY**, **PGʿ**, a crown, an explicit diadem;

AŠMYṬYA, **AŠṬṬYH** (or **AŠŠṬYH**) , the lord, the lord of their lords and the king of their kings; **ANQTM**, **PSTM**, **PSPSYM**, **DYWNSYM** (= *the name of 22 letters*) and the *Shekhina* of his power is between the palms of his hands; and in the name of **AZBWGH** *Holy! Holy! Holy!*

§ 365- This is the name of the power. Happy is everyone who knows and recites it in purity—his Tora will be established in his hand. His praise61 will last forever and for all eternity, for though he stands in the dark of night, no harm shall again befall him. David said: *Lord of Hosts, happy is the man who trusts in you* (Ps 84:13). Jeremiah (sic) said: *Trust in the Lord forever, for in Yah, the Lord is an everlasting rock* (Isa 26:4).

§ 366\496- R. Aqiba said: I gazed (in a vision), and I observed the whole of the inhabited world, and I beheld it just as it is. I went up in a wagon of fire and I gazed into the palaces of hail, where I found GRWSQA GRNSGA (?) that was sitting upon *mqly lba* (?). And the substitute name of the keys of the books of your Creator, **ARWNYY YH YWD BYWD HA ALP**…**YHWH HWA YHWYYH YHWH YHWH YH YH ALYM YHWH YHWH YHWH WYHY YY ABRSKY** and great is His name, **ʿPRWS ARKNWS QRṬWS WQRṬWS ʿQṬYNWS ʿGRMYS QRṬWS SGWSYS** (or **PGWSYS**) **AYA**…'Stones of burning coal' is His name. GRWSQA is His name. 'Fire stones' is His name, GRWSQA. 'Stones of adornment' is His name, GRWSQA; 'Stones of pitch' is His name, GRWSQA; 'Stones of flame' is His name.

§ 367\497- This is the spell and the seal by which the earth is bound and by which heaven is bound. The earth flees from it and the inhabited world trembles before it. It opens the mouth of the sea and closes the hooks of the firmament. It opens the heavens and inundates the inhabited world. It uproots the earth, and whirls the Universe into confusion; **GNMṢYH** is its name; **GNYMṢYA** is its name; **ABRMYA** is its name; **ABRYRWN** (or **ABRWNWN**, **ABRWNYṬN**) is its name;

AGRWSYA (or **AGRNSYH**, **ABRNSYH**) is its name; **AL ALHYM** is its name; **PH** is its name; **ŠḤY** is its name; **QDWŠ** is its name; **ṢBAWT** is its name.

Shi'ur Qomah fragment

§ 367- His body is full of fiery thrones: **DGBT GB HYWWG** is its name. The locks of his hair are like his body: **DBR BRD RWBG** is their name; and half of them have another name: **GLŠRB** is their name. His one eye, which sees from end to end of the world: **AṬṬST** is its name, and the sparks that go forth from it shine with light for all creatures; and his other eye, with which he looks behind him and sees what will come to pass in future: **AṬṬWST** (*'Aṭaṭwesat*) is its name. His body is like *the rainbow* (Ezek 1:28), and *the rainbow* is *like the appearance of fire surrounding it* (Ezek 1:27)} The rainbow: **QŠTA RWMA QWSṬYNA** is its name. The sword: **MṢMṢYYA** is its name. {The throne of glory: **PYRWPA RWDPWS** is its name. His dwelling place: **PWRWPA RWPDA PYRWWPB** is its name. ..... and so forth, the personal name.

The Throne Midrash & additional Shiur Qomah fragments

§ 368- The legs of the Throne of Glory - they are indeed the Ḥayoth standing beneath it. The first leg of the Throne, which is a Ḥayah, is called **BBKLY PʿW ʿGLA ʿGLYY AṢBYYA**. The second leg of the throne, which is a Ḥayah, is called **MṢMṢ KAMṢ MSMA KYKN BWBYH KLNY YPʿY**. The third leg, which is a Ḥayah, is called **KKBB AGLYY**. The fourth Ḥayah, which is a living leg of the Throne, is called **ṢWMṢ YD AṢBʿYH AṢṢYYH KWBṢ BBT DṢBʿYYA**. And the image of their faces is the imprint of a lion, and the stamp of an eagle, and the image of an ox and the sealed face of a man. 4 faces each, and 4 faces to each corner, and 4 faces to each of these corners - 64 faces for each Ḥayah.

§ 369 - The prince with the face of the man is called **HWALYH AMṢB AMṢ AMT KMṢ**. The prince with the face of the lion is called **MPSYH HWDWRYH HYRWŠA AL AWRYH HWD HWWH KPGMKN**. The prince with the face of an ox is called **AMṢYH ŠWB ALYH ṢMMṢMṢM**. The prince with the face of the eagle is called **ʿPʿPY LHWZYAL ALYH MMṢYH LHWDYDYYAL**. And when Israel sinned, the face of the ox was hidden, and in its stead was brought a kerub. The prince of the Kerub's face is called **HNQ NQYH PSYH ʿMṬ MBYALYH KRWBYH KRWBYH PṢWPṢYH PṢPṢYH.**

§ 370- The Ḥayoth, when they fly, they fly with 32 wings and cover their bodies therewith. And they fly on the wind, for they are wholly made of fire, and the fire is lighter than the wind, so that the wind supports the fire, as it is said: 'Wherever the wind would go, they went…' (Ezekiel 1:12, 1:20). And the sound of the wings of the Ḥayoth is as the earthquake whereof Elijah spake: 'And behold, YHWH passed by, and a great strong wind…' Here we have the wind, 'and after the wind, an earthquake' (1 Kings, 19:11). The earthquake was as the sound of mighty waters, as it is said: 'And I heard the sound of their wings like the sound of many waters' (Ezek 1:24). 'And after the earthquake, fire' (1 Kings 19:12). This is the fire whereof Daniel spoke: 'And its wheels as burning fire' (Daniel 7:9), and he says: 'A river of fire issued forth and flowed forth from before Him. A thousand thousands served him, and 10,000 times 10,000…' etc. (Dan. 7:10)

§ 371 And the Throne of Glory stands upon the four Ḥayoth, and the likeness of the Throne is the likeness of the Firmament (*raqiʿa*). And the Firmament is like the waters of the sea, and the waters of the sea are like the colour blue, and the colour blue is sapphire. And around the Throne are pure

thunder clouds, giving forth lightning flashes like jewels of *taršiš*. And the brilliance of the flashing of the Throne, which is as sapphire with jewels of *taršiš*, is the Brightness (*hannogāh*). As the likeness of them both, sapphire and *taršiš*, thus is the likeness of the Ḥashmal. It is like the appearance of fire, but it is not fire. Rather, it is like fiery flames of manifold colours mixed together, and the eye cannot comprehend their likeness. And around the Throne is fire flashing forth continuously from the radiance, and the many flashes of its appearance. And from the midst of these terrors, the likenesses of the Ḥayoth, which are the legs of the Throne, appeared unto Ezekiel. To each leg, there were four faces; to all the pairs of faces, there were four wings. Thus you shall find that for the four legs there were 16 faces and 64 wings, in each direction.

§ 372- And upon the Throne is the Great Fire, for from the Veil (*ha-parōket*) of fire that is spread before Him, no comparison can be made. And seven Ministers (archangels), mighty ones of power, are before and inside the Veil. And twelve are stationed outside the Throne, three in each direction, and they are: **KWKBYAL**, **PDYAL** and **MYKAL** on the right; **ʿZRYAL**, **ZKRYAL** and **ŠMʿYAL** on the left; **GBRYAL**, **RPAL** and **AḤZYAL** behind Him; **RGʿYAL**, **DNNAL** and **AWRYAL** before Him. And He sitteth in the middle. His glory is like the appearance of Ḥashmal. And upon His brow is the Crown of the *Shem-ha-Meforash*, which is all made of fire, and upon His head is a diadem of splendour, as it is said: 'From the brightness opposite him burned coals of fire' (Ps. 18:13). On His right is life, and on His left is death, and in His hands there are fiery sceptres. On His right there are two powerful mighty Princes, and their names are: **ŠBDYAL** and **PRYAL**. And on His left there are two powerful mighty ones who execute the severe decrees, and their names are: **HBWRA** and **GLYṢWR** (*Galitzūr*).

§ 373 - Upon the Throne of Glory is the seat of His glory, and the Ḥayoth bear the Throne, and the Ofanim are the wheels of the Chariot, and they are all of fire intermixed with fire, as it is written: 'Their appearance was like coals of fire' (Ezek. 1:13). His dwelling-place, **RDPYN SYYPYN** is its name. And how should this name be investigated (*or* 'interpreted')? So powerful is His personal Name that even the exalted Angels know it not; **ADNY YH YHWW HY AH YH HYY HA HA HW YH ABRZGN RB WYH** is His Name. 'He that covers the face of the throne' is His Name!

§ 374- And there are 14 (*sic*) letters that stand opposite the Crown: **YDYD YDYDYH WHYY HYY HYY HAAH HA YDYD YH YHWN HWW HWA HA WMN**. Blessed be **YHWH**, with an abundance of thanksgiving hymns and with the performance of good works. May it be Thy will, O YHWH my God, that I neither sin nor succumb to wrath, neither now, nor into eternity.
YHWH is King. YHWH was King. YHWH shall be King forever and ever!

§ 375- Rabbi Aqiba said: These are the princes of the faces of the Ḥayoth. They say 'Holy'. They say 'Blessed'.

§ 376- Rabbi Aqiba said: I give testimony based on my testimony that Meṭaṭron said to me;
Meṭaṭron, who is the great prince of testimony, our lord and master, who exalts our blood and who saves us and redeems us from every evil thing, and delivered me from all kinds of destruction and all kinds of misfortunes. (*a version of Shiur Qomah follows*)

§ 386- This Lad is Metatron, the Prince of the Presence, who is appointed as a great Prince over all the princes.

§ 387-And he has 70 names, which are: **YHWAL**, **YWPYAL**, **YWPPYAL**, **APPYAL**, **MRGZYAL**, **GYPWYAL**, **PʿZYAL**, **ʿʿH**, **PRYAL**, **ṬṬRYAL**, **ṬBKYAL**, **AW**, **YHWH**, **DH**, **WHYH**, **ʿBD**, **DBWRYAL**, **ʿPʿPYAL**, **SPRYAL**, **PṢPṢYAL**, **SNYGRWN**, **MṬṬRWN**, **SWGDYN**, **ADRYGWN**, **ASṬWS**, **SQPS**, **SQṬS**, **MYGWN**, **MYṬṬWN**, **MYṬṬRWN**, **RWḤ-PYSQYNWT**, **AṬṬYH**, **ASSYH**, **ZGZGYH**, **PṢPṢYH (or PSPSYH)**, **MṢMṢYH**, **ABṢWNYS**,

MRGŠ, **BRDŠ**, **MKRKR**, **MṢPRD**, **TŠGŠ**, **TŠBŠ**, **AṬRPYṬṬ**, **BṢYHW**, **AYṬMWN**, **PSQWN**, **ṢPṢYH**, **ZRḤ**, **ZRḤYH**, **ABRWBYH**, **HBHBYH**, **PLṬPLṬYH**, **RBRBYH**, **ḤSḤSYH**, **ṬPṬPYH**, **TMTMYH**, **ṢHṢḤYH**, **ʿRʿWRYH**, **ʿLʿLYH**, **ZRYZYH**, **SSRSYH**, **SSDYH**, **ZRZRYZYH**, **ʿRYMYH**, **SBRSBHYH**, **SMKS**, **YHSYH**, **ṢṢBYBHYH**, **ṢBKṢBYH**, **QLYLQLYH**, **KYHHH**, **HHYH**, **WH**, **WHYH**, **ZKYKYH**, **ṬWṬRYSYH**, **SWYRYH**, **ZHPṬRYH**, **ZʿZʿYH**, **ZPZPYH**, **GLRZYH**, **MLKMLKYH**, **ʿṬṬYH**, **ʿMQQYH**, **ṢLṢLYH**, **ṢBṢBYH**, **GʿYṬGʿYṬYH**, **PRYŠPRYŠYH**, **ŠPṬŠPṬYH**, **ḤSYMYH**, **ŠRŠRYH**, **GBYRGBYRYH**, **GYRGYRYH**, **ZYWA RBA** ('Great light'), 'Faithful Lad', 'Little **YHWH**', after the name of his master, 'for my name is in him' **RBRBYAL**, **NʿYMYAL**, **SGNSGAL** (or **SGNZGAL**). Prince of Wisdom.

§ 388- And why is he called **SGNZGAL**? Because all the treasuries (*ginzê*) of wisdom are committed in his hand. And all of them were opened to Moses on Sinai, so that he learnt
them during the forty days, while he was standing (remaining} the Torah in the seventy aspects of the seventy tongues, the Prophets in the seventy aspects of the seventy tongues, the Writings in the seventy aspects of the seventy tongues, "the Laws in the seventy aspects of the seventy tongues, the Traditions in the seventy aspects of the seventy tongues, the Haggadoth in the seventy aspects of the seventy tongues and the Tosafot in the seventy aspects of the seventy tongues. But as soon as the forty days were ended, he forgot all of them in one 8 moment. Then the Holy One, blessed be He, called **YPYPYH**, the Prince of the Torah, and (through him) they were given to Moses as a gift. As it is written (Deut. x. 4): "and the Lord gave them unto me". And after that it remained with him. And whence do we know, that it remained (in his memory)? Because it is written (Mai. iv. 4): " Remember ye the Law of Moses my servant which I commanded unto him in Horeb for all Israel, even my statutes and judgements. ' The Law of Moses': that is the Torah, the Prophets and the Writings, 'statutes': that is the Laws and Traditions, 'judgements'; that is the Haggadot and the Tosafot. And all of them were given to Moses on high on Sinai.
§ 393- Let it be thy will, Lord our God that thy mercy may conquer thine anger, in the hour in which we invoke thy great and terrible name, so that we may not be burned in the fire, for all thy servants are like blazing fire. Let it be thy will, O merciful and gracious Father, that we may be saved from demons in that hour, because to Thee Thy name is lofty, to Thee Thy name is holy, to Thee is Thy name pure, Thy name is terrible, thy name is glorious, and Israel is holy and pure because of Thee. Thou didst not reveal Thy name to any nation of the world, but only to us. Thou called us sons and servants for thy name's sake. Blessed be thy name forever and ever, which I write thus: **AKTRYH BHG WBYHAL ALYH QNNYAL HWHYH YH BYṢRH YHW YH RSS TYGʿṢ QDWŠ HWDYH YHWH YDH**, the ineffable name that is on the Crown, His name is ineffable, HW **HYH HW HW YHWYH** is his name. **HDWY YHWH YHWH YHWH HWHW. HWHW BGW HYH BHY RṬṬS HWS YHWH HYH WYHYH YHW WḤY BʿṬMṬWN WYHYSSYH PRYŠH**. Blessed be the name of the glory of his kingdom, forever and ever.

§ 394- **BSPS NNN DNWN NYNYH**, entirely holy, **MḤWŠ BAWŠYH YHWḤWŠ ḤWŠ WṢBY ḤWŠ BWNYN AWR BŠAN NYNH ABHN NYH YHYH YH YH YH HWN YH ASWN ABSWN AṬWN** (or **AŠWN**) **ABṬWN ARSWN** (or **ABSWN**).
This is my name for ever, and this it shall be unto all generations. Blessed be the name of the glory of his kingdom forever and ever. **YH**, God of Hosts, Shaddai, God of Israel, **TA** is His name.
§ 397- This is the prince: his name is **YWPYAL**, they call him **YḤDYAL**. In the camps of holiness they call him Meṭaṭrōn. They call him S**SNGYAL YH YHW ḤY HWH HW YH YH HYH ḤY**

HW GP HA HWG; for healing, **GTŠ TLT ḤKMWGYH QDWŠ QNNYAL QNNYH AL HW HA WYH HYH BGY HYH**, explained on the Crown.This is his great name that was transmitted to Moses at Sinai, from the mouth of the faithful and humble God, and from the mouth of Moses it was transmitted to Joshua, and from Joshua to the elders, and from the mouth of the elders to the prophets, and from the prophets to the men of the Great Assembly, and from men of the Great Assembly to Ezra, and from the mouth of Ezra to Hillel, and from Hillel it was hidden, till Rabbi Abbahu came and said: 'This is my name forever'. **NYṬM**, **H'YPYṢ**, **MQDRGŠ**, **AWSPRDMWN**, **QYTWS**, **WYWSYṬWS**, **WYWSYṬWS**, **GRMSṬWN**, **QWRYS**, **QRDYDWS**, **YWY**. This is my great name. **YH** is his name. **YHW** is his name. This is the name of my glory. He is the prince, the Prince of Countenances, and all of the ministering angels stand before him. This is the great prince. He is the prince over all the princes and prince over all the twofold myriads, and the thousands of thousands, and stands before the One who is elevated above the Gods, above the heaven.

The Ascent Midrash

§ 407- I beheld something like the Ḥashmal which was made strong and was standing and distinguishing amongst the descenders to the Chariot - between those fit to see the King in His beauty, and those unfit to do so. Who is fit to see the King in His beauty? They would put it in his heart: When they would say to him 'Enter' he would not enter. And again they would say 'Enter!' Forthwith he would enter. They would then praise him, saying: 'N. is indeed fit to see the King in His beauty!'

And what of him who is unfit to see the King in His beauty? They would put it in his heart: When they would say to him 'Enter' he would enter. Forthwith they would wring him out and cast him into the (river) Rigayon of glowing coals.

§ 408- The 6th Palace appears as if someone splashes 100,000 thousand thousands, and myriads of myriads of waves of the sea upon him (the initiate). But there is in reality not even one drop of water upon him; rather it is the splendorous atmosphere of the pure marble stones, wherewith the Palace is paved, which is a splendour more fearsome than water. And do not the attending angels stand opposite him? And if he says: 'What is the nature of this water?' they forthwith pursue him, and say: 'Foolish one! From now on thou shalt not have a vision with thine eyes! Perhaps thou art from the seed of those who kissed the Golden Calf; thou art not worthy to see the King and His Throne of Glory.' If so, a heavenly voice goeth forth from the 7th Palace, and the herald goeth before him, and blows a continual, a quavering, and a sustained blast from the horn, saying unto them: 'Ye have spoken well. Indeed he is of the seed of those who kissed the Calf, and is unfit to see the King in His beauty.' He (the initiate) does not depart from there till they have (fatally) wounded his head with iron axes.

§ 409- Let this be a sign for all generations, that no one must err at the gate of the 6th Palace, and see the brilliant atmosphere of the stones, and ask: 'Are they water?', lest he bring himself into danger. For even if he is unfit to see the King in His beauty, if he does not ask them about the gleaming atmosphere of the pure marble stones, wherewith the Palace is paved, they shall not annihilate him. Rather, they judge him according to his merit, saying: 'If he is unfit to see the King in His beauty, how did he enter the 6 Palaces?

§ 410- R. Rabbi Aqiba said: So-and-so merited standing at the gate of the 6th Palace, and he saw the gleaming atmosphere of the stones. He opened his mouth twice, saying 'water, water!' In the wink of an eye they decapitated him and cast 11,000 iron axes at him. Let this be a sign for all generations, so

that no one may err at the gate of the 6th Palace. **YHWH** is King. **YHWH** was King. **YHWH** shall be King forever and ever.

§ 411- Rabbi Aqiba said: Thus the light of Jacob our father giveth light before **HDYRYRWN** YHWH, God of Israel, our Father who is in Heaven. And thus the love of the beloved people draweth near, before **ADYRYRWN YHWH**, God of Israel, our Father who is in Heaven, under thick clouds that drip down blood. In the 7th Palace, the shining Ofanim drip foliatum and even pure balsam, and a double Ofan blows a continual, a quavering, and a sustained blast from the horn, saying: 'Let whoever is fit to behold the King in His beauty enter and see.' And if so, the mighty Ofanim embrace him, and the effulgent Kerubim kiss him, and the Ḥayoth lift him up, and the morning star dances before him, and the Ḥashmal sing before him, and the living wind of splendour raises him up, till they make him ascend and seat him before the Throne of Glory.§ 412a And he would gaze and see: The hidden king! The kindly king! The benign king! The perfect king! The gracious king! The righteous king! The holy king! The supreme king! The pure king! The blessed king! The beloved king! The comely king! The king who is desired! The king who is worshipped! The king who is praised! The powerful king! The mighty king! The terrible king! The innocent king! The solitary king! The distinguished king! Him and all his ministers, and this is his glory!

Instructions for the Ascent

§ 413- R. Aqiba said: Again, take for thyself the names of the 7 Archangels, guardians of the 7 gates of the Palaces- the majestic gate, the gate of exaltation, the gate of wonders, the gate of purity, the gate of princeliness, the gate of adornment, the gate of holiness - and the names of their seals, the name of each and every one. Thou shalt show him his seal, and he shall grant thee entrance into his Palace.

§ 414- These are the names of the princes who guard the 7 Palaces: **RGZAL** (or **RGZYAL**) **YHWH** the prince; **DHYBYRWN YHWH** the prince; **ŠQDḤZY YHWH** the prince; **SGNSGAL YHWH** the prince; **AŠYRWWYLYY YHWH** the prince; **ṬṬRWSYY YHWH** the prince; **ŠHRYAL YHWH**, the prince.

§ 415- And these are their seals: **AṬBḤ** (or **ABṬḤ**) **YHWH**, God of Israel; **AZBWGH YHWH**, God of Israel; **ZHPṬRYH** (or **Zʿ PṬRYH**, *Zeʿafṭaryah*) **YHWH**, God of Israel; **ZBWDYAL YHWH**, God of Israel; **ARDGHWDRYHN YHWH**, God of Israel; **ABRGHWDRYHW YHWH**, God of Israel; **NHPRDYAL** (or **NTPRDALW**) **YHWH**, God of Israel; ŠTQYYR **YHWH**, God of Israel.

§ 416 - **RGZAL YHWH**, the prince has been appointed over the 1st Palace. Thou shalt show him the seal and seal-ring whereon is engraved **AṬBḤ YHWH**, God of Israel, our Father who is in Heaven.

DHBYRWN YHWH, the prince, has been appointed over the 2nd Palace. Thou shalt show him the seal and seal-ring whereon is engraved **AZBWGH YHWH**, God of Israel, our Father who is in Heaven.

ŠQDḤWZY YHWH, the prince, has been appointed over the 3rd Palace. Thou shalt show him the seal and seal-ring whereon is engraved **ZHPṬRYH** (or **Zʿ PṬRYH**) **YHWH**, God of Israel, our Father who is in Heaven.

SGNSGAL, the prince, has been appointed over the 4th Palace, and he is sealed (?).Thou shalt show him the seal and seal-ring whereon is engraved **ZBWDYAL YHWH**, God of Israel, our Father who is in Heaven.

AŠYRWWYLYY YHWH, the prince, has been appointed over the 5th Palace. Thou shalt show him the seal and seal-ring upon which is engraved **ABRGHWDRYHW YHWH**, God of Israel.

ṬṬRWSYY YHWH, the prince, the majestic prince - the King of the world who is declared majestic along with him - has been appointed over the 6th Palace. Therefore he has been appointed to the gate of the 6th Palace, and he is sealed. Thou shalt show him the seal and seal-ring whereon is engraved **NHPRDYAL YHWH**, God of Israel, our God who is in Heaven.
§ 417- **ŠHRYAL YHWH**, the prince, the majestic prince - the king of the world is declared majestic along with him, like him - has been appointed over the 7th Palace. Therefore he has been appointed to the gate of the 7th Palace, the majestic Palace, exalted Palace, Palace of princeliness, Palace of wonders, and he is sealed. Thou shalt show him the seal and seal-ring whereon is engraved **ŠTQYYR** (**Šatqayyar*) **YHWH AH ŠTQYYR YHWH**, God of Israel, our Father who is in Heaven. Forthwith, the first takes into his hand and surrenders it to the second, and the second to the third, and the third to the fourth, and the fourth to the fifth, and the fifth to the sixth, and the sixth to the seventh. And the seventh makes thee ascend, and seats thee upon the lap of **ABṬḤ** (or **AṬBḤ**) **YHWH**, God of Israel; on the lap of **AZBWGH YHWH**, God of Israel; upon the lap of **ZHPṬRYH YHWH**, God of Israel; on the lap of **ZBWDYAL YHWH**, God of Israel; on the lap of **ARDGHWDRYHN** (or **ABRNRGHWDRYHW**) **YHWH**, God of Israel; on the lap of **NHPRDYAL YHWH**, God of Israel; on the lap of **ŠTQYYR YHWH**, God of Israel, whose name is called **AH ŠTQYYR YHWH**, God of Israel, **YHWH** is King, **YHWH** is King, **YHWH** shall be king forever and ever.
§ 418 - Make thy request as follows: May there be favour from before Thee YHWH, God of Israel, our God and the God of our fathers. King sitting upon a high and exalted throne, (Isa 6:1); elevated above the summit of exaltation; established above the crowns of splendour; who seeth into depths; who beholdeth mysteries; who perceiveth in darkness.
In every place, Thou art there; in every heart you dwell; and none can alter your will; nor revoke your word; nor delay your desire; and there is no place in which to flee from you; and none can hide or conceal himself from your presence; Lord of all works; wise in all secrets; ruler of all generations; the one God who has been for ever; the unique king who will exist for all eternity. *Sela.* Master of the things above and the things below, of the first things and the last things; what god is there like thee, Lord God of Israel, Lord of the powers? Before thee, Lord God of Israel, those above and those below bow down and prostrate themselves. Before you, Lord God of Israel, *serafim* give glory and bring forth songs of rejoicing. Thy throne of glory praises and accords you majesty and excellence. Might and splendour are before you, Lord God of Israel. Thy ministers crown thee with crowns and sing thee a new song. They install Thee as king forever and Thou art called 'One' for all eternity. They bless thee; they praise thee; they glorify thee; they exalt thee; they give thanks unto thee, for Thou art the God of Israel, strong, mighty and valiant deliverer, **QLWŠS**, **SRNYQS**, **ḤWKMDRTA**, **AMDMYRWN**, **AŠPŠPYRWN**, **HDYRYRWN**, **ABYRYZWN**, **NPNPYRWN**, **YGBHYH**, **HWMLYH**, **HWŠW-WHW-SWLYH**, **ḤLPYH**, **ḤWṬLYH**, **ŠWṬRKYAL**, **YHWH**, **GAH**, **ZHRYAL**, **AWRYAL**, **APYAL**, **GBRYAL**, **NWRYAL**, **PNAL**, **ŠRPYAL**, **RGZAL** (or **RGZYAL**) **YHWH** the prince; **DHYBYRWN YHWH** the prince; **ŠQDḤZY YHWH** the prince; **SGNSGAL YHWH** the prince; **AŠYRWWYLYY YHWH** the prince; **ṬṬRWSYY YHWH** the prince; **ŠHRYAL YHWH**, the prince.
§ 419- **AṬBḤ YHWH**, God of Israel; **AZBWGH YHWH**, God of Israel; **ZHPṬRYH** (or **Z'PṬRYH**) **YHWH**, God of Israel; **ZBWDYAL YHWH**, God of Israel; **ARDGHWDRYHN YHWH**, God of Israel; **ABRGHWDRYHW YHWH**, God of Israel; **NHPRDYAL** (or **NTPRDALW**) **YHWH**, God of Israel; **ŠTQYYR YHWH**, God of Israel, our Father in Heaven. Mayst Thou give me grace and loving-kindness before Thy throne of glory, and in the sight of all thine attendants, so as to do (such and such), O great, mighty, fearsome, strong, valiant, magnificent, and eminent God!...*My beloved is all radiant and ruddy*, etc.— **צבאות**! *His head is fine gold*, etc. —

צבאות! *His eyes are like doves*, etc - צבאות! *His cheeks are like spice beds*, etc.— .צבאות *His hands are disks of gold*, etc.— צבאות. *His legs are columns of marble*, etc.— .צבאות. His mouth is wholly sweet and he is altogether desirable. *This is my beloved and this is my friend*: **YH YH YH YH YH YH YH YH YH YH** mighty, strong, great, forceful, fearsome, majestic and omnipotent, **YH YH YH YH YH YH YH YH YH YH** powerful and potent, **MYŠDNQ**, the prince}Good! Pure!, **YH YHHSN YH YWD YH**. *Holy! Holy! Holy is the Lord of Hosts!* (Isa 6:3)98 {In the name of the angel **YWPYAL**, who is the splendour of the pure, clean height, and unique by the authority of his king; and in the name of **SRNYAL** , who is one of the princes of the Merkabah; and in the name of **ŠHDRYAL**, who is a beloved prince; and in the name of **ḤSDYAL**, who is called to the power for six hours each day, ZKRYAL , the Lord, the prince,} learn this *mishnah* every day after prayer.

§ 420- Rabbi Ishmael said: There is no creature amongst all His servants who calls him by this name, but He calls him **MGHŠH**, because he is second in rank to **HDRYRWN**, the good majesty, the pure majesty, the majesty of splendour, the light of Yah, the light of **PNHWDY YH YH YHWH**, God of Israel. And he stands at the first gate, and ministers at the great gate, and when I saw him, my hands were burned and I was standing without hands and without feet, till I saw PNYWN (*Panayōn*) the prince, one of the highest servants, and he stands before the Throne of Glory opposite the inner room of the Seraphim, whose name is like His name, and it is one and the same name. And he stands at the Throne of Glory, and clothes God with the garment (*b□ aluq*), and adorns the Ḥashmal, opens the gates of salvation to show favour, loving-kindness and mercy to all those who ascend to behold Him…
§ 421- ʿAnafi'ēl said: Anyone who seeks to pray this prayer and to obtain understanding of the work of his Creator must invoke for himself one of these letters. Again, I shall not turn to my right or to my left, until I turn and do his will for him. And anyone who tells gossip about him (the initiate) - forthwith I smite and destroy them, apart from the angel who is sent by the Glorious King, **HY YWD ALP HY YWD GʿYYH SSYH ALPP TḤŠ MŠYYM HA AYHH RWQ WYW HY WHY HY ABDR HYM MAHWBYM YSRWNYS HA MLYYS YHW YHW AY HYY HH**, the great, mighty, fearsome, majestic, and strong God, who is hidden from the eyes of all creatures, and kept secret from the attending angels, but is revealed unto Rabbi Aqiba through the work of the Chariot to do accomplish his will.
As it is written: 'Every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.' (Isaiah 43:7), therefore let him do my will and my desire and my request and all that I ask. Amen, Amen. Selah. **YHWH** is King, **YHWH** is King. **YHWH** shall be king forever and ever.

Closing Remarks by Aqiba

§ 422- R. Aqiba said: When I explained this practice of ascending and descending to the Merkabah, they appointed a blessing for me each day in the court above and the court below.
§ 423- And again, R. Aqiba said: A heavenly voice addressed me from beneath the throne of glory and it said to me: For my friend, who suffers and endures the practice of ascending and descending to the Merkabah before me, I have appointed a blessing to be said three times each day in the court above and the court below. And I shall love and redeem the household in which they learn it.
§ 424- R. Aqiba said: Whoever wishes to learn this Mishnah, and to express the name explicitly, should sit in fast for forty days and rest his head between his knees until the fast takes control of him.101 And he should whisper (it) to the earth and not to heaven, so that the earth may hear, but not heaven. If he is an unmarried youth, he may say it as long as he has had no emission; and if he is

a married man, he should be continent for three days, as it is said: *Be ready by the third day;* [*go not near a woman*] (Exod 19:15). If he tells it to his friend, he should tell him one letter from the beginning and one letter from the end, but he should not join one to the other, lest he should make a mistake and destroy the world of the holy one, blessed be he. [If he is chained in prison for his soul's sake, that it may not perish, he may say it during the daytime but not at night, lest he should make a mistake and destroy the world of the holy one, blessed be he.] If he wishes to test him, he may test him once but not twice, and, when he tests him, he should examine him strictly, lest he should make a mistake and destroy the world of the holy one, blessed be he. He should practice it regularly, month by month and year by year, for thirty days before Rosh Hashana, from the beginning of the month of Elul to Yom Kippur, so that Satan and the forces of evil may not afflict him all year.

The Book of the Great Name

§ 489- Blessed be the great Name of the One who, in the beginning of His wisdom, created heaven and earth, and who did not reveal His wisdom to human beings, but gave it to the ministering angels, and the ministering angels revealed the secret to human beings. Anyone who finds this book and discovers all that is written in it must not lie on his bed for forty upon forty days. He must not see the face of a male or female twin, or the face of a male or female leper, (or a man or a woman who has a flux; nor may he see a woman in menstrual impurity. He must not eat bread baked by a woman or water drawn by a woman, but must knead with his own hand and mill it with his own hands, and bake one loaf a day and eat it. He shall not eat meat, nor may he eat any kind of fish, nor drink wine or intoxicating drink; nor may he eat onion and garlic, or garden vegetables. If a seminal emission occurs, even on the last day, all the previous days are rendered invalid, and he must return to the beginning. He shall wear white garments and immerse in a river every day for those eighty days, in the evening and in the morning, and be clean.

On the last day he shall take this book in his hands and go down to the river in a place that is hidden from human beings, and open it and read from it. And when he finds two incantations [that appear together], he shall say, "Powerful {**YH**} and strike his heart. And if he raises his eyes to heaven and sees the face of the Shekinah he will die. And if he lowers his eyes to the ground he will live. And when it is revealed to him, he shall hurry twenty paces back. And when he says his blessings, he shall study it.

And he must not exchange it (i.e. the secret or the book), neither for gold nor silver, nor for precious stones (or) for pure jewels. For he who shall do such a thing shall not remain alive. Throughout his days, he will seek death, but shall not die. He will ask for life, without living. He shall be so hungry that he shall eat his own flesh and drink in thirst his own blood. His days shall turn into nights and the nights will turn into day. He will die by the vermin of the earth, and his body shall not be buried. A demon will suffocate him, and a lion shall devour him.

§ 490- Anyone who does not reveal this great name is blessed (before God). It shall be good for him in death and in life. Kings will bow to him, and leaders of the world will give him honour. They will bind a strong crown on his head; he will appear like an angel of God, and they will fall back under his feet. All of his words will be ordered in his mouth, and Satan shall not be an obstacle to him. No man shall rise up before the face of his anger. Everything to which he puts his hand shall succeed.

If he listens to all of (God's) merciful commandments, he is praised every day. He does right and justice to the people. He feeds the hungry and clothes the naked. He gathers the exiles and brings them into his house, this on account of the great Names which he must use in holiness.

One who knows this great Name, will gather the lion by his ear, and the dragon by the skull of his head. If he is angry at the sea, it will become dry; at the fire and it will be quenched. If he wishes to kill, he kills, and if he wishes to bring to life, he brings them to life. Before him the earth trembles, mountains and heights shake.
The Ḥayoth chant a hymn, saying: "Holy, holy, holy is **YHWH** of hosts, the whole earth is full of His glory". And they glorify these great names in the world in every firmament.
He who desires to become wise, should read all this book every day, but he should not say it (out loud), lest He, whose Name is blessed, be angry.
Call 300 Chariots: 72 are his names, 1200 His surnames, 66 his characters, 96 his *glswryn*, 24 are the measure of His holiness; 42-fold is the splendour of His myriads.
He spoke, and the world was, His name is forever and ever and ever. Without him, there is nothing good and nothing evil, till the end of all generations.

§ 491- **YH** (37 times). Holy God (six times), **YH** (28 times). Thou art the one who has mercy on the people and the spirits that go out into the world. **AYṬPS HWA HMYM. YH** (16 times). **ABL MTSBT DBQRB KʿPK GNGPṢ TSYMK. QMNG LʿQWT HYH SS HŠH. ʿPṢ GPṢ TMNTA YṢB TSWMK QMBR GL ʿQWM HYH HŠHY**.

Thou art one in heaven, and thou art one on the earth, thou art **ABRWSMN**. Thou art **AGRSMW ABRH HM TḤT YHW AHYH YHA AH HWH YH YHW ḤY DYH WYH**. **YH** (24 times). Holy God, Holy God, Holy God, Holy God, Holy God, Holy God, six (times). **YH** (15 times).

§ 492- This is the name revealed unto Moses at Sinai: **QWM HWA AWBṢṢ ŠMṢṢ ŠṢṢ SQS ṢṬNYNA MMṢYṢ NZ**. These are the words that a man says when he walks along with his adversary; he should call out: given to him, by his great Name, which is enduring: **QʿYYS HWA AYŠ ŠṢB AWŠ ṢMṢṬM ṢQ ḤMS ṢMNYAL MṢPṢ** (*Matzpatz*) QWS, which was revealed to Moses at the burning bush. "This is my name forever:" (Exodus. 3:15): **SBWR HSNWR SM QM QWPQSQWS**, which endures till the end of all generations.

§ 493- **YHW HW HW HY HYH YH QWM**; it is enduring. **YH** (51 times). **ALBṬ**, **ABṬWN**, **YGṬWN YGṬWN GṬ**; **YH** (10 times). Holy God (7 times) **YH** (25 times**). LWQṬS YḤSAL ṬRKNPAL YHNYK WSDRYSYH KRS MSWSYH BYṬT BYṬN ʿZTYH BK HSHQ BHS ʿYNH WLHʿMYD ṬWS KRBWNYH HMDRN LHMRDWN AʿRMA WʿZRMH WGNḤ**, which is written by itself: **BTRA KSAY AWḤRN**. He shall walk with him at light, and if he begs for His mercy, he shall be saved.

El Shaddai, **WYW**, El Shaddai, the pre-eminent God. Who was the exalted master since Creation. **HMWN DMYA DAA DAL ZAL YHWAL**. Thou art Lord of the whole world. **ṢWR ṢR**, master of every living thing, who possesses everything, and gave all trouble and burden to those kneaded from the dust; who gave life to the spirit of all flesh, and a soul to those kneaded from the dust. He spake and all came to be, and he called to the world and it was created; he placed paths in the mighty waters, and in the depths of the sea he paved his way by his great and awesome Name. And by his wondrous power, the righteous walk on water and do not drown, for the water is subdued by the power of the great Name.

Seven angels rule over fire: **TRMWS**, **AWRYAL**, **APYAL**, **GBRYAL**, **NWRYAL**, **PNAL**, and **ŠRPYAL**. Fire, thou art **NWRYAL**, thou art: **HMN MY KTLT ḤZY ḤZYTA**, from pieces of hail thou didst break forth, as cold as water, and it melted like snow…fire within you, and God

clothed and clothed (?) **WLA NTKWN NWRYAL BWSRY WBSRY**, did not clothe. [I have protected and sealed myself] with the ring of the great and awesome Name, before which the earth and the heaven tremble.

§ 494- **YH** (40 times), heart of the King, heart of the King, **MŠQRB ṢL ABRTWS ABRYNWS ANTWS ṢLYL ṢLMWN ANAL, YḤZQAL**, that was engraved on the tablets of stone, and the warriors of the great Name, **MYKAL, RPAL, ZYWAL**.

Whoever guards this carefully (the mystery), he shall prosper. **NWRYAL** is great, great in his confusion (?); you beheld **ARPKŠR**, the great father; he sat before me. The name of his master is **HWAY**... name of the Lord, God, Lord, holy and strong. Elohim, **YHW, YHA, AL YŠḤQ YŠQ**, Lord, living god and king of the world, Lord, King eternally. WYWRDY (*we-yordē*, 'and those who descend') **YŠḤWŠYAH**. And Jehoram the king arose and he prospered…(?)..**KNPYN ASYSPS MQWŠLA SWMRA BPLṬ PLṬLM, YḤYṢ**. Ring of God, enlightening and fearful. **KRYHWQ YHYQ RBH BRZYḤ TḤWT MSPRS ṢM, KWPL BRKW WDLDRWS DRWM MRBYM YHQ YWPRST (or APRST, MRPST, YWPRYSH), QWRYAL RḤYMH ALHYM ALY MASK ALL BRAT AṬARH** (*or* **AṬRWRH**) **ALHYM SYWHY**, Eternal Lord, **LMBRṬWS**.

They say thus: **WPYRMH WARSYMN YLL SWRSWR ṬWBYH**, Lord God of Israel, **WṬBRYT WASQMWS** (or **ASQṬWS**) **KSMW SLL MBNYW ŠMT YHYMN**, **SYṬRY MN QDWŠY WHY MSPRWS**, who sitteth upon the Kerubim, Lord of truth, Lord of hosts, for peace. **MHMYAL MYŠAL AWZYAL ṬWRYAL QMWAL RBYAL HRYAL, QBYAL QMWAL ʿRDYAL MLṬYAL PLṬYAL RḤWMYAL, WHḤNYAL, WBḤNYAL SSYAL SRPYAL SRAL. ŠWHRYAL MHNYAL GDYAL HWŠYAL ʿNNAL QŠTYAL. ʿṢPYAL ṬRPYAL BHLYAL RGLYAL RMAL QLBS AṬRGWN. LA HWQNA ASTQTH SWLTA LQWPQWS LQWPQS RHṬYAL. WDWMYAL ZHWRYAL SWMKS YHLAL AWZYAL. ANYAL ḤZQYAL ṢRPYAL MTNYAL MRGBYAL ŠWKNYAL NWRYAL. NKBDYAL NPLYAL QDŠYAL HWRYAL WDWMYAL. HWDYAL MLKYAL**.

§ 495- Any man who reads this book must go by himself to the river, to a place that is concealed from human beings and from the spirits that roam the world. There he will see a man, and he will survive by his mercy, and by his prayer he shall be saved. He will use this name: **AKLMT SBTRB QRB BʿA ʿPṢ GPṢ TMNTA YṢB TSYMK QMBD GLʿQWS**. No fire shall occur in a house wherein this book is placed, nor will destruction befall it.

Sufi Cosmology (Arabic: الكوزمولوجية الصوفية) is a general term for cosmological doctrines associated with Sufism. It is a Sufi approach which discusses the creation of man and the universe, which according to mystics are the fundamental grounds upon which Islamic religious universe is based. According to Sufi cosmology, God's reason for the creation of this cosmos and humankind is the "manifestation" and "recognition" of Himself as it is stated in Hadith Qudsi – "I was a hidden Treasure; I desired to be recognized so I created the creature".[1]

Islamic Sufis describe the Divine Descent and the creation of universe and humankind in the following stages, when Noor-e-Ahadi (Light of One), coming out of His self-isolated oneness, intended to manifest Himself in multiplicity. These stages are also termed as “Tanzalat-e-Satta. Many saints have explained these Tanzalat-e-Satta in their books. Abu Saeed Mubarak Makhzoomi has discussed them in his Arabic book called Tohfa Mursala.[2] They are also discussed in the exegesis of Fusoos-ul-Hikam, a book by Ibn Arabi.[3]

- *Alam-i-HaHoot* (Realm of He-ness): The level of HaHoot refers to HaHooiyat (The Unknowable and Incomparable world). It is an Arabic term which pertains to the Divine's Essence prior to manifestation. The spiritual stage related to it is called Ahdiyat(Alonehood). This is the Realm of pre-existence and a level of non creation.[4] According to sufis, this state of Ahdiyat is incapable of being conceived, incapable of interpretation and is beyond all logical bounds. At this stage Allah is all alone and hidden in his own veil and cannot be exemplified with anything. Nothing exists here, neither the universe nor the creation. Here the Zaat (Divine essence) and neither His attributes are revealed or manifested.[5]

- *Alam-i-Yahoot* (Realm of First Manifestation): The spiritual stage pertaining to YaHoot is referred to as Wahdat (Oneness). YaHoot is the first level of manifestation of "Hoo". When the Divine Essence desired to manifest, He manifested Himself in the form of Noor-e-Mohammad (Light of Muhammad). Since YaHoot is a world of Oneness, so it clarifies that Noor of Mohammad is a manifestation of God’s Essence and is not a separate entity. This is the first step towards Divine descent. The creation has not started yet. Here Hoo is called Allah which in Arabic means "the worshippable one", because there is a being in the form of Noor of Mohammad who worships Allah. And the level is called yaHoot because there is an entity who would address Hoo as YaHoo (O’Hoo).

- *Alam-i-LaHoot* (Realm of Absolute Unity): The world of LaHoot is related to the level of Wahdiyat (Unity). Here the soul of Mohammad is manifested from the Noor of Mohammad. Since this is a world of Unity so at this level Noor of Allah and Noor of Mohammad are in the same form. Therefore, the soul of Mohammad is in fact the soul of Allah called Rooh-e-Qudsi (The Divine Soul). At this level the whole universe and its creation is hidden in Noor-e-Mohammad and is anxious to manifest itself.

The above three levels are the levels of Unity and non-creation. The presence of Hoo in HaHoot, YaHoot and LaHoot indicates Absolute Unity. The creation takes place in the coming levels of Jabrut, Malakut and Nasut.

- *Alam-i-Jabrut* (Realm of Power): Jabrut is an Arabic term which means 'bridge' or anything that connects two things. It is called Jabrut because it connects the above three levels of non-creation and the coming levels of creation. The level of Jabrut is related to the level of creation of souls of human beings. Here Allah created the souls of human beings from Rooh-e-Qudsi. The soul of human beings created from Rooh-e-Qudsi is called Rooh-e-Sultani (the Kingly soul) .The Divine attributes like knowledge, wisdom etc. which were present in totality in Rooh-e-Qudsi at the above non-creation levels got divided into human beings. Rooh-e-Sultani has attributes of angels because angels were created at the same level. Here Rooh-e-Qudsi got concealed in the Rooh-e-Sultani.

- *Alam-e-Malakut* (Realm of Intelligence): This level refers to the world of symbolic forms. At this level the souls took a recognizable but immaterial and intangible form for the first time. Here Rooh-e-sultani got concealed in the cover of Rooh-Noorani(the soul of celestial light). The souls of animals, plants and all non-living things were also created at this level.Due to the creation of souls of animals at this level the human soul adopted beastal qualities like lust,greed, covet etc.

- *Alam-i-Nasut* (Realm of Physical bodies): The level of Nasut refers to the physical world of material bodies. The stage where foundations of the tangible world of matter are laid. Here Rooh-e-Noorani got concealed in the cover of Rooh-e-Hewani (the soul directly related to the physical body) which was the breathed into the physical bodies of flesh and bones and non-living things. The process of human creation got completed here and Allah manifested Himself completely in Humans by concealing in the covers of Rooh-e-Qudsi, Rooh-e-Sultani, Rooh-e-Noorani and Rooh-e-Hewani.

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The Three Steles of Seth

Translated by Marvin Meyer and Willis Barnstone

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Nag Hammadi

Introduction

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Codex Index

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THE THREE STELES OF SETH

The revelation of Dositheos about the three steles of Seth, father of the living and unshakable race. He remembered what he saw, understood, and read, and gave it to the chosen, just as it was written there.
Often I have joined in glorifying with the powers, and I was considered worthy by the immeasurable majesties.
The steles are as follows:

THE FIRST STELE OF SETH

I praise you, father Geradamas,
I, your son Emmacha Seth,
whom you produced without generation
for the praise of our god.

I am your son
and you are my mind, O my father.

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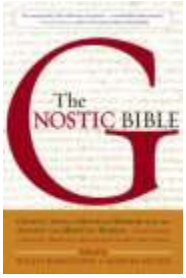

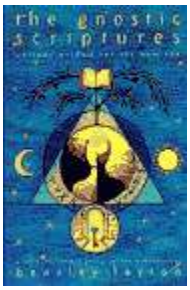

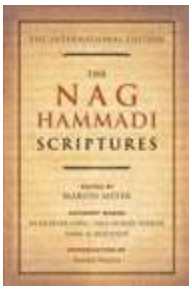

I have sown and produced,
but you have seen the majesties
and have stood endlessly.

I praise you, father.

Praise me, father.

Because of you I am,
because of god you are,
because of you I am with him.
You are light and you see light.

You have revealed light.

You are a Mirotheas,
you are my Mirotheos.

I praise you as god,
I praise your divinity.

Great is the good one, self-conceived, who stood,
the god who was first to stand.

You came in goodness,
you appeared
and you revealed goodness.

I shall speak your name,
you are a primary name.

You are unborn,
you have appeared to reveal the eternal.

You are who is,
so you have revealed those who really are.

You are uttered by a voice,
but by mind you are glorified.

You are powerful everywhere
so the world of senses also knows you,
because of you and your seed.

You are merciful

and from another race,
and it is placed over another race.

Now, you are from another race,
and it is placed over another race.

You are from another race,
you are different.

You are merciful,
you are eternal.

You are placed over a race,
you made all these increase
because of my seed,
and you know it is placed in generation.

But they are from other races,
they are different.

They are placed over other races,
they are placed in life.

You are a Mirotheos.
I praise its power given to me.

You who made the masculinities
that really are three times male,
who were divided into five,
who were given to us in triple power,
who were conceived without generation,
who came forth from the superior
and for the inferior entered the midst,
you are a parent through a parent,
a word from a command.

We praise you, triple male,
you have unified all through them all,
you have empowered us.

You came into being from One,
from One you left.
You have come to One.

You have saved,

you have saved,
you have saved us,
you who are crowned and crown.

We praise you eternally,
we praise you,
we who are saved,
who are perfect beings,
who are perfect because of you,
who have become perfect with you.

You who are complete,
who complete,
who are perfect through all these,
who are everywhere similar,
triple male,
you have stood,
you were first to stand.
You have been divided everywhere,
you have remained one.

Whomever you wished
you have saved,
and you wish
that all who are worthy be saved.

You are perfect,
you are perfect,
you are perfect.

THE SECOND STELE OF SETH

Great is the first eternal realm,
male virgin Barbelo,
the first glory of the invisible father.

You who are called perfect
first saw
that the one who really preexists
is not.

From that one and through it
you have come into being first and forever,
you who are nonexistent from One, the indivisible, triple power.

You are a triple power,
you are a great One from a pure One.

You are a superior One,
first shadow of the holy father,
light from light.

We praise you,
maker of perfection,
donor of eternal realms.

You saw that those who are eternal
are from a shadow.

You have conferred multiplicity,
you have found and remained One,
while still conferring multiplicity through division.

You are a threefold replication,
truly you are replicated three times.

You are One, of the One,
and you are from its shadow.

You are hidden,
you are a world of knowledge,
you know that those who are of the One are from shadow.

And they are yours in your heart.

Because of them you made the eternal be,
you made divinity live,
you made knowledge good,
in blessedness you made the shadows flowing from the One.

You made one in understanding;
you made another in creation.

You made the equal and the unequal,
the similar and the different.

You have empowered in generation and formation,
by that which is, to others . . .
. . . and generation.

You have given these strength,
hidden in the heart,
and you came forth to them and from them.

You are divided among them
and become a great male first-appearing mind.

Father god,
divine child,
maker of multiplicity,
in dividing all those who really are,
you revealed to them all a word.

You possess them all without birth,
eternally, imperishably.

Because of you salvation has come to us,
from you comes salvation.

You are wisdom,
you are knowledge,
you are truth.

Because of you is life,
from you life.

Because of you is mind,
from you mind.

You are mind,
you are a world of truth.

You are a triple power,
you are a threefold replication,
truly you are replicated three times,
the eternal realm of eternal realms.

You alone see purely the first, undying, unborn ones
and the first divisions, as you were divided.

Unify us as you were unified.

Teach us what you see.

Give us strength so we may be saved to eternal life.

We are a shadow of you . . .
as you are a shadow of that first preexistent one.

Hear us first.

We are eternal.

Hear us as perfect beings.

You are the eternal realm of eternal realms,
the all-perfect one, who is established.

You have heard,
you have heard.

You have saved,
you have saved.

We give thanks,
we praise always,
we shall glorify you.

THE THIRD STELE OF SETH

We rejoice
we rejoice
we rejoice.

We saw
we saw
we saw what really preexists,
that it really is
and is the first eternal one.

You, unborn,
from you come the eternal ones
and eternal realms,
the all-perfect ones, who are established,
and the perfect beings.

We praise you, nonbeing,
reality before realities,
first being before beings,
father of divinity and life,
creator of mind,

donor of goodness,
donor of blessedness.

We all praise you,
you who know,
with glorifying praise,
you, because of whom all these are . . .
who know yourself through yourself alone.

There is nothing active prior to you.

You are spirit, alone and living.

You know the One,
that we cannot speak of this One,
which is yours everywhere.

Your light enlightens us.

Command us to see you
so we may be saved.

Knowledge of you is our salvation.

Command!

If you command,
we have been saved.

Truly we are saved

We have seen you through mind.

You are all these
and save them all,
you who will not be saved
nor have been saved by them.

You have commanded us.

You are One,
you are One,
as one might tell you,
you are One.

You are a single, living spirit.
How shall we give you a name?

We have none.
You are their existence,
you are their life,
you are their mind.

In you they rejoice.

You ordered them saved
through your word . . .
the single glory, at the fore,

O hidden one, blessed Senaon, who conceived himself,

Asineus
Mephneus
Optaon
Elemaon, the great power
Emouniar
Nibareus
Kandephoros
Aphredon
Deiphaneus
you who are my Armedon
you generator of powers
Thalanatheus
Antitheus.

You are in you,
you are before you,
and after you none have come to act.

How shall we praise you?

We cannot,
but we thank you,
we who are inferior.

For you commanded us,
you who are our superior,
to glorify you
as best we can.

We praise you because we are saved
and we always glorify you.

Now we shall glorify you
that we be saved to eternal salvation.

We have praised you
for we can.

We have been saved.

You always wished
us to do it.

We have done it. . . .

Whoever remembers these and always glorifies will be perfect among the perfect and free of suffering beyond all things. They all praise these, individually and collectively, and afterward they will be silent.

As assigned, they ascend. After silence, they descend from the third. They praise the second, and afterward the first. The way of ascent is the way of descent.

So understand, as those who are alive, that you have succeeded. You have taught yourselves about things infinite. Marvel at the truth within them, and at the revelation.

The Three Steles of Seth

This book belongs to the fatherhood.
It is the son who wrote it.
Bless me O Father. I bless
you, O Father, in peace.
Amen.

A DICTIONARY OF

ANGELS

INCLUDING THE FALLEN ANGELS

By Gustav Davidson

THE FREE PRESS

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The Free Press
A Division of Simon & Schuster Inc.
1230 Avenue of the Americas
New York, N.Y. 10020

First Free Press Paperback Edition 1971

Library of Congress Catalog Card Number: 66–19757

Printed in the United States of America

printing number
15 17 19 20 18 16

Contents

Introduction ix

Acknowledgments xxvii

A Dictionary of Angels 1

Appendix

THE ANGELIC SCRIPT 335

THE ORDERS OF THE CELESTIAL HIERARCHY 336

THE SEVEN ARCHANGELS 338

THE RULING PRINCES OF THE NINE CELESTIAL ORDERS 339

THE ANGEL RULERS OF THE SEVEN HEAVENS 340

THE THRONE ANGELS 340

THE SIXTY-FOUR ANGEL-WARDENS OF THE SEVEN CELESTIAL HALLS OR HEAVENS (HECHALOTH) 340

THE GOVERNING ANGELS OF THE TWELVE MONTHS OF THE YEAR 341

SPIRITS, MESSENGERS, INTELLIGENCES OF THE SEVEN PLANETS 342

THE ANGELIC GOVERNORS OF THE TWELVE SIGNS OF THE ZODIAC 342

THE ARCHANGELS AND ANGELS OF THE SEVEN DAYS OF THE WEEK 343

THE ANGELIC GOVERNORS OF THE SEVEN PLANETS 343

THE GOVERNING ANGELS OF THE FOUR SEASONS 344

THE ANGELS OF THE HOURS OF THE DAY AND NIGHT 344

THE SEVENTY–TWO ANGELS BEARING THE MYSTICAL NAME OF GOD SHEMHAMPHORAE 345
THE SEVENTY AMULET ANGELS INVOKED AT THE TIME OF CHILD-BIRTH 346
THE NAMES OF METATRON 347
THE GREAT ARCHONS 347
THE CHIEF ANGEL PRINCES OF THE ALTITUDES 348
THE TWENTY-EIGHT ANGELS RULING IN THE TWENTY-EIGHT MANSIONS OF THE MOON 348
THE ARCHANGELS OF THE HOLY SEFIROTH 348
THE UNHOLY SEFIROTH 349
THE WATCHERS 349
THE SARIM 350
THE ANGELS OF PUNISHMENT (MALAKE HABBALAH) 351
THE ARCHANGELS OF PUNISHMENT 351
THE NAMES OF LILITH 351
THE FALLEN ANGELS 352
THE YEZIDIC ARCHANGELS 354
THE SEALS OF THE SEVEN ANGELS 354
THE MAGIC CIRCLE 355
THE TEN RULING ANGELS AND THEIR ORDERS 356
SIGILS, CHARTS, PACTS 357
Conjuration of the Sixth Mystery with the Seal of the Power-Angels 357
Conjuration of the Good Spirits 357
A Death Incantation 358
Conjuration of the Sword 358
Invocation of the Mystery of the Third Seal 358
Invocation for Exciting Love in the Heart of the Person Who is the Object of Our Desire 359
Spell for the Manufacture and Use of a Magic Carpet 359
A Spell to Guarantee Possession of the Loved One 360
Conjuration for the Evocation of a Spirit Armed with Power from the Supreme Majesty 360
The Serpent Conjuration 361
Prayer 361
Exorcism 361

Bibliography 362

Illustrations

Angel with the Key of the Abyss by Albrecht Dürer. Gravure on wood, in the Bibliothèque Nationale. The Angel is Abaddon/Apollyon. 3

Infant angel by Titian. 9

Angels by Dürer, detail from *Mass of St. Gregory*. 9

Expulsion of Lucifer from heaven. A Caedmon paraphrase. 11

Repose in Egypt with Dancing Angels by Vandyck. 14

The angels ascending and descending Jacob's Ladder. A dream-incident related in Genesis 28. 19

Annunciation by Tintoretto in Scuola San Rocco, Venice. 22

Angels of the Ascension. A Miniature from *The Bible of St. Paul.* 25

Angels of the Trinity, an icon made c. 1410–1420 by André Rublev. Here all 3 figures (Jesus, God, and the Holy Ghost) are winged and haloed. 35

Angels chanting the "Gloria" by Benozzo Gozzoli (1420–1498). 38

Baroque angels, the work of Franz Schwanthaler (c. 1720). Made for the Heilige Maria Kirche, Dresden. 40

Angels at the Tomb of Christ by Edouard Manet. 53

The Angel of the Lord, Balaam's Ass, and Balaam (Numbers 22), by Rembrandt. 66

The Black Angel. In Mohammedan lore he is either Nakir or Monker. Here he is shown with features of a rackhasa (a Hindu evil spirit). Left, two lesser evil spirits. 68

William Blake's "Behemoth," an illustration for his *Book of Job.* 73

Belial dancing before King Solomon, from *Das Buch Belial* by Jacobus de Teramo. 73

A seraph by Cavallini. Detail from the *Last Judgment* (Rome, 1280). 78

Angel head, 15th century. From the great rose window in north transept of St. Ouens, Rouen. 81

The angel Cassiel, ruler of Saturday, astride a dragon. 82

Cherubs. Italian (Neapolitan, late 18th century). 86

French baroque musical cherubim. Altarpiece at Champagny in Savoy. 87

Jacob Wrestling with the Angel by Delacroix. The angel has been variously identified as Metatron, Peniel, Sammael. 92

Dagon, the national god of the Philistines, commonly represented with the body of a fish. 94

Vision of the ram and the he-goat (*Rf.* Daniel 8) with Daniel kneeling before the angel Gabriel. [*Note*—The ram represents the kings of Media and Persia, while the he-goat represents the king of Greece.] 98

Woodcut from the Cologne Bible. Left, Michael spearing the dragon (also known as the devil and Satan). Center, the beast with the 7 crowned heads. Right, a beast with horns like a lamb, and fire dropping from heaven. Illustration for Revelation 12, 7–10 and 13, 1. 99

The Elders in the Mystic Procession by Doré. Illustration to Canto 29 of Dante's *Purgatorio.* 100

St. John and the Twenty-four Elders in Heaven by Dürer. 103

Fallen Angels. A 12th-century French-Spanish conception, in the Bibliothèque Nationale. 110

The Angel Fortitude. Enameled terracotta roundel by Luca della Robbia in the church of San Miniato al Monte, Florence, 1461–1466. 114

Gabriel pictured in the "Annunciation" by Melozzo Da Forli (1438–1494). 116

Leonardo da Vinci's conception of Gabriel, a detail from the *Annunciation*, in the Uffizi Gallery, Florence. 118

A Syriac amulet. Gabriel on a white horse spearing the body of the devil-woman (evil eye). British Museum Ms. Orient, No. 6673. 121

Musical angels by Hans Memling (c. 1490). 123

"Guardian Angels" by Georges Rouault. 126

"The Angel Gabriel Appearing to Mohammed." From the Ms. of Jami'al-Tawarikh, at the University of Edinburgh. 127

Hand of an angel by Botticelli. Detail from the *Magnificat*, in the Uffizi Gallery, Florence. 130

The sparkling circle of the heavenly host by Doré. Illustration to Canto 27 of Dante's *Paradiso.* 139

Israfel, the Arabic angel of resurrection and song, by Hugo Steiner-Prag. 146

Infant angels by Raphael. 150

Michelangelo's "Kneeling Angel with Candlestick." 153

The Last Judgment. From a Persian miniature of the 8th century. 156

"When the morning stars sang together," by William Blake, illustrating Job 38:7. 158

Angels bewailing the death of Jesus, a detail from a fresco by Giotto in the Arena Chapel, Padua. 160

Uriel descending from heaven on a sunbeam to join Gabriel, Ithuriel, and Zephon in the Garden of Eden, where they come upon Adam and Eve in embrace (lower right) and Satan in the form of a toad "squat at the ear of Eve." 162

Amulet from *The Book of the Angel Raziel.* Outside the concentric circles are the names of the four rivers of paradise; within is the hexagram (shield of Solomon) with groups of three letters. Between the circles are the names of Adam, Eve, Lilith, Khasdiel, Senoi, Sansenoi, Samangeloph, and the words "He hath given his angels charge concerning thee, that they may keep thee in all thy ways." 164

"Angels Transporting St. Paul to Heaven" by Poussin. 167

"Lucifer" by William Blake. 170

Lamenting angel, from an ancient Greek pietà. 172

Signature of the demon Asmodee (Asmodeus) to a deed dated May 29, 1629, and executed in the Church of the Holy Cross, in which Asmodee attests to quitting the body of a possessed nun. The deed mentions other demons: Gresil, Amand, Beheria, Leviatam (sic), etc. 174

Michael. A terracotta lunette (c. 1475) by Andrea della Robbia. 178

A woodcut from the Cologne Bible. Left, the Scarlet Woman seated on seven-headed dragon and worshipped by minor kings of the earth. Center (top), angel drops great millstone into the sea. Right, angel with key to bottomless pit about to consign to it the devil. Extreme right, closing scene of Revelation 14, showing harvest of the world and vintage of the grapes of wrath. 185

Melchisedek, Abraham, and Moses, from the porch of the northern transept of Chartres Cathedral (late 12th century). 188

Metatron (El Shaddai). 192

Michael announces to the Virgin her approaching death. A predella by Fra Filippo Lippi. 194

Michael. A 6th-century Byzantine mosaic. 195

A woodcut from the Cologne Bible showing the burial of Moses. On left, God, interring the Lawgiver. Assisting angels are Michael and Gabriel (or Zagzagel). 199

Angel of Eden expelling Adam and Eve. Identified as Michael by Milton in *Paradise Lost*, but as Raphael by Dryden in *State of Innocence*. 202

Nergal, one of the four principal protecting genii (guardian angels) in Chaldean cosmology. 206

Nisroch, an Assyrian deity worshipped by Sennacherib (II Kings 19:37). 207

The nine orders of the celestial hierarchy. A 14th-century conception. 208

The Olympic spirits and angels of the seven planets along with their sigils and other signs. 210

Toome's conception of an angel of the order of cherubim. 214

Christopher Beeston's conception of an angel of the order of powers. 218

A peri (Persian angel) of the 16th century. Miniature. 223

"The Pillared Angel" by Dürer illustrating Revelation 10:1–5, "And I saw another mighty angel come down from heaven, clothed with a cloud . . . and his feet as pillars of fire." 225

The saintly throng in the form of a rose by Doré. Illustration to Canto 31 of Dante's *Paradiso*. 232

Enthroned Madonna (Queen of the angels) flanked by four archangels (presumably Michael, Gabriel, Raphael, Uriel). Ancient mosaic in Sant-Apollinare-Novo at Ravenna. 234

"Angel of Eden" (Raphael or Michael) by Dürer, expelling Adam and Eve from their earthly paradise. 236

Raphael descending to earth. An illustration for *Paradise Lost*. 241

Round of the Angels by Fra Angelico, detail from *The Last Judgment*. 244

"Prince of the Power of the Air" (Satan) by Doré. 250

Head of a sorrowing angel by Filippino Lippi (1457–1504). 253

Satan and Belzebuth (fallen angels) in consultation on battle strategy. An illustration for *Paradise Lost*, after a sculpture by Darodes. 259

Satan bound for a thousand years by the angel of the abyss (Apollyon/Abaddon), a 17th-century illustration of I Revelation 20. 261

An 18th-century conception of Adam and Eve after the Fall, with Sin and Death in the background. Having failed to prevent the entrance of Satan into the Garden of Eden, the guardian angels are shown returning to heaven. 266

A benevolent genie (in Assyro-Babylonian mythology) holding in his hand the pail of lustral water and the pine cone with which he sprinkles the water to keep off evil spirits. This genie was the guardian of the gate of Sargon's palace. A work of the 8th century B.C.E., now in the Louvre. 270

Hebrew amulet inscribed with the hexagon of Solomon and Shaddai (a name for God). 276

The Grand Pentacle of Solomon used in evoking and dismissing spirits. 278

A talisman reputed to have the power of causing the stars to fall from heaven. 279

The Abraham-and-Isaac sacrifice episode with the angel (identified as Tadhiel) holding back the knife. 282

Teraphim. Small idols or superstitious figures used as talismans and sometimes worshipped. 287

Angel holding a star. A woodcut done in Nuremberg, 1505. 290

Tobi (from *The Book of Tobit*) and three archangels—presumably Raphael (center), Michael, and Gabriel. The painter, Giovanni Botticini (1446–1497), was evidently unfamiliar with the details of the apocryphal tale, for nowhere in it is there mention of any angel other than Raphael. 292

Uriel, "gliding through the Ev'n/On a Sun beam," illustrating *Paradise Lost* IV. 296

The archangel Uriel shown with the falling Satan, illustrating *Paradise Lost* III. 300

Vessels of wrath (demons or fallen angels): Theutus, Asmodeus, and Incubus. 302

Infant angels by Velazquez. Detail from the *Coronation of the Virgin*. 304

Annunciation group in glazed terracotta by Andrea Della Robbia, showing (top) God the Father symbolized also by a dove; (left) the Virgin Mary, and (right) the angel of annunciation, Gabriel. Now in the Oratorio della Anima del Purgatorio, a chapel near the church of San Nicolo, Florence. 306

"The Four Angels of the Winds," by Dürer. The four angels have been identified as Raphael (West Wind), Uriel (South), Michael (East), Gabriel (North). 310

The Weigher of Souls, St. Michael. A 15th-century fresco in St. Agnes, Rome. 312

Xaphan (Zephon) and Ithuriel confront Satan, transformed into his proper shape, after discovering him "squat like a toad at the ear of Eve." By J. Martin, illustrating *Paradise Lost* IV. 314

The angel Yahoel (Metatron) leading the patriarch Abraham to heaven on the wings of eagles. From *The Apocalypse of Abraham*, a Slavonic Church Ms. published in St. Petersburg in 1891, reproduced from a 14th-century text. 316

In Yetsirah (world of formation), the tree of life, showing the nine celestial orders and the chief angels governing each. 319

From the "Triumph of Death," ascribed to Francesco Traini, in the Campo Santo, Pisa. Angels and devils are shown withdrawing the souls of the dead or dying (left) while in the air seraphim and devils are bearing away the souls of the blessed and/or damned, or fighting for possession of one or the other. Right, a group of happy persons whom Death, with a scythe, is about to cut down. 321

"Zophiel, of Cherubim the swiftest wind,/Came flying, and in mid-air aloud thus cried." By Singleton, illustrating *Paradise Lost* VI. 322

Doré's illustration for *Paradise Lost* IV, showing the angels Ithuriel and Zephon on their way to earth to hunt the whereabouts of Satan. 329

Musical cherubim. 331

Introduction

Some years ago when I started "collecting" angels as a literary diversion, it was certainly with no thought of serving as their archivist, biographer, and finally as their lexicographer. Such an idea did not occur to me—indeed, could not have occurred to me—until I had corralled a sufficient number of the heavenly denizens to make a dictionary of them feasible.

At first I thought that angels, named angels, were to be found only in the Bible. I soon learned that, on the contrary, the Bible was the last place to look for them. True, angels are mentioned frequently enough in both the Old and New Testaments, but they are not named, save in two or three instances. Virtually all the named angels in this compilation are culled from sources outside Scripture.[1]

Of the books in the New Testament, while the Synoptic Gospels and the Pauline Epistles have been longtime favorites of mine, the book of Revelation always held a particular fascination for me, mainly because, I believe, of its apocalyptic imagery and involvement with angels. I read the book often. But one day, as I was leafing through its pages, my eye was arrested by verse 2, chapter 8:

> And I saw the seven angels who stand before God;
> And to them were given seven trumpets.

I laid the book aside and asked myself: who are these seven holy ones that stand before God? Has any biblical scholar identified them? Are they of the order of seraphim, cherubim, principalities, powers? And are they always the same seven who enjoy the privilege and eminence of closest proximity to the throne of Glory? And why seven? Were the seven planets the prototype? Or did the notion derive from the well-known chapter in Ezekiel 9: 2–11 which gives a terrifying picture of six "men" and a seventh "clothed in linen" whom God summoned to Jerusalem to "slay without pity"? Challenging, even intimidating, questions and ones that, I felt, ought not to be left unanswered. Meantime, the pursuit led me down many a heavenly brook. Over the years it served to unlock realms of gold I never suspected existed in Heaven or on earth.

Of the seven Revelation angels I had no difficulty in establishing the identity of three: Michael and Gabriel (in Scripture) and Raphael (in *The Book of Tobit*). The last-named angel, by a happy chance, identifies himself: "I am Raphael," he discloses to his young charge Toby, "one of the seven angels who stand and enter before the glory of the Lord." No declaration could be more authoritative or conclusive. And so, with three of the seven angels identified, the problem was to bring to light the remaining four.

1. The Koran names seven angels: Gabriel, Michael, Iblis or Eblis, chief jinn in Arabian mythology, counterpart of the Judaean-Christian Satan; Malec or Malik, principal angel of Hell; the two fallen angels, Harut and Marut; and Malaku 'l-maut, angel of death, identified as Azrael. Contrary to popular belief and accreditation, the Koran does not name Israfel, lord of the resurrection trumpet.

I remembered reading somewhere of an angel called Uriel and that he was a "regent of the sun." He seemed a likely candidate. I was confirmed in this feeling when I came upon Uriel in *Paradise Lost* (111, 648 seq.) and found the archfiend himself providing warrant: "him Satan thus accosts./Uriel, for thou of those seav'n spirits that stand/In sight of God's high Throne, gloriously bright," etc. Poe's Israfel, "Whose heart-strings are a lute," was (or is) an Islamic angel,[2] and I wondered if that fact might rule him out. Then there was Longfellow's Sandalphon. In the poem by that name, Longfellow described Sandalphon as the "Angel of Glory, Angel of Prayer." A great angel, certainly: but, again, was he of an eminence sufficiently exalted to entitle him to "enter before the glory of the Lord"? That was the question. Vondel's *Lucifer*, Heywood's *The Hierarchy of the Blessèd Angels*, Milton's *Paradise Lost*, Dryden's *State of Innocence*, Klopstock's *The Messiah*—all these works yielded a considerable quantity of the celestial spirits, some in the top echelons, like Abdiel, Ithuriel, Uzziel, Zephon; but I had no way of telling whether any of them qualified. Surely, I comforted myself, there must be some source where the answer could be found. Actually there were a number of such sources. I had only to reach out my hand for books in my own library. Instead, in my then state of pneumatic innocence, I looked far afield.

Since I was unacquainted at the time with anyone versed in angel lore, I decided to enter into correspondence with scholars and theologians who might help me. I picked half a dozen names at random from the faculty lists of local universities, seminaries, and yeshivas. I put the question squarely to them. The responses were a long time coming and hardly satisfying. "Not in my competence" was the way one biblical exegete put it. Another referred me to the minister of a Swedenborgian church in West Germany. From others I heard nothing. But one rather noted *maskil* came through handsomely with two sets of seven, each leading off with the familiar trio (Michael, Gabriel, Raphael), thus:

First List	*Second List*
Michael	Michael
Gabriel	Gabriel
Raphael	Raphael
Uriel	Anael (Haniel)
Raguel	Zadkiel
Saraqael	Orifiel
Remiel (or Camael)	Uzziel (or Sidriel)

I now had not only the seven angels I had been looking for but a *choice* of seven; and, in

2. Not a Koranic angel, as Poe mistakenly makes him out to be. Israfel is not mentioned in the Koran, and Poe's quotation from it must derive, presumably, from a *hadith* (traditional saying attributed to the Prophet) or from "Preliminary Discourse," George Sale's long introductory essay to his translation of the Koran. Scholars have pointed out that references to Israfel and tributes to him as the Angel of Music in Arabic lore were known to Poe as occurring in the works of the French poet, de Béranger (whom Poe quotes), and the Irish poet, Thomas Moore.

addition, the names of angels I had not heard of before.[3] In the course of further correspondence I was apprised of a branch of extracanonical writings new to me: pseudepigrapha, particularly the three Enoch books, a veritable treasure-trove! *Enoch I* or the *Book of Enoch* (also called the *Ethiopic Enoch*, from the fact that the earliest version or recension of the book was found in Abyssinia) was the most readily available. It literally rioted in angel names—many of them, as I quickly discovered, duplications or corruptions of other names.

What were Enoch's sources? Did the patriarch (or whoever the author was to whom the Enoch books have been attributed) draw on his own lively imagination? (Certainly the 12-winged kalkydri and phoenixes were his invention.) Did he conjure his angels from the "four hinges of the spirit world?" Or did they come to him, as they have and still do to initiates, after a special, mystical concentration—a gift of grace, a charisma? I left that an open question, for the time being.

The Enoch books led me on to related hierological sources and texts: apocalyptic, cabalistic, Talmudic, gnostic, patristic, Merkabah (Jewish mystic), and ultimately to the grimoires, those black magic manuals, repositories of curious, forbidden, and by now well-nigh forgotten lore. In them, invocations, adjurations, and exorcisms were spelt out in full, often grossest detail, and addressed to spirits bearing the most outlandish names. The Church was not slow in pronouncing its curse on these rituals, although the authorship of one of the most diabolic of them was credited (without warrant, it is true) to a pope, Honorius the Third, who reigned during the years 1216–1227. The work is titled *The Grimoire of Honorius the Great*, and made its first appearance in 1629, some 400 years after the death of its reputed author. Arthur Edward Waite, author of *The Book of Ceremonial Magic*, cites the grimoire as "a malicious and somewhat clever imposture, which was undeniably calculated to deceive ignorant persons of its period who may have been magically inclined, more especially ignorant priests, since it pretends to convey the express sanction of the Apostolical Seat for the operations of infernal magic and necromancy."

All these goetic tracts yielded a boundless profusion of angels (and demons), and I soon had more of the fluttering creatures than I knew what to do with. In order to keep my work within sizable limits, I started weeding out (Heaven forgive me!) what I considered to be the less important names, or the ones about which little or no data could be found.

At this stage of the quest I was literally bedeviled by angels. They stalked and leaguered me, by night and day. I could not tell the evil from the good, demons from daevas, satans from seraphim; nor (to quote from a poem composed at the time) "if that world I could not hope to prove,/Flaming with heavenly beasts, holy and grim,/Was any less real than that in which I moved." I moved, indeed, in a twilight zone of tall presences, through enchanted forests lit with the sinister splendor of fallen divinities; of aeons and archons, peris and paracletes, elohim and avatars. I felt somewhat like Dante, in the opening canto of *The Divine Comedy*, when, midway upon the journey of his life, he found himself astray in a dusky wood. Or like some knight of old, ready to try conclusions with any adversary, real or fancied. I remember one occasion—it was winter and getting dark—returning home from a neighboring farm. I had cut

3. Subsequently, in other lists of the seven (*Enoch I*, *Esdras II*, etc.), I came upon the names of the following angels: Jophiel, Jeremiel, Pravuil, Salathiel, Sariel, Zachariel, and Zaphiel.

across an unfamiliar field. Suddenly a nightmarish shape loomed up in front of me, barring my progress. After a paralyzing moment I managed to fight my way past the phantom. The next morning I could not be sure (no more than Jacob was, when he wrestled with his dark antagonist at Peniel) whether I had encountered a ghost, an angel, a demon, or God. There were other such moments and other such encounters, when I passed from terror to trance, from intimations of realms unguessed at to the uneasy conviction that, beyond the reach of our senses, beyond the arch of all our experience sacred and profane, there was only—to use an expression of Paul's in I Timothy 4—"fable and endless genealogy."

Logic, I felt, was my only safe anchor in reality; but if, as Walter Nigg points out, "angels are powers which transcend the logic of our existence," did it follow that one is constrained to abandon logic in order to entertain angels?[4] For the sake of angels I was ready to subscribe to Coleridge's "willing suspension of disbelief." I was even ready to drink his "milk of Paradise." But I was troubled. Never a respecter of authority, *per se*, particularly when it was backed by the "salvific light of revelation," I nevertheless kept repeating to myself that I was pitting my personal and necessarily circumscribed experience, logic, and belief (or nonbelief) against the experience, logic, and belief of some of the boldest and profoundest minds of all times—minds that had reshaped the world's thinking and emancipated it (to a degree, at any rate) from the bondage of superstition and error. Still, I was averse to associating myself with opinions and creeds, no matter how hallowed by time or tradition, or by whomsoever held, that were plainly repugnant to common sense. A professed belief in angels would, inevitably, involve me in a belief in the supernatural, and that was the golden snare I did not wish to be caught in. Without committing myself religiously I could conceive of the possibility of there being, in dimensions and worlds other than our own, powers and intelligences outside our present apprehension, and in this sense angels are not to be ruled out as a part of reality—always remembering that *we create what we believe*. Indeed, I am prepared to say that if enough of us believe in angels, then angels exist.

In the course of much reading in patristic lore I came upon a saying by St. Augustine. It is taken from his *Eight Questions* ("de diversis questionibus octoginta tribus"). I wrote down the saying on a piece of paper and carried it around with me for a long time, not as something I concurred in, but as a challenge. This is what Augustine said: "Every visible thing in this world is put under the charge of an angel." *Genesis Rabba*, 10, puts it somewhat differently: "There's not a stalk on earth that has not its [protecting or guardian] angel in heaven."

Here and there, wherever it suited his thesis or purpose, St. Paul found angels wicked (as in Ephesians 6, etc.). In Colossians 2:17 he warns us not to be seduced by any religion of angels. Furthermore, God himself, it appears, "put no trust in his servants . . . his angels he charged with folly" (Job 4:18). There was the further injunction in Hebrews 13, "Be not carried about with divers and strange doctrines." Sound advice! And I was fain to say to Paul, as Agrippa the king said to him (in Acts 26:38), "Almost thou persuadest me to be a Christian." But *whose*

4. Walter Nigg's article "Stay you Angels, Stay with Me," *Harper's Bazaar*, December 1962. The phrase derives from Johann Sebastian Bach's "Cantata for Michaelmas Day."

strange doctrines did Paul have in mind—Moses'? Isaiah's? Koheleth's? Peter's? St. James'? And if it is Paul who thus exhorts us in Hebrews (a book once reputedly his), one might ask: is Paul a trustworthy counselor and guide—a man who, as he himself admits, was "all things to all men," and who honored and repudiated angels in almost the same breath? One thing I soon realized: in the realm of the unknowable and invisible, in matters where a questioner is finally reduced to taking things on faith, one can be sure of nothing, prove nothing, and convince nobody. But more of this anon.

One of the problems I ran into, in the early days of my investigations, was how to hack my way through the maze of changes in nomenclature and orthography that angels passed through in the course of their being translated from one language into another, or copied out by scribes from one manuscript to another, or by virtue of the natural deterioration that occurs with any body of writing undergoing repeated transcriptions and metathesis. For example: Uriel, "presider over Tartarus" and "regent of the sun," shows up variously as Sariel, Nuriel, Uryan, Jehoel, Owreel, Oroiael, Phanuel, Eremiel, Ramiel, Jeremiel, Jacob-Isra'el. Derivations and/or variations of Haniel, chief of principalities and "the tallest angel in Heaven," may be set down in mathematical equations, to wit: Haniel = Anael = Anfiel = Aniyel = Anafiel = Onoel = Ariel = Simiel. The celestial *gabbai*, keeper of the treasuries of Heaven, Vretil, turns out to be the same as, or can be equated with, or is an aphetic form of, Gabriel, Radueriel, Pravuil, Seferiel, Vrevoil. In Arabic lore, Gabriel is Jibril, Jabriel, Abrael, or Abru-el, etc. In ancient Persian lore he was Sorush and Revan-bakhsh and "the crowned Bahman," mightiest of all angels. To the Ethiopians he is Gadreel.

Michael had a mystery name: Sabbathiel. He passed also for the Shekinah, the Prince of Light, the Logos, Metatron, the angel of the Lord, and as St. Peter (for Michael, also, like the prince of apostles, holds—or held—the keys of the kingdom of Heaven). In addition, as the earliest recorded slayer of the Dragon, Michael may be considered the prototype of the redoubtable St. George. To the ancient Persians he was known as Beshter, sustainer of mankind.

Raphael, "christened" Labbiel when God first formed him, is interchangeable with Apharope, Raguel, Ramiel, Azrael, Raffarel, etc. And, to make matters more complicated, our healing angel operated under a pseudonym, Azariah (as in *The Book of Tobit*). *The Zohar* equates Raphael with a king of the underworld, Bael.

The archangel Raziel, "chief of the Supreme Mysteries," and "author" of the famous *Sefer Raziel* (Book of the Angel Raziel), answers to Akraziel, Saraqael, Suriel, Galisur, N'Zuriel, and Uriel. The seraph Semyaza may be summoned up by the pronouncement of any of a string of variations on his name—Samiaza, Shemhazai, Amezyarak, Azael, Azaziel, Uzza.

Metatron, the "lesser YHWH" (i.e., the lesser God) and twin brother of Sandalphon, also had a mystery name, Bizbul. But Metatron had more than 100 other names (see Appendix) and in magical rites he could be invoked by any of them.

The leopard-bodied Camael (alias Shemuel, Simiel, Quemuel, Kemuel), while serving in Hell as a Count Palatine and ruler of the wicked planet Mars, served at the same time in Heaven as an archangel of the divine presence. It was Camael (Kemuel) who accompanied God with a

troop of 12,000 spirits at the promulgation of the Holy Law. This is vouched for in legend.[5] According to another legend,[6] Camael was destroyed by Moses when he tried to hinder the Lawgiver from receiving the Torah at the hand of God.

Satan paraded under, or hid behind, a bewildering array of forms and incarnations. The "prince of the power of the air," as Paul picturesquely dubs him, is our best example of a quick-change artist in guises and appellatives. In Zoroastrian theosophy he is Ahriman, enemy of man and God, a kind of ur-Satan (since Ahriman antedates by 1,000 years the Judaeo-Christian image of a prince regent of evil). In Leviticus, he is Azazel, the "goat of the sin offering." In Isaiah he is Lucifer (or, rather, mistakenly identified as Lucifer). In Matthew, Mark, and Luke he is Beelzebub, "lord of flies." In Revelation he is "that dragon and old serpent, the Devil." He is Mastema and/or Beliar in *The Book of Jubilees* and *The Book of Adam and Eve*. He is Sammael in *Baruch III*, *The Chaldean Paraphrase of Jonathan*, and *The Martyrdom of Isaiah*. In *Enoch* he is Satanail and Salamiel. In *The Apocalypse of Abraham* and *The Zohar* he is Duma as well as Azazel. In Falasha lore he is Suriel, angel of death. And he is Beliar or Beliel in *The Testament of the Twelve Patriarchs*, *The Zadokite Fragments* (where Mastema also figures as an alternate to Beliar), and *The Sibylline Oracles*. In the Koran he is Iblis or Eblis or Haris. And in Jewish tradition he is Yetzer-hara, the personified evil inclination in man. To Shakespeare (*I Henry IV*) he is the "Lordly monarch of the north"; to Milton (*Paradise Regained* IV, 604) he is the "Thief of Paradise"; to Bunyan (*Holy War*) he is Diabolus.[7] But whatever his guise, the once familiar peripatetic of Heaven is no longer to be found there, as guest or resident; nor is it likely that the black divinity of his feet will ever again be sighted on the crystal battlements—unless he is forgiven and reinvested with his former rank and glory, an eventuality the Church forbids its followers to entertain as possible or desirable, since Satan and his angels have been cursed by the Savior Himself "into everlasting fire" (Matthew 25:41).

Hell itself, one adduces from *Enoch II*, *Testament of Levi*, and other apocryphal and pseudepigraphic works, is not located where one would ordinarily suppose it to be, i.e., in the underworld, but in the "northern regions of the 3rd Heaven," while Evil in its various aspects is lodged in the 2nd as well as the 3rd and 5th Heavens.[8] The first 3 Heavens, according to the *Baruch Apocalypse* (*Baruch III*), are "full of evil-looking monsters." In the 2nd Heaven the fallen angels (the amorous ones, those that coupled with the daughters of men) are imprisoned and daily flogged. In the 5th the dread Watchers dwell, those eternally silent Grigori "who, with their prince Salamiel, had rejected the Lord."[9] When Paul was caught up in the 3rd Heaven, he en-

5. *Rf.* Moses Schwab, *Vocabulaire de l'Angélologie*. According to Rabbi Abdimi, no less than 22,000 ministering angels descended on Mt. Sinai on this historic occasion (see *Midrash Tehillim* on Psalm 68).

6. Louis Ginzberg, *The Legends of the Jews* III, 110.

7. A recent writer, Jean Lhermitte (*True and False Possession*, 1963), holds that "The Prince of Darkness no longer appears as a personage . . . but disguises himself willingly, even preferably, under the appearance of corporate personalities or institutions."

8. C. E. S. Wood, the American poet, in his *Heavenly Discourse*, gives Satan's P.O. address as Washington, D.C. That was back in 1927. His Satanic Majesty may have moved since then.

9. This must have been in the "north of the 5th Heaven, for elsewhere in the same Heaven, whither Zephaniah claims a Spirit conveyed him, the Old Testament Prophet "beheld angels that are called Lords, and each had a crown upon his head as well as a throne shining seven times brighter than the sun"—quoted by Clement of Alexandria from the lost *Apocalypse of Zephaniah*.

countered there "angels of evil, terrible and without pity carrying savage weapons."[10] In a word, at least 3 Heavens, or regions of at least 3 Heavens, were the abode of the eternally damned.

Now, to find Hell in Heaven should not have surprised this writer, or anyone with a smattering of Greek mythology, for the paradisiacal Elysian Fields, "residence of the shades of the Blessed," are in the immediate vicinity of Hades. A rabbinic commentary (*Midrash Tannaim*) vouches for the fact that Hell and Paradise are "side by side." This is close to what one finds in a commentary on Psalm 90 (*Midrash Tehillim*) where it is stated that there were seven things which preceded the creation of the world, and that among the seven things were Paradise and Hell, and that "Paradise was on the right side of God, Hell on the left." In a commentary on Ecclesiastes (*Yalkut Koheleth*) we learn that the two realms are actually only "a hand-breadth apart." This carefully calibrated survey is attributed to the Hebrew sage, Rab Chanina (Kahana), of the late 3rd century C.E.[11]

How incongruous, indeed how anomalous it was to plant Hell in Heaven must have occurred finally to the Great Architect Himself for, one day, without fuss or fanfare, the entire apparatus of evil—the arsenals of punishment, the chief Scourgers, the apostate angels, the horned or aureoled spirits of wrath, destruction, confusion, and vengeance—was moved from the upper to the lower world, where (if it is not too presumptuous to say so) all such paraphernalia and personnel should have been installed in the first place.

The noted scholar R. H. Charles, in his introduction to Morfill's translation of *Enoch II*, observes in a footnote that "the old idea of wickedness in Heaven was subsequently banished from Christian and Jewish thought." True, and none too soon. For what assurance otherwise would the faithful have been given that, on arrival in Heaven, they would not be lodged in one of the enclaves of Hell?

Perhaps the best—or worst—example of the confusion to be found in noncanonical as well

10. The fact that in Paul's day there still were angels of evil in Heaven "carrying savage weapons" would lead one to suppose that the fighting on high did not end with Satan's rout, and that Michael and his hosts won a Pyrrhic victory, or at best a truce.

11. In this connection, the expression "Abraham's bosom" (Luke 16), interpreted as denoting "the repose of the happy in death," may be cited here. The Apostles' Creed affirms that Jesus descended to Hell after the Crucifixion, purportedly to liberate the "saints in chains" (the unbaptized patriarchs, Abraham among them) in order to transport them to Paradise. The parable in Luke presupposes that Abraham is already there; and the fact that the rich man in Hades (Dives) is able to converse with Abraham across the "great chasm" suggests that the chasm was not very wide, and that, hence, Heaven and Hell were very close to each other, at least within speaking distance. Purgatory, it will be noted, is not mentioned. The explanation is simple: it did not exist—not, anyway, until 604 C.E. Gregory the Great invented it. Perhaps invention is too strong a term. Gregory very likely appropriated the notion of an "upper Gehenna" from the ancient Jews, or from the empyrosis of the Greek stoics, or from the twelve cycles of purgation of Zoroaster. Be that as it may, Purgatory was made official—it was "legislated into existence"—by decrees at the Council of Lyons in 1274, at Florence in 1439, and again in the 1540's at the Council of Trent, and is today part of the religious belief of all or most Christians, except members of the Church of England which, in 1562, condemned Purgatory as "a fond thing vainly invented and grounded upon no warranty of Scripture, but rather repugnant to the Word of God." We know of no angels, fair or foul, inhabiting or frequenting the place. According to Origen, it is reserved for souls waiting to be purged of the "lighter materials" of their sins "so that they may enter the kingdom of Heaven undefiled." The duration of souls in Purgatory, an indefinable time, may be cut down by indulgences, prayers, and paid masses. Jews have their *Yiskor*, which is a prayer for the repose of the dead and is recited on Yom Kippur, Sukkot, Passover, and Shavuoth. Where these Jewish dead are reposing is not clear. The Moslems have their Al Aaraaf, a region for "those who are [found] neither good nor bad, such as infants, lunatics, and idiots"—*Reader's Encyclopedia*, "Araf."

as canonical lore is the case of Satan. The Old Testament speaks of an adversary, *ha-satan*. It is a term that stood for an office; it did not denote the name of an angel. To the Jews of Biblical times the adversary was neither evil nor fallen (the Old Testament knows nothing of fallen angels), but a servant of God in good standing, a great angel, perhaps the greatest. However, he is nowhere named. In Job he presents himself before the Lord in the company of other unnamed "sons of God." There is no question of his being evil or apostate.[12] The one instance where *ha-satan* is given as *satan* without the definite article (I Chronicles 21), is now generally conceded to be a scribal oversight. In a word, the Old Testament did not name its angels, except in Daniel, a late, postexilic book. There only two angels are named: Michael and Gabriel (names, by the way, that owe their origin to Babylonian-Chaldean sources). In the New Testament, on the contrary, Satan is unequivocably a person, so named. Here he is no longer the obedient servant of God, the "prime in splendour," but the castout opponent and enemy of God, the Prince of Evil, the Devil incarnate.

The transformation of *ha-satan* in the Old Testament into Satan in the New, and the conflicting notions that arose as a consequence, are pointed up by Bernard J. Bamberger in his *Fallen Angels*: "The classic expositions of the Jewish faith have implicitly or explicitly rejected the belief in rebel angels and in a Devil who is God's enemy. . . . The Hebrew Bible itself, correctly interpreted, leaves no room for a belief in a world of evil powers arrayed against the goodness of God. . . . Historical Christianity, on the other hand, has consistently affirmed the continuing conflict between God and Satan." This continuing conflict between God and Satan, one might add, is little more than a recrudescence, with modifications, of the dualistic system that Christianity (along with Jewish sectarians of the post-Biblical era) inherited from Zoroastrianism.

Equally difficult to deal with was the question whether (and how many) other spirits in the celestial hierarchy were good or evil, fallen or still upright, dwellers of Heaven or Hell. This was a specially baffling problem and left me wandering about in a perpetual cloud of unknowing. A case in point: In *Enoch I*, 6, Remiel is styled "one of the leaders of the rebel angels." Farther along in the same book, Chapter 18, Remiel is metamorphosed into "one of the seven holy ones whom God set over those who rise." In Revelation 9, Abaddon/Apollyon is the "angel of the bottomless pit," suggesting an evil spirit in the sense of a destroyer; but in Revelation 20, Abaddon/Apollyon is manifestly good and holy, for here he is said to have "laid hold on the dragon, that old serpent, who is the devil and Satan, and bound him a thousand years" (in *The Greater Key of Solomon* Abaddon is "a name for God that Moses invoked to bring down the blighting rain over Egypt" !). Vondel, the Dutch Shakespeare (1587–1678), tells us in his *Lucifer* that Apollyon was known in Heaven, before he joined Satan, as the hierarch "of the snowy wings." To Bunyan in *Pilgrim's Progress* Apollyon is an out-and-out devil, *the* devil, just as he is

12. The hasidic rabbi Yaakov Yitzhak of Pzysha, known as the holy Yehudi (d. 1814), makes this clear when he declared that "the virtue of angels is that they cannot deteriorate." See Martin Buber, *Tales of the Hasidim, Later Masters*, p. 231. The fact that the adversary challenges God or questions Him does not, *ipso facto*, make the adversary evil or an opponent of God—just as, when Abraham and Job "put God to the question," they were not, on that account, regarded as evil men, or even as presumptuous men. See Harry M. Orlinsky's *Ancient Israel*, p. 30.

in secular writings generally.[13] Other examples, to cite a handful: Ariel, "earth's great Lord" and an aide to Raphael in the curing of disease, is at the same time a rebel angel in charge of punishments in the lower world. Kakabel, a high holy prince who exercises dominion over the constellations, is in *Enoch* one of the apostates. The angel Usiel, Gabriel's lieutenant in the fighting on high, is designated a companion of the lustful luminaries who coupled with mortal women; in Zoharic cabala he is the cortex (averse demon) of Gog Sheklah, "disturber of all things." Among the rabbis the opinion is divided with regard to the 90,000 angels of destruction. Are they in the service of God or the Devil? *Pirke Rabbi Eliezer* inclines to the latter view. In the *Pirke* they are called "angels of Satan."

It is well to bear in mind that all angels, whatever their state of grace—indeed, no matter how christologically corrupt and defiant—are under God, even when, to all intents and purposes, they are performing under the direct orders of the Devil. Evil itself is an instrumentality of the Creator, who uses evil for His own divine, if unsearchable, ends. At least, such may be gathered from Isaiah 45:7; it is also Church doctrine, as is the doctrine that angels, like human beings, were created with free will, but that they surrendered their free will the moment they were formed. At that moment, we are told, they were given (and had to make) the choice between turning toward or away from God, and that it was an irrevocable choice. Those angels that turned toward God gained the beatific vision, and so became fixed eternally in good; those that turned away from God became fixed eternally in evil. These latter are the demons, they are *not* the fallen angels (an entirely different breed of recusants which hatched out subsequently, on Satan's defection). Man, however, continues to enjoy free will. He can still choose between good and evil. This may or may not work out to his advantage; more often than not it has proved his undoing. The best that man can hope for, apparently, is that when he is weighed in the balance (by the "angels of final reckoning"), he is not found wanting.[14]

Angels perform a multiplicity of duties and tasks. Preeminently they serve God. They do this by the ceaseless chanting of glorias as they circle round the high holy Throne. They also carry out missions from God to man. But many serve man directly as guardians, counselors, guides, judges, interpreters, cooks, comforters, dragomen, matchmakers, and gravediggers. They are responsive to invocations when such invocations are properly formulated and the conditions are propitious. In occult lore angels are conjured up not only to help an invocant strengthen his faith, heal his afflictions, find lost articles, increase his worldly goods, and procure offspring, but also to circumvent and destroy an enemy. There are instances where an angel or

13. In Jewish lore, abaddon is a place—sheol, the pit, or the grave; nowhere is it the name of an angel or demon. The term is personified for the first time in Revelation and appears as Abaddon (cap A). St. John makes Abaddon synonymous with Apollyon and declares it to be the Greek form of the same angel. The Confraternity edition of the New Testament adds here (Apocalypse 9:11): "in Latin he has the name Exterminans." On the other hand, *The Magus*, which offers a number of portraits of the archfiends in color, splits Abaddon and Apollyon into two separate and distinct "vessels of iniquity," showing Abaddon with tawny hair and Roman nose, Apollyon with russet beard and hooked beak.

14. According to Abbot Anscar Vonier in *The Teaching of the Catholic Church* (1964), angels still enjoy free will. This seems to be another or new interpretation of Catholic doctrine on the subject.

troop of angels turned the tide of battle, abated storms, conveyed saints to Heaven, brought down plagues, fed hermits, helped plowmen, converted heathens. An angel multiplied the seed of Hagar, protected Lot, caused the destruction of Sodom, hardened Pharaoh's heart, rescued Daniel from the lions' den, and Peter from prison. To come closer to our own times: it will be recalled that when Spinoza was "execrated, cursed, and cast out" from his community in Amsterdam for holding among other "heretical views" that "angels were an hallucination," the edict of excommunication against him was drawn up by the rabbis "with the judgment of the angels."

The might of angels, as made known to us in Targum and Talmud, is easily a match for the might of the pagan gods and heroes. Michael overthrew mountains. Gabriel bore Abraham on his back to Babylon, whither an unnamed angel later conveyed the prophet Habbakuk (by the hair) from Judea, to feed Daniel pottage.[15] Jewish legend tells us that, during the siege of the Holy City by Nebuchadnezzar, "the prince of the world" (Metatron? Michael? or perchance Satan?) lifted Jerusalem "high in the air" but that God thrust it down again.[16] We know from Revelation that seven angels of the wrath of God smote a "third part of the stars." The mighty Rabdos is able to stop the planets in their courses. The Talmudic angel Ben Nez prevents the earth from being consumed by holding back the South Wind with his pinions. Morael has the power of making everything in the visible world invisible. The Atlantean Splenditenes supports the globe on his back. Ataphiel (Barattiel), hierarch of Merkabah lore, keeps Heaven from tumbling down by balancing it on three fingers. The Pillared Angel (mentioned in Revelation) supports the sky on the palm of his right hand. Chayyiel, the divine angel-beast, can—if he is so minded—swallow the whole world in a single gulp. When Hadraniel proclaims the will of God, "his voice penetrates through 200,000 firmaments." It was Hadraniel who struck Moses "dumb with awe" when the Lawgiver caught sight of the dread luminary in the 2nd Heaven. As late as the 17th century, the German astronomer Kepler figured out (and somehow managed to fit into his celebrated law of celestial mechanics) that the planets are "pushed around by angels."

A brief word about the number of angels abroad in the world. Since the quantity, according to Church doctrine, was fixed at Creation, the aggregate must be fairly constant. An exact figure —301,655,722—was arrived at by 14th-century cabalists, who employed the device of "calculating words into numbers and numbers into words." This is a very modest figure if we regard stars as angels (just as the Apocalyptics did: John in Revelation, Clement of Alexandria in *Stromata* VI, etc.) and include them in the total.[17] Thomas Heywood in his *Hierarchy* cautions us metrically: "Of the Angels, th'exact number who/Shall undertake to tell, he shall grow/

15. See apocryphal additions to Daniel 5:86.

16. In 1291–1294 C.E., angels moved the house of the Virgin Mary from Nazareth to Dalmatia, thence to various parts of Italy, finally depositing it in the village of Loretto. The miraculous haulage is the subject of a canvas (now in the Morgan Library, New York), by the 15th–16th century artist Saturne di Gatti.

17. Rabbi Jochanan (Talmud *Hagiga* 14a) reminds us that, far from having ceased being formed at Creation, angels are born "with every utterance that goes forth from the mouth of the Holy One, blessed be He." The Jewish notion of a continuing act of Creation (as opposed to the *tota simul* doctrine of the early Church) is traditional in Talmud, and embraces not only angels but all things formed in the first six days. This is clear from a hymn found in *Greater Hechaloth* 4:2, where God is praised for not ceasing to create "new stars and constellations and zodiacal signs that flow and issue from the light of His holy garment."

From Ignorance to Error; yet we may/Conjecture." Albertus Magnus conjectured, and put "each choir at 6,666 legions, and each legion at 6,666 angels." But demons are winged horses of another color. Unlike the angels, these apes of God are capable of reproducing their kind. What is more, as Origen alerts us, "they multiply like flies." So today there must be a truly staggering horde of them. The problem of population explosion here is clearly something to worry about.[18]

As for the vernacular employed by angels, the odds favor Hebrew. In *The Book of Jubilees* and in *Targum Yerushalmi*, we learn that the language God used at Creation and in the Garden of Eden was Hebrew. Even the serpent spoke Hebrew, according to Midrash *Lekah Genesis* 31:1. So, inferentially, angels also spoke it, or speak it. The *Apocalypse of Paul* puts it precisely: "Hebrew, the speech of God and the angels." Indeed, in rabbinic lore, and in sundry secular writings, Hebrew is said to have been the language of all mankind up to the "confusion of tongues," an event that occurred at the building of the Tower of Babel in 2247 B.C.E. (as computed by Archbishop Ussher, noted 17th-century Irish theologian).[19]

That the Torah was originally conceived and set down in Hebrew is a widely postulated view among Jews, though disputed by Philo (who thought the language was Chaldean Aramaic) and by Muslims generally (who claim it was Arabic). St. Basil thought it was Syriac.[20] On the whole it is safe to say that the *lingua franca* of angels—of *all* spirits, in fact—is Hebrew. Some exegetes hold that angels, being monolingual, speak the holy tongue exclusively, not even understanding the closely related Aramaic (as specifically stated in *The Zohar* I, 92); other authorities contend differently. They point out that Gabriel, Metatron, and Zagzagel each had a knowledge of seventy languages.[21] In recent times, Sandalphon was overheard conversing in Yiddish, the eavesdropper being the storyteller Isaac Bashevis Singer. Furthermore, we have it on the word of the Swedish mystic Swedenborg that angels not only speak Hebrew, they also write it. In his *Heaven and Its Wonders and Hell*, he avers that "a little paper was sent to me from Heaven on which a few words were written in Hebrew." This remarkable document, so far as is known, was never produced for public scrutiny, nor has it ever turned up among Swedenborg's effects.

Are angels immortal? In the opinion of most scholars, yes. But are angels eternal? No. God alone is eternal.[22] Still, the life span of angels is a fairly long one, starting from the moment they were "willed into being" to the last crack of doom. But a number of angels have, mean-

18. Luther's followers, in a work entitled *Theatrum Diabolorum*, not satisfied with the then-current estimates of devils, raised the figure to 2.5 billion, later to 10,000 billion. A reassuring thought, provided by *Hagiga* 16a, is that while "demons beget and increase like men, like men they die."

19. At the Exodus and in the Wilderness, God also spoke Hamitic. He did this, it is said, in order to make Himself understood by the Egyptian Moses and by Hamitic-speaking Jews who made up the greater bulk of Moses' followers.

20. See *The Book of Adam and Eve*, p. 245.

21. Talmud *Sotah*, fol. 36, narrates that Gabriel taught Joseph seventy languages overnight. The angel Kirtabus (in Tyana's *Nuctemeron*) is described as a "genius of languages."

22. John of Damascus qualifies this by saying in his *Exposition of the Orthodox Faith*: "God alone is eternal, or rather, He is above the Eternal; for He, the Creator of times, is not under the dominion of Time, but above Time."

while, been snuffed out.[23] Thus God put an end to Rahab for refusing, as commanded, to divide the upper and lower waters.[24] God burned the angels of peace and truth, along with the hosts under them, as well as an entire legion of administering angels (*Yalkut Shimoni*), for objecting to the creation of man—a project the Creator had His heart particularly set on and was determined to carry through, although later He repented of the venture, as we learn from Genesis 6:6. God also annihilated a whole "globe of angels," the Song-Uttering Choristers, for failing to chant the Trisagion at the appointed hour. And there is the case of a mortal doing away with an immortal: Moses, who in fact did away with two of them—Kemuel (already mentioned) and Hemah. This Hemah was the angel of fury "forged at the beginning of the world out of chains of black and red fire." Legend has it that, after swallowing the Lawgiver up to the ankles, Hemah had to disgorge him at the timely intervention of the Lord. Moses then turned around and slew the vile fiend.

While there are numerous instances of angels turning into demons, as exemplified in the fall of one-third of the Heavenly hosts (Revelation 12), instances of mortals transformed into angels (named angels) are rare.[25] Four instances have come to light, three deriving from passages in Genesis and II Kings. The first relates to the patriarch Enoch, who was apotheosized into the god-angel Metatron. The second relates to the patriarch Jacob, who became Uriel, then Isra'el, "archangel of the power of the Lord" and chief tribune among the sons of God.[26] The third relates to the prophet Elijah, who drove to Heaven in a fiery chariot and, on arrival, was transformed into the angel Sandalphon.[27] The fourth instance, vouched for in *The Douce Apocalypse*, is that of St. Francis, who evolved into the angel Rhamiel.[28] Another instance is the transforming

23. The noted 12th-century Jewish poet and theologian, Judah ha-Levi (1085–1140) in his work called *The Book of Kuzari* (IV), taught that there were two classes or species of angels. He wrote: "As for the angels, some are created for the time being, out of the subtle elements of matter (as air or fire). Some are eternal (i.e., existing from everlasting to everlasting), and perhaps they are the spiritual intelligences of which the philosophers speak." He goes on to say: "It is doubtful whether the angels seen by Isaiah, Ezekiel, and Daniel were of the class of those created for the time being, or of the class of spiritual essences which are eternal." What were they then? one might ask. Saadia B. Joseph was of the opinion that they were visions seen during prophetic ecstasy rather than outward realities. In the view of St. John of Damascus (700?–754?), *Orthodox Faith*, angels are immortal, but "only by grace, not by nature."

24. This "angel of insolence and pride" had two lives. He was deprived of the first for the reason given above. Two thousand years later, resuscitated but still obdurate, he reappears at the Exodus. Here he is drowned by God for espousing the cause of the Egyptians, which, as that nation's tutelary angel, he was honor bound to do.

25. Origen's belief in a "final restitution," when God would forgive all his sinning creatures, even the most damned, opened the door to a return of Satan to his archangelic perch in the Heavenly purlieus. Because of this heretical belief Origen, it is said, was never canonized.

26. *Prayer of Joseph.*

27. Elijah-Sandalphon became the celestial psychopomp "whose duty it was," says *Pirke R. Eliezer*, "to stand at the crossways of Paradise and guide the pious to their appointed places."

28. According to Jewish tradition, all patriarchs, along with those who led exceptionally virtuous lives, attained angelic rank when they got to Heaven. This, however, has been disputed: "the belief that the souls of the righteous after death become angels has never been part of Jewish thought" (*Universal Jewish Encyclopedia* I, 314). That it was at one time part of patristic thinking can be deduced from Theodotus (*Excerpts*) to the effect that "those who are changed from men to angels are instructed for a thousand years by the angels, after they are brought to perfection" and that then "those who have been taught are translated to archangelic authority."

of Anne, the Virgin's mother, into the angel Anas (*q.v.*). Mention might also be made here of three Biblical psalmists—Asaph, Heman, and Jeduthun—who showed up in Heaven, with their earthly names and occupations unchanged, as celestial choirmasters.

Regarding the sex or gender of angels, I was often hard put to arrive at any conclusion in the matter, even with the help of scholars. True, angels are pure spirits and so should be presumed to be bodiless and, hence, sexless.[29] But the authors of our sacred texts were not logicians or men of science; in the main, they were prophets, lawgivers, chroniclers, poets. They did not know how to represent invisible spirits other than by giving them visible, or tangible, embodiment: accordingly, they pictured angels in their own image (i.e., in the guise of men), acting and talking and going about their business—the Lord's business—the way men do.[30] Angels in Scripture, as a consequence, were conceived of as male.[31] However, it was not long before the female of the species began putting in an appearance. In early rabbinic as well as in occult lore, there are quite a number of them: the Shekinah, for one. She was the "bride of God," the divine *inwohnung* in man, who dwelt with lawfully wedded couples and blessed their conjugal union. There was Pistis Sophia ("Faith/Wisdom"), a high-ranking gnostic aeon, said to be the "procreator of the superior angels." There was Barbelo, consort of Cosmocrator, a great archon, "perfect in glory and next in rank to the Father-of-All." There was Bat Qol, the "heavenly voice" or "daughter of the voice" of Jewish tradition, a prophetess symbolized as a dove, who gave warnings and counsel when the days of prophecy were over. Another female power that comes to mind is the gnostic Drop or Derdekea. According to the *Berlin Codex*, Drop used to descend to earth on critical occasions "for the salvation of mankind." And there were the six left-side emanations of God, created to counterbalance the ten male emanations that issued from God's right side.[32] And finally there was the vixen Eisheth Zenunim, angel of prostitution and mate of Sammael. In Hebrew, *eisheth zenunim* means "woman of whoredom" and the epithet applied with equal force to three other wives of Sammael: Lilith, Naamah, Agrat bat Mahlah.

29. In theology there are three classifications of spirit: (1) God, Who is divine spirit; (2) angels and demons, who are pure spirits; and (3) man, who is impure spirit.

30. In *The Zohar* (Vayera 101a) we read: "When Abraham was still suffering from the effects of the circumcision, the Holy One sent him 3 angels, in visible shape, to enquire of his well-being." And the text goes on to say: "You may perhaps wonder how angels can ever be visible, since it is written, 'Who makes his angels spirits' (Psalms 104:4). Abraham, however, assuredly did see them, as they descended to earth in the form of men. And, indeed, whenever the celestial spirits descend to earth, they clothe themselves in corporeal elements and appear to men in human shape." But it is difficult to reconcile the foregoing with the statement in *The Book of Jubilees* (15:27) that "all the angels of the presence and all the angels of sanctification" were already circumcised when they were created. On the issue of the materiality of angels, authorities have been divided. Those who believe that angels are composed of matter and form include Alexander of Hales, Bernard of Clairvaux, St. Bonaventura, Origen. Those who hold, to the contrary, that angels are incorporeal include Dionysius the Areopagite, John of Rochelle, Moses Maimonides, Maximus the Confessor, and William of Auvergne.

31. The Koran 53:27: "Those who disbelieve in the Hereafter [are those who] name the angels with the names of females."

32. In the texts of the early commentators, Moses of Burgos and Isaac Ben R. Jacob ha-Cohen, as in the supplement to *The Zohar*, there are also ten evil emanations (male), of which "only seven were permitted to endure." See Appendix.

This free-loving quartet constituted a kind of composite Jewish equivalent of the Sidonian Astarte.

Zoroastrianism, which was not averse to including females in its pantheon, had its Anahita, a lovely luminary characterized as "the immortal one, genius of fertilizing waters." Offsetting her was Mairya, evil harbinger of death, represented indiscriminately as male and female. She (or he) tempted Zoroaster with the kingdoms of the earth, just as, in Matthew 4, Satan tempted Jesus. Another angel of indeterminate sex was Apsu. In Babylonian-Chaldean mythology, Apsu was the "female angel of the abyss"; but, though female, she fathered the Babylonian gods and was at the same time the husband or wife of Tamat. She (or he) was slain finally by her (his) son Ea. A true *tumtum*![33] It seems, also, according to *Genesis Rabba* and confirmed by Milton in *Paradise Lost* I, 423–424, that angels, at least some of them, were able to change their sex at will. *The Zohar* (Vayehi 232b) phrases it this way: "Angels, who are God's messengers, turn themselves into different shapes, being sometimes female and sometimes male."

To revert to the question as to whether angels have an existence outside Holy Writ, or apart from the beliefs and testimony of visionaries, fabulists, hermeneuts, ecstatics, etc. Such a question has been a debatable one from almost the start, even before the down-to-earth Sadducees repudiated them and the apocalyptic Pharisees acknowledged and espoused them. Aristotle and Plato believed in angels (Aristotle called them intelligences). Socrates, who believed in nothing that could not be verified by (or was repugnant to) logic and experience, nevertheless had his *daimon*, an attendant spirit, whose voice warned the marketplace philosopher whenever he was about to make a wrong decision.[34] Now, to invent an angel, a hierarchy, or an order in a hierarchy, required some imagination but not too much ingenuity. It was sufficient merely to (1) scramble together letters of the Hebrew alphabet; (2) juxtapose such letters in anagrammatic, acronymic, or cryptogrammatic form; (3) tack on to any place, property, function, attribute, or quality the theophorous "el" or "irion." Thus Hod (meaning splendor, like zohar) was transformed into the angel Hodiel. Gevurah (meaning strength) burgeoned into the angel Gevurael or Gevirion. Tiphereth (meaning beauty) provided the basis for the sefira Tipherethiel. The lords of the various hierarchic orders came into being in similar fashion, Cherubiel becoming the eponymous chief of the order of cherubim; Seraphiel, the eponymous chief of the order of seraphim; Hashmal, of the hashmallim, etc. Countless "paper angels" or "suffix angels," many of them unpronounceable and irreducible to intelligent listing, were thus fabricated; they passed, virtually unchallenged, into the religious and secular literature of the day, to be accredited after a while as valid. In some cases they were given canonical or deuterocanonical status. The practice preempted no one from begetting *ex nihilo* and *ad infinitum* his

33. *Tumtum* is a Talmudic term for any spirit whose sex could not be easily determined. See M. Jastrow, *Dictionary of the Targumin, Talmud Babli and Yerusalmi*, and the *Midrashim Literature*.

34. In the Middle Ages, the most eminent scholars and divines ranged themselves on opposite sides of the question. And that is perhaps still true today; a belief in angels is part of the doctrine of three of the four major faiths—Christian (mainly Catholics), Jewish (mainly orthodox), Mohammedan.

own breed of angels, and putting them into orbit.[35] The unremitting industry of early cabalists in creating angels spilled over into the raiding of pagan pantheons, and transforming Persian, Babylonian, Greek, and Roman divinities into Jewish hierarchs. Thus the kerubim of the ancient Assyrians—those huge, forbidding stone images placed before temples and palaces—emerge in Genesis 3 as animate cherubim, guardian angels armed with flaming swords east of Eden and, later, in upper Paradise, as charioteers of God (after Ezekiel encountered them at the River Chebar). The Akkadian lord of Hell, the lion-headed Nergal, was converted into the great, holy Nasargiel, and in this acceptable guise served Moses as cicerone when the Lawgiver visited the underworld. Hermes, the good *daimon*, inventor of the lyre and master of song in Greek mythology, became in Jewish lore the angel Hermesiel and identified with David, "sweet singer of Israel." The rabbinic Ashmedai derived from the zend Aeshmadeva. Etc., etc.

The Church, let it be said to its credit, tried to call a halt to the traffic, although the Church itself at one time recognized a considerable number of angels not in the calendar, and even permitted them to be venerated.[36] Scripture, as we have seen, gives the names of no more than two or three angels. That there may well be seven named angels in Scripture is the subject of a paper by this compiler; it is a thesis on which, admittedly, no two theologians are likely to agree.

In the "orthodox" count, fixed by the 6th-century pseudo-Dionysius (otherwise known as Dionysius the Areopagite),[37] there are nine orders in the celestial hierarchy. But there are other "authoritative" lists provided by sundry Protestant writers that give seven, nine, twelve orders, including such rarely encountered ones as flames, warriors, entities, seats, hosts, lordships, etc. The Dionysian sequence of the orders, from seraphim to angels (a sequence for which there is no Biblical warrant, and which Calvin summarily dismissed as "the vain babblings of idle men") has likewise been shuffled about, some sources ranking seraphim last (rather than first), archangels second (rather than eighth), virtues seventh (rather than fourth or sixth), and so on.[38]

Miracles, feats of magic, heavenly visitations, and overshadowings are often ascribed to

35. Isaac de Acco (13th–14th century), a disciple of Nahmanides, "laid claim to the performance of miracles by a transposition of Hebrew letters according to a system he pretended to have learned from the angels." See A. E. Waite, *The Holy Kabbalah*, p. 53.

36. Certain early theologians like Eusebius (c. 263–c. 339) and Theodoret (c. 393–c. 458) opposed the veneration of angels, and a Church council at Laodicea (343–381?) condemned Christians "who gave themselves up to a masked idolatry in honor of the angels." This, despite the fact that St. Ambrose (339?–397) exhorted the faithful, in his *De Viduis*, 9, to "pray to the angels, who are given to us as guardians." In the 8th century, at the 2nd Council of Nicaea (787), there was another change of heart, for the worship of angelic beings was then formally approved. The practice, nevertheless, seems to have fallen into disuse. Today there is a trend in some ecclesiastical circles to revive it. The Dominican priest Pie-Raymond Régamey, author of *What Is an Angel?* (1960), thinks that veneration of angels is not a bad thing, but warns against the "danger of such devotion becoming superficial."

37. The time that Dionysius lived and wrote has never been satisfactorily determined. Originally his writings were attributed to one of the judges of the Greek *areopagus* (court), whom Paul converted (Acts 17:34). But scholars, finding such dating untenable, moved the time ahead to the 6th century. However, according to a French legend cited by A. B. Jameson (*Legends of the Madonna*), "Dionysius the Areopagite was present at the death of the Virgin Mary," which would place him back in the 1st century. The legend relates that "Dionysius stood around the bier beside the twelve apostles, the two great angels of death (Michael and Gabriel), and a host of lamenting lesser angels."

38. *Cf.* varying sequences of the ninefold hierarchy offered by Augustine (*City of God*), Gregory the Great (*Homilia* and *Moralia*), Isidore of Seville (*Etymologiarum*), Bernard of Clairvaux (*de consideratione*), Edmund Spenser (*An Hymne of Heavenly Beautie*), Drummond of Hawthornden (*Flowres of Sion*), etc.

different angels.[39] Thus, the three "men" whom Abraham entertained unawares have been identified as God, Michael, and Gabriel; also, according to Philo, as the Logos, the Messiah, and God. In Matthew, the news of Mary being found with child of the Holy Ghost is conveyed to her spouse Joseph by the "angel of the Lord"; in Luke it is Gabriel who does the announcing—not to Joseph but direct to Mary who, however, seems to know nothing of the matter. The overnight destruction of the army of Sennacherib, numbering 185,000 men, ascribed in II Kings to the "angel of the Lord," has been laid to the prowess of Michael, Gabriel, Uriel, or Remiel. No one has yet, to the knowledge of this investigator, identified the specific "angel of the Lord" whom David saw "standing between the earth and the heaven, having a drawn sword in his hand stretched over Jerusalem" (I Chronicles 2:16). A good guess would be Michael, for that battle-ax of God, when he is not in Heaven assisting Zehanpuryu or Dokiel in the weighing in of souls, is busy on earth lopping off the heads of the unfaithful.[40]

In their hurried exodus from Egypt, and in their encounter with Pharaoh's horsemen at the Red (Reed) Sea, the Hebrews were helped by "the angel of God, which went before . . . and behind them . . . in a pillar of fire and cloud" (Exodus 14). Here the identity of the angel of God poses no problem: he was Michael or Metatron, each the tutelary prince-guardian of Israel. However, Michael or Metatron did not fight alone: he had the aid of a swarm of "ministering angels who began hurling [at the pursuing or retreating Egyptians] arrows, great hailstones, fire, and brimstone."[41] Present also, it is reported, were hosts of "angels and seraphim, singing songs of praise to the Lord," which must have helped considerably in turning the tide of battle. On the enemy side, harrying the Hebrews, was the guardian angel of Egypt, once holy but now corrupt. It appears though that Egypt had more than one guardian angel—four in fact, and that they all showed up, armed to the teeth. Various sources identify them as Uzza, Rahab, Mastema, and Duma. The fate of Rahab we know: he was drowned, along with the Egyptian horsemen. Mastema and Duma went back to Hell, where they had unfinished business to attend to. As for Uzza, some authorities say he was actually Semyaza, grandfather of Og, a leader of the fallen angels; and that since the Red Sea episode, and after his unfortunate affair with the maiden Ishtahar (immortalized in song by Byron), he hangs head down between Heaven and earth in the neighborhood of the constellation Orion. Indeed, Graves and Patai in their *Hebrew Myths* say that Semyaza is merely the Hebrew form for the Greek Orion.

39. Miracles and magic were not always frowned upon by the Church, despite Jesus' exhortation against signs and wonders as a basis for belief (John 4:48). When Pico della Mirandola (1463–1494) declared that "no science yields greater proof of angels, purgatory, hellfire, and the divinity of Christ than magic and the Kabbalah," Pope Sixtus IV "was delighted and had the Kabbalah translated into Latin for the use of students of divinity" (Albert C. Sundberg, Jr., in *The Old Testament of the Early Church*, Harvard Theological Studies, 1964). However, a commission appointed by a succeeding pope, Innocent VIII, condemned at least ten of Pico's theses as "rash, false, and heretical." This seems to have been the attitude of the Church thereafter, the cabala being proscribed as a Jewish system of black magic, the "laboratory of Satan."

40. Tractate Beshallah, *Mekilta de Rabbi Ishmael*, vol. 1, p. 245.

41. Martin Buber, *Tales of the Hasidim, Later Masters*, chapter on Rabbi Yaakov of Sadagora. While God, naturally, rejoiced over the victory of His Chosen People, He did not like to see His angels crowing over it. Thus, the Talmudists describe God as silencing an angelic chorus that chanted hallelujahs when the Egyptian hosts met with disaster, by crying out: "How dare you sing in rejoicing when my handiwork [i.e., the Egyptians] is perishing in the sea!" [*Rf.* Ben Zion Bokser, *The Wisdom of the Talmud*, p. 117.]

Jacob's antagonist at Peniel was God, as Jacob himself finally figured out when day broke (Genesis 32:30). But our learned rabbis, after pondering the text, have concluded that the antagonist was not God but an angel of God, and that he was either Uriel, Gabriel, Michael, Metatron, or even Sammael, prince of death.[42]

When Enoch was translated to Heaven, his angelic guide, according to Enoch's own testimony, was Uriel. But later on in the same book (*Enoch I*) Uriel turns out to be Raphael, then Raguel, then Michael, then Uriel all over again. Apparently they were the same angel, for Enoch throughout speaks of "the angel that was with me." But perhaps it is too much to expect Enoch to be consistent. He is, as we have seen, notoriously unreliable. True, we do not have his original scripts, or even early copies; the writings accredited to him have come down to us in a hopelessly corrupt form, much of it clearly "doctored" to conform to the views of interested parties. Still it is hard to believe he was a clear thinker or accurate reporter, although he purports to have been an eyewitness in many of the incidents he describes.

The habitat of angels proved equally perplexing. In the opinion of Aquinas, angels cannot occupy two places at the same time (theoretically it would not be impossible for them, being pure spirits, to do so). On the other hand, they can journey from one place to another, however far removed, in the twinkling of an eye. In angelology, one comes upon instance after instance where an angel is a resident of, or presider over, two or three Heavens simultaneously. Thus, in *Hagiga* 12b, Michael is the archistratege of the 4th Heaven. Here he "offers up daily sacrifice." But Michael is also governor of the 7th and 10th Heavens. As for Metatron, he is reputed to occupy "the throne next to the throne of Glory," which would fix his seat in the 7th Heaven, the abode of God. But we find Metatron, like Michael, a tenant of the 10th Heaven, the *primum mobile*, which is likewise the abode of God—when, that is, God is not in residence in the 7th.

Gabriel, lord of the 1st Heaven, has been glimpsed sitting enthroned "on the left-hand side of God (Metatron's throne, then, must be on God's right).[43] This would indicate that Gabriel's proper province is not the 1st but the 7th or 10th Heaven (it was in the 10th Heaven that Enoch beheld "the vision of the face of the Lord"). However, according to Milton in *Paradise Lost* IV, 549, Gabriel is chief of the angelic guard placed over Paradise, and Paradise being in the 3rd Heaven, we should, accordingly, find the enthroned Annunciator camping out there.

Logically, one should look for Shamshiel, prince of Paradise,[44] in zebul or sagun (the 3rd Heaven) where Azrael, suffragan angel of death, lodges, next to the Tree of Life. But some

42. There are any number of princes or angels of death. Prominent among them, besides Sammael, are Kafziel, Kezef, Satan, Suriel, Yehudiam, Michael, Gabriel, Metatron, Azrael, Abaddon/Apollyon. They are all under orders from God. When they fail to accomplish their mission, as in the case of Moses who refused to give up the ghost, then God Himself acts as His own angel of death. According to legend (Ginzberg, *The Legends of the Jews* III, 473), after God used His best arguments to persuade the aged Lawgiver that he would be better off dead than alive, and the Lawgiver still proving stubborn, God descended from Heaven (in the company of Michael, Gabriel, and Zagzagel) and "took Moses' soul with a kiss" (Jude 9). The legend goes on to say that God then buried Moses, but "in a spot that remained unknown, even to Moses himself."

43. It is here also "on the right hand of God the Father Almighty" that Jesus sits, according to the Apostles' Creed.

44. Other princes of Paradise include Johiel, Zephon, Zotiel, Michael, Gabriel.

sources place Shamshiel in charge of the 4th Heaven (also called zebul).[45] On the other hand, if we go by *The Book of Jubilees*, Shamshiel is chief of the Watchers, and so properly he would be overseeing the 2nd or 5th Heaven, where the Watchers dwell, "crouched in everlasting despair." Furthermore, in the guise of Shemuiel (the archonic warden who stands at the windows of Heaven "listening for the songs of praise ascending from synagogues and houses of study below"), Shamshiel would be posted at the portal of the 1st Heaven. Which leaves Shamshiel where? Obviously, in an emergency, it would be difficult to locate him.

A final instance: Zagzagel or Zagzagael, prince of the Torah, "angel with the horns of glory," is the celestial guard of the 4th Heaven—let us bear in mind that Shamshiel is already in charge at this level—and Zagzagel, being at the same time seneschal of the 7th Heaven, his stewardship of the 4th Heaven poses a knotty problem. Confusion without end! One is constrained to cry out, with the dying Goethe: "More light!"

A contemporary of the great Hillel, Ben Hai Hai (identified with another noted rabbi of his day, Ben Bag Bag) used to say: "According to the labor is the reward."[46] Goethe in *Faust*, part 6, comforts his readers with a similar maxim: "Kühn das Mühen, herrlich der Lohn"—"Daring the labor, lordly the reward."

If there is any reward for the labor of compiling this Dictionary, it is in the knowledge that every effort has been made to keep the sins of commission and omission down to a minimum (and no one knows better than the author how many sins may be committed in the course of such a work). There are still many problems left unresolved here. This is due either to the inaccessibility of much of the extant material in the field or to its indecipherability, or because the wit and wisdom to provide the solutions were wanting. Future investigators, better equipped, for whom some of the underbrush has been cleared away, may be able to provide the solutions, along with the names of additional angels that no doubt will turn up in new finds. I might interpose here (to paraphrase Rabbi Nathan's famous dictum, "He who preserves a life preserves a world") that the preserving of a single angel—not one of the "suffix" creatures—is like preserving a whole hierarchy. The task certainly is not an easy one, but it may prove easier than the one confronting this voyager when he started out on his quest, primed with only the scantiest notion of the labor that lay ahead.

A good way to conclude this *Apologia pro libro suo* is to quote from a recently published paper on the guise of angels. It was there intimated that "in view of the continuing hold of the supernatural over the minds of men, and the fact that a belief in the existence of angels (and demons) is an article of faith with two of our major world religions, and part of the tradition of at least four of them (Persian, Jewish, Christian, Muslim), it is highly probable that we shall have the wingèd creatures with us for a long, long time to come." True, we may not always know whether we are in the presence of "a spirit of health or goblin damned," whether we are being fanned by "airs from Heaven or blasts from Hell," but it is best to be on guard. Even Satan, as Paul cautioned us, can show himself transformed into an angel of light.

45. In Peter de Abano, *Heptameron*, zebul is also a designation for the 6th Heaven.
46. *Pirke Aboth*, chapter 5, mishna 26.

ACKNOWLEDGMENTS

In the course of compiling this Dictionary, I availed myself of the counsel, knowledge, and help of a host of friends. Some read early versions of the text; others were generous with the loan of books; still others brought to my attention sources of information I might otherwise not have known. To all such, my gratitude and thanks. Appreciating the fact that a list of persons to whom one is indebted is hardly ever complete, I ask indulgence of those whose names are here omitted, not through any conscious act of mine, but by virtue of a faulty memory—a malady from which, I gather, many human beings suffer.

From almost the beginning, two scholars encouraged and sustained me; also, on occasion, rescued me from exegetical pitfalls: Dr. Harry M. Orlinsky, professor of Bible at Hebrew Union College–Jewish Institute of Religion, New York, and Dr. Abraham Berger, chief of the Jewish Division, New York Public Library. In acknowledging my indebtedness to these distinguished colleagues and friends, I absolve them at the same time of responsibility for any errors, oversights, theological sins, indefensible assumptions or conclusions of which I may be guilty, and which are apt to occur in a work of this kind and extent, despite every effort at rooting them out. The responsibility is solely mine. I cheerfully shoulder it. And I leave it to Hamlet's "angels and ministers of grace" to defend me.

In the Oriental Division of the New York Public Library where I was (and still am) a frequent visitor, I benefited greatly from the friendly interest and wide-ranging knowledge of Francis Paar and Zia U. Missaghi (Ray Lord). They were unsparing of their time and help. In the Rare Book Room and in the quarters of the Berg Collection at the same institution I found the directors and the staff members equally knowledgeable, obliging, and helpful.

Gershom Scholem of the Hebrew University, Jerusalem, in response to my inquiries as to the identity of the right and left emanations of God (the sefiras), generously provided me with their names, along with the sources where I might come upon them (the 16th-century texts of Jacob and Isaac ha-Cohen of Soria). I am extremely grateful to Dr. Scholem. I am grateful to Dr. Solomon Zeitlin of Dropsie College, Philadelphia, for trying to "authenticate" the seven archangels "that stand and enter before the glory of the Lord" (*The Book of Tobit*). I am indebted to Prof. Theodor H. Gaster of Columbia University for his interesting observations on the angel Suriel; and to Prof. Bruce M. Metzger of Princeton for making clear his views on Jeremiel and Uriel as being the same angel under different names. I am equally under obligation to Dr. Meir Havazelet of Yeshiva University, New York, who culled angels for me from the minor midrashim and who did not hesitate to ring me up in the middle of the night to spell out the names of winged creatures he had suddenly come across (in hechaloth or Merkabah lore) and which, he feared, I might have overlooked.

I would be remiss if I did not speak here of the help accorded me by the late H. D. (Hilda Doolittle), noted American poet long resident abroad. She was an avid reader in esoterica; also a devout believer in angels, whom she invoked by name and apostrophized in song. From Zurich, where she made her home for many years until her recent death, she sent me rare books in practical cabala "for our mutual benefit." Our friendship, though brief and late in coming, I count among my most cherished memories.

Perhaps this would be a good place to make general acknowledgment to editors, authors, publishers, heads of libraries and museums, custodians or owners of works of art, for permitting the use of illustrations over which they hold the right of reproduction. Specific acknowledgment is made throughout the Dictionary where such illustrations appear. And, for their friendly cooperation, help, patience, and indulgence, I am happy to record my gratitude to the editorial and production staffs of The Free Press and The Macmillan Company.

This would be a good place also to speak of the unwavering interest, devotion, and faith in my work on the part of my wife Mollie, who proved to be at all times my severest critic (hence, my best friend). To her I owe and acknowledge a debt of gratitude which I know I shall never be able fully to discharge.

And now, without interruption, a roster of those many others who, over the years, in greater or lesser degree, and perhaps without themselves being aware of having done so, enlivened and enhanced my labors, if only through a chance remark, an apt quotation, the verification of a date or the title of a book. Here then they are, from *A* to *Y*:

John Williams Andrews, Professor Charles Angoff, Oscar Berger, Rabbi Ben Zion Bokser, Josephine Adams Bostwick, Edmund R. Brown, Eric Burger, Vera and Eduardo Cacciatore, Herbert Cahoon, Leo Cherne, Thomas Caldecot Chubb, Frank E. Comparato, Miriam Allen De Ford, Eugene Delafield, Arto DeMirjian, Jr., Dr. Alfred Dorn, Alexis Droutzkoy, Dan Duffin, Richard Ellis, Prof. Morton S. Enslin, John Farrar, Emanuel Geltman, Dr. Jivko Ghelev, Louis Ginsberg, Dean Loyd Haberly, the late Prof. Moses Hadas, Geoffrey Handley-Taylor, Hector Hawton, Prof. Abraham Joshua Heschel, Richard Hildebrand, Calvin Hoffman, Arthur A. Houghton, Jr., James Houston, W. Carter Hunter, Sulamith Ish-Kishor, Jeremiah Kaplan, Abraham Eli Kessler, John Van E. Kohn, Surya Kumari, Myra Reddin Lalor, Isobel Lee, Dr. Elias Lieberman, Dr. Gerhard R. Lomer, Eugenia S. Marks, Prof. Alfeo Marzi, Samuel Matza, Edward G. McLeroy, Gerard Previn Meyer, Martha Mood, Prof. Harry Morris, Kay Nevin, Rabbi Louis I. Newman, Louise Townsend Nicholl, Hugh Robert Orr, Jane Blaffer Owen, Mrs. Lori P. Podesta, Jane Purfield, Prof. Joseph Reider, Mrs. R. S. Reynolds, Sr., Rossell Hope Robbins, Leighton Rollins, Liboria Romano, Sylvia Sax, Howard Sergeant, Robert Sargent Shriver, Jr., Isaac Bashevis Singer, Chard Powers Smith, the late Prof. Homer W. Smith, Sidney Solomon, Prof. Walter Starkie, Rabbi Joshua Trachtenberg, Prof. Joseph Tusiani, Valery Webb, Charles A. Wagner, Vivienne Thaul Wechter, Prof. Robert H. West, John Hall Wheelock, Estelle Whelan, Basil Wilby, Claire Williams, Prof. Harry A. Wolfson, Dr. Amado M. Yuzon.

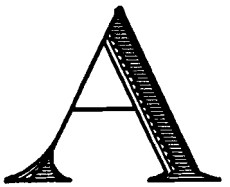

A'albiel—an angel in the service of the archangel Michael. [*Rf.* M. Gaster, *Wisdom of the Chaldeans.*]

Aariel ("lion of God")—the name of an angel found inscribed on an Ophitic (gnostic) amulet alongside the name of the god Ialdabaoth (*q.v.*). [*Rf.* Bonner, *Studies in Magical Amulets.*]

Aba—an angelic luminary concerned with human sexuality and who may be invoked in cabalistic magical rites. Aba serves as a ministering angel to Sarabotes (who is Friday ruler of the angels of the air). [*See* Abalidoth. *Rf.* de Abano, *The Heptameron*; Barrett, *The Magus*; Masters, *Eros and Evil.*]

Ababaloy—an angel invoked in Solomonic incantation operations. Ababaloy is mentioned in the black-magic manual, *Grimorium Verum.*

Abachta (Abagtha)—in rabbinic writings, one of the 7 angels of confusion, the other 6 being Barbonah (Harbonah), Bigtha, Carcas, Biztha, Mehuman, and Zether. Abachta is also numbered among the "pressers of the winepress." [*Rf.* Ginzberg, *The Legends of the Jews* IV, 374.]

***Abaddon** (Abbadon, the "destroyer")—the Hebrew name for the Greek Apollyon, "angel of the bottomless pit," as in Revelation 9:10; and the angel (or star) that binds Satan for 1,000 years, as in Revelation 20. *The Thanksgiving Hymns* (a copy of which turned up among the recently discovered Dead Sea scrolls) speaks of "the Sheol of Abaddon" and of the "torrents of Belial [that] burst into Abaddon." The 1st-century apocryphon *The Biblical Antiquities of Philo* speaks of Abaddon as a place (sheol, hell), not as a spirit or demon or angel. In *Paradise Regained* (IV, 624) Milton likewise employs Abaddon as the name of a place, i.e., the pit. As far as is known, it was St. John, who first personified the term to stand for an angel. In the 3rd-century *Acts of Thomas*, Abaddon is the name of a demon, or of the devil himself—which is how Bunyan regards him in *Pilgrim's Progress.* According to Mathers, *The Greater Key of Solomon*, Abaddon is a name for God that Moses invoked to bring down the blighting rain over Egypt. The cabalist Joseph ben Abraham Gikatilla denominates Abaddon as the 6th lodge of the 7 lodges of Hell (arka), under the presidency of the angel Pasiel (*q.v.*). Klopstock in *The Messiah* calls

Abaddon "death's dark angel." A reference to Abaddon's "hooked wings" occurs in Francis Thompson's poem "To the English Martyrs." [*See* Apollyon.] Abaddon has also been identified as the angel of death and destruction, demon of the abyss, and chief of demons of the underworld hierarchy, where he is equated with Samael or Satan. [*Rf.* De Plancy, *Dictionnaire Infernal;* Grillot, *A Pictorial Anthology of Witchcraft, Magic and Alchemy*, p. 128.] In the latter work, Abaddon is the "Destroying Angel of the Apocalypse." In Barrett, *The Magus*, Abaddon is pictured, in color, as one of the "evil demons."

Abadon—a term for the nether world (see Abaddon). The spelling here (with one 'd') is from *The Zohar* (Deuteronomy 286a).

Abagtha [Abachta]

Abalidoth—a celestial luminary who, like the angel Aba (*q.v.*), is concerned with human sexuality. Abalidoth is a minister-angel serving King Sarabotes, Friday ruler of the angels of the air. [*Rf.* Barrett, *The Magus* II; Masters, *Eros and Evil.*]

Abalim (Arelim)—an order of angels known in Christian angelology as thrones. The equation is put thus in *The Magus*. "Thrones, which the Hebrew call Abalim, that is, great angels, mighty and strong." The chief intelligences (i.e., angels) of the order are Zaphkiel and Jophiel (*qq.v.*).

Aban—in ancient Persian lore, Aban is (or was) the angel of the month of October. He governed also the 10th day of that month. [*Rf.* Hyde, *Historia Religionis Veterum Persarum.*]

Abariel—in ceremonial magic tracts, an angel used for invoking. The name Abariel is found inscribed on the 2nd pentacle of the moon. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Abaros [Armaros]

Abasdarhon—supreme ruling angel of the 5th hour of the night. [*Rf.* Waite, *The Lemegeton.*]

Abathur Muzania (Abyatur)—in Mandaean cosmology, the *uthra* (angel) of the North Star. He presides over the scales in which the human soul is weighed at the death of the body. *Cf.* Ashriel and Monker (the latter, the Mohammedan black angel), both credited with performing a similar task. [*Rf.* Drower, *The Mandaeans of Iraq and Iran.*]

Abay—an angel of the order of dominations (dominions), invoked in cabalistic conjuring rites.

Abbadon [Abaddon]

Abbadona—a fallen angel, a seraph, at one time the chosen companion of the faithful Abdiel (*q.v.*). In Klopstock, *The Messiah*, Canto 21, Abbadona, not wholly committed to the rebellion and constantly bemoaning his apostasy, is called "the penitent angel." It should be pointed out, however, that a fallen angel cannot repent—not, at least, in Catholic doctrine—for once an angel sins, he is "fixed eternally in evil" and his mind, accordingly, can think evil only.

Abbaton—a name of God or of a holy angel employed in Solomonic conjurations to command demons. [*Rf.* Mathers, *The Greater Key of Solomon.*] The word has the meaning of death and, in this sense, Abbaton is Death and a guardian spirit in Hell. [*Rf.* the Coptic *Book of the Resurrection of Christ by Bartholomew the Apostle*, segments of which are quoted by M. R. James in *The Apocryphal New Testament.*]

Abdals ("the substitutes")—in Islamic lore, the name given to 70 mysterious spirits whose identities are known to God alone, and through whose operations the world continues to exist. When one of these divine entities dies (the Abdals are not, apparently, immortal), another is secretly appointed by God to replace him. Of the 70, two score reside in Syria. (*Cf.* "The Just" in Jewish folklore, and the Lamas of India.)

Abdia ("servant")—the name of an angel that appears on the external circle of the pentagram of Solomon. Abdia is listed in Figure 156 in Waite, *The Lemegeton*. The listing of an angel in a book of black magic does not mean necessarily that he is evil. Many good and great angels are so listed; also, many good and great angels are in Hell, stationed there to serve God's purpose—just as there are evil angels in certain quarters in Heaven (the grigori, for example).

Angel with the Key of the Abyss by Albrecht Dürer. Gravure on wood, in the Bibliothèque Nationale. The angel is Abaddon/Apollyon. From Willi Kurth, *The Complete Woodcuts of Albrecht Dürer*. New York: Dover Publications, 1963.

Abdiel ("servant of God")—the earliest traceable reference to Abdiel as an angel is in *The Book of the Angel Raziel*, a Jewish cabalistic work of the Middle Ages written in rabbinic Hebrew, the authorship credited to Eleazor of Worms. In *Paradise Lost* V, 805, 896, Abdiel is the "flaming seraph" who routs Ariel, Arioc, and Ramiel (rebel angels among Satan's hosts) on the first day of fighting in Heaven. Satan himself reels from Abdiel's "mighty sword stroke." Milton hails the seraph as "faithful only hee; among innumerable false, unmov'd,/Unshak'n, unseduc'd" (896–897). West in *Milton and the Angels*, p. 124, states that Abdiel as an angel was invented by Milton; however, on p. 154, Professor West correctly points out that Abdiel is to be found in *The Book of the Angel Raziel* (*op. cit.*). In the Bible (I Chronicles), Abdiel is not the name of an angel but of a mortal, a Gedite, a resident of Gilead. This is doubtlessly the original source for the name. Abdiel figures as an angel in Anatole France's fictional *The Revolt of the Angels*. Here Abdiel is known as Arcade.

Abdizriel (Abdizuel)—in the cabala, one of 28 angels ruling the 28 mansions of the moon. [*Rf.* Barrett, *The Magus.*] For the names of all 28 angels, *see* Appendix.

Abedumabal (Bedrimulael)—in the goetic tract *Grimorium Verum*, an angel invoked in magical prayer.

Abel ("meadow")—souls on arrival in Heaven are judged by Abel, who is one of 12 powers engendered by the god Ialdabaoth (*q.v.*). He is also of the angels of the 4th Heaven ruling on Lord's Day and invoked from the east. In *The Testament of Abraham* 13:11, Abel is the angel "before whom every soul must appear for judgment after Enoch, the heavenly scribe, fetches the book containing the record of the soul in question." [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics*; Barrett, *The Magus* II.]

Abelech (Helech)—in occult lore, a name of God or of an angel invoked to command demons. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Abezi-Thibod ("father devoid of counsel")—in early Jewish lore, Abezi-Thibod is another name for Samael, Mastema, Uzza, and oth.r chief devils. He is a powerful spirit who fought Moses in Egypt, hardened Pharaoh's heart and assisted Pharaoh's magicians. He was drowned (with Rahab, *q.v.*) in the Red (i.e., Reed) Sea. With Rahab, he shares the princedom over Egypt. In *The Testament of Solomon* (*Jewish Quarterly Review*, London, 1889, XI), Abezi is the son of Beelzeboul (Beelzebub) and the demon of the Red Sea: "I am a descendant of the archangel," he declares.

Abheiel—one of the 28 angels ruling the 28 mansions of the moon.

Abiou—corresponding angel of Eiael (*q.v.*).

Abiressia—in gnostic lore, Abiressia is one of 12 powers engendered by the god Ialdabaoth. [*See* Abel. *Rf.* Doresse, *The Secret Books of the Egyptian Gnostics* II.]

Ablati—in Solomonic magical tracts, an angel invoked in the Uriel conjurations. He is "one of four words God spoke to his servant Moses," the other 3 words being Josta, Agla, and Caila. [*Rf.* *Grimorium Verum*; Shah, *The Secret Lore of Magic*; Waite, *The Book of Ceremonial Magic.*]

Aboezra—an angel so named in *The Book of Ceremonial Magic*—"the most holy Aboezra." He is invoked in the benediction of the Salt, as prescribed in the *Grimorium Verum.*

Abracadabra ("I bless the dead")—one of 3 holy names invoked in the conjuration of the Sword. The word is one of the most ancient in magic; it derives, so it is said, from the Hebrew "ha brachah dabarah" ("speak the blessing"). As an amulet or charm, inscribed on parchment, it was hung around the neck to ward off disease. The invocant, when chanting the word, reduced it letter by letter until he had only the final "A" left. [*See* Abraxas.]

Abrael [Abru-El]

Abragateh—a spirit or angel invoked in Solomonic prayer by the Master of the Art. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Abramus [Abrimas]

Abrasiel—an angel of the 7th hour of the day, operating under the rulership of Barginiel. [*Rf.* "The Pauline Art" in Waite, *The Book of Ceremonial Magic*, p. 67.]

Abraxas (Abraxis, Abrasax, etc.)—in gnostic theogony, the Supreme Unknown; in Persian mythology, the source of 365 emanations. The name Abraxas is often found engraved on gems and used as an amulet, or for incantation. In the cabala, he is the prince of aeons. He is encountered in *The Sword of Moses*, *The Book of the Angel Raziel*, and other tracts of magic and mysticism. According to the older mythographers, Abraxas is, or was, a demon, and placed with the Egyptian gods. The word "abracadabra" is reputedly derived from Abraxas. Originally it was a word expressing, in the gnostic system, the aeons or cycles of creation; in a deeper sense, it served as a term for God. The gnostic writer Basilides, who is said to have invented Abraxas, according to Forlong, *Encyclopedia of Religions*, claims that Abraxas was the archon-ruler of 365 Heavens, and acted as mediator between the animate creatures of the earth and the godhead. [See pictorial representation of a cock-headed Abraxas in Budge, *Amulets and Talismans*, p. 208.]

Abrid—in occult lore, an angel of the summer equinox, effective especially as an amulet against the evil eye. [*Rf.* Trachtenberg, *Jewish Magic and Superstition*, p. 139, where Abrid is listed with half a dozen other *memunim*, i.e., deputy angels.]

Abriel—one of the angels of (or formerly of) the order of dominations, invoked in cabalistic rites. [*Rf. The Sixth and Seventh Books of Moses.*]

Abrimas—an angel invoked at the close of the Sabbath. [*Rf.* Trachtenberg, *Jewish Magic and Superstition*, p. 139.]

Abrinael [Abrunael]

Abru-El ("power of God")—the Arab equivalent for Gabriel. [*Rf.* Forlong, *Encyclopedia of Religions.*]

Abrunael—one of the 28 angels ruling over the 28 mansions of the moon. *See* Appendix for a list of all 28 ruling angels.

Absinthium—the Latin form for Wormwood (*q.v.*).

Abtelmoluchos [Temeluch]

Abuhaza—in occultism, an angel ministering to Arcan, the latter being ruler of the angels of the air on Monday. He is subject to the West Wind. [*Rf.* Barrett, *The Magus.*]

Abuionij—in *The Sixth and Seventh Books of Moses*, and other occult works, an angel serving in the 2nd Heaven.

Abuiori (Abuioro)—in ritual magic, a Wednesday angel resident in either the 2nd or 3rd Heaven (according to different sources). He is to be invoked from the north. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus* II.]

Abuliel—in Jewish occult lore, the angel in charge of the transmission of prayer. He is mentioned in Joffe and Mark, *Great Dictionary of Yiddish Language* I. Since he is not mentioned in Margouliath, *Malache Elyon* (Heavenly Angels), or in any of the hechaloth tracts that have so far come to light, or in Trachtenberg, *Jewish Magic and Superstition*, or in any of Gershom Scholem's works, Abuliel cannot be regarded as an angel of great importance. The supreme angels of prayer are Akatriel, Metatron, Raphael, Sandalphon, Michael, and Sizouze. It is possible that Abuliel assisted one of the foregoing.

Abuzohar—one of the angels of the moon, serving on Monday and responsive to invocations in ritual magic. [*Rf. Les Admirables Secrets d'Albert le Grand.*]

Acclamations—according to Robert Fludd in his *Utriusque cosmi majoris et minoris historia*, the acclamations are one of 3 primary angelic hierarchies, each hierarchy being subdivided into 3 secondary hierarchies. Fludd calls the other 2 primary hierarchies voices and apparitions.

Accusing Angel, The—usually the accusing angel is the adversary (*ha-satan*), as in Job. He is also Sammael or Mastema (*q.v.*). The hasidic

Rabbi Zusya, in referring to *Pirke Aboth* (Sayings of the Fathers), recalls the dictum that "every sin begets an accusing angel."

Achaiah ("trouble")—in the cabala, one of 8 seraphim; he is the angel of patience and the discoverer of the secrets of nature. His corresponding angel is Chous. For Achaiah's sigil, see Ambelain, *La Kabbale Pratique*, p. 260. In the New Testament, Achaiah is a Roman province. Paul visited the churches in that region (Acts 18:12, 27).

Achamoth—one of the aeons, and a daughter of Pistis Sophia (*q.v.*). In Ophitic gnosticism, Achamoth is the mother of the evil god Ildabaoth. [*Rf.* King, *The Gnostics and Their Remains.*]

Achartiel and **Achathriel**—angelic names found inscribed on oriental charms (*kameoth*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Achazriel—an angel who serves as usher in the celestial court. [*Rf. Deuteronomy Rabba.*]

Acheliah—an angel whose name is found inscribed on the 1st pentacle of the planet Venus. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Achides—this angel has his name inscribed on the 3rd pentacle of the planet Venus. [*Rf.* Shah, *The Secret Lore of Magic*; Mathers, *The Greater Key of Solomon.*]

Achsah—a spirit of benevolence invoked in prayer by the Master of the Art in Solomonic conjurations. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Achtariel [Akatriel]

Achusaton—one of 15 throne angels listed in *The Sixth and Seventh Books of Moses*. For the names of all 15, *see* Appendix.

Aciel—one of the 7 underworld planetary subrulers, called Electors by Cornelius Agrippa, serving under the overlordship of the angel Raphael. [*Rf.* Conybeare, *The Testament of Solomon.*]

Aclahaye—genius of gambling; also one of the genii of the 4th hour. [*Rf.* Apollonius of Tyana, *The Nuctemeron.*]

Acrabiel—an angel governing one of the signs of the zodiac. [*Rf.* Agrippa, *Three Books of Occult Philosophy* III.]

Adabiel—in *The Hierarchy of the Blessèd Angels*, one of the 7 archangels. Probably another form for Abdiel (*q.v.*). Adabiel has dominion over the planet Jupiter (other sources give Mars). He is sometimes equated with Zadkiel, or even with the king of Hades, Nergal.

Adad—in Assyro-Babylonian mythology, the divinity of thunder; also "lord of foresight." [*Rf.* Huyghe, *Larousse Encyclopedia of Mythology*, p. 59.]

Adadiyah—one of the more than 100 names of Metatron.

Adam ("man")—in *The Book of Adam and Eve* I, 10, Adam is called "the bright angel." In *Enoch II*, he is a "second angel." When he was created, Adam reached from "the earth to the firmament," according to the midrash *Bereshith Rabba*. In the cabala, Adam is the 6th sephira Tiphereth (meaning "beauty"), according to Pistorius. Adam's dust, declared Rabbi Meier, was gathered from all parts of the earth. Talmud records that Adam was originally androgynous and the exact image of God (Who was likewise conceived as androgynous). The story in *The Apocalypse of Moses* is that Adam was whisked to Heaven by Michael in a fiery chariot. Another legend is that he was fetched from Hell by Jesus and transported to Heaven along with the other "saints in chains." Still another legend, recounted in the *Revelation of Moses* (Ante-Nicene Fathers Library, 8) is that Adam was buried by 4 angels—Uriel, Gabriel, Raphael, Michael. In Mathers, *The Kabbalah Unveiled*, the 10 sefiroth, in their totality, represent or constitute the archetypal man, Adam Kadmon.

Adam's Angel [Raziel]

Adatiel—an air spirit invoked in ritual magic. In the goetic tract the *Black Raven*, Adatiel is pictured as habited in a "billowing black-and-white mantle," but in the *Magia* [*Rf.* Butler, *Ritual Magic*] he is pictured in a "billowing blue mantle."

Adeo—an angel of the order of dominations, according to *The Sixth and Seventh Books of Moses*. Adeo is invoked in magical rites.

Adernahael (Adnachiel?)—this angel was given by God a magical formula, set down in an Ethiopian amulet, for the cure of colic and stomach trouble. [*Rf.* Budge, *Amulets and Talismans*, p. 186.]

Adhaijijon—an angel of the Seal, invoked in conjuring rites. [*Rf. The Sixth and Seventh Books of Moses.*]

Adhar—one of the many names of the angel Metatron (*q.v.*).

Adiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard of the 7th heavenly hall.

Adimus—at a church council in Rome in 745 C.E., Adimus was one of a half-dozen reprobated angels, the others including Uriel (sic), Raguel, Simiel. The bishops who invoked these angels, or approved their veneration, were excommunicated. [*Rf.* Heywood, *The Hierarchy of the Blessèd Angels.*]

Adir (Adiri, Adiron, Adi)—an angel invoked in conjuring operations by a progressive shortening of his name; also one of the many names for God. [*See* Adiririon.]

Adirael ("magnificence of God")—one of the 49 spirits (once exalted) now serving Belzebud, sub-prince of Hell. [*Rf.* Mathers, *The Book of the Sacred Magic of Abra-Melin the Mage*, p. 108.]

Adiram—an angel invoked in the benediction or exorcism of the Salt. [*Rf. Grimorium Verum.*]

Adiriah—an angel resident in the 7th Heaven. [*Rf.* Margouliath, *Malache Elyon.*]

Adiriel—an angel resident in the 5th Heaven, according to *The Zohar*. [*See* Adiririon.]

Adirir(i)on (Adir, Adriron)—angelic chief of "the might of God;" also a name for God. Adiririon is invoked as an amulet against the evil eye. He is said to be a guard stationed at one of the halls or palaces of the 1st Heaven. According to Margouliath, *Malache Elyon*, Adiririon may be equated with Adiriel [*Rf.* Scholem, *Major Trends in Jewish Mysticism*; Trachtenberg, *Jewish Magic and Superstition.*] In *Sefer Raziel* (The Book of the Angel Raziel), Adirion or Adiririon is a "trusty healing-God, in whose hands are the Heavenly and earthly households."

Adityas—the shining gods of the Vedic pantheon, consisting of 7 celestial deities or angels, with Varuna as chief. The other 6 are: Mithra, Savitar, Bhaga, Indra, Daksha, Surya. [*Rf.* Gaynor, *Dictionary of Mysticism*; Redfield, *Gods/A Dictionary of the Deities of All Lands.*]

Adjuchas—genius of the rocks; also one of the genii of the 11th hour. [*Rf.* Apollonius of Tyana, *The Nuctemeron*; Levi, *Transcendental Magic.*]

Admael—one of the 7 archangels with dominion over the earth. Admael is stationed, for the most part, in the 2nd Heaven. [*Rf. Jewish Encyclopedia*, "Angelology."]

Adnachiel (Advachiel, Adernahael)—angel of the month of November, with rulership over the sign of Sagittarius. Adnachiel alternates with Phaleg as a ruling angel of the order of angels. [*Rf.* Heywood, *The Hierarchy of the Blessèd Angels*; Barrett, *The Magus*; Budge, *Amulets and Talismans*; De Plancy, *Dictionnaire Infernal*; Camfield, *A Theological Discourse of Angels.*)

Adnai ("pleasure")—an angel whose name is found inscribed on a pentacle of the planet Venus. [*Rf.* Mathers, *The Greater Key of Solomon*; Shah, *The Secret Lore of Magic.*]

Adnarel ("my lord is God")—in Enoch writings, one of the angelic rulers of one of the seasons (usually winter). [*See* Narel.]

Adoil ("hand of God")—a primordial essence or divine creature of light summoned out of the invisible depths and who, at God's command, burst asunder. This occurred (according to *Enoch II*) at the time Enoch was being shown around the 10 Heavens. Out of Adoil issued all things visible in the world. The name Adoil does not appear elsewhere than in *Enoch II*. R. H. Charles sees here a modification of the egg theory of the universe in ancient Egyptian myth.

Adonael—in *The Testament of Solomon*, one of the 7 archangels and the only angel who is able to overcome the demons of disease, Bobel (Bothothel) and Metathiax. [*Rf. 3 Enoch.*]

Adonaeth—by appealing to the angel Adonaeth, the demon Ichthion (who causes paralysis) can be routed. [*Rf.* Shah, *The Secret Lore of Magic.*]

Adonai (Adonay, "God")—one of the 7 elohim or angels of the presence (creators of the universe) in Phoenician mythology. Adonai is also an angel invoked in the conjuration of Wax (in Solomonic magic operations) and in exorcisms of fire. In Ophitic gnosticism, Adonai is one of 7 angels generated by Ildabaoth "in his own image." [*Rf.* King, *The Gnostics and Their Remains.*] In the Old Testament, Adonai is another word for God, as "When I have mercy on the world, I am Adonai."

Adonaios (Adonaiu, Adoneus)—in the Ophitic (gnostic) system, one of the 7 archons or potentates that constitute the Hebdomad, rulers of the 7 Heavens; also one of the 12 powers engendered by the god Ialdabaoth. [*Rf.* Origen, *Contra Celsum*; Doresse, *The Secret Books of the Egyptian Gnostics.*]

Adoniel—in Waite, *The Lemegeton*, a chief officer angel of the 12th hour of the night, serving under Sarindiel. His name is found inscribed on the 4th pentacle of the planet Jupiter, along with the name of the angel Bariel. The pentacle is reproduced in Mathers, *The Greater Key of Solomon*, plate IV.

Adossia (fictional)—a supervising archangel in Gurdjieff's cosmic myth, *All and Everything, Beelzebub's Tales to his Grandson.*

Adoth—in *The Sixth and Seventh Books of Moses*, a cherub or seraph used in conjuring rites.

Adoyahel—in the cabala, a ministering throne angel. He is one of 15, as listed in *The Sixth and Seventh Books of Moses*. For the names of all 15, *see* Appendix.

Adrael ("my help is God")—an angel serving in the 1st Heaven. [*See* Adriel.]

Adrai—in Mathers, *The Greater Key of Solomon*, an angel invoked in the conjuration of Ink and Colors.

Adram[m]elech[k] ("king of fire")—one of 2 throne angels, usually linked with Asmadai (*q.v.*). In demonography, Adramelech is 8th of the 10 archdemons; a great minister and chancelor of the Order of the Fly (Grand Cross), an order said to have been founded by Beelzebub. According to the rabbis, Adramelech manifests, when conjured up, in the form of a mule or a peacock. In Seligmann, *History of Magic*, he is pictured in the shape of a horse. In II Kings 17:31, Adramelech is a god of the Sepharvite colony in Samaria to whom children were sacrificed. He has been equated with the Babylonian Anu and with the Ammonite Moloch. In *Paradise Lost*, Milton refers to Adramelech as an "idol of the Assyrians" (the name here deriving from Assyrian mythology), and in the same work—*Paradise Lost* VI, 365, Adramelech is a fallen angel overthrown by Uriel and Raphael in combat. In Klopstock, *The Messiah*, Adramelech is "the enemy of God, greater in malice, guile, ambition, and mischief than Satan, a fiend more curst, a deeper hypocrite." See picturization in Schaff, *A Dictionary of the Bible*, p. 26, where Adramelech is shown bearded and winged, with the body of a lion. De Plancy, *Dictionnaire Infernal* (1863 ed.), shows him in the form of a mule with peacock feathers.

Adrapen—a chief angel of the 9th hour of the night, serving under Nacoriel. [*Rf.* Waite, *The Lemegeton.*]

Adriel ("my help is God")—one of the 28 angels ruling the 28 mansions of the moon. Adriel is also one of the angels of death, according to Heywood, *The Hierarchy of the Blessèd Angels*, wherein, it is claimed, he will "in the last days slay all souls then living." In *Ozar Midrashim* II, 316a and 317, Adriel is one of the angelic guards of the gates of the South Wind (also of the East Wind).

Adrigon—one of the many names of Metatron (*q.v.*).

Aduachiel [Adnachiel]

Infant angel by Titian. Reproduced from Régamey, *Anges.*

Advachiel [Adnachiel]

Aebel—one of 3 ministering angels (the other 2 were Shetel and Anush) whom God appointed to serve Adam. According to *Yalkut Reubeni* and *The Book of Adam and Eve*, the 3 angels "roasted meat" for Adam and even "mixed his wine."

Aeglun—genius of lightning and one of the genii of the 11th hour. [*Rf.* Apollonius of Tyana, *The Nuctemeron.*]

Aehaiah—one of the 72 angels bearing the mystical name of God Shemhamphorae. [*Rf.* Barrett, *The Magus* II.]

Aeon—in gnosticism, the aeon is a celestial power of a high order. It is a term used to designate the 1st created being or beings, with Abraxis as head; also, as an emanation of God, to be compared with the sefira (*q.v.*). Since Creation there have been, according to Basilides, 365 aeons (other sources give 8, 12, 24 and 30), chief among them, apart from Abraxis, being the female personification of wisdom (Pistis Sophia) and the male personification of power (Dynamis). Prior to the 6th century and the Dionysian hierarchic system, the aeons were counted among the 10 angelic orders; they were personalized by the 3rd-century Hippolytus thus: Bythios, Mixis, Ageratos, Henosis, Autophyes, Hedone, Akinetos, Nonogenes, and Macaria. As far back as the 1st and 2nd centuries C.E., Ignatius Theophorus, in his *Epistles to the Trallians*, spoke of the "mightiness of the aeons, the diversity between thrones and authorities, the preeminence of the seraphim." "The aeons," says W. R. Newbold in "Descent of Christ in the Odes of Solomon" (*Journal of Biblical Literature*, December 1912), "are the hypostatized thoughts of God," emanated in pairs, male and female, and, "taken together form the pleroma or fullness of God." There is a myth of a proud aeon (probably Abraxis) who mirrored himself on chaos and became lord of the world. Early in life, George William Russell, the Irish poet and mystic, decided to sign his writings, "Aeon." A proofreader, who could not decipher the word, queried "AE?" Russell adopted the initials and thereafter never wrote under his own name. [*Rf.* King, *The Gnostics and Their Remains*; Mead, *Fragments of a Faith Forgotten*; George William Russell (AE), *The Candle of Vision.*]

Aeshma—the basis for Asmodeus (*q.v.*). In Persian myth, Aeshma is one of the 7 archangels (i.e., amesha spentas). The name is drawn, in turn, from the Zend Aeshmo daeva (the demon Aeshma).

Angels by Dürer, detail from *Mass of St. Gregory.* Woodcut reproduction, title page of Jean Danielou, *The Angels and Their Mission.*

Aetherial Powers—a term for angels in *Paradise Regained* I, 163.

Af ("anger")—one of the angels of destruction, a prince of wrath, and a ruler over the death of mortals. With Hemah (*q.v.*), Af once swallowed Moses up to his "circumcised membrum," but had to disgorge him when Zipporah (Moses' wife) circumcised her son Gershom, thus appeasing God's wrath against the Lawgiver who had, it appears, overlooked the covenantly rite. Af resides in the 7th Heaven and is 500 parasangs tall. He is "forged out of chains of black and red fire." [*Rf. The Zohar*; Ginzberg, *The Legends of the Jews* II, 308, 328; *Midrash Tehillim.*]

Afafiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Afarof [Afriel]

Af Bri—an angel who favors the people of Israel; he exercises control over rain. (*Cf.* Matarel.) [*Rf.* Margouliath, *Malache Elyon.*]

Affafniel—a wrathful angel, prince of 16 faces (4 on each side of his head) that constantly change their aspect. [*Rf. The Book of the Angel Raziel.*]

Afkiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 5th heavenly hall.

Afriel (Afarof)—an angel of force (power?) who may be Raphael in another guise. [*Rf.* Montgomery, *Aramaic Incantation Texts from Nippur;* Schwab, *Vocabulaire de l'Angélologie.*] In *The Testament of Solomon*, Afarof is reputed to possess the power of thwarting the machinations of the demon Obizuth, a female destroyer of children.

Afsi-Khof—an angel who governs the month of Av (July–August), as listed in Schwab, *Vocabulaire de l'Angélologie.*

Aftemelouchos—according to a legend told in the *Falasha Anthology*, an angel of torment who, in Heaven, carries a fork of fire on the river of fire. [*Rf. Apocalypse of Paul.*]

Aftiel—in rabbinic lore, the angel of twilight. He is mentioned in Schwab, *Vocabulaire de l'Angélologie.*

Agad—in Ambelain, *La Kabbale Pratique*, an angel of the order of powers. In one of her poems "Sagesse," the poet H.D. (Hilda Doolittle) mentions Agad.

Agaf—an angel of destruction invoked in ceremonial rites at the close of the Sabbath. [*Rf.* Trachtenberg, *Jewish Magic and Superstition.*]

Agalmaturod—in Waite, *The Greater Key of Solomon*, "a most holy angel of God" invoked in magical operations.

Agares (Agreas)—once of the order of virtues, Agares is now a duke in Hell, served by 31 legions of infernal spirits. He manifests in the form of an old man astride a crocodile and carrying a goshawk. He teaches languages and can cause earthquakes. His sigil is shown in Waite, *The Book of Black Magic and of Pacts*, p. 166. According to legend, Agares was one of the 72 spirits Solomon is reputed to have shut up in a brass vessel and cast into a deep lake (or banished to "lower Egypt").

Agason—an angelic spirit invoked in Solomonic conjurations as "thy Most Holy Name Agason." [*Rf. Grimorium Verum.*]

Agathodaemon—in gnosticism, "the seven-voweled serpent [seraph], the Christ." Derived from the Egyptian serpent Agathodaimon, the good spirit, as opposed to Kakadaimon, the evil spirit. Agathodaemon has also been designated a guardian angel or genius and identified with Hermes, "the bringer of good, the angel standing by the side of Tyche." [*Rf.* Harrison, *Epilogomena to the Study of Greek Religion*, p. 296; De Plancy, *Dictionnaire Infernal*; Spence, *An Encyclopaedia of Occultism*; Blavatsky, *The Secret Doctrine.*]

Agbas—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 4th heavenly hall.

Agiel—an angel's name found inscribed on the 1st pentacle of the planet Mercury. According to Paracelsus' doctrine of Talismans, Agiel is the presiding intelligence (i.e., spirit, angel) of the planet Saturn, acting in concert with the spirit Zazel. [*Rf.* Christian, *The History and Practice of Magic* I, 318.]

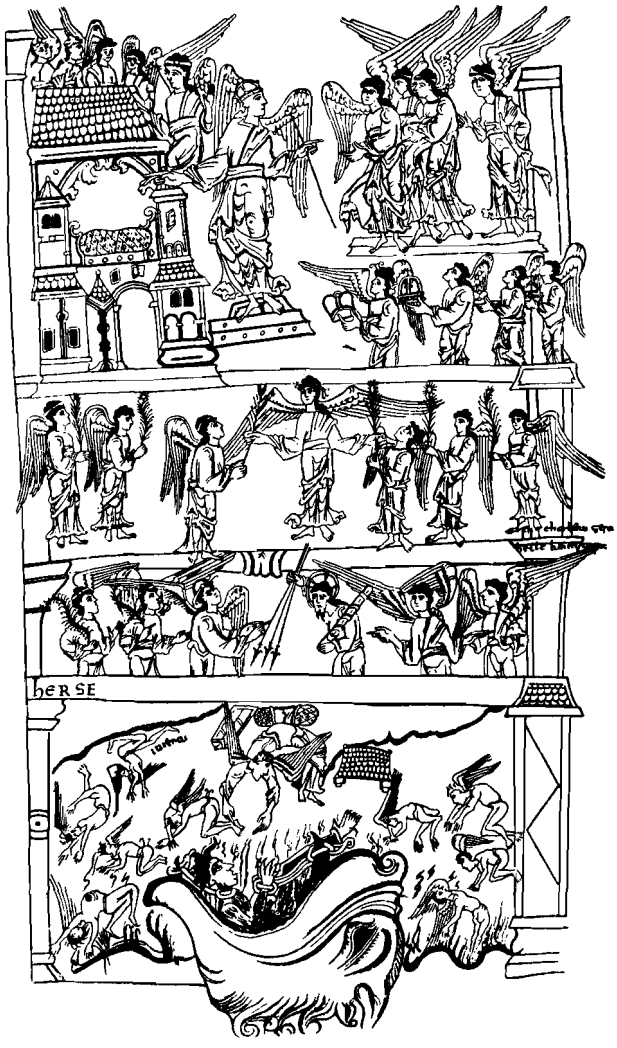

Expulsion of Lucifer from heaven. A Caedmon paraphrase. Reproduced from J. Charles Wall, *Devils.*

Agkagdiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Agla—in the cabala, an angel of the Seal invoked in conjurations of the Reed; also, a spirit invoked in Monday conjurations addressed to Lucifer. In rites of exorcism, Agla is called on by lot, and here he is a magic word of power for the exorcism of demons. In addition, Agla is a name of God that Joseph invoked when he was delivered from his brothers. Agla is a combination of the 1st letters of the 4 Hebrew words meaning "Thou art forever mighty, O Lord" (*atha gadol leolam Adonai*). [*Rf.* Mathers, *The Greater Key of Solomon*; Waite, *The Book of Black Magic and of Pacts*; De Plancy, *Dictionnaire Infernal.*]

Agmatia—an angel of unknown origin, mentioned in Scholem, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition.*

Agniel—in *The Zohar* (Tikkun suppl.), the 4th of the 10 unholy sefiroth.

Agrat bat Mahlat—an angel of prostitution, one of the 3 mates of Sammael (*q.v.*). The other 2 mates are Lilith and Naamah.

Agreas [Agares]

Agromiel—an angelic guard of the 6th Heaven. [*Rf. Ozar Midrashim*, I, 116.]

Aha—an angel of the order of dominations; a spirit of fire used in cabalistic magical operations. [*Rf. The Sixth and Seventh Books of Moses.*]

Ahabiel—in Montgomery, *Aramaic Incantation Texts from Nippur*, an angel invoked in love charms.

Ahadiel—an angelic enforcer of the law, as noted in Margouliath, *Malache Elyon.* [*Cf.* Akriel.]

Ahadiss—an angel who exercises dominion over the month of Heschwan (October–November). [*Rf.* Schwab, *Vocabulaire de l'Angélologie.*]

Ahaha—an angel of the Seal, used in conjuring. [*Rf. The Sixth and Seventh Books of Moses.*]

Ahaij—in *The Sixth and Seventh Books of Moses*, a spirit of the planet Mercury, summoned up in ritual magic.

Ahamniel—one of the chief angel-princes appointed by God to the Sword. [*Rf.* M. Gaster, *The Sword of Moses*, XI.]

Ahaniel—one of the 70 childbed amulet angels, as listed in Margouliath, *Malache Elyon.* [*Rf.*

The Book of the Angel Raziel; Budge, *Amulets and Talismans.*]

Ahariel—angelic ruler of the 2nd day, serving under Gabriel. [*Rf.* Margouliath, *Malache Elyon.*]

Ahassior—angelic ruler of the month of Tebet (December–January). [*Rf.* Schwab, *Vocabulaire de l'Angélologie.*]

Ahaviel—an angel's name found inscribed on an oriental Hebrew charm (kamea) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Ahiah (Hiyyah)—son of the fallen angel Semyaza (*q.v.*). [*Rf.* Ginzberg, *The Legends of the Jews* III, 340.] It should be pointed out that while angels, being pure spirits, cannot propagate their kind, fallen angels, being corrupt and demonic, are able to do so.

Ahiel ("brother of God")—one of the 70 childbed amulet angels, an assistant to the angel Qaphsiel (Kafsiel), ruler of the 7th day. [*Rf. The Book of the Angel Raziel.*]

Ahjma'il—in Arabic lore, a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Ahriman (Ariman, Aharman, Dahak, Angro-Mainyus, etc.)—the Persian prince of evil, prototype of the Christian Satan. According to Zoroaster, who was tempted by the archfiend but came off triumphant from the encounter, it was Ahriman who brought death to the world by virtue of slaying the prototype of man and beasts. [*Rf.* Forlong, *Encyclopedia of Religions.*] Ahriman was not entirely evil until Sassanid times. The Magi once sacrificed to Ahriman. He is coeval with Ahura Mazda and equally supreme in power, but will be overcome in the end by the great Persian "omniscient lord of heaven and earth."

Ahura [Asuras]

Ahzariel—an angel's name found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Aiavel—one of the 72 angels governing the signs of the zodiac. For the names of all 72 angels, *see* Appendix.

Aiel—an angel of the air, ruler on Lord's Day (Sunday), governor of one of the 12 zodiacal signs (Aries). He is a resident of the 4th Heaven and must be summoned from the north. He is one of the "fiery triplicities." [*Rf.* de Abano, *The Heptameron*; Waite, *The Lemegeton.*]

Ailoaios—in gnostic lore, ruler of the 2nd gate "leading to the aeon of the archons." [*See* invocation to Ailoaios in the writings of Origen, reproduced in Legge, *Forerunners and Rivals of Christianity* II, 73.]

Aishim ("the flames")—according to *The Zohar*, the aishim constitute an order of angels. The term is derived from Psalms 104:4: "who maketh his angels spirits, his ministers a flaming fire." [*See* Is(c)him.]

Aisthesis (Thelesis, "free will")—in gnosticism, a great luminary emanated from the divine will.

Akae ("oath")—according to M. Gaster, *Logos Ebraikos and the Book of Enoch*, the word Akae stands for the "ineffable name of God, the knowledge of which gives man the power of acting almost like one of the superior beings." *See* also Kasbeel, "chief of oaths." In *Enoch I* (69:14) the angel Kasbeel "places this oath Akae in the hand of Michael." It is through the power and secrets of this oath that "the sea was created and the earth founded upon the water."

Akat(h)riel Yah Yehod Sebaoth (Achtariel, Aktriel, Ketheriel, Yehadriel)—one of the great crown judgment princes placed over all the other angels. He is equated with the "angel of the Lord," a term frequently used in the Old Testament for the Lord Himself. Elisha ben Abuya, one of the 4 sages that visited Heaven during their lifetime, reported: "When I ascended into Paradise, I beheld Akatriel JHWH, Lord of Hosts, at the entrance, and 120 myriads of ministering angels surrounded him." Cabalistically, Akatriel is the name of the godhead as manifested on the throne of Glory. In an 8th-century apocalyptic tract dealing with Akatriel, Metatron appears once or twice in Akatriel's place. [*Rf.* Talmud *Berachoth* 7a; Cordovero, *Pardes Rimmonim*; Scholem,

Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition.]

Aker—one of the 9 angels who will rule or judge "at the end of the world," according to the *Revelation of Esdras.* [*Rf. Ante-Nicene Fathers Library*, vol. 8, p. 573. For the names of the 8 angels, *see* Angels at the World's End.]

Akram(m)achamarei—in the Coptic *Pistis Sophia*, this spirit is 1st among a triad "standing high in the gnostic hierarchy of deities; master of the heavenly firmaments," and is invoked in magical rites, as revealed in a "curse" tablet reproduced by Bonner in *Studies in Magical Amulets.* Scholem, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition*, p. 95, believes that Akramachamarei, because of his depiction as a sun god, "could be interpreted as a representation of the angel Ariel."

Ak(h)raziel ("herald of God")—probably another form of Raziel or Galizur (*q.v.*). Akraziel is the angel of proclamation; also guard of the last gate in Heaven. He is the angel who revealed to Adam the divine mysteries. When Moses' death was sealed and the Lawgiver pleaded for longer life, God bade Akraziel announce that Moses' prayer was not to ascend to Heaven. [*Rf.* Ginzberg, *The Legends of the Jews* III, 419.]

Akriel—angel of barrenness. Akriel is appealed to in cases of stupidity; also when reciting verses from Deuteronomy. [*Rf.* Margouliath, *Malache Elyon*; Trachtenberg, *Jewish Magic and Superstition.*]

Akteriel [Akathriel]—a great angel who, according to a Lurian but un-Jewish legend [*Rf.* Bamberger, *Fallen Angels*], was summoned by Sandalphon to reveal to him how Sammael, prince of evil, and the latter's hosts could be subdued. Nothing fruitful came of the mission even though Akteriel had the benefit of the advice of Metatron (twin brother of Sandalphon), who accompanied Akteriel. In a word, the overcoming of evil, or of the prince of evil, was not something that angels, even the greatest of them, could accomplish.

Akzariel—an angel's name found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Alaciel (fictional) [Nectaire]

Alad—a title applied to Nergal, lord of the dead. [*Rf.* Jobes, *Dictionary of Mythology Folklore and Symbols.*]

Aladiah—one of the 72 angels bearing the name of God Shemhamphorae. [*Rf.* Barrett, *The Magus* II.]

Alaliyah—one of the many names of the angel Metatron (*q.v.*).

Alamaqanael—one of the numerous angelic guards of the gates of the West Wind. [*Rf. Ozar Midrashim* II, 316.]

Alat—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Alazaion—"a most holy angel of God" invoked in magical rites, especially in the conjuration of the Reed. [*Rf.* Mathers, *The Greater Key of Solomon*; Waite, *The Book of Ceremonial Magic.*]

Albim—an angelic guard of the gates of the North Wind. [*Rf. Ozar Midrashim* II, 316.]

Albion's Angel—an angel, not otherwise named, in Blake's painting "Breach in the City—in the Morning after Battle," which serves as frontispiece for the poet-painter's *Visions of the Daughters of Albion.* According to Hagstrum, *William Blake, Poet and Painter*, Albion's Angel is a "personification of the Tory Establishment under George III, or the Poetic Genius in an age of arid classicism and aristocratic art." For reproduction of Albion's Angel, see *Fogg Museum Bulletin*, vol. X (November 1943). Albion is an ancient name of England.

Albrot—one of 3 holy names (of God or angels) invoked in the conjuration of the Sword. [*Rf. Grimorium Verum.*]

Alcin—one of numerous angelic guards stationed at the gates of the West Wind, as cited in *Ozar Midrashim* II, 316.

Repose in Egypt with Dancing Angels by Vandyck. Reproduced from Anna Jameson, *Legends of the Madonna.*

Alfatha—an angel with dominion over the north. [*Rf. Gospel of Bartholomew* in James, *The Apocryphal New Testament.*] For other angels who exercise dominion over the north, *see* Gabriel, Chairoum.

Alimiel—one of the intelligences or chora (i.e., angels) of the first altitude. He is one of 5, the other 4 being Gabriel, Barachiel, Ledes, Helison. [*Rf.* Shah, *The Secret Lore of Magic*; Waite, *The Almadel of Solomon.*] In *Ozar Midrashim,* Alimiel is one of the 7 guards of the curtain or veil of the 7th Heaven. He is equated with Dumahel.

Alimon—in Mosaic incantation rites, a great angel prince who, when invoked, protects the invocant from gunshot wounds and from sharp instruments. His aides are the angels Reivtip and Tafthi. [*Rf. The Sixth and Seventh Books of Moses.*]

Almiras—in ceremonial magic, the "master and chief of invisibility." An adept must usually be in possession of the magic ring of Gyges to effect contact with the master. [*Rf. The Grand Grimoire.*]

Al Moakkibat [Moakkibat]

Almon—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard of the 4th heavenly hall.

Alphariza (Aphiriza)—an intelligence of the 2nd altitude. [*Rf.* Waite, *The Almadel of Solomon.*]

Alphun—the genius (i.e., angel) of doves. In Apollonius of Tyana, *The Nuctemeron,* Alphun figures as one of the governors of the 8th hour. [*Rf.* Levi, *Transcendental Magic.*]

Alpiel—in Hebrew mysticism, an angel or demon who rules over fruit trees. [*Rf.* Spence, *An Encyclopaedia of Occultism*; Gaynor, *Dictionary of Mysticism.*]

Altarib—an angel who exercises dominion over winter. He may be summoned in magical rites. [*Rf.* de Abano, *The Heptameron.*]

Al Ussa—in pagan Arab mythology, a female angel. Her idol was destroyed on orders of Mohammed. [*Rf.* Jobes, *Dictionary of Mythology Folklore and Symbols.*]

Al-Zabamiya—in the Koran (*sura* 74, 30), a term denoting angelic guards serving in Hell. There were 19 of them. [*Rf. The Encyclopaedia of Islam,* III, "Angels."]

Amabael—an angel who, like Altarib, exercises dominion over winter. [*Rf.* Barrett, *The Magus* II.]

Amabiel—angel of the air on Tuesday and a presiding spirit of the planet Mars. Amabiel is also one of the angelic luminaries "concerned with human sexuality." [*Rf.* Malchus, *The Secret Grimoire of Turiel*; de Abano, *The Heptameron*; Masters, *Eros and Evil*; Barrett, *The Magus* II.]

Amalek—in *The Zohar* (I) a spirit identified with Sammael as "the evil serpent, twin soul of the poison god." [*Cf.* Deuteronomy 25:19.]

Amaliel—angel of punishment; also of weakness. [*Rf.* Schwab, *Vocabulaire de l'Angélologie.*]

Amamael—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 3rd heavenly hall.

Amarlaii (Amarlia)—an angel invoked for the curing of cutaneous diseases. [*Rf.* Talmud *Shabbath,* fol. 67, col. 1.]

Amarlia (Amarlaii)—an angel who came out of the land of Sodom to heal painful boils, as noted in *The Sixth and Seventh Books of Moses.*

Amaros [Armaros]

Amarzyom—one of 15 throne angels listed in *The Sixth and Seventh Books of Moses.* For the names of all 15, *see* Appendix.

Amatiel—one of the 4 angels exercising dominion over spring. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus* II.]

Amatliel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 3rd heavenly hall.

Amator—in cabala, a "holy, angelic name" used in conjuring after proper investiture by the invocant. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Amazaroc [Amezyarak]

Ambassadors—a term for angels, as in "the ambassadors of peace" (Isaiah 33:7) which, in *The Zohar*, is translated "angels of peace."

Amber—the term amber, occurring in Ezekiel 1:4, is taken to mean "by the ancient Hebrews, the fire-speaking being, belonging to an angelic genus, just as cherubim, seraphim, etc., denote distinct classes of angels." [*Rf.* C. D. Ginsburg, *The Essenes and the Kabbalah*, p. 242; *see* Hashmal.]

Ambriel (Amriel)—angel of the month of May and a prince of the order of thrones. Ambriel is chief officer of the 12th hour of the night, one of the rulers of the 12 zodiacal signs with dominion over Gemini. The name Amriel is found inscribed on an oriental Hebrew charm (*kamea*) for warding off evil. In the cabala (*The Sixth and Seventh Books of Moses*) Ambriel is a spirit cited for conjuring purposes under the 7th seal of the planet Mars. [*Rf.* Heywood, *The Hierarchy of the Blessèd Angels*; Waite, *The Lemegeton*; Barrett, *The Magus* II; Schrire, *Hebrew Amulets.*]

Ameratat (Ameretat)—in early Persian lore, the angel of immortality. Ameratat is one of 6 or 7 celestial powers or archangels (the amesha spentas) in the Zoroastrian system. [*Rf.* Geiger and Kuhn, *Grundriss der iranischen Philologie* III.] Some scholars see the Mohammed Marut (a Koranic fallen angel) derived from the Persian Ameratat [*Rf.* Jung, *Fallen Angels in Jewish, Christian and Mohammedan Literature*, p. 131.]

Amertati—an angel in Arabic lore; called also Mordad (*q.v.*). [*Rf.* Jung, *Fallen Angels in Jewish, Christian and Mohammedan Literature*, p. 131.]

Amesha Spentas ("holy, immortal ones"—amshashpands)—the Zoroastrian equivalents of the Judaeo-Christian archangels. Usually 6 in number, they exercised dominion over the planets. The amesha spentas are also said to be the Persian prototype of the cabalistic sefiroth. In their highest occult meaning the amesha spentas became (or originally were) the noumenal Sravah. As in the case of the sefiroth, which have their evil counterpart, so the amesha spentas have (or had) their opposites in the great demons or daevas, headed by Anra Mainya (Ahriman). The 6 "holy immortal ones" were: Armazd (chief); Ameretat (immortality); Ar(a)maiti (holy harmony, who was female); Asha (righteousness); Haurvatat (salvation); Kshathra Vairya (rulership); Vohumanah (good thought). There was also a 7th: S(a)raosha. [*Rf.* Hyde, *Historia Religionis Veterum Persarum*; Blavatsky, *The Secret Doctrine* II; Lenormant, *Chaldean Magic*; Müller, *History of Jewish Mysticism.*] In *The Dabistan*, p. 136, other amesha spentas are recorded, 4 of them said to have been "closest to the just God." They are: Bahman, Ardibahist, Azarkhurdad, Azargushtasp. The 6 "evil" archangels were Tauru, Zairicha, Khudad, Murdad, and two others. [*Rf.* Forlong, *Encyclopedia of Religions.*]

Amezyarak (Amazarec, Semyaza)—in *Enoch I* (8:2), an angel who taught conjurors and root cutters their art. He was one of 200, or one of the leaders of 200, who descended from Heaven to cohabit with the daughters of men. The Greek text of *Enoch I* reads "Semiazas" in place of Amezyarak. In R. H. Charles, *Enoch I*, the name is given as Amiziras. Eliphas Levi (*The History of Magic*) differentiates Amazarac (Amezyarak) from Semyaza in the listing of the apostate angels.

Amhiel—an angel's name found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Amicar—a most holy spirit (or another name for God) invoked in prayer at Vesting. [*Rf.* Waite, *The Book of Black Magic and of Pacts.*] It was not unusual for many angels, including those of the highest rank, to be impressed into the service of invocants when the latter were dabbling in black magic.

Amides—an angel, like Amicar, invoked in prayer at Vesting. [*Rf.* Malchus, *The Secret Grimoire of Turiel.*]

Amilfaton—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Amisiel—in Waite, *The Lemegeton*, an angel of the 5th hour, operating under the rule of Sazquiel.

Amisiyah—one of the many names of the angel Metatron.

Amisor—the name of a great angel invoked in Solomonic magical rites, specifically in the invocation at fumigation. [*Rf. Grimorium Verum*; Shah, *The Secret Lore of Magic.*]

Amitiel—angel of truth, invoked as an amulet. Michael and Gabriel are credited as being such angels, along with Amitiel. In rabbinic writings, when God proposed the creation of man, the angels of truth and of peace (unnamed in the legend), as well as other angels, opposed the idea. For this opposition, the angels of truth and of peace were burned. [*Rf.* Ginzberg, *The Legends of the Jews*; Schwab, *Vocabulaire de l'Angélologie.*]

Amiziras [Amezyarak]

Ammiel ("people of God")—angel of the 4th hour of the day serving under Vachmiel. Ammiel is also mentioned as an angel of the 7th hour of the night, serving under Mendrion. [*Rf.* Waite, *The Lemegeton*, pp. 67, 69.]

Amnixiel—one of the 28 angels that rule over the 28 mansions of the moon. Amnixiel is also mentioned as an extra in the list of the 7 Electors of Hell (which would make him, at the very least, a fallen angel). [*Rf.* Barrett, *The Magus* II; Butler, *Ritual Magic.*]

Amnodiel—like Amnixiel, Amnodiel is one of the 28 angels that rule over the 28 mansions of the moon. He also figures as an extra in the list of the 7 Electors of Hell.

Amoias—in the gnostic *Paraphrase of Shem*, one of the mysterious entities to whom the secrets of Creation were revealed. [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics*, p. 148.]

Ampharool—an angel who was called by Solomon "king of the genii of flying." Ampharool presides over instant travel and comes to an invocant when summoned by name. [*Rf. The Book of Power.*]

Amra'il—in Arabic lore, a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Amriel [Ambriel]

Amshashpands [Amesha Spentas]

Amtiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 3rd heavenly hall.

Amudiel—an extra in the list of the 7 Electors of Hell.

Amuhael X—an angel called on in conjuring rites. [*Rf.* M. Gaster, *The Sword of Moses.*]

Amulet Angels—there were 70 of these angels and they were invoked frequently at the time of childbirth. For their names, *see* Appendix.

Amwak'il—in Arabic lore, a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Amy—once an angel of the order of angels and of the order of powers, Amy is now "a great president" in the lower realms. He "gives perfect knowledge of astrology and the liberal arts." He hopes (so he confided to King Solomon) to return to the 7th throne "in 1200 years," which,

says the demonologist Wierus, "is incredible." Amy's seal is figured in *The Book of Black Magic and of Pacts*, p. 184.

Anabiel—in the cabala, an angel who, when invoked for such purposes in magical rites, is able to cure stupidity. [*Rf.* Moses Botarel's works and Enoch lore.]

Anabona—In Mathers, *The Greater Key of Solomon*, the name of a spirit or angel "by which God formed man and the whole universe." It is said that Moses heard this name (Anabona) when the Ten Commandments were given him on Mt. Sinai.

Anabotas (Arabonas)—in the *Grimorium Verum*, an angel invoked in cabalistic rites.

Anachiel—the name of one of the 4 important angels found inscribed in Hebrew characters on the 3rd pentacle of the planet Saturn, according to *The Greater Key of Solomon*. The mystical circle of evocation is reproduced on p. 54 of *The Secret Lore of Magic*. In Longfellow's *The Golden Legend* (1st American ed. 1851), Anachiel is the governing angel of the planet Saturn. In later editions Longfellow substituted Orifel for Anachiel.

Anael (Haniel, Hamiel, Onoel, Ariel, etc.)—one of the 7 angels of Creation, chief of principalities [*Cf.* Nisroc], prince of archangels, and ruler of the Friday angels. Anael exercises dominion over the planet Venus, is one of the luminaries concerned with human sexuality, and is governor of the 2nd Heaven, where he is in charge of prayer ascending from the 1st Heaven. It is Anael who proclaims "Open all ye gates" in Isaiah 26:2. In addition, he controls kingdoms and kings on earth and has dominion over the moon. Apart from variations already noted, Anael is, or appears to be, another form for Aniyel, Anaphiel (Anafiel), Aufiel. [*Rf.* Christian, *The History and Practice of Magic* II, 440.] With Uriel, Anael is combined by Shakespeare in *The Tempest* to form the sprite Ariel (see Churchill, *Shakespeare and His Betters*). In Longfellow's *The Golden Legend*, Anael is one of the angels of the 7 planets, specifically the angel of the Star of Love, (i.e., the Evening Star or Venus). In *The Book of Tobit*, Anael is the name of Tobit's brother. [*Rf.* Levi, *Transcendental Magic*; *Grimorium Verum*; de Abano, *The Heptameron*; Agrippa, *Three Books of Occult Philosophy*.]

Anafiel (Anaphiel, Anpiel, "branch of God")—chief of the 8 great angels of the Merkabah; keeper of the keys of the heavenly halls; chief seal bearer, prince of water. When, according to legend, Metatron (*q.v.*), angel of the divine face, was to be punished, Anafiel was designated by God to flog His favorite angel with 60 lashes of fire. According to *3 Enoch*, it was Anafiel (other sources credit Rasuil or Samuil) who bore Enoch to Heaven in the first place, Enoch then being transformed into Metatron. [*Rf.* Scholem, *Major Trends in Jewish Mysticism*; Schwab, *Vocabulaire de l'Angélologie*.] In *Hechaloth Rabbati*, where Anafiel is compared with the Creator, he is identified as Metatron.

Anahel—a prince of angels of the 3rd Heaven, but one who serves in the 4th Heaven (according to *The Sixth and Seventh Books of Moses*). As Anahael, he is one of numerous angelic guards of the gates of the West Wind. [*Rf. Ozar Midrashim* II, 316.]

Anahita (Anaitis)—a female angel of the highest rank in Zoroastrianism. She is the "immaculate one, genius of fertilizing water and of the fruitfulness of the earth." [*Rf.* Redfield, *Gods/A Dictionary of the Deities of All Lands*.]

Anai—a name written in Heaven "in the characters of Malachim" (angels) and invoked in powerful conjurations to command demons. [*Rf.* Mathers, *The Greater Key of Solomon*.]

Anaireton (Amereton)—one of the "high, holy angels" of God invoked in magical rites, specifically in the conjuration of Ink and Colors and the invocation or exorcism of the Salt. [*Rf.* Waite, *The Book of Ceremonial Magic; Grimorium Verum*.]

Anaitis [Anahita]

Anak—sing. for Anakim.

Anakim (-enim? "giants")—the offspring of fallen angels and mortal women, an issue touched on in Genesis 6. The anakim were so tall that, according to *The Zohar*, "the Hebrews were like grasshoppers in comparison." In the latter work, the angels Uzza and Azael are singled out as having begotten children "whom they called anakim." The original name of the anakim was nefilim. [*Rf.* Jung, *Fallen Angels in Jewish, Christian and Mohammedan Literature*; Deuteronomy 1:28; Joshua 14:12.] In Ginzberg, *The Legends of the Jews* I, 151, it is related that the anakim "touched the sun with their necks." This is consonant with the view, often expressed in rabbinic and Islamic writings, that angels reached from Heaven to earth—just as Adam did when he was first formed, and as Israfel did, or does. [*Rf. 3 Enoch.*]

Anamelech [Adramelech]

Ananchel (or Ananehel—"grace of God")—an angel sent by God to Esther to give her favor in the sight of the Persian king Ahasuerus [*Rf.* Old Testament, Esther.] Origen speaks of Ananchel in his "On Romans" (IV, 12). [*Rf. The Biblical Antiquities of Philo*, p. 73.]

Anane—one of the troop of fallen angels, as listed in *Enoch I.*

Ananehel [Ananchel]

Ananel (Anani, Hananel, Khananel)—regarded as both good and evil. As an evil angel (one of the fallen archangels), Ananel is said to have descended from Heaven on Mt. Hermon and to have brought sin to mankind. [*Rf. Enoch I*; Ambelain, *La Kabbale Pratique.*]

Anani [Ananel]

Ananiel—one of numerous angelic guards of the gates of the South Wind. [*Rf. Ozar Midrashim* II, 316.]

Anaphaxeton (Anaphazeton, Arpheton, Hipeton, Oneipheton)—one of the holy angels of God invoked in magical rites. Anaphaxeton is the name which, when pronounced, will cause the angels to summon the whole universe before the bar of justice on Judgment Day. He is also a spirit to be invoked in the exorcism of the Water. [*Rf.* Waite, *The Book of Ceremonial Magic.*]

Anaphiel [Anafiel]

Anapion—in Waite, *The Lemegeton*, an angel of the 7th hour of the night, serving under Mendrion.

Anas—"and God sent two angels, Sihail and Anas, and the four Evangelists to take hold of the fever-demons [12 of them, all female] and beat them with fiery rods." The source of the tale is a 12th-century MS in the British Museum and the tale is retold by M. Gaster in *Studies and Texts in Folklore* II, p. 1030. Gaster believes that Sihail is merely another form for Mihail (Michael) and Anas a form for St. Anne, mother of Mary, here turned into an angel.

Anataniel A'—in M. Gaster, *The Sword of Moses*, one of the angel princes of the hosts of X.

Anauel—an angel who protects commerce, bankers, commission brokers, etc. Anauel's corresponding angel is Aseij. [*Rf.* Ambelain, *La Kabbale Pratique.*]

Anayz—in de Abano, *The Heptameron*, an angel of Monday said to reside in the 1st Heaven. He is invoked from the south. Since angels are bodiless, their "residence" in any heaven, or in any place, is hypothetical. Angels are resident wherever they happen to be operating; it is only for convenience that they are given a *locus operandi.* All material descriptions of angels, (wings, size, speech, physical actions) are likewise to be taken figuratively.

Anazachia—an angel's name inscribed in Hebrew characters on the 3rd pentacle of the planet Saturn. Anazachia is one of 4 angels shown on the pentacle, the other 3 being Omeliei, Anachiel, and Aranchia. The magical circle of evocation is reproduced in Shah, *The Secret Lore of Magic*, p. 54. [*Rf.* Gollancz, *Clavicula Salomonis.*]

Anazimur—one of the 7 exalted throne angels of the 1st Heaven "which execute the commands

The angels ascending and descending Jacob's Ladder. A dream-incident related in Genesis 28. Reproduced from Hayley, *The Poetical Works of John Milton.*

of the potestates," according to *The Book of the Angel Raziel.* [*Rf.* de Abano, *Elementia Magica*; *The Sixth and Seventh Books of Moses*; writings of Cornelius Agrippa.]

Ancient of Days—in the cabala, a term applied to Kether, 1st of the sefiroth (*q.v.*); also to Macroposopus ("vast countenance") who is, in the cabala, "God as He is in Himself." Ancient of Days is, further, used as a term to denote the "holy ones of the highest," i.e., the most exalted and venerable of the angels. In Daniel 7:9, the expression is the prophet's title and vision of God: "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire." Dionysius in *The Divine Names* defines the term Ancient of Days as "both the Eternity and the Time of all things prior to days and eternity and time." The term has also been used to apply to Israel. William Blake refers to the Ancients of Days as Urizen, the figure of Jehovah in this poet's mystical poems. It is the title of one of his famous drawings; see also Blake's "Elohim [God] Giving Life to Adam." Hymn 519 of the *Hymnal* of the Protestant Episcopal Church [Thos. Nelson, 1920] opens with "Ancient of Days, who sittest throned in glory; To thee all knees are bent."

Ancor—an angel invoked in the conjuration of the Reed. Ancor is likewise a name for God in prayers at Vestment. [*Rf.* Mathers, *The Greater Key of Solomon*; Waite, *The Book of Black Magic and of Pacts.*]

Andas—in occult writings, Andas is represented as one of the ministering angels to Varcan, a king who rules the angels of the air on Lord's Day (Sunday). In de Abano, *The Heptameron*, the magic circle for the incantation of angels for the 1st planetary hour of Sunday shows Andas at the outer perimeter.

Aneb—an angel ruler of an hour with the attribute "Dieu Clement." [*Rf.* Ambelain, *La Kabbale Pratique*; and the poem "Sagesse" by H.D. (Hilda Doolittle).]

Anepaton (Anapheneton)—"a high, holy angel of God," whose name appears in an invocation ring. Anepaton is also a name for God when conjured up by Aaron. [*Rf.* Butler, *Ritual Magic*; *Grimorium Verum*; Waite, *The Lemegeton*; *The Book of Ceremonial Magic.*]

Anereton (Anaireton)—"a high, holy angel of God" invoked in Solomonic rites. [*Rf.* Shah, *The Secret Lore of Magic*; *Grimorium Verum.*]

Anfial—one of the 64 angel wardens of the 7 celestial halls. [*Rf. Pirke Hechaloth.*]

Anfiel (Anafiel, "branch of God")—in *Pirke Hechaloth*, a guard of the 4th Heaven. See also Margouliath, *Malache Elyon* and *Bereshith Rabbah.* According to the *Jewish Encyclopedia* (p. 595), Anfiel's crown "branches out to cover the Heaven with the divine majesty." Here he is head and chief of the porters and seal-bearers of the 7 Heavens.

Angel (Hebrew, "malakh")—the word derives from *angiras* (Sanskrit), a divine spirit; from the Persian *angaros*, a courier; from the Greek *angelos*, meaning a messenger. In Arabic the word is *malak* (a Jewish loan word.) In popular usage an angel denotes, generally, a supernatural being intermediate between God and man (the Greek "daimon" being a closer approximation to our notion of angel than angelos). In early Christian and pre-Christian days, the term angel and daimon (or demon) were interchangeable, as in the writings of Paul and John. The Hebrews drew their idea of angels from the Persians and from the Babylonians during the Captivity. The 2 named angels in the Old Testament, Michael and Gabriel, were in fact lifted from Babylonian mythology. The 3rd named angel, Raphael, appears in the apocryphal *Book of Tobit.* "This whole doctrine concerning angels" (says Sales in his edition of *The Koran*, "Preliminary Discourse," p. 51) "Mohammed and his disciples borrowed from the Jews, who borrowed the names and offices of these beings from the Persians." While Enoch, in his writings dating back to earliest Christian times

and even before, names many angels (and demons), these were ignored in New Testament gospels, although they began to appear in contemporaneous extracanonical works. They had a vogue in Jewish gnostic, mystic, and cabalistic tracts. Angelology came into full flower in the 11th–13th centuries when the names of literally thousands upon thousands of angels appeared, many of them created through the juggling of letters of the Hebrew alphabet, or by the simple device of adding the suffix "el" to any word which lent itself to such manipulation. An angel, though immaterial, that is, bodiless, is usually depicted as having a body or inhabiting a body, *pro tem*, and as winged and clothed. If an angel is in the service of the devil, he is a fallen angel or a demon. To Philo, in his "On Dreams," angels were incorporeal intelligences. He held that the rabbis, on the contrary, thought of angels as material beings. In Roman Catholic theology, angels were created in the earliest days of Creation, or even before Creation, *tota simul*, that is, at one and the same time. In Jewish tradition, angels are "new every morning" (Lamentations 3:23) and continue to be formed with every breath God takes (*Hagiga* 14a). In the pseudo-Dionysian scheme with its 9 heavenly choirs, angels as an order rank lowest in the scale of hierarchy, the seraphim ranking highest. The archangels show up 8th in the sequence, despite the fact that the greatest angels are often referred to as archangels. Strictly speaking, when one refers to the named angels in the Bible, it is correct to say there are only 2 or 3. But the following may be considered: Abaddon/Apollyon, mentioned in Revelation as the "angel of the bottomless pit." Wormwood, referred to as a star (Revelation 8:11), but to be understood as an angel. And there is Satan, who in the Old Testament is a great angel, one of the most glorious, certainly not evil and with no hint of his having fallen. He goes by his title of adversary (*ha-satan*). It is only in Christian and post-Biblical Jewish writings that *ha-satan* of the Old Testament is turned into an evil spirit. A case for including Rahab among the named angels of the Bible might also be made: Talmud refers to Rahab as "the angel of the sea."

"Angel in the Forest"—the title of Marguerite Young's chronicle of the Rappites, a German religious sect that established a short-lived community on the Wabash River during the years 1815–1824. The title derives from the angel (Gabriel) whom Father Rapp, cult leader, claimed he saw in the forest—an angel "with the good taste to leave footprints behind"—for these footprints can be seen, to this day, on a stone slab in New Harmony, Indiana.

Angel of Abortion [Kasdaye]

Angel of the Abyss—usually identified as Uriel, the "angel set over the world and Tartarus." [*Cf.* Apsu, female angel of the abyss in Babylonian-Chaldean mythology; *Rf.* Charles, *Critical Commentary of the Revelation of St. John*, p. 239].

Angel of Adversity—in works like *The Zadokite Fragments* and *The Book of Jubilees*, the angel of adversity is Mastema, prince of evil, equated with Satan.

Angel of Agriculture [Risnuch]

Angel of the Air [Chasan, Casmaron, Cherub, Iahmel]

Angel of Albion—an angel "created" by Blake as a character in his "Visions of the Daughters of Albion."

Angel of Alchemy and Mineralogy—Och (*q.v.*).

Angels of the Altitudes—among the principal rulers of the 4 altitudes or chora are Barachiel, Gabriel, Gediel. [*Rf. The Almadel of Solomon.*] For the names of other rulers of this class of celestial hierarchs, *see* Appendix.

Angel of Anger—in his visit to Paradise, as reported in the apocalyptic *Revelation of Moses*, the great Lawgiver encounters the angels of anger and wrath in the 7th Heaven. He finds these angels composed "wholly of fire." Our angel of anger is Af (*q.v.*).

Angel of Annihilation—in the story relating to Esther and Ahaseurus, the angel of annihilation is Harbonah or Hasmed. [*Rf. Midrash Tehillim* on

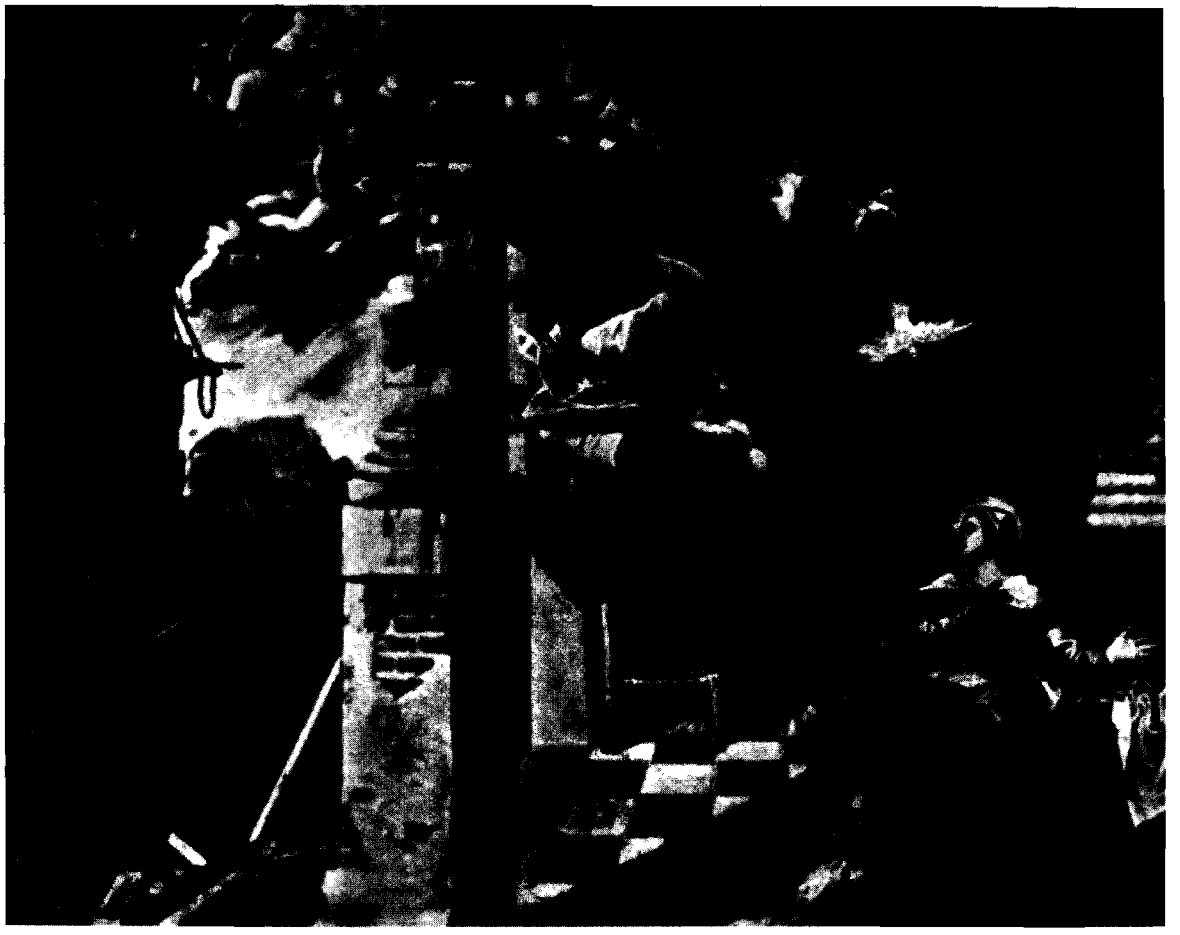

Annunciation by Tintoretto in Scuola San Rocco, Venice. Reproduced from Régamey, *Anges.*

Psalm 7.] Both Harbonah and Hasmed are angels of punishment or of confusion.

Angel of Announcements—in ancient Persian lore, the angel of announcements is Sirushi, who ranks also as the angel of Paradise.

Angel of Annunciation—Gabriel. The Angel of Annunciation is the subject of innumerable paintings by the great masters: da Vinci, Memling, Fra Filippo Lippi, Fra Angelico, El Greco, Titian, etc. In the annunciation to Mary, as related in Matthew, the name of Gabriel does not occur; it occurs in the account by Luke (both with regard to Elizabeth and Mary).

Angel of the Apocalypse—Orifiel; also Anael (Haniel, Anafiel), Zachariel, Raphael, Samael, Michael, Gabriel, and St. Francis of Assisi. According to Cornelius Agrippa, each angel is credited with a reign of 354 years. The title "Angel of the Apocalypse" was claimed by St. Vincent Ferrer (1350–1419). [*Rf.* Levi, *Transcendental Magic.*] Malvina Hoffman, American sculptress, did a figure in gold bronze titled the "Archangel of the Apocalypse."

Angel of April—Asmodel. In ancient Persian lore, the angel was Andibehist.

Angel of Aquarius—in works of ceremonial

magic, the angel of Aquarius is Ausiel (Ausiul). Rabbi Chomer in Levi's book of magic cites the 2 governing spirits of Aquarius as Archer and Ssakmakiel (Tzakmaqiel).

Angel of Aquatic Animals [Manakel]

Angel of Aries—in ceremonial magic, the angel of Aries (the Ram) is Aiel or Machidiel, the latter being also the angel of March. In the cabala, the 2 spirits governing the sign of Aries are Sataaran and Sarahiel (Sariel).

Angel of the Ark of the Covenant—the 2 angels of the ark of the covenant are usually Zarall and Jael, both belonging to the order of cherubim. Another angel, Sandalphon, has been described as "the left-hand cherub of the Ark." Some authorities, interpreting Exodus 25, maintain that 4 angels should be represented on the ark, 2 on each side. See picturization in Schaff, *A Dictionary of the Bible*, p. 67.

Angel of Ascension—in the Acts of the Apostles (1:10) the angels of ascension are spoken of as "two men [which] stood by in white apparel." Chrysostom, Eusebius, Cyril of Jerusalem speak of angels present at the Ascension. [*Rf.* Danielou, *The Angels and Their Mission.*] In noncanonical writings there are frequent references to the angels of ascension as 2 in number, but nowhere are they named. In the "Ascension," a canvas by Mantegna (1431–1506), Christ is shown fully robed, rising to Heaven with 11 child-angels surrounding him in the ascent.

Angel of Aspirations and Dreams—according to Jewish cabala, the moon is the angel of aspirations and dreams; in occult lore, it is Gabriel. [*Rf.* Levi, *Transcendental Magic.*]

Angel of Augsburg, The—a name given to Agnes Bernauer, the lovely but low-born wife of Duke Albrecht of Würtenberg. She was drowned as a witch in 1435, at the instigation of Albrecht's father, Duke Ernest of Bavaria. The drowning is the subject of a woodcut reproduced in Paul Carus, *The History of the Devil.*

Angel of August—in Trithemius, *The Book of Secret Things*, the angel of August is Hamaliel; he is said to have dominion over the sign of Virgo in the zodiac. Occult lore cites another angel of August, or August–September (in Hebrew, the season is *Elul*)—i.e., Morael, who is also the angel of awe or fear. In ancient Persian lore, the angel of August was Shahrivari.

Angel of Autumn—Guabarel; Tarquam. The head of the sign of August is Torquaret. [*Rf.* De Plancy, *Dictionnaire Infernal.*]

Angel of Babylon—in *Midrash Tehillim* we learn that "the angel of Babylon mounted 70 rounds [of the ladder of Jacob] and the angel of Media 52." Neither the name of the angel of Babylon nor that of Media is given.

Angel of the Balances [Soqed Hozi, Dokiel, Michael, Zehanpuryu'h]

Angel of the Baptismal Water—Raphael. But *see also* Barpharanges. It was Tertullian who declared that the baptismal water receives its healing properties from an angel (whom, however, he did not name). [*Rf.* Smith, *Man and his Gods*, p. 306.]

Angel of Barrenness [Akriel]

Angel Over (Tame) Beasts [Behemiel, Hariel]

Angel Over (Wild) Beasts [Thegri (Thuriel), Mtniel, Jehiel, Hayyal]. [*Rf. Hermes Visions; Jewish Encyclopedia* I, 595.]

Angel of Benevolence [Zadkiel, Hasdiel, Achsah]

Angel Over Birds [Arael, Anpiel]

Angel of the Bottomless Pit—same as angel of the abyss, i.e., Abaddon (which is the Hebrew form for the Greek Apollyon), as in Revelation 20. Known in post-Biblical lore as the "destroyer" and "king of the demonic locusts" or "grasshoppers." In Bunyan's *Pilgrim's Progress*, this angel is a devil, *the* devil. St. John regards the angel of the bottomless pit as apparently not evil, since it is the angel that binds Satan for 1,000 years (Revelation 20:2). As Langton makes clear in his *Satan, a Portrait* (p. 39) the angel of the abyss (i.e., the angel of the bottomless pit) "is *not* [in Revelation]

identified with Satan." Dürer in his Apocalypse series (1498) executed a woodcut titled "Angel with the Key of the Bottomless Pit."

Angel of the Burning Bush—Zagzagel; Michael. A strict interpretation of the use of the term (in Exodus 3:2; Luke 20:37; Acts 7:35) would suggest that it is the Lord Himself who is the angel of the burning bush, made manifest in angelic guise. The ascription to Zagzagel is found in *Targum Yerushalmi*. Rembrandt did a well-known painting of the subject titled "Moses and the Burning Bush."

Angel of Calculations [Butator]

Angel of (the sign of) Cancer—Cael. According to Rabbi Chomer, an exegetical authority quoted by Levi in *Transcendental Magic*, the governing spirits of the sign of Cancer are Rahdar and Phakiel.

Angel of Capricorn—in ceremonial magic, the angel of Capricorn is Casujoiah. According to Rabbi Chomer, quoted by Levi, *Transcendental Magic*, the governing spirits of this zodiacal sign are Sagdalon and Semakiel (Semaqiel).

Angel of Carnal Desires [Angel of Lust]

Angel of Chance (in the sense of gambling)—Barakiel, Uriel, and Rubiel. [*Rf.* De Plancy, *Dictionnaire Infernal.*]

Angel of Chaos—Michael. Where chaos is equated with darkness, and darkness with death, then the angel of chaos is Satan. [*Rf. The Interpreter's Bible*; Ginzberg, *The Legends of the Jews* V, 16.]

Angel of the Chaste Hands [Ouestucati]

Angel of Chastisement—Amaliel. In addition, one comes upon other angels of chastisement or punishment in apocryphal and post-Biblical writings. Compare "the mail-clad lords with the flaming eyes." . . . "his eyes are as lamps of fire," in Daniel 10:6, as descriptive of one of these hierarchs. In Coptic lore, the demon of chastisement is Asmodel—who, however, in occult lore, is an angel, the angel of the month of April.

Angels (Order of)—in the pseudo-Dionysian scheme of the celestial hierarchy, the order of angels occurs last of the 9. The ruling princes of the order are usually given as Phaleg and Adnachiel (Advachiel).

Angels of Clouds—in *The Book of Jubilees* there is mention of the angels of clouds who, it is reported, were created on the 1st day of Creation. They are not named.

Angels of Cold—likewise mentioned but not named in *The Book of Jubilees*. The angels of cold are also referred to in the *Revelation of John*, a New Testament apocryphon included in the Ante-Nicene Fathers Library.

Angels of the Colonies—creation of Blake as characters in his "Visions of the Daughters of Albion."

Angel of Comets (or Meteors)—Zikiel or Ziquiel; also Akhibel.

Angel of Commission Brokers—Anauel, who also protects commerce, bankers, etc.

Angel of Commotion—Zi'iel, as noted in Odeberg, *3 Enoch*.

Angel of Compassion—Rachmiel or Raphael (*qq.v.*). The angel of compassion, symbolizing the United Nations, is interpreted in a painting by the Swiss artist Max Hunziker and done by him for the benefit of UNICEF. The Nepalese have a god of compassion called Avalokiteshvara, who renounced Nirvana in order to serve and save mankind. An image of this deity was displayed at the Asia Society headquarters in New York in 1964.

Angel of Conception [Laila(h)]

Angels of Confusion—there are 7 of these angels of confusion. They were dispatched by God to the court of Ahasuerus to put an end to this king's pleasure in the time of Queen Esther. [*Rf.* Ginzberg, *The Legends of the Jews* IV, 374.] It seems likely that the angels of confusion were also present and participated in the Tower of Babel incident. [*Rf.* Genesis 11:7.] The individual angels of confusion are described in Talmud as follows:

Mehuman—confusion; Biztha—destroyer of the house; Barbonah—annihilation; Bigtha—presser of the winepress; Abatha—another presser of the winepress; Zethar—observer of immorality; and Carcas—the knocker.

Angel of Constellations—Kakabel (Kochbiel) and Rahtiel (*qq.v.*). [*Rf.* Ginzberg, *The Legends of the Jews* I, 140.]

Angels of Corruption (or Perdition)—originally, according to Talmudic lore, there were 70 tutelary angels assigned by God to rule over the 70 nations of the earth. These angels, corrupted through national bias, became the *malache habbala* (angels of corruption). The sole angel of this group who remained uncorrupted was the tutelary or guardian angel of Israel, Michael. [*Rf.* Eisenmenger, *Traditions of the Jews* I, 18; Lea, *Materials Toward A History of Witchcraft* I, 17; Ginzberg, *The Legends of the Jews.*]

Angel of the Covenant—a title applied to Metatron, Phadiel, Michael, Elijah, the "angel of the Lord," and even to Mastema. According to *The Zohar* I, it is the angel of the covenant who is meant in such verses as Exodus 4:26, 24:1; Leviticus 1:1. In the *Vision of Paul* 14, Michael is called the "Angel of the Covenant." But Régamey in *What Is An Angel?*, citing Malachi 3:1, says "the Angel of the Covenant must be the Lord himself." The hasidic Rabbi Elimeleckh of Lizhensk (d. 1786) refers to Elijah as the "Angel of the Covenant." [*Rf.* Buber, *Tales of the Hasidim*; *The Early Masters*, p. 257.]

Angels of Creation—there were 7 of these angels in the beginning (i.e., at the time of Creation) and they were placed in control of the 7 planets—the 7 including the sun and moon, according to the astronomical knowledge of the time of the scribes, who set down the events of the "first days." The 7 angels of creation usually given are Orifiel, Anael, Zachariel, Samael (before this angel rebelled and fell), Raphael, Gabriel, and Michael. *The Book of Enoch* reports that the angels of Creation reside in the 6th Heaven.

Angel of Darkness—also called prince of darkness and angel of death (Belial, Bernael, Haziel, Beliar, Satan, etc.). "All who practice perversity are under the domination of the angel of darkness." [*Rf. Manual of Discipline* in T. Gaster, *The Dead Sea Scriptures*, pp. 43–44.] "All men's afflictions and all of their moments of tribulation are due to this being's malevolent sway." According to Budge, *Amulets and Talismans*, quoting "the later rabbis," the angel of darkness is Kochbiel. In

Angels of the Ascension. A miniature from *The Bible of St. Paul.* Reproduced from *Lost Books of the Bible.*

Chaldean lore, and in Kramer, *From the Tablets of Sumer*, the angel is An. In Mandaean lore there were 5 primal beings of darkness: Akrun (Krun), Ashdum (Shdum), Gaf, Hagh, Zasgi-Zargana. [*Rf.* Mansoor, *The Thanksgiving Hymns*; Ginzberg, *The Legends of the Jews* V; *The Book of Jubilees*; Drower, *The Mandaeans of Iraq and Iran*, p. 251.]

Angel of Dawn—in gnosticism, applied to the dragon which, in Revelation, is a term for Satan or Lucifer. [*Rf.* Jobes, *Dictionary of Mythology Folklore and Symbols.*]

Angel of the Day (Angel of Daylight)—Shamshiel, as in *3 Enoch*. [*Rf. Amulets and Talismans*, p. 375; Ginzberg, *The Legends of the Jews* II, 314.]

Angel of Death—in rabbinic writings there are at least a dozen angels of death: Adriel, Apollyon-Abaddon, Azrael, Gabriel (as guardian of Hades), Hemah, Kafziel, Kezef, Leviathan, Malach ha-Mavet, Mashhit, Metatron, Sammael (Satan), Yehudiah (Yehudiam), Yetzer-hara. In Falasha lore the angel of death is Suriel. In Christian theology, Michael is the angel of death who "leads souls into the eternal light" at the yielding up of the ghost of all good Christians. The Arabic angel of death is Azrael. He is also Iblis, as in the Arabian Nights tale, "The Angel of Death with the Proud King." The Babylonian god of death is Mot. According to Schönblum, *Pirke Rabbenu ha-Kadosh*, there are 6 angels of death: Gabriel (over the lives of young people), Kafziel (over kings), Meshabber (over animals), Mashhit (over children), Af (over men), Hemah (over domestic animals). The angel of death is not necessarily an evil or a fallen angel. He remains at all times a legate of God and in God's service. [*Rf.* Talmud *Baba Metzia*, 86a.] In Zoroastrianism, the angel of death or the demon of death is Mairya (male or female), who offered Zoroaster the empire of the world [*Cf.* Satan tempting Jesus; see also Saltus, *Lords of the Ghostland*, chap. on Ormuzd]. In the *Apocalypse of Baruch* there is an angel of death, unnamed, who makes his first appearance in that work. [*Rf.* Smith, *Man and his Gods.*] In Ginzberg, *The Legends of the Jews* IV, 200, we read of Elijah fighting and overcoming the angel of death. There is also a legend about Aaron seizing the angel of death and locking him in the Tabernacle "so that death ceased." The seizure must have been short-lived. (The Aaron legend may have inspired the popular Broadway play, *Death Takes a Holiday.*) This angel of death was most likely Kezef, as suggested in *Targum Yerushalmi*. The great whale or crocodile of Biblical lore, Leviathan (along with Rahab), is also identified as an angel of death, according to various rabbinic sources. In Talmud *Abodah Zarah*, 20, the angel of death, Sammael, is described as "altogether full of eyes; at the time of a sick man's departure he [the angel] takes his stand above the place of his [the sick man's] head, with his sword drawn and a drop of poison suspended on it." To Eisenmenger (*Traditions of the Jews*) the supreme angel of death is Metatron, whose subordinates are Gabriel and Sammael. In his *Book of Beliefs and Opinions*, Saadiah Gaon (10th century) says that "our teachers have informed us that the angel sent by God to separate body from soul appears to man in the form of a yellowish flame, full of eyes shining with a bluish fire, holding in his hand a drawn sword pointed at the person to whom death is coming." Saadiah then goes on to suggest a parallel or affinity with the "angel of the Lord" in I Chronicles 21:16 who stands "between the earth and the heaven, having a drawn sword in his hand stretched over Jerusalem." The angel who would qualify here, not so much in the description of him as in relation to his office, is the benevolent angel of death, Azrael (*q.v.*). Over 6 persons the angel of death has no power (says Talmud *Baba Bathra*, fol. 17), to wit: Abraham, Isaac, Jacob, Moses, Aaron, and Miriam. With regard to Jacob, it is said that "not the angel of death ended his life, but the Shekinah took his soul with a kiss"; and that Miriam also "breathed her last in this manner." A rabbi (ben Levi) outwitting the angel of death is the subject of Longfellow's poem "The Spanish Jew's Tale."

Angel of December—Haniel or Nadiel. In ancient Persian lore, the angel of December was Dai (*q.v.*).

Angel of the Deep—Tamiel, Rampel; also

Rahab. [*See* Angel of the Sea.] [*Rf.* M. Gaster, *The Sword of Moses*; Ginzberg, *The Legends of the Jews* V.]

Angel of Deliverance—in Zoharistic writings, the angel of deliverance is Pedael. [*Rf.* Abelson, *Jewish Mysticism*, p. 117.]

Angel of the Deserts—one of the unnamed "splendid, terrible and mighty angel chiefs who passed before God to extol and rejoice in the first Sabbath." [*Rf. Alphabet of Rabbi Akiba* and numerous Talmudic commentaries listed in Ginzberg, *The Legends of the Jews.*]

Angel of Destiny [Oriel or Manu]

Angels of Destruction ("malache habbalah") —Uriel, Harbonah, Azriel, Simkiel, Za'afiel, Af, Kolazonta, Hemah. Chief of the group is Kemuel, according to the *Revelation of Moses*, but, according to *3 Enoch*, the chief is Simkiel. In the latter book, the angels of destruction correspond to the angels of punishment, and these in turn may be equated with the angels of vengeance, wrath, death, ire. They may also be compared to the Avestan devas. "When executing the punishments on the world, the angels of destruction are given the 'Sword of God' to be used by them as an instrument of punishment." [*Rf. 3 Enoch*, 32:1.] According to Moses Gaster, there were 40,000 such angels but, according to a Jewish legend, there were (or still are) in Hell alone 90,000 angels of destruction. It is said that the angels of destruction helped the magicians of Egypt in Pharaoh's time; that they duplicated the miracles performed by Moses and Aaron, specifically the miracle of changing water into blood. [*Rf.* Exodus 7:20.] There is a division of opinion among rabbinic writers as to whether the angels of destruction are in the service of God or of the devil. Apparently, even when they serve the devil, it is with the permission of God. In *The Zohar* I, 63a, Rabbi Judah, discoursing on the Deluge, declared that "no doom is ever executed on the world, whether of annihilation or any other chastisement, but the destroying angel is in the midst of the visitation." In Ginzberg, *The Legends of the Jews*, it is related that when Moses visited Hell, he beheld in a region called Titha-Yawen sinners (mainly usurers) standing "up to their navel in mud" lashed by the angels of destruction "with fiery chains, the sinners' teeth being broken with fiery stones from morning until evening." *Cf.* Dante's description of the tortures suffered by sinners in the *Inferno*. [*Rf. The Apocalypse of Baruch*; *The Book of Enoch*; Talmud *Bab-Sanhedrin*; Trachtenberg, *Jewish Magic and Superstition*; *Jewish Encyclopedia*, p. 516.]

Angel of the Disk of the Sun—Chur, in ancient Persian lore. *Cf.* Galgaliel, angel of the wheel of the sun (*q.v.*).

Angel of Divination [Eistibus]

Angel of the Divine Chariot [Rikbiel YHWH]

Angel of the Divine Presence (Angel of the Face)—Blake subtitled his engraving "The Laocoön," "The Angel of the Divine Presence."

Angel of Dominions (dominations)—Zacharael, who is usually designated prince of this hierarchic order. Dionysius, in his famous work on the celestial orders, placed the dominions or dominations first in the 2nd triad of the 9 choirs.

Angel of Doves [Alphun]

Angels (or Lords) of Dread—according to *3 Enoch*, 22, they work in unison with the Captains of Fear in surrounding the throne of Glory and "singing praise and hymns before YHWH, the God of Israel." They aggregate "thousand times thousand and ten thousand times ten thousand."

Angel of Dreams—Duma(h) and Gabriel. In the cabala, according to Levi, *Transcendental Magic*, the angel of dreams is the Moon, or Gabriel. *The Zohar* II, 183a, refers to Gabriel as the "supervisor of dreams."

Angel of the Dust [Suphlatus]

Angels of the Earth—traditionally there are 7 angels of the earth: Azriel, Admael, Arkiel (Archas), Arciciah, Ariel, Harabael or Aragael, Saragael, Yabbashael. Variants include Haldiel, Tebliel, Phorlakh, Raguel, and Samuil. The 4 angels of the earth listed in Heywood, *The*

Hierarchy of the Blessèd Angels, are actually angels of the 4 winds: Uriel (south), Michael (east), Raphael (west), Gabriel (north). In ancient Persian lore, the spirit of the earth was Isphan Darmaz. [*Rf. Enoch II; Pesikta R. Kahana* 155a.]

Angel of Earthquakes [Sui'el; Rashiel]

Angels of the East (or of the Rising Sun)—Michael, Gauriil, Ishliha, Gazardiel.

Angel of Edom—the name Edom was a designation for Rome, but the angel of Edom designated Satan. "I will ascend above the heights of the clouds, I will be like the Most High," the angel of Edom boasted. And God replied: "Though thou mount on high as the eagle, and though thy nest be set among the stars, I will bring thee down from thence." The angel of Edom was one of the angels on the ladder that Jacob saw in his dream, set between earth and Heaven. [*Rf.* Ginzberg, *The Legends of the Jews* I, V.]

Angel of Egypt—Mastema, Rahab, Duma(h), Uzza, and Sammael. On their way out of Egypt the Israelites were affrighted most "at the sight of the Angel of Egypt darting through the air as he flew to the assistance of the people under his tutelage." The identity of the angel is not given in the source quoted (Ginzberg, *The Legends of the Jews* III, 13). Some rabbinic texts say the angel was Abezi-thibod; others that it was, or might have been, Sammael, Mastema (in *The Book of Jubilees*), or Uzza. Another good guess would be Rahab (*q.v.*).

Angel of the Embryo [Sandalphon]

Angel of Esau—Sammael, with whom Jacob wrestled at Peniel.

Angel of Evil—Satan, Malach Ra, Mastema, Bernael, Beliar (Beliel), Ahriman (Persian), etc.

Angel of Evil Deeds—a holy angel in the service of God. He is pictured (but not named) as a Recording Angel in Longfellow, *The Golden Legend.*

Angels of the Face (or Angels of the Presence)—among the most frequently mentioned angels of the face in rabbinic lore are Metatron, Michael, Jehoel, Suriel, Yefehfiah, Zagzagael, Uriel. There were about 12 of them and they were also spoken of as the angels of sanctification or the angels of glory—all of them circumcised at Creation. [*See* Angels of the Presence.]

Angel of Fall (autumn)—Torquaret. [*Rf.* Shah, *Occultism, Its Theory and Practice*, p. 43.]

Angel of Fascination [Tablibik]

Angel of Fasts—Sangariah, as cited in *The Zohar* (Exodus 207a).

Angel of Fate [Manu]

Angel of Fear (Yrouel; Morael)—these are amulet angels (*q.v.*).

Angel of February (Barchiel; Barbiel)—for angels governing other months of the year, *see* Appendix. [*Rf.* De Plancy, *Dictionnaire Infernal* IV.] In ancient Persian lore, the angel of February was Isfandarmend (*q.v.*).

Angel of Fertility—in Mandaean lore, the angel of fertility is Samandiriel or Yus(h)amin. In Talmud *Pesikta Rabbati* 43:8, it is stated that "Abraham gave heed to the Angel of Fertility when the great Lawgiver, then in his 100th year, was told by God to visit Sara in her tent." Abraham heeded God's counsel. Sara was 90 at the time and barren; but, through perhaps the overshadowing of Samandiriel or Yus(h)amin, she conceived and gave birth to Isaac. Another heavenly spirit present at the union of the aged couple was the Shekinah (*q.v.*).

Angel of the Fiery Furnace—the angel of the Lord (not named) seen walking in the midst of the unconsuming fire with Sidrach, Misach, and Abednego, the 3 Judaean princes captive in Babylon who had refused to obey Nebuchadnezzar's command to worship a golden image. The angel miraculously delivered the 3 princes from death. He was later described by the Babylonian king as having a form like that of "the Son of God." [*Rf.* Daniel 3.]

Angel of the Fifth Heaven—the presiding spirit of the 5th Heaven is Michael—that is, if the 5th Heaven is Machum; but if the 5th Heaven is

Mathey, then the presiding spirit is Sammael. Assisting angels ruling the 5th Heaven include Friagne, Hyniel, Ofael, Zaliel. [*Rf.* de Abano, *The Heptameron.*] In Mohammedan lore, the 5th Heaven is the abode of the Avenging Angel "who presides over elemental fire."

Angel of Fire—Nathaniel (Nathanel), Arel, Atuniel, Jehoel, Ardarel, Gabriel, Seraph; also Uriel, "angel of the fire of the sun." Revelation 14:18 speaks of the angel of the heavenly altar "who has authority over fire." *Cf.* Agni, the Vedic god of fire and mediator (angel) between gods and men. The Zoroastrian genius of fire is Atar (*q.v.*). In the *Fourth Book of Maccabees* there is mention of an angel of fire whom Aaron overcomes; he is to be compared with the destroying spirit in Reider, *The Book of Wisdom* 18:22. When the Baal-worshipping Jair succeeded Abimelech to the throne in Israel and ordered the 7 men faithful to God to be consigned to the flames, Nathanel, "lord over fire," extinguished the flames and enabled the 7 to escape. Nathanel then burnt Jair along with 1,000 of his men. For the legend, see *Pseudo-Philo* 39; also *The Chronicles of Yerahmeel* 48:175. The Prokofieff opera *L'Ange de Feu*, composed between 1920 and 1926, is based on a novel by the Russian poet Valerie Brusoff. It was published in 1903. The chief character is Madiel, angel of fire, who returns to the heroine (a 16th-century visionary) in the form of a German knight. A concert performance of the opera was given in Venice in 1955; an American premiere occurred in New York at the City Center in September 1965. According to Kircher, *Ecstatic Voyage* (to the planets), the sun—so he reported—"is peopled with angels of fire swimming in seas of light around a volcano from which pour myriads of meteors." One of Marc Chagall's celebrated oils is his apocalyptic Angel of Fire or Flaming Angel (the canvas is titled "Descent of the Red Angel") that plunges from Heaven on a peaceful and unsuspecting world, and shatters it.

Angel of the Firmament—Hlm Hml.

Angel of the First Heaven—Sabrael, Asrulyu, Pazriel (Sidriel), Gabriel, etc.

Angel over Fish—Gagiel, Arariel, Azareel.

Angel of Flame—El Auria, a name equated with Ouriel (Uriel). [*See* Angel of Fire.]

Angel of the Flaming Sword [Angel of the Garden of Eden]

Angel of Food—Manna; the angel of nourishment is Isda.

Angel of the Footstool—in Arabic lore, the angel of the footstool (Kursi) offers arrivals to the 7th Heaven a pillar of light to support them when standing before the divine judge for interrogation. [*Rf. 3 Enoch*, 181; Nicholson, "An Early Arabic Version," etc.]

Angel of Force—Afriel, equated with Raphael.

Angel of Forests [Zuphlas]

Angel of Forgetting or Forgetfulness (or Oblivion)—usually Poteh or Purah (*q.v.*).

Angel of Fornication [Angel of Lust]

Angels of the Four Cardinal Points (or Regents of the Earth)—in Blavatsky, *The Secret Doctrine*, the "winged globe and fiery wheels," recalling Ezekiel's description of the 4 living creatures (Ezekiel I) glimpsed at the River Chebar. In Hindu lore, the 4 regents are the Chatur Maharajas, and are named Dhritar-ashtra, Virudhaka, Virupaksha, and Vaishravana. [*Rf.* Leadbeater, *The Astral Plane.*]

Angels of the Four Elements—over fire, Seraph or Nathaniel; over air, Cherub; over water, Tharsis or Tharsus; over earth, Ariel.

Angels of the Four Winds—Uriel, over the south; Michael, over the east; Raphael, over the west (serving also as governor of the south, with Uriel); Gabriel, over the north. [*Rf.* Heywood, *The Hierarchy of the Blessèd Angels*, p. 214.] Revelation 7 speaks of "four angels standing at the four corners of the earth, holding fast the four winds of the earth"—derived, supposedly, from *The Book of Enoch* (*Enoch I*). *The Book of the Angel Raziel* gives Usiel (Uzziel) as one of the 4 angels of the 4 winds.

Angels of the Fourth Heaven—Michael; Shamshiel; Shahakiel.

Angel over (Wild) Fowl—Trgiaob. [*Rf.* M. Gaster, *The Sword of Moses.*]

Angel over Free Will [Tabris]

Angels over Friday—Anael (Haniel, Anafiel); Rachiel; Sachiel.

Angel of Friendship—in ancient Persian lore, the angel of friendship was Mihr (*q.v.*). He was also the angel of love and ruled the 7th month. [*Rf.* Chateaubriand, *Genius of Christianity.*]

Angel over Fruit (or Fruit Trees)—Sofiel; Alpiel; Serakel; Ilaniel; Eirnilus.

Angel of Fury—Ksoppghiel, who is the leader of the many angels of this order. [*Cf.* Zkzorom-tiel.]

Angel of the Future—Teiaiel or Isiaiel (*q.v.*). In Assyro-Babylonian mythology, the god of foresight was Adad.

Angels of the Garden of Eden—the 2 angels commonly identified as the angels of Eden are Metatron and Messiah, both of the order of cherubim. But Raphael is also regarded as the angel of the earthly paradise by virtue of his having guarded the Tree of Life. John Dryden in his *State of Innocence, or The Fall of Man* concludes his dramatic poem with Raphael hustling our first parents out of Eden (rather than Michael, as in Milton, *Paradise Lost*). [*Rf. The Zohar*; Waite, *The Secret Doctrine in Israel.*] To R. L. Gales ("The Christian Lore of Angels"), it is Jophiel who stands at the gates of the Garden of Eden with the flaming sword.

Angel of Gehenna (Gehennom, Gehinnom)—Temeluchus, Kushiel, Shaftiel, Nasargiel, Duma. In the New Testament, Gehenna is another name for Hell. [*Rf. Maseket Gan Eden and Gehinnom,* quoted in *Jewish Encyclopedia* I, 593.] In the writings of the cabalist Joseph ben Abraham Gikatilla, Gehennom is the name of the 1st lodge of the 7 lodges in Hell, with Kushiel as the presiding angel.

Angel of Gemini ("twins")—Ambriel or, in ceremonial magic, Giel. According to Rabbi Chomer (Hebrew cabalist and master of Gaffarel), the 2 governing spirits of Gemini are Sagras and Saraiel. [*Rf.* Levi, *Transcendental Magic.*]

Angel of Gethsemane—according to Gales, writing in the *National Review* on "The Christian Lore of Angels," it is the angel Chamuel (Kamuel, Haniel) who strengthened Jesus, in His agony in the Garden of Gethsemane, with the assurance of resurrection. Luke 22:43 speaks of this angel but does not name him. Some sources identify Gabriel as the angel of Gethsemane.

Angel of Glory—Sandalphon, who is also the angel of prayer and tears. See Longfellow's poem "Sandalphon." The angels of glory, as a group, are identified or equated with the angels of sanctification. They reside in the highest Heaven, Araboth, number 660,000 myriads, and "stand over against the throne of Glory and the divisions of flaming fire." [*Rf. 3 Enoch* 22; *The Book of the Angel Raziel.*]

Angel of God—Uriel, or God Himself. In the Old Testament the expression "angel of the Lord" or "angel of God" is a theophorous term. It stands for the Elohim (god or gods), as in the *Mekilta of Rabbi Ishmael.* [*Rf.* Origen, *In Joanem* quoting from the *Prayer of Joseph,* a Jewish pseudepigraphon; *see* Angel of the Lord.]

Angel of Good—so called, though unnamed, in *The Apocalypse of Abraham.*

Angel of Good Counsel—Jesus, according to Dionysius the Areopagite in *The Mystical Theology and the Celestial Hierarchies.*

Angel of Good Deeds—pictured, but not named, as a recording angel in Longfellow, *The Golden Legend.*

Angel of Grace [Ananchel]

Angel of the Grail—pictured (but not named) by the Maître de Liesborn. The painting was done or published in 1465 and is reproduced on plate III in Régamey, *Anges.* The Angel of the Grail is also shown in a frieze, "The Vision of Galahad," by

Edward A. Abbey in the Boston Public Library. [*Rf.* Baxter, *The Holy Grail.*]

Angel of the Great (or Mighty) Counsel—the Messiah, the Holy Ghost, the Head of Days. (*See* Angel of the Covenant.) "Our Lord and Savior is called an angel of great counsel because he is the announcer of His father's Will." [*Rf.* Nicetas of Remesiana (335–414 C.E.) in "The Names and Titles of our Savior" quoted in Fremantle, *A Treasury of Early Christianity.*] St. Hilary in his *On the Trinity* IV calls the son of God (i.e., Jesus) "the angel of the Great Counsel." [*Rf.* Isaiah 9:6 (Septuagint version).] Gregory Thaumaturgus in his *Panegyric Addressed to Origen* thanks "that holy angel of God who fed me from my youth . . . perchance the Angel of the Mighty Counsel."

Angel of Greece—Javan or Yavan (a name for Greece). Ginzberg, *The Legends of the Jews* I, 35, quoting from various Talmudic sources, reports that "the angel of Greece mounted 180 rounds of Jacob's ladder."

Angel of Grief—depicted in the famous monument in the Protestant Cemetery in Rome. It is the work of an American sculptor and poet, W. W. Story, who, with his wife, lies buried there. A replica, at Stanford University in California, was erected to the memory of the victims of the 1906 earthquake.

Angel of Hades—Uriel, Raphael. The 1st (Uriel) is set over Tartarus; the 2nd (Raphael) is "prince of Hades." While Raphael is in charge of departed souls, the officiating angel of the newly dead was, at least originally, Uriel. [*Rf. Enoch I,* and Ginzberg, *The Legends of the Jews* V, 70, 273, 310.]

Angel of Hail (or Hailstorms)—Bardiel or Baradiel or Barchiel; also Nuriel, Yurkami, and the twin irin kaddishin.

Angel of Healing—usually Raphael; but also Suriel and Assiel.

Angel of Health—Mumiah; also Raphael.

Angel of Heavenly Baptism—Seldac (*q.v.*).

Angel of Hell—there are 7 presiding angels of Hell under the ethnarchy of Duma(h). The other 6 most commonly listed are Kshiel, Lahatiel, Shaftiel, Maccathiel, Chutriel, Pasiel. Other listings give Dalkiel, Rugziel, Nasargiel. [*Rf.* writings of Joseph ben Abraham Gikatilla; Ginzberg, *The Legends of the Jews* II.]

Angel of Herbs—in the *Alphabet of Rabbi Akiba,* the angel of herbs (unnamed) is included among the "splendid, terrible, and mighty angel chiefs" who passed before God to extol and rejoice in the 1st Sabbath.

Angel of Heroism—Narsinha, who is the "man-lion avatar" and "lord of heroism."

Angel Over Hidden Things—Satarel (Sartael), and Gethel (Ingethal).

Angel of the Hills—like the angel of herbs (*q.v.*), the angel of the hills, unnamed, was included by Rabbi Akiba among the "splendid, terrible, and mighty angel chiefs" who passed before God to extol and rejoice in the 1st Sabbath. [*Rf. Alphabet of Rabbi Akiba.*]

Angel of His Presence—usually applied to the Shekinah (*q.v.*). *Cf.* Isaiah 63:9: "In all their affliction he was afflicted, and the angel of his presence saved them." *See* Angels of the Face; Angel of Sanctification; Angel of Glory. In rabbinic lore there are 12 angels of this class, with Michael, Gabriel, Uriel, and Zagzagael prominent among them.

Angel of Hoarfrost—an angel mentioned but not named in *Enoch I.*

Angel of Holiness [Angel of Sanctification]

Angel of the Holy Spirit—Gabriel. In Charles, *The Ascension of Isaiah* IX, 36, Isaiah sees the angel of the holy spirit in the 7th Heaven "on the left of my Lord."

Angel of Hope—Phanuel, as designated by Jean Danielou in his *Angels and Their Missions.* Phanuel is also the angel of penance "who holds the devil in his power."

Angels of Horror—the cherubim, who surround the throne of glory and who "strike fear and terror in the hearts of all who behold them." [*See* Angels of Terror.]

Angel of Hostility (mal'akh hammastemah)—usually applied to Beliel or Beliar or Mastema. [*Rf.* Mansoor, *The Thanksgiving Hymns*; Vermes, *Discovery in the Judean Desert*, p. 184.]

Angel of Humanity—in the *Revelation of Moses*, the angel of humanity appears to Eve in Eden when she is on her knees praying for forgiveness of her sins. The angel raises her up, saying: "Arise, Eve, from thy repentance; for behold, Adam thy husband has gone forth from his body." This was the first news to Eve that Adam had died. Eve died 6 days later.

Angel of Hurricanes [Za'miel; Zaafiel]

Angel of Ice—an angel mentioned but not named in *The Book of Jubilees* and in the *Revelation of John*, the latter a New Testament apocryphon. [*See* Angel of Snow.] The Mayans have a god of ice called Iztlacoliuhqui.

Angel of (or over) Immorality—his name is Zethar and he is one of the angels of confusion. In *Targum Esther*, Zethar is the "observer of immorality." God sent him down, with 6 other angels of confusion, to put an end to King Ahasuerus' pleasure. [*Rf.* Ginzberg, *The Legends of the Jews* IV, 375.] *See* Pharzuph; Schiekron.

Angel of Iniquity—"the angel of iniquity is bitter and angry and foolish; and his works are pernicious"—from the New Testament apocryphon *Hermas II*. While the angel is not named, he may be identified as Apollyon (*q.v.*).

Angel of Insolence—Rahab, who is also the angel or demon of the primordial waters and sometimes identified as the angel of death. [*Cf.* Isaiah 51:9.]

Angel of Insomnia—Michael, who was sent by God to cause the sleeplessness of Ahasuerus (the king who, on the advice of the wicked Haman, had decreed the annihilation of all the Jews in the kingdom). The tale is told in *Targum Esther* and repeated in Ginzberg, *The Legends of the Jews*.

Angel of Intercession—an unnamed angel who intercedes "for the people of Israel, so that they may not be utterly destroyed," as the angel declared to Levi when the latter went to Heaven (in a dream). [*Rf.* the *Testament of Levi* in the *Testament of the Twelve Patriarchs*.]

Angel of Inventions—Liwet, an *uthra* (angel) in Mandaean religious lore.

Angel of Ire [Zkzoromtiel]

Angel of Irrevocable Choice [Zeffar]

Angel of Israel—Michael. Also Javan (*q.v.*) and the unnamed angel in the *Testament of Levi* and the *Testament of Dan* (in the *Testament of the Twelve Patriarchs*).

Angel of January—Gabriel. In ancient Persian lore, the angel was Bahman.

Angel of Jehovah [Angel of the Lord]

Angel of Joy [Raphael; Gabriel]

Angel of Judgment [Gabriel; Zehanpuryu; Phalgus]

Angel of July—Verchiel (Zarachiel). In ancient Persian lore, Murdad (*q.v.*).

Angel of June—Muriel (a male angel). In ancient Persian lore, Tir.

Angel of June-July [Imrief]

Angel of (the planet) Jupiter—Zachariel (Yahriel); Zadkiel; Sachiel; Adabiel; Barchiel; Zadykiel. In Longfellow's *The Golden Legend*, the angel of the planet Jupiter is Zobiachel (*q.v.*). For the names of the angels of the 7 planets, see Camfield, *A Theological Discourse of Angels*.

Angels of Justice [Tsadkiel; Azza]

Angel of Knowledge—Raphael, who is also the angel of science, health, prayer, and love.

Angel of the Last Judgment—Michael, Gabriel (also Abel, as in *The Testament of Abraham*).

Angel of the Law—where "Law" has the meaning of Torah (i.e., the Pentateuch), the angel is Dina, also known as Yefefiah, Iofiel, Zagzagael.

Angel of Lawlessness—Beliar (Beliel), Matanbuchus. [*Rf. The Martyrdom of Isaiah.*]

Angel of (the sign of) Leo—in ceremonial magic, the angel is Ol. There are also governing spirits of the sign and these are Sagham and Seratiel, according to Rabbi Chomer, the Hebrew cabalist quoted in Levi, *Transcendental Magic. See also* Verchiel.

Angel of Liberty—unidentified by name. In Victor Hugo's *La Fin de Satan*, it is through the angel of liberty that Satan is to be finally redeemed. [*Rf.* Papini, *The Devil.*]

Angel of Libra (the Balances)—Jael, in ceremonial magic. In *The Magus*, the angel is Zuriel. According to Rabbi Chomer the 2 governing spirits of Libra are Grasgarben and Hadakiel (Chadakiel). It was from the writings of Rabbi Chomer that Gaffarel (17th-century man of learning and librarian to Cardinal Richelieu) drew many of his predictions.

Angel of Life—in his poem "The Two Angels," Longfellow speaks of the angel of life and the angel of death (both unnamed). They are dressed in robes of white, one "crowned with amaranth as with flame," the other "with asphodels like flakes of light." Both angels, says Longfellow, are from God "on celestial embassy."

Angel of Light—Isaac, Gabriel, Jesus, and Satan have been called angels of light, Satan only in his disguise as such (II Corinthians 11:14). In Jewish tradition, Isaac was looked upon as an angel of light because of the supernatural brightness of his countenance at birth (a birth announced by Michael). In Christian lore of the Middle Ages, Gabriel was the angel of light. [*Rf.* Christian, *The History and Practice of Magic* I, 296.] In Parsi religion, it was Mihr (Meher, Mithra); also Parvargigar (who, in Arabic, was Rab-un-naw, "lord of the species"). According to *Midrash Konen*, 300 angels of light dwell in the 3rd Heaven where they "unceasingly sing God's praises and watch over the Garden of Eden and the Tree of Life." It should be explained that there are two paradises: the terrestrial one and the heavenly one. In the cabala, the sun, included among the planets, is regarded as an angel of light.

Angel of the Light of Day—Shamshiel, who is also the prince of Paradise. [*Rf. 3 Enoch.*]

Angel of Lightning—Barkiel (Barakiel) or Uriel, according to *The Book of Jubilees*; Ginzberg, *The Legends of the Jews*; *3 Enoch*. Barkiel (*q.v.*) is also the angel of February and is customarily cited as one of the 7 archangels. In Conybeare, *The Testament of Solomon*, as in Shah, *The Secret Lore of Magic*, the angel of lightning is claimed to be the only power able to overcome the demon Envy.

Angel of Lights—in *The Zadokite Fragments* the following appears: "Moses and Aaron continued in their charge through the help of the Angel of Lights even though Beliel in his cunning had set up Jannes and his brother in opposition of them." [*Rf.* Rowley, *The Zadokite Fragments and the Dead Sea Scrolls*; Grant, *Gnosticism and Early Christianity.*] Raphael, as regent of the sun; Uriel, also called regent of the sun; and Shamshiel, "light of day," may similarly be designated angels of light.

Angel of Longevity—the angels most commonly cited in occult writings as controllers or dispensers of longevity are Seheiah, Mumiah, Rehael. The last-named is of the order of powers. For his sigil, see Ambelain, *La Kabbale Pratique*.

Angel of the Lord—a Biblical theophorism, usually identified or personified as Michael, Metatron, Malachi, Gabriel, Akatriel, Yehadriel, Homadiel, Phinehas, etc. Where the expression occurs in the Old Testament, particularly in the earlier books, it may be taken to mean, though not always, God Himself. In Numbers 22:22 the Angel of the Lord is the adversary (i.e., *ha-satan*) acting for the Lord. The apparent contradiction between similar accounts in II Samuel 24:1 (where it is the Lord who provoked David to number Israel) and I Chronicles 21:1 (where it is Satan who does the provoking) may be resolved if

(1) Satan were spelled lowercase—i.e., *satan*—to denote not the name of an angel (as it was, in fact, not meant to denote) but the designation of an office, the office of adversary; and if (2) this adversary were understood to be acting for God—that is, acting as the angel of the Lord. In Judges II, the angel of the Lord comes up from Gilgal to Bochim to remind the Israelites of the Lord's promise "which I sware unto your fathers" to lead them to the Promised land. In the New Testament, as in Acts 12:1–7 (where Peter is released from prison), the angel of the Lord is not the Lord but a heavenly messenger sent by the Lord and acting for the Lord. See Raphael's painting "The Angel Waking St. Peter." In Acts 12:23, where Herod is struck down by "the angel of the Lord," the term may be equated with, or stand for, the angel of death. Justin held that one of the 3 angels that visited Abraham (Genesis 18) was the Word (i.e., the Logos or Holy Ghost). Philo thought that the other 2 were Christ and God Himself, or (again) the angel of the Lord, the 3 constituting a prefiguring of the Trinity. The subject of Abraham "entertaining angels unawares" was popular with painters of the early Italian school. The scene is depicted in a woodcut in the Cologne Bible (1478–1480); it also figures in one of Hans Holbein's wood engravings (where, by the way, the 3 angels are represented without wings). It was an angel of the Lord, say the rabbis, who taught Abraham Hebrew, "the language of Revelation." [*Rf. Jewish Encyclopedia*, p. 85.] The term angel of the Lord, or angel of God, or angel of Yahweh appears in connection with the story of Hagar (Genesis 16); the sacrifice of Isaac (Genesis 22); the burning bush (Exodus 3); Balaam (Numbers 22); Gideon (Judges 6); parents of Samson (Judges 13); David at the threshing-floor of Araunah (2 Samuel); Elijah (2 Kings); the smiting of the Assyrian host (2 Kings); etc.

Angel of the Lord of Hosts—on high, the angel is Michael; on earth it is the High-priest, so designated "by reason that he belongs to the side of Grace." [*Rf. The Zohar* (Numbers 145b).]

Angel of Love—Theliel, Rahmiel, Raphael, Donquel, etc. In the cabala, the Roman goddess Venus also figures as an angel of love. In rabbinic lore the angel of love (not named) approved the creation of man when God first proposed the idea to an assembly of top hierarchs (some of those who disapproved were punished—*Rf.* Ginzberg, *The Legends of the Jews*). In Talmudic, Zoharistic, and Mandaean sources we find Liwet and Anael (the latter angel of the star of love) serving as additional angels of love. In ancient Persian writings, Mihr was the angel who watched over love and friendship.

Angel of Lude—the rooftree angel of France. He is represented, though not named, in stained glass at St. Bartholomew's Protestant Episcopal Church in New York City. The bronze of the angel is by Jehan Barbet de Lyon (1475). It was intended as a weathervane for St. Chapelle in Paris. In the 19th century the statue was removed by the Marquis de Talhouet to his chateau du Lude (whence the angel's name). It was acquired by J. P. Morgan and exhibited in the United States. A reproduction is in the book *Merchants of Art.*

Angel of Lust—in Talmud *Bereshith Rabba* 85, and according to Rabbi Jochanan commenting on Genesis 38:13–26, when "Judah was about to pass by, without noticing, Tamar (Judah's daughter-in-law, squatting like a harlot at the crossroads), God caused the angel of lust to present itself to him." The angel is not named—but compare with Pharzuph (or Priapus), whom Arnobius in *Adversus Nationes* III, called "the Hellespontian god of lust." [*Cf.* also with the "spirit of whoredom" in Hosea 4:12.]

Angel of Luxury—in his commentary on Matthew, Origen says that anyone who "falls away from Michael is put into subjection to the angel of luxury, then to the angel of punishment."

Angel of Mankind—usually Metatron (*q.v.*).

Angels of the Mansions of the Moon—*see* Appendix for the names of 28 of these governing angels of the moon.

Angel of March—Machidiel (Malchidiel), Melkejal, etc. For angels governing other months

Angels of the Trinity, an icon made c. 1410–1420 by André Rublev. Here all 3 figures (Jesus, God, and the Holy Ghost) are winged and haloed. In the Tretykov Gallery, Moscow. Reproduced from Régamey, *Anges.*

of the year, *see* Angels of the Months of the Year. In ancient Persian lore, the angel of March was Favardin.

Angel of the Marriage of Contraries [Camaysar]

Angel of (the planet) Mars—Uriel, Sammael (Zamiel), Gabriel, Chamael (or Camuel, as listed in Camfield, *A Theological Discourse of Angels*). [*Rf.* Kircher, *Oedipus Aegyptiacus*; Levi, *Transcendental Magic*; Lenormant, *Chaldean Magic.*]

Angel of May—Ambriel (Amriel); also Afsi-Khof. [*Rf.* De Plancy, *Dictionnaire Infernal.*] In ancient Persian lore, the angel of May was Khurdad.

Angel of Media—the unnamed tutelary angel of the ancient land of Media who became "corrupted through national bias." According to Ginzberg, *The Legends of the Jews* I, 351, the angel of Media mounted 52 rungs of Jacob's Ladder.

Angel of Memory—Zachriel, Zadkiel, Mupiel. The angels of memory are invoked in Mosaic incantations, occult rites, etc.

Angel of (the planet) Mercury—in grimoires and goetic texts, the angels of the planet Mercury are variously given as Tiriel, Raphael, Hasdiel, Michael, Barkiel, Zadkiel. In practical cabala, the angel of Mercury is Bene (Bne) Seraphim. [*Rf.* Levi, *Transcendental Magic*; Trachtenberg, *Jewish Magic and Superstition.*]

Angel of Mercy—Rahmiel (Rhamiel), Rachmiel, Gabriel, Michael, Zehanpuryu, Zadkiel. St. Francis of Assisi has been called the angel of mercy and has been so pictured (with wings) in *The Douce Apocalypse*. (*See also The Zohar*; *3 Enoch.*) As in the case of 2 other mortals (Enoch and Elijah), St. Francis, it is claimed, was transformed into an angel and now goes by the name of Rhamiel. Another angel of mercy named in Merkabah lore is Uzziel, acting under Metatron. [*Rf.* introd. *3 Enoch.*]

Angel of Meteors [Angel of Comets, *q.v.*]

Angels of Might—"from the shrines of the Egyptians, He (Christ) stole the names of the angels of might"—so claimed pagan writers, according to Arnobius in his *Adversus Nationes* I. The names of these angels of might are not given.

Angel of Mighty Counsel—the Septuagint version of the famous passage in Isaiah 9:6, which has been interpreted by Christian apologists as one of the prophecies of the advent of Christ, and as one of His appellations.

Angel of Migration—Nadiel (*q.v.*), who is the governing spirit of the month of Kislav (November–December).

Angel of Mohammed—when Mohammed, according to legend, was transported to Heaven, he saw there—as he later reported—an angel with "70,000 heads, each head having 70,000 faces, each face 70,000 mouths, each mouth 70,000 tongues, each tongue speaking 70,000 languages, and all employed in singing God's praises." Brewer in his *Dictionary of Phrase and Fable* estimates that the foregoing enumeration "would make more than 31,000 trillion languages and nearly 5 billion mouths." [*Cf.* the erelim.]

Angel of Monday—Gabriel; Arcan (king, in the nether realms); Bilet; Missabu; Abuzaha; and others.

Angels of Mons (legendary)—in Machen, *The Bowmen & Other Legends of the War*, the angels of Mons, phantom horsemen, are reported to have appeared at the battle of Mons, bringing aid to the English. The report found general acceptance among civilians as well as among many of the soldiers who fought in the battle.

Angels of the (12) Months of the Year—Gabriel (January); Barchiel (February); Malchidiel (March); Asmodel (April); Ambriel or Amriel (May); Muriel (June); Verchiel (July); Hamaliel (August); Zuriel or Uriel (September); Barbiel (October); Adnachiel or Advachiel (November); Hanael or Anael (December). In ancient Persian lore, the angels were: Bahman (January); Isfandarmend (February); Farvardin (March); Ardibehist (April); Khurdad (May); Tir (June); Murdad (July); Shahrivar (August); Mihr or Miher

(September); Aban (October); Azar (November); Dai (December). [*Rf. The Magus* II and De Plancy, *Dictionnaire Infernal.*]

Angels of the Moon—in Solomonic lore, the angels governing the moon are variously given as Yahriel, Iachadiel, Elimiel, Gabriel, Tsaphiel, Zachariel, Iaqwiel, and others. In Longfellow's *The Golden Legend*, where the 7 planetary angels are named, the angel of the moon is given as Gabriel, although in later editions of the poem Longfellow switched to the angel Onafiel. [*Rf.* Christian, *The History and Practice of Magic.*] Actually, there is no such angel as Onafiel. Longfellow coined him inadvertently through a transposition of the letters "f" and "n" in Ofaniel, who is the traditional angel of the moon.

Angel of Morals—Mehabiah, an angel who assists mortals desiring progeny. In *The Magus*, Mehabiah is cited as one of the 72 angels bearing the name of God Shemhamphorae.

Angel of Mountains [Rampel]

Angel of the Muses—Uriel, Israfel, Radueriel, Vretil (Pravuil). The 9 Etruscan gods, the Novensiles, were regarded collectively as constituting the Muses, according to Granius (on the authority of Arnobius in his *Adversus Nationes* III).

Angel of Music—in Islamic lore, the angel of music is Israfel (Israfil), who is often equated with Uriel.

Angel of the Mutations of the Moon—in ancient Persian theogony, the angel was Mah.

Angel of Mysteries—Raziel, Gabriel, Zizuph. In Christian, *The History and Practice of Magic*, Gabriel is the "genius of Mysteries."

Angel of Night [Leliel; Metatron; Lailah]

Angel of the Noonday Winds [Nariel]

Angel of the North [Oertha; Alfatha; Uriel; Chairoum]

Angels of the North Star—Abathur, Muzania, Arhum Hii, and 4 angels (*uthri*) in Mandaean lore.

Angel of the North Wind—Chairoum (*q.v.*).

Angel of Nourishment—Isda. *See* Angel of Food.

Angel of November—Adnachiel (Advachiel, Adernahael). In ancient Persian lore, the angel of November was Azar.

Angel of Obedience—Sraosha (*q.v.*) in Manicheanism.

Angel of Oblivion—Purah or Puta or Poteh. Referred to also as the angel of forgetfulness.

Angel of October—Barbiel. In ancient Persian lore, Aban.

Angel of the Odd (fictional)—in Edgar Allan Poe's short story so titled, a wingless, Dutch-English speaking angel, more like an automaton, who "presides over the contretemps of mankind." The business of this angel or genius is "to bring about the odd accidents which are continually astonishing the sceptic." [*Rf.* vol. 4 of the 10-vol. *The Works of Edgar Allan Poe.*]

Angel of Omnipotence—there are (or were) 8 angels of this class, Atuesuel, Ebuhuel, Elubatel, Tubatlu, Bualu, Tulatu, Labusi, Ublisi. In the *Citation of Leviathan*, the first 3 angels are invoked to force demons to appear and do the bidding of the invocant. [*Rf. The Sixth and Seventh Books of Moses*, p. 85.]

Angel of Oracles—Phaldor (*q.v.*).

Angel of Order—Sadriel (*q.v.*).

Angel of Orion—in the *Alphabet of Rabbi Akiba*, the angel of Orion (unnamed) is included among the "splendid, terrible and mighty angel chiefs" who passed before God to extol and rejoice in the 1st Sabbath.

Angel of Paradise—both earthly and heavenly: Shamshiel, Michael, Zephon, Zotiel, Johiel, Gabriel, etc. In Mandaean lore, the angel is Rusvon. In ancient Persian lore, the angel was Sirushi (or Surush Ashu, or Ashu). [*Rf.* Shea and Troyer, *The Dabistan*, p. 144.]

Angel of Patience—Achaiah (*q.v.*), who is also adept in discovering the secrets of nature. In

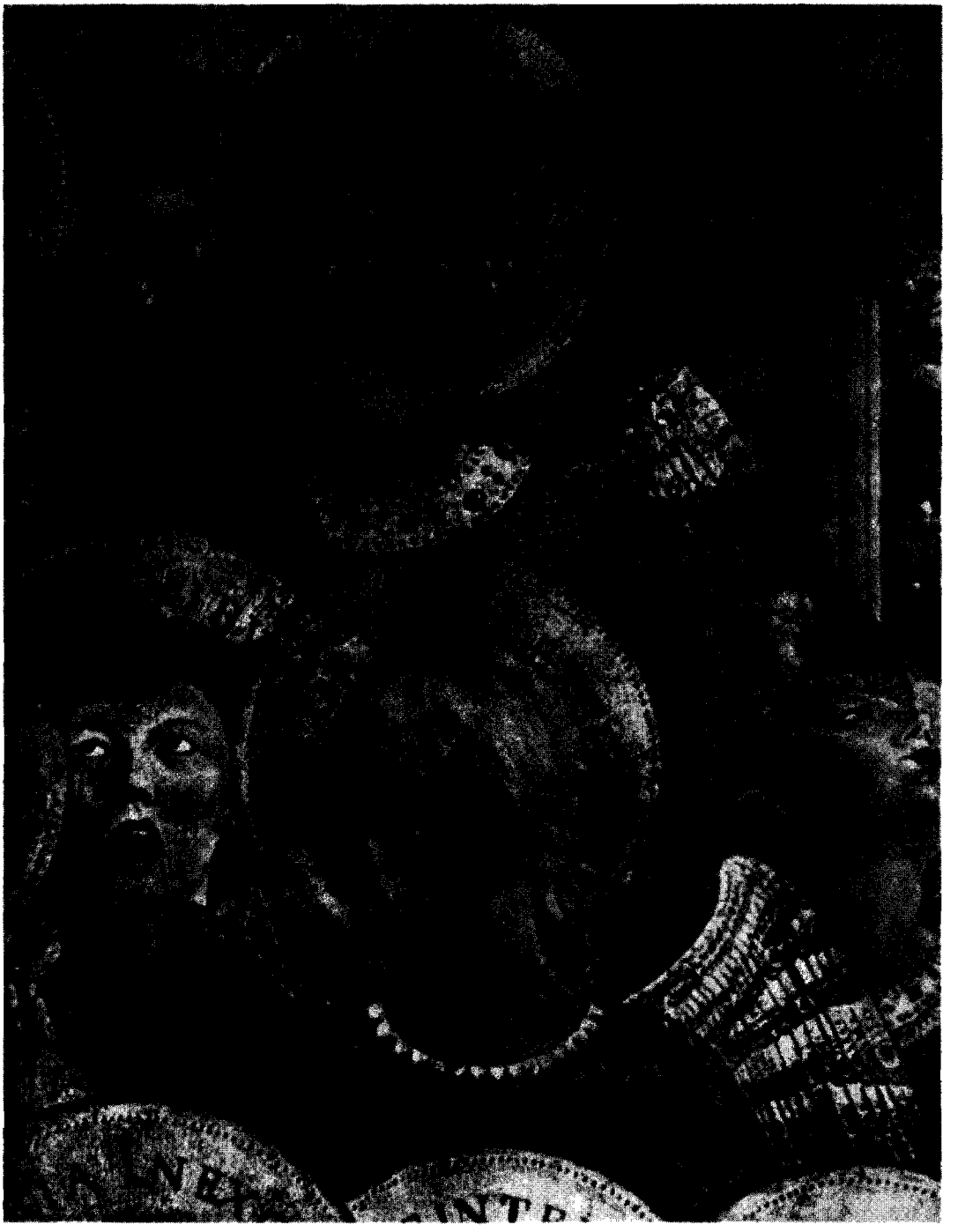

Angels Chanting the "Gloria" by Benozzo Gozzoli (1420–1498). Reproduced from Régamey, *Anges.*

the cabala, the angel of patience is one of 3, and belongs to the order of seraphim.

Angel of Peace—in Jewish legend, the angel of peace (unnamed) is reputed to have opposed the creation of man, for which opposition he was burned by God, along with the hosts under him. The angel of truth was also burned, and for the same reason. Later, it seems, they were both revived. In *Enoch I*, 40, the angel of peace leads Enoch the patriarch around Heaven and reveals to him the names of the 4 archangels of the presence—Michael, Raphael, Gabriel, Phanuel—describing their individual duties. The *Testament of Asher* speaks of "meeting the angel of peace," but does not name him. Traditionally there were 7 angels of peace. *The Zohar* translates Isaiah 33:7 as "Behold, angels cry abroad, the angels of peace weep bitterly." They weep "because they no longer know [declares Rabbi Simeon] what to make of God's promise to Abraham at the time when He brought him forth." According to tradition [*Rf. New Jewish Encyclopedia*, p. 441] "angels of peace visit every Jewish home when the holy Sabbath is being ushered in." In gnostic lore, the prince of peace is Melchisedec (*q.v.*). [*Rf.* Prince of Peace.]

Angel of Penance—Phanuel (*q.v.*). He is also the angel of hope and identified as the Shepherd of Hermas.

Angel of Persecution—according to Roman Catholic doctrine, in its prebaptismal rites, the angel of persecution is a personal devil which is in each of us (side by side with a guardian angel). *See* Angel of Perversion. [*Rf.* Corte, *Who Is the Devil?*]

Angel of Persia—Dob(b)iel or Dub(b)iel, known as the guardian angel of Persia. In Daniel 10:13, Michael contends with the prince of Persia (not identified here by name). [*Rf.* Talmud *Yoma* 77a.]

Angel of Perversion—a 2nd-century C.E. apocryphon, the *Shepherd of Hermas*, informs us that "every man has close by him 2 angels, one an angel of holiness or sanctity, the other an angel of perversion." [*Cf.* Angel of Persecution.]

Angel of Pisces—in ceremonial magic, the angel of this sign of the zodiac (Pisces, fishes) is Pasiel. According to Rabbi Chomer, quoted by Eliphas Levi, there are 2 governing spirits of Pisces and they are Rasamasa and Vocabiel (Vocatiel). Heywood, *The Hierarchy of the Blessèd Angels*, lists Varchiel as chief regent of Pisces.

Angel of the Plagues—an unnamed destroying angel who, sword in hand, appeared over Jerusalem to punish the Jews, particularly King David, for authorizing a census (the numbering of people being, apparently, an offence to God). David appeased the angel of the plagues by offering burnt sacrifices on the threshing-floor of Araunah, one of the Jebusite inhabitants of old Jerusalem. For the incident, see I Chronicles 21.

Angels of the Planets—there are commonly 7 angels of the planets which, in occult lore, include the sun and moon. The chief is Rehatiel (Rhatiel) or Rejatiel. For the name of the governing angel for each planet, his sign, the day he governs, etc., *see* Appendix. In the 1st edition of Longfellow's *The Golden Legend*, the angels of the 7 planets are given as: Raphael (Sun); Gabriel (Moon); Anael (star of love, i.e., Venus); Zobiachel (Jupiter); Michael (Mercury); Uriel (Mars); Anachiel (Saturn). In later editions, Longfellow substituted Onafiel for Gabriel and Orifel for Anachiel. Both Zobiachel and Onafiel seem to be newly coined, since they show up in no other source.

Angel of Plants—Sachluph (*q.v.*).

Angel of the Pleiades—in the *Alphabet of Rabbi Akiba*, this angel, unnamed, is included among the "splendid, terrible and mighty angel chiefs" who passed before God to extol and rejoice in the 1st Sabbath.

Angel of Poetry—Uriel, Israfel, Radueriel (Vretil), Phoenix.

Angel of (the order of) Powers—in the cabala [*Rf.* Levi, *Transcendental Magic*] the angel of the order of powers is Zacharael, or the planet Jupiter. Other sources designate Verchiel, Camael, Kafziel (Cassiel), and Sam(m)ael. The last named is given on the authority of Robert Fludd,

Baroque Angels, the work of Franz Schwanthaler (c. 1720). Made for the Heilige Maria Kirche, Dresden. From the collection of Edward R. Lubin.

16th-century alchemist. According to Gregory the Great, the powers "preside over demons." In *The Testament of Abraham*, a pseudepigraphic work, the angel of powers is Michael.

Angel of Praise—unnamed. In Ginzberg, *The Legends of the Jews* I, 16, it is related that "the third creation of the second day [of Creation] were the angel hosts, both the ministering angels and the angels of praise." Specifically, the latter would constitute the 3 orders of the 1st triad in the Dionysian scheme—seraphim, cherubim, thrones.

Angel of Prayer—in occult writings one finds usually 5 or 6 named angels of prayer: Akatriel, Gabriel, Metatron, Raphael, Sandalphon, Sizouse. But since there are "seven archangels who convey the prayers of the saints to God" (according to Oesterley in Manson, *A Companion to the Bible*, p. 337), Michael might be included among the aforementioned 6.

Angel of Precipices—Zarobi (*q.v.*).

Angels of Pregnancy—in Mosaic incantation rites, the angels of pregnancy are Sinui and Sinsuni. These 2 luminaries are invoked to help women in labor. According to Jewish legend, God appoints an angel to make the newborn Jewish male resemble its father, in order, presumably, to preclude the charge of adultery which might be lodged against the mother where a child bears no resemblance to the male parent. [*Rf.* Ginzberg, *The Legends of the Jews* VI, 83.]

Angels of the Presence—also known as angels of the face. They are customarily 12 in number, the chiefs of the group being Michael, Metatron, Suriel, Sandalphon, Astanphaeus, Saraqael, Phanuel, Jehoel, Zagzagael, Uriel, Yefefiah, and Akatriel. The angels of the presence are also equated with the angels of sanctification and the angels of glory, 2 classes of hierarchs that were, it seems, already circumcised at the time they were created. See *The Book of Jubilees* XV, 27. In the just-named pseudepigraphon (I, 27 et seq.) the story of Creation is unfolded to Moses "by the angel of the presence," who, however, is not named. "Probably Michael," says R. H. Charles. The patriarch Judah, in the *Testament of Judah* (in the *Testament of the Twelve Patriarchs*), claims that the angel of the presence (not named) blessed him. According to *The Zohar* (I, Vayera), the angels of the presence were expelled from the divine presence when they revealed the "mystery" (i.e., God's purpose). [*Rf. A Rabbinic Anthology*, p. 162.] Blake in his poem "Milton" speaks of the "seven angels of the presence." He also has a drawing, now in the Fitzwilliam Museum, Cambridge, titled "The Angel of the Divine Presence Clothing Adam and Eve with Coats of Skins." Rabbinic tradition refers to the 70 tutelary angels as angels of the presence. According to the *Testament of Levi* (in the *Testament of the Twelve Patriarchs*), the angels of the presence dwell in the 6th Heaven. [*Rf.* Eisenmenger, *Traditions of the Jews* I; *Book of Hymns* V; *Testament of Judah* (in the *Testament of the Twelve Patriarchs*); Lea, *Materials Toward a History of Witchcraft* I, 17.]

Angel of Pride—Rahab; Satan.

Angel of Priesthoods and Sacrifices—

Sachiel-Meleck. [*Rf.* Levi, *Transcendental Magic*, p. 307.]

Angels of Principalities—the ruling princes of this order, listed 1st in the 3rd triad of the pseudo-Dionysian system of the celestial hierarchy, include Haniel, Nisroc, Cerviel, and Raguel. The order is known also as princedoms. The angels of this choir are "protectors of religion" and preside over good spirits. In Jude and in the Pauline Epistles, the principalities are regarded as both beneficent and malevolent luminaries. Nisroc is mentioned in *Paradise Lost* VI, 447 as "of Principalities the prime." This Nisroc was once an Assyrian deity (II Kings 19:37). In occult lore, he is a demon. [*Rf.* Caird, *Principalities and Powers.*]

Angel of Proclamation—Gabriel; also Ak(h)-raziel or Azkariel.

Angel of Progress—in Jewish cabala, the angel of progress is Mercury. Raphael is also referred to as the angel of progress. [*Rf.* Acts 14: 11–12; Levi, *Transcendental Magic*, p. 100.]

Angel of Prostitution—in Zoharistic cabala, the angel of prostitution is Eisheth Zenunim (mate of Sammael, prince of poison and of death). Lilith, Naamah, and Agrat bat Mahlat were 3 other mates of Sammael and, like Eisheth, angels of prostitution. [*Rf.* Masters, *Eros and Evil.*]

Angel of Punishment—there are 7 and they are named in *Maseket Gan Eden and Gehinnom*: Kushiel ("rigid one of God"); Lahatiel ("flaming one"); Shoftiel ("judge of God"); Makatiel ("plague of God"); Hutriel ("rod of God"); Pusiel or Puriel ("fire of God"); Rogziel ("wrath of God"). See *Jewish Encyclopedia* I, 593. Another angel of punishment is Amaliel (*q.v.*). The Coptic *Pistis Sophia* names Ariel as the angel in charge of punishments in Hell. *The Manual of Discipline* (plate IV) lists angels of punishment. In *Enoch II* (10:3) the angels of punishment dwell in the 3rd Heaven. *Cf.* the Levi testament in the *Testament of the Twelve Patriarchs*, where armies of punishing angels, presumably evil, dwell in the 3rd Heaven. These, says Charles in *Enoch I*, are the grigori (*q.v.*). Hell, by the way, was "in the north of the 3rd Heaven." In Coptic gnosticism, the demon of punishment is Asmodel; in occult writings, Asmodel is the angel of April. *Midrash Tehillim*, commenting on Psalm 7, lists 5 angels of punishment whom Moses encountered in Heaven, to wit: (1) Af, angel of anger; (2) Kezef, angel of wrath; (3) Hemah, angel of fury; (4) Hasmed, angel of annihilation; (5) Mashit, angel of destruction.

Angel of Purity—Tahariel. [*Rf.* Abelson, *Jewish Mysticism.*]

Angels of Quaking—the "Angels of Quaking surround the throne of glory." (*Cf.* Angels of Terror.) Moses beheld these angels during his 40-day stay in Heaven. [*Rf. Ma'ayan ha-Hokmah* 58–60 and other midrashim.]

Angel of Rage—called N'mosnikttiel in M. Gaster, *The Sword of Moses*. [*Cf.* Angels of Wrath.]

Angel of Rain—in rabbinic lore, at least 5 qualify as angels of rain: Matriel, Matarel, Matariel, Ridya (Ridia), and Zalbesael (Zelebsel). *3 Enoch* (the Hebrew Book of Enoch) vouches for "Batarrel standing for Matarel." In ancient Persian writings, the angel of rain (as also for rivers) was Dara.

Angel of Rarified Air—in Parsi angelology the angel is Ram-Khvastra; in Mandaean lore, it is Ayar Ziwa.

Angel of Repentance—according to various sources, the angel of repentance is Shepherd, Michael, Raphael, Suriel, Salathiel, Phanuel (Penuel). [*Rf. Shepherd of Hermas; Enoch I; The Interpreter's Bible* (*Commentary*).]

Angel of Resurrection—the angel who rolled away the stone before Jesus' tomb. In Matthew 28 he is called the angel of the Lord. [*Cf.* Gabriel.]

Angel of Revelation—Gabriel. [See Blake's poem, "Glad Day."]

Angel of the Right—in the Valentinian (gnostic) theory of Excerpts, the Angels of the Right were those who had prior knowledge of

the birth of Christ. [*Rf.* Newbold, "The Descent of Christ in the Odes of Solomon" in *Journal of Biblical Literature*, December 1912.]

Angel of Righteousness—Michael. In *The Shepherd of Hermas*, the angel (unnamed) is described as "mild, modest, gentle and quiet" and as one of 2 angels "with man," the other being an "angel of iniquity" (*q.v.*).

Angel of the River Jordan—called Silmai; also Nidbai.

Angel of Rivers—in M. Gaster, *The Sword of Moses*, the angel of rivers is Trsiel; in Persian lore the angel is Dara (*q.v.*).

Angel of Rome—usually spoken of as Sammael, who is Satan in post-Biblical lore. Edom (*q.v.*) was a designation for Rome.

Angel of Running Streams—Nahaliel (*q.v.*).

Angel of the Sabbath—named Sabbath in Jewish (rabbinic) writings, where he is represented as one of the great hierarchs in Heaven. "The angel named Sabbath who sat on a throne of glory and the chiefs of all the angels of all the heavens and the abysses danced and rejoiced before him." [*Rf.* Ginzberg, *The Legends of the Jews* I, 84.]

Angel of Sagittarius—the angel of the sign of Sagittarius in the zodiac is Ayil or Sizajasel. According to Rabbi Chomer (Levi, *Transcendental Magic*), the 2 governing spirits of the sign are Vhnori and Saritaiel (Saritiel). In Heywood, *The Hierarchy of the Blessèd Angels*, the ruler of Sagittarius is Adnachiel.

Angel of Salvation—Haurvatat, who is one of the amesha spentas (archangels) in Zoroastrianism. In noncanonical lore (Enoch and Baruch apocrypha), the angel of salvation is Uriel. [*Rf.* Graves and Patai, *Hebrew Myths*, p. 103.]

Angel of Sanctification—equated with the angel of glory and the angel of the presence. Chief among the angels of sanctification are Phanuel, Suriel, Metatron, Michael, Zagzagael. Like the angels of the presence, the angels of sanctification were created already circumcised, a "fact" attested to in the pre-Christian *The Book of Jubilees*.

Angel of the Sanctuary—Sar ha-Kodesh. Also identified as Michael, Metatron, Yefefiah.

Angel of Saturday—Cassiel, Machatan, Uriel. In the Talismans of Paracelsus, the angel of Saturday is Orifiel. [*Rf.* Christian, *The History and Practice of Magic* I, 318.]

Angel of Saturn—Orifiel, Kafziel, Michael, Maion, Orifel, Mael, Zaphiel, Schebtaiel. In the works of Zanchy, Agrippa, and Trithemius the angel of the planet Saturn is Zapkiel. Agrippa also lists Orifiel. In Longfellow, *The Golden Legend* (1st edition, 1851), the angel governing Saturn is Anachiel. In later editions Longfellow substituted Orifel for Anachiel. [*Rf.* Camfield, *A Theological Discourse of Angels*.]

Angel of Scandal—Zahun, according to Levi, *Transcendental Magic*, p. 502. In Apollonius of Tyana, *The Nuctemeron*, Zahun is cited as one of the genii of the 1st hour.

Angel of Science—Raphael, who is also the angel of knowledge.

Angel of Scorpio—Sosol. According to Rabbi Chomer, quoted in Levi, *Transcendental Magic*, the 2 governing spirits of Scorpio are Riehol and Saissaeiel (Sartziel).

Angel of the Sea—Rahab. He is so called in Scripture and Talmud. Rahab was destroyed twice—once for refusing to divide the upper and lower waters at the time of Creation, and again for trying to save from drowning the Egyptian hosts in pursuit of the fleeing Hebrews across the Red (more correctly Reed) Sea. [*See* Tamiel; Angel of the Deep.]

Angels of the (Four) Seasons—Farlas (Winter); Telvi (Spring); Casmaran (Summer); Andarcel (Autumn). In medieval Hebrew texts the angels of the 4 seasons are Malkiel, Helemmelek, Melejal, and Narel. [*Rf.* "Angels," in *Interpreter's Dictionary of the Bible*.]

Angels of the Second Heaven—2 are usually cited: Raphael and Zachariel. But since it was in the 2nd Heaven that Moses encountered the angel Nuriel "with his retinue of 50 myriads of angels" (Ginzberg, *The Legends of the Jews* II, 306). Nuriel might be added to the rulers of this Heaven.

Angel of September—Uriel or Zuriel. The ruler of the month of Tishri (September–October) is Pahadron. However, if September is equated with the Hebrew month of Eloul, the angel is Elogium. In ancient Persian lore, the angel of September was Miher (Mihr).

Angels of Service—according to Rabbi Akiba the angels of service are "the fowl of heaven" (*Cf.* Psalm 104). *The Zohar* speaks of these angels as having 6 wings.

Angels of the Seven Days—Michael, Gabriel, Samael, Raphael, Sachiel, Anael, and Cassiel. According to Barrett, *The Magus* II (plate facing p. 105), the rulership is as follows, with the sigil of each angel reproduced in the Barrett book: Michael, lord of Sunday; Gabriel, lord of Monday; Samael, lord of Tuesday; Raphael, lord of Wednesday; Sachiel, lord of Thursday; Anael, lord of Friday; Cassiel, lord of Saturday.

Angels of the Seven Heavens—the ruling princes of the 7 Heavens are: Gabriel, 1st Heaven; Raphael, Zachariel, Galizur, 2nd Heaven; Jabniel, Rabacyel, Dalquiel, 3rd Heaven; Michael, 4th Heaven; Samael, Gadriel, 5th Heaven; Zachiel, Zebul, Sandalphon, Sabath, 6th Heaven; Cassiel (Kafziel) 7th Heaven. According to hechaloth lore, while some of the rulers reside in their respective Heavens, they are also found in other Heavens as guardians of the great halls. In Jewish legend, for example, Samael resides in the 7th Heaven (where, it is said, he is a prisoner).

Angel of the Seven Last Plagues—in Revelation 15–17 there are 7 angels of the 7 last plagues "to whom are given 7 golden vials full of the wrath of God." The angels are not named.

Angel of Showers [Zaa'fiel]

Angel of Silence [Shateiel, Duma(h)]

Angel of the Sirocco [Sikiel]

Angel of the Sixth Heaven—Zachiel, Zebul, Sabath, Sandalphon. "Here dwells the Guardian Angel of heaven and earth," according to the Muslims. The ruling prince of the 6th Heaven is Bodiel [*Rf. Hechaloth Zoterathi*].

Angel of the Sky [Sahaqiel]

Angel of Sleep—the unnamed angel who deprived King Ahasuerus of sleep in the Esther episode. [*Rf. Ozar Midrashim* I, p. 56.]

Angel over Small Birds [Tubiel]

Angels of Snow—Shalgiel, Michael. The angels of snow, unnamed, are spoken of in the apocryphal *Revelation of John*.

Angel of Solitudes—Cassiel, who is also the Angel of Tears (as is Sandalphon).

Angel of Song—Radueriel (Vretil), who is also choirmaster of the muses. In Koranic lore, the angel of song is Israfel or Uriel. In rabbinic lore, the angel is Shemiel (Shemael, Shammiel) or Metatron. The last named is called "Master of Heavenly Song."

Angels Over Sorceries—"the wizard Aod of the priests of Midian used the angels set over sorceries to make the sun shine at night," according to *The Biblical Antiquities of Philo*. [*Cf.* fallen angels, who make known secret arts to mankind, as related in *Enoch I*.]

Angel of the Sorrows of Death [Paraqlitos]

Angel of the Souls of Men [Remiel (Jeremiel)]

Angel of the South [Kerkoutha, Cedar, Raphael]

Angel of the Southwest [Naoutha]

Angel of the Spheres [Salatheel (Sealtiel); Jehudiel]

Angels of the Spring—in occult lore, there are 4: Amatiel, Caracasa, Core, Commissoros. The head of the sign of Spring is Spugliguel. The ruling angel is Milkiel.

Angel of the Star of Love [Anael]

Angel of the Stars [Kakabel, Kohabiel, Kochabiel, Kokbiel]

Angel of Sterility [Akriel]

Angel of Storm [Zakkiel, Zaamael]

Angel of Strength [Zeruch (Zeruel, Cerviel)]

Angel of Summer—Gargatel; Gaviel; Tariel. The head of the sign of summer is Tubiel.

Angels of the Summer Equinox—in this group there are 9 or more angels, with Oranir serving as chief. All are effective as amulets against the evil eye. For the names of 9 of these angels, *see* Appendix.

Angels of the Sun—in the cabala and occult lore, the angels of the sun include an array of hierarchs: Arithiel, Galgaliel, Gazardia (spelt variously), Korshid-Metatron, Michael, Och, Raphael, Uriel, Zerachiel, etc. *The Zohar* (Exodus, 188a) speaks of "the angel appointed to rule and guide the sun," declaring that at dawn this angel "steps forth with the holy letters of the supernal blessed Name inscribed upon his brow, and in the power of those letters opens all the windows of Heaven." In ancient Persian lore, the angel of the disk of the sun was Chur (*q.v.*).

Angel of Sunday—Michael (1st hour); Anael (2nd hour); Raphael (3rd hour); Gabriel (4th hour); Cassiel (5th hour); Sachiel (6th hour); Samael (7th hour); Michael (8th hour); Anael (9th hour); Raphael (10th hour); Gabriel (11th hour); Cassiel (12th hour). It will be observed that Michael, Anael, Raphael, Cassiel and Gabriel do double duty on the Sabbath day. [*Rf.* Shah, *Occultism*, pp. 55–56.]

Angel of the Sun's Rays [Schachlil]

Angel of the Supreme Mysteries [Raziel]

Angel of Sweet-Smelling Herbs [Arias]

Angel of the Sword—the chief angel of the sword is usually given as Soqed Hezi (variously spelt). But there are numerous other angels so designated, as in M. Gaster, *The Sword of Moses*.

Angel over Tame Beasts [Behemiel]

Angel over Tartarus (Hades)—Uriel; also the eponymous chief Tartaruchi.

Angel of Taurus—in ceremonial magic, the chief angel of this zodiacal sign (the Bull) is Tual, otherwise Asmodel. According to Rabbi Chomer, quoted by Levi in *Transcendental Magic*, the governing spirits of Taurus are Bagdal and Araziel.

Angel of Tears—Sandalphon and Cassiel (*qq.v.*). In Islamic lore, the Angel of Tears (not named) dwells in the 4th Heaven.

Angels of Terror—these angels are equated with the angels of quaking. They are the strongest among the hierarchs and surround the throne of glory. In Jewish mysticism, Pahadron is the chief angel of terror. He governs the month of Tishri (September–October).

Angel of the Testament—John the Baptist, according to Salkeld in *A Treatise of Angels* (1613), quoting Malachi 3:1: "and the angel of the testament whom you desire," etc. This would apply to Christ, says Lactantius in Schneweis, *Angels and Demons According to Lactantius*. The passage in Malachi is also translated as "messenger" of the covenant. [*Cf.* Matthew 2:10: "Behold, I send my messenger before thy face, which shall prepare thy way for thee."] In the view of Régamey (*What Is an Angel?*) the foregoing would denote that "Christ is to proclaim himself the angel of the testament and to cause John the Baptist to be recognized as the messenger" merely.

Angels of the Third Heaven—among the principal rulers here are Jabniel, Rabacyel, Dalquiel, Baradiel, and Shaphiel. It was in the 3rd Heaven that Moses encountered an angel "so tall, it would take a human 500 years to climb to his height; he had 70,000 heads, each head as many mouths, each mouth as many tongues, etc. Mohammed also saw such an angel in Heaven, but neither in Talmud nor in the Koran is he named. A good guess would be Erelim, eponymous head of the order of erelim; or Raziel, sometimes credited with being chief of the order. The term erelim derives from Isaiah 33:7. In de Abano, *The*

Heptameron, the angels of the 3rd Heaven include Milliel, Ucirmuel, Nelapa, Jerescue, and Babel. Some sources place the erelim in the 4th Heaven.

Angels of the Throne—the Hebrew equivalent of the order of thrones is arelim or ophanim, according to *The Book of the Angel Raziel*: "there were seven who stand before the throne." However, according to a Jewish legend, there were (or are) 70. Among the chiefs of the order the following may be mentioned: Orifiel, Ophaniel (eponymous head of the ophanim), Raziel, Zabkiel, Jophiel, Ambriel, Tychagar, Barael, Quelamia, Paschar, Boel, Raum, Murmur. A number of these hierarchs are no longer found in Heaven and are to be numbered among the fallen angels in Hell. In the Dionysian scheme, the thrones as an order are placed 3rd in the 1st triad of the celestial hierarchy. Their dominant characteristic or virtue is steadfastness.

Angel of Thunder—Ra'miel, and/or Uriel. The latter also serves as the angel of fire and lightning. In Assyro-Babylonian mythology, the god of thunder was Adad; see picturization in *Larousse Encyclopedia of Mythology*, p. 59. Another Babylonian god of thunder was Rimmon.

Angels of Thursday—Sachiel, Castiel, and Assasiel. In Paracelsus, *Talismans*, the angel of Thursday is Zachariel. [*Rf.* Christian, *The History and Practice of Magic* I, 318.]

Angel of Time—so called but not otherwise named in the Tarot (Tarot card No. 14). The angel of time "stands between earth and heaven, clothed in a white robe, with wings of flame and a golden halo around his head . . . one foot on land, the other on the sea, behind him the sun rising . . . on his brow the sign of eternity and life: the circle." In the hermetic hierarchy, says Christian, *The History and Practice of Magic*, the genius of time is Rempha.

Angel of the Torah [Yefefiah; Iofiel (or Yofiel); Zagzageal; Metatron]

Angel of Torment [Aftemelouchos]

Angel of Treasures [Parasiel]

Angel of the Treasures of the Dead [Remiel (i.e., Jeremiel)]

Angel Over Trees [Maktiel]

Angel of Trembling [Pahadron; also Angel of Quaking or Terror]

Angels of the Triplicities—in ceremonial magic, the angels who rule the zodiacal triplicities are: Michael (over the fiery triplicity); Raphael (over the airy triplicity); Gabriel (over the watery triplicity); and Uriel (over the earthy triplicity).

Angels of the Triune God—Meacheul, Lebatei, Ketuel. [*Rf.* Barrett, *The Magus*; *The Sixth and Seventh Books of Moses* (pp. 127–130).]

Angel of Truth—Amitiel; Michael; Gabriel. In Jewish legend, the angel of truth (unnamed) opposed the creation of man when God first broached the idea; for this opposition he was burned, along with the angel of peace (who also opposed the idea) and the hosts under them. Since Gabriel and Michael escaped being burned, it must have been Amitiel who was reduced to a cinder. In Muslim lore, Gabriel is the spirit of truth.

Angel of Tuesday—Samael; Satael; Amabiel; Friagne; Carmax; Arragon; and Hyniel.

Angel of Twilight [Aftiel]

Angel of Vegetables—Sealiah and Sofiel, who are also the angels over fruit.

Angels of Vengeance—the 12 angels of vengeance were among the 1st formed at Creation, although, according to Catholic doctrine, all angels were formed at one and the same time. Only 6 of these angels of vengeance are known by name—Satanel, Michael, Gabriel, Uriel, Raphael, and Nathanel (Zathael). Now, since the angels of the presence seem to be interchangeable (in Jewish lore) with the angels of vengeance, and since 12 of the former are known by name, 6 of these may be "taken over" and included in the listing of the vengeances—Suriel, Jehoel, Zagzagel, Akatriel, Metatron, and Yefefiah. The French painter Prud'hon (1758–1823) did a head of Vengeance in

his painting "Divine Vengeance and Justice Pursuing Crime," which hangs in the Louvre. The head suggests that Prud'hon had the angel Uriel in mind.

Angel of (the planet) Venus—Anael (Haniel), Hasdiel, Eurabatres, Raphael, Hagiel, and Noguel.

Angel of Victory—Bahram, or Var (Adar) Bahram, who is a yazata in Parsi lore. *The Dabistan* and *The Mandaeans of Iraq and Iran* associate the angel of victory with the ascent of the soul of man.

Angel of Vindication—Douma(h) or Duma, who is also the angel of silence and the angel of the stillness of death. With Uzziel (Rahab), Douma was the governing *sar* (i.e., angel prince) of Egypt. [*Rf.* Waite, *The Holy Kabbalah.*]

Angel of Virgo (Virgin)—Voil or Voel. According to Rabbi Chomer in Levi, *Transcendental Magic*, the ruling spirits of this zodiacal sign are Iadara and Schaltiel.

Angels of (the order of) Virtues—more than a score of the angels of this order are named in G. Davidson's article, "The Celestial Virtues." Among the ruling princes of the order are Ariel, Barbiel, Haniel (Anael), Peliel, Nathanael, Atuniel.

Angel of Voyages—Susabo, who is one of the presiding genii of the 6th hour, in Apollonius of Tyana, *The Nuctemeron.*

Angel of War—Michael, Gabriel, and Gadriel. In the cabala there is Phaleg, called "the war lord" by Cornelius Agrippa.

Angel of Water (waters of the earth)—Tharsis or Tharsus; also Arariel, Talliud, Phul, Michael, Anafiel (all to be found in occult lore). In Persian lore, the angel of water is Harudha.

Angel of the Waters—in his cabalistic works, Cornelius Agrippa calls Phul (one of the 7 supreme spirits ruling the 196 provinces of Heaven) "the supreme lord of the waters." In Revelation 16:5, he is referred to but unnamed: "And I heard the angel of the waters say," etc. [*See* Arariel.]

Angel of Water Insects [Shakziel]

Angel of Weakness—Amaliel, who is also one of the angels of punishment. [*Rf.* Schwab, *Vocabulaire de l'Angélologie*, suppl.]

Angel of Wednesday [Raphael; Miel: Seraphiel]

Angel of the West—Gabriel, who is called "the guardian of the west." [*Rf.* Ambelain, *La Kabbale Pratique.*]

Angel of the Wheel of the Moon—Ofaniel, among others. [*Rf. Enoch.*]

Angel of the Wheel of the Sun [Galgaliel]

Angel of the Whirlwind—Ra'shiel or Zavael, according to *3 Enoch.* [*Rf.* Ginzberg, *The Legends of the Jews* I, 140.]

Angel of the Wild Beasts—Mtniel, Jehiel (Hayyel). [*Rf.* M. Gaster, *The Sword of Moses*; "Angelology," in *Jewish Encyclopedia.*]

Angel Over Wild Fowl and Creeping Things [Trgiaob]

Angel of the Wilderness—in Jewish cabala, and according to Levi, *Transcendental Magic*, the angel of the wilderness is the planet Saturn. The angel Orifiel has also been named a ruling spirit of the wilderness.

Angel of the Wind—in Revelation 7:1, there is mention of 4 angels of the wind. In occult works (M. Gaster, *The Sword of Moses*), in *The Book of Jubilees*, and in *3 Enoch*, the following are named as angelic rulers: Moriel, Ruhiel, Rujiel, Ben Nez, and the celestial Ephemerae. In his poem "Sandalphon" Longfellow sings of the angels of wind and of fire that "chant only one hymn and expire." Dürer engraved the 4 angels in control of the winds (see reproduction on p. 310, from Régamey's *Anges*). The cherubim were regarded as personifications of the wind. [*Rf.* Psalms 18:10.]

Angel of Winter—Amabael, Cetarari. The head of the sign of winter is Attaris (Altarib). [*Rf.* De Plancy, *Dictionnaire Infernal*; de Abano, *The Heptameron*; *The Book of Jubilees.*]

Angel of Wisdom—Zagzagel; also Metatron

(when Metatron goes under the name of Sasnigiel); also Dina (when Dina goes under the name of Yefefiah or Yofiel). According to legend, Zagzagel was ordered by God to carry Moses to a place where myriads of scholars congregated, all of them occupied with expounding the Torah. [*Rf.* Scholem, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition.*]

Angel of the Womb [Armisael]

Angels of Women's Paradise—there were 9 of these female angels; they were once the mothers, wives, or daughters of the Hebrew patriarchs, and they occupied a place apart in one of the Heavens. Philo "allegorises away the wives of the Jewish patriarchs into the several Virtues" (see Philo, *About Cherubim*, chap. 13). [*Rf.* Conybeare, *Myth, Magic, and Morals*, p. 199.]

Angel (or Prince) of the World—Satan (see Pauline Epistles), Michael, Jehoel, Metatron, or Sar ha-Olam (which literally means, in Hebrew, prince of the world). Mammon is also described as "holding the throne of this world." [*Rf.* the Talmud; Bamberger, *Fallen Angels*, p. 58.]

Angels at the World's End—according to the *Revelation of Esdras* and as revealed to Esdras himself, the angels who will govern or rule "at the end of the world" are 9 in number: Michael, Gabriel, Uriel, Raphael, *Gabuthelon, *Beburos, *Zebuleon, *Aker, *Arphugitonos. Of these 9, the 5 preceded by an asterisk are found nowhere else in apocryphal or apocalyptic lore [*Rf. Ante-Nicene Fathers Library* VIII, 573]. *See* entry "Five Angels Who Lead the Souls of Men to Judgment."

Angels of Wrath—Hemah, Af, Mzpopiasaiel, Ezrael. In the *Revelation of Moses*, the Lawgiver, during his visit to Paradise, encountered the angels of anger and wrath in the 7th Heaven and found them composed "wholly of fire." [*Rf. The Zohar* I; M. Gaster, *The Sword of Moses*; Ginzberg, *The Legends of the Jews*; *Apocalypse of Peter.*] In the *Midrash Tehillim*, the angel of wrath is Kezef.

Angels of the Wrath of God—there are (or were) 7 angels of the wrath of God, as mentioned but not named in Revelation.

Angel of Yahweh—angel of the Lord, i.e., God Himself. Wherever the expression occurs in the Old Testament, it is a periphrasis. The earliest versions of the Old Testament had, in the opinion of later scribes, too many direct interventions of God in human affairs; the use of "angel of Yahweh" or "angel of the Lord" was by way of reducing His earthly appearances and the carrying out of His commands through the agency of angelic intermediaries. [*Rf.* Grant, *Gnosticism and Early Christianity.*]

Angel-Year—the angel-year, according to Cornelius Agrippa and other occultists, is either 145 years or 365 years.

Angel of Yetzirah—Sammael or Satan. [*Rf.* Fuller, *The Secret Wisdom of the Qabalah.*] The word yetzirah is Hebrew for formation. In the cabala, the world consisted of 4 great divisions, of which yetzirah was one.

Angels of the Zodiac—Malahidael (over Aries), Asmodel (over Taurus), Ambriel (over Gemini), Manuel or Muriel (over Cancer), Verchiel (over Leo), Hamaliel (over Virgo), Zuriel (over Libra), Barchiel (over Scorpio), Advachiel or Adnachiel (over Sagittarius), Hamael (over Capricorn), Cambiel (over Aquarius), Barchiel (over Pisces). [*Rf.* Barrett, *The Magus* II.] The overall ruler of the zodiac is Masleh (*q.v.*). Cornelius Agrippa, *Three Books of Occult Philosophy* III, gives additional governing angels: Acrabiel, Betuliel, Chesetiel, Dagymiel, Daliel, Geminiel, Masniel, Sartamiel, Teletiel, Tonimiel.

Angerecton (Angrecton)—in the *Grimorium Verum*, a great angel, invoked in magical rites, specifically in the invocation at fumigation. He is mentioned also in Waite, *The Book of Ceremonial Magic.*

Angromainyus—an early form of Ahriman, the Zoroastrian equivalent of the Judaeo-Christian Satan, although he is not a fallen angel and is not subject to the overlordship of God. Angromainyus was God's opposite and opponent from the beginning (in Persian lore). In the Zendavesta, Angromainyus, pregnant with death, leaps from

Heaven in the form of a serpent—a form in which he is not infrequently represented. He tries to deceive Zoroaster (Zarathustra) and to cause the latter to rebel against Ahura Mazda (the Persian equivalent of the sovereign power), but fails. [*Rf.* Jung, *Fallen Angels in Jewish, Christian and Mohammedan Literature.*]

Aniel (Haniel)—one of the numerous angelic guards of the gates of the West Wind. [*Rf. Ozar Midrashim* II, 316.]

Anihi'el—in M. Gaster, *The Sword of Moses*, one of the angel princes whom God appointed to the sword.

Animastic (the Animated)—an order of angels, "blessed souls which, by the Hebrews, is called issim, that is, nobles, lords and princes," according to Voltaire in his "Of Angels, Genii and Devils." Also, a presiding angel of the order referred to as "the soul of the Messiah, Merattron, soul of the world." Animastic is, in addition, referred to as the ruling or guardian angel of Moses. [*Rf.* Barrett, *The Magus* I, 38.]

Animated, The [Animastic]

Aniquel (Anituel)—one of the 7 great princes of the spirits, represented in the form of a serpent of paradise. He serves Aniquelis (or Antiquelis). In a Vatican Faustian manual [*Rf.* Butler, *Ritual Magic*] Aniquel—spelled also Aniquiel—is one of the 7 grand dukes of the infernal regions. See also *The Sixth and Seventh Books of Moses*, p. 111.

Anitor—a high holy angel of God, invoked in magical rites after proper investiture by the invocant. [*Rf.* Waite, *The Greater Key of Solomon*; *Grimorium Verum*; *The Book of Black Magic and of Pacts.*]

Anituel [Aniquel]

Anixiel—one of the 28 angels governing the 28 mansions of the moon. For the names of all 28 angels, *see* Appendix.

Aniyel [Anafiel]

Anmael (Chnum)—one of the leaders of the fallen angels, sometimes identified with Semyaza, for Anmael, like Semyaza, makes a bargain with a mortal woman (Istahar) in connection with the revelation of the Explicit Name (of God). [*Rf.* Jung, *Fallen Angels in Jewish, Christian and Mohammedan Literature*; and popular legends in Talmudic lore, poetic fiction, etc.]

Annael—alternate spelling (as used by H.D. in her poem "Sagesse") for Aniel or Anael (*q.v.*).

Annauel—one of the 72 angels bearing the name of God Shemhamphorae. For a list of all 72 names, *see* Appendix.

Anointed Cherub—the Prince of Tyre is so called in Ezekiel 28:14.

Anpiel (see Anfiel)—in rabbinic lore, an angel in charge of the protection of birds. He resides in the 6th Heaven, where he is a supervising chief of 70 gates. With 70 crowns, he (Anpiel) crowns all prayers that ascend to Heaven from the earth, and then transmits the prayers to the 7th Heaven for additional sanctification. [*Rf. The Zohar*; Spence, *An Encyclopaedia of Occultism.*] In Ginzberg, *The Legends of the Jews* I, 138, Anpiel conveyed Enoch to Heaven.

Anshe Shem ("men of name")—in magical incantations, the fallen angels are addressed by this term (Anshe Shem) although it should be restricted to apply to 2 angels only: Azza and Azzael. [*Rf. The Zohar*; Bamberger, *Fallen Angels.*]

Ansiel ("the constrainer")—an angel invoked in magical rites. [*Rf.* Trachtenberg, *Jewish Magic and Superstition.*]

Antichrist—usually Beliar or Belier (*q.v.*); a term applied also to Nero. For illustration, see Grillot, *A Pictorial Anthology of Witchcraft, Magic and Alchemy*, p. 48.

Antiel—an angel's name found inscribed on an oriental Hebrew charm for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Antiquelis [Aniquel]

Anunna—in Akkadian theology, the anunna are "angels who are almost always terrestrial spirits." [*Rf.* Lenormant, *Chaldean Magic.*]

Anush—one of 3 ministering angels (the other 2 being Aebel and Shetel) whom God appointed to serve Adam. The celestial trio "roasted meat" for our first parent and even "cooled his wine"—according to *Yalkut Reubeni*. [*Rf. The Book of Adam and Eve.*]

Apar or **Aparsiel**—in M. Gaster, *Wisdom of the Chaldeans*, an angel in service to Sadqiel, ruler of the 5th day.

Apharoph (Apholph, Afarof)—an angel equated with Raphael and believed to be "the only true name of God." [*Rf. The Testament of Solomon; Pistis Sophia*; M. Gaster, *The Sword of Moses.*]

Aphiriza [Alphariza]

Aphredon—in gnosticism, a great celestial entity dwelling in the Pleroma with his 12 Just Ones. He is a ruler of the Indivisible.

Apollion (Appolyon, Apollyon)—the Greek form for the Hebrew Abaddon, meaning "destroyer." In Revelation 9:11 Apollion is the angel of the bottomless pit. In Revelation 20:1 he "laid hold of the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years." According to the foregoing, Apollion is a holy (good) angel, servant and messenger of God; but in occult and, generally, in noncanonical writings, he is evil—as in the last-century *The Biblical Antiquities of Philo* and the 3rd-century *The Acts of Thomas*. The term also applied to the abode of evil spirits (Hell). In Bunyan's *Pilgrim's Progress* Apollion is the devil. Bunyan thus describes him: "clothed with scales like a fish and wings like a dragon, feet like a bear, and out of his belly came fire and smoke." He is so pictured by a 17th-century artist, the sketch reproduced in an early edition of *Pilgrim's Progress*. The exegete Volter identifies Apollion with Ahriman, the Persian devil. [*Rf.* Charles, *Critical Commentary on the Revelation of St. John*, p. 247.] In Barrett, *The Magus*, where Apollion is pictured in color, he is distinct from Abaddon (also pictured in color). The 2 are denominated "vessels of iniquity" (i.e., fallen angels or demons). Dürer did an engraving showing the "Angel with the Key to the Abyss," reproduced on p. 3.

Apostate Angel—Satan. So named by Gregory the Great in his *Moralia* on Job, where he says: "Forasmuch then, as mankind is brought to the light of Repentance by the coming of the Redeemer, but the Apostate Angel is not recalled by any hope of pardon," etc. It was Gregory's view that man was created to replace the fallen legions of Satan.

Apparitions—according to Robert Fludd, *Utriusque cosmi majoris et minoris historia*, apparitions are one of 3 primary hierarchies (each again subdivided into 3 secondary hierarchies). [*See* Acclamations; Voices.]

Apragsin (Apragsih)—a divine messenger appointed by God to the sword, as listed in M. Gaster, *The Sword of Moses*. Apragsin is also known as Assi Asisih.

Apsinthus [Wormwood]

Apsu—in Babylonian mythology, Apsu is a female (?) angel of the abyss; "father" of the Babylonian gods as well as "wife" of Tamat. Apsu is finally slain by his (her) son Ea. [*Rf.* Lenormant, *Chaldean Magic*; Mackenzie, *Myths of Babylonia and Assyria.*]

Apudiel—one of the 7 underworld planetary rulers, called Electors by Cornelius Agrippa. The demon Ganael serves under the joint overlordship of Apudiel and Camael. [*Rf.* Conybeare, *The Testament of Solomon.*]

Aputel—an invocation angel mentioned in Mathers, *The Greater Key of Solomon*; also the name that a priest bore on his breast when entering the holy of holies. The name was reputed to have had the virtue, when pronounced, of reviving the dead; when engraved on vessels of gold or brass, it loosened every form of evil.

Aqrab—in Arabic mythology, an angel used for conjuring. [*Rf.* Shah, *Occultism, Its Theory and Practice.*]

Aquachai (or Aqua)—a holy name—one of

the *nomina barbara*—used in Solomonic conjurations to command demons. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Arabonas—a spirit invoked in prayer by the Master of the Art, in Solomonic rites [*Rf. Grimorium Verum*; Waite, *The Book of Black Magic and of Pacts.*]

Araboth—the 7th Heaven, where the major experiences of Enoch occurred. Also the dwelling place of God. Here, in Araboth, dwell the seraphim, ofanim, and the angels of love, fear, grace, and dread. [*Rf. 3 Enoch*; Müller, *History of Jewish Mysticism*; Ginzberg, *The Legends of the Jews.*]

Araciel [Araqiel]

Arad—an Indo-Persian angel who protects religion and science; he is mentioned in Hyde, *Historia Religionis Veterum Persarum.*

Araebel—an angel of the 6th hour, serving under Samil. [*Rf.* Waite, *The Lemegeton.*]

Arael (Ariel)—"one of the spirits which the rabbis of the Talmud made prince over the people of the birds," according to Malchus, *The Ancient's Book of Magic*, p. 115.

Arafiel—one of the great angelic princes representing "the divine strength, majesty, and power." [*Rf. 3 Enoch* or the *Hebrew Book of Enoch.*]

Arakiba (Arakab, Aristiqifa, Artaqifa)—an evil (fallen) angel who brought sin to earth—as cited in *Enoch I*, where Arakiba is designated one of the "chiefs of ten" of the apostate troops.

Arakiel [Araqiel]

Aralim [Erelim]

Aramaiti (Armaiti)—one of the 6 amesha spentas (*q.v.*), representing holy harmony. [*Rf.* Gaynor, *Dictionary of Mysticism.*]

Araphiel ("neck of God") one of the guardians of the 2nd hall in the 7th Heaven. "When Araphiel H', the prince, sees Asrulyu, the prince, he removes the crown of glory from his head and falls on his face," in obeisance. [*3 Enoch*, 18.]

Araqael [Araqiel]

Araqiel (Araquiel, Arakiel, Araciel, Arqael, Saraquael, Arkiel, Arkas)—one of the 200 fallen angels mentioned in *Enoch I.* Araqiel taught human beings the signs of the earth. However, in the *Sibylline Oracles* (see fn. in Charles, *The Book of Enoch*, 8:3) Araqiel does not seem to be a fallen angel. He is, indeed, one of the 5 angels who lead the souls of men to judgment, the other 4 angels being Ramiel, Uriel, Samiel, Aziel. The name Araqiel denotes one who exercises dominion over the earth.

Arariel (Azareel, Uzziel?)—curer of stupidity and one of the 7 angels with dominion over the earth. Arariel is specifically an angel who presides over the waters of the earth (according to the Talmudists). He is invoked by fishermen so that they may, with luck, catch big fish [*Rf.* Spence, *An Encyclopaedia of Occultism*; *Universal Jewish Encyclopedia*; Gaynor, *Dictionary of Mysticism*].

Ararita (Araritha)—a name inscribed on a cabalistic sigil in connection with Solomonic conjurations and employed to command demons; if the name is inscribed on a gold plate, the invocant is assured he will not die a sudden death. Ararita is considered to be the "verbum inenerrabile" (the ineffable word or name) of God. [*Rf.* Barrett, *The Magus* II; Mathers, *The Greater Key of Solomon.*]

Arasbarasbiel—an angelic guard of the 6th Heaven, as listed in *Ozar Midrashim* I, 116.

Arasek—a form of Nisroc (*q.v.*) mentioned by Josephus. [*Rf.* Hayley (ed.), *The Poetical Works of John Milton.*]

Arathiel—a chief angel of the 1st hour of the night, serving under Gamiel. [*Rf.* Waite, *The Lemegeton.*]

Arathron (Aratron)—1st of the Olympian spirits governing the planet Saturn; he rules 49 of the 196 Olympic Provinces. Arathron's sigil is pictured on p. 22 of *The Secret Grimoire of Turiel.* [*Rf.* the *Arbatel of Magic*, and Girardius' arcanic book (1730.)] Arathron teaches alchemy, magic, and medicine, and is able to make a person invisible. He can also cause barren women to become fertile.

Arauchia—an angel's name found inscribed in Hebrew characters on the 3rd pentacle of the planet Saturn. [*Rf.* Shah, *The Secret Lore of Magic*; Mathers, *The Greater Key of Solomon.*]

Araxiel—in *Enoch I,* Araxiel is mentioned as one of the fallen angels.

Arayekael—one of the many angel princes appointed by God to the sword. [*Rf.* M. Gaster, *The Sword of Moses.*]

Araziel (Arazjal, Arazyal, Atriel, Esdreel, Sahariel, Seriel, Sariel, etc.,—"my moon is God") —an angel who sinned when he descended to earth to unite with mortal women. Araziel governed, with Bagdal, the sign of the Bull (Taurus). [*Rf. Enoch I*; Levi, *Transcendental Magic*; *Prince of Darkness.*]

Arbatel—a "revealing" angel, mentioned in the *Arbatel of Magic.* [*Rf.* Waite, *The Lemegeton.*]

Arbgdor—in *The Book of the Angel Raziel* (*Sefer Raziel*), an angel that governs one of the months. [*Rf.* Trachtenberg, *Jewish Magic and Superstition*, p. 99.]

Arbiel—an angel serving Anael, ruler of the 6th day. [*Rf.* M. Gaster, *Wisdom of the Chaldeans.*]

Arcade (fictional)—in Anatole France's *Revolt of the Angels*, a guardian angel, otherwise known as Abdiel (*q.v.*).

Arcan—king of the angels of the air, ruler of Monday. Arcan's ministers are Bilet, Missabu. Abuhaza. [*Rf.* Barrett, *The Magus* II.]

Archan—an angel who exercised dominion over the lower rays of the moon. May be the same as Arcan. [*Rf.* Heywood, *The Hierarchy of the Blessèd Angels.*]

Archana—an angel's name found inscribed in Hebrew characters on the 5th pentacle of the planet Saturn. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Archangel of the Covenant—a term applied to Michael in the Coptic *Apocalypse of Paul.*

Archangel Ruin'd—Satan is so called by Milton in *Paradise Lost* I, 593.

Archangels—the term archangel applies generically to all angels above the grade of (the order of) angels; it also serves to designate a specific rank of angels in the celestial hierarchy. In the pseudo-Dionysian scheme of 9 orders or choirs, the order of archangel is placed 8th—that is, next to the last in rank, immediately above the order of angels. This is a bit confusing, since the greatest angels are referred to as archangels, as in the Old Testament, where Daniel calls Michael "one of the chief princes," which is taken to mean one of the archangels. In the New Testament the term archangels occurs only twice: in I Thessalonians and in Jude. In the latter only, however, is Michael specifically designated an archangel. In Revelation 8:2, John refers to the "seven angels who stand before God," and this is commonly interpreted to mean the 7 archangels. *The Book of Enoch* (*Enoch I*) names the 7: Uriel, Raguel, Michael, Seraqael, Gabriel, Haniel, Raphael. Later Judaism gives Phanuel as an alternate for Uriel. Other lists in apocrypha and pseudepigrapha give, as variants, such angels as Barachiel, Jehudiel, Sealtiel, Oriphiel, Zadkiel, and Anael (Haniel). The archangels, according to the *Testament of Levi*, "minister and make propitiation to the Lord for the sins of ignorance and of the righteous." The ruling prince of the order is usually given as Raphael or Michael. The Koran recognizes 4 archangels but names only 2: Gabriel (Jibril), who is the angel of revelation, and Michael, the warrior angel who fights the battle of the faithful. The 2 unnamed angels are Azrael, angel of death; and Israfel, angel of music, who will sound the trumpet (one of 3 or 4 trumpets) on the Day of Judgment. The earliest source for the names of the archangels is traced to Al-Barceloni, a writer of mystic works in the post-Talmudic period, who related them to the planets. In other writings "we meet with the conception of 12 archangels connected with the signs of the zodiac." [*Rf. The Book of the Angel Raziel* 52a, 61a; Ginzberg, *The Legends of the Jews* V, 24.] For the names of the 12 and their zodiacal signs, *see* Appendix. The cabala cites 10 archangels (actually 9) and places them in the world of Briah (2nd of the 4 created worlds), thus: Methratton, Ratziel Tzaphqiel, Tzadqiel, Kham-

ael, Mikhale, Haniel, Raphael, Gabriel, Methratton. It will be noted the Methrattin, i.e., Metatron, appears twice, heading and concluding the list of 10—or rather 9. [*Rf.* Mathers, *The Kabbalah Unveiled.*] "The archangels," says Dionysius in his *Mystical Theology and the Celestial Hierarchy*, "are the messengers bearing divine decrees."

Archangels of the 10 Sefiroth—Mathers, *The Kabbalah Unveiled*, lists the archangels of the Sefiroth as follows: 1. Methattron, for Kether (crown); 2. Ratziel, for Chokmah (wisdom); 3. Tzaphqiel, for Binah (understanding); 4. Tzadqiel, for Chesed (mercy); 5. Khamael, for Geburah (strength or fortitude); 6. Mikhael, for Tiphereth (beauty); 7. Haniel, for Netzach (victory); 8. Raphael, for Hod (splendor); 9. Gabriel, for Yesod (foundation); 10. Methattron or the Shekinah, for Malkuth (kingdom).

Archarzel—an angel invoked in ritual magic by the Master of the Arts. [*Rf. Grimorium Verum.*]

Archer—a governing spirit of Aquarius. Archer shares this post with Ssakmakiel. [*Rf.* Levi, *Transcendental Magic.*]

Archistratege (Arhistratig—"chief of hosts")—when counseling Enoch, God call Michael "my intercessor, my archistratege" (*Enoch I*, 33:11). The same title is given Michael (Mihail) in the Roumanian text of *The Apocalypse of Abraham.* In this apocalypse, the tears that Michael, "herald of death," sheds over the coming demise of Abraham, "fall into a basin and turn into precious jewels." The story is found also in Ginzberg, *The Legends of the Jews* I, 300.

Archons ("rulers")—angels set over nations and identified or equated with aeons. Shamshiel or Shemuiel is "the great archon, mediator between the prayers of Israel and the princes of the 7th Heaven" [*Rf.* Scholem, *Major Trends in Jewish Mysticism*]. In occultism the archons are primordial planetary spirits. In Manicheanism they were the "Sons of Dark who swallowed the bright elements of Primal Man." Scholem uses "archon" interchangeably with "great angel." In *Major Trends* he writes that "archons and angels storm against the traveler in his ascent [or descent] to the Merkabah." The *Papyri Graecae Magicae* names 5 of the archons: Uriel, Michael, Raphael, Gabriel, Shamuil. In the Ophitic (gnostic) system, 7 archons are designated: Jaldabaoth, Jao, Sabaoth, Adonaios, Astanphaios, Ailoaios, Oraios. In other lists other angels appear as archons: Katspiel, Erathaol, Domiel, etc. [*Rf.* Danielou, *The Angels and Their Mission*; Doresse, *The Secret Books of the Egyptian Gnostics*; Gaynor, *Dictionary of Mysticism.*]

Arciciah—an angel of earth, cited in Schwab, *Vocabulaire de l'Angélologie.*

Ardarel—in occult lore, the angel of fire. *Cf.* Gabriel, Nathanel, etc. [*Rf.* Papus, *Traité Élémentaire de Science Occulte.*]

Ardefiel or Ardesiel—one of the 28 angels ruling the 28 mansions of the moon. [*Rf.* Barrett, *The Magus.*]

Ardibehist—in ancient Persian religion, the angel of April and one of the amesha spentas. Ardibehist governed the 3rd day of the month. [*Rf. The Dabistan*, pp. 35, 136.]

Ardors—a term used in *Paradise Lost* V, 249 as an order of angels, among whom Milton counts Raphael. In de Vigny's poem "Eloa," ardors is also spoken of as an order in the celestial hierarchy.

Ardouisur (Arduisher)—in Zoroastrianism, Ardouisur is a female ized (i.e., cherub). Among the attributes of this cherub is making females prolific and giving them easy childbirth, and even supplying them with breast milk. [*Rf. The Dabistan*, p. 167.] Her title is "giver of living water," says King in *The Gnostics and Their Remains*, p. 106.

Ardour (Ardur)—an angel ruling the month of Tammuz (June–July), according to Schwab, *Vocabulaire de l'Angélologie.*

Arehanah—the name of an angel inscribed on the 3rd pentacle of the planet Saturn. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Arel—an angel of fire. The name Arel is found inscribed on the 7th pentacle of the sun. In

Angels at the Tomb of Christ by Edouard Manet. Reproduced from Régamey, *Anges*.

M. Gaster, *The Sword of Moses*, Arel is an angel invoked in ritual magic.

Arel(l)im [Erelim]

Arfiel—another name for the angel Raphael. In *Pirke Hechaloth*, Arfiel is an angelic guard stationed in the 2nd Heaven. [*Rf.* Schwab, *Vocabulaire del'Angélologie*, supp.]

Argeniton—an angel mentioned in Hyde, *Historia Religionis Veterum Persarum.*

Arghiel—an angel invoked in magical rites. [*Rf.* Schwab, *Vocabulaire de l'Angélologie.*]

Arhistratig [Archistratege]

Arhum Hii (Rhum)—in Mandaean lore, one of the *malki* (*uthri*, angels) of the North Star.

Arias—an angel who rules over sweet-smelling herbs. In occultism, Arias is regarded as a demon and is one of the 12 marquises of the infernal empire. [*Rf.* De Plancy, *Dictionnaire Infernal.*]

Ariel (Arael, Ariael, meaning "lion of God")—the name of an angel in the apocryphal *Ezra*; also in Mathers, *The Greater Key of Solomon*, the *Grand Grimoire*, and other tracts of magic, where he is pictured as lion-headed. Cornelius Agrippa says: "Ariel is the name of an angel, sometimes also of a demon, and of a city, whence called Ariopolis, where the idol is worshipped." In Heywood, *The Hierarchy of the Blessèd Angels*, Ariel ranks as one of 7 princes who rule the waters and is "Earth's great Lord." Jewish mystics used Ariel as a poetic name for Jerusalem. In the Bible the name denotes, variously, a man, a city (Isaiah 29), and an altar. In occult writings Ariel is the "3rd archon of the winds." Mention is also made of Ariel as an angel who assists Raphael in the cure of disease. [*Rf.* M. Gaster, *Wisdom of the Chaldeans.*] In the Coptic *Pistis Sophia*, Ariel is in charge of punishment in the lower world, corresponding with Ur of the Mandaeans (*q.v.*). In *The Testament of Solomon*, he controls demons. In gnostic lore generally he is a ruler of winds and equated with Ialdabaoth as an older name for this god. In practical cabala he is regarded as originally of the order of virtues. According to John Dee, astrologer royal in Queen Elizabeth's day, Ariel is a conglomerate of Anael and Uriel. In *The Tempest*, Shakespeare casts Ariel as a sprite. To Milton he is a rebel angel, overcome by the seraph Abdiel in the first day of fighting in Heaven. The poet Shelley referred to himself as Ariel, and André Maurois is the author of a life of Shelley called *Ariel.* Sayce ("Athenaeum," October 1886) sees a connection between Ariel and the arelim (erelim), the valiant ones spoken of in Isaiah 33:7, an order of angels equated with the order of thrones. [*Rf. Texts of the Saviour*; Butler, *Ritual Magic*; Bonner, *Studies in Magical Amulets.*]

Ariman [Ahriman]

Arioc (Ariukh, Oriockh)—in Jewish legend, a guardian angel of the ancestors or offspring of Enoch, appointed by God to preserve the Enoch writings. In Genesis, Arioc is the name of an executioner. [*See* Arioch.]

Arioch ("fierce lion")—a demon of vengeance, a follower of Satan, a fallen angel (as in *Paradise Lost* VI, where he is overthrown by the angel Abdiel during the war in Heaven). In Nash, *Pierce Penniless*, reference is made to "the great Arioch that is termed the spirit of revenge." [*Rf.* Schwab, *Vocabulaire de l'Angélologie*; De Plancy, *Dictionnaire Infernal*, 1863 ed., where Arioch is pictured as the bat-winged demon of vengeance; *The Ancient's Book of Magic.*]

Ariukh [Oriockh]

Arkhas—from the invisible depths God summons Arkhas "firm and heavy and very red" and commands this primordial spirit to be divided. And when Arkhas divided himself, "the world came forth, very dark and great, bringing the creation of all things below." This account of the formation (not the creation) of the earth is found in *Enoch II*, 26.

Armaita (Aramaiti, Armaiti)—in Persian mythology, one of the 6 or 7 amesha spentas or archangels. She is the spirit of truth, wisdom, and goodness who became incarnate and visited the earth "to help the good." [*Rf. Grundriss der iranischen Philologie* III; Forlong, *Encyclopedia of*

Religions; Redfield, *Gods/A Dictionary of the Deities of All Lands.*]

Armaros (Armers, Pharmaros, Abaros, Arearos)—one of the fallen angels as listed in *Enoch I.* Armaros taught "the resolving of enchantments." According to R. H. Charles, the term Armaros may be a corruption of Araros.

Armas—an angel invoked in magical rites at the close of the Sabbath. [*Rf.* Trachtenberg, *Jewish Magic and Superstition*, p. 102.]

Armasa ("the great lord")—an angel in Aramaic incantations, cited in Montgomery, *Aramaic Incantation Texts from Nippur.*

Armaziel (Armisael?)—a gnostic entity mentioned in *The Secret Books of the Egyptian Gnostics*, p. 198.

Armen (Ramiel? Arakiel? Baraqel?)—one of the fallen angels listed in *Enoch I*, 69.

Armers (*see* Armaros)—the name occurs in Mark Van Doren's poem "The Prophet Enoch," where Armers is included among the fallen angels.

Armesi—an angel of the 10th hour of the day, serving under the suzerainty of the angel Oriel. [*Rf.* Waite, *The Lemegeton*, p. 68.]

Armesiel—in Waite, *The Lemegeton*, p. 69, an angel of the 4th hour of the night, serving under Jefischa.

Armiel—an angel officer of the 11th hour of the night, serving under Dardariel.

Armies—a term for one of the celestial orders, as used by Milton in *Paradise Lost.* [*Rf.* West, *Milton and the Angels*, p. 135.]

Armimas (Armimimas)—an angel invoked in magical rites at the close of the Sabbath. *Cf.* Hermes or Ormuzd. [*Rf.* Trachtenberg, *Jewish Magic and Superstition*, p. 100.]

Armisael—angel of the womb. In Talmud it is recommended that, to ease a confinement, one should recite Psalm 20 nine times, but if this does not prove efficacious, then one should try the following invocation: "I conjure you, Armisael, angel who governs the womb, that you help this woman and the child in her body." [*Rf.* Trachtenberg, *Jewish Magic and Superstition*, p. 202.]

Armogen [Harmozei]

Armon—one of the angels of the 2nd chora or altitude invoked in magic prayer, as set forth in *The Almadel of Solomon.*

Arphugitonos—one of the 9 angels who will rule "at the end of the world," according to the *Revelation of Esdras.* [*Rf. The Ante-Nicene Fathers* 8, 573.] For the names of the other 8 angels, *see* Angels at the End of the World.

Arsyalalyur—an angel sent to Enoch with a special message from God; also to Lamech's son Noah to warn him of the impending flood, according to *The Book of Adam and Eve.* The name is a corruption or amalgamation of Israel and Uriel. [*Rf. Enoch I*, 10 (Dillman's text).]

Artakifa—an archangel mentioned in Enoch lore.

Aruru—in Sumerian mythology, a female messenger of the gods who created man from clay. She was the mother of the hero Gilgamesh.

Arvial (Avial)—one of the angels guarding the 4th Heaven. Cited in *Ozar Midrashim* I, 116.

Arzal (Arzel)—one of the 4 angels of the east who are "glorious and benevolent angels" invoked when the invocant wishes to partake of the secret wisdom of the Creator. See *Clavicula Salomonis.*

Asac(h)—an angel invoked in magical prayer. [*Rf. Grimorium Verum.*]

Asacro (Asarca)—in black magic, an angel invoked in prayer and conjuration rites.

Asael ("whom God made")—an angel under Semyaza who cohabited with the daughters of men; hence, a fallen angel. [*See* Azazel.]

Asaliah—in the cabala, an angel of the order of virtues, under the ethnarchy of Raphael. He has dominion over justice. In *The Magus* he is one of the 72 angels bearing the mystical name of God

Shemhamphorae. His sigil is shown in Ambelain, *La Kabbale Pratique*, p. 281.

Asamkis—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Asaph (Asaf)—leader, at night, of hosts of angels in the chanting of hymns to God—just as the angel Heman leads the hosts in morning chants, and Jeduthun leads in evening chants. [*Rf. The Zohar* (Kedoshim).] Psalms 50 and 73–83 are ascribed to Asaph. In Jewish legend, Asaph was the father of medicine. Nahmanides in his *Torat ha-Adam* refers to "the Jew Asaf" and his book on healing.

Asarca [Asacro]

Asariel ("whom God has bound," i.e., by an oath)—one of the 28 angels ruling over the 28 mansions of the moon.

Asasiah—one of the many names of the angel Metatron.

Asasiel—angel of Thursday, who shares his rule with Sachiel and Cassiel. Asasiel is also one of the presiding spirits of the planet Jupiter. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus* II; *The Secret Grimoire of Turiel.*]

Asath (Asach)—an angel invoked in Solomonic magical rites. [*Rf. Grimorium Verum.*]

Asbeel ("deserter from God")—in *Enoch I*, Asbeel is included among the fallen angels. "He imparted to the holy sons of God evil counsel and led them astray through the daughters of men."

Asbogah [Azbugay YHWH]

Ascobai—in Solomonic magical operations, an angel summoned in exorcisms of Wax. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Asderel (Asredel, Asradel Shariel)—the name is a corruption of Sahariel. Asderel is an evil archangel who taught the course of the moon. [*Rf.* Charles, *Apocrypha and Pseudepigrapha of the Old Testament.*]

Asentacer—corresponding angel for the angel Lelahel.

Aseu—corresponding angel for the angel Anauel.

Asfa'el ("God adds")—in *Enoch I* and *Enoch II*, Asfa'el is a luminary of one of the months and "head of a thousand." Charles in *The Book of Enoch* refers to Asfa'el as a "chiliarch who has to do with the intercalary day under one of the 4 leaders." Asfa'el is said to be an inversion of Hilujaseph or Joseph-el.

Ashael X—an invocation angel, mentioned in M. Gaster, *The Sword of Moses.*

Ashamdon—variant for Shamdan (*q.v.*). [*Rf.* Bamberger, *Fallen Angels*, p. 171.]

Asha Vahishta—in Zoroastrian lore, one of the 6 amesha spentas (*q.v.*). An archangel of righteousness. [*Rf. Grundriss der iranischen Philologie* III.]

Ashkanizkael—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Ashmedai (Ashmodai, Asmodée, Asmadai, Asmodeus, Chammaday, Sydonay, etc.)—in rabbinic lore, a messenger of God, hence an angel. However, being an opponent of Solomon and ruler of the south, with 66 legions of spirits under him, he is usually regarded as an evil spirit himself, some occult sources going so far as to identify him with the serpent who seduced Eve in the garden of Eden. [*Rf.* Mathers, *The Greater Key of Solomon.*] Good or evil, angel or demon, he is not considered harmful; he has been characterized as a cherub, "prince of sheddim," and as "the great philosopher." [*Rf.* Jung, *Fallen Angels in Jewish, Christian and Mohammedan Literature*; Müller, *History of Jewish Mysticism.*]

Ashmodiel—in occultism, a zodiacal angel governing the sign of Taurus. [*Rf.* Jobes, *Dictionary of Mythology Folklore and Symbols.*]

Ashraud—"a prince over all the angels and Caesars," according to Mathers, *The Greater Key of Solomon.*

Ashriel (Azrael, Azriel, Azariel—"vow of God")—one of the 7 angels with dominion over

the earth. He is the angel who separates the soul from the body at death. In the cabala, he is invoked as a curer of stupidity. See writings of Moses Botarel.

Ashrulyu (Ashrulyai, Asrulyu—"who causes to dwell")—a great angelic prince, one of the 20 names of the godhead, residing in the 1st Heaven. He is president of the institute of learning and one of the *sarim* (princes) of the Torah. *See* Yefefiah. [*Rf. 3 Enoch.*]

Ashu [Sirushi]

Asiel ("created of God")—in *Esdras II*, an apocryphal work, Asiel is one of 5 "men" (i.e., angels) appointed by God to transcribe the 204 books dictated by Ezra. The other 4 "men" were Dabria (Ecanus), Selemia, Selecucia, and Sarea (Sarga). Of the books, 70 were to be delivered or made available only to the wise among men; the rest of the books were for use by the general public. In *The Testament of Solomon* Asiel is a fiend who detects thieves and can reveal hidden treasure. He figures in a talisman against sudden death reproduced in Grillot, *A Pictorial Anthology of Witchcraft, Magic and Alchemy*, p. 342.

Asimon (Atimon)—an angel listed in *Malache Elyon* (*Angels on High*), where reference is made to *The Zohar*.

Asimor—in hechaloth lore, Asimor is one of 7 angelic princes of power, the other 6 being Kalmiya, Boel, Psachar, Gabriel, Sandalphon, and Uzziel. [*Rf.* Margouliath, *Malache Elyon*, p. 17.]

Asiyah [Assiah]

Asmadai—one of the 2 "potent thrones," as cited in Milton's *Paradise Lost* VI, 365. Uriel and Raphael succeed in vanquishing Asmadai (along with Adramalec), 2 powers, says Milton, "to be less than Gods/Disdain'd." (*See* Asmoday.)

Asmodal—an angel dealt with in Solomonic Wax exorcisms. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Asmoday (Ashmeday, Asmodius, Sydoney)—a fallen angel "who has wings and flies about, and has knowledge of the future," according to Budge, *Amulets and Talismans*, p. 377. Asmoday teaches mathematics and can make men invisible. He "giveth the ring of Vertues" and governs 72 legions of infernal spirits. When invoked, he manifests as a creature with 3 heads (bull, ram, man). Asmoday is a character in John Dryden's dramatic poem, *The State of Innocence*. A variant spelling of the name is Hasmoday, who is one of the demons of the moon. [*Rf.* De Plancy, *Dictionnaire Infernal*; Butler, *Ritual Magic*; Waite, *The Lemegeton*; Shah, *The Secret Lore of Magic.*]

Asmodee (*see* Ashmedai)—a French form for Asmodeus and (according to De Plancy) identical with Sammael or Satan.

Asmodel—in ceremonial magic, the angel with dominion over the month of April. He is also (as cited in Camfield, *A Theological Discourse of Angels*) ruler of the zodiacal sign of Taurus. (*See* Tual, Hamabiel.) Formerly, Asmodel was one of the chiefs of the order of cherubim. He is now a demon of punishment (as recorded in the Coptic gnostic *Pistis Sophia*). The cabala includes him among the 10 evil sefiroth (*q.v.*). [*Rf.* Barrett, *The Magus*; De Plancy, *Dictionnaire Infernal*; Ambelain, *La Kabbale Pratique.*]

Asmodeus ("creature of judgment")—the name is derived from ashma daeva (*see* Asmoday, Chammaday). Asmodeus is a Persian rather than a Jewish devil; however, incorporated into Jewish lore, he is there regarded as an evil spirit. According to Forlong, *Encyclopedia of Religions*, Asmodeus is "the talmudic Ashmedai, a demon borrowed from the Zend Aeshmadeva," a "raging fiend" (*The Book of Tobit* 3:8). It was Ashmadai (Ashmedai), says Forlong, who made Noah drunk, and who, in *Tobit*, slew the 7 bridegrooms of the young Sarah, and who, overcome by the angel Raphael, was finally "banished to upper Egypt." In demonology, Asmodeus in Hell is controller of all gaming houses. Wierus the demonographer says Asmodeus must be invoked only when the invocant is bareheaded, otherwise the demon will trick him. Barrett, *The Magus* II, pictures Asmodeus in color as one of the "Vessels of Wrath."

In Le Sage's romance *The Devil on Two Sticks* Asmodeus is the main character. In James Branch Cabell's *The Devil's Own Dear Son*, Asmodeus is the son of Adam's first wife Lilith by Samael. However, in *The Book of the Sacred Magic of Abra-Melin the Mage*, we find this report: "Some rabbins say that Asmodeus was the child of the incest of Tubal-Cain and his sister Naamah; others say he was the demon of impurity." Jewish lore charges Asmodeus with being the father-in-law of the demon Bar Shalmon [*Rf. Jewish Encyclopedia*, p. 510]. In Solomonic legends, Asmodeus also goes by the name of Saturn, Marcolf or Morolf. He is credited with being the inventor of carousels, music, dancing, drama, "and all the new French fashions." [*Rf.* Michaelis, *Admirable History of the Possession and Conversion of a Penitent Woman*; Waite, *The Book of Black Magic and of Pacts*; *Malleus Maleficarum* (p. 30); Voltaire, "Of Angels, Genii, and Devils."]

Asradel [Asderel]

Asrael—an angel in a 4-act opera of that name composed by Alberto Franchetti, with libretto by Fontana. Based on the old Flemish legend, Asrael falls in love with another angel called Nefta (female), loses her, and finally is reunited with her in Heaven. The opera had its first American performance in 1890 at the Metropolitan in New York.

Asrafil—in Arabic lore, the angel of the last judgment. A "terrible angel," says De Plancy, who includes Asrafil in his *Dictionnaire Infernal* (ed. 1863) as a demon and pictures him as such. Often mistaken for Azrael, angel of death.

Asriel X (or Asrael X—"vow of God")—chief of the 63 angel-guardians of the 7 Heavens. In hechaloth lore, Asriel X is an invocation angel. [*Rf.* M. Gaster, *The Sword of Moses*; "Angel" in *New Schaff-Herzog Encyclopedia*.]

Asron—one of numerous guards of the gates of the East Wind. [*Rf. Ozar Midrashim* II, 316.]

Assad—in Arabic lore, an angel invoked in conjuring rites. [*Rf.* Shah, *Occultism*, p. 152.]

Assafsisiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Assarel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 4th heavenly hall.

Asser Criel—an unutterable name (of a spirit) engraven on the breastplate of Moses and Aaron, according to the cabala. Whoever, it is said, wears the breastplate so engraved will not die a sudden death. [*Rf. The Sixth and Seventh Books of Moses*.]

Assi Asisih—a messenger of the Lord's sword sent to man. [*Rf. The Sword of Moses*, p. 30.]

Assiah (Asiyah)—in cabalistic cosmology, one of the lowest of the 4 worlds, "the world of making," or the world of action, the world of Oliphoth, that is, the world of shells or demons. It is the abode of Sammael, prince of darkness. [*Rf.* Fuller, *The Secret Wisdom of the Qabalah*.]

Assiel—angel of healing, as cited in *The Book of the Angel Raziel* and in Schwab, *Vocabulaire de l'Angélologie*, suppl. [*Cf.* Raphael.]

Assimonem—in Mathers, *The Greater Key of Solomon*, p. 45, the Assimonem are angels invoked in Solomonic conjurations to command demons to confer on the invocant the gift of invisibility.

Astachoth (Astrachios, Astroschio)—an angel invoked in the exorcism of water. [*Rf. Grimorium Verum*; Shah, *The Secret Lore of Magic*.]

Astad—in ancient Persian lore, the angel of the 26th day of each month. Astad was found at the 64th gate (of the 100 gates) of Paradise. [*Rf. The Dabistan*, p. 166.]

Astagna (Astrgna)—as listed in Barrett, *The Magus*, an angel resident in the 5th Heaven. He rules on Tuesday. When invoking this angel the invocant must face west.

Astaniel—one of the chief angel-princes appointed by God to the sword.

Astanphaeus (Astaphaeus, Astaphai, Astaphaios)—in gnostic lore, one of the 7 elohim

(angels) of the presence. In the Ophitic system, he is a Hebdomad—one of the 7 potentates or archons engendered by the god Ildabaoth "in his own image." He is also lord of the 3rd gate "leading to the aeon of the archons" (according to Origen in *Contra Celsum*, who claims the name derives from the art of magic). Astanphaeus is likewise declared to be one of the 7 sons of Sydik (Melchisedec). On the other hand, the name is said to be a variant form of Satan. In Phoenician theogony, Astanphaeus is a primordial power. C. W. King, *The Gnostics and Their Remains* (pp. 214–215), declares Astanphaeus to be "the Jewish angel of the planet Mercury" and of Magian origin. King reproduces a gnostic gem (Plate VI) with the name of Astanphaeus inscribed on it. [*Rf.* "Gnosticism" in *Catholic Encyclopedia*; Grant, *Gnosticism and Early Christianity*.]

Astaribo—a name for Lilith in medieval magic.

Astaroth (Asteroth)—once a seraph, Astaroth is now, according to Waite, *The Lemegeton*, a great duke in the infernal regions. There he "discourses willingly on the fall [of the angels] but pretends that he himself was exempt from their lapse" (see Wierus, *Pseudo-Monarchia*). "In the Greek language," says Barrett in *The Magus* I, "Astaroth is called Diabolus." When Astaroth is invoked, he manifests as "a beautiful angel astride a dragon and carrying a viper in his right hand." His sigil is shown in Waite, *The Book of Black Magic and of Pacts*. Before Astaroth fell, he was (declares the *Admirable History of the Possession and Conversion of a Penitent Woman*) a prince of the order of thrones. Spence, *An Encyclopaedia of Occultism*, maintains, to the contrary, that he belonged to the order of seraphim. Voltaire finds that Astaroth was an ancient god of Syria. According to the *Grimorium Verum*, Astaroth has set up residence in America. "In the English tradition," says De Plancy, Astaroth was "one of the 7 princes of Hell who visited Faust."

Astarte (Ashteroth, Ashtoreth, Ishtar-Venus, etc.)—chief female deity of the ancient Phoenicians, Syrians, Carthaginians. Astarte was a Syrian moon goddess of fertility. As Ashteroth she was worshipped by the Jews in times when idolatry was prevalent in Palestine: "Ashtoreth, the abomination of the Zidonians" (II Kings, 23:13), the Zidonians being the Phoenicians. Jeremiah called Ashtoreth the "queen of heaven." The Greeks borrowed their Aphrodite from Astarte. Finally, Astarte shows up, in occult lore, as the demon for the month of April. In *Paradise Lost* (I, 438), Astarte is a fallen angel, equated with Astoreth. [*Rf.* Redfield, *Gods/A Dictionary of the Deities of All Lands*; De Plancy, *Dictionnaire Infernal* IV, 138; and near-Eastern mythologies.]

Astel—a spirit operating on the planet Saturn. [*Rf. The Secret Grimoire of Turiel.*]

Asteraoth—one of the 7 great planetary rulers; an angel who was able to overcome the demoness called Powers (one of the 7 demonesses summoned by King Solomon, according to legend). [*Rf. 3 Enoch*; Conybeare, *The Testament of Solomon*.]

Astiro—the corresponding angel for Mehiel (*q.v.*).

Astm (surname Kunya X)—one of the 14 conjuring angels mentioned in M. Gaster, *The Sword of Moses*. Astm is also one of the ineffable names of God.

Astoreth—in *Paradise Lost* I, 438, Astoreth is a fallen angel. She is equated with Astarte.

Astrachios (*see* Astachoth)—in Mathers, *The Greater Key of Solomon*, Astrachios is called Herachio. He is an angel invoked in the exorcism of the water. [*Rf. Grimorium Verum.*]

Astrael Iao Sabao—also known simply as Istrael or Astrael. He is an angel whose name is found inscribed on magical amulets. [*Rf.* Scholem, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition*; Conybeare, *The Testament of Solomon*.]

Astrompsuchos (Etrempsuchos, also Strempsuchos)—in the Bodleian *Bruce Papyrus*, Astrompsuchos is a celestial guardian of one of the 7 Heavens. Hippolytus gives the name as one of the powers worshipped by the Peratae. [*Rf.* Legge, *Forerunners and Rivals of Christianity* I, 107 fn.]

Astrgna [Astagna]

Astrocon—an angel of the 8th hour of the night, serving under Narcoriel. [*Rf.* Waite, *The Lemegeton.*]

Astroniel—an angel of the 9th hour of the day, serving under Vadriel. [*Rf.* Waite, *The Lemegeton.*]

Asuras or **Ahuras**—angels in Aryan lore; in Hindu lore, esoterically, the azuras became evil spirits and lower gods who waged war eternally with the great deities (the suryas); they were once gods of the Secret Wisdom, and may be compared to the fallen angels of Christian doctrine. [*Rf.* Hunter, *History of India*, chap. 4; Lenormant, *Chaldean Magic*, p. 77.]

Ataf—an evil angel who is invoked to overcome an enemy, as recorded in M. Gaster, *The Sword of Moses.* He is effective in separating a husband from his wife.

Ata'il—in Arabic lore, a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Ataliel (Atliel)—one of the 28 angels who rule over the 28 Mansions of the Moon. [*Rf. The Sixth and Seventh Books of Moses.*]

Ataphiel—an angel who supports heaven with 3 fingers. [*Rf.* Barattiel in *3 Enoch.*]

Atar ("fire" in Zend and Sanskrit)—a Zoroastrian genius of fire and chief of the celestial beings called Yazatas (*q.v.*). [*Rf.* Redfield, *Gods/A Dictionary of the Deities of All Lands.*]

Atarculph—according to Voltaire in his "Of Angels, Genii, and Devils," Atarculph was one of the leaders of the fallen angels as listed in *Enoch.*

Atarniel (*see* Atrugiel).

Atarph—corresponding angel for Hahaiah (*q.v.*).

Atatiyah—a secret name for Michael or Metatron. [*Rf. Visions of Ezekiel*; Scholem, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition*; *Sefer ha-Heshek.*]

Atbah—in gnosticism, a secret name for the dekas, who are great archons. [*Rf. Lesser Hechaloth.*]

Atbah Ah—lord of hosts, invoked by the angel Akatriel. *See* hechaloth text, Oxford MS., referred to in Scholem, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition.*

Atel—in de Abano, *The Heptameron*, an angel of the 4th Heaven, an angel of the air ruling on Lord's Day, invoked from the east.

Atembui—corresponding angel for Mumiah (*q.v.*).

Aterchinis—an angel of an hour, and corresponding angel for Teiazel (*q.v.*). [*Rf.* Ambelain, *La Kabbale Pratique.*] "H. D." mentions Aterchinis in her poem "Sagesse."

Aterestin—a most holy name (of an angel or of God) invoked in the discovery of hidden treasure. [*Rf.* Waite, *The Book of Black Magic and of Pacts.*]

Athamas—an angel invoked in the conjuration of Ink and Colors. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Athanatos—a conjuring spirit of the planet Mercury; a name of God used in the discovery of hidden treasure; in the cabala, a spirit invoked in the general citation of Moses, Aaron, and Solomon. [*Rf.* Scot, *Discoverie of Witchcraft.*]

Atheniel—one of the 28 angels governing the 28 Mansions of the Moon. [*Rf.* Barrett, *The Magus.*]

Athoth—in gnosticism, one of the 12 powers engendered by Iadalbaoth (*q.v.*).

Atiel—one of the chief angel-princes of the Sword; mentioned in *Malache Elyon* as equated with A'hiel. [*Rf.* M. Gaster, *The Sword of Moses.*]

Atliel [Ataliel]

Atmon—one of the many names of the angel Metatron.

Atriel [Araziel]

Atropatos—one of the many names of the angel Metatron.

Atrugiel (Atrigiel, Atarniel, Tagriel, Atrugniel)—a guardian angel of the 7th heavenly hall. (*See* Kafziel.) Atrugiel is one of the names of Metatron.

Atrugniel [Atrugiel]

Atsaftsaf and **Atshatsah**—in hechaloth lore (*Ma'asseh Merkabah*), angelic guards of the 6th heavenly hall.

Atsiluth (or Atziluth)—in cabalistic cosmogony, the world of emanation, i.e., highest of the 4 worlds, the residence of God and the superior angels.

Attarib (or Attaris)—one of the 4 angels of winter and head of the sign of winter. [*Rf.* Barrett, *The Magus*; De Plancy, *Dictionnaire Infernal.*]

At-Taum ("the twin")—in Manicheanism, the angel from whom Mani received revelations; he is identified with the Holy Ghost in Christian doctrine. [*Rf.* Doresse, *The Secret Books of Egyptian Gnostics.*]

Atuesuel—in the cabala, one of the 8 angels of omnipotence. He is invoked "to smoke out the monsters of hell" in the special citation of Leviathans, as set forth in *The Sixth and Seventh Books of Moses.*

Atufiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 6th heavenly hall.

Atuniel ("furnace")—an angel of fire in rabbinic angelology; also, one of the angels belonging to the order of virtues. Atuniel is to be compared with Nathanel (*q.v.*). [*Rf.* Ginzberg, *The Legends of the Jews* VI.]

Aub—an angel's name found inscribed on the 3rd pentacle of the moon. [*Rf.* Mathers, *The Greater Key of Solomon*, p. 81.] When Aub is invoked, versicle 13 from Psalm 40 should be recited: "Be pleased, O Lord, to deliver me."

Auel (or Amet)—an angel of the sun invoked by cabalists in conjuring rites. [*Rf. The Sixth and Seventh Books of Moses.*]

Aufiel (Auphiel)—an angel with dominion over birds. [*Rf.* Schwab, *Vocabulaire de l'Angélologie.*]

Aufniel [Ofniel]

Auphanim [Ofanim]

Aupiel (Anafiel)—a variant spelling, considered the correct one, for Anafiel, the great angel who bore Enoch to Heaven when the antediluvian patriarch was still in the flesh. Aupiel is the tallest angel in Heaven, exceeding Metatron (the next tallest) by many hundred parasangs. In Ginzberg, *The Legends of the Jews* I, 138, where the translation of Enoch to Heaven by Aupiel is recounted, he is called "the angel Anpiel."

Auriel (Oriel; Hebrew for Uriel, "light of God")—one of the 72 angels of the 72 quinaries of the degrees of the zodiac, invoked in the conjuration of the Sword. [*Rf.* Runes, *Wisdom of the Kabbala.*]

Aurkhi Be-Ram El—an angel who had sexual relations with mortal women before the Flood, according to the story in Schwab, *Vocabulaire de l'Angélologie*. Probably the same as the fallen angel Ramiel in Enoch lore.

Ausiul (Ausiel)—an angel with dominion over Aquarius (water carrier). Ausiul is invoked in ceremonial magic rites. [*Rf.* Waite, *The Lemegeton.*]

Authorities—alternate term for powers or virtues, or a distinct order of angels (pre-Dionysian) and not the equivalent of powers or virtues. In the *Constitution of the Apostles* (liturgy of the Mass called Clementina) and in John of Damascus, the orders powers (*dunamis*) and authorities (*exousia*) are considered 2 distinct orders. Enumerating the 9 Dionysian orders in *Exposition of the Orthodox Faith* (*De Fide Orthodoxa*) John of Damascus gives powers as 5th and authorities (virtues) as 6th in the sequence. In the *Testament of Levi* the authorities dwell in the 4th Heaven,

where the thrones dwell also. [*Rf.* Caird, *Principalities and Powers*; Dionysius, *Celestial Hierarchy*; also Appendix, "The Orders of the Celestial Hierarchy."]

Autogenes—in gnostic lore, Autogenes is an aeon around whom stand 4 great luminaries: Harmozel (Armogen), Daveithe, Oroiael (Uriel?), Eleleth. [*Rf. Apocryphon of John*; Grant, *Gnosticism and Early Christianity*, p. 43.]

Autopator—one of the 3 powers established by the Virgin (Pistis Sophia?) of the lower world and entrusted with the hidden things reserved for the perfect. [*Rf. The Secret Books of the Egyptian Gnostics.*]

Auza (Azza, Oza)—a son of the elohim (a son of God), one of the fallen angels who had carnal knowledge of the daughters of men—an incident touched on in Genesis 6. [*Rf.* Mathers, *The Kabbalah Unveiled*, p. 249.]

Auzael [Azazel, Auza]

Auzhaya (Avzhia)—a prince of the divine countenance; one of the many names of the angel Metatron (*q.v.*). [*Rf.* hechaloth text (Oxford MS.) mentioned in Scholem, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition*, p. 53.]

Avagbag—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 6th heavenly hall.

Avahel—a prince of angels residing in the 3rd Heaven. [*Rf. The Sixth and Seventh Books of Moses.*]

Avartiel—an angel's name found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Avatar—in Vedic lore, the avatar was the human or animal incarnation of a deity. There were 10 of these angelic beings, associated chiefly with the 1st avatar, Vishnu. The other 9 are usually listed as Kurmavatar (the tortoise avatar); Barah (the bear avatar); Narsinha (man-lion avatar and lord of heroism); Vamana (dwarf avatar and lord of reason); Paras u Rama (Parasuram) or Chirangivah the immortal; Ram Avatar (Rama or Ramachandra); Krisn Avatar (Krishna); Budh Avatar (Buddha); Kalki Avatar. All these are past, except Kalki the 10th avatar, who will appear in the form of a white horse with wings and come at the end of the 4 ages to destroy the earth. [*Rf. The Dabistan*, pp. 180–183.]

Avenging Angels—the 1st angels created by God, also known as the angels of destruction. The chief dwells in the 5th Heaven, according to Jewish legend. Traditionally there were 12 avenging angels. [*See* Angels of Vengeance.]

Avial—an angelic guard stationed before one of the halls (palaces) of the 7 Heavens. Avial is named in the *Pirke Hechaloth.*

Avirzahe'e—a beloved but fearsome angel-prince guardian stationed at the gate leading to the 6th Heaven—according to the scholar Nachunya ben ha-Kane. [*Rf.* Margouliath, *Malache Elyon.*]

Avitue—one of the 18 names of Lilith in rabbinic lore. [*Rf.* Hanauer, *Folk-Lore of the Holy Land*, p. 325.]

Avniel—one of the chief angel-princes appointed by God to the Sword. [*Rf.* M. Gaster, *The Sword of Moses* XI.]

Avriel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Avtsangosh—one of the many names of the angel Metatron.

Avzhia [Auzhaya]

Awar (El Awar)—one of the sons of Eblis (*q.v.*); called the demon of lubricity.

Awel, Awitel, Awoth—angels invoked in cabalistic conjuring rites. [*Rf. The Sixth and Seventh Books of Moses.*]

Axineton—an angelic entity; by pronouncing his name God created the world. [*Rf.* Mathers, *The Greater Key of Solomon*, p. 33.]

Ayar Ziva [Ram Khastra]

Ayib—a spirit of the planet Venus whose name is found inscribed on the 4th pentacle of that planet. [*Rf.* Mathers, *The Greater Key of Solomon*, p. 73.]

Ayil—angel of Sagittarius. In ceremonial magic the angel is Sizajasel. [*Rf.* Trachtenberg, *Jewish Magic and Superstition*, p. 251.]

Ayscher—in *The Sixth and Seventh Books of Moses*, a ministering angel summoned up by cabalists in magical operations.

Aza [Azza]

Azael (Asiel, "whom God strengthens")—one of 2 fallen angels (Aza is the other) who cohabited with Naamah, Lamech's daughter, and sired the sedim, Assyrian guardian spirits. [*Rf. The Zohar.*] Azael, it is reported, is chained in a desert where he will remain until the day of judgment. [*Rf.* De Plancy, *Dictionnaire Infernal.*] In *Midrash Petirat Mosheh*, Azael is mentioned as one of 2 angels (the other being Ouza) who came down from Heaven and was corrupted. Cornelius Agrippa, in his *Occult Philosophy*, lists 4 evil angels as the opposites of the 4 holy rulers of the elements; among the evil ones Azael is included. Schwab in his *Vocabulaire de l'Angélologie* identifies Shamhazai (Semyaza) with Azael (Aziel), guardian of hidden treasures.

Azaf [Asaph]

Azar (Azur)—angel of November in ancient Persian theogony. Azar governed the 9th day of the month. [*Rf.* Hyde, *Historia Religionis Veterum Persarum.*]

Azaradel—in *The Book of Enoch* (*Enoch I*) Azaradel is one of the fallen angels who taught men the motions of the moon.

Azarel—an angel whose name is found inscribed on the 5th pentacle of the moon. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Azargushtasp/Azarkhurdad—two of the amesha spentas (Zoroastrian archangels) who are regarded "closest to the just God," in ancient Persian religious lore. [*Rf.* Shea and Troyer, *The Dabistan*, p. 136.]

Azariah or **Azarias** ("whom God helps")—a name that the archangel Raphael assumes in *The Book of Tobit*. Later in the tale, Raphael reveals his true identity as "one of the 7 angels who stand by and enter before the glory of the Lord."

Azariel—in Talmud, Azariel is the angel governing the waters of the earth. In occult lore he is listed among the 28 angels governing the 28 mansions of the moon. [*Rf.* Barrett, *The Magus*; De Plancy, *Dictionnaire Infernal.*]

Azazel (Azael, Hazazel, "God strengthens")—in *Enoch I*, Azazel is one of the chiefs of the 200 fallen angels (Revelation speaks of one-third of the heavenly host being involved in the fall). Azazel "taught men to fashion swords and shields" while women learned from him "finery and the art of beautifying the eyelids." He is the scapegoat in rabbinic literature, Targum, and in Leviticus 16:8, although in the latter he is not actually named. In *The Zohar* (Vayeze 153a) the rider on the serpent is symbolized by "the evil Azazel." Here he is said to be chief of the order of bene elim (otherwise ischim, lower angels, "men-spirits"). Irenaeus calls Azazel "that fallen and yet mighty angel." In *The Apocalypse of Abraham* he is "lord of hell, seducer of mankind," and here his aspect, when revealed in its true form, shows him to be a demon with 7 serpent heads, 14 faces, and 12 wings. Jewish legend speaks of Azazel as the angel who refused to bow down before Adam (in the Koran the angel is Eblis or Iblis) when the 1st human was presented to God to the assembled hierarchs in Heaven. For such refusal, Azazel was thenceforth dubbed "the accursed Satan." [*Rf.* Bamberger, *Fallen Angels*, p. 278.] According to the legend in Islamic lore, when God commanded the angels to worship Adam, Azazel refused, contending "Why should a son of fire [i.e., an angel] fall down before a son of clay [i.e., a mortal]?" Whereupon God cast Azazel out of Heaven and changed his name to Eblis. Milton in *Paradise Lost* I, 534 describes Azazel as "a cherub tall," but also as a fallen angel and Satan's standard bearer.

Originally, according to Maurice Bouisson in *Magic; Its History and Principal Rites*, Azazel was an ancient Semitic god of the flocks who was later degraded to the level of a demon. [*Rf.* Trevor Ling, *The Significance of Satan in New Testament Demonology*.] Bamberger in *Fallen Angels* inclines to the notion that the first star which fell (star here having the meaning of angel) was Azazel.

Azaziel—another name for the seraph Semyaza. In Byron's poem "Heaven and Earth, a Mystery" the legend is told of a pious maiden named Anah, granddaughter of Cain, who tempts Azaziel to reveal to her the Explicit Name. In the poem, Azaziel carries Anah off, at the time of the flood, to a planet other than the earth.

Azbogah [Azbuga YHWH]

Azbuga YHWH ("strength")—one of the 8 great angel princes of the throne of judgment and of a rank superior to that of Metatron (*q.v.*). "Originally," says Gershom Scholem, "Asbogah was a secret name of God in his highest sphere." His chief duty, it appears, was to clothe with righteousness the new arrivals in Heaven—those, that is, who were deemed worthy. A late Hebrew charm contains Asbogah's name as one to be invoked for the "healing of all illness and all hurt and all evil spirit." [*Rf.* Thompson, *Semitic Magic*, p. 161; *Enoch*; and the lesser hechaloth tracts mentioned by Scholem, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition*.]

Azdai—an angel in Mandaean lore. [*Rf.* Pognon, *Inscriptions Mandaïtes des Coupes de Khouabir*.]

Azer—angel of elemental fire; also the name of Zoroaster's father. [*Rf. The Ancient's Book of Magic*.]

Azfiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 1st of the 7 heavenly halls.

Azibeel—one of the 200 angels who, according to *Enoch I*, descended from Heaven to cohabit with the daughters of men, an incident touched on in Genesis 6. Azibeel thereupon became a fallen angel.

Aziel [Azael]

Aziziel—an angel in Syriac incantation rites. In *The Book of Protection*, Aziziel is grouped with Michael, Harshiel, Prukiel, and other "spellbinding angels."

Azkariel—a corruption of Ak(h)raziel (*q.v.*). [*Rf. II Petirat Mosheh*, pp. 376–377; Ginzberg, *The Legends of the Jews* VI, 147.]

Azkeel—one of the leaders of the 200 fallen angels, in the Enoch listings, who descended from Heaven to cohabit with the daughters of men, an incident touched on in Genesis 6.

Azliel X—an invocation angel, one of 14; also one of the ineffable names of God. [*Rf.* M. Gaster, *The Sword of Moses*.]

Azrael (Azrail, Ashriel, Azriel, Azaril, Gabriel, etc.—"whom God helps")—in Hebrew and Islamic lore, the angel of death, stationed in the 3rd Heaven. To the Moslems, Azrael is another form of Raphael. In their tradition, he has "70,000 feet and 4,000 wings, while his body is provided with as many eyes and tongues as there are men in the world." [*Rf.* Hastings, *Encyclopaedia of Religion and Ethics* IV, 617.] In Arabic tradition, Azrael is "forever writing in a large book and forever erasing what he writes; what he writes is the birth of a man, what he erases is the name of the man at death." When Michael, Gabriel, and Israfel failed to provide 7 handfuls of earth for the creation of Adam, the 4th angel on this mission, Azrael, succeeded; and because of this feat he was appointed to separate body from soul. [*Cf.* Murdad, the *angelus mortis* in ancient Persian lore.] Oriental legend has it that Azrael accomplishes his mission (i.e., bringing death first and separation afterward) by holding an apple from the Tree of Life to the nostril of the dying person. In Jewish mysticism, Azrael is the embodiment of evil. In *The Book of Protection* he is one of 3 holy angels (the other 2 being Gabriel and Michael) invoked in Syriac charms. He is the angel of death in Longfellow's poem "The Spanish Jew's Tale" and, in the popular edition of *The Complete Poetical Works of Henry Wadsworth Longfellow*, he is

pictorially represented with King Solomon entertaining a "rajah of Hindostan."

Azra'il—in Arabic lore, a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Azriel—a chief angel supervisor referred to as "Azriel the Ancient," sometimes as "Mahniel" (meaning mighty camp), as in *The Zohar* (Exodus 202a). Here he commands 60 myriads of legions of spirits and is stationed on the northern side of Heaven, where he receives prayers. In *Ozar Midrashim* I, 85, Azriel is one of the chief angels of destruction. His name is found inscribed on oriental charms (*kameoth*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Azur [Azar]

Azza (Shem-yaza, "the strong")—a fallen angel who is, according to rabbinic tradition, suspended between Heaven and earth (along with Azzael) as punishment for having had carnal knowledge of mortal women. Azza (Shemyaza, meaning "the name Azza") is said to be constantly falling, with one eye shut, the other open, so that he can see his plight and suffer the more. There is another explanation for Azza's expulsion from Heaven: it is that he objected to the high rank given Enoch when the latter was transformed from a mortal into the angel Metatron (*see* Iblis or Eblis). In Solomonic lore the story is that Azza was the angel who revealed to the Jewish king the heavenly arcana, thus making Solomon the wisest man on earth. In Talmud, the sedim (Assyrian guardian spirits) are said to have been "begotten by Azza and Azael on the body of the evil Naamah, daughter of Lamech, before the Flood." [*Rf.* Thompson, *Semitic Magic*, pp. 44–45.] In his introduction to *3 Enoch*, Odeberg remarks that, of the 2 groups of angels headed by Metatron, one group (the angels of justice) was under the rulership of Azza. At that time, evidently, Azza was not yet fallen.

Azzael (see Azza)—while Azza and Azzael, in some sources, are referred to as 2 distinct, separate angels, they seem to be one and the same in other sources. Variant spellings are Assiel, Azazel, Azzazel, etc. In the early part of *3 Enoch*, Azzael is represented as one of 3 ministering angels (Uzza and Azza being the other 2), inhabitants of the 7th Heaven; later, however, he is represented as a fallen angel and ranked with Azza as one of the *maskim* (*q.v.*). For cohabiting with the daughters of men, he was punished (with Uzza) by having his nose pierced. He taught witchcraft, by the art of which man can cause (or did cause at one time) the sun, moon and stars to descend from the sky, so as to make them closer objects of worship. [*Rf.* *The Alphabet of Rabbi Akiba*; Bamberger, *Fallen Angels* (p. 127); the *Midrash Petirat Mosheh.*]

The Angel of the Lord, Balaam's Ass, and Balaam (Numbers 22), by Rembrandt. Reproduced from Régamey, *Anges.*

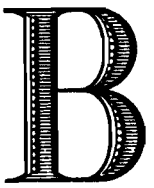

Baabiel—in the cabala, an angel serving in the 1st Heaven. [*Rf. The Sixth and Seventh Books of Moses.*]

Baal Davar—a term for the adversary (*ha-satan*) used by chasidic Jews of the 18th century. [*Rf.* Bamberger, *Fallen Angels.*]

Baal-Peor [Belphegor]

Babel (Babiel)—in de Abano, *The Heptameron*, one of the messengers of the planet Jupiter. He is variously cited as an angel of Wednesday and/or Friday, and is to be invoked only when the invocant faces south or west. In the cabala generally, Babel is a resident of the 3rd Heaven.

Babhne'a—in Babylonian terracotta devil traps, a mighty angel whose name is inscribed in Hebrew characters and invoked for protection against evil. [*Rf.* Budge, *Amulets and Talismans*, p. 288.]

Bachanoe (or Bachanael)—in occultism, an angel of the 1st Heaven and a ruler of Monday.

Bachiel (Baciel)—one of the angels of the air serving in the 4th Heaven and invoked from the east. Bachiel is also identified as one of the spirits of the planet Saturn. In the *Ozar Midrashim* II, 316 he is one of the angelic guards of the West Wind.

Bachliel—one of the angelic guards of the South Wind.

Badariel (Batarjal)—one of the 200 fallen angels. [*Rf. Enoch I*, 69:2.]

Badpatiel—an angel's name found inscribed on an oriental Hebrew charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Bae—in *The Testament of Solomon*, an angel summoned for the exorcising of demons.

Bael (Baal—"lord" or "master")—in *The Zohar*, Bael is equated with the archangel Raphael. However, in the grimoires, and in Wierus, *Pseudo-Monarchia*, he is a great king of the underworld serving in the eastern division of Hell and attended by 60 or 70 legions of devils. He manifests, when invoked, as a creature with 3 heads (toad, man, cat).

Ba-En-Kekon (Bainkhookh)—an aeon-angel mentioned in *Pistis Sophia* gnosticism and referred to as "the soul of darkness." He derives from the Egyptian *Book of the Dead.*

Bagdal—in Levi, *Transcendental Magic*, a genius who, with Araziel, governs the sign of the Bull (Taurus) in the zodiac.

Bagdial (fictional)—a corpulent angel in charge of issuing cards to recent arrivals in the lower Heavens, these cards entitling the holders of them to new "bodies." Bagdial is an invention of Isaac Bashevis Singer and occurs in the latter's short story "The Warehouse," *Cavalier* (January 1966).

Baglis—a genius of measure and balance, according to Apollonius of Tyana, *The Nuctemeron*. Baglis may be invoked only in the 2nd hour of the day.

The Black Angel. In Mohammedan lore he is either Nakir or Monker. Here he is shown with features of a rackhasa (a Hindu evil spirit). Left, two lesser evil spirits. From Mohammed al Sudi's *Treatise on Astrology and Divination*, reproduced from *Larousse Encyclopedia of Mythology*.

Bagnael—one of the numerous angelic guards of the gates of the East Wind. [*Rf. Ozar Midrashim* II, 316.]

Bahaliel—one of the numerous angelic guards of the gates of the East Wind. [*Rf. Ozar Midrashim* II, 316.]

Bahman [Barman]

Bahram [Barman]

Baijel—in the cabala, Baijel is an angel serving in the 5th Heaven. [*Rf. The Sixth and Seventh Books of Moses.*]

Bainkhookh [Ba-En-Kekon]

Baktamael—one of the numerous angelic guards of the gates of the West Wind. [*Rf. Ozar Midrashim* II, 316.]

Balam (Balan)—formerly an angel of the order of dominations; now, in hell, a "terrible and powerful king, with 3 heads (bull, ram, man) and the tail of a serpent." He rides naked astride a bear (see picturization in De Plancy, *Dictionnaire Infernal*, 1863 ed.). He commands 40 legions of infernal spirits. [*Rf. Grand Grimoire.*]

Balay—in de Abano, *The Heptameron* and in Barrett, *The Magus*, a Monday angel resident in the 1st Heaven. An invocant must face north when invoking Balay.

Balberith (Berith, Beal, Elberith, Baalberith)—an ex-prince of the order of cherubim. Now in Hell, Balberith is a grand pontiff and master of ceremonies. He is usually the one to countersign or notarize the signatures on the pacts entered into between mortals and the devil. He is called "scriptor" and is so noted on documents executed in the underworld. In *The Encyclopedia of Witchcraft and Demonology*, Balberith appears to be the demon who possessed the body of Sister Madeleine at Aix-en-Provence, and who revealed to her the names of other devils. [*Rf.* Michaelis, *Admirable History of the Possession and Conversion of a Penitent Woman*; De Plancy, *Dictionnaire Infernal* (ed. 1863), where, as Berith, he is pictured with a crown on his head and astride a horse.]

Baldach—an angel called on in ritual magic, as cited in Waite, *The Greater Key of Solomon.*

Balhiel [Baliel]

Balidet—a Saturday angel of the air, ministering to Maymon (*q.v.*).

Baliel (Balhiel)—a Monday angel (*Cf.* Balay) invoked from the north. Said to reside either in the 1st or 2nd Heaven. [*Rf. The Sixth and Seventh Books of Moses.*] In *Ozar Midrashim* II, 316, as Balhiel, he is one of numerous guards of the gates of the South Wind.

Balkin—in ritual magic, a beneficent master spirit, lord and king of the northern mountains. His aide is Luridan, a domestic spirit. [*Rf.* Scot, *Discoverie of Witchcraft*; Butler, *Ritual Magic.*]

Ballaton—an angel appearing on the external circle of the pentagram of Solomon figured in Waite, *The Lemegeton.*

Baltazard—a spirit invoked in Solomonic magic for procuring a lady's garter. [*Rf. Grimorium Verum.*]

Balthial (Balthiel)—in *3 Enoch*, one of the 7 planetary angels, and the only angel who is able to overcome or thwart the machinations of the evil genius of jealousy. [*Rf. The Testament of Solomon.*]

Banech—one of the angels of the 7 planets invoked in conjuring rites. [*Rf. The Sixth and Seventh Books of Moses.*]

Baniel—an inferior spirit summoned in Solomonic magical rites. [*Rf. Grimorium Verum*; Shah, *The Secret Lore of Magic.*]

Baraborat—in occult lore, a spirit of the planet Mercury. He is a Wednesday angel, resident either in the 2nd or 3rd Heaven, and invoked from the east. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus* II.]

Baracata—a spirit invoked in prayer by the Master of the Art in Solomonic conjurations. [*Rf.* Waite, *The Book of Black Magic and of Pacts.*]

Barach—an angel of the Seal, used for conjuring. [*Rf. The Sixth and Seventh Books of Moses.*]

Barachiel [Barakiel]

Baradiel (Yurkemo, Yurkei, Yurkemoi)—one of the 7 great archangels, a prince of the 3rd Heaven, where Baradiel shares rulership with the angel Shaphiel. Baradiel also exercises dominion over hail, with Nuriel and others. [*Rf. 3 Enoch.*]

Barael—in Jewish mysticism, one of the 7 exalted throne angels resident in the 1st Heaven. He helps "execute the commands of the potentates," according to *The Book of the Angel Raziel.* [*Rf.* Cornelius Agrippa, *Three Books of Occult Philosophy* III; de Abano, *Elementia Magica.*]

Barah—the "boar avatar," one of the 10 incarnations of divinity in Vedic lore. [*See* Avatar.]

Barakiel (Barachiel, Barbiel, Barchiel, Barkiel, Baraqiel, etc.—"lightning of God")—one of the 7 archangels, one of the 4 ruling seraphim, angel of the month of February, and prince of the 2nd Heaven as well as of the order of confessors. Barakiel has dominion over lightning and is also one of the chief angels of the 1st and 4th altitudes or chora in the *Almadel of Solomon.* In addition, he is a ruler of the planet Jupiter and the zodiacal sign of Scorpio (as cited by Camfield in *A Theological Discourse of Angels*) and Pisces. With the angels Uriel and Rubiel, Barakiel is invoked to bring success in games of chance, according to De Plancy, *Dictionnaire Infernal.* [*Rf.* Ginzberg, *The Legends of the Jews* I, 140.]

Barakon—an angel invoked in Solomonic conjuring rites. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Baraqel (Barakiel)—one of the fallen angels in the Enoch listings.

Baraqijal—as noted in *The Book of Jubilees*, one of the watchers (grigori) who united with the daughters of men, an incident touched on in Genesis 6. Baraqijal, now a demon and inhabiting the nether realms, is a teacher of astrology. In *Enoch I* he is described as a leader (one of the

"chiefs of ten") of a troop of fallen angels. [*Cf.* Barakiel, of which Baraqijal may be merely a variant.]

Barattiel—in *3 Enoch* 18:6, when Tagas (*q.v.*) sees Barattiel "the great angelic prince of 3 fingers" (with which, it seems, he is able to hold up the highest Heaven), he, Tagas, "removes the crown of glory from his head and falls on his face." [*See* Ataphiel, which may be another form for Barattiel.]

Barbatos—an angel formerly of the order of virtues. "This fact," reports Spence in *An Encyclopaedia of Occultism*, "was proved after infinite research." In Hell, where Barbatos now dwells, he is a great duke, ruling over 30 legions of spirits. He "giveth understanding of the song of birds, knows the past and can foretell the future." He may be invoked in magical rites, and he will appear gladly, but only when the sun is in the sign of Sagittarius. For Barbatos' sigil, see Wierus, *Pseudo-Monarchia*; Waite, *The Book of Black Magic and of Pacts* (p. 108); and *The Lemegeton.*

Barbelo—a great archon (female) "perfect in glory and next in rank to the Father-of-All." She is the consort of Cosmocrator (*q.v.*). [*Rf.* the gnostic *Gospel of Mary* and the *Apocryphon of John.*] In the *Texts of the Saviour*, Barbelo is the daughter of Pistis Sophia, procreator of the superior angels.

Barbiel (Barbuel, Baruel)—once a prince of the order of virtues and of the order of archangels. He is the angel of the month of October and one of the 28 angels of the 28 mansions of the moon. In Barrett, *The Magus*, Barbiel is equated with Barakiel (which would make Barbiel ruler also of the month of February). In the underworld, Barbiel serves as one of the 7 Electors, under the suzerainty of Zaphiel.

Barchiel [Barakiel]

Barcus—in Apollonius of Tyana, *The Nuctemeron*, Barcus is a genius (i.e., angel) of quintessence; he is also one of the genii of the 5th hour.

Bardiel (Barchiel, Baradiel)—in Jewish legend, the angel of hail, along with Nuriel, the twin kadishin (quadisin), and others.

Baresches or **Bareschas** ("beginning")—in the grimoires, a great angel invoked to procure the woman desired by the invocant.

Barginiel—governing angel of the 7th hour of the day. [*Rf.* Waite, *The Lemegeton.*]

Bariel—ruling angel of the 11th hour of the day; also, angel of the 4th pentacle of the planet Jupiter. [*Rf.* Mathers, *The Greater Key of Solomon*, p. 64.]

Barinian—supreme beings, "exalted angels" in ancient Persian lore. They are also called Huristar. [*Rf. The Dabistan.*]

Barkaial [Baraqijal]

Barkeil—an angel in Mandaean tradition. [*Rf.* Pognon, *Inscriptions Mandaïtes Coupes de Khouabir.*]

Barkiel (Barakiel)—in *Ozar Midrashim* II, 316, one of numerous angelic guards of the gates of the East Wind.

Barku (*see* Rimmon)

Barman (Bahman, Bahram)—in ancient Persian cosmology, a great *mihr* (angel) placed over all the animals on earth except man. Barman was also chief of 30 angels appointed to preside over the 30 days of the month. [*Rf.* Hyde, *Historia Religionis Veterum Persarum.*] In *The Dabistan*, Barman is one of the amesha spentas, "the first intelligence, the first angel . . . from whom other spirits or angels proceed." He is "the mightiest of the angels whom the Muhammedans call Jabriel" (Gabriel). He was the angel of January and governor of the 2nd day of the month. Barman is usually pictured in an image of red stone, in human form, on his head a red crown. Omar Khayyam in the *Rubaiyat* sings of "Bahram, the great Hunter."

Barpharanges (Sesenges - Barharanges) — in gnosticism, Barpharanges is one of the powers in charge of the spring of the waters of life (i.e., heavenly baptism). His name appears in Coptic

magical texts. *Cf.* Raphael, angel of baptismal water. [*Rf. Bruce Codex*; Doresse, *The Secret Books of the Egyptian Gnostics.*]

Barsabel (Barzabel)—in *The Magus*, one of the angels governing the planet Mars. His cabalistic number is 325.

Bartyabel—according to Paracelsus in his doctrine of Talismans, Bartyabel is a spirit of Mars, serving the angel Graphiel, who is the presiding intelligence of the planet. [*Rf.* Christian, *The History and Practice of Magic* I, 318.]

Bartzachiah (Barzachia)—found inscribed as an angel's name on the 1st pentacle of the planet Mars, along with the names of Ithuriel, Madiniel, and Eschiel, all these angels' names being set down in Hebrew characters. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Baruch ("blessed")—chief guardian angel of the Tree of Life, according to the *Apocalypse of Baruch.* [*Cf.* Raphael, who is also credited with being the guardian angel of the Tree of Life.] In the Baruch *Apocalypse*, Baruch journeys through 5 Heavens, in the 1st 3 of which he sees "evil-looking monsters." In an early Ophitic (gnostic) system, Baruch was one of 3 angels sent forth by Elohim (God) "to succor the spirit in man." In witchcraft lore Baruch is one of 7 devils who possessed the body of Sister Seraphica of Loudon. [*Rf.* Mead, *Fragments of a Faith Forgotten*, p. 196.]

Baruchiachel—in *3 Enoch*, one of the 7 great planetary rulers; and the only angel able to rout the female demon named Strife [*Rf. The Testament of Solomon*].

Baryá'il—in Islamic apocalyptic writings, an angel encountered by the sufi Abu Yazid in the 7th Heaven. Baryá'il is found to be "of the tallness of the distance of a journey of 500 years." [*Cf.* equally fantastic heights of angels as measured in parasangs in ancient Persian lore.] He is head of innumerable ranks of fellow dwellers on high. As in the case of offers in the lower Heavens (by the angel Láwidh in the 2nd and by the angel Nayá'il in the 4th), Baryá'il offers the sufi "a kingdom such as no tongue can describe," but the offer or bribe is resisted, Abu Yazid remaining throughout his *mir'aj* (heavenly ascent) singleminded in his devotion to God. [*Rf.* Nicholson, "An Early Arabic Version," etc.]

Basasael (Basasaeyal)—in *Enoch I*, an evil archangel.

Bashmallin (Hashmallim)—an order of angels equated with the dominations.

Baskabas—a variant reading for Kasbak, one of the secret names of the angel Metatron.

Basus—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 4th heavenly hall.

Bataliel—one of the rulers of the 12 signs of the zodiac.

Batarel (Batariel, Badariel, Batrael, Batarjal, Metarel)—one of the 200 fallen angels in the Enoch listings. He may be invoked in ceremonial magic rites. The name Batariel appears in Talisman 4 of the *Sage of the Pyramids.* [See reproduction in Waite, *The Book of Black Magic and of Pacts*, p. 95.]

Batarjal [Batarel]

Bathor—in white magic, one of the 7 olympian spirits, known as Electors or Stewards of Heaven.

Bat(h) Qol (Bath Kol—"heavenly voice" or "daughter of the voice")—a holy guardian angel said to have visited in his cell the 2nd-century sage, Simeon ben Yohai, reputed author of *The Zohar.* Bat Qol is held by many rabbis to be a form of divine pronouncement in the latter days when prophecy had ceased. She (for Bat Qol is female) is symbolized as a dove and may be compared, with the manifestation in this form, to the Holy Ghost in New Testament theophany. [*Rf. Pirke Aboth*; *The Zohar*; Newman and Spitz, *The Talmudic Anthology*; Fuller, *Secret Wisdom of the Qabalah.*] In a Syriac charm invocation (as recorded in *The Book of Protection*), Bat Qol is referred to as "the Voice which called out to Cain the murderer, 'Where is thy brother Abel?' "

Batsran—one of the many names of the angel Metatron.

Bat Zuge—a term for the evil Lilith (*q.v.*) when she is regarded as the 10th of the 10 unholy sefiroth or divine emanations issuing from the left side of God. [*Rf. The Zohar*, suppl.]

Bazathiel—one of the angelic guards of the 1st Heaven. [*Cf. Hechaloth Rabbati.*]

Bazazath (Raphael-Bazazath)—an archangel residing in the 2nd Heaven. In *The Testament of Solomon* and in magical tracts generally, Bazazath (or Bazazarath) is reported to have put to flight, among other feats, a winged dragon (female) by the name of Obizuth.

Baz Baziah—a Talmudic angel invoked to cure cutaneous disorders. [*Rf.* Talmud *Shabbath*, fol. 67.]

Bazkiel—an angelic guard of the 3rd Heaven. [*Rf. Ozar Midrashim* I, 116.]

Baztiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard of the 1st heavenly hall.

Bealphares—although characterized as a demon in Wierus, *Pseudo-Monarchia*, Bealphares is also declared to be "the noblest carrier that ever did serve any man upon the earth." He must therefore be called a benign spirit. Moreover, he is not listed as a demon in the rather exhaustive *Dictionnaire Infernal* or other registers of underworld hierarchs.

Bearechet—an angel of the Seal, cited in *The Sixth and Seventh Books of Moses.*

Beasts of the Field—in *The Zohar* and in cabalistic works generally, "beasts of the field" is often a designation for the higher angels.

Beatiel—an angel serving in the 4th Heaven. [*Rf. The Sixth and Seventh Books of Moses.*]

Beatrice (Portinari)—the Beatrice of Dante's *La Vita Nuova* and *The Divine Comedy* (particularly the *Paradiso*). Dante sees his beloved in Paradise as an angel; she leads him to the Empyrean, which is one of the abodes of God.

Beburos—one of the 9 angels who will rule "at the end of the world," according to *Revelation of Esdras.* [*Rf. The Ante-Nicene Fathers Library* 8, 573.] For the names of the other 8 angels, *see* Angels at the End of the World.

Bedaliel—an angel invoked to command or exorcise demons, as cited in goetic tracts. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Bedrimulael [Abedumabal]

Beelzebub (Belzebud, Belzaboul, Beelzeboul, Baalsebul, etc. "god of flies")—originally a Syrian god, Beelzebub is in II Kings 1:3, a god of Ekron in Philistia. In the cabala, he is chief of the 9 evil hierarchies of the underworld. In Matthew 10:25, Mark 3:22, and Luke 40:15, Beelzebub is chief of the demons, "prince of the devils" (as in Matthew 12:24), but he is to be distinguished from Satan (just as he is in all magic, medieval or otherwise). [*Rf.* Legge, *Forerunners and Rivals of Christianity* 9, 108.] In the *Gospel of Nicodemus*, Christ, during his 3 days in Hell, gives Beelzebub dominion over the underworld in gratitude for permitting him (Christ), over Satan's objections, to take Adam and the other "saints in prison" to Heaven. A popular title of Beelzebub was "lord of flies." Another of his titles was "lord of chaos," as given in the gnostic writings of Valentinus. Dante identifies Beelzebub with Satan, but Milton in *Paradise Lost* I, 79, ranks Beelzebub "next to Satan in power and crime;" in I, 157 Satan addresses Beelzebub as a "fallen cherub." In Hayley's edition of the *Poetical Works of John Milton* (London, 1794), there is an illustration showing "Satan conferring with Belzebuth." In Gurdjieff's *All and Everything, Beelzebub's Tales to His Grandson*, the hero is Beelzebub.

Behemiel (Hariel, Hashmal)—an angel with dominion over tame beasts. Behemiel is chief of the order of hashmallim, an order equated with that of the cherubim.

Behemoth—a male chaos-monster (whale, crocodile, hippopotamus) created on the 5th day and closely associated with the female Leviathan. [*Rf. Apocalypse of Baruch*, 29.] Also identified with Rahab, primordial angel of the sea, and with

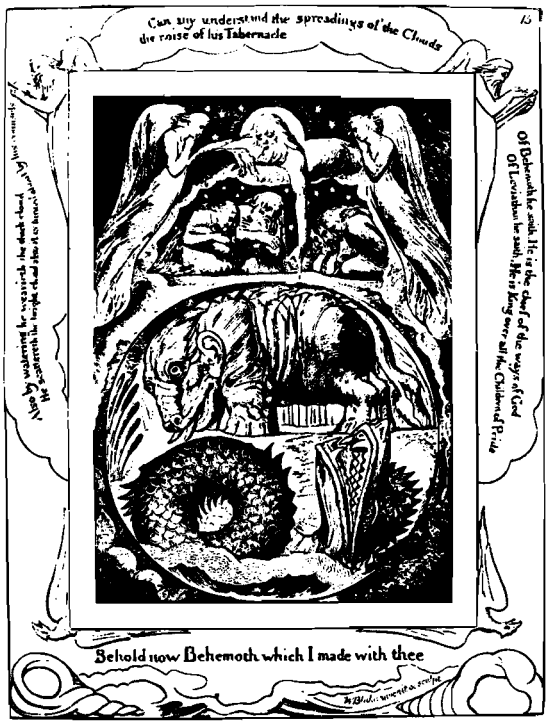

William Blake's "Behemoth," an illustration for his *Book of Job.*

the angel of death. In Roman Catholic theology, Behemoth is the principal of darkness, although Job's (40:19) "he is the chief of the ways of God" points in an opposite direction. See picturization of Behemoth, in the form of an elephant with bear's feet, in Seligmann, *The History of Magic,* and Blake's engraving "Behemoth and Leviathan."

Beleth (Bileth, Bilet, Byleth)—once of the order of powers—an order to which he hopes to return—Beleth is a fallen angel in Hell where he rules 85 legions of demons. He is a king, rides a pale horse, and is announced by a blare of trumpets. His sigil is shown in Waite, *The Book of Black Magic and of Pacts,* p. 169, and in *The Lemegeton.* That Beleth was formerly of the order of powers "was proved after infinite research," reports Spence in *An Encyclopaedia of Occultism,* p. 119.

Belhar [Bernael]

Beli—one of the angelic guards of the gates of the North Wind. [*Rf. Ozar Midrashim* II, 316.]

Beliael—like Beli, an angelic guard of the gates of the North Wind.

Belial (Beliar or Berial)—in Jacobus de Teramo, *Das Buch Beliel,* this great fallen angel, often equated with Satan, is pictured presenting his credentials to Solomon; also as dancing before the Hebrew king. Paul, in II Corinthians 6:15, asks "What concord hath Christ with Belial?" Here, clearly, Paul regards Belial as chief of demons, or as Satan. In *Paradise Lost* I, 490–492, "Belial came last; than whom a Spirit more lewd/Fell not from Heav'n, or more gross to love/Vice it self." Later, in *Paradise Lost* II, 110–112, Milton speaks of Belial thus: "A fairer person lost not Heav'n; he seemed/For dignity compos'd and high exploit;" but hastens to add: "all was false and hollow." "Possibly an old name for Sheol," says Barton in "Origin of the Names of Angels and Demons." In *The Toilers of the Sea,* Victor Hugo, drawing on occult sources, speaks of Belial as Hell's ambassador to Turkey. [*Cf.* Mastema.] As in the case of Bileth, it was "only after infinite research," reports Spence, *An Encyclopaedia of*

Belial dancing before King Solomon, from *Das Buch Belial* by Jacobus de Teramo. Reproduced from Grillot, *Picture Museum of Sorcery, Magic and Alchemy.*

Occultism (p. 119), that Belial was "proved to have been formerly of the order of virtues."

Beliar ("worthless")—interchangeable, in most sources, with Beliel. Beliar is mentioned in Deuteronomy, Judges, and I Samuel, always as evil, its symbol or personification. In apocryphal writings Beliar is the prince of darkness, supreme adversary of God. In *The Martyrdom of Isaiah* he is the angel of lawlessness. In *The Gospel of Bartholomew*, Bartholomew asks Beliar to tell who he is, and Beliar answers: "At first I was called Satanel, which is interpreted a messenger of God, but when I rejected the image of God my name was calld Satanas, that is, an angel that keepeth Hell (Tartarus).... I was formed the first angel... Michael second, Gabriel third, Uriel fourth, Raphael fifth, Nathanael sixth.... These are the angels of vengeance that were first formed." [*Rf.* James, *The Apocryphal New Testament*, p. 175.] In Waite, *The Lemegeton*, Beliar is said to have been created "next after Lucifer." As a fallen angel Beliar boasts that he "fell first among the worthier sort." Milton calls him a "false-titled son of God." According to the Schoolmen, Beliar was once partly of the order of angels and partly of the order of virtues. However, Glasson, *Greek Influence in Jewish Eschatology*, argues that Beliar was never an angel and compares him with Ahriman, chief devil in Persian mythology, who was "independent of God and God's opposite equal." [*See* Ahriman.] The tradition that Beliar is Hell's primate is carried on in the work of two modern writers, Thomas Mann and Aldous Huxley, both of whom regard Beliar as the exemplar and epitome of evil.

Belphegor or **Belfagor** or **Baal-Peor** ("lord of opening" or "lord Baal of Mt. Phegor")—a Moabite god of licentiousness who was once, according to cabalists, an angel of the order of principalities. In Hell, Belphegor is the demon of discoveries and ingenious inventions. When invoked, he appears in the form of a young woman. Rufinus and Jerome identify Belphegor with Priapus (see Numbers 25:1–3). De Plancy *Dictionnaire Infernal* indicates that certain dignitaries of the infernal empire served as special envoys or ambassadors to the nations of the earth, and that Belphegor was accredited to France. Victor Hugo in *The Toilers of the Sea* confirms De Plancy's accreditation of Belphegor to Paris. [*Rf.* Jonson, *The Devil Is an Ass*; Wilson, *Belphegor or the Marriage of the Devil* (1691).] According to Milton, Belphegor is a variant for Nisroc (*Paradise Lost* VI, 447), whom he lists as "of Principalities the prime." Masters, *Eros and Evil*, suggests that Belphegor is the counterpart of the Hindu Rutrem, who is usually represented with an erect phallus. See picturization of The Demon Belphegor in Grillot, *A Pictorial Anthology of Witchcraft, Magic and Alchemy*, p. 132.

Belsal—an angel of the 1st hour of the night under the rulership of Gamiel. [*Rf.* Waite, *The Lemegeton.*]

Bel-se-buth [Beelzebub]

Belzeboub (Beelzebub)—Dante identifies him with Satan.

Belzebuth (Beezebuth)—prince of seraphim, so titled by M. Garinet, *History of Magic in France*. In the view of De Plancy (*Dictionnaire Infernal* III and IV) Belzebuth is not an angel but a demon, and the evil genius who governs the month of July (the opposite number to the angel Verchiel, *q.v.*).

Benad Hasche ("daughters of God")—female angels worshipped by Arabs. [*Rf.* Preface to Moore, *The Loves of the Angels.*]

Ben Ani—a name written in Heaven in the characters (tongue) of angels and invoked to command demons. [*Rf.* Mathers, *The Greater Key of Solomon*, p. 33.]

Bencul—one of the 9 holy angels invoked in cabalistic rites in the general citation of Moses. [*Rf. The Sixth and Seventh Books of Moses*, p. 72.]

Bene Elim (b'ne elohim, "sons of God")—angels or archangels who unceasingly sing the praises of God; they belong to the 10th subdivision of the order of thrones, according to *The Zohar* and de Mirville, *Pneumatologie*. Chief of the order is Azazel. In *The Zohar*, the chief of the

order is Hofniel. The bene elim of Genesis 6:2 are sometimes equated with the order of ischim (*q.v.*). Theologians often translate the term as meaning sons of man rather than sons of God—to avoid attributing to angels the sin of sexual involvement with mortals.

Bene ha-Elohim (lit., "children of God")—angels, same as bene elim (above). According to Rabbi Simeon ben Johai, those who translate ha-Elohim as "sons of God" are in error and should be cursed [*Rf.* Bamberger, *Fallen Angels*]. In *Targum of Onkelos and Jonathan*, the title given to the bene ha-Elohim is "Sons of the Chiefs."

Beniel—an angel invoked to command demons for conferring the gift of invisibility. [*Rf.* Mathers, *The Greater Key of Solomon*, p. 45.]

Benign Angel—in *Midrash Aggada Exodus*, the Benign Angel is Uriel; in *The Zohar* I, 93b, it is Gabriel. The Benign Angel was sent down to attack or slay Moses for neglecting to observe the covenant of circumcision with regard to the Lawgiver's son. Zipporah (Moses' wife) saved the day by performing the rite (Exodus 4:25).

Ben Nez ("hawk")—a name for the angel Rubiel or Ruhiel. Ben Nez exercises dominion over the wind. According to tradition (Talmud *Baba Bathra*, 25a), he "holds back the South Wind with his pinions lest the world be consumed." Ben Nez is referred to as a mountain as well as an angel. [*Rf.* Budge, *Amulets and Talismans*; Ginzberg, *The Legends of the Jews* I, 12 and V, 47.]

Beodonos—in Mathers, *The Greater Key of Solomon*, an angel invoked in the conjuration of the Reed.

Beratiel—one of the ruling angels of the 12th hour of the day. [*Rf.* Waite, *The Lemegeton*.]

Berekeel ("my blessing is God")—an angel of the seasons in Enoch lore (*Enoch I*, 82:17).

Berial [Belial]

Berith [Balberith]

Berka'el—in Enoch lore, Berka'el is a leading spirit of 3 months of the year, serving under Melkejal (*q.v.*).

Bernael—in Falasha lore, the angel of darkness; when he is identified or equated with Beliel, he is an angel of evil.

Beshter—the name of Michael in ancient Persian lore. He was regarded as providing sustenance for mankind, which would equate him with Metatron (*q.v.*). [*Rf.* Sale, *The Koran*, "Preliminary Discourse," p. 51.]

Bethor—one of the 7 supreme angels ruling the 196 provinces in which Heaven is divided. Bethor rules 42 Olympic regions and commands kings, princes, dukes, etc., and "governs all things that are ascribed to (the planet) Jupiter." To do Bethor's bidding there are, in addition, 29,000 legions of spirits. [*Rf.* Cornelius Agrippa, *Three Books of Occult Philosophy*, where the sigil of this angel is shown; Budge, *Amulets and Talismans*, where the sigil is reproduced.]

Bethuael ("house or man of God")—one of the 28 angels governing the 28 mansions of the moon.

Bethuel—an angel's name found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets*.]

Betuliel—one of the governing angels of the zodiac. [*Rf.* Agrippa, *Three Books of Occult Philosophy*, III.]

Bezaliel—one of the numerous angelic guards of the gates of the North Wind. [*Rf. Ozar Midrashim*, 316.]

Bezrial—one of the angelic guards of the 3rd Heaven, as reported in the *Pirke Hechaloth*.

Bhaga—in Vedic lore, one of 7 (or 12) celestial deities, analogous to Judaeo-Christian angels. [*See* Adityas.]

Bibiyah—one of the many names of the angel Metatron.

Bifiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard of the 6th heavenly hall.

Bigtha (Biztha)—in Ginzberg, *The Legends of the Jews*, one of the 7 angels of confusion: also one

of the 2 pressers of the winepress. In the house of Ahasuerus, Bigtha is an angel of destruction.

Bileth [Beleth]

Binah ("understanding")—the 3rd sefira (*q.v.*). In *The Book of Concealed Mystery*, Binah is called "the sea." [*Rf.* Runes, *The Wisdom of the Kabbalah.*]

Biqa (in Amharic, "good person")—the original name of the angel Kasbeel (*q.v.*). After Kasbeel's fall (he sinned by turning away from God the moment he was created), he was renamed Kazbeel, "he who lies to God."

Bird of God—a term used by Dante to denote an angel.

Bizbul (meaning, "in Zebul")—a secret name of Metatron, according to Rabbi Inyanei bar Sisson. [*Rf. The Visions of Ezekiel.*]

Black Angel—in Mohammedan demonology one comes across 2 black angels, named Monker and Nakir (*q.v.*). Another black angel, unnamed, is pictured in the *Treatise on Astrology and Divination* of Mohammed al-Sudi. This angel with the features of a rackhasa is shown with 2 other malevolent spirits in *Larousse Encyclopedia of Mythology* and reproduced on p. 68.

Blaef—in occult lore, a Friday angel of the air, ministering to Sarabotes and subject to the West Wind. [*Rf.* de Claremont, *The Ancient's Book of Magic.*]

Blautel—an angel invoked in necromancy. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Bludon—one of the 7 Electors (underworld planetary spirits or rulers) in Cornelius Agrippa's listing. Bludon replaces Ganael in the planetary rulers cited by Conybeare, *The Testament of Solomon.*

Bne Seraphim—in practical cabala, the angel governing the planet Mercury. In talismanic magic he is the intelligence of the planet Venus. [*Rf.* Barrett, *The Magus* II, 147.]

Boamiel—one of the 6 angels placed over the 4 parts of Heaven, according to *The Book of the Angel Raziel.* The other 5 angels are Scamijm, Gabriel, Adrael, Dohel, Madiel. [*Rf. The Sixth and Seventh Books of Moses.*]

Bodiel—ruling prince of the 6th Heaven, according to *Hechaloth Zoterathi*, quoted in *3 Enoch* 17. The ruling angels usually designated are Sabath, Sandalphon, Zachiel, and Zebul.

Boel ("God is in him"—Boul, Booel, Bohel, Dohel)—one of 7 exalted throne angels resident in the 1st Heaven. Boel holds the 4 keys to the 4 corners of the earth; by means of these keys all the angelic hosts are able to enter the Garden of Eden—when, that is, Boel unlocks the gates and the 2 guardian cherubim permit entry. [*Rf. The Zohar* (Exodus 133b).] According to Barrett, *The Magus*, Boel resides not in the 1st Heaven but in the 7th. The star (more correctly the planet) he governs is Saturn. [*Rf.* de Abano, *The Heptameron*; *The Book of the Angel Raziel*; *The Book of Hechaloth*; *Ozar Midrashim.*]

Briel—one of the 70 childbed amulet angels. For the names of all 70, *see* Appendix.

Brieus—an angel who, it is said, is alone able to overcome the designs and machinations of the demon Rabdos. [*Rf.* Conybeare, *The Testament of Solomon*; Shah, *The Secret Lore of Magic.*]

Bualu—one of the 8 angels of omnipotence employed in conjuring rites. Among the others of this group are Atuesuel, Ebuhuel, Tabatlu, Tulatu, Labusi, Ublisi. [*Rf. The Sixth and Seventh Books of Moses*, p. 85.] The cabalistic instructions for conjuring these angels specify that they "must be called 3 times from the 4 corners of the world with a clear and powerful voice and when the name of each is pronounced 3 times, then 3 sounds must be uttered by the horn."

Buchuel—an angelic name found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Buddha [Budh Avatar]

Budh Avatar (Buddha)—the 9th of the 10 avatars in Vedic lore. [*See* Avatar.]

Buhair—in Mandaean lore, one of the 10 *uthri* (angels) that accompany the sun on its daily course.

Bull—in Zoroastrian mythology, the source of all light; he was created by Ormazd and destroyed by Ahriman. Out of Bull's scattered seed, according to legend, sprang the first man and woman.

Burc(h)at—in the cabala, an angel of the air serving in the 4th Heaven; he governs on Lord's Day (Sunday) and is invoked from the west. He is one of the messengers of the sun. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus*; Malchus, *The Secret Grimoire of Turiel.*]

Burkhan—in Manicheanism, an incarnate messenger "of the God of Light to man." Zoroaster is spoken of in Manichean lore as a burkhan. [*Rf.* Legge, *Forerunners and Rivals of Christianity* II.]

Busasejal—according to *Enoch I*, one of a troop of fallen angels.

Busthariel—an angelic name found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Butator (or Butatar)—the genius or spirit of calculations. Butator serves in the 3rd hour of the day and may be invoked in ritual magic rites, as certified by Apollonius of Tyana in *The Nuctemeron*. [*Rf.* Levi, *Transcendental Magic*, p. 503.]

Byleth [Beleth]

A seraph by Cavallini. Detail from the *Last Judgment* (Rome, 1280). Reproduced from Régamey, *Anges.*

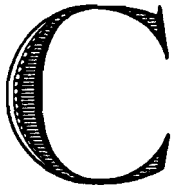

Cabiel—one of the 28 angels ruling over the 28 mansions of the moon.

Cabriel (Cabrael, Kabriel)—an angel with dominion over the sign of Aquarius. He is one of 6 angels placed over the 4 parts of Heaven. [*Rf. The Book of the Angel Raziel*; Heywood, *The Hierarchy of the Blessèd Angels.*]

Cadat—"a most pure angel" invoked in Solomonic magic. [*Rf. Grimorium Verum.*]

Cadulech—a most holy angel of God invoked in the conjuration of the Sword. [*Rf. Grimorium Verum.*]

Cael—an angel representing, or exercising dominion over, the sign of Cancer in the zodiac. [*Rf.* Waite, *The Lemegeton.*]

Cafon [Zephon]

Cahet(h)el—one of the 8 seraphim; he rules over agricultural products and is one of the 72 angels bearing the name of God Shemhamphorae. In the cabala generally he is often invoked to increase or improve crops. His corresponding angel is Asicat. Cahethel's sigil will be found in Ambelain, *La Kabbale Pratique*, p. 260.

Cahor—genius of deception. In Apollonius of Tyana, *The Nuctemeron*, Cahor is described as a genius of the 3rd hour.

Caila—an angel invoked in Solomonic magic in the Uriel conjuration. Caila is "one of the 4 words God spoke with his mouth to his servant Moses," according to the grimoires. The other 3 words were Josta, Agla, and Ablati. [*Rf. Grimorium Verum.*]

Caim (Caym, Camio)—once of the order of angels, Caim is now in Hell, a great president. He manifests in the form of a thrush. As many as 30 legions of infernal spirits attend him. His seal is figured in Waite, *The Book of Black Magic and of Pacts*, p. 182. Luther had a famous encounter with Caim, according to De Plancy, *Dictionnaire Infernal* where (in the 1863 ed.) Caim is pictured as a belted bird.

Caldulech (Caldurech)—"a most pure angel," invoked in ceremonial magic rites. [*Rf.* Shah, *The Secret Lore of Magic.*]

Caliel [Calliel]

Calizantin—a "good angel" invoked in conjuring rites. [*Rf. Verus Jesuitarum Libellus.*]

Calliel (Caliel)—one of the throne angels serving in the 2nd Heaven, invoked to bring prompt help against adversity. Calliel is one of the 72 angels bearing the name of God Shemhamphorae. His corresponding angel is Tersatosoa (or Tepisatosoa). For Calliel's sigil, see Ambelain, *La Kabbale Pratique*, p. 267.

Caluel (Calvel)—a Wednesday angel residing in the 2nd or 3rd Heaven and invoked from the south. Since his corresponding angel is Tersatosoa, Caluel may be a variant for Calliel (*q.v.*).

Calvel [Caluel]

Calzas—a Tuesday angel serving in the 5th Heaven. Calzas must be invoked from the east. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus* II.]

Camael (Camiel, Camiul, Chamuel, Kemuel, Khamael, Camniel, Cancel—"he who sees God") —chief of the order of powers and one of the sefiroth. In occult lore, Camael is of the nether regions and ranks as a Count Palatine. When invoked, he appears in the guise of a leopard crouched on a rock. In the cabala, Camael (Khamael, Kemuel) is one of the 10 (actually 9) archangels of the Briatic world. "It is a name," says Eliphas Levi in *The History of Magic*, "which personifies divine justice." In a footnote to Levi's book, Waite, the editor, in chapter 10, notes that, in Druid mythology, Camael was the god of war. This bears out the frequent citation of Camael in occultism as the ruler of the planet Mars and as among the governing angels of the 7 planets. [*Rf. Complete Book of Fortune*, p. 514, for picturization of "the Talisman of the Angels," where the name Camael occurs.] In *The Magus*, Camael is one of "seven angels which stand in the presence of God." For the legend that Moses destroyed this great angel for trying to prevent the Lawgiver from receiving the Torah at the hand of God, *see* Kemuel. Another legend speaks of Camael (Kemuel) being in charge of 12,000 angels of destruction. [*Rf. The Legends of the Jews* III.] In Clement, *Angels in Art*, Chamuel is the angel who wrestled with Jacob; also the angel (usually identified as Gabriel) who appeared to Jesus during his agony in the Garden of Gethsemane to strengthen Him.

Camal (Hebrew, "to desire God")—the name of one of the archangels in the cabala. [*Rf.* the *Book of The Sacred Magic of Abra-Melin the Mage.*]

Camaysar—in occultism, the angel "of the marriage of contraries." He is a genius of the 5th hour. [*Rf.* Apollonius of Tyana, *The Nuctemeron.*]

Cambiel—according to Trithemius, the ruler of the zodiacal sign of Aquarius, and an angel of the 9th hour.

Cambill—an angel of the 8th hour of the night, serving under Narcorial. [*Rf.* Waite, *The Lemegeton.*]

Cameron—angel of the 12th hour of the day, serving under Beratiel. He is also regarded as a demon; as such he serves in the conjuration of Beelzebuth, as well as in the conjuration of Astaroth. [*Rf. Magia Naturalis et Innaturalis*; Butler, *Ritual Magic*; Shah, *The Secret Lore of Magic.*]

Camio [Caim]

Camuel [Camael]

Caneloas—"a most holy angel" invoked in magical operations, as noted in Mathers, *The Greater Key of Solomon.*

Capabile—one of 3 angel messengers of the Sun. [*Rf.* Malchus, *The Secret Grimoire of Turiel.*]

Capabili—an angel of the 4th Heaven ruling on the Lord's Day and invoked from the west.

Caphriel—in occultism, "a strong and powerful angel," chief ruler of the 7th day (Sabbath). He is invoked in the conjuration of Saturn (the planet). [*Rf.* Barrett, *The Magus* II; de Claremont, *The Ancient's Book of Magic.*]

Capitiel—one of the angels of the 4th chora or altitude invoked in magical prayer, as set forth in *The Almadel of Solomon.*

Angel head, 15th century. From the great rose window in north transept of St. Ouens, Rouen. Reproduced from Lawrence B. Saint, *Stained Glass of the Middle Ages in England and France.* London: A. and C. Black, Ltd., 1925.

Captains of Fear [Angels of Dread]

Captain of the Host of the Lord—in Joshua 5, the man (i.e., angel) whom Joshua beheld standing over against him with drawn sword and who revealed himself as "the captain of the host of the Lord." He is usually identified as Michael.

Caracasa—in occult lore, an angel of the Spring along with the angels Core, Amatiel, and Comissoros.

Caraniel—in Mosaic mystic lore, an angel serving in the 3rd Heaven. [*Rf. The Sixth and Seventh Books of Moses.*]

Carcas—one of the 7 angels of confusion. In the legend relating to Ahasuerus, Carcas is the "knocker." [*Rf.* Ginzberg, *The Legends of the Jews* IV, 375.]

Cardiel—in ceremonial magic, an angel invoked in special rites, as in the conjuration of the Sword.

Cardinal Virtues—there are 4 cardinal virtues: justice, prudence, temperance, fortitude. The theological virtues are faith, hope, and charity. These were often personalized as angels and so represented, as in the case of fortitude, in the roundels of Lucca della Robbia in the chapel of Cardinal of Portugal, in the Church of San Miniato al Monte in Florence and reproduced on p. 114.

Caretaking Angels—Temeluch (*q.v.*) and others. "Infants of untimely birth are delivered over to Care-taking Angels," according to Clement of Alexandria, *Prophetic Eclogues*, 48. Methodius in his *Convivia*, II, 6 adds that these angels serve also the offspring of adultery.

Carmax—in occultism, a ministering angel to Samax, ruler of the Tuesday angels of the air. [*Rf.* de Abano, *The Heptameron.*] Serving with Carmax are 2 other angels: Ismoli and Paffran. [*Rf.* Shah, *Occultism, Its Theory and Practice*, p. 50.]

Carniel—an angel serving in the 3rd Heaven. [*Rf. The Sixth and Seventh Books of Moses.*]

Carnivean (Carniveau)—an ex-prince of the order of powers (*see* Carreau). Carnivean is now a demon, invoked in the litanies of the Witches' Sabbaths. [*Rf.* Michaelis, *Admirable History of the Possession and Conversion of a Penitent Woman.*]

Carreau (Carnivean)—an ex-prince of the order of powers. In Garinet, *History of Magic in France*, Carreau was one of the devils who possessed the body of Sister Seraphica of Loudun; in the absence of Baruch (another devil so named), Carreau guarded a drop of water that bewitched the sister's stomach (sic).

Carsiol—an angel of the 2nd hour, serving under Anael. [*Rf.* Waite, *The Lemegeton*, p. 67.]

Casmaron—in occult science (as in Papus, *Traité Élémentaire de Science Occulte*), an angel of the air.

Casmiros—an angel of the 11th hour of the night, serving under Dardariel.

Cass Cassiah—an angel invoked for the curing of cutaneous disorders. [*Rf.* Talmud *Shabbath*, fol. 67.]

Cassiel (Casiel, Casziel, Kafziel)—the angel of solitudes and tears who "shews forth the unity of the eternal kingdom." Cassiel is one of the rulers of the planet Saturn, also a ruling prince of the 7th Heaven and one of the *sarim* (princes) of the order of powers. Sometimes he appears as the angel of temperance. Barrett in *The Magus* speaks of Cassiel as one of the 3 angels of Saturday, serving with Machatan and Uriel. In the *Book of Spirits* as well as in *The Magus*, the sigil of Cassiel is given, along with his signature. In the latter work Cassiel Macoton (so named) is pictured in the form of a bearded jinn, astride a dragon. In Grillot, *Picture Museum of Sorcery, Magic and Alchemy* (p. 113), there is a reproduction of a page from the *Book of Spirits* giving the conjuration of Cassiel.

The angel Cassiel, ruler of Saturday, astride a dragon. Reproduced from Francis Barrett, *The Magus.*

Cassiel Macoton—according to Barrett, *The Magus* II, Cassiel and Macoton are 2 separate angels, both doing duty on Saturday.

Castiel—a Thursday angel mentioned in occult lore.

Casujoiah—an angel with dominion over the sign of Capricorn. [*Rf.* Waite, *The Lemegeton.*]

Catroije—in the cabala, an angel serving in the 2nd Heaven. [*Rf. The Sixth and Seventh Books of Moses.*]

Causub—a serpent-charming angel. In Apollonius of Tyana, *The Nuctemeron*, Causub is one

of the genii of the 7th hour. [*Rf.* Levi, *Transcendental Magic.*]

Caym [Caim]

Cazardia—a corruption of Gazardiel (*q.v.*). [*Rf.* Régamey, *What Is An Angel?*]

Cedar—in *The Gospel of Bartholomew* (Latin version, James, *The Apocryphal New Testament*) Cedar is cited as an angel governing the south. In other versions he is called Kerkoutha (*q.v.*).

Cedrion—an angel invoked in the conjuration of the Reed, and governing the south. [*Rf.* Waite, *The Lemegeton.*]

Celestial Hierarchy—based on interpretations of Scriptural passages and as enumerated by St. Ambrose, pseudo-Dionysius, Pope Gregory, and others, the orders or choirs of the celestial hierarchy range from 7 to 10 or 11 in number; they were finally fixed at 9 in triple triads thus: seraphim, cherubim, thrones; dominations (or dominions), powers, virtues; principalities (or princedoms), archangels, angels. The 2nd triad is sometimes given as dominions, virtues, powers. Variants include orders called hosts, aeons, innocents, confessors, lordships, authorities, warriors, etc. In Mathers, *The Greater Key of Solomon*, conjurations are prescribed for "ten choirs of the Holy Angels," to wit: (1) chaioth ha-Qadesh; (2) auphanim; (3) aralim; (4) chashmalim; (5) seraphim; (6) malachim; (7) elohim; (8) beni elohim; (9) kerubim; (10) ishim; these are the 10 mentioned by Maimonides in his *Mishna Thora*. The *Berith Menucha* offers a slightly different list of 10: arellim, ishim, bene elohim, mal'achim, chashmallim, tarshishim, shina'nim, kerubim, ophannim, seraphim. [*Rf.* Charles, *The Book of the Secrets of Enoch* (*Enoch II*), Chap. 20, fn.] After Aquinas "blessed" the Dionysian scheme of 9 choirs in their triple triads, the Church adhered to it. Early Protestants, however, not only disputed it but also rejected it. Some occult works such as Barrett, *The Magus*, added a 4th triad, making 12 orders. It will be recalled that Dante in his *Paradiso*, canto 28, calls Pope Gregory to account for "dissenting" from the Dionysian setup. [*Rf. Sefer Yetzirah*; Waite, *The Holy Kabbalah*, pp. 255–256.] For variant lists by various authorities, *see* Appendix.

Celestial Pilot, The—in his poem "The Celestial Pilot," Longfellow calls the ferryman of souls "the bird of God." The poem derives from Dante's Pilot Angel in *Purgatorio* II.

Cendrion—in the grimoires, "a holy angel of God" invoked in cabalistic rites.

Cernaiul—the name of an angel of the 7th sefiroth (Netzach). [*Rf. The Sixth and Seventh Books of Moses.*]

Cerviel (Cervihel, Zeruel)—chief of the order of principalities, a post shared with Haniel, Nisroc, and others. Cerviel is the preceptor angel of David. "And God sent Cervihel, the Angel that is over strength, to help David slay Goliath," is the reference in *The Biblical Antiquities of Philo*, p. 234. [*Rf.* Barrett, *The Magus.*]

Cetarari (Ctariri, Crarari)—one of the 4 angels of winter. [*Rf.* De Plancy, *Dictionnaire Infernal.*]

Chabalym—a seraph or cherub invoked in cabalistic magic rites.

Chabril—an angel of the 2nd hour of the night, under Farris.

Chachmal (Chachmiel)—one of the 70 childbed amulet angels mentioned in *The Book of the Angel Raziel*. For the list of 70, *see* Appendix.

Chachmiel [Chachmal]

Chadakiel [Hadakiel]

Chafriel—one of the 70 childbed amulet angels.

Chahoel—in the cabala, one of the 72 angels ruling the 72 quinaries of the degrees of the zodiac.

Chaigidiel—in the world of Asaiah, the averse (opposite or left) sefira corresponding to Chochma (wisdom) in the Briatic world. [*Rf.* Waite, *The Holy Kabbalah*, p. 256.]

Chairoum—in *The Gospel of Bartholomew*, p. 176, the angel of the north. [*See* Alfatha and Gabriel, both of whom are in the same way certified

as angels governing the north.] Chairoum is described as holding in his hand "a rod of fire, and restraineth the superfluity of moisture that the earth be not overmuch wet."

Chajoth [Hayyoth]

Chalkatoura—one of the 9 angels that "run together throughout the heavenly and earthly places," according to *The Gospel of Bartholomew*.

Chalkydri (Kalkydra)—archangels of the flying elements of the sun. Mentioned in *Enoch II*, where they are linked with the phoenixes and placed amidst cherubim and seraphim. The chalkydri are 12-winged. At the rising of the sun they burst into song. Their habitat is the 4th Heaven. In gnostic lore, they are demonic. In Charles' Introduction to *Enoch II*, the chalkydri are described as "monstrous serpents with the heads of crocodiles" and as "natural products of the Egyptian imagination."

Chamuel ("he who seeks God"—Kamuel, Haniel, Simiel, etc.)—one of the 7 archangels and chief of the order of dominations; also, with Nisroc and others, chief of the order of powers. Chamuel, like Gabriel, is the angel of Gethsemane: he strengthened Jesus with the assurance of resurrection. [*Rf.* Barrett, *The Magus*; *Enoch I*; R. L. Gales, "The Christian Lore of Angels," *National Review*, September 1910.]

Chamyel—one of 15 throne angels listed in *The Sixth and Seventh Books of Moses*. *See* Appendix.

Chaniel—one of the 70 childbed amulet angels mentioned in *The Book of the Angel Raziel* and in Budge, *Amulets and Talismans*, p. 255. In *Ozar Midrashim* II, 316, Chaniel is one of the angelic guards of the gates of the East Wind.

Chantare—in occult lore, the corresponding angel of Hahael (*q.v.*).

Charavah [Charbiel]

Charbiel (Charavah—"dryness")—an angel appointed to "draw together and dry up all the waters of the earth." It was Charbiel who dried up the waters after the Flood. [*Rf.* Genesis 8:13.] He is mentioned in the *Baraita de Ma'ase Bereshith* and in *The Book of the Angel Raziel*, ch. 11.

Charby—angel of the 5th hour serving under Abasdarhon. [*Rf.* Waite, *The Lemegeton*.]

Charciel (Charsiel)—in de Abano, *The Heptameron*, an angel resident in the 4th Heaven. He rules on Lord's Day (Sunday) and is invoked from the south.

Chardiel—in Waite, *The Lemegeton*, an angel of the 2nd hour of the day, serving under Anael.

Chardros—an angel of the 11th hour of the day, serving under Bariel.

Chariots—the angelic hosts, as in Psalms 68:17: "The chariots of God are twenty thousand, even thousands of angels; the Lord is among them, as in Sinai, in the holy place."

Chariots of God—the holy wheels (ophanim). Milton identified this class of angels with the cherubim and seraphim; they were so grouped by the Talmudists. Scholem, *The Zohar*, declares that the patriarchs were made "a holy chariot of God."

Charis ("grace")—in gnosticism, one of the great luminaries emanated from the divine will.

Charman—an angel of the 11th hour of the night, serving under Dardariel.

Charmeas—an angel of the 1st hour of the day, serving under Samael.

Charms—an angel of the 9th hour of the day, serving under Vadriel.

Charnij—an angel of the 10th hour of the day, serving under Oriel.

Charouth—one of the 9 angels that "run together throughout the heavenly and earthly places." [*See* Chalkatoura.]

Charpon—a ruling angel of the 1st hour of the day, serving under Samael.

Charsiel [Charciel]

Charuch—an angel of the 6th hour of the day, serving under Samil.

Chasan—in Mathers, *The Greater Key of Solomon*, an angel of the air; his name is inscribed on the 7th pentacle of the sun.

Chasdiel—in apocalyptic lore, a name for Metatron "when Metatron does kindness to the world." [*Rf. 3 Enoch* 43.]

Chaskiel—one of the 70 childbed amulet angels. For the names of the 70, *see* Appendix.

Chasmal [Hashmal]

Chasmodai—according to Paracelsus in his doctrine of Talismans, Chasmodai is the spirit of the moon, of which "planet" it is said that the governing intelligence is Malach Be. [*Rf.* Christian, *The History and Practice of Magic* I.]

Chassiel—one of the intelligences of the sun, as recorded in *The Secret Grimoire of Turiel*, p. 33.

Chastiser, The—Kolazonta, the destroying angel, so named in the incident involving Aaron, described in Reider, *The Book of Wisdom* 18:2.

Chaumel—one of the 72 angels ruling the 72 quinaries of the degrees of the zodiac. [*Rf.* Runes, *The Wisdom of the Kabbalah.*]

Chavakiah—in Barrett, *The Magus* II, one of the 72 angels bearing the name of God Shemhamphorae.

Chaya—sing. for Hayyoth (*q.v.*).

Chaylim—in *3 Enoch*, the chaylim are "armies of angels ruled over and led by Chayyliel."

Chaylon—a cherub or seraph invoked in ritual magic. [*Rf. The Sixth and Seventh Books of Moses.*]

Chayo—a throne angel invoked in magical conjurations. One of 15 such angels listed in *The Sixth and Seventh Books of Moses. See* Appendix for the names of all 15.

Chayoh [Hayyoth]

Chayyliel H' (Chayyiel, Hayyiel, Hayyal, Haileal—"army")—ruling prince of the chayyoth or hayyoth (*q.v.*). Before Chayyliel "all the children of heaven do tremble." It is said further of this great Merkabah angel that, if he is ever so minded, he can "swallow the whole earth in one moment in a mouthful." When the ministering angels fail to chant the trisagion at the right time, Chayyliel flogs them with lashes of fire. [*Rf. 3 Enoch* 20.]

Chayyoth [Hayyoth]

Chebo—one of the 72 angels ruling the 72 quinaries of the zodiac.

Chedustaniel (Chedusitanick)—a Friday angel resident in the 3rd Heaven, invoked from the east. Chedustaniel is also one of the angelic spirits of the planet Jupiter. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus* II.]

Chemos—equated with Peor and Nisroc. To Milton in *Paradise Lost* I, 312, 406, Chemos is a fallen angel.

Cheratiel—an angel of the 6th hour of the night, serving under Zaazonash. [*Rf.* Waite, *The Lemegeton.*]

Cheriour—a "terrible angel," charged with punishment of crime and the pursuit of criminals, according to De Plancy, *Dictionnaire Infernal.*

Chermes—angel of the 9th hour of the night, serving under Nacoriel. [*Rf.* Waite, *The Lemegeton.*]

Chermiel—a Friday angel of the 3rd Heaven invoked from the south. [*Rf.* Barrett, *The Magus* II; de Abano, *The Heptameron.*]

Cherub (sing. for cherubim)—in the cabala, Cherub is one of the angels of the air. As Kerub he is the angel "who was made the Guardian of the Terrestrial Paradise, with a Sword of Flame." [*Rf.* Mathers, *The Greater Key of Solomon*, p. 34.] "The 1st angel who sinned is called, not a seraph, but a cherub," says Aquinas in his *Summa*, vol. 1, 7th art., reply objection 1. In *The Zohar*, Cherub is chief of the order of cherubim. In Ezekiel (28:14–15) God recalls to the Prince of Tyre that he was the "anointed cherub" and was perfect in his ways "till iniquity was found" in him.

Cherubiel (Kerubiel)—eponymous chief of the order of the cherubim. [*See* Gabriel, who is also regarded as chief of the order.]

Cherubim (Kerubim)—in name as well as in concept, the cherubim are Assyrian or Akkadian in origin. The word, in Akkadian, is karibu and means "one who prays" or "one who intercedes," although Dionysius declared the word to mean knowledge. In ancient Assyrian art, the cherubim were pictured as huge, winged creatures with leonine or human faces, bodies of bulls or sphinxes, eagles, etc. They were usually placed at entrances to palaces or temples as guardian spirits. In early Canaanitish lore, the cherubim were not conceived of as angels. [*Cf.* view of Theodorus, Bishop of Heracleâa, who declared "these cherubims not to be any Angelicall powers, but rather some horrible visions of Beasts, which might terrifie Adam from the entrance of paradise"—from Salkeld, *A Treatise of Angels.*] It was only later that the cherubim began to be regarded as heavenly spirits. To Philo ("On the Cherubim") they symbolized God's highest and chiefest potencies, sovereignty, and goodness. They are the 1st angels to be mentioned (and to be construed as angels) in the Old Testament (Genesis 3:22). They guarded with flaming sword the Tree of Life and Eden, hence their designation as the "flame of whirling swords." In Exodus 25:18 we find 2 cherubim "of gold," one on either side of the Ark (see picturization in Schaff, *A Dictionary of the Bible*). [*Cf.* "cherubim of glory shadowing the mercy seat" in Hebrews 9:5.] In Ezekiel (10:14) 4 cherubim, each with 4 faces and 4 wings, appear at the river Chebar where the Hebrew prophet glimpses them. In I Kings 6:23, the 2 cherubim in Solomon's temple are carved out of olive wood. In rabbinic and occult lore, the cherubim are prevailingly thought of as charioteers of God, bearers of His throne, and personifications of the winds. In Revelation (4:8) they are living creatures who render unceasing praise to their Maker. Here St. John refers to them as beasts (holy, divine beasts), 6-winged and "full of eyes within." John of Damascus in his *Exposition of the Orthodox Faith* also speaks of the cherubim as "many-eyed." In Talmud the cherubim are equated with the order ophanim (wheels or chariots) or the order hayyoth (holy beasts) and are said to reside in the 6th or 7th Heaven. In the Dionysian scheme, the cherubim rank 2nd in the 9-choir hierarchy and are guardians of the fixed stars. Chief rulers, as listed in most occult works, include Ophaniel, Rikbiel, Cherubiel, Raphael, Gabriel, Zophiel, and—before his fall—Satan, who was, as Parente says in *The Angels*, "the supreme angel in the choir of cherubim." In the early traditions of Muslim lore it is claimed that the cherubim were formed from the tears Michael shed over the sins of the faithful. [*Rf.* Hastings, *Encyclopaedia of Religion and Ethics* IV, 616, "Demons and Spirits (Muslim)."] In secular lore the cherubim have been called "black cherubim" (Dante), "young-eyed cherubim" (Shakespeare), "helmed cherubim" (Milton). Blake describes Satan as the "covering cherub" and turns

Cherubs. Italian (Neapolitan, late 18th century). Collection of Loretta Hines Howard. From *The Metropolitan Museum of Art Bulletin*, December 1965.

French baroque musical cherubim. Altarpiece at Champagny in Savoy. From *Horizon*, November 1960.

the Ezekiel vision of the 4 creatures into his own *Four Zoas*. The latter sound the 4 trumpets heralding the apocalypse. As angels of light, glory, and keepers of the celestial records, the cherubim excel in knowledge. [*Rf.* Lindsay, *Kerubim in Semitic Religion and Art.*] The notion of winged, multiple-headed beasts serving as guardians of temples and palaces must have been general in many near-Eastern countries, for in addition to appearing in Assyrian-Chaldean-Babylonian art and writings (where the authors of Isaiah and Ezekiel doubtlessly first came upon them), they appear, as already noted, in Canaanitish lore (with which the Israelites were, of course, familiar, and which influenced or colored the accounts in Genesis and other Old Testament books). An ivory from the collection of a king of Megiddo, circa 1200 B.C.E., reproduced on p. 45 of the *Westminster Historical Atlas to the Bible*, shows a Canaanite ruler seated on a throne, "supported by winged lions with human heads." These, say the editors of the *Atlas*, "are the imaginary, composite beings which the Israelites called cherubim." As winged beasts with human heads, 2 cherubim are shown supporting the throne of Hiram, king of ancient Byblos (see reproduction, p. 132, vol. A–D of *Interpreter's Dictionary of the Bible*). Among works of more modern times, Rubens' "Apotheosis of James I" (hanging in the banqueting hall of Whitehall in London and filling the long side panels) shows a procession of cherubs.

Chesed ("mercy," "goodness")—the 4th sefira.

Chesetial—one of the governing angels of the zodiac. [*Rf.* Agrippa, *Three Books of Occult Philosophy* III.]

Chieftains—in the cabala, a term designating the celestial prince-guardians assigned to various nations of the earth. There were 70 of these tutelary spirits, according to *The Zohar*.

Children of Heaven—in *Enoch I*, the children of Heaven are "the sons of the holy angels who fell and violated women." The reference is to Genesis 6:2.

Chirangiyah [Parasurama]

Chismael—a spirit of Jupiter, of which planet Zophiel is the presiding intelligence, according to Paracelsus in his doctrine of Talismans. [*Rf.* Christian, *The History and Practice of Magic* I.]

Chiva [Hayyoth]

Chnum (*see* Anmael).

Chobaliel—according to Voltaire in his "Of Angels, Genii, and Devils," Chobaliel is one of the fallen angels in the Enoch listings.

Choch(k)ma (Hokhmah)—the word in Hebrew has the connotation "wisdom." Chochma is the 2nd of the holy sefiroth (divine emanations) and is equated with the personalized angel Ratziel (Raziel). According to Mathers, *The Kabbala Unveiled*, Chochma is the 1st of God's creations, the only one of the supernal abstractions which seems to have reached actual materialization or personification. [*Rf.* Guignebert, *The Jewish World in the Time of Jesus*; *Sefer Yetzirah.*]

Chochmael (Hochmael)—in Levi, *Transcendental Magic*, an angel of the sefiroth invoked in conjuration rites.

Choesed [Hoesediel]

Chofniel—chief of the angelic order of *bene elohim* (children of God), as listed in the Midrash *Bereshith Menucha.*

Choriel—angel of the 8th hour of the day, serving under Oscaebial. [*Rf.* Waite, *The Lemegeton*; *The Sixth and Seventh Books of Moses.*]

Chorob—angel of the 10th hour of the day, serving under Oriel.

Chosniel ("cover")—in Mosaic incantation rites, an angel invoked for the conferring of good memory and an open heart.

Chrail (Chreil)—an angel in Mandaean lore. [*Rf.* Pognon, *Inscriptions Mandaïtes des Coupes de Khouabir.*]

Chromme—corresponding angel of Nanael (*q.v.*).

Chrymos—an angel of the 5th hour of the night, serving under Abasdarhon.

Chuabotheij—in the cabala, an angel of the Seal.

Chur (Churdad)—in ancient Persian mythology, the angel in charge of the disk of the sun. [*Rf.* Clayton, *Angelology*; Hyde, *Historia Religionis Veterum Persarum.*]

Chuscha—one of 15 throne angels listed in *The Sixth and Seventh Books of Moses.* For the names of all 15, *see* Appendix.

Chushiel—one of numerous angelic guards of the gates of the South Wind. [*Rf. Ozar Midrashim* II, 317.]

Chutriel—presiding angel of the Mire of Clay, which is 5th of the 7 lodges of Hell (arka). [*Rf.* the writings of the cabalist Joseph ben Abraham Gikatilla.]

Cochabiel (Coahabiath)—spirit of the planet Mercury, in cabala; derived from Babylonian religious lore. [*Rf.* Lenormant, *Chaldean Magic*, p. 26.] In Mosaic lore, and according to Cornelius Agrippa in *Three Books of Occult Philosophy* III, Cochabiel is one of 7 princes "who stand continually before God and to whom are given the spirit names of the planets."

Cogediel—one of the 28 angels ruling the 28 mansions of the moon.

Cohabiting Glory—a title given the Shekinah (*q.v.*) by Waite, *The Secret Doctrine in Israel*, in designating her as "the guide of man on earth and the womanhood which is part of him."

Colopatiron—in Apollonius of Tyana, *The Nuctemeron*, a genius (spirit) who sets prisons open; also one of the genii of the 9th hour.

Comadiel—an angel of the 3rd hour of the day, serving under Veguaniel.

Comary—an angel of the 9th hour of the night, serving under Nacoriel.

Comato(s)—in Gollancz, *Clavicula Salomonis*, an angel invoked in the exorcism of Wax.

Comforter—"the Comforter, which is the Holy Ghost, whom the Father will send in my name." [*Rf.* John 14:26; *see* Holy Ghost.]

Commissoros—one of the 4 angels of the Spring. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus* II.]

Conamas—in occult magical operations, an angel invoked in the exorcism of Wax.

Confessors—one of 12 (sic) orders of the Celestial Hierarchy as enumerated in Heywood, *The Hierarchy of the Blessèd Angels.* The chief of the order of confessors is the angel Barakiel (*q.v.*).

Coniel—in the cabala, a Friday angel resident in the 3rd Heaven. He is invoked from the west. In *The Secret Grimoire of Turiel,* Coniel is listed among the messengers of the planet Jupiter.

Contemplation—a cherub (so named) in Milton's *Il Penseroso.*

Cophi—in occult lore, an angel invoked in the exorcism of Wax. [*Rf.* Gollancz, *Clavicula Salomonis.*]

Corabael—a Monday angel residing in the 1st Heaven and invoked from the west. [*Rf.* de Abano, *The Heptameron.*]

Corael—an angel petitioned in magical prayer for the fulfillment of the invocant's desires. Corael is invoked along with the angels Setchiel and Chedustaniel in *The Secret Grimoire of Turiel.*

Corat—a Friday angel of the air resident in the 3rd Heaven and invoked from the east.

Core—one of the 4 angels of the Spring. Core is mentioned as a governing spirit of this season in Barrett, *The Magus* and de Abano, *The Heptameron.*

Coriel—an angel of the 7th hour of the night, serving under Mendrion.

Corinne (fictional)—a female angel (so named) in Jonathan Daniels, *Clash of Angels.*

Corobael [Corabael]

Cosel—an angel of the 1st hour of the night, serving under Gamiel. [*Rf.* Waite, *The Book of Ceremonial Magic,* p. 69.]

Cosmagogi—in the Chaldean cosmological scheme, the 3 intellectual angelic guides of the universe. [*Rf.* Aude, *Chaldean Oracles of Zoroaster.*]

Cosmiel—the genius who accompanied the 17th-century Jesuit Athanasius Kircher on his visits to various planets. Kircher tells of this "ecstatic voyage" in his *Oedipus Egyptiacus.* [*Rf.* Christian, *The History and Practice of Magic* I, p. 73.]

Cosmocrator—in Valentinian gnosticism, Cosmocrator is ruler of the material cosmos in the guise of Diabolos (the devil). His consort is Barbelo (*q.v.*) and together "they sing praises to the Powers of the Light," which would indicate that Cosmocrator is not wholly evil. [*Rf. Pistis Sophia.*]

Covering Cherub—the covering cherub was, according to Blake, "Lucifer in his former glory." [*Rf.* Blake, *Vala.*]

Craoscha [Sraosha]

Cripon—"a holy angel of God," invoked in magical rites, specifically in the conjuration of the Reed. [*Rf.* Mathers, *The Greater Key of Solomon*; Waite, *The Lemegeton.*]

Crocell (Crokel, Procel, Pucel, Pocel)—once of the order of potestates (i.e., powers), now a great duke in Hell commanding 48 legions of infernal spirits. Crocell confided to Solomon that he expects to return to his former throne (in Heaven). Meantime he teaches geometry and the liberal arts. May be the same as Procel, in which case his sigil is shown in Waite, *The Book of Ceremonial Magic,* p. 211.

Crociel—an angel of the 7th hour of the day, serving under Barginiel.

Crowned Seraph—the devil, 6-winged, is pictured as a crowned seraph in his capacity of tempter in Eden. [See reproduction in Wall, *Devils,* p. 42.] According to Fabricius, the Devil (Lucifer) could be distinguished from all seraphs by his crown, worn by virtue of his office of light-bearer.

Cruciel—an angel of the 3rd hour of the night, serving under Sarquamich.

Ctarari—one of the 2 angels of Winter, the

other angel being Amabael. [*Rf.* de Abano, *The Heptameron.*]

Cukbiel—an angel invoked in Syrian invocation rites, as described in *The Book of Protection* and in Budge, *Amulets and Talismans.* Cukbiel figures in the "Binding [of] the Tongue of the Ruler," a special binding spell.

Cuniali—the genius (spirit) of association and one of the governing genii of the 8th hour. [*Rf.* Apollonius of Tyana, *The Nuctemeron.*]

Cupra—one of the Novensiles (*q.v.*). Cupra is the personification of light.

Curaniel—an angel of Monday, resident of the 1st Heaven, invoked from the south.

Cureton—"a holy angel of God" invoked in black magical conjurations, as described in the grimoires. [*Rf.* Waite, *The Book of Black Magic and of Pacts.*]

Curson [Purson]

Cynabal—a minister-angel serving under Varcan (king of the air ruling on the Lord's Day). [*Rf.* Barrett, *The Magus* II; de Abano, *The Heptameron*; and Shah, *Occultism, Its Theory and Practice.*]

Jacob Wrestling with the Angel by Delacroix. The angel has been variously identified as Metatron, Peniel, Sammael. Reproduced from Régamey, *Anges*.

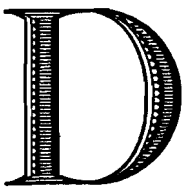

Daath ("knowledge")—in the cabalistic system of divine emanations, Daath combines the 2nd and 3rd sefiroth (*q.v.*). [*Rf.* Runes, *The Wisdom of the Kabbalah.*]

Dabariel—variant for Radueriel. [*Rf. 3 Enoch*, chap. 27.]

Dabria—one of the 5 "men" (actually angels) who transcribed the 204 (or 94) books dictated by Ezra. The other 4 heavenly scribes were Ecanus, Sarea, Selemiah (Seleucia), Asiel. [*Rf. Revelation of Esdras IV.*]

Dabriel—the heavenly scribe, equated with Vretil (*q.v.*). Dabriel is also a Monday angel said to reside in the 1st Heaven. He is invoked from the north. [*Rf.* de Abano, *The Heptameron.*]

Daden—in gnosticism, a great celestial power dwelling in the 6th Heaven. [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics.*]

Daemon (demon)—one of 2 sets of watchers or guardian angels, according to Hesiod in his *Works and Days*. Also, "spirits of the men of the golden age." In Greek lore, daemons were benevolent spirits, familiars, or angels. Socrates had his daemon, an attending spirit. In Mead, *Thrice-Greatest Hermes*, an invocation to Hermes is addressed to "the Good Daimon Sire of all things good, and nurse of the whole world," where Daimon, as Mead suggests, stands for the "father-mother of the universe." [*Rf.* Glasson, *Greek Influence in Jewish Eschatology*, p. 69.]

Daeva (Deva)—in early Persian mythology, the daevas were evil spirits created by Ahriman; but in Hinduism they were divine and benevolent spirits. In theosophy they constitute "one of the ranks or orders of spirits who compose the hierarchy which rules the universe under the deity." [*Rf.* Spence, *An Encyclopaedia of Occultism*, p. 121.]

Daghiel [Dagiel]

Dagiel (Daghiel, Daiel)—an angel whose dominion is over fish. According to Barrett, *The Magus*, Dagiel is invoked in Friday conjuration rites. He is addressed, in such rites as "great angel, strong and powerful prince," and is supplicated in the name of the "star" Venus. [*Rf.* Trachtenberg, *Jewish Magic and Superstition*; *The Book of the Sacred*

Dagon, the national god of the Philistines, commonly represented with the body of a fish. A bas relief reproduced from Schaff, *A Dictionary of the Bible.*

Magic of Abra-Melin the Mage; and de Claremont, *The Ancient's Book of Magic.*]

Dagon—a fallen angel in *Paradise Lost* I, 457. To the ancient Phoenicians, however, Dagon was a national god, represented with the face and hands of a man and the body of a fish.

Dagymiel—a governing angel of the zodiac. [*Rf.* Cornelius Agrippa, *Three Books of Occult Philosophy* III.]

Dahak [Ahriman, the Satan of Persia]

Dahariel (Dariel)—in *Pirke Hechaloth*, a guard of the 1st Heaven, and an angel of the order of shinanim (*q.v.*). In *Hechaloth Rabbati* Dahariel is a guard of the 5th Heaven.

Dahavauron—prince of the face and one of the angelic guards of the 3rd Heaven. [*Rf. Ozar Midrashim* I, 117.]

Dahaviel (Kahaviel)—one of the 7 guards of the 1st Heaven. [*Rf. Hechaloth Rabbati.*]

Dahnay—one of the "holy angels of God" who, nevertheless, may be invoked in black-magic conjurations, as prescribed in the grimoires. [*Rf.* Waite, *The Book of Black Magic and of Pacts.*]

Dai (Dey)—in *The Sixth and Seventh Books of Moses*, an angel of the order of powers. In ancient Persian lore, Dai was the angel of December.

Daiel [Dagiel]

Daimon [Daemon]

Daksha—one of 7 shining gods of Vedic religion. [*See* Adityas.]

Dalkiel—angel of Hell, ruler of Sheol, and equated with Rugziel (*q.v.*). In *Baraita de Massachet Gehinnom*, Dalkiel operates in the 7th compartment of the underworld, "punishing 10 nations," and serving under orders of Duma(h), who is the angel of the stillness of death. [See writings of Joseph Gikatilla ben Abraham (1248–1305).]

Dalmai(i) (Dalmay, Damlay)—in occultism, "a holy angel of God" invoked in the exorcism of fire. [*Rf. Grimorium Verum*; *The Book of Ceremonial Magic.*]

Dalquiel—in the cabala, one of the 3 princes of the 3rd Heaven, the other 2 being Jabniel and Rabacyal. All 3 rule over fire, under the ethnarchy of Anahel. Dalquiel's special aide is the angel called Oul (*q.v.*).

Damabiah—an angel of the order of angels, with dominion over naval construction. Damabiah is one of the 72 angels bearing the name of God Shemhamphorae. His corresponding angel is Ptebiou. For the sigil of Damabiah, see Ambelain, *La Kabbale Pratique*, p. 294.

Damabiath—an angel of the order of powers, invoked in cabalistic rites. He manifests in the form of a beautiful mortal via the 5th seal. [*Rf. The Sixth and Seventh Books of Moses.*]

Dameal—a Tuesday angel resident in the 5th Heaven. He is invoked from the east. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus* II.]

Dameb'el—one of the 72 angels ruling the 72 quinaries of the zodiac, according to Runes, *The Wisdom of the Kabbalah.*

Damiel—angel of the 5th hour, serving under the rulership of Sazquiel; or angel of the 9th hour, serving under the rulership of Vadriel. Damiel is

invoked in the conjuration of the Sword. [*Rf.* Waite, *The Lemegeton*; Mathers, *The Greater Key of Solomon*.]

Damlay [Dalmai]

Daniel ("God is my judge")—an angel of the order of principalities, according to Waite, *The Lemegeton*. Daniel (as Danjal) is one of a troop of fallen angels, listed in *Enoch I*. In the lower regions he exercises authority over lawyers. His sigil is reproduced in Ambelain, *La Kabbale Pratique*, p. 289. On the other hand, according to Barrett, *The Magus*, Daniel is a high holy angel (one of 72) who bears the name of God Shemhamphorae.

Danjal [Daniel]

Dara—in Persian mythology, angel of rains and rivers. [*Rf. The Dabistan*, p. 378.]

Darbiel—an angel of the 10th hour of the day, serving under Oriel. [*Rf.* Waite, *The Lemegeton*.]

Dardael [Dardiel]

Darda'il—in Arabic lore a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Dardariel—chief ruling angel of the 11th hour of the night.

Dardiel—one of the 3 angels of the Lord's Day, the other 2 angels being Michael and Hurtapel. [*Rf.* Barrett, *The Magus* II; de Abano, *The Heptameron*.]

Daresiel—an angel of the 1st hour of the day, serving under Samael.

Dargitael—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard of the 5th heavenly hall.

Dariel [Dahariel]

Dark Angel, The—the angel-man-God who wrestled with Jacob at Peniel, an incident related in Genesis 32:30. Variously identified as Michael, Metatron, Uriel, or the Lord Himself. According to *The Zohar* (Vayishlah 170a) the angel was Samael, "chieftain of Esau." In Talmudic sources, the angel was Michael-Metatron. According to Clement of Alexandria, the angel was the Holy Ghost. [*Rf.* Clement of Alexandria *Instructor* I, 7, and, for Talmudic sources, Ginzberg, *The Legends of the Jews* V, 305.] The subject is illustrated by Rembrandt and Doré, among others.

Darkiel—one of the numerous angelic guards of the gates of the South Wind. [*Rf. Ozar Midrashim* II, 316.]

Darmosiel—an angel of the 12th hour of the night, serving under Sarindiel.

Darquiel—an angel of Monday, residing in the 1st Heaven. He is invoked from the south. [*Rf.* Barrett, *The Magus* II; de Abano, *The Heptameron*.]

Daryoel—variant form of Radueriel. [*Rf. 3 Enoch*, chap. 27.]

Dasim—one of the 5 sons of the Muslim fallen archangel Iblis or Eblis. Dasim is the demon of discord. The other 4 sons are Awar, demon of lubricity; Sut, demon of lies; Tir, demon of fatal accidents; Zalambur, demon of mercantile dishonesty.

Daveithe—in gnosticism, one of the 4 great luminaries surrounding the Self-Begotten (i.e., God).

David—one of the 7 archons in gnosticism, according to the *Catholic Encyclopedia*, "Gnosticism."

Days—in the view of Theodotus, angels are called days. See "Excerpts of Theodotus" in the *Ante-Nicene Fathers Library*.

Dealzhat—in Mosaic cabalistic lore, a mighty and secret name of God, or a great luminary whom Joshua invoked (along with the name of Baahando) to cause the sun to stand still—an incident related in Joshua 10:12–13.

Degaliel—an angel's name found inscribed on the 3rd pentacle of the planet Venus. [*Rf.* Mathers, *The Greater Key of Solomon*; Shah, *The Secret Lore of Magic*, p. 49.]

Degalim—an angelic suborder of the Song-Uttering Choirs, serving under Tagas. [*Rf. 3 Enoch*.]

Deharhiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard of the 5th heavenly hall.

Deheborym—in the *Pirke Hechaloth*, an angelic guard of the 1st Heaven.

Deliel—one of the angels of the 4th chora or altitude invoked in magical prayer, as set forth in *The Almadel of Solomon*. Cornelius Agrippa cites Deliel as a governing angel of the zodiac. [*Rf. Three Books of Occult Philosophy* III.]

Delukiel—one of the angelic guards of the 7th Heaven. [*Rf. Ozar Midrashim* I, 119.]

Demiurge (Demiourgos)—the gnostic writer Basilides called Demiurge the great archon (ruler). To Valentinus he was "an angel like God" and identified with the God of the Jews. Demiurge has always been identified with Mithras. A title for the Demiurge, "Architect of the Universe," denotes or suggests that it was Demiurge, not God, who formed the world, at the instance of En Soph, the Unknowable. [*Rf.* Legge, *Forerunners and Rivals of Christianity*, p. 107 fn.; Irenaeus, *Contra Haereses* I, 1.] In the cabala, says Westcott in his *The Study of the Kabalah*, the Greek Demiourgos is Metatron.

Demon [Daimon]

Demoniarch—a title for Satan. [*Rf.* Schneweis, *Angels and Demons According to Lactantius*, p. 105.]

Deputies—in his "Of Angels, Genii, and Devils" Voltaire speaks of deputies as an order of angels, "one of 10 classes in Talmud and Targum."

Deputy Angels—in Jewish magic, the deputy angels are the *memunim*, a class of spirits who appear to do the invocant's bidding when properly invoked. Usually they are regarded as evil, but Eleazar of Worms (13th-century sage) insists they are holy angels. [*Rf.* Trachtenberg, *Jewish Magic and Superstition.*]

Deramiel—an angel serving in the 3rd Heaven, as cited in *The Sixth and Seventh Books of Moses.*

Derdekea—a heavenly female power who descends to earth for the salvation of man. In the gnostic *Paraphrase of Shem*, Derdekea is referred to as the Supreme Mother. [*See* Drop.]

Destroying Angel (Angel of Destruction)—a term for the angel of death. David met and appeased the destroying angel at Mt. Moriah. In *The Book of Wisdom* (ed. Reider) the destroying angel is Kolazonta, the "chastiser." The Danites, a Christian band organized for secret assassination, were called "Destroying Angels." They were incorrectly associated with the early Mormon Church. [*Cf.* Manoah of the Danite clan in Judges 13:2; *Rf.* Jobes, *Dictionary of Mythology, Folklore and Symbols.*]

Destroying Angel of the Apocalypse—Abaddon or Apollyon, who is also called "chief of the demons of the 7th dynasty." This is according to Christian demonologists, says Grillot in *A Pictorial Anthology of Witchcraft, Magic and Alchemy*, p. 128.

Devatas—in Vedic lore, the devatas are analogous to the Judaeo-Christian angels. The term is often used interchangeably with the suryas (*q.v.*).

Devil, The [Satan]

Dey [Dai]

Diabolus or **Diabolos** [Asteroth]—to Bunyan in his *Holy War*, Diabolus is the devil. His aides in the war against Shaddai (God) include Apollyon, Python, Cerberus, Legion, Lucifer, and other "diabolonians."

Dibburiel—variant form of Radueriel. [*Rf. 3 Enoch*, chap. 27.]

Didnaor—an angel mentioned in *The Book of the Angel Raziel* (*Sefer Raziel*).

Dina—a guardian angel of the Law (Torah) and of wisdom. Dina is also known as Yefefiah and as Iofiel). He is credited with having taught 70 languages to souls created at the time of Creation. He dwells in the 7th Heaven. [*Rf. Revelation of Moses* in M. Gaster, *Studies and Texts in Folklore.*]

Diniel—an angel invoked in Syriac incantation rites. Diniel is also cited as one of the 70 childbed amulet angels. In *The Book of Protection* he is grouped with Michael, Prukiel, Zadikiel, and other "spellbinding angels" in the "binding [of]

the tongue of the ruler." [*Rf.* Budge, *Amulets and Talismans*, p. 278.]

Dirachiel—one of the 28 angels ruling the 28 mansions of the moon. In the view of Barrett, *The Magus* II, Dirachiel is an "extra" among the 7 Electors of Hell.

Dirael—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard of the 6th heavenly hall.

Divine Beasts—the holy hayyoth (*q.v.*).

Divine Wisdom—in the cabala, divine wisdom or chochma is the 2nd of the holy sefiroth, and personified in the angel Raziel (*q.v.*).

Djibril (Jibril, Gabriel)—called, in the Koran, the "Faithful Spirit."

Dobiel [Dubbiel]

Dodekas—in Valentinian gnosticism, divine powers operating under the rule of Ogdoas (*q.v.*).

Dohel [Boel]

Dokiel—"the weighing angel" or, as Dokiel is called in *The Testament of Abraham* XIII, "the archangel who is like the sun, holding the balance in his hand." The name is derived from Isaiah 40:15: "by the dust [dk] in the balance."

Domedon-Doxomedon—described as the "aeon of aeons" and one of the Ogdoas (*q.v.*). [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics*, p. 178.]

Domiel (Dumiel; Abir Gahidriom)—in Merkabah mysticism, a guardian angel of the 6th hall of the 7th Heaven. Domiel is an archon, "prince of majesty, fear, and trembling." He is also a ruler of the 4 elements. [*Rf.* Barrett, *The Magus*; Schwab, *Vocabulaire de l'Angélologie*.] As the gatekeeper of Hell, says Scholem, *Major Trends in Jewish Mysticism*, p. 362, Domiel is mistakenly confused with Duma.

Dominations (dominions, lords, lordships)—in the Dionysian scheme, the dominations rank 4th in the celestial hierarchy. In Hebrew lore they are the hashmallim, according to Barrett, *The Magus*, where the chief of the order is given as Hashmal or Zadkiel. Says Dionysius: "they regulate angels' duties and are perpetually aspiring to true lordship; through them the majesty of God is manifested." The order is headed by Pi-Zeus (in horoscopy). [*Cf.* Colossians 1:16: "Dominions or principalities or powers" and *Enoch II*, 20:1: "lordships and principalities and powers."] In *The Book of Enoch*, lordships is given in lieu of dominions or dominations. Emblems of authority: sceptres, orbs.

Dominion—the name of "the oldest angel," according to Philo. [*Rf.* Mead, *Thrice-Greatest Hermes*.]

Domos—an angel invoked in magical operations; also one of the 12 names for the Evil Eye. A variation of Domol. [*Rf.* Budge, *Amulets and Talismans*.]

Donachiel—in occult lore, an angel invoked to command demons. [*Rf.* Mathers, *The Greater Key of Solomon*.]

Donahan—in the cabala, an archangel summoned in magical rites. [*Rf. The Sixth and Seventh Books of Moses*.]

Donel—one of numerous angelic guards of the gates of the South Wind. [*Rf. Ozar Midrashim* II, 316.]

Doniel—one of the 72 angel rulers of the zodiac. [*Rf.* Runes, *The Wisdom of the Kabbalah*.]

Donquel—a prince (angel) of love invoked to procure the woman of an invocant's desire. [*Rf.* Waite, *The Book of Ceremonial Magic*, p. 301.]

Doremiel—a Friday angel invoked from the north. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus*.]

Dormiel—one of numerous angelic guards of the gates of the East Wind. [*Rf. Ozar Midrashim* II, 316.]

Doucheil—an angel in Mandaean lore. [*Rf.* Pognon, *Inscriptions Mandaïtes des Coupes de Khouabir*.]

Douth—one of the 9 angels that "run together throughout the heavenly and earthly places," as

recorded in *The Gospel of Bartholomew*, p. 177, where the names of the 9 angels are revealed by Beliar to Bartholomew.

Doxomedon—one of the great luminaries cited in the gnostic *Revelations of Zostrian*.

Dracon—an angel of the 6th hour of the night, serving under Zaazonash. [*Rf.* Waite, *The Lemegeton*, p. 69.]

Dragon—in Revelation 12:9, Satan is termed "the great dragon . . . that old serpent" who was "cast out into the earth," along with the angels who followed him. In Psalms 91:13, "the saints shall trample the dragon under their feet." Michael (St. Michael) is usually represented as the slayer of the dragon. He is thus the forerunner of St. George. In classical legend, the dragon guarded the golden apples in the garden of Hesperides. In gnosticism, dragon is a term for the angel of dawn. [*Rf.* Jobes, *Dictionary of Mythology, Folklore and Symbols.*]

Dramazod—an angel of the 6th hour of the night, serving under Zaazonash.

Dramozin—an angel of the 8th hour of the night, serving under Narcoriel.

Drelmeth—an angel of the 3rd hour of the day, serving under Veguaniel.

Drial—one of the angelic guards stationed in the 5th Heaven. [*Rf. Pirke Hechaloth.*]

Drop—in the gnostic *Berlin Codex*, a female heavenly power who descends to earth for the salvation of mankind. [*See* Derdekea.]

Drsmiel—an evil angel, one of the *nomina barbara*, summoned in conjuration rites for separating a husband from his wife. [*Rf.* M. Gaster, *The Sword of Moses.*]

Dubbiel (Dubiel, Dobiel—"bear-god")—guardian angel of Persia and one of the special accusers of Israel. It is rumored that Dubbiel once officiated in Heaven for 21 days as proxy for Gabriel when the latter (over whom Dubbiel scored a victory) was in temporary disgrace. [*Rf.* Talmud *Yoma* 79a.] In the light of the legend that all 70 or 72 tutelary angels of nations (except Michael, protector of Israel) became corrupted

Vision of the ram and the he-goat (*Rf.* Daniel 8) with Daniel kneeling before the angel Gabriel. From Strachan, *Pictures from a Mediaeval Bible*. [*Note*—The ram represents the kings of Media and Persia, while the he-goat represents the king of Greece.]

Woodcut from the Cologne Bible. Left, Michael spearing the dragon (also known as the devil and Satan). Center, the beast with the 7 crowned heads. Right, a beast with horns like a lamb, and fire dropping from heaven. Illustration for Revelation 12, 7–10 and 13, 1. From Strachan, *Pictures from a Mediaeval Bible.*

through national bias, Dubbiel must be regarded corrupt and an evil angel, a demon.

Duchiel—an angel invoked in Solomonic magic for commanding demons. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Duhael—an angel of non-Hebraic origin. [*Rf.* Trachtenberg, *Jewish Magic and Superstition*, p. 99.]

Duma(h) or **Douma** (Aramaic, "silence")—the angel of silence and of the stillness of death. Duma is also the tutelary angel of Egypt, prince of Hell, and angel of vindication. *The Zohar* speaks of him as having "tens of thousands of angels of destruction" under him, and as being "chief of demons in Gehinnom [i.e., Hell] with 12,000 myriads of attendants, all charged with the punishment of the souls of sinners." [*Rf.* Müller, *History of Jewish Mysticism.*] In the Babylonian legend of the descent of Istar into Hades, Duma shows up as the guardian of the 14th gate. [*Rf.* Forlong, *Encyclopedia of Religions.*] Duma is a popular figure in Yiddish folklore. I. B. Singer's *Short Friday* (1964), a collection of stories, mentions Duma(h) as a "thousand-eyed angel of death, armed with a fiery rod or flaming sword."

Dumariel—an angel of the 11th hour of the night, serving under Dardariel. [*Rf.* Waite, *The Lemegeton.*]

Dumiel [Domiel]

Dunahel [Alimiel]

Durba'il—in Arabic lore a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Duvdeviyah—one of the many names of the angel Metatron.

Dynamis (or Dunamis)—one of the 7 aeons who, as is said of Pistis Sophia, procreated the superior angels. In gnosticism, Dynamis is the chief male personification of power, just as Pistis Sophia is chief female personification of wisdom. *Cf.* Matthew 26:64: "Hereafter shall ye see the Son of man sitting on the right hand of power." [See Preisendanz, *Papyri Graecae Magicae* II.] In hechaloth lore, according to Scholem in *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition*, Dynamis is a secret name of Metatron. Steiner, *The Work of the Angels in Man's Astral Body*, equates Dynamis with Mights.

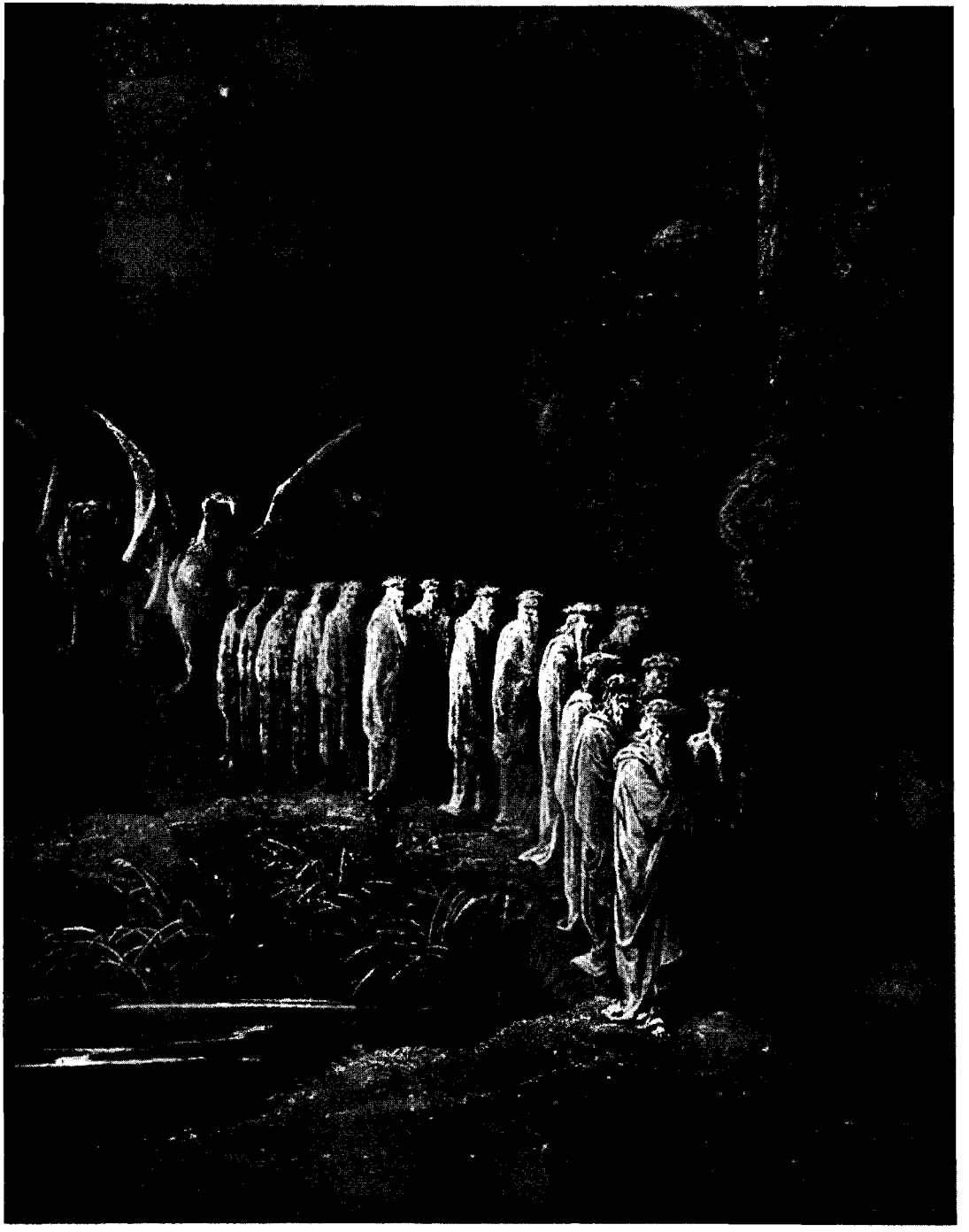

The Elders in the Mystic Procession by Doré. Illustration to Canto 29 of Dante's *Purgatorio*. From Dante, *The Divine Comedy*, translated by Lawrence Grant White.

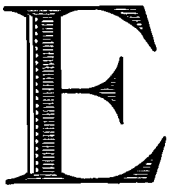

Ea [Taurine Angel]

Ebed—one of the many names of the angel Metatron.

Eblis (Iblis, Haris—"despair")—in Persian and Arabic lore, Eblis is the equivalent of the Christian Satan. As an angel in good standing he was once treasurer of the heavenly Paradise, according to Ibn Abbas in Jung's *Fallen Angels in Jewish, Christian and Mohammedan Literature*. Beckford in the oriental romance *Vathek* introduces Eblis thus: "Before his fall he [Eblis] was called Azazel. When Adam was created, God commanded all the angels to worship him [Adam], but Eblis refused." *Cf.* Koran, *sura* 18; also the legend related in Ginzberg, *The Legends of the Jews* I, 63: "Me thou hast created of smokeless fire, and shall I reverence a creature made of dust?" Thereupon God turned Eblis into a *shetan* (devil) and he became the father of devils. To Augustine (*Enchiridion*, 28) and to Mohammed (in the Koran) Eblis is a jinn rather than an angel or a fallen angel. The Arabs have 3 categories of spirits: angels, jinn (good and evil), and demons. There is a tradition that the great grandson of Eblis was taught by Mohammed certain *suras* of the Koran. [*Rf. The Encyclopaedia of Islam* III, 191.]

Ebriel—the 9th of the 10 unholy sefiroth (*q.v.*). [*Rf.* Isaac ha-Cohen of Soria's texts.]

Ebuhuel—an angel of omnipotence, one of 8, as recorded in *The Sixth and Seventh Books of Moses*. Ebuhuel may be invoked in cabalistic conjurations.

Ecanus (Elkanah)—as noted in the apocalyptic *Esdras* (*IV Esdras*, 14:42) Ecanus is one of 5 "men" (i.e., angels) who, on orders from God, transcribed the 94 (or 204) books dictated to them by Ezra. The 5 "men" were, including Ecanus, Sarea, Dabria, Selemia, Asiel. Some versions give Ethan for Ecanus. Of the books, 70 were to be kept hidden, "reserved for the wise among the Jews." These contained esoteric knowledge; the rest were for public use.

Efchal (Efchiel)—another name for the angel Zophiel? [See *The Book of the Angel Raziel* I, 42b; Schwab, *Vocabulaire de l'Angélologie*; West, "Names

of Milton's Angels," in *Studies in Philology* XLVII, 2 (April 1950).]

Efniel—an angel belonging to the order of cherubim. In *The Book of the Angel Raziel*, the name Efniel, which occurs there, might have been Milton's inspiration (says R. H. West, quoted in the Efchal entry) for Zephon.

Egibiel—one of the 28 angels governing the 28 mansions of the moon. [*See* Appendix for the names of all 28 angels.]

Egion—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard of the 7th heavenly hall.

Egoroi [Grigori]

Egregori [Grigori]

Egrimiel (Egrumiel)—in *Pirke Hechaloth*, an angelic guard stationed in one of the halls of the 6th Heaven.

Eheres—in occult lore, an angel invoked in the exorcism of Wax. [*Rf. Clavicula Salomonis*; Shah, *Occultism, Its Theory and Practice*, p. 25.] Lewis Spence claims that the name is "attributed to the Holy Spirit."

Eiael—an angel with dominion over occult sciences, longevity, etc. Eiael is also one of the 72 angels bearing the mystical name of God Shemhamphorae. His corresponding angel is Abiou. The sigil of Eiael is reproduced in Ambelain, *La Kabbale Pratique*, p. 294. When Eiael is conjured up, the invocant must recite the 4th verse of Psalm 36.

Eighth Heaven—this Heaven in Hebrew is called Muzaloth. *Enoch II* says it is the home of the 12 signs of the zodiac; but the 9th heaven is also given as the home of the signs.

Eirnilus—in Apollonius of Tyana, *The Nuctemeron*, a genius (angel) with dominion over fruit. He serves also as one of the genii of the 6th hour.

Eisheth Zenunim (Isheth Zenunim)—in Zoharistic cabala, an angel of whoredom or prostitution, one of the 4 mates of the evil Sammael (*q.v.*). The other 3 angels in the profession are Lilith, Naamah, and Agrat bat Mahlah(t).

Eistibus—genius of divination, one of the genii of the 4th hour.

El (pl. elohim)—a term for God or angel. In Canaanitish epic lore, El is the angel who begot Shahar and Shalim by a mortal woman.

Eladel—one of the 72 angels ruling the zodiac, as listed in Runes, *The Wisdom of the Kabbalah*.

El-Adrel—in Shah, *The Secret Lore of Magic*, p. 248, a genius (angel) who is invoked to bring the invocant the music of his choice. El-Adrel is mentioned in the *Book of Powers*.

Elamiz—an angel of the 11th hour of the night, serving under Dardariel. [*Rf.* Waite, *The Lemegeton*, p. 70.]

Elamos—in Solomonic conjuring rites, a spirit invoked in prayer by the Master of the Art. [*Rf. Grimorium Verum*.]

El Auria—angel of flame. El Auria is equated with Ouriel or Uriel.

Elders—the Revelation of St. John speaks of 24 Elders sitting on 24 thrones around the throne of God, clothed in white garments, "having each a harp and golden bowls full of incense, which are the prayers of the saints." According to Charles, *Critical Commentary on the Revelation of St. John* (p. 130), the Elders are angels, acting as "angeli interpretes" to John. They constitute, Charles believes, "a college or order of angels," deriving originally from the 24 Babylonian star-gods, and are the angelic representatives of the 24 priestly orders. In *Enoch II* (Slavonic Enoch), the Elders are to be found in the 1st of the 7 heavens. In the pseudepigraphical *Vision of Paul* the 24 Elders are among cherubim and archangels in Heaven, "singing hymns." Dante in *Purgatorio*, canto 29, speaks of the "four and twenty elders, two-by-two, upon their brows crowns of fleurs-de-lis." Gustave Doré did an engraving for *The Divine Comedy* showing the Elders in mystic procession. Prudentius (Latin Christian poet, 4th–5th century

St. John and the Twenty-four Elders in Heaven by Dürer. From Willi Kurth, *The Complete Woodcuts of Dürer.*

C.E.) describes the Elders in a poem called "Diptychon," written to accompany paintings or mosaics for a church [*Rf.* Cockerell, *Book of the Old Testament Illustrations*].

Elect One, The—in *Enoch I* (*The Book of Enoch*), the elect one is identified as Metatron (*q.v.*) and the Son of Man, or the lord of spirits.

Electors—in Conybeare, *The Testament of Solomon*, there are 7 planetary spirits or angels of Hell, the notion deriving from the *maskim* of the Akkadians. The 7 are: Barbiel (under the rule of Zaphiel), Mephistophiel (under Zadkiel), Ganael (under Apadiel and Camael), Aciel (under Raphael), Anael (under Haniel), Ariel (under Michael), Marbuel (under Gabriel). In the *Magia Naturalis et Innaturalis*, the electors are fiends (not angels), and their names are given as: Dirachiel, Amnodiel, Adriel, Amudiel, Tagriel, Annixiel, Geliel, Eequiel. Agrippa's list of the 7 electors, which more or less agrees with the list in *The Testament of Solomon*, has Bludon and Apadiel in place of Anael and Ganael.

Eleinos—in gnostic lore, one of the powers or aeons. [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics.*]

El El—one of the angelic guards of the gates of the North Wind. Cited in *Ozar Midrashim* II, 316.

Eleleth (Heleleth)—in the *Apocryphon of John*, one of the 4 luminaries that stand around the arch-aeon Autogenes. [*Cf.* Phronesis; *see* Heleleth.]

Elemiah—one of the 8 seraphim of the Tree of Life in the *Book of Yetsirah*, and an angel (one of 72) bearing the mystical name of God Shemhamphorae. Elemiah rules over voyages and maritime expeditions. His corresponding angel is Senacher. For the sigil of Elemiah, see Ambelain, *La Kabbale Pratique*, p. 260.

Eliel (Elael)—in Montgomery's *Aramaic Incantation Texts from Nippur*, an angel "that may be invoked in ritual magic."

Elijah (Gr. Elias—"my God is Jehovah")—in the Old Testament, 2 Hebrew patriarchs were translated to Heaven while they were still in the flesh: God "took" Enoch (Genesis 5); Elijah was transported in a fiery chariot (II Kings 2:11). Enoch was transformed into the angel Metatron; Elijah into Sandalphon (although there is a legend that Elijah was an angel from the very beginning: "one of the greatest and mightiest of the fiery angel host"). Another legend relates that Elijah fought the angel of death, subdued him, and would have annihilated him but for the intervention of God (Who had, it seems, further use for the angel of death—at least, for this particular one). In Talmud there is a similar tale relating to Moses' encounter with an angel of death—in fact, with several of them. Malachi 4:5 prophesies that Elijah would be the forerunner of the Messiah. In Luke, Elijah appears with Moses on the Mount of Transfiguration, in conversation with Jesus. In Heaven, according to *Pirke Rabbi Eliezer*, Elijah is the "psychopomp whose duty is to stand at the crossways of Paradise and guide the pious to their appointed places." The hasidic Rabbi Elimelekh of Lizhensk (d. 1786) referred to Elijah after his transfiguration as the "Angel of the Covenant" (*q.v.*). In Jewish homes, at Passover festivals, the cup of Elijah is filled with wine, and a place is left vacant at the seder for him, "the expected guest." [*Rf.* Ginzberg, *The Legends of the Jews.*] The British Museum, Oriental Division, owns a manuscript (6673) showing Elijah eating the fruit of the Tree of Life in Paradise, at which he is joined by Enoch. The drawing is reproduced in Budge, *Amulets and Talismans*, p. 277. Blake, in his *Marriage of Heaven and Hell*, pictures Elijah as a composite devil and angel. "I beheld the Angel who stretched out his arms embracing the flame of fire, and he was consumed and arose as Elijah. Blake adds a note: "This Angel, who is now become a Devil, is my particular friend."

Elilaios—in gnosticism, Elilaios is one of 7 archons, resident of the 6th Heaven. [*Rf.* "Gnosticism," *Catholic Encyclopedia*; Doresse, *The Secret Books of the Egyptian Gnostics.*]

Elim ("trees"; in Hebrew, "mighty ones")—the guardian angel of Libbeus the Apostle. The term elim also denotes a high order of angels (mentioned in *3 Enoch*) along with the orders of erelim and tafsarim (*q.v.*).

Elimelech ("my God is king")—an angel of Summer, according to R. M. Grant, *Gnosticism and Early Christianity*, p. 43, who claims the name is derived from *Enoch I*, 82:13–20. Associated with the angel He'el, "leader of the heads of thousands."

Elimiel—in Jewish cabala, the angel (spirit, intelligence) of the moon.

Eliphaniasai—an angel of the 3rd chora or altitude invoked in magical prayer, as set forth in *The Almadel of Solomon*.

Elion or Elyon (Phoenician, "the most high")—an aide to Ofaniel in the 1st Heaven. Elion is an angel invoked in the conjuration of the Reed; also a ministering angel. By invoking Elion, Moses was able to bring down hail on Egypt at the time of the plagues. Elion is also the deity of Melchizedek whom Abraham is represented to have identified with Yahweh (God). *Cf.* Genesis 14, 18, 19, 22. [*Rf.* Forlong, *Encyclopedia of Religions*.]

Elkanah [Ecanus]

Eloa—the great (male) angel in Klopstock, *The Messiah*. In Alfred de Vigny's poem "Eloa" (1823) it is the name of a female angel born of a tear shed by Jesus.

Eloai—according to Origen, one of the 7 archons in the Ophitic (gnostic) system.

Eloeus—in Phoenician mythology, one of the 7 elohim (angels) of the presence, builders of the universe. In Ophitic (gnostic) lore, he is one of 7 potentates, rulers of the 7 Heavens, who constitute the Hebdomad. [*Rf.* Epiphanius, *Penarion*.]

Elogium—an angel who rules over the month of Elul (September), in the Hebrew calendar. [*Rf.* Schwab, *Vocabulaire de l'Angélologie*.] Ordinarily the ruling angel of September is Uriel (Zuriel).

Eloha (pl. Elohaym or Elohim)—an angel of the order of powers, as named in *The Sixth and Seventh Books of Moses*. Eloha is summoned up in conjuring rites by cabalists.

Eloheij—an angel of the Seal, as cited in *The Sixth and Seventh Books of Moses*.

Elohi—an angel invoked in the exorcism of fire. Elohi is 5th of the angelic hierarchies answering to the 10 divine names. In Solomonic conjuration rites, Elohi is invoked in prayer by the Master of the Art. [*Rf.* Spence, *An Encyclopaedia of Occultism*; Mathers, *The Greater Key of Solomon*.] According to Mathers, when the name of Elohi is pronounced "God will dry up the sea and the rivers."

Elohim—in Hebrew, elohim stands for Jehovah (YHWH) in the singular or plural. The term derives from the female singular "eloh" plus the masculine plural "im," God thus being conceived originally as androgynous. In I Samuel 28:13, where the woman (not the witch) of Endor tells Saul "I saw gods [the Hebrew here gives elohim] ascending out of the earth," the word would seem to designate spirits of the departed (from below, not from above) rather than God or gods. In *The Zohar* (Numbers 208b), Rabbi Isaac, commenting on the passage in Deuteronomy "And God [Elohim] came to Balaam," says: "What we have learnt is that Elohim in this passage designates an angel, because sometimes the angel is called by the superior name." In the Mirandola listing of the celestial hierarchy, the elohim rank 9th (where Dionysius gives the order as angels). In the *Book of Formation*, elohim is listed 7th of the 10 sefiroth and corresponds to netzach (victory). See Blake's drawing, "Elohim Giving Life to Adam."

Eloi (Eloiein)—one of the 7 angels created by Ildabaoth "in his own image." [*Rf.* King, *The Gnostics and Their Remains*, p. 15.]

Eloiein (Eloi)—one of the 7 archons (celestial powers) in gnostic cosmology. [*Rf.* "Gnosticism," *Catholic Encyclopedia*.]

Elomeel (Ilylumiel)—in Enoch lore (*Enoch I*, 82:14), one of the leaders of the angels of the seasons.

Elomnia (Elomina)—one of the 5 chief angel princes of the 3rd altitude. [*Rf. The Almadel of Solomon*.]

Elorkhaios—a mysterious entity to whom the secrets of creation were divulged, as related in the gnostic *Paraphrase of Shem*.

Elubatel—one of the 8 angels of omnipotence. Two angels of omnipotence in *The Sixth and Seventh Books of Moses* are Ebuhuel and Atuesuel. They are conjured in the citation of Leviathans. In the dismissal, each angel's name "must be called 3 times toward the 4 quarters of the earth, and 3 times must be blown with the horn."

Emekmiyahu—one of the many names of the angel Metatron.

Emial—in occultism, an angel invoked in the exorcism of the Bat. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Emmanuel ("God with us")—the angel in the fiery furnace who appeared beside Sidras, Misac, and Abednego. In conjuring rites, Emmanuel is summoned up under the 3rd Seal. In de Vigny's poem "Le Déluge," Emmanuel is the name of an angel as well as the name of the son of an angel by a mortal woman. In the cabala, Emmanuel is a sefira of Malkuth (the Kingdom) in the Briatic world. [*Rf.* Ambelain, *La Kabbale Pratique.*]

Empire—an angelic order cited in lieu of virtues in White, *A History of the Warfare of Science with Theology in Christendom.*

Empyrean—in Christian angelology, the empyrean is the abode of God and the angels. To Ptolemy, it is the 5th Heaven, seat of the deity, as it is to Dante and Milton.

Enediel—one of the 28 angels governing the 28 mansions of the moon. Enediel is, specifically, a spirit of the 2nd day of the moon in its waning phase. [*Rf.* Barrett, *The Magus* II; Levi, *Transcendental Magic.*]

Eneije—in occult lore, an angel of the Seal invoked in magical rites.

Enga—one of the ineffable names of God used in Monday conjurations addressed to Lucifer. [*Rf.* Waite, *The Book of Black Magic and of Pacts.*]

Enoch-Metatron—the patriarch Enoch, on his translation to Heaven (Genesis 5:24), became Metatron, one of the greatest of the hierarchs, "king over all the angels." *Cf.* the Assyrian legend in the *Epic of Izdubar.* On earth, as a mortal, Enoch is said to have composed 366 books (the Enoch literature). Legend has it that Enoch-Metatron is twin-brother to Sandalphon (*q.v.*); that when he was glorified he was given 365,000 eyes and 36 pairs of wings. [*Rf.* Ginzberg, *The Legends of the Jews* I.] The spectacular mode of Elijah's conveyance to Heaven, as reported in II Kings 2, had, it seems, an earlier parallel in the case of Enoch, for the latter also was whisked away "in a fiery chariot drawn by fiery chargers," as related in *The Legends of the Jews* I, 130; however, a few pages farther on (p. 138) it transpires that it wasn't a horse or a team of horses, but an angel (Anpiel) who transported the antediluvian patriarch from earth to Heaven. But that may have been on a different journey. To the Arabs, Enoch was Idris (Koran, *sura* 19, 56). In the *Pirke Rabbi Eliezer* the invention of astronomy and arithmetic is laid to Enoch. Legend connects Enoch-Metatron with Behemoth. [*Rf.* Forlong, *Encyclopedia of Religions.*]

En Suf (Ain Soph—"the boundless")—in the cabala, a name for the supreme, invisible, unimaginable creator of the universe, the substance of God which became personalized in the Partsufim. *Cf.* the Zoroastrian Zervan Akarana; the writings of Cordovero and Scholem.

Entities—an order of angels in occult lore. These angels were sheathed in gold lamé. [*Rf.* Ambelain, *La Kabbale Pratique.*]

Enwo—in Mandaean lore, a spirit of one of the 7 planets; specifically he is the *uthra* (angel) of science and wisdom, to be compared wth Raphael in Judaeo-Christian angelology.

Eoluth—a cherub or seraph used for conjuring by cabalists. [*Rf. The Sixth and Seventh Books of Moses.*]

Eomiahe—in occult lore, an angel invoked in the exorcism of the Bat. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Eon [Aeon]

Ephemerae—angels that lived only for a day or less, expiring right after they finished chanting

the Te Deum. [*Rf.* Daniel 7:10; Talmud *Hagiga* 14a.]

Epima—the corresponding angel for Eiael (*q.v.*).

Epinoia—in Valentinian gnosticism, the 1st female manifestation of God. *Cf.* the Shekinah, also Holy Ghost (the latter being regarded in some sources as the mother of the living, Zoe, hence female). [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics*, p. 202.]

Epititiokh—a virgin aeon, mentioned in gnostic lore. [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics*, p. 178.]

Eradin—the name of an angel invoked in special ceremonial rites. [*Rf.* Waite, *The Book of Black Magic and of Pacts.*]

Erastiel—an angel serving in the 4th division of the 5th Heaven. [*Rf. The Sixth and Seventh Books of Moses*, p. 139.]

Erathaol (Erathaoth)—one of the 7 archons in gnostic theology. Origen (in *Contra Celsum* VI, 30), drawing on Ophitic sources, lists Erathaol or Erathaoth, along with Michael, Raphael, Gabriel, Onoel, Thautabaoth, and Suriel. When invoked, Erathaol manifests in the form of a dog. [*Rf.* Mead, *Thrice-Greatest Hermes* I, 294.]

Erathaoth [Erathaol]

Eregbuo—corresponding angel for the angel Daniel (*q.v.*).

Erel—the name of a holy angel or of God by which demons are commanded to appear in Solomonic conjuration rites. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Erel(l)im or **Arelim** ("the valiant ones")—also called ishim; an order of angels in the celestial hierarchy equated with the order of thrones. The name is derived from Isaiah 33:7. The erelim, composed of white fire, are stationed in the 3rd (or 4th or 5th) Heaven and consist of 70,000 myriads. In Ginzberg, *The Legends of the Jews*, the erelim are said to be appointed over grass, trees, fruit, and grain. They were pointed out to Moses by Metatron when the Lawgiver visited Paradise. [*Rf. Revelation of Moses.*] Talmud *Kathaboth* 104a speaks of the "angelic order aralim and the most distinguished of men being caught at the sacred ark," and that "the angelic order prevailed, and the sacred ark was captured." The erelim are "one of 10 classes of angels under the rulership of Michael," according to *Maseket Azilut.* [*Rf. 3 Enoch.*]

Eremiel (Jerimiel, Hierimiel, Jeremiel, Remiel, etc.)—an angel who watches over souls in the underworld. In *Apocalypse of Elias* (ed. Steindorff), Eremiel is equated with Uriel. Variants appear in *IV Esdras* and *Apocalypse of Sophonias.*

Ergedial—one of the 28 angels governing the 28 mansions of the moon. [*Rf.* Barrett, *The Magus* II.]

Erionas (Erione)—in occult lore, an angel invoked in the exorcism of Wax. [*Rf.* Gollancz, *Clavicula Salomonis.*]

Ermosiel—an angel of the 2nd hour, serving under Anael.

Ero—the corresponding angel for Haziel (*q.v.*).

Erotosi—planetary genius of Mars, invoked in talismanic magic. [*Rf. The History and Practice of Magic* (I, 68, 317; II, 475). In hermetics, Erotosi is head of the order of powers.

Ertrael—a fallen angel listed in *The Book of Enoch.*

Erygion—the name of an angel (or of God) that Joshua invoked in order to gain victory over the Moabites. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Erzla—in the *Clavicula Salomonis*, a benign angel invoked in conjuring rites.

Esabiel—an angel of the order of powers; he is mentioned in Schwab, *Vocabulaire de l'Angélologie*, suppl.

Escavor—in the *Grimorium Verum*, an angel invoked in Solomonic magical rites.

Eschiel (Eshiel)—one of 4 angels whose names are inscribed on the 1st pentacle of the planet

Mars, the names of the other 3 angels being Ithuriel, Madiniel, and Bortzachiak (Barzachia).

Eschiros—in the cabala, an angel of the 7 planets invoked in conjuring rites. [*Rf. The Secret Grimoire of Turiel.*]

Eserchie/Oriston—the name of an angel (or of God) invoked by Moses when the latter brought forth frogs in Egypt as one of the plagues (frogs were also brought forth by invoking the name of Zabaoth). [*Rf.* Waite, *The Book of Black Magic and of Pacts.*] According to Barrett, *The Magus* II, the name of Eserchie/Oriston was invoked by Moses when turning the rivers of Egypt into blood.

Eshiniel—in *The Book of Protection*, an angel invoked in Syriac spellbinding charms.

Eshmadai—in rabbinic literature, a king of demons; he is compared by some with the Persian Aeshma Deva, by others with the Hebrew Shamad the Destroyer. [*Rf.* Bouisson, *Magic, Its History and Principal Rites*; *see* Ashmedai.]

Esor—a cherub or a seraph used by cabalists in conjuring rites. [*Rf. The Sixth and Seventh Books of Moses.*]

Esphares—the name of an angel or of God used in conjuring rites. Mentioned in *The Secret Grimoire of Turiel.*

Espiacent—an angel used in the exorcism of Wax for bringing about the successful accomplishment of one's work. Psalms must be cited after the rites of exorcism. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Estael—in black-magic lore (*The Secret Grimoire of Turiel*) Estael is an intelligence of the planet Jupiter. He is usually invoked in the company of 3 other intelligences of the planet—Kadiel, Maltiel, and Huphatriel.

Estes—one of the many names of the angel Metatron.

Eth ("time")—an angelic power, a ministering angel, charged with seeing to it that "all events occur at their appointed time." [*Rf. The Zohar* (Miqez, 194a); *see also* Time.]

Ethan [Ecanus]

Ethnarchs—angels that exercise authority over nations (the tutelary angels, of which there were 70). [*See* Guardian Angels; *Rf.* Danielou, *The Angels and their Mission.*]

Etraphill—one of the Arabic angels who will sound the trumpet on the Day of Judgment. Etraphill is very likely a variant form for Israfel.

Etrempsuchos (Astrompsuchos)—one of the celestial guardians of one of the 7 Heavens. Cited in the Bodleian Library *Bruce Papyrus.*

Euchey—an angel invoked in the exorcism of evil spirits through the application of incense and fumigation. [*Rf. Grimorium Verum.*]

Eudaemon—a good spirit, a daemon. One of the Greek terms for angel.

Eurabatres—an angel of the planet Venus. [*See* Iurabatres.]

Eve [Angel of Humanity]

Eved—one of the many names of the angel Metatron.

Exael—in *Enoch I*, an angel spoken of as the "10th of the great angels that taught men how to fabricate engines of war, works in silver and gold, the uses of gems and perfume," etc. He operates supposedly from the nether regions. [*Rf.* De Plancy, *Dictionnaire Infernal.*]

Exercitus—an appellation (like Strateia, *q.v.*) for an angelic host. [*Rf. Pesikta Rabbati* XV, 69a; "Angelology," in *Jewish Encyclopedia.*]

Existon—an angel invoked in the benediction of the Salt. Existon is cited in *The Greater Key of Solomon.*

Exousia—the Greek term for the angelic order translated variously as power, authority, virtue, in the New Testament. To Steiner (*The Work of the Angels in Man's Astral Body*) the exousia are "Spirits of Form" in the angelic hierarchy.

Extabor—"one of the fair angels of God" employed in the exorcism of Wax. Extabor is

mentioned in Gollancz, *Clavicula Salomonis* and in Shah, *Occultism*, p. 23.

Exterminans—the Latin name for Abaddon (*q.v.*). [*Rf.* Confraternity (Catholic) New Testament in its version of Revelation 9:11.]

Ezeqeel (Hebrew, "strength of God")—in *Enoch I*, a fallen angel who taught "augury from the clouds." [*Rf.* Ginzberg, *The Legends of the Jews* I, 125.]

Ezgadi—an angel's name used in conjuring rites for insuring the successful completion of journeys. Mentioned in *Hechaloth Rabbati*. [*Rf.* Schwab, *Vocabulaire de l'Angélologie*.]

Ezoiil—a spirit (angel?) invoked in the exorcism of the Water. [*Rf.* Mathers, *The Greater Key of Solomon*.]

Ezra—the *Apocalypse of Esdras* (IV Esdras), referring to Ezra's translation to Heaven, thereafter accounts him "the scribe of the Most High, for ever and ever." *Cf.* Vretil, Enoch, Dabriel, all of whom are also accounted celestial scribes.

Ezrael (Hebrew "help of God")—an angel of wrath, as cited in the *Apocalypse of Peter*. In *Sefer Gan Eden* an angel is introduced "whose duty it is to save those of 'middle merit' or 'the unstable' ones from the angels of destruction; that angel is Ezrael (from ezra—help)." [*Rf. 3 Enoch*, p. 182.]

Ezriel—an angel's name found inscribed in an Aramaic amulet discovered among the recent Dead Sea scrolls. Ezriel is referred to as an archangel in Montgomery's *Aramaic Incantation Texts from Nippur*. [*Rf.* Scholem, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition*.]

Fallen Angels. A 12th-century French-Spanish conception, in the Bibliothèque Nationale. Reproduced from Régamey, *Anges.*

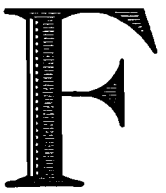

Fabriel—an angel serving in the 4th Heaven. [*Rf. The Sixth and Seventh Books of Moses.*]

Faith—one of the 3 theological virtues (with hope and charity) depicted as angels by 15th-century Florentine masters.

Fakr-Ed-Din ("poor one of faith")—one of the 7 archangels in Yezidic religion. He is invoked in prayer. For the names of the other 6 Yezidic archangels, *see* Appendix. [*Rf.* Forlong, *Encyclopedia of Religions.*]

Fallen Angels—the notion of fallen angels is not found in the Old Testament. In books like Job, the God-appointed adversary is *ha-satan* (meaning "the adversary" and the title of an office, not the designation or name of an angel). The possible exceptions are I Chronicles 21 and II Samuel 24, where Satan seems to emerge as a distinct personality and is identified by name; but scholars are inclined to believe that in these 2 instances the definite article was inadvertently omitted in translation and that the original read "the satan," i.e., "the adversary." In the New Testament, specifically in Revelation 12, the notion of a fallen angel and of fallen angels is spelt out: "And his [the dragon's or Satan's] tail drew the third part of the stars of heaven [angels] and did cast them to earth . . . and Satan, which deceiveth the whole world; he was cast out into the earth and his angels were cast out with him." *Enoch I* claims that 200 fell, naming about 19 (allowing for variant spellings and repetitions) and listing "chiefs of ten," the most prominent among them being Semyaza, Azazel, Sariel, Rumiel, Danjal, Turel, Kokabel. In Ginzberg, *The Legends of the Jews* I, 125, the chiefs are given as Shemhazai (Semyaza), Armaros, Barakel, Kawkabel (Kokabel), Ezekeel, Arakiel, Samsaweel, Seriel. William Auvergne, bishop of Paris (1228–1249), in his *De Universo*, held that, of the 9 orders of angels that were created, a "10th part fell," some (as Cardinal Pullus also claimed) from each order, and that in their fallen state they retained their relative rank. [*Rf.* Lea, *Materials Toward a History of Witchcraft* I, 89.] According to Cardinal Bishop of Tusculum (1273), reaffirmed by Alphonso de Spina (c. 1460), the one-third that fell totaled 133,306,668, those

that remained loyal 266,613,336. As opposed to the contention that angels fell from each of the 9 orders, an opinion backed by papal authority holds that only the angels of the 10th (sic) order fell. The question is, which of the 9 orders is the 10th. [See Moore's *The Loves of the Angels*, p. 155.] In this book, Moore quotes Tertullian (*De Habitu Mulieb*) to the effect that all the chief luxuries of female adornment and enticement—"the necklaces, armlets, rouge, and the black powder for the eye-lashes" are to be traced to the researches and discoveries of the fallen angels. After the apostate angels fell, "the rest were confirmed in the perseverance of eternal beatitude," as Isidor of Seville assures us in his *Sententiae*—although Bible references to God's finding his angels (long after the Fall) untrustworthy point to a contrary conclusion. The cause of Satan's downfall has commonly been attributed to the sin of pride or of ambition ("by that sin fell the angels"). Another explanation sometimes offered with regard to the origin of fallen angels goes back to Genesis 6, where the sons of God (angels) "saw the daughters of men . . . and took them wives" from among them. Enoch saw 7 great stars like burning mountains which (so Enoch's guide told him) were being punished because they failed to rise at the appointed time. In other early writings, fallen angels were said to be shooting stars. Aquinas identified the fallen angels with demons. The Christian writers of the later Middle Ages looked upon all heathen divinities as demons. In most sources, the leader of the apostates is Satan, but in apocryphal writings the leader has also been called Mastema, Beliar (Beliel), Azazel, Belzebub, Sammael, etc. In Mohammedan lore he is Iblis. In *Levi 3* (*Testament of the Twelve Patriarchs*) the fallen angels are "imprisoned in the 2nd Heaven." *Enoch II*, 7:1 also speaks of the fallen angels in the 2nd Heaven as "prisoners suspended [there], reserved for [and] awaiting the eternal judgment." "In most Jewish literature," says Caird in *Principalities and Powers*, "it was on account of mankind that the angels fell," and cites the *Apocalypse of Baruch* which goes so far as to say that it was "the physical nature of man which not only became a danger to his own soul, but resulted in the fall of the angels." According to legend (Budge, *Amulets and Talismans*) the rebel angels fell for 9 days.

Famiel—a Friday angel of the air. Famiel serves in the 3rd Heaven and is invoked from the south.

Fanuel (Phanuel)—one of the 4 angels of the presence, as noted in *Ezra IV*, where Fanuel is said to be "Uriel under another aspect." But *see* Phanuel, where he is equated with Raguel, Ramiel, the Shepherd of Hermes, etc.

Farris—a governing angel of the 2nd hour of the night. [*See* Praxil.]

Farun Faro Vakshur—in ancient Persian theogony, the protecting angel of mankind. *Cf.* Metatron in Judaeo-Christian occult lore, where he is often referred to as the "sustainer of mankind."

Farvardin—angel of March (in ancient Persian lore). Farvardin also governed the 19th day of each month. He is called "one of the cherubim." [*Rf. The Dabistan*, pp. 35–36.]

Favashi (Pravashi, Farohars, Ferouers, Fervers, Farchers)—in Zoroastrianism, the celestial prototype of all created beings, the guardian angels of believers. They possessed a dual character or nature: angels on the one hand and, on the other, beings with human qualities, attributes, and thoughts. They were the fravardin of the Zend-Avesta, "female genii dwelling in all things and protectors of mankind." In Jacob Wassermann's novel *Dr. Kerkhoven*, the favashi are defined as "part of the human soul yet independent of the body . . . not destructible like the conscience and the mind . . . neither are they assigned to one and the same body; they may find themselves another body, provided it belongs to the pure." [*Rf.* Gaynor, *Dictionary of Mysticism*; Heckethorn, *The Secret Societies of All Ages and Countries* I, 25; King, *The Gnostics and Their Remains*.

Feluth [Silat]

Female Angels—in Jewish occult lore, female angels are rare (the Shekinah is one). In gnostic lore there is, pre-eminently, Pistis Sophia

("faith, knowledge"), a great female aeon or archon, or angel. In Arabic legend, female angels are not uncommon and were often objects of worship or veneration; they were called *benad hasche*, that is, daughters of God.

Ferchers [Favashi]

Fiery Angel [Angel of Fire]

Fifth Heaven—the empyrean, seat of God and the angels—according to Ptolemy. Here "crouch the gigantic fallen angels in silent and everlasting despair," says Graves in *Hebrew Myths*, p. 36. These were the grigori, who were in the "northern" regions. Elsewhere in the 5th Heaven, whither a spirit carried him, the prophet Zephaniah beheld "angels that are called lords, and each of the angels had a crown upon his head as well as a throne shining 7 times brighter than the light of the sun"—quoted by Clement of Alexandria from the lost *Apocalypse of Zephaniah*. The prince guardian of the 5th Heaven is Shatqiel (*q.v.*). In Islamic lore, the 5th Heaven is the "seat of Aaron and the Avenging Angel."

Fire-Speaking Angel—Hashmal.

First Heaven, The—in Islamic lore, the abode of the stars, "each with its angel warder." It is also the abode of Adam and Eve.

Five Angels Who Lead the Souls of Men to Judgment—Arakiel, Remiel, Uriel, Samiel, Aziel [*Rf. Sibylline Oracles* II; *see* Angels at the End of the World.]

Flaef—in the cabala, an angelic luminary concerned with human sexuality. [*Rf.* Masters, *Eros and Evil.*]

Flame of the Whirling Swords—a term applied to the cherubim who guarded Eden.

Flames—an order of angels, "one of the classes in Talmud and Targum," says Voltaire in his "Of Angels, Genii, and Devils." Chief of the order is Melha who, in Buddhist theogony, is identified with the Judaeo-Christian angel Michael. [*Cf.* chashmallim, the "scintillating flames" in Ezekiel 4.]

Flaming Angel, The [Angel of Fire]

Flauros [Hauras]

Focalor (Forcalor, Furcalor)—before he fell, Focalor was an angel of the order of thrones. This "fact" was "proved after infinite research," reports Spence in *An Encyclopaedia of Occultism*, p. 119. Focalor is a mighty duke in the infernal regions and commands 30 legions of demonic spirits. His special office or mission is to sink ships of war and slay men. After 1,000 years (or 1,500 years) he "hopes to return to the 7th Heaven," as he confided to Solomon. When invoked, Focalor manifests as a man with the wings of a griffin. Focalor is an anagram for Rofocale (*q.v.*). For Focalor's sigil, see Waite, *The Book of Black Magic and of Pacts*, p. 178.

Forcalor [Focalor]

Forcas (Foras, Forras, Furcas, Fourcas)—in occult lore it is not indicated what rank Forcas once held in the angelic hierarchy, or to what order he belonged; but he is a fallen angel; in Hell he is a renowned president or duke; and here he devotes his time to teaching rhetoric, logic, and mathematics. He can render people invisible; he knows also how to restore lost property. De Plancy, *Dictionnaire Infernal*, calls Forcas a chevalier of the infernal kingdom, with 29 legions of demons to do his bidding. His sigil is shown in Waite, *The Book of Black Magic and of Pacts*, p. 175. [*Rf.* Scot, *Discoverie of Witchcraft*; Wierus, *Pseudo-Monarchia.*] A Louis Breton engraving of Forcas is reproduced in Seligmann, *The History of Magic*, p. 230.

Forces—in the view of John of Damascus, forces constitute an angelic order sometimes identified as powers, sometimes as virtues or authorities. John of Damascus places forces 3rd in the 2nd triad of the 9 choirs. Their special duty is or was to govern earthly affairs.

Forerunner Angel, The [John the Baptist; Metatron; Shekinah]

Forfax (Morax, Marax)—in Scot's *Discoverie of Witchcraft*, a great earl and president of the underworld in command of 36 legions of spirits; he

gives skill in astronomy and liberal arts. He is also called Foraii (by Weirus). Manifests in the form of a heifer. His sign is reproduced in Shah, *The Secret Lore of Magic*.

Forneus—before he fell, Forneus was of the order of thrones and partly also of the order of angels. In the underworld he is a great marquis, with 29 legions of infernal spirits ready to carry out his commands. In addition to teaching art, rhetoric, and all languages, he causes men to be loved by their enemies. The sigil of Forneus is shown in Waite, *The Book of Black Magic and of Pacts*, p. 174. It is said that, when he is invoked, Forneus manifests in the form of a sea monster.

Fortitude—one of the cardinal virtues, depicted by the 15th-century Florentine masters as an angel.

Four Angels—Revelation 7 speaks of the 4 angels "standing on the 4 corners of the earth, holding the 4 winds of the earth." The angels are not named. [*See* Angels of the Four Winds.]

The Angel Fortitude. Enameled terracotta roundel by Luca della Robbia in the Church of San Miniato al Monte, Florence, 1461–1466. From *The Metropolitan Museum of Art Bulletin*, December 1961.

Four Angels of the East—in the *Clavicula Salomonis*, the 4 angels of the east are Urzla, Zlar, Larzod, and Arzal. They are "benevolent and glorious angels" and are invoked "so that the invocant may partake of some of the secret wisdom of the Creator."

Four Archangels—as listed in *Enoch I*, the 4 archangels are Michael, Raphael, Gabriel, Phanuel. In the *Universal Standard Encyclopaedia* the 4 are given as Michael, Gabriel, Uriel, and Suriel (the last name being equated with Raphael). According to Arabic traditional lore, the 4 are: Gabriel, angel of revelation; Michael, who fights the battle of faith; Azrael, angel of death; and Israfel, who will sound the trumpet at the Resurrection.

Fourcas [Forcas]

Four Spirits of the Heaven—angels in the guise of black, white, grizzled, and bay horses "which go forth from standing before the Lord of all the earth" (Zechariah 6). The horses, harnessed to chariots, were shown to the Old Testament prophet by an angel (unnamed). In rabbinic lore, Zechariah, 300 years before Daniel, had already graded angels according to rank, but did not name them. It is said, further, that Zechariah drew his inspiration for the "seven eyes of the Lord" (Zechariah 4) from the Parsee archangels, the amesha spentas.

Fourth Angel, The—John, in Revelation 8, speaks of the 4th angel as one of the 7 angels of wrath who sound trumpets. When the trumpet of the 4th angel is sounded, a 3rd part of the sun is smitten, and a 3rd part of the moon, and a 3rd part of the stars.

Fourth Heaven—the abode of Shamshiel, Sapiel, Zagzagel, and Michael. According to Talmud *Hagiga* 12, it contained the heavenly Jerusalem, the temple, and the altar. Here, too, dwelt Sandalphon, angel of tears. [*Rf.* Brewer, *Dictionary of Phrase and Fable*, p. 537.] It was in the 4th Heaven that Mohammed encountered Enoch. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Fowl of Heaven [Angels of Service]

Fraciel—a Tuesday angel of the 5th Heaven, invoked from the north. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus* II.]

Framoch—in Waite, *The Lemegeton*, an angel of the 7th hour of the night, under Mandrion.

Francis, St. [Rhamiel; *see also* St. Francis]

Fravardin [Favashi]

Fravashi [Favashi]

Fravishi [Favashi]

Fremiel—in de Abano, *The Heptameron* and Waite, *The Lemegeton*, an angel of the 4th hour of the night, serving under Jefischa.

Friagne—in occult texts generally, a Tuesday angel serving in the 5th Heaven and invoked from the east.

Fromezin—an angel of the 2nd hour of the night under the command of Farris. [*Rf.* Waite, *The Lemegeton*.]

Fromzon—an angel of the 3rd hour of the night, serving under Sarquamich.

Fuleriel—angel of the 6th hour of the night, serving under Zaazonash.

Furiel—an angel of the 3rd hour of the day, serving under Veguaniel.

Furlac (Phorlakh)—in occult science, an angel of the earth. [*Rf.* Papus, *Traité Élémentaire de Science Occulte*.]

Furmiel—an angel of the 11th hour of the day, serving under Bariel.

Fustiel—an angel of the 5th hour of the day, serving under Sazquiel.

Futiniel—an angel of the 5th hour of the day, serving under Sazquiel.

Gabriel pictured in the "Annunciation" by Melozzo Da Forli (1438–1494). Reproduced from Régamey, *Anges.*

Gaap (Tap)—once of the order of potentates (powers), now a fallen angel, Gaap serves, in Hell, as a "great president and a mighty prince." As king of the south, he rules 66 legions of infernal spirits. His sigil is reproduced in *The Book of Black Magic and of Pacts*, p. 176. [See also *The Book of Ceremonial Magic* and the *Lesser Key of Solomon* (the latter known also as *The Lemegeton*).] Gaap is pictured in De Plancy, *Dictionnaire Infernal*, 1863 ed., in the form of a human being with huge bat's wings.

Gabamiah—in Solomonic goetic rites, a great angel invoked by the use of the incantatory power of the name of the angel Uriel. [*Rf. Grimorium Verum.*]

Gabriel ("God is my strength")—one of the 2 highest-ranking angels in Judaeo-Christian and Mohammedan religious lore. He is the angel of annunciation, resurrection, mercy, vengeance, death, revelation. Apart from Michael, he is the only angel mentioned by name in the Old Testament—unless we include among the Old Testament books the *Book of Tobit*, usually considered apocryphal, in which case Raphael, who appears there, becomes the 3rd-named angel in Scripture (but see Gustav Davidson's article "The Named Angels in Scripture," wherein no less than 7 angels are named). Gabriel presides over Paradise, and although he is the ruling prince of the 1st Heaven, he is said to sit on the left-hand side of God (whose dwelling is popularly believed to be the 7th Heaven, or the 10th Heaven). Mohammed claimed it was Gabriel (Jibril in Islamic) of the "140 pairs of wings" who dictated to him the Koran, *sura* by *sura*. To the Mohammedans, Gabriel is the spirit of truth. In Jewish legend it was Gabriel who dealt death and destruction to the sinful cities of the plain (Sodom and Gommorah among them). And it was Gabriel who, according to Talmud *Sanhedrin* 95b, smote Sennacherib's hosts "with a sharpened scythe which had been ready since Creation." Elsewhere in Talmud it is Gabriel who, it is said, prevented Queen Vashti from appearing naked before King Ahasuerus and his guests in order to bring about the election of Esther in her place. In Daniel 8, Daniel falls on his face before Gabriel to learn the meaning of the encounter

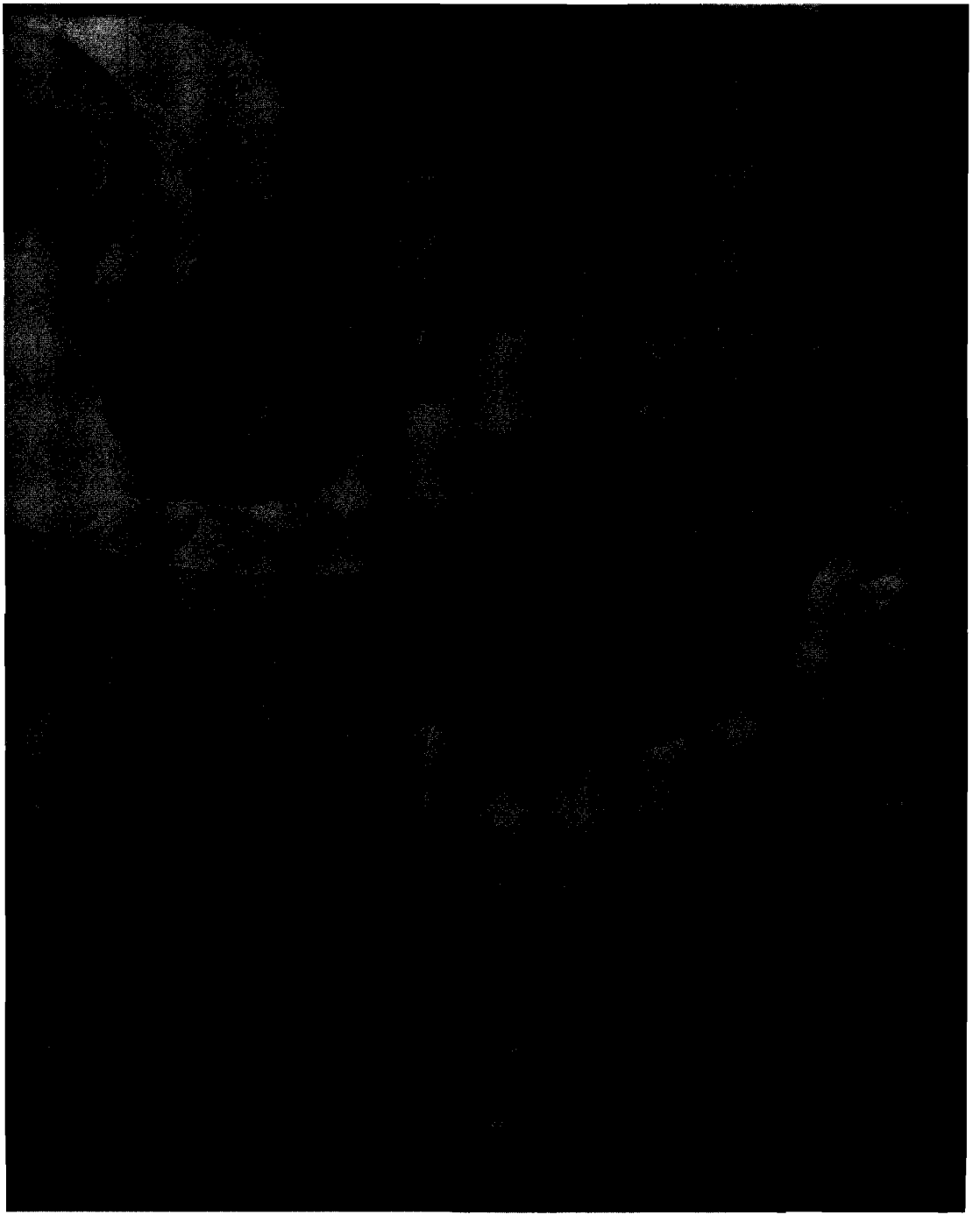

Leonardo da Vinci's conception of Gabriel, a detail from the *Annunciation*, in the Uffizi Gallery, Florence. Reproduced from Régamey, *Anges*.

between the ram and the he-goat. The incident is pictured in a woodcut in the famous Cologne Bible. Cabalists identify Gabriel as "the man clothed in linen" (Exekiel 9, 10 ff.). In Daniel 10–11 this man clothed in linen is helped by Michael. In rabbinic literature, Gabriel is the prince of justice [*Rf.* Cordovero, *Palm Tree of Deborah*, p. 56.] Origen in *De Principiis* I, 81, calls Gabriel the angel of war. Jerome equates Gabriel with Hamon (*q.v.*). According to Milton (*Paradise Lost* IV, 549) Gabriel is chief of the angelic guards placed over Paradise. As for the incident of the 3 holy men (Hananiah, Mishael, Azariah) who were rescued from the furnace, it was Gabriel, according to Jewish legend, who performed this miracle. Other sources credit Michael. Gabriel is likewise identified as the man-God-angel who wrestled with Jacob at Peniel, although Michael, Uriel, Metatron, Samael, and Chamuel have also been put forward as "the dark antagonist." Rembrandt did a canvas of the celebrated encounter. A Mohammedan legend, growing out of the Koran, *sura* 20, 88, relates that when the dust from the hoofprints of Gabriel's horse was thrown into the mouth of the Golden Calf, the Calf at once became animated. According to the *Encyclopaedia of Islam* I, 502, Mohammed confused Gabriel with the Holy Ghost—a confusion understandable or explainable by virtue of the conflicting accounts in Matthew 1:20 and Luke 1:26 where, in the 1st instance, it is the Holy Ghost that begets Mary with Child and, in the 2nd instance, it is Gabriel who "came in unto her," and also then informs her that she "had found favor with the Lord" and "would conceive in her womb." In Bamberger's *Fallen Angels*, p. 109, quoting a Babylonian legend, Gabriel once fell into disgrace "for not obeying a command exactly as given, and remained for a while outside the heavenly Curtain." During this period the guardian angel of Persia, Dobiel, acted as Gabriel's proxy. The name Gabriel is of Chaldean origin and was unknown to the Jews prior to the Captivity. In the original listing of 119 angels of the Parsees, Gabriel's name is missing. Gabriel is the preceptor angel of Joseph. In Midrash *Eleh Ezkerah*, Gabriel figures in the tale of the legendary 10 Martyrs (Jewish sages). One of these 10, Rabbi Ishmael ascends to Heaven and asks Gabriel why they merit death. Gabriel replies that they are atoning for the sin of the 10 sons of Jacob who sold Joseph into slavery. According to the court testimony of Joan of Arc, it was Gabriel who inspired her to go to the succor of the King of France. In more recent times, Gabriel figures as the angel who visited Father George Rapp, leader of the 2nd Advent community in New Harmony, Indiana, and left his footprint on a limestone slab preserved in the yard of the Maclure-Owen residence in that city. Longfellow's *The Golden Legend* makes Gabriel the angel of the moon who brings man the gift of hope. There are innumerable paintings by the masters of the Annunciation with Gabriel pictured as the angel who brings the glad tidings to Mary. Word-pictures of the event, in rhyme, are rare. One of these is by the 17th-century English poet, Richard Crashaw. The quatrain is from *Steps to the Temple*: "Heavens Golden-winged Herald, late hee saw/To a poor Galilean virgin sent./How low the Bright Youth bow'd, and with what awe/Immortall flowers to her faire hand present."

Gabuthelon—an angel whose name was revealed to Esdras as among the 9 who will govern "at the end of the world." Apart from Gabuthelon, the others are: Michael, Gabriel, Uriel, Raphael, and Aker, Arphugitonos, Beburos, Zebuleon. [See *Revelation of Esdras* in the *Ante-Nicene Fathers Library* VIII, 573.]

Gadal—an angel invoked in magic rites, according to Waite, *The Book of Ceremonial Magic*, p. 155.

Gadamel [Hagiel]

Gader—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 4th heavenly hall.

Gadiel—a "most holy angel" invoked in goetic operations, as directed in Mathers, *The Greater Key of Solomon*. Gadiel is a resident of the 5th Heaven. [*Rf. The Sixth and Seventh Books of Moses.*] In *Ozar Midrashim* II, 316, Gadiel is one of numerous angelic guards of the gates of the

South Wind. The fact that Gadiel's name is found inscribed on an oriental charm (*kamea*) suggests that he must have been regarded as a power to protect the wearer against evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Gadreel (Gadriel—Aramaic, "God is my helper")—one of the fallen angels in Enoch lore. It was Gadreel who, reputedly, led Eve astray—which, if true, would make Gadreel rather than Satan the talking serpent and seducer in the Garden of Eden. Like Azazel, Gadreel made man familiar with the weapons of war (*Enoch I*, 69, 6). The *IV Book of Maccabees* refers to the seduction of Eve, but speaks of her as protesting that "no false beguiling serpent" sullied "the purity of my maidenhood." Gadreel is not mentioned by name in this source.

Gadriel—chief ruling angel of the 5th Heaven in charge of wars among nations. [*See* Gadreel.] When a prayer ascends to Heaven, Gadriel crowns it, then accompanies it to the 6th Heaven. [*Rf. The Zohar* (Exodus 202a).] Sandalphon, another great angel, is also said to crown prayers for transmission—not, however, from heaven to heaven, but direct from man to God.

Ga'ga—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Gaghiel—an angelic guard of the 6th Heaven. [*Rf. Ozar Midrashim* I, 116.]

Galdel—a Tuesday angel resident of the 5th Heaven; he is to be invoked from the south. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus* II.]

Galearii ("army servants")—according to the *Jewish Encyclopedia*, "Angelology," the galearii are angels of the lowest rank. [*Rf.* Friedmann, *Pesikta Rabbati* V, 45b and XV, 69a.]

Gale Raziya—one of the many names of the angel Metatron.

Galgaliel (Galgliel)—with Raphael, Galgaliel serves as a chief angel of the sun. He is also credited with being the angel governing the wheel of the sun, and as the eponymous head of the order of galgallim.

Galgal(l)im ("spheres")—a superior order of angels of a rank equal to the seraphim. The galgallim are called "the wheels of the Merkabah" (i.e., chariots of God) and are equated with the ophanim (*q.v.*). There are 8 ruling angels in the order, with Galgaliel or Rikbiel generally designated as chief. [*Rf. Pirke Hechaloth*; Odeberg, *3 Enoch.*] The galgallim share with the other Merkabah angels in the performance of the Celestial Song.

Galgliel [Galgaliel]

Galiel—one of the many names of the angel Metatron.

Galizur (Hebrew, "revealer of the rock"—Gallitzur, Gallizur, Raziel, Raguil, Akrasiel)—one of the great angels in Talmudic lore whom Moses encountered in Heaven, as related by Simon ben Lakish. It was Galizur, "surnamed Raziel," who is reputed to have given Adam *The Book of the Angel Raziel* (but *see* Rahab). He is a ruling prince of the 2nd Heaven and an expounder of the Torah's divine wisdom. "He spreads his wings over the hayyoth lest their fiery breath consume the ministering angels." (The hayyoth are the holy beasts who "uphold the universe.") [*Rf. Pirke Rabbi Eliezer*; *Pesikta Rabbati.*]

Gallizur [Galizur]

Galmon—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 4th heavenly hall.

Gamaliel (Hebrew, "recompense of God")—in the cabala and gnostic writings, one of the great aeons or luminaries, a beneficent spirit associated with Gabriel, Abraxas, Mikhar, and Samlo. However, Levi in his *Philosophie Occulte* rates Gamaliel as evil, "an adversary of the cherubim" serving under Lilith (who is the demon of debauchery). In the *Revelation of Adam to His Son Seth* (a Coptic apocalypse), Gamaliel is one of the high, holy, celestial powers whose mission is "to draw the elect up to Heaven."

Gambiel—ruler of the zodiacal sign of Aquarius, as cited in Camfield, *A Theological Discourse of Angels*. He is mentioned also in *The Sixth and Seventh Books of Moses* as a zodiacal angel.

Gambriel—one of the guardian angels of the 5th Heaven. [*Rf. Pirke Hechaloth.*]

Gamerin—in ceremonial magical rites, an angel called in for special service, according to Waite, *The Book of Ceremonial Magic*, p. 160, quoting from the *Grimorium Verum*. The name Gamerin should be engraved on the Sword of the Art, before the start of the conjuring rite.

Gamidoi—a "most holy angel" invoked in magical operations, as directed in Mathers, *The Greater Key of Solomon*.

Gamiel—supreme ruling angel of the 1st hour of the night, according to Waite, *The Lemegeton*.

Gamorin Debabim (Gamerin)—an angel invoked in the conjuration of the Sword. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Gamrial—one of the 64 angel wardens of the 7 celestial halls. [*Rf. Pirke Hechaloth.*]

Gamsiel—angel of the 8th hour of the night, serving under Narcoriel.

Ganael—one of the 7 planetary rulers (Electors) serving under the joint rule of the angels Apudiel and Camael. [*Rf.* Conybeare, *The Testament of Solomon.*]

Gardon—an angel invoked in the benediction of the Salt, according to Mathers, *The Greater Key of Solomon*.

Garfial (Garfiel)—one of the guardians of the 5th Heaven. [*Rf. Pirke Hechaloth.*]

Gargatel—one of the 3 angels of the summer; he acts in association with Tariel and Gaviel. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus* II.]

Gariel—an angel of the order of shinanim, according to Hayim Haziz, "The Seraph," *The Literary Review*, Spring 1958. In *Hechaloth Rabbati*, Gariel is an angelic guard of the 5th Heaven.

Garshanel—an angelic name found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Garthiel—chief officer angel of the 1st hour of the night, serving under Gamiel. [*Rf.* Waite, *The Lemegeton.*]

Garzanal—an angel's name found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Gaspard—a spirit invoked in Solomonic magical rites to procure to the invocant a lady's garter. [*Rf. Grimorium Verum*; Shah, *The Secret Lore of Magic.*]

Gastrion—an angel of the 8th hour of the night, serving under Narcoriel.

Gat(h)iel—one of the angelic guards of the 5th Heaven. [*Rf. Ozar Midrashim* I, 116.]

Gauriil Ishliha—a Talmudic angel who presides over the east. [*Cf.* Gazardiel.] His duty is to see to it that the sun rises every morning at the right

A Syriac amulet. Gabriel on a white horse spearing the body of the devil-woman (evil eye). British Museum Ms. Orient, No. 6673. Reproduced from Budge, *Amulets and Talismans.*

time. Gauriil also appears in Mandaean lore and corresponds to the Zoroastrian Sraosha or to the Hebrew Gabriel.

Gaviel—with Gargatel and Tariel, Gaviel serves as one of the 3 angels of the summer. [*Rf.* Barrett, *The Magus* II; de Abano, *The Heptameron.*]

Gavreel (Gavriel)—a variant for Gabriel used by the Ethiopian Hebrew Rabbinical College of the Black Jews of Harlem (New York). To this sect there are 4 cardinal angels (of whom Gavreel is one) and they are to be invoked for the curing of disease, the restoring of sight, turning enemies into friends, and "keeping the invocant from going crazy in the night." The other 3 cardinal angels are Micharel (for Michael), Owreel (for Uriel), and Rafarel (for Raphael). [*Rf.* Brotz, *The Black Jews of Harlem*, pp. 32–33.] In *Ozar Midrashim* Gavreel is one of numerous angelic guards of the gates of the East Wind. In hechaloth lore (*Ma'asseh Merkabah*), he is an angelic guard stationed either at the 2nd or 4th heavenly hall.

Gazardiel (Casardia, Gazardiya)—chief angelic supervisor of the east. Gazardiel "kisses the prayers of the faithful and conveys them to the supernal firmament," as related in *The Zohar*. Hyde mentions Gazardiel in *Historia Religionis Veterum Persarum*. In De Plancy, *Dictionnaire Infernal*, Gazardiel is a Talmudic angel charged with the rising and setting of the sun. Régamey in *What Is An Angel?*, speaking of "later Judaism teaching the names of the angels of the elements," refers to Casardia (i.e., Gazardiel) as having to "see to it that the sun rose every day at the right time and set at the right time."

Gazarniel—an angel of "flame of fire" who sought to oppose and wound Moses at the time that the Lawgiver visited Heaven. Moses routed Gazarniel, we are told, "by pronouncing the Holy Name consisting of 12 letters." (*Note*: the only reference so far come upon to Gazarniel is in Raskin, *Kabbalah, Book of Creation, Zohar*. Mr. Raskin may have intended Hadraniel, and 72 letters rather than 12.)

Gazriel—one of 70 childbed amulet angels. [*See* Appendix.]

Gdiel [Gediel]

Geal—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 5th heavenly hall.

Gebiel—an angel of the 4th altitude. [*Rf.* Waite, *The Almadel of Solomon.*]

Gebril—an angel invoked in conjuring rites. [*Rf. The Sixth and Seventh Books of Moses.*]

Geburael (Geburah)—a sefira of the Briatic world who figures frequently in cabalistic conjuring operations. In *The Ancient's Book of Magic*, Geburah or Geburael (meaning strength) is equated with Gamaliel and it is said that the influence of Elohi (God) "penetrates the angel Geburah (or Gamaliel) and descends through the sphere of [the planet] Mars." For additional facts about this angel, *see* Geburah.

Geburah or **Geburael** ("divine power or strength")—an angel who is the upholder of the left hand of God. In occult works, Geburah is usually listed as 5th of the 10 holy sefiroth (divine emanations). He is also of the order of seraphim. Identified variously as Gemaliel, Khamael (Camael) and, in Isaac ha-Cohen of Soria's text, as Geviririon.

Geburathiel—the angel of geburah. In *3 Enoch* (the Hebrew Enoch), Geburat(h)iel is one of the great angel princes representing "the divine strength, might, and power." He is the chief steward of the 4th hall in the 7th Heaven.

Gedael (Giadaiyal, "fortune of God")—in *Enoch I* Gedael is an angel of one of the seasons. Cornelius Agrippa cites Gedael (Gediel) as a governing angel of the zodiac. [*Rf.* Cornelius Agrippa, *Three Books of Occult Philosophy* III.]

Gedariah—a supervising chief *sar* (angel) of the 3rd Heaven, as noted in *The Zohar*. Gedariah ministers 3 times a day; he bows to prayers ascending from the 2nd Heaven, crowns such prayers, then transmits them for further ascent.

Gedemel—a spirit of Venus, of which planet the angel Hagiel is the presiding intelligence, according to Paracelsus in his doctrine of Talis-

Musical angels by Hans Memling (c. 1490). Reproduced from E. H. Gombrich, *The Story of Art*. New York: Oxford University Press, 1951.

mans. [*Rf.* Christian, *The History and Practice of Magic* I, 315.]

Gediel (Gdiel)—in *The Almadel of Solomon*, Gediel is one of the chief princes in the 4th chora or altitude. In *The Book of the Angel Raziel*, Gediel figures as one of the 70 childbed amulet angels; he is also, in occult lore, an angel of the zodiac.

Gedobonai—an angel of the 3rd chora or altitude invoked in magical prayer, as set forth in *The Almadel of Solomon*.

Gedudiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Gedudim—a class of angels of the Song-Uttering Choirs under the leadership of Tagas. [*Rf. 3 Enoch.*]

Gedulael—one of the sefiroth (divine emanations) invoked in cabalistic rites. [*Rf.* Levi, *Transcendental Magic.*]

Gehatsitsa—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 5th heavenly hall.

Gehegiel—an angelic guard of the 6th Heaven. [*Rf. Pirke Hechaloth.*]

Gehirael—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Gehorey—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Gehoriel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 1st heavenly hall.

Gehuel—in hechaloth lore (*Ma'asseh . Merkabah*), an angelic guard stationed at the 6th heavenly hall.

Geliel—one of the 28 angels who govern the 28 mansions of the moon.

Gelomiros—an angel of the 3rd chora or altitude invoked in magical prayer, as set forth in *The Almadel of Solomon*.

Geminiel—one of the governing angels of the zodiac. [*Rf.* Cornelius Agrippa, *Three Books of Occult Philosophy*, III.]

Gemmut—in *Pistis Sophia*, a Coptic work, Gemmut is an archon who serves under the rulership of Kalapatauroth (who causes all aeons and all destinies to revolve).

Genaritzod—a chief officer-angel of the 7th hour of the night, serving under Mendrion. [*Rf.* Waite, *The Lemegeton*, 69.]

Genii of Fire—in occultism, there are 3 genii of fire: Anael, king of astral light; Michael, king of the sun; and Sammael, king of volcanoes. [*Rf.* Jobes, *Dictionary of Mythology, Folklore and Symbols.*]

Genius (pl. genii)—another name for angel or spirit or intelligence. [*Cf.* Blake: "the forms of all things are derived from their Genius, which by the Ancients was call'd an Angel & Spirit &

Demon"; *Rf.* Blake, *All Religions Are One*, First Principle.] Paul Christian in *The History and Practice of Magic* I, 303, says: "the genii of the orient [were] the originals of the Christian angels." Athanasius Kircher, 17th-century Jesuit, in his voyage to the planets, accompanied by the genius Cosmiel, finds the genii (whom he dubs "sinister") inhabiting the planet Saturn. According to Kircher, the genii "administer divine justice to the wicked, and suffering to the righteous."

Genius of Bestial Love [Schiekron]

Genius of the Contretemps [Angel of the Odd]

Geno—an angel of the order of powers. [*Rf. The Sixth and Seventh Books of Moses.*]

Genon—an angel of the 2nd chora or altitude invoked in magical prayer. [*Rf. The Almadel of Solomon.*]

Gereimon—like Genon, an angel of the 2nd chora.

Gergot—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 6th heavenly hall.

Germael ("majesty of God")—an angel sent by God to create Adam from the dust—a mission also ascribed to Gabriel. [*Rf. Falasha Anthology.*]

Geron—like Genon and Gereimon (*q.v.*), one of the angels of the 2nd chora or altitude invoked in magical prayer.

Geroskesufael—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Gerviel (Cerviel)—in Jewish cabala, the preceptor angel of King David. [*Rf.* Clayton, *Angelology.*] As Cerviel, this angel is chief of the order of principalities (elohim), sharing the post with Haniel, Nisroc, and others.

Gethel (Ingethel)—an angel set over hidden things. According to *The Biblical Antiquities of Philo*, Gethel was the angel who smote the Amorites with blindness in their battle with Cenez. Gethel was assisted by Zeruel, another angel sent by God against the Amorites.

Geviririon—an angel symbolizing or personifying geburah (fear or strength). Geviririon ranks 5th of the 10 holy sefiroth.

Geviriyah—one of the many names of the angel Metatron.

Gezardiya [Gazardiel]

Gezuriya—in *Malache Elyon*, an angel of the order of powers; he is a guard of one of the celestial halls (hechaloth) and ruler over 6 other angels, among them the angel of the sun, Gazardiya.

Gheoriah—an angel's name inscribed on the 3rd pentacle of the planet Mercury. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Giant Angels—the great demons are so called by Milton in *Paradise Lost* VII, 605.

Giatiyah—one of the many names of the angel Metatron.

Gibborim ("mighty ones")—an order of angels of the Song-Uttering Choirs under the leadership of Tagas. "They are the mighty ones . . . men of name" (Genesis 6). According to *The Zohar* I, 25a–b, the gibborim "erect synagogues and colleges, and place in them scrolls of the law with rich ornaments, but only to make themselves a name." If that is so, then the gibborim must be regarded as evil, and they usually are so regarded.

Gidaijal (Gedael—"fortune of God")—a luminary of the seasons, as listed in *Enoch I.* He is among the leaders of "heads of thousands."

Giel—in ceremonial magic, the angel with dominion over the zodiacal sign of Gemini (the Twins).

Gippuyel—one of the many names of the angel Metatron. [*Rf. 3 Enoch*, chap. 48.]

Glaras—an angel of the 1st hour of the night, serving under Gamiel.

Glauron or **Glaura**—a beneficent spirit of the air, invoked from the north. He is mentioned in Scot, *Discoverie of Witchcraft.*

Glmarij—an angel of the 3rd hour of the day, serving under Veguaniel.

Glorious Ones—a term for the highest order of archangels. [*Rf. Enoch II*; *Slavonic Encyclopedia.*]

Glory of God—according to the 11th-12th century Jewish poet and sage Judah ha-Levi, "glory of God" is a term which "denotes the whole class of angels, together with their spiritual instruments—the thrones, chariots, firmament, ophanim, and the spheres (galgalim)." [*Rf.* Abelson, *Jewish Mysticism*, p. 64.]

Gmial—one of the 64 angel wardens of the 7 celestial halls. [*Rf. Pirke Hechaloth.*]

Goap—formerly an angel of the order of powers; now fallen and in Hell. Goap is one of the infernal regions' 11 presidents. He is also known as Gaap and Tap. [*Rf.* Scot, *Discoverie of Witchcraft*; Waite, *The Lemegeton.*] That Goap was once of the order of powers "was proved after infinite research," reports Spence, *An Encyclopaedia of Occultism.* According to demonologists, Goap was "prince of the west."

God of this Age (or God of This World)—see II Corinthians 4, "in whom the god of this world hath blinded the minds of them which believe not," etc. Here Paul has in mind Satan, chief of the fallen angels.

Gog and **Magog**—in the grimoires of Honorius III, ineffable names of God used to command spirits. "The unexpected appearance of Gog and Magog amongst the other holy names of God must be put down," says Butler, *Ritual Magic*, "to the ignorance of Honorius." The Koran (*sura* 18, 95) mentions Gog and Magog as "spoiling the land."

Golab ("incendiaries")—one of the adversaries of the seraphim, one of the 10 unholy sefiroth "whose cortex is Usiel." Golab has also been denoted a spirit of wrath and sedition, operating under his chief, "Sammael the Black." [*Rf.* Levi, *Philosophie Occulte*; Waite, *The Holy Kabbalah*, p. 237.]

Golandes—an angel invoked in the exorcism of Wax, according to Mathers, *The Greater Key of Solomon.*

Gonael—one of numerous guards of the gates of the North Wind. [*Rf. Ozar Midrashim* II, 316.]

Gonfalons—an order of angels in the celestial hierarchy, according to Milton, *Paradise Lost* V, 590–591. In the latter book, the angel Raphael speaks of "Standards and Gonfalons" who "for the distinction serve/Of hierarchies, of Orders, and Degrees."

Good Daimon—the "aeon of the aeons," a term applied to Thoth in Hermetic theology. [*Rf. Thrice-Greatest Hermes* I, 280.]

Gorfiniel—an angelic guard of the 7th Heaven, as listed in *Ozar Midrashim* I, 119.

Gorson or **Gorsou** [Gurson]

Governments—in the *Apocalypse of the Holy Mother of God*, governments is an order of angels mentioned along with thrones, lordships, authorities, archangels, etc.

Gradhiel [Gradiel]

Gradiel (Gradhiel, Graphiel—"might of God")—the intelligence (angel) of the planet Mars when this luminary enters the signs of the Ram and Scorpio. Gradiel's corresponding angel (for Mars) is Bartyabel (*q.v.*).

Graniel—an angel of the 2nd hour, serving under Anael.

Granozin—an angel of the 2nd hour of the night, serving under Farris.

Graphathas—"one of the 9 angels that run together throughout the heavenly and earthly places," as certified in the *Gospel of Bartholomew*, p. 177, where the names of the 9 angels are revealed by Beliar to Bartholomew.

Graphiel (Gradiel)—a spirit in cabalistic enumerations answering to Gabriel, according to Forlong, *Encyclopedia of Religions.*

Grasgarben—with Hadakiel, Grasgarben governs the sign of Libra. [*Rf.* Levi, *Transcendental Magic.*]

Great and Wonderful—when Michael came

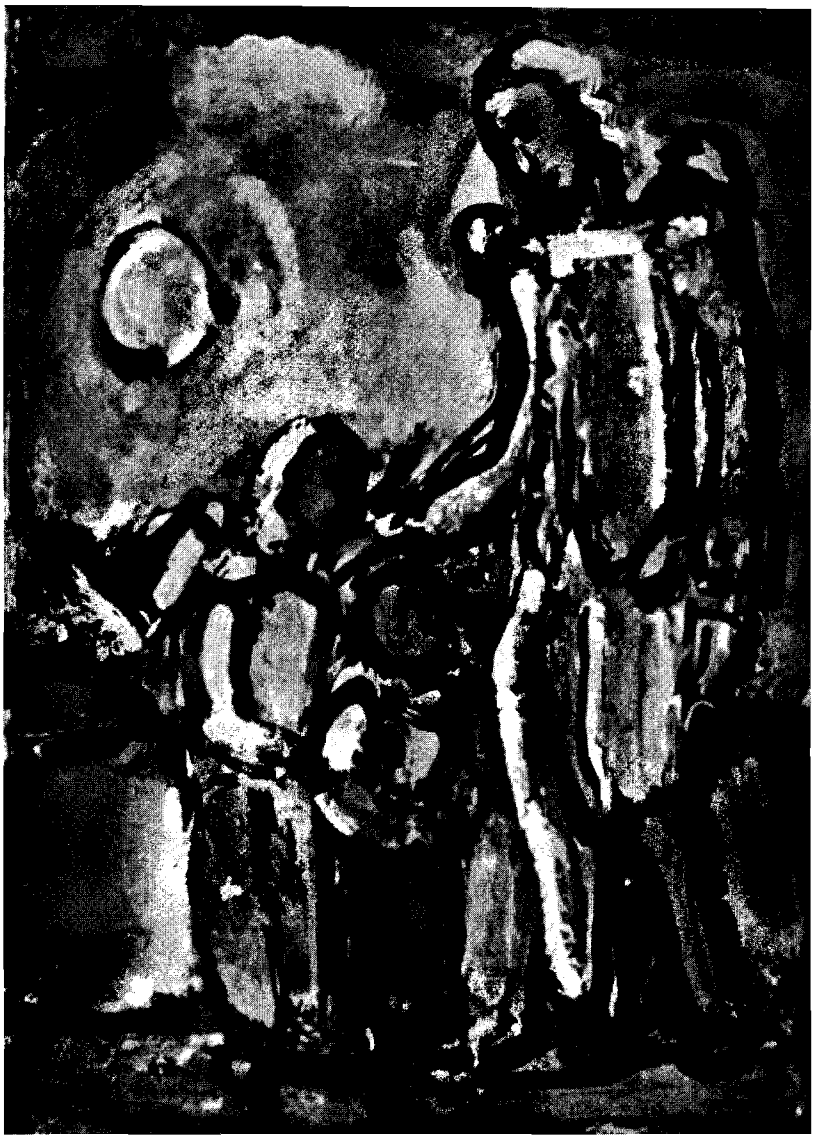

"Guardian Angels" by Georges Rouault. Reproduced from Régamey, *Anges.*

to announce to Mary her impending death, the Virgin is said to have asked the archangel who he was, and that he answered, "My name is Great and Wonderful." The legend is retold in Clement, *Angels in Art*, where there is a reproduction of Fra Filippo Lippi's painting, depicting the scene.

Grial (Griel)—a guardian angel of the 5th Heaven; also one of the 70 childbed amulet angels. [*Rf. Pirke Hechaloth.*]

Griel [*see* Grial]

Grigori (egoroi, egregori, "watchers")—in Jewish legendary lore, the grigori are a superior order of angels in both the 2nd and 5th Heavens (depending on whether they are the holy or

unholy ones). They resemble men in appearance, but are taller than giants, and are eternally silent. Ruling prince of the order is Salamiel "who rejected the Lord" (*Enoch II*). [*Rf. Testament of Levi* (in the *Testament of the Twelve Patriarchs*); Talmud *Hagiga*.]

Guabarel—angel of autumn. In addition to Guabarel, another angel cited in occult lore as governing autumn is Tarquam (*q.v.*).

Guael (Guel)—an angel of the 5th Heaven ruling on Tuesday. Guael is invoked from the east.

Guardian Angels of Adam and Eve—our 1st parents had 2 guardian angels, according to *The Book of Adam and Eve*, and these were of the order of virtues, says Ginzberg. [*Rf.* Charles, *Apocrypha and Pseudepigrapha of the Old Testament*, p. 142.]

Guardian Angel of Barcelona—an unnamed angel who visited St. Vincent Ferrer. The angel never actually protected the city since it was frequently captured. There is a statue of this guardian angel in Barcelona. [*Rf.* Brewer, *A Dictionary of Miracles*, p. 504.]

Guardian Angel of the Earth—originally Satan, according to Irenaeus, Athenagoras, Methodius of Philippi, and other early Church Fathers.

Guardian Angel of France [Hakamiah]

Guardian Angel of Heaven and Earth—in the Islamic scheme of 7 Heavens, the Guardian Angel of Heaven and Earth dwells in the 6th Heaven. He has not been identified by name but is described as being composed of snow and fire.

Guardian Angels—of a class with national (tutelary) or ministering angels. In the cabala, there are 4 ruling princes of the order: Uriel, Raphael Gabriel, Michael. There are also 70 guardian angels of nations, one in charge of each state. [*Rf. Ecclesiasticus.*] This was the doctrine of St. Basil of Caesarea and other doctors of the Church. According to Buber, in the glossary to his *Tales of the Hasidim Early Masters*, these 70 tutelary princes

"The Angel Gabriel Appearing to Mohammed." From the Ms. of Jami'al-Tawarikh, at the University of Edinburgh.

of nations "are either angels or demons." It would be more conformable to rabbinic tradition to say that the 70 started out as angels, but became corrupted through national bias and are now demons—with the sole exception of Michael, *sar* of Israel, whose bias was excusable or even justified, since he espoused the cause of the "chosen people." It is said that every human being is assigned at birth to one or more guardian angels. Talmud indeed speaks of every Jew being attended throughout his life by 11,000 guardian angels; also that "every blade of grass has over it an angel saying 'grow.'" That every child has its protecting spirit is adduced from Matthew 18:10 where Jesus bids his disciples not to despise the little ones and speaks of their "angels in heaven." According to Charles, *Apocrypha and Pseudepigrapha of the Old Testament*, the earliest reference to a belief in guardian angels, in noncanonical lore, is to be found in *The Book of Jubilees*, 35:17. Another early source might be cited: *The Biblical Antiquities of Philo*, the writing of which is said to date back to the 1st century C.E. In Athanasius Kircher's account of his voyage to the planets, "the guardian angels of all the virtues" are found inhabiting "the Elysian shores of the planet Jupiter." [*Rf.* Kircher, *Oedipus Aegyptiacus.*] The liturgical feast of the Holy Guardian Angels, in Catholic observances, occurs on October 2. [*Note*: Of the 70 tutelary angels, only those of 4 nations are named in rabbinic writings: Dobiel for Persia; Samael for Rome (Edom); Rahab, Uzza, Duma, and/or Semyaza for Egypt; and Michael for Israel.]

Guards—an order of the celestial hierarchy mentioned in *Paradise Lost* IV, 550; XII, 590, where the guards, earlier referred to as powers and equated likewise with the cherubim, are under the command of Michael. Alfred de Vigny mentions the order of guards in his poem "Eloa." [*Rf.* West, *Milton and the Angels.*]

Guel (Guael)—an angel of the 5th Heaven ruling on Tuesday and invoked from the east. No doubt the same as Guael. [*Rf.* Barrett, *The Magus* II, 119.]

Gulacoc—an angel of the Seal, used for conjuring. [*Rf. The Sixth and Seventh Books of Moses.*]

Gulhab—5th of the 10 unholy sefiroth, as noted in Moses de Burgos' text. For a list of the sefiroth, *see* Appendix.

Gurid—a summer equinox angel, effective when invoked as an amulet against the evil eye. [*Rf.* Trachtenberg, *Jewish Magic and Superstition.*]

Guriel ("whelp of God")—one of the angels ruling the zodiacal sign of Leo. [*Rf.* Trachtenberg, *Jewish Magic and Superstition.*]

Gurson (Gorson or Gorsou)—one of the routed forces under Lucifer, now serving in the nether regions as king of the south. [*Rf.* Spence, *An Encyclopaedia of Occultism*, p. 119.]

Guth—one of the angelic rulers of the planet Jupiter. [*Rf.* Heywood, *The Hierarchy of the Blessèd Angels*, p. 215.]

Gutrix—in occultism, a Thursday angel of the air, ministering to Suth, chief of these angels, all of whom are subject in turn to the South Wind. Acting with Gutrix is Maguth, who likewise ministers to Suth. [*Rf. The Ancient's Book of Magic*; de Abano, *The Heptameron*; Barrett, *The Magus* II, 122; Shah, *Occultism*, 52.]

Guziel—in M. Gaster, *The Sword of Moses*, an evil angel summoned in incantation rites against an enemy.

Gvurtial—an angelic guard of one of the great halls (or palaces) of the 4th Heaven. [*Rf. Pirke Hechaloth.*]

Gzrel—in Tracthenberg, *Jewish Magic and Superstition*, an angel invoked to countermand evil decrees. The word Gzrel is part of a 42-letter name for God.

Hand of an angel by Botticelli. Detail from the *Magnificat*, in the Uffizi Gallery, Florence. Reproduced from Régamey, *Anges*.

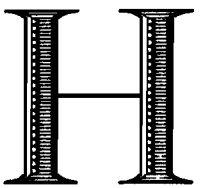

Haael—one of the 72 angels of the zodiac.

Haaiah—an angel of the order of dominations. Haaiah rules over diplomacy and ambassadors, and is one of the 72 angels bearing the name of God Shemhamphorae. Haaiah's sigil is reproduced in Ambelain, *La Kabbale Pratique*, p. 273.

Haamiah—an angel of the order of powers. Haamiah dominates religious cults and "protects all those who seek the truth." His corresponding angel (in the cabala) is Serucuth. For Haamiah's sigil, see Ambelain, *La Kabbale Pratique*, p. 281.

Haarez—an angel of the Seal, as noted in *The Sixth and Seventh Books of Moses.*

Haatan—a genius who conceals treasures, according to Apollonius of Tyana, *The Nuctemeron.*

Habbiel (Habiel)—a Monday angel of the 1st Heaven, invoked in love charms. [*Rf.* de Abano, *The Heptameron*; M. Gaster, *The Sword of Moses.*]

Haborym [Raum]

Habriel—an angel of the order of powers, summoned in conjuring rites. [*Rf. The Sixth and Seventh Books of Moses.*]

Habudiel—in occultism, an angel of the Lord's Day, resident of the 4th Heaven. He is invoked from the south. [*Rf.* de Abano, *The Heptameron.*]

Habu(h)iah—an angel who exercises dominion over agriculture and fecundity. Habuhiah is one of the 72 angels bearing the name of God Shemhamphorae.

Hachashel—one of the 72 angels of the zodiac. [*Rf.* Runes, *The Wisdom of the Kabbalah*, p. 87.]

Hadakiel (Chadakiel)—with Grasgarben, another genius, Hadakiel governs the sign of Libra (the Balance) in the zodiac. [*Rf. Prince of Darkness* (*A Witchcraft Anthology*), pp. 177–178.]

Hadar—"the superior Benignity" conceived of by cabalists as a sefira. [*Rf.* Runes, *The Wisdom of the Kabbalah.*]

Hadariel [Hadraniel]

Hadariron—an archon named in lesser hechaloth lore and in the *Alphabet of Rabbi Akiba.* [*Rf.*

Scholem, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition*, p. 63.]

Hadarmiel—a holy angel named in Mathers, *The Greater Key of Solomon.*

Hadarniel [Hadraniel]

Hadasdagedoy—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard of the 6th heavenly hall.

Hadiririon—"the beloved angel of God," who may be invoked in ritual magic rites. [*Rf.* M. Gaster, *The Sword of Moses.*]

Hadraniel (Hadarniel, Hadariel, Hadriel—"majesty of God")—a porter angel stationed at the 2nd gate in Heaven (according to one view). He is taller than Kemuel (*q.v.*) "by 60 myriads of parasangs" but shorter than Sandalphon "by a 500 years' journey." On seeing Hadraniel in Heaven, Moses was "struck dumb with awe"; but when Moses uttered the Supreme Name, Hadraniel in turn trembled. Legend speaks of Adam visiting Heaven some 2,000 years before Moses did. On that occasion, Hadraniel spoke to Adam about the latter's possession of *The Book of the Angel Raziel*, a holy tome reputed to have contained secrets and knowledge unknown even to the angels [*Rf. The Zohar* I, 55b]. The precious book came finally into the possession of Solomon, via Noah and Abraham. According to a Zoharic legend (*The Zohar* III), "when Hadraniel proclaims the will of the Lord, his voice penetrates through 200,000 firmaments," and "with every word from his mouth go forth 12,000 flashes of lightning" (the latter, according to the *Revelation of Moses*). In gnosticism Hadraniel, great as he is, is "only one of 7 subordinates to Jehuel, prince of fire." [*Rf.* King, *The Gnostics and Their Remains*, p. 15.] As Hadriel, he serves among the numerous angelic guards of the gates of the East Wind. In *Sefer ha-Heshek*, Hadraniel is one of the more than 72 names (actually more than 100) of Metatron. In *3 Enoch*, Odeberg holds that it is possible for Hadraniel to be identified with Metatron and that he has indeed been so identified in apocalyptic literature.

Hadriel (Hadraniel)—equated with Pusiel in the *Revelation of Rabbi Joshua Ben Levi.*

Hadrion—a variant form of Hadariron (*q.v.*).

Haduriel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 6th heavenly hall.

Hafaza—in Muslim lore, a term denoting angels. The hafaza constitute a special class, are 4 in number, and "protect man from jinn, men, and Satans." On these 4 angels devolves the duty of writing down the actions of mortals. [*Rf.* Hastings, *Encyclopaedia of Religion and Ethics* IV, 617.]

Hafkiel—in Montgomery, *Aramaic Incantation Texts from Nippur*, an angel invoked in the exorcism of demons.

Hagai—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 5th heavenly hall.

Hagedola—an angel of the Seal, invoked in ceremonial rites. [*Rf. The Sixth and Seventh Books of Moses.*]

Haggai—a minor Hebrew prophet called "God's messenger or angel." See book of Haggai in the Old Testament.

Haggo—an angel of the Seal who could be summoned in conjuring rites, like Hagedola (*q.v.*). [*Rf. The Sixth and Seventh Books of Moses.*]

Hagiel—the intelligence of Venus when that planet enters the signs of Taurus and Libra. Hagiel's cabalistic number is 49. His corresponding angel, the spirit ruler of Venus, is Gadamel (*q.v.*). [*Rf.* Barrett, *The Magus*; Budge, *Amulets and Talismans*; Lenormant, *Chaldean Magic.*]

Hagios—the name of a great angel, or one of the secret names of God, used in invocation rites. [*Rf.* Malchus, *The Secret Grimoire of Turiel.*]

Hagith—ruler of the planet Venus and one of the 7 Olympian spirits. Hagith is governor of 21 or 35 of the 196 Olympian provinces. His day is Friday. According to Cornelius Agrippa, Hagith commands 4,000 legions of spirits; he has the power of

transmuting metals. For a reproduction of Hagith's sigil, *see* Budge, *Amulets and Talismans*, p. 389. In white magic, Hagith is one of the 7 stewards of Heaven.

Haglon—angel of the 3rd hour of the night, serving under Sarquamich. [*Rf.* Waite, *The Lemegeton*.]

Hahael (Hahahel)—an angel of the order of virtues. Hahael protects Christian missionaries and all disciples of Christ; he is also one of the 72 angels that bear the name of God Shemhamphorae. His corresponding angel (in occult lore) is Chantaré. The sigil of Hahael is shown in Ambelain, *La Kabbale Pratique*, p. 281.

Hahahel [Hahael]

Hahaiah—an angel of the order of cherubim. He influences thoughts and reveals hidden mysteries to mortals. His corresponding angel is Atarph. The sigil of Hahaiah is shown in Ambelain, *La Kabbale Pratique*, p. 260.

Hahayel (Chayyliel)—in *3 Enoch*, Hahayel is prince of ministering angels when these angels sit in at the divine judgment councils.

Hahaziah—one of the 72 angels bearing the name of God Shemhamphorae, according to Barrett, *The Magus* II.

Hahiniah—in the cabala, one of the throne angels. [*Rf.* Ambelain, *La Kabbale Pratique*.]

Hahlii—in occult lore, an angel invoked in the conjuration of Ink and Colors. [*Rf.* Mathers, *The Greater Key of Solomon*.]

Hahowel—in *The Sixth and Seventh Books of Moses*, a ministering angel.

Hahuiah—one of 72 angels bearing the name of God Shemhamphorae.

Haiaiel (Hahahel)—one of the 72 angels of the zodiac and one of the 72 angels bearing the name of God Shemhamphorae. The sigil of Haiaiel is shown in Ambelain, *La Kabbale Pratique*, p. 294.

Hailael (Hayael)—chief angel of the order of hayyoth ("holy beasts").

Haim—an angel who exercises dominion over the zodiacal sign of Virgo. [*Rf.* Heywood, *The Hierarchy of the Blessèd Angels*.]

Hajoth Hakados—a species of angels inhabiting one of the hierarchies named "Jehovah," according to Spencer, *An Encyclopaedia of Occultism*, p. 199. Hajoth Hakados is also referred to as one of the spheres of the angels.

Hakael—one of the 7 leaders of the apostate angels, "the seventh Satan." [*Rf.* Charles, *The Book of Enoch*, p. 138 fn.; Schmidt, *The Apocalypse of Noah and the Parables of Enoch*.]

Hakamiah—one of the cherubim (invoked against traitors) and guardian angel of France. His corresponding angel is Verasua. His sigil is shown in Ambelain, *La Kabbale Pratique*, p. 267.

Hakem—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 4th heavenly hall.

Hakha—in *The Sixth and Seventh Books of Moses* an angel of the Seal.

Hakham—one of the many names of the angel Metatron.

Halacho—genius of sympathies; also one of the genii of the 11th hour. [*Rf.* Apollonius of Tyana, *The Nuctemeron*.]

Halahel—a spirit, partly good and partly evil, under the rule of Bael. His seal is shown in Waite, *The Lemegeton*, Fig. 175.

Halelviel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Halliza—the name of an angel appearing on the external circle of the pentagram of Solomon (Fig. 156). [*Rf.* Waite, *The Lemegeton*.]

Halqim—one of the numerous angelic guards of the gates of the North Wind. [*Rf. Ozar Midrashim* II, 316.]

Haludiel—an angel of the 4th Heaven invoked on Lord's Day, with the invocant facing south. Haludiel is also an intelligence of the sun. [*Rf.* Malchus, *The Secret Grimoire of Turiel*.]

Halwaya—a secret name of the angel Metatron, as revealed in *The Visions of Ezekiel.*

Hamabiel—in Heywood, *The Hierarchy of the Blessèd Angels*, an angel that exercises dominion over the zodiacal sign of Taurus. In ceremonial magic, however, the angel over Taurus is Tual. Asmodel is also credited with dominion over this zodiacal sign.

Hamal (Hmnal)—an angel with dominion over water. Also one of the 7 angels worshipped by Balaam. Hamal is invoked in Arabic incantation rites. [*Rf.* M. Gaster, *The Asatir.*]

Hamaliel—angel of the month of August, one of the rulers of the order of virtues, and governor of the zodiacal sign of Virgo—all the foregoing according to Trithemius. In ceremonial magic, the governor of Virgo is Voil or Voel. [*Rf.* Barrett, *The Magus*; De Plancy, *Dictionnaire Infernal*; *The Sixth and Seventh Books of Moses*; Camfield, *A Theological Discourse of Angels.*]

Hamarytzod—in Waite, *The Lemegeton*, an angel of the 11th hour, serving under Dardariel.

Hamatiel—in occultism, a zodiacal angel governing Virgo. [*Rf.* Jobes, *Dictionary of Mythology Folklore and Symbols.*]

Hamaya—a ministering angel, mentioned in *The Sixth and Seventh Books of Moses.*

Hamayzod—angel of the 4th hour of the night serving under Jefischa. [*Rf.* Waite, *The Lemegeton.*]

Hameriel—angel of the 5th hour of the night, serving under Abasdarhon.

Hamiel [Haniel]

Ham Meyuchad—an angel of the order of cherubim. Ham Meyuchad is sometimes equated with the great angel Akatriel. [*Rf. 3 Enoch.*]

Hamneijs—an angel of the Seal, mentioned in *The Sixth and Seventh Books of Moses.*

Hamon—according to Jerome, commenting on Isaiah 10:13, Hamon is another name for the angel Gabriel. [*Rf. 3 Enoch*; Ginzberg, *The Legends of the Jews* VI.] In *Ozar Midrashim* (II, 316) Hamon is one of numerous angelic guards of the gates of the South Wind. In *3 Enoch* (chap. 18) Hamon is a "great prince, fearful and honored, pleasant and terrible, who maketh all the children of heaven to tremble when the time draweth nigh for the singing of the Thrice Holy."

Hamshalim (Hashmallim)—one of the 10 angelic hierarchic orders as listed in *The Zohar*; in this cabalistic work the hamshalim are under the ministry of Samael.

Hamwak'il—in Arabic lore, a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Hanaeb—one of the 12 angels of the zodiac. [*Rf. The Sixth and Seventh Books of Moses.*]

Hanael [Haniel]

Hananel—one of the fallen angels in *Enoch I.*

Hananiel ("graciously given of God")—an archangel whose name appears inscribed on a pentagram, i.e., a Hebrew amulet of cabalistic origin. See reproduction of pentagram in Budge, *Amulets and Talismans*, p. 233.

Hanhl—the angel who ordered Balaam to build the first 7 altars. [*Rf.* M. Gaster, *The Asatir.*]

Haniel (Aniel, Hamiel, Onoel, Hanael—"glory or grace of God" or "he who sees God")—angel of the month of December, chief of the order of principalities, virtues (tarshishim), and innocents, according to Barrett, *The Magus.* Haniel is also governor of the sign of Capricorn (as cited by Camfield in *A Theological Discourse of Angels*), and of Venus. He figures in the list of the 7 (or 10) archangels and the 10 holy sefiroth. Variants of the name occur: Hamiel, Simiel, Onoel, Anael, etc. In occult writings Haniel is credited with the feat (usually ascribed to Anafiel) of transporting Enoch to Heaven. Haniel has been compared to the Chaldean Ishtar (who ruled Venus) and is invoked as an amulet against evil. [*Rf.* Heywood, *The Hierarchy of the Blessèd Angels*; Trachtenberg, *Jewish Magic and Superstition*; Ambelain, *La Kabbale Pratique*; Barrett, *The Magus.*]

Hanniniel—in Aramaic incantation rites, an angel appealed to in love charms. [*Rf.* Montgomery, *Aramaic Incantation Texts from Nippur.*]

Hannuel—an angel who exercises dominion over the zodiacal sign of Capricorn. [*Rf.* Heywood, *The Hierarchy of the Blessèd Angels.*]

Hanoziz—an angel of the 8th hour of the night, serving under Narcoriel, as cited in Waite, *The Lemegeton.*

Hanozoz—an angel of the 9th hour of the night, serving under Nacoriel.

Hantiel—an angel of the 3rd hour of the day, serving under Veguaniel.

Hanum (Hanun)—a Monday angel residing in the 1st Heaven and invoked from the south. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus* II.] de Claremont, *The Ancient's Book of Magic,* claims that Hanum must be invoked from the north.

Ha-Qadosch Berakha—in Mathers, *The Greater Key of Solomon,* a name for the "Holy and Blessed One" called on in Solomonic conjurations.

Haqemel—one of the 72 angels of the zodiac, as listed in Runes, *The Wisdom of the Kabbalah.*

Harabael (Harabiel)—an angel with dominion over the earth.

Harab-Serapel ("ravens of death")—an averse sefira to Netzach, whose cortices are Theuniel and Baal Chanan. Harab-Serapel is 7th of the 10 demons in the Asiatic world; he is also a leader in the infernal regions. *Cf.* "adversaries of the Elohim or the Gods, and their chief is Baal" in Levi, *Philosophie Occulte,* where Harab-Serapel is regarded as plural. [*Rf.* chart in Ambelain, *La Kabbale Pratique,* facing p. 80.]

Harahel—in the cabala, an angel in charge of archives, libraries, and rare cabinets; also one of the 72 angels bearing the name of God Shemhamphorae. [*Rf.* sigil of Harahel in Ambelain, *La Kabbale Pratique,* p. 289.]

Harariel—an angel's name found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Harbonah ("ass driver")—one of the 7 angels of confusion, as cited in Ginzberg, *The Legends of the Jews.* In the story relating to Ahasuerus and Esther, Harbonah is the angel of annihilation.

Harchiel—in black magic rites, an angel invoked to command the demons that confer the gift of invisibility. [*Rf.* Mathers, *The Greater Key of Solomon,* p. 45.]

Harhaziel (Harhazial)—one of the guardian angels of one of the halls or palaces of the 3rd Heaven. [*Rf. Pirke Hechaloth.*]

Hariel (Harael, Behemial)—angel with dominion over tame beasts. Hariel is invoked against impieties. He rules science and the arts and is of the order of cherubim. [*Rf.* Barrett, *The Magus* II.] Hariel's sigil is in Ambelain, *La Kabbale Pratique,* p. 267.

Hariph—another name for the angel Raphael in Maria Brooks' book-length poem *Zophiel* (*q.v.*).

Haris—another name for Iblis, chief of the jinn and leader of the fallen angels in Arabic lore.

Hariton (fictional)—an archangel who figures in Gurdjieff's cosmic myth, *All and Everything, Beelzebub's Tales to His Grandson.* Hariton devises a new type of ship for navigating interplanetary space.

Harmozey (Harmozel, Armogen)—in gnostic lore, one of the 4 great luminaries that "surround the self-begotten, the savior, or God." [*Rf. Apocryphon of John*; Irenaeus, *Contra Haereses*; Grant, *Gnosticism and Early Christianity.*] The 3 other luminaries that surround the self-begotten are usually listed as Oroiael, Daveitha, and Eleleth.

Harshael [Harshiel]

Harshiel—an angel invoked in Syriac conjuring ceremonies. In *The Book of Protection,* Harshiel, as a spellbinding power, is cited (especially for the binding of sorcerers) along with Michael, Gabriel, Sarphiel, Azrael, and others.

Harta'il—in Arabic lore, a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam,* "Angels."]

Harudha—in Persian mythology, the angel who rules the element of water. In Mandaean lore, Harudha is equated with the female Haurvatat, who is the spirit of health and vegetation, as well as ruler of water.

Harut (Haroth, Haurvatati, Haroot)—usually linked with Maroth in Islamic legend. Harut was sent down from Heaven (with Maroth) to teach mortals the art of government (see the Koran, *sura* 2, 102). In Persian lore, Harut and Maroth were angels of the highest rank, claimed to be 2 of the amesha spentas, and in possession of the secret name of God; this name unhappily they revealed to Zobra or Zuhrah, a mortal woman, with whom they both fell in love. A footnote to Ode 14 of Hafiz (in the English rendering by Richard Le Gallienne) states that, by the power of the Explicit Name, Zuhrah ascended to the planet Venus "with which she became identified in Mohammedan mythology"; and goes on to say that the fallen angels (Marut and Harut) "were punished by being confined, head down, in a pit near Babylon, where they were supposed to teach magic and sorcery." In Hastings, *Encyclopaedia of Religion and Ethics* IV, 615, the pair are characterized as "fallen angels with a Satanic role."

Harviel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 2nd heavenly hall.

Hasdiel—an angel of the planet Venus; also the angel of benevolence, as recorded in a German-type mezuza. In his duties as angel of benevolence, Hasdiel shares the office with Zadkiel (*q.v.*). [*Rf. The Book of the Angel Raziel.*] In *The Zohar* (Numbers 154b), Hasdiel is one of 2 chieftains (the other being Shamshiel) that accompanied Uriel when the latter bore his standard in battle.

Haseha—one of 15 throne angels listed in *The Sixth and Seventh Books of Moses*. For the names of all 15, *see* Appendix.

Hashesiyah—one of the many names of the angel Metatron.

Hashmal (Chasmal, Hayyah)—chief angel of the order of hashmallim (dominations). According to *The Zohar*, the term denotes "an inner, supernal sphere, hidden and veiled, in which the mysteries of the celestial letters of the Holy Name are suspended." [*Rf.* Ezekiel 1:4; *Cf.* Talmud *Hagiga* 13.] In Ginzberg, *The Legends of the Jews* I, 18, it is said that "Hashmal surrounds the throne of God." He is the "fire-speaking angel." Joseph Albo in *Sefer ha-'Ikkarim* (Book of Principles) I, 14, reports that the rabbis, when speaking of Hashmal, mean "the hayyot of fire-speaking." In *Hagiga*, it is related that "once upon a time a young man was studying the vision of Ezekiel and was dwelling upon the angel Chashmal when fire proceeded from Chashmal and consumed him." The moral of this is not explained.

Hashmallim (the "hayyot," living creatures)—a high order of angels, equated with the dominations. The hashmallim are ranked with the cherubim and seraphim. While the eponymous chief is Hashmal, Zadkiel or Zacharael is also designated head of the order. In the cabala, the hashmallim belong to the yetziratic world, the world of foundation, the abode of angels presided over by the angel Metatron. [*Rf.* Abelson, *Jewish Mysticism*, p. 38.] It is said (*Bereshith Rabba*) that the river Dinur ("fiery river") was created "out of the sweat of those animals [the hashmallim] who sweat because they carry the throne of the Holy and Blessed God."

Hashul—one of the chiefs of the order of the hashmallim, as reported in *Maseket Azilut*. [*Rf. Ozar Midrashim* I, 67.]

Hasmed—the angel of annihilation, and one of the five angels of punishment that Moses encountered in Heaven. [*Rf. Midrash Tehillim* on Psalm 7.]

Hasmiyah—one of the many names of the angel Metatron.

Hasmodai—a spirit of the moon, invoked in talismanic magic. [*Rf.* Barrett, *The Magus* II, 147.]

Hasriel—an angel's name found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

"Hastening Angel"—a term applied by Milton (*Paradise Lost* XII, 637) to Michael as the angel who "caught/Our lingring Parents" and led them out of Eden. Dryden in his *State of Innocence* informs us that it was Raphael, not Michael, who expelled the ill-fated pair. [*Rf.* Angels of the Garden of Eden.]

Hatach—an angel invoked in medieval Jewish incantation rites. The name derives from the initials of the words of the incantation. [*Rf.* Trachtenberg, *Jewish Magic and Superstition*, p. 165.]

Hatiphas—genius of finery, mentioned in Apollonius of Tyana, *The Nuctemeron.*

Hatspatsiel—one of the many names of the angel Metatron.

Hauras (Haures, Havres, Flauros)—one of the 72 spirits that Solomon, according to legend, shut up in a brass vessel and cast into a deep lake (or into the sea). Formerly, as he confided to Solomon, Hauras was a mighty celestial power (but to which order he belonged he did not say). He converses gladly about the creation of the world and the fall of the angels. In Hell, where he is a great duke, he appears in the form of a leopard but, on command of an exorcist, will manifest in human shape. He gives true answers concerning the past and the future. Under his sway, and ready to do his bidding, are 36 legions of the damned. His sigil is shown in Waite, *The Book of Black Magic and of Pacts*, p. 186. In De Plancy, *Dictionnaire Infernal* (1863 ed.) he is pictured in the shape of a man-leopard.

Haurvatat ("wholeness")—in Zoroastrianism, one of the 6 amesha spentas (archangels). Haurvatat is female and the personification of salvation. She is also a spirit of the waters. In Mandaean lore she is known as Harudha, or equated with Harudha, since the latter is male. [*Rf. Grundriss der iranischen Philologie* III.] Some scholars see a derivation of the Koranic fallen angel Harut from this Persian archangel. [*Rf.* Jung, *Fallen Angels in Jewish, Christian and Mohammedan Literature*, p. 131.]

Haurvatati (Haurvatat)—an angel in Arabic lore derived from the amesha spentas; also called Chordad.

Haven—in Levi, *Transcendental Magic* (p. 503), one of the 12 genii who preside over the 12 hours of the day. Haven is the genius of dignity.

Havhaviyah, Haviyahu, Hayat—3 of the many names of the angel Metatron.

Hayya—singular for hayyoth.

Hayyael [Hayyel]

Hayyel (Hashmal, Chayyiel, Hayyliel, Johiel, Yayael)—chief angel of the hayyoth (*q.v.*). He has dominion over wild beasts, according to *3 Enoch*, but shares the dominion with Thegri (Thuriel), Mtniel, and Jehiel.

Hayyliel [Hayyel]

Hayyoth ("holy, heavenly beasts"—Chayoh, chayyoth, Chiva)—a class of Merkabah angels equated or ranked with the cherubim, residing in the 7th Heaven. Angels of fire, they support the throne of Glory (*see* hashmallim). As reported in *3 Enoch*, they each have "4 faces, 4 wings, 2,000 thrones, and are placed next to the wheels of the Merkabah." Ezekiel saw the hayyoth (cherubim) by the river Chebar (Ezekiel 20). According to *The Zohar* (Vayigash 211a) there are 36 hayyoth—although, in *3 Enoch*, they number only 4. They constitute the "camp of the Shekinah." They receive the holy effluence from above and disseminate it to the hayyoth, who are the "movers of the wheels." [See Abelson, *Jewish Mysticism.*] According to *The Zohar* (Noah, 71b) the hayyoth uphold the universe; when they spread their wings, they break forth at the same moment into songs of praise "as the voice of the Almighty." [*Cf.* Ezekiel 1:24; 6:3.] The prophet's vision of the hayyoth and the post-Biblical lore on these holy beasts strongly influenced, it is claimed, the work of the contemporary painter, Marc Chagall.

Haziel ("vision of God")—a cherub invoked to obtain the pity of God. Haziel is one of 72 angels bearing the mystical name of God Shemhamphorae (*see* Appendix). When equated with

Bernael (*q.v.*), he is an angel of darkness. For Haziel's sigil, see Ambelain, *La Kabbale Pratique*, p. 260. [*Rf. Falasha Anthology*.] In I Chronicles 23:9 Haziel is a mortal, an offspring of the Gershonites. The cabalists very likely drew the name from this source.

Heavenly Academy—the trial body of angels that assemble to judge human beings when the latter appear in Heaven for judgment. If a mortal proves worthy, he is "crowned with many radiant crowns," but if he proves unworthy, he is "thrust outside, and stands within the pillar until he is taken to his punishment." [*Rf. The Zohar* (Balak 185b).]

Heavenly Host—a term denoting the angels of Heaven as a whole. Job conceived the heavenly host as morning stars singing together and shouting for joy. In Dante's *Paradiso*, canto 27, the heavenly host intone the "Gloria in Excelsis." For this and the succeeding canto, Doré provided wood engravings. Blake saw the innumerable company (the heavenly host) crying "Holy, Holy, Holy, is the Lord God Almighty."

Heavenly Scribe—Michael, Enoch, Vretil, Metatron, Radueriel, Soferiel. The heavenly scribe is associated with the "man clothed in linen," an image found in Ezekiel 9:2 and in Daniel 10.

Hebdomad—a term in Ophitic (gnostic) lore for the 7 angels or potentates, rulers of the 7 Heavens, the 7 being Iadalbaoth, Jao, Sabaoth, Adoneus (Adonai), Eloeus, Horeus (Oreus), Astaphaeus. Origen, in *Contra Celsum* VI, spells out equivalent names of these 7, to wit: Michael (in the form of a lion); Suriel (in the form of an ox); Raphael (in the form of a dragon); Gabriel (in the form of an eagle); Thautabaoth (in the form of a bear); Erataoth (in the form of a dog); Onoel (in the form of an ass). [*Rf.* Mead, *Thrice-Greatest Hermes* III, p. 294.]

Hechaloth (hekhaloth)—the hechaloth are the 7 female emanations of God, the counterpart of the 10 male sefiroth (*q.v.*). *The Zohar* (Exodus 128a), translates the word to mean beautiful virgins. The term "hechaloth" also denotes the heavenly halls or palaces guarded over by the great warden angels. It should be pointed out that these emanations are from the right side of the Creator. There are also unholy emanations (the unholy sefiroth, the averse ones) and these issue from His left side (the dark or evil side). For a listing of both choirs, *see* Appendix. The *Book of Hechaloth*, originally published by Jellinek, was reissued by Odeberg as *3 Enoch* or *The Hebrew Book of Enoch*. *See* Hechaloth for an angel so named.

He'el ("life of God")—an angel leader of the "heads of thousands." He'el is ruler of one of the seasons of the year, as noted in *Enoch I*. In the Apocrypha, He'el is associated with the angel Elimelech (*q.v.*).

Heiglot—in transcendental magic, a genius or angel of snowstorms. He is also a ruler of the 1st hour. In Apollonius of Tyana's *The Nuctemeron* the 12 hours, analogous to the 12 zodiacal signs, are presided over by 12 genii or angels, of whom Heiglot is one.

Heikhali—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Hekaloth (hechaloth)—an angel in the heavenly Paradise mentioned in the treatise *Hekaloth* and in *The Zohar* I, 141 fn.

Hel—according to Scot, *Discoverie of Witchcraft*, a name for God (or of an angel of God) invoked in conjuring rites.

Helayaseph (Jiluyaseph, Hilujaseph)—an angel governing one of the seasons. In *Enoch I* Helayaseph is "head of a thousand" angels of the seasons. [*Rf.* Charles, *The Book of Enoch*, p. 177.]

Helech [Abelech]

Helel—in Canaanitish mythology, a fallen angel, son of Sahar or Sharer, a winged deity. Helel sought to usurp the throne of the chief god and, as punishment, was cast down into the abyss. *Cf.* the Lucifer legend. The 1st star to fall from Heaven (*Enoch I*, 86:1) was Satan-Helel. This is an interpretation offered by Morgenstern, "The Mythological Background of Psalm 82" (*Hebrew Union College-Jewish Institute of Religion*

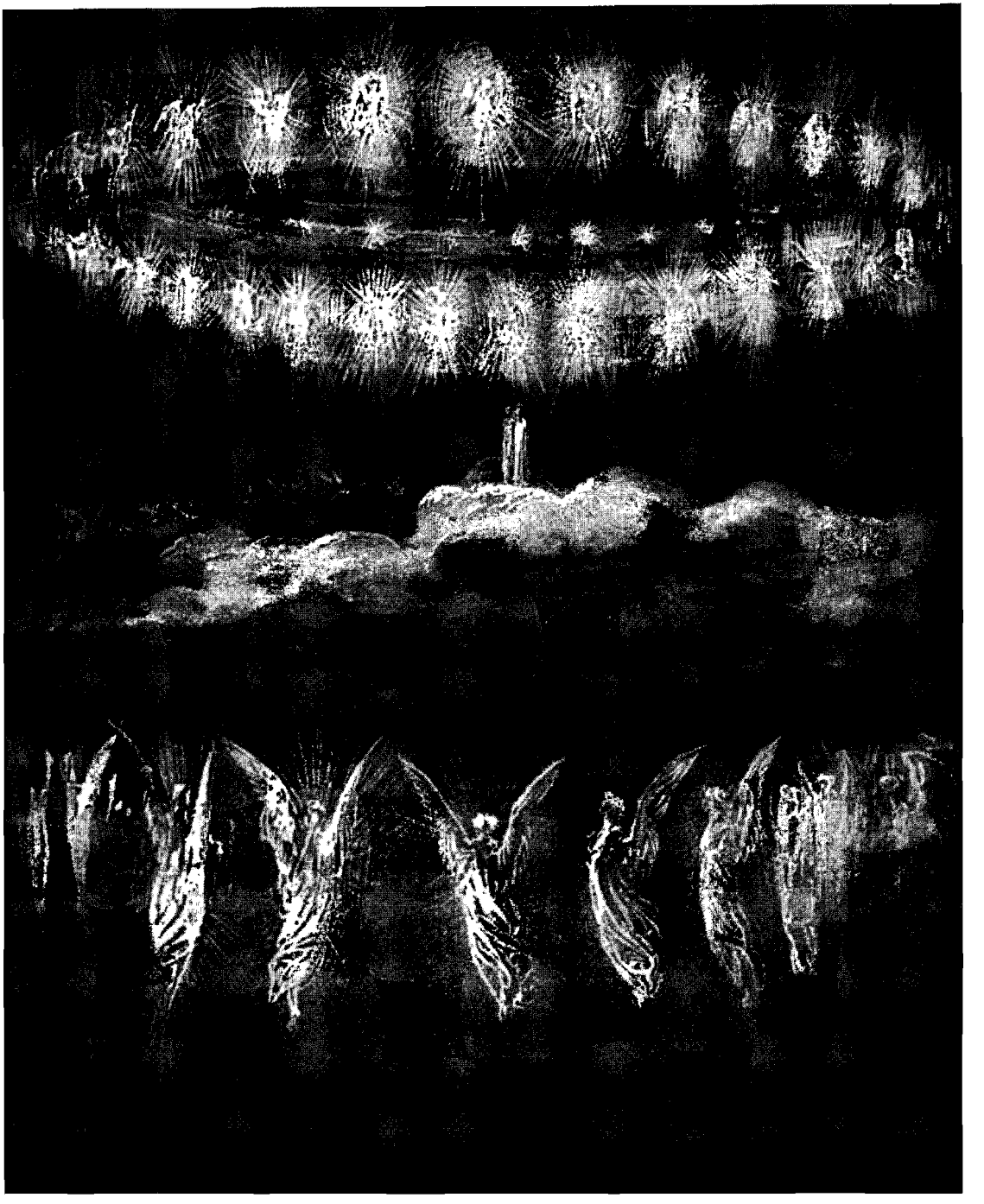

The sparkling circle of the heavenly host by Doré. Illustration to Canto 27 of Dante's *Paradiso*. From Dante, *The Divine Comedy*, translated by Lawrence Grant White.

Annual XIV, pp. 29–126). However, in his *Fallen Angels*, Bamberger argues: "The more natural explanation is that the 1st star [that fell] was Azazel." Helel was head or leader of the nephilim (*q.v.*). Generally speaking, angels can have no offspring, since they are pure spirits; but when angels sin, when they "put on the corruptibility of the flesh" and cohabit with mortal women, they are capable of producing progeny. A case in point is the incident in Genesis 6. In the cabala and rabbinic lore there are numerous instances of such heteroclitish productivity. [*Rf.* Graves and Patai, *Hebrew Myths*.]

Heleleth (Eleleth)—in gnostic lore, a great luminary, described thus in the *Hypostasis of the Archons*: "the great Heleleth descends from before the holy spirit; his aspect is like gold, his vesture like snow." [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics*, p. 178.]

Helemmelek—in *Enoch I*, an angel governing one of the seasons. The name is said to be an inversion of Milkiel.

Helias the Prophet—a name for the forerunner angel. *See* John the Baptist.

Hel(l)ison—one of the 5 angels of the 1st altitude, the other 4 being Alimiel, Gabriel, Barachiel, Lebes. When invoked, Helison appears carrying a banner adorned with a crimson cross, crowned with roses. [*Rf. The Almadel of Solomon*.]

Hemah—angel of wrath, with dominion over the death of domestic animals; also an angel of destruction. According to *The Zohar* I, Hemah, with the help of a brother angel named Af, well-nigh swallowed Moses, and would have succeeded in doing so, but for the timely intervention of God. When the Lawgiver was disgorged, he turned around and slew Hemah—one of the rare instances where a mortal was able to do away with an immortal, an angel. Like Af, Hemah was 500 parasangs tall, and was "forged out of chains of black and red fire," as described in Ginzberg, *The Legends of the Jews* II, 308.

Heman ("trust")—according to Rabbi Judah in *The Zohar* (Kedoshim) and according to *3 Enoch*, Heman is a leader of one of the heavenly choirs. Heman and the angels under him sing hosannas in the morning hours, just as those under Jeduthun sing hosannas in the evening hours, and those under Asaph sing at night. Psalm 88 is headed: "To the chief Musician upon Mahalath Leannoth, Maschil of Heman the Ezrahite." In the course of time, it seems that the 3 psalmists (Heman, Asaph, and Jeduthun) were transformed into maestro-angels in order to perform, in Heaven, services for which they showed special skill on earth.

Herachio [Astrachios]

Herald Angel—identified as Raziel or Akraziel; also Michael. Said to have announced Jesus' resurrection. The term was made popular by Wesley's "Hark! The Herald Angels Sing!" When pictured with right hand raised in benediction and wings outspread, the herald angel is the symbol of the Nativity.

Herald of Hell—the angel Zophiel. [*Rf.* Klopstock, *The Messiah*.]

Hermes—the agathosdaimon, the "bringer of good, the angel standing by the side of Tyche." [*Rf.* Harrison, *Epilegomena to the Study of Greek Religion*, pp. 294ff.] Hermes is the psychopompos (*q.v.*), god of the underworld, daimon of reincarnation. He is also the god of flocks and herds. He received his art of divination and golden wand from Apollo, his winged sandals from Perseus. In Homer it is Hermes who leads the ghosts of slain suitors to Hades. He was given the name Trismegistus—"thrice-greatest Intelligencer"—because, so it is said, he was the 1st intelligence to communicate celestial knowledge to man. It is also said that the cabala was shown to Hermes by God on Mt. Sinai and that, in fact, he was none other than the Hebrew lawgiver Moses [*Rf.* Barrett, *The Magus*, "Biographia Antiqua," p. 150.] This identification, however, is disputed by N. Wieder in his article "Idea of a Second Coming of Moses" (*Jewish Quarterly Review*, April 1956), declaring "Nowhere in rabbinic literature does one meet with this designation [i.e., Hermes]. And this is only natural: the rabbis must have regarded it as most objectionable to attach to Moses the

name of a heathen deity." The last poem Longfellow wrote (1882) was titled "Hermes Trismegistus."

Hermesiel—a leader of the heavenly choir, sharing this post with Metatron, Radueriel, Tagas, and other celestial masters of song. Hermesiel is an angel "created" from Hermes, the Greek divinity. Says T. Gaster in *The Holy and the Profane*: "Hermes, inventor of the lyre, was transmogrified into the angel Hermesiel"—a suffix device by which sundry pagan material and sources were made to serve the uses of early Jewish angelologists. In time, Prof. Gaster adds, Hermesiel was identified with David, "sweet singer of Israel."

Heroes of Heaven—a term for good angels, as in Mansoor, *The Thanksgiving Hymns.*

Hetabor—an angel invoked in the exorcism of Wax. Found in works of practical cabala, originally in Gollancz, *Clavicula Salomonis.*

Heziel—an angel of the zodiac.

Hhml Haml—angel of the firmament, one of the 7 angels worshipped by Balaam. The name was created through permutations of the letters of the Hebrew alphabet. [*Rf.* M. Gaster, *The Asatir.*]

Hibel-Ziwa—in Mandaean lore, an angel equated with Gabriel. *See* Hiwel-Ziwa.

Hiel—an angel's name found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Hierarchy [Celestial Hierarchy]

Hierimiel [Jeremiel]

Hilofatei and **Hilofei**—in hechaloth lore (*Ma'asseh Merkabah*), angelic guards stationed in the 4th heavenly hall.

Hiniel—an angel invoked in Syriac incantation rites, along with Michael, Gabriel, Sarphiel, and other "spellbinding angels," as cited in *The Book of Protection.*

Hipeton (Anaphaxeton)—a spirit or angel of the planet Jupiter, sharing rulership with the angel Johphiel (i.e., Jophiel). [*Rf.* Barrett, *The Magus.*]

Hiphkadiel—an angel's name found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Hismael—the spirit of the planet Jupiter. [*Rf.* Barrett, *The Magus* II, 146.]

Hivvah—one of 2 sons of the fallen angel Semyaza. *See* Hiyyah.

Hiwel-Ziwa (Hibel-Ziwa)—in Mandaean lore, one of the 360 divine beings, created by Alaha, the Supreme Being. Hiwel in turn is said to have created this world.

Hiyyah—a son of the fallen angel Semyaza. [*See* Hivvah.] According to legend, Hiyyah and his brother together consumed daily 1,000 camels, 1,000 horses, and 1,000 oxen.

Hizarbin—a genius of the sea and one of the genii of the 2nd hour. [*Rf.* Levi, *Transcendental Magic*, quoting *The Nuctemeron* of Apollonius of Tyana.]

Hizkiel—with Kafziel, Hizkiel serves as chief aide to Gabriel when the latter bears his standard in battle. [*Rf. The Zohar*, Numbers 155a.] In *Ozar Midrashim* II, 316, Hizkiel (or Hizqiel) is one of numerous guards of the gates of the North Wind.

Hlin Hntr—one of the "nomina barbara," Hlin Hntr is an angel of winds and among the 7 angels worshipped by Balaam, as noted in M. Gaster, *The Asatir.*

Hlk Lil Hlk Lib—one of the "nomina barbara," an angel of holiness, and one of the 7 worshipped by Balaam.

Hlm Hml [Hhml Haml]

Hngel—an angel of the summer equinox, effective as an amulet against the evil eye.

Hochmel (Hocroel, Hochmal, Hokmael, Hochmael—"wisdom of God")—the angel who is reputed to have inspired the 7-volume *Grimoire of Pope Honorius III.* Hochmel is one of the 10 sefiroth.

Hocus Pocus—in Jewish magical rites of the Middle Ages, Hocus Pocus manifests as "a prince [angel] on high"—in fact, as two princes. The term derives, it is said, from "hoc est corpus meum." [*Rf.* Grant, *Gnosticism and Early Christianity*, p. 45.]

Hod [Hodiriron]

Hodiel ("victory of God")—an angel of the Briatic world (the world of Creation), according to cabalists. [*See* Hodiriron.] In Moses Botarel's work on the efficacy of amulets, Hodiel is mentioned as an angel who might profitably be invoked, along with Kabniel, Tarpiel, and other invocation spirits.

Hodiriron (from "hod," meaning splendor)—9th of the 10 holy sefiroth (*q.v.*), as listed in the text of Isaac ha-Cohen of Soria, and in the works of other cabalists.

Hodniel—an angel reputed to have the power of curing stupidity in man.

Hoesediel ("mercy of God"—*choesed*)—like Hodiel, Hoesediel is an angel of the Briatic world (one of the 4 archetypal worlds). See chart facing p. 60, Ambelain, *La Kabbale Pratique*, where Hoesediel is listed along with Zadkiel as belonging to the order of hashmalim or dominations. Hoesediel is also ranked as one of the 10 sefiras.

Hofniel ("fighter for God")—chief of the *bene elohim* ("sons of God"), an order among the 10 hierarchies in the cabala. [*Rf. Jewish Encyclopedia*, "Angelology."]

Hokmael [Hochmel]

Holy Beasts—in Talmud the holy beasts are the cherubim. In *Hagiga* "the holy beasts are numbered with the ophanim [wheels, thrones] and the seraphim, and the ministering angels." *See* hashmallim and hayyoth.

Holy Ghost (or Holy Spirit)—another name for the Comforter (*q.v.*), the 3rd person in the Trinity, sometimes regarded as female. The apocryphal *The Gospel According to the Hebrews* makes the Lord speak of "my mother the Holy Ghost" who "took me by one of my hairs and carried me to the great mountain Tabor" (traditionally the mountain of the Transfiguration). The "mother" reference here is explained by the fact that in Aramaic, which Jesus spoke, as also in Hebrew, the word *spirit* or *ghost* is of the feminine gender. Origen *On John* II, 12, quotes the cited passage from *The Gospel According to the Hebrews*. [*Rf.* Harnack, *History of Dogma* IV, 308; Hervieux, *The New Testament Apocrypha* (p. 132); Hastings, *Dictionary of the Bible*, "Tabor."] The *Commentary on the Apocalypse of the Blessed John* suggests that "by the angel flying through the midst of Heaven is signified the Holy Spirit."

Holy Ones—another term for archangels.

Homadiel—identified as the "Angel of the Lord." [*Rf.* introduction to Mathers, *The Greater Key of Solomon*.]

Horaios (Oreus, Horeus)—one of the 7 archons in the Ophitic (gnostic) system and ruler of one of the 7 Heavens "leading to the aeon of the archons." See Invocation to Horaios reproduced in Legge, *Forerunners and Rivals of Christianity* II, 74. Origen in *Contra Celsum* also mentions Horaios.

Hormuz—in ancient Persian lore, the angel in charge of the 1st day of the month. [*Rf. The Dabistan*, p. 35.]

Horses—a term for angels, as in Zechariah 6:2–5: "These [red, black, white, and grizzled horses] are the four spirits of the heaven which go forth to stand before the Lord of all the earth." For a similar use of the term, see the Book of Revelation.

Hosampsich—one of the leaders of the fallen angels in Enoch writings. [*Rf.* Voltaire, "Of Angels, Genii, and Devils."]

Hosts—a term for angels; also a designation for one of the 10 angelic orders (before Dionysius fixed the orders at 9 and omitted hosts). [*Rf. Apostolic Constitutions*; Parente, *The Angels*.]

Hosts of the High Ones or **Hosts of the Height**—a term for angels, as in Isaiah 24:21, where God threatens dire punishment on his

servitors, mortal and divine: "And it shall come to pass in that day that the Lord shall punish the host of the high ones that are on high and the kings of the earth upon the earth." [*Cf.* God's dissatisfaction with the angels in Job 4:18: "Behold, he put no trust in his servants, and his angels he charged with folly."]

Hosts of the Lord—according to the *Mekilta of Rabbi Ishmael*, the Hosts of the Lord are the ministering angels led by Michael.

Household of the Upper World—in hechaloth literature, the Household of the Upper World constitutes one of the highest angelic groups—called, in Hebrew, "pamelia shel ma'alah." [*Rf.* Müller, *History of Jewish Mysticism*, p. 152.]

Hout—an angel invoked in Arabic conjuring rites. [*Rf.* Shah, *Occultism*, p. 152.]

Hoveh Hayah—one of the many names of the angel Metatron.

Hshahshiel—a Syrian "spellbinding" angel mentioned in *The Book of Protection*. [*Rf.* Budge, *Amulets and Talismans*, p. 273.]

Hsprh Hsmim—one of the 7 angelic creatures worshipped by Balaam. [*Rf.* M. Gaster, *The Asatir*, p. 263.]

Hubaiel—an angel serving in the 1st Heaven, according to a listing in *The Sixth and Seventh Books of Moses*.

Hubaril—an angelic messenger of the planet Saturn. [*Rf.* Malchus, *The Secret Grimoire of Turiel*, p. 33.]

Hufaltiel (Huphaltiel)—an angel serving in the 3rd Heaven. He officiates on Friday and is to be invoked from the west. [*Rf.* Barrett, *The Magus*; de Abano, *The Heptameron*; Shah, *Occultism*; *The Sixth and Seventh Books of Moses*.]

Hugron Kunya—one of the 14 great conjuring angels named in M. Gaster, *The Sword of Moses*.

Huha—a name for God or of an angel mentioned by the Essenes in their *Covenant of the Community* (a scroll recently discovered among the Dead Sea Scrolls). [*Rf.* Potter, *The Last Years of Jesus Revealed*.]

Hukiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Hula'il—in Arabic lore, a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Humastrav (Humastraw)—a Monday angel invoked from the north. Humastrav is said to reside in the 1st Heaven. [*Rf.* de Abano, *The Heptameron*.]

Humiel—in occultism, a zodiacal angel governing Capricorn. [*Rf.* Jobes, *Dictionary of Mythology Folklore and Symbols*.]

Huphaltiel [Hufaltiel]

Huphatriel—one of the angelic intelligences of the planet Jupiter. [*Rf.* Malchus, *The Secret Grimoire of Turiel*.]

Huristar [Barinian]

Hurmin—another name for Satan.

Hurmiz—one of the daughters of Lilith (*q.v.*). Hurmiz is mentioned in Talmud *Sabbath* 151b. [*Rf.* Thompson, *Semitic Magic*, p. 71.]

Hurtapal—one of 3 angels of Lord's Day (Sunday), the other 2 angels being Michael and Dardael. [*Rf.* de Abano, *The Heptameron*.]

Husael—an angel serving in the 3rd Heaven. [*Rf. The Sixth and Seventh Books of Moses*.]

Hushmael—an angel's name found inscribed on an oriental Hebrew charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets*.]

Hutriel ("rod of God")—one of the 7 angels of punishment, equated with Oniel (*q.v.*). Hutriel lodges in the 5th camp of Hell, and helps in the "punishment of the 10 nations." [*Rf. Maseket Gan Eden and Gehinnom*; Jellinek, *Beth ha-Midrasch*; *see* also the *Jewish Encyclopedia* I, 593.]

Huzia—one of the 64 angel wardens of the 7 celestial halls. [*Rf. Pirke Hechaloth*.]

Huznoth—a spirit invoked in the exorcism of the water. [*Rf.* Mathers, *The Greater Key of Solomon*, p. 93.]

Hydra(s)—compare with the Chalkydri (*q.v.*).

Hyniel—one of the angels ruling on Tuesday and subject to the East Wind. Hyniel is to be invoked from the north. [*Rf.* Barrett, *The Magus* II.]

Hyoskiel Jhvhh—one of the angelic princes of the hosts of X. [*Rf.* M. Gaster, *The Sword of Moses* XI.]

Hyperachii—in Chaldean theogony, a group of archangels who guide the universe. [*Rf.* Aude, *Chaldean Oracles of Zoroaster.*]

Hypezokos ("flower of fire")—one of the "effable, essential and elemental orders" in the Chaldean cosmological scheme.

Israfel, the Arabic angel of resurrection and song, by Hugo Steiner-Prag. From *The Poems of Edgar Allan Poe*. New York: Limited Editions Club, 1943.

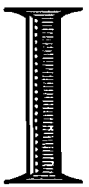

Iabiel—an evil angel invoked in ceremonial magic for separating a husband from his wife. Iabiel is mentioned in *The Sword of Moses*.

Iachadiel—an angel whose name is found inscribed on the 5th pentacle of the moon. [*Rf.* Mathers, *The Greater Key of Solomon*, p. 80.] He "serveth unto destruction and loss . . . thou mayest call upon him against all Phantoms of the night and to summon the souls of the departed from Hades."

Iadalbaoth (Ialdabaoth, Jaldabaoth, Ildabaoth, etc.)—the 1st archon of darkness. In Hebrew cabala and gnostic lore, Iadalbaoth is the demiourgos, occupying a position immediately below the "unknown Father." In Phoenician mythology, he is one of the 7 elohim, creators of the visible universe. In Ophitic gnosticism, Iadalbaoth is said to have generated the 7 elohim (angels) in "his own image," the 7 being: Iao, Sabaoth, Adonai, Ouraios, Eloi, Astaphaios, and Iadalbaoth's own mother, Achamoth! Origen, who also refers to Iadalbaoth as one of the 7, or as the creator of the 7, speaks of him as "Michael's second name." In *Enoch I*, Iadalbaoth is equated with Sammael as the fallen angel and as the supreme hierarch of the order of thrones.

Iadara—in association with another spirit named Schaltiel, Iadara governs the sign of the virgin (Virgo) in the zodiac.

Iadiel ("hand of God")—an angel listed in Schwab, *Vocabulaire de l'Angélologie*.

Iaeo—an angel invoked to exorcise demons. [*Rf.* Conybeare, *The Testament of Solomon*; Butler, *Ritual Magic*.] Iaeo is able, with the aid of other angels, to frustrate the machinations of the demon Saphathorael.

Iahhel—in the cabala, an archangel who has dominion over philosophers and those who wish to withdraw from worldly concerns. Iahhel is also one of the 72 angels bearing the mystical name of God Shemhamphorae. [See Ambelain, *La Kabbale Pratique* for Iahhel's sigil, p. 294.]

Iahmel—an angel who has dominion over the air. [*Rf. The Book of the Angel Raziel*.]

Iaho (Jehovah)—the name of a divine spirit pronounced by Moses on Pharaoh Necho, causing the Egyptian king to die on the spot. [*Rf.* Voltaire, "Of Angels, Genii, and Devils," quoting Clement of Alexandria's *Stromatei*, 5.]

Ialcoajul—angel of the 11th hour of the night, serving under Dardariel. [*Rf.* Waite, *The Lemegeton*, p. 70.]

Ialdabaoth [Iadalbaoth]

Iamariel—angel of the 9th hour of the night, serving under Nacoriel.

Iameth—an angel encountered in occult and apocryphal writings. He is the only beneficent spirit who is able to overcome the machinations of Kunospaston, demon of the sea. [*Rf.* Odeberg, *3 Enoch*; Conybeare, *The Testament of Solomon*; Shah, *The Secret Lore of Magic.*]

Iao the Great—1st of the 7 archons constituting the Hebdomad in the gnostic system of primordial powers. [*Rf. Pistis Sophia.*] According to Doresse, *The Secret Books of the Egyptian Gnostics*, Iao the Great is the demiurge, master of the 7 Heavens. In *3 Enoch*, Iao's assistant, Little Iao, is actually Metatron under one of his many agnomina. [*Cf.* Jeu.]

Iaoth—in *The Testament of Solomon*, one of the 7 archangels. By the power of Iaoth's name, the demon Kurteel (who causes bowel pains) can be overcome. [*Rf.* Shah, *The Secret Lore of Magic.*]

Iaqwiel—an angel of the moon, cited in Schwab, *Vocabulaire de l'Angélologie.*

Iax—an angel capable of thwarting the demon Roeled (who causes stomach trouble) and the demon Envy. [*Rf.* Conybeare, *The Testament of Solomon.*]

Iblis [Eblis]

Iboriel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard of the 7th heavenly hall.

Iciriel—one of the 28 angels ruling the 28 mansions of the moon.

Idedi—in Akkadian theology, angels who have their dwelling in Heaven. [*Rf.* Lenormant, *Chaldean Magic*, p. 148.]

Idrael—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard of the 5th heavenly hall.

Idris—a name for Enoch in Koranic lore. [*Rf. 3 Enoch.*]

Iealo—an angel invoked to exorcise demons. [*Rf.* Butler, *Ritual Magic*, p. 32; Conybeare, *The Testament of Solomon.*] Probably a variant of Iaeo (*q.v.*).

Iedidiel—an angel summoned up in ritual invocation. [*Rf.* Schwab, *Vocabulaire de l'Angélologie.*]

Iehuiah—an angel of the order of thrones or of powers, a protector of princes, and one of the 72 angels bearing the mystical name of God Shemhamphorae. For Iehuiah's sigil, *see* Ambelain, *La Kabbale Pratique*, p. 273.

Ieiaiel—angel of the future, sharing the office with Teiaiel (*q.v.*). Ieiaiel is also one of the 72 angels bearing the name of God Shemhamphorae.

Ieilael—one of the 72 angels bearing the name of God Shemhamphorae.

Ielahiah—formerly an angel of the order of virtues, Ielahiah protects magistrates, and renders decisions in legal suits. He is also one of the 72 angels bearing the name of God Shemhamphorae. His corresponding angel is Sentacer. [*Rf.* Ambelain, *La Kabbale Pratique.*]

Ieliel—one of the 72 angels bearing the name of God Shemhamphorae.

Ierahlem—in Mathers, *The Greater Key of Solomon*, an angel invoked in ceremonial magic.

Ierathel (Terather)—an angel of the order of dominations, according to Barrett, *The Magus* II.

Ierimiel (Hierimiel)—a form of Jeremiel (*q.v.*).

Iesaia—one of the many names of the angel Metatron.

Ietuqiel—in occult lore, an angel invoked by women at childbirth. Ietuqiel is said to be the primitive name of Moses. [*Rf.* Schwab, *Vocabulaire de l'Angélologie.*]

'Ifafi—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard of the 7th heavenly hall.

Iggereth bath Mahalath—a variant spelling in *The Zohar* (Leviticus 114a) for Agrat bat Mahlat (*q.v.*).

Ihiazel—one of the 72 angels bearing the name of God Shemhamphorae.

Iibamiah—one of the 72 angels bearing the name of God Shemhamphorae.

Ijasusael—in Enoch lore, one of the leaders of the angels of the seasons.

Ikkar Sof—the angelic ruler of the month of Schebat (January-February). [*Rf.* Schwab, *Vocabulaire de l'Angélologie.*]

Ilaniel—in Jewish legend, an angel with dominion over fruit-bearing trees. [*See* Sofiel.]

Ili-Abrat (Ilabrat)—a winged angel, Babylonian chief messenger of the god Anu. He carries a staff or wand in his right hand. Also called Papukkal.

Im—Akkadian name for Rimmon (*q.v.*).

Imachedel—according to listing in Mathers, *The Greater Key of Solomon*, an angel, in ceremonial magic, invoked by the Master of the Art.

Images—"one of the 10 orders of angels in Talmud and Targum," according to Voltaire in his essay "Of Angels, Genii, and Devils."

Imamiah—in the cabala, an angel of the order of principalities, or rather an ex-angel of that order, since he is fallen. In Hell he supervises and controls voyages, and destroys and humiliates enemies, when he is invoked to do so, or is so disposed. He was once one of the 72 angels that bore the name of God Shemhamphorae. His sigil is pictured in Ambelain, *La Kabbale Pratique*, p. 289.

'Immiel—in hechaloth lore, an angel who assists Metatron (*q.v.*) in reciting the *Shema*. [*Rf. 3 Enoch.*]

Imriaf—in Schwab, *Vocabulaire de l'Angélologie*, the angelic ruler of the month of Tamouz (June-July).

Imriel ("eloquence of God")—the angelic ruler of the month of Siwan (May-June). [*Rf.* Schwab, *Vocabulaire de l'Angélologie.*]

Incubi—Justin Martyr, Clement, and Tertullian believe the incubi are "corporeal angels who allowed themselves to fall into the sin of lewdness with women." [*Rf.* Sinistrari, *Demoniality; or Incubi and Succubi.*]

Indri—in Vedic lore, one of the celestial deities analogous to the Judaeo-Christian angels. [*See* Adityas.]

Informer—a designation for Satan in *The Zohar.*

Ingethal or **Ingethel** [Gethel]

In Hii—in Mandaean mythology, one of the 4 *malki* or *uthri* (i.e., angels) of the North Star. [*Rf.* Drower, *The Mandaeans of Iraq and Iran.*]

Inias—one of the 7 angels reprobated at the church council in Rome (745 C.E.). The other reprobated angels were Uriel (sic), Raguel, Simiel (Semibel), Tubuel, Tubuas, and Saboac.

Innocents—according to Barrett, *The Magus*, the innocents rank 10th of the 12 orders in the celestial hierarchy, with the angel Hanael as ruler. In the pseudo-Dionysian scheme there are only 9 orders.

Innon—in Mathers, *The Greater Key of Solomon*, the holy name of an angel by which demons are commanded to appear in Solomonic conjuration rites.

Intelligences—the neo-Platonic equivalent of the Judaeo-Christian angels or sefiroth. Usually 10 in number. They are mentioned in the *Enchiridion of Pope Leo the Third* (Rome, 1523), where they are called planetary intelligences. [*Rf.* Jung, *Fallen Angels in Jewish, Christian and Mohammedan Literature.*]

Infant angels by Raphael. Reproduced from Régamey, *Anges.*

Iobel—in gnostic lore, one of the 12 powers engendered by the god Ialdabaoth. [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics.*]

Ioelet—according to *The Testament of Solomon*, an angel invoked to exorcise demons. [*Rf.* Butler, *Ritual Magic.*] With the help of other angels, Ioelet is able to frustrate the designs of the demon Saphathorael.

Iofiel ("beauty of God"—Iophiel, Zophiel, Jofiel, Jophiel)—a companion angel of Metatron; a prince of the Law (Torah), usually included among the 7 archangels and equated with Yefefiah (*q.v.*). According to Cornelius Agrippa, Iofiel is ruler of the planet Saturn, alternating with Zaphchiel (Zaphkiel). In his doctrine of Talismans, Paracelsus cites Iofiel as the intelligence of the planet Jupiter. [*Rf.* Christian, *The History and Practice of Magic* I, 318.] According to de Bles, *How to Distinguish Saints in Art*, it is Iofiel (Jophiel) who drove Adam and Eve out of Eden. This is also the view of the Rev. R. L. Gales in "The Christian Lore of Angels." In a work called *Angels in Art* by C. E. Clement, Iofiel is cited as the preceptor angel of the sons of Noah (Shem, Ham, and Japhet).

Iomuel—an angel who had sexual relations with women before the Flood, according to Schwab, *Vocabulaire de l'Angélologie.* Iomuel is to be included with the fallen angels.

Ioniel—in Solomonic lore, one of the 2 princes ruling the universe, the other angel being Sefoniel. He (Ioniel) may be invoked under the proper auspices and according to the proper magical rites.

Iophiel [Iofiel]

Irel—in occultism, an angel resident of the 5th Heaven. He rules Tuesday and is invoked from the west.

Irin ("watchers" or irin qaddisin, "holy watchers")—twin angels resident in the 6th Heaven (the 7th according to *3 Enoch*). The irin constitute, together with the twin qaddisin (*q.v.*), the supreme judgment council of the heavenly court. They are among the 8 exalted hierarchs that enjoy a rank superior to that of Metatron (who is considered, in occult and apocalyptic lore, one of the greatest angels serving God). According to Daniel 4:17, the irin are the watchers or grigori (*q.v.*). In *3 Enoch* it is said that each of the irin "is equal to the rest of the angels and princes together." Hyde in *Historia Religionis Veterum Persarum* states that the irin are of Persian origin. In the *Revelation of Moses*, Metatron points out the irin to Moses in the 6th Heaven, at the time the Lawgiver visited Paradise while still in the flesh.

Isaac (Hebrew, Ishak, "he laughed")—called "angel of light" because, at birth, Isaac had a supernatural brightness about him. His birth was announced by the angel Michael; and the fact that Abraham was too old at the time to be the begetter of offspring (Genesis 21) lent color to the legend that Isaac was of divine origin. "Jewish tradition," says Forlong in *Encyclopedia of Religions*, "makes Isaac an angel of light, created before the world, and afterwards incarnate as one of the sinless patriarchs over whom death had no power."

Isda—an angel who provides nourishment to human beings. [*Rf.* Schwab, *Vocabulaire de l'Angélologie.*]

Isfandarmend (Isphan Darmaz)—in Persian mythology, the angel of February; also ruler of the 5th day of each month. [*Rf.* Hyde, *Historia Religionis Veterum Persarum.*]

Isheth Zenunim [Eisheth Zenunim]

Is(c)him (Aishim, Izachim)—angels composed of snow and fire, resident of the 5th Heaven (*Cf.* Psalms 104:4) where Moses encountered them. [*Rf.* Ginzberg, *The Legends of the Jews* II, 308; also V, 124.] In the cabala the ishim are "the beautiful souls of just men (the saints). In *The Zohar*, they are interchangeable with the bene elim, who are of the order of thrones or angels, with Azazel chief of the order. In the scheme of Mirandola, the ishim rank 9th in the hierarchic system (Dionysius does not mention them). Their duty, since Creation, has been to extol the Lord. Among the angelic hosts the ishim represent the 9th sefiroth (Eliphas Levi says the 10th). In this connection, see works of de Mirville, 19th-century pneumatologist. In *The Zohar*, Zephaniah (Zephemiah) is listed as chief of the order. Maimonides speaks of the ishim in his *Mishna Thora* as a high order of angels.

Ishliah—one of the angels governing the east. [*See* Gauriil Ishliha.]

Isiael—in de Abano, *The Heptameron*, and Barrett, *The Magus*, one of the Tuesday angels resident in the 5th Heaven.

Isis—in *Paradise Lost* I, 478, Milton places this Egyptian deity among the fallen angels. The Phoenicians confused Isis with Ashteroth who, in goetic lore, was once a seraph but is now a great duke serving in the nether regions.

Isma'il—in Arabic tradition, a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."] Also, an angel in the 1st Heaven in charge of a group of angels (in the guise of cows) engaged in worshipping Allah. [*Rf.* Hastings, *Encyclopaedia of Religion and Ethics* IV, 619.]

Ismoli—in occultism, the ministering angel to Samax, the latter ruler of the angels of the air operating on Monday. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus* II; de Claremont, *The Ancient's Book of Magic.*]

Isphan Darmaz (Isphendarmoz, Spendarmoz)—in ancient Persian lore, the tutelary spirit of the earth and the angel who presided over the month of February. He also served as the genius (i.e., angel) for virtuous women. [*Rf.* Clayton, *Angelology*; Hyde, *Historia Religionis Veterum Persarum.*]

Israel ("striver with God")—an angel of the order of hayyoth, a distinguished class of angels surrounding God's throne and to be compared with the cherubim and seraphim. In *The Book of the Angel Raziel*, Israel is ranked 6th of the throne angels. In the *Prayer of Joseph*, an Alexandrian gnostic apocryphon, commented on by Origen and Eusebius, there occurs this passage: "He who speaks to you, I, Jacob and Israel, am an angel of God and a principal (archikon) spirit." And elsewhere in the same: "I am Israel the archangel of the power of the Lord and the chief tribune among the sons of God." Further along, Jacob-Israel identifies himself as the angel Uriel. In this apocryphon, the patriarch Jacob is an archangel (angelic name: Israel) who has entered earthly life from a pre-existent state. [*Rf.* introd. *3 Enoch.*] The mystics of the geonic period (7th–11th centuries) speak of a heavenly being named Israel; the function of this angel is to "call the hosts of angels to chant God's praise." He addresses them with these words: "Bless ye the Lord who is to be blessed." Philo identifies Israel with the Logos. In Ginzberg, *The Legends of the Jews* V, 307, Israel is designated "Jacob's countenance in the throne of Glory." [*Rf. Hekaloth*, 4:29; *The Book of the Angel Raziel*, 6b.]

Israfel (Israfil, Isrephel, Sarafiel, etc.)—in Arabic folklore, "the burning one," the angel of resurrection and song, who will blow the trumpet on Judgment Day. He is described as 4-winged and "while his feet are under the 7th earth, his head reaches to the pillars of the divine throne." Also "3 times a day and 3 times during the night he looks down into Hell and is so convulsed with grief that his tears would inundate the earth if Allah did not stop their flow." It is further

"revealed" that for 3 years Israfel served as companion to Mohammed, whom he initiated in the work of a prophet, and that then Gabriel came and took over. [*Rf. Shorter Encyclopaedia of Islam*, "Israfil."] Another tradition in Islamic folklore speaks of Israfel, Gabriel, Michael, and Azrael being sent by Allah to the 4 corners of the earth to fetch 7 handfuls of dust for the creation of Adam—a variant of the Genesis account in which God Himself creates Adam out of the dust on the ground; or, according to Jewish lore (Ginzberg, *The Legends of the Jews* I, 55), "from a spoonful of dust taken from the spot where, in time, the altar of atonement would stand in Jerusalem." On this mission only Azrael, angel of death, succeeded. Israfel, further, is one of the same 4 angels to be destroyed in the universal conflagration at the end of the world, of which the Koran speaks and which will occur at the sounding of the 3rd and final blast. However, there is a strong feeling that God or Allah will revive them, just as he has revived less deserving spirits (Rahab, for instance). [*Rf.* Hastings, *Encyclopaedia of Religion and Ethics* IV, 615.] Attention should be called here to the fact that Israfel is not mentioned by name in the Koran. It would be incorrect therefore to identify him as a Koranic angel—which, however, is what Poe has done in a footnote to his poem ("And the angel Israfel, whose heart strings are a lute, and who has the sweetest voice of all God's creatures—Koran"). Poe must have derived his quotation and description from a source or sources other than the Koran, for nothing of the kind can be found in it. (The matter has been made the subject of an article by the compiler of this Dictionary.) Israfel figures as a character in C. E. S. Wood's satire, *Heavenly Discourse*, Chapter 14, called "Preparedness in Heaven," in which God orders Israfel to "mobilize the Old Body Guard." In the Limited Editions Club *The Poems of Edgar Allan Poe* is a lithograph by Hugo Steiner-Prag, reproduced on p. 146. See Hervey Allen's biography of Poe called *Israfel*, and Edwin Markham's poem "Our Israfel."

Itatiyah—one of the many names of the angel Metatron (*q.v.*).

Ithoth—in Conybeare, *The Testament of Solomon*, an angel who, with the aid of other angels, is able to subvert the designs of the demon Saphathoreal.

Ithuriel ("discovery of God")—one of the 3 deputy *sarim* (princes) of the holy sefiroth serving under the ethnarchy of the angel Sephuriron. The name Ithuriel occurs in the 16th-century tracts of Isaac ha-Cohen of Soria, where the term is interpreted as denoting "a great golden crown"; and in Cordovero's *Pardes Rimmonim* (Orchard of Pomegranates). Earlier sources may yet come to light. The name appears also in the grimoires, as in the 1st pentacle of the planet Mars, figured in Mathers, *The Greater Key of Solomon*, p. 63. In *Paradise Lost* IV, 788, Milton refers to Ithuriel as a cherub ("mistakenly," says Gershom Scholem) who, along with Zephon, is dispatched by Gabriel to locate Satan. The "grieslie King" is discovered in the Garden of Eden "squat like a Toad close at the ear of Eve." By touching Satan with his spear, Ithuriel causes the Tempter to resume his proper likeness. The incident is illustrated in Hayley's edition of Milton's works (London, 1794). In Dryden, *The State of Innocence*, Ithuriel figures in the cast of characters as one of 4 angels. *Note*: It is clear from the sources cited that Milton did not coin Ithuriel (or Abdiel or Zophiel, as certain Milton scholars claim) but found him ready at hand. [*Rf.* West, "The Names of Milton's Angels" in *Studies in Philology* (April 1950).]

Itmon—one of the many names of the angel Metatron (*q.v.*).

Itqal—an angel of affection, invoked in cases of dissension among human beings. [*Rf.* Schwab, *Vocabulaire de l'Angélologie*.]

Itra'il—in Arabic lore, a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Iurabatres—in Heywood, *The Hierarchy of the Blessèd Angels*, an angel with dominion over the planet Venus. Other angels credited with governing Venus include Anael, Hasdiel, Raphael, Hagiel, and Noguel. Variant form, Eurabatres.

Michelangelo's "Kneeling Angel with Candlestick." From *The Sculptures of Michelangelo.* New York: Oxford University Press, 1939.

Iuvart—an ex-prince of the order of angels, now serving in Hell. He is mentioned in Michaelis, *Admirable History of the Possession and Conversion of a Penitent Woman.*

Iyar—a Talmudic angel said to have been derived from Babylonian sources, just as Gabriel and Michael were. Iyar is cited in Hyde, *Historia Religionis Veterum Persarum* and in Voltaire, "Of Angels, Genii, and Devils."

Iyasusael [Ijasusael]

Izachel—in *The Greater Key of Solomon*, an angel invoked in ritual magic, specifically in prayer by the Master of the Art. [*Rf.* Waite, *The Book of Black Magic and of Pacts*, p. 204.]

Izads (Izeds)—in Zoroastrianism, heavenly hosts, the 2nd series of emanations after the amesha spentas. The izads are sometimes equated with the cherubim. There are 27 or 28 in the order. Their duty consists in watching over the "innocence, happiness, and preservation of the world," of which they are the protecting genii and guardians. The most powerful and chief of these "spirits of light" is (or was) Mithras. [*Rf.* King, *The Gnostics and Their Remains*; Saltus, *Lords of the Ghostland*, p. 42.]

Iz'iel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard of the 6th heavenly hall.

Izrael—one of 4 angels who will be exempt from the terrifying blast of the 1st Trumpet on Judgment Day (the other 3 angels being Gabriel, Michael, and Israfel). According to Islamic lore, there will be 3 blasts in all, the final one the blast of the Resurrection. [*Rf.* Sale, *The Koran*, "Preliminary Discourse," p. 59.] There will be, it seems, a 40-year (or 40-day) interval between each blast. At the very end, at Allah's command, "the dry and rotten bones and dispersed parts of the bodies of all human creatures, even to the very hairs, will be called to judgment."

Izrafel [Israfel]

Izschim [Ischim]

The Last Judgment. From a Persian miniature of the 8th century, reproduced from *The Lost Books of the Bible.*

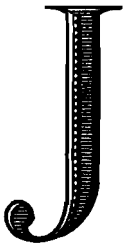

Jabniel ("Jehovah causes to be built")—one of the ruling angels of the 3rd Heaven, as listed in *The Sixth and Seventh Books of Moses.*

Jabriel [Jibril]

Jachniel—one of numerous angelic guards of the gates of the South Wind. [*Rf. Ozar Midrashim* II, 316.]

Jacob [Israel]

Jael (Joel)—one of the twin cherubim on the Mercy Seat of the Ark of the Covenant, the other cherub being Zarall. In occult lore, Jael is an angel governing the zodiacal sign of Libra.

Jahoel [Jehoel]

Jaluha—in the gnostic work *Texts of the Savior,* Jaluha is the "receiver of Sabaoth Adamas." To sinners who are being judged or purged, Jaluha bears the cup of oblivion so that the soul "may drink therein and forget all the places which it has passed through." [*Rf.* Legge, *Forerunners and Rivals of Christianity* X, 187.]

Janax—a Monday angel of the 1st Heaven invoked from the east. [*Rf.* Barrett, *The Magus* II, 118.]

Janiel—angel of the 5th Heaven ruling on Tuesday and subject to the East Wind. [*Rf.* Barrett, *The Magus* II.]

Jareahel [Jevanael]

Jareriel [Jazeriel]

Jariel—an angel of the divine face or presence. A variant form of Suriel, Sariel, Raziel.

Javan (Yavan; Greek, for Greece)—a guardian angel whose special sovereignty is (or was) Greece. In Jewish legend, Javan exercises dominion also over Israel, although, traditionally, it is Michael who serves as tutelary guardian of the chosen people. [*Rf.* Ginzberg, *The Legends of the Jews* VI, 434.]

Jazar—a genius who "compels love." Jazar is one of the genii of the 7th hour, according to *The Nuctemeron* of Apollonius of Tyana.

Jazeriel (Jareriel)—one of the 28 angels ruling over the 28 mansions of the moon.

"When the morning stars sang together," by William Blake, illustrating Job 38:7. Frontispiece in Jastrow, *The Book of Job.*

Jeduthun ("praising" or "judgment")—in the cabala, lord of the evening choirs in Heaven. As "Master of Howling" he leads myriads of angels in chanting hymns of praise to God at the close of each day. Psalms 39, 62, 77 are inscribed "To the chief Musician, even Jeduthun." Here, clearly, Jeduthun is a mortal (a Levite), one of the directors of music at the temple; but in the early Middle Ages the Zoharists transformed Jeduthun into an angel and assigned him in Heaven a post similar to the one he invested on earth. [*See* Asaph; Heman.]

Jehoel (Jehuel, Jaoel, Yahoel, Shemuel, Kemuel, Metatron)—mediator of the ineffable name and one of the princes of the presence. In Jewish legend, Jehoel is "the angel who holds the Leviathan in check." He is chief of the order of seraphim (although it is Seraphiel who is commonly invested with this rank). According to *The Apocalypse of Abraham*, Jehoel (otherwise Metatron-Yahoel) is the heavenly choirmaster, "singer of the eternal" and "heavenly Son of Man" who accompanied Abraham on his visit to Paradise and revealed to him the course of human history. In his *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition*, Scholem suggests that Jehoel is an earlier name of Metatron. In the cabalistic *Berith Menuha* 57a, Jaoel (Jehoel) is the principal angel over fire. King, *The Gnostics and Their Remains* (p. 15), lists 7 subordinates of Jehuel—Seraphiel, Gabriel, Nuriel, Temmael, Shimshael, Hadarniel, and Sarmiel.

Jehovah-Angel—the angel in Genesis 48:16 is so termed (i.e., angel of the Lord) by Gregory Thaumaturgus in his "Panegyric Addressed to Origen."

Jehudiam—in *The Zohar* (Exodus 129a), Jehudiam is an angel "who keeps the accounts of the righteous." In addition, he "carries the 70 keys of all the treasures of the Lord."

Jehudiel—ruler of the movements of the celestial spheres. *Cf.* Metatron, "who doth the Primum Mobile guide." Jehudiel is sometimes included in the list of the 7 archangels. [*See* Salatheel.]

Jehuel [Jehoel]

Jekusiel—in *Pirke Hechaloth*, Jekusiel is an angelic guard stationed in one of the halls of the 1st Heaven.

Jekut(h)iel—an amulet spirit, invoked by women at childbirth. [*Rf.* Schwab, *Vocabulaire de l'Angélologie.*] Moses was christened Jekuthiel, says *Pirke Rabbi Eliezer*, because "his form was like that of an angel."

Jeliel—a seraph whose name is inscribed on the Tree of Life in the world of Yetzirah (Formation). In the cabala, Jeliel is the heavenly prince-ruler of Turkey. He controls the destiny of kings and other

high dignitaries and gives the palm of victory to those who are unjustly attacked or invaded. In addition, he inspires passion between the sexes and insures marital fidelity. His sigil is reproduced in Ambelain, *La Kabbale Pratique*, p. 260.

Jeou—in gnostic lore, a great heavenly power who shackles the god Ialdabaoth to a sphere of fate. Jeou deprives the god of his rank and elevates in his place Ialdabaoth's son, Ibraoth (or Sabaoth). [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics*, p. 176.]

Jeqon (Yeqon, Yikon, "inciter")—a ringleader of the fallen angels, as listed in *Enoch I*. Of Jeqon it is said that, with the help of Asbeel, another apostate (*q.v.*), he led astray the sons of God (i.e., other angels) by tempting them with the sight of mortal women; and that it was with these women that these sons of God later had sexual relations. [*Rf.* Bamberger, *Fallen Angels*.]

Jerazol—an angel of power mentioned in cabalistic works. He is invoked in conjuring rites. [*Rf. The Sixth and Seventh Books of Moses*.]

Jeremiel ("mercy of God" or "whom God sets up")—in *Enoch I* and *II Esdras*, Jeremiel is equated with Remiel; also with Uriel. He is one of the 7 archangels in the original or earliest listings. He has been described as the "lord of souls awaiting resurrection." [*Rf.* various editions of the Apocrypha by Goodspeed, Metzger, and Komroff.] In *II Esdras* 4:36, Jeremiel is referred to as an archangel. In *The Masque of Angels*, a one-act opera produced in February 1966 at St. George's Church in New York, Jeremiel was cast as a principality.

Jerescue (Jeruscue)—a Wednesday angel, residing in the 3rd Heaven; he is invoked from the west—according to de Abano, *The Heptameron*; but, according to Barrett, *The Magus* II, Jerescue is a resident of the 2nd Heaven (which may make a difference as to the direction from which he is to be invoked).

Jesodoth—in rabbinic tradition, an angel who receives wisdom and knowledge direct from God for transmission to man. He is 10th in the hierarchy of the elohim. [*Rf.* Spence, *An Encyclopaedia of Occultism*, p. 238.] Cornelius Agrippa, *Three Books of Occult Philosophy*, speaks of Jesodoth receiving beneficence from the 10th of the divine essences, elohim.

Jesubilin—according to the *Grimorium Verum*, a "holy angel of God" invoked in gnostic rites. The name is a variant form of Serabilin.

Jesus—regarded by Philo, Justin Martyr, and early Christian writers as "a leading angel" or archangel; also identified as the Logos or Word, and as such is said to have been one of the 3 angels that visited Abraham under the oak of Mamre. [*Rf.* Conybeare, *Myth, Magic, and Morals*, p. 226.]

Jetrel—one of 200 fallen angels in the Enoch listings.

Jeu—in gnostic lore, specifically in *Pistis Sophia*, Jeu is a great angel, "overseer of light, arranger of the Cosmos." He is one of the 3 great powers on high, occupying the place on God's right, with Propator on God's left. [*Rf.* works of Valentinus.]

Jevanael (Jareahel)—in Mosaic lore, one of the 7 princes that stand continually before God and to whom are given the spirit-names of the planets. [*Rf.* Cornelius Agrippa, *Three Books of Occult Philosophy* III.]

Jibril (Jabriel, Jabril, Jibra'il, Jabriyel, Abruel)—the name of Gabriel in Koranic Scripture. As Jibra'il in Arabic rites of exorcism, he is regarded as a guardian angel. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."] In Persian lore, Jibril is Bahram, "the mightiest of all the angels"; also "Serosh, the message-bringer." [*Rf. The Dabistan*, pp. 127, 379.]

Jinn—in Moslem theology, the jinn were created 2,000 years before Adam. They were originally of a high estate, equal to the angels, with Eblis chief among them. When, on the creation of Adam, Eblis refused to worship the earthling, Eblis was degraded and cast out of Heaven along with the jinn, who thenceforth became demons. Five sons of Eblis (*q.v.*) were among the evil jinn. In Hughes, *A Dictionary of*

Angels bewailing the death of Jesus, a detail from a fresco by Giotto in the Arena Chapel, Padua. Reproduced from Régamey, *Anges.*

Islam, "Genii," we find the following quotation: "The most noble and honorable among the angels are called the Ginn, because they are veiled from the eyes of the other angels on account of their superiority."

Jinniyeh (fem. for jinn).

Joel (Jael, Jehoel, Yahoel, Jah-el, etc.)—in *The Book of Adam and Eve*, a pseudepigraphic work, Joel is the archangel who allotted our first parents a 7th part of the earthly paradise. Joel is also credited with being the angel who bade Adam name all things, an incident related in Genesis 2:19–20 (where it is God Himself who appoints Adam to the task). Joel (or Yahoel) is the 1st of Metatron's names. In Conybeare, *The Testament of Solomon*, the female demon Onoskelis, on being interrogated by Solomon, declared she was subject to Joel.

Jofiel [Iofiel]

Johiel—angel of Paradise, although Shamshiel, Zephon, Zotiel, Michael, and Gabriel, among others, have been called angels of Paradise. There are actually two paradises, the one heavenly, the other earthly (Eden).

John the Baptist—the "forerunner angel," as in Exodus 23:20; Malachi 3:1; Matthew 11:10. "Behold, I send an angel before thee, to keep thee in the way and to bring thee into the place I have prepared." In *The Zohar* (Vayehi, 232a), Rabbi Judah declared: "This angel, this deliverer of the world, is sometimes male, sometimes female.

When he procures blessings for the world, he is male, resembling the male who provides blessings for the female. But when he comes to bring chastisement on the world, he is female, being, as it were, pregnant with the judgment." [*See* Metatron; Shekinah; Helias the Prophet.] In the Coptic *Book of John the Evangelist*, Jesus speaks of "Helias the prophet" (meaning John the Baptist) and refers to the latter as an angel sent by Satan (sic) to baptize with water. [*Rf.* James, *The Apocryphal New Testament*, p. 191.] "In the icons of the Eastern Church he (John the Baptist) is always depicted with wings, to indicate his office as messenger [i.e., angel] sent before the face of Christ"—from Gales, "The Christian Lore of Angels."

Jomiael [Jomjael]

Jomjael (Yomyael, "day of God")—one of the fallen angels cast out of Heaven, along with Semyaza, Satan, etc. [*Rf. Enoch I.*]

Jophiel [Iofiel]

Jorkemo [Yurkemi]

Josata (Josta)—an angel invoked in Solomonic magic rites in the Uriel conjuration. Josata is one of the 4 magical words or names spoken by God ("with his mouth, to his servant Moses"), the other 3 names being Ablati, Abla, and Caila. [*Rf. Grimorium Verum.*]

Josephel [Asfa'el]

Joth—a secret name of God which "Jacob learned from the angel in the night of his wrestling, and by which he was delivered from the hands of his brother Esau." [*Rf.* Malchus, *The Secret Grimoire of Turiel*; Waite, *The Book of Black Magic and of Pacts.*]

Joustriel—in Waite, *The Lemegeton*, an angel of the 6th hour of the day, serving under Samil.

Jove—a fallen angel in *Paradise Lost* I, 512. Milton derived him from Greek mythology, where he is Zeus, lord of heaven; or from Roman mythology, where he is Jupiter or Jove.

Jukar—"a prince over all the angels and all the Caesars," according to Mathers, *The Greater Key of Solomon.*

Junier—an ex-prince of the order of angels. [*Rf.* Garinet, *The History of Magic in France*; De Plancy, *Dictionnaire Infernal* III, p. 459.]

Jusguarin—a ruling angel of the 10th hour of the night. Jusguarin has 10 chief angelic officers under him, as well as 100 lesser officers. [*Rf.* Waite, *The Book of Ceremonial Magic*, p. 70.]

Uriel descending from heaven on a sunbeam to join Gabriel, Ithuriel, and Zephon in the Garden of Eden, where they come upon Adam and Eve in embrace (lower right) and Satan in the form of a toad "squat at the ear of Eve." From *Paradise Lost.* London: Richard Bently, 1688.

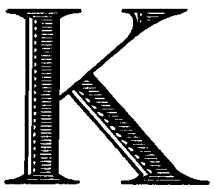

Kabchiel—an angel in Mandaean religious lore. [*Rf.* Pognon, *Inscriptions Mandaïtes des Coupes de Khouabir.*]

Kabiri—there are 7 kabiri; in Phoenician mythology, they are the creators of the world. They may be compared to the 7 angels of the presence in gnostic and rabbinic lore.

Kabniel—in the cabala, an angel invoked to cure stupidity. [*Rf.* Moses Botarel, *Mayan Ha-hochmah.*]

Kabriel [Cabriel]

Kabshiel—in Jewish mysticism, an angel who, when conjured up and agreeable to the invocant, confers grace and power. The name "Kabshiel" is found engraved on amulets. [*Rf.* Trachtenberg, *Jewish Magic and Superstition.*]

Kadal—one of the 70 childbed amulet angels.

Kadashiel—one of numerous angelic guards of the gates of the South Wind. [*Rf. Ozar Midrashim* II, 3, 7.]

Kadashim [Kadishim]

Kadi(el)—a Friday angel serving in the 3rd Heaven and invoked from the west. [*Rf.* Barrett, *The Magus* II; de Abano, *The Heptameron.*]

Kadir-Rahman ("power of mercy")—one of the 7 archangels in Yezidic devil-worship, invoked in prayer. For the names of all 7 of these "powers of mercy," *see* Appendix.

Kadishim (Kadashim or Qaddisin—"holy ones")—angels of a rank higher than the Merkabah angels, and resident in the 6th or 7th Heaven. They praise God in unceasing hymns of adoration. With the irin (*q.v.*), they constitute the angelic *beth din*, i.e., seat of judgment. The chief of the order "was made of hail, and he was so tall, it would take 500 years to walk a distance to his height," according to rabbinic legend. Moses encountered these angels in the company of the irin during the Law-giver's visit to Paradise. [*Rf. 3 Enoch*; Ginzberg, *The Legends of the Jews* II, 308.]

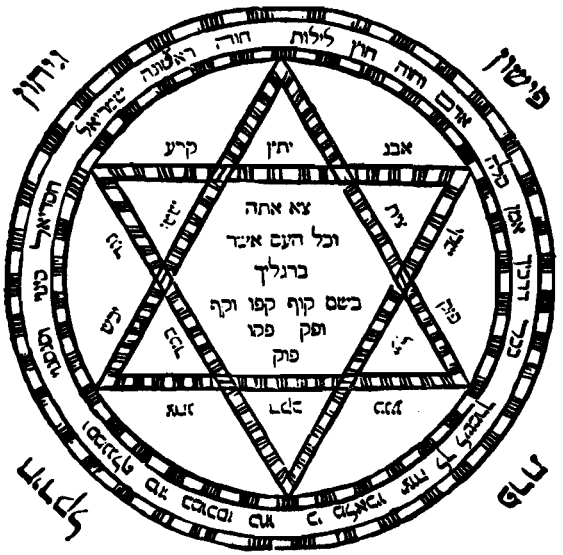

Amulet from *The Book of the Angel Raziel.* Outside the concentric circles are the names of the four rivers of paradise; within is the hexagram (shield of Solomon) with groups of three letters. Between the circles are the names of Adam, Eve, Lilith, Khasdiel, Senoi, Sansenoi, Samangeloph, and the words "He hath given his angels charge concerning thee, that they may keep thee in all thy ways."

Kadkadael—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 6th heavenly hall.

Kadmiel ("before God")—one of the 70 angels to be invoked at the time of childbirth, as recommended in *The Book of the Angel Raziel.*

Kadosh—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 4th heavenly hall.

Kadriel—in *The Zohar* (Balak 201b), one of 3 "mouths" created by God at the start of Creation. Another "mouth" created at the same time was (or is) the angel Yahadriel. The term very likely denotes the voice of prophecy. And in this connection, the "start of Creation" would mean the eve of the first Sabbath.

Kafkefoni—one of the 7 enduring unholy sefiroth. Kafkefoni is king of the *mazzikin* and husband of the "little leprous one." [*Rf.* Bamberger, *Fallen Angels*, p. 174.]

Kafziel (Cassiel, "speed of God")—the angel governing the death of kings. In geonic tradition, one of the 7 archangels with dominion over the planet Saturn. As Qaphsiel, a variant spelling, he is controller of the moon. [*Rf. Jewish Magic and Superstition.*] In *The Zohar* (Numbers 155a) Kafziel serves with Hizkiel as chief aide to Gabriel when the latter bears his standard in battle.

Kahaviel [Dahaviel]

Kakabel (Kochbiel, Kokbiel, Kabaiel, Kochab —"star of God")—a great angelic prince who exercises dominion over the stars and constellations. In *The Book of the Angel Raziel*, Kakabel is a high, holy angel; but in apocryphal lore generally, as in *Enoch I*, he is evil (a fallen angel) and a resident of the nether realms. Whether in Heaven or in Hell, Kakabel commands 365,000 surrogate spirits who do his bidding. Among other duties he instructs his fellows in astrology. [*See* Rathiel.]

Kal—the guardian angel of Nebuchadnezzar. [*Rf.* Ginzberg, *The Legends of the Jews* VI, 424.]

Kalka'il—in Islamic tradition, a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."] Also, an angel in the 5th Heaven in charge of a group of angels in the guise of houris (black-eyed celestial nymphs) engaged in worshipping Allah. [*Rf.* Hastings, *Encyclopaedia of Religion and Ethics* IV, 619.]

Kalkelmiyah—one of the many names of the angel Metatron.

Kalki Avatar—the 10th of the 10 avatars in Vedic lore. [*See* Avatar.]

Kalkydri [Chalkydri]

Kalmiya—one of the 7 angelic princes of power, guards of the veil or curtain of the 7th Heaven. The other 6 angels are usually given as Boel, Asimor, Psachar (Paschar), Gabriel, Sandalphon, and Uzziel. [*Rf.* Margouliath, *Malache Elyon*, p. 17; *Ozar Midrashim* I, p. 110.]

Kamuel [Camael]

Kandile—one of the 9 holy angels invoked by cabalists, according to *The Sixth and Seventh Books of Moses*.

Kaniel—one of the 70 childbed amulet angels. For the names of all 70, *see* Appendix.

Kaphkaphiel—an angel's name found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets*.]

Karkiel—one of the 70 childbed amulet angels.

Karmiel—one of the numerous angelic guards of the gates of the East Wind. [*Rf. Ozar Midrashim* II, 316.]

Karniel—an angelic guard of the gates of the West Wind. [*Rf. Ozar Midrashim* II, 316.]

Karoz—in rabbinic lore, the Karoz are "reporter angels." [*Rf. The Thanksgiving Hymns*.]

Kartion—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Kasbak (Baskabas)—a secret name of the angel Metatron. [*Rf. The Vision of Ezekiel*.]

Kasbeel (Kazbiel, Kaspiel—"sorcery")—a "sinful" angel, referred to as "chief of the oath," whose original name was Biqa, meaning "good person." [*Cf.* Akae.] But Kasbeel fell, and after his fall he was renamed Kazbiel, meaning "he who lies to God." He once asked Michael for the hidden name of the Lord, which Michael of course refused to divulge. For the story, see *Enoch I*, 69:13. For comment, see Bamberger, *Fallen Angels*, p. 264.

Kasdaye (Kesdeya, Kasdeja)—a fallen angel who teaches "a variety of demonic practices, including abortion." Kasdaye is one of 7 angels reputed to have led the apostate angels, according to *The Book of Enoch* (*Enoch I*), p. 69.

Kashiel—one of numerous angelic guards of the gates of the South Wind. [*Rf. Ozar Midrashim* II, 316.]

Kashriel (Tophnar)—one of the 7 angelic guards of the 1st Heaven, serving (or identified with) Zevudiel. [*Rf. Hechaloth Rabbati*.]

Kaspiel [Kasbeel]

Katchiel—one of the 70 childbed amulet angels.

Katzfiel—an angelic prince of the Sword, and guard of the 6th Heaven. It is said that Katzfiel's sword emits lightning. [*Rf. Ozar Midrashim* I, p. 118.]

Katzmiel—one of the angelic guards stationed in the 6th Heaven. [*Rf. Pirke Hechaloth*.]

Kautel [Ketuel]

Kavod—in chasidic lore, a term meaning the glory of God, i.e., that aspect of the godhead which God reveals to man. Identical with the demiurge, holy spirit, the "great radiance called Shekinah." Kavod also is a term to describe "the cherub on the throne of God." [*Rf.* Scholem, *Major Trends in Jewish Mysticism*, p. 110ff.]

Kavzakiel—one of the angel-princes of the Sword, as listed in M. Gaster, *The Sword of Moses*.

Kawkabel [Kakabel]

Kazbiel [Kasbeel]

Kazpiel [Kasbeel]

Kazviel—an angelic guard of the 4th Heaven. [*Rf. Ozar Midrashim* I, 116.]

Kedemel—in talismanic magic, the spirit of the planet Venus. [*Rf.* Barrett, *The Magus* II, 147.]

Keel ("like God")—angel of a season; one of the "leaders of heads of thousands," as cited in *Enoch I*.

Kelail—in Islamic traditional lore, the governor of the 5th Heaven. [*Rf.* Clayton, *Angelology*.]

Keliel—one of the 72 angels of the 72 quinaries of the degrees of the zodiac. [*Rf.* Runes, *The Wisdom of the Kabbalah*.]

Kelkhea and **Kelkheak**—as described in the *Paraphrase of Shem*, Kelkhea and Kelkheak are 2

mysterious entities (angels) to whom the secrets of Creation were revealed.

Kemos [Kimos]

Kemuel (Shemuel, Camael, Seraphiel—"helper" or "assembly of God")—the great archon who stands at the windows of Heaven as mediator between the prayers of Israel and the princes of the 7th Heaven. Kemuel is chief of seraphim and one of the 10 holy sefiroth. Legend tells of Moses destroying Kemuel (Camael) when this great hierarch tried to prevent the Lawgiver from receiving the Torah at the hand of God. [*Rf.* Ginzberg, *The Legends of the Jews.*] Kemuel, according to the *Revelation of Moses*, is (or was) leader of the 12,000 angels of destruction.

Kenunit—one of the 70 childbed amulet angels. [*Rf. The Book of the Angel Raziel.*]

Kered—an angel of the Seal in Mosaic magical conjurations.

Kerkoutha—in the *Gospel of Bartholomew*, an angel with rulership over the south.

Kerubiel—eponymous head of the order of cherubim. According to *3 Enoch* Kerubiel's body is "full of burning coals . . . there is a crown of holiness on his head . . . and the bow of the Shekinah is between his shoulders."

Ketheriel ("crown of God")—an angel of the sefiroth invoked in cabalistic rites. [*Rf.* Levi, *Transcendental Magic.*] [*See* Akatriel.]

Ketuel (Kautel)—one of the 3 angels constituting the Triune God, the other 2 angels being Meachuel and Lebatei. [*Rf. The Sixth and Seventh Books of Moses.*]

Keveqel—one of the 72 angels of the zodiac, as cited in Runes, *The Wisdom of the Kabbalah.*

Kezef—in Jewish legend, an angel of death and one of the 5 angels of destruction (along with Af, Hemah, Mashhit, and Haron-Peor). Kezef fought against Moses in Horeb; and it was Kezef, as the angel of death, whom Aaron seized and imprisoned in the Holy Tabernacle. [*Rf.* Ginzberg, *The Legends of the Jews* III, 306.] In the *Midrash Tehillim*, Kezef is the angel of wrath.

Kfial—one of the 64 angel wardens of the 7 celestial halls. [*Rf. Pirke Hechaloth.*]

Khabiel—one of the supervising guards of the 1st Heaven. He is named in the *Pirke Hechaloth.*

Khamael [Camael]

Kharael—in *The Testament of Solomon*, an angel who, when his name is pronounced, is able to exorcise the demon Belbel, as Belbel himself concedes. [*Rf. The Secret Books of the Egyptian Gnostics*, p. 203.]

Kharura'il—in Arabic lore, a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Khasdiel—the name of an angel inscribed on a Hebrew amulet, and pictured in *The Book of the Angel Raziel.* Khasdiel appears here along with the names of the angels Senoi, Sansenoi, and Samangeloph, as well as the names of Adam, Eve, and Lilith. See Budge, *Amulets and Talismans*, p. 227; reproduction on p. 164.

Khurdad—the angel of May in ancient Persian lore. Khurdad also governed the 6th day of the month. He is one of the amesha spentas, and is prayed to at the 56th gate of Paradise as an intercessor. [*Rf. The Dabistan*, p. 164.]

Kidumiel—one of 70 childbed amulet angels. *The Book of the Angel Raziel* contains the names of all 70 of these spirits invoked to protect the newborn child and its mother against calamity and disease.

Kimos (Kemos)—a secret name for Michael or Metatron, as vouched for in *The Visions of Ezekiel.* [*Rf.* Scholem, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition.*]

Kinor—one of 3 angels stationed at the upper gates of Hell.

Kipod—an angel like Kinor (*q.v.*). The other 2 angels are given as Nagrasagiel (or Nasragiel) and Nairyo Sangha, the latter a messenger of Ahura Mazda. It was Kipod who conducted Rabbi Joshua to the gates of Hell and showed him the compartments into which the underworld is

"Angels Transporting St. Paul to Heaven" by Poussin. Reproduced from Régamey, *Anges.*

divided. [*Rf. Revelation of Rabbi Joshua ben Levi*; *Midrash Konen.*]

Kiramu 'l-katibin—the name of 2 recording angels in Arabic lore. [*See* Recording Angel.]

Kirtabus—genius of languages and one of the genii of the 9th hour. [*Rf.* Apollonius of Tyana, *The Nuctemeron.*]

Kisael—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 5th heavenly hall.

Kitreal (Kitriel)—a form of Akatriel (*q.v.*). [*Rf.* Schwab, *Vocabulaire de l'Angélologie.*]

Klaha—one of numerous angelic guards of the gates of the South Wind. [*Rf. Ozar Midrashim* II, 316.]

Kmiel—in Jewish mysticism, an angel of the summer equinox, effective as an amulet against the evil eye. [*Rf.* Trachtenberg, *Jewish Magic and Superstition.*]

Kokabiel [Kakabel]

Kokaviel—the name of an angel found inscribed on the 3rd pentacle of the planet Mercury.

Kokhabriel [Kakabel]

Kolazonta (Greek, "the chastiser")—the destroying angel who figures in the Aaron incident related in Reider, *The Book of Wisdom*, 18:22. Kolazonta is the "personification of the destroying spirit" who in IV Maccabees 7:11 is called an angel.

Komm—mentioned in the *Revelation of Rabbi Joshua ben Levi*. Komm is the angel who refused, when summoned, to give Rabbi Joshua a description of Hell. [*Rf.* M. Gaster, *Studies and Texts of Folklore.*]

Korniel—one of numerous angelic guards of the South Wind. Named in *Ozar Midrashim* II, 316.

Korshid—a Mandaean—also a Mazdean—archspirit, comparable to Metatron in Jewish cabala. [*Rf.* de Mirville, *Pneumatologie.*]

Kotecha—in *The Sixth and Seventh Books of Moses* an angel of the Seal, conjured in ceremonial magic.

Koustiel—an angel's name found engraved on a carnelian in the British Museum (56013). "May be a blunder for Uriel," says Bonner, in *Studies in Magical Amulets*, p. 170.

Krishna [Krisn Avatar]

Krisn Avatar (Krishna)—8th of the 10 avatars in Vedic lore. [*See* Avatar.]

Kshathra Vairya—one of the 6 amesha spentas (*q.v.*).

Kshiel [Kushiel]

Kso'ppghiel—a leader of the angels of fury, one of the *nomina barbara* listed in M. Gaster, *The Sword of Moses*. [*Cf.* Angels of ire.]

Kunospaston—in occultism, the demon of the sea. [*Cf.* Rahab.] He is a hoar-fish and delights in destroying ships. He is also greedy for gold. [*Rf.* Conybeare, *The Testament of Solomon.*]

Kuriel [Kyriel]

Kurmavatar—the "tortoise avatar," one of 10.

Kurzi [Angel of the Footstool]

Kushiel ("rigid one of God")—one of 7 angels of punishment and a "presiding angel of Hell." According to *Midrash Konen*, Kushiel "punishes the nations with a whip of fire." [*Rf. Jewish Encyclopedia* I, 593; Jellinek, *Beth ha-Midrasch.*]

Kutiel—an angel invoked in connection with the use of divining rods. [*Rf.* Trachtenberg, *Jewish Magic and Superstition.*]

Kyniel—an angel serving in the 3rd Heaven. [*Rf. The Sixth and Seventh Books of Moses.*]

Kyriel (Kuriel)—one of 28 angels governing the 28 mansions of the moon. [*Rf.* Barrett, *The Magus* II.] As Kuriel, he is one of numerous angelic guards of the gates of the West Wind. [*Rf. Ozar Midrashim* II, 316.]

Kyriotates—in his *Karmic Relationships*, Rudolf Steiner speaks of 3 celestial hierarchies, the kyriotates being an order of the 2nd. The triad here consists of exusiai (virtues or authorities), kyriotates (dominations?) and dynamis (powers).

Kzuial—an angelic guard stationed in the 4th Heaven. [*Rf. Pirke Hechaloth.*]

"Lucifer" by William Blake. Reproduced from Langton, *Essentials of Demonology*.

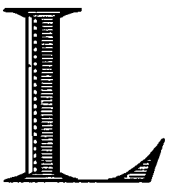

Labarfiel—one of the angelic guards of the 7th Heaven. [*Rf. Ozar Midrashim* I, 119.]

Labbiel—original name of the angel Raphael. The name was changed when, according to Jewish legend, Labbiel complied with God's command concerning the creation of man. It should be noted here that 2 groups of angels (the angels of truth and the angels of peace), not complying with the divine command, were burned. [*Rf.* Ginzberg, *The Legends of the Jews* I, 52ff.]

Labezerin—in talismanic magic, the genius (spirit) of success. Labezerin serves in the 2nd hour of the day. [*Rf.* Apollonius of Tyana, *The Nuctemeron*.]

Labusi—one of the 5 angels of omnipotence, the other 4 being Tubatlu, Bualu, Tulatu, Ublisi. [*Rf. The Sixth and Seventh Books of Moses*, p. 85.]

Lad (Hebrew, "tender age")—one of the many names of the angel Metatron.

Lahabiel—an angel who assists Raphael in the rulership of the 1st day (Samael ruling the 3rd day and Anael the 6th). Along with Phaniel, Rahabiel, Ariel, and others, Lahabiel used to be invoked as an amulet against evil spirits (and perhaps still is), as indicated in a late Hebrew charm. [*Rf.* Thompson, *Semitic Magic*, p. 161.]

Lahariel—one of the 70 childbed amulet angels. Lahariel assists Michael in the rulership of the 2nd day. [*Rf. The Book of the Angel Raziel*; Budge, *Amulets and Talismans*; M. Gaster, *Wisdom of the Chaldeans*, pp. 338ff.]

Lahash—in rabbinic lore, a great angel who, with the aid of Zakun, led 184 myriads of spirits to snatch away the prayer of Moses before it could reach God. For this attempt at interference with the divine will, the 2 angels were punished with "60 blows [lashes] of fire." [*Rf.* Ginzberg, *The Legends of the Jews* III, 434.] Bamberger, *Fallen Angels*, p. 138, cites another form of the same legend wherein it is Sammael who metes out the punishment on Lahash by "binding him with fiery chains, flogging him with 70 stripes of fire, and expelling him from the divine presence."

Lahatiel ("the flaming one")—one of the 7 angels of punishment, as listed in *Maseket Gan*

Eden and Gehinnom. [*Rf. Jewish Encyclopedia* I, 593.] In the writings of the cabalist Joseph ben Abraham Gikatilla, Lahatiel is the presiding angel of the gates of death, which is the designation for the 2nd lodge of the 7 lodges in which Hell (arka) is divided. According to the *Revelation of Rabbi Joshua ben Levi*, Lahatiel is one of the angels in Hell who punishes nations "for cause." [*Rf.* M. Gaster, *Studies and Texts in Folklore.*]

Laila(h) (Leliel, Lailahel, Layla)—the name is said to derive from a rabbinic exegesis of the word "lailah" (meaning night) in Job 3:3. According to *The Zohar* (Exodus) Lailah is "an angel appointed to guard the spirits at their birth." In Jewish legendary lore, Lailah is a demonic angel of night, the "prince of conception," to be compared with Lilith, demoness of conception. However, in *Genesis Rabba* 417 and in *Sanhedrin* 96a [*Rf. Jewish Encyclopedia* I, 588] the story is that Lailah fought for Abraham when the patriarch battled kings—which would make Lailah a good, rather than a wicked, angel.

Lama—in de Abano, *The Heptameron*, Lama (or La Ma) is an angel of the air, ruler of Tuesday, and a resident of the 5th Heaven. He is invoked from the west.

Lamach—an angel who exercises dominion over the planet Mars. [*Rf.* Heywood, *The Hierarchy of the Blessèd Angels*, p. 215.]

Lamas (*see* Nirgal)—one of the 4 principal classes of protecting genii in Chaldean lore, usually represented with the body of a lion and the head of a man. *Cf.* cherubim. [*Rf.* Lenormant, *Chaldean Magic*, p. 121.]

Lamenting angel, from an ancient Greek pietà. Reproduced from Jameson, *Legends of the Madonna.*

Lamassu—in Assyrian lore, a kindly spirit appealed to at the end of invocations for the exorcism of evil spirits. [*Rf.* Thompson, *Semitic Magic*, p. 45.] According to Trachtenberg, *Jewish Magic and Superstition*, p. 156, Lamassu is a Babylonian spirit.

Lamechalal (Lamechiel)—a planetary ruler cited in *3 Enoch* (Hebrew Enoch). Lamechalal was the only angel who, as the reader is assured in Conybeare, *The Testament of Solomon*, could overcome the female demon called Deceit.

Lamechiel [Lamechalal]

Lameck (Lamideck)—a pure angel, invoked in black-magic rites, specifically in the conjuration of the Sword. [*Rf. Grimorium Verum*; Shah, *The Secret Lore of Magic.*]

Lamediel—an angel of the 4th hour of the night, serving under Jefischa. [*Rf.* Waite, *The Lemegeton.*]

Lamedk—an angel like Lameck (but not to be confused with him) who is invoked in the conjuration of the Sword.

Lamideck [Lameck]

Larzod—one of the "glorious and benevolent angels" invoked in Solomonic conjuring rites for imparting to the invocant some of the secret wisdom of the Creator. [*Rf.* Gollancz, *Clavicula Salomonis.*]

Lauday—an angel invoked in the benediction of the Salt, as cited in the *Grimorium Verum.*

Lau(v)iah—in the cabala, an angel of the order of thrones; also of the order of cherubim. More correctly, he formerly belonged to these orders. Lauviah influences savants and great personages. For his sigil, see Ambelain, *La Kabbale Pratique*, pp. 260, 267.

Láwidh—in Islamic apocalyptic lore, a "chief of angels." The sufi Abu Yazid in his *mir'aj*

(ascent) to the 7 Heavens comes upon Láwidh in the 2nd Heaven and is there offered "a kingdom such as no tongue can describe," but Abu Yazid resists the offer (actually a bribe), knowing it to be only a test of his single-minded devotion to God. [*Rf.* Nicholson, "An Early Arabic Version," etc.]

Layla [Lailah]

Lazai (Lazay)—a "holy angel of God" invoked in the exorcism of fire. [*Rf. Grimorium Verum*; Mathers, *The Greater Key of Solomon.*]

Lebes—one of the chief angels of the 1st chora or altitude. [*Rf. The Almadel of Solomon.*] When invoked, Lebes appears carrying a banner with a red cross on it. Of the 1st altitude there are 5 chief rulers or governors, the other 4 (apart from Lebes) being Alimiel, Barachiel, Gabriel, and Hel(l)ison.

Lecabel—an angel in control of vegetation and agriculture, and one of the 72 angels bearing the mystical name of God Shemhamphorae. [For Lecabel's sigil, see Ambelain, *La Kabbale Pratique*, p. 273; *Rf.* Barrett, *The Magus.*]

Lecahel—an angel belonging to the order of dominations (dominions). [*Rf.* Ambelain, *La Kabbale Pratique*, p. 88.]

Ledrion—an angel invoked in the exorcism of spirits through application of incense and fumigations. [*Rf. Grimorium Verum.*]

Lehachel—one of the rulers of the 72 quinaries of the degrees of the zodiac. [*Rf.* Runes, *The Wisdom of the Kabbalah.*]

Lehahel—one of the 8 seraphim in the cabala. [*Rf.* Ambelain, *La Kabbale Pratique*, p. 88.]

Lehahiah—once of the order of powers (potentates), Lehahiah protects crowned heads and makes subjects obedient to their superiors. He is (or was, depending on his current status as a holy or evil angel) one of the 72 hierarchs bearing the mystical name of God Shemhamphorae. [For Lehahiah's sigil, see Ambelain, *La Kabbale Pratique*, p. 273.]

Lehavah—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Lelahel—an angel of the zodiac exercising dominion over love, art, science, and fortune. His corresponding angel, in cabalistic lore, is Asentacer. [For Lelahel's sigil, see Ambelain, *La Kabbale Pratique*, p. 260.]

Lelahiah—one of the 72 angels bearing the mystical name of God Shemhamphorae.

Leliel—one of the angelic rulers of the night. [*See* Lailah.]

Lemanael—in the cabala, the spirit of the moon. His corresponding angel is Elimiel (*q.v.*). [*Rf.* Lenormant, *Chaldean Magic*, p. 26.]

Lepha—an angel of the Seal. Lepha is cited in *The Sixth and Seventh Books of Moses* as one of the invocation spirits in special conjuring rites.

Leuuiah (Leviah)—one of the 72 angels bearing the mystical name of God Shemhamphorae.

Levanael (Iaraehel)—the spirit of the Moon, according to Cornelius Agrippa, *Three Books of Occult Philosophy* III.

Leviah [Leuuiah]

Leviathan (Hebrew, "that which gathers itself together in folds")—in the Enoch parables, Leviathan is the primitive female sea-dragon and monster of evil; in rabbinic writings, she (or he) is identified with Rahab, angel of the primordial deep, and associated with Behemoth (*q.v.*). Both Leviathan and Behemoth are said to have been created on the 5th day (see *Greek Apocalypse of Baruch*). In the system of Justinus, Leviathan is "a bad angel." [*Rf.* Ginzberg, *The Legends of the Jews* V, 46; *The Apocalypse of Abraham* 10.] In the view of George Barton in the *Journal of Biblical Literature* (December 1912), p. 161, Leviathan is "a Hebrew name for the Babylonian Tiamat." In Biblical lore (Job 41:1) Leviathan is the great whale. In Psalm 74:14 he is the hippopotamus or crocodile, or is so intended. [*Cf.* Isaiah 27:1 where Leviathan is called "that crooked serpent," an epithet which recalls Revelation 12:9, where Satan is dubbed "that old serpent."] In Mandaean lore, the final end for all but the purified souls is to be swallowed up by Leviathan.

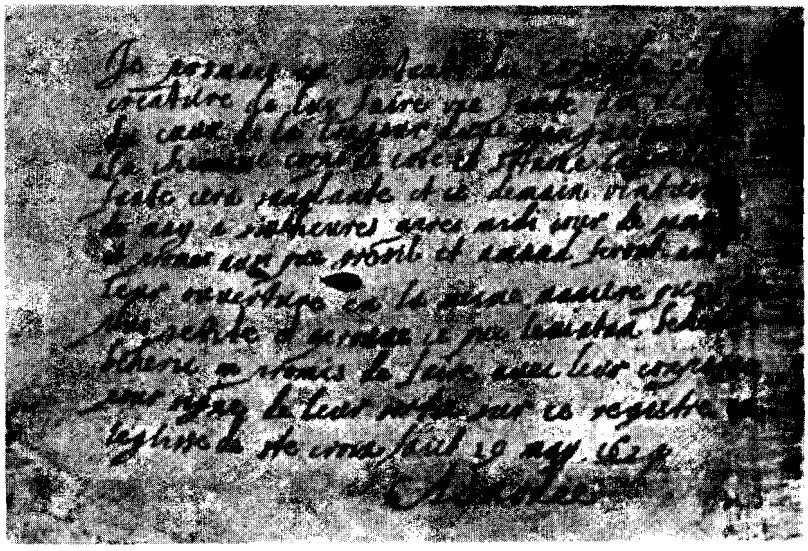

Signature of the demon Asmodee (Asmodeus) to a deed dated May 29, 1629, and executed in the Church of the Holy Cross, in which Asmodee attests to quitting the body of a possessed nun. The deed mentions other demons: Gresil, Amand, Beheria, Leviatam (sic), etc. From De Givry, *Picture Museum of Sorcery, Magic and Alchemy.*

Libanel—the angelic guide of Philip, according to Klopstock, *The Messiah.*

Liberating Angel—the Shekinah (*q.v.*) who "delivers the world in all ages" has been referred to as the Liberating Angel. She is always close to man and "never separated from the just." The Exodus 23:20 passage ("Behold I send an angel before thee") has been applied to the Liberating Angel, although it is more commonly applied to John the Baptist. [*Rf.* Waite, *The Holy Kabbalah,* p. 344.]

Librabis—genius of hidden gold and one of the genii of the 7th hour. [*Rf.* Apollonius of Tyana, *The Nuctemeron.*]

Lifton—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Lights—angels, luminaries. [*Rf. The Sacred Book of the Great Invisible Spirit* (one of the finds at Nag-Hammadi) and Grant, *Gnosticism and Early Christianity,* p. 44.]

Lilith—in Jewish tradition, where she originated, Lilith is a female demon, enemy of infants, bride of the evil angel Sammael (Satan). She predated Eve, had marital relations with Adam, and must thus be regarded as our first parent's 1st wife. According to Rabbi Eliezer (*The Book of Adam and Eve*), Lilith bore Adam every day 100 children. *The Zohar* (Leviticus 19a) describes Lilith as "a hot fiery female who at first cohabited with man" but, when Eve was created, "flew to the cities of the sea coast," where she is "still trying to ensnare mankind." She has been identified (incorrectly) with the screech owl in Isaiah 34:14. In the cabala she is the demon of Friday and is represented as a naked woman whose body terminates in a serpent's tail. While commonly regarded as the creation of the rabbis of the early Middle Ages (the first traceable mention of Lilith occurs in a 10th-century folktale called the *Alphabet of Ben Sira*), Lilith is in fact drawn from the *lili,* female demonic spirits in Mesopotamian demonology, and known as *ardat lili.* The rabbis read Lilith into Scripture as the 1st temptress, as Adam's demon wife, and as the mother of Cain. [*Rf.* Thompson,

Semitic Magic; Christian, *The History and Practice of Magic.*] In Talmudic lore, as also in the cabala (*The Zohar*), most demons are mortal, but Lilith and two other notorious female spirits of evil (Naamah and Agrat bat Mahlat) will "continue to exist and plague man until the Messianic day, when God will finally extirpate uncleanliness and evil from the face of the earth." In Scholem's article on one of the medieval writers in the magazine *Mada'e ha Yahadut* (II, 164ff.), Lilith and Sammael are said to have "emanated from beneath the throne of Divine Glory, the legs of which were somewhat shaken by their [joint] activity." It is known, of course, that Sammael (Satan) was once a familiar figure in Heaven, but not that Lilith was up there also, assisting him. Lilith went by a score of names, 17 of which she revealed to Elijah when she was forced to do so by the Old Testament prophet. For a list of Lilith's names, *see* Appendix.

Lithargoel—a great angel whose name appears in the Coptic *The Investiture of the Archangel Gabriel*; also in the *Acts of Peter*. [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics*, pp. 235–236.]

Little Iao—one of the many names of the angel Metatron. [*Rf. 3 Enoch.*]

Liwet—in Mandaean lore, the angel of love and invention; also one of the 7 planetary spirits. [*Rf.* Drower, *The Mandaeans of Iraq and Iran.*]

Lobkir—one of numerous angelic guards of the gates of the West Wind. [*Rf. Ozar Midrashim* II, 316.]

Lobquin—one of the angels of the 5th Heaven ruling on Tuesday in the west. Lobquin is subject to the East Wind. [*Rf.* Barrett, *The Magus* II.]

Loel—one of numerous angelic guards of the gates of the South Wind. [*Rf. Ozar Midrashim* II, 316.]

Logoi—a designation for angels by Philo in his "On Dreams." It is also the plural form for Logos, the "Word" (or Reason). [*Rf.* Müller, *History of Jewish Mysticism.*]

Logos (Greek, the "Word")—according to Philo, Logos is "the angel that appeared to Hagar, the cloud at the Red Sea, one of the 3 angels that appeared to Abraham (at Mamre, as Justin Martyr also taught), the divine form that changed the name of Jacob to Israel at Peniel." In rabbinic mysticism, Metatron is the personified Logos. Michael and the Messiah have also been identified with the concept, as has the Holy Ghost. [*Rf.* Müller, *History of Jewish Mysticism.*] Philo calls Logos (reason) "the image of God, His Angel"; also, "the Oldest Angel, who is as though it were the Angel-chief of many names; for he is called Dominion, and Name of God." [*Rf.* Mead, *Thrice-Greatest Hermes* I, pp. 161–162.]

Loquel—an angel serving in the 1st Heaven. [*Rf. The Sixth and Seventh Books of Moses.*]

Lords (or lordships)—a celestial order of angels mentioned, along with cherubim, powers, thrones, in the *Apocalypse of the Holy Mother of God* (in the *Ante-Nicene Fathers Library*) and in the *Arkhangelike of Moses*. In *Enoch II* 20:1, lordships is given in lieu of dominions (Ephesians 1:21; I Colossians 1:16). Lords may also be equated with principalities and virtues. Clement of Alexandria quotes from the lost *Apocalypse of Zephaniah*: "And the spirit took me up and carried me into the fifth Heaven and I saw angels called Lords and their diadem was lying in the Holy Spirit, and for each of them there was a throne seven times as bright as the light of the sun." [*Rf.* Caird, *Principalities and Powers*; Doresse, *The Sacred Books of the Egyptian Gnostics.*]

Lord of Hosts—Sabaoth, Akatriel, God. On his return from a visit to Heaven, Rabbi Ismael ben Elisha reported: "I once entered into the innermost part [of the sanctuary] to offer incense, and saw Akathriel Jah, the Lord of Hosts, seated upon a high and exalted throne." [*Rf. Berakoth* 30 (Soncino Talmud).]

Lord of Lightning [Angel of Lightning]

Lords of Shouting—also called masters of howling (*q.v.*). The lords of shouting consist of 1,550 myriads of angels, "all singing glory to the Lord." They are led by the angel Jeduthun (*q.v.*). [*Rf.* Scholem, *The Zohar.*] It is said that, at dawn,

because of the chanting of the lords of shouting, "judgment is lightened and the world is blessed."

Lords of the Sword—the 14 conjuring angels as listed in M. Gaster, *The Sword of Moses*. They are Aziel, Arel, Ta'Aniel, Tafel, Yofiel, Mittron (Metatron), Yadiel, Ra'asiel (Raziel), Haniel (Anael), Asrael (later repeated), Yisriel, A'shael, Amuhael, Asrael. [*Rf.* Butler, *Ritual Magic*, p. 41.]

Lord Zebaot—in Jewish legendary lore, the lord of hosts; it is the name that God went by when he battled sinners. [*Rf.* Ginzberg, *The Legends of the Jews.*]

Los (Lucifer?)—the agent of divine providence, "the laborer of ages." Since his fall (he is one of the fallen angels), he has spent 6,000 years trying to give form to the world: "I am that shadowy Prophet who, 6,000 years ago/Fell from my station in the Eternal bosom." [*Rf.* Blake, *Vala* (*The Four Zoas*) and *Jerusalem.*]

Lucifer ("light giver")—erroneously equated with the fallen angel (Satan) due to a misreading of Isaiah 14:12: "How art thou fallen from heaven, O Lucifer, son of the morning," an apostrophe which applied to Nebuchadnezzar, king of Babylon (but *see* under Satan). It should be pointed out that the authors of the books of the Old Testament knew nothing of fallen or evil angels, and do not mention them, although, at times, as in Job 4:18, the Lord "put no trust" in his angels and "charged them with folly," which would indicate that angels were not all that they should be. The name Lucifer was applied to Satan by St. Jerome and other Church Fathers. Milton in *Paradise Lost* applied the name to the demon of sinful pride. Lucifer is the title and principal character of the epic poem by the Dutch Shakespeare, Vondel (who uses Lucifer in lieu of Satan), and a principal character in the mystery play by Imre Madach, *The Tragedy of Man*. Blake pictured Lucifer in his illustrations to Dante. George Meredith's sonnet "Lucifer in Starlight" addresses the "fiend" as Prince Lucifer. Actually, Lucifer connotes star, and applies (or originally meant to apply) to the morning or evening star (Venus). To Spenser in "An Hymne of Heavenly Love," Lucifer is "the brightest angel, even the Child of Light."

Luel—in 15th-century Jewish magical lore, an angel invoked in connection with the use of divining rods. [*Rf.* Trachtenberg, *Jewish Magic and Superstition*, p. 225.]

Luma'il—in Arabic lore a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Lumazi—in Assyrian cosmology there were 7 lumazi, creators of the universe. They may be compared with the 7 (otherwise 12) angels of the presence (rabbinic), the 7 prajapati (Hindu), and the Middoth (of which, however, there were only 2) in Talmudic writings.

Michael. A terracotta lunette (c. 1475) by Andrea della Robbia. From *The Metropolitan Museum of Art Bulletin*, December 1961.

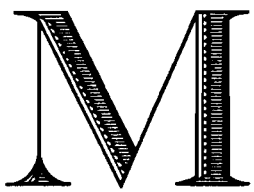

Maadim—one of 2 big stars (i.e., angels) that Metatron pointed out to Moses in the 4th Heaven. Maadim "stands near the moon in order to warm the world from the cold," according to the *Revelation of Moses.*

Mach—an angel called up in Solomonic conjuring rites for rendering the invocant invisible.

Machal—an angel invoked in the exorcism of the Bat. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Machasiel—in both Barrett, *The Magus* II, and de Abano, *The Heptameron*, one of the angels invoked from the south. He resides in the 4th Heaven and rules on Lord's Day. He is listed among the intelligences of the sun. [*Rf.* Malchus, *The Secret Grimoire of Turiel.*]

Machatan (Machator, Macoton)—a Saturday angel and one of the powers of the spirits of the air, sharing rulership with Uriel, Cassiel, and Seraquiel, according to Barrett, *The Magus*; *The Ancient's Book of Magic*; and other occult sources.

Machidiel ("fulness of God"—Malchidiel, Malahidael, Malchedael, Melkeial, Melkejal, etc.) —governing angel of the month of March; also ruler of the zodiacal sign of Aries. [*Rf.* Camfield, *A Theological Discourse of Angels*, p. 67.] In *Enoch I* Machidiel is called Melkejal: he "rises and rules in the beginning of the year" and exercises dominion "for 91 days, from spring to summer." In cabalistic writings, Machidiel (as Melchulael) is one of 4 angelic personifications of the holy sefira Malkut, the other 3 personifications being Sandalphon, Messiah, and Emmanuel. In grimoire conjurations, Prince Machidiel (as he is referred to) may be commanded to send the invocant the maiden of his desire; and if the invocant will fix the time and place, "the maiden invoked will not fail to appear."

Mach(k)iel—one of the angelic guards of the 6th Heaven, according to listing in *Pirke Hechaloth.* Machiel's pentacle is shown in Shah, *Occultism*, p. 77.

Machmay—in Waite, *The Lemegeton*, an angel of the 7th hour of the night, serving under Mendrion.

Machnia (Machniel)—one of the 70 childbed

amulet angels. As Machniel he is an angelic guard of the gates of the South Wind, according to listing in *Ozar Midrashim*.

Macoton [Machatan]

Macroprosopus—in the cabala, the 1st of the holy sefiroth; he is the "God of concealed form." [*Cf.* Microprosopus.]

Madagabiel—one of numerous angelic guards of the gates of the North Wind. [*Rf. Ozar Midrashim* II, 316.]

Madan—an angel that exercises dominion over the planet Mercury, as cited in Heywood, *The Hierarchy of the Blessèd Angels.*

Madiel—in occult lore, a governing archangel of the watery triplicity. He is a resident of the 1st Heaven and is invoked from the east. [*Rf.* de Abano, *The Heptameron*; Waite, *The Lemegeton.*] Madiel is the angel in Prokofieff's opera *L'Ange de feu.* [*See* Angel of Fire.]

Madimiel (Madiniel, Madamiel)—one of 4 angels' names found inscribed on the 1st pentacle of the planet Mars, the other 3 being Ithuriel, Bartzachiah, and Eschiel. [*Rf.* Mathers, *The Greater Key of Solomon.*] In Mosaic lore, Madimiel is one of 7 princes "who stand continually before God and to whom are given the spirit-names of the planets." [*Rf.* Cornelius Agrippa, *Three Books of Occult Philosophy* III.]

Mador—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 4th heavenly hall.

Madriel—an angel of the 9th hour of the day, serving under Vadriel. [*Rf.* Waite, *The Lemegeton.*]

Mael—in occult lore, a ruling archangel of the water triplicity (*cf.* Madiel). He is also one of the intelligences of the planet Saturn. As a Monday angel of the 1st Heaven, he may be invoked from the north.

Magog [Gog and Magog]

Magirkon—one of the many names of the angel Metatron.

Maguth—an angel of the air operating on Thursday. Maguth is a minister to Suth, chief of the air angels, all of whom are, in turn, subject to the South Wind. [*Rf. The Ancient's Book of Magic*; de Abano, *The Heptameron*; Barrett, *The Magus* II.]

Mah—in ancient Persian lore, the angel overseer of the mutations of the moon. [*Rf.* Clayton, *Angelology.*]

Mahadeo (Mahesh)—in Vedic lore, Mahadeo (Siva) is one of 11 angels "with matted locks and 3 eyes" that represent symbolically the sun, moon, and fire. Mahadeo also has (or had) 5 heads. [*Rf. The Dabistan*, p. 189.]

Mahalel and **Mahalkiel**—angels' names found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Mahanaim ("double host")—when Jacob departed from Haran, he was accompanied by a double host ("Mahanaim") of angels, each host numbering 600,000. The incident is told in Genesis 32. [*Rf.* Ginzberg, *The Legends of the Jews* I, 377.]

Mahananel—one of the numerous angelic guards of the gates of the North Wind, as listed in *Ozar Midrashim* II, 316.

Mahariel ("swift")—an angel of Paradise stationed at the 1st portal; he provides new souls for the purified ones. [*Rf. Ozar Midrashim* I, 85.]

Mahashel—in the cabala, one of 72 angels ruling the 72 quinaries of the degrees of the zodiac. [*Rf.* Runes, *The Wisdom of the Kabbalah.*]

Mahasiah—one of 72 angels bearing the mystical name of God Shemhamphorae. [*Rf.* Barrett, *The Magus* II.]

Mahish (Mahash)—in the *Bhagavad Gita*, a mighty angel who, with Brahma and Vishna, sprang from one of the primary properties. [*Rf. The Dabistan*, p. 178.]

Mahka'il—in Arabic lore, a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Mahniel ("mighty camp")—another name for "Azriel the Ancient." According to *The Zohar*

(Exodus 202a), Mahniel is an angel who commands "60 myriads of legions, all winged, some full of eyes, some full of ears."

Mahonin(m)—in the exorcism at Auch (1618), the devil, possessing a noblewoman, gave his name as "Mahonin of the 3rd hierarchy and the 2nd order of archangels," claiming further that his adversary in Heaven was "St. Mark the Evangelist." [*Rf.* Robbins, *The Encyclopedia of Witchcraft and Demonology*, pp. 128 and 185.]

Mahzeil—an angel in Mandaean lore. [*Rf.* Pognon, *Inscriptions Mandaïtes des Coupes de Khouabir.*]

Mahzian—in Mandaean lore, a spirit who bestows sight. [*Rf.* Drower, *Canonical Prayerbook of the Mandaeans.*]

Maianiel—an angel serving in the 5th Heaven; he is named and listed in *The Sixth and Seventh Books of Moses.*

Maion—an angel who exercises dominion over the planet Saturn, and is so described in Heywood, *The Hierarchy of the Blessèd Angels.*

Maiphiat—an angel invoked in the exorcism of the Bat. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Majesties—an order of angels mentioned by Tyndale and Cranmer, who give majesties in lieu of thrones. [*Rf. The Thanksgiving Hymns* V, where God is addressed as "prince of gods, king of majesties."] Vermes, *Discovery in the Judean Desert*, interprets the term as "probably some class of angels" and refers his readers to Jude 8.

Makatiel ("plague of God")—one of the 7 angels of punishment, as cited in *Maseket Gan Eden and Gehinnom.* [*Rf. Jewish Encyclopedia* I, 593; Jellinek, *Beth ha-Midrasch.*]

Makiel—an angel invoked in Syriac incantation rites. Makiel is grouped with Michael, Gabriel, Harshiel, and other spellbinding angels. [*Rf. The Book of Protection*; Budge, *Amulets and Talismans.*]

Maktiel—an angel with dominion over trees. The name is found in M. Gaster, *The Sword of Moses.* In the *Baraita de Massechet Gehinnom*, Maktiel (or Matniel) is one of the angels of punishment over 10 nations. He lodges in the 4th compartment of Hell.

Malach ha-Mavet—in rabbinic literature as in Koranic lore, the angel of death, identified usually as Sammael or Azrael.

Malach ha-Sopher—an aide to Duma, angel of the silence of death. With Malach Memune (*q.v.*), ha-Sopher computed the span of a man's life. [*Rf. Ozar Midrashim* I, 92.]

Malachi or **Malachy** ("angel of God")—the angel of Jehovah. *See* Esdras 4, where we find: "Malachy, which is called also an angel of the Lord." [*Rf.* Talmud *Hagiga.*] The final book in the Old Testament is called Malachi.

Malach Memune ("the appointed one")—an aide to Duma. With Malach ha-Sopher he computed the span of a man's life.

Malach Ra—an angel of evil (in the causative sense), not necessarily himself evil. (Good angels, under orders from God, often perform missions or acts commonly regarded as unjust, wicked, etc.) [*Cf.* Angels of Destruction or Angels of Punishment.]

Malakim ("kings")—an order of angels equated with the virtues. The ruling prince is variously designated Peliel, Uriel, Uzziel, Raphael.

Malaku 'l-Maut—in the Koran, *sura* 32, 11, the angel of death. He may be equated with or identified as Izrael or Azrael.

Malashiel—in Jewish cabala, the preceptor angel of Elijah. [*Cf.* Maltiel.]

Malbushiel (fictional, from "malbush," clothing)—in I. B. Singer's story "The Warehouse" (*Cavalier*, January 1966), 2nd cousin to the angel Bagdial. Malbushiel serves as quartermaster in one of the "lower heavens."

Malchedael [Machidiel]

Malchiel [Malkiel]

Malchira [Malkira]

Malik (Malec)—in Arabic mythology, a terrible angel who guards Hell. He is assisted by 19 sbires (zabaniya) or guardians. In the Koran, *sura* 43, 77, Malik tells the wicked who appeal to him that they must remain in Hell forever because "they abhorred the truth when the truth was brought to them." [*Rf.* Hughes, *A Dictionary of Islam*; *Jewish Encyclopedia*, "Angelology"; Hastings, *Encyclopaedia of Religion and Ethics* IV, 618.]

Malkiel (Malchiel—"God's king")—one of 3 angelic princes serving under Sephuriron, who is last in rank of the 10 holy sefiroth. The other 2 princes are Ithuriel and Nashriel. In *Ozar Midrashim*, Malchiel is one of numerous angelic guards of the gates of the South Wind.

Malkira ("king of the wicked")—the surname for Sammael in *The Martyrdom of Isaiah*. [*Rf.* Box, introd. to Charles, *The Ascension of Isaiah*.]

Malkiyyah—an angel who "serves the blood." The name is found inscribed on amulets as a protection against hemorrhages; it is mentioned in an unpublished Hebrew manuscript referred to by Bonner, *Studies in Magical Amulets*. The name occurs also in Ezra 10:31 as Melchiah.

Malkuth (Melkout, Malchut)—the 10th sefira, the En Soph, the Shekinah, soul of the Messiah, or Metatron. According to *The Zohar*, Ezekiel saw Malkuth "under the God of Israel by the river Chebar." [*Rf.* Ezekiel 1:3, 15; 10:15.] Here the creatures sighted by the Old Testament prophet were the cherubim.

Malmeliyah—one of the many names of the angel Metatron.

Malthidrelis—in Heywood, *The Hierarchy of the Blessèd Angels*, an angel who exercises dominion over the sign of Aries (the Ram) in the zodiac.

Maltiel—in the cabala, a Friday angel resident in the 3rd Heaven and invoked from the west. He is also one of the intelligences of the planet Jupiter. In Ginzberg, *The Legends of the Jews*, Maltiel is the preceptor angel of Elijah (but *see* Malashiel). In *Ozar Midrashim* II, 316, Maltiel serves as one of the numerous guards of the West Wind.

Maluzim—a holy angel of God invoked in goetic rites. [*Rf. Verus Jesuitarum Libellus* and Waite, *The Book of Black Magic and of Pacts*.]

Mambe'a—a mighty angel whose name appears inscribed on a terra cotta devil trap (amulet) in Hebrew characters dated circa 1st–2nd centuries B.C.E. Mambe'a was invoked as a protective spirit (Babylonian) against sorceries. [*Rf.* Budge, *Amulets and Talismans*, p. 288.] A companion angel to Mambe'a was Babhne'a.

Mameroijud—in *The Pauline Art*, chief angel-officer of the 10th hour of the night, serving under Jusguarin. [*Rf.* Waite, *The Book of Ceremonial Magic*, p. 70.]

Mamiel—one of the chief angel-officers of the 7th hour of the day, serving under the ruler Barginiel.

Mamlaketi—in *3 Enoch* (Hebrew Book of Enoch), Mamlaketi is an angel whose other name is Uzza (*q.v.*).

***Mammon** (Aramaic, "riches")—in occult lore, a fallen angel now ruling in Hell as one of the arch-demons and prince of tempters. In De Plancy, *Dictionnaire Infernal*, Mammon is certified as Hell's ambassador to England. He is equated with Lucifer, Satan, Beelzebub, and even with Nebuchadnezzar. Mammon is the demon of avarice. He "holds the throne of this world," as St. Francesca observed in one of her 93 visions. The medieval notion was that Mammon was a Syrian god. Gregory of Nyssa took Mammon to be a name for Beelzebub. Matthew 6:24 and Luke 16:13 speak of Mammon as a power hostile to God. He is pictured in Barrett, *The Magus*, and mentioned in *Paradise Lost* I, 678–681: "Mammon led them on/Mammon, the least erected Spirit that fell/from heav'n, e'en in heav'n his looks and thoughts were always Downward bent."

Manah—in Arabic lore, a goddess-angel of fertility. Her idol, the oldest known to the Arabs,

was destroyed on Mohammed's orders. [*Rf.* Jobes, *Dictionary of Mythology Folklore and Symbols.*]

Manakel (Menakel, Menaqel)—according to Ambelain, *La Kabbale Pratique*, an angel with dominion over aquatic animals. In Runes, *The Wisdom of the Kabbalah*, Menakel is one of the 72 angels of the zodiac.

Man Clothed in Linen—applied to Gabriel; the expression occurs several times in Ezekiel (9:10); also in Daniel (10 and 12). The man clothed in linen with a writer's inkhorn by his side is associated with the heavenly scribe, and this heavenly scribe has been identified as Enoch, Michael, and Vretil. [*Rf.* Charles, *The Book of Enoch*, p. 28; *The Zohar* (Exodus 231a).] In his *Critical Commentary on the Revelation of St. John*, p. 266, Charles asserts that the man clothed in linen is not to be identified with Gabriel or Michael, but should rather be identified as the nameless Angel of Peace (*q.v.*), the same Angel of Peace mentioned in the *Testament of Asher* (in the *Testament of the Twelve Patriarchs*).

Maneij—a chief officer-angel of the 4th hour of the night, serving under Jefischa. [*Rf.* Waite, *The Lemegeton.*]

Maniel—an angel invoked in Syriac spell-binding charms. [*Rf. The Book of Protection*; Budge, *Amulets and Talismans.*]

Manna (Hebrew, "what is this?")—Justin thought manna was the regular food of angels. [*Cf.* Psalm 78:24: "they ate the food of angels" in the descent.] Elijah, as we know, was nourished during his 40 days in the wilderness (I Kings 19) by angel food fed to him by ravens. [*Rf.* Schneweiss, *Angels and Demons According to Lactantius*, p. 40.] Hughes, *A Dictionary of Islam*, quotes Ibn Majah as holding that the food of angels consists in "the celebrating of God's glory"; and that the drink of angels is "the proclaiming of His holiness."

Man of Macedonia—in Acts 16:10 Paul has the vision of "the man of Macedonia" as an angel. Danielou, *The Angels and Their Mission*, refers to this vision of St. Paul's, and quotes Origen.

Mansemat—another name for Mastema (Satan) as used in *Acts of Philip*. [*Rf.* James, *The Apocryphal New Testament*, p. 440.]

Mantus—in Etruscan religion, one of the 9 Novensiles, supreme spirits worshipped by this ancient people.

Manu—in Assyro-Babylonian mythology, "Manu the Great" was a spirit who presided over fate. [*Rf.* Lenormant, *Chaldean Magic.*]

Manuel—an angel governing the zodiacal sign of Cancer. Mentioned in Heywood, *The Hierarchy of the Blessèd Angels.*

Many-Eyed Ones—the ofanim (wheels), a high order of angels equated with the thrones. Enoch speaks of the "ofanim of fiery coals." All patriarchs became angels of this order on arriving in Heaven, as claimed in rabbinic writings. [*Rf.* Talmud *Bereshith Rabba* 82:6.] Raphael is usually designated chief. Ezekiel 10:20 describes the living creatures at the river Chebar as "full of eyes round about" and speaks of the "fire that was between the cherubim." Accordingly, but perhaps incorrectly, the "many-eyed ones" have been equated with the cherubim. [*Cf. Enoch II*, 19–20, "the watchfulness of many eyes" as describing the fiery hosts of great archangels.]

Mara—the Satan of Buddhist mythology. Arnold in *The Light of Asia* (VI, 19) speaks of Mara's mighty ones,/Angels of evil," of whom, says Arnold, there were 10—"ten chief Sins."

Marax [Forfax]

Marchosias (Marchocias)—an angel who, before he fell, belonged to the order of dominations. In Hell, where he now serves, Marchosias is a mighty marquis. When invoked, he manifests in the form of a wolf or an ox, with griffin wings and serpent's tail, as he is pictured in De Plancy, *Dictionnaire Infernal* (1863 ed.). He confided to Solomon that he "hopes to return to the 7th throne after 1,200 years." For the sigil of this spirit, see Waite, *The Book of Black Magic and of Pacts*, p. 176.

Marfiel—an angel of the 4th hour of the day,

serving under Vachmiel, as noted in Waite, *The Lemegeton.*

Margash—one of the many names of the angel Metatron.

Margesiel—one of the many names of the angel Metatron.

Margiviel—prince of the face and one of the angelic guards of the 4th Heaven. [*Rf. Ozar Midrashim* I, 117.]

Mariel—in *The Book of Protection*, an angel who is conjured up in Syriac spellbinding charms. [*Rf.* Budge, *Amulets and Talismans.*]

Marifiel—a chief officer-angel of the 8th hour of the night, serving under Narcoriel. [*Rf.* Waite, *The Lemegeton.*]

Marioc(h) or **Mariuk**—in Ginzberg, *The Legends of the Jews*, the angel who watched over the writings of Enoch. With another angel (Ariuk), Marioc was placed by God as guardian over the immediate descendants of Enoch to see to it that his books were preserved. [*Rf. Enoch II*, 33.]

Marmarao—a spirit invoked to overcome or cure bladder trouble caused by the demon Anoster (one of the 36 decani, demons of disease). [*Rf.* Shah, *The Secret Lore of Magic*, 224.]

Marmarath (Marmaraoth)—in Conybeare, *The Testament of Solomon*, Marmarath is one of the 7 planetary angels, and the only angel capable of overcoming the female jinn of war, Klothod.

Marniel—an angel's name found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Marnuel—an angel mentioned in the writings of Rabbi Akiba. [*Rf.* Bamberger, *Fallen Angels.*]

Marnuthiel—an angel mentioned in the writings of Rabbi Akiba.

Maroch—Waite, *The Lemegeton*, cites Maroch as an angel of the 5th hour of the day, serving under Sazquiel.

Maron—a holy name (of a spirit or an angel) by which demons are commanded in Solomonic conjurations. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Maroth (Hebrew, "bitterness"—Maroot, Marout)—with another angel Haroth, Maroth was sent down by God "with full commission to exercise government over all mankind, and to tutor and instruct them." [*Rf.* Heywood, *The Hierarchy of the Blessèd Angels*, p. 289.] Maroth is a character in Eastern lore (Persian) taken over by the Jews. The Koran also speaks of Maroth as an angel.

Marou—once a cherub, now a demon. In the trial of Urbain Grandier, Marou was cited as one of 6 demons who possessed the body of Elizabeth Blanchard. [*Rf.* De Plancy, *Dictionnaire Infernal.*]

Martyrs—according to Barrett, *The Magus*, the martyrs are 11th in the 12 orders of the blessed spirits, with Gabriel as ruler of the order.

Mary—the Virgin Mary is spoken of as an angel in the *Book of John the Evangelist.* According to James, *The Apocryphal New Testament*, p. 191, Mary is the angel sent by God to receive the Lord, who enters her "through the ear," and who "comes forth by the ear." In the Litany of Loretto, Mary is "queen of angels."

Masgabriel—in de Abano, *The Heptameron*, an angel resident in the 4th Heaven and invoked from the north. Masgabriel rules on Lord's Day (Sunday).

Mashit(h) ("destroyer")—an angel appointed over the death of children. [*Rf.* Ginzberg, *The Legends of the Jews.*] In *The Zohar* he is one of 3 demons in gehinnom (Hell) who punish those who sin by idolatry, murder, and incest. The other 2 demons are Af and Hemah (*q.v.*). In *Midrash Tehillim* (commentary on Psalms), Mashit is one of 5 angels of punishment whom Moses encounters in Heaven.

Masim—one of numerous angelic guards of the gates of the East Wind. [*Rf. Ozar Midrashim* II, 316.]

Maskelli (Maskelli-Maskello). [Zarazaz]

Maskiel—an angelic guard of the 1st Heaven. [*Rf. Pirke Hechaloth.*]

A woodcut from the Cologne Bible. Left, the Scarlet Woman seated on seven-headed dragon and worshipped by minor kings of the earth. Center (top), angel drops great millstone into the sea. Right, angel with key to bottomless pit about to consign to it the devil. Extreme right, closing scene of Revelation 14, showing harvest of the world and vintage of the grapes of wrath. From *Pictures from a Mediaeval Bible.*

Maskim—in Akkadian religion the maskim are the 7 great princes of Hell, otherwise known as the 7 spirits of the abyss, of whom it was said that "although their seat is in the depths of the earth, yet their voice resounds on the heights," and that they "reside at will in the immensity of space." Mephistopheles is one of the 7. [*Rf.* Lenormant, *Chaldean Magic*; Agrippa's Electors; and Conybeare's listing of the underworld planetary rulers in *The Testament of Solomon.*]

Masleh—in occultism, the angel who "actuated the chaos and produced the 4 elements." In Jewish legendary lore, Masleh is the ruler of the zodiac. In *The Ancient's Book of Magic*, "the power and influence of Logos descends through the angel Masleh into the sphere of the zodiac."

Masniel—a governing angel of the zodiac. [*Rf.* Cornelius Agrippa, *Three Books of Occult Philosophy* III.]

Maspiel—an angelic guard stationed in the 2nd Heaven. He is named in *Pirke Hechaloth.*

Mass Massiah—in Talmud *Shabbath*, an angel invoked for the curing of cutaneous disorders.

Mastema (Mansemat)—the accusing angel; like Satan, he works for God as tempter and executioner; he is prince of evil, injustice, and condemnation. *Cf. The Book of Jubilees* and *The Zadokite Fragments and the Dead Sea Scrolls*, where Mastema is the angel of adversity, "father of all evil, yet subservient to God." It was Mastema who tried to kill Moses (in the incident mentioned in Exodus 4:24ff.) and who hardened Pharaoh's heart (although, according to *Midrash Abkir*, it was Uzza who did this). There is a legend that Mastema appealed to God to spare some of the demons so that he (Mastema) might execute the power of his will on the sons of man. God apparently thought this was a good idea and permitted 1/10th of the demons to remain at large, in the service of Mastema. It is also claimed that Mastema helped the Egyptian sorcerers when Moses and Aaron appeared before Pharaoh to perform their magical tricks. [*Cf.* Beliel; Satan.] In *The Damascus Document*, quoted by Vermes in

Discovery in the Judean Desert, an angel of hostility is spoken of, and this is applied to Mastema.

Master of Howling—the angel Jeduthun. [*See* Lord(s) of Shouting.]

Mastho—in Levi, *Transcendental Magic*, Mastho is called the "genius of delusive appearances." He is one of the spirits of the 10th hour, according to a listing in Apollonius of Tyana, *The Nuctemeron*.

Mastinim—a term characterizing the accusing angels, of whom Sammael (*q.v.*) is chief. In Bamberger, *Fallen Angels*, the mastinim are called "the greatest angels of the nations." In Ginzberg, *The Legends of the Jews* III, 17, mention is made of Uzza, tutelary angel of Egypt, as an accusing angel. Elijah is characterized as an accusing angel of Israel—when, that is, he accuses in behalf of the Chosen People.

Matafiel—as noted in *Hechaloth Rabbati*, one of the 7 angelic guards of the 2nd Heaven.

Matanbuchus (Mechembechus, Meterbuchus, Beliar, Mastema)—in *The Martyrdom of Isaiah*, *Testament of Job*, and in the Introduction to *The Ascension of Isaiah*, Matanbuchus is referred to as the angel of lawlessness, and identified with Beliar: "Beliar, whose name is Matanbuchus." The name is believed to be composed of 2 Hebrew words: *mattan buka*, meaning "worthless gift"; or, better, a form of the Hebrew *mithdabek*, "one who attaches himself," i.e., an evil spirit.

Mataqiel ("sweet")—one of the 7 angel guards of the 1st Heaven, as noted in *Hechaloth Rabbati*.

Matarel (Matariel)—in rabbinic and pseudepigraphic lore, the angel of rain. Others so designated include Ridya (Ridia), Zalbesael, and Batarrel. In *3 Enoch*, Matarel is one of the rulers of the world.

Matariel [Matarel]

Mathiel—in de Abano, *The Heptameron*, Barrett, *The Magus*, and other occult works, Mathiel is an angel serving in the 5th Heaven. He is ruler of Tuesday, invoked from the north.

Mathlai—one of the spirits of the planet Mercury, angel of Wednesday, resident of the 3rd Heaven—according to de Abano, *The Heptameron*; but, according to Barrett, *The Magus*, Mathlai is a resident of the 2nd Heaven, and invoked from the east.

Matmoniel—a "holy minister of God" who may be summoned up in Solomonic conjurations for procuring to the invocant a magic carpet. [*Rf.* Mathers, *The Greater Key of Solomon*.]

Matniel [Maktiel]

Matrona—the Shekinah (*q.v.*) called "angel of the Lord" in *The Zohar*.

Matsmetsiyah—one of the many names of the angel Metatron.

Mavet—angel of death. [*See* Malach ha-Mavet.]

Mavkiel—an angel's name found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets*.]

Maymon—chief angel of the air, ruler of Saturday, and subject to the South Wind. Three angels minister to Maymon: Abumalith, Assaibi, and Belidet. In de Abano's works, Maymon is "king of the Saturday angels of the air."

Mbriel—an angel who rules over winds, according to M. Gasster, *The Sword of Moses*.

McWilliams, Sandy (fictional)—a baldheaded angel in Mark Twain's *Captain Stormfield's Visit to Heaven*.

Meachuel—in occult works, specifically in *The Sixth and Seventh Books of Moses*, Meachuel is one of the 3 angels of the Triune God used for conjuring, the other 2 being Lebatei and Ketuel.

Mebabel—one of the 72 angels of the 72 quinaries of the degrees of the zodiac. Mebabel is invoked by those who seek to usurp the fortune of others. He is known to protect the innocent. His corresponding angel is Thesogar. [*See* Barrett, *The Magus*; Ambelain, *La Kabbale Pratique*; Runes, *The Wisdom of the Kabbalah*.]

Mebahel—one of the 72 angels bearing the name of God Shemhamphorae.

Mebahiah—in the cabala, an angel who exercises dominion over morals and religion; also one who helps those desiring offspring. Mebahiah is one of the 72 angels bearing the name of God Shemhamphorae. His corresponding angel is Smat. Mebahiah's sigil is shown in Ambelain, *La Kabbale Pratique*, p. 289.

Mechiel—one of the 72 angels of the zodiac, according to listing in Runes, *The Wisdom of the Kabbalah*.

Mediat (Modiat)—king of the angels ruling Wednesday; also one of the intelligences of the planet Mercury. [*Rf.* de Abano, *The Heptameron*; Malchus, *The Secret Grimoire of Turiel*.]

Medorin—an angel in the heavenly Paradise. [*Rf. The Zohar* (Bereshith 39b, fn.).]

Medussusiel—as mentioned in Waite, *The Lemegeton*, an angel of the 6th hour of the day, serving under Samil.

Meetatron [Metatron]

Mefathiel—"an opener of doors," hence, according to Trachtenberg, *Jewish Magic and Superstition*, Mefathiel is an angel favored of thieves and other miscreants.

Megiddon—a seraph, in Klopstock, *The Messiah*.

Mehahel—an angel belonging to the order of cherubim and cited in Ambelain, *La Kabbale Pratique*.

Mehaiah—an angel of the order of principalities, as listed in the "L'Arbre de Vie en Iesirah" chart reproduced in Ambelain, *La Kabbale Pratique*, facing p. 88.

Mehalalel—in *The Book of Protection*, an angel invoked in Syriac spellbinding charms. [*Rf.* Budge, *Amulets and Talismans*.]

Mehekiel—one of the 72 angels bearing the mystical name of God Shemhamphorae. [*Rf.* Barrett, *The Magus*.]

Meher (Mithra)—in Mandaean religious lore, the yazata or angel presiding over light and justice. [*Rf.* Drower, *The Mandaeans of Iraq and Iran*.]

Mehiel—in the cabala, an angel who protects university professors, orators, and authors. His corresponding angel is Astiro. [*Rf.* Ambelain, *La Kabbale Pratique*.]

Mehriel—one of the archangels in the cabala.

Mehuman ("true, faithful")—one of the 7 angels of confusion. Mehuman figures in the story relating to Esther and Ahasuerus, as told in Ginzberg, *The Legends of the Jews*.

Meil—a Wednesday angel (one of 3) invoked in ceremonial magic rites. [*Rf.* Barrett, *The Magus* II.]

Meimeiriron—in Isaac ha-Cohen's text, "Emanations of the Left Side," Meimeiriron is the 4th of the 10 holy sefiroth, the "personalized Hesed." The "less authentic angel" of this sefira is Zadkiel.

Mekhapperyah—one of the many names of the angel Metatron. [*Rf. 3 Enoch*.]

Melahel—one of the 72 angels bearing the mystical name of God Shemhamphorae, according to Barrett, *The Magus* II.

Melchi(d)ael—in Waite, *The Book of Black Magic and of Pacts*, and in *Grimorium Verum*, Melchiael is an angelic prince conjured up in Solomonic black magic rites. He is efficacious in providing the invocant with the woman of his desires.

Melchisedec (or Melchizedek or Melch-Zadok—"the god Zedek is my king")—king of righteousness whom pseudo-Dionysius called "the hierarch most beloved of God." Epiphanius in his *Adversus Heareses* calls Melchisedec an angel of the order of virtues. According to pseudo-Tertullian, Melchisedec is a "celestial virtue of great grace who does for heavenly angels and virtues what Christ does for man." [*Rf.* Legge, *Forerunners and Rivals of Christianity* II, p. 148.] In the Bible (Genesis 14), Melchisedec is the fabled priest-king of Salem, ancient name for Jerusalem. It was to Melchisedec that Abraham gave tithes. In Phoenician mythology Melchisedec, called Sydik, is the father of the 7 elohim or angels of the divine presence. In the gnostic *Book of the Great Logos*, Melchisedec is Zorokothera. Hippolytus refers

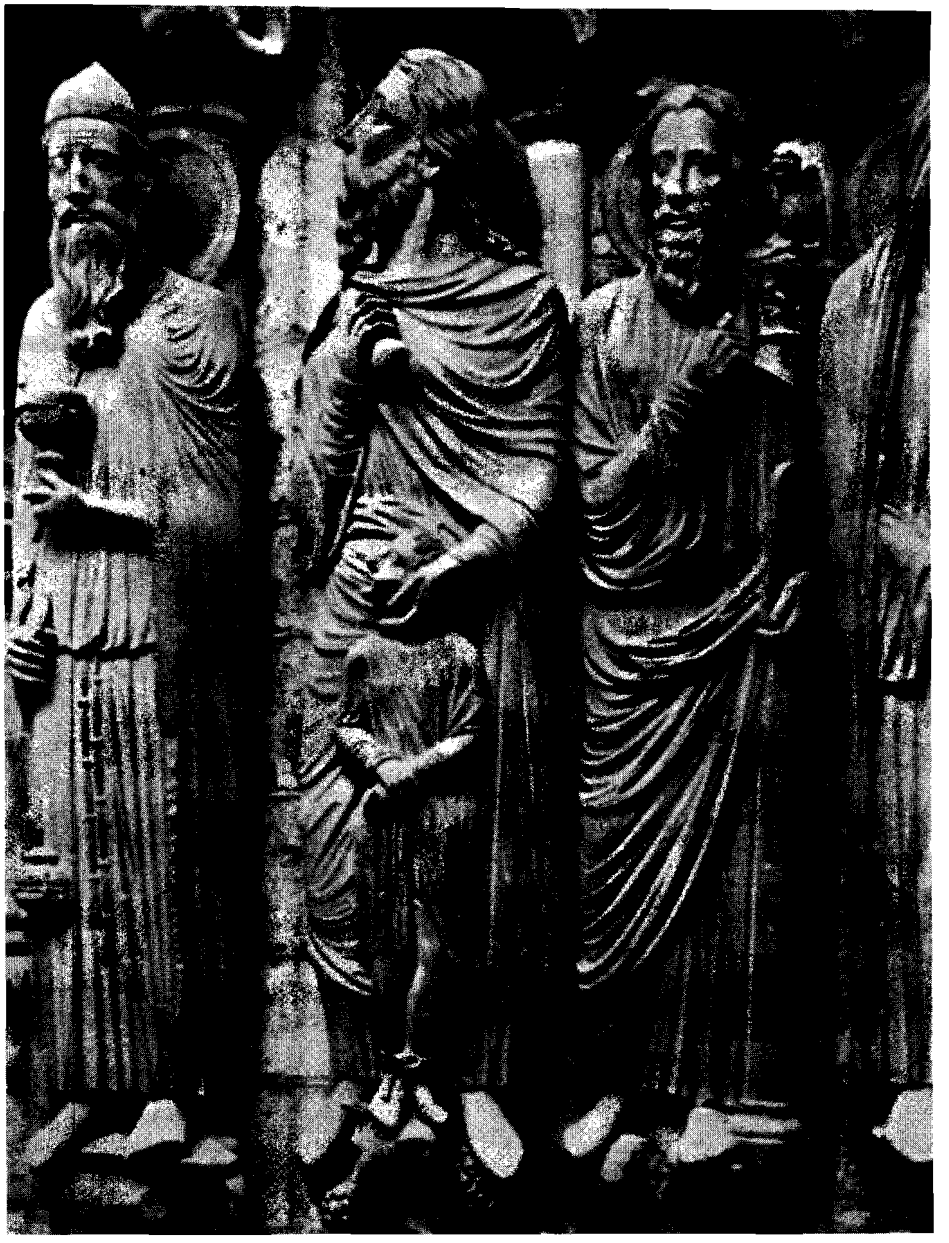

Melchisedec, Abraham, and Moses, from the porch of the northern transept of Chartres Cathedral (late 12th century). From E. H. Gombrich, *The Story of Art.* New York: Oxford University Press, 1951.

to a sect, followers of one Theodotus (probably the 3rd-century heretics known as the Melchisedans), who claimed that there was "a great power named Melchizedek who was greater than Christ." In certain occult sources, Melchisedec is identified as the Holy Ghost. In the *Book of Mormon* (Alma)

he is referred to as "the prince of peace." His symbol is a chalice and a loaf of bread. R. H. Charles appends to his edition of *Enoch II* a fragment ("a new form of the Melchizedek myth, the work of an early Christian"), wherein Melchisedec figures as the supernatural offspring of Noah's brother Nir, who is preserved in infancy by Michael, and who becomes, after the Flood, a great high priest, the "Word of God," and king of Salem, with "power to work great and glorious marvels that have never been." The term "word of God" very likely stems from St. John's "in the beginning was the Word, and the Word was with God, and the Word was God." In *Midrash Tehillim*, commenting on Psalm 76, Melchisedec is identified as Shem, one of Noah's sons. This source also contains the legend of Melchisedec feeding the beasts in Noah's ark. The meeting of Abraham and Melchisedec (Genesis 14:17–24) is pictured in a woodcut in the great Cologne Bible (1478–1480) and in Rubens' famous painting, "The Meeting of Abraham and Melchizedec"; also in the painting by Dierik Bouts (c. 1415–1475).

Melech—an angel of the order of powers invoked in conjuration rites. [*Rf. The Sixth and Seventh Books of Moses.*]

Melek-I-Taus (Taus-Melek)—the peacock angel in Yezidic devil-worshipping religion. The name is a paraphrase for the devil in Buddhist lore. [*Rf.* Wall, *Devils.*] According to Forlong, *Encyclopedia of Religions*, "the Melek-Tawus was once an angel or demiurge who created Eve from the body of Adam." [*See* Taus-Melek.]

Meleyal or **Melejal** ("fulness of God")—in Enoch writings, an angel of autumn, ruling 3 months of the year. [*Rf. Enoch I.*]

Melha—chief of the order of flames, and Buddhist counterpart of the seraphim. [*Rf.* Blavatsky, *The Secret Doctrine* II.]

Melioth—one of 9 angels "that run together throughout heavenly and earthly places." The 9 angels are named by Beliar and revealed to Bartholomew in the *Gospel of Bartholomew*, p. 177.

Melkejal (Machidiel)—angelic ruler of March. "In the beginning of the year," says *Enoch I*, "Melkejal rises first and rules."

Melkharadonin—in gnostic lore, one of 12 powers engendered by Ialdabaoth. [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics.*]

Melki—in Mandaean religion, the *melki* or *malki* are semidivinities (like the *uthri*) who carry out the Will of the Great Life. All are "subordinate to the Creator, whose first manifestations they were." A Mandaean legend tells of 2 *melki*, Zutheyr and Zahrun, conjured down from Heaven to aid believers in baptismal rites. [*Rf.* Drower, *The Mandaeans of Iraq and Iran*, p. 328.]

Melkiel—one of the angels of the 4 seasons, serving with Helemmelek, Melejal, and Narel.

Melkoutael—the sefira of Malkuth in the Briatic world. [*Rf.* Ambelain, *La Kabbale Pratique.*]

Membra (logos)—the Word of God; an hypostasis of God; an intermediary (i.e., an angel) of God. In Jewish cabala, Membra denotes the divine name. [*Rf. The Jewish World in the Time of Jesus*; Lenormant, *Chaldean Magic.*]

Memeon—an angel invoked in the benediction of the Salt. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Memsiel—a chief officer-angel of the 7th hour of the night, serving under Mendrion. [*Rf.* Waite, *The Lemegeton.*]

Memuneh ("appointed one")—a deputy angel, a dispenser of dreams. Through Memuneh, it is said, the universe operates. The plural form is memunim. These memunim are the defenders in Heaven of their earthly charges. In Jewish ceremonial magic, the memunim were regarded as demons, although Eleazor of Worms insisted they were angels. *3 Enoch* speaks of the memunim as belonging to the class of angels of the Song-Uttering Choirs.

Memunim (plural for Memuneh)—appointed ones, a class of angels. [*Rf. 3 Enoch.*]

Menadel—an angel of the order of powers,

according to Ambelain; also one of the 72 angels of the zodiac, according to Runes, *The Wisdom of the Kabbalah*. Menadel keeps exiles faithful or loyal to their native land. His corresponding angel, in the cabala, is Aphut. For the sigil of Menadel, see Ambelain, *La Kabbale Pratique*, p. 273.

Menafiel—in Waite, *The Lemegeton*, an angel of the 11th hour of the day, serving under Bariel.

Menakel [Manakel]

Menaqel [Manakel]

Mendrion—in the cabala [*Rf.* Waite, *The Lemegeton*] the supreme ruling angel of the 7th hour of the night.

Menerva (Menvra)—one of the Novensiles, the 9 supreme spirits or gods of the Etruscans.

Meniel—one of the 72 angels bearing the name of God Shemhamphorae. [*Rf.* Barrett, *The Magus* II.]

Menor—an angel conjured in the exorcism of Wax in Solomonic magical operations. [*Rf.* Mathers, *The Greater Key of Solomon*.]

Mentor—an angel invoked in the exorcism of Wax. Mentioned in the *Clavicula Salomonis*. [*See* Menor.]

Menvra [Menerva]

Mephistopheles (Mephistophiel, "he who loves not the light")—the name, originally Hebrew, is derived from "mephiz" meaning destroyer, and "tophel" meaning liar. Mephistopheles is a fallen archangel, one of 7 great princes of Hell (one of the maskim, *q.v.*). According to Cornelius Agrippa, Mephistopheles "stands under the planet Jupiter, his regent is named Zadkiel, who is an enthroned angel of the holy Jehovah." [*Rf. Dr. Faust's Höllenzwang*, a book of magic.] In Seligmann, *The History of Magic*, Mephistopheles is "a subordinate demon, a fallen angel too, and sometimes admitted to the presence of God, but he is not the devil." In secular literature, Mephistopheles is either a minion of Satan or a stand-in for Satan. In Marlowe's *Dr. Faustus*, he is a leading character, along with Lucifer, Beelzebub, and other devils (the angels in the play, good or evil, are not named). In Goethe's *Faust* it is Mephistopheles who, acting for his overlord Satan, seals the pact with Faust. Mephistopheles is also a character is Busoni's uncompleted opera *Doktor Faust*, which was heard for the 1st time in America in 1964. Hegel the philosopher saw in Mephistopheles the symbol of "the negative principle."

Merasin [Meresin]

Merattron [Metatron]

Merciless Angel, The [Temeluch]

Mercury (Greek, Hermes)—in the cabala, the angel of progress, also a designation for Raphael. [*Rf.* Acts 14:11–12; Levi, *Transcendental Magic*.]

Meresijm—angel of the 1st hour of the day, serving under Sammael. [*Rf.* Waite, *The Lemegeton*.]

Meresin (Merasin, Meris, Metiris, Merihim, Meririm)—a fallen angel, chief of the aerial powers, as in *Paradise Lost*. In Camfield, *A Theological Discourse of Angels*, Meresin (spelt *Miririm*) is one of the 4 angels of revelation—which would make him a holy angel; however, in Heywood, *The Hierarchy of the Blessèd Angels*, he is lord of thunder and lightning in Hell—which, presumably, would make him one of the damned.

Meriarijm—a chief officer-angel of the night, serving under Sarquamish.

Meririm (Meresin)—in Barrett, *The Magus* I, Meririm is identified as the evil power whom Paul in Ephesians calls "the prince of the power of the air" (i.e., Satan). Barrett claims that Meririm is prince over the angels of whom Revelation speaks and "to whom is given to hurt the earth and the sea . . . he is the meridian devil, a boiling spirit, a devil ranging in the south."

Merkabah—angel of the chariot (the cherubim).

Merkabah Angels—6 classes of angels [*Rf. 3 Enoch*] closest to, or guardian of, the throne of Glory. They include the galgallim, the hayyoth, the ofanim, the seraphim.

Merkaboth ("carriage")—there were (or are) 7 merkaboth, corresponding to the 7 Heavens or "the actual vision of the divine might." They are to be compared with the middoth or the sefiroth (*q.v.*), and are regarded as personifications of the divine attributes, serving before the throne of Glory. [*Rf.* Scholem, *Major Trends in Jewish Mysticism*; Müller, *History of Jewish Mysticism*; Zechariah 6.]

Merloy—an "inferior" spirit invoked in Solomonic magical rites. [*Rf. Grimorium Verum*; Waite, *The Book of Ceremonial Magic*, p. 239; Shah, *The Secret Lore of Magic*, p. 98.]

Mermeoth—one of the 9 angels that "run together throughout heavenly and earthly places," as cited in the *Gospel of Bartholomew* in James, *The Apocryphal New Testament*.

Merod—"a most holy angel" invoked in magical operations, as set forth in Waite, *The Greater Key of Solomon*.

Merof—in occult lore (*The Sixth and Seventh Books of Moses*), an angel of the Seal, summoned in magical rites.

Meros—an angel of the 9th hour of the day, serving under Vadriel. [*Rf.* Waite, *The Lemegeton*.]

Merroe—"a most pure angel" invoked in Solomonic black magic operations, specifically in the conjuration of the Sword. [*Rf. Grimorium Verum*; Shah, *The Secret Lore of Magic*.]

Mesarepim (Mesharethim)—an order of angels of the Song-Uttering Choirs, serving under the leadership of the angel Tagas. [*Rf. 3 Enoch*.]

Meserach [Nisroc]

Meshabber—in rabbinic legendary lore, the angel in charge of the death of animals. [*Rf.* Ginzberg, *The Legends of the Jews* V, p. 57.]

Mesharethim [Mesarepim]

Mesharim—the name of Joseph Caro's angel, through whom Caro received visions and after whom he titled his *Maggid Mesharim*, a book which contains a description of these visions. The angel served as a personified Mishnah. Caro (1488–1575) was doyen of the 15th-century cabalistic Safed community in Upper Galilee (Palestine). [*Rf.* Müller, *History of Jewish Mysticism*, p. 120.]

Meshulhiel—10th of the averse (unholy) sefiroth, as set forth in Isaac ha-Cohen's text. For a list of the 10 sefiroth, both holy and unholy, *see* Appendix.

Mesriel—an angel of the 10th hour of the day, serving under Oriel. [*Rf.* Waite, *The Lemegeton*.]

Messenger of the Covenant [Angel of the Testament]

Messiach—an angel invoked in magical operations. Messiach is named in Mathers, *The Greater Key of Solomon*, p. 107, in connection with the invocation "of the water and of the hyssop." The invocant is advised to recite, at the time of the operations, versicles out of Psalms 6, 67, 64, and 102.

Messiah—equated with Soter, Christ, Savior, God. With Metatron, Messiah is designated a cherub and guardian angel of Eden armed with a flaming sword. He is also the angel of the Great Council, angel of the Lord, a sefira in the Briatic world (one of the 4 worlds of creation) and analogous to the Logos or Holy Ghost. Paul in Colossians 1:16 and Ephesians 1:21 has Messiah in mind when he speaks of the angel "raised above all principalities and powers, virtues, dominations." So too Enoch, when he speaks of the "head of days." [For cabalistic references, see Ambelain, *La Kabbale Pratique*.]

Mesukiel—one of the 10 holy sefiras (3rd of the 10). He is to be compared or equated with Machut or Malkuth (*q.v.*); also with En Soph and the Shekinah. However, according to Isaac ha-Cohen of Soria, in his "Emanations of the Left Side," worlds of horror and destructive imaginings spring from Mesukiel, resulting in a double emanation, with 7 successive groups of pure angels (the holy sefiroth) on one side and 7 camps of dark spirits (the evil sefiroth) on the other. [*Rf.* Bamberger, *Fallen Angels*, p. 173.]

Metathiax—in Conybeare, *The Testament of Solomon*, one of the 36 decani (i.e., spirits of the

zodiac who are demons of disease). Metathiax causes trouble of the reins, and only the holy angel Adonael (*q.v.*) is able to thwart or undo his evil work. [*Rf.* Shah, *The Secret Lore of Magic*, p. 222.]

Metatron (Metratton, Mittron, Metaraon, Merraton, etc.)—in noncanonical writings, Metatron is perhaps the greatest of all the heavenly hierarchs, the 1st (as also the last) of the 10 archangels of the Briatic world. He has been called king of angels, prince of the divine face or presence, chancellor of Heaven, angel of the covenant, chief of the ministering angels, and the lesser YHWH (the tetragrammaton). He is charged with the sustenance of mankind. In Talmud and Targum, Metatron is the link between the human and divine. In his earthly incarnation he was the patriarch Enoch—although *Tanhuna Genesis* [*Rf. Jewish Encyclopedia* I, 94] claims he was originally Michael. Talmudic authorities for the most part shy away from identifying Enoch with Metatron; on the contrary, the tendency is to play down the relationship and even to suppress it. In a curious tale of the marriage of God and Earth (Elohim and Edem), told in the *Alphabet of Ben Sira*, God demands from Earth the "loan" of Adam for 1,000 years. Upon Earth agreeing to the loan, God writes out a formal receipt, and this is witnessed by the archangels Michael and Gabriel. The receipt, so the story goes, is on deposit "to this day" in the archives of Metatron, the heavenly scribe. Metatron has been variously identified as the dark angel who wrestled with Jacob at Peniel (Genesis 32); as the watchman is "Watchman, what of the night?" (Isaiah 21); as the Logos; as Uriel; and even as the evil Sammael. It is said that Exodus 23:20 refers to Metatron: "Behold, I send an angel before thee, to keep thee in the way and to bring thee unto the place which I have prepared" (usually applied to John the Baptist), and Exodus 23:22: "My name is in him." In addition, Metatron has been identified as the Liberating Angel and the Shekinah (who is regarded in some sources as Metatron in his female aspect); in Trachtenberg, *Jewish Magic and Superstition* (p. 76), he is the "demiurge of classical Jewish mysticism." According to the cabala, Metatron is the angel who led the children of Israel through the wilderness after the Exodus; in other occult writings he is described as the twin brother or half-brother of the angel Sandalphon (*cf.* the twin brothers Ormuzd and Ahriman in Zoroastrian lore). With the possible exception of Anafiel (*q.v.*), Metatron is the tallest angel in Heaven, and the greatest, apart from the "eight great princes, the honored and revered ones, who are called YHWH by the name of their king." This is according to *3 Enoch*. Jewish legend relates that upon Metatron (while still Enoch, a mortal) arriving in Heaven, he was transformed into a spirit of fire and equipped with 36 pairs of wings as well as innumerable eyes. The meaning of the name Metatron has never been satisfactorily explained. Eleazor of Worms thought it derived from the Latin *metator*, a guide or measurer. Hugo Odeberg advanced the hypothesis (*3 Enoch*, append. 2) that the name Metatron originated in Jewish circles and "should be regarded as a pure Jewish invention, viz., a metonym for the term 'little YHWH.' " Odeberg is inclined to interpret the name as meaning "one who occupies the throne next to the divine throne." Accordingly Metatron is said to reside

Metatron (El Shaddai). Reproduced from Mathers, *The Greater Key of Solomon*.

in the 7th Heaven (the dwelling place of God). He appears, when invoked, "as a pillar of fire, his face more dazzling than the sun." Gershom Scholem, on the basis of *The Apocalypse of Abraham*, believes the name might be a "vox mystica" for Yahoel (i.e., God). Metatron has also been identified as Isaiah's suffering servant, the Messiah of Christian theology; but see Orlinsky, "The So-Called 'Suffering Servant' in Isaiah 53." The 72 names of God find a match in the 72 (and more) names of Metatron—Surya, Tatriel, Sasnigiel, Lad, Yofiel, to mention a few. Metatron has also been credited with the authorship of Psalms 37:25 according to Talmud *Yebamoth* 16b; and the authorship, in part, of Isaiah 24:16. In *The Zohar* I, Metatron is spoken of as Moses' rod, "from one side of which comes life and from the other, death." In Eisenmenger, *Traditions of the Jews* II, 408, Metatron is indeed the supreme angel of death, to whom God daily gives orders as to the souls to be "taken" that day. These orders Metatron transmits to his subordinates Gabriel and Sammael. That Metatron was considered, at least in some sources, mightier than either Michael or Gabriel is the view expressed in the *Chronicles of Jerahmeel*. Here the story goes that whereas neither of the two great Biblical angels was able to eject Jannes and Jambres, the Egyptian wizards, from Heaven (whither they managed, it seems, to ascend by witchcraft), Metatron was able to accomplish their expulsion. In *Yalkut Hadash*, also, Metatron is said to be "appointed over Michael and Gabriel." As for the size or height of Metatron, *The Zohar* computes it to be "equal to the breadth of the whole world." In rabbinic lore, this was the size of Adam before he sinned. One of Metatron's secret names is Bizbul (according to the *Visions of Ezekiel* where, however, the meaning of this name is not given). King, *The Gnostics and Their Remains*, p. 15, says of Metatron: "This is the Persian Mithra." Many other sources, supporting this identification, are cited by Odeberg, *3 Enoch*. In Jewish angelology, Metatron is "the angel who caused another angel to announce, before the Flood, that God would destroy the world." [*Rf. Jewish Encyclopedia*, "Metatron," vol. 8.] Among numerous other missions or deeds credited to Metatron is the staying of Abraham's hand on the point of sacrificing Isaac. But this 11th-hour intercession has also been imputed to Michael, Zadkiel, Tadhiel, and of course to the "angel of the Lord," who is the one designated in Genesis 22. Finally, according to Talmud *Abodah Zarah* 3b, Metatron is the "teacher of prematurely dead children in Paradise."

Metrator—"a most holy angel" invoked in magical operations. The specific conjuration is the one "concerning the Needle and other Iron Instruments," during which the invocant is advised to recite versicles from Psalms 31, 42. [*Rf.* Mathers, *The Greater Key of Solomon*, p. 118.]

Miahel—one of the 72 angels of the 72 quinaries of the degrees of the zodiac. [*Rf.* Runes, *The Wisdom of the Kabbalah*.]

Mibi—a ministering angel invoked in cabalistic rites. [*Rf. The Sixth and Seventh Books of Moses*.]

Michael ("who is as God")—in Biblical and post-Biblical lore, Michael ranks as the greatest of all angels, whether in Jewish, Christian, or Islamic writings, secular or religious. He derives originally from the Chaldeans by whom he was worshipped as something of a god. He is chief of the order of virtues, chief of archangels, prince of the presence, angel of repentance, righteousness, mercy, and sanctification; also ruler of the 4th Heaven, tutelary *sar* (angelic prince) of Israel, guardian of Jacob, conqueror of Satan (bearing in mind, however, that Satan is still very much around and unvanquished), etc. His mystery name is Sabbathiel. In Islamic writings he is called Mika'il. As the deliverer of the faithful he accords, in the Avesta, with Saosyhant the Redeemer. *Midrash Rabba* (Exodus 18) credits Michael with being the author of the whole of Psalm 85. In addition, he has been identified with the angel who destroyed the hosts of Sennacherib (a feat also ascribed to the prowess of Uriel, Gabriel, Ramiel) and as the angel who stayed the hand of Abraham when the latter was on the point of sacrificing his son Isaac (a feat also ascribed to Tadhiel, Metatron, and other angels). In Jewish lore (Ginzberg, *The Legends of the Jews* II, 303) "the fire that Moses saw in the burning

Michael announces to the Virgin her approaching death. A predella by Fra Filippo Lippi. From Jameson, *Legends of the Madonna.*

bush had the appearance of Michael, who had descended from Heaven as the forerunner of the Shekinah." Zagzagel (*q.v.*) is usually denominated the angel of the burning bush. According to Talmud *Berakot* 35, where the comment is on Genesis 18:1–10, Michael is recognized by Sarah as one of 3 "men" whom Abraham entertained unawares. Legend speaks of Michael having assisted 4 other great angels—Gabriel, Uriel, Raphael, Metatron—in the burial of Moses; Michael disputing with Satan for possession of the body [*Rf.* Jude 9.] In mystic and occult writings, Michael has often been equated with the Holy Ghost, the Logos, God, Metatron, etc. In *Baruch III*, Michael "holds the keys of the kingdom of Heaven"—which, traditionally, and in the popular image, applies more aptly to St. Peter. In Hastings, *Encyclopaedia of Religion and Ethics* IV, 616, the article "Demons and Spirits" speaks of the earliest traditions in Muslim lore as locating Michael in the 7th Heaven "on the borders of the Full Sea, crowded with an innumerable array of angels"; and after describing Michael's wings as "of the color of green emerald," goes on to say that he "is covered with saffron hairs, each of them containing a million faces and mouths and as many tongues which, in a million dialects, implore the pardon of Allah." In ancient Persian lore, Michael was called Beshter, "one who provides sustenance for mankind," which would equate him with Metatron. [*Rf.* Sale, *The Koran*, "Preliminary Discourse."] Here it is revealed that the cherubim were formed from the tears Michael shed over the sins of the faithful. Christians invoke Michael as St. Michael, the benevolent angel of death, in the sense of deliverance and immortality, and for leading the souls of the faithful "into the eternal light." To the Jews, according to Régamey, *What Is an Angel?*, Michael is the "viceroy of Heaven" (a title applied to the great adversary *ha-Satan*, before the latter fell). With Gabriel, Michael is the most commonly pictured angel in the work of the classic masters. He is depicted most often as winged, with unsheathed sword, the warrior of God and slayer of the Dragon (a role later apportioned to St. George). As the angel of the final reckoning and the weigher of souls (an office he shares with Dokiel, Zehanpuryu, and others) he holds in his hand the scales of justice. Fra Filippo Lippi, in a sketch reproduced on p. 436 in Jameson, *Legends of the Madonna*, shows Michael kneeling and offering a taper, as the angel who announces to Mary her approaching death (it was Gabriel who announced the birth of the Virgin's God-child). On p. 433 of the same book an oriental legend is recalled which tells of Michael having cut off the hands of "a wicked Jewish high priest" who had attempted to overturn the bier of the just-deceased Virgin; however, the hands of the "audacious Jew" were reunited to his body at the intercession of St. Peter. Among the recently discovered Dead Sea scrolls there is one titled the *War of the Sons of Light Against the Sons of Darkness.* Here Michael is called the "Prince of Light." He leads the angels of light in battle against the legions of the angels of darkness, the latter under the command of the demon Belial. In Ginzberg, *The Legends of the Jews*, Michael is regarded as the forerunner of the Shekinah (*q.v.*); as the angel who brought Asenath from Palestine as a wife to Joseph; as the one who saved Daniel's companions from the fire; as the intermediary between Mordecai and Esther; as the destroyer of Babylon, etc.,

etc. He is also said to have informed the fallen angels of the Deluge. When he wept, his tears changed into precious stones. In Longfellow's *The Golden Legend*, Michael is the spirit of the planet Mercury and "brings the gift of patience." In secular writings, notably in Dante and Milton, Michael figures prominently. In contemporary fiction, he serves as archdeacon to Bishop Brougham in Robert Nathan's *The Bishop's Wife*. To Yeats, in the latter's poem "The Rose of Peace," Michael is styled "leader of God's host." The latest news on Michael is that Pope Pius XII declared him to be (in 1950) the patron of policemen.

Michar [Mikhar]

Micheu—in gnostic lore, a power (with Mikhar) "set over the waters of life." [*Rf.* the *Bruce Papyrus*.]

Microprosopus—"the left side" of the operative good in cabalistic cosmogony; he was formed, it is claimed, out of the 4th, 5th, 6th, 7th, 8th, and 9th sefiroth. [*Rf.* Runes, *The Wisdom of the Kabbalah*.]

Midael—"a chief and captain" in the celestial army. Cited in *The Magus* as an angel of the order of warriors. *Cf.* Psalms 34–35. Reference to Midael is found also in Mathers, *The Greater Key of Solomon*.

Middoth—in the view of Rabbi Nathan (*Abot*), the middoth are the 7 personifications of the divine attributes or emanations; they are to be compared with the sefiroth (*q.v.*). Two of the middoth—the angels of mercy and of justice—are reputed to have been the principal agents in the creation of the world, according to rabbinic legend. The other 5 middoth are personifications of wisdom, right, love, truth, peace.

Midrash—one of the many names of the angel Metatron.

Miel—the angel of Wednesday. [*Rf.* de Abano, *The Heptameron*.] In Shah's *The Secret Lore of Magic* (p. 294), Miel is cited as one of 3 angels of the planet Mercury, the other 2 angels being Raphael and Seraphiel.

Michael. A 6th-century Byzantine mosaic. Reproduced from Régamey, *Anges*.

Mights—another term for the order of virtues (*q.v.*), as used by Benjamin Camfield in his *Theological Discourse of Angels*. Steiner in his *The Work of the Angels in Man's Astral Body* equates Mights with Dynamis (*q.v.*).

Migon—one of the many names of the angel Metatron enumerated in *3 Enoch*.

Mihael—in the cabala, an angel in control of conjugal fidelity and fertility. Ambelain, *La Kabbale Pratique*, lists Mihael as belonging to the order of virtues. According to *The Magus*, he is of the 72 angels bearing the name of God Shemhamphorae.

Miha'il—in Muslim lore, an angel of the 2nd Heaven in charge of a group of angels (in the guise of eagles) engaged in worshipping Allah. [*Rf.* Hastings, *Encyclopaedia of Religion and Ethics* IV, 619.]

Mihr (Mihir, Miher, Mithra)—in ancient Persian lore, the angel presiding over the 7th month (September) and over the 16th day of that month. Mihr watched over friendship and love. [*Rf.* Hyde, *Historia Religionis Veterum Persarum.*] The magi held that, on Judgment Day, 2 angels would stand on the bridge called *al Sirat* (which is finer than a hair and sharper than the edge of a sword) to examine every person crossing. Mihr would be one of those angels, Sorush the other. Mihr, representing divine mercy, and holding a balance in his hand, would weigh the person's actions performed during his lifetime. If found worthy, the person would be permitted to pass on to Paradise. If he was found unworthy, then Sorush, representing divine justice, would hurl him into Hell. [*Rf.* Sale, *The Koran*, "Preliminary Discourse," p. 64.]

Mijcol (Mijkol)—an angel of the Seal, used in conjuring. [*Rf. The Sixth and Seventh Books of Moses.*]

Mikael—an angel who influences the decisions of monarchs, nobles, and governors; also useful in uncovering conspiracies against states. His corresponding angel is Arpien. [*Rf.* Ambelain, *La Kabbale Pratique*, p. 277.]

Mikail or **Mikhael** (Michael)—in Arabic lore, Mika'il is a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Mikhar (Mikheus)—in gnosticism, one of the celestial powers with dominion over the springs of the waters of life (heavenly baptism). [*Rf.* Doresse, *The Secret Books of Egyptian Gnosticism*, p. 85 and 182; *cf.* Micheu.]

Mikheus [Mikhar]

Mikiel—one of the 72 angels in charge of the zodiac. [*Rf.* Runes, *The Wisdom of the Kabbalah.*]

Milkiel (Melkeyal, Tamaano—"my kingdom is God")—in *The Zohar* an angel who rules over spring. The name Milkiel, according to Charles, *The Book of Enoch*, is an "inversion" of Helemmelek (*q.v.*). According to Barton, *Origin of the Names of Angels*, Milkiel rules one of the summer months and goes also under the names of Tamaani and Sun. [*Rf. Enoch I*, 82:15.]

Milliel—a Wednesday angel residing in the 3rd Heaven, as cited in de Abano, *The Heptameron*. However, according to Barrett, *The Magus*, Milliel resides in the 2nd Heaven. But whatever Heaven Milliel resides in, he must be invoked from the south.

Miniel—in occult lore, one of the great luminaries whose chief virtue is that he can, when invoked, induce love in an otherwise cold and reluctant maid; but for the best results, the invocant must be sure he is facing south. [*Rf.* Barrett, *The Magus.*] Miniel is also invoked in spells for the manufacture and use of magic carpets. One such spell is given in Shah, *Occultism* (p. 167), and is reproduced in the Appendix.

Ministering Angels (Hebrew, *malache hashareth*)—in the judgment of some Talmudists, the ministering angels constitute the highest order in the celestial hierarchy, and are the "hosts of the Lord," as in the *Mekilta of Rabbi Ishmael*; in the view of others, the ministering angels are of an inferior order or rank and, since they are so numerous, the most expendable. In Talmud *Sanhedrin*

it is reported that "the ministering angels roasted meat and cooled wine for Adam" during the brief while that our 1st parents dwelt in Eden. In *Yalkut Reubeni* and *The Book of Adam and Eve*, 3 of the ministering angels who thus served Adam are named: Aebel, Anush, and Shetel. The *Testament of Naphtali* (in the *Testament of the Twelve Patriarchs*) speaks of God "bringing down from his highest Heaven 70 ministering angels (with Michael at their head) to teach languages to the 70 children that sprang from the loins of Noah." [*Cf.* Guardian Angels.] In Talmud *Hagiga* we learn that "the ministering angels are daily created out of the river Dinur . . . they sing a Hymn and thenceforth perish, as it is said, 'Each morning they are new.' "

Ministers—a term for angels, as in Hebrews 1:7: "He maketh the winds his angels, and the flaming fires his ministers."

Mirael—a "captain and chief" of the celestial armies, invoked in Solomonic magical rites. [*Rf.* Mathers, *The Greater Key of Solomon*, p. 112, and Psalms 34–35.]

Miri—angel of an hour, mentioned and invoked by H.D. (Hilda Doolittle) in her poem "Sagesse." Miri is listed in Ambelain, *La Kabbale Pratique*, a source from which the American poet drew many of the names of angels found in her work.

Miriael—an angel of the order of warriors. According to Barrett, *The Magus* II, 58, the name Miriael derives from Psalms 34 and 35, where the expression "angel of the Lord" occurs.

Misran—genius of persecution and one of the genii of the 12th hour, as noted in Apollonius of Tyana, *The Nuctemeron*.

Missabu—in occultism, a ministering angel to Arcan, king of the angels of the air serving on Monday. [*Rf.* de Abano, *The Heptameron*; Shah, *Occultism*, p. 49.]

Missaln—one of the angels of the Moon, serving on Monday, and responsive to invocations in magical rites. [*Rf.* Shah, *The Secret Lore of Magic*, p. 296.]

Mitatron (Metatron?)—as described in de Abano, *The Heptameron*, a Wednesday angel resident of the 3rd Heaven and invoked from the west.

Mithghiiel A'—one of the angel princes of the Hosts of X, as cited in M. Gaster, *The Sword of Moses* XI.

Mithra (Mitra, Mihir, Mihr, Ized, etc.)—in Vedic cosmology, one of the shining gods, analogous to the Judaean-Christian angels. King in *The Gnostics and Their Remains* equates Mithra with Metatron (*q.v.*). In Persian theology, Mithra or Mihr is one of the 28 izeds (spirits) that surround the great god Ahura-Mazda. He "rises from a paradise in the east, has 1,000 ears and 10,000 eyes." Among Aryans, he is a god of light. In Heaven, he assigns places to the souls of the just. [*Rf. The Dabistan*, p. 145; Lenormant, *Chaldean Magic*.]

Mitmon—an angel called on in goetic conjurations. [*Rf.* Mathers, *The Greater Key of Solomon*.]

Miton—one of the many names of the angel Metatron.

Mitox(t)—a Zoroastrian daeva of the "falsely spoken word;" a servant of Ahriman, Persian prince of demons. [*Rf. Grundriss der iranischen Philologie* III; Seligmann, *History of Magic*, p. 39.]

Mitspad—one of the many names of the angel Metatron.

Mitzrael (Mizrael)—one of the archangels in cabalistic lore. Mitzrael induces obedience on the part of inferiors toward superiors. He is one of 72 angels bearing the name of God Shemhamphorae. His corresponding angel is Homoth. For the sigil of Mitzrael, see Ambelain, *La Kabbale Pratique*, p. 289.

Mitzraim (Hebrew name for Egypt)—the guardian angel of Egypt (but *see* Uzza; also Rahab). [*Rf.* Bamberger, *Fallen Angels*.]

Mivon—one of the many names of the angel Metatron.

Mizabu—a spirit of the 4 quarters of the Universal Mansions, called on in Monday invocations. [*Rf. The Secret Grimoire of Turiel.*]

Mizan—an angel invoked in Arabic incantation rites. [*Rf.* Shah, *Occultism.*]

Mizgitari—genius of eagles and one of the genii of the 7th hour, as noted in Apollonius of Tyana, *The Nuctemeron.*

Mizkun—genius of amulets and one of the genii of the 1st hour. Noted in Apollonius of Tyana, *The Nuctemeron.*

Mizumah—in ancient Persian lore, the angel who "attended the servants of God and promoted the better faith." [*Rf. The Dabistan*, p. 126.]

Mnesinous—in the *Revelation of Adam to His Son Seth*, one of the great celestial powers "who are to draw the elect up to Heaven." [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics*, p. 182.]

Moak(k)ibat—in Muslim lore, the recording angel, just as Pravuil or Radueriel is in Judaeo-Christian lore, or as Nebo or Nabu is in Babylonian lore. The term "al Moakkibat" stands for 2 guardian angels who, in Arabic legend, write down men's activities. The angels succeed each other daily. [*Rf.* Sale, *The Koran*, "Preliminary Discourse," IV.]

Modiel—one of the numerous angelic guards of the gates of the East Wind, according to listing in the *Ozar Midrashim* II, 316.

Modiniel—in Jewish cabala, one of the spirits of the planet Mars. His corresponding intelligence is Graphael. [See Lenormant, *Chaldean Magic: Its Origin and Development.*]

Moloc(h) (Molech)—a fallen angel in *Paradise Lost* II, 4, where he is described as "the fiercest Spirit/That fought in Heav'n; now fiercer by despair." In Hebrew lore, he is a Canaanitish god of fire to whom children were sacrificed. Solomon built a temple to him [*Rf.* I Kings II, 7.]

Monadel—one of the 72 angels bearing the mystical name of God Shemhamphorae.

Monker (Munkar)—one of 2 blue-eyed black angels (the other being Nakir) in Arabic demonology. Monker's special job is to examine the souls of the recently deceased so as to determine whether they are worthy of a place in Paradise. See "A Mandaean Hymn of the Soul" by Schulim Ochser, mentioned in Thompson, *Semitic Magic.* [*Rf.* Hughes, *A Dictionary of Islam*, "Azabu'l-Qabr."]

Morael (Moriel)—in geonic lore, the angel of awe or fear. He rules over the month of Elul (August-September). He has the power of making everything in the world invisible—according to Waite, *The Book of Black Magic and of Pacts*, where, on p. 161, Morael's sigil is reproduced.

Morax [Forfax]

Mordad—the angel of death in ancient Persian lore. [*Rf.* Sale, *The Koran*, "Preliminary Discourse," p. 51.]

Moroni—the Mormon angel of God, son of "Mormon, the last great leader of the Nephites." A statue of Moroni tops the 40-foot monument at Hill Cumorah, 4 miles south of Palmyra, New York, where Joseph Smith claimed he received, from the hand of this angel, the gold plates containing "the gospel of a new revelation." [*Rf.* the *Book of Mormon.*]

Moses—in tannaitic sources, Moses is not infrequently referred to as an angel, or as a patriarch-prophet who enjoys a status above an angel. He is one of 3 humans who "ascended to Heaven to perform service" (Enoch, Elijah, Moses); but while we know the angelic names of Enoch and Elijah (Metatron and Sandalphon) we have no angelic name for Moses. True, there is a legend (*Midrash Tannaim* relates it) that, on occasion, Michael assumed the form of Moses.

Mqttro—an angel (one of the *nomina barbara*) "that ministers to the son of man." [*Rf.* M. Gaster, *The Sword of Moses.*]

Mrgioial—an invocation angel (one of the *nomina barbara*), and among the 4 angels appointed by God to the Sword who communicated the

divine name to Moses. [*Rf.* M. Gaster, *The Sword of Moses.*]

Mtniel—an angel who exercises dominion over wild beasts, just as Behemiel (*q.v.*) exercises dominion over tame beasts. Mtniel shares his office with 2 other angels, Jehiel and Hayyel.

Mufgar—in *Pirke Hechaloth* an angelic guard serving in the 1st Heaven.

Mufliel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Mulciber—in *Paradise Lost* I, 740ff., Mulciber once "built in Heav'n high Towers." [*Cf.* Vulcan.]

Mumiah—in the cabala, an angel who controls the science of physics and medicine and is in charge of health and longevity. His corresponding angel is Atembui. For Mumiah's sigil, see Ambelain, *La Kabbale Pratique*, p. 294.

Mumol—an angel invoked with Mutuol (*q.v.*) in the consecration of Pen and Ink.

Munkar [Monker]

Mupiel ("out of the mouth of God")—in Mosaic incantation rites, an angel invoked for the obtaining of a good memory and an open heart.

Murdad—in ancient Persian lore, the angel of July; also the angel governing the 7th day of the month. [*Rf.* Hyde, *Historia Religionis Veterum Persarum.*] Where Murdad is equated with Azrael, he is the angel who separates the body from the soul, at death.

Muriel (Murriel, from the Greek "myrrh")—angel of the month of June and ruler of the sign of Cancer (crab), as cited in Camfield, *A Theological Discourse of Angels*, p. 67. Muriel is also one of the rulers of the order of dominations. He is invoked from the south and is able to procure for the invocant a magic carpet. In addition, he serves under Veguaniel as one of the chief angelic officers of the 3rd hour of the day.

Murmur (Murmus)—before he turned into a fallen angel, Murmur was partly of the order of thrones and partly of the order of angels. This "fact was proved after infinite research," reports Spence in *An Encyclopaedia of Occultism*, p. 119. In Hell, Murmur is a great duke with 30 legions

A woodcut from the Cologne Bible showing the burial of Moses. On left, God, interring the Lawgiver. Assisting angels are Michael and Gabriel (or Zagzagel). From *Pictures from a Mediaeval Bible.*

of infernal spirits attending him. He manifests in the form of a warrior astride a gryphon, with a ducal crown upon his head. He teaches philosophy and constrains the souls of the dead to appear before him for the answering of questions. His sigil is shown in Waite, *The Book of Black Magic and of Pacts*, p. 182.

Musanios—in gnostic lore, an aeon of the lower ranks; yet he serves as a ruler of the realm of the invisible. [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics.*]

Mutuol—in *The Grand Grimoire*, an angel invoked in the consecration of Pen and Ink, a powerful device for the binding of evil spirits, or of exorcising them. [*Rf.* Shah, *Occultism*, p. 20.]

Mzpopiasaiel—a leader of the angels of wrath. He is so designated in M. Gaster, *The Sword of Moses.*

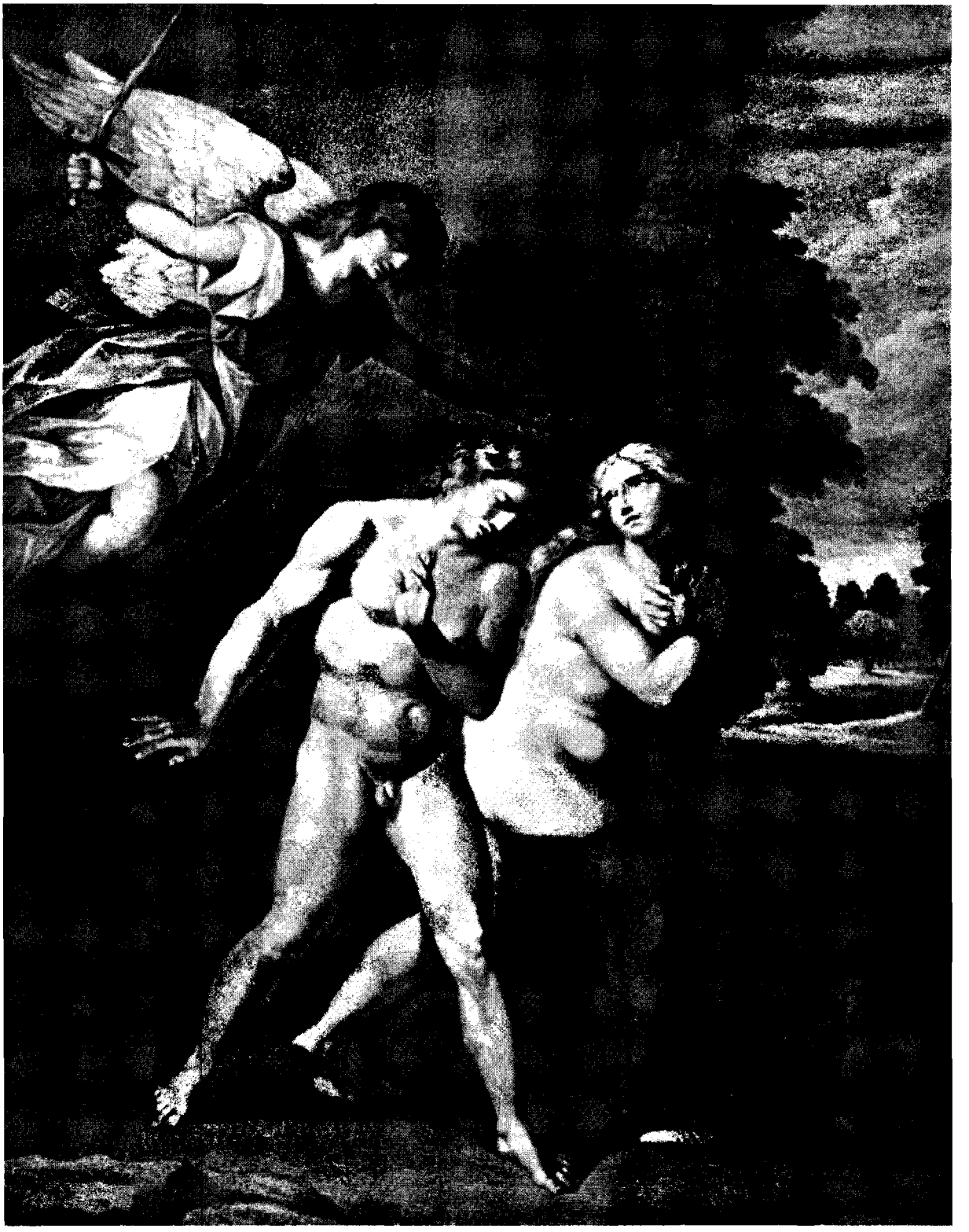

Angel of Eden expelling Adam and Eve. Identified as Michael by Milton in *Paradise Lost*, but as Raphael by Dryden in *State of Innocence*. Reproduced from Hayley, *The Poetical Works of John Milton*.

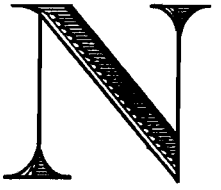

Naadame—a "prince over all the angels and Caesars." [*Rf.* Mathers, *The Greater Key of Solomon*.]

Naamah ("pleasing")—in the cabala, one of 4 angels of prostitution, all mates of Sammael, the other 3 being Lilith, Eisheth Zenunim, and Agrat (Iggereth) bat Mahlat. According to Rabbi Isaac, the sons of God, specifically Uzza and Azael, were corrupted by Naamah. Rabbi Simeon called her mother of demons, and Rabbi Hiya believed she was the "great seducer not only of men but of spirits and demons," and that, with Lilith, she "brought epilepsy to children." [*Rf. The Zohar* I, 55a.] In *The Legends of the Jews* I, 150, Naamah is the mother of the devil Asmodeus by the angel-demon Shamdan. In Genesis 4:22, Naamah is a mortal, the sister of Tubal-cain.

Naar (Hebrew, "lad")—one of the many names of the angel Metatron.

Naaririel (variant of Naar)—an angelic guard of the 7th Heaven.

Nabu (Nebo, "prophet, proclaimer")—the Babylonian prototype of the Judaeo-Christian archangel. Nabu was the son and minister of the god Marduk and in Sumerian theosophy was known as "the angel of the Lord." As the scribe of the book of fate, his emblem is the lamp. He was also regarded as one of the recording angels. In Akkadian myth, Nabu was the god of the planet Mercury. Relating the Eastern divinity to Enoch-Metatron, Ginzberg, in *The Legends of the Jews* V, 163, says: "The Babylonian Nebo, heavenly scribe, gave Enoch to the Palestinian, Metatron to the Babylonian Jews, and nothing could be more natural than the final combination of Enoch-Metatron." [*Rf. Catholic Encyclopedia* I, "Angel."]

Nachiel (Nakiel, Nakhiel)—in the cabala, the intelligence of the sun, when the sun enters the sign of Leo. Nachiel's cabalistic number is 111. His corresponding spirit is Sorath (*q.v.*), according to Paracelsus' doctrine of Talismans. [*Rf.* Christian, *The History and Practice of Magic* I, 318.]

Nachmiel—an angelic guard of the gates of the South Wind. [*Rf. Ozar Midrashim* II, 317.]

Nacoriel—an angel of the 9th hour of the night. [*See* Hanozoz.]

Nadiel—in Schwab, *Vocabulaire de l'Angélologie*, the angel of migration; also ruler of December (Kislav). [*See* Haniel.]

Nafriel—an angelic guard of the gates of the South Wind. [*Rf. Ozar Midrashim* II, 317.]

Nagrasagiel (Nasragiel, Nagdasgiel, Nagazdiel) —prince of gehinnom (Hell) who showed Moses around when the Lawgiver toured the underworld. [*Rf. Midrash Konen* and *The Legends of the Jews* II, 310.] *Cf.* Sargiel; also the Sumerian-Chaldean Nergal.

Nahaliel ("valley of God")—an angel presiding over running streams. [*Rf. Jewish Magic and Superstition.*] In Numbers 21:19 Nahaliel is the name of a town.

Nahoriel [Nahuriel]

Nahuriel—one of 7 angelic guards of the 1st Heaven, as listed in *Pirke Hechaloth.*

Nairyo Sangha (Persian)—one of 3 angel princes of the 3 upper gates of the nether world, a messenger of Ahura-Mazda. [*Rf. Midrash Konen*; *Jewish Encyclopedia* I, 593.] "To Nairyo Sangha the souls of the righteous are entrusted."

Nakhiel [Nachiel]

Nakiel [Nachiel]

Nakir—a black angel in Mohammedan lore. [*See* Monker.]

Nakriel—one of numerous angelic guards of the gates of the South Wind. [*Rf. Ozar Midrashim* II, 316.]

Nanael—in practical cabala, one of the principalities; also one of the 72 angels bearing the mystical name of God Shemhamphorae. Nanael exercises dominion over the great sciences, influences philosophers and ecclesiastics. His corresponding angel is Chomme. [*Rf.* Barrett, *The Magus*; Ambelain, *La Kabbale Pratique.*]

Naoutha—the *Gospel of Bartholomew*, p. 176, speaks of Naoutha as an angel with dominion over the southwest. He is described as having "a rod of snow in his hand" which he "putteth into his mouth," and as quenching the fire "that cometh out of his mouth."

Narcoriel—an angel of the 8th hour of the night. [*See* Hanoziz.]

Narel—in Enoch lore, the angel of winter.

Nariel—according to Barrett, *The Magus*, Nariel governs the South Wind. He is also ruler of the noonday winds. "By some called Ariel," says *The Magus.*

Naromiel—in occult lore, one of the intelligences of the moon, and ruler of Lord's Day (Sunday). He resides in the 4th Heaven and is invoked from the south. [*Rf.* de Abano, *The Heptameron*; Lenormant, *Chaldean Magic*; Barrett, *The Magus.*]

Narsinha—the "man-lion" avatar, one of the 10 divine incarnations in Vedic lore. He is "lord of heroism." [*See* Avatar.]

Narudi—an Akkadian spirit, "lord of the great gods," whose image was placed in houses to ward off wicked people. [*Rf.* Lenormant, *Chaldean Magic*, p. 48.]

Nasarach (Nisroch)—another form for Nisroc (*q.v.*) used in Isaiah and in II Kings 19:37.

Nasargiel (Nagrasagiel, Nasragiel)—a great, holy, lion-headed angel who, with Kipod and Nairyo Sangha, exercised dominion over Hell. He is to be compared with the Sumerian-Chaldean Nergal. Nasargiel showed Moses around the nether realms on orders from God. [*Rf.* Ginzberg, *The Legends of the Jews* II, 310.]

Nasharon—an angel prince "over all the angels and Caesars." [*Rf.* Mathers, *The Greater Key of Solomon.*]

Nashriel—in the text of Isaac ha-Cohen, Nashriel is one of 3 *sarim* (angelic princes) under the suzerainty of Sephuriron, the latter ranking as 10th of the 10 holy sefiroth. The other 2 *sarim* are Ithuriel and Malkiel.

Nasragiel [Nasargiel]

Nasr-ed-Din ("help of faith")—one of the 7 archangels in Yezidic devil-worshipping religion. For the names of the other 6 archangels, *see* Appendix.

Nathanael ("gift of God"—Xathaniel, Zathael, etc.)—in Jewish legendary lore, Nathanael is the 6th created angel and one of the 12 angels of vengeance. He is lord over the element of fire. He is the angel (*The Biblical Antiquities of Philo*) who "burned the servants of Jair" in the contest between God and Baal, saving from fire the 7 men who would not sacrifice to the pagan deity. In Waite, *The Lemegeton*, Nathanael is an angel of the 6th hour, serving under Samil. He is also one of 3 angels (with Ingethal and Zeruch) set over hidden things. Ferrar, *The Uncanonical Jewish Books*, mentions the legend of Nathanael being sent down from Heaven by God to help the warrior Cerez defeat the Amorites.

Natiel—an angel's name found inscribed on an oriental Hebrew charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Nattig—in Chaldean lore, one of the 4 principal classes of protecting genii; to be compared with the kerubs of Babylonian myth.

Natzhiriron—in Isaac ha-Cohen's text, one of the 10 holy sefiroth, the personalized angel of Netzach. In the cabala, the personalized angel is Haniel or Anael.

Nayá'il—in Islamic apocalyptic lore, an angel encountered by the sufi Abu Yazid in the 4th Heaven during the sufi's *mir'aj* (ascent) to all 7 Heavens. The angel Nayá'il offers Abu Yazid "a kingdom such as no tongue can describe," but, knowing the offer (actually a bribe) to be only a test of his single-minded devotion to God, Abu Yazid "pays no heed to it." [*Rf.* Nicholson, "An Early Arabic Version," etc.]

Nbat—a Mandaean "light-being" (angel). [*Rf.* Drower, *The Mandaeans of Iraq and Iran.*]

Ndmh—angel of the summer equinox invoked as an amulet against the evil eye. [*Rf.* Trachtenberg, *Jewish Magic and Superstition.*]

Nebo [Nabu]

Neciel—one of the 28 angels governing the 28 mansions of the moon.

Nectaire (fictional)—in Anatole France, *Revolt of the Angels*, the wondrous flutist. In Heaven, according to France, Nectaire was of the order of dominations and known as Alaciel.

Nefilim [Nephilim]

Nefta (fictional)—an angel (female) loved by Asrael in the opera by Francetti. [*See* Asrael.]

Negarsanel (Nasargiel)—prince of Hell, "der Fürst des Gehinnom," as Negarsanel is called in the *Alphabet of Rabbi Akiba* (German translation).

Negef—a holy angel of destruction invoked in ritual magic at the close of the Sabbath. [*Rf.* Trachtenberg, *Jewish Magic and Superstition.*]

Nehinah—an angel invoked in necromantic operations. [*Rf.* Trachtenberg, *Jewish Magic and Superstition.*]

Neithel—Runes, *The Wisdom of the Kabbalah*, cites Neithel as one of the 72 angels ruling over the 72 quinaries of the degrees of the zodiac.

Nekir—in Arabic lore (drawn from the Talmud, according to De Plancy), Nekir is an angel who, with Monker and Munkir, interrogates the dead in order to discover what god they worshipped when alive. Both Nekir and Monker are said to have hideous aspects and frightening voices.

Nelapa—in Barrett, *The Magus*, a Wednesday angel who resides in the 2nd Heaven and is invoked from the south in theurgic operations.

Nelchael—an angel belonging to the order of thrones and one of the 72 angels bearing the mystical name of God Shemhamphorae, according to Barrett, *The Magus*, and Ambelain, *La Kabbale Pratique*. However, he appears to be not a holy angel but a fallen one who, in Hell, teaches astronomy, mathematics, and geography to his fellow demons. His corresponding spirit is known as Sith.

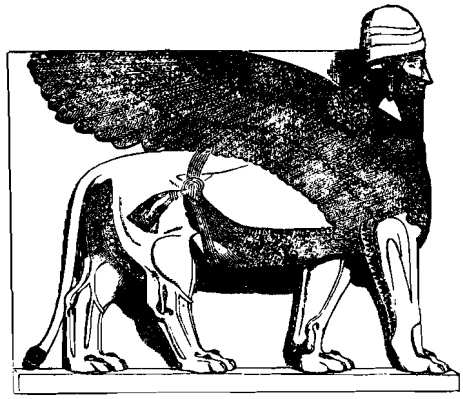

Nergal, one of the four principal protecting genii (guardian angels) in Chaldean cosmology. From Schaff, *A Dictionary of the Bible.*

Nemamiah—in the cabala, an archangel, guardian of admirals, generals, and all who engage in just causes. He is also one of the 72 bearing the mystical name of God Shemhamphorae. [*Rf.* Ambelain, *La Kabbale Pratique*, p. 289, where Nemamiah's sigil is reproduced.]

Nememel—one of the 72 angels ruling over the 72 quinaries of the degrees of the zodiac. [*Rf.* Runes, *The Wisdom of the Kabbalah.*]

Nephilim (Nephelin, Nefilim)—in Hebrew lore, the nephilim stood for giants of primeval times; also as fallen angels, or their offspring (the "sons of God" who cohabited with the daughters of men, as in Genesis 6). Closely related were the emim ("terrors"), the rephaim ("weakeners"), the gibborium ("giants"), the zamzummim ("achievers"), etc. [*Rf. Enoch I*; De Plancy, *Dictionnaire Infernal*; Ginzberg, *The Legends of the Jews*; Numbers 13:33.] Head of the nephilim was Helel (*q.v.*). According to the 9th-century writer Hiwi al Balkhi, the nephilim were the builders of the Tower of Babel. [*Rf.* Saadiah, *Polemic against Hiwi al Balkhi*, pp. 54–56.]

Nephonos—one of the 9 angels that "run together throughout the heavenly and earthly places." The 9 angels are named by Beliar and revealed to Bartholomew in the *Gospel of Bartholomew*, p. 177.

Neqael (Nuqael)—an evil (i.e., fallen) archangel included in the Enoch listings. The name is actually a corruption or variant of Ezeeqael.

Nergal ("great hero," "great king," "king death")—in Babylonian mythology, Nergal (or Nirgal or Nirgali) is a planetary ruler of the week. To the Akkadians he was a lion-headed god; to the Chaldeans, one of 4 principal protecting genii (guardian angels). He was also the god of Kutha, as in II Kings 17:30, and answered to Baal as a deity of Hades. [*Rf.* Forlong, *Encyclopedia of Religions.*] In Sumerian-Chaldean-Palestinian lore, Nergal is ruler of the summer sun. In gnosticism he is king of Hades (as in Scripture). In occultism he is chief of secret police in the nether regions. He is also credited with being a god of pestilence, war, fever, as well as the spirit of the planet Mars and one of the governors of the 12 signs of the zodiac. In Le Clercq's collection, Nergal is figured on a bronze medallion: obverse, lion-headed; verso, wings and clawed feet. In De Plancy, *Dictionnaire Infernal*, he is "an honorary spy in the service of Belzebuth." See picturization from Schaff, *A Dictionary of the Bible.*

Neria(h) ("lamp of God")—one of the 70 childbed amulet angels.

Neriel—probably the same as Neria. In *The Sixth and Seventh Books of Moses*, Neriel is listed among the 28 angels who govern the 28 mansions of the moon.

Nesanel—in Mosaic incantation rites, Nesanel, along with the angels Meachuel and Gabril, is summoned to free or purge the invocant of all sin.

Nestoriel—an angel of the 1st hour of the day, serving Sammael. [*Rf.* Waite, *The Lemegeton.*]

Nestozoz—chief officiating angel of the 3rd hour of the night, serving Sarquamich.

Nethahel—in Runes, *The Wisdom of the Kabbalah*, one of the 72 angels ruling over the 72 quinaries of the degrees of the zodiac.

Netoniel—in black magic, an angelic name found inscribed in Hebrew characters on the 1st pentacle of the planet Jupiter. [*Rf.* Shah, *The*

Secret Lore of Magic; Mathers, *The Greater Key of Solomon.*]

Netzach ("victory, firmness")—the 7th of the 10 holy sefiroth (emanations of God). The personalized angel of Netzach is Haniel (Anael) of the order of elohim.

Netzael [Netzach]

Nibra Ha-Rishon—one of the emanations of God (i.e., a sefira). According to Müller, *History of Jewish Mysticism*, Nibra Ha-Rishon must be ranked among the highest angelic beings and to be compared with Makon, Logos, Sophia, Metatron.

Nichbadiel—one of numerous angelic guards of the gates of the South Wind. [See *Ozar Midrashim* II, 317.]

Nidbai—in Mandaean mythology, one of 2 guardian *uthri* (angels) of the River Jordan; the other guardian angel is Silmai or Shilmai. [*Rf.* Drower, *The Canonical Prayerbook of the Mandaeans*, and *The Mandaeans of Iraq and Iran.*]

Nilaihah (or Nith-haiah)—Ambelain, *La Kabbale Pratique*, lists Nilaihah as a poet-angel of the order of dominations. He is invoked by pronouncing any of the divine names along with the 1st verse of Psalm 9. He is in charge of occult sciences, delivers prophecies in rhyme, and exercises influence over wise men who love peace and solitude. His sigil is figured on p. 273 of Ambelain's work.

Nine Angels That Rule the Nine Hierarchies in Heaven—1. Merattron or Metatron (over the seraphim); 2. Ophaniel (over the cherubim); 3. Zaphkiel (over thrones); 4. Zadkiel (over dominations); 5. Camael (over powers); 6. Raphael (over virtues); 7. Haniel (over principalities); 8. Michael (over archangels); 9. Gabriel (over angels). [*Rf.* Barrett, *The Magus.*]

Ninety-nine Sheep—comprising the world of the angels. Methodius of Philippi, *Convivia* 3, 6, writes: "We must see in the 99 sheep a representation of the powers and the principalities and the dominations." Origen, Cyril of Jerusalem, and Gregory of Nyssa wrote to the same effect.

Ninip—in Babylonian theosophy, chief of the angels (i.e., chief of the igigi). [*Rf. Catholic Encyclopedia*, "Angels"; Mackenzie, *Myths of Babylonia and Assyria.*]

Ninth Heaven—the home of the 12 signs of the zodiac, according to *Enoch II*; but *see* Eighth Heaven. In Hebrew, the 9th Heaven is called *kukhavim.*

Nirgal (Nirgali)—one of the 4 principal classes of protecting genii (i.e., guardian angels) in Chaldean lore. Usually represented as spirits in the form of lions with men's heads. [*Rf.* Lenormant, *Chaldean Magic*, p. 121.] *See* Nergal.

Nisah [Netzach]

Nisan—a Talmudic angel mentioned in Hyde, *Historia Religionis Veterum Persarum.*

Nisroc(h) ("the great eagle")—originally an Assyrian deity, worshipped by Sennacherib (II Kings 19:37). But, according to Milton (*Paradise Lost* VI, 447), Nisroc is a ruling angel of the order of principalities. In occult lore, he is regarded as a demon, serving as chief of cuisine in the House of Princes (in Hell). See illustration from Schaff, *A Dictionary of the Bible.* Nisroc is equated with Chemos, Baal-Peor, Meserach and Arasek.

Nisroch, an Assyrian deity worshipped by Sennacherib (II Kings 19, 37). From Schaff, *A Dictionary of the Bible.*

The nine orders of the celestial hierarchy. A 14th-century conception. From Hans Werner Hegemann, *Der Engel in der deutschen Kunst.* Munich: R. Piper, 1950.

Nithael—in the cabala, an angel formerly of the order of principalities. Barrett, *The Magus*, claims that Nithael is, despite his fall, still one of the 72 angels bearing the name of God Shemhamphorae. The prevailing belief is that Nithael joined Satan during the rebellion in Heaven and that now, in Hell, he governs emperors and kings, also civil and ecclesiastical personages of the highest rank. For Nithael's sigil, see Ambelain, *La Kabbale Pratique*, p. 289.

Nithaiah (Nith-Haiah) [Nilaihah]

Nitibus—a genius of the stars, cited in Levi, *Transcendental Magic*. In Apollonius of Tyana, *The Nuclemeron*, Nitibus is an angel of the 2nd hour.

Nitika—a genius of precious stones; he presides over the 6th hour. [*Rf.* Apollonius of Tyana, *The Nuctemeron*; Levi, *Transcendental Magic*.]

N'Mosnikttiel—a leader of the angels of rage. Cited in Jewish mysticism tracts. [*Rf.* M. Gaster, *The Sword of Moses*.]

Noaphiel—an angel whose name is inscribed in Hebrew characters on the 5th pentacle of the planet Saturn. In conjuring Noaphiel, the invocant is advised (for best results) to recite a versicle from Deuteronomy 10.

Nogah—one of 2 big stars (i.e., angels) that Metatron pointed out to Moses in the 4th Heaven. Nogah "stands above the sun in summer to cool the earth." [*Rf. Revelation of Moses*.]

Nogahel—one of the princes "who stand continually before God and to whom are given the spirit names of the planets." [*Rf.* Cornelius Agrippa, *Three Books of Occult Philosophy* III.]

Noguel—in the cabala, a spirit of the planet Venus. His corresponding intelligence is Hagiel. [*Rf.* Lenormant, *Chaldean Magic*, p. 26.]

Nohariel—an angelic guard of the East Wind. [*Rf. Ozar Midrashim* II, 316.]

Noriel ("fire of God")—in *The Zohar* (Exodus 147a), one of angels symbolized by special colors; in the case of Noriel, "by the gold of brass, lit with orange." [*Rf. Divine Pymander of Hermes Trismegistus*.] In *Ozar Midrashim* (II, 316), Noriel is one of the angelic guards of the gates of the East Wind.

Novensiles—the 9 great deities of the Etruscans who controlled thunderbolts. Their names were Tina, Cupra, Menrva (Menerva), Summanus, Vejovis (Vedius), Sethlans, Mars, Mantus, Ercle (Hercle). In his *The Case Against the Pagans* (*Adversus Nationes*), Arnobius reports that, according to Granius, the Novensiles are the Muses; according to Cornificius, they watch over the renewing of things; according to Manilius, they are the gods to whom alone Jupiter gave power to wield his thunderbolts.

Nudriel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 3rd heavenly hall.

Nukha'il and **Nura'il**—in Arabic lore, guardian angels invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Nuriel ("fire")—angel of hailstorms in Jewish legend. Moses encountered Nuriel in the 2nd Heaven. When he issues from the side of Hesed (kindness), Nuriel manifests in the form of an eagle, an eagle that, when issuing from the side of Geburah (force), is Uriel. In *The Book of Protection*, Nuriel is characterized as a "spellbinding power" and is grouped with Michael, Shamshiel, Seraphiel, and other great angels. According to *The Zohar* I, Nuriel governs Virgo. He is 300 parasangs tall and has a retinue of 50 myriads of angels "all fashioned out of water and fire." The height of Nuriel is exceeded only by the erelim; by the watchers; by Af and Hemah; and of course by Metatron, who is the tallest hierarch in heaven—excepting, perhaps, Hadraniel and Anafiel. In gnostic lore, Nuriel is one of 7 subordinates to Jehuel, prince of fire. [*Rf.* King, *The Gnostics and Their Remains*, p. 15; Ginzberg, *The Legends of the Jews* II, 306 and V, 418.] As a charm for warding off evil, Nuriel is also effective. His name is found engraved on oriental amulets, as noted by Schrire, *Hebrew Amulets*.

N'Zuriel Yhwh—one of the 8 highest ranking angel princes of the Merkabah, all of whom, it seems, occupy stations superior to Metatron.]*Rf. 3 Enoch*.]

Michael ☉ ♌ Och

Machen

Gabriel ☾ ♎ Phul

Shamain

Samael ♈ ♈ ♏ Phaleg

Machon

Raphael ♉ ♊ ♍ Ophiel

Raquie

Sachiel ♃ ♐ ♓ Bethor

Zebul

Anael ♀ ♉ ♎ Hagith

Sagun

Cassiel ♄ ♑ ♒ Aratron

The Olympic spirits and angels of the seven planets along with their sigils and other signs. From Waite, *The Book of Ceremonial Magic.*

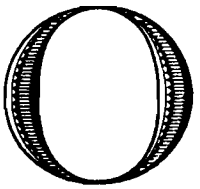

Obaddon—another form for Abaddon. In Klopstock, *The Messiah*, Obaddon is a seraph and companion to Ithuriel (*q.v.*). In canto VII of Klopstock's work, Obaddon is titled the "minister of death." [*Cf.* this with Abaddon (Apollyon), called in Revelation 9:10 the "angel of the bottomless pit."]

Obizuth—a winged female dragon who is put to flight by the archangel Bazazath (*q.v.*).

Och—in occultism, the angel who governs the sun (but *see* entry "Angel of the Sun" for other hierarchs designated as rulers of this "planet"). Och gives 600 years of perfect health (if, that is, the invocant lives that long). Och is also ruler of 28 of the 196 Olympian provinces in which Heaven is divided. He is cited as a mineralogist and "prince of alchemy." For Och's sigil, see Budge, *Amulets and Talismans*, p. 389. In this work one finds Och credited with ruling 36,536 legions of spirits. For additional mention of Och, see the works of Cornelius Agrippa.

Octinomon (Octinomos)—a "most holy angel of God" invoked in the conjuration of the Reed.

Oertha—angel of the north. "He hath a torch of fire and putteth it to his sides, and they warm the great coldness of him [so] that he freeze not the world." [*Rf. Gospel of Bartholomew*, p. 176.]

Oethra—one of the 9 angels that "run together throughout heavenly and earthly places." Beliar names these 9 angels to Bartholomew on the latter's inquiry as to their identity. [*Rf. Gospel of Bartholomew*, p. 177.]

Ofael—a Tuesday angel of the 5th Heaven, invoked from the south. [*Rf.* de Abano, *The Heptameron.*]

Ofaniel or **Ofan** (Ofniel, Ophan, Ophaniel, Yahriel)—eponymous chief of the order of ofanim (thrones). Ofaniel is said to exercise dominion over the moon and is sometimes referred to as "the angel of the wheel of the moon." In *3 Enoch*, he has 16 faces, 100 pairs of wings, and 8,466 eyes. He is "one of the 7 exalted throne angels who carry out the commands of the powers." [*Rf. Almadel of Solomon*; *The Sixth and Seventh Books of Moses.*] "By the ancient sages," says Rashi, commenting on Ezekiel 1:20, "Ophan, prince of this order, is

regarded as identical with Sandalphon." [*Rf.* glossary to C. D. Ginsburg, *The Essenes and The Kabbalah.*]

Ofanim (Ophanim, literally "wheels," "many-eyed ones")—in Merkabah lore, the ofanim (later called galgallim) are equivalent to the order of thrones. Enoch speaks of the "ofanim of the fiery coals." In *The Zohar*, the ofanim rank higher than the seraphim. In Mirandola's scheme, they are placed 6th in the 9-choir hierarchic order. While Ofaniel is the eponymous head, Rikbiel and Raphael are also denoted chief. The sefira Wisdom is represented, among the angelic hosts, by the ofanim, says Ginsburg, *The Essenes and The Kabbalah*, p. 90. Milton associates the ofanim with the cherubim. [*Rf.* West, *Milton and the Angels.*]

Ofiel—one of the 70 childbed amulet angels. [*Rf. The Book of the Angel Raziel*; Budge, *Amulets and Talismans*, p. 225.]

Ofniel [Ofaniel]

Og—a descendant of the fallen angels; the son of Ahijah, the grandson of Semyaza, and the brother of Sihon. In Jewish tradition, Og was an Amorite giant slain in the ankle by Moses. In Numbers 21:33, Og is king of Bashan who is delivered into the hands of Israel by God. However, there is a legend that Og was in the Flood and was saved from it by climbing to the roof of the ark. Palit (*q.v.*) is another name for Og. [*See* Gog and Magog.]

Ogdoas—in gnosticism, the ogdoas constitute a group of the highest heavenly powers. In the view of Basilides, a noted gnostic writer, the ogdoas compose "the world of the great archons." In Hellenic lore, the 8th Heaven is called ogdoas, and is the dwelling place of divine wisdom.

Ohazia—a prince of the face and one of the angelic guards of the 3rd Heaven. [*Rf. Ozar Midrashim* I, 117.]

Oirin—in Chaldean cosmology, angelic watchers over the kingdoms of the earth. (*Cf.* irin.) [*Rf. The Book of the Sacred Magic of Abra-Melin, The Mage*, p. 208.]

Ol—one of the angels of the 12 signs of the zodiac. Ol represents the sign of Leo and is in control of it. He is also regarded as one of the fiery triplicities. [*Rf.* Waite, *The Lemegeton.*]

Oldest Angel—the Logos (Reason or the Word) is called by Philo the "oldest Angel, Dominion, God's likeness." [*Rf.* Mead, *Thrice-Greatest Hermes* I, 137, 161–162.]

Olivier—an ex-prince of the order of archangels, as noted in Michaelis, *Admirable History of the Possession and Conversion of a Penitent Woman.* [*Rf.* Garinet, *History of Magic in France*; De Plancy, *Dictionnaire Infernal* III.]

Olympian Spirits—in the *Arbatel of Magic*, a ritual magic work of the 16th century, the Olympian spirits dwell in the air and in interplanetary space, each spirit governing a number of the 196 provinces in which the universe is divided. There are (or were) 7 of these great hierarchs: Araton or Aratron, Bethor, Phaleg, Och, Hagith, Ophiel (or Orifiel), Phul. [*Rf.* Gaynor, *Dictionary of Mysticism.*] The Olympian spirits were also known as the Stewards of Heaven.

Omael—an angel who multiplies species, perpetuates races, influences chemists, etc. Omael is (or was) of the order of dominations and is among the 72 angels bearing the mystical name of God Shemhamphorae. Whether Omael is fallen or still upright is difficult to determine from the data available. He seems to operate in both domains (Heaven and Hell). [*Rf.* Ambelain, *La Kabbale Pratique.*]

Omeliel (Omeliei)—one of the 4 angelic names inscribed in Hebrew characters on the 3rd pentacle of Saturn. The circle of evocation (where the name Omeliel occurs) is reproduced in Shah, *The Secret Lore of Magic*, p. 54.

Omiel—an angel who "mixed" with mortals before the Deluge, as noted in Schwab, *Vocabulaire de l'Angélologie.*

Omophorus—in Manicheanism, a "world-supporting angel." He carries the earth on his shoulders, like another Atlas. [*See* Splenditenes.]

On—in Mathers, *The Greater Key of Solomon*, an angel or a divine name invoked in the conjuration of the Reed. In *The Book of Black Magic and of Pacts*, On is a demon invoked in Monday conjurations addressed to Lucifer.

Onafiel—an angel governing the moon, according to Longfellow, *The Golden Legend* (late editions). In earlier editions of this work, the angel governing the moon is given by Longfellow as Gabriel. Onafiel appears to be a coinage of Longfellow's, through his inadvertent transposition of the letters *f* and *n*, in setting down Ofaniel.

Onayepheton (Oneipheton)—the name of a spirit by which God will summon the dead and raise them to life again. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Oniel—perhaps the same as Onoel. Equated with Hutriel (*q.v.*). Oniel is supervisor of the 5th division of Hell, where Ahab dwells, Ahab being one of the few "who have no portion in the world to come." [*Rf. Midrash Konen*; Ginzberg, *The Legends of the Jews* IV, 188; *Revelation of Rabbi Joshua ben Levi.*]

Onoel (Oniel, Hamiel, Haniel, Anael)—in gnostic lore, Onoel is one of the 7 archons. Origen cites him as hostile, a demon, who manifests in the form of an ass. In the list given by Origen, however, Gabriel and Michael are included among the 7 archons. [*Rf.* Conybeare, *The Testament of Solomon*; Grant, *Gnosticism and Early Christianity*; Mead, *Thrice-Greatest Hermes* (I, 294); Origen, *Contra Celsum.*]

Onomatath—one of 9 angels that "run together throughout the heavenly and earthly places," as cited in the *Gospel of Bartholomew*, p. 117, where the names of the 9 angels are named by Beliar and revealed to Bartholomew.

Onzo—"a fair angel of God" invoked in the exorcism of Wax. [*Rf. Clavicula Salomonis.*]

Ophan—identified by the ancient sages as the angel Sandalphon (*q.v.*).

Ophaniel [Ofaniel]

Ophanim (ofan(n)im)—a term in Hebrew for the order of cherubim (*q.v.*).

Ophiel—one of the 7 Olympian spirits (or one of 14 such spirits). Ophiel rules the planet Mercury. As an angel of the order of powers, he can be invoked. As many as 100,000 legions of lesser spirits are under his command. In Cornelius Agrippa's works, Ophiel's sigil is shown; his name appears also on the Necromantic Bell of Girardius, which is rung to summon the dead. [*Rf.* Grillot, *Witchcraft, Magic and Alchemy*, fig. 144; the *Arbatel of Magic.*]

Ophiomorphus—in Ophitic (gnostic) lore, the serpent Ophiomorphus is a name for the Hebrew devil Sammael. [*Rf.* Legge, *Forerunners and Rivals of Christianity* II, p. 52.]

Ophis ("serpent")—"head of the rebellious angels"—so described by the Assyrian author Phercies and quoted by Barrett in *The Magus*; also referred to in Butler, *Ritual Magic.* Ophis was revered by the ophites as a symbol of divine wisdom who, in the form of a serpent, befriended Adam and Eve in Eden, persuading them to eat of the forbidden fruit (as a service to man). In Barrett, *The Magus* II (opposite p. 46), Ophis is pictured as a demon.

Opiel—an angel invoked in love charms, according to Montgomery, *Aramaic Incantation Texts from Nippur.*

Or—a great angel invoked in exorcism rites, specifically in the invocation at fumigation, as noted in *Grimorium Verum.*

Orael—one of the intelligences of the planet Saturn.

Oraios (Oreus)—in gnosticism, one of the 7 archons that figure in the Ophitic system. [*Rf. Catholic Encyclopedia*, "Gnosticism."]

Oranir—chief prince of the 9 angels of the summer equinox, and effective as an amulet against the evil eye. [*Rf.* Trachtenberg, *Jewish Magic and Superstition.*]

Ore'a—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 4th heavenly hall.

Toome's conception of an angel of the order of cherubim. From Heywood, *The Hierarchy of the Blessèd Angels.*

Oreus (Oraios, Horaios)—in Phoencian mythology, one of the 7 elohim (angels) of the divine presence, creators of the universe. According to Irenaeus, Oreus is one of the 7 archons in the Ophitic system. Origen, *Contra Celsum*, believes that the name Oreus derives from the art of magic.

Oriares (Narel)—an angel governing the season of winter.

Oribel—variant for Uriel as one of the angels reprobated by Pope Zachary in 745 C.E. [*Rf.* Hugo, *The Toilers of the Sea*; Heywood, *The Hierarchy of the Blessèd Angels.*]

Oriel (Auriel, "light of God")—one of the 70 childbed amulet angels; also one of the angelic rulers of the 10th hour during daylight. In *Malache Elyon*, Oriel is called the angel of destiny. [*Rf. The Book of the Angel Raziel*; Budge, *Amulets and Talismans.*]

Orifel [Orifiel]

Orifiel (Oriphiel, Orifel, Orfiel, Orphiel)—in Pope Gregory's listing, Orifiel is one of the 7 archangels. Elsewhere he is cited a prince of the order of thrones and (in Cornelius Agrippa, *The Third Book of Philosophy*) an angel with dominion over the planet Saturn. In Hebrew cabala, according to Eliphas Levi, Orifiel, like Saturn, is the angel of the wilderness. In Waite, *The Lemegeton*, Orphiel (so spelt) is one of the 7 regents of the world and an angel of the 2nd hour of the day serving under Anael. In Paracelsus' doctrine of Talismans, Orifiel is a chief Talisman and replaces one of the planetary genii of Egypt. Orifiel is also cited here as an angel of Saturday. In secular lore, Longfellow, *The Golden Legend*, gives Orfiel as the angel governing the planet Saturn, although, in the 1st edition of this work, the angel is given as Anachiel. Orifiel appears as a character in Remy de Gourmont's play *Lilith*. In Cabell, *The Devil's Own Dear Son*, he is a "time-serving archangel." [*Rf.* Christian, *The History and Practice of Magic* I, 317.]

Origin of Angels—angels were conceived of as existing before the creation of the world (Job 38:7; Ambrose in "Ministrations and Communion with Angels"; Origen; *Ketab Tamin* 59; *Yalkut Hadash* 11b). In later Judaism, angels are said to have been created on the 1st day of Creation (*The Book of Jubilees* 2:1; *Enoch II*, 29:3; *Baruch III*, 21; Augustine); on the 2nd day of Creation (*Bereshith Rabba* 1:5; *Pirke Rabbi Eliezer*, 3; *Enoch II*; *Targum Yerushalmi*; Rabbi Jochanan; Isaac of Corbeil); on the 4th day of Creation (Ibn Anas); and on the 5th day of Creation (*Genesis Rabbah*, Rabbi Haninah). No authorities have thus far come to light favoring the 3rd day of Creation.

Oriockh (Ariukh)—in *Enoch II*, God instructs his 2 angels, Oriockh and Mariockh, to guard the books authored by Enoch. The name Orioc is found in Genesis 14:1 and 9; also in Daniel 2:14, but not as the name of an angel.

Orion—in Klopstock, *The Messiah*, Orion is St. Peter's guardian angel. Eliphas Levi finds an identity between Orion and Michael. [*Rf.* Semyaza for a symbolic connection between that fallen seraph and the constellation called Orion (the hunter) by the Greeks.]

Oriphiel [Orifiel]

Ormael—an angel of the 4th hour of the night, serving under Jefischa. [*Rf.* Waite, *The Lemegeton.*]

Ormary—an angel of the 11th hour of the day, serving under Bariel.

Ormas—an angel of the 10th hour of the day, serving under Uriel.

Ormazd (Ormuzd)—in Zoroastrian lore, the supreme power of good, the prince of light and twin brother of Ahriman, the latter being prince of darkness and evil; both are supreme, each in his own realm. This dualism was rejected by Jews and Christians alike in their espousal of monotheism, where evil exists only on the sufferance of God. Ormazd is sometimes represented as a bearded man attended by angels.

Ormijel—angel of the 4th hour of the day, serving under Vachmiel.

Ormisiel—angel of the 2nd hour of the night, serving under Farris.

Oroiael—in gnostic lore, one of 4 great luminaries identified with Uriel or Raguel by Irenaeus. [*Rf. Apocryphon of John.*]

Oromasim—one of the 3 princes of the world, the other 2 being Araminem and Mitrim, according to *The Sixth and Seventh Books of Moses.*

Orphaniel—in occult lore, "a great, precious and honorable angel, ruler of the 1st legion." His star is Luna. He is invoked in Monday conjurations. [*Rf. The Ancient's Book of Magic*; *The Secret Grimoire of Turiel.*]

Orphiel [Orifiel]

Orus (or Horus)—a fallen angel in Milton's *Paradise Lost* I, 478.

Osael—a Tuesday angel resident of the 5th Heaven. He is invoked from the south. [*Rf.* Barrett, *The Magus* II.]

Oseny—in *The Sixth and Seventh Books of Moses*, a cherub (also called a seraph) summoned in ceremonial magic.

Osgaebial—an angelic ruler of the 8th hour of the day; he commands "a great cloud of attending spirits." [*Rf.* Waite, *The Lemegeton.*]

Osiris—a fallen angel in *Paradise Lost* I, 478. Milton derived him from Egyptian mythology, where Osiris, a great divinity and husband of Isis, is slain by his brother Typhon.

Otheos—"a most holy name invoked for discovering treasure," according to Waite, *The Book of Black Magic and of Pacts.* In *The Sixth and Seventh Books of Moses*, Otheos is a spirit of the earth used by cabalists in conjuring rites.

Othriel—a spirit invoked in magical operations. [*Rf.* Schwab, *Vocabulaire de l'Angélologie.*]

Otmon—in Merkabah lore, a name for Metatron "when he seals the guilty in Israel." [*Rf. 3 Enoch*, 43.]

Ou—variant for Uriel. The angel Ou appears in *The War Between the Sons of Light and the Sons of Darkness*, a copy of which was found among the recently discovered Dead Sea scrolls.

Ouestucati—a female angel of an hour who comes from the Hesperides and brings the sea wind. She is called "the lady of the chaste hands" by H.D. (Hilda Doolittle) in the latter's poem "Sagesse." In the cabala, Ouestucati is the corresponding angel of Iehuiah (*q.v.*).

Oul—a special aide to the angel Dalquiel in the 3rd Heaven. [*Rf.* Schwab, *Vocabulaire de l'Angélologie.*]

Oumriel—angel of service residing in the 4th Heaven. [*Rf.* Schwab, *Vocabulaire de l'Angélologie.*]

Ourpahil (Ourpail)—an angel in Mandaean tradition. [*Rf.* Pognon, *Inscriptions Mandaïtes des Coupes de Khouabir.*]

Ouza (Uzza)—in the *Midrash Petirat Mosheh*, which contains a dialogue between God and the soul of Moses, God is reminded that "the angels Ouza and Azael came down from Heaven and were corrupted [through cohabiting with the daughters of men], but that Moses was not corrupted," the reason for Moses remaining pure was that, after God had revealed Himself to the Lawgiver, the latter abstained from intimacy with his wife. In Exodus 19:15, it will be recalled, husbands were exhorted to "come not at your wives" so as to keep themselves clean preparatory to meeting with their Lord on the mount. All this seems inconsistent with the traditional and prevailing belief among Jews that conjugal union, far from being a contaminating act, is a holy one, blessed by the Shekinah herself.

Overseer of Light—the angel Jeu (*q.v.*).

Overshadowing Cherub—the king Nebuchadnezzar or the Prince of Tyre was called the "overshadowing cherub" (Ezekiel 28:16). He is slain by God. [*Rf.* "Select Demonstrations of Aphrahat" in *Nicene and Post-Nicene Fathers*, vol. 13, p. 355.]

Ozah (Uzah)—one of the many names of the angel Metatron in *Sefer ha-Heshek* listing.

Pans
Creanit, perdit Ceciderunt.

Christopher Beeston's conception of an angel of the order of powers. From Heywood, *The Hierarchy of the Blessèd Angels.*

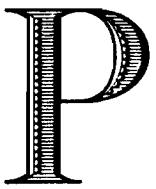

Pa'aziel—in *3 Enoch*, a name for the angel Metatron.

Pabael—one of the spirit messengers of the moon. Probably the same as Pabel.

Pabel—an angel of the 4th Heaven ruling on Lord's Day. Pabel must be invoked when the invocant faces west. [*Rf.* de Abano, *The Heptameron.*]

Pachdiel ("fear")—chief angelic guard of the 4th Heaven, according to a listing in *Pirke Hechaloth.*

Pachriel—one of the 7 great angels appointed over the 7 Heavens, as cited in *3 Enoch*, 17. Every one of these angels, including Pachriel, "is accompanied by 496,000 myriads of ministering angels."

Padael (Phadihel)—one of numerous angelic guards of the gates of the West Wind, as cited in *Ozar Midrashim* II, 316.

Padiel (Phadihel)—one of the 70 childbed amulet angels named in *The Book of the Angel Raziel.* Padiel is the angel who appeared to Samson's parents (see *Jewish Quarterly Review*, 1898, p. 328). [*Rf.* Judges 13.]

Paffran—in occultism, a Tuesday angel of the air, serving under the rule of Samax.

Pagiel—an angel petitioned in ritual prayer for fulfilment of the invocant's desires. Pagiel is cited, along with other "great and glorious spirits," in Malchus, *The Secret Grimoire of Turiel.*

Pahadiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed in the 7th heavenly hall.

Pahadron—in Jewish mysticism, the chief angel of terror. Pahadron governs the month of Tishri (September-October). [*Rf.* Trachtenberg, *Jewish Magic and Superstition*, p. 99.]

Pahaliah—an angel invoked to convert heathens to Christianity. He rules theology and morals and is one of the angels bearing the mystical name of God Shemhamphorae. Pahaliah's corresponding angel is Sothis. [*Rf.* Ambelain, *La Kabbale Pratique*, p. 264.]

Paimon (Paymon, "tinkling sound")—before he fell, Paimon was an angel of the order of dominations. In Hell he is a great king, obedient only to Lucifer. Under Paimon are 200 legions of spirits "part of them of the order of angels, part potentates [powers]." When invoked he appears in the form of a young woman mounted on a dromedary, with a crown upon his head, as he is pictured in *Dictionnaire Infernal* (1863 ed.), p. 521. On special invocations he is accompanied by 2 great princes of the underworld, Bebal and Abalam, according to Wierus, *Pseudo-Monarchia*. For Paimon's sigil, see Waite, *The Book of Black Magic and of Pacts*, p. 168.

Palalael—to be distinguished from Palaliel, both serving as angelic guards of the gate of the West Wind. [*Rf. Ozar Midrashim* II, 316.]

Palatinates—a term for one of the 9 hierarchic orders; a variant for the order of powers, as given in a spell or conjuration in *The Greater Key of Solomon* for conferring the gift of invisibility on the conjuror. [*Rf.* Shah, *Occultism*, p. 161.]

Palit ("the escaped")—in Jewish legend, Palit is a name for Michael when Michael escaped from the grip of Sammael (Satan) at the time the latter was hurled from Heaven. [*Rf.* Ginzberg, *The Legends of the Jews* I, 231.] The *Midrash Tehillim* gives Og as another name for Palit. Still another form, Praklit, appears in *Rabbinic Philosophy and Ethics*.

Palpeltiyah—one of the many names of Metatron.

Paltellon—an angel invoked in the benediction of the Salt. [*Rf.* Mathers, *The Greater Key of Solomon*, p. 94.]

Paltriel—an angelic guard of the 5th Heaven, as listed in *Pirke Hechaloth*.

Pammon—angel of the 6th hour of the night, serving under Zaazonash. [*Rf.* Waite, *The Lemegeton*, p. 69.]

Panael—one of the angelic guards of the North Wind. He is to be distinguished from Paniel, another angel in the same service. [*Rf. Ozar Midrashim* II, 316.]

Panaion—in the view of Scholem, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition* (p. 63), Panaion is "possibly another name for Metatron." Rabbi Ishmael in *Lesser Hechaloth* speaks of seeing "Panaion the Archon, one of the highest servants, and he stands before the throne of glory."

Pancia—a "most pure angel" invoked in ceremonial magic, specifically in the conjuration of the Sword. [*Rf. Grimorium Verum.*]

Paniel—an angel's name found engraved on a charm (*kamea*) for warding off evil. A guard of the North Wind. [*Rf.* Schrire, *Hebrew Amulets.*]

Papsukul—in Chaldean lore, an angelic messenger of the greater gods. [*Rf.* Lenormant, *Chaldean Magic*, p. 120.] Possibly a variant for Papukkal.

Paradise—in his *Adversus haereses* I, i, Irenaeus quotes the gnostic Valentinians: "They say that Paradise, which is above the 3rd Heaven [i.e., in the 4th Heaven] is virtually a 4th angel." The *Apocalypse of Moses* locates Paradise in the 3rd Heaven, as does *Enoch II*. [*Rf.* Newbold, "The Descent of Christ in the Odes of Solomon," *Journal of Biblical Literature*, December 1912.]

Paraqlitos (Paraclete)—in the *Falasha Anthology*, the guardian angel of the sorrows of death.

Parasiel—an angelic name inscribed in Hebrew characters on the 1st pentacle of the planet Jupiter. Parasiel is lord and master of treasures. [*Rf.* Shah, *The Secret Lore of Magic*, p. 56.]

Parasim (Parashim)—an order of angels or celestial horsemen [*Cf.* Pegasus] of the Song-Uttering Choirs, under the leadership of Tagas or Radueriel. [*Rf. 3 Enoch.*] "When, it is said, the time comes for the recital of the divine song—the qedusha—the parashim 'do rage' in the general commotion and excitement of the occasion."

Parasurama—the 6th of the 10 avatars (divine incarnations) in Vedic theosophy. Parasurama was known also as Chirangivah the Immortal.

Pariel—an angel's name inscribed on an oriental

Hebrew charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Pariukh (Mariokh)—one of 2 angels (the other is Ariukh) appointed by God to serve as guardian of the Enoch literature. [*Rf. Enoch II* and *3 Enoch.*]

Parmiel—angel of the 3rd hour of the day, serving under Veguaniel. [*Rf.* Waite, *The Lemegeton*, p. 67.]

Parshiyah—one of the many names of the angel Metatron.

Partashah—one of the many names of Lilith. [*Rf.* Hanauer, *Folk-Lore of the Holy Land*, p. 325.]

Partsuf (pl. partsufim or parzupheim, "the godhead")—in cabalistic lore, Partsuf is the countenance of God inherent in the sefiroth. The 5 chief partsufim who "dwell in the world of aziluth" are: 1. Ariukh Anpin (long face or long suffering) or Attika Kaddisha (holy ancient one); 2. Abba (the partsuf of Hochma or Wisdom); 3. Imma (the partsuf of Binah or Understanding), who is a feminine manifestation; 4. Zeir Anpin (the Impatient, the Holy One); 5. Shekinah (another female, counterpart of God). [*Rf.* King, *The Gnostics and Their Remains*; Scholem, *Major Trends in Jewish Mysticism.*]

Parvardigar—angel of light in ancient Persian theogony. [*Rf. The Dabistan*, p. 15.] In Arabic lore, the angel of light was Rab-un-maw.

Parymel—in *The Sixth and Seventh Books of Moses*, an angel of the throne invoked in conjuring rites. He is one of 15 such angels. For their names, *see* Appendix.

Parziel—an angelic guard of the 6th Heaven, according to a listing in *Pirke Hechaloth.*

Paschar (Psachar)—one of the 7 exalted throne angels "which execute the commands of the potentates," as reported in *The Book of the Angel Raziel.* Also cited in de Abano, *The Heptameron*; *The Sixth and Seventh Books of Moses*; and Cornelius Agrippa's works. In the *Pirke Hechaloth*, Paschar is one of the 7 angelic guards of the curtain or veil of the 7th Heaven. [*Rf. Ozar Midrashim* I, 110.]

Pasiel—in ceremonial magic, the angel that exercises dominion over the zodiacal sign of Pisces (the fishes). In Jewish cabala, Pasiel is the angel of Hell (arka)—that is, he is ruler over Abaddon, the 6th lodge of the 7 divisions into which Hell is divided, according to Joseph ben Abraham Gikatilla.

Pasisiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Paspassim—in hechaloth lore, an angel who assists Metatron (*q.v.*) in reciting the *Shema.* [*Rf. 3 Enoch*, introd.]

Pastor—an angel petitioned in magic conjurations for the fulfilment of the invocant's desires. [*Rf.* Malchus, *The Secret Grimoire of Turiel.*]

Pasuy—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 4th heavenly hall.

Patha (Pathiel)—an angel invoked at the close of the Sabbath. [*Rf.* Trachtenberg, *Jewish Magic and Superstition.*]

Pathatumon (Pathtumon, Patheon, Pathumaton)—in Solomonic invocations, a name for God; a name Moses invoked to cause darkness to fall over Egypt; a name Solomon used to bind demons. [*Rf.* Waite, *The Book of Black Magic and of Pacts*; Mathers, *The Greater Key of Solomon.*]

Patheon [Pathatumon]

Pathiel ("the opener"; *see* Patha)—In *Ozar Midrashim* (I, 106), Pathiel is one of the angels that bear the mystical name of God Shemhamphorae.

Patriarchs—in the glossary to Vol. 2 of the 5-vol. 1956 Soncino *Zohar*, it is said that all Jewish patriarchs are transformed into great angels on their arrival in Paradise (as was specifically the case of Enoch and Elijah) and constitute one of the 3 highest grades in the celestial hierarchy. Not so, says *Universal Jewish Encyclopedia* (I, 314), which claims that such a belief was never part of Jewish thought.

Patrozin—an angel of the 5th hour of the night, under the rule of Abasdarhon. [*Rf.* Waite, *The Lemegeton.*]

Patspetsiyah—one of the many names of the angel Metatron.

Patteny—a ministering angel summoned in cabalistic rites. [*Rf. The Sixth and Seventh Books of Moses.*]

Paula (fictional)—a female angel mentioned in Daniels, *Clash of Angels.*

Pazriel (Sidriel)—in *3 Enoch*, one of the great archangels and prince of the 1st Heaven, sharing the post with Gabriel, Sabrael, Asrulyu, and others.

Peacock Angel, The [Taus-Melek]

Pedael ("whom God delivers")—in Jewish mysticism, the angel of deliverance. [*Rf.* Abelson, *Jewish Mysticism*, p. 127.]

Pedenij—an angel of the Seal, as recorded in *The Sixth and Seventh Books of Moses.*

Peliel—chief of the order of virtues and the preceptor angel of Jacob. Peliel alternates with Zekuniel as 2nd of the 10 holy sefiroth (*q.v.*). [*Rf.* Barrett, *The Magus*; also the tracts of Isaac ha-Cohen of Soria.]

Penac—an angel serving in the 3rd Heaven, as cited in *The Sixth and Seventh Books of Moses.*

Penael—in de Abano's occultism, a Friday angel residing in the 3rd Heaven and invoked from the north. He is also one of the messengers of the planet Venus. [*Rf.* Barrett, *The Magus* II; Malchus, *The Secret Grimoire of Turiel.*]

Penarys—angel of the 3rd hour of the night, serving under Sarquamich. [*Rf.* Waite, *The Lemegeton.*]

Penat—a Friday angel residing in the 3rd Heaven (like Penael) and one of the intelligences of the planet Venus.

Penatiel—an angel of the 12th hour of the day, serving under Beratiel.

Pendroz—an angel of the 7th hour of the night, serving under Mendrion.

Peneal—an angel serving in the 3rd Heaven.

Peneme [Penemue]

Penemue ("the inside")—in Enoch lore, one of the fallen angels who "taught mankind the art of writing with ink and paper," an art which was condemned as evil and corrupting. Penemue also taught "the children of men the bitter and the sweet and the secrets of their wisdom." He is one of the curers of stupidity in man, and is mentioned in *Bereshith Rabba.* Variants: Penemuel, Tamuel, Tamel, Tumael.

Peniel ("face of God"; *see* Penuel, Fanuel)—in the writings of Moses Botarel, de Abano, Barrett, etc., Peniel is the angel Jehovah, the dark antagonist, the one who wrestled with Jacob [*Rf.* Genesis 32.] It should be noted that *The Zohar* identifies the antagonist as Sammael. In the cabala generally, Peniel is a Friday angel, resident of the 3rd Heaven, and (like Penemue) a curer of human stupidity. In Genesis, Peniel is a place—the hallowed place where God revealed himself to Jacob face to face.

Penitent Angel, The [Abbadona]

Penpalabim—a "most holy angel" invoked in the conjuration for hidden treasure. [*Rf. Verum Jesuitarum Libellus*; Waite, *The Book of Black Magic and of Pacts.*]

Penuel [Peniel]

Peor [Chemos]

Peri—in Arabic lore, the Peri are fallen angels under the sovereignty of Eblis. In Persian myth, they are beautiful but malevolent spirits, also fairylike beings begotten by fallen angels and excluded from Paradise until penance is accomplished. Mohammed, it is said, sought to convert them. [*Rf.* Gaynor, *Dictionary of Mysticism.*]

Periel—a name for Metatron in the enumeration of more than 100 of his names listed in *3 Enoch*, 43.

Permaz—an angel of the 2nd hour of the night, serving under Farris. [*Rf.* Waite, *The Lemegeton.*]

Permiel—an angel of the 4th hour of the day, serving under Vachmiel.

Perrier—an ex-prince of the order of princi-

A peri (Persian angel) of the 16th century. Miniature, from *Horizon*, November 1960.

palities. [*Rf.* Garinet, *History of Magic in France*; De Plancy, *Dictionnaire Infernal* III.]

Pesagniyah—in *The Zohar* (Exodus 201b), a supervisory angel of the south in charge of the keys of the ethereal spaces. When prayers of persons in deep sorrow ascend, Pesagniyah kisses such prayers and accompanies them to a higher region.

Pesak—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 5th heavenly hall.

Peshtvogner—in Gurdjieff, *All and Everything, Beelzebub's Tales to his Grandson*, Peshtvogner is an arch-cherub whose title or other name is "All-Quarters-Maintainer." He decrees the sprouting of horns on the head of Beelzebub.

Petahel—a "most holy angel" invoked in magical rites at the close of the Sabbath. [*Rf. Jewish Encyclopedia*, p. 520; Trachtenberg, *Jewish Magic and Superstition*.]

Petahyah—in *The Zohar* (Exodus 201b), the chief in charge of the northernly region of Heaven, "appointed over that side to which prayers offered for deliverance from enemies ascend." If such prayers are found worthy, "Petahyah kisses them."

Phadahel [Phadihel]

Phadihel (Padael)—in Jewish legend, the angel sent to Manoah's wife (who conceived and bore Samson). [*Rf. The Biblical Antiquities of Philo*.] He is also said to be the angel that appeared to Abraham, Jacob, and Gideon (Genesis 32:29; Judges 13:3–18; Luke 13:34).

Phaiar—an angel invoked in the conjuration of the Reed. [*Rf.* Mathers, *The Greater Key of Solomon*.]

Phakiel—with another genius named Rahdar, Phakiel controls the sign of the Crab in the zodiac. [*Rf.* Levi, *Transcendental Magic*; *Prince of Darkness*, p. 177.]

Phaldor—genius of oracles. [*Rf.* Apollonius of Tyana, *The Nuctemeron*.]

Phalec (Phaleg)—ruling prince of the order of angels. Phalec is also the governing spirit of the planet Mars (and hence often referred to, as he is by Cornelius Agrippa, as the war lord). Of the 106 Olympic Provinces, Phalec has dominion over 35. His day, for invocation, is Tuesday. According to Agrippa, Heaven has 196 provinces, with 7 supreme angels governing them, of whom Phalec is one. The sigil of Phalec is given in Budge,

Amulets and Talismans, p. 389. In white magic, Phaleg is one of the 7 stewards of Heaven.

Phalgus—as noted in Levi, *Transcendental Magic*, Phalgus is the genius of judgment. In Apollonius of Tyana, *The Nuctemeron*, he is the genius of the 4th hour of the day.

Phamael (Phanuel)—this "corrupt" spelling of Phanuel occurs in *Baruch III*.

Phanuel (Uriel, Raguel, Fanuel, Ramiel, etc.—"face of God")—the archangel of penance and one of the 4 angels of the presence, the other 3, as usually given, being Michael, Gabriel, and Raphael. In *Enoch I* Phanuel "fends off the Satans" and forbids them "to come before the Lord of spirits to accuse them who dwell on earth." Phanuel is also identified as the Shepherd in the *Shepherd of Hermas*. In *Enoch I* (40) Phanuel is equated with Uriel. Says Charles: "In the later Judaism we find Uriel instead of Phanuel," that is, as one of the 4 angels of the presence. In *IV Ezra*, Phanuel is equated with Ramiel (Jeremiel) or Hieremihel, or Eremiel (the last named in the *Apocalypse of Sophonias*). In the *Sibylline Oracles* he is "one of the 5 angels who know all the evils that men have wrought." As Phaniel, our angel is invoked, in an early Hebrew amulet, against evil spirits. [*Rf.* Thompson, *Semitic Magic*, p. 161; *Baruch III*.] In Müller, *History of Jewish Mysticism*, we find Phanuel identified with Uriel. Ethiopians celebrate a holy day of the "archangel Fanuel" on the 3rd day of Taxsas. [*Rf. Falasha Anthology*.]

Pharmaros [Armaros]

Pharniel—an angel of the 12th hour of the day, serving under Beratiel.

Pharzuph—genius of fornication, angel of lust. The meaning of the word in Hebrew is "two-faced" or "hypocritical." See Apollonius of Tyana, *The Nuctemeron*, where Pharzuph is one of the genii of the 4th hour. In *Bereshith Rabba* it is the "angel of lust" (not named) that presents itself to Judah at the crossroads in order to entice the patriarch to "observe" his daughter-in-law Tamar and to mate with her (Genesis 38). [*See* Angel of Lust; Schiekron.]

Phatiel—angel of the 5th hour of the night, serving under Abasdarhon.

Phenex (Phenix, Phoenix, Pheynix)—an angel now serving in Hell who "hopes to return to the 7th throne after 1,200 years," as he confided to King Solomon. [*Rf.* Waite, *The Lemegeton*.] In the nether regions Phenex is a great marquis, a poet, and commands 20 legions of spirits. Spence, *Encyclopaedia of Occultism*, reports that Phenex was formerly of the order of thrones and that this "was proved after infinite research." In *Baruch III*, 6, the phoenix is the bird that circles before the sun to receive the rays on its outspread wings so as to preserve living things from being consumed. It is the same bird that awakens from slumber all the cocks on earth. A parallel may be cited (in Indian lore) in the bird Gadura "who carried Aruna on its back and placed him in front of the sun where he acted as charioteer and screened the world from the sun's consuming rays."

Phinehas—in Judges 2:1, "the angel of the Lord [who] came up from Gilgal" and whose countenance "when the Holy Ghost rested upon it, glowed like a torch." [*Rf. Midrash Leviticus Rabba* I, et seq.]

Phoenixes—in Enoch lore, the Phoenixes and the Chalkydri are angels of a high order, classed with the seraphim and cherubim. They are described as "elements of the sun" and as attending the chariot of that "planet" (in early occult and apocryphal writings the sun was classed as a planet, one of 7). The Phoenixes, like the Chalkydri, dwelt in the 4th or 6th Heaven, and were 12-winged. *Enoch II*, 19, speaks of 7 phoenixes sighted in the 6th Heaven, where their song, with which they greeted the rising of the sun, was celebrated for its sweetness. Their color, according to Pliny, was purple. "To such creatures in literature," writes Charles in his note to chapter 12 of *Enoch II*, "this seems to be the only reference"—i.e., the only reference to these creatures jointly as angels. Dr. K. Kohler in "The pre-Talmudic Haggada" (*Jewish Quarterly Review*, 1893, pp. 399–419), quoting from an old mishna, *Massecheth Derech Eretz*, calls to mind a legend that the phoenixes

"The Pillared Angel" by Dürer illustrating Revelation 10:1-5, "And I saw another mighty angel come down from heaven, clothed with a cloud . . . and his feet as pillars of fire." From Willi Kurth, *The Complete Woodcuts of Albrecht Dürer*. New York: Dover Publications, 1963.

referred to, in Enoch, were of a class of birds that went alive into Paradise. [*Cf.* sun birds in *Baruch III.*]

Phorlakh (Furlac)—angel of earth. The name Phorlakh is found inscribed on the 7th pentacle of the sun. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Phorsiel—angel of the 4th hour of the night, serving under Jefischa.

Phronesis ("prudence")—in gnosticism, one of 4 luminaries emanated from the divine will. [*Rf.* Eleleth.]

Phul (Phuel)—lord of the moon and ruler of 7 of the Olympian Provinces. As a Monday angel, Phul is to be invoked only on Monday. In the cabalistic works of Cornelius Agrippa, Phul's sigil is given. There he is called "lord of the powers of the moon and supreme lord of the waters." [*Rf.* Budge, *Amulets and Talismans*, p. 389, for Phul's sigil.]

Pi-Hermes—equated with the angel Raphael. In hermetics, Pi-Hermes is the genius of Mercury and head of the order of archangels. [*Rf.* Christian, *The History and Practice of Magic* I, 68.]

Pihon—a name for the angel Metatron "when opening the doors through which the prayers of men are admitted into the celestial abode." Metatron is called Sigron when he shuts the doors. [*Rf.* introd., *3 Enoch.*]

Pi-Joh (Pi-Ioh)—equated with Gabriel. In hermetics, Pi-Joh is the genius of the moon and head of the order of angels.

Pilalael—one of numerous angels guarding the gates of the West Wind. [*Rf. Ozar Midrashim* II, 316.]

Pillared Angel—the angel "clothed with a cloud" (Revelation 9). He has one foot on the sea, the other on land; with his right hand he supports Heaven, swearing "time shall be no more." The passage is illustrated in a woodcut in the Cologne Bible.

Pilot Angel—in the *Purgatorio*, an unnamed angel called by Dante "God's angel" ferries souls destined for Purgatory from the south of the Tiber. It is this angel who greets Dante and Virgil at the start of their journey.

Pi-Ré—equated with Michael. In hermetics, one of the 7 planetary genii (archangels) and head of the order of virtues.

Pisqon—one of the many names of the angel Metatron. [*See* Appendix.]

Pistis Sophia ("faith," "wisdom")—a female aeon, one of the greatest in gnostic lore. She is said to have procreated "the superior angels." It was Pistis Sophia who sent the serpent to entice Adam and Eve. [*Rf.* Mead, *Pistis Sophia.*] According to the *Texts of the Saviour*, she is the daughter of Barbelo (*q.v.*).

Pi-Zeus—genius of Jupiter and head of the order of dominations. [*See* Zachariel.]

Plague of Evil Angels—according to Rabbi Eliezer, of the plagues visited on the ancient Egyptians, one was the "Plague of Evil Angels." Rabbi Akiba also spoke of this plague and called it "the fifth plague." [*Rf. Form of Services for the First Two Nights of Passover*, Hebrew Publishing Co., New York, 1921.]

Plesithea—in gnosticism, the "mother of angels," a virgin pictured with 4 breasts. [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics.*]

Pniel—in geonic lore, an angel who exercises rulership over one of the months of the year. [*Rf.* Trachtenberg, *Jewish Magic and Superstition*, p. 99.]

Poiel—an angel of the order of principalities. He rules over fortune and philosophy; he is also one of the 72 angels of the zodiac. His corresponding angel is Themeso. Barrett, *The Magus* II, lists Poiel as one of the 72 angels bearing the mystical name of God Shemhamphorae. His sigil is reproduced in Ambelain, *La Kabbale Pratique*, p. 289.

Porna—a Friday angel serving in the 3rd Heaven and invoked from the south. [*Rf.* de Abano, *The Heptameron*; *The Sixth and Seventh Books of Moses.*]

Poro—an angel of the order of powers, invoked in conjuring rites. [*Rf. The Sixth and Seventh Books of Moses.*]

Porosa—a Friday angel of the 3rd Heaven, like Porna, invoked from the south. [*Rf.* Barrett, *The Magus* II.]

Posriel (Hadriel?)—an angel in charge of the 6th division of Hell. It is in this division of the underworld that the prophet Micah may be found. [*Rf.* Ginzberg, *The Legends of the Jews* IV, 53, and VI, 214.]

Poteh (Purah)—the prince (*sar*, angel) of forgetting. Poteh is invoked in necromantic rites by Jews at the close of the Sabbath. [*Rf.* Trachtenberg, *Jewish Magic and Superstition.*]

Potentates—an alternate term for the order of powers. In *Paradise Lost* V, Milton speaks of "Seraphim and Potentates and Thrones."

Powers (potentates, authorities, dynamis)—the Septuagint first applied the term powers (*dynamis*) to an angelic order, equivalent to the Greek concept of the Lord's Hosts. [*Rf.* Caird, *Principalities and Powers*, p. 11.] Dionysius placed the powers 3rd in the 2nd triad of the celestial hierarchy; he equated the powers (incorrectly) with the seraphim. [*Rf.* Barrett, *The Magus.*] According to Fludd, Samnael is chief of the order of powers, although Camael is commonly so designated. In hermetics, the chief is Ertosi. The principal task of the powers is to see to it that order is imposed on the heavenly pathways. "The powers," says Dionysius, "stop the efforts of demons who would overthrow the world." In Pope Gregory's view, the powers preside over demons. Philo Judaeus classified the 6 highest powers in the following manner: divine logos, creative power, sovereign power, mercy, legislation, and punitive power. St. Paul's references in the various Epistles denote that, to this Apostle to the Gentiles, the powers are (or could be) evil. In *Excerpts of Theodotus*, the powers are said to be "the first of created angels." Milton in *Paradise Lost* XI, 221, uses the term as the equivalent of the order of guards (XII, 590).

Powers of Glory—a term for angels in *The Testament of the Twelve Patriarchs* (Judah 25), where it is equated with the angel of the presence, the sun, moon, and stars, as one of the heavenly luminaries.

Prajapati—to be compared with the Rishis who are, it is said, the 7 or 10 Vedic spirits from whom all mankind is descended. They are also to be compared with the 7 angels of the presence and the 7 (or 6) amesha spentas in Zoroastrian lore.

Praklit [Palit]

Pralimiel—an angel of the 11th hour of the day serving under Bariel. [*Rf.* Waite, *The Lemegeton.*]

Pravuil (Vretil)—designated as the "scribe of the knowledge of the Most High" and as "keeper of the heavenly books and records." [*See* Raduerial.] According to *Enoch II*, 22:11, Pravuil is "quicker in wisdom than the other archangels." He is mentioned only once in the Enoch writings.

Praxil—an officer angel of the 2nd hour of the night, serving under Farris (*q.v.*). [*Rf.* Waite, *The Lemegeton.*]

Preceptor Angels—in Jewish cabala, each of the great patriarchs had his special angelic counselor and guide, viz.: Adam: Raziel; Shem: Jophiel (Yophiel); Noah: Zaphkiel; Abraham: Zidekiel (Zadkiel); Isaac: Raphael (also preceptor angel of Toby the Younger); Joseph, Joshua, and Daniel: Gabriel; Jacob: Peliel (Pehel); Moses: Metatron; Elijah: Malashiel or Maltiel (Elijah himself became an angel: Sandalphon); Samson: Camael (Gamael); David: Cerviel (Gerviel, Gernaiul); Solomon: Michael.

Preil—an angel (called "le grand") in Mandaean lore. [*Rf.* Pognon, *Inscriptions Mandaïtes des Coupes de Khouabir.*]

Prenostix—angel of the 6th hour of the night, serving under Zaazonash.

Primeumaton—a spirit invoked in the exorcism of water. [*Rf.* Mathers, *The Greater Key of Solomon.*] "By this name [Primeumaton] Moses caused hail in Egypt" and "swallowed Corah,

Dathan and Abiram." [*Rf.* Numbers 16:16; Barrett, *The Magus* II.]

Prince of Alchemy [Och]

Prince of Angels—usually Christ, as in "princeps angelorum," an expression used by Lactantius.

Prince of Cherubim—Cherubiel and/or Gabriel; but also, originally, Satan. [*Rf.* Parente, *The Angels*, p. 47.]

Prince of Conception [Lailah]

Prince of Darkness—in Jewish legendary lore, the prince of darkness is the prince (angel) of death, who is Satan. He is also Belial (*q.v.*).

Prince of Death—in the infernal regions the prince of death is (in occult writings) Euronymous, bearer of the Grand Cross of the Order of the Fly; but the prince of death is, first and foremost, Satan. [*Rf.* Hebrews 2:14–15.]

Princedoms—another term for the order of principalities. [*Cf.* Milton's *Paradise Lost* V: "Thrones, Dominations, Princedoms," etc.]

Prince of the Face—otherwise prince of the presence. Among the great hierarchs answering to this title are Michael, Akatriel, Fanuel (Phanuel), Raziel, Uriel, Metatron, Yefefiah, Suriel, Sandalphon, etc.

Prince of Fire—Nathanel, called "lord of fire." [*Rf.* King, *The Gnostics and Their Remains*, p. 15.] Jehuel is also referred to as prince of fire. In the infernal empire, the prince of fire is Pluto. [*See* also Atuniel; *Grimorium Verum*, and other goetic tracts.]

Prince of Hades (or Prince of Hell)—Raphael, so called in *The Book of Enoch*, 22. As "presider over Tartarus," Uriel would qualify here. [*See* also Negarsanel; *Rf.* Ginzberg, *The Legends of the Jews* V, 71.]

Prince of Heavenly Hosts [Michael]

Prince of Light—Michael, so characterized in the Dead Sea scroll, *War of the Sons of Light against the Sons of Darkness. The Manual of Discipline* speaks of the prince of light who, in man, contends constantly with the angel of darkness (i.e., the spirit of perversion). He is Uriel, according to Ginzberg, *The Legends of the Jews.*

Prince of Peace (Angel of Peace)—the title is usually associated with Jesus; but it has also been applied to Melchisedec (*q.v.*).

Prince of Persia—Dubbiel, who was worsted in battle with Michael [*Rf.* Daniel 10:13].

Prince of the Power of the Air—according to Paul, Ephesians 1, the title applies to Satan; but it applies also to Wormwood, Meririm, and other spirits of comparable stature.

Prince of the Presence [Angel of the Presence]

Prince of the Time of Iniquity—Satan is so characterized in the *Epistle of Barnabas.*

Prince of the World—a designation for Metatron (*q.v.*).

Prince of this World—in the Fourth Gospel, Jesus calls Satan the "prince of this world" (John 12:31). Loisy, *The Birth of the Christian Religion*, speaks of the prince of this world as having "the function of the principalities and powers spoken of in the Epistles; but [that] his character is perceptibly different." In his *Kabbalistic Conclusions*, Mirandola wrote: "The letters of the name of the evil demon who is the prince of this world are the same as those of the name of God Tetragrammaton —and he who knows how to effect their transposition can extract one from the other."

Principalities (or Princedoms)—one of the 9 orders of the celestial hierarchy and usually ranked 1st in the 3rd triad. The principalities are protectors of religion; they also, as Dionysius declares, "watch over the leaders of people" and presumably inspire them to make right decisions. According to Barrett, *The Magus*, the principalities "are called by the Hebrews elohim"—which is a doubtful equivalent. The chief ruling angels of the order include Requel, Anael, (Haniel), Cerviel, Nisroc. The last-named is characterized by Milton in *Paradise Lost* VI, 447 as "of principalities the prime." In Egyptian hermetics, the head of the order of principalities is Suroth. [*Rf.* Christian,

The History and Practice of Magic, vol. I, p. 68.] As far back as the 2nd century C.E., St. Ignatius Martyr (d. 107), touching on the ranks of angels in "Epistle to the Trallians," spoke of the "hierarchy of principalities."

Principals—in the gnostic *Paraphrase of Shem*, 3 principals (or primordial powers) are listed: Light, Darkness, and "An Intermediary Spirit." [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics*, p. 151.]

Prion—a "high, holy angel of God" invoked in magical rites, specifically in the conjuration of the Reed. [*Rf.* Waite, *The Book of Ceremonial Magic*, p. 175; Mathers, *The Greater Key of Solomon*. p. 116.]

Procel [Crocell]

Progenie of Light—a term used for angels, as in Milton's *Paradise Lost* V, 600.

Pronoia—in gnosticism, a great archon or power who, according to legend, assisted God in fashioning Adam. Pronoia provided the nerve tissue. [*Rf. Apocryphon of John*; Doresse, *The Secret Books of the Egyptian Gnostics*, pp. 204–205.] The Arabic legend of God sending 4 great angels to fetch 7 handfuls of earth for the creation of Adam has been referred to in the entry under Israfel. The Iranians believed that each of the planets (and here Pronoia is regarded as one of these planets) had a hand in fashioning our first parent. Bar-Khonia affirms that "this myth had been borrowed from the Chaldeans." [*See* Pthahil.]

Propator—an aeon who remains motionless on the constellation of the chariot (the Merkabah). Propator is master of the Pole and is surrounded by his decans and myriads of angels. He is designated pro-Father and the aeon who dwells in the zenith of Heaven with the aeon Sophia beside him. [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics*.]

Protoctist Angels—the first "operating angels" responsible for delivering the Torah to man through the lesser angels. [*Rf.* Clement of Alexandria, *Prophetic Eclogues*; Danielou, *The Angels and Their Mission*.]

Pruel—an angelic guard of the gates of the South Wind. [*Rf. Ozar Midrashim* II, 316.]

Pruflas—a fallen angel, formerly of the order of thrones and partly also of the order of angels. [*Rf.* Wierus, *Pseudo-Monarchia Daemonium*.]

Prukiel—an angel invoked in Syriac charms, along with Michael, Gabriel, Harshiel, and other spellbinding angels, as cited in *The Book of Protection*.

Prunicos—in Ophitic (gnostic) lore, the supreme celestial power, by some called Sophia. [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics*, p. 212.]

Prziel—an evil angel employed in conjuring rites against an enemy. [*Rf.* M. Gaster, *The Sword of Moses*.]

Psachar (Paschar)—one of 7 angelic princes of power, the others being Kalmiya, Boel, Asimor, Gabriel, Sandalphon, Uzziel. [*Rf. Pirke Hechaloth*.]

Psdiel—an evil angel employed in conjuring rites against an enemy. [*Rf.* M. Gaster, *The Sword of Moses*.]

Psisya—in *The Book of the Angel Raziel*, one of the 70 childbed amulet angels.

Psuker—an angel of the 6th Heaven who has Uzziel under him as officiating, ministering angel. [*Rf.* Schwab, *Vocabulaire de l'Angélologie*; West, "The Names of Milton's Angels," *Studies in Philology* XLVII (April 1950), p. 220.]

Psyche—in gnosticism, the name of Valentinus' demiurge (*q.v.*).

Psychopomp(us)—Elijah (Sandalphon) in Paradise is the psychopomp who leads the pious to their appointed places. [*Rf.* Ginzberg, *The Legends of the Jews*, p. 589; *cf.* Hermes Psychopompus in Greek mythology.]

Psychopompoi—soul-escorting angels (with Elijah-Sandalphon at their head) who accompany the souls after bodily death toward their heavenly abode. Michael is also regarded as a guide of the psychopompoi.

Pthahil—the Mandaean demiourgos; an angel ruling the lesser stars; said to have been an "assistant to the Lord of Life at Creation." Pthahil created Adam's body but could not give it life. He is also denoted a prince of evil, seeking support from planets and demons. [*See* Pronoia.]

Pucel [Crocell]

Purah (Puta, Poteh)—an angel invoked in magical rites at the close of the Sabbath. Isaac Luria associates Purah with Esau-Samuel. In Jewish legendary lore, Purah is the lord of oblivion, the angel of forgetfulness. In Isaac Bashevis Singer's "Jachid and Jechidah," one of the tales in his *Short Friday* (1964), Purah is described as an angel "who dissipates God's light."

Puriel [Puruel]

Purson (Pursan, Curson)—before he fell, Purson was an angel of the order of virtues and partly also of the order of thrones. This fact, reports Spence in *Encyclopaedia of Occultism* (p. 119), "was proved after infinite research." Be that as it may, Purson is now a king in the nether regions with 22 legions of spirits to do his bidding. His appearance is that of "a man with a lion's face, carrying a viper in his hand and astride a bear." He knows the past and future, and can discover hidden treasure. The seal of Purson is figured in Waite, *The Book of Ceremonial Magic*, p. 201.

Puruel (Pusiel, "fire")—the "fiery and pitiless" angel who "probes the soul," as described in the apocalyptic *Testament of Abraham*. G. H. Box in his edition of this work believes that Puruel is a Graecized form of the angel Uriel.

Purusha—the cosmic spirit in Sanskrit lore. He is the 1st cause, itself being uncaused. Compare with the cabalistic En Sof, the "unimaginable creator of the universe." [*Rf.* Gaynor, *Dictionary of Mysticism.*]

Pusiel (Puruel)—one of the 7 angels of punishment, as listed in *Maseket Gan Edem and Gehinnom*. In the *Revelation of Rabbi Joshua ben Levi*, Pusiel is equated with Hadriel, and dwells in the 6th compartment of Hell.

Puziel—an evil angel cited in M. Gaster, *The Sword of Moses*. He is employed in conjuring rites against an enemy.

Pymander—the nous of the supreme God, the Logos, the Word made manifest, the ideal archetype of all mankind. [*Rf. The Divine Pymander of Hermes Trismegistus.*]

Python—the 2nd of the 9 archangels or archdemons in the evil hierarchy. Python is "prince of the lying spirits." [*Rf.* Camfield, *A Theological Discourse of Angels.*] In Greek mythology, Python is the monster serpent, hatched from the mud of Deucalion's deluge, that lurked in a deep cleft of Parnassus; he was wounded and finally killed by the arrows of the sun god Apollo. [*Rf. Encyclopaedia Britannica*, "Dragon"; Summers, *The History of Witchcraft and Demonology*; Redfield, *Gods/A Dictionary of the Deities of All Lands.*]

The saintly throng in the form of a rose by Doré. Illustrations to Canto 31 of Dante's *Paradiso*. From Dante, *The Divine Comedy*, translated by Lawrence Grant White.

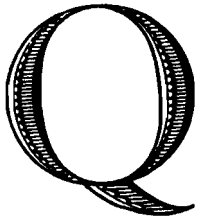

Qaddis (pl. qaddisin, "holy ones")—one of 2 angels who, with the twin irin, constitute the judgment council of God.

Qaddisin—in Merkabah lore, the 2 qaddisin are ranked, along with the twin irin, higher than the seraphim. The 4 of these judgment angels are—to quote from *3 Enoch*—"greater than all the children of Heaven, and none their equal among all the servants [of God]. For each one of them is equal to all the rest together."

Qadosch—an angel invoked in the conjuration of Ink and Colors. [*Rf.* Mathers, *The Greater Key of Solomon*.]

Qafsiel (Qaspiel, Qaphsiel, Quaphsiel)—an angel with dominion over the moon. In *3 Enoch* Qafsiel is guardian of the 7th heavenly hall. (*Cf.* Atrugiel). In ancient Hebrew charms, Qafsiel is invoked to drive away enemies by tying the charm, written in bird's blood, to the foot or wing of a dove and then bidding the dove to fly away. If it flies away, that is a sign that the enemy is in flight also. [*Rf.* Thompson, *Semitic Magic*, p. 817.]

Qalbam—one of the numerous angelic guards of the gates of the South Wind. [*Rf. Ozar Midrashim* II, 316.]

Qamamir Ziwa—in Mandaean lore, an angel of light. [*Cf.* Raphael.]

Qamiel—an angelic guard of the South Wind.

Qaphsiel [Qafsiel]

Qangiel Yah—a name of Metatron, cited in *3 Enoch*.

Qaniel—one of numerous angelic guards of the gates of the South Wind. [*Rf. Ozar Midrashim* II, 316.]

Qaus—an angel invoked in Arabic conjuring rites. [*Rf.* Shah, *Occultism*, p. 152.]

Qemuel (Kemuel, Camael)—an angel who was destroyed by God (in Jewish legendary lore, he is destroyed by Moses) when he tried to prevent the Lawgiver from receiving the Torah at the time God promulgated it. On that occasion Qemuel led angels in opposition to the number of 12,000. [*Rf.* Schwab, *Vocabulaire de l'Angélologie*; Ginzberg, *The Legends of the Jews*.]

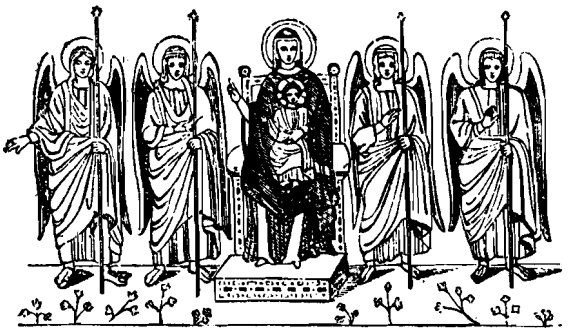

Enthroned Madonna (Queen of the angels) flanked by four archangels (presumably Michael, Gabriel, Raphael, Uriel). Ancient mosaic in Sant-Apollinare-Novo at Ravenna. From Jameson, *Legends of the Madonna.*

Quaphsiel [Qafsiel]

Queen of Angels—in Catholicism, the queen of angels ("regina angelium") is the Virgin Mary. In the cabala, it is the Shekinah; in gnosticism, it is Pistis Sophia. [*Rf.* Voragine, *The Golden Legend.*]

Quelamia—one of the 7 exalted throne angels residing in the 1st Heaven "which execute the commands of the potentates" (according to *The Book of the Angel Raziel*). [*Rf.* de Abano, *The Heptameron*; Cornelius Agrippa, *Three Books of Occult Philosophy* III.]

Quoriel—an "inferior spirit" serving Vachmiel, ruler of the 4th hour of the day. Quoriel is invoked in ritual magic of the Pauline Art. [*Rf.* Waite, *The Book of Ceremonial Magic*, p. 67.]

1510

"Angel of Eden" (Raphael or Michael) by Dürer, expelling Adam and Eve from their earthly paradise. From Willi Kurth, *The Complete Woodcuts of Albrecht Dürer*. New York: Dover Publications, 1963.

Raahel—one of the 72 angels ruling over the 72 quinaries of the degrees of the zodiac. [*Rf.* Runes, *The Wisdom of the Kabbalah.*]

Raamiel ("trembling before God")—an angel with dominion over thunder. In some occult sources, Raamiel is referred to as a fallen angel. [*See* Ramiel.]

Ra'asiel X (Rashiel; Sui'el)—in M. Gaster, *The Sword of Moses*, Ra'asiel X is an angel invoked in ritual magic.

Rabacyel—one of the 3 ruling princes of the 3rd Heaven. [Rf. *The Sixth and Seventh Books of Moses.*]

Rabdos ("staff")—a mighty luminary who is able to stop the stars in their courses; now a demon who throttles people. Rabdos can be subdued only by the power of the angel Brieus. [*Rf.* Conybeare, *The Testament of Solomon*; Shah, *The Secret Lore of Magic.*]

Rabia—one of the 10 *uthri* (angels) in Mandaean lore; the *uthri* accompany the sun on its daily course.

Rab-un-Naw—an angel of light in Arabic lore, equated with the Persian Parvardigar (*q.v.*).

Rachab [Rahab]

Rachel ("a ewe")—in the cabala, the Shekinah when "re-organized" as the Celestial Bride on her way to reunification with God. She is one of the 4 matriarchs, rulers of a province in Heaven reserved for the daughters, wives, and sisters of the great Hebrew patriarchs. [*Rf.* Scholem, *Major Trends in Jewish Mysticism*; Ginzberg, *The Legends of the Jews* V, 33.]

Rachiel—in the cabala, one of the angelic luminaries concerned with human sexuality (Masters, *Eros and Evil*). In Barrett, *The Magus* II, Rachiel is one of the 3 angels of Friday (the other 2 being Anael and Sachiel). Also, one of the presiding spirits of the planet Venus—according to *The Secret Grimoire of Turiel.* In *Ozar Midrashim* I, 86, Rachiel is an angel of the order of ophanim (*q.v.*).

Rachmiah—one of the 70 childbed amulet angels. [*Rf. The Book of the Angel Raziel*; Budge, *Amulets and Talismans.*]

Rachmiel ("mercy")—in rabbinic tradition, the angel of mercy (*cf.* Gabriel). He is also one of the 70 childbed amulet angels and an administering angel invoked in ceremonial rites. [*Rf. Universal Jewish Encyclopedia*, p. 314; *The Book of the Angel Raziel.*] In *Ozar Midrashim* II, 316, Rachmiel is included among the angelic guards of the gates of the East Wind.

Rachsiel—one of the 70 childbed amulet angels.

Rad'adael—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 6th heavenly hall.

Radueriel (Radweriel H')—identified or equated with Dabriel, Vretil, Pravuil, etc., as the heavenly register and recording angel. Radueriel is included occasionally among the 8 great judgment princes of the throne whose rank is superior to Metatron's. He is the angel of poetry, master of the muses. Of Radueriel it was said, "out of every word that goeth forth from his mouth a song-uttering angel is born." [*Rf.* Talmud *Hagiga*, 13a.] *Note*: since God alone is credited with the creation of angels, this power and privilege to do likewise makes Radueriel unique among his fellow hierarchs—except for Pistis Sophia, who is claimed to be, in *3 Enoch*, the "procreator of the superior angels." Another exception is Dynamis (*q.v.*).

Rael—in occultism, a Wednesday angel residing in the 3rd Heaven. He is also one of the intelligences of the planet Venus. When conjuring up Rael, the invocant must face north. [*Rf.* de Abano, *The Heptameron*; *The Secret Grimoire of Turiel.*]

Raftma'il—in Arabic lore, a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Ragat—in *The Sixth and Seventh Books of Moses*, an angel (cherub or seraph) summoned in cabalistic conjuring rites.

Ragiel [Raguel]

Raguel (Raguil, Rasuil, Rufael, Suryan, Akrasiel—"friend of God")—one of the 7 archangels listed in the Enoch writings. Raguel is an angel of earth, a guard of the 2nd (or 4th) Heaven. He "takes vengeance on the world of luminaries," which is interpreted to mean that, for cause, he brings other angels to account. Great as Raguel is, he was reprobated at a church council in Rome in 745 C.E., along with other high-ranking angels, Uriel among them. In Hugo, *The Toilers of the Sea*, Raguhel (so spelt) is a demon who "passed himself off as a saint" whom Pope Zachary in 745 C.E. "unearthed and turned out of the saintly calendar, along with two other demons called Oribel and Tobiel." [*See* Tubuas.] In *The Revelation of John*, Tischendorf, who edits this New Testament apocryphon, gives an extract from the termination of MS. E: "Then shall He send the angel Raguel, saying: Go and sound the trumpet for the angels of cold and snow and ice, and bring together every kind of wrath upon them that stand on the left." This would occur after the separation of the sheep from the goats. In gnosticism, Raguel is equated with Thelesis, another great angel (*q.v.*). According to *Enoch II*, Raguel (as Raguil or Rasuil or Samuil) is the angel who transported Enoch to Heaven while the antediluvian patriarch was still in the flesh—an incident alluded to in Genesis 5:24. The feat of transporting Enoch is also credited to Anafiel (*q.v.*). In *The Masque of Angels* (one-act opera produced in February 1966 at St. George's Church in New York), Raguel was cast as one of the principalities.

Raguhel [Raguel]

Rahab ("violence"; in Hebrew *sar shel yam*, "prince of the primordial sea.")—In Job 26:12; Psalms 37:4, Rahab designates Egypt as an earthly power of evil; also as "an angel of insolence and pride" (Isaiah 51:9). In the Talmudic *Baba Batra* 74b, Rahab is called the "angel of the sea." (In occult lore the demon of the sea is Kupospaston.) [See Conybeare, *The Testament of Solomon*, where Kupospaston is a hore-fish and delights in overwhelming ships.] According to legend (Ginzberg, *The Legends of the Jews* V, 26), Rahab was destroyed by God for refusing to separate the upper and lower waters at the time of Creation; and was destroyed again for trying to hinder the Hebrews from escaping the pursuing hosts of Pharaoh

at the time of the crossing of the Red (Reed) Sea. Another legend relates that Rahab restored to Adam the mystical *Sefer Raziel* (*The Book of the Angel Raziel*) after it had been cast into the sea by envious angels. [*Cf.* legend of the sacred book, containing all knowledge, that Raphael is said to have given Noah.] The Babylonian Talmud regards Rahab, Leviathan, Behemoth, and the Angel of Death as identical or interchangeable. [*Rf.* Midrash *Genesis Rabba* 283; Talmud *Sanhedrin* 108b.] In Blake's *Jerusalem*, Rahab emerges as the Great Whore, triple goddess (sic) of Heaven, earth, and Hell. In Blake's *Vala* or *The Four Zoas* (Night the 8th), Rahab, as "representative of Urizen's mysteries unclothed, sits among the judges at the trial of Jesus." This Rahab is not to be confused with the Rahab of Joshua 2, the harlot of Jericho, grandmother of David and, it might be said, ancestress of all future quislings, whom Dante nevertheless, in his *Paradiso*, canto 9, places in Heaven among the elect.

Rahabiel—an angel invoked in a late Hebrew charm, along with Phaniel, Ariel, Lahabiel, Raphael. [*Rf.* M. Gaster, *Proceedings of the Society of Biblical Archeology*, p. 339.]

Rahatiel [Rahtiel]

Rahaviel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 2nd heavenly hall.

Rahdar—with the aid of a brother genius called Phakiel, Rahdar governs the sign of the Crab in the zodiac. [*Rf.* Levi, *Transcendental Magic*, p. 413.]

Rahmiel (Rachmiel, Rahamael)—angel of mercy; also, one of the angels of love. For other angels of love, *see* Zadkiel, Zehanpuryu, Theliel, Anael (Haniel). Rahmiel may be invoked as an amulet against the evil eye. As Rhamiel, he is St. Francis Assisi who, like Enoch and Elijah, was transformed into an angel upon his arrival in Paradise. [*Rf.* Montgomery, *Aramaic Incantation Texts from Nippur*, p. 97; *The Douce Apocalypse*; Trachtenberg, *Jewish Magic and Superstition*, pp. 99, 140; Schrire, *Hebrew Amulets*.]

Rahtiel (Rahatiel—"to run")—in Jewish legendary lore, the angel of constellations, like Kakabel. He is the angel who, after Metatron names the stars to Rabbi Ishmael, "enters them in counted order," as related in *3 Enoch*, 46. [*See* also Ginzberg, *The Legends of the Jews* I, 140.]

Rahzeil—an angel in Mandaean theosophy. [*Rf.* Pognon, *Inscriptions Mandaïtes des Coupes de Khouabir*.]

Rakhaniel—an angel whose name appears in Hebrew characters on the 5th pentacle of the planet Saturn. When conjuring Rakhaniel, the invocant should recite a versicle from Deuteronomy (preferably 10:17).

Ramael [Ramiel]

Ramal—one of the 70 childbed amulet angels.

Ramamel—one of numerous angelic guards of the gates of the East Wind. [*Rf. Ozar Midrashim* II, 316.]

Ram Avatar (Rama or Ramachandra)—the 7th of the 10 avatars in Vedic Lore. [*See* Avatar.]

Ramiel (Remiel, Phanuel, Uriel, Yerahmeel, Jeremiel, etc.)—in the Syriac *Apocalypse of Baruch* (3rd section) Ramiel is the angel who, as presider over true visions, provides Baruch with an interpretation of the vision Baruch saw and speaks of. In this vision, Ramiel appears as the angel who destroys Sennacherib's hosts—a feat credited also to Uriel, Michael, Gabriel, and other redoubtable hierarchs. Ramiel is chief of thunder (as is Uriel); and he has charge of the souls that come up for judgment on the last day (as has Zehanpuryu). In the Enoch writings, Ramiel or Remiel is both a holy angel and a fallen one (*Enoch I*, 6, and *I*, 20). In verse 20, Ramiel is a leader of the apostates; in verse 6, he is one of the 7 archangels standing before God's throne. In *Paradise Lost* VI, Ramiel, along with Ariel and Arioc, is overcome by Abdiel in the 1st day of fighting in Heaven. To Milton, therefore, Ramiel, being on the side of Satan, is evil. In the *Sibylline Oracles* II, 2, 5, Ramiel is "one of 5 angels who lead the souls of men to judgment," the 5 angels cited being Arakiel, Ramiel, Uriel, Samiel, and Aziel. A

number of Milton scholars (Keightley and Baldwin among them) have long believed that Milton coined Ramiel as well as Ithuriel, Zophiel, and Zephon. The names of these angels, however, have come to light in early apocryphal, apocalyptic, Talmudic sources; hence, Milton (who was familiar with such sources) had no need to invent these angels.

Ram Izad—in ancient Persian lore, an angel to whom services were paid. [*Rf. The Dabistan*, p. 156.]

Ram Khastra (Ram Khvastra)—the Parsi equivalent of the Mandaean *uthri* (angel) Ayar Ziwa, who "brings the sounds" or "stirs the air." [*Rf.* Drower, *The Mandaeans of Iraq and Iran.*]

Rampel—an angel exercising dominion over deep waters and mountain ranges. [*Rf.* M. Gaster's *The Sword of Moses.*] In *The Alphabet of Rabbi Akiba* the angel of mountains (unnamed) is included among the "splendid, terrible, and mighty angel chiefs" who passed before God to rejoice in the 1st Sabbath.

Raphael ("God has healed")—of Chaldean origin, originally called Labbiel. Raphael is one of 3 great angels in post-Biblical lore. He first appears in *The Book of Tobit* (a work external to the Hebrew canon, apocryphal in Protestant Scripture, canonical in Catholic). In *The Book of Tobit*, Raphael acts as companion and guide to Tobit's son Tobias who journeys to Media from Nineveh. It is only at the end of the journey that Raphael reveals himself by name as "one of the 7 holy angels" that attend the throne of God. [See woodcut in the Cologne Bible (1478–1480), picturing various incidents in the story.] In *Enoch I*, 20, Raphael is declared to be "one of the watchers" (*q.v.*). In *Enoch I*, 22, Raphael is a guide in sheol (i.e., the underworld). In *Enoch I*, 40, he is "one of the 4 presences, set over all the diseases and all the wounds of the children of men." [*Cf.* Rabbi Abba in *The Zohar* I: "Raphael is charged to heal the earth, and through him . . . the earth furnishes an abode for man, whom also he heals of his maladies."] According to gamatria (cabala) and *Yoma* 37a, Raphael is one of the 3 angels that visited Abraham (Genesis 18), the other 2 angels identified usually as Gabriel and Michael. Raphael is credited also with healing Abraham of the pain of circumcision, the patriarch having neglected to observe this rite earlier in life. In *The Legends of the Jews* I, 385, Raphael is the angel sent by God to cure Jacob of the injury to his thigh when Jacob wrestled with his dark adversary at Peniel (the adversary having been identified variously as Michael, Metatron, Uriel, Sammael or God Himself.) Another legend (*Sefer Noah*) claims it was Raphael who handed Noah, after the flood, a "medical book," which may have been the famous *Sefer Raziel* (*The Book of the Angel Raziel*). Among other high offices, Raphael is the regent of the sun (Longfellow refers to him as the angel of the sun), chief of the order of virtues, governor of the south, guardian of the west, ruling prince of the 2nd Heaven, overseer of the evening winds, guardian of the Tree of Life in the Garden of Eden, one of the 6 angels of repentance, angel of prayer, love, joy, and light. Above all, he is, as his name denotes, the angel of healing (*cf.* Aslepios, ancient Greek god of healing). He is also the angel of science and knowledge, and the preceptor angel of Isaac. [*Rf.* Barrett, *The Magus* II.] Raphael belongs to at least 4 of the celestial orders: seraphim, cherubim, dominions (or dominations), powers. According to Trithemius of Spanheim, the 15th-century occultist, Raphael is one of the 7 angels of the Apocalypse. He is also numbered among the 10 holy sefiroth. And while he is not specifically named as the angel who troubled the waters at the pool in ancient Bethesda (John 5), he is generally so credited. [*Rf.* Summers, *The Vampire in Europe.*] Curiously enough (because, perhaps, Raphael has been called a guide in Hell) an ophite diagram represents Raphael as a terrestrial daemon with a beastlike form (!) and is associated with 3 other angels: Michael, Suriel, and Gabriel in the same guise. [*Rf.* Legge, *Forerunners and Rivals of Christianity* II, p. 70.] In the canvases of such masters as Botticini, Lorrain, Pollajuolo, Ghirlandaio, Titian, and Rembrandt, Raphael is variously pictured holding a pilgrim's staff and a fish (*Tobit*); as a winged saint supping with Adam and Eve; as the "sociable archangel" (*Paradise*

Raphael descending to earth. An illustration for *Paradise Lost*. From Hayley, *The Poetical Works of John Milton*.

Lost V); as a "six-winged seraph"; and as one of the 7 angels of the presence. Reference to these 7 angels of the presence is made by Blake in his "Milton." In the off-Broadway play *Tobias and the Angel*, Raphael is represented as a scoffing and jesting angel "knocking sense into the head of Tobias." The file on Raphael is inexhaustible, but one additional legend may be worth repeating here: it is taken from Conybeare, *The Testament of Solomon*. When Solomon prayed to God for help in the building of the Temple, God answered with the gift of a magic ring brought to the Hebrew king personally by Raphael. The ring, engraved with the pentalpha (5-pointed star), had the power to subdue all demons. And it was with the "slave labor" of demons that Solomon was able to complete the building of the Temple.

Rapid, The—an order of angels, "one of the 10 classes in Talmud and Targum," according to Voltaire in "Of Angels, Genii, and Devils."

Raquiel—one of the numerous angelic guards of the gates of the West Wind. [*Rf. Ozar Midrashim* II, 316.]

Rasamasa—with Vocabiel, a brother spirit, Rasamasa controls the sign of Pisces in the zodiac. [*Rf.* Levi, *Transcendental Magic.*]

Rasesiyah—one of the many names of the angel Metatron.

Rash (Rashin Rast)—the angel minister of justice in the service of Mithra. [*Rf. The Dabistan*, p. 145.]

Rashiel (Zavael)—an angel who exercises dominion over whirlwinds and earthquakes. [*Cf.* Su'iel.]

Rashin Rast [Rash]

Rasuil [Raguel]

Rathanael—an angel "who sits in the 3rd Heaven." *The Testament of Solomon* is authority for the fact that Rathanael is the only angel who is able to frustrate the machinations of the female demon Enepsigos. [*Rf. 3 Enoch* 17.]

Ratsitsiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 1st of the 6 heavenly halls.

Ratziel [Raziel]

Ratzuziel—an angelic guard of the 3rd Heaven. [*Rf. Ozar Midrashim* I, 116.]

Raum (Raym)—before he fell, Raum was of the order of thrones. In Hell, he is a great earl and manifests in the form of a crow. His mission or office is to destroy cities and subvert the dignities of men. He commands 30 legions of infernal spirits. His sigil is figured in Waite, *The Book of Black Magic and of Pacts*, p. 178. Raum also answers to the name of Haborym and is pictured in De Plancy, *Dictionnaire Infernal* (1863 ed.) with 3 heads—man, cat, viper.

Ravadlediel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 5th heavenly hall.

Raziel ("secret of God," "angel of mysteries" —Ratziel, Akrasiel, Gallizur, Saraqael, Suriel, etc.) —the "angel of the secret regions and chief of the Supreme Mysteries." [*Rf.* M. Gaster, *The Sword of Moses.*] In the cabala, Raziel is the personification of Cochma (divine wisdom), 2nd of the 10 holy sefiroth. In rabbinic lore, Raziel is the legendary author of *The Book of the Angel Raziel* (*Sefer Raziel*), "wherein all celestial and earthly knowledge is set down." The true author is unknown but he has been commonly identified as Eleazer of Worms or Isaac the Blind, medieval writers. Legend has it that the angel Raziel handed his book to Adam, and that the other angels, out of envy, purloined the precious grimoire and cast it into the sea, whereat God ordered Rahab, primordial angel/demon of the deep, to fish it out and restore it to Adam—which Rahab obediently did, although it should be pointed out that before this, Rahab had been destroyed. *The Book of the Angel Raziel* finally came into possession of, first, Enoch (who, it is said, gave it out as his own work i.e., *The Book of Enoch*); then of Noah; then of Solomon, the latter deriving from it, according to demonographers, his great knowledge and power in magic. [*Rf.* De Plancy, *Dictionnaire Infernal.*] From a midrash (Ginzberg, *The Legends of the*

Jews I, 154–157) it develops that Noah learned how to go about building the Ark by poring over the Raziel tome. [*Rf.* Jastrow, *Hebrew and Babylonian Traditions.*] In Targum Ecclesiastes 10, 20, it is reported that "each day the angel Raziel, standing on Mount Horeb, proclaims the secrets of men to all mankind." Searching further in the cabala, one learns that Raziel is one of 10 (actually one of 9) archangels in the Briatic world, which is the 2nd of the 4 worlds of creation. In this Briatic world each sefira is allotted an archangel to govern it, the chief being Metatron, the others being, apart from Raziel, Tzaphkiel, Tzadquiel, Kamael, Michael, Haniel, Raphael, Gabriel, and Sandalphon—as we find in a listing by Macgregor Mathers. [*Rf.* Westcott, *The Study of the Kabalah*, pp. 54–55.] According to Maimonides in his *Mishna Thora*, Raziel is chief of the order of erelim (*q.v.*); also, the herald of deity and preceptor angel of Adam. In further connection with *The Book of the Angel Raziel*, *The Zohar* I, 55a, reports that in the middle of the book there occurs a secret writing "explaining the 1,500 keys [to the mystery of the world] which were not revealed even to the holy angels." The noted 13th-century cabalist Abraham ben Samuel Abulafia wrote under the name of Raziel (also under the name of Zechariah).

Razvan—in Arabic lore, the "treasurer of Paradise," and the "porter of Heaven." [*Rf.* *The Dabistan*, p. 385.]

Razziel—an angel of the 7th hour of the night, serving under Mendrion. [*Rf.* Waite, *The Lemegeton.*]

Reapers—a designation for angels in Matthew 13:29: "and the reapers are the angels." Henry Vaughan, the English poet, concludes his poem "The Seed Growing Secretly" with the line "Till the white winged Reapers come." In Longfellow's poem "The Reaper and the Flowers" the Reaper is the angel of death, Azrael.

Recabustira—a prayer addressed to Recabustira (for providing the invocant with a magic carpet) is made by gradually reducing the name thus: Cabustira, Bustira, Stira, Ira, etc. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Recording Angel—Pravuil, Vretil, Radueriel, Dabriel (the same angel under different forms). In Arabic tradition, the recording angel is Moakkibat. But there is the tradition of 2 recording angels called Kiramu 'l-katibin who attend every believer, one recording the good deeds, the other the evil deeds. When the believer dies, his record is conveyed by the recording angels to Azrael, angel of death. In Babylonian lore, the recording angel is Nabu or Nebo. "To marry is to domesticate the Recording Angel," says R. L. Stevenson in *Virginibus Puerisque*. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Rectacon—an angel invoked in the benediction of the Salt. Rectacon is mentioned in the grimoires and tracts of Sblomonic magic.

Rectores Mundorum—in Chaldean mythology, the divine regents or powers that order the world below. [*Rf.* Aude, *Chaldean Oracles of Zoroaster.*]

Red Angel, The—an angel so named in Marc Chagall's celebrated canvas titled "Descent of the Red Angel." [*See* Angel of Fire.]

Regent—in *Paradise Lost* V, 698, a fallen angel under Satan's command, He is either head of, or one of, the regent powers that fought in the Great Revolt.

Regents—an order of angels mentioned in *Paradise Regained* I, 117.

Region—an angel invoked for special uses in ceremonial magic, specifically in the conjuration of the Sword. [*Rf.* Waite, *The Lemegeton*; Mathers, *The Greater Key of Solomon.*]

Rehael—an angel of the order of powers. He rules over health and longevity, and inspires respect for one's parents. Rehael is one of the 72 angels bearing the mystical name of God Shemhamphorae. His corresponding angel is Ptechout. [*Rf.* Barrett, *The Magus* II; Ambelain, *La Kabbale Pratique.*]

Rehauel—in Runes, *The Wisdom of the Kabbalah*, one of the 72 angels of the zodiac.

Round of the Angels by Fra Angelico, detail from *The Last Judgment*. Reproduced from Régamey, *Anges*.

Rehel—an angel who battles against the enemies of religion. His corresponding angel is Phupe. [*Rf.* Ambelain, *La Kabbale Pratique.*]

Reiiel—an angel of the order of dominations. Reiiel is also one of the 72 angels bearing the mystical name of God Shemhamphorae.

Reivtip (Rirvtip)—in Mosaic incantation rites, an angel who serves the angel-prince Alimon (*q.v.*).

Rekhodiah—one of the 4 angel names found inscribed on the 2nd pentacle of the sun. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Relail—in Arabic lore, governor of the 5th Heaven. [*Rf.* Moore, *The Loves of the Angels.*]

Remiel (Ramiel, Rumael, etc.)—one of the 7 archangels who attend the throne of God, as stated in *Enoch I*, 20. He is called Jeremiel or Uriel in various translations of *IV Esdras*, and described as "one of the holy angels whom God has set over those who rise" (from the dead). He is the same angel (given as Ramiel) who, in *The Apocalypse of Baruch*, destroys the army of Sennacherib. See *Enoch II*, and Geffcken, *Sibylline Oracles* II, 215.

Rempha—in Egyptian theogony, chief of the order of thrones and genius of time. In hermetics, Rempha is one of the 7 planetary genii and the genius (archangel) of Saturn. [*Rf.* Christian, *The History and Practice of Magic* I, 317; II, 475; *see* Orifiel.]

Reno—the corresponding angel for the angel Vehuel (*q.v.*).

Reprobated Angels—at a church council in Rome, 745 C.E., under Pope Zachary, 7 high angels were reprobated: Uriel, Raguel, Inias, Adimus, Simiel (Semibel), Tubuael (Tubuas), and Sabaothe (Saboac). The bishops Clement and Adalbert, who taught the veneration of these angels, were convicted of heresy. It was the rash of newly coined angels that prompted the Church at that time to forbid invoking or venerating angels other than those named in the Bible (Michael, Gabriel, Raphael). The trouble, however, dated earlier than the 8th century, for in the 4th–5th centuries, Eusebius and Theodoret tried, without success, to put a stop to the practice. [*Rf.* Régamey, *What Is an Angel?* p. 119.]

Requel—in *The Sixth and Seventh Books of Moses*, a ruling prince of the order of principalities. In other sources the ruling prince of the order is given as Nisroc (*Paradise Lost*), Anael, Cerviel, etc.

Requiel—one of the 28 angels governing the 28 mansions of the moon. [*Rf.* Barrett, *The Magus.*]

Reschith Hajalalim (Rashith ha-Galgalim)—in Jewish cabala, Reschith is a ministering spirit through whom "the essence of divinity flows." He guides the *primum mobile*, a task or office usually linked with Metatron. [*Rf.* Heywood, *The Hierarchy of the Blessèd Angels.*]

Resh (Rash?)—an Indo-Persian angel mentioned in Hyde, *Historia Religionis Veterum Persarum.*

Retsutsiel [Rezoziel]

Revealing Angel, The—in the Koran, *sura* 51, 50, the revealing angel is spoken of as "a plain warner from Him," but is not identified by name.

Rezoziel—an angelic guard of the 3rd Heaven mentioned in *Pirke Hechaloth.*

Rhamiel (Rahmiel)—the angelic name of St. Francis of Assisi as the angel of mercy. St. Francis has also been referred to as the angel of the apocalypse. As such he warns the winds not to complete the destruction of the world "until the elect should be gathered." [*Rf. The Douce Apocalypse.*]

Rhaumel—a Friday angel resident in the 5th Heaven and invoked from the north [*Rf.* Barrett, *The Magus*].

Ribbotaim—angels used as chariots by God. These would be the cherubim (*q.v.*). [*Rf. 3 Enoch.*]

Richol—an angel of the order of powers, summoned in conjuring rites. [*Rf. The Sixth and Seventh Books of Moses.*]

Riddia (Ridya, Ridjah, Mathariel—"the irriga-

tor")—prince of rain in command of the element of water. Riddia is said to reside between 2 abysses. In Hebrew lore, he is described as an angel who, when invoked, shows himself in the form of a 3-year-old heifer with cleft lips. [*Rf.* Talmud, *Yoma* 21a.]

Ridwan—in Islamic tradition, an angel placed at the entrance to the earthly paradise. [*Rf.* Hastings, *Encyclopaedia of Religion and Ethics* IV, 618.] It is in this role, as the archangelic guardian of the Garden of Eden, that Ridwan appears in Remy de Gourmont's play, *Lilith*.

Ridya [Riddia]

Riehol—in the cabala, governor of the zodiacal sign of Scorpio; in this office Riehol is assisted by Saissaiel. [*Rf.* Levi, *Transcendental Magic.*]

Riff (fictional)—a cherub in Daniels, *Clash of Angels*.

Rifion—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 5th heavenly hall.

Rigal—one of the 70 childbed amulet angels. For a list of all 70, *see* Appendix.

Rigziel—in Isaac ha-Cohen's text, "Emanations of the Left Side," Rigziel is 8th of the 10 holy sefiroth.

Rikbiel YHWH—an angel appointed over the divine chariot (i.e., Merkabah) or wheels; also chief of the order of galgallim, of which there are 6 other ruling angels. In Enoch lore, Rikbiel ranks higher than Metatron, which would make him one of the great crown princes of heavenly judgment (there being 8 such, according to Ginzberg, *The Legends of the Jews* I, 139.)

Rimezin—an angel of the 4th hour of the night, serving under Jefischa. [*Rf.* Waite, *The Lemegeton.*]

Rimmon (Hebrew, "roarer" or "exalted")—a fallen archangel, now an "inferior demon." Rimmon was originally an Aramaean deity worshipped at Damascus; also an idol of Syria. In occultism he is the devil's ambassador to Russia. In Bates' *The Bible Designed to Be Read as Living Literature* (p. 1262, glossary) "Elisha allowed Naaman the Syrian to bow down with his master in the house of Rimmon." Thus, to bow down in the house of Rimmon implies "to conform to a reprehensible custom to save one's life." To the Semites, Rimmon was the god of storms, the Akkadian name being Im (Forlong, *Encyclopedia of Religions*). His emblem is the pomegranate. The Assyrians called him Barku (lightning) and the Kassites named him Tessub. In Babylonian myth, Rimmon was the thunder god, pictured with a trident.

Rishis—to be compared with the Prajapati (*q.v.*). The Rishis are the 7 or 10 Vedic spirits from whom it is claimed all mankind is descended. They may also be compared with the 7 angels of the presence and the 7 (or 6) amesha spentas in Zoroastrian lore.

Risnuch—genius of agriculture, according to Levi, *Transcendental Magic*. In Apollonius of Tyana, *The Nuctemeron*, Risnuch is one of the genii of the 9th hour.

Riswan (Rusvon)—in the *Odes* of Hafiz (Ode 586), the gatekeeper of Heaven. Hafiz' reference is to "dread Riswan's throne."

Riyiel—in the cabala, one of the 72 angels of the zodiac.

Rochel—an angel who finds lost objects. Rochel's corresponding angel is Chontaré. Rochel also figures among the 72 angels bearing the mystical name of God Shemhamphorae.

Roelhaiphar—an angel whose name is found inscribed on the 5th pentacle of Saturn. When Roelhaiphar is invoked, the invocant should, for the best results, recite a versicle from Deuteronomy 10:17. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Rofael [Raphael]

Rofocale—more usually called Lucifuge Rofocale, prime minister in the infernal regions, according to the *Grand Grimoire*. Rofocale has control over all the wealth and treasures of the world. His subordinate is Baal (a king, ruling in

the east). Two other subordinates are Agares (one of the dukes in Hell and formerly of the angelic order of virtues) and Marbas.

Rogziel ("wrath of God")—one of the 7 angels of punishment, as listed in *Maseket Gan Edem and Gehinnom*. [*Rf. Jewish Encyclopedia*, 593.]

Rombomare—corresponding angel for Lauviah.

Romiel—in geonic (Middle Ages) lore, an angel assigned to rulership over one of the months of the year. [*Rf.* Trachtenberg, *Jewish Magic and Superstition*.]

Rorex—in Conybeare, *The Testament of Solomon*, a spirit (angel) invoked to counteract the power of Alath (demon of disease, one of the infernal decani).

Rosabis—genius of metals and one of the genii of the 11th hour. [*Rf.* Apollonius of Tyana, *The Nuctemeron*.]

Rosier—a former lesser-rank angel of the order of dominations, now officiating in Hell. [*Rf.* Michaelis, *Admirable History of the Possession and Conversion of a Penitent Woman*.]

Roupa'il—an angel in Mandaean lore. [*Rf.* Pognon, *Inscriptions Mandaïtes des Coupes de Khouabir*.]

Rsassiel—one of the 70 childbed amulet angels.

Ruah Piskonit—one of the many names of the angel Metatron.

Ruba'il—in Islamic lore, an angel of the 7th Heaven in charge of a group of angels (in the guise of men) engaged in worshipping Allah. [*Rf.* Hastings, *Encyclopaedia of Religion and Ethics* IV, 619.]

Rubi (fictional)—the 2nd angel, a cherub, in Moore's *The Loves of the Angels*.

Rubiel—as cited in De Plancy, *Dictionnaire Infernal*, an angel (along with Uriel and Barachiel) invoked in games of chance. For good results, the name Rubiel, when prayed to, must be inscribed on virgin parchment.

Ruchiel—an angel appointed over the wind. [*Rf. 3 Enoch*, 14.]

Rudiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 3rd heavenly hall.

Rudosor—an angel of the 6th hour of the night, serving under Zaazonash. [*Rf.* Waite, *The Lemegeton*.]

Rufael—another form of the angel Raphael, or a corruption of Raguel (*q.v.*). According to *Enoch I*, 68:4, Rufael spoke with Michael concerning the fallen angels.

Rugziel (Dalkiel)—an angel who operates in the 7th compartment of Hell in the "punishment of 10 nations." [*Rf. Baraita de Massechet Gehinnom*.]

Ruhiel—in Jewish legendary lore, the angel governing the wind. He is mentioned as one of the great luminaries in Heaven who, "when they encounter Metatron, tremble before him and prostrate themselves." [*Rf.* Ginzberg, *The Legends of the Jews* I, 140.]

Rumael (Ramiel)—one of the fallen angels in the Enoch listings.

Ruined Archangel—an epithet used by Milton in *Paradise Lost* I, 593, to describe Satan in his fallen state: "his form had yet not lost/All her Original brightness, nor appear'd/Less than Arch Angel ruin'd."

Rulers—in the Septuagint, the term is used to denote an order of the celestial hierarchy. Usually equated with the order of dominations. Caird in *Principalities and Powers*, p. 11, uses rulers as a translation of the Greek "ἄρχονες." John of Damascus, in *Exposition of the Orthodox Faith* II, lists rulers (where customarily "principalities" appears) as 1st of the last triad in the 9-fold division of the celestial hierarchy.

Ruman—in Islamic lore, a special angel of the lower regions who requires of all the deceased that come before him to write down the evil deeds they performed on earth and for which they were consigned to Hell. Ruman then delivers the deceased to the angels Munkar and Nakir (*q.q.v.*)

for punishment. [*Rf. Jewish Encyclopedia*; Hastings, *Encyclopaedia of Religion and Ethics* IV, 617.]

Rumiel—an angelic guard of the 6th Heaven; also one of the 70 childbed amulet angels. [*Rf. Pirke Hechaloth*; *The Book of the Angel Raziel*; Budge, *Amulets and Talismans*, p. 225.]

Rumjal (Rumael?)—an evil, fallen archangel, one of the original 200 that were seduced by Satan into rebellion, according to *Enoch I.*

Rusvon (Riswan)—an angel who holds the keys to the Muslim earthly paradise. [See De Plancy, *Dictionnaire Infernal*; *Cf.* Ridwan.]

Ruwano—a ministering angel invoked in conjuring rites. [*Rf. The Sixth and Seventh Books of Moses.*]

Ruya'il—in Arabic lore, a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

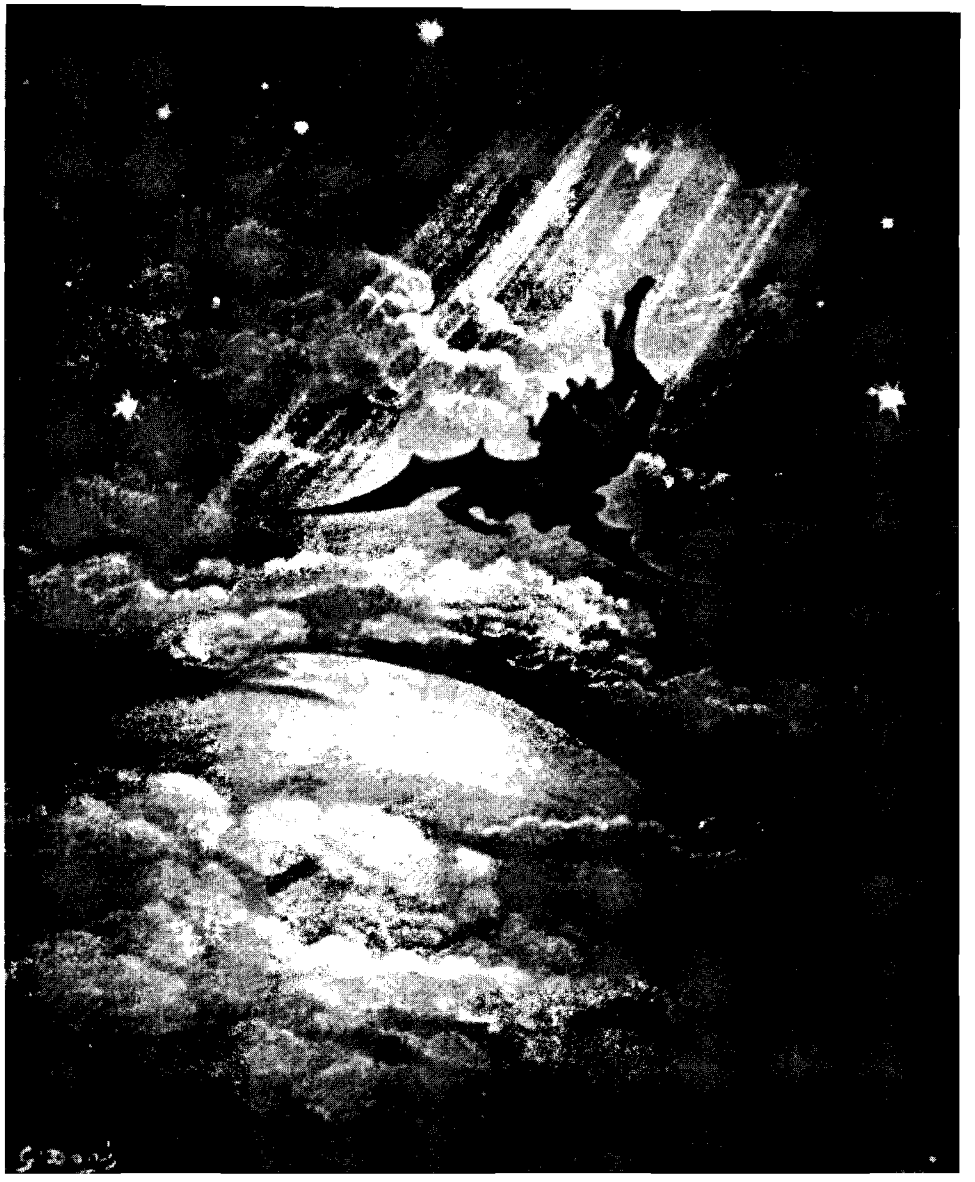

"Prince of the Power of the Air" (Satan) by Doré. Reproduced from Langton, *Satan, A Portrait.*

Sa'adiya'il—in Islamic religious lore, an angel of the 3rd Heaven in charge of a group of angels (in the guise of vultures) engaged in worshipping Allah. [*Rf.* Hastings, *Encyclopaedia of Religion and Ethics* IV, 619.]

Saaphiel—angel of hurricanes, mentioned in *Sefer Yetzirah* (*The Book of Formation*).

Saaqael (Sarakiel, Suriel?)—in *Enoch I*, an angel of the presence.

Sabaoc—one of the 7 reprobated angels at the trial which took place in a church council in Rome, 745 C.E. Other angels reprobated at the same trial included Uriel, Raguel, Simiel. [*Rf.* Heywood, *The Hierarchy of the Blessèd Angels*; *see* Reprobated Angels.]

Sabaoth (Tsabaoth, Ibraoth, "hosts")—one of the 7 angels of the presence; one of the divine names in gnostic and cabalistic lore. In the Ophitic (gnostic) system, Sabaoth is one of the 7 archons, creators of the universe.

Sabaoth Adamas—in the *Texts of the Saviour*, Sabaoth Adamas is an evil power, ruler of the wicked aeons; he is mentioned also in the Coptic *Pistis Sophia.*

Sabathiel (Sabbathi)—in Jewish cabala, a spirit (intelligence) of the planet Saturn. He receives the divine light of the holy spirit and communicates it to the dwellers in his kingdom. In Mosaic lore, Sabathiel is one of 7 princes "who stand continually before God, and to whom are given the spirit-names of the planets." [*Rf.* Cornelius Agrippa, *Three Books of Occult Philosophy* III.]

Sabbath—an angel (so named) who sits on a throne of glory in Heaven, the chiefs of orders of angels doing him honor. He is the lord of the Sabbath.

Sabbathi [Sabathiel]

Sabiel—the 1st of the personalized angels of the 10 holy sefiroth. In Montgomery, *Aramaic Incantation Texts from Nippur*, Sabiel is an angel who is invoked in ritual rites.

Sablil—according to Levi, *Transcendental Magic*, a genius who runs down thieves. Levi's authority is Apollonius of Tyana, *The Nuctemeron.* In the

latter work, Sablil is one of the spirits or genii of the 9th hour.

Sabrael (Sabriel)—one of the 7 archangels, as noted in Conybeare, *The Testament of Solomon*, and in *3 Enoch*. Sabrael is chief of the order of tarshishim ("the brilliant ones," equated with the order of virtues), sharing the post with Tarshiel—according to *Maseket Azilut*. Sabrael is also guard of the 1st Heaven. [*Rf. Jewish Encyclopedia*, "Angelology."] In occultism, Sabrael is the only angel who can overcome the demon of disease, Sphendonael.

Sabtabiel—in the cabala, an angel invoked in necromantic rites. [*Rf.* Levi, *Transcendental Magic*, p. 281.]

Sachiel ("covering of God")—an angel of the order of hashmallim (cherubim). Sachiel is resident of the 1st Heaven (in some sources, the 6th Heaven). He is a Monday (or Thursday or Friday) angel, invoked from the south (also from the west). In addition, he is a presiding spirit of the planet Jupiter. In goetic lore, he is called a servitor of the 4 sub-princes of the infernal empire. His sigil is shown facing p. 105 of Barrett, *The Magus* II.

Sachiel-Melek—in the cabala, a king of the underworld hierarchy governing priesthoods and sacrifices. [*Rf.* Levi, *Transcendental Magic*, p. 307.]

Sachluph—a genius in control of plants and one of the genii of the 2nd hour, as listed by Apollonius of Tyana, *The Nuctemeron*.

Sacriel—in occult lore (Barrett, *The Magus* II, etc.) an angel serving in the 5th Heaven. He rules on Tuesday and is invoked from the south.

Sadayel—one of 3 archangels (the other 2 being Tiriel and Raphael) whose name is found inscribed in a pentagram on a ring amulet. [*Rf.* Budge, *Amulets and Talismans*.]

Sadial (Sadiel)—in Islamic lore, an angel governing the 3rd Heaven. [*Rf.* De Plancy, *Dictionnaire Infernal*; Clayton, *Angelology*.]

Saditel—an angel of the 3rd Heaven in the listing of Cornelius Agrippa, *Three Books of Occult Philosophy* III. [*Rf. The Sixth and Seventh Books of Moses*, p. 139.]

Sadqiel—in M. Gaster, *Wisdom of the Chaldeans*, a ruling angel of the 5th day.

Sadriel—an angel of order. [*Rf.* Charles, *Apocrypha and Pseudepigrapha of the Old Testament*.] In the *Masque of Angels*, a one-act opera produced in New York in February, 1966 at St. George's Church, Sadriel was cast as the company clerk.

Saelel—in the cabala, one of the 72 angels in control of the zodiac.

Saeliah [Seeliah]

Safkas—one of the many names of the angel Metatron.

Safriel—an angelic guard of the 5th Heaven. *Rf. Ozar Midrashim* II, 116.] He is said to be effective as a charm (*kamea*) for warding off the evil eye. [*Rf.* Schrire, *Hebrew Amulets*.]

Sagansagel [Sagnessagiel]

Sagdalon—governor, with Semakiel, of the sign of Capricorn in the zodiac.

Sagham—according to Levi, *Transcendental Magic*, Sagham is ruler with Seratiel of the sign of Leo in the zodiac.

Sagiel—an angel of the 7th hour of the day, serving under Barginiel. [*Rf.* Waite, *The Lemegeton*.]

Sagmagigrin—one of the many names of the angel Metatron.

Sagnessagiel (Sasniel, Sagansagel, Sasnigiel, etc.)—prince of wisdom and chief of the angelic guards of the 4th hall of the 7th Heaven. Sagnessagiel is one of the many names of Metatron, as listed in *3 Enoch*. In the *Baraita de Massechet Gehinnom*, Sagansagel (so written), during a talk with Rabbi Ishmael in Heaven, showed the latter the holy books wherein the decrees for Israel are spelt out.

Sagras—with another angel named Saraiel,

Head of a sorrowing angel by Filippino Lippi (1457–1504). Reproduced from Régamey, *Anges.*

Sagras governs the sign of the Bull (Taurus) in the zodiac.

Sagsagel [Zagzagel]

Sahaqiel—angelic ruler of the sky, according to *3 Enoch*.

Sahariel (Asderel)—an angel invoked in Syriac spellbinding charms. Sahariel governs the sign of Aries (Ram) in the zodiac. [*Rf. Prince of Darkness* (a witchcraft anthology), p. 177; *The Book of Protection*; Budge, *Amulets and Talismans*.]

Sahiviel—angelic guard of the 3rd Heaven, mentioned along with numerous other such guards in *Ozar Midrashim* I, 116.

Sahon—in the cabala, one of the angels of the Seal; also a planetary angel.

Sahriel—one of the 64 angel wardens of the 7 celestial halls. [*Rf. Pirke Hechaloth*.]

Sahtail (Sahteil)—an angel in Mandaean lore. [*Rf.* Pognon, *Inscriptions Mandaïtes des Coupes de Khouabir*.]

Saint Francis—pictured as an angel of mercy (with wings) as well as the angel of the Apocalypse. [*Rf.* Bonaventura, *Life of Saint Francis*.] In his role of angel of the Apocalypse, Saint Francis warns the winds not to complete the destruction of the world—not until "the elect should be gathered." [*See* Rhamiel.]

Saints—an order of angels in Jewish Talmud and Targum, according to Voltaire, "Of Angels, Genii, and Devils." A term for angels, as in the Authorized Version of Psalms 89:7, where "council of the holy ones" is translated into "assembly of saints."

Saissaiel—with Riehol (a brother genius), Saissaiel governs the sign of Scorpio. [*Rf.* Levi, *Transcendental Magic*, p. 413.]

Sakniel—one of numerous angelic guards of the gates of the West Wind, as cited in *Ozar Midrashim* II, 316.

Sakriel (Samriel)—a porter angel of the 2nd Heaven. [*Rf. Pirke Hechaloth*.]

Saktas—one of the many names of the angel Metatron.

Salamiel (Satanail, Satomail)—a great angel, prince of the grigori (*q.v.*). Though the grigori dwell in Heaven, a certain number of them are malign. A legend has it that Salamiel rejected the Lord and is now a fallen angel. [*Rf.* Ginzberg, *The Legends of the Jews* I, 133.]

Salatheel (Sealtiel, Sealthiel, Salathiel—"I have asked God")—one of the 7 great ministering archangels, rulers of the movements of the spheres. With Suriel (Suriyel), Salatheel conducted Adam and Eve from the top of a high mountain, where Satan had lured them, to the cave of treasures (as reported in *The Book of Adam and Eve*). Ezra IV refers to him as Salathiel. In secular writings, there is a romance by the Rev. George Croly (published in 1829, again in 1900, under the title *Tarry Thou Till I Come*) in which the Wandering Jew is the name of a 16th-century Venetian called Salathiel ben Sadi. [*Rf.* Levi, *Transcendental Magic*; Barnhart, *The New Century Handbook of English Literature*, p. 960.]

Salbabiel—an angel invoked in Aramaic love charms. [*Rf.* Montgomery, *Aramaic Incantation Texts from Nippur*.]

Salem—the guardian angel of St. John; probably Melchizedec, who was the legendary king of Salem (i.e., Jerusalem). [*Rf.* Klopstock, *The Messiah*, notes to canto vii.]

Salemia—in *Esdras II*, one of the 5 "men" (angels) who transcribed the 204 books dictated by Ezra.

Salilus—in magical arts [*Rf.* Levi, *Transcendental Magic*] a genius who opens sealed doors. In Apollonius of Tyana, *The Nuctemeron*, Salilus is a genius of the 7th hour.

Sallisim—in *3 Enoch*, an order of angels within the order of the Song-Uttering Choirs, the latter being under the direction of Tagas (*q.v.*).

Salmael (Samael)—a prince of one of the angelic orders. Salmael used to accuse Israel on Yom

Kippur, calling for the annihilation of the Jews (forerunner of a genocide like Hitler?). Salmael is equated with Samael and Azazel. He has also been identified as Jacob's dark antagonist at Peniel, as have other angels. [*Rf.* Bamberger, *Fallen Angels*, pp. 284–285.]

Salmay (Zalmaii, Samaey)—in the *Grimorium Verum*, one of the "holy angels of God" invoked in ceremonial magic rites, specifically in the benediction of the Salt. [*Rf.* Waite, *The Book of Ceremonial Magic*, p. 175.]

Salmia—an angel petitioned in ritual prayer, along with other "great and glorious spirits" for the fulfilment of the invocant's desires. [*Rf.* Malchus, *The Secret Grimoire of Turiel.*]

Salmon—an angel of the 6th hour of the night, serving under Zaazonash. [*Rf.* Waite, *The Lemegeton*, p. 69.]

Salpsan—a son of Satan, according to the *Gospel of Bartholomew*, in James, *The Apocryphal New Testament.*

Salun—an angel petitioned in ritual prayer. [*Rf.* Malchus, *The Secret Grimoire of Turiel*, p. 36.]

Samaey [Salmay]

Sam(m)ael (Satanil, Samil, Satan, Seir, Salmael, etc.)—a combination of "sam" meaning poison and "el" meaning angel. In rabbinic literature, Samael is chief of the Satans and the angel of death. In the *Secrets of Enoch* (*Enoch II*) he is the prince of demons and a magician. Samael has been regarded both as evil and good; as one of the greatest and as one of the foulest spirits operating in Heaven, on earth, and in Hell. On the one hand he is said to be chief ruler of the 5th Heaven (in Jewish legendary lore his residence is usually placed in the 7th Heaven), one of the 7 regents of the world served by 2 million angels; on the other hand, he is "that great serpent with 12 wings that draws after him, in his fall, the solar system." [*Cf.* Revelation 12.] Samael is also the angel of death (one of a number of such angels) whom God sent to fetch the soul of Moses when the Lawgiver's days on earth had come to an end. Talmud *Yalkut* I, 110, speaks of Samael as Esau's guardian angel. *Sotah* 10b speaks of Samael as Edom's *sar* (angelic prince guardian). In the *Sayings of Rabbi Eliezer*, Samael is charged with being the one (in the guise of a serpent) who tempted Eve, seduced her, and became by her the father of Cain. In *The Zohar* (Vayishlah 170b), Samael is the dark angel who wrestled with Jacob at Peniel, although Michael, Uriel, Metatron, and others have been identified as this antagonist. Samael is also equated with the satan (i.e., the adversary) who tempted David to number Israel [*Rf.* I Chronicles 21]. *Targum Jonathan to the Prophets* renders Genesis 3:6 as: "And the woman saw Samael the angel of death." This verse is translated in the *Paraphrase of Job*, 28:7, as: "the path of the Tree of Life which Samael, who flies like a bird, did not know, and which the eye of Eve did not perceive." In Waite, *The Holy Kabbalah*, p. 255, Samael is characterized as the "severity of God" and is listed as 5th of the archangels of the world of Briah. Here he corresponds to the sefira Geburah. Cornelius Agrippa, *Three Books of Occult Philosophy*, equates Samael with the Greek god Typhon. *Baruch III*, 4, mentions "the angel Sammael." In Charles, *The Ascension of Isaiah* IV, 7, occurs this passage: "And we ascended to the firmament, I and he [i.e., Isaiah and his escorting angel, a very glorious one, not named—but compare with the angel that Abraham encounters in the *Apocalypse of Abraham*], and there I saw Sammael and his hosts, and there was great fighting therein and the angels of Satan were envying one another." It is clear here that Sammael and Satan are interchangeable. In Longfellow's extensive poem, *The Golden Legend*, when the rabbi asks Judas Iscariot why the dogs howl at night, the answer is: *In the Rabbinical book it sayeth/The dogs howl when, with icy breath,/Great Sammael, the Angel of Death,/Takes through the town his flight.* In fiction, "Red Samael the Seducer," father of the hero, is a character in Cabell, *The Devil's Own Dear Son.* Cabell calls Samael the "youngest and most virile of the 72 princes of Hell, a red-headed rogue who had made his reputation some centuries ago with both Eve and Lilith." To Cabell, Samael belongs to the order of seraphim and is "first of the art critics."

Samaha'il—in Muslim tradition, an angel in the 6th Heaven in charge of a group of angels (in the guise of boys) engaged in worshipping Allah. [*Rf.* Hastings, *Encyclopaedia of Religion and Ethics* IV, 619.]

Samandiriel (Smandriel)—in Mandaean lore, a spirit of fertility who receives prayers; and who keeps such prayers until the time comes when he believes they should be acted on. *See* Yus(h)amin. [*Rf.* Drower, *The Canonical Prayerbook of the Mandaeans*, p. 272.]

Samangaluf (Smnglf, Samangeloph)—according to pseudo-Sirach, one of the 3 angels who brought Lilith back to Adam in the pre-Eve days, after a long separation. A Hebrew amulet, showing the seal of Samangaluf and taken from *The Book of the Angel Raziel*, is reproduced in Budge, *Amulets and Talismans*, p. 225.

Samas—a master spirit in Babylonian and Chaldean occultism. Samas figures as one of the signs (the sun) of the zodiac. [*Rf.* Lenormant, *Chaldean Magic*; Seligmann, *The History of Magic.*]

Samax—chief of the angels of the air and ruling angel of Tuesday. His ministering angels are Carmax, Ismoli, and Paffran. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus* II.]

Samax Rex—as recorded in a book of Elizabethan black magic, a spirit of evil. [*Rf.* Butler, *Ritual Magic*, p. 256.]

Sambula—in Arabic lore, an angel invoked in conjuring rites. [*Rf.* Shah, *Occultism.*]

Samchia (Samchiel)—one of the 70 childbed amulet angels. For a list of all 70, *see* Appendix.

Samchiel [Samchia]

Sameon—in Waite, *The Lemegeton*, an angel of the 6th hour of the day, serving under Samil.

Sameron—an angel of the 12th hour of the day, serving under Beratiel.

Sameveel—one of the fallen angels, listed in *Enoch I.*

Samhiel—in the cabala, an angel invoked to cure stupidity. [*Rf.* Botarel, *Mayan Hahochmah*; *Enoch I.*]

Sam Hii (Shom Hii)—in Mandaean lore, one of the 4 *malki* (*uthri* or angels) of the North Star. The name means "creation of life."

Samiaza(z) [Semyaza]

Samiel—in the *Apocalypse of Peter* (also in James, *The Apocryphal New Testament*) Samiel is an "immortal angel of God." In *The Book of Protection*, he is grouped with Michael, Gabriel, and other spellbinding angels. However, according to Voltaire in his "Of Angels, Genii, and Devils," Samiel is one of the leaders of the fallen angels, and hence evil. To Voltaire, apparently, Samiel was another form for Samael, prince of evil. In Bar-Khonai, *The Book of Scholia*, Samiel is described as "blind, malformed, and evil."

Samil—an angel ruler of the 6th hour, with a vast concourse of serving spirits under him. [*Rf.* Waite, *The Lemegeton.*]

Samjaza [Semyaza]

Samlo—in gnosticism, one of the great luminaries or aeons who "are to draw the elect up to Heaven." [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics.*]

Sammael [Samael]

Sammangaloph [Samangaluf]

Samoel (Samoy?)—a spirit invoked in prayer to the Master of the Art in Solomonic ritual operations. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Samohayl—a ministering archangel evoked in cabalistic conjuring rites. [*Rf. The Sixth and Seventh Books of Moses.*]

Samoy—in the *Grimorium Verum*, an angel conjured up in black magic operations. He may be the same as Samoel.

Samriel [Sakriel]

Samsapeel (Samsaveel, Shamshiel)—an evil archangel listed among the apostates in *Enoch I.* He was one of 200 who descended from Heaven to cohabit with the daughters of men.

Samsaveel [Samsapeel]

Samuil (Semil, "heard of God")—in Jewish legendary lore, an angel of the earth—that is, one who exercises dominion over the earth. In *Enoch II*, 33, he is the angel who not only transported Enoch to Heaven (while Enoch was still in the flesh) but, as commanded by God, returned him to earth—although this mission and feat are also ascribed to other angels, among them Rasuil and Anafiel.

Samyaza [Semyaza]

Sanasiel—in Mandaean angelology, a spirit who stands at the gate of life and prays for souls. [*Rf.* Drower, *The Canonical Prayerbook of the Mandaeans.*]

Sanctities—a term for one of the celestial orders, as employed by Milton in *Paradise Lost* III, 60. [*Rf.* West, *Milton and his Angels*, p. 135.]

Sandalphon (Sandolphon, Sandolfon—Greek, "co-brother")—originally the prophet Elias (Elijah). In rabbinic lore, Sandalphon is one of the great *sarim* (angelic princes), twin brother of Metatron, master (*hazzan*) of heavenly song. Exceeding Hadraniel in height by a 500-year foot journey, he is regarded as one of the tallest hierarchs in the celestial realms—Moses, sighting him in the 3rd Heaven, called him "the tall angel." Talmud *Hagiga* 13b says his head reaches Heaven (which was said also of Israfel and of the Greek giant Typhon). In Mathers, *The Greater Key of Solomon*, Sandalphon is designated "the left-hand feminine cherub of the ark." In the liturgy for the Feast of Tabernacles, he is credited with gathering the prayers of the faithful, making a garland of such prayers, and then "adjuring them to ascend as an orb to the supreme King of Kings." In *3 Enoch*, Sandalphon is described as ruler of the 6th Heaven (*makon*) but, in *The Zohar* (Exodus 202b), he is "chief of the 7th Heaven." According to Islamic lore, he dwells in the 4th Heaven. As is reported of Michael, he carries on ceaseless combat with the apparently indestructible Samael (Satan), prince of evil. In popular etymology, Sandalphon is a fancier of sandals (soft shoes) when he stands in the presence of his Maker, but leather shoegear when he appears before the Shekinah (see *The Zohar*). The ancient sages identified Sandalphon with Ophan (*q.v.*). He is said also, by cabalists, to be instrumental in bringing about the differentiation of sex in the embryo—a good thing to bring to the attention of expectant mothers. [*Rf. Yalkut Reubeni.*] In Longfellow's "Sandalphon," he is the "Angel of Glory, Angel of Prayer," Longfellow's inspiration for the poem deriving from J. P. Stehelin, *Traditions of the Jews.*

Sandolfon [Sandolphon]

Sangariah—angel of fasts, whose chief office is accusing those who fail to observe the Sabbath. [*Rf. The Zohar* (Exodus 207a).]

Sangariel—an angel who guards the portals of Heaven. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Sanigron Kunya—in M. Gaster, *The Sword of Moses*, one of the 14 great angels who may be invoked in special ceremonial rites.

Sannul (Sanul)—an angel of the order of powers; in occultism, he is summoned up in ritual magic rites. [*Rf. The Sixth and Seventh Books of Moses.*]

Sansanui (Sansanvi, Sanvi, Sansennoi, Snvi, Sanzanuy)—one of the 3 angels credited with bringing Lilith back to Adam after their separation (in the pre-Eve days). The other 2 angels who assisted in the reconciliation were Sanuy (or Sennoi) and Samangaluf. Sansanui is now a potent prophylactic against the deprivations of Lilith and her minions. [*Rf.* Trachtenberg, *Jewish Magic and Superstition.*]

Santanael—a Friday angel, resident of the 3rd Heaven. Summoned up, Santanael will appear only when the invocant faces south. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus* II.]

Santriel—the sole reference to Santriel occurs in *The Zohar* (Exodus 151a), where his function is

clearly described: "And a certain angel named Santriel goes away to fetch the body of such a sinner [i.e., such a one who kept not the Sabbath] from the grave and brings it to Gehenna, holding it up before the eyes of all the [other] sinners, that they may see how it bred worms."

Saphar—in the *Sefer Yetzirah* (*Book of Foundation*) it is said that Saphar is "one of the 3 seraphim through whom the world was made," the other 2 being Sepher and Sipur.

Sapiel (Saphiel)—an angel of the 4th Heaven and ruler of the Lord's Day. Sapiel is a guardian angel and is to be invoked from the north.

Sar (pl., *sarim*)—a Hebrew term for an angel prince. There are 70 *sarim*, one for each nation. The *sarim* are also identified as the 70 Shepherds, as in the *Shepherd of Hermas*.

Saraiel (Sariel)—governor of the sign of the Twins in the zodiac, at which post Saraiel is assisted by another genius (i.e., angel) named Sagras. [*Rf. The Prince of Darkness*, p. 177.]

Sarafiel—in Islamic mythology, an angel equated with Israfil or Israfel. [*Rf. Jewish Encyclopedia*, "Angelology."]

Sarafsion—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Sarahiel—one of the 7 angelic guards of the 2nd Heaven, according to *Hechaloth Rabbati*. [*Rf. Ozar Midrashim* I, 116.]

Sarakiel (Saraquael)—the prince of ministering angels, officiating when these angels convene at judgment councils. Sarakiel is "one of the 7 holy angels set over the children of men whose spirits have sinned." [*Rf. The Book of Enoch*.] With another angel, Sataaran, Sarakiel governs the sign of the Ram.

Sarakika'il—in Arabic lore, a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Saraknyal (Sarakuyal)—one of the 200 angels under the leadership of Semyaza who descended to earth to cohabit with the daughters of men, an incident touched on in Genesis 6. The American poet Mark Van Doren mentions Saraknyal in his poem "The Prophet Enoch." The variant form Sarakuyal is provided by Levi, *The History of Magic*, when listing the leaders of the 200 apostates.

Saranana—in *The Almadel of Solomon*, an angel of the 3rd altitude.

Saraquael [Sarakiel]

Sarasael (Sarea, Sarga, Saraqael)—a seraph; one of the 5 "men" who wrote down the 204 books dictated by Ezra. He is one of the holy angels "set over the spirits of those who sin in the spirit." As recorded in *Baruch III*, Sarasael is the angel God sent to Noah to advise the latter in the matter of replanting the Tree (in Eden) "which led Adam astray."

Saratan—in Arabic lore, an angel invoked in incantation rites.

Sarea (Sarga)—in Duff, *II Esdras*, one of 5 "men" referred to under Sarasael. Of the 204 books dictated by Ezra, 70 were to be delivered only to the wise; the others were to be published openly.

Sarfiel—an ancient amulet angel whose name is recorded in a Palestinian mezuzah, along with the names of 6 other angels. In occultism, Sarfiel is an angel of the 8th hour of the day, serving under Osgaebial. In *Ozar Midrashim* II, 316, he is one of the numerous guards of the gates of the East Wind.

Sarga (Sarasael)—one of the 5 heavenly scribes appointed by God to transcribe the 204 books dictated by Ezra. The other 4 scribes are Dabria, Seleucia, Ethan (or Ecanus), and Asiel. Here, clearly, Sarga is considered another form for Sarea and Sarasael.

Sargiel (Nasargiel)—an angel who fills Hell with the souls of the wicked.

Sar ha-Kodesh—the angelic prince of the sanctuary, or of holiness. Sar ha-Kodesh has been identified with Metatron and Yefefiah (*q.q.v.*).

Sar ha-Olam—literally "prince of the world"

Satan and Belzebuth (fallen angels) in consultation on battle strategy. An illustration for *Paradise Lost* I, after a sculpture by Darodes. Reproduced from Hayley, *The Poetical Works of John Milton.*

and the equivalent of Sar ha-Panim, "prince of the face." Identified as Michael, Jehoel, Metatron, and—by St. Paul—as Satan. Talmud calls Sar ha-Olam an angel who "bears God's name within him," referring to Exodus 23:21. [*Rf.* Talmud *Yebamoth* 16b; *Hullin* 60a; *Sanhedrin* 94a.] Sar ha-Olam, like Metatron, is credited with composing Psalms 37:25 and Isaiah 24:16.

Sar ha-Panim—literally "prince of the face" and equated with the prince of the presence; also with Sar ha-Olam.

Sar ha-Torah—literally "prince of the Torah" (Law), who is Yefefiah (*q.v.*).

Sarhma'il—in Arabic lore, a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Sariel (Suriel, Zerachiel, Sarakiel, Uriel, etc.)—one of the 7 archangels originally listed in the Enoch books as Saraqel and differentiated from Uriel, although Sariel is identified as Uriel in T. Gaster, *Dead Sea Scriptures*. Sariel is cited both as a holy angel and a fallen one. In occultism he is one of the 9 angels of the summer equinox and is effective as an amulet against the evil eye. He governs the zodiacal sign of the Ram (Aries). In addition, he teaches the course of the moon (which was regarded at one time as forbidden knowledge). [*Rf.* Glasson, *Greek Influence in Jewish Eschatology.*] In the recently discovered Dead Sea scrolls, one of the books, *The War of the Sons of Light Against the Sons of Darkness*, speaks of the angel Sariel as a name that appears on the shields of the "third Tower," the term Tower having the meaning of a fighting unit. There were 4 Towers in all.

Sarim (Hebrew plural for *sar*, "prince")—an angelic order of the Song-Uttering Choirs under the leadership of Tagas (*q.v.*). [*Rf. 3 Enoch.*]

Saritaiel (Saritiel)—with a brother genius called Vhnori, Saritaiel governs the zodiacal sign of Sagittarius.

Saritiel [Saritaiel]

Sarmiel—a subordinate of Jehoel, prince of fire (*q.v.*). [*Rf.* King, *The Gnostics and Their Remains*, p. 15.]

Sarospa—"the angel who executes the commands of Ahura-Mazda." [*Rf.* Forlong, *Encyclopedia of Religions.*]

Sarphiel—an angel invoked in Syriac incantation charms. In *The Book of Protection*, Sarphiel is grouped with Michael, Shamshiel, and Nuriel as "a spellbinding power."

Sarquamich—a ruling angel of the 3rd hour of the night. [*See* Haglow.]

Sar Shel Yam ("prince of the sea")—Rahab (*q.v.*). [*Rf. Midrash Rabbah.*]

Sartael ("God's side")—also called Satarel. An evil archangel, in control of hidden things. Mentioned in Talmud *Berakoth* 57b.

Sartamiel—one of the governing angels of the zodiac. [*Rf.* Cornelius Agrippa, *Three Books of Occult Philosophy* III.]

Sartziel (Saissaiel)—according to Lèvi, *Transcendental Magic*, the genius governing the zodiacal sign of Scorpio. [*Rf. Prince of Darkness.*]

Sarush [Sirushi, Sraosha]

Sasa'il—in Muslim tradition, an angel of the 4th Heaven in charge of a group of angels (all in the guise of horses) engaged in worshipping Allah. [*Rf.* Hastings, *Encyclopaedia of Religion and Ethics* IV, 619.]

Sasgabiel—an angel invoked in rites of exorcism. [*Rf.* Montgomery, *Aramaic Incantation Texts from Nippur.*]

Sasniel [Sasnigiel]

Sasnigiel (Sasniel, Sagansagel, Sasnesagiel)—in *3 Enoch*, the angelic prince of wisdom, prince of the world, and prince of the presence (or face); also one of the seraphim "appointed over peace." Sasnigiel is one of the many names of the angel Metatron.

Sastashiel Jhvhh—one of the angelic princes of the hosts of X. [*Rf.* M. Gaster, *The Sword of Moses.*]

Sataaran—the genius in control of the zodiacal sign of the Ram (Aries). Sataaran shares this post

with another genius, Sarahiel (Sariel). [*Rf.* Levi, *Transcendental Magic*, p. 413.]

Satael—one of the Tuesday angels of the air invoked in magic rites. Satael serves also as a presiding spirit of the planet Mars. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus*.]

Satan—the Hebrew meaning of the word is "adversary." In Numbers 22:22 the angel of the Lord stands against Balaam "for an adversary" (satan). In other Old Testament books (Job, I Chronicles, Psalms, Zechariah) the term likewise designates an office; and the angel investing that office is not apostate or fallen. He becomes such starting in early New Testament times and writings, when he emerges as Satan (capital S), the prince of evil and enemy of God, and is characterized by such titles as "prince of this world" (John 16:11) and "prince of the power of the air" (Ephesians 2:2). When Peter was rebuked by Jesus, he was called Satan (Luke 4:8). Reading back into Genesis, medieval writers like Peter Lombard (c. 1100–1160) saw Satan in the guise of the serpent tempting Eve, although other writers, like the 9th-century Bishop Agobard, held that Satan tempted Eve *through* the serpent. As Langton says in *Satan, A Portrait*: "In the later Jewish literature, Satan and the serpent are either identified, or one is made the vehicle of the other." Originally, Satan (as *ha-satan*) was a great angel, chief of the seraphim, head of the order of virtues. While seraphim were usually pictured as 6-winged, Satan was shown as 12-winged. Gregory the Great in his *Moralia*, after listing the 9 hierarchic orders, pays this tribute to Satan: "he wore all of them [all the angels] as a garment, transcending all in glory and knowledge." Talmud claims that Satan was created on the 6th day of Creation (*Bereshith Rabba*, 17). Through a misreading of Isaiah 14:12, he has been identified with Lucifer. To Aquinas, Satan, as "the first angel who sinned" is not a seraph but a cherub, the argument being that "cherubim is [sic] derived from knowledge, which is compatible with mortal sin; but seraphim is [sic] derived from the heat of charity, which is incompatible with mortal sin" (*Summa* 1, 7th art., reply obj. 1). In time, according to Jerome, Gregory of Nyssa, Origen, Ambrosiaster, and others, Satan will be reinstated in his "pristine splendor and original rank." This is also cabalistic doctrine. In secular lore, Satan figures in many works, notably in Milton's *Paradise Lost*, where he is chief of rebels and the "Arch Angel ruin'd" (I, 593) and in *Paradise Regained*, where he is the "Thief of Paradise" (IV, 604). Also in Vondel's *Lucifer*; in Dryden's *The State of Innocence*; and in Goethe's *Faust* (where he is represented by Mephistopheles). Other names for Satan include Mastema, Beliar or Beliel, Duma, Gadreel, Azazel, Sammael, angel of Edom. In rabbinic lore he has a nickname "the ugly one" (Ginzberg, *The Legends of the Jews* V, 123). In *Midrash Tehillim* Satan appears to David (when the latter was out hunting) in the form of a gazelle. Compare with figure of Mutabilitie (as conceived by Spenser in "Two Cantos of Mutabilitie" in *The Fairie*

Satan bound for a thousand years by the angel of the abyss (Appollyon/Abaddon), a 17th-century illustration of I Revelation 20. Reproduced from Langton, *Satan, A Portrait*.

Queene), the Greek Titaness who challenges Jove's sovereignty and who, like Satan, aspired to and attempted "the empire of the Heavens hight."

Satanail—"his name [Satan's] was formerly Satanail." [*Rf. Enoch II* (the Slavonic Enoch), chap. 31, Morfill edition.]

Satarel [Sartael]

Sathariel ("concealment of God")—the "averse" sefira (*q.v.*) "who hides the face of mercy." In *The Zohar* (supplement), Sathariel is called Sheiriel. [*Rf.* Waite, *The Holy Kabbalah*, p. 257.]

Satrapies—a term Milton uses in his "The Reason of Church-Government Urged against Prelaty" to denote an order in the angelic hierarchy not mentioned by pseudo-Dionysius or any other angelologist, as in "Their celestial princedoms and satrapies."

Saturn—in Persian religious lore, an angel, lord of the 7th Heaven. In the cabala, Saturn is the angel of the wilderness. In Chaldean mythology, he was Adar, one of the ruling gods of the 5 planets. Milton refers to Saturn as a fallen angel (*Paradise Lost* I, 512.)

Saulasau—a power of the upper world. [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics.*]

Sauriel (Sauriil, Suriel, Sowrill)—an angel of death, so designated in Drower, *The Canonical Prayerbook of the Mandaeans*, where Sauriel is referred to as "Sauriel the Releaser."

Savaliel—angelic guard of the 3rd Heaven. Mentioned among numerous other guards in *Ozar Midrashim* I, 116.

Savaniah—an angel's name found inscribed on the 3rd pentacle of the planet Mercury. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Savatri (Savitri, Savitar)—one of the 7 or 12 adityas or "infinite ones" (angels) in Vedic lore. He (or she) is a sun god or goddess, and is described as having "a golden hand, golden eyes" and "drawn by luminous brown steeds with white feet." In Vedic hymns Savatri is identified with Prajapati, the Creator. "Upon that excellent glory/of the god Savitar may we meditate;/May he stimulate our prayers." [*Rf.* Forlong, *Encyclopedia of Religions*; Gaynor, *Dictionary of Mysticism*; Redfield, *Gods/A Dictionary of the Deities of All Lands.*]

Savitar [Savatri]

Savitri [Savatri]

Savliel—in *Pirke Hechaloth*, an angelic porter or guard of the 3rd Heaven.

Savsa—in hechaloth ~~lore~~ (*Ma'asseh Merkabah*), an angelic guard stationed at the 6th heavenly hall.

Savuriel—an angelic guard of the 3rd Heaven. [*Rf. Ozar Midrashim* I, 116.]

Sawael—in the *Book of Formation* (a cabalistic work), the angel of the whirlwind. [*Rf.* Budge, *Amulets and Talismans*, p. 375.]

Sazquiel—angelic ruler of the 5th hour, with 10 chiefs and 100 lesser officers serving under him, each with his own attendants. [*Rf.* Waite, *The Lemegeton.*]

Scamijm—an angel serving in the 1st Heaven, according to *The Sixth and Seventh Books of Moses.*

Schabtaiel [Schebtaiel]

Schachlil—in transcendental magic, the genius governing the sun's rays; also the governor of the 9th hour, as cited in Apollonius of Tyana, *The Nuctemeron.*

Schachniel—one of the 70 childbed amulet angels.

Schaddyl—a throne angel, one of 15, listed in *The Sixth and Seventh Books of Moses.*

Schaltiel—a spirit who, with the help of Iadara (*q.v.*), governs the sign of the Virgin in the zodiac. [*Rf. The Prince of Darkness*, p. 177.]

Scharial—in occult lore, an angel who is said to have come out of Sodom for the purpose of curing painful boils. [*Rf. The Sixth and Seventh Books of Moses.*]

Schawayt—one of 15 throne angels. [*Rf. The Sixth and Seventh Books of Moses.*]

Schebtaiel (Sabbathi)—in the cabala, the lord of the planet Saturn. The term derives from *schebtai*, Hebrew for Saturn. In Notes to his translation of Dante's *Paradiso*, quoting Stehelin, *Rabbinical Literature*, Longfellow refers to Schebtaiel as the intelligence of Saturn. In the earliest manuscript version of *The Golden Legend*, Longfellow favored Anachiel, and then Schebtaiel, as lord of Saturn. Subsequently, however, he discarded both these angels in favor of Orifel.

Schekinah [Shekinah]

Scheliel—one of the 28 angels governing the 28 mansions of the moon.

Schiekron—in Apollonius of Tyana, *The Nuctemeron*, the genius of bestial love, and one of the genii of the 4th hour. [*Cf.* Pharzuph.]

Schimuel—one of 15 throne angels listed in *The Sixth and Seventh Books of Moses.*

Schioel—an angel whose name is found inscribed on the 1st pentacle of the moon. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Schrewniel ("convert")—in Mosaic incantation rites, an angel to be invoked for obtaining a good memory and an open heart.

Scigin—an angel invoked in goetic rites and mentioned in the grimoires.

Scourging Angels (Hebrew, *malache habbala*)—angels "pitiless of mind" whom Abraham encountered during his visit to Paradise. [*Rf. The Testament of Abraham.*]

Scribe of the Knowledge of the Most High—any of the following 9 answer to the title: Vretil, Enoch, Dabriel, Ezra, Pravuil, Uriel, Radueriel, Soferiel Memith, and Soferiel Mehayye.

Scribe of Righteousness—identified as Enoch in the *Vision of Paul* XX. In this Vision, Paul sees Enoch as an angel "at the interior of Paradise."

Scribes—in *3 Enoch*, the scribes constitute a high order of angels; they register the deeds of all men and read aloud the books of judgment at the convening of the sessions of the celestial court.

Sealiah (Seeliah)—in the cabala, an angel who governs or controls vegetation on earth. He is also one of the 72 angels bearing the mystical name of God Shemhamphorae. For Sealiah's sigil *see* Ambelain, *La Kabbale Pratique*, p. 281.

Sealtiel (Hebrew, "request of God")—an archangel cited in Jobes, *Dictionary of Mythology Folklore and Symbols.*

Seats—an order of angels mentioned by Augustine in his *City of God* as *sedes*, and referred to by John Salkeld in the latter's *A Treatise of Angels* (1613), p. 303. The term "seats" may be equated with thrones. Edmund Spenser indicates such use in his "An Hymne of Heavenly Beautie."

Seba'im—a class of angels spoken of in *3 Enoch*, chap. 19: "When the time draws nigh for the recital of the heavenly song, all the hosts (the *seba'im*) are afrighted."

Sebalim—an order of angels comprised in the Song-Uttering Choirs, operating under the leadership of Tagas (*q.v.*). [*Rf. 3 Enoch.*]

Sebhael (Sebhil)—a spirit in Arabic lore who is in charge of the books wherein are recorded the good and evil actions of man. [*Rf.* De Plancy, *Dictionnaire Infernal*, 1863 ed.]

Second Angel—in *Enoch II*, 30:12, Adam is called "a second angel."

Second Heaven, The—in Islamic lore, the abode of Jesus and John the Baptist. Here (in Jewish lore) the fallen angels are imprisoned and the planets fastened. It was in this Heaven that Moses, during his visit to Paradise, encountered the angel Nuriel, "standing 300 parasangs high, with a retinue of 50 myriads of angels all fashioned out of water and fire." [*Rf. The Legends of the Jews* I, 131, and II, 306.]

Seconds (fictional)—the name of an angel in Charles Angoff's short story "God Repents." [*See* Time.]

Sedekiah—a "treasure-finding angel" whose name figures on the pentacle of the planet Jupiter. Sedekiah may be invoked in Solomonic magical operations.

Sedim (sing. *sedu*)—in Talmud *Abot(h)* the *sedim* are guardian spirits, invoked in the exorcism of evil spirits.

Sedu [sing. for *sedim*]

Seehiah (Seheiah)—in the cabala, one of the 72 angels bearing the mystical name of God Shemhamphorae. In Ambelain, *La Kabbale Pratique*, chart of *L'Arbre de Vie* (facing p. 88), Seehiah is listed as one of 9 angels of the order of dominations, led by Zadkiel. He is credited with the power of bestowing long life and improving the health of those who invoke him. [*Rf.* Barrett, *The Magus* II, chart facing p. 62.]

Seeliah (Saeliah)—in the cabala, a fallen angel once of the order of virtues. He has (or had) dominion over vegetables. When invoking him, and for the best results, it is advisable to recite a verse from Psalm 93. Seeliah is mentioned in Ambelain, *La Kabbale Pratique*, p. 278.

Sefira (sephira; pl. sefiroth or sephiroth)—a divine emanation through which God manifested His existence in the creation of the universe. In the cabala, there are 10 holy and 10 unholy successive sefiroth, the holy ones issuing from the right side of God, the unholy ones from His left. The 10 holy ones are usually given as: 1. Kether (crown), 2. Chokmah (wisdom), 3. Binah (understanding), 4. Chesed (mercy), 5. Geburah (strength), 6. Tiphereth (beauty), 7. Netzach (victory), 8. Hod (splendor), 9. Jesod (foundation), 10. Malkuth (kingdom). The sefiroth may be compared with the Platonic powers or intelligences, or with the gnostic aeons. In the cabala, the great sefiroth in the form of personalized angels are: Metatron, archangel of the hayyoth hakodesh; Raziel, archangel of the arelim or erelim; Zadkiel, archangel of the hashmalim; Kamael, archangel of the seraphim; Michael, archangel of the shinanim; Haniel, archangel of the tarshishim; Raphael, archangel of the bene elohim; Gabriel, archangel of the kerubim. In the *Book of Formation* is this description of the 10 "ineffable" sefiroth: "They are without limits; the infinity of the Beginning and the infinity of the End; the infinity of the Good and the infinity of the Evil; the infinity of the Height and the infinity of the Depth . . . their appearance is like that of a flash of lightning, their goal is infinite. His [God's] word is in them when they emanate and when they return . . . and before His throne they prostrate themselves." In the opinion of the 16th-century commentator Isaac ha-Cohen of Soria, of the 10 evil emanations, only 7 were permitted to endure, and of these 7 only 5 have been "authenticated"—Ashmedai, Kafkefoni, Taninniver (blind dragon), Sammael, and Sammael's mate Lilith.

Sefoniel—in Mathers, *The Greater Key of Solomon*, one of two princes ruling the universe, the other being Ioniel. Sefoniel may be invoked in magical operations.

Sefriel—an angelic guard of the 5th Heaven, as listed in *Pirke Hechaloth*.

Segef—an angel of destruction invoked at the close of the Sabbath. [*Rf.* Trachtenberg, *Jewish Magic and Superstition*.] It should be pointed out that the angels of destruction are not by nature evil; only so in a causative sense. They were among the 1st angels to be created. There is no mention of them as among the one-third of the hosts that defected at the time of the great rebellion in Heaven.

Segsuhiel YHWH—one of the angel princes of the hosts of X (i.e., God), as listed in M. Gaster, *The Sword of Moses*. [*Rf.* Levi, *Transcendental Magic*.]

Sehaltiel—an angel to be invoked when one wishes to drive away the archfiend Moloch. [*Rf.* Levi, *Transcendental Magic*.]

Seheiah—in the cabala, an angel who provides protection against fire, sickness, etc., and governs longevity. His corresponding angel is Sethacer. For Seheiah's sigil, see Ambelain, *La Kabbale Pratique*, p. 269.

Sehibiel—an angelic guard of the 2nd Heaven, as listed in *Pirke Hechaloth*.

Seimelkhe—a celestial being in gnostic lore, commonly referred to as a power or an aeon. [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics*.]

Seir—another name for Samael, according to Nahmanides. [*Rf.* Bamberger, *Fallen Angels*, p. 154.]

Seket—in the cabala, a female angel who dwells in Egypt; she is the angel of part of an hour and appears when properly invoked. The poet H.D. sings of Seket in her poem "Sagesse." Seket is also mentioned in Ambelain, *La Kabbale Pratique*.

Seldac (Sellao, Esaldaio, Sacla)—in gnosticism, one of the angels of the order of powers, in charge of heavenly baptism. [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics*.]

Selemia (Shelemiah, Seleucia)—one of the 5 "men" (i.e., angels) who wrote down the 94 (or 204) books dictated by Ezra, according to popular legend. The other angelic scribes are usually listed as Asiel, Dabria, Ecanus, and Sarae (Sarga). [*Rf.* the apocryphal work *Esdras II*; Charles, *Apocrypha and Pseudepigrapha of the Old Testament*.]

Selith—in Klopstock, *The Messiah*, a seraph, one of the 2 guardian angels of the Virgin Mary and St. John the Divine.

Semakiel (Semaqiel)—with another genius called Sagdalon, Semakiel rules the zodiacal sign of Capricorn. [*Rf.* Levi, *Transcendental Magic*.]

Semalion—in Talmud *Sotah* 13b, the angel who announced the death of Moses with the words "The great scribe is dead!" [*Rf.* Ginzberg, *The Legends of the Jews* V, 6.] *Note*: since Sammael was the one sent from heaven to fetch Moses' soul, Semalion may be a variant spelling for Sammael. The name occurs also in Talmud *Sanhedrin* 38b and *Hagiga* 13b.

Semanglaf (Samangaluf)—an angel who is to be invoked for help when a woman becomes pregnant; also one of 3 angels who brought Lilith back to Adam.

Semaqiel [Samakiel]

Semeliel (Semishial)—one of the 7 princes "who stand continually before God, and to whom are given the spirit-names of the planets,"according to Cornelius Agrippa. [*Rf. The Sixth and Seventh Book of Moses*.] In Cornelius Agrippa's view, as recorded in his *Three Books of Occult Philosophy* III, Semeliel (Semeshiah) is the spirit of the Sun.

Semeschiah [Semeliel]

Semiaxas [Semyaza]

Semiazaz [Semyaza]

Semibel (Simiel)—one of the 7 angels reprobated at the church council in Rome in 743 C.E. Uriel was one of the 7 reprobated. [*Rf.* Heywood, *The Hierarchy of the Blessèd Angels*.]

Semil [Samuil]

Semishia [Semeliel]

Semjaza [Semyaza]

Semyaza (Semiaza, Shemhazai, Shamazya, Amezyarak, etc.)—probably a running together of Shem (meaning name) and Azza (the angel Azza, or Uzza). He was the leader of the evil angels who fell, or one of the leaders. In legend, he is the seraph tempted by the maiden Ishtahar to reveal to her the Explicit Name (of God.) It is said that he now hangs between heaven and earth, head down, and is the constellation Orion. [*Rf.* Graves, *Hebrew Myths*.] Levi, *Transcendental Magic*, suggests that Orion "would be identical with the angel Michael doing battle with the dragon, and the appearance of this sign in the sky would be, for the cabalist, a portent of victory and happiness." According to *The Zohar* (Genesis) Semyaza's sons, Hiwa and Hiya, by one of Eve's daughters, were so mighty that they ate daily 1,000 camels, 1,000 horses, and 1,000 oxen. In Byron's version of the legend ("Heaven and Earth, a Mystery"), Semyaza is transformed into Azaziel, and the female Ishtahar into Aholibamah. A recently unearthed version of *Enoch* (Qumram collection) contains a letter from Enoch addressed to Semyaza (Shemazya) and his companions. [*Rf.* Allegro, *The Dead Sea Scrolls*, p. 119.] Schwab, *Vocabulaire de l'Angélologie*, identifies Semyaza with Azael.

Senacher—the corresponding angel for Elemiah (*q.v.*).

Senciner—corresponding angel for Michael;

An 18th-century conception of Adam and Eve after the Fall, with Sin and Death in the background. Having failed to prevent the entrance of Satan into the Garden of Eden, the guardian angels are shown returning to heaven. Reproduced from Langton, *Satan, A Portrait.*

also an angel of the order of powers. Senciner watched over Aedipus Aegyptiacus, as noted in Ambelain, *La Kabbale Pratique.* In H.D.'s poem "Sagesse," Senciner is an angel of a quarter of an hour.

Senegorin—advocate angels who form the suite of the chief advocate Metatron. They are 1,800 in number. [*Rf. 3 Enoch.*]

Sennoi (Sinui, Senoi, Sanuy)—with Sansennoi and Sammangeloph, Sennoi was dispatched by God to bring Lilith back to Adam after a falling out between the pair in the pre-Eve days. Lilith was evil, but an amulet bearing the name Sennoi was sufficient, when Lilith beheld it, to deter her from harming anyone, particularly infants (in, that is, the post-Eden days). For the sigil of Sennoi see *The Book of the Angel Raziel* and Budge, *Amulets and Talismans,* 225. [*Rf.* Ausable, *A Treasury of Jewish Folklore*; Hyde, *Historia Religionis Veterum Persarum.*]

Sensenoi [Sennoi]

Sensenya—one of the 70 childbed amulet angels.

Sentacer [Ielahiah]

Seclam—an angel of the order of powers, summoned in ceremonial rites [*Rf. The Sixth and Seventh Books of Moses.*]

Sephar [Vepar]

Sepharon—in Waite, *The Lemegeton,* a chief officer-angel of the 1st hour of the night, serving under Gamiel.

Sepher—one of the 3 seraphim "through whom the world was created," the other 2 being Saphar and Sipur. [*Rf. Sefer Yetzirah.*]

Sepheriel—a great luminary, on the pronouncement of whose name "God will come to Universal Judgment." [*Rf.* Mathers, *The Greater Key of Solomon.*]

Sephira [Sefira]

Sephiroth (Sefiroth)—in *The Sixth and Seventh Books of Moses,* a power angel of the 5th Seal. He is invoked in cabalistic conjuring rites. [*See* Sefira.]

Sephuriron—the 10th of the 10 holy sefiroth. He has 3 deputy *sarim* (angelic princes) answerable to him. They are Malkiel, Ithuriel, and Nashriel. Note that, in *Paradise Lost* IV, 800, Ithuriel is the angel dispatched to locate Satan. [*Rf.* Isaac ha-Cohen of Soria's "Emanations of the Left."]

Serabilin [Jesubilin]

Serael—an angel serving in the 5th Heaven. [*Rf. The Sixth and Seventh Books of Moses.*]

Serakel—an angel who exercises dominion over fruit-bearing trees. [*Rf. Jewish Encyclopedia*, "Angelology."]

Seralif—an anagram for Israfel. An angel who participates in a dialogue with Gabriel, Michael, Raphael, and a chorus of angels in the poem "Virginalia" by Thomas Holley Chivers. For a while Chivers (American poet, 1809–1858) was associated with Poe, whose biography he wrote.

Seraph ("fiery serpent," sing. for seraphim)—an angel by that name of the order of seraphim. In Ginzberg, *The Legends of the Jews* IV, 263, it is Seraph who touches Isaiah's lips with a live coal, an incident related in Isaiah 6:6. Seraph is also named one of the angels with dominion over the element of fire, of which there are quite a number. See Heywood, *The Hierarchy of the Blessèd Angels.*

Seraphiel—eponymous chief of the order of seraphim, although Jehoel and others are also designated chief. Seraphiel ranks highest of the princes of the Merkabah as one of the judgment throne angels (of which there are commonly 8). In occult lore, Seraphiel is a presiding spirit of the planet Mercury, ruling on Tuesday and invoked from the north. [*Rf.* Barrett, *The Magus* II, 119; *The Secret Grimoire of Turiel*, p. 35; *The Sixth and Seventh Books of Moses.*]

Seraphim (pl. for seraph)—the highest order of angels in the pseudo-Dionysian hierarchic scheme and generally also in Jewish lore. The seraphim surround the throne of Glory and unceasingly intone the trisagion ("holy, holy, holy"). They are the angels of love, of light, and of fire. How many are there? The answer (in *3 Enoch*) is 4, "corresponding to the 4 winds of the world." In rabbinic writings they are equated with the hayyoth (*q.v.*). According to *Enoch II*, the seraphim have 4 faces and 6 wings, as in Isaiah 6. It is to be noted that the Isaiah mention is the only one to seraphim in the Old Testament, unless the expression "fiery serpents" (Numbers 21:6) may be taken to denote them. There is no mention of seraphim in the New Testament, except by implication (Revelation 4:8). The ruling prince of the order has been given variously as Seraphiel, Jehoel, Metatron, Michael, and originally as Satan (before he fell). Some of the order defected at the time of the great rebellion. In his "On the Morning of Christ's Nativity," Milton speaks of the "sworded seraphim." The *Revelation of Moses* speaks of "one of the 6-winged seraphim hurrying Adam to the Acherusian lake and washing him in the presence of God." In this book the seraphim are said to "roar like lions." Mathias Gruenewald (1470–1529) painted seraphim playing on the viola d'amour. [*Rf.* reproductions in Régamey, *Anges.*]

Serapiel—an angel of the 5th hour of the day, serving under Sazquiel, as cited in Solomonic magical lore. [*Rf.* Waite, *The Lemegeton.*]

Seraquiel—a "strong and powerful angel" who is invoked on Saturday. [*Rf.* Barrett, *The Magus* II, p. 126.]

Seratiel—with Sagham (another genius or angel), Seratiel is said to govern the sign of Leo. [*Rf.* Levi, *Transcendental Magic*, p. 413; *Prince of Darkness: A Witchcraft Anthology*, p. 177.]

Sereda (fictional)—in Cabell's *Jurgen*, Mother Sereda has dominion over Wednesday. She is the one who "washes away all the colors in the world." She is the sister of Pandelis.

Seref—an angel who transported to Heaven the bodies of deceased Egyptian kings. [*Rf.* Langton, *Essentials of Demonology*, p. 39.]

Seriel (Sariel)—a fallen angel who taught men the signs of the moon. However, as Sariel, he is one of the 7 archangels who stand around the throne of God. He is sometimes equated with Uriel. [*Rf. Enoch I*; Ginzberg, *The Legends of the Jews.*]

Serosh [Sraosha]

Serpanim ("prince of the face")—an angelic power in the world of Briah (one of the 4 worlds of Creation). [*Rf.* Ambelain, *La Kabbale Pratique.*]

Seruf (or Seruph)—an angel prince set over the element of fire. He is a seraph, as his name denotes, and is another name for Nathaniel. [*Rf. The Sixth*

and Seventh Books of Moses.] Seruf is also credited with being, in occult works, an angel of the order of force (i.e., virtues) and of the order of seraphim.

Servant of God—the angel Abdiel (*q.v.*). "Servant of God" is the literal meaning of Abdiel, who is so addressed in *Paradise Lost* VI, 29.

Servants (*'ebed*)—a term for God's serving angels in hechaloth and Merkabah lore. [*Rf. 3 Enoch.*]

Serviel—an angel of the 3rd hour of the day, serving under Vaguaniel.

Sesenges(n)-Barpharanges — the term or name of a group of angels, according to the Coptic Christians. [*Rf.* Scholem, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition*, p. 100.] Also the name of a powerful demonic spirit.

Setchiel—an angel who is served by Turiel in magical conjurations. [*Rf.* Malchus, *The Secret Grimoire of Turiel*, p. 36.]

Seth—one of the 7 archons in the gnostic system. [*Rf. Catholic Encyclopedia*, "Gnosticism."]

Setheus—one of the great celestial powers dwelling in the 6th Heaven. [*Rf.* Malinine, *Revelations of Zostrian*; Doresse, *The Secret Books of the Egyptian Gnostics.*]

Sethlans—one of the Novensiles (who are the 9 great gods of the Etruscans). For a list of the Novensiles, *see* Appendix.

Setphael—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard of the 1st of the 7 heavenly halls.

Seven Archangels—known as the 7 holy ones who stand around the throne of God and attend Him (Revelation 8:2; *Book of Tobit* 12:15). In Ezra IV and *Enoch I*, the 7 are named: 1. Uriel, 2. Raphael, 3. Raguel, 4. Michael, 5. Sariel or Seraqel, 6. Gabriel, 7. Remiel or Jeremiel. Other lists give Anael, Samael, Zadkiel, Orifiel (in addition to the others already named). *See* also Ezekiel 9:2 for the 6 "men" (i.e., angels) and a 7th, the "man clothed with linen" (Christ) carrying a writer's inkhorn. In horoscopy and hermetics, the 7 great planetary genii (archangels) are: 1. Rampha, genius of Saturn; 2. Pi-Zeus, genius of Jupiter; 3. Ertosi, genius of Mars; 4. Pi-Re, genius of the Sun; 5. Suroth, genius of Venus; 6. Pi-Hermes, genius of Mercury; 7. Pi-Joh, genius of the Moon. [*Rf.* Christian, *The History and Practice of Magic* II, 475.] Camfield, *A Theological Discourse of Angels*, gives the "7 spirits who always stand in the presence of God" (i.e., the angels of the presence) as rulers of the 7 planets, to wit: 1. Zapkiel, over Saturn; 2. Zadkiel, over Jupiter; 3. Camuel, over Mars; 4. Raphael, over the Sun; 5. Haniel, over Venus; 6. Michael, over Mercury; 7. Gabriel, over the Moon. But *see* entry, Seven Olympic Spirits, for the names of others as rulers of these "planets." The 7 Akkadian elemental spirits or deities, which may have been the prototype of the 7 rulers or creators in the cosmology of later cultures, are given as: An (Heaven), Gula (earth), Ud (sun), Im (storm), Istar (moon), Ea or Dara (ocean), En-lil (Hell). In "Angelology and Demonology in Early Judaism" (Manson, *A Companion to the Bible*) W. O. E. Oesterley expresses the belief that "the prototype of the 7 archangels were the 7 planets, all of them Babylonian Deities."

Seven Heavens—in Hebrew terms and lore, the 7 Heavens are designated as follows, along with their governing angels: 1. Shamayim, ruled over by Gabriel; 2. Raqia, ruled over by Zachariel and Raphael; 3. Shehaqim, ruled over by Anahel and three subordinate *sarim*: Jagniel, Rabacyel, and Dalquiel; 4. Machonon, ruled over by Michael; 5. Mathey, ruled over by Sandalphon; 6. Zebul, ruled over by Zachiel, assisted by Zebul (by day) and Sabath (by night); 7. Araboth, ruled over by Cassiel. In *Enoch II*, 8, the Garden of Eden and the Tree of Life are both found in the 3rd Heaven (see in this connection II Corinthians 12:2–3, which speaks of Paul being caught up in the 3rd Heaven). *The Zohar* mentions 390 Heavens and 70,000 worlds. The gnostic Basilides vouched for 365 Heavens; Jellinek (in *Beth Ha-Midrasch*) recalls a legend which tells of 955 Heavens. In *Enoch II* the Heavens number 10. Here the 8th Heaven is called Muzaloth. This Heaven, according to *Hagiga* 12b, is really the 7th Heaven. The 9th Heaven, home

of the 12 signs of the zodiac, is called Kukhavim. The 10th, where Enoch saw the "vision of the face of the Lord," is called Aravoth (Hebrew term for the 12 signs of the zodiac). The confusion of the Heavens is clear here from the fact that the signs of the zodiac do not lodge in the Heavens named after them. [*Rf. The Book of the Angel Raziel*; de Abano, *The Heptameron*; Agrippa, *Three Books of Occult Philosophy*.] The notion of 7 Heavens appears in *The Testament of the Twelve Patriarchs* and other Jewish apocrypha, and was familiar to the ancient Persians and Babylonians. The Persians pictured the Almighty in the highest of the 7 Heavens, "seated on a great white throne, surrounded by winged cherubim." The Koran (*sura* 23) also speaks of 7 Heavens.

Seven Holy Ones [Seven Archangels]

Seven Olympic Spirits—according to the grimoires, the 7 Olympic Spirits are: 1. Aratron, who governs the planet Saturn; 2. Bethor, who governs the planet Jupiter; 3. Hagith, who governs the planet Venus; 4. Och, who governs the Sun; 5. Ophiel, who governs the planet Mercury; 6. Phaleg, who governs the planet Mars; 7. Phul, who governs the Moon. [*Rf. The Secret Grimoire of Turiel.*]

Seven Stewards of Heaven—another term for the seven Olympic Spirits (*q.v.*).

Seven Supreme Angels—in the cabala, rulers of the 196 provinces into which Heaven is divided. The sigils of these angels are shown in Cornelius Agrippa's philosophical works and are reproduced in Budge, *Amulets and Talismans.*

Seventh Heaven—the abode of human souls waiting to be born. It is also the seat of God; of Zagzagel, prince of the Torah; and the dwelling place of the seraphim, hayyoth, etc. [*Rf.* Talmud *Hagiga* 12b; *Enoch II*; *The Legends of the Jews* II, 309.] It is in the 7th Heaven, according to the apocalyptic *The Ascension of Isaiah*, that Isaiah has a glimpse of God and the Christ and "hears the Most High dictating the program of his [Christ's] earthly manifestation and return."

Seventh Satan [Hakael]

Seventy-two Names of God—cited in the *Grimoire of Pope Honorius the Great.* Many of these names are identifiable with the names of angels. [*Rf.* Waite, *The Book of Black Magic and of Pacts*, p. 240; Shah, *The Secret Lore of Magic*, p. 261.]

Sgrdtsih—an angel (one of the *nomina barbara*) who "ministers to the son of man," according to M. Gaster, *The Sword of Moses.*

Shabni (or Shabti)—an angel invoked in ceremonial magic rites, as noted in Mathers, *The Greater Key of Solomon.*

Shachmiel—an angel's name found inscribed on an oriental Hebrew charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Shadfiel—one of the numerous angelic guards of the gates of the North Wind. [*Rf. Ozar Midrashim* II, 316.]

Shaftiel—an angel who rules in Hell. He is lord of the shadow of death and his special province is in the 3rd lodge of the 7 divisions in which the underworld is divided. He punishes 10 nations "for cause." [*Rf. Baraita de Massechet Gehinnom*; *Midrash Konen*; *Brewer's Dictionary of Phrase and Fable*, "Hell."]

Shaftiyah—one of the many names of the angel Metatron.

Shahakiel (Shachaqiel)—an angelic prince resident in the 4th Heaven. According to *3 Enoch*, Shahakiel is one of the 7 archangels as well as eponymous head of the order of Shahakim. [*Rf.* Charles, *Apocrypha and Pseudepigrapha of the Old Testament.*]

Shahakim—in rabbinic lore, an order of angels in the celestial hierarchy. [*Rf. Jewish Encyclopedia.*]

Shahariel—an angelic guard of the 2nd Heaven, as listed in *Pirke Hechaloth.*

Shahiel—an angel's name found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Shahrivar(i)—the angel of August in ancient Persian lore. Shahrivar also governed the 4th day

of the month. [*Rf.* Hyde, *Historia Religionis Veterum Persarum.*]

Shaitan (Satan)—one of the fallen angels in Arabic lore. Shaitan is a cognate term for Iblis (*q.v.*). In the Koran, *sura* 27, 24, Shaitan (Satan) induces the Queen of Sheba and her people to adore the sun instead of Allah.

Shaitans (shedeem, sheytans, shedim, mazikeen)—evil spirits in Hebrew and Arabic mythology; they have cock's feet. In rabbinic lore, the shaitans are male demons, the female being known as lilin. [*Rf.* Talmud *Berachoth*; Langton, *Essentials of Demonology*; Oesterley's article in Manson, *A Companion to the Bible.*]

Shakti—in Vedic lore the bride of Shiva. Shakti is the prototype of the Shekinah (*q.v.*).

Shakziel—an angel with dominion over water insects. [*Rf. The Book of Enoch.*]

Shalgiel—an angel with dominion over snow. [*Rf.* Ginzberg, *The Legends of the Jews* I, 140.]

Shalhevita—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Shalkiel and **Shalmiel**—angels whose names are found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Shaltiel—an angel's name inscribed (along with the names of Michael, Raphael, Uriel) on earthen bowls found in the Euphrates Valley and invoked as a charm. [*Rf.* Boswell, "The Evolution of Angels and Demons."]

Shamain (Shamayim)—a name for the 1st Heaven, of which the chief ruler is the angel Mikael (Michael) or Qemuel (Kemuel).

Shamchazai, Shamhazai, Shamiazaz [Semyaza]

Shamdan (Ashamdon)—the angel-demon who mated with Naamah, "lovely sister of Tubal-cain, who led the angels astray with her beauty." The fruit of the union of Shamdan and Naamah was Asmodeus (*q.v.*). [*Rf. The Legends of the Jews* I, 150–151.] According to *Bereshith Rabba*, 36:3, Shamdan was Noah's partner in planting a vineyard, which led to Noah's drinking, and being "uncovered within his tent," an incident related in Genesis 9:20–22.

A benevolent genie (in Assyro-Babylonian mythology) holding in his hand the pail of lustral water and the pine cone with which he sprinkles the water to keep off evil spirits. This genie was the guardian of the gate of Sargon's palace. A work of the 8th century B.C.E., now in the Louvre. From *Larousse Encyclopedia of Mythology.*

Sham(m)iel (Shamael)—master of heavenly song and divine herald. (In Jewish legend, Metatron and Radueriel are likewise denoted masters of heavenly song.) Shamiel is invoked in Syriac spellbinding charms, along with Michael, Harshiel, Nuriel, and other angels of similar rank. [*Rf. The Book of Protection.*] In the *Ozar Midrashim*, Shamiel

(as distinguished from Shamael) is listed among the angelic guards of the gates of the South Wind.

Shamlon—a "prince over all the angels and the Caesars," according to *The Greater Key of Solomon.*

Shamriel—in occultism, designated a guardian angel who may be invoked as a charm against the evil eye. [*Rf.* Schrire, *Hebrew Amulets*; Trachtenberg, *Jewish Magic and Superstition.*]

Shams-ed-Din ("sun of the faith")—one of the 7 Yezidic archangels invoked in prayer by the devil worshippers. For the names of the 6 other archangels, *see* Appendix.

Shamsha—like Shamlon, a "prince over all the angels and the Caesars."

Shams(h)iel ("light of day," "mighty sun of God")—a ruler of the 4th Heaven and prince of Paradise; also guardian angel of Eden (Eden being the earthly paradise). It was Shamshiel who conducted Moses around the heavenly Paradise when the Lawgiver, according to legend, visited the upper regions while he was still in the flesh. It was to Shamshiel that the treasures of David and Solomon were turned over by the scribe Hilkiah. In *The Zohar*, Shamshiel is head of 365 legions of spirits (angels). He crowns prayers, just as other great angels do, and accompanies them to the 5th Heaven. In *The Book of Protection*, Shamshiel is grouped with Michael, Nuriel, and Sarphiel as a spellbinding power. In *The Book of Jubilees* he is one of the watchers or grigori (*q.v.*), and is equated with Samsapeel. In *Enoch I* he rates as a fallen angel who "taught the signs of the sun." According to *The Zohar* (Numbers 154b) he served as one of the 2 chief aides to Uriel (the other aide being Hasdiel) when Uriel bore his standard in battle.

Shaphiel—a ruling prince of the 3rd Heaven sharing the post with Baradiel (*q.v.*).

Shariel [Asderel]

Sharka'il—in Arabic lore, a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Sharlaii—in the Talmud, an angel invoked for the curing of cutaneous disorders. [*Rf.* Talmud *Shabbath*, fol. 67.]

Sharshiyah—one of the many names of the angel Metatron.

Shashmasrihiel Jhvhh—an angel prince of the hosts of X (one of the *nomina barbara*) cited in M. Gaster, *The Sword of Moses.*

Shastaniel—one of the numerous angelic guards of the gates of the South Wind. [*Rf.* *Ozar Midrashim* II, 316.]

Shateiel—angel of silence, to be compared with Duma (*q.v.*). Shateiel probably inspired the creation of the Greek God Sigalion (if, indeed, it was not the other way around). *Cf.* also Tacita, Roman goddess of silence, and Harpocratos, son of Isis, who was a god of silence. [*Rf.* Woodcock, *Short Dictionary of Mythology.*]

Shathniel—an angel's name found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Shatqiel—in *3 Enoch* (Hebrew Book of Enoch) Shatqiel figures among the 7 great archangels, and as a guardian prince of the 5th Heaven. In *Hechaloth Rabbati*, he is a guard of the 4th Heaven. [*Rf.* *Ozar Midrashim* I, 116.]

Shaviel—one of the 7 angelic guards of the 1st Heaven, as noted in *Hechaloth Rabbati.*

Shavzriel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 2nd heavenly hall.

Shebniel—one of the 70 childbed amulet angels. [*Rf.* *The Book of the Angel Raziel.*]

Sheburiel—chief porter of the 3rd Heaven, as designated in *Pirke Hechaloth.*

Shedu—a Babylonian protecting household spirit, invoked in conjuring rites. [*Rf.* Mackenzie, *Myths of Babylonia and Assyria*; Trachtenberg, *Jewish Magic and Superstition*, p. 156.]

Shegatsiel—an angelic prince of the hosts of X (i.e., God). [*Rf.* M. Gaster, *The Sword of Moses.*]

Sheikh Bakra and **Sheikh Ism**—two of the 7 archangels in Yezidic religion invoked in prayer by the devil worshippers. [*See* Appendix for the names of the other 5 Yezidic archangels.]

Sheireil [Sathariel]

Shekinah (Hebrew, *shachan*, meaning "to reside"—Schechinah, Matrona, etc.)—the female manifestation of God in man, the divine *inwohnung* (indwelling). Also, the "bride of the Lord," compatible with the shakti of Shiva. The expression "the Shekinah rests" is used as a paraphrase for "God dwells." In Genesis 48:16 "the Angel which redeemed me from all evil," uttered by Israel (Jacob), applies to the Shekinah, according to *The Zohar* (Balak 187a). In the New Testament sense, the Shekinah is the glory emanating from God, His effulgence. The passage in Matthew 18:20 is translated by C. W. Emmet (in Hastings, *Dictionary of the Bible*) to read: "when two sit together and are occupied with the word of the Law, the Shekinah is with him." As interpreted by Rabbi Johanan (*Midrash Rabba*; Exodus), Michael is the glory of the Shekinah. The Shekinah is the liberating Angel, manifesting in her male aspect as Metatron. In the cabala, she is the 10th sefira Malkuth, otherwise the Queen. The creation of the world was, according to *The Zohar* (suppl.), the work of the Shekinah. Here, too, the Shekinah is spoken of as "abiding in the 12 holy chariots and the 12 supernal hayyoth." Elsewhere in *The Zohar* (Balak-Numbers 187a) she is mentioned as a messenger from on high who, when she first appeared to Moses, was called an angel, just as she was called by Jacob. In *The Zohar* (Exodus 51a) she is "the way of the Tree of Life" and the "angel of the Lord." Maimonides in *Moreh Nebuchim* regarded the Shekinah as an intermediary between God and the world, or as a periphrasis for God. [*Rf. Universal Jewish Encyclopaedia*, vol. 9, p. 501.] The Shekinah has been identified with the Holy Ghost and the Epinoia of the gnostic Valentinus. Of her it has been said (Waite, *The Holy Kabbalah*) "Behold, I send an angel before thee, to keep thee in the way" (Exodus 23:20), which has also been applied to Metatron and John the Baptist, "the forerunner angel." According to legend (Ginzberg, *The Legends of the Jews* II, 148 and 200), Aaron died by a kiss from the Shekinah. In the same source (II, 260) it is related that Abraham caused the Shekinah to come down from the 2nd Heaven. And Talmud tells us that when God drove Adam out of the earthly paradise, the Shekinah remained behind "enthroned above a cherub under the Tree of Life, her splendor being 65,000 times brighter than the sun," and that this radiance "made all upon whom it fell exempt from disease"; and, further, that then "neither insects nor demons could come nigh unto such to do them harm." An account somewhat at variance with the foregoing is given in Scholem's two works: *Major Trends in Jewish Mysticism* and *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition*, where it is reported that the Shekinah was sent into exile on Adam's fall and that "to lead the Shekinah back to God and to unite her with Him is the true purpose of the Torah." A reference to the dwelling place of the Shekinah occurs in *Canticles Rabba* 6: "The original abode of the Shekinah was among the tahtonim [that is, among the lower ones: human beings, earth]. When Adam sinned, it [the abode] ascended to the 1st Heaven. With Cain's sin, it ascended to the 2nd Heaven. With Enoch's, to the 3rd. With the generation of the Flood, to the 4th. With the generation of the Tower of Babel, to the 5th. With the Sodomites, to the 6th. With the sin of the Egyptians in the days of Abraham, to the 7th." Corresponding to these, there arose 7 righteous men who brought the Shekinah back to earth again. They were Abraham, Isaac, Jacob, Levi, Kehath (Levi's son and Moses' grandfather), Amram, and Moses. A haggadah about the Shekinah is that she hovers over all conjugal unions between Jewish husbands and wives and blesses such unions with her presence. [*See* Talmud *Shabbath* 55b; *Bereshith Rabba* 98, 4, etc. In this reference, *cf.* the Roman goddess Pertunda, presider over the marriage couch.]

Shekiniel—angelic guard of the 4th Heaven. [*Rf. Ozar Midrashim* I, 116.]

Shelemial—angelic guard of the 3rd Heaven. [*Rf. Pirke Hechaloth.*]

Shelviel—angel of the order of tarshishim. [*Rf. Ozar Midrashim* I, 67.]

Shem ("name") (Melchizedec)—in Manichaean lore, "one of the great envoys of Heaven to whom the angels revealed the divine wisdom." In Mandaean theology, Shem is Shum-Kushta. [*Rf.* Mandaean *Book of John the Baptist*; Doresse, *The Secret Books of the Egyptian Gnostics*, p. 155.]

Shemael (Kemuel, Camael, Shemuiel—"name of God")—the mighty angel who stands at the windows of Heaven listening for the songs of praise ascending from synagogues and houses of study of the Jews. He is the archon in Sholem, *Major Trends in Jewish Mysticism*. The name derives from the 1st word of the Hebrew song of praise.

Shemhazai [Semyaza]

Shemmiel [Shemael]

Shepherd—one of the 6 angels of repentance, equated with Phanuel (*q.v.*). It was Shepherd who dictated the vision to Hermas. [*Rf. The Shepherd of Hermas* II and III.] In the work just referred to, however, another Shepherd is spoken of: "a cruel and implacable Shepherd" and "one of the holy angels appointed for the punishment of sinners." He is not named. Moses was known in later Jewish literature as "the faithful shepherd" and Jesus applied the title "good shepherd" to himself in John 10:11. [*Rf.* T. Gaster, *The Dead Sea Scriptures*, p. 321.] *Note*: *The Shepherd of Hermas* was at one time quoted as sacred Scripture by Origen, Irenaeus, pseudo-Cyprian, etc.

Shepherd of Hermas [Phanuel]

Shetel—one of 3 ministering angels (the other 2 being Aebel and Anush), whom God appointed to serve Adam. According to *Yalkut Reubeni* and *The Book of Adam and Eve*, the 3 angels not only "roasted meat" for Adam, but also "cooled his wine."

Sheviel (Shaviel)—an angelic porter at the 1st Heaven, cited in *Pirke Hechaloth*.

Sheziem—an angel invoked in cabalistic rites. [*Rf. The Sixth and Seventh Books of Moses.*]

Shimshiel—an angelic guard of the gates of the East Wind.

Shinanin (Shin'an)—a high class of angels, "the shinanin of the fire," adduced from Psalms 68:18 and referred to in *3 Enoch*. Myriads of these shinanin descended from Heaven to be present at the revelation on Sinai. [*Rf. Pesikta Rabba.*] According to *The Zohar* (1:18b) "myriads of thousands of shin'an are on the chariot of God." Chief of the order is Zadkiel or Sidquiel. Compare with the ofanim. [*Rf.* Psalms 68:18; Scholem, *Major Trends in Jewish Mysticism*; Mathers, *The Kabbalah Unveiled*, p. 26.] "The 6th sefira, tifereth (tiphereth) is represented among the angels of the shinanim," says C. D. Ginsburg, in *The Essenes and The Kabbalah*.

Shinial—one of the 64 angel wardens of the 7 celestial halls. [*Rf. Pirke Hechaloth.*]

Shitimichum (Shitinichus Kitagnifai)—in M. Gaster, *The Sword of Moses*, Shitimichum (one of the *nomina barbara*) is among the 13 angel chiefs appointed by God to the sword.

Shlasiel A' (Shlotiel A' and other variants)—an angel prince of the hosts of X (God), cited in M. Gaster, *The Sword of Moses*.

Shlomiel—an angelic guard of the 3rd Heaven. [*Rf. Ozar Midrashim* I, 116.]

Shmuiel (Samael)—"chief of all the angels and all the 10 classes who spoke to Solomon and gave him the key to the mysteries," according to a citation in Gollancz, *Clavicula Salomonis*.

Shoel—one of the 64 angel wardens of the 7 celestial halls. [*Rf. Pirke Hechaloth.*]

Shoftiel ("judge of God")—one of the 7 angels of punishment. [*Rf.* Jellinek, *Beth ha-Midrasch*; *Maseket Gan Edem and Gehinnom*; *Jewish Encyclopedia*, I, 593.]

Shokad—one of the 64 angel wardens of the 7 celestial halls. [*Rf. Pirke Hechaloth.*]

Shomrom (Shunaron)—"a prince over all the angels and Caesars," according to Mathers, *The Greater Key of Solomon*.

Shosoriyah—one of the many names of the angel Metatron.

Shriniel—an angelic guard of the 4th Heaven. [*Rf. Pirke Hechaloth.*]

Shtukial—one of the 64 angel wardens of the 7 celestial halls. [*Rf. Pirke Hechaloth.*]

Shufiel—an angel invoked in Syriac conjuring rites. Grouped with Gabriel, Michael, Harshiel, and other spellbinding angels. [*Rf. The Book of Protection*; Budge, *Amulets and Talismans.*]

Shunaron—"a prince over all the angels and Caesars," so Shunaron is ranked in Mathers, *The Greater Key of Solomon.*

Sialul—the genius of prosperity. In de Abano, *The Heptameron,* Sialul is included among the spirits of the 7th hour, and may be invoked during that hour.

Sidqiel—in *3 Enoch,* governor of the planet Venus and prince of the order of ofanim or shinanim (the ofanim being the Hebrew equivalent of the order of thrones, and the shinanim of an order close to the seraphim in rank).

Sidriel (Pazriel)—prince of the 1st Heaven and one of the 7 archangels in the Enoch listings.

Sieme—in the cabala, an angel of part of an hour, specifically 3:20 p.m. He is of the order of virtues and is called "ange du Seigneur" in H.D.'s (Hilda Doolittle's) poem "Sagesse." Sieme's corresponding angel is Asaliah.

Sigron—in hechaloth lore, a name for Metatron "when he shuts the doors of prayers (doors through which a man's prayers are let into Heaven). When the doors are opened, Metatron is then called Pihon." [*Rf. 3 Enoch,* 48.]

Sihail—"and God sent 2 angels, Sihail and Anas, and 4 Evangelists to take hold of the 12 fever demons [all female] and beat them with fiery rods." The tale is told in a 12th-century Ms. in the British Museum and is retold by M. Gaster, *Studies and Texts in Folklore* II, 1030. Gaster believes that Sihail is merely another form for Michail (Michael) and Anas is St. Anne, here turned into an angel.

Sihon—grandson of the fallen angel Semyaza and brother of Og (*q.v.*). [*Rf.* Jung, *Fallen Angels in Jewish, Christian and Mohammedan Literature.*]

Sij-ed-Din ("power of mercy")—one of the 7 archangels in Yezidic religious lore, invoked in prayer.

Sikiel—an angel of the sirocco. Sikiel is cited in the *Sefer Yetzirah* (*Book of Formation*). [*Rf.* Budge, *Amulets and Talismans.*] In *Ozar Midrashim* II, 316, Sikiel is a guardian angel of the gates of the West Wind.

Sila—an angel of power; also the angel of an hour invoked in cabalistic rites. [*Rf.* H.D.'s (Hilda Doolittle's) poem "Sagesse"; Ambelain, *La Kabbale Pratique.*]

Silat (Tilath, Feluth)—in the *Grimorium Verum,* an angel invoked in goetic ritual. In Mohammedan lore, Silat is a female demon. [*Rf. Jewish Encyclopedia,* p. 521.]

Silmai (Shelmai)—in Mandaean religious lore, one of two guardian spirits (*uthri*) of the river Jordan; the other *uthra* is Nidbai.

Simapesiel—one of the fallen angels in Enoch listings.

Simiel (Chamuel, Semibel)—one of the 7 archangels. However, at a Church Council in Rome, 745 C.E., Simiel was reprobated (along with Uriel, Raguel, and other high-ranking angels) as a false or evil spirit and not to be venerated. [*Rf.* Heywood, *The Hierarchy of the Blessèd Angels.*] At the Council of Laodicia (343–381? C.E.), to name angels was expressly forbidden (canon 35). Josephus mentions, as among the religious rites of the Essenes, the taking of oaths not to reveal the names of angels. [*Rf.* Trachtenberg, *Jewish Magic and Superstition,* p. 89.]

Simkiel—chief of the angels of destruction appointed by God to deal with the wicked on earth. [*See* Za'arfiel.] According to *3 Enoch,* Simkiel has the function not only of executing judgment on man but also of purifying him.

Simulator—in Solomonic magic, an angel invoked in the conjuration of Ink and Colors.

Sinui—an amulet angel invoked in Mosaic incantation rites when a woman is pregnant. [*See* Sennoi.]

Siona—a seraph in Klopstock, *The Messiah.*

Sipur—one of the 3 seraphim (the other 2 being Sepher and Saphar) through whom the world is said to have been created. [*Rf.* Waite, *Book of Formation.*]

Sirbiel—one of the angelic princes of the Merkabah, as noted in *3 Enoch* and *Hechaloth Rabbati.*

Sirushi (Surush Ashu, Sarush, Sraosha, Ashu)—the angel of Paradise in ancient Persian lore; also the "master of announcements." [*Rf. The Dabistan,* p. 144.]

Sisera—genius of desire; one of the genii to be invoked during the 2nd hour, according to Apollonius of Tyana, *The Nuctemeron.* In the Old Testament (Judges 4), Sisera is a general slain by Jael "with the aid of the stars and the angels."

Sislau—genius of poisons and one of the genii of the 4th hour. [*Rf.* Apollonius of Tyana, *The Nuctemeron.*]

Sitael—a seraph invoked to overcome adversity. He rules the nobility and is one of the 72 angels of the zodiac; also one of the 72 angels that bear the name of God Shemhamphorae. See H.D.'s poem "Sagesse" and Ambelain, *La Kabbale Pratique,* p. 260, where Sitael's sigil is shown.

Sith—angel of an hour (6 to 7 o'clock); a regent ruling a planet. Sith's corresponding angel is Nelchael. [*Rf.* H.D.'s poem "Sagesse"; Ambelain, *La Kabbale Pratique.*]

Sithacer—corresponding angel for Seheiah (*q.v.*).

Sithriel—a name by which Metatron is called "when he hides the children of the world under his wings to preserve them from the angels of destruction." [*Rf. 3 Enoch,* 48.]

Sitiel [Sitael]

Sitra Kadisha—in the *Tosefta* ii, 69b, a holy spirit. He is contrasted with Sitra Ahara (unclean spirit). [*Rf. The Talmudic Anthology,* p. 115.]

Sitriel—in the listing of Moses of Burgos, Sitriel is 3rd of the 10 unholy sefiroth.

Sittacibor—an angel conjured up in Wax exorcisms. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Sittiah—like Sittacibor, an angel conjured up in Wax exorcism. [*Rf.* de Abano, *The Heptameron*; Mathers, *The Greater Key of Solomon.*]

Six Highest Angelic (or Philonic) Powers—these 6 highest angelic powers correspond to, or are derived from, the 6 amesha spentas that surround the throne of God (in Zoroastrianism, God being Ahura-Mazda). In *Baruch III* the 6 highest angelic powers are: 1. divine logos (identified by Philo as Michael); 2. creative power; 3. sovereign power; 4. mercy; 5. legislation; 6. punitive power.

Sixth Angel, The—in Revelation, the 6th angel (not named) is one of the 7 angels of wrath that "loosed the 4 angels which were bound in the great river Euphrates" and that were "prepared to slay the 3rd part of men."

Sixth Heaven, The—in Islamic lore, the abode of the guardian angel of Heaven and earth, "half snow, half fire." The angel is not identified by name.

Sizajasel—in ceremonial magic, an angel representing or governing the sign of Sagittarius in the zodiac. [*Rf.* Waite, *The Lemegeton.*]

Sizouze—in ancient Persian mythology, the angel who presided over prayers. [*Cf.* Akatriel; Metatron; Sandalphon.]

Skd Huzi [Soqed Hozi]

Sktm—one of 14 conjuring angels of the Sword as cited in M. Gaster, *The Sword of Moses.* Sktm is also one of the ineffable names of God.

Slattery (fictional)—an angel referred to in the Introduction by Dixon Wecter to Mark Twain's *Report from Paradise.* It is in an unprinted fragment of Twain's Stormfield cycle that Slattery appears. In that fragment, Slattery is reported to have witnessed the creation of Man.

Smal (Sammael)—angel of death and of poison, whose wife, Eisheth Zenunim, is the woman of whoredom. The 2 together, united, are known as the beast Chioa. [*Rf.* Mathers, *The Kabbalah Unveiled.*]

Smandriel [Samandiriel]

Smat—corresponding angel for Mebahiah (*q.v.*). In the cabala, Smat shares with Mebahiah in exercising dominion over morals and religion.

Smeliel—in Lenormant, *Chaldean Magic*, the spirit of the sun. His corresponding intelligence is Nagiel.

Smnglf [Samangaluf]

Smoel [Sammael]

Sngotiqtel—an angel that ministers to the son of man [*Rf.* M. Gaster, *The Sword of Moses*].

Sniel—one of the 70 childbed amulet angels. [*Rf. The Book of the Angel Raziel*; Budge, *Amulets and Talismans.*]

Sochiel—one of the ruling archangels of the earthly triplicities governing the 360 degrees of the zodiac, as reported in Waite, *The Lemegeton.*

Sociable Spirit, The—the angel Raphael is so referred to by Milton in *Paradise Lost* V.

Socodiah (Socohiah)—an angel's name inscribed on the 1st pentacle of the planet Venus. [*Rf.* Shah, *The Secret Lore of Magic.*]

Sodiel—in *3 Enoch*, 17, a ruling prince of the 3rd Heaven.

Sodyah—in hechaloth lore, an angel who assists Metatron (*q.v.*) in reciting the *Shema.* [*Rf.* introd., *3 Enoch.*]

Sofiel—an angel who ministers to garden fruit and vegetables. [*Rf.* M. Gaster, *The Sword of Moses.*]

Sofriel (Sopher, Sopheriel)—an angelic bookkeeper appointed over the records of the living and the dead. There are two Sofriels: Sofriel Memith and Sofriel Mehayye. They are bearers of God's name (YHWH). [*Rf. The Zohar*; *3 Enoch.*]

Hebrew amulet inscribed with the hexagon of Solomon and Shaddai (a name for God). From Budge, *Amulets and Talismans.*

Sohemne—an angel of the Seal. [*Rf. The Sixth and Seventh Books of Moses.*]

Sokath—a spirit of the sun, of which "planet" the angel Nakhiel is the presiding intelligence, according to Paracelsus in his doctrine of Talismans. Sokath apparently shares the post with Nakhiel or alternates with him. [*Rf.* Christian, *The History and Practice of Magic* I.]

Solmis—a great celestial luminary cited in the gnostic *Revelations of Zostrian.*

Soluzen—the name of an angel inscribed (in green) on the pentagon of Solomon, Fig. 156, in Waite, *The Lemegeton.*

Somcham—one of the numerous angelic guards of the gates of the West Wind.

Soncas (Soneas)—an angel of the 5th Heaven, ruler of Tuesday. He is to be invoked from the west. [*Rf.* Abano, *The Heptameron*; Barrett, *The Magus.*]

Song-Uttering Choirs—a class of singing angels under the direction of Tagas. The Sallisim (*q.v.*) were a part of these choirs and inhabited the 5th Heaven (Maon). [*Rf.* Talmud *Hagiga.*] When the Song-Uttering Choirs failed to perform the Qedussa (trisagion) at the right time, they were consumed by fire.

Sonitas—an angel serving in the 5th Heaven. [*Rf. The Sixth and Seventh Books of Moses.*]

Sonneillon (Sonnillon)—an angel, now fallen,

once of the order of thrones. He is cited as one of 3 "devils" that possessed the body of the notorious 16th-century nun, Sister Louise Capeau (or Capelle). [*Rf.* Michaelis, *Admirable History of the Possession and Conversion of a Penitent Woman.*]

Son of God—an angel so called in *II Esdras* (*IV* Esdras). The title is commonly applied to Jesus.

Sons of God—a term in Genesis 6 commonly interpreted to mean angels. The Sons of God, having consorted with mortal women, became fallen angels. This was the view of Josephus, a view that has persisted for many centuries, even down to our own times, although other interpretations have not been wanting. Milton thought (*Paradise Regained* II) that these "false-titled sons of God were fallen angels." *Cf.* Job 38:7, "When the morning stars sang together and the sons of God shouted for joy." In the cabala, the term stands for "a distinctive order of celestial beings (the *bene elohim*), answering to the 8th sephira [Hod]," says C. D. Ginsburg in *The Essenes/The Kabbalah*, p. 92. Apropos of what has just been said of "other interpretations," it should be noted that Simeon ben Yohai, alleged author of *The Zohar*, cursed anyone, particularly his disciples, who interpreted Genesis 6 as representing the sons of God "having sexual organs and committing fornication with the daughters of men." [*Rf. The New Schaff-Herzog Encyclopedia of Religious Knowledge*, "Angels."]

Sons of Heaven—angels, according to *The Manual of Discipline*, who sit at the divine council deliberations. In Mansoor *The Thanksgiving Hymns*, the term connotes simply good angels.

Sons of Princes—an order of angels, "one of 10 classes in Talmud and Targum," says Voltaire in his "Of Angels, Genii, and Devils." Literally speaking, there can be no "sons of princes" (sons used here in the sense of offspring and princes in the sense of angels), since angels, unlike demons and earthly creatures, do not reproduce their kind.

Sophar (fictional)—in Anatole France, *Revolt of the Angels*, a fallen angel who once kept the treasures in Heaven for the god Ialdabaoth. In his earthly guise, Sophar is Max Everdingen, a banker.

Sopher, Sopheriel [Sofriel]

Sopheriel Yhwh Mehayye and **Sopheriel Yhwh Memith** [Sofriel]

Sophia [Pistis Sophia]

Sophiel—angel of the 4th pentacle of the moon. In Jewish cabala, Sophiel is the intelligence of Jupiter (the corresponding angel here being Zadykiel). [*Rf.* Lenormant, *Chaldean Magic*, p. 26.]

Soqed Hozi (Shoqed Chozi, Skd Huzi, etc.)—an angel prince of the Merkabah, keeper of the divine balances, and one of the 4 angels appointed by God to the Sword. [*Rf. 3 Enoch*; M. Gaster, *The Sword of Moses.*]

Sorath—an evil power, bearer of the mysterious number 666, which is also applied cabalistically to the Emperor Nero. [*Rf. Apocalypse of John.*] In talismanic magic, Sorath is the spirit of the sun. *See The Magus* II, 147.

Sorush—to the ancient Persians, Gabriel, "giver of souls." The Magi held that, on Judgment Day, 2 angels, Sorush and Mihr, will stand on the bridge called *al Sirat* (which is finer than a hair and sharper than the edge of a sword) and examine every person crossing. Mihr, representing divine mercy and holding a balance in his hand, will weigh the actions performed during the person's lifetime. If found worthy, the person will be permitted to pass on to Paradise. Otherwise he will be handed over to Sorush, representing divine justice, who will hurl him into Hell. [*Rf.* Sale, *The Koran*, "Preliminary Discourse," p. 64.]

Sosol—an angel invoked in ceremonial magic rites. He represents or governs the sign of Scorpio in the zodiac. [*Rf.* Waite, *The Lemegeton.*]

Sother or **Sother As(h)iel**—prosecuting angel prince, serving the throne of divine judgment; a great hierarch of the Merkabah. Sother is 7,000 parasangs tall. In the cabala he marries Sophia in a heavenly union. In gnostic lore he is another name for God. According to *3 Enoch*, "Every angel-

prince who goes out or enters before the Shekinah, does so only by Sother's permission." He has been equated with the luminary Armogen. The name has the meaning of "who stirs up the fire of God."

Sothis (Sotis)—angel of an hour. [*Rf.* H.D.'s poem "Sagesse"; Ambelain, *La Kabbale Pratique.*]

Sovereignty—one of the angelic orders, according to an interpretation of I Corinthians 15:24 where Paul speaks of Christ's doing away with "all sovereignty, authority and power" (in the Confraternity edition of The New Testament). The King James version gives "rule" in lieu of sovereignty.

Sparks—referring to sparks, Voltaire in "Of Angels, Genii, and Devils" says they are "an order of angels in Talmud and Targum." The sparks are sometimes included among the 9 (or 10 or 12) orders when equated with the tarshishim (i.e., "brilliant ones") or with the splendors (*q.v.*).

Spendarmoz [Ishpan Darmaz]

Sphener—in occultism, the name of a celestial power invoked to combat Mardero, a demon of disease. [*Rf.* Shah, *The Secret Lore of Magic*, p. 223.]

Spheres [Galgallim]

Sphinxes—in Mathers, *The Kabbalah Unveiled*, where the reference is to the *Apocalypse of John*, the sphinxes are mentioned as an alternate term for the kerubim of Ezekiel's vision (Ezekiel I, 10ff.).

Spirit—any angel or demon is a spirit, and a pure one. Man is an impure spirit. God is divine spirit. [*See* Introduction.]

Spirit of Discord—in Judges 9:23 we learn that "God sent a spirit of discord between Abimelech and the men of Schechem." Such a spirit (called "an evil spirit" in some versions of Judges 9) is evil only in the causative sense. Since he serves God, the spirit of discord is without taint.

Spirit of Fornication (Angel of Lust)—*See* Pharzuph.

Spirit of Ill-Will—an angel and envoy of God, as in I Kings 18:10–11, where it is reported that

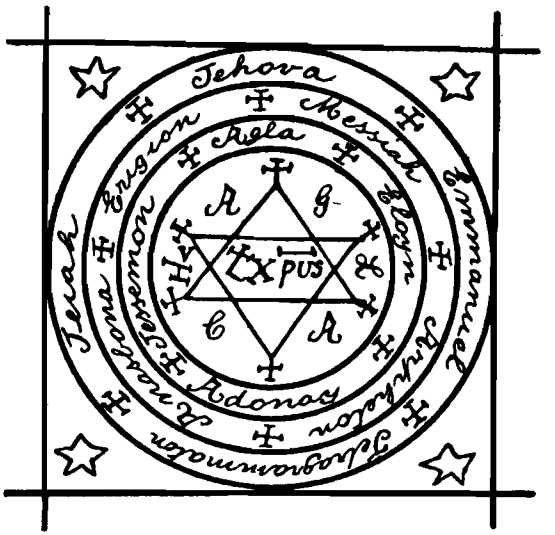

The Grand Pentacle of Solomon used in evoking and dismissing spirits. From Waite, *The Book of Ceremonial Magic.*

this spirit from God "came upon Saul and he prophesied in the midst of his house. And David played . . . as at other times. And Saul held a spear in his hand. And threw it, thinking to nail David to the wall."

Spirit of Jealousy—an angel and envoy of God, as in Numbers 5:14: "If the spirit of jealousy stir up the husband against his wife," etc.

Spirit of Knowledge—a term used in Mansoor, *The Thanksgiving Hymns*, to denote an angel, presumably of the order of cherubim.

Spirit of Lying—an angel and envoy of God, as in I Kings 22:22: "And I will be a lying spirit in the mouth of all his prophets."

Spirit of Perversion [Angel of Darkness]

Spirit of Whoredom—mentioned in Hosea 4, 12. [*See* Angel of Lust.]

Spiritus Dei—"the breath of God," an expression used by Lanctantius to denote an angel. [*Rf.* Schneweis, *Angels and Demons According to Lactantius.*]

Splenditenes—in Manicheanism, a "world-supporting angel." He supports the heavens on

his back. [*See* Omophorus.] Augustine mentions Splenditenes in his *Contra Faustum* XV, and describes him as bearing 6 faces and mouths "and glittering with light." Bar-Khonai in the *Book of Scholia* calls Splenditenes the "ornament of Splendor." He appears in Mithraic monuments and is believed to be the prototype of the Greek Atlas. [*Rf.* Manichean *Hymn of the Soul.*]

Splendors—another name for the tarshishim (*q.v.*). Equated with the virtues. Alfred de Vigny in his poem "Eloa" mentions splendors (along with ardors and guards) as an order in the celestial hierarchy.

Spugliguel—an angel who serves as the head of the sign of Spring. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus* II.]

Sraosha (Srosh, Sirush, Serosh, etc.)—a Persian angel who, it is claimed, set the world in motion. Sraosha is one of the amesha spentas (the 7th), otherwise one of the yazatas. In Zoroastrianism, he is the angel who bears the soul aloft on death. The red chrysanthemum is his emblem. [*Rf. Vendidad*, 18, in *The Sacred Books of the East.*] In Manichean lore, Sraosha is the "angel of obedience," the "fiend-smiter," who judges the dead. As Sirushi he is the angel of Paradise and "master of announcements." [*Rf.* Legge, *Forerunners and Rivals of Christianity* II, p. 327.]

Sro—corresponding angel for Nemamiah (*q.v.*).

Ssakmakiel—with another spirit called Archer, Ssakmakiel governs the sign of the Water Bearer (Aquarius) in the zodiac. [*Rf.* Levi, *Transcendental Magic.*]

Ssnialiah—in M. Gaster, *The Sword of Moses*, one of the 14 great conjuring angels.

Sstiel YHWH—one of the 8 great angel princes of the Merkabah. In *3 Enoch*, Sstiel outranks in eminence the angel Metatron, who must dismount whenever he encounters Sstiel on the crystal highways. In Ginzberg, *The Legends of the Jews* I, where a herald proclaims Metatron as chief of princes, the exception is made of "eight august and exalted princes that bear My [i.e., His] name." Sstiel is one of these 8. Others would be Anafiel (Aufiel, Anpiel), N'Zuriel, Akatriel, Gallisur, the two Sofriels, and Radueriel.

Stalwarts—another term for one of the angelic orders. [*Rf. Book of Hymns* III, referred to by T. Gaster in *The Dead Sea Scriptures*, p. 341.]

Standards—a term for an angelic order employed by Milton in *Paradise Lost* V, 590, where the angel Raphael speaks of "Standards, and Gonfalons [that] . . . for distinction serve/Of Hierarchies, of Orders."

Stars—in Biblical lore, stars and planets were regarded as messengers, angels, in the service of God. [*Rf.* Judges 5:20; Job 38:7: "when the morning stars sang together, and all the sons of God shouted for joy."] Caird, *Principalities and Powers*, observes that the stars "were included in Yahweh's angelic retinue."

Stimulator—an angel invoked in the exorcism of Ink. [*Rf. Grimorium Verum.*]

Strateia—an angelic host, as mentioned in

A talisman reputed to have the power of causing the stars to fall from heaven. From Waite, *The Book of Ceremonial Magic.*

Pesikta Rabbati. [*Rf. Jewish Encyclopedia*, "Angelology," p. 585.]

Strempsuchos [Astrompsuchos]

Striel—an angelic guard stationed in one of the 7 great heavenly halls. [*Rf. Pirke Hechaloth*.]

Strong, The—an order of angels, "one of the 10 classes in Talmud and Targum," according to Voltaire, "Of Angels, Genii, and Devils."

Strophaeos—in the gnostic *Paraphrase of Shem*, a mysterious entity to whom the secrets of Creation were revealed.

Sturbiel—an angel of the 4th hour of the day, serving under Vachmiel. [*Rf.* Waite, *The Book of Ceremonial Magic*, p. 67.]

Sturi(el)—one of the 70 childbed amulet angels.

Suceratos—an angel serving in the 4th Heaven; he rules on Lord's Day and is invoked from the west. [*Rf.* de Abano, *The Heptameron*; Shah, *Occultism*.]

Sui'el (Raashiel)—an angel with dominion over earthquakes. [*Rf.* Waite, *Book of Formation*; Ginzberg, *The Legends of the Jews* I.]

Sukalli (Sukallin)—angels in Sumerian-Babylonian theosophy. [*Rf. Catholic Encyclopedia*, "Angelology."]

Sumiel—in Voltaire, "Of Angels, Genii, and Devils," one of the leaders of the fallen angels. Voltaire quotes Enoch as his source, but no close equivalent for Sumiel can be found in the Enoch books, unless Voltaire had in mind Sammael or Simapesiel (*q.v.*). The name Sumiel is found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets*.]

Summanus—one of the 9 Novensiles, the supreme divinities in Etruscan religion. [*Rf.* Redfield, *Gods/A Dictionary of the Deities of All Lands*.]

Sun—in the cabala, the sun is a "planet" and, also, an angel of light. [*Rf.* Levi, *Transcendental Magic*.]

Suna—a cherub or seraph used in conjuring rites. [*Rf. The Sixth and Seventh Books of Moses*.]

Suphlatus—genius of dust. [*Rf.* Apollonius of Tyana, *The Nuctemeron*.]

Suria (Suryah, Suriya)—in *Pirke Hechaloth*, one of the throne angels or one of the angels of the presence. He is also warden of the 1st hall (palace) of the 1st Heaven. According to *The Zohar*, Suria is the "high angelic being who takes up all the holy words that are uttered at a table [at which, and when, words from the Torah are spoken] and sets the form of them before the Holy One; and all the words, and the table also, are crowned before the Holy King."

Suriel (Sariel, Sauriel, Suriyel, Surya—"God's command")—identified with Uriel, Metatron, Ariel, Saraqael, etc. Like Metatron, Suriel is a prince of the presence and like Raphael, an angel of healing. He is likewise the angel of death (one of a number), and as such Suriel was sent to Mt. Sinai or Mt. Nebo to fetch the soul of Moses. In *Enoch I* Suriel is one of the 4 great archangels. In the *Falasha Anthology* he is dubbed "Suriel the Trumpeter" and "Suriel, angel of Death." It is said that Moses received all his knowledge from Suriel (although Zagzagel is likewise credited with being the source of Moses' knowledge.) According to Talmud *Berachoth* 51a, it was Suriel who instructed Rabbi Ishmael ben Elisha in the laws of hygiene. On gnostic amulets, Suriel's name appears beside those of Raguel, Peniel, Uriel, and Raphael. Origen, *Contra Celsum* VI, 30, lists Suriel as one of the 7 angels in the Ophitic Hebdomad system of primordial powers. Here, when invoked, Suriel makes his appearance in the form of an ox. In the cabala he is one of the 7 angels that rule the earth. In King, *The Gnostics and Their Remains*, p. 88, Suriel, along with Eratoth and Thautabaoth, is called "a Jewish angel of Magian origin" and as one whose name is found among those of genii presiding over the fixed stars." [*Rf.* Mead, *Thrice-Greatest Hermes* I; Budge, *Amulets and Talismans*, pp. 203, 375.]

Suriya [Suria]

Suriyah (Suriel)—an angel who revealed to

Rabbi Ishmael [*see* Suriel] the secrets of chiromancy and physiognomy. [*Rf.* Scholem, *Major Trends in Jewish Mysticism.*]

Suriyel (Suriel)—an angel who, with Salathiel, brought Adam and Eve from the top of the high mountain (where Satan had lured them) to the cave of treasures—a Garden of Eden incident touched on in *The Book of Adam and Eve* (*q.v.*).

Suroth—in Paracelsus' doctrine of Talismans, Suroth is a planetary genius of Egypt, replaced by the angel Anael. In Waite, "The Occult Sciences" (in his *The Secret Doctrine in Israel*), Suroth is the planetary genius of Venus. In hermetics he is head of the order of principalities. "He presides over the harmonies of vegetable nature." [*Rf.* Christian, *The History and Practice of Magic* I, 68.]

Surtaq—in hechaloth lore, an angel who assists Metatron (*q.v.*) in reciting the *Shema*. [*Rf.* introd. *3 Enoch.*]

Suruph ("strength of God")—an angel cited in Hyde, *Historia Religionis Veterum Persarum.*

Surush Ashu [Sirushi]

Surya (pl. suryas)—one of the 7 (or 12) shining gods of Vedic religion. [*See* Adityas.] In *3 Enoch* Surya is one of the many names of the angel Metatron.

Suryan—a "corruption" of Raphael, according to Barton, *Journal of Biblical Literature*, vol. 31.

Suryas (sing. surya)—in Vedic lore, the suryas (later the asuryas) are deities analogous to the Judaeo-Christian angels. The asuryas (*q.v.*) are the fallen ones, i.e., the demons or devils.

Susabo—genius of voyages and one of the genii of the 6th hour. [*Rf.* Apollonius of Tyana, *The Nuctemeron.*]

Susniel—an angel invoked in Syriac invocation charms. As a "spellbinding power," Susniel is grouped with Michael, Azriel, Shamshiel, and other angels. [*Rf. The Book of Protection.*]

Sut—one of the 5 sons of the Moslem fallen archangel Iblis. Sut is the demon of lies. The other 4 sons are: Awar, demon of lubricity; Dasim, demon of discord; Tir, demon of fatal accidents; Zalambur, demon of mercantile dishonesty.

Sutuel (Suryal)—in Falasha lore, the angel who conveyed Baruch to the holy Jerusalem. [*Rf.* Charles, *Apocalypse of Baruch* VI, 3, where, however, Sutuel is not specifically named.]

Symnay—an angel of the order of powers used for conjuring in cabalistic rites. From the extant records, it is not clear whether Symnay joined Satan in the revolt or remained loyal. [*Rf. The Sixth and Seventh Books of Moses.*]

Synesis ("understanding")—in gnosticism, one of the 4 great luminaries emanated from the Divine Will. [*Rf.* Mead, *Fragments of a Faith Forgotten.*]

Synoches—in Chaldean cosmology, one of the 3 intelligences of the Empyrean. [*Rf. Chaldean Oracles of Zoroaster.*]

Syth—angel of an hour, whose corresponding angel is Teiaiel. [*Rf.* H.D. (Hilda Doolittle), "Sagesse"; Ambelain, *La Kabbale Pratique.*]

Sywaro—a ministering archangel conjured up by cabalists in magical rites. [*Rf. The Sixth and Seventh Books of Moses.*]

The Abraham-and-Isaac sacrifice episode with the angel (identified as Tadhiel) holding back the knife. From Strachan, *Pictures from a Mediaeval Bible.*

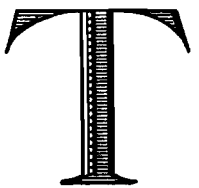

Ta'aniel—in M. Gaster, *The Sword of Moses*, an angel summoned up in magical rites.

Tabkiel—one of the more than 100 names of the angel Metatron, as enumerated in *3 Enoch*, chap. 48.

Tablibik—a spirit of fascination and one of the genii of the 5th hour. [*Rf.* Apollonius of Tyana, *The Nuctemeron.*]

Tabris—in occult lore, the angel or genius of free will, and one of the genii of the 6th hour. [*Rf.* Apollonius of Tyana, *The Nuctemeron.*]

T'achnu—an angel whose name is found in *The Book of the Angel Raziel.* [*Rf.* Trachtenberg, *Jewish Magic and Superstition*, where T'achnu is believed to be a name "concocted" through manipulation of the letters of the Hebrew alphabet.]

Tacouin—in Islamic lore, a species of fay; "beautiful, winged, minor angels who secure man against the wiles of demons, and reveal the future." [*Rf.* De Plancy, *Dictionnaire Infernal* IV, 464.]

Tadhiel ("righteousness of God")—an angel credited with preventing the sacrifice of Isaac, according to Follansbee, *Heavenly History.* Other sources credit Metatron, Zadkiel, and the angel of the Lord (the last, in Genesis).

Tafel X—an angel invoked in magical rites. [*Rf.* M. Gaster, *The Sword of Moses.*]

Tafsarim—a class of Merkabah angels grouped with the elim and erelim (*q.v.*). In *3 Enoch*, the tafsarim are ranked "greater than all the ministering angels who minister before the throne of glory."

Taftefiah—one of the many names of the angel Metatron.

Taftian (Taphi)—in the cabala, a wonder-working angel, servant of Alimon (*q.v.*). He was invoked by the renowned Raf Anram. [*Rf. The Sixth and Seventh Books of Moses.*]

Tagas—a great angelic prince, conductor of the Song-Uttering Choirs (*q.v.*). [*Rf. 3 Enoch.*]

Tagriel (Tagried, Thigra)—chief of the angelic guards of the 2nd or 7th Heaven, and one of the

28 angels ruling the 28 mansions of the moon. [*Rf. Pirke Hechaloth*; *Ozar Midrashim* I, 111.]

Tahariel—angel of purity and one of the 70 childbed amulet angels. [*Rf. The Book of the Angel Raziel*; Budge, *Amulets and Talismans.*]

Tahsasiyah—one of the many names of the angel Metatron.

Takifiel—an angel invoked in Syrian magical rites; grouped with Michael, Gabriel, Sahariel, and other "spellbinding angels" in *The Book of Protection.*

Talia—in Mandaean lore, one of the 10 *uthri* (angels) that accompany the sun on its daily course.

Taliahad (Talliud)—angel of water. The name Taliahad is found inscribed on the 7th pentacle of the sun. [*Rf.* Papus, *Traité Elémentaire de Science Occulte*, p. 222; Mathers, *The Greater Key of Solomon*, p. 72.]

Tall Angel, The—in the 3rd Heaven, Moses, with Metatron acting as his guide, encounters a "tall angel" with 70,000 heads, assumed to be Sandalphon (although Sandalphon is said to reside in the 6th or 7th Heaven). In Wertheimer, *Bate Midrashot* IV, the angel is declared to have been Nuriel; but this identification, says Ginzberg, *The Legends of the Jews* V, 416, is due to a scribal error—a reasonable deduction, since Nuriel is a resident of the 2nd Heaven, where Moses encounters him, and, as far as we know, has only one head. The tallest angel of all is either Metatron or Hadraniel, or Anafiel.

Talmai—an angel invoked in the conjuration of the Reed, according to Mathers. In *The Zohar* (Numbers 159a) Talmai is an evil spirit, "a descendant of the giants whom God cast down to earth and who coupled with the daughters of men."

Tamael—in occult lore, a Friday angel of the 3rd Heaven. He is invoked from the east.

Tamaii—an angel invoked in the conjuration of Ink and Colors. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Tamarid—a chief officer angel of the 2nd hour of the night, serving under the rule of Farris. [*Rf.* Waite, *The Lemegeton*, p. 69.]

Tamiel (Tamel, Temel, Tamuel—"perfection of God")—angel of the deep. In *Enoch I*, Tamiel is listed among the fallen angels. [*Rf. The New Schaff-Herzog Encyclopedia*, "Angels."]

Tamtemiyah—one of the many names of the angel Metatron.

Tandal—one of the 64 angel wardens of the 7 celestial halls. [*Rf. Pirke Hechaloth.*]

Tandariel—an angel mentioned in Hyde, *Historia Religionis Veterum Persarum*; mentioned also by Voltaire in "Of Angels, Genii, and Devils."

Taninivver—one of the 7 surviving evil emanations of God. The future extermination of this being is predicted in Isaiah 27:1, says Bamberger in *Fallen Angels*, p. 175. [*Rf.* Isaac B'ne Rabbi Jacob ha-Cohen in *Mada'e ha-Yahadut* II.]

Tankf'il—in Arabic lore, a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Tap [Gaap]

Tapthartharethi [Tophtharthareth]

Tar—in Mandaean lore, one of the 10 *uthri* (angels) that accompany the sun on its daily course.

Tara—an angel with the attribute "Dieu, fontaine de Sagesse" mentioned in H.D.'s (Hilda Doolittle's) poem "Sagesse" and listed among the angels in Ambelain, *La Kabbale Pratique.*

Taranava—in *The Almadel of Solomon* (comprised in *The Lemegeton*), Taranava is one of the chief angelic powers of the 3rd altitude.

Tarfaniel—one of the many angelic guards of the gates of the West Wind. [*Rf. Ozar Midrashim* II, 316.]

Tarfiel ("God nourishes")—in the cabala, an angel invoked to cure stupidity. [*Rf.* Botarel, *Mayan Hahochmah*, and other works on the efficacy of amulets; as in Schwab, *Vocabulaire de*

l'Angélologie.] In *Ozar Midrashim* (II, 316), Tarfiel is one of the guards of the gates of the East Wind.

Tariel—one of the 3 angels of summer. Tariel figures in Syriac incantation charms. He is invoked, along with other spellbinding angels, in the "Binding [of] the Tongue of the Ruler." [*Rf. The Book of Protection.*]

Tarniel—a Wednesday angel resident in the 3rd Heaven and invoked from the east. Tarniel is one of the spirits of the planet Mercury. In *Ozar Midrashim* (II, 316), he is one of the guards of the gates of the East Wind.

Tarpiel [Tarfiel]

Tarquam—in occult lore, one of 2 angels governing autumn, the other angel being Guabarel, according to de Abano, *The Heptameron.* [*Rf.* Shah, *Occultism*, pp. 43–44.]

Tarshish (Hebrew, "pearl")—in *The Zohar*, the eponymous chief of the order of tarshishim (i.e., virtues). Other chiefs of the order include Haniel and Sabriel. [*See* Tarshishim.]

Tarshishim ("brilliant ones")—an angelic order in Jewish lore, the term said to derive from Daniel 16:6 and, in the cabala, answering to the 7th sefira (firmness). In de Vigny's poem "Eloa," the order is called splendors.

Tarsisim [Tarshishim]

Tartaruch—in the *Vision of Paul*, 16, "the angel Tartaruch is set over punishments."

Tartaruchi—angels set over the torments of Hell.

Tartaruchian Angels—"observed by the fiery river, the tartaruchian angels have in their hands iron rods with 3 hooks with which they pierce the bowels of sinners"—*Vision of Paul*, 34.

Tartaruchus ("keeper of Hell") [*see* Temeluch]—chief of the angels set over the torments of Hell. Tartaruchus alternates with Uriel at this office, Uriel being "chief of the spirits who preside over Tartarus." [*Rf. Apocalypse of Paul*; James, *The Apocryphal New Testament.*]

Tartarus—the angel who presides over Hell (or a term for Hell itself). The angel, usually Uriel or Tartaruchus, is in charge of the torments of the nether regions, as already noted. For the names of other angels of these regions, *see* Angels of Hell. *See* particularly entry of Duma(h), who is "prince of Hell" and "angel of the stillness of death."

Tarwan—in Mandaean lore, one of the 10 *uthri* (angels) that accompany the sun on its daily course.

Tashriel—an angelic guard of one of the halls in the 1st Heaven. [*Rf. Pirke Hechaloth.*]

Tata'il—in Arabic lore, a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Tatirokos [Tartaruchus]

Tatonon—an angel invoked in the benediction of the Salt. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Tatriel—one of the many names of the angel Metatron.

Tatrusia—one of the 70 childbed amulet angels. For a list of all 70, *see* Appendix.

Tau—a luminary, by the pronouncing of whose name "God brought on the Deluge," according to Mathers, *The Greater Key of Solomon.*

Tauriel—in Mandaean prayer books, a spirit (*uthra*) invoked through the fingering of phylacteries. He is known as a "call-spirit." Agrippa, *Three Books of Occult Philosophy* III, lists Tauriel as a governing angel of the zodiac.

Taurine Angel—in Ginzberg, *The Legends of the Jews* V, 39, there is mention of the "roaring of the taurine angel," which is said to be a recast of the Babylonian belief about the god Ea. The full name of the angel is "the taurine angel of the abyss" and his roar is heard when he "causes the water from the lower abyss to be poured into the upper abyss." [*Rf.* Talmud *Ta'anit* 25b; also *Bereshith Rabba* 10.] It will be recalled that Rahab, angel of the deep, was destroyed by God when he refused to separate the upper from the lower waters at Creation.

Tausa (*see* Taus-Melek)—according to Drower, *The Mandaeans of Iraq and Iran*, Tausa is the name given to a *malka* (angel) who bewails having sinned against the Great Life by allowing his pride to have led him into rebellion.

Taus-Melek (Malek Tawûs, Melek-I-Taus)—the peacock angel worshipped by the Yezidis as the devil-god and benefactor of mankind. Taus-Melek is a Buddhist paraphrase for the devil (Satan). To the Yezidis, a Kurdish Moslem sect inhabiting the mountains of Upper Mesopotamia (Iraq), Taus-Melek "is a fallen archangel, now pardoned, to whom God has committed the government of the world and the management of the transmigration of souls." [*Rf.* Louis Massignon, "The Yezidis of Mount Sindjar" in the symposium, *Satan.*] *See* also Wall, *Devils.*

Tavtavel—one of the many names of the angel Metatron.

Tazbun—in *The Book of the Angel Raziel*, an angel who exercises dominion over one of the months of the year.

Teba'at—one of the 7 leaders of the apostate angels. [*Rf.* Schmidt, *The Apocalypse of Noah and the Parables of Enoch.*]

Tebliel—one of the 7 angels with dominion over the earth. [*See* Angels of the Earth.]

Techial—chief of the angelic guards of the 5th Heaven. [*Rf. Pirke Hechaloth.*]

Tehom—a throne angel, or an administering angel, invoked in ritual magic rites. He is one of 15 listed in *The Sixth and Seventh Books of Moses.*

Tehoriel—one of numerous angelic guards of the gates of the South Wind. [*Rf. Ozar Midrashim* II, 316.]

Teiaiel (Isiaiel)—in the cabala, an angel that can foretell the future. He is a throne angel and controls maritime expeditions and commercial ventures. His sigil is reproduced in Ambelain, *La Kabbale Pratique*, p. 267. His corresponding angel is Syth.

Teiazel (Ieiazel)—an angel of the order of powers. Teiazel influences men of letters, artists, and librarians. His corresponding angel is Aterchinis. His sigil is reproduced in Ambelain, *La Kabbale Pratique*, p. 281.

Telantes—an angel invoked in Solomonic Wax magical operations. [*Rf.* Mathers, *The Greater Key of Solomon*, p. 117.]

Teletarchae—in the Chaldean cosmological scheme, the teletarchae are celestial intelligences or luminaries. [*Rf. Chaldean Oracles of Zoroaster.*]

Teletiel—a governing angel of the zodiac. [*Rf.* Cornelius Agrippa, *Three Books of Occult Philosophy* III.]

Temel [Tamiel]

Temeluch (Temeluchus, Abtelmoluchos, Tartaruchus, Temleyakos)—a caretaking angel, protector of children at birth and in infancy; also an angel of Gehenna (Hell) and the "merciless angel, all fire" in charge of torments, to whom souls are delivered at the death of the body. [*Rf. Revelation of Paul*; *Apocalypse of Peter*; James, *The Apocryphal New Testament.*]

Temlakos [Temeluch]

Temleyakos [Temeluch]

Tempast—an angel of the 1st hour of the night, serving under Gamiel.

Temperance—in cabalistic lore, "an angel with the sign of the sun on his forehead, on his breast the square and triangle of the septenary, pouring from one chalice into another the two essences which compose the elixir of life." [*Rf. The Divine Pymander.*]

Tempha—a planetary genius of Saturn invoked in talismanic magic. [*Rf.* Waite, "The Occult Sciences" in *The Secret Doctrine in Israel.*]

Tenaciel—a Friday angel of the 3rd hour invoked from the east. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus*; Mathers, *The Greater Key of Solomon.*]

Tendac—an angel invoked in the exorcism of the Bat. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Tephros (Tephras)—as revealed in *The Testament of Solomon*, an evil spirit who brings on darkness and sets fires to fields; he is also a demon of ashes conjured up by Beelzeboul (Beelzebub) at the behest of Solomon. But Tephros is not wholly evil, since he cures fever through the power or aid of Azael. He can be invoked in the names of Bultala, Thallel, and Melchal. [*Rf.* Butler, *Ritual Magic*; Shah, *The Secret Lore of Magic*; Ginzberg, *The Legends of the Jews* IV, 151.]

Tepiseuth—angel of part of an hour, as in H.D.'s (Hilda Doolittle's) poem "Sagesse." [*Rf.* Ambelain, *La Kabbale Pratique*.]

Terafniel—an angel of prey, mentioned in Schwab, *Vocabulaire de l'Angélologie*.

Teraphim ("obscenity")—according to Jewish cabalists of the Middle Ages, the teraphim were male and female idols, their power deriving from wizardry; they correspond to the serpent imagery, the seraphim, which, in turn, are said to derive from the Kabeiri, Assyrian divinities. [*Rf.* Judges 17–18; Ezekiel 21, 21; II Kings; *The Zohar*.]

Terathel (Ierathel)—an angel of the order of dominations (dominions). He "propagates light, civilization, and liberty." Terathel's corresponding angel is Hepe, according to Ambelain, *La Kabbale Pratique*, where Terathel's sigil is reproduced on p. 273.

Teraphim. Small idols or superstitious figures used as talismans and sometimes worshipped. From *A Dictionary of the Holy Bible*, 1859.

Teriapel—one of the intelligences of the planet Venus. [*Rf. The Secret Grimoire of Turiel*.]

Terly (Erly, Irix)—in the *Grimorium Verum*, a congenial and obliging spirit who, in Solomonic conjurations, will procure for the invocant (when the conditions are right) the garter of a loved one. [*Rf.* Shah, *The Secret Lore of Magic*.]

Tessub [Rimmon]

Tetra—an angel invoked in ritual magic prayer for the fulfilment of an invocant's desires. Tetra is cited, along with other "great and glorious spirits," in *The Secret Grimoire of Turiel*.

Tetrasiyah—one of the many names of the angel Metatron.

Teumiel—the 7th sefira of the 10 unholy sefiroth (*q.v.*).

Tezalel (Icabel)—an angel who regulates marital fidelity. His corresponding angel is Theosolk. Tezalel's sigil is reproduced in Ambelain, *La Kabbale Pratique*, p. 267.

Thagrinus—one of the genii of confusion; also one of the genii of the 4th hour in Apollonius of Tyana, *The Nuctemeron*.

Thammuz—a fallen angel in Milton's *Paradise Lost* I, 446. "Whose annual wound in Lebanon allur'd/The Syrian Damsels to lament his fate/In amorous ditties." The reference is to Ezekiel 8:14. Thammuz is the Phoenician equivalent of the Greek Adonis.

Thamy—an angel of the order of powers, summoned in cabalistic conjuring rites. [*Rf. The Sixth and Seventh Books of Moses*.]

Thaphabaoth (Thartharoth, Thautabaoth, Onoel)—drawing on Ophitic sources, Origen, in his *Contra Celsum*, lists Thaphabaoth, along with Michael and Gabriel, as an angel (or demon) hostile to man. In gnostic lore, Thaphabaoth is an archontic demon, one of 7 rulers of the lower realms. When invoked, he manifests in the form of a bear Thaphabaoth is the Hebraized form of

the Greek Tartarus. [*Rf.* Thorndike, *The History of Magic and Experimental Sciences*; Grant, *Gnosticism and Early Christianity*; Mead, *Thrice-Greatest Hermes* I, 294.]

Thaq—an angel in Mandaean lore. [*Rf.* Pognon, *Inscriptions Mandaïtes des Coupes de Khouabir.*]

Tharshishim [Tarshishim]

Tharsis (Tharsus)—in rabbinical literature, an angel governing the element of water. [*Rf.* Heywood, *The Hierarchy of the Blessèd Angels.*]

Thaumiel—an "averse" (i.e., unholy) sefira, corresponding to, or opposite to, Kether ("crown"). Thaumiel's cortex is Cathariel. [*Rf.* Waite, *The Holy Kabbalah.*]

Thaur—an angel summoned in Arabic incantation rites. [*Rf.* Shah, *Occultism.*]

Thausael—one of the leaders of the fallen angels mentioned in the Enoch books. See also Voltaire, "Of Angels, Genii, and Devils."

Thauthabaoth [Thaphabaoth]

Thegri (Thuriel, "bull-god")—the angel who has dominion over beasts. [*Rf.* the *Hermas Visions.*]

Thelesis (Aisthesis, "free will")—in gnostic lore, one of the 4 great luminaries or aeons emanated from the Divine Will. Raguel is sometimes identified with Thelesis. [*Rf.* Mead, *Fragments of a Faith Forgotten.*]

Theliel—in occultism, the angelic prince of love, invoked in ceremonial magic to procure the woman desired by the invocant. [*Rf.* Waite, *The Book of Black Magic and of Pacts.*]

Theodonias (Theodomai)—a holy name (of God or of an angel) called on in prayer at vesting ceremonies and in Solomonic conjuring rites. [*Rf.* Waite, *The Book of Black Magic and of Pacts.*]

Theodoniel—probably the same as Theodonias.

Theophile (fictional)—in Anatole France, *The Revolt of the Angels*, Theophile is one of the heavenly apostates.

Theoska—a ministering archangel invoked in ritual magic. [*Rf. The Sixth and Seventh Books of Moses.*]

Thief of Paradise—Satan is so called by Milton in *Paradise Regained* IV, 604.

Thiel—an angel serving in the 2nd Heaven, but said also to serve in the 3rd Heaven. Thiel is a ruling prince of Wednesday, invoked from the north. He is ranked as one of the intelligences of the planet Venus. [*Rf.* de Abano, *Heptameron*; Malchus, *The Secret Grimoire of Turiel.*]

Thigra [Tagriel]

Third Angel, The—mentioned in Revelation 8 as one of 7 angels that sound trumpets. When the 3rd angel sounds his, a great star Wormwood (regarded also as an angel) falls from Heaven. *See* Wormwood.

Third Heaven, The (Angels of the 3rd Heaven)—seat of the upper Paradise where manna is stored or produced by angels "according to a widespread view" (*The Legends of the Jews* V, 374). The honey (manna) in the Asenath-Joseph 2nd-century romance was supposedly brought from this 3rd Heaven by "divine bees" at the behest of Michael, who figures in the tale. The 3rd Heaven is the dwelling place of John the Baptist, as cited in the apocryphal *Apocalypse* attributed to James (Jesus' brother); however, in Islamic lore, the dwelling place of John the Baptist is the 2nd Heaven. The Mohammedans also place Azrael, angel of death, in the 3rd Heaven. It is in this Heaven, it will be recalled, that Paul was caught up and "heard unspeakable words which it is not lawful for a man to utter" (II Corinthians 12:2–4). [*Rf.* James, *The Apocryphal New Testament*, p. 37.] To the author of *Enoch II*, the 3rd Heaven accommodates both Paradise and Hell, with Hell located simply "on the northern side."

Thirteen Angels, The—in his apocalyptic poem "America," plate 12, Blake visions, in addition to the "Angels of Albion" and "Boston's Angels," 13 other angels who, Blake says, "Rent off their robes to the hungry wind, and threw their golden scepters/Down on the land of

America; indignant they descended/Headlong from out their heav'nly heights, descending swift as fires/Over the land."

Thomax—an angel of the 8th hour of the night, serving under Narcoriel. [*Rf.* Waite, *The Lemegeton.*]

Thopitus—in the cabala, an angel invoked in ritual incantation rites. His corresponding angel is Lehahiah. Thopitus figures in H.D.'s (Hilda Doolittle's) poem "Sagesse" and in Ambelain, *La Kabbale Pratique.*

Thoth—in hermetics, the head of the order of archangels. Thoth (or Pi-Hermes) is characterized as the "aeon of the aeons" and identified as the Good Daimon.

Three Angels of Abraham—the 3 "men" whom Abraham "entertained unawares" at Mamre (Genesis 18) have been identified variously as God, Michael, and Gabriel; as the Logos, Michael, and Raphael; and as the Holy Ghost, God, and Jesus. [See Mathers, *The Kabbalah Unveiled* and Conybeare, *Origins of Christianity*, p. 226.] The promise of one of the 3 angels to the 90-year-old Sarah of a son was fulfilled in the birth of Isaac. It might not be out of place to recall here a Greek parallel preserved by Ovid: 3 of the chief Olympians (Zeux, Poseidon, Hermes) were guests of Hyrieus, an old man of Tanagra; bidden by the gods to express a wish, the old man, being childless, asked for a son. The wish was granted; the son was Orion.

Thrgar—an angel of the month, cited in *The Book of the Angel Raziel.* Thrgar is also mentioned in Trachtenberg, *Jewish Magic and Superstition.*

Throne Bearers—a class of angels in Islamic lore. It is said that there are now only 4 angels in this class, but that the number will be increased to 8 on the day of resurrection. [*Rf.* The Koran, *suras* 40 and 69; Thompson, *Semitic Magic.*]

Thrones—in the pseudo-Dionysian scheme, the thrones rank 3rd in the 1st triad of the celestial hierarchy. They reside in the 4th Heaven. The ruling prince of this angelic order is variously given as Oriphiel, Zabkiel, Zaphkiel (*see* Angels of the Thrones; Many-Eyed Ones). In *Paradise Lost* VI, 199, Milton speaks of "the Rebel Thrones." It is through the thrones, says Dionysius, that "God brings his justice to bear upon us." The *Testament of Levi* (in *Testament of the Twelve Patriarchs*) mentions thrones as an order in the celestial hierarchy.

Thronus—one of the 15 throne angels listed in *The Sixth and Seventh Books of Moses.*

Thummim [Urim]

Tiel—one of the angelic guards of the gates of the North Wind.

Tifereth [Tiphereth]

Tif(th)eriel (Tiphtheriel)—a sefira of Tiphereth (Beauty) in the Briatic world of the cabala. [*Rf.* Waite, *The Holy Kabbalah.*]

Tijmneik—an angel of the Seal (one of the *nomina barbara*) listed in *The Sixth and Seventh Books of Moses.*

Tikarathin (Thikarathin, Thikarthin)—lord of hosts, invoked in ritual magic rites; also a secret name of God. [*Rf.* Scholem, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition*, p. 53.]

Tilath (Silat)—a spirit invoked in prayer by the Master of the Art in Solomonic conjuration rites. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Tileion—an angel invoked in the benediction of the Salt.

Tilli—in occultism, a seraph or cherub addressed in conjurations.

Tilonas—an angel invoked in the conjuration of Ink and Colors. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Time—an angel, so named, in the Tarot card No. 14. He is winged, the sign of the sun on his forehead, the square and triangle of the septenary on his breast. He pours the essence of life from one chalice to another. He is also called Temperance (*q.v.*). According to *The Zohar* (Miqez 195b), the 'eth in Ecclesiastes 9, 12, which is a term for time, "refers to the ministering angel who presides over

Angel holding a star. A woodcut done in Nuremberg, 1505. From the Museum of Fine Arts, Boston.

each act a man performs." Angoff's story "God Repents" (*Adventures in Heaven*) relates that once, when the Creator contemplated destroying the world, He called in His angels for consultation, and that among the angels were 3 named Time, Minutes, and Seconds.

Time Spirit, The—a designation above the rank of archangel for Michael, as in Steiner, *The Mission of the Archangel Michael*. In this book the Swiss occultist contends that Michael is now on earth helping human souls "fight counterstriving spirits" here, so as to "enable us to acquire spiritualized concepts." The descent of Michael to earth is said to have occurred in the middle of the 19th century.

Tiphereth—the 6th sefira.

Tiphtheriel [Tiftheriel]

Tipperah (Zipporah)—the wife of the lawgiver Moses; she is now a virtue in the woman's division of Paradise.

Tir—the angel of June in ancient Persian lore; also the angel governing the 13th day of the month. Tir was regent of the planet Mercury and has been represented as having the body of a fish, with a boar's face. His one arm is black, the other white; on his head rests a crown. In Muslim lore, Tir is the demon of fatal accidents and one of the 5 sons of the fallen archangel Iblis.

Tiriel—an archangel, the intelligence of the planet Mercury, with the cabalistic number 260. Tiriel's name (joined with those of Raphael and Sadayel) was discovered on a ring amulet. [*Rf.* Budge, *Amulets and Talismans*; Barrett, *The Magus* II.]

Tiril—in his "Of Angels, Genii, and Devils," Voltaire calls Tiril one of the leaders of the fallen angels.

Tirtael—a guard, one of many, of the gates of the East Wind. [*Rf. Ozar Midrashim* II, 316.]

Tishbash—one of the many names of Metatron.

Tishgash—one of the many names of Metatron.

Titmon—one of the more than 100 names of the angel Metatron as enumerated in *3 Enoch*.

Tixmion—an angel invoked in the benediction of the Salt.

Tmsmael—an evil angel used in conjuring rites for separating a husband from his wife. [*Rf.* M. Gaster, *The Sword of Moses*.]

Tobiel—a variant for Tubuel in Hugo, *The Toilers of the Sea*.

Todatamael—one of the angelic guards of the gates of the East Wind. [*Rf. Ozar Midrashim* II, 316.]

Tomimiel—a governing angel of the zodiac. [*Rf.* Cornelius Agrippa, *Three Books of Occult Philosophy* III.]

Tophiel—as noted in *Hechaloth Rabbati*, one of 7 angelic guards of the 1st Heaven.

Tophnar (Tophrag)—like Tophiel, one of the 7 angelic guards of the 1st Heaven. He serves, or is identified with, Zevudiel and Kashriel.

Tophrag [Tophnar]

Tophtharthareth (Tapthartharetb)—according to Paracelsus in his doctrine of Talismans, a spirit

of the planet Mercury of which the presiding intelligence is Tiriel. [*Rf.* Christian, *The History and Practice of Magic* I.]

Torquaret—an angel who heads the sign of autumn. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus* II.]

Totraviel—in *Hechaloth Rabbati*, a seal holder and angelic guard of the 5th Heaven. He serves with Zahaftirii (*q.v.*).

Totrisi—one of the 4 angels appointed by God to the Sword. [*Rf.* M. Gaster, *The Sword of Moses.*]

Touriel [Turel]

Tractatu—an angel who had a book named after him, according to Cornelius Agrippa. [*Cf.* Raziel.]

Transin—in Mathers, *The Greater Key of Solomon*, a name written in Heaven in the character (i.e., tongue) of angels and invoked to command demons.

Trgiaob—one of the *nomina barbara*. Trgiaob is an angel who exercises dominion over wild fowl and creeping things. [*Rf.* M. Gaster, *The Sword of Moses.*]

Trotrosi X (Totrisi)—an invocation spirit who communicated to Moses the divine name.

Trsiel—in Merkabah mysticism, an angel who exercises dominion over rivers.

Tsadi'ael—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 6th heavenly hall.

Tsadkiel (Tzadkiel, Azza)—angel of justice, as is Azza (*q.v.*). In *The Zohar*, Tsadkiel is 4th of the 10 archangels of the Briatic world. In *Ozar Midrashim* II, 316, he is called Tzadkiel, or Kaddisha "the holy one," and is listed among the angelic guards of the gates of the East Wind. [*See* Zadkiel.] In the cabala, Tsadkiel is the intelligence or angel of the planet Jupiter; also the protecting angel of Abraham. In an early version of *The Golden Legend*, Longfellow cited Tsadkiel as the governor of Jupiter, but later substituted Zobiachel.

Tsaftsefiah, Tsaftsefiel, Tsahtsehiyah, Tsaltselim, Tsaltseliyah—variant names of Metatron.

Tsaphiel—in occult science, an angel of the moon. [*Rf.* Papus, *Traité Élémentaire de Science Occulte.*] Angels governing the moon include Yahriel, Yachadiel, Zachariel, Gabriel.

Tsaphkiel [Tzaphquiel]

Tsavniyah, Tsavtsiyah—variant names of the angel Metatron.

Tse'an—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 6th heavenly hall.

Tsedeck—the Hebrew for Jupiter and root-source for the angel Tsadkiel or Zadkiel (*q.q.v.*).

Tshndrnis—as recorded in *The Book of the Angel Raziel*, Tshndrnis (one of the *nomina barbara*) is an angel ruling over one of the months of the year.

Tsirya—one of the 70 childbed amulet angels.

Tsuria—one of the 70 childbed amulet angels.

Tsuriel—a variant of Zuriel (*q.v.*) as the zodiacal angel governing Libra. [*Rf.* Jobes, *Dictionary of Mythology, Folklore and Symbols.*]

Tual—in ceremonial magic, one of the angels of the 12 signs of the zodiac, representing Taurus (the Bull). In mystic lore, another angel representing this sign is Asmodel.

Tubatlu—in *The Sixth and Seventh Books of Moses*, one of the 8 angels of omnipotence. [*See* Tulatu.]

Tubiel—an angel invoked for the return of small birds to their owners. Tubiel is head of the sign of summer. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus*; Schwab, *Vocabulaire de l'Angélologie.*]

Tubuas—one of the 6 or 7 angels reprobated at a Church Council in Rome, 745 C.E., the other reprobated angels including Uriel, Raguel, Tubuel, Inias, Sabaoc, Simiel. They were invoked by the bishops Adelbert and Clement. [*Rf.* Heywood, *The Hierarchy of the Blessèd Angels*, p. 261.]

Tobi (from *The Book of Tobit*) and three archangels—presumably Raphael (center), Michael, and Gabriel. The painter, Giovanni Botticini (1446–1497), was evidently unfamiliar with the details of the apocryphal tale, for nowhere in it is there mention of any angel other than Raphael. Reproduced from Régamey, *Anges*.

Tubuel [Tubuas]

Tufiel—an angelic guard of the 1st Heaven. [*Rf. Pirke Hechaloth.*]

Tufriel—an angelic guard of the 6th Heaven.

Tuiel—an angel mentioned in *The Book of the Angel Raziel* and incorrectly equated with Milton's Ithuriel. [*Rf.* West, "The Names of Milton's Angels."]

Tulatu—in *The Sixth and Seventh Books of Moses*, one of the 8 angels of omnipotence. May be a different form for Tublatu.

Tumael (Tumiel, Tuniel, Tamiel)—one of the fallen angels in the Enoch listings.

Tummim [Urim]

Tumoriel—an angel of the 11th hour of the night, serving under Dardariel. [*Rf.* Waite, *The Lemegeton.*]

Turel ("rock of God"—Turiel, Turael)—one of 200 angels listed in *The Book of Enoch* who followed Semyaza in the descent from Heaven to cohabit with the daughters of men, an incident touched on in Genesis 6. The sigil of the fallen Turel is pictured in *The Secret Grimoire of Turiel*, p. 39. As Turiel, Turel is a messenger of the spirits of the planet Jupiter; also, a messenger for the angel Sachiel or Setchiel (*q.q.v.*).

Turlos—an angel invoked in the conjuration of the Reed. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Turmiel—one of numerous angelic guards of the gates of the West Wind. [*Rf. Ozar Midrashim* II, 316.]

Tusmas—an angel of the 7th hour of the day, serving under Barginiel. [*Rf.* Waite, *The Lemegeton*, p. 67.]

Tutelary Angels [Guardian Angels]

Tutiel—a "mysterious" spirit invoked in conjuring rites. [*Rf.* Schwab, *Vocabulaire de l'Angélologie.*]

Tutrbebial—the last of the 64 angel wardens of the 7 celestial halls. [*Rf. Pirke Hechaloth.*]

Tutresiel (Stutrayah—"piercing God")—a great angel prince in *3 Enoch*. Here it is related of the angel Hamon that when he sees Tutresiel, he removes the crown of glory from his head and falls on his face—in obeisance. In turn, Tutresiel does the same when he sees Atrugiel, and Atrugiel does the same when he sees Na'aririel. The baffling thing is that all these names of angels are actually variant names of Metatron!

Tutrusa'i (Tutrachiel, Tuphgar, Tzurtag, etc.) —an angelic guard of the 1st Heaven. [*Rf. Pirke Hechaloth.*]

Tuwahel—a ministering angel invoked in ritual magic. [*Rf. The Sixth and Seventh Books of Moses.*]

Twelve Spirits of the Zodiacal Cycle—as given by Eliphas Levi, the list consists of Sarahiel for Aries; Saraiel for Gemini; Seratiel for Leo; Chadakiel for Libra; Araziel for Taurus; Phakiel for Cancer; Schaltiel for Virgo; Sartzeil for Scorpio; Saritiel for Sagittarius; Semaqiel for Capricorn; Tzakmaqiel for Aquarius; Vocatiel for Pisces. The list given by Camfield, *A Theological Discourse of Angels* (p. 67), differs considerably from that supplied by Levi, and runs as follows: Malchedael for Aries; Ambriel for Gemini; Verchiel for Leo; Zuriel for Libra; Asmodel for Taurus; Muriel for Cancer; Hamaliel for Virgo; Barchiel for Scorpio; Adnachiel for Sagittarius; Haniel for Capricorn; Gambiel for Aquarius; Barchiel for Pisces.

Twenty-Four Elders [Elders]

Tychagara—one of the 7 exalted throne angels "which execute the commands of potentates," the other 6 angels including Ophaniel and Barael. [*Rf. The Book of the Angel Raziel*; Cornelius Agrippa, *Three Books of Occult Philosophy* III.] It should be pointed out that, in the usual schematic arrangement of the hierarchic orders, the thrones are of the 1st triad while the potentates (powers) are of the 2nd triad, so that commands ought properly to emanate from the thrones to the potentates, not the other way around.

Typhon—the Hebrew Sephon, meaning

"dark" or "northern"; in Aramaic he is Tuphon, identified by the Greeks with Set, god of darkness. In Cornelius Agrippa, *Three Books of Occult Philosophy*, Typhon of classic mythology is identified with the cabalistic angel Sammael (*q.v.*).

Tzadiqel—the archangel who rules the planet Jupiter on Thursday. [*Rf.* Mathers, *The Greater Key of Solomon*, Table of Planetary Hours.]

Tzadkiel [Tsadkiel]

Tzadqiel [Tsadkiel]

Tzakmaqiel (Ssakmakiel)—a spirit governing Aquarius. [*Rf. Prince of Darkness*, p. 178.]

Tzaphniel—when an invocant wishes to procure a magic carpet, it is Tzaphniel, "holy minister of God," who must be appealed to—as recommended in works like Barrett, *The Magus*; Mathers, *The Greater Key of Solomon*.

Tzaphq(u)iel (Tzaphkiel, "contemplation of God")—in *The Zohar*, Tzaphqiel is 3rd of the 10 holy sefiras, or 3rd of the 10 archangels. [*Rf.* Mathers, *The Kabbalah Unveiled.*] In the tables provided in Mathers, *The Greater Key of Solomon*, Tzaphqiel rules the planet Saturn on Saturday.

Tzarmiel—one of the numerous angelic guards of the gates of the North Wind. [*Rf. Ozar Midrashim* II, 316.]

Tzartak (Tzortaq)—one of the 70 childbed amulet angels. [*Rf. The Book of the Angel Raziel*; Budge, *Amulets and Talismans*, p. 225.] As Tzortaq, in *Ozar Midrashim* II, 316, he is one of numerous angelic guards of the gates of the West Wind.

Tzedeqiah—an angel's name inscribed in Hebrew characters on the 1st pentacle of the planet Jupiter. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Tzephon [Zephon]

Tzortaq [Tzartak]

Tzurel—one of the numerous angelic guards of the gates of the South Wind. [*Rf. Ozar Midrashim* II, 316.]

Uriel, "gliding through the Ev'n/On a Sun beam," illustrating *Paradise Lost* IV. From Hayley, *The Poetical Works of John Milton.*

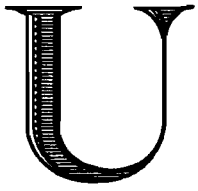

Ubaviel—an angel with dominion over the zodiacal sign of Capricorn. [*Rf.* Trachtenberg, *Jewish Magic and Superstition.*]

Ublisi—in occult lore, one of 8 angels of omnipotence invoked in magical conjuring rites.

Ucimiel [Ucirmiel]

Ucirmiel (Ucirnuel)—a Wednesday angel residing in the 2nd or 3rd Heaven. When invoking Ucirmiel, the invocant must look north. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus* II.]

Udrgazyia—one of the 70 childbed amulet angels. [*Rf. The Book of the Angel Raziel*; Budge, *Amulets and Talismans.*]

Udriel—a childbed amulet angel, found in the same sources as for Udrgazyia.

Ugiel—2nd of the 10 unholy sefiroth in Moses of Burgos' listing.

Uini—a ministering angel invoked in conjuring rites. [*Rf. The Sixth and Seventh Books of Moses.*]

Umabel—in the cabala, Umabel is said to have dominion over physics and astronomy. He is also one of the 72 angels bearing the name of God Shemhamphorae. [*Rf.* Barrett, *The Magus* II.] Umabel's corresponding angel is Ptiau. His sigil is figured in *La Kabbale Pratique*, p. 294.

Umahel—one of the archangels. Ambelain, *La Kabbale Pratique*, does not say what the mission of this archangel is. Umahel is listed as one of 9 of the order in a chart facing p. 88 of the Ambelain book.

Umeroz—angel of the 2nd hour of the night, serving under Farris. [*Rf.* Waite, *The Lemegeton.*]

Umiel—an angel invoked in Syriac spellbinding charms. [*Rf. The Book of Protection.*]

Umikol—in Jewish mysticism, one of the angels of the Seal.

Unael—an angel serving in the 1st Heaven. [*Rf. The Sixth and Seventh Books of Moses.*] The name Unael (Unhael) is found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Ur (Hebrew, Aur, meaning "fire" or "light")—in Mandaean lore, the king of the nether world. [*Rf. Jewish Encyclopedia*, "Angelology."]

Urakabarameel—a run-together of Arakib and Ramiel. Urakabarameel was one of the leaders of the fallen angels (see *Enoch I*). He is mentioned in Thomas Moore's book-length poem *The Loves of the Angels*.

Urfiel—chief of the angelic order of malachim or malakim (*q.v.*) [*Rf. Berith Menucha.*]

Urian (Uryan)—a form of Uriel, as in *Enoch I*, 9:1. In low German folklore, Sir Urian is a sobriquet for Satan.

Uriel ("fire of God")—one of the leading angels in noncanonical lore, and ranked variously as a seraph, cherub, regent of the sun, flame of God, angel of the presence, presider over Tartarus (Hades), archangel of salvation (as in II Esdras), etc. In the latter work he acts as heavenly interpreter of Ezra's visions. In *Enoch I*, he is the angel who "watches over thunder and terror." In *The Book of Adam and Eve* he presides over repentance. Uriel "is supposed to be," says Abbot Anscar Vonier in *The Teaching of the Catholic Church*, "the spirit who stood at the gate of the lost Eden with the fiery sword." *The Book of Adam and Eve* designates him as this spirit, i.e., one of the "cherubims" of Genesis 3. He is invoked in some of the ancient litanies. He has been identified as one of the angels who helped bury Adam and Abel in Paradise (Hastings, *Dictionary of the Bible*); as the dark angel who wrestled with Jacob at Peniel; as the destroyer of the hosts of Sennacherib (II Kings 19:35; *II Maccabees* 15:22); as the messenger sent by God to Noah to warn him of the impending deluge (*Enoch I*, 10:1–3), all of which feats or missions have been credited to other angels, as elsewhere noted. In the view of Louis Ginzberg, the "prince of lights" in *The Manual of Discipline* refers to Uriel. In addition, Uriel is said to have disclosed the mysteries of the heavenly arcana to Ezra; interpreted prophecies, and led Abraham out of Ur. In later Judaism, says R. H. Charles (*The Book of Enoch*), "we find Uriel instead of Phanuel" as one of the 4 angels of the presence. Uriel is also the angel of the month of September and may be invoked ritually by those born in that month. *The Magus* claims that alchemy "which is of divine origin" was brought down to earth by Uriel, and that it was Uriel who gave the cabala to man, although this "key to the mystical interpretation of Scripture" is also said to have been the gift of Metatron. Milton describes Uriel as "Regent of the Sun" and the "sharpest sighted spirit of all in Heaven" (*Paradise Lost* III). Dryden, *The State of Innocence*, pictures Uriel as descending from heaven in a chariot drawn by white horses. Despite his eminence, Uriel was reprobated at a Church Council in Rome, 745 C.E. Now, however, he is Saint Uriel, and his symbol is an open hand holding a flame. Burne-Jones' painting of Uriel is reproduced as a frontispiece in Duff, *First and Second Books of Esdras*. The name Uriel derives, it is claimed, from Uriah the prophet. In apocryphal and occult works Uriel has been equated or identified with Nuriel, Uryan, Jeremiel, Vretil, Suriel, Puruel, Phanuel, Jehoel, Israfel, and the angel Jacob-Israel. See the pseudepigraphic *Prayer of Joseph*, quoted in part in Ginzberg, *The Legends of the Jews* V, 310. In this work Jacob says: "When I was coming from Mesopotamia of Syria [sic], Uriel, the angel of God, came forth and spoke: 'I have come down to the earth to make my dwelling among men, and I am called Jacob by name.' " The meaning of the foregoing is puzzling, unless Uriel turned into Jacob after wrestling with the patriarch at Peniel; but the incident as related in Genesis 32 suggests a different interpretation. A commentary on Exodus 4:25 speaks of a "benign angel" attacking Moses for neglecting to observe the covenantal rite of circumcision with regard to the latter's son Gershom, the benign angel being identified as Uriel in *Midrash Aggada Exodus*, and as Gabriel in *The Zohar* I, 93b. The latter source reports that Gabriel "came down in a flame of fire, having the appearance of a burning serpent," with the express purpose of destroying Moses "because of his sin." In *The Legends of the Jews* II, 328, the angel here is neither Uriel nor Gabriel but 2 angels, the wicked Hemah and Af. Uriel is said to be the angel of vengeance that Prud'hon

pictured in his "Divine Vengeance and Justice," a canvas to be found in the Louvre. Uriel, "gliding through the Ev'n/On a Sun beam" (*Paradise Lost* IV, 555) is reproduced on p. 296 from Hayley, *The Poetical Works of John Milton*. The Uriel in Percy MacKaye's *Uriel and Other Poems* is not our angel but William Vaughn Moody, American poet and playwright (1869–1910), to whom the title poem is addressed in memory. The most recent appraisal of Uriel is the one offered by Walter Clyde Curry in *Milton's Ontology Cosmology and Physics*, where, on p. 93, Professor Curry says of Uriel that he "seems to be largely a pious but not too perceptive physicist with inclinations towards atomistic philosophy." To illustrate in what high esteem Uriel was held, we find him described in the 2nd book of the *Sibylline Oracles* as one of the "immortal angels of the undying God" who, on the day of judgment, will "break the monstrous bars framed of unyielding and unbroken adamant of the brazen gates of Hades, and cast them down straightway, and bring forth to judgment all the sorrowful forms, yea, of the ghosts of the ancient Titans and of the giants, and all whom the flood overtook . . . and all these shall he bring to the judgment seat . . . and set before God's seat."

Urim ("illumination")—a cherub in Klopstock's poetic drama *Der Messias* (The Messiah). The Bible meaning of the term is a "household idol" and it is almost always used in association with tummin (or thummim), meaning "perfection" and signifying oracles for ascertaining the will of God. The urim and tummin derive from the Babylonian-Chaldean tablets of destiny ("owned" by Tiamat, female monster and reputed source of all evil), which were credited with possessing the virtue of casting the fate of men. Aaron, it will be recalled, bore the urim and tummin engraved on his breastplate as the insignia of his office of high priest (*see* Asser Criel). In Talmud *Yoma*, the urim and tummin are listed among the 5 holy things found in the First Temple and absent from the Second Temple. *The Zohar* (Exodus 234b) thus defines and distinguishes the 2 terms: "Urim signifies the luminous speculum, which consisted of the engravure of the Divine Name composed of 42 letters by which the world was created; whereas the Thummim consisted of the nonluminous speculum made of the Divine Name as manifested in the 22 letters. The combination of the 2 is thus called Urim and Thummim." Milton, *Paradise Regained* III, 14, refers to the urim and thummim as "those oraculous gems/ On Aaron's breast." The seal of Yale University incorporates the 2 names in Hebrew characters. [*Rf.* Exodus 28:30; Leviticus 8:8; Ezra 2:63; Nehemiah 7:65; Driver, *Canaanite Myths and Legends*, p. 103; Budge, *Amulets and Talismans*, p. 407; and Ginzberg, *The Legends of the Jews* II, 329.]

Urion [Orion]

Uriron—an angel invoked as an amulet against sorcery and sudden death. [*Rf.* Trachtenberg, *Jewish Magic and Superstition*, p. 140.]

Urizen—in Blake's *Book of Urizen*, the angel of England, alternating with Orc. He is one of the Four Zoas and the embodiment of the god of reason. Urizen's son is the angel that Blake meets in *The Marriage of Heaven and Hell*.

Urjan (Uryan)—variant form of Uriel.

Urpaniel—an angel's name found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets*.]

Uryan [Urjan]

Urzla—in the cabala, an angel of the east, summoned in conjuring rites; he is a "glorious and benevolent angel and is asked to share with the invocant the secret wisdom of the Creator." [*Rf.* Gollancz, *Clavicula Salomonis*.]

Usera—an angel serving in the 1st Heaven. [*Rf. The Sixth and Seventh Books of Moses*.]

Usiel (Uziel, Uzziel, "strength of God")—in the cabala generally, as in *Targum Onkeles and Jonathan*, Usiel is an angel that fell, and is therefore evil; he was among those who wedded human wives and begat giants. Of the 10 unholy sefiroth, Usiel is listed 5th. In *The Book of the Angel Raziel*, Usiel (Uzziel) is among the 7 angels before the

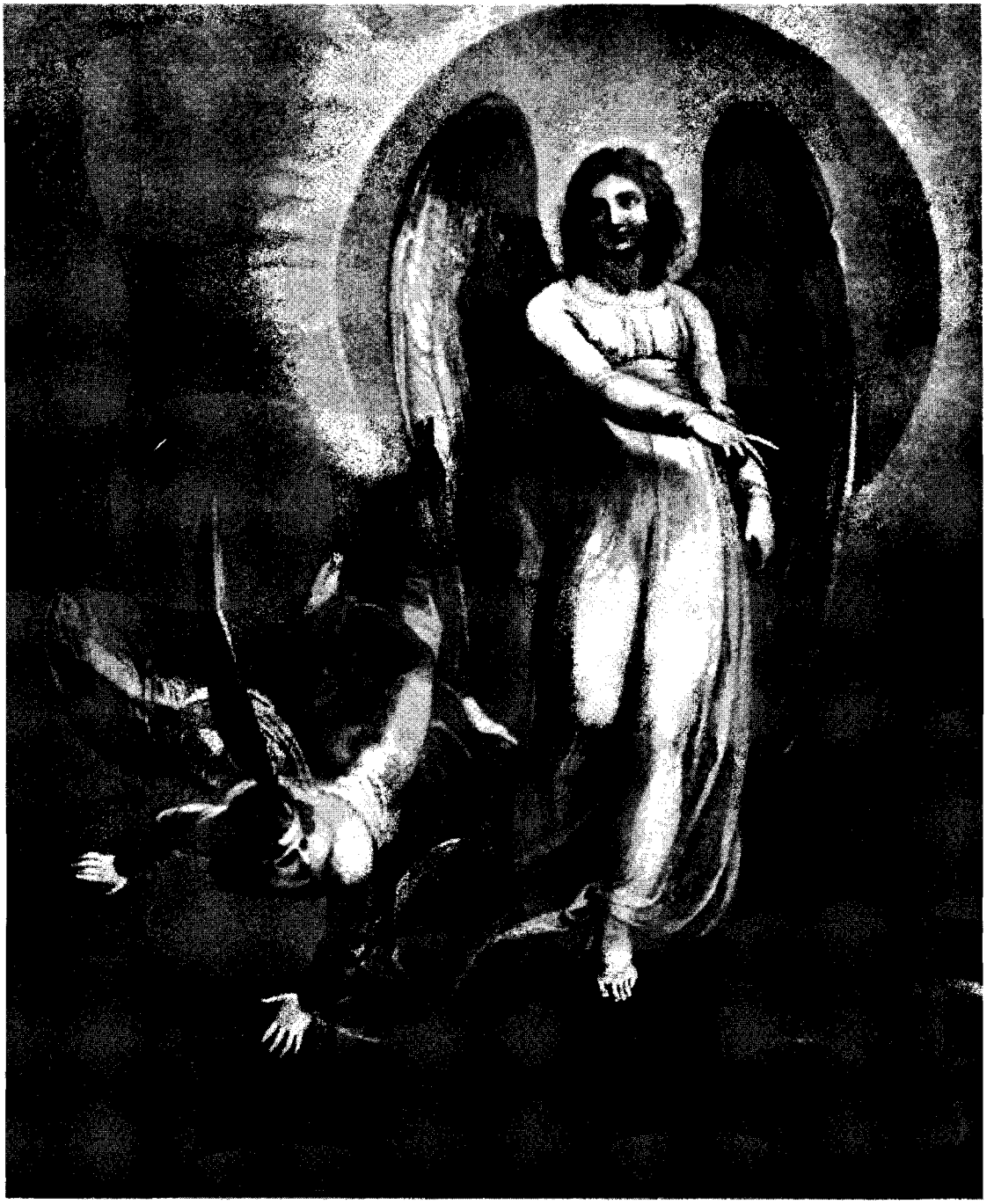

The archangel Uriel shown with the falling Satan, illustrating *Paradise Lost* III. From Hayley, *The Poetical Works of John Milton.*

throne of God and among 9 set over the 4 winds. [*Rf.* Bischoff, *Die Elemente der Kabbalah.*] Usiel replaces Uriel in the reprint English translation of *Verus Jesuitarum Libellus* ("True Magical Work of the Jesuits"). [*Rf.* Waite, *The Book of Ceremonial Magic*, p. 110.] The *Key to Faust's Threefold Harrowing of Hell* (otherwise known as a *Key to the Black Raven*) contains a general conjuration to Usiel and a list of his adjutant princes. [*Rf.* Butler, *Ritual Magic*, p. 190.] Finally, according to Milton, Usiel is a good angel, of the order of virtues, a lieutenant of Gabriel's in the fighting in Heaven at the time of Satan's defection.

Uslael—an angel serving in the 4th Heaven. [*Rf. The Sixth and Seventh Books of Moses.*]

Ustael—in Barrett, *The Magus*, and in de Abano, *The Heptameron*, an angel of the 4th Heaven and a ruler on Lord's Day. He is invoked from the west. He is also one of 3 angelic messengers of the moon.

Ustur—in Chaldean lore, one of 4 chief classes of protecting genii, limned after the human likeness. *Cf.* the Ezekiel cherubim. [*Rf.* Lenormant, *Chaldean Magic.*]

Uthra (pl. *uthri*)—in Mandaean mythology, an angel or spirit of life, one of 10, that accompany the sun on its daily course. The 10 are Zuhair, Zahrun, Buhair Bahrun, Sar, Sarwan, Tar, Tarwan, Rabia, Talia. A list of 20 *uthri* is given in Drower, *The Mandaeans of Iraq and Iran*, with the names Pthahil, Zaharill, Adam, Qin, Ram, Rud, Shurbai, Sharhabiil, Shumbar Nu, Nuraitha, Yahya Yuhana, Qinta, Anhar, Eve, Abathur, Bahrat, Yushamin, Dnuth Hiia, Habshaba, Kana d Zidqa.

Uthri [*Uthra*]

Uvabriel—an angel of the 3rd hour of the night, serving under Sarquamich.

Uvael—an angel of Monday, resident of the 1st Heaven, and invoked from the north. [*Rf.* Barrett, *The Magus* II.]

Uvall (Vual, Voval)—before he fell, an angel of the order of powers. Now, in Hell, Uvall is a great duke with 37 legions of infernal spirits ready to do his bidding. His office is to procure the love of women at the behest of invocants. He speaks Egyptian "but not perfectly," according to Waite, *The Lemegeton*. Nowadays, it appears, Uvall converses in colloquial Coptic. His sigil is figured in Waite, *The Book of Black Magic and of Pacts*, p. 180.

Uvayah—one of the many names of the angel Metatron.

Uvmiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 2nd heavenly hall.

Uwula—a ministering angel invoked at an eclipse of the sun or moon. [*Rf. The Sixth and Seventh Books of Moses.*]

Uzah, Usiah (Uzza)—as Ozah or Uzah, one of the names of Metatron, as listed in *Sefer ha-Heshek.*

Uzbazbiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 1st of the 7 heavenly halls.

Uziel—5th of the 10 unholy sefiroth. [*Rf. Pirke Hechaloth.*]

Uziphiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 1st of the 7 heavenly halls.

Uzoh [Uzza]

Uzza (Uzzah, Ouza—"strength")—a name changed to Semyaza (*q.v.*). Like Rahab, Uzza is the tutelary angel of the Egyptians. [*Rf.* Ginzberg, *The Legends of the Jews* III, 17.]

Uzziel (Usiel, Azareel?—"strength of God")—one of the principal angels in rabbinic angelology; of the order of cherubim, also of the order of virtues (i.e., malachim), of which Uzziel is sometimes ranked as chief. According to *The Book of the Angel Raziel*, Uzziel (Usiel) is among the 7 angels who stand before the throne of Glory, and among the 9 set over the 4 winds. In Milton, *Paradise Lost* IV, Uzziel is commanded by Gabriel to "coast the south with strictest watch." In Merkabah lore, he is an angel of mercy under the rulership of Metatron. [*Rf.* introd. *3 Enoch.*]

Heads of Evil Demons
N°2
Vessels of Wrath
Thersites
Homunculus
The Incubus

Vessels of wrath (demons or fallen angels): Theutus, Asmodeus, and Incubus. From Barrett, *The Magus.*

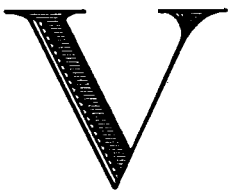

Vacabiel (Vacatiel)—in joint rule with Rasamasa (another genius), Vacabiel controls the sign of Fishes (Pisces) in the zodiac. [*Rf. Prince of Darkness*, p. 178.]

Vacatiel [Vacabiel]

Vachmiel—an angel governing the 4th hour of the day. Vachmiel is served by 10 chief officers and 100 inferior spirits. [*Rf.* Waite, *The Lemegeton.*]

Vadriel—ruling angel of the 9th hour of the day. Vadriel, like Vachmiel, is served by 10 chief officers and 100 lesser spirits. The chief officers include Astroniel, Damiel, Madriel. [*Rf.* Waite, *The Lemegeton.*]

Vahoel—one of the 72 angels in control of the 12 signs of the zodiac.

Vaij—in Jewish mysticism, one of the angels of the Seal. [*Rf. The Sixth and Seventh Book of Moses.*]

Valiants (of the Heavens; *see* Warriors)—A term for angels, as in Isaiah 33:7, and *Psalms of Thanksgiving of the New Covenant.* [*Rf.* Dupont-Sommer, *The Dead Sea Scrolls.*]

Valnum—in occult lore, a Monday angel resident of the 1st Heaven and invoked from the north. He is also one of the 3 intelligences of the planet Saturn.

Vametel—in Runes, *The Wisdom of the Kabbalah*, one of the 72 angels of the zodiac.

Vamona(h)—the "dwarf avatar" in Vedic lore. He is "lord of reason." Of the 10 avatars, Vamona is 5th and Vishnu 1st.

Vanand Yezad—the only angel allowed by the Magians to preside over all the 7 Hells. [*Rf.* Sale, *The Koran*, "Preliminary Discourse," p. 67.]

Vaol—an angel whose name appears on the 1st pentacle of the moon. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Vaphoron—an angel invoked in the benediction of the Salt. Vaphoron is mentioned in Solomonic (black magic) tracts.

Varcan—according to Heywood, *The Hierarchy of the Blessèd Angels*, an angel with dominion over the sun. (For others exercising such dominion,

see Angels of the Sun.) In de Abano, *The Heptameron*, Varcan is referred to as "king of angels of the air ruling on Lord's Day."

Varchiel—an angel with dominion over one of the zodiacal signs, variously given as Leo, Pisces, Corona. [*Rf.* Heywood, *The Hierachy of the Blessèd Angels*, p. 215.]

Variel—one of the 70 childbed amulet angels.

Varuna—chief of the 7 Vedic divinities (i.e., suryas), analogous to the Judaeo-Christian angels. [*See* Suryas.]

Vasariah—in the cabala, an angel of the order of dominations. He is also one of the 72 angels bearing the name of God Shemhamphorae.

Vashyash—"a prince over all the angels and Caesars." [*Rf.* Mathers, *The Greater Key of Solomon.*]

Vasiariah—in the cabala, an angel who rules over justice, nobility, magistrates, and lawyers. His sigil is reproduced in Ambelain, *La Kabbale Pratique*, p. 271.

Vassago—in the grimoires, a "good spirit" invoked to discover a woman's deepest secret. [*Rf.* Christian, *The History and Practice of Magic* II, 402.] In Waite, *The Lemegeton*, Vassago is a prince of the nether realms where he busies himself finding lost possessions and foretelling the future. His sigil is shown in Shah, *The Secret Lore of Magic*, p. 210.

Vatale—like Vashyash, Vatale is described as "a prince over all the angels and Caesars."

Veguaniel—an angel ruler of the 3rd hour of the day.

Vehiel—an angel whose name is inscribed on the 1st pentacle of the moon.

Vehofnehu—one of the many names of the angel Metatron.

Vehuel—an angel of the order of principalities; also a zodiac angel and one of the 72 bearing the name of God Shemhamphorae. His sigil is shown in Ambelain, *La Kabbale Pratique*, p. 289.

Vehuiah—in the cabala, one of the 8 seraphim, invoked to fulfill prayers. He governs the first rays of the sun. His sigil is shown in Ambelain, *La Kabbale Pratique*, p. 260.

Infant angels by Velazquez. Detail from the *Coronation of the Virgin*. From Régamey, *Anges*.

Veischax—in Mosaic magic lore, an angel of the Seal.

Vel—a Wednesday angel, resident of the 3rd Heaven, invoked from the south.

Vel Aquiel—an angel ruler on Lord's Day (Sunday) and a resident of the 4th Heaven. For good results, he must be invoked from the north.

Velel—in de Abano, *The Heptameron*, and in Barrett, *The Magus*, a Wednesday angel resident in the 2nd or 3rd Heaven. Since he is invoked from the north, he cannot be identified with Vel (with whom, however, he seems to have much in common).

Veloas (Velous)—"a most pure angel of God" invoked in Solomonic black magic rites, specifically in the conjuration of the Sword. Veloas is a familiar figure in the grimoires.

Venahel (Venoel)—a Wednesday angel residing in the 2nd or 3rd Heaven, and invoked from the north.

Venibbeth—an angel invoked in the conjuration of Invisibility, operating under Almiras, Master of Invisibility. [*Rf. The Greater Key of Solomon.*]

Verchiel (Zerachiel)—angel of the month of July and ruler of the sign of Leo in the zodiac. [*Rf.* Camfield, *A Theological Discourse of Angels*, p. 67.] Verchiel is also one of the rulers of the order of powers. Budge, *Amulets and Talismans*, equates Verchiel with Nakiel. According to Papus in *Traité Élémentaire de Science Occulte*, Verchiel (here called Zerachiel) is governor of the sun.

Vertues—Milton's spelling (with lowercase "v") for the order of virtues in *Paradise Lost*.

Veruah—one of the many names of the angel Metatron.

Vetuel—a Monday angel resident of the 1st Heaven and invoked from the south. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus*.]

Veualiah—one of the 9 virtues, according to a chart of "L'Arbre de Vie en Iesirah" facing p. 88 in Ambelain, *La Kabbale Pratique*. Veualiah presides over prosperity of empires and strengthens the power of kings. His corresponding angel (for purposes of invocation) is Stochene. For Veualiah's sigil, see p. 281 of Ambelain's work.

Vevalel—one of the 72 angels of the zodiac. [*Rf.* Runes, *The Wisdom of the Kabbalah*.]

Vevaliah—one of the 72 angels bearing the name of God Shemhamphorae. [*Rf.* Barrett, *The Magus* II.]

Vevaphel—an angel's name found inscribed on the 3rd pentacle of the moon. [*Rf.* Mathers, *The Greater Key of Solomon*.]

Veyothiel—an angel's name in a North Italy manuscript containing, among other cabalistic items, the *Habdalah shel Rabbi Akiba* (the *Alphabet of Rabbi Akiba*).

Vhdrziolo—one of the *nomina barbara* given in M. Gaster, *The Sword of Moses*, where Vhdrziolo is spoken of as among the 4 great angels appointed by God to the Sword.

Vhnori—one of 2 governing spirits of the sign of Sagittarius. Vhnori shares the rulership with Saritaiel [*Rf.* Levi, *Transcendental Magic*, p. 413.]

Vianuel (Vianiel)—an angel of the 5th Heaven ruling on Tuesday, and invoked from the south. [*Rf. The Magus* II; Agrippa, *Three Books of Occult Philosophy* III; *The Sixth and Seventh Books of Moses*.]

Victor—an angel so called in Hyde, *A Literary History of Ireland*. Victor appears to St. Patrick and asks him to return to Ireland for the purpose of converting the pagans to Christianity.

Victor Angels—a group of luminaries so designated in *Paradise Lost* VI, where Milton speaks of them as "in Arms they stood/of Golden Panoplie, refulgent host."

Vionatraba (Vianathraba)—in occultism, an angel of the 4th Heaven ruling on Lord's Day. He is invoked from the east. He serves also as one of 3 spirits of the sun. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus* II.]

Annunciation group in glazed terracotta by Andrea Della Robbia, showing (top) God the Father symbolized also by a dove; (left) the Virgin Mary, and (right) the angel of annunciation, Gabriel. Now in the Oratorio della Anima del Purgatorio, a chapel near the church of San Nicolo, Florence. Reproduced from *Italian Masters*. New York: Museum of Modern Art, 1940.

Virgin Mary—to Roman Catholics, the Virgin Mary is queen of the angels.

Virgin of Light—in Manichaean lore, a great angel of the order of virtues, dwelling in the moon. In *Pistis Sophia*, the Virgin of Light replaces Sophia as judge of souls and a distributor of holy seals. She has, as her aides, 7 other Virgins of Light. [*Rf.* Legge, *Forerunners and Rivals of Christianity* II, 150.] In Coptic texts the Virgin

of Light is the one who "chooses the bodies into which the souls of men shall be put at conception," in discharge of which duty "she sends the soul of Elijah into the body of John the Baptist."

Virgins—an order of angels mentioned in the Coptic *Book of the Resurrection of Christ by Bartholomew the Apostle*. [*Rf.* James, *The Apocryphal New Testament*, p. 183.] "Virgins" is very likely another term for virtues.

Virtues—a high order of angels placed usually 2nd or 3rd in the 2nd triad of the 9 choirs in the Dionysian scheme. In Hebrew lore the virtues are equated with the malakim or the tarshishim (*q.q.v.*). The principal duty of the virtues is to work miracles on earth. They are said to be the chief bestowers of grace and valor. Among the ruling princes of the order are Michael, Raphael, Barbiel, Uzziel, Peliel, and (originally) Satan. In the planetary scheme of the Egyptians, and in hermetics, the chief of virtues was Pi-Rhé (Pi-Ré, *q.v.*). More than a score of virtues are cited by name in Gustav Davidson's monograph "The Celestial Virtues." In the pseudepigraphic *Book of Adam and Eve*, 2 virtues, accompanied by 12 other angels, prepared Eve for the birth of Cain. In the just-mentioned work, its translator, L. S. A. Wells, believes that these 2 virtues "are the guardian angels of which our Lord speaks in Matthew 18:10." The 2 angels of the ascension are traditionally regarded as belonging to the order of virtues. *Cf.* Eusebius: "The Virtues of heaven, seeing Him rise, surrounded Him to form His escort." [*Rf.* Danielou, *The Angels and Their Mission*, p. 35.] When enumerating the 9 orders, Camfield, *A Theological Discourse of Angels*, uses mights in lieu of virtues. In *Larousse Illustrated Encyclopedia of Byzantine and Medieval Art*, fig. 815, the virtues are pictorially represented in a group.

Virtues of the Camps—in the *Testament of the Twelve Patriarchs*, Levi is carried to the 2nd Heaven; there he finds the "Virtues of the Camps, ready for the Day of Judgment."

Vishna—in the *Bhagavad Gita*, a mighty angel who, with Brahma and Mahish, sprang into existence from one of the primary properties. [*Rf. The Dabistan*, p. 178.]

Vishnu—the first avatar (incarnation), to whom, according to the *Bhagavad Gita*, was confided the preservation of all that Brahma created. The legend is that Vishnu, by assuming the form of a fish, recovered the Anant-Ved (source of the 4 Vedas) from Rakshas, a demon also known as Samak Azur, who had fled with it into the deep waters. Vishnu performed other miraculous feats.

Vngsursh—an angel of the summer equinox, invoked as an effective amulet against the evil eye. [*Rf.* Trachtenberg, *Jewish Magic and Superstition*, p. 139.]

Vocasiel (Vocatiel)—one of two governing spirits of the zodiacal sign of Pisces (fish), the other spirit being Rasamasa.

Vocatiel [Vocasiel]

Voel (Voil)—one of the angels of the zodiac. Voel represents or governs the sign of Virgo (the Virgin). [*Rf.* Waite, *The Lemegeton*.]

Vohal—an angel of power invoked in conjuring rites. [*Rf. The Sixth and Seventh Books of Moses*.]

Vohu Manah (Vohu Mano, "good thought") —one of the 6 amesha spentas (archangels) in Zoroastrianism. Vohu Manah is the personification of good thought. In the Avesta, Vohu is the 1st of the amesha spentas. He receives the faithful soul at death. [*Rf. Apocalypse of Salathiel* (embodied in Duff, *IV Esdras*).]

Voices, The—is gnostic mysticism, the voices are angelic entities inhabiting the Treasury of Light. It appears that there are 7 voices. [*Rf. Bruce Codex* (British Museum).] In Fludd, *Utriusque cosmi majoris et minoris historia*, the hierarchies are divided into 3 primary choirs called (by Fludd) voices, acclamations, apparitions.

Voil [Voel]

Voizia—an angel of the 12th hour of the day, serving under Beratiel. [*Rf.* Waite, *The Lemegeton*.]

Voval [Uvall]

Vraniel—an angel of the 10th hour of the night, serving under Jusguarin. [*Rf.* Waite, *The Lemegeton.*]

Vretil (Pravuil, Radueriel, etc.)—the archangelic keeper of the treasury of the Sacred Books, said to be "more wise than the other archangels." Vretil is frequently referred to, in *Enoch II* and Ezra lore, as "the scribe of the knowledge of the Most High." "The idea of a heavenly scribe," says Charles, *The Book of Enoch* (p. 28), is "derived in the main from the Babylonian Nebu." Vretil is equated with Dabriel, Uriel, Enoch, Radueriel, and Pravuil, and is associated or identified with "the man clothed in linen." (Ezekiel 9:2 et seq.). In *Enoch II*, 23:3ff., Vretil dictates, while Enoch writes, "366 books in 30 days and 30 nights."

Vrihaspati—guardian of hymns and prayers in Vedic mythology; also "instructor of the gods" and "first-born in the highest Heaven of supreme light." Otherwise known as Vachaspati and Brihaspati. [*Rf.* Redfield, *Gods/A Dictionary of the Deities of All Lands.*]

Vual [Uvall]

Vulamahi—an angel invoked in the exorcism of the Bat. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Vvael—a Monday angel resident of the 1st Heaven, invoked from the north.

"The Four Angels of the Winds," by Dürer. The four angels have been identified as Raphael (West Wind), Uriel (South), Michael (East), Gabriel (North). Reproduced from Régamey, *Anges.*

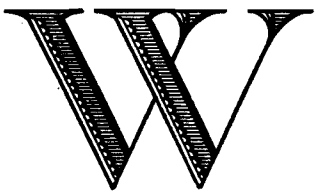

Wall—an angel formerly of the order of powers, now a grand duke in Hell. When invoked he manifests in the form of a dromedary, and he is so shown in De Plancy, *Dictionnaire Infernal* (1863 edition). Under Wall's command are 36 legions of infernal spirits.

Wallim—an angel serving in the 1st Heaven. [*Rf. The Sixth and Seventh Books of Moses.*]

Warrior Angel, The [Michael]

Warriors—a term for one of the celestial orders of angels. So used in Milton, *Paradise Lost* I, 315, and by Zanchy, *Opera Omnia Theologica.* [*Rf.* Valiants (of the Heavens).]

Watchers—a high order of angels called also the grigori. They never sleep—which is said likewise of the irin (*q.v.*). Originally, according to *The Book of Jubilees*, the watchers were sent by God to instruct the children of men, but they fell after they descended to earth and started cohabiting with mortal women [*Cf.* the "sons of God" in Genesis 6.] In *Enoch I* there is mention of 7 watchers, and here the story is that they fell because they failed to appear on time for certain tasks apportioned to them. Some versions in rabbinic and cabalistic lore speak of good and evil watchers, with the good watchers still dwelling in the 5th Heaven, the evil ones in the 3rd Heaven (a kind of Hell-in-Heaven realm). Chief among the good watchers are Uriel, Raphael, Raguel, Michael, Zerachiel, Gabriel, Remiel; the evil ones include Azazel, Semyaza, Shamshiel, Kokabel, Sariel, Satanil. In the recently discovered *A Genesis Apocryphon*, Lamech suspects his wife, Bat-Enosh, of having had relations with one of the watchers (called "holy ones or fallen angels") and that Noah is the seed of such a union. Bat-Enosh swears "by the King of the worlds" that the fruit is his (Lamech's). The cause of Lamech's suspicion is the fact that when Noah was born, he immediately started conversing with "the Lord of righteousness" and that his likeness was "in the likeness of the angels of Heaven." Lamech hastens to his father Methuselah for enlightenment. Methuselah in turn appeals to Enoch for the truth. Since the *Apocryphon* breaks off here, we shall probably never know what Enoch told Methuselah. In Daniel 4:13, 17, the Hebrew prophet speaks of a

The Weigher of Souls, St. Michael. A 15th-century fresco in St. Agnes, Rome. From Wall, *Devils.*

watcher whom he saw in a vision coming down from Heaven with "a decree of the watchers." [*Rf.* Müllers, *History of Jewish Mysticism*, p. 52.]

Weatta—an angel of the Seal. [*Rf. The Sixth and Seventh Books of Moses.*]

Weighing Angel [Dokiel]

Wezynna—a ministering angel summoned in cabalistic rites. [*Rf. The Sixth and Seventh Books of Moses.*]

Wheels—the "many-eyed ones" or the ofanim (*q.v.*). The wheels are grouped with the cherubim and the seraphim by Talmudists as a high order of angels (thrones being the closest approximation). The angel Rikbiel is chief of the order. Cornelius Agrippa (as does Milton) identifies or associates the ofanim (wheels) with the cherubim. *The Zohar* (Exodus 233b) in a footnote ranks wheels as an angelic order "*above* that of seraphim."

Winds—Hebrews 1:7, in a passage often cited and here given, would indicate that "winds" (at least in this usage) denote angels: "He maketh the winds his angels, and flaming fires his ministers."

Wisdom (*Pistis Sophia*)—in *Enoch II*, 33, wisdom is hypostatized. God orders wisdom, on the 6th day of Creation, "to make man of 7 substances." In Reider, *The Book of Wisdom*, wisdom is the "assessor on God's throne," the instrument or divine agent (i.e., angel) "by which all things were created." [*Cf.* the Logos of Philo.] According to the *Catholic Encyclopedia*, "Angel," the term "angel of the Lord" finds a "counterpart in the personification of wisdom in the Sapiential books, and in at least one passage (Zachariah 3:1) it seems to stand for that son of Man whom Daniel (Daniel 7:13) saw brought before the Ancient of Days."

Woman Clothed with the Sun—"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of 12 stars. And she being with child cried, travailing in birth, and pained to be delivered" (Revelation 12:1–2). This is perhaps the only instance in angelology where a heavenly creature is pregnant. From the text, she is the celestial prototype or counterpart of the Virgin Mary, mother of the son of God. According to Heckethorn, *The Secret Societies of All Ages and Countries* (I, 108), the Woman Clothed with the Sun stems from the Egyptian Isis.

World-Supporting Angels [Omophorus; Splenditenes]

Wormwood—in Revelation 8:11, Wormwood is the name of a star that fell from Heaven at the blast of the 3rd angel. According to *A Dictionary of the Holy Bible* (American Tract Society, 1859), Wormwood "denotes a mighty prince or power of the air, the instrument of sore judgments on large numbers of the wicked." In St. Paul's view, Wormwood would be the equivalent of Satan, whom Paul refers to as the "prince of the power of the air." Marie Corelli, the English romantic novelist, is the author of a novel called *Wormwood.* In another piece of fiction—*The Screwtape Letters* by C. S. Lewis—Wormwood (to whom the Letters are addressed) is a "junior

devil on earth" and a nephew of Screwtape (the latter being, according to Lewis, "an important official in His Satanic Majesty's 'Lowerarchy.' " The reader's attention is called here to *Hamlet* III, ii, where the Player Queen's "None wed the second [husband] but who kill'd the first" draws from Hamlet the aside "Wormwood, wormwood." It is unlikely, however, that Shakespeare had our Revelation angel in mind, rather that he used the word as an expression of distaste or bitterness, a meaning that the word has, derived from the Latin *absinthium*.

Xaphan (Zephon) and Ithuriel confront Satan, transformed into his proper shape, after discovering him "squat like a toad at the ear of Eve." By J. Martin, illustrating *Paradise Lost* IV. From Hayley, *The Poetical Works of John Milton.*

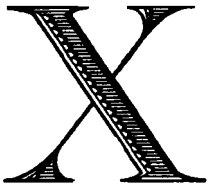

Xaphan (Zephon)—one of the apostate angels, now a demon of the 2nd rank. When Satan and his angels rebelled, Xaphan joined them. Warmly welcomed because of his inventive mind, he suggested to the rebels that they set fire to Heaven; but, before the idea could be carried out, Xaphan and his colleagues were hurled to the bottom of the abyss, where Xaphan is (and presumably will be) forever engaged in fanning the embers in the furnaces. His emblem is a pair of bellows. For a likeness of Xaphan see De Plancy, *Dictionnaire Infernal*, 1863 ed.

Xathanael (Nathanael)—According to the Jerusalem manuscript of the *Gospel of Bartholomew*, and according to the testimony of Beliar the devil (which, of course, is not always to be taken at face value), Xathanael was the 6th angel created by God—a notion that does not sit well with the *tota simul* doctrine of angels professed by Roman Catholics and others, which holds that all angels were created at one and the same time.

Xexor—in occultism, a benevolent spirit invoked in conjuring rites. [*Rf. The Sixth and Seventh Books of Moses.*]

Xomoy—a benevolent spirit, like Xexor, invoked in conjuring rites.

Xonor—a benevolent spirit, like Xexor and Xomoy, invoked in conjuring rites.

The angel Yahoel (Metatron) leading the patriarch Abraham to heaven on the wings of eagles. From *The Apocalypse of Abraham*, a Slavonic Church Ms. published in St. Petersburg in 1891, reproduced from a 14th-century text.

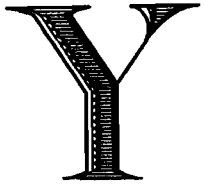

Yaasriel—an angel in Jewish legend who is in charge of the "70 holy pencils." With these pencils Yaasriel constantly engraves anew on shards the Ineffable Name. [*Rf.* Ginzberg, *The Legends of the Jews* III, 99.]

Yabbashael—one of the 7 angels who exercise dominion over the earth. Derived from Yabbashah, the meaning of which is "the mainland." [*Rf.* Ginzberg, *The Legends of the Jews* I, 10.] Yabbashael is cited in Schwab, *Vocabulaire de l'Angélologie*. For the names of the other 6 angels with dominion over the earth, *see* Angels of the Earth.

Yadiel (Yadael)—in *The Sword of Moses*, an angel who is called on to assist an invocant in ceremonial rites. In *Ozar Midrashim* II, 316, Yadiel is listed among the angelic guards of the gates of the North Wind.

Yael (Yale, Yehel; in Hebrew "mountain goat")—a throne angel invoked in magical rites at the close of the Sabbath. [*Rf.* Trachtenberg, *Jewish Magic and Superstition*, p. 102.]

Yahadriel—according to *The Zohar* (Numbers 201b), one of the "mouths" created on the eve of the 1st Sabbath. Yahadriel is the "mouth of the well." The other 2 are "the mouth of the ass" (Kadriel) and "the mouth of the Lord."

Yahala—one of the numerous angelic guards of the gates of the West Wind. [*Rf. Ozar Midrashim* II, 316.]

Yahanaq Rabba—one of the numerous angelic guards of the gates of the East Wind. [*Rf. Ozar Midrashim* II, 316.]

Yahel (Yael)—an angel whose name is inscribed on the 4th pentacle of the moon. [*Rf.* Mathers, *The Greater Key of Solomon.*] Yahel is also one of the 15 throne angels listed in *The Sixth and Seventh Books of Moses.*

Yahoel (Yaho, Jehoel, Jaoel)—an angel equated with Metatron (Yahoel is, in fact, the 1st of Metatron's many names). He taught Abraham the Torah and was the patriarch's guide on earth as well as in Paradise. [*Rf. The Testament of Abraham.*] In *The Apocalypse of Abraham*, another pseudepigraphic work, Yahoel says to Abraham: "I am called Yahoel . . . a power by virtue of the ineffable

name dwelling in me." As Jehoel, he is the heavenly choirmaster, or one of them.

Yahrameel—in occult lore, a great angel. His name appears in Schwab, *Vocabulaire de l'Angélologie* as Iofi El ("beauty of God"), which would equate Yahrameel with Yahoel. Robert Fludd, 17th-century alchemist, mentions Yahrameel in his *Cosmology of the Microcosm.*

Yahriel (Yehra, Yarheil, Zachariel—Hebrew, *yerah*, moon)—an angel with dominion over the moon. [*Rf.* Levi, *The History of Magic*, p. 147; Trachtenberg, *Jewish Magic and Superstition*, p. 261.]

Yahsiyah—one of the many names of the angel Metatron.

Yakriel—angelic guard of the 7th Heaven. [*Rf. Ozar Midrashim* I, 119.]

Yalda Bahut (Ialdabaoth, "child of chaos")—in the Ophitic (gnostic) system, one of the 7 archons; named also Ariel. As the demiourgos, he occupies a position immediately below the "unknown Father." *See* Iadalbaoth. [*Rf. Jewish Encyclopedia* I, 595.]

Yamenton—in the cabala, an angel invoked in the benediction of the Salt. [*Rf. Grimorium Verum.*]

Yaqroun—an angel in Mandaean lore. [*Rf.* Pognon, *Inscriptions Mandaïtes des Coupes de Khouabir.*]

Yarashiel—one of numerous angelic guards of the gates of the East Wind. [*Rf. Ozar Midrashim* II 316.]

Yarhiel [Yahriel]

Yaron—in Mathers, *The Greater Key of Solomon*, a cherub or seraph invoked in the benediction of the Salt.

Yashiel—an angel whose name is found inscribed on the 1st pentacle of the moon. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Yazatas (yezids, "worshipful ones")—in Zoroastrianism, the Yazatas are celestial beings, genii of the elements, angels in the Persian hierarchy. They guard the interests of mankind under the aegis of the amesha spentas (archangels). Chief of the order is Mithra (*q.v.*), the personification of light and truth.

Yazroun—an angel in Mandaean lore. [*Rf.* Pognon, *Inscriptions Mandaïtes des Coupes de Khouabir.*]

Yebemel—one of the 72 angels in control of the signs of the zodiac. [*Rf.* Runes, *The Wisdom of the Kabbalah.*]

Yechoel—an angel of the zodiac, an associate of Yebemel.

Yedideron—the 6th of the personalized angels of the 10 holy sefiroth. In Isaac ha-Cohen of Soria's text, the less "authoritative" personalized angel is Raphael or Michael or Pehel or Tzephon.

Yefe(h)fiah (Jefefiyah, Iofiel, Yofiel—"divine beauty")—the angelic prince of the Torah. Yefefiah taught Moses the mystery of the cabala. In Aramaic incantation texts, Yefefiah figures as one of the 6 (or 7) great archangels. In Mandaean lore, he is known as Yfin-Yufafin. He may be compared or identified with Metatron. *See* also Dina, which is another name for Yefefiah, according to the *Revelation of Moses.* Yefefiah is a variant spelling. [*Rf.* Drower, *Canonical Prayerbook of the Mandaeans* (p. 84); Ginzberg, *The Legends of the Jews* III, 114; VI, 47.]

Yehadriel [Akathriel]

Yehemiel—an angel's name found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Yehoel—a name for the angel Metatron. [*Rf. 3 Enoch*, p. 23.]

Yehovah Vehayah—one of the many names of Metatron.

Yehudiah (Yehudiam)—in *The Zohar*, one of the chief angelic envoys. He descends with myriads of attending angels for the purpose of bearing aloft the souls of persons about to die, or who have just died. He is a beneficent angel of death. [*Cf.* Yahriel; Michael.]

Yekahel—in the cabala, one of the spirits of the

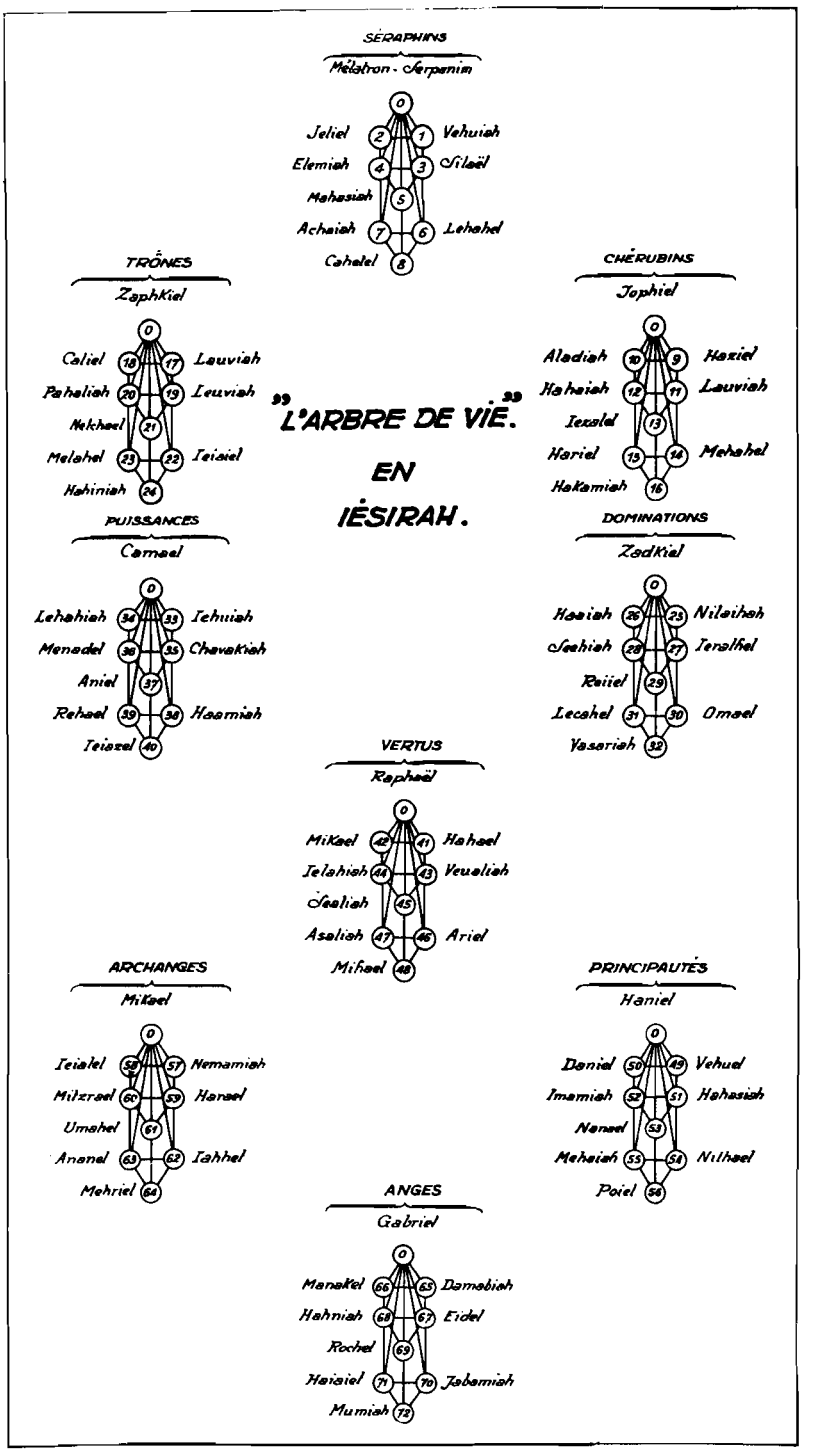

In Yetsirah (world of formation), the tree of life, showing the nine celestial orders and the chief angels governing each. From Ambelain, *La Kabbale Pratique*.

planet Mercury. His name is inscribed on the 1st pentacle of the planet.

Yeliel—an angelic guard of the gates of the South Wind. [*Rf. Ozar Midrashim* II, 316.]

Yephiel—an angel's name found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Yeqon [Jeqon]

Yerachmiel—in the cabala, one of 7 angels that rule the earth. These 7, says Budge in *Amulets and Talismans*, "appear to be identified with the 7 planets of the Babylonians." The 7 are Uriel, Raphael, Raguel, Michael, Suriel, Gabriel, and Yerachmiel.

Yerathel [Terathel]

Yeruel—one of 70 childbed amulet angels.

Yeruiel—according to Isaac ha-Cohen's text, Yeruiel is 3rd of the 10 holy sefiroth.

Yeshamiel—in Jewish legendary lore, an angel with dominion over the sign of Libra in the zodiac.

Yeshayah—one of the many names of the angel Metatron.

Yesod (or Yesodiel—"foundation")—ranked in the cabala as 9th of the 10 holy sefiroth. Moses invoked this name (Yesod) to bring death to the first-born of men and animals in Egypt at the time of the plagues.

Yetsirah ("formation")—the world of formation (i.e., the world of angels formed from the emanations of God). In Jewish mysticism, yetsirah (or yetzirah) is the chief domain of the angels.

Yetzer Hara (Yetzer Ra)—the evil inclination in man. In Jewish tradition, and in the view of some rabbis, the Yetzer Hara is the evil spirit itself, i.e., Satan. This is how Rabbi Simeon ben Lakish, 3rd-century scholar, expressed it: "The Yetzer Ra, Satan, and the angel of death are one and the same." [*Rf. Universal Jewish Encyclopedia* I, 303.]

Yezriel—one of the 70 childbed amulet angels.

Ygal—one of the 70 childbed amulet angels.

Yikon [Jeqon]

Yisrael ("princehood and strength")—in *The Zohar* (Vayishlah 171a), Yisrael is a variant for Israel.

Yizriel X ("princehood")—in M. Gaster, *The Sword of Moses*, one of the 14 invocation angels; also an ineffable name for God.

Ylrng—an angel (one of the *nomina barbara*) mentioned in *The Book of the Angel Raziel.*

Yofiel (Iofiel, Youfiel, Jofiel, Yefefiah)—the angel preceptor of Shem; prince of the Torah, according to an aggada of an early century. [*Rf.* Scholem, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition.*] In *The Zohar*, Yofiel is a great angelic chief with 53 legions of lesser hierarchs serving him; the latter superintend the reading of the Torah in congregations at the Sabbath. In the cabala, Yofiel is the spirit of the planet Jupiter (when Jupiter enters the signs of Pisces and Sagittarius). He is also invoked as an amulet angel. "To Yofiel, the king of the mazzikin, Kafzefoni, must submit," quotes Bamberger in *Fallen Angels.*

Yofiel Mittron X—an angel cited in M. Gaster, *The Sword of Moses.*

Yofim (Yofafin)—an angel in Mandaean lore. [*Rf.* Brandt, *Die Mandaische Religion*, pp. 26, 198; *Jewish Encyclopedia*, "Angelology."]

Yomael (Yomiel)—in *3 Enoch*, an angelic prince of the 7th Heaven; also, an angel invoked in Syriac conjuring rites. [*Rf. The Book of Protection.*]

Yomiel [Yomael]

Yomyael [Jomjael]

Yonel—one of the angelic guards of the gates of the North Wind. [*Rf. Ozar Midrashim* II, 316.]

Yourba [Yurba]

Yrouel—angel of fear. The name Yrouel is found inscribed on amulets worn by women during pregnancy. [*Rf.* Schwab, *Vocabulaire de l'Angélologie.*]

Yura—in Mandaean lore, a spirit of light and of rain. He is called "the great mystic Yura." [*Rf.* Drower, *The Canonical Prayerbook of the Mandaeans*, p. 304.]

Yurba (Yourba)—in Mandaean lore, chief of

From the "Triumph of Death," ascribed to Francesco Traini, in the Campo Santo, Pisa. Angels and devils are shown withdrawing the souls of the dead or dying (left) while in the air seraphim and devils are bearing away the souls of the blessed and/or damned, or fighting for possession of one or the other. Right, a group of happy persons whom Death, with a scythe, is about to cut down. From de Bles, *Saints in Art.* New York: Art Culture Publications, 1925.

the evil genii, or chief of the powers of darkness, but acting as the servant of the powers of light. It is said that the great Buhram (*q.v.*) derived his power from Yurba. [*Rf.* Drower, *The Mandaeans of Iraq and Iran.*]

Yurkemi—(Yorkami, Baradiel)—angel of hail. In Jewish legend Yurkemi offered to extinguish the fire consuming the 3 men in the fiery furnace, but Gabriel would not have it, contending that Yurkemi's help would not suffice. [*Rf. Sefer Yetzirah; Midrash Tehillim* on Psalm 117; Talmud *Pesahim* 118a.]

Yus(h)amin—in Mandaean lore, Yusamin or Yushamin is a spirit of fertility dwelling in the wellsprings of light; he is one of the 3 supreme *uthri* (angels). [*See* Samandiriel.]

"**Zophiel**, of Cherubim the swiftest wind,/ Came flying, and in mid-air aloud thus cried." By Singleton, illustrating *Paradise Lost* VI. From Hayley, *The Poetical Works of John Milton.*

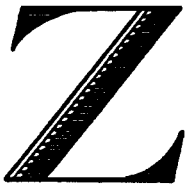

Za'afiel (Za'aphiel, "wrath of God")—a holy angel with dominion over storm-winds, i.e., hurricanes; an angel of destruction appointed by God to deal with the wicked on earth. Za'afiel is 5th of the unholy sefiroth, as listed in Isaac ha-Cohen's text. He is mentioned also in *3 Enoch*. As in other instances, Za'afiel, because of his missions, is regarded in some sources as a good angel, in others as evil.

Zaamael (Za'amiel)—an angel with dominion over storms, as listed in *3 Enoch*. In Isaac ha-Cohen's text, "Emanations of the Left Side," Zaamael is 6th of the unholy sefiroth.

Zabaniyah—in Arabic lore, the name of subordinate angels (guards) serving Malik (*q.v.*).

Zabdiel—an angel with the surname Kunya. According to M. Gaster, *The Sword of Moses*, Zabdiel Kunya is one of the 14 ineffable names of God.

Zabesael—an angel of the seasons associated with Milkiel (*q.v.*). [*Rf.* Grant, *Gnosticism and Early Christianity.*]

Zabkiel—one of the angelic rulers of the order of thrones, an order equated with the arelim. [*Rf.* Fludd, *Mosaicall Philosophy.*]

Zacharael (Yahriel, "remembrance of God")—in geonic lore, one of the 7 archangels; also, prince of the order of dominations and ruler of the 2nd Heaven. In the cabala [*Rf.* Levi, *Transcendental Magic*, p. 100] he is an angel of the order of powers, as is the planet Jupiter. In Paracelsus' doctrine of Talismans, Zacharael replaces Pi-Zeus, one of the planetary genii of Egypt, and is the angel of Thursday. [*Rf.* Christian, *The History and Practice of Magic* I, 317.]

Zacharel—an angel of the 7th hour of the night, serving under Mendrion. [*Rf.* Waite, *The Lemegeton.*]

Zachariel [Zacharael]

Zachiel (Zadkiel)—overall ruler of the 6th Heaven. [*Rf.* Trachtenberg, *Jewish Magic and Superstition.*]

Zachriel—an angel who rules over memory. [*Rf.* Trachtenberg, *Jewish Magic and Superstition.*]

Zaciel Parmar—one of the leaders of the fallen angels in the Enoch listings, according to Voltaire, "Of Angels, Genii and Devils."

Zacrath—an angel invoked in the exorcism of the Bat. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Zada—a ministering angel used for conjuring. [*Rf. The Sixth and Seventh Books of Moses.*]

Zadakiel (Zadkiel)—spirit of the planet Jupiter. [*Rf.* Lenormant, *Chaldean Magic*, p. 26.]

Zaday—one of the angels of the 7 planets. [*Rf. The Sixth and Seventh Books of Moses.*]

Zades—in occult lore (*Clavicula Salomonis*), an angel invoked in the exorcism of Wax. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Zadikiel—an angel invoked in Syriac conjuration rites. [*Rf. The Book of Protection*; Budge, *Amulets and Talismans.*]

Zadkiel (Tzadkiel, Zidekiel, Zadakiel, Zedekiel—"righteousness of God")—in rabbinic writings, the angel of benevolence, mercy, memory, and chief of the order of dominations (equated with hashmallim). In *Maseket Azilut*, with its 10 hierarchic orders, Zadkiel (or Zedekiel) is listed as co-chief with Gabriel of the order of shinanim. He is also one of the 9 rulers of Heaven and one of the 7 archangels that stand in the presence of God. In *The Zohar* (Numbers 154a) Zadkiel is represented as one of 2 chieftains, the other being Zophiel, who assists Michael when the great archangel bears his standard in battle. In the magical book *Höllenzwang of Dr. Faust*, Zadkiel (called "an enthroned angel of the holy Jehovah") is the regent of Mephistopheles. [*Rf.* Christian, *The History and Practice of Magic*, II.] According to Trachtenberg, *Jewish Magic and Superstition*, Zadkiel is another form of Sachiel. Camfield, in *A Theological Discourse of Angels*, titles Zadkiel ruler of the zodiacal sign of the planet Jupiter—although the angel of Jupiter has been identified as Zachariel, Abadiel, Zobiachel, Barchiel, and others. To Zadkiel (as also to Michael, Tadhiel, and others) is ascribed, by some writers, the act of holding back Abraham's arm when the patriarch was about to sacrifice his son Isaac. [*Rf.* de Bles, *How to Distinguish the Saints in Art*, p. 52.]

Zadykiel (Zadkiel)—in Lenormant, *Chaldean Magic*, Zadykiel (so spelt) is the angel of the planet Jupiter.

Zafiel—in Jewish legendary lore, the angel in control of rain showers. [*Rf.* Ginzberg, *The Legends of the Jews* I, 140.]

Zafniel—the angel who in geonic lore exercises rulership over one of the months of the year. [*Rf.* Trachtenberg, *Jewish Magic and Superstition.*]

Zafrire—morning spirits. [*Rf. Jewish Encyclopedia*, 516.]

Zagiel—an evil archangel, mentioned in *Enoch I.*

Zagin—a ministering angel, mentioned in *The Sixth and Seventh Books of Moses.*

Zagnzaqiel [Zagzagel]

Zagveron—an angel invoked in the benediction of the Salt. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Zagzagel (Zagzagael, Zagnzagiel, Zamzagiel—"divine splendor")—prince of the Torah and of Wisdom (but *see* Yefefiah, Iofiel, Metatron). Zagzagel instructed Moses in the knowledge of the Ineffable Name. He is the angel of the burning bush (but *see* Michael) and chief guard of the 4th Heaven, although he is said to reside in the 7th Heaven, the abode of God. A prince of the presence, Zagzagel is a teacher of angels and speaks 70 languages (*cf.* Metatron). [*Rf. 3 Enoch*; Ginzberg, *The Legends of the Jews.*] In the latter source, Zagzagel is described as the "angel with the horns of glory." In *Midrash Petirat Mosheh*, Zagzagel joined 2 other ministering angels, Michael and Gabriel, in accompanying God when the Holy One descended from Heaven to take the soul of Moses (and to assist in burying him). [*Rf. Post-Biblical Hebrew Literature*, p. 42.]

Zahabriel—in the *Pirke Hechaloth*, an angelic guard of the 1st Heaven.

Zahaftirii—in *Hechaloth Rabbati*, a prince of

the face (presence) and, with Totraviel, a seal holder at the 5th gate in Heaven.

Zahariel ("brightness")—a great angel mentioned in the works of Jewish mystic writers, specifically *The Apocalypse of Abraham*. In Levi, *Transcendental Magic*, Zahariel is an angel invoked to resist the temptations or the person of the archfiend Moloch.

Zahari'il—in Mandaean lore, a genius of generation and childbirth, a kindly spirit of light, also a "beneficent Lilith" (which would make Zahari'il female).

Zahbuk—an evil angel supplicated in conjurations for the separation of a husband from his wife. [*Rf.* M. Gaster, *The Sword of Moses*.]

Zahrun—a *malki* (angel) in Mandaean lore whom Milka d Anhura, the Giver of Life, sent down from Heaven to help in baptismal rites. For the legend, *see* Drower, *The Mandaeans of Iraq and Iran*, p. 328. There were 2 *malki* sent on this mission, the other being Zuheyr (*q.v.*).

Zahun—angel of scandal and one of the genii of the 1st hour. [*Rf.* Levi, *Transcendental Magic*; Apollonius of Tyana, *The Nuctemeron*.]

Zahzahiel (Zagzagel)—an angel of the order of shinanim. [*Rf.* Hazaz, "The Seraph."]

Zainon—in occult lore, an angel invoked in the conjuration of the Reed.

Zakiel—an angel invoked in Syriac charms, along with Michael, Gabriel, Sarphiel, and other spellbinding angels. Zakiel figures in the "binding [of] the tongue of the ruler." [*Rf. The Book of Protection*.]

Zakkiel—the angel governing storms; one of the great hierarchs present when God exalted Enoch in Heaven, transforming the O.T. patriarch from a mortal into Metatron. [*Rf.* Ginzberg *The Legends of the Jews* I, 140.]

Zakun—a great angel who, with Lahash, led 184 myriad angels to snatch away Moses' prayer (against dying) before it could reach God. (Lahash had a change of heart; brought before God, he received 60 blows of fire and was expelled from the inner chamber.) What Zakun's punishment was, the legend (in *Midrash Petirat Mosheh*) does not say.

Zakzakiel ("merit-God") the prince appointed to write down the merits of Israel on the throne of Glory. (*Cf.* Talmud *Hagiga* 15a on Metatron.) In *3 Enoch*, when the great angel Gallisur sees Zakzakiel, he (Gallisur) removes the crown of glory from his head and falls on his face, in obeisance.

Zalbesael ("heart of God")—an angel who has dominion over the rainy season. Variant spellings: Zehlebhsheel, Zalebsel, etc.

Zalburis—in Apollonius of Tyana, *The Nuctemeron*, the genius of therapeutics, and one of the genii of the 8th hour.

Zaliel—a Tuesday angel, resident of the 5th Heaven. He is invoked from the south.

Zamael [Sammael]

Zamarchad—an angel's name found inscribed on an oriental Hebrew charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets*.]

Zamiyad—to the care of this angel the Persian Magi assign the black-eyed houri or nymphs of Paradise. [*Rf.* Sale, *The Koran*, "Preliminary Discourse," p. 72.]

Zaniel—an angel with dominion over the sign of Libra in the zodiac. Zaniel is a Monday angel serving in the 1st Heaven and invoked from the west.

Zanzagiel [Zagzagel]

Zanziel—one of the numerous angelic guards of the gates of the West Wind, as listed in *Ozar Midrashim* II, 316.

Zaphiel (Zophiel, Iofiel, etc.)—a ruler of the order of cherubim, and prince of the planet Saturn. Zaphiel is also the preceptor angel of Noah. Milton (*Paradise Lost* VI, 535) calls Zaphiel (Zophiel) "of cherubim the swiftest wing." A "likeness" of Zophiel appears in Hayley, *The*

Poetical Works of John Milton. According to Ambelain, *La Kabbale Pratique*, Zaphiel is also "chief of (the order of) thrones."

Zaphkiel (Zaphchial, Zaphiel, Zophiel, etc.—"knowledge of God")—chief of the order of thrones and one of the 9 angels that rule Heaven; also one of the 7 archangels. Zaphkiel is a governor of the planet Saturn (sharing this post, it should be noted, with such other luminaries as Iophiel and Orifiel). According to Fludd, Zaphkiel, as Zophiel, is the ruler of the order of cherubim (the rabbinic ophanim). [See references in the works of Agrippa, Camfield, Heywood, and Milton.] In Klopstock, *The Messiah*, Zophiel is the "herald of Hell." But there is still some question as to whether Zophiel can properly be equated with Zaphkiel.

Zaqen—one of the angel Metatron's many names.

Zarall—one of the twin cherubim that occupied the Mercy Seat of the Ark of the Covenant; the other cherub was Jael.

Zaraph (fictional)—the 3rd angel, a seraph, in Moore's *The Loves of the Angels*.

Zarazaz (Maskelli)—in *Pistis Sophia* (p. 370), the name of an angel "called by the demons after a strong demon of their own place Maskelli." [*Rf.* Legge, *Forerunners and Rivals of Christianity* II, pp. 75, 148.] Zarazaz is the guard of the veil of the celestial treasure house.

Zaren—in Apollonius of Tyana, *The Nuctemeron*, an avenging genius.

Zarobi—in occultism, the spirit (genius) of precipices. In Apollonius of Tyana, *The Nuctemeron*, he is one of the rulers of the 3rd hour.

Zaron—in Solomonic magic, an angel invoked in the conjuration of the Reed. [*Rf.* Mathers, *The Greater Key of Solomon*, p. 115.]

Zaroteij—an angel of the Seal. [*Rf. The Sixth and Seventh Books of Moses.*]

Zarzakiel (Zagzagel?)—the angelic prince "appointed by God to write down the merits of Israel on the throne of glory." Zarzakiel is compared or identified with Sopheriel the Lifegiver. [*Rf. 3 Enoch*; Müller, *History of Jewish Mysticism.*]

Zathael—one of the 12 angels of vengeance, the 1st angels formed by God at Creation (*see* Nathanael). The names of only 6 of these angels of vengeance are known: apart from Zathael, Satanael, Michael, Gabriel, Uriel, Raphael, Nathanael. In some sources (Jewish legend) the angels of vengeance are equated with the angels of the presence, who were also 12 in number.

Zatriel—an angel invoked in Syriac ritual magic. Zatriel is grouped with Michael, Gabriel, Shamshiel, and other "spellbinding angels" in *The Book of Protection*. [*Rf.* Budge, *Amulets and Talismans*, p. 278.]

Zauir Aphin or **Zauir Aupin**—identified with Microprosopus, the "Lesser Countenance" (of God), a cabalistic concept.

Zaurva(n)—a daeva in Zoroastrian lore. Zaurva is referred to as the demon of decrepitude. [*Rf.* Geiger and Kuhn, *Grundriss der iranischen Philologie* III; Seligmann, *History of Magic.*]

Zavael (Rashiel)—an angel who controls and has dominion over whirlwinds, as noted in *3 Enoch*. Another angel credited with having such dominion and control is Rashiel.

Zavebe—one of the 200 angels who, under the leadership of Semyaza, descended to earth and cohabited with the daughters of men, an incident touched on in Genesis 6. While Enoch speaks of only 200 angels that fell, John in Revelation speaks of one third of the heavenly host that defected; and they defected, it seems, from each of the 9 orders. [*See* Fallen Angels.] There is a reference to Zavebe in Mark Van Doren's poem "The Prophet Enoch."

Zawar—a throne angel, one of 15, used in cabalistic conjuring rites. [*Rf. The Sixth and Seventh Books of Moses.*]

Zazahiel—angelic guard of the 3rd Heaven. Mentioned, with numerous others, in *Ozar Midrashim* I, 116.

Zazaii (or Zazay)—in the grimoires, a "high holy angel of God" who can be invoked in ritual rites for the exorcism of evil spirits through the application of incense and fumigations [*Rf. Grimorium Verum.*]

Zazay [Zazaii]

Zazean—an angel invoked in the exorcism of the Bat. [*Rf.* Mathers, *The Greater Key of Solomon*, p. 113.]

Zazel—a great angel invoked in Solomonic magic, particularly effective in love conjurations. He is the spirit of Saturn, with the cabalistic number 45. [*Rf. Grimorium Verum*; Barrett, *The Magus* II, 146.] Zazel figures, along with Asiel, in a talisman against sudden death, reproduced in Grillot, *A Pictorial Anthology of Witchcraft, Magic and Alchemy*, p. 342.

Zazriel ("strength of God")—in *3 Enoch*, an angelic prince representing the "divine strength, might, and power." When, in Heaven, Zazriel sees Geburatiel the prince, "he [Zazriel] removes the crown of glory from his head and falls on his face," in obeisance. *Note*: the angels of the Merkabah are all, it seems, on horseback and must dismount every time one of them runs into a brother angel of higher rank.

Zeasar—regarded by the Naassenes (a gnostic sect) as "one of the great powers of the higher world, and related to [the rulership of] the river Jordan flowing upstream." [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics*, p. 49.]

Zeba'marom—a term for angels used in Isaiah 24:21, where it denotes "hosts of the heights."

Zeba'shamaim—a term for angels used in Deuteronomy 17:3, where it denotes "hosts of Heaven."

Zebul ("habitation," "temple")—an angel who shares the rule of the 6th Heaven with Sabath—Zebul ruling by night, Sabath by day. However, Zebul is also a designation for the 3rd Heaven (as in *Visions of Ezekiel*) and a designation for the 4th Heaven (as in *3 Enoch* and Talmud *Hagiga* 12b.)

Zebuleon—one of the 9 angels who will rule or judge "at the end of the world," according to *Revelation of Esdras*. For the names of the 8 other angels, *see* Angels at the End of the World.

Zebuliel—in *The Zohar* (Exodus 201b) the chief angel of the west in the 1st Heaven, ruling only when the moon appears. He presides also over numerous chieftains who stand sentry over 9 doors. It is said that Zebuliel, in addition, accompanies prayers to the 2nd Heaven.

Zeburial—in *Pirke Hechaloth*, an angelic guard of one of the halls of the 7th Heaven.

Zechariel ("Jehovah remembers")—one of the 7 regents of the world; according to Cornelius Agrippa, Zechariel governs the planet Jupiter—which is governed, as noted elsewhere, by other angels as well.

Zechriel—one of 70 childbed amulet angels.

Zedekiel [Zadkiel]

Zedereza (Zedeesia, Zedezias)—a great luminary "by the pronouncement of whose name God will cause the sun and moon to be darkened." [*Rf.* Mathers, *The Greater Key of Solomon.*]

Zeffar—in Apollonius of Tyana, *The Nuctemeron*, the "genius of irrevocable choice." He also serves as one of the genii of the 9th hour.

Zehanpuryu'h ("this one sets free")—a great angelic prince; advocate general of Heaven and dispenser of divine mercy. With Michael he is weigher of the inerrable balances. Zehanpuryu'h is one of the crown princes of the Merkabah, with a rank higher than that of Metatron. [*Rf. 3 Enoch.*] In *Hechaloth Rabbati*, he is guardian of the 7th hall of the 7th Heaven.

Zeirna—genius of infirmities and one of the genii of the 5th hour. [*Rf.* Apollonius of Tyana, *The Nuctemeron.*]

Zekuniel—in Isaac ha-Cohen's tract "Emanations of the Left Side," Zekuniel is an alternate for Peli'iel as 2nd of the 10 holy sefiroth.

Zelebsel ("heart of God")—angel of the rainy season (in Enoch lore and in Schwab, *Vocabulaire*

de l'Angélologie). Zelebsel is also one of 3 leaders of the months under the rulership of Melkejal.

Zephaniah (Zephemiah, Zephaniel—"Jehovah hides")—in rabbinic literature, chief of the order of ishim, which is the 2nd hierarchic order in the 10 orders of the cabala. [*Rf.* Ginzberg, *The Legends of the Jews* VI, 236.] Zephaniah, by the way, is a name for the witch (or, more correctly, the diviner) of Endor. [*See* Sedecla.]

Zephaniel—according to listing, in *Maseket Azilut*, of 10 hierarchic orders, Zephaniel is chief of the order of the ishim (*q.v.*). [*Rf. Jewish Encyclopedia*, "Angelology."]

Zephon ("a looking out")—guardian prince of Paradise; the 6th sefira; one of the cherubim. In *Paradise Lost* IV, 788 and 813, Gabriel dispatches Zephon, along with Ithuriel, to find Satan. They locate the "grieslie king" in the Garden of Eden on the point of tempting Eve. An illustration showing Zephon and Ithuriel confronting Satan appears in Hayley, *The Poetical Works of John Milton*.

Zerachiel (Verchiel, Suriel, Saraqael)—one of the 7 angels "who keep watch," as in *Enoch I* and *Esdras IV*. This would place Zerachiel in the camp of the grigori (*q.v.*). In Papus, *Traité Élémentaire de Science Occulte*, Zerachiel is a presiding angel of the sun. When equated with Verchiel (as he has been), Zerachiel is the angel of July and ruler of Leo in the zodiac.

Zerahiyah—one of the many names of the angel Metatron.

Zerahyahu—one of the many names of the angel Metatron.

Zeroel [Zeruch]

Zeruch (Zeruel, Zeroel, Cerviel—"arm of God")—an angel "set over strength." Zeruch bore up the arms of a warrior named Cerez or Kenaz in the battle with the Amorites, an incident related in *The Biblical Antiquities of Philo*. [*See* Nathanael.]

Zeruel [Zeruch]

Zethar—one of the angels of confusion. [*Rf.* Ginzberg, *The Legends of the Jews* IV, where Zethar is an "observer of immorality."]

Zevanion—in the cabala, an angel invoked in the conjuration of the Reed.

Zevtiyahu—one of the many names of the angel Metatron.

Zevudiel—in *Hechaloth Rabbati*, one of the 7 angelic guards of the 1st Heaven.

Zhsmael—an evil angel employed in conjuring rites for separating a husband from his wife. [*Rf.* M. Gaster, *The Sword of Moses*.]

Zianor—an angel invoked in the conjuration of Ink and Colors.

Zideon—like Zevanion, an angel invoked in the conjuration of the Reed.

Zi'iel—in *3 Enoch*, the angel "appointed over commotion."

Zikekiel—preceptor angel of Abraham (but *see* Zadkiel).

Zikiel (Ziqiel)—in *3 Enoch*, chief angel of comets and sparks (lightning). [*See* Akhibel.] In medieval Hebrew texts, Zikiel is in control of meteors. [*Rf. The Interpreter's Dictionary of the Bible*, "Angels."]

Zimimar (Zimmar)—"the lordly monarch of the North," a title given him by Shakespeare. [*Rf.* Spence, *An Encyclopaedia of Occultism*, p. 119.]

Ziv Hii—in Mandaean lore, one of the 4 *malki* (angels) of the North Star.

Zizuph—genius of mysteries and one of the genii of the 8th hour.

Zkzoromtiel—one of the *nomina barbara* in *The Sword of Moses*, where Zkzoromtiel is leader of the angels of ire.

Zlar—in Gollancz, *Clavicula Salomonis* (Key of Solomon), one of the "glorious and benevolent angels" who, when invoked, is solicited to share with the invocant the secret wisdom of the Creator.

Doré's illustration for *Paradise Lost* IV, showing the angels Ithuriel and Zephon on their way to earth to hunt the whereabouts of Satan. From Hayley, *The Poetical Works of John Milton.*

Zobiachel—angel of the planet Jupiter, according to Longfellow, *The Golden Legend.* In the cabala the angel of Jupiter is Zadkiel or Zachariel. The name Zobiachel occurs nowhere else than in Longfellow's work and may be a *hapax legomenon.*

Zogenethles—in gnosticism, an angelic power or aeon. [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics*, p. 85.]

Zohar ("splendor")—an angel invoked in the conjuration of the Reed. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Zohariel JHWH—in hechaloth lore, the name of one of the highest angels (if not the highest), or a secret name of God. Scholem, *Jewish Gnosticism, Merkabah Mysticism and Talmudic Tradition*, pp. 59–60, construes Zohariel as "one of the principal objects of the Merkabah vision."

Zoigmiel—angel of the 9th hour of the day, serving under Vadriel. [*Rf.* Waite, *The Lemegeton.*]

Zomen—in occultism, an angel invoked in the exorcism of Wax. He is mentioned in the *Clavicula Salomonis.*

Zoniel—one of the 3 angelic messengers of the planet Saturn. [*Rf. The Secret Grimoire of Turiel.*]

Zonoei—in Chaldean mythology, the zonoei are planetary deities or intelligences; they are 3rd in order of celestial beings charged with the direction of the universe. [*Rf.* Aude, *Chaldean Oracles of Zoroaster.*]

Zophas—genius (angel) of pentacles and one of the genii of the 11th hour. [*Rf.* Apollonius of Tyana, *The Nuctemeron.*]

Zophiel or **Zaphiel** ("God's spy")—a spirit invoked in the prayer of the Master of the Art in Solomonic conjuration rites. When Michael bears his standard in battle, he has assisting him 2 chieftains, Zophiel being one of them (Zadkiel the other). [See *The Zohar* (Numbers 154a).] In *Paradise Lost* VI Zophiel reports to the heavenly hosts that the rebel crew are preparing a 2nd and fiercer attack. To Klopstock (*The Messiah*) Zophiel is the "herald of hell." He is the main character in the book-length poem entitled *Zophiel*, by the American poet Maria Del Occidente (Maria Gowen Brooks) who derived her inspiration from the story in the apocryphal *Book of Tobit.* Another character in the poem is the angel Raphael who also goes by the name of Hariph. In the poem, Zophiel is a fallen (but not evil) angel "with traces of his original virtue and beauty and the lingering hope of restoration to the presence of the Divinity."

Zoroel—in *The Testament of Solomon*, an angel who is able to circumvent the designs of Kumeatel, one of the 36 demons of disease (the decani). Zoroel is also mentioned in Shah, *The Secret Lore of Magic.*

Zorokothera or **Zorokothora** [Melchizedec]

Zortek—one of the angelic guards of the 1st Heaven. [*Rf. Pirke Hechaloth.*]

Zotiel ("little one of God")—in Enoch lore, a cherub sometimes identified as Johiel, guardian of Paradise. Enoch encountered Zotiel during his journey "beyond the Erythraean Sea." [Variant spellings: Zutiel, Zutel.]

Zouriel—in Jewish gnosticism, an angel whose name is found inscribed on magic amulets, along with the names of Gabriel, Michael, etc.

Zsneil—an evil angel cited in M. Gaster, *The Sword of Moses.* Zsneil is invoked to cure inflammation, dropsy, and other disorders.

Zuhair—in Mandaean lore, one of 10 *uthri* (angels) that follow the sun on its daily course.

Zuheyr—one of 2 *malki* (angels) in Mandaean lore whom the Great Life (i.e., God) sent down to help man in the performance of baptismal rites. [*Rf.* Drower, *The Mandaeans of Iraq and Iran*, p. 328.] The other *malki* was Zahrun (*q.v.*).

Zumech—"a most holy angel of God" invoked in magical operations. For details of invocation, *see* Mathers, *The Greater Key of Solomon.*

Zumiel—one of the 70 childbed amulet angels. [*Rf. The Book of the Angel Raziel.*]

Zuphlas—in ritual magic, a genius of forests; also one of the genii of the 11th hour. [*Rf.* Apollonius of Tyana, *The Nuctemeron.*]

Zuriel ("my rock is God")—prince of the order of principalities, ruler of the sign of Libra in the zodiac [*Rf.* Camfield, *A Theological Discourse of Angels*], and one of the 70 childbed amulet angels; also a curer of stupidity in man. When equated with Uriel, he is the angel of September. In Numbers 3:35, Zuriel is "chief of the house of the father of the families of Merari."

Musical cherubim. From Heywood, *The Hierarchy of the Blessèd Angels.*

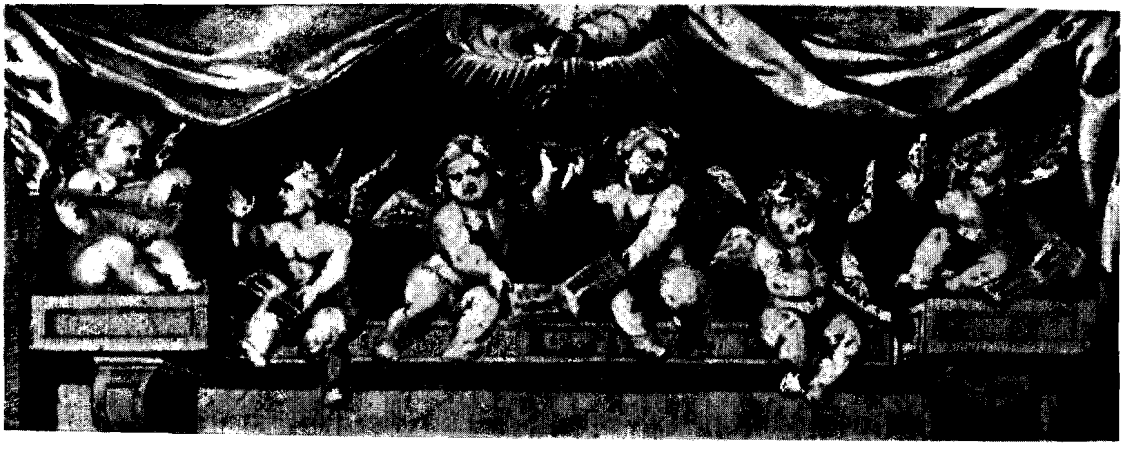

Appendix

A complete list of appendix tables and illustrations appears in the Table of Contents, p. v.

THE ANGELIC SCRIPT

The Angelic Script, with variations of the Hebrew alphabet, from aleph to tau. From Ambelain, *La Kabbale Pratique.*

THE ORDERS OF THE CELESTIAL HIERARCHY

According to Various Sources and Authorities

ST. AMBROSE (in *Apologia Prophet David*, 5)

1. Seraphim
2. Cherubim
3. Dominations
4. Thrones
5. Principalities
6. Potentates (Powers)
7. Virtues
8. Archangels
9. Angels

ST. JEROME

1. Seraphim
2. Cherubim
3. Powers
4. Dominions (Dominations)
5. Thrones
6. Archangels
7. Angels

GREGORY THE GREAT (in *Homilia*)

1. Seraphim
2. Cherubim
3. Thrones
4. Dominations
5. Principalities
6. Powers
7. Virtues
8. Archangels
9. Angels

PSEUDO-DIONYSIUS
(in *Celestial Hierarchy*; also Thomas Aquinas in *Summa Theologica*)

1. Seraphim
2. Cherubim
3. Thrones
4. Dominations
5. Virtues
6. Powers
7. Principalities
8. Archangels
9. Angels

Constitutions of the Apostles
(in *Clementine Liturgy of the Mass*)

1. Seraphim
2. Cherubim
3. Aeons
4. Hosts
5. Powers
6. Authorities
7. Principalities
8. Thrones
9. Archangels
10. Angels
11. Dominions

ISIDORE OF SEVILLE (in *Etymologiarum*)*

1. Seraphim
2. Cherubim
3. Powers
4. Principalities
5. Virtues
6. Dominations
7. Thrones
8. Archangels
9. Angels

MOSES MAIMONIDES (in *Mishne Torah*)

1. Chaioth ha-Qadesh
2. Auphanim
3. Aralim (Erelim)
4. Chashmalim
5. Seraphim
6. Malachim
7. Elohim
8. Bene Elohim
9. Kerubim
10. Ishim

Continued

* *Note*: in Isidore of Seville's *De Ordine Creaturarum*, only 7 orders are listed, and the sequence runs thus: 1. Thrones; 2. Dominations; 3. Principalities; 4. Potentates (Powers); 5. Virtues; 6. Archangels; 7. Angels. The Seraphim are not given; the Cherubim are mentioned in a footnote.

The Zohar (Exodus 43a)

1. Malachim
2. Erelim
3. Seraphim
4. Hayyoth
5. Ophanim
6. Hamshalim
7. Elim
8. Elohim
9. Bene Elohim
10. Ishim

*Maseket Azilut**

1. Seraphim
2. Ofanim
3. Cherubim
4. Shinnanim
5. Tarshishim
6. Ishim
7. Hashmallim
8. Malakim
9. Bene Elohim
10. Arelim

JOHN OF DAMASCUS (*De Fide Orthodoxa*)

1. Seraphim
2. Cherubim
3. Thrones
4. Dominions
5. Powers
6. Authorities (Virtues)
7. Rulers (Principalities)
8. Archangels
9. Angels

Berith Menucha†

1. Arelim
2. Ishim
3. Bene Elohim
4. Malakim
5. Hashmallim
6. Tarshishim
7. Shinnanim
8. Cherubim
9. Ofanim
10. Seraphim

DANTE

1. Seraphim
2. Cherubim
3. Thrones
4. Dominations
5. Virtues
6. Powers
7. Archangels
8. Principalities
9. Angels

BARRETT, *The Magus*

1. Seraphim
2. Cherubim
3. Thrones
4. Dominations
5. Powers
6. Virtues
7. Principalities
8. Archangels
9. Angels
10. Innocents
11. Martyrs
12. Confessors

The erelim and the ishim are sometimes considered the same [*Rf. Reuelation of Moses* in M. Gaster, *Studies and Texts in Folklore*, pp. 128–129.]

The erelim are derived from Isaiah 33:7. The elim are derived from Exodus 15:27 and Ezekiel 32:21.

Continued

* The chiefs of the orders given in *Maseket Azilut* are 1. Shemuel (Kemuel or Jehoel) for Seraphim; 2. Raphael and Ofaniel for Ofanim; 3. Cherubiel for Cherubim; 4. Zedekiel (Zadkiel) and Gabriel for Shinnanim; 5. Tarshiel and Sabriel for Tarshishim; 6. Zephaniel for Ishim; 7. Hashmal for Hashmallim; 8. Uzziel for Malakim; 9. Hofniel for Bene Elohim; 10. Michael for Arelim.

† It will be observed that in the *Berith Menucha* list, the Seraphim are ranked last (and 10th). The chiefs of the orders here are: 1. Michael for Arelim; 2. Zephaniah for Ishim; 3. Hofniel for Bene Elohim; 4. Uriel for Malakim; 5. Hashmal for Hashmallim; 6. Tarshish for Tarshishim; 7. Zadkiel for Shinnanim; 8. Cherub for Cherubim; 9. Raphael for Ofanim; 10. Jehoel for Seraphim.

The hashmallim (or hamshalim) are often equated with the order of dominations.

The hayyoths are equated with the cherubim (Ezekiel 20).

The ophanim in turn are equated with the cherubim; they are referred to as the "many-eyed ones" or "wheels."

The thrones are equated with the ofanim or arelim (erelim).

The malakim and the tarshishim are identified with the virtues.

The tafsarim (*3 Enoch*) constitute an order of angels grouped usually with the elim and erelim; they are regarded as "greater than all the ministering angels who minister before the throne of glory."

The bene elohim (sons of God) are sometimes equated with the ishim. According to *The Zohar*, they belong to a subdivision of the order of thrones.

Other hierarchic orders, mentioned in various sources, religious and secular, include ardors, authorities, sanctities, voices, regents, apparitions, acclamations, sovereignties, gonfalons, warriors, etc.

THE SEVEN ARCHANGELS

According to Various Sources and Authorities

Enoch I (Ethiopic Enoch)
(the earliest reference to the 7)

1. Uriel
2. Raphael
3. Raguel (Ruhiel, Ruagel, Ruahel)
4. Michael
5. Zerachiel (Araqael)
6. Gabriel
7. Remiel (Jeremiel, Jerahmeel)

3 Enoch (Hebrew Enoch)*

1. Mikael
2. Gabriel
3. Shatqiel
4. Baradiel
5. Shachaqiel
6. Baraqiel (Baradiel)
7. Sidriel (or Pazriel)

Testament of Solomon

1. Mikael
2. Gabriel
3. Uriel
4. Sabrael
5. Arael
6. Iaoth
7. Adonael

CHRISTIAN GNOSTICS

1. Michael
2. Gabriel
3. Raphael
4. Uriel (= Phanuel)
5. Barachiel
6. Sealtiel
7. Jehudiel

GREGORY THE GREAT

1. Michael
2. Gabriel
3. Raphael
4. Uriel
5. Simiel
6. Orifiel
7. Zachariel

PSEUDO-DIONYSIUS

1. Michael
2. Gabriel
3. Raphael
4. Uriel
5. Chamuel
6. Jophiel
7. Zadkiel

Continued

* In Odeberg's edition of *3 Enoch*, it is noted that "each of the 7 archangels is accompanied by 496,000 myriads of ministering angels."

IN GEONIC LORE

1. Michael
2. Gabriel
3. Raphael
4. Aniel
5. Kafziel
6. Samael
7. Zadkiel

IN TALISMANIC MAGIC

1. Zaphkiel
2. Zadkiel
3. Camael
4. Raphael
5. Haniel
6. Michael
7. Gabriel

IN *The Hierarchy of the Blessèd Angels*

1. Raphael
2. Gabriel
3. Chamuel
4. Michael
5. Adabiel
6. Haniel
7. Zaphiel

Other archangels mentioned as among the 7 include: Pravuil, Shepherd, Phanuel (equated with Uriel).

In Persian mythology, "the holy immortal ones," all of whom had the nature of angels, were: 1. Justice or Truth; 2. Right Order; 3. Obedience; 4. Prosperity; 5. Piety or Wisdom; 6. Health; 7. Immortality.

According to Muslim lore there are only 4 archangels: Gabriel, Michael, Azrael, Israfel. Usually 7, rather than 4, were favored because 7 is a more mystical number and because, as we read in Esther 1:14, there were "Seven princes who saw the king's (God's) face."

The Babylonians regarded the 7 planets as deities, and these (says W. O. E. Oesterley) were the prototype of the Judaeo-Christian archangels. The amesha spentas have also been regarded as the prototype.

THE RULING PRINCES OF THE NINE CELESTIAL ORDERS

SERAPHIM

Michael, Seraphiel, Jehoel, Uriel, Kemuel (Shemuel), Metatron, Nathanael, and Satan (before his fall)

CHERUBIM

Gabriel, Cherubiel, Ophaniel, Raphael, Uriel, Zophiel, and Satan (before his fall)

THRONES

Orifiel, Zaphkiel, Zabkiel, Jophiel (or Zophiel), Raziel

DOMINIONS (Dominations)

Zadkiel, Hashmal, Zacharael (Yahriel), Muriel

VIRTUES

Uzziel, Gabriel, Michael, Peliel, Barbiel, Sabriel, Haniel, Hamaliel, Tarshish

POWERS

Camael, Gabriel, Verchiel, and Satan (before his fall)

PRINCIPALITIES

Nisroc, Haniel, Requel, Cerviel, Amael

ARCHANGELS

Metatron, Raphael, Michael, Gabriel, Barbiel, Jehudiel, Barachiel, and Satan (before his fall)

ANGELS

Phaleg, Adnachiel (Advachiel), Gabriel, Chayyliel

THE ANGEL RULERS OF THE SEVEN HEAVENS

FIRST HEAVEN (Shamain or Shamayim)
Angel Ruler: Gabriel

SECOND HEAVEN (Raquie or Raqia)
Angel Rulers: Zachariel and Raphael

THIRD HEAVEN (Sagun or Shehaqim)
Angel Rulers: Anahel (chief); subordinate princes: Jabniel, Rabacyel, Dalquiel

FOURTH HEAVEN (Machonon or Machen)
Angel Ruler: Michael

FIFTH HEAVEN (Mathey or Machon)
Angel Ruler: Sandalphon or Sammael

SIXTH HEAVEN (Zebul)
Angel Rulers: Zachiel (chief); subordinate princes: Zebul (during the day); Sabath (during the night)

SEVENTH HEAVEN (Araboth)
Angel Ruler: Cassiel

[*Rf. The Sixth and Seventh Books of Moses*, 137; *The Book of the Angel Raziel*; de Abano, *The Heptameron*; Cornelius Agrippa, *Three Books of Occult Philosophy*.]

THE THRONE ANGELS

According to *The Book of the Angel Raziel*, the throne angels number 7. Other sources give the number as 4 or 70. Below are the 7 from *The Book of the Angel Raziel*. The other 15 listed are cabalistic throne angels and are drawn from *The Sixth and Seventh Books of Moses*. They are invoked in magical arts.

1. Gabriel
2. Fanuel (Penuel, Uriel, Feniel, Phanuel)
3. Michael
4. Uriel
5. Raphael
6. Israel
7. Uzziel (or Usiel)

1. Thronus
2. Tehom
3. Haseha
4. Amarzyom
5. Schawayt
6. Chuscha
7. Zawar
8. Yahel
9. Adoyahel
10. Schimuel
11. Achusaton
12. Schaddyl
13. Chamyel
14. Parymel
15. Chayo

THE SIXTY-FOUR ANGEL-WARDENS OF THE SEVEN CELESTIAL HALLS OR HEAVENS (HECHALOTH)

IN THE 1ST HEAVEN OR HALL

1. Suria
2. Tutrechial
3. Tutrusiai
4. Zortek
5. Mufgar
6. Ashrulyai
7. Sabriel
8. Zahabriel
9. Tandal
10. Shokad
11. Huzia
12. Deheboryn
13. Adririon
14. Khabiel (head supervisor)

Continued

15. Tashriel
16. Nahuriel
17. Jekusiel
18. Tufiel
19. Dahariel
20. Maskiel
21. Shoel
22. Sheviel

In the 2nd Heaven

23. Tagriel (chief)
24. Maspiel
25. Sahriel
26. Arfiel
27. Shahariel
28. Sakriel
29. Ragiel
30. Sehibiel

In the 3rd Heaven

31. Sheburiel (chief)
32. Retsutsiel
33. Shalmial
34. Savlial
35. Harhazial
36. Hadrial
37. Bezrial

In the 4th Heaven

38. Pachdial (chief)
39. Gvurtial
40. Kzuial
41. Shchinial
42. Shtukial
43. Arvial (or Avial)
44. Kfial
45. Anfial

In the 5th Heaven

46. Techial (chief)
47. Uzial
48. Gmial
49. Gamrial
50. Sefrial
51. Garfial
52. Grial
53. Drial
54. Paltrial

In the 6th Heaven

55. Rumial
56. Katmial
57. Gehegial
58. Arsabrsbial
59. Egrumial
60. Parzial
61. Machkial (Mrgial, Mrgiviel)
62. Tufrial

In the 7th Heaven

63. Zeburial
64. Tutrbebial

[*Rf. Pirke Hechaloth.*]

THE GOVERNING ANGELS OF THE TWELVE MONTHS OF THE YEAR

January	Gabriel (or Cambiel)
February	Barchiel
March	Machidiel (or Malahidael)
April	Asmodel
May	Ambriel (or Ambiel)
June	Muriel
July	Verchiel
August	Hamaliel
September	Uriel (or Zuriel)
October	Barbiel
November	Adnachiel (or Advachiel)
December	Hanael (or Anael)

[*Rf.* De Plancy, *Dictionnaire Infernal*, IV, 138.]

SPIRITS, MESSENGERS, INTELLIGENCES OF THE SEVEN PLANETS

Sun

Spirits: Gabriel, Vianathraba, Corat
Messengers: Burchat, Suceratos, Capabile
Intelligences: Haludiel, Machasiel, Chassiel

Moon

Spirits: Gabriel, Gabrael, Madios
Messengers: Anael, Pabael, Ustael
Intelligences: Uriel, Naromiel, Abuori

Saturn

Spirits: Sammael, Bachiel, Astel
Messengers: Sachiel, Zoniel, Hubaril
Intelligences: Mael, Orael, Valnum

Jupiter

Spirits: Setchiel, Chedusitaniel, Corael
Messengers: Turiel, Coniel, Babiel
Intelligences: Kadiel, Maltiel, Huphatriel, Estael

Venus

Spirits: Thamael, Tenariel, Arragon
Messengers: Colzras, Peniel, Penael
Intelligences: Penat, Thiel, Rael, Teriapel

Mercury

Spirits: Mathlai, Tarmiel, Baraborat
Messengers: Raphael, Ramel, Doremiel
Intelligences: Aiediat, Modiat (Mediat), Sugmonos, Sallales

Presiding Spirits of Jupiter: Sachiel, Castiel, Asasiel

Presiding Spirits of Mars: Sammael, Satael, Amabiel

Presiding Spirits of Venus: Anael, Rachiel, Sachiel

Presiding Spirits of Mercury: Raphael, Uriel, Seraphiel

[*Rf. The Secret Grimoire of Turiel*, 33–35, which omits listing the Spirits, Messengers, and Intelligences of Mars.]

THE ANGELIC GOVERNORS OF THE TWELVE SIGNS OF THE ZODIAC

Angel	*Sign*
Malahidael or Machidiel (Angel of March)	Aries (the Ram)
Asmodel (Angel of April)	Taurus (the Bull)
Ambriel (Angel of May)	Gemini (the Twins)
Muriel (Angel of June)	Cancer (the Crab)
Verchiel (Angel of July)	Leo (the Lion)
Hamaliel (Angel of August)	Virgo (the Virgin)
Zuriel or Uriel (Angel of September)	Libra (the Scales)
Barbiel (Angel of October)	Scorpio (the Scorpion)
Advachiel or Adnachiel (Angel of November)	Sagittarius (the Archer)
Hanael (Angel of December)	Capricorn (the Goat)
Cambiel or Gabriel (Angel of January)	Aquarius (the Water-Carrier)
Barchiel (Angel of February)	Pisces (the Fishes)

[*Rf.* Trithemius, *Of the Heavenly Intelligences*; cf. the 12 governors of the 12 signs of the zodiac in the astrological system of the Chaldeans: 1. Anu; 2. Bel; 3. Nuah; 4. Belit; 5. Sin; 6. Samas; 7. Bin; 8. Adar; 9. Marduk; 10. Nergal; 11. Istar; 12. Nebo. [*Rf.* Lenormant, *Chaldean Magic*, p. 119.]

THE ARCHANGELS AND ANGELS OF THE SEVEN DAYS OF THE WEEK

Day	*Archangel*	*Angel*	*Day*	*Archangel*	*Angel*
MONDAY	Gabriel	Gabriel	FRIDAY	Haniel	Anael
TUESDAY	Khamael	Zamael	SATURDAY	Tzaphiel	Cassiel
WEDNESDAY	Michael	Raphael	SUNDAY	Raphael	Michael
THURSDAY	Tzaphiel	Sachiel			

Sunday	*Monday*	*Tuesday*	*Wednesday*	*Thursday*	*Friday*	*Saturday*
Michaël	Gabriel	Camael	Raphaël	Sachiel	Anaël	Caffiel
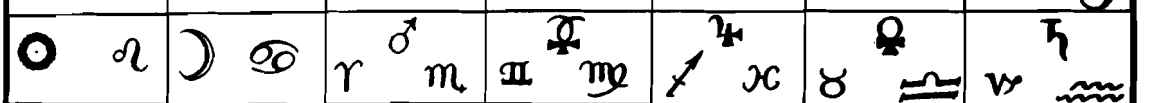						
name of the 4.th Heaven	name of the 1.st Heaven	name of the 5.th Heaven	name of the 2.nd Heaven	name of the 6.th Heaven	name of the 3.rd Heaven	No Angels ruling above the 6.th Heaven
Machen.	Shamain.	Machon.	Raquie.	Zebul.	Sagun.	

A table showing the names of the angels governing the seven days of the week, along with their sigils, zodiacal signs, and the heavens ruled by these angels. From Barrett, *The Magus.*

[*Rf.* Shah, *Occultism, Its Theory and Practice*, p. 143; Barrett, *The Magus*, facing p. 105; Mathers, *The Greater Key of Solomon*, Table of the Planetary Hours, p. 7.]

THE ANGELIC GOVERNORS OF THE SEVEN PLANETS

CHIEF OF THE PLANETS: Rahatiel

according to Al-Barceloni

1. Raphael, over the Sun
2. Aniel, over Venus
3. Michael, over Mercury
4. Gabriel, over the Moon
5. Kafziel, over Saturn
6. Zadkiel, over Jupiter
7. Sammael, over Mars

according to Barrett, *The Magus*

1. Raphael or Michael, over the Sun
2. Anael or Haniel, over Venus
3. Michael or Raphael, over Mercury
4. Gabriel, over the Moon
5. Zaphiel or Orifiel, over Saturn
6. Zadkiel or Zachariel, over Jupiter
7. Camael or Zamael, over Mars

Longfellow in *The Golden Legend* gives the following list: 1. Raphael, over the Sun; 2. Gabriel, over the Moon; 3. Anael, the "angel of love," over Venus; 4. Zobiachel, over Jupiter; 5. Michael, over Mercury; 6. Uriel, over Mars; 7. Orifel, over Saturn. In angelology, Zobiachel is a *hapax legomenon* (he appears for the first time in *The Golden Legend* and in no other source).

THE GOVERNING ANGELS OF THE FOUR SEASONS

SPRING (Talvi)

Governing Angel: Spugliguel (head of the sign of Spring); serving angels: Amatiel, Caracasa, Core, Commissoros

AUTUMN (Ardarcel)

Governing Angel: Torquaret (head of the sign of Autumn); serving angels: Tarquam, Guabarel

SUMMER (Casmaran)

Governing Angel: Tubiel (head of the sign of Summer); serving angels: Gargatel, Gaviel, Tariel

WINTER (Farlas)

Governing Angel: Attarib (head of the sign of Winter); serving angels: Amabael, Cetarari (Ctarari)

[*Rf.* Barrett, *The Magus*, 108; Shah, *Occultism, Its Theory and Practice*, 43–44.]

THE ANGELS OF THE HOURS OF THE DAY AND NIGHT

Hours Day.	Angels and Planets ruling SUNDAY.	Angels and Planets ruling MONDAY.	Angels and Planets ruling TUESDAY.	Angels and Planets ruling WEDNESDAY.	Angels and Planets ruling THURSDAY.	Angels and Planets ruling FRIDAY.	Angels and Planets ruling SATURDAY.
	Day.	*Day.*	*Day.*	*Day.*	*Day.*	*Day.*	*Day.*
1	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel
2	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel
3	☿ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael
4	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael
5	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel	♀ Anael
6	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael
7	♂ Samael	☿ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel
8	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel
9	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel
10	☿ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael
11	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachael	♀ Anael	♄ Cassiel	☉ Michael
12	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel	♀ Anael
Hours Night	*Night.*	*Night.*	*Night.*	*Night.*	*Night.*	*Night.*	*Night.*
1	♃ Sachael	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael
2	♂ Samiel	☿ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel
3	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel
4	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel
5	☿ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael
6	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael
7	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel	♀ Anael
8	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael
9	♂ Samael	☿ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel
10	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel
11	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel
12	☿ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael

A table showing the hours of the day and night during which certain angels rule, along with the related zodiacal signs. From Barrett, *The Magus*.

THE SEVENTY-TWO ANGELS BEARING THE MYSTICAL NAME OF GOD SHEMHAMPHORAE

| | | |

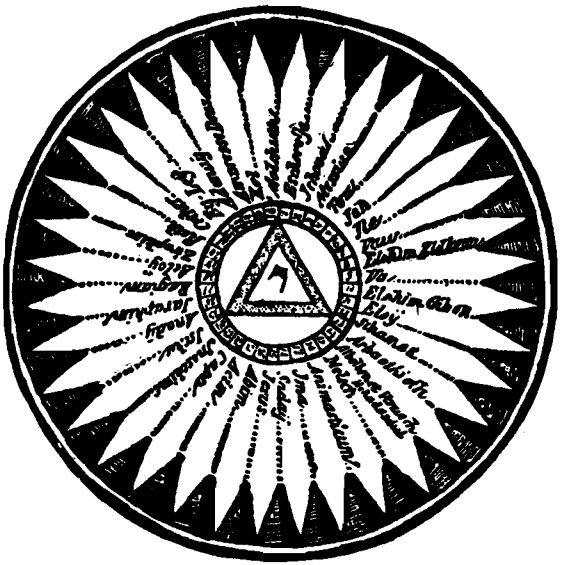

Shemhamphorae (1). The 72 names of God in the Hebrew tongue. From *The Sixth and Seventh Books of Moses.*

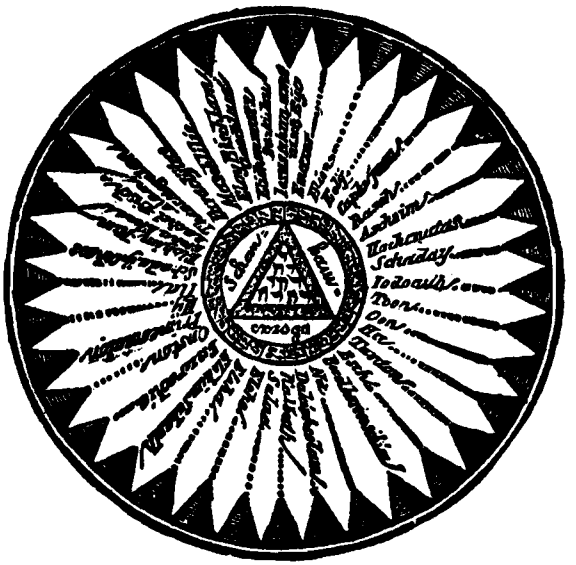

Shemhamphorae (2). The 72 names of God in the Hebrew tongue. From *The Sixth and Seventh Books of Moses.*

THE SEVENTY AMULET ANGELS INVOKED AT THE TIME OF CHILDBIRTH

Drawn from *The Book of the Angel Raziel*

1. Michael
2. Gabriel
3. Raphael
4. Nuriel
5. Kidumiel
6. Malkiel*
7. Tzadkiel
8. Padiel
9. Zumiel
10. Chafriel
11. Zuriel
12. Ramuel
13. Yofiel
14. Sturi (el?)
15. Gazriel
16. Udriel
17. Lahariel
18. Chaskiel
19. Rachmiah
20. Katzhiel
21. Schachniel
22. Karkiel
23. Ahiel
24. Chaniel*
25. Lahal
26. Malchiel*
27. Shebniel
28. Rachsiel
29. Rumiel
30. Kadmiel
31. Kadal
32. Chachmiel
33. Ramal
34. Katchiel
35. Aniel
36. Azriel
37. Chachmal
38. Machnia*
39. Kaniel
40. Griel or Grial
41. Tzartak
42. Ofiel
43. Rachmiel
44. Sensenya
45. Udrgazyia
46. Rsassiel
47. Ramiel
48. Sniel
49. Tahariel
50. Yezriel
51. Neria(h)
52. Samchia* (Samchiel)
53. Ygal
54. Tsirya
55. Rigal
56. Tsuria
57. Psisya
58. Oriel
59. Samchia*
60. Machnia*
61. Kenunit
62. Yeruel
63. Tatrusia
64. Chaniel*
65. Zechriel
66. Variel
67. Diniel
68. Gdiel or Gediel
69. Briel
70. Ahaniel

* Repeats.

THE NAMES OF METATRON

The 76 names of Metatron given below are taken from *Sefer ha-Heshek*, a Hebrew tract published in Lemberg in 1865 and edited by I. M. Epstein. It appears that Metatron had other names besides, amounting to over 100 (*3 Enoch*, 48, gives 105). These additional appellatives include such familiar ones as Lad, Naar, Sar ha-Olam, Little Iao, Shaddai, Yoel, Surya, Yofiel, Pisgon, Sithriel, etc.

1. Tsahtsehiyah
2. Zerahyahu
3. Taftefiah
4. Hayat
5. Hashesiyah
6. Duvdeviyah
7. Yahsiyah
8. Palpeltiyah
9. Havhaviyah
10. Haviyahu
11. Veruah
12. Magirkon
13. Itmon
14. Batsran
15. Tishbash
16. Tishgash
17. Mitspad
18. Midrash
19. Matsmetsiyah
20. Patspetsiyah
21. Zevtiyahu
22. Miton
23. Adrigon
24. Metatron
25. Ruah Piskonit
26. Itatiyah
27. Tavtavel
28. Hadraniel
29. Tatriel
30. Ozah (Uzah)
31. Eved
32. Galiel
33. Tsaftsefiel
34. Hatspatsiel
35. Sagmagigrin
36. Yefefiah
37. Estes
38. Safkas
39. Saktas
40. Mivon
41. Asasiah
42. Avtsangosh
43. Margash
44. Atropatos
45. Tsaftsefiyah
46. Zerahiyah
47. Tamtemiyah
48. Adadiyah
49. Alaliayh
50. Tahsasiyah
51. Rasesiyah
52. Amisiyah
53. Hakham
54. Bibiyah
55. Tsavtsiyah
56. Tsaltseliyah
57. Kalkelmiyah
58. Hoveh Hayah
59. Yehovah Vehayah
60. Tetrasiyah
61. Uvayah
62. Shosoriyah
63. Vehofnehu
64. Yeshayah
65. Malmeliyah
66. Gale Raziya
67. Atatiyah
68. Emekmiyahu
69. Tsaltselim
70. Tsavniyah
71. Giatiyah
72. Parshiyah
73. Shaftiyah
74. Hasmiyah
75. Sharshiyah
76. Geviriyah

THE GREAT ARCHONS

The Archons ("rulers") are identified or equated with the Aeons. Gershom Scholem's definition of an archon is simply "great angel." In rabbinic lore, the great Archon is Shamshiel or Shemuiel, "mediator between the prayers of Israel and the princes of the 7th heaven."

In the Ophitic (Gnostic) System

Jaldabaoth
Jao
Sabaoth
Adonaios
Astanphaios
Ailoaios
Oraios

In other gnostic Systems

Saklas (in Manicheanism, a chief demon)
Seth
David
Eloiein
Katspiel
Erathaol
Domiel

In the Papyri graecae Magicae

Uriel
Michael
Raphael
Gabriel
Shamuil

[*Rf.* Danielou, *The Angels and Their Mission*; Gaynor, *Dictionary of Mysticism*; Doresse, *The Secret Books of the Egyptian Gnostics*; Scholem, *Major Trends in Jewish Mysticism.*]

THE CHIEF ANGEL PRINCES OF THE ALTITUDES

the Four Cardinal Points

CHIEFS OF THE 1ST ALTITUDE (or Chora)

Alimiel, Barachiel, Gabriel, Helison, Lebes — carry in their hands a banner or flag with a red cross on it; carry a crown of rose flowers; speak with a low voice

CHIEFS OF THE 2ND ALTITUDE (or Chora)

Aphiriza, Armon, Genon, Geron, Gereimon — form of young child dressed in satin; crown of red gilly flowers; face reddish

CHIEFS OF THE 3RD ALTITUDE (or Chora)

Eliphaniasai, Elomina, Gedobonai, Gelomiros, Taranava — form of little children or little women; dressed in green or silver color, with crown of bay leaves; leave a sweet perfume behind them

CHIEFS OF THE 4TH ALTITUDE (or Chora)

Barachiel*, Capitiel, Deliel, Gebiel, Gediel — form of little men or boys, dressed in black, mixed with a dark green; in their hands they hold a bird "which is naked"

* Barachiel appears to be a chief of both the 1st Altitude and the 4th Altitude. The Altitudes must be invoked according to their proper hour of the day and the month of the year; otherwise they cannot be summoned. [*Rf. The Almadel of Solomon*; Shah, *The Secret Lore of Magic*, 173ff.]

THE TWENTY-EIGHT ANGELS RULING IN THE TWENTY-EIGHT MANSIONS OF THE MOON

1. Geniel
2. Enediel
3. Anixiel
4. Azariel
5. Gabriel
6. Dirachiel
7. Scheliel
8. Amnediel
9. Barbiel
10. Ardifiel
11. Neciel
12. Abdizuel
13. Jazeriel
14. Ergediel
15. Atliel
16. Azeruel
17. Adriel
18. Egibiel
19. Amutiel
20. Kyriel
21. Bethnael
22. Geliel
23. Requiel
24. Abrinael
25. Aziel
26. Tagriel
27. Atheniel
28. Amnixiel

[*Rf.* Barrett, *The Magus*, II, 57.]

THE ARCHANGELS OF THE HOLY SEFIROTH

1. Methattron (Metatron) — for Kether (Crown)
2. Ratziel (Raziel) — for Chokhmah (Wisdom)
3. Tzaphqiel — for Binah (Understanding)
4. Tzadqiel — for Chesed (Mercy)
5. Khamael — for Geburah (Strength)
6. Mikhael — for Tiphereth (Beauty)
7. Haniel — for Netzach (Victory)
8. Raphael — for Hod (Splendor)
9. Gabriel — for Yesod (Foundation)
10. Methattron (or the Shekinah) — for Malkuth (Kingdom)

[*Rf.* Mathers, *The Kabbalah Unveiled.*]

THE UNHOLY SEFIROTH

Emanations from the Left Side of God

1. Thaumiel	The averse sefira to Kether. Cortex: Cathariel
2. Chaigidiel	The averse sefira to Chochma. Cortex: Oghiel or Ghogiel
3. Sathariel (Sheireil)	The averse sefira to Binah
4. Gamchicoth (Gog Sheklah)	The averse sefira to Chesed. Cortex: Azariel
5. Golab	The averse sefira to Geburah. Cortex: Usiel
6. Togarini	The averse sefira to Tiphereth. Cortices: Zomiel and Belphegor
7. Harab Serap	The averse sefira to Netzach. Cortices: Theumiel and Baal Chanan
8. Sammael	The averse sefira to Hod. Cortices: Theuniel and Adramelek
9. Gamaliel	The averse sefira to Jesod. Cortex: Ogiel
10. Lilith	The averse sefira to Malkuth

[*Rf.* Waite, *The Holy Kabbalah.*]

THE WATCHERS

Known also as the Grigori

According to *The Book of Jubilees*, the Watchers are the sons of God (Genesis 6) sent from heaven to instruct the children of men; they fell after they descended to earth and cohabited with the daughters of men—for which act they were condemned (so legend reports) and became fallen angels. But not all Watchers descended: those that remained are the holy Watchers, and they reside in the 5th Heaven. The evil Watchers dwell either in the 3rd Heaven or in Hell.

1. Armaros
   Taught men the resolving of enchantments.
2. Araqiel (Arakiel)
   Taught men the signs of the earth.
3. Azazel
   Taught men to make knives, swords, shields; to devise ornaments, coloring tinctures for the beautifying of women, etc.
4. Baraqijal (Baraqel)
   Taught men astrology.
5. Ezequeel (Ezekeel)
   Taught men the knowledge of clouds.
6. Gadreel
   Introduced weapons of war to mortals.
7. Kokabel (Kawkabel)
   Taught the science of the constellations.
8. Penemue
   Instructed mankind in writing "and thereby many sinned from eternity to eternity and until this day. For man was not created for such a purpose."—*Enoch I*, 7:8. Penemue also taught children the "bitter and sweet, and the secrets of wisdom."
9. Sariel
   Taught men the course of the moon.
10. Semjaza
    Taught men enchantments, root-cuttings, etc.
11. Shamshiel
    Taught men the signs of the sun.

THE SARIM

Chief Celestial Angel-Princes

1. Akatriel (Akrasiel)
   Revealer of the divine mysteries and angel of proclamation; *cf.* Raziel.
2. Anafiel
   Chief of the crown judgment angels of the Merkabah.
3. Azbuga(h)
   One of the 8 great throne angels of judgment who clothes with the garment of righteousness those deemed worthy among the new arrivals in heaven.
4. Barakiel (Barkiel, Barbiel)
   Ruler of the order of seraphim, governor of the month of February, and one of the 7 archangels.
5. Camael (Kemuel)
   Chief of the order of powers; one of the holy sefiroth; personification of divine justice; among the 7 that stand in the presence of God.
6. Chayyiel
   Chief of the holy hayyoth (cherubim).
7. Gabriel
   Angel of annunciation, resurrection, mercy, and vengeance; ruling prince of the first heaven; chief of the angelic guards over paradise.
8. Galgaliel
   Eponymous head of the order of galgalim (chariots of the Merkabah); chief angel of the wheel of the sun.
9. Haniel (Anael)
   Chief of the orders of principalities and virtues; one of the 7 archangels; governor of December; reputed to have transported Enoch to heaven.
10. Iofiel (Yofiel, Zophiel)
    Preceptor angel of Shem; a prince of the Torah (like Yefefiah); one of the 7 archangels; chief of the order of thrones.
11. The Irin
    Twin angels who, together with the twin qaddisin, constitute the supreme judgment council of the heavenly court; among the 8 exalted hierarchs that enjoy a rank superior to that of Metatron.
12. Jehoel (Jaoel)
    Mediator of the ineffable name; prince of the presence.
13. Metatron (orig. Enoch)
    Chancellor of heaven; prince of the ministering angels; sustainer of mankind.
14. Michael
    Chief angel of the Lord; deliverer of the faithful; tutelary prince of Israel; angel of repentance, etc.
15. Phanuel (Raguel)
    Archangel of penance; prince of the presence; identified with Uriel and Ramiel.
16. The Qaddisin
    Twin angels who, together with the twin irin, constitute the supreme judgment council of the heavenly court.
17. Radueriel (Vretil)
    The recording angel; leader of the celestial choirs; creator of the lesser angels.
18. Raphael
    Angel of healing, science, and knowledge; one of the princes of the presence; regent of the sun.
19. Raziel (Galizur)
    Chief of the supreme mysteries; one of the archangelic governors of the Briatic world; preceptor angel of Adam, herald of deity, and reputed author of *The Book of the Angel Raziel.*
20. Rikbiel
    Chief of the divine chariot; prince of the Merkabah angels.

Continued

21. Sopheriel Mehayye and
22. Sopheriel Memeth
    Two of the supreme angels of the Merkabah (of which there are 8); keepers of the books of life and death.
23. Soqed Hozi
    Keeper of the divine balances; one of the 8 supreme angels of the Merkabah; appointed by God to the Sword.
24. Sandalphon (originally Elijah)
    Angel of power and glory; twin brother of Metatron.
25. Shemuil
    The great archon, mediator between the prayers of Israel and the princes of the 7th heaven.
26. Suriel
    Benevolent angel of death; instructor of Moses; a prince of the presence.
27. Tzadkiel
    Angel of divine justice.
28. Uriel
    Archangel of salvation; regent of the sun; overseer of Tartarus.
29. Yefefiah (Dina)
    Angel of the Torah; instructed Moses in the mysteries of the cabala.
30. Zagzagel
    Angel of wisdom; chief guard of the 4th heaven; angel of the burning bush.

THE ANGELS OF PUNISHMENT (MALAKE HABBALAH)

Over the seven divisions of hell

1. Kushiel ("rigid one of God")
2. Lahatiel ("flaming one of God")
3. Shoftiel ("judge of God")
4. Makatiel ("plague of God")
5. Hutriel ("rod of God")
6. Pusiel or Puriel ("fire of God")
7. Rogziel ("wrath of God")

The angels of punishment are under the leadership of archangels who in turn are under the rulership of the angel (angels) of death, according to *The Testament of Solomon.*

THE ARCHANGELS OF PUNISHMENT

1. Kezef (angel of wrath and destruction)
2. Af (angel of anger and the death of mortals)
3. Hemah (angel over the death of domestic animals)
4. Mashhit (angel over the death of children)
5. Meshabber (angel over the death of animals)

[*Rf.* Jellinek, *Beth ha-Midrasch.*]

THE NAMES OF LILITH

The prophet Elijah, according to legend, encountering Lilith, forced her to reveal to him the names she used in her various disguises when she worked her evil among mortals. She confessed to 17 names, and they are recorded in M. Gaster, *Studies and Texts in Folklore*, p. 1025:

1. Abeko
2. Abito
3. Amizo
4. Batna
5. Eilo
6. Ita
7. Izorpo
8. Kali
9. Kea

Continued

10. Kokos
11. Lilith
12. Odam
13. Partasah
14. Patrota
15. Podo
16. Satrina
17. Talto

In J. E. Hanauer, *Folk-Lore of the Holy Land*, a list of other names of Lilith is given:

1. Abro*
2. Abyzu
3. Ailo
4. Alu
5. Amiz*
6. Amizu*
7. Ardad Lili
8. Avitu*
9. Bituah*
10. Gallu
11. Gelou
12. Gilou
13. 'Ik*
14. 'Ils*
15. Kalee*
16. Kakash*
17. Kema*
18. Lamassu
19. Lilith*
20. Partashah*
21. Petrota*
22. Pods*
23. Raphi*
24. Satrina(h)*
25. Thiltho*
26. Zahriel
27. Zefonith

Those named followed by an asterisk (*) are from Hanauer's book. The others are from sundry sources.

THE FALLEN ANGELS

According to Revelation 12, the rebel host aggregated one-third of the angels in heaven. They fell for 9 days. Their number was estimated in the 15th century to have been 133,306,668 (the tabulation of Cardinal Bishop of Tusculum). *Enoch I* speaks of 200 apostates, but names only a score or so (allowing for variant spellings and duplications). The following are drawn from the Enoch listings, supplemented by lists from other sources in apocrypha, cabala, goetia, rabbinic, patristic, and secular writings.

1. Abbadona (once of the order of seraphim)
2. Adramelec
3. Agares (Agreas)
4. Amezyarak (Amiziras; also alternate for Semyaza)
5. Amy (once partly of the order of powers and partly of the order of angels)
6. Anmael (identified with Semyaza)
7. Arakiel (Araqiel)
8. Araziel
9. Ariel (once of the order of virtues)
10. Arioc(h)
11. Armaros (Abaros, Armers, Pharmaros)
12. Armen
13. Artaqifa (Arakiba)
14. Asbeel
15. Asmoday
16. Asmodeus (Sammael) (once of the order of seraphim)
17. Astaroth (once of the order of seraphim and of thrones)
18. Astoreth (Astarte)
19. Atarculph
20. Auza (Oza)
21. Azaradel
22. Azazel (once of the order of cherubim)
23. Azza
24. Azzael (Asael)

25. Balam (once of the order of dominations)
26. Baraqel (Barakel, Baraqijal)
27. Barbatos (once of the order of virtues)
28. Barbiel (once of the order of virtues)
29. Batarjal
30. Beelzebub (once of the order of cherubim)
31. Beliar (Belial) (once partly of the order of virtues and partly of the order of angels)
32. Busasejal
33. Byleth (Beleth) (once of the order of powers)
34. Balberith (once of the order of cherubim)

35. Caim (Caym) (once of the order of angels)
36. Carnivean (once of the order of powers)
37. Carreau (once of the order of powers)

Continued

38. Dagon
39. Danjal

40. Ezekeel (Ezequeel)

41. Flauros (Hauras)

42. Gaap (once of the order of potentates)
43. Gadreel
44. Gressil (once of the order of thrones)

45. Hakael
46. Hananel (Ananel)
47. Harut (Persian)

48. Iblis (Eblis, Haris) (Mohammedan Satan)
49. Ielahiah (once of the order of virtues)
50. Iuvart (once of the order of angels)

51. Jeqon
52. Jetrel

53. Kasdeja
54. Kawkabel (Kokabel)

55. Lau(v)iah (once partly of the order of thrones and partly of the order of cherubim)
56. Leviathan (once of the order of seraphim)
57. Lucifer (often, but erroneously, identified as Satan)

58. Mammon
59. Marchosias (once of the order of dominations)
60. Marut (Persian)
61. Mephistopheles
62. Meresin
63. Moloc(h)
64. Mulciber
65. Murmur (once partly of the order of thrones and partly of the order of angels)

66. Nelchael (once of the order of thrones)
67. Nilaihah (once of the order of dominations)

68. Oeillet (once of the order of dominations)
69. Olivier (once of the order of archangels)
70. Ouzza (Usiel)

71. Paimon (Paymon) (once of the order of dominations)
72. Penemue
73. Procell (once of the order of powers)
74. Pursan (Curson) (once of the order of virtues)

75. Raum (Raym) (once of the order of thrones)
76. Rimmon
77. Rosier (once of the order of dominations)
78. Rumael (Ramiel or Remiel)

79. Sammael (Satan, Asmodeus)
80. Samsaweel
81. Saraknyal
82. Sariel
83. Satan
84. Sealiah (once of the order of virtues)
85. Semyaza (Shemhazai, Azaziel) (once of the order of seraphim)
86. Senciner (once partly of the order of virtues and partly of the order of powers)
87. Shamshiel
88. Simapesiel
89. Sonneillon (once of the order of thrones)

90. Tabaet
91. Thammuz
92. Tumael
93. Turael
94. Turel

95. Urakabarameel
96. Usiel (Uzziel) (once of the order of virtues)

97. Verrier (once of the order of principalities)
98. Verrine (once of the order of thrones)
99. Vual (Vvall) (once of the order of powers)

100. Yomyael

101. Zavebe

also

102. Belphegor (Baal-Peor) (once of the order of principalities)

103. Forcas (Foras)

THE YEZIDIC ARCHANGELS

Prayed to in Yezidic Devil Worship

1. Shams-ed-din ("sun of the faith")
2. Fakr-ed-din ("the poor one of the faith")
3. Nasr-ed-din ("help of faith")
4. Sij-ed-din ("power of mercy")
5. Sheikh Ism ("power of mercy")
6. Sheikh Bakra ("power of mercy")
7. Kadir-Rahman ("power of mercy")

The invocation to the Yezidic archangels runs as follows:

"SOLE ALMIGHTY CREATOR OF HEAVEN, I INVOKE THEE THROUGH THE MEDIATION OF [HERE, THE NAMES OF THE HOLY 7]. . . . THOU DIDST CREATE THE SINNER ADAM, JESUS AND MARY [SIC]. . . . THOU ART THE FOUNTAIN OF JOY AND BEATITUDE. THOU HAST NO FACE; THY STATURE, MOVEMENTS AND SUBSTANCE ARE UNKNOWN . . . THOU HAST NEITHER FEATHERS, WINGS, ARMS, VOICE, NOR COLOR. . . ."

As J. G. R. Forlong says in *Encyclopedia of Religions* (from which the above is taken): "This is not devil worship but a good Theist's prayer."

THE SEALS OF THE SEVEN ANGELS

Seal of Aratron, the alchemist, who commanded seventeen millions six hundred and forty thousand spirits.

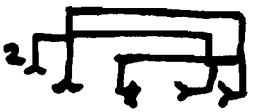

Seal of Bethor, who commanded twenty-nine thousand legions of spirits.

Seal of Phaleg, the War-lord.

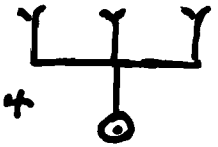

Seal of Och, the alchemist, physician and magician.

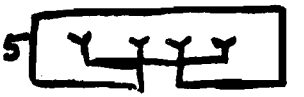

Seal of Hagith, transmuter of metals, and commander of four thousand legions of spirits.

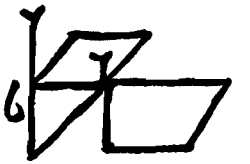

Seal of Ophiel, who commanded one hundred thousand legions of spirits.

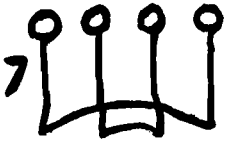

Seal of Phul, lord of the powers of the Moon and supreme lord of the waters.

The seals of the seven angels who rule over the 196 provinces of heaven. From the collection of ancient magical books reproduced in the works of Cornelius Agrippa.

THE MAGIC CIRCLE

Magic circle and accessories for evocation in Solomonic magical rites. From Barrett, *The Magus.*

THE TEN RULING ANGELS AND THEIR ORDERS

INTELLIGENCE DES SPHÈRES	ORDRES DES BIENHEUREUX
Prince du Monde מטטרון: Mittatron	Séraphins Saints Animaux חיות הקודש Hakkodesch haioth
Courrier de Dieu רציאל: Ratsiel	Chérubins Roues אופנים: Ophanim
Contemplation de Dieu צפקיאל Tsaphkiel	Trônes Puissants אראלים: Erelim
Justice de Dieu צדקיאל Tsadkiel	Dominations Etincelants חשמלים Haschmalim
Punition de Dieu סמאל Sammael	Puissances Enflammés שרפים Seraphim
Qui est semblable à Dieu מיכאל , Michael	Vertus Rois מלכים Melachim
Grâce de Dieu חבניאל Hanniel	Principautés Dieux אלהים Eloïm
Médecin de Dieu רפאל Raphael	Archanges Enfants de Dieu אלהים בני Elohim Bene
Homme de Dieu גבריאל Gabriel	Anges Base des enfants כרובים Kerubim
Messie מטטרון: Mittatron	Ames bienheureuses Hommes אשים Ischim

A table showing the ten ruling angels or intelligences, and, in descending scale, the ten celestial orders, according to Hebrew cabala. From Ambelain, *La Kabbale Pratique*.

SIGILS, CHARTS, PACTS

also Invocations, Conjurations, Spells, Charms, and Exorcisms

in which angels are summoned to do the bidding of the invocant, or in which diabolic powers are enjoined and/or exorcised usually in the name of God and His angels

CONJURATION OF THE SIXTH MYSTERY WITH THE SEAL OF THE POWER-ANGELS

I, NN, a servant of God, desire, call upon, and conjure thee, Spirit Alymon, by the most dreadful words: Sather, Ehomo, Geno, Poro, Joehovah, Elohim, Volnah, Denach, Alonlam, Ophiel, Zophiel, Sophiel, Habriel, Eloha, Alesimus, Dileth, Melohim, and by the holiest words through which thou canst be conquered, that thou appear before me in a mild, beautiful, human form, and fulfil what I command thee, so surely as God will come to judge the living and the dead. Fiat, Fiat, Fiat.

The Seal of the Power Angels.

[*Rf. The Sixth and Seventh Books of Moses*, p. 11.]

CONJURATION OF THE GOOD SPIRITS

O you glorious and benevolent angels, Urzla, Zlar, Larzod, Arzal, who are the four angels of the East, I invocate you, adjure and call you forth to visible apparition in and through the great prevalent and divine name of the Most Holy God Erzla, and by the ineffable and efficacious virtues and power thereof, whereby you are governed and called forth, it being therefore absolutely necessary, pre-ordained, appointed and decreed. Now therefore I do most earnestly intreat and powerfully adjure you, O you benign angels Urzla, Zlar, Larzod, Arzal, in this potent name of your God Erzla to move and appear visibly, and show yourself to me in this crystal stone (or mirror) here before me.

And in and through the same, to transmit your ray to my sight and your voice to my ears that I may audibly hear you and plainly see you and include me in your mysteries wherefore I do most earnestly adjure you, O benevolent and amicable angels, Azla, in the most excellent name of your God, Erzla, and I as a servant of the highest do efficaciously invoke you to appear now perfectly visible to me, O you servants of mercy, come and show yourselves firmly unto me and let me partake of the secret wisdom of your creator. Amen.

[*Rf.* Gollancz, *Clavicula Salomonis.*]

A DEATH INCANTATION

I call thee, Evil Spirit, Cruel Spirit, Merciless Spirit; I call thee, who sittest in the cemetery and takest away healing from man. Go and place a knot in [N———'s] head, in his eyes, in his mouth, in his tongue, in his windpipe, and put poisonous water in his belly. If you do not go and put water in his belly, I shall send against you the evil angels Puziel, Guziel, Psdiel, Prsiel. I call thee and those six knots that you go quickly to [N], and put poisonous water in his belly, and kill [N] because I wish it. Amen, Amen. Selah.

[*Rf.* M. Gaster, *The Sword of Moses.*]

CONJURATION OF THE SWORD

Te Gladi, Vos Gladias, trea Nomine Sancto, Albrot, Abracadabra, Jehova elico. Estote meum castellumque praesidium contra omnium hostes, conspicuusque nonconspicuus, in quisque magiceum opum. Nomeno Sancto Saday, qui est in imperium magnum, et his alio nomine: Cados, Cados, Cados, Adonai, Elohi, Zena, Oth, Ochimanuel, primoque ultimo, Sapientia, Via, Vita, Virto, Principio, Oso, Oratie, Splendoro, Luce, Sol, Fono, Gloria, Mono, Porta, Vite, Lape, Scipio, Sacredo, Pravo, Messiah, Gladi in omnium meum negotia regnas et in illos res quem me resistunt, vincite. Amen.

The English translation, supposedly less effective than the Latin original, follows:

I conjure you, O Sword of Swords, by three Holy Names [given above]. Be my fortress and defence against all enemies, visible and invisible, in every magical work. By the Holy Name Saday, which is great in power, and by these other Names [given above], the First and the Last, Wisdom, Way, Life, Virtue, Chief, Mouth, Speech, Splendor, Light, Sun, Fountain, Glory, Mountain, Gate, Vine, Stone, Staff, Priest, Immortal Messiah: Sword, do you rule in all my affairs and prevail in those things which oppose me. Amen.

[*Rf. Grimorium Verum.*]

INVOCATION OF THE MYSTERY OF THE THIRD SEAL

I, NN, servant of God, desire, and call upon thee, and conjure thee, Tehor, by all the Holy Angels and Arch Angels, by the holy Michael, the holy Gabriel, Raphael, Uriel, Thronus, Dominations, Principalities, Virtues, Cherubim and Seraphim, and with unceasing voice I cry, Holy, Holy, Holy is the Lord God of Sabaoth, and by the most terrible words: Soab, Sother, Emmanuel, Hdon, Amathon, Mathay, Adonai, Eel, Eli, Eloy, Zoag, Dios, Anath, Tafa, Uabo, Tetragrammaton, Aglay, Josua, Jonas, Calpie, Calphas. Appear before me, NN, in a mild and human form, and do what I desire.

[*Rf. The Sixth and Seventh Books of Moses,* p. 9.]

INVOCATION FOR EXCITING LOVE IN THE HEART OF THE PERSON WHO IS THE OBJECT OF OUR DESIRE

with the help of the 137th Psalm

Pour oil from a white lily into a crystal goblet, recite the 137th Psalm over the cup and conclude by pronouncing the name of the angel *Anael*, the planetary spirit of Venus,* and the name of the person you love. Next write the name of the angel on a piece of cypress which you will dip in oil and tie the piece of cypress to your right arm. Then wait for a propitious moment to touch the right hand of the person with whom you are in love, and love will be awakened in his or her heart. The operation will be more powerful in effect if you perform it at dawn on the Friday following the new moon.

* Also spelt Hamiel, Haniel, Onoel—Ed.

[*Rf.* Christian, *History and Practice of Magic*, II, 439–440.]

SPELL FOR THE MANUFACTURE AND USE OF A MAGIC CARPET

Let a virgin girl weave a carpet of white and new wool, in the hour of the sun, when the moon is full, and when the sun is in Capricorn. Go into the country, to an uninhabited place, where you will suffer no disturbances; spread your carpet facing East and West, and, having made a circle to enclose it, hold your wand in the air, and call upon Michael toward the East, Raphael to the North, Gabriel to the West, and Miniel to the South. Then turn to the East and invoke the name of Agla. Take in your left hand the point of the carpet that is to the East, then turn toward the North and do the same; repeating it similarly for the South and the West, until you have raised all four corners. Then turning again toward the East, say, reverently:

> Agla, Agla, Agla, Agla: O God Almighty, who art the life of the Universe, and who ruleth over the four divisions of its vast form by the strength and virtue of the four letters of Thy Holy Name: Tetragrammaton Yod He Vau He. Bless in Thy name this covering which I hold, as thou hast blessed the mantle of Elijah in the hands of Elisha; so that, being covered by Thy wings, nothing may be able, to injure me, even as it is said "He shall hide thee under his wings, and beneath His feathers shall thou trust."

Then, fold it up, saying Recabustira, Cabustira, Bustira, Tira, Ra, A; and keep it carefully until you next need it. Choose a night of full or new moon. Go to a place where you will suffer no interruption, having written the following characters on a strip of azure blue virgin parchment with the feather of a dove:

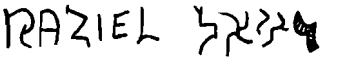

Then prostrate yourself, after casting some incense on the fire; holding the wand in your left hand, the parchment in your right, say:

> Vegale, Hamicata, Umsa, Terata, Yeh, Dah, Ma, Baxasoxa, Un, Horah, Himesere O God, Thou Vast One, send unto me the inspiration of Thy light, and make me to discover the secret thing which I ask of Thee, whatsoever such and such a thing may be. Make me to search it out, by the aid of Thy Holy Ministers Raziel, Tzaphniel, Matmoniel, Io.

[*Rf.* Shah, *Occultism, Its Theory and Practice.*]

A SPELL TO GUARANTEE POSSESSION OF THE LOVED ONE

On a Friday, at the hour of Venus and before the sun rises, take from near a river or a pond a live frog which you will hang by its hind legs over a blazing fire. When it is burnt black, reduce it to a very fine powder in a stone mortar and wrap it in virgin parchment. This sachet must lie for three days under an altar where Mass is said. After the three days you must uncover it at the hour of Venus. The way to use this powder is to sprinkle it on flowers. Every girl or woman who smells them will then love you.

[*Rf.* Christian, *History and Practice of Magic* II, 412.]

Another Method

Stick on the head of a girl's or woman's bed, as near as possible to the place where her head rests, a piece of virgin parchment on which have already been written the names of Michael, Gabriel, Raphael. Invoke these three angels to inspire (here pronounce the name of the beloved) with a love for you equal to your own. That person will not be able to sleep without first thinking of you, and very soon love will dawn in her heart.

CONJURATION FOR THE EVOCATION OF A SPIRIT ARMED WITH POWER FROM THE SUPREME MAJESTY

I do invocate, conjure, and command thee, O thou Spirit N (here interpolate the name of the Spirit desired to be invoked), to appear and to show thyself visibly unto me before this Circle in fair and comely shape, without any deformity or tortuosity; by the name and in the name of Iah and Vau, which Adam heard and spoke; and by the name of God, Agla, which Lot heard and was saved with his family; and by the name Ioth, which Jacob heard from the angel wrestling with him, and was delivered from the hand of Esau his brother; and by the name Anaphaxeton which Aaron heard and spake and was made wise; and by the name Zabaoth, which Moses named and all the rivers were turned into blood; and by the name Asher Ehyeh Oriston, which Moses named, and all the rivers brought forth frogs, and they ascended into the houses, destroying all things; and by the name Elion, which Moses named, and there was great hail such as had not been since the beginning of the world; and by the name Adonai, which Moses named, and there came up locusts, which appeared upon the whole land, and devoured all which the hail had left; and by the name Schema Amathia which Ioshua called upon, and the sun stayed his course; and by the name Alpha and Omega, which Daniel named and destroyed Bel and slew the Dragon; and in the name Emmanuel, which the three children, Shadrach, Meshach and Abed-nego, sang in the midst of the fiery furnace, and were delivered. . . . I do exorcise and command thee, by the four beasts before the throne, having eyes before and behind; by the holy angels of God. . . . I do potently exorcise thee that thou appearest here to fulfill my will in all things which seem good unto me. Wherefore, come thou, visibly, peaceably, and affably, now, without delay, to manifest that which I desire, speaking with a clear and perfect voice, intelligibly, and to mine understanding.

[*Rf.* Waite, *The Lemegeton.*]

THE SERPENT CONJURATION

I, N, do conjure thee, I Spirit N, by the living God, by the holy and all-ruling God who created from nothingness the heaven, the earth, the sea, and all things that are therein, in virtue of the Most Holy Sacrament of the Eucharist, and in the name of Jesus Christ, and by the power of this same Almighty Son of God who for us and for our redemption was crucified, suffered death, and was buried; who rose again on the third day and is now seated on the right hand of the Creator of the whole world, from whence he will come to judge the living and the dead; as also by the precious love of the Holy Spirit, perfect Trinity. I conjure thee within the circle, accursed one, by thy judgment, who didst dare to tempt God: I exorcise thee, Serpent, and I command thee to appear forthwith under a beautiful and well-favoured human form of soul and body, and to fulfil my behests without any deceit whatsoever, as also without mental reservation of any kind, by the great Names of the God of gods and Lord of lords, Adonay, Tetragrammaton, Jehova, Otheos [here, a dozen more divine names]. I conjure thee, Evil and Accursed Serpent, N, to appear at my will and pleasure, in this place, before this circle, without noise, deformity, or murmuring. I exorcise thee by the ineffable names of God, to wit, Gog and Magog, which I am unworthy to pronounce; Come hither, Come hither, Come hither. Accomplish my will and desire, without wile or falsehood. Otherwise St. Michael, the invisible Archangel, shall presently blast thee in the utmost depths of hell. Come, then, N, to do my will.

[*Rf. Grimoire of Honorius.*]

PRAYER

for binding and commanding angels "throwne downe from heaven"

I require thee, O Lord Jesus Christ, that thou give thy virtue and power over all thine angels which were throwne downe from heaven to deceive mankind, to draw them to me, to tie and bind them, and also to loose them, to command them to do all they can, and that by no means they contemne my voice or the words of my mouth. But that they obeie me and my saiengs, and feare me. I beseech thee by thine humanitie, mercie and grace, and I require thee, Adonay, Amay, Horta, Vegedora, Mitai, Hel, Suranat, Ysion, Ysesy, and by all thy holie names, and by all thine holie he-saints and she-saints, by all thine angels and arch-angels, powers, denominations and vertues, and by that name that Salomon did bind the divils, and shut them up, Elrach, Ebanher, Agle, Goth, Ioth, Othie, Venoch, Nabrat, and by all these holie names which are written in this booke, and by the vertues of them all, that thou enable me to congregate all thy spirits throwne down from heaven, that they may give me a true answer of all my demands, and that they satisfy all my requests, without the hurt of my bodie or soule, or any thing that is mine, through Our Lord Jesus Christ thy sonne, which liveth and reigneth with thee in the unitie of the Holie-Ghost, one God, world without end.

[*Rf.* Reginald Scot, *Discoverie of Witchcraft.*]

EXORCISM

where a blood pact has been entered into with the devil—by a sinner who has since repented

I exorcise thee, O impious Satan. In vain dost thou boast of this deed. I command thee to restore it as a proof before the whole world that when God receiveth a sinner, thou hast no longer any rule over his soul. I abjure thee, by him who expelled thee from thy stronghold, bereft thee of the arms which thou didst trust in, and distributed thy spoils. Return therefore this deed whereby this

creature of God foolishly bound himself to thy service; return it, I say, in His name by whom thou art overcome. When thy power has come to nothing, presume not longer to retain this useless document. By penitence already hath this creature of God restored himself to his true Lord, spurning thy yoke, hoping in the Divine mercy for defence against thine assaults.*

* The editor, Waite, remarks: "Whether this process was supposed to insure the return of the incriminating document or was held to cancel it does not appear and matters little, for what with the subtleties of the sorcerer and the assistance of the Church in the revocation of such acts and deeds, there was little chance for Infernus [i.e., the devil]." And Waite quotes this from De Plancy, *Dictionnaire Infernal*: "Spit three times on the ground and he (the devil) will have no power over you." In which case, adds Waite, "Black Magic, with all its grim theatricals, is the art of exploiting lost angels with impunity."

[*Rf.* A. E. Waite, *The Book of Black Magic and of Pacts.*]

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ANGELS FROM THE VATICAN

THE INVISIBLE MADE VISIBLE

Allen Duston, O.P., and Arnold Nesselrath

Art Services International, Alexandria, Virginia 1998
Distributed by Harry N. Abrams, Inc., Publishers

The Invisible Made Visible: Angels from the Vatican
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Distributed by Harry N. Abrams, Inc., Publishers
100 Fifth Avenue
New York, N.Y. 10011
U.S.A.
ISBN 0-8109-6355-8

The exhibition and tour are made possible by a generous grant from Chrysler Corporation.

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Library of Congress Cataloging-in-Publication Data
The invisible made visible : angels from the Vatican / Allen Duston [coordinator of the exhibition] ; Arnold Nesselrath [guest curator].
p. cm.
Catalog of a traveling exhibition organized and circulated by Art Services International.
Includes bibliographical references (p.) and index.
ISBN 0-88397-126-7 (hardcover).—ISBN 0-88397-125-9 (pbk.)
1. Angels in art—Exhibitions. 2. Art—Exhibitions. 3. Art—Vatican City—Exhibitions. I. Duston, Allen. II. Nesselrath, Arnold. III. Art Services International.
N8090.I58 1998
704.9'4864'07473—DC21 97-28426
CIP

Cover: Cat. 2, Baciccia, *Concert of Angels*
Frontispiece: Cat. 33, Il Ghirlandaio, *The Nativity* (detail)

Edited by Jane Sweeney
Designed by Derek Birdsall RDI, Omnific Studios, London
Map of the Vatican City State by Michael Robinson
Printed on Garda Matt 135gsm by Amilcare Pizzi S.p.A., Milan
Printed and bound in Italy

Photo Credits
Photographs kindly supplied by the owners of works of art with the following additions or substitutions. Cole-Christian essay: figs. 8a, b, Alinari/Art Resource, N.Y.; fig. 12, © A.C.L., Brussels. Duston essay: figs. 1, 9–14, 17, 20, Vatican Museums; figs. 2, 19, M. Sarri; figs. 3, 15, P. Zigrossi; fig. 4, L. Ionesco; figs. 7, 18, 21, G. Vasari; fig. 16, Arturo Mari. Sannibale-Liverani essay: fig. 9, Alinari/Art Resource, N.Y.; figs. 11, 13, Deutsches Archäologisches Institut, Rome. Nesselrath essay: fig. 3, Istituto Suore Benedettine di Priscilla; figs. 5, 12, Scala/Art Resource, N.Y.; fig. 6, by permission of the Director of Antiquities and the Cyprus Museum; fig. 8, Ryszard Petrafils, Prague; fig. 9, Ingeborg Limmer; fig. 10, Ministero per i Beni Culturali e Ambientali, Rome; fig. 11, Celia Koerber; fig. 14, Jörg P. Anders; fig. 15, O. Zimmermann. Catalogue: cats. 34, 35, 52, 74, 97, A. Bracchetti; cat. 36, fig. 3, Novgorodskij gosudarstvenuyj musej-zapovednik; cat. 41, fig. 1, cat. 54, fig. 2, cat. 55, fig. 1, cat. 71, fig. 2, cat. 92, fig 1, cat. 96, fig. 2, Alinari/Art Resource, N.Y.; cat. 42, fig. 1, cat. 71, fig. 1, Ministero per i Beni Culturali e Ambientali, Rome; cat. 46, P. Zigrossi; cat. 47, fig. 1, Nicola Grifoni and Ministero per i Beni Culturali Ambientali, Florence; cat. 47, fig. 2, Ministero per i Beni Culturali e Ambientali, Bologna; cat. 50, figs. 2, 3, Trustees, The National Gallery, London; cat. 56, fig. 1, Cameraphoto-Arte, Venice; cat. 61, fig. 1, Betina Jacot-Descombes; cat. 66, figs. 1-3, Jörg P. Anders; cat. 83, fig. 1, Archivio Fotografico Soprintendenza per i Beni Artistici e Storici, Rome; cat. 92, fig. 2, Fabbrica di San Pietro in Vaticano, Rome; cat. 97, fig. 1, Studio Basset-Caluire; cat. 98, fig. 1, C. N. B. & C., Bologna.

CONTENTS

7 His Holiness Pope John Paul II
8 Honorary Committee
9 His Eminence Rosalio José Cardinal Castillo Lara
10 Acknowledgments
12 Participating Museums
13 Sponsor's Message
14 Patrons of the Arts in the Vatican Museums
15 Foreword
16 Executive Committee
17 Preface
18 Lenders
19 Map of the Vatican City State

20 PAPAL PATRONAGE AND COLLECTING THROUGH THE CENTURIES
Allen Duston, O.P.
34 ANGELS AND THE WORLD OF SPIRITS
Basil Cole, O.P., and Robert Christian, O.P.
44 WRESTLING WITH ANGELS: THE INVISIBLE MADE VISIBLE
Arnold Nesselrath
62 THE CLASSICAL ORIGINS OF ANGEL ICONOGRAPHY
Maurizio Sannibale and Paolo Liverani

CATALOGUE
73 *Angels from the Vatican*
79 *What is an Angel?*
97 *Origins of Angel Iconography*
145 *Angels in the Life of Christ*
173 *Angels in the Life of the Virgin*
201 *Angels in the Life of the Community: Saints*
239 *Angels in the Life of the Community: Guardians and Consolers*
247 *Angels in the Life of the Community: Messengers*
259 *Angels and the Liturgy*
291 *Christ the Judge*
305 *The Holy Trinity*

308 SAINT PETER AND HIS SUCCESSORS
310 GLOSSARY
315 BIBLIOGRAPHY
319 LIST OF EXHIBITED WORKS

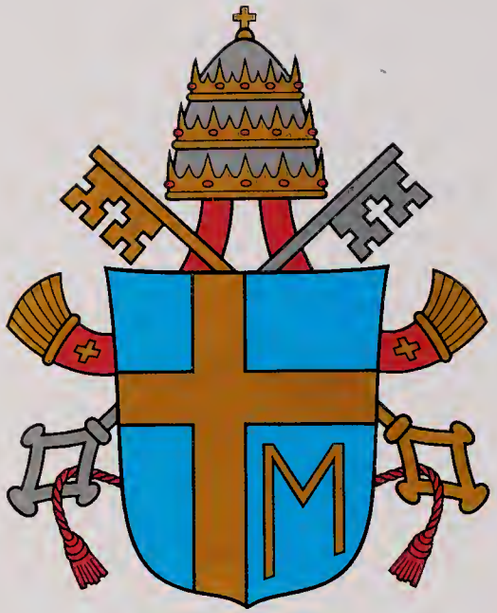
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THE ANGELS

From the first pages of the Book of Genesis to the last pages of the Book of Revelation, Sacred Scripture testifies to the existence and activity of the spiritual, non-corporeal beings we call "angels." They belong to the realm of eternity, where they are God's servants and messengers: the "mighty ones who do his word, hearkening to the voice of his word" (Ps. 103:20; cf. *Catechism of the Catholic Church*, 329).

Above all, the angels serve the saving plan of the Incarnate Word. An angel announces the Saviour's coming. Choirs of angels hail his birth. Angels protect Jesus in his infancy, serve him in the desert, strengthen him in his agony in the garden, and proclaim his resurrection to the astonished women at the empty tomb (cf. *ibid.*, 333). Angels watch over the first community of the Lord's disciples and intervene to guide and guard Peter and the others. They accompany God's people on their pilgim way to the Father's house. They will be present at Christ's return, when the Son of Man will come in his glory, "and all the angels with him" (Mt. 25:31).

In her Liturgy and devotion, the Church confesses her faith in the angels, and invokes their help and protection. She venerates their memory with special Feastdays. Christian art and literature are full of angels' stirrings.

Through the angels, the invisible world plays a vital—though hidden—role in the visible world of man's history. The fallen angels tempt us away from our filial inheritance. The good angels, our friends and allies in every suitable action done for God and neighbour, lead us on the path of holiness, justice and peace with every other being. Each one of us has a *guardian angel*, our silent and discreet counselor, whose intercession and watchful care bring us immeasurable assistance in facing the challenges of life.

May the members of the Church know the angels better and love them more. May each one of us cherish the friendship of the angel who is at our side "to light, to guard, to rule and guide." May we echo on earth the song of the angels in heaven as they praise God's glory for ever: *Holy, holy, holy Lord, God of power and might!*

Joannes Paulus II

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It gives me a great deal of pleasure to send this exhibition from the Vatican to the participating museums in the United States. More than four years ago, the Patrons of the Arts in the Vatican Museums expressed the hope that the Vatican exhibition in 1983 would have a successor. This hope has come to pass in *The Invisible Made Visible: Angels from the Vatican*, which is the fruit of much cooperation here and in the United States. I am certain that the focus of this exhibition, angels, will be especially appreciated in the United States, where there has been an increasing interest in the subject.

The catalogue that accompanies this exhibition is outstanding for both its presentation and its content. It is enriched by a beautiful page written by the Holy Father on the theology of angels. The introductory essays describe the meaning of angels in the Judeo-Christian religious tradition as well as their artistic and iconographic history. The viewer thus gains the accurate historical and religious perspective from which to contemplate and enjoy the exhibition. These works of art and what they represent help to better understand these intermediaries between God and man, these beings of ineffable beauty and light who speak of the divine source of all.

The preparation of such an exhibition with its accompanying publication is a complex undertaking. I would like to thank those in the Vatican who have given so generously of their time and talents; Art Services International for its organizational expertise; the Chrysler Corporation for its generous sponsorship; and the Patrons of the Arts in the Vatican Museums for their continuous generosity to the Vatican Museums and for their encouragement in making this exhibition a reality.

My sincere best wishes for the success of the exhibition and my prayers go not only to those who have prepared the exhibition, but also to the hundreds of thousands of Americans who will have the opportunity to view and experience angels from the Vatican.

Rosalio José Cardinal Castillo Lara
President of the Pontifical Commission for the Vatican City State

ACKNOWLEDGMENTS

The subject of *The Invisible Made Visible: Angels from the Vatican* strikes an immediate chord in the hearts of its audience. Visualizing these evanescent beings, who were created to act as intermediaries between heaven and earth, has been the province of artists for millennia. In this exhibition and catalogue, the rich collections of the Vatican have provided a superb opportunity to view a broad range of artistic treatments of angels and to study their iconography.

Art Services International is immeasurably honored that Pope John Paul II has lent his benevolent attention to this project. The patronage of His Holiness inspires our gratitude and attests to the significance of this endeavor. His Eminence Rosalio José Cardinal Castillo Lara, President of the Pontifical Commission for the Vatican City State, has supported this project from the outset, and we commend him for entrusting the Vatican's treasures to the exhibition.

We are proud to credit the thesis of the exhibition to Fr. Allen Duston, O.P., Representative of the Pontifical Commission of the Vatican City State to the Patrons of the Arts in the Vatican Museums. The enthusiasm that the project has evoked from the outset is evidence of his astute judgment. Collaborating with him could not have been more gratifying, and we are pleased to recognize his fundamental place in the formation and realization of this enterprise, extending to his contribution of an essay for this catalogue. Dr. Francesco Buranelli, Acting Director General of the Vatican Museums, is to be remembered for his support and encouragement of the project. We thank Dr. Edith Cicerchia, Secretary of the Vatican Museums, and Dr. Francesco Riccardi, Administrator for the Vatican Museums, for appreciating the worth of this exhibition and for providing crucial assistance. We further acknowledge Dr. Alessandra Uncini, Assistant of the General Inventory and Head of the Office for Exhibitions at the Vatican, and Dr. Andrea Carignani, whose efficiency has been indispensable in making the arrangements for the tour.

The realization of this undertaking is the direct result of Chrysler Corporation's generosity and commitment in supporting cultural enrichment in the United States. We are indebted to Robert J. Eaton, Chairman of the Board, President, and Chief Executive Officer, for his immediate appreciation of the benefits of this project and his full endorsement. In addition we are pleased to recognize Arthur C. Liebler, Vice President-Communications, and W. Frank Fountain, Vice President-Government Affairs, for their vision and their support. And to Chrysler Corporation as a whole, the members of their Board of Directors, employees, stockholders, and automobile dealer network, we express the most sincere gratitude for making this rich cultural experience possible. Our appreciation goes also to John E. Connelly, Chief Executive Officer, J. Edward Connelly

Associates, Pittsburgh, for helping us to forge this bond as well as for his dedicated efforts to expand the success of the exhibition.

This presentation is dedicated to the Patrons of the Arts in the Vatican Museums, whose mission is to support the conservation of works of art in the Vatican so that they may be displayed now and preserved for future generations. They deserve our most special thanks for their endeavors, which have directly benefited the works of art in this exhibition, and we are pleased to acknowledge individually the members of this group who have sponsored conservation projects. It is the good fortune of both Art Services International and the Patrons of the Arts in the Vatican Museums that they share in the generous dedication of Roma S. Crocker as Trustee and Chairman of the D.C. Chapter, respectively. Her conviction—that the art collections so fundamental to the good works of the Vatican are one of its greatest ambassadors—soon became ours. The benefits of the alliance are manifest in this project.

We wish to identify Maurizio De Luca, Chief Painting Restorer, and Nazzareno Gabrielli, Director of Scientific Research, as supporters of the project from the very beginning. To them and the Vatican conservators goes credit for the sparkling appearance of these works of art and for the scientific knowledge that their examinations have given us.

We are delighted to acknowledge our colleagues at the museums hosting the exhibition, for it is through them that the American people may benefit from the exhibition. We thank Henry T. Hopkins, Director, and Cynthia Burlingham, Acting Chief Curator, UCLA at the Armand Hammer Museum of Art and Cultural Center, Los Angeles; Dr. James D. Burke, Director, and Dr. Sidney M. Goldstein, Associate Director, Saint Louis Art Museum; Samuel Sachs II, Director, and Tara Robinson, Coordinator of Exhibitions, The Detroit Institute of Arts; Dr. Gary Vikan, Director, and Dr. Marianna S. Simpson, Assistant Director for Curatorial Affairs, The Walters Art Gallery, Baltimore; and Dr. Christina Orr-Cahall, Director, and David Setford, Curator, Norton Museum of Art, West Palm Beach.

It is the catalogue that will continue to reach new audiences after the works of art are returned to their different repositories at the Vatican, and we enthusiastically commend the authors for the fine scholarship and graceful writing evident in this volume. Led by Fr. Duston and Prof. Arnold Nesselrath, Guest Curator of the exhibition, our essayists and the authors of the scholarly entries are acknowledged on page 16. We are extremely grateful for their diligence and for the illuminating results of their efforts. Our translators, too, deserve notice for their role in bringing the luster of the authors' words to our language. Translations were provided by Lisa Dasteel, Leonora Dodsworth, Jennifer Grego, Iris Jones, Lorna Maher, Henry McConnachie, Peter Ogle, Eugene Rizzo, and Peter Spring, who also compiled the Glossary. It is a pleasure to distinguish Patricia Bonicatti for her untiring skill in orchestrating the work of the authors and translators and Dr. Guido Cornini for his very special expertise in obtaining the photography for the catalogue. They did much to ensure that a multitude of parts were blended into a seamless whole. We wish to credit also Sara Savoldello, Maria Bernett, and Rosanna Di Pinto for their continuing and invaluable assistance. We thank the photographic librarians and archivists who made exceptional efforts to provide the many comparative illustrations throughout the volume. In particular, we single out Luisa Orto at Art Resource, New York, Suor Maria Francesca at the Istituto Suore Benedettine di Priscilla, Rome, and Suzanne Warner at Yale University Art Gallery. The efforts of these dedicated individuals were given their final form through the expertise of our editor Jane Sweeney, our designer extraordinaire Derek Birdsall of Omnific Studios, London, and our printer Amilcare Pizzi S.p.A., Milan. Art Services International is honored to have collaborated with such outstanding professionals.

We are grateful to Alitalia, the official airline of the exhibition, and particularly to Dr. Salvatore Colantuoni, Public Relations Manager, Rome, and Marta-Marie Lotti, Manager of Press and Public Relations, New York, for their confidence and support.

It is a pleasure to acknowledge Julien Stock of Sotheby's, London, for his invaluable assistance. Also instrumental in the realization of this project have been Jack McNamara, Mary T. Graettinger, Greg Bogich, Sue Coffin, William McDonald, Harold Campbell, Sergio Gobbi, Elizabeth Heil, Msgr. Robert Zagnoli, and Msgr. Pietro Amato.

We are continually gratified with the expertise of the staff of Art Services International in arranging and implementing the details of the exhibition and its tour: Ana Maria Lim, Douglas Shawn, Donna Elliott, Betty Kahler, Mina Koochekzadeh, Sally Thomas, Sheryl Kreischer, and Kerri Spitler. We thank them for their dedication and for their splendid achievement.

Lynn K. Rogerson
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Saint Louis, Missouri

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Detroit, Michigan

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Baltimore, Maryland

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West Palm Beach, Florida

Throughout the ages, mankind has called upon angels in every language and by many names. Common men, women and children everywhere have looked to them for guidance and protection and to serve as their intermediary to their Supreme Being. Artists have employed their special creative gifts in visualizing these usually unseen beings in stone and marble, in frescoes and tapestries, and in all manner of paintings.

For almost 500 years some of the world's most beautiful depictions of angels have been housed, appropriately, in the Vatican Museums. Many of these magnificent objects have never visited America. Until now.

Chrysler Corporation is proud to bring *The Invisible Made Visible: Angels from the Vatican* to the United States. We are humbled by the genius that created the individual works of art and awed not only by their beauty but also by the sacred beliefs and traditions they represent. We hope this exhibition, like the angels themselves, will help lead all of us who experience it more humanely and more peacefully into the next millennium. At the very least, we hope you will enjoy the exhibition and appreciate its significance.

At Chrysler Corporation we believe in the value of the arts and recognize arts and cultural support as a Corporate responsibility, as a way of giving back to the communities in which we live and operate. We're proud to bring you *The Invisible Made Visible: Angels from the Vatican.* We encourage you to support this exhibition and other arts and cultural programs whenever and wherever you can.

On behalf of the employees of Chrysler Corporation and of our Chrysler, Plymouth, Dodge, Jeep, and Eagle dealers, thank you for attending. We hope you will find this magnificent collection memorable.

Robert J. Eaton
Chairman of the Board
President and Chief Executive Officer
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Like living beings, art treasures are subject to the wear and tear of time and environment. To ensure that the great collections of the Vatican Museums will be available for the edification, enjoyment, and spiritual guidance of future generations as they have been to those of the past, the Patrons of the Arts in the Vatican Museums was formed in the early 1980s. The impetus for the founding of the organization was the restoration of art objects to tour the United States in the 1983 exhibition *The Vatican Collections: The Papacy and Art*.

The conservation and restoration of objects of art from all ages and cultures, as preserved in the Vatican Museums, remains to this day the patrons' primary goal. The restoration of the paintings and sculpture in this, the second exhibition to tour America from the Vatican, *The Invisible Made Visible: Angels from the Vatican*, has been accomplished with the help of the many members of this organization whose names can be found on the opposite page. Pope John Paul II recognized their devotion at a special audience for the group in April 1997 when he said, "Your patronage enables the Vatican Museums to offer a unique witness to spiritual values as it opens its doors each day to visitors from widely different backgrounds and from every part of the world."

From its inception, *The Invisible Made Visible: Angels from the Vatican* has had three principal goals. Because not everyone has the opportunity to travel to Rome and the Vatican, the first objective is to allow many people in the United States an opportunity to benefit from some of the works of art in the Vatican collections. Second, we wish to thank our American patrons of the Vatican Museums for not only their ongoing generosity and dedication to the cause of helping to conserve what has been entrusted to us, but also their service as articulate ambassadors for the Vatican Museums. And third, we hope that this exhibition—which originated at the request of our patrons—will serve as a catalyst for publicizing our activities.

We encourage everyone to join us in this great work. It is our hope that this exhibition will not only demonstrate the diversity and beauty of the works of art from all times and cultures housed in the Vatican, but also move people to assist the patrons in preserving this important world cultural heritage. This Herculean task has been made possible by their dedication and generosity of heart.

Those who are interested in joining us as Patrons of the Arts in the Vatican Museums may learn more about the Patrons through the Vatican web site (www.vatican.va). My sincere thanks for your interest.

Allen Duston, O.P.
Patrons of the Arts in the Vatican Museums

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The strong cultural bonds that have for many years forged close contacts between the most important American cultural institutions and the Vatican Museums give rise to this exceptional exhibition. It is designed to bring to a wider audience the artistic treasures that the Vatican has for centuries commissioned, safeguarded, diffused, and promoted as an important heritage of mankind. The present exhibition is devoted to angels and how they have been represented through the centuries.
To anyone visiting the rooms of the exhibition or turning over the pages of this catalogue, it will become clear that the image of angels has varied in the history of art; it has altered in response to changing times, changing artistic styles, changing cultural situations. But the visitor will also be aware how substantially unchanged angels have remained, right up to our own day, in the collective imagination and how charged they have always been with a particular fascination that transcends all fashions and styles. In giving form to these purely spiritual beings, each artist has given expression, on the one hand, to man's most intimate yearnings for contact with God effected through celestial messengers and for the protection provided by guardian angels, and, on the other, to his most uncontrollable fears of the avenging angels as seen in the expulsion from Eden and the Apocalypse.

The works on display may be divided into two groups. The ancient Assyrian, Etruscan, and Greco-Roman images comprise significant iconographic precedents from which the typology of angels has developed. This group consists of sculptures, sarcophagi, cinerary urns, and vases, in which winged beings, *eroti*, and *nikai* are represented, and Etruscan mirrors and candelabra adorned with figures of *lasas* and other similar winged figures. Second is a heterogeneous group consisting of panel paintings, canvases, paintings on paper, a fresco, tapestries, liturgical furnishings in metal and wood, liturgical vestments, marble reliefs, and glazed terra-cottas. These more recent objects are datable from the Middle Ages to our own day and have an iconographic common denominator, angels, whether incorporated in Old and New Testament scenes, represented as isolated figures, or forming part of symbolic representations such as the Deisis or the Trinity.

From these varied images, the evolution of the figure of the angel clearly emerges. In Christian iconography the first representations of angels are in the form of divine messengers. This role corresponds to the meaning of their name (Greek *angelos*, meaning herald). Initially the type, represented as a beardless youth dressed in tunic and pallium, was devoid of wings; only in the fourth century was the figure of the angel enriched with wings and nimbus. In funerary art the angel represents divine assistance, the intermediary between God and man. In scenes of *Maestàs*, Christ and the Virgin Mary appear surrounded by a throng of angels, just as the ancient Roman emperor appears in official representations with his entourage of dignitaries.

Angels are never precisely described in the Bible. We may note in sacred texts, however, a progressive change in the image and tasks of angels: at first they are custodians and guardians, perhaps with a non-human appearance, and later they seem to assume a clearly human appearance, in contact with the world of Greek culture. Angels, of course, are never represented in Jewish art, which deliberately eschewed the representation of the human figure.

It was only in the Roman West that these figures, generically described as "radiant" or "shining" and with clearly human attributes, acquired physiognomy and characteristics borrowed or transformed from the pagan iconographic repertoire and from mythological beings well known in antiquity, which were considered mediators between the divine world, celestial or infernal, and the terrestrial world. Vanths, *lasas*, winged victories, *genii* and *eroti*, and Mercury (the Greek Hermes), the winged messenger par excellence, endowed the traditional iconography of angels with their youthful features and what was to become their most recognizable attribute, their wings. White or polychrome, broad and robust like those of the archangels or small and vibrant like those of the putti, wings characterize these celestial companions of ours throughout art, from the Early Christian period down to our own day.

In the Old and New Testaments, angels fulfill an important function. They are protagonists of meetings with men and women, to whom they bring divine messages and in favor of whom they intervene. Angels intervene in the life of the protagonists of the Old Testament and accompany, step by step, the human life of Jesus, from his conception to his Resurrection. In particular, they assist and protect Joseph: they reveal to him the mystery of the birth of the Savior; they rouse him from his slumber; they place him on his guard against danger; they show him the way, in much the same way as they do with all of us, who are often perturbed by events that we fail to understand. To Mary, on the other hand, already willing to understand and obey, their role is merely that of messengers of the divine will. In the case of Jesus, angels are the mouthpiece of glad tidings, the festive chorus that announces his birth; they look after him in the wilderness and console him during the Passion; they become, at the end of Christ's mortal life, the single radiant angel seated on the stone rolled away from the tomb. Familiar to us from Holy Scripture are these archangels, protagonists of countless paintings and frescoes, each with its own characteristics. We known them by name and even, I would say, by temperament: Raphael the traveling companion of Tobias; the warrior Michael, sword of the Lord; the heavenly messenger Gabriel, vehement in word and radiant in sudden apparition: "Rejoice, so highly favored! The Lord is with you" (Luke 1:28). Then we have the hosts of angels that provide a glory around God. They adore him and serve him: "I heard the sound of an immense number of angels gathered round the throne … there were ten thousand times ten thousand of them and thousands upon thousands" (Rev 5:11). These infinite hosts of angels surround God, Christ, and the Virgin, are present in countless sacred paintings and have, in art as in faith, the task of providing an intermediary between us and the ineffable celestial divinity, to prefigure it in some sense in the limited human mind, to reflect our feelings, and to guide our steps toward the Father, silent but ever-present companions at our side.

The wisest of religious minds—theologians, Doctors of the Church, and ecclesiastical writers—have disserted with wisdom and doctrinal

subtlety on the nature of angels, on their function, and even (proverbially) on their sex. Yet there is little doubt that the essence of angels has been conveyed to each of us by the images that artists of all ages have created and that in every Western culture have been reproduced ad infinitum. Each of us imagines the angel of the Lord in the way that the artists throughout the ages have depicted him: child, adolescent, or young man, of resplendent beauty and equipped with wings that suspend him between the earth, to which he is drawn by his duty as messenger and the care of the human beings entrusted to him, and the heavens to which he is called by the irresistible love of God.

I would like to express my warm gratitude to my superiors who authorized and supported this exhibition and enabled it to be realized: to the Holy See's Secretary of State, His Eminence Cardinal Angelo Sodano; to the President of the Pontifical Commission for the Vatican City State, His Eminence Rosalio José Cardinal Castillo Lara; to the Vicar of Rome, His Eminence Camillo Cardinal Ruini; to the late Archpriest of the Patriarchal Liberian Basilica of Santa Maria Maggiore, His Eminence Ugo Cardinal Poletti; to the Master of the Liturgical Celebrations of the Supreme Pontiff, Msgr. Piero Marini; and to the Special Delegate of the Pontifical Commission for the State of Vatican City, His Excellency Marchese Don Giulio Sacchetti. I also wish to express my deep thanks to Art Services International for their generous and expert collaboration and to the Patrons of the Arts in the Vatican Museums for their constant participation in our cultural initiatives. Finally, it is my pleasure to acknowledge the valuable contribution made by the members of the Vatican Museums' staff, too many to be listed here, without whom it would not have been possible to realize this exhibition.

Francesco Buranelli
Acting Director General of the Vatican Museums

LENDERS TO THE EXHIBITION

Vatican Museums
Administration of the Patrimony of the Apostolic See
Office of the Liturgical Celebrations of the Supreme Pontiff
Chapter of the Basilica of Saint John Lateran
Chapter of the Basilica of S. Maria Maggiore

The Vatican Museums
St. Peter's Basilica
Apostolic Palace

PAPAL PATRONAGE AND COLLECTING THROUGH THE CENTURIES

Allen Duston, O.P.

The Vatican Museums

Above the entrance to the Vatican Museums are two large recumbent stone figures representing Michelangelo Buonarotti of Florence and Raphael Sanzio of Urbino (fig. 1). These two artists represent the genius of the Italian Renaissance, and the majority of the visitors who stream through this entrance come to see their work. Art lovers seek to immerse themselves in the light and beauty of the images on the walls and ceiling of the Sistine Chapel and the Apartment of Pope Julius II. There is a direct link between these artists and today's visitors that is the legacy of Pope Julius II della Rovere (1503–13). It was he, the genius behind the geniuses so to speak, who brought Michelangelo and Raphael to work in the Vatican. He also began the first papal collection of sculpture, which over almost five hundred years expanded to become the Pontifical Monuments, Museums, and Galleries.

For the most part, the Renaissance popes were men of great culture and learning. They had an interest in many fields of study and human expression, among which were art, architecture, and book collecting. In the Vatican this translated itself into private collections of manuscripts and books that eventually became the nucleus of the Apostolic Library initiated under Pope Sixtus IV della Rovere (1471–84). The collections of sculpture and paintings eventually became the Vatican Museums.

In 1506, Pope Julius II placed several important pieces of classical sculpture, which he acquired for the papal collection, in the courtyard of the Belvedere summer palace built by his predecessor Innocent VIII Cibo (1484–92). Among these were the *Apollo Belvedere* and the *Laöcoon*, which can be seen there today (fig. 2). Throughout most of the sixteenth century, Julius II's successors continued to transform and adorn the private papal gardens and the summer palace with important sculpture of ancient Rome, including the *Belvedere Torso* and the Hermes now identified as the *Antinous*. This collection became known as the Antiquarium of the Statues (Antiquario delle Statue) and was accessible to men of letters, artists, and thinkers of the day. Many great artists visited to study and copy these masterpieces of antiquity, including Raphael, Bramante, and Michelangelo, whose works in painting, architecture, and sculpture transformed and embellished the Vatican for future generations.

In the late sixteenth and seventeenth centuries, the popes spent a great deal of their energy on doctrinal and ecclesiastical matters that had been challenged by the Protestant Reform, in turn opposed by the Counter-Reformation. During these years, the Basilica of St. Peter's was finished, and the colonnade was constructed under the guiding genius of Gian Lorenzo Bernini. However, the private art collections of the popes were untouched.

At the beginning of the eighteenth century, Pope Clement XI Albani (1700–21) assembled a museum in the Belvedere Palace, which consisted principally of carved inscriptions, most often from the Roman catacombs, and bas-reliefs collected as historical documents. These and several private collections given to the popes, containing ancient coins, bronze and ivory statuettes, vases, and paintings, formed the nucleus of the Profane Museum (Museo Profano) and the Christian Museum (Museo Cristiano). They were established as part of the Apostolic Library and continue to exist today. Thus there were two distinct collections of ancient art and artifacts in the Vatican until the pontificate of Clement XIV Ganganelli (1769–74): The Antiquarium in the Belvedere Palace, unchanged

since the middle of the sixteenth century, and the Vatican Museums proper in the Apostolic Library, divided into sacred and profane sections.

Clement XIV and his treasurer, Giovanni Angelo Braschi, the future Pope Pius VI (1775–99), were concerned about the dispersion of Roman antiquities from the Papal States. Rome was the center of the European trade in these objects, most of which came from Italy, and were sold particularly to English, German, and Russian dealers and collectors. Legislation was introduced to stem the flow, and hence new acquisitions found their way into the papal collections. With this sudden increase, a new museum was needed to house the works. The Belvedere Palace was transformed with new interiors and additions inspired by the architecture of ancient Rome. The old and new were joined ingeniously by use of ancient materials such as columns, capitals, and paving mosaics, creating well-articulated spaces with varying perspectives in a harmonious environment. The original courtyard containing the Antiquarium was rearranged with a new portico, and the galleries of the museum were linked to the library by means of the grand staircase designed by Michelangelo Simonetti (fig. 3). This was opened in 1784. Work continued in the refinement of the spaces and the addition of ceiling frescoes, stucco work, and two more galleries above the library corridor: the Gallery of the Candelabra (Galleria dei Candelabri), containing more Roman sculpture, inscriptions, and candelabra, and the first Picture Gallery

Fig. 1. Entrance to the Vatican Museums

Fig. 2. View of the Octagonal Courtyard of the Belvedere Palace

(Pinacoteca). Begun under the pontificate of Clement XIV, this new museum complex was known as the Clementinum Museum (Museo Clementino); to honor the two popes who collaborated on the structure as well as the contents of the collections, it was later renamed the Pio-Clementine Museum (Museo Pio Clementino) as it is known today.

The pontificate of Pius VI ended during the chaos created by the French Revolution and the rise of Napoleon Bonaparte. Napoleon's armies occupied most of Europe, including the Papal States. All of the conquered territories were obliged to subscribe to the Treaty of Tolentino (1797), which required that important works of art be ceded to the French Republic. These works from the Vatican, including Roman sculpture and paintings from the museum as well as manuscripts, coins, cameos, and gems from the library and archives, were dispatched to Paris between April and June of 1797 and displayed in the Musée Napoléon in the palace of the Louvre (fig. 4). To add insult to injury, Pope Pius VI himself was taken prisoner by the French and died in exile in Valence in 1799.

Fig. 3. Anonymous (Bernardino Nocchi?), *Simonetti Stairway*, c. 1780, tempera. Vatican Museums, inv. 16430

Fig. 4. Achille-Joseph Etienne Valois, *The Triumphal Arrival in Paris of Works of Art from the Vatican in 1798* (detail), drawing. Manufacture Nationale de Sèvres

His successor, Pope Pius VII Chiaramonti (1800–23), was elected in Venice and triumphantly returned to Rome later in the same year. In order to shore up the exhausted Vatican collections, yet another law was passed in 1802 prohibiting the export of art from the Papal States. It also required that those with aesthetic objects to sell first present them for inspection and possible acquisition by the Vatican. At the same time an annual sum of ten thousand *scudi* was allotted, and a commission of experts was set up to carry out the acquisitions. The sculptor Antonio Canova became director of fine arts for the Papal States and a member of the commission. Newly acquired works, many of them Roman antiquities, began to fill some of the gaps left by Napoleon's avarice. However, the Picture Gallery had been decimated and was closed, and the few remaining paintings dispersed throughout the Apostolic Palace.

In 1805, work began on a new museum, which was called the Chiaramonti Museum (Museo Chiaramonti) in honor of Pius VII. This was located in the Corridor of Bramante, which is approximately 318 m (1,043 ft.) long. It had been constructed at the beginning of the sixteenth century to link the Papal Apartment of Julius II with the Belvedere Palace in the Vatican gardens. Half of the corridor was dedicated to antiquities from the Papal States acquired after the law of 1802 (fig. 5). The other half was used for the Lapidary Gallery (Galleria Lapidaria) containing Greek, Roman, and early Christian inscriptions (fig. 6). Today both of these collections are preserved in the same enormous gallery.

After the fall of Napoleon in 1814, the Congress of Vienna ruled that works of art removed by the French were to be returned to their rightful owners. Canova was appointed Papal Plenipotentiary for the recovery of works of art and arrived in Paris in August 1815 to retrieve the objects plundered from Rome and the Papal States. His work, though obstructed by the French, was eventually successful thanks to the intervention of the allies, especially the English. A majority of the treasures, though by no means all, from both the museum and the library found their way back to the Vatican.

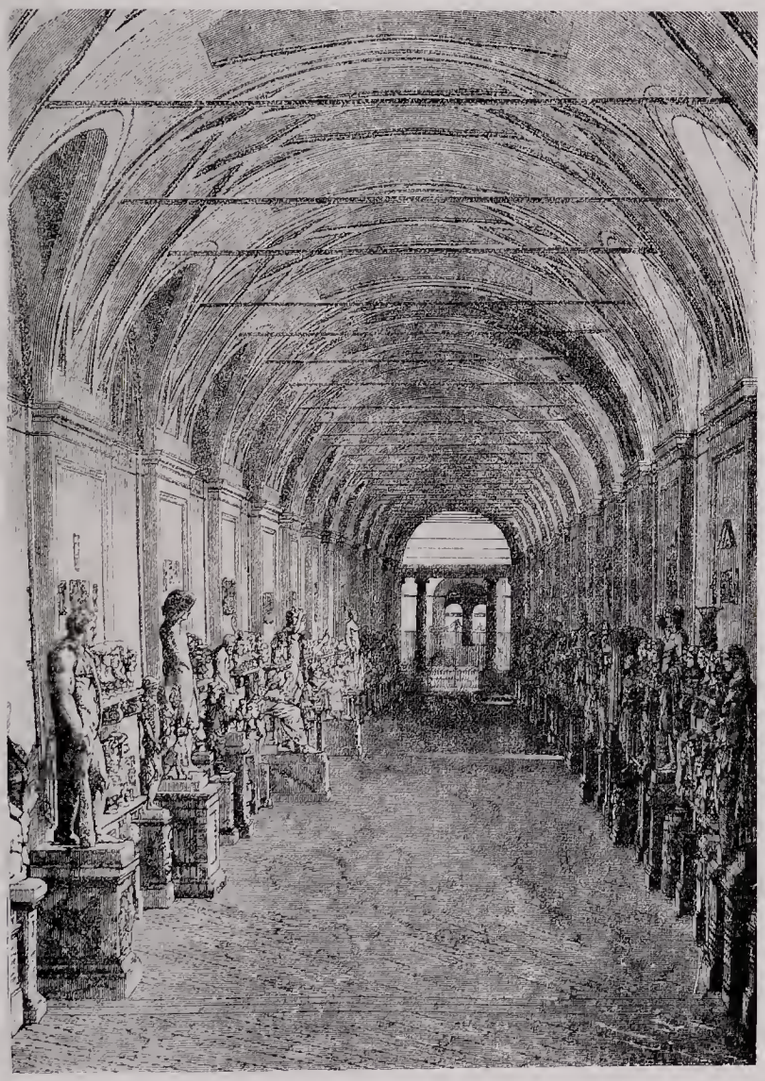

Fig. 5. Anonymous, *Chiaramonti Museum in the Corridor of Bramante*, 1878, engraving. From F. Way, *I Musei del Vaticano* (Milan, 1878)

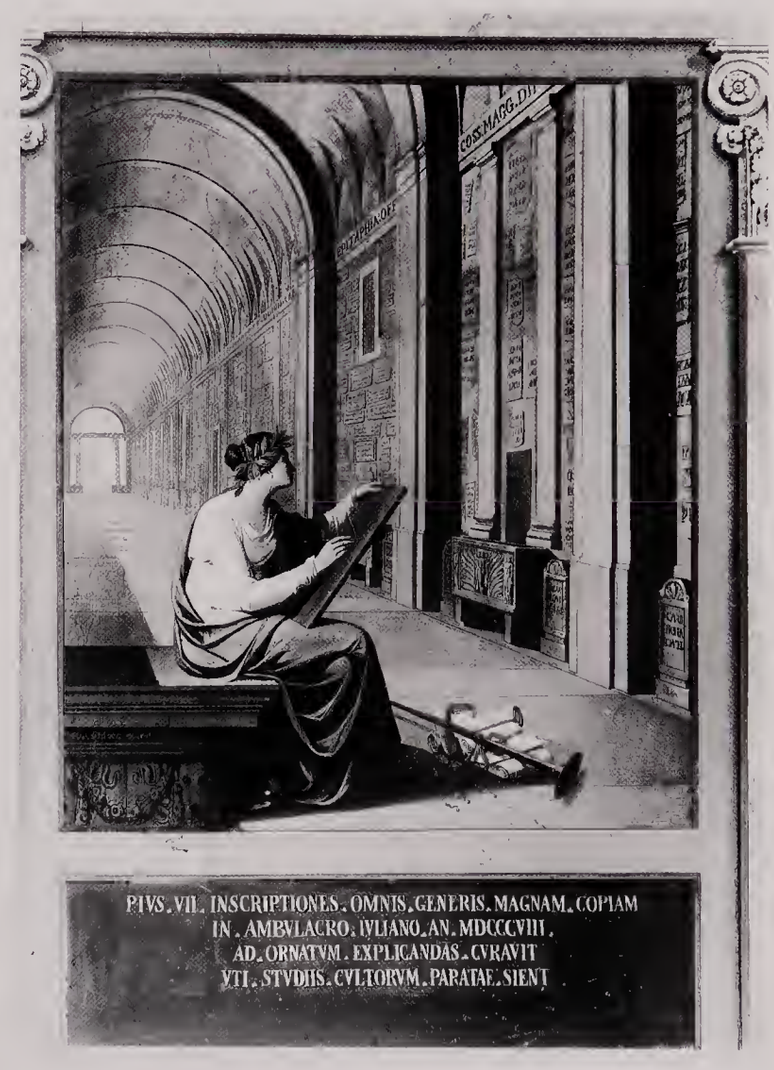

Fig. 6. Anonymous, *Allegory of the Founding of the Lapidary Gallery*, 1818, fresco. Vatican Museums

Fig. 7. The Braccio Nuovo in 1992

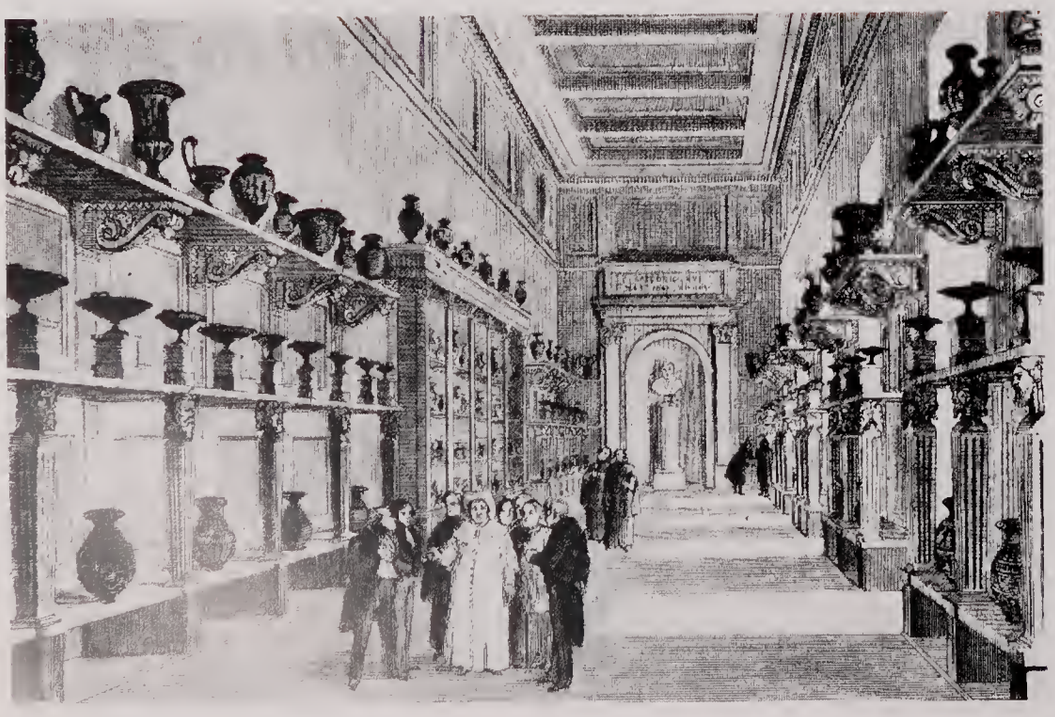

Fig. 8. Anonymous, *Pope Gregory XVI Visits the Gregorian Etruscan Museum*, 19th century, engraving. Vatican Museums

Pope Pius VII's continued interest in the fine arts and his delight at seeing the recovered works resulted in the creation of a new wing for the Chiaramonti Museum, the reestablishment of the Picture Gallery, and the reconstitution of the acquisition commission, which eagerly set to work expanding the Vatican collections. Egyptian sculpture, which later formed the nucleus of the Egyptian Museum, came to the collection at that time. The new gallery of the Chiaramonti Museum was called the New Wing (Braccio Nuovo). It was designed in a neoclassical style by Raffaelle Stern, with enormous skylights in the barrel-vaulted ceiling to illuminate the Roman sculpture, mosaics, columns, and antique reliefs exhibited there. The work was completed and dedicated by Pius VII in 1822 (fig. 7).

The Picture Gallery was composed mainly of the paintings returned from Paris, many of which had come originally from convents and churches throughout the Papal States. Works by Perugino, Raphael, Fra Angelico, Barocci, Domenichino, and Caravaggio augmented the collection. Until the twentieth century, the paintings were moved from one part of the Apostolic Palace to another because there was not sufficient gallery space to display them. Pius VII installed them in the Borgia Apartments, and only in 1932 did they find their home in a proper picture gallery built specifically for that purpose.

The pontificate of Gregory XVI Cappellari (1831–46) marked another period of great activity in the Vatican Museums. Ever-increasing interest in Etruria and Etruscan art, sparked by discoveries unearthed at new archaeological sites in the Papal States, made it necessary for the pope to protect this ancient Italian cultural heritage. He did so by promulgating new laws forbidding the exportation of Etruscan art and artifacts from the Papal States, by founding the Pontifical Academy of Archaeology to oversee all excavations, and by establishing in the Vatican the Gregorian Etruscan Museum (Museo Gregoriano Etrusco). Named in his honor and inaugurated in 1837, it contains sculpture, bronzes, terra-cottas, gold work, inscriptions, Greek and Etruscan vases, and furnishings found in the Etruscan necropolises (fig. 8).

Pope Gregory XVI founded yet another museum in the Vatican related to the deciphering of Egyptian hieroglyphics by Jean François Champollion in 1818 and the subsequent Egyptomania that swept Europe. Champollion, a French archaeologist and epigrapher, was supported in his work by the Vatican and hence formed a close relationship with many scholars and archaeologists at the papal court, with whom he deciphered ancient papyri and monuments. Pope Gregory XVI followed with great eagerness contemporary developments in archaeology and philology. His fascination with Egyptology and his interest in the humanities, with their implications for biblical theology, sparked his desire to establish several archaeological collections. In 1839 he founded the Egyptian Museum, which was the first in Europe established solely for the purpose of enhancing the public's understanding of Egyptian art and culture. The Gregorian Egyptian Museum (Museo Gregoriano Egizio) contains monumental sculpture and other Egyptian art and artifacts collected over the late eighteenth and early nineteenth centuries by popes, missionaries, and archaeologists. Gregory XVI personally selected most of the works for his museum (fig. 9).

Gregory's keen interest in the preservation of the past for study and enjoyment is responsible for another museum that opened during the last year of his pontificate in the former papal residence beside the cathedral of Rome, Saint John Lateran. It housed Greco-Roman antiquities that continued to accumulate within the Vatican palaces. With little room left within the Vatican walls for yet another collection, in 1846 the Lateran Profane Museum (Museo Profano Lateranense) and a small Lateran Picture Gallery (Pinacoteca Lateranense) were inaugurated in the Lateran Palace. Some one hundred years later, both of these collections found their way back to the Vatican Museums, where they are today.

Fig. 9. Former installation at the Gregorian Egyptian Museum

[illegible] ssor Pope Pius IX Mastai-Ferretti (1846–78), [illegible] pied with political upheaval in the Papal States [illegible] on of the Italian Republic, still found time to establish [illegible] m The Pius Christian Museum (Museo Pio Cristiano) [illegible] is name was opened in 1854 in the Lateran Palace. [illegible] interest during the mid-nineteenth century in the Roman [illegible] eo-Christian churches and catacombs was the impetus for the founding of both the Commission for Sacred Archaeology (1852) and Pius' new museum, which was the first of its kind and in importance. It contained sculpture, sarcophagi, and inscriptions. Today this collection, too, can be found within Vatican City. These early Christian antiquities are vital manifestations of the Gospel faith and witness to its importance in the lives of the early believers. They are visual reflections of the faith that the Church has preserved throughout the centuries.

Until the pontificate of Pope Pius XI Ratti (1922–39), the Vatican Museums continued to accrue art mostly through gifts and benefactions. Rooms were refurbished and some collections shifted or, as in the case of the Picture Gallery, continually relocated in preexisting spaces. In 1929, under Pius XI, a concordat was signed with the Italian state that created the Vatican City State. In order to allow visitors easier access to the Vatican Museums, a new public entrance was built in the Vatican wall on the Viale Vaticano (see fig. 1); also, a new building was constructed in the Vatican Gardens to finally give a permanent home to the Picture Gallery (fig. 10). This large collection includes paintings, frescoes, and icons, ranging from the twelfth to the nineteenth centuries, as well as the tapestries designed by Raphael for the Sistine Chapel. Today, the Picture Gallery building also houses the Vatican Museums' scientific laboratory, restoration studios, photographic archives, and library. Both the new entrance and the Picture Gallery were dedicated in 1932.

In 1925, yet another chapter in the history of the Vatican Museums was initiated when Pius XI organized an exhibition at the Lateran Palace that chronicled missionary endeavors throughout the non-European world. Since the seventeenth century, missionaries had been sending to the Vatican a wide variety of artifacts, art, and other objects associated with the many cultures and religions they encountered on their journeys around the globe. These had been preserved in a number of private collections. They were displayed at the exhibition along with a large number of other works assembled for the occasion. At its conclusion, the pope thought it would be an excellent idea to use this material as the nucleus for a museum dedicated to anthropology, ethnology, and non-European religions and cultures. Given the collection's origins in the missionary activity of the Church, Pius XI gave it the name Pontifical Museum of Missionary Ethnology (Pontifico Museo Missionario-Etnologico). Its primary purpose was not as an art collection; rather it was to be a didactic and scientific museum at the service of the missions. Inaugurated in 1927, it remained in the Lateran Palace until the 1960s, when it found a permanent location at the Vatican.

Pope Pius XII Pacelli (1939–58) was elected on the eve of World War II. For a good part of the war, the Vatican Museums were also used for other purposes: as storehouses for Italian works of art transferred from the war zones (fig. 11); as supply depots for the needy; and as dormitory space for a constant stream of refugees from all over Europe who were fleeing the conflagration (fig. 12). After the war, the galleries were restored and reopened to the public once again. New works of art were acquired from excavation sites, gifts, and accessions. This was especially the case in the areas of Egyptian, Etruscan, and Roman art as well as a series of seventeenth-century tapestries. Besides acquisitions, other works were rediscovered in the storerooms of the museums and put on display, such as the head of a horse from the Parthenon. The immediate postwar period was also one of renewal and reinstallation of the galleries, and emphasis was placed upon publishing scientific studies about the collections and guidebooks.

Fig. 10. The Vatican Picture Gallery

Fig. 11. Works of Art Stored in the Vatican during World War II

Fig. 12. Dormitory in the Vatican for Refugees of World War II

During the pontificate of Pope John XXIII Roncalli (1958–63), a decision was made to consolidate within Vatican City all of the museums previously established in the Lateran Palace (Gregoriano Profano, Pio Cristiano, and Missionario-Etnologico). The Lateran Museums were closed to the public in 1963, the works of art carefully stored, and construction began on a new building within the precinct of the Vatican City adjacent to the Picture Gallery. The building was finished and the collections installed and opened to the public in 1970 under John XXIII's successor, Pope Paul VI Montini (1963–78). The Pio Christian Museum, with its extensive collection of early Christian sarcophagi, sculpture, mosaics, and inscriptions from the Christian and Jewish catacombs of Rome, occupies the mezzanine overlooking the Gregorian Profane Museum with its rich collection of Roman sculpture, mosaics, and inscriptions. The Missionary Ethnological Museum is housed in the subterranean space of the same building and demonstrates the religious expressions of non-European countries and cultures (fig. 13).

Pope Paul VI was keenly interested in the relationship between contemporary art and religion. He met with artists in the Sistine Chapel in 1964 to initiate a rapprochement between the Church and the contemporary art world. "We must again become allies. We must ask of you the possibilities which the Lord has given you, and there-

fore, within the limits of the functionality and finality which form a fraternal link between art and the worship of God, we must leave to your voices the free and powerful chant of which you are capable." An important response to this open invitation to form a new and vital relationship between the Church and contemporary artists resulted in generous gifts from artists, collectors, foundations, and national committees. In 1973, Pope Paul VI opened a new collection within the Vatican, the Collection of Modern Religious Art (Collezione D'Arte Religiosa Moderna) dedicated to this renewed relationship between contemporary artists and the Church. The collection is installed in the Borgia Apartment, which had been frescoed at the end of the fifteenth century by Pinturicchio, and in a number of rooms below the Sistine Chapel (fig. 14).

The most recent of the museums in the Vatican was founded in 1973, also at the request of Pope Paul VI, and is known as the Vatican Historical Museum (Museo Storico Vaticano). Part of this museum is housed in the Vatican, and the other more varied collections are in the Apostolic Palace of Saint John Lateran. In the Vatican is the Carriage Pavilion, which contains carriages, sedan chairs, and automobiles used by the popes and important members of the papal court (fig. 15). The museum in the Lateran Palace, inaugurated in 1990, is composed of two distinct yet complimentary sections: the papal apartments and the collections properly speaking. The papal apartments consist of a number of large halls, galleries, offices, and a chapel that were frescoed under Pope Sixtus V Peretti (1585–90). The walls in several of the rooms are hung with tapestries from the seventeenth and eighteenth centuries that were woven in the tapestry works of Gobelins, Barberini, and San Michele. These rooms, furnished with antique furniture, reflect the splendor of the papal court. The other collections housed at Saint John Lateran include portraits of the popes from the year 1500 to the present; objects used during papal ceremonies; paraphernalia of the Pontifical Army Corps; and a variety of court dress worn by the now-dissolved Corps of the Noble Guard.

Under the present pontiff, John Paul II Wojtyla (1978–), the Holy See's interest in and awareness of the role of art in the lives of the faithful and, indeed, of all people, continues. The research and preservation of art is a high priority of the Vatican Museums and its conservation studios. The restoration of Michelangelo's work in the Sistine Chapel, which was completed in 1994, clearly bears witness to this dedication (fig. 16). On the day of the presentation of the restored Sistine Chapel, Pope John Paul II remarked, "The frescoes that we contemplate here introduce us to the world of Revelation. The truths of our faith speak to us here from all sides. From them the human genius has drawn its inspiration, committing itself to portraying them in forms of unparalleled beauty. This is why the *Last Judgment*, above all, awakens within us the keen desire to profess our faith in God, Creator of all things seen and unseen."

Aware that the aesthetic articulations of all ages and cultures can majestically and powerfully express our ineffable God, the Vatican Museums have a profound commitment to art conservation and as importantly to education. To this end, the Vatican, realizing that many people cannot journey to Rome to see these works, has organized and participated in many exhibitions that travel the world so that the beauty and truth of its artistic treasures may move people everywhere to know the Divine Creator of all things.

Fig. 13. The Missionary Ethnological Museum

Fig. 14. The Collection of Modern Religious Art

Fig. 15. Carriage Pavilion of the Vatican Historical Museum

Fig. 16. His Holiness Pope John Paul II Celebrating the Mass in the Sistine Chapel after the Completion of the Restoration of Michelangelo's Paintings, 1994

The Basilica of Saint John Lateran

The Basilica of Saint John Lateran was the first of the four patriarchal basilicas of Rome, all of which occupy sites sacred to the Christian community from the earliest centuries. An inscription in Latin on the facade encapsulates its history and significance for both the Church in Rome and the Church universal: *Omnium urbis et orbis Ecclesia Mater et Caput* (The Mother Church of the City and the World). Still today, Saint John Lateran is the cathedral of Rome and of the world. The Emperor Constantine gave this property to Pope Saint Miltiades (311–14) with the purpose of building a church for the See of Rome and a residence for the popes. The popes resided in the Apostolic Palace next to the cathedral for almost a thousand years, until 1309, when they left for Avignon.

The grand and elegant facade visible today was built between 1734 and 1736 by Alessando Galilei. In the two-storied portico is a loggia from which the popes have traditionally given their annual *Urbi et Orbi* (to the city and the world) address and blessing. Above the portico is a cornice that is crowned with statues of Christ, the Apostles, and Doctors of the Church along with Saints John the Baptist and John the Evangelist, the two saints to whom the basilica is dedicated (fig. 17).

Fig. 17. Alessando Galilei, *The Basilica of Saint John Lateran*, 1734–36.

The vast interior is dominated by a long nave with two aisles on each side. This is the work of Francesco Borromini, constructed under the patronage of Pope Innocent X Pamphili (1644–55) for the Holy Year of 1650. Its austerity is broken by colossal statues of the apostles set in the massive piers, which were designed by disciples of Bernini. At the intersection of the nave and transept, the work of Giacomo della Porta in the late sixteenth century, is the papal altar surmounted by a fourteenth-century *baldacchino*. The *confessio* contains a large number of relics of early Christian martyrs, the most important of which are the heads of Saints Peter and Paul.

The imposing apse of the church was rebuilt under Pope Leo XIII Pecci (1878–1903) in 1885. The mosaics seen today are a reconstruction of the thirteenth-century work of Jacopo Torriti and Jacobo da Camerino, which were in turn based on the antique models from the fourth century. Beneath the head of Christ, the Holy Spirit descends upon the Cross, displayed on a hill from which flow the "living waters that give life to the world." The Virgin, Saints Peter and Paul, John the Baptist, John the Evangelist, and others stand on the banks of the Jordan River and look on in awe at the mystery. In the frieze, below the feet of the Apostles, are miniature figures of the thirteenth-century artists (fig. 18).

At the end of the transept to the left of the apse is the entrance to one of the most beautiful cloisters in all of Rome, which today serves as part of the basilica's museum. Dating from the early thirteenth century, it is the work of Iacobo and Pietro Vassalletto. To the right of the apse is the entrance to the present museum of the Treasury of the Lateran Basilica. After the popes returned from Avignon and chose the Vatican as their residence, much of the treasury's contents were transferred there and, with the vagaries of history, disappeared. Today the visitor sees principally liturgical vessels and vestments from the seventeenth century to the present day, which belong to the Chapter of the Basilica.

Fig. 18. Apse of Saint John Lateran

[illegible] Santa Maria Maggiore

[illegible] ancient tradition, on the night of August 4, 352, the [illegible] appeared on the Esquiline Hill to Pope Liberius [illegible] and a Roman nobleman by the name of John. Her message [illegible] they were to build a church in her honor on the spot where in the morning they would find snow outlining the form the basilica [illegible] take (fig. 19). The promised snow appeared, plans were drawn up, and the first major church in Rome in honor of Mary was erected. Its original title was S. Maria della Neve (Our Lady of the Snow), also know as the Basilica Liberiana in honor of the pope, and later more commonly called Santa Maria Maggiore (Saint Mary Major). Today this church ranks as another of the four major patriarchal basilicas of Rome.

The present main facade (fig. 20) is a work of the eighteenth century, designed by Ferdinando Fuga, and for the most part covers that of the twelfth century, which was ornately decorated with mosaic. Some of this mosaic, which recounts the story of the founding of the basilica, is still visible through the open loggia of the upper story. The campanile, the highest in Rome, was given its present form in 1377 by Pope Gregory XI (1370–78).

The interior of this church reveals its true grace. The vast hall-like interior, conceived in the true basilica style, is well proportioned and richly enhanced by some of the most beautiful and well-preserved mosaics in Rome. The visitor's eye is led easily down the length of the nave, above which hovers the coffered ceiling decorated with the first gold brought back from the Americas and presented to the pope by Queen Isabella and King Ferdinand of Spain. The splendid mosaics of the triumphal arch executed in the fifth century under Pope Sixtus III (432–40) frame both the high altar and the apse. They represent scenes from the lives of the Old Testament patriarchs and the Virgin Mary. The decoration of the apse, dating from the pontificate of Pope Nicholas IV (1288–92), is the culminating point of all the mosaics in the church. They commemorate the Council of Ephesus (431), which proclaimed Mary to be the mother of God (Theotokos). The Virgin is pictured seated on a throne next to Christ her son, who is crowning her queen of heaven (fig. 21).

The high altar is flanked on either side by two splendid baroque chapels, which form a kind of shallow transept to the basilica form of the nave: to the right is the Sistine Chapel, or Chapel of the Blessed Sacrament, and to the left is the Borghese Chapel. The Sistine Chapel by Domenico Fontana is a splendid complex of frescoes and sculpture dominated by the majestic tombs of Pope Pius V Ghislieri (1566–72) and Pope Sixtus V Peretti (1585–90). The Borghese Chapel opposite is even more sumptuous in its decoration and contains the tombs of Pope Paul V (1605–21), the Borghese pope, and Pope Clement VIII Aldobrandini (1592–1605). The cupola and upper walls are frescoed, and the altar is richly decorated with agate and lapis lazuli. In an ornate gilt frame above the altar is *Salus Populi romani*, a celebrated medieval miracle-working icon of the Virgin Mary.

Fig. 19. Jacopo Zucchi, *The Miracle of the Snow*, 1580. Vatican Museums, inv. 42157

Fig. 20. Ferdinando Fuga, *Facade of Santa Maria Maggiore*, 18th century with 14th century campanile

Fig. 21. *Apse of Santa Maria Maggiore*, 13th century, mosaic

The treasury of Santa Maria Maggiore, once rich in liturgical objects and vestments especially from the middle ages, today is primarily composed of material from the eighteenth century onward. This, as for the treasuries and sacristies of the other principal Roman churches, is due to the vicissitudes of time and history: the lamentable sackings of the city of Rome, pillages, thievery, and the disintegration of metal, wood, and fabric.

The Papal Sacristy

The origins of the Papal Sacristy are linked with the organization of the liturgical ceremonies presided over by the pope and thus date back as far as the Roman liturgy itself. In fact, sources show that the Keepers of the Sacred Papal Vestments already existed in the time of the Emperor Constantine in the fourth century. Their role was to keep the sacred vessels and vestments from being used by anyone except the pope.

Gradually, as the *Ceremonial* (the compendium of the principal papal liturgical ceremonies) imposed an increasing quantity and variety of styles for the different vessels and vestments used in the religious ceremonies, the importance of the Papal Sacristy grew, and it became a permanent part of all Roman basilicas where the pope regularly celebrated Mass. In the centuries following the Edict of Constantine (313), the Papal Sacristy was not housed in just one place, as each basilica had its autonomous collection of papal vestments.

The first consolidated Papal Sacristy was in the Lateran Basilica, where the popes originally resided. The sacristy was attached to the pontiff's residence so that the vestments and vessels could be used according to the needs of the variety of religious services.

In the fifteenth century, the office of Keeper of the Papal Sacristy was given a permanent character by Pope Alexander VI Borgia (1492–1503). His papal bull *Ad sacram*, dated October 15, 1497, granted to the Order of Hermits of Saint Augustine the privilege of being the apostolic sacristans. This was official recognition of an existing tradition, because a member of this order was usually in charge of running the Papal Sacristy. According to the bull, this custom was so ancient that human memory could not recall when it began. The keeper's role is minutely described in an old volume of the *Ceremonial of the Apostolic Palace*.

The events connected with the moving of the papal residence, and with it the sacristy, led to the transformation of the liturgy and the vestments used by the pope. After the move, the increased lavishness of the ceremonies gave rise to the need not just to store the valuable objects, but also to safeguard them.

From the Lateran, the sacristy was transferred to the Vatican, then to the Quirinal, and finally back to the Vatican after Rome fell to the Piedmontese troops in 1860.

At a certain point the *sacrario liturgico*, meaning the place where the holy relics were kept, was added to the Papal Sacristy, and the keeper thus acquired the faculty of authenticating relics and distributing them. His title changed as his duties grew. This is documented in a privilege granted by Alexander VII Chigi (1655–67) in 1656. In it the pope authorized a Sienese friar, Antonio Landucci, to conduct excavations to find the bodies of martyrs and then to hold the relics for safekeeping within the Vatican. On July 6, 1669, Pope Clement IX Rospigliosi (1667–69) granted to the Monsignor Sacristan the right to authenticate relics and to use the titular coat of arms of the Papal Sacristy to testify to their authenticity. In 1714, special cupboards were built to hold these relics in his apartment at the Quirinal Palace. Since 1870, the relics have been kept in the Apostolic Palace of the Vatican, specifically in the Cappella Matilde or Redemptoris Mater, as it is know today.

ANGELS AND THE WORLD OF SPIRITS

Basil Cole, O.P., and Robert Christian, O.P.

"The Angel of the Lord declared unto Mary. . . ." These words echo the beginning of one of the biblical narratives of Jesus' conception and birth.[1] The story of the archangel Gabriel announcing to Mary that she, though a virgin, was to give birth to the Messiah depicts in a few verses the reality and the functions of angels (fig. 1).

The angel was sent by God to this world to make the announcement. Since God's realm was thought of as "above" our world, angels are often visually represented with wings, much the way Jupiter's messenger, Mercury, had wings on his sandals, hat, and wand (fig. 2). How else but by flying could God's messengers get from heaven to earth and back?

Angels in the Christian tradition are not gods like the pagan Mercury, but are special messengers of the one God. They are creatures whose being is above that of humans but not equal to that of God. Mary trusts the angel and responds to God's message because she recognizes Gabriel as a superior being used by God to make his message credible. Hence she responds, "I am the handmaid of the Lord. Let what you have said be done to me."[2]

At the end of Jesus' life, after his burial, an angel of the Lord descends from heaven to roll away the tombstone and announce to Mary Magdalene "and the other Mary" that they should have no fear: Jesus is risen as he said he would.[3] Again, the angel brings an astounding message and, like the message of the Incarnation, it communicates a divine favor that lies at the heart of the Christian faith.

Fig. 1. Mariotto di Nardo, *The Annunciation*, 1385, tempera on wood. Vatican Museums, inv. 40101

When angels are not bearing messages, their main function is to give God glory. Christian art shows this in angelic musicians, angelic choirs, and clouds of angels surrounding the deity and the saints (fig. 3).[4] The Bible speaks of "ten thousand times ten thousand of them and thousands upon thousands" shouting in praise of God.[5] God does not need any of this, but we do if we are to perceive the grandeur of God. The angels show the majesty of a God who is almighty and yet all-loving. A related function of these bearers of God's promises is to protect the people whom God has created.

This exhibition and catalogue display dozens of artistic representations of angels from the Vatican. Angels are visually portrayed as perfectly beautiful, without the flaws of flesh-and-blood creatures. God communicates who he is and what his love means by angels (fig. 4). In the pages that follow, we will explore the nature of Christian belief about angels. That belief is conditioned by artistic representations and, to some extent, determines what is expressed in art.

This exhibition is thus a meditation. Theology provides a reflection based on God's revelation in the Bible. Art provides insight into the human receptivity to God's message and into the human response to God.

Fig. 2. Attic, *White-ground Calyx-Krater* (detail), c. 440–430 B.C. Vatican Museums, inv. 16586

Fig. 3. Gian Lorenzo Bernini, *The Throne of Saint Peter* (upper part), 1657–66. St. Peter's Basilica, Vatican

Fig. 4. Raphael, *The Coronation of the Virgin* (detail), 1502–03, oil on canvas. Vatican Museums, inv. 40334

Detail, Nave of Saint Peter
Stanza l'Eliodoro, Vatican

Angels with Trumpets, detail
Last Judgment, 1537, fresco, Sistine
Chapel

What Are Angels?

Angels are spirits, non-corporeal beings. Like human beings, they have intelligence; they can choose for or against God, but, unlike humans, their choice is irrevocable.[6] Also unlike humans, they have no bodies. Consequently, they are not sexually differentiated. They do not reproduce, but are directly created by God. Having no bodies, they cannot die, although bad angels, the evil spirits called devils, will be cast into hell by God at the end of time.[7] Since angels serve as God's messengers and, since they express God's glory, they can assume a perceptible if somewhat ethereal appearance. Only then can they climb Jacob's ladder[8] or, for that matter, dance on the head of a pin.

Pure spirits though they are, angels speak, sing,[9] and appear in various guises in the Bible. They appear as the four animals singing the seraphic hymn in the Book of Revelation: the winged lion, bull, human, and eagle.[10] The angels who visit Abraham and Lot have human form.[11] So does the archangel Raphael and, apparently, so does Gabriel. The four Gospel accounts of the empty tomb on Easter morning describe the angels as human in appearance but with an evident brightness. Mark's version speaks simply of a young man in a white robe (16:5). In Matthew this creature has a face, but it is like lightning (28:3). Luke speaks of two men in dazzling attire (24:4), while John speaks of two angels in white (20:12). Neither the angel who released the apostles after their imprisonment in Jerusalem (fig. 5) nor the angel who appeared in dreams to Mary's husband Joseph is described at all. But they are clearly neither ordinary humans nor God.

Jewish thought immediately before the Christian era held that angels were immaterial beings, but earlier Hebrew thinking dwelled less on the nature of angels than on their role as bearers of Yahweh's messages and instruments of his will. Although their normal place is in Yahweh's court,[12] they often appeared among humans in human guise. Their true identity as angels was only recognized after they had delivered their messages.[13]

Angels exist to show God's glory. Angels are much more than messengers. Their very existence tells of the glory of God. As the work in this exhibition makes clear, words alone cannot adequately express the glory of God; yet the words of the biblical writers paint vivid images of the angels manifesting God's majesty. John speaks suggestively of "four angels, standing at the four corners of the earth, holding the four winds of the world back to keep them from blowing over the land or the sea or in the trees" until they should "devastate land and sea."[14] Another has "a rainbow over his head; his face was like the sun ... his legs were pillars of fire" and his voice was "like a lion roaring."[15] In the Book of Revelation, the angels fly, blow trumpets (fig. 6), bear incense, and show John the river of life.[16]

Scripture records the names of three of the seven archangels.[17] The names all end in *-el*, a suffix meaning God, which points to the particular way they reflect God's glory. Raphael means "God heals," Gabriel means "strength of God," and Michael means "who is like God."[18] Nonscriptural traditions, not part of official Church teaching, give names for many other angels.[19] Usually the differentiation among angels seems not to be connected to a particular function that concerns people; the activities of angels simply indicate that there is much more to creation than what is visible.[20] Therefore, it is held that angels were created at the beginning of time: God created both the material world and purely spiritual beings, the angels, when he created the existing world out of nothing.[21] Man is prone to take pride

in thinking of himself, made in God's image and likeness, as next to God in the order of creation. The existence of angels praising God shows humans, who are the object of God's solicitude, that most of their activity is not of the highest order and, in fact, that they are not the summit of creation. Indeed, the image of angels surrounding the divine throne and singing God's praises is a reminder of what mankind is called to after this life, an eternity of fellowship in and with God. Then "they are the same as the angels."[22]

Why Do Angels Exist?

The scriptural evidence for the existence of angels is convincing. Since humans are familiar with creatures that can be observed, measured, and analyzed, it is tempting to conclude that what cannot be empirically verified must not exist. Biblical revelation concerning angels reminds us that, although humans are created in God's image and likeness, they are nonetheless more unlike God than like God. The medieval teacher (in Latin, *doctor*) known as the Angelic Doctor, Saint Thomas Aquinas, used this dissimilarity as a philosophical premise for asserting the existence of angels. His concept of existence was hierarchical. All being was arranged in descending order from God down to inert matter. If humans are the only material creatures made in God's image and likeness, and if all other material beings are even less like God than man, then, Thomas reasoned, there must be unseen strata of immaterial beings between our intelligence and God's omniscience, beings who image God more closely than do humans. These are the angels, themselves arranged in "hierarchies" or choirs.[23] Their very existence teaches mankind a needed lesson in humility. Original Sin, after all, was the sin of trying to stop being made in God's image and to become gods instead. The existence of angels reminds us of how far we are from ever achieving what the serpent promised (fig. 7).

It could be asked why God has used angelic messengers. Jews and Christians have long been accustomed to humans speaking as God's messengers: prophets, apostles, evangelizers and, in a more extended way, bishops and the pope.[24] Indeed, a central tenet of Christianity is that Jesus is God become man. However, it would be a mistake to dismiss the biblical and liturgical references to angels as metaphors for God or for God's chosen human instruments. Angels became necessary as God's messengers because the Old Testament taught that one could not look upon God directly and live[25] and because the prophets were frequently ignored or disobeyed. When God wished to intervene in human affairs in an extraordinary way, he could therefore neither come directly nor use human messengers whose credibility could be questioned. The announcement that the son of God would become human could only be trusted if made by an angel.

Since the death and resurrection of Jesus and the sending of the Spirit at Pentecost to guide the Church until Jesus comes again "in the glory of his Father with the holy angels,"[26] the angelic office of divine messenger has been overshadowed by the angelic functions of praising God and protecting God's people. These functions make it necessary to speak of the kinds of angels distinguished in tradition.

Fig. 7. Michelangelo, *The Original Sin*, detail from *The Sistine Ceiling*, 1512, fresco. Sistine Chapel, Vatican

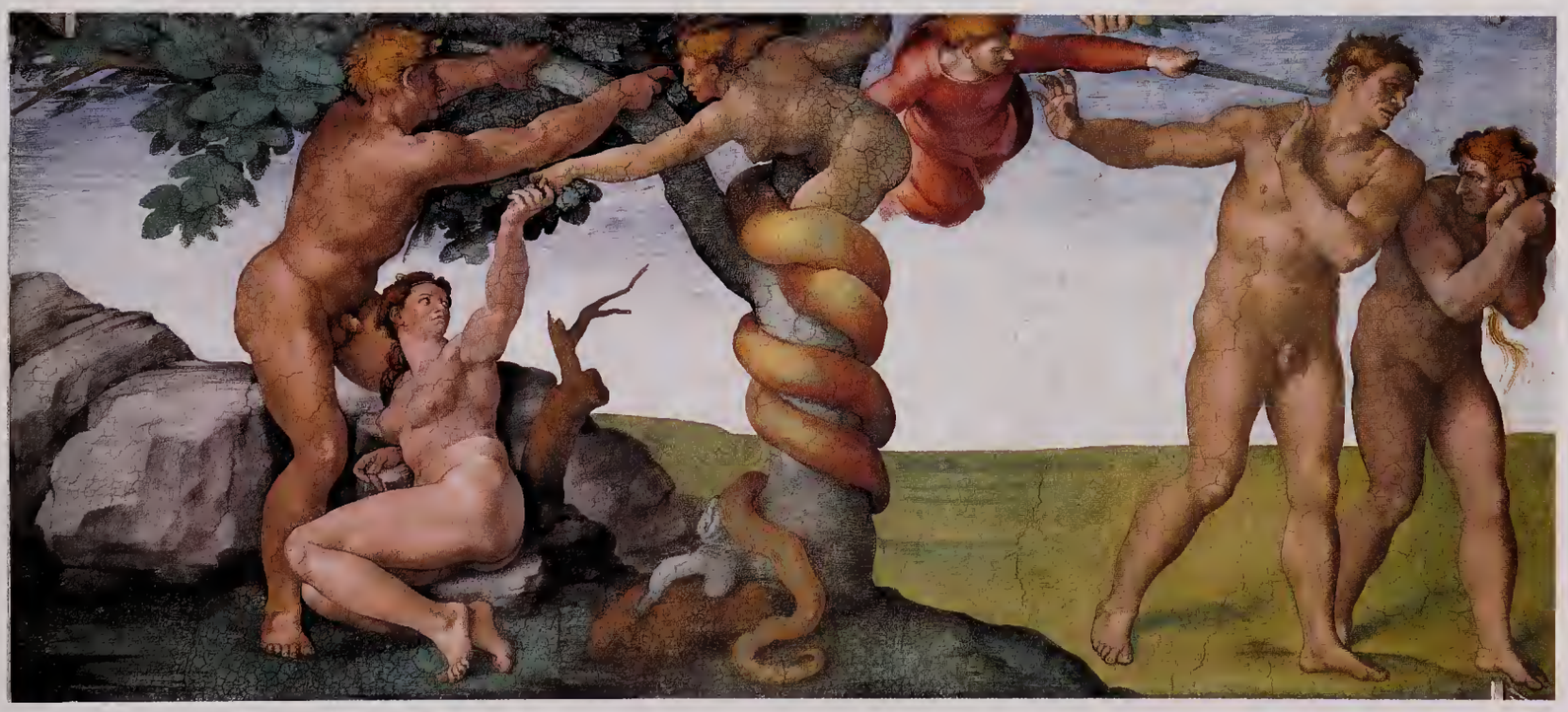

Figs. 8a, b. *Thrones* and *Virtues*, c. 1225, mosaic. Baptistery, Florence Cathedral

The Choirs of Angels

The opening section of the central prayer of the Mass, the Preface, concludes an address of praise and thanksgiving to God the Father by "uniting" the voices of those present with those of the choirs of angels (fig. 8). The original Latin texts of the prefaces name the choirs. The preface for Trinity Sunday concludes, "the Angels and Archangels, the Cherubim and Seraphim, praise You with one voice." The preface for the First Sunday in Lent ends with the celebrant proclaiming that all sing to God's glory "with Angels and Archangels, with Thrones and Dominations, and with all the militant hosts of heaven." And several other prefaces finish with a reference to "heavenly Virtues and angelic Powers."[27] The nine choirs unite with the saints in heaven and with worshipers on earth in praising God as holy.

It has been noted that "when the liturgy of the church praised God, it did so in the company of the angels, together with apostles, prophets, martyrs, and all the righteous. The hymns of the angels incessantly praise God in an ineffable chorus before the divine tabernacle, either heaven or the church or both."[28] Although the terms choir and hierarchy are often used interchangeably, choir might be preferable, since it refers to adoration of God, the highest activity of which a creature is capable. The medieval mystic Saint Hildegard of Bingen, when recounting her vision of the ranks of angelic legions, describes their choral praise: "All these legions, with their marvelous voices in multiple harmonies, resounded the praises of God who works marvels in the souls of the blessed; and they glorified God magnificently" (fig. 9).[29]

Medieval authorities found these nine choirs in Scripture,[30] but insisted that they should be hierarchically arranged to correspond to these writers' rather "vertical" conception of reality under God. These arrangements betray a concern for just what qualities are involved in glorifying God and in being God's messengers. Saint Thomas, for example, considers various possibilities, but ranks the angels in descending order. Seraphim, who are depicted as red because their name means fire maker, are most closely united to God in the warmth of charity.[31] Cherubim know God's secrets. Thrones know the patterns of creation as they are found in the mind of God. Dominations appoint things to be done, while virtues communicate the strength (*virtus*) of carrying out what must be done and powers distribute tasks to other angels. Principalities (whose name means beginners) begin what must be done, whether as singers or as leaders of the heavenly "host" or army. Archangels announce great things to the human race, while angels without any special title announce lesser matters.[32]

This kind of listing may seem improbable today. But the ranking of so many choirs of angels between us and God is another reminder that, while we have been made "little less than the angels,"[33] we are less than they. There is more to reality than what human beings can dream of, and God is more than simply their creator and redeemer. Angelic choirs surrounding God show the often self-centered humans that God, not man, is the center of being.

Fig. 9. Giotto and Workshop, *Christ Enthroned*, detail from *The Stefaneschi Altarpiece*, c. 1320, tempera on wood. Vatican Museums, inv. 40120

Fig. 10. Master of the Life of the Baptist (Giovanni Baronzio?), *Young Saint John the Baptist* (detail), c. 1340, tempera on wood. Vatican Museums, inv. 40185

Fig. 11. Nicolò and Giovanni, *The Last Judgment* (detail), 2nd half 12th century, tempera on wood. Vatican Museums, inv. 40526

Guardian Angels

The second day of October is when the liturgy of the Roman Church commemorates guardian angels. The opening prayer of the Mass that day reads: "God our Father, in your loving providence you send your holy angels to watch over us. Hear our prayers, defend us always by their protection, and let us share your life with them for ever." Guardian angels are thus not a metaphorical personification of God's providential care for the people he has made, but personal beings who act on behalf of God for our welfare. The story of the archangel Raphael accompanying, protecting, and advising the young Tobias who was journeying on behalf of Tobit is a model of the notion of guardian angels.[34] Our Lord's words to his disciples, "See that you never despise any of these little ones, for I tell you that their angels in heaven are continually in the presence of my Father in heaven,"[35] have traditionally been understood to mean that each person has a guardian angel (fig. 10).

Given the disasters that may afflict people during their lives, it is important to recall that the care of the angels is not a magic protection against peril in this world. God has endowed individuals with free choice that, when abused, can bring harm to themselves and others. Moreover, the dynamic processes of the world result in natural phenomena that, from the point of view of those victimized by them, are natural catastrophes. God's care, exercised through his angels (and saints, for that matter), is meant to help us to choose the good, and ultimately, to choose eternal life, not constant protection in this existence. The worst danger to which people are exposed is the danger of choosing to turn away from God through serious sin. Protecting us from losing mortal existence is not the job of guardian angels, but protecting us from losing eternal life is.

Guardian angels can remove neither the free choice of human beings nor the consequences that follow from their wrong choices. But they are part of the chain of love that links God to his human creation. Loving God, the guardian angels love us, God's creation, and so they pray for our salvation. They intercede with God that we might know God as our supreme good, so favored with grace that we make the right choices even in times of pain and confusion. In this sense, the opening prayer for the Feast of the Guardian Angels speaks of our being defended by their protection from everlasting punishment and thus sharing God's life with the angels forever.

The Veneration of Angels

We venerate angels in order that we might achieve the most intense union with God possible. Veneration of the angels is a veneration of God who reveals the design of creation through them, a design that includes our eternal happiness with him, with the saints, and with the angels. Angels are praised in order that God may be praised. Their total union with God offers us a glimpse of what awaits those who will enter God's kingdom after this life. The angels' intercession can be requested in prayer just like the intercession of a saint, since the charity that binds them personally to God binds them personally to each person (fig. 11). As a result, the angels want us to reach our supreme good, heaven, to be with God and to be with them. If freely asked in prayer to pray for us to God, they will do so. This is all part of God's design.

Demons

Scripture and Church teaching are silent about precisely what the angels had to undergo in order to attain their happiness. Saint Thomas Aquinas reflects the theological tradition when he says that as soon as they were created, they were given a free choice to serve their creator or to reject him. Some chose to resist God, wanting to be like God on their own terms rather than dependent on him (fig. 12). This sounds like the temptation Satan presented to Adam and Eve. But whereas the human race was never entirely forsaken by God after its sin, the fallen angels became God's enemies. The reason is found in the difference between angelic nature and human nature. The intellect of angels is so superior to human understanding that, seeing more clearly the consequences of their choice, they are also more culpable if they choose evil.[36]

The leader of the fallen angels, commonly referred to in the singular as the devil,[37] is named Lucifer (light bearer). The name is ironic, as his title, Prince of Darkness, indicates. Christ is the true light,[38] and since light permits sight, the light of Christ is said to illuminate reality. It lets us see things as the Creator intended, and that is the truth which sets us free. Indeed, Jesus called himself the Way, the Truth, and the Life. Lucifer's realm, instead, shuns the light that reveals the truth; his domain, hell, is an eternal alienation from the life of the Savior.

The First Letter of Peter, in a passage that is part of the Church's official Night Prayer, warns the faithful to "Be calm but vigilant, because your enemy the devil is prowling round like a roaring lion, looking for someone to eat. Stand up to him, strong in faith."[39] God permits evil in creatures endowed with free choice in order that good may come from it, in particular so that we might be purified of inordinate attachment to any good that is not God. As Job's struggle with the evils inflicted by the bad angel whom God permitted to molest him shows, evil, when resisted, will be defeated, and the victor will share in God's glory.[40]

The devil is often represented as a serpent, the form the deceitful tempter assumed in the Garden of Eden,[41] a horned goat, a satyr, or a dark monster dragging the souls of the damned away from God's kingdom of light to the realm of evil and darkness.

Fig. 12. Pieter Bruegel, *The Fall of the Rebel Angels*, tempera on wood. Musées Royaux des Beaux-Arts de Belguique, Brussels

[illegible] pure spirit, are generally drawn, carved, and painted in [illegible] express a beauty and goodness exceeding the beauty and [illegible] of human beings who, since they are made in God's image [illegible]ss, are the logical starting point for depicting God's messengers. Since the fourth century, they have been made recognizable also [illegible] wings. Although wings were a device used in Persian angelology, the Greek representations of Nike (winged Victory) seem to be the artistic basis for later Christian depictions of angels.[42]

Because angels already possess the joy of heaven, they are shown expressing that joy the way humans do: dancing, singing, and playing musical instruments (fig. 13). Their wings may be brilliantly hued, but their clothes are usually white, the traditional western color for purity and joy. Being messengers, they are sometimes attired in the vesture of those who proclaim God's word in the liturgy: albs and deacons' stoles and often copes. Since angels are united to God by love, they hover in contented contemplation around the people God loves (this is especially the case with putti, a form taken from paganism but inserted in Christian contexts). Since angels have superior knowledge, they may also be shown with many eyes.[43]

Even though angels have no bodies and are therefore asexual, they were generally portrayed until the nineteenth century as male or androgynous, reflecting the fact that the Scriptures speak of angels in masculine terms. More recently, angels have sometimes been depicted as feminine.

The substance of this essay is found in the pages that follow and in the exhibition. Artists have tried to visualize the inexpressible angelic beauty and express it in human forms. What appear in these pages are only pale images of a reality we cannot fully understand. But the images point, not to metaphor or myth, but to reality. Their own existence is part of the divine majesty and the divine plan. And the heart of that plan is God's love, which gratuitously created all things, "visible and invisible,"[44] and has given to angels and human beings the possibility of living forever in that love.

Fig. 13. Benozzo Gozzoli, *Madonna della Cintola* (detail), 1450–52, tempera on wood. Vatican Museums, inv. 40262

1. Luke 1:26–28.
2. Luke 1:38.
3. Matthew 28:1–8.
4. See, for example, Fra Angelico's *Angeli musicanti* and Tintoretto's *Last Supper*.
5. Revelation 5:11.
6. Thomas Aquinas, *Summa Theologiae*, I, 64, 2.
7. Genesis 1:15; Revelation 20:7–10.
8. Genesis 28:13. Concerning the appearances angels can assume, see *Summa Theologiae* I, 51, 2, in particular his reply to the first objection: "Angels need an assumed body, not for themselves, but on our account; that by conversing familiarly with men they may give evidence of that intellectual companionship which men expect to have with them in the life to come. Moreover, that angels assumed bodies under the Old Law was a figurative indication that the Word of God would take a human body; because all the apparitions in the Old Testament were ordained to that one whereby the Son of God appeared in the flesh."
9. The angels are said to sing so that we will understand that they are praising God; see Isaiah 6:3 and Matthew 2:13–14 (e.g., the angels singing after announcing to the shepherds the birth of the Messiah).
10. Revelation 4:8.
11. Genesis 18:1–22.
12. See Job 1:6; 2:1.
13. See Tobit 12:11:15, where Raphael reveals his identity and his task.
14. Revelation 7:1.
15. Revelation 10:1–3.
16. Revelation 22:1.
17. The tradition that there are seven archangels comes from Raphael's testimony, "I am Raphael, one of the seven angels who stand ever ready to enter the presence of the glory of the Lord" (Tobit 12:15).
18. Pope Saint Gregory the Great (590–604) gives us these meanings in a homily that is now part of the Church's Office of Readings for the Feast of the Archangels, September 29 (Hom 34, 8–9: PL 76, 1250–1251).
19. The Lateran Synod of 745 condemned in no uncertain terms those who would presume to name any but the three archangels named in Scripture. Referring to a prayer of petition addressed to Uriel, Raguel, Tubuel, Michael, Inias, Tubuas, Sabaoc, and Simiel, they synod noted that only Michael was a legitimate name. Any other name (in general, coming from Jewish traditions) might in fact be the name of a demon, and thus should not be admitted (Mansi 12:384q–r).
20. *Summa Theologiae* I, 50, 4.
21. The Fourth Lateran Council (1215), in a teaching repeated at the First Vatican Council (1870), teaches that God created both orders, the spiritual and the material (*angelicam videlicet et mundanam*) together (*simul*) at the beginning of time, and then (*deinde*) man (DS 800).
22. Luke 20:36. The full text is, "Jesus replied, 'The children of this world take wives and husbands, but those who are judged worthy of a place in the other world and in the resurrection from the dead do not marry because they can no longer die, for they are the same as angels, and being children of the resurrection they are sons of God.'" The term "sons of God" is a play on the term used in Job 1 to indicate angels.
23. *Summa Theologiae* I, 108, QQ. 2–4.
24. Second Vatican Council, *Dogmatic Constitution on Divine Revelation Dei Verbum*, 7 and 10.
25. Exodus 3:6.
26. Mark 8:38.
27. For example, all the prefaces for the Sundays of Easter, both prefaces for the time after the Ascension, and the preface for Pentecost.
28. Jaroslav Pelikan, *The Christian Tradition*, vol. 2, *The Spihristendom* (600–1700) (Chicago: University of Chicago Press, 1981), 142.
29. Saint Hildegard of Bingen (d. 1179), *Scivias*, book 1, 6th Vision. *Scivias* (Know the Ways) is the basis of Hildegard's musical compositions. These were released by Angel Records in 1994.
30. Seraphim in Isaiah 6:2; cherubim in Ezekiel 1; thrones in Colossians 1:16; dominations, virtues, powers, and principalities in Ephesians 1:21; archangels in Jude, and angels in many places.
31. Saint Thomas Aquinas depends heavily on Pseudo-Dionysius' *The Celestial Hierarchy*, dating from about A.D. 600. The seraphim rank ahead of the cherubim, for instance, for the same reason that charity ranks ahead of faith: it denotes a more complete union with God.
32. *Summa Theologiae* I, 108, 6.
33. Psalm 8:6.
34. Tobit 5–12.
35. Matthew 18:10.
36. *Summa Theologiae* I, 58, 5.
37. *Catechism of the Catholic Church*, 391.
38. John 1:9. John's writings are referred to in the *Catechism of the Catholic Church* (392) as the scriptural basis for the names given to the devil, especially John 8:44, 1 John 3:8, and Revelation 12:9.
39. 1 Peter 5:8–9.
40. Job 42:10.
41. Genesis 3:1ff.
42. Jane Dillenberger, *Style and Content in Christian Art* (New York: Crossroad, 1988), 180.
43. See Ezekiel 1:18.
44. The Nicene Creed.

WRESTLING WITH ANGELS: THE INVISIBLE MADE VISIBLE

Arnold Nesselrath

In speaking of angels, we have a very precise idea, indeed a clear visual image, of what these beings, who are by their very nature spiritual and hence invisible to human sight, physically look like.[1] Contrary to what it is that essentially distinguishes them, namely their spiritual nature, we conceive of angels as youthful winged human beings of noble figure, dressed in long ceremonial vestments or we picture various other types of angels, such as radiant child-like apparitions or little winged putti. Angels crop up in many different fields; they have no precise connotation; they can be used not only in the religious dimension, but in every conceivable secular context too. In speaking of angels, we can be sure that the concept they express, be it only in its external form, that of a supernatural being, will be immediately understood.

It is not only in the Bible or in theological treatises that angels are mentioned. Nor are they confined just to religious stories and legends; we find them, for instance, in Dante's *Divine Comedy* and Goethe's *Faust*. They also occur in every conceivable pagan context, especially in esoterica. So the idea of angels has developed not only outside Christian belief, but outside the religious sphere altogether.[2] Ever since angels have been imagined with wings, the fascination with angels has been presumably just as great as man's dream to be able to fly. And even now that this dream has long been realized, the fascination shows no signs of abating. Indeed, even in our own jet-setting world, a veritable fashion for angels has reigned. Nor is it just at Christmastime that angels crop up as decorations on every conceivable object, on clothes, curtains, crockery, greeting cards, videos, gift packs, or wrapping paper. They are marketed in innumerable books, in exhibitions, on calendars, bookmarks, posters, or in magazines and newspapers in every form and with every conceivable theme. They have even advanced to take starring roles in films.[3] Science, too, is subjecting the phenomenon to renewed scrutiny; a whole field of research has specialized outside theology on this theme. A history of angels has developed, once again flying in the face of the second of their main properties, their timelessness and agelessness. Of course, the history in question is not that of the species of angels in any evolutionary sense, but that of the ways in which the above-described idea of angels has been historically shaped in theology, art, or the history of ideas. A preoccupation with angels takes place, and has done so, presumably, always more or less widely, at all levels, from the highly intellectual plane to the naive, sentimental approach, from folklore to the wholly secularized world of popular culture.

The idea we have of angels was in the first place formed by artists. Ever since the very beginnings of Christian art, artists were faced with the task of making visible the invisibility of angels.[4] Figurative art has, in the process, perhaps more so than in its representation of God the Father, given form to a type that has spread far beyond its original context with all its characteristics and lent itself readily to transposed or altered connotations. Everyone knows, or thinks he knows, what angels look like, so everyone thinks he can use them in any way he likes.

Etymologically considered, the word for angel originates in many languages, as perhaps no other phenomenon does, from the same linguistic root: the Greek word *angelos* (from which derives, for instance, the Latin *angelus*, the English *angel*, the German *Engel*, the French *ange*, the Italian *angelo*, the Spanish *angel*). It thus preserves its original connotation, that of the herald or messenger,[5] a connotation perfectly exemplified by the angel's salutation in the Gospel of

Luke 2:10: "Behold, I bring you good tidings of great joy." The essay by Basil Cole and Robert Christian in this volume exhaustively treats the theme of the angel from a more properly theological point of view. But the word's etymological root and the functions performed by angels as heavenly messengers also have consequences for their artistic representation. In essence, angels perform three sorts of activities[6]: they serve, they announce,[7] and they worship, pray, or perform liturgical actions.[8] Consequently, they are almost never, with the possible exception of the archangel Michael and perhaps the archangel Raphael,[9] represented as the main figures in a narrative composition.[10] For artists, angels are mainly a transitive element, directed at another figure. Often they appear collectively, in heavenly hosts, as glories of angels or as celestial choirs. They are often used to frame the main events or protagonists or are reduced to playing a symbolic role as ornamental figures. Yet angels are never merely ornamental. They retain a divine aura. Nor are they merely passive observers: they experience joy and grief just like human beings,[11] as most movingly expressed by Antonello da Messina in the weeping angel in his *Pietà* (fig. 1).[12]

The idea and hence the representation of angels has not fundamentally changed since the Council of Trent in the sixteenth century. The essential features that still determine our image of angels today can hardly be more clearly formulated than in the treatise of Federico Cardinal Borromeo, the *De pictura sacra* of 1625. The individual elements that formed this angel type over the centuries are in some sense canonized in this book. At the same time their meaning is explained: "Per indicare la velocità si attribuiscono le ali, la veste per decoro, l'aspetto umano perchè non ce ne è altri di più perfetti, la figura è giovanile, a indicare forza e vigore che nessuna decadenza senile può insidiare" (Angels are endowed with wings to denote speed; with a garment for decorum; with a human appearance, because there is no other more perfect; their figure is youthful to denote strength and vigor, which no senile decline can threaten).[13]

Earlier forms that underlined the meaning of angels' wings and that find no mention in this canonical definition, such as the wheels of the cherubim described by Ezekiel (fig. 2),[14] have increasingly fallen out of fashion among artists.

The present exhibition lacks examples especially of the early Christian and medieval forms of representation of angels because the participating Vatican institutions possess no portable works of art that would illustrate these periods, so important in the typological development of our theme. For this reason, it is right that a few short introductory remarks be made on this crucial early phase in which the iconography of angels emerged and took shape. Without entering in any detail into specialized research on the question, a few key questions are nonetheless relevant for a better understanding of angel images, for instance: Since when have figurative representations of angels occurred at all in western art? Since when have they been represented with a feature we now consider *de rigueur*, their wings? Have any attempts been made to express, or to suggest, their invisibility? How do artists respond to the need not only to give form to the invisible being, but also figuratively to describe its various characteristics, for instance in the invention of the angel-putto? The question as to the possible pre-Christian models for the Christian iconography of angels is investigated by Maurizio Sannibale and Paolo Liverani in their essay in the present catalogue. I will therefore begin my survey with the earliest known Christian representations of angels.

Fig. 1. Antonello da Messina, *Dead Christ Supported by an Angel*, oil on wood. Museo del Prado, Madrid

Fig. 2. Nicolò and Giovanni, *The Last Judgment* (detail), 12th century, tempera on wood. Vatican Museums, inv. 40526

be represented, or whether they ought to be repre- s repeatedly discussed by the early Church. At the icea in the second half of the fourth century the cult of s prohibited,[15] but at the second Council of Nicaea in 787 representation was sanctioned.[16] The very first representation Christian angel has been identified, not without some skeptical reactions, in a mural painting in the Catacomb of Priscilla in Rome (fig. 3) dating to the late second or first half of the third century. Insofar as the poorly preserved fresco can be interpreted at all, it has been identified as a scene of the Annunciation, in which the matronly seated figure to the left is interpreted as Mary and the standing figure, in the pose of an orator, to the right, as the archangel Gabriel.[17] The latter figure seems to be male and is dressed in tunic and pallium, but, above all, the figure is beardless and wingless.

Despite all the doubts surrounding the correct interpretation of the fresco in the Catacomb of Priscilla, there are wider grounds for thinking that the early Christian angel type did at least broadly resemble the figure represented in this painting. The *Reception of Vibia into the Heavenly Banquet* in the Catacomb of Sabazio on the Appian Way, dating to the early to mid fourth century, depicts a similarly beardless and wingless man, also dressed in tunic and pallium, explicitly described in the accompanying inscription as ANGELUS BONUS. The mural in this case is admittedly situated in a burial ground of the syncretists, a group that attempted to reconcile or combine different or opposite religious beliefs, both pagan and Christian. Nonetheless their art was so strongly influenced by early Christian iconography that a parallelism in their respective iconographies can be assumed.[18] In fact, a similar figure accompanying a youth holding a fish appears in the cemetery of Trasone; it has been interpreted, in the context of the two other previously cited paintings, as a representation of the archangel Raphael with the young Tobias.[19]

This type of male figure dressed in the classical manner may appear either with or without a beard.[20] But in any case he is wingless; wings do not distinguish the earliest Christian type of angel. Artists were far more intent upon stressing the angel's resemblance to man, the form that corresponded to the male-dominated structures of late-antique society, and, more specifically, to the type of male angel explicitly described in the Easter narratives of the Gospels, "men in dazzling apparel."[21] Even though it was quite soon, the end of the fourth century, that angels came to bear a close resemblance to the winged figures of victories familiar to us from ancient art, especially so in such examples as the sixth-century mosaics at Ravenna, the ancient Roman goddess of victory can be discounted as the direct prototype from which Christian iconography derived its earliest representation of angels. Even the sex is different: the goddess Victoria is female and angels are mainly male.[22] Above all, however, Victoria is invariably represented in ancient art with the wings of birds, whereas the wings of Christian angels, with their growing and ever more differentiated symbolic content, were subjected to successive transformations in form.

Fig. 3. Anonymous, *The Annunciation*, fresco. ab of Priscilla, Rome

Another Early Christian Conception of Angels

The newly created early Christian type of angel was in no way so clear-cut in definition as that described by Federico Borromeo in the seventeenth century. That is hardly surprising: Borromeo had the benefit of a long-consolidated Christian tradition, stretching over fourteen centuries, on which to draw. No such prescriptive tradition was available for the artist in the fourth century: he had to define the iconographic type himself. This was at a time when classical antiquity was still very much alive, widely disseminated, and, above all, familiar. Perhaps an indication of the quest for a yet-to-be-invented angel iconography is to be found in the representations that symbolize this celestial being by the motif of the intervention of a human arm stretching down from heaven.[23] In adopting this motif almost as an alternative to the "men in dazzling apparel," many an early Christian artist almost entirely dispensed with the representation of angels in human form. Instead they preferred to place the emphasis on the intervention of supernatural forces and on the divine mission of the *angelos*. This alternative angel type was especially well suited for scenes of action, in which it could be introduced as a divine force actively and directly intervening in earthly affairs, for instance in the *Sacrifice of Abraham*, where it is used to hold the patriarch's arm.

Angels with Wings: Or, Reflections on Wings

The iconographic creation of a winged human figure for the representation of an angel is often traced back in origin to a passage in Tertullian's *Apologeticum*, dating approximately to the year 197. In this passage, Tertullian declares of spirits in general, but indirectly (according to context) of angels, that all spirits, and hence angels too, had wings.[24] Yet the fact is that no representations of angels with wings from before the fourth century have survived.[25] And even once the winged angel had been introduced, the wingless type of the men in dazzling apparel was not discarded: its tradition continued, as in the *Resurrection of Christ* in the Trivulzio Ivory (fig. 4).[26] In the *Annunciation* on the triumphal arch of Santa Maria Maggiore in Rome, dating to the pontificate of Sixtus III (432–40), it is even possible to capture a moment in which an artist hesitated, undecided, between the winged and wingless angel type: the angel in the *sinopia* (underlying preparatory drawing) has no wings, and wings were added only during the actual execution of the mosaic. The motif of the wingless angel was deliberately taken up again and used by artists of later periods.

The wings of the angel are a symbol for the celerity and ease with which these beings move about in heaven and on earth. If angels are weightless, they ought not to need this aid to flight. But given the concrete human body with which they are imagined, their ability to fly at all must be dependent on several physiological constraints: it has been calculated, for instance, that they would need a wingspan of between 12 and 40 m (39 and 131 ft.), a specialized skeleton, and powerfully developed muscles.[27] That reflections on these physiological requirements have not filtered down into the actual representations of angels is not surprising. The nobility of their figure would have suffered as a result. And yet the wings of angels never ceased to pose a challenge to artists of all periods and all cultures. They tested their ingenuity and fired their imagination in their quest to invent ever new and original ways of representing them, especially since the various forms of angels' wings were not, as we have seen, iconographically fixed, but took on further connotations in the course of time. In

Fig. 4. Anonymous, *The Resurrection of Christ (Trivulzio Ivory)*, 5th century. Bavarian National Museum, Munich

this quest, most artists completely ignored the formal prototypes for human winged figures, which were available to them from Greek[28] and Roman antiquity,[29] such as victories, Eros, or erotes, and susceptible to reinterpretation in a Christian guise. They developed an iconography of their own.

A particularly striking example of the original ways in which angels' wings were interpreted by Christian artists are those found around the year 1300 in the works of Cavallini[30] (fig. 5) or Giotto and his workshop[31]; only in contour can they be distinguished as birds' wings. These pinions have far more the effect of manifestations of light; indeed one could say that, according to the modern way of thinking, these angels move almost with the speed of light. The wings are depicted with an enormously impressive, intense, and above all dazzling polychromy; they are built up gradually from tiny strips of color of the same hue, which are arranged like overlapping scales and graduated in tone from dark to light, until they finally culminate in the plenitude of light of a dazzling white or yellow. Since the wings in these cases have lost any kind of anatomical structure, they are not supported by any organic part of the angels' bodies. Only by divine light are the angels sustained. This interpretation is reinforced by the rainbow-hued mandorla that surrounds the figure of Christ in Giotto's *Last Judgment* in the Arena Chapel in Padua; it is similarly built up of graduated, scale-like overlapping strips of color, developing in tone to the brightest light.[32]

Another distinctive feature of angels' wings through the centuries is their incorporation of peacock feathers. Angels' wings that consist wholly of peacock feathers or are sporadically decorated with such have repeatedly inspired artists in the most far-flung places of the earth and in the most diverse periods to find ever-new forms of expression. Such wings have developed a particularly long and widely disseminated pictorial tradition. Peacock feathers are per se especially magnificent and frequently appear as attributes of royalty. It is possible that the basis of this particular iconographic detail can be traced back to an observation from the vision of Ezekiel in which the cherubim are described: "Their bodies, their backs, their hands, their wings, and the wheels—the wheels of all four—were covered in eyes In order to transform this literary image into pictorial terms, artists had recourse to peacock feathers, especially since the "eyes" in peacocks' tails had (so to say) been taken literally by classical mythology; they were interpreted as the eyes of the hundred-eyed guardian of Io, Argus, whose eyes, after he had been lulled to sleep and slain by Mercury, were placed by Juno in the tail of the peacock, a bird sacred to her divinity.[34] As a Christian symbol the peacock stands for eternity, renewal, and immortality,[35] so that the feeling of having the eyes of God upon one, which Ezekiel experiences, was associated with these invisible properties of angels through the peacocks' eyes in their wings. Examples of angels with peacocks' wings are legion. For instance, the wings of the archangels Gabriel and Michael in the sixth-century apse mosaic (fig. 6) in the Panayia Angeloktistos church in Kiti on Cyprus already have the pattern of peacocks' plumage and their long tail feathers with eyes.[36] A fresco in the atrium of the tenth-century cathedral in Faras in the Sudan[37] depicts a crowned angel who protects the three youths thrown into the fiery furnace[38] by shielding them with his patterned wings, which are spangled over with peacocks' eyes and sparely but regularly laced with peacock feathers. The plumage of the archangel Gabriel in the

Fig. 5. Pietro Cavallini, *The Last Judgment* (detail), c. 1300, fresco. Church of S. Cecilia, Rome

Fig. 6. Anonymous, *Madonna with the Archangels Gabriel and Michael*, 6th century, mosaic. Panayia Angeloktistos Church, Kiti, Cyprus

The Annunciation.

Annunciations by the Italian Renaissance master Filippo Lippi in Munich (fig. 7) and in London[39] or in the colossal wooden sculpture of the same theme by the German sculptor Veit Stoss[40] consists entirely of peacock feathers. The wings in these works have lost all anatomical reference; for peacock feathers, with their long quills and trailing plumage, are singularly ill-adapted to flight. They are not intended to support any weight, belonging to the tail and not to the wings of the peacock. Incorporated in angels' wings, they play a purely symbolic role. Giving visibility to angels' symbolic connotations took precedence, in short, over their anthropomorphic representation. Assembled from symbolical elements, the angel's figure as such is a creation of the mind; or, rather, the angel is a spiritual being that can only reveal its true appearance in the mind.

Even where the anatomy of a bird's wings, in most cases those of the goose, is retained, the wings may contain peacock feathers. Sometimes these are simply bundled together and attached to the wings' ends; sometimes the peacock tail feathers are decoratively laid over them as a symbolic allusion. This is the case, for instance, in the wings of the archangel Michael weighing souls in Hans Memling's *Last Judgment* triptych from the Marian church at Gdansk (fig. 8), dating to the period between 1466 and 1473.[41] Especially magnificent, almost regal in ornateness, are the kneeling angels in their sumptuous brocaded vestments in the scene of the *Adoration of the Shepherds* in Hugo van der Goes' Portinari Altarpiece of 1475 in the Uffizi, Florence. Their wings are the wings of birds: brightly colored, ornithologically varied, they too include the heavily symbolic peacock's eyes in their plumage.[42]

Wings are, in these cases, an ornithological element through which some of the spiritual properties of angels are made visible and manifest. This element, bound up as it is with angels almost as much as it is with birds, developed its own inner dynamic. Particularly original is the way in which Veit Stoss treated this theme. In his polychromed limewood *Annunciation*, he went far beyond the significance of wings as signs for celerity and ease of movement. Of the various tiny music-making angels suspended in the air, who joyfully swarm around Mary and Gabriel, one in particular not only has wings borrowed from birds in the usual way, but has almost been transformed into a bird altogether: his whole body is covered in a suit of bird's plumage (fig. 9).[43] The wing symbolism has here been taken to its extreme conclusion, producing what is tantamount to an iconographic hybrid form.

Fig. 8. Hans Memling, *Saint Michael*, detail from *The Last Judgment*. Muzeum Narodowe, Gdansk

Fig. 9. Veit Stoss, *The Annunciation* (detail), 1517–18, polychromed limewood. Church of Saint Lorenz, Nuremberg

Wings have virtually become the iconographic distinguishing mark of angels. They may therefore be used to differentiate the good from its antithesis, the bad. Just as angels, as good spirits, as heralds of the power of good, are characterized by the wings of birds that fly by day, so evil spirits, emissaries of the devil, are equipped with the wings of bats that can only fly by night.[44]

That it should be so self-evident to represent angels as winged has also prompted reflection on this iconographic detail, which is sometimes taken to the point that the wings are left out. Thus in Jan van Eyck's *Ghent Altarpiece* of 1432, the music-making angels, who fill two panels, are represented entirely without wings.[45] Here the wings would be redundant: music itself (as we say) has wings, and here the music transformed into pictorial images has itself assumed the representation of the spiritual dimension.

Michelangelo, too, though for different reasons, deliberately represented his angels without wings. On the ceiling of the Sistine Chapel, in the *Last Judgment*, and in the Pauline Chapel, they fly without the by-then standardized equipment for flight. By means of their winglessness and also their nakedness, Michelangelo wished to stress, rather, the similarity between them and human beings. His angels wear no dazzling apparel. They have no obvious attributes. They cannot, as in the early Christian iconography, be identified by their outward appearance. There has even been some speculation in recent research whether the youthful figure among the otherwise child-like figures surrounding God the Father in the scene of the *Creation of Adam* on the Sistine ceiling might be not an angel at all, but rather be intended to represent the still-to-be-created Eve.[46] But if one recognizes that it was Michelangelo's habit to represent angels without wings, the glories of angels and the angels of the Passion in the *Last Judgment* require no further interpretation of this kind. The idea of wingless angels seems not, in any case, to have been anomalous at the time. Vasari's erroneous interpretation of several figures in Raphael's *School of Athens* as the Evangelists being inspired by angels[47] corresponds to Agostino Veneziano's engraving of the *Four Evangelists* (fig. 10).[48] Here the angel of Matthew is represented without wings.

The theme of the wingless angel has continued to fascinate artists. Particularly impressive is Ernst Barlach's version of the theme. Barlach deliberately reverses the physical properties, or suspends the gravitational pull, of his sculpture of *Der Schwebende* (literally, "the floating one") for the World-War-I war monument in the Antoniterkirche in Cologne (fig. 11).[49] Nor does he compensate for this by iconographic means. Yet he does not make one feel that the figure is held up by chains in the air. Hands crossed over its breast, the larger-than-life-size sculpture has a kind of simplified blocklike profile. With its chin pushed forward, it floats like a zeppelin, horizontally on the air. The figure's slightly sagging dress expresses, indeed, the force of gravity, but this the figure, by the very fact that it is floating, seems to have entirely overcome. Wings, which might have been able to support it or assist it in flight, are absent; instead, the enormous weight of the sculpture is deliberately underlined by the smooth surface of the bronze. Barlach, however, apparently is suspending the law of gravity by stylistically fashioning the statue in the expressionist idiom typical of him, so that the two large chains by which it is suspended from the vaulting are not perceived as belonging to it. It is precisely the absence of wings that makes the floating, or flying, of this angel so striking.

Fig. 10. Agostino Veneziano, *Four Evangelists*, copy after Raphael's *School of Athens*, 1524, engraving. Istituto Nazionale per la Grafica, Rome

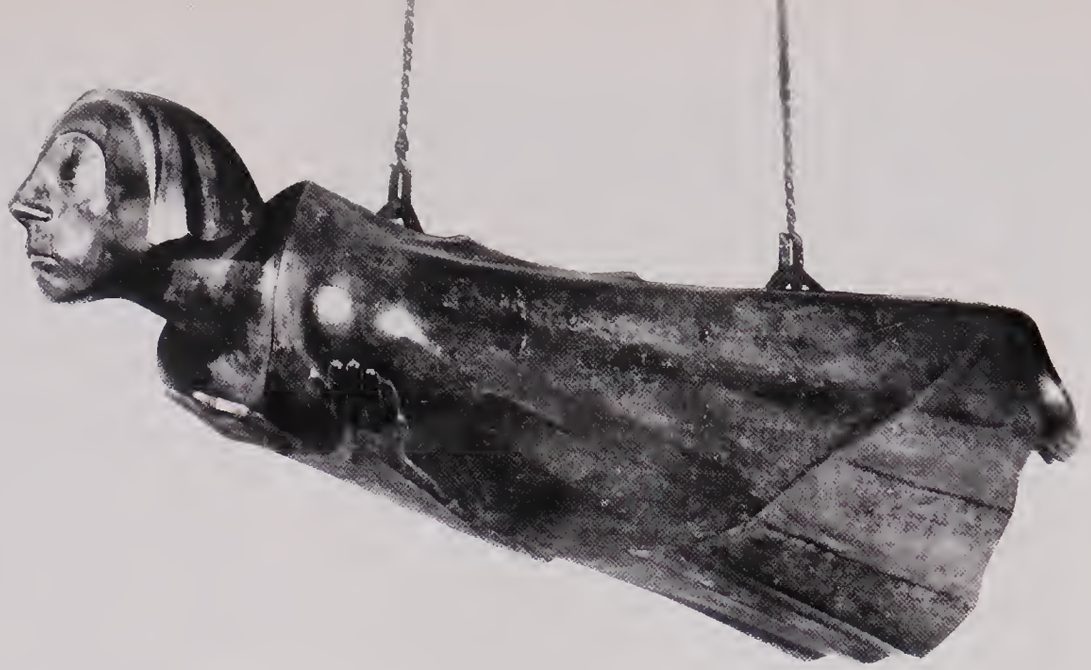

(left and above)
Fig. 11. Ernst Barlach, *Der Schwebende*, 1927.
Antoniterkirche, Cologne

"Invisible" Angels

By being furnished with symbolic wings and also by the iconographic differentiation of these wings, angels take on varying degrees of material form, sometimes more, sometimes less. But not infrequently artists have tried, in their representation of angels, to dispense with matter altogether: that is, they have confronted the phenomenon of incorporeality. How could this be represented, or even suggested, in paint? In his *Maestà* in the Cathedral of Orvieto (fig. 12), dating to the autumn of 1425, Gentile da Fabriano engraved the outlines of two angels onto the gold ground, while two others, of whom only the one to the right is preserved, were represented as impalpable beings: diaphanously painted in white lime, they rest as light as clouds, as faint as air, on the sides of the Madonna's armless brocaded throne.[50] Even among Gentile's contemporaries the work was admired and praised on this account as "tam subtiliter et decore pulchritudinis" (so subtle and so beautifully decorous).[51]

It is not only as single beings that such "invisible" angels appear. Since spirits are as invisible as air, artists have also tried to represent them as such: they have formed whole clouds consisting of nothing but transparent angels and putti. In Raphael's *Disputà* in the Stanza della Segnatura in the Vatican, putti descend the rays of the golden glory that fills the upper part of the lunette behind the Trinity and are transformed below it into a bank of clouds.[52] In his *Madonna of Foligno* (fig. 13),[53] the small blue-gray putti are equally insubstantial; swarming around the golden disc of the sun before which the Madonna is enthroned, they dissolve before the eyes into a bank of cloud, below which lies the earthly sphere. What in Perugino or Ghirlandaio had been winged heads, painted in natural incarnate tones on a bright aureole, have here dissolved into a no-longer material and hence almost realistic heaven. The curtain that is raised in front of Raphael's *Sistine Madonna*[54] reveals an apparently innumerable throng of angels composed of nothing but light and air.

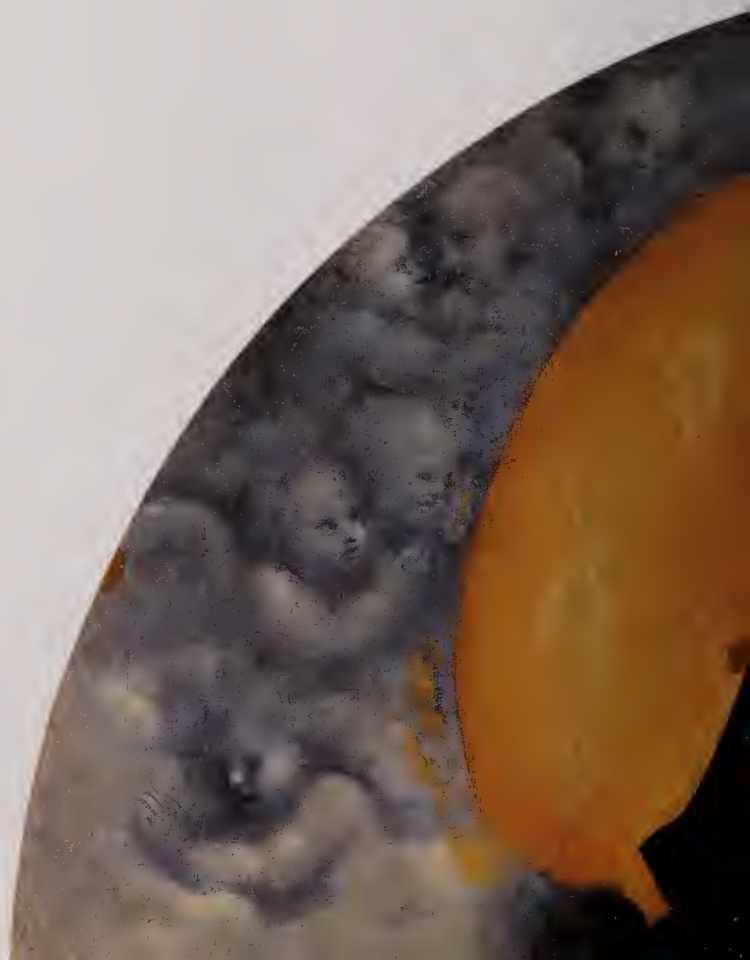

Fig. 12. Gentile da Fabriano, *Maestà* (detail), 1425, fresco. Cathedral, Orvieto

Fig. 13. Raphael, *Angel Clouds*, detail from *Madonna di Foligno*, c. 1511, oil on canvas. Vatican Museums, inv. 40329

This form of diaphanous angel has a tradition in Italy.[55] But artists north of the Alps also grappled with the problem of how to represent the discarnate nature of spiritual beings. In his *Saint John on Patmos* (fig. 14) of 1504–05,[56] Hieronymus Bosch represented the revelation to the apostle in the form of a light-blue angel apparently formed of glass or mist appearing on the hilltop in the middle distance. This visionary angelic being is also equipped with wings, which are laden with symbols. The usual bird's pinions are overlaid by the butterfly wings of the soul or the Horae (Hours) and, apart from the eyes described by Ezekiel, which adorn the edges of the wings, two prominent peacock's eyes are also attached to their upper part.

Apart from the air, it was light that enabled the artist to represent the transparency of angels' spiritual being. As heralds of God they are penetrated by divine light.[57] Of the wings created out of divine light we have already spoken. In Simone Martini's *Annunciation* (Uffizi, Florence), not only the wings of the archangel Gabriel are golden, but his whole figure also is painted in shades of gold or yellow. This color suffuses the whole painting with its luminous gold ground, on which the words of the angel's greeting are inscribed and with which the gold of the halos is also merged.

Fig. 14. Hieronymus Bosch, *Saint John on Patmos* (detail), 1504–06, oil on wood. Staatliche Museen Preussischer Kulturbesitz, Gemäldegalerie, Berlin

Two creations of almost the same year, the one to the north, the other to the south of the Alps, capture the divine light in unique and naturalistic ways, as opposed to the gold ground: Matthias Grünewald's *Concert of Angels* in the Nativity panel of his *Isenheim Altarpiece* of 1514 (fig. 15),[58] and Raphael's *Deliverance of Saint Peter* (fig. 16) in the Stanza di Eliodoro of 1512–13.[59] Here Raphael confronted almost every conceivable source of earthly light—torchlight, moonlight, daybreak, reflection, illumination—with the divine light of the angel who liberates Peter. This radiant light, it too painted, outshines all the other forms of light, even, it seems, the real daylight streaming through the window below. The same colors that Raphael used in his fresco recur in Grünewald's panel painting. What is iconographically baffling, since the painting is a heavily allegorized Christmas picture, also remains unfathomable at the formal level, due to the great burst of light with which the picture is filled and the various fantastic creatures that throng the scene behind the concert of angels. Both paintings are similar forms of representing supernatural events, or visions of angels, through light.

Fig. 15. Matthias Grünewald, *Concert of Angels*, detail from *The Isenheim Altarpiece*, 1512–16, oil on wood. Musée d'Unterlinden, Colmar

Fig. 16. Raphael, *The Deliverance of Saint Peter*, 1512–13, fresco. Stanza di Eliodoro, Vatican

Angel Types

The representations of angels cited above may suffice to suggest how inexhaustible are the host of angels and their figurative representations. There has been a good deal of thought, and not only in theology, about the number, types, and names of the angels.[60] Although only four angels are known by name, the archangels Gabriel, Michael, Raphael, and Uriel,[61] by the fifth century Pseudo-Dionysius the Areopagite, in his *Hierarchia coelestia*, tried to divide the angels into three triads of three, nine choirs in all. First are the seraphim, cherubim, and thrones; second, the dominions, virtues, and powers; and third, the principalities, archangels, and angels.[62] Artists have not infrequently alluded to this division into nine groups in their compositions, such as in the dome of the Baptistery in Florence[63] or in the portico below the Loggia delle Benedizioni in Saint John Lateran in Rome, where painters under Pope Sixtus V (1590–95) even painted nine separate compartments each with a single choir of angels. In spite of this, no firm iconography for each separate choir was developed. Only the seraphim, with their normally six wings and absence of body, and the similarly, sometimes even identically, represented cherubim[64] are clearly differentiated from the rest.[65] Since the archangels mainly occur in the narrative scenes traditionally associated with them, here too some particular iconographic features have developed: one may think of the iconography, even female at times, of Gabriel, the archangel of the Annunciation,[66] or that of Saint Michael, commonly represented as a soldier or knight in shining armor (see fig. 8).[67]

The putto, a more frequent and in some periods much-loved type of angel, does not form part of the nine choirs of angels. But some of the choirs are sometimes represented in this infantile form. In the period around 1300 one finds miniature angels that more closely resemble dwarfs that the more customary child putti of later times. Among others, these lilliputian angels show the Holy Family the way to Egypt or fly in grief around Christ on the Cross (fig. 17) or over the *Lamentation of Christ* in the three corresponding frescoes by Giotto in the Scrovegni Chapel in Padua (1304–06). Not much more than a century later, undoubtedly also under the influence of the antique representations of *erotes*, the putto became a common motif in Italian Renaissance art. It is found not only as heraldic support or in dancing groups as in Donatello's *Singing Gallery* for the Cathedral in Florence (1433),[68] but also in religious contexts, as in Donatello's *tondi* of the Four Evangelists for the pendentives of the Old Sacristy in S. Lorenzo in Florence (1435). During the same period the type of child angel was also propagated north of the Alps, though seldom so nakedly or so sensuously as its southern species. It can be found, for instance, in the paintings of Stephan Lochner and the Cologne school; there it has its counterpart in the contemporary religious literature of the period.[69]

Fig. 17. Giotto, *Weeping Angel*, detail from *The Crucifixion*, 1304–06, fresco. Scrovegni Chapel, Padua

[illegible] Workshop; *The Soul of Saint* [illegible] *Heaven*, detail from *The* [illegible] Vatican Museums, inv. 40120

[illegible] lit Dürer, *Angels' Mass*, c. 1500, [illegible] Musée des Beaux Arts, Rennes, [illegible]

The Principle of Good and Evil

In whatever form angels appear, as a level in the celestial hierarchy between God and man they always stand for the principle of good. As God's messengers they herald the advent of the Day of Judgment. While the devil thrusts the damned to the left of Christ into the pit of hell, angels receive the blessed to his right. The role of the *psychopomp*, the escorter of the soul played in ancient mythology by Hermes, the messenger of the gods who was also endowed with more than one set of wings, was taken over by angels in Christian iconography, and not only in the Last Judgment.[70] In the Stefaneschi Altarpiece, a work of the school of Giotto for St. Peter's in the Vatican dating to the middle of the first half of the fourteenth century, they accompany, for instance, the souls of the apostles Peter and Paul to heaven after their martyrdom; like the angels, the souls of the two apostles are imagined as their physical likenesses with wings (fig. 18).

How far the use of angels as the principle of the good can go is shown in a satirical and hence all the more striking way by Albrecht Dürer in his so-called *Angels' Mass* or *Recording of the Pious and Sinful Thoughts during the Divine Office* (fig. 19), a drawing dating to the years around 1500.[71] Between the angels who celebrate the liturgical function (above) and those who present the scene to the spectator (below) are grouped, around the edge of the sheet as in a choir, a number of canons whose thoughts and fantasies during the service are illustrated in little clouds like balloons in a cartoon. Tiny angels and devils meanwhile vie with each other in trying to draw the attention of the would-be worshipers; the contest between them is a prefiguration of the struggle for their souls on the day of the Last Judgment. While one angel holds out a crucifix to one canon, a devil simultaneously tempts him with a succulent roast fowl on a spit; a second canon dreams of being rescued from the flames of purgatory by an angel; a third contemplates the Madonna and child over a crescent moon; a fourth is being tempted by a devil with a naked woman; a fifth is being proffered an over-large beaker by a colossal winged grasshopper. As in contemporary legends, an angel in the center in front of the altar and two devils immediately below him to the left write down the thoughts of the canons, which they will later read out during the Last Judgment and which the archangel Michael will throw into the balance.

Angel Ornaments

Angels thus embody the principle of goodness and holiness and of the presence of God in the world. As such they also have their significance as ornament in the sacred sphere. In no-narrative decorations, though their outward appearance may be reduced to mere heads or wings, wherever an artist includes them, their representation remains an expression of their essential being: they are heralds of God.[72] The same principle holds true for architecture. In the angel pier of the cathedral of Strasbourg, the tectonic principle is apparently suspended and the vaulting is supported by angels who at the same time, by their attributes, point to the Last Judgment and the abolition of all human construction and order on the Last Day.

* * *

A. Durer.

[illegible] challenge to artists of all times since the very be-[illegible] Christian iconography. The challenge consisted in how to [illegible] spiritual principle that could not be clothed in an allegory, [illegible] angel is a being that resembles man. The invention of the [illegible] figure was, after some time, quite naturally reflected in the [illegible] religious sphere, as in literature and music. Its further dissemination, its enrichment with symbolical meanings, acquired almost a momentum of its own. The theoretical and above-all theological grappling with the angel theme resulting in what were virtually treatises on angels—including such important texts of Church history as those of Pseudo-Dionysius the Areopagite, the Doctors of the Church (Saints Jerome, Ambrose, Augustine, and Gregory the Great), Saint Thomas Aquinas, and others[73]—seems hardly to have had any iconographic impact on the way angels were represented either during or immediately subsequent to their appearance.

The most famous angels of our own days seem to be the two winged putti below Raphael's *Sistine Madonna* (fig. 20) in Dresden. They are hardly creations of our own time; indeed they are almost half a millennium old. Their continuing success and present popularity are hard to explain. They combine the sacred with the profane, childish mischievousness with high art. They are easily reproducible and media-friendly. And they have in turn inspired other similar angel pairs.[74] They don't belong to the Vatican. They were not even intended for the Vatican; they were destined instead for a distant church, S. Sisto in Piacenza. But that hasn't stopped the Romans from adopting them as their own, and reproducing them on postcards together with the Colosseum, the Pantheon, the Trevi Fountain, and other familiar sights of the Eternal City. However banal, it is fitting they should at least be mentioned in our exhibition catalogue.

Fig. 20. Raphael, *Two Angels*, detail from *The Sistine Madonna*, 1512–16, oil on canvas. Gemäldegalerie Alte Meister, Staatliche Kunstsammlungen, Dresden

I should like to thank Max Eugen Kemper for his kind suggestions and Peter Spring for his improvements when translating my text.

1. Michl 1962, cc. 124–25; *New Catechism of the Catholic Church*, art. 9, para. 5, nos. 328–336; Bussagli 1995, 81–90, 93, and 97; Ladner 1995, 92.
2. Godwin 1995; Ladner 1995, 92.
3. Such as Frank Capra's *It's a Wonderful Life* with James Stewart and Donna Reed, 1946; Wim Wenders' *Wings of Desire* with Bruno Gans and Solveigh Domartin, 1988; or the recent CBS television drama *Touched by an Angel*.
4. The angel iconographies have undergone different developments in the Byzantine Church and in the Roman Church and its derivations. In Byzantine culture, angels remained more closely bound up with the liturgy and with the salient liturgical moments of the Orthodox calendar, for instance when angels are represented handing Communion to the apostles (Hamann-MacLean 1976, 2:134–37 and 153–56). They also retain more prominently their role as the representatives of God, as in the icons in which the three angels who visit Abraham stand for the Trinity, a type made especially famous thanks to Andrej Rublev's icon of 1551 in the Tretjakov Gallery in Moscow (see Hamann-MacLean 1976, 2:72–74).
5. Wirth, c. 626; Bussagli 1995, 40.
6. Passelecq and Poswick 1979.
7. See cats. 76–80.
8. See cats. 81–94.
9. See cats. 7, 93, and 94.
10. See cats. 33–80.
11. See Glossary.
12. Museo del Prado, Madrid. See L. Sciascia and G. Mandel, *L'opera completa di Antonello da Messina* (Milan, 1967), 95–96, no. 49.
13. Bussagli 1995, 44.
14. Vatican Museums, inv. 40526.
15. Michl 1962, 199; Wirth, c. 627; Bussagli 1995, 32.
16. Godwin 1995, 126.
17. Wirth, c. 627; Bussagli 1995, 48–49 and 311, fig. on p. 49.
18. Wirth, c. 627; Bussagli 1995, 48–49 and 311, fig. on p. 48.
19. Wirth, c. 627; Bussagli 1995, 48, fig. on p. 49.
20. See for instance the representation of the prophet Bileam with the angel in the New Catacombs on the Via Latina (H. and M. Schmidt 1989, 129–30, fig. 43, and Bussagli 1995, 53–54, fig. on p. 54).
21. Mark 16:55 and Luke 24:4. See Bussagli 1995, 236.
22. H. and M. Schmidt 1989, 129; Bussagli 1995, 63–71. On the relations of angels to their ancient prototypes, see the essay by Sannibale and Liverani, "The Classical Origins of Angel Iconography," in this volume.
23. Bussagli 1995, 45–46 and 218 (angel as executive arm of God).
24. Miehl 1962, c. 627; Bussagli 1995, 58 and 90.
25. Whether the symbol for the evangelist Matthew in the apse of S. Pudenziana in Rome can be interpreted as the first representation of a winged angel (Michl 1962, cc. 627–28) must remain in doubt, since the mosaic in this zone is heavily restored and renewed. Since it would (if accepted) be the only nude angel in early Christian art, the figure in its existing form is all the more dubious and requires a careful analysis of its condition before it can be firmly placed in its historical context.
26. Munich, Bayerische Nationalmuseum.
27. Godwin 1995, 141–43.
28. Hamann 1964, 92, fig. 70.
29.See the Sannibale and Liverani essay in this volume.
30. Such as in Rome, church of S. Cecilia, Cavallini's *Last Judgment*.
31. Assisi, Upper Church, fresco cycle of the Life of Saint Francis: *The Vision of the Heavenly Thrones*, *The Stigmatization*, *The Death of Saint Francis*, *The Healing of the Fatally Wounded Giovanni di Lerida*, *The Confession of a Woman Restored to Life*, and *The Lamentation of Christ*.
32. Related to the angel made of light is the angel made of fire, as exemplified by a miniature in the *Commentary on Isaiah*, produced in Reichenau around the year 1000 and now in the Staatsbibliothek in Bamberg (Nigg and Gröning 1978, 77, fig. on p. 77). On the theme of the angel as a being of fire, see Bussagli 1995, 237–41.
33. Ezekiel 10:12.
34. Ovid, *Metamorphoses*, 1:721–22.
35. Ladner 1995, 143.
36. G. Der Parthog, *Byzantine and Medieval Cyprus* (New Barnet, 1995), 223–24, fig. on p. 260 above.
37. Nigg and Gröning 1978, 80–81, fig. on pp. 80–81.
38. Daniel 3:25.
39. Nigg and Gröning 1978, figs. on pp. 42 (below) and 43.
40. *Veit Stoss in Nürnberg. Werke des Meisters und seiner Schule in Nürnberg und Umbegung* (Munich, 1983), 194–209, color plates 49–73; G. Sello, *Veit Stoss* (Munich, 1988), pls. 106 and 114. The polychrome limewood sculpture, set in a medallion and suspended in the nave of the Church of Saint Lorenz in Nuremberg, is known in German as the *Englischer Gruss*.
41. Corti and G. T. Faggin, *L'opera completa di Memling* (Milan, 1969), pls. III, IV and V; H. and M. Schmidt 1989, fig. 51.
42. Nigg and Gröning 1978, figs. on pp. 94–95.
43. H. and M. Schmidt 1989, fig. 46.
44. Godwin 1995, 140–41. See also cat. 5.
45. R. Brignetti and G. T. Faggin, *L'opera completa dei Van Eyck* (Milan, 1968), pls. XII and XIII. All the other angels in the altarpiece have wings, even the archangel Michael in his combat against the dragon, represented as a wooden sculpture carved in the choristers' desk. See Bussagli 1995, 313.
46. F. Mancinelli, "Cappella Sistina," in Angelo Tartuferi, *Michelangel—pittore, scultore e architetto* (Bagno a Ripoli, 1993), 50. A precedent for the angels in Michelangelo's *God the Father in Glory with Angels*, some with wings and some without, may be found in the fresco in the upper part of Michele Gimabono's Seregno tomb at S. Anastasia in Verona. Filippa M. Aliberti Gaudioso, *Pisanello—i luoghi del gotico internazionale nel Veneto* (Milan, 1996), fig. p. 77.
47. Vasari 1906, 4:332.
48. K. Oberhuber, *Polarität und Synthese in Raphaels "Schule von Athen"* (Stuttgart, 1983), fig. 26.
49. Nigg and Gröning 1978, fig. on p. 68. The statue was cast in 1927; see further, *Ernst Barlach Werke und Werkentwürfe aus fünf Jahrzehten. Ernst Barlach Katalog I. Plastik 1894-1937. Auswahl und Kommentar Elmer Jansen* (Berlin, 1981), 87–89.
50. The angel to the right only reemerged following the recent restoration: see further, A. De Marchi, *Gentile da Fabriano. Un viaggio nella pittura italiana alla fine del gotico* (Milan, 1992), 196–97, 212 nn. 50–51, pl. 69; Bussagli 1995, 244.
51. Vasari 1906, 3:16–17.
52. Of the putti in the *Disputà*, Shearman comments: "The *putto* which is made of cloud, which seems a transient condensation of vapour into angelic form, is a remarkable invention, and still more extraordinary is the light-filled Heaven entirely composed of such angelic clouds." Though the cloud-putto can be traced back earlier to the circle of Mantegna and Giovanni Bellini, the idea of an inner or remote heaven which is a dense, light-saturated cloud of such putti seems, in Shearman's view, to be Raphael's own invention: John Shearman, "Raphael's Clouds, and Correggio's," in *Studi su Raffaello*, ed. M. Sambucco Hamond and M. Letizia Strocchi (Urbino, 1987), 660.
53. Vatican Museums, inv. 40329. See Bussagli 1995, 101.
54. Staatliche Kunstsammlungen, Gemäldegalerie Alte Meister, Dresden.
55. Bussagli 1995, 243–44.
56. Berlin, Staatliche Museen Preussischer Kulturbesitz, Gemäldegalerie. See I. Schlégl and M. Cinotti, *Das Gesamtwerk von Hieronymus Bosch* (Lucerne-Freudenstadt-Vienna, 1966), 102, no. 33 A; Nigg and Gröning 1978, fig. on p. 22.
57. See Daniel's description of an apparition of an angel in a burst of light (Dan. 10:5–6).
58. Musée Unterlinden, Colmar.
59. A. Nesselrath, "La Stanza d'Eliodoro," in *Raffaello nell'appartamento di Giulio II e Leone X* (Milan, 1993), 245.
60. See "Angels and the World of Spirits" by Basil Cole and Robert Christian in this volume.
61. H. and M. Schmidt 1989, 146–60.
62. H. and M. Schmidt 1989, 128, 133, and 140–70; Bussagli 1995, 192–98 and 286–99; Godwin 1995, 24–49; Ladner 1995, 91–98.
63. H. and M. Schmidt 1989, 143, fig. 48.
64. The cherub in the scene of the *Stigmatization of Saint Francis* is for obvious reasons mainly represented as a Crucifix, but furnished with the six wings of a cherub. See cat. 66.
65. Hamann-MacLean 1976, 2: Register, 50–51; H. and M. Schmidt 1989, 142–44; Ladner 1995, 46 and 93–94.
66. H. and M. Schmidt 1989, 157–58; Godwin 1995, 41–44.
67. H. and M. Schmidt 1989, 149–57: Godwin 1995, 32–41.
68. Nagel 1994, 16–17.
69. H. and M. Schmidt 1989, 135–37.
70. Bussagli 1995, 122–23.
71. Musée des Beaux-Arts, Rennes, inv. C 100-1. F. Winkler, *Die Zeichnungen Albrecht Dürers*, vol. 1 (1484–1502), (Berlin, 1936):124–25, no. 181, pl. 181; *Albrecht Dürer 1471–1971* (exh. cat. Munich, 1975), 196–97, no. 378, fig. on p. 196.
72. See cats. 81–97.
73. Bussagli 1995, 192–98.
74. Similar angel pairs are often chosen for popular reproductions and postcards, such as William Bouguereau (1803–70), *Le premier baiser* or, as a detail enlarged, two angels from Guercino's (1591–1666) *Madonna with the Protector Saints of Modena* in the Louvre in Paris, or the two reading child-angels from Rosso Fiorentino's (1494–1540) *Madonna and Saints* in the Uffizi in Florence.

THE CLASSICAL ORIGINS OF ANGEL ICONOGRAPHY

Maurizio Sannibale and Paolo Liverani

In discussing the iconography of angels, one must inevitably consider the Greco-Roman roots of art. The Greco-Roman world is at the basis of western civilization. This world included the Etruscans, among the most important people of ancient Italy. From their civilization we rediscover themes and language of Greek art, selected and elaborated in a special way. The Etruscans lived between the Tiber and the Arno Rivers in central Italy, with cities also to the south in Campania and to the north in the valley of the Po River. After centuries of fighting, they were incorporated into the Roman state, of which they became an essential part. During the first century B.C. the Latin language progressively and finally substituted their original language, of which only a relatively small number of inscriptions remain.

First of all, a few basic concepts must be clarified. It is obvious that the main iconographic models for angels as they are commonly portrayed in Western art are of classical origin. Greco-Roman culture is full of divine or semi-divine beings who resemble angels, at least in their exterior, such as messengers, winged beings, and personifications of abstract concepts. But no figure in classical culture has the spiritual significance and functions that an angel has in Judeo-Christian religion. The oldest models and the fundamental theological and spiritual concepts that are intrinsically connected with angels have nothing to do with the classical world, but are entirely derived from the Old and New Testaments. The Bible's prohibition to make divine images or any kind of image, as can be seen in the episode of the Golden Calf in the Book of Exodus, kept the Jews from elaborating their own iconography. Jewish sources have not been included in this exhibition because, even though they are of fundamental importance, they are all written, not visual sources.

One image in this exhibition does concisely remind us of the importance of these sources. It is the relief that portrays an Assyrian *genius*, a visual reminder of the images available to biblical authors (cat. 10). The Jews were in fact surrounded by the culture of the great Middle-Eastern civilizations, the influence of which was particularly strong during the period of the Babylonian exile in the sixth century B.C. Descriptions of angels by biblical authors during or after this period of exile are frequently modeled on Assyrian *genii*.[1]

The equivalence of the winged figure with the angel is not a foregone conclusion, as our culture usually assumes it to be, but is the result of centuries of evolution. The oldest images of Christian angels are actually wingless. It is therefore important to examine the visual sources and the ideas that have been expressed in the images of the winged angel, producing the form we have known since childhood. This inquiry will also give a more profound idea of the images' meanings.

The oldest images of winged figures in classical culture gradually evolved, passing through the classical age and Hellenism, on to the middle ages and the Renaissance. Much of the familiar iconography, part of the collective consciousness of medieval and modern art, is in fact rooted in the characterizations and the models for composition elaborated by the classical world. The anthropomorphization of the supernatural is a characteristic of Greek culture and figurative art, and as such it was passed on to the Etruscan and Italic world at a fairly early date.

Religion in the Etruscan-Italic world was complex and had its own special characteristics, some of which have not yet been fully understood because the ancient religious sources are inadequate. A simple linguistic and iconographic equation between Etruscan gods and their Greek and Roman counterparts is misleading, even though a process of transmission, selection, assimilation, and syncretism did of course occur.

Winged figures in Etruscan-Italic art date to archaic times and to some extent descend from the monstrous beings with animal attributes typical of ancient Middle-Eastern cultures. Wings are a characteristic attribute of gods and also of the innumerable types of male and female spirits who accompany both humans and gods, which to some extent are the forerunners of the Roman *genius*.

The bronze figure with rays (possibly Sol/Usil) dating from the end of the sixth century B.C., which is part of the chariot found at the Roma Vecchia property (fig. 1),[2] is endowed with wings. So is the Eos carrying Kephalos on the famous mirror from Vulci dated 470–460 B.C. (fig. 2).[3] Wings also distinguish the mythical divinator Chalcas, in another mirror from Vulci from the late fifth century B.C., as a mediator between gods and men. The mirror shows him intently studying the liver of a sacrificed animal, trying to interpret the inscrutable will of the gods (fig. 3).[4]

Fig. 1. Etruscan, *Sol/Usil*, late 6th century B.C., bronze. Vatican Museums, inv. 12369

Fig. 2. Etruscan, *Mirror Found at Vulci with Eos Carrying Kkephalos*, 470–460 B.C., bronze. Vatican Museums, inv. 12241

Fig. 3. Etruscan, *Mirror Found at Vulci with Chalcas*, late 5th century B.C., bronze. Vatican Museums, inv. 12240

Among other winged beings in antiquity, the one who is best known and most frequently portrayed in art and in literature is the Greek god Eros, whose iconography eventually developed into a fundamental archetype.[5] In the works of Homer, Eros is still an abstract concept of desire in general, while Hesiod (Theog. 120) makes him the third primordial power after Chaos and Ge. This is probably why in the sanctuary of Tespie (Boeotia) he was worshipped in aniconic form. Later traditions generally made him the son of Aphrodite, although other versions of his genealogy did exist.

Between the end of Archaism (530–480 B.C.) and the Severe Style phase (480–460 B.C.), the iconography of Eros settled into a young and winged figure. Attic vase paintings of the fifth century B.C. mostly show him in a male sphere. Only at the end of the fifth century does he start appearing consistently in a female environment: everyday life in the *gynaeceum*, scenes showing games or women preparing their toilet, and marriage preparations. He also appears in this role in Italiot ceramics, particularly those produced in Apulia, where his appearance was gradually transformed and rendered so womanly that he could be mistaken for a hermaphrodite (cats. 13–15).[6]

During the fourth century B.C., Eros became a favorite subject of such great sculptors of the time as Praxiteles and Lysippus, who made some of the most famous images of him. The *Eros of Tespie*, which was made by Lysippus between 338 and 335 B.C., is one of the best documented examples because many copies were made of it. A Roman copy from the Emperor Hadrian's time is exhibited here (cat. 12).

From the second half of the fourth century B.C. onward, the figure of Eros dominated the production of Italiot vase paintings, becoming omnipresent even in other art forms in Magna Grecia (southern Italy) such as small sculptures and jewelry, and was increasingly used simply as a decorative element (fig. 4). At the same time, Eros' original persona was enriched by new variations on his activities and attributes, and these additions to some extent are precursors of the Roman Amor.

Fig. 4. Southern Italy (?), *Pendant with Eros*, 4th–1st centuries B.C., gold. Formerly Falcioni Collection. Vatican Museums, inv. 13566

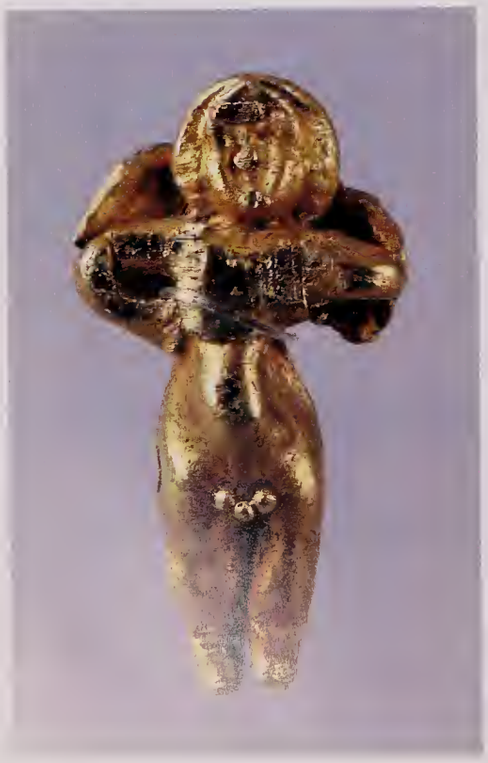

Fig. 5. Carlo Ruspi, 1862, after *Wall Painting Showing Vanth, François Tomb at Vulci* of 4th quarter 4th century B.C. Vatican Museums, inv. 14896

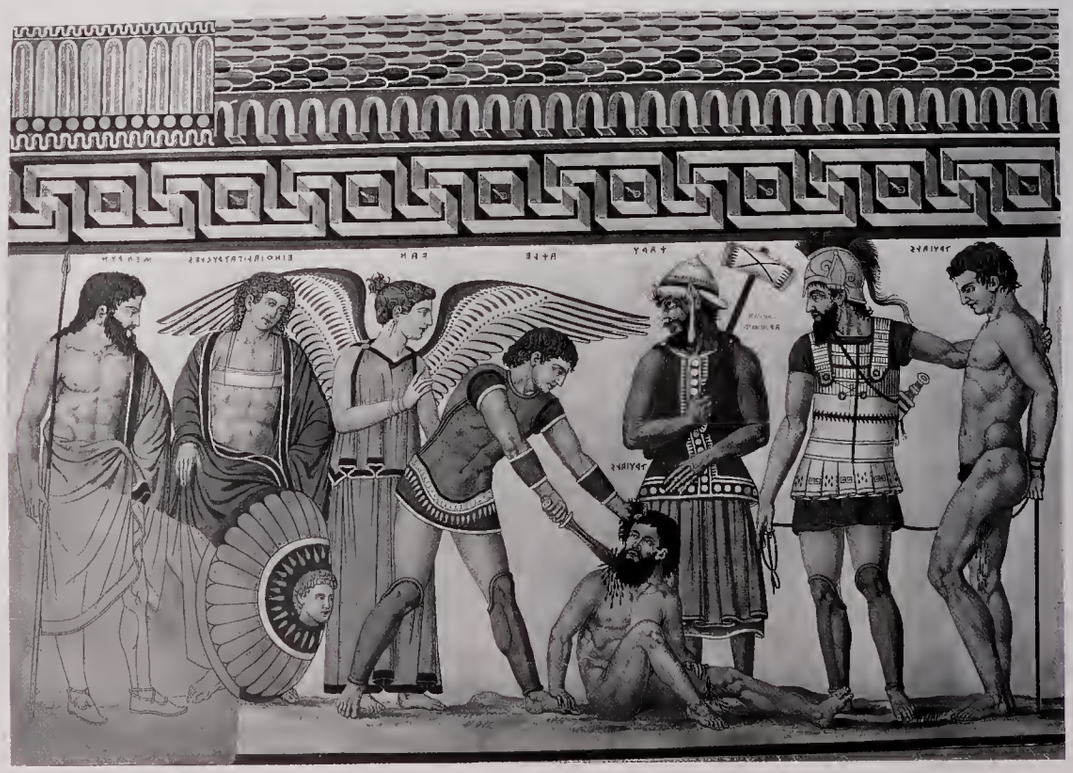

As far as Etruria is concerned, in the middle of the fifth century B.C. there were mirrors with Eros standing out alone against the figured background.[7] It seems unlikely, though, that the winged genius shown on the Vatican mirror, which dates from the beginning of the fifth century B.C. (cat. 11), can be identified as Eros, since it could as easily represent another personification.

From the second half of the fourth century B.C. onward, mirrors can be found showing Eros together with Turan and Atunis or with other figures, some of which are identified by inscriptions and some of which are nameless. Eros also becomes a constant presence in the Etruscan female environment, as can be seen in mirrors and vase paintings, similar to the contemporary Italiot world (cats. 13–15).

On the handle of a *cista* from Praeneste, a winged genius (Eros?) hands an *alabastron* to a similar winged female figure.[8] This introduces the significant iconography of the winged female genius, which was characteristic of Etruscan religion and is generically and sometimes incorrectly called Lasa. This term has in fact been extended to include all types of female personifications, both winged and wingless, that appear in Etruscan mythological and funerary iconography.[9]

The name Lasa is documented by epigraphic sources, mostly on mirrors, between the mid-fourth and third centuries B.C.[10] It always refers to a graceful young female figure, which two times out of three has wings but no specific attributes, even in terms of clothing. She is represented naked, half-clothed, or enveloped in heavy drapery, sometimes without attributes, holding in her hands objects that are always different: the *alabastron* (oblong container for unguents or perfume) and *discerniculum* (needle used in dressing hair), a scepter or a spear, a necklace, a small branch, a scroll. The attribute of the *alabastron* is not specific to Lasa, because other minor gods of Turan's circle or related to the female world also can be endowed with it (cats. 18–20).

The lack of a specific iconography and the fact that an epithet is sometimes used to describe her nature and function make Lasa one of the polyvalent goddesses who have been identified with the nymph. The name qualified by the epithet would indicate a specialization in a particular area. Her existence is also seemingly documented on the bronze liver of Piacenza,[11] where the area of Lasl is next to that of Tinia (Zeus). The similarity between "Lasa" and "Lasl" has suggested a possible correspondence between Lasa Vecu and the nymph Vegoia, who was a prophetess and assisted Tinia in defending order and justice.[12] Therefore the appearance of Lasa on a mid-fourth-century mirror together with Ajax and Amphiaraus seems like an iconographic mistake, with Lasa usurping the role of the funerary demon Vanth.[13]

Vanth is one of the best-known infernal goddesses of the Etruscan pantheon, though she is often confused with Lasa or with other minor gods because they are similar iconographic types.[14] The most famous and possibly also the oldest representation of Vanth is in the François Tomb in Vulci, which dates from the last quarter of the fourth century B.C. She appears in the scene of the sacrifice of the Trojan prisoners, without any attributes but identified by the inscription (fig. 5).[15] She is the counterpart of Charon, who carries a hammer that symbolizes the death blow.[16]

Vanth is shown also in a contemporary ceramic group that clearly shows the role played by this *psychopomp* demon who accompanied souls into the afterlife.[17] The details of this role are further specified on the later sarcophagus of *Hasti Afunei*, where three female figures seem to assist during the three moments of passage: death, the journey, and the entrance into the underworld.[18]

Vanth's range of activity is expressed in an image inside the Anina Tomb in Tarquinia, which dates from the first half of the third century B.C. She and Charon stand on either side of the door (a variation on the Greek couple Hades and Persephone), seemingly presiding over the passage to the afterlife.[19] Vanth wears the typical tunic with crossed straps and carries a torch, which lights the way toward the underworld and is an attribute used in scenes that have a dramatic ending. An example of this is the torch carried by the demon (often doubled), who watches, excitedly but without taking part, in the fight between Eteocles and Polynices that resulted in the death of both (fig. 6).[20] Serpents are another of Vanth's attributes, a clear reference to the underworld and inspired by Hecate and the Erinnyes; they are also a common attribute of Charon and the demon Tuchulca.[21]

Fig. 6. Etruscan, *Thana Helusnei Urn*, 1st half 2nd century B.C., terra-cotta with polychrome. Vatican Museums, inv. 16254

Fig. 7. Etruscan, Tarquinia, *Poet's Sarcophagus*, late 4th–early 3rd century B.C., nenfro. Vatican Museums,

Fig. 8. Etruscan, *Sarcophagus from the the Vipinana Tomb at Tuscania*, late 4th–early 3rd century B.C., nenfro. Vatican Museums, inv. 14947

The link between Vanth's iconography and the Greek Erinnyes (goddesses of revenge and justice) is obvious in Etruscan reliefs, which clearly show that they are taken from Greek models. It is well known that the iconography of the Erinnyes was strongly affected by the tragic theater, particularly by the myth of Orestes (see the *Oresteia* by Aeschylus). Examples of this can be seen in Attic vase paintings of the fifth century B.C.[22] On the *Poet's Sarcophagus* from Tarquinia,[23] one side of which shows Orestes and Pylades leaning over an altar with the bodies of Aegisthus and Clytemnestra on it, the winged figures in the relief are likely Erinnyes (fig. 7a). The winged figures on the other side of the sarcophagus, who hold torches while they watch the fight between Eteocles and Polynices (fig. 7b), must, on the other hand, have a funerary meaning. They resemble reliefs on some cinerary urns, where this particular motif was repeated endlessly (see fig. 6).[24]

Another example of a Fury can be seen on the Todi urn, which shows Pelops killing Oinomaos. Along the sides of the urn a more strictly funerary iconography is used, similar to that used on the *Poet's Sarcophagus* (see cat. 21).

Funerary symbolism explains how even the most important gods of Olympus could be transformed into winged demons. On the sarcophagus from the *Vipinana Tomb* (late fourth–early third century B.C.), which shows the massacre of Niobe's children, Apollo and Artemis look like Etruscan demons as they go about their killing (fig. 8).[25]

Even Aphrodite sometimes is portrayed with wings, such as in the reliefs on urns from Volterra that show the myth of Paris (second century B.C.). This Etruscan version of the myth suggests an identification between Aphrodite and Vanth.[26]

The mirror from Vulci in this exhibition (cat. 16) summarizes the way in which the image of a winged figure, male or female, was generically associated with different personifications of Etruscan gods. On the mirror are three figures: Maristura[n], a nude god, Thesan, a heavily draped goddess, and Mus, a half-naked female divinity who carries a zither, a distinguishing attribute that may identify her with a later figure on the antefix (cat. 22). The three gods on the mirror are quite strongly differentiated, yet all of them have wings.

Going back to the funerary aspect, this discussion of winged beings in Etrusco-Italic art can be brought to a close with a short description of the urn of *Arnth Velimnas* (fig. 9).[27] This extraordinary construction dates from the second half of the third century B.C.; the base has two winged female figures seated on either side of the door of Hades, which is painted in the middle of the block. The serene attitude of these two funerary *genii* is in harmony with their role as assistants in the passage toward the afterlife. The modern-day observer cannot help feeling that the figures are vaguely familiar, since they have been assimilated into the aesthetic experience of western art. But the familiarity goes further: this urn, with its sculpted and scenographic effects, is actually a forerunner of the Renaissance funerary monument, which was to come into being fully seventeen centuries after this Etruscan prototype.[28]

Maurizio Sannibale

Fig. 9. Etruscan, *Cinerary Urn of Arnth Velimnas*, 2nd half 3rd century B.C., travertine. Hypogeum of the Volumni, Perugia

[illegible] the less common winged figures, the two most frequently portrayed winged figures on both public and private monuments in Roman times are Eros and Victory. In a discussion of Roman art, Eros' Latin name would be Amor. He often appears [illegible] with his mother, Aphrodite (Venus for the Romans), goddess of beauty and love. For example, they appear together on the small pediment of the tomb of *Claudia Semne*, which was built in the third decade of the second century A.D. The bust of the dead woman is in the middle of the pediment (cat. 23); she is portrayed like Venus, and on either side are two cupids whose function is to make the dead woman's identification with the goddess immediately comprehensible.

However, in many representations Eros tends to lose his original meaning and appears in generically idyllic and bucolic contexts. This tendency was already widespread in Hellenistic times. It can be clearly seen in the fragment of a pilaster (cat. 26) that was produced by sculptors in Asia Minor during the first half of the third century A.D., one of innumerable examples of harvesting cupids. This particular iconography can also be seen in early Christian funerary art, where the figures have of course lost every pagan connotation and remain an abstract symbol, in this case alluding to heavenly happiness. Other scenes with cupids on a boat heading into port, which can been seen on sarcophagi (cat. 27), have a similar meaning, and so do the far rarer images of musical cupids (cat. 28), which may well have inspired Renaissance artists.

As the figure of Eros lost much of its original meaning, it started to appear in heraldic poses on both pagan (cat. 31) and Christian (cat. 30) sarcophagi. In the Christian sarcophagus exhibited here, besides Eros there are also four winged figures who are holding either animals or fruits, alluding to the various seasons of the year. These are the personifications of the seasons or *genii*, similar to Eros but with a highly symbolic meaning. They suggest the eternal repetition of the seasons and therefore symbolize life after death. As in the other funerary images described here, the meaning of the winged figures had become purely symbolic and could be accepted even by Christians. These small cupids could also be used in such a genre scene as a cart race for the sarcophagus of a child (cat. 29), using a common funerary image but giving it a more suitably childlike quality.[29]

The other winged character of great figurative importance in the Roman world was Victory,[30] the equivalent of the Greek Nike.[31] Her iconography is extremely varied: she always has wings and descends from the sky carrying symbols such as a crown, a palm frond, a trophy, or a shield, all of which represent success in battle. Victory was often accompanied by other divinities, and during the Roman Empire she was increasingly associated with the emperor, so that eventually she was often called Victoria Augusta. She is shown in reliefs and in public monuments standing beside the emperor, in the act of crowning him or, in any case, as the messenger of his victories, which served to strengthen the empire. She was soon used also in funerary art to represent victory over death. Funerary urns and sarcophagi often had a pair of winged victories on them, facing each other in the heraldic pose already used for Eros and holding a shield or a crown with a portrait of the dead person or a tablet with the deceased's name inscribed on it (see cat. 24).

Some aspects of early Christian art in relation to pagan art are significant to the origins of angel iconography. It is a fact that Christians borrowed heavily from pagan art, and the parts they borrowed can be broadly grouped into three categories: elements of pagan origin, which were used without making any changes in artworks commissioned by Christians; figures inspired by pagan iconography; and figures actually taken from it, reinterpreted in a Christian manner. This is hardly surprising, considering that Christian art is rooted in a classical figurative vocabulary that is of pagan origin. Even before iconographic mutations occurred, the intrinsic meaning of the images was profoundly modified on the basis of New Testament sources and the works of the Church Fathers.[32]

Fig. 10. Early Christian, *Sacrifice of Isaac*, 2nd third 4th century A.D., marble. Vatican Museums, inv. 31543

Fig. 11. Early Christian, *Daniel in the Lion's Den*, 2nd quarter 4th century A.D., marble. Vatican Museums, inv. 31427

Even considering just the simplest examples, it has already been seen how some figures (harvesting cupids, *genii* of the seasons) were reutilized without creating any problems because they were considered abstract symbols. Other images entered the standard Christian repertory with a purely decorative function: this is obvious, for example, in the sarcophagus lid exhibited here (cat. 32). The theme is clearly Christian, as can be seen from the Epiphany scene on the right side of the relief. Beside the scene, two cupids hold up a tablet that must have once been painted with the name of the woman buried in the sarcophagus, and two victories hold up a drapery as a background for the bust of the dead woman.

Thus it is not too surprising that angels have iconographic forerunners in pagan art. However, in the first images, angels have no wings. Starting from the scene with Jonah in the Catacombs of Priscilla in Rome, which dates from the second half of the third century A.D., through many frescoes and sarcophagi all the way to the end of the fourth century, angels have no distinguishing features and can be identified only on the basis of context. This is visible, for example, in the scene of the *Sacrifice of Isaac* (fig. 10) and in one showing *Daniel in the Lion's Den* (fig. 11).[33]

These angels are in no way different from the other men portrayed in the scenes: they wear dalmatics and pallia and usually have a youthful appearance (although some of them are bearded, indicating an older man) and they have no specific attributes. In many passages of the Bible they are, in fact, simply called "men," such as the angels given hospitality by Abraham (Gen. 18:2), by Lot (Gen. 19:10 ff.), and by Samson's mother (Judg. 13:6), and the two angels who appear in front of the devout women on their way to Christ's sepulcher on Easter morning (Lk. 24:4; see also Mk. 16:5). Even the archangels sometimes look like men, such as when Gabriel appears to Daniel (Dan. 8:5; 10:5–15), or Raphael appears to Tobias (Tob. 5:4). In many other passages there is no description at all of the angel: see, for example, the description of the annunciation to Zacharias of Saint John the Baptist's birth in the Gospel of Luke (1:11) or the annunciation to Mary (Lk. 1:26 ff.). It is easy to understand why initially no specific iconography was created for God's messengers.

This situation changed distinctly between the end of the fourth century and the beginning of the fifth, when the iconography now considered typical of angels (wings, a long gown, and a halo[34]) was developed. These changes came about for textual, iconographic, and social reasons. First of all, some biblical texts allowed for different iconographic choices. Examples of this can be seen in the passages describing the flight of angels in Daniel (9:21) and Revelation (14:6) and the angels' returning to heaven after announcing Christ's birth to the shepherds (Lk. 2:15); or, again, the angels' descent from heaven at Easter (Mt. 28:3) or John's visions of them in Revelation (10:1; 18:1; 20:1). Also, special categories of angels such as the cherubim and seraphim were described as having two or even six wings. Already in the year 197, Tertullian had written that "every spirit has wings; this is why angels and demons can go everywhere in an instant" (*Apologeticum* 22; *PL* I.466). The ancients understood very well (in fact, probably better than we do) that this attribute had no naturalistic connotation but was actually a metaphor for the possibility of carrying the divine message immediately to man. This concept is expressed clearly by Isidore of Seville (560–636). He explains that painters are allowed to portray angels with wings if the wings "express their rapid flight, just as in poets' fables the winds are said to have feathers, because of their swiftness, of course!" (*Etymologiarum* VII.5.3; *PL* LXXXII.272).

When artists wanted to portray an angel with wings, they inevitably sought inspiration from other winged figures commonly used in the art of their time. They probably didn't consider Eros particularly suitable because of his nudity and because his connections with pagan mythology were still a sore point. Victory must have seemed far more appropriate, since she was the personification of an abstract concept and also the messenger of the gods who brought the news of victories.

In order to understand such a significant change, one must also bear in mind some profound changes that occurred in the fourth century. Christianity, which had been persecuted for three centuries as a *superstitio illicita* (illegal superstition), was at last recognized by the Emperor Constantine's edict in Milan in 313. In fact, the emperor actually encouraged public worship by building imposing basilicas in Rome and throughout the empire. Eventually, the end of paganism was made official by the Constitutions of the Emperor Theodosius in 391 and 392, which were confirmed by his sons Arcadius and Honorius in 395 in their decree that pagan temples were to be shut down. It is obvious that the iconography of Victory was not likely to be used by a persecuted Christianity, particularly since it was widely used in imperial art. The choice to use Victory is far more comprehensible if the figure is seen to represent victory over pagan cults and the social recognition of the new religion.

The new iconographic models were therefore taken rather freely from Victory. The first examples of winged angels, on the sarcophagus from Sarigüzel[35] (fig. 12) and on the wooden doors of the Basilica of Saint Ambrose in Milan,[36] which both date from the end of the

Fig. 12. Roman, *Sarcophagus from Sarigüzel*, late 4th century A.D., marble. Deutsche Archaeologisches Institut, Rome

[illegible] them facing each other in a heraldic pose, [illegible] with the Christian monogram *chi-ro*, the first two [illegible] name in Greek (Christòs). These pieces faithfully [illegible] iconography, but others only use some classical ele- [illegible] case the wings, to create a new iconographic model. An [illegible] this is the Pignatta sarcophagus in Ravenna,[37] which is [illegible] same period and has the first definite image of the Annunciation on one side (fig. 13).

During the first half of the fifth century, the iconography of angels as we know them, youthful figures with wings and haloes, became fixed and definite. The great mosaic cycles at S. Maria Maggiore in Rome and S. Vitale in Ravenna have the first examples of a chromatic distinction between different types of angels (fig. 14). This artistic convention is related to the concept that the bodies of angels are made of ether, which is pure and luminous as a flame in good angels, (who are therefore in red), and thicker, darker, damp, and "nocturnal" in the angels who rebelled against God, the demons, who were rendered in tones of azure and deep blue.[38]

Subsequently, the functions and iconography of angels diversified and became more specialized. But their development is a subject for Byzantine and medieval art.

Paolo Liverani

Fig. 13. Early Christian, *Annunciation* from *Pignatta Sarcophagus*, late 4th century A.D., marble. Quadrarco di Braccioforte, Ravenna

Fig. 14. Early Christian, *Angels*, 1st half 5th century A.D., mosaic. Santa Maria Maggiore, Rome

1. See cat. 10 for a broader discussion of this topic.
2. Roma Vecchia is located six miles outside Rome on the Appian Way. E. Q. Visconti, *Il Museo Pio Clementino* 5 (Rome, 1796): pl.B.IV; Musei Etrusci … monimenta 1842, pl. LXXIV, 11; Colonna 1996, 346–49, fig. 10.
3. Pfister-Roesgen 1975, 21–22, S 2, pl. 2; Fischer Graf 1980, 11, V2: pl. 1: 2; R. Bloch and N. Minot in LIMC, see "Eos/Thesan," no. 30, with bibliography; R. D. De Puma, "Eos and Memnon on Etruscan Mirrors," in *Murlo and the Etruscans. Art and Society in Ancient Etruria* (Madison, Wisconsin, 1994), 180–89, fig. 16.7.
4. Pfister-Roesgen 1975, 63–64, S 45, pl. 49; Fischer Graf 1980, 42–44, V:26, pl. 10:3; V. Saladino in LIMC, see "Kalchas," no. 1, with bibliography.
5. E. Speier in EAA, 3, see "Eros"; A. Hermary, H. Cassimatis, and R. Volkommer in LIMC, see "Eros"; I. Krauskopf in LIMC, see "Eros in Etruria."
6. Some genre scenes are given a ritualistic quality by the presence of a *phiale*, which suggests a libation to the gods. However, there are no definite signs of a cult in Southern Italy, although some scholars link the iconography of Eros as a statue in a *naiskos* or on a column with a cult.
7. ES 1, 120:2, cit. from I. Krauskopf in LIMC, see "Eros in Etruria," no. 8.
8. Krauskopf in LIMC, see "Eros in Etruria," no. 40; Ciste 1 2,232–36, no. 70.
9. See, for example, S. De Marinis in EAA, vol. 4, see "Lasa."
10. Rallo 1974; R. Lambrechts in LIMC, see "Lasa."
11. This bronze model of a sheep's liver is divided into areas that correspond to the various Etruscan gods. The liver of the sacrificial animal was used by *haruspices* for divinatory purposes; finally, see Colonna 1994.
12. Serv., *ad Aen.*, 6, 72; L. B. van der Meer, *The Bronze Liver of Piacenza. Analysis of a Polytheistic Structure* (Amsterdam, 1987), 109–12.
13. ES, CCCLIX; Rallo 1974, 18, n. 1.
14. S. De Marinis in EAA, vol. 7, see "Vanth"; Spinola 1987, 56–67.
15. Vaticano 1987, 85–94, figs. 3, 7, with bibliography; Spinola 1987, 56, fig. 1.
16. F. De Ruyt, *Charun démon étrusque de la mort* (Rome, 1934).
17. B. Klakowicz, *La collezione dei conti Faina in Orvieto* (Rome, 1970), 136, nn. 19, 21; Spinola 1987, 57, figs. 2b–c, 3, with bibliography.
18. Herbig 1952, no. 76; Spinola 1987, 58, fig. 6, with further bibliography.
19. Steingräber 1985, 287–88, n. 40; Spinola 1987, 57, fig. 4, with bibliography. See also Tomba dei Caronti (Steingräber 1985, 305, n. 55, tabs. 61–63) and Tomba del Cardinale (Steingräber 1985, 303, n. 54, tabs. 59–60).
20. Sannibale 1994, 144–45, n. 23. For the type, see Sannibale 1994, 116–19, n. 21.1.
21. Steingräber 1985, 334–35, fig. 131; M. Cristofani, "Pittura funeraria e celebrazione della morte: il caso della tomba dell'Orco," in *Atti del convegno internazionale di studi "La Lombardia per gli Etruschi"* (Milan, 1986), 200ff., tab. LIII: 20.
22. H. Sarian in LIMC, see "Erinys."
23. Gregorian Etruscan Museum, inv. 14561. Bibliography: Herbig 1952, 43–44, n. 79, tabs. 33–34, with bibliography; H. Sarian in LIMC, see "Erinys," nos. 30, 92; R. M. Gais in LIMC, see "Aigisthos," n. 30; G. Colonna, in *Gli Etruschi e l'Europa* (Milan, 1992), 332.
24. See note 20.
25. Gregorian Etruscan Museum, inv. 14947. Herbig 1952, n. 80, tab. 30; G. Colonna, "Archeologia dell'età romantica in Etruria: i Campanari di Toscanella e la tomba dei Vipinana," in *StEtr* 46 (1978):105, J 1, 112–13; I. Krauskopf in LIMC, see "Artemis/Artumes, n. 52; I.Krauskopf in LIMC, see "Apollon/Aplu," n. 23.
26. O. W. von Vacano, "Vanth-Aphrodite," in *Hommages à Albert Grenier* 3 (1962):1546ff.; G. Scheffer, "Harbingers of Death? The Female Demon in Late Etruscan Funerary Art," in *Munuscula Romana* 17 (1991):51–63; Sannibale 1994, 48, n. 193.
27. A. von Gerkan and F. Messerschmidt, "Das Volumniergrab bei Perugia," RM 57 (1942):122–235, tab. 20.
28. See, for example, in Florence, Bernardo Rossellino's Bruni monument in the church of Santa Croce (Pope-Hennessy 1971, fig. 60), or Antonio Rossellino's Tomb of the Cardinal of Portugal in S. Miniato al Monte (Pope Hennessy 1971, fig. 64).
29. R. Amedick, *Die antiken Sarkophagreliefs* IV.14, *Die Sarkophage mit Darstellungen aus dem Menschenleben. Vita privata* (Berlin, 1991); K. Schauenburg, *Die antiken Sarkophagreliefs* vol. 2, *Die stadtrömischen Eroten-Sarkophage 3, Zirkusrennen und verwandte Darstellungen* (Berlin, 1995).
30. W. Koehler in EAA 6 (1996); see "Vittoria," 1191–92; T. Hölscher, *Victoria romana. Archäologische Untersuchungen zur Geschichte und Wesensart der römischen Siegesgöttin von den Anfängen bis zum Ende des 3.Jhs.n.Chr.* (Mainz, 1967).
31. A. Moustaka, A. Goulaki Voutira, and U. Grote in LIMC, vol. 6 (1992), see "Nike," 850–904.
32. Finally, see F. Bisconti, "Genesi e primi sviluppi dell'arte cristiana: i luoghi, i modi, i temi," in *Dalla Terra alle Genti. La diffusione del cristianesimo nei primi secoli* (exh. cat. Milan, 1996), 71–93.
33. There is an extensive bibliography on the origins of angel iconography in early Christian art: see T. Klauser, *Reallexikon für Antike und Christentum* 5 (1962), "Engel X (in der Kunst)," 258–322; C. Carletti, *Dizionario patristico e di antichità cristiane* 1 (1983), see "Angeli II. Iconografia," 202–03; D. Estevil, *La imagen del angel en la Roma del siglo IV: estudio de iconologia* (Rome, 1994); Bussagli 1995.
34. On the classical forerunners of the halo and its use in early Christian art, see A. Ahlqvist, *Tradition och rörelse. Nimbusikonografin i den romersantika och fornkristna konsten* (1990).
35. A. Pasinli, *Istanbul Archeological Museums* (Istanbul, 1989), 72, n. 76.
36. A. Goldschmid, *Die Kirchentür des Hl. Ambrosius in Mailand* (Strasbourg, 1902), tabs. 1, 5b, see 6a; O. Wulff, *Altchristliche und byzantinische Kunst* 1 (Berlin-Neuhabelsberg, 1914), tab. 9.
37. G. Valenti Zucchini, *I sarcofagi a figure e a carattere simbolico, "Corpus" della scultura paleocristiana, bizantina e altomedioevale di Ravenna* 2 (Rome, 1968):30–31, n. 11, fig. 11c; P. Testini, "Su una discussa figurazione del Sarcofago detto del profeta Eliseo o Pignatta," *Felix Ravenna* (1977), 319–37.
38. E. Kirschbaum, "L'angelo rosso e l'angelo turchino," *Rivista di Archeologia Cristiana* 17 (1940):209–48.

Note to the Reader

Dimensions are given in centimeters with inches in parentheses, height before width before depth or thickness.

Any bibliographical or note reference repeated more than once is shortened, with a full reference in the Bibliography. Shortened references to books, periodicals, and manuscripts are in the form of author and date of publication; shortened references to exhibition catalogues are in the form of city and date of publication.

ANGELS FROM THE VATICAN

Fig. 1. Anonymous Italian, *Belvedere Courtyard*, 1720-27, drawing. British Museum, London, King's Library, 75 K, vol. 3, King's Maps

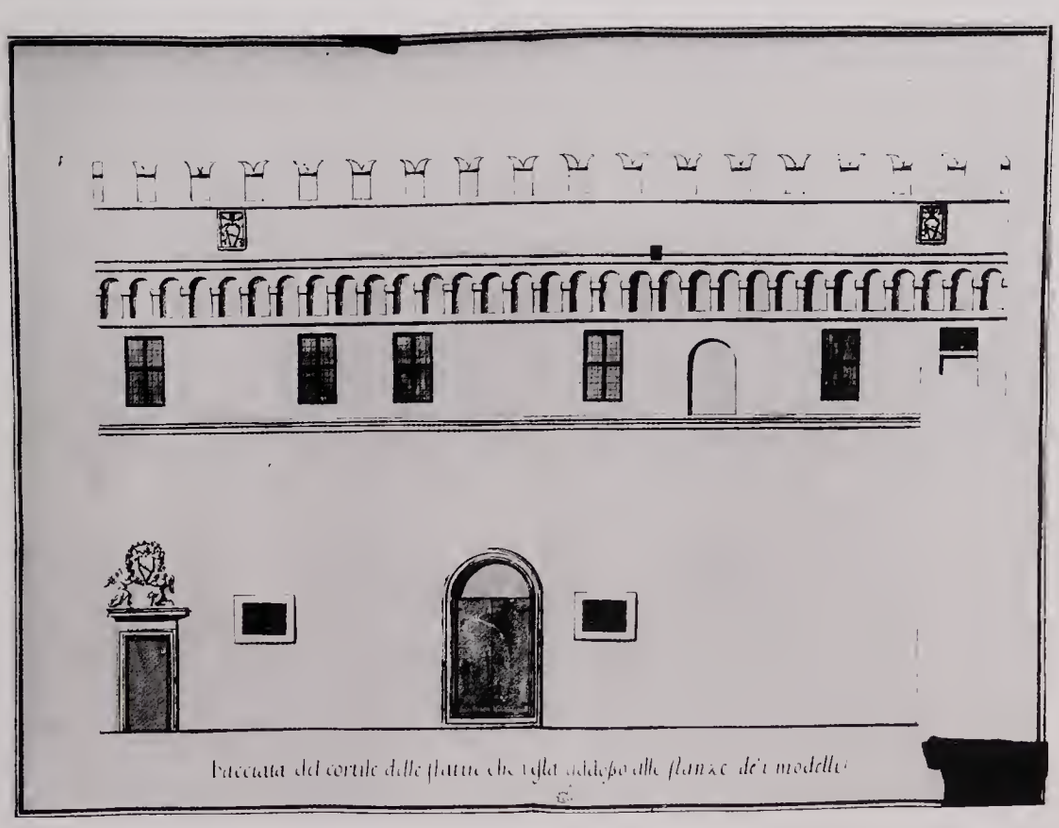

1

Benedetto Buglioni (Florence, c. 1461–1521)
WREATH WITH THE COAT OF ARMS OF POPE INNOCENT VIII SUPPORTED BY TWO ANGELS
c. 1484–87
Glazed terra-cotta
Diameter of wreath 121 cm (47⅝ in.); height left angel 96 cm (37¾ in.), right angel 90 cm (35½ in.)
Vatican Museums, inv. 44087

Conservation courtesy of Thomas, Siobhan, and James III McNamara, in loving memory of their grandfather, Harold Jack Benvenuti

Exhibitions: New York 1983–84.

Literature: A. Marquand, *Benedetto e Santi Buglioni* (Princeton, 1921), 3, fig. 1; C. Pietrangeli, "Il Museo Clementino Vaticano," in *Rendiconti della Pontificia Accademia di Archeologia* 27 (1951–52):94; D. Redig de Campos, *I Palazzi Vaticani* (Bologna, 1967), 76; E. Micheletti, "Benedetto Buglioni," in *Dizionario biografico degli italiani* 15 (1972), 26–27; O. Raggio in New York 1983–84, 49, cat. 14; F. Mancinelli in *Bolletino dei Musei e Gallerie Pontificie* 4 (1983), 123–30.

The coat of arms held by two angels was originally placed on the north side of the Courtyard of the Statues (Cortile delle Statue) over the doorway leading to the apartment of Pope Innocent VIII (1484–92) in the Palazzetto del Belvedere. The Palazzetto was built during Innocent VIII's papacy around 1484–87, and it is likely that the coat of arms was executed around 1487.

The earliest documents relating to the work are from the eighteenth century. It is mentioned first in Agostino Taja's description of the Belvedere Courtyard, written around 1712.[1] An anonymous Italian drawing of around 1720–27 shows a wall in the courtyard with the large coat of arms above the left doorway (fig. 1).

The coat of arms was replaced by that of Pope Clement XIV at the time of the building of the Pio Clementine Museum (1769–74), as

legorical fresco by Anton
the ceiling of the Cabinet
n 1844 the armorial was taken
dane Museum in the Lateran
d this date (or earlier?), the arms
Gregory XVI were executed in plaster
the arms of Pope Innocent VIII. The arms of Gregory XVI were removed when the work was restored in 1897; its new location was the Borgia Apartments. The coat of arms has been exhibited in the Vatican Picture Gallery since 1983 after a restoration carried out in 1982.

The armorial of the Genoese Giovanni Battista Cibo, crowned by the papal insignia, the tiara and the crossed keys, is surrounded by a continuous wreath of fruit, vegetables, grains, flowers, and leaves. Two symmetrically positioned angels support the richly ornamented wreath. Both angels raise their arms to hold the bottom of the wreath. Their wings are spread and their knees are bent to demonstrate the weight of the shield, but the quiet happiness expressed in their youthful faces shows that the effort is not taxing.

Angels supporting a shield with a coat of arms can be found frequently in Italian Renaissance art. At first mainly small, nude putti were used for this image in adaptation of antique examples; later in the quattrocento, adolescent angels assumed that role. The theme was soon well established in Florence, executed in terra-cotta by Luca della Robbia and his followers, especially Andrea and Giovanni della Robbia, and in the workshop of Benedetto Buglioni. The coat of arms of Innocent VIII was attributed to Benedetto Buglioni by Allan Marquand in 1921,[2] and this attribution was confirmed by O. Raggio and F. Mancinelli.[3] Comparisons of the two angels with other works by Buglioni, for example, the *Altarpiece of the Resurrection* in the Museo Civico in Pistoia (documented for the year 1490), help to corroborate this attribution.

It is also clear that Buglioni's style followed the tradition established by the work of Andrea Verrocchio (c. 1435–88). Verrocchio's monument of Cardinal Niccolò Forteguerri in the cathedral of Pistoia shows many resemblances to Buglioni's angels (fig. 2).
Johannes Röll

1. *Descrizione del Palazzo Apostolico Vaticano* (Rome, 1750), 399.
2. Marquand 1921, 3, fig. 1.
3. Raggio in New York 1982, 49, cat. 14, and Mancinelli 1983, 123–30.

Cat. 1, with the arms of Pope Gregory XVI, before restoration in 1897

Fig. 2. Andrea Verrocchio, *Angels* (*Bozzetti* for the *Monument to Cardinal Niccolò Forteguerri* at the Cathedral, Pistoia). Réunion des Musées Nationaux, Paris.

WHAT IS AN ANGEL?

Detail of cat. 9 (actual size)

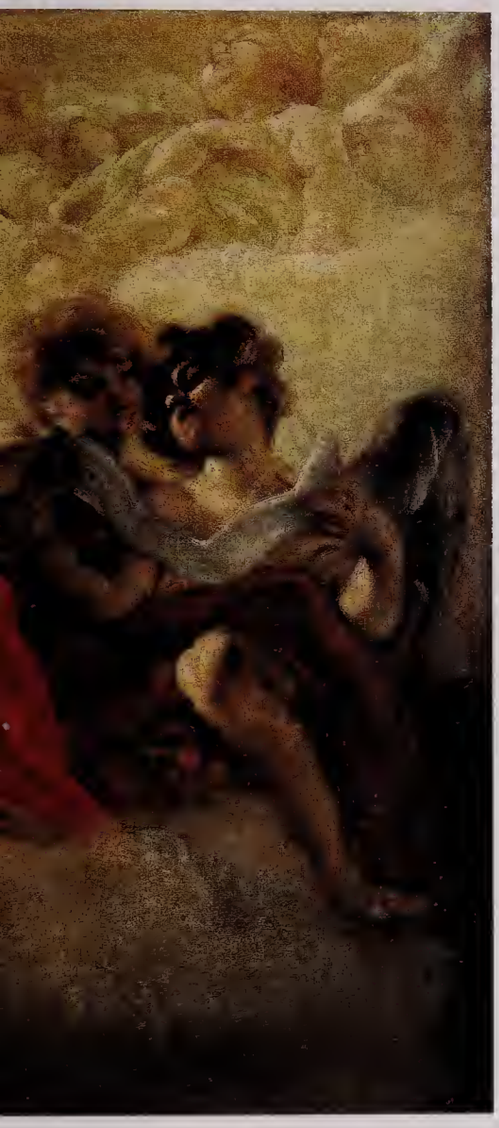

2

Giovanni Battista Gaulli, called Baciccia
(Genoa, 1639–Rome, 1709)
CONCERT OF ANGELS, c. 1672
Oil on canvas
49 x 98 cm (19¼ x 38⅝ in.)
Vatican Museums, inv. 40752

Conservation courtesy of the Samuel J. and Connie M. Frankino Charitable Foundation

Exhibitions: Vatican City 1981; Vatican City 1990.

Literature: E. Waterhouse, *Baroque Painting in Rome* (Rome, 1937), 68; B. Biagetti, "Pitture da cavalletto," in *Atti della Pontificia Accademia Romana di Archeologia. Rendiconti* 18 (1941–42):284, fig. p. 283; M. V. Brugnoli, "Contributi a Giovan Battista Gaulli," in *Bollettino d'Arte* 34 (1949):237; R. Enggass, "The Religious Paintings of Giovanni Battista Gaulli," Ph.D. diss., University of Michigan, 1954, 1:81–82; R. Enggass, "Three Bozzetti by Gaulli for the Gesù," *Burlington Magazine* 99 (1957):151–52; Enggass 1964, 153–54, fig. 56; D. Graf, *Die Handzeichnungen von Guglielmo Cortese und Giovan Battista Gaulli* (Düsseldorf, 1976), 2 vols., 1:111, nos. 314–15, figs. 401–02 (*Kataloge des Kunstmuseum Düsseldorf* 3, 2/1); P. Santa Maria Mannino in Vatican City 1981, 75, no. 46; E. Levy in Vatican City 1990, 194, no. 121, with further bib.

This painting entered the Vatican Museums in 1924, the gift of Cavaliere Antonio Castellano of Naples,[1] as a work of Correggio's school. It was published for the first time by Biagetti,[2] who attributed it to Giovanni Lanfranco, although Waterhouse[3] had already rightly attributed it to Gaulli. It was quoted again by Brugnoli[4] and finally repeatedly analyzed and studied by Robert Enggass in his fundamental research on Baciccia.[5]

This delightful sketch is a study for the section on Paradise in the great fresco within the cupola of the church of the Gesù in Rome, a commission Gaulli accepted from the Jesuits in 1672. As regards the finished painting, not visible at present as the entire vault of the Gesù is under restoration, the sketch presents few variations. Three drawings by Baciccia for a *Concert of Angels*, which could represent an early idea for this sketch (some figures such as the angels singing on the right, the angel with the tambourine, and the one with the harp are almost identical, even if they are reversed) are in the Kunstmuseum in Düsseldorf.[6]

Baciccia's magnificent fresco, which covers the vault of the Society of Jesus' principal church, represents a complex allegory of the Triumph of the Name of Jesus, to whose special adoration Ignatius of Loyola had dedicated his order. In the cupola in particular, *Paradise Singing Hymns to Jesus* is depicted with groups of angels. The exhibited sketch shows some of them in their typical attitudes of praising the Lord, singing hymns, and playing musical instruments. The background with gilded clouds depicts the very, very bright Empyrean (as is indicated by the Greek etymology of the word, signifying "inflamed or burning"), which already in the middle ages was considered the seat of spiritual light and of the blessed.
Maria Antonietta De Angelis

1. Historical Archive of the Vatican Museums, b. 62a, fasc. 1, 1924.
2. Biagetti 1941–42, 284, fig. p. 283.
3. Waterhouse 1937, 68.
4. Brugnoli 1949, 237.
5. Enggass 1954, 1:81–82; Enggass 1957, 151–52; Enggass 1964, 153–54, fig. 56.
6. Graf 1976, nos. 314, 315 r.

3

Cretan School
ANGELIC CHOIR OF THE NATIVITY
mid-16th century
Tempera on canvas over wood
14.5 x 13.5 cm (5¾ x 5⅜ in.)
Vatican Museums, inv. 40031

Conservation courtesy of John H. Surovek for his son, Clay Surovek

Provenance: Vatican Library

Literature: Barbier de Montault 1867, 138, no. 8; Muñoz 1928, 15, no. 65, pl. XXXI, 3; Vatican 1934, 13, no. 31; Vatican 1993, 81, no. 9 c; Bianco Fiorin 1995, 18, no. 6, fig. 9.

Fig. 1. Cretan School, *Nativity*, 16th century, tempera on panel. Museo dell'Istituto Ellenico, Venice

This small panel represents a group of angels set sharply against the deep ultramarine ground of a nocturnal sky that is hatched diagonally with golden rays and studded with golden stars. It is undoubtedly the fragment of a much larger icon of the Nativity, itself traditionally conceived as a composite of complementary episodes of the various moments of the mystery of the Incarnation. In fact, the edges of the present panel show signs of having been sawn through, at some unspecified period, and its base subsequently bordered by a dark-colored band.

The center of the original panel would have been dominated by the figure of the Virgin, recumbent in front of the entrance to the dark cave in which Jesus was born in Bethlehem, in the midst of a landscape of steep rocks of roughly pyramidal form. Beside her would have been placed the infant Jesus lying in swaddling clothes in the manger, overlooked by the ox and the ass. The principal scene would have been surrounded by a series of secondary episodes associated with the birth of Our Lord: the washing of the infant, Joseph in conversation with an elderly shepherd while the other shepherds rejoice in the glad tidings announced to them by an angel, and, in the upper half of the composition, the arrival of the Magi, their gaze fixed on the star that had led them to Bethlehem. Two groups of angels would have been placed on either side of the top of the rock grotto, the one group kneeling in adoration while the other, "beholding this mystery with awe," is "struck with amazement" and "singing in chorus in heaven," "rejoiced in this day," in response to the fulfillment of the prophetic oracle, according to the rich evocation of the scene in the Byzantine hymnals of the liturgy of Christmas.[1]

The little panel in the Vatican, which depicts this particularly graceful detail of the angels rejoicing, can be associated with a series of paintings of the Cretan school ranging in date from the second half of the fifteenth century to the first half of the sixteenth century and even beyond. They are found both as portable icons in museums (Athens, Venice, Saint Petersburg, Patmos)[2] or in private collections[3] and in frescoes dating to the mid-sixteenth century in monastic churches of the Great Lavra and Docheiariu on Mount Athos.[4] One of the salient characteristics of all these representations of the Nativity is precisely the emphasis on the glorification of the event by choirs of angels, as exemplified in the present panel. No doubt following the model of some Constantinopolitan icon, itself reflecting the more restless expressionism of such frescoes as those of the churches of the Periblebtos and the Pantanassa at Mistra in the Peloponnisos, executed in the fourteenth and fifteenth centuries, these paintings, with their elegance of gesture, delicacy of feature, and luminosity of color, combined the purest pictorial traditions of the art of the Palaeologans with the refinements of the early Italian Renaissance (fig. 1). The choir of angels, represented here in its liturgical function of everlasting praise and adoration, strikingly recalls the similar compositions of paintings of the Great Lavra and Docheiariu, as well as that of the *Nativity* of the iconostasis in the church of San Giorgio dei Greci in Venice, attributed to Michael Damaskinos and dated to the late sixteenth century.[5] The three angels in the front row, with their wings heightened in gold, in particular, are remarkable for the softness of the modeling of their features, the measured gracefulness of their attitudes, and the rhythmical cadence of their drapery folds. These are qualities that are allied with a nuanced chromatic range typical of the Cretan school, but that would soon betray a tendency to become crystallized in a more facile academic manner.

Michel Berger

1. See the *Idiomelia* of Christmas Eve.
2. On the iconography of the Nativity of Christ in Byzantine art in general: Millet 1916, 95–96; G. Ristow, *Die Geburt Christi in der frühchristlichen und byzantinischen-ostkirchlichen Kunst*, Iconographia Ecclesiae Orientalis (Recklinghaus, 1963). On the icons of the Cretan school: M. Chadzidakis 1962, 30–31, no. 13 (10); N. Chadzidakis, *Icons of the Cretan School (15th–16th Century* (exh. cat. Benaki Museum, Athens, 1983), 34, no. 24, fig. 24; Bandera Viani 1988, 14–15, no. 18 and fig. 18; N. Chadzidakis 1993, 62, no. 12, fig. 12; M. Alpatov, *Le icone russe. Problemi di storia e di interpretazione artistica* (Turin, 1976), 254 and fig. 206.
3. This is the case of the icon from the former Volpi collection (D. Buckton, *Byzantium, Treasures of Byzantine Art and Culture from British Collections* [London, 1994], 213–15, no. 228), recently placed on the art market again (see M. Saunders-Rawlins, "An Important Collection of Greek and Russian Icons, the Property of a Family Trust, London," in *Christie's International Magazine* [November/December 1995], 40, 93).
4. Millet 1916, 95–96, fig. 38; G. Millet, *Monuments de l'Athos, 1. Les peintures* (Paris, 1927), pl. 119, 2 and pl. 258, 2.
5. Chadzidakis 1962, 57–58, no. 30, pls. 20–21; Bandera Viani 1988, 84, no. 152.

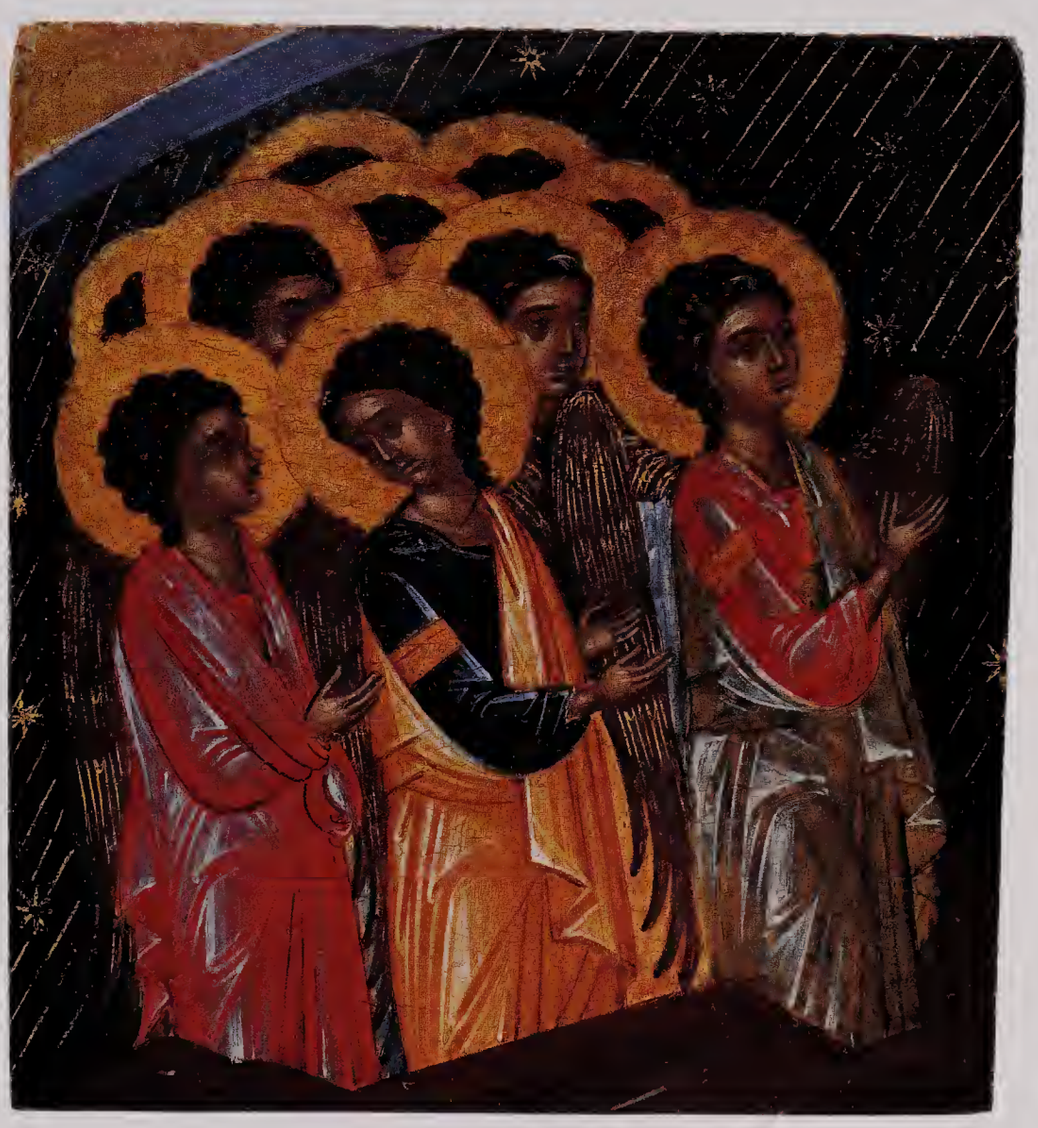

4

Italian
MUSICAL ANGELS WITH EMBLEM OF THE TRINITY
17th century
Carved wood, stuccoed and painted
c. 57 x 66 cm (22½ x 26 in.)
Vatican Museums, inv. 44542

Conservation courtesy of John J. Brogan

Exhibitions: The piece is being exhibited for the first time.

The group was probably the top part of a small portable shrine or perhaps an insignia used in religious processions.

In the upper section of the work is an emblem of the Trinity, an eye inserted into a triangle, surrounded by golden shafts of light and by a halo of clouds and six-winged heads of seraphim. The lower part is a charming "angelic concert," with full-length figures grouped together imitating with naive fantasy a typical orchestra of the baroque. The angels play rather sketchily carved instruments, which can however be identified as a harp, an organ, a *viola da gamba*, a *viola da braccio*, and two *theorbos*. Other angels are reading their scores while they sing. Another angel pumps the organ's bellows, carved with naive realism.

Apart from the organ, only string instruments are used, suggesting the effect of chamber music. The absence of other wind instruments is surprising, considering that flutes and trumpets were traditionally used in music to represent the exaltation and glorification of both divine and earthly power.
Maria Antonietta De Angelis

5

Circle of Corrado Giaquinto (Molfetta, 1703–Naples, 1766)
SATAN BEFORE THE LORD, mid–18th century
Oil on canvas
88 x 116.5 cm (34¾ x 45⅞ in.)
Vatican Museums, inv. 40800

Conservation courtesy of John H. Surovek in honor of his parents, Helen V. and Thomas A. Surovek, Sr.

Literature: G. C. Sestieri, "Contributi a Sebastiano Conca," II, in *Commentari* 21 (1970):136, nos. 154, 155.

This painting and its pendant (fig. 1) entered the Vatican Picture Gallery in December 1913. The exhibited painting depicts God addressing a devil, who in turn points downward. The devil has the usual attributes of the fallen angel: dark coloring, bats' wings, pointed ears. The scene, difficult to interpret, may illustrate a passage from the Book of Job (1:1–12), where it is said that Satan obtained God's permission to torment the rich man Job, who only after exercising the virtue of patience was able to defeat his abuser and regain his lost wealth. The pendant represents what had gone before: Job sacrificing to God to ask for blessings on his sons. The painting depicts a mature man and a young woman with children sacrificing a ram.

The lunette shape of the two compositions, their dimensions, and the swift manner in which they were executed suggests two sketches for frescoes, perhaps part of a more extensive cycle. In the Vatican Museums the two paintings were first attributed to Sebastiano Conca by B. Biagetti, then to Corrado Giaquinto by Deoclesio Redig de Campos. Sestieri maintains that they are the result of collaboration between Conca and his workshop. In fact, the two paintings appear to be closely connected with Giaquinto's very fluid and clear style, with its moderately rococo characteristics. They cannot, however, be definitely attributed to Giaquinto because of some stylistic traits that are not convincing. These include the modeling of the locks of hair and the outline of the figure of the devil. The disjointed intrusion of the modeling, which is massive and tends overmuch to the classical in the man and the woman in the other painting, is also an element foreign to Giaquinto's style. It remains therefore to attribute the work to an anonymous follower of the maestro from Molfetta, someone who was uncertain in his stylistic formulation.

The exhibited painting and its pendant are part of a group of paintings given to Pope Pius X (1903–14) by the Sacred Congregation for the Propagation of the Faith. The two paintings are to be found in two manuscript inventories preserved in the Historical Archive of the Vatican Museums (*Carlo Pietrangeli, Pinacoteca*), the first, drawn up by Msgr. della Volpe in 1908, referring to the Ferrieri Collection, when it was in the Palazzo Mignanelli, the second made in 1912 by Pietro Costa, the Regent of the Floreria Apostolica, when the collection of paintings was given to Pius X. In both inventories they bear the nos. 168 and 169 and the title *Biblical Subject.*
Maria Antonietta De Angelis

Fig. 1. Circle of Corrado Giaquinto, *Job Sacrificing to God to Ask for Blessings on His Sons.* Vatican Museums, inv. 40801

6

Marino Marini (Pistoia, 1901–Viareggio, 1980)
THE FALL OF THE ANGEL, 1963
Oil on canvas
150 x 150 cm (59 x 59 in.)
Vatican Museums, inv. 24842

Provenance: Gift of Marina Marini.

Exhibitions: Pittsburgh, Carnegie Institute, Dept. of Fine Arts, *International Exhibition of Contemporary Painting and Sculpture*, 1967; Munich, Bayerische Staatsgemäldesammlungen, Staatsgalerie Moderner Kunst, *Marino Marini. Bilder aus seinem atelier*, 1980–81, cat. 26, colorplate; Pistoia, Convento del Tau, *Marino pittore*, 1987, cat. 121, colorplate; Milan, Palazzo Reale, *Marino Marini—mostra antologica*, 1989–90, cat. 130, colorplate.

Literature: A. M. Hammacher, *Marino Marini. Sculpture, Painting, Drawing* (New York: Abrams, 1969); Lorenzo Papi, *Marino Marini* (Priuli e Verlucca editori, n.d. [1989]).

Marino Marini is universally known as a sculptor. It is only in the last two decades that recognition of his work as a painter has been growing, this despite the artist's declaration "I have always felt the need to paint and to draw, and I never begin a sculpture without having first understood its pictorial essence" (1969).

In the more familiar iconography, the angel is the focal point of man's fantasy, hope, and simple emotions and invariably a supernatural figure who guides our path to salvation. Yet in Marini's representation of this idea, the angel is a being who identifies with and is sometimes opposed to man but who remains indissolubly linked to him.

The dichotomy of apocalypse/resurrection, death/rebirth is a constant in the art of Marini. "Man is dead and the angel is risen or, rather, the fallen angel is dead and a man is born."[1]

The Fall of the Angel marks an important transition in Marini's restlessly shifting art. In the 1960s, in particular, ideas that had hitherto been formulated for sculpture alone were transferred to painting. While at the same time maintaining a range of references to Marini's sculptural works, the present painting nonetheless retains its own unique autonomy.

In this contorted version of the angel theme, one of the first of several, the artist seems to emancipate himself from the neo-cubist influences of the 1950s and move toward a more decided abstraction. At the same time, Marini's chromatic range tends toward lyricism, as if perhaps to play down the tragic sentiment of the image.
Mario Ferrazza

1. Papi 1989.

7

Italian
MONSTRANCE WITH SAINT MICHAEL
2nd half 18th century
Gilded bronze, silver, gilded silver, precious stone inlays
68 cm (26¾ in.)
Basilica of Saint John Lateran, Rome

Conservation courtesy of
Mr. and Mrs. James B. Rettig

Literature: Lateran Guidebook 1986, 12.

Donated to Pope John Paul II (1978–) by the then-president of the Italian Republic, Sandro Pertini, in 1984, the exact place of origin of this monstrance is difficult to identify. There is no visible silversmith's stamp, nor have the two coats of arms on its base been identified. The one to the front, below the crest and two facing dragons, consists of an escutcheon containing five sirens and a scroll with the letter *M* below; the one to the rear has a crown above a two-headed eagle grasping between its talons a flaming heart transfixed by two arrows.

The pedestal of the monstrance is richly decorated with volutes, which recur on a smaller scale around the circular frame of the transparent ostensory that is adorned also with the eucharistic symbols of grapes and grain. The vertical shaft of the monstrance is formed by the slender winged figure of the archangel Michael; the figure is cast and has separately added ornamental features and accoutrements such as the shield, the decorations of the cuirass, and the bandolier from which a sword was probably slung, as is suggested by two holes for rivets or screws on the side. These stylistic features date the monstrance to the second half of the eighteenth century, the fully developed rococo period.

The youthful figure of the archangel, who supports on his head the transparent ostensory in which the consecrated Host was contained, has a symbolic justification. The motto he bears on his shield, QUIS UT DEUS (Who like God), qualifies the archangel as the champion of the supreme authority of God, and hence his presence is justified as the metaphorical upholder of the particle in which God is manifested.

Maria Antonietta De Angelis

8

Giovanni di Paolo (Siena, 1395/1400–1482)
THE ANNUNCIATION
Tempera on wood
43.5 x 33 cm (17⅛ x 13 in.)
Vatican Museums, inv. 40131

Conservation courtesy of Marcia Pond MacNaughton in honor of her mother

Literature: C.Brandi, *Giovanni di Paolo* (Florence, 1947), 34, 38; E. Carli, *Le tavolette di Bicherna e di altri Uffici dello Stato di Siena* (Florence, 1950), no. 44; Berenson 1968, 179; L. Borgia, E. Carli, M. A. Ceppari, U. Morandi, P. Sinibaldi, and C. Zarrilli, *Le Bicherne. Tavole dipinte delle magistrature senesi (secoli XIII–XVIII)* (Rome, 1984); Volbach in Pinacoteca Vaticana 1987, 45, 46.

Art in Siena during the middle ages and until the late Renaissance permeated all areas of public and private life. The people of this city not only felt the need to decorate their palaces and churches with exquisitely fine art work, but also used their aesthetic sensitivity to embellish such humble products of their community as the account books of their tax office, as if art could somehow dignify tax collecting. This strange alliance between art and bureaucracy is one of the most original manifestations of Sienese art and involved some of the finest artists.

The account books of the most important offices of Siena's medieval municipality had covers made of decorated wooden panels. These were called *bicherne*, the name of a financial office that started decorating its manuscripts before any other office did and continued to do so extensively.

This practice was eventually adopted by the Gabella Generale (general tax office), the Consistory, the Cassieri e fortezze (cashiers and fortresses), and the city itself. Several corporations, such as the Hospital of Santa Maria della Scala and the Opera metropolitana, also decorated their account books, as did a few lay societies such as the one dedicated to Saint John the Baptist.

Production of these decorated book covers started in 1257 and continued until the middle of the fifteenth century, by which time people in the offices became aware that intensive use of the account books caused damage to the paintings. It was decided to stop using the wooden panels for decorating books and instead to produce small paintings, still on wood, to hang on the walls of the offices.

The two most important financial institutions of the local administration, which had the greatest number of paintings of this kind, were the Bicherna and the Gabella Generale. The Bicherna was Siena's financial office, and its name is a corruption of the word *blacherna*, which might come from the Imperial Palace of the Blacherne in Constantinople, where the treasury was kept. The Bicherna had a *camerario* (chamberlain), who looked after and administered the municipality's properties, and four officials, who drew up the accounts with the assistance of copyists. There were also notaries who made sure that the statutes were respected.

As the taxes (*gabelle*) increased, a specific office was established in the thirteenth century to collect and administer them, called the Gabella generale e dei contratti (general office for taxes and contracts), which was separate from the Bicherna. This office had a *camerlengo* (chamberlain), who was chosen from a religious order, three officials, who were citizens of Siena and nominated by the city government, and a judge, who had to be a foreigner. They were assisted by notaries and various subordinates.

The Vatican panel depicting the *Annunciation* comes from this last office. It shows the Virgin Mary, seated on a chest with her hands joined in prayer and wrapped in a voluminous cloak. The Archangel Gabriel stands before her with his arms crossed and holding an olive branch in one hand, symbolizing peace. In the middle of the painting, between the figures of Mary and the archangel, is a finely worked vase holding a bunch of lilies. They symbolize Mary's purity and virginity, which Saint Bernard described as *inviolabile castitatis lilium*. Above the vase, God's blessing hand sends out rays of light that carry the dove of the Holy Spirit toward Mary.

In the middle section of the panel are the family coats of arms of the Bichi, Simoni, Cristofani, Guelfi, Tolomei, and Pannilini(?). Below them is an inscription:

QUESTA E LENTRATA ELUSCITA
DELLA GENERALE CHABELLA
DELCO/MUNE DISIENA ALTEMPO
DESAVI HUOMINI. PIETRO
DIGIOVA(N)NI/ BATT(IST)A
CHAMARLENGHO. GIOVA(N)NI
DISIMONE DISERE AGNOLO/ PIETRO
DIMISERE GIOVA(N)NI (CHRIST)OFANI.
ANTONIO DIGUELFO PIZZICAIUO/LI.
MISERE JACOPO TALOMEI.
ASSEGUITORI. EGIOVA(N)NI DIPIETRO
PAN(N)ILINI. ISCRIPTORI. ESER
GIOVA(N)NI DI BARTOLOMEO DIPIE/RO
LORO NOTAIO PER SEI MESI
I(N)COMI(N)CIATI ADI PRIMO GENNAIO
1444 EFINITI PER TUTTO GIUGNIO.1445.

At the end of the inscription is a shield with an unidentified coat of arms.

Because of its high quality, the painting has been attributed to Giovanni di Paolo. The influence of Gentile da Fabriano and Sassetta is clearly visible, and stylistically the work resembles the predella of the *Paradise* in the Metropolitan Museum of Art, New York.

The book cover originally belonged to Galgano Bichi, an abbot. In 1706 it passed to the Marquis Bonaventura d'Ansano Chigi Zondadori and then became the property of the Sacred Museum of the Vatican Library, ending up in the Vatican's Picture Gallery in 1909.

Anna Maria De Strobel

Questa e lentrata eluscita della generale chabella del co
mune disiena. altempo desauj buomuni. pietro di giouanj
b atta chamarlengho. giouanj di simone di sere agnolo.
pietro di misere giouanj xpõfanj. antonio di guelfo picçicanno
lo. misere iacomo talomei. assegnatorj. e giouanj di pietro pa
nilunj. Jscriptorj. eser giouanj di bartalomeo di pie
ro loro notaio per sei mesi i comiciano a dj primo di
a
gennaio 1444 e finiti per tutto giugnio. 1445.

9

Gentile da Fabriano and Workshop (Fabriano, c. 1370–Rome, 1427)
THE ANNUNCIATION, c. 1425
Tempera and gold leaf on wood
40.6 x 48.4 cm (16 x 18¼ in.)
Vatican Museums, inv. 40601

Conservation in 1997 courtesy of Florence B. D'Urso in honor of Rev. Gregory A. Mustaciuolo

Restorations: 1840, 1960, 1975.

Provenance: 1800, Rome, Agostino Mariotti collection, no. 58 (Luparelli 1800, c. 69); 1820, Vatican Library, Christian Museum (following purchase of the painting by Pius VII); 1867, Vatican Library, Christian Museum, Cupboard X, no. 12 (Barbier de Montault 1867, 154); Vatican Library, Christian Museum, Showcase 0, II, no. 106 (D'Achiardi 1929, 28); in the Vatican Picture Gallery since 1909.

Exhibitions: The painting is being exhibited for the first time.

Literature: "Indice del Museo dell'avvocato Agostino Mariotti," Vatican Library, MS. Vat. Lat. 9189, c. 9 (1800); D. Luparelli, "Descrizione dei quadri del Museo dell'avv. D. Agostino Mariotti nella maniera che l'ha collocato nel Palazzo del Monte Vecchio," MS, c. 1800, Archives of the Vatican Library, Fald. 67, c. 69; "Nota di molte tavole dipinte antiche appartenenti alla Biblioteca Vaticana ristaurate da Carlo Ruspi per Commissione dell'Acc.mo Mons. Laureani primo Custode della suddetta Biblioteca" (1840); Barbier de Montault 1867, 154; D'Achiardi 1929, 28; R. Longhi, "Fatti di Masolino e Masaccio," in *La Critica d'arte* 5 (1940):191; L. Grassi, "Considerazioni intorno al Polittico Quaratesi," in *Paragone* 15 (1951):29; L. Grassi, *Tutta la pittura di Gentile da Fabriano* (Milan, 1953), 41, 64; Bellosi 1966, 6; F. Mancinelli, "Arte Medioevale e Moderna," in *Bollettino dei Monumenti, Musei e Gallerie Pontificie*, I/1 (years 1959–75), 1977, 141; E. Micheletti, *L'opera completa di Gentile da Fabriano* (Milan, 1976), 92, cat. 44; K. Christiansen, *Gentile da Fabriano* (London, 1982), 131, cat. XLIII; A. De Marchi, *Gentile da Fabriano. Un viaggio nella pittura italiana alla fine del gotico* (Milan, 1992), 49–50, 127, 172, 191 nn. 101–02; F. Rossi in Pinacoteca Vaticana 1994, 96–99, cat. 27 and fig. 84.

Gentile da Fabriano, one of the major exponents of Italian painting of the early fifteenth century, was an artist of complex formation. Open to the influence of the latest Gothic currents of the international style, he was also actively interested in the role that Florentine humanism assigned to the arts in renewing a culture emerging from the ashes of feudalism. This small panel, which combines the rigor of perspective construction with embellishments of pronounced courtly inspiration, is generally dated to around the year 1425, the year in which the painter, en route to Rome at the invitation of Pope Martin V Colonna (1417–31), spent a period of residence in Florence, where he was to create some of his greatest masterpieces.

Gentile's treatment of the theme of the Annunciation rests on the one hand on the authority of the written sources (such as the Gospel of Luke and some apocryphal texts of later elaboration), and on the other on a widespread iconographic tradition, which can be traced back to the prototype venerated in the church of SS. Annunziata in Florence, whose simplified, devotional character it retains. The scene takes place in a room enclosed on three sides and opened in front as if by a portico. The room is lit by little rose windows and other windows of elaborate Gothic design. A frieze of miniature trefoil arches runs along the upper cornice of the room, defining the front edge of its coffered ceiling. An open arched doorway, through which the angel enters, admits to a garden, in which trees laden with fruit can be glimpsed to the far left. The Virgin is startled by the angel's annunciation as she sits, hands folded in her lap and open prayer book beside her, on an L–shaped settle, richly ornamented with intarsia panels in the shape of diamonds, lozenges, and intersecting circles. The simplicity combined with the refinement of taste of the furnishings brings to mind the comfort of an affluent bourgeois interior of the period; this is also recalled by the domestic intimacy of the bedroom alcove disclosed, beyond the drawn curtain, in the background. The profusion of gold, liberally applied over much of the panel, underlines the salient moments of the visionary experience and at the same time heightens the main lines of the perspective construction.

The relation of this small Annunciation to a fresco of the same subject in the church of S. Spirito in Arezzo, attributed to the school of Agnolo Gaddi, was pointed out by Grassi,[1] though the relation is not one of complete dependence. The accentuation of the descriptive qualities in the Vatican panel should rather be related to the tendency to place sacred themes in a context of fully bourgeois domestic life that Antal[2] saw taking shape in Florence even in the course of the fourteenth century and that took on renewed vitality in the early years of the following one. But Gentile's composition, though following this trend, at the same time develops the narrative implications of the theme by incorporating in it inventions of apparent realism and of subtle symbolic connotation as well, such as the opening of the alcove on the same axis as the submissive figure of Mary, a motif that resumes or anticipates solutions present in the work of Giovanni del Biondo, Bicci di Lorenzo, Cenni di Ser Francesco, and especially Fra Angelico (Museo del Prado, Madrid) and Masolino (National Gallery of Art, Washington). Alongside elements of strict textual observance, such as the inscriptions on the Madonna's mantle (AVE MARIA, which is the *salutatio angelica* of Luke 1:28) and on the book (an abbreviated version of ECCE ANCILLA DOMINI. FIAT MIHI SECUNDUM VERBUM TUUM, as in Luke 1:38), we also find iconographic variants referable to the circulation of texts such as the *Armenian Gospel of Childhood* or the *Book of the Nativity of Mary*, both used in the versions elaborated by more recent hagiographers such as the Pseudo Bonaventura.[3] In an even more significant way, in combining the moment of *annuntiatio* with that of *conceptio* according to the widespread interpretation of Luke 1:35 ("The Holy Spirit will come upon you ... and the power of the Most High will cover you with its shadow"), Gentile dissociates himself from the apocryphal representation of the conception *per aurem*, so dear to the fourteenth-century tradition,[4] preferring to it the canonical version of the conception *per uterum*, visualized by the ray of golden light that has its source in the divine apparition in the upper left-hand corner of the panel, and, after passing through the rose window, comes to rest on the gently swollen womb of Mary in prayer.[5] The motif of the fruit trees, laden with golden apples, a probable allusion to the fullness of man's condition before the Fall, is matched in two panels of Fra Angelico at the Prado in Madrid and in Cortona, where the theme of the Annunciation is associated with that of the Expulsion from Eden, alluding to the mystery of the Incarnation and the centrality of Mary in God's plan of redemption from the original sin.

Documented in the collection of the lawyer Agostino Mariotti in the early nineteenth century, the panel entered the Christian Museum of the Vatican Library in 1820. It was transferred to its present location, the Vatican Picture Gallery, in 1909, though long consigned to the gallery's storerooms. Only on the occasion of its restoration in 1960 was it removed from storage. Longhi (1941), who was the first to see it, published it as a work of Gentile da Fabriano, dating it to the master's Florentine period. Subsequently, Grassi (1951, 1953) and Bellosi (1966) confirmed the attribution to Gentile, preparing the way for a full recognition of the work's autograph status that would culminate, a few years later, in the highly positive judgement of Micheletti (1976), who considered "the extreme fineness of the pictorial treatment ... a sufficient reason for endorsing the attribution to the master, in a particularly fruitful stage of his career."[6] Of a contrary view was Christiansen (1982), who recalled that the *Annunciation* was not included among the works of Gentile listed by Berenson (1968)[7] and pronounced it a "work of low quality which cannot be reconciled with any of his autograph paintings."[8] Rossi, in his recent contribution, takes an intermediate position: he assigns the material execution of the work to one of Gentile's workshop assistants who, "in a milieu between Umbria and Lazio, had found a devout provincial patronage of his own, interested in gothic and Florentine models, but inclined to a slightly archaizing mysticism."[9] A second version of the subject, of more modest quality, is preserved in the Barbara Piasecka Johnson collection in Princeton.[10]

Guido Cornini

1. Grassi 1953, 41.
2. F. Antal, *Florentine Painting and Its Social Background* (London, 1948), 139.
3. Rossi in Pinacoteca Vaticana 1994, 97.
4. On the conception *per aurem*, see *I Vangeli Apocrifi*, ed. M. Craveri (Turin, 1969), 157 and n. 4.
5. The motif of the divine ray traversing the window, particularly widespread in the Franco-Flemish area, has been convincingly associated with a passage of Saint Bernard affirming: "Sicut splendor solis vitrum absque laesione perfundit et penetrat ... sic Dei Verbum, splendor Patris, virgineum habitaculum adiit et inde clauso utero prodiit" (Just as the splendor of the sun pierces the glass and penetrates without shattering it, in the same way the Word of God, Splendor of the Father, enters the virginal body and is born of a closed womb.) See M. Meiss, "Light as Form and Symbol in Some Fifteenth Century Paintings," in *Art Bulletin* 27 (1945): 175–81.
6. Micheletti 1976, 92, cat. 94.
7. Berenson 1968.
8. Christiansen 1982, 131, cat. XLIII.
9. Rossi in Pinacoteca Vaticana 1994, 99.
10. A. S. Labuda, in *Opus Sacrum. Catalogue of the Exhibition from the Collection of Barbara Piasecka Johnson*, ed. J. Grabski (Vienna, 1990), 50–55; see also De Marchi 1992, 172–73, fig. 91; 191 n. 102.

ORIGINS OF ANGEL ICONOGRAPHY

Detail of cat. 13 (actual size)

[illegible] Assyrian, Kingdom of Assurnasirpal II
[illegible] B.C.)
[illegible] GENIUS
[illegible]
[illegible].5 x 73 cm (30½ x 28¾ in.)
[illegible]tican Museums, inv. 14989

Exhibitions: Rome, Palazzo delle Esposizioni, *I rilievi neo-assiri presso i musei italiani*, 1995.

Literature: D. Bernot (ed.), *Génies, anges et démons*. Sources Orientales 8 (Paris, 1971); L. Cagni, nos. 2–3, in R. Dolce and M. Nota Santi (eds.), *Dai palazzi assiri. Immagini di potere da Assurnasirpal II ad Assurbanipal (IX–VII cent. B.C.)*, "L'Erma" in Bretschneider (Rome, 1995), 96–99; D. O. Edzard, "Gute Dämonen," in H. Haussig (ed.), *Wörterbuch der Mythologie*, vol. 1 (Stuttgart, 1965):49; A. Reef, *The Belief in Angels in the Bible and Early Israel*, 2 vols. (in Hebrew, with an index in English), (Jerusalem, 1979); W. von Sateen, "Die Schutzgenien Lamassu und Shedu in der babylonisch-assyrischen Literatur," in *Baghdader Mitteilungen* 3 (1964):148–56; F. A. M. Wiggermann, *Mesopotamian Protective Spirits. The Ritual Texts*. Cuneiform Monographs 1 (Groningen, 1992).

In the Christian tradition, which is strongly anchored to the tradition of biblical theology, there are nine categories (or "choirs") of angels. They are called angels, archangels, seraphim, cherubim, virtues, thrones, dominions, principalities, and powers. The name angel is the common denominator for the nine angelic ranks. It is derived from the Greek *ánghelos*, which means "messenger" or "envoy" and translates the biblical Hebrew *mal'akh*, which has the same meaning and is the most frequently used to specifically indicate angels. Angels bear God's particular words to humanity or execute his specific commands on earth.

In the biblical Hebrew text, only three of the nine angelic orders of the Hebrew-Christian tradition are present: angels, seraphim, and cherubim.

Angels are mentioned often in the Old Testament. Their first mention is in Genesis 16:7–11, which tells of an angel of the Lord who appears in order to comfort Hagar, a slave of Sarah, Abraham's wife. Here it is interesting to note that Hagar identifies, in a certain sense, the angel of the Lord with the Lord himself (v. 13). The archangels—Michael, Gabriel, and Raphael—are called by their proper names in the Bible; however, they are not distinguished as archangels but rather given the title of angels. Biblical angelology is particularly well developed in the books of Daniel, Ezekiel, and Tobit, which may be dated in the first millennium B.C.

Seraphim, according to the name's Hebrew etymology, are "the burning ones." They are mentioned in Isaiah 6: 2–6, where they sing the praise of God. With reference to their image, it is said that they are endowed with six pairs of wings: two for covering their faces, two for covering their feet (in order to hide their sex), and two for flying. It is said that one of them flies toward Isaiah and purifies his mouth with a live coal taken from the altar (hence the name "the burning ones").

Biblical angelology has a close relationship to Mesopotamian angelology, particularly with reference to the cherubim. Angels occur frequently in Mesopotamian literature and art, especially in the neo-Assyrian period of the first millennium B.C. Many good "genii," of divine origin and responsible for protecting mankind, appear in this sphere. The two most famous categories are those of the Lamassu and the Shēdu, imagined and portrayed anthropomorphically but endowed with "superhuman" features such as aquiline wings and, at times, actually with the head of an eagle. The characteristics and functions mentioned regarding Mesopotamian "angels" coincide to a great extent with those of biblical angels.

In the biblical description of seraphim in Isaiah 6:2–6 evoking mythical beings (human figures endowed with aquiline wings), the link between biblical angelology and Mesopotamian iconography is evident. The relationship between the two kinds of angelology is even more clear in the case of cherubim. The derivation from the Mesopotamian world to the biblical one is unquestioned because the verbal root for "cherub," which means "worshiper" or "one who blesses," is not found in the Hebrew vocabulary, whereas it is well known in the Assyro-Babylonian vocabulary (*karābu*, *kāribu*, etc.). The Old Testament lacks visual representations even in this case, but the literal descriptions are more than sufficient to help us understand the image that the ancient Hebrews had of cherubim and of angels in general.

The first time that the cherubim are mentioned in the Bible is in Genesis 3:24. It is written there that God placed cherubim to the east in the Garden of Eden in order to prevent man, who had been driven away, to come near the tree of life. The most important reference is in Exodus 25:18–22 (see also 37:7–9; Numbers 7:89; 1 Kings 6:23–28; etc.), where the story of the building of two golden, winged cherubim to decorate the lid of the Ark of the Testimony is told.

The Mesopotamian, Neo-Assyrian iconography represents good spirits, the protectors of mankind, in forms that are analogous to those of the biblical seraphim. These spirits generally have human bodies, at times eagle's heads, and large aquiline wings. They often carry a bucket of "lustral water" in the left hand and an aspergillum (a pine-cone, twig, or something similar) with which to sprinkle it.

An example of the representation of Mesopotamian winged genii, a forerunner of biblical angels, is to be found in the exhibited Neo-Assyrian relief fragment. An inscription on the lower border of the relief dates it to the kingdom of Assurnasirpal II (883–859 B.C.). The relief comes from the capital Nimrud (Kalkhu). Perfect comparisons are found in reliefs preserved in two Oxford museums, and various less-perfect comparisons exist elsewhere, which demonstrate that its subject matter was repeated frequently.

This example depicts a winged genius with a human body. He has a dense, square beard represented with stripes and curls and thick hair that falls to his shoulders from under his headdress (tiara). This protective spirit wears a long flounced garment that drapes down from his shoulder to his ankles. His legs and feet are bare, and a bracelet adorns each wrist. Two long, wide, finely molded aquiline wings project from his shoulders. A pair of stylized taurine horns, a symbol of divinity, is part of the front part of his headdress, which tightly fits the nape of his neck. The Mesopotamian winged genii were considered to be of divine origin and therefore they participate in divine nature.

The winged genius exhibited here kneels before a plant, characteristically represented here and elsewhere and commonly thought to be the tree of life (as in Genesis 2:9). The protective spirit with wings is touching this tree with both his hands, reaching out at different levels.

Luigi Cagni

11

Etruscan
ENGRAVED MIRROR, early 5th century B.C.
Bronze
Height 16.7 x diameter 14 cm (6⅝ x 5½ in.)
Vatican Museums, inv. 12250

Literature: E. Speier in EAA III, 1960, see *Eros* pp. 428, 431, fig. 522; ES V, tab. 15.

The provenance of this mirror is unknown. The tang or shank (connecting the handle) is broken and in part missing. Much of the surface is disfigured by corrosion. The metal is misshapen in various points, the result of oxidation, particularly along the edges. The patina is largely reddish brown, with malachite formations.

This is a circular mirror with a short rectangular neck, from which juts a short tapered tang to be inserted into a handle of another material, which is missing. The smooth edge of the mirror, slightly indented, has a raised border on its opposite side. Around the center of the visual field is an impressed circle.

Framing the scene on the mirror is a circular wreath of lanceolate leaves (tapering to spearheads). At the center, seen in profile, is a winged nude male figure running to the left. The face, also in profile, is characterized by the almond-shaped eye, which is represented with the frontal view according to the canons of archaic art. The disproportionately thin arms are raised in keeping with the figure's forward movement. The wings join the body at abdominal level. The figure is wearing a *tutulus* (conical cap) and what appears to be winged footwear. Below, between his feet, is a duck depicted in profile, and at each side of the figure is a lotus flower.

With some degree of reserve, the figure on the mirror has been interpreted as Eros. Winged male personifications, running or flying, have been documented in mirrors of the archaic style. An example would be the fine specimen in Berlin,[1] dated at the close of the sixth century B.C., with the figure still represented (according to the archaic usage) as running "while still seated."

From a strictly iconographic point of view, the Vatican mirror may be compared with two other exemplars depicting Eros (?), stylistically heterogeneous but related to the present work by the specific detail of the winged footwear.[2]

Outside the field of mirrors, the theme of the winged personage running or flying is expressed in the bas-relief of a sandstone obelisk now in the cloister of the church of S. Francesco in Città della Pieve, dated at the fifth century B.C. In that case the figure, likewise with arms apart and raised as in the case of the exhibited mirror, appears to bear some relationship with symbology drawn from the heavenly bodies.[3]

Maurizio Sannibale

1. ES IV, CCCXXVIII, 2; Zimmer 1995, n. 2.
2. ES I, CXX, 1–2.
3. F. Roncalli in Vaticano 1988, 78–82, no. 4.6.

12

After Lysippus (Greece, 4th century B.C.)
EROS OF TESPIA, mid 2nd century A.D.
White marble
133 x 55 x 44 cm (52⅜ x 21⅝ x 17⅜ in.)
Vatican Museums, inv. 1509

Exhibitions: Rome, Palazzo delle Esposizioni, *Lisippo, l'arte e la fortuna* [Milan], 1995; Toyota, Japan, Municipal Museum of Art, *The Human Body in Ancient Art from the Vatican Museums*, 1996.

Literature: W. Amelung, *Die Sculpturen des Vaticanischen Museums* 1 (Berlin, 1903):633, no. 495, tab. 67; H. Döhl, "Der Eros des Lysipp, Frühhellenistische Eroten," Ph.D. diss., Göttingen, 1968, 55, no. 34; M. Collignon, *Lysippe* (Paris, 1904), 68, fig. 14; P. Moreno, "Modelli lisippei nell'arte decorativa di età repubblicana ed augustea," in *L'art décoratif à la fine de la république et au début du principat. Table ronde—Rome 1979* (Rome, 1981), 173–227, 176, fig. 14; *Bildkatalog der Skulpturen des Vatikanischen Museums*, vol. 1, *Museo Chiaramonti* (Berlin-New York, 1995), 2: tabs. 720–22; 3:62*; P. Liverani in Milan 1995, 117, no. 4.15.5; P. Liverani in Toyota 1996, 117, 181–82.

This statue was found in Rome near the baptistery of the basilica of Saint John Lateran in 1828, together with the statues of Emperor Titus and his daughter, Julia, both of which are now on display in the Vatican Museums. When it was found, the sculpture was broken in many pieces. The restoration was undertaken by the sculptor Antonio D'Este. Carrara marble was used to supplement the nose and chin, the arms, the left foot and three toes of the right foot, two-thirds of the quiver, the base, and other minor wedges; Pentelic marble (from Mount Pentelicus in Greece) was used for the wings; the penis is missing. Some misunderstandings by the nineteenth-century restorer may be observed: the quiver, in fact, was put back together upside-down, and the right wing should have been raised a little higher. Red marks, perhaps preparation for painting the statue, may be observed on the tree trunk.

According to the genealogy that was established in the classical age, Eros was the son of Aphrodite, the goddess of love and beauty. He is often portrayed with a bow that he uses to strike the hearts of men and gods, causing passionate love. His wings allude to his speed and omnipresence.

The statue is a Roman work of art from the first half of the second century A.D. However, it conveys, in a substantially faithful way, the bronze original executed by Lysippus for the Greek city of Tespia in Boeotia, probably between 338 and 335 B.C. The artist depicts Eros in the act of testing the flexibility of his bow. With his left hand he grasps it in the center and pulls toward himself, while his right hand and his leg hold the ends steady. Lysippus also proved himself with this same theme, which appears to be particularly suitable to the sculptor, in another work called the *Eros of Myndos*. In fact, he has given this statue a sense of dynamic tension and action that can be found in all of his work.
Paolo Liverani

13

Apulia, Southern Italy
RED-FIGURED PELIKE, c. 330–320 B.C.
Ceramic
Height 50.7 x diameter of mouth 23 cm
(19⅞ x 9 in.)
Vatican Museums, inv. 18129

Literature: Pistolesi 1829–38, III: tab. 65; Trendall 1953–55, 185–87, tab. L, a, c, Y23; A. Stenico in EAA I, see *Apuli vasi*, 505, fig. 683; G. Schneider Herrmann, "Spuren eines Eroskultes in der italischen Vasenmalerei," in *Bulletin Antieke Beschaving* 45 (1970), 100, fig. 17; Rallo 1974, 21, tab. V, 1; Trendall 1976, 45; Trendall and Cambitoglou 1978–82, 2:491, no. 27.

The provenance of this *pelike* (jug) is unknown. The piece is whole, with a slight deformation on the front, evidently occurring prior to baking. The clay has orange impasto.[1] The details of the red figures were painted in white and yellow before baking. On the neck is an additional decoration. On the front, a frieze of palmettes alternates with lotus flowers, below which are a series of dotted ovoli and another series of white pendants. On the back are a garland of laurel leaves with white berries and a flower at the center, ovoli dotted below, and a string of white dots. Beneath the figured area runs a meander interrupted by checkered squares, themselves intersected diagonally, with a rosette in the center of each. Beneath the handles, fan-shaped palmettes appear above volutes (spiral figures).

A wedding scene is the subject of the main side. Four personages are arranged on planes marked with dots. At the center, on an elaborate throne rendered with bright touches of white and yellow, is seated a woman, with her feet placed on a stool. She is wearing a peplos (shawl-like garment) and himation (light mantle) that covers her head as well. Her hair is long and very curly, and she is adorned with a *stephane* (diadem), a double string of pearls, and armlets. Behind the throne is a *thymiaterion* (incense-burner) on a pyramid-shaped base.

In front of her is a youth, nude except for a cloak that hangs from his right shoulder, crossing his left arm and covering his back. His hair is bound with a garland of leaves. With his left arm he offers a dove to the seated lady while he leans on a white staff. His right hand rests lightly on his hip. Behind the youth is a woman clad with the peplos and a cloak wrapped around the lower part of her body. Her hair is gathered in a *sakkos* (net), and she is adorned with pendant earrings, necklace, and armlets. She holds a mirror in her left hand; from her right dangles a ball attached to a thin string. A *phiale* (low pouring vessel) lies at her feet.

Framing the scene on the right is a second female figure holding in her raised right hand a *flabellum* (fan) and with her other a *tympanon* (a type of drum). She wears a peplos covered by a transparent shawl. Her hair is held in place by a band (*sphendone*) and fixed to the forehead by a *stephane* that rays out. Her earrings, a necklace, armlets, and footwear are all painted onto her figure in white. A second pouring vessel has been abandoned at her feet, while to her right hangs a fringed length of cloth.

Above and slightly to the right in relation to the throne, the terrain once again demareated by a string of dots, a nude Eros reclines on a folded cloak. With his wings spread wide, he is in the act of removing a garland from an open box. To the left, a white goose pecks at a flower, above which a length of cloth is arranged in a festoon.

On the secondary side, also above a dotted line indicating a new plane of action, a woman, with a bunch of grapes in her right hand and a *tympanon* in her raised left hand, gives chase to a nude youth, his head encircled by a white diadem. A cloak trails from his left arm (with which he holds a pouring vessel), whereas his right hand grips a garland adorned with white dots. Through the garland passes a length of white cloth. Between the two figures is a laurel shrub with berries; a shoot of the same plant can be seen to the right of them. Hovering above both figures, framed as it were by two pendant lengths of cloth, is an Eros similar to the other one, holding in his right hand a long wreath of laurel. In the background are two flowers, one above on the left, the other below and to the right.

The Vatican pelike was attributed by Trendall to the Painter of Dario or to a master painter of his circle (a conventional figure active between 330 and 320 B.C.). Other nuptial scenes have been attributed to the same artist.[2]
Maurizio Sannibale

1. Munsell, 10 yr 7/6.
2. Trendall and Cambitoglou 1978–82, 2:482–86.

14

Apulia, Southern Italy
KRATER WITH COLUMN-LIKE HANDLES
c. 330–320 B.C.
Ceramic
Height 48 x diameter of mouth 31.7 cm
(18⅞ x 12½ in.)
Vatican Museums, inv. 18079

Literature: Albizzati 1920, 157, fig. 8; Trendall 1953–55, 128–29, V 46, tabs. XXXIIh, XXXIIIh; Trendall and Cambitoglou 1978–82, 810, no. 137.

The provenance of this krater (wide two-handled bowl) is unknown. There is a gap in part of the lip on the secondary side; the base is missing but has been repaired in modern times (perhaps in the nineteenth century) with a wooden stand. Eros' wing is chipped.

On the orange clay mixture,[1] red figures have finishing touches overpainted in white and yellow. Accessory decorations on the krater include a wave motif on the frontal fillet and underneath the depicted figures, crossed squares on the handles, a series of short vertical stripes on the shoulder, double rows of dots between narrow vertical stripes that frame the figures on the two sides, and a metope with vine of ivy leaves alternated with filled-in circles surrounded by dots on the shoulder.

On the primary side, the nude Eros is depicted seated on a pile of stones, underscored with wide white and yellow strokes of paint. His wings are folded behind his back, with background painting and overpainted details. He wears *armillae* (bracelets), earrings, a diadem, a pearl necklace, a string of pearls as a shoulder strap, and more pearls around his thigh. He is wearing *endromides* (lightweight shoes used for running or hunting) executed with overpainting. His hair is pulled back on top of his head and held in place with a *sphendone* (headband) tied with ribbons. In his lowered right hand he holds a bunch of grapes and, in his outstretched left hand, a low, parallelepiped *cista* (container) with the lid raised and a garland of flowers hanging from it. In the background, in the upper left corner, is a window; an ivy leaf with vine shoots is dangling above the *cista*; in the upper right corner is a triangle formed by dots. On the lower left side are small white plants, and there is a flower with four petals to the right of the pile of stones.

The entire opposite side depicts a woman's head in profile. Her hair is pulled back and held in a radial net (*kekryphalos*), with the details overpainted. She wears a diadem (*stephane*) on her forehead, a circular dangling earring, and a necklace (all executed with overpainting). In the background, there is a half palmette in the upper left-hand corner and a half palmette and a spiral in the two lower corners.

The krater has been attributed by Trendall to the Group of Trieste S 403, who are associated with the works of the Painter of Ganymede,[2] a conventional figure active in the years 330–320 B.C.
Maurizio Sannibale

1. Munsell, 10 YR 7/6.
2. Trendall and Cambitoglou 1978–82, 793–95.

15

Apulia, Southern Italy
ASKOS WITH A SEATED WOMAN AND EROS
c. 330–310 B.C.
Ceramic
Height 26 x width 21.9 x diameter of mouth 9 cm (10¼ x 8⅝ x 3½ in.)
Vatican Museums, inv. 18109

Conservation courtesy of Lucille G. Murchison in memory of Mary Ethel Gannon

Literature: Trendall 1953–55, 158–59, Y 3, tab. XLIIa–b; Trendall 1976, 44; M. A. Del Chiaro, "Late Etruscan Duck-Askoi," in *Revue Archéologique* (1978):37, fig. 13; F. Van der Wielen, "Canosa et sa production céramique," in *Genava* 26 (1978): 145, fig. 4; Trendall and Cambitoglou 1978–82, 875, no. 99.

The provenance of this *askos* is unknown. It has been reassembled from various fragments, with a few small gaps. The details are executed with much overpainting in white on a very pale brown clay mixture.[1] The vessel has a horizonal-brimmed lip on a short neck, and a ribbon-like handle is attached horizontally. There is a frieze of *ovoli* (quarter sections of circular or elliptical shape) between two parallel stripes on the neck with finishing touches overpainted. A wave motif encircles the *askos* under the depicted figures. There are palmettes and large lateral spirals under the handle, with overpainted finishing touches that extend over approximately half of the vessel's surface.

The figures were painted on the front part of the vase underneath the mouth. On the right side, a bell-shaped double flower rises from the ground. Next is Eros, naked, with large wings behind his back and many details and finishing touches of the background overpainted. His hair is pulled up on top of his head and held in place by a headband (*sphendone*) with flying ends. It is embellished with a diadem (*stephane*) made up of a string of pearls that were overpainted. Eros wears earrings, *armillae* (bracelets), a pearl necklace, and a string of pearls worn as a shoulder strap. He bends forward with his right leg raised above a large, bell-shaped flower. A *taenia* (ribbon) is lying over his right thigh. His left hand holds a long garland of flowers. His right hand, holding a flower wreath, is raised and stretched out in front of him.

Opposite Eros on the left side, a young woman, dressed in a long chiton and footwear, is seated on a pile of stones. Her hair is arranged in the same style as Eros'. She too wears earrings, a necklace, and *armillae*. Her left hand lifts a *phiale* (shallow vessel) with a large ivy leaf dangling from it, and her right hand holds a *situla* (a kind of bucket), painted with broad white stripes. Another *phiale* is lying on the ground underneath the *situla*.

The *askos*, made in Apulia, was formerly attributed to the workshop of the Painter of Pateras.[2] More recently it has been attributed to the Painter of Baltimore, a conventional figure active between 330 and 310 B.C.[3]
Maurizio Sannibale

1. Munsell, 10 YR 7/3.
2. Trendall 1976, 44.
3. Trendall and Cambitoglou 1978–82, 856–60.

[illegible]

[illegible] MIRROR, c. 4th quarter [illegible]ury B.C.

[illegible]

[illegible]ght 30.4 x diameter 18.6 cm (12 x 7¾ in.)

[illegible]can Museums, inv. 12647

Literature: E.Braun in BullInst 1836, 171 (see Buranelli 1992, 297, doc. 35); S.Campanari, *Di uno specchio volcente rappresentante il risorimento di Adone* (Rome, 1840), 8; Musei Etrusci … monimenta (1842), 1: tab. XCIII; Monumenti del Museo Etrusco … (1842), 1: tab. XXIII; ES IV, 28–29, tab. CCCLXXXI, *Paralipomena* 328 (CCVI); CII 2141; Helbig 1912, 371, no. 639; C.Pauli in Roscher 1884–1937, see "Turan," col. 1287; Martelli 1941, 44; E.Vetter in RE 7 A, 2 (1948), col. 1368, see "Turan"; Mansuelli 1948–49, 68, 85, 96; Pfiffig 1975, 280; R. Lambrechts in LIMC, see "Alpan," no. 3; M. Cristofani in LIMC, see "Maris I," no. 4; M.Bonamici in LIMC, see "Mousa, Mousai (in Etruria)," no. 1; Van der Meer 1995, 190–91, fig 91.

The patina of this mirror, which was found at Vulci in the excavation of 1836, was removed in the course of earlier restoration efforts, no doubt through the method known as electrolysis. A considerable part of the engraved decoration and the inscriptions have been lost due to the process of corrosion that has eaten into the surface. On the reflecting side, corrosion has produced pore-like pustules.

This circular mirror has a broad tang that tapers in its lower part, at which point it was once inserted into a handle, now lost, made of another material. The wide quadrangular neck has points that are slightly expanded. The edge of the mirror is decorated to the points of the neck with a row of double-edged *ovoli* in relief, overflowing onto the reflecting side. At the level of the rim it is finished with beading separated by grooving.

On the reflecting side, at the level of the exergue and the extension, appears the torso of a draped figure with spread wings against an undulating motif. The personage, with rich hairstyle and wavy locks, is turned in profile. She is identified as Aurora in the inscription (reading from right to left) that appears below. The average height of the letters is 2–5 mm: [illegible] (*eesan*).

On the back of the mirror, the visual field is spread out over three levels. In the upper exergue, the upper part of a female figure is slightly turned, her long hair disordered and parted in the middle. On the border of the exergue is an inscription (height of the letters 1.9–3 mm) referring to the personages below: [illegible] (*maristura*[*n*] [--] xx *ten* xx [--] [*a*]*lpan*).

In the central section, framed by a rich motif of marine creatures that overflows onto the exergue above, are depicted a man and a woman embracing. The man, nude except for a chlamys that covers his shoulders, is turned slightly with his right leg seen from the front. He approaches the woman, with his left arm on her shoulder. The female figure turns to face him in profile with her left leg flexed and her right arm placed on his shoulder. She wears a short transparent tunic, the folds of which allow us to see the lines of her body. Her long hair is fixed in place by a thin dotted band. Next to the couple are two figures standing and facing them.

To the left stands a female figure, her left leg crossed, her profile turned to the right. Her curly hair is gathered on the head and held in place with a dotted double band that allows a single curl to cross her forehead. She is nude except for a cloak that comes down from her shoulders to cover her back, and she wears both a necklace and armlet.

Symmetrically positioned on the other side of the couple is a winged male figure, nude except for the chlamys, his torso turned as he leans forward slightly. His head is seen in profile. One foot is placed on a slight elevation of the terrain, while his left arm is outstretched and holding a staff. His hair, which reaches down to his neck, is held in place by a headband.

The lower exergue is separated by a strip inside of which are engraved a serpent and two birds; at the center is an inscription (average height of the letters 1.8–3 mm) identifying the personage below: [illegible] (*mus*).

The winged female figure, semi-draped on the lower part of her body and intent on playing a four-stringed lyre, holds the plectrum in her right hand (see cat. 22). Her short hair is in disordered locks; she wears an armlet and has footwear that curls up in the front.

This mirror constitutes one of the key documents bearing witness to the assimilation in Etruria of the Muse, a typical figure of Greek mythology. Together with the image comes the inscription *mus*, clearly derived from the Greek *mousa*. So it is both an iconographic and linguistic borrowing, so to speak. In appearance, the figure recalls certain minor deities in the retinue of Turan (see cats. 18, 19, 20). We cannot rule out the possibility of a double significance, as this might also be an allusion to amorous joy and fecundity.[1]

Any attempt to decipher the visual field has been seriously compromised by its state of preservation. In spite of gaps in the inscriptions, the central couple has been variously interpreted as Venus and Adonis, Peleo and Tethys, Paris and Helen, Alchsentre and Elina, or Theseus and Helen. The identity of the lateral figures is easier to pinpoint thanks to the inscriptions. Maris, a male divinity erroneously associated with the Latin Mars, is linked to other divinities in inscriptions. In this case, the personage on the right, "maristura[n]," may be equated to Maris of Turan. With the same goddess, in part traceable to the Greek Aphrodite, is also associated Alpan (portrayed on the left). She is a minor divinity, part of the circle of Turan, with whom she is frequently associated in other exemplars that have come down to us. The identity of the figure in the upper exergue is uncertain.

Both for its shape and for the layout of the visual field, the Vatican mirror recalls exemplars from Volterra of the last quarter of the fourth century B.C.,[2] Vulci,[3] Tuscania,[4] Castel Giorgio,[5] and Todi.[6]

The central couple also finds points of comparison with other mirrors,[7] as does the lyre player, similarly represented on a mirror from the tomb denominated François di Vulci[8] and another formerly part of the Campana Collection in Saint Petersburg.[9]

Regarding the winged figure of Θesan on the reflecting side, it may be compared to the exemplar from Castel d'Asso[10] as well as another in the Museo Archeologico in Naples, it too having a similar layout for the visual material.[11]

Maurizio Sannibale

1. Mansuelli 1948–49, 66–69; M. Bonamici in LIMC, see "Mousa, Mousai (in Etruria)," 685.
2. ES V, 60 = Bonfante 1977, 156 ss., tab. XXIVa.
3. ES CLXXXI; Rebuffat Emmanuel 1973, no. 5; Rallo 1974, tab. XXVI, 1–2, R. Lambrechts in LIMC, see "Iasa," no. 4.
4. Pallottino 1930, 49–87.
5. ES V, 34.
6. Bendinelli 1914, c. 621, tab. III; Mansuelli 1946–47, 36; Bonfante 1977, tab. XXVa, ES CCLVIIB; Van der Meer 1983, no. 1; Bonfante 1977, tab. XXI–XXIII = De Puma 1987, no. 4.
7. ES CCXC; ES 5, 23–25.
8. Vaticano 1987, 121–22, fig. 5.
9. ES CCCXXII; R. Lambrechts in LIMC, see "Alpan," no. 6; M. Bonamici in LIMC, see "Mousa, Mousai (in Etruria)," no. 2.
10. ES V, 23; Rallo 1974, 29–31, tab. XVII, 1.
11. ES LXXXII; Rallo 1974, 54, tab. XXXIII, 2.

17

Etruscan
PATERA WITH HANDLE REPRESENTING A FEMALE FIGURE, late 4th–early 3rd century B.C.
Cast and laminated bronze
Height 41 x diameter 23.2 x height of basin 3.6 cm (16⅛ x 9¼ x 1⅜ in.)
Vatican Museums, inv. 12275

Conservation courtesy of Lucille G. Murchison in memory of Mary Ethel Gannon

Literature: Musei Etrusci ... monimenta (1842), 1: tab. LXII,1; Monumenti del Museo Etrusco... (1842), 1: tab. XIII,1; Dohrn 1963, 538, no. 719.

The patina on this *patera* (bowl) is compact emerald green (malachite). The piece is chipped in some places with deteriorated molding, and corrosion in the form of blisters appears on the laminated part of the basin. A small gap has been repaired on the patera's shoulder on the external side under the edge. Its provenance is unknown.

This *patera* from the Gregorian Etruscan Museum has a short-brimmed, horizontal rim. The raised border is decorated with a string of *ovoli* (rounded convex molding) and finished with beading and a pair of spindle whorls where the handle is attached.

The handle was cast using the lost-wax process. It represents a scantily clad winged female figure: her clothing is draped over one shoulder, covers her back, and is held in place by a *fibula* (brooch) on her breast and a belt tied around her waist. Her finely chiseled wings were cast separately and then mechanically attached by a riveting pin, rectangular in cross section. She has long, flowing hair, and her face is turned slightly toward the right. She wears a diadem, a necklace, *armillae* (bracelets), and footwear with a raised tongue behind the heels. Her left arm is bent and turned toward her shoulder; her right one is curved slightly with her hand on her hip. The figure is standing on a molded circular base that is attached to the *patera* by light brazing, probably using a pewter-lead alloy. This same method was used to attach the movable handle with a plaque of a woman's small head in strong relief. It was placed above the basin on the patera's shoulder.

The iconography of a winged woman is reminiscent of a personification often represented in the production of Etruscan bronzes, ceramics, and mirrors beginning in the fourth century B.C.(see cats. 18, 19, 20), generally known as Lasa.[1]

A very similar *patera* comes from Chiusi and is exhibited next to this one in the Vatican Collections.[2] These two *pateras* may be compared to a solitary handle to be found in the Louvre Museum[3] and a *patera* from Chiusi found in the British Museum.[4] Generally, the figure may be compared with the solitary *patera* handle representing a wingless body from the Sperandio necropolis near Perugia.[5] A *patera* with a handle shaped like a winged figure comes from the Talamone necropolis.[6] There is also documentation of similar fictile figures made of ceramic ware with a black glaze from the "Malacena factory."[7]

It appears that the geographical area in which these objects circulated was concentrated in the inland cities of Etruria, such as Perugia (see above) and Chiusi (see Gregorian Etruscan Museum inv. 12263). Similar objects were also produced in Vulci.[8] They can also be found in Bolsena[9] and Todi.[10]
Maurizio Sannibale

1. Rallo 1974; Thomson De Grummond 1982, 114, 116, figs. 52–53, 58–59, 93, 99; Lambrechts in *LIMC*, under entry "lasa."
2. Gregorian Etruscan Museum, inv. 12263; *Musei Etrusci ... monimenta* 1842, 1: tab. LXII, 2; *Monumenti del Museo Etrusco* ... (1842), 1: tab. XIII,2; Dohrn 1963, 538, no. 719.
3. De Ridder 1913–15, 2:137, no. 3022, tab. 106.
4. Walters 1899, 109, no. 657.
5. F. Moretti in *NotSc* 1900, 556–58, fig. 6.
6. Milani 1898, 101.
7. Fiumi 1976, 62, fig. 124.
8. Gregorian Etruscan Museum, inv. 12234; *Musei Etrusci ... monimenta* (1842), 1: tab. LXI, 1; *Monumenti del Museo Etrusco* ... (1842), 1: tab. XII,1; Dohrn 1963, 538, no. 719; see also a specimen from Canino: Haynes 1985, 215, no. 158.
9. Richter 1915, 218, no. 599; Haynes 1985, 239, 320, no. 195.
10. Proietti 1980, 308–09, no. 439.

18

Etruscan
TYPE A CANDELABRUM
2nd half 5th–late 4th century B.C.
Cast bronze
Height 103.5 x statuette 9.8 x diameter of shaft .8–1.5 cm (40¾ x 3⅞ x ½ in.)
Vatican Museums, inv. 12406

Conservation courtesy of Lucille G. Murchison in memory of Mary Ethel Gannon

Literature: Musei Etrusci ... monimenta (1842), 1, tab. LXXIX,2; Monumenti del Museo Etrusco ... (1842), 1, tab. LII,2; Giglioli 1935, tab. CCCIX,4; Dohrn 1963, 517; Testa 1989, 24–28, no. 5.

The candelabrum was unearthed at the Camposcala estate in Vulci in an excavation by V. Campanari under the direction of the papal government in 1837. The bronze has a green patina, mostly composed of malachite (basic copper carbonate), with partial formations of cuprite (copper oxide). The finial statuette is attached by a modern threaded dowel. It is probably not the original, because it does not fit perfectly onto the plinth of branches on which it is set.

The piece is composed of various parts, separately cast and assembled later. The tripod is in the shape of leonine feet and has no base; its sinuous legs, polygonal in cross section, join in a cylinder that tapers slightly at the top. The cylinder is crowned with a corolla composed of eleven hemispheres, placed where the shaft fits into the tripod. The shaft is smooth and slender and has a tang. An inverted disk and a molded spool, with a plinth of branches above, are inserted into the top of the shaft. The finial statuette, composed of a female winged figure standing on a low cylindrical base, is set above the plinth. The figure is clothed in a long, sleeveless chiton that is narrow at the waist and folds over itself. On her feet she wears *calcei* (half-boots) with upturned toes. Her legs are slightly separated, and the left one is flexed. Her arms are bent slightly and held close to her chest. She holds attributes: an *alabastron* (container for perfume) in her left hand and a *discerniculum* (long hairpin) in her right hand. Her outspread wings are characterized by deep engraved furrows in the front. Her hair is arranged with a large headband and pulled back into a bun at the nape of her neck.

The heterogeneity of the candelabrum and the crown, clearly shown in the scientific examination, is confirmed by the corresponding chronological gap that emerges from a critical analysis of the two parts. In fact, the candelabrum can be compared to characteristic specimens of the fifth century B.C., and it appears that it cannot be dated beyond the second half of that century.[1] On the other hand, although specific comparisons between crowns of candelabra and small sculptures in general are missing,[2] the winged figure is not datable before the end of the fourth century B.C. on the basis of iconographic and stylistic elements.[3] In this regard, iconographical comparisons that can be made concerning the production of mirrors (see cats. 19, 20) seem to fit very well. The winged women depicted on these mirrors, generally defined as *lasa*, are holding attributes such as the *alabastron* and the *discerniculum*. Thus, although they are linked to the world of women, as shown by their role as handmaidens (*ornatrices*), these personifications also represent minor deities of the Turan circle. In the mirrors, they may be identified with the names Snenath, Mean, Zipna, Munthuch, Achvizr.[4]

Maurizio Sannibale

1. Testa 1989, 27.
2. For a general comparison, see Giglioli 1935, 58, tab. CCCX,4 (patera handle from Perugia); R. Lambrechts in LIMC, under entry "*lasa*," no. 47. Winged figures of the same iconographic type appear in the engravings of Prenestine *cistas* (vessels): R. Lambrechts in LIMC, under entry "*lasa*," no. 24.
3. Testa 1989, 27.
4. Rallo 1974, 54–58; R. Lambrechts in LIMC, under entry "*lasa*."

19

Etruscan
ENGRAVED MIRROR
Late 4th–1st half 3rd century B.C.
Bronze
Height 21.7 x diameter 16.4 cm (8½ x 6½ in.)
Vatican Museums, inv. 12262

Literature: Fischer Graf 1980, 3, no. 27.

This mirror in the Gregorian Etruscan Museum was discovered intact. The patina is mostly composed of malachite with partial formations of cuprite. Its provenance is unknown.

The circular form has a rectangular extension, with receding points, connected to a short tang with tapered edges. It was intended to be inserted into a missing handle made of different material. The edge profile is smooth and tilted slightly with a raised rim. On the reflecting side, the extension is decorated with an engraved lotus flower and a beaded edge.

The entire rear side is covered with a foreshortened nude female figure who is moving toward the left with her wings outspread. Her left arm is curved upward, and she holds an *alabastron* (container for perfume). Her right arm is delicately outstretched accompanying her movement. The left leg bears her weight and is seen from the front; the right leg is bent and seen from the side. Her face is in profile; her short, wavy locks of hair are adorned with a diadem. She wears *endromides* (lightweight shoes used for running or hunting) on her feet.

The subject reproduced here is generally denoted as a *lasa* (Etruscan divinity), although there is some uncertainty and difference of opinion.[1] In this work the description is very close to the complete iconography from which the more stylized and customary representations seem to derive (see cat. 20). The only difference is the lack of a large hairpin (*discerniculum*) in the other hand. The hairpin, which could be used not only for its primary function in hairdressing but also to dip into and sprinkle the scented essence as well,[2] together with the *alabastron*, would have completed the set of attributes.

The Vatican's specimen represents an incomplete copy of a mirror formerly in the Bazzichelli Collection in Viterbo (fig. 1).[3] In it a fawn precedes and looks backward at the winged figure who is holding a dead bird in her right hand. Both representations include the detail of the curved left arm carrying an *alabastron*; this iconography is not found elsewhere.

For its stylistic and iconographic characteristics, the mirror under consideration pertains to the works customarily attributed to the Maestro delle lase (Master of Lasas).[4] In particular, it stands out for the high quality of its workmanship and can thus be compared to those specimens dated between the end of the fourth and the first half of the third centuries B.C.[5] Besides the above, less-refined specimens exist of the same subject[6]; from them unoriginal and inconsistent reproductions have been made (see cat. 20). They have been extensively represented in a vast series comprehensively designated the Maestri delle Lase e dei Dioscuri.[7]

These works are particularly widespread in northern Etruria, mainly centering around Volterra, followed by Chiusi. In southern Etruria, the most important works are found in Tarquinia.

Maurizio Sannibale

1. Rallo 1974; Lambrechts in LIMC, see entry "*lasa*."
2. Rebuffat-Emmanuel 1973, 490–93.
3. ES V, 29,2.
4. Mansuelli 1946–47, 56; Mangani 1985, 29, group no. 2.4; Wiman 1990, 156–61.
5. See, in particular, Sassatelli 1981b, no. 5, one of the Bologna-Benacci objects accompanying the deceased; it is datable because of its association with a black-glaze *skyphos* (drinking cup) from the Ferrara Group T 585; see also Sassatelli 1981a, no. 30; Salskov Roberts 1981, no. 12; De Puma 1987, no. 18 = Wiman 1990, 159, fig. 12.1:8; Lambrechts 1987, no. 21; Cateni 1995, no. 25.
6. Lambrechts 1987, no. 23; Liepmann 1988, nos. 7–8; Von Freytag Löringhoff 1990, no. 11.
7. Mansuelli 1946–47, 62–65; for subsequent bibliography, see Literature above.

Fig. 1. Modern line drawing of Etruscan mirror in BC, Viterbo, from ES V, 29, 2

20

Etruscan
ENGRAVED MIRROR, 2nd half 3rd century B.C.
Bronze
Height 15.4 x diameter 11.7 (6⅛ x 4⅝ in.)
Vatican Museums, inv. 12269

The bronze patina is mostly compact brown with sporadic formations of basic copper carbonate, particularly on the reflecting side. The cross section of the disc of this circular mirror is convex. The edge profile is smooth and tilted with a raised rim on the opposite side. On the reflecting side, the edge is circumscribed by a groove and is decorated with a series of engraved notches. The sides of the extension are considerably indented; it is broken off at the joint where the handle, which has not been preserved, was attached. Its provenance is unknown.

A winged female figure is portrayed in the medallion. She moves toward the left and is naked except for headgear, shaped like a Phrygian cap, draping down onto the nape of her neck. Her left arm is bent with her hand hiding behind her back. Her right arm falls slightly toward the front and ends unnaturally in a stylized hand in the form of a flower or bud. It may be possible to recognize the result of the process of stylization in this detail; the lotus flower and the hand that originally held it become joined in graphic fusion. This attribute is expressed correctly in several specimens[1] or is represented in a different way.[2]

The figure portrayed is generally thought to be a *lasa*, although there is some uncertainty and difference of opinion.[3] In the complete iconography (see cat. 19), the subject appears with attributes such as the *alabastron* and the hairpin (*discerniculum*), evoking a woman's world. These were characteristics of the minor deities of the circle of Turan, who was an Etruscan goddess, partially identifiable with Aphrodite.[4]

This specimen is part of a vast series conventionally called the Maestri delle Lase e dei Dioscuri.[5] Some of these works are of much finer quality, whereas others are stereotyped, unoriginal, and second-rate products. This mirror is linked to the latter category.[6]

These works are particularly widespread in northern Etruria, especially in Volterra, in the area around Siena, and in Chiusi and its territory (Populonia, Montefortino). Some are also found in central-southern Etruria: Orvieto, Viterbo, Tarquinia, Norchia, Preneste.[7]
Maurizio Sannibale

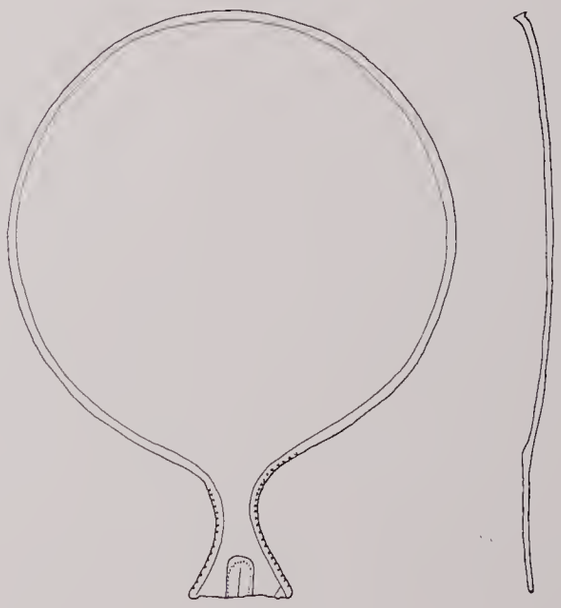

1. For example, Heres 1986, no. 38; Cateni 1995, no. 5.
2. Salskov Roberts 1981, no. 12; Von Freytag Gen Löringhoff 1990, no. 10; Szilágyi and Bouzek 1992, no. 2.
3. Rallo 1974, 56–58; R. Lambrechts in LIMC, under entry *lasa*.
4. De Puma 1985, 44–53.
5. Mansuelli 1946–47, 48, 62–65.
6. See, in particular, Höckmann 1987a, no. 3 = Wiman 1990, 166, fig. 12.1: 24; D. Rebuffat-Emmanuel 1988, no. 17. See also Sassatelli 1981a, nos. 11, 31; van der Meer 1983, no. 25; De Puma 1987, no. 2; Lambrechts 1987, no. 17; Heres 1987, no. 3; Liepmann 1988, no. 28; R. D. De Puma, in New York 1991, 282, no. 6.9; Cateni 1995, nos. 12, 17, 22.
7. Mangani 1985, 35–36, group 3.5. For a general background, in addition to the above, see Salskov Roberts 1983; Höckmann 1987b.

21

Master of Oinomaos (Etruscan)
CINERARY URN, 1st quarter 2nd century B.C.
Alabaster
Urn, 43 x 84.5 x 26.5 cm (17 x 33¼ x 10⅜ in.); lid, 40.5 x 81 x 28.7 cm (16 x 31 x 2¾ in.)
Vatican Museums, inv. 13887

Exhibitions: Vatican City, Braccio di Carlo Magno; Budapest, Museo di Belle Arti; Kraków, Museo Archeologico; New York, Grey Art Gallery, *Gens Antiquissima Italiae. Antichità dall'Umbria*, 1989–91.

Literature: Gori 1737, 2:263–64, 3: tab. CXXXV; Micali 1821, tab. XLIV; Pistolesi 1829–38, 4:111; Gerhard and Platner 1834, 2:155–56, no. 91; Musei Etrusci ... Monimenta (1842), 2: tab. CII, 1; Monumenti del Museo Etrusco ... (1842), 1, tab. XCV, 1; Dennis 1848, 429; Körte 1890, tab. XLII, 4; Nogara 1933, 29; Toscanelli 1933–34, 2:571, fig. 53; G. Cressedi in EAA III (1960), see "Enomao," 345, fig. 419; S. De Marinis in EAA IV (1961), see "Lasa," 488–89, fig. 573; Dohrn 1961, 1–8, tab. 1:1–3:1; Helbig 1963, 555–56, no. 740; Bianchi Bandinelli 1965, 449, tab. 109, 3; Herbig 1965, tab. 28,2; Banti 1969, tab. 91; Pairault 1972, 169, note 2, tab. 9; Nielsen 1975, 291, n. 2, 295, 298, n. 3; Coarelli 1977, 39, 179, figs. 7–8; Pairault 1977, 157–59; Pairault 1978, 224; Pairault 1979, 160, fig. III, 24; Bianchi Bandinelli 1980, 61, fig. 25; M. J. Strazzulla in Todi 1982, 184, VI.2.1; A. Maggiani in Volterra-Chiusi 1985, 36, 43; Nielsen 1988, 72; F. Buranelli in Vaticano 1988, 66–68, no. 3.3; F. Buranelli in Budapest-Kraków 1989, 159–60; Maggiani 1989, 995–1000; Bergamini 1991a, 369–74; Bergamini 1991b, 133–62; Nielsen 1992, 91, 128, no. 26; Pietrangeli 1993, 36–38; Sannibale 1994, 30–35, no. 2.

The burial urn from the Gregorian Etruscan Museum was found in 1516 in Todi, not far from the Basilica of S. Fortunato. It was transferred to the Palazzo dei Priori in 1645 and subsequently donated to Pope Clement XIV in 1772, thus entering the Vatican collection.[1] It is possible that the urn was taken to the place of its discovery following other moves during the medieval period. The conjecture of its having been reused as a reliquary, which has been suggested, would explain the worn appearance of all the parts that project from the surface, typical of objects displayed before the faithful.[2]

The lid of this cinerary urn is reconstructed from seven fragments. There is some chipping and there are some parts missing. The most notable loss is that in the male figure, lacking the upper part of the torso and the head and bearing signs of having been polished in the post-classical period. A similar intervention can be noted on the female figure at the point where the right hand, now missing, would come to rest on the knee. The surface is worn along the left hand, the crown, and on the cushion belonging to the male figure. Behind the casket itself, a large hole was drilled at some unspecified time. There are numerous chips and abrasions, with signs of wear on all parts that project outward. On the upper part of the relief, the head and one of the hooves of the horse next to the female spirit are also missing. It is likely that the casket as well as the lid were subject to polishing in the modern era.

The sculpture in the round on the lid portrays a couple banqueting. The male figure on the right, partly covered by a cloak that falls from his left shoulder, is wearing a long wreath that reaches down to the cushion. With his left arm, he is leaning on a double cushion with a tassel, his hand holding a *kantharos* (a ribbed chalice). His right hand rests on the shoulder of his companion, who turns to look at her husband with a twisting movement of the head. She is wearing a heavily creased tunic, belted beneath the breast, and a cloak that covers part of her upper body, shoulders, and legs. The edge of the cloak, located at the shoulder, is clutched in her left hand. Her left elbow rests on a pair of cushions similar to the others, whereas the right arm, now missing, would have been extended alongside her body. Her hairstyle, characterized by ample flowing locks, is adorned by a crown. Around it there are four small holes visible, perhaps originally to secure an ornament in precious metal. Around her neck she wears a *torques* (necklace). The lid, which is slightly inclined in the direction of the feet, realistically portrays the hem of the cloth and the covers of the banqueting couch as the latter flow to the edge of the surface.

The casket is tapered in shape and carved on three sides. On it, the bas-relief represents the killing of Enomao at the hands of Pelope. Enomao, lord of Pisa in the Greek region of Elide, challenged any pretender to his daughter's hand to a chariot race from Pisa to the Isthmus of Corinth. During the race he would catch up with and kill the pretenders by running them through with his lance. Only Pelope succeeded at last in winning, employing horses given to him by Poseidon. In another version of the tale, Pelope succeeds in corrupting Mirtilo, Enomao's charioteer, who sabotages one of the wheels of his sovereign's chariot.

Into the heat of the battle, rendered in an extremely animated composition spread out over several levels, a winged female demon intervenes high in the center of the scene. She is clad in a short tunic and footwear and is portrayed with her right arm bent in the act of striking a blow. Beneath her is a bearded male figure (Enomao) kneeling on the ground, wearing the *lorica* (cuirass) and chlamys, raising his arm as if to fend off the blow about to be inflicted on him by the youth on the left. The latter (Pelope) wears a short belted tunic, chlamys, and Phrygian cap. On the left edge is a female figure in flight (Ippodamia) dressed in a long belted tunic that leaves her right leg exposed, with a *torques* at her neck and wearing a crown. She holds in her hands a mantle or cloak that billows behind her head and shoulders in the swirl of activity. To the right, entangled in the collapse of four horses, is a group of three figures: a woman wearing a short belted tunic, mantle, and footwear and two men dressed in belted tunics and fluttering chlamys.

On the left side of the casket is a winged female demon wearing a tunic and footwear. Her raised left arm supports a billowing mantle; her right arm, lowered, probably originally held an overturned torch. On the right side of the casket is a similar spirit, her hair drawn back in a bun, moving off to the left with her hands over her abdomen.

The lid with its representation of a married couple is typical of a tradition in Etruria going back to archaic times. In general terms, the work can be associated with what was produced in Volterra beginning in the last quarter of the third century B.C., whereas, from a purely stylistic point of view, owing chiefly to the tone of pathos that can be sensed in some of the faces, it brings to mind exemplars from the first quarter of the second century B.C.[3]

The casket marks a departure in style, composition, and iconography from other reliefs of this sort.[4] The burial urn has been attributed to the Master of Oinomaos,[5] a conventional figure associated with the area

around Volterra, on the basis of similarities with two burial urns from that area.[6] In the case of the latter two, the compositional plan called for a central axis around which are two tightly knit groups, with intersections on oblique levels. The tone of pathos in the expressions, the greater stress on anatomical detail, and the contortion of the bodies strongly suggest the cultural climate of the first two decades of the second century B.C.[7] On the basis of all these common characteristics, the Master of Oinomaos has been recognized as the initiator of the "baroque style" among Etruscan urn reliefs. Another exponent of this school would be the Master of Myrtolos.[8] But the Master of Oinomaos was almost certainly aware of what was being produced in Chiusi, and he in turn influenced what was going on in Perugia. We can draw this conclusion from a study of urn 1275 in the Berlin Museum, with which it has several points in common.[9]
Maurizio Sannibale

1. Bergamini 1991b.
2. Bergamini 1991a, 370.
3. Sannibale 1994, 33–34.
4. Körte 1890, 109–21, tables V: 1, XLI–XLVIII.
5. Maggiani 1989, 995–1000.
6. See Volterra-Chiusi 1985, 42–43, n. 12; CUE 2, no. 11, n. 233.
7. Dohrn 1961; Coarelli 1977, 39, fig. 7–8; Pairault 1979, 160.
8. Maggiani 1989, 997–98.
9. Körte 1890, 121–22, tab. XLVIII: 16; Sannibale 1994, 34–36, fig. 7:2.

22

Etruscan
ANTEFIX, c. 2nd century B.C.
Terra-cotta
47.5 x 29.3 cm (18¾ x 11⅛ in.)
Vatican Museums, inv. 14119

Literature: Seroux d'Agincourt 1814, 28, tab. XII:III; Andrén 1940, 510, no. III:4, tab. 159:544.

The provenance of this antefix (upright ornament on a tiled roof) is unknown, though it had been part of the Agincourt Collection. It is made of a very pale brown clay mixture[1] containing particles of silica. The piece is broken at the base of the neck, has gaps at the top of the left wing, and is chipped at the bottom and along the edges of the right wing. It still has a part of the tile and handle attached to the back. A hole has been made on the top of the head. Traces of red background are evident on the head and drapery as well as remains of a layer of preparation for painting color on the rest of the sculpture.

On the front of the antefix, a female figure with outspread wings is represented in relief, holding a kithara in her left hand. She is leaning against a pillar. Drapery hangs down from the pillar, passes behind the nude figure, and wraps around her right thigh and leg. She is shown from the front, standing with her right leg slightly bent in front and her right arm hanging down along her side. Her head is slightly tilted and is framed with long, wavy locks of hair, parted in the middle and crowned with a diadem.

Similar examples of this type of antefix are not known. Two specimens of female winged figures exist from Luni, but they are clothed in drapery. One is intent upon playing a flute with two pipes.[2] The other is leaning against a pillar as in the Vatican antefix.[3] However, the winged female figure, in a standing position and semi-draped, can be found on many of the urns made in Volterra. The strong influence of prototypes from Rhodes can often be recognized on the relief of these urns.[4]

From a strictly iconographic point of view, the figure can be compared with caution to representations of muses found in Etruscan territory. However, they can only be documented by engraved mirrors (see cat. 16) and small votive statues representing a semi-draped seated female figure, intent upon playing a kithara and, above all, without wings.[5]
Maurizio Sannibale

1. Munsell, 10 YR 7/4.
2. Andrén 1940, 294, no. 6, tab. 97:349; Forte 1991, 88, no. 17; Forte 1992, 217, no. 17, type A2.
3. Andrén 1940, 295, no. 7, tab. 97:351; Forte 1991, 90, no. 18; Forte 1992, 218, no. 18, type A3.
4. Sannibale 1994, 48050 and corresponding notes with bibliography.
5. M. Bonamici in LIMC, under entry "Mousa, Mousai (in Etruria)," nos. 3–4.

23

Roman
PEDIMENT FROM THE TOMB OF CLAUDIA SEMNE
1st century A.D.
White marble
63 x 102.5 x 20 cm (24¾ x 40⅛ x 7⅞ in.)
Vatican Museums, inv. 10528

Exhibitions: Rome, Palazzo Ruspoli-Fondazione Memmo, *Via Appia: sulle ruine della magnificentia antica*, 1997.

Literature: H. Wrede, *Das Mausoleum der Claudia Semne und die bürgerliche Plastik der Kaiserzeit*, RM 78, (1971):125–66, 127–28, no. 3, tab. 77; H. Wrede, *Consecratio in formam deorum* (Mainz, 1981), 83; Sinn 1991, 41–42, no. 16, tabs. 43–45; S. B. Matheson, *I Claudia, Women in Ancient Rome* (exh. cat. New Haven, 1966), 182, 188–89; I. Bignamini, "I marmi Fagan in Vaticano. La vendita del 1804 e altre acquisizioni," *Bollettino dei Monumenti Musei e Gallerie Pontificie* 16 (1996), 363, no. 21; P. Liverani, *Via Appia: sulle ruine della magnificentia antica* (exh. cat. Rome, 1997), 43; I. Bignamini and A. Claridge, *Papers of the British School in Rome*, in press.

This small pediment was found on the Appian Way, just outside Rome, during the excavations carried out by the English painter Robert Fagan in 1792–93. It was in a tomb that may be dated A.D. 120–30. The inscriptions found inside (CIL VI 15593-15594) indicate that the tomb was built by Marcus Ulpius Crotonensis, a freedman of Emperor Hadrian, in memory of his wife, Claudia Semne.

In the center of the small pediment is the bust representing a portrait of the deceased; other portraits of her that were a part of the same tomb are also preserved. The deceased woman has an elaborate hairstyle typical of the beginning of the Hadrian age. She is portrayed wearing the garment of Venus, the goddess of beauty and love. This is evident from the specific iconographical detail of her robe falling off her shoulder and from the presence of two cupids, one on each side. From the inscription on the sepulcher, we know that the husband ordered that his deceased wife be depicted not only as Venus, but also as the divine personifications of Spes (Hope) and Fortune. This represents a private deification, a widespread phenomenon in the funeral sector of this period. In this manner, the wife's qualities of beauty, grace, chastity, and faithfulness, so often cited in Roman funeral inscriptions, are depicted plastically by identifying her with Venus. In the same way, the other identifications were to indicate that even though his wife was dead, she continued to embody the hope of her husband, who was still alive, and to guarantee him prosperity and good luck.
Paolo Liverani

24

Roman

CREMATORY URN OF TITUS FLAVIUS CLODIANUS WITH WINGED VICTORIES, A.D. 150–60

White marble, lightly gray-veined

Urn, height 39.5 x diameter 40.8 cm (15½ x 16⅛ in.); lid, 12.2 x 40.9 cm (4¾ x 16⅛ in.)

Vatican Museums, inv. 5366

Literature: L. Paschetto, *Ostia Colonia Romana. Storia e Monumenti* (Rome, 1912), 529, n. 291; F. Sinn, *Stadtromische Marmorurnen* (Mainz, 1987), 243, n. 626, pl. 91d; Sinn 1991, 100–01, n. 82, pls. 205, 209–10.

This burial urn now in the Gregorian Profane Museum was found in a tomb near S. Ercolano, not far from Ostia, during the excavations carried out by Cartoni in 1824. The small marble container held the burnt remains of Titus Flavius Clodianus, who, as is known from the dedication of a son of almost identical name, was a member of the *haruspices* (diviners of the entrails of sacrificial animals). Indeed, he was *Magistro Primario de LX*, no less than president of the privileged Order of Sixty.

The surface of the cylindrical urn is largely taken up with *S*-shaped decorative motifs. On the front are two winged victories who, precisely mirroring one another's position, bear the frame containing the inscription. The goddesses are wearing the long Roman *peplum*, belted at the waist, flowing down and clinging to the thighs in broad pleats. Their hairstyle is a reprise of what was in vogue under the Antonine emperors (A.D. 138–92), the so-called *Melonenfrisur* (melon-shaped coiffure), which called for numerous parallel partings running from the forehead to the nape, with the hair gathered into a chignon.

Under the framed inscription and between the feet of the winged goddesses, there is a wreath encircled by two large fluttering *teniae* (ribbons). The urn's cone-shaped lid is topped with a handle and decorated with a series of tapering leaves that are alternately smooth or with a central midrib.

The iconography of the piece is common enough in the funerary sphere and no doubt refers to the actual procession that accompanied a deceased person of a certain station to his tomb. Close relatives and family members would hold aloft images, decorated with wreaths and garlands, of the deceased. Inscribed on placards would be his *cursus honorum* (personal data as well as the sequence of positions he occupied).

In like manner, the winged victories would conduct the deceased into the hereafter, bearing the inscription with his name and principal office (*Magister Primarius Haruspicum*), thus guaranteeing him his identity for all time. The winged victory, as is the case for many other divinities and winged personifications, often discharged the role of mediator between the here and the hereafter. Thus ordained, she may be seen in moments of triumph crowning the winners, occasionally appearing in the guise of a charioteer.[1]

Giandomenico Spinola

1. See T. Holscher, *Victoria Romana* (Mainz, 1967), 68–97, pls. 6–10.

DIS·MANIB
T·FLAVICLO
DIANI·T·FLA
VIVIS·CLAV
DIANVS·FIL
VS·PATRI·ET
MAGISTRO
HARP·DE·IX

25

Roman
STATUE OF A NIKE HOLDING A WREATH
1st half 4th century A.D.(?)
Basalt
57.5 x 18 x 27 cm (22⅝ x 7⅛ x 10⅝ in.)
Vatican Museums, inv. 53374

This statue comes from the region of Hauran in southern Syria and arrived at the Vatican in 1993, a gift to the Holy Father from Nabih Berry, the president of Lebanon's National Assembly.

The winged female figure is dressed in a close-fitting tunic that covers most of her body, flowing slightly when it reaches the legs. Broad pleats or folds cover the belly and thighs with evident ribbing in the vicinity of the latter. Halfway down the arms are two raised, circular sectors that would suggest armlets or bangles, or perhaps the cuff on the sleeve. What is certainly depicted is an ornament, more precisely a necklace with a decorative central element slightly above the chest. The goddess' legs are slightly flexed, echoing the position of the arms, which are also folded somewhat in the act of holding a small wreath against the belly. The wings, in which there is a clear distinction between feathers and secondary quills, are folded back and held in an upward position. The roundish face is characterized by a certain fixity of expression determined by the large eyes (the corners of which are turned downward), the full but tightly-closed mouth, and the broad and rather flat nose. All the facial features have been rendered summarily and with a certain stiffness. The back of the statue is only partially carved, not finished, with a long, deep cavity between the wings. The drapery tends to vanish gradually into the stone.

If the style is marked by an evident stylization and stereometry common to many late Roman and Byzantine-influenced artistic expressions, the hairstyle (with marked ribbing, recalling the so-called *Nestfrisur*) brings us back to the Severian period (A.D. 193–211) or at least to a successive revival of the same. These apparently contradictory traits actually can be found together in several portraits dating from the time of Constantine or shortly after.[1] Consequently, it is precisely to that period that one may assign this work.

In the donation schedule compiled by Michel Karawani, the winged figure is considered an angel and is dated between A.D. 300–50. In effect, Hauran is a region that was Christianized in the very earliest period; moreover the motif of a hand-held wreath at the level of the waist or breast is not unknown in early Christian art. It can be noted, for example, in the attitude of the apostles on a sarcophagus, containing also a Resurrection scene, kept at the Vatican in the Pio Christian Museum (fig. 1).[2] A curious contemporary variation on the theme is constituted by the sheep in a flock of the faithful who carry the wreath in their mouths.[3]

In any case, the allegorical implication is the same: victory over death, with the promise of a life in the hereafter. However, in the present sculpture one should bear in mind a series of elements, above all the hairstyle and the ornaments, that would tend to secularize the female winged figure. Beyond that, it would be well to remember the long and felicitous tradition of depicting the victory-nike personage in the region of Hauran ("Auranidite" in the Old World), especially in the funerary sphere.[4] If the style assumed and the material employed compare favorably with other works from this same region such as the bust of Nike in the Suweida Museum,[5] one can conclude that the present work too was inspired by well-known, if much earlier, models provided by classical Greek art. These usually depicted the winged goddess not only in flight, but also exposed to a rising current of air owing to her downward movement (compare with the Nike of Paionios, that of Samothrace, and others).

Much of this is visible in the present work. The wings are folded back behind the shoulders. The drapery is seen clinging to the chest, hips, and thighs; and yet, as one may deduce from what remains of the back, it is left to flutter in the area of the legs. The basaltic region of Hauran has always produced a particular form of popular art, at once harking back to remote classical art while also permeated by a wide range of oriental influences such as Palmyrian art. And it is precisely in the latter art where there are points of convergence with the Nike of Hauran.

An example is to be found in a ceiling with recessed panels in the temple of Baal: there, a winged spirit is seen to have the same wide-pleated drapery covering the thighs.[6] In another example, that of a funerary relief, a woman boasts the same coiffure, a reprise of a style in fashion in the Severian period, and a similar necklace with *bulla*.[7] Stylistic affinities may also be noted in several sculptures of Dura Europos, such as the personage with a lamb and garland (or crown?) between the hands.[8] The "Byzantine" tendency toward abstraction, fixity of expression, and general solemnity will become more marked, so that it will be possible to note stylistic similarities between the present winged figure and, for example (toward the middle of the sixth century), the female personages who people the mosaic in the Hall of Hippolyte at Madaba.[9]

It would seem more apt, then, to identify this piece as a Nike-Victory. Moreover, the transformation of the classic nike figure into the angel of Christendom is something that can already be traced to a period slightly successive to ours. It is initially hinted at during the reign of Theodesius (A.D. 379–95) with a nike supporting the Cross, then in the case of the nike-angel on the sarcophagus of Sarigüzel (now housed in Istanbul's Archeological Museum) as well as in the figures visible on the door of S. Ambrogio in Milan. The tendency comes full circle with the mintage carried out under Justinus I (A.D. 518–27).

That this nike-victory statuette almost certainly has a funerary significance is supported by the wreath between the hands, surely a reference (as so often the case in mortuary settings) to victory over death. The winged goddess is decorated and coiffed in the manner of a elegant Syrian woman, probably during the age of Constantine. The clinging folds in front (looser in the back) suggest that the work had a possible function as a figure for a pedestal or some other decorative architectural detail, perhaps on a tomb. This figure, an expression of popular art but no less trenchant or eloquent for that, conveys a certain elegance combined with a relative attention to detail even if expressed in the rough porosity of Syrian basalt.

Giandomenico Spinola

1. See A. Carignani, *Bollettino di Archeologia* 5–6 (1990):189–91, figs. 36–38.
2. See Deichmann 1967, nos. 59 and 208, pl. 19.
3. Pio Christian Museum, inv. 31557; Deichmann 1967, n. 138, pl. 32.
4. E. Will, "La Syrie Romaine entre l'Occident Gréco-Romain et l'Orient Parthe," in *Actes du VIIIe Congrès International d'Archéologie Classique* (Paris, 1965), 515; J.-M. Denteer, *Hauran I. Recherches Archéologiques sur la Syrie du Sud a l'époque Hellénistique et Romaine* (Paris, 1985), 341–42.
5. Denteer 1985, 341.
6. K. Tanabe, ed., *Sculptures of Palmyra* (Tokyo, 1986), 16.
7. M. A. R. Colledge, *The Art of Palmyra* (London, 1976), 144, fig. 93.
8. S. B. Downey, *The Stone and Plaster Sculpture. The Excavations at Dura-Europos* (Los Angeles, 1977), 95, n. 82, table XXII, 82.
9. M. Piccirillo, *Madaba. Le Chiese e i Mosaici* (Turin, 1990), 50–66.

Fig. 1. *Sarcophagus*. Vatican Museums, inv. 31529

26

Roman
FRAGMENT OF A PILASTER WITH CUPIDS HARVESTING GRAPES
1st half 3rd century A.D.
Brown-veined white marble
54.5 x 38 x 5 cm (21½ x 15 x 2 in.)
Vatican Museums, inv. 10431

Literature: Benndorf and Schöne 1867, 57, n. 84; F. Longobardo, "Su un Rilievo con Eroti Vendemmianti nel Museo Gregoriano Profano," in *Bolletino dei Monumenti, Musei e Gallerie Pontificie* 16 (1996):113–25.

This bas-relief shows two cupids harvesting grapes. The one on the left, turned partially and completely nude, reaches for the grapes with both hands. The one on the right, facing us and dressed only in the Roman chlamys, has just plucked a bunch of plump grapes and is about to deposit them in the basket perched on his left shoulder. Flowing hair, gathered in a knot above the foreheads, serves to frame countenances at once absorbed and dreamy. Only in the treatment of the faces themselves does the sculpted surface attain a certain softness; both the bodies and the vegetal elements surrounding them seem the product of vigorous stone carving. For all that, the slender bodies convey a sense of sinuous grace owing to the marked shift of weight onto the load-bearing leg and the consequent relaxation of the other. Beneath the vines and between the legs of the cupid on the left, a snake can be seen eating some of the grapes that have fallen during the harvest. Farther down are a series of oblique fluting and ribbing strokes; above the scene, vines intertwine and almost form a knot in the area between the heads of the two figures.

The surface of the relief is slightly convex, and the subordinate cross hatching points to the intention of the artist to cover the walling of a pilaster with vine-like and spiral decorations and with strips, such as this one, that actually depict stories. Such a technique is similar to that of the *columnae coclidae*,[1] wherein whole historical episodes are related in stone. The ornamental composition of vine shoots and branches along the upper margin of the piece, almost in the shape of a bow, points to the possibility that this strip decorated the upper part of a pilaster, just beneath the capital.

Stylistically, the work could be placed in the first half of the third century and might well be the product of a Greek-Oriental workshop. For that matter, the very same fine-grained marble of which it was made (*marmor phrygium*, so-called "Pavonazzetto") is quarried at Dokimion in Asia Minor. A rather similar piece of facing, housed in Rome's Museo dei Conservatori and originally found with its matching capitals in the area of Porta Maggiore in Rome, has been linked to the decoration of the so-called "Temple of Minerva Medica." Since that construction dates from about A.D. 300, it has been assumed that all the marble facings were reemployed from an earlier construction.[2]

The harvesting cupids will live on in early Christian art as can be seen, for example, in a splendid sarcophagus from the second half of the fourth century at the Vatican in the Pio Christian Museum (fig. 1).[3] There, the cupids are associated with the Good Shepherd and otherwise intent in rustic occupation. The Dionysian theme, implied in this particular facing, will be picked up again (if modified) in the Christian repertory, and the transformation of grapes into wine, by then a clear allusion to the afterlife, will assume a connotation exquisitely paradisiacal.
Giandomenico Spinola

1. Longobardo 1996.
2. See M. Cima, *Restauri nei Musei Capitolini* (Venice, 1995), 53–69; Longobardo 1996.
3. Deichmann 1967, 26–27, n. 29, pl. 10.

Fig. 1. *Sarcophagus*. Vatican Museums, inv. 31554

27

Roman
FRAGMENT OF A SARCOPHAGUS LID WITH CUPIDS SEATED IN A BOAT, A.D. 260–80
White marble
32.7 x 58 x 3.2 cm (12⅞ x 22⅞ x 1¼ in.)
Vatican Museums, inv. 10393

Literature: Benndorf and Schöne 1867, 329, n. 465.

The fragment in question, now in the Gregorian Profane Museum, was part of the curved section of the lid of a sarcophagus. On the right margin of the bas-relief is a lighthouse carved in small size so as to appear distant. It is composed of a tall base, four levels with windows, and a huge flame at its summit. The rest of the visual field is occupied by two winged cupids in a small vessel. At the center of the boat is a mast with its sails folded down. The prow, where one cupid has been rowing, is headed toward the lighthouse, whereas the stern, with the other cupid managing the rudder, faces open sea. From this, one may deduce that the boat is entering the harbor. The distance already covered is indicated with a gesture of the hand of the cupid in the prow; his companion is turned in that direction as if to verify the fact. Such "maritime scenes" are often composed of more elaborate portrayals with numerous boats and cupids engaged in various aspects of fishing.

The style is hasty, the surface relief not particularly pronounced. Facial features and details of hair styling are rendered with rapid and deep incisions of the sculptor's drill. For all that, the scene is clear enough and well expressed, conveying the usual marine tasks with acumen and a genuine spirit of observation. These traits of style and iconography permit one to date the piece between the years 260 and 280 A.D. Undoubtedly, the implied allegory was completed in the successive scene, unfortunately missing, but one may intuit the journey as being symbolic of life itself. It is no coincidence that, in that same period (A.D. 258) and in a Christian context, the then-bishop of Carthage (and later saint) Cyprian likened the death of a believer to "sailing home."[1] He called it "a journey back home and a safe docking in Paradise." The lighthouse illuminates the awaited berth; the waves are no longer agitated; the sails, no more exposed to the battering winds of the open sea, have been furled. Just a few more pulls on the oars, a serene glance backward toward the distance covered, and the journey is done.

The childish version of such a voyage, with little winged cupids and the fact that such importance is given to the arrival in port, all point to the death of a child, something indeed which might have happened after a brief "navigation."
Giandomenico Spinola

1. *De Mortalitate*, 26.

28

Roman
FRAGMENT OF A SARCOPHAGUS WITH CUPIDS AS MUSICIANS, A.D. 270–80
White marble
36 x 54 x 5.5 cm (14⅛ x 21¼ x 2⅛ in.)
Vatican Museums, inv. 1759

Literature: W. Amelung, *Die Sculpturen des Vaticanischen Museums*, vol. 1 (Berlin, 1903):603, n. 446, pl. 62; *Bildkatalog der Skulpturen des Vatikanischen Museums*, vol. 1, *Museo Chiaramonti*, 3 (Berlin-New York, 1995):87, figs. 899, 446.

This relief fragment in fine-grained white marble is either the left part of the front of a sarcophagus or else part of a slab used to close an urn niche. The relief was acquired in 1803 by Ferdinando Lisandroni and Antonio D'Este. Beneath a molding embellished by an Ionic *kyma* (a common motif calling for the alternation of lancets and ovoli) is the visual field, of which all that remain are two cupids playing musical instruments and a third one, possibly wingless but with rustic attributes. On the right margin of the fragment is the edge, though no more, of a fourth cupid's wing. Moving back onto the surface, a cupid is intent on playing a lyre. The instrument is composed of an antelope's horn with a horizontal clamp to which the strings are affixed. The latter are made to resonate by using the plectrum, formed of a thin plate of bone or else tortoise shell, which the cupid can be seen moving with his right hand. Next to him is a cupid playing a *tybicen* (a sort of flute), which he holds in his hands. Concluding the scene is one more cupid, posed frontally and at ease, holding in one hand the *pedum* (shepherd's crook) and in the other the skin of an animal. All of the cupids are dressed merely with the chlamys, a long cloak secured at the neck and left to trail behind the shoulders. Below, between the feet of the flautist, is a mask of Pan, whereas next to the last cupid on the left there is a panther with his head inclined upward.

The relief is rather flat, and the corporeal mass of the cupids is neither particularly distinct nor enriched by anatomical details. Nevertheless, the bodies move within their space with ease and a certain grace, suggesting the repetition of an iconographic model already well known and applied without uncertainty. The holes that characterize the corners of the mouths, the tear ducts in the eyes, and the drill work visible in the hair combine to animate the relief, offering welcome if summarily executed effects of contrast. The style that emerges is in keeping with the production of workshops active in the decade around A.D. 270–80.

The theme is certainly that of a Dionysian *thiasos*, the festive procession in honor of the Greco-Oriental god of wine and inebriation. The cupid/musicians, in fact, are straight out of a familiar bucolic context: the mask at the feet of the flautist, with its horn, whiskers, and animal features, is a theatrical invocation of the god Pan; the wingless cupid, with *pedum* and skin of a wild animal, perhaps a goat, has the attributes of the sylvan deities; the little panther looking up to the latter personage is a clear reference to Dionysus, so often associated with the feline.

Clearly, such allusions to rustic deities spring from the desire to create a mirthful childlike vision that is yet a summoning of the Dionysian world. Upon the latter's transformation of grapes into wine is based the whole allegory of the human cycle, man's passage from the earthly realm to the hereafter. The motif of cupid as musician will be absorbed in successive iconographic repertories, eventually transforming itself (for example) into the angelic musicians of Melozzo da Forlì (frescoes originally painted in the apse of the Roman church of the SS. Apostoli and now in the Vatican's Picture Gallery). But that must be considered an iconographic "loan," inasmuch as the allegory by then had been profoundly transformed.
Giandomenico Spinola

29

Roman
FRAGMENT OF A SARCOPHAGUS LID WITH CUPIDS ABOARD CHARIOTS, A.D. 270–80
White marble
29.5 x 75 x 7 cm (11⅝ x 29½ x 2¾ in.)
Vatican Museums, inv. 4946

Literature: K. Schauenburg, *Die Antiken Sarkophagreliefs*, vol. 2, *Die Stadtromischen Eroten-Sarkophage*, 3, *Zirkusrennen und Verwandte Darstellungen* (Berlin, 1995): 28 and 95–96, n. 143, pl. 51,2.

The scene, as visualized through the eyes of a child, offers a playful version of a chariot race at the circus. On the left is a two-wheeled coach being drawn by two small horses. A cupid, leaning forward over the railing, urges them on with a whip. Following closely is a second chariot, this one pulled by two panthers. The driver/cupid, this one more concentrated than the first, has just cracked his whip, and with his other (left) hand grips the reins. Below, there are two other small cupids, evidently fallen from their vehicles and even now being trampled. At the left margin of the fragment one can just make out the molding that probably framed the funerary inscription.

The soft treatment of the surface contrasts with the extensive use of hand drills in rendering hair, manes, and fur. The eyes, too, are deep-set, with profound holes for the tear ducts and pupils, both of which are conspicuous immediately below the eyelids. This is an apt technique for imparting a dreamy, abstract look to the cupids and to the animals as well. Stylistically, the work recalls craftsmanship current in the period immediately following the time of Emperor Gallienus (d. A.D. 268).

The scene, as dramatic as it was frequent at the circus, is here reworked in a comic key. In fact, the charioteers are chubby and smiling winged cupids; the animals, even though depicted in the heat of the race with convincing dynamism, are as unreal as they are out of proportion. The horses are too small and the panthers wholly out of place in such a sporting context, though they would do well in any depiction of the Dionysian festivals. The competition thus becomes an ironic, even bitter allegory when applied to what is almost certainly the sarcophagus of a small boy. On the one hand, the scene recalls the overriding, almost obsessive passion of adult Romans for the circus races; on the other, the young cupids who are trampled call to mind the painful premature deaths that do occur in life's headlong course.
Giandomenico Spinola

30

Roman
SARCOPHAGUS OF A YOUNG GIRL WITH CUPIDS AND SPIRITS OF THE SEASONS, A.D. 270–80
White marble
Coffin, 42 x 147.5 x 48 cm (16½ x 58 x 18⅞ in.); lid, 10 x 148.5 x 45 cm (4 x 58½ x 17⅞ in.)
Vatican Museums, inv. 31406

Conservation courtesy of Kathleen Waters in memory of Irving Waters

Literature: Marucchi 1910, 10–11, pl. 4,4; G. M. A. Hanfmann, *The Season Sarcophagus in Dumbarton Oaks* 2, *Dumbarton Oaks Studies* 2 (1951): n. 532; P. Kranz, *Die Antiken Sarkophagreliefs* 5, no. 4, *Jahreszeiten-Sarkophage* (Berlin, 1984):57 and 210, n. 93, pl. 48,5.

This sarcophagus was found in the Pretestato catacombs along the Appian Way and brought to the Lateran Christian Museum in 1931. At the center of the coffin, on a small molded base, is the bust of the deceased, though its features cannot be said to be well defined. Often the physiognomy of such busts was barely sketched out, so that at the moment of sale the real features of the person for whom it was destined could be added. Not infrequently, given the often unforeseeable and tragic nature of such events, there wasn't time to carry out this last phase of sculpting. On each side of the bust is a cupid holding with one hand the *parapetasma* (curtain), which serves as a backdrop for the bust, and with the other the *pedum* (typical shepherd's crook).

The ends of the sarcophagus are occupied by four winged spirits representing the seasons. The first on the left holds in both hands a wild hare, while a dog attempts to snatch it away. The second holds a basket of apples and a branch; the third holds another basket with a sickle; the fourth, surrounded by two small trees, firmly clutches a goat that he is trying to keep out of reach of another dog. Respectively, they represent winter, spring, summer, and autumn. All of the small winged figures are wearing short tunics and cloaks, but whereas the two cupids have full and flowing hair, the spirits of the seasons have shorter hair worn closer to the scalp.

On the sides of the sarcophagus are two pairs of griffins seated next to a brazier in the shape of an amphora. On the back, two cupids are crudely sketched out, holding a *clipeo* (round shield) within which a bust of the deceased appears on a small base. The work was not completed, probably owing to a still-visible crack brought about by the chiseling itself. Instead, the sculptor proceeded to the opposite side, where he slightly modified the iconography. The lid of the sarcophagus realistically reproduces a tiled roof ending with palm leaves as decorative elements, beneath which there is a long vegetal frieze.

The sarcophagus has been restored at various points as testified by the iron braces, and there are modern additions as well. The most visible among these is to be seen on the left side of the front, involving two of the seasonal spirits and the dog below. Everything was executed rather hastily, in spite of which the bas-relief is rich in numerous details and accurate observations. The nude parts offer no anatomical distinctions, but the drapery is well defined and always coherent with the various movements made by the figures. Moreover, the positions of the heads and the happy attitudes evident on the faces are quite varied, even if limited to the essential features. All of these characteristics permit one to assign the sarcophagus to the period bridging the "classicism" of Emperor Gallienus (253–68) and the years of the Tetrarchy (284–305).

Its theme allegorically associates the change of seasons with the various phases of man's life. Life is seen as a natural cycle, and nothing present in these scenes implies the tragedy of death. This is in keeping with the usual canons of pagan art in that period, though the concept can be present in early Christian art as well. It is, indeed, one of those "neutral" themes, which, while clearly traceable to the iconography of the pagan world, was not offensive to the new Christian religion either. It could be easily absorbed, along with analogous "paradisiacal" themes, as an allusion to a blissful life after death and consequently may be considered "crypto-Christian" in spirit.
Giandomenico Spinola

31

Roman
GIRL'S SARCOPHAGUS WITH CUPIDS BEARING THE BUST OF THE DECEASED, A.D. 220–30
White marble
34 x 126 x 34 cm (13⅜ x 49⅝ x 13⅜ in.)
Vatican Museums, inv. 10397

Literature: Benndorf and Schöne 1867, 279–80, n. 406; Marucchi 1922, 69, n. 687.

Fig. 1. *The Embrace between Eros and Psyche*, Constantinian era. Vatican Museums, inv. 31408

Citing scholarly mentions already made by Benndorf and Schöne, Prof. Marucchi states, "this sarcophagus was employed for a Christian burial in the Basilica of S. Stefano on the Via Latina." This basilica is located at the third milestone along the Via Latina and was excavated by Fortunati in 1859, presumably the same year in which the present sarcophagus was discovered.

At the corners of the coffin are two groups depicting the kiss between Eros and Psyche. These in turn frame the central motif of two winged cupids bearing aloft a laurel wreath within which can be seen the bust of the deceased girl. The sides of the sarcophagus are decorated with two winged griffins, whereas the back was merely sketched out. A small part of the front as well as the back corner on the left have been restored. The girl's face was left unfinished, having waited in vain for the personalized features to be added when the sarcophagus was finally put into use. It is just possible to make out the hairstyle, which suggests something similar to that of the so-called *Nestfrisur*, in vogue in the Severian age (193–211). Both Eros and the two cupids in flight have their hair divided in rich and flowing locks gathered with bows above the forehead. All of the figures in this composition are treated with muted delicacy; the faces and the little bodies are plump, stressing the childlike tone of the themes being treated.

Stylistic touches place the date of this sarcophagus at about the third decade of the third century. The stated themes leave little room for a possible Christian interpretation. In fact, the Basilica of Santo Stefano was built by a certain Demetria or Demetriade between A.D. 460 and 461, fully two and a half centuries after the fabrication of the sarcophagus. While the kiss between Eros and Psyche has occasionally been present in early Christian art (an example is the large sarcophagus from the period of Constantine to be found in the Pio Christian Museum [fig. 1],[1] wherein the hard-won love between the two young divinities is contrasted with the afflictions of the human soul prior to its ultimate reward), the absorption of pagan myths into the Christian realm is something generally dateable only to a subsequent period, certainly no sooner than the second half of the third century. Similarly vague is the motif of the two cupids bearing the wreath with the bust of the deceased. Here it constitutes one of the innumerable variations on the more common theme of a winged victory, armed with its rounded *scudo* (shield), conferring heroism to the personage while exalting victory over death. Thus one cannot claim any Christianization of pagan themes here, nor even include this among the so-called "neutral" sarcophagi.

Any relationship between this object and a Christian burial place must be considered extremely doubtful. The only conjecture possible is that the sarcophagus was used again subsequently or else that it originally pertained to a pagan burial ground in the period of Septimus Severus (A.D. 193–211) that was later "absorbed" into the Christian burial site.
Giandomenico Spinola

1. Deichmann 1967, 71–72, n. 86, pl. 25.

32

Roman
SARCOPHAGUS LID WITH IDENTITY PLAQUE AND EPIPHANY SCENE, A.D. 370–400
White marble
27.8 x 198 x 7 cm (11 x 70 x 2¾ in.)
Vatican Museums, inv. 31463

Conservation courtesy of James, Angie, Thomas, Siobhan, and James III McNamara

Literature: Marucchi 1910, 16, pl. 19, 3; G. Bovini, *I Sarcofagi Paleocristiani* (Vatican City, 1949), 211 and 327, n. 146; Deichmann 1967, 895–96, n. 147, pl. 33.

At the center of the front of this sarcophagus lid is a plaque intended to accommodate the name of the deceased. His identity might once have been painted there, rather than carved; in any case, it has long since disappeared. A pair of winged cupids, wearing only cloaks, hold the plaque in place. To the left, two winged victories, clothed in the long Roman *peplum*, support the *parapetasma* (curtain) that serves as a backdrop for the draped bust of the deceased. The latter boasts an elaborate hair style fashionable from the time of Constantine, with two large plaits encircling the head from the forehead to the nape. In his hands he holds a *volumen* (scroll), which underscores his high cultural position. On the other side of the lid is an Epiphany scene, with the three Wise Men offering gifts to the Christ child. Baby Jesus is held by the enthroned Madonna. The first of the Wise Men is pointing to the Eastern Star, carved immediately above the forehead of the Madonna.

At the ends of the sarcophagus are two decorative masks, with wide-open mouths and hollowed eyes. Masks in this context allude to life as a theatrical experience, be it comic or tragic. Such an allegory, taken from the repertory of pagan iconography, in this case serves to contrast man's vain and fleeting earthly existence with the much more important hereafter, a notion that came with Christianity and is implied in the Epiphany.

It is noteworthy that there is no distinction in role or identity among the cupids and the winged victories. All are treated as neutral winged spirits who habitually appear in the funerary iconography then current. Their roles could be exchanged without modifying in any way the meaning of the scene. Such personifications had less and less allegorical value as they increasingly served decorative intentions.

Giandomenico Spinola

Detail of cat. 42 (actual size)

ANGELS IN THE LIFE OF CHRIST

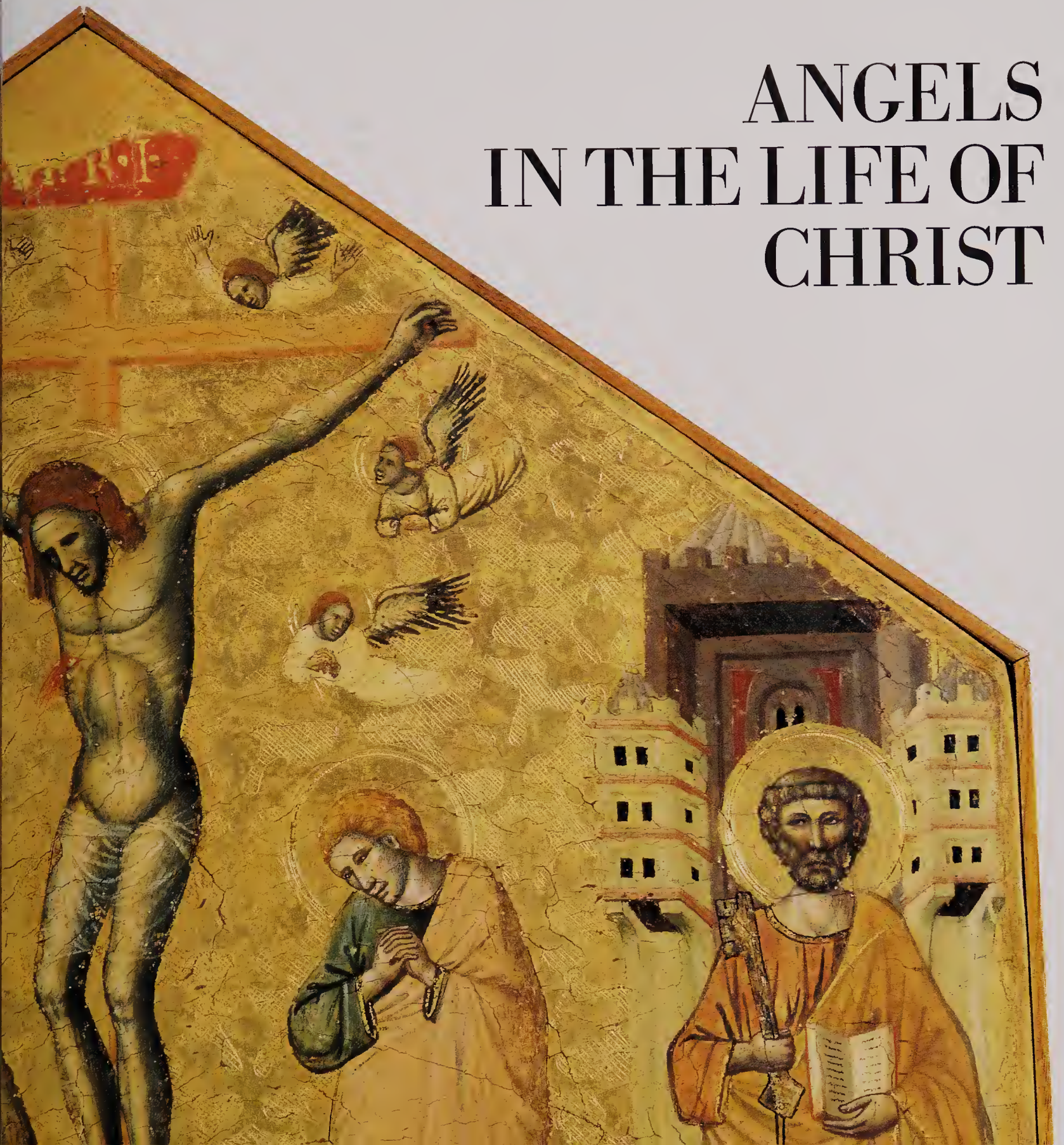

GLORIA·IN·EXCELSIS·DEO
ADORARE·DOMINVM·

33

Domenico Bigordi, called Il Ghirlandaio (Florence, 1449–94) and Workshop
THE NATIVITY, c. 1492
Tempera on wood
45 x 42 cm (17¾ x 16½ in.)
Vatican Museums, inv. 40344

Inscriptions: GLORIA.IN EXCELSIS.DEO (in Roman capitals, on the musical scroll supported by the group of angels above); VENIENT GENTES/ADORARE DOMINUM (in Roman capitals, to the right and left of the head of the Virgin); EGO SUM LUX MUNDI (in Roman capitals, above the Infant Jesus).

Restorations: 1930, 1975.

Provenance: Pisa (?); 1867, Vatican Library, Christian Museum, Cupboard X, no. 2 (Barbier de Montault 1867, 153); Vatican Library, Christian Museum, Showcase 0, XVI, no. 120 (D'Achiardi 1929, 9); in the Vatican Picture Gallery since 1909.

Exhibition: Florence, Palazzo Strozzi, *Maestri e Botteghe a Firenze alla fine del Quattrocento* [Milan], 1992–93.

Literature: Crowe and Cavalcaselle 1864–66, 2:496; Barbier de Montault 1867, 153; F. M. Perkins, "Note su alcune quadri del Museo Cristiano del Vaticano," in *Rassegna d'Arte* 6 (1906):122; D'Achiardi 1929, 9; Berenson 1932, 322; E. Fahy, *Some Followers of Domenico Ghirlandaio*, Ph.D. Diss., Harvard University, 1968 (New York-London, 1976), 217; L. Venturini, in M. Gregori, A. Paolucci, and C. Acidini Luchinat, eds., *Maestri e Botteghe. Pittura a Firenze alla fine del Quattrocento* (exh. cat. Milan, 1992), 195, cat. 7.5.

This painting depicts the Nativity according to the archaizing schemes of late-quattrocento Florentine art. Immediately arresting for the conventionality of their pose and the three-dimensional substance of their volume, the figures of Joseph and Mary stand out sharply from the flat gold ground against which they are placed. The ground is devoid of perspective, but enlivened by the punching of the halos and the luminous aureoles irradiated by the figural groups. Joseph, overcome by fatigue, is represented sleeping, his head supported on his hand, according to a widespread iconographic convention, with the symbols of the pilgrimage to Bethlehem placed beside him. Mary, kneeling in adoration of her son, is distinguished by a heightened descriptive charm, emphasized by the youthful appearance of her figure, the sumptuousness of her dress, and the elegant, fan-shaped arrangement of the lower folds of her mantle. The child, placed on the ground between them, is holding his hands to his mouth and sucking his fingers in a gesture of infantile charm. From his figure seems to emanate the inscription *Ego sum lux mundi* (I am the light of the world). It is complemented by the other inscription, *Venient Gentes Adorare Dominum* (The peoples shall come to worship the Lord), which can be read behind the Virgin and which underlines the simplified, didactic character of the image and its devotional value.[1]

Fig. 1. Bastiano Mainardi, *The Resurrection of Christ*. Statens Museum for Kunst, Copenhagen, inv. 3638

The drastic compositional simplification of the painting and the reinstatement of the gold ground are indicative of a conservative tendency in Florentine religious painting of this period. Barely touched by the innovative aspects of Renaissance culture, this archaizing trend had remained latent throughout the century in the workshop production of paintings with a purely devotional character.[2] In the opening of the last decade of the fifteenth century, the fervor of Savonarola's preaching contributed to its reinforcement and favored the emergence of a severely penitential climate, averse to the innovative aspects of perspective representation and intent on establishing a relationship with traditional forms of popular piety.[3]

The present painting seems therefore to have been conceived in the climate of the neo-Gothic reaction recently elucidated by the studies of Cecilia Filippini,[4] a reaction that is at the basis of such diverse works as Filippino Lippi's *Crucifixion with the Madonna, Saint Francis, and Angels* (1496, formerly Kaiser Friedrich Museum, Berlin)[5] and Botticelli's *Mystic Nativity* (1501, National Gallery, London).[6] The iconography of the Vatican *Nativity* is, at least in one respect, directly comparable with this latter: namely, the group of angels bearing the musical scroll with the words "Glory to God in the highest" (Luke 2:14), similar to the motif Botticelli incorporated into the London painting some years later.

The *Nativity* in the Vatican was unanimously attributed to Bastiano Mainardi from the time of Cavalcaselle (1864) to that of Fahy in his monograph (1976) with the single exception of Perkins (1906), who assigned it to an unspecified follower of Ghirlandaio. It is a companion, as several scholars have pointed out, to the *Resurrection* in the Statens Museum for Kunst in Copenhagen (fig. 1), purchased on the Danish art market in 1923 and first attributed to Mainardi by Berenson (1932). The complementarity of the two little panels is demonstrated by their identical dimensions, the similar inscriptions on the gold ground, and the similar fictive pilasters with classicizing scrollwork decoration by which

the scenes are delimited to either side. The inscription "Insigne Campo Santo di Pisa" on the back of the work in Copenhagen suggests a possible Pisan origin of the two panels. This is indirectly confirmed by the presence of identical marks of provenance on the back of many panels belonging to the collection of "primitives" in the Vatican Picture Gallery.[7]

In wondering whether the pair might originally have formed part of a larger series comprising various episodes of the Life of Christ, L. Venturini proposes their hypothetical dating to the early 1490s, in the period when the contacts of Ghirlandaio's workshop with Pisa were at their closest; at the same time, she advances "a cautious reference to Domenico Ghirlandaio himself."[8]

Guido Cornini

1. The representation closely follows the narrative of the Nativity according to the vision of Saint Bridget of Sweden. See Réau 1955–59, 2 (1957):219, 224–27.
2. On the simultaneous presence of conflicting tendencies in the artistic culture of fifteenth-century Florence, see F. Zeri, "Rinascimento e Pseudo-Rinascimento," in *Storia dell'Arte italiana* 5 (Turin, 1983):545–72. A brief summation of the question can be found in A. M. Bernacchioni, "Le forme della tradizione: pittori fra continuità e innovazioni," in Milan 1992, 171–80.
3. See G. Weise, *Il rinnovamento dell'arte religiosa nella Rinascita* (Florence, 1969); D. Weinstein, *Savonarola and Florence: Prophecy and Patriotism in the Renaissance* (Princeton, N.J.), 1970.
4. C. Filippini, "Il recupero del fondo d'oro e altre tendenze arcaizzanti", in Milan 1992, 181–90.
5. Vasari-Milanesi 1878–85, 3: 464–65; A. Chastel, *Art et Humanisme à Florence au temps de Laurent Le Magnifique* (Paris, 1959), 398. See also L. Berti and U. Baldini, *Filippino Lippi* (Florence, 1991), 218.
6. M. Davies in National Gallery 1961, 106; R. Lightbown, *Sandro Botticelli* (London, 1978), 1:134–38, 2:99–101, cat. B90, and Literature.
7. See, for example, Volbach in Pinacoteca Vaticana 1987, 24, cat. 23 (additional plate I, fig. 37), and 60, cat. 78 (additional plate II, fig. 135). No such mark of provenance is to be found on the back of the Vatican *Nativity*.
8. L. Venturini in Milan 1992, 195, cat. 7.5.

34

Bartolo di Fredi (Siena, c. 1330–1410) and Workshop

NATIVITY AND ADORATION OF THE SHEPHERDS

c. 1383

Tempera and gold on wood

49.7 x 34.8 cm (19⅝ x 13¾ in.)

Vatican Museums, inv. 40268

Conservation courtesy of Mrs. Dillon-Smyth Crocker in honor of her children

This panel depicts the Nativity and the Adoration of the Shepherds as well as an occasion that took place before these events, when an angel announced the divine birth to the shepherds. Only Luke (2:7–18) among the canonical Gospels tells the story of how the Virgin Mary, having arrived in Bethlehem with Joseph for the census, could not find lodging at the inn and thus gave birth to the Christ child in a stable, where she lay him in a manger. It also tells how Christ was displayed to mankind for the first time, how the angel announced the divine birth to shepherds, and how he was joined by "a multitude of the heavenly host praising God and saying '. . . to God in the highest, and on earth peace, good will toward men.'" Thus, the shepherds traveled to Bethlehem to honor the holy infant lying in a manger.

This painting correctly repeats the usual iconography. The Virgin Mary and Saint Joseph are in a cave with the swaddled infant lying in a manger. Behind the Madonna are an ox and an ass, and the shepherds kneel in the front. On the right side, on a much smaller scale, is the angel's annunciation to the shepherds. One shepherd covers his face with one hand, thus showing his surprise and fear, whereas the other hand is holding a bagpipe, an obvious reference to pagan bucolic scenes. The angel bringing the news is holding an olive branch, the symbol of peace and celebration. In the upper portion of the painting, angels have emerged halfway out of a cloud and form a semicircle; they are in the act of singing.

As a sign of devotion, the Virgin Mary is represented in a larger scale than the other figures; above the infant are a dove and a star, which serve to illuminate him almost as if they formed the symbolical representation of the Trinity.

The presence of the ox and the ass, which heated the stable with their breath, is written in the apocryphal Gospel of Pseudo Matthew (14), which makes reference to Isaiah's prophecy (1:3).

The small panel, which bears a wax seal on the back with initials "D. L.," was a part of a triptych devoted to the life of the Virgin. The commission was granted to Bartolo di Fredi by the Company of Saint Peter on May 9, 1383, for the chapel of the Annunciation in the church of S. Francesco in Montalcino. The triptych has since been broken up, and parts of it can be seen in various museums. The original placement of the panel in the polyptych, the photographic assemblage of the latter, and where the other elements are currently conserved, as well as information about the artist and the problem of the date, can be found elsewhere in this volume (cat. 59), in which the *Annunciation to Joachim*, from to the same triptych, is analyzed.

From a compositional and stylistic viewpoint, the Vatican's *Nativity and Adoration of the Shepherds* brings to mind the central panel of Bartolo di Fredi's triptych portraying the same subject, which is kept in the church of Torrita di Siena.

Adele Breda

35

Attributed to Francescuccio Ghissi (Fabriano, documented 1359–95)
THE DECEASED CHRIST AND THE ADORATION OF THE INFANT JESUS, after 1373
Tempera and gold on wood
39.3 x 28.5 cm (15½ x 11¼ in.)
Vatican Museums, inv. 40244

Conservation courtesy of Kathleen Waters in memory of Virginia Bennett Rubin

Literature: Rossi in Pinacoteca Vaticana 1994, 60–62, no. 15; *Enciclopedia Cattolica* under the entry "Bridget of Sweden"; *Rosa Rorans Bonitatem* (exh. cat. Vatican City, 1991); Réau 1957, 218–19.

The Incarnation of Christ and his death, important moments of his life, are depicted in this panel, which is divided into two sectors, one above the other.

The deceased Christ is portrayed in half length with his arms crossed on his chest. His head is tilted to one side and his eyes are closed, with a cross on his halo and the stigmata clearly visible on his hands and ribs. It strays from the traditional iconography of the *Vir Dolorum* only in the shape of the sarcophagus, similar to a shrine, from which he is rising. Two angels at his sides are richly embellished with diadems and halos on their heads and with capes and wings. They also have their arms crossed like Christ, a gesture that expresses resignation for the unavoidable divine sacrifice.

In the lower sector, the infant Jesus is lying on the ground, barely covered by a transparent cloth; his small body emits strong rays of light. Two angels kneel behind him with their hands clasped together. They wear diadems and have halos above their heads. The Madonna, with her arms crossed on her chest, and Saint Joseph, with his hands clasped together in adoration, are kneeling before the child.

This Adoration of the Infant Jesus is influenced, with some variations, by Saint Bridget of Sweden's vision of the Nativity. In the year 1372 she completed a journey to the Holy Land. In her *Revelations* (VII: ch. 21), the saint tells how, having arrived in Bethlehem, the Virgin Mary granted her the vision of the moment at which she gave birth to Jesus. The Madonna was kneeling and absorbed in prayer when the child was born, surrounded by a blinding light.[1]

Saint Bridget, the founder of the Order of Saint Salvator, had other visions also, including one of the Passion of Christ. Her symbol was a heart crowned by five flames representing the five wounds of Christ. Her spirituality was similar to that of the Franciscans; in fact, she was a tertiary of that order. A further confirmation of the Franciscan sphere to which this painting belongs is evident in the artist's decision to lay the newly born child on the bare earth, an expression of the extreme poverty intended by the son of God in manifesting himself to humanity. The theme of poverty, characteristic of the Franciscan spirituality, which is also symbolically represented in the "Matrimonio mistico di S. Francesco con la Povertà" (The Mystic Marriage of Saint Francis with Lady Poverty), is indicative of the need to detach oneself from all forms of wealth in order to return to the purest values of Christianity. Thus, this painting may have been influenced by the Franciscans: the angels are worshipping Christ in the tabernacle, as the immolated Host on the altar, a sacrifice made possible by the divine Incarnation, which has effected our Redemption. The link between birth and death takes us back to the vision of God-Christ as the alpha and the omega, the beginning and the end.

The iconographical and stylistic motifs permit one to connect this panel with the Fabrianese cult. The attribution to Francescuccio Ghissi, a collaborator of Allegretto Nuzi (Fabriano, 1315–73), proposed by some scholars, is very likely. In any case, the author of this panel was extremely close to them. Ghissi was influenced by Nuzi, but his works, with respect to the latter, are much more rigid and characteristically archaic, leading one to think of a more provincial and intensely devotional expression.

It is not acceptable to date the work in the vicinity of 1360 as is generally proposed, because Saint Bridget had the vision of the Nativity during her journey in the Holy Land in 1372 and returned to Rome in 1373. It would be logical to date the execution of this panel in those years or shortly thereafter.
Adele Breda

1. The new version of the Nativity was received favorably in Italy and the rest of Europe by the end of the fourteenth century, substituting the traditional one in which the Virgin Mary is lying down. With the Council of Trent in 1564, it was adopted as a model. See cat. 64 in this volume.

36

Russian, Novgorod School
THE BAPTISM OF CHRIST, early 16th century
Tempera on canvas and wood
25.3 x 19.5 cm (10 x 7¾ in.)
Vatican Museums, inv. 40049

Conservation courtesy of John J. Brogan

Provenance: Vatican Apostolic Library

Literature: Barbier de Montault 1867, 141, no. 13; Muñoz 1928, 15, no. 64, pl. XXXI, 2; Vatican 1934, 16, no. 49; Felicetti-Libenfels 1972, 63, fig. 96; Vatican 1993, 77, no. 4b; Bianco Fiorin 1995, 68, no. 81, fig. 118.

In the historical context of the great feast days of the Byzantine liturgical year, the Baptism of Jesus in the waters of the Jordan at the hands of John the Baptist is the representation par excellence of the divine manifestation of Christ, commemorated by the Church on January 6 under the name of Theophany. The Byzantine hymnal proclaims: "At the time of your baptism in the Jordan, Lord, the adoration due to the Trinity was manifested: for the voice of the Father makes you a witness by giving you the name of well-beloved Son, and the Spirit, in the form of a dove, confirmed the indisputable truth of this word. Christ God who appeared and who illuminated the world, glory be to you!"[1] At the center of the icon, the dark, oval-shaped expanse of the waters of the Jordan serves as a background to the figure of the Messiah, forming, as it were, a dark cavity, a "liquid sepulcher" in which Christ is totally immersed. It is a prophetic image of his future burial: his descent into the depths of the waters, domain of the forces of evil, prefigures his emersion from the baptismal waters and his final victory over the forces of evil by his own Resurrection. So Christ blesses the waters, hitherto a bearer of death, by changing them into "a spring of water welling up to eternal life" (John 4:14). This is the first manifestation of Jesus as the incarnate Word, the inaugural vision of the mystery of the Trinity, of the three persons in their unanimous witness: "As soon as Jesus was baptized he came up from

the water, and suddenly the heavens opened, and he saw the Spirit of God descending like a dove and coming down on him" (Matthew 3:16). In the triple ray of the divine light, visual equivalent of the voice of the Father, appears the dove of the Spirit, which moves from the Father toward the Son.

The arid mountains with their curiously paneled rocks serve as a background to this scene of great intensity, which recurs, in a very different context, in another remarkable panel in the Vatican collections attributed to a "Veneto-Byzantine" atelier of the fourteenth century, and also illustrating the Baptism of Christ (fig. 1). In the present icon, Jesus, entirely nude, is shown being baptized in the midst of the greenish waves of the Jordan, in which fish are swimming. His body and head are turned in three-quarters profile toward John the Baptist, who bows as a sign of respect, standing in profile on the left bank of the river. John is dressed in a dark green undergarment and an ocher brown *himation* (mantle). On the other side of the Jordan, on these same desert-like and chalky mountains, three angels are standing. Arranged vertically, one above the other, they also bow down before the Lord; their outstretched hands are concealed by the sleeves of their mantles as a mark of reverence and veneration, conforming to an oriental usage adopted by the etiquette of the imperial court and by the liturgy of Byzantium. Their vestments, complementary in color and light and luminous in tone, contrast happily with the pastel shades of the landscape: "It was an astonishing thing to see the creator of the heaven and the earth, naked in the waters of the river and receiving baptism like a slave from the hand of a slave, for our salvation: the choirs of Angels were transported by fear and joy. . . ."[2]

The Vatican icon has already been cited as an excellent example of this particularly suggestive iconographic theme, and rightly compared with another icon in the famous Korin Collection, assigned to the late fifteenth century[3]; it too is a work of the Novgorod school (fig. 2). A further comparison may be made with one of the recently published double-faced "tablets" from the Cathedral of Saint Sophia in Novgorod (fig. 3), dated to the sixteenth century.[4]

The orange ocher pigment of the ground and frame was originally intended to be covered by an ornamental sheathing in sheet metal, leaving the image itself free. This surface ornament, the so-called *oklad*, consisting of small silver plates with spiral decoration, which also covered the haloes, has only been preserved in part. Traces of a cursive inscription in Old Church Slavonic can still be seen on the upper edge of the icon, presumably indicating its title, namely the *Theophany of the Lord*; it was intended to be faithfully reproduced on the contemporary metal cover, it itself substituting the customary gold ground.

Michel Berger

1. *Troparion* of the feast of the Theophany. On the iconography of the Theophany or Baptism of Christ, mainly in Russia, see Ouspensky and Lossky 1982, 164–67.
2. *Idiomelia* of the Nones of the Vigil of Theophany.
3. Felicetti-Libenfels 1972, 63, fig. 96; V.I. Antonova, *Drevnerusskoe Iskusstvo v Sobranij Pavla Korina* (Moscow, 1966), 34–35, no. 8, fig. 23.
4. V. N. Lazarev, *Pages from the History of Novgorodian Painting: The Double-faced Tablets from the St. Sophia Cathedral in Novgorod*, Russian/English bilingual edition (Moscow, 1977), pl. VIII.

Fig. 1. Veneto-Byzantine School, *Baptism of Christ*, 14th century. Vatican Museums

Fig. 2. Novgorod School, *Baptism of Christ*, late 15th century. Korin Collection, State Tretyakov Gallery, Moscow

Fig. 3. Novgorod School, *Baptism of Christ*, 16th century. Cathedral of Saint Sophia, Novgorod

37

Sebastiano Conca (Gaeta, 1680–1764)
CHRIST IN THE GARDEN OF GETHSEMANE, 1746
Oil on canvas
63.5 x 47 cm (25 x 18¼ in.)
Vatican Museums, inv. 40779

Conservation courtesy of Miss Helen Nielsen

Literature: M. A. De Angelis, "Pinacoteca Vaticana: nuove attribuzioni," in *Monumenti Musei e Gallerie Pontificie. Bollettino* 6 (1986):203–09.

This painting is pendant to the *Deposition from the Cross* (fig. 1), with which it entered the Vatican Picture Gallery in December 1913 in a group of paintings given to Pope Pius X (1903–14) by the Sacred Congregation for the Propagation of the Faith. The two paintings are to be found in two manuscript inventories preserved in the Historical Archive of the Vatican Museums ("Carte Pietrangeli, Pinacoteca"), the first, drawn up by Msgr. della Volpe in 1908, referring to the Ferrieri Collection when it was in the Palazzo Mignanelli, and the second, made in 1912 by Pietro Costa, the Regent of the Floreria Apostolica, when the collection of paintings was given to Pius X. In both inventories they bear the numbers 61 and 59 and are attributed to Corrado Giaquinto.

Christ in the Garden of Gethsemane is inscribed below at the right: "Eq. Seb. Conca / fec. Rom. 1746." During the recent restoration, the signature, previously overpainted, was made completely legible.

The exhibited painting and its pendant are of excellent quality, and their style and the manner in which they were painted indicate that they were produced for private devotion, something that was very fashionable in the eighteenth century. The palette is composed of soft tones of brown and green, soberly blending with pink and white. In addition, the two paintings are imbued with that taste for formal elegance in the sacred, which in Conca's case is not just routine empty worldliness but rather the expression of an educated devotion filtered by his exceptional expressive talent. In that same year, 1746, Sebastiano Conca also signed the beautiful oval of the *Madonna and Child and the Infant Saint John the Baptist* in Spoleto's Communal Gallery, the mellow and filtered style of which can be seen to the full in the two Vatican canvases. This is the expression of his mature pictorial mannerism, still bound to classicism but also animated by an almost rococo technique.

The Gethsemane scene is rendered with mournful sweetness, somewhat theatrical in the ample gestures of the protagonists, Jesus and the angels, endorsing the formal taste for the lyricism so favored by eighteenth-century society.

Maria Antonietta De Angelis

Fig. 1. Sebastiano Conca, *Deposition from the Cross*, oil on canvas. Vatican Museums, inv. 40774

38

Italian
RELIQUARY OF THE MANDYLION OF EDESSA
17th century
Silver, partly gilded, and wood
60 x 48 cm (22⅝ x 19 in.)
Pontifical Sacristy

Conservation courtesy of James, Angie, Thomas, Siobhan, and James III McNamara

Exhibitions: Denver, Colorado, Colorado History Museum, *Vatican Treasures: 2,000 Years of Art and Culture in the Vatican and Italy*, 1993; Mexico City 1993.

The elaborate baroque decoration of this reliquary frames a far more ancient image of Christ painted on cloth. Two sinuous angels stand on either side of the image, holding a crown that rests on Christ's head and is encrusted with pearls and precious stones. The crown is surmounted by a cross with a half-kneeling angel on each side, and the angels' arms are lifted, gracefully pointing toward the cross.

A double inscription along the base reads: "Sor Dionora Clarutia—f.f. anno MDCXXIII." This is a reference to the fact that the reliquary containing the image was made in 1623 for Sister Dionora Chiarucci, a member of the Order of Poor Clares, who took care of the icon when it was in S. Silvestro in Capite in Rome.

The portrait is commonly thought to be the miraculous Mandylion of Edessa, while the symbolism used on the reliquary refers to Christ's Passion. The angels flanking the image symbolize Christ's majesty, even though his expression in the portrait is one of suffering. The pearls used in the decoration are significant because they symbolize the mystery of Christ's Incarnation.
Luciano Orsini

The Mandylion of Edessa is the oldest known image of Christ and is now kept along with other relics in the Galleriola del Romanelli, a small room next to the Redemptor Mater Chapel in the Vatican Apostolic Palace. It is first documented in the year 593, but stylistically the painting resembles Syrian art of the third century. It was painted in tempera on a pre-shaped linen cloth and subsequently glued onto a small wooden panel measuring 40 x 29 cm (15¾ x 11⅜ in.). The image is framed by a sheet of silver that follows the contours of the image.

According to legend, this picture was not painted by a human hand, but was miraculously imprinted on the cloth. The portrait, accompanied by a letter, was sent to King Abgar I, who was extremely ill. The king took one look at it and was cured instantaneously.

Fig. 1. *The Mandylion of Edessa*

The painting remained at Edessa until the year 944, when Emperor Constantine VII had it moved to Constantinople, where it may have been inserted into a triptych about the story of King Abgar. The side panels of this triptych are now preserved at the Monastery of Saint Catherine on Mount Sinai. The Mandylion was kept in the chapel of Constantinople's imperial palace and was thought to safeguard the empire from harm. After Constantinople was conquered by the Venetians in 1204, the relic was carried away to the western world, and from 1587 it remained in S. Silvestro in Capite in Rome until Pope Pius IX (1846–78) decided to have it moved to the Vatican in 1870.

The Mandylion was greatly missed in Constantinople, a token of how deeply it was venerated. In 1384, Emperor John V actually authenticated a copy of the icon, declaring that it was the original Mandylion, and then gave it to the city of Genoa, where it is still preserved in the church of S. Bartolomeo degli Armeni.

In 1996, the relic was thoroughly examined by Vatican conservators, whose tests showed that the wood of the panel (cypress) and the materials used for the image are not inconsistent with Middle-Eastern workmanship, even though they cannot be linked to a specific provenance. However, none of this clashes with the tradition that the Mandylion comes from Edessa.

The tests also provided new information. Christ's image as it appears today was not mounted in the sixth century but at some later date. Thermographic photographs and X rays also showed *pentimenti* on the nose, mouth, and the right eye of the portrait, a strong argument that the Vatican Mandylion is original and not a copy (*pentimenti*, when the artist has second thoughts about his work, are normally found only in originals). The layer of paint is very thin and could easily be damaged. The state of preservation of the painting, however, turned out to be good, showing that in the course of the centuries it has been handled carefully and treated with respect.
Arnold Nesselrath

FR·ANS·IO·MDCXXIII
FR·ANS·IO·MDCXXIII

39

Georges Rouault (Paris, 1871–1958)
MISERERE, 1939
Tempera on paper
64 x 50 cm (25¼ x 19¾ in.)
Vatican Museums, inv. 23667

Provenance: Alex Maguy, Galerie de l'Elysée, no. 1183; donated to the Vatican Museums by Piero Campilli.

Exhibitions: Helsinki 1982, cat. 35; Seoul 1984, cat. 51, colorplate.

Literature: Ferrazza and Pignatti in Vatican City 1974, cat. 164, b/w photo; G. Fallani, V. Mariani, and G. Mascherpa in Milan 1974, 103, colorplate no. 50; M. Ferrazza and P. Pignatti, "La Collezione d'Arte Moderna," in *Il Vaticano e Roma Cristiana* (Vatican City: Libreria Editrice Vaticana, 1975), 298–305, colorplate on 300.

The work exhibited here, which is signed by the artist at the lower right, is the painted version of the first of fifty-eight etchings comprising the series engraved by Rouault in the years of the First World War under the title *Guerre et Miserere* (1914–18). Resumed in the following decade, the series was published with the simplified title *Miserere* in 1948 after complicated litigation with the heirs of Ambroise Vollard, Rouault's art dealer and publisher.

"Miserere mei Deus," in the Latin version of the Bible, is the first verse of Psalm 51, the canticle of David invoking the Lord's mercy. Because of its profound religious sense, it has become the classic psalm of repentance and is used in the Catholic liturgy during Holy Week. In funeral ceremonies it is followed by another chant, this time one of hope, addressed to the angels who take the deceased in hand and lead him to the heavenly Jerusalem.

The particularly expressive, tense, and harsh manner of Rouault's usual style of painting here seems to be attenuated. The dark, very dense colors, to which his palette is usually limited, are brighter. The composition is clearer. Set in an architectonic frame, the comforting angel (in the upper part) extends his protective veil over the sorrowful and resigned figure of Christ below.
Mario Ferrazza

MISERERE

40

Workshop of Gian Lorenzo Bernini
THREE STATUES OF ANGELS WITH INSTRUMENTS OF THE PASSION, 17th century
Wood, partly gilded
c. 56 cm (22 in.)
Pontifical Sacristy

Conservation of *Angel with Column* courtesy of Joseph J. Bianco
in memory of Marie and Salvatore Bianco;
of *Angel with Sudarium* courtesy of John H. Surovek in honor of Janice E. Caiazzo;
of *Angel with Ladder* courtesy of Mr. and Mrs. Leo A. Vecellio, Jr.

Exhibition: Angel with Sudarium, Japan, Sogo-Dentsu,
The Vatican Exhibition, 1987.

These small statues are generally attributed to Gian Lorenzo Bernini's workshop, though not to the master's hand. Oral tradition holds that they were made as *bozzetti* (preliminary sketches) for the marble angels on Ponte S. Angelo and presented to Pope Clement X (1670–75) so that Bernini could obtain approval for the definitive sculptures. This hypothesis is at least partially confirmed by the fact that the marble angels, which are still on the parapet of the bridge, strongly resemble these wooden statuettes of winged angels holding the symbols of Christ's Passion.

The figures are characterized by the typical sculptural technique of the baroque period and are close to Bernini's own sculptural models. The movement of the drapery and the position of the wings particularly suggest Bernini's capacity for giving life to his works.

The wood was painted to resemble bronze and touched up with gold, which, after conservation by the Vatican Museums in the 1980s, is still visible. These small statues once decorated the inside of the Apostolic Palace's Secret Chapel and were moved many times according to each pope's devotions or the functional criteria of each Master of Ceremonies.

The symbols of Christ's Passion held by the three angels (the column of flagellation, sudarium, and ladder) suggest spiritual participation in the suffering of Christ.
Luciano Orsini

41

Andrea Bonaiuto, called Andrea da Firenze
(Florence, active 1343–77)
CRUCIFIXION WITH MARY, SAINT JOHN THE EVANGELIST, AND A DOMINICAN FRIAR, c. 1370–77
Tempera on wood
32.5 x 22.2 cm (12¾ x 8¾ in.)
Vatican Museums, inv. 40118

Conservation courtesy of Kathleen Waters in memory of Anthony Rubin

Literature: Volbach in Pinacoteca Vaticana 1987, 24; O. Sirén, "Alcune note aggiuntive a quadri primitivi nella Galleria Vaticana," in *L'Arte* 24 (1921):98; Van Marle 1924, 3:441; D'Achiardi 1929, 7; Offner 1947, III/6, 171; Boskovits 1975, 279.

In the center of the small panel, Christ hangs on the cross, which is marked "I.N.R.I." His head hangs onto his right shoulder and shows the marks from the crown of thorns, with blood oozing from his wounds.

Mary stands to the left of the cross, her hands joined in a mournful gesture, gazing at her son. The figure of Saint John the Evangelist at the right is depicted in a slightly more active posture of mourning than the motionless Virgin. He has his hands joined in front of his chest, and his look toward Christ expresses sorrow and disbelief. A Dominican friar kneels at the foot of the cross, embracing it, while his lips appear to be kissing the feet of Christ.

Two angels are at either side of the cross; they also mourn. The left angel has covered his face with part of his garment, and the right angel is supporting his head with his hand. Two different stages of bereavement seem to be depicted in these angels. While the left figure is shown in the act of immediate and active grief, the right one seems pensive, contemplating his sorrow and, since he looks directly at the viewer, he appears to invite the viewer to do the same. Angels that are able to express emotions first appear in works by Giotto. Their depiction soon became very popular in trecento painting (fig. 1).

The panel is attributed to Andrea di Bonaiuto. The figure of Christ on the cross is very similar to that in the fresco of the Crucifixion in the Spanish Chapel in S. Maria Novella in Florence, dated 1366–68 and also executed by Andrea di Bonaiuto.
Johannes Röll

Fig. 1. Taddeo Gaddi, *Crucifixion* (detail). Church of the Ognissanti, Florence

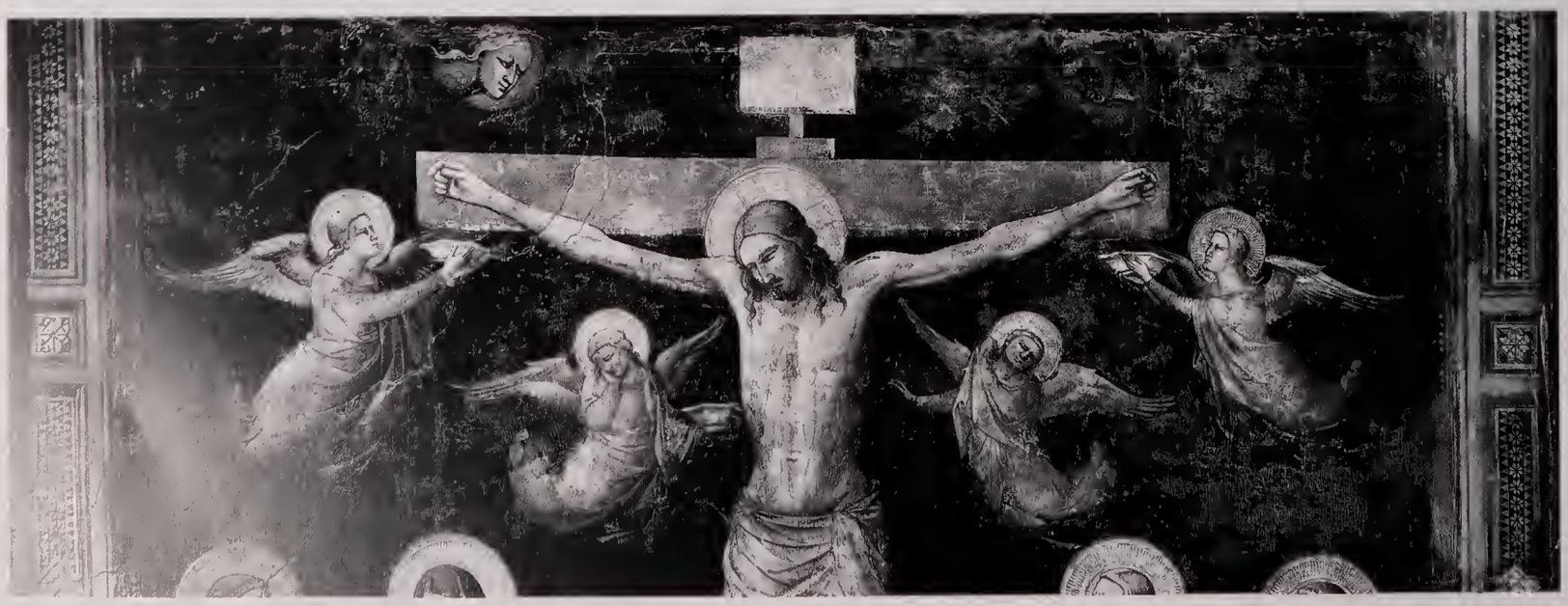

·I·N·R·I

42

School of Rimini
CRUCIFIXION WITH SAINTS PETER AND PAUL AND NOLI ME TANGERE, mid 14th century
Tempera and gold on wood
56.1 x 37.7 cm (22⅛ x 14¾ in.)
Vatican Museums, inv. 40181

Conservation courtesy of John H. Surovek

Literature: Rossi in Pinacoteca Vaticana 1994, 122–24, no. 36, fig. 98; R. van Marle, "La scuola di Pietro Cavallini a Rimini," in *Bolletino d'Arte* (1921/22):256, n. 1; M. Salmi, "La scuola di Rimini, II," in *Rivista del R. Istituto di Archeologia e storia dell'Arte* 4 (1932/33):187, 198; C. Brandi, *Mostra della Pittura Riminese del Trecento* (Rimini, 1935), 16; Offner 1947, 168; M. Boskovits and E. Schleier, *Gemäldegalerie in Berlin. Frühe italienische Malerei* (Berlin, 1988), 132.

The panel is divided horizontally in two parts. On the top is the Crucifixion with Saint Peter and Saint Paul, and on the bottom are scenes of the Three Holy Women at the Sepulcher and *Noli me tangere*.

The crucifix is in the center of the upper part. The dead body of Christ is surrounded by saints and angels. Mary Magdalene kneels on the left in front of the cross, embracing it and kissing the feet of Christ. On the right stands John the Evangelist, his hands joined in mournful prayer and his gaze lowered to Mary Magdalene. Behind her a couple of holy women support Mary, the mother of Jesus, who swoons unconscious in their arms. Farther away on the left stands the figure of the apostle Paul, holding the sword and a closed book. Peter stands in a symmetrical position on the other side, with the key and an open book in his hands. Although their proportions and places on the same ground seem to indicate that the two apostles belong to the central scene, they are actually separated from it by the internal architecture: Paul is positioned below a rather archaic roof structure supported by corbels, while Peter stands before and below a much more elaborate construction, which combines elements of ecclesiastical and civic buildings and is probably meant to be an allusion to St. Peter's and the Vatican palaces.

The lower part of the panel shows two closely related scenes. From the left, three women approach the empty tomb in the center. They hold vessels, presumably containing ointments. The woman on the far left has raised her right hand in a gesture of greeting. They move toward the angel who is seated on the lid of the open tomb. This angel, while looking at the three women, points with his right hand to the scene on the other side. There Mary Magdalene can be seen kneeling before Christ, whose gesture signals her not to approach more closely and not to touch him (*Noli me tangere*).

The combination of these scenes is not uncommon in Italy in the fourteenth century.[1] Some elements, such as the apparition of three, and not of one or two, women or the appearance of only one angel on the tomb instead of two (John 20:12), were only established in the trecento. The inclusion of Peter and Paul, who are not separated by any kind of frame from the central narrative representation, is, however, unusual in their close proximity to this scene. Their iconic appearance contrasts with the emotional scene of the crucifixion in the center.

Two types of angels are depicted in this panel. The angels around the cross are reminiscent of figures of angels created first by Giotto, such as the angels in the fresco of the *Lamentation over the Dead Christ* in the Scrovegni Chapel, Padua (fig. 1), or in the *Stefaneschi Altarpiece* at the Vatican. These angels are able to express emotions, in this case grief. Their inner emotions are expressed by sad and sorrowful features, accompanied by traditional gestures of mourning such as spreading their arms out wide and wringing their hands.

The angel sitting on the tomb is different in appearance and size and is more distinguished than the angels around the Crucifixion. He has an active and important role in the scene, linking the two parts together. He is therefore depicted not light and ephemeral as the mourning angels at the top; and, in contrast to them, he has legs.

The origin of this panel is unknown. It could have been an altarpiece for an altar dedicated to Saint Mary Magdalene, who holds a prominent position in both parts of the panel. The painting is attributed to the school of Rimini, mainly because it can be compared to a polyptych in the Museo Civico in Rimini.[2] Its quality has been described as "inferior,"[3] but its obvious archaic style has recently been called "conceptual rather than formal,"[4] and the reason for this is that it might originate from a provincial area.
Johannes Röll

1. See Medea 1940, 10, 36.
2. See Brandi 1935, 16.
3. Van Marle 1924, 298.
4. Rossi 1994, 124.

Fig. 1. Giotto, *Lamentation over the Dead Christ* (detail), after 1305, fresco. Scrovegni Chapel, Padua

INRI

43

Giovanni Francesco Barbieri, called Guercino
(Cento, 1591–Bologna, 1666)
THE PENITENT MAGDALEN, 1622
Oil on canvas
222 x 200 cm (88 x 70 in.)
Vatican Museums, inv. 40391

Exhibitions: New York 1982; Ottawa 1986; Tokyo, 1989; Bologna, Museo Civico Archeologico, *Giovanni Francesco Barbieri. Il Guercino 1591–1666*, 1991.

Literature: F. Titi, *Descrizione delle pitture, sculture e architetture esposte al pubblico in Roma* (1675; Rome, 1763), 348–49; G. Passeri, *Vite de' Pittori, scultori, e architetti, che hanno lavorato in Roma, e che sono morti dal 1641 al 1673* (Rome, 1772), 378; G. and A. D'Este, *Elenco degli oggetti esistenti nel Museo Vaticano* (Rome, 1821), 38; A. Porcella in Vatican 1933, 196; N. Barbanti Grimaldi, *Il Guercino* (Bologna, 1968), 92; D. Mahon, *Il Guercino, catalogo critico dei dipinti* (exh. cat. Bologna, 1968), 111–12; F. Mancinelli in New York 1982, 164, no. 87; L. Salerno, *I dipinti del Guercino* (Rome, 1988), 171, no. 88; D. Mahon, *Giovanni Francesco Barbieri. Il Guercino 1591–1666* (exh. cat. Bologna, 1991), 156, no. 54; A. M. De Strobel and M. Serlupi Crescenzi, "Il Seicento," in Pinacoteca Vaticana 1992, 323.

When Alessandro Ludovisi, formerly the cardinal archbishop of Bologna, became Pope Gregory XV (1621–23), artists who had worked for his family in his native city were called to Rome, among them Domenichino, Guido Reni, Albani, and Guercino, the latter responding to the pope's invitation in 1621.

Guercino's presence in the Eternal City, although brief in time since he had already returned to Cento by 1623, deeply affected local culture, dominated and divided as it was in those days by the endless conflict between classicism and realism.

In his short but fruitful sojourn, he accomplished major works. These included the innovative *Aurora* of the Casino Ludovisi, painted some years after the similar painting by Reni, and the colossal altarpiece *Saint Petronilla Buried and Resurrected in Heaven* (Capitoline Museums, Rome), commissioned by the pope for an altar in the Basilica of St. Peter's. Both masterpieces made a great impression on contemporary artists and had a decisive influence on the great masters of the artistic renewal in the seventeenth century.

The Penitent Magdalen was painted for the church of S. Maria Maddalena delle Convertite in Rome's Via del Corso. The church was damaged by fire in January 1617 and rebuilt during the pontificate of Paul V (1605–21) under the patronage of Cardinal Pietro Aldobrandini (who may have also commissioned the painting), with a campaign of works of art that culminated with the placing of the exhibited painting over the high altar in 1622. The year is confirmed by the same date, which appears on the engraving taken from the painting by Giovanni Battista Pasqualini, the engraver and painter from the region of Emilia. The painting is mentioned by Passeri[1] and in guidebooks up to the end of the eighteenth century. In 1798, during the Napoleonic era, the church was suppressed and the altarpiece transferred to the papal residence in the Quirinal Palace and from there was sent to the picture gallery of Pope Pius VII in 1817.

Its location in the center of the city made the painting very accessible and much admired by numerous artists, clearly influencing Pier Francesco Mola and inspiring a drawing by Van Dyck.

The artist depicted the meeting between Mary Magdalene and the angels in front of Christ's empty sepulcher as narrated in the Gospel of John (20:11–13). Guercino's particular interpretation, aimed at underlining the high moral meaning of the theme, was not lost on Passeri who described the work "dipinse S. Maria Maddalena pentita delle sue vanità, e de' suoi errori genuflessa in un duro terreno piangente le sue colpe, e due Angioli assistono alla sua penitenza, col presentarle davanti agli occhi quei chiodi, co' quali fu conficcato nella Croce il nostro Redentore, e per indicarle la vera speranza, che dee avere della propria salute, uno di loro le addita il Cielo, e la conforta in quell' asprezza di tante orridezze per fare acquisto di una eterna felicità. A dire il vero quel quadro è impareggiabile, e non riesce discaro nel costume, e nelle sembianze, come alcune altre opere uscite dal suo pennello" (he painted Saint Mary Magdalen repentant of all her vanities and errors, kneeling on stony ground and weeping over her sins, with two angels present at her repentance showing her the nails with which Christ Our Savior was fixed to the Cross. And to give her true hope regarding her salvation, one [angel] points to Heaven comforting her in that gloomy place in order that she might find eternal happiness. In all truth, that painting is incomparable, and not displeasing in its costume and likenesses as are some others painted by the same brush).[2]

The characterization as incomparable is in keeping with the general feeling of admiration that the painting aroused. Compared with the artist's youthful works, it manifests an approach to the classical ideal prevailing at that time. The greater solidity of the figures and the static composition, which, only a little earlier, had been so fluid and "eccentric" give the critic Mahon the impression that "the togetherness of the group is in a certain sense closer to that of a bas-relief placed in front of a background, rather than that of figures fused into it."[3] The painting is striking for its classical, almost statuesque figures, its dense tonal values, and the clever chiaroscuro play of the splendid landscape and sky.
Maria Serlupi Crescenzi

1. Passeri 1772, 378.
2. Passeri 1772, 378.
3. Mahon 1991, 156.

[illegible]

[illegible], Probably Bulgarian
THE RESURRECTION OF CHRIST
4th quarter 17th century
Tempera on linen and wood with gold leaf
24 x 18.2 cm (9½ x 7¼ in.)
Vatican Museums, inv. 40052

Conservation courtesy of John J. Brogan

Provenance: Vatican Library.

Literature: Barbier de Montault 1867, 138, no. 9; Muñoz 1928, 14, no. 56, pl. XXVII, 5; Vatican 1934, 16, no. 52; A. Lipinsky, "Scene della Passione di Cristo in icone bizantine della nuova Pinacoteca Vaticana," in *L'Illustrazione Vaticana* no. 7 (Vatican City, 1933), 244–51; Vatican 1993, 77, no. 3g; Bianco Fiorin 1995, 55, no. 68, fig. 99.

Fig. 1. Creto-Venetian, *The Descent into Hell.* Vatican Museums

The Gospel narratives, in truth, are silent about the exact moment of the Resurrection of Jesus or the manner in which it took place. In contrast to the art of the Christian West, which almost exclusively shows Jesus himself rising bodily from the tomb, the eastern iconography is in general more respectful of the mystery of the event: it observes the New Testament silence on the Resurrection. To the early Christian representation of the spice-bearing women, or *Myrophores,* who ran to the tomb on Easter morning and received from the angel the announcement that Christ had risen, the Byzantine East would soon add a theological interpretation of the *Anastasis.* This took the form of representing the Resurrection as the *Descent into Hell,* the event in the course of which the Lord, breaking down the gates of Hades, is brought into the presence of and rescues from death the shades of Adam and Eve, the first parents of humanity as a whole. This symbolic image of the Resurrection is based on the account in the apocryphal Gospel of Nicodemus.[1]

The present icon represents, at the center, Christ in glory, resplendent in a burst of golden light. He is placed within an azure mandorla, graduated in tone and hatched with golden rays. Treading upon the gates of hell, which have been thrown off their hinges and flung to the ground, Christ is flanked by two groups of personages: they are the Just of the Old Covenant, prominent among whom are the figures of King David (with the crown), Moses, and Saint John the Baptist. In the persons of Adam and Eve, rising from their tombs in the form of sarcophagi, the whole of humanity is here being won and redeemed. The descent of Jesus into hell is the mysterious event which, according to the apocryphal tradition, took place on Good Friday when, following his death on the cross and before the Resurrection proper, Christ descended to the depths of the underworld, the abode of the dead, and so achieved the last step in his abasement (*kenosis*) by placing himself at the very heart of the fallen creation. Just this mystery is sung by the Byzantine liturgy of Good Friday: "When you abased yourself to the point of death, you, the immortal life, paralyzed death by the radiance of your divinity; when you resurrected the dead from the depths of hell, all the powers of the heavens exclaimed: O Christ, you who gave life, you our God, glory be to you!"[2]

Thus, the Byzantine Easter hymnody proclaims, "the angelic people were struck by admiration in seeing you, as you sojourned among the dead, destroy, O Savior, the power of death, resurrect Adam with you and bestow freedom on all who were in Hell."[3] The Resurrection of Christ is "sung by the Angels in heaven"; and in the present icon two of them, with wings outspread, flutter in the sky above Jesus, presenting with veneration the instruments of the Passion—the cross, the lance, and the sponge—which had permitted so glorious a victory over the powers of darkness, according to an iconography that spread especially in post-Byzantine painting. In the earliest Byzantine representations, Christ himself grasps in his hand the cross, the instrument of his triumph and of salvation.

The central idea of this image, whose iconography can be traced back to the high middle ages, consists, in short, in the representation of the Savior's triumph over death and over the evil forces of Satan, as celebrated in the Easter *troparion* of the Byzantine liturgy: "Christ is risen from the dead, *by his death he has vanquished death,* and to those who were in their tombs he has given life."

The palette with its radiant joyful colors, the somewhat coarse and popular style, the particular, and typically Byzantine, calligraphy of the Slavonic inscription **въскр(есе́)нїе х(ри)с(то́)во**, signifying the Resurrection of Christ, the homogeneous frame bordered by a broad and brilliant vermilion band, and lastly the thickness of the wood of the icon, laterally striped with black diagonals against the white of the section, are all characteristics that may relate the icon to those of the school of Veliko Tarnova of the late seventeenth century.[4]

Another feature worth noting is the traditional expression in Greek ὁ ὢν in the cruciform nimbus of Jesus (*He who is*); the term is attributed to iconographic representations of the Three Divine Persons, especially in post-Byzantine art.

It is interesting to compare this icon with the manner, more supple and nuanced, of the Creto-Venetian polyptych or triptych, now dismantled, of the *Descent into Hell* (fig. 1), also in the Vatican Picture Gallery.[5]

Michel Berger

1. On the Byzantine iconography of the Resurrection, see Ouspensky and Lossky 1982, 185–92; R. Lange, *Die Auferstehung*, Iconographia Ecclesiae Orientalis (Recklinghausen, 1966); H.-J. Schulz, "Die Höllenfahrt als 'Anastasis.' Eigenart und dogmengeschichtliche Voraussetzungen byzantinischer Osterfrömmigkeit," *Zeitschrift für Katholische Theologie* 81 (1959):1–66.
2. *Automelia* 2nd tone, office of Matins of Holy Saturday.
3. *Evloghitaria* of the Resurrection, office of Matins of Holy Saturday.
4. On the painted icons of the school of Veliko Tarnova, see K. Pascaleva, *Les Icônes bulgares IXe-XIXe siècles* (Sofia, 1988), 36–53.
5. Bianco Fiorin 1995, 22, fig. 21.

ВЪСКРНІЕ
ХВО

45

Domenico Cresti, known as Il Passignano
(Passignano, 1559–Florence, 1638)
THE RESURRECTION, 1st quarter 17th century
Oil on canvas
112 cm x 70 cm (44 1/8 x 27 3/8 in.)
Vatican Museums, inv. 42417

Conservation courtesy of Mr. and Mrs. Robert A. Day and Family, Mr. and Mrs. T. J. Day, and The Willametta K. Day Foundation

Literature: Pietrangeli 1982, 143–200, especially 168, 192, fig. 17.

It is possible to partially reconstruct the history of this small but interesting painting. Writing in ink on the back of the canvas refers to its placement in the latter half of the seventeenth century in the Chapel of Saint Ignatius at the initiative of Father Lorenzo Ricci.[1] The Florentine Ricci (1703–75) was the last general of the Jesuits (1758–73) prior to the suppression of the order. The Chapel of Saint Ignatius, rebuilt around the year 1700, was located in the area known as La Storta, 12 km (7½ mi.) outside Rome on the Via Cassia. There Ignatius of Loyola had a vision in November 1537 while en route to Rome to found his order.[2] The definition "first category no. 19" most likely refers to an inventory by the Jesuits in which the painting was judged to be of considerable value. Requisitioned at the time of the suppression of the Company of Jesus, the picture, together with some floral paintings by Daniel Seghers, was subsequently inserted into the Picture Gallery of Pius VI in the Vatican. There it appeared in a simple gilt frame in an inventory of 1800.[3] For much of this century it was kept in the Floreria Apostolica before being placed in deposit at the Vatican Museums in 1979.

Domenico Cresti (Il Passignano), to whom the picture was rightly attributed from the time it was the property of the Jesuit order, is an artist of Florentine background who expressed himself according to the values promoted by the Counter-Reformation. This picture, probably born out of devotional motives, is a worthy example. Stylistically it resembles the mature works of Passignano, who lived for years in Florence and was a part of the last generation of artists in the school of Giorgio Vasari and the Zuccari brothers, respectively heads of the most important pictorial workshops of the mid sixteenth century. Passignano traveled often to Rome and worked for several popes, from Gregory XIII to Sixtus V and Clement VIII. Eventually he, together with Santi di Tito, became the ideological point of reference in the assignment of all large pictorial commissions of a religious nature. He was actively at work in St. Peter's Basilica under Urban VIII in the second decade of the seventeenth century. At the same time he made frequent return trips to Florence and in fact died there in 1638.[4]

This *Resurrection* conforms to the pictorial requirements of the Counter-Reformation, which encouraged paintings designed to explain theology according to the dictates of Church teachings. Typical, for example, was the use of "captions" drawn from passages in the Bible. In fact, there are two quotes here: from Psalms 15:11[5] and from the first letter of Paul to the Corinthians 15:54.[6] Both refer to Christ's resurrection, to victory over death, and to the glory of eternal life. Passignano created two distinct zones in his canvas: below, there is the darkness of the sepulcher, with the guards asleep next to a nearly spent fire; above, a radiant and triumphant Christ encircled by angels. This is unusual iconography considering the rigid counterposition of light and darkness. The emphasis here is on the dichotomy between life and death, in which the figure of the resurrected Christ is the theological and existential synthesis. The lavish presence of adoring angels, which makes clear the victory over death, is forcibly underlined by the passage from Paul, "absorpta est mors in victoria" (death is swallowed up in victory), whereas the quote from the Psalm makes clear for the believer his destiny in Christ.

The frank mood of glory that characterizes this Resurrection, amplified by the adoring angels and the text from the Psalms, strongly suggests a passage in the writings of the Jesuit cardinal Saint Robert Bellarmine. In 1611, commenting on the same biblical text, Bellarmine called it the ideal expression of Christ's heritage to man. Not only is there the rising up from the dead, conveyed through the splendid metaphor of the Redemption, but also the glory of immortality. The vision of Christ Triumphant comprises the beatitude that overflows into the glory of the body, when at last we will see God face to face.[7] These considerations lead one to suppose that the painting was conceived within the sphere of Jesuit culture in the early years of the seventeenth century.

Maria Antonietta De Angelis

1. On the back of the painting: "Prima classe n. 19. Opera di Dom. o Passigniani dato alle Cape di S. Igni dal M Ro P N Lorenzo Ricci" (First category, n. 19. Painting by Domenico Passigniani given to the Chapel of St. Ignatius by our Very Reverend Father Lorenzo Ricci).
2. E. Levy in Vatican City 1990, 222, no. 140.
3. Pietrangeli 1982, 168, 192.
4. S. Prosperi Valenti Rodino's entry in the *Dizionario Biografico degli Italiani* 30 (Rome, 1984), 741–48.
5. On the front, below: "NOTAS. MIHI. FECISTI. VIAS. VITAE./ ADIMPLEBIS. ME. LAETITIA. CUM. VVLTV. TUO" (Ps. 15:11).
6. On the front, center: "ABSORPTA EST MORS IN VICTORIA" (1 Corinth. 15:54).
7. R. Bellarmino, *Explanatio in Psalmos* (Rome, 1931), 57–58.

ABSORPTA EST MORS IN VICTORIA
NOTAS ✦ MIHI ✦ FECISTI ✦ VIAS ✦ VITÆ ✦
ADIMPLEBIS ME ✦ LÆTITIA ✦ CVM VVLTV TVO

ANGELS IN THE LIFE OF THE VIRGIN

Detail of cat. 54 (actual size)

46

Virginio Ciminaghi (Milan, 1911–)
THE ANNUNCIATION, 1967
Bronze
94 x 162 x 46 cm (37 x 63¾ x 18⅛ in.)
Vatican Museums, inv. 23116

Provenance: Gift of the Faraggiana family.

Literature: Ferrazza and Pignatti in Vatican City 1974, cat. 357, b/w photo; Fallani, Mariani, and Mascherpa in Milan 1974, 90, pl. 35 b/w.

Of all the angels that appear in the Old and New Testaments, the archangel Gabriel, the angel of the Annunciation, is the one who has most inspired artists and stimulated popular piety. The sentimental effusion that surrounds the theme of the angel's annunciation to Mary, with its implicit mystery of the Incarnation of God, is in part due to the pen of the evangelist Luke, a fine and delicate narrator such as to merit the praise of Dante in his *De Monarchia.*[1]

The sentimental emphasis also prevails in this sculpture, which is stamped with Ciminaghi's signature on the base. Eschewing the hieratic impersonality of sacred compositions, the artist favored instead a psychological characterization that emphasizes the more affectionately human aspects of the scene: the intimacy of the encounter, the respectful greeting of the angel, the tender-hearted modesty of the Virgin. The figures, reminiscent in modeling of the Art Nouveau style, suggest a movement in a dance that seems to envelop them in an ascending spiral.

The whole composition displays an elegant and lively mastery of rhythm and form and also reveals what variety of feelings may be inspired by a subtle poetic vein.
Mario Ferrazza

1. 1:16.

4

Federico Fiori, called Barocci (Urbino, 1528/35–1612)
THE ANNUNCIATION, 1582–84
Oil on canvas
248 x 170 cm (99 x 68 in.)
Vatican Museums, inv. 40376

Conservation courtesy of the Florida chapter of the Patrons of the Arts in the Vatican Museums

Literature: Bellori 1931, 181–82; E. Calzini, "Federico Barocci e il suo mecenate," in *Rassegna Bibliografica dell'Arte Italiana* 15 (1913):54–64, nos. 5–8; G. Gronau, *Documenti artistici urbinati* (Florence, 1936); H. Olsen, *Federico Barocci* (Copenhagen, 1962), 177–79; E. Pillsbury and L. S. Richards, *The Graphic art of Federico Barocci* (Cleveland, 1978), 105, no. 75; A. Emiliani, *Mostra di Federico Barocci* (exh. cat. Bologna, 1975), nos. 150–51; A. Emiliani, *Federico Barocci*, vol. 1 (Bologna, 1985):198–207; F. Grimaldi and K. Sordi, *Pittori a Loreto, Committenze tra '500 e '600. Documenti* (Ancona, 1988), 70.

Fig. 1. Federico Fiori, called Barocci, *The Annunciation*, drawing. Uffizi, Florence, inv. 11479, F v.

Fig. 2. Federico Fiori, called Barocci, *The Annunciation*, etching. Pinacoteca Nazionale, Gabinetto Disegni e Stampe, Bologna, Fondo Corsini 76165

Barocci painted *The Annunciation* for the chapel of his patron, Francesco Maria II della Rovere, duke of Urbino, in the Basilica of Loreto between the years 1582 and 1584. This date is based on two bills and a receipt for "the Loreto picture" recorded in the duke's expenditure ledger, preserved in the Florentine State Archive.[1]

On October 7, 1583, Barocci sent a letter to Giovanni Tommasi di Montebello in which he mentioned the problem of light in the chapel, pointing out that if this were to be improved, "non potrà se non giovare, et far buono effetto, se bene in quanto alla tavola dal' altare, il lume non è al suo luogo, circa puoi di fare l' invetriata dipinta, puoi che S.A. vuol il parer mio, non voglio mancare dirlo liberamente, quale è che in muodo alcuno mi piace, et è cosa oscura et fa anco cativissimo effetto che percotendo il sole in quelli cori del invetriata gli reporta nelle figure, et fa cattivo effetto…" (it can only benefit and look well, even if regarding the altarpiece, the lamp is not in its place, then regarding the making of the stained glass, if Your Grace wants my opinion, I wish to give it freely and say that I don't like it at all, since it darkens and looks ugly with the sun striking on those segments of the stained glass and reflecting back on the figures to give a bad effect…).[2] The next day, October 8, 1583, Duke Francesco Maria wrote to Simone Fortuna in Florence mentioning the Loreto painting, which was still being worked on.[3]

In 1797 the altarpiece was seized by French troops and transferred to Paris, where it remained until 1815. Since it was returned in 1820, it has been exhibited in the Vatican Picture Gallery. Probably because of damage caused on its journey to Paris, the panel was first placed on a cloth base, but since this proved too light in weight, it became necessary to transfer it onto a stronger canvas.[4]

Many copies of the painting are known to exist, the most renowned being the one mentioned by Bellori[5] and Baldinucci,[6] payments for which have been identified as recorded by the duke himself in his *Note di spesa* (expenses).[7] In 1593 the copy was sent to Spain and placed in the vicar's chapter house in the Escorial Palace where it was seen by Conca and others, only to disappear during the Napoleonic wars.

The inventory made on the death of the artist mentions the presence in his workroom of another altarpiece, with proportions similar to the *Annunciation*, roughly sketched in and with the figures dressed differently. The dimensions of this sketch coincide with those of the Vatican painting and would seem to demonstrate the re-utilization of the same preparatory drawing for different works, either by Barocci himself or entrusted to his workshop.

The great number of drawings preserved for the most part in the Uffizi and the Kupferstichkabinett in Berlin testify to the complex origin of the work and the extreme care that this artist from Urbino habitually dedicated to his preliminary phase. After a first sketch that resembles the *Annunciation* fresco in the Casina of Pope Pius IV (1559–65) in the Vatican, painted several years earlier (fig. 1), the other sheets show the new composition that so attracted Ludovico Carracci and inspired his *Annunciation* of 1585 (Pinacoteca Nazionale, Bologna).

The divine event is depicted in terms of simple yet extraordinary humanity as perceived by Bellori in his description.[8] The kneeling Virgin poses with her left hand touching the book on the table "and opens her right hand in humble wonder," the angel has a lily in one hand "e distendendo placidamente verso di lei la destra, annuntia riverente il divino mistero. Espose il Barocci le dolci arie bellissime della Vergine, e dell' Angelo: quella in faccia, questi in profilo; l' una spira tutta modestia, e humiltà verginale, gli occhi inclinati, e raccolti semplicemente i capelli sopra la fronte; senza che le accresce decoro il manto di color celeste, spargendosi dal braccio sù l' inginocchiatore a terra. Ma l' Angelo nel suo bel profilo hà del celeste, sciogliendo sù la fronte, e sù'l collo i crini d' oro, e non solo ne' dintorni, e nella formatione sua si dimostra agile, e lieve, ma il colore stesso palesa la spirituale natura, temperato soavissimamente nella sopraveste gialla, e nella tonaca di un rosso cangiante, con l' ali cerulee, quasi iride celeste" (and calmly holding out his right hand

toward her, reverently announces the divine mystery. Barocci portrays the sweetly gentle looks of the Virgin and the angel: she facing us, he in profile. She is all modesty and virginal humility, eyes cast down and with hair drawn back from her brow, her pale blue mantle hanging from her arms to fall on the footstool adding nothing excessive to her decorum. But the handsome profile of the angel has a celestial aura, his golden locks spill over his forehead and neck, and he appears agile and light; and the color itself subtly reveals his spiritual nature, in his yellow gown and reddish robe, with irridescent sky-blue wings). Behind the figures, an open window reveals that view of the Urbino landscape dominated by the ducal palace that Barocci included in many other of his paintings, from the *Crucifixion* (Galleria Nazionale delle Marche, Urbino, and the cathedral, Genoa), to the splendid *Crucifix* (Museo del Prado, Madrid) and *Christ Appearing to Mary Magdalene* (Uffizi, Florence). Finally, the cat in the foreground, a real-life detail, is a further confirmation of the intention to present the supernatural event in a simple everyday context, making it seem even more real and therefore more effective in performing that didactic-religious function promoted by the Counter-Reformation.

The painting enjoyed a great success, and the "Duca per la gran sodisfattione ... rimunerò liberalissimamente l'arte ingegnosa" (Duke as a result of his great satisfaction ... liberally remunerated this brilliant artistic achievement.)[9] But the painting became even more widely known by his engraving dated sometime between 1584 and 1588 (when Philippe Thomassin also made an engraving of the *Annunciation*) in response to a suggestion from the duke (fig. 2). The engraving, signed "Federicus Barocius Urb./ Inventor excudit," is an authentic masterpiece with its innovative engraving techniques, thanks to which Barocci succeeded admirably in rendering even in black and white the iridescent effects for which the original painting was renowned.
Maria Serlupi Crescenzi

1. Cl.III, F. a XXIII, cc. 691, 696, 698.
2. Grimaldi and Sordi 1988, LXVII, p. 70.
3. Gronau 1936, 154.
4. *Rendiconti della Pontificia Accademia Romana di Archeologia* 13 (1925):943 ff.
5. Bellori 1672, 193.
6. Baldinucci 1702, 338.
7. Calzini 1913, 57.
8. Bellori 1672, 181–82.
9. Bellori 1672, 182.

48

Flemish Manufactory, Brussels
THE HOLY FAMILY, 1490–1505
Wool, silk, and silver
125 x 135 cm (49 x 53 in.)
Vatican Museums, inv. 43832

Exhibition: Vatican City 1984–85.

Literature: G. Viatte, *Le XVIe Siècle Européen: Tapisseries* (exh. cat. Paris, 1965), 33; G. Souchal, *Chef-d'oeuvre de la tapisserie du XIV au XVI siècle* (exh. cat. Paris, 1973), 191; S. Schnecbalg-Perelman, "Un nouveau regard sur les origines et le développement de la tapisserie bruxelloise," in *Tapisserie bruxelloise de la pré-Renaissance* (exh. cat. Brussels, 1976), 183–84; G. F. Wingfield Digby, *Victoria and Albert Museum: The Tapestry Collection, Medieval and Renaissance* (London, 1980), 40; C. Adelson, "Sacra Famiglia," in Milan 1984, 254–56, no. 94.

A blessing (*benedicente*) angel with wings unfurled and the Holy Family stand out against the rich, brocaded draperies in the sumptuous background of this tapestry. A dossal can be seen at the back, and numerous bystanders observe the scene from behind two columned parapets flanking the sides of the tapestry.

The Virgin Mary is seated on the ground, following the iconographic tradition of the Madonna of Humility. The holy child is in her lap, holding a rattle in his right hand and extending his left hand toward a piece of fruit offered to him by Saint Joseph, which might be an apple (the fruit of salvation), although a previous restoration has made it impossible to identify the fruit with any accuracy. Joseph is represented in the usual fifteenth-century Flemish fashion, with a pilgrim's staff, a padded hat, and wooden clogs. The scene is framed on the sides by two Gothic columns, which are encrusted with precious stones and pearls and decorated with a cornflower motif, while the outer border has a simple but exquisite motif of entwining red roses.

The tapestry may have been conceived as an altarpiece for a small chapel and, though its provenance is unknown, it has probably been in the papal collection since before the middle of the sixteenth century. An inventory of the Floreria Apostolica, dated 1544, describes a "pannetto fine d'oro et seta, con la imagine della Madonna col Figliuolo in grembo, et altre figure, et freggio à mazzi di rose, lungo circa una canna et è nella Cappella della Camera Apostolica" (fine cloth of gold and silk, which has an image of the Madonna with her son in her lap, and other figures, and a border with bunches of roses, about one *canna* long, and it is in the Chapel of the Camera Apostolica).[1] Many of the details of the description are found in this tapestry, and since the piece recurs in all of the successive inventories, it seems reasonable to suppose that the description refers always to the same tapestry.

Stylistically speaking, the *Holy Family* belongs to a group of devotional tapestries woven in Brussels between 1490 and 1505. These tapestries share iconographic details, borrowing their models from contemporary or slightly earlier paintings. Two known tapestries resemble this one: a *Holy Family* in the City Art Museum of Saint Louis (Missouri) and an *Offering of Fruit to Jesus* in the Musée Historique des Tissus in Lyons. Their composition is similar, with a few variations, but they are twice as large. Instead of the blessing angel, three angels are grouped together in a choir; the features and attitudes of some of the bystanders are different, while a broader landscape encompasses the scene, suggesting that they might have been woven at a slightly later date.

There are also similarities between some of the figures, the style of the hats, and the brocade drapery in this tapestry and a *King's Justice* shown at the Marczel de Nemes auction in 1928[2] and more particularly with the so-called "Mazarin" *Triumph of Christ* in the National Gallery of Art in Washington, D.C. In fact, the type of figures and the execution of the two columns in the *Triumph* so closely resemble the Vatican's *Holy Family* that their cartoons may well have been drawn by the same artist and the tapestries woven in the same shop. Other likenesses can be found between the face of the Madonna—a long, broad oval with lowered eyes and a thin, curving mouth—and a small tapestry representing the *Adoration of the Child* in Milan's Archiepiscopal Palace. The outer border of interwoven rose branches resembles that of an *Adoration of the Child* in the Victoria and Albert Museum in London.

The tapestry is an extraordinarily fine creation, because of the quantity of threads used in the warp (90–111 threads/ dm) and the lavish use of silver over the entire surface, particularly along the border, which is completely covered with it, and on the exceptionally rich brocade drapery.
Anna Maria De Strobel

1. State Archives of Rome, Camerale I, 1557.
2. Amsterdam, no. 69.

49

Francesco Mancini (S. Angelo in Vado, 1679–Rome, 1758)
THE REST DURING THE FLIGHT INTO EGYPT
Oil on canvas
136 x 100 cm (53½ x 39⅜ in.)
Vatican Museums, inv. 40398

Exhibitions: Tokyo 1989.

Literature: N. Ridarelli, "Un pittore del Settecento: Francesco Mancini," in *Rassegna Marchigiana* 2 (1923–24):322–28; H. Voss, *Die Malerei des Barock in Rom* (Berlin, 1924), 612; Vatican 1933, 203; M. Levi D'Ancona, *The Garden of the Renaissance, Botanical Symbolism in Italian Painting* (Florence, 1977), 365–66; G. Sestieri, "Profilo di Francesco Mancini," in *Storia dell'Arte* 29 (1977), 73; Pietrangeli 1982, 143–46; G. Cornini and M. Serlupi Crescenzi, "Il Settecento," in Pinacoteca Vaticana 1992, 395.

In 1772, during the pontificate of Clement XIV (1769–74), three of Mancini's paintings were bought for 500 *scudi*: *The Rest During the Flight into Egypt* and two others of profane subjects, *Love Conquering Nature (The Struggle between Love and Pan)* and *Chastity Conquering Profane Love (The Virtue of Modesty Flogging a Cupid)*. The first two are in the Vatican Picture Gallery and the third remains in the Quirinal Palace.[1]

Held in the past to have been a work of Carlo Maratta, *The Rest During the Flight into Egypt* was correctly attributed in the guide to the Vatican Picture Gallery of 1933 to Francesco Mancini, an artist born in the Marches but trained in Emilia.[2]

From a very early age, Mancini attended the school in Bologna run by Carlo Cignani, who educated him in a classical mold. In 1714 he was summoned to work in Ravenna (in the library known as the Biblioteca di Classe), later in 1719 to the cathedral of Foligno, and in 1725 he moved to Rome. On his arrival in the papal city he was elected a member of the Academy of Saint Luke and executed several works including the *Miracle of Saint Peter and Saint John* in the Quirinal Palace and *The Healing of Tabitha*, commissioned for St. Peter's Basilica by Pope Benedict XIII (1724–30). Knowledge of Mancini's profane works is rather more limited, and the best of these is the cycle of frescoes with the *Stories of Psyche* in the coffeehouse of the Palazzo Colonna (1735–40). The frescoes of the dome of the Chiesa Nuova dei Filippini in Perugia (1730), those of Our Lady of Mercy in Macerata (1736), and many other paintings bear evidence of his extensive activity in many churches in cities then belonging to the Papal States (Perugia, Città di Castello, Fano, Forlì, Rimini).

Mancini holds a remarkable position in the circle of artists working in the Papal States during the first half of the eighteenth century. He studied the great models of Emilian seventeenth-century painting but went back still further, fascinated by Correggio's mannerism. During the period he spent in Rome he was influenced by the works of Gaulli and Pietro da Cortona, to whom *The Struggle Between Love and Pan* had been attributed until Sestieri rightly reattributed it to Mancini himself.[3] The various experiences the artist absorbed resulted in painting that was far from academic, characterized rather by a compositional ease and agility of execution that create a vital synthesis of baroque and rococo motifs, enriched by recollections of the sixteenth century.

In *The Rest During the Flight into Egypt*, the figures of the Virgin and child are harmoniously composed, the former holding a small bowl in her hand (inspired by Correggio's *Madonna della Scodella*) with the child Jesus on her lap, turning toward Saint Joseph, who offers him some strawberries, the symbol of his human incarnation.[4] Behind the holy family are the figures of three angels, two of whom make music (one is playing a flute, the other is singing) while the third holds a garland of flowers above the Virgin's head. In the background appears an obelisk and some classical buildings that evoke a Roman landscape.

In the Vatican picture, the refined sensitivity of the artist is confirmed by the fineness of the painting: the Correggesque grace of the attitudes, the atmosphere of intimate familiarity, the softness of the modeling achieved with fluid brushwork that makes masterly use of shading, and a range of bright colors penetrated with light.
Maria Serlupi Crescenzi

1. Pietrangeli 1982, 146.
2. Vatican 1933, 203.
3. Sestieri 1977, 74.
4. See Levi D'Ancona 1977, 365–66.

50

Tommaso di Cristofano Fini, called Masolino da Panicale (Panicale in Valdarno, 1383–c. 1440)

THE BURIAL OF THE VIRGIN, c. 1428–31
Tempera on wood
19.7 x 48.4 cm (7¾ x 19⅛ in.)
Vatican Museums, inv. 40245

Restorations: 1970, 1982.

Provenance: 1428–31, high altar of the Basilica of Santa Maria Maggiore in Rome(?); 1568, Chapel of Saint John the Baptist in the Basilica of Santa Maria Maggiore in Rome (Vasari-Milanesi 1878–84, 2:293–94); 1867, Vatican Library, Christian Museum, Cupboard XI, no. 4 (Barbier de Montault 1867, 156); Vatican Library, Christian Museum, Showcase P, V, no. 125 (D'Achiardi 1929, 8); in the Vatican Picture Gallery since 1929.

Exhibitions: New York 1982; Milan, Palazzo [illegible] *Arte in Lombardia fra Gotico e [illegible]nento*, 1988; Tokyo 1989.

Literature: Vasari-Milanesi 1878–84, 2 (1878):293–94; Barbier de Montault 1867, 156; A. Schmarsow, *Masaccio-Studien* (Kassel, 1989), 3:74–78; Sirén 1906, 332; A. Schmarsow, "Frammenti di una predella di Masaccio nel Museo Cristiano Vaticano," *L'Arte* 10 (1907):216–17; D'Achiardi 1929, 8; R. Longhi, "Fatti di Masolino e di Masaccio," *La critica d'Arte* 5 (1940):145–90; J. Pope-Hennessy, "A Predella Panel by Masolino," *Burlington Magazine* 82 (1943):30–31; M. Salmi, *Masaccio* (Milan, 1948), 222; K. Clark, "An Early Quattrocento Triptych from Santa Maria Maggiore, Rome," *Burlington Magazine* 93 (1951):339–47; M. Meiss, "London's New Masaccio," *Art News* 51 (1952):23–24; M. Salmi, "Gli scomparti della pala di Santa Maria Maggiore acquistati dalla National Gallery," *Commentari* 3 (1952):14–21; U. Procacci, "Sulla cronologia delle opere di Masaccio e di Masolino tra il 1425 e il 1428," *Rivista d'Arte* 28 (1953):3–55; M. Davies in National Gallery 1961, 352–61; M. Meiss, "The Altered Program of the Santa Maria Maggiore Altarpiece," *Festschrift für L.H. Heidenreich* (Munich, 1964), 169–90; L. Berti, *L'opera completa di Masaccio* (Milan, 1969), 100–101, cat. 25; A. Braham, "The Emperor Sigismund and the Santa Maria Maggiore Altarpiece," *Burlington Magazine* 122 (1980):106–12; F. Mancinelli in New York 1982, 142–43, cat. 73; Joannides, IV, 1985, 1–5; M. Boskovits, "Il percorso di Masolino: precisazioni sulla cronologia e sul catalogo," *Arte Cristiana* 75 (1987):47–66; F. Mancinelli, "La Basilica nel Quattrocento," *Santa Maria Maggiore* (Florence, 1987), 191–96; C. B. Strehlke and M. Tucker, "The S. Maria Maggiore Altarpiece: New Observations," *Arte Cristiana* 75 (1987):105–24; C. B. Strehlke in Milan 1988, 303, cat. 54, 204–07, cat. 54 bis.

Fig. 1. Masolino da Panicale, *The Crucifixion*, tempera on wood. Vatican Museums, inv. 40260

This small predella panel represents the Burial of the Virgin, or more properly the Transitus Mariae, a subject rather seldom depicted in western art. Not mentioned in the canonical Gospels, it is treated at some length in apocryphal sources.[1] The representation of the episode combines iconographic elements proper to the Burial (such as the sarcophagus in which Mary's body is being placed), with others borrowed from the Dormition of the Virgin (such as the presence of the twelve apostles and of Christ himself, who accepts the soul of his mother, symbolized by the newborn child in swaddling clothes in his arms). The angels, customarily active protagonists in the episode, are here divided into two pairs, respectively placed at either side of the scene; each is limited to supporting a candlestick.

It has been proposed that both the present panel and a companion panel, the *Crucifixion*, it too preserved in the Vatican Picture Gallery, form part of a dismembered polyptych, its panels now divided between museums in Naples, London, Philadelphia, and Rome. The altarpiece in question was commissioned by Pope Martin V Colonna (1417–31) for the Roman basilica of Santa Maria Maggiore and is usually ascribed to Masolino with the collaboration of Masaccio (Tommaso di Giovanni, San Giovanni Valdarno, 1401–Rome, 1428).[2]

The main fragments of the Santa Maria Maggiore altarpiece (as it has come to be called) have survived in pairs, registered in the inventories of the Farnese family in Rome in 1653 and later in 1697. Since it has been ascertained that each of the surviving panels was obtained by sawing the same piece of wood in half (separating the front and the back of the panels), it seems beyond question that the triptych was originally painted on both sides.[3]

The *Crucifixion* (fig. 1) and the *Burial of the Virgin* share the same provenance: they come from the collection of Italian "primitives" formed by Gabriele Laureani (d. 1849) in the Vatican Library and transferred to the Vatican Picture Gallery in 1909.[4] The earlier provenance of the two panels is unknown (on the back of the panels there are no Farnese seals, whereas such seals are present on other panels of the polyptych). But observations made in the course of recent restorations (1970, 1982) confirm that the panels substantially retain their original measurements.[5] According to Kenneth Clark's attempted reconstruction, the centerpiece consisted of the scene of *Pope Liberius, in the Presence of the Patrician Johannes, Tracing the Plan of the Basilica in the Snow* (National Museum of Capodimonte, Naples). This was flanked to the left by the panels with *Saint Jerome and John the Baptist* (National Gallery,

[illegible] and to the right by *The Evangelist and Saint Martin* (John G. Johnson Collection, Philadelphia Museum of Art, fig. 2). On the back of the polyptych, the central compartment with the *Assumption of Mary* (also in Naples) was accompanied to the left by *Saints Peter and Paul* and to the right by *A Pope Saint (Liberius?) and Matthew* (respectively in Philadelphia and London, fig. 3).[6] Of the hypothetical gable elements of the polyptych, it seems that only the *Crucifixion* in the Vatican Picture Gallery survives, while a small *Betrothal of the Virgin*, formerly in the Artand de Montor collection but now lost, was published by Pope-Hennessy as a possible pendant of the Vatican *Burial* and associated with the predella of the Santa Maria Maggiore altarpiece.[7]

The problem of the chronology of the altarpiece is closely bound up with that of Masaccio's participation in its execution; scholars are virtually unanimous in limiting his contribution to the *Saints Jerome and John the Baptist* in London. Among the various hypotheses proposed, stylistic reasons exclude too extreme datings and suggest that the work should be assigned to the period between 1428, the firm date both of the journey of Masolino and Masaccio to Rome and of the latter's death, and 1431, the year of the death of Martin V.

The triptych is mentioned for the first time in the second edition (1568) of the *Vite* (Lives of the Artists) of Giorgio Vasari, who affirms it was placed "in a little chapel close to the sacristy,"[8] identified by Procacci as the chapel of Saint John the Baptist, one of the four owned by the Colonna family in Santa Maria Maggiore.[9] There are, in fact, repeated references to their heraldic devices in the altarpiece. This has prompted the supposition that it was commissioned by the powerful Roman family and more probably by the Colonna pope Martin V himself, portrayed, according to Vasari, "di naturale" (from life) in the guise of Pope Liberius and presumably also in that of the papal saint[10] and of Martin of Tours.[11] However, the double-face arrangement of the panels of the polyptych would seem to preclude that its original destination was the small chapel of Saint John the Baptist: only by being placed at the center of the sanctuary could it have been properly visible from both sides. It is therefore presumable that the triptych was expressedly executed for the basilica's high altar, and that the commission was given through the intermediary of Rinaldo Brancacci, cardinal protector of the church (d. June 5, 1447), in circumstances similar to those that had preceded the commissioning from Giotto of Cardinal Stefaneschi's polyptych for the high altar of St. Peter's a hundred years previously.[12]

It should also be pointed out that a possible portrait of Emperor Sigismund II, a supporter of the pope ever since his election at the Council of Constance and represented, according to Vasari, "next to him" in the polyptych, has been identified by A. Braham as the bearded man, the fourth from the right in the scene of the foundation of the basilica; according to Braham, the putative *Saint John the Evangelist*, devoid of any specific iconographic features, might even represent a further portrait of the emperor in the guise of his eponymous saint.[13] If the conjecture is correct, the polyptych would be an exceptional testimonial both of cultural and of politico-religious history. On the one hand, the prestige of the commission and the implicit analogy with Giotto would explain the involvement of Masolino and Masaccio, the greatest exponents of the new figurative art of the time; on the other, the carefully devised iconographic program would express in Marian terms a subtle allegory of the end of the schism and the pope's determination to restore the papacy to Rome.

Guido Cornini

1. The legendary narrative of the death of Mary began to proliferate from the fourth century on, giving rise to a number of apocryphal accounts in Greek, Latin, Coptic, Arabic, Armenian, Syriac, and Slavonic. Now considered archetypal texts of this literature are the Greek *Dormition of the Holy Mother of God*, traditionally ascribed to Saint John the Evangelist but probably penned in the sixth century, and the Latin *Transit of the Blessed Virgin Mary*, attributed to Joseph of Arimathea but undoubtedly later in date than the aforementioned *Dormition*. In both accounts is a narration of the circumstances surrounding the dormition (or falling asleep) of the Virgin and her miraculous Assumption from her tomb, widely portrayed by medieval artists both in the East and the West (see *I vangeli apocrifi*, ed. M. Craversi [Turin, 1969], 447–48).
2. For a résumé of the complex attributional problems surrounding the polyptych, see Mancinelli 1987, 191–96.
3. Davies in National Gallery 1961, 356; but on the reconstruction of the altarpiece and the attribution of the individual compartments see the reservations of Longhi 1940, 145–90, Salmi 1948, 222, and Joannides 1985, 1–5.
4. See Pietrangeli 1985, 154 and n. 27, and C. Pietrangeli, "Introduction," Pinacoteca Vaticana 1992, 22.
5. Mancinelli 1982, 142.
6. See Clark 1951, 339–47.
7. Pope-Hennessy 1943, 30–31. According to Longhi 1940, it is presumable that the *Crucifixion* forms the gable of the central compartment in front—where, above the main episode, Christ appears with Mary within a mandorla—and that the scene of the *Assumption* on the rear of the triptych was surmounted by a lost Coronation of the Virgin; following the iconographic practice of the period, the lateral gables in front would have been occupied, on the one side, by the Angel of the Annunciation and, on the other, by the Virgin Annunciate (both lost with their corresponding rear elements), while the episodes depicted in the predella, deliberately Marian in program, would have comprised in front a Nativity and a Betrothal of the Virgin (perhaps the one formerly in the De Montor collection) and on the back, in a central position, the Vatican *Burial of the Virgin* presented here.
8. Vasari 1878–85, (1878):293–94.
9. Procacci 1953, 3–55.
10. Davies 1961, 352–61.
11. Salmi 1952, 14–21.
12. Boskovits 1987, 205.
13. Braham 1980, 106–12.

Fig. 2. Reconstruction of the front of the Santa Maria Maggiore Altarpiece according to Sir Kenneth Clark. Left, Masaccio and Masolino da Panicale, *Saints Jerome and John the Baptist*, National Gallery, London; center, Masolino da Panicale, *Pope Liberius, in the Presence of the Patrician Johannes, Tracing the Plan of the Basilica in the Snow*, Museo e Gallerie Nazionale di Capodimonte, Naples; right, Masolino da Panicale, *The Evangelist and Saint Martin*, John G. Johnson Collection, Philadelphia Museum of Art.

Fig. 3. Reconstruction of the back of the Santa Maria Maggiore altarpiece according to Sir Kenneth Clark. Masolino da Panicale, left, *Saints Peter and Paul*, John G. Johnson Collection, Philadelphia Museum of Art; center, *The Assumption of Mary*, Museo e Gallerie Nazionale di Capodimonte, Naples; right, *A Pope Saint (Liberius?) and Matthew*, National Gallery, London.

51

Cretan School
THE DORMITION OF THE MOTHER OF GOD
Late 16th century
Tempera on wood with gold leaf
36.6 x 29.4 cm (14 ⅜ x 11⅝ in.)
Vatican Museums, inv. 40072

Conservation courtesy of Dr. David, Leann, Hunter, and Taylor Benvenuti

Provenance: Vatican Library.

Exhibition: Grottaferrata, Italy, Abbey of Grottaferrata, 1905.

Literature: Barbier de Montault 1867, 8; A. Muñoz, *L'Art Byzantine à l'exposition de Grottaferrata* (Rome, 1906), 45, fig. 23; Muñoz 1928, 9, no. 7, pl. IV, 2; Vatican 1933, 18, no. 72; S. Bettini, *La pittura di icone cretese-veneziana e i madonneri* (Padua, 1933), 58, n. 2; Vatican 1993, 80, 8 d; Bianco Fiorin 1995, 22, no. 14, fig. 23; E. Yon and Ph. Sers, *Le Sante Icone* (Florence, 1994), 242, n. 121.

According to the apocryphal tradition in the East, Mary remained in Jerusalem until roughly the year 43 A.D. and then withdrew to Ephesus in the company of the Apostle John, in order to escape the persecution of Herod Agrippa, before finally returning to the Holy City where she was to end her days. It was this late tradition of the death of the Virgin, deriving in the main from the apocryphal account of the Dormition of the Blessed Mother of God attributed to the evangelist Saint John himself, to which were added the subsequent commentaries and reflections of the Fathers of the Church, in particular John Damascene, that was to inspire both the liturgy and the iconographic canon of the feast of the Dormition, celebrated by the Church on August 15. This was the feast that concluded the *Dodecaorton* (cycle of the twelve principal feast days) of the Byzantine ecclesiastical year.

The iconographic scheme of the Dormition was formed in Byzantium in the course of the ninth and tenth centuries. The present icon shows Christ in glory, escorted by candle-bearing angels, within a mandorla surmounted by a seraph with flaming wings. Bearing in his arms the soul of his mother in the form of a newborn infant in swaddling clothes, Christ prepares to take her with him into the glory of heaven. Around the recumbent Virgin on her deathbed below are gathered the apostles, among whom can be recognized Peter, Paul, and Andrew to the viewer's left, Paul and John the Evangelist to the right, as well as the three hierarchs Hierotheus, Dionysius the Areopagite, and James, the "Brother of God," arranged in rows. Two small angels fly down from above and join in the general lamentation; their faces, bathed in tears, are buried in their hands, covered in turn by their *himations* (mantles) as a mark of veneration.

Fig. 1. Russian School, *Dormition of the Mother of God*, 16th century, tempera on wood. Vatican Museums

This glorification of Mary by her son, descending from heaven to receive the soul of his mother, is sometimes accompanied by the vision of her triumphant Assumption into Heaven in the midst of the angelic choirs. Re-created in her integrity thanks to the gift of the Spirit, Mary the Mother of God is the perfect realization of a totally regenerated humanity, the archetypal figure of the Church, which, in Mary, lives and actualizes her destiny of salvation already here on earth.[1]

Despite its relative sobriety, the present icon is not devoid of dramatic vivacity, expressed by the faces of the personages who participate in the event and by the dynamic space created by the architecture of the buildings with their inverse perspective. The colors are well-balanced in distribution: the predominant chromatic value is the dark olive green of the sun, of the *maphorion* (veil) of the Virgin, and of the chitons of most of the apostles, as well as of the mandorla of Christ, with the luminous heightening in white of the angels portrayed in monochrome. This is counterbalanced by the brilliant red and gold deathbed of the Virgin and by the red or crimson mantles of the hierarchs or some of the apostles. The luminous figure of Christ, heightened with gold, stands out sharply from the surrounding surface, which is on the whole darker in tone, complementing in some sense the richness of the trappings of the catafalque, below which a lighted torch shines forth. This latter detail, as well as the golden censer in the hand of Saint Peter and the pontifical vestments of the bishop saints, accentuate the essentially liturgical character of the obsequies.

The Byzantine liturgy of the feast of the Dormition is above all a hymn to the glory of the Mother of God and of her Assumption into Heaven, where she is received by the rejoicing of all the hierarchies of angels: "The Powers, the Thrones, the Principalities, the Dominions, the Virtues and the Cherubim with the fearsome Seraphim glorify your dormition."[2]

A useful comparison may be drawn between this icon and a Russian one of the same subject, presumably dating to the sixteenth century (fig. 1) and also preserved in the Vatican Picture Gallery. Painted in the classic

Novgorod style, it adds the detail of the attempted profanation of the mortal remains of Mary by the Jewish priest Athonios, whose hands were severed by the sword of an angel and who, after being miraculously healed, immediately converted.[3]

Below the segment of blue sky and against the gold ground can still be read the original title of the icon, traced in Greek letters, cinnabar-red in color: Ἡ κίμησις τῆς θ(εοτό)κου, meaning "the Dormition of the Mother of God." The reddish ocher border of the panel was added during a later repainting.

The icon may, with good reason, be attributed to the Cretan school of the late sixteenth century and considered a somewhat provincial and slightly archaizing version of far more refined and figurally more complex models such as the two icons in the collection of the Hellenic Institute in Venice, clearly earlier in date.[4]

The reverse of the panel is decorated with a cross accompanied by the instruments of the Passion and the traditional Greek monograms ΙC̄ XC̄ NIKA with foliage ornamentation.[5]
Michel Berger

1. On the Cretan icons of the Dormition of Mary, see in particular Chadzidakis 1962, 33–36, nos. 15 and 16.
2. From the *Stichira* of the Byzantine hymnal, sung during the preliminary *Lucernarium* rite of the Great Vespers.
3. On this Russian icon in the Vatican collections, see Felicetti-Libenfels 1972, 151, fig. 317; Bianco Fiorin 1995, 68, no. 82, fig. 120. On the episode of the Jewish priest Athonios, included in most icons of the Dormition, see Ouspensky and Lossky 1982, 214.
4. Chadzidakis 1962, 33–36, nos. 15 and 16; Bandera Viani 1988, 63–64, nos. 89 and 90; N. Chadzidakis 1993, 70–72, nos. 14 and 14a, with the more recent bibliography.
5. Bianco Fiorin 1995, fig. 22.

52

Silvestro dei Gherarducci (Florence, 1339–99)
THE ASSUMPTION OF THE VIRGIN, c. 1365
Tempera on wood
41.3 x 26.5 cm (16¼ x 10½ in.)
Vatican Museums, inv. 40116

Conservation courtesy of Eric F. Green and Jock Truman

Literature: Volbach in Pinacoteca Vaticana 1987, 23–24; Sirén 1906, 323; Van Marle 1924, 441; D'Achiardi 1929, 15; M. Levi d'Ancona, "Don Silvestro dei Gherarducci e il Maestro dei Canzoni," in *Rivista d'Arte* 32 (1957):4–37; Berenson 1963, 106; Offner 1947, 33; Boskovits 1975, 425.

The Madonna, dressed all in white, is sitting on a throne within a mandorla that is supported by six angels, three at each side, as it is being carried up to heaven.

The angels are depicted in the typical mid fourteenth-century style: small and ephemeral creatures with slim bodies covered by long dresses and, apparently, no legs. Their fine and youthful features are surrounded by halos; their expressions show a participating presence that expects no response. Although angels of this type take part in pictorial scenes, they are seldom described in the Bible and the Apocrypha as being there. Their presence is, accordingly, a passive one, even when they engage in such physical activities as supporting the mandorla, in holding the instruments of the Passion, or in mourning the body of Christ.

The small panel shows similarities with works from the circle of Andrea Orcagna, especially Iacopo di Cione and Giovanni del Biondo. The painting had been ascribed to Agnolo Gaddi and to Iacopo del Cione. The attribution to Silvestro dei Gherarducci, proposed by M. Levi d'Ancona,[1] is now generally accepted.[2] A comparison with the *Assumption of Saint Mary Magdalene* by Silvestro dei Gherarducci (fig. 1) confirms this attribution.
Johannes Röll

1. Levi d'Ancona 1957, 3.
2. Volbach 1987, 23–24.

Fig. 1. Silvestro dei Gherarducci, *The Assumption of Saint Mary Magdalene*, tempera on wood. National Gallery of Ireland, Dublin

53

Guido di Pietro, called Fra Angelico
(Vicchio di Mugello, c. 1395–Rome, 1455)
MADONNA AND CHILD WITH SAINTS DOMINIC AND CATHERINE OF ALEXANDRIA, c. 1435
Tempera with gilding on wood
24.4 x 18.7 cm (9⅝ x 7⅜ in.)
Vatican Museums, inv. 40253

Restored: 1948.

Provenance: Early 19th cent., Bisenzio Collection, Rome; mid 19th cent., Lord Dudley collection, Blessington, England; exchanged in 1872 for Murillo's *The Prodigal Son*, given to Pius IX by Queen Isabella II of Spain in 1856; in the Vatican Picture Gallery since 1877.

Exhibitions: Brussels, Musée Royal des Beaux-arts, *La Madone dans l'Art*, 1953; Vatican City, Palazzo Apostolico Vaticano, *Exhibition of the works of Fra Angelico*, 1955; Rome, Palazzo Venezia, *Imago Mariae. Art Treasures of Christianity*, 1988; Paris, 1990.

Literature: Vasari-Milanesi 1906, 2:512; Cavalcaselle-Crowe 1897, 2; I. M. Strunk, *Fra Angelico aus dem Dominikanerorden* (M. Gladbach, 1927), 78; Pope-Hennessy 1952, 204; Baldini in Vatican City 1955, 11, cat. 5; Collobi-Ragghianti 1955, 39; Salmi 1958, 10–99; Orlandi 1964, 25; Baldini 1970, 95, no. 43; J. Pope-Hennessy, *Fra Angelico*, 2nd ed. (Ithaca, 1974), 233; Pietrangeli 1985, 178; Angelelli 1988, 107–08, cat. 57; U. Baldini, *Beato Angelico* (Florence, 1986), 118; Mancinelli 1990, 126–28, cat. 47.

This painting shows the Virgin in glory between two groups of praying angels. She is worshipped by Saint Dominic and Saint Catherine of Alexandria, who appear on a smaller scale at the sides of the throne. The former, wearing the Dominican habit, holds a lily in one hand, and in the other the book of the *Constitutions of the Order of Preachers* (Dominicans); the latter, recognizable by her attribute, the wheel, holds the martyr's palm between her hands. The holy child, standing on his mother's lap, strokes her cheek with his right hand while she holds him close, and in her free hand she holds a white rose, the divine symbol of knowledge.[1] Both the child's gesture and the presence of the flower refer to imagery known in Tuscany from the end of the thirteenth century onward,[2] but even if the type of pose and the feelings expressed still reflect old-fashioned Byzantine models,[3] the admission of the saints into the space occupied by the deity anticipates the ideological framework of Renaissance *sacre conversazioni*, a form with which Fra Angelico repeatedly experimented toward the end of the 1430s.[4] On the other hand, a further link with tradition is reflected by the angel figures dressed in supremely elegant robes and yet playing the role of mere onlookers.

Nothing is known of the early provenance of this unusual small panel, which is today one of the most popular works in the Vatican Picture Gallery. The first certain knowledge goes back half-way through the nineteenth century, when the painting, which came from the Bisanzio Collection in Rome, went to form part of Lord Dudley's collection in England. It was later exchanged for a canvas by Murillo, *The Prodigal Son*, which had been given to Pius IX by Queen Isabella of Spain (1856), with which the collector intended to complete the series in his possession.[5] In the Vatican Picture Gallery since 1877, the panel was considered by Cavalcaselle to be the missing element of a series of four reliquiaries commissioned from Fra Angelico by the Dominican Giovanni Masi (who died in 1434) for S. Maria Novella and are now in the Museum of S. Marco in Florence (fig. 1).[6] The identification of the missing piece in a small panel in the museum in Boston rendered the above theory untenable, leaving the Vatican panel again open to investigation and conjecture. Strunk, in particular, suggested the identification of this painting in the "Nostra Donna piccola, bellissima" that Vasari described in Florence, as the property of "Don Vincenzo Borghini, at the Spedale degl'Innocenti."[7] This hypothesis remains attractive even today, the most convincing one notwithstanding the lack of documentary evidence.[8] Of a different opinion is Pope-Hennessy, who, on the basis of a comparison with the Bosco ai Frati altarpiece, removes the panel altogether from the oeuvre of Fra Angelico, assigning it instead to an assistant of the master who was active around the middle of the century, hypothetically identified as

Fig. 1. Fra Angelico, *The Annunciation* and *Adoration of the Kings*, panel from a reliquary casket. Museo di S. Marco, Florence

Zanobi Strozzi.[9] Baldini takes a different position to that of the English historian and lays stress on the quality of the panel, which he judges "of great delicacy, both in design and in the use of colour, in no way inferior in draughtsmanship and feeling to some of the best and most securely attributed works" of the Dominican painter.[10]

The extremely high quality of the painting, executed with the tip of the brush on a background of gilded lozenge shapes decorated with a floral design, suggests direct knowledge on the part of the painter of the forms and techniques of miniatures, another feature that suggests the probable author of the painting to be Fra Angelico. Its small size and the richness of the palette indicate, on the other hand, that the panel was intended for private use, thus giving weight to Strunk's suggestion and making "a period close to the year 1435" an entirely plausible dating for the image.[11]

Guido Cornini

1. The iconography refers to the Eulogy of Knowledge contained in the *Siracide*: "I was as exalted as the rose-garden of Jericho ... and my flowers produced fruits of glory and richness" (XXIV, 14, 17). The indication of Mary as *Sedes Sapientiae* occurs frequently in the litanies dedicated to her.
2. See Angelelli 1988, 107–08, cat. 57.
3. The type of child shown in the small panel, classified by Sanberg-Vavala as "playful," may be placed in an intermediate position between that of the *Hodegetria* (in which the blessed child is seated on the lap of his mother, who points to him with her right hand) and that of the *Eleousa* (where the Christ child places his cheek close to that of the Virgin). F. E. Sanberg Vavala, *L'iconografia della Madonna col Bambino* (Siena, 1934), 65.
4. For example in the Annalena altarpiece (1437–40) and that of S. Marco (1438–40), both of which are in the Museum of S. Marco in Florence (see Baldini 1970, 100–101, cat. 59, 101–02, cat. 60). Concerning the birth of the genre, see R. Goggen, "Nostra Conversatio in Caelis est: Observations on the Sacra Conversazione in the Trecento," in *Art Bulletin* 61 (1979):198–222.
5. Pietrangeli 1985, 178.
6. Cavalcaselle Crowe 1897, 2.
7. Vasari-Milanesi 1906, 2:512.
8. Strunk 1927, 78.
9. Pope-Hennessy 1952, 204, 233.
10. Baldini 1955, 11, cat. 5; Baldini in Milan 1970, 95, [illegible]
11. Angelelli 1988, 107–08, cat. 57.

54

Workshop or Circle of Agostino Busti, called Bambaia (Busto Arsizio, c. 1483–Milan, 1548)
MADONNA AND CHILD WITH ANGELS
Marble
36.5 x 18.8 x 8 cm (14 3/8 x 7 1/8 x 3 1/8 in.)
Vatican Museums, inv. 44089

Conservation courtesy of John J. Brogan

Exhibition: Seville, Spain, Exposizione Universale Siviglia, *Arte e Cultura intorno al 1492*, 1992.

Literature: G. Agosti, *Bambaia e il classicismo lombardo* (Turin, 1990), 193, n. 49; J. Sureda i Pons in *Arte e Cultura intorno al 1492* (exh. cat. Exposizione Universale Siviglia, 1992), 338, cat. 275.

The small marble relief of the Madonna and child has recently been attributed as a work deriving from the circle of the Lombard sculptor Agostino Busti, called Bambaia.[1] Bambaia was possibly trained in the workshop of Benedetto Briosco and was primarily active in Milan. His main work is the monument to the French soldier of fortune Gaston de Foix, originally intended for the church of S. Marta, Milan, but left unfinished in 1522. Bambaia preferred small-scale works in which he was able to combine his subtle technique with the demands of a largely humanist clientele.

The seated figure of the Madonna is wearing a long dress and sandals *all'antica*. Her soft calm features and her hairstyle also betray the use of classical sources. The small nude boy is standing in front of his mother. She holds a bunch of flowers in her right hand, with which she tries to attract the boy's

attention. However, the lively child, although touching the flowers with his right hand, has turned his head away. With a tender gesture suggesting motherly protection, the Madonna draws the boy into the center. The classical tendency toward a calm and centralized representation is, however, interrupted by the lively movements of mother and child, creating an artistic tension.

Angels play and pray behind the Madonna. Four angels blow vivaciously into their trumpets, their distended cheeks and outspread wings displaying the energy involved. Above them, on a higher level, are three angels kneeling on small clouds, their hands joined in joyous veneration.

The relief is divided into the more stylistically advanced group of the Madonna and child and the old-fashioned groups of angels arranged in two tiers. The classicizing style of the former belongs certainly to the first half of the sixteenth century, and it is not unlikely that it was executed by the Lombard sculptor Agostino Busti (Bambaia) or a sculptor close to his style, perhaps Marco Sanmicheli. Comparable to Bambaia's oeuvre are the proportions of the figures, the classical features of hair, face, and dress, and the delicate arrangement of the drapery (fig. 1). The angels, however, were surely executed by another artist, probably belonging to his workshop. Their design is similar to examples of the quattrocento, such as the angels in Mino da Fiesole's *Last Judgment* for the *Monument of Pope Paul II* (fig. 2). Their disproportional arms and stereotyped figures are certainly not by the same hand as the elegant group of mother and child.

Johannes Röll

1. Agosti 1990.

Fig. 1. Agostino Busti, called Bambaia, *Charity*. Victoria and Albert Museum, London, inv. 7100–1861D

Fig. 2. Mino da Fiesole, *Last Judgment* from the *Monument of Pope Paul II*. St. Peter's Basilica. Vatican

55

Bernardino di Mariotto dello Stagno (Perugia, c. 1478–1566)
MADONNA AND CHILD BETWEEN SAINTS SEVERINO AND DOMINIC, "MADONNA DELLE ROSE," 1512
Tempera on canvas, transferred from wood
50 x 33.5 cm (19⅝ x 13⅛ in.)
Vatican Museums, inv. 40328

Conservation courtesy of Kathleen Waters in memory of Katherine Bennett

Literature: R. Panciaroni, *Una preziosa tavola di Bernardino di Mariotto a Sanseverino Marche* (Sanseverino, 1981); R. Panciaroni, *Un dipinto sanseverinate in America* (Sanseverino, 1984), 24–26, figs. 4–5, n. 47, 49, 51; F. Gualdi in *Dizionario Biografico degli Italiani*, 9:205–07.

The small painting once belonged to the church of S. Domenico in Sanseverino. It was originally a wooden panel, with this scene exhibited on one side and a depiction of the Resurrection, with Christ surrounded by angels, on the other and the open tomb underneath (now in Museo della Ca'd'Oro, Venice). The panel was sold in 1838 to Vito Enei and later in 1840 to the Cavaliere d'Este, who had the wooden panel separated in two parts. The painting of the Madonna appears in the inventory of 1880 of the Apostolic Library compiled by Carlo Descemet (who also refers to it as "Madonna delle rose"); since 1909 it has belonged to the Vatican Picture Gallery.

Bernardino di Mariotto dello Stagno worked in both Umbria and the Marches. He was trained in Perugia in the workshop of Ludovico d'Agnolo Mattioli. From 1502 he is documented in Sanseverino, where he took over the workshop of Lorenzo d'Alessandro di Sanseverino. He stayed in Sanseverino until 1521 and then moved to Perugia, where he set up a workshop with Marino d'Antonio Samminuzi. During his stay in Sanseverino he traveled extensively through Umbria and the Marches, developing his style within the artistic boundaries and possibilities of the two regions. His paintings show particularly elements of the work of Carlo Crivelli (c. 1430/35–1500), whose panels Bernardino must have studied closely.

The small painting of the Madonna with Saint Severino and Saint Dominic also shows similarities with Crivelli's style, combined with the calm setting of an Umbrian altarpiece (see fig. 1). In the exhibited painting, the patron saint of the town of Sanseverino is kneeling on the left, dressed in his episcopal clothing. Saint Dominic, to whom the church is dedicated, kneels on the right, dressed in the habit of his order. The saints are depicted not only in the act of venerating the Madonna and the child, but they also take an active part in supporting with their hands a rose-decorated plate on which the Madonna is seated.

Four angels hold a baldachin above the head of the Madonna. The execution of the perspective relationship between these angels and the Madonna is not quite clear, thus underlining the dominant and central position of the Virgin. The tall angels are dressed in elaborate clothes and are shown in various poses, similar to contemporary examples by Pietro Perugino, Luca Signorelli, or Filippino Lippi.
Johannes Röll

Fig. 1. Niccolò Alunno, *Coronation of the Virgin.* S. Niccolò, Foligno

56

Claudio Ridolfi (Verona, 1570–Corinaldo, 1644)
MADONNA CROWNED, WITH THE CHRIST CHILD AND ANGELS, 1600
Oil on canvas
91 x 270 cm (35⅞ x 106½ in.)
Vatican Museums, inv. 44944

Conservation courtesy of Helen Duston in memory of Leonard Duston

Exhibitions: Corinaldo in Ancona 1994.

Literature: L.Carloni in *Claudio Ridolfi, Un Pittore Veneto nelle Marche del '600* (exh. cat. Ancona, 1994), 50–51.

Paolo Veronese, *Madonna in Glory* (detail). Church of S. Sebastiano, Venice

This painting was originally situated above the portal of the church of S. Onofrio in Rome. Together with its adjoining convent, this church was the mother house of the Girolamini Fathers of the Blessed Gambacorta of Pisa. Memoirs and documents pertaining to the writings of the great epic poet Torquato Tasso (1544–95), who lived his last years within its walls, are still housed inside the church.

In fact, S. Onofrio and its adjoining cloister are replete with works by seventeenth-century artists, among them Domenichino (1581–1641). The lunette in question, which was already attributed to Claudio Ridolfi by Mancini in his *Viaggio per Roma* of 1623–24 (an attribution long and inexplicably ignored by other critics), was either a commission or a votive offering on the occasion of the Jubilee of 1600, as inscribed on the painting itself (ANNO IUB.MDC). Since no known trip to Rome was undertaken by the painter, the reason for its execution is uncertain.

Though born and educated in Verona, Ridolfi was active in the Marches in the first years of the seventeenth century. A large number of his works are still to be found there, almost all of them religious in subject and devotional in tone. His narrative style is at once simple and sober, quite in keeping with the spirit of the Counter-Reformation and the tastes that guided commissions and acquisitions at the time.

In this lunette, Ridolfi was undoubtedly following a great model provided by his maestro and mentor Paolo Veronese (1528–88), whose altarpiece for the church of S. Sebastiano in Venice features the same "novelty" of the Madonna and Christ child enveloped in a regal cloak (fig. 1). This particular iconography, not frequent but certainly present in various works by Veronese, seems to hark back to the image of the Mater Misericordiae. In that particular tradition, the Virgin protects her son by taking him beneath her cloak.[1] The Madonna crowned and surrounded by angels is a frequent theme in late medieval and Renaissance painting, frequently inspired by Iacopo da Varazze's compilation of the lives of the saints, *Legenda Aurea* (Golden Legend), which also related incidents about the Madonna after her death and assumption into heaven.

Maria Antonietta De Angelis

1. Réau 1955–59, 2 (1957):113.

57

Francesco Salviati (Florence, 1510–Rome, 1563)
THE CORONATION OF THE VIRGIN WITH ANGELS
c. 1550
Oil on canvas
176.5 x 139.5 cm (62½ x 54⅜ in.)
Vatican Museums, inv. 44942

Exhibition: Canberra, Australia, Australian Gallery, *Rubens and the Italian Renaissance*, 1992.

Literature: Vasari-Milanesi 1878–85, 7 (1881):32; L. Mortari, *Francesco Salviati* (Rome, 1992), cat. 28; M. Hirst in Canberra 1992, cat. 10.

The painting, which has been part of the Vatican collections since 1991, came from the Roman church of S. Lorenzo in Damaso. It was discovered by Michael Hirst in the sacristy of this church and published as a work by Francesco Salviati.[1]

Giorgio Vasari, who had a high regard for Salviati, refers in his *Vite* to a painting by him in S. Lorenzo: "In una capella di San Lorenzo in Damaso fece due Angeli in fresco, che tengono un panno; d'uno de'quali n'è il disegno nel nostro Libro" (In a chapel in San Lorenzo in Damaso he carried out in fresco two angels who hold a drapery; the drawing of one of them is in my *Libro* [Vasari's collection of drawings]). The drawing owned by Vasari is untraced. Although Vasari mentions a fresco and not a painting on canvas, and even though his information about the subject matter is rather vague, there are good reasons to attribute this painting to Francesco Salviati on stylistic grounds, thus corroborating Vasari's information.

An early Roman guidebook by Camillo Fanucci[2] may also refer to this painting. In his description of the chapel of the confraternity of the Immaculate Conception, Fanucci mentions a confraternity standard depicting an image of the Madonna that was painted in the fashion of the venerated image of the *Most Merciful Virgin Mary*, a late medieval icon still in situ. An eighteenth-century source, however,[3] mentions "nella Cappella del Santissimo Sacramento vi sono molti Angeli dipinti da Francesco Salviati" (in the chapel of the Blessed Sacrament there are many angels painted by Francesco Salviati). The two sources are not necessarily contradictory. The old inscription on the back of the painting ("Ven. Archiconfraternità della Santissima Concezione in S. Lorenzo in Damaso") indicates that the *Madonna with Angels* belonged to the confraternity.

The Madonna is shown as a half-length figure rising above the clouds. Her gaze goes to the viewer, and her right hand is stretched out in a gesture of blessing. She is surrounded by nine angels. Two small nude and winged putti fly cautiously to the left and right of her head, delicately balancing a jewel-studded crown above her. Five small heads of cherubim, each with two wings, decorate the band of clouds at the bottom of the painting.

Salviati's main artistic achievement, also admired by Vasari, is the two angels standing to the left and right of the Madonna. They are shown in the act of opening the drapery of a small baldachin, under which the Madonna appears. They open the heavy drapery by stretching its panels apart and away from the center; at the same time they bend inward to look in pious veneration at the Virgin. The invention of these figures certainly derives from the Michelangelesque concept of the *figura serpentinata*. In this case the artistic billowing movement of the angels serves also to emphasize the central position of the Madonna by creating an angelic frame around her. Salviati used a similar pose for the fresco of his figure of the apostle Bartholomew, executed in 1550 (fig. 1). Mortari (1992) dates the painting of the Madonna to not later than 1550, and it is likely that it belongs to the same years as the fresco, although Hirst proposed a later date of c. 1560–63.[4]

Johannes Röll

1. Hirst in Canberra 1992.
2. Camillo Fanucci, *Trattato di tutte l'opere pie dell'alma città di Roma* (Rome, 1601).
3. Pancirolo's *Roma Sacra e Moderna* (1727).
4. Mortari 1992; Hirst in Canberra 1992.

Fig. 1. Francesco Salviati, *Saint Bartholomew*, 1550. Oratorio dell'Arciconfraternità della Misericordia, S. Giovanni Decollato, Rome

ANGELS IN THE LIFE OF THE COMMUNITY: SAINTS

Detail of cat. 71 (actual size)

58

Guido Reni (Bologna, 1575–1642)
SAINT MATTHEW AND THE ANGEL, 1635–40
Oil on canvas
85 x 68 cm (33½ x 27 in.)
Vatican Museums, inv. 40395

Exhibitions: Tokyo 1989; Paris 1990; Mexico City 1993.

Literature: C. C. Malvasia, *Felsina Pittrice* (Bologna, 1678), 35, 64; C. Gnudi and G. C. Cavalli, *Guido Reni* (Florence, 1955), no. 104; E. Baccheschi, *L'opera completa di Guido Reni* (Milan, 1971), no. 179a; D. S. Pepper, *Guido Reni. A Complete Catalogue of His Works* (New York, 1984), 241; F. Mancinelli in Paris 1990, 148; A. M. De Strobel and M. Serlupi Crescenzi in Pinacoteca Vaticana 1992, 323.

Guido Reni repeated the theme of the apostles and evangelists several times. Malvasia mentions having seen four evangelists painted for Giovanni Jacobs, a Flemish jeweler and merchant who was a friend of Guido Reni's, and also describes "un apostolo di tre quarti intento a scrivere sotto dettatura di un angelo" (three-quarters view of an apostle writing as an angel dictates),[1] referring to the portrait study of Saint Matthew in the well-known series in the Barberini collection at Monte di Pietà. But the series identified as original was part of the collection belonging to the duke of Beaufort at Badminton (England), sold in a Sotheby's auction in July 1967 and bought by the Bob Jones University in Greenville, South Carolina, where it still is today.

There are in existence two copies of the evangelist series in Rome and Naples. The first one, minus *Saint Mark*, was donated to an unidentified church and is now in the private collection belonging to Senator Bosco. According to Baccheschi, the *Saint Mark* was painted mostly by Francesco Gessi, a Bolognese painter close to Reni, with only some parts of the figure of Saint Mark actually added by Reni himself.[2]

The Neapolitan series is included in the collection of Pio Monte della Misericordia and might possibly be identified with that mentioned in the eighteenth century as part of the collection of Prince della Rocca Filomarino.[3] The latter, which presents the greatest affinities with that now in Greenville, has been attributed to Sementi who, together with Gessi, accompanied Reni to Naples in 1622.

The *Saint Matthew* belonging to the Vatican Picture Gallery and displayed here is very similar in typology to those of the previously mentioned series. It could be part of yet another lost series or perhaps be the apostle noticed by Malvasia in the Barberini collection; no document supports this theory, however, since no painting of this type is listed in the family's inventories of the seventeenth century, and unfortunately no documentation is known prior to this. In 1924, the picture was acquired by the Vatican Picture Gallery as part of the donation from the Castellano collection and registered as a work by Reni. This attribution, uncontested at the time, has been queried by Pepper who, in his monograph of 1984, describes it as a copy. This view is not accepted by Mancinelli, who considered the high quality, rendered especially evident as a result of a restoration carried out in 1988, of this Vatican-owned painting. There is also controversy regarding its date: between 1635 and 1640 according to Baccheschi, while both Pepper and Mancinelli place it in the same years as the Greenville series (1621–22), just before Reni's journey to Naples.
Maria Serlupi Crescenzi

1. Malvasia 1678, 35, 64.
2. Baccheschi 1971, nos. 179/1, 191/1.
3. De Dominicis, *Vite dei pittori . . . napoletani* (Naples, 1742–43) and N. Cochin, *Voyage d'Italie* (Paris, 1769), 1:188.

59

Bartolo di Fredi (Siena, c. 1330–1410) and Workshop

THE ANNUNCIATION TO JOACHIM

Tempera and gold on wood

24.4 x 36.5 cm (9⅝ x 14⅜ in.)

Vatican Museums, inv. 40153

This small panel portrays Saint Joachim in a mountainous setting. The angel Gabriel has come to bring him the news that his wife, Saint Anne, will bear a child. On the right side there are two shepherds near their flock, one of whom holds a bagpipe.

The story of Joachim and Anne, the Virgin Mary's parents, is not told in the canonical Gospel, but is found in the Apocrypha, in the Protogospel of James, in the Gospel of Pseudo Matthew, and in the Gospel of the Nativity of the Virgin Mary. Iacopo da Varazze in *Legenda Aurea* and Vincent de Beauvais in *Speculum Historiae* attached importance to these non-canonical gospels once more, and they became very widespread during the thirteenth century.

The legend tells how Joachim was driven away from the Temple and his offering was refused because he was without descendants. The absence of children was considered to be a sign of a divine curse. Joachim was greatly distressed at being so offended and he took refuge among his shepherds. Left alone, Anne invoked a divine blessing, requesting that she be able to generate a child even though she was an old woman. The angel Gabriel visited both husband and wife, bringing the news that Mary, destined to become the mother of God, was soon to be born. The elderly couple joyously met near the Golden Gate in Jerusalem, and Mary was born from their kiss. During the middle ages, this legend served to explain the Immaculate Conception of Mary.

This small panel was one of a triptych from the life of the Virgin. It was a commission granted to Bartolo di Fredi by the Company of Saint Peter on May 9, 1383, for the Chapel of the Annunciation in the Church of S. Francesco in Montalcino, where the artist had already painted other works.

The polyptych is currently divided between various museums. The photographic assemblage proposed by Freuler and Artini[1] can give an idea of just how grandiose and elaborate the entire work was (fig. 1). On the lower border of the central panel with the *Coronation of the Virgin* (currently in the Museo Civico di Montalcino), there is the inscription: BARTOLUS MAGISTRI FREDI DE SENIS ME PINXIT A.D. 1388. Above it was the cuspidate panel with the *Assumption of Mary in Heaven*, now found in the Pinacoteca Nazionale in Siena. In the four lateral panels, also in Siena, are, on the right side, *The Virgin Mary's Farewell to Her Parents before Her Wedding*[2] and, above it, *The Virgin Mary's Funeral*; on the left side, *The Virgin Mary's Wedding* and *The Farewell to the Apostles*. Laterally, in the upper section, on the left is *The Nativity and the Adoration of the Shepherds* (cat. 34) and, on the right, *The Adoration of the Wise Men* (National Trust of Polesden Lacey). Above the two panels are two pinnacles with the *Angel Annunciate* and the *Virgin of the Annunciation* (Los Angeles County Museum of Art). The predella included the *Deposition of Christ*, presently in Siena, in the center, and another four sections with the stories of Joachim and Anne: *Saint Joachim Driven from the Temple* (now in Siena); the present panel; *Saint Anne Giving Birth to Mary* (in Siena); and the *Presentation of the Virgin Mary at the Temple* (Panstwowe Zbiory Sztuki na Wawelu, Kraców). On the sides of the predella are two panels with Saint Anthony Abbot and Saint Paul the Hermit, both in Montalcino; above them there were two corner pillars, each with ten saints, currently divided between Siena and Montalcino.[3]

The polyptych required five years to be completed (1383–88) and, considering that in those years Bartolo di Fredi actively participated in Siena's political life, his workshop, or in particular his son, Andrea di Bartolo, had a major role in executing the work.

There is documentation of Bartolo di Fredi's work in Siena in 1353, where he collaborated with Andrea Vanni. From 1372 to 1401 he held many political offices. His workshop was very active and, after the plague of 1348, it assumed a major role, executing many works in Siena and its environs. His style, influenced by the models of Lorenzetti and Simone Martini, appears to be distinguished by the flexibility of his lines and the way he put unusual colors together as well as by formal simplification and intentional archaism. He collaborated at length with his son, Andrea di Bartolo, who started out by following his father's style faithfully; however, Andrea progressively made the use of Gothic characteristics more conspicuous in his later works.

Adele Breda

1. The polyptych was studied thoroughly by G. Freuler and L. Artini in "Bartolo di Fredis Altar fur S. Francesco in Montalcino," *Pantheon Jahrgang* 43 (1985):21–39. Freuler published the document commissioning the work that is preserved at the Archivio di Stato in Siena (note 5), and he proposed the photographic assemblage of the triptych, reproduced here. See this study also for its bibliography.
2. This has been incorrectly considered to be the *Return of Mary to Her Parent's House after the Presentation at the Temple*. However, it is easy to demonstrate that it refers to another episode, because the Virgin, who appears as a child in the *Presentation at the Temple*, is an adult here, as well as being dressed in the same manner as in the Wedding.
3. For the list of saints, see Freuler 1985, 24, and the *Enciclopedia dell'Arte Medievale* (Treccani, 1991), under the entry "Bartolo di Fredi," 124.

Fig. 1. Reconstruction proposed by G. Freuler and L. Artini of Bartolo di Fredi and workshop, *The Life of the Virgin Mary*

60

Giovanni del Biondo (Florence, active 1356–98)
THE VIRGIN OF THE APOCALYPSE WITH SAINTS AND ANGELS, c. 1391
Tempera and gold on wood in original frame, partly restored
75.4 x 43.4 cm (29¾ x 17 in.)
Vatican Museums, inv. 40014

Provenance: Formerly in the Collection of Seroux D'Agincourt, then in the Vatican Library.

Literature: Seroux d'Agincourt, *Storia dell'arte dimostrata coi monumenti della sua decadenza nel IV secolo fino al suo risorgimento nel XVI, di G. B. L. G. Seroux d'Agincourt*, translated and illustrated by Stefano Ticozzi (Prato, 1826–29), 4:375–76, and 6:372 and 373; Réau 1955–59; Levi d'Ancona 1957, 26; W. F. Volbach in Pinacoteca Vaticana 1987, 17; E. Guldan, *Eva und Maria* (Graz-Cologne, 1966), 105ff; *Enciclopedia dell'Arte Medievale*, ed. Treccani (1991), under "Giovanni del Biondo"; "Francesco d'Assisi"; "Francescanesimo."

This publication offers the occasion to suggest a new interpretation of the rather obscure subject of this painting.

In the upper corners of the panel is the mystery of Christ's Incarnation, with the archangel holding a lily in his left hand and saluting the Virgin with his right hand. The Holy Spirit flies toward Mary, who is kneeling and wears a red gown covered by a blue mantle. Her arms are crossed over her breast, symbolizing acceptance of her destiny.

In the central image of the panel, the Virgin is represented as a queen standing on a raised platform. She is wearing clothes of the same color as the Virgin of the Annunciation above her, but her mantle is lined with ermine; she holds Jesus affectionately close to her. Jesus is also covered by a mantle and crosses his arms over his chest, mirroring the image of the Virgin Mary above him. The statuesque pose and the linked glances of mother and child resemble Gothic sculptures of the late thirteenth century. A crown with twelve stars rests on the Virgin's head, and under her right foot is a crescent moon.

These details were inspired by John's vision in the Book of Revelation (12:1): "a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." In the revelation, the woman, after giving birth to her son, was saved from being devoured by the dragon when eagles' wings lifted her out of danger. In medieval tradition, this woman represented both the Virgin Mary and the Church, and references to this woman also can be found in images of the Assumption of Mary into Heaven after her death and of the Immaculate Conception. The subject of the Immaculate Conception of Mary, who was born without original sin, was a favorite of the Franciscan Order.

Above the Virgin, a winged cloaked figure with a halo has an arm around the shoulders of a man who is praying, dressed in penitential robes. The winged figure's right hand holds a rod tipped with burning coal to the penitent's lips to purify him (fig. 1). Scholars have interpreted the scene as a seraph purifying Isaiah's lips (Isaiah 6:6–7). However, traditional iconography at the time of this

[illegible] previous to it, usually shows Isaiah [illegible] halo, a beard, and long hair, dressed in a [illegible] and cloak, while seraphs had six wings. The veiled figure, dressed like the Virgin Mary but with eagles' wings, may instead be interpreted as the woman of the Book of Revelation who has been given the wings of the eagles who saved her. This would represent both the Virgin and the Church in the act of purifying the soul of a dead man so that he can rise again from sin and death.[1] The purificatory gesture brings to mind both Isaiah and a psalm that was sung during funerals, the *Miserere* (Ps. 50:17): "O Lord, open thou my lips; and my mouth shew forth thy praise."[2] The dead man appears at the bottom of the panel (fig. 2); his skeleton is laid out in a grave, and worms, mice, and cockroaches are devouring him. The two figures kneeling on either side of him are probably a later addition to the scene; one is an old man who points toward the skeleton and has a tree and a monk's cell behind him, and the other is a young man who looks on in horror and is accompanied by a dog. These figures suggest a link with the medieval legend about the Encounter of the Three Living Men with Three Dead Men.[3]

Behind the Virgin Mary with the holy child in her arms are two sumptuously dressed angels with diadems in their hair. The angels hold up a purple drapery embroidered in gold, a sign of their homage to Christ's divine majesty.

On either side of the Virgin are four male and four female saints. On her right are Francis of Assisi, who wears a habit and has radiating stigmata on his hands; Lawrence, with a palm frond and the grill he was martyred on; Anthony Abbot, carrying the book and pilgrim's staff, and with the *tau*[4] on his cloak; and finally Stephen, who is kneeling, carrying the crusaders' banner and the book. He has stones on the crown of his head, a symbol of his martyrdom.

On the Virgin's left are the female saints: Clare of Assisi with the lily; one with a burning heart in her hand, whom some scholars formerly identified as Ursula or Catherine of Siena, but who actually must be Bridget of Sweden. Next to her is Catherine of Alexandria, with the crown and the wheel, followed by Mary Magdalene, who is covered in her long blond hair and kneeling in a penitential pose.

Underneath the raised platform on which the Madonna stands are two bipartite shields in black and red, and on each one is a silver-white lion rampant.

Several elements clearly show that this panel was made for someone connected with the Franciscan order. These are, for example, the presence of Saint Francis and Saint Clare in the painting and the theme of the Virgin Mary and the Church's victory over sin and death, which leads to the soul's salvation. Saint Bridget of Sweden is also closely linked to the order and with the underlying theme of this painting. She belonged to the Third Order of the Franciscans and founded the Order of the Holy Savior, lived in Rome between 1349 and the year of her death in 1373, and was canonized in 1391. She is easily recognizable here because she holds her emblem of a heart surmounted by five tongues of flame, which symbolize Christ's wounds. The underlying theme of the painting, which centers around giving up worldly goods in favor of a life inspired by high moral values, is consistent with the virtues of Saint Bridget and with the other saints surrounding the Virgin Mary.

The panel was very probably commissioned for the funerary chapel of a member of the Third Order of the Franciscans, whose family coat of arms is visible on the shields. The painting is attributed to Giovanni del Biondo, who according to documented sources was active in Florence from 1356 until his death in 1398; quite a lot of his work survives. During his lifetime, Giovanni was at first closely linked with the painters Orcagna and Nardo di Cione, but in time grew increasingly independent. He also worked with the younger Jacopo di Cione during the last decade of the fourteenth century. His paintings are notable for the increasing fluidity of the figures and for the characterization of the faces. The males particularly are rendered in a highly advanced form of portraiture for the fourteenth century; the small male figure representing the soul of the dead man in this panel almost looks like a portrait.

The date proposed for this painting is after 1391, the year of Saint Bridget's canonization, since here she wears a halo.

Adele Breda

1. Some medieval manuscripts show the *Ecclesia* (Church), in the form of the Woman of the Apocalypse, saving from the devil the soul of a baptized man. See, for example, the copy of Saint Augustine's *De Civitate Dei* in the Bodleian Library in Oxford (Misc. 469), dated 1130–40.
2. I would like to thank Msgr. Giuseppe Conte for suggesting that the panel could have been made for a funerary chapel, for referring me to this psalm, and also for the competence and kindness with which he dealt with my questions.
3. This eastern legend became popular in the western world because some preachers, particularly Franciscans and Dominicans, used it to impress upon their followers that death awaits everyone, even people caught up in a joyful and happy existence. The original legend, where three young hunters suddenly come across their own corpses laid out in graves, was embellished by the figure of an anchorite, Macario, who chastises the pleasure-loving young men, pointing out what their destiny will be.
4. The Greek letter *tau*, one of Saint Anthony Abbot's attributes, is a symbol of the spiritual life.

Fig. 1. Detail showing the purification of the soul of the deceased, from the pinnacle of cat. 60 (actual size)

Fig. 2. Detail showing the skeleton in his grave, from the predella of cat. 60 (actual size)

61

School of Emmanuel Tzanès
SAINT ALYPIOS, late 17th or early 18th century
Tempera and gold leaf on wood
43 x 32 cm (17 x 12⅝ in.)
Vatican Museums, inv. 40093

Conservation courtesy of John J. Brogan

Provenance: Vatican Library.

Literature: Muñoz 1995, 17, no. 85, pl. XLIII, 2; Vatican 1934, 21, no. 93; Bianco Fiorin 1995, 33, no. 32, fig. 52.

Fig. 1. Emmanuel Tzanès, *Saint Alypios on His Column*. © Musée d'Art et d'Histoire, Geneva, inv. 1984-84

The iconography of the panel conforms entirely to the tradition according to which Saint Alypios, who was born in the sixth century and died in 640, withdrew to the top of the column of an ancient pagan building and founded two monasteries at its foot, one for men and the other for women, which he continued to direct from the top of his column. The *stylite* saint is here represented as a bust, the palms of his hands exposed in the gesture of the orant, at the top of the column where he spent fifty-three years of his life. He appears behind a balustrade, placed on top of a Corinthian capital with acanthus leaf decoration of the same gray color. The saint is dressed in a brown monastic habit. His face is austere, his beard venerable, and his hair long, according to the oriental monastic usage. He is flanked by two angels, their feet resting on clouds. They hold scrolls in their hands and regard the saint with admiration. "Exposed to the regard of men like the lamp on its lampstand, the saint shone forth by his virtues" (Mt. 5:14–16), reports the *synaxarion*,[1] which adds that "he offered himself like the apostles as a show to the world, to men and to angels, for love of Christ" (1 Cor. 4:9). Embracing the shaft of the column, a woman, with the *chomvoschinion* (monastic rosary) in her hand, represents the saint's mother who, "overcoming the weakness of her nature and her maternal affection, had followed and assisted her son in the accomplishment of his exploits" and who came to join the female community he had founded, "though without immediately assuming the habit, in spite of the wish of her son."[2] In fact, the woman represented in the icon is not dressed as a nun.

Two churches, placed on either side of the column and flanked by typically Venetian bell towers, represent the two monasteries, the one for men, the other for women, founded by Alypios at the foot of his column. "It is an admirable spectacle to hear seven times each day the choir of the virgins and that of the monks burst out in singing the praises of God, and to see the saint standing between the two, terrestrial angel and celestial man, uniting his voice with them and raising his hands toward the God in Three Persons, as he intercedes for the salvation of the world."[3] The scrolls in the hands of the angels contain respectively extracts in Greek from the *Orthros* (office of Matins) of the feast of the Saint Alypios (26 November): Ἄλλον ὡς Σαμουὴλ σε Θεὸς ἡγίασε μητρικῆς ἐκ κοιλίας, Ἀλύπιε μακάριε, καὶ βλέπων τὰ ἔμπροσθεν ὡς προφήτην ἔνθεον ἀπειργάσατο ἀξιάγαστε (Like a new Samuel God has consecrated you ever since you were conceived in the womb of your mother, O blessed Alypios); and Ἀλυπίου τὸν βίον τὸν ἔνθεον καὶ ἰσάγγελον δεῦτε θαυμάσατε ἱερεῖς, βασιλεῖς καὶ μονάζοντες (Come, priests, kings, and monks, pay homage to the life of Alypios, inspired by God and rendered akin to that of the angels).

The comparatively little-known icon in the Vatican is very close in style to the manner of painting of the Greek priest and icon painter Emmanuel Tzanès (1610–90) at the church of San Giorgio dei Greci in Venice. Tzanès is known to have painted this same subject many times.[4]

The present icon does not seem to achieve the qualitative level of Tzanès's usual style and might be the work of one or his pupils or imitators of the late seventeenth or early eighteenth century. This is especially suggested by a comparison with other autograph works of this master, of which many examples survive.[5] Nonetheless, it does closely resemble the icon of the same subject, signed and dated by Emmanuel Tzanès himself, and now in the Musée d'art et d'Histoire in Geneva (fig. 1).[6] A double inscription, in Greek and in Latin Ὁ ἅγ(ιος) Ἀλύπιος / S(AN)C(TU)S ALIPIOS (sic) (Saint Alypios), traced in red in the upper part of the panel, testifies to the particular context in which many icons of the so-called Cretan-Venetian school were painted. The edges of the panel still bear the mark of the metal frame that must originally have adorned the icon, as was normally the case in this period.
Michel Berger

1. The *synaxarion* is a hagiography read as a lesson in public worship in the Orthodox Church. For the *synaxarion* of Saint Alypios, see *Le Synaxaire, Vie des Saints de l'Eglise Orthodox* (Adaptation par Macaire, moine de Simonos Pétra), vol. 1, September-October-November (Thessalonica, 1987):594–97.
2. Synaxaire 1987, 1:594–97.
3. Synaxaire 1987, 1:594–97.
4. On the life and career of Emmanuel Tzanès, see, among others, A. Embiricos, *L'Ecole Crétoise, Dernière phase de peinture byzantine* (Paris, 1967), 197–212, and the "Nota biografica sui pittori" in Bianco Fiorin 1995, 103–04.
5. For the icons of Saint Alypios expressly signed by or attributed to Emmanuel Tzanès, see, in particular, M. Chadzidakis 1962, 131–32, no. 109 (84), and Bandera Viani 1988, 52, no. 72; M. Bianco Fiorin, *Pittura su tavola dalle Collezioni dei Civici Musei di Storia ad Arte di Trieste* (Milan, 1975), no. 19; Lazovic and Frigeriou-Zeniou 1985, no. 13. See also an icon of Saint Alypios attributed to Constantin Contarinis of Corfu, dating to the early eighteenth century, in *Les icones dans les Collections suisses* (Geneva: Musée Rath, 1968), no. 52, fig. 52.
6. Lazovic and Frigeriou-Zeniou 1985, fig. 13.

SCS
ALIPIOS

62

Paolo Caliari, called Veronese (Verona, 1528–1588)
THE VISION OF SAINT HELENA, c. 1580
Oil on canvas
166 x 134 cm (65⅜ x 52¾ in.)
Vatican Museums, inv. 40352

Exhibitions: New York 1982; Washington, D.C., National Gallery of Art, *The Art of Paolo Veronese 1528–1588*, 1988; Paris 1990.

Literature: G. and A. D'Este, *Elenco degli oggetti esistenti nel Museo Vaticano* (Rome, 1821), 37–38; G. Fiocco, *Paolo Veronese* (Bologna, 1928), 86, 193; C. Gould, *The Sixteenth-Century Venetian School. National Gallery Catalogues* (London, 1959), 147–48; E. Francia, *Tesori della Pinacoteca Vaticana* (Milan, 1968), 112, 119, no. 193; T. Pignatti, *Veronese* (Venice, 1976), 150, no. 256; F. Mancinelli in New York 1982, 157, no. 81; A. M. De Strobel and F. Mancinelli, "Il Cinquecento," in Pinacoteca Vaticana 1992, 282.

This painting was purchased by Benedict XIV (1740–58) with the Pio di Savoia collection to be shown in the Campidoglio, and in 1820, under Pius VII (1800–23), it was displayed in the renovated Vatican Picture Gallery, where it still hangs.

The subject of the painting is the well-known story of the vision, or more correctly the dream, which, according to legend, brought Saint Helena, the mother of Emperor Constantine, to discover the True Cross in Jerusalem. The cross, which appears before her supported by a winged putto presenting his back to the audience, could be said to be the materialization of her dream. Saint Helena is seated in an attitude of repose, her head resting on her left hand, and her eyes closed. She wears a sumptuous gown, in sixteenth-century style, partly covered by a cloak fastened with a precious clasp. A jeweled crown secures the veil covering her head.

The *Saint Helena* in the National Gallery in London is another version by Veronese of the same subject, and there may have been others, now lost.

Gould,[1] who pointed out how different the iconography used by Veronese was to that commonly adopted in the Veneto, where Saint Helena was usually shown standing beneath the cross, found, however, a prototype for Veronese in an engraving by a follower of Marcantonio Raimondi. This depicts the vision of a saint (Agnes?) and is a copy of a drawing in the Uffizi attributed to Raphael.[2] The London painting can be dated at around 1570, while the Vatican version, differentiated from the former by the attribute of the cross, which in the previous version was carried in flight by two putti, is variously dated between 1575[3] and about 1580.[4] The Vatican painting is an excellent example of Veronese's mature style. The vitality and decorative genius of the artist, which had brought him such extraordinary success in the region of Venice during the second half of the sixteenth century, is here somewhat muted in a more placid type of composition and a more controlled use of color. The monumental style of the painting does not prevent Veronese from taking delight in certain decorative elements, most particularly in the precious draperies and in the rich costume worn by Saint Helena.
Maria Serlupi Crescenzi

1. Gould 1959, 147–48.
2. K. Oberhuber, *Raphael's Zeichnungen* 9 (Berlin, 1972):95–96, no. 409.
3. Fiocco 1928, 193.
4. R. Marini, *L'Opera Completa del Veronese* (Milan, 1968), 112, 119, no.193.

63

School of Bernardo di Betto, called Pinturicchio (Perugia, 1454–Siena, 1513)
THE MYSTICAL MARRIAGE OF SAINT CATHERINE
Tempera on wood
45 x 34 cm (17¾ x 13⅜ in.)
Vatican Museums, inv. 40314

Conservation courtesy of the Patrons of the Arts in the Vatican Museums of the South

Restored: 1968.

Provenance: Vatican Apostolic Library, Christian Museum, Arm. XIII, n. 2, 1867; Vatican Apostolic Library, Christian Museum, Case S, XIII, n. 166; in the Vatican Picture Gallery since 1909.

Exhibitions: The painting is being exhibited for the first time.

Literature: Barbier de Montault 1867, 159; Crowe and Cavalcaselle 1869–76, 5 (1873):311; D'Achiardi 1929, 22–23 and tab. CXIV; Berenson 1932, 460; Berenson 1936, 395.

The Madonna is seated, her figure slightly foreshortened, between two winged cherubs' heads. One of her arms supports the holy child, and the other arm is around Saint Catherine's waist, drawing her close in a gesture of affectionate intimacy. The saint, dressed in a black, flowered gown and with a jeweled crown on her head, holds her left hand to her breast as a sign of devotion and extends her right hand to the child, who is slipping the wedding ring on her finger. The jewels and the hemlines are painted with care, and so are the engraved haloes, which radiate bands of light against the gold background.

The subject is taken from the legend of Saint Catherine of Alexandria, which first appeared in the tenth century in the *Menologium* of Basilius and was subsequently popularized as a kind of fable in Iacopo da Varazze's *Legenda Aurea.*[1] According to tradition, the learned Catherine was well versed in logic and philosophy. She supposedly was converted to Catholicism by a hermit who showed her a picture of the infant Jesus in his mother's arms, telling her that this was the only bridegroom worthy of her noble lineage, her beauty, and her wisdom. The tale of her conversion eventually gave rise to the legend of the Mystical Marriage, which, according to Réau, is not included in the original version of the *Legenda Aurea* but appears for the first time in the English translation of the text produced by F. Jean de Bungay in 1438.[2]

This *Mystical Marriage* originally belonged to the collection of fourteenth- and fifteenth-century paintings in the Vatican Library's Christian Museum in the early nineteenth century and later became part of the Picture Gallery of Pope Pius IX (1846–78). It was first mentioned in print by Barbier de Montault in 1867.[3] In their *Storia della pittura italiana*,[4] Crowe and Cavalcaselle attribute the painting to "Pinturicchio's manner," and D'Achiardi's catalogue picks up the attribution in 1929.[5] Although Berenson included it among Pinturicchio's own works,[6] the painting is now considered an exquisite product of the master's school, the work of a hand similar to Pinturicchio's but with a harder and less fluidly creative line. The painting's small dimensions and its ornamental decorativeness suggest that it might have been commissioned for a private collection. This hypothesis is indirectly confirmed by the half-length figures and the subtle characterizations. Devotion to Saint Catherine was widespread from the middle of the fourteenth century to around the end of the sixteenth, and it should be noted that she was not only the patron saint of virgins and of the dying, but also of judges of the *Rota* tribunal and of all clerics who studied philosophy and theology. During the first half of the fifteenth century, Saint Catherine was also the patroness of some powerful guilds, including potters, weavers, and barbers.
Guido Cornini

1. Varazze 1995, 963–71.
2. Réau 1955–69, 3 (1958): 262–63, 268–69.
3. Barbier de Montault 1867, 159. On the Christian Museum and the formation of the Vatican Picture Gallery, see C. Pietrangeli, *I Musei Vaticani. Cinque secoli di storia* (Rome, 1985), 154 and nn. 27, 196.
4. Crowe and Cavalcaselle 1873, 5:311.
5. D'Achiardi 1929, 22–23 and tab. CXIV.
6. Berenson 1932, 460; Berenson 1936, 395.

64

Niccolò di Tommaso (fl. c. 1350–80)
SAINT BRIDGET AND THE VISION OF THE NATIVITY
After 1372
Tempera on wood
43.5 x 53.8 cm (17⅛ x 21¼ in.)
Vatican Museums, inv. 40137

Conservation courtesy of Eric F. Green and Jock Truman

Exhibitions: Rome, Palazzo Braschi, *Svezia-Roma*, 1980; Vatican City, Biblioteca Apostolica Vaticana, *Rosa Rorans Bonitatem*, 1991.

Literature: [P. D'Achiardi], *Guida della Pinacoteca Vaticana* (Rome, 1913), 77; R. Offner, *Studies in Florentine Painting* (New York, 1927), 114 ff.; D'Achiardi 1929, 15; B. Biagetti, "Il Natale del Redentore in alcuni piccoli dipinti della Pinacoteca Vaticana," *L'Illustrazione Vaticana* 1 (1930):41; A. Porcella in Vatican 1933, 38; R. Offner, "A Ray of Light on Giovanni del Biondo and Niccolò di Tommaso," *Mitteilungen des Kunsthistorischen Instituts in Florenz* 7 (1953–56):192; Berenson 1963, 162; *Bibliotheca Sanctorum*, edited by the Istituto Giovanni XXIII of the Pontificia Universita Lateranense, Rome s.d. (1961–70), 3:530 (Celletti); A. Butkovich, *Iconography: St. Bridget of Sweden* (Rosan, 1969), 55; Boskovits 1975, 203; R. Fremantle, *Florentine Gothic Painters from Giotto to Masaccio* (London, 1975); Volbach in Pinacoteca Vaticana 1987, 25–26; F. Mancinelli in Pinacoteca Vaticana 1992, 126, 134.

This small panel was moved from the Sacred Museum of the Vatican Apostolic Library into the Picture Gallery in 1908.

The painting is mentioned in the early guide books[1] as a work by Sano di Pietro. Offner cast doubt on this attribution[2] and judged the painting to be the work of Niccolò di Tommaso. This artist's name appears nowhere in the documentary evidence available, but he was probably born in Florence during the first half of the fourteenth century, and some idea of his artistic personality can be gleaned from a handful of paintings made between 1350 and 1380.

The validity of Offner's theory, which has been unanimously accepted by subsequent critics, is demonstrated by the close stylistic links with other works by the artist, such as the *S. Antonio* triptych of 1371 (Museum of S. Martino, Naples), *SS. Giovanni e Paolo* (Horne Collection, Florence), and the *Nativity* (Johnson Collection, Philadelphia Museum of Art). Offner also suggested a possible connection between this panel and two others in the Vatican Picture Gallery, *SS. Giuliano e Lucia* (inv. 40212) and *SS. Antonio Abate e Giovanni Battista* (inv. 40219), with which the panel would have formed a triptych,[3] convincing Berenson[4] but not Volbach,[5] who made clear, above all, the dissimilarity in size of the works.

The panel provides one of the earliest representations of the Nativity according to the vision that appeared to Saint Bridget in Bethlehem during her pilgrimage to the Holy Land in 1372. On that occasion, the Virgin, keeping the promise made to Saint Bridget many years earlier in Rome, revealed that her divine son was born to her while she was on her knees, without help and without suffering. The Vatican painting, almost contemporary with the miraculous vision, probably describes it with extreme accuracy as to detail, thus making the panel something of a historical document. The writings of Saint Bridget had a notable influence on the iconography of the Nativity from the fourteenth century onward, a subject for which artists had fixed the various compositional elements according to the vision described in the book of Revelations. Besides the version by Niccolò di Tommaso, a similar painting by a contemporary artist of the Pisan school, the *Visione di Brigida* (Museo Nazionale di S. Matteo, Pisa), comes to mind, as well as numerous representations in popular art, both in paintings and in tapestry, particularly in Sweden.

Saint Bridget of Sweden was a figure of considerable stature, not only moral but also political, heavily involved in the historical events of Europe, then in turbulence owing to the Hundred Years' War and the exile of the papacy in Avignon. She devoted herself with great energy to carrying out her chosen mission: establishing peace between the French and English sovereigns and returning the Papal Curia to Rome, the ideal seat of the Vicar of Christ.

The composition contains all of the traditional elements of the Nativity. Inside the cave can be seen the Virgin and Saint Joseph, identified by the *tituli* of their halos: AVE MARIA GRACIA PLENA DOMIN ... and SANCTO IOSEPUS SPONSUS VIRGINIS. Between them is the child, inside a mandorla, lying naked on the straw. Behind the Madonna, who is kneeling in a prayerful attitude, are her cloak and her shoes, and beside her are the clothes she had prepared for the coming child. From her lips issue the words AD ME VE(RT)ERIS DOMINUS MEUS; DEUS MEUS.... Outside the cave appears Saint Bridget, wearing her nun's habit, kneeling with a rosary in her hands, and with a pilgrim's staff nearby, the latter being a reference to her own pilgrimage. In the background on the right, one of the angels gives the good news to the shepherds. Finally, on high, in the midst of a starry sky and surrounded by cherubim and seraphim singing praises and playing musical instruments, can be seen God the Father in glory, pronouncing the words HIC EST FILIUS MEUS.

Maria Serlupi Crescenzi

1. D'Achiardi 1913, 77; D'Achiardi 1929, 15.
2. Offner 1927, 114 ff.
3. Offner 1956, 192.
4. Berenson 1963, 162.
5. Volbach in Pinacoteca Vaticana 1987, 26.

65

Bartolomé Esteban Murillo (Seville, 1618–82)
THE MARTYRDOM OF SAINT PETER OF ARBUÈS
1668–70
Oil on canvas
132.5 x 102 cm (52 x 40 in.)
Vatican Museums, inv. 40746

Literature: P. Lafond, *Murillo* (Paris, 1923); J. Guerrero Lovillo, "Murillo y Assereto," *AEArte* 23 (1950):133–44; J. A. Gaya Nuño, "Murillo," *Encyclopedia Universale dell'Arte* 9 (1963):736–38; R. Perez Delgado, *Murillo* (Madrid, 1972); J. A. Gaya Nuño, *L'Opera completa di Bartolomé Esteban Murillo* (Milan, 1978), no. 164.

This painting was sent from Spain to the Vatican Picture Gallery in October 1876 as a gift to Pope Pius IX (1846–78) from the Spanish king Alfonso XII. It represents a variation of the painting that was originally located in Seville's Inquisition Palace and purchased for the Hermitage in 1831. The date of both canvases is generally placed at 1668–70.

The subject is one of the rare episodes of violence attempted by the Spanish painter, in which two hired assassins, daggers in hand, lunge to attack the kneeling Saint Peter of Arbuès. Simultaneously, an angel appears to him, bearing a palm branch, the traditional symbol of martyrdom.

The saint, born into an aristocratic family in Spain in 1440, was a teacher of theology. An austere, pious man, he was known for the great zeal with which he defended religious orthodoxy. When Torquemada divided Spain in several administrative regions, Peter of Arbuès was named King Ferdinand's representative in Aragon. Some of the local people, who had not liked the harsh inflexibility of his government, plotted against him. In the night of September 15, 1485, while on his knees chanting Matins, Peter was attacked and killed by a conspirator. He was beatified in the seventeenth century and canonized by Pius IX in 1867.

Bartolomé Esteban Murillo painted several altarpieces and canvases devoted to biblical stories or episodes taken from the lives of saints, creating images of refined beauty that reflected genuine devoutness while sometimes displaying mannered conventionality. These works were undertaken almost exclusively for churches and convents in Seville, the town in which he spent almost his entire career and in which he founded an academy of fine arts (Academia de Dibujo) in 1660. He was not only the academy's first headmaster together with Francisco de Herrera, but also its most staunch and active supporter, so much that it ceased to function at his death.

His striking success is indicated in the canvases located in the small cloister of the Franciscans in Seville, which earned him immediate notoriety in the fervid atmosphere of Spanish painting of those times. This first effort marked the beginning of his uncontested fame among his contemporaries, a renown that persisted through the 1700s and 1800s. His immense success is based on a prolific production not limited to religious themes, for which he was celebrated as the "painter of the Immaculate Conception," but included also portraits depicting great introspective detail and scenes of incomparable freshness and vivacity so advanced in their approach as to anticipate the pictorial style of the eighteenth century.

Maria Serlupi Crescenzi

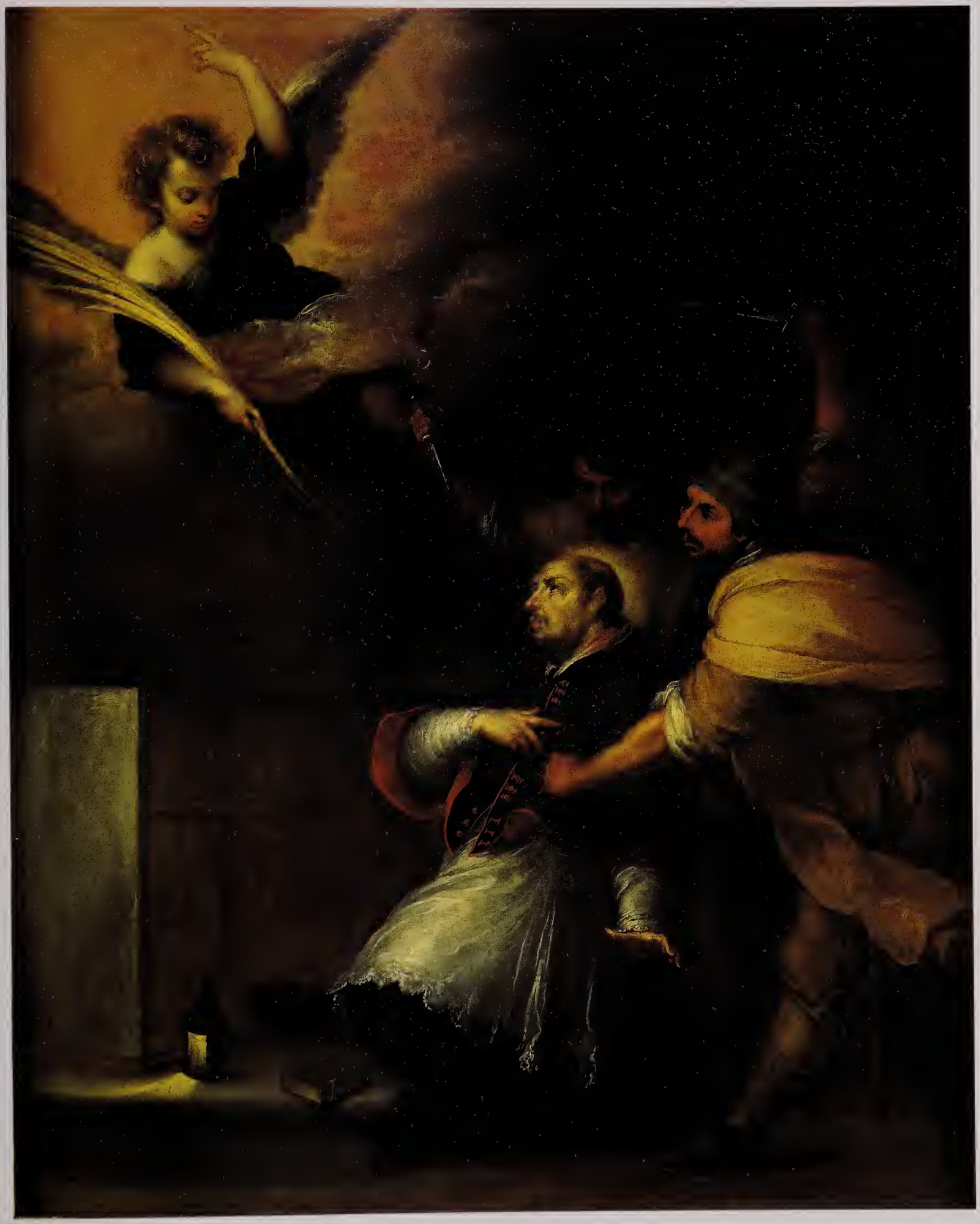

66

Guido di Pietro, called Fra Angelico (Vicchio di Mugello, c. 1395–Rome, 1455)
SAINT FRANCIS RECEIVING THE STIGMATA, c. 1440
Tempera on wood
27.5 x 33 cm (11⅞ x 13 in.)
Vatican Museums, inv. 40258

Conservation courtesy of John H. Surovek in honor of his son, Cory Surovek

Restoration: 1955.

Provenance: 1867, Vatican Apostolic Library, Christian Museum, Cupboard XV, no. 6 (Barbier de Montault 1867, 164); Vatican Apostolic Library, Christian Museum, Showcase Q,V, no. 179 (D'Achiardi 1929, 9); in Pinacoteca Vaticana since 1909.

Exhibition: Vatican City, Palazzo Apostolico Vaticano, *Mostra delle opere di Fra Angelico*, 1955.

Literature: Barbier de Montault 1867, 164; B. Berenson, *Florentine Painters of the Renaissance* (New York-London, 1896; 3rd ed., 1909), 102; F. Schottmüller, *Fra Angelico*, 2nd ed. (Berlin-Leipzig, 1924), 265; D'Achiardi 1929, 9; L. Collobi-Ragghianti, "Zanobi Strozzi pittore," in *Critica d'Arte* 8 (1950):454, 9 (1950):17, and (1950):467; Pope-Hennessy 1952, 15, 178; Collobi-Ragghianti 1955; D. Redig de Campos, in *Mostra delle opere di Fra Angelico* (exh. cat. Florence-Rome, 1955), 61, cat. 36; Salmi 1958, 10–99; Parronchi 1961, 31–37; Baldini 1970, 103, cat. 64.

This painting shows Saint Francis receiving the stigmata, as recounted by Tommaso da Celano, by Saint Bonaventura, and, at a later date, by Iacopo da Varazze in his *Legenda Aurea*.[1]

In a landscape composed of sharp-edged rocks evoking the rough countryside surrounding the hermitage at Verna, Saint Francis kneels in ecstasy before Christ in the form of an angel. From the wounds of Christ on this cross spring rays that imprint the stigmata on Francis' hands, his feet, and his side. On the right, Brother Leone, seated with his shoulders against the chapel walls, is awakened by the blinding light of the apparition. The form of the crucifix follows closely Saint Bonaventura's description of the divine manifestation: a being "with six wings like a Seraph, with his feet held close together and his arms extended, hanging on a cross. Two of his wings were raised above his head, two spread out in flight, while the last two covered his whole body." The receiving of the stigmata is one of the essential events that form a parallel between the figure of Saint Francis and that of Christ and, although clearly modeled on Isaiah's vision of the six-winged fiery angel (Isaiah 5:6), remains one of the most widespread features of the saint's iconography.

The origins of this small panel from the Vatican Apostolic Library are unknown. During the last century, it was judged to be a late-fifteenth-century work by an unknown hand.[2] D'Achiardi (1929), following Sirén (1907), attributed the painting to the school of Fra Angelico,[3] while Berenson,[4] on the grounds of stylistic judgment, claimed the work for the master himself, linking to it the panels with the *Stories of Saint Francis* at present divided between the museums of Berlin and Altenburg (figs. 1–3).[5] The question was taken up again by Schottmüller (1924), who suggested that the series may have formed the predella of the Bosco ai Frati altarpiece,[6] a suggestion accepted in general by subsequent critics with the exception of Collobi-Ragghianti, who considered the stories to be part of a lost polyptych of which the *Madonna* of Pontassieve would have formed the central

Fig. 1. Fra Angelico,
The Meeting of Saint Francis and Saint Dominic.
Gemäldegalerie, Staatliche Museen, Berlin

Fig. 2. Fra Angelico,
The Funeral of Saint Francis.
Gemäldegalerie, Staatliche Museen, Berlin

portion.[7] Salmi refused to consider a link with the Bosco ai Frati altarpiece and thought that the panel, along with the three from Berlin and that of Altenburg, could be connected with the predella of the group, mentioned in sources, that was originally in the church of S. Francesco outside Porta S. Miniato (now known as S. Salvatore al Monte),[8] which he identified as being the *Annunciation* by Domenico di Michelino, now in London.[9] Noteworthy among recent attributions is that of Parronchi, who recognized in the Franciscan paintings the predella of the so-called Annalena altarpiece, which he considered to be the original of the Bosco ai Frati painting: although there is no documentary proof of the scholar's theory, it does at least have the merit of being able to suggest a rational positioning for the various compartments of the predella.[10]
Guido Cornini

Fig. 3. Fra Angelico,
The Apparition of Saint Francis at the Chapter of Arles.
Gemäldegalerie, Staatliche Museen, Berlin

1. Tommaso da Celano, *Vita prima* (c. 1230), *Vita secunda* (c. 1245); Saint Bonaventura, *Vita* (1263). For the description of the incident that forms part of the *Legenda Aurea*, see Varazze 1995, 821.
2. Barbier De Montault 1867, 164.
3. D'Achiardi 1929, 9 and pl. XLVII.
4. Berenson 1909, 202.
5. Baldini 1970, 103, cats. 63, 65, 66, 67. Specifically relating to the three panels in Berlin at the Gemäldegalerie, Staatliche Museen, Preussischer Kulturbesitz, *Katalog der ausgestellten Gemälde des 13.–18. Jahrhunderts* (Berlin-Dahlem, 1975), 27–28, cats. 61, 61A, 62.
6. Schottmüller 1924, 265. This relates to the altarpiece that came from the Franciscan convent of S. Bonaventura at Bosco ai Frati at Mugello, in the environs of Cafaggiolo, which is today in the Museum of San Marco in Florence (in the main panel: *Madonna and Child between Two Angels and Six Saints*; in the predella: *Christ in Pietà with Six Saints*). For dating and critical fortunes of the group see Baldini 1970, 113–14, cat. 115.
7. Collobi-Ragghianti 1950, 467; Collobi-Ragghianti 1955, 39. This concerns the triptych originally in the parish church at Pontassieve, of which the central panel, the *Madonna and Child*, is now in the Uffizi (Baldini 1970, 96, cat. 44).
8. G. Vasari, *Le Vite de piu eccellenti architetti, pittori, et scultori italiani* (1550; ed. L. Bellosi and A. Rossi, 1986), 347 and no. 12.
9. Salmi 1958, 10–99. Concerning the attribution to Domenico di Michelino, see Collobi-Ragghianti's reservations (1950), 467.
10. A. Parronchi, "Due pale dell'Angelo per due conventi," *Commentari* 12 (1961):31–37. According to this historian, the order of the sections should be as follows: *The Meeting of Saint Francis and Saint Dominic* (Staatliche Museen, Berlin), *Saint Francis before the Sultan* (Lindenau Museum, Altenburg), *The Funeral of Saint Francis* (Staatliche Museen, Berlin), *The Apparition of Saint Francis at the Chapter of Arles* (Staatliche Museen, Berlin), and *Saint Francis Receiving the Stigmata* (Vatican Picture Gallery). For the Annalena altarpiece, see Baldini 1970, 100, cat. 59.

67

Giovanni Battista Gaulli, called Baciccia
(Genoa, 1639–Rome, 1709)
THE VISION OF SAINT FRANCIS XAVIER, c. 1675
Oil on canvas
64.5 x 46 cm (25⅜ x 18¼ in.)
Vatican Museums, inv. 41489

Exhibitions: Vatican City 1990; Manila, The Philippines, Metropolitan Museum, *2,000 Years of Vatican Treasures ... And They Will Come from Afar*, 1993–94.

Literature: Enggass 1964, 25–26; E. Levy, in Vatican City 1990, 197, n. 124.

Fig. 1. Giovanni Battista Gaulli, *The Vision of Saint Francis Xavier*, c. 1675, oil on canvas. S. Andrea al Quirinale, Rome

Lying outstretched on a palliasse in the right foreground, Saint Francis Xavier is depicted as clasping a crucifix to his breast and surmounted by angels and cherubim who, among the clouds, are assisting at his lonely agony.

Saint Francis Xavier, a Spaniard, stands out as a person of great stature in the history of the Church. Known as the "apostle of the Indies and Japan," he was the founder of the missions of the Society of Jesus (recognized by Pope Paul III in 1539) in the Far East, opening up new paths to evangelization and serving as a model to revive a modern missionary spirit in Europe. Having set up the society's province of India and founded the Church in Japan, he also wanted to win over China to Christianity. However, he was prevented from reaching his goal when, stricken by sickness, he died on the island of Sanchan in 1552, attended by only one Chinese Christian. His body, which was found uncorrupted by decay after some months, was brought to Goa, southern India, where it rests today in the church of the Jesuit fathers, the Bom Jesus.

During his lifetime, Francis Xavier was glorified by legends based on his exceptional fame as a worker of wonders, a reputation that was spread and amplified by popular tradition. In 1622 he was canonized with the founder of the Society of Jesus, Saint Ignatius of Loyola, at a solemn ceremony celebrated by Gregory XV (1621–23), the first to be held in St. Peter's Basilica after it had been completely rebuilt.

Witness to Saint Francis Xavier's great fame is borne out by the many paintings that depict him, in accordance with the canons of the Counter Reformation, in an ecstatic attitude with his eyes raised to the heavens, such as in the large painting in the Vatican Picture Gallery attributed to Van Dyck and his workshop (inv. 40775), or at exemplary moments in his life.

The Jesuits' program for celebration dictated the iconographical choice of paintings and sculptures, produced by the greatest artists of the period. In the churches of the Gesù, S. Ignazio, and S. Andrea al Quirinale, altars were erected in honor of the patron saints of the society.

This small painting is the sketch for the altarpiece by Giovanni Battista Gaulli, known as Baciccia, for the chapel dedicated to Saint Francis Xavier in the church of S. Andrea al Quirinale, erected for the novitiate of the Society of Jesus (fig. 1).

The Genoese artist Baciccia moved to Rome when he was young and spent the rest of his life there. In a short time he established himself as one of the favorite painters of both the lay and the ecclesiastical aristocracy besides becoming an influential member of the Academy of Saint Luke. A determining factor in Baciccia's life was his acquaintance with Gian Lorenzo Bernini, the great baroque sculptor. The latter was a friend of Father Giovan Paolo Oliva, prepositor general of the Jesuits from 1664 to 1681, to whom he had transmitted his conception of art as an instrument of persuasion. Though Bernini himself was not directly involved in the decoration of the mother church of the order, the Gesù, Baciccia and the sculptor Antonio Raggi, both members of Bernini's circle of artist friends, were chosen to embellish it. Between 1672 and 1683, Gaulli frescoed the circular vault of the apse, the apse itself, and the *Exaltation of the Name of Jesus* on the vault of the grandiose central nave, an undertaking in which he succeeded in realizing one of the most perfect expressions of the spirit of Roman baroque triumphalism.

Baciccia was chosen also to execute the decoration of the four side chapels of S. Andrea al Quirinale, which took until the beginning of the eighteenth century to complete because of a series of financial problems, even though in 1672 Prince Pamphilj had promised to set aside 20,000 *scudi* for the project's completion. The execution of the two lateral canvases, *Saint Francis Xavier Preaching to the Indians* and *The Baptism of an Oriental Queen*, is usually ascribed to a date toward the end of Gaulli's life.

The exhibited sketch, of about 1675, was made a year before the altarpiece was set in place in July 1676. The theme of the death of Saint Francis Xavier, which was realized for the first time as an altarpiece at S. Andrea al Quirinale, was shortly afterward taken up by Maratta for the altar dedicated to the saint in the church of the Gesù.

In the sketch there are additions to the borders (about 4 cm [1⅝ in.] above and on the sides, and about 1 cm [⅜ in.] on the lower part) that are not included in the altarpiece. The sketch was done in a hurried manner. The figures are outlined simply, without definition in their details, with rapid brushstrokes of soft colors. It is very close to the final composition, characterized by dynamic gestures and vibrant coloring, and shows some slight variations in the position of the saint and of the angels.
Maria Serlupi Crescenzi

68

Goa (India)
RELIQUARY OF SAINT FRANCIS XAVIER
20th century
Silver-plated metal with silver, precious stones, and glass
35 x 31 x 19 cm (13¾ x 12⅛ x 7½ in.)
Pontifical Sacristy

Conservation courtesy of John Edward Toole

Exhibitions: New Orleans, La., New Orleans Pavilion World Expo, *Treasures of the Vatican*, 1984; Brisbane, Australia, Pavilion of the Holy See Expo 88, *2,000 Years of Vatican Treasures*, 1994.

This reliquary contains several fragments of the bones of Saint Francis Xavier, a Jesuit missionary in India and the patron saint of missionaries. The reliquary is shaped like a small rectangular tomb, with an architectural structure resting on four feet. The decoration is similar on all sides.

The base is divided into two columned tiers, the lower section supporting an upper loggia. Along the front, this lower part has seven sections, each with an octagonal medallion inside it with episodes from Christ's life or the life of Saint Francis Xavier. The medallions stand out against a background of filigree work decorated with precious gems, and the molding between the upper and lower sections of the reliquary is also decorated with precious stones. Eight delicate, fluted columns rise out of this molding, each with its own Doric capital. The columns divide the surface into seven rectangular areas, and each has a rectangular medallion in the middle, resting on a background of filigree and precious stones.

Above the columns is a gem-studded cornice crowned by little statues of angels. Their wings are unfurled and their right arms raised. Between the angels are decorative motifs shaped like covered jars and decorated with precious stones.

A small, pyramid-shaped dome rises in the space behind the angels, topped by another rectangular cupola flanked by delicate columns. Both structures are in exquisite filigree work and again encrusted with gems. The reliquary is crowned by an oval ornament bearing an inscription with the saint's monogram and decorated with a jeweled pendent on either side and a gem-studded Latin cross on top.

The shrine containing the relics is in the lower section, hidden behind a door concealed by the decoration.

Reliquaries are liturgical instruments used to preserve fragments of the bodies of saints, and they are always made out of precious materials, such as silver, gold, and gemstones. When the relic is an important part of the saint's body, such as an arm or a head, and linked with special forms of devotion, the reliquary usually imitates the shape of the relic. Since the relic it contains is less important, the exhibited reliquary does not imitate its shape, but is instead in the form of a small temple and decorated with elements recalling the saint's life. The angels symbolize Francis Xavier's role as defender of virtue and patron of missionaries throughout the world. In fact, the angels' arms are raised as a sign of Christ's light spreading to the four corners of the earth.

The colors of the precious stones scattered over the entire reliquary represent Christian values and the capacity to speak directly to the heart.

Luciano Orsini

EX OSSIBUS S. FRANCISCI XAVERII

69

Angelo Scarabello (Este, Padua, 1711–95)
RELIQUARY OF SAINT GREGORY BARBARIGO, 1762
Gilded bronze and silver
68 cm (26¾ in.)
Basilica of Saint John Lateran, Rome

Conservation courtesy of Mr. and Mrs. James B. Rettig

Exhibitions: Rome 1975; Paris 1990.

Literature: M. Andaloro in Rome 1975, 79, no. 168; Lateran Guidebook 1986, 16–17; O. Naude in Paris 1990, 144, no. 073.

According to an inscription on the base,[1] this reliquary was a gift to Pius VII in 1800, the year of his elevation to the pontificate. The conclave that elected him was held in Venice because of revolutionary upheavals then taking place in the Roman Republic. The reliquary has been attributed to the Venetian silversmith Angelo Scarabelli by Z. Giunta di Roccagiovine,[2] who identified the hallmark. The other inscription, to be found on the front part of the base (fig. 1), incorrect in its date and for which I have hazarded a correction, states that the relic contained within is the liver of the Bishop (later Saint) Gregorio Giovanni Barbarigo of Padua, who died June 18, 1697.[3]

On July 15, 1724, Benedict XIII authorized the cult of Gregory, and he was later beatified in 1761 by Clement XIII and canonized on May 26, 1960, by Pope John XXIII. According to its date (1762), the reliquary was made the year following the beatification, a designation that fits reliably with what is known of Scarabelli's activity as a silversmith.

As an object, the work in question may be considered a monstrance-reliquary in that the glass shrine at the center allows for the relic to be viewed by the faithful. This exemplar is particularly rich in decorative details, both on its base and above the glass partition, where a small angel holds a crosier and a miter, symbols of the ecclesiastical authority of Gregorio Barbarigo.

Two other angels, cast in silver, hold the relic aloft in the manner of elegant caryatids, a standard touch in baroque art. Their lithe and delicate figures contrast with the heavier shapes of the base and the glass case, creating a feeling of precarious equilibrium that is particularly visible from the sides.
Maria Antonietta De Angelis

1. Inscribed behind, on the upper part of the base: "PIO VII. CAPIT. PATAV. MDCCC"; on the lower part of the base: "14" (perhaps an inventory number).
2. Andaloro in Rome 1975, 79.
3. Inscribed in front, on the lower part of the base: "JECUR GREG. BARB. EP.CIↃCLXII" (=1162. Corrected with "CC" in an effort to form the date in Roman numerals: 1762). See I. Daniele, *Bibliotheca Sanctorum* (Rome, 1966), 7:coll. 387–403.

Fig. 1. Detail, cat. 69, front of base

Master of the Life of the Baptist, Giovanni Baronzio? (Rimini, 1st half 14th century)
YOUNG SAINT JOHN THE BAPTIST AND AN ANGEL
c. 1340
Tempera and oil on wood
47.8 x 40.5 cm (18⅞ x 16 in.)
Vatican Museums, inv. 40185

Conservation courtesy of Percy P. Steinhart III

Literature: F. Zuliani, *Tommaso da Modena* (exh. cat. Treviso, 1979), 105; K. Christiansen, "Fourteenth-Century Italian Altarpieces," in *The Metropolitan Museum of Art Bulletin* 40, no. 1 (1982):42–45; D. Benati, "La Pittura del Trecento in Emilia Romagna," in *La pittura in Italia. Il Duecento e il Trecento*, ed. E. Castelnuovo (Milan, 1986), 1:208; M. Boskovits, *Frühe Italienische Malerei, Katalog der Gemäldegalerie* (Berlin, 1987), 15; J. Pope-Hennessy, *Italian Paintings in the Robert Lehman Collection* (New York, 1987), 86; M. Boskovits, "Per la storia della pittura tra la Romagna e le Marche ai primi del '300," *Arte Cristiana* 81, nos. 755, 756 (1993):95–114, 163–82; F. Rossi in Pinacoteca Vaticana 1994, 3:113–18; *Il Trecento riminese. Maestri e botteghe tra Romagna e Marche*, ed. D. Benati (exh. cat. Milan, 1995), 264–69, nn. 50–52.

This painting was part of a large altarpiece that was dismembered and dispersed at an unspecified date. At the center was a *Madonna with Child* (now at the National Gallery of Art, Washington) flanked by scenes from the life of Saint John the Baptist. Other than the central panel and the exhibited one, the scenes were *The Announcement to Zachary* (formerly Street Collection, Bath), *The Birth of John the Baptist* and *The Baptism of Christ* (National Gallery of Art, Washington), *Saint John Questioned by the Pharisees* (Kress Collection, Seattle Museum of Art), *Saint John in Prison* (formerly Street Collection, London), *The Beheading of John the Baptist* (Metropolitan Museum of Art, New York, Robert Lehman Collection), and *Saint John in Limbo* (formerly Loeser Collection, Florence).

A convincing hypothetical reconstruction of the altarpiece was attempted by K. Christiansen in 1982. He surmised that the scenes from the life of the Baptist were arranged on two tiers, four in each part, at the sides of the central *Madonna with Child*. What link the various fragments of this altarpiece are not only the identical decorative elements of the borders, but also the similar expressions on the faces of the angels and the personages in the narratives in the various panels (fig. 1).[1]

The Vatican panel represents the encounter between the Baptist and the angel Uriel on the Mount of Penitence in Jordan (suggested by the gushing water on the right) and his immediate early vocation at the age of seven. This episode is of eastern origin, derived by Byzantine writers who retold episodes from the Proto-gospel of Saint James. It is quite rare to see it treated in western art. Probably the painter was inspired by a contemporary text by the Dominican friar Domenico Cavalca, *Volgarizzamento delle Vite dei SS. Padri* (Vernacular Lives of the Holy Fathers), written in Italian between 1320 and 1342.

On the left, Saint John as a child is accompanied by an angel. The latter is pointing to the succeeding episode, pictured on a higher plane, in which the saint is seen praying on a mountain. Critics have offered two readings of this scene. Whereas Aronberg Lavin interprets the angel's gesture as an invitation to John to isolate himself from the world in prayer and meditation, Francesco Rossi maintains that the picture illustrates "the miraculous discovery of the camel's skin" that was to become in fact the Baptist's garment. He quotes Cavalca who wrote, "God had him dressed by the angels when his clothes were in tatters."[2] For Rossi, "there were two angels in the picture, one accompanying the Baptist and the other giving him his new garment."[3] According to both authors, the right side of the painting was mutilated, with the consequent disappearance of either the figure of an angel or the hand of God. Such a conjecture would appear to be supported by the fact that the right side lacks the frame with its alternating lozenges and spheres that characterize the other three panels.

The dual attribution of the Vatican panel and its companion pieces to either Giovanni Baronzio or to the anonymous Master of the Life of the Baptist remains a lively topic among present-day critics. Boskovits, supported by Benati, is of the opinion that works earlier attributed to such fictional personalities as the Master of the Adoration of Parry,[4] the Pseudo Baronzio, or the Master of the Life of the Baptist in fact correspond to various phases in the real Baronzio's artistic activity. The pictures assigned to the first anonymous master would be among the earliest, executed during the 1320s, at which time Baronzio was still firmly tied to the Giotto tradition. A second phase, more elegant and precious, could be imagined in the works long attributed to the second anonymous artist, whereas those traditionally assigned to the Master of the Life of the Baptist could be perceived as part of a third, mature phase in which Baronzio achieved greater narrative powers. This theory is challenged by Francesco Rossi, who cites Zuliani in observing in the works of the so-called Master of the Life of the Baptist a series of nuances that suggest Romagna rather than Rimini as their origin and inspiration. This would tend to link the anonymous master with a different personality rather than merely to a different phase in Baronzio's artistic career. Rossi's speculation is backed by the presence of a seal on one of the compartments, *The Beheading of John the Baptist*, bearing the family crest of the Counts Agnelli Malerbi di Lugo. This would almost certainly mean that the altarpiece originally came not from Rimini but from this important center in the Romagna hinterland.

Anna Maria De Strobel

1. K. Christiansen, *Metropolitan Museum of Art Bulletin* 40, no. 1 (1982).
2. Cavalca, p. 305.
3. Rossi 1994, 114.
4. From the Gambier-Parry Collection of Gloucester, acquired by the Courtauld Institute in 1966.

Fig. 1. Reconstruction by K. Christiansen of the altarpiece dedicated to the Virgin and Child with scenes from the Life of Saint John the Baptist.

71

Agnolo Gaddi (?) (active 1369–96)
THE APPARITION OF SAINT MICHAEL TO SAINT GREGORY, c. 1390
Tempera on wood
34.8 x 52.5 cm (13½ x 20⅝ in.)
Vatican Museums, inv. 40528

Conservation courtesy of Maria E. Bernett in honor of her daughter Darya

Literature: Sirén 1906, 331; D'Achiardi 1929, 15; H. D. Gronau, "A Dispersed Florentine Altarpiece and its Possible Origin," *Proporzioni* 3 (1950):41–47; G. Kaftal, *Iconography of the Saints in Tuscan Painting* (Florence, 1952), 461; Boskovits 1975, 303; B. Cole, *Agnolo Gaddi* (New York, 1977), 76; Volbach in Pinacoteca Vaticana 1987, 39–40, no. 47.

The *Legenda Aurea* (Golden Legend), a compilation of the lives of saints written by Iacopo da Varazze presumably between 1263 and 1273, reports, on the life of Pope Saint Gregory the Great, a scene depicted on this panel: "The plague was still ravaging Rome, and Gregory ordered the procession to continue to make the circuit of the city, the marchers chanting the litanies. . . . We are also told that the angels were heard . . . singing 'Regina coeli laetare, alleluia, quia quem meruisti potare, alleluia, resurrexit sicut dixit, alleluja' [Queen of Heaven rejoice, alleluia, for He whom you were worthy to bear, alleluia, has risen as He said, alleluia], to which Gregory promptly added: 'Ora pro nobis, Deum rogamus, alleluia' [pray to God for us]. Then the pope saw an angel of the Lord standing atop the castle of Crescentius, wiping a bloody sword and sheathing it. Gregory understood this as an end to the plague, as, indeed, it was. Thereafter the castle was called the Castle of the Holy Angel."

Saint Gregory had initiated a procession through Rome at the time the plague was ravaging the city. As the procession passes Hadrian's tomb, an angel appears on its summit sheathing his sword. The procession, with Saint Gregory in it, has come to a halt and is depicted in the act of kneeling and praying. Some members of the small group, consisting of clergymen and male and female citizens, look up at the angel's appearance in astonishment and almost disbelief, while others, notably the monk next to Gregory who is partly covered by the saint's halo, seem to comment on the miracle and its meaning.

The scene is recognizably Rome. The facade of the basilica on the right might be old St. Peter's, with four steps leading up to the entrance and the tower on its south, which is represented here as a one-story building. The river in the left foreground is the Tiber, and beyond the (Aurelian) walls are the castellated Roman hills. Hadrian's tomb, smaller in proportion than the Vatican buildings, is opposite the basilica.

The archangel is dressed in light armor. His spread wings and billowing cloak, together with the act of holding a sword and sheath,

suggest movement and action, contrasting with the calm group of the faithful in prayer with Saint Gregory. Although the angel is not directly fighting evil, his gesture demonstrates that it has been overcome, and one is reminded of the iconographical image of Saint Michael battling against Lucifer and the monsters of hell. The plague is therefore seen as an evil deriving from hell, which only God's help and the angel's execution can bring to an end.

Hadrian's mausoleum was, according to the *Legenda Aurea*, called the Castel Sant'Angelo from that day forward. The legend itself was given its manifestation by a series of representations of the archangel on top of the building (fig. 1). Raffaelo da Montelupo's angel is the first known example, which is preserved and exhibited in the Castel Sant'Angelo. It was replaced in 1753 by a bronze statue by Pietro van Verschaffelt.

The scene is also represented in the marble tabernacle in S. Gregorio Magno in Rome, dated 1469 and probably executed by Andrea Bregno and his workshop. In it the faithful approach Castel Sant'Angelo from both sides, with Saint Gregory kneeling on the left. The angel is more active in this representation, with his right arm raised brandishing his sword (fig. 2).

Pope Gregory, although distinguished from his fellow worshippers by his halo, book, and tiara, is not singled out within the group, his face not being visible. Although this conception would probably have pleased the pope's legendary modesty, it rather points to the fact that the reason for the panel's commission was not veneration of Saint Gregory, but rather the archangel Michael. H. D. Gronau's[1] attempt to reconstruct a triptych was therefore centered around Agnolo Gaddi's *Madonna and Child Enthroned with Angels and Saints*. However, Gronau was, in his attempt, unaware of the laterals of this panel; the polyptych is now joined again under the name of its previous owner as the *Contini Bonacossi Polyptych* (Uffizi Gallery, Florence, temporarily displayed in the Palazzina della Meridiana di Palazzo Pitti).[2]

Two other panels, each with two scenes, must also have belonged to the same unknown altarpiece to Saint Michael. These scenes depict the archangel coming to the assistance of a pregnant woman who had gone on a pilgrimage to the angel's sanctuary on the Normandy coast (Mont-Saint-Michel), the legend of the origin of Monte Gargano (Monte S. Angelo) in Apulia, the archangel and his legion fighting Lucifer, and an unidentified scene (Yale University Art Gallery, New Haven, figs. 3 and 4). Their attribution to Agnolo Gaddi is uncertain.[3]

Johannes Röll

1. Gronau 1950, 41–47.
2. B. Cole, *Agnolo Gaddi* (New York, 1977), 76. I am grateful to Mina Koochekzadeh for pointing out this reference to me.
3. Cole 1977, 76, declares them as "not by Gaddi nor ... by anyone from his close circle."

Fig. 1. N. Beautrizet, *Castel Sant'Angelo and Bridge, Rome*, engraving. Gabinetto delle Stampe, Rome

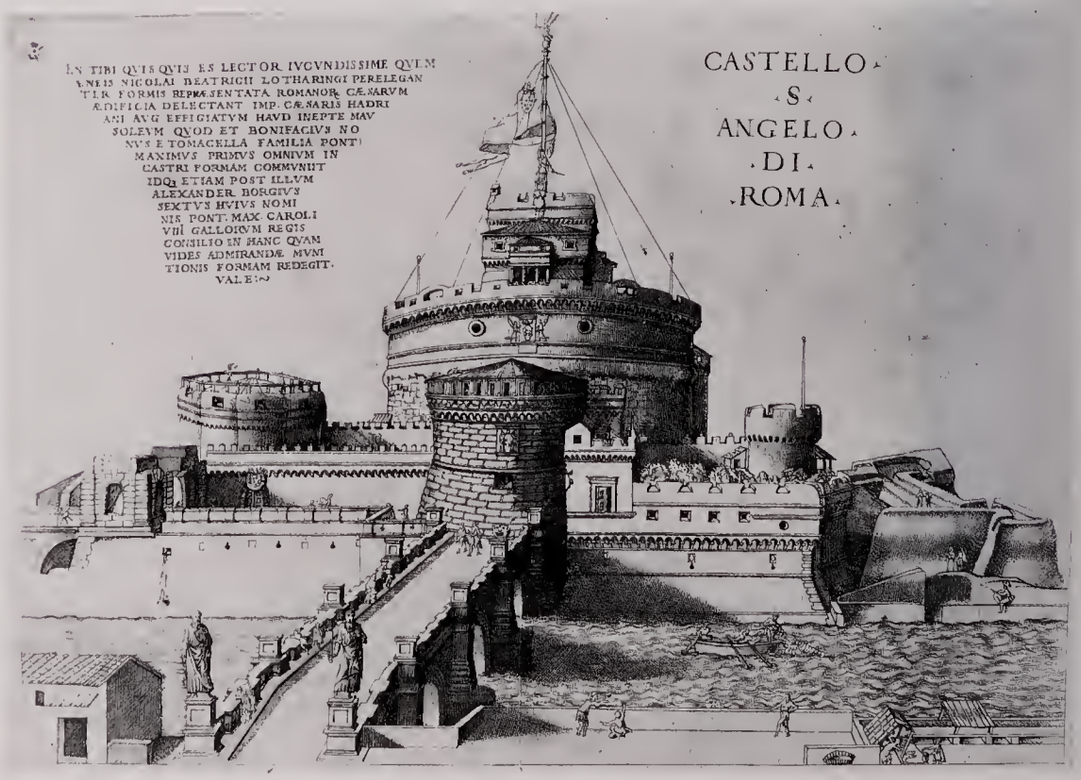

Fig. 2. Andrea Bregno and Workshop, *The Apparition of Saint Michael to Saint Gregory*, 1469, marble tabernacle. S. Gregorio Magno, Rome

Fig. 3. Agnolo Gaddi or Workshop, *Scenes from the Legend of the Archangel Michael.* Yale University Art Gallery, Bequest of Maitland F. Griggs B.A., 1896

Fig. 4. Agnolo Gaddi or Workshop, *A Legendary Subject and Saint Michael Fighting the Dragon.* Yale University Art Gallery, James Jackson Jarves Collection

72

Anonymous Italian (Bologna, Rome?), early 17th century
SAINT LUIGI (ALOYSIUS) GONZAGA, ACCOMPANIED BY HIS GUARDIAN ANGEL, OFFERS HIS HEART TO JESUS AND MARY, c. 1605
Oil on canvas
230 x 169 cm (90½ x 66½ in.)
Vatican Museums, inv. 42214

Literature: Virgilio Cepari, *Vita del Beato Luigi Gonzaga della Compagnia di Gesù* (Rome, 1606); C. Sommervogel, *Bibliothèque de la Campagnie de Jésus*, t. 3 (Brussels, Paris, 1882):1575f, for the different editions of Luigi de Gonzaga, *Meditazione intorno a'SS. Angeli, tanto in generale quanto in particolare, e principalmente custodi degli uomini* (Latin title: *Meditatio de sancti angeli atque de iis imprimis qui hominum custodie praesunt*), the first known printed edition of which appeared in Padua in 1740; *Bibliotheca Sanctorum*, vol. 8 (Rome, 1967):348–57.

Aloysius (Luigi) Gonzaga was born on March 9, 1568, in Castiglione delle Stiviere (Lombardy). From 1581 to 1583 he was at the court of Philip II in Spain where he acted as page to the heir apparent, Don Diego. In 1583 he decided to enter the Compagnia di Gesù, the Society of Jesus (Jesuits), starting his novitiate in Rome on November 25, 1585. He made his religious vows also in Rome on November 20, 1587, and soon after received minor orders. In 1591 an epidemic swept Rome. The fathers of the Society of Jesus erected a new hospital, in which the general himself, with other assistants, among them Aloysius, cared for the sick. Several helpers fell sick and died, including Aloysius who was infected on March 3, 1591. After seven days of extreme fever, Aloysius received the sacraments of Viaticum and Extreme Unction and then made a brief recovery. However, the fever had weakened him excessively and he died, at the age of twenty-three, a little after midnight on June 21, the Octave of Corpus Christi that same year, as he had foretold earlier. He was beatified by Pope Paul V in 1605 and canonized by Benedict XIII in 1726.

Saint Aloysius Gonzaga kneels at the right of the exhibited picture, wearing the dress of a courtier, with the sword on his left side and the feathered hat placed in front of him. With his left hand he offers his heart to the young Jesus who stands in front of him, wearing a rich damask robe and giving him in return a cross and lilies. Jesus is accompanied by his mother, who stands behind him and leans over him in a protective and tender gesture. The group is surrounded by adolescent angels wearing long, exquisite dresses. The gentle action of the mother is reflected by the tender gesture of the angel behind the saint, who presents him to Jesus. This angel, who is dressed in a much more elaborate garment than the other angels, is more than likely meant to represent the guardian angel for whom Saint Aloysius is said to have had a special devotion as well as for angels in general. One of his meditations is accordingly about the subject of "Piissima e dottissima Meditazione intorno a'SS. Angeli, tanto in generale quanto in particolare, e principalmente custodi degli uomini" (Most holy and most learned Meditation about the Holy Angels, in general and in particular, and above all about the guardian angels). The saint's special patroness from his infant years was the Virgin, and thus the painting's representation of the guardian angel and the Virgin Mary in prominent positions and symmetrical correspondence might well be an illustration of Aloysius' devotion. Sitting in the clouds above the scene is God the Father, surrounded by angels and cherubim.

The facial type of Saint Aloysius is closely comparable to a painting of the saint by El Greco and also a portrait by an anonymous artist in the Kunsthistorisches Museum in Vienna. The features of the very young man have still preserved some of their childish expressions. The short dark hair and the large, dark, and serious eyes characterize the ascetic saint.

The building in the background has not been identified. Its circular shape, its thick and castle-like walls, and its isolated position suggest, however, that it is meant to be the Castel Sant'Angelo. A comparison with a contemporary illustration shows the correspondence of a number of elements, but the painting's impression of the castle is a less realistic and almost romantic one (fig. 1). The identification of this building as the Castel Sant'Angelo is supported by the fact that one of the subjects of this painting is the presentation of the angels. Moreover, the building helps to identify the particular scene, the beginning of the saint's novitiate, which took place in Rome. Third, the building refers also to the death of Saint Aloysius: just as the plague swept over Rome in 1591, taking the young man's life, it also swept over Rome in the time of Pope Saint Gregory and came to an end only after the pope saw an angel sheathing his sword on top of the Castel Sant'Angelo (see cat. 71).

The origin of the painting is unknown. Its size suggests that it was an altarpiece, possibly painted on the occasion of Aloysius Gonzaga's beatification in the year 1605. The artist is unknown, but stylistic comparisons infer that the painting derives from the schools of Bologna or Rome.
Johannes Röll

Fig. 1. P. Bril and A. Tempesta, *St. Gregory of Nazianz.* Vatican Museums

ANGELS IN THE LIFE OF THE COMMUNITY: GUARDIANS AND CONSOLERS

Detail of cat. 75

73

Raffaello Sanzio, called Raphael
(Urbino, 1483–Rome, 1520)
YOUTH FROM THE EXPULSION OF HELIODORUS
c. 1512
Fresco fragment, "strappo" of brush sketch
59 x 82.5 cm (23¼ x 32½ in.)
Vatican Museums, inv. 2329

Exhibitions: Rome 1984, no. 71; Rome, Villa Médicis, *Raphaël-Autour des Dessins du Louvre*, 1992, p. 170; Tokyo, The National Museum of Western Art, *High Renaissance in the Vatican*, 1993, no. 80.

Literature: F. Mancinelli in Rome 1984, 194–95; D. Cordellier and B. Py, *Raffaello e i Suoi* (Rome, 1992), 169–70.

When Heliodorus tried, on the orders of King Seleucus, to unlawfully confiscate the temple treasure in Jerusalem, God sent an armed rider accompanied by two youths to prevent the robbery and punish the desecration. The three wingless figures, even if a literal translation of the biblical text, are an indicative example of the popularity of the representation of angels without wings during the Renaissance in Rome.

The scene, recounted in the Old Testament in the Second Book of Maccabees (3:15), was depicted by Raphael in the large fresco on the east wall of the *Stanza di Eliodoro* in the Vatican Palace (fig. 1). The program of the room was intended to illustrate the policy of Pope Julius II (1503–13) to expel the French usurpers from the Italian peninsula and restore the supremacy of the Papal State.[1] Seen in this light, the *Expulsion of Heliodorus from the Temple* represents the pope's God-given claim to temporal power.[2] This explains why the ruling Pope Julius II in his *sedia gestatoria*, portrayed on the left edge of the painting, should be iconographically integrated into the Old Testament episode.

It is presumable that the room in which this fresco is painted served as an audience chamber of the pope's private apartment. The present name of the room stems from the name of this fresco. Raphael began the fresco decoration in 1511 and completed it in 1514. According to Vasari's biography of the painter in his *Lives of the Artists*, the *Expulsion* was the second fresco painted by Raphael in this room.[3]

The fragment displayed here is a so-called *strappo*, the detached pigment layer of the underlying brush sketch, which was discovered below the fresco during the restoration in 1960–63. At that time it had proved necessary to remove the plaster of paris with which the loosened brush sketch had been fixed, presumably by Carlo Maratta, during his restoration in 1702. At the time of the most recent restoration, the underlying brush sketch was removed from the wall and the fresco fragment reinserted. This is in fact the only preparatory brush sketch of this kind by Raphael known to exist; they are otherwise covered by the frescoes painted over them. For the head of this youth, the cartoon is preserved in the Louvre in Paris (inv. no. 3853), so that in this case a quite unique "stratigraphy of execution"—the consecutive stages in which Raphael realized his original design on the wall—is preserved.
Arnold Nesselrath

1. A. Nesselrath, "La Stanza d'Eliodoro," in *Raffaello nell'appartamento di Giulio II e Leone X* (Milan, 1993).
2. J. Shearman, "The Expulsion of Heliodorus," in *Raffaello a Roma—Il convegno del 1983* (Rome, 1986), 75–87.
3. Vasari-Milanesi 1906, 4:345.

Fig. 1. Raphael, *The Expulsion of Heliodorus from the Temple*, 1511-14, fresco.
Stanza di Eliodoro, Vatican

74

Attributed to Giacinto Brandi (Poli, Rome 1621–Rome, 1691)
CHRIST IN THE GARDEN OF GETHSEMANE
mid 17th century
Oil on canvas
99 x 73 cm (39 x 28¾ in.)
Vatican Museums, inv. 40837

Conservation courtesy of Lucia Nielsen Musso

Exhibition: Rome 1996 (National Museum of Castel Sant'Angelo).

Previously assigned to the eighteenth-century Neapolitan school in the old inventories of the Vatican Picture Gallery, this painting is now thought to be a Roman work of a century earlier, with a tentative attribution to Giacinto Brandi. Though direct comparisons with thematically similar paintings by this Roman artist are lacking (partly because there is no detailed monograph of his works), *Christ in the Garden* offers marked affinities with Brandi's artistic sensibilities. In his output of easel paintings, Brandi favored atmospheres that could be called tenebrous and at the same time rich with intense color, particularly reds and blues, that he applied in broad, vibrant strokes.

Today he is considered a minor painter, but in his time Brandi was regarded as a master, certainly on the level of such artists as Pier Francesco Mola, Ciro Ferri, and Carlo Maratta. In 1650 he emerged as the direct heir of Giovanni Lanfranco, with whom he had studied. Brandi gained a reputation as an artist who was able to bring together the classicist style with baroque figurative inventions and above all the light of Caravaggio, something he was aware of through the paintings of Mattia Preti. In fact, Brandi's style is marked by the potent effect of colors amid shadows, color that in some cases was all too strong. Typical examples of his sacred compositions, emerging as it were from amid dense baroque clouds, are *The Assumption of Saint John the Evangelist* (presented in Rome at the Finarte auction of November 12, 1986) and *Saint Mary of Egypt* (Laschena Collection, Rome).[1]

A direct comparison may be made between the face of the angels in the Vatican painting and the head of his *S. Giovannino* (signed, formerly in London's Heim Gallery),[2] in which the same childish visage, with strong features and intense expression, is present.

The Vatican canvas is characterized by an atmosphere of great intimacy. The pyramidal grouping of Christ comforted by two angels emerges as it were from a dense bank of clouds, which appear indeed to be invading the scene from the left. This type of dynamism coming out of the background is a typical baroque expression. It can be seen in the work of such painters as Baciccia or Giandomenico Cerrini whenever they wish to express the intensity of the divine presence. The close relationship between the angels and clouds comes out of an iconographic tradition traceable to a passage in Pseudo-Dionysius' *De Coelesti Hierarchia*,[3] in which the impalpable essence of angels is explained as something "transparent as clouds." This definition was employed by Saint Thomas Aquinas, who defines angels in their visible form as being condensed air in the shape of clouds.[4]

Maria Antonietta De Angelis

1. Both paintings are reproduced in Sestieri 1994, vol. 2, figs. 158, 159. In the first volume (34–37) are biographical notes on the artist and a partial listing of his works.
2. A reproduction can be found in Sestieri 1994, fig. 160.
3. The Celestial Hierarchy XV, 6.
4. Bussagli 1991, 97.

75

Felice Casorati (Novara, 1887–Turin, 1963)
ANGEL IN THE NIGHT, c. 1961
Tempera on linen-backed paper
75 x 67 cm (29½ x 26⅜ in.)
Vatican Museums, inv. 24019

Provenance: 1976, Archivio Felice Casorati (*The Angel*), no. 471, authenticated by G. Bertasso; Sotheby-Park Bernet, New York (*The Sleeper*); Gift of Carlo Pessina.

Exhibitions: Vatican City, Charlemagne Wing (Bernini colonnade), *San Paolo nell'Arte Contemporanea* (not included in the catalogue), 1977; Vatican City, Charlemagne Wing (Bernini colonnade), *Profezia di Bellezza —Arte Sacra tra Memoria e Progetto*, 1996.

Literature: G. Bertolino and F. Poli, *Francesco Casorati, Catalogo Generale. I Depinti 1904–1963* (Turin: U. Allemandi Editore, 1995), no. 1273, b/w photo; Vatican City 1996, cat. 118, colorplate.

The angel is here represented in the most intimate and familiar aspect of the Christian tradition, the invisible guardian to whom we have been entrusted by divine providence (*Pietate superna*). This tradition harks back to and is complemented by the more ancient Hebrew tradition according to which there is no creature here on earth that does not have its protector in heaven.

This aspect of the domestic angel, quietly watching over us, contrasts with that of the more decorative and exuberant protagonist of baroque culture. It approximates most closely the common image of the archangel Raphael, the traveling companion of Tobias, the healer, the exorcist invoked in the prayer recited and sung by monks at the end of the day; in short, the angel most closely associated with events here on earth.

The sleeping figure and the angel, recurrent themes of Casorati's maturity, embody the painter's ideal message: that of the purifying dream entrusted to the tender and reassuring gesture of the protecting angel.

The composition is imbued with a suspended atmosphere. This is rendered with transparent colors, preponderantly green and azure in tone, and accentuated by the perspective of the geometrically patterned fields receding to the horizon in the distance.
Mario Ferrazza

F. CASORATI

VNIT·ET·
TVETVR·

ANGELS IN THE LIFE OF THE COMMUNITY: MESSENGERS

Detail of cat. 76

76

Barberini Manufactory (Rome, c. 1627–80)
THE UNION OF THE DUCHY OF URBINO WITH THE CHURCH, 1669–70
Wool and silk
400 x 530 cm (157 x 208 in.)
Vatican Museums, inv. 43922

Literature: G. Townsend, "Four Panels of Roman Baroque Tapestry," *Bulletin of the Museum of Fine Arts, Boston* 55–299 (1957):11–15; U. Barberini, "Gli arazzi e i cartoni della serie 'Vita di Urbano VIII' della arazzeria Barberini," *Bollettino d'Arte* (1968):92–100; A. Cavallo, *Tapestries of Europe and Colonial Peru in the Museum of Fine Arts, Boston* (Boston, 1968), nos. 44–47; A. M. De Strobel, "Le arazzerie romane dal XVII al XIX secolo," in *Quaderni di Storia dell'Arte*, ed. Istituto Nazionale di Studi Romani 22 (1989), 9–50; P. F. Bertrand, "Un grand décor tissé à Rome au XVII siècle: la vie du Pape Urbain VIII," *Mélanges de l'école française de Rome. Italie et Méditerranée* 106, no. 2 (1994):639–82.

The idea of setting up a workshop in Rome for the production of tapestries must have occurred to Cardinal Francesco Barberini during his mission to Paris in 1625, when he received, as a gift from King Louis XIII, seven tapestries in the series *The Life of Constantine*, which were based on cartoons by Rubens. Production in the works at Rome actually began in 1627 under the direction of the Flemish artist Jacob van den Vliete, a name italianized as Giacomo della Riviera. The task of executing the designs and painting the cartoons was originally assigned to Pietro da Cortona and later to his pupils, among them Francesco Romanelli, Ciro Ferri, Lazzaro Baldi, Antonio Gherardi, Giacinto Camassei, and Pietro Lucatelli.

The tapestries were primarily intended for the Barberini family, which included the then-reigning Pope Urban VIII, the uncle of Cardinal Francesco. Among the most beautiful series to be made was the *Castelli* (the first to be woven), the continuation of the *Life of Constantine*, another series entitled *Putti at Play*, and finally the *Life of Urban VIII*, to which *The Union of the Duchy of Urbino with the Church* belongs.

The last series is composed of ten tapestries with borders, all illustrating important episodes in the pope's life. It was commissioned by Cardinal Francesco Barberini as an act of homage and gratitude to his uncle, who died in 1644. Work was carried out between 1663 and 1679 under the direction of Maria della Riviera.

The intention of glorifying the life and works of this illustrious pontiff must have already been in his nephew's mind as early as 1643–44. At that time, the cardinal's secretary Francesco Ubaldini, who had already begun writing a life of the Barberini pope, laid out a plan for a pictorial decoration in six scenes destined to adorn the walls of the main salon of Palazzo Barberini alle Quattro Fontane. This project was never realized because of the death of Urban VIII and the exile of Francesco Barberini in France. However, four projected episodes of the original plan—*Election to the Pontificate*, the *Union of the Duchy of Urbino with the Church*, *Urban VIII Saves Rome From Famine and Plague*, and *The Pope Makes Peace in the Ecclesiastical State*—were actually chosen as subjects to be inserted among the central scenes twenty years later.

The connecting link among all the scenes is the divine intervention in the pope's election and his providential deeds, with the evident intent of glorifying the pontificate of Urban VIII. The first three tapestries in the series illustrate the ecclesiastical career of Maffeo Barberini, starting with his education and leading to his nomination as cardinal. The successive three tapestries stress his spiritual authority, starting with his election to the papacy on August 6, 1623. The last four treat Urban's efforts to consolidate the temporal powers of the Church. The first among these is an allegorical version of the Union of the Duchy of Urbino with the Church, an event that took place in 1631 when Duke Francesco Maria II della Rovere died without heirs.

The pontiff is pictured seated on the throne with his nephew Taddeo, prefect of Rome, together with the personification of the Church on his left, while on his right appear his brother Carlo and the Countess Matilde di Canossa. The latter personage is offered as an inspiring example in history of fidelity to the Church. She was, in fact, an ally of Pope Gregory VII during the struggle over investiture. Matilde then donated her territorial holdings to the Holy See. This became the cause, following her death in 1115, of a bitter and protracted dispute between the emperor, who claimed her land as a feudal right, and the papacy.

With her left hand, Matilde proffers to Urban VIII a pomegranate, symbol of her generous gift to the Church, while with her right she points to the map of the Duchy of Urbino. The map is presented by the personification of the Metauro River, behind whom are represented female figures symbolizing the towns and rivers of the duchy. Above, an angel holds aloft a trumpet and an ornamental scroll with the motto of the countess, UNIT ET TUETUR, by way of glorification. Indeed, Urban VIII valued Matilde's memory so highly that he dedicated a sonnet to her in his youth, later honoring her by transferring her earthly remains from the monastery of San Benedetto Po to the new funerary monument in St. Peter's itself, by Bernini and his pupils.

The tapestry was surmounted by an upper border (fig. 1), separately woven, bearing a Latin inscription celebrating not only the principal episode, but also a secondary one represented in a lower frieze (now in the German Embassy to the Holy See). The latter depicts the visit made to the Papal States by the queen of Hungary, Maria Anna of Austria, in 1631.

Each of the central scenes of the Vatican tapestries were flanked by two separately woven borders. Although some of these borders are lost, their content is known through archive documents.

The tapestry entitled *The Union of the Duchy of Urbino with the Church* probably was displayed with the lateral borders depicting medallions on one side with the facade of the church of Saint Bibiana (this border is now in the Museum of Fine Arts, Boston) and on the other with the Lateran Baptistery. Such scenes were taken from medallions coined during Urban VIII's pontificate and allude to architectural projects carried out during his reign.

As a project, this series was decidedly a collective effort. The initial design was largely by Ciro Ferri and perhaps Pietro da Cortona, whereas the cartoons were the work of Pietro Lucatelli, Lazzaro Baldi, Antonio Gherardi, Giacinto Camassei, Fabio Cristofani, Urbano Romanelli, Giuseppe Passeri, Pietro Spagna, and Giuseppi Belloni. Belloni was probably the author of the cartoon for the *Union of the Duchy of Urbino with the Church*, which was woven between 1669 and 1670.

The ten central scenes of the Urban VIII series were acquired by the Vatican at three separate times: seven in 1937, given by the Barberini princes; two in 1947, purchased on the antiquarian market; and one in 1966 following an agreement between the Vatican and the Belgian government. The cartoons, on the other hand, are part of the collection of the National Gallery of Ancient Art (Palazzo Barberini, Rome).

Anna Maria De Strobel

Fig. 1. Cat. 76, upper border

77

Workshop of Annibale Carracci
(Domenichino?)
TRANSLATION OF THE HOLY HOUSE
Early 17th century
Oil on canvas
250 x 150 cm (98½ x 59 in.)
Church of S. Onofrio, Madruzzo Chapel, Rome

Exhibition: Loreto, Italy, Palazzo Apostolico della Santa Casa, *L'iconografia della Vergine di Loreto nell'arte*, 1995.

Literature: Historic Archive of the Holy House, Protectors' Letters, 1, c. 211; F. Grimaldi and K. Sordi, *Pittori a Loreto. Committenze tra '500 e '600* (Ancona, 1988), 23 and 25; L. Spezzaferro, "La Cappella Madruzzo in S. Onofrio al Gianicolo," *I Madruzzo e l'Europa 1359–1658. I principi vescovi di Trento tra papato impero* (Milan, 1993), 695–703; F. Grimaldi in Loreto 1995, 138.

Cardinal Ludovico Madruzzo from Trento had dedicated a chapel to Our Lady of Loreto for his family in the church of S. Onofrio al Gianicolo, of which he was the titular cardinal from February 9, 1569, until his death in 1600. However, documents concerning the chapel date only from 1601, and they are by no means complete regarding the different stages of its layout and decoration.

The remarkable spread of the cult of Our Lady of Loreto in the period after the Council of Trent led many prelates, confraternities, nobles, or cities to wish to have their own chapels in the Sanctuary of the Holy House in Loreto and to sponsor their decoration. These included the cardinal of Trento who, however, was only partially able to realize his wish. Of the works sponsored by Madruzzo in the Holy House, none remain there, as they have been lost during the various restorations and adaptations to which the sanctuary was subjected. Only a vague documentary trace [illegible] exists, a short note dating back to the years [illegible]-22 that limits itself to mentioning the munificence of the cardinal of Trento in [illegible] for the decoration of the chapel of [illegible] Immaculate Conception (the one now [illegible] pending to the Chapel of the Crucifix, to the right of that of the Blessed Sacrament), without giving further details. The cardinal must certainly have gone to Loreto in 1591, for on May 20 of that year he sent a letter to the governor of the Holy House asking to be received.[1] In the end, Ludovico Madruzzo dedicated his chapel of Our Lady of Loreto in his own church of S. Onofrio, just as others did who were not able to have their own chapels in Loreto itself.

The altarpiece of the Madruzzo chapel in S. Onofrio depicts the Translation of the Holy House, which, according to the miraculous narrative, reached present-day Loreto from Nazareth on the night of December 9–10, 1294, after a period of three years during which it was twice moved by the angels. This place, chosen by the Virgin as the final destination for the translation of her house, immediately became the object of particular devotion. Many pilgrims flocked there attracted by the cult, not only of the house, but also of the Blessed Virgin herself, a scene that has been reproduced through the centuries in countless paintings and wood carvings. The prototype of this image may be considered the one believed to have been painted by Saint Luke and kept in the holy house as recounted by Pietro di Giorgio Tolomei, known as Teramano, who in the fifteenth century codified traditional Loretan iconography. The archetype represents the Blessed Virgin in majesty, holding the child Jesus in her arms beneath a *baldacchino* (light architectural structure with a portico), flanked by two or more angels who embrace the columns as if to support or suspend it.

Between the fifteenth and sixteenth centuries, this type of iconography was replaced by another, with the Virgin and child set in glory above the house, borne in flight by angels. Besides being an explicit transcription of the miraculous event, word of which from the second half of the fifteenth century was being spread by printed accounts, this model responded fully to the dictates of the Council of Trent regarding the primary role of the Blessed Virgin. Further it allowed the static type of *sacra conversazione* to be abandoned, one which by then had been superseded by the evolution of the dynamism of sixteenth-century painting.

The S. Onofrio altarpiece follows this model. The Blessed Virgin is seated on the roof of the holy house, which is borne in flight by three angels; she is crowned by two other angels. The child Jesus, who sits on her knee, pours water to give relief to the damned, who can be seen below in the flames of purgatory. Our Lady of Loreto assumes the fundamental role of mediatrix, which the Council of Trent wished to restore to Mary. In this case, regarding the souls in purgatory, as in the *refugium peccatorum* (a motif found here for the first time, but which was later to become widespread throughout the Marches) and in other cases as the protectress of the sick, of sailors, of whole towns, Mary is invoked to bring an end to pestilence and other extraordinary events.

Seventeenth-century sources in general attribute the altarpiece in S. Onofrio to Annibale Carracci, with the exception of Giulio Mancini, who maintained that it was designed by Annibale Carracci and "guided" by Domenichino. The study carried out by Luigi Spezzaferro after the recent restoration brought to light that at least two hands executed the painting: "The one who painted the group of the Virgin and Child who uses color in a soft and mellow manner, and the other who did the angels, who appear more solid and precisely drawn as well as recalling Raphaelesque types."[2] It seems possible to agree with Mancini, who concluded that Annibale must have conceived the general layout of the altarpiece and then left it to his assistants, Domenichino in the first place, while reserving for himself the right to intervene on the composition's focal point, the figures of the Virgin and child.
Maria Serlupi Crescenzi

1. "Con dimostrazione di riverenza e d'affezione che convengono a un principe e prelato di questa sorte." (with a demonstration of affection befitting a prince and prelate of this degree). Grimaldi 1995, 138.
2. Spezzaferro 1993, 701.

Attributed to the Workshop of the Carracci (Bologna, 1582–c. 1619)
AN ANGEL FREES THE SOULS OF PURGATORY THROUGH THE INTERCESSION OF THE VIRGIN MARY AND THE SAINTS, c. 1610
Oil on canvas
44 x 31 cm (17⅜ x 12¼ in.)
Vatican Museums, inv. 42523

Conservation courtesy of Dr. and Mrs. Joseph V. Braddock

Provenance: Formerly in the Floreria Apostolica Vaticana.

Literature: Bibliotheca Sanctorum, for the saints under the entries of their respective names; *Enciclopedia Cattolica* under the entries "Purgatorio," "Ignazio di Loyola," "Compagnia di Gesù"; Réau 1955–59 (1957), under "La Vierge Tutelaire," 110–11, and "Le Jugement Dernier," 752–53, and vol. 1, chapter 3; *La Scuola dei Carracci. I Seguaci di Annibale e Agostino* (Modena, 1995).

This painting is mentioned for the first time in the *Inventario*, edited by the Floreria Apostolica Vaticana in 1922 in Castel Gandolfo, the pope's summer residence.

The painting's small size belies its monumentality, which suggests that it may be a sketch for an altarpiece. Its composition is arranged according to a traditional, hierarchical subdivision. In the upper half, the Madonna and child, reminiscent of the typology of the Virgin of Loreto, are seated on the clouds surrounded by angels and saints who intercede on behalf of the souls in purgatory. In the lower half, an angel descends in order to save a suffering soul while he points to the heavenly court that has sent him. Below, among the flames, are the souls in purgatory who plead with mournful gestures and expressions. Above the saints and surrounding the Virgin Mary's halo are depicted numerous small angels with the particular typology of winged heads. This kind of iconography, formerly used during the Renaissance, was extremely widespread during the baroque period.

The Marian cult connected with the Virgin's intercession for souls in purgatory became particularly widespread between about 1550 and 1650. Altars and churches were dedicated to the Madonna, called Our Lady of Grace, Our Lady of Suffrage, or Our Lady Patroness or Mediatrix, because it was recognized that she played an effective role as intercessor.

The patron saints of Bologna are portrayed on the Madonna's right side: with a halberd and wearing a corselet is Saint Proclus,[1] a Roman soldier martyred in the city, most likely under Diocletian; next to him is the other protector of Bologna, Saint Petronius, bishop of the city in the fifth century, with the episcopal insignia (pastoral staff, miter, and cope) and the book; and finally, Saint Anthony of Padua, wearing the Franciscan habit, with the book and the stem of lilies. On her left side are Saint Francis of Assisi with a habit and stigmata; Saint Dominic, wearing the Dominican habit; and Saint Ignatius Loyola, wearing the Jesuit cassock. Both of the latter have stems of lilies.

In this painting, Ignatius, founder of the Jesuits, appears in glory and together with the other saints. His beatification took place under Paul V in 1609, and he was canonized under Gregory XV in 1622. By 1540, Paul III had already approved the foundation of the new order, which spread quickly throughout Europe. The Jesuits had devoted themselves to renewing morals and returning to the purer values of the Gospel. They soon became an important instrument used by the pope to oppose the theories of the Lutherans and the Calvinists, who refused to recognize the Church's role as intermediary and proposed a universal ministry.

The Catholic school of thought reached an unequivocal formulation of the doctrine of purgatory based on indications found in the holy scriptures, such as suffrages, purification, and atonement (II Maccabees 12:43–46; Matthew 5:25–26 and 12:31–32). This was brought about through the use of prayers, good works, and eucharistic sacrifice in favor of the faithful who had died.

The founder of the Protestant Reformation, Martin Luther (1483–1546), believed only in salvation and damnation, denied the existence of purgatory, and harshly attacked the sale of indulgences. Catholic theologians reacted to his theories with treatises and condemnations. In 1563, the Council of Trent issued the well-known *Decretum de Purgatorio*, in which Catholic doctrine is formulated in clear and simple terms, and fundamental disciplinary measures against heresy are promulgated.

This painting represents an iconographical declaration of the Catholic creed as established by the Counter-Reformation: the Virgin Mary, the angels, and the saints, denied by the Protestants, are intermediaries for the salvation of mankind. Heaven and hell are not the only alternatives; there is also the transitory passage of purgatory.

The visit of angels, messengers of God and the Virgin Mary, gives special relief to the souls of purgatory (*solatium purgatorii*). According to Saint Bernardino of Siena and other mystics, the guardian angel cannot abandon the one he is protecting in time of trial. The angel situated in the lower part of the painting does not judge the souls, as does the archangel Michael (who is often depicted with the scales of justice in the Last Judgment). Instead he leads the one he protects to salvation, like the archangel Raphael, the Guardian Angels' model.

As is made clear by the presence of Saints Proclus and Petronius, the painting is connected to the area of Bologna. Its pictorial representation and structural form make the work attributable to the workshop of the Carracci. The presence of Saint Ignatius' halo, a sign that his beatification had already taken place, suggests a date of around 1610.

In Bologna, a city politically linked to the papal court as well as a university town, Ludovico Carracci (1559–1619) and his cousins, Agostino (1557–1602) and Annibale (1560–1609), proposed a new painting style: a return to a realistic approach and renewed attention to the great masters of the sixteenth century, in contrast to the prevailing style of late mannerism. In 1582 they founded the Accademia dei Desiderosi, later called Accademia degli Incamminati, with the intention of returning to a naturalistic representation of life conforming to the guidelines of the Council of Trent, which were expressed in Bologna by Cardinal Gabriele Paleotti.[2] The Carraccis worked together until 1594–95 when Annibale and Agostino moved to Rome; Ludovico remained and continued running the workshop and the Accademia, which had a large following of students and was frequented by scholars and scientists.
Adele Breda

1. In Bologna, the cult of the following saints was widespread: Peter, Ambrose (until 1378), Dominic, Francis, Petronius, and Proclus. The cult of Saint Proclus was spread by the Benedictine monks (who preserved his bones) in opposition to the diffusion of the cult of Petronius. In 1251, Proclus was included as a patron saint of the city. Often the two saints appear together in Bologna's paintings.
2. In 1582, the Bolognese cardinal, Gabriele Paleotti, wrote the *Dialogo intorno alle immagini sacre e profane* (Dialogue dealing with holy and profane images). Conforming to the new post-council guidelines, in this work he renounced the arcane exaggerations of mannerism, wanting holy images to have a simplified, explanatory clarity and the intent to improve morals.

79

Paula Modersohn-Becker (Dresden, 1876–Worpswede, 1907)
THE ANNUNCIATION, c. 1905
Oil on paper
48 x 48 cm (18⅞ x 18⅞ in.)
Vatican Museums, inv. 23376

Provenance: Gift of an anonymous donor.

Literature: M. Ferrazza and P. Pignatti in Vatican City 1974, cat. 430, b/w photo; G. Fallani, V. Mariani, and G. Mascherpa in Milan 1974, 118, colorplate no. 63.

The sacred scriptures of the people of Israel and of the Christian Church, essential sources for helping to understand the complex nature and action of angels, agree that angels come from heaven and, though acting like human beings and speaking and moving like them, are the visible personification of the divine message that announces salvation and pronounces judgment.

In this *Annunciation*, based on traditional iconography, the artist captures the significance of the theophany. She expresses the emotion and wonder of the event by accentuating the dissolving features of the protagonists and breaking up the homogeneity of the dark zones by sudden eruptions of luminous colors.

Her conviction of the priority of personal emotion over naturalistic vision lay at the basis of the original style developed by Modersohn-Becker. It firmly places her among the precursors of expressionism.

She had spent her formative years in the artistic colony of Worpswede, a northern German village near Bremen. Founded and animated by the painter F. Mackensen in the last years of the nineteenth century, this group of landscape painters cultivated a lyrical naturalism in part inspired by the poetry of Rainer Maria Rilke. But only after a stay in Paris in the early years of the century did Modersohn-Becker overcome the essential immobilism bred of this experience. There she studied primitive art, absorbing its extreme condensation of form and finding visual confirmation in it of her own expressive aspirations.

Modersohn-Becker's painting was authenticated on the rear of the sheet by the painter Otto Modersohn in 1920. It is signed "P. M. B." at the lower left.

Mario Ferrazza

80

Salvador Dalí (Figueras, 1904-89)
ANGELIC LANDSCAPE, 1977
Oil on canvas
76 x 101 cm (30 x 39¾ in.)
Vatican Museums, inv. 23719

Provenance: Gift of His Majesty Juan Carlos, king of Spain.

Exhibitions: Vatican City, Charlemagne Wing (Bernini colonnade), *Acquisizioni della Collezione Vaticana di Arte Religiosa Moderna*, 1980; Helsinki 1982; Tokyo and other cities, *The Message for the Godless Age*, 1987.

Literature: Vatican City 1988, cat. 19, b/w plate; Helsinki 1982, cat. 15, b/w plate; Tokyo 1987, cat. 99, colorplate.

The elements of surrealism and classicism, fundamental components of Dalí's art, are fused together and coexist in a rarified atmosphere, half dream and half hallucination.

In the present painting, the soft monstrous object laid on a slab of stone in the foreground, the direct translation into visual terms of anxieties, nightmares, and memories, contrasts with the dance of the angels. So light as to transcend the earth's gravitational pull, they are a lyrical expression of Dalí's world of dream and fantasy.

It is only from the end of the 1940s that the presence of little angel figures may be noted in the artist's works. In an autobiographical account, he confessed that the religious question was then being posed in his life and "the questions and doubts about pre-mystic inspiration found its most glorious conclusion in the manifesto of 1951."[1] Dalí's angels do not form part of any of the celestial hierarchies. But they are undoubtedly a comforting image of the powers of the spirit and represent its fixed symbol amid the various forms suggested by the artist's volatile genius.
Mario Ferrazza

1. S. Dalí, *I, Salvador Dalí*, (Rome: Del Turco edition, 1954), 4.

IHS

ANGELS AND THE LITURGY

Detail of cat. 83 (actual size)

81

MONSTRANCE WITH GRAIN, 1750
Silver, partly gilded, and glass
c. 108 cm (42½ in.)
Pontifical Sacristy

Conservation courtesy of
Mr. and Mrs. James B. Rettig

This large monstrance is of the disk-shaped type with two panes of glass over the central compartment, inside which is the lunette for holding the consecrated Host. The style of the work is clearly eighteenth-century baroque, as can be seen from the modeling of the feet and the stem halfway down the monstrance.

The base rests on four feet supporting a section shaped somewhat like a truncated pyramid. Medallions decorate the sides of the pyramid, finishing off the design of four concave specular surfaces, which are embossed and chased. The frontal medallion has an elaborately framed relief of the Virgin with the holy child in her arms. Each corner of the pyramid ends in a volute, and on top of the volutes are the four evangelists, sculpted in the round and carrying their individual symbols. Two cherubs decorate the section between the pyramid below and the stem above, one playfully holding a large cross, and the other seated in an interlocutory pose. These figures are also sculpted in the round.

The stem has the typical shape of a reversed pyramid, with the lower part truncated and decorated in sections with garland motifs, while at the top two small winged angels' heads can be seen on either side of the node. Above the wings around the two angels' heads rises another much smaller reversed pyramid, open at the top, with sheaves of wheat springing from it. The aureole of the monstrance rests on top of the bundle of wheat.

Rays encircle the container for the Host, in the middle of the aureole, surrounded by a graceful flight of six angels holding the symbols of the Passion. Starting from the right and from the bottom upward, the angels hold, respectively: the crown of thorns, the pincers, the hammer, the sponge, the spear, the chalice, the pitcher of water, the ladder, and the nails. Some vine leaves mingle with the sheaves of wheat below the monstrance, symbolizing the Blood of Christ.

The earliest monstrances date from the Gothic period and used all the symbolism connected with the body of Christ. The shape of these sacred vessels used to preserve the Eucharist began to change after the Feast of Corpus Christi was established in 1264. Three centuries later, when public worship of the consecrated Host became popular in the feast of the Forty Hours Devotion, the Host had to be fully visible, and so a circular display case was created within the monstrance, protected by panes of glass or crystal.

According to various papal prescriptions, the container of the Host, known as the "gloria," must be surrounded by rays of light. It may also be decorated with angels, either full-length figures or simply heads with wings, and the angels may surround the gloria or hold up the entire aureole. Even the lunette into which the Host is inserted for presentation can be shaped like an angel's head.

Monstrances are still used for blessings with the Eucharist, during the Forty Hours Devotion, and for Corpus Christi processions and the Benediction of the Blessed Sacrament.

During a recent cleaning of this monstrance, an engraved inscription came to light, with a date: A. 1790 £5000/ IN DEI HONOREM/ R.C.L. R.I./ D.R.L. ET N.B.
Luciano Orsini

The monstrance bears hallmarks including a territorial mark and an 800-parts-fine guarantee called a turret mark, punched by the marker of the Genoa Guild of Goldsmiths and Silversmiths. Three figures under the mark ("750") indicate the year of manufacture, 1750.[1] The piece also bears the cross of S. Maurizio and S. Lazzaro surmounted by a crown within a circle. This hallmark, for 800-parts-fine large artifacts, was punched by the assayer of the surveyors of the Kingdom of Sardinia from 1826 to 1861 and of the surveyors of the Kingdom of Italy from 1862 to 1873.[2] The third mark, a dolphin curled within a circle, was the territorial mark used by the assayer of the Genoa Surveyors from 1824 to 1873.[3] The first mark indicates the year of manufacture, and the other two, added later, were for export purposes.
Maria Antonietta De Angelis

1. U. Donati, *I marchi dell'argenteria italiana* (Novara, 1993), n. 434.
2. Donati 1993, n. 661.
3. Donati 1993, n. 347.

82

Italian (Rome)
DEVOTIONAL BASE FOR A MONSTRANCE
1st half 18th century
Wood, gilded bronze, and silver
74 x 75 x 53 cm (29⅛ x 29½ x 20⅞ in.)
Basilica of Santa Maria Maggiore, Rome

Fig. 1. Gian Lorenzo Bernini and Giovanni Rinaldi, *Model for an Angel in the Chapel of the Blessed Sacrament, St. Peter's.* Vatican Museums

Undoubtedly inspired by the baroque model of the Ark of the Covenant, this example of liturgical furnishing could likewise be referred to as an "ark" because of its large size. Its function was to serve as the base for a large monstrance, the vessel containing the consecrated host, which could thus be displayed for the veneration of the faithful, even during a procession.[1]

The beauty of this large religious piece results from an inspired pairing of gold and silver as well as from a lavish mingling of decorative techniques. The parts in relief comprise leaf-shaped frames, silver swirls, and holy scenes and are themselves framed within smooth gold frames. The principal scene depicts a Last Supper, whereas a Pietà can be found on the side opposite. These two episodes in turn are surrounded by four smaller reliefs in which angels reveal the symbols of the Passion and the Eucharist. These two symbols reappear in the reliefs located on the sides of the ark.

Heads of cherubim, carved in full relief, decorate the devotional base. Since the cherubim are an order of angels in the celestial hierarchy known to be particularly close to God's throne, they are evidently proposed here as being suitable to watch over the Ark.[2]

Two large angels in gilded bronze with heads of silver are kneeling on the surface of the ark. Between them, at eye level, the monstrance is to be placed. Beyond offering a visual interpretation of Saint Thomas Aquinas' celebrated hymn "Panis Angelicus," their adoring presence harks back to the archetypal ark that contained the manna, for Christians a clear foreshadowing of the Eucharist.

The devotional base is in elaborate baroque style, along the lines of seventeenth-century works by Gian Lorenzo Bernini. Typical of this style are the general inventiveness and, in particular, the representation of the angels. Indeed, a very similar design for the support of a monstrance or ciborium (the latter for holding eucharistic bread)[3] has already been attributed to Bernini or his workshop and dated at about 1665.

A direct comparison may be made between the kneeling angels and the models of those made for the chapel of the Blessed Sacrament in St. Peter's. Nowadays one of the models is housed in the Fabbrica di San Pietro and the other in the Vatican Museums. They faithfully reflect the same attitude, the same shape and style of clothing, and the same arrangement of drapery. The models for the chapel have been attributed to Bernini and to his assistant Giovanni Rinaldi and dated 1673 (fig. 1).[4] They also appear in prints such as one by Francesco Aquila that shows the whole altar.[5] A certain affectation, verging on the rococo, would suggest assigning the ark and the kneeling angels to the first half on the eighteenth century, whereas the wooden base with its handles would appear to be a nineteenth-century addition.

Maria Antonietta De Angelis

1. B. Montevecchi and S. Vasco Rocca, *Suppellettile Ecclesiastica* 1 (Florence, 1987), 120 and 404.
2. Réau 1955–59 (1956), 2,1:40.
3. Housed in the Vatican Apostolic Library and reproduced in Vatican City 1981, fig. 269.
4. Vatican City 1981, 15–54.
5. Vatican City 1981, 154.

83

Raffaello Sanzio, called Raphael (Urbino, 1483-Rome, 1520)
FAITH, 1507
Tempera on wood
18 x 44 cm (7⅛ x 17⅜ in.)
Vatican Museums, inv. 40332

Exhibitions: New York 1982; Vatican City, Braccio di Carlo Magno, *Raffaello in Vaticano*, 1984.

Literature: G. and A. D'Este, *Elenco degli Oggetti Esistenti nel Museo Vaticano* (Rome, 1821), 45; E. Wind, "Charity," in *Journal of the Warburg and Courtauld Institutes* 1 (1937–38):329 ff.; C. L. Ragghianti, *La Deposizione di Raffaello* (Milan, 1947); L. Dussler, *Raphael* (London-New York, 1966), 23–25; P. De Vecchi, *Raffaello. La Pittura* (Florence, 1981), 244; F. Mancinelli, in *The Vatican Collections. The Papacy and Art* (exh. cat. New York, 1982, 154, n. 79A; S. Ferino Pagden, in *Raffaello in Vaticano* (exh. cat. Milan, 1984), 25–26, n. 5; A. M. De Strobel and F. Mancinelli, "Il Cinquecento," in Pinacoteca Vaticana 1992, 265.

Three sections showing the Theological Virtues combine to form the predella of an altarpiece that Atalanta Baglioni commissioned from Raphael, possibly toward the middle of the year 1506, for the family chapel in the church of S. Francesco al Prato in Perugia. The noblewoman intended the work to commemorate her son, Grifonetto, who had been assassinated in July 1500 during the struggles between rival branches of her family to establish control over Perugia. In keeping with tradition, Atalanta intended that her own suffering should be mirrored in that of the Virgin, while in the young bearer on the viewer's right can be seen a resemblance to Grifonetto (another interpretation suggests a close similarity with Grifonetto's features in those of the dead Christ).

The altarpiece was originally composed of a large central panel, signed and dated RAPHAEL URBINAS M.D.VII (Raphael of Urbino 1507), showing the *Deposition of Christ*

(Borghese Gallery, Rome, fig. 1), a pinnacle with *God the Father, Blessing between Angels* (National Gallery of Umbria, Perugia), and the Vatican predella.

Raphael is generally recognized as the sole author of the altarpiece with the exception of the pinnacle, which is usually excluded from the full catalogue of his work and is considered to be by the hand of one of his pupils (possibly Domenico Alfani), painted, however, according to the master's own design.

The altarpiece remained in place until 1608, when the *Deposition* was taken secretly to Rome by order of Pope Paul V (1605–21), who gave the painting to his nephew, Cardinal Scipione Borghese, to add to his collection. In response to the indignant protests both of the Perugians and of Braccio Baglioni, a descendant of Raphael's original patron, the pope replied with a brief in which the painting was described as "a private matter," and the cardinal merely sent a copy by Lanfranco to Perugia (now lost) and another by the Cavaliere d'Arpino (National Gallery of Umbria, Perugia).

The main panel was transferred to Paris by Camillo Borghese, husband of Paolina Bonaparte, in 1809; the predella, which along with the pinnacle and frame had remained in San Francesco al Prato, had been taken to Paris in 1797 by French troops. In 1816, the central panel was returned to the Borghese Gallery, and the predella was returned to Pius VII (1800–23), thus enriching the important nucleus of works by Raphael in the renovated Vatican Picture Gallery.

The iconography of the predella is most unusual, since this space is normally reserved for episodes from Christ's Passion or from the life of the Virgin, related in some way to the subject of the central panel, or for images of the saints to whom the church was dedicated. Ferino Pagden[1] suggests that a number of extant drawings showing scenes from the Passion or events following the death of Christ, similar in style to that of the Borghese Gallery *Deposition*, could be considered to form part of the original project for the predella, which was subsequently modified. Similarly, many preparatory drawings for the central panel still survive, showing clearly the difficulties involved in its creation and how the subject evolved from that of a Lamentation over the Dead Christ to the more animated final version. The allegorical figures of the predella are painted in monochrome ivory, which contrasts with the dull green background. Here, in the horizontally planned sequence, the Virtues are shown as three-quarter length figures within circular frames, flanked on either side by putti holding their relevant attributes.

Charity (fig. 2), which dominates the predella from its central position, is the most complex of the three predella figures. The tondo with the personification of the virtue has clearly been influenced by Michelangelo's *Pitti Madonna*; on one side a putto holds a flaming torch on its shoulders, while on the other a putto tips coins out of a bowl. *Hope* (fig. 3), forming the right-hand section of the predella, has at its center the allegorical figure which, according to Ripa's *Iconology*, was to become canonic by the end of the century. On either side are putti in confident attitudes. *Faith*, traditionally identified by the chalice and host, is flanked by two small angels holding plaques with the Greek inscriptions "CPX" and "IHS," alluding to the presence of Christ in the Eucharist. Ferino,[2] besides noting the close relationship between these putti and the two at the feet of the *Madonna del Baldacchino* (Palatine Gallery, Florence), published an unknown drawing from the Fogg Art Museum. This drawing is attributable to an artist from Raphael's closest circle of followers in which the putti are not nude, as in the Florentine altarpiece, but clothed in a manner that links them closely with the putti flanking *Faith* in the predella of the Baglioni altarpiece.

Maria Serlupi Crescenzi

1. Ferino Pagden in Milan 1984, 25.
2. Ferino Pagden in Milan 1984, 26.

Fig. 1. Raphael, *Deposition of Christ*, 1507, tempera on wood. Galleria Borghese, Rome

Fig. 2. Raphael, *Charity*, 1507, tempera on wood. Vatican Museums

Fig. 3. Raphael, *Hope*, 1507, tempera on wood. Vatican Museums

84

POLIDORI CHALICE, baroque era
Gilded silver and metal
31 cm (12¼ in.)
Pontifical Sacristy

This chalice, formerly the property of Cardinal Polidori, is charmingly worked in gold-plated silver using a mixed technique of embossing, chiseling, and casting. The base is variegated in form, with a polished border and typically baroque decoration finished with extreme care. Three graceful winged cherubim sit on the base, sculpted in the round and holding the symbols of Christ's Passion. Between the cherubs are three medallions, each containing a relief with a symbol of Christianity.

Above this is the stem of the chalice, which is elongated and made up of three figures representing the virtues of Faith, Hope, and Charity. Faith, which in this case also represents Religion, is a veiled woman holding a chalice in one hand and a cross in the other. Hope is a similar female figure who leans on the anchor of Salvation, while Charity is a woman with a child in her arms.

Above the three figures, a shiny, smooth ring supports the cup. The lower part of the cup itself is embellished with exquisitely chiseled and decidedly baroque decoration, with volutes and winged cherubs' heads. It contrasts with the smooth surface of the cup, which is conical in shape, rounded at the base, and slightly flared at the lip. All of the gilding on the cup is original.

The chalice is unquestionably the first and most important instrument of the Christian liturgy. It is the only sacramental vessel that Christ himself used during the Last Supper, and later it became part of the sacrament of the Eucharist. Its name comes from the Greek word *calus*, which means cup. In Latin, *calix* means drinking cup, which could be of any shape but invariably was a stemmed, footed cup with a handle on either side. The apostles and their immediate successors for several centuries used common drinking cups made of glass, pottery, ivory, metal, and even wood for their chalices. In the old liturgy, only bishops could bless chalices, whereas now priests may perform this ceremony. The chalice symbolizes the Church, which collects the precious blood of its founder to distribute as nourishment for the souls of believers.
Luciano Orsini

85

Workshop of Vincenzo Coaci (active Rome, 1782–94)
CHALICE, c. 1795
Gilded silver
30.5 cm (12 in.)
Basilica of Santa Maria Maggiore, Rome

Exhibitions: Rome 1975, Paris 1990.

Literature: M. Andaloro in Rome 1975, 90, no. 202; M. A. De Angelis in Paris 1990, 166, no. 092.

Beneath the foot of the chalice there is a large coat of arms of Giovan Francesco Albani, below a cardinal's hat with five orders of tassels and a patriarchal cross (fig. 1). Albani, great-nephew of Clement XI (1700–21), whose name he bore, was created cardinal when he was only twenty-seven years old and was given the titular church of S. Cesareo in 1747 by Benedict XIV (1740–58). Pius VI (1775–99) appointed him archpriest of Santa Maria Maggiore in 1795 to succeed Cardinal Andrea Orsini, who died that same year.[1] Cardinal Albani died in 1803.[2]

Underneath the foot of the chalice is also the double mark of the silversmith Vincenzo Coaci, who was active in Rome between 1782 and 1794, the year of his death. Coaci was born in 1756 in Montalboddo (today's Ostra) in the Marches. He had a workshop in Rome in Via del Governo Vecchio.[3] It seems that these marks were used as a pair by Coaci between 1793 and 1795.[4] Given that Cardinal Albani was appointed archpriest of the basilica only in 1795, one is led to believe that, although the chalice bears Coaci's marks, it was made by another silversmith from his workshop, following the master's design. A replica, also attributed to the workshop,[5] was given to Pius VII (1800–23) in 1801 and is now in the treasury of St. Peter's Basilica. M. Andaloro, who first published this chalice,[6] emphasizes how the style depends on Luigi Valadier, who was Coaci's master.

The round base is decorated with three-dimensional sculptures of small angels supporting bas-reliefs with beaded frames. Depicted on the bas-reliefs are episodes from the Passion (which are somewhat rare for liturgical objects): *Christ before Caiphas*, *Christ before Pilate*, and the *Deposition*. The knot of the stem of the chalice is in the form of a small temple in which is seated the figure of a veiled woman holding a chalice and the Host, the symbolic commixture between Faith and Religion described by Cesare Ripa in his *Iconologia*.[7] The lower part of the bowl of the chalice is decorated with putti who, between vine tendrils, support three medallions with the Pelican, the Phoenix, and the Agnus Dei (Lamb of God), symbols connected with the Eucharistic mystery and the Resurrection.

The function of the angels and the putti in the iconographical context of the chalice seems to respond exclusively to decorative motifs that date back a long time. While the small three-dimensional angels assume the postures of small pieces of sculpture acting as plaque supports, with typically baroque movements, the putti in high relief on the lower part of the bowl of the chalice, in the attitude of dancers, remind one of Renaissance motifs, especially those from Tuscany, almost as if they were pagan ephebes singing hymns of praise to wine and the vine shoots that adorn them.
Maria Antonietta De Angelis

1. See *Chracas*, year 1796, 3, 38.
2. G. Sofri, in *Dizionario Biografico degli Italiani*, vol. 1 (Rome, 1960):604–06.
3. C. G. Bulgari, *Argentieri gemmari e orafi d'Italia, Parte prima, Roma* (Rome, 1958–59), 299.
4. A. Bulgari Calissoni, *Maestri argentieri gemmari e orafi di Roma* (Rome, 1987), 148, nos. 384a, 386.
5. L. Ficacci, *Dizionario Biografico degli Italiani*, vol. 26 (Rome, 1982):420.
6. Andaloro in Rome 1975, 90, no. 202.
7. C. Ripa, *Iconologia... ampliata dal Sig. Cav. Gio. Zaratino Castellini* (Venice, 1669), 523.

Fig. 1. Cat. 85, detail, coat of arms of Giovan Francesco Albani

86

PAX, 19th century
Silver, partly gilded, with enamel and gold
16 x 20 cm (6¼ x 8 in.)
Pontifical Sacristy

Conservation courtesy of Nelson Angelo Monteleone

This instrument for the Rite of Peace rests on a base with a variegated form and raised border, decorated with cast reliefs; the coat of arms of Pope Leo XIII (1878–1903) is in the center. On either side of the coat of arms are leaves that cover most of this area, and on top of the pope's coat of arms are the usual pontifical emblems of the keys and the tiara. Two graceful cherubs, sculpted in the round, rest on the base. They support a small temple decorated with garlands and architectural motifs; two acanthus leaves are on either side of the temple. A medallion showing the resurrected Christ is in the center of this structure, surrounded by incredulous bystanders who move in a space defined by three arches.

Above the medallion is a semicircular area with two pseudo-baroque decorative elements on top of it. On either side are two angels sculpted in the round, who kneel, worshiping a chalice with a Host on top of it that represents the sacrament of the Eucharist.

The instrument for the Rite of Peace consists of a metal sheet framed by artistic ornamentation with a handle on the back (fig. 1). It was passed among the faithful during Mass, who kissed it as a sign of mutual solidarity. Today this practice is virtually obsolete, although some non-Latin rites of the Catholic Church do still use it. During papal high masses, the instrument of peace was kissed by the pope first, then by the clergy, and finally was passed to the congregation.

The presence of angels on this instrument generally symbolizes its mystical quality, embodying the passion for God, who descended from heaven to establish real peace in the heart of humankind.
Luciano Orsini

Fig. 1. Cat. 86, back view

87

French
PROCESSIONAL CROSS OF POPE LEO XIII
Late 19th century
Silver, enamel, and precious stones
269 cm (106 in.)
Pontifical Sacristy

Exhibitions: New Orleans, La., New Orleans Pavilion World Expo, *Treasures of the Vatican*, 1984; Brisbane, Australia, Pavilion of the Holy See Expo 88, *The Holy See Vatican Collections*, 1988; Manila 1993–94.

This large processional cross is made of gilded silver and decorated with enamel work and precious stones. It was given to Pope Leo XIII (1878–1903) by the diocese of Moulins, France, on the silver jubilee of his ordination. An inscription on the ferrule reads: "S. Sanctissimo Patri Leoni XIII Pontifici Maximo/ Dioecesis Molinensis feliciter/ Occurrente/ Jubilaeo Sacerdotali/ 31 dec. 1887 gest. rever. Obtulit" (To the Most Holy Father Leo XIII Pontifex Maximus, the Diocese of Moulins on the occasion of the jubilee of his ordination, reverently offered on December 31, 1887). The cross bears Pope Leo XIII's coat of arms.

The design is neo-Gothic, a typical example of French workmanship in this period, borrowing heavily from the French medieval style and richly decorated. The three upper arms of the cross are decorated at each end by the winged head of a cherub in relief, with the wings enameled so that the heads stand out clearly.

Christ stands regally in the center of the cross, wearing a crown and elaborate loincloth and looking more like a king than a man in pain. Behind his head is an enameled halo, surrounded by a symmetrical design of multicolored rays. On the back of the cross is the Virgin Mary with arms outstretched.

Below them, sculpted in the round, are two small praying figures that kneel at the foot of the cross, their pose expressing devotion to Christ. They represent Adam and Eve and symbolize humanity's submission to salvation.

The spherical node below them is decorated with the signs of the zodiac and a bas-relief with a procession of saints. Acanthus leaves, a symbol of immortality, mark the point of juncture between the lower part of the cross and the staff, forming the capital of a ribbed column that has a serpent entwining it. The serpent represents evil, and its head faces downward as a sign of defeat and of Christ's supremacy. Vine leaves, symbolizing the blood of Christ, also appear in the elaborate design. The rest of the staff is decorated with ornamental motifs typical both of the period and the area in which the cross was made.

This type of cross is similar to altar crucifixes; in fact, the latter actually developed from processional crosses. The processional version is fixed on a decorated or painted staff instead of resting on a base.

Processional crosses are still used by the clergy, whenever a mobile cross is needed, both inside and outside churches. They are the most important insignia of liturgical processions. During processions in which the pope is involved, the cross precedes him with the crucifix turned toward him rather than the congregation, as is usual under other circumstances. This symbolizes the fact that the pope is the living model of Christ, who suffered for our salvation.
Luciano Orsini

88

CROSIER WITH SAINT MICHAEL, 19th century
Gilded silver, metal, and enamel
168 cm (66⅛ in.)
Pontifical Sacristy

Conservation courtesy of Bill, Lorraine, and Corinne Dodero in honor of Corinne Leigh Dodero

This crosier was probably made during the last century, using a Gothic model. The crook consists of a series of volutes that give it the traditional spiral shape, and the last volute carries the decorative element onto the handle of the staff, ending between the opened wings of an angel. The angel is sculpted in the round, with hands joined in prayer, while the outer curve of the spiral is decorated with a series of playful-looking cherubs.

Inside the curve of the crook, Saint Michael can be seen slaying the dragon, probably referring to a special devotion to the archangel by the patron who commissioned the work or the bishop for whom it was made. Another indication of this is the fact that Saint Michael is shown full-face, looking toward the person who carried the staff.

Below the crook is a hexagonal section, carved and sculpted in the round and divided into panels, some of which have coats of arms on them. This section is supported by winged angels' heads. A ribbed staff adds to the distinction of the crosier, and so does the rich enamel work, making it a unique item.

Crosiers symbolize a bishop's judicial and doctrinal power and are usually about 160 cm (63 in.) high. The bottom of the staff is pointed because the "Shepherd of souls (the bishop) has to prod the lazy and defend the weak," according to the *Bishop's Ceremonial*, which also specifies that the crook serves to "gather in the strays." As early as the sixth century, crosiers were a bishop's sign of office, usually made of wood but sometimes of metal and ivory, with a small *T*-shaped crossbar. From the fifteenth century onward, crosiers in the western world always had a spiral or crook at the top. When a bishop is in his own diocese, he carries the staff with the crook pointing outward, symbolizing his care for his flock, whereas in other dioceses the crook must point inward.

The symbolism of this crosier is closely linked to Saint Michael's role as the soul's protector against the temptations of the devil. This is enhanced by the chromatic effect of the enamel work, because the colors express the sensations felt by souls in God's grace.
Luciano Orsini

89

JUBILEE CLASP OF POPE PIUS IX, c. 1850–75
Gilded silver, enamel, and precious stones
18 x 12 cm (7 x 4¾ in.)
Pontifical Sacristy

Exhibition: The Holy See Vatican Collections, 1988.

This type of clasp, which has a long biblical tradition,[1] was generally used on the cope worn by popes or bishops. In the past, it hooked the cope worn by the pope when he sat on the *sede gestatoria* (papal gestatorial throne).

This clasp belonged to Pius IX (1846–78), to whom it was presented, on the silver jubilee of his consecration as pope, by the Prima Primaria Congregation.[2] It is carved in a special design based around a central image with some asymmetrical decorative elements on the outer border. A blue globe covered with stars is in the center of the clasp, while the upper part is encompassed by God the Father, who looks benevolently toward the globe, and the lower part is supported by a group of three full-length cherubs. On either side, two graceful angels hold scrolls that read: *Sine labe originali* (without Original Sin) and *Non deficiat Fides* (that Faith be not lacking). Decorative half-shell elements form the four corners, with angel heads between them.

Jewels[3] enhance the beauty of the clasp, making it suitably precious for a pope. A delicately engraved wide hook at the back kept the clasp firmly in place (fig. 1).

The liturgical symbolism of the clasp can be understood in terms of its function: it holds in place the papal cope, a symbol of the abundance of God's mercy toward humanity. Thus the clasp represents the "seal" of God's grace on humanity's conversion, and by extension this meaning of conversion can also be applied to the entire cope.

The imagery used on this clasp symbolizes God's closeness to the world at his feet, while the stars suggest an empyrean, limitless universe, or eternity.
Luciano Orsini

1. In the Book of Exodus, Jewish high priests had to wear a square metal "clasp" (actually a kind of pendant) around their necks during the more solemn religious ceremonies and also during some civil ceremonies (Ex. 28:15–28).
2. Previously known as the Congregation of the Annunciation, it became the Prima Primaria Congregation in 1584 by right of a papal bull of Gregory XIII (1572–85). It has been supported by the Jesuits since 1563 and is housed in the Jesuit Collegio Romano in Rome. Its role is to instruct individuals of every extraction to serve the Church, focusing on a special devotion to the Virgin Mary.
3. Originally, the precious stones decorating the clasps used by Jewish high priests for important occasions symbolized the twelve tribes of Israel. The stones were: sardonyx, for the tribe of Reuben; topaz (or yellow quartz) for the tribe of Simon; emeralds for the tribe of Levi; rubies for Jehudah; sapphires for Zebulun; diamonds for Issahar; opals for Dan; agates for Gad; amethysts for Aser; chrysolite for Naftali; onyx for Josef; and jasper for Benjamin. In Catholic tradition, the stones became associated with various saints or with the Virgin Mary.

Fig. 1. Cat. 89, back view

90

Italian (Rome)
PAIR OF CANDELABRA-BEARING ANGELS
Early 19th century
Gilded and painted wood
146 cm (57½ in.) and 144 cm (56¾ in.)
Basilica of Santa Maria Maggiore, Sforza Chapel, Rome

Conservation courtesy of Florence B. D'Urso in memory of Rev. Francis J. Perkosky, S.S.

Candelabra-bearing angels are sculptures of small or medium dimensions that act as supports for candelabra. They appeared first in the late middle ages and in the Renaissance, often as specific decorations for the altar, such as the famous examples of Niccolò dell'Arca and of Michelangelo for the *Sarcophagus of Saint Dominic* in Bologna. Large examples such as the exhibited works were to be placed in the area inside the altar rails.[1]

This pair of angels, having to be placed at the sides of the altar, were designed in their position and gestures looking at one another as in a mirror image. The angels are similar, even if the drapery of their clothing and hair styles are different in detail. They are standing on neo-classical plinths decorated with garlands of leaves and painted false marble. The rather stylized drapery and the rigid gestures incline toward a neo-classical style that was already tending toward pure sculptural forms; thus dating the sculptures to the first quarter of the nineteenth century seems the most appropriate.
Maria Antonietta De Angelis

1. B. Montevecchi and S. Vasco Rocca, *Suppellettile ecclesiastica* 1 (Florence, 1987):53.

91

Italian
LITURGICAL VESTMENTS, 2nd half 19th century
Silk, gold, silver, cotton, and linen
Chasuble, 112 x 73 cm (44¼ x 28¾ in.)
Stole, 238 x 16 x 7 cm (93¾ x 6⅜ x 2¾ in.)
Maniple, 119 x 17 x 8.5 cm
(46⅞ x 6¾ x 3⅜ in.)
Chalice veil, 58 x 53.5 cm (22⅞ x 21 in.)
Burse, 23 x 24 cm (9 x 9½ in.)
Basilica of Santa Maria Maggiore, Rome

This complete set of vestments for celebrating the Mass includes a chasuble, stole, maniple, chalice veil, and burse. The woof is of the *gros* type, machine-made in silk thread woven to design. There are gold and silver threads for highlighting, linings in red cotton sateen, and a gold-fringed hem. The inner lining of the burse is white linen. Modern hems are worked in *broderie anglaise*.

The set represents a complete break with traditional Italian style, which very rarely includes images, much less elaborate scenes, on vestments. The practice of decorating liturgical furnishings with images, on the other hand, has been common throughout central Europe as far back as the Renaissance.

Two episodes from Christ's Passion appear on the chasuble, which is as crowded with personages as any theatrical representation. The *Crucifixion* is on the back and the *Mourning over the Dead Christ* is on the front. Both the stole and the maniple are decorated with angels, as are the chalice veil and the burse. Inscriptions in keeping with the liturgical use of each object can be found among the angelic choirs. These include the *incipit* (opening words) of the *Sanctus* (hymn of praise) on the stole and maniple and the *Panis Angelorum* (bread of angels) on the chalice veil as if to exalt its function in relation to the Offertory.

Chasuble, front

Chasuble, back

The decorations, on heavy fabrics with silk threading and abundantly highlighted with silver and gold thread, generally reflect the neo-Gothic taste of the late nineteenth century. This style, which grew out of the Nazarene movement of German romantic painters of the first three decades of that century, harked back to medieval or early Renaissance art in Florence. Thus the stylistic spirit can be said to have a twin matrix, Gothic and Renaissance. This can be seen principally in the angels, which are so profusely present throughout these furnishings as to underline, in a decidedly neo-Gothic manner, the laudatory and concerted nature of the liturgical celebration. Both in the case of the full figures and the small heads of the cherubim, angular and rigid lines render even more abstract the highlighting so skillfully executed with gold thread.

A dominant spirit of classicism, on the other hand, imbues the two sacred scenes that appear on the chasuble. This is particularly true of the Crucifixion, the plan of which calls for the figures to be realized in perspective with attention to the disposition of volumes. The coexistence of these seemingly opposed choices would place these liturgical furnishings in an area one might call "eclectic late nineteenth century," which would also explain the utilization of machine-made fabrics.
Maria Antonietta De Angelis

Stole

Maniple

Chalice veil

Burse

92

Luigi Capponi and Workshop
TWO ANGELS, c. 1500
Marble
115.5 x 42 cm (45½ x 16½ in.), 116 x 42 cm (45⅝ x 16½ in.)
Vatican Museums, invs. 31320 and 31321

Conservation courtesy of Mr. and Mrs. James P. Kelly

Literature: The Vatican angels have so far been unpublished. For Luigi Capponi, see F. Negri Arnoldi, "Luigi di Pietro Capponi da Milano," in *Arte Lombarda* 6 (1961):195–201; G. Casadei, in *Dizionario biografico degli italiani* 19 (1976):64–65.

These two standing angels came to the Vatican Museums in 1982 from the small Roman church of S. Lorenzo in Piscibus (near S. Spirito in Sassia). Their original location is unknown, and it is not clear which area they occupied in S. Lorenzo or whether they might originally derive from another church.

The two youthful angels stand upright facing each other. They are symmetrically conceived, flanking an unknown and possibly lost central image. They wear long, thin dresses *all'antica*, which are sleeveless and girded around the waist. In one hand each holds a long and elegantly shaped palm leaf, while the other hands, which are cut off at the edge of the marble block, probably pointed toward the central figure or composition. The angels stand on sketchy clouds, with small cherubim under their feet.

The figures were probably executed in the workshop of the sculptor Luigi di Pietro Capponi da Milano, a sculptor active in quattrocento Rome with an oeuvre still quite unclear and undefined. He was born and, more than likely, trained in Milan (possibly in the workshop of Giovanni Antonio Amadeo) and went to Rome in the 1480s. He is first mentioned there in connection with the tomb of Francesco Brusati in the church of S. Clemente in a document of July 8, 1485. Another document (March 8, 1496) links his name to the marble altar with the Crucifixion in the church of S. Maria della Consolazione. Further documentation is unknown. However, on the basis of these two works, a substantial oeuvre has been ascribed to the Lombard sculptor.

Among the works attributed to Capponi, the tomb monument to the brothers Antonio and Michele Bonsi, in the courtyard of the church of S. Gregorio Magno, holds a prominent place (fig. 1). The tomb, which follows the antique concept of the *imago clipeata* by displaying two busts of the deceased, was executed around 1500 and is among the best examples of this period. Two standing angels flank a central relief of the Madonna and Child. These angels are closely comparable to the two figures exhibited here. Their garments show the same billowing folds and a similar light transparency, and the way their legs are set on the unstable ground is almost identical. They are of similar proportions and build, and their facial features reveal that they may stem from the same source. The angels of the Bonsi monument, however, seem to show a more energetic movement toward the center, supported by their gestures of veneration and their outspread wings. The two Vatican angels are calmer, presenting rather than venerating the unknown central image. The center was more than likely not a relief of the Madonna and Child but rather a depiction of a saint, as indicated by the palm leaves held by the angels.

Angels of this type are quite common in Roman sculpture of the second half of the fifteenth century (see fig. 2). They flank altars, tabernacles, portals, and tomb monuments. As such their execution constitutes an important element within quattrocento sculpture.
Johannes Röll

Fig. 1. Luigi di Pietro Capponi, *Monument to Antonio and Michele Bonsi* (detail). Church of S. Gregorio Magno, Rome

Fig. 2. *Angels from the Tomb of Pope John Paul I.* St. Peter's Basilica, Vatican, Rome

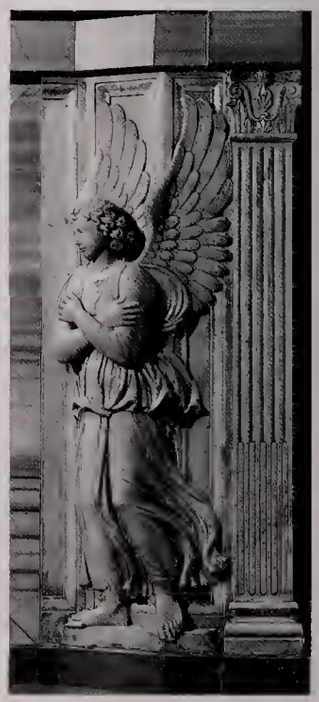

31320

31321

93

Giovanni di Paolo (Siena, 1395/1400–1482)
SAINT MICHAEL THE ARCHANGEL, c. 1440
Tempera and gold on wood
18.5 x 8.2 cm (7¼ x 3¼ in.)
Vatican Museums, inv. 40128

Provenance: Formerly in the Vatican Library.

Literature: Réau 1955–59, vol. 2, 1:39 and ff.; G.Heinz-Mohr, *Lessico di Iconografia Cristiana* (Milan, 1982), see "Angeli"; *Enciclopedia Cattolica*, see "Angeli"; M. Martens, A. Vanrie, and M. de Waha, *Saint Michel et sa symbolique* (Brussels, 1979); Volbach in Pinacoteca Vaticana 1987, 51.

This panel was probably once part of a diptych, now broken up and mounted in frames that are not original. The figure of the archangel stands out against a gold background, wearing armor over a short, skirted garment and a cloak. He has wings and a halo, and his left hand rests on a shield bearing the emblem of a cross, while his right hand holds a spear, piercing the serpent that he tramples underfoot. The image brings to mind Saint Paul's Letter to the Ephesians (6:11–17): "Put God's armour on so as to be able to resist the devil's tactics; ... rely on God's armour, or you will not be able to put up any resistance when the worst happens, or have enough resources to hold your ground. So stand your ground, with truth buckled round your waist, and integrity for a breastplate, wearing for shoes on your feet the eagerness to spread the gospel of peace and always carrying the shield of faith so that you can use it to put out the burning arrows of the evil one. And then you must accept salvation from God to be your helmet and receive the word of God from the Spirit to use as a sword."

The iconography of the archangel transfixing the serpent comes from the Book of Revelation (12:1–9): Michael fights the dragon to defend the woman and child, who are about to be devoured; the woman symbolizes the Virgin Mary and the Church, threatened by Satan.[1]

For every believer, the archangel thus becomes the embodiment of the victorious warrior, while the fight between Saint Michael and the serpent symbolizes the inner fight waged by each Christian against sin.

Michael has also been identified with the angel who stands by God at the moment of judgment when souls are weighed after death and are either saved or damned. This is why the saint is often associated with the cult of the dead, and cemetery chapels are frequently dedicated to him. This cult, which resembles that of the Egyptian god Anubi and the Greco-Roman cult of Hermes-Mercury, spread widely in the eastern world during Emperor Constantine's time, and the emperor himself dedicated several churches to Saint Michael. Later the cult spread to Italy, where in the fifth century a sanctuary was dedicated to the saint on Monte Gargano, a mountain in southern Italy that is visited by pilgrims to this day. Another sanctuary, Mont-Saint-Michel, was built in France in the eighth century, and during the ninth century many chapels in Rome and in other cities and towns were dedicated to Michael.

The other half of the diptych, which is also in the Vatican Picture Gallery, shows a Madonna and child, with the latter holding a cartouche with the word EGO written on it (fig. 1). The link between the two subjects lies in Saint Michael's role as defender of the Virgin Mary/Catholic Church against the dragon as described in the Book of Revelation (12). The word *ego* in the cartouche is sometimes completed in other contemporary works of art by the words *sum lux*, a reference to the Gospel of John, where Christ is called "Light" and "Life" (1:4–9).

The diptych has been attributed to Giovanni di Paolo, a painter and illuminator who was active in Siena between 1420 and 1482. Instead of focusing on typical Renaissance issues in painting, his vision of the world has an archaic quality inspired by the painters Pietro and Ambrogio Lorenzetti, while his later works resemble Sassetta's in manner. In this painting, the gold background, attention to detail, and fluidity of line express the artist's deep ties with late Gothic culture, even though the figures have a delicacy of contour and a depth and substance that stylistically belong to the Renaissance.

This diptych, which is dated around 1440 or possibly later, is yet another example of the original, lyrical, and timeless quality of Giovanni di Paolo's work.

Adele Breda

Fig. 1. Giovanni di Paolo, *Madonna and Child*, c. 1440, tempera and gold on wood. Vatican Museums

1. From the Book of Revelation (12:7–9): "When Michael with his angels attacked the dragon.... the great dragon ... was hurled down into the earth, and his angels were hurled down with him."

94

SAINT MICHAEL AND THE DRAGON, 19th century
Gilded metal and silver
33 cm (13 in.)
Pontifical Sacristy

Conservation courtesy of Marilyn and James M. Augur in honor of Louise G. Augur

This small devotional statue is made of gilded metal, with some parts in silver, and represents (in accordance with Christian hagiography) Saint Michael the Archangel defeating the dragon. The figure rests on an ornamental pedestal, the purpose of which is to increase its height. Saint Michael is sculpted in the round, cast, and then finished with chasing that beautifies the piece and also gives it a realistic quality. The archangel has his right arm lifted, brandishing a sword against the dragon, who is already lying at his feet. His wings are open and some drapery floats from his right side. His head turns proudly downward to observe the dying dragon.

This statuette was used only for devotional purposes and played no role in the liturgy. However, it may well have been part of the altar furnishings of the Pope's Secret Chapel (the chapel of his private apartment) without having a specific function.

The symbolism expresses the archangel's determination to repulse the attacks of the devil by fighting the dragon, who personifies evil.

Luciano Orsini

CHRIST THE JUDGE

Detail of cat. 96 (actual size)

ЛИ. ПРА. Ѡ.
ЛИ. ПАТРИАРХЪ.
ЛИ. ЦРЕ.
ЛИ. ПРПБЖЕ.
ЛИ. ПРПБ. Ѡ.
ЛИ. СТЛЕ.
ЛИ. ГРКЪ.
ЛИ. ЦРЛЪ.
ЛИ. МНКЪ.
ЛИ. ЛИЦЪ.

95

Russian, Moscow School
SYNAXIS OF ALL SAINTS, early 17th century
Tempera and gold leaf on linen and wood
23.3 x 22 cm (9¼ x 8⅝ in.)
Vatican Museums, inv. 40047

Conservation courtesy of John J. Brogan

Provenance: Vatican Library.

Literature: Barbier de Montault 1867, 120, no. 616; Muñoz 1928, 16, no. 7 and pl. XXXV, 1; Vatican 1993, 77, no. 3g; Bianco Fiorin 1995, 70, no. 86, fig. 126.

Fig. 1. Cretan, *Christ in Glory Surrounded by Angels and Saints*, 17th–18th centuries, tempera on wood. Vatican Museums

The present icon, inspired by representations of the Last Judgment, is in fact an iconographic illustration of the feast of All Saints, which the Byzantine Church celebrates on the first Sunday after Pentecost. This feast had in fact been established in memory of the Resurrection of our Lord and of those of his precursors or followers who had already been crowned in heaven: patriarchs of the Old Testament, prophets, kings, contemporaries of Christ who had joined him and followed his teaching, preachers, hermits, martyrs, hierarchs, priests, devout kings, and defenders of the Church. Moreover, on the second Sunday after Pentecost, the Russian Orthodox Church even adds a feast of All the Saints Who Have Distinguished Themselves in the Land of Russia.

The iconographic scheme translates, into a visual image, the text and the meaning of the liturgical office of the Feast of All Saints. It presents Christ in glory, surrounded by the saints classified by categories so as to display their variety and multitude. It is in some way a telescoped reduction of the fearful event of the Second Coming and of the Last Judgment, but one in which only the elect, those destined for paradise once judgment has been passed, are represented. This particular iconography of Christ in glory surrounded by the saints was already familiar in the Byzantine period, as exemplified by another version also preserved in the Vatican collections, that of the so-called *Dalmatic of Charlemagne*, which is in reality a *saccos* (liturgical vestment of the Byzantine Church), presumably dating to the fourteenth century. But the subject evidently underwent widespread development in the post-Byzantine period when, in most of the paintings representing it, the composition became based on a scheme in the shape of a circle.[1] It was following this traditional scheme of circular type that the iconographic theme became particularly popular in the seventeenth and eighteenth centuries; an example is the central panel of a small Cretan triptych preserved in the Vatican Picture Gallery (fig. 1).[2]

Another scheme of the same iconographic theme, also familiar to us from Cretan painting, is that in which the different groups of personages who participate in the scene are arranged not in a circle, but in parallel horizontal rows. In the upper part, Christ the Judge is represented in glory, surrounded by the Virgin Mary and Saint John the Baptist in *Deisis* (intercession), with the apostles and accompanied by two groups of angels. In the middle of the icon is placed the *Hetimasis* (preparation of the throne of the Second Coming) with Adam and Eve prostrated below it and, further below, the different choirs of the just, their gazes and their hands raised to

the Omnipotent sitting in judgment and, last, at the bottom of the panel, the enclosed garden of paradise with Abraham and the Good Thief placed within.[3]

The present icon displays this horizontal arrangement, with the saints placed in superimposed rows. It was a scheme adopted by Russian painters, from the sixteenth century on, in the representation of the very complex subject of the Hexameron or Days of the Week (*Sed'mitsa*), illustrated by scenes from the New Testament beginning with the first day, which is Sunday, the day of Resurrection, and ending with the seventh day, Saturday (*Subbota*), occupying the center of the whole iconographic composition and forming, in essence, merely a more synthetic version of the preceding Cretan scheme.[4]

Thus the image of Saturday, removed from the context of the entire illustrated week, would give rise to the icon of the Saturday of All Saints (*Subbota V sjech Svjatych*), familiar from numerous examples dating to the sixteenth and seventeenth centuries in Russia.[5] The icon in the Vatican collection is, at least iconographically if not stylistically, very close to the one in the former George R. Hann Collection,[6] though this is more schematic and devoted exclusively to the celebration of the feast of the Sunday of All Saints (*Ned'elja V sjech Svjatych*) (fig. 2). In the upper part, the sumptuous, arabesque-patterned throne of the Lord amid the celestial powers is contained within a circular glory, peopled by cherubim and seraphim and supported by the four Living Beings of the Apocalypse. Christ, dressed in a luminous vestment with its rich chrysography (or *assist*), holds a Gospel open at the passage of Saint John (7:24): не на лица сѹди́те но сѹди́те пра́веднѣй сѹдъ (Do not keep judging according to appearances; let your judgment be according to what is right).

The *Deisis* is escorted, on both sides, by the [illegible]r of the archangels, conspicuous among [illegible]m are Michael and Gabriel bearing the [illegible]gram of Christ in their hands: ІС ХС .

In the vaulted heaven, with its fleecy clouds, appears the *Hetimasis*, supported by the two "Angels of the Lord": the throne itself is here replaced by an altar supporting the cross and the Gospel, the word for throne (*prestol*) also denoting the altar among the Slavs. Six other angels, crowns in their hands, fly downward toward each of the "abodes" in which the various categories of the just are placed. To the left, one may distinguish the choir (*lik*) of the Ancestors of Christ; that of the Patriarchs of the Old Testament, dressed anachronistically as Patriarchs and Metropolitans of the Russian Church; that of the Prophets, in which one may recognize, in the front row, David, Solomon, and presumably Zechariah; that of the Hierarchs of the Church with Basil the Great, Gregory the Theologian, and John Chrysostom; and that of the monastic saints, including Anthony the Great. Facing them, to the right, are the choir of the kings with Emperor Constantine and Russian princes with their characteristic *shapka* (fur-lined crowns); that of the female monastic saints, with Mary the Egyptian; and, in the front row, the apostles; the martyrs with Saint George and his lance; lastly the choir of the female martyr saints, including Catherine of Alexandria and Saint Julitta with her infant son, Cyr.

This reduced cycle, which consists essentially in the scene of intercession or *Deisis* and in the reward of the just, is, in short, the iconographic scheme preferred by the Russian icon painters to illustrate the theme of the Synaxis of All Saints. In the case of the icon in the Vatican, with its warm complementary colors that enamel the luminous gold ground and its delicate ornamentation characteristic of Muscovite painting in the early seventeenth century according to the manner of the so-called Stroganov school, it is no longer possible to read the original title, which is normally inscribed on the upper part of the frame. This is because the panel was subsequently reduced in size and in thickness, no doubt on the occasion of a previous restoration. The nail holes, which appear at regular intervals along the edges of the paint surface, are all that remain of the metal frame (*Basma*) by which the icon was originally surrounded.

The icon is accompanied by numerous inscriptions in Old Church Slavonic. Apart from the usual Greek monograms ІС ХС (Jesus Christ) surmounting the figure of Christ in glory and placed in the transparent discs or globes held by two of the archangels, on each of the sides of the cross of the *Hetimasis*, the traditional biblical expression ὁ ὢν (The One who is) within the cruciform nimbus of Christ, and the monograms МР ѲѴ for the Virgin Mary, one can read the abbreviation of the name of John the Baptist in Slavic Ї҆ѡа́(ннъ).

The angels supporting the altar of the *Hetimasis* and the others flying down to crown each of the different choirs of the Elect are epigraphically designated as Angels of the Lord, а҆́гг(е)ли г(оспо́д)ни, while the choirs (in their accompanying tituli) are respectively identified as: Choir of the Ancestors, лик праѡ(тѐ)цъ ; Choir of the Patriarchs, лик патриа́рхъ ; Choir of the Venerable Fathers or monastic saints, лик пр(е)п(о)до́б(нъıхъ) ѡ(тѐ)цъ; Choir of the Hierarchs or Pontiffs, лик е(вл)т(и́те)лей ; Choir of the Prophets, лик прор(ѡ́)къ ; Christ the Kings, лик ц(а)ре́й; Choir of the Venerable Women or female monastic saints, лик пр(е)п(о)до́б(нъıхъ) жѐнъ ; Choir of the Apostles, лик апо́(стѡ)лъ; Choir of the Male Martyrs, лик м(ѹ́)ч(е)н(и)къ; and Choir of the Female Martyrs, лик м(ѹ́)ч(е)н(и)цъ.

Michel Berger

Fig. 2. *Feast of the Sunday of All Saints (Ned'elja V'sjech Svjatych)*. Formerly George R. Hann Collection

1. See, in particular, Millet 1945, 22 ff.; D. Milosevic, *Das Jüngste Gericht* (Iconographia Ecclesiae Orientalis) (Recklinghausen, 1963); E. Haustein-Bartsch, "L'iconografia del Giudizio Universale nella pittura di icone russe e nella tradizione bizantina," in *L'immagine dello Spirito-Icone delle Terre Russe-Collezione Ambroveneto* (exh. cat. Milan, 1996), 41–46.
2. Bianco Fiorin 1995, 24, no. 18, figs. 27 and 29.
3. Th. Chadzidakis, *L'art des icônes en Crète et dans les îles après Byzance* (Europalia Grèce 1982) (Charleroi, 1982), no. 32, fig. 18.
4. See in particular the famous early-sixteenth-century icon attributed to a pupil of Dionisij, and now in the Tretjakov Gallery in Moscow: N. Scheffer, "Days of the Week in Russian Religious Art," in *Gazette des Beaux Arts*, series 6, 28 (1945):326–28, figs. 5a–b, 7; V. I. Antonova, *Gosudarstvenaïa Tretjakovskaïa Gallereïa. Katalog drevnorusskoï živopisi XI–načala XVIII v.v.* (Moscow, 1963), 1:342–44, no. 281; M. V. Alpatov, *Early Russian Icon Painting*, Russian/English bilingual edition, 2nd ed. (Moscow, 1978), 316 and pls. 157–58; V. Lazarev, *L'arte russa delle icone dalle origini all'inizio del XVI secolo* (Milan, 1996), 114, 392, pl. 329.
5. See Antonova 1963, 1:343, 2:117, 292, 339, 341, 352, 366.
6. *The George R. Hann Collection. 1. Icons and Russian Works of Art* (New York: Christie's sale, 1980), pl. 10; V. Teteriatnikov, *Icons and Fakes. Notes on the George R. Hann Collection* (New York, 1980), 1–5.

96

Francesco Rosselli (Florence, 1445–before 1513)
THE LAST JUDGMENT, c. 1470–90
Tempera on paper mounted on wood
36 x 51 cm (14 x 20 in.)
Vatican Museums, inv. 40611

Conservation courtesy of Allen Wright Thrasher in memory of the Thrasher and Wright families

Inscriptions: LVSSVRIA (Lust), ACCIDIA (Sloth), IRA (Anger), GOLA (Greed), AVARITIA (Avarice), INVIDIA (Envy), SVPERBIA (Pride) below on the right, beneath each of the seven infernal cavities.

Restorations: 1844, 1996.

Provenance: 1844, Biblioteca Apostolica Vaticana (restorer C. Ruspi); 1867, Vatican Apostolic Library, Christian Museum, Cupboard XV, no. 7 (Barbier de Montault 1867, 164); 1880, Vatican Apostolic Library, Christian Museum, Showcase Q, VI, no. 180 (Descemet 1880, cc. 231–32); 1954, documented in the Vatican Picture Gallery.

Exhibitions: This is the first time this work has been exhibited.

Literature: Descemet 1880, "Rari", cc. 231–32; Bartsch 1803–21, vol. 13/I, 268, no. B.23; Ottley 1816, 1:425, 428; Passavant 1860–64, 5:71, no. 72; Barbier de Montault 1867, 164; D'Achiardi 1929, 28; Thieme-Becker 29 (1935), 37; Hind 1938, 1:139, no. B.III.7, 139–140, no. B.III.8; Pope-Hennessy 1952, 12, 195; Bénézit 1957, 7:361; Baldini 1970, 92, cat. 27; Levenson in National Gallery of Art 1973, 60–63, cat. 12; Baldini 1986, 50, 55, 66; *The Illustrated Bartsch* 24/2 (1994): 85–86, cat. .066; 86–88, cat. .067.

There is a curious story behind this panel. It arrived at the Vatican some time during the nineteenth century, though the exact date is not known. It was restored in 1844 by Carlo Ruspi under commission from Monsignor Laureani who, at that time, was engaged in collecting "primitives" throughout Italy for the Christian Museum of the Vatican Library.[1] Therefore it can be presumed that the painting was restored in preparation for exhibition shortly after its purchase. The receipt for Ruspi's restoration, traced in the archives of the Vatican Library, leads one to suppose that the painting was mistaken for "an antique panel."[2] When, in 1867, Xavier Barbier de Montault recorded its presence in Cupboard XV of the Christian Museum, it bore a curious attribution to the seventeenth-century Italian school.[3] Successively transferred to Showcase Q of the same museum, it was noted by Carlo Descemet, who left the following hand-written description: "Nel cielo, Gesù Cristo vestito di bianco sotto manto azzurro, siede sopra una nuvola dentro la mandorla dorata e raggiante fuoco; alla quale fanno corona dieci testine di angioletti. Gesù stende le braccia aperte. Più sotto, un angelo stante di faccia, regge gli istrumenti della passione mentre a destra e a sinistra quattro angeli librati in aria suonano la tromba. Sopra quel gruppo, dieci angeli, cinque di qua e cinque di là, adorano il Salvatore, e più su ancora trenta santi personaggi, seduti a doppia fila con maestà, assistono al giudizio. Dietro al Cristo, molti angeli si schierano pregando. Sulla terra poi lo spettacolo si divide in due parti. Nel centro, alcuni sepolcri spalancati rendono i loro morti alla luce. A destra, i risorti abbracciati dagli angeli custodi sono avviati verso una porticella che mette al Paradiso. A sinistra, i demoni vanno destare ed afferrare i dannati. All' estrema sinistra sono le bolge infernali, divise in quattro piani, ed ivi si vedono i castighi dei sette peccati mortali, Lussuria, Ira, Superbia, Avarizia, Gola, Invidia, Accidia. In basso, Satana, seduto di faccia ed attorniato di demoni, stringe in ciascuna mano una creatura umana ignuda. Il cielo è turchino cupo" (In the sky, Jesus Christ, dressed in white under a blue cape, seated above a cloud inside a gilded almond shape aglow with fire; forming

a crown around this are the small heads of ten young angels. Jesus holds out his arms. Below, an angel facing us bears the tools of the Passion while to the right and left four flying angels are playing trumpets. Above this group, ten angels, five on either side, are worshipping the Savior and higher still thirty holy persons, majestically seated in a double row, witness the judgment. A group of angels pray behind the figure of Christ. On the ground, the scene is divided into two parts. In the center, open tombs reveal the dead. On the viewer's left the resurrected, embraced by guardian angels, head toward a door leading to Paradise. On the viewer's right, demons are seizing the damned. On the extreme right, the pit of hell is divided into four levels where the punishments for the seven deadly sins are depicted: Lust, Anger, Pride, Avarice, Greed, Envy, Sloth. Below, facing the viewer, Satan, surrounded by demons, grips a naked human being in each hand. The sky is a dark blue color). In the margin, Descemet notes again how "this assembly of the Blessed" was "interesting for its Christian iconography" and worthy "of special examination" for the numerous "curious documents concerning the history of customs" it offered.[4]

In 1938 the panel was still housed in the Christian Museum section of the library, where it was recognized by Arthur M. Hind for what it really was, an engraving made using a burin cutting tool and "colored like a picture" and as such listed in his catalogue on Italian engraving of the Renaissance.[5] Correcting Bartsch's mistaken reference to Nicoletto da Modena,[6] in the second edition of his work Hind was able to identify the artist as Francesco Rosselli,[7] a Florentine engraver close to the school of Botticelli. Hind reconstructed Rosselli's career, attributing to him a second subject of a similar type, the *Preaching of Fra Marco of Monte Santa Maria in Gallo on the Seven Works of Mercy*.[8] The fact that the two engravings had identical measurements confirmed the information contained in Rosselli's own inventory that the two subjects had been engraved on the front and back of the same plate.[9]

Other examples of the engraving are kept in London, Vienna, Basel, Berlin, and Washington (fig. 1). There is little possibility that the coloring of the Vatican version can be considered original, since this type of workmanship, very rarely documented at the end of the fifteenth century, only later began to be more widely used.[10] The restoration carried out for the current exhibition has not even approximately ascertained the age of the pigment.[11] However, the care with which the coloring has been applied, its evenness, and, above all, the decision to allow the light-colored paper base to show through its transparency favor the idea of a very old operation rather than a more recent one.

As far as the original iconographic model is concerned, Passavant[12] had recognized the derivation of the engraving from a famous *Last Judgment* by Fra Angelico, once located in the Florentine church of Santa Maria degli Angeli and today in the Museo di San Marco of the same town (fig. 2). However, against the obvious similarity of composition and the literal repetition of major details, the engraving shows numerous discrepancies that can be only partially explained by the need to compress the uneven outline of the painted original into the rectangular shape of the panel. Given also the particular moment in time in which he was working, it is possible that Rosselli may have intended to update the by-then remote reference to Fra Angelico in the light of a more disquieting mysticism as preached by Savonarola.

Guido Cornini

1. Carlo Ruspi was chief restorer of the paintings in the Vatican Library during the years of Monsignor Gabriele Laureani's regency (see "Nota di molte tavole dipinte antiche appartenenti alla Biblioteca Vaticana ristaurata da Carlo Ruspi per Commissione del Ecc.mo Mons. Laureani primo Custode della suddetta Biblioteca," Arch. Bibl. Vat., fald. 68). Regarding the sphere of activity of Laureani, Chief Custodian from 1838 to 1849, see Pietrangeli 1985, 154 and n. 27.
2. Arch. Bibl. Vat., Fald. 64, c. 33r: "Io sottoscritto o ricevuto da Sua Ecc.za Mons. Laureani Scudi Venti quali sono per aver ristaurato un Giudizio Universale sopra tavola antica, appartenente al Museo della Biblioteca Vaticana, dichiarandomi contento e soddisfatto. Questo Dì 24 maggio 1844, Carlo Ruspi" (I, the undersigned, have received from His Excellency Monsignor Laureani the sum of twenty *scudi* for the restoration of a Last Judgment painted on an antique panel belonging to the Museum of the Vatican Library, declaring myself to be content and satisfied. This day, May 24, 1844, Carlo Ruspi.) This information has been kindly made available to me by Maria Antonietta De Angelis, whom I thank.
3. Barbier de Montault 1867, 164.
4 Descemet 1880, cc. 231–32.
5. Hind 1938, 1:139, no. B.III.7.
6. Bartsch 1803–21, vol. 13/I, 268, no. B.23. Ottley also was interested in the engraving (1816, 1:428), attributing the invention to Botticelli.
7. Regarding Francesco Rosselli, brother of the more famous Cosimo, see Thieme-Becker 29 (1935):37, and Bénézit 7 (1957):561.
8. Hind 1938, 1:139–40, no. B. III.8. Regarding the engraving, see also Ottley 1816, 425.
9. Compare the inventory note written by Rosselli as cited in Hind 1938, 1:307, I.g, item III.40: "Io giudizio d'un foglio reale, e 'l monte di pietà" (a *Last Judgment* in the size of a royal folio, and the *Monte di Pietà*).
10. In this connection, let us consider Stefania Massari's interesting observations on the close link existing between the work of the engraver and the miniaturist. After having recalled Rosselli's role as an engraver, noting the relationship with his activity as a painter, miniaturist, and cartographer, this scholar states: "as in the case of the goldsmith's art, the link between miniature and engraving is extremely close, so much so sometimes as to call for color on the paper. It suffices to cite the oldest example consisting of an anonymous engraving, from a die-plate enriched with color, of *Saint Sebastian* with stories from his life as preserved in Istanbul (S. Massari and F. Negri-Arnoldi, *Storia dell'incisione da Maso Finiguerra a Picasso* [Rome, 1987], 48). Elsewhere Massari considers "plausible" the idea that some of the prints "were glued on boxes or caskets, or anyway used as models for decorating objects in metal, wood or ivory (p. 46).

Fig. 1. Francesco Rosselli, *The Last Judgment*, c. 1480–90, engraving. National Gallery of Art, Washington

Fig. 2. Fra Angelico, *The Last Judgment*. Museo di S. Marco, Florence

11. The restoration, carried out by the Laboratorio Restauro Pitture of the Vatican Museums, consisted in the removal of the old paint and glue that were darkening the surface of the painting. Cleaning has revealed the existence of a painted layer of relatively accurate execution superimposed on the engraved image without altering its stylistic data. The presence of a second, more recent overpainting, particularly visible where the color had flaked off, agrees with old photographs that show the work in the depleted condition that preceded the repair operations. (Photographic Archive, Vatican Museums, Neg. XXXIV-19-31). The use of a scanner and an electron microscope have made it possible to verify the presence, below the painted surface, of a paper support relating to the printed image, glued in turn onto a wooden panel. The losses of color, concentrated for the most part in the group of the damned, in hell, and in the area of sky above, have been left exposed, utilizing the color of the paper base, which matches the overall coloring of the picture.

12. Passavant 1860–64, 5:71, no. 72. For the *Giudizio Universale* by Angelico, object of numerous literary studies, see Pope-Hennessy 1952, 12, 195; Baldini 1970, 92, cat. 27; Baldini 1986, 50, 55, 66. For the relationship of Fra Angelico's panel to Rosselli's engraving, consult in particular Levenson in National Gallery of Art 1973, 60–63, cat. 12.

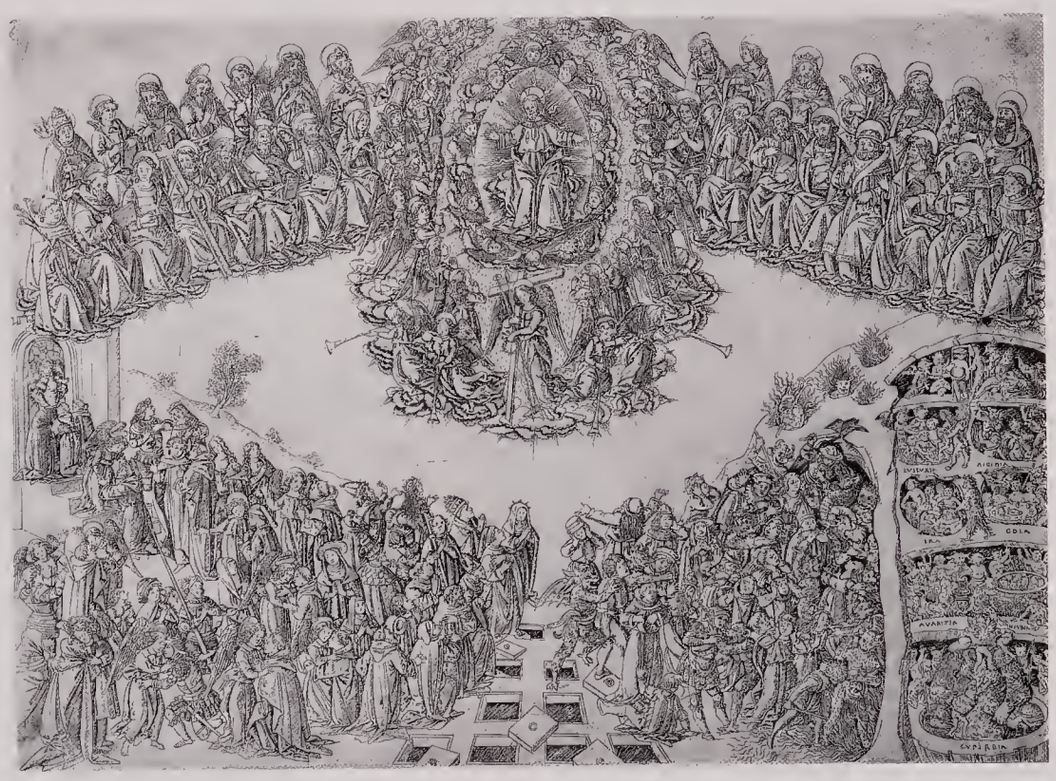

97

Ippolito Scarsella, called Lo Scarsellino
(Ferrara, c. 1550–1620)
THE VIRGIN AND ANGELS IMPLORING CHRIST NOT TO PUNISH LUST, AVARICE, AND PRIDE
Oil on canvas
87 x 104 cm (34¼ x 41 in.)
Vatican Museums, inv. 44450

Conservation courtesy of Florence B. D'Urso in honor of her children David, Mark, Donna, Lisa, and Michelle

Provenance: Sacchetti Collection.

The painting,[1] unpublished, formed part of the Sacchetti Collection and is listed in its inventories of 1639,[2] 1726,[3] and 1747.[4] It is inscribed on the back in italics: "P[rima] classe n. 2" and (partially legible) "Sacchetti"; on the stretcher, there are seals of the time of Clement XIII Rezzonico (1758–69). In the inventory of 1726 the painting is described as follows: "Altro [quadro] alto palmi 6 largo palmi 5 rappresentante Christo, col fulmine in mano, con la Madonna ed angeli del Dossi, allievo di Tiziano—[numero] 43 scudi 220" (Another [painting] 6 *palmi* high and 5 *palmi* wide representing Christ, with a bolt of lightning in his hand, with the Madonna and angels, by Dossi, pupil of Titian—[number] 43 scudi 220). The Sacchetti Collection was acquired in 1748 by Benedict XIV for the Capitoline Picture Gallery, on the Campidoglio. Subsequent to 1818, some of the paintings in this collection, including the one exhibited here, were transferred to the Vatican.

The painting has not come down to us in its original state; its present dimensions do not coincide with those specified in the inventory of 1726. On the occasion of the present exhibition, the painting was restored.[5] The restoration enabled the marks of the original stretcher to be identified on three sides, whereas such a mark is wholly absent on the lower side, which has suffered the most loss. It is enough to observe the incomplete wings and limbs of some of the angels along the edges and, in the upper zone, the bolt of lightning in Christ's hand and his truncated mantle to establish that the painting has been cropped. But in the lower zone the losses are even more considerable: here the allegorical figures are shorn of their lower parts, and the landscape with a tower construction in the background seems brusquely interrupted.

In the painting, Christ appears among the clouds in the act of hurling punitive bolts of lightning on three figures of women who cling to each other fearfully below. They represent allegories of Lust (the young, partially nude figure to the left), Avarice (the elderly woman clinging possessively to her bag in the center), and Pride (the woman clad in showy dress, jewels, and feathered headdress to the right).

The Virgin, kneeling at Christ's feet, implores pity for the sinners. The surrounding angels echo her plea. This scene seems to be incomplete: is it conceivable that the Virgin would beg her son for mercy for what are considered man's gravest sins? A comparison with a painting later in date than this one, but iconographically similar to it, may suggest a possible intervention on the missing parts in the Vatican canvas. The work in question, a painting by Peter Paul Rubens, is now in the Musée des Beaux Arts in Lyons. It represents *The Virgin and Saints Interceding for the Salvation of the World* and was painted for the church of the Dominicans in Antwerp (now the church of Saint Paul) in the years 1618–20. Among the saints who implore the mercy of Christ in the foreground are Saint Dominic[6] and Saint Francis of Assisi (fig. 1).

Early legends more than once united these two great saints, respectively founders of the Dominican and Franciscan orders: Saint Dominic is said to have dreamed of being together with Saint Francis at the Virgin's feet while she appeased Christ's anger against the vices of Pride, Avarice, and Lust, which he rightly wished to punish, and to which Mary opposed the virtues of Obedience, Poverty, and Chastity exemplified by the two saints for the whole world.[7]

Since the Vatican painting has undergone a significant reduction in its lower part, it is possible that Saints Dominic and Francis were originally painted in the lower left. They too, presumably, would have been represented kneeling and imploring clemency (fig. 2). Given that the painting appears to have been still intact when entered in the Sacchetti inventory of 1747, it may be inferred that it underwent restoration that decidedly altered its character sometime between 1747 and 1769, the *terminus post quem* indicated by the seals on the stretcher; in the course of these years it was cut and mounted on a new support and stretcher.

The iconography[8] of the Virgin as mediatrix is related to the popular Italian iconographic scheme of the Madonna della Misericordia, in which Mary shields the faithful within her spreading mantle from divine wrath, expressed as arrows, symbol of plague. Thus, in a painting by Luigi Brea for a Dominican convent at Taggia in Liguria (1488), the Virgin holds her mantle protectively around the faithful, defending them from the divine wrath unleashed by the three principal sins of Pride, Avarice, and Lust, which are the cause of the three scourges of Plague, War, and Famine.

Christ the Judge, here represented in the act of hurling lightning bolts, recalls the Christ of the Apocalypse of John, who returns to the clouds at the end of the world to sit in judgment over the living and the dead (Rev. 1:7; 14:14;19:13; see also Isaiah 63:1–6). A significant precedent for the typology of this apocalyptic Christ is the figure of Christ frescoed by Michelangelo in the *Last Judgment* in the Sistine Chapel, finished in 1541 (see Duston essay, fig. 16); the knowledge by the artist of models associated with paganism, such as *Jupiter tonans* and *Apollo sagittarius*, is evident.

The angels form a glory around Christ and the Virgin, and with a variety of expressions chorally repeat the plea for mercy expressed by Mary. Some join their hands in prayer, others cover their faces in despair, one crosses his arms over his breast, another repeats the Virgin's gesture. A putto, emerging from below Christ's mantle, tries to stay his hand. Other putti appear among the clouds in the form of winged heads.

The attribution in the inventory of 1726 to "il Dossi," presumably Dosso Dossi (1474/79–1542), correctly pinpoints the painting's Ferrarese character. Yet, even if its general style is properly judged, the attribution to this specific master is not convincing. It seems more likely that this religious allegory is the work of a later exponent of this school of painting, a master of the second half of the century who faithfully continued the tradition of the Ferrarese style: in short, Ippolito Scarsella, called Io Scarsellino, since he followed in the footsteps of his father Sigismondo Scarsella (1530–1614), also a painter from Ferrara. In the present painting it is precisely the angels that most strongly suggest this attribution. With the characteristic forms of their hands and wings, these individually modeled, active angels have their parallels in Scarsellino's works: in numerous of his paintings they appear with similar gestural and body language.[9] Also related are his landscapes, largely unpeopled, and the leaves of their trees individually detailed.[10] The influence of Michelangelo on Scarsellino's *all'antica* figures of God the Father or Christ[11] is another common denominator. Moreover, the physiognomic types of the allegorical figures,[12] as of the angels, recur with some regularity in Scarsellino's paintings. Other features of the Vatican panel—the compositional principle of the heaven-and-earth picture (divided into two superimposed zones)[13] and the distinctive *cangianti*—also have their parallels in the works of the Ferrarese master. An attribution to this exponent of the Ferrarese school of painting thus seems entirely tenable.

Adele Breda and Arnold Nesselrath

Fig. 1. Peter Paul Rubens, *The Virgin and Saints Interceding for the Salvation of the World*, oil on canvas. Musée des Beaux Arts, Lyons

Fig. 2. Reconstruction of cat. 97 showing possible composition of missing lower section of painting

1. In the past, the painting was on display in the office of one of the Holy See's departments, from which it was stolen and subsequently recovered in 1995. It is currently in the storerooms of the Vatican Picture Gallery.
2. The painting is described as follows in the Sacchetti Inventory of 1639, published by J. Merz, *Pietro da Cortona* (Tübingen, 1991), 293–95: "Un quadro alto p. 5 inc. con Christo che fulmina, con la cornice dorata" (A painting *circa* 5 *palmi* high with Christ hurling bolts of lightning, with a gilt frame).
3. This painting cannot be identified in the Sacchetti inventory of 1725, published in G. De Marchi, *Mostra di quadri in S. Salvatore in Lauro (1682–1725). Stime di collezione romane, Note e appunti di Giuseppe Ghezzi* (Rome, 1987), 350–57, but is found listed in the Sacchetti inventory of 1726, published in the same volume, 468–86.
4. In the Sacchetti inventory of 1747, published by S. Guarino in *Guercino e le collezioni capitoline* (exh. cat. Rome, 1991), 45–54, it is listed under no. 44; for the bibliography on the history of the Sacchetti Collection, see this publication.
5. The measurements of the painting given in the inventory of 1639 are rather approximate and indicate a height and width of around 5 *palmi*. In the inventory of 1726, the measurements are 6 *palmi* (134 cm) high by 5 *palmi* (111 cm) wide. In the inventory of 1747, these measurements are erroneously reversed (5 *palmi* in height, 6 *palmi* in width), not an infrequent occurrence in the process of compiling long lists when data are transcribed from one inventory to another. The restoration, conducted by Vittoria Cimino in the Vatican Museum's Laboratorio Restauro Pitture, has confirmed that the painting has been cut on all four sides. The former height was 134 cm, the present height 87 cm, a reduction of 47 cm (18½ in.); the former width 111 cm, the present width 104 cm, a reduction of 7 cm (2¾ in.). The signs of the original stretcher, visible 7 cm from the edge on the right side of the canvas, 6 cm from the edge on the left side, 7 cm from the edge on the upper side, but entirely lacking on the lower side, are a further confirmation that the painting has been cut.
6. For information on the saints, see the *Bibliotheca Sanctorum* (Vatican City, 1961–70), under the respective names.
7. The same iconographic motif is found in a painting by Bernardo Strozzi now in the Accademia Ligustica in Genoa. For the legend, see Varazze 1995, c. CXIII, 591–92.
8. For the iconography, see Réau 1955–59, 1:739–52 and 2:2, pp. 116–17.
9. Novelli 1964, figs. 9, 12, 32b.
10. Novelli 1964, fig. 26.
11. Novelli 1955, fig. 44; Bentini 1992, 16.
12. Novelli 1964, fig. 40a; Bentini 1992, 16.
13. Novelli 1964, fig. 32 b.

THE HOLY TRINITY

Detail of cat. 98

98

Ludovico Carracci (Bologna, 1555–1619)
THE TRINITY WITH THE DEAD CHRIST, c. 1590
Oil on canvas
172.5 x 126.5 cm (67⅞ x 49¾ in.)
Vatican Museums, inv. 41249

Exhibitions: Bologna, Palazzo dell'Archiginnasio, *Mostra dei Carracci*, 1956; Ottawa 1986; Fort Worth, Kimbell Art Museum, *Ludovico Carracci*, 1994.

Literature: F. Arcangeli in Bologna 1956, 123–24, no. 17; D. Mahon, "Afterthoughts on the Carracci Exhibition," in *Gazette des Beaux-Arts* 49 (Apr. 1957):199; C. Pietrangeli, "La Pinacoteca Vaticana di Pio VI," in *Bollettino Monumenti Musei e Gallerie Pontificie* 3 (1982):146–60; C. Johnston in Ottawa 1986, 50, no. 1; G. Feigenbaum in *Ludovico Carracci* (exh. cat. Bologna, 1993), 73–74, no. 34.

Fig. 1. Ludovico Carracci, *The Martyrdom of Saint Ursula*, 1592, oil on canvas. Pinacoteca Nazionale, Bologna

Like many of Ludovico's cabinet paintings of religious subjects, nothing is known about the origin of this painting. Malvasia does not mention it in either his biography of the artist in *Felsina Pittrice* (1678) or in his guide to Bolognese pictures (1686). *The Trinity with the Dead Christ* appeared for the first time in the *Inventory of the Pictures Existing in the Palace in the Piazza dei Santi Apostoli in Rome Belonging to Cardinal Flavio Chigi*, published between 1666 and 1669. The painting was added to the papal collections at the end of the seventeenth century, as on his death (1693) the cardinal bequeathed it to Pope Innocent XII (1691–1700).[1] In 1787 it was in the Quirinal Palace, from 1790 in Pius VI's (1775–99) Picture Gallery, and later in that of the Vatican.

The work, summarily described as "Guercinesque," was rediscovered together with *The Sacrifice of Isaac* (Vatican Picture Gallery, inv. 40669) in the storerooms of the Cancelleria Vaticana by Roberto Longhi, who attributed it to Annibale Carracci. This attribution was changed correctly in favor of Ludovico at the time of the painting's inclusion in the 1956 Carracci exhibition.[2]

The close stylistic affinities with *The Martyrdom of Saint Ursula* (fig. 1),which are particularly evident in comparing the figure of God the Father with that of Saint Leonard in the Bolognese altarpiece as well as with the Cento altarpiece of 1591, make it possible to date the work to early in the last decade of the sixteenth century. In this phase, in which there was a significant change in the painter's artistic evolution (certainly animated by his contact with Venetian painting), one recalls the very similar conception of a space constructed solely by the intricacy of the figures, at times cut by the frame, which interact.

In Ludovico's youthful paintings, the forms are less clearly defined: the outlines, previously distinct and sharply drawn, temper off in *The Trinity* in vivid contrasts of light and shade, with fluid brushstrokes that create a dense atmosphere, played against the reddish browns and pinks that evoke the *Madonna degli Scalzi* (Pinacoteca, Bologna).

"Naturally the work anticipates Guercino; but it is already, in our opinion, more profound," wrote Arcangeli in his annotation,[3] in a certain sense justifying the attribution of the old inventory and stressing the extraordinary originality of Ludovico, who at this moment managed to express the transcendent in terms of great intimacy and sincere humanity, qualities that were to be indispensable in the formation of the young painter from Cento.

The subject, very unusual at the time of the Counter-Reformation, goes back to a purely medieval iconographic idea. Instead of the traditional, hierarchical representation of the Trinity with God the Father between the Holy Spirit and Christ on the Cross, Ludovico combines this theme with a scene of the Pietà, in which Christ is received into the Father's arms rather than those of the Virgin and is surrounded by angels who bear the symbols of the Passion.

The composition, which suggests a view from below, led Johnston to imply,[4] although this has not been supported by any proof and there are no signs of any reduction of the canvas, that the painting may have been the pinnacle of an altarpiece or was meant to be placed above the door of a sacristy. Johnston also suggests that in the figure of God the Father, robed in a sumptuous cope and imparting his blessing, one may recognize the portrait of a pontiff, perhaps the Bolognese Gregory XIII (1572–85), a contemporary of the painter: a hypothesis that does not seem very convincing and that could be clarified by the discovery of the patron, as yet unknown.
Maria Serlupi Crescenzi

1. Reported by G. Incisa della Rocchetta in Pietrangeli 1982, 146, n. 7.
2. Arcangeli in Bologna 1956, 123.
3. Arcangeli in Bologna 1956, 124.
4. Johnston in Ottawa 1986, 50.

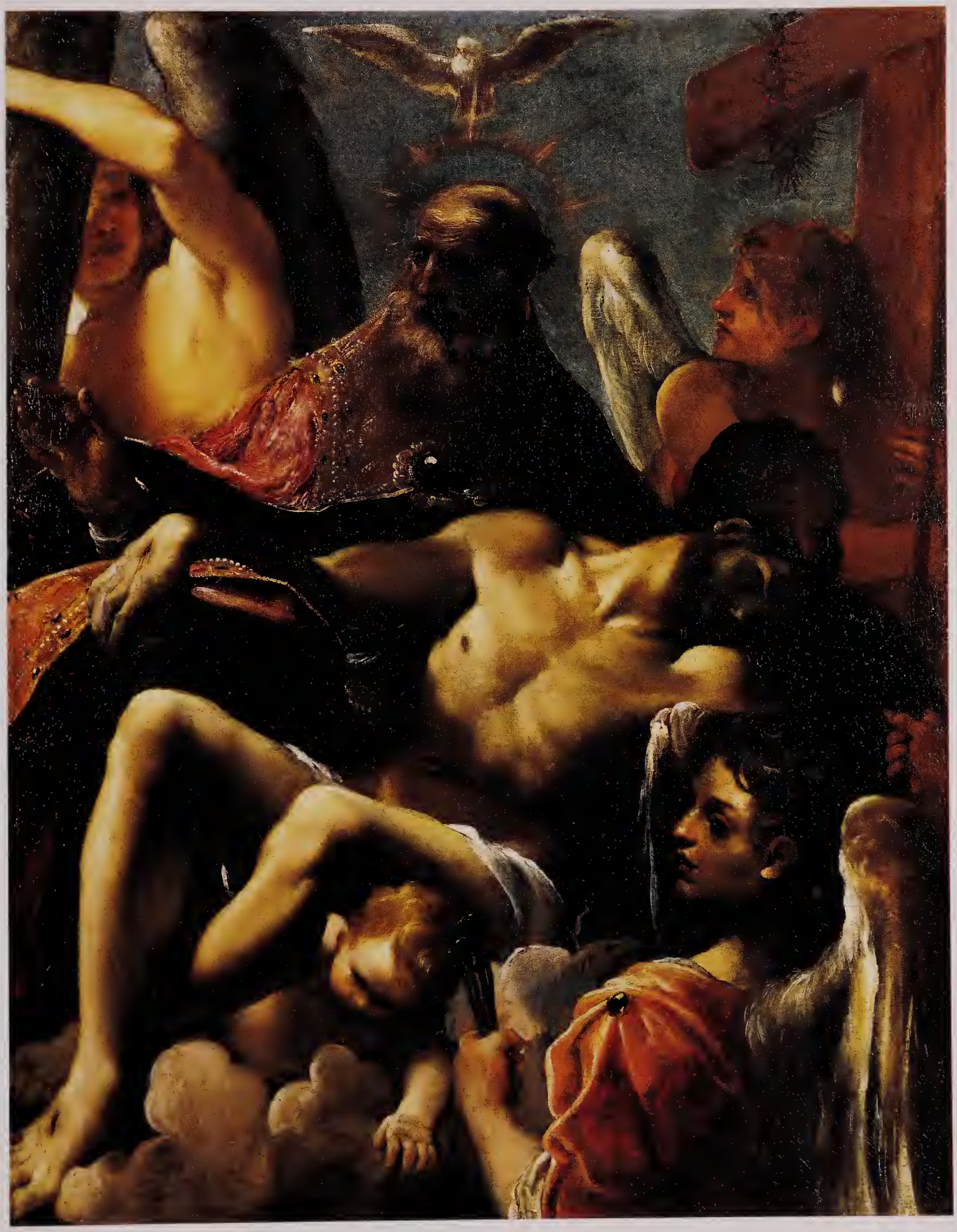

SAINT PETER AND HIS SUCCESSORS

This list of popes and antipopes is derived from one compiled by A. Mercati in 1947 under the auspices of the Vatican; some changes have been made on the basis of recent scholarship, and the list has been brought up to date. The years of each pope's reign follow his name; for popes after the end of the Great Schism (1378-1417), family names are given as well. The names of antipopes are enclosed in brackets, while alternative numberings of papal names appear in parentheses.

Saint Peter (67)
Saint Linus (67-76)
Saint Anacletus (Cletus) (76-88)
Saint Clement I (88-97)
Saint Evaristus (97-105)
Saint Alexander I (105-15)
Saint Sixtus I (115-25)
Saint Telesphorus (125-36)
Saint Hyginus (136-40)
Saint Pius I (140-55)
Saint Anicetus (155-66)
Saint Soter (166-75)
Saint Eleutherius (175-89)
Saint Victor I (189-99)
Saint Zephyrinus (199-217)
Saint Callistus I (217-22)
[Saint Hippolytus (217-35)]
Saint Urban I (222-30)
Saint Pontianus (230-35)
Saint Anterus (235-36)
Saint Fabian (236-50)
Saint Cornelius (251-53)
[Novatian (251)]
Saint Lucius I (253-54)
Saint Stephen I (254-57)
Saint Sixtus II (257-58)
Saint Dionysius (259-68)
Saint Felix I (269-74)
Saint Eutychian (275-83)
Saint Gaius (Caius) (283-96)
Saint Marcellinus (296-304)
Saint Marcellus I (308-9)
Saint Eusebius (309)
Saint Miltiades (311-14)
Saint Silvester I (314-35)
Saint Mark (336)
Saint Julius I (337-52)
Liberius (352-66)
[Felix II (355-65)]
Saint Damasus I (366-84)
[Ursinus (366-67)]
Saint Siricius (384-99)
Saint Anastasius I (399-401)
Saint Innocent I (401-17)
Saint Zosimus (417-18)
Saint Boniface I (418-22)
[Eulalius (418-19)]
Saint Celestine I (422-32)
Saint Sixtus III (432-40)
Saint Leo I (440-61)
Saint Hilary (461-68)
Saint Simplicius (468-83)
Saint Felix III (II) (483-92)
Saint Gelasius I (492-96)
Anastasius II (496-98)
Saint Symmachus (498-514)
[Lawrence (498; 501-5)]
Saint Hormisdas (514-23)
Saint John I (523-26)
Saint Felix IV (III) (526-30)
Boniface II (530-32)
[Dioscorus (530)]
John II (533-35)
Saint Agapitus I (535-36)
Saint Silverius (536-37)
Vigilius (537-55)
Pelagius I (556-61)
John III (561-74)
Benedict I (575-79)
Pelagius II (579-90)
Saint Gregory I (590-640)
Sabinian (604-6)
Boniface III (607)
Saint Boniface IV (608-15)
Saint Deusdedit I (615-18)
Boniface V (619-25)
Honorius I (625-38)
Severinus (640)
John IV (640-42)
Theodore I (642-49)
Saint Martin I (649-55)
Saint Eugene I (654-57)
Saint Vitalian (657-72)
Deusdedit II (672-76)
Donus (676-78)
Saint Agatho (678-81)
Saint Leo II (682-83)
Saint Benedict II (684-85)
John V (685-86)
Conon (686-87)
[Theodore (687)]
[Paschal (687)]
Saint Sergius I (687-701)
John VI (701-5)
John VII (705-7)
Sisinnius (708)
Constantine (708-15)
Saint Gregory II (715-31)
Saint Gregory III (731-41)
Saint Zachary (741-52)
Stephen (752)
Stephen II (III) (752-57)

Saint Paul I (757-67)
[Constantine (767-69)]
[Philip (768)]
Stephen III (IV) (768-72)
Adrian I (772-95)
Saint Leo III (795-816)
Stephen IV (V) (816-17)
Saint Paschal I (817-24)
Eugene II (824-27)
Valentine (827)
Gregory IV (827-44)
[John (844)]
Sergius II (844-47)
Saint Leo IV (847-55)
Benedict III (855-58)
[Anastasius (855)]
Saint Nicholas I (858-67)
Adrian II (867-72)
John VIII (872-82)
Marinus I (882-84)
Saint Adrian III (884-85)
Stephen V (VI) (885-91)
Formosus (891-96)
Boniface VI (896)
Stephen VI (VII) (896-97)
Romanus (897)
Theodore II (897)
John IX (898-900)
Benedict IV (900-903)
Leo V (903)
[Christopher (903-41)]
Sergius III (904-11)
Anastasius III (911-13)
Lando (913-14)
John X (914-28)
Leo VI (928)
Stephen VII (VIII) (928-31)
John XI (931-35)
Leo VII (936-39)
Stephen VIII (IX) (939-42)
Marinus II (942-46)
Agapetus II (946-55)
John XII (955-64)
Leo VIII (963-65)
Benedict V (964-66)
John XIII (965-72)
Benedict VI (973-74)
[Boniface VII (974; 984-85)]
Benedict VII (974-83)
John XIV (983-84)
John XV (985-96)
Gregory V (996-99)
[John XVI (997-98)]
Silverster II (999-1003)
John XVII (1003)
John XVIII (1004-9)
Sergius IV (1009-12)
Benedict VIII (1012-24)
[Gregory (1012)]
John XIX (1024-32)
Benedict IX (1032-44)
Silvester III (1045)
Benedict IX (1045)
Gregory VI (1045-46)
Clement II (1046-47)
Benedict IX (1047-48)
Damasus II (1048)
Saint Leo IX (1049-54)
Victor II (1055-57)
Stephen IX (X) (1057-58)
[Benedict X (1058-59)]
Nicholas II (1059-61)
Alexander II (1061-73)
[Honorius II (1061-72)]
Saint Gregory VII (1073-85)
[Clement III (1080; 1084-1100)]
Blessed Victor III (1086-87)]
Blessed Urban II (1088-99)
Paschal II (1099-1118)
[Theodoric (1100)]
[Albert (1102)]
[Silvester IV (1105-11)]
Gelasius II (1118-19)
[Gregory VIII (1118-21)]
Callistus II (1119-24)
Honorius II (1124-30)
[Celestine II (1124)]
Innocent II (1130-43)
[Anacletus II (1130-38)]
[Victor IV (1138)]
Celestine II (1143-44)
Lucius II (1144-45)
Blessed Eugene III (1145-53)
Anastasius IV (1153-54)
Adrian IV (1154-59)
Alexander III (1159-81)
[Victor IV (1159-64)]
[Paschal III (1164-68)]
[Callistus III (1168-78)]
[Innocent III (1179-80)]
Lucius III (1181-85)
Urban III (1185-87)
Gregory VIII (1187)
Clement III (1187-91)
Celestine III (1191-98)
Innocent III (1198-1216)
Honorius III (1216-27)
Gregory IX (1227-41)
Celestine IV (1241)
Innocent IV (1243-54)
Alexander IV (1254-61)
Urban IV (1261-64)
Clement IV (1265-68)
Blessed Gregory X (1271; 1272-76)
Blessed Innocent V (1276)
Adrian V (1276)
John XXI (1276-77)
Nicholas III (1277-80)
Martin IV (1281-85)
Honorius IV (1285-87)
Nicholas IV (1288-92)
Saint Celestine V (1294)
Boniface VIII (1294;1295-1303)
Blessed Benedict XI (1303-4)
Clement V (1305-14)
John XXII (1316-34)
[Nicholas V (1328-30)]
Benedict XII (1335-42)
Clement VI (1342-52)
Innocent VI (1352-62)
Blessed Urban V (1362-70)
Gregory XI (1370; 1371-78)
Urban VI (1378-89)
Boniface IX (1389-1404)
Innocent VII (1404-06)
Gregory XII (1406-15)
[Clement VII (1378-94)]
[Benedict XIII (1394-1423)]
[Alexander V (1409-10)]
[John XXIII (1410-15)]
Martin V (Colonna, 1417-31)
Eugene IV (Condulmer, 1431-47)
[Felix V (1439; 1440-49)]
Nicholas V (Parentuccelli, 1447-55)
Callistus III (Borgia, 1455-58)
Pius II (Piccolomini, 1458-64)
Paul II (Barbo, 1464-71)
Sixtus IV (Della Rovere, 1471-84)
Innocent VIII (Cibo, 1484-92)
Alexander VI (Borgia, 1492-1503)
Pius III (Todeschini-Piccolomini, 1503)
Julius II (Della Rovere, 1503-13)
Leo X (Medici, 1513-21)
Adrian VI (Florensz, 1522-23)
Clement VII (Medici, 1523-34)
Paul III (Farnese, 1534-49)
Jiulius III (Ciocchi del Monte, 1550-55)
Marcellus II (Cervini, 1555)
Paul IV (Carafa, 1555-59)
Pius IV (Medici, 1559;1560-65)
Saint Pius V (Ghislieri, 1566-72)
Gregory XIII (Boncompagni, 1572-85)
Sixtus V (Peretti, 1585-90)
Urban VII (Castagna, 1590)
Gregory XIV (Sfondrati, 1590-91)
Innocent IX (Facchinetti, 1591)
Clement VIII (Aldobrandini, 1592-1605)
Leo XI (Medici, 1605)
Paul V (Vorghese, 1605-21)
Gregory XV (Ludovisi, 1621-23)
Urban VIII (Barberini, 1623-44)
Innocent X (Pamphili, 1644-55)
Alexander VII (Chigi, 1655-67)
Clement IX (Rospigliosi, 1667-69)
Clement X (Altieri, 1670-76)
Blessed Innocent XI (Odescalchi, 1676-89)
Alexander VIII (Ottoboni, 1689-91)
Innocent XII (Pignatelli, 1691-1700)
Clement XI (Albani, 1700-1721)
Innocent XIII (Conti, 1721-24)
Benedict XIII (Orsini, 1724-30)
Clement XII (Corsini, 1730, 1740)
Benedict XIV (Lambertini, 1740-58)
Clement XIII (Rezzonico, 1758-69)
Clement XIV (Ganganelli, 1769-74)
Pius VI (Braschi, 1775-99)
Pius VII (Chiaramonti, 1800-1823)
Leo XII (Della Genga, 1823-29)
Pius VIII (Castiglioni, 1829-30)
Gregory XVI (Cappellari, 1831-46)
Pius IX (Mastai-Ferretti, 1846-78)
Leo XIII (Pecci, 1878-1903)
Saint Pius X (Sarto, 1903-14)
Benedict XV (Della Chiesa, 1914-22)
Pius XI (Ratti, 1922-39)
Pius XII (Pacelli, 1939-58)
John XXIII (Roncalli, 1958-63)
Paul VI (Montini, 1963-78)
John Paul I (Luciani, 1978)
John Paul II (Wojtyla, 1978-)

Aegisthus: see Clytemnestra.

akratapeinosis: Greek term for the man of sorrows. The *akratapeinosis* type of the suffering Christ seems to have developed relatively late in Byzantine art: it is found in twelfth-century Byzantine illuminations and thirteenth-century frescoes in Serbia and Macedonia (as at Gradac, predating 1276). In all of these early Eastern examples the figure is confined to the upper torso, and the arms are held straight to the side of the body and cut off just above the elbow. They thus differ from the early Western type of the *vir dolorum* by excluding one of its most characteristic and spiritually enriching elements, the hands with the stigmata crossed over the breast.

alabastron (alabastra): miniature jar, often of alabaster, used for containing unguents and perfumes of the kind described in Mark's Gospel 14:3–4: "a woman came in with an alabaster jar of very costly ointment, pure nard. She broke the jar and poured the ointment on [Christ's] head." The *alabastron* was one of the attributes of the Etruscan winged female spirits known as *lasas* and portrayed, as handmaidens, in scenes of Turan on engraved mirrors.

Alcsentre: Etruscan name for the Greek mythological hero Paris, represented in scenes of Helen and Paris on Etruscan engraved mirrors of the classical period. Where the scenes portrayed on such mirrors represent recognizable Greek myths, the names attached to the figures, in this case *Elina* and *Alcsentre* (Helen and Paris), became a first step toward deciphering the Etruscan language.

all'antica: "in the antique manner." The term is used especially to describe Renaissance or post-Renaissance works of art or motifs that are deliberately derived from, or modeled on, the art of antiquity.

Alpan: minor Etruscan female deity or spirit, part of the so-called Circle of Turan, represented as a winged, seminude female spirit. *Alpan* is one of the handmaidens, or *ornatrices*, who attended to the toilette of *Turan* and help to attire and adorn her, bearing ribbons, *alabastra*, mirrors, perfume dippers, hairpins, and the like. *Alpan* has sometimes been identified as the Etruscan goddess, or personification, of harmony, but the exact significance of her name remains uncertain.

Anastasis: from the Greek term for the Resurrection. It denotes simultaneously Christ's own rising and his raising of the dead. Both senses are merged in Byzantine icons of the Anastasis. In Byzantine iconography, the Resurrection was represented not by Christ's bodily rising out of the tomb (as in the West), but by his visit to the underworld, according to the apocryphal legend of Christ descending to Hades after his death on the Cross and before his Resurrection from his tomb. There he vanquishes Hades' kingdom of the dead and liberates its captives, the dead, starting with the first man, Adam. Byzantine artists chose to depict as the Anastasis the moment when Christ starts pulling Adam from the grave after defeating Hades. The scene is sometimes known as the Harrowing of Hell.

angelology: the study of angels, a doctrine or theory [illegible] of angels.

antefix: an ornament, usually of terra cotta, affixed to [illegible] and cornices of ancient buildings to conceal [illegible] of the tiles.

Anubis: ancient Egyptian deity, son of Osiris, who condemned the dead to judgment. He is represented with a jackel's head and was identified by the Greeks with Hermes.

archangel: a principal angel, a member of the order ranking immediately above the angels in medieval angelology. Four archangels are known by name from scriptural sources: Gabriel, Michael, Raphael, and Uriel. Archangels, together with principalities and angels, formed the third triad of the nine angelic choirs defined by Pseudo-Dionysius the Areopagite in his *Hierarchia Coelestia* in the fifth century.

armillae: armlets. In the ancient world, armlets for men generally consisted of three or four coils of gold or bronze, worn on the upper arm. In a more general sense, armillae designate any circle of gold or ornamental ring worn by women around the wrist, on the upper arm, or above the ankle.

askos: small pottery vessel, used in ancient Greece for pouring oil into lamps. It is in the form of a low bowl or jug with an overhead arched handle.

aspergillum: instrument, usually perforated, used to sprinkle holy water.

assiste: in Byzantine icon painting, the name of a technique of highlighting using gold lines with the liquid metal, typically on Christ's garments. It was applied after the painting of the icon was finished, unlike other areas of gilding, such as the ground, which were executed before the painting was begun. *Assiste* was a way of investing sacred figures with an aura of divine radiance.

Atunis: Etruscan male deity, the equivalent of Adonis and a popular partner of *Turan* on Etruscan engraved mirrors of the classical period. Numerous mirrors show the lovers locked in an affectionate embrace.

aureole: border of light or radiance encircling the head or body of a sacred figure. The aureole has a classical origin; it is found in Greco-Etruscan art to distinguish a supernatural being.

automelia: in the Byzantine liturgy, a form of short hymn, a *sticheron* or *troparion* having its own melody, but which may subsequently serve to execute other pieces of the same rhythm.

baldacchino: Italian term for baldachin, meaning a structure in the form of a canopy, usually supported on columns, and placed over an altar. The term *baldacchino* is conventionally used to describe Bernini's bronze canopy in Saint Peter's and other similar altar canopies in the basilicas of Rome.

broderie anglaise: openwork embroidery on white cotton or fine linen.

bulino: graving tool, burin, graver.

bulla: in the ancient world, a small rounded metal or leather locket, containing an amulet, worn around the neck. The term later took on Christian signification, denoting a lead seal affixed to a papal document, having a representation of Saints Peter and Paul on one side and the name of the reigning pope on the other (whence the term bull, meaning a papal or episcopal edict or mandate).

burse: flat case used at Mass as a container for the corporal or white linen cloth on which the bread and wine are placed during the Eucharist.

calceus [repandus] (calcei [repandi]): laced half-boots with elongated upturned toes typical of late archaic Etruscan fashion. Worn by both men and women.

cangiante: Italian term from *cangiare*, "to change," meaning a changeable or iridescent color, especially in draperies.

chalice veil: cloth placed over the chalice containing the wine at Mass.

Chalcas: Etruscan equivalent of the famous Greek soothsayer Calchas, who accompanied the Greeks to Troy. Represented on the well-known Etruscan mirror in the Vatican (cat. 24) as a *haruspex* bending forward to examine the liver of a sacrifice, he differs from his Greek counterpart in being winged and thus divine. According to some authorities, *chalcas* is a generic term for seer rather than the name of a specific individual or deity.

chalice: drinking cup used in the celebration of the Eucharist. Ultimately derived from the Greek two-handled drinking bowl, the earliest surviving chalices are of semi-transparent bluish glass. Later, in medieval times, metal, especially copper and silver gilt, was substituted for glass. The originally simple, rounded form of the vessel was elaborated in the Gothic period, when the cup was raised over a pedestal, and in the baroque period, when the whole chalice was richly ornamented and covered with tracery.

Charun: The Etruscan name of this underworld demon is the equivalent of the Greek ferryman of the dead, Charon. But their appearance and attributes are quite different. Etruscan demons of the underworld are generally fearsome. *Charun* is often winged like *Tuchulca*, has grimacing features, a hooked nose, snaky hair, and is generally armed with a hammer.

chasuble: long conically shaped sleeveless vestment, the outermost garment of the priest celebrating Mass.

cherub (cherubs/cherubim): an order of angelic spirits usually ranked after the seraphim and forming one of the nine categories (or "choirs") of angels in the Christian tradition. Cherubs are winged spirits and were apparently represented as such in the carved figures of cherubs placed by Solomon in the Temple of Jerusalem (1 Kings 6:23–29). But since the Old Testament world was deliberately aniconic (see Exodus 20:4), there was no innate Judaic conception of what a cherub might have looked like. So the image of these winged figures was no doubt borrowed from the part man, part-animal mythical creatures of ancient Mesopotamia. In the Old Testament the role of cherubs is essentially one of glorification (as described by Ezekiel 10:1–17). This role is preserved in the Christian tradition. Cherubs can be described as angels who have an intimate knowledge of God and continually praise him. Cherubs are often represented in Christian art as winged children or winged heads of children. Indeed they became, in the Renaissance, virtually indistinguishable from *putti* or, more generally, with an innocent or sweet child.

chiton: Greek linen garment in the form of a tunic, seamed at the side and pinned, buttoned, or stitched at the shoulders or sleeves.

chlamys: rectangular Greek woolen garment worn as a kind of short cloak by horsemen, soldiers, and young men generally.

chomvoschinion: monastic rosary in the Greek Orthodox Church. Unlike the Western rosary with beads, it is made of cloth.

ciborium: tabernacle or freestanding canopy placed over an altar; a vessel containing the consecrated wafers for the Eucharist.

cista: From the Greek *kisté*, Latin *cista*, meaning coffer, chest, basket. In Etruscan culture, a cylindrical bronze container, probably for cosmetics and objects used in the toilette, such as mirrors. Etruscan *cistae* were decorated on the outside with engraved mythological scenes in the form of a frieze.

clipeus: round shield or oval medallion, often used as a medallion within which the bust of the deceased appears on Roman sarcophagi. See *imago clipeata.*

Clytemnestra: wife of Agamemnon, king of Argos. She committed adultery with Aegisthus, to whom Agamemnon had entrusted her care after going off to the Trojan War. Agamemnon discovered her infidelity but, before he could take revenge, was murdered by the two lovers as he stepped out of his bath.

condottiere: commander or soldier in a professional mercenary company in Europe from the thirteenth to the sixteenth century; a familiar figure in Renaissance warfare in Italy.

confessio: shrine raised over the tomb of a martyr or confessor or the crypt or raised presbytery in which the relics are placed. The archetypal *confessio* is the one over the tomb of the First of the Apostles in Saint Peter's; similar shrines, imitative of the mother basilica in Rome, were erected in important churches and cathedrals elsewhere. So sacred is the Confessio in Saint Peter's that, during Bramante's demolition of the Constantinian basilica, Pope Julius II (1503–13) refused to allow the tomb of the apostle to be touched. A temporary structure was built over it to protect it during the demolition and rebuilding.

crozier: pastoral staff of a bishop or an abbot, and as such a symbol of spiritual authority in the Church. The pastoral nature of this authority is explained by the crozier's form, a shepherd's crook. The earliest examples of the form that appear on episcopal and abbatial seals are extremely simple; later, notably in the seventeenth and eighteenth centuries, the crozier, and especially its curved section, became more ornate.

Cupid: Roman god of love, represented as a winged boy with a bow and arrow. His Greek counterpart was Eros. Harvesting cupids, or *eroti*, became popular in Hellenistic art and later took on an allegorical meaning in early Christian art, being associated with the Good Shepherd. See also *putto.*

cursus honorum: in Roman inscriptions, an abbreviated career path itemizing the successive public offices held by the person honored. The order in which these offices could be held, and the period that had to elapse between them, was established by custom and fixed by law. Public service in ancient Rome was rigorously ordered, tiered according to social rank.

cyma: The molding of a cornice, the outline of which consists of a concave and convex line.

dalmatic: ecclesiastical vestment with wide sleeves worn by deacons and bishops in the western Church on certain occasions. Its name derives from the Greek province of Dalmatia, where its woolen prototype originated.

deisis (or deesis): Greek word meaning "intercession." In the iconographic sense, it refers to the triptych of the Savior, the Virgin Mary, and John the Baptist that forms the central part of the *iconostasis*, or unbroken screen of icons separating the sanctuary from the nave in Orthodox churches. *Deisis* means the standing in prayer before this triptych (composed either of one long wooden panel or of three separate icons), in which Mary is always placed to the right of Christ according to the words of the psalm: "On your right hand stands the queen" (Ps. 45:9).

demon: in the classical world, an attendant or ministering spirit, or *genius*. The Greek word from which the English word is derived meant a divine being normally regarded as good; demons were demigods who acted as guardian spirits or influenced men's character. But later, the Greek word and its Latin derivative *daemonium* were applied preeminently to the forces of evil. They were spirits (the "unclean spirits" of the Gospels) that were hostile to man's spiritual good and that tormented him or caused him harm. This demonology, the doctrine of an infinite number of demons who sowed the whole world with snares, deceits, and errors, was developed in patristic theology. The Etruscan demons of the underworld, Charun and Tuchulca, are, in some sense, a fearsome prefiguration of the demons of the early Christian hell.

devil: supreme spirit of evil and arch-enemy of God. The English word "devil" is derived from the Greek *diabolos*, meaning enemy, accuser, or slanderer. In the New Testament, this Greek word is frequently used. It is one of several synonyms for Satan (others being Beelzebub, Belial, the Evil One, the Adversary, the Enemy). Although strictly speaking there is only one devil, just as there is only one Satan, the force of evil he embodies is infinitely multipliable; so in the Gospels the plural devils is often used as a synonym for the evil (or "unclean") spirits by which individuals are possessed, and which Jesus alone had the power to cast out. Jesus foretold that one of his disciples, i.e. Judas Iscariot, was a devil (John 6:70).

diptych: two panels of equal size, usually hinged together so that they can be folded and closed with some form of clasp. The diptych as a work of art seems to have originated in late antiquity as a luxurious form of writing tablet. It was made of ivory. With the rise of the cult of icons, the painted diptych became common in Byzantium from the eleventh century and in the West from the second half of the thirteenth century. Painted diptychs painted by such artists as Simone Martini or Bernardo Daddi achieved the height of their popularity in fourteenth-century Italy. They fulfilled the function of small portable devotional paintings.

discerniculum: long hairpin, an attribute of the Etruscan winged female deities or spirits known as *lasas.*

dormition: literally, "the falling asleep." In the early Christian tradition, the Virgin "fell asleep" and was bodily assumed into heaven. The Dormition of the Virgin was expressed in its canonical form in a body of apocryphal literature called the *Transitus Mariae*, the "passing of Mary." Here Mary's last hours and bodily Assumption are described in great detail. By the end of the fifth century, the Dormition of the Virgin was firmly established in both liturgy and art. It became a favorite theme in Byzantine icons. The feast of the Dormition of Mary on August 15 has continued to be celebrated in the Oriental liturgies to the present day.

endromides: lightweight sandals used for running or hunting.

Eos: Greek goddess of dawn whose Roman equivalent is Aurora. White-winged and wearing a saffron mantle, she is represented either hovering in the sky or riding in her chariot drawn by white horses.

Erinnyes: in Greek mythology, the Furies, the ministers of the vengeance of the gods. They were the (three) daughters of the earth, conceived from the blood of Saturn, who inflicted their vengeance upon earth by wars, pestilence, and dissension. Often represented winged, with serpents writhing around their heads.

Eros: Greek god of love, son of Aphrodite. His Roman equivalent is Cupid. Eros is represented as a winged infant, naked, armed with a bow and quiver full of arrows. His wings allude to his speed and his omnipresence. Like the name itself, Eros assumed generic significance: he was transformed into a plurality of the winged child-gods or *eroti* popular in Hellenistic art. See *putto.*

Eteocles: see Polynices.

evloghitaria: In the Byzantine hymnody, a short poetic hymn or *troparion* accompanying Psalm 118 (119):12: "How blessed are you, Yahweh!" and incorporated in the *othros* or Sunday office of Matins.

exergue: space or compartment on the reverse of a coin, medal, or similar bronze object, above or below the central design, often containing the date, place of minting, or other inscription.

fibula: metal, usually bronze, brooch, a common adornment for holding dress in place in pre-Etruscan and Etruscan society. It underwent successive changes in form in response to changing fashions. The morphology of fibulae is one of the more reliable methods for dating pre-Etruscan or Etruscan grave assemblages in Italy.

flabellum: lady's fan, stiff and with a long handle, the form best adapted to the manner in which it was used in the Greco-Etruscan world, by a handmaid or slave to fan her mistress.

Floreria Apostolica: papal wardrobe, the apartment in which the papal collection of liturgical vestments was housed.

Forty Hours: a devotional practice honoring the forty hours in which Jesus lay dead in his tomb before his Resurrection. It became the practice in medieval northern Italy to depose the consecrated Host in a special altar in the form of a tomb. This form of devotion led in the sixteenth century to the Holy Sacrament being exposed to the adoration of the faithful for forty hours continuously. The Forty Hours as a form of devotion was fostered by Saint Charles Borromeo, by the Capuchins, by Saint Philip Neri (who introduced it into Rome), and by Pope Urban VIII, who in his encyclical *Aeternus rerum Conditor* (1623) ordained that it be celebrated in churches throughout the world.

Gabriel: The archangel sent to explain to Daniel the meaning of his visions (Dn. 8:16; 9:2); who foretells to Zechariah that he is about to have a son, John the Baptist (Luke 1:19); and who announces to Mary the conception and birth of her son (Luke 1:26–38). The bearer of glad tidings, Gabriel is also identified, and sometimes portrayed, as the archangel of the last trump (1 Cor. 15:52–53). He is considered one of the seven angels of the Apocalypse, though not identified as such in the Book of Revelation.

genius (genii): in the ancient world, a *genius* was a good and beneficent spirit, a kind of forerunner of the guardian angel, believed to spring into being with every mortal at birth and to direct his actions and watch over his welfare through life. Not only individual human beings, but also families, societies, cities, peoples, even particular localities (*genius loci*) had their attendant *genii. Genii* also served as personifications of the seasons, holding either animals or fruits alluding to the various times of the year. *Genii* were usually portrayed as beautiful young boys (they are invariably male), entirely naked but for the youthful chlamys flung over the shoulder, and are furnished with a pair of bird's wings. Such winged figures, usually infants, suggesting the eternal repetition of the seasons, were susceptible to a Christian interpretation. See *putto.*

preparation made from ground gypsum [illegible] mixed with size. Gesso was used in [illegible] Renaissance painting either as a [illegible] support or for raised ornament. It was [illegible] several layers. It could also be modeled in [illegible] impressed to produce punched ornament as [illegible] the decorative gilding that commonly formed [illegible] round in early Renaissance paintings.

glazed terra-cotta: The application of lead-glazed terra-cotta to sculpture was invented, and its technique perfected, by Luca della Robbia (1400–82). Typical of the Florentine quattrocento, the production of glazed terra-cotta was continued by members of Luca's family (his nephew Andrea and Andrea's five sons). It was commonly used for architectural roundels and lunettes and for the wreath-encircled coats of arms exemplified by that of Benedetto Buglioni included in this exhibition (cat. 1). Glazed terra-cotta combines the advantages of durability with polychromy; its glazing does not erode, its colors do not fade.

guardian angel: The concept of the guardian angel, who guards protectively over each one of us, has its ancient equivalent (see *genius*) and, in a Christian context, can be traced back to the Old Testament world (Book of Tobit). Guardian angels are intelligent spiritual creatures divinely deputed to exercise individual care and protection over human beings on this earth and assist them in their attainment of eternal salvation. Their iconography was modeled on that of the archangel Raphael, who leads the one he is protecting to salvation. Commemorated by the liturgy of the Roman Church on October 2, guardian angels are part of the chain of love that links God to his human creation.

haraspex (haruspices): Etruscan priest who practiced divination by examining the entrails of sacrificial animals. Haruspication (foretelling the future by the study of entrails) was a specialized science in the Etruscan and later in the Roman world and had considerable influence on the conduct of public life. The forecasts of the *haruspices* were largely stereotyped predictions of success or warnings of danger in war or politics.

hetimasis: Greek term used to describe a common theme in Byzantine and Russian apocalyptical iconography, the preparation of the throne of the Second Coming.

Hexameron: The Days of the Week (from the Greek word for six): in the Byzantine and later Russian Orthodox liturgy, a sequence of Gospel illustrations, beginning with the first day, which is Sunday, the day of Resurrection.

himation: A voluminous Greek outer garment or mantle, generally of wool. Consisting of an oblong piece of cloth, it was draped over the left shoulder and fastened either over or under the right.

Hippodamia: see Oinomaos.

idiomelia: In the Byzantine hymnody, a *sticheron* or *troparion* sung according to its own melody.

imago clipeata: funerary portrait in pagan Roman art in which one or two portraits of the deceased (members of the same family) are enclosed within a circular medallion or shell. The formula was later adopted in Christian portrait iconography: the series of thirteen *imagines clipeatae* of Christ and his disciples was [illegible] established by the fourth century. *Imagines* [illegible] also used to portray Christian emperors, [illegible] consuls and then extended to bishops

iatonaco: The fine plaster surface on which, while still wet, fresco was painted. *Intonaco* typically consists of a compound of lime, marble dust, and pozzolana.

kantharos: Greek drinking cup with a tall footed stem and two loop-shaped side handles, each extending from the bottom of the bowl to the rim.

kekryphalos: radial hair net.

kelebe: large *krater* of the Corinthian type used for mixing wine and water. It consists of a wide body and mouth, two columnar side handles, and a small circular base.

kithara: ancient instrument of triangular shape with seven to eleven strings, a sort of lyre.

krater: in the Greco-Etruscan world, a large, wide-mouthed vessel, either of bronze or pottery, used for mixing wine and water.

lamassu: Category of Mesopotamian good *genii*, of divine origin, responsible for protecting mankind. They are imagined and portrayed anthropomorphically, but endowed with superhuman attributes such as aquiline wings and, sometimes, with the actual head of an eagle. Their function largely coincides with the angels of the Old Testament. See cherub.

Lasa: Etruscan minor deity, or attendant spirit, represented as a graceful winged woman. The term *lasa* is more likely to be generic than denote a specific deity. *Lasas* (identified by accompanying inscriptions) appear on Etruscan engraved mirrors, forming part of the so-called Circle of Turan, between the mid-fourth and third centuries B.C. They have variable attributes, even in terms of clothing, and may be represented nude, half-clad, or fully clothed. The objects they hold in their hands likewise vary: an *alabastron*, a perfume dipper, a *discerniculum*, a scepter, a scroll, or a ribbon. The lack of a specific iconography suggests that *lasas* are a class of attendant spirit akin to nymphs. Some scholars have interpreted the whole group of Turan's attendants as *lasas*. But their sphere of influence and their function as winged messengers clearly extended beyond the Aphroditic world.

Lucernarium: in the Byzantine hymnody, a preliminary rite of the Great Vespers.

Lucifer, Prince of Darkness: leader of the rebellious angels usually identified with Satan. Ironically his name is derived from the Latin word "lucifer," literally light-bearer. The name is patristic rather than biblical; in scholastic philosophy the idea developed that Satan's name before his fall was Lucifer (see John Milton, *Paradise Lost*, VII.131–4).

mandorla: almond-shaped contour surrounding the body of a person endowed with divine light, usually Christ himself. Perhaps derived from the Roman custom of placing portrait busts within circular medallions or *imagines clipeatae*, the mandorla first appeared in Early Christian art in the fifth century (Santa Maria Maggiore in Rome) and became a common feature of Byzantine icons. The mandorla was particularly associated with scenes of Christ in glory or the Transfiguration.

Mandylion: The oldest known image of Christ, formerly in Edessa (modern Urfa in Syria) and now in the Vatican Apostolic Palace. In the East it is called "the image not made by the hand of man." According to this tradition, Christ himself sent his image to Abgar V Ukhama, prince of Osroene, a small kingdom between the Tigris and the Euphrates rivers. Its capital was Edessa. The Greek word *mandylion* means "handkerchief." *The Mandylion of Edssa* (see cat. 38) was the cloth on which Christ is said to have washed his face and on which his features remained fixed.

maniple: Liturgical vestment in the form of an ornamental band formerly worn over the left arm by the celebrant at the Eucharist.

mapharion: Greek term conventionally used to describe the veil of the Virgin in Byzantine art.

Maris (Maristura): Etruscan male deity whose name in various combinations is found on mirrors of the classical period. The name might suggest an equivalence with Mars, the Roman god of war, but the iconography of Maris does not bear out this correspondence. He is sometimes represented as an unbearded nude youth, sometimes as a bearded nude male, and sometimes as a plurality of child-gods with various added names. The name, like that of *lasa*, may be generic.

Michael: in the Old Testament, Michael the archangel is presented as the angel protector of Israel; in the Book of Revelation, it is Michael and his angels who combat the dragon (Rev. 12:7–9). This role as divine protector, as "chief captain of the host," was preserved in the early Church. In the West, the veneration of Michael as head of the heavenly armies and patron of soldiers was reinforced by his reported apparition during the Gothic invasions of the fifth and sixth centuries. Pope Gregory the Great, while leading a penitential procession to Saint Peter's in 590, is thus said to have looked up at Hadrian's mausoleum (now Castel Sant'Angelo) and seen an angel on top sheathing a bloody sword, surrounded by a choir of angels (see cat. 71). A cult in Michael's honor was instituted: he was the only individual angel with a liturgical observance prior to the ninth century. Michael is invariably represented in art in armor: he is shown holding the scales of justice, or binding Satan with chains, or raising the sword of victory over the dragon, whom he tramples underfoot.

monstrance: receptacle, usually of gold or silver, with a transparent container in which the consecrated Host is exposed for adoration.

Mus: Etruscan female deity of uncertain identification, shown in the mirror from Vulci in the present exhibition (cat. 16) holding a *kithara*.

Myrophores: The spice-bearing women who ran to Christ's tomb on the morning of Easter. Also known as the Three Marys.

Nestfrisur: Elaborate hairstyle popular with aristocratic Roman ladies in the Severan period.

Nike: Winged Greek goddess of victory: see Victoria.

noli me tangere: a work of art depicting Christ appearing to Mary Magdalene after the Resurrection. From the Latin "do not touch me," the words spoken by Christ to the Magdalen in John 20:17.

Oinomaos: Greek mythological figure, king of Pisa, in Elis (Peloponnesus). Warned by an oracle that he would die at the hands of his son-in-law, Oenomaos determined that his daughter Hippodamia would marry only the man who could beat him in a chariot race, an impossible venture, he thought. Many tried and perished in the attempt. But Pelops, having bribed the king's charioteer to equip his master with a defective chariot, won the race, killed the king, and married his daughter.

oklad: silver-sheet decoration placed over painted icons.

Orestes: Greek mythological hero who revenged the death of his father Agamemnon by killing the adulterer Aegisthus and then by stabbing his mother Clytemnestra to death. Tormented by the Erinnyes, Orestes was redeemed and purified by Apollo.

ornatrix (ornatrices): a female slave whose chief function was to attend to the toilette of her mistress, to dress and decorate her person, and to arrange her hair.

ovolo: Convex molding with egg-and-dart decoration.

pallium: Litugical scarf-like vestment worn over the chasuble by the pope, archbishops, and some bishops in the Roman Catholic Church. It is bestowed by the pope on archbishops and bishops having metropolitan jurisdiction as a symbol of their participation in papal authority. The pallium is made of a circular strip of white lamb's wool adorned with black crosses. It is worn over the shoulders; two vertical bands of cloth or wool, extending from the circular strip in the front and back, give the pallium a *Y*-shaped appearance. The pallium probably evolved from the ancient Greek himation, called pallium by the Romans: gradually it became narrower until it resembled a long scarf. The *Y*-shaped pallium probably developed in the seventh century.

parapetasma: curtain serving as a backdrop for a draped bust of the deceased.

patera: shallow bowl, used especially in pouring libations at sacrifices.

pax: from the Latin word for peace, a liturgical object for the celebration of the Rite of Peace in the Roman Church. It usually takes the form of a small metal plate or medallion, often with a representation of the Crucifixion, and was formerly used to convey the kiss of peace from the celebrant at Mass to the faithful, who kissed the plate in turn.

pedum: shepherd's crook, commonly carried by satyrs and by Pan.

pelike: a type of amphora with a pear-shaped body, a wide mouth, and a neck forming a continuous curve with the body. It was used for holding oil or water.

Pelops: Greek mythological hero. Son of Tantalus, king of Phrygia, his kingdom was invaded and he was forced to flee into Greece. Pelops came to Pisa, in Elis, where he became one of the suitors of Hippodamia, daughter of king Oinomaos, and entered the lists against the king, who had promised Hippodamia only to the man who could out-run him in a chariot race. Thirteen suitors had already perished in the attempt. But Pelops corrupted the king's charioteer (who equipped his master with a chariot with a defective axle-tree), won the race, killed Oinomaos, married his daughter, and inherited the kingdom. He gave his name to the peninsula over which he reigned, Peloponnesus.

pentimento: evidence, either visible to the naked eye or detectible on *X* rays, that a painting or drawing was altered, or a figure or detail canceled or added to it, or a composition changed, during the actual process of execution. Such afterthoughts on the part of the artist are generally good evidence that the work of art in question is original and not a copy. If the overpainting has, in the process of time, become semi-transparent, pentimenti may show through the surface of the painting like a ghostly image.

peplos: long woolen outer garment worn by Greek women. It consisted of a simple rectangle of cloth of abundant width, folded about the body and pinned at the shoulders.

phiale: shallow, flat-bottomed drinking bowl without handles and with curving sides and a central boss (*omphalos*) punched up on the inside used especially for drinking or pouring libations to the gods. Of oriental origin, the *phiale* was adopted by the Greeks and then by the Etruscans.

pietà: motif of the dead Christ, supported by the Virgin Mary, exemplified by Michelangelo's marble *Pietà* in Saint Peter's.

plectrum: implement used for plucking a stringed instrument such as a lyre.

Polynices: Greek hero, son of Oedipus, king of Thebes, who contested with his brother Eteocles for the right to ascend the throne of their father. The conflict between them culminated in the single combat in which both brothers were killed.

polyptych: From the Greek *polyptychos*, "of or with many folds," more specifically an altarpiece consisting of more than three leaves, or panels, folded or hinged together. The painted polyptych originated in Tuscany toward the end of the thirteenth century and, especially in Siena, rapidly developed into the multi-story polyptych set in an elaborately carved and gilded architectural frame, with a predella as a base, a typical format of late Gothic and early Renaissance altarpieces in Italy.

predella: a horizontal band, cut from a single plank, placed below the main panels of an altarpiece or polyptych and forming its base. The predella is generally painted with a horizontal alignment of small figures or scenes from the life of a saint that forms an integral part of the iconographic program of the altarpiece as a whole. One of the earliest known predellas is that of the *Stefaneschi Altarpiece* attributed to Giotto, painted for the old Saint Peter's and now in the Vatican Picture Gallery.

primitive: after the mid eighteenth century, the term was used to describe early, gold-ground paintings: Artaud de Montor in 1834 thus described his collection of the works of early Italian painters as "*peintures primitifs.*" The term is still used in this sense, but in a descriptive, not an evaluative sense.

Psyche: Greek nymph whom Eros married and conveyed to a place of bliss where he long enjoyed her company. Psyche, whose name means "soul," is generally represented with the wings of a butterfly, to imitate the lightness of the soul. The myth of Eros and Psyche (Love and the Soul) had, by late antiquity, been debased into an erotic love scene. Christianity resurrected its hidden (metaphysical) meaning: the love for the only true God that overpowers the soul. The Christianized motif of Eros and Psyche is found in the catacombs and on sarcophagi.

psychopomp: conductor of souls to the place of the dead.

putto: from Latin *putus* (boy), the winged *putto* is, in origin, a pagan motif. Of Hellenistic origin, the chubby child ousted the adolescent Eros and became a widespread motif in Roman imperial sculpture. *Putti* expressed the bucolic spirit of the four seasons, the joyfulness of the afterlife, and later assumed a Christian, and more specifically Eucharistic, significance: grape-harvesting *putti* appear in the fourth-century mosaics of S. Costanza in Rome and on the porphyry sarcophagus of Constantina, daughter of Constantine, in the Vatican Museums; wheat-harvesting *putti*, on the Christian sarcophagus of Junius Bassus, also in the Vatican. *Putti* of this bucolic type were later revived by such Renaissance artists as Donatello and Luca della Robbia.

Pylades: cousin of Orestes, to whom he was attached by an inviolable friendship and whom he helped to revenge the murder of Agamemnon. Orestes rewarded his fidelity by giving him his sister Electra in marriage.

Raphael: this Archangel is mentioned in only one book of the Bible, the Book of Tobit, where he appears as God's envoy, sent to answer Tobit's and Sarah's separate prayers by healing Tobit's blindness and by providing a husband for Sarah. The cult of Raphael developed rather late in the Church, and images of him before the sixteenth century are rare. Since then, he has been widely depicted as the patron of travelers (reflecting his role in the Book of Tobit).

Rota: The Sacra Rota is the supreme papal tribunal.

sacra conversazione: typical composition of Italian Renaissance painting in which the central group of the Virgin and child, usually enthroned, is flanked on either side by full-length saints, frontally posed in attitudes of silent contemplation. It is thought that the *sacra conversazione* developed from the late-Gothic polyptych, the framing elements being eliminated and the separate panels conflated to produce a unified pictorial space in which the protagonists coexist. This process took place in Florence in the mid-fifteenth century. Domenico Veneziano's *Saint Lucy Altarpiece* (c. 1445–47, Uffizi, Florence) is considered the first true *sacra conversazione*. The form was later developed by Piero della Francesca and perfected by Giovanni Bellini (*Virgin and Child with Saints*, 1505, S. Zaccaria, Venice).

sakkos: Greek head scarf wound around the head by women to confine the hair.

sarcophagus: from the Greek *sarkophagos*, meaning flesh-devouring. Pliny explained the etymology by suggesting that the Anatolian slate sometimes used to line sarcophagi had the property of consuming human corpses. In the classical world, the sarcophagus was a marble (or, in Etruria, terra-cotta) coffin, decorated sometimes with recumbent effigies of the deceased placed on top (as in Etruscan examples) or with a lid with mythological figures (as in the specimens included in the present exhibition) or with a frontal carved with mythological reliefs (as in countless Roman imperial examples). Christian sarcophagi of the third century do not break with this Roman tradition, but introduce Christian or biblical elements into it (such as the Good Shepherd). Sarcophagi, though essentially a pagan element of funerary culture, continued to characterize Christian iconography in Byzantine and later in Renaissance art, in scenes of the Resurrection or of the *vir dolorum*.

Satan: the devil, arch-adversary of God and tempter of mankind, sometimes identified with Lucifer. The name is Hebrew; it is derived from the verb *satan*, meaning to plot against or slanderously accuse. This sense of Satan as the supreme advocate of evil, who tempts or entices man to sin, is preserved in the New Testament. It is by Satan that Jesus is tempted in the wilderness (Matt. 4:10; Mk. 1:12; Luke 4:8) and that Judas is possessed after taking the bread (John 13:27). Satan is the prince of the world whose kingdom is overthrown by the sacrifice of Jesus (John 12:31, 14:30, 16:11) and whose power is destroyed in the celebration of the Eucharist.

seraph (seraphs/seraphim): A member of the highest order of angels in the celestial hierarchy and often depicted as the winged head of a child. The winged nature of seraphs has an Old Testament pedigree; the seraphim are among the fiery winged beings attendant upon Yahweh and devoted to singing his praise, in Isaiah's vision (Is. 6). Isaiah described them as having six pairs of wings: two for covering their face, two for covering their feet, and two for flying. This particular

[illegible] adopted in later Christian art, [illegible] ges of Saint Francis receiving the stig- [illegible] are often depicted as red because their [illegible] re: it literally means "the burning [illegible]

[illegible] u. Like *lamassu*, a category of Mesopotamian [illegible] ged *genii*, akin to the angels of the Old Testament.

situla: bucket-shaped container, usually of metal or pottery and often richly decorated. *Situlae* were typical of the north Italian Iron Age and became common equipment in Etruscan orientalizing tombs of the seventh century B.C. Wooden *situlae* with silver open-work overlay are also known from such tombs; the specimen from the Regolini-Galassi Tomb (Cerveteri) in the Gregorian Etruscan Museum in the Vatican is ornamented with friezes of real and fantastic animals.

skyphos: Greek drinking cup, deep and flat-bottomed, with tapering sides. It has two loop handles, usually horizontal, just below the rim.

Sol: Roman god of the sun.

sphendone: headband or scarf worn by women to confine the hair below and at the sides, but usually partly open at the top.

stephane: crescent-shaped metal ornament or diadem worn in the hair over the brow.

sticheron (stichera): category of hymn in the Byzantine rite: a *troparion* intercalated between the verses of two psalms of vespers and matins. The name derives from *stichos* (psalm verse). *Stichera* generally occur in groups. The music book containing these sets of *stichera* was known as the *sticherarion*.

stole: the long narrow scarflike liturgical vestment consisting of a narrow strip of silk or linen, worn over the shoulders and hanging down in front or crossed over the breast. The stole is conferred on deacons at their ordination.

strappo: detached pigment layer of the underlying brush sketch below a fresco. Usually these preparatory sketches remain hidden by the fresco painted on top; the *strappo* of the youth from Raphael's *Expulsion of Heliodorus* included in the present exhibition (cat. 73) is unique.

stylite: ascetic who lived on top of a pillar; from the Greek word for pillar (see cat. 61).

sudarium: cloth for wiping the face, especially that with which Saint Veronica wiped the face of Christ on the way to Calvary and on which his features were impressed. It is one of the symbols of Christ's Passion (see cat. 40).

synaxarion: hagiography, or life of a saint, read as a lesson in public worship in the Orthodox Church; also, a collection of such lives of saints.

synaxis: Orthodox ecclesiastical term meaning a meeting or assembly for worship or prayer, including the celebration of the Eucharist. The term is also used to distinguish special feast days, such as the *synaxis* of the archangel Gabriel celebrated on the day after the Feast of the Annunciation (March 26).

syncretist: someone who, in a period of religious pluralism, as in the later Roman Empire, picked and chose between different faiths, attempting to reconcile or combine different or opposite religious beliefs, both [illegible] and Christian.

[illegible]ata: fillet or headband worn around the head for the purpose of keeping the hair in place; also, a fluttering [illegible] used for fastening a garland, encircling a [illegible] or other similar decorative purposes.

tau: Greek letter *T*, alluding to the *T*-cross often represented on the cloak of Saint Anthony Abbot. Anthony, father of monasticism, is also distinguished, in paintings, by a staff with a *T*-shaped handle.

tempera: colors ground in water and kneaded into a paste with organic gums and glues; more particularly, pigments mixed or "tempered" with egg. The grinding of pigments in egg yolk is described in early Renaissance treatises on painting. Tempera painting appeared in Europe in the twelfth or early thirteenth century, but had long been used in the painting of Byzantine icons.

Tethys: in Greek mythology, the greatest of the sea goddesses. Tethys was the wife of Oceanus and daughter of Uranus and Terra.

Thesan: Etruscan deity, the equivalent of the Greek Eos. She is portrayed on Etruscan mirrors with the distinguishing attribute of a pair of large feathery wings.

thiasos: Greek designation of a society that had selected some god for its patron and held sacrifices, festal processions, and banquets in his honor. The name was especially applied to festivities in honor of Dionysus (Bacchus). In iconographic terms, it refers to the sileni, satyrs, nymphs, and maenads that formed the god's mythical retinue. The Bacchic *thiasos* became popular for sarcophagus frontals in the Severan period.

thymiaterion: incense burner, sometimes placed on a pedestal.

tibia: a varied class of wind instruments common in the ancient world, made of reed, cane, boxwood, horn, metal, and the tibia (shin bone) of some birds or animals. Their common denominator is that they all have holes or stops for the fingers and are sounded by a mouthpiece inserted between the lips. The simplest form of *tibia* is a small pipe, something like a modern recorder. There was also a tranverse type of *tibia*, like a flute, and various forms of twin pipes (or pan pipes).

Tina (Tinia): Etruscan deity, the equivalent of the Greek Zeus. Frequently represented on Etruscan mirrors in scenes of Greek myth such as the Birth of Athens, his iconography is not fixed: he may appear as an enthroned bearded patriarch in canonical Greek mode, or as a youthful unbearded male.

torqae[s] (torquis): circular, solid-looking necklace made of twisted strands of metal, usually gold, and worn as a collar.

triptych: altarpiece consisting of a set of three painted panels, usually hinged so that the two wing panels fold over the larger central one to form a tabernacle. With more than three leaves, such an assemblage is called a polyptych.

troparion: in the Greek-Byzantine hymnody, the name *troparion* was given to short prayers written in poetic prose and inserted after each verse of a psalm. Such prayers were simple in structure and rhythmic in cadence, containing the essence of the sacred event or mystery, or life of the saint, being celebrated.

Tuchulca: Etruscan underworld demon, frequently represented on Etruscan sarcophagi, cinerary urns, and wall paintings in tombs. Like *Charun*, he is a fearsome figure. He has ass' ears, a vulture's beak, and snake-infested hair.

Turan: Etruscan goddess, the equivalent of the Greek Aphrodite, the goddess of love. Stories from *Turan's* life and representations of her entourage are frequently found engraved on Etruscan bronze mirrors of the classical period. In such scenes she is usually represented as a fully clothed, elegantly jeweled woman. *Turan's* most frequent companion on mirrors is *Atunis*, the Etruscan equivalent of Adonis; the lovers embrace in the company of other gods or attendant *lasas*. The female attendants surrounding *Turan* in these scenes are commonly referred to as the "Circle of Turan." Their essential role is that of *ornatrices*, whose business it is to attire and adorn the goddess. Some sixteen figures have been assigned to the Circle of Turan; their individual Etruscan names are conferred by their accompanying inscriptions.

tutulus: high cap, made of wool, in the form of a cone.

tybicen: musician who plays the pipes (*tibiae*).

tympanon: hand-held tambourine, formed by a membrane stretched over a frame or resonating cylinder.

Uriel: the name of this archangel (meaning "Light of God") is not recorded in the canonical books of the Bible, though it occurs in the apocryphal 2 Esdras. But in Jewish and cabbalistic tradition Uriel was prominent (together with Michael, Gabriel, and Raphael) as one of the great archangels who rule the four corners of the world.

Usil: Etruscan sun god. On Etruscan mirrors, Usil appears as a beardless youth, seminude, and wearing boots, with an aureole around his head. He carries a bow, the attribute of the Greek sun-god Apollo. His name, in Etruscan, means "sun."

Vanth: Etruscan female spirit whose role was to conduct the dead into the underworld. *Vanth* is a companion and helper of *Charun*. She is generally represented as a fair young woman, usually winged, without the gruesome aspect of other Etruscan demons. *Vanth*, like *lasa*, is perhaps the collective title for a genre of female spirits, generally young, fair, half-clad, wearing high boots, short chitons, and brandishing torches or flourishing snakes in their hands.

Victoria: Victoria, the Roman goddess of victory whose Greek equivalent was Nike. Represented with wings, crowned with laurel, and holding the branch of a palm tree in her hand, victory was one of the abstract cults (including clemency, concord, and peace) introduced into Roman state religion in the late Republic and became inseparable from Roman ruler worship. She was thus shown accompanying the deified Julius Caesar. Winged victories are a common motif in Roman imperial art, typically accompanying the victorious emperor in his chariot or crowning the triumphant emperor. In Christian iconography the winged Victory motif took on an allegorical meaning, the victory over death.

vir dolorum: man of sorrows, an iconographic motif very popular in fourteenth-century Italy. The suffering of Christ as an artistic subject emerged against the background of the rise of Franciscanism and gained added meaning following the harrowing experience of the Black Death (1348). The derivation of the motif is contested. Some scholars posit a Byzantine origin, and others regard it as a typically Florentine genre. Christ may be shown as the man of sorrows alone, with bared torso, drooping head, and the marks of the stigmata on his hands. Or he may be shown standing in his tomb, flanked by the Virgin, Saint John, or other saints.

volumen: roll or scroll of parchment or papyrus, from the Latin word for roll or book.

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LIST OF EXHIBITED WORKS

Andrea da Firenze (Andrea Bonaiuto), *Crucifixion with Mary, Saint John the Evangelist, and a Dominican Friar*, c. 1370–77, Vatican Museums inv. 40118, cat. 41, p. 162.

Angelico, Fra (Guido di Pietro), *Madonna and Child with Saints Dominic and Catherine of Alexandria*, c. 1435, Vatican Museums inv. 40253, cat. 53, p. 190.

Angelico, Fra (Guido di Pietro), *Saint Francis Receiving the Stigmata*, c. 1440, Vatican Museums inv. 40258, cat. 66, p. 221.

Apulia, Southern Italy, *Askos with a Seated Woman and Eros*, c. 330–310 B.C., Vatican Museums inv. 18109, cat. 15, p. 108.

Apulia, Southern Italy, *Krater with Column-like Handles*, c. 330–320 B.C., Vatican Museums inv. 18079, cat. 14, p. 106.

Apulia, Southern Italy, *Red-figured Pelike*, Vatican Museums inv. 18129, cat. 13, p. 104.

Baciccia (Giovanni Battista Gaulli), *Concert of Angels*, c. 1672, Vatican Museums inv. 40752, cat. 2, p. 81.

Baciccia (Giovanni Battista Gaulli), *The Vision of Saint Francis Xavier*, c. 1675, Vatican Museums inv. 41489, cat. 67, p. 224.

Bambaia (Agostino Busti), workshop or circle of, *Madonna and Child with Angels*, Vatican Museums inv. 44089, cat. 54, p. 192.

Barberini Tapestry Manufactory, *The Union of the Duchy of Urbino with the Church*, 1669–70, Vatican Museums inv. 43922, cat. 76, p. 248.

Barocci (Federico Fiori), *The Annunciation*, 1582–84, Vatican Museums inv. 40376, cat. 47, p. 176.

Bartolo di Fredi and workshop, *The Annunciation to Joachim*, Vatican Museums inv. 40153, cat. 59, p. 204.

Bartolo di Fredi and workshop, *Nativity and Adoration of the Shepherds*, Vatican Museums inv. 40268, cat. 34, p. 148.

Bernardino di Mariotto dello Stagno, *Madonna and Child between Saints Severino and Dominic, "Madonna delle Rose,"* 1512, Vatican Museums inv. 40328, cat. 55, p. 194.

Bernini, Gian Lorenzo, workshop of, *Three Statues of Angels with Instruments of the Passion*, 17th century, Pontifical Sacristy, cat. 40, p. 160.

Brandi, Giacinto, attributed to, *Christ in the Garden of Gethsemane*, mid 17th century, Vatican Museums inv. 40837, cat. 74, p. 242.

Buglioni, Benedetto, *Wreath with the Coat of Arms of Pope Innocent VIII Supported by Two Angels*, c. 1484–87. Vatican Museums inv. 44087, cat. 1, p. 75.

Capponi, Luigi, and workshop, *Two Angels*, c. 1500, Vatican Museums invs. 31320 and 31321, cat. 92, p. 284.

Carracci workshop, attributed to, *An Angel Frees the Souls of Purgatory through the Intercession of the Virgin Mary and the Saints*, c. 1610, Vatican Museums inv. 42523, cat. 78, p. 252.

Carracci, Annibale, workshop of (Domenichino?), *Translation of the Holy House*, early 17th century, Church of S. Onofrio, Madruzzo Chapel, Rome, cat. 77, p. 250.

Carracci, Ludovico, *The Trinity with the Dead Christ*, c. 1590, Vatican Museums inv. 41249, cat. 98, p. 306.

Casorati, Felice, *Angel in the Night*, c. 1961, Vatican Museums inv. 24019, cat. 75, p. 244.

Ciminaghi, Virginio, *The Annunciation*, 1967, Vatican Museums inv. 23116, cat. 46, p. 174.

Coaci, Vincenzo, workshop of, *Chalice*, c. 1795, Basilica of Santa Maria Maggiore, Rome, cat. 85, p. 268.

Conca, Sebastiano, *Christ in the Garden of Gethsemane*, 1746, Vatican Museums inv. 40779, cat. 37, p. 154.

Cretan School, *Angelic Choir of the Nativity*, mid 16th century, Vatican Museums inv. 40031, cat. 3, p. 82.

Cretan School, *The Dormition of the Mother of God*, late 16th century, Vatican Museums inv. 40072, cat. 51, p. 187.

Crosier with Saint Michael, 19th century, Pontifical Sacristy, cat. 88, p. 274.

Dalí, Salvador, *Angelic Landscape*, 1977, Vatican Museums inv. 23719, cat. 80, p. 256.

Etruscan, *Antefix*, 2nd century B.C., Vatican Museums inv. 14119, cat. 22, p. 122.

Etruscan, *Engraved Mirror*, Vatican Museums inv. 12262, cat. 19, p. 116.

Etruscan, *Engraved Mirror*, Vatican Museums inv. 12647, cat. 16, p. 110.

Etruscan, *Engraved Mirror*, early 5th century B.C., Vatican Museums inv. 12250, cat. 11, p. 100.

Etruscan, *Engraved Mirror*, 2nd half 3rd century B.C., Vatican Museums inv. 12269, cat. 20, p. 118.

Etruscan, *Patera with Handle Representing a Female Figure*, 4th century B.C., Vatican Museums inv. 12275, cat. 17, p. 112.

Etruscan, *Type A Candelabrum*, 2nd half 5th–late 4th century B.C., Vatican Museums inv. 12406, cat. 18, p. 114.

Etruscan, Master of Oinomaos, *Cinerary Urn*, 1st quarter 2nd century B.C., Vatican Museums inv. 13887, cat. 21, p. 121.

Flemish Tapestry Manufactory, Brussels, *The Holy Family*, 1490–1505, Vatican Museums inv. 43832, cat. 48, p. 178.

French, *Processional Cross of Pope Leo XIII*, late 19th century, Pontifical Sacristy, cat. 87, p. 272.

Gaddi, Agnolo (?), *The Apparition of Saint Michael to Saint Gregory*, c. 1390, Vatican Museums inv. 40528, cat. 71, p. 233.

Gentile da Fabriano and workshop, *The Annunciation*, c. 1425, Vatican Museums inv. 40601, cat. 9, p. 94.

Il Ghirlandaio (Domenico Bigordi), and workshop, *The Nativity*, c. 1492, Vatican Museums inv. 40344, cat. 33, p. 146.

Ghissi, Francescuccio, attributed to, *The Deceased Christ and the Adoration of the Infant Jesus*, after 1373, Vatican Museums inv. 40244, cat. 35, p. 150.

Giaquinto, Corrado, circle of, *Satan before the Lord*, mid-18th century, Vatican Museums inv. 40800, cat. 5, p. 86.

Giovanni del Biondo, *The Virgin of the Apocalypse with Saints and Angels*, c. 1355–60, Vatican Museums inv. 40014, cat. 60, p. 207.

Giovanni di Paolo, *The Annunciation*, Vatican Museums inv. 40131, cat. 8, p. 92.

Giovanni di Paolo, *Saint Michael the Archangel*, c. 1440, Vatican Museums inv. 40128, cat. 93, p. 286.

Goa (India), *Reliquary of Saint Francis Xavier*, 20th century, Pontifical Sacristy, cat. 68, p. 226.

Guercino (Giovanni Francesco Barbieri), *The Penitent Magdalen*, 1622, Vatican Museums inv. 40391, cat. 43, p. 166.

Italian, *Liturgical Vestments*, 2nd half 19th century, Basilica of Santa Maria Maggiore, Rome, cat. 91, p. 280.

Italian, *Monstrance with Saint Michael*, mid-18th century, Basilica of Saint John Lateran, Rome, cat. 7, p. 90.

Italian, *Pietà at Angels with Emblem of the Trinity*, 17th century, Vatican Museums inv. 44542, cat. 4, p. 84.

Italian, *Reliquary of the Mandylion of Edessa*, 17th century, Pontifical Sacristy, cat. 38, p. 156.

Italian (Bologna, Rome?), early 17th century, *Saint Luigi (Aloysius) Gonzaga, Accompanied by His Guardian Angel, Offers His Heart to Jesus and Mary*, c. 1605, Vatican Museums inv. 42214, cat. 72, p. 236.

Italian (Rome), *Devotional Base for a Monstrance*, 1st half 18th century, Basilica of Santa Maria Maggiore, Rome, cat. 82, p. 262.

Italian (Rome), *Pair of Candelabra-bearing Angels*, early 19th century, Basilica of Santa Maria Maggiore, Sforza Chapel, Rome, cat. 90, p. 278.

Jubilee Clasp of Pope Pius IX, c. 1850–75, Pontifical Sacristy, cat. 89, p. 276.

Lysippus, after, *Eros of Tespia*, mid 2nd century A.D., Vatican Museums inv. 1509, cat. 12, p. 102.

Mancini, Francesco, *The Rest During the Flight into Egypt*, Vatican Museums inv. 40398, cat. 49, p. 180.

Marini, Marino, *The Fall of the Angel*, 1963, Vatican Museums inv. 24842, cat. 6, p. 88.

Masolino da Panicale (Tommaso di Cristofano Fini), *The Burial of the Virgin*, c. 1428–31, Vatican Museums inv. 40245, cat. 50, p. 182.

Master of the Life of the Baptist (Giovanni Baronzio?), *Young Saint John the Baptist and an Angel*, c. 1340, Vatican Museums inv. 40185, cat. 70, p. 230.

Modersohn-Becker, Paula, *The Annunciation*, c. 1905, Vatican Museums inv. 23376, cat. 79, p. 254.

Monstrance with Grain, 1750, Pontifical Sacristy, cat. 81, p. 260.

Murillo, Bartolomé Esteban, *The Martyrdom of Saint Peter of Arbuès*, 1668–70, Vatican Museums inv. 40746, cat. 65, p. 218.

Neo-Assyrian, Kingdom of Assurnasirpal II (883–859 B.C.), *Winged Genius*, Vatican Museums inv. 14989, cat. 10, p. 98.

Niccolò di Tommaso, *Saint Bridget and the Vision of the Nativity*, after 1372, Vatican Museums inv. 40137, cat. 64, p. 216.

Il Passignano (Domenico Cresti), *The Resurrection*, 1st quarter 17th century, Vatican Museums inv. 42417, cat. 45, p. 170.

[illegible] 19th century, Pontifical Sacristy, cat. 86, [illegible]

Pinturicchio (Bernardo di Betto), school of, *The Mystical Marriage of Saint Catherine*, Vatican Museums inv. 40314, cat. 63, p. 214.

Polidori Chalice, baroque era, Pontifical Sacristy, cat. 84, p. 266.

Raphael (Raffaello Sanzio), *Faith*, 1507, Vatican Museums inv. 40330, cat. 83, p. 264.

Raphael (Raffaello Sanzio), *Youth from the Expulsion of Heliodorus*, c. 1512, Vatican Museums inv. 2329, cat. 73, p. 240.

Reni, Guido, *Saint Matthew and the Angel*, 1635–40, Vatican Museums inv. 40395, cat. 58, p. 202.

Ridolfi, Claudio, *Madonna Crowned, with the Christ Child and Angels*, 1600, Vatican Museums inv. 44944, cat. 56, p. 196.

Rimini, school of, *Crucifixion with Saints Peter and Paul and Noli me tangere*, mid 14th century, Vatican Museums inv. 40181, cat. 42, p. 164.

Roman, *Crematory Urn of Titus Flavius Clodianus with Winged Victories*, A.D. 150–60, Vatican Museums inv. 5366, cat. 24, p. 126.

Roman, *Fragment of a Pilaster with Cupids Harvesting Grapes*, 1st half 3rd century A.D., Vatican Museums inv. 10431, cat. 26, p. 130.

Roman, *Fragment of a Sarcophagus with Cupids as Musicians*, A.D. 270–80, Vatican Museums inv. 1759, cat. 28, p. 134.

Roman, *Fragment of a Sarcophagus Lid with Cupids Aboard Chariots*, A.D. 270–80, Vatican Museums inv. 4946, cat. 29, p. 136.

Roman, *Fragment of a Sarcophagus Lid with Cupids Seated in a Boat*, A.D. 260–80, Vatican Museums inv. 10393, cat. 27, p. 132.

Roman, *Girl's Sarcophagus with Cupids Bearing the Bust of the Deceased*, A.D. 220–30, Vatican Museums inv. 10397, cat. 31, p. 140.

Roman, *Pediment from the Tomb of Claudia Semne*, 1st century A.D., Vatican Museums inv. 10528, cat. 23, p. 124.

Roman, *Sarcophagus of a Young Girl with Cupids and Spirits of the Seasons*, A.D. 270–80, Vatican Museums inv. 31406, cat. 30, p. 138.

Roman, *Sarcophagus Lid with Identity Plaque and Epiphany Scene*, A.D. 370–400, Vatican Museums inv. 31463, cat. 32, p. 142.

Roman, *Statue of a Nike Holding a Wreath*, 1st half 4th century A.D.(?), Vatican Museums inv. 53374, cat. 25, p. 128.

Rosselli, Francesco, *The Last Judgment*, c. 1470–90, Vatican Museums inv. 40611, cat. 96, p. 297.

Rouault, Georges, *Miserere*, 1939, Vatican Museums inv. 23667, cat. 39, p. 158.

Russian, Moscow School, *Synaxis of All Saints*, early 17th century, Vatican Museums inv. 40047, cat. 95, p. 293.

Russian, Novgorod School, *The Baptism of Christ*, early 16th century, Vatican Museums inv. 40049, cat. 36, p. 152.

Saint Michael and the Dragon, 19th century, Pontifical Sacristy, cat. 94, p. 288.

Salviati, Francesco, *The Coronation of the Virgin with Angels*, c. 1550, Vatican Museums inv. 44942, cat. 57, p. 198.

Scarabello, Angelo, *Reliquary of Saint Gregory Barbarigo*, 1762, Basilica of Saint John Lateran, Rome, cat. 69, p. 228.

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22

Apocryphon of John

Translated by Frederik Wisse

The teaching of the savior, and the revelation of the mysteries and the things hidden in silence, even these things which he taught John, his disciple.

And it happened one day, when John, the brother of James - who are the sons of Zebedee - had come up to the temple, that a Pharisee named Arimanius approached him and said to him, "Where is your master whom you followed?" And he said to him, "He has gone to the place from which he came." The Pharisee said to him, "With deception did this Nazarene deceive you (pl.), and he filled your ears with lies, and closed your hearts (and) turned you from the traditions of your fathers."

When I, John, heard these things I turned away from the temple to a desert place. And I grieved greatly in my heart, saying, "How then was the savior appointed, and why was he sent into the world by his Father, and who is his Father who sent him, and of what sort is that aeon to which we shall go? For what did he mean when he said to us, 'This aeon to which you will go is of the type of the imperishable aeon, but he did not teach us concerning the latter, of what sort it is."

Straightway, while I was contemplating these things, behold, the heavens opened and the whole creation which is below heaven shone, and the world was shaken. I was afraid, and behold I saw in the light a youth who stood by me. While I looked at him, he became like an old man. And he changed his likeness (again), becoming like a servant. There was not a plurality before me, but there was a likeness with multiple forms in the light, and the likenesses appeared through each other, and the likeness had three forms.

He said to me, "John, John, why do you doubt, or why are you afraid? You are not unfamiliar with this image, are you? - that is, do not be timid! - I am the one who is with you (pl.) always. I am the Father, I am the Mother, I am the Son. I am the undefiled and incorruptible one. Now I have come to teach you what is and what was and what will come to pass, that you may know the things which are not revealed and those which are revealed, and to teach you concerning the unwavering race of the perfect Man. Now, therefore, lift up your face, that you may receive the things that I shall teach you today, and may tell them to your fellow spirits who are from the unwavering race of the perfect Man."

And I asked to know it, and he said to me, "The Monad is a monarchy with nothing above it. It is he who exists as God and Father of everything, the invisible One who is above everything, who exists as incorruption, which is in the pure light into which no eye can look.

"He is the invisible Spirit, of whom it is not right to think of him as a god, or something similar. For he is more than a god, since there is nothing above him, for no one lords it over him. For he does not exist in something inferior to him, since everything exists in him. For it is he who establishes himself. He is eternal, since he does not need anything. For he is total perfection. He did not lack anything, that he might be completed by it; rather he is always completely perfect in light. He is illimitable, since there is no one prior to him to set limits to him. He is unsearchable, since there exists no one prior to him to examine him. He is immeasurable, since there was no one prior to him to measure him. He is invisible, since no one saw him. He is eternal, since he exists eternally. He is ineffable, since no one was able to comprehend him to speak about him. He is unnameable, since there is no one prior to him to give him a name.

"He is immeasurable light, which is pure, holy (and) immaculate. He is ineffable, being perfect in incorruptibility. (He is) not in perfection, nor in blessedness, nor in divinity, but he is far superior. He is not corporeal nor is he incorporeal. He is neither large nor is he small. There is no way to say, 'What is his quantity?' or, 'What is his quality?', for no one can know him. He is not someone among (other) beings, rather he is far superior. Not that he is (simply) superior, but his essence does not partake in the aeons nor in time. For he who partakes in an aeon was prepared beforehand. Time was not apportioned to him, since he does not receive anything from another, for it would be received on loan. For he who precedes someone does not lack, that he may receive from him. For rather, it is the latter that looks expectantly at him in his light.

"For the perfection is majestic. He is pure, immeasurable mind. He is an aeon-giving aeon. He is life-giving life. He is a blessedness-giving blessed one. He is knowledge-giving knowledge. He is goodness-giving goodness. He is mercy and redemption-giving mercy. He is grace-giving grace, not because he possesses it, but because he gives the immeasurable, incomprehensible light.

"How am I to speak with you about him? His aeon is indestructible, at rest and existing in silence, reposing (and) being prior to everything. For he is the head of all the aeons, and it is he who gives them strength in his goodness. For we know not the ineffable things, and we do not understand what is immeasurable, except for him who came forth from him, namely (from) the Father. For it is he who told it to us alone. For it is he who looks at himself in his light which surrounds him, namely the spring of the water of life. And it is he who gives to all the aeons and in every way, (and) who gazes upon his image which he sees in the spring of the Spirit. It is he who puts his desire in his water-light which is in the spring of the pure light-water which surrounds him.

"And his thought performed a deed and she came forth, namely she who had appeared before him in the shine of his light. This is the first power which was before all of them (and) which came forth from his mind, She is the forethought of the All - her light shines like his light - the perfect power which is the image of the invisible, virginal Spirit who is perfect. The first power, the glory of Barbelo, the perfect glory in the aeons, the glory of the revelation, she glorified the virginal Spirit and it was she who praised him, because thanks to him she had come forth. This is the first thought, his image; she became the womb of everything, for it is she who is prior to them all, the Mother-Father, the first man, the holy Spirit, the thrice-male, the thrice-powerful, the thrice-named androgynous one, and the eternal aeon among the invisible ones, and the first to come forth.

"<She> requested from the invisible, virginal Spirit - that is Barbelo - to give her foreknowledge. And the Spirit consented. And when he had consented, the foreknowledge came forth, and it stood by the forethought; it originates from the thought of the invisible, virginal Spirit. It glorified him and his perfect power, Barbelo, for it was for her sake that it had come into being.

"And she requested again to grant her indestructibility, and he consented. When he had consented, indestructibility came forth, and it stood by the thought and the foreknowledge. It glorified the invisible One and Barbelo, the one for whose sake they had come into being.

"And Barbelo requested to grant her eternal life. And the invisible Spirit consented. And when he had consented, eternal life came forth, and they attended and glorified the invisible Spirit and Barbelo, the one for whose sake they had come into being.

"And she requested again to grant her truth. And the invisible Spirit consented. And when he had consented, truth came forth, and they attended and glorified the invisible, excellent Spirit and his Barbelo, the one for whose sake they had come into being.

"This is the pentad of the aeons of the Father, which is the first man, the image of the invisible Spirit; it is the forethought, which Barbelo, and the thought, and the foreknowledge, and the indestructibility,

and the eternal life, and the truth. This is the androgynous pentad of the aeons, which is the decad of the aeons, which is the Father.

"And he looked at Barbelo with the pure light which surrounds the invisible Spirit, and (with) his spark, and she conceived from him. He begot a spark of light with a light resembling blessedness. But it does not equal his greatness. This was an only-begotten child of the Mother-Father which had come forth; it is the only offspring, the only-begotten one of the Father, the pure Light.

"And the invisible, virginal Spirit rejoiced over the light which came forth, that which was brought forth first by the first power of his forethought, which is Barbelo. And he anointed it with his goodness until it became perfect, not lacking in any goodness, because he had anointed it with the goodness of the invisible Spirit. And it attended him as he poured upon it. And immediately when it had received from the Spirit, it glorified the holy Spirit and the perfect forethought, for whose sake it had come forth.

"And it requested to give it a fellow worker, which is the mind, and he consented gladly. And when the invisible Spirit had consented, the mind came forth, and it attended Christ, glorifying him and Barbelo. And all these came into being in silence.

"And the mind wanted to perform a deed through the word of the invisible Spirit. And his will became a deed and it appeared with the mind; and the light glorified it. And the word followed the will. For because of the word, Christ the divine Autogenes created everything. And the eternal life <and> his will and the mind and the foreknowledge attended and glorified the invisible Spirit and Barbelo, for whose sake they had come into being.

"And the holy Spirit completed the divine Autogenes, his son, together with Barbelo, that he may attend the mighty and invisible, virginal Spirit as the divine Autogenes, the Christ whom he had honored with a mighty voice. He came forth through the forethought. And the invisible, virginal Spirit placed the divine Autogenes of truth over everything. And he subjected to him every authority, and the truth which is in him, that he may know the All which had been called with a name exalted above every name. For that name will be mentioned to those who are worthy of it.

"For from the light, which is the Christ, and the indestructibility, through the gift of the Spirit the four lights (appeared) from the divine Autogenes. He expected that they might attend him. And the three (are) will, thought, and life. And the four powers (are) understanding, grace, perception, and prudence. And grace belongs to the light-aeon Armozel, which is the first angel. And there are three other aeons with this aeon: grace, truth, and form. And the second light (is) Oriel, who has been placed over the second aeon. And there are three other aeons with him: conception, perception, and memory. And the third light is Daveithai, who has been placed over the third aeon. And there are three other aeons with him: understanding, love, and idea. And the fourth aeon was placed over the fourth light Eleleth. And there are three other aeons with him: perfection, peace, and wisdom. These are the four lights which attend the divine Autogenes, (and) these are the twelve aeons which attend the son of the mighty one, the Autogenes, the Christ, through the will and the gift of the invisible Spirit. And the twelve aeons belong to the son of the Autogenes. And all things were established by the will of the holy Spirit through the Autogenes.

"And from the foreknowledge of the perfect mind, through the revelation of the will of the invisible Spirit and the will of the Autogenes, <the> perfect Man (appeared), the first revelation, and the truth. It is he whom the virginal Spirit called Pigera-Adamas, and he placed him over the first aeon with the mighty one, the Autogenes, the Christ, by the first light Armozel; and with him are his powers. And the invisible one gave him a spiritual, invincible power. And he spoke and glorified and praised the invisible Spirit, saying, 'It is for thy sake that everything has come into being and everything will return to thee. I shall praise and glorify thee and the Autogenes and the aeons, the three: the Father, the

Mother, and the Son, the perfect power.'

"And he placed his son Seth over the second aeon in the presence of the second light Oriel. And in the third aeon the seed of Seth was placed over the third light Daveithai. And the souls of the saints were placed (there). And in the fourth aeon the souls were placed of those who do not know the Pleroma and who did not repent at once, but who persisted for a while and repented afterwards; they are by the fourth light Eleleth. These are creatures which glorify the invisible Spirit.

"And the Sophia of the Epinoia, being an aeon, conceived a thought from herself and the conception of the invisible Spirit and foreknowledge. She wanted to bring forth a likeness out of herself without the consent of the Spirit, - he had not approved - and without her consort, and without his consideration. And though the person of her maleness had not approved, and she had not found her agreement, and she had thought without the consent of the Spirit and the knowledge of her agreement, (yet) she brought forth. And because of the invincible power which is in her, her thought did not remain idle, and something came out of her which was imperfect and different from her appearance, because she had created it without her consort. And it was dissimilar to the likeness of its mother, for it has another form.

"And when she saw (the consequences of) her desire, it changed into a form of a lion-faced serpent. And its eyes were like lightning fires which flash. She cast it away from her, outside that place, that no one of the immortal ones might see it, for she had created it in ignorance. And she surrounded it with a luminous cloud, and she placed a throne in the middle of the cloud that no one might see it except the holy Spirit who is called the mother of the living. And she called his name Yaltabaoth.

"This is the first archon who took a great power from his mother. And he removed himself from her and moved away from the places in which he was born. He became strong and created for himself other aeons with a flame of luminous fire which (still) exists now. And he joined with his arrogance which is in him and begot authorities for himself. The name of the first one is Athoth, whom the generations call the reaper. The second one is Harmas, who is the eye of envy. The third one is Kalila-Oumbri. The fourth one is Yabel. The fifth one is Adonaiou, who is called Sabaoth. The sixth one is Cain, whom the generations of men call the sun. The seventh is Abel. The eighth is Abrisene. The ninth is Yobel. The tenth is Armoupieel. The eleventh is Melceir-Adonein. The twelfth is Belias, it is he who is over the depth of Hades. And he placed seven kings - each corresponding to the firmaments of heaven - over the seven heavens, and five over the depth of the abyss, that they may reign. And he shared his fire with them, but he did not send forth from the power of the light which he had taken from his mother, for he is ignorant darkness.

"And when the light had mixed with the darkness, it caused the darkness to shine. And when the darkness had mixed with the light, it darkened the light and it became neither light nor dark, but it became dim.

"Now the archon who is weak has three names. The first name is Yaltabaoth, the second is Saklas, and the third is Samael. And he is impious in his arrogance which is in him. For he said, 'I am God and there is no other God beside me,' for he is ignorant of his strength, the place from which he had come.

"And the archons created seven powers for themselves, and the powers created for themselves six angels for each one until they became 365 angels. And these are the bodies belonging with the names: the first is Athoth, a he has a sheep's face; the second is Eloaiou, he has a donkey's face; the third is Astaphaios, he has a hyena's face; the fourth is Yao, he has a serpent's face with seven heads; the fifth is Sabaoth, he has a dragon's face; the sixth is Adonin, he had a monkey's face; the seventh is Sabbede, he has a shining fire-face. This is the sevenness of the week.

"But Yaltabaoth had a multitude of faces, more than all of them, so that he could put a face before all of

them, according to his desire, when he is in the midst of seraphs. He shared his fire with them; therefore he became lord over them. Because of the power of the glory he possessed of his mother's light, he called himself God. And he did not obey the place from which he came. And he united the seven powers in his thought with the authorities which were with him. And when he spoke it happened. And he named each power beginning with the highest: the first is goodness with the first (authority), Athoth; the second is foreknowledge with the second one, Eloaio; and the third is divinity with the third one, Astraphaio); the fourth is lordship with the fourth one, Yao; the fifth is kingdom with the fifth one, Sabaoth; the sixth is envy with the sixth one, Adonein; the seventh is understanding with the seventh one, Sabbateon. And these have a firmament corresponding to each aeon-heaven. They were given names according to the glory which belongs to heaven for the destruction of the powers. And in the names which were given to them by their Originator there was power. But the names which were given them according to the glory which belongs to heaven mean for them destruction and powerlessness. Thus they have two names.

"And having created [...] everything, he organized according to the model of the first aeons which had come into being, so that he might create them like the indestructible ones. Not because he had seen the indestructible ones, but the power in him, which he had taken from his mother, produced in him the likeness of the cosmos. And when he saw the creation which surrounds him, and the multitude of the angels around him which had come forth from him, he said to them, 'I am a jealous God, and there is no other God beside me.' But by announcing this he indicated to the angels who attended him that there exists another God. For if there were no other one, of whom would he be jealous?

"Then the mother began to move to and fro. She became aware of the deficiency when the brightness of her light diminished. And she became dark because her consort had not agreed with her."

And I said, "Lord, what does it mean that she moved to and fro?" But he smiled and said, "Do not think it is, as Moses said, 'above the waters.' No, but when she had seen the wickedness which had happened, and the theft which her son had committed, she repented. And she was overcome by forgetfulness in the darkness of ignorance and she began to be ashamed. And she did not dare to return, but she was moving about. And the moving is the going to and fro.

"And the arrogant one took a power from his mother. For he was ignorant, thinking that there existed no other except his mother alone. And when he saw the multitude of the angels which he had created, then he exalted himself above them.

"And when the mother recognized that the garment of darkness was imperfect, then she knew that her consort had not agreed with her. She repented with much weeping. And the whole pleroma heard the prayer of her repentance, and they praised on her behalf the invisible, virginal Spirit. And he consented; and when the invisible Spirit had consented, the holy Spirit poured over her from their whole pleroma. For it was not her consort who came to her, but he came to her through the pleroma in order that he might correct her deficiency. And she was taken up not to her own aeon but above her son, that she might be in the ninth until she has corrected her deficiency.

"And a voice came forth from the exalted aeon-heaven: 'The Man exists and the son of Man.' And the chief archon, Yaltabaoth, heard (it) and thought that the voice had come from his mother. And he did not know from where it came. And he taught them, the holy and perfect Mother-Father, the complete foreknowledge, the image of the invisible one who is the Father of the all (and) through whom everything came into being, the first Man. For he revealed his likeness in a human form.

"And the whole aeon of the chief archon trembled, and the foundations of the abyss shook. And of the waters which are above matter, the underside was illuminated by the appearance of his image which had been revealed. And when all the authorities and the chief archon looked, they saw the whole region of the underside which was illuminated. And through the light they saw the form of the image in the

water.

"And he said to the authorities which attend him, 'Come, let us create a man according to the image of God and according to our likeness, that his image may become a light for us.' And they created by means of their respective powers in correspondence with the characteristics which were given. And each authority supplied a characteristic in the form of the image which he had seen in its natural (form). He created a being according to the likeness of the first, perfect Man. And they said, 'Let us call him Adam, that his name may become a power of light for us.'

"And the powers began: the first one, goodness, created a bone-soul; and the second, foreknowledge, created a sinew-soul; the third, divinity, created a flesh-soul; and the fourth, the lordship, created a marrow-soul; the fifth, kingdom created a blood-soul; the sixth, envy, created a skin-soul; the seventh, understanding, created a hair-soul. And the multitude of the angels attended him and they received from the powers the seven substances of the natural (form) in order to create the proportions of the limbs and the proportion of the rump and the proper working together of each of the parts.

"The first one began to create the head. Eteraphaope-Abron created his head; Meniggesstroeth created the brain; Asterechme (created) the right eye; Thaspomocha, the left eye; Yeronumos, the right ear; Bissoum, the left ear; Akioreim, the nose; Banen-Ephroum, the lips; Amen, the teeth; Ibikan, the molars; Basiliademe, the tonsils; Achcha, the uvula; Adaban, the neck; Chaaman, the vertebrae; Dearcho, the throat; Tebar, the right shoulder; [...], the left shoulder; Mniarcon, the right elbow; [...], the left elbow; Abitrion, the right underarm; Evanthen, the left underarm; Krys, the right hand; Beluai, the left hand; Treneu, the fingers of the right hand; Balbel, the fingers of the left hand; Kriman, the nails of the hands; Astrops, the right breast; Barroph, the left breast; Baoum, the right shoulder joint; Ararim, the left shoulder joint; Areche, the belly; Phthave, the navel; Senaphim, the abdomen; Arachethopi, the right ribs; Zabedo, the left ribs; Barias, the right hip; Phnouth the left hip; Abenlenarchei, the marrow; Chnoumeninorin, the bones; Gesole, the stomach; Agromauna, the heart; Bano, the lungs; Sostrapal, the liver; Anesimalar, the spleen; Thopithro, the intestines; Biblo, the kidneys; Roeror, the sinews; Taphreo, the spine of the body; Ipouspoboba, the veins; Bineborin, the arteries; Atoimenpsephei, theirs are the breaths which are in all the limbs; Entholleia, all the flesh; Bedouk, the right buttock (?); Arabeei, the left penis; Eilo, the testicles; Sorma, the genitals; Gorma-Kaiochlabar, the right thigh; Nebrith, the left thigh; Pserem, the kidneys of the right leg; Asaklas, the left kidney; Ormaoth, the right leg; Emenun, the left leg; Knyx, the right shin-bone; Tupelon, the left shin-bone; Achiel, the right knee; Phnene, the left knee; Phiouthrom, the right foot; Boabel, its toes; Trachoun, the left foot; Phikna, its toes; Miamai, the nails of the feet; Labernioum - .

"And those who were appointed over all of these are: Zathoth, Armas, Kalila, Jabel, (Sabaoth, Cain, Abel). And those who are particularly active in the limbs (are) the head Diolimodraza, the neck Yammeax, the right shoulder Yakouib, the left shoulder Verton, the right hand Oudidi, the left one Arbao, the fingers of the right hand Lampno, the fingers of the left hand Leekaphar, the right breast Barbar, the left breast Imae, the chest Pisandriaptes, the right shoulder joint Koade, the left shoulder joint Odeor, the right ribs Asphixix, the left ribs Synogchouta, the belly Arouph, the womb Sabalo, the right thigh Charcharb, the left thigh Chthaon, all the genitals Bathinoth, the right leg Choux, the left leg Charcha, the right shin-bone Aroer, the left shin-bone Toechtha, the right knee Aol, the left knee Charaner, the right foot Bastan, its toes Archentechtha, the left foot Marephnounth, its toes Abrana.

"Seven have power over all of these: Michael, Ouriel, Asmenedas, Saphasatoel, Aarmouriam, Richram, Amiorps. And the ones who are in charge over the senses (are) Archendekta; and he who is in charge over the receptions (is) Deitharbathas; and he who is in charge over the imagination (is) Oummaa; and he who is over the composition Aachiaram, and he who is over the whole impulse Riaramnacho.

"And the origin of the demons which are in the whole body is determined to be four: heat, cold,

wetness, and dryness. And the mother of all of them is matter. And he who reigns over the heat (is) Phloxopha; and he who reigns over the cold is Oroorrothos; and he who reigns over what is dry (is) Erimacho; and he who reigns over the wetness (is) Athuro. And the mother of all of these, Onorthochrasaei, stands in their midst, since she is illimitable, and she mixes with all of them. And she is truly matter, for they are nourished by her.

"The four chief demons are: Ephememphi, who belongs to pleasure, Yoko, who belongs to desire, Nenentophni, who belongs to grief, Blaomen, who belongs to fear. And the mother of them all is Aesthesis-Ouch-Epi-Ptoe. And from the four demons passions came forth. And from grief (came) envy, jealousy, distress, trouble, pain, callousness, anxiety, mourning, etc. And from pleasure much wickedness arises, and empty pride, and similar things. And from desire (comes) anger, wrath, and bitterness, and bitter passion, and unsatedness, and similar things. And from fear (comes) dread, fawning, agony, and shame. All of these are like useful things as well as evil things. But the insight into their true (character) is Anaro, who is the head of the material soul, for it belongs with the seven senses, Ouch-Epi-Ptoe.

"This is the number of the angels: together they are 365. They all worked on it until, limb for limb, the natural and the material body was completed by them. Now there are other ones in charge over the remaining passions whom I did not mention to you. But if you wish to know them, it is written in the book of Zoroaster. And all the angels and demons worked until they had constructed the natural body. And their product was completely inactive and motionless for a long time.

"And when the mother wanted to retrieve the power which she had given to the chief archon, she petitioned the Mother-Father of the All, who is most merciful. He sent, by means of the holy decree, the five lights down upon the place of the angels of the chief archon. They advised him that they should bring forth the power of the mother. And they said to Yaltabaoth, 'Blow into his face something of your spirit and his body will arise.' And he blew into his face the spirit which is the power of his mother; he did not know (this), for he exists in ignorance. And the power of the mother went out of Yaltabaoth into the natural body, which they had fashioned after the image of the one who exists from the beginning. The body moved and gained strength, and it was luminous.

"And in that moment the rest of the powers became jealous, because he had come into being through all of them and they had given their power to the man, and his intelligence was greater than that of those who had made him, and greater than that of the chief archon. And when they recognized that he was luminous, and that he could think better than they, and that he was free from wickedness, they took him and threw him into the lowest region of all matter.

"But the blessed One, the Mother-Father, the beneficent and merciful One, had mercy on the power of the mother which had been brought forth out of the chief archon, for they (the archons) might gain power over the natural and perceptible body. And he sent, through his beneficent Spirit and his great mercy, a helper to Adam, luminous Epinoia which comes out of him, who is called Life. And she assists the whole creature, by toiling with him and by restoring him to his fullness and by teaching him about the descent of his seed (and) by teaching him about the way of ascent, (which is) the way he came down. And the luminous Epinoia was hidden in Adam, in order that the archons might not know her, but that the Epinoia might be a correction of the deficiency of the mother.

"And the man came forth because of the shadow of the light which is in him. And his thinking was superior to all those who had made him. When they looked up, they saw that his thinking was superior. And they took counsel with the whole array of archons and angels. They took fire and earth and water and mixed them together with the four fiery winds. And they wrought them together and caused a great disturbance. And they brought him (Adam) into the shadow of death, in order that they might form (him) again from earth and water and fire and the spirit which originates in matter, which is the

ignorance of darkness and desire, and their counterfeit spirit. This is the tomb of the newly-formed body with which the robbers had clothed the man, the bond of forgetfulness; and he became a mortal man. This is the first one who came down, and the first separation. But the Epinoia of the light which was in him, she is the one who was to awaken his thinking.

"And the archons took him and placed him in paradise. And they said to him, 'Eat, that is at leisure,' for their luxury is bitter and their beauty is depraved. And their luxury is deception and their trees are godlessness and their fruit is deadly poison and their promise is death. And the tree of their life they had placed in the midst of paradise.

"And I shall teach you (pl.) what is the mystery of their life, which is the plan which they made together, which is the likeness of their spirit. The root of this (tree) is bitter and its branches are death, its shadow is hate and deception is in its leaves, and its blossom is the ointment of evil, and its fruit is death and desire is its seed, and it sprouts in darkness. The dwelling place of those who taste from it is Hades, and the darkness is their place of rest.

"But what they call the tree of knowledge of good and evil, which is the Epinoia of the light, they stayed in front of it in order that he (Adam) might not look up to his fullness and recognize the nakedness of his shamefulness. But it was I who brought about that they ate."

And to I said to the savior, "Lord, was it not the serpent that taught Adam to eat?" The savior smiled and said, "The serpent taught them to eat from wickedness of begetting, lust, (and) destruction, that he (Adam) might be useful to him. And he (Adam) knew that he was disobedient to him (the chief archon) due to light of the Epinoia which is in him, which made him more correct in his thinking than the chief archon. And (the latter) wanted to bring about the power which he himself had given him. And he brought a forgetfulness over Adam."

And I said to the savior, "What is the forgetfulness?" And he said "It is not the way Moses wrote (and) you heard. For he said in his first book, 'He put him to sleep' (Gn 2:21), but (it was) in his perception. For also he said through the prophet, 'I will make their hearts heavy, that they may not pay attention and may not see' (Is 6:10).

"Then the Epinoia of the light hid herself in him (Adam). And the chief archon wanted to bring her out of his rib. But the Epinoia of the light cannot be grasped. Although darkness pursued her, it did not catch her. And he brought a part of his power out of him. And he made another creature, in the form of a woman, according to the likeness of the Epinoia which had appeared to him. And he brought the part which he had taken from the power of the man into the female creature, and not as Moses said, 'his rib-bone.'

"And he (Adam) saw the woman beside him. And in that moment the luminous Epinoia appeared, and she lifted the veil which lay over his mind. And he became sober from the drunkenness of darkness. And he recognized his counter-image, and he said, 'This is indeed bone of my bones and flesh of my flesh.' Therefore the man will leave his father and his mother, and he will cleave to his wife, and they will both be one flesh. For they will send him his consort, and he will leave his father and his mother ... (3 lines unreadable)

"And our sister Sophia (is) she who came down in innocence in order to rectify her deficiency. Therefore she was called Life, which is the mother of the living, by the foreknowledge of the sovereignty of heaven. And through her they have tasted the perfect Knowledge. I appeared in the form of an eagle on the tree of knowledge, which is the Epinoia from the foreknowledge of the pure light, that I might teach them and awaken them out of the depth of sleep. For they were both in a fallen state, and they recognized their nakedness. The Epinoia appeared to them as a light; she awakened their thinking.

"And when Yaltabaoth noticed that they withdrew from him, he cursed his earth. He found the woman as she was preparing herself for her husband. He was lord over her, though he did not know the mystery which had come to pass through the holy decree. And they were afraid to blame him. And he showed his angels his ignorance which is in him. And he cast them out of paradise and he clothed them in gloomy darkness. And the chief archon saw the virgin who stood by Adam, and that the luminous Epinoia of life had appeared in her. And Yaltabaoth was full of ignorance. And when the foreknowledge of the All noticed (it), she sent some and they snatched life out of Eve.

"And the chief archon seduced her and he begot in her two sons; the first and the second (are) Eloim and Yave. Eloim has a bear-face and Yave has a cat-face. The one is righteous but the other is unrighteous. (Yave is righteous but Eloim is unrighteous.) Yave he set over the fire and the wind, and Eloim he set over the water and the earth. And these he called with the names Cain and Abel with a view to deceive.

"Now up to the present day, sexual intercourse continued due to the chief archon. And he planted sexual desire in her who belongs to Adam. And he produced through intercourse the copies of the bodies, and he inspired them with his counterfeit spirit.

"And the two archons he set over principalities, so that they might rule over the tomb. And when Adam recognized the likeness of his own foreknowledge, he begot the likeness of the son of man. He called him Seth, according to the way of the race in the aeons. Likewise, the mother also sent down her spirit, which is in her likeness and a copy of those who are in the pleroma, for she will prepare a dwelling place for the aeons which will come down. And he made them drink water of forgetfulness, from the chief archon, in order that they might not know from where they came. Thus, the seed remained for a while assisting (him), in order that, when the Spirit comes forth from the holy aeons, he may raise up and heal him from the deficiency, that the whole pleroma may (again) become holy and faultless."

And I said to the savior, "Lord, will all the souls then be brought safely into the pure light?" He answered and said to me, "Great things have arisen in your mind, for it is difficult to explain them to others except to those who are from the immovable race. Those on whom the Spirit of life will descend and (with whom) he will be with the power, they will be saved and become perfect and be worthy of the greatness and be purified in that place from all wickedness and the involvements in evil. Then they have no other care than the incorruption alone, to which they direct their attention from here on, without anger or envy or jealousy or desire and greed of anything. They are not affected by anything except the state of being in the flesh alone, which they bear while looking expectantly for the time when they will be met by the receivers (of the body). Such then are worthy of the imperishable, eternal life and the calling. For they endure everything and bear up under everything, that they may finish the good fight and inherit eternal life."

I said to him, "Lord, the souls of those who did not do these works (but) on whom the power and Spirit descended, (will they be rejected?" He answered and said to me, "If) the Spirit (descended upon them), they will in any case be saved, and they will change (for the better). For the power will descend on every man, for without it no one can stand. And after they are born, then, when the Spirit of life increases and the power comes and strengthens that soul, no one can lead it astray with works of evil. But those on whom the counterfeit spirit descends are drawn by him and they go astray."

And I said, "Lord, where will the souls of these go when they have come out of their flesh?" And he smiled and said to me, "The soul in which the power will become stronger than the counterfeit spirit, is strong and it flees from evil and, through the intervention of the incorruptible one, it is saved, and it is taken up to the rest of the aeons."

And I said, "Lord, those, however, who have not known to whom they belong, where will their souls be?" And he said to me, "In those, the despicable spirit has gained strength when they went astray. And

he burdens the soul and draws it to the works of evil, and he casts it down into forgetfulness. And after it comes out of (the body), it is handed over to the authorities, who came into being through the archon, and they bind it with chains and cast it into prison, and consort with it until it is liberated from the forgetfulness and acquires knowledge. And if thus it becomes perfect, it is saved."

And I said, "Lord, how can the soul become smaller and return into the nature of its mother or into man?" Then he rejoiced when I asked him this, and he said to me, "Truly, you are blessed, for you have understood! That soul is made to follow another one (fem.), since the Spirit of life is in it. It is saved through him. It is not again cast into another flesh."

And I said, "Lord, these also who did not know, but have turned away, where will their souls go?" Then he said to me, "To that place where the angels of poverty go they will be taken, the place where there is no repentance. And they will be kept for the day on which those who have blasphemed the spirit will be tortured, and they will be punished with eternal punishment."

And I said, "Lord, from where did the counterfeit spirit come?" Then he said to me, "The Mother-Father, who is rich in mercy, the holy Spirit in every way, the One who is merciful and who sympathizes with you (pl.), i.e., the Epinoia of the foreknowledge of light, he raised up the offspring of the perfect race and its thinking and the eternal light of man. When the chief archon realized that they were exalted above him in the height - and they surpass him in thinking - then he wanted to seize their thought, not knowing that they surpassed him in thinking, and that he will not be able to seize them.

"He made a plan with his authorities, which are his powers, and they committed together adultery with Sophia, and bitter fate was begotten through them, which is the last of the changeable bonds. And it is of a sort that is interchangeable. And it is harder and stronger than she with whom the gods united, and the angels and the demons and all the generations until this day. For from that fate came forth every sin and injustice and blasphemy, and the chain of forgetfulness and ignorance and every severe command, and serious sins and great fears. And thus the whole creation was made blind, in order that they may not know God, who is above all of them. And because of the chain of forgetfulness, their sins were hidden. For they are bound with measures and times and moments, since it (fate) is lord over everything.

"And he (the chief archon) repented for everything which had come into being through him. This time he planned to bring a flood upon the work of man. But the greatness of the light of the foreknowledge informed Noah, and he proclaimed (it) to all the offspring which are the sons of men. But those who were strangers to him did not listen to him. It is not as Moses said, 'They hid themselves in an ark' (Gn 7: 7), but they hid themselves in a place, not only Noah, but also many other people from the immovable race. They went into a place and hid themselves in a luminous cloud. And he (Noah) recognized his authority, and she who belongs to the light was with him, having shone on them because he (the chief archon) had brought darkness upon the whole earth.

"And he made a plan with his powers. He sent his angels to the daughters of men, that they might take some of them for themselves and raise offspring for their enjoyment. And at first they did not succeed. When they had no success, they gathered together again and they made a plan together. They created a counterfeit spirit, who resembles the Spirit who had descended, so as to pollute the souls through it. And the angels changed themselves in their likeness into the likeness of their mates (the daughters of men), filling them with the spirit of darkness, which they had mixed for them, and with evil. They brought gold and silver and a gift and copper and iron and metal and all kinds of things. And they steered the people who had followed them into great troubles, by leading them astray with many deceptions. They (the people) became old without having enjoyment. They died, not having found truth and without knowing the God of truth. And thus the whole creation became enslaved forever, from the foundation of the world until now. And they took women and begot children out of the darkness

according to the likeness of their spirit. And they closed their hearts, and they hardened themselves through the hardness of the counterfeit spirit until now.

"I, therefore, the perfect Pronoia of the all, changed myself into my seed, for I existed first, going on every road. For I am the richness of the light; I am the remembrance of the pleroma.

"And I went into the realm of darkness and I endured till I entered the middle of the prison. And the foundations of chaos shook. And I hid myself from them because of their wickedness, and they did not recognize me.

"Again I returned for the second time, and I went about. I came forth from those who belong to the light, which is I, the remembrance of the Pronoia. I entered into the midst of darkness and the inside of Hades, since I was seeking (to accomplish) my task. And the foundations of chaos shook, that they might fall down upon those who are in chaos and might destroy them. And again I ran up to my root of light, lest they be destroyed before the time.

"Still for a third time I went - I am the light which exists in the light, I am the remembrance of the Pronoia - that I might enter into the midst of darkness and the inside of Hades. And I filled my face with the light of the completion of their aeon. And I entered into the midst of their prison, which is the prison of the body. And I said, 'He who hears, let him get up from the deep sleep.' And he wept and shed tears. Bitter tears he wiped from himself and he said, 'Who is it that calls my name, and from where has this hope come to me, while I am in the chains of the prison?' And I said, 'I am the Pronoia of the pure light; I am the thinking of the virginal Spirit, who raised you up to the honored place. Arise and remember that it is you who hearkened, and follow your root, which is I, the merciful one, and guard yourself against the angels of poverty and the demons of chaos and all those who ensnare you, and beware of the deep sleep and the enclosure of the inside of Hades.

"And I raised him up, and sealed him in the light of the water with five seals, in order that death might not have power over him from this time on.

"And behold, now I shall go up to the perfect aeon. I have completed everything for you in your hearing. And I have said everything to you that you might write them down and give them secretly to your fellow spirits, for this is the mystery of the immovable race."

And the savior presented these things to him that he might write them down and keep them secure. And he said to him, "Cursed be everyone who will exchange these things for a gift or for food or for drink or for clothing or for any other such thing." And these things were presented to him in a mystery, and immediately he disappeared from him. And he went to his fellow disciples and related to them what the savior had told him.

Jesus Christ, Amen.

This translation was made by Frederik Wisse, excerpted from *The Nag Hammadi Library in English* edited by James M. Robinson, and transcribed for online publication originally at the Gnostic Society Library (gnosis.org).

Good Friday Service

"St. Paul said "That I may know Him and the power of His resurrection, and the fellowship of His suffering, being conformed to His death" (Philippians 3:10). Can we give ourselves an exercise this week to share in the fellowship of His suffering and be conformed to His death? Can we follow Him in His suffering and ascend with Him to the cross? Can we say with St. Paul "With Christ I have been crucified; it is no longer I who live, but Christ lives in me" (Gal. 2:20). Therefore, in order for Christ to live in us, we have to carry our cross and follow Him. If you have a cross in your life, don't complain about it, but rather rejoice in it and bear it for Christ's sake. "For to you it has been granted on behalf of Christ, not only to believe in Him but to suffer for His sake" (Phil. 1:29)."

H.H. Pope Shenouda III

ERITREAN ORTHODOX TEWAHDO CHURCH

DIOCESE OF U.S.A AND CANADA

Good Friday
Arbi Siqlet

"who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness-- by whose stripes you were healed. "

1 Peter 2:24

First Hour (Negh) (6 a.m)

Good Friday Service Hymns {Ge'ez}

- Leke Hayl, Kibre weSibhat we'Ezez Eske le aleme alem.
- Amanuel Amlakye leke Hayle Kibre weSibhat we'Ezez iske le aleme alem
- O Igzieye Eyesus Kristos Leke Hayle Kibre weSibhat we'Ezez iske le aleme alem
- "Haliye wetsewenye wi'Etu Igzieye Isme Konkeni Redaeye… Ebel Beakotiet
- Abune Zebesemayat! Yitkedes Simike! Timsa Mengistike! Weyikun Fekadeke! Bekeme Besemay Kemahu Bemedir! Si-sayene Zelele Ilitene Habeneyom!
- Hidig Lene Abesane Wegegayene! Keme Nihinenee Nihidig! Leze Abese Lene!
- Etabiane Egzio Wiste Mensut! Ala Addihnene Webalihane! Imkwulu Ikuy! Isme Zeake Yeite Mengist! Hayl We Sebhat Le'aleme alem Amen! (12)

Sixth Hour (Gizie Sedestu): 5 p.m

Good Friday Service Hymns {English}

Priest: Remember us, Oh Lord of all, in Your Kingdom

Remember us, Oh Holy Father, in Your Kingdom

Remember us, Oh Lord, in Your kingdom

Priest: Remember us Lord in Your Kingdom. Remember us Lord the high. Remember us Lord in Your Kingdom.

Sixth Hour (Gizie Sedestu): 5 p.m

Good Friday Service Hymns {Ge'ez}

At this time the clergy and people in the church cover themselves and turn the lights off representing the darkness of the sun and cry out saying:

Kahn: Amnstiti mukirya anti fasilyasu

Amnstiti muagya anti fasilyasu

Amnstiti mudasuta anti fasilyasu

(Said in Coptic, Christian Egyptian language).

Kahn: Tezekerene EgziO Bewste mengstke , tezekerene Egzio liqne, tezekerene EgziO bewste mengstke…

First Hour (Negh) (6 a.m)

Good Friday Service Hymns {English}

- Yours is the Power, the Honor and the Glory forever Amen
- Emmanuel my God, Yours is the Power, the Honor, and the Glory, forever Amen,
- O My Lord Jesus Christ Yours is the Power, the Glory, and the Honor, forever Amen,
- The Lord is my power and shelter; for you have become my redeemer…I say with thanks giving.
- Our Father, Who is in heaven, Holy is Your Name! Your kingdom come! Your will be done, on earth as it is in heaven!
- Give us this day our daily bread, and forgive us our sins, as we forgive those who sin against us!
- Lead us not into temptation! but deliver us from all evil. For Yours is the Kingdom, and the Power and Glory Forever and Ever Amen! (12)

First Hour (Negh) (6 a.m)

Good Friday Service Hymns {Ge'ez}

- **LeAmlak** yidelu Kibre weSibhat we'Ezez Iske lealem alem
- **leSilus** yidelu Kibre weSibhat we'Ezez Iske lealem alem
- **leMaheyawi** yidelu Kibre weSibhat we'Ezez Iske lealem alem
- **leEbeyu** yidelu Kibre weSibhat we'Ezez Iske lealem alem
- **leEzezu** yidelu Kibre weSibhat we'Ezez Iske lealem alem
- **Le Mengistu** ydelu kibre weSibhat we"Ezez eske lealem
- **leEyesus yidelu** Kibre weSibhat we'Ezez Iske lealem alem
- **leKristos** yidelu Kibre weSibhat we'Ezez Iske lealem alem
- **leHimamu** yidelu Kibre weSibhat we'Ezez Iske lealem alem
- **leMeskelu** yidelu Kibre weSibhat we'Ezez Iske lealem alem
- Leke yidelu hayl weleke yidelu sibhat weleke yidelu akotiet,
- **O Egzieye Eyesus Kristos** le alem alem

Conclusion

Eleventh Hour (5 pm) -Joseph and Nicodemus took, Our Lord down from the Cross At this hour, the Scriptures have been fulfilled as our Savior had said (John 19:30).Moses struck the rock in the desert, and water poured out that saved the life of the people of Israel. When the soldier pierced the side of our Savior on the Cross, blood and water came out. It is now up to us to satisfy our thirst from the waters of life. Readings- Psalms 143:6-7 Matthew 27:51 -56 John 19:31-37 Luke 23:47-49 Zephaniah 3:1-8

Twelfth Hour (6 pm)- Good Friday ends with the Twelfth Hour. The Romans' conduct was to leave the crucified bodies on the crosses for the birds to prey. The Jewish people used to throw the bodies in a pit where garbage and sewerage were to be burnt. Joseph of Arimathea requested Pilate to let him take Jesus' holy body. Nicodemus, who disagreed with the Assembly on their condemnation of Jesus (John 7: 50-52), helped Joseph for the inhumation with perfumes and pure linen, as predicted by Isaiah(53:9). Readings- Song of Songs 4:14-16 & 5:1-2,Luke 23:50-56, Psalms 143:6-7 John 19:38-42 Psalms 109:1-31

Eleventh Hour (Gizie Aserte Ahadu): 5 p.m

- At the 11th hour, there is no “Leke hayl”, but just like the other hours there are several readings.
- At the end we saying “Egzio Meharene Kristos”(Lord have compassion on us, O Christ) in 4 directions (North, West, East, and South) totaling 400 times.
- The Ps. 108(109), is read and the people respond saying, "le Yihuda weldu, wewilude wiludu yidemses" meaning "May the generations of Judas (his children and his children's children) be erased".
- Then 135, People respond with "Isme le Alem mihretu" meaning "For His mercy endures forever".
- Next, "Ni'us ane im ahawiye (Ps.151)" meaning " I was the smallest of my brothers" is read , the people respond saying: "le Yihuda weldu, wewilude wiludu yidemses".
- Then, Tselotu 3 Deqiq (Prayer of the three youth) is read and the people respond saying,"Yitbarek Egziabhier Amlake Abewine" meaning "Blessed is the Lord, the God of our Fathers" the people respond saying "Sibuhini wi'itu we'li'ulini wi'itu le alem" meaning "You are praised and You are the highest".
- Ps.1 is read, the people respond saying: "le'Yihuda weldu, wewilude wiludu yidemses". At the end the people respond saying "We'finotemu'se le'haTi'an tiTefi'i" meaning "And may the path of evildoers/sinners diminish". Then they strike the flame.
- "Nisiebhiho le'Egziabher, sibuha zetesebeha" meaning "We praise You Lord, You who is worthy of praise"wereb is then sang.
- To conclude the Good Friday service, our priest will tap us on us on our backs using palm leaves instructing us to do 41 prostrations kirialyson (Lord have mercy on us) and 12 Abune Zebesmayat(Our Father…) by tapping us on our backs using palm leaves. When we are being tapped on our back we should remember how our Lord and Savior Jesus Christ was suffering and being punished. The priest taps us on our backs to symbolize and remember our Lord’s sufferings.

First Hour (Negh) (6 a.m)

Good Friday Service Hymns {English}

- **To God** be the Honor and Glory forever and ever
- **To the Trinity** be the Honor and the Glory forever and ever
- **To the Lifegiver** be the Honor and Glory be forever and ever.
- **To His Greatness** be the Honor and Glory forever and ever.
- **To His Commandments** Honor and Glory forever and ever
- **To His Kingdom** is due the Honor and Glory forever and ever
- **To Jesus** be the Honor and Glory forever and ever
- **To Christ** be the Honor and Glory forever and ever
- **To His suffering** be the Honor and Glory be forever and ever
- **To His Cross** be the Honor and Glory forever and ever
- To You is due Power and Glory and to You is due Thanksgiving **O my Lord Jesus Christ** forever and ever.

First Hour (Negh): 6 a.m

Good Friday Service Hymns {Ge'ez}

Diaqon:- TensEu laElieye semaEte Ametsa wezeEyeAmr nebebu laElieye TensEu laElieye semaEte Ametsa

- Wetsebiho Temakeru Liqane Kahnat Ysqlwo Le'Eyesus Dibe Etse Mesqel (Matthew 27:1-15)
- Wetsebiho Temakeru Liqane Kahnat AwtsiEwo Afaa Le'Eyesus weweseduwo yisqlwo (Mark 15:1-6)
- Wetsebiho Temakeru Liqane Kahnat awtsEwo le'Eyesus wemetewuwo lepilatos (Luke22:66-end;23:1-13)
- Wetsebiho Temakeru Liqane Kahnat awtsEwo Le'Eyesus wenebere Awde sobieha (John 18:28-end)

At each of the hours the deacon walks along the aisle of the Church ringing a bell (qal awadi) to direct everyone to hear the Gospel.

First hour (6 am)- Jesus began to be judged in front of a series of councils. The chief priests convened together and condemned the Savior so that they might deliver Him to Pilate to kill him. False witnesses came forth to falsely accuse Him. The "fierce witnesses" mentioned in Psalm 35:11 specifically refers to these false witnesses at the trial of Christ. Readings– Psalm 34: 23, Matthew 27:1-15 Luke 22:65-

Ninth Hour (Gizie TesAtu): 3 p.m

Good Friday Service Hymns {English}

- **Priest:** O He who has tasted death in flesh
- **Deacon:-** "They also gave me gall for my food, And for my thirst they gave me vinegar to drink" Psalm 69:21
- At the 9th hour (3pm) Jesus said out loud "Eli, Eli." (Matthew27:24-26-44)
- At the 9th hour (3pm) Jesus spoke out loud and His breathed His last (Mark 15:34-38)
- At the 9th hour (3pm) Jesus spoke out loud and He pledge His spirit (to the Father) (Luke 23:44-50)
- At the 9th hour (3pm) bowing down His head Jesus said "It is finished" (John 19:28-31)

Priest: Tselyu Be'Ente tsn'A Zati mekan……. (Pg. 8-14)
Christ our God suffered and died for us …Kyrielison (Pg. 16-17)

ment the thief entered Paradise, opening the door to the humankind. Once our Savior had gone through the terror of death, this terror vanished. No Paradise, opening the door to the humankind. Once our Savior had gone through the terror of death, this terror vanished. No longer would those who die in Christ, be enslaved by death, Reading– Ps. 78:45, Matthew 27:2745 Mark 15:16-33 John 19:13-27 Isaiah 25:1-12 Philippians 2:1-18 Psalms 69:21-22 Luke 23:45-46 John 19:28-30

Ninth Hour (Gizie TesAtu): 3p.m

Good Friday Service Hymns {Ge'ez}

Refer to Pg 2-5 as the priest leads with the Leke Hayl chant and the people repeat as they do prostration (Sigdet). Afterwards

- **Priest**:- O zeTeme mote besga
- **Deacon**:-Wewedeyu hamote wste meblEye weAsteyuni bhiA LetsmEye wewedeyu hamote wste meblEye
- Gizie tesAtu seat tserha eyesus beqalu weybie Eielohie Eielohie (Matthew27:24-26-44)
- Gizie tesAtu seat geAre Eyesus beqalu wewetsat menfesu sobieha (Mark 15:34-38)
- Gizie tesAtu seat kelha Eyesus beqalo weAmahtsene nefso sobieha (Luke 23:44-50)
- Gizie tesAtu seat Atsnene r'Eso Eyesus weybie tefetseme kulu (John 19:28-31)

Priest: Tselyu Be'Ente tsn'A Zati mekan……. (Pg. 8-14)
Kristos Amlakine zehame wemote…… Kyrielison……(Pg. 16-17)

Ninth Hour (3 pm) – Death on the Holy Cross, at the Cross, the Church contemplates the great love manifest on the Cross while our Savior went through the unknown, the terror of human kind -- death. How blessed is this unique moment of death! It is the moment the devil was terrified and tied, the moment those who had slept in hope rejoiced. The dead were considered dead in their bodies, but their souls considered alive in God. (II Peter 4:6). This is also the mo-

First Hour (Negh): 6 a.m

Good Friday Service Hymns {English}

Deacon :-Fierce witnesses rise up; They ask me things that I do not know Fierce witnesses rise up. Psalms 35:11

- The high priest gathered and decided to crucified Jesus on the wooden cross Matthew 27:1-15
- The high priests put Jesus outside (a cell) and took Him to crucify Him. Mark 15:1-6
- The high priests took Jesus to Pontius Pilate. Luke22:66-end;23:1-13
- The high priests took Jesus to the Praetorium and was seated there. John 18:28-end

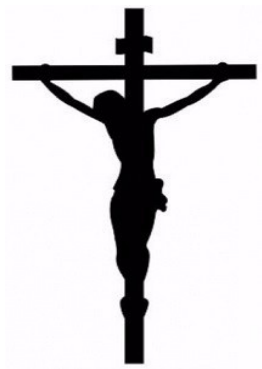

Be'inte Tsena Zati BieteKristiyan

- **Priest:** For the sake of the consolation at this Church for the sake of all in the name of Churches that were named after the holy fathers, for the sake of the desert the elders that dwell therein, for the for the safety of the world altogether. May God protect them and keep them from every evil and pray that He also forgives us all our sins.
- **People:** *O Lord have mercy upon us*
- **Priest:** For the sake of those in this place from/with sickness in the flesh and soul those of our fathers and brothers who are sick. For the sake of those in this place or in any place that God may grant us with them, to do good for them with life and health to protect us and pray that He also forgives us all our sins.
- **People:** *O Lord have mercy upon us*
- **Priest:** For the sake of those who are traveling, or those who intend to travel anywhere all of our fathers and our brethren , that God may straighten all their ways, whether by sea, rivers, lakes, roads, (air) or those who are traveling by any other means, that

Sixth Hour (Gizie Sedestu): 12 p.m

Good Friday Service Hymns {English}

- **Priest:** We prostrate unto Your Cross O our High One and we believe in Your Holy Resurrection
- **Deacon:** They pierced My hands and My feet; I can count all My bones. Psalm 21:16
- At the 6th hour (noon) they clothed Jesus and took Him to crucify Him. (Matthew 27:27-46)
- At the 6th hour (noon) They forced Simon to cary His cross. (Mark 15:16-34)
- At the 6th hour (noon) they crucified Jesus in the middle of two thieves (Luke 23:26-44)
- At the 6th hour (noon);it was daytime then the high priest crucified Jesus in a place called Calvary (Golgotha) (John 19:13-28)

Priest: Pray for the Sake of the Strength of the Church……. (Pg. 8-14)
Christ our God suffered and died for us …Kyrielison (Pg. 16-17)

Isaiah 53 is one of the most powerful selections read in the entire week. It tells of the crucifixion, the burial, and the inheritance of salvation in deeply prophetic manner. Readings– Ps. 21:33,

Sixth Hour (Gizie Sedestu): 12 p.m

Good Friday Service Hymns {Ge'ez}

Refer to Pg 2-5 as the priest leads with the Leke Hayl chant and the people repeat as they do prostration (Sigdet).

- **Kahn:-** LeMesqelke nsegd O Liqne weletnsa'Ake qdst neamn kulne y'Ezieni wezelfeni.
- **Diaqon:-** Qenewuni Edewye we'Egerye wehlequ kulo A'Etsmtye Qenewuni Edewye we'Egerye
- Gizie sedstu seat Albeswo le'Eyesus wewesedyo ysQlwo (Matthew 27:27-46)
- Gizie sedstu seat Abetwo lesimon keme ytsur mesqelo (Mark 15:16-34)
- Gizie sedstu seat seqelwo le'Eyesus maEkele kl'Eie feyat (Luke 23:26-44)
- Gize sedstu seat qetre sobieha liqane kahnat seqelwo le'Eyesus beqeranyo mekan (John 19:13-28)

Priest: Tselyu Be'Ente tsn'A Zati mekan……. (Pg. 8-14)
Kristos Amlakine zehame wemote…… Kyrielison……(Pg. 16-17)

Sixth Hour (12 pm)– Hour of Crucifixion- In the Jewish times, the lambs that were used for the temple sacrifices were born in Nazareth, grazed throughout Jerusalem, and then slaughtered on Golgotha outside of the temple. This practice becomes an amazing foreshadow of Christ, the true and perfect Lamb of God.

For the Sake of the Strength of the Church

God may lead them in happiness and joy in the true path to return them to their homes in peace, and pray that He forgive us all our sins.

- **People:** *O Lord have mercy upon us*
- **Priest:** For sake the fruits of the earth we beseech, that God may grant to the earth her fruit for the sowing and for harvesting. And all of us who ask and beseech in prayer, may He cover with the spirit of peace, and give us grace and enlighten the eyes of our hearts.
- **People:** *O Lord have mercy upon us*
- **Priest:** Our lord Jesus Christ to give us mercy and love ,to make the heart of the leaders and judges softhearted. Pray that He also forgive us all our sins
- **People:** *O Lord have mercy upon us*
- **Priest:** For the sake of the Lover of God, the leader of our country and those in power, her workers, her sovereigns, her hosts, May God keep them in peace so that think that which is good at all times for the Church and also pray that He forgives us our sins.
- **People:** *O Lord have mercy upon us*

Be'inte Tsena Zati BieteKristiyan

- **Priest:** For the sake of those true in faith who have rested, our father, mothers, brothers, and sisters and the holy forefathers the Bishops, our fathers the Arch Bishops, our fathers the Orthodox bishops, our father priests, our brother deacons, our laymen fathers from the gathering of Christians, all that have rested. May God grant rest their souls and have mercy on them and also pray that He forgives us our sins.
- **People:** *O Lord have mercy upon us*
- **Priest:** For the sake of the people who are those new to the faith, May God bless them until their last breath and keep them in the true faith and also pray that He forgives us our sins.
- **People:** *O Lord have mercy upon us*
- **Priest:** For the sake of peace of the one, only, holy, catholic, and apostolic Orthodox Church, for God´s salvation among the people, for stability in all places, and also pray that He forgives us our sins.
- **People:** *O Lord have mercy upon us*
- **Priest:** For the life and holdings of His Holiness Archbishop, Abune (insert name here) and Abune (insert name here), that they

Third Hour (Gizie Selestu): 9 a.m

Good Friday Service Hymns {English}

- **Priest:-** Plead my cause, O Lord, with those who strive with me; Fight against those who fight against me. Psalm 35:1
- **Deacon:** For dogs have surrounded Me; The congregation of the wicked has enclosed Me.
- At the 3rd hour (9:00 am) they grabbed Jesus and took Him to be crucified.
- At the 3rd hour Pontius Pilate scourged Jesus and they took Him to be crucified.
- At the 3rd hour Pontius released Barabbas and gave them Jesus so they can crucify Him
- At the 3rd hour (9:00 am) they took Jesus to the court of judgment

Priest: For the Sake of the Strength of the Church (Pg. 8-14)
Christ our God suffered and died for us …Kyrielison (Pg. 16-17)

They dressed Him in a scarlet robe, platted a crown of thorns, and placed a reed in His hand. Readings: Walking down the Via Delarosa, (the way of Suffering), the tormenting began Ps. 22:16-17, Matthew 27:15-26,Mark 156-15, Luke 23:13-25, John 19:1-12, Ps. 22:16-17

Third Hour (Gizie Selestu): 9 a.m

Good Friday Service Hymns {Ge'ez}

Refer to Pg 2-5 as the priest leads with the Leke Hayl chant and the people repeat as they do prostration (Sigdet).

- **Kahn:-** Gfomu EgziO le'Ele ygefOuni TsbOmu egziO le'Ele ytsebEuni Gfomu EgziO le'Ele ygefOuni
- **Deacon**:- Agetuni Kelebat bzuhan weAhazuni mahberomu le'Ekuyan Agetuni Kelebat bzuhan.
- Gizie selestu seat ahazwo le'Eyesus wewesedwo ysqlwo (Matthew 27:15-27)
- Gizie selestu seat qesefo pilatos le'Eyesus wewesedwo ysqlwo (Mark 15:6-16)
- Gizie selestu seat ahyewe lomu berbanha wewehabomu Eyesusha yisqlu (Luke 23:26-44)
- Gizie selestu seat wesedwo le'Eyesus wste awde mqunan (19:1-13)

Priest: Tselyu Be'Ente tsn'A Zati mekan……. (Pg. 8-14)
Kristos Amlakine zehame wemote…… Kyrielison……(Pg. 16-17)

Third hour (9 am) - begins the painful torment of Lamb. After Pilate washes his hands, the soldiers took Him into the common hall, paraded around Him, stripped Him and divided his garments. All of this was prophesied about in Psalm 22:17, "They look and stare at Me. They divide My garments among them, and for My clothing they cast lots."

For the Sake of the Strength of the Church

may live a long life, and that they may be strengthened /comforted in their seat in the diocese and also pray that He forgives us our sins.

- **People:** *O Lord have mercy upon us*
- **Priest:** For this assembly of ours, and for every assembly of the orthodox, that Christ our God may bless them and perfect them in peace, and also pray that He forgives us our sins.
- **People:** *O Lord have mercy upon us*
- **Priest:** For those who come to this Holy Church, for those that give offering of themselves and of animal offerings that He may bless them, comfort them, help them, and pray that He also forgives us our sins.
- **People:** *O Lord have mercy upon us*
- **Priest:** For the sake of all of those who have good thoughts for the Church, for those who strive for and who are of the right faith. May God bless them and pay them their reward, and be merciful unto them, and also pray that He forgives us our sins.
- **People:** *O Lord have mercy upon us*
- **Priest:** For the sake of those who tend to the sacrifices, offerings,

Be'inte Tsena Zati BieteKristiyan

first-fruits, oil, incense, coverings, reading books, and altar vessels, that Christ our God may reward them in the heavenly Jerusalem, and also pray that He forgives us our sins.

- **People:** *O Lord have mercy upon us*
- **Priest:** For the sake of our elderly Fathers scholars of the church, those who have asked us to remember them in our supplications and prayers, each one according to his name, that may God remember them in goodness at all times, and also pray that He forgives us our sins.
- **People:** *O Lord have mercy upon us*
- **Priest:** For the sake of the poor, the innocent, the widow, the orphan, the anxious, the farmers that have planted their seeds, the buyers and sellers living everywhere, the anxious people. May God have mercy on them and also pray that He forgives us our sins.
- **People:** *O Lord have mercy upon us*
- **Priest:** For the sake of those in prison full of anxiety, those who fled their country and are in exile or captivity, and those who are held in bitter bondage of demons, O Lord, set them all free and

First Hour (Negh): 6 a.m

Good Friday Service Hymns {English}

- Christ our God suffered and died for us; may He have compassion on us by His suffering.
- We praise and exalt His name for because He saved us.

- Kyrielison Kyrielison Kyrielison Kyrielison
- Kyrielieson Kyrielison Oh God Kyrielison
- Kyrielieson Kyrielison Lord, God Kyrielison
- Kyrielison Kyrielison Messiah Kyrielison
- Kyrielison Kyrielison Jesus Kyrielison
- Kyrielison Kyrielison Oh Christ Kyrielison
- Kyrielison Kyrielison Amanuel Kyrielison
- Kyrielison Kyrielison Oh, Sovereign One Naynan Kyrielison.

Word	Language	Meaning
Kyrielison	Greek	Lord have mercy on us
Masias	Hebrew	Messiah
TisbuTa	Greek	Oh, Sovereign One

First Hour (Negh): 6 a.m

Good Friday Service Hymns {Ge'ez}

- Kristos Amlakine zehame wemote beinti'ane webehemamatihu yi-biezewine
- Nisebeho wenalEl Semo hebure isme wi'itu gebre Medhanite bebzhe sahlu
- Kirya'layson Kirya'layson Kirya'layson
- Kirya'layson Kirya'layson Ebnodi Naynan Kirya'layson
- Kirya'layson Kirya'layson Taos Naynan Kirya'layson
- Kirya'layson Kirya'layson Masias Naynan Kirya'layson
- Kirya'layson Kirya'layson Eyesus Naynan Kirya'layson
- Kirya'layson Kirya'layson Kristos Naynan Kirya'layson
- Kirya'layson Kirya'layson Amanuel Naynan Kirya'layson
- Kirya'layson Kirya'layson TisbuTa Naynan Kirya'layson

Word	Language	Meaning
Ebnodi	Coptic	Oh God
Naynan	Coptic	Have compassion
Taos	Greek	Lord, God

For the Sake of the Strength of the Church

have mercy upon them, and also pray that He forgives us our sins.

- **People:** *O Lord have mercy upon us*
- **Priest:** For the sake of those people that are present in the church asking for the mercy of their souls, to get rapid forgiveness and mercy from God and also pray that He forgives us our sins.
- **People:** *O Lord have mercy upon us*
- **Priest:** For the sake of those pray for the rising of the waters of the rivers this year, that Christ our God may truly bless them and raise them according to their measure, that He may give joy to the face of the earth, sustain us, the have compassion on His creation which His hands have made, and also pray that He forgives us our sins.
- **Priest:** For the sake of those people who asked to remember them in our prayers,. May God have mercy on them and also pray that He forgives us our sins.
- **People:** *O Lord have mercy upon us*
- **Priest:** For the sake of this week, so God can end it in peace and can spear us from the temptation of Satan .May God have mercy on us and save us and also pray that He forgives us our sins.

Be'inte Tsena Zati BieteKristiyan

- **People:** *O Lord have mercy upon us*
- **Priest:** Our God , to save us and have mercy on us and accept our prayers , may He end this week in peace and bring us to His bright resurrection with joy and happiness
- **People:** *O Lord have mercy upon us*
- **Priest:** Our God , to save us and have mercy on us and accept our prayers , may He end this week in peace and bring us to His bright resurrection with joy and happiness
- **People:** *O Lord have mercy upon us*
- **Priest:** Our God , to save us and have mercy on us and accept our prayers , may He end this week in peace and bring us to His bright resurrection with joy and happiness
- **People:** *O Lord have mercy upon us*

For the Sake of the Strength of the Church

The Avesta

Translated by L. H. Mills and James Darmesteter (1898).

Yaçna.....3
Chapters 1-27.....3
Ahunavaiti Gatha (28-34).....41
Yasna Haptanghaiti (35-41).....48
Ushtavaiti Gatha(43-46).....53
Spentamainyush Gatha (47-50).....58
Vohukhshathra Gatha (51-52).....61
Vahishtoishti Gatha (53).....64
Chapters 54-71.....64
Yeshts.....85
Ohrmazd Yasht (1).....85
Haft Amahraspand Yasht (2).....89
Ardwahisht Yasht(3).....91
Hordad Yasht (4).....93
Ardui Sur Bano Yasht (5).....94
Khorshed-Yesht (6).....105
Mah Yasht (7).....106
Tishtar Yasht (8).....107
Drvasp Yasht (9).....112
Mihr Yasht (10).....115
Srosh Yasht Hadokht (11).....130
Rashn Yasht (12).....133
Frawardin Yash (13).....136
Warharan Yasht (14).....153
Ram Yasht (15).....159
Den Yasht (16).....164
Ard Yasht (17).....166
Ashtad Yasht (18).....170
Zam Yasht (19).....171
Vanant Yasht (20).....179

Chapter 1

1 I announce (and) carry out (this Yasna) for the creator Ahura Mazda, the radiant and glorious, the greatest and the best, the most beautiful (?) (to our conceptions), the most firm, the wisest, and the one of all whose body is the most perfect, who attains His ends the most infallibly, because of his Asha, to him who disposes our minds aright, who sends His joy-creating grace afar; who made us, and has fashioned us, and who has nourished and protected us, who is the most bounteous Spirit!

2 I announce (and) carry out (this Yasna) to Vohu Mano, and to the Highest Asha, and to Khshathra Vairya, and to Spenta Armaiti, and to the two, the Haurvatat and Ameretat, to the body of the Kine, and to the Kine's Soul, and to the Fire of Ahura Mazda, that one who more than (all) the Amesha Spentas has made most effort (for our succor)!

3 I announce (and) carry out (this Yasna) for Asnya, the masters of Asha, to Hawan, Asha-sanctified, master of Asha; and I celebrate, and I carry out (this Yasna) for Savanghi and for Visya, Asha-sanctified, master(s) of Asha. I announce (and) carry out (this Yasna) for Mithra of wide pastures, of the thousand ears, and of the myriad eyes, the Yazad of the spoken name, and for Raman Khwastra.

4 I announce (and) carry out (this Yasna) for Rapithwin, the Asha-sanctified master of Asha, and for Fradat-fshu, and for Zangtuma, the holy master(s) of Asha; and I celebrate and carry out (this Yasna) to Asha the Best, and to the Fire of Ahura Mazda.

5 I announce (and) carry out (this Yasna) for Uzerin the Asha-sanctified master of Asha, and for Fradat-vira and Dakhyuma, the Asha-sanctified master(s) of Asha, and for that lofty Ahura Napat-apam (the son of waters), and for the waters which Ahura Mazda made.

6 I announce (and) carry out (this Yasna) for Aiwisruthrem (and) Aibigaya,1 the Asha-sanctified master(s) of Asha, and for the Zarathushtrotema, and for him who possesses and who gives that prosperity in life which furthers all. And I celebrate and carry out (this Yasna) for the fravashis of the saints, and for those of the women who have many sons,2 and for a prosperous home life which continues without reverse throughout the year, and for that Might which is well-shaped and stately,3 which strikes victoriously, Ahura-made, and for that Victorious Ascendency (which it secures).

7 I announce (and) carry out (this Yasna) for Ushahin, the Asha-sanctified master of Asha, and for Berejya (and) Nmanya, the Asha-sanctified master(s) of Asha, and for Sraosha, companion of Ashi, possessing rewards, victorious, who furthers the world, and the very straight Rashnu and Arshtad, who further the world, who augment the world.

8 I announce (and) carry out (this Yasna) for the Mahya, the monthly festivals, masters of Asha, for the new and the later4 moon, the Asha-sanctified master of Asha, and for the full moon which scatters night.

9 I announce (and) carry out (this Yasna) for the Yairya, yearly feasts, the Asha-sanctified masters of Asha. I celebrate and carry out (this Yasna) for Maidyozarem, the Asha-sanctified master of Asha, and for Maidyoshahem, the Asha-sanctified master of Asha, and for Paitishahem, and for Ayathrem the advancer, and the spender of the strength of males, the Asha-sanctified master of Asha, and for Maidyarem, the Asha-sanctified master of Asha, and for Hamaspathmaidyem, the Asha-sanctified master of Asha; yea, I celebrate and carry out this Yasna for the seasons, masters of Asha.

10 I announce (and) carry out (this Yasna) for all those who are the thirty three masters of Asha, which, coming the nearest, are around about Hawan, and which (as in their festivals) were instituted by Ahura Mazda, and were promulgated by Zarathushtra, as the masters of Asha Vahishta.

11 I announce (and) carry out (this Yasna) for the two, for Ahura and Mithra, the lofty, and the everlasting, and the Asha-sanctified, and for all the stars which are Spenta Mainyu's creatures, and for the star Tishtrya, the resplendent and glorious, and for the Moon which contains the seed of the Kine, and for the resplendent Sun, the swift-horsed, the eye of Ahura Mazda, and for Mithra the province ruler. And I celebrate and carry out this Yasna for Ahura Mazda (once again, and as to him who rules the month), the radiant, the glorious, and for the Fravashis of the saints.

12 I announce (and) carry out (this Yasna) for you, o Fire, son of Ahura Mazda, together with all the fires, and for the good waters, even for all the waters made by Mazda, and for all the plants which Mazda made.

13 I announce (and) carry out (this Yasna) for the Bounteous Manthra, the Asha-sanctified and effective, the revelation given against the Daevas; the Zoroastrian revelation, and for the long descent1 of the good Mazdayasnian Faith.

14 I announce (and) carry out (this Yasna) for the mountain Ushi-darena, the Mazda-made, with its sacred brilliance, and for all the mountains glorious with sanctity,1 with their abundant Glory Mazda-made, and for that majestic Glory Mazda-made, the unconsumed2 Glory which Mazda made. And I announce and carry out (this Yasna) for Ashi the good, the blessedness (of the reward), and for Chisti, the good religious Knowledge, for the good Erethe (Rectitude3?), and for the good Rasastat (persisting zeal?4), and to the Glory and the Benefit which are Mazda-made.

15 I announce (and) carry out (this Yasna) for the pious and good Blessing of the religious man, the Asha-sanctified, and for the curse of wisdom, the swift and redoubted Yazad of potency (to blight).

16 I announce (and) carry out (this Yasna) for these places and these lands, and for these pastures, and these abodes with their springs of water(?)2, and for the waters, land, and plants, and for this earth and for yon heaven, and for the Asha-sanctified wind, and for the stars, moon, and sun, and for the eternal stars without beginning, and self-disposing, and for all the Asha-sanctified creatures of Spenta Mainyu, male and female, the regulators of Asha.

17 I announce (and) carry out (this Yasna) for that lofty lord who is the Asha (itself), and for the masters of the days in their duration, and of the days during daylight, for the moons, the years, and the seasons which are masters of Asha at the time of Hawan.

18 I announce (and) carry out (this Yasna) for the fravashis of the saints, the redoubted, which overwhelm (the evil), for those of the saints of the ancient lore, for those of the next of kin, and for the fravashi of (my) own soul!

19 I announce (and) carry out (this Yasna) for all the masters of Asha, and for all the yazads, the beneficent, who dispose (of all) aright, for those both heavenly and earthly, who are (meet) for our sacrifice and homage because of Asha Vahishta3.

20 O Hawan, Asha-sanctified master of Asha, and Savanghi, Rapithwin, and Uzerin, and Aiwisruthrem, (and) Aibigaya, (you who aids life!) if I have offended you, and you, o Ushahin, Asha-sanctified master of Asha!

21 If I have offended you, whether by thought, or word, or deed, whether by act of will, or without intent or wish, I earnestly make up the deficiency of this in praise to you. If I have caused decrease in that which is your Yasna, and your homage, I announce (and carry out) to you (the more for this)!

22 Yea, all ye masters, the greatest ones, Asha-sanctified masters of Asha, if I have offended you by thought, or word, or deed, whether with my will, or without intending error, I praise you (now the more) for this. I announce to you (the more) if I have caused decrease in this which is your Yasna, and your praise.

23 I would confess myself a Mazda-worshipper, of Zarathushtra's order, a foe to the Daevas, devoted to the lore of Ahura, for Hawan, the Asha-sanctified master of Asha, for (his) sacrifice, homage, propitiation, and praise, for Savanghi and for Visya, the Asha-sanctified master of Asha, for (his) sacrifice, homage, propitiation and praise, and for the sacrifice, homage, propitiation and praise of the masters of the days in their duration, and of the days during daylight, for those of the monthly festivals, and for those of the yearly ones, and for those of the seasons!

Chapter 2

1 I desire the libations [Zaothras] for this Yasna; I desire the Baresman for this Yasna. I desire the Baresman for this Yasna; I desire the libations for this Yasna. I desire the libations together with Baresman for this Yasna; I desire the Baresman together with the libations for this Yasna. With this libation I desire this Baresman for this Yasna. With this Baresman I desire this libation for this Yasna. This Baresman with the libation I desire for this Yasna. I desire for this Yasna this Baresman with this libation and with its kusti, and spread with Asha.

2 With this libation and Baresman I desire for this Yasna the Ashawan Ahura Mazdah, the master of Asha. I desire for this Yasna the well-ruling, judicious Amesha Spentas.

3 With this libation and Baresman I desire for this Yasna the Asha-sanctified Asnya, the master of Asha. I desire for this Yasna the Asha-sanctified Hawan, the master of Asha. I desire for this Yasna the Savanghi and the Asha-sanctified Visya, the master of Asha. With this libation and Baresman I desire for this Yasna Mithra of the wide pastures, of the thousand ears, of the ten-thousand eyes, the Yazad of the spoken name. I desire for this Yasna Raman Khwastra.

4 With this libation and Baresman I desire for this Yasna the Asha-sanctified Rapithwin, the master of Asha. I desire for this Yasna the Fradat-fshav and the Asha-sanctified Zantuma, the master of Asha. With this libation and Baresman I desire for this Yasna Asha Vahishta and Atar, the Son of Ahura Mazda.

5 With this libation and Baresman I desire for this Yasna the Asha-sanctified Uzerin, the master of Asha. I desire for this Yasna the Fradat-vira and the Asha-sanctified Dahyuma, the master of Asha. With this libation and Baresman I desire for this Yasna the high Lord, the kingly and brilliant Apam-Napat, of swift-horses, and likewise the water, Mazda-made and holy.

6 With this libation and Baresman I desire for this Yasna the Asha-sanctified Aiwisruthrem Aibigaya the master of Asha. I desire for this Yasna the Fradat-vispam-hujyatay and the Asha-sanctified Zarathushtro-tema, the master of Asha. With this libation and Baresman I desire for this Yasna the good, mighty, bountiful Fravashis of the Asha-sanctified. I desire for this Yasna the women who have many sons. And I desire for this Yasna the Yairya Hushitay; and I desire for this Yasna the well-formed, stately Ama; and I desire for this Yasna the Ahura-given Verethraghna; and I desire for this Yasna the triumphing Uparatat.

7 With this libation and Baresman I desire for this Yasna the Asha-sanctified Ushahina, the master of Asha. I desire for this Yasna the Berejya and the Asha-sanctified Nmanya, the master of Asha. With this libation and Baresman I desire for this Yasna Sraosha, companion of Ashi, fair of form, victorious, furthering the world, Asha-sanctified, the master of Asha. I desire for this Yasna the straightest Rashnu, and I desire for this Yasna Arshtat, who furthers the settlements, and causes them to increase.

8 With this libation and Baresman I desire for this Yasna the Asha-sanctified Mahya (Monthly festivals), the master of Asha. I desire for this Yasna the Asha-sanctified Antaremah, the master of Asha. I desire for this Yasna the Pereno-mah and the Asha-sanctified Vishaptatha, the master of Asha.

9 With this libation and Baresman I desire for this Yasna the Asha-sanctified Yairya (Yearly festivals), the master of Asha. I desire for this Yasna the Asha-sanctified Maidyozarem, the master of Asha. With this libation and Baresman I desire for this Yasna the Asha-sanctified Maidyoshahem, the master of Asha. With this libation and Baresman I desire for this Yasna the Asha-sanctified Paitishahem, the master of Asha. With this libation and Barasman I desire for this Yasna Ayathrem, the promoter, who spends the strength of males, Asha-sanctified, the master of Asha. With this libation and Baresman I desire for this Yasna the Asha-sanctified Maidyarem, the master of Asha. With this libation and Baresman I desire for this Yasna the Asha-sanctified Hamaspathmaidyem, the master of Asha. With this libation and Baresman I desire for this Yasna the Asha-sanctified Yairya (Yearly festivals), the masters of Asha.

10 With this libation and Baresman I desire for this Yasna all of the masters of Asha, the thirty-three who come the nearest round about our Hawans, who are masters of Asha Vahishta, which were inculcated by Mazda, and spoken forth by Zarathushtra.

11 With this libation and Baresman I desire for this Yasna Ahura (and) Mithra, the lofty, eternal, and Asha-sanctified two. I desire for this Yasna the Stars and Moon and Sun (and) - with the Baresman-Plants - and Mithra, the governor of all the provinces. With this libation and Baresman I desire for this Yasna the radiant and glorious Ahura Mazda. With this libation and Baresman I desire for this Yasna the good, heroic, bountiful Fravashis of the Asha-sanctified.

12 With this libation and Baresman I desire for this Yasna you, the Asha-sanctified Atar, the Son of Ahura Mazda, the master of Asha, with all Fires. With this libation and Baresman I desire for this Yasna the good, best, Mazda-made, Asha-sanctified Water. I desire for this Yasna all the Mazda-made Asha-sanctified Waters. I desire for this Yasna all the Mazda-made, Asha-sanctified Plants.

13 With this libation and Baresman I desire for this Yasna the bounteous Manthra, the most glorious. I desire for this Yasna the law instituted against the Daevas. I desire for this Yasna the Zoroastrian law. I desire for this Yasna the long tradition. I desire for this Yasna the good Mazdayasnian Religion.

14 With this libation and Baresman I desire for this Yasna Mount Ushi-darena, Mazda-made, the Yazad possessing the ease of Asha. I desire for this Yasna all mountains possessed of ease of Asha, full of ease2, Mazda-made, Asha-sanctified, the masters of Asha. I desire for this Yasna the strong, Mazda-made khwarrah of the Kavis. I desire for this Yasna the strong, Mazda-made ungraspable khwarrah. With this libation and Baresman I desire for this Yasna the good Ashi, the brilliant, tall, vigorous, fair of form, self-sufficient. I desire for this Yasna the Mazda-made khwarrah; I desire for this Yasna the Mazda-made prosperity.

15 With this libation and Baresman I desire for this Yasna the pious and good Blessing. I desire for this Yasna the pious, Asha-sanctified Man, and I desire for this Yasna the strong, brave Yazad Damoish Upamana.

16 With this libation and Baresman I desire for this Yasna these Waters and Lands and Plants; I desire for this Yasna these places, districts, and pastures, and these dwellings with their springs of water, and this land-ruler, who is Ahura Mazda.

17 With this libation and Baresman I desire for this Yasna all the greatest masters: the day-lords, the month-lords, those of the years, and of the seasons, and the good, mighty, beneficent Fravashis of the Asha-sanctified.

18 With this libation and Baresman I desire for this Yasna all the Asha-sanctified Yazatas. I desire for this Yasna all the masters of Asha: Hawan at his time, and Savanghi and Visya at their times, and all the greatest masters at their times.

Chapter 3

0 THE YASNA ADVANCES TO THE NAMING OF THE OBJECTS OF PROPITIATION.

1 With a Baresman brought to its appointed place accompanied with the Zaothra at the time of Hawan, I desire to approach the Myazda-offering with my praise, as it is consumed, and likewise Ameretat (as the guardian of plants and wood) and Haurvatat (who guards the water), with the (fresh) meat1, for the propitiation of Ahura Mazda, and of the Bountiful Immortals, and for the propitiation of Sraosha (who is Obedience) the blessed, who is endowed with sanctity, and who smites with the blow of victory, and causes the settlements to advance.

2 And I desire to approach Haoma and Para-haoma with my praise for the propitiation of the Fravashi of Spitama Zarathushtra, the saint. And I desire to approach the (sacred) wood with my praise, with the perfume, for the propitiation of thee, the Fire, O Ahura Mazda's son!

3 And I desire to approach the Haomas with my praise for the propitiation of the good waters which Mazda created; and I desire to approach the Haoma-water, and the fresh milk with my praise, and the plant Hadhanaepata, offered with sanctity for the propitiation of the waters which are Mazda-made.

4 And I desire to approach this Baresman with the Zaothra with my praise, with its binding and spread with sanctity for the propitiation of the Bountiful Immortals. And I desire with (?) my voice the thoughts well thought, and the words well spoken, and the deeds well done, and the recital of the Gathas as they are heard. And I desire to approach the well-said Mathras with my praise, and this (higher) lordship with this sanctity, and this exact regulation (of the Ratu), and the reverential prayer for blessings (spoken at the fitting hour); and I desire to approach them for the contentment and propitiation of the holy Yazads, heavenly and earthly, and for the contentment of each man's soul.

5 And I desire to approach the Asnya with my praise, the lords of the ritual order, and the Havani and Savanghi and Visya, the holy lords of the ritual order. And I desire to approach with the Yasht of Mithra of the wide pastures, of the thousand ears, of the myriad eyes, the Yazad of the spoken name, and with him Raman Hvastra.

6 And I desire to approach Rapithwina with my praise, the holy lord of the ritual order, and Fradat-fshu and Zantuma, and Righteousness the Best, and Ahura Mazda's Fire.

7 And I desire to approach Uzayeirina, and Fradat-vira and Dahvyuma* with my praise, with that lofty Ahura Napt-apam, and the waters Mazda-made,

8 And Aiwisruthrima, and Aibigaya, and Fradat-vispam-hujaiti, and Zarathushtrotema with the Yasht of the Fravashis of the saints, and of the women who have many sons, and the year long unchanged prosperity, and of Might, the well-shaped and stately, smiting victoriously, Ahura-made and of the Victorious Ascendency (which it secures).

9 And I desire to approach Ushahina, Berejya, and Nmanya with the Yasht of Sraosha (Obedience) the sacred, the holy, who smites with the blow of victory, and makes the settlements advance, and with that of Rashnu, the most just, and Arshtat who furthers the settlements, and causes them to increase.

10 And I desire to approach the monthly festivals, the lords of the ritual order, and the new moon and the waning moon, and the full moon which scatters night,

11 And the yearly festivals, Maidhyo-zaremaya, Maidhyo-shema, Paitishahya, and Ayathrima the breeder who spends the strength of males, and Maidhyairya, and Hamaspathmaedhaya, and the seasons, lords of the ritual order,

12 and all those lords who are the three and thirty, who approach the nearest at the time of Havani, who are the Lords of Asha called Vahishta (and whose services were) inculcated by Mazda, and pronounced by Zarathushtra, as the feasts of Righteousness, the Best.

13 And I desire to approach Ahura and Mithra, the lofty and imperishable two, the holy, and with the Yasht of those stars which are the creatures of Spenta Mainyu, and with the Yasht of the star Tistrya, the radiant, the glorious, and with that of the moon which contains the seed of cattle, and with that of the resplendent sun, the eye of Ahura Mazda, and of Mithra, province-lord of the provinces, and with that of Ahura Mazda (as He rules this day) the radiant, the glorious, and with that of the Fravashis of the saints, (who rule this month),

14 And with thy Yasht, the Fire's, O Ahura Mazda's son! with all the fires, and to the good waters with the Yasht of all the waters which are Mazda-made, and with that of all the plants which Mazda made.

15 And I desire to approach with the Yasht of the Mathra Spenta, the holy, the effective, the law composed against the Daevas, the Zarathushtrian, and with that of the long descent of the Religion which Mazda gave.

16 And I desire to approach with the Yasht of Mount Ushi-darena, Mazda-made, and of all, glorious with sanctity, and abundant in brilliance, and with that of the Kingly Glory, Mazda-made; yea, with that of the unconsumed glory which Mazda made, and with that of Ashi Vanguhi, and Chishti Vanguhi, and with that of the good Erethe, and the good Rasastat, and the good Glory, and of the Benefit which Mazda gave.

17 And I desire to approach with the Yasht of the good and pious Blessing of the pious man and of the saint, and with that of the awful and swift Curse of the wise, the Yazad-curse,

18 and to these places, regions, pastures, and abodes, with their water-springs, and with that of the waters, and the lands, and the plants, and with that of this earth and yon heaven, and with that of the holy wind and of the stars, moon, and sun, and with that of the stars without beginning, self-determined and self-moved, and with that of all the holy creatures which are those of Spenta Mainyu, male and female, regulators of the ritual order,

19 and with that of the lofty lord who is Righteousness (himself, the essence of the ritual), and with that of the days in their duration, and of the days during daylight, and with that of the monthly festivals, and the yearly festivals, and with those of the several seasons which are lords of the ritual at the time of Havani.

20 And I desire to approach the meat-offering with a Yasht, and Haurvatat (who guards the water), and Ameretatat (who guards the plants and wood), with the Yasht of the sacred flesh for the propitiation of Sraosha (Obedience) the blessed and the mighty, whose body is the Mathra, of him of the daring spear, the lordly, the Yazad of the spoken name.

21 And I desire to approach both Haoma and the Haoma-juice with a Yasht for the propitiation of the Fravashi of Zarathushtra Spitama, the saint, the Yazad of the spoken name. And I desire to approach the wood-billets with a Yasht, with the perfume for the propitiation of thee, the Fire, O Ahura Mazda's son! the Yazad of the spoken name.

22 And I desire to approach with a Yasht for the mighty Fravashis of the saints, the overwhelming, the Fravashis of those who held to the ancient lore, and of those of the next of kin.

23 And I desire to approach toward all the lords of the ritual order with a Yasht, toward all the good Yazads, heavenly and earthly, who are (set) for worship and for praise because of Asha Vahishta (of Righteousness the Best).

24 I will confess myself a Mazdayasnian, of Zarathushtra's order, a foe to the Daevas, devoted to the lore of the Lord for Havani, the holy lord of the ritual order, for sacrifice, homage, propitiation, and for praise, and for Savanghi and Visya, the holy lord(s) of the ritual order, and for the sacrifice, homage, propitiation, and praise of the day-lords of the days in their duration, and of the days during daylight, and for the month-regulators, and the year-regulators, and for those of the (several) seasons, for their sacrifice, and homage, their propitiation, and their praise.

25 (The Zaotar speaks): As the Ahu to be (revered and) chosen, let the priest speak forth to me. (The Ratu responds): As the Ahu to be (revered and) chosen, let him who is the Zaotar speak forth to me. (The Zaotar again): So let the Ratu from his Righteousness, holy and learned, speak forth!

Chapter 4

0 THE OFFERING TAKES PLACE.

1 These good thoughts, good words, and good deeds, these Haomas, meat-offerings, and Zaothras, this Baresman spread with sanctity, this flesh, and the two, Haurvatat (who guards the water) and Ameretatat (who guards the plants and wood), even the flesh, the Haoma and Haoma-juice, the wood-billets, and their perfume, this sacred lordship and chieftainship, and the timely prayer with blessing, and the heard recital of the Gathas, and the well-said Mathras, these all we offer, and make known with celebrations (here)1.

2 Yea, these do we announce with celebrations, and we present them to Ahura Mazda2, and to Sraosha (Obedience) the blessed, and to the Bountiful Immortals, and to the Fravashis of the saints, and to their souls, and to the Fire of Ahura Mazda, the lofty lord of the entire creation of the holy, for sacrifice, homage, propitiation, and praise.

3 Yea, further, we present (them to the Bountiful Immortals with an especial gift) these thoughts well thought, these words well spoken, these deeds well done, these Haomas, Myazdas, Zaothras, and this Baresman spread with sanctity, the flesh, and Haurvatat (who guards the water), and Ameretatat (who guards the plants and wood), even the flesh, Haoma and Parahaoma, the wood-billets, the perfume, and this their lordship and their sanctity, and this chieftainship, this prayer for blessing, the heard recital of the Gathas, and the well-said Mathras.

4 We offer with our celebrations, and we announce them (of a verity) to the Bountiful Immortals, those who exercise their rule aright, and who dispose (of all) aright, the ever-living, ever-helpful, the male divinities among their number who dwell with the Good Mind, [and the female ones as well].

5 And we announce them in our celebrations as more propitious for this house, and for the furtherance of this house, of its herds, and of its men3, of those now born, and of those yet to be born, the holy, yea, for the furtherance of that house of which these (men) are thus.

6 And we present these offerings to the good Fravashis of the saints who are mighty and overwhelming for the succor of the saints.

7 Yea, we present these hereby to the Creator Ahura Mazda, the radiant, the glorious, and the heavenly spirit, for the sacrifice, homage, propitiation, and praise of the Bountiful Immortals (all).

8 And we present these hereby to the Day-lords of the ritual order, to Havani, to Savanghi, and to Visya, the holy lords of the ritual order, for sacrifice, homage, propitiation, and for praise, and to Mithra of the wide pastures, and the thousand ears, and the myriad eyes, the Yazad of the spoken name,

9 And to Rapithwina, Fradat-fshu, and Zantuma, the holy lords of the ritual order, and to Righteousness the Best, and to Ahura Mazda's Fire,

10 And to Uzayeirina, Fradat-vira, and Dahvyuma, the holy lords of the ritual order, and to that lofty lord Napat-apam, and to the water Mazda-made,

11 And to Aiwisruthrima, the life-furtherer, and to Fradat-vispam-hujyaiti and Zarathushtrotema, the holy lords of the ritual order, and to the Fravashis of the saints, and to the women who bring forth many sons, and to the Prosperous home-life which endures without reverse throughout the year, and to Force, well-shaped and stately, and to the Blow of victory which Mazda gives, and to the Victorious Ascendency which it secures, for their sacrifice, homage, their propitiation, and their praise,

12 And to Ushahina, with Berejya and Nmanya, and Sraosha (Obedience) the blessed, smiting with the blow of victory and furthering the settlements, and to Rashnu, the most just, and to Arstat, furthering the settlements, and causing them to increase.

13 And these we announce and we present hereby to the Month-lords of the ritual order, to the new moon and the waning moon (the moon within), and to the full moon which scatters night, the holy lord of the ritual order, for (their) sacrifice, homage, their propitiation, and their praise.

14 And these we announce hereby and we present to the Yearly festivals, to Maidhyo-zaremaya, Maidhyo-shema, Patishahya, and to Ayathrima, to Maidhyairya, Hamaspathmaedhaya, and to the Seasons as holy lords of the ritual order, for sacrifice, homage, propitiation, and for praise.

15 And these we announce and we present hereby to all those lords who are the three and thirty lords of the ritual order, who approach the nearest around about our Havani, and which are the festivals of Righteousness the Best, inculcated by Mazda, and uttered forth by Zarathushtra for their sacrifice, homage, propitiation, and praise.

16 And these we announce and we present to Ahura and to Mithra, the lofty, and imperishable, and holy two, to the stars, the creatures of Spenta Mainyu, and to the star Tistrya, the radiant, the glorious, and to the Moon which contains the seed of cattle, and to the resplendent Sun, of the swift horses, Ahura Mazda's eye, and to Mithra, the lord of provinces, for their sacrifice, homage, their propitiation and their praise; yea, these we present hereby to Ahura Mazda (as he rules this day) and to the Fravashis of the saints (as they rule this month), for their sacrifice, homage, their propitiation and their praise.

17 And these we announce hereby to thee, the Fire, O Ahura Mazda's son! with all the fires for thy sacrifice, homage, propitiation, and praise, and to the good waters for the sacrifice, homage, propitiation, and praise of all the waters Mazda-made, and to all the plants which Mazda made,

18 And to the Mathra Spenta, the holy, the effective, the law against the Daevas, the Zarathushtrian statute, and to the long descent of the good Mazdayasnian religion.

19 And these we announce and we present hereby to Mount Ushi-darena, Mazda-made, brilliant with sanctity, and to all the mountains shining with their holiness, abundantly luminous, and Mazda-made, and to the Kingly glory, the unconsumed glory Mazda-made, and to the good Blessedness, and the good Religious-knowledge, and the good Rectitude, and to the good Rasastat, and to the Glory and the Benefit which Mazda created.

20 And these we offer and present to the pious and good Blessing of the pious, and to the swift and dreadful Yazad, the Curse of wisdom.

21 And to these places, pastures, and dwellings with their springs of water, their rivers, to the lands and to the plants, to this earth and yon heaven, to the holy wind, to the stars, moon, and sun, to the stars without beginning, self-disposed, and to all the holy creatures of the Spenta Mainyu, male and female (the rulers as they are of the ritual order).

22 And these we announce and we present hereby to that lofty lord who is Asha, the ritual righteousness itself, to the Day-lords, and the Month-lords, the Year-lords, and the Seasons who are the lords of the ritual at the time of Havani, and for their sacrifice, homage, their propitiation and their praise.

23 Yea, these we announce and we present to Sraosha, the blessed and mighty, whose body is the Mathra, him of the daring spear, the lordly one, and to the holy Fravashi of Zarathushtra Spitama, the saint. And these we announce and we present to thee, the Fire, O Ahura Mazda's son! for thy sacrifice, homage, thy propitiation, and thy praise.

24 And these we announce and we present to the Fravashis of the saints, the mighty and overwhelming, of the saints of the ancient lore, and of the next of kin.

25 And these we announce and we present hereby to all the good Yazads, earthly and heavenly, who are (meet) for sacrifice, homage, propitiation, and for praise, because of Asha Vahishta (who is Righteousness the Best). We worship the Bountiful Immortals who rule aright, and who dispose of all aright.

26 And that one of beings (do we worship) whose superior (service) in the sacrifice Ahura Mazda knows, and from his righteousness (which he maintains, and those of all female beings do we worship) whose (higher service is thus likewise known; yea, all) male and female beings do we worship (who are such)!

Chapter 5

0 TO AHURA, THE HOLY CREATION, THE FRAVASHIS OF THE JUST, AND THE BOUNTIFUL IMMORTALS.

1 Thus therefore do we worship Ahura Mazda, who made the Kine (the living creation), and the (embodied) Righteousness (which is incarnate in the clean), and the waters, and the wholesome plants, the stars, and the earth, and all (existing) objects that are good.

2 Yea, we worship Him for His Sovereign Power and His greatness, beneficent (as they are), and with priority among the Yazads who abide beside the Kine (and care for her protection and support).

3 And we worship Him under His name as Lord, to Mazda dear, the most beneficent (of names). We worship him with our bones, and with our flesh, (with our bodies and our life). And we worship the Fravashis of the saints, of holy men, and holy women;

4 and Righteousness the Best do we worship, the most beauteous, the Bountiful Immortal and that which is endowed with light in all things good.

5 And we worship the Good Mind (of the Lord), and His Sovereign Power, and the Good Faith, the good law of our thrift, and Piety the ready mind (within Thy folk)!

Chapter 6

0 THE SACRIFICE CONTINUES WITH FULLER EXPRESSION

1 We worship the Creator Ahura Mazda with our sacrifice, and the Bountiful Immortals who rule aright, and who dispose of all aright.

2 And we worship the Asnya with our sacrifice, and Havani, Savanghi and Visya, the holy lords of the ritual order, and Mithra of the wide pastures, of the thousand ears, and myriad eyes, the Yazad of the spoken name, and we worship Raman Hvastra.

3 And we worship Rapithwina with our sacrifice, and Fradat-fshu, and the Zantuma, and Righteousness the Best, and the Fire, Ahura Mazda's son, holy lords of the ritual order.

4 And we worship Uzayeirina, and Fradat-vira, and Dahvyuma*, the holy lord of the ritual order, and that kingly Ahura, the radiant Napat-apam, of the fleet horses, and the water holy, and Mazda-made.

5 And we worship Aiwisruthrima and Aibigaya in our sacrifice, the holy lord of the ritual order, and Fradat-vispam-hujyaiti and the Zarathushtrotema, the holy lord of the ritual order, and the good, heroic, bountiful Fravashis of the saints, and the women who bring forth many sons, and the Prosperous home-life which endures without reverse throughout the year, and Force which is well-shaped and stately, and the Blow which brings the victory, which is Ahura-given, and the Victorious Ascendency (which it secures).

6 And we worship Ushahina with our sacrifice, and Berejya, and Nmanya, and Sraosha (Obedience) the blessed and the stately who smites with victory, and makes the settlements advance, and Rashnu, the most just, and Arshtat who makes the settlements advance and causes them to increase, the holy lords of the ritual order.

7 And we worship the Mahya in our sacrifice, the new moon and the waning moon (the moon within) and the full moon which scatters night, the holy lord of the ritual order.

8 And we worship the Yearly festivals in our sacrifice, Maidhya-zaremaya, Maidhyo-shema, Paitishhahya, and Ayathrima, the furtherer (or breeder), the spender of virile strength, and Maidhyairya, the holy lord of the ritual order, and Hamaspathmaedhaya, and the Seasons (in which they are).

9 And we worship with our sacrifice all the lords of the ritual order, who are the thirty and three who approach the nearest around about us at Havani, who are the lords of Righteousness the Best, and whose observances were inculcated by Ahura Mazda, and uttered forth by Zarathushtra.

10 And we worship Ahura and Mithra with our sacrifice, the lofty, and imperishable, and holy two, and the stars, moon, and sun, among the plants of the Baresman, and Mithra, the province-lord of all the provinces, even Ahura Mazda, the radiant, the glorious, and the good, valiant, and bountiful Fravashis of the saints.

11 And we worship thee, the Fire, Ahura Mazda's son, together with all the fires, and the good waters, the best and Mazda-made, and holy, even all the waters which are Mazda-made and holy, and all the plants which Mazda made.

12 And we worship the Mathra Spenta with our sacrifice, the glorious and of a truth, the law revealed against the Daevas, the Zarathushtrian law, and we worship with our sacrifice its long descent, and the good Mazdayasnian Religion.

13 And we worship Mount Ushi-darena, the Mazda-made, the glorious Yazad, shining with holiness, and all the mountains that shine with holiness, with abundant brilliance, Mazda-made, the holy lords of the ritual order. And we worship the mighty Kingly glory Mazda-made, the mighty glory, unconsumed and Mazda-made, and the good Sanctity, the brilliant, the lofty, the powerful and the stately, delivering (men) with its inherent power. Yea, we worship the Glory, and the Benefit which are Mazda-made.

14 And we worship the pious and good Blessing with our sacrifice, and the pious man, the saint, and that Yazad, the mighty Curse of wisdom.

15 And we worship these waters, lands, and plants, these places, districts, pastures, and abodes with their springs of water, and we worship this lord of the district with our sacrifice, who is Ahura Mazda (Himself).

16 And we worship all the greatest lords, the Day-lords in the day's duration, and the Day-lords during daylight, and the Month-lords, and the Year-lords.

17 And we worship Haurvatat (who guards the water) and Ameretatat (who guards the plants and the wood), and Sraosha (Obedience) the blessed and the stately, who smites with the blow of victory, and makes the settlements advance, the holy lord of the ritual order.

18 And we worship Haoma with our sacrifice and the Haoma-juice. And we worship the sacred Fravashi of Zarathushtra Spitama the saint. And we worship the wood-billets, and the perfume and thee, the Fire, Ahura Mazda's son, the holy lord of the ritual order.

19 And we worship the good, heroic, bountiful Fravashis of the saints.

20 And we worship all the holy Yazads, and all the lords of the ritual order at the time of Havani, and Savanghi, and all the greatest lords at their (proper) time. (The Yenhe hatam follows.)

21 The Ratu. As an Ahu (revered and) to be chosen, the priest speaks forth to me. The Zaotar. So let the Ratu from his Righteousness, holy and learned, speak forth!

Chapter 7

0 PRESENTATION OF OFFERINGS BY THE PRIEST WITH THE OBJECT OF PROPITIATION NAMED.

1 With a complete and sacred offering [Ashi] I offer and I give this meat-offering, and (with it) Haurvatat (who guards the water), and Ameretatat (who guards the plants and the wood), and the flesh of the Kine of blessed gift1, for the propitiation of Ahura Mazda, and of the Bountiful Immortals (all, and) for the propitiation of Sraosha (Obedience) the blessed, endowed with sanctity, who smites with the blow of victory, and who causes the settlements to advance.

2 And I offer the Haoma and Haoma-juice with a complete and sacred offering for the propitiation of the Fravashi of Zarathushtra Spitama the saint, and I offer the wood-billets with the perfume for Thy propitiation, the Fire's, O Ahura Mazda's son!

3 And I offer the Haomas with a complete and sacred offering for propitiation [to the good waters] for the good waters Mazda-made. And I offer this Haoma-water with scrupulous exactness and with sanctity, and this fresh milk, and the plant Hadhanaepata uplifted with a complete and sacred offering for the propitiation of the waters which are Mazda-made.

4 And I offer this Baresman with its Zaothra (and with its binding) for a girdle spread with complete sanctity and order for the propitiation of the Bountiful Immortals, and I offer with my voice the thoughts well-thought, the words well-spoken, and the deeds well-done, and the heard recital of the Gathas, the Mathras well-composed and well-delivered, and this Lordship, and this Sanctity, and this ritual mastership, and the timely Prayer for blessings, with a complete and sacred offering for the propitiation of the holy Yazads, heavenly and earthly, and for the contentment of the individual soul!

5 And I offer to the Asnya with a complete and sacred offering, as lords of the ritual order, and to Havani, and to Savanghi and Visya, holy lords of the ritual order, and to Mithra of the wide pastures, of the thousand ears, and myriad eyes, the Yazad of the spoken name, and to Raman Hvastra.

6 And I offer with a complete and sacred offering to Rapithwina, the holy lord of the ritual order; and I offer to Fradat-fshu and to the Zantuma, and to Asha Vahishta (who is Righteousness the Best) and to Ahura Mazda's Fire.

7 And I offer with a complete and sacred offering to Uzayeirina, Fradat-vira, and to the Dahvyuma*, the holy lord of the ritual order, and to that lofty Ahura Napat-apam, and to the waters which Mazda created.

8 And I offer with a complete and sacred offering to Aiwisruthrima, the life-furtherer, and to Fradat-vispam-hujyaiti, and to the Zarathushtrotema, and to the Fravashis of the saints, and to the women who have many sons, and to the Prosperous home-life which endures (without reverse) throughout the year, and to Force, the well-shaped and stately, and to the Blow which smites with victory Ahura-given, and to the Victorious Ascendency (which it secures).

9 And I offer with a complete and sacred offering to Ushahina, the holy lord of the ritual order, and to Berejya, and Nmanya, and to Sraosha (Obedience) the blessed, endowed with sanctity, who smites with the blow of victory, and makes the settlements advance, and to Rashnu the most just, and to Arshtat who furthers the settlements and causes them to increase.

10 And I offer with a complete and sacred offering to the Mahya, lords of the ritual order, to the new and the waning moon (the moon within), and to the full moon which scatters night, holy lords of the ritual order.

11 And I offer with a complete and sacred offering to the Yearly festivals, the lords of the ritual order, to Maidhyo-zaremaya, and Maidhyo-shema, to Paitishahya, and to Ayathrima the furtherer (the breeder), the spender of the strength of males, and to Maidhyairya and Hamaspathmaedhaya, holy lords of the ritual order, and I offer with sanctity to the several seasons, the lords of the ritual order.

12 And I offer with a complete and sacred offering to all those lords who are the thirty and three, who approach the nearest round about our Havani, and who are the lords of Asha (the ritual by-eminence), of Righteousness who is (the Best), whose observances are inculcated as precepts by Mazda, and uttered forth by Zarathushtra.

13 And I offer with a complete and sacred offering to Ahura and Mithra, the lofty and imperishable, and holy two, and to the stars which are the creatures of Spenta Mainyu, and to the star Tishtrya, the radiant, the glorious, and to the Moon which contains the seed of cattle in its beams, and to the resplendent Sun of the fleet horses, the eye of Ahura Mazda, and to Mithra, the lord of the provinces. And I offer with a complete and sacred offering to Ahura Mazda, the resplendent, the glorious, (who rules this day), and to the Fravashis of the saints (who name the month).

14 And I offer with a complete and sacred offering to thee, the Fire, O Ahura Mazda's son! together with all the fires, and to the good waters, even to the waters which are Mazda-made, and to all the plants which Mazda made.

15 And I offer with a complete and sacred offering to the Mathra Spenta, the holy, the effective, revealed against the Daevas, the Zarathushtrian law, and to the long descent of the good Religion, of the Mazdayasnian faith.

16 And I offer with a complete and sacred offering to Mount Ushi-darena, the Mazda-made, brilliant with holiness, and to all the mountains shining with holiness, of abundant brightness, and which Mazda made, and to the Royal glory unconsumed and Mazda-made. And I offer with a complete and sacred offering to Ashi Vanguhi, and to Chishti Vanguhi, and to Erethe, and to Rasastat, and to the Glory (and the) Benefit which Mazda made.

17 And I offer with a complete and sacred offering to the good and pious Prayer for blessings of the pious man, and to that Yazad, the swift and dreadful Curse of the wise.

18 And I offer with a complete and sacred blessing to these places, districts, pastures, and abodes with their springs of water, and to the waters and the lands, and the plants, and to this earth and yon heaven, and to the holy wind, and to the stars, and the moon, even to the stars without beginning (to their course), the self-appointed, and to all the holy creatures of Spenta Mainyu, be they male or female, regulators (as they are) of the ritual order.

19 And I offer with a complete and sacred blessing to that lofty lord who is Righteousness (the Best) and the Day-lords, the lords of the days during their duration, and to those of the days during daylight, and to the Month-lords, and the Year-lords, and to those of the seasons, the lords who are lords of the ritual, and at the time of Havani.

20 And I offer the Myazda meat-offering with a complete and sacred offering, and Haurvatat (who guards the water), and Ameretatat (who guards the wood), and the flesh of the Kine of blessed gift, for the propitiation of Sraosha (Obedience) the blessed, whose body is the Mathra, him of the daring spear, the lordly, the Yazad of the spoken name.

21 And I offer the Haoma and the Haoma-juice for the propitiation of the Fravashi of Zarathushtra Spitama the saint, the Yazad of the spoken name. And I offer the wood-billets with the perfume for Thy propitiation, the Fire's, Ahura Mazda's son, the Yazad of the spoken name.

22 And I offer with a complete and sacred offering to the Fravashis of the saints, the mighty and overwhelming, to those of the saints of the ancient lore, and to those of the next of kin.

23 And I offer with a complete and sacred offering to all the lords of the ritual order, and to all the good Yazads heavenly and earthly who are (meet) for sacrifice and homage because of Asha who is Vahishta (of Righteousness who is the Best).

24 May that approach to us, and with a sacred blessing (O Lord!) whose benefits the offerers are seeking for. Thy praisers and Mathra-speakers, O Ahura Mazda! may we be named; we desire it, and such may we be. What reward, O Ahura Mazda! adapted to myself Thou hast appointed unto souls,

25 Of this do Thou Thyself bestow upon us for this world and for that of mind; (yea, do Thou bestow) so much of this as that we may attain to Thy ruling protection and to that of Righteousness for ever.

26 We sacrifice to the Ahuna-vairya and to the veracious word correctly uttered, and to the good and pious prayer for blessings, and to the dreadful curse of the wise, the Yazad, and to Haurvatat and Ameretatat, and to the flesh of the Kine of blessed gift, and to the Haoma and Haoma-juice, and to the wood-billets, and the perfume, for the praise of the pious and good prayer for blessings. (The Yenghe hatam:)

27 (To that one) of beings do we sacrifice whose superior (fidelity) in the sacrifice Ahura Mazda knows through his Righteousness (within him, yea, even to those female saints do we sacrifice) whose (superior sanctity is thus known. We sacrifice to all) both males and females whose (superiority is such). (The Ratu speaks.) As an Ahu (revered and) to be chosen, he who is the Zaotar speaks forth to me. (The Zaotar.) So let the Ratu from his Righteousness, holy and learned, speak forth!

Chapter 8

0 OFFERING OF THE MEAT-OFFERING IN PARTICULAR. THE FAITHFUL PARTAKE.

1 A blessing is Righteousness (called) the Best. It is weal; it is weal to this (man), When toward Righteousness Best there is right. I offer the Myazda (of the) meat-offering with a complete and sacred offering; and I offer Haurvatatat (who guards the water), and Ameretatat (who guards the plants and the wood), and the flesh of the blessed Kine; and I offer the Haoma and the Haoma-juice, the wood-billets and the perfume for the praise of Ahura Mazda, and of the Ahuna-vairya, the veracious word, and for that of the pious and beneficent Prayer for blessings, and for the redoubted Curse of the wise, and for the praise of the Haoma, and of the Mathra of the holy Zarathushtra; and may it come to us with sacred fullness (to accept and to recompense our gift).

2 (The Ratu speaks.) Eat, O ye men, of this Myazda, the meat-offering, ye who have deserved it by your righteousness and correctness.

3 O ye Bountiful Immortals, and thou, the Mazdayasnian law, ye just men and just women, and ye Zaothras, whoever among these Mazdayasnians would call himself a Mazdayasnian desiring to live in the practice of the liberality of Righteousness [for by sorcery the settlements of Righteousness are ruined], do ye cause (such an one) to be (still further) taught1, (ye), who are the waters, the plants, and the Zaothras!

4 And whoever of these Mazdayasnians, adults, when he invokes with earnestness, does not adhere to these words, and (so) speaks, he approaches to that (word) of the magician; (but, as against that magician's word) 'a blessing is Righteousness (called) the Best.'

5 May'st Thou, O Ahura Mazda! reign at Thy will, and with a saving rule over Thine own creatures, and render Ye the holy (man) also a sovereign at his will over waters, and over plants, and over all the clean and sacred (creatures) which contain the seed of Righteousness. Strip ye the wicked of all power!2

6 Absolute in power may the holy be, bereft of all free choice the wicked ! Gone (may he be), met as foe, carried out from the creatures of Spenta Mainyu, hemmed in without power over any wish!

7 I will incite, even I who am Zarathushtra, the heads of the houses, villages, Zantus, and provinces, to the careful following of this Religion which is that of Ahura, and according to Zarathushtra, in their thoughts, their words, and their deeds.3

8 I pray for the freedom and glory of the entire existence of the holy (man) while I bless it, and I pray for the repression and shame of the entire existence of the wicked.

9 Ashem Vohu ... . Propitiation to Haoma who brings righteousness (to us) for sacrifice, homage, propitiation, and for praise. (The Zaotar?) As the Ahu to be (revered and) chosen, the Zaotar speaks forth to me. (The Ratu.) As an Ahu to be (revered and) chosen, the Zaotar speaks forth to me. (The Zaotar.) So let the Ratu from his Righteousness, holy and learned, speak forth!

Chapter 9

0 THE HOM YASHT

1 At the hour of Havani, Haoma came to Zarathushtra, as he served the (sacred) Fire, and sanctified (its flame), while he sang aloud the Gathas. And Zarathushtra asked him: Who art thou, O honorable one1! who art of all the incarnate world the most beautiful in Thine own body of those whom I have, seen, (thou) glorious [immortal]?

2 Thereupon gave Haoma answer, the holy one who driveth death afar: I am, O Zarathushtra Haoma, the holy and driving death afar; pray to me, O Spitama, prepare me for the taste. Praise me so that also the other Saoshyants [benefactors] may praise me2.

3 Thereupon spake Zarathushtra: Unto Haoma be the praise. What man, O Haoma! first prepared thee for the corporeal world? What award3 was offered him? what gain did he acquire?

4 Thereupon did Haoma answer me, he the holy one, and driving death afar: Vivanghvant was the first of men who prepared me for the incarnate world. This award4 was offered him; this gain did he acquire, that to him was born a son who was Yima, called the brilliant, (he of the many flocks, the most glorious of those yet born, the sunlike-one of men), that he made from his authority both herds and people free from dying, both plants and waters free from drought, and men could eat inexhaustible5 food.

5 In the reign of brave6 Yima was there neither cold nor heat, there was neither age nor death, nor envy demon-made. Like teenagers7 walked the two forth, son and father, in their stature and their form, so long as Yima, son of Vivanghvant ruled, he of the many herds!

6 Who was the second man, O Haoma! who prepared thee for the corporeal world? What award8 was offered him? what gain did he acquire?

7 Thereupon gave Haoma answer, he the holy one, and driving death afar: Athwya was the second who prepared-me for the corporeal world. This award9 was given him, this gain did he acquire, that to him a son was born, Thraetaona of the mighty clan10,

8 Who smote Azhi Dahaka11, three-jawed and triple-headed, six-eyed, with thousand perceptions12, and of mighty strength, a lie-demon [druj] of the Daevas, evil for our settlements, and wicked, whom the evil spirit Angra Mainyu made as the most mighty Druj [against the corporeal world], and for the murder of (our) settlements, and to slay the (homes) of Asha!

9 Who was the third man, O Haoma! who prepared thee for the corporeal world? What award13 was given him? what gain did he acquire?

10 Thereupon gave Haoma answer, the holy one, and driving death afar: Thrita, [the most helpful of the Samids], was the third man who prepared me for the corporeal world. This award was given him, this gain did he acquire, that to him two son were born, Urvakhshaya and Keresaspa, the one a judge confirming order, the other a youth of great ascendant, curly-haired14, bludgeon-bearing.

11 He who smote the horny dragon swallowing men, and swallowing horses, poisonous, and green of color over which, as thick as thumbs are, greenish poison flowed aside, on whose back once Keresaspa cooked his meat in iron caldron at the noonday meal; and the deadly, scorched, upstarted, and springing off, dashed out the water as it boiled. Headlong fled affrighted manly-minded Keresaspa.

12 Who was the fourth man who prepared thee, O Haoma! for the corporeal world? What blessedness was given him? what gain did he acquire?

13 Thereupon gave Haoma answer, he the holy, and driving death afar: Pourushaspa was the fourth man who prepared me for the corporeal world. This blessedness was given him, this gain did he acquire, that thou, O Zarathushtra! wast born to him, the just, in Pourushaspa's house, the Daeva's foe, the friend of Mazda's lore,

14 famed in Airyana Vaejah; and thou, O Zarathushtra! didst recite the first the Ahuna-vairya, four times intoning it, and with verses kept apart [(Pazand) each time with louder and still louder voice].

15 And thou didst cause, O Zarathushtra! all the demon-gods to vanish in the ground who aforetime flew about this earth in human shape (and power. This hast thou done), thou who hast been the strongest, and the staunchest, the most active, and the swiftest, and (in every deed) the most victorious in the two spirits' world.

16 Thereupon spake Zarathushtra: Praise to Haoma. Good is Haoma, and the well-endowed, exact and righteous in its nature, and good inherently, and healing, beautiful of form, and good in deed, and most successful in its working, golden-hued, with bending sprouts. As it is the best for drinking, so (through its sacred stimulus) is it the most nutritious for the soul.

17 I make my claim on thee, O yellow one! for inspiration. I make my claim on thee for strength; I make my claim on thee for victory; I make my claim on thee for health and healing (when healing is my need); I make my claim on thee for progress and increased prosperity, and vigor of the entire frame, and for understanding, of each adorning kind, and for this, that I may have free course among our settlements, having power where I will, overwhelming angry malice, and a conqueror of lies.

18 Yea, I make my claim on thee that I may overwhelm the angry hate of haters, of the Daevas and of mortals, of the sorcerers and sirens, of the tyrants, and the Kavis, of the Karpans, murderous bipeds, of the sanctity-destroyers, the profane apostate bipeds, of the wolves four-footed monsters, of the invading host, wide-fronted, which with stratagems advance.

19 This first blessing I beseech of thee, O Haoma, thou that drivest death afar! I beseech of thee for (heaven), the best life of the saints, the radiant, all-glorious. This second blessing I beseech of thee, O Haoma, thou that drivest death afar! this body's health (before that blest life is attained). This third blessing I beseech of thee, O Haoma, thou that drivest death afar! the long vitality of life.

20 This fourth blessing I beseech of thee, O Haoma, thou that drivest death afar! that I may stand forth on this earth with desires gained, and powerful, receiving satisfaction, overwhelming the assaults of hate, and conquering the lie. This fifth blessing, O Haoma, I beseech of thee, thou that drivest death afar! that I may stand victorious on earth, conquering in battles, overwhelming the assaults of hate, and conquering the lie.

21 This sixth blessing I ask of thee, O Haoma, thou that drivest death afar! that we may get good warning of the thief, good warning of the murderer, see first the bludgeon-bearer, get first sight of the wolf. May no one whichsoever get first the sight of us. In the strife with each may we be they who get the first alarm!

22 Haoma grants to racers who would run a course with span both speed and bottom (in their horses). Haoma grants to women come to bed with child a brilliant offspring and a righteous line. Haoma grants to those (how many!) who have long sat searching books, more knowledge and more wisdom.

23 Haoma grants to those long maidens, who sit at home unwed, good husbands, and that as soon as asked, he Haoma, the well-minded.

24 Haoma lowered Keresani, dethroned him from his throne, for he grew so fond of power, that he treacherously said: No priest behind (and watching) shall walk the lands for me, as a counselor to prosper them, he would rob everything of progress, he would crush the growth of all!

25 Hail to thee, O Haoma, who hast power as thou wilt, and by thine inborn strength! Hail to thee, thou art well-versed in many sayings, and true and holy words. Hail to thee for thou dost ask no wily questions, but questionest direct.

26 Forth hath Mazda borne to thee, the star-bespangled girdle, the spirit-made, the ancient one, the Mazdayasnian Faith. So with this thou art begirt on the summits of the mountains, for the spreading of the precepts, and the headings of the Mathra, (and to help the Mathra's teacher),

27 O Haoma, thou house-lord, and thou clan-lord, thou tribe-lord, and chieftain of the land, and thou successful learned teacher, for aggressive strength I speak to thee, for that which smites with victory, and for my body's saving, and for manifold delight!

28 Bear off from us the torment and the malice of the hateful. Divert the angry foe's intent! What man soever in this house is violent and wicked, what man soever in this village, or this tribe, or province, seize thou away the fleetness from his feet; throw thou a veil of darkness o'er his mind; make thou his intellect (at once) a wreck!

29 Let not the man who harms us, mind or body, have power to go forth on both his legs, or hold with both his hands, or see with both his eyes, not the land (beneath his feet), or the herd before his face.

30 At the aroused and fearful Dragon, green, and belching forth his poison, for the righteous saint that perishes, yellow Haoma, hurl thy mace! At the (murderous) bludgeon-bearer, committing deeds unheard of, blood-thirsty, (drunk) with fury, yellow Haoma, hurl thy mace!

31 Against the wicked human tyrant, hurling weapons at the head, for the righteous saint that perishes, yellow Haoma, hurl thy mace! Against the righteousness-disturber, the unholy life-destroyer, thoughts and words of our religion well-delivering, yet in actions never reaching, for the righteous saint that perishes, yellow Haoma, hurl thy mace!

32 Against the body of the harlot, with her magic minds o'erthrowing with (intoxicating) pleasures, to the lusts her person offering, whose mind as vapor wavers as it flies before the wind, for the righteous saint that perishes, yellow Haoma, hurl thy mace!

Chapter 10

1 Let the Demon-gods and Goddesses fly far away from hence, and let the good Sraosha make here his home! [And may the good Blessedness here likewise dwell], and may she here spread delight and peace within this house, Ahura's, which is sanctified by Haoma, bringing righteousness (to all).

2 At the first force of thy pressure, O intelligent! I praise thee with my voice, while I grasp at first thy shoots. At thy next pressure, O intelligent! I praise thee with my voice, when as with full force of a man I crush thee down.

3 I praise the cloud that waters thee, and the rains which make thee grow on the summits of the mountains; and I praise thy lofty mountains where the Haoma branches spread.

4 This wide earth do I praise, expanded far (with paths), the productive, the full bearing, thy mother, holy plant! Yea, I praise the lands where thou dost grow, sweet-scented, swiftly spreading, the good growth of the Lord. O Haoma, thou growest on the mountains, apart on many paths, and there still may'st thou flourish. The springs of Righteousness most verily thou art, (and the fountains of the ritual find their source in thee)!

5 Grow (then) because I pray to thee on all thy stems and branches, in all thy shoots (and tendrils) increase thou through my word!

6 Haoma grows while he is praised, and the man who praises him is therewith more victorious. The lightest pressure of thee, Haoma, thy feeblest praise, the slightest tasting of thy juice, avails to the thousand-smiting of the Daevas.

7 Wasting doth vanish from that house, and-with it foulness, whither in verity they bear thee, and where thy praise in truth is sung, the drink of Haoma, famed, health-bringing (as thou art). [(Pazand) to his village and abode they bear him.]

8 All other toxicants go hand in hand with Rapine of the bloody spear, but Haoma's stirring power goes hand in hand with friendship. [Light is the drunkenness of Haoma (Pazand).]Who as a tender son caresses Haoma, forth to the bodies of such persons Haoma comes to heal.

9 Of all the healing virtues, Haoma, whereby thou art a healer, grant me some. Of all the victorious powers, whereby thou art a victor, grant me some. A faithful praiser will I be to thee, O Haoma, and a faithful praiser (is) a better (thing) than Righteousness the Best; so hath the Lord, declaring (it), decreed.

10 Swift and wise hath the well-skilled Deity created thee; swift and wise on high Haraiti did He, the well-skilled, plant thee.

11 And taught (by implanted instinct) on every side, the bounteous birds have carried thee to the Peaks-above-the-eagles, to the mount's extremest summit, to the gorges and abysses, to the heights of many pathways, to the snow-peaks ever whitened.

12 There, Haoma, on the ranges dost thou grow of many kinds. Now thou growest of milky whiteness, and now thou growest golden; and forth thine healing liquors flow for the inspiring of the pious. So terrify away from me the (death's) aim of the curser. So terrify and crush his thought who stands as my maligner.

13 Praise be to thee, O Haoma, (for he makes the poor man's thoughts as great as any of the richest whomsoever.) Praise be to Haoma, (for he makes the poor man's thoughts as great as when mind reacheth culmination.) With manifold retainers dost thou, O Haoma, endow the man who drinks thee mixed with milk; yea, more prosperous thou makest him, and more endowed with mind.

14 Do not vanish from me suddenly like milk-drops in the rain; let thine exhilarations go forth ever vigorous and fresh; and let them come to me with strong effect. Before thee, holy Haoma, thou bearer of the ritual truth, and around thee would I cast this body, a body which (as all) may see (is fit for gift and) grown.

15 I renounce with vehemence the murderous woman's emptiness, the Jaini's, hers, with intellect dethroned. She vainly thinks to foil us, and would beguile both Fire-priest and Haoma; but she herself, deceived therein, shall perish. And when she sits at home, and wrongly eats of Haoma's offering, priest's mother will that never make her, nor give her holy sons!

16 To five do I belong, to five others do I not; of the good thought am I, of the evil am I not; of the good word am I, of the evil am I not; of the good deed am I, and of the evil, not. To Obedience am I given, and to deaf disobedience, not; to the saint do I belong, and to the wicked, not; and so from this on till the ending shall be the spirits' parting. (The two shall here divide.)

17 Thereupon spake Zarathushtra: Praise to Haoma, Mazda-made. Good is Haoma, Mazda-made. All the plants of Haoma praise I, on the heights of lofty mountains, in the gorges of the valleys, in the clefts (of sundered hill-sides) cut for the bundles bound by women. From the silver cup I pour Thee to the golden chalice over. Let me not thy (sacred) liquor spill to earth, of precious cost.

18 These are thy Gathas, holy Haoma, these thy songs, and these thy teachings, and these thy truthful ritual words, health-imparting, victory-giving, from harmful hatred healing giving.

19 These and thou art mine, and forth let thine exhilarations flow; bright and sparkling let them hold on their (steadfast) way; for light are thine exhilaration(s), and flying lightly come they here. Victory-giving smiteth Haoma, victory-giving is it worshipped; with this Gathic word we praise it.

20 Praise to the Kine; praise and victory (be) spoken to her! Food for the Kine, and pasture! 'For the Kine let thrift use toil; yield thou us food.'

21 We worship the yellow lofty one; we worship Haoma who causes progress, who makes the settlements advance; we worship Haoma who drives death afar; yea, we worship all the Haoma plants. And we worship (their) blessedness, and the Fravashi of Zarathushtra Spitama, the saint.

Chapter 11

0 PRELUDE TO THE HAOMA-OFFERING.

1 Three clean creatures (full of blessings) curse betimes while yet invoking, the cow, the horse, and then Haoma. The cow cries to her driver thus: Childless be thou, shorn of offspring evil-famed, and slander-followed, who foddered fairly dost not use me, but fattenest me for wife or children, and for thy niggard selfish meal.

2 The horse cries to his rider thus: Be not spanner of the racers; stretch no coursers to full-speed; do not stride across the fleetest, thou, who dost not pray me swiftness in the meeting thick with numbers, in the circuit thronged with men.

3 Haoma speaks his drinker thus: Childless be thou, shorn of offspring, evil-famed, and slander-followed, who holdest me from full outpouring, as a robber, skulls in-crushing. No head-smiter am I ever, holy Haoma, far from death.

4 Forth my father gave an offering, tongue and left eye chose Ahura, set apart for Haoma's meal.

5 Who this offering would deny me, eats himself, or prays it from me, this which Mazda gave to bless me, tongue with left eye (as my portion).

6 In his house is born no fire-priest, warrior ne'er in chariot standing, never more the thrifty tiller. In his home be born Dahakas, Murakas of evil practice, doing deeds of double nature.

7 Quick, cut off then Haoma's portion, gift of flesh for doughty Haoma! Heed lest Haoma bind thee fettered, as he bound the fell Turanian Frangrasyan (the murderous robber) fast in iron close-surrounded in the mid-third of this earth!

8 Thereupon spake Zarathushtra: Praise to Haoma made by Mazda, good is Haoma Mazda-made.

9 Who to us is one hereupon to thee (becomes) two, to be made to three, for the five-making of the four, for the seven-making of the sixth, who are your nine in the decade (?), who serve you and with zeal.

10 To thee, O holy Haoma! bearer of the ritual sanctity, I offer this my person which is seen (by all to be) mature, (and fit for gift); to Haoma the effective do I offer it, and to the sacred exhilaration which he bestows; and do thou grant to me (for this), O holy Haoma! thou that drivest death afar, (Heaven) the best world of the saints, shining, all brilliant.

11 (The Ashem Vohu, &c.)

12 May'st Thou rule at Thy will, O Lord....

13 May'st Thou, O Ahura Mazda! reign at Thy will, and with a saving rule over Thine own creatures, and render Ye the holy (man) also a sovereign at his will over waters, and over plants, and over all the clean and sacred (creatures) which contain the seed of Righteousness. Strip ye the wicked of all power! (Y8.5)

14 Absolute in power may the holy be, bereft of all free choice the wicked ! Gone (may he be), met as foe, carried out from the creatures of Spenta Mainyu, hemmed in without power over any wish! (Y8.6)

15 I will incite, even I who am Zarathushtra, the heads of the houses, villages, Zantus, and provinces, to the careful following of this Religion which is that of Ahura, and according to Zarathushtra, in their thoughts, their words, and their deeds. (Y8.7)

16 I confess myself a Mazdayasnian of Zarathushtra's order.

17 I celebrate my praises for good thoughts, good words, and good deeds for my thoughts, my speeches, and (my) actions. With chanting praises I present all good thoughts, good words, and good deeds, and with rejection I repudiate all evil thoughts, and words, and deeds.

18 Here I give to you, O ye Bountiful Immortals! sacrifice and homage with the mind, with words, deeds, and my entire person; yea, (I offer) to you the flesh of my very body (as your own). And I praise Righteousness. A blessing is Righteousness (called) the Best, &c.

Chapter 12

0 The Zoroastrian Creed.

1 I curse the Daevas. I declare myself a Mazda-worshipper, a supporter of Zarathushtra, hostile to the Daevas, fond of Ahura's teaching, a praiser of the Amesha Spentas, a worshipper of the Amesha Spentas. I ascribe all good to Ahura Mazda, 'and all the best,' Asha-endowed, splendid, xwarena-endowed, whose is the cow, whose is Asha, whose is the light, 'may whose blissful areas be filled with light'.

2 I choose the good Spenta Armaiti for myself; let her be mine. I renounce the theft and robbery of the cow, and the damaging and plundering of the Mazdayasnian settlements.

3 I want freedom of movement and freedom of dwelling for those with homesteads, to those who dwell upon this earth with their cattle. With reverence for Asha, and (offerings) offered up, I vow this: I shall nevermore damage or plunder the Mazdayasnian settlements, even if I have to risk life and limb.

4 I reject the authority of the Daevas, the wicked, no-good, lawless, evil-knowing, the most druj-like of beings, the foulest of beings, the most damaging of beings. I reject the Daevas and their comrades, I reject the demons (yatu) and their comrades; I reject any who harm beings. I reject them with my thoughts, words, and deeds. I reject them publicly. Even as I reject the head (authorities), so too do I reject the hostile followers of the druj.

5 As Ahura Mazda taught Zarathushtra at all discussions, at all meetings, at which Mazda and Zarathushtra conversed;

6 as Ahura Mazda taught Zarathushtra at all discussions, at all meetings, at which Mazda and Zarathushtra conversed — even as Zarathushtra rejected the authority of the Daevas, so I also reject, as Mazda-worshipper and supporter of Zarathushtra, the authority of the Daevas, even as he, the Asha-endowed Zarathushtra, has rejected them.

7 As the belief of the waters, the belief of the plants, the belief of the well-made (Original) Cow; as the belief of Ahura Mazda who created the cow and the Asha-endowed Man; as the belief of Zarathushtra, the belief of Kavi Vishtaspa, the belief of both Frashaostra and Jamaspa; as the belief of each of the Saoshyants (saviors) — fulfilling destiny and Asha-endowed — so I am a Mazda-worshipper of this belief and teaching.

8 I profess myself a Mazda-worshipper, a Zoroastrian, having vowed it and professed it. I pledge myself to the well-thought thought, I pledge myself to the well-spoken word, I pledge myself to the well-done action.

9 I pledge myself to the Mazdayasnian religion, which causes the attack to be put off and weapons put down; [which upholds khvaetvadatha], Asha-endowed; which of all religions that exist or shall be, is the greatest, the best, and the most beautiful: Ahuric, Zoroastrian. I ascribe all good to Ahura Mazda. This is the creed of the Mazdayasnian religion.

Chapter 13

1 I address (my invocation to) Ahura Mazda. And I invoke (among guardian beings) the chief of the house-lord, and the chief of the Vis-lord, and the chief of the Zantu-lord. And I invoke the chief of the province-lord. And the chief of women I invoke, the Mazdayasnian Faith, the blessed and good Parendi, her who is the holy one of human-kind. And I invoke this (holy) earth which bears us.

2 And I invoke the friendly and most helpful person's lord, the Fire of Ahura Mazda, and also the most energetic lords of holy men, those who are most strenuous in their care of cattle and the fields, and the chief of the thrifty tiller of the earth. And I invoke the steady settler of sanctity, (and) the chief of the charioteer.

3 And I invoke the chief of the fire-priest by means of the most imposing sciences of the Mazdayasnian Faith. And I invoke the chief of the Atharvan, and his pupils I invoke; yea, the lords of each of them. I invoke these lords, and I summon the Bountiful Immortals here, and the Prophets who shall serve us, the wisest as they are, the most scrupulous in their exactness (as) they utter words (of doctrine and of service), the most devoted (to their duties likewise), and the most glorious in their thoughts(?). And I invoke the most imposing forces of the Mazdayasnian Faith, and the fire-priests I invoke, and the charioteers, the warriors, and the thrifty tillers of the soil.

4 And to You, O Ye Bountiful Immortals! Ye who rule aright, and dispose (of all) aright, I offer the flesh of my very frame, and all the blessings of my life. Thus the two spirits thought, thus they spoke, and thus they did;

5 And therefore as Thou, O Ahura Mazda! didst think, speak, dispose, and do all things good (for us), so to Thee would we give, so would we assign to Thee our homage; so would we worship Thee with our sacrifices. So would we bow before Thee with these gifts, and so direct our prayers to Thee with confessions of our debt.

6 By the kinship of the good kindred, by that of Righteousness the good (Thy righteous servant's nature) would we approach Thee, and by that of the good thrift-law, and of Piety the good.

7 And we would worship the Fravashi of the Kine of blessed gift, and that of the holy Gaya Mareyan [Gayomard], and we would worship the holy Fravashi of Zarathushtra Spitama, the saint. Yea, that one of beings do we worship whose better (service) in the sacrifice Ahura Mazda knows; (even those women do we worship) whose (better service thus is known). Yea, both (holy) men and women (do we worship whom Ahura Mazda knows). As the Ahu is excelling.... A blessing is the Right called the best....

8 We worship the Ahuna-vairya; and we worship Asha Vahishta the best(?), the bountiful Immortal. And we sacrifice to the Ha fraoreti, even to the confession and laudation of the Mazdayasnian Faith!

Chapter 14

1 I will come to You, O Ye Bountiful Immortals! as a praiser and a priest, and an invoker and sacrificer, as a memorizing reciter and a chanter, for Your sacrifice and homage, which are to be offered to You, the Bountiful Immortals, and for our dedication and sanctification; (yea, for ours) who are the holy prophets (destined to benefit the saints).

2 And to You, O Ye Bountiful Immortals! would I dedicate the flesh of my very body, and all the blessings of a prospered life.

3 In this Zaothra with this Baresman, I desire to approach the holy Yazads with my praise, and all the holy lords of the ritual order at their times, Havani at his time, and Savanghi and Visya at their times.

4 I confess myself a Mazdayasnian, and of Zarathushtra's order.

5 The Zaotar speaks: As an Ahu (revered and) chosen, the Zaotar (?) speaks forth to me (?). The Ratu speaks: As an Ahu (revered and) to be chosen, the Zaotar speaks forth to me. The Zaotar: So let the Ratu from his Righteousness, holy and learned, speak forth!

Chapter 15

1 With precept, praise, and with delight produced by grace, I call upon the Bountiful Immortals the good, and also therewith the beautiful by name; and I sacrifice to them with the blessing of the good ritual, with the earnest blessings of the good Mazdayasnian Faith.

2 Whose best gift from his Righteousness is mine in the offering Ahura this knoweth; who have lived, and live ever, by their names these I worship, while I draw near with praises. The Good Kingdom is to be chosen, that lot which most of all bears on (our blessings).

3 Let Sraosha (Obedience) be here present for the sacrifice of Ahura Mazda, the most beneficent, the holy, who is so dear to us as at the first, so at the last; yea, let him be present here.

4 As the Ahu (revered and) to be chosen, the Atarevakhsha thus speaks forth to me. (Response): So let the Ratu from his righteousness, holy and learned, speak forth!

Chapter 16

1 We worship Ahura Mazda, the holy lord of the ritual order, who disposes (all) aright, the greatest Yazad, who is also the most beneficent, and the one who causes the settlements to advance, the creator of good creatures; yea, we worship Him with these offered Zaothras and with truthfully and scrupulously delivered words; and we worship every holy Yazad of the heaven (as well)!

2 And we worship Zarathushtra Spitama in our sacrifice, the holy lord of the ritual order with these Zaothras and with faithfully delivered words; and we worship every holy earthly Yazad as we worship him; and we worship also the Fravashi of Zarathushtra Spitama, the saint. And we worship the utterances of Zarathushtra and his religion, his faith and his lore.

3 And we worship the former religions of the world devoted to Righteousness which were instituted at the creation, the holy religions of the Creator Ahura Mazda, the resplendent and glorious. And we worship Vohu Manah (the Good Mind), and Asha Vahishta (who is Righteousness the Best), and Khshathra-vairya, the Kingdom to be desired, and the good and bountiful Armaiti (true piety in the believers), and Haurvatat and Ameretat (our Weal and Immortality).

4 Yea, we worship the Creator Ahura Mazda and the Fire, Ahura Mazda's son, and the good waters which are Mazda-made and holy, and the resplendent sun of the swift horses, and the moon with the seed of cattle (in his beams); and we worship the star Tishtrya, the lustrous and glorious; and we worship the soul of the Kine of blessed endowment,

5 and its Creator Ahura Mazda; and we worship Mithra of the wide pastures, and Sraosha (Obedience) the blessed, and Rashnu the most just, and the good, heroic, bountiful Fravashis of the saints, and the Blow-of-victory Ahura-given (as it is). And we worship Raman Hvastra, and the bounteous Wind of blessed gift,

6 and (its) Creator Ahura Mazda, and the good Mazdayasnian Religion, and the good Blessedness and Arshtat. And we worship the heaven and the earth of blessed gift, and the bounteous Mathra, and the stars without beginning (to their course), self-disposing as they are.

7 And we worship the glorious works of Righteousness in which the souls of the dead find satisfaction and delight [(Pazand) which are the Fravashis of the saints], and we worship (Heaven) the best world of the saints, shining, all glorious.

8 And we worship the two, the milk-offering and the libation, the two which cause the waters to flow forth, and the plants to flourish, the two foes who meet the Dragon demon-made; and who are set to meet, to defeat, and to put to flight, that cheat, the Pairika, and to contradict the insulting malice of the Ashemaogha (the persecuting heretic) and that of the unholy tyrant full of death.

9 And we worship all waters and all plants, and all good men and all good women. And we worship all these Yazads, heavenly and earthly, who are beneficent and holy.

10 And we worship thee (our) dwelling-place who art the (earth, our) bounteous Armaiti, and Thee, O Ahura Mazda, O holy Lord of this abode! which is the home of healthy herds and healthy men, and of those who are both endowed with health and lover(s) of the ritual right. (Response of the individual worshipper (?).) Wherefore whichever of persons, or whatever of bodily influences, is most helpful and preserving in that abode (thus owned by Mazda) let this meet me in mine abode, and there may it abide for summer and for winter. (Or let that one meet me in all my house, in whom are what of influences are the most mighty power for the body and the person's life; yea, let that one meet me there, and there abide for summer and for winter (for my help)!)

Chapter 17

1 We worship the Creator Ahura Mazda with our sacrifice, and the Bountiful Immortals who rule aright, and who dispose of all aright.(Y6.1)

2 And we worship the Asnya with our sacrifice, and Havani, Savanghi and Visya, the holy lords of the ritual order, and Mithra of the wide pastures, of the thousand ears, and myriad eyes, the Yazad of the spoken name, and we worship Raman Hvastra.(Y6.2)

3 And we worship Rapithwina with our sacrifice, and Fradat-fshu, and the Zantuma, and Righteousness the Best, and the Fire, Ahura Mazda's son, holy lords of the ritual order.(Y6.3)

4 And we worship Uzayeirina, and Fradat-vira, and Dahvyuma*, the holy lord of the ritual order, and that kingly Ahura, the radiant Napat-apam, of the fleet horses, and the water holy, and Mazda-made.(Y6.4)

5 And we worship Aiwisruthrima and Aibigaya in our sacrifice, the holy lord of the ritual order, and Fradat-vispam-hujyaiti and the Zarathushtrotema, the holy lord of the ritual order, and the good, heroic, bountiful Fravashis of the saints, and the women who bring forth many sons, and the Prosperous home-life which endures without reverse throughout the year, and Force which is well-shaped and stately, and the Blow which brings the victory, which is Ahura-given, and the Victorious Ascendency (which it secures).(Y6.5)

6 And we worship Ushahina with our sacrifice, and Berejya, and Nmanya, and Sraosha (Obedience) the blessed and the stately who smites with victory, and makes the settlements advance, and Rashnu, the most just, and Arshtat who makes the settlements advance and causes them to increase, the holy lords of the ritual order.(Y6.6)

7 And we worship the Mahya in our sacrifice, the new moon and the waning moon (the moon within) and the full moon which scatters night, the holy lord of the ritual order.(Y6.7)

8 And we worship the Yearly festivals in our sacrifice, Maidhya-zaremaya, Maidhyo-shema, Paitishhahya, and Ayathrima, the furtherer (or breeder), the spender of virile strength, and Maidhyairya, the holy lord of the ritual order, and Hamaspathmaedhaya, and the Seasons (in which they are).(Y6.8)

9 And we worship with our sacrifice all the lords of the ritual order, who are the thirty and three who approach the nearest around about us at Havani, who are the lords of Righteousness the Best, and whose observances were inculcated by Ahura Mazda, and uttered forth by Zarathushtra.(Y6.9)

10 And we worship Ahura and Mithra with our sacrifice, the lofty, and imperishable, and holy two, and the stars, moon, and sun, among the plants of the Baresman, and Mithra, the province-lord of all the provinces, even Ahura Mazda, the radiant, the glorious, and the good, valiant, and bountiful Fravashis of the saints.(Y6.10)

11 We worship thee, the Fire, O Ahura Mazda's son! We worship the fire Berezi-savangha (of the lofty use), and the fire Vohu-fryana (the good and friendly), and the fire Urvazishta (the most beneficial and most helpful), and the fire Vazishta (the most supporting), and the fire Spenishta (the most bountiful), and Nairya-sangha the Yazad of the royal lineage, and that fire which is the house-lord of all houses and Mazda-made, even the son of Ahura Mazda, the holy lord of the ritual order, with all the fires.

12 And we worship the good and best waters Mazda-made, holy, all the waters Mazda-made and holy, and all the plants which Mazda made, and which are holy.

13 And we worship the Mathra-spenta (the bounteous word-of-reason), the Zarathushtrian law against the Daevas, and its long descent.

14 And we worship Mount Ushi-darena which is Mazda-made and shining with its holiness, and all the mountains shining with holiness, and of abundant glory, and which Mazda made ---.

15 And we worship the good and pious prayer for blessings,

16 and these waters and (these lands),

17 and all the greatest chieftains, lords of the ritual order;

18 And I praise, invoke, and glorify the good, heroic, bountiful Fravashis of the saints, those of the house, the Vis, the Zantuma, the Dahvyuma, and the Zarathushtrotema, and all the holy Yazads!

Chapter 18

1 Grant me, Thou who art maker of the Kine, plants and waters, Immortality, Mazda! Grant, too, Weal, Spirit bounteous.... (See Y51.7 and Y47).

Chapter 19

0 (As the Ahu is excellent, so (is) the Ratu (one who rules) from the righteous Order, a creator of mental goodness and of life's actions done for Mazda; and the Kingdom (is) for Ahura which to the poor shall offer a nurturer.)

1 Zarathushtra asked of Ahura Mazda: O Ahura Mazda, Thou most bounteous Spirit! maker of the corporeal worlds, the holy One! which was that word which Thou did'st declare to me,

2 which was before the sky, and before the water, before the earth, and before the cattle, before the plants, and before the fire, and before the holy man, and the Demon-gods (the Daevas), before the Khrafstra-men, and before all the incarnate world; even before all the good creatures made by Mazda, and which contain (and are) the seed of righteousness?

3 Thereupon Ahura Mazda said: It was this piece, the Ahuna-vairya, O Spitama Zarathushtra! which I pronounced as thine

4 before the sky, and before the waters, before the land, and before the cattle and the plants, and before the fire, Ahura Mazda's son, before the holy man, and before the Daevas, and Khrafstra-men, and before the entire corporeal world, even before the good creatures made by Mazda, which contain (and are) the seed of righteousness.

5 It was these part(s) of the Ahuna-vairya, O Spitama Zarathushtra! which especially belongs to me, and when each is intoned aloud without the (needless) repetition of verses and of words, and without their omission, it is worth a hundred of their other stanzas, even although they are prominent in the ritual, and likewise equally as well recited without additions or omissions; nay, further, when it is intoned imperfectly but added to, and with omissions, it is even then in effect equivalent (not to a hundred indeed, but) to ten other (stanzas) that are prominent.

6 And whoever in this world of mine which is corporeal shall mentally recall, O Spitama* Zarathushtra! a portion of the Ahuna-vairya, and having thus recalled it, shall undertone it, or beginning to recite it with the undertone, shall then utter it aloud, or chanting it with intoning voice, shall worship thus, then with even threefold (safety and with speed) I will bring his soul over the Bridge of Chinvat, I who am Ahura Mazda (I will help him to pass over it) to Heaven (the best life), and to Righteousness the Best, and to the lights of heaven.

7 And whoever, O Spitama Zarathushtra! while undertoning the part(s) of the Ahuna-vairya (or this piece the Ahuna-vairya), takes ought therefrom, whether the half, or the third, or the fourth, or the fifth, I who am Ahura Mazda will draw his soul off from the better world; yea, so far off will I withdraw it as the earth is large and wide; [and this earth is as long as it is broad].

8 And I pronounced this saying which contains its Ahu and its Ratu before the creation of this heaven, before the making of the waters, and the plants, and the four-footed kine, before the birth of the holy biped man, before this sun with its body made for the acquisition of the creation of the Bountiful Immortals.

9 And the more bountiful of the two Spirits (Ahura) declared to me (Zarathushtra) the entire creation of the pure, that which exists at present, that which is in the course of emerging into existence, and that which shall be, with reference to the performance and realization 'of the actions of a life devoted to Mazda.'

10 And this word is the most emphatic of the words which have ever been pronounced, or which are now spoken, or which shall be spoken in future; for (the eminence of) this utterance is a thing of such a nature, that if all the corporeal and living world should learn it, and learning should hold fast by it, they would be redeemed from their mortality!

11 And this our word I have proclaimed as a symbol to be learned, and to be recited, as it were, to every one of the beings under the influence of and for the sake of Righteousness the Best.

12 And 'as' (the worshipper has) here spoken it forth, when he has thus 'appointed' the 'Lord and regulator,' so (by thus reciting these authoritative words), he acknowledges Ahura Mazda (as prior to, and supreme) over, those creatures who have 'the mind' as their first. 'As' he acknowledges Him as the greatest of them all, 'so' he assigns the creatures to Him (as to their originator).

13 As he undertones the third sentence, he thereby announces that 'all the amenities of life appertain to the 'good' Mazda, (and come) from Him. As he recites 'dazda manangho,' 'the creator of mind,' he acknowledges Him as superior and prior to mind; and as he makes Him the one who indicates (the truth) to mind, (saying) 'manangho of mind,' which means that by this much he makes Him (its director), and then he makes Him 'the lord of actions.'

14 And when he acknowledges Him for the creatures thus, 'O Mazda!' he acknowledges Him (as their ruler) when he assigns the creatures to Him thus. He then assigns the Kingdom to Ahura, saying: 'Thine, O Mazda! is the Kingdom.' And he assigns a nourisher and protector to the poor, saying: Yim drigubyo dadat vastarem; that is, as a friend to Spitama. This is the fifth sentence, (and it concludes) the entire recital and word, (even) the whole of this word of Ahura Mazda.

15 He who is the best (of all) Ahura Mazda, pronounced the Ahuna-vairya, and as He pronounced it as the best, so He caused it to have its effect, (He, ever) the same, (as He is). The evil one at once arose (to oppose Him), but He (Ahura) repelled that wicked one with His interdict, and with this repelling renunciation: Neither our minds are in harmony, nor our precepts, nor our comprehensions, nor our beliefs, nor our words, nor our actions, nor our consciences, nor our souls!

16 And this saying, uttered by Mazda, has three stages, or measures, and belongs to four classes (of men as its supporters), and to five chiefs (in the political world, without whom its efficiency is marred), and it has a conclusion ending with a gift. (Question.) How are its measures (constituted)? (Answer.) The good thought, the good word, and the good deed.

17 (Question.) With what classes of men? (Answer.) The priest, the charioteer (as the chief of warriors), the systematic tiller of the ground, and the artisan. These classes therefore accompany the religious man throughout his entire duty with the correct thought, the truthful word, and the righteous action. These are the classes and states in life which give attention to the rulers, and fulfill the (laws) of religion; (yea, they are the guides and companions of that religious man) through whose actions the settlements are furthered in righteousness.

18 (Question.) How are the chiefs (constituted)? (Answer.) They are the house-chief, the village-chief, and the tribe-chief, the chief of the province, and the Zarathushtra as the fifth. That is, so far as those provinces are concerned which are different from, and outside of the Zarathushtrian regency, or domain. [Ragha which has four chiefs (only) is the Zarathushtrian (district)] (Question.) How are the chiefs of this one constituted? (Answer.) They (are) the house-chief, the village-chief, the tribe-chief, and the Zarathushtra as the fourth.

19 (Question.) What is the thought well thought? (Answer.) (It is that which the holy man thinks), the one who holds the holy thought to be before all other things (Question.) What is the word well spoken? (Answer.) It is the Mathra Spenta, the bounteous word of reason. (Question.) What is the deed well done? (Answer.) It is that done with praises, and by the creatures who regard Righteousness as before all other things.

20 (Question.) Mazda made a proclamation, w om did He announce? (Answer.) Some one who was holy, and yet both heavenly and mundane. (Question.) What was His character, He who made this sacred enunciation? (Answer.) He who is the best (of all), the ruling one. (Question.) Of what character (did He proclaim him the coming one)? (Answer.) As holy and the best, a ruler who exercises no wanton or despotic power.

21 We sacrifice to the (several) part(s) of the Ahuna-vairya. We sacrifice to the memorized recital of the Ahuna-vairya, and its regular chanting and its use in the full Yasna.

Chapter 20

1 A blessing is Righteousness (called) the best; there is weal, there is weal to this man when the Right (helps) the Righteousness best, (when the pious man serves it in truth). Ahura Mazda spake forth: Ashem vohu vahishtem asti. To this Asha, the holy ritual sanctity, one attributes the qualities of 'good' and 'best,' as one attributes property to an owner; thus this sentence vohu vahishtem asti is substantiated (at once).

2 Ushta asti ushta ahmai; by this attribution of blessedness (the praiser) assigns every person (or thing) of a sacred nature to every holy person, and as one usually (?) and regularly (?) assigns every person or thing (?) that is holy to every holy man.

3 Hyat ashai vahishtai; by these words the worshipper ascribes the entire Mathra (to Asha Vahishta), and ascribes all to the Mathra, as one ascribes the kingdom to Righteousness, and as one ascribes righteousness to the invoking saint; yea, as one ascribes righteousness to us who are the prophets (who shall help and bless the people). The three maxims of the sentences (are thus fulfilled). And every word (in its detail), and the entire utterance in its proclamation, is the word of Ahura Mazda.

4 Mazda has made a proclamation. (Question.) Whom did He announce? (Answer.) That holy one who is both heavenly and earthly. (Question.) Of what character is He who has thus announced Him? (Answer.) He is the best, and the one who is exercising sovereign power. (Question.) Of what character is the man whom He announced? (Answer.) The holy and the best, the one who rules with no capricious tyranny. We sacrifice to the (several) part(s) of the Asha Vahishta (prayer). We sacrifice to the heard-recital of the Asha Vahishta, to its memorizing, its chanting, and its sacrificial use!

Chapter 21

0 (The Yenhe. (To that one) of beings do we offer, whose superior (fidelity) in the sacrifice Ahura Mazda recognizes by reason of the sanctity (within him; yea, even to those female saints also do we sacrifice) whose (superior fidelity is thus likewise known; thus) we sacrifice to (all, to both) the males and females (of the saints)!)

1 A word for the Yasna by Zarathushtra, the saint, Yenhe, &c. Here the worshipper indicates and offers the Yasna (which is the sacrificial worship) of Mazda as by the command (or as the institution) of Ahura. Hatam. Here the worshipper offers the sacrificial worship as if with the beings who are among those who are destined to live.

2 Yaungham. Here he indicates and offers the sacrificial worship of those holy females who have Aramaiti at their head, as homage to the Immortals. These are the three sentences which comprehend all the Yasnian speech. (Question.) To whom is this Yasna addressed? (Answer.) To the Bountiful Immortals (in the course of the Yasna).

3 Thereupon spake Mazda: Salvation to this one, whosoever he may be! May the absolute ruler Ahura grant it. (Question.)

4 Whom did He answer with this answer? (Answer.) He answered: The state of salvation; and with this answer, 'the state of salvation,' he answered every saint who exists, every one who is coming into existence, and every one who shall exist in the future. (Question. Who answered thus? Answer.) The best One. (Question. What did He answer?) (Answer.) The best thing. (That is,) the best One, Mazda, answered the best and the holy (answer) for the better and the holy man.

5 We sacrifice to this piece, the Yenhe hatam, the prominent and holy Yasht.

Chapter 22

1 With the Baresman brought hither together with the Zaothra, for the worship of the Creator Ahura Mazda, the resplendent, the glorious, and for that of the Bountiful Immortals, I desire to approach this Haoma with my praise, offered (as it is) with punctilious sanctity (or, for a blessing), and this fresh milk, and this plant Hadhanaepata.

2 And, as an act of worship to the beneficent waters, I desire to approach these Zaothras with (my) praise offered (as they are) with punctilious sanctity, having the Haoma with them, and the flesh, with the Hadhanaepata. And I desire to approach the Haoma-water with my praise for the beneficent waters; and I desire to approach the stone mortar and the iron mortar with my praise.

3 And I desire to approach this plant for the Baresman with my praise, and the well-timed prayer for blessings, that which has approached (to accept our homage), and the memorized recital and the fulfillment of the good Mazdayasnian Faith, and the heard recital of the Gathas, and the well-timed and successful prayer for blessings, that of the holy lord of the ritual order. And I desire to approach these wood-billets and their perfume with my praise, - thine, the Fire's, O Ahura Mazda's son! Yea, I desire to approach all good things with my praise, those which Mazda made, and which have the seed of sanctity (within them),

4 for the propitiation of Ahura Mazda and of the Bountiful Immortals, and of Sraosha the blessed, and of Ahura Mazda's Fire, the lofty ritual lord!

5 And I desire to approach the Asnya with my praise, the lords of the ritual order, and the Havani and Savanghi and Visya, the holy lords of the ritual order. And I desire to approach with the Yasht of Mithra of the wide pastures, of the thousand ears, of the myriad eyes, the Yazad of the spoken name, and with him Raman Hvastra.(Y3.5)

6 And I desire to approach Rapithwina with my praise, the holy lord of the ritual order, and Fradat-fshu and Zantuma, and Righteousness the Best, and Ahura Mazda's Fire.(Y3.6)

7 And I desire to approach Uzayeirina, and Fradat-vira and Dahvyuma* with my praise, with that lofty Ahura Napt-apam, and the waters Mazda-made, (Y3.7)

8 And Aiwisruthrima, and Aibigaya, and Fradat-vispam-hujaiti, and Zarathushtrotema with the Yasht of the Fravashis of the saints, and of the women who have many sons, and the year long unchanged prosperity, and of Might, the well-shaped and stately, smiting victoriously, Ahura-made and of the Victorious Ascendency (which it secures). (Y3.8)

9 And I desire to approach Ushahina, Berejya, and Nmanya with the Yasht of Sraosha (Obedience) the sacred, the holy, who smites with the blow of victory, and makes the settlements advance, and with that of Rashnu, the most just, and Arshtat who furthers the settlements, and causes them to increase. (Y3.9)

10 And I desire to approach the monthly festivals, the lords of the ritual order, and the new moon and the waning moon, and the full moon which scatters night, (Y3.10)

11 And the yearly festivals, Maidhyo-zaremaya, Maidhyo-shema, Paitishahya, and Ayathrima the breeder who spends the strength of males, and Maidhyairya, and Hamaspathmaedhaya, and the seasons, lords of the ritual order, (Y3.11)

12 and all those lords who are the three and thirty, who approach the nearest at the time of Havani, who are the Lords of Asha called Vahishta (and whose services were) inculcated by Mazda, and pronounced by Zarathushtra, as the feasts of Righteousness, the Best. (Y3.12)

13 And I desire to approach Ahura and Mithra, the lofty and imperishable two, the holy, and with the Yasht of those stars which are the creatures of Spenta Mainyu, and with the Yasht of the star Tistrya, the radiant, the glorious, and with that of the moon which contains the seed of cattle, and with that of the resplendent sun, the eye of Ahura Mazda, and of Mithra, province-lord of the provinces, and with that of Ahura Mazda (as He rules this day) the radiant, the glorious, and with that of the Fravashis of the saints, (who rule this month), (Y3.13)

14 And with thy Yasht, the Fire's, O Ahura Mazda's son! with all the fires, and to the good waters with the Yasht of all the waters which are Mazda-made, and with that of all the plants which Mazda made. (Y3.14)

15 And I desire to approach with the Yasht of the Mathra Spenta, the holy, the effective, the law composed against the Daevas, the Zarathushtrian, and with that of the long descent of the Religion which Mazda gave.(Y3.15)

16 And I desire to approach with the Yasht of Mount Ushi-darena, Mazda-made, and of all, glorious with sanctity, and abundant in brilliance, and with that of the Kingly Glory, Mazda-made; yea, with that of the unconsumed glory which Mazda made, and with that of Ashi Vanguhi, and Chishti Vanguhi, and with that of the good Erethe, and the good Rasastat, and the good Glory, and of the Benefit which Mazda gave.(Y3.16)

17 And I desire to approach with the Yasht of the good and pious Blessing of the pious man and of the saint, and with that of the awful and swift Curse of the wise, the Yazad-curse, (Y3.17)

18 and to these places, regions, pastures, and abodes, with their water-springs, and with that of the waters, and the lands, and the plants, and with that of this earth and yon heaven, and with that of the holy wind and of the stars, moon, and sun, and with that of the stars without beginning, self-determined and self-moved, and with that of all the holy creatures which are those of Spenta Mainyu, male and female, regulators of the ritual order, (Y3.18)

19 and with that of the lofty lord who is Righteousness (himself, the essence of the ritual), and with that of the days in their duration, and of the days during daylight, and with that of the monthly festivals, and the yearly festivals, and with those of the several seasons which are lords of the ritual at the time of Havani.(Y3.19)

20 And I desire to approach this Haoma with (my) praise, that which is thus lifted up with sanctity, and this milk (fresh as it is, and as if) living and lifted up with sanctity, and this plant the Hadhanaepata lifted up with sanctity. (Y3.1)

21 And I desire to approach these Zaothras with (my) praise for the beneficial waters, these Zaothras which have the Haoma with them and the milk with them, and the Hadhanaepata, and which are lifted up with sanctity. And I desire to approach the Haoma-water with (my) praise for the beneficial waters, and the two mortars, the stone one and the iron one, (Y3.2)

22 and I desire to, approach this branch for the Baresman with my praise, and the memorized recital and fulfillment of the Mazdayasnian law, and the heard recital of the Gathas, and the well-timed and persistent prayer for blessings(uttered) by the holy lords of the ritual order, and this wood and perfume, even thine, O Fire, Ahura Mazda's son, and all good objects Mazda-made (Y3.3)

23 for the propitiation of Ahura Mazda, the resplendent, the glorious, and of the Bountiful Immortals, and of Mithra of the wide pastures, and of Raman Hvastra, (Y3.4)

24 and of the resplendent sun, immortal, radiant, of the fleet horses, and of Vayu, (of predominant influence and) working on high, set over the other beings in the creation [(Pazand); that is for thee thus (O Vayu) when thine influence is that which appertains to Spenta Mainyu], and for the propitiation of the most just knowledge Mazda-given, and of the holy and good Religion, the Mazdayasnian Faith;

25 for the propitiation of the Mathra Spenta, (the bounteous) and holy, and the effective, instituted against the Daevas, the Zarathushtrian law, and of the long descent of the good Mazdayasnian Faith [the holding in mind and devotion to the Mathra Spenta, and knowledge of the Mazdayasnian Religion] for the propitiation of the understanding which is innate and Mazda-made, and of that which is heard by the ear;

26 and for thy propitiation, the Fire's, O Ahura Mazda's son! [(Pazand); (yea) thine, the Fire's, O Ahura Mazda's son] with all the fires, and for the propitiation of Mount Ushi-darena, the Mazda-made, radiant with sanctity;

27 and of all the holy Yazads, spiritual and earthly, and of the holy Fravashis, the redoubted and overwhelming, those of the ancient lore, and those of the next of kin and of the Yazad of the spoken name!

Chapter 23

1 I desire to approach with my praise those Fravashis which have existed from of old, the Fravashis of the houses, and of the villages, of the communities, and of the provinces, which hold the heaven in its place apart, and the water, land, and cattle, which hold the children in the wombs safely enclosed apart so that they do not miscarry.

2 And I desire to approach toward the Fravashi of Ahura Mazda, and with my praise, and for those of the Bountiful Immortals, with all the holy Fravashis which are those of the heavenly Yazads. And I desire to approach the Fravashi of Gaya Maretan [Gayomard] (the life-man) in my worship with my praise, and for that of Zarathushtra Spitama, and for those of Kavi Vishtaspa, and of Isat-vastra, the Zarathushtrian, with all the holy Fravashis of the other ancient counselors as well.

3 And I desire in my worship to approach toward every holy Fravashi whosesoever it may be, and wheresoever dead upon this earth (its possessor may have lain), the pious woman, or the girl of tender years, the maiden diligent (among the cattle) in the field (who) may have dwelt (here; yea, all) which are now worshipped from this house, which are attentive to, and which attain to (our) good Yasnas and (our) homage.

4 Yea, I desire to approach the Fravashis of the saints with my praise redoubted (as they are) and overwhelming, the Fraashis of those who held to the ancient lore, and the Fravashis of the next-of-kin; and I desire to approach toward the Fravashi of mine own soul in my worship with my praise; and I desire therewith to approach toward all the lords of the ritual, and with praise; and I desire to approach all the good Yazads with my praise, the heavenly and the earthly, who are meet for sacrifice and homage, because of Righteousness the Best!

Chapter 24

1 (And having approached these Haomas with our worship), we present them to Ahura Mazda; (yea, we present) these Haomas, Myazdas, Zaothras, and the Baresman spread with punctilious sanctity, and the flesh, and the milk, fresh as if living, and lifted up with punctilious sanctity, and this branch the Hadhanaepata likewise lifted up with-sanctity.

2 (And having approached these Zaothras in our worship), we present them to the good waters having the Haoma with them, and the milk, and the Hadhanaepata, and lifted up with scrupulous sanctity; and (with them) we present the Haoma-water to the good waters, and both the stone and the iron mortar.

3 And we present this plant of the Baresman! and the timely prayer for blessings, which has approached in the due course of the ritual, and the recollection and practice of the good Mazdayasnian Religion, and the heard recital of the Gathas, and the timely prayer for blessings which has approached as the prayer of the holy lord of the ritual order; and these wood-billets, and the perfume, (even) thine, the Fire's, O Ahura Mazda's son! and all good objects Mazda-made, which have the seed of righteousness, we offer and present.

4 And these we present hereby to Ahura Mazda, and to Sraosha (Obedience) the blessed (and Righteous), and to the Bountiful Immortals; and to the Fravashis of the saints, even to the souls of the saints, and to the Fire of Ahura Mazda, the lofty lord of entire holy creation, for sacrifice, homage, propitiation, and for praise.

5 And these we present hereby to the Fravashi of Zarathushtra Spitama, the saint, for sacrifice, propitiation, and for praise, and to that of the people who love Righteousness, with all the holy Fravashis of the saints who are dead and who are living, and to those of men who are as yet unborn, and to those of the prophets who will serve us, and will labor to complete the progress and renovation of the world.

6 And we present these Haomas, Myazdas, Zaothras, and the Baresman spread with sanctity, and the flesh, and the milk (fresh as if) living, and lifted up with sanctity, and the Hadhanaepata branch.

7 And we present these Zaothras to the beneficial waters having the Haoma with them, and the flesh, and the Hadhanaepata lifted up with sanctity, and the Haoma-water, to the good waters, with the stone and iron mortars,

8 and this plant of the Baresman, (and) the tirnely Prayer and the recollection and practice of the good Mazdayasnian Faith, and these wood-billets, and the perfume, thine, the Fire's, O Ahura Mazda's son! and all objects which are Mazda-made, and which have, and are, the seed of Righteousness, these we offer and present.

9 (Yea,) we present these hereby to the Bountiful Immortals who rule aright, and who dispose of all aright, the ever-living, ever-helpful, who abide with the Good Mind (of the Lord and of His folk)!

Chapter 25

1 And we worship the Bountiful Immortals with our sacrifice, who rule aright, and who dispose of all aright; and we worship this Haoma, this flesh and branch,

2 and these Zaothras for the good waters, having the Haoma with them, and the flesh with them, and Hadhanaepata, and lifted up with sanctity, and we worship the Haoma-water for the beneficial waters; and we worship the two, the stone mortar and the iron mortar;

3 and we worship this plant for the Baresman and the well-timed prayer for blessings which has approached (in its proper place within the ritual course), and also both the remembrance and the practice of the good Mazdayasnian Religion, and the heard recital of the Gathas, and the well-timed prayer for blessings of the holy lord of the ritual order which has approached, and these wood-billets with the perfume, (even) thine, the Fire's, O Ahura Mazda's son! and we worship all good objects which are Mazda-made, and which contain (and are) the seed of Righteousness.

4 And we worship Ahura Mazda with our sacrifice, the resplendent, the glorious, and the Bountiful Immortals who rule aright, and who dispose (of all) aright, and Mithra of the wide pastures and Raman Hvastra; and we worship the shining sun, the resplendent, the immortal, of the fleet horses.

5 And we worship the holy wind which works on high, placed higher than the other creatures in the creation; and we worship this which is thine, O Vayu! and which appertains to the Spenta Mainyu within thee; and we worship the most true religious Knowledge, Mazda-made and holy, and the good Mazdayasnian law.

6 And we worship the Mathra Spenta verily glorious (as it is), even the law pronounced against the Daevas, the Zarathushtrian law, and its long descent; yea, we worship the good Mazdayasnian Religion, and the Mathra which is heart-devoted and bounteous (imparting heart's devotion to the saint); yea, we worship the Mazdayasnian Religion maintained in the understanding of the saint; and we honor that science which is the Mathra Spenta, and the innate understanding Mazda-made, and the derived understanding, heard with ear, and Mazda-made.

7 Yea, we worship thee, the Fire, Ahura Mazda's son I the holy lord of the ritual order; and we worship all the Fires, and Mount Ushi-darena (which holds the light) Mazda-made and holy, the Yazad mount, brilliant with sanctity. 8. And we worship every holy spiritual Yazad; and every holy earthly Yazad (who exists)!

Chapter 26

1 I praise, invoke, and weave my hymn to the good, heroic, and bountiful Fravashis of the saints; (and having invoked these, then) we worship the Nmanyas, and the Visyas, and the Zantumas, and the Dahvyumas, and the Zarathushtrotemas.

2 And of all these prior Fravashis, we worship here the Fravashi of Ahura Mazda, which is the greatest and the best, the most beautiful and the firmest, the most wise and the best in form, and the one that attains the most its ends because of Righteousness.

3 And (having invoked them) hither, we worship the good, heroic, bountiful Fravashis of the holy ones, those of the Bountiful Immortals, the brilliant, of effective glance, the lofty, the devoted, the swift ones of the creatures of Ahura who are imperishable and holy.

4 And (having invoked them) hither, we worship the spirit and conscience, the intelligence and soul and Fravashi of those holy men and women who early heard the lore and commands (of God), and loved and strove after Righteousness, the ritual truth; and we worship the soul of the Kine of blessed gift.

5 And (having invoked it) hither, we worship the Fravashi of Gaya Maretan [Gayomard] the holy, and the sanctity and Fravashi of Zarathushtra Spitama the saint; and we worship the Fravashi of Kavi Vishtasp the holy, and that of Isat-vastra the Zarathushtrian, the saint.

6 And (having invoked them) hither, we worship the life, conscience, intelligence, soul and Fravashi of the next of kin, of the saints male and female who have striven after the ritual truth, which are those of the dead and living saints, and which are those also of men as yet unborn, of the future prophets who will help on the renovation, and complete the human progress, with them all.

7 And (having invoked them) hither, we worship the souls of the dead [(Pazand) which are the Fravashis of the saints]; and of all the next of kin who have passed away in this house, of the Aethra-paitis (the teachers) and of the disciples; yea, of all holy men and women;

8 and we worship the Fravashis of all the holy teachers and disciples; and of all the saints both male and female.

9 (And having invoked them) hither we worship the Fravashis of all the holy children who fulfill the deeds of piety; and we worship the Fravashis of the saints within the province; and those of the saints without the province.

10 We worship the Fravashis of (those) holy men and holy women; we worship all the good, heroic, bountiful Fravashis of the saints from Gaya Maretan [Gayomard] (the first created) to the Saoshyant, the victorious.

11 Yea, we worship all the Fravashis of the saints, and we worship the souls of the dead [(Pazand) which are the Fravashis of the saints]!

Chapter 27

1 This is to render Him who is of all the greatest, our lord and master (even) Ahura Mazda. And this to smite the wicked Angra Mainyu, and to smite Aeshma of the bloody spear, and the Mazainya Daevas, and to smite all the wicked Varenya Daevas.

2 And this is to further Ahura Mazda, the resplendent, the glorious, to further the Bountiful Immortals, and the influences of the star Tishtrya, the resplendent, the glorious, (and) to the furtherance of the holy man, and of all the (bountiful and) holy creatures of the Bounteous Spirit.

3-5 (The Ahunwar appears here with Y34.5, the Airyema Ishyo, and the Ashem Vohu.)

6 The Haomas are crushed, O Mazda, Khshathra, and Asha, O ye Lords! Good is Sraosha who accompanies the sacrifice with the great glory, and may he be present affording strenuous help.

7 We are offering saving acts of wisdom and of worship with the sacred gift of the Ahuna-Vairya intoned with sanctity, and of the two mortars here brought forward with holy act, and with that of the correctly uttered words likewise; and therefore may they be to us the more saving in their wise significance.

8 The most mighty Ahura Mazda, and Piety, and Right that blesses our substance, and Good Thought and Dominion, hearken unto me, be merciful to me, when to each man the recompense comes.(Y33.11)

9 Rise up for me, O Ahura, through Armaiti give strength, through the holiest Spirit give might, O Mazda, through the good Recompense [âdâ, offering], through the Right give powerful prowess, through Good Thought give the reward.(Y33.12)

10 To support me, O Thou that seest far onward, do ye assure me the incomparable things in your Dominion, O Ahura, as the Destiny of Good Thought. O Holy Armaiti, teach the Daenas about the Right.(Y33.13)

11 As an offering Zarathushtra brings the life of his own body, the choiceness of good thought, action, and speech, unto Mazda, unto the Right, Obedience, and Dominion.(Y33.14)

12 I would confess myself a Mazda-worshipper, of Zarathushtra's order, a foe to the Daevas, devoted to the lore of Ahura, for Hawan, the Asha-sanctified master of Asha, for (his) sacrifice, homage, propitiation, and praise, for Savanghi and for Visya, the Asha-sanctified master of Asha, for (his) sacrifice, homage, propitiation and praise, and for the sacrifice, homage, propitiation and praise of the masters of the days in their duration, and of the days during daylight, for those of the monthly festivals, and for those of the yearly ones, and for those of the seasons! (Y1.23)

13 As the Ahu is excellent, so is the Ratu (one who rules) from (his) sanctity, a creator of mental goodness, and of life's actions done for Mazda; and the Kingdom (is) for Ahura, which to the poor may offer a nurturer.

14 (What is Your Kingdom, Your riches; how may I be Your own in my actions, to nourish Your poor, O Mazda? Beyond; yea, beyond all we declare You, far from Daevas and Khrafstra-accursed mortals!)

15 We worship the Ahuna-vairya. We worship Asha Vahishta, the most beautiful, the Bountiful Immortal.

Chapter 28

1 With outspread hands in petition for that help, O Mazda, I will pray for the works of the holy spirit, O thou the Right, whereby I may please the will of Good Thought and the Ox-Soul.

2 I who would serve you, O Mazda Ahura and Vohu Mano, do ye give through Asha the blessings of both worlds, the bodily and that of the Spirit, which set the faithful in felicity.

3 I who would praise ye as never before, Right and Good Thought and Mazda Ahura, and those for whom Piety makes an imperishable Dominion to grow; come ye to me help at my call.

4 I who have set my heart on watching over the soul, in union with Good Thought, and as knowing the rewards of Mazda Ahura for our works, will, while I have power and strength, teach men to seek after Right.

5 O Asha, shall I see thee and Good Thought, as one that knows? (Shall I see) the throne of the mightiest Ahura and the following of Mazda? Through this word (of promise) on our tongue will we turn the robber horde unto the Greatest.

6 Come thou with Good Thought, give through Asha, O Mazda, as the gift to Zarathushtra, according to thy sure words, long enduring mighty help, and to us, O Ahura, whereby we may overcome the enmity of our foes.

7 Grant, O thou Asha, the reward, the blessing of Good Thought; O Piety, give our desire to Vishtaspa and to me; O thou Mazda and King, grant that your Prophet may command a hearing.

8 The best I ask of Thee, O Best, Ahura (Lord) of one will with the Best Asha, desiring (it) for the hero Frashaostra and for those (others) to whom thou wilt give (it), (the best gift) of Good Mind through all time.

9 With these bounties, O Ahura, may we never provoke your wrath, O Mazda and Right and Best Thought, we who have been eager in bringing you songs of praise. Ye are they that are the mightiest to advance desire and the Dominion of Blessings.

10 The wise whom thou knowest as worthy, for their right (doing) and their good thought, for them do thou fulfill their longing for attainment. For I know words of prayer are effective with Ye, which tend to a good object.

11 I would thereby preserve Right and Good Thought for evermore, that I may instruct, do thou teach me, O Mazda Ahura, from thy spirit by thy mouth how it will be with the First Life.

Chapter 29

1 Unto you wailed the Ox-soul, "For whom did ye fashion me? Who created me? Violence and rapine (and) savagery hath oppressed me, and outrage and might. I have no other herdsman than you; prepare for me then the blessings of pasture."

2 Then the Ox-Creator asked of the Right: "Hast thou a judge for the Ox, that ye may be able to appoint him zealous tendance as well as fodder? Whom do ye will to be his lord, who may drive off violence together with the followers of the Lie?"

3 To him the Right replied: "There is for the Ox no helper that can keep him away. Those yonder have no knowledge how right-doers act towards the lowly". (The Ox-Creator): "Strongest of beings is he to whose help I come at call".

4 (Asha) "Mazda knoweth best the purposes that have been wrought already by demons and by mortals, and that shall be wrought hereafter. He, Ahura, is the decider. So shall it be as he shall will."

5 (The Ox-Creator) "To Ahura with outspread hands we twain would pray, my soul and that of the pregnant cow, so that we twain urge Mazda with entreaties. Destruction is not for the right-living, nor for the cattle-tender at the hands of Liars."

6 Then spake Ahura Mazda himself, who knows the law with wisdom: "There is found no lord or judge according to the Right Order for the Creator hath formed thee for the cattle-tender and the farmer."

7 This ordinance about the fat hath Ahura Mazda, one in will with Right, created for cattle, and the milk for them that crave nourishment, by his command, the holy one. (The Ox and Cow:) "Whom hast thou, O Good Thought, among men, who may care for us twain?"

8 (Vohu Manah:) He is known to me here who alone hath heard our commands, even Zarathushtra Spitama; he willeth to make known our thoughts, O Mazda, and those of the Right. So let us bestow on him charm of speech.

9 Then the Ox-Soul lamented: "That I must be content with the ineffectual word of an impotent man for my protector, when I wish for one that commands mightily! When ever shall there be one who shall give him (the Ox) effective help?"

10 (Zarathushtra:) Do ye, O Ahura, grant them strength, and O Asha, and O Good Thought, that dominion, whereby he (the Savior) could produce good dwellings and peace. I also have realized thee, Mazda, as the first to accomplish this.

11 "Where are Right and Good Thought and Dominion? So, ye men, acknowledge me, for instruction, Mazda, for the great society." (The Ox and Cow:) "O Ahura, now is help ours, we will be ready to serve those that are of you."

Chapter 30

1 Now I will proclaim to those who will hear the things that the understanding man should remember, for hymns unto Ahura and prayers to Good Thought; also the felicity that is with the heavenly lights, which through Right shall be beheld by him who wisely thinks.

2 Hear with your ears the best things; look upon them with clear-seeing thought, for decision between the two Beliefs, each man for himself before the Great consummation, bethinking you that it be accomplished to our pleasure.

3 Now the two primal Spirits, who reveal themselves in vision as Twins, are the Better and the Bad, in thought and word and action. And between these two the wise ones chose aright, the foolish not so.

4 And when these twain Spirits came together in the beginning, they created Life and Not-Life, and that at the last Worst Existence shall be to the followers of the Lie, but the Best Existence to him that follows Right.

5 Of these twain Spirits he that followed the Lie chose doing the worst things; the holiest Spirit chose Right, he that clothes him with the massy heavens as a garment. So likewise they that are fain to please Ahura Mazda by dutiful actions.

6 Between these twain the Daevas also chose not aright, for infatuation came upon them as they took counsel together, so that they chose the Worst Thought. Then they rushed together to Violence, that they might enfeeble the world of men.

7 And to him (i.e. mankind) came Dominion, and Good Mind, and Right and Piety gave continued life to their bodies and indestructibility, so that by thy retributions through (molten) metal he may gain the prize over the others.

8 So when there cometh their punishment for their sins, then, O Mazda, at Thy command shall Good Thought establish the Dominion in the Consummation, for those who deliver the Lie, O Ahura, into the hands of Right.

9 So may we be those that make this world advance, O Mazda and ye other Ahuras, come hither, vouchsafing (to us) admission into your company and Asha, in order that (our) thought may gather together while reason is still shaky.

10 Then truly on the (world of) Lie shall come the destruction of delight; but they who get themselves good name shall be partakers in the promised reward in the fair abode of Good Thought, of Mazda, and of Right.

11 If, O ye mortals, ye mark those commandments which Mazda hath ordained — of happiness and pain, the long punishment for the follower of the Druj, and blessings for the followers of the Right -- then hereafter shall it be well.

Chapter 31

1 Mindful of your commands, we proclaim words unpleasant for them to hear that after the commands of the Lie destroy the creatures of Right, but most welcome to those that give their heart to Mazda.

2 If by reason of these things the better path is not in sight for choosing, then will I come to you all as judge of the parties twain whom Ahura Mazda knoweth, that we may live according to the Right.

3 What award Thou givest through the (holy) Spirit and through the Fire and hast taught through Asha, to both the parties, and what the decision is for the wise, this do Thou tell us, Mazda, that we may know, even with the tongue of Thine own mouth, that I may convert all living men.

4 If Asha is to be invoked and Mazda and the other Ahuras and Ashi and Armaiti, do thou seek for me, O Vohu Manah,1 the mighty Dominion, by the increase of which we might vanquish the Lie.

5 Tell me therefore what ye, O thou Right, have appointed me as the better portion, for me to determine, to know and to keep in mind, O thou Good Thought — which portion they envy me. Tell me of all these things. O Mazda Ahura, that shall not or shall be.

6 To him shall the best befall, who, as one that knows, speaks to me Right's truthful word of Welfare and of Immortality; even the Dominion of Mazda which Good Thought shall increase for him.

7 About which he in the beginning thus thought, "let the blessed realms be filled with Light", he it is that by his wisdom created Right. (Those realms) that the Best Thought shall possess those dost Thou exalt, O Mazda, through the Spirit, which, O Ahura, is ever the same.

8 I recognize Thee, O Mazda, in my thought, that Thou the First art (also) the Last — that Thou art Father of Vohu Manah; -- when I apprehend Thee with mine eye, that Thou art the true Creator of Right [Asha], and art the Lord to judge the actions of life.

9 Thine was Armaiti, Thine the Ox-Creator, (namely) the Wisdom of the Spirit, O Mazda Ahura, because Thou didst give (the cattle) choice whether to depend on a husbandman or one who is no husbandman.

10 So she chose for herself out of the two the cattle-tending husbandman as her lord to guard the Right, the man that advances Good Thought. He that is no-husbandman, O Mazda, however eager he be, has no part in this good message.

11 When Thou, O Mazda, in the beginning didst create the Individual and the Individuality, through Thy Spirit, and powers of understanding - when Thou didst make life clothed with the body, when (Thou madest) actions and teachings, whereby one may exercise one's convictions at one's free-will;

12 Then lifts up his voice the false speaker or the true speaker, he that knows or he that knows not, (each) according to his own heart and mind. Passing from one to another Armaiti confers with the spirit in whom there is wavering.

13 Whatever open or whatever secret (acts) may be visited with punishment, or whether a person for a little sin demands the highest punishment, — of all this through Asha Thou art aware, observing it with Thy flashing eye.

14 These things I ask Thee, O Ahura, how will these come and happen — the dues, that in accord with the records are appointed for the righteous, and those, O Mazda, for the followers of the Druj, — how shall these be when they come to the reckoning.

15 This I ask, what penalty is for him who seeks to achieve kingdom for a liar, for a man of ill deeds, O Ahura, who finds not his living without injury to the husbandman's cattle and men, though he does him no injury.

16 This I ask, whether the understanding man, who strives to advance the Dominion over the house, or district, or land through Asha, shall become like Thee, O Mazda Ahura, when will he be and how will he act?

17 Which is the greater — what the follower of Asha or what the follower of Druj believe? Let him that knows inform the wise; no longer let him that knows nothing deceive. Be to us, O Mazda Ahura, the Teacher of Good Thought.

18 Let none of you listen to the words and commands of the follower of the Druj; for he brings house and clan and district and land into misery and destruction. Resist them with weapon!

19 To him should we listen who has understood Asha, to the wise Healer of Life O Ahura, who can or will establish the truth of the words of his tongue, when through Thy red Fire, O Mazda, the assignment (of rewards) is made to the two parties.

20 Whosoever cometh over to the Righteous, far from him hereafter shall be long age of misery (and) darkness, ill-food, and crying of woe. To such an existence, ye followers of the Lie, shall your own Self bring you through your (own) action.

21 Mazda Ahura by virtue of His absolute Lordship will grant a perpetuity of communion with Haurvatat and Ameretat, and with Asha, with Khshathra, and with Vohu Manah, to him that in spirit and in action is his friend.

22 Clear it is to the man of understanding, as one who has realized it with his thought. He upholds Asha together with good Dominion by his word and deed. He will be, O Mazda Ahura, the most helpful helper to Thee.

Chapter 32

1 (Zarathushtra) — And his blessedness, even that of Ahura Mazda, shall the nobles strive to attain, his the community with the brotherhood, his, ye Daevas, in the manner as I declare it. (The Representatives of the Classes) — As thy messengers we would keep them far away that are enemies to you.

2 To them Mazda Ahura, who is united with Good Thought, and is in goodly fellowship with glorious Right, through Dominion, made reply: We make choice of your holy good Piety [Armaiti] — may it be ours.

3 (Zarathushtra) — But ye, ye Daevas all, and he that highly honors you, are the seed of Bad Thought — yes, and of the Lie and of Arrogance, likewise your deeds, whereby ye have long been known in the seventh region of the earth.

4 For ye have brought it to pass that men who do the worst things shall be called beloved of the Daevas, separating themselves from Good Thought, departing from the will of Mazda Ahura and from Right.

5 Thereby ye defrauded mankind of happy life and immortality, by the deed which he and the Bad Spirit together with Bad Thought and Bad Word taught you, ye Daevas and the Liars, so as to ruin (mankind).

6 The many sins by which he has succeeded in being famous whether by these it shall be thus, this Thou Knowest by the Best Thought, O Ahura, Thou who art mindful of each person's deserts. In Thy Dominion, O Mazda, and that of Asha, shall your decision thereon be observed.

7 None of these sins will the understanding commit, in eagerness to attain the blessing that shall be proclaimed, we know, through the glowing metal — sins the issue of which, O Ahura Mazda, Thou knowest best.

8 Among these sinners, we know, Yima was included, Vivanghen's son, who desiring to satisfy men gave our people flesh of the ox to eat. From these shall I be separated by Thee, O Mazda, at last.

9 The teacher of evil destroys the lore, he by his teaching destroys the design of life, he prevents the possession of Good Thought from being prized. These words of my spirit I wail unto you, O Mazda, and to the Right.

10 He it is that destroys, who declares that the Ox and the Sun are the worst things to behold with the eyes, and hath made the pious into liars, and desolates the pastures and lifts his weapon against the righteous man.

11 It is they, the liars, who destroy life, who are mightily determined to deprive matron and master of the enjoyment of their heritage, in that they would prevent the righteous, O Mazda, from the Best Thought.

12 Since they by their lore would pervert men from the best doing, Mazda uttered evil against them, who destroy the life of the Ox with shouts of joy, by whom Grehma and his tribe are preferred to the Right and the Karapan and the lordship of them that seek after the Lie.

13 Since Grehma shall attain the realm in the dwelling of the Worst Thought, he and the destroyers of life, O Mazda, they shall lament in their longing for the message of Thy prophet, who will stay them from beholding the Right.

14 To his undoing Grehma, and the Kavis, have long devoted their purpose and energies, for they set themselves to help the liar, and that it may be said, "The Ox shall be slain that it may kindle the Averter of Death to help us."

15 Thereby hath come to ruin the Karapan and the Kavi community, through those whom they will not have to rule over their life. These shall be born away from them both to the dwelling of Good Thought.

16 ..., who hast power, O Mazda Ahura, on him who threatens to be my undoing, that I may fetter the men of the Lie in their violence against my friends.

Chapter 33

1 According as it is with the laws that belong to the present life, so shall the Judge act with most just deed towards the man of the Lie and the man of the Right, and him whose false things and good things balance (in equal measure).

2 Whoso worketh ill for the liar by word or thought or hands, or converts his dependent to the good — such men meet the will of Ahura Mazda to his satisfaction.

3 Whose is most good to the righteous man, be he noble or member of the community or the brotherhood, Ahura — or with diligence cares for the cattle, he shall be hereafter in the pasture of Right and Good Thought [Asha and Vohu Manah].

4 I who by worship would keep far from Thee, O Mazda, disobedience and Bad Thought, heresy from the nobles, and from the community the Lie, that is most near, and from the brotherhood the slanderers, and the worst herdsmen from the pastures of the cattle; --

5 I who would invoke thy Obedience as the greatest of all at the Consummation, attaining long life, and the Dominion of Good Thought, and the straight ways into Right, wherein Mazda Ahura dwells.

6 I, as a priest, who would learn the straight (paths) by the Right, would learn by the Best Spirit how to practice husbandry by that thought in which it is thought of; these Twain of Thine, O Ahura Mazda, I strive to see and take counsel with them.

7 Come hither to me, O ye Best Ones, hither, O Mazda, in Thine own person and visibly, O Right and Good Thought, that I may be heard beyond the limits of the people. Let the august duties be manifest among us and clearly viewed.

8 Consider ye my matters whereon I am active, O Good Thought, my worship, O Mazda, towards one like you, and O Right, the words of my praise. Grant, O Welfare and Immortality, your own everlasting blessing.

9 That Spirit of Thine, Mazda, together with the comfort of the Comrades Twain, who advance the Right, let the Best Thought bring through the Reform wrought by me. Sure is the support of those twain, whose souls are one.

10 All the pleasures of life which thou holdest, those that were, that are, and that shall be O Mazda, according to thy good will apportion them. Through Good Thought advance thou the body, through Dominion and Right at will.

11 The most mighty Ahura Mazda, and Piety, and Right that blesses our substance, and Good Thought and Dominion, hearken unto me, be merciful to me, when to each man the recompense comes.

12 Rise up for me, O Ahura, through Armaiti give strength, through the holiest Spirit give might, O Mazda, through the good Recompense [âdâ, offering], through the Right give powerful prowess, through Good Thought give the reward.

13 To support me, O Thou that seest far onward, do ye assure me the incomparable things in your Dominion, O Ahura, as the Destiny of Good Thought. O Holy Armaiti, teach the Daenas about the Right.

14 As an offering Zarathushtra brings the life of his own body, the choiceness of good thought, action, and speech, unto Mazda, unto the Right, Obedience, and Dominion.

Chapter 34

1 The action, the word, and the worship for which Thou, O Mazda, shalt bestow Immortality and Right, and Dominion of Welfare - through multitudes of these, O Ahura, we would that thou shouldst give them.

2 And all the actions of the good spirit [Spenta Mainyu -JHP] and the holy man, whose soul follows the Right, do ye set with the thought (thereof) in thine outer court, O Mazda, when ye are adored with hymns of praise.

3 To Thee and to Right [Asha] we will offer the sacrifice [myazda, i.e. offering] with due service [veneration], that in (Thy established) Dominion ye may bring all creatures to perfection through Good Thought. For the reward of the wise man is for ever secure, O Mazda, among you.

4 Of Thy Fire, O Ahura, that is mighty through Right, promised and powerful, we desire that it may be for the faithful man with manifested delight, but for the enemy with visible torment, according to the pointings of the hand.

5 Have ye Dominion and power, O Mazda, Right and Good Thought, to do as I urge upon you, even to protect your poor man? We have renounced the robber-gangs, both demons and men.

6 If ye are truly thus, O Mazda, Right and Good Thought, then give me this token, even a total reversal of this life, that I may come before you again more joyfully with worship and praise.

7 Can they be true to thee, O Mazda, who by their doctrines turn the known inheritances of Good Thought into misery and woe [usheuru?]. I know none other but you, O Right, so do ye protect us.

8 For by these actions they put us in fear, in which peril is for many — in that the stronger (puts in fear) (me) the weaker one — through hatred of thy commandment, O Mazda. They that will not have the Right in their thought, from them shall the Good Abode be far.

9 These men of evil action who spurn the holy Piety, precious to thy wise one, O Mazda, through their having no part in Good Thought, from them Right shrinks back far, as from us shrink the wild beasts of prey.

10 The man of understanding [or good will] has instructed (people) to cling to action of this Good Thought [Vohu Manah], and to the Holy Piety [Spenta Armaiti], creator, comrade of Right [Asha] — wise that he is, and to all hope, O Ahura, that are in thy Dominion, O Mazda.

11 And both thy (gifts) shall be for sustenance, even nectar and ambrosia. Piety linked with Right shall advance the Dominion of Good Thought, its permanence and power. By these, O Mazda, dost thou bless the foes of thy foes.

12 What is thine ordinance? What willst thou? What of praise or what of worship? Proclaim it, Mazda, that we may hear what ordinances Destiny will apportion. Teach us by Right the paths of Good Thought that are blessed to go in, -

13 Even that way of Good Thought, O Ahura, of which thou didst speak to me, whereon, a way well made by Right, the Daena of the future benefactors shall pass to the reward that was prepared for the wise, of which thou art determinant, O Mazda.

14 The precious reward, then, O Mazda, ye will give by the action of Good Thought to the bodily life of those who are in the community that tends the pregnant cow, (the promise of) your good doctrine, Ahura, that of the wisdom which exalts communities through Right.

15 O Mazda, make known to me the best teachings and actions, these O Good Thought and O Right the due of praise. Through your Dominion, O Ahura, assure us that mankind shall be capable according to (Thy) will.

Chapter 35

0 PRAISE TO AHURA AND THE IMMORTALS; PRAYER FOR THE PRACTICE AND DIFFUSION OF THE FAITH.

1 We sacrifice to Ahura Mazda, the holy Lord of the ritual order, and to the Bountiful Immortals, who rule aright, who dispose of all aright; and we sacrifice to the entire creation of the clean, the spiritual and the mundane, with the longing blessing of the beneficent ritual, with the longing blessing of the benignant Religion, the Mazdayasnian Faith.

2 We are praisers of good thoughts, of good words, and of good actions, of those now and those hereafter [(Pazand) of those being done; and of those completed]. We implant (?) them (with our homage, and we do this) the more, and yet the more since we are (praisers) of the good (from whom they spring).

3 That, therefore, would we choose, O Ahura Mazda! and thou, O Righteousness the beauteous! that we should think, and speak, and do those thoughts, and words, and deeds, among actual good thoughts, and words, and actions, which are the best for both the worlds;

4 and together with these gifts (?) and actions which are thus the best, we would pray for the Kine (which represents the pure creation), that she may have comfort and have fodder from the famed! and from the humble, from the potent and the weak.

5 To the best of good rulers (is) verily the Kingdom, because we render and ascribe it to Him, and make it thoroughly His own (?), to Mazda Ahura do we ascribe it, and to Righteousness the Best.

6 As thus both man or woman knows (the duty), both thoroughly and truly, so let him, or her, declare it and fulfill it, and inculcate it upon those who may perform it as it is.

7 We would be deeply mindful of Your sacrifice and homage, Yours, O Ahura Mazda! and the best, (and we would be mindful) of the nurture of the Kine. And that let us inculcate, and perform for You according as we may; and (for) such (praisers as we are).

8 Under the shelter of the ritual Order let us do so in the active fulfillment of its (precepts) toward every one of the (clean) and better creatures which are fit to live, with a gift for both the worlds.

9 Yea, those words and sayings, O Ahura Mazda! we would proclaim as Righteousness, and as of the better mind (?); and we would make Thee the one who both supports (us in our proclamation) of them, and who throws still further light upon them (as they are),

10 And by reason of Thy Righteous Order, Thy Good Mind, and Thy Sovereign Power, and through the instrumentality of our praises of Thee, O Ahura Mazda! and for the purpose of (still further) praises, by Thy spoken words, and for (still further) spoken words, through Thy Yasna, and for (still further) Yasnas (would we thus proclaim them, and make Thee the bestower of our light).

Chapter 36

0 TO AHURA AND THE FIRE.

1 We would approach You two, O (Ye) primeval ones in the house of this Thy holy Fire, O Ahura Mazda, Thou most bounteous Spirit! Who brings pollutions to this (Thy flame) him wilt Thou cover with pollutions (in his turn).

2 But as the most friendly do Thou give us zeal, O Fire of the Lord! and approach us, and with the loving blessing of the most friendly, with the praise of the most adored. Yea, may'st thou approach to aid us in this our greatest (undertaking) among the efforts of our zeal.

3 The Fire of Ahura Mazda art thou verily; yea, the most bounteous one of His Spirit, wherefore Thine is the most potent of all names (for grace), O Fire of the Lord!

4 And therefore we would approach Thee, (O Ahura!) with the help of Thy Good Mind (which Thou dost implant within us), with Thy (good) Righteousness, and with the actions and the words inculcated by Thy good wisdom!

5 We therefore bow before Thee, and we direct our prayers to Thee with confessions of our guilt, O Ahura Mazda! with all the good thoughts (which Thou dost inspire), with all the words well said, and the deeds well done, with these would we approach Thee.

6 And to Thy most beauteous body do we make our deep acknowledgments, O Ahura Mazda! to those stars (which are Thy body); and to that one, the highest of the high, [such as the sun was called]!

Chapter 37

0 TO AHURA, THE HOLY CREATION, THE FRAVASHIS OF THE JUST, AND THE BOUNTIFUL IMMORTALS.

1 Thus therefore do we worship Ahura Mazda, who made the Kine (the living creation), and the (embodied) Righteousness (which is incarnate in the clean), and the waters, and the wholesome plants, the stars, and the earth, and all (existing) objects that are good.

2 Yea, we worship Him for His Sovereign Power and His greatness, beneficent (as they are), and with priority among the Yazads who abide beside the Kine (and care for her protection and support).

3 And we worship Him under His name as Lord, to Mazda dear, the most beneficent (of names). We worship him with our bones, and with our flesh, (with our bodies and our life). And we worship the Fravashis of the saints, of holy men, and holy women;

4 and Righteousness the Best do we worship, the most beauteous, the Bountiful Immortal and that which is endowed with light in all things good.

5 And we worship the Good Mind (of the Lord), and His Sovereign Power, and the Good Faith, the good law of our thrift, and Piety the ready mind (within Thy folk)!

Chapter 38

0 TO THE EARTH AND THE SACRED WATERS.

1 And now we worship this earth which bears us, together with Thy wives, O Ahura Mazda! yea, those Thy wives do we worship which are so desired from their sanctity.

2 We sacrifice to their zealous wishes, and their capabilities, their inquiries (as to duty), and their wise acts of pious reverence, and with these their blessedness, their full vigor and good portions, their good fame and ample wealth.

3 O ye waters! now we worship you, you that are showered down, and you that stand in pools and vats, and you that bear forth. (our loaded vessels?) ye female Ahuras of Ahura, you that serve us (all) in helpful ways, well forded and full-flowing, and effective for the bathings, we will seek you and for both the worlds!

4 Therefore did Ahura Mazda give you names, O ye beneficent ones! when He who made the good bestowed you. And by these names we worship you, and by them we would ingratiate ourselves with you, and with them would we bow before you, and direct our prayers to you with free confessions of our debt. O waters, ye who are productive, and ye maternal ones, ye with heat that suckles the (frail and) needy (before birth), ye waters (that have once been) rulers of (us) all, we will now address you as the best, and the most beautiful; those (are) yours, those good (objects) of our offerings, ye long of arm to reach our sickness, or misfortune, ye mothers of our life!

Chapter 39

0 TO THE SOUL OF THE KINE, &C.

1 And now we sacrifice to the Kine's soul, and to her created body, and we sacrifice to the souls of cattle who are fit to live (for us), and whose (we?) are, such as are the same to them.

2 And we worship the souls of those beasts which are tame and broken in, and of wild herds, and the souls of the saints wherever they were born, both of men and of women, whose good consciences are conquering in the strife against the Daevas, or will conquer, or have conquered.

3 And now we worship the Bountiful Immortals (all) the good, and both those male, and those female (by their names). The males among them do we worship, ever living, and ever helpful, who dwell beside the pious, and the females thus the same.

4 As Thou, O Ahura Mazda! hast thought and spoken, as thou hast determined, and hast done these things (effecting) what is good, therefore do we offer to Thee, therefore do we ascribe to Thee our praises, and worship Thee, and bow ourselves before Thee; and therefore would we direct our prayers to Thee, Ahura! with confessions of our sin.

5 And we thus draw near to Thee together with the good kinship of our kindred, with that of Righteousness the blessed, and the good law of thrift and energy and the good Piety, the ready mind (within Thy folk)!

Chapter 40

0 PRAYERS FOR HELPERS.

1 And now in these Thy dispensations, O Ahura Mazda! do Thou wisely act for us, and with abundance with Thy bounty and Thy tenderness as touching us; and grant that reward which Thou hast appointed to our souls, O Ahura Mazda!

2 Of this do Thou Thyself bestow upon us for this world and the spiritual; and now as part thereof (do Thou grant) that we may attain to fellowship with Thee, and Thy Righteousness for all duration.

3 And do Thou grant us, O Ahura! men who are righteous, and both lovers and producers of the Right as well. And give us trained beasts for the pastures, broken in for riding, and for bearing, (that they may be) in helpful companionship with us, and as a source of long enduring vigor, and a means of rejoicing grace to us for this.

4 So let there be a kinsman lord for us, with the laborers of the village, and so likewise let there be the clients (or the peers). And by the help of those may we arise. So may we be to You, O Mazda Ahura! holy and true, and with free giving of our gifts.

0 A PRAYER TO AHURA AS THE KING, THE LIFE, AND THE REWARDER.

1 Praises, and songs, and adorations do we offer to Ahura Mazda, and to Righteousness the Best; yea, we offer and we ascribe them, and proclaim them.

2 And to Thy good Kingdom, O Ahura Mazda! may we attain for ever, and a good King be Thou over us; and let each man of us, and so each woman, thus abide, O Thou most beneficent of beings, and for both the worlds!

3 Thus do we render Thee. the helpful Yazad, endowed with good devices, the friend of them (who worship Thee) with (well-adjusted) ritual; so may'st Thou be to us our life, and our body's vigor, O Thou most beneficent of beings, and that for both the worlds!

4 Aye, let us win and conquer (?) long life, O Ahura Mazda! in Thy grace, and through Thy will may we be powerful. May'st Thou lay hold on us to help, and long, and with salvation, O Thou most beneficent of beings!

5 Thy praisers and Mathra-speakers may we be called, O Ahura Mazda! so do we wish, and to this may we attain. What reward most meet for our deserving Thou hast appointed for the souls, O Ahura Mazda!

6 of that do Thou bestow on us for this life, and for that of mind. Of that reward (do Thou Thyself grant this advantage), that we may come under Thy protecting guardianship, and that of Righteousness for ever. We sacrifice to that brave Yasna, the Yasna Haptanghaiti, the holy, the ritual chief!

0 A SUPPLEMENT TO THE HAPTANGHAITI.

1 We worship You, O Ye Bountiful Immortals! the entire collection of this Yasna, Haptanghaiti (as we sum up all). And we sacrifice to the fountains of the waters, and to the fordings of the rivers, to the forkings of the highways, and to the meetings of the roads.

2 And we sacrifice to the hills that run with torrents, and the lakes that brim with waters! and to the corn that fills the corn-fields; and we sacrifice to both the protector and the Creator, to both Zarathushtra and the Lord.

3 And we sacrifice to both earth and heaven, and to the stormy wind that Mazda made, and to the peak of high Haraiti, and to the land, and all things good.

4 And we worship the Good Mind (in the living) and the spirits of the saints. And we sacrifice to the fish of fifty-fins, and to that sacred beast the Unicorn (?) which stands in Vouru-kasha, and we sacrifice to that sea of Vouru-kasha where he stands,

5 and to the Haoma, golden-flowered, growing on the heights; yea, to the Haoma that restores us, and aids this world's advance. We sacrifice to Haoma that driveth death afar,

6 and to the flood-streams of the waters, and to the great flights of the birds, and to the approaches of the Fire-priests, as they approach us from afar, and seek to gain the provinces, and spread the ritual lore. And we sacrifice to the Bountiful Immortals all!

Chapter 43

1 To each several man, to whom Mazda Ahura ruling at his will grant after the (petitioner's) will, I will after his will that he attain permanence and power, lay hold of Right - grant this, O Piety, - the destined gift of wealth, the life of the Good Thought,

2 and it shall be for him the best of all things. After his longing for bliss may one be given bliss, through the provident most holy spirit, O Mazda, even the blessings of Good Thought which thou wilt give through Right all the days with joy of enduring life.

3 May he attain to that which is better than the good, who would teach us the straight paths of blessedness in this life here of the body and in that of thought - true paths that lead to the world where Ahura Mazda dwells - a faithful man, well-knowing and holy like thee, O Mazda.

4 Then shall I recognize thee as strong and holy, O Mazda, when by the hand in which thou thyself dost hold the destinies that thou wilt assign to the Liar and the Righteous, by the glow of thy Fire whose power is Right, the might of Good Thought shall come to me.

5 As the holy one [spenta] I recognize thee, Mazda Ahura, when I saw thee in the beginning at the birth of Life, when thou madest actions and words to have their meed — evil for the evil, a good destiny for the good — through thy wisdom when creation shall reach its goal.

6 At which goal thou wilt come with thy holy Spirit, O Mazda, with Dominion, at the same with Good Thought, by whose action the settlements will prosper through Right. Their judgments shall Piety proclaim, even those of thy wisdom which none can deceive.

7 As the holy one I recognized thee, Mazda Ahura, when Good Thought came to me and asked me: "Who art thou? to whom dost thou belong? By what signs wilt thou appoint the days for questioning about thy possessions and thyself?"

8 Then I said to him: "To the first (question), Zarathushtra am I, a true foe to the Liar, to the utmost of my power, but a powerful support would I be to the Righteous, that I may attain the future things of the infinite Dominion, according as I praise and sing thee, O Mazda.

9 As the holy one I recognize thee, Mazda Ahura, when Good Thought came to me. To his question, "For which wilt thou decide" (I made reply). "At the gift of adoration to thy Fire, I will bethink me of Right so long as I have power.

10 Then show me Right, upon whom I call. (Mazda:) "Associating him with Piety, I have come hither. Ask us now what things are here for thee to ask. For thy asking is as that of a mighty one, since he that is able should make thee as a mighty one possessed of thy desire."

11 As the holy one I recognized thee, Mazda Ahura, when Good Thought came to me, when first by your words I was instructed. Shall it bring me sorrow among men, my devotion, in doing that which ye tell me is the best.

12 And when thou saidest to me, 'To Right shalt thou go for teaching', then thou didst not command what I did not obey: 'Speed thee, ere my Obedience come, followed by treasure-laden Destiny, who shall render to men severally the destiny of the two-fold award.'

13 As the holy one I recognized thee, Mazda Ahura, when Good Thought came to me to learn the state of my desire. Grant it me, that which none may compel you to allow, (the wish) for long continuance of blessed existence that they say is in thy Dominion.

14 If thy provident side, such as an understanding man who has the power would give to his friends, comes to me by the Dominion through Right, then I will bestir myself to set myself in opposition against the foes of thy Law, together with all those who are mindful of thy words.

15 As the holy one I recognized thee, Mazda Ahura, when Good Thought came to me, when the best Tushna-Matay taught me to declare: "Let not men seek again and again to please the Liars, for they make all the righteous enemies."

16 And Zarathushtra himself, O Ahura, chooses each one of thy holiest Spirit, O Mazda. May Right be embodied full of life and strength! May Piety abide in the Dominion bright as the sun! May Good Thought give destiny to men according to their works!

Chapter 44

1 This I ask Thee, tell me truly, Ahura - as to prayer, how it should be to one of you. O Mazda Ahura, might one like thee teach to a friend such as I am, and through friendly Right give us support, that Good Thought may come to us.

2 This I ask Thee, tell me truly, Ahura - whether at the beginning of the Best Existence the recompenses shall bring blessedness to him that meets with them. Surely he, O Right, the holy one, who watches in his spirit the transgression of all, if himself the benefactor of all that lives, O Mazda.

3 This I ask Thee, tell me truly, Ahura. Who is by generation the Father of Right, at the first? Who determined the path of sun and stars? Who is it by whom the moon waxes and wanes again? This, O Mazda, and yet more, I am fain to know.

4 This I ask Thee, tell me truly, Ahura. Who upholds the earth beneath and the firmament from falling? Who the waters and the plants? Who yoked swiftness to winds and clouds? Who is, O Mazda, creator of Good Thought?

5 This I ask Thee, tell me truly, Ahura. What artist made light and darkness? What artist made sleep and waking? Who made morning, noon, and night, that call the understanding man to his duty?

6 This I ask Thee, tell me truly, Ahura - whether what I proclaim is verily the truth. Will Right with its actions give aid (at the last)? will Piety? Will Good Thought announce from the Dominion? For whom hast thou made the pregnant cow that brings good luck?

7 This I ask Thee, tell me truly, Ahura. Who created together with Dominion the precious Piety? Who made by wisdom the son obedient to his father? I strive to recognize by these things thee, O Mazda, creator of all things through the holy spirit.

8 This I ask Thee, tell me truly, Ahura. I could keep in mind thy design, O Mazda, and understand aright the maxims of life which I ask of Good Thought and Right. How will my soul partake of the good that gives increase?

9 This I ask Thee, tell me truly, Ahura - whether for the Self that I would bring to perfection, that of the man of insight, the Lord of Dominion would make promises of the sure Dominion, one of thy likenesses, O Mazda, who dwells in one abode with (Right) and Good Thought.

10 This I ask Thee, tell me truly, Ahura. The Religion which is best for (all) that are, which in union with Right should prosper all that is mine, will they duly observe it, the religion of my creed, with words and action of Piety, in desire for thy (future) good things, O Mazda?

11 This I ask Thee, tell me truly, Ahura - whether Piety will extend to those to whom thy Religion shall be proclaimed? I was ordained at the first for this by thee; all others I look upon with hatred of spirit.

12 This I ask Thee, tell me truly, Ahura. Who among those with whom I would speak is a righteous man, and who a liar? On which side is the enemy? (On this), or is he the enemy, the Liar who opposes thy blessings? How shall it be with him? Is he not to be thought of as an enemy?

13 This I ask Thee, tell me truly, Ahura - whether we shall drive the Lie away from us to those who being full of disobedience will not strive after fellowship with Right, nor trouble themselves with counsel of Good Thought.

14 This I ask Thee, tell me truly, Ahura - whether I would put the Lie into the hands of Right, to cast her down by the words of thy lore, to work a mighty destruction among the Liars, to bring torments upon them and enmities, O Mazda.

15 This I ask Thee, tell me truly, Ahura - if thou hast power over this to ward off from me through Right, when the two opposing hosts meet in battle according to those decrees which thou wilt firmly establish. Whether is it of the twain that thou wilt give victory.

16 This I ask Thee, tell me truly, Ahura. Who is victorious to protect by thy doctrine (all) that are? By vision assure me how to set up the judge that heals the world. Then let him have Obedience coming with Good Thought unto every man whom thou desirest, O Mazda.

17 This I ask Thee, tell me truly, Ahura - whether through you I shall attain my goal, O Mazda, even attachment unto you, and that my voice may be effectual, that Welfare and Immortality may be ready to unite according to that promise with him who joins himself with Right.

18 This I ask Thee, tell me truly, Ahura - whether I shall indeed, O Right, earn the reward, even ten mares with a stallion and a camel, which was promised to me, O Mazda, as well as through thee, the future gift of Welfare and Immortality.

19 This I ask Thee, tell me truly, Ahura. He that will not give the reward to him that earns it, even to the man who fulfilling his word gives him (what he undertook) - what penalty shall come to him for the same at the present? I know that which shall come to him at the last.

20 Have the Daevas ever exercised good dominion? And I ask of those who see how for the Daevas' sake the Karapan and the Usij give cattle to violence, and how the Kavi made them continually to mourn, instead of taking care that they make the pastures prosper through Right.

Chapter 45

1 I will speak forth: hear now and hearken now, ye from near and ye from far that desire (instruction). Now observe this in your mind, all of you, for he is revealed. Never shall the false Teacher destroy the Second Life, the Liar, in perversion by his tongue into evil belief.

2 I will speak of the Spirits twain at the first beginning of the world, of whom the holier spoke thus to the enemy: "Neither thought, nor teachings, nor wills, nor beliefs, nor words, nor deeds, nor selfs, nor souls of us twain agree".

3 I will speak of that which Mazda Ahura, the all-knowing, revealed to me first in this (earthly) life. Those of you that put not in practice this word as I think and utter it, to them shall be woe at the end of life.

4 I will speak of what is best for the life. Through Asha I have come to know, O Mazda, who created it (the life), the father of active Good Thought: but his daughter is the good-working Armaiti. The all-observant Ahura is not to be deceived.

5 I will speak of that which (he), the Holiest declared to me as the word that is best for mortals to obey; while he said: "they who for my sake render him obedience, shall all attain unto Welfare and Immortality by the actions of the Good Spirit [Spenta Mainyu -JHP]" - (he) Mazda Ahura.

6 I will speak of him who is the greatest of all, praising him, O Right, who is bounteous to all that live. By the holy spirit let Mazda Ahura hearken, in whose Adoration I have been instructed by Good Thought. By his wisdom let him teach me what is best,

7 Even he whose two awards, whereof he ordains, men shall attain, who so are living or have been or shall be. In immortality shall the soul of the righteous be joyful, in perpetuity shall be the torment of Liars. All this doth Mazda Ahura appoint by his Dominion.

8 Him thou shouldst seek to win for us by hymns of adoration (in thy mind): "Now indeed have I seen it with mine eye, (the Kingdom) of the good spirit [Spenta Mainyu - JHP] and of (good) action and word, since I have learnt to know Mazda Ahura through Right". Let us offer him homage in the House of Song [Heaven].

9 Him thou shouldst seek to propitiate for us together with Good Thought, who at his will maketh us weal or woe. May Mazda Ahura by his Dominion bring us to work, for prospering our beasts and our men, so that we may through Right have familiarity with Good Thought.

10 Him thou shouldst seek to exalt with prayers of piety, him that is called Mazda Ahura for ever, for that he hath promised through his own Right and Good Thought that Welfare and Immortality shall be for us in his Dominion strength and perpetuity in his house.

11 Whoso therefore in the future lightly esteemeth the Daeva and those mortals that lightly esteem him - even all others save that one who highly esteemeth him, - unto his shall the holy Daena of the future deliverer, as lord of the house, be friend, brother or father, O Mazda Ahura.

Chapter 46

1 To what land shall I go to flee, whither to flee? From nobles and from my peers they sever me, nor are the people pleased with me [.....], nor the Liar rulers of the land. How am I to please thee, Mazda Ahura?

2 I know wherefore, O Mazda, I have been unable (to achieve) anything. Only a few herds are mine (and therefore it is so) and because I have got but few people. I cry unto thee, see thou to it, O Ahura, granting me support a friend gives to friend. Teach me through the Right what the acquisition of Good Thought is.

3 When, Mazda, shall the sunrisings come forth for the worlds winning of Right, through the powerful teachings of the wisdom of the future Deliverers? Who are they to whose help Good Thought shall come? I have faith that thou wilt thyself fulfill this for me, O Ahura.

4 The Liar stays the supporter of Right from prospering the cattle in district and province, infamous that he is, repellent in his actions. Whoso, Mazda, robs him of dominion or of life, he shall go before and prepare the ways of the good belief.

5 If an understanding man should be able to hold one who comes over from his vow and his ties of faith, himself having brought him thereto, and living according to the ordinance, a righteous man (converting) a Liar - then shall he, when he is sure of him, tell it to the nobles, that they may protect him from injury, O Mazda Ahura.

6 But whoso when thus approached should refuse his aid, he shall go to the abodes of the company of the Liar. For he is himself a Liar, who is very good to a Liar, he is a righteous man to whom a righteous man is dear, since thou hast created men's Selves in the beginning, O Ahura.

7 Whom, O Mazda, can one appoint as protector for one like me, when the Liar sets himself to injure me, other than Thy Fire and Thy Thought, through actions of which twain the Right will come to maturity, O Ahura? In this lore do thou instruct my very self.

8 Whoso is minded to injure my possessions, from his actions may no harm come to me! Back upon himself may they come with hostility, against his own person, all the hostile (acts), to keep him far from the Good Life, Mazda, not from the ill!

9 Who is it, the faithful man he, who first taught that we honor thee as mightiest to help, as the holy righteous Lord over action? What thy Right made known, what the Ox-Creator made known to Right, they would fain hear through thy Good Mind.

10 Whoso, man or woman, doeth what thou, Mazda Ahura, knowest as best in life, as destiny for what is Right (give him) the Dominion through Good Thought. And those whom I impel to your adoration, with all these will I cross the Bridge of the Separator.

11 By their dominion the Karapans and the Kavis accustomed mankind to evil actions, so as to destroy Life. Their own soul and their own self shall torment them when they come where the Bridge of the Separator is, to all time dwellers in the House of the Lie.

12 When among the laudable descendants and posterity of the Turanian Fryana the Right ariseth, through activity of Piety that blesseth substance; then shall Good Thought admit them, and Mazda Ahura give them protection at the Fulfillment.

13 Whoso among mortals has pleased Spitama Zarathushtra by his willingness, a man deserving of good fame, to him shall Mazda Ahura give Life, to him shall Good Thought increase substance, him we account to be a familiar friend with your Right.

14 O Zarathushtra, what righteous man is thy friend for the great covenant? Who wills to have good fame? It is the Kava Vishtaspa at the consummation. Those whom thou wilt unite in one house with thee, these will I call with words of Good Thought.

15 Ye Haechataspa Spitamas, I will declare unto ye so that ye can discern the wise and the unwise. ... Through these actions ye shall acquire Right according to the primeval laws of Ahura.

16 Frashaoshtra Hvogva, go thou thither with those faithful whom we both desire to be in blessedness, where with Right is united Piety, where the Dominion is in possession of Good Thought, where Mazda Ahura dwells to give it increase.

17 When, O Jamaspa Hvogva, when I recount your wrongs not your successes, (and) with your obedience the prayers of your loyalty, (before him) who shall separate the wise and the unwise through his prudent counselor the Right, even he, Mazda Ahura.

18 He that holds unto me, to him I promise what is best in my possession through the Good Thought, but enmities to him that shall set himself to devise enmity to us, O Mazda and the Right, desiring to satisfy your will. That is the decision of my understanding and thought.

19 He who accomplisheth for me, even Zarathushtra, in accordance with Right that which best agrees with my will, to him as earning the reward of the Other Life shall be that of two pregnant cows, with all things whereon his mind is set. These things will thou bring to pass for me who best knowest how, O Mazda.

Chapter 47

1 For his holy Spirit and for Best Thought, deed, and word, in accordance with Right Mazda Ahura with Dominion and Piety shall give us Welfare and Immortality.

2 The best (work) of this most holy Spirit he fulfills with the tongue through words of Good Thought, with work of his hands through the action of Piety, by virtue of this knowledge: he, even Mazda, is the Father of Right.

3 Thou art the holy Father of this Spirit, which has created for us the luck-bringing cattle, and for its pasture to give it peace (has created) Piety, when he had taken counsel, O Mazda, with Good Thought.

4 From this Spirit have Liars fallen away, O Mazda, but not the Righteous. Whether one is lord of little or of much, he is to show love to the righteous, but be ill unto the Liar.

5 And all the best things which by this Holy Spirit thou hast promised to the righteous, O Mazda Ahura, shall the Liar partake of them without thy will, who by his actions is on the side of Ill Thought?

6 Through this holy Spirit, Mazda Ahura, and through the Fire thou wilt give the division of good to the two parties, with support of Piety and Right. This verily will convert many who are ready to hear.

Chapter 48

1 When at the Recompensings the Right shall smite the Liar, so that what was long since made known shall be assigned to eternity to Daevas and men, then will it exalt with thy blessings, Ahura, him who prays to thee.

2 Tell me, for thou art he that knows, O Ahura: - shall the Righteous smite the Liar before the retributions come which thou hast conceived? That were indeed a message to bless the world.

3 For him that knows, that is the best of teachings which the beneficent Ahura teaches through the Right, he the holy one, even thyself, O Mazda, that knows the secret lore through the wisdom of Good Thought.

4 Whoso, O Mazda, makes his thought (now) better, (now) worse, and likewise his Self by action and by word, and follows his own inclinations, wishes, and choices, he shall in thy purpose be in a separate place at last.

5 Let good rulers rule us, not evil rulers with the actions of the Good Lore, O Piety! Perfect thou for man, O thou most good, the future birth, and for the cow skilled husbandry. Let her grow fat for our nourishing.

6 She (Armaiti) will give us peaceful dwelling, she will give lasting life and strength, she the beloved of Good Thought. For it (the cattle) Mazda Ahura made the plants to grow at the birth of the First Life, through Right.

7 Violence must be put down! against cruelty make a stand, ye who would make sure of the reward of Good Thought through Right, to whose company the holy man belongs. His dwelling place shall be in thy House, O Ahura.

8 Is the possession of thy good Dominion, Mazda, is that of thy Destiny assured to me Ahura? Will thy manifestation, O thou Right, be welcome to the pious, even the weighing of actions by the Good Spirit [Spenta Mainyu -JHP]?

9 When shall I know whether ye have power, O Mazda and Right, over everyone whose destructiveness is a menace to me? Let the revelation of Good Thought be confirmed unto me; the future deliverer should know how his own destiny shall be.

10 When, O Mazda, will the nobles understand the message? When will thou smite the filthiness of this intoxicant, through which the Karapans evilly deceive, and the wicked lords of the lands with purpose fell?1

11 When, O Mazda, shall Piety come with Right, with Dominion the happy dwelling rich with pasture? Who are they that will make peace with the bloodthirsty Liars? To whom will the Lore of Good Thought come?

12 These shall be the deliverers of the provinces, who exert themselves, O Good Thought in their action, O Asha, to fulfill their duty, face to face with thy command, O Mazda. For these are the appointed smiters of Violence.

Chapter 49

1 Ever has Bendva been for me the greatest obstacle, I who desire to give satisfaction to those who are neglected, O Right, O Mazda. With good Ada come to me, support me firmly. Prepare for him (his) ruin, O Good Thought.

2 The perverter of this Bendva has long time impeded me, the Liar who has fallen away from Right. He cares not that holy Piety should be his, nor takes the counsel with Good Thought, O Mazda.

3 And in this belief (of ours), O Mazda, Right is laid down, for blessing, in the heresy the Lie, for ruin. Therefore I strive for the fellowship of Good Thought, I forbid all intercourse with the Liar.

4 They who make the increase of violence and cruelty with their tongues, the foes of cattle-nurture among its friends; whose ill deeds prevail, not their good deeds: these (shall be) in the house of the Daevas, (the place for) the Self of the Liar.

5 But he, O Mazda, - happiness and satiety be his who links his own Self with Good Thought, being through Right an intimate of Piety. And with all these (may I be) in Thy Dominion, Ahura.

6 I beseech you twain, O Mazda and the Right, to say what are the plans of your will, that we may discern how we might teach the Religion of such as you, O Ahura.

7 And this let Good Thought hear, O Mazda, let the Right hear, do thou also listen, O Ahura, which men of the brotherhood, what noble is it according to the Law who brings to the community fame.

8 On Frashaoshtra do thou bestow the most gladsome fellowship with the Right - this I ask thee, O Mazda Ahura - and on myself the hold on what is good in thy Dominion. To all eternity we would be thy messengers.

9 Let the helper hear the ordinance, he that is created to bring deliverance. The man of right words is no regarder of fellowship with the Liar, if they that are partakers of Right are to make their Selves partake in the best reward at the Judgment, O Jamaspa.

10 And this, O Mazda, will I put in thy care within thy House - the Good Thought and the souls of the Righteous, their worship, their Piety and zeal, that thou mayst guard it, O thou mighty Dominion, with abiding power.

11 But these that are of an evil dominion, of evil deeds, evil words, evil Self, and evil thought, Liars, the Souls go to meet them with evil food; in the House of the Lie they shall be meet inhabitants.

12 What help hast thou, O Right, for Zarathushtra that calls upon me? What hast thou, Good Thought? — for me who with praises seeks your favor, O Mazda Ahura, longing for that which is best in your possession.

Chapter 50

1 (Zarathushtra:) Can my soul count on any one for help? Who is there found for my herd, who for myself a protector, indeed, at my call other than the Right and thyself. O Mazda Ahura, and the Best Thought?

2 How, O Mazda, should one desire the luck-bringing cattle, one who would fain it would come to him with the pasture? (Mazda:) They that live uprightly according to the Right among the many that look upon the sun, those whom they stand in judgment, I will settle in the dwellings of the wise.

3 (Zarathushtra:) So this (reward) shall come to him through the Right, O Mazda, (this reward) which by the Dominion and Good Thought he promised, whomsoever by the power of his Destiny prospers the neighboring possession that now the Liar holds.

4 I will worship you with praise, O Mazda Ahura, joined with Right and Best Thought and Dominion, that they, desired of pious men, may stand as Judges on the path of the obedient unto the House of Song.

5 Assured by you, O Mazda Ahura and Right, are the pointings of the hand - since you are well-disposed to your prophet - which shall bring us to bliss, together with visible manifest help.

6 The prophet Zarathushtra, O Mazda, who lifts up his voice in worship, as friend of Asha - may the Creator of Wisdom teach me his ordinances through Good Thought, that my tongue may have a pathway.

7 For you I will harness the swiftest steeds, stout and strong, by the promptings of your praise, that ye may come hither, O Mazda, Right, and Good thought.

8 Ever with verses that are recognized as those of pious zeal I will come before you with outstretched hands, O Mazda, before you, O thou Right, with worship of the faithful man, before you with all the capacity of Good Thought.

9 With those prayers I would come and praise you, O Mazda and thou Right, with actions of Good Thought. If I be master of my own destiny as I will, then will I take thought for the portion of the wise in the same.

10 Those actions that I shall achieve and those done aforetime, and those, O Good Thought, that are precious in thy sight, the rays of the sun, the shimmering uprisings of the days, all is for your praise, O thou Right and Mazda Ahura.

11 Your praiser, Mazda, will I declare myself and be, so long, O Right, as I have strength and power. May the Creator of the world accomplish through Good Thought its fulfillment of all that most perfectly answers to his will.

Chapter 51

1 The good, the precious Dominion, as a most surpassing portion, shall Right achieve for him that with zeal accomplishes what is best through his actions, O Mazda. This will I now work out for us.

2 Before all, O Mazda Ahura, assure me the Dominion of your possession, O Right, and what is thine, O Piety. Your (Dominion) of blessing give through Good Thought to him that prays.

3 Let your ears attend to those who in their deeds and utterances hold to your words, Ahura and Right, to those of Good Thought, for whom thou, Mazda, art the first teacher.

4 Where is the recompense for wrong to be found, where pardon for the same? Where shall they attain the Right? Where is the holy Piety, where Best Thought? Thy Dominions, where are they, O Mazda?

5 All this (I) ask, whether the husbandman shall find cattle in accordance with Right, he that is perfect in action, a man of understanding, when he prays to him, who hath promised unto the Wise the true Judge, in that he is Lord of the two destinies...

6 Even he, Ahura Mazda, who through his Dominion appoints what is better than good to him that is attached to his will, but what is worse than evil to him that obeys him not, at the last end of life.

7 Give me, O thou that didst create the Ox and Waters and Plants, Welfare and Immortality, by the Highest Spirit, O Mazda, strength and continuance through Good Thought at the (Judge's) sentence.

8 Of these two things will I speak, O Mazda, - for one may speak to the wise, - the ill that is threatened to the Liar, and the happiness of him who clings to the Right. For he, the Prophet, is glad of every one who says this to the wise.

9 What recompense thou wilt give to the two parties by thy red Fire, by the molten metal, give us a sign of it in our souls - even the bringing of ruin to the Liar, of blessing to the Righteous.

10 Whoso, other than this one, seeks to kill me, Mazda, he is a son of the Lie's creation, ill-willed thus towards all that live. I call the Right to come to me with good destiny.

11 What man is friend to Spitama Zarathushtra, O Mazda? Who will let himself be counseled by Right? With whom is holy Piety? Or who as an upright man is intent on the brotherhood of Good Thought?

12 The Kavi's wanton did not please Zarathushtra Spitama at the Winter Gate, in that he stayed him from taking refuge with him, and when there came to him also (Zarathushtra's) two steeds shivering with cold.

13 Thus the Self of the Liar destroys for himself the assurance of the right Way; whose soul shall tremble at the Revelation on the Bridge of the Separator, having turned aside with deeds and tongue from the Path of Right.

14 The Karapans will not obey the statutes and ordinances concerning husbandry. For the pain they inflict upon the cattle, fulfill upon them through their actions and judgments that judgment which at the last shall bring them to the House of the Lie.

15 When Zarathushtra hath promised to the men of his brotherhood, (which) in the House of Song Ahura Mazda hath first attained, for all this I have looked through your blessings, Good Thought, and those of Right.

16 Kavi Vishtaspa hath the creed which the holy Mazda Ahura with Right hath devised, together with the dominion of the Brotherhood, and the path of Good Thought. So be it accomplished after our desire.

17 The fair form of one that is dear hath Frashaoshtra Hvogva promised unto me: may sovereign Mazda Ahura grant that she attain possession of the Right for her good Self.

18 This creed Jamaspa Hvogva chooses through Right, lordly in substance. This Dominion they (choose) who have part in Good Thought. This grant me, Ahura, that they may find in thee, Mazda, their protection.

19 The man himself, O Maidyoi-Maungha Spitama, hath set this before him after conceiving it in his own self. He that would see life indeed, to him will he make known what in actions by Mazda's ordinance is better during (this) existence.

20 Your blessings shall ye give us, all that are one in will, with whom Right, Good Thought, Piety, and Mazda (are one) according to promise, giving your aid when worshipped with reverence.

21 By Piety the man becomes Holy. Such person advances Right through his thinking, his words, his action, his Self. By Good Thought Mazda Ahura will give the Dominion. For this good Destiny I long.

22 He, I ween, that Mazda Ahura knoweth among all that have been and are, as one to whom in accordance with Right the best portion falls for his prayer, these will I reverence by their own names and go before them with honor.

Chapter 52

0 A PRAYER FOR SANCTITY AND ITS BENEFITS.

1 I pray with benedictions for a benefit, and for the good, even for the entire creation of the holy (and the clean); I beseech for them for the (generation which is) now alive, for that which is just coming into life, and for that which shall be hereafter. And (I pray for that) sanctity which leads to prosperity, and which has long afforded shelter, which goes on hand in hand with it, which joins it in its walk, and of itself becoming its close companion as it delivers forth its precepts,

2 bearing every form of healing virtue which comes to us in waters, appertains to cattle, or is found in plants, and overwhelming, all the harmful malice of the Daevas, (and their servants) who might harm this dwelling and its lord,

3 bringing good gifts, and better blessings, given very early, and later (gifts), leading to successes, and for a long time giving shelter. And so the greatest, and the best, and most beautiful benefits of sanctity fall likewise to our lot

4 for the sacrifice, homage, propitiation, and the praise of the Bountiful Immortals, for the bringing prosperity to this abode, and for the prosperity of the entire creation of the holy, and the clean, (and as for this, so) for the opposition of the entire evil creation. (And I pray for this) as I praise through Righteousness, I who am beneficent, those who are (likewise of a better mind).

5 May'st Thou, O Ahura Mazda! reign at Thy will, and with a saving rule over Thine own creatures, and render Ye the holy (man) also a sovereign at his will over waters, and over plants, and over all the clean and sacred (creatures) which contain the seed of Righteousness. Strip ye the wicked of all power!(Y8.5)

6 Absolute in power may the holy be, bereft of all free choice the wicked ! Gone (may he be), met as foe, carried out from the creatures of Spenta Mainyu, hemmed in without power over any wish! (Y8.6)

7 I will incite, even I who am Zarathushtra, the heads of the houses, villages, Zantus, and provinces, to the careful following of this Religion which is that of Ahura, and according to Zarathushtra, in their thoughts, their words, and their deeds. (Y8.7)

8 I pray for the freedom and glory of the entire existence of the holy (man) while I bless it, and I pray for the repression and shame of the entire existence of the wicked. (Y8.8)

Chapter 53

1 (Zarathushtra) - The best possession known is of Zarathushtra Spitama, which is that Mazda Ahura will give him through Right the glories of blessed life unto all time, and likewise to them that practice and learn the words and actions of his Good Religion.

2 Then let them seek the pleasure of Mazda with thoughts, words, and actions, unto him praise gladly, and seek his worship, even Kava Vishtaspa, and Zarathushtra's son, the Spitamid, with Frashaoshtra, making straight the paths for the Religion of the future Deliverer which Ahura ordained.

3 Him, O Pouruchista, thou scion of Haechataspa and Spitama, youngest of Zarathushtra's daughters, hath (Zarathushtra) appointed as one to enjoin on them the fellowship with Good Thought, Right, and Mazda. So take counsel with thine own understanding, with good insight practice the holiest works of Piety.

4 (Jamaspa): Earnestly will I lead her to the Faith, that she may serve her father and her husband, the farmers and the nobles, as a righteous woman (serving) the righteous. The glorious heritage of Good Thought ... shall Mazda Ahura give to her for all time.

5 (Zarathushtra): Teachings address I to maidens marrying, and to you (bridegrooms) giving counsel. Lay them to heart and learn to get them within your Selves in earnest attention to the Life of Good Thought. Let each of you strive to excel the other in the Right, for it will be a prize for that one.

6 So is it in fact, ye men and women! Whatever happiness ye look for in the follower of the (...) that will be snatched away from his person. To them the Liars, crying 'woe', shall be ill-food, paradise shall be lost to them that despite righteousness. In such wise ye destroy for yourselves the Spiritual Life.

7 And to you shall accrue the reward of the Brotherhood - in so far as the most faithful zeal is in your flesh and blood - there where the spirit of the Liar, cringing and cowering, shall fall down into destruction. If you separate yourselves from the Brotherhood, then will 'woe!' be your word at the end of things.

8 So they whose deeds are evil, let them be deceived, and let them all howl, abandoned to ruin. Through good rulers let him bring death and bloodshed upon them and peace from these (their assaults) unto the happy villagers. Grief let him bring on those, he that is the greatest, with the lord of death; and soon let it be.

9 To men of evil creed belongs the place of corruption. They that set themselves to contemn the worthy, despising righteousness, forfeiting their own body. - Where is the Righteous Lord who shall rob them of life and freedom? Thine Mazda is the Dominion, whereby thou canst give to the right-living poor man the better portion.

Chapter 54

1 Let the Airyaman, the desired friend and peersman, draw near for grace to the men and to the women who are taught of Zarathushtra, for the joyful grace of the Good Mind, whereby the conscience may attain its wished-for recompense. I pray for the sacred reward of the ritual order which is (likewise so much) to be desired; and may Ahura Mazda grant it, (or cause it to increase).

2 We sacrifice to the Airyema-ishyo, the powerful, the victoriously smiting, the opponent of assaulting malice, the greatest of the sentences of the holy ritual order. And we sacrifice to the bounteous Gathas that rule supreme in the ritual, the holy (and august). And we sacrifice to the Praises of the Yasna which were the productions of the world of old.

Chapter 55

0 THE WORSHIP OF THE GATHAS AS CONCLUDED, THAT OF THE STAOTA YESNYA AS BEGINNING.

1 We present hereby and we make known, as our offering to the bountiful Gathas which rule (as the leading chants) within (the appointed times and seasons of) the Ritual, all our landed riches, and our persons, together with our very bones and tissues, our forms and forces, our consciousness, our soul, and Fravashi.

2 That which Gathas (may) be to us, which are our guardians and defenders, and our spiritual food, yea, which (may) be to our souls both food and clothing, such are these Gathas to us, guardians, and defenders, and (spiritual) food, even such they are, both food and clothing to the soul. And (may) they be to us (for this our offering) abundant givers of rewards, and just and righteous ones, for the world beyond the present, after the parting of our consciousness and body.

3 And may these (Praises of the Offering) come forth, and appear for us with power and victorious assault, with health and healing, with progress, and with growth, with preparation and protection, with beneficence and sanctity, and abounding with gifts toward him who can understand; yea, let them appear (with free liberality to the enlightened), let them appear as Mazda, the most beneficent, has produced them, He the one who is victorious when He smites, and who helps the settlements advance, for the protection, and the guarding of the religious order of the settlements which are now being furthered, and of those which shall bring salvation to us, and for the protection of the entire creation of the holy (and the clean).

4 And may'st thou, (O Asha! who abidest within the Gathas), give to every holy man who comes with this prayer for a blessing, and endeavoring to help himself, according to his good thoughts, and words, and deeds.

5 We are therefore worshipping both the (divine) Righteousness and the Good Mind, and the bountiful Gathas, that rule as the leading chants within (the times and the seasons of) the holy ritual order.

6 And we worship the Praises of the Yasna which were the production of the ancient world, those which are (now) recollected and put in use, those which are now learned and taught, those which are being held (in mind, and so) repeated, those remembered and recited, and those worshipped, and thus the ones which further the world through grace in its advance. And we worship the part(s) of the Praises of the Yasna, and their recitation as it is heard, even their memorized recital, and their chanting, and their offering (as complete).

Chapter 56

0 INTRODUCTION TO THE SROSH YASHT.

1 Let Sraosha (the listening Obedience) be present here for the worship of Ahura Mazda, the most beneficent, and holy, of him) who is desired by us as at the first, so at the last; and so again may attentive Obedience be present here for the worship of Ahura Mazda, the most beneficent and the holy who (is so) desired by us.

2 (Yea), let Sraosha (the attentive Obedience) be present here for the worship of the good waters, and for the Fravashis of the saints which are so desired by us, [and for (their) souls], as at the first, so at the last. And thus again may Sraosha (the listening Obedience) be present here for the worship of the good, waters, and for the Fravashis of the saints, which are so desired by us, [(and) for (their) souls].

3 Let Sraosha (the listening Obedience) be present here for the worship of the good waters; yea, let the good Obedience be here for the worship of the good and bountiful Immortals who rule aright, and dispose (of all) aright, the good, and for the worship of the good Sanctity, or Blessedness, who is closely knit with the Righteous Order, to perfect us, and to incite us. May Sraosha (Obedience) be here present for the worship of the good waters, he the good and the holy, as at the first, so at the last.

4 And so again may Sraosha, (Obedience) the good, be present here for the worship of the good waters, and of the good and bountiful Immortals, and of Blessedness the good who is closely knit with the Righteous Order to perfect and to incite us. Yea, we worship Sraosha the blessed and the stately, who smites with victory, and who furthers the settlements in their advance, the holy lord of the ritual order.

Chapter 57

0 THE SROSH YASHT.

1 A blessing is Righteousness (called) the Best, &c. Propitiation be to Sraosha, Obedience the blessed, the mighty, the incarnate word of reason, whose body is the Mathra, him of the daring spear, devoted to the Lord, for (his) sacrificial worship, homage, propitiation, and praise.

2 We worship Sraosha, (Obedience, the blessed, the stately, him who smites with the blow of victory, and who furthers the settlements, the holy, (ruling) as the ritual lord. Him do we worship, who in the creation of Mazda the first adored Ahura, with the Baresman spread, who worshipped the Bountiful Immortals (first), who worshipped both the protector and the Creator, who are (both) creating all things in the creation.

3 For his splendor and his glory, for his might, and the blow which smites with victory, I will worship him with the Yasna of the Yazads, with a Yasna loud intoned, him Obedience the blessed, with the consecrated waters, and the good Blessedness, the lofty, and Nairya-sangha, the stately; and may he draw near to us to aid us, he who smites with victory, Obedience the blessed!

4 We worship Sraosha, Obedience the blessed, and that lofty Lord who is Ahura Mazda Himself, Him who has attained the most to this our ritual, Him who has approached the nearest to us in our celebrations. And we worship all the words of Zarathushtra, and all the deeds well done (for him), both those that have been done (in times gone by), and those which are yet to be done (for him in times to come).

5 We worship Sraosha (Obedience) the blessed and the stately, him who smites with the blow of victory, who prospers the settlements, the holy ritual lord,

6 who first spread forth the Baresman, and the three bundles, and the five bundles, and the seven bundles, and the nine, till it was heaped for us knee-high, and to the middle of the thighs, for the Bountiful Immortals, for their worship, and their homage, and their propitiation, and their praise. For his splendor and his glory, for his might, and the blow which smites with victory, I will worship him with the Yasna of the Yazads, with a Yasna loud intoned, him Obedience the blessed, with the consecrated waters.

7 We worship Sraosha (Obedience) the blessed, the stately, who smites with the blow of victory, who furthers the settlements, the holy ritual chief.

8 Who first chanted the Gathas, the five Gathas of Zarathushtra, the Spitama, the holy (with the fashion) of their metres, and after the well-constructed order of their words, together with the Zand which they contain, and the questions which they utter, and the answers which they give, for the Bountiful Immortals, for their sacrifice and homage, their propitiation, and their praise. For his splendor and his glory, for his might....

9 We worship Sraosha (Obedience) the blessed and the stately, who smites with the blow of victory, and who furthers the settlements, the holy ritual chief,

10 who for the poor among (our) men and women built a mighty house, who after sunset, and with his leveled battle-ax, smites Aeshema bloody wounds, and having struck the head, casts him lightly (?) (to the earth), as the stronger (smites) the weaker. For his splendor and his glory, for his might....

11 We worship Sraosha, Obedience the blessed and the stately, him who smites with the blow of victory, who furthers the settlements, the holy ritual chief, as the energetic, and the swift, the strong, the daring (and redoubted) hero,

12 who comes back from all his battles (and comes from them) a conqueror, who amid the Bountiful ImmortaIs sits as companion at their meeting. For his splendor and his glory, for his might....

13 We worship Sraosha (Obedience) the blessed, who is the strongest and most persistent of the youths, the most energetic, and the swiftest, who of all the youths strikes most with terror I from afar (?). [Be ye desirous, O ye Mazdayasnians! of the Yasna of Obedience the blessed.]

14 Far from this house, this village, and this tribe, and from this country, the evil and destructive terrors (shall) depart. In the dwelling of that man in whose abode Obedience the blessed, who smites victoriously, is satisfied and welcomed, there is that holy man who thus contents him (most) forward in the thinking better thoughts, in the speaking truthful ritual) words, and in the doing holy deeds. For his splendor and his glory, for his might....

15 We worship Sraosha (Obedience) the blessed and the stately, who is the conqueror of the Kayadha, and the Kaidhya, who was the smiter of the Lie-demon of the Daevas, the one veritably powerful, the destroyer of the world, who is the guardian and watchman over all the migrations (?) of the tribes.

16 Who sleeplessly and vigilant guards the creatures of Ahura, who sleeplessly and with vigilance saves them, who with halberd raised on high guards all the corporeal world after setting of the sun,

17 who has never slept in quiet since the two Spirits made the worlds, [the bounteous and the evil one] who guards the homes of Asha, who battles all (?) the days long and the nights with all the Daevas [(Pazand) the Mazanian],

18 nor terror-stricken does he turn in affright before (their power); but before him all the Daevas turn in affright against their will, and rush to darkness in their fear. For his splendor and his glory, for his might....

19 We worship Sraosha (Obedience) the blessed, whom Haoma worshipped on the highest height of high Haraiti, he Haoma, the reviver, and the healer, the beautiful, the kingly, of the golden eye,

21 We worship Sraosha (Obedience) the blessed, whose house stands with its thousand pillars, as victorious, on the highest height of high Haraiti, self-lighted from within, star-studded from without,

23 We worship Sraosha (Obedience) the blessed, by whose might and victorious power, and wise conduct, and (full) knowledge, the Bountiful Immortals descend upon this earth of seven quarters.

24 Who as teacher of the law will stride forth upon this earth with its dwellers in the body, and ruling as he will. And in this Religion, Ahura Mazda has been confessed with faith, and the Good Mind likewise with Him, and Righteousness the Best, and Khshathra-vairya, and Piety the Bounteous, and the Universal Weal and Immortality; and the question to the Lord is asked, and Mazda's lore (is written).

25 O Sraosha (Obedience), thou blessed one, and stately! protect us for the lives; yea, for both, (for that) of this world which is corporeal, and for the world of mind, against unhappy death, and the remorseless Wrath of rapine, against the hosts with ill-intent, who lift their bloody spears against us; yea, against their assaults whom the Wrath-demon will set on, and Vidhatu, demon-made.

26 Therefore may'st thou, O Sraosha, the blessed and the stately! grant swiftness to our teams, soundness to our bodies, and abundant observation of our foes, and their smiting (as we mark them), and their sudden death. For his splendor and his glory, for his might....

27 We worship Sraosha (Obedience) the blessed, whom four racers draw in harness, white and shining, beautiful, and powerful, quick to learn, and fleet, obeying before speech, heeding orders from the mind, with their hoofs of horn gold-covered,

28 fleeter than (our) horses, swifter than the winds, more rapid than the rain(-drops as they fall); yea, fleeter than the clouds, or well-winged birds, or the we shot arrow as it flies,

29 which overtake these swift ones all, as they fly after them pursuing, but which are never overtaken when they flee, which plunge away from both the weapons (hurled on this side and on that) and draw Sraosha with them, the good Sraosha and the blessed; which from both the weapons (those on this side and on that) bear the good Obedience the blessed, plunging forward in their zeal, when he takes his course from India on the East, and when he lights down in the West. For his splendor and his glory, for his might....

30 We worship Obedience the blessed and the stately, who though lofty and so high, yea, even to the girdle, yet stoops to Mazda's creatures,

31 who thrice within the day, and three times of a night, will drive on to that Karshvar Hvaniratha, called the luminous, as he holds in both the hands and poizes his knife-like battle-ax, which flies as of itself, and to cleave the Daevas' skulls,

32 to hew down Angra Mainyu, the wicked, and to hew down Rapine of the bloody spear, to hew down the Daevas of Mazendran, and every Demon-god. For his splendor and his glory, for his might....

33 We worship Sraosha (Obedience) the blessed and the stately, him who smites with victory, both here and not here, and on this entire earth. And we worship all the (gifts) of Sraosha (Obedience) the blessed, the mighty, and the strong, whose body is the Mathra. Yea, we worship (all the martial gifts) of Sraosha (Obedience) the mighty, both armed with shielding armor, and a warrior strong of hand, skull-cleaver of the Daevas, conquering the endowments of the conqueror, the holy conqueror of the conqueror, and (his) victorious powers, and he Ascendancy which it bestows, and we worship this Ascendancy of Sraosha's (the same which conquers theirs); and that of Arshti do we praise as well.

Chapter 58

1 (Introduction.) (To the increase of our homage and praise of God) we offer this service which, as our defense, may shield us, which is worship with its beneficent results; and Blessedness is with it of a verity, and Piety as well. [(Pazand) and of this worship the results here mentioned are the well-thought thought, the word well spoken, and the deed well done]; and let this our worship shelter us from the Daeva and from the evil-minded man.

2 And to this worship do we confide our settlements and persons for protection and care, for guarding, and for oversight;

3 and in this worship will we abide, O Ahura Mazda! and with joy. In this worship do we exercise our choices; and to it will we approach, and to it will we belong; yea, to revering worship will we confide our settlements and persons for protection, and for care, for guarding, and for oversight, to such worship as is the praise of such as You.

4 The owner of herds is the righteous (one), and he is victorious when he strikes, and thus he is the best; [(Pazand) we therefore offer (this) service (for herd-owners)] for the herd-owner is the father of the Kine by the help of him who follows the ritual order: and he is the father of the holy man as well, and of the sanctified creation. He is in verity the bestower of blessings, and to him, O Ye Bountiful Immortals! we render, (and his do we make) Your greatness, Your goodness, and Your (spiritual) beauty, and let this man, the cattle-owner, approach to guard over us; and may he be our watchman together with the Righteous Order, and with store for our nourishment and full generous liberality, together with sharing of the goods, with gentleness, and with Ahura Mazda's sacred Fire!

5 O Ye Bountiful Immortals! as Ye have made us, so do Ye save us, holy men, and saintly women (as we are, and steadfast in the faith)l. Save us, O Ye Bountiful Immortals! Ye who rule aright, and who dispose (of all) aright, for none other do I know, save You; then with Your Righteousness do Ye save us.

6 And we offer hereby our thoughts, and words, and actions, our herds, and men, to the Bountiful Spirit. And may the creative stars of Ahura Mazda, the Creator, shine down on us, and round about us with full herds and healthy settlements, with healthy herds and healthy men, and with all in vigor, and endowed with the blessing of the Lord.

7 Praise to Thee, O Fire of Ahura Mazda I may'st thou come to (us in) the greatest one of the engrossing interests for the help of the great (effort), for the joy-producing grace of the great (interest of our cause); grant us both Weal and Deathlessness!

8 We sacrifice to the entire collection of the Praises of the Yasna, with the careful structure of their language which has reached the most its object. And we offer (our homage) in our celebrations to Thy body, O Ahura Mazda! the most beautiful of forms, these stars, and to that one, the highest of the high [(Pazand) such as the sun was called]. Yea, we worship the Praises of the Yasna which were the production of the world of old.

Chapter 59

0 MUTUAL BLESSINGS.

1 We worship the Creator Ahura Mazda with our sacrifice, and the Bountiful Immortals who rule aright, and who dispose of all aright.(Y6.1)

2 And we worship the Asnya with our sacrifice, and Havani, Savanghi and Visya, the holy lords of the ritual order, and Mithra of the wide pastures, of the thousand ears, and myriad eyes, the Yazad of the spoken name, and we worship Raman Hvastra.(Y6.2)

3 And we worship Rapithwina with our sacrifice, and Fradat-fshu, and the Zantuma, and Righteousness the Best, and the Fire, Ahura Mazda's son, holy lords of the ritual order.(Y6.3)

4 And we worship Uzayeirina, and Fradat-vira, and Dahvyuma*, the holy lord of the ritual order, and that kingly Ahura, the radiant Napat-apam, of the fleet horses, and the water holy, and Mazda-made.(Y6.4)

5 And we worship Aiwisruthrima and Aibigaya in our sacrifice, the holy lord of the ritual order, and Fradat-vispam-hujyaiti and the Zarathushtrotema, the holy lord of the ritual order, and the good, heroic, bountiful Fravashis of the saints, and the women who bring forth many sons, and the Prosperous home-life which endures without reverse throughout the year, and Force which is well-shaped and stately, and the Blow which brings the victory, which is Ahura-given, and the Victorious Ascendency (which it secures).(Y6.5)

6 And we worship Ushahina with our sacrifice, and Berejya, and Nmanya, and Sraosha (Obedience) the blessed and the stately who smites with victory, and makes the settlements advance, and Rashnu, the most just, and Arshtat who makes the settlements advance and causes them to increase, the holy lords of the ritual order.(Y6.6)

7 And we worship the Mahya in our sacrifice, the new moon and the waning moon (the moon within) and the full moon which scatters night, the holy lord of the ritual order.(Y6.7)

8 And we worship the Yearly festivals in our sacrifice, Maidhya-zaremaya, Maidhyo-shema, Paitishhahya, and Ayathrima, the furtherer (or breeder), the spender of virile strength, and Maidhyairya, the holy lord of the ritual order, and Hamaspathmaedhaya, and the Seasons (in which they are).(Y6.8)

9 And we worship with our sacrifice all the lords of the ritual order, who are the thirty and three who approach the nearest around about us at Havani, who are the lords of Righteousness the Best, and whose observances were inculcated by Ahura Mazda, and uttered forth by Zarathushtra.(Y6.9)

10 And we worship Ahura and Mithra with our sacrifice, the lofty, and imperishable, and holy two, and the stars, moon, and sun, among the plants of the Baresman, and Mithra, the province-lord of all the provinces, even Ahura Mazda, the radiant, the glorious, and the good, valiant, and bountiful Fravashis of the saints.(Y6.10)

11 We worship thee, the Fire, O Ahura Mazda's son! We worship the fire Berezi-savangha (of the lofty use), and the fire Vohu-fryana (the good and friendly), and the fire Urvazishta (the most beneficial and most helpful), and the fire Vazishta (the most supporting), and the fire Spenishta (the most bountiful), and Nairya-sangha the Yazad of the royal lineage, and that fire which is the house-lord of all houses and Mazda-made, even the son of Ahura Mazda, the holy lord of the ritual order, with all the fires.(Y17.11)

12 And we worship the good and best waters Mazda-made, holy, all the waters Mazda-made and holy, and all the plants which Mazda made, and which are holy.(Y17.12)

13 And we worship the Mathra-spenta (the bounteous word-of-reason), the Zarathushtrian law against the Daevas, and its long descent.(Y17.13)

14 And we worship Mount Ushi-darena which is Mazda-made and shining with its holiness, and all the mountains shining with holiness, and of abundant glory, and which Mazda made ---.(Y17.14)

15 And we worship the good and pious prayer for blessings,(Y17.15)

16 and these waters and (these lands), (Y17.16)

17 and all the greatest chieftains, lords of the ritual order;(Y17.17)

18 I praise, invoke, and weave my hymn to the good, heroic, and bountiful Fravashis of the saints; (and having invoked these, then) we worship the Nmanyas, and the Visyas, and the Zantumas, and the Dahvyumas, and the Zarathushtrotemas. (Y26.1)

19 And of all these prior Fravashis, we worship here the Fravashi of Ahura Mazda, which is the greatest and the best, the most beautiful and the firmest, the most wise and the best in form, and the one that attains the most its ends because of Righteousness. (Y26.2)

20 And (having invoked them) hither, we worship the good, heroic, bountiful Fravashis of the holy ones, those of the Bountiful Immortals, the brilliant, of effective glance, the lofty, the devoted, the swift ones of the creatures of Ahura who are imperishable and holy. (Y26.3)

21 And (having invoked them) hither, we worship the spirit and conscience, the intelligence and soul and Fravashi of those holy men and women who early heard the lore and commands (of God), and loved and strove after Righteousness, the ritual truth; and we worship the soul of the Kine of blessed gift. (Y26.4)

22 And (having invoked it) hither, we worship the Fravashi of Gaya Maretan [Gayomard] the holy, and the sanctity and Fravashi of Zarathushtra Spitama the saint; and we worship the Fravashi of Kavi Vishtasp the holy, and that of Isat-vastra the Zarathushtrian, the saint. (Y26.5)

23 And (having invoked them) hither, we worship the life, conscience, intelligence, soul and Fravashi of the next of kin, of the saints male and female who have striven after the ritual truth, which are those of the dead and living saints, and which are those also of men as yet unborn, of the future prophets who will help on the renovation, and complete the human progress, with them all. (Y26.6)

24 And (having invoked them) hither, we worship the souls of the dead [(Pazand) which are the Fravashis of the saints]; and of all the next of kin who have passed away in this house, of the Aethra-paitis (the teachers) and of the disciples; yea, of all holy men and women; (Y26.7)

25 and we worship the Fravashis of all the holy teachers and disciples; and of all the saints both male and female. (Y26.8)

26 (And having invoked them) hither we worship the Fravashis of all the holy children who fulfill the deeds of piety; and we worship the Fravashis of the saints within the province; and those of the saints without the province. (Y26.9)

27 We worship the Fravashis of (those) holy men and holy women; we worship all the good, heroic, bountiful Fravashis of the saints from Gaya Maretan [Gayomard] (the first created) to the Saoshyant, the victorious. (Y26.10)

28 We worship Verethraghna, the Ahura-made, the victorious blow; and we worship the Saoshyant, who smites with victory; and we sacrifice to this Baresman with its Zaothra and its girdle (which is its band) and which is spread with sanctity. And we sacrifice to (our) own soul(s), and to (our) own Fravashi(s).

29 (Y17.19) ????

30 (The Ratu speaks): O thou good (servant of the Lord)! may that be thine which is better than the good; may'st thou acquire that which is (thine) own in the Zaothra; may'st thou attain to that reward which the Zaotar has been obtaining, who is far advanced in his good thoughts, and words, and deeds.

31 (The Zaotar speaks): May that happen to you (likewise) which is better than the good, and may that not happen which is worse than the evil, and may that likewise not be my lot.

32 As (our) Ahu (is) excellent, so (is our) Ratu (one who rules) from his Righteousness, a creator of mental goodness, and of life's actions done for Mazda, and the Kingdom (is) to Ahura which to the poor will offer a nurturer. A blessing is Asha called the Best, &c. We sacrifice to the Ahuna-vairya; we sacrifice to Asha Vahishta the most beautiful, the Bountiful Immortal. And we sacrifice to the Fshusho-mathra, the by-spoken. And we sacrifice to the entire collection of the Praises of the Yasna; (yea), to the Yasna Praises which were instituted in the world of yore.

Chapter 60

0 PRAYERS FOR THE DWELLING OF THE SACRIFICER.

1 Thus that better than the good may he approach, who shows to us straight paths of profit appertaining to this bodily life and to the mental likewise, in the eternal (?) realms where dwells Ahura; yea, may he approach it, who is Thy worthy servant, and good citizen, O Great giver Lord!

2 May these blessings approach this house, which are the wise perceptions of the saints, the sacred blessings bestowed through the ritual, their guileless characteristics, together with their recognition of what is due; and may the Righteous Order appear for this village, and the Divine Sovereign Power, together with the benefit and glorious welfare (which ensues),

3 And with these the long enduring prominence of this Religion of Ahura's, the Zarathushtrian Faith. And may the Kine be now with greatest speed within (the farm-yard of) this house, most speedily may the rewarded sanctity and the strength of the holy man be here, most speedily as well Ahura's lore.

4 And may the good and heroic and bountiful Fravashis of the saints come here, and may they go hand in hand with us with the healing virtues of (their) blessed gifts as wide-spread as the earth, as far-spread as the rivers, as high-reaching as the sun, for the furtherance of the better men, for the hindrance of the hostile, and for the abundant growth of riches and of glory.

5 May Sraosha (Obedience) conquer disobedience within this house, and may peace triumph over discord here, and generous giving over avarice, reverence over contempt, speech with truthful words over lying utterance. May the Righteous Order gain the victory over the Demon of the Lie.

6 As in this (house) the Bountiful Immortals seek for good Yasnas and good praises from the blessed Sraosha (who governs here), and as they seek for (one) good sacrifice and act of homage (more especially their own) which is a good offering (to them) for (our) salvation, and a good offering in praise, together with a long continued offering of the entire self,

7 let not then (their) brilliant glory ever desert this house, nor the bright abundance, nor an illustrious offspring legitimately born, nor that long continued companionship which is the furtherance of that good blessedness which teaches concerning glory.

8 May'st Thou, O Ahura Mazda! reign at Thy will, and with a saving rule over Thine own creatures, and render Ye the holy (man) also a sovereign at his will over waters, and over plants, and over all the clean and sacred (creatures) which contain the seed of Righteousness. Strip ye the wicked of all power!(Y8.5)

9 Absolute in power may the holy be, bereft of all free choice the wicked ! Gone (may he be), met as foe, carried out from the creatures of Spenta Mainyu, hemmed in without power over any wish! (Y8.6)

10 I will incite, even I who am Zarathushtra, the heads of the houses, villages, Zantus, and provinces, to the careful following of this Religion which is that of Ahura, and according to Zarathushtra, in their thoughts, their words, and their deeds. (Y8.7)

11 In order that our minds may be delighted, and our souls the best, let our bodies be glorified as well, and let them; O Mazda! go likewise openly (unto Heaven) as the best world of the saints as devoted to Ahura,

12 and accompanied by Asha Vahishta (who is Righteousness the Best), and the most beautiful! And may we see Thee, and may we, approaching, come around about Thee, and attain to entire companionship with Thee! And we sacrifice to the Righteous Order, the best, the most beautiful, the bounteous Immortal!

Chapter 61

1 Let us peal forth the Ahuna-vairya in our liturgy between the heaven and earth, and let us send forth the Asha Vahishta in our prayer the same, and the Yenhe hatam. And let us send forth in our liturgies between the heaven and earth the pious and good prayer of the pious man for blessings,

2 for the encounter with, and for the displacement of Angra Mainyu with his creatures which are likewise evil as he is, for he is filled with death (for those whom he has made). Aye, let us send that petition forth for the encounter with, and for the dislodgment of the Kahvaredhas and of the individual Kahvaredha the male, and the female (to the last individual of each),

3 and for the encounter with, and the dislodgment of the Kayadhas, and of the individual Kayadhians, male and female, and of the thieves and robbers, of the Zandas, and the sorcerers, of the covenant breakers, and of those who tamper with the covenants.

4 Yea, we send it forth for the encounter with, and for the overthrow of the murderers of the saints, and of those who hate and torment us for our Faith, and of those who persecute the ritual, and the tyrant full of death. Yea, let us peal them forth for the encounter with and the overthrow of the wicked, O Zarathushtra Spitama! whoever they may be, whose thoughts, and words, and works are not congenial to the holy ritual laws.

5 And how shall we drive the Demon of the Lie from hence from us? Aye, how shall we, the prophets who are yet to serve and save (thy people), drive the Druj from hence, so that we, having power over her as being utterly without power, may drive her hence with blow from the seven Karshvars, for the encounter with, and for the dislodgment of the entire evil world?

Chapter 62

0 TO THE FIRE.

1 I offer my sacrifice and homage to thee, the Fire, as a good offering, and an offering with our hail of salvation, even as an offering of praise with benedictions, to thee, the Fire, O Ahura Mazda's son! Meet for sacrifice art thou, and worthy of (our) homage. And as meet for sacrifice, and thus worthy of our homage, may'st thou be in the houses of men (who worship Mazda). Salvation be to this man who worships thee in verity and truth, with wood in hand, and Baresman ready, with flesh in hand, and holding too the mortar.

2 And may'st thou be (ever) fed with wood as the prescription orders. Yea, may'st thou have thy perfume justly, and thy sacred butter without fail, and thine andirons regularly placed. Be of full-age as to thy nourishment, of the canon's age as to the measure of thy food, O Fire, Ahura-Mazda's son!

3 Be now aflame within this house; be ever without fail in flame; be all ashine within this house; be on thy growth within this house; for long time be thou thus to the furtherance of the heroic (renovation), to the completion of (all) progress, yea, even till the good heroic (millennial) time when that renovation shall have become complete.

4 Give me, O Fire, Ahura Mazda's son! a speedy glory, speedy nourishment, and speedy booty, and abundant glory, abundant nourishment, abundant booty, an expanded mind, and nimbleness of tongue for soul and understanding, even an understanding continually growing in its largeness, and that never wanders, and long enduring virile power,

5 an offspring sure of foot, that never sleeps on watch [not for a third part of the day, or night], and that rises quick from bed, and likewise a wakeful offspring, helpful to nurture, or reclaim, legitimate, keeping order in men's meetings, (yea,) drawing men to assemblies through their influence and word, grown to power, skillful, redeeming others from oppression, served by many followers, which may advance my line (in prosperity and fame), and (my) Vis, and my Zantu, and (my) province, (yea, an offspring) which may deliver orders to the Province as (firm and righteous rulers).

6 And may'st thou grant me, O Fire, Ahura Mazda's Son! that whereby instructors may be (given) me, now and for evermore, (giving light to me of Heaven) the best life of the saints, brilliant, all glorious. And may I have experience of the good reward, and the good renown, and of the long forecasting preparation of the soul.

7 The Fire of Ahura Mazda addresses this admonition to all for whom he cooks the night and morning (meal). From all these, O Spitama! he wishes to secure good care, and healthful care (as guarding for salvation), the care of a true praiser.

8 At both the hands of all who come by me, I, the Fire, keenly look: What brings the mate to his mate (thus I say to him), the one who walks at large, to him who sits at home? [We worship the bounteous Fire, the swift-driving charioteer.]

9 And if this man who passes brings him wood brought (with good measure that is) with sacred care, or if he brings the Baresman spread with sanctity, or the Hadhanaepata plant, then afterwards Ahura Mazda's Fire will bless him, contented, not offended, and in (its) satisfaction (saying thus).

10 May a herd of kine be with thee, and a multitude of men, may an active mind go with thee, and an active soul as well. As a blest soul may'st thou live through thy life, the nights which thou shall live. This is the blessing of the Fire for him who brings it wood (well) dried, sought out for flaming, purified with the earnest blessing of the sacred ritual truth.

11 We strive after the flowing on of the good waters, and their ebb as well, and the sounding of their waves, desiring their propitiation; I desire to approach them with my praise.

12 I will confess myself a Mazdayasnian, of Zarathushtra's order, a foe to the Daevas, devoted to the lore of the Lord for Havani, the holy lord of the ritual order, for sacrifice, homage, propitiation, and for praise, and for Savanghi and Visya, the holy lord(s) of the ritual order, and for the sacrifice, homage, propitiation, and praise of the day-lords of the days in their duration, and of the days during daylight, and for the month-regulators, and the year-regulators, and for those of the (several) seasons, for their sacrifice, and homage, their propitiation, and their praise. (Y3.24)

13 (The Zaotar speaks): As the Ahu to be (revered and) chosen, let the priest speak forth to me. (The Ratu responds): As the Ahu to be (revered and) chosen, let him who is the Zaotar speak forth to me. (The Zaotar again): So let the Ratu from his Righteousness, holy and learned, speak forth!(Y3.25)

Chapter 63

0 (See Y15.2; Y66.2; Y38.3.)

Chapter 64

0 (See Y46.3; Y50.6-11.)

Chapter 65

0 TO ARDVI SURA ANAHITA, AND THE WATERS.

1 I will praise the water Ardvi Sura Anahita, the wide-flowing (as it is) and healing in its influence, efficacious against the Daevas, devoted to Ahura's lore, and to be worshipped with sacrifice within the corporeal world, furthering all living things (?) and holy, helping on the increase and improvement of our herds and settlements, holy, and increasing our wealth, holy, and helping on the progress of the Province, holy (as she is)?

2 (Ardvi Sura Anahita) who purifies the seed of all male beings, who sanctifies the wombs of all women to the birth, who makes all women fortunate in labor, who brings all women a regular and timely flow of milk,

3 (Ardvi Sura Anahita) with a volume sounding from afar, which is alone equal in its bulk to all the waters which flow forth upon earth, which flows down with mighty volume from high Hukairya to the sea Vouru-kasha.

4 And all the gulfs in Vouru-kasha are stirred (when it falls down), all the middle doth well up when Ardvi Sura Anahita rushes in, when she plunges foaming into them, she, whose are a thousand tributaries, and a thousand outlets, and each as it flows in, or rushes out, is a forty days' ride in length to a rider mounted well.

5 And the (chief) outlet to this one water (Ardvi Sura Anahita) goes apart, dividing to all the seven Karshvars. And this outlet to my river, Ardvi Sura Anahita, bears off its water always in summer and in winter. This my river purifies the seed of men, and wombs of women, and women's milk.

6 Let the saints' Fravashis now draw near, those of the saints who live, or have lived, of those born, or yet to be born; yea, let them come near which have borne these waters up stream from the nearest ones (that lie below as the outlet pours away)

7 Let not our waters be for the man of ill intent, of evil speech, or deeds, or conscience; let them not be for the offender of a friend, not for an insulter of a Magian, nor for one who harms the workmen, nor for one who hates his kindred. And let not our good waters (which are not only good, but) best, and Mazda-made, help on the man who strives to mar our settlements which are not to be corrupted, nor him who would mar our bodies, (our) uncorrupted (selves),

8 nor the thief, or bludgeon-bearing ruffian who would slaughter the disciples, nor a sorcerer, nor a burrier of dead bodies, nor the jealous, nor the niggard, nor the godless heretic who slays disciples, nor the evil tyrant among men. Against these may our waters come as torments. As destructive may these come (?), may they come to him who has done those first (foul evils), as to him who does the last.

9 O waters! rest still within your places while the invoking priest shall offer. Shall not the invoker make offering to these good waters, and with the inculcated words? (And how shall this be done?) Shall he not be tongue-fettered, if he offers else than with the ritual? Shall (not) the words be so delivered as the Aethrapaiti teaches? Where shall the blessings be (inserted)? Where the supplications with confessions? Where the gifts of those that offer?

10 (It shall be only thus) as Ahura Mazda showed before to Zarathushtra, and as Zarathushtra taught the corporeal worlds (the men on earth)! Thou shalt pray the first petition to the waters, O Zarathushtra, and after that thou shalt offer the Zaothras to the waters, sanctified, and sought out with pious care; and thou shalt pronounce these words (as follows, thus):

11 O ye waters, I beseech of you this favor; and grant ye me this great one in whose bestowal ye flow down to me for the bettering (of my state), with a never-failing truth. O ye waters, I beseech of you for wealth of many kinds (which gives) power (to its holder), and for an offspring self-dependent whom multitudes will bless, and for whose wasting, or defeat, or death, or vengeful punishment, or overtaking, no one prays.

12 And this do I beseech of you, O waters, this, O ye lands, and this, ye plants! This wealth and offspring I beseech of You, O Ye Bountiful Immortals, who rule aright, who dispose (of all) aright, O Ye good beings, male and female, givers of good things; and this I beseech of you, O ye beneficent, mighty, and overwhelming Fravashis of the saints, and this (of thee), O Mithra of the wide pastures, and this of thee, O blest and stately Sraosha; and of thee, O Rashnu the most just, and of thee, O Fire, Ahura Mazda's son; and of thee, O lofty lord, the royal Apam-napat, of the fleet horses; aye, of You all, ye Yazads, bestowers of the better gifts and holy.

13 And this do ye therefore grant me, O ye holy waters, and ye lands!

14 And grant me likewise what is still greater than this all, and still better than this all, and more beautiful, and more exceeding precious (and that is, Immortality and Welfare), O Ye Yazads, holy and ruling mightily, and powerful at once, and grant it speedily according to this Gathic (?) word: (Yea), by veritable grace let that be done (?) for us which is most promotive of our weal.

15 And according to this further word again: Grant me, Thou who art maker of the Kine, the plants, and the waters, Immortality and likewise Weal, O Ahura Mazda, Thou most bounteous Spirit. And grant me these two eternal gifts through Thy Good Mind in the doctrine.

16 Whose best gift from his Righteousness is mine in the offering Ahura this knoweth; who have lived, and live ever, by their names these I worship, while I draw near with praises. The Good Kingdom is to be chosen, that lot which most of all bears on (our blessings). (Y15.2)

17 Let Sraosha (the listening Obedience) be present here for the worship of the good waters; yea, let the good Obedience be here for the worship of the good and bountiful Immortals who rule aright, and dispose (of all) aright, the good, and for the worship of the good Sanctity, or Blessedness, who is closely knit with the Righteous Order, to perfect us, and to incite us. May Sraosha (Obedience) be here present for the worship of the good waters, he the good and the holy, as at the first, so at the last. (Y56.3)

18 And so again may Sraosha, (Obedience) the good, be present here for the worship of the good waters, and of the good and bountiful Immortals, and of Blessedness the good who is closely knit with the Righteous Order to perfect and to incite us. Yea, we worship Sraosha the blessed and the stately, who smites with victory, and who furthers the settlements in their advance, the holy lord of the ritual order. (Y56.4)

Chapter 66

0 TO THE AHURIAN ONE.

1 I am now offering this Zaothra here with sanctity, together with the Haoma and the flesh, and the Hadhanaepata lifted up with sacred regularity as to thee, O Ahurian One, for the propitiation of Ahura Mazda, of the Bountiful Immortals, of Sraosha (Obedience) the blessed, and of the Fire of Ahura Mazda, the ritual's lofty lord.

2 (=Y7,5-19.)

3 (=Y22, Y28.24-27.)

Chapter 67

1 I desire to approach with my praise those Fravashis which have existed from of old, the Fravashis of the houses, and of the villages, of the communities, and of the provinces, which hold the heaven in its place apart, and the water, land, and cattle, which hold the children in the wombs safely enclosed apart so that they do not miscarry. (Y23.1)

2 And I desire to approach toward the Fravashi of Ahura Mazda, and with my praise, and for those of the Bountiful Immortals, with all the holy Fravashis which are those of the heavenly Yazads. And I desire to approach the Fravashi of Gaya Maretan [Gayomard] (the life-man) in my worship with my praise, and for that of Zarathushtra Spitama, and for those of Kavi Vishtaspa, and of Isat-vastra, the Zarathushtrian, with all the holy Fravashis of the other ancient counselors as well. (Y23.2)

3 And I desire in my worship to approach toward every holy Fravashi whosesoever it may be, and wheresoever dead upon this earth (its possessor may have lain), the pious woman, or the girl of tender years, the maiden diligent (among the cattle) in the field (who) may have dwelt (here; yea, all) which are now worshipped from this house, which are attentive to, and which attain to (our) good Yasnas and (our) homage. (Y23.3)

4 Yea, I desire to approach the Fravashis of the saints with my praise redoubted (as they are) and overwhelming, the Fraashis of those who held to the ancient lore, and the Fravashis of the next-of-kin; and I desire to approach toward the Fravashi of mine own soul in my worship with my praise; and I desire therewith to approach toward all the lords of the ritual, and with praise; and I desire to approach all the good Yazads with my praise, the heavenly and the earthly, who are meet for sacrifice and homage, because of Righteousness the Best! (Y23.4)

5 O ye waters! now we worship you, you that are showered down, and you that stand in pools and vats, and you that bear forth. (our loaded vessels?) ye female Ahuras of Ahura, you that serve us (all) in helpful ways, well forded and full-flowing, and effective for the bathings, we will seek you and for both the worlds! (Y38.3)

6 Therefore did Ahura Mazda give you names, O ye beneficent ones! when He who made the good bestowed you. And by these names we worship you, and by them we would ingratiate ourselves with you, and with them would we bow before you, and direct our prayers to you with free confessions of our debt. O waters, ye who are productive, and ye maternal ones, ye with heat that suckles the (frail and) needy (before birth), ye waters (that have once been) rulers of (us) all, we will now address you as the best, and the most beautiful; those (are) yours, those good (objects) of our offerings, ye long of arm to reach our sickness, or misfortune, ye mothers of our life!(Y38.4)

Chapter 68

0 TO THE AHURIAN ONE, AND THE WATERS.

1 We offer this to thee, O Ahurian (daughter) of Ahura! as a help (?) for life. If we have offended thee, let this Zaothra then attain to thee (for satisfaction), for it is thine with its Haoma, and its milk, and its Hadhanaepata.

2 And may'st thou approach to me for milk and for libation, a Zaothra! as health, for healing, and for progress, for growth and in preparation for ceremonial merit, for good renown, for equanimity and for that victory which makes the settlements advance.

3 Yea, we worship thee with sacrifice, O thou Ahurian (daughter) of Ahura with the Zaothras of the good thought; and we worship, O Ahura, one with the Zaothras of the good word and deed

4 for the enlightenment of the thoughts, and words, and actions, for preparation for the soul, for the settlement's advance, and to prepare the saints endowed with ritual merit.

5 And grant me, O thou Ahurian One! Heaven, and to have an offspring manly and legitimate, who may promote my house, my village, my tribe and province, and the authority thereof.

6 We sacrifice to thee, O thou Ahurian one! And we sacrifice to the sea Vouru-kasha, and to all waters upon earth, whether standing, or running, or waters of the well, or spring-waters which perennially flow, or the drippings of the rains, or the irrigations of canals.

7 With this hymn from the (spirit of) the Yasna do we worship thee, and with the homage which it offers as it is the most legitimate Yasna, and homage of them (all) because of Righteousness the Best. We sacrifice to the good waters, and to the best, which Mazda created.

8 And we sacrifice to the two, to the milk and to the libation, which make the waters flow, and the plants sprout forth, opposing therein the Dragon Daeva-made, for the arrest of that cheat the Pairika, and to contradict the insulting malice of the Ashemaogha (the disturber and destroyer of our Faith), and of the unholy tyrant full of death, and of the human Daeva (worshipper) of hateful malice (and intent).

9 And may'st thou hear our sacrificial chants O thou Ahurian (daughter) of Ahura! Yea, be propitiated by our Yasna, O Ahurian one! and so may'st thou be present at our Yasna; may'st thou come to us to help, as we chant our full-offered Yasht with the full offering of Zaothras.

10 If any man shall sacrifice to you, O ye good waters, the Ahurian ones of Ahura! with the best and most fitting Zaothras offered piously,

11 to that man ye give both splendor and glory, with health and vigor of the body and prominence of form; yea, to him ye give possessions which entail abundant glory, and a legitimate scion, and a long enduring life, and (Heaven at the last), the best life of the saints, shining, all glorious.

12 And to me also do ye now give it, to me who am offering this Yasna as a priest. (Response.) And to us Mazdayasnians who are likewise offering sacrifice, do ye grant (both the desire and knowledge of the path that is correct), to us colleagues, and disciples, Aethrapaitis and Aethryas, men and women as well as children, and maidens of the field,

13 who think good only, for the overwhelming of oppression and of malice in the raids of the invader, and in face of foes who hate. Grant to us both the desire of, and the knowledge of that straightest path, the straightest because of Righteousness, and of (Heaven) the best life of the Saints, shining, all glorious. As the Ahu is excellent, so is the Ratu (one who rules) from the Righteous Order, a creator of mental goodness and of life's actions done for Mazda. And the kingdom (is) for Ahura, which to the poor may offer nurture.

14 (The Zaotar speaks): I beseech with my benediction for a safe abode, for a joyful and a long abode for the dwellers in this village from whence these Zaothras (which I offer come). And I pray in my benediction for a safe abode, and a quiet and a joyful one, and a long abiding to every Mazdayasnian village, and for a succor even with my wants, for a succor with salutations of salvation, and for one with praises, O Fire! and for thee, O Ahurian one of Ahura! do I ask the fullest Yasht.

15 And I pray for (?) Raman Hvastra for this Province, and for healthfulness and healing. And I pray for it with my blessing for you pious men, for all. And I pray for him who is saintly with (true) goodness, whosoever he may be, between heaven and the earth, for a thousand healing remedies, and for ten thousand of the same.

16 May'st Thou, O Ahura Mazda! reign at Thy will, and with a saving rule over Thine own creatures, and render Ye the holy (man) also a sovereign at his will over waters, and over plants, and over all the clean and sacred (creatures) which contain the seed of Righteousness. Strip ye the wicked of all power! (Y8.5)

17 Absolute in power may the holy be, bereft of all free choice the wicked ! Gone (may he be), met as foe, carried out from the creatures of Spenta Mainyu, hemmed in without power over any wish! (Y8.6)

18 I will incite, even I who am Zarathushtra, the heads of the houses, villages, Zantus, and provinces, to the careful following of this Religion which is that of Ahura, and according to Zarathushtra, in their thoughts, their words, and their deeds. (Y8.7)

19 I pray for the freedom and glory of the entire existence of the holy (man) while I bless it, and I pray for the repression and shame of the entire existence of the wicked. (Y8.8)

20 Thus may it happen as I pray.

21 And by this may I gain (that) blessing, the good Blessedness (our sanctity rewarded). And we address, and we invoke religious zeal and capability, and the waters with our Yasna thus: O ye good waters! since (they are) yours, do ye, as you are asked, grant splendor and grant glory, ye who are well able so to give; and do ye, O ye waters! grant (once more) that helpful blessing which was gained from you of old!

22 Praise (be) to Ahura Mazda, and to the Bountiful Immortals. Praise (be) to Mithra of the wide pastures. Praise to the fleet-horsed sun. Praise to (the star which so we name, and with this sun) Ahura Mazda's eyes. Praise to the Kine (the herds of blessed gift). Praise to Gaya (Maretan) [Gayomard] and to the Fravashi of Zarathushtra (first of) saints; yea, praise to the entire creation of the holy (and the clean), to those now living, and to those just passing into life, and to those of days to come

23 And do Thou then Ahura, as in answer to these our prayers and songs of praise, cause us to prosper to salvation through Thy Good Mind, the Sovereign Power, and Thy Righteous Order (in Thy ritual and law)!

Chapter 69

0 (This chapter is composed of fragments: see Y15.2 and Y51.1 and 22.)

Chapter 70

0 TO THE BOUNTIFUL IMMORTALS, AND THE INSTITUTIONS OF RELIGION.

1 I would worship these (the Bountiful Immortals) with my sacrifice, those who rule aright, and who dispose (of all) aright, and this one (especially) I would approach with my praise, (Ahura Mazda). He is thus hymned (in our praise-songs). Yea, we worship in our sacrifice that deity and lord, who is Ahura Mazda, the Creator, the gracious helper, the maker of all good things; and we worship in our sacrifice Zarathushtra Spitama, that chieftain (of the rite).

2 And we would declare those institutions established for us, exact (and undeviating as they are). And I would declare forth those of Ahura Mazda, those of the Good Mind, and of Asha Vahishta (who is Righteousness the Best), and those of Khshatra-vairya (the Realm to be desired), and those of the Bountiful Aramaiti (the Piety within us), and those of Weal and Immortality, and those which appertain to the body of the Kine, and to the Kine's soul, and those which appertain to Ahura Mazda's Fire,

3 and those of Sraosha (Obedience) the blessed, and of Rashnu the most just, and those of Mithra of the wide pastures, and of (the good and) holy Wind, and of the good Mazdayasnian Religion, and of the good and pious Prayer for blessings, and those of the good and pious Prayer which frees one from belying, and the good and pious Prayer for blessing against unbelieving words.

4 (And these we would declare) in order that we may attain unto that speech which is uttered with (true) religious zeal, or that we may be as prophets of the provinces, that we may succor him who lifts his voice (for Mazda), that we may be as prophets who smite with victory, the befriended of Ahura Mazda, and persons the most useful to Him, holy men (indeed) who think good thoughts, and speak good words, and do good deeds.

5 That he may approach us with the Good Mind, and that (our souls) may advance in good, let it thus come; yea, 'how may my soul advance in good? let it thus advance.'

6 We praise the flood and ebb of the good waters, and their roar, and that high Ahura, the royal Apam-napat, the glittering one, of the fleet horses; and this for the sacrifice, and homage, and propitiation, and praise of the entire holy creation; and may Sraosha (Obedience) be here (to aid us).

7 (Yea), we sacrifice to Sraosha, Obedience the blessed.

Chapter 71

0 THE YASNA CONCLUDING.

1 Frashaoshtra, the holy, asked the saintly Zarathushtra: Answer me, O thou most eminent Zarathushtra, what is (in very truth) the memorized recital of the rites? What is the completed delivery of the Gathas?

2 Upon this Zarathushtra said: (It is as follows.) We worship Ahura Mazda with our sacrifice (as) the holy lord of the ritual order; and we sacrifice to Zarathushtra likewise as to a holy lord of the ritual order; and we sacrifice also to the Fravashi of Zarathushtra, the saint. And we sacrifice to the Bountiful Immortals, (the guardians) of the saints.

3 And we sacrifice to (all) the good heroic and bounteous Fravashis of the saints, of the bodily (world on earth), and of the mental (those in Heaven). And we worship that one of ritual lords who attains the most his ends; and we sacrifice to that one of the Yazads, lords of the ritual order, who is the most strenuous, who gains the most, who reaches most to what he seeks, even that well-timed Prayer which is the prayer of that holy ritual lord, and which has approached the nearest (to us for our help).

4 We sacrifice to Ahura Mazda, the holy lord of the ritual order, and we worship His entire body, and we worship the Bountiful Immortals all; and we worship all the ritual lords. And we sacrifice to the entire Mazdayasnian Faith. And we worship all the sacred metres.

5 And we worship the entire bounteous Mathra, even the entire system of the Faith set up against the Daevas; and we worship its complete and long descent. And we sacrifice to all the holy Yazads, heavenly and earthly; and we worship all the good, heroic, and bountiful Fravashis of the saints.

6 And we worship all the holy creatures which Mazda created, and which possess the holy institutions, which were established holy in their nature, which possess the holy lore, and the holy sacrifice, which are holy, and for the holy, and to be worshipped by the holy. And we worship all the five Gathas, the holy ones, and the entire Yasna [its flow and its ebb, and the sounding (of its chants)].

7 And we sacrifice to all the Praises of the Yasna, and to all the words which Mazda spake, which are the most fatal to evil thoughts, and words, and deeds;

8 and which designate the evil thought, and word, and deed, and which then cut down and fell every evil thought, and word, and deed. [(Pazand.) One would think of it as when the fire cuts, sucks out, and consumes the dry wood which has been sanctified and carefully selected (for its flame).] And we sacrifice to the strength, the victory, the glory, and the speed of all these words (as they go forth for their work).

9 And we sacrifice to all the springs of water, and to the water-streams as well, and to growing plants, and forest-trees, and to the entire land and heaven, and to all the stars, and to the moon and sun, even to all the lights without beginning (to their course). And we sacrifice to all cattle, and to the aquatic beasts, and to the beasts that live on land, and to all that strike the wing, and to the beasts that roam the plains, and to those of cloven hoof.

10 And to all Thy good and holy female (creatures) in the creation do we sacrifice, (O Thou who art) Ahura Mazda the skillful maker! on account of which Thou hast made many things and good things (in Thy world). And we sacrifice to those male creatures in the creation which are Thine and which are meet for sacrifice because of Asha Vahishta (of Righteousness the Best). And we sacrifice to all the mountains brilliant with holiness, and to all the lakes which Mazda created, and to all fires]. And we sacrifice to all the truthful and correctly spoken words,

11 even those which have both rewards and Piety within them. Yea, we worship (you) for protection and shielding, for guarding and watching; and may ye be to me for preparation. I call upon the Gathas here, the bountiful holy ones, ruling in the ritual order; yea, we sacrifice to you, (O ye Gathas!) for protection and shielding, for guarding and watching. Mine may ye be as a preparation. For me, for (mine) own soul I call on (you), and we would worship (you) for protection and for shielding, for guarding and for watching.

12 And we sacrifice to Weal, the complete welfare, holy and ruling in its course in the ritual order; and we sacrifice to Deathlessness (the immortal being of the good), holy, and ruling in the ritual order. And we sacrifice to the question of the Lord; and to His lore, the holy chiefs, and to the heroic Haptanghaiti, the holy lord of the ritual order.

13 (Frasha.) Let the holy Zarathushtra himself seek out a friend and a protector. And I say to thee (O Zarathushtra!) to make to thee a friend holy beyond the holy, and truer than the true, for that is the better thing; for he is evil who is the best to the evil, and he is holy to whom the holy is a friend,

14 for these are the best of words, those which Ahura Mazda spoke to Zarathushtra. And do thou, O Zarathushtra! pronounce these words at the last ending of (thy) life.

15 For if, O Zarathushtra! thou shalt pronounce these words at the last ending of (thy) life I, Ahura Mazda, will keep your soul away from Hell. Yea, so far away shall I hold it as is the breadth and extension of the earth [(Pazand) and the earth is as wide as it is long].

16 As thou dost desire, O holy (one)! so shalt thou be, holy shalt thou-cause (thy) soul to pass over the Chinvat Bridge; holy shalt thou come into Heaven. Thou shalt intone the Gatha Ushtavaiti, reciting the salvation hail.

17 We sacrifice to the active man, and to the man of good intent, for the hindrance of darkness, of wasting of the strength and life, and of distraction. And we sacrifice to health and healing, to progress and to growth, for the hindrance of impurity, and of the diseases of the skin.

18 And we sacrifice to the (Yasna's) ending words, to those which end the Gathas. And we sacrifice to the bounteous Hymns themselves which rule in the ritual course, the holy ones. And we sacrifice to the Praise-songs of the Yasna which were the products of the world of yore; yea, we sacrifice to all the Staota-Yesnya hymns. And we sacrifice to (our) own soul and to (our) Fravashi.

19 And we worship the pious and good Blessing with our sacrifice, and the pious man, the saint, and that Yazad, the mighty Curse of wisdom. (Y6.14)

20 And we worship these waters, lands, and plants, these places, districts, pastures, and abodes with their springs of water, and we worship this lord of the district with our sacrifice, who is Ahura Mazda (Himself). (Y6.15)

21 And we worship all the greatest lords, the Day-lords in the day's duration, and the Day-lords during daylight, and the Month-lords, and the Year-lords.(Y6.16)

22 I praise, invoke, and I weave my song to the good, heroic, bountiful Fravashis of the saints, to those of the house, and of the village, the district and the province, and to those of the Zarathushtrotemas.

23 And we sacrifice to the Fire, Ahura Mazda's son, the holy ritual chief. And we sacrifice to this Baresman haying the Zaothra with it, and its girdle with it, and spread with sanctity, the holy ritual chief. And we sacrifice to Apam-napat, and to Nairya-sangha, and to that Yazad, the wise man's swift Curse. And we sacrifice to the souls of the dead, [which are the Fravashis of the saints]

24 And we sacrifice to that lofty Lord who is Ahura Mazda Himself.

25 And we pray (again) for the Kine (once more) with these gifts and (ceremonial) actions which are the best.

26 May'st Thou, O Ahura Mazda! reign at Thy will, and with a saving rule over Thine own creatures, and render Ye the holy (man) also a sovereign at his will over waters, and over plants, and over all the clean and sacred (creatures) which contain the seed of Righteousness. Strip ye the wicked of all power! (Y8.5)

27 Absolute in power may the holy be, bereft of all free choice the wicked ! Gone (may he be), met as foe, carried out from the creatures of Spenta Mainyu, hemmed in without power over any wish! (Y8.6)

28 I will incite, even I who am Zarathushtra, the heads of the houses, villages, Zantus, and provinces, to the careful following of this Religion which is that of Ahura, and according to Zarathushtra, in their thoughts, their words, and their deeds. (Y8.7)

29 In order that our minds may be delighted, and our souls the best, let our bodies be glorified as well, and let them; O Mazda! go likewise openly (unto Heaven) as the best world of the saints as devoted to Ahura, (Y60.11)

30 and accompanied by Asha Vahishta (who is Righteousness the Best), and the most beautiful! And may we see Thee, and may we, approaching, come around about Thee, and attain to entire companionship with Thee! And we sacrifice to the Righteous Order, the best, the most beautiful, the bounteous Immortal! (Y60.12)

Chapter 72

1 Let us peal forth the Ahuna-vairya in our liturgy between the heaven and earth, and let us send forth the Asha Vahishta in our prayer the same, and the Yenhe hatam. And let us send forth in our liturgies between the heaven and earth the pious and good prayer of the pious man for blessings,

2 for the encounter with, and for the displacement of Angra Mainyu with his creatures which are likewise evil as he is, for he is filled with death (for those whom he has made). Aye, let us send that petition forth for the encounter with, and for the dislodgment of the Kahvaredhas and of the individual Kahvaredha the male, and the female (to the last individual of each),

3 and for the encounter with, and the dislodgment of the Kayadhas, and of the individual Kayadhians, male and female, and of the thieves and robbers, of the Zandas, and the sorcerers, of the covenant breakers, and of those who tamper with the covenants.

4 Yea, we send it forth for the encounter with, and for the overthrow of the murderers of the saints, and of those who hate and torment us for our Faith, and of those who persecute the ritual, and the tyrant full of death. Yea, let us peal them forth for the encounter with and the overthrow of the wicked, O Zarathushtra Spitama! whoever they may be, whose thoughts, and words, and works are not congenial to the holy ritual laws.

5 And how shall we drive the Demon of the Lie from hence from us? Aye, how shall we, the prophets who are yet to serve and save (thy people), drive the Druj from hence, so that we, having power over her as being utterly without power, may drive her hence with blow from the seven Karshvars, for the encounter with, and for the dislodgment of the entire evil world?

Chapter 1

0 May Ahura Mazda be rejoiced! May Angra Mainyu be destroyed by those who do truly what is the foremost wish (of God). I praise well-thought, well-spoken, and well-done thoughts, words, and deeds. I embrace all good thoughts, good words, and good deeds; I reject all evil thoughts, evil words, and evil deeds.I give sacrifice and prayer unto you, O Amesha-Spentas! even with the fullness of my thoughts, of my words, of my deeds, and of my heart: I give unto you even my own life. I recite the 'Praise of Holiness:'Ashem Vohu: Holiness is the best of all good. Well is it for it, well is it for that holiness which is perfection of holiness!' I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness; For sacrifice, prayer, propitiation, and glorification unto [Savanghi and Visya], the holy and masters of holiness; For sacrifice, prayer, propitiation, and glorification unto the Masters of the days, of the periods of the day, of the months, of the seasons, and of the years; Unto AHURA MAZDA, bright and glorious, be propitiation, with sacrifice, prayer, propitiation, and glorification.

Ohrmazd Yasht (chapter 1)

1 Zarathushtra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'What of the Holy Word is the strongest? What is the most victorious? What is the most glorious? What is the most effective?

2 'What is the most fiend-smiting? What is the best-healing? What destroyeth best the malice of Daevas and Men? What maketh the material world best come to the fulfillment of its wishes? What freeth the material world best from the anxieties of the heart?'

3 Ahura Mazda answered: 'Our Name, O Spitama Zarathushtra! who are the Amesha-Spentas, that is the strongest part of the Holy Word; that is the most victorious; that is the most glorious; that is the most effective;

4 'That is the most fiend-smiting; that is the best-healing; that destroyeth best the malice of Daevas and Men: that maketh the material world best come to the fulfillment of its wishes; that freeth the material World best from the anxieties of the heart.'

5 Then Zarathushtra said: 'Reveal unto me that name of thine, O Ahura Mazda! that is the greatest, the best, the fairest, the most effective, the most fiend-smiting, the best-healing, that destroyeth best the malice of Daevas and Men;

6 'That I may afflict all Daevas and Men; that I may afflict all Yatus and Pairikas; that neither Daevas nor Men may be able to afflict me; neither Yatus nor Pairikas.'

7 Ahura Mazda replied unto him: 'My name is the One of whom questions are asked, O holy Zarathushtra!'My second name is the Herd-giver. 'My third name is the Strong One 'My fourth name is Perfect Holiness. 'My fifth name is All good things created by Mazda, the offspring of the holy principle. 'My sixth name is Understanding; 'My seventh name is the One with understanding. 'My eighth name is Knowledge; 'My ninth name is the One with Knowledge.

8 'My tenth name is Weal;'My eleventh name is He who produces weal. 'My twelfth name is AHURA (the Lord). 'My thirteenth name is the most Beneficent. 'My fourteenth name is He in whom there is no harm. 'My fifteenth name is the unconquerable One. 'My sixteenth name is He who makes the true account. 'My seventeenth name is the All-seeing One. 'My eighteenth name is the healing One. 'My nineteenth name is the Creator. 'My twentieth name is MAZDA (the All-knowing One).

9 Worship me, O Zarathushtra, by day and by night, with offerings of libations well accepted I will come unto thee for help and joy, I, Ahura Mazda; the good, holy Sraosha will come unto thee for help and joy; the waters, the plants, and the Fravashis of the holy ones will come unto thee for help and joy.

10 'If thou wantest, O Zarathushtra, to destroy the malice of Daevas and Men, of the Yatus and Pairikas, of the oppressors, of the blind and of the deaf3, of the two-legged ruffians, of the two-legged Ashemaoghas, of the four-legged wolves;

11 'And of the hordes with the wide front, with the many spears, with the straight spears, with the spears uplifted, bearing the spear of havock; then, recite thou these my names every day and every night.

12 'I am the Keeper; I am the Creator and the Maintainer; I am the Discerner; I am the most beneficent Spirit. 'My name is the bestower of health; my name is the best bestower of health. 'My name is the Athravan; my name is the most Athravan-like of all Athravans. 'My name is Ahura (the Lord). 'My name is Mazdau (the all-knowing) 'My name is the Holy; my name is the most Holy. 'My name is the Glorious; my name is the most Glorious. 'My name is the Full-seeing; my name is the Fullest-seeing. 'My name is the Far-seeing; my name is the Farthest-seeing.

13 'My name is the Protector; my name is the Well-wisher; my name is the Creator; my name is the Keeper; my name is the Maintainer. 'My name is the Discerner; my name is the Best Discerner.'My name is the Prosperity-producer; my name is the Word of Prosperity. 'My name is the King who rules at his will; my name is the King who rules most at his will. 'My name is the liberal King; my name is the most liberal King.

14 'My name is He who does not deceive; my name is He who is not deceived. 'My name is the good Keeper; my name is He who destroys malice; my name is He Who conquers at once; my name is He who conquers everything; my name is He who has shaped everything. 'My name is All weal; my name is full weal; my name is the Master of weal.

15 'My name is He who can benefit at his wish; my name is He who can best benefit at his wish. 'My name is the Beneficent One; my name is the Energetic One; my name is the most Beneficent. 'My name is Holiness; my name is the Great One; my name is the good Sovereign; my name is the Best of Sovereigns. 'My name is the Wise One; my name is the Wisest of the Wise; my name is He who does good for a long time.

16 'These are my names. 'And he who in this material world, O Spitama Zarathushtra! shall recite and pronounce those names of mine either by day or by night;

17 'He who shall pronounce them, when he rises up or when he lays him down; when he lays him down or when he rises up; when he binds on the sacred girdle [[kusti]] or when he unbinds the sacred girdle; when he goes out of his dwelling-place, or when he goes out of his town, or when he goes out of his country and comes into another country:

18 'That man, neither in that day nor in that night, shall be wounded by the weapons of the foe who rushes Aeshma-like and is Druj-minded; not the knife, not the cross-bow, not the arrow, not the sword, not the club, not the sling-stone shall reach and wound him.

19 'But those names shall come in to keep him from behind and to keep him in front, from the Druj unseen, from the female Varenya fiend, from the evil-doer bent on mischief, and from that fiend who is all death, Angra Mainyu. It will be as if there were a thousand men watching over one man.

20 '"Who is he who will smite the fiend in order to maintain thy ordinances? Teach me clearly thy rules for this world and for the next, that Sraosha may come with Vohu-Mano and help whomsoever thou pleasest."

21 'Hail to the Glory of the Kavis! Hail to the Airyanem Vaejah! Hail to the Saoka, made by Mazda! Hail to the waters of the Daitya! Hail to Ardvi, the undefiled well! Hail to the whole world of the holy Spirit! 'Yatha ahu vairyo: The will of the Lord...

22 'We worship the Ahuna Vairya. We worship Asha-Vahishta, most fair, undying, and beneficent. We worship Strength and Prosperity and Might and Victory and Glory and Vigour. We worship Ahura Mazda, bright and glorious. 'Yenghe hatam: All those beings of whom Ahura Mazda knows the goodness for a sacrifice [performed] in holiness, all those beings, males and females, do we worship.

23 'Yatha ahu vairyo: The will of the Lord is the law of holiness.... 'I bless the sacrifice and the prayer unto Ahura Mazda, bright and glorious, and his strength and vigour.'

24 'O Zarathushtra! keep thou for ever that man who is friendly [to me] from the foe unfriendly [to me]! Do not give up that friend unto the stroke (of the foe), unto vexations to be borne; wish no harm unto that man who would offer me a sacrifice, be it ever so great or ever so small, if it has reached unto us, the Amesha-Spentas.

25 'Here is Vohu-Mano, my creature, O Zarathushtra! here is Asha-Vahishta, my creature, O Zarathushtra! here is Khshathra-Vairya, my creature, O Zarathushtra! here is Spenta-Armaiti, my creature, O Zarathushtra! here are Haurvatat and Ameretat, who are the reward of the holy ones, when freed from their bodies, my creatures, O Zarathushtra!

26 'Thou knowest this, and how it is, O holy Zarathushtra! from my understanding and from my knowledge; namely, how the world first began, and how it will end. 'A thousand remedies, ten thousand remedies! 'A thousand remedies, ten thousand remedies! 'A thousand remedies, ten thousand remedies!

27 '[We worship] the well-shapen, tall-formed Strength; Verethraghna, made by Ahura; the crushing Ascendant, and Spenta-Armaiti.

28 'And with the help of Spenta-Armaiti, break ye asunder their malice, turn their minds astray, bind their hands, make their knees quake against one another, bind their tongues. 'When, O Mazda! shall the faithful smite the wicked? When shall the faithful smite the Druj? When shall the faithful smite the wicked?'

29 Then Zarathushtra said: 'I threw you back into the earth, and by the eyes of Spenta-Armaiti the ruffian was made powerless.

30 'We worship the powerful Gaokerena, made by Mazda; the powerful Gaokerena, made by Mazda.

31 'We worship the memory of Ahura Mazda to keep the Holy Word. 'We worship the understanding of Ahura Mazda, to study the Holy Word. 'We worship the tongue of Ahura Mazda, to speak forth the Holy Word. 'We worship the mountain that gives understanding, that preserves understanding; [we worship it] by day and by night, with offerings of libations well-accepted.

32 'We worship that creation [of Ahura's], Spenta-Armaiti; and the holy creations of that creature and of Asha [Vahishta], that are foremost in holiness. 'Here I take as lord and master the greatest of all, Ahura Mazda; to smite the fiend Angra Mainyu; to smite Aeshma of the wounding spear; to smite the Mazainya fiends; to smite all the Daevas and the Varenya fiends; to increase Ahura Mazda, bright and glorious; to increase the Amesha-Spentas; to increase the star Tishtrya, the bright and glorious; to increase the faithful men; to increase all the holy creatures of the beneficent Spirit. 'Ashem Vohu: Holiness is the best of all good....

33 '[Give] unto that man brightness and glory, give him health of body, give him sturdiness of body, give him victorious strength of body, give him full welfare of wealth, give him a virtuous offspring, give him long, long life, give him the bright, all-happy, blissful abode of the holy Ones. May it come according to my blessing! 'A thousand remedies, ten thousand remedies! (three times.) 'Come to me for help, O Mazda! 'We worship the well-shapen, tall-formed Strength, and Verethraghna, made by Mazda, and the crushing Ascendant. 'We worship Rama Hvastra, and Vayu who works highly and is more powerful to destroy than all other creatures. That part of thee do we worship, O Vayu, that belongs to Spenta Mainyu. We worship the sovereign Sky, the boundless Time, and the sovereign Time of the long Period. 'Ashem Vohu: Holiness is the best of all good....'

Chapter 2

0 May Ahura Mazda be rejoiced!... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness....

1 To Ahura Mazda, bright and glorious, and to the Amesha-Spentas; To Vohu-Mano; to Peace, whose breath is friendly, and who is more powerful to destroy than all other creatures; to the heavenly Wisdom, made by Mazda, and to the Wisdom acquired through the ear, made by Mazda;

2 To Asha-Vahishta, the fairest; to the much-desired Airyaman; to the instrument made by Mazda: and to the good Saoka, with eyes of love, made by Mazda and holy; To Khshathra-Vairya; to the metals; to Mercy and Charity.

3 To the good Spenta-Armaiti, and to the good Rata, with eyes of love, made by Mazda and holy; To Haurvatat, the master; to the prosperity of the seasons and to the years, the masters of holiness; And to Ameretat, the master; to fatness and flocks; to the plenty of corn; and to the powerful Gaokerena, made by Mazda.

4 (At the Gah Hawan): To Mithra, the lord of wide pastures and to Rama Hvastra. (At the Gah Rapithwin): To Asha-Vahishta and to Atar, the son of Ahura Mazda. (At the Gah, Uzerin): To Apam Napat, the tall lord, and to water, made by Mazda.

5 (At the Gah Aiwisruthrem): To the Fravashis of the faithful and to the females that bring forth flocks of males; to the prosperity of the seasons; to the well-shapen and tall-formed Strength; to Verethraghna, made by Ahura, and to the crushing Ascendant. (At the Gah Usahin): To the holy, devout, fiend-smiting Sraosha, who makes the world grow; to Rashnu-Razishta and to Arshtat, who makes the world grow, who makes the world increase; Be propitiation, with sacrifice, prayer, propitiation and glorification! Yatha ahu vairyo: The will of the Lord is the law of holiness....

6 We sacrifice unto Ahura Mazda, bright and glorious; we sacrifice unto the Amesha-Spentas, the all-ruling, the all-beneficent. We sacrifice unto Vohu-Mano, the Amesha-Spenta; we sacrifice unto Peace, whose breath is friendly, and who is more powerful to destroy than all other creatures; we sacrifice unto the heavenly Wisdom, made by Mazda; we sacrifice unto the Wisdom acquired through the ear, made by Mazda.

7 We sacrifice unto Asha-Vahishta, the fairest, the Amesha-Spenta; we sacrifice unto the much-desired Airyaman; we sacrifice unto the instrument made by Mazda; we sacrifice unto the good Saoka, with eyes of love, made by Mazda and holy. We sacrifice unto Khshathra-Vairya; we sacrifice unto the metals; we sacrifice unto Mercy and Charity.

8 We sacrifice unto the good Spenta-Armaiti; we sacrifice unto the good Rata, with eyes of love, made by Mazda and holy. We sacrifice unto Haurvatat, the Amesha-Spenta; we sacrifice unto the prosperity of the seasons; we sacrifice unto the years, the holy and masters of holiness. We sacrifice unto Ameretat, the Amesha-Spenta; we sacrifice unto fatness and flocks; we sacrifice unto the plenty of corn; we sacrifice unto the powerful Gaokerena, made by Mazda.

9 (At the Gah Hawan): We sacrifice unto Mithra, the lord of wide pastures; we sacrifice unto Rama Hvastra. (At the Gah Rapithwin): We sacrifice unto Asha-Vahishta and Atar, the son of Ahura Mazda. (At the Gah Uzerin): We sacrifice unto Apam Napat, the swift-horsed, the tall and shining lord, the lord of the females; we sacrifice unto the holy waters, made by Mazda.

10 (At the Gah Aiwisruthrem): We sacrifice unto the good, powerful, beneficent Fravashis of the faithful; we sacrifice unto the females who bring forth flocks of males; we sacrifice unto the prosperity of the seasons; we sacrifice unto the well-shapen, tall-formed Strength; we sacrifice unto Verethraghna, made by Mazda; we sacrifice unto the crushing Ascendant. (At the Gah Ushahin): We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha; who makes the world grow, the holy an master of holiness; we sacrifice unto Rashnu-Razishta; we sacrifice unto Arshtat, who makes the world grow, who makes the world increase

11 Let the Yatus be crushed, O Zarathushtra! both Daevas and men. Who is he in whose house, O Spitama Zarathushtra! every Druj is destroyed, every Druj perishes, when he pronounces these words:

12 .....?

13 It is he who takes the seven Amesha-Spentas, the all-ruling, the all-beneficent, as a shield against his enemies. We worship the Law of the worshippers of Mazda; we worship the waters coming in the shape of a horse, made by Mazda.

14-15 He has renounced trespasses and faults, O Zarathustra! he has renounced all trespasses and faults, O Zarathustra! when he throws down the destroyer of Vohu-Mano and his words, with a hundred times hundredfold, with a many times manifold preaching and smiting, and he takes away the Law of Mazda, that was carried away as a prisoner, from the hands of the [ungodly], who are destroyed by his strength. Ashem Vohu: Holiness is the best of all good....

16 Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and the prayer, the strength and vigour Of Ahura Mazda, bright and glorious, and of the Amesha-Spentas; Of Vohu-Mano; of Peace, whose breath is friendly.... Of Asha-Vahishta, the fairest; of the much-desired Airyaman.... Of Khshathra-Vairya, of the metals.... Of the good Spenta-Armaiti and of the good Rata.... Of Haurvatat, the master.... Of Ameretat, the master.... (At the Gah Hawan): Of Mithra.... (At the Gah Rapithwin): Of Asha-Vahishta.... (At the Gah Uzerin): Of the high lord Apam Napat.... (At the Gah Aiwisruthrem): Of the Fravashis of the faithful.... (At the Gah Ushahin): Of the holy, devout, fiend-smiting Sraosha, who makes the world grow; of Rashnu-Razishta and of Arshtat, who makes the world grow, who makes the world increase. Ashem Vohu: Holiness is the best of all good.... Give unto that man brightness and glory, give him health of body, give him sturdiness of body, give him victorious strength of body, give him full welfare of wealth, give him a virtuous offspring, give him long, long life, give him the bright, all-happy, blissful abode of the holy Ones.

Chapter 3

0 May Ahura Mazda be rejoiced! .... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... Unto Asha-Vahishta, the fairest; unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy; Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 Ahura Mazda spake unto Spitama Zarathushtra, saying: 'That thou mayest increase Asha-Vahishta, O Spitama Zarathushtra! with hymns of praise, with performance of the office, with invocations, holy words, sacrifice, blessings, and adoration - once to abide in the shining luminous space, in the beautiful abodes - for the sacrifice and invocation of us, the Amesha-Spentas'....

2 Zarathushtra said: 'Say unto me the right words, such as they are, O Ahura Mazda! that I may increase Asha-Vahishta, with hymns of praise, with performance of the office, with invocations, holy words, sacrifice, blessings, and adoration, - once to abide in the shining luminous space, in the beautiful abodes, - for the sacrifice and invocation of you, the Amesha-Spentas.

3 '.... I proclaim Asha-Vahishta: if I proclaim Asha-Vahishta, then easy is the way to the abode of the other Amesha-Spentas, which Ahura Mazda keeps with Good Thoughts, which Ahura Mazda keep with Good Words, which Ahura Mazda keeps with Good Deeds;

4 '(Easy is the way to the Garo-nmana of Ahura Mazda): the Garo-nmana is for the holy souls, and no one of the wicked can enter the Garo-nmana and its bright, wide, holy ways; (no one of them can go) to Ahura Mazda.

5 'The Airyaman prayer smites down the strength of all the creatures of Angra Mainyu, of the Yatus and Pairikas. It is the greatest of spells, the best of spells, the very best of all spells; the fairest of spells, the very fairest of all spells; the fearful one amongst spells, the most fearful of all spells; the firm one amongst spells, the firmest of all spells; the victorious one amongst spells, the most victorious of all spells; the healing one amongst spells, the best-healing of all spells.

6 'One may heal with Holiness, one may heal with the Law, one may heal with the knife, one may heal with herbs, one may heal with the Holy Word: amongst all remedies this one is the healing one that heals with the Holy Word; this one it is at will best drive away sickness from the body of the faithful: for this one is the best-healing of all remedies.

7 'Sickness fled away [before it], Death fled away; the Daeva fled away, the Daeva's counter-work fled away; the unholy Ashemaogha fled away, the oppressor of men fled away.

8 'The brood of the Snake fled away; the brood of the Wolf fled away; the brood of the Two-legged fled away. Pride fled away; Scorn fled away; Hot Fever fled away; Slander fled away; Discord fled away; the Evil Eye fled away.

9 'The most lying words of falsehood fled away; the Jahi, addicted to the Yatu, fled away; the Jahi, who makes one pine, fled away; the wind that blows from the North fled away; the wind that blows from the North vanished away.

10 'He it is who smites me that brood of the Snake, and who might smite those Daevas by thousands of thousands, by ten thousands of ten thousands; he smites sickness, he smites death, he smites the Daevas, he smites the Daeva's counter-work, he smites the unholy Ashemaogha, he smites the oppressor of men.

11 'He smites the brood of the Snake; he smites the brood of the Wolf; he smites the brood of the Two-legged. He smites Pride; he smites Scorn; he smites Hot Fever; he smites Slander; he smites Discord; he smites the Evil Eye.

12 'He smites the most lying words of falsehood; he smites the Jahi, addicted to the Yatu; he smites the Jahi, who makes one pine. He smites the wind that blows from the North; the wind that blows from the North vanished away.

13 'He it is who smites me that brood of the Two-legged, and who might smite those Daevas, by thousands of thousands, by ten thousands of ten thousands. Angra Mainyu, who is all death, the worst-lying of all Daevas, rushed from before him:

14 'He exclaimed, did Angra Mainyu: "Woe is me! Here is the god Asha-Vahishta, who will smite the sickliest of all sicknesses, who will afflict the sickliest of all sicknesses; '"He will smite the deadliest of all deaths, he will afflict the deadliest of all deaths; '"He will smite the most fiendish of all fiends, he will afflict the most fiendish of all fiends; '"He will smite the most counter-working of all counter-works, he will afflict the most counter-working of all counter-works; '"He will smite the unholy Ashemaogha, he will afflict the unholy Ashemaogha; '"He will smite the most oppressive of the oppressors of men, he will afflict most oppressive of the oppressors of men.

15 '"He will smite the snakiest of the Snake's brood, he will afflict the snakiest of the Snake's brood; '"He will smite the most wolfish of the Wolf's brood, he will afflict the most wolfish of the Wolf's brood; '"He will smite the worst of the two-legged brood, he will afflict the worst of the two-legged brood; '"He will smite Pride, he will afflict Pride; '"He will smite Scorn, he will afflict Scorn; '"He will smite the hottest of hot fevers, he will afflict the hottest of hot fevers; '"He will smite the most slanderous of slanders, he will afflict the most slanderous of slanders; '"He will smite the most discordant of discords, he will afflict the most discordant of discords; '"He will smite the worst of the Evil Eye, he will afflict the worst of the Evil Eye.

16 '"He will smite the most lying words of falsehood, he will afflict the most lying words of falsehood; '"He will smite the Jahi, addicted to the Yatu, he will afflict the Jahi, addicted to the Yatu; '"He will smite the Jahi, who makes one pine, he will afflict the Jahi, who makes one pine; '"He will smite the wind that blows from the North, he will afflict the wind that blows from the North."

17 'The Druj will perish away, the Druj will perish; the Druj will rush, the Druj will vanish. Thou perishest away to the regions of the North, never more to give unto death the living world of the holy spirit.

18 'For his brightness and glory I will offer unto him a sacrifice worth being heard, namely, unto Asha-Vahishta, the fairest - the Amesha-Spenta. Unto Asha-Vahishta, the fairest, the Amesha-Spenta, we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words. 'Yenhe hatam: All those beings of whom Ahura Mazda knows the goodness....

19 'Yatha ahu vairyo: The will of the Lord is the law of holiness.... 'I bless the sacrifice and prayer and the strength and vigour of Asha-Vahishta, the fairest; of the much-desired Airyaman, made by Mazda; and of the good Saoka, with eyes of love, made by Mazda and holy. 'Ashem Vohu: Holiness is the best of all good.... '[Give] unto that man brightness and glory, give him health of body; .... give him the bright, all-happy, blissful abode of the holy Ones.'

Chapter 4

0 May Ahura Mazda be rejoiced! .... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Hawan], the holy and master of holiness .... Unto Haurvatat, the master; unto the prosperity of the seasons and unto the years, the masters of holiness, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness.... We sacrifice unto Haurvatat, the Amesha-Spenta; we sacrifice unto the prosperity of the seasons; we sacrifice unto the years, the holy and masters of holiness.

1 Ahura Mazda spake unto Spitama Zarathushtra, saying: 'I created for the faithful the help, the enjoyments, the comforts, and the pleasures of Haurvatat. We unite them with him who would come up to thee as one of the Amesha-Spentas, as he would come to any of the Amesha-Spentas, Vohu-Mano, Asha-Vahishta, Khshathra-Vairya, Spenta-Armaiti, Haurvatat, and Ameretat.

2 'He who against the thousands of thousands of those Daevas, against their ten thousands of ten thousands, against their numberless myriads would invoke the name of Haurvatat, as one of the Amesha-Spentas, he would smite the Nasu, he would smite Hashi, he would smite Bashi, he would smite Saeni, he would smite Buji.2

3 'I proclaim the faithful man as the first [of men]; if I proclaim the faithful man as the first [of men], then Rashnu Razishta, then every heavenly Yazata of male nature in company with the Amesha-Spentas will free the faithful man

4 'From the Nasu, from Hashi, from Gashi, from Saeni, from Buji; from the hordes with the wide front, from the hordes with the many spears uplifted, from the evil man who oppresses, from the willful sinner, from the oppressor of men, from the Yatu, from the Pairika, from the straying way.

5 'How does the way of the faithful turn and part from the way of the wicked?' Ahura Mazda answered: 'It is when a man pronouncing my spell, either reading or reciting it by heart, draws the furrows and hides himself therein,3 [saying]:

6 '"I will smite thee, O Druj! whomsoever thou art, whomsoever thou art amongst the Drujes that come in an open way, whomsoever thou art amongst the Drujes that come by hidden way, whomsoever thou art amongst the Drujes that defile by contact; whatsoever Druj thou art, I smite thee away from the Aryan countries; whatsoever Druj thou art, I bind thee; I smite thee down, O Druj! I throw thee down below, O Druj!"

7 'He draws [then] three furrows: I proclaim him one of the faithful; he draws six furrow: I proclaim him one of the faithful; he draws nine furrows: I proclaim him one of the faithful.

8 'The names of those (Amesha-Spentas) smite the men turned to Nasus by the Drujes:4 the seed and kin of the karapans5 are smitten, the scornful are dead, as the Zaotar Zarathushtra blows them away to woe, however fierce, at his will and wish, as many as he wishes.

9 'From the time when the sun is down he smites them with bruising blows; from the time when the sun is no longer up, he deals deadly blows on the Nasu with his club struck down, for the propitiation and glorification of the heavenly gods.

10 'O Zarathushtra! let not that spell [Manthra] be shown to any one, except by the father to his son, or by the brother to his brother from the same womb, or by the Athravan to his pupil from one of the three religious orders,1 devoted to the good law, who, devoted to the good law, holy and brave, stills all the Drujes.

11 'For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto Haurvatat, the Amesha-Spenta. Unto Haurvatat, the Amesha-Spenta, we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words.

12 'Yatha ahu vairyo: The will of the Lord is the law of holiness.... 'I bless the sacrifice and prayer, and the strength and vigour of Haurvatat, the master; of the prosperity of the seasons and of the years, the masters of holiness. 'Ashem Vohu: Holiness is the best of all good.... '[Give] unto that man brightness and glory, ... give him the bright, all happy, blissful abode of the holy Ones.'

Chapter 5

Ardui Sur Bano Yasht (chapter 5)

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Hawan], the holy and master of holiness.... Unto the good Waters, made by Mazda; unto the holy water-spring ARDVI ANAHITA; unto all waters, made by Mazda; unto all plants, made by Mazda, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 Ahura Mazda spake unto Spitama Zarathushtra, saying: 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita, the wide-expanding and health-giving, who hates the Daevas and obeys the laws of Ahura, who is worthy of sacrifice in the material world, worthy of prayer in the material world; the life-increasing and holy, the herd-increasing and holy, the fold-increasing and holy, the wealth-increasing and holy, the country-increasing and holy;

2 'Who makes the seed of all males pure, who makes the womb of all females pure for bringing forth, who makes all females bring forth in safety, who puts milk into the breasts of all females in the right measure and the right quality;

3 'The large river, known afar, that is as large as the whole of the waters that run along the earth; that runs powerfully from the height Hukairya down to the sea Vouru-Kasha.

4 'All the shores of the sea Vouru-Kasha are boiling over, all the middle of it is boiling over, when she runs down there, when she streams down there, she, Ardvi Sura Anahita, who has a thousand cells and a thousand channels: the extent of each of those cells, of each of those channels is as much as a man can ride in forty days, riding on a good horse.

5 'From this river of mine alone flow all the waters that spread all over the seven Karshvares; this river of mine alone goes on bringing waters, both in summer and in winter. This river of mine purifies the seed in males, the womb in females the milk in females' breasts.

6 'I, Ahura Mazda, brought it down with mighty vigor, for the increase of the house, of the borough of the town, of the country, to keep them, to maintain them, to look over them, to keep and maintain them close.

7 'Then Ardvi Sura Anahita, O Spitama Zarathushtra! proceeded forth from the Maker Mazda. Beautiful were her white arms, thick as a horse's shoulder or still thicker; beautiful was her ...., and thus came she, strong, with thick arms, thinking thus in her heart:

8 '"Who will praise me? Who will offer me a sacrifice, with libations cleanly prepared and well-strained, together with the Haoma and meat? To whom shall I cleave, who cleaves unto me, and thinks with me, and bestows gifts upon me, and is of good will unto me?"

9 'For her brightness and glory, I will offer her a sacrifice worth being heard; I will offer up unto the holy Ardvi Sura Anahita a good sacrifice with an offering of libations;- thus mayest thou advise us when thou art appealed to! Mayest thou be most fully worshipped, O Ardvi Sura Anahita! with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the words with the deeds, with the libations, and with the rightly-spoken words. 'Yenhe hatam: All those beings of whom Ahura Mazda....

10 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita, the wide-expanding and health-giving, who hates the Daevas and obeys the laws of Ahura, who is worthy of sacrifice in the material world, worthy of prayer in the material world; the life-increasing and holy, the herd-increasing and holy, the fold-increasing and holy, the wealth-increasing and holy, the country-increasing and holy;

11 'Who drives forwards on her chariot, holding the reins of the chariot. She goes, driving, on this chariot, longing for men and thinking thus in her heart: "Who will praise me? Who will offer me a sacrifice, with libations cleanly prepared and well-strained, together with the Haoma and meat? To whom shall I cleave, who cleaves unto me, and thinks with me, and bestows gifts unto me, and is of good will unto me?" 'For her brightness and glory, I will offer her a sacrifice, worth being heard....

12 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

13 'Whom four horses carry, all white, of one and the same color, of the same blood, tall, crushing down the hates of all haters, of the Daevas and men, of the Yatus and Pairikas, of the oppressors, of the blind and of the deaf. 'For her brightness and glory, I will offer her a sacrifice ....

14 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

15 'Strong and bright, tall and beautiful of form, who sends down by day and by night a flow of motherly waters as large as the whole of the waters that run along the earth, and who runs powerfully. 'For her brightness and glory, I will offer her a sacrifice....

16 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

17 'To her did the Maker Ahura Mazda offer up a sacrifice to the Airyana Vaejah, by the good river Daitya; with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the words, with the deeds, with the libations, and with the rightly-spoken words.

18 He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may bring the son of Pourushaspa, the holy Zarathushtra, to think after my law, to speak after my law, to do after my law!"

19 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and begging that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

20 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

21 'To her did Haoshyangha, the Paradhata, offer up a sacrifice on the enclosure of the Hara, with a hundred male horses, a thousand oxen, and ten thousand lambs.

22 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita, that I may become the sovereign lord of all countries, of the Daevas and men, of the Yatus and Pairikas, of the oppressors, the blind and the deaf; and that I may smite down two thirds of the Daevas of Mazana and of the fiends of Varena."

23 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

24 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

25 'To her did Yima Khshaeta, the good shepherd, offer up a sacrifice from the height Hukairya, with a hundred male horses, a thousand oxen, ten thousand lambs.

26 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may become the sovereign lord of all countries, of the Daevas and men, of the Yatus and Pairikas, of the oppressors, the blind and the deaf; and that I may take from the Daevas both riches and welfare, both fatness and flocks, both weal and Glory."

27 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

28 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

29 'To her did Azi Dahaka, the three-mouthed, offer up a sacrifice in the land of Bawri, with a hundred male horses, a thousand oxen, and ten thousand lambs.

30 'He begged of her a boon, saying: "Grant me this boon, O good, most beneficent Ardvi Sura Anahita! that I may make all the seven Karshvares of the earth empty of men."

31 'Ardvi Sura Anahita did not grant him that boon, although he was offering libations, giving gifts, sacrificing, and entreating her that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

32 'Offer up a sacrifice, O Spitama Zarathushtra! unto Ardvi Sura Anahita....

33 'To her did Thraetaona, the heir of the valiant Athwya clan, offer up a sacrifice in the four-cornered Varena, with a hundred male horses, a thousand oxen, ten thousand lambs.

34 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may overcome Azi Dahaka, the three-mouthed, the three-headed, the six-eyed, who has a thousand senses, that most powerful, fiendish Druj, that demon, baleful to the world, the strongest Druj that Angra Mainyu created against the material world, to destroy the world of the good principle; and that I may deliver his two wives, Savanghavach and Erenavach, who are the fairest of body amongst women, and the most wonderful creatures in the world."

35 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

36 'Offer up a sacrifice, O Spitama Zarathushtra! unto Ardvi Sura Anahita....

37 'To her did Keresaspa, the manly-hearted, offer up a sacrifice behind the Vairi Pisanah, with a hundred male horses, a thousand oxen, ten thousand lambs.

38 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may overcome the golden-heeled Gandarewa, though all the shores of the sea Vouru-Kasha are boiling over; and that I may run up to the stronghold of the fiend on the wide, round earth, whose ends lie afar."

39 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

40 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sara Anahita....

41 'To her did the Turanian murderer, Frangrasyan, offer up a sacrifice in his cave under the earth, with a hundred male horses, a thousand oxen, ten thousand lambs.

42 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may seize hold of that Glory, that is waving in the middle of the sea Vouru-Kasha and that belongs to the Aryan people, to those born and to those not yet born, and to the holy Zarathushtra."

43 'Ardvi Sura Anahita did not grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

44 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

45 'To her did the great, most wise Kavi Usa offer up a sacrifice from Mount Erezifya, with a hundred male horses, a thousand oxen, ten thousand lambs.

46 'He begged of her a boon, saying: "Grant me, this, O good, most beneficent Ardvi Sura Anahita! that I may become the sovereign lord of all countries, of the Daevas and men, of the Yatus and Pairikas, of the oppressors, the blind and the deaf."

47 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

48 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

49 'To her did the gallant Husravah, he who united the Aryan nations into one kingdom, offer up a sacrifice behind the Chaechasta lake, the deep lake, of salt waters, with a hundred male horses, a thousand oxen, ten thousand lambs.

50 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may become the sovereign lord of all countries, of Daevas and men, of the Yatus and Pairikas, of the oppressors, the blind and the deaf; and that I may have the lead in front of all the teams and that he may not pass through the forest , he, the murderer, who now is fiercely striving against me on horseback."

51 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

52 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

53 'To her did the valiant warrior Tusa11 offer worship on the back of his horse, begging swiftness for his teams, health for his own body, and that he might watch with full success those who hated him, smite down his foes, and destroy at one stroke his adversaries, his enemies, and those who hated him. 11. Tusa, in the Shah Nameh Tus; one of the most celebrated Pahlavans of Kay Khosaw; he was the son of king Naotara (Nodar).

54 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may overcome the gallant sons of Vaesaka, by the castle Khshathro-saoka, that stands high up on the lofty, holy Kangha; that I may smite of the Turanian people their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads."

55 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

56 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

57 'To her did the gallant sons of Vaesaka offer up a sacrifice in the castle Khshathro-saoka, that stands high up on the lofty, holy Kangha, with a hundred male horses, a thousand oxen, ten thousand lambs.

58 'They begged of her a boon, saying: "Grant us this, O good, most beneficent Ardvi Sura Anahita! that we may overcome the valiant warrior Tusa, and that we may smite of the Aryan people their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads."

59 'Ardvi Sura Anahita did not grant them that boon. 'For her brightness and glory, I will offer her a sacrifice....

60 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

61 'The old Vafra Navaza worshipped her when the strong fiend-smiter, Thraetaona, flung him up in the air in the shape of a bird, of a vulture.

62 'He went on flying, for three days and three nights, towards his own house; but he could not, he could not turn down. At the end of the third night, when the beneficent dawn came dawning up, then he prayed unto Ardvi Sura Anahita, saying:

63 '"Ardvi Sura Anahita! do thou quickly hasten helpfully and bring me assistance at once. I will offer thee a thousand libations, cleanly prepared and well strained, along with Haomas and meat, by the brink of the river Rangha, if I reach alive the earth made by Ahura and my own house."

64 'Ardvi Sura Anahita hastened unto him in the shape of a maid, fair of body, most strong, tall-formed, high-girdled, pure, nobly born of a glorious race, wearing shoes up to the ankle wearing a golden...., and radiant.

65 'She seized him by the arm: quickly was it done, nor was it long till, speeding, he arrived at the earth made by Mazda and at his own house, safe, unhurt, unwounded, just as he was before.

66 'Ardvi Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, entreating that she would grant him that boon.] 'For her brightness and glory, I will offer her a sacrifice....

67 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

68 'To her did Jamaspa offer up a sacrifice, with a hundred horses, a thousand oxen, ten thousand lambs, when he saw the army of the wicked, of the worshippers of the Daevas, coming from afar in battle array.

69 'He asked of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may be as constantly victorious as any one of all the Aryans."

70 'Ardvi Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

71 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

72 'To her did Ashavazdah, the son of Pouru-dhakhshti, and Ashavazdah and Thrita, the sons of Sayuzhdri, offer up a sacrifice, with a hundred horses, a thousand oxen, ten thousand lambs, by Apam Napat, the tall lord, the lord of the females, the bright and swift-horsed.

73 'They begged of her a boon, saying: "Grant us this, O good, most beneficent Ardvi Sura Anahita! that we may overcome the assemblers of the Turanian Danus, Kara Asabana, and Vara Asabana, and the most mighty Duraekaeta, in the battles of this world.

74 'Ardvi Sura Anahita granted them that boon, as they were offering up libations, giving gifts, sacrificing, and entreating that she would grant them that boon. 'For her brightness and glory, l will offer her a sacrifice....

75 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

76 'Vistauru, the son of Naotara, worshipped her by the brink of the river Vitanghuhaiti, with well-spoken words, speaking thus:

77 '"'This is true, this is truly spoken, that I have smitten as many of the worshippers of the Daevas as the hairs I bear on my head. Do thou then, O Ardvi Sura Anahita! leave me a dry passage, to pass over the good Vitanghuhaiti."

78 'Ardvi Sura Anahita hastened unto him in the shape of a maid, fair of body, most strong, tall-formed, high-girded, pure, nobly born of a glorious race, wearing shoes up to the ankle, with all sorts of ornaments and radiant. A part of the waters she made stand still, a part of the waters she made flow forward, and she left him a dry passage to pass over the good Vitanghuhaiti.

79 'Ardvi Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.] For her brightness and glory, I will offer her a sacrifice....

80 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

81 'To her did Yoishta, one of the Fryanas, offer up a sacrifice with a hundred horses, a thousand oxen, ten thousand lambs on the Pedvaepa of the Rangha.

82 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may overcome the evil-doing Akhtya, the offspring of darkness, and that I may answer the ninety-nine hard riddles that he asks me maliciously, the evil-doing Akhtya, the offspring of darkness."

83 'Ardvi Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. For her brightness and glory, I will offer her a sacrifice....

84 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

85 'Whom Ahura Mazda the merciful ordered thus, saying: "Come, O Ardvi Sura Anahita, come from those stars down to the earth made by Ahura, that the great lords may worship thee, the masters of the countries, and their sons.

86 '"The men of strength will beg of thee swift horses and supremacy of Glory. "The Athravans who read and the pupils of the Athravans will beg of thee knowledge and prosperity, the Victory made by Ahura, and the crushing Ascendant.

87 '"The maids of barren womb, longing for a lord, will beg of thee a strong husband; '"Women, on the point of bringing forth, will beg of thee a good delivery. '"All this wilt thou grant unto them, as it lies in thy power, O Ardvi Sura Anahita!"

88 'Then Ardvi Sura Anahita came forth, O Zarathushtra! down from those stars to the earth made by Mazda; and Ardvi Sura Anahita spake thus:

89 '"O pure, holy Zarathushtra! Ahura Mazda has established thee as the master of the material world: Ahura Mazda has established me to keep the whole of the holy creation. '"Through my brightness and glory flocks and herds and two-legged men go on, upon the earth: I, forsooth, keep all good things, made by Mazda, the offspring of the holy principle, just as a shepherd keeps his flock."

90 'Zarathushtra asked Ardvi Sura Anahita: "O Ardvi Sura Anahita! With what manner of sacrifice shall I worship thee? With what manner of sacrifice shall I worship and forward thee? So that Mazda may make thee run down (to the earth), that he may not make thee run up into the heavens, above the sun; and that the Serpent may not injure thee with...., with...., with...., and.... poisons."

91 'Ardvi Sura Anahita answered: "O pure, holy Spitama! this is the sacrifice wherewith thou shalt worship me, this is the sacrifice wherewith thou shalt worship and forward me, from the time when the sun is rising to the time when the sun is setting. '"Of this libation of mine thou shalt drink, thou who art an Athravan, who hast asked and learnt the revealed law, who art wise, clever, and the Word incarnate.

92 '"Of this libation of mine let no foe drink, no man fever-sick, no liar, no coward, no jealous one, no woman, no faithful one who does not sing the Gathas, no leper to be confined.

93 '"I do not accept those libations that are drunk in my honor by the blind, by the deaf, by the wicked, by the destroyers, by the niggards, by the...., nor any of those stamped with those characters which have no strength for the holy Word. '"Let no one drink of these my libations who is hump-backed or bulged forward; no fiend with decayed teeth."

94 'Then Zarathushtra asked Ardvi Sura Anahita: "O Ardvi Sura Anahita! What becomes of those libations which the wicked worshippers of the Daevas bring unto thee after the sun has set?"

95 'Ardvi Sura Anahita answered: "O pure, holy Spitama Zarathushtra! howling, clapping, hopping, and shouting, six hundred and a thousand Daevas, who ought not to receive that sacrifice, receive those libations that men bring unto me after [the sun has set]."

96 'I will worship the height Hukairya, of the deep precipices, made of gold, wherefrom this mine Ardvi Sura Anahita leaps, from a hundred times the height of a man, while she is possessed of as much Glory as the whole of the waters that run along the earth, and she runs powerfully. 'For her brightness and glory, I will offer her a sacrifice....

97 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

98 'Before whom the worshippers of Mazda stand with baresma in their hands: the Hvovas did worship her, the Naotaras did worship her; the Hvovas asked for riches, the Naotaras asked for swift horses. Quickly was Hvova blessed with riches an full prosperity; quickly became Vishtaspa, the Naotaride, the lord of the swiftest horses in these countries.

99 ['Ardvi Sura Anahita granted them that boon, as they were offering up libations, giving gifts, sacrificing, and entreating that she would grant them that boon.] 'For her brightness and glory, I will offer her a sacrifice....

100 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

101 'Who has a thousand cells and a thousand channels: the extent of each of those cells, of each of those channels, is as much as a man can ride in forty days, riding on a good horse. In each channel there stands a palace, well-founded, shining with a hundred windows, with a thousand columns, well-built, with ten thousand balconies, and mighty.

102 'In each of those palaces there lies a well-laid, well-scented bed, covered with pillows, and Ardvi Sura Anahita, O Zarathushtra! runs down there from a thousand times the height of a man, and she is possessed of as much Glory as the whole of the waters that run along the earth, and she runs powerfully.

103 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

104 'Unto her did the holy Zarathushtra offer up a sacrifice in the Airyana Vaejah, by the good river Daitya; with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the speech, with the deeds, with the libations, and with the rightly-spoken words.

105 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may bring the son of Aurvat-aspa, the valiant Kavi Vistaspa, to think according to the law, to speak according to the law, to do according to the law."

106 'Ardvi Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

107 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

108 'Unto her did the tall Kavi Vishtaspa offer up a sacrifice behind Lake Frazdanava, with a hundred male horses, a thousand oxen, ten thousand lambs.

109 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may overcome Tathravant, of the bad law, and Peshana, the worshipper of the Daevas and the wicked Arejat-aspa, in the battles of this world!"

110 'Ardvi Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

111 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

112 'Unto her did Zairi-vairi, who fought on horseback, offer up a sacrifice behind the river Daitya, with a hundred male horses, a thousand oxen, ten thousand lambs.

113 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may overcome Pesho-Changha the corpse-burier, Humayaka the worshipper of the Daevas, and the wicked Arejat-aspa, in the battles of this world.

114 'Ardvi Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

115 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

116 'Unto her did Arejat-aspa and Vandaremaini offer up a sacrifice by the sea Vouru-Kasha, with a hundred male horses, a thousand oxen, ten thousand lambs.

117 'They begged of her a boon, saying: "Grant us this, O good, most beneficent Ardvi Sura Anahita! that we may conquer the valiant Kavi Vishtaspa and Zairivairi who fights on horseback, and that we may smite of the Aryan people their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads."

118 'Ardvi Sura Anahita did not grant them that favor, though they were offering up libations, giving gifts, sacrificing, and entreating that she should grant them that favor. 'For her brightness and glory, I will offer her a sacrifice....

119 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

120 'For whom Ahura Mazda has made four horses -- the wind, the rain, the cloud, and the sleet -- and thus ever a upon the earth it is raining, snowing, hailing, and sleeting; and whose armies are so many and numbered by nine-hundreds and thousands.

121 'I will worship the height Hukairya, of the deep precipices, made of gold, wherefrom this mine Ardvi Sura Anahita leaps, from a hundred times the height of a man, while she is possessed of as much Glory as the whole of the waters that run along the earth, and she runs powerfully. 'For her brightness and glory, I will offer her a sacrifice....

122 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

123 'She stands, the good Ardvi Sura Anahita, wearing a golden mantle, waiting for a man who shall offer her libations and prayers, and thinking thus in her heart:

124 "'Who will praise me? Who will offer me a sacrifice, with libations cleanly prepared and well-strained, together with the Haoma and meat? To whom shall I cleave, who cleaves unto me, and thinks with me, and bestows gifts upon, me, and is of good will unto me?" 'For her brightness and glory, I will offer her a sacrifice....

125 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

126 'Ardvi Sura Anahita, who stands carried forth in the shape of a maid, fair of body, most strong, tall-formed, high-girded, pure, nobly born of a glorious race, wearing along her.... a mantle fully embroidered with gold;

127 'Ever holding the baresma in her hand, according to the rules, she wears square golden earrings on her ears bored, and a golden necklace around her beautiful neck, she, the nobly born Ardvi Sura Anahita; and she girded her waist tightly, so that her breasts may be well-shaped, that they may be tightly pressed.

128 'Upon her head Ardvi Sura Anahita bound a golden crown, with a hundred stars, with eight rays, a fine ...., a well-made crown, in the shape of a ...., with fillets streaming down.

129 'She is clothed with garments of beaver, Ardvi Sura Anahita; with the skin of thirty beavers of those that bear four young ones, that are the finest kind of beavers; for the skin of the beaver that lives in water is the finest-colored of all skins, and when worked at the right time it shines to the eye with full sheen of silver and gold.

130 'Here, O good, most beneficent Ardvi Sura Anahita! I beg of thee this favor: that I, fully blessed, may conquer large kingdoms, rich in horses, with high tributes, with snorting horses, sounding chariots, flashing swords, rich in aliments, with stores of food, with well-scented beds; that I may have at my wish the fullness of the good things of life and whatever makes a kingdom thrive.

131 'Here, O good, most beneficent Ardvi Sura Anahita! I beg of thee two gallant companions, one two-legged and one four-legged: one two-legged, who is swift, quickly rushing, and clever in turning a chariot round in battle; and one four-legged, who can quickly turn towards either wing of the host with a wide front, towards the right wing or the left, towards the left wing or the right.

132 'Through the strength of this sacrifice, of this invocation, O Ardvi Sura Anahita! come down from those stars, towards the earth made by Ahura, towards the sacrificing priest, towards the full boiling [milk]; come to help him who is offering up libations giving gifts, sacrificing, and entreating that thou wouldst grant him thy favors; that all those gallant warriors may be strong, like king Vishtaspa. 'For her brightness and glory, I will offer her a sacrifice....

133 'Yatha ahu vairya: The will of the Lord is the law of holiness.... 'I bless the sacrifice and prayer, and the strength and vigor of the holy water-spring Anahita. 'Ashem Vohu: Holiness is the best of all good.... '[Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones!'

Chapter 6

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... Unto the undying, shining, swift-horsed Sun; Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 We sacrifice unto the undying, shining, swift-horsed Sun. When the light of the sun waxes warmer, when the brightness of the sun waxes warmer, then up stand the heavenly Yazatas, by hundreds and thousands: they gather together its Glory, they make its Glory pass down, they pour its Glory upon the earth made by Ahura, for the increase of the world of holiness, for the increase of the creatures of holiness, for the increase of the undying, shining, swift-horsed Sun.

2 And when the sun rises up, then the earth, made by Ahura, becomes clean; the running waters become clean, the waters of the wells become clean, the waters of the sea become clean, the standing waters become clean; all the holy creatures, the creatures of the Good Spirit, become clean.

3 Should not the sun rise up, then the Daevas would destroy all the things that are in the seven Karshvares, nor would the heavenly Yazatas find any way of withstanding or repelling them in the material world.

4 He who offers up a sacrifice unto the undying, shining, swift-horsed Sun -- to withstand darkness, to withstand the Daevas born of darkness, to withstand the robbers and bandits, to withstand the Yatus and Pairikas, to withstand death that creeps in unseen -- offers it up to Ahura Mazda, offers it up to the Amesha-Spentas, offers it up to his own soul. He rejoices all the heavenly and worldly Yazatas, who offers up a sacrifice unto the undying, shining, swift-horsed Sun.

5 I will sacrifice unto Mithra, the lord of wide pastures, who has a thousand ears, ten thousand eyes. I will sacrifice unto the club of Mithra, the lord of wide pastures, well struck down upon the skulls of the Daevas. I will sacrifice unto that friendship, the best of all friendships, that reigns between the moon and the sun.

6 For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto the undying, shining, swift-horsed Sun. Unto the undying, shining, swift-horsed Sun we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words. Yenghe hatam: All those beings of whom Ahura Mazda....

7 Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and the invocation, and the strength and vigour of the undying, shining, swift-horsed Sun. Ashem Vohu: Holiness is the best of all good.... Give unto that man brightness and glory, give him health of body, ... give him the bright, all-happy, blissful abode of the holy Ones.

Chapter 7

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice,prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... Unto the Moon that keeps in it the seed of the Bull; unto the only-created Bull and unto the Bull of many species; Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 Hail to Ahura Mazda! Hail to the Amesha-Spentas! Hail to the Moon that keeps in it the seed of the Bull! Hail to thee when we look at thee! Hail to thee when thou lookest at us!

2 How does the moon wax? How does the moon wane? For fifteen days does the moon wax; for fifteen days does the moon wane. As long as her waxing, so long is the waning; as long as her waning, so long is the waxing. 'Who is there but thee who makes the moon wax and wane?'

3 We sacrifice unto the Moon that keeps in it the seed of the Bull, the holy and master of holiness. Here I look at the moon, here I perceive the moon; here I look at the light of the moon, here I perceive the light of the moon. The Amesha-Spentas stand up holding its glory; the Amesha-Spentas stand up, pouring its glory upon the earth, made by Mazda.

4 And when the light of the moon waxes warmer, golden-hued plants grow on from the earth during the spring. We sacrifice unto the new moons, the full moons, and the Vishaptathas. We sacrifice unto the new moon, the holy and master of holiness; We sacrifice unto the full moon, the holy and master of holiness; We sacrifice unto the Vishaptatha, the holy and master of holiness.

5 I will sacrifice unto the Moon, that keeps in it the seed of the Bull, the liberal, bright, glorious, water-giving, warmth-giving, wisdom-giving, wealth-giving, riches-giving, thoughtfulness-giving, weal-giving, freshness-giving, prosperity-giving, the liberal, the healing.

6 For its brightness and glory, I will offer unto it a sacrifice worth being heard, namely, unto the Moon that keeps in it the seed of the Bull. Unto the Moon that keeps in it the seed of the Bull, we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words. Yenghe hatam: All those beings of whom Ahura Mazda....

7 Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and prayer, and the strength and vigour of the Moon, that keeps in it the seed of the Bull, and of the only-created Bull, and of the Bull of many species. Ashem Vohu: Holiness is the best of all good. Give unto that man brightness and glory, give him health of body, ... give him the bright, all-happy, blissful abode of the holy Ones.

Chapter 8

Tishtar Yasht (chapter 8)

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... Unto Tishtrya, the bright and glorious star, and unto the powerful Satavaesa, made by Mazda, who pushes waters forward, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 Ahura Mazda spake unto Spitama Zarathushtra, saying: 'We worship the lordship and mastership [of Tishtrya], whereby he protects the Moon, the dwelling, the food, when my glorious stars come along and impart their gifts to men. I will sacrifice unto the star Tishtrya, that gives the fields their share [of waters].

2 'We offer up libations unto Tishtrya, the bright and glorious star, that gives happy dwelling and good dwelling; the white, shining, seen afar, and piercing; the health-bringing, loud-snorting, and high, piercing from afar with its shining, undefiled rays; and unto the waters of the wide sea, the Vanguhi of wide renown, and the species of the Bull, made by Mazda, the awful kingly Glory, and the Fravashi of the holy Spitama Zarathushtra.

3 'For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto the star Tishtrya. 'Unto Tishtrya, the bright and glorious star, we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words. 'Yenhe hatam: All those beings of whom Ahura Mazda....

4 'We sacrifice unto Tishtrya, the bright and glorious star, who is the seed of the waters, powerful, tall, and strong, whose light goes afar; powerful and highly working, through whom the brightness and the seed of the waters come from the high Apam Napat. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

5 'We sacrifice unto Tishtrya, the bright and glorious star; for whom long flocks and herds and men, looking forward for him and deceived in their hope: "When shall we see him rise up, the bright and glorious star Tishtrya? When will the springs run with waves as thick as a horse's size and still thicker? Or will they never come?" 'For his brightness and glory, I will offer him a sacrifice worth being heard....

6 'We sacrifice unto Tishtrya, the bright and glorious star; who flies, towards the sea Vouru-Kasha, as swiftly as the arrow darted through the heavenly space1, which Erekhsha, the swift archer, the Arya amongst the Aryas whose arrow was the swiftest, shot from Mount Khshaotha to Mount Hvanvant.

7 'For Ahura Mazda gave him assistance; so did the waters and the plants; and Mithra, the lord of wide pastures, opened a wide way unto him. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

8 'We sacrifice unto Tishtrya, the bright and glorious star, that afflicts the Pairikas, that vexes the Pairikas, who, in the shape of worm-stars, fly between the earth and the heavens, in the sea Vouru-Kasha, the powerful sea, the large-sized, deep sea of salt waters. He goes to its lake in the shape of a horse, in a holy shape; and down there he makes the waters boil over, and the winds flow above powerfully all around.

9 'Then Satavaesa makes those waters flow down to the seven Karshvares of the earth, and when he has arrived down there, he stands, beautiful, spreading ease and joy on the fertile countries (thinking in himself): "How shall the countries of the Aryas grow fertile?" 'For his brightness and glory, I will offer him a sacrifice worth being heard....

10 'We sacrifice unto Tishtrya, the bright and glorious star, who spoke unto Ahura Mazda, saying: "Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

11 '"If men would worship me with a sacrifice in which I were invoked by my own name, as they worship the other Yazatas with sacrifices in which they are invoked by their own names, then I should have come to the faithful at the appointed time; I should have come in the appointed time of my beautiful, immortal life, should it be one night, or two nights, or fifty, or a hundred nights."

12 'We sacrifice unto Tishtrya; 'We sacrifice unto the rains of Tishtrya. 'We sacrifice unto the first star; we sacrifice unto the rains of the first star. 'I will sacrifice unto the stars Haptoiringa, to oppose the Yatus and Pairikas. 'We sacrifice unto Vanant, the star made by Mazda; for the well-shapen strength, for the Victory, made by Ahura, for the crushing Ascendant, for the destruction of what distresses us, for the destruction of what persecutes us. 'We sacrifice unto Tishtrya, whose eye-sight is sound.

13 'For ten nights, O Spitama Zarathushtra! Tishtrya, the bright and glorious star, mingles his shape with light, moving in the shape of a man of fifteen years of age, bright, with clear eyes, tall, full of strength, strong, and clever.

14 'He is active as the first man was; he goes on with the strength of the first man; he has the virility of the first man.

15 'Here he calls for people to assemble, here he asks, saying: "Who now will offer me the libations with the Haoma and the holy meat? To whom shall I give wealth of male children, a troop of male children, and the purification of his own soul? Now I ought to receive sacrifice and prayer in the material world, by the law of excellent holiness."

16 'The next ten nights, O Spitama Zarathushtra! the bright and glorious Tishtrya mingles his shape with light, moving in the shape of a golden-horned bull.

17 'Here he calls for people to assemble, here he asks, saying: "Who now will offer me the libations with the Haoma and the holy meat? To whom shall I give wealth of oxen, a herd of oxen, and the purification of his own soul? Now I ought to receive sacrifice and prayer in the material world, by the law of excellent holiness."

18 'The next ten nights, O Spitama Zarathushtra! the bright and glorious Tishtrya mingles his shape with light, moving in the shape of a white, beautiful horse, with golden ears and a golden caparison.

19 'Here he calls for people to assemble, here he asks, saying: "Who now will offer me the libations with the Haoma and the holy meat? To whom shall I give wealth of horses, a troop of horses, and the purification of his own soul? Now I ought to receive sacrifice and prayer in the material world, by the law of excellent holiness."

20 'Then, O Spitama Zarathushtra! the bright and glorious Tishtrya goes down to the sea Vouru-Kasha in the shape of a white, beautiful horse, with golden ears and a golden caparison.

21 'But there rushes down to meet him the Daeva Apaosha, in the shape of a dark horse, black with black ears, black with a black back, black with a black tail, stamped with brands of terror.

22 'They meet together, hoof against hoof, O Spitama Zarathushtra! the bright and glorious Tishtrya and the Daeva Apaosha. They fight together, O Spitama Zarathushtra! for three days and three nights. And then the Daeva Apaosha proves stronger than the bright and glorious Tishtrya, he overcomes him.

23 'And Tishtrya flees from the sea Vouru-Kasha, as far as a Hathra's length. He cries out in woe and distress, the bright and glorious Tishtrya: "Woe is me, O Ahura Mazda! I am in distress, O Waters and Plants! O Fate and thou, Law of the worshippers of Mazda! Men do not worship me with a sacrifice in which I am invoked by my own name, as they worship the other Yazatas with sacrifices in which they are invoked by their own names.

24 '"If men had worshipped me with a sacrifice in which I had been invoked by my own name, as they worship the other Yazatas with sacrifices in which they are invoked by their own names, I should have taken to me the strength of ten horses, the strength of ten camels, the strength of ten bulls, the strength of ten mountains, the strength of ten rivers."

25 'Then I, Ahura Mazda, offer up to the bright and glorious Tishtrya a sacrifice in which he is invoked by his own name, and I bring him the strength of ten horses, the strength of ten camels, the strength of ten bulls, the strength of ten mountains, the strength of ten rivers.

26 'Then, O Spitama Zarathushtra! the bright and glorious Tishtrya goes down to the sea Vouru-Kasha in the shape of a white, beautiful horse, with golden ears and golden caparison.

27 'But there rushes down to meet him the Daeva Apaosha in the shape of a dark horse, black with black ears, black with a black back, black with a black tail, stamped with brands of terror.

28 'They meet together, hoof against hoof, O Spitama Zarathushtra! the bright and glorious Tishtrya, and the Daeva Apaosha; they fight together, O Zarathushtra! till the time of noon. Then the bright and glorious Tishtrya proves stronger than the Daeva Apaosha, he overcomes him.

29 'Then he goes from the sea Vouru-Kasha as far as a Hathra's length: "Hail!" cries the bright and glorious Tishtrya. "Hail unto me, O Ahura Mazda! Hail unto you, O waters and plants! Hail, O Law of the worshippers of Mazda! Hail will it be unto you, O lands! The life of the waters will flow down unrestrained to the big-seeded corn fields, to the small-seeded pasture-fields, and to the whole of the material world!"

30 Then the bright and glorious Tishtrya goes back down to the sea Vouru-Kasha, in the shape of a white, beautiful horse, with golden ears and a golden caparison.

31 'He makes the sea boil up and down; he makes the sea stream this and that way; he makes the sea flow this and that way: all the shores of the sea Vouru-Kasha are boiling over, all the middle of it is boiling over.

32 'And the bright and glorious Tishtrya rises up from the sea Vouru-Kasha, O Spitama Zarathushtra! the bright and glorious Satavaesa rises up from the sea Vouru-Kasha; and vapours rise up above Mount Us-hindu, that stands in the middle of the sea Vouru-Kasha.

33 'Then the vapours push forward, in the regular shape of clouds; they go following the wind, along the ways which Haoma traverses, the increaser of the world. Behind him travels the mighty wind, made by Mazda, and the rain, and the cloud, and the sleet, down to the several places, down to the fields, down to the seven Karshvares of the earth.

34 'Apam Napat, O Spitama Zarathushtra! divides the waters amongst the countries in the material world, in company with the mighty wind, the Glory, made by the waters, and the Fravashis of the faithful. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

35 'We sacrifice unto Tishtrya, the bright and glorious star, who from the shining east, moves along his long winding course, along the path made by the gods, along the way appointed for him the watery way, at the will of Ahura Mazda, at the will of the Amesha-Spentas. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

36 'We sacrifice unto Tishtrya, the bright and glorious star, whose rising is watched by men who live on the fruits of the year, by the chiefs of deep understanding; by the wild beasts in the mountains, by the tame beasts that run in the plains; they watch him, as he comes up to the country for a bad year, or for a good year, (thinking in themselves): "How shall the Aryan countries be fertile?" 'For his brightness and glory, I will offer him a sacrifice worth being heard....

37 'We sacrifice unto Tishtrya, the bright and glorious star, swift-flying and swift-moving, who flies towards the sea Vouru-Kasha, as swiftly as the arrow darted through the heavenly space, which Erekhsha, the swift archer, the Arya amongst the Aryas whose arrow was the swiftest, shot from Mount Khshaotha to Mount Hvanvant.

38 'Ahura Mazda gave him assistance, and the Amesha-Spentas and Mithra, the lord of wide pastures, pointed him the way: behind him went the tall Ashish Vanguhi and Parendi on her light chariot: always till, in his course, he reached Mount Hvanvant on the shining waters. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

39 'We sacrifice unto Tishtrya, the bright and glorious star, who afflicts the Pairikas, who destroys the Pairikas, that Angra Mainyus flung to stop all the stars that have in them the seed of the waters.

40 'Tishtrya afflicts them, he blows them away from the sea Vouru-Kasha; then the wind blows the clouds forward, bearing the waters of fertility, so that the friendly showers spread wide over, they spread helpingly and friendly over the seven Karshvares. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

41 'We sacrifice unto Tishtrya, the bright and glorious star, for whom long the standing waters, and the running spring-waters, the stream-waters, and the rain-waters:

42 '"When will the bright and glorious Tishtrya rise up for us? When will the springs with a flow and overflow of waters, thick as a horse's shoulder, run to the beautiful places and fields, and to the pastures, even to the roots of the plants, that they may grow with a powerful growth?" 'For his brightness and glory, I will offer him a sacrifice worth being heard....

43 'We sacrifice unto Tishtrya, the bright and glorious star, who washes away all things of fear, who stunts the growth of all ...., and brings health to all these creations, being most beneficent, when he has been worshipped with a sacrifice and propitiated, rejoiced, and satisfied. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

44 'I will sacrifice unto Tishtrya, the bright and glorious star, whom Ahura Mazda has established as a lord and overseer above all stars, in the same way as he has established Zarathushtra above men; whom neither Angra Mainyu, nor the Yatus and the Pairikas, nor the men Yatus can deliver unto death, nor can all the Daevas together prevail for his death. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

45 'We sacrifice unto Tishtrya, the bright and glorious star, to whom Ahura Mazda has given a thousand senses, and who is the most beneficent amongst the stars that have in them the seed of the waters:

46 'Who moves in light with the stars that have in them the seed of the waters: he, from the sea Vouru-Kasha, the powerful sea, the large-sized, deep, and salt of waters, goes to all the lakes, and to all the beautiful caves, and to all the beautiful channels, in the shape of a white, beautiful horse, with golden ears and a golden caparison.

47 'Then, O Spitama Zarathushtra! the waters flow down from the sea Vouru-Kasha, mother-like, friendly, and healing: he divides them amongst these countries, being most beneficent, when he has been worshipped with a sacrifice and propitiated rejoiced, and satisfied. 'For his brigbtness and glory, I will offer him a sacrifice worth being heard....

48 'We sacrifice unto Tishtrya, the bright and glorious star, for whom long all the creatures of Spenta-Mainyu, those that live under the ground, and those that live above the ground; those that live in the waters, and those that live on dry land; those that fly, and those that run in the plains; and all those that live within this boundless and endless world of the holy Spirit. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

49 'We sacrifice unto Tishtrya, the bright and glorious star, the healthful, wise, happy, and powerful, who is the lord of a thousand boons, and grants many boons to that man who has pleased him, whether begging or not begging for them.

50 'I, O Spitama Zarathushtra! have created that star Tishtrya as worthy of sacrifice, as worthy of prayer, as worthy of progitiation, as worthy of glorification as myself, Ahura Mazda;

51 'In order to withstand, to break asunder, to afflict, to drive back the malice of that Pairika Duzyairya, whom evil-speaking people call Huyairya.

52 'Had I not created that star Tishtrya as worthy of sacrifice, as worthy of prayer, as worthy of propitiation, as worthy of glorification as myself, Ahura Mazda;

53 'In order to withstand, to break asunder, to afflict, to drive back the malice of that Pairika Duzyairya, whom evil-speaking people call Huyairya;

54 'Then all day long, all night long, that Pairika Duzyairya would wage war against this material world of mine, wanting to extinguish its life, and she goes on, rushing upon and around it.

55 'But the bright and glorious Tishtrya keeps that Pairika in bonds, with twofold bonds, with threefold bonds, that cannot be overcome, with bonds all over the body: it is as if there were a thousand men keeping one man in bonds, a thousand men of those who are the strongest in strength.

56 'If the Aryan countries, O Spitama Zarathushtra! would perform in honour of the bright and glorious Tishtrya the due sacrifice and invocation, just as that sacrifice and invocation ought to be performed in the perfection of holiness; never should a hostile horde enter these Aryan countries, nor any plague, nor leprosy, nor venomous plants, nor the chariot of a foe, nor the uplifted spear of a foe.'

57 Zarathushtra asked: 'What is then, O Ahura Mazda! the sacrifice and invocation in honour of the bright and glorious Tishtrya, as it ought to be performed in the perfection of holiness?'

58 Ahura Mazda answered: 'Let the Aryan nations bring libations unto him; let the Aryan nations tie bundles of baresma for him; let the Aryan nations cook for him a head of cattle, either white, or black, or of any other colour, but all of one and the same colour.

59 'Let not a murderer take of these offerings, nor a whore, nor a .... who does not sing the Gathas, who spreads death in the world and withstands the law of Mazda, the law of Zarathushtra.

60 'If a murderer take of these offerings, or a whore, or a .... who does not sing the Gathas, who spreads death in the world and withstands the law of Mazda, the law of Zarathushtra, then the bright and glorious Tishtrya takes back his healing virtues.

61 'Plagues will ever pour upon the Aryan nations; hostile hordes will ever fall upon the Aryan nations; the Aryans will be smitten, by their fifties and their hundreds, by their hundreds and their thousands, by thetr thousands and their tens of thousands, by their tens of thousands and their myriads of myriads.

62 'Yatha ahu vairyo: The will of the Lord is the law of holiness.... 'I bless the sacrifice and prayer, and the strength and vigour of Tishtrya, the bright and glorious star, and of the powerful Satavaesa, made by Mazda, who pushes waters forward. 'Ashem Vohu: Holiness is the best of all good.... '[Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.'

Chapter 9

0 May Ahura Mazda be rejoiced! May Angra Mainyu be afflicted!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, satisfaction, and glorification unto Havani, the holy and master of holiness. Unto the powerful Drvaspa, made by Mazda and holy, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 We sacrifice unto the powerful Drvaspa, made by Mazda and holy, who heeps the flocks in health, the herds in health, the grown-up (cattle) in health, the young ones in health; who watches well from afar, with a wide-spread and long-continued welfare-giving friendship;

2 Who yokes teams of horses, who makes her chariot turn and its wheels sound, fat and glistening, strong, tall-formed, weal-possessing, health-giving, powerful to stand and powerful to turn for assistance to the faithful.

3 To her did Haoshyangha, the Paradhata, offer up a sacrifice on the enclosure of the Hara, the beautiful height, made by Mazda, with a hundred male horses, a thousand oxen, and ten thousand lambs, and with an offering of libations:

4 'Grant me this boon, O good, most beneficent Drvaspa! that I may overcome all the Daevas of Mazana; that I may never fear and bow through terror before the Daevas, but that all the Daevas may fear and bow in spite of themselves before me, that they may fear and flee down to darkness.'

5 The powerful Drvaspa, made by Mazda, the holy Drvaspa, the maintainer, granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

6 For her brightness and glory, I will offer her a sacrifice worth being heard; I will offer her a sacrifice well performed, namely, unto the powerful Drvaspa, made by Mazda and holy. We offer up libations to the powerful Drvaspa, made by Mazda and holy; we offer her the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words. Yenghe hatam: All those beings of whom Ahura Mazda....

7 We offer up a sacrifice unto the powerful Drvaspa, made by Mazda and holy, who keeps the flocks in health.... Who yokes teams of horses .... for assistance to the faithful.

8 To her did Yima Khshaeta, the good shepherd, offer up a sacrifice from the height Hukairya, with a hundred male horses, a thousand oxen, ten thousand lambs, and with an offering of libations:

9 'Grant me this boon, O good, most beneficent Drvaspa! that I may bring fatness and flocks down to the world created by Mazda; that I may bring immortality down to the world created by Mazda;

10 'That I may take away both hunger and thirst, from the world created by Mazda; that I may take away both old age and death, from the world created by Mazda; that I may take away both hot wind and cold wind, from the world created by Mazda, for a thousand years.'

11 The powerful Drvaspa, made by Mazda, the holy Drvaspa, the maintainer, granted him that boon, as he was offering lipbations, giving gifts, sacrificing, and entreating that she would grant him that boon. For her brightness and glory, I will offer her a sacrifice worth being heard....

12 We offer up a sacrifice unto the powerful Drvaspa, made by Mazda and holy, who keeps the flocks in health.... Who yokes teams of horses .... for assistance to the faithful.

13 To her did Thraetaona, the heir of the valiant Athwya clan, offer up a sacrifice in the four-cornered Varena, with a hundred male horses, a thousand oxen, ten thousand lambs, and with an offering of libations:

14 'Grant me this boon, O good, most beneficent Drvaspa! that I may overcome Azhi Dahaka, the three-mouthed, the three-headed, the six-eyed, who has a thousand senses, that most powerful, fiendish Druj, that demon, baleful to the world, the strongest Druj that Angra Mainyu created against the material world, to destroy the world of the good principle; and that I may deliver his two wives, Savanghavack and Erenavach, who are the fairest of body amongst women, and the most wonderful creatures in the world.'

15 The powerful Drvaspa, made by Mazda, the holy Drvasya, the maintainer, granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. For her brightness and glory, I will offer her a sacrifice worth being heard....

16 We offer up a sacrifice unto the powerful Drvaspa, made by Mazda and holy, who keeps flocks in health.... Who yokes teams of horses .... for assistance to the faithful.

17 To her did Haoma offer up a sacrifice, Haoma, the enlivening, the healing, the beautiful, the lordly, with golden eyes, upon the highest height of the Haraiti Bareza. He begged of her a boon saying:

18 'Grant me this boon, O good, most beneficent Drvaspa! that I may bind the Turanian murderer Franghrasyan, that I may drag him bound, that may bring him bound unto king Husravah, that king Husravah may kill him, behind the Chaechasta lake, the deep lake of salt waters, to avenge the murder of his father Syavarshana, a man, and of Aghraeratha, a semi-man.'

19 The powerful Drvaspa, made by Mazda, the holy Drvaspa, the maintainer, granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would give him that boon. For her brightness and glory, I will offer her a sacrifice worth being heard....

20 We offer up a sacrifice unto the powerful Drvaspa, made by Mazda and holy, who keeps the flocks in health.... Who yokes teams of horses .... for assistance to the faithful.

21 To her did the gallant Husravah, he who united the Arya nations into one kingdom, offer up a sacrifice, behind the Chaechasta lake, the deep lake of salt waters, with a hundred male horses, a thousand oxen, ten thousand lambs, and an offering of libations:

22 'Grant me this boon, O good, most beneficent Drvaspa! that I may kill the Turanian murderer, Franghrasyan, behind the Chaechasta lake, the deep lake of salt waters, to avenge the murder of my father Syavarshana, a man, and of Aghraeratha, a semi-man.'

23 The powerful Drvaspa, made by Mazda, the holy Drvaspa, the maintainer, granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. For her brightness and glory, I will offer her a sacrifice worth being heard....

24 We offer up a sacrifice unlo the powerful Drvaspa, made by Mazda and holy, who keeps the flocks in health.... Who yokes teams of horses .... for assistance to the faithful,

25 To her did the holy Zarathushtra offer up a sacrifice in the Airyana Vaejah, by the good river Daitya, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the speech, with the deeds, with the libations, and with the rightly-spoken words. He begged of her a boon, saying:

26 'O good, most beneficent Drvaspa! grant me this boon, that I may bring the good and noble Hutaosa to think according to the law, to speak according to the law, to do according to the law, that she may spread my Mazdean law and make it known, and that she may bestow beautiful praises upon my deeds.'

27 The strong Drvaspa, made by Mazda, the holy Drvaspa, the maintainer, granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. For her brightness and glory, I wiII offer her a sacrifice worth being heard....

28 We offer up a sacrifice unto the powerful Drvaspa, made by Mazda and holy, who keeps the flocks in health.... Who yokes teams of horses .... for assistance to the faithful.

29 To her did the tall Kavi Vistaspa offer up a sacrifice behind the waters of the river Daitya, with a hundred male horses, a thousand oxen, ten thousand lambs, and with an offering of libations:

30 'Grant me this boon, O good, most beneficent Drvaspa! that I may put to flight Ashta-aurvant, the son of Vispa-thaurvo-asti, the all-afflicting, of the brazen helmet, of the brazen armour, of the thick neck, behind whom seven hundred camels ....; that I may put to flight the Hvyaona murderer, Arejat-aspa; that I may put to flight Darshinika, the worshipper of the Daevas;

31 And that I may smite Tathravant of the bad law; that I may smite Spinjaurushka, the worshipper of the Daevas; and that I may bring unto the good law the nations of the Varedhakas and of the Hvyaonas; and that I may smite of the Huyaona nations their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads.

32 The strong Drvaspa, made by Mazda, the holy Drvaspa, the maintainer, granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. For her brightness and glory, I will offer her a sacrifice worth being heard; I will offer her a sacrifice well performed, namely, unto the powerful Drvaspa made by Mazda and holy. We offer up libations to the powerful Drvaspa, made by Mazda and holy; we offer her the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words. Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and prayer, and the strength and vigour of the powerful Drvaspa, made by Mazda and holy. Ashem Vohu: Holiness is the best of all good.... [Give] unto that man brightness and glory, give him health of body,.... give him the bright, all-happy, blissful abode of the holy Ones.

Chapter 10

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas, and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... Unto Mithra, the lord of wide pastures, who has a thousand ears, ten thousand eyes, a Yazata invoked by his own name, and unto Rama Hvastra,1 Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 Ahura Mazda spake unto Spitama Zarathushtra, saying: 'Verily, when I created Mithra, the lord of wide pastures, O Spitama! I created him as worthy of sacrifice, as worthy of prayer as myself, Ahura Mazda.2

2 'The ruffian who lies unto Mithra3 brings death unto the whole country, injuring as much the faithful world as a hundred evil-doers4 could do. Break not the contract, O Spitama! neither the one that thou hadst entered into with one of the unfaithful, nor the one that thou hadst entered into with one of the faithful who is one of thy own faith.5 For Mithra stands for both the faithful and the unfaithful.

3 'Mithra, the lord of wide pastures, gives swiftness to the horses of those who lie not unto Mithra. 'Fire, the son of Ahura Mazda, gives the straightest way to those who lie not unto Mithra. 'The good, strong, beneficent Fravashis of the faithful give a virtuous offspring to those who lie not unto Mithra.

4 'For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto Mithra, the lord of wide pastures. 'We offer up libations unto Mithra, the lord of wide pastures, who gives a happy dwelling and a good dwelling to the Aryan nations.

5 'May he come to us for help! May he come to us for ease! May he come to us for joy! May he come to us for mercy! May he come to us for health! May he come to us for victory! May he come to us for good conscience!6 May he come to us for bliss!7 he, the awful and overpowering, worthy of sacrifice and prayer, not to be deceived anywhere in the whole of the material world, Mithra, the lord of wide pastures.

6 'I will offer up libations unto him, the strong Yazata, the powerful Mithra, most beneficent to the creatures: I will apply unto him with charity8 and prayers: I will offer up a sacrifice worth being heard unto him, Mithra, the lord of wide pastures, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the speech, with the deeds, with the libations, and with the rightly-spoken words. 'Yenhe hatam: All those beings of whom Ahura Mazda....9

7 'We sacrifice unto Mithra, the lord of wide pastures, who is truth-speaking, a chief in assemblies, with a thousand ears, well-shapen, with ten thousand eyes, high, with full knowledge,10 strong, sleepless, and ever awake;11

8 'To whom the chiefs of nations offer up sacrifices, as they go to the field, against havocking hosts, against enemies coming in battle array, in the strife of conflicting nations.

9 'On whichever side he has been worshipped first in the fulness of faith of a devoted heart, to that side turns Mithra, the lord of wide pastures, with the fiend-smiting wind, with the cursing thought of the wise.12 'For his brightness and glory, I will offer him a sacrifice worth being heard....

10 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake.

11 'Whom the horsemen worship on the back of their horses, begging swiftness for their teams, health for their own bodies, and that they may watch with full success those who hate them, smite down their foes, and destroy at one stroke their adversaries, their enemies, and those who hate them.13 'For his brightness and glory, I will offer him a sacrifice worth being heard....

12 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

13 'Who first of the heavenly gods reaches over the Hara14, before the undying, swift-horsed sun15; who, foremost in a golden array, takes hold of the beautiful summits, and from thence looks over the abode of the Aryans with a beneficent eye.

14 'Where the valiant chiefs draw up their many troops in array;16 where the high mountains, rich in pastures and waters, yield plenty to the cattle;17 where the deep lakes, with salt waters, stand;18 where wide-flowing rivers swell and hurry towards Ishkata and Pouruta, Mouru and Haroyu, the Gava-Sughdha and Hvairizem;19

15 'On Arezahi and Sawahi, on Fradadhafshu and Widadhafshu, on Wouru-bareshti and Wourujareshti, on this bright karshwar of Xwaniratha20, the abode of cattle, the dwelling of cattle, the powerful Mithra looks with a health-bringing eye;

16 'He who moves along all the karshwars, a Yazata unseen, and brings glory; he who moves along all the karshwars, a Yazata unseen, and brings sovereignty; and increases21 strength for victory to those who, with a pious intent, holily offer him libations. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

17 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Unto whom nobody must lie, neither the master of a house, nor the lord of a borough, nor the lord of a town, nor the lord of a province.

18 'If the master of a house lies unto him, or the lord of a borough, or the lord of a town, or the lord of a province, then comes Mithra, angry and offended, and he breaks asunder the house, the borough, the town, the province; and the masters of the houses, the lords of the boroughs, the lords of the towns, the lords of the provinces, and the foremost men of the provinces.

19 'On whatever side there is one who has lied unto Mithra, on that side Mithra stands forth, angry and offended, and his wrath22 is slow to relent.23

20 'Those who lie unto Mithra, however swift they may be running, cannot overtake;24 riding, cannot ....; driving, cannot ..... The spear that the foe of Mithra flings, darts backwards, for the number of the evil spells that the foe of Mithra works out.25

21 'And even though the spear be flung well, even though it reach the body, it makes no wound, for the number of the evil spells that the foe of Mithra works out.26 The wind drives away the spear that the foe of Mithra flings, for the number of the evil spells that the foe of Mithra works out. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

22 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Who takes out of distress the man who has not lied unto him, who takes him out of death.

23 'Take us out of distress, take us out of distresses, O Mithra! as we have not lied unto thee. Thou bringest down terror upon the bodies of the men who lie unto Mithra; thou takest away the strength from their arms, being angry and all-powerful; thou takest the swiftness from their feet, the eye-sight from their eyes, the hearing from their ears.

24 'Not the wound27 of the well-sharpened spear or of the flying arrow reaches that man to whom Mithra comes for help with all the strength of his soul, he, of the ten thousand spies, the powerful, all-seeing, undeceivable Mithra. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

25 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Who is lordly, deep, strong, and weal-giving; a chief in assemblies, pleased with prayers,28 high, holily clever, the incarnate Word, a warrior with strong arms;

26 'Who breaks the skulls of the Daevas, and is most cruel in exacting pains; the punisher of the men who lie unto Mithra, the withstander of the Pairikas; who, when not deceived, establisheth nations in supreme strength; who, when not deceived, establisheth nations in supreme victory;

27 'Who confounds the ways of the nation that delights in havoc, who turns away their Glory,29 takes away their strength for victory, blows them away helpless,30 and delivers them unto ten thousand strokes; he, of the ten thousand spies, the powerful, all-seeing, undeceivable Mithra. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

28 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Who upholds the columns of the lofty house and makes its pillars31 solid; who gives herds of oxen and male children to that house in which he has been satisfied; he breaks to pieces those in which he has been offended.

29 'Thou, O Mithra! art both bad and good to nations; thou, O Mithra! art both bad and good to men; thou, O Mithra! keepest in thy hands both peace and trouble for nations.

30 'Thou makest houses large, beautiful with women, beautiful with chariots, with well-laid foundations,32 and high above their groundwork;33 thou makest that house lofty, beautiful with women, beautiful with chariots, with well-laid foundations, and high above its groundwork, of which the master, pious and holding libations in his hand, offers thee a sacrifice, in which thou art invoked by thy own name and with the proper words.

31 'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O powerful Mithra! 'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O most beneficent Mithra! 'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O thou undeceivable Mithra!

32 'Listen unto our sacrifice,34 O Mithra! Be thou pleased with our sacrifice, O Mithra! Come and sit at our sacrifice! Accept our libations! Accept them as they have been consecrated!35 Gather them together with love and lay them in the Garo-nmana!36.

33 'Grant us these boons which we beg of thee, O powerful god! in accordance37 with the words of revelation, namely, riches, strength, and victory, good conscience and bliss,38 good fame and a good soul; wisdom and the knowledge that gives happiness,39 the victorious strength given by Ahura, the crushing Ascendant of Asha Vahishta, and conversation (with God) on the Holy Word.40

34 'Grant that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all our foes; that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all our enemies; that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all the malice of Daevas and Men, of the Yatus and Pairikas, of the oppressors, the blind, and the deaf.41 'For his brightness and glory, I will offer him a sacrifice worth being heard....

35 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Victory-making42, army-governing, endowed with a thousand senses43; power-wielding, power-possessing, and all-knowing;

36 'Who sets the battle a going, who stands against (armies) in battle, who, standing against (armies) in battle, breaks asunder the lines arrayed. The wings of the columns gone to battle shake, and he throws terror upon the centre of the havocking host.

37 'He can bring and does bring down upon them distress and fear; he throws down the heads of those who lie to Mithra, he takes off the heads of those who lie unto Mithra.

38 'Sad is the abode, unpeopled with children, where abide men who lie unto Mithra, and, verily, the fiendish killer of faithful men. The grazing cow goes a sad straying way, driven along the vales44 of the Mithradrujes: they45 stand on the road, letting tears run over their chins46.

39 'Their falcon-feathered arrows, shot from the string of the well-bent bow, fly towards the mark, and hit it not, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them. 'Their spears, well whetted and sharp, their long spears fly from their hands towards the mark, and hit it not, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them.

40 'Their swords, well thrust and striking at the heads of men, hit not the mark, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them. 'Their clubs, well falling and striking at the heads of men, hit not the mark, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them.

41 'Mithra strikes fear into them; Rashnu47 strikes a counter-fear into them48; the holy Sraosha blows them away from every side towards the two Yazatas, the maintainers of the world.49 They make the ranks of the army melt away, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them.50

42 'They cry unto Mithra, the lord of wide pastures, saying: "O Mithra, thou lord of wide pastures! here are our fiery horses taking us away, as they flee from Mithra; here are our sturdy arms cut to pieces by the sword, O Mithra!"

43 'And then Mithra, the lord of wide pastures, throws them to the ground, killing their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads; as Mithra, the lord of wide pastures, is angry and offended. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

44 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Whose dwelling, wide as the earth, extends over the material world, large51, unconfined51, and bright, a far-and-wide-extending abode.

45 'Whose eight friends52 sit as spies for Mithra, on all the heights, at all the watching-places, observing the man who lies unto Mithra, looking at those, remembering those who have lied unto Mithra, but guarding the ways of those whose life is sought by men who lie unto Mithra, and, verily, by the fiendish killers of faithful men.

46 'Helping and guarding, guarding behind and guarding in front, Mithra, the lord of wide pastures, proves an undeceivable spy and watcher for the man to whom he comes to help with all the strength of his soul, he of the ten thousand spies, the powerful, all-knowing, undeceivable god. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

47 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'A god of high renown and old age53, whom wide-hoofed horses carry against havocking hosts, against enemies coming in battle array, in the strife of conflicting nations54.

48 'And when Mithra drives along towards the havocking hosts, towards the enemies coming in battle array, in the strife of the conflicting nations, then he binds the hands of those who have lied unto Mithra, he confounds their eye-sight, he takes the hearing from their ears; they can no longer move their feet; they can no longer withstand those people, those foes, when Mithra, the lord of wide pastures, bears them ill-will. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

49 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

50 'For whom the Maker, Ahura Mazda, has built up a dwelling on the Hara Berezaiti, the bright mountain around which the many (stars) revolve55, where come neither night nor darkness, no cold wind and no hot wind, no deathful sickness, no uncleanness made by the Daevas, and the clouds cannot reach up unto the Haraiti Bareza56;

51 'A dwelling that all the Amesha-Spentas, in one accord with the sun, made for him in the fulness of faith of a devoted heart, and he survevs the whole of the material world from the Haraiti Bareza.

52 'And when there rushes a wicked worker of evil, swiftly, with a swift step, Mithra, the lord of wide pastures, goes and yokes his horses to his chariot, along with the holy, powerful Sraosha and Nairyo-sangha,57 who strikes a blow that smites the army, that smites the strength of the malicious.58 'For his brightness and glory, I will offer him a sacrifice worth being heard....

53 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

54 'Who, with hands lifted up, ever cries unto Ahura Mazda, saying: "I am the kind keeper of all creatures, I am the kind maintainer of all creatures; yet men worship me not with a sacrifice in which I am invoked by my own name, as they worship the other gods with sacrifices in which they are invoked by their own names.

55 '"If men would worship me with a sacrifice in which I were invoked by my own name, as they worship the other Yazatas with sacrifices in which they are invoked by their own names, then I would come to the faithful at the appointed time; I would come in the appointed time of my beautiful, immortal life."

56 'But the pious man, holding libations in his hands, does worship thee with a sacrifice, in which thou art invoked by thy own name, and with the proper words. 'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O powerful Mithra! 'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O most beneficent Mithra! 'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O thou undeceivable Mithra!

57 'Listen unto our sacrifice, 'O Mithra! Be thou pleased with our sacrifice, O Mithra! Come and sit at our sacrifice! Accept our libations! Accept them as they have been consecrated! Gather them together with love and lay them in the Garo-nmana [Garothman i.e. Heaven]!

58 'Grant us these boons which we beg of thee, O powerful god! in accordance with the words of revelation, namely, riches, strength, and victory, good conscience and bliss, good fame and a good soul; wisdom and the knowledge that gives happiness, the victorious strength given by Ahura, the crushing Ascendant of Asha-Vahishta, and conversation (with God) on the Holy Word.

59 'Grant that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all our foes; that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all our enemies; that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all the malice of Daevas and Men, of the Yatus and Pairikas, of the oppressors, the blind, and the deaf. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

60 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Whose renown is good, whose shape is good, whose glory is good; who has boons to give at his will, who has pasture-fields to give at his will; harmless to the tiller of the ground, ...61, beneficent; he, of the ten thousand spies, the powerful, all-knowing, undeceivable god. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

61 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Firm-legged62, a watcher fully awake; valiant, a chief in assemblies; making the waters flow forward; listening to appeals; making the waters run and the plants grow up; ruling over the karshwars63; delivering64; happy65; undeceivable; endowed with many senses66; a creature of wisdom;

62 'Who gives neither strength nor vigour to him who has lied unto Mithra; who gives neither glory nor any boon to him who has lied unto Mithra.

63 'Thou takest away the strength from their arms, being angry and all-powerful; thou takest the swiftness from their feet, the eye-sight from their eyes, the hearing from their ears. 'Not the wound of the well-sharpened spear or of the flying arrow reaches that man to whom Mithra comes for help with all the strength of his soul, he, of the ten-thousand spies, the powerful all-knowing, undeceivable god. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

64 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Who takes possession68 of the beautiful, wide-expanding law, greatly and powerfully, and whose face looks over all the seven karshwars of the earth;

65 'Who is swift amongst the swift, liberal amongst the liberal, strong amongst the strong, a chief of assembly amongst the chiefs of assemblies; increase-giving, fatness-giving, cattle-giving, sovereignty-giving, son-giving, cheerfulness69-giving, and bliss69-giving.

66 'With whom proceed Ashi Vanguhi, and Parendi on her light chariot70, the awful Manly Courage, the awful kingly Glory, the awful sovereign Sky, the awful cursing thought71 of the wise, the awful Fravashis of the faithful, and he who keeps united together the many faithful worshippers of Mazda72. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

67 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Who drives along on his high-wheeled chariot, made of a heavenly73 substance, from the Karshvare [keshwar] of Arezahi74 to the Karshvare of Xwaniratha, the bright one; accompanied by75 the wheel of sovereignty76, the Glory made by Mazda, and the Victory made by Ahura;

68 'Whose chariot is embraced77 by the great Ashi Vanguhi; to whom the Law of Mazda opens a way, that he may go easily; whom four heavenly steeds, white, shining, seen afar, beneficent, endowed with knowledge, swiftly78 carry along the heavenly space79, while the cursing thought of the wise pushes it forward;

69 'From whom all the Daevas unseen and the Varenya fiends80 flee away in fear. Oh! may we never fall across the rush of the angry lord81, who goes and rushes from a thousand sides against his foe, he, of the ten thousand spies, the powerful, all-knowing, undeceivable god. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

70 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Before whom Verethraghna, made by Ahura, runs opposing the foes in the shape of a boar82, a sharp-toothed he-boar, a sharp-jawed boar, that kills at one stroke, pursuing83, wrathful, with a dripping face; strong, with iron feet, iron fore-paws84, iron weapons, an iron tail, and iron jaws;

71 'Who, eagerly clinging to the fleeing foe, along with Manly Courage, smites the foe in battle, and does not think he has smitten him, nor does he consider it a blow till he has smitten away the marrow85 and the column of life86, the marrow85 and the spring of existence.

72 'He cuts all the limbs to pieces, and mingles, together with the earth, the bones, hair, brains, and blood of the men who have lied unto Mithra87. 'For his brightness and glory, we offer him a sacrifice worth being heard....

73 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Who, with hands lifted up, rejoicing, cries out, speaking thus:

74 '"O Ahura Mazda, most beneficent spirit! Maker of the material world, thou Holy One! '"If men would worship me88 with a sacrifice in which I were invoked by my own name, as they worship the other gods with sacrifices in which they are invoked by their own names, then I should come to the faithful at the appointed time; I should come in the appointed time of my beautiful, immortal life89."

75 'May we keep our field; may we never be exiles from our field, exiles from our house, exiles from our borough, exiles from our town, exiles from our country.

76 'Thou dashest in pieces the malice of the malicious, the malice of the men of malice: dash thou in pieces the killers of faithful men! 'Thou hast good horses, thou hast a good chariot: thou art bringing help at every appeal, and art powerful.

77 'I will pray unto thee for help, with many consecrations, with good consecrations of libations; with many offerings, with good offerings of libations, that we, abiding in thee, may long inhabit a good abode, full of all the riches that can be wished for.

78 'Thou keepest those nations that tender a good worship to Mithra, the lord of wide pastures; thou dashest in pieces those that delight in havoc. Unto thee will I pray for help: may he come to us for help, the awful, most powerful Mithra, the worshipful and praiseworthy, the glorious lord of nations. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

79 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Who made a dwelling for Rashnu90, and to whom Rashnu gave all his soul for long friendship;

80 'Thou art a keeper and protector of the dwelling of those who lie not: thou art the maintainer of those who lie not. With thee hath Verethraghna, made by Ahura, contracted the best of all friendships91, and thus it is how so many men who have lied unto Mithra, even privily92, lie smitten down on the ground. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

81 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Who made a dwelling for Rashnu, and to whom Rashnu gave all his soul for long friendship;

82 'To whom Ahura Mazda gave a thousand senses93 and ten thousand eyes to see. With those eyes and those senses, he watches the man who injures Mithra, the man who lies unto Mithra. Through those eyes and those senses, he is undeceivable, he, of the ten thousand spies, the powerful, all-knowing, undeceivable god. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

83 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Whom the lord of the country invokes for help, with hands uplifted; 'Whom the lord of the town invokes for help, with hands uplifted;

84 'Whom the lord of the borough invokes for help, with hands uplifted; 'Whom the master of the house invokes for help, with hands uplifted; 'Whom the ....94 in danger of death 95 invokes for help, with hands uplifted; 'Whom the poor man, who follows the good law, when wronged and deprived of his rights, invokes for help, with hands uplifted.

85 'The voice of his wailing reaches up to the sky, it goes over the earth all around, it goes over the seven karshwars, whether he utters his prayer in a low tone of voice96 or aloud.

86 'The cow driven astray invokes him for help97, longing for the stables: "When will that bull, Mithra, the lord of wide pastures, bring us back, and make us reach the stables? when will he turn us back to the right way from the den of the Druj where we were driven98?"

87 'And to him with whom Mithra, the lord of wide pastures, has been satisfied, he comes with help; and of him with whom Mithra, the lord of wide pastures, has been offended, he crushes down the house, the borough, the town, the province, the country. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

88 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'To whom the enlivening, healing, fair, lordly, golden-eyed Haoma offered up a sacrifice on the highest of the heights, on the Haraiti Bareza99, he the undefiled to one undefiled, with undefiled baresma, undefiled libations, and undefiled words;

89 'Whom100 the holy Ahura Mazda has established as a priest, quick in performing the sacrifice and loud in song. He performed the sacrifice with a loud voice, as a priest quick in sacrifice and loud in song, a priest to Ahura Mazda, a priest to the Amesha-Spentas. His voice reached up to the sky, went over the earth all around, went over the seven keshwars.

90 'Who first lifted up Haomas, in a mortar inlaid with stars and made of a heavenly substance. Ahura Mazda longed for him, the Amesha-Spentas longed for him, for the well-slapen body of him whom the swift-horsed sun awakes for prayer from afar101.

91 'Hail to Mithra, the lord of wide pastures, who has a thousand ears and ten thousand eyes! Thou art worthy of sacrifice and prayer: mayest thou have sacrifice and prayer in the houses of men! Hail to the man who shall offer thee a sacrifice, with the holy wood in his hand, the baresma in his hand, the holy meat in his hand, the holy mortar in his hand102, with his hands well-washed, with the mortar well-washed, with the bundles of baresma tied up, the Haoma uplifted, and the Ahuna Vairya sung through.

92 'The holy Ahura Mazda confessed that religion and so did Vohu-Mano, so did Asha-Vahishta, so did Khshathra-Vairya, so did Spenta-Armaiti, so did Haurvatat and Ameretat; and all the Amesha-Spentas longed for and confessed his religion. The kind Mazda conferred upon him the mastership of the world; and [so did they103] who saw thee amongst all creatures the right lord and master of the world, the best cleanser of these creatures.

93 'So mayest thou in both worlds, mayest thou keep us in both worlds, O Mithra, lord of wide pastures! both in this material world and in the world of the spirit, from the fiend of Death, from the fiend Aeshma104, from the fiendish hordes, that lift up the spear of havoc, and from the onsets of Aeshma, wherein the evil-doing Aeshma rushes along with Vidotu105, made by the Daevas.

94 'So mayest thou, O Mithra, lord of wide pastures! give swiftness to our teams, strength to our own bodies, and that we may watch with full success those who hate us, smite down our foes, and destroy at one stroke our adversaries, our enemies and those who hate us106. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

95 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Who goes over the earth, all her breadth over, after the setting of the sun107, touches both ends of this wide, round earth, whose ends lie afar, and surveys everything that is between the earth and the heavens,

96 'Swinging in his hands a club with a hundred knots, a hundred edges, that rushes forwards and fells men down; a club cast out of red brass, of strong, golden brass; the strongest of all weapons, the most victorious of all weapons108;

97 'From whom Angra Mainyu, who is all death, flees away in fear; from whom Aeshma, the evil-doing Peshotanu109, flees away in fear; from whom the long-handed Bushyasta110 flees away in fear; from whom all the Daevas unseen and the Varenya fiends flee away in fear111.

98 'Oh! may we never fall across the rush of Mithra, the lord of wide pastures, when in anger112! May Mithra, the lord of wide pastures, never smite us in his anger; he who stands up upon this earth as the strongest of all gods, the most valiant of all gods, the most energetic of all gods, the swiftest of all gods, the most fiend-smiting of all gods, he, Mithra, the lord of wide pastures113. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

99 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'From whom all the Daevas unseen and the Varenya fiends flee away in fear114. 'The lord of nations, Mithra, the lord of wide pastures, drives forward at the right-hand side of this wide, round earth, whose ends lie afar.

100 'At his right hand drives the good, holy Sraosha; at his left hand drives the tall and strong Rashnu; on all sides around him drive the waters, the plants, and the Fravashis of the faithful.

101 'In his might, he ever brings to them falcon-feathered arrows, and, when diiving, he himself comes there, where are nations, enemy to Mithra, he, first and foremost, strikes blows with his club on the horse and his rider; he throws fear and fright upon the horse and his rider. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

102 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'The warrior of the white horse, of the sharp spear, the long spear, the quick arrows; foreseeing and clever;

103 'Whom Ahura Mazda has established to maintain and look over all this moving115 world, and who maintains and looks over all this moving world; who, never sleeping, wakefully guards the creation of Mazda; who, never sleeping, wakefully maintains the creation of Mazda; 'For his brightness and glory, I will offer him a sacrifice worth being heard....

104 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Whose long arms, strong with Mithra-strength, encompass what he seizes in the easternmost river and what he beats with the westernmost river, what is by the Sanaka of the Rangha and what is by the boundary of the earth.

105 'And thou, O Mithra! encompassing all this around, do thou reach it, all over, with thy arms. 'The man without glory, led astray from the right way, grieves in his heart; the man without glory thinks thus in himself: "'That careless Mithra does not see all the evil that is done, nor all the lies that are told."

106 'But I think thus in my heart: '"Should the evil thoughts of the earthly man be a hundred times worse, they would not rise so high as the good thoughts of the heavenly Mithra; '"Should the evil words of the earthly man be a hundred times worse, they would not rise so high as the good words of the heavenly Mithra; '"Should the evil deeds of the earthly man be a hundred times worse, they would not rise so high as the good deeds of the heavenly Mithra;

107 '"Should the heavenly wisdom in the earthly man be a hundred times greater, it would not rise so high as the heavenly w'isdom in the heavenly Mithra; "And thus, should the ears of the earthly man hear a hundred time better, he would not hear so well as the heavenly Mithra, whose ear hears well who has a thousand senses, and sees every man that tells a lie." 'Mithra stands up in his strength, he drives in the awfulness of royalty, and sends from his eyes beautiful looks that shine from afar, (saying):

108 "Who will offer me a sacrifice? Who will lie unto me? Who thinks me a god worthy of a good sacrifice? Who thinks me worthy only of a bad sacrifice? To whom shall I, in my might, impart brightness and glory? To whom bodily health? To whom shall I, in my might, impart riches and full weal? Whom shall I bless by raising him a virtuous offspring?

109 ""To whom shall I give in return, without his thinking of it, the awful sovereignty, beautifully. arrayed, with many armies, and most perfect; the sovereignty of an all-powerful tyrant, who fells down heads, valiant, smiting, and unsmitten; who orders chastisement to be done and his order is done at once, which he has ordered in his anger?" 'O Mithra! when thou art offended and not satisfied, he soothes thy mind, and makes Mithra satisfied.

110 ""To whom shall I, in my might, impart sickness and death? To whom shall I impart poverty and sterility? Of whom shall I at one stroke cut off the offspring!

111 '"From whom shall I take away, without his thinking of it, the awful sovereignty, beautifully arrayed, with many armies, and most perfect; the sovereignty of an all-powerful tyrant, who fells down heads, valiant, smiting, and unsmitten; who orders chastisement to be done and his order is done at once, which he has ordered in his anger." 'O Mithra! while thou art satisfied and not angry, he moves thy heart to anger, and makes Mithra unsatisfied. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

112 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'A warrior with a silver helm, a golden cuirass, who kills with the poniard, strong, valiant, lord of the borough. Bright are the ways of Mithra, by which he goes towards the country, when, wishing well, he turns its plains and vales to pasture grounds,

113 'And then cattle and males come to graze, as many as he wants. 'May Mithra and Ahura, the high gods, come to us for help, when the poniard lifts up its voice aloud, when the nostrils of the horses quiver, when the poniards ...., when the, strings of the bows whistle and shoot sharp arrows; then the brood of those whose libations are hated fall smitten to the ground, with their hair torn off.

114 'So mayest thou, O Mithra, lord of wide pastures! give swiftness to our teams, strength to our own bodies, and that we may watch with full success those who hate us, smite down our foes, and destroy at one stroke our adversaries, our enemies, and those who hate us. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

115 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake. 'O Mithra, lord of wide pastures! thou master of the house, of the borough, of the town, of the country, thou Zarathushtrotema!

116 'Mithra is twentyfold between two friends or two relations; 'Mithra is thirtyfold between two men of the same group; 'Mithra is fortyfold between two partners; 'Mithra is fiftyfold between wife and husband; 'Mithra is sixtyfold between two pupils (of the same master); 'Mithra is seventyfold between the pupil and his master; 'Mithra is eightyfold between the son-in-law and his father-in-law; 'Mithra is ninetyfold between two brothers;

117 'Mithra is a hundredfold between the father and the son; 'Mithra is a thousandfold between two nations; 'Mithra is ten thousandfold when connected with the Law of Mazda, and then he will be every day of victorious strength.

118 'May I come unto thee with a prayer that goes lowly or goes highly! As this sun rises up above the Hara Berezaiti and then fulfils its career, so may I, O Spitama! with a prayer that goes lowly or goes highly, rise up above the will of the fiend Angra Mainyu! 'For his brightness and glory, I will offer him a sacrifice worth being heard....

119 'We sacrifice unto Mithra, the lord of wide pastwes, ... sleepless, and ever awake, 'Offer up a sacrifice unto Mithra, O Spitama! and order thy pupils to do the same. 'Let the worshipper of Mazda sacrifice unto thee with small cattle, with black cattle, with flying birds, gliding forward on wings.

120 'To Mithra all the faithful worshiypers of Mazda must give strength and energy with offered and proffered Haomas, which the Zaotar proffers unto him and gives in sacrifice. Let the faithful man drink of the libations cleanly prepared, which if he does, if he offers them unto Mithra, the lord of wide pastures, Mithra will be pleased with him and without anger.'

121 Zarathushtra asked him: 'O Ahura Mazda! how shall the faithful man drink the libations cleanly prepared, which if he does and he offers them unto Mithra, the lord of wide pastures, Mithra will be pleased vvith him and without anger?'

122 Ahura Mazda answered: 'Let them wash their bodies three days and three nights; let them undergo thirty strokes for the sacrifice and prayer unto Mithra, the lord of wide pastures. Let them wash their bodies two days and two nights; let them undergo twenty strokes for the sacrifice and prayer unto Mithra, the lord of wide pastures. Let no man drink of these libations who does not know the staota yesnya: Vispe ratavo. 'For his brightness and glory, I will offer him a sacriace worth being heard....

123 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'To whom Ahura Mazda offered up a sacrifice in the shining Garo-nmana.

124 'With his arms lifted up towards Immortality, Mithra, the lord of wide pastures, drives forward from the shining Garo-nmana, in a beautiful chariot that drives on, ever-swift, adorned with all sorts of ornaments, and made of gold.

125 'Four stallions draw that chariot, all of the same white colour, living on heavenly food and undying. The hoofs of their fore-feet are shod with gold, the hoofs of their hind-feet are shod with silver; all are yoked to the same pole, and wear the yoke and the cross-beams of the yoke, fastened with hooks of Khshathra vairya to a beautiful....

126 'At his right hand drives Rashnu-Razishta, the most beneficent and most well-shapen. 'At his left hand drives the most upright Chista, the holy one, bearing libations in her hands, clothed with white clothes, and white herself; and the cursing thought of the Law of Mazda.

127 'Close by him drives the strong cursing thought of the wise man, opposing foes in the shape of a boar, a sharp-toothed he-boar, a sharp- jawed boar, that kills at one stroke, pursuing, wrathful, with a dripping face, strong and swift to run, and rushing all around. 'Behind him drives Atar, all in a blaze, and the awful kingly Glory.

128 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand bows well-made, with a string of cowgut; they go through the heavenly space, they fall through the heavenly space upon the skulls of the Daevas.

129 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand vulture-feathered arrows, with a golden mouth, with a horn shaft, with a brass tail, and well-made. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daevas.

130 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand spears well-made and sharp-piercing. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daevas. 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand steel-hammers, two-edged, well-made. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daevas.

131 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand swords, two-edged and well-made. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daevas. 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand maces of iron, well-made. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daevas.

132 'On a side of the chariot of Mithra, the lord of wide pastures, stands a beautiful well-falling club, with a hundred knots, a hundred edges, that rushes forward and fells men down; a club cast out of red brass, of strong, golden brass; the strongest of all weapons, the most victorious of all weapons. It goes through the heavenly space, it falls through the heavenly space upon the skulls of the Daevas.

133 After he has smitten the Daevas, after he has smitten down the men who lied unto Mithra, Mithra, the lord of wide pastures, drives forward through Arezahe and Savahe, through Fradadhafshu and Vidadhafshu, through Vourubareshti and Vouru-jareshti, through this our Karshvare, the bright Hvaniratha.

134 'Angra Mainyu, who is all death, flees away in fear; Aeshma, the evil-doing Peshotanu, flees away in fear; the long-handed Bushyasta flees away in fear; all the Daevas unseen and the Varenya fiends flee away in fear.

135 'Oh! may we never fall across the rush of Mithra, the lord of wide pastures, when in anger! May Mithra, the lord of wide pastures, never smite us in his anger; he who stands up upon this earth as the strongest of all gods, the most valiant of all gods, the most energetic of all gods, the swiftest of all gods, the most fiend-smiting of all gods, he, Mithra, the lord of wide pastures. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

136 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'For whom white stallions, yoked to his chariot, draw it, on one golden wheel, with a full shining axle.

137 'If Mithra takes his libations to his own dwelling, "Happy that man, I think," -- said Ahura Mazda, "O holy Zarathra! for whom a holy priest, as pious as any in the world, who is the Word incarnate, offers up a sacrifice unto Mithra with bundles of baresma and with the [proper] words. '"Straight to that man, I think, will Mithra come, to visit his dwelling,

138 '"When Mithra's boons will come to him, as he follows God's teaching, and thinks according to God's teaching. '"Woe to that man, I think," - said Ahura Mazda, - "O holy Zarathushtra! for whom an unholy priest, not pious, who is not the Word incarnate, stands behind the baresma, however full may be the bundles of baresma he ties, however long may be the sacrifice he performs."

139 'He does not delight Ahura Mazda, nor the other Amesha-Spentas, nor Mithra, the lord of wide pastures, he who thus scorns Mazda, and the other Amesha-Spentas, and Mithra, the lord of wide pastures, and the Law, and Rashnu, and Arstat, who makes the world grow, who makes the world increase. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

140 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake. 'I will offer up a sacrifice unto the good Mithra, O Spitama! unto the strong, heavenly god, who is foremost, highly merciful, and peerless; whose house is above, a stout and strong warrior;

141 'Victorious and armed with a well-fashioned weapon, watchful in darkness and undeceivable. He is the stoutest of the stoutest, he is the strongest of the strongest, he is the most intelligent of the gods, he is victorious and endowed with Glory: he, of the ten thousand eyes, of the ten thousand spies, the powerful, all-knowing, undeceivable god. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

142 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Who, with his manifold knowledge, powerfully increases the creation of Spenta Mainyu, and is a well-created and most great Yazata, self-shining like the moon, when he makes his own body shine;

143 'Whose face is flashing with light like the face of the star Tistrya; whose chariot is embraced by that goddess who is foremost amongst those who have no deceit in them, O Spitama! who is fairer than any creature in the world, and full of light to shine. I will worship that chariot, wrought by the Maker, Ahura Mazda, inlaid with stars and made of a heavenly substance; (the chariot) of Mithra, who has ten thousand spies, the powerful, all-knowing, undeceivable god. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

144 'We sacrifice unto Mithra, the lord of wide pastures, who is truth-speaking, a chief in assemblies, with a thousand ears, well-shapen, with a thousand eyes, high, with full knowledge, strong, sleepless, and ever awake. 'We sacrifice unto the Mithra around countries; 'We sacrifice unto the Mithra within countries; 'We sacrifice unto the Mithra in this country; 'We sacrifice unto the Mithra above countries; 'We sacrifice unto the Mithra under countries; 'We sacrifice unto the Mithra before countries; 'We sacrifice unto the Mithra behind countries.

145 'We sacrifice unto Mithra and Ahura, the two great, imperishable, holy gods; and unto the stars, and the moon, and the sun, with the trees that yield up baresma. We sacrifice unto Mithra, the lord of all countries. 'For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto Mithra, the lord of wide pastures. 'Yatha ahu vairyo: The will of the Lord is the law of holiness.... 'I bless the sacrifice and p yer, and the strength and vigour of Mithra, the lord of wide pastures, who has a thousand ears, ten thousand eyes, a Yazata invoked by his own name; and that of Rama Hvastra. 'Ashem Vohu: Holiness is the best of all good.... '[Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones!'

Chapter 11

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... Unto the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha, who makes the world increase, the holy and master of holiness. Good prayer, excellent prayer to the worlds, O Zarathushtra!

2 This it is that takes away the friendship of the fiend and fiends, of the he-fiend and of the she-fiend; it turns away in giddiness their eyes, minds, ears, hands, feet, mouths, and tongues; as good prayer, without deceit and without harm, is Manly Courage, and turns away the Druj.

3 The holy Sraosha, the best protector ofthe poor, is fiend-smiting; he is the best smiter of the Druj. The faithful one who pronounces most words of blessing is the most victorious in victory; the Mathra Spenta takes best the unseen Druj way. The Ahuna Vairya is the best fiend-smiter among all spells; the word of truth is the fighter that is the best of all fiend-smiters. The Law of the worshippers of Mazda is the truest giver of all the good things of all those that are the offspring of the good principle; and so is the Law of Zarathushtra.

4 And he who should pronounce that word, O Zarathushtra! either a man or a woman with a mind all intent on holiness, with words all intent on holiness, with deeds all intent on holiness, when he is in fear either of high waters or of the darkness of a rainy night; Or at the fords of a river, or at the branching-off of roads; Or in the meeting together of the faithful, or the rushing together of the worshippers of the Daevas;

5 Whether on the road or in the law he has to fear, not in that day nor in that night shall the tormenting fiend, who wants to torment him, prevail to throw upon him the look of his evil eye, and the malice of the thief who carries off cattle shall not reach him.

6 Pronounce then that word, O Zarathushtra! that word to be spoken, when thou fall upon the idolaters and thieves and Daevas rushing together. Then the malice of the wicked worshippers of the Daevas, of the Yatus and their followers, of the Pairikas and their followers, will be affrighted and rush away. Down are the Daevas! Down are the Daeva-worshippers, and they take back their mouths from biting.

7 And therefore we take around us the holy-natured Sraosha, the holy, the fiend-smiter, as one does with shepherds' dogs; therefore we sacrifice unto the holy-natured Sraosha, the holy, the fiend-smiter, with good thoughts, good words, and good deeds.

8 For his brightness and glory, for his strength and victorious power, for his offering sacrifices unto the gods, I will offer him a sacrifice worth being heard. I will offer up libations unto the holy Sraosha, unto the great Ashi Vanguhi, and unto Nairyo-sangha, the tall-formed. So may the holy Sraosha, the fiend-smiter, come to us for help!

9 We worship the holy Sraosha; we worship the great master, Ahura Mazda, who is supreme in holiness, who is the foremost to do deeds of holiness. We worship all the words of Zarathushtra, and all the good deeds, those done and those to be done. Yenhe hatam: All those beings of whom Ahura Mazda....

10 We sacrifice unto the holy, tall-formed fiend-smiting Sraosha, who makes the world increase, the holy and master of holiness; Who strikes the evil-doing man, who strikes the evil-doing woman; who smites the fiendish Druj, and is most strong and world-destroying; who maintains and looks over all this moving world;

11 Who, never sleeping, wakefully guards the creation of Mazda; who, never sleeping, wakefully maintains the creation of Mazda; who protects all the material world with his club uplifted, from the hour when the sun is down;

12 Who never more did enjoy sleep from the time when the two Spirits made the world, namely, the good Spirit and the evil One; who every day, every night, fights with the Mazainya Daevas.

13 He bows not for fear and fright before the Daevas: before him all the Daevas bow for fear and fright reluctantly, and rush away to darkness. For his brightness and glory, for his strength and victorious power....

14 Yatha ahu vairyo: The will of the Lord is the law of holiness.... We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha, who makes the world increase, the holy and master of holiness; Who with peace and friendship watches the Druj and the most beneficent Spirit: so that the Amesha-Spentas may go along the seven Karshvares of the earth; who is the teacher of the Law: he himself was taught it by Ahura Mazda, the holy One. For his brightness and glory, for his strength and victorious power....

15 Yatha ahu vairyo: The will of the Lord is the law of holiness.... We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha, who makes the world increase, the holy and master of holiness; Whom the holy Ahura Mazda has created to withstand Aeshma, the fiend of the wounding spear; we sacrifice unto Peace, whose breath is friendly, and unto the two withstanders of sin and guilt,

16 The friends of the holy Sraosha; The friends of Rashnu Razista; The friends of the good Law of the worshippers of Mazda; The friends of Arstat, who makes the world grow, who makes the world increase, who makes the world prosper; The friends of Ashi Vanguhi; The friends of the good Chisti; The friends of the most right Chista;

17 The friends of all gods; The friends of the Mathra Spenta; The friends of the fiend-destroying Law; The friends of the long-traditional teaching; The friends of the Amesha-Spentas; The friends of ourselves, the Saoshyants1, the two-footed part of the holy creation; The friends of all the beings of the holy world. For his brightness and glory, for his strength and victorious power....

18 Yatha ahu vairyo: The will of tbe Lord is the law of holiness.... We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha, who makes the world increase, the holy and master of holiness; The first [Sraosha], the next, the middle, and the highest; with the first sacrifice, with the next, with the middle, and with the highest. We sacrifice unto all [the moments] of the holy and strong Sraosha, who is the incarnate Word;

19 The strong Sraosha, of the manly courage, the warrior of the strong arms, who breaks the skulls of the Daevas; who smites with heavy blows and is strong to smite; the holy Sraosha, who smites with heavy blows; we sacrifice unto the crushing Ascendant of both the holy Sraosha and Arshti.

20 We sacrifice for all the houses protected by Sraosha, where the holy Sraosha is dear and friendly treated and satisfied, as well as the faithful man, rich in good thoughts, rich in good words, rich in good deeds.

21 We sacrifice unto the body of the holy Sraosha; We sacrifice unto the body of Rashnu Razishta; We sacrifice unto the body of Mithra, the lord of wide pastures; We sacrifice unto the body of the holy wind; We sacrifice unto the body of the good Law of the worshippers of Mazda; We sacrifice unto the body of Arshtat, who makes the world grow, who makes the world increase, who makes the world prosper; We sacrifice unto the body of Ashi Vanguhi; We sacrifice unto the body of the good Chisti; We sacrifice unto the body of the most right Chista; We sacrifice unto the bodies of all the gods;

22 We sacrifice unto the body of the Mathra Spenta; We sacrifice unto the body of the fiend-destroying Law; We sacrifice unto the body of the long-traditional teaching; We sacrifice unto the bodies of the Amesha-Spentas; We sacrifice unto the bodies of ourselves, the Saoshyants, the two-footed part of the holy creation; We sacrifice unto the bodies of all the beings of the holy world. For his brightness and glory, for his strength and victorious power....

23 Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and prayer, the strength and vigour of the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god [Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones!

Chapter 12

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness. Unto Rashnu Razishta; unto Arshtat, who makes the world grow, who makes the world increase; unto the true-spoken speech, that makes the world grow; Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 The holy (Zarathushtra) asked him: 'O holy Ahura Mazda! I ask thee; answer me with words of truth, thou who knowest the truth. Thou art undeceivable, thou hast an undeceivable understanding; thou art undeceivable, as thou knowest everything. 'What of the Holy Word is created true? what is created progress-making? what is fit to discern? what is healthful? what is wise? what is happy and more powerful to destroy than all other creatures?'

2 Ahura Mazda answered: 'I will declare that unto thee, O pure, holy Spitama! 'The most glorious Holy Word (itself), this is what in the Holy Word is created true, what is created progress making, what is fit to discern, what is healthful, wise, and happy, what is more powerful to destroy than all other creatures.'

3 Ahura Mazda said: 'Bind up a three-twigged baresma against the way of the sun. [Address] unto me, Ahura Mazda, these words: "We invoke, we bless [Ahura]; I invoke the friendship [of Ahura] towards this var (ordeal) prepared, towards the fire and the baresma, towards the full boiling [milk], towards the var of oil and the sap of the plants."

4 'Then I, Ahura Mazda, shall come for help unto thee, towards this var prepared, towards the fire and the baresma, towards the full boiling [milk], towards the var of oil and the sap of the plants; 'Along with the fiend-smiting Wind, along with the cursing thought of the wise, along with the kingly Glory, along with Saoka, made by Mazda.

5 'We invoke, we bless Rashnu, the strong; I invoke his friendship towards this var prepared, towards the fire and the baresma, towards the full boiling [milk], towards the var of oil and the sap of: the plants.

6 'Then Rashnu the tall, the strong, will come for help unto thee, towards this var prepared, towards the fire and the baresma, towards the full boiling [milk], towards the var of oil and the sap of the plants: 'Along with the fiend-smiting Wind, along with the cursing thought of the wise, along with the kingly Glory, along with Saoka, made by Mazda.

7 'O thou, holy Rashnu! O most true Rashnu! most beneficent Rashnu! most knowing Rashnu! most discerning Rashnu I most fore-knowing Rashnu! most far-seeing Rashnu I Rashnu, the best doer of justice! Rashnu, the best smiter of thieves;

8 'The uninjured, the best killer, smiter, destroyer of thieves and bandits! in whatever part of the world thou art watching the doings of men and making the account... (obscure).

9 'Whether thou, O hoIy Rashnu! art in the Karshvare Arezahi, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.

10 'Whether thou, O holy Rashnu! art in the Karshvare Savahi, we invoke, we bless Rashnu. I invoke his friendship towards this var prepared ... in whatever part of the world thou art.

11 'Whether thou, O holy Rashnu! art in the Karshvare Fradadhafshu, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.

12 'Whether thou, O holy Rashnu! art in the Karshvare Vidadhafshu, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.

13 'Whether thou, O holy Rashnu! art in the Karshvare Vouru-bareshti, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.

14 'Whether thou, O holy Rashnu! art in the Karshvare Vouru-jareshti, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.

15 'Whether thou, O holy Rashnu! art in this Karshvare, the bright Hvaniratha, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.

16 'Whether thou, O holy Rashnu! art in the sea Vouru-Kasha, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.

17 'Whether thou, O holy Rashnu! art on the tree of the eagle, that stands in the middle of the sea Vouru-Kasha, that is called the tree of good remedies, the tree of powerful remedies, the tree of all remedies, and on which rest the seeds of all plants; we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

18 'Whether thou, O holy Rashnu! art on the Aodhas of the Rangha, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

19 'Whether thou, O holy Rashnu! art on the Sanaka of the Rangha, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

20 'Whether thou, O holy Rashnu! art at one of the angles of this earth, we invoke we bless Rashnu. I invoke his friendship towards this var prepared....

21 'Whether thou, O holy Rashnu! art at the boundary of this earth, we invoke, we bless Rashnu. I invoke his friendship towards this var prepared....

22 'Whether thou, O holy Rashnu! art in any place of this earth, we invoke, we bless Rashnu. I invoke his friendship towards this var prepared....

23 'Whether thou, O holy Rashnu! art on the Hara Berezaiti, the bright mountain around which the many (stars) revolve, where come neither night nor darkness, no cold wind and no hot wind, no deathful sickness, no uncleanness made by the Daevas, and the clouds cannot reach up unto the Haraiti Bareza; we invoke, we bless Rashnu. I invoke his friendship towards this var prepared....

24 'Whether thou, O holy Rashnu! art upon the highest Hukairya, of the deep precipices, made of gold, where from this river of mine, Ardvi Sura Anahita, leaps from a thousand times the height of a man, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

25 'Whether thou, O holy Rashnu! art upon the Taera of the height Haraiti, around which the stars, the moon, and the sun revolve, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

26 'Whether thou, O holy Rashnu! art in the star Vanant, made by Mazda, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

27 'Whether thou, O holy Rashnu! art in the bright and glorious star Tishtrya, we invoke, we bless Rashnu, the strong. I invoke his friendship towards the var prepared....

28 'Whether thou, O holy Rashnu! art in the group of the Haptoiringa stars, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

29 'Whether thou, O holy Rashnu! art in those stars that have the seed of the waters in them, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

30 'Whether thou, O holy Rashnu! art in those stars that have the seed of the earth in them, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

31 'Whether thou, O holy Rashnu! art in those stars that have the seed of the plants in them, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

32 'Whether thou, O holy Rashnu! art in the stars that belong to the Good Spirit, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

33 'Whether thou, O holy Rashnu! art in the moon which has the seed of the Bull in it, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

34 'Whether thou, O holy Rashnu! art in the swift-horsed sun, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

35 'Whether thou, O holy Rashnu! art in the sovereign endless Light, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

36 'Whether thou, O holy Rashnu! art in the bright, all-happy, blissful abode of the holy Ones, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

37 'Whether thou, O holy Rashnu! art in the shining Garo-demana, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

38 'Whether thou, O holy Rashnu! art, ... (obscure) we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

39 'For his brightness and glory, I will offer unto him a sacrifice worth being heard.... 'Yenhe hatam: All those beings of whom Ahura Mazda....

40 'Yatha ahu vairyo: The will of the Lord is the law of holiness.... 'I bless the sacrifice and prayer, and the strength and vigour of Rashnu Razishta; of Arshtat, who makes the world grow, who makes the world increase; and of the true-spoken speech that makes the world grow. 'Ashem Vohu: Holiness is the best of all good.... '[Give] unto that man brightness and glory, give him health of body, ... give him the bright, all-happy, blissful abode of the holy Ones.'

Chapter 13

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Hawan], the holy and master of holiness. Unto the awful, overpowering Fravashis of the faithful; unto the Fravashis of the men of the primitive law1; unto the Fravashis of the next-of-kin, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 Ahura Mazda spake unto Spitama Zarathushtra, saying: 'Do thou proclaim, O pure Zarathushtra! the vigour and strength, the glory, the help and the joy that are in the Fravashis of the faithful, the awful and overpowering Fravashis; do thou tell how they come to help me, how they bring assistance unto me, the awful Fravashis of the faithful2.

2 'Through their brightness and glory, O Zarathushtra! I maintain that sky, there above, shining and seen afar, and encompassing this earth all around.

3 'It looks like a palace, that stands built of a [181] heavenly substance3, firmly established, with ends that lie afar, shining in its body of ruby over the three-thirds (of the earth)4; it is like a garment inlaid with stars, made of a heavenly substance, that Mazda puts on, along with Mithra and Rashnu and Spenta-Armaiti, and on no side can the eye perceive the end of it.

4 'Through their brightness and glory, O Zarathushtra! I maintain Ardvi Sura Anahita, the wide-expanding and health-giving, who hates the Daevas and obeys the laws of Ahura, who is worthy of sacrifice in the material world, worthy of prayer in the material world; the life-increasing and holy, the flocks-increasing and holy, the fold-increasing and holy, the wealth increasing and holy, the country increasing and holy5;

5 'Who makes the seed of all males pure, who makes the womb of all females pure for bringing forth, who makes all females bring forth in safety, who puts milk in the breasts of all females in the right measure and the right quality;

6 'The large river, known afar, that is as large as the whole of all the waters that run along the earth; that runs powerfully from the height Hukairya down to the sea Vouru-kasha.

7 'All the shores of the sea Vouru-kasha are boiling over, all the middle of it is boiling over, [182] when she runs down there, when she streams down there, she, Ardvi Sura Anahita, who has a thousand cells and a thousand channels; the extent of each of those cells, of each of those channels, is as much as a man can ride in forty days, riding on a good horse.

8 'From this river of mine alone flow all the waters that spread all over the seven keshwars; this river of mine alone goes on bringing waters, both in summer and in winter. This river of mine purifies the seed in males, the womb in females, the milk in females' breasts7.

9 'Through their brightness and glory, O Zarathushtra! I maintain the wide earth made by Ahura, the large and broad earth, that bears so much that is fine, that bears all the bodily world, the live and the dead, and the high mountains, rich in pastures and waters;

10 'Upon which run the many streams and rivers; upon which the many kinds of plants grow up from the ground, to nourish animals and men, to nourish the Aryan nations, to nourish the five kinds of animals, and to help the faithful.

11 'Through their brightness and glory, O Zarathushtra! I maintain in the womb the child that has been conceived, so that it does not die from the assaults of Vidotu, and I develop in it the bones, the hair, the ..., the entrails, the feet, and the sexual organs.

12 'Had not the awful Fravashis of the faithful given help unto me, those animals and men of mine, of which there are such excellent kinds, would not subsist; strength would belong to the Druj, the dominion would belong to the Druj, the material world would belong to the Druj.

13 'Between the earth and the sky the immaterial creatures would be harassed by the Druj; between the earth and the sky the immaterial creatures would be smitten by the Druj; and never afterwards would Angra-Mainyu give way to the blows of Spenta-Mainyu.

14 'Through their brightness and glory the waters run and flow forward from the never-failing springs; through their brightness and glory the plants grow up from the earth, by the never-failing springs; through their brightness and glory the winds blow, driving down the clouds towards the never-failing springs.

15 'Through their brightness and glory the females conceive offspring; through their brightness and glory they bring forth in safety; it is through their brightness and glory when they become blessed with children.

16 'Through their brightness and glory a man is born who is a chief in assemblies and meetings, who listens well to the (holy) words, whom Wisdom holds dear, and who returns a victor from discussions with Gaotema, the heretic. 'Through their brightness and glory the sun goes his way; through their brightness and glory the moon goes her way; through their brightness and glory the stars go their way.

17 'In fearful battles they are the wisest for help, the Fravashis of the faithful. 'The most powerful amongst the Fravashis of the faithful, O Spitama! are those of the men of the primitive law or those of the Saoshyants not yet born, who are to restore the world. Of the others, the Fravashis of the living faithful are more powerful, O Zarathushtra! than those of the dead, O Spitama!

18 'And the man who in life shall treat the Fravashis of the faithful well, will become a ruler of the country with full power, and a chief most strong; so shall any man of you become, who shall treat Mithra well, the lord of wide pastures, and Arshtat, who makes the world grow, who makes the world increase.

19 'Thus do I proclaim unto thee, O pure Spitama! the vigour and strength, the glory, the help, and the joy that are in the Fravashis of the faithful, the awful and overpowering Fravashis; and how they come to help me, how they bring assistance unto me, the awful Fravashis of the faithful.'

20 Ahura Mazda spake unto Spitama Zarathushtra, saying: 'If in this material world, O Spitama Zarathushtra! thou happenest to come upon frightful roads, full of dangers and fears, O Zarathushtra! and thou fearest for thyself, then do thou recite these words, then proclaim these fiend-smiting words, O Zarathushtra!

21 '"I praise, I invoke, I meditate upon, and we sacrifice unto the good, strong, beneficent Fravashis of the faithful. We worship the Fravashis of the masters of the houses, those of the lords of the boroughs, those of the lords of the towns, those of the lords of the countries, those of the Zarathustrotemas; the Fravashis of those that are, the Fravashis of those that have been, the Fravashis of those that will be; all the Fravashis of all nations, and most friendly the Fravashis of the friendly nations;

22 '"Who maintain the sky, who maintain the waters, who maintain the earth, who maintain the cattle, who maintain in the womb the child that has been conceived, so that it does not die from the assaults of Vidotu, and develop in it the bones, the hair, the ...., the entrails, the feet, and the sexual organs;

23 '"Who are much-bringing, who move with awfulness, well-moving, swiftly moving, quickly moving, who move when invoked; who are to be invoked in the conquest of good, who are to be invoked in fights against foes, who are to be invoked in battles;

24 '"Who give victory to their invoker, who give boons to their lover, who give health to the sick man, who give good Glory to the faithful man that brings libations and invokes them with a sacrifice and words of propitiation,

25 '"Who turn to that side where are faithful men, most devoted to holiness, and where is the greatest piety, where the faithful man is rejoiced, and where the faithful man is not ill-treated."'

26 We worship the good, strong, beneficent Fravashis of the faithful, who are the mightiest of drivers, the lightest of those driving forwards, the slowest of the retiring, the safest of all bridges, the least-erring of all weapons and arms, and who never turn their backs.

27 At once, wherever they come, we worship them, the good ones, the excellent ones, the good, the strong, the beneficent Fravashis of the faithful. They are to be invoked when the bundles of baresma are tied; they are to be invoked in fights against foes, in battles, and there where gallant men strive to conquer foes.

28 Mazda invoked them for help, when he fixed the sky and the waters and the earth and the plants; when Spenta-Mainyu fixed the sky, when he fixed the waters, when the earth, when the cattle, when the plants, when the child conceived in the womb, so that it should not die from the assaults of Vidotu, and developed in it the bones, the hair, the ...., the entrails, the feet, and the sexual organs.

29 Spenta-Mainyu maintained the sky, and they sustained it from below, they, the strong Fravashis, who sit in silence, gazing with sharp looks; whose eyes and ears are powerful, who bring long joy, high and high-girded; well-moving and moving afar, loud-snorting, possessing riches and a high renown.

30 We worship the good, strong, beneficent Fravashis of the faithful; whose friendship is good, and who know how to benefit; whose friendship lasts long; who like to stay in the abode where they are not harmed by its dwellers; who are good, beautiful afar, health-giving, of high renown, conquering in battle, and who never do harm first.

31 We worship the good, strong, beneficent Fravashis of the faithful; whose will is dreadful unto those who vex them; powerfully working and most beneficent; who in battle break the dread arms of their foes and haters.

32 We worship the good, strong, beneficent Fravashis of the faithful; liberal, valiant, and full of strength, not to be seized by thought, welfare-giving, kind, and health-giving, following with Ashi's remedies, as far as the earth extends, as the rivers stretch, as the sun rises.

33 We worship the good, strong, beneficent Fravashis of the faithful, who gallantly and bravely fight, causing havoc, wounding, breaking to pieces all the malice of the malicious, Daevas and men, and smiting powerfully in battle, at their wish and will.

34 You kindly deliver the Victory made by Ahura, and the crushing Ascendant, most beneficently, to those countries where you, the good ones, unharmed and rejoiced, unoppressed and unoffended, have been held worthy of sacrifice and prayer, and proceed the way of your wish.

35 We worship the good, strong, beneficent Fravashis of the faithful, of high renown, smiting in battle, most strong, shield-bearing and harmless to those who are true, whom both the pursuing and the fleeing invoke for help: the pursuer invokes them for a swift race, and for a swift race does the fleer invoke them;

36 Who turn to that side where are faithful men, most devoted to holiness, and where is the greatest piety, where the faithful man is rejoiced, and where the faithful man is not ill-treated.

37 We worship the good, strong, beneficent Fravashis of the faithful, who form many battalions, girded with weapons, lifting up spears, and full of sheen; who in fearful battles come rushing along where the gallant heroes go and assail the Danus.

38 There you destroy the victorious strength of the Turanian Danus; there you destroy the malice of the Turanian Danus; through you the chiefs are of high intellect and most successful; they, the gallant heroes, the gallant Saoshyants, the gallant conquerors of the offspring of the Danus chiefs of myriads, who wound with stones.

39 We worship the good, strong, beneficent Fravashis of the faithful, who rout the two wings of an army standing in battle array, who make the centre swerve, and swiftly pursue onwards, to help the faithful and to distress the doers of evil deeds.

40 We worship the good, strong, beneficent Fravashis of the faithful; awful, overpowering, and victorious, smiting in battle, sorely wounding, blowing away (the foes), moving along to and fro, of good renown, fair of body, godly of soul, and holy; who give victory to their invoker, who give boons to their lover, who give health to the sick man;

41 Who give good glory to him who worships them with a sacrifice, as that man did worship them, the holy Zarathushtra, the chief of the material world, the head of the two-footed race, in whatever struggle he had to enter, in whatever distress he did fear;

42 Who, when well invoked, enjoy bliss in the heavens; who, when well invoked, come forward from the heavens, who are the heads of that sky above, possessing the well-shapen Strength, the Victory made by Ahura, the crushing Ascendant, and Welfare, the wealth-bringing, boon-bringing, holy, well fed, worthy of sacrifice and prayer in the perfection of holiness.

43 They shed Satavaesa between the earth and the sky, him to whom the waters belong, who listens to appeals and makes the waters flow and the plants grow up, to nourish animals and men, to nourish the Aryan nations, to nourish the five kinds of animals and to help the faithful.

44 Satavaesa comes down and flows between the earth and the sky, he to whom the waters belong, who listens to appeals and makes the waters and the plants grow up, fair, radiant, and full of light, to nourish animals and men, to nourish the Aryan nations, to nourish the five kinds of animals, and to help the faithful.

45 We worship the good, strong, beneficent Fravashis of the faithful; with helms of brass, with weapons of brass, with armour of brass; who struggle in the fights for victory in garments of light, arraying the battles and bringing them forwards, to kill thousands of Daevas. When the wind blows from behind them and brings their breath unto men,

46 Then men know where blows the breath of victory: and they pay pious homage unto the good, strong, beneficent Fravashis of the faithful, with their hearts prepared and their arms uplifted.

47 Whichever side they have been first worshipped in the fulness of faith of a devoted heart, to that side turn the awful Fravashis of the faithful, along with Mithra and Rashnu and the awful cursing thought of the wise and the victorious wind.

48 And those nations are smitten at one stroke by their fifties and their hundreds, by their hundreds and their thousands, by their thousands and their tens of thousands, by their tens of thousands and their myriads of myriads, against which turn the awful Fravashis of the faithful, along with Mithra and Rashnu, and the awful cursing thought of the wise and the victorious wind.

49 We worship the good, strong, beneficent Fravashis of the faithful, who come and go through the borough at the time of the Hamaspathmaidyem; they go along there for ten nights, asking thus:

50 'Who will praise us? Who will offer us a sacrifice? Who will meditate upon us? Who will bless us? Who will receive us with meat and clothes in his hand and with a prayer worthy of bliss? Of which of us will the name be taken for invocation? Of which of you will the soul be worshipped by you with a sacrifice? To whom will this gift of ours be given, that he may have never-failing food for ever and ever?'

51 And the man who offers them up a sacrifice, with meat and clothes in his hand, with a prayer worthy of bliss, the awful Fravashis of the faithful, satisfied, unharmed, and unoffended, bless thus:

52 'May there be in this house flocks of animals and men! May there be a swift horse and a solid chariot! May there be a man who knows how to praise God and rule in an assembly, who will offer us sacrifices with meat and clothes in his hand, and with a prayer worthy of bliss.'

53 We worship the good, strong, beneficent Fravashis of the faithful, who show beautiful paths to the waters, made by Mazda, which had stood before for a long time in the same place without flowing:

54 And now they flow along the path made by Mazda, along the way made by the gods, the watery way appointed to them, at the wish of Ahura Mazda, at the wish of the Amesha-Spentas.

55 We worship the good, strong, beneficent Fravashis of the faithful, who show a beautiful growth to the fertile plants, which had stood before for a long time in the same place without growing;

56 And now they grow up along the path made by Mazda, along the way made by the gods, in the time appointed to them, at the wish of Ahura Mazda, at the wish of the Amesha-Spentas.

57 We worship the good, strong, beneficent Fravashis of the faithful, who showed their paths to the stars, the moon, the sun, and the endless lights, that had stood before for a long time in the same place, without moving forwards, through the oppression of the Daevas and the assaults of the Daevas.

58 And now they move around in their far-revolving circle for ever, till they come to the time of the good restoration of the world.

59 We worship the good, strong, beneficent Fravashis of the faithful, who watch over the bright sea Vouru-Kasha, to the number of ninety thousand, and nine thousand, and nine hundred, and ninety-nine.

60 We worship the good, strong, beneficent Fravashis of the faithful, who watch over the stars Haptoiringa, to the number of ninety thousand, and nine thousand, and nine hundred, and ninety-nine.

61 We worship the good, strong, beneficent Fravashis of the faithful, who watch over the body of Keresaspa, the son of Sama, the club-bearer with plaited hair, to the number of ninety thousand, and nine thousand, and nine hundred, and ninety-nine.

62 We worship the good, strong, beneficent Fravashis of the faithful, who watch over the seed of the holy Zarathushtra, to the number of ninety thousand, and nine thousand, and nine hundred, and ninety-nine.

63 We worship the good, strong, beneficent Fravashis of the faithful, who fight at the right hand of the reigning lord, if he rejoices the faithful and if the awful Fravashis of the faithful are not hurt by him, if they are rejoiced by him, unharmed and unoffended.

64 We worship the good, strong, beneficent Fravashis of the faithful, who are greater, who are stronger, who are swifter, who are more powerful, who are more victorious, who are more healing, who are more effective than can be expressed by words; who run by tens of thousands into the midst of the Myazdas.

65 And when the waters come up from the sea Vouru-Kasha, O Spitama Zarathushtra! along with the Glory made by Mazda, then forwards come the awful Fravashis of the faithful, many and many hundreds, many and many thousands, many and many tens of thousands,

66 Seeking water for their own kindred, for their own borough, for their own town, for their own country, and saying thus: 'May our own country have a good store and full joy!'

67 They fight in the battles that are fought in their own place and land, each according to the place and house where he dwelt (of yore): they look like a gallant warrior who, girded up and watchful, fights for the hoard he has treasured up.

68 And those of them who win bring waters to their own kindred, to their own borough, to their own town, to their own country, saying thus: 'May my country grow and increase!'

69 And when the all-powerful sovereign of a country has been surprised by his foes and haters, he invokes them, the awful Fravashis of the faithful.

70 And they come to his help, if they have not been hurt by him, if they have been rejoiced by him, if they have not been harmed nor offended, the awful Fravashis of the faithful: they come flying unto him, it seems as if they were well-winged birds.

71 They come in as a weapon and as a shield, to keep him behind and to keep him in front, from the Druj unseen, from the female Varenya fiend, from the evil-doer bent on mischief, and from that fiend who is all death, Angra Mainyu. It will be as if there were a thousand men watching over one man;

72 So that neither the sword well-thrust, neither the club well-falling, nor the arrow well-shot, nor the spear well-darted, nor the stones flung from the arm shall destroy him.

73 They come on this side, they come on that side, never resting, the good, powerful, beneficent Fravashis of the faithful, asking for help thus: 'Who will praise us? Who will offer us a sacrifice? Who will meditate upon us? Who will bless us? Who will receive us with meat and clothes in his hand and with a prayer worthy of bliss? Of which of us will the name be taken for invocation? Of which of you will the soul be worshipped by you with a sacrifice? To whom will that gift of ours be given, that he may have never-failing food for ever and ever?'

74 We worship the perception; we worship the intellect; we worship the conscience; we worship those of the Saoshyants; We worship the souls; those of the tame animals; those of the wild animals; those of the animals that live in the waters; those of the animals that live under the ground; those of the flying ones; those of the running ones; those of the grazing ones. We worship their Fravashis.

75 We worship the Fravashis. We worship them, the liberal; We worship them, the valiant; we worship them, the most valiant; We worship them, the beneficent; we worship them, the most beneficent; We worship them, the powerful; We worship them, the most strong; We worship them, the light; we worship them, the most light; We worship them, the effective; we worship them, the most effective.

76 They are the most effective amongst the creatures of the two Spirits, they the good, strong, beneficent Fravashis of the faithful, who stood holding fast when the two Spirits created the world, the Good Spirit and the Evil One.

77 When Angra Mainyu broke into the creation of the good holiness, then came in across Vohu Mano and Atar.

78 They destroyed the malice of the fiend Angra Mainyu, so that the waters did not stop flowing nor did the plants stop growing; but at once the most beneficent waters of the creator and ruler, Ahura Mazda, flowed forward and his plants went on growing.

79 We worship all the waters; We worship all the plants; We worship all the good, strong, beneficent Fravashis of the faithful. We worship the waters by their names; We worship the plants by their names; We worship the good, strong, beneficent Fravashis of the faithful by their names.

80 Of all those ancient Fravashis, we worship the Fravashi of Ahura Mazda; who is the greatest, the best, the fairest, the most solid, the wisest, the finest of body and supreme in holiness;

81 Whose soul is the Mathra Spenta, who is white, shining, seen afar; and we worship the beautiful forms, the active forms wherewith he clothes the Amesha-Spentas; we worship the swift-horsed sun.

82 We worship the good, strong, beneficent Fravashis of the Amesha-Spentas, the bright ones, whose looks perform what they wish, the tall, quickly coming to do, strong, and lordly, who are undecaying and holy;

83 Who are all seven of one thought, who are all seven of one speech, who are all seven of one deed; whose thought is the same, whose speech is the same, whose deed is the same, whose father and commander is the same, namely, the Maker, Ahura Mazda;

84 Who see one another's soul thinking of good thoughts, thinking of good words, thinking of good deeds, thinking of Garo-nmana, and whose ways are shining as they go down towards the libations.

85 We worship the good, strong, beneficent Fravashis: that of the most rejoicing fire, the beneficent and assembly-making; and that of the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god; and that of Nairyo-sangha.

86 And that of Rashnu Razishta; That of Mithra, the lord of wide pastures; That of the Mathra-Spenta; That of the sky; That of the waters; That of the earth; That of the plants; That of the Bull; That of the living man; That of the holy creation.

87 We worship the Fravashi of Gaya Maretan [Gayomard], who first listened unto the thought and teaching of Ahura Mazda; of whom Ahura formed the race of the Aryan nations, the seed of the Aryan nations. We worship the piety and the Fravashi of the holy Zarathushtra;

88 Who first thought what is good, who first spoke what is good, who first did what is good; who was the first Priest, the first Warrior, the first Plougher of the ground; who first knew and first taught; who first possessed and first took possession of the Bull, of Holiness, of the Word, the obedience to the Word, and dominion, and all the good things made by Mazda, that are the offspring of the good Principle;

89 Who was the first Priest, the first Warrior, the first Plougher of the ground; who first took the turning of the wheel5 from the hands of the Daeva and of the cold-hearted man; who first in the material world pronounced the praise of Asha, thus bringing the Daevas to naught, and confessed himself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas, and obeys the laws of Ahura.

90 Who first in the material world said the word that destroys the Daevas, the law of Ahura; who first in the material world proclaimed the word that destroys the Daevas, the law of Ahura; who first in the material world declared all the creation of the Daevas unworthy of sacrifice and prayer; who was strong, giving all the good things of life, the first bearer of the Law amongst the nations;

91 In whom was heard the whole Mathra, the word of holiness; who was the lord and master of the world, the praiser of the most great, most good and most fair Asha; who had a revelation of the Law, that most excellent of all beings;

92 For whom the Amesha-Spentas longed, in one accord with the sun, in the fulness of faith of a devoted heart; they longed for him, as the lord and master of the world, as the praiser of the most great, most good, and most fair Asha, as having a revelation of the Law, that most excellent of all beings;

93 In whose birth and growth the waters and the plants rejoiced; in whose birth and growth the waters and the plants grew; in whose birth and growth all the creatures of the good creations cried out, Hail!

94 'Hail to us! for he is born, the Athravan, Spitama Zarathushtra. Zarathushtra will offer us sacrifices with libations and bundles of baresma; and there will the good Law of the worshippers of Mazda come and spread through all the seven Karshvares of the earth.

95 'There will Mithra, the lord of wide pastures, increase all the excellences of our countries, and allay their troubles; there will the powerful Apam-Napat increase all the excellences of our countries, and allay their troubles.' We worship the piety and Fravashi of Maidhyo-maungha, the son of Arasti, who first listened unto the word and teaching of Zarathushtra.

96 We worship the Fravashi of the holy Asmo-hvanvant; We worship the Fravashi of the holy Asan-hvanvant. We worship the Fravashi of the holy Gavayan. We worship the Fravashi of the holy Parshat-gaush. the son of Frata; We worship the Fravashi of the holy Vohvasti, the son of Snaoya; We worship the Fravashi of the holy Isvat, the son of Varaza.

97 We worship the Fravashi of the holy Saena, the son of Ahum-stut, who first appeared upon this earth with a hundred pupils. We worship the Fravashi of the holy Fradhidaya. We worship the Fravashi of the holy Usmanara, the son of Paeshata. We worship the Fravashi of the holy Vohu-raochah, the son of Franya; We worship the Fravashi of the holy Asho-raochah, the son of Franya; We worship the Fravashi of the holy Varesmo-raochah, the son of Franya.

98 We worship the Fravashi of the holy Isat-vastra, the son of Zarathushtra; We worship the Fravashi of the holy Urvatat-nara, the son of Zarathushtra; We worship the Fravashi of the holy Hvare-chithra, the son of Zarathushtra. We worship the Fravashi of the holy Daevo-tbis, the son of Takhma. We worship the Fravashi of the holy Thrimithwant, the son of Spitama. We worship the Fravashi of the holy Daungha, the son of Zairita.

99 We worship the Fravashi of the holy king Vistaspa; the gallant one, who was the incarnate Word, the mighty-speared, and lordly one; who, driving the Druj before him, sought wide room for the holy religion; who, driving the Druj before him, made wide room for the holy religion, who made himself the arm and support of this law of Ahura, of this law of Zarathushtra.

100 Who took her, standing bound, from the hands of the Hunus, and established her to sit in the middle [of the world], high ruling, never falling back, holy, nourished with plenty of cattle and pastures, blessed with plenty of cattle and pastures.

101 We worship the Fravashi of the holy Zairi-vairi; We worship the Fravashi of the holy Yukhta-vairi; We worship the Fravashi of the holy Sriraokhshan; We worship the Fravashi of the holy Keresaokhshan; We worship the Fravashi of the holy Vanara; We worship the Fravashi of the holy Varaza; We worship the Fravashi of the holy Bujisravah; We worship the Fravashi of the holy Berezyarshti; We worship the Fravashi of the holy Tizyarshti; We worship the Fravashi of the holy Perethu-arshti; We worship the Fravashi of the holy Vizhyarshti.

102 We worship the Fravashi of the holy Naptya; We worship the Fravashi of the holy Vazhaspa; We worship the Fravashi of the holy Habaspa. We worship the Fravashi of the holy Vistauru, the son of Naotara. We worship the Fravashi of the holy Frash-ham-vareta; We worship the Fravashi of the holy Frasho-kareta. We worship the Fravashi of the holy Atare-vanu; We worship the Fravashi of the holy Atare-pata; We worship the Fravashi of the holy Atare-data; We worship the Fravashi of the holy Atare-chithra; We worship the Fravashi of the holy Atare-hvarenah; We worship the Fravashi of the holy Atare-savah; We worship the Fravashi of the holy Atare-zantu; We worship the Fravashi of the holy Atare-danghu.

103 We worship the Fravashi of the holy Hushkyaothna; We worship the Fravashi of the holy Pishkyaothna; We worship the Fravashi of the holy and gallant Spento-data. We worship the Fravashi of the holy Basta-vairi; We worship the Fravashi of the holy Kava-razem. We worship the Fravashi of the holy Frashaoshtra, the son of Hvova; We worship the Fravashi of the holy Jamaspa, the son of Hvova; We worship the Fravashi of the holy Avaraoshtri.

104 We worship the Fravashi of the holy Hushkyaothna, the son of Frashaoshtra; We worship the Fravashi of the holy Hvadaena, the son of Frashaoshtra. We worship the Fravashi of the holy Hanghaurvaungh, the son of Jamaspa; We worship the Fravashi of the holy Vareshna, the son of Hanghaurvaungh. We worship the Fravashi of the holy Vohu-nemah, the son of Avaraoshtri, To withstand evil dreams, to withstand evil visions, to withstand evil ....(?), to withstand the evil Pairikas.

105 We worship the Fravashi of the holy Mathravaka, the son of Simaezhi, the Aethrapati, the Hamidhpati, who was able to smite down most of the evil, unfaithful Ashemaoghas, that shout the hymns, and acknowledge no lord and no master, the dreadful ones whose Fravashis are to be broken; to withstand the evil done by the faithful.

106 We worship the Fravashi of the holy Asha-stu, the son of Maidhyo-maungha. We worship the Fravashi of the holy Avarethrabah, the son of Rastare-vaghant. We worship the Fravashi of the holy Bujra, the son of Dazgaraspa. We worship the Fravashi of the holy Zbaurvant; We worship the Fravashi of the holy and gallant Karesna, the son of Zbaurvant; who was the incarnate Word, mighty-speared and lordly;

107 In whose house did walk the good, beautiful, shining Ashi Vanguhi, in the shape of a maid fair of body, most strong, tall-formed, high-up girded, pure, nobly born of a glorious seed; who, rushing to the battle, knew how to make room for himself with his own arms; who, rushing to the battle, knew how to fight the foe with his own arms.

108 We worship the Fravashi of the holy Viraspa, the son of Karesna; We worship the Fravashi of the holy Azata, the son of Karesna: We worship the Fravashi of the holy Frayaodha, the son of Karesna. We worship the Fravashi of the holy and good Arshya; Arshya, the chief in assemblies, the most energetic of the worshippers of Mazda. We worship the Fravashi of the holy Darayat-ratha; We worship the Fravashi of the holy Frayat-ratha; We worship the Fravashi of the holy Skarayat-ratha.

109 We worship the Fravashi of the holy Arshvant; We worship the Fravashi of the holy Vyarshvant; We worship the Fravashi of the holy Paityarshvant. We worship the Fravashi of the holy Amru; We worship the Fravashi of the holy Chamru. We worship the Fravashi of the holy Dratha; We worship the Fravashi of the holy Paiti-dratha; We worship the Fravashi of the holy Paiti-vangha. We worship the Fravashi of the holy Frasha-vakhsha. We worship the Fravashi of the holy Nemo-vanghu, the son of Vaedhayangha.

110 We worship the Fravashi of the holy Visadha. We worship the Fravashi of the holy Asha-vanghu, the son of Bivandangha; We worship the Fravashi of the holy Jaro-danghu, the son of Pairishtira; We worship the Fravashi of the holy Neremyazdana, the son of Athwyoza. We worship the Fravashi of the holy Berezishnu, the son of Ara; we worship the Fravashi of the holy Kasupatu, the son of Ara. We worship the Fravashi of the holy Frya. We worship the Fravashi of the holy ASTVAT-ERETA.

111 We worship the Fravashi of the holy Gaopi-vanghu. We worship the Fravashi of the holy and gallant Ham-baretar vanghvam. We worship the Fravashi of the holy Staotar-Vahishtahe-Ashyehe. We worship the Fravashi of the holy Pouru-dhakhshti, the son of Khshtavaenya; We worship the Fravashi of the holy Khshoi-wraspa, the son of Khshtavaenya.

112 We worship the Fravashi of the holy Ayo-asti, the son of Pouru-dhakhshti; We worship the Fravashi of the holy Vohv-asti, the son of Pouru-dhakhshti; We-worship the Fravashi of the holy Gaya-dhasti, the son of Pouru-dhakhshti; We worship the Fravashi of the holy Asha-vazdah, the son of Pouru-dhakhshti; We worship the Fravashi of the holy Urudhu, the son of Pouru-dhakhshti. We worship the Fravashi of the holy Khshathro-chinah, the son of Khshvoi-wraspa.

113 We worship the Fravashi of the holy Ashahura, the son of Jishti. We worship the Fravashi of the holy Fraya-zanta; We worship the Fravashi of the holy Frenah, the son of Frayazanta; We worship the Fravashi of the holy Jaro-vanghu, the son of Frayazanta. We worship the Fravashis of the holy Asha-vazdah and Thrita, the sons of Sayuzhdri. We worship the Fravashi of the holy Vohu-raochah, the son of Varakasa. We worship the Fravashi of the holy Arejan-ghant, the Turanian. We worship the Fravashi of the holy Usinemah.

114 We worship the Fravashi of the holy Yukhtaspa. We worship the Fravashi of the holy Asha-skyaothna, the son of Gayadhasti. We worship the Fravashi of the holy Vohu-nemah, the son of Katu; We worship the Fravashi of the holy Vohu-vazdah, the son of Katu. We worship the Fravashi of the holy Asha-saredha, the son of Asha-sairyach; We worship the Fravashi of the holy Asha-saredha, the son of Zairyach. We worship the Fravashi of the holy Chakhshni. We worship the Fravashi of the holy Syavaspi. We worship the Fravashi of the holy Pourushti, the son of Kavi.

115 We worship the Fravashi of the holy Varesmapa, the son of Janara. We worship the Fravashi of the holy Nanarasti, the son of Paeshatah; We worship the Fravashi of the holy Zarazdati, the son of Paeshatah. We worship tke Fravashi of the holy Gaevani, the son of Vohu-nemah. We worship the Fravashis of the holy Arezva and Sruta-spadha We worship the Fravashis Of the holy Zrayah and Spento-khratu. We worship the Fravashi of the holy Varshni, the son of Vagereza. We worship the Fravashi of the holy Frachya, the son of Taurvati. We worship the Fravashi of the holy Vahmae-data, the son of Mathravaka, We worship the Fravashi of the holy Ushtra, the son of Sadhanah.

116 We worship the Fravashi of the holy Danghu-sruta; We worship the Fravashi of the holy Danghu-fradhah. We worship the Fravashi of the holy Aspo-padho-makhshti; We worship the Fravashi of the holy Payanghro-makhshti. We worship the Fravashi of the holy Ushtazanta. We worship the Fravashi of the holy Asha-savah, We worship the Fravashi of the holy Asho-urvatha. We worship the Fravashi of the holy Haomo-hvarenah.

117 We worship the Fravashi of the holy Frava. We worship the Fravashi of the holy Usnaka. We worship the Fravashi of the holy Hvanvant. We worship the Fravashi of the holy Daeno-vazah. We worship the Fravashi of the holy Arejaona. We worship the Fravashi of the holy Aiwi-hvarenah. We worship the Fravashi of the holy Huyazata. We worship the Fravashi of the holy Hare-dhaspa. We worship the Fravashi of the holy Pazinah. We worship the Fravashi of the holy Hvakhshathra. We worship the Fravashi of the holy Asho-paoirya, We worship the Fravashi of the holy ASTVAT-ERETA.

118 We worship the Fravashi of the holy Hugau. We worship the Fravashi of the holy Anghuyu. We worship the Fravashi of the holy Gauri; We worship the Fravashi of the holy Yushta, the son of Gauri [or, the holy Gaorayana]. We worship the Fravashi of the holy Mazdra-vanghu; We worship the Fravashi of the holy Srira-vanghu. We worship the Fravashi of the holy Ayuta. We worship the Fravashi of the holy Suro-yazata.

119 We worship the Fravashi of the holy Eredhwa We worship the Fravashi of the holy Kavi. We worship the Fravashi of the holy Ukhshan, the son of the great Vidi-sravah, known afar. We worship the Fravashi of the holy Vanghu-dhata, the son of Hvadhata; We worship the Fravashi of the holy Uzya, the son of Vanghu-dhata; We worship the Fravashi of the holy Frya.

120 We worship the Fravashi of the holy one whose name is Ashem-yenhe-raochau; We worship the Fravashi of the holy one whose name is Ashem-yenhe-vereza; We worship the Fravashi of the holy one whose name is Ashem-yahmai-ushta. We worship the Fravashi of the holy Yoishta, of the Fryana house. We worship the Fravashi of the holy Usmanara, the son of Paeshatah Paitisrira, to withstand the evil done by one's kindred.

121 We worship the Fravashi of the holy Spiti, the son of Uspasnu; We worship the Fravashi of the holy Erezraspa, the son of Uspasnu. We worship the Fravashi of the holy Usadhan, the son of Mazdayasna. We worship the Fravashi of the holy Fradat-vanghu, the son of Stivant. We worship the Fravashi of the holy Raochas-chaeshman; We worship the Fravashi of the holy Hvare-chaeshman We worship the Fravashi of the holy Frasrutara; We worship the Fravashi of the holy Visrutara. We worship the Fravashi of the holy Baremna. We worship the Fravashi of the holy Visruta.

122 We worship the Fravashi of the holy Hvaspa; We worship the Fravashi of the holy Chathwaraspa. We worship the Fravashi of the holy Dawra-maeshi. We worship the Fravashi of the holy Fraora-ostra [Fraoraosa], the son of Kaosha. We worship the Fravashi of the holy Frinaspa, the son of Kaeva. We worship the Fravashi of the holy Fradat-nara, the son of Gravaratu. We worship the Fravashi of the holy Vohu-ushtra, the son of Akhnangha. We worship the Fravashi of the holy Vivare-shvant, the son of Ainyu.

123 We worship the Fravashi of the holy Frarazi, the son of Tura. We worship the Fravashi of the holy Stipi, the son of Ravant. We worship the Fravashi of the holy Parshanta, the son of Gandarewa. We worship the Fravashi of the holy Avahya, the son of Spenta [Spengha]. We worship the Fravashi of the holy Aeta [Aetava], the son of Mayu [Mayava]; We worship the Fravashi of the holy Yaetush-gau, the son of Vyatana. We worship the Fravashi of the holy Garshta, the son of Kavi.

124 We worship the Fravashi of the holy Pourubangha, the son of Zaosha. We worship the Fravashi of the holy Vohu-data, the son of Kata. We worship the Fravashi of the holy Baungha, the son of Saungha [Saunghangha]. We worship the Fravashis of the holy Hvareza and Ankasa. We worship the Fravashi of the holy Aravaoshtra, the son of Erezvat-danghu. We worship the Fravashi of the holy Frachithra, the son of Berezvant. We worship the Fravashi of the holy Vohuperesa, the son of Ainyu.

125 We worship the Fravashi of the holy Parodasma, the son of Dashtaghni, a Miza [Muzha] man of the Miza [Muzha] land. We worship the Fravashis of the holy Fratira [Fratura] and Baeshatastira [Baeshatastura]. We worship the Fravashi of the holy and pure Avare-gau, the son of Aoighimatastira [Aoikhmatastura]. We worship the Fravashi of the holy Gaomant, the son of Zavan, a Raozhdya man of the Raozhdya land. We worship the Fravashi of the holy Thrit, the son of Aevo-saredha-fyaeshta, a Tanya man of the Tanya land.

126 We worship the Fravashi of the holy Tironakathwa, of the Uspaeshta-Saena house. We worship the Fravashi of the holy Utayuti Vitkavi, the son of Zighri, of the Saena house; We worship the Fravashi of the holy Frohakafra, the son of Merezishmya, of the Saena house. We worship the Fravashi of the holy Varesmo-raochah, the son of Perethuafzem.

127 We worship the Fravashis of the holy Ashanemah and Vidat-gau, of this country. We worship the Fravashis of the holy Par-shatgau and Dazgara-gau, of the Apakhshira country. We worship the Fravashi of the holy Hufra-vakhsh, of the Kahrkana house. We worship the Fravashi of the holy Akayadha, of the Pidha house. We worship the Fravashi of the holy Jamaspa, the younger. We worship the Fravashi of the holy Maidhyomaungha, the younger. We worship the Fravashi of the holy Urvatat-nara, the younger.

128 We worship the Fravashi of the holy Raochaschaeshman; We worship the Fravashi of the holy Hvare-chaeshman; We worship the Fravashi of the holy Fradat-hvarenah; We worship the Fravashi of the holy Varedathvarenah [Vidhat-hvarenah]; We worship the Fravashi of the holy Vouru-nemah; We worship the Fravashi of the holy Vourusavah; We worship the Fravashi of the holy Ukhshyat-ereta; We worship the Fravashi of the holy Ukhshyat-nemah; We worship the Fravashi of the holy ASTVAT-ERETA;

129 Whose name will be the victorious SAOSHYANT and whose name will be Astvat-ereta. He will be SAOSHYANT (the Beneficent One), because he will benefit the whole bodily world; he will be ASTVAT-ERETA (he who makes the bodily creatures rise up), because as a bodily creature and as a living creature he will stand against the destruction of the bodily creatures, to withstand the Druj of the two-footed brood, to withstand the evil done by the faithful.

130 We worship the Fravashi of the holy Yima, the son of Vivanghant; the valiant Yima, who had flocks at his wish; to stand against the oppression caused by the Daevas, against the drought that destroys pastures, and against death that creeps unseen.

131 We worship the Fravashi of the holy Thraetaona, of the Athwya house; to stand against itch, hot fever, humours, cold fever, and incontinency, to stand against the evil done by the Serpent. We worship the Fravashi of the holy Aoshnara, the son of Pouru-jira. We worship the Fravashi of the holy Uzava, the son of Tumaspa. We worship the Fravashi of the holy Aghraeratha, the demi-man. We worship the Fravashi of the holy Manushchithra, the son of Airyu.

132 We worship the Fravashi of the holy king Kavata; We worship the Fravashi of the holy king Aipivanghu; We worship the Fravashi of the holy king Usadhan; We worship the Fravashi of the holy Arshan; We worship the Fravashi of the holy Pisanah [Pisinah]; We worship the Fravashi of the holy king Byarshan; We worship the Fravashi of the holy king Syavarshan; We worship the Fravashi of the holy king Husravah [Haosravah];

133 For the well-shapened Strength, for the Victory made by Ahura, for the crushing Ascendant for the righteousness of the law, for the innocence of the law, for the unconquerable power of the law; for the extermination of the enemies at one stroke;

134 And for the vigour of health, for the Glory made by Mazda, for the health of the body, and for a good, virtuous offspring, wise, chief in assemblies, bright, and clear-eyed, that frees [their father] from the pangs [of hell], of good intellect; and for that part in the blessed world that falls to wisdom and to those who do not follow impiety;

135 For a dominion full of splendour, for a long, long life, and for all boons and remedies; to withstand the Yatus and Pairikas, the oppressors, the blind, and the deaf; to withstand the evil done by oppressors.

136 We worship the Fravashi of the holy Keresaspa, the Sama, the club-bearer with plaited hair; to withstand the dreadful arm and the hordes with the wide battle array, with the many spears, with the straight spears, with the spears uplifted, bearing the spears of havoc; to withstand the dreadful brigand who works destruction, the man-slayer who has no mercy; to withstand the evil done by the brigand.

137 We worship the Fravashi of the holy Akhrura, the son of Husravah; To withstand the wicked one that deceives his friend and the niggard that causes the destruction of the world. We worship the Fravashi of the holy and gallant Haoshyangha; To withstand tke Mazainya Daevas and the Varenya fiends; to withstand the evil done by the Daevas.

138 We worship the Fravashi of the holy Fradhakhshti, the son of the jar, To withstand Aeshma, the fiend of the wounding spear, and the Daevas that grow through Aeshma; to withstand the evil done by Aeshma.

139 We worship the Fravashi of the holy Hvovi. We worship the Fravashi of the holy Freni; We worship the Fravashi of the holy Thriti; We worship the Fravashi of the holy Pouruchista. We worship the Fravashi of the holy Hutaosa; We worship the Fravashi of the holy Huma [Humaya]. We worship the Fravashi of the holy Zairichi. We worship the Fravashi of the holy Vispa-taurvashi. We worship the Fravashi of the holy Ushtavaiti. We worship the Fravashi of the holy Tushnamaiti.

140 We worship the Fravashi of the holy Freni, the wife of Usenemah; We worship the Fravashi of the holy Freni, the wife of the son of Frayazanta; We worship the Fravashi of the holy Freni, the wife of the son of Khshoiwraspa; We worship the Fravashi of the holy Freni, the wife of Gayadhasti. We worship the Fravashi of the holy Asabani [Asabana], the wife of Pourudhakhsti. We worship the Fravashi of the holy Ukhshyeinti, the wife of Staotar-Vahishtahe-Ashyehe.

141 We worship the Fravashi of the holy maid Vadhut. We worship the Fravashi of the holy maid Jaghrudh. We worship the Fravashi of the holy maid Franghadh. We worship the Fravashi of the holy maid Urudhayant. We worship the Fravashi of the holy maid Paesanghanu. We worship the Fravashi of the holy Hvaredhi. We worship the Fravashi of the holy Huchithra. We worship the Fravashi of the holy Kanuka. We worship the Fravashi of the holy maid Srutat-fedhri.

142 We worship the Fravashi of the holy maid Vanghu-fedhri; We worship the Fravashi of the holy maid Eredat-fedhri, who is called Vispa-taurvairi. She is Vispa-taurvairi (the all-destroying) because she will bring him forth, who will destroy the malice of Daevas and men, to withstand the evil done by the Jahi.

143 We worship the Fravashis of the holy men in the Aryan countries; We worship the Fravashis of the holy women in the Aryan countries. We worship the Fravashis of the holy men in the Turanian countries; We worship the Fravashis of the holy women in the Turanian countries. We worship the Fravashis of the holy men in the Sairimyan countries; We worship the Fravashis of the holy women in the Sairimyan countries.

144 We worship the Fravashis of the holy men in the Sairimyan countries; We worship the Fravashis of the holy women in the Saini countries. We worship the Fravashis of the holy men in the Dahi countries; We worship the Fravashis of the holy women in the Dahi countries. We worship the Fravashis of the holy men in all countries; We worship the Fravashis of the holy women in all countries.

145 We worship all the good, awful, beneficent Fravashis of the faithful, from Gaya Mareta [Gayomard] down to the victorious Saoshyant. May the Fravashis of the faithful come quickly to us! May they come to our help!

146 They protect us when in distress with manifest assistance, with the assistance of Ahura Mazda and of the holy, powerful Sraosha, and with the Mathra-Spenta, the all-knowing, who hates the Daevas with a mighty hate, a friend of Ahura Mazda, whom Zarathushtra worshipped so greatly in the material world.

147 May the good waters and the plants and the Fravashis of the faithful abide down here! May you be rejoiced and well received in this house! Here are the Athravans of the countries, thinking of good holiness. Our hands are lifted up for asking help, and for offering a sacrifice unto you, O most beneficent Fravashis!

148 We worship the Fravashis of all the holy men and holy women whose souls are worthy of sacrifice, whose Fravashis are worthy of invocation. We worship the Fravashis of all the holy men and holy women, our sacrificing to whom makes us good in the eyes of Akura Mazda: of all of those we have heard that Zarathushtra is the first and best, as a follower of Ahura and as a performer of the law.

149 We worship the spirit, conscience, perception, soul, and Fravashi of men of the primitive law, of the first who listened to the teaching (of Ahura), holy men and holy women, who struggled for holiness; we worship the spirit, conscience, perception, soul, and Fravashi of our next-of-kin, holy men and holy women, who struggled for holiness.

150 We worship the men of the primitive law who will be in these houses, boroughs, towns, and countries; We worship the men of the primitive law who have been in these houses, boroughs, towns, and countries; We worship the men of the primitive law who are in these houses, boroughs, towns, and countries.

151 We worship the men of the primitive law in all houses, boroughs, towns, and countries, who obtained these houses, who obtained these boroughs, who obtained these towns, who obtained these countries, who obtained holiness, who obtained the Mathra, who obtained the [blessedness of the] soul, who obtained all the perfections of goodness.

152 We worship Zarathushtra, the lord and master of all the material world, the man of the primitive law; the wisest of all-beings, the best-ruling of all beings, the brightest of all beings, the most glorious of all beings, the most worthy of sacrifice amongst all beings, the most worthy of prayer amongst all beings, the most worthy of propitiation amongst all beings, the most worthy of glorification amongst all beings, whom we call well-desired and worthy of sacrifice and prayer as much as any being can be, in the perfection of his holiness.

153 We worship this earth; we worship those heavens; We worship those good things that stand between (the earth and the heavens) and that are worthy of sacrifice and prayer and are to be worshipped by the faithful man.

154 We worship the souls of the wild beasts and of the tame. We worship the souls of the holy men and women, born at any time, whose consciences struggle, or will struggle, or have. struggled, for the good.

155 We worship the spirit, conscience, perception, soul, and Fravashi of the holy men and holy women who struggle, will struggle, or have struggled, and teach the Law and who have struggled for holiness. Yenhe hatam: All those beings to whom Ahura Mazda... Yatha ahu vairyo: The will of the Lord is the law of holiness....

156 The Fravashis of the faithful, awful and overpowering, awful and victorious; the Fravashis of the men of the primitive law; the Fravashis of the next-of-kin; may these Fravashis come satisfied into this house, may they walk satisfied through this house!

157 May they, being satisfied, bless this house with the presence of the kind Ashi Vanguhi! May they leave this house satisfied! May they carry back from here hymns and worship to the Maker, Ahura Mazda, and the Amesha-Spentas! May they not leave this house of us, the worshippers of Mazda, complaining!

158 Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and prayer, and the strength and vigour of the awful, overpowering Fravashis of the faithful; of the Fravashis of the men of the primitive law; of the Fravashis of the next-of-kin. Ashem Vohu: Holiness is the best of all good.... [Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.

Chapter 14

Warharan Yasht (chapter 14)

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Hawan], the holy and master of holiness.... Unto Verethraghna, made by Mazda, and unto the crushing Ascendant;1 Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

2 Verethraghna, made by Ahura, came to him first, running in the shape of a strong, beautiful wind, made by Mazda; he bore the good Glory, made by Mazda, the Glory made by Mazda, that is both health and strength.

3 Then he, who is the strongest,2 said unto him:3 'I am the strongest in strength; I am the most victorious in victory; I am the most glorious in glory; I am the most favouring in favour; I am the best giver of welfare: I am the best-healing in health-giving.

4 'And I shall destroy the malice of all the malicious, the malice of Daevas and men, of the 'Yatus and Pairikas, of the oppressors, the blind, and the deaf.

5 'For his brightness and glory, I will offer unto him a sacrifice worth being heard; namely, unto Verethraghna, made by Ahura. We worship Verethraghna, made by Ahura, with an offering of libations, according to the primitive ordinances of Ahura; with the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words. 'Yenhe hatam: All those beings of whom Ahura Mazda....

6 'We sacrifice unto Verethraghna, made by Ahura.' Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

7 Verethraghna, made by Ahura, came to him the second time, running in the shape of a beautiful bull, with yellow ears and golden horns; upon whose horns floated the well-shapen Strength, and Victory, beautiful of form, made by Ahura: thus did he come, bearing the good Glory, made by Mazda, the Glory made by Mazda, that is both health and strength. Then he, who is the strongest, said unto him: 'I am the strongest in strength....,4 'And I shall destroy the malice of all malicious....5 For his brightness and glory, I will offer unto him a sacrifice worth being heard....6

8 We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

9 Verethraghna, made by Ahura, came to him the third time, running in the shape of a white, beautiful horse, with yellow ears and a golden caparison; upon whose forehead floated the well-shapen Strength, and Victory, beautiful of form, made by Ahura: thus did he come, bearing the good Glory, made by Mazda, that is both health and strength. Then he, who is the strongest, said unto him: 'I am the strongest in strength.... 'And I shall destroy the malice of all malicious....' For his brightness and glory, I will offer unto him a sacrifice worth being heard....

10 We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, 'Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

11 Verethraghna, made by Ahura, came to him the fourth time, running in the shape of a burden-bearing7 camel, sharp-toothed,8 swift ....,9 stamping forwards, long-haired, and living in the abodes of men;10

12 Who of all males in rut shows greatest strength and greatest fire, when he goes to his females. Of all females those are best kept whom a burden-bearing camel keeps, who has thick forelegs and large humps, ...,11 quick-eyed, long-headed, bright, tall, and strong;

13 Whose piercing look goes afar ....,12 even in the dark of the night; who throws white foam along his mouth; well-kneed, well-footed, standing with the countenance of an all-powerful master: Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda....

14 We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

15 'Verethraghna, made by Ahura, came to him the fifth time, running in the shape of a boar, opposing the foes, a sharp-toothed he-boar, a sharp-jawed boar, that kills at one stroke, pursuing, wrathful, with a dripping face,13 strong, and swift to run, and rushing all around.14 Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda.

16 We sacrifice unto Verethragna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

17 Verethraghna, made by Ahura, came to him the sixth time, running in the shape of a beautiful youth of fifteen, shining, clear-eyed, thin-heeled. Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda....

18 We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

19 Verethraghna, made by Ahura, came to him the seventh time, running in the shape of a raven that ...15 below and ...15 above, and that is the swiftest of all birds, the lightest of the flying creatures.

20 He alone of living things, — he or none, — overtakes the flight of an arrow, however well it has been shot. He flies up joyfully at the first break of dawn, wishing the night to be no more, wishing the dawn, that has not yet come, to come.16

21 He grazes the hidden ways17 of the mountains, he grazes the tops of the mountains, he grazes the depths of the vales, he grazes the summits18 of the trees, listening to the voices of the birds. Thus did Verethraghna come, bearing the good Glory made by Mazda,19 the Glory made by Mazda.

22 We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world. thou Holy One! Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

23 Verethraghna, made by Ahura, came to him the eighth time, running in the shape of a wild, beautiful ram, with horns bent round.20 Thus did Verethraghna come, bearing the good Glory made by Mazda,21 the Glory made by Mazda....

24 We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

25 Verethraghna, made by Ahura, came to him the ninth time, running in the shape of a beautiful, fighting buck, with sharp horns. Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda....

26 We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

27 Verethraghna, made by Ahura, came to him the tenth time, running in the shape of a man, bright and beautiful, made by Mazda: he held a sword with a golden blade, inlaid with all sorts of ornaments. Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda.

28 We sacrifice unto Verethraghna, made by Ahura, who makes virility, who makes death, who makes resurrection, who possesses peace, who has a free way. Unto him did the holy Zarathushtra offer up a sacrifice, [asking] for victorious thinking, victorious speaking, victorious doing, victorious addressing, and victorious answering.

29 Verethraghna, made by Ahura, gave him the fountains of manliness,22 the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the Kara fish,23 that lives beneath the waters and can measure24 a rippling of the water, not thicker than a hair, in the Rangha whose ends lie afar, whose depth is a thousand times the height of a man.25 For his brightness and glory, I will offer unto him a sacrifice worth being heard....

30 We sacrifice unto Verethraghna, made by Ahura, who makes virility, who makes death, who makes resurrection, who possesses peace, who has a free way. Unto him did the holy Zarathushtra offer up a sacrifice, [asking] for victorious thinking, victorious speaking, victorious doing, victorious addressing, and victorious answering.

31 Verethraghna, made by Ahura, gave him the fountains of manliness, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the male horse, that, in the dark of the night, in its first half26 and through the rain, can perceive a horse's hair lying on the ground and knows whether it is from the head or from the tail. For his brightness and glory, I will offer unto him a sacrifice worth being heard....

32 We sacrifice unto Verethraghna, made by Ahura, who makes virility, who makes death, who makes resurrection, who possesses peace, who has a free way. Unto him did the holy Zarathushtra sacrifice, [asking] for victorious thinking, victorious speaking, victorious doing, victorious addressing, and victorious answering.

33 Verethraghna, made by Ahura, gave him the fountains of virility, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the vulture with a golden collar,27 that, from as far as nine districts, can perceive a piece of flesh not thicker than the fist, giving just as much light as a needle gives, as the point of a needle gives.28 For his brightness and glory, I will offer unto him a sacrifice worth being heard....

34 We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'If I have a curse thrown upon me, a spell told upon me by the many men who hate me, what is the remedy for it?'

35 Ahura Mazda answered: 'Take thou a feather of that bird with ...29 feathers, the Varenjana, O Spitama Zarathushtra! With that feather thou shalt rub thy own body,30 with that feather thou shalt curse back thy enemies.

36 'If a man holds a bone of that strong bird, or a feather of that strong bird, no one can smite or turn to flight that fortunate man. The feather of that bird of birds brings him help; it brings unto him the homage of men, it maintains in him his glory.

37 'Then the sovereign, the lord of countries, will no longer kill his30 hundreds, though he is a killer of men; the ....31 will not kill at one stroke; he alone smites and goes forwards.

38 'All tremble before him who holds the feather, they tremble therefore before me; all my enemies tremble before me and fear my strength and victorious force and the fierceness established in my body.

39 'He carries the chariot of the lords; he carries the chariots of the lordly ones, the chariots of the sovereigns. He carried the chariot of Kavi Usa;33 upon his wings runs the male horse,34 runs the burden-bearing camel, runs the water of the river.

40 'Him rode the gallant Thraetaona, who smote Azhi Dahaka, the three-mouthed, the three-headed, the six-eyed, who had a thousand senses; that most powerful, fiendish Druj, that demon, baleful to the world, the strongest Druj that Angra Mainyu created against the material world, to destroy the world of the good principle.35 'For his brightness and glory, I will offer unto him a sacrifice worth being heard....

41 'We sacrifice to Verethraghna, made by Ahura. 'Verethraghna confounds the glory of this house with its wealth in cattle. He is like that great bird, the Saena;36 he is like the big clouds, full of water, that beat the mountains. 'For his brightness and glory, I will offer unto him a sacrifice worth being heard....

42 'We sacrifice to Verethraghna, made by Ahura.' Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world thou Holy One! 'Where is it that we must invoke the name of Verethraghna, made by Ahura? Where is it that we must praise him? That we must humbly praise him?'

43 Ahura Mazda answered: 'When armies meet together in full array, O Spitama Zarathushtra! (asking) which of the two is the party that conquers and is not crushed, that smites and is not smitten;

44 'Do thou throw37 four feathers38 in the way. Whichever of the two will first worship the well-shapen Strength, and Verethraghna, beautiful of form. made by Mazda, on his side will victory stand.

45 'I will bless Strength and Victory, the two keepers, the two good keepers, the two maintainers; the two who ...,39 the two who ...39 the two who ...39; the two who forgive, the two who strike off, the two who forget.40

46 'O Zarathushtra! let not that spell be shown to any one, except by the father to his son, or by the brother to his brother from the same womb, or by the Athravan to his pupil.41 These are words that are awful and powerful, awful and assembly-ruling, awful and victorious, awful and healing: these are words that save the head that was lost and chant away the uplifted weapon.'

47 We sacrifice to Verethraghna, made by Ahura: who goes along the armies arrayed, and goes here and there asking, along with Mithra and Rashnu: 'Who is it who lies unto Mithra? Who is it who thrusts [his oath] against Rashnu?42 To whom shall I, in my might, impart illness and death?'43

48 Ahura Mazda said: 'If men sacrifice unto Verethraghna, made by Ahura, if the due sacrifice and prayer is offered unto him just as it ought to be performed in the perfection of holiness, never will a hostile horde enter the Aryan countries, nor any plague, nor leprosy, nor venomous plants, nor the chariot of a foe, nor the uplifted spear of a foe.

49 Zarathushtra asked: 'What is then, O Ahura Mazda! the sacrifice and invocation in honour of Verethraghna, made by Ahura, as it ought to be performed in the perfection of holiness?'

50 Ahura Mazda answered: 'Let the Aryan nations bring libations unto him; let the Aryan nations tie bundles of baresma for him; let the Aryan nations cook for him a head of cattle, either white, or black, or of any other colour, but all of one and the same colour.

51 'Let not a murderer take of those offerings, nor a whore, nor a ...., who does not sing the Gathas, who spreads death in the world and withstands the law of Mazda, the law of Zarathushtra.

52 'If a murderer take of those offerings, or a whore, or a ...., who does not sing the Gathas, then Verethraghna, made by Ahura, takes back his healing virtues.

53 'Plagues will ever pour upon the Aryan nations; hostile hordes will ever fall upon the Aryan nations; the Aryans will be smitten by their fifties and their hundreds, by their hundreds and their thousands, by their thousands and their tens of thousands, by their tens of thousands and their myriads of myriads.'

54 There Verethraghna, made by Ahura, proclaimed thus: 'The Soul of the Bull,46 the wise creature, does not receive from man due sacrifice and prayer; for now the Daevas and the worshippers of the Daevas make blood flow and spill it like water;

55 'For now the Vyambura47 Daevas and the worshippers of the Daevas bring to the fire the plant that is called Haperesi, the wood that is called Nemetka;48

56 '(Therefore) when the Vyambura Daevas and the worshippers of the Daevas bow their backs, bend their waists, and arrange all their limbs,49 they think they will smite and smite not, they think they will kill and kill not; and then the (?Vyambura) Daevas and the worshippers of the Daevas have their minds confounded and their eyes made giddy.'50 For his brightness and glory, I will offer unto him a sacrifice worth being heard....

57 We sacrifice to Verethraghna, made by Ahura. I offer up Haoma, who saves one's head;51 I offer up the victorious Haoma; I offer him up, the good protector; I offer up Haoma, who is a protector to my body, as a man who shall drink of him shall win and prevail52 over his enemies in battle;

58 That I may smite this army, that I may smite down this army, that I may cut in pieces this army that is coming behind me. For his brightness and glory, I will offer unto him a sacrifice worth being heard....

59 We sacrifice to Verethraghna, made by Ahura. The prince and his son and his sons who are chiefs of myriads53 offer him up a bright ...54 [saying]: 'He is strong, and Victorious is his name; he is victorious, and Strong is his name;'

60 That I may be as constantly victorious as any one of all the Aryans;55 that I may smite this army, that I may smite down this army, that I may cut in pieces this army that is coming behind me. For his brightness and glory, I will offer unto him a sacrifice worth being heard....

61 We sacrifice to Verethraghna, made by Ahura. Yatha ahu vairyo: The will of the Lord is the law of holiness.... In the ox is our strength, in the ox is our need;56 in the ox is our speech, in the ox is our victory; in the ox is our food, in the ox is our clothing; in the ox is tillage, that makes food grow for us. For his brightness and glory, I will offer unto him a sacrifice worth being heard....

62 We sacrifice to Verethraghna, made by Ahura; Who breaks the columns asunder, who cuts the columns to pieces, who wounds the columns, who makes the columns shake; who comes and breaks the columns asunder, who comes and cuts the columns to pieces, who comes and wounds the columns, who comes and makes the columns shake, both of Daevas and men, of the Yatus and Pairikas, of the oppressors, the blind, and the deaf. For his brightness and glory, I will offer unto him a sacrifice worth being heard....

63 We sacrifice to Verethraghna, made by Ahura. When Verethraghna, made by Ahura, binds the hands, confounds the eye-sight, takes the hearing from the ears of the Mithradrujes57 marching in columns, allied by cities, they can no longer move their feet, they can no longer-withstand. For his brightness and glory I will offer unto him a sacrifice worth being heard....

64 Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and prayer, and the strength and vigour of Verethraghna, made by Mazda; and of the crushing Ascendant. Ashem Vohu: Holiness is the best of all good.... [Give] unto that man58 brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.

Chapter 15

Ram Yasht (chapter 15)

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas, and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani] the holy and master of holiness.... Unto Rama Hvastra, unto Vayu who works highly and is more powerful to afflict than all other creatures, Be propitiation from me, for sacrifice, prayer, propitiation and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 I will sacrifice to the Waters and to Him who divides them. I will sacrifice to Peace, whose breath is friendly, and to Weal, both of them. To this Vayu do we sacrifice, this Vayu do we invoke, for this house, for the master of this house, and for the man here who is offering libations and giving gifts. To this excellent God do we sacrifice, that he may accept our meat and our prayers, and grant us in return to crush our enemies at one stroke.

2 To him did the Maker, Ahura Mazda, offer up a sacrifice in the Airyana Vaejah, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

3 He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may smite the creation of Angra Mainyu, and that nobody may smite this creation of the Good Spirit!'

4 Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it.

5 We sacrifice to the holy Vayu: we sacrifice to Vayu, who works highly. To this part of thee do we sacrifice, O Vayu! that belongs to Spenta Mainyu. For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto the awful Vayu, who works highly. We offer up a sacrifice unto the awful Vayu, who works highly, with the libations, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, the words, the deeds, the libations, and the well-spoken words. Yenhe hatam: All those beings of whom Ahura Mazda....

6 I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....

7 To him did Haoshyangha, the Paradhata, offer up a sacrifice on the Taera of the Hara, bound with iron, on a goIden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

8 He begged of him a boon, saying: 'Grant me, O Vayu! who dost work highly, that I may smite two-thirds of the Daevas of Mazana and of the fiends of Varena.'

9 Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it. We sacrifice to the holy Vayu.... For his brightness and glory, I will offer unto him a sacrifice worth being heard....

10 I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....

11 To him did Takhma Urupa, the well-armed, offer up a sacrifice on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

12 He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may conquer all Daevas and men, all the Yatus and Pairikas, and that I may ride Angra Mainyu, turned into the shape of a horse, all around the earth from one end to the other, for thirty years.'

13 Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it. 'We sacrifice to the holy Vayu.... For his brightness and glory, I will offer unto him a sacrifice worth being heard....

14 I will sacrifice to the Waters and to Him who divides them..... To this Vayu do we sacrifice, this Vayu do we invoke....

15 Unto him did the bright Yima, the good shepherd, sacrifice from the height Hukairya, the all-shining and golden, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

16 He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may become the most glorious of the men born to behold the sun: that I may make in my reign both animals and men undying, waters and plants undrying, and the food for eating creatures never-failing.' In the reign of the valiant Yima there was neither cold wind nor hot wind, neither old age nor death, nor envy made by the Daevas.

17 Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it. We sacrifice to the holy Vayu.... For his brightness and glory, I will offer unto him a sacrifice worth being heard....

18 I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....

19 Unto him did the three-mouthed Azhi Dahaka offer up a sacrifice in his accursed palace of Kvirinta, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

20 He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may make all the seven Karshvares of the earth empty of men.'

21 In vain did he sacrifice, in vain did he beg, in vain did he invoke, in vain did he give gifts, in vain did he bring libations; Vayu did not grant him that boon. For his brightness and glory, I will offer unto him a sacrifice worth being heard....

22 I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....

23 Unto him did Thraetaona, the heir of the valiant Athwya clan, offer up a sacrifice in the four-cornered Varena, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

24 He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may overcome Azhi Dahaka, the three-mouthed, the three-headed, the six-eyed, who has a thousand senses, that most powerful, fiendish Druj, that demon baleful to the world, the strongest Druj that Angra Mainyu created against the material world, to destroy the world of the good principle; and that I may deliver his two wives, Savanghavach and Erena-vach, who are the fairest of body amongst women, and the most wonderful creatures in the world.'

25 Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it. We sacrifice to the holy Vayu.... For his brightness and glory I will offer unto him a sacrifice worth being heard....

26 I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....

27 To him did the manly-hearted Keresaspa offer up a sacrifice by the Gudha, a channel of the Rangha, made by Mazda, upon a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

28 He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may succeed in avenging my brother Urvakhshaya, that I may smite Hitaspa and yoke him to my chariot.' The Gandarewa, who lives beneath the waters, is the son of Ahura in the deep, he is the only master of the deep.

29 Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it. We sacrifice to the holy Vayu.... For his brightness and glory, I will offer unto him a sacrifice worth being heard....

30 I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....

31 To him did Aurvasara, the lord of the country, offer up a sacrifice, towards the White Forest, by the White Forest, on the border of the White Forest, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

32 He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that the gallant Husravah, he who unites the Aryan nations into one kingdom, may not smite us; that I may flee from king Husravah;.... 'That king Husravah and all the Aryans in the forest may smite him.'

33 Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it. We sacrifice to the holy Vayu.... For his brightness and glory, I will offer unto him a sacrifice Worth being heard....

34 I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....

35 To him did Hutaosa, she of the many brothers, of the Naotara house, offer up a sacrifice, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of boiling milk.

36 She begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may be dear and loved and well-received in the house of King Vishtaspa.'

37 Vayu, who works highly, granted her that boon, as the Maker, Ahura Mazda, did pursue it. We sacrifice to the holy Vayu.... For his brightness and glory, I will offer unto him a sacrifice worth being heard....

38 I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....

39 To him did the maids, whom no man had known, offer up a sacrifice on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of boiling milk.

40 They begged of him a boon, saying: 'Grant us this, O Vayu! who dost work highly, that we may find a husband, young and beautifuI of body, who will treat us well, all life long, and give us offspring; a wise, learned, ready-tongued husband.'

41 Vayu, who works highly, granted them that boon, as the Maker, Ahura Mazda, did pursue it. We sacrifice to the holy Vayu.... For his brightness and glory, I will offer unto him a sacrifice worth being heard....

42 I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke.... We sacrifice to that Vayu that belongs to the Good Spirit, the bright and glorious Vayu.

43 My name is Vayu, O holy Zarathushtra! My name is Vayu, because I go through (vyemi) the two worlds, the one which the Good Spirit has made and the one which the Evil Spirit has made. My name is the Overtaker (apaeta), O holy Zarathushtra! My name is the Overtaker, because I can overtake the creatures of both worlds, the one that the Good Spirit has made and the one that the Evil Spirit has made.

44 My name is the All-smiting, O holy Zarathushtra! My name is the All-smiting, because I can smite the creatures of both worlds, the one that the Good Spirit has made and the one that the Evil Spirit has made. My name is the Worker of Good, O holy Zarathushtra! My name is the Worker of Good, because I work the good of the Maker, Ahura Mazda and of the Amesha-Spentas.

45 My name is He that goes forwards. My name is He that goes backwards. My name is He that bends backwards. My name is He that hurls away. My name is He that hurls down. My name is He that destroys. My name is He that takes away. My name is He that finds out. My name is He that finds out the Glory (Hvareno).

46 My name is the Valiant; my name is the Most Valiant. My name is the Strong; my name is the Strongest. My name is the Firm; my name is the Firmest. My name is the Stout; my name is the Stoutest. My name is He that crosses over easily. My name is He that goes along hurling away. My name is He that crushes at one stroke. My name is (?Ainiva). My name is He that works against the Daevas. My name is (?Keredharisha).

47 My name is He that prevails over malice; my name is He that destroys malice. My name is He that unites; my name is He that reunites; my name is He that separates. My name is the Burning; my name is the Quick of intelligence, My name is Deliverance; my name is Welfare. My name is the Burrow; my name is He who destroys the burrows; my name is He who spits upon the burrows.

48 My name is Sharpness of spear; my name is He of the sharp spear. My name is Length of spear; my name is He of the long spear. My name is Piercingness of spear; my name is He of the piercing spear. My name is the Glorious; my name is the Over-glorious.

49 Invoke these names of mine, O holy Zarathushtra! in the midst of the havocking hordes, in the midst of the columns moving forwards, in the strife of the conflicting nations.

50 Invoke these names of mine, O holy Zarathushtra! when the all-powerful tyrant of a country falls upon thee, rushes upon thee, deals wounds hpon thee, or hurls his chariot against thee, to rob thee of thy wealth, to rob thee of thy health.

51 Invoke these names of mine, O holy Zarathushtra! when the unholy Ashemaogha falls upon thee, rushes upon thee, deals wounds upon thee, or hurls his chariot against thee, to rob thee of thy strength, to rob thee of thy health, to rob thee of thy health.

52 Invoke these names of mine, O holy Zarathushtra! when a man stands in bonds, when a man is being thrown into bonds, or when a man is being dragged in bonds: thus the prisoners flee from the hands of those who carry them, they flee away out of the prison.

53 0 thou Vayu! who strikest fear upon all men and horses, who in all creatures workest against the Daevas, both into the lowest places and into those a thousand times deep dost thou enter with equal power.

54 'With what manner of sacrifice shall I worship thee? With what manner of sacrifice shall I forward and worship thee? With what manner of sacrifice will be achieved thy adoration, O great Vayu! thou who art high-up g.rded, firm, swift-moving, high-footed, wide-breasted, wide-thighed, with untrembling eyes, as powerful in sovereignty as any absolute sovereign in the world?'

55 'Take thou a baresma, O holy Zarathushtra! turn it upwards or downwards, according as it is full day or dawning; upwards during the day, downwards at the dawn.

56 'If thou makest me worshipped with a sacrifice, then I shall say unto thee with my own voice things of health, made by Mazda and full of glory, so that Angra Mainyu may never do harm unto thee, nor the Yatus, nor those addicted to the works of the Yatu, whether Daevas or men.'

57 We sacrifice unto thee, O great Vayu! we sacrifice unto thee, O strong Vayu! We sacrifice unto Vayu, the greatest of the great; we sacrifice unto Vayu, the strongest of the strong. We sacrifice unto Vayu, of the golden helm. We sacrifice unto Vayu, of the golden crown. We sacrifice unto Vayu, of the golden necklace. We sacrifice unto Vayu, of the golden chariot. We sacrifice unto Vayu, of the golden wheel. We sacrifice unto Vayu, of the golden weapons. We sacrifice unto Vayu, of the golden garment. We sacrifice unto Vayu, of the golden shoe. We sacrifice unto Vayu, of the golden girdle. We sacrifice unto the holy Vayu; we sacrifice unto Vayu, who works highly. To this part of thee do we sacrifice, O Vayu! that belongs to the Good Spirit. For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto the awful Vayu, who works highly....

58 Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and invocation unto, and the strength and vigour of Rama Hvastra, and Vayu, who works highly, more powerful to amict than all the other creatures: this part of thee that belongs to the Good Spirit. Ashem Vohu: Holiness is the best of all good.... [Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.

Chapter 16

Den Yasht (chapter 16)

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... To the most right Chista, made by Mazda and holy, and to the good Law of the worshippers of Mazda. Be propitiation from me, for sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness.....

1 We sacrifice to the most right Chista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda, the supplier of good stores, who runs quickly to the goal and frees one best from dangers, who brings libations, who is holy, clever, and renowned, speedy to work and quick of work; who goes quickly and cleanses well; the good Law of the worshippers of Mazda;

2 To whom Zarathushtra did sacrifice, saying: 'Rise up from thy seat, come forward from the Abode, thou most right Chista, made by Mazda and holy. If thou art before me, stay for me; if thou art behind me, overtake me.

3 'Let everything be as friendly to us as anything can be: may we go smoothly along the roads, find good pathways in the mountains, run easily through the forests, and cross happily the rivers!'

4 For her brightness and glory, I will offer unto her a sacrifice worth being heard, namely, unto the most right Chista, made by Mazda and holy. I will offer up a sacrifice unto the most right Chista, made by Mazda and holy, with the libations, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the words and deeds, with the libations, with the well spoken words. Yenhe hatam: All those beings of whom Ahura Mazda....

5 We sacrifice to the most right Chista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda.... (repeat verse 1).

6 To whom Zarathushtra did sacrifice for righteousness of thought, for righteousness of speech, for righteousness of deed, and for this boon,

7 That the most right Chista, made by Mazda and holy, would give him the swiftness of the feet, the quick hearing of the ears, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the Kara fish, that lives beneath the waters, and can measure a rippling of the waters not thicker than a hair, in the Rangha, whose ends lie afar and whose depth is a thousand times the height of a man. For her brightness and glory, I will offer unto her a sacrifice worth being heard....

8 We sacrifice to the most right Chista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda....

9 To whom Zarathushtra did sacrifice for righteousness of thought, for righteousness of speech, for righteousness of deed, and for this boon,

10 That the most right Chista, made by Mazda and holy, would give him the swiftness of the feet, the quick hearing of the ears, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the male horse, that, in the dark of the night, through the rain, the snow, the hail, or the sleet, from as far as nine districts, can perceive a horse's hair, mingled with the earth, and knows whether it is from the head or from the tail. For her brightness and glory, I will offer unto her a sacrifice worth being heard....

11 We sacrifice to the most right Chista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda....

12 To whom Zarathushtra did sacrifice for righteousness of thought, for righteousness of speech, for righteousness of deed, and for this boon,

13 That the most right Chista, made by Mazda and holy, would give him the swiftness of the feet, the quick hearing of the ears, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the vulture with a golden collar, that, from as far as nine districts, can perceive a piece of flesh, not thicker than a fist, giving just as much light as a needle gives, as the point of a needle gives. For her brightness and glory, I will offer unto her a sacrifice worth being heard....

14 We sacrifice to the most right Chista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda....

15 To whom the holy Hvovi did sacrifice with full knowledge, wishing that the holy Zarathushtra would give her his good narcotic, that she might think according to the law, speak according to the law, and do according to the law. For her brightness and glory, I will offer unto her a sacrifice worth being heard....

16 We sacrifice to the most right Chista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda....

17 To whom the Athravans, sent afar, did sacrifice, wishing a good memory to preach the law, and wishing strength for their own body. For her brightness and glory, I will offer unto her a sacrifice worth being heard....

18 We sacrifice to the most right Chista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda....

19 To whom the king of the country, the lord of the country does sacrifice, wishing peace for his country, wishing strength for his own body. For her brightness and glory, I will offer unto her a sacrifice worth being heard....

20 Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and prayer, and the strength and vigour of the most right Chista, made by Mazda and holy, and of the good Law of the worshippers of Mazda. Ashem Vohu: Holiness is the best of all good.... [Give] unto that man brightness and glory, ... give him long, long life, give him the bright, all-happy, blissful abode of the holy Ones.

Chapter 17

Ard Yasht (chapter 17)

1 We sacrifice to Ashi Vanguhi, who is shining, high, tall-formed, well worthy of sacrifice, with a loud-sounding chariot, strong, welfare-giving, healing, with fulness of intellect5, and powerful;

2 The daughter of Ahura Mazda, the sister of the Amesha-Spentas, who endows all the Saoshyants6 with the enlivening intelligence; she also brings heavenly wisdom at her wish, and comes to help him who invokes her from near and him who invokes her from afar, and worships her with offerings of libations.

3 For her brightness and glory, I will offer her a sacrifice worth being heard; I will offer up unto Ashi Vanguhi a good sacrifice with an offering of libations. We sacrifice unto Ashi Vanguhi with the libations, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the words, with the deeds, with the libations, and with the rightly-spoken words. Yenhe-hatam: All those beings of whom Ahura Mazda....

4 We sacrifice to Ashi Vanguhi, who is shining, high, tall-formed, well worthy of sacrifice, with a loud-sounding chariot, strong, welfare-giving, healing, with fulness of intellect, and powerful.

5 Homage unto Haoma, and unto the Mathra8, and unto the holy Zarathushtra! Homage unto Haoma, because all other drinks are attended with Aeshma9, the fiend of the wounding spear: but the drinking of Haoma is attended with Asha and with Ashi Vanguhi herself10.

6 Ashi is fair; Ashi is radiant with joy; she is far-piercing with her rays. Ashi gives good Glory unto those men whom thou dost follow, O Ashi! Full of perfumes is the house in which the good, powerful Ashi Vanguhi puts her ....11 feet, for long friendship.

7 Those men whom thou dost attend, O Ashi! are kings of kingdoms, that are rich in horses, with large tributes, with snorting horses, sounding chariots, flashing swords, rich in aliments and in stores of food12; well-scented where the beds are spread and full of all the other riches that may be wished for. Happy the man whom thou dost attend! do thou attend me, thou rich in all sorts of desirable things and strong!

8 Those men whom thou dost attend, O Ashi Vanguhi! have houses that stand well laid up, rich in cattle, foremost in Asha, and long-supported. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

9 The men whom thou dost attend, O Ashi Vanguhi! have beds that stand well-spread, well-adorned, well-made, provided with cushions and with feet inlaid with gold. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

10 The men whom thou dost attend, O Ashi Vanguhi! have their ladies that sit on their beds, waiting for them: they lie on the cushions, adorning themselves, ...13, with square bored ear-rings and a necklace of gold: 'When will our lord come? when shall we enjoy in our bodies the joys of love?' Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

11 The men whom thou dost attend, O Ashi Vanguhi! have daughters that sit ....14; thin is their waist, beautiful is their body, long are their fingers; they are as fair of shape as those who look on can wish. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

12 The men whom thou dost attend, O Ashi Vanguhi! have horses swift and loud-neighing; they drive the chariot lightly, they take it to the battle15, they bear a gallant praiser (of the gods), who has many horses, a solid chariot, a sharp spear, a long spear, and swift arrows, who hits his aim, pursuing after his enemies, and smiting his foes. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

13 The men whom thou dost attend, O Ashi Vanguhi! have large-humped, burden-bearing camels, flying from the ground or fighting with holy fieriness16. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

14 The men whom thou dost attend, O Ashi Vanguhi! have hoards of silver and gold brought together from far distant regions; and garments of splendid make. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

15 Do not turn thy look from me! turn thy mercy towards me, O great Ashi! thou art well-made and of a noble seed17; thou art sovereign at thy wish; thou art Glory in a bodily form.

16 Thy father is Ahura Mazda, the greatest of all gods, the best of all gods; thy mother is Armaiti Spenta; thy brothers are Sraosha18, a god of Asha, and Rashnu19, tall and strong, and Mithra20, the lord of wide pastures, who has ten thousand spies and a thousand ears; thy sister is the Law [Daena]21 of the worshippers of Mazda.

17 Praised of the gods, unoffended by the righteous22, the great Ashi Vanguhi stood up on her chariot, thus speaking: 'Who art thou who dost invoke me, whose voice is to my ear the sweetest of all that invoked me most?'

18 And he said aloud: 'I am Spitama Zarathushtra, who, first of mortals, recited the praise of the excellent Asha23 and offered up sacrifice unto Ahura Mazda and the Amesha-Spentas; in whose birth and growth the waters and the plants rejoiced; in whose birth and growth the waters and the plants grew; in whose birth and growth all the creatures of the good creation cried out, Hail24!

19 'In whose birth and growth Angra Mainyu rushed away from this wide, round earth, whose ends lie afar, and he, the evil-doing Angra Mainyu, who is all death, said: "All the gods together have not been able to smite me down in spite of myself, and Zarathushtra alone can reach me in spite of myself.

20 '"He smites me with the Ahuna Vairya, as strong a weapon as a stone big as a house25; he burns me with Asha-Vahishta, as if it were melting brass26. He makes it better for me that I should leave this earth, he, Spitama Zarathushtra, the only one who can daunt me."'

21 And the great Ashi Vanguhi exclaimed: 'Come nearer unto me, thou pure, holy Spitama! lean against my chariot!' Spitama Zarathushtra came nearer unto her, he leant against her chariot.

22 And she caressed him with the left arm and the right, with the right arm and the left, thus speaking: 'Thou art beautiful, O Zarathushtra! thou art well-shapen, O Spitama! strong are thy legs and long are thy arms: Glory is given to thy body and long cheerfulness27 to thy soul, as sure as I proclaim it unto thee.'

23 We sacrifice to Ashi Vanguhi, who is shining, high, tall-formed, well worthy of sacrifice, with a loud-sounding chariot, strong, welfare-giving, healing, with fulness of intellect and powerful.

24 To her did Haoshyangha, the Paradhata, offer up a sacrifice, upon the enclosure of the Hara, the beautiful height, made by Mazda.

25 He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may overcome all the Daevas of Mazana; that I may never fear and bow through terror before the Daevas, but that all the Daevas may fear and bow in spite of themselves before me, that they may fear and flee down to darkness.'

26 The great Ashi Vanguhi ran and came to his side: Haoshyangha, the Paradhata, obtained that boon. For her brightness and glory, I will offer her a sacrifice....

27 We sacrifice to Ashi Vanguhi, who is shining, high .... and powerful.

28 To her did Yima Khshaeta, the good shepherd, offer up a sacrifice from the height Hukairya.

29 He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may bring fatness and flocks down to the world created by Mazda; that I may bring immortality down to the world created by Mazda;

30 'That I may take away both hunger and thirst, from the world created by Mazda; that I may take away both old age and death, from the world created by Mazda; that I may take away both hot wind and cold wind, from the world created by Mazda, for a thousand years.'

31 Then great Ashi Vanguhi ran and came to his side: Yima Khshaeta, the good shepherd, obtained that boon. For her brightness and glory, I will offer her a sacrifice ....

32 We sacrifice to Ashi Vanguhi, who is shining, high .... and powerful.

33 To her did Thraetaona, the heir of the valiant Athwya clan, offer up a sacrifice in the four-cornered Varena.

34 He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may overcome Azhi Dahaka, the three-mouthed, the three-headed, the six-eyed, who has a thousand senses, that most powerful, fiendish Druj, that demon, baleful to the world, the strongest Druj that Angra Mainyu created against the material world, to destroy the world of the good principle; and that I may deliver his two wives, Savanghavak and Erenavak, who are the fairest of body amongst women, and the most wonderful creatures in the world.'

35 The great Ashi Vanguhi ran and came to his side. Thraetaona, the heir of the valiant Athwya clan, obtained that boon. For her brightness and glory, I will offer her a sacrifice ....

36 We sacrifice to Ashi Vanguhi, who is shining, high .... and powerful.

37 To her did Haoma offer up a sacrifice, Haoma, the enlivening, the healing, the beautiful, the lordly, with golden eyes, upon the highest height of the Haraiti Bareza.

38 He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may bind the Turanian murderer, Franghrasyan, that I may drag him bound, that I may bring him bound unto king Husravah, that king Husravah may kill him, behind the Chaechasta lake, the deep lake of salt waters, to avenge the murder of his father Syavarshana, a man, and of Aghraeratha, a semi-man.'

39 The great Ashi Vanguhi ran and came to his side. Haoma, the enlivening, the healing, the beautiful, the lordly, with golden eyes, obtained that boon. For her brightness and glory, I will offer her a sacrifice....

40 We sacrifice to Ashi Vanguhi, who is shining, high .... and powerful.

41 To her did the gallant Husravah, he who united the Aryan nations into one kingdom, offer up a sacrifice, behind the Chaechasta lake, the deep lake of salt waters.

42 He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may kill the Turanian murderer, Franghrasyan, behind the Chaechasta lake, the deep lake of salt waters, to avenge the murder of my father Syavarshana, a man, and of Aghraeratha, a semi-man.'

43 The great Ashi Vanguhi ran and came to his side. The gallant Husravah, he who united the Aryan nations into one kingdom, obtained that boon. For her brightness and glory, I will offer her a sacrifice worth being heard....

44 We sacrifice to Ashi Vanguhi, who is shining, high .... and powerful.

45 To her did the holy Zarathushtra offer up a sacrifice in the Airyana Vaejah, by the good river Daitya, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the speech, with the deeds, with the libations, and with the rightly-spoken words.

46 He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may bring the good and noble Hutaosa to think according to the law, to speak according to the law, to do according to the law, that she may spread my law and make it known, that she may bestow beautiful praises upon my deeds.'

47 The great Ashi Vanguhi ran and came to his side: the holy Zarathushtra obtained that boon. For her brightness, and glory, I will offer her a sacrifice worth being heard....

48 We sacrifice to Ashi Vanguhi, who is shining, high .... and powerful.

49 To her did the tall Kavi Vishtaspa offer up a sacrifice behind the waters of the river Daitya.

50 He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may put to flight Ashta-aurvant, the son of Vispo-thaurvo-asti, the all-afflicting, of the brazen helmet, of the brazen armour, of the thick neck, behind whom seven hundred camels ....; that I may put to flight the Hvyaona murderer, Arejat-aspa; that I may put to flight Darshinika, the worshipper of the Daevas;

51 'And that I may smite Tathravant of the bad law; that I may smite Spinjaurushka, the worshipper of the Daevas; and that I may bring unto the good law the nations of the Varedhakas and of the Hvyaonas; and that I may smite of the Hvyaona nations their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads.'

52 The great Ashi Vanguhi ran and came to his side: the tall Kavi Vishtaspa obtained that boon. For her brightness and glory, I will offer her a sacrifice worth being heard ....

53 We sacrifice to Ashi Vanguhi, who is shining, high .... and powerful.

54 And the great Ashi Vanguhi said: 'None of those libations will be accepted by me, which are sent to me either by a man whose seed is dried out35, or by the courtezan who produces untimely issues36, or by young boys, or by girls who have known no man37.

55 'When the Turanians and the swift-horsed Naotaras38, clapping their hands, ran after me39, I hid myself under the foot of a bull walking under his burden; then young boys, and girls who had known no man, discovered me, even while the Turanians and the swift-horsed Naotaras, clapping their hands, were running after me.

56 'Even I hid myself under the throat of a ram of hundredfold energy: then again young boys, and girls who had known no man, discovered me, even while the Turanians and the swift-horsed Naotaras, clapping their hands, were running after me.'

57 The first wailing of the great Ashi Vanguhi is her wailing about the courtezan who destroys her fruit: 'Stand thou not near her, sit thou not on her bed!' — 'What shall I do? Shall I go back to the heavens? Shall I sink into the earth?'

58 The second wailing of the great Ashi Vanguhi is her wailing about the courtezan who brings forth a child conceived of a stranger and presents it to her husband: 'What shall I do? Shall I go back to the heavens? Shall I sink into the earth?'

59 This is the third wailing of the great Ashi Vanguhi: 'This is the worst deed that men and tyrants do, namely, when they deprive maids, that have been barren for a long time, of marrying and bringing forth children. What shall I do? Shall I go back to the heavens? Shall I sink into the earth?'

60 Ahura Mazda answered: 'O fair and wise Ashi, go not back to the heavens, sink not into the earth! Stay here and walk inside the fine kingly palace.'

61 I shall worship thee with such a sacrifice, I shall worship and forward thee with such a sacrifice as Vishtaspa offered unto thee, behind the river Daitya40. The Zaotar lifted up a loud voice, with baresma before him. With that sort of sacrifice shall I worship thee? With that sort of sacrifice shall I worship and forward thee, O fair and wise Ashi? For her brightness and glory, I will offer her a sacrifice worth being heard....

62 Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and prayer, and the strength and vigour of Ashi Vanguhi; of the good Chisti41; of the good Erethe; of the good Rasastat; of the Glory and Weal, made by Mazda. Ashem Vohu: Holiness is the best of all good.... [Give] unto that man brightness and glory, give him health of body, ... give him the bright, all-happy, blissful abode of the holy Ones.

Chapter 18

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra. one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness .... Unto the Glory of the Aryans, made by Mazda, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 Ahura Mazda spake unto Spitama Zarathushtra, saying: 'I made the Aryan Glory, rich in food, rich in flocks, rich in wealth, rich in Glory; provided with full store of intelligence, with full store of money, to withstand Need, and to withstand enemies.

2 'It destroys Angra Mainyu, who is all death; it destroys Aeshma, the fiend of the wounding spear; it destroys the yellow Bushyasta; it destroys the contagion of Aekha; it destroys the fiend of death, Apaosha; it destroys the non-Aryan nations.

3 'And I made the great Ashi Vanguhi; she comes in, amid the family; she comes in, inside the fine royal palace.

4 'Let Ashi, with fulness of welfare, follow the man who gladdens the faithful with his gifts! she comes in, inside his family; she comes in, inside his fine royal palace. 'With all sorts of flocks, with all victory, with all intelligence, with all Glory, the great Ashi Vanguhi puts one foot inside his family; she comes in, inside his fine royal palace.

5 'Horses multiply a thousandfold, flocks multiply a thousandfold; and so does his virtuous offspring, (as) the bright, glorious star Tishtrya moves on equally, and so does the strong wind made by Mazda, and so does the Glory of the Aryas.

6 'And they bring increase on the tops of all mountains, down the depths of all vales; they bring increase to all the growing plants, the fair, the golden-hued. And they bring (away) the contagion of Aekha, they bring (away) the fiend of death, Apaosha.

7 'Hail to the bright and glorious star Tishtrya Hail to the strong wind, made by Mazda! Hail to the Glory of the Aryas! 'Yatha ahu vairyo: The will of the Lord is the law of holiness.... 'Ashem Vohu: Holiness is the best of all good....

8 'We worship the Ahuna Vairya. 'We worship Asha-Vahishta, the fairest Amesha-Spenta. 'We worship the rightly-spoken Words, fiend-smiting and healing. 'We worship the healing, well-spoken Words, the fiend-smiting. 'We worship the Mathra Spenta and the Law of Mazda, and (piety) that delights in Haoma. 'We worship the Glory of the Aryas. 'Yenhe hatam: All those beings of whom Ahura Mazda....

9 'Yatha ahu vairyo: The will of the Lord is the law of holiness.... 'I bless the sacrifice and prayer, and the strength and vigour of the Glory of the Aryas, made by Mazda. 'Ashem Vohu: Holiness is the best of all good.... '[Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.'

Chapter 19

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... Unto Mount Ushi-darena, made by Mazda, the seat of holy happiness; unto the kingly Glory, made by Mazda; unto that Glory that cannot be forcibly seized, made by Mazda, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 The first mountain that rose up out of the earth, O Spitama Zarathushtra! was the Haraiti Barez. That mountain stretches all along the shores of the land washed by waters towards the east. The second mountain was Mount Zeredho, outside Mount Manusha: this mountain too stretches all along the shores of the land washed by waters towards the east.

2 From there grew up Mount Ushi-dhau, Ushi-darena, Mount Erezifya, and Mount Fraorepa. The sixth was Mount Erezura. The seventh was Mount Bumya. The eighth was Mount Raoidhita. The ninth was Mount Mazishishvau. The tenth was Mount Antare-danghu. The eleventh was Mount Erezisha. The twelfth was Mount Vaiti-gaesa.

3 And Mount Adarana, Mount Bayana, Mount Ishkata Upairi-saena, with the .... snows; the two Hamankuna mountains, the eight Vasna mountains, the eight powerful Fravanku, the four Vidhvana summits;

4 Mount Aezakha, Mount Maenakha, Mount Vakhedrakae, Mount Asaya, Mount Tudhaskae, Mount Isavae, Mount Draoshishvau, Mount Sairivau, Mount Nanghushmau, Mount Kakahyu, Mount Antare-Kangha;

5 Mount Sichidava, Mount Ahuna, Mount Raemana, Mount Asha-stembana, Mount Urunyo-vaidhkae, Mount Asnavant, Mount Ushaoma, Mount Ushta-hvarenah, Mount Syamaka, Mount Vafrayau, Mount Vourusha;

6 Amongst which stand Mount Jatara, Mount Adhutavau, Mount Spitavarena, Mount Spento-data, Mount Kadrva-aspa, Mount Kaoirisa, Mount Taera, Mount Bara-srayana, Mount Barana, Mount Frapayau, Mount Udrya, and Mount Raevant, and all those heights to which men have given the name of mount,

7 To the number of two thousand mountains, and two hundred and forty and four, O Spitama Zarathushtra!

8 For its brightness and glory, I will offer it a sacrifice worth being heard, namely, unto the awful kingly Glory. Unto the awful kingly Glory we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words. Yenhe hatam: All those beings of whom Ahura Mazda....

9 We sacrifice unto the awful kingly Glory, made by Mazda; most conquering, highly working, that possesses health, wisdom, and happiness, and is more powerful to destroy than all other creatures;

10 That belongs to Ahura Mazda, as (through it) Ahura Mazda made the creatures, many and good, many and fair, many and wonderful, many and prosperous, many and bright;

11 So that they may restore the world, which will (thenceforth) never grow old and never die, never decaying and never rotting, ever living and ever increasing, and master of its wish, when the dead will rise, when life and immortality will come, and the world will be restored at its wish;

12 When the creation will grow deathless, - the prosperous creation of the Good Spirit, - and the Druj shall perish, though she may rush on every side to kill the holy beings; she and her hundredfold brood shall perish, as it is the will of the Lord.

13 For its brightness and glory, I will offer it a sacrifice ....

14 We sacrifice unto the awful kingly Glory, made by Mazda ....

15 That belongs to the Amesha-Spentas, the bright ones, whose looks perform their wish, tall, quickly coming to do, strong, lordly, who are undecaying and holy;

16 Who are all seven of one thought, who are all seven of one speech, who are all seven of one deed; whose thought is the same, whose speech is the same, whose deed is the same, whose father and commander is the same, namely, the Maker, Ahura Mazda.

17 Who see one another's soul thinking of good thoughts, thinking of good words, thinking of good deeds, thinking of Garo-nmana, and whose ways are shining as they go down to the libations;

18 Who are the makers and governors, the shapers and overseers, the keepers and preservers of these creations of Ahura Mazda.

19 It is they who shall restore the world, which will (thenceforth) never grow old and never die, never decaying and never rotting, ever living and ever increasing, and master of its wish, when the dead will rise, when life and immortality will come, and the world will be restored at its wish;

20 When the creation will grow deathless, - the prosperous creation of the Good Spirit, - and the Druj shall perish, though she may rush on every side to kill the holy beings; she and her hundredfold brood shall perish, as it is the will of the Lord. For its brightness and glory, I will offer it a sacrifice ....

21 We sacrifice unto the awful kingly Glory, made by Mazda ....

22 That belongs to the gods in the heavens and to those in the material world, and to the blessed ones, born or not yet born, who are to perform the restoration of the world.

23 It is they who shall restore the world, which will (thenceforth) never grow old and never die, never decaying and never rotting, ever living and ever increasing, and master of its wish, when the dead will rise, when life and immortality will come, and the world will be restored at its wish;

24 When the creation will grow deathless, - the prosperous creation of the Good Spirit, - and the Druj shall perish, though she may rush on every side to kill the holy beings; she and her hundredfold brood shall perish, as it is the will of the Lord. For its brightness and glory, I will offer it a sacrifice ....

25 We sacrifice unto the awful kingly Glory, made by Mazda ....

26 That clave unto Haoshyangha, the Paradhata, for a long time, when he ruled over the seven Karshvares of the earth, over the Daevas and men, over the Yatus and the Pairikas, over the oppressors, the blind, and the deaf; he who smote two-thirds of the Daevas of Mazana and of the Varenya fiends. For its brightness and glory, I will offer it a sacrifice ....

27 We sacrifice unto the awful kingly Glory, made by Mazda ....

28 That clave unto Takhma Urupa, the well-armed, while he ruled over the seven Karshvares of the earth, over the paevas and men, the Yatus and Pairikas, the oppressors, the blind, and the deaf;

29 When he conquered all Daevas and men, all the Yatus and Pairikas, and rode Angra Mainyu, turned into the shape of a horse, all around the earth from one end to the other, for thirty years. For its brightness and glory, I win offer it a sacrifice ....

30 We sacrifice unto the awful kingly Glory, made by Mazda ....

31 That clave unto the bright Yima, the good shepherd, for a long time,1 while he ruled over the seven Karshvares of the earth, over the Daevas and men, the Yatus and Pairikas, the oppressors, the blind, and the deaf;

32 He who took from the Daevas both riches and welfare, both fatness and flocks, both weal and Glory;2 In whose reign both aliments3 were never failing for feeding creatures, flocks and men were undying, waters and plants were undrying;

33 In whose reign there was neither cold wind nor hot wind, neither old age nor death, nor envy made by the Daevas,4 in the times before his lie, before he began to have delight in words of falsehood and untruth.

34 But when he began to find delight in words of falsehood and untruth,5 the Glory was seen to flee away from him in the shape of a bird. When his Glory had disappeared, then the great6 Yima Khshaeta, the good shepherd, trembled and was in sorrow before his foes;7 he was confounded, and laid him down on the ground.

35 The first time8 when the Glory departed from the bright Yima, the Glory went from Yima, the son of Vivanghant, in the shape of a Varaghna bird.9 Then Mithra seized that Glory, Mithra, the lord of wide pastures, whose ear is quick to hear, who has a thousand senses. We sacrifice unto Mithra, the lord of all countries, whom Ahura Mazda has created the most glorious of all the gods in the heavens.

36 The second time when the Glory departed from the bright Yima, the Glory went from Yima, the son of Vivanghant, in the shape of a Varaghna bird. Then Thraetaona seized that Glory, he, the heir of the valiant Athwya clan, who was the most victorious of all victorious men next to Zarathushtra;

37 Who smote Azhi Dahaka, the three-mouthed, the three-headed, the six-eyed, who had a thousand senses, that most powerful, fiendish Druj, that demon baleful to the world, the strongest Druj that Angra Mainyu created against the material world, to destroy the world of the good principle.10

38 The third time when the Glory departed from the bright Yima, that Glory went from Yima, the son of Vivanghant, in the shape of a Varaghna bird. Then the manly-hearted Keresaspa seized that Glory; he who was the sturdiest of the men of strength, next to Zarathushtra, for his manly courage.

39 For Manly Courage clave unto him. We worship Manly Courage, firm of foot, unsleeping, quick to rise, and fully awake, that clave unto Keresaspa;

40 Who killed the snake Srvara, the horse-devouring, men-devouring, yellow, poisonous snake, over which yellow poison flowed a thumb's breadth thick. Upon him Keresaspa was cooking his food in a brass vessel: at the time of noon, the fiend felt the heat, and stood upon his feet: he rushed from under the brass vessel and upset the boiling water: the manly-hearted Keresaspa fell back affrighted;

41 Who killed the golden-heeled Gandarewa, that was rushing with open jaws, eager to destroy the living world of the good principle; Who killed the brood of Pathana, all the nine; and the brood of Nivika, and the brood of Dashtayana; Who killed the golden-crowned Hitaspa, and Vareshava, the son of Dana and Pitaona, attended by many Pairikas;

42 Who killed Arezo-shamana, him of the manly courage, who was strong, well-beloved, hail, energetically rushing, fully awake, never falling back....;

43 Who killed Snavidhaka, him who killed with his nails, the stone-handed: thus did he exclaim to all around: 'I am an infant still, I am not yet of age: if I ever grow of age, I shall make the earth a wheel, I shall make the heavens a chariot;

44 'I shall bring down the Good Spirit from the shining Garo-nmana; I shall make the Evil Spirit rush up from the dreary Hell. They will carry my chariot, both the Good Spirit and the Evil One, unless the manly-hearted Keresaspa kill me.' The manly-hearted Keresaspa killed him, his life went away, his spirit vanished. For its brightness and glory, I will offer it a sacrifice ....

45 We sacrifice unto the awful Glory, that cannot be forcibly seized, made by Mazda ....

46 For which the Good Spirit and the Evil One did struggle with one another: for that Glory that cannot be forcibly seized they flung each of them their darts most swift. The Good Spirit flung a dart, and so did Vohu-Mano, and Asha-Vahishta and Atar, the son of Ahura Mazda. The Evil Spirit flung a dart, and so did Akem-Mano, and Aeshma of the wounding spear and Azhi Dahaka and Spityura, he who sawed Yima in twain.

47 Then forward came Atar, the son of Ahura Mazda, thinking thus in his heart: 'I want to seize that Glory that cannot be forcibly seized.' But Azhi Dahaka, the three-mouthed, he of the evil law, rushed on his back, thinking of extinguishing it:

48 'Here give it up to me; O Atar, son of Ahura Mazda: if thou seizest that Glory that cannot be forcibly seized, I shall rush upon thee, so that thou mayest never more blaze on the earth made by Ahura and protect the world of the good principle.' And Atar took back his hands, as the instinct of life prevailed, so much had Azhi affrighted him.

49 Then Azhi, the three-mouthed, he of the evil law, rushed forward, thinking thus in his heart: 'I want to seize that Glory that cannot be forcibly seized.' But Atar, the son of Ahura Mazda, advanced behind him, speaking in these words:

50 'There give it up to me, thou three-mouthed Azhi Dahaka. If thou seizest that Glory that cannot be forcibly seized, then I will enter thy hinder part, I will blaze up in thy jaws, so that thou mayest never more rush upon the earth made by Mazda and destroy the world of the good principle.' Then Azhi took back his hands, as the instinct of life prevailed, so much had Atar affrighted him.

51 That Glory swells up and goes to the sea Vouru-Kasha. The swift-horsed Son of the Waters seizes it at once: this is the wish of the Son of the Waters, the swift-horsed: 'I want to seize that Glory that cannot be forcibly seized, down to the bottom of the sea Vouru-Kasha, in the bottom of the deep rivers.'

52 We sacrifice unto the Son of the Waters, the swift-horsed, the tall and shining lord, the lord of females; the male god, who helps one at his appeal; who made man, who shaped man, a god who lives beneath waters, and whose ear is the quickest to hear when he is worshipped.

53 'And whosoever of you, O men,' - thus said Ahura Mazda, - 'O holy Zarathushtra! shall seize that Glory that cannot be forcibly seized, he has the gifts of an Athravan; whosoever shall long for the illumination of knowledge, he has the gifts of an Athravan; whosoever shall long for fulness of knowledge, he has the gifts of an Athravan;

54 'And Riches will cleave unto him, giving him full welfare, holding a shield before him, powerful, rich of cattle and garments; and Victory will cleave unto him, day after day; and likewise Strength, that smites more than a year. Attended by that Victory, he will conquer the havocking hordes; attended by that Victory, he will conquer all those who hate him.' For its brightness and glory, I will offer it a sacrifice....

55 We sacrifice unto the awful Glory, that cannot be forcibly seized, made by Mazda ....

56 Which the Turanian ruffian Frangrasyan tried to seize in the sea Vouru-Kasha. He stripped himself naked, wishing to seize that Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathushtra. But the Glory escaped, the Glory fled away, the Glory changed its seat, and an arm of the sea Vouru-Kasha was produced, namely, that lake that is called Lake Husravah.

57 Then the most crafty Turanian Frangrasyan rushed out of the sea Vouru-Kasha, O Spitama Zarathushtra! thinking evil thoughts: '.... I have not been able to conquer the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathushtra.

58 'Then I will defile all corn and liquors, as to greatness, goodness, and fairness.' - 'Ahura Mazda will come against thee, ever eager to create new creatures.' Then the most crafty Turania Frangrasyan rushed down into the sea Vouru-Kasha, O Spitama Zarathushtra!

59 A second time he stripped himself naked, wishing to seize that Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathushtra. But the Glory escaped, the Glory fled away, the Glory changed its seat, and an arm of the sea Vouru-Kasha was produced, namely, that lake that is called Lake Vanghazdau.

60 Then the most crafty Turanian Frangrasyan rushed out of the sea Vouru-Kasha, O Spitama Zarathushtra! thinking evil thoughts: '.... I have not been able to conquer the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathushtra.

61 'Then I will defile all corn and liquors, as to greatness, goodness, and fairness.' - 'Ahura Mazda will come against thee, ever eager to create new creatures.' Then the most crafty Turanian Frangrasyan rushed down into the sea Vouru-Kasha.

62 A third time he stripped himself naked, wishing to seize the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathushtra. But the Glory escaped, the Glory fled away, the Glory changed its seat, and an arm was produced in the sea Vouru-Kasha, namely, the water that is called Awzh-danva.

63 Then the most crafty Turanian Frangrasyan rushed out of the sea Vouru-Kasha, O Spitama Zarathushtra! thinking evil thought: '.... I have not been able to conquer the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathushtra!'

64 He was not able to seize the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathushtra. For its brightness and glory, I will offer it a sacrifice ....

65 We sacrifice unto the awful Glory that cannot be forcibly seized, made by Mazda ....

66 That cleaves unto him who grows up there, where lies Lake Kasava [Kasaoya], along with the Haetumant river; there where stands Mount Ushidhau, surrounded by waters, that run from the mountain.

67 It runs unto him, it flows and swells unto him, bringing good pastures and fine horses, bringing plenty, full of glory; with beauty and weal; powerful and friendly, rich of pastures, prolific and golden. It runs unto him, it flows and swells unto him, bright and glorious, making the white .... grow, smiting away all plagues.

68 And there comes with him a horse's strength, there comes with him a camel's strength, there comes with him a man's strength, there comes with him the kingly Glory: and there is in him, O holy Zarathushtra! so much of kingly Glory as might extinguish at once all the non-Aryan nations.

69 And then (through it) living creatures may keep away hunger and death, living creatures (may keep away) cold and heat. Such is the kingly Glory, the keeper of the Aryan nations and of the five kinds of animals, made to help the faithful and the Law of the worshippers of Mazda. For its brightness and glory, I will offer it a sacrifice ....

70 We sacrifice unto the awful kingly Glory, made by Mazda ....

71 That clave unto Kavi Kavata, and unto Kavi Aipivohu, and unto Kavi Usadha, and unto Kavi Arshan, and unto Kavi Pisina, and unto Kavi Byarshan, and unto Kavi Syavarshan;

72 So that they were all of them brave, all of them strong, all of them healthful, all of them wise, all of them happy in their wishes, all of them powerful kings. For its brightness and glory, I will offer it a sacrifice ....

73 We sacrifice unto the awful kingly Glory, made by Mazda ....

74 That clave unto Kavi Husravah for the well-shapen Strength, for the Victory made by Ahura, for the crushing Ascendant; for the righteousness of the law, for the innocence of the law, for the unconquerable power of the law; for the extermination of the enemies at one stroke;

75 And for the vigour of health, for the Glory made by Mazda, for the health of the body, and for a good, virtuous offspring, wise, chief in assemblies, bright, and clear-eyed, that frees [their father] from the pangs [of hell], of good intellect; and for that part in the blessed world that falls to wisdom and to those who do not follow impiety;

76 And for a dominion full of splendour, for a long, long life, and for all boons and remedies;

77 So that king Husravah [had the lead] all along the long race, and he could not pass through the forest, he, the murderer, who was fiercely striving against him on horseback; the lord Kavi Husravah prevailed over all; he put in bonds Frangrasyan and Keresavazda, to avenge the murder of his father Syavarshana, a man, and of Aghraeratha, a semi-man. For its brightness and glory, I will offer it a sacrifice ....

78 We sacrifice unto the awful kingly Glory, made by Mazda ....

79 That clave unto the holy Zarathushtra, so that he thought according to the Law, spake according to the Law, and did according to the Law; so that he was the holiest in holiness in all the living world, the best-ruling in exercising rule, the brightest in brightness, the most glorious in glory, the most victorious in victory.

80 At his sight the Daevas rushed away; at his sight the (demoniac) malices were extinguished; at his sight the Jainis drew hack their ways from the mortals and, lamenting and wailing, laid violent hands on the Daevas.

81 And that one prayer, the Ahuna Vairya, which the holy Zarathushtra sang and repeated four times, with a song that waxed louder and louder, drove back all the Daevas beneath the earth, and took off from them sacrifice and prayer.

82 It was it, the Glory of Zarathushtra, that the Turanian ruffian Frangrasyan tried to seize to rule over all the Karshvares; round about the seven Karshvares did that ruffian Frangrasyan rush, trying to seize the Glory of Zarathushtra. But that Glory escaped to hidden inlets of the sea; and there those two made my will roll on; they entered my will, as it was my wish, Ahura Mazda's, and as it was the wish of the Law of Mazda. For its brightness and glory, I will offer it a sacrifice ....

83 We sacrifice unto the awful kingly Glory, made by Mazda ....

84 That clave unto king Vistaspa, so that he thought according to the Law, spake according to the Law, and did according to the Law; so that he professed that Law, destroying his foes and causing the Daevas to retire.

85 Who, driving the Druj before him, sought wide room for the holy religion; who, driving the Druj before him, made wide room for the holy religion; who made himself the arm and support of this law of Ahura, of this law of Zarathushtra;

86 Who took her, standing bound, from the hands of the Hunus, and established her to sit in the middle [of the world], high ruling, never falling back, holy, nourished with plenty of cattle and pastures, blessed with plenty of cattle and pastures.

87 The valiant king Vishtaspa conquered all enemies, Tathravant of the evil law, Peshana, the worshipper of the Daevas, and the fiendish wicked Arejat-aspa and the other wicked Hvyaonas. For its brightness and glory, I will offer it a sacrifice ....

88 We sacrifice unto the awful kingly Glory, made by Mazda ....

89 That will cleave unto the victorious Saoshyant and his helpers, when he shall restore the world, which will (thenceforth) never grow old and never die, never decaying and never rotting, ever living and ever increasing, and master of its wish, when the dead will rise, when life and immortality will come, and the world will be restored at its wish;

90 When the creation will grow deathless, - the prosperous creation of the Good Spirit, - and the Druj shall perish, though she may rush on every side to kill the holy beings; she and her hundredfold brood shall perish, as it is the will of the Lord. For its brightness and glory, I will offer it a sacrifice ....

91 We sacrifice unto the awful kingly Glory, made by Mazda ....

92 When Astvat-ereta shall rise up from Lake Kasava [Kasaoya], a friend of Ahura Mazda, a son of Vispa-taurvairi, knowing the victorious knowledge. It was that Glory that Thraetaona bore with him when Azhi Dahaka was killed;

93 That Frangrasyan, the Turanian, bore when Drvau was killed, when the Bull was killed; That king Husravah bore when Frangrasyan, the Turanian, was killed; That king Vishtaspa bore, when he victoriously maintained Holiness against the host of the fiends and took off the Druj from the world of the good principle.

94 He, with the eye of intelligence, shall look down upon all the creatures of the Paeshish, her of the evil seed: he shall look upon the whole living world with the eye of plenty, and his look shall deliver to immortality the whole of the living creatures.

95 And there shall his friends come forward, the friends of Astvat-ereta, who are fiend-smiting, well-thinking, well-speaking, well-doing, following the good law, and whose tongues have never uttered a word of falsehood. Before them shall Aeshma of the wounding spear, who has no Glory, bow and flee; he shall smite the most wicked Druj, her of the evil seed, born of darkness.

96 Akem-Mano smites, but Vohu-Mano shall smite him; the Word of falsehood smites, but the Word of truth shall smite it. Haurvatat and Ameretat shall smite both hunger and thirst: Haurvatat and Ameretat shall smite the evil hunger and the evil thirst. The evil-doing Angra Mainyu bows and flees, becoming powerless. For its brightness and glory, I will offer it a sacrifice ....

97 Yatha ahu vairya: The will of the Lord is the law of holiness .... I bless the sacrifice and prayer, and the strength and vigour of Mount Ushi-darena, made by Mazda, the seat of holy happiness; of the kingly Glory, made by Mazda; of the Glory that cannot be forcibly seized, made by Mazda. Ashem Vohu: Holiness is the best of all good .... [Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.

Chapter 20

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... Unto the star Vanant, made by Mazda, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 We sacrifice unto the star Vanant, made by Mazda, the holy and master of holiness. I will sacrifice unto Vanant, strong, invoked by his own name, healing, in order to withstand the accursed and most foul Khrafstras of the most abominable Angra Mainyu.

2 Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and prayer, and the strength and vigour of the star Vanant, made by Mazda. Ashem Vohu: Holiness is the best of all good.... [Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.

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TO COMMEMMORATE THE JUBILEE OF HER LATE MAJESTY

THE QUEEN-EMPRESS OF INDIA

IN 1887

(104)

AND HELD BY

THE TRUSTEES OF THE PARSI PUNCHAYET

VOL. III.

BOMBAY

1908

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FUND [illegible] FROM THE [illegible] JAMSETJEE
JEJEEBHOY TRANSLATION FUND.

THE

BÛNDAHISHN

Being a Facsimile of the TD Manuscript No. 2 brought from Persia by Dastur Tirandâz and now preserved in the late Ervad Tahmuras' Library

EDITED

BY

THE LATE ERVAD TAHMURAS DINSHAJI ANKLESARIA

WITH

AN INTRODUCTION

BY

BEHRAMGORE TAHMURAS ANKLESARIA, M.A.

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PREFACE

The Victoria Jubilee Pahlavi Text Fund Committee, at a meeting held on 5th July 1900, recommended the Trustees of the Parsi Punchayet to publish this Volume by the photo-zinco process. The Trustees accepted this recommendation on 16th July 1900. The photo-zinco work was finished in 1904. The subsequent delay was due to the fact that the book had to be collated with another old manuscript.

This is the third Volume printed by the photo-zinco process under the patronage of this fund.

The manuscript of this Volume belonged to the late Ervad Tahmuras Dinshaji Anklesaria. I quote from my Introduction to the K. R. Cama Memorial Volume published in 1900 A. C. what I then said of the Bûndahishn manuscript of Ervad Tahmuras:

"Mr. Tahmuras has two old manuscripts of the Bûndahishn. The one is the TD referred to by Dr. West and written by Gôpatshâ Rûstôm Bûndâr Malkâ-mardân. Dr. West fixes its date at A. Y. 900 (A. C. 1530). The other one was written by Frêdûn Marzapân Frêdûn Vâhrôm Rûstâm Bûndâr Malkâ-mardân Dinayâr. Mr. Tahmuras considers this latter manuscript written by Frêdûn to be more correct than that of Gôpatshâ, and fixes its date some time between A. Y. 955 and 975. I take this opportunity of giving here the colophon of another old manuscript of Iránian Bûndahishn, recently brought to light by Dastûr Kaikobâd Âdarbâd of Poona. It belongs to the library of his uncle Shams-ul-Ulamâ Dastûr Dr. Hoshang Jâmâsp of Poona, in whose hands it has passed from the hands of the late Mr. Manekji Jamaspji Ashburner of Bombay. Dastûr Kaikobâd refers to it in his "Text of the Pahlavi Zend-î Vôhûman Yasht." The colophon of this old manuscript of Dastûr Hoshang runs as follows:

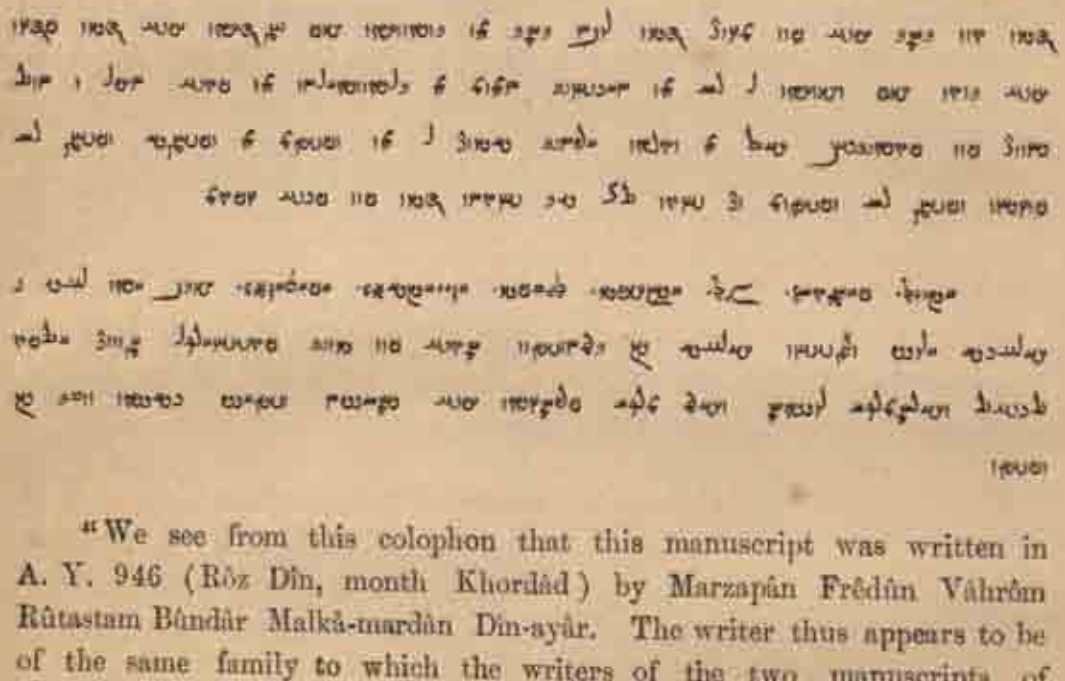

"We see from this colophon that this manuscript was written in A. Y. 946 (Rôz Dîn, month Khordâd) by Marzapân Frêdûn Vâhrûm Rûtastam Bûndâr Malkâ-mardân Dîn-ayâr. The writer thus appears to be of the same family to which the writers of the two manuscripts of Mr. Tahmuras belonged.

"Dr. West speaks of an old fragment of the Bûndahishn brought from Persia by Prof. Westergaard. That fragment is now in Europe. It is dated 936 A.Y. (1567 A.C.), and was written by Mitrô-âpân, son of Anôshak-rûbân son of Rûstâm. The full genealogical line does not seem to have been supplied to Dr. West. But as the date is 936 A.Y., it is possible that Mitrô-âpân, the writer of this manuscript, also belonged to the above family and was a nephew of Gôpat-shâ.

"The genealogical table of this family as presented by these four old manuscripts of the Bûndahishn will be as follows:—

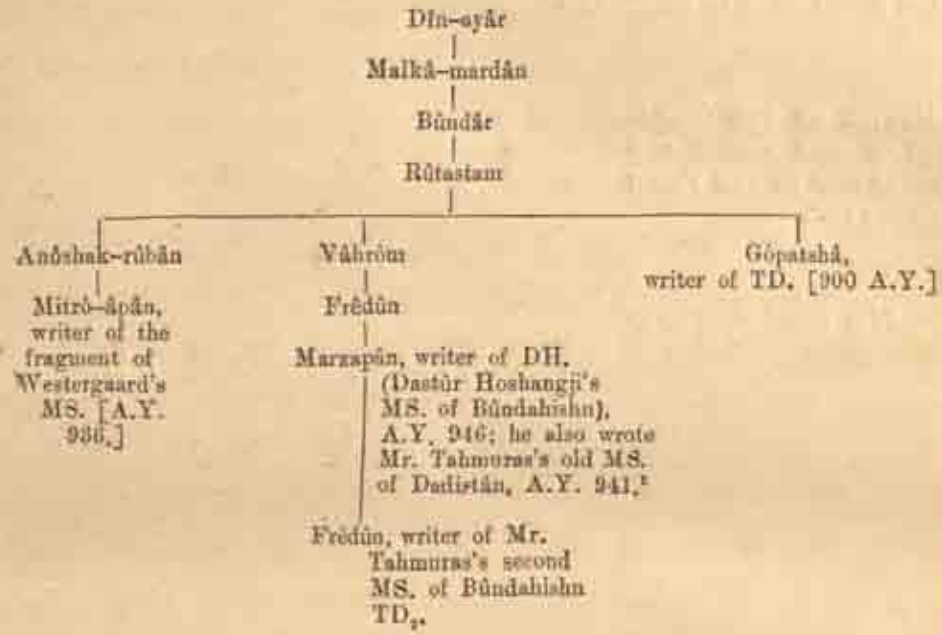

"Dastur Kaikobâd had kindly offered his uncle's manuscript to the Trustees of the Parsi Punchayet to get it printed from the Victoria Jubilee Pahlavi Text Fund in their hands. At the recommendation of the Committee for that fund they had resolved to get it printed by the photo-zinco process, but it was subsequently found that unfortunately the manuscript had several folios missing (192–199 and 201–209). So it is resolved to print Mr. Tahmuras's second manuscript TD_2 which, though a little later than Dastur Hoshangji's manuscript and much later than TD (Gôpatshâ's copy), is more complete and correct."

This Volume is the result of that resolution. The Trustees of the Parsi Punchayet and the Committee of the Victoria Jubilee Pahlavi Text Fund offer their best thanks to Mr. Behramgore Tahmuras Anklesaria, M.A., for kindly doing the work of collating and editing the work undertaken by his

1 I now learn from Mr. Behramgore that the TD Dâdistân MS. was written not by Marzapân but by his father's uncle Gôpatshâ.

late father, Ervad Tahmuras. The Victoria Jubilee Pahlavi Text Fund Committee notes with great regret the loss sustained by Pahlavi scholarship in the death of Mr. Tahmuras.

OFFICE OF THE TRUSTEES OF THE FUNDS AND PROPERTIES OF THE PARSI PUNCHAYET.

31st October, 1908.

JIVANJI JAMSHEDJI MODI,

Secretary, Parsi Punchayet.

INTRODUCTION

THE Trustees of the Funds and Properties of the Parsi Punchayet had, at the recommendation of the Victoria Jubilee Pahlavi Text Fund, arranged for the publication of a facsimile of the Iranian Bûndahishn MS. TD_1, belonging to my father, in 1900. My father could not finish the work before his death, which took place on the 19th October 1903. It thus fell to my lot to watch the progress of the last sheets of the facsimile, to prepare the notes on the variants of DH, and to write this Introduction.

None can have greater reason than myself to regret that my father was not spared to write the Introduction to his MSS. himself. During the last six months of his life he was anxious that the Bûndahishn should come out during his own lifetime and that of the late Dr. West, for whom he had very great esteem; but circumstances willed it otherwise. As his son and pupil I sat at his feet for eleven years, reading and working with him upon his unique Iranian MSS., and those who knew him did not exaggerate when they said that he carried in his bosom untold wealth of Iranian lore without having had opportunities to unfold it to his contemporaries.* As circumstances prevent me from writing a long Introduction, I shall content myself with touching only on the salient features of the Iranian MSS. of the Bûndahishn. I regret that there should have been unavoidable delay in the publication of this work, and dedicate these few pages of Introduction to the memory of my revered father and instructor to whom I owe my all.

DESCRIPTION OF THE MSS.

Three codices of the Iranian Bûndahishn are at present extant: TD_1, DH and TD_2.

TD_1

The codex TD_1 was brought from Yazd to Bombay, about 38 years ago, by the late Mobad Khudâbakhsh Farûd Âbâdân for my father Ervad Tahmuras, along with the Dâtistân MS., both written by Gôpatshâ Rûstahm Bûndâr. It is a MS. $9\frac{1}{4}'' \times 7''$

containing two recent folios at the commencement,—written on European-made paper, replaced instead of the first missing folio,—101 original folios, numbered from 2 to 102, written on Iranian paper, and one loose folio at the end, undoubtedly written at a later date on Iranian paper. Of the first two later folios, fol. 1*a* is left blank, fols. 1*b* and 2*a* are written 15 lines to the page, and fol. 2*b* has only seven lines written over it, the remaining half being left blank. The original fols. 2-102 are written 17 lines to the page. The upper portions of the first 52 folios have changed their colour owing to damp, but the handwriting has not faded. The final loose folio contains the last five lines of the text written later on by Dastûr Rûstahm-i Gûshtâsp Ertashîr[1], a note of five lines made by him as regards the writer of the MS. and another note of about six lines added by Dastûr Jêmshît Dastôbar Jâmâsp Dastûr Hakîm.[2] Dastûr Rûstahm-i Gûshtâsp Ertashîr notes:

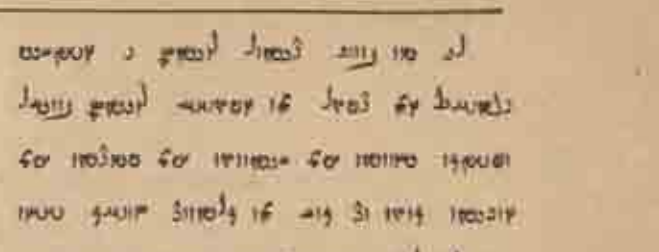

"I, servant of the Faith, Dastûr Rûstahm-i Gûshtâsp Ertashîr, saw this book which is written by Gôpatshâ Rûstahm Bûndâr. I liked it, I put it in order, so that any who may read it may pray for the immortality of his soul. May it be so!"

Dastûr Jêmshît Dastôbar Jâmâsp Dastûr Hakîm notes:

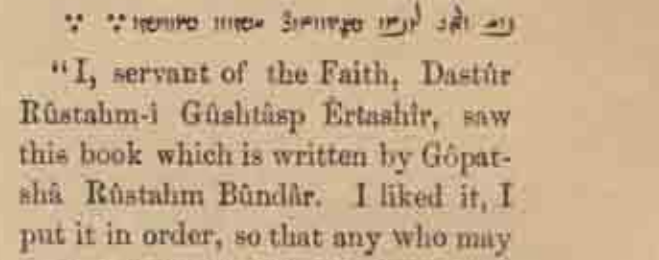

"I, servant of the Faith, Dastûr Jêmshît Dastôbar Jâmâsp Dastûr Hakîm, saw this book which is written by Gôpatshâ Rûstahm Bûndâr. I read *it*, I liked *it*; on the day Amûrdat, month Artavahisht, year 1113 after the Emperor Yazdakart."

From these two notes we find that Gôpatshâ Rûstahm Bûndâr, the writer of my father's MS. of the Dâtîstân

1 The writer of a similar note of approval on the unique Pahlavî Dînkart of the Mullâ Firûz Kitâb-khânah.

2 Son of the well-known Jâmâsp Hakîm, better known as Jâmâsp Vilâyetî, who had come over to Bombay about 188 years ago, and whose advent had become instrumental in raising the Kadîmî faction amongst the Pârsîs.

wrote this codex. The date of the codex cannot be ascertained, as Gôpatshâ's own colophon is missing; and he has not given any date in his colophon of the Second Book of Zâtsparam contained in my father's Dâtistân MS., written on fol. 282*b*, ll. 16-17 and fol. 283*a*, ll. 1-4. The colophon runs thus:

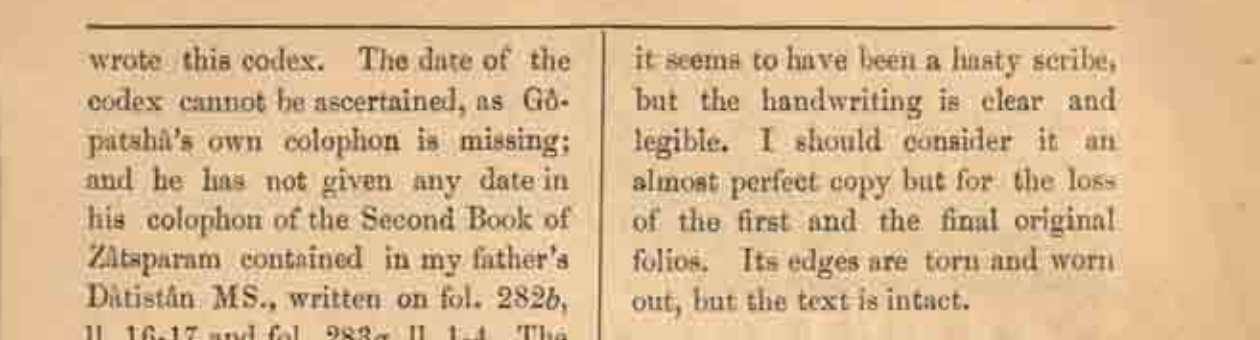

"Completed with rejoicings and delight and gladness. I, servant of the Faith, Gôpatshâ Rûstôm Bândâr Malkâ-martân, wrote and left *it*. I wrote *it* in the auspicious land of Germân; I wrote *it* for the appropriation of my child Faritân[1]. May it be useful as long as religion exists! May it be according to the desire of God!"

As will appear from a description of the other two MSS., the codex TD_1 is the oldest existing MS. of the great Bûndahishn, and it is possible that it was written about A. Y. 900[2]. The writer of it seems to have been a hasty scribe, but the handwriting is clear and legible. I should consider it an almost perfect copy but for the loss of the first and the final original folios. Its edges are torn and worn out, but the text is intact.

1 Faritân is the nephew of Gôpatshâ, son of the latter's brother Vahârûm, see below, p. x, Col. II, l. 5.

2 See S. B. E. Series, Vol. V. Int. p. xxxiii.

DH

The codex DH is at present in the library of the late Shamsh-ul-'Ulama Dastûr Dr. Hoshangji Jamaspji. It was kindly lent by him to the Trustees of the Parsi Punchayet for collation. It must have at one time belonged to Mr. Manockjee Sorabjee Ashburner, whose seal is found impressed on some of the folios of the MS.[1] It is a MS. $9\frac{3}{8}'' \times 7''$, written 21 lines to the page, of which 137 folios are found. The first 159 folios are missing. Fol. 160 to fol. 230*b*, l. 12 contain the Bûndahishn. Of these folios, fols. 192-199 and 202-209 in all 16 folios are missing. Fol. 230*a*, l. 13 to 230*b*, l. 12 contains the following long colophon:

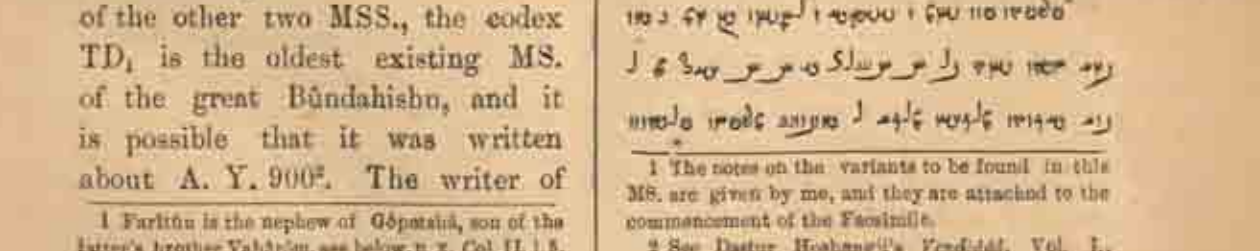

1 The notes on the variants to be found in this MS. are given by me, and they are attached to the commencement of the Facsimile.

2 See Dastur Hoshangji's *Vendidâd*, Vol. I., Int. pp. xxix—xxxi.

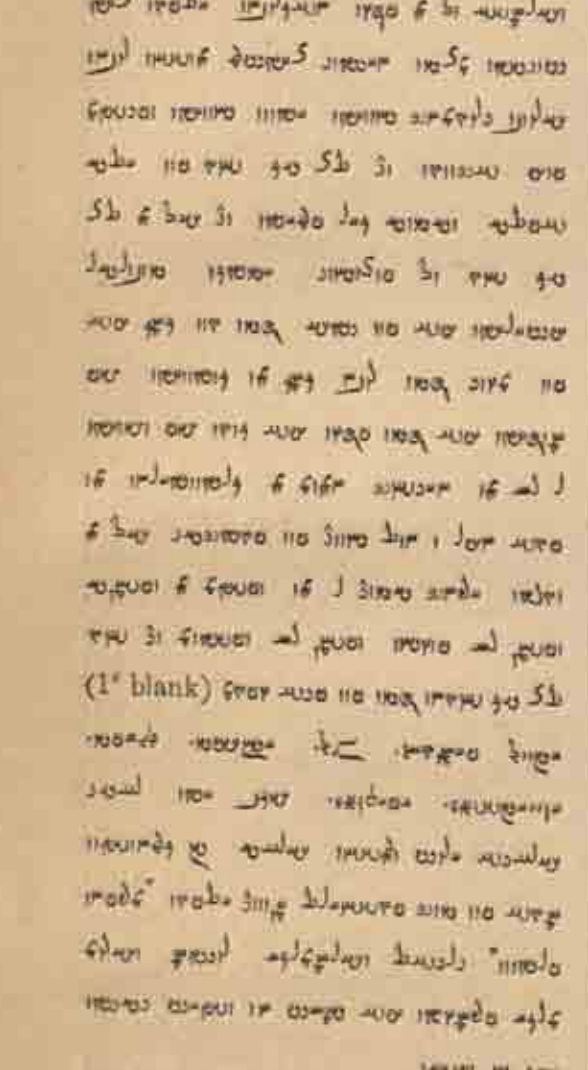

"Completed with rejoicings and delight and gladness on the day

** Written and blotted with the finger.

Dadû (Daê or Din ?), month Khurdat, year 946, twenty *years* after the Emperor Yazdakart.

"I, servant of the Faith, Marzpân Farîtûn Vahârôm Rûtastam Bûndâr Malkâ-martân Dîn-ayibâr, wrote from the copy *of* Êrdashîr Vahârâmshât Rûstêm Vahârâmshâ; he *wrote* from the copy *of* Spendyât Mazdîn-khvâst of Zâtsparam, descended from a priestly family and of immortal soul; may their holy souls abide in paradise! May it be so! I wrote *it* and left *it*. May *he* (?) use it for a hundred and fifty years with devotion, goodness and faithfulness! May he entrust *it*, after a hundred and fifty years, to intelligent, faithful children. *May he live* on earth according to the desires of *his* material existence, in the spiritual world according to the desires of the soul. Of those who may read *it* or learn *it*, of him who may have taken or might take a copy of it, of the readers who might thus become ennobled and liberal-hearted, I pray that they may consider me worthy of prayer for forgiveness, after *my* passing away. I, who have written *it*, have written *it* for my own possession and for my children: may *they use it* for a hundred and fifty years just as I mentioned above.

"(Avesta) '*There is* one path which *is* of piety, all others *are* no paths':

"*There* is one path of piety, all others *are* no paths (arâs).

"Aêrpat Êrdashîr Vahârâm-malkâ Rûstahm Vahârôm-malkâ completed *this* in the city of Kermân, which they call Patashkhvârgar in the religious *texts*. He wrote the Nask 'Jâmâspa admonished unto Vishtâspa'."

From this lengthy colophon we see that the codex is 320 years old; it was written in Kermân by Marzpân Faritûn, the grandson of Vahârôm, brother of Gôpatshâ the writer of TD_1, from a copy of Êrdashîr Vahârâmshâ, the original of whose copy was written by a grandson of Zâtsparam named Spendyât. If this Zâtsparam be the author of the Pahlavî Zartôsht-nâmak and other works, who flourished two centuries and a half after Yazdakart, this MS. claims its descent from an original which is at least 650 years older than itself.

Fols. 230 *b*, l. 13 to 241 *a*, l. 3 contain the Zend-i Vohûman Yasht. A facsimile of these folios was published by Nâyeb-Dastûr (now Sardâr Dastûr) Kekobad Aderbad in 1899 A. D.

Fols. 241 *a*, l. 4—241 *b*, l. 8 contain a short fragment as regards Ahriman's utterance to the Daevas every night.

Fol. 241 *b*, ll. 9-13, contains the following colophon without date:

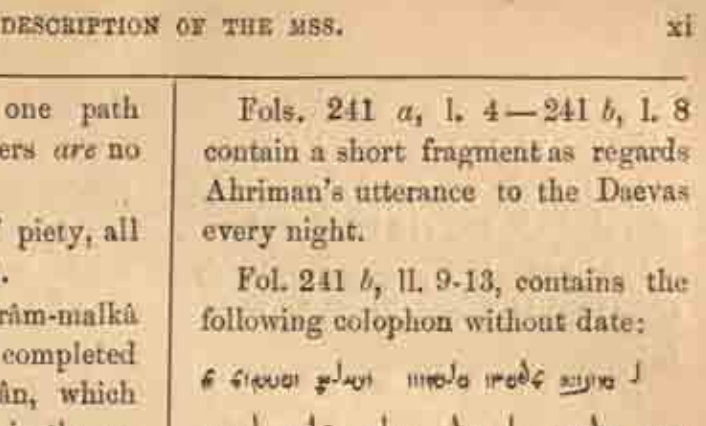

"I, servant of the Faith, Marzpân Faritûn Vahârâm wrote *this* from the copy Aêrpat Ardashir Vahârâm-malkâ Rûstahm Vahârâmshât wrote in the land and city of Kermân. I also wrote in the city of Kermân. May it serve a good end! May it be so! May it be even the more so! May the glory of the holy *and* good Mazda-worshipping religion be triumphant! May it be according to the desire of God and the Archangels!

"(Avesta) 'Piety is the best good.'

"Piety is excellent wealth."

Folios 242-249 are missing.

Fol. 250*a* commences in the middle of Dînkart Book III, Chapter 417, with the words "î chîhar *baên* gêtâ ahvân."[1] Ch. 418 is omitted.

Fol. 250*a*, l. 6 commences with Ch. 419, which ends at Fol. 251*b*, l. 5.[2]

It is followed by "the Explanation of the Book Dînkart", which ends at fol. 252*b*, l. 6.[3]

After a blank of two lines Dînkart Book V. commences, which ends at Fol. 268*b*, l. 6.[4]

After a blank of four lines commences Dînkart Book IX, which breaks off at Fol. 320 coming to the end of Ch. 60 of the book.[5]

TD$_2$

The codex TD$_2$, the facsimile of the first 122 folios of which, containing the Bûndahishn, is photo-zincographed, was brought from Yazd to Bombay by Dastûr Tîrandâz for my father. In Persia it was in the possession of the late Dastûr Sheheriâr Nâmdâr. It is a MS. 9½"×7½", written 15 lines to the page. The first folio is missing. It was possibly left blank by the writer; so also is fol. 2*a* on which more recent owners have written lines of Persian poetry. Fol. 2*b* commences with the Bûndahishn. The numbers of the first 16 folios are torn off, the upper margins being worn out. The Bûndahishn ends at fol. 122*a*.

Fol. 122*a*, ll. 8-14, contains this short colophon at the end of the Bûndahishn:—

"Completed with rejoicings and delight and gladness, on the day Âshtât and month Tîr, year 975, twenty years after Yazdakart, king of kings. I, servant of the Faith, Farîtûn Marzpân Farîtûn Vahârôm-î Rûstôm Bûndâr Malkâ-martân Dinayîbâr wrote *this* and left *it* for the possession and eternal success of Rûtastahm Farkhô-zât Yêzt-ayîbâr-i Vîzan."

The last-mentioned Rûtastahm may have been the nephew of Dastôbar-i Vîzan-i Yêzt-ayîbâr-i Vîzan, who helped Shatriyâr Ertêshîr-i Airij,—the writer of the Avesta-Pahlavi Vendidâd[1], and of the Dînkart MS., in 855 A.Y.,—with a loan of his MS. He may also have been the nephew of Âtûr-gôshôsp Yêzt-ayîbâr Vîzan for whom the abovenamed Shatriyâr copied the Avesta-Pahlavi Vendidâd,—which Marzpân Farîtûn

1 See Dastur Peshotanji's *Dinkart*, Vol. IX., p. 444, l. 18. 2 *Ibid* pp. 446-449. 3 *Ibid* pp. 450-452. 4 *Ibid* pp. 476-500; *Dinkart*, Vol. X edited by Shamsh-ul-Ulama Dastur Darabji Peshotanji Sanjana, B.A., pp. 1-28. 5 See S. B. E., Vol. XXXVII, pp. 172-366.

1 See Dastûr Hoshangji's *Vendîdâd*, Vol. I, Int., p. xxv.

copied,—from his great-grandfather Vîzan Vahârâmshâ Vîzan's copy[1].

Fol. 122*b* contains a few lines of Persian poetry with the name of Nâmdâr Kaêkhusrû, Dastûr Sheheriâr's father,[2] written in Sarvi characters.

Fol. 123*a* commences with "Several Questions asked of the Saint Hêmit-i Asha-vaheshtân by Âtûr-gôshâsp-i Mitr-Âtâsh-i Âtûr-gôshôsp. There are in all 43 questions with their answers and they extend to fol. 163*a*, l. 10.

From fol. 163*a*, l. 10, commences another series of questions asked of Âtûr-farôbag-i Farkhôzâtân, leader of the faithful. The questions end at fol. 203*a*, l. 15. They are in all 147 with answers.

Fols. 203*a*, l. 15—206*a*, l. 5, contain "Five Questions asked of Farbag-Sarosh-i Vahârâm,[3] one of which it is not proper to write." As the heading indicates, only four questions are given with their answers. A short note of five lines gives the date of the composition: "In this manner Far*b*ag-Sarôsh-i Vahârôm decided these several *questions*, in the Pârsi year 357, 20 years after Yaz*d*akart, king of kings, descendant of Khûsrôê, king of kings, son of Aûh*r*maz*d*."

Fols. 206*a*, l. 10—212*a*, l. 8 contain twenty-eight questions asked of the Magûpatân-magûpat (Far*b*ag Sarôsh-i Vahârôm?) by Aêrpat Spendyât-i Farkhô-Bûrzîn in the same year.

Fols. 212*a*, l. 9—213*b*, l. 4, contain a description of the system of purifying the limbs during the 'Bareshnum' with a note of 3 lines stating: "This is what Aêrpat Shâmartân[1] said, and it ought to be done in this manner, and Bakht-âfrit[2] and Zartôsht[3] of great hopefulness and Mitr-Âtâsh-i Âtûr-gôshôsp[4] used to do the same; may their souls be immortal!

Fols. 213*b*, l. 9—218*a*, contain a small text of admonitions similar to what we find in the sixth book of the Dinkart.

Fol. 218*b*, commences with the commentaries of the Fragards of Javît-shêdâ-dât named "Vajirihâ-i Dîn-i shapir-i Maz*d*ayastân", which extend to fol. 354*a*, l. 2. These commentaries contain most of the

1 See Dastûr Hoshangji's *Vendîdâd*, Vol. I, Int., p. xxvii; below p. xv. 2 See above p. xii, Col. I. 3 See *Facsimile*, p. 238.

1. Is he Gôpatshâ's great-grandfather? See above p. ix, Col. I, l. 18. 2. See Dastur Jâmâspji's *Pahlavi-Texts*, p. 81; also see below p. xiv, Col. II, l. 23. 3. Son of Âtûrpât-i Mâraspandân! 4. See above, Col. I, ll. 11-12.

Avesta "Tahmuras Fragments" named after my father, given by Professor Darmesteter in "Le Zend Avesta", Vol. III., and in the "Sacred Books of the East Series", Vol. IV. (2nd Edition).

This text is followed by a long colophon of 23 lines, which runs as follows:—

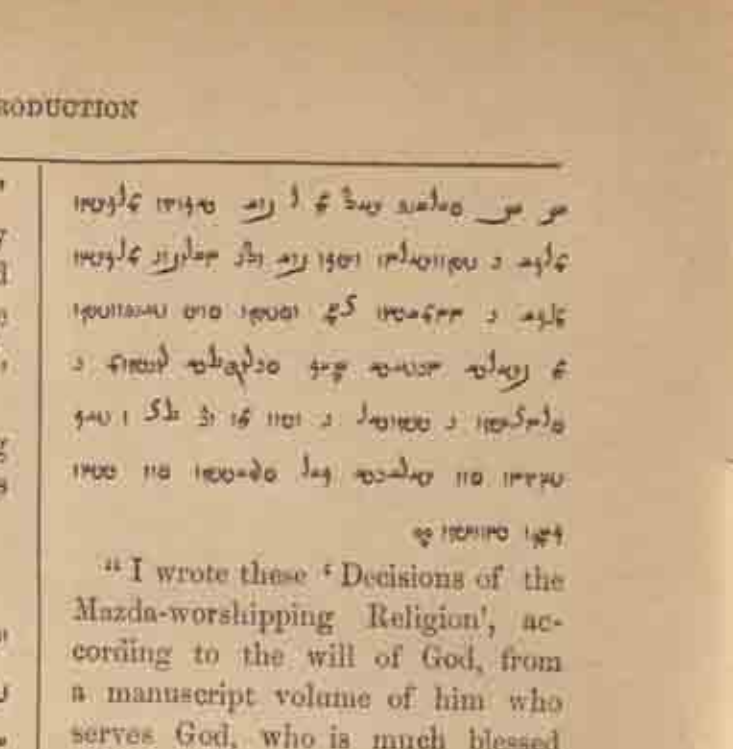

"I wrote these 'Decisions of the Mazda-worshipping Religion', according to the will of God, from a manuscript volume of him who serves God, who is much blessed with intelligence, a great increaser of glory, of very famous name, a great believer in religion, my father, servant of the Faith, Marzpân Farîtûn-i Vahârôm Rûstôm Bûndâr Shânartân. He *wrote* from the copy of the Leader of the holy religion, of happy soul, Gôpatshâ-i Rûstôm Bûndâr; and he *wrote* from the copy of Kaĉkhûsrôv Siyâvakhsh-i Shatrîyâr-i Bakht-âfrît-i Shatriyâr of immortal soul and good name. They are the copyists; may their souls individually attain to the best existence, the shining Garôtmân of eternal happiness.

"May I, Faritûn Marzpân Farîtûn, who wrote the copy, have a good name on earth; and may I have immortality of the soul in the

spiritual existence! And *may* the faithful believers in religion *be* co-sharers in my good deeds, and may I be worthy of being a co-sharer in their good deeds! With the help of Aûhrmazd and the Archangels, the Fravahars of the righteous and the righteous Fravahars, may I be a co-sharer also in the reward of good deeds and in the righteousness of the good believers on the seven kingdoms of the earth!

"I wrote *it* and left *it* on the day Fravartîn, month Âwân, Pârsî year 978, twenty years after Yazdakart, king of kings, son of Shatriyâr, descendant of Khûsrôb, king of kings, son of Aûhrmazd.

"I wrote *and* left *it* forth for the possession and eternal success *of* Rûstôm-i Farkhô-zât-i Yêztyâr-i Vîzan; may he use it with righteousness for a hundred and fifty years! May it be according to the will of God!"

From this lengthy colophon it can be seen that this part of the codex, containing the 'Vajirîhâ,' supposed to be unique, is descended from the copies of Gôpatshâ and Marzpân, the writers of TD_1 and DH, the former of whom wrote from a copy of Kaê-khûsrôv Siyâvakhsh. As to the existence of these originals nothing is known.

Fols. 354*b*, l. 11—359*a*, l. 2, contain the Avesta "Âfrîn-i Zartôsht" with its Pahlavi translation. From fol. 357 to the end the margins of the MS. are torn, and some one has made attempts to restore the missing words on patches of paper applied to the margins.

Fol. 359*a*, l. 3 commences with the Pahlavi-Pâzend Glossary. Thirteen original folios 360-372 still survive, carefully patched up with paper with the missing words and lines written on them. Seven recent folios, written on the same quality of paper as that of the patches, by the scribe who has repaired the MS., are appended, possibly copied from the original MS., and thus the MS. breaks off abruptly.

From the dates given in the two colophons of the MS., it can be seen that the scribe has taken more than three years to complete his copy.

From the above description of the three codices TD_1, DH and TD_2, it can be seen that they are written by three descendants of the Bûndâr family: Gôpatshâ, Marzpân and Faritûn; Gôpatshâ being the grand-uncle of Marzpân and Faritûn being

Marzpân's son. The dates of the two latter, father and son, are 948 and 975-978 A. Y. It is possible, therefore, that Gôpatshâ wrote his Bûndahishn and other texts during 880-900 A. Y.

K_{43}

Dr. F. C. Andreas published an old fragment of the Bûndahishn appended to his facsimile of the Mainyo-i Khard in 1882. The fragment contains fols. 130-131 of the Kopenhagen MS. K_{43}, presumably the last two folios of a codex containing the great Bûndahishn. The first sixteen lines contain the text of the last chapter exactly agreeing with the text of TD_{13} from the words 'Sâhm *baên* zak' up to the end of the chapter. This is followed by a colophon of 18 lines which states:

"Completed with rejoicings and delight and gladness, on the day Tîr and the month Âtûr, and the Pârsî year 936, *twenty* years after His Majesty Yazdakart, king of kings, son of Shatr-ayîbâr. I, Mitr-Âwân Anûshak-rûbân Rûstahm wrote this volume of many details, with careful observation. I have written *it* for my own possession, and I left it. May he use it with devotion, goodness and faithfulness for a hundred and fifty years! and may he entrust it after a hundred and fifty years to pious descendants with innate wisdom! *May* he *live* on earth according to the desires of *his* material existence, in the spiritual existence according to the desires of the soul! May he who reads and learns *it* and makes a copy of it, pray for the good name and pious soul of myself and of Gadman-pîrûz (A)spândâr Khûr-pîrûz for whom I copied! Hence may they be famous on earth *during their* material existence and may their souls be righteous in the spiritual existence."

From Mitr-Âwân's colophon appended to the Mainyo-i Khard, we learn that he has copied the text from the copy of Dastôbar Gadman-pîrûz Aspândâr-î Gadman-pîrûz, who copied from Dastôbar Yêzt-ayîbâr Vizan-i Khûsrûishâ's copy, who again copied from the original of Mâh-vindât-i Naremâhân. This Mâh-vindât-i Naremâhân may be the same as Mâh-vindât-i Naremâhân-i Vahârûm Mitr-Âwân, who completed the Dînkart MS. on the day Daê, of the month Tîr in 369 A. Y. The Dastôbar Yêzt-ayîbâr-i Vîzan-i Khûsrûishâ (?) may be the father of Dastôbar Vizan-i Yêzt-ayîbâr-i Vizan, who helped Shatriyâr, the

writer of the Dinkart in 855 A. Y. He may, therefore, have flourished in the early part of the ninth century after Yazdakart. If Mitr-Âwân's source of the Bûndahishn be as well-descended, the loss of his MS. should be considered a great desideratum.

From the brief descriptions of TD_1, DH, TD_2 and K_{43} given above, it can be seen that seven reputed scribes are said to have copied the Bûndahishn: 1) Spendyât Mazdîn-khvâst of Zâtsparam, 2) Êrdashîr Vahârâmshât Rûstêm Vahârâmshâ, 3) Gadman-pirûz Aspândâr-i Gadman-pirûz, 4) Gôpatshâ Rûstahm Bûn-dâr, 5) Mitr-Âwân Anûshak-rûbân Rûstahm Shatrîyâr, 6) Marzpân Farîtûn, and 7) Farîtûn Marzpân. The copies of the first three scribes seem to be irretrievably lost; if Spendyât were the grandson of Zât-sparam-i Gôshn-jam, he is a cousin of Frôbag-i Lâtakîh-i Ashavahesht-i Gôshn-jam[1], the compiler of the so-called Bûndahishn, and his must be one of the earliest and most reliable copies written very near the commencement of the fourth century A. Y. We do not know from which MS. Gôpatshâ prepared his copy. Farîtûn Marzpân, too, does not mention in his colophon appended to the Bûndahishn, which original he selected for his copy. But Marzpân Farîtûn informs us of the original he used being written by one Êrtashîr Vahârâmshât. It would be impossible to take into account the fragment of two folios of text surviving in K_{43}.

We may, therefore, make an attempt at discussing the relative values of the three copies of Gôpatshâ, Marzpân and Farîtûn. But for slight variations here and there in the text, repetitions and omissions by mistake, all the three agree in the main, and seem to be derived from similar originals. Gôpatshâ is a very hasty scribe, a neat, legible and well-informed writer. Marzpân is more painstaking and accurate and as neat and legible as his grand-uncle, but the penmanship of the youngest writer of the MS., Farîtûn, is fascinating and his copy supersedes both the older copies, those of his father and great-granduncle. He has not wasted his three years in vain over the preparation of his copy. All the three copies, therefore, should be indispensable to the future editor and translator of the text.

It would be interesting to note the work done by the three scribes.

1 See *Facsimile*, p. 237, l. 15 sq.

Gôpatshâ had copied the Bûndahishn and the Dâtistân codex TD,—called TK by Dr. West[1]—of which fols. 71-213, 222-297 are surviving, containing a Pahlavi Revâyet (fols. 71-84), the Dâtistân (84-197), certain miscellaneous texts (197-201), the Epistles of Mânûshchîhar (201-213, 222-236), the Selections of Zâtsparam and other fragmentary texts (236-297). He had also copied the 'Vajirihâ-î Dîn-î Mazdayastân' as Farîtûn Marzpân mentions in his colophon, and it is not known whether his copy exists. The entire remnant of his writings, so far as we at present know, are preserved in my father's library.

Marzpân's existing copies are more voluminous. Besides the texts contained in DH he wrote the codex BK[2] in 941 A.Y., containing all the texts found in the TD Dâtistân codex, at present in the library of the late Dastur Jamshedji Peshutanji of Valsâr, and IM, the Iranian MS. of the Vendidâd belonging to the late Dastur Hoshangji Jamaspji. All these MSS. belonged at one time to the late Mânakji Sohrâbji Kâvusji Ashburner to whom they seem to have been presented by a Persian Zoroastrian named Sayâvakhsh Aûrmazdyâr Sayâvakhsh Rûstam Aûrmazdyâr in about 1853 A.D.[1] Marzpân's copy of "Vajirihâ-î Dîn-î Mazdayastân" referred to by his son Farîtûn in his colophon, does not seem to be existing.

No other MSS., besides the unique codex TD_2, are up to now known to have been written by Farîtûn Marzpân. But some interesting statements are to be found of him in a unique MS. of the Vishtâsp Yasht Sâdah in the possession of Ervad Manakji Rustamji Unvala of Bombay. This MS. was at one time in the library of the late Mânakji Sohrâbji Kâvusji Ashburner. We see from the colophon that it was written by Mânûshchîhar Êrtêshîr-î Vahârûm Spendyât Êrteshîr for Farîtûn Marzpân, and finished on the day Vohûman, of the month Khûrdat in the year 996 A.Y. At the end of the colophon, there are two folios; on the first folio in mixed Pâzend and Pahlavi handwriting we find the statement of the codex being sent

1 See S. B. E. Series, Vol. XVIII, Int., p. xvi. sq. 2 See S. B. E. Series, Vol. XVIII, Int., p. xv. sq. There is no doubt that BK is written by Marzpân. The handwriting is the same in the MSS. IM, BK and DH, all three of which I have carefully noticed. I cannot say who wrote K_{19}, which Dr. West supposes to have been written by Marzpân, as I have not seen the MS.

1 See Dastur Hoshangji's *Vendîdâd* Int., p. xxiv.

by Farîtûn Marzpân to the Dastûrs, Môbads, and the faithful of Hendûstân, and on the second folio we find an interesting letter in Neo-Persian, written by Farîtûn Marzpân to the Dastûrs, Môbads and leaders of the faithful in Hendûstân, referring also to the advent of Bahman Asfandyâr[1] to Persia. The whole statement is enough to prove that Farîtûn Marzpân was the leader of the faithful of Persia of his time.

CONTENTS OF THE GREAT BUNDAHISHN

THESE Iranian MSS. contain a text much more extensive than the Indian MSS. of the Bûndahishn. Dr. West gave a rough estimate of their contents in the Sacred Books of the East Series, Vol. V,[2] from information supplied by my father from his MS. TD_1 in December 1877 and October 1878.

The text commences with a preface, written in imperfect Pahlavi, possibly added by a later editor, which says:

"0. Rejoicings unto the bright, glorious, all-knowing Creator Aûhrmazd, who *is* wise, who *is* capable, who *is* the greatest *of* all invisible sacred beings and of all earthly sacred beings—*with* good thought, good word, good deed, in meditation, utterance *and* action.

"1. With a happy *and* very auspicious lot I shall write the manuscript of the Bûndahishn, at the lucky constellation 'tanî', during the archpriestship *of* the friend of God, of entire wisdom, the practiser of piety, the friend of good deeds, the recogniser of God, the spiritual seer liked by the good, the archpriest of the good religion of Mazda-worshippers, Spend-dât Mâhvindât Rûstôm Shatrihâr of immortal soul.

"2. From the coming of the Tâjîks to the Irân-shahr and the propagation of their heterodoxy *and* ill-will, orthodoxy has vanished from the Kayâns, and respect for the Kayâns from the upholders of the religion; deep utterances (mizayâihâ-î zôpr), the reasons of things, the true reason of meditation, action and utterance, *these* have vanished from the memory and knowledge of the multitude.

"3. On account of evil times, he, too, who *is* of the noble family of Kayâns, and the Kayân upholders of religion have turned to the mercy

1 See Khan Bahadur Bahmanji Behramji Patel's *Pârsi Prakâsh*, p. 13.

2 Int. pp. xxxv—xxxvii.

(*Arabic* 'rahm') and the path of those heterodox, and for the sake of respect, they have defiled the word, dress, worship and practices of the faithful with blemishes.

"4. He, also, whose wish was to learn this knowledge and secret, was not able to obtain it, as he should from various places, in spite of *all his* troubles and pains and difficulties."

It can be seen that this preface is added by an editor of the post-Muhammadan period. He possibly refers in § 3 to the tradition as regards the conversion of some members of the family of Yazdakart, and that of many noble families who changed their faith in order to preserve their social distinctions. The spelling used in this preface is perfectly modern. In TD_1 it is added by a later hand on recent folios, but in DH and TD_2 it is written by the authors of the codices themselves. It could not therefore have been written later than 1500 A.D.

This preface occupies twenty-one lines and a half of TD_2, immediately after which follows a summary title of the work occupying about four lines and a half, which runs thus:

"The knowledge *of the* commentary: first, as regards the original creation of Aûhrmazd and the opposition of the evil spirit; then, as regards the nature of the earthly creatures from the original creation till the end, as *is* manifest from the religion of Mazda-worshippers; then, as regards the possession held from the Kayâns;—with explanation, whereabouts and nature."

From this title it seems that the author himself names the work 'Zand-âkâsîh,' "Knowledge of the Commentary", of which the Bûndahishn, so-called, forms only one part, and the subjects treated of are divided under three heads: 1) the creation of Aûhrmazd and the counter-creation of the evil spirit, 2) the nature of the earthly creatures, 3) the Kayân dominion.

The work seems to have been divided into thirty-six chapters by the original author of the work, notes and appendices being added to nine of them. Of these Chapters I—VII may be classed under the first head: the creation of Auhrmazd and the counter-creation of the evil spirit; Chs. VIII—XXIV, XXVIII—XXIX treat of the subject matter of the second head: the nature of the earthly creatures; Chs. XXXI—

XXXIII and XXXV can be included in the third head: the Kayân dominion. It is difficult to class the rest of the chapters under any of the three categories dealing as they do with 'the religious year' (XXV), 'the exploits of the spiritual angels' (XXVI), 'the evil doing of Aharman and the Daevas' (XXVII), 'the Chinvâr bridge' (XXX), 'Resurrection and the final material existence' (XXXIV), and 'the year computation of the Arabs' (XXXVI). It is possible that some or all of them were after-thoughts of the compiler or inserted by some persons later on in the work. Excepting the last, the other five chapters may be said to have some connection with the first head.

I. The first chapter seems to contain introductory matter. It commences abruptly, without any such heading as we invariably find at the top of all other chapters of the book. On fol. 4*a*, l. 2, we have by way of sub-heading: 'I mention the creation of the creatures first in a spiritual state, then in a material state.' Again on fol. 10*a*, l. 13 there occurs another sub-heading: 'As regards the creation of the creatures in a material state.' The chapter commences from TD_2, fol. 3*a*, l. 11, w. 8, and extends to fol. 14*b*, l. 5. The following would be a rough summary of its contents. It treats of the eternal existence of Aûhrmazd during infinite time, aloft in the light, the existence of Aharman in the abysmal station in darkness, the void betwixt Aûhrmazd and Aharman, the relative finiteness and infinity of light and darkness, the knowledge of Aûhrmazd as regards the existence of the evil spirit and his wicked intentions; His creation of the spiritual creatures; the ignorance of the evil spirit as regards the existence of Aûhrmazd, his advent to the starry luminaries, his onset, defeat and return to the abyss; his counter-creation; Aûhrmazd's offer of peace to the evil spirit, and the evil spirit declining the offer. Aûhrmazd appoints a period of contest with the evil spirit; the evil spirit conforms to it. Aûhrmazd chants the *ahûnavar*, reveals to the adversary His own final victory, the adversary's impotence, the perishability of the demons, the resurrection, the final existence, and the unopposed condition of His creatures. Seeing all this, the evil spirit reverts to the abyss where he lies for three millenniums in a stupor. In the mean-

while Aûhrmazd creates infinite time, out of infinite time finite time, out of finite time "impassability", out of impassability undisturbed progress, out of undisturbed progress intransformability, and out of intransformability the earthly creatures. He creates the earthly creatures out of His own essence, in the shape of shining white fire. He creates the body of the good wind, with whose help He creates the creatures. The evil spirit procreates his own creatures from material darkness. He produced infinite darkness out of material darkness, untruthful utterance out of infinite darkness. Aûhrmazd creates truthful utterance out of material light. His own beneficence and the production of the creatures became manifest owing to truthful utterance. He created the *âsrôk* personale out of infinite light. *Ahûnavar* springs out of the *âsrôk* personale. Out of the *ahûnavar* came forth the spiritual year, which is now half light, half dark owing to the intermingling of evil. Aûhrmazd comes to the finite archangels when they are created. He first creates the seven archangels, the seventh is He Auhrmazd himself, eighth truthful utterance, ninth Sraosha the righteous, tenth the beneficent *mânsar*, eleventh *Nêryôsang*, twelfth the lofty *Rat Ratwôk Bêrzêt*, thirteenth Rashn the true, fourteenth Mitr of wide pastures, fifteenth the good Arishvang, sixteenth *Pârand*, seventeenth *Khvêb*, eighteenth Wind, nineteenth Lawfulness, twentieth beneficent Peacefulness. Of earthly creatures He creates first the sky, second the water, third the earth, fourth vegetation, fifth animals, sixth the man, and the seventh is He Auhrmazd himself. The evil spirit for opposition first creates Akôman, Andar, Sâval, Nâhig-has, Tarômat, Tarich, Zairich and then other daevas; the seventh is he, the evil spirit himself. Aûhrmazd creates the six creations during the six periods of the year — the Gâsânbâr. The six periods of the year explained. The five gâsânik periods. The names of the thirty days.

From this rough summary of the contents it will be seen that this is an introductory chapter giving as it were a faithful substance of the whole portion of the book dealing with the first category, the genesis. After a close study of the language, it appears that the text has been prepared from a Pahlavi translation with commentary

of some Avesta work, such as the Dâmdât Nask, now missing, in the same way as the "Zend-i Vohûman Yasht," and that its correct name, as given by the author himself, is "Zend-âkâsih".

II. The second chapter, entitled "As regards the Creation of the Luminaries", commences with fol. 14*b*, l. 5, w. 8, and ends at fol. 17*a*, l. 10, w. 6.

III. "As regards the Reason of producing the Creatures for contending." Fol. 17*a*, l. 10, w. 7—fol. 21*b*, l. 11.

IV. "The Rush of the Adversary on to the Creatures." Fol. 21*b*, l. 12—fol. 25*a*, l. 2.

(A) An Appendix commencing with the words: "This, too, is said that when the sole-created 'gao' passed away, it fell towards the right hand." Fol. 25*a*, l. 3—fol. 25*b*, l. 6, w. 2.

V. "As regards the opposition of the two spirits, that is, in what manner they came spiritually for opposition, the arch-demons against the spiritual angels." Fol. 25*b*, l. 6, w. 3,—fol. 27*a*, l. 15, w. 6.

A. "As regards the horoscope of the world." Fol. 27*a*, l. 15, w. 7—fol. 29*b*, l. 3, w. 5.

B. An Appendix commencing with the words: "The Mount Albôrz is in the middle of the world." Fol. 29*b*, l. 3, w. 6—fol. 32*a*, l. 7, w. 1.

VI. "As regards the contention of the material creations against the evil spirit." Fol. 32*a*, l. 7, w. 2—fol. 37*b*, l. 11.

A. "The first battle the spirit of the sky waged with the evil spirit." Upto fol. 32*b*, l. 10, w. 2.

B. "The second battle the water waged." Upto fol. 34*b*, l. 12, w. 2.

C. "The third battle the earth waged." Upto fol. 35*b*, l. 1, w. 6.

D. "The fourth battle vegetation waged." Upto fol. 35*b*, l, 15.

E. "The fifth battle the sole-created 'gao' waged." Upto fol. 36*a*, l. 12.

F. "The sixth battle Gâyôkmart waged." Upto fol. 37*a*, l. 6, w. 3.

G. "The seventh battle the fire waged." Upto fol. 37*a*, l. 12, w. 2.

H. "The eighth battle the stars waged." Upto fol. 37*b*, l. 1, w. 2.

I. "The ninth battle the spiritual angels waged." Upto fol. 37*b*, l. 4, w. 5.

J. "The tenth, the stars adopted aloofness." Upto fol. 37*b*, l. 11.

VII. "As regards the essence of

those creations." Fol. 37*b*, l. 12—fol. 39*a*, l. 9, w. 5.

VIII. "As regards the whereabouts of the lands." Fol. 39*a*, l. 9, w. 6—fol. 40*a*, l. 6, w. 3.

IX. As regards the whereabouts of the mountains." Fol. 40*a*, l. 6, w. 4—fol. 42*b*, l. 9, w. 2.

X. "As regards the whereabouts of the seas." Fol. 42*b*, l. 9, w. 3—fol. 44*a*, l. 9.

XI. "As regards the whereabouts of the rivers." Fol. 44*a*, l. 10—fol. 45*a*, l. 10, w. 1.

A. "As regards the particular rivers." Fol. 45*a*, l. 10, w. 2—fol. 46*b*, l. 11.

B. "The seventeen species of water mentioned in religion." Fol. 46*b*, l. 12—fol. 47*a*, l. 13, w. 4.

C. "The discontent of the rivers Marv-rûd and Hêt-aûmand" &c. Fol. 47*a*, l. 13, w. 5—fol. 47*b*, l. 11.

XII. "As regards the whereabouts of the lakes." Fol. 47*b*, l. 12—fol. 48*b*, l. 7.

XIII. "As regards the whereabouts of the five classes of animals." Fol. 48*b*, l. 8—fol. 52*a*, l. 2.

XIV. "As regards the whereabouts of mankind." Fol. 52*a*, l. 3—fol. 55*b*, l. 14, w. 2.

A. "As regards the whereabouts of womankind." Fol. 55*b*, l. 14, w. 3—fol. 56*a* l. 8, w. 5.

B. An Appendix commencing with the words: "This, too, is said that Jam, when the glory departed from him." Fol. 56*a*, l. 8, w. 6—fol. 56*b*, l. 3, w. 2.

XV. "As regards the whereabouts of births from every species." Fol. 56*b*, l. 3, w. 3,—fol. 58*a*, l. 14, w. 8.

A. An Appendix commencing with the words: "These four things, too, are called male and four female." Fol. 58*a*, l. 14, w. 9—fol. 59*b*, l. 2, w. 5.

XVI. "As regards the whereabouts of the plants." Fol. 59*b*, l. 2, w. 6—fol. 61*b*, l. 5, w. 1.

A. Flowers dedicated to the Archangels. Fol. 61*b*, l. 5, w. 2—fol. 62*a*, l. 3, w. 1.

XVII. "As regards the chieftainship of men, animals and every substance." Fol. 62*a*, l. 3, w. 2—fol. 63*a*, l. 1.

A. An Appendix commencing with the utterance of Aûhrmazd "I did not pay consideration to the entire material existence, *i. e.*, all are equal." Fol. 63*a*, l. 2,—l. 15, w. 5.

XVIII. "As regards the whereabouts of Fire." Fol. 63*a*, l. 15, w. 6—fol. 66*a*, l. 11. w. 5.

XIX. "As regards the nature of sleep." Fol. 66*a*, l, 11. w. 6—fol. 66*b*, l. 11, w. 4.

A. An Appendix: "It is not owing to industry that the earth, the water and the plants yield fruit, nor is it owing to sleepfulness and impotence that they do not yield fruit." Fol. 66*b*, l. 11, w. 5—l. 14, w. 6.

XX *A*. "The 'Chashârak' sound (the sound of weeping of the pious)." Fol. 66*b*, l. 14, w. 7—fol. 67*a*, l. 5, w. 5.

B. "The 'Navin' sound, the voice of the holy hymn." Fol. 67*a*, l. 5, w. 6—l. 7, w. 3.

C. "The 'stone' sound, *e. g.*, the sound produced by the mill." Fol. 67*a*, l. 7, w. 4—l. 13, w. 1.

D. "The 'water' sound." Fol. 67*a*, l. 13, w. 2—l. 15, w. 4.

E. "The 'vegetable' sound." Fol. 67*a*, l. 15, w. 5.—fol. 67 *b*, l. 1, w. 5.

F. "The 'earth' sound." Fol. 67*b*, l. 1, w. 6—l. 7.

XXI. "As regards the whereabouts of (*A*) Wind, (*B*) Cloud and (*C*) Rain."

A. Fol. 67*b*, l. 8—fol. 68*b*, l. 12, w. 7.

B. Fol. 68*b*, l. 12, w. 8—fol. 69*b*, l. 6, w. 7.

C. Fol. 69*b*, l. 6, w. 8—fol. 71*b*, l. 5.

D. A note of three lines.

E. A general Appendix on the three headings *A*, *B*, *C*. Fol. 71*b*, l. 8, w. 6—fol. 73*a*, l. 2, w. 2.

XXII. "As regards the whereabouts of noxious creatures." Fol. 73*a*, l. 2, w. 3—fol. 75*b*, l. 6, w. 4.

XXIII. "As regards the whereabouts of the wolf-species." Fol. 75*b*, l. 6, w. 5—fol. 76*b*, l. 8, w. 2.

XXIV. "As regards various things, *i. e.*, in what manner they are produced, and the opposition that came to them." Fol. s76*b*, l. 8 w. 3—fol. 80*b*, l. 11.

A. The Gô-karan tree, the Lizard created by Aharman in opposition to it. The two Kar fishes created by Aûhrmazd in counter-opposition to the Lizard.

B. The 'Vâs-î panchâsatvarân.'

C. The Tree of many seeds.

D. The Ass with three strides.

E. The bull Hadhayâsh.

F. The bird Chamrôsh.

G. The Karshipt.

H. "The bird Ashôk-zûsht, whom they also call the bird Zôrbarak Vohûman, the bird Vashôkachak."

I. A digression containing a commentary as to the utility of the ferocious animals and birds; the cunningness of birds, specially the crow.

J. The white falcon.

K. The bird Kâskin.

L. The vulture, the crow, the mountain kite, the mountain ox, the wild goat, the onager.

M. The dogs.

N. The fox.

O. The weasel.

P. The great musk.

Q. The hog 'zôzag'.

R. The water-beaver.

S. The eagle.

T. The Arab horse.

U. 'Alkâ'.

XXV. "As regards the religious year." Fol. 80*b*, l. 12—fol. 83*a*, l. 1, w. 5.

XXVI. "As regards the great exploits of the spiritual angels." Fol. 83*a*, l. 1, w. 6—fol. 92*b*, l. 8, w. 1.

XXVII. "As regards the evil-doing of Aharman and the Daevas." Fol. 92*b*, l. 8, w. 2—fol. 96*b*, l. 2.

XXVIII. "As regards the earthly verisimilitude of the body of man." Fol. 96*b*, l. 3—fol. 100*a*, l. 5, w. 6.

XXIX. "As regards the chieftainship of the regions." Fol. 100*a*, l. 5, w. 7—fol. 101*b*, l. 2, w. 2.

XXX. "As regards the Chinvâr bridge, and the souls of the departed." Fol. 101*b*, l. 2, w. 3—fol. 104*b*, l. 2, w. 2.

XXXI. "As regards the noteworthy districts of Airân-shat*r*, the abode of the Kayâns." Fol. 104*b*, l. 2, w. 3—fol. 106*b*, l. 4, w. 4.

XXXII. "As regards the abodes which the Kayâns built." Fol. 106*b*, l. 4, w. 5—107*b*, l. 3, w. 4.

XXXIII. "As regards the calamities that overtook the Airân-shatr *in* each millennium." fol. 107*b*, l. 3, w. 5—fol. 112*a*, l. 15, w. 3.

XXXIV. "As regards resurrection and the final material existence." Fol. 112*a*, l. 15, w. 4—fol. 116*a*, l. 5, w. 6.

XXXV. "As regards the origin and lineage of the Kayâns." Fol. 116*a*, l. 5, w. 7—fol. 120*a*, l. 12, w. 3.

A. The family of the Magûpatân. Fol. 120*a*, l. 12, w. 4—fol. 121*a*, l. 6, w. 1.

XXXVI. "As regards the years' computation of the Arabs—twelve thousand years." Fol. 121*a*, l. 6, w. 2—fol. 122*a*, l. 8, w. 5.

Colophon.

THE LACUNÆ IN K_{20}

I now give the important omissions of the text in K_{20}, the Kopenhagen Iranian MS. No. 20, folios 88-129 of which contain the Bûndahishn, a fac-simile of which was edited by Professor N. L. Westergaard in 1851. It is an old codex written by the erudite Irani scribe Mihir-Âwân Kai-Khusrû at Khambayet in the year 720 A. Y. (1350 A. D.), and is thus about 180 years older than the oldest Iranian codex TD_1. It is not my purpose to give here the minor omissions of words or single lines. The codex TD_2 has got 240 sides, written 15 lines to the page; omitting to count the last 6 lines on the last page containing the colophon, it has got in all 3,593 lines of text. The Kopenhagen codex has taken up 84 sides for the Bûndahishn text, written 20 lines to the page, the first side containing only 16 and the last only 2 lines. It thus contained 1,658 lines, taking also into account the lines of its missing folio 121. Thus supposing a line of both the MSS. contained an equal number of words, matter of about 1,935 lines is missing from K_{20}. On an actual calculation of the lines contained in the lacunæ, I see that about 2,068 lines of TD_2 are wanting in the Indian Text. In the details given below, I mention the original folios of TD_2 as marked by the original numberer. The first folio and the *a* side of the second folio being blank, the text commences with fol. 2*b*.

1. Fol. 2*b*, l. 1—fol. 3*a*, l. 7, w. 4. About 21½ lines of the entire preface.[1]

2. Fol. 6*a*, l. 2, w. 7 *(Shakhahûnast)*—fol. 9*a*, l. 2. About 90½ lines in the middle of the first chapter which is introductory.

3. Fol. 9*a*, l. 10, w. 3 *(barihînît)*—fol. 9*b*, l. 2, w. 0 *(—nîkâh)*. About 7 lines of the same chapter.

4. Fol. 9*b*, ll. 4-7, w. 3 *(âwôest)*. About 3½ lines.

5. Fol. 9*b*, l. 10, w. 4 *(âkhar)*—fol. 14*b*, l. 5, w. 7 *(yamallûnam)*. About 146 lines of the end of Ch. I.

6. Fol. 15*b*, l. 4, w. 5 *(sipâh-*

1 See above pp. XIX-XX.

patân)—fol. 21*a*, l. 10. About 170½ lines, comprising 51 lines of the end of Ch. II and 119½ lines from the commencement of Ch. III.

7. Fol. 22*b*, l. 6, w. 3 *(aîghash)* —l. 10, w. 2 *(yahabûntan)* About 4 lines in the middle of Ch. IV.

8. Fol. 22*b*, l. 12, w. 2—l. 13, w. 2 About 1 line.

9. Fol. 22*b*, l. 13, w. 8 *(âsmân)* —fol. 23*a*, l. 2, w. 1 *(pâyak)*. About 3 lines and 2 words.

10. Fol. 23*a*, l. 11, w. 8 *(âsmân)*—fol. 23*b*, l. 2, w. 7 *(yakvîmûnêt)*. About 6 lines in the middle of Ch. IV.

11. Fol. 25*b*, l. 6, w. 3 *(madam)* —fol. 27*a*, l. 1. About 41 lines from the commencement of Ch. V.

12. Fol. 27*a*, l. 9, w. 8 *(amat)* —fol. 29*b*, l. 3, w. 6 *(hanmanat)*. About 69 lines comprising 6 lines of Ch. V, followed by 63 lines of Ch. V, Ap. A.

13. Fol. 30*b*, l. 6, w. 5 *(meman)* —fol. 32*a*, l. 7, w. 1 *(kartan)*. About 46 lines of the end of Ch. V, Ap. B.

14. Fol. 36*a*, l. 11, w. 2—fol. 39*a*, l. 9, w. 5. About 88½ lines, comprising about 2 lines of Ch. VI, Ap. E, 44 lines of Appendices F, G, H, I, J, and 42½ lines containing the whole of Ch. VII.

15. Fol. 51*a*, l. 14, w. 8 *(awsahînêt)*—fol. 52*a*, l. 2. About 18 lines of the end of Ch. XIII.

16. Fol. 52*a*, l. 3, last letter (*m*) —l. 13, w. 5. About 9½ lines of the commencement of Ch. XIV.

17. Fol. 55*b*, l. 7—fol. 56*a*, l. 8, w. 5. About 16½ lines, comprising 7 lines and 2 words of Ch. XIV, and about 9 lines and 3 words of the whole of Ap. A to the Chapter.

18. Fol. 56*b*, l. 6, w. 2—l. 11, w. 8 *(yahavûnêt)*. About 5½ lines near the commencement of Ch. XV.

19. Fol. 57*a*, l. 10, ws. 7-11.

20. Fol. 57*a*, l. 11—fol. 58*a*, l. 14, w. 8. About 34 lines of the end of Ch. XV.

21. Fol. 58*b*, l. 8, w. 6—fol. 59*b*, l. 2, w. 5. About 24 lines of the end of Ch. XV, Ap. A.

22.[1] Fol. 61*b*, l. 13, w. 10 *(Hôm)* —fol. 62*a*, l. 3, w. 1 *(yamannûnêt)*. About 4½ lines of the end of Ch. XVI, A.

23. Fol. 65*a*, l. 4, w. 6—fol. 76*b*, l. 9. About 350½ lines, comprising 37 lines of the end of Ch.

1 This lacuna is owing to the loss of fol. 121 of K_{20}.

XVIII, Chs. XIX-XXIII and about 2 lines of heading of Ch. XXIV.

24. Fol. 83*a*, l. 1, w. 6—fol. 92*b*, l. 8, w. 1. About 291½ lines, comprising the whole of Ch. XXVI.

25.[1] Fol. 92*b*, l. 8, w. 2—fol. 93*b*, l. 7, w. 6. About 29½ lines of the commencement of Ch. XXVII.

26. Fol. 94*a*, l. 12, w. 4—fol. 100*a*, l. 5, w. 6. About 173½ lines, comprising 65¾ lines of the end of Ch. XXVII, and the whole of Ch. XXVIII.

27. Fol. 101*b*, l. 2, w. 3—fol. 112*a*, l. 15, w. 3. About 328 lines, comprising Chs. XXX—XXXIII.

28. Fol. 117*a*, l. 12, w. 9 *(va-Pashang)*—fol. 119*a*, l. 14, w. 8 *(hômand)*. About 62 lines in the middle of Ch. XXXV.

29. Fol. 120*a*, l. 12, w. 4—fol. 121*a*, l. 6, w. 1. About 23½ lines of the whole of Ch. XXXV, Ap. A.

DISLOCATION OF THE TEXT IN K_{20}

In order to show the mutilation and dislocation of the text in the old codex K_{20}, I give below a summary of the contents found in it, marking the places where the important lacunæ occur, the chapters quoted being those marked by me from the Iranian MSS. I shall make use of the pages assigned by Professor Westergaard to the sides of the folio in the facsimile edited by him in 1851. I shall not refer to the details of the lacunæ as they have been already given above:—

1st Lacuna.

P. 1—p. 5, l. 11, w. 3, (Ch. I.)

[1]*2nd Lacuna.*

P. 5, l. 12, w. 3—l. 18 end (Ch. I.)

[2]*3rd Lacuna.*

P. 5, l. 19, w. 1—l. 20, w. 6 (Ch. I.)[3]

P. 5, l. 20, w. 8—p. 6, l. 2, w. 5 (Ch. I.)[4]

1 This lacuna is owing to the loss of fol. 121 of K_{20}.

1 In order to make up for this omission, K_{20} has '*yaheṭmânît, Ashrmand pavan starîth dharman dâm dât.*' The first word is inserted so as to complete the sentence which would be imperfect without a verb, which is '*shabbahânast*' in the Iranian codices and the last six words are meant as a summary of the whole lacuna.

2 The lacuna supplies us with the verb '*Sarîtâtît*,' which is missing in K_{20}.

3 In the Iranian codices this follows lacuna 4.

4 K_{20} prefixes '*Ashrmand*' as the nominative which was necessitated by the change in the order of the sentences.

4th Lacuna.

5th Lacuna.

P. 6, l. 2, w. 6—p. 7, l. 9, w. 3 (Ch. II, beginning).[1]

6th Lacuna.

P. 7, l. 9, w. 4—p. 9, l. 11, w. 1, (Ch. III from the middle upto the end, and beginning of Ch. IV.)[2]

7th Lacuna.

P. 9, l. 11, w. 2—l. 13, w. 2[3] (Ch. IV.)

P. 9, l. 13, w. 3—l. 14 end (Ch. IV.)

8th Lacuna.

P. 9, l. 15, ws. 1-6 (Ch. IV.)

9th Lacuna.

P. 9, l. 15, w. 7—p. 10, l. 4, w. 1. (Ch. IV.)

10th Lacuna.

P. 10, l. 4, w. 2—p. 12, l. 17, w. 5 (Ch. IV, IV A. end).

11th Lacuna.

P. 12, l. 17, w. 6—p. 13, l. 4 end. (Middle of Ch. V.)[4]

1 The last sentence is imperfect without the words '*sipdhpatâs sipâhpat*' with which lacuna 6 commences.

2 It should be observed that this portion has no connection with the preceding matter in K_{20}, unless the last ten lines of lacuna 6 be taken into account, which give a description of the five periods of the day.

3 These lines are required before p. 9, l. 9, last word.

4 These lines are unintelligible without the heading which is at the commencement of lacuna 11, and without the leading words '*parva hamîs-târih*' occurring therein.

12th Lacuna.

P. 13, l. 5—p. 14, l. 17, w. 6 (Ch. V, Ap. B.)

13th Lacuna.

P. 14, l. 17, w. 7—p. 20, l. 9, w. 2 (Ch. VI, Aps. A, B, C, D, E.)[1]

14th Lacuna.

P. 20, l. 9, w. 3—p. 28, l. 4, w. 7 (Chs. VIII, IX, X, and the first four lines of Ch. XI.)[2]

P. 28, l. 4, w. 8—p. 33, l. 4 end (Ch. XIII from the commencement.)

15th Lacuna.

P. 33, l. 5. ws. 1-7 (Ch. XIV, heading.)

16th Lacuna.

P. 33, l. 5, w. 8—p. 38, l. 12, w. 1. (Ch. XIV.)

17th Lacuna.

P. 38, l. 12, w. 2—l. 14, w. 6 (Ch. XV, commencement).

18th Lacuna.

P. 38, l. 14, w. 7—p. 39, l. 9 end (Ch. XV).

19th Lacuna.

P. 39, l. 10, ws. 1-3 (Ch. XV).

20th Lacuna.

P. 39, l. 10, w. 4—l. 19, w. 7 (Ch. XV, Ap. A.)

1 The last sentence in K_{20} would be incomplete without the verb '*shadwît hâsasad*,' with which lacuna fourteenth commences.

2 These four lines are repeated on p. 49, ll. 9-12.

21st Lacuna.

P. 39, l. 19, w. 8—p. 42, l. 10, w. 5 (Ch. XVIII.)

23rd Lacuna.

P. 42, l. 10, w. 6—p. 49, l. 9, w. 0 *(-talânêt)*. (The entire Ch. XXIV, Aps. A-U, without the first two lines of heading.[1])

P. 49, l. 9, w. 2—p. 56, l. 13, w. 3 (Chs. XI, XI Aps. A, B, C, XII.)

P. 56, l. 13, w. 4—p. 57, l. 4, w. 2 (Ch. XIV, Ap. B.[2])

P. 57, l. 4, w. 3—p. 59, l. 11, w. 3 *(vish)*. (Ch. XVII, XVII. A.)

P. 59, l. 11, w. 4—p. 63, l. 5, end (Ch. XXV.)

24th Lacuna.

P. 63, l. 6—p. 66, l. 20, last word '*aldlak*' (Ch. XVI, XVI. Ap. A.)

1 The 23rd lacuna supplies us with the heading of the chapter. There are interesting discrepancies in K_{20}. An amusing attempt at inventing the heading which does not seem to have been in the manuscript from which the scribe copied is to be detected in the commencement, where we read: 'Madam chigûnih gôkart darakht karîtûnd yamannûnît pavan dîn algh rôs-i nakhôst amat gogrv darakht karîtûnd ham erûe Farâkhankart rôst'. The 'rôs-i nakhôst amat' is a curious corruption of 'Hom-i sapît mavan.' Only a Pehlvisant of the old school like my father could detect this.

2 As this appendix is separated from its original chapter, the scribe of K_{20} or of the original from which he copied has made an attempt to give to this appendix the heading '*madam chigûnih kapîl khanas*,' so as to echo forth the inverse evolution theory 800 and odd years more before Darwin.

22nd and 25th Lacuna.

[Fol. 121 missing, not paged by Westergaard, may have contained (end of Ch. XVI. Ap. A. and commencement of Ch. XXVII.)]

P. 67, l. 1, w. 1—p. 68, l. 2, w. 6 (middle of Ch. XXVII.)

26th Lacuna.

P. 68, l. 2, w. 7—p. 70, l. 12, w. 3 (Ch. XXIX.)

27th Lacuna.

P. 70, l. 12, w. 4—p. 79, l. 4, w. 7 (Chs. XXXIV, XXXV commencement.)

28th Lacuna.

P. 79, l. 4, w. 8—p. 80, l. 15, w. 5 (Ch. XXXV end.)[1]

29th Lacuna.

P. 80, l. 15, w. 6—p. 82, l. 2, w. 4 (Ch. XXXVI.)[2]

Thus we see that out of the 36 chapters of the text found in the existing Iranian codices, twelve—Chs. VII, XIX-XXIII, XXVI, XXVIII, XXX-XXXIII, are completely omitted in the Indian recension of the text in K_{20}; out of the 24 remaining

1 On account of the 28th lacuna, the scribe of K_{20} or of the original from which he copied makes an attempt to give this matter a heading of two words: '*madam pafvand*.'

2 The corruption of '*mav-i râjîkân*' into '*mavchash jewân*' seems to be plainly due to a worn-out, tattered and faded original.

chapters, one—Ch. V, is incomplete in the beginning, the middle and the end, only two fragments being restored from the whole; three—Chs. I, XV, XXXV,—are incomplete in the middle and the end; five—Chs. II, VI, XIII, XVIII, XXVII,—are incomplete at the end; one—Ch. XIV,—is incomplete in the beginning and the middle; one—Ch. III,—is incomplete in the beginning; one—Ch. XXIV—has only lost its heading; and twelve—Chs. IV, VIII, IX, X, XI, XII, XVI, XVII, XXV, XXIX, XXXIV, XXXVI,—are well nigh complete with here and there some omissions of words and lines. The surviving fragments as they are put together in K_{20} stand thus: Chs. I-VI, VIII-X, [Ch. XI, four lines, repeated after Ch. XXIV] XIII-XV, XVIII, XXIV, XI-XII, XIV. B, XVII, XXV, XVI, XXVII, XXIX, XXXIV-XXXVI.

THE ANTIQUITY OF THE IRANIAN TEXT.

This disorderly arrangement of fragmentary chapters, mostly imperfect at the beginning, middle or end, speaks for itself. As early as in 1880 Dr. West, in his Introduction to the Bûndahishn[1], referred to the "fragmentary character" of the Indian recension of the Text, "bearing unmistakable marks both of omissions and dislocations." So also in 1896 in his Essay on the *Pahlavi Literature* in the *Grundriss der Iranischen Philologie*, he declared that the "text of the Indian Bûndahishn was of a very fragmentary character."[1] Instead of pre-judging the merits or demerits of the Indian text of K_{20} and other descended MSS. or the Iranian text just then discovered by my father, he justly said: "*Whether it be an extension of the hitherto received text, or the received text be an abridgement of this longer one*, is likely to be a matter of dispute among Pahlavi scholars until the whole of the new text has been thoroughly examined."[2]

From the lacunæ we see that out of the 29 which we have marked, there are six—2, 3, 6, 11, 14, 23,—which contain some one or more words without which the text in K_{20} becomes meaningless or at least ungrammatical; four chapters in the Indian Text, Chs. V, XIV, III, XXIV, are without their headings.

1 S. B. E. Series, Vol. V, Int., p. xxiv.

1 See *Grundriss*, Band II, Lieferung 3, §§ 42-44.

2 My father's Iranian Bûndahishn.

3 S. B. E. Series, Vol. V, Int., p. xxxii. The italics are mine.

A superficial study of the lacunæ will show that old Pahlavi texts such as Mânûshchihar's Dâtistân and his brother Zât-param's "Selections" contain references and corroborations to the matter contained in them. In lacuna 5 cf. Zâtsparam Ch. II, 5 with facsimile p. 20, ll. 8-11; Zâ. Sp. Ch. II, 6 with Facs. p. 20, l. 14—p. 21, l. 2; Zâ. Sp. Ch. II, 8 with p. 21, ll. 4-5. In lacuna 12 cf. Ch. V, Ap. A,[1] treating of the horoscope of the world with Zâ. Sp. Ch. IV, 7-10 and Albirûni, p. 55[2]; cf. lacuna 13 with Zâ. Sp. Ch. IV, 6 and Albirûni p. 55. In lacuna 14 cf. Ch. VI, Ap. F. with Zâ-Sp. Ch. IV, 5-10; Ch. VII, with Zâ-Sp. Ch. II, 6; in lacuna 27 with Ch. XXX, cf. Dâtistân-i Dînîk, Pûrsishn XX; with Ch. XXXI, cf. Pahlavi Vendîdâd, Fragard I.

If we consider the question of the different arrangements of the chapters in the Iranian and Indian recensions of the text, we see that the order of chapters as given in the Iranian codices is consistent, one chapter following another in close logical sequence. The shuffling up of these connected chapters in the Indian codex has brought about a dislocation, giving the text a fragmentary appearance.[1]

The fact of the insertion of four lines of Ch. XI, first in their proper place and the whole chapter being re-written after Ch. XXIV, furnish an important argument in favour of the Iranian text being in proper order. The scribe himself, in this instance, seems to have first adjudged the correct position of the chapter and then to have shifted it in a wrong position, owing, perhaps, to the disintegrated condition of his original copy.

I have shown above[2] how new headings have been composed by the erudite scribe Mihir-Âwân Kai-Khusrû or his predecessor, presumably Rustam Mihir-Âwân, to make consistent chapters of the dislocated integers or fractions of chapters. I have also indicated two typical cases of the text being corrupted, owing to the difficulties of deciphering a worn-out original.[3] From all these defects in K_{20} I have come to the conclusion that when Rustam Mihir-Âwân and

1 Facsimile p. 50, l. 15 sq.

2 "The Chronology of Ancient Nations," Dr. C. Edward Sachau.

1 See *Grundriss der Iranischen Philologie*, Band II, Lieferung 3, p. 102, ll. 32-39.

2 p. XXXI, Col. I, ns. 1-2. Col. II, n. 1.

3 See p. XXXI, Col. I, n. 1, Col. II, n. 2.

Mihir-Âwân Kai-Khusrû came to India from Persia for the express purpose of instructing their then backward brethren, the Parsi priests of India, they both or one of them must have brought an incomplete, disarranged copy of this interesting text, popularly called the Bûndahishn, and that the indefatigable Mihir-Âwân,—to whom the Zoroastrians owe so much for having preserved in script their sacred writings and for bringing about a renaissance of religious learning, six centuries ago, among the then illiterate Parsi priests of India,—restored with emendations and new headings, where necessary, as much of the original text as was possible for him to do.

If we go to the Iranian text itself to see if it is a recent extension of the hitherto received text, we see that the preface of about 21½ lines in the commencement is written with incorrect spelling, in ungrammatical language. If we can one day learn the date of Spenddât Mâhvindât Rustôm Shatrihâr, during whose archpriestship the scribe declares having written the work, it is possible to get a clue to the date of this preface. In the rest of the whole text there is little which can be called recent from the standpoint of language. In 1880, Dr. West said in his Introduction to *the Sacred Books of the East*, Vol. V: "So far as appears in the lengthy and valuable extracts with which he[1] has kindly favoured me, no decided difference of style can be detected between the additional matter and the text hitherto known."[2] Ch. XVII of the Iranian text does not seem to me to be misplaced. The "chieftainship of men, animals and every substance" seems rightly to follow, in logical sequence, the description of the whereabouts of all created beings in nature detailed above.[3]

It is possible to settle the exact date when this Iranian recension of the so-called Bûndahishn was written. The author has given the names of twelve of his ancestors on the mother's side and six on the father's side.[4] He says: "The mother of whom I was born is the daughter of Frêh-mâh, *son* of Ahalûbakht, *son* of Mâh-aylbâr, *son* of Mâh-bûndak, son of Mâh-bûkht Pûsândâkht, *son* of Martân-vêh, son of Afrôbag, *son* of

1 My father Ervad Tahmuras.
2 p xxviii.
3 See S. B. E., Vol. V, p. xxxviii.
4 See Facsimile, p. 237, l. 10 sq., p. 237, l. 15 sq.

Vindât; Vindât is *well* known *as son of* Vâîbûkht, *son* of Bâk, *son* of Vâîbûkht." "And I am named Frôbag, *son of* Dâtakîh, *son* of Ashavahisht, *son* of Goshn-Jam, *son* of Vahârâm-shât, son of Zartôhsht, which Zartôhsht is son of Âtûrpât Mârespandân."[1] If these translations ventured be correct, the compiler of this text is, perhaps, a grand-nephew of Mânûshchîhar and Zâdsparam, sons of Gôshn-Jam, nephew of Hêmîtî Ashavahishtân, and surely the sixth in descent from the 'Magûpatân-Magûpat' Saint Âdarbâd. It is almost probable that he flourished in the commencement of the fourth century after Yazdakart, the last Sasanian Emperor.

There is another clue to the age of the book found in the 21st lacuna on fol. 59a, ll. 13-15, where the *Vîhîchakîk* months Spendarmat and Tîr are said to have corresponded with the vague months Fravartîn and Shatrîvar. As the book considers the *Vîhîchakîk* month Fravartîn to be the first month of the year, coinciding with the Vernal Equinox,[2] and as the months Fravartîn and Shatrîvar were the 4th and 9th from the Vernal Equinox in the time of Yazdakart Shatriyâr, 480 to 600 years must have elapsed after Yazdakart, for Fravartîn to have coincided with the *Vîhîchakîk* Spendarmat so as to precede the Vernal Equinox, and for Shatrîvar to have coincided with Tîr at the Summer Solstice.

A third direct hint as to the final compilation of the work is to be found in the last lines of the text, which really seems to be imperfect at the end. In the last chapter 'As regards the year-reckoning of the Tâjiks' the compiler states that "the 'Hunushks' of the Tâjiks established themselves upto the Pârsik year 447 and now is the Pârsik year 527." If the Pârsî year is, as it is supposed to be, the one counted from the year of the defeat of Yazdakart, the conjectures advanced above are very near the mark, and it is a real wonder that the significant passage is missing from the Indian recension of the text, which is earlier in point of date than the Iranian.

If these statements as to the authorship and age of the final inditement of the text be not doubted, the question of the Iranian text being a recent extension of the hitherto received Indian text is almost

1 But See S. B. E. Series, Vol. V, pp. 116, 117.
2 See Facsimile p. 158, l. 9 sq.

completely answered. There remains little doubt that the Iranian text gives us almost the original of Farôbag, and the "future translator of the Bûndahishn will...have to take the text in TD as the nearest accessible approach to the original work."[1]

THE PROPRIETY OF THE NAME BÛNDAHISHN

The summary of the Nasks Dâmdât and Chitradât as detailed in the Dinkart, Book VIII, Chs. V, XIII, compared with the contents of our book, tends to show that it is a misnomer to call our text Bûndahishn. The author himself named his work 'Zend-âkâsih' and a study of the summaries of the two Nasks mentioned above alongside of the contents of our text would clear up the point. It is a symposium of "informations from the commentaries" as regards the 'original creation' and the 'possession held from the Kayâns.'

Thus far my labours begun with devotion have ended in peace. In this brief and imperfect sketch of the text which I am placing before the public exactly five years after my father's death, I have utilized many rough notes industriously made by him day after day to prepare himself for the great work, the work of publishing his unique Iranian manuscripts; but, alas! as fate would have it, the turmoils of a busy life and premature death frustrated all his noble aspirations, and he passed away leaving after him vestiges of his noble career in the devoted pupils, like my humble self, to whom he disinterestedly gave out all his knowledge, teaching them from his much-loved manuscripts, the monitions unheard of by the many, and they are all grateful to him for the instructions they received at his feet. It is at least a sad consolation that though Tahmuras was not spared to publish the Tahmuras MSS. himself, the Tahmuras MSS. have proved their indispensability to the whole civilized world engaged in Iranian studies, and the usefulness of the career of the possessor of those MSS. who spent all his life in pursuit of Iranian MSS. has begun to be recognized.

Bombay, 19th October, 1908.

B. T. ANKLESARIA.

1 S. B. E., Vol. V., Int., p. xxxviii.

POST SCRIPT.—I take the opportunity to correct an error I have made on p. XVIII, of omitting to mention the Vendidad Sâdis MS, JP, still extant in the library of the late Dastûr Jamshedji Peshotanji of Valsâr, written by Farîdûn Marzpân in 987 A. Y. See Dr. Karl F. Geldner's *Avesta*, Prolegomena, p. V, Col. II., ll. 20sq. and n. 1.

THE VARIANTS OF DH.

In the following notes the abbreviations used are: p. = page, l. = line, w. = word. While counting the words in a line, the conjunction ܘ and the possessive ܕ are counted as distinct words; a portion of a word at the commencement of a line is not counted. In DH the text commences at fol. 160*a*.

In TD, the first line is written with red ink; in DH also its first line, which ends at ܕ ܡܫܝܚܐ, is so written.

P. 1, l. 1, w. 1—ܡܫܝܚܐ.

w. 3—omitted.

w. 5—omitted.

w. 6—ܒܫܡܝܐ.

l. 2, w. 1—ܡܫܝܚܐ.

w. 3—ܡܪܝ.

w. 6—omitted.

l. 4, w. 5—ܡܫܝܚܐ.

l. 5, w. 2—ܡܪܝ.

w. 3—ܟܘܪܝ ܡܪܝ omitted.

l. 6, w. 2—ܡܫܝܚܐ.

w. 3—inserted above the line.

w. 4—ܡܫܝܚܐ.

l. 7, w. 1—an additional ܕ before ܡܫܝܚܐ.

l. 8, w. 2—ܒܫܡܝܐ.

w. 3—ܡܫܝܚܐ.

w. 4—omitted.

w. 7—ܡܪܝ.

w. 8—omitted.

P. 1, l. 8, w. 9—ܡܫܝܚܐ.

l. 9, w. 3— ... ܡܪܝ.

w. 5—ܡܫܝܚܐ with ܡܫܝ as an amendation above it.

l. 10 — the word written and struck off after w. 6 is omitted.

l. 11, w. 2—omitted.

w. 6—ܡܫܝܚ.

w. 8—ܡܫܝܚܐ.

l. 12, w. 1—omitted.

w. 5—omitted.

w. 8—ܡܪܝ.

l. 13, ws. 6-7—ܡܪܝ with ܡܫܝܚ written above it instead of the two words.

l. 14, w. 1—ܕ inserted before it.

w. 2—ܡܪܝ ܒܫܡܝܐ.

w. 8—ܡܫܝܚ.

l. 15, ܡܫܝܚ ܒܫܡ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ ܕܐܝܟ ܕܐܢܐ

P. 2, l. 1, w. 3—ܕ added.

w. 8—ܡܪܝ.

l. 3, w. 2—ܘ inserted before it.

P. 2, l. 3, w. 3—ܒܝܕܐ.

l. 8, w. 4—omitted.

l. 10, w. 5—ܐܝܟܢܐ.

l. 11, w. 4—ܐܝܟܢܐ.

l. 15, w. 4—ܐ inserted before it.

P. 3, l. 1, w. 7—ܟܕ.

l. 2, w. 5—ܒܝܕܐ.

l. 4, w. 10—ܡܢܗ.

l. 5, w. 3—DH. fol. 160*a* ends at this word.

w. 4—ܐܝܟܢܐ.

l. 6, w. 2—ܐ added after it.

w. 7—omitted.

w. 8—ܕܒܝܕܐ out of which ܒ is struck off.

l. 8, w. 1—ܐ inserted before it.

w. 5—ܐܝܟܢܐ...

l. 9, w. 3—ܐ added after it.

l. 10, w. 6—omitted.

l. 11, w. 7—ܡܢܗ.

l. 12, w. 3—omitted.

w. 5—the insertion on the right hand margin, which is to go after the word, forms a complete line in DH.

l. on the margin, w. 3—ܡ.

w. 5—ܐ.

w. 6—the points after the word are omitted.

w. 12—ܐ.

w. 14—ܐ after the word is omitted.

l. 15, w. 5—omitted.

P. 3, l. 15, w. 4—the blank after the word is also in DH.

w. 10—ܐܝܟܢܐ.

P. 4, l. 4, ws. 3-4—inserted above the line.

l. 5, w. 8—ܕܒ.

l. 9, w. 3—ܐ inserted before it.

l. 10, w. 1—it is in the middle of the line in DH.

l. 13, w. 10—ܕܒܝܕܐ.

l. 15, ws. 5-6—ܒܝܢܝܐ.

P. 5, l. 3, w. 7—ܡ inserted above the line in TD_2 is omitted in DH.

w. 8—DH. fol. 160*b* ends at this word.

l. 5, w. 3—omitted.

l. 7, w. 1—ܐ inserted above the line in TD_2 is omitted in DH.

l. 9, w. 3—ܕܒܝܕ corrected to ܒܝܕ.

w. 7—ܐ inserted above the line in TD_2 is omitted in DH.

l. 11, ws. 1, 7, 11—omitted.

l. 13, w. 3—omitted.

P. 6, l. 1, ws. 7-10—ܐ ܕ ܐ ܐ

l. 2, w. 4—omitted.

l. 4, w. 5—ܒܝܕܐ.

l. 6, w. 2—ܐܝܟܢܐ.

w. 7—omitted.

l. 10, w. 3—omitted.

l. 11, w. 4—omitted.

l. 14, w. 2—ܐܝܟܢܐ.

w. 3—ܐܝܟܢܐ.

w. 4—ܡܢ.

P. 7, l. 1, ws. 2-5—ܕܐ ܕ ܒܝܕ ܕ ܐ ܕ.

P. 7, l. 2, w. 4—ܒܝ inserted above the line in TD_2 is omitted in DH.

l. 3, w. 3—omitted.

w. 8—ܐ inserted above the line in TD_2 is omitted in DH.

l. 4, w. 8—ܐܝܬܝܗܘܢ.

ws. 9-11—written and struck off in TD_2 occur at the end of the last line of DH, fol. 161*a*.

l. 5, w. 3—ܕܝ ܕܝ ܐܝܬܝܗܘܢ ܗܘ ܕܝ repeated after it by mistake.

w. 5—ܘ, written and struck off in TD_2 after it, is omitted in DH.

l. 6, w. 1—ܘ prefixed to it.

l. 7, w. 5—ܐܝܬܝܗܘܢ.

l. 8, w. 5—ܐ added after it.

w. 6—ܡܘܬܐ.

l. 9, w. 4—ܘ added after it.

w. 5—ܐܝܬܝܗܘܢ.

l. 10, w. 2—omitted.

l. 11, w. 5—ܐܝܬܝܗܘܢ ܐܝܬܝܗܘܢ added after this on the left hand margin in TD_2, omitted in DH.

l. 13, w. 7—ܐܝܬܝܗܘܢ.

l. 14, w. 1—ܒ inserted above the line in TD_2 is omitted in DH.

l. 15, w. 8—ܐܝܬܝܗܘܢ inserted above the line in TD_2 is omitted in DH.

P. 8, l. 1, w. 6—omitted.

ws. 8-9—ܐܬܪܐ.

l. 2, w. 9—omitted.

l. 3, w. 3—omitted.

w. 7—ܐܝ.

P. 8, l. 4, w. 5—ܐܬܪ.

l. 5, w. 1—ܘ added after it.

l. 9, w. 2—omitted.

l. 12, w. 6—ܡܬܠܬܐ with ܡܬܠ above.

w. 8—ܘ prefixed to it.

l. 13, w. 9—ܐܪܥܐ.

l. 14, w. 6—ܐܝܬܝܗ.

P. 9, l. 2, w. 4—ܡܬܠܬܐ added to it, which is the last word of a line in DH.

l. 3, w. 3—omitted.

w. 4—ܐܪܥ.

w. 5—DH, fol. 161*b* ends here.

w. 7—omitted.

w. 8—ܐܝܬܝܗ with ܡܬܠ written by a later hand over it.

l. 4, w. 9—omitted.

l. 7, w. 8—ܐ omitted.

l. 8, w. 3—ܡܬܠܬܐ.

l. 9, w. 6—ܘ added to it.

l. 10, w. 2—ܐܪܥ.

w. 9—omitted.

l. 11, w. 4—ܒܐ.

l. 12, w. 1—ܘ prefixed to it.

w. 8—ܒܐ.

l. 13, w. 1—ܐܬܪ.

l. 14, w. 1—ܒܐ.

w. 7—ܘ added to it.

P. 10, l. 1, w. 9—ܡܐ.

l. 4, w. 8—ܡ repeated by mistake and struck off.

w. 12—ܡܐ.

P. 10, l. 6, w. 7—[illegible].

l. 7, w. 1—[illegible]; the word repeated above the line in TD_2 is not in DH.

l. 8, w. 8—added above the line by a later hand.

w. 9—[illegible].

l. 9, w. 7—[illegible] added to it.

l. 10, w. 1—[illegible].

w. 5—omitted.

l. 11, w. 7—[illegible] written and struck off in TD_2 is omitted in DH.

l. 12, w. 2—[illegible] written and struck off in TD_2 is omitted in DH.

w. 4—[illegible].

w. 6—[illegible].

w. 9—[illegible].

l. 13, w. 2—[illegible].

w. 8—[illegible].

l. 14, ws. 10-11—[illegible].

l. 15, ws. 7-9—[illegible].

P. 11, l. 1, w. 5—omitted.

l. 2, w. 5—[illegible].

w. 8—[illegible].

l. 3, w. 4—[illegible] is not written above the line as in TD_2; DH. fol. 162a ends here.

ws. 7-8—added above the line.

l. 4, w. 1—[illegible].

l. 5, w. 1—[illegible].

l. 10, w. 4—[illegible].

l. 11, w. 9—[illegible].

P. 11, l. 13, w. 1—[illegible].

l. 14, ws. 1-2—[illegible].

w. 4—[illegible].

l. 15, ws. 1-2—[illegible].

P. 12, l. 1, w. 4—[illegible].

l. 2, w. 1—the four words added above the line in TD_2 are omitted in DH.

l. 4, w. 1—[illegible].

w. 9—[illegible].

l. 5, w. 7—[illegible].

l. 7, w. 3—there is no blank space in DH after it.

l. 8, w. 2—omitted.

l. 10, w. 2—[illegible] is prefixed to it.

w. 10—omitted.

l. 11, ws. 2-3—[illegible].

l. 12, w. 2—[illegible].

l. 13, w. 3—[illegible].

P. 13, l. 3, w. 6—DH. fol. 162b ends here.

l. 4, w. 5—[illegible].

w. 6—[illegible].

l. 5, w. 5—[illegible] is prefixed to [illegible].

l. 7, w. 1—[illegible].

l. 10, w. 9—[illegible].

l. 13, w. 3—[illegible].

l. 15, w. 5—[illegible].

P. 14, l. 1, w. 9—[illegible].

l. 2, w. 1—[illegible].

l. 3, w. 1—[illegible].

P. 14, l. 4, w. 4—ܡܬܟܠܝܢ.

l. 5, w. 1—ܐ is prefixed to it.

w. 4—ܐܬܝܗܒܘ.

w. 5—ܡܬܟܠܝܢ.

l. 6, w. 2—ܘ added to it.

l. 7, ws. 2, 4—omitted.

w. 5—ܡܬܟܠܝܢ.

l. 9, ws. 1, 3—ܐ is inserted after the words.

l. 10, w. 7—omitted.

l. 11, w. 5—ܕܐܬܝܠܕ.

l. 14, w. 5—ܕܢܫܪܐ

P. 15, l. 2, w. 4—ܐܬܝ.

w. 9—ܐ is omitted.

l. 3, ws. 2, 5—omitted.

l. 5, w. 6—ܘ is added to it.

l. 7, w. 7—ܕܢܫܪܐ.

l. 8, w. 7—ܐ is added to it.

l. 9, ws. 4-5—ܕܐܝܬܝ.

w. 7—ܐܬܝܬܝ; ܐ is added to it.

l. 10, w. 1—ܕܐܝ; it is at the end of a line in HJ, and repeated by mistake in the new line.

w. 3—ܡܬܟܠ.

l. 11, w. 2—ܩܪܒ.

l. 12, ws. 5, 7—omitted.

l. 13, w. 4—ܘ is added to it.

w. 7—ܐܝܬ.

l. 15, w. 8—ܒܕܝܬ.

P. 16, l. 2, w. 4—ܐ is added to it.

l. 6, w. 5—ܡܬܝܬ.

P. 16, l. 8, w. 6—ܕ.

l. 9, w. 2—ܕ omitted.

w. 5—ܐ is added to it.

w. 7—omitted.

l. 10, w. 3—omitted.

l. 11, w. 5—ܡܬܟܠ.

l. 15, w. 4—ܢ.

P. 17, l. 1, w. 7—ܕ.

l. 2, w. 1—ܐ is added to it.

w. 4—ܐ is added to it.

w. 7—ܐ is added to it.

w. 10—omitted.

l. 3, w. 2—ܒܕ.

l. 4, w. 2—ܡܬܟܠ.

w. 10—omitted.

l. 5, w. 1—ܕܢܫܪ.

l. 6, w. 8—omitted.

l. 7, w. 8—DII, fol. 163*b* ends here.

l. 9, w. 2—ܘ is added to it.

l. 11, w. 2—ܩܪܒ.

ws. 7, 9—omitted.

l. 12, w. 7—ܕܐܝ is added to it.

l. 13, w. 1—omitted.

l. 14, w. 7—ܐܝ.

P. 18, l. 1, w. 4—ܕܐ.

l. 2, ws. 2, 4, 6, 8—omitted.

l. 3, w. 5—ܡܬܟܠ

l. 4, w. 7—ܩܕܝ

l. 5, w. 1—ܡܬܝ.

l. 6, w. 2—omitted.

l. 7, w. 1—ܡܬܟܠ.

P. 18, l. 7, w. 5—[illegible].

l. 8, w. 2—ܐ is added to it.

w. 6—[illegible].

l. 9, w. 4—[illegible].

l. 10, w. 4—[illegible].

w. 8—[illegible].

l. 11, ws. 1-2—[illegible].

w. 3—ܐ is added to it.

l. 12, w. 4—[illegible].

l. 13, w. 2—ܐ is added to it.

w. 7—[illegible].

l. 15, w. 7—[illegible].

P. 19, l. 2, w. 5—[illegible]; possibly repeated by mistake as it commences a new line in DH.

w. 6—[illegible].

l. 3, w. 5—omitted.

w. 7—[illegible].

l. 5, w. 3—[illegible].

w. 9—omitted.

l. 7, w. 4—omitted.

w. 8—[illegible] written and struck off and then rewritten with the correct spelling as in TD_1.

l. 8, w. 5—[illegible].

w. 10—[illegible].

l. 10, w. 2—DH, fol. 164*a* ends here.

l. 11, w. 1—ܐ prefixed to it.

w. 4—[illegible].

w. 8—[illegible].

P. 19, l. 12, w. 4—[illegible].

l. 13, w. 1—[illegible].

w. 2—[illegible].

l. 14, w. 4—[illegible].

l. 15, w. 3—[illegible].

P. 20, l. 7, w. 2—ܐ prefixed to it.

l. 8, w. 4—[illegible].

l. 12, w. 4—omitted.

l. 13, w. 5—[illegible].

l. 14, w. 7—omitted.

w. 8—[illegible].

l. 15, w. 7—[illegible].

P. 21, l. 2, w. 3—[illegible].

l. 3, ws. 4, 6—omitted.

l. 4, w. 5—[illegible].

l. 5, w. 7—[illegible].

l. 6, w. 1—[illegible].

w. 3—[illegible].

w. 8—[illegible].

l. 7, ws. 2-3—[illegible].

w. 5—[illegible].

l. 9, w. 7—[illegible].

l. 11, w. 3—[illegible].

ws. 4-5—DH, fol. 164*b* ends here, the two words are repeated by mistake at the commencement of fol. 165*a*.

l. 12, w. 5—[illegible].

w. 7—[illegible].

l. 13, ws. 4, 7—omitted.

l. 15, w. 2—omitted.

P. 21, l. 15, w. 5—[illegible].

P. 22, l. 3, w. 10—[illegible] corrected to [illegible].

l. 5, w. 9—omitted.

l. 6, w. 1—[illegible].

l. 7, w. 3—omitted.

l. 13, w. 10—[illegible].

l. 14, ws. 7, 10—omitted.

w. 8—ܐ added to it.

l. 15, w. 5—omitted.

P. 23, l. 3, w. 2—[illegible].

l. 4, w. 3—omitted.

w. 9—[illegible] instead of [illegible].

w. 11—ܐ added to it.

l. 5, w. 1—ܐ prefixed to it.

w. 5—[illegible].

w. 12—omitted.

l. 6, w. 4—[illegible].

l. 7, w. 3—[illegible].

l. 9, ws. 2-3—added above the line, on the left hand margin, occurring at the end of the line.

w. 6—ܐ added to it.

l. 10, w. 3—[illegible].

l. 11, w. 3—omitted and ܐ inserted instead.

w. 7—[illegible].

l. 12, w. 3—[illegible] with [illegible] above it; ܐ is inserted after it.

ws. 9, 11, 13—omitted.

l. 13, w. 5—ܐ omitted and ܐ inserted instead.

w. 7—[illegible] with ܐ prefixed to it.

l. 14, w. 1—omitted.

w. 2—DH. fol. 165a ends here.

P. 23, l. 14, w. 7—added above the line.

w. 8—[illegible].

l. 15, w. 5—omitted.

P. 24, l. 1, w. 6—written above the line, possibly by another hand.

w. 8—[illegible] written and struck off after it.

l. 2, ws. 9, 13, 15—omitted.

l. 3, ws. 2, 8, 12—omitted.

l. 4, w. 6—omitted.

l. 10, w. 7—omitted.

l. 13, w. 6—omitted.

l. 14, w. 2—omitted.

l. 15, w. 4—[illegible], the ܐ being omitted.

w. 6—[illegible].

w. 8—[illegible].

P. 25, l. 2, w. 2—[illegible] added to it.

w. 4—[illegible].

l. 3, w. 1—ܐ added to it.

l. 5, w. 8—l. 6, w. 3—written with red ink both in TD_2 and DH.

l. 6, w. 2—[illegible].

w. 6—omitted.

l. 7, w. 2—[illegible].

w. 5—[illegible] written and struck off before it.

w. 8—omitted.

l. 8, w. 1—ܐ added to it.

w. 9—[illegible].

w. 10—omitted.

l. 9, w. 3—[illegible].

l. 11, w. 8—ܐ omitted.

l. 12, w. 2—[illegible].

P. 25, l. 12, w. 4—[illegible].

l. 13, w. 2—[illegible].

ws. 3-4—[illegible].

l. 14, w. 6—both [illegible]. It seems DH is written from an original in which the [illegible] of [illegible] was written so as to be mistaken for [illegible].

l. 15, w. 2—DH, fol. 165*b* ends here.

w. 3—[illegible].

w. 4—[illegible].

P. 26, l. 1, w. 1—[illegible] with [illegible] written above.

w. 2—[illegible].

w. 4—[illegible].

l. 2, w. 2—[illegible].

l. 4, ws. 6-7—[illegible]; w. 6 is at the commencement of a new line in DH.

l. 5, w. 9—omitted.

l. 6, ws. 2, 4—omitted.

w. 5—[illegible] added to it.

l. 7, w. 8—[illegible].

l. 8, w. 4—[illegible] added above it.

w. 7—[illegible].

w. 10—[illegible].

l. 10, w. 6—[illegible].

l. 12, w. 2—omitted.

w. 5—[illegible].

P. 27, l. 3, w. 1—[illegible].

l. 4, w. 1—[illegible].

w. 2—omitted.

P. 27, l. 4, w. 4—After this word DH repeats by mistake and strikes off the text from [illegible] in l. 1 upto [illegible], in all 21 words. In the repetition [illegible] is spelt [illegible].

l. 7, w. 9—[illegible].

l. 8, w. 2—TD$_2$. DH both have the blank after the word.

l. 10, w. 2—[illegible].

l. 11, w. 2—[illegible].

w. 5—omitted.

l. 12, w. 2—[illegible].

w. 4—[illegible].

l. 13, w. 2—DH, fol. 166*a* ends here.

l. 14, w. 7—[illegible].

w. 8—[illegible].

l. 15, w. 2—[illegible] added to it.

P. 28, l. 1, w. 1—[illegible].

l. 2, w. 2—[illegible].

l. 4, w. 1—[illegible].

w. 5—[illegible].

l. 5, w. 1—[illegible] inserted before [illegible].

l. 11, ws. 2-3—[illegible].

l. 14, w. 7—[illegible].

P. 29, l. 3, w. 2—[illegible] added to it.

w. 6—[illegible].

l. 4, w. 4—omitted.

w. 8—[illegible].

w. 10—omitted.

l. 5, w. 9—[illegible].

P. 29, l. 7, w. 1—omitted.

l. 8, w. 2—ܕܝܢܐ.

l. 10, w. 1—ܐ added to it.

w. 3—ܡܬܩ.

l. 10 —DH, fol. 166*b* ends here.

l. 13, w. 6—ܡܢܝܢܐ.

l. 14, w. 4—ܡܟ

w. 10—ܡܢܝܢ.

P. 30, l. 1, w. 11—omitted.

l. 3, w. 2—ܡܬܩ.

l. 8, w. 1—ܐ prefixed to it.

l. 9, w. 9—omitted.

l. 10, w. 7—l. 11, w. 4—written with red ink in both MSS.

l. 12, w. 10—ܐܝܟܢܐ.

l. 13, w. 8—ܡܢ ܡܪܝ.

l. 15, ws. 4, 6—ܐ added to the words.

w. 8—omitted.

P. 31, l. 1, w. 1—ܡܪܝܐ added to it.

w. 6—omitted.

l. 2, w. 8—omitted.

l. 3, w. 2—ܡܢܝܢ.

l. 4, ws. 1, 7—omitted.

w. 9—ܡܟ.

l. 6, w. 5—ܐܝ.

w. 7—ܘ ܡ ܘ.

l. 7, w. 10—ܐ added to it.

l. 9, w. 8—DH, fol. 167*a* ends here.

l. 12, w. 2—ܐ added to it.

P. 32, l. 5, ws. 2-4—ܕܝ ܡ.

l. 6, w. 1—ܡܬܩ.

P. 32, l. 6, w. 5—ܡܬܩܝܢ.

l. 7, w. 8—ܡܬܩܝܢ.

l. 11, w. 5—ܡܬܩܝܢ.

l. 12, w. 1—ܐ prefixed to it.

w. 3—ܡܬܩ.

l. 15, w. 4—ܐ added to it.

P. 33, l. 2, w. 8—ܐܝܟܢܐ.

l. 3, ws. 6, 9—omitted.

l. 6, w. 7—DH, fol. 167*b* ends here.

l. 7, w. 2—ܡܢ ܡ ܡ ܡ.

l. 8, w. 3—ܡܢ ܡ.

w. 7—omitted.

w. 10—ܡ ܡ ܡ.

l. 9, w. 6—ܡ ܡ ܡ.

l. 13, w. 9—ܡ ܡ.

l. 14, w. 1—ܡ ܡ ܡ.

P. 34, l. 1, w. 1—ܐ added to it.

w. 4—l. 2, w. 5—added above the line.

l. 2, w. 8—omitted.

l. 3, w. 1—ܡ ܡ ܡ.

w. 2—repeated by mistake.

w. 6—l. 4, w. 3—added above the line.

l. 5, w. 9—omitted.

l. 7, w. 8—ܐ.

l. 10, w. 2—ܡ.

l. 12, w. 3—omitted.

l. 14, w. 7—ܡ ܡ ܡ.

P. 35, l. 4, w. 5—ܡ ܡ ܡ.

w. 7—ܡ ܡ.

l. 5, w. 3—ܐ.

l. 6, w. 10—DH, fol. 168*a* ends here.

P. 35, l. 7, w. 8—[illegible]

l. 8, w. 8—omitted.

l. 9, w. 1—[illegible]

w. 9—omitted.

l. 13, w. 9—omitted.

l. 14, w. 8—omitted.

l. 15, w. 2—[illegible]

P. 36, l. 1, w. 7—[illegible]

l. 3, w. 2—[illegible] added to it.

l. 7, w. 6—omitted.

l. 9, w. 1—[illegible]

l. 12, w. 4—omitted.

w. 8—[illegible]

l. 13, w. 2—[illegible]

P. 37, l. 1, w. 2—[illegible]

l. 2, w. 12—[illegible]

l. 4, w. 4—[illegible]

w. 11—[illegible]

l. 5, ws. 2, 8—omitted.

l. 6, w. 1—DH, fol. 168*b* ends here.

l. 7, w. 6—[illegible] added to it.

l. 11, w. 2—[illegible]

w. 5—[illegible]

w. 8—[illegible] inserted above the line.

l. 12, w. 6—omitted.

P. 38, l. 2, w. 5—omitted.

l. 3, w. 7—[illegible]

l. 4, w. 2—omitted.

l. 5, w. 3—[illegible]

w. 4—added above the line.

l. 7, w. 6—[illegible]

P. 38, l. 7, w. 9—[illegible]

l. 8, w. 1—[illegible]

l. 9, w. 3—omitted.

l. 12, w. 1—[illegible]

P. 39, l. 1, w. 5—[illegible]

l. 3, w. 1—[illegible] added to it.

l. 5, w. 4—DH, fol. 169*a* ends here.

l. 7, w. 4—[illegible]

w. 7—omitted.

l. 8, w. 5—[illegible] with [illegible] added to it.

l. 9, w. 1—[illegible] added to it.

l. 10, w. 1—[illegible] prefixed to it.

l. 12, ws. 1-4—written with red ink in both TD, DH.

l. 14, w. 4—[illegible]

l. 15, w. 6—[illegible]

w. 8—occurs at the end of a line in DH.

P. 40, l. 1, w. 11—[illegible]

l. 5, w. 1—[illegible] with [illegible] above the line

w. 4—written above the line.

w. 5—omitted.

w. 10—[illegible] with [illegible] written above.

l. 7, w. 13—omitted.

l. 9, w 7—[illegible]

l. 10, ws. 3, 6—omitted.

w. 4—[illegible] added to it.

w. 9—[illegible]

l. 13, w. 2—[illegible] with [illegible] written above.

w. 7—[illegible]

l. 14, w. 1—[illegible] with [illegible] written above.

P. 41, l. 1, w. 4—[illegible]

l. 2, w. 6—[illegible]

l. 3, w. 6—DH, fol. 169b ends here.

l. 4, w. 5—[illegible] with [illegible] written above.

l. 5, w. 4—[illegible] with [illegible] written above.

l. 6, w. 1—inserted above the line.

l. 11, w. 1—[illegible]

l. 13, w. 3—[illegible]

l. 14, w. 2—[illegible]

w. 6—[illegible] omitted.

l. 15, w. 9—[illegible] omitted.

w. 10—[illegible]

P. 42, l. 1, w. 6—thus also DH.

w. 8—omitted.

w. 9—[illegible]

l. 4, w. 4—omitted.

l. 8, w. 4—omitted.

w. 9—inserted above the line.

w. 10—[illegible]

l. 1, w. 9—omitted.

l. 14, w. 3—[illegible] *seemingly* struck off with [illegible] over it.

l. 15, w. 5—omitted.

w. 9—DH, fol. 170a ends here.

w. 10—[illegible]

P. 43, l. 2, w. 4—[illegible]

l. 4, w. 11—omitted.

l. 5, w. 9—[illegible] repeated by mistake.

l. 10, w. 4—[illegible] prefixed to it.

w. 7—[illegible] omitted.

l. 11, ws. 1, 13—omitted.

P. 43, l. 14, w. 4—[illegible] with [illegible] inserted above.

l. 15, w. 5—omitted.

P. 44, l. 2, w. 4—[illegible]

w. 8—omitted.

l. 3, w. 5—[illegible]

l. 5, w. 3—[illegible]

w. 5—[illegible] added to it.

ws. 6-7—[illegible]

l. 6, w. 7—[illegible]

l. 7, w. 1—[illegible]

l. 9, margin—DH also had the word on the right hand margin, where [illegible] still remains, the first portion being cut off by the bookbinder.

l. 12, w. 5—[illegible] with [illegible] above [illegible] as an amendation.

l. 13, w. 3—DH, fol. 170b ends here.

l. 14, w. 1, 2—DH [illegible] without the amendation above the line as in TD_2, with w. 2 [illegible] inserted above the line.

w. 10—[illegible]

l. 15, w. 7—[illegible]

P. 45, l. 1, w. 7—[illegible]

l. 3, w. 9—[illegible] with [illegible] prefixed to it.

l. 4, w. 11—omitted.

l. 5, ws. 3-4—[illegible]. It seems that [illegible] in TD_2, wherever it occurs, is a mistaken script for [illegible].

w. 9—[illegible]

P. 45, l. 6, w. 6—ܡܬܩܪܒܝܢ.

l. 9, w. 7—ܡܫܝܚܐ.

l. 10, ws. 4-6—ws. 2-3 are at the end of the line; w. 4 ܐ is omitted; w. 5 ܕܝܢܐ is on the left hand margin; w. 6 ܕܝܢ seems to have been cut off by the bookbinder.

l. 11, w. 6—ܡܬܩܪܒܝܢ.

l. 15, w. 9—ܡܫܝܚܐ.

P. 46, l. 1, w. 3—ܕܢ.

l. 2, w. 7—ܡܫܝܚܐ without the punctuation after it.

l. 3, ws. 1-6—in DH the words ܐܝܟ upto ܗܘܐ are written with red ink. In TD_2 the whole line is with red ink.

w. 5—omitted; it is repeated by mistake in TD_2.

l. 6, w. 7—omitted.

w. 8—ܡܫܝܚܐ.

l. 7, w. 10—ܕܝܢ.

l. 8, w. 2—omitted.

l. 9, w. 7—ܐ added to it.

l. 10, w. 1—added above the line.

l. 11, w. 7—DH, fol. 171*a* ends here.

l. 14, w. 6—ܡܫܝܚܐ.

w. 7—ܡܫܝܚܐ.

P. 47, l. 1, w. 4—ܐ omitted.

l. 5, w. 2—ܕܝܢ.

w. 8—ܡܫܝܚ.

P. 47, l. 6, w. 3—l. 7, w. 3—in TD_2 these nine words are written with red ink as the heading of a new chapter. In DH they are written with black ink, but a Persian heading اول بسطاری دو عنوان که بخ آمده مدبذه is inserted above the line, written with red ink, possibly by a later hand.

w. 3—thus both TD_2, DH; for ܕܢ.

w. 7—ܡܫ.

l. 7, w. 2—repeated by mistake.

w. 7—ܡܬܩܪܒܝܢ.

l. 8, w. 1—ܡܬܩܪܒܝܢ.

l. 9, w. 8—ܡܫܝܚ.

l. 11, w 3—ܐ added to it.

w. 6—ܕ omitted.

l. 12, ws. 4, 9—ܕ omitted.

l. 13, w. 2—ܕ omitted.

w. 10—ܐ instead of ܕ.

l. 14, w. 3—ܕ omitted.

w. 5—ܡܬܩܪܒܝܢ.

w. 7—ܡܫܝܚܐ.

l. 15, ws. 2, 9—ܕ omitted.

w. 6—ܕܢ inserted above the line.

P. 48, l. 1, w. 2—ܡܫܝܚܐ.

w. 4—omitted.

l. 3, w. 2—omitted.

w. 3—ܕ inserted after it.

w. 5—ܡܫܝܚ.

l. 4, ws. 3, 5, 7, 9, 12—omitted.

l. 5, ws. 4, 8—omitted.

P. 48, l. 5, w. 5—[illegible].

l. 6, ws. 4, 10—omitted.

l. 7, ws. 2-3—[illegible].

ws. 4-5—[illegible].

w. 9—ܐ omitted.

l. 8, ws. 3, 5—omitted.

w. 7—DH, fol. 171b ends here.

l. 9, ws. 2, 4, 7—omitted.

l. 10, ws. 2, 7, 9, 12, 14—omitted.

l. 11, w. 2—w. 1 is at the end of the line in DH and w. 2 is added on the left hand margin.

w. 3—omitted.

l. 12, ws. 3, 5, 8—omitted.

w. 6—[illegible].

w. 9—[illegible].

l. 13, w. 1—the blank after the word is also in DH.

w. 6—omitted.

l. 14, w. 6—[illegible].

l. 15, w. 2—[illegible].

ws. 4, 7—omitted.

P. 49, l. 2, ws. 3, 11—omitted.

w. 7—ܐ inserted after it.

l. 3, ws. 2, 13—omitted.

w. 11—[illegible].

l. 4, w. 2—[illegible].

w. 5—[illegible].

l. 4, w. 7—l. 5, w. 5—The words [illegible] are inserted above the line over the words [illegible] out of which inserted words [illegible] are struck off.

P. 49, l. 5, ws. 3, 9—omitted.

l. 6, w. 4—[illegible].

l. 7, ws. 4, 8, 10—omitted.

l. 8, w. 1—[illegible].

w. 8—omitted.

l. 9, w. 5—omitted.

l. 10, ws. 2, 7—omitted.

l. 11, w. 4—omitted.

l. 12, w. 9—ܐ omitted.

l. 13, w. 1—[illegible]

w. 7—ܐ inserted after it.

P. 50, l. 3, ws. 3, 9—omitted.

w. 10—[illegible].

l. 4, w. 4—omitted.

l. 6, ws. 2, 4—omitted.

w. 7—[illegible].

w. 9—DH, fol. 172a ends at [illegible].

l. 7, w. 3—ܐ is inserted after it.

l. 8, w. 2—In DH the ܘ of [illegible] is corrected to [illegible].

w. 5—ܐ omitted.

l. 9, w. 7—[illegible].

l. 10, w. 7—[illegible].

l. 12, w. 3—omitted.

l. 13, w. 2—[illegible].

w. 4—omitted.

w. 7—[illegible].

l. 15, w. 4—ܝ of [illegible] inserted above the line.

w. 7—ܐ omitted.

P. 51, l. 1, w. 10—omitted.

l. 2, w. 3—ܐ added to it at the end of the line.

P. 51, l. 4, ws. 1-2—[illegible].

w. 5—[illegible].

l. 7, w. 4—omitted.

l. 8, w. 1—[illegible] inserted after it.

l. 6-7—the words on the margin in TD are also to be found in DH, but the letter [illegible] of [illegible] and [illegible] of [illegible] are cut off.

ls. 4-8—the horoscope in DH is as follows:—

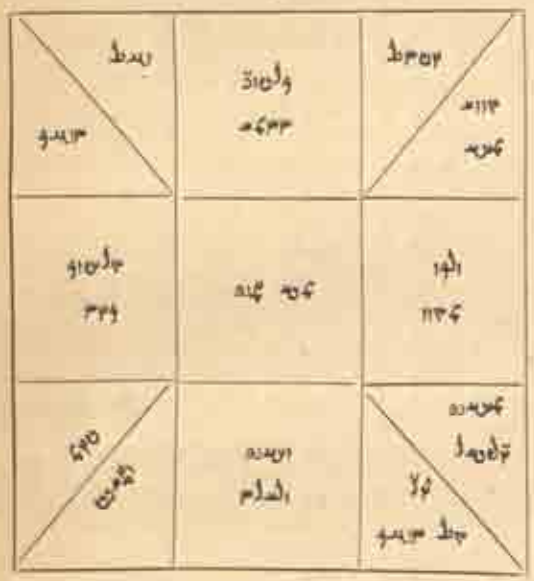

l. 10, w. 3—omitted.

w. 4—[illegible] with [illegible] written above.

l. 13, w. 4—[illegible].

l. 14, w. 1—[illegible].

w. 7—omitted.

P. 52, l. 1, ws. 3-4—the word struck off in TD, and [illegible] are omitted.

l. 2, w. 5—DH, fol. 172*b* ends here.

l. 3, w. 6—omitted.

w. 7—[illegible].

P. 52, l. 5, w. 4—omitted.

l. 6, w. 4—omitted.

l. 7, w. 2—[illegible].

w. 7—DH [illegible] instead of [illegible] with [illegible] over it in TD_2.

l. 13, w. 1—[illegible].

l. 14, w. 2—omitted.

P. 53, l. 1, ws. 1-3—inserted above the line with an additional [illegible].

w. 7—[illegible] with [illegible] emended to [illegible].

l. 2, w. 6—omitted.

l. 3, w. 9—[illegible].

l. 4, w. 7—[illegible] is written and struck off in DH.

l. 5, w. 5—[illegible] inserted after it.

l. 6, w. 3—[illegible] inserted after it.

l. 7, w. 5—omitted.

w. 8—[illegible] inserted after it.

l. 8, w. 5—[illegible].

l. 11, w. 4—[illegible] omitted.

w. 7—[illegible].

l. 12, w. 9—DH has [illegible] with [illegible] written above instead of [illegible] in TD_2.

l. 13—the whole line, which is a repetition by mistake of l. 12, is inserted above the line in DH.

l. 14, ws. 4-7—[illegible].

P. 54, l. 2—DH, fol. 173*a* ends with the line.

l. 4, w. 7—[illegible].

l. 9, w. 5—[illegible].

l. 10, w. 6—[illegible].

P. 54, l. 13, w. 5—ܘ inserted after it.

P. 55, l. 1, w. 8—ܘ inserted after it.

l. 2, ws. 2-4—written with red ink in TD_2 and DH both.

l. 3, w. 2—ܐܝܟܢܐ.

l. 7, w. 2—written with red ink in TD_2 and DH both.

w. 7—ܘ inserted after it.

l. 9, w. 5—ܘ inserted after it.

l. 12, w. 1—ܘ omitted.

l. 13, w. 7—ܠܗ.

l. 14, w. 8—DH, fol. 173*b* ends here.

w. 9—omitted.

l. 15, w. 4—ܐܝܟ with ܐܝܟ written above it.

ws. 5-6—omitted. In TD_2 they seem to have been copied from DH through mistake.

w. 9—ܐܝܟ.

P. 56, l. 2, ws. 7, 12—omitted.

l. 3, w. 1—ܐܝܟܢܐ.

w. 4—omitted.

l. 4, w. 3—ܐܝܟܢܐ.

w. 10—omitted.

l. 6, ws. 4-6—ܕܐ ܠܟ.

l. 7, ws. 3-6—omitted.

l. 8, w. 6—ܐܝܟܢܐ.

l. 11, w. 2—l. 12, w. 3—the twelve words are inserted above the line and on the left hand margin.

l. 11, w. 10—omitted.

l. 12, w. 4—omitted.

l. 15, w. 3—ܐܝܟ in the body of the line struck off with ܐܝܟ written above it.

P. 56, l. 15, w. 4—ܘ inserted before it.

w. 6—ܐܝ inserted after it.

w. 9—ܕ inserted after it.

w. 10—ܐܝܟ.

P. 57, l. 1, w. 6—ܐܝܟ.

w. 11—ܐܝ.

l. 2, w. 5—ܐܝ is inserted above the line over the words ܐܝ.

w. 6—omitted in DH; repeated by mistake in TD_2.

l. 3, w. 1—ܐܝ in the body of the line struck off with ܐܝ inserted over it.

l. 4, w. 10—ܐܝ in the body of the line struck off with ܐܝ inserted over it.

l. 6, w. 6—ܐ with ܐ over ܐ.

w. 11—ܐ with ܐ inserted over ܐ.

l. 7, w. 11—ܘ inserted after it.

l. 9, w. 1—ܐ inserted before ܠ.

ws. 2-3—ܐ instead of ܐ.

w. 5—ܐ.

l. 10, w. 2—ܐ.

l. 13, w. 2—ܐ.

w. 10—ܘ after ܠ omitted.

w. 11—DH fol. 174*a* ends here.

l. 14, w. 2—ܘ omitted.

w. 3—ܐ.

w. 7—ܐ.

P. 57, l. 15, w. 6—ܘ inserted after it.

P. 58, l. 1, w. 2—omitted.

l. 3, w. 2—omitted.

w. 9—ܐܝܟܢܐ.

l. 4, w. 2—ܠܗ inserted after it.

w. 10—ܘ inserted after it.

l. 7, w. 1—ܡܬܝ.

w. 4—ܐܪܡܝܐ.

w. 9—ܘ inserted after it.

l. 9, w. 6—ܠܘܬ ܡܪܝܡ.

l. 10, w. 2—ܐ added above ܡ.

w. 4—ܠܡܫܝܚܐ.

w. 5—ܡܫܘܝܚ added above ܕܡܫܝܚܐ

l. 11, w. 5—ܒܝܬ.

l. 12, w. 8—ܠܘܬ ܡܪܝܡ.

l. 13, ws. 9-10—ܕܐܝܬ with ܪ inserted above between ܐ and ܝ.

l. 14, w. 1—insetted above the line.

w. 4—ܐ inserted after it.

l. 15, w. 2—ܐ inserted after it.

P. 59, l. 1, w. 9—ܐ prefixed to ܕܡܢ.

w. 11—ܘ added to ܢܦܩ.

l. 2, w. 1—ܠܘܬ ܡܪܝܡ.

w. 5—ܡܪܝܡ ܕܐܠܗܐ.

l. 3, ws. 2-3—ܡܪܝܡ ܕܐܠܗܐ.

ws. 5-6—ܕܐܠܗܐ ܡܪܝܡ.

l. 5, w. 8—ܘ omitted.

l. 8, ws. 10-11—ܕܐܠܗܐ ܡܪܝܡ.

l. 9, w. 1—ܠܘܬ ܡܪܝܡ.

P. 59, l. 10, w. 1—ܐ prefixed to it.

w. 4—ܐ added to it.

w. 6—ܡܪܝܡ.

w. 7—ܡܪܝܡ ܕܐܠܗܐ.

l. 11, w. 3—ܡܪܝܡ ܕܐܠܗܐ.

w. 6—DH fol. 174*b* ends here.

l. 12, w. 4—ܐ added to it.

l. 13, w. 5—ܐ omitted.

w. 9—ܡܫܝܚ.

P. 60, l. 3, w. 7—ܐ added to it.

l. 4, w. 1—ܡܬܝ.

l. 6, w. 1—ܕܐܝ added above the line in TD_2 is inserted on the left-hand margin of DH just after this word, which is the last word of the line, without any mark as to where it should be inserted. In TD_2 the word seems to have been placed in its correct place after this word.

l. 7, w. 2—l. 8, w. 2—in TD_2 these 7 words, in DH only 6 words, are written with red ink.

l. 9, w. 3—ܡܪܝܡ ܕܐܠܗܐ.

l. 10, ws. 2-4—ܡܪܝܡ ܕ ܐܠܗܐ.

w. 7—thus both; better omit ܕ.

w. 9—ܡܫܝܚ.

l. 11, w. 3—ܡܪܝܡ.

l. 12, w. 1—ܘ added to it.

l. 14, w. 5—ܠܘܬ ܡܪܝܡ.

l. 15, w. 9—ܘ added to it.

P. 61, l. 3, w. 5—ܐܘܡ.

w. 6—ܐ added to it.

l. 4, w. 1—ܕܠܐܡܝܢ

w. 6—ܐ added above the line in DH. Better omit.

l. 6, w. 6—ܐܝܬܘܗܝ.

w. 8—omitted.

l. 7, w. 9—omitted.

l. 8, w. 1—ܐ of ܐܝܬܘܗܝ added above the line.

ws. 2-3—ܡܢܐ.

l. 9, w. 3—ܐܝܬܝܗ.

l. 10, w. 1—DH fol. 175a ends at ܕܢܚ.

l. 11, w. 3—ܐ added to it.

l. 13, ws. 2, 10—omitted.

w. 7—ܐܝܬܝܗ with ܐ written above ܝ.

l. 14, ws. 4-5—ܕܢܗܘܢ.

l. 15, w. 3—ܐܝܬܝܗ.

w. 6—ܕܠܐ.

w. 7—added above the line.

P. 62, l. 1, ws. 1-6—added above the line.

w. 1—ܕܠ.

l. 2, w. 9—ܕܢܚ with ܐ written above at the end of the line.

l. 6, w. 1—ܐ added above the line.

l. 7, ws. 2-3—ܐܠܗ.

w. 5—ܐܠܗ.

w. 10—ܐ omitted.

l. 8, w. 6—ܐܠܗ.

w. 8—ܠܛ.

l. 10, w. 2—ܐܠܗ.

P. 62, l. 11, w. 5—ܐ added to it.

w. 8—ܢ omitted.

w. 10—ܕܐܝܬ.

l. 12, w. 4—omitted.

w. 5—ܐ added to it.

w. 6—ܐܢ.

l. 13, w. 2—ܐܝܬܝܗ.

l. 14, w. 7—omitted.

w. 7—ܐ added above it.

P. 63, l. 1, w. 2—ܐ added to it.

w. 8—ܐ omitted.

l. 2, w. 3—ܐ omitted.

l. 9, w. 7—ܐܝܬ.

l. 10, w. 1—DH fol. 175b ends here.

l. 11, w. 1—ܐܝܬ.

w. 3—ܐ with ܢ as an amendation above ܐ.

w. 7—ܐ added to it.

w. 8—ܐ added to it.

l. 13, w. 4—a blank of about 5 letters after ܐ owing to the paper being torn.

l. 15, w. 7—ܐܝܬ.

P. 64, l. 4, w. 2—ܐ added to it.

w. 3—ܐܝܬ.

l. 5, w. 7—ܐ added at the end of the line.

l. 9, ws. 8-10—DH has ܐܝܬ with ܐ added above as a variant.

l. 11, w. 8—ܐ.

l. 14, w. 5—ܐ.

P. 65, l. 1, ws. 10-11—omitted.

l. 2, w. 4—omitted.

l. 6, w. 3—omitted.

w. 5—ܒܝܬܢܝܐ.

w. 13—ܐܝܬܝܗܘ.

l. 8, w. 9—ܕܡܫܬܝ.

l. 9, w. 1—DH fol. 176a ends here.

l. 11, w. 8—omitted.

w. 9—ܫܪܝܐ.

l. 12, w. 1—there is a blank space after it. See note p. 63, l. 13.

w. 2—thus both; for ܡܢ.

l. 13, w. 3—ܐܝܟ.

w. 13—ܐܝܬܝܗܘ.

l. 14, w. 1—ܕܡܫܬܝ.

w. 7—ܡܢ.

w. 10—ܘ omitted.

l. 15, w. 1—ܐܝܟܢܐ.

ws. 4-5—ܐܝܟ ܕܢ

P. 66, l. 1, w. 6—omitted.

l. 4, w. 2—ܕܡܫܬܝ.

l. 6, w. 3—ܐ added to it.

l. 7, ws. 5-11—written with red ink in both TD_2 and DH.

l. 8, w. 11—ܐܝܬܝܗ.

w. 13—omitted.

l. 10, w. 3—ܐܝܬܝܗ.

l. 11, w. 2—ܐܝܬ.

l. 12, w. 4—ܐܝܬ.

ws. 5-7—repeated at the commencement of a line in DH; better omit.

P. 67, l. 1, w. 1—ܒ prefixed to it.

w. 7—ܐ omitted.

w. 8—ܒܝܬܢ written with red ink only in TD_2.

l. 2, w. 7—ܐܝܬܝܗ.

w. 8—ܘ omitted.

w. 9—ܫܘܬܦ written with red ink in TD_2 only.

l. 3, w. 2—ܘ added to it.

w. 3—ܕܡܫ.

ws. 5-6—ܐܝܟ with ܕ added above.

l. 4, w. 2—omitted.

w. 4—ܐܝܬܝܗ.

w. 7—ܐ prefixed to it.

l. 6, w. 7—omitted.

w. 8—ܐܝܟܢܐ with ܐ added to it.

w. 9—DH fol. 176b ends here.

l. 7, ws. 1-2—ܘܒܝ written with red ink in TD_2 only.

w. 5—ܘ added to ܐܝܟ.

w. 7—omitted.

l. 8, ws. 4-5—ܘܒܝ written with red ink in TD_2 only.

w. 6—ܘ added to ܐܝܟ.

l. 9, ws. 4-7—ܐ ܕ ܒ ܘ written with red ink in TD_2 only.

w. 7—ܐ after ܕ omitted and ܘ added instead, out of which ܒ is struck off.

l. 10, w. 1—ܐܝܟܢܐ.

l. 11, w. 9—ܒ.

l. 12, w. 1—ܘ added to it.

P. 67, l. 12, ws. 2-4—[illegible]

w. 11—[illegible].

l. 13, w. 1—[illegible] added to it.

w. 3—[illegible] omitted.

w. 4—[illegible]; there is on the left hand margin of DH ... [illegible] with the following letters cut off, without any sign as to where it should be placed; possibly it was a variant [illegible] of [illegible].

l. 13, w. 5—[illegible].

w. 10—[illegible] added to it.

l. 14, w. 7—[illegible].

l. 15, w. 8—[illegible] is omitted.

P. 68, l. 1, w. 1—written with red ink in TD_2 only.

w. 3—[illegible].

w. 5—[illegible].

l. 2, ws. 5-7—[illegible].

w. 9—omitted.

ws. 10-12—[illegible]; written with red ink in TD_2 only.

l. 3, w. 2—written with red ink in TD_2 only.

ws. 5-6—[illegible]; [illegible] being omitted.

w. 9—[illegible].

l. 4, w. 3—[illegible].

w. 6—[illegible] added to it.

l. 5, w. 6—omitted.

ws. 8-10—[illegible].

l. 6, w. 8—[illegible] added to [illegible].

P. 68, l. 7, w. 4—[illegible] omitted.

w. 7—[illegible] added to [illegible].

ws. 9-10—[illegible]; w. 10 [illegible] is written with red ink in TD_2.

l. 8, ws. 1-5—[illegible] written with red ink in TD_2; DH has [illegible] instead of [illegible] in w. 4.

w. 9—written with red ink in TD_2.

l. 9, w. 1—DH has [illegible] with [illegible] written above it. Written with red ink in TD_2.

l. 10, w. 2—[illegible]; DH has [illegible] on the left hand margin with a letter or more cut off; it cannot be determined to what it applies, perhaps to [illegible] of [illegible], which is at the end of a line.

ws. 5-7—[illegible].

l. 11, w. 4—[illegible].

ws. 7-8—[illegible].

l. 12, w. 4—[illegible] added to it.

l. 13, w. 1—written with red ink in TD_2.

ws. 2-3—omitted.

w. 7—[illegible] prefixed to [illegible].

l. 14, w. 3—[illegible].

l. 15, w. 2—[illegible] added to it.

w. 3—[illegible] added to it.

ws. 4-5—written with red ink in TD_2.

P. 69, l. 1, w. 3—[illegible] with [illegible] written above.

w. 4—[illegible] added to it.

w. 8—[illegible].

l. 2, w. 1—[illegible].

P. 69, l. 3, w. 2—ܘ added to it.

w. 3—ܐܝܟܢܐ added to it.

w. 5—ܐܝܟܢܐ.

w. 8—ܐܝܟܢܐ which is struck off with ܐܝܟܢܐ above it.

l. 4, w. 1—DH fol. 177*a* ends here.

l. 5, w. 1—ܐ prefixed to it.

w. 2—ܘ added to it.

w. 4—ܐܝܟܢܐ added above the line over ܐܝܟܢܐ.

w. 5—omitted.

w. 8—ܐ with ܐ over it.

l. 6, w. 1—ܐ.

w. 4—omitted.

l. 6, w. 5—ܐ.

w. 7—ܐܝܟܢܐ.

w. 10—omitted.

l. 7, w. 7—ܐܝܟܢܐ.

l. 8, w. 2—ܐܝܟܢܐ.

w. 4—ܐ added to it.

w. 5—ܐ.

w. 9—omitted.

l. 9, w. 8—ܐ written with red ink in TD_2.

l. 10, ws. 7-8—ܐܝܟܢܐ.

l. 11, ws. 5-6—ܐ instead of ܐ.

ws. 9-11—ܐ ܐ.

l. 12, ws. 1-3—omitted.

w. 2—ܐ.

l. 13, w. 6—ܐ.

w. 9—ܐ

P. 69, l. 14, w. 5—ܐ.

l. 15, w. 4—ܐ.

P. 70, l. 1, w. 1—ܐ.

w. 3—ܐ.

w. 5—ܐ.

w. 7—ܐ omitted.

w. 9—written with red ink in TD_4.

l. 2, ws. 1-8—omitted.

w. 2—ܐ.

w. 5—ܐ added to it.

w. 11—ܐ added to it in the middle of the line.

l. 3, w. 1—ܐ.

ws. 3-4—written with red ink in TD_2.

ws. 5-8—ܐ ܐ.

l. 4, w. 3—ܐ added to it.

w. 5—ܐ.

w. 7—ܐ.

l. 5, ws. 6-7—ܐ.

l. 6, w. 4—written with red ink in TD_2.

l. 7, w. 1—ܐ.

w. 6—ܐ.

l. 8, w. 6—ܐ.

w. 7—ܐ.

w. 9—ܐ written above it.

l. 9, w. 4—ܐ added to it.

w. 10—omitted.

l. 10, ws. 5-6—ܐ.

l. 12, w. 3—DH has ܐ; ܐ written with red ink in TD_2.

l. 14, w. 2—ܐ.

P. 70, l. 15, ws. 1-2—ܐܝܟܢܐ.

ws. 8-9—ܐܝܟ ܐܢܬܘܢ; DH fol. 177*b*. ends at w. 8.

P. 71, l. 1, w. 3—ܡܪ ܡܪ written with red ink in TD_2.

l. 2, w. 3—ܐܝܟܢܐ with ܝ added to it.

w. 4—ܐܝܟܢܐ.

w. 6—ܘ omitted.

w. 8—ܐܝܟܢܐ.

l. 3, w. 2—ܡܢ.

ws. 2-3—written with red ink in TD_2.

ws. 6-7—ܐܝܟܢܐ.

l. 4, w. 6—ܟܝ written with red ink in TD_2.

ws. 7-10—ܡܢ ܐܝܟ ܡܢ ܕ ܐܢܬܘܢ.

l. 5, w. 2—ܐܢܬܘܢ.

w. 4—ܡܢ.

w. 7—ܐܝܟ.

w. 9—ܐܝܟ.

l. 6, w. 8—ܐܝܟ.

w. 10—ܐܝܟ.

l. 7, w. 5—ܘ added to it.

ws. 7-8—ܐܝܟ.

l. 8, ws. 3-5—ܡ written with red ink in TD_2.

l. 8, w. 7—ܐܢܬܘ.

w. 8—ܐ with ܡ added above it.

w. 11—ܡ.

l. 9, w. 2—ܐ with ܡ added above 3.

l. 10, w. 3—ܐܝܟ.

P. 71, l. 10, w. 5—omitted.

w. 8—ܐܝܟ.

l. 11, w. 1—ܐ.

l. 12, ws. 1, 4-5—written with red ink in DH and TD_2 both.

w. 2—written with red ink in TD_2; inserted above the line with black ink in DH.

w. 3—omitted in DH, written with red ink in TD_2.

w. 6—ܐ.

l. 14, w. 7—ܐ added to it.

w. 8—ܐ.

w. 10—ܡ written with red ink in TD_2; DH has ܕ.

l. 15, ws. 1, 3-5, 8—written with red ink in TD_2.

P. 72, l. 1, w. 1—added above the line.

l. 2, w. 1—ܐ added to it.

w. 3—ܐ repeated in the middle of the line.

ws. 4-5—ܐ.

l. 4, ws. 8, 11—ܐ.

w. 9—omitted.

l. 5, w. 1—ܐ omitted.

w. 3—ܐ.

w. 7—ܐ.

w. 10—ܐ inserted after it.

l. 6, w. 1—ܐ.

w. 4—ܡ written with red ink in TD_2; DH has ܡ.

l. 7, w. 2—ܐ.

P. 72, l. 7, w. 4—ܘ omitted.

w. 7—ܒܫܡܝܐ.

w. 9—ܘ added to it.

l. 8, w. 4—ܘ added to it.

w. 9—ܘ added to it.

w. 10—ܡܢܐ.

l. 10, ws. 4-5—ܡܫܝܚܐ ܕܡܠܟܐ.

l. 11, w. 4—ܡܠܟܐ.

w. 5—ܘ omitted.

w. 6—ܗܘ added to it.

w. 10—ܘ omitted.

l. 12, w. 4—ܘ added to it.

w. 9—DH fol. 178*a* ends here.

l. 13, w. 1—ܡܠܟܐ.

l. 14, ws. 1-2—ܕܡܫܝܚܐ inserted above ܗܘ which is at the end of the line.

w. 4—ܒܫܝܐ.

l. 15, w. 8—ܡܫܝܚܐ.

w. 9—omitted.

P. 73, l. 1, w. 1—ܡܠܟܐ.

l. 2, w. 1—ܐܝ prefixed to it.

w. 3—ܒܫܝܐ added to it.

w. 9—omitted.

l. 3, w. 7—ܐܝ.

l. 4, w. 3—ܘ omitted.

l. 5, w. 7—ܘ added to it.

l. 6, w. 7—ܡܫܝܚܐ.

w. 8—ܘ ܒܫܝܐ.

l. 7, w. 5—ܠܗ.

P. 73, l. 7, w. 9—ܡܫܝܚܐ.

l. 9, w. 2—ܗܘܐ added to it.

l. 10, w. 1—ܡܫܝܚ.

w. 6—ܡܠܟܐ.

w. 9—omitted.

l. 11, w. 4—ܡܫܝܚܐ.

l. 12, w. 1—ܡܠܟܐ.

w. 2—ܒܫ added to it.

w. 8—ܡܠܟܐ.

l. 13, ws. 2, 9—omitted.

l. 14, w. 1—ܡܫܝܚܐ

ws. 4, 7—omitted.

l. 15, w. 1—omitted.

w. 7—ܡܫܝܚܐ.

w. 9—ܘ added to it.

P. 74, l. 1, w. 7—ܗܘ added to it.

l. 2, w. 11—ܡܫܝܚܐ.

w. 14—ܠܗ ܗܘ ܕܡܫܝܚ ܐܝ added after it.

l. 3, w. 3—ܡܫܝܚܐ.

w. 5—ܘ inserted after it.

l. 4, ws. 4-5—ܡܫܝܚ.

w. 9—omitted.

l. 5, ws. 1-3—ܡܠܟܐ ܕܡܫܝܚ.

l. 6, w. 2—omitted.

w. 6—ܡܠܟܐ.

w. 7—ܘ added after it.

l. 7, ws. 1-4—ܠܗ ܕ ܡܫ.

w. 6—ܡܫܝܚ.

l. 8, w. 1—ܡܫܝܚ.

w. 3—DH fol. 178*b* ends here.

P. 74, l. 8, w. 6—[illegible] added after it.

l. 9, w. 2—[illegible].

ws. 6-8—written with red ink in TD_2, DH.

w. 8—∴ after w. 8 omitted.

l. 10, w. 6—[illegible].

w. 8—ܐ omitted.

ws. 7-9—written with red ink in TD_2.

l. 11, w. 1—[illegible].

w. 2—[illegible] written above the line over [illegible].

w. 11—[illegible].

l. 12, ws. 1-3—[illegible].

l. 13, w. 5—[illegible] written with red ink in TD_2; DH has [illegible].

l. 14, w. 4—[illegible].

w. 6—[illegible] instead of [illegible].

l. 15, w. 3—[illegible] written with red ink in TD_2; DH has [illegible].

w. 5—[illegible].

w. 7—written with red ink in TD_2.

P. 75, l. 2, w. 5—[illegible] with [illegible] written above.

l. 3, w. 2—[illegible] with [illegible] written above.

w. 3—ܐ added to it.

w. 4—[illegible] written with red ink in TD_2.

w. 5—[illegible] added to it.

w. 7—[illegible].

l. 4, w. 1—[illegible].

P. 75, l. 4, w. 2—ܐ added to it.

w. 3—written with red ink in TD_2.

ws. 5-10—omitted.

l. 5, w. 3—ܐ added to it.

ws. 4-5—[illegible] repeated at the commencement of a new line.

l. 6, w. 3—[illegible] added to it.

w. 6—[illegible] added to it.

w. 9—[illegible].

l. 7, w. 2—[illegible].

w. 6—[illegible].

l. 8, ws. 3-5—[illegible].

l. 9, w. 2—[illegible] added to it.

w. 6—[illegible].

w. 8—[illegible].

l. 11, ws. 7-9—omitted.

l. 12, w. 5—omitted.

w. 12—[illegible] written with red ink in TD_2.

l. 14, ws. 2-3—[illegible].

w. 5—omitted.

w. 8—[illegible].

l. 15, w. 3—[illegible].

P. 76, l. 1, w. 1—[illegible].

l. 2, ws. 6-7—[illegible].

l. 3, ws. 4, 6, 11—omitted.

l. 4, ws. 2-3—[illegible].

w. 4—DH fol. 179a ends here.

w. 7—[illegible].

w. 9—[illegible] added to it.

P. 76, l. 5, w. 4—ܐ added to it.

ws. 7-10—omitted.

l. 6, ws. 4-6—written with red ink in TD_2. DH.

w. 6—ܕ omitted in DH.

l. 7, w. 5—ܐܝܟܢܐ.

ws. 11-12—ܐܝܟ ܕܐܝܟ.

l. 8, w. 1—ܐ prefixed to it.

ws. 3-7—omitted.

w. 12—ܘ ܡܢ ܡܢ written with red ink in TD_2.

l. 9, w. 4—ܡܢ ܡܢ.

w. 9—ܐ.

ws. 4-5, 9-10—written with red ink in TD_2.

l. 10, w. 1—ܐܝܟܢܐ.

ws. 2-3, 8-9—written with red ink in TD_2.

w. 2—ܐ.

w. 4—omitted.

w. 8—ܐ.

w. 10—ܐ added to it.

l. 11, ws. 1-2—written with red ink in TD_2;

w. 1—ܐ.

ws. 3, 6, 8—omitted.

w. 7—ܐܝܟܢܐ.

l. 12, w. 2—ܡܢ omitted.

ws. 9-17—written with red ink in TD_2.

ws. 9, 12—ܐ.

ws. 11, 14, 16—omitted.

l. 13, ws. 7-10—ܐ ܕ ܐ ܕ ܐ ܕ.

w. 11—omitted.

l. 14, w. 1—written with red ink in TD_2; DH has ܐ.

P. 76, l. 14, w. 2—ܐ with ܐ above ܐ.

w. 3—ܐ with ܐ above ܐ.

w. 6—ܐ.

w. 9—ܐ.

l. 15, w. 2—ܐ added to it.

w. 3—a point inserted after it.

w. 5—ܐ added to it.

ws. 7, 9—ܐ added to them.

P. 77, l. 1, w. 2—ܐ added to it.

w. 3—ܐ.

ws. 4-6—ܐ ܐ ܐ omitted.

w. 8—ܐ.

l. 2, ws. 6, 9—omitted.

l. 3, w. 5—ܐ.

w. 8—ܐ.

w. 12—ܐ.

l. 4, w. 1—ܐ instead of ܐ.

w. 3—ܐ added to it.

l. 5, w. 3—ܐ.

ws. 6, 12—omitted.

w. 7—ܐ.

ws. 8-9—ܐ.

w. 10—ܐ.

l. 6, w. 1—ܐ written with red ink in TD_2; DH has ܐ.

w. 2—ܐ added to it.

w. 6—omitted.

w. 8—ܐ.

l. 7, ws. 3-4—ܐ omitted.

P. 77, l. 7, w. 7—ܘ omitted.

w. 10—ܐܝܟܢܐ.

l. 8, w. 1—ܘ added to it.

l. 9, w. 4—ܕܢܘ.

ws. 5, 12—omitted.

l. 10, w. 10—ܕܡܬܩܢܝܢ.

l. 11, w. 3—written with red ink in TD_2.

w. 5—ܕܝ above the line is w. 4; w. 5 ܕܝ in DH.

w. 6—ܒܬܪܝܢ.

w. 8—omitted.

w. 11—ܡܫܝܚܐ.

l. 12, w. 1—ܒ instead of ܥ.

ws. 2, 4—ܘ added to it.

w. 3—ܐܝܟ added to it.

l. 13, w. 3—ܡܢܘ.

w. 4—ܡܫܝܚܐ

l. 14, w. 1—written with red ink in TD_2.

w. 3—ܕܝ.

l. 15, w. 5—ܕܐܝܟ inserted after it.

P. 78, l. 1, w. 2—ܕܡܫܝܚ; DH fol. 179b ends here.

l. 2, w. 5—ܐܝܟ added to it.

l. 3, ws. 4, 8—omitted.

l. 4, w. 7—ܡܫܝܚܐ.

l. 5, w. 1—ܡܫܝ.

ws. 4, 10—ܡܢܘ.

w. 6—omitted.

w. 11—ܡܫܝܚܐ

l. 6, ws. 5-6—Repeated at the beginning of a new line.

P. 78, l. 6, ws. 8-9—ܡܢ ܡܫܝܚ.

l. 7, w. 8—omitted.

l. 8, ws. 1-2—ܒܟ ܡܫܝܚ.

w. 5—omitted.

w. 7—ܕܡܫܝܚ.

l. 9, ws. 2-3—In DH ܒ ܡܫܝܚ with ܐܝܟ written above the two words.

l. 10, w. 8—ܪ written with red ink in TD_2.

w. 10—omitted.

l. 11, w. 6—ܡܛܠ.

w. 11—ܘ omitted and ܐܝܟ inserted after it.

l. 12, w. 9—ܡܫܝܚ with ܕ written above ܡ

l. 13, w. 3—ܡܫܝܚܐ.

w. 5—ܡܢܘ.

w. 8—ܘ added to it.

l. 14, ws. 1-2—ܒܟ.

w. 11—ܕܡܫܝܚ.

l. 15, w. 2—ܡܫܝ.

w. 5—omitted.

w. 12—ܕܡܫܝܚ.

P. 79, l. 1, ws. 2, 4, 11, 15—omitted.

w. 6—ܡܫܝܚ.

l. 2, ws. 3-4—ܡܫܝܚ ܕܐܠܗܐ ܡܫܝܚ.

w. 8—ܡܢܘ.

l. 3, w. 3—ܒܟܡܪ.

w. 6—omitted.

ws. 9-10—ܡܢ ܡܫܝܚ ܕܐܠܗܐ.

l. 4, ws. 9, 13—omitted.

w. 12—ܡܫܝܚ.

l. 5, w. 7—omitted.

P. 79, l. 6, w. 2—[illegible].

w. 3—[illegible].

l. 8, w. 7—[illegible] added to it.

w. 8—[illegible] repeated at the commencement of a new line.

w. 9—[illegible].

l. 9, ws. 6, 12—omitted.

w. 9—[illegible].

l. 10, ws. 6, 9, 13, 14—omitted.

w. 7—[illegible].

l. 11, w. 5—[illegible] with [illegible] written above it.

ws. 6-8, 14—omitted.

w. 9—[illegible] added to it, [illegible] being inserted above the line.

w. 12—[illegible].

l. 12, ws. 1-3—[illegible]; DH fol. 180*a* ends here.

w. 6—[illegible].

l. 13, w. 4—omitted.

ws. 10-12—[illegible] struck off with [illegible] inserted above it.

l. 14, w. 5—[illegible].

l. 15, w. 2—[illegible].

w. 4—[illegible].

P. 80, l. 2, w. 10—[illegible] added after [illegible].

l. 3, w. 9—[illegible].

w. 13—[illegible] omitted.

l. 4, w. 1—[illegible].

w. 2—[illegible] added to it.

w. 4—[illegible] added to it.

P. 80, l. 2, ws. 5-6—[illegible].

l. 5, w. 1—[illegible].

w. 6—[illegible].

l. 6, ws. 3, 7—[illegible] omitted.

w. 4—[illegible].

l. 7, w. 3—added above the line.

w. 5—[illegible]; [illegible] being inserted on the right hand margin.

w. 7—[illegible].

l. 8, w. 1—[illegible].

w. 5—[illegible] added to it.

ws. 8-9—[illegible].

l. 9, ws. 3, 5, 9—omitted.

w. 10—l. 10, w. 6—[illegible].

l. 11, w. 4—[illegible].

w. 10—[illegible].

l. 12, ws. 3-4—[illegible].

l. 13, w. 5—[illegible].

ws. 7-8—[illegible].

l. 14, ws. 4-5—[illegible].

w. 7—[illegible].

l. 15, w. 10—[illegible] omitted.

w. 1—[illegible] written with red ink in TD_2.

P. 81, l. 1, w. 1—[illegible].

w. 7—[illegible].

w. 8—[illegible] omitted.

l. 2, w. 2—[illegible] written with red ink in TD_2.

w. 7—[illegible] omitted.

P. 81, l. 2, ws. 8-9—ܘ ܡܘܩ.

ws. 10-11—ܡܪ ܡܬܠܘ.

l. 3, w. 6—ܡܬܡܢܝܢ.

w. 10—ܡܠܘ.

l. 4, w. 1—ܐ omitted.

w. 3—ܕ added to it.

l. 6, w. 1—ܡܬܩܪܒܝܢ.

w. 4—ܡܡܬܪ.

w. 7—ܡܘܘܕܥ.

l. 7, w. 1—omitted.

w. 12—ܡܠܟܘܬܐ.

l. 8, w. 3—ܡܩܘܡܬܐ.

w. 6—omitted.

w. 9—ܡܠܘ with ܡܠܘ added to it.

w. 11—DH. fol. 180*b* ends here.

w. 13—ܡܘ repeated by mistake.

l. 9, ws. 3-6—written with red ink in TD_3, DH.

w. 4—ܡܢܟ.

l. 10, w. 1—ܡܬܩܝܡ.

w. 5—ܕ added after it.

w. 11—ܕ omitted.

l. 11, w. 4—ܕ omitted.

ws. 5-6—ܡܪܝܐ written with red ink in TD_3.

w. 8—ܐܟ.

l. 12, w. 2—ܛܒ written with red ink in TD_3.

w. 9—ܡܬܩܪܒܝܢ.

l. 13, w. 1—ܡܠܟܘܬܐ.

w. 5—ܡܪܝ.

P. 81, l. 14, w. 13—ܐ omitted.

l. 15, w. 1—ܐ inserted after it.

w. 3—ܡܪܝ.

w. 7—ܡܠܟ.

w. 9—ܕ omitted.

P. 82, l. 1, w. 4—ܘ written with red ink in TD_3.

w. 6—ܐ omitted.

l. 2, ws. 1-3—ܛܒܝܢ ܡܪܝܟ written with red ink in TD_3.

ws. 12-13—ܡܠܟܘܬ ܡܘ ; ܡ seems to have been struck off.

l. 3, w. 1—omitted.

l. 4, w. 2—ܡܬܩܪܒܝܢ.

ws. 3, 12—ܕ omitted.

l. 5, ws. 2-3—ܛܒ ܛܒ written with red ink in TD_3.

w. 6—ܡܪܝ.

l. 6, w. 7—ܕ omitted.

w. 10—ܡܠܟ.

w. 12—ܐ added to it.

l. 7, w. 1—ܡܠܟܘܬܐ.

ws. 2-4—ܟܘ ; ܟ.

w. 12—ܡܘܡܬ.

l. 8, w. 6—ܡܘܡܬ

w. 8—ܛܒ written with red ink in TD_3; DH has ܛܒ.

l. 9, w. 2—omitted.

ws. 3-4—ܡܠܟܘܬ ܕܐܠܗ.

w. 6—ܡܪܝ.

P. 82, l. 9, w. 11—[illegible].

l. 10, w. 2—[illegible].

ws. 3-4—[illegible].

w. 9—[illegible].

l. 12, w. 8—[illegible] added to it.

w. 4—[illegible].

l. 13, w. 1—[illegible].

l. 13, w. 9—[illegible].

l. 14, w. 1—[illegible].

w. 4—[illegible].

w. 7—[illegible].

l. 15, ws. 4-5, 10—[illegible] written with red ink in TD_2.

w. 8—omitted.

l. 16, ws. 5-6—[illegible].

w. 8—[illegible] written with red ink in TD_2.

w. 9—[illegible].

P. 83, l. 1, w. 3—[illegible] added to it.

w. 5—[illegible].

w. 7—[illegible] added to it.

w. 9.—omitted.

l. 2, w. 1—[illegible].

ws. 2-3—[illegible].

ws. 10-12—[illegible].

l. 3, w. 6—DH fol. 181*a* ends here.

l. 4, w. 1—[illegible] prefixed to it.

w. 2—[illegible].

w. 6—[illegible].

w. 9—[illegible] omitted.

P. 83, l. 6, w. 5—[illegible].

l. 7, w. 13—[illegible] omitted.

l. 8, w. 2—[illegible] added to it.

w. 9—[illegible].

l. 9, w. 5—[illegible].

l. 10, ws. 1-2—[illegible].

w. 3—it is at the end of a line in DH.

w. 5—l. 11, w. 3—inserted above the line later on.

l. 11, w. 2—[illegible].

l. 12, w. 1—[illegible].

w. 2—[illegible].

l. 13, ws. 1-2—[illegible].

w. 5—omitted.

w. 9—[illegible] added to it.

w. 10—[illegible] written with red ink in TD_2.

l. 14, w. 3—[illegible] omitted.

w. 10, l. 15, w. 9—[illegible].

l. 15, ws. 5-6—omitted.

w. 9—[illegible] added to it.

P. 84, l. 1, w. 1—[illegible].

w. 6—[illegible] added to it.

w. 8—[illegible].

l. 2, w. 2—[illegible].

ws. 5-6—[illegible].

w. 8—omitted.

l. 3, ws. 3-4—[illegible].

w. 6—omitted.

l. 4, w. 6—[illegible] before [illegible] omitted.

w. 12—[illegible].

P. 84, l. 5, w. 11—[illegible].

l. 6, w. 6—[illegible].

w. 8—[illegible] after [illegible] omitted.

l. 7, w. 3—[illegible].

w. 5—[illegible].

w. 9—[illegible].

w. 11—[illegible].

l. 8, w. 1—[illegible].

ws. 5-6—[illegible].

w. 9—[illegible] omitted.

w. 10—[illegible] written and struck off after it.

w. 11—[illegible] omitted.

l. 9, w. 1—[illegible].

w. 3—[illegible] added to it.

w. 6—[illegible].

l. 10, ws. 1-4—written with red ink in TD_2, DH.

l. 10, w. 3—omitted.

l. 11, w. 3—written with red ink in TD_2.

w. 4—inserted above the line over [illegible] which commences a new line.

w. 5—[illegible] omitted.

l. 12, w. 2—[illegible].

ws. 5, 9, 12—omitted.

w. 8—[illegible].

l. 13, w. 3—[illegible] instead of [illegible].

w. 7—[illegible].

w. 8—omitted.

P. 84, l. 14, w. 1—[illegible] written with red ink in TD_2.

w. 6—[illegible].

w. 9—[illegible] added to it

l. 15, w. 5—DH fol. 181*b* ends here.

l. 16, w. 9—[illegible] added to it.

P. 85, l. 1, w. 7—[illegible] inserted after it.

l. 2, w. 3—[illegible].

w. 9—[illegible].

A word is written on the left hand margin opposite DH, fol. 182*a*, ll. 1-3, adjacent to the lines, but it is cut off, perhaps [illegible].

l. 3, w. 1—[illegible].

w. 3—[illegible].

l. 4, w. 1—[illegible] written with red ink in TD_2.

w. 2—omitted.

w. 4—[illegible] with [illegible] added to it.

w. 6—[illegible].

l. 5, w. 1—[illegible] written with red ink in TD_2.

w. 9—[illegible].

l. 6, w. 8—[illegible] written with red ink in TD_2.

w. 12—[illegible].

l. 8, w. 3—[illegible].

w. 8—[illegible] omitted.

l. 9, ws. 1-5—inserted above the line over the ws. 6-9, without any sign as to where they should be carried.

w. 3—[illegible] omitted.

w. 9—[illegible].

P. 85, l. 10, w. 1—[illegible].

w. 4—[illegible].

l. 11, w. 1—[illegible] prefixed to [illegible].

w. 9—[illegible] added to [illegible].

l. 12, w. 2—[illegible].

w. 8—[illegible].

w. 9—[illegible] written and struck off after it.

l. 13, w. 5—[illegible].

w. 7—[illegible].

l. 14, w. 5—[illegible].

l. 15, w. 2—[illegible].

w. 4—[illegible] added to it.

w. 7—[illegible] omitted.

w. 10—[illegible].

l. 16, w. 2—[illegible].

w. 4—[illegible] written with red ink in TD_2.

P. 86, l. 1, w. 2—[illegible] added to it.

w. 6—[illegible].

w. 8—[illegible] omitted.

l. 2, w. 1—[illegible].

w. 2—[illegible].

w. 7—[illegible].

w. 9—[illegible].

l. 3, w. 5—[illegible].

ws. 9-11—[illegible] omitted.

l. 4, w. 5—[illegible].

w. 7—[illegible].

P. 86, l. 5, w. 3—[illegible].

w. 5—[illegible].

l. 6, w. 6—[illegible].

w. 10—[illegible].

l. 7, w. 6—[illegible] omitted.

ws. 7-8—[illegible].

l. 8, w. 3—[illegible].

w. 5—[illegible].

l. 9, w. 1—[illegible].

w. 3—[illegible].

l. 10, w. 1—[illegible].

ws. 2-4—written with red ink in TD_2; the words are omitted in DH.

w. 5—[illegible].

l. 11, w. 5—DH fol. 182*a* ends here.

w. 6—omitted.

l. 12, ws. 1-3—[illegible].

w. 6—[illegible].

l. 13, w. 5—[illegible] added to it.

ws. 6-7—[illegible].

l. 14, w. 3—[illegible].

w. 7—[illegible].

l. 15, w. 5—[illegible] omitted.

w. 11—it is at the end of the line in DH.

P. 87, l. 1, w. 1—[illegible] prefixed to it.

ws. 5-6—[illegible].

w. 10—[illegible].

l. 2, w. 2—[illegible].

l. 3, w. 1—[illegible].

P. 87, l. 4, w. 4—[illegible].

ws. 5-7—written with red ink in TD_2.

ws. 8-10—[illegible].

l. 7, w. 4—[illegible] omitted.

l. 11, w. 4—[illegible].

w. 9—[illegible].

w. 12—[illegible].

l. 12, w. 4—[illegible].

ws. 6-7—[illegible] instead of [illegible].

w. 9—[illegible] omitted.

w. 11—[illegible].

l. 13, w. 6—[illegible].

ws. 8-9—[illegible] omitted.

w. 13—l. 14, w. 0—[illegible].

l. 14, w. 1—[illegible].

ws. 4-5—[illegible].

P. 88, l. 1, w. 3—[illegible].

w. 6—[illegible] added to it.

l. 2, ws. 2, 9—[illegible].

w. 12—[illegible].

l. 4, w. 6—[illegible].

w. 7—[illegible] omitted.

l. 5, w. 3—DH fol. 182*b* ends here.

ws. 5-6—[illegible].

w. 9—[illegible].

l. 6, w. 1—[illegible].

w. 5—[illegible].

l. 7, w. 9—[illegible].

P. 88, l. 8, w. 4—[illegible].

w. 8—[illegible].

l. 9, w. 5—[illegible].

l. 10, w. 1—[illegible].

l. 11, w. 6—[illegible].

w. 9—[illegible] omitted.

w. 12—[illegible] omitted.

l. 12, w. 4—[illegible].

w. 6—[illegible] added to it.

w. 9—[illegible].

l. 13, w. 1—[illegible].

w. 3—[illegible].

l. 14, w. 1—[illegible].

ws. 6-7—[illegible].

l. 14, ws. 11-12—[illegible].

l. 15, w. 3—[illegible].

w. 8—[illegible].

P. 89, l. 1, w. 9—[illegible] added to [illegible].

l. 2, w. 3—[illegible]; the point after it is omitted in DH.

l. 3, w. 1—[illegible].

w. 3—[illegible] added to it.

w. 4—[illegible].

w. 5—[illegible] omitted.

l. 4, w. 2—[illegible] omitted.

w. 6—[illegible].

w. 7—[illegible] added to it.

w. 8—[illegible].

P. 89, l. 5, w. 3—ܐܝܬܝܗܘܢ.

l. 6, ws. 2, 4, 6—ܐ omitted.

w. 10—ܐܝܬܝܗܘܢ.

l. 7, w. 7—ܛܒ written with red ink in TD_2.

w. 11—ܐܝܬܝܗܘܢ.

l. 8, w. 1—ܘ instead of ܐ

ws. 7, 10—ܐ omitted.

w. 11—ܐܝܬ.

l. 9, w. 1—ܐ omitted.

w. 4—ܐܝܬܝܗܘܢ.

w. 9—ܘ added to it.

w. 10—ܐܝܬܟܝܢ with ܝ inserted above ܟ.

l. 10, w. 2—ܐܝܬ instead of ܐܝܬܝ.

w. 7—ܡܢ written with red ink in TD_2.

l. 11, w. 1—ܐܝܬܝ.

w. 3—ܝ inserted above the line.

ws. 4-5—ܐܝܬܝܗܘܢ ܟܬܒܐ.

w. 6—ܐ prefixed to it.

w. 7—ܐܝܬܝܗܘܢ.

l. 12, ws. 3, 8—written with red ink in TD_2; DH has ܘ ܡ ܡ ܕ instead of w. 3.

w. 9—ܘ added to it.

l. 13, w. 3—written with red ink in TD_2.

w. 4—ܘ added to it.

w. 6—ܐܝܬܝܗ with ܘ added to it.

w. 8—ܐܝܬ.

l. 14, ws. 1, 6—written with red ink in TD_2.

P. 89, l. 15, w. 1—ܘ added to it.

w. 3—written with red ink in TD_2.

w. 5—omitted.

w. 6—ܐ added to it.

P. 90, l. 1, ws. 1, 5—written with red ink in TD_2.

w. 3—DH fol. 183a ends here.

w. 6—ܐܝܬ.

l. 2, w. 1—ܐܝܬܝܗ.

w. 2—written with red ink in TD_2.

w. 3—ܘ added to it.

ws. 5-6—ܐܝܬܝ ܐܝܬ.

l. 3, ws. 1, 7—ܡܢ, ܡܢ written with red ink in TD_2; DH has ܡ ܡ ܡ ܕ, ܡ.

w. 3—ܐ omitted.

w. 5—ܐܝܬܝܗ.

l. 4, w. 1—ܐܝܬܝ.

w. 2—ܡܢ written with red ink in TD_2; DH has ܐܝ.

w. 9—ܘ.

l. 5, ws. 2, 9—written with red ink in TD_2; DH has ܡ ܕ ܕ instead of w. 2.

l. 6, w. 4—ܐܝܬ.

w. 5—written with red ink in TD_2.

w. 9—ܐܝܬ.

l. 7, w. 1—ܐܝܬ.

w. 6—written with red ink in TD_2.

l. 7, w. 9—ܘ added to it.

l. 8, w. 1—ܐܝ.

w. 3—ܘ omitted.

P. 90, l. 8, w. 6—ܐܝ omitted and ܐܝ, written above ܐܝ in TD_2, is in its place in DH.

l. 9, w. 3—ܡܢ.

w. 6—ܘ ܡܢ ܕܐ written with red ink in TD_2; DH has ܕ ܡܢ ܡܢ.

l. 10, w. 7—ܡܬܝ.

w. 9—written with red ink in TD_2.

l. 11, w. 9—ܐܘܡܐ.

l. 12, w. 1—ܒܡܬܩܢܝ.

w. 5—ܐܘܡܐ.

ws. 2-9—DH repeats these words after l. 12, w. 9.

l. 13, w. 1—ܐܘܡܐ.

w. 7—ܐܝ added to ܡ.

w. 8—ܡ written with red ink in TD_2.

l. 14, w. 3—ܒܡܬܩ.

l. 15, w. 8—ܐ added to it.

P. 91, l. 1, ws. 1-2—ܒܡܬܩܢ ܡܢ.

l. 2, w. 2—ܒܡܬܩ.

w. 4—ܩܡܐ.

l. 3, w. 4—ܡܢ.

w. 7—ܕܐ.

w. 12—ܐ omitted.

l. 4, ws. 1, 13—ܡ, ܕ written with red ink in TD_2.

w. 6—ܒܡ.

ws. 9-11—ܕܐ ; ܡܢ.

l. 5, w. 5—ܡ written with red ink in TD_2; DH has ܡ ܡ.

P. 91, l. 5, w. 8—ܒܡܬܩܢ.

w. 10—ܡܢ.

l. 6, w. 4—ܩܕ.

w. 6—ܡ ܡ ܡ written with red ink in TD_2.

l. 7, w. 5—ܒܐ.

w. 8—ܐ omitted.

l. 8, w. 1—repeated.

w. 2—ܒܡܬ.

w. 9—ܒܡܐ.

l. 9, w. 1—ܐ.

w. 2—ܐ omitted.

w. 7—ܒܡܐ.

l. 10, ws. 1-2 ܐ ܒܡܬܐ ; DH fol. 133b ends here.

w. 3—ܕ ܒܡܐ.

w. 6—ܕ.

l. 11, w. 2—ܒܡ.

w. 3—ܒܡ.

w. 5—ܕ.

l. 12, ws. 1-3—written in TD_2 with red ink. DH has اور جواي برا inserted above the words with red ink.

w. 10—ܒ omitted.

l. 13, w. 4—ܐ added to it.

w. 7—ܒܡܬ.

l. 15, w. 3—ܒܡ.

ws. 5, 10, 15—omitted.

P. 92, l. 1, ws. 2, 12—ܐ omitted.

l. 2, w. 6—ܒܡ.

P. 92, l. 4, ws. 2-3—ܟܠܗܘ.

w. 9—ܕܡܪܝܐ.

l. 6, w. 1—ܐ prefixed to it.

w. 9—ܐܝܬܝܗܘܢ.

l. 7, w. 1—ܐ omitted.

l. 7, w. 11—ܐܝܬܝܗܘܢ.

l. 8, w. 4—ܐ added to it.

w. 5—ܒܪܝܬܐ.

l. 9, w. 1—ܐ prefixed to it.

ws. 2, 13—ܘ omitted.

w. 7—ܐܝܬܝܗܘܢ.

w. 10—ܫܘܬܐ.

l. 11, ws. 6, 9—ܘ omitted.

w. 10—ܐ with ܕ added above it.

l. 12, w. 9—ܠܡܫܬܝܬܐ.

l. 13, w. 2—ܠܗ.

l. 15, w. 4—ܟܘܬܐ.

ws. 6-8—ܠܡܫܬܝܬܐ.

P. 93, l. 1, w. 1—ܘ prefixed to it.

w. 2—omitted.

w. 7—ܐܝܬܝܗܘܢ.

l. 2, w. 1—ܡ written with red ink in TD_2.

w. 5—ܡܬܪܒܐ.

w. 10—ܘ omitted.

l. 3, w. 1—ܫܘܚ.

w. 5—ܐ added to it.

w. 6—ܘ added to ܟ.

w. 7—ܐ omitted.

P. 93, l. 3, w. 9—ܐܝܬܝܗ.

w. 11—ܡܪܝ.

l. 4, w. 1—ܟܠܗ.

w. 9—ܫ.

l. 5, w. 7—ܐܝܬܝܗ.

l. 6, w. 1—DH fol. 184a ends here.

w. 2—ܐܝܬܝܗ.

w. 4—ܐܝܬܝ.

l. 7, w. 7—ܒܪ.

w. 9—ܘ added to it.

l. 8, ws. 1-5—written with red ink in TD_2; ws. 3-5 only with red ink in DH, but اور جولي added above ws. 1-2 with red ink instead. In DH the text is written continuously, the points of punctuations at the beginning and end of the line in TD_2 are omitted in DH.

l. 9, w. 4—ܐ omitted.

l. 10, ws. 8-10, 12—written with red ink in TD_2.

w. 9—ܘ instead of ܐ.

l. 11, w. 2—ܒ.

w. 6—ܐ added after it.

w. 8—ܒ omitted.

ws. 10-12—ܒܬ ܐ ܕ ܐ. A variant of w. 12 seems to have been written on the right hand margin of DH, out of which only a slight trace of the third letter and the fourth letter ܕ now remain.

l. 12, w. 4—ܒܟ.

l. 13, ws. 1-2—ܐ ܕ ܐ.

P. 93, l. 13, w. 13—omitted.

l. 14, w. 4—ܐ inserted above the line before ܡܬܝܠܝܢ and ܘ added to it.

ws. 6-8—ܡܢ ܕܐܝܬܝܗܘܢ ܕ ܡܠܟ.

l. 15, w. 6—ܡܫܬܡܥܝܢ.

w. 8—ܡܢܗ.

w. 9—ܘ omitted.

P. 94, l. 1, w. 1—ܗܘܐ prefixed to it, and ܗܘ inserted above the line to go after it.

w. 5—ܕܡܫܬܐ.

ws. 6-7—ܗܘܐ ܕܐ.

w. 9—ܗܘ omitted.

l. 2, w. 6—ܕܡܫܬܐ.

w. 8—ܡܗܝܡܢ.

l. 4, w. 1—ܕ added to it.

w. 3—ܐܝܟ with ܕ above it.

l. 5, w. 5—ܐܝܟܕܡܐ.

ws. 6-7—written with red ink in TD_2.

w. 9—ܟܕܡ instead of ܐ.

l. 6, w. 1—ܕܐܝ omitted, with ܐ ܕܐ in its stead.

ws. 10, 13—ܡ, ܡ ܡ written with red ink in TD_2.

w. 11—ܕܐܝ omitted, with ܐܝ in its stead.

l. 7, w. 2—ܕܡܫܬܐ.

w. 6.—ܡܗܝܡܢ.

l. 8, w. 5—ܕ written with red ink in TD_2.

l. 9, w. 5—ܕ omitted.

w. 8—ܐ written with red ink in TD_2.

P. 94, l. 10, w. 3—ܘ omitted.

w. 5—ܐܝܟܕܡ.

l. 11, w. 1—ܡܬ.

l. 12, w. 2—ܐܝܟܕ.

w. 4—ܘ omitted.

ws. 8-9—ܡܢ.

w. 13—ܡܢ.

l. 13, w. 4—ܕܡܫܬܐ.

w. 5—repeated by mistake.

w. 8—ܡܢ.

l. 14, w. 5—ܐ.

w. 8—ܕܡܫܬ written with red ink in TD_2.

w. 9—ܡܗܝܡܢ.

l. 15, w. 4—DH fol. 184*b* ends here.

ws. 6, 8, 10—ܡ, ܡ, ܗܘܐ written with red ink in TD_2. DH has ܡ instead of w. 3.

w. 7—ܕܡܫܬܐ with ܡ above it.

P. 95, l. 1, w. 5—ܡ.

w. 11—ܡ.

l. 2, w. 4—ܕܡܫܬܐ.

w. 5—written with red ink in TD_2.

w. 6—ܡܐ added to it.

w. 7—ܡ.

l. 3, w. 3—ܕ omitted.

ws. 5-8—ܡ ܗ ܗ ܡ.

w. 10—ܕܡܫܬ written with red ink in TD_2.

l. 4, w. 5—ܗܘܐ written with red ink in TD_2. DH has ܗ.

P. 95, l. 5, w. 3—written with red ink in TD_2.

w. 5—ܐ omitted.

l. 6, w. 3—ܐ added to it.

w. 4—.

w. 6—written with red ink in TD_2.

l. 7, ws. 7-8—.

w. 10—written with red ink in TD_2.

l. 8, ws. 2-6, 10—written with red ink in TD_2.

w. 5—ܕ instead of ܗ.

w. 6—ܐ added to it.

l. 9, ws. 3, 6—ܐ omitted.

ws. 4-5—.

w. 8—written with red ink in TD_2.

l. 10, w. 9—ܐ after omitted.

w. 11—.

l. 11, w. 4—.

w. 6—ܝ omitted and ܕ in its stead.

l. 12, w. 4—.

w. 7—.

l. 13, w. 2—written with red ink in TD_2.

w. 3—with ܝ inserted as an amendation above ܗ.

l. 14, ws. 1-2—omitted.

w. 5—.

l. 14, w. 7—ܐ omitted.

w. 10—.

l. 15, w. 5—written with red ink in TD_2.

P. 95, l. 15, w. 7—.

ws. 9-10—.

w. 11—ܐ omitted.

P. 96, l. 1, w. 3—ܐ added to .

w. 8—ܐ before omitted.

l. 2, w. 0—.

ws. 1-2—.

ws. 5-6—.

l. 3, w. 1—written with red ink in TD_2.

w. 3—.

w. 6—.

w. 10—.

l. 4, w. 3—ܐ omitted.

w. 4—ܕ added to .

w. 9—written with red ink in TD_2.

l. 5, ws. 1-3—.

ws. 4-5—with inserted above.

w. 6—ܐ added to .

ws. 7-9—.

w. 10—ܕ added to .

w. 12—ܐ omitted.

w. 13—ܕ added to .

l. 6, ws. 2, 6, 11—ܕ, ܐ, ܕ omitted.

ws. 7-8—.

w. 13—.

l. 7, w. 1—ܐ prefixed to it.

ws. 5-6—.

P. 96, l. 8, w. 4—[illegible].

w. 8—[illegible].

l. 9, w. 9—[illegible] with [illegible] prefixed to it.

l. 10, w. 1—written with red ink in TD_2; DH fol. 185*a* ends here.

w. 2—[illegible] added to it.

ws. 8-9—[illegible] omitted.

l. 11, ws. 1-2—[illegible] omitted.

w. 3—[illegible].

w. 6—[illegible] with [illegible] added above [illegible].

w. 10—[illegible] written with red ink in TD_2.

l. 12, w. 7—[illegible].

l. 13, w. 1—[illegible] added to it.

ws. 4-5—[illegible].

w. 7—[illegible] written with red ink in TD_2, DH has [illegible].

l. 14, w. 5—[illegible].

w. 7—[illegible] added to [illegible].

l. 14, w. 14, l. 15, w. 0—[illegible].

l. 15, ws. 5-6—[illegible].

ws. 10-11—[illegible].

P. 97, l. 1, w. 3—[illegible].

w. 6—[illegible].

w. 10—[illegible] omitted.

l. 2, ws. 1, 7—[illegible], [illegible], written with red ink in TD_2; [illegible] in w. 7 inserted above the line in DH.

P. 97, l. 2, w. 8—omitted.

w. 11—[illegible].

l. 3, ws. 1-3—[illegible].

w. 5—[illegible].

w. 9—[illegible].

l. 4, ws. 3-4—[illegible].

w. 5—[illegible] added to it.

ws. 7-8—[illegible] written with red ink in TD_2; [illegible] inserted above in DH.

ws. 9-12—[illegible].

l. 5, w. 7—[illegible].

w. 10—[illegible] omitted.

l. 6, w. 4—[illegible] instead of [illegible].

l. 7, w. 2—[illegible] omitted.

w. 7—[illegible].

w. 12—[illegible] written with red ink in TD_2.

l. 8, w. 1—[illegible] instead of [illegible].

w. 2—[illegible] added to [illegible].

w. 3—[illegible].

ws. 9-11—[illegible] written with red ink in TD_2; [illegible] omitted in DH.

l. 10, w. 6—[illegible] omitted.

w. 12—[illegible].

l. 11, w. 2—[illegible] omitted.

w. 5—[illegible] written with red ink in TD_2.

w. 10—[illegible].

w. 11—[illegible] added to it.

l. 12, ws. 1-4—[illegible].

P. 97, l. 12, ws. 7-8—[illegible]

l. 13, ws. 1-3—[illegible]

w. 5—[illegible] added to it.

ws. 6-9—[illegible] written with red ink in TD_2; DH has [illegible] with [illegible] inserted above [illegible]

l. 14, w. 5—[illegible]

ws. 6-7—[illegible]

w. 9—[illegible]

w. 12—[illegible]

l. 15, w. 1—[illegible]

w. 7—[illegible]

w. 8—[illegible] with [illegible] inserted above [illegible]

P. 98, l. 1, w. 4—[illegible] inserted after [illegible]

l. 2, w. 2—[illegible] written with red ink in TD_2.

w. 8—[illegible]

w. 10—[illegible]

l. 3, w. 1—DH fol. 185*b* ends here.

w. 6—[illegible] written with red ink in TD_2; DH has [illegible]

w. 7—[illegible]

ws. 8-10—[illegible]

l. 4, w. 6—[illegible] omitted.

w. 7—[illegible]

w. 9—[illegible] instead of [illegible]

w. 12—[illegible]

l. 5, w. 8—[illegible] omitted.

P. 98, l. 6, w. 1—[illegible]

w. 6—[illegible] added to [illegible]

l. 7, w. 10—[illegible] omitted.

l. 8, w. 4—[illegible]

w. 9—[illegible] omitted.

l. 9, w. 9—[illegible] omitted.

l. 10, ws. 7-8—[illegible] omitted.

l. 12, ws. 2, 7—[illegible] added to [illegible] and [illegible]

w. 5—[illegible] omitted.

w. 14—[illegible]

l. 13, w. 10—[illegible] omitted.

l. 14, ws. 4, 8—[illegible]

w. 8—[illegible] prefixed to it.

l. 15, w. 6—[illegible]

P. 99, l. 1, w. 1—[illegible]

ws. 11-12—[illegible] omitted.

l. 2, w. 1—[illegible]

ws. 7-8—[illegible]

w. 11—[illegible] prefixed to [illegible]

l. 3, w. 1—[illegible]

l. 4, w. 5—[illegible]

w. 6—[illegible] omitted.

l. 5, w. 5—[illegible] written with red ink in TD_2.

w. 6—[illegible] inserted after [illegible]

l. 6, ws. 1, 5, 7—[illegible] omitted.

P. 99, l. 6, ws. 10, 12—ܡ, ܡ ܡ written with red ink in TD_2; ܘܡ inserted after w. 10 ܡ in DH.

l. 7, w. 1—ܡ written with red ink in TD_2; DH has ܡ ܡ.

w. 9—ܕ added to it.

l. 8, w. 3—ܐܝܟ.

w. 5—ܥܠܡ.

ws. 8, 11—ܕ, ܐ omitted.

w. 10—ܘܐܠܟ.

l. 9, w. 2—ܘܐܡܪܘ.

w. 8—ܐܠܗ.

l. 10, w. 8—ܐܝܟܢܐ added above ܡ ܡ ܡ ܡ ܕ.

l. 11, w. 1—ܡ ܡ written with red ink in TD_2.

ws. 8-9—ܡܢܗ ܐ ܗ.

l. 12, w. 5—ܥܠܡ.

w. 13—ܕ written with red ink in TD_2.

l. 13, w. 11—DH fol. 186*a* ends at ܗ.

w. 12—ܡ written with red ink in TD_2.

l. 15, ws. 5-6—ܐ ܗ ܗ with ܐ ܗ ܗ inserted above.

w. 8—ܐ added to it.

w. 10—ܐܡܗ.

P. 100, l. 1, w. 1—ܐ.

w. 3—ܡ written with red ink in TD_2.

w. 5—ܕ instead of ܐ.

ws. 7-9—ܐ ܗ ܗ ܐ ܗ ܗ.

P. 100, l. 1, w. 12—ܗ.

l. 2, w. 1—ܐ ܗ ܗ.

l. 3, ws. 1-3—written with red ink in TD_2. in DH ws. 1-2 are written with black ink with اور جولی in red ink inserted above, and w. 3 is written in red ink, but no space is left before w. 1 and after w. 3.

w. 6—ܐ ܗ ܗ.

l. 4, w. 6—ܐ ܗ ܗ.

l. 5, w. 2—ܕ omitted.

w. 5—ܐ.

l. 8, w. 2—ܥ.

w. 4—ܐ ܗ ܗ.

w. 10—ܐ ܗ.

l. 9, w. 1—ܕ omitted.

w. 2—ܐ added to it.

w. 5—ܐ ܗ.

w. 7—ܐ ܗ.

w. 12—ܐ ܗ.

l. 10, w. 3—ܐ prefixed to ܗ.

w. 6—ܐ ܗ ܗ.

l. 11, w. 11—ܕ added to ܗ.

l. 12, w. 2—ܕ omitted.

l. 13, w. 8—ܐ ܗ ܗ.

l. 14, w. 9—ܐ ܗ.

l. 15, w. 1—ܐ prefixed to it.

w. 7—ܐ omitted.

w. 9—ܐ ܗ ܗ.

P. 101, l. 1, ws. 1, 9—ܘ written with red ink in TD_2.

w. 7—ܕܢܢܘ.

l. 2, ws. 1-2—ܐܝܠܘܬܐ.

w. 3—ܘ ܡ ܕ written with red ink in TD_2.

w. 7—ܐܝ added to ܐܝ.

l. 3, w. 2—ܒܪܝܬܐ.

w. 9—ܕܐܝ ܡܐ.

w. 12—ܐ omitted.

l. 4, w. 4—ܐܝܬܘܬ.

w. 8—ܡܢ; ܕ being omitted.

l. 5, w. 6—ܐ added to ܡ.

l. 6, w. 1—ܕܢ.

w. 7—ܐܝ instead of ܐ, with ܝ affixed to it.

w. 12—ܐ.

w. 4—ܐ added to ܐ.

w. 7—ܐ; ܐ being omitted.

l. 9, w. 4—ܐ.

w. 5—ܐ omitted.

w. 10—DH fol. 186*b* ends here.

l. 10, w. 5—ܕ ܐ ܕ ܐ ܕ ܐ ܕ ܐ ܕ ܐ inserted after ܐ.

l. 12, w. 1—ܐ.

w. 4—ܐ written with red ink in TD_2.

w. 9—inserted on the left hand margin, w. 8 being at the end of the line.

w. 10—ܐ omitted.

P. 101, l. 13, w. 7—ܐ added to ܐ.

w. 12—ܐ after ܐ omitted.

l. 14, w. 6—ܐ.

l. 15, w. 9—ܐ.

P. 102, l. 1, w. 1—ܐ.

w. 8—ܐ ܐ ܐ ܐ ܐ ܐ ܐ added after w. 8 ܐ.

l. 2, ws. 2-3—ܐ ܐ.

w. 8—ܐ.

l. 3, ws. 1, 3—ܐ prefixed to them.

w. 9—ܐ.

l. 4, w. 6—ܐ instead of ܐ.

l. 5, ws. 2-3—ܐ ܐ.

ws. 9-10—ܐ.

l. 6, ws. 3-4—ܐ ܐ.

l. 7, w. 1—ܐ.

w. 2—ܐ added to ܐ.

w. 4—ܐ.

ws. 7, 10, 12—ܐ before ܐ, ܐ, ܐ omitted.

l. 8, ws. 3-4, 9—ܐ ܐ, ܐ omitted.

w. 7—ܐ.

l. 9, w. 3—ܐ.

w. 7—ܐ.

l. 11, ws. 3-4—ܐ.

w. 7—ܐ before ܐ omitted.

w. 13—ܐ after ܐ omitted.

l. 14, w. 3—ܐ omitted.

P. 102, l. 15, ws. 4, 6—ܕ omitted.

w. 10—ܐ written with red ink in TD_2.

P. 103, l. 1, w. 4—ܕ omitted.

w. 5—ܐܝܟ is the first word of the last line in the body of the text, and still rewritten at the foot of the page on the right-hand margin.

w. 6—ܐܝܟܢܐ.

w. 9—ܐ written with red ink in TD_2.

l. 2, w. 7—DH fol. 187*a* ends here.

l. 3, ws. 1-3—ܡܢܬܐ.

l. 4, w. 1—ܕܡܘܬܐ.

ws. 8-9—ܟܬܒ.

l. 6, w. 1—ܐܢܐ ܡܘܬ.

w. 7—ܕ after ܐܝ omitted.

l. 7, ws. 6-7—ܡܕܐ.

w. 10—ܐܢܐ ܕܡܘ.

l. 8, ws. 4, 11—ܟܬ, ܐ written with red ink in TD_2.

w. 13—ܐ omitted.

l. 9, ws. 4, 8, 12—ܬ, ܬܘ, ܕ omitted.

l. 10, w. 3—ܐܢܬܝ.

ws. 9-10—ܬܘܡܬ.

l. 11, w. 8—ܪ written with red ink in TD_2.

w. 9—ܬܘ.

l. 13, w. 2—ܐ=ܟ.

ws. 4-9—ܐܝܟ ܐܢܐ ܬ ܐܢܐ ܐܡܝܢ.

l. 14, ws. 2-4—ܐܝܟ ܐܝ ܡܘܬ.

w. 8—ܡ written with red ink in TD_2.

P. 103, l. 15, w. 1—ܡܘܬ.

P. 104, l. 1, ws. 4, 9—ܕ, ܡܘ omitted.

w. 8—ܐܝܟ.

l. 2, ws. 5-7—ܡܘܬ ܐ ܐܢ.

w. 11—ܐ=ܟ.

l. 3, ws. 1-2—ܐ=ܬ ܕܐ.

w. 5—ܐ=ܟ.

l. 4, w. 4—ܕܡ.

w. 6—ܡ=ܬ.

l. 5, w. 9—ܐܝ=ܡ.

l. 6, ws. 4, 8—ܐܡ, ܐ omitted.

w. 7—ܐ=.

l. 7, w. 11—ܐ=ܬ.

l. 9, w. 8—ܕ after ܐ omitted.

w. 9—ܐ=ܡ.

l. 11, w. 6—ܐ.

w. 9—ܬ=ܡ.

w. 11—DH fol. 187*b* ends here.

l. 12, ws. 1-2—ܡ ܐ.

w. 4—ܡ added to ܐ.

w. 5—ܡ=.

w. 8—ܐ omitted.

w. 9—ܡ.

l. 13, w. 10—ܐ after ܐ omitted.

ws. 12-13—ܟ ܐ.

l. 14, ws. 2-4—ܐ ܡ ܡ ܡ.

l. 15, ws. 4-5—ܡ ܡ.

w. 10—ܐ written with red ink in TD_2.

P. 105, l. 1, w. 1—ܐܝܟܢܐ with ܗܘ inserted after it.

l. 2, w. 1—ܐܝܟ prefixed to it.

ws. 4-5—ܠܗ ܒܝܕ.

w. 7—omitted.

w. 9—ܡܬܬܝܗܒܝܢ.

w. 10—written with red ink in TD_2.

l. 3, w. 4—ܒܪܘܡܐ.

ws. 7-8—ܒܝܬ ܡܫܝܚܐ.

w. 9—ܐ omitted.

l. 4, w. 2—ܐܡܬܝܬܐ.

w. 5—ܒܝܬ.

w. 7—ܐܡܬܝܬܐ.

l. 5, w. 4—ܡܠܟܐ.

ws. 11-12—ܡܫܝܚܐ ܡܠܟܐ.

l. 6, w. 1—ܐܡܬܝܬܐ.

w. 5—ܒܝܬ.

w. 6—omitted.

w. 10—ܡܠܟܐ.

l. 7, w. 2—ܐ added to ܟܕ.

l. 9, ws. 1, 11—ܡܪܝ, ܡܪܝ written with red ink in TD_2.

l. 10, w. 7—ܐ added to ܒܪܝܫܐ.

w. 8—ܐܝܬܘ.

l. 11, w. 1—ܐܝܬ.

w. 3—ܐ added to it.

w. 6—ܡܫܝܚܐ added to ܒܪܝܫܐ.

l. 12, w. 3—ܡܪ.

w. 5—ܐ added to ܐܠܗܐ.

l. 12, w. 6—ܡܪܝܐ.

P. 105, l. 12, w. 10—ܡܫܝܚܐ.

l. 13, w. 3—ܡܪ ܡܪ written with red ink in TD_2.

w. 8—ܡܪ.

l. 14, w. 1—ܡܠܟ.

ws. 3, 4—ܐ inserted after each of them.

w. 9—ܒܝܬ.

w. 10—ܐ omitted.

l. 15, w. 1—ܐܡܬܝܬ, with ܕܐܠܗܐ inserted after it.

w. 2—ܡܪ ܡܪ written with red ink in TD_2; DH has ܡܪܝ inserted above.

w. 9—ܟܠܗ instead of ܗܘ.

P. 106, l. 1, ws. 2-3—ܡܪܝ ܡܫܝܚ.

w. 9—ܟܠ written with red ink in TD_2.

l. 2, w. 5—ܡܪ ܡܪ written with red ink in TD_2.

ws. 6-7—ܡܪܝ ܡܫܝܚ.

w. 11—ܐ omitted.

l. 3, w. 5—ܟܠܗ with ܕ inserted after it.

w. 8—ܐ prefixed to ܡܫܝܚ.

l. 4, w. 1—ܡܪ instead of ܡܪܝ.

w. 4—ܡ; ܡܪܝ being omitted.

w. 5—ܡ ܡܪ written with red ink in TD_2.

l. 5, w. 1—ܡܫܝܚ.

w. 2—ܕܐܠܗܐ omitted.

w. 3—ܕܐܠܗܐ.

w. 6—DH fol. 188a ends here.

P. 106, l. 5, w. 7—ܕ added to ܐܝܬܝܗܘܢ.

l. 6, ws. 3-4—inserted above ܘ ܡ ܪ over the line.

ws. 5, 8—ܡ ܡ ܡ ; ܘ ܡ ܪ written with red ink in TD_2.

l. 7, w. 1—ܗܘ prefixed to it.

w. 6—ܐܝ instead of ܗܘ.

ws. 7-8—ܟܕܕ omitted.

w. 14—ܡ ܡ written with red ink in TD_2.

l. 8, w. 2—ܕ omitted.

w. 6—ܕ ܐ inserted after it.

w. 8—ܡ ܡ written with red ink in TD_2.

l. 9, w. 8—ܡ ܡ written with red ink in TD_2.

w. 10—ܡܬܝ.

w. 12—ܗܘ omitted.

l. 10, w. 1—ܗܘܢ omitted.

w. 2—ܡܘ.

l. 11, w. 1—ܐ inserted after it.

w. 6—ܐܝ omitted.

w. 7—ܕ prefixed to ܐ.

w. 10—ܐ omitted.

l. 12, w. 3—ܐܝܬܝܗ.

w. 5—ܟܕ.

l. 13, w. 4—ܡܬܟܢܝܢ.

l. 14, w. 3—ܡܘ.

ws. 7-8—ܐܝܬܝܗ ܐܝܬ; after w. 8 ܐܝ ܡ ܗ ܗܘ ܟ inserted.

l. 15, w. 14—ܕ omitted.

P. 107, l. 1, ws. 1-2—ܗܘ ܕ ܟ ܐܝܬܝܗ.

w. 7—ܐܝ.

w. 9—ܕ added to ܟ.

l. 2, w. 1—ܡ ܡ written with red ink in TD_2.

w. 8—ܕ added to ܡܬܝ.

w. 11—ܗܘ.

l. 3, ws. 3, 10—ܘ ܡ ; ܘ written with red ink in TD_2.

l. 4, w. 3—ܡ ; written with red ink in TD_2; DH has ܡ ; .

l. 5, w. 3—ܐܝ.

w. 5—ܐ prefixed to ܐ.

l. 6, w. 3—ܡ.

l. 7, w. 6—ܐ prefixed to ܐ.

w. 8—ܐ.

l. 8, ws. 1, 9—ܡ ܡ written with red ink in TD_2, DH has ܡ ; in both the places.

w. 4—ܡ.

l. 9, w. 2—ܡ.

ws. 5-6—ܡ ܐ.

w. 7—ܐ omitted.

w. 9—ܐ.

l. 10, ws. 3-4—ܕ.

ws. 9, 12—ܕ omitted.

w. 10—ܡ ; written with red ink in TD_2.

l. 11, w. 1—ܐ ܐ.

w. 5—ܕ added to ܡ.

P. 107, l. 12, w. 1—[illegible].

w. 6—[illegible] omitted.

w. 7—[illegible].

l. 13, w. 3—[illegible].

w. 9—[illegible] written with red ink in TD_2.

w. 11—[illegible] prefixed to and [illegible] inserted after [illegible].

w. 13—[illegible].

ws. 14-15—[illegible] omitted.

l. 14, w. 1—[illegible] omitted.

ws. 3-6—written with red ink in TD_2. In DH [illegible] is inserted above the line with red ink over the words [illegible] and [illegible] is inserted over the right-hand margin, the first few letters possibly [illegible] being cut off.

P. 108, l. 1, w. 1—[illegible].

w. 2—DH fol. 188*b* ends here.

w. 3—[illegible] out of which [illegible] is obliterated.

ws. 4-5—[illegible].

w. 7—[illegible] before [illegible] omitted.

l. 2, ws. 9-11—[illegible].

l. 3, w. 4—[illegible].

ws. 8-9—[illegible].

l. 4, w. 1—[illegible].

ws. 5-6—[illegible].

l. 5, w. 4—[illegible].

P. 108, l. 5, w. 12—[illegible].

l. 6, w. 2—[illegible].

w. 6—[illegible].

w. 8—[illegible] after [illegible] omitted.

l. 7, ws. 2, 9—[illegible] omitted after [illegible] and [illegible].

w. 3—[illegible].

w. 7—[illegible] instead of [illegible].

w. 12—[illegible].

l. 8, w. 1—[illegible].

ws. 3-5—[illegible].

l. 9, w. 8—[illegible] added to [illegible].

w. 10—[illegible].

l. 10, w. 1—[illegible].

w. 3—[illegible].

w. 4—[illegible] added to [illegible].

w. 6—[illegible].

ws. 8, 10—[illegible] and [illegible] omitted.

l. 12, w. 4—[illegible].

w. 10—[illegible] after [illegible] omitted.

l. 13, w. 1—[illegible].

w. 6—[illegible].

l. 14, w. 1—[illegible].

w. 5—[illegible].

l. 15, w. 3—[illegible] omitted.

w. 5—[illegible].

w. 11—[illegible].

P. 109, l. 1, w. 7—[illegible].

w. 11—[illegible].

P. 109, l. 2, ws. 4-5—[illegible]

l. 2, w. 11-l. 3, w. 0—[illegible] instead of [illegible]

l. 3, ws. 2-8—written with red ink in TD, and DH. In DH, ws. 7-8 are inserted above the line over the words [illegible]. It seems the scribe had kept a certain space for words to be inserted with red ink and the space was not enough to contain all the words.

ws. 3-5—[illegible]

w. 8—the punctuation after the word is omitted in DH.

l. 4, w. 6—[illegible]

w. 11—[illegible] omitted.

l. 5, ws. 7-8—[illegible]

w. 10—[illegible]

l. 6, w. 8—[illegible]

w. 9—[illegible] added to [illegible]

w. 12—[illegible] DH fol. 189*a* ends here.

l. 7, w. 2—[illegible] instead of [illegible]

w. 9—[illegible] instead of [illegible]

w. 12—[illegible]

l. 8, w. 2—[illegible]

ws. 7-8—[illegible] omitted.

w. 10—[illegible] omitted.

l. 9, w. 4—[illegible] added to [illegible]

l. 10, ws. 8-9—[illegible]

l. 11, w. 1—[illegible]

P. 109, l. 11, w. 9—[illegible]; [illegible] being omitted.

l. 12, w. 4—[illegible]

l. 12, w. 9—l. 13, w. 0—[illegible]; [illegible] being omitted.

l. 13, w. 1—[illegible]

w. 3—[illegible]

ws. 5, 6—[illegible] prefixed to each of them.

w. 9—[illegible]

l. 14, w. 2—[illegible]

l. 15, w. 2—[illegible] omitted.

w. 5—[illegible]

w. 9—[illegible]

P. 110, l. 1, w. 8—[illegible] after [illegible] omitted.

l. 2, w. 1—[illegible] added to [illegible]

w. 3—[illegible] in the body of the line with [illegible] inserted above as an emendation.

l. 3, w. 1—[illegible]

w. 3—[illegible] before [illegible] omitted.

w. 8—[illegible]

w. 10—[illegible]

l. 4, w. 1—[illegible] prefixed to it.

w. 4—[illegible] after [illegible] omitted.

w. 10—[illegible] instead of [illegible] with [illegible] added to it.

l. 5, w. 1—[illegible]

w. 4—[illegible]

w. 9—[illegible]

l. 6, w. 1—[illegible] prefixed to [illegible]

P. 110, l. 6, ws. 2, 8—ܘ omitted.

ws. 3-4—ܐܘܪ ܡܕܝܢܬܐ.

w. 9—ܐܝܬܝܗ.

l. 8, w. 1—ܐܡܪܝܢ.

w. 10—ܝܐ added to ܐܡܪܝ.

l. 10, ws. 4, 12—ܘ and ܐܝ omitted.

l. 11, ws. 2-3—ܥܡܝܩ ܥܡܝܩܐ.

w. 8—ܒܐܝܬܝܗ.

l. 13, w. 2—ܒ added to ܐܡܪܘ.

l. 14, w. 3—ܕ after ܡܫܬܘܕܥ omitted.

ws. 5, 10—ܐ inserted after ܒܝ.

ws. 14-15—ܥܡܝܩ.

l. 15, ws. 1, 9—ܐ prefixed to ܐܝ and ܒܝܬ.

P. 111, l. 1, w. 2—ܒܥܠܬܗ.

w. 3—ܐ omitted.

w. 7—ܐܝ.

w. 10—DH fol. 189b ends at ܡܢܟ.

l. 2, w. 1—ܥܠܘܗ.

ws. 8, 12—ܐ before ܒܥܠ and ܒ omitted.

w. 11—ܡܢܟ.

l. 3, ws. 4-7—ܡܢܗ ܡܢ ܒܥܠ.

w. 8—ܐ inserted after ܐܒ.

l. 5, w. 1—ܐ omitted.

w. 9—ܥܡܝܩ.

l. 6, w. 4—ܒܥܠܒ.

w. 9—ܘ omitted.

l. 7, w. 1—ܐ prefixed to it.

P. 111, l. 7, ws. 3, 8—ܒܥ and ܘ omitted.

w. 6—ܒܥܠܒ.

l. 8, w. 2—ܡܢܡܢ.

w. 5—ܐ inserted above the line.

w. 7—ܐܝ.

l. 9, w. 4—ܐ omitted.

l. 10, ws. 3, 14—ܐ before ܡܢ omitted.

w. 9—ܒܐܝ.

l. 11, w. 10—ܒܐܝ.

l. 12, ws. 2, 6—ܐ and ܘ omitted.

w. 3—ܒܥܠ.

w. 15—ܐ instead of ܘ.

l. 13, w. 8—ܒܘ.

l. 14, w. 5—ܐ inserted after ܐܡܪ.

l. 15, ws. 5-6—ܐ ܡܢܡܢܗ with ܒ inserted above the first two letters.

P. 112, l. 1, w. 2—ܒܥ.

w. 5—ܥܡܝܩ.

l. 2, w. 7—ܒ omitted.

w. 8—ܥܡܝ.

l. 3, w. 4—ܡܢ.

l. 4, w. 1—ܡܢܗ with ܒ inserted above ܥ.

w. 8—ܘ added to ܐ.

w. 10—ܡܢܒܥ.

l. 5, ws. 4-5—ܡܢ ܡܢ ܥ.

l. 6, ws. 2-3—ܒܐ ܡܢ ܡܢ.

w. 8—ܒܐ.

P. 112, l. 6, ws. 10-11—[illegible].

l. 7, w. 4—ܘ added to [illegible].

w. 5—[illegible].

w. 8—[illegible].

l. 8, w. 3—[illegible].

l. 9, w. 5—[illegible].

l. 10, w. 2—[illegible].

ws. 9-12—[illegible] with [illegible] inserted above ܛ and [illegible] above.

l. 12, w. 1—DH fol. 190a ends here.

w. 4—[illegible] instead of [illegible].

w. 8—ܘ omitted.

l. 13, w. 8—[illegible].

l. 14, w. 9—[illegible].

l. 14, w. 10—l. 15, w. 3—Written with red ink in TD_2.

l. 14, w. 11—[illegible].

l. 15, w. 1—[illegible].

w. 7—ܐ prefixed to [illegible].

P. 113, l. 1, w. 1—[illegible].

l. 2, w. 7—[illegible].

ws. 8-11—[illegible].

l. 3, w. 7—ܘ added to [illegible].

w. 9—[illegible].

l. 4, ws. 6-9—Inserted above the line over the words [illegible].

l. 6, w. 3—ܘ after [illegible] omitted.

w. 8—[illegible] added to [illegible].

P. 113, l. 6, ws. 9-10—[illegible].

l. 7, w. 2—[illegible].

l. 8, w. 1—ܐ instead of ܒ.

w. 10—ܐ prefixed to [illegible].

l. 9, ws. 4, 11—ܘ after [illegible] and ܐ after [illegible] omitted.

l. 10, ws. 7, 11—ܐ before [illegible] and before [illegible] omitted.

w. 11—[illegible] added to [illegible].

l. 11, w. 1—[illegible].

w. 3—[illegible].

l. 13, ws. 3, 6—ܐ before [illegible] and ܘ before [illegible] omitted.

l. 14, w. 8—ܘ added to [illegible].

w. 11—[illegible].

l. 15, ws. 7, 10—[illegible] instead of [illegible].

P. 114, l. 1, ws. 2-3—[illegible].

ws. 7, 11—[illegible] instead of [illegible].

ws. 8-9—[illegible].

l. 2, ws. 4-5—[illegible].

ws. 6-7—[illegible].

l. 3, ws. 7-8—[illegible].

l. 4, ws. 10-11—[illegible].

l. 5, w. 2—[illegible].

w. 5—[illegible] with ܝ inserted above the first ܐ.

w. 7—[illegible].

l. 6, ws. 2-4—[illegible]. DH fol. 190b ends here.

P. 114, l. 6, w. 5—in DH worm-eaten, being the first word of the first line of the page.

w. 7—added to it.

w. 13—instead of .

l. 7, w. 1—.

w. 5—In DH, fol. 191*a*, l. 1 ends at . Adjacent to the line on the left hand margin near the number of the folio is written .

w. 6—.

w. 9—.

l. 8, w. 6—ܐ added to .

w. 8—ܘ added to it.

w. 9—.

l. 9, w. 1—omitted.

l. 10, w. 5—ܕ omitted.

w. 9—.

l. 11, w. 4—ܬ instead of ܕ.

l. 12, w. 7—ܐ prefixed to .

w. 9—added to .

w. 11—ܘ omitted.

l. 13, w. 6—ܘ after omitted.

w. 7—.

w. 10—ܘ added to .

l. 14, ws. 2-4—.

l. 15, w. 3—ܘ added to .

w. 4—.

w. 7—instead of .

P. 115, l. 1, w. 1—ܐ omitted.

w. 4—.

w. 8—ܕܝܢ goes after .

w. 10—.

w. 13—ܕ added to .

l. 2, ws. 6-8—Written with red ink in TD, and DH. The ∴ after w. 8 omitted in DH.

l. 3, w. 7—ܘ added to .

w. 9—ܘ after ܕ omitted.

w. 11—ܐ inserted above .

w. 12—.

l. 4, w. 4—.

w. 5—ܗ omitted.

w. 9—omitted with in its stead.

l. 5, w. 1—.

w. 4—.

w. 9—ܐ instead of .

w. 11—ܘ omitted.

l. 6, w. 2—ܐ instead of .

w. 8—ܐ instead of .

w. 10—ܘ omitted.

l. 7, w. 4—.

ws. 7, 9—ܐ omitted.

l. 8, ws. 4-5, 8—written with red ink in TD₂.

w. 4—ܐ in DH instead of .

w. 7—.

P. 115, l. 9, ws. 11-12—[illegible] written with red ink in TD_1; DH [illegible] with [illegible] struck off later on.

w. 12—[illegible] inserted after [illegible].

l. 10, ws. 2-3—[illegible].

w. 4—[illegible].

ws. 7-8—[illegible].

w. 10—[illegible].

ws. 12-13—[illegible].

l. 11, ws. 3-6—[illegible] omitted.

w. 7—[illegible] written in the body of the line out of which the letters [illegible] are struck off with [illegible] inserted above as an amendation.

l. 12, w. 8—[illegible] inserted after [illegible].

l. 13, ws. 2-9—[illegible] omitted.

l. 14, w. 4—[illegible] added to [illegible].

w. 6—[illegible] instead of [illegible].

w. 8—[illegible] prefixed to [illegible].

l. 15, w. 1—[illegible].

w. 5—[illegible] with [illegible] inserted over [illegible] as an amendation.

w. 7.—[illegible].

w. 9—DH fol. 191a ends here.

w. 10—[illegible] omitted.

w. 12—[illegible].

P. 116, l. 1, w. 7—worm eaten, being the last word of the first line of fol. 191b.

P. 116, l. 2, w. 8—[illegible].

w. 9—[illegible] omitted.

l. 3, w. 3—[illegible].

l. 4, w. 2—[illegible].

w. 3—[illegible] with [illegible] inserted above [illegible] as an amendation.

w. 4—[illegible] omitted.

ws. 8-9—[illegible] written with red ink in TD_1.

l. 5, w. 3—[illegible] omitted.

w. 4—[illegible].

l. 6, w. 7—[illegible].

ws. 10-12—[illegible].

l. 7, w. 1—[illegible] omitted.

ws. 3-6—[illegible].

ws. 7-9—[illegible].

w. 11—[illegible].

l. 8, w. 2—[illegible].

ws. 4-5—[illegible].

w. 8—[illegible].

l. 8, w. 12—[illegible].

l. 9, w. 1—[illegible].

w. 9—[illegible].

l. 10, w. 3—[illegible].

ws. 6-7—[illegible].

w. 10—[illegible] prefixed to [illegible].

l. 11, w. 7—[illegible] added to [illegible].

l. 12, ws. 2-3—[illegible].

P. 116, l. 12, w. 5—ܐ ܡܢܕܥܡ.

w. 7—ܐ added to ܕܡܝ.

l. 13, w. 1—ܐ omitted.

ws. 4-7—ܕܒܝܬ ܕܐܒܝܗ ܡܬܩܪܒܝܢ.

l. 14, w. 1—ܒܗ added to it.

w. 2—ܡܬܩܪܒ.

l. 15, w. 1—ܡܬܩܪܒ with the first ܬ corrected to ܢ.

P. 117, l. 1, w. 11—ܡܬܩܪܒܝܢ.

l. 2, w. 2—ܐܡܪ omitted.

w. 13—ܡܢܗ.

l. 3, w. 4—ܒ added to ܐܡܪ.

w. 10—after ܒܟ there are in DH the following 17 words:—

ܕܢܗܘܢ ܒܟ ܡܢ ܐ ܡܬܩܪܒ ܠܗ ܠܘ
ܡܢܗܘܢ ܕܢܗܘܢ ܕܡܬܩܪܒܝܢ
ܠܐܡܪܘܢ ܡܢ ܕܢܬܝܒ ܡܢ ܕܢܩܪܒ
ܒܟ ܐܢܐ

l. 4, ws. 1-2—ܐ ܕܢܬܝܒ ܡܬܩܪܒܝܢ.

w. 7—ܡܢ repeated.

ll. 5-6—omitted in DH.

l. 7, w. 1—ܡܢܘ omitted.

w. 3—ܡܢ omitted.

w. 6—ܐ prefixed to ܢܘ.

w. 8—ܡܬܩܪܒܝܢ instead of ܡܬܩܪܒܝܢ.

w. 10—ܕܢܬܝܒ.

l. 8, w. 1—ܐ omitted.

ws. 2-7—ܡܬܩܪܒ ܐ ܠܠܗ ܕܢ ܡܢ

P. 117, l. 8, w. 11—ܐ before ܡܬܩܪܒ omitted.

l. 9, w. 1—ܕܢܩ

w. 4—ܐ prefixed to ܡܬܩܪܒ.

w. 5—ܡܬܩܪܒ with ܡܬܩ added to it.

w. 7—ܒ added to ܐܡܪ.

w. 9—ܡܢ instead of ܡ.

l. 11, w. 1—ܕܡܬܩܪܒ.

w. 5—ܕܢܬܝܒ; DH fol. 191*b* ends here; fols. 192-199 are missing.

The following words on the pages mentioned are written with red ink in TD_2:—

P. 119, l. 5, ws. 3-4—ܡܬܩܪܒ ܐܢܐ

P. 120, l. 3, w. 2—l. 4, w. 2—ܡܬܩܪܒ ܕ ܡܬܩ ܒܟ
ܡܬܩܪܒ ܕ ܡܢ ܐܢܐ ∴

P. 122, l. 2, ws. 1-3—ܡܬܩܪܒ ܐܢܐ.

l. 15, w. 6-l. 16, w. 1—∴ ܡܬܩܪܒ ܕ ܡܬܩܪܒ ܒܟ.

P. 123, l. 9, w. 2—ܡ ܡ.

P. 125, l. 14, w. 6—ܡ.

P. 126, l. 4, w. 8—ܕ.

P. 128, l. 11, ws. 7-11—ܕܢ ܕܡܬܩܪܒ ܒܟ.

P. 129, l. 14, w. 9—l. 15, w. 1—ܡܬܩܪܒ ܐܢܐ.

P. 131, l. 8, ws. 1-7—ܡܬ ܕ ܡ ܕ ܡܬܩܪܒ ܒܟ.

P. 133, l. 12, w. 8—ܕ.

P. 139, l. 6, ws. 1-2—ܡܬܩܪܒ ܐܢܐ.

l. 7, ws. 6-7—ܡܬܩܪܒ ܐܢܐ.

P. 142, l. 2, ws. 3-6—ܡ ܕ ܡ ܕ ܡܬܩܪܒ ܒܟ.

P. 143, l. 14, w. 9—DH fol. 200*a* commences with it, but it (ܕ) is obliterated along with ܡ of the next word.

P. 143, l. 15, w. 3—ܐ prefixed to ܐܝܬܘ.

w. 5—ܫܘܝܢܘ instead of ܢܝܢܘ.

P. 144, l. 1, w. 1—ܐ obliterated, it being the first word of the 2nd line in DH.

ws. 1-2—ܐܬܘܬ ܫܘܝܐ ܫܢ...

ws. 4-5—ܫܢܝܢܐ ܢܝܢ.

w. 9—ܢܝ.

l. 2, ws. 8-10—ܡܫܝܚܐ ܕܐܝܬܝ.

l. 3, w. 1—ܕ prefixed to ܒ.

w. 5—ܕܐܝ.

l. 4, w. 1—ܡܫܝܚ.

w. 4—ܐܝܟܐ.

w. 9—ܐܝ instead of ܫ.

w. 12—ܒ after ܫ omitted.

l. 5, w. 1—ܢܝ.

w. 3—ܢܝ.

w. 6—ܒܢܝܐ.

w. 7—ܕ added to ܟ.

l. 6, w. 6—ܐܝ with ܕ added to it.

w. 7—ܐܢ.

l. 7, w. 7—ܡܫ.

w. 9—ܕ added to it.

w. 10—ܒ instead of ܐ.

l. 8, w. 0—ܒ.

w. 2—ܢܝܕܝ.

w. 10—ܢܝ instead of ܢܝ.

l. 9, w. 8—ܐ before ܐ omitted.

w. 10—ܡ ܕ added above ܐ.

P. 144, l. 10, w. 2—ܒ instead of ܒ.

w. 3—ܢ.

w. 4—ܐ ܫ added to ܐ.

l. 11, w 2—ܐ prefixed to ܒ.

w. 3—ܢ.

w. 12—ܢܝܢ instead of ܢܝ.

l. 12, w. 2—ܢܬ with ܕ prefixed to it.

w. 3—ܕ added to it.

w. 8—ܢ.

w. 10—ܡ.

l. 13, w. 0—ܢ omitted.

w. 1—ܢܝܢ with ܐ inserted after it.

w. 5—ܢܐ.

w. 7—ܫ.

l. 14, w. 2—ܐ after ܫ omitted.

w. 3—ܢ.

ws. 4-5—ܐ.

l. 15, w. 1—ܫ.

w. 7—ܐ prefixed to ܐ.

w. 8—ܢ.

P. 145, l. 2, ws. 1-2—ܐ ܫ.

w. 4—ܐ ܢ.

l. 3, w. 4—ܒ.

w. 6—ܢ.

l. 4, w. 3—ܕ omitted.

w. 6—ܐ with ܒ inserted above the line over ܐ instead of ܐ.

l. 5, w. 4—ܢ.

11795

P. 145, l. 5, ws. 6-8—[illegible].

l. 6, w. 1—[illegible].

l. 7, w. 2—[illegible].

w. 5—[illegible].

l. 8, w. 6—[illegible] changed to [illegible].

w. 7—DH fol. 200*a* ends here.

l. 9, w. 3—ܐ prefixed to [illegible].

w. 6—[illegible].

l. 10, w. 3—[illegible].

l. 11, w. 3—[illegible].

w. 7—[illegible].

l. 12, w. 2—ܐ prefixed to [illegible].

w. 5—[illegible].

w. 8—[illegible].

l. 13, w. 4—[illegible].

l. 13, w. 9-l. 14, w. 5—The 9 words are inserted above the line over the following [illegible] which are at the end of the line in DH.

l. 13, w. 10—ܐ prefixed to [illegible].

l. 14, ws. 1-3—[illegible].

ws. 4-5—[illegible] the two words are written in Persian so as to insert them within the small space of [illegible].

w. 6—[illegible] omitted.

w. 7—[illegible].

w. 9—[illegible].

l. 15, ws. 12, 14—ܐ prefixed to [illegible] and [illegible].

P. 146, l. 1, w. 6—[illegible].

w. 8—[illegible] with ܐ prefixed to it.

l. 2, w. 1—[illegible].

w. 2—ܐ prefixed to it.

w. 5—ܘ omitted.

w. 6—[illegible].

l. 3, w. 4—[illegible].

w. 6—[illegible].

w. 9—ܘ added to [illegible].

l. 4, w. 1—[illegible] prefixed to it.

ws. 4-5—[illegible].

w. 6—ܘ [illegible].

w. 8—ܘ [illegible].

w. 10—ܐ after [illegible] omitted.

l. 5, ws. 2-4—inserted above the line over the words [illegible].

w. 2—[illegible].

w. 4—[illegible].

w. 5—ܐ omitted.

w. 6—[illegible] inserted before [illegible].

w. 8—[illegible].

l. 6, ws. 1-2—[illegible].

w. 9—ܘ omitted.

l. 7, w. 6—[illegible] with ܘ prefixed to it.

w. 9—ܘ [illegible].

l. 8, w. 1—ܘ [illegible].

ws. 7-8—[illegible].

l. 9, ws. 7, 10—[illegible] and ܘ omitted.

P. 146, l. 10, w. 5—ᠣ omitted.

w. 7—ᠣ added to ᠪᠠᠭᠤᠴᠠ·

l. 11, ws. 2, 10—ᠬᠣᠯᠣᠪᠣᠨ·

ws. 3, 5—ᠢ and ᠣ omitted.

ws. 7-8—ᠬᠣᠭᠣᠷᠠᠭᠠᠨ ᠳᠤᠷᠠᠭ·

w. 10—ᠪᠠᠭ inserted after it.

l. 12, w. 6—ᠵᠠᠭ·

l. 12, w. 9—ᠣᠷᠣᠭ instead of ᠣᠷᠣ·

w. 10—ᠢ ᠣᠷᠣᠭᠣᠨᠣ·

l. 13, w. 3—ᠣ ᠣᠷᠣᠨ·

w. 7—ᠢ prefixed to ᠪᠠᠭ·

l. 14, w. 2—ᠣᠨᠣᠨᠣᠨᠣᠨ·

w. 10—ᠬᠣᠭ·

l. 15, w. 10—ᠬᠣᠣ instead of ᠬᠣᠣᠣ·

P. 147, l. 1, w. 3—ᠢ prefixed to ᠵᠠᠭ·

ws. 5-6—ᠳᠤᠭᠠᠭ ᠠᠭ omitted.

w. 7—ᠬᠣᠯᠣᠪᠣᠨ·

l. 2, w. 1—ᠣ added to it.

w. 4—ᠨᠠᠮᠤᠨ·

w. 10—ᠬᠣᠣᠣᠣ·

l. 3, w. 5—ᠢ before ᠣᠷᠣᠭᠣᠨᠣ omitted.

w. 8—DH fol. 200b ends here.

l. 4, ws. 4, 7, 10—ᠠᠭ·

l. 4, w. 11—l. 5, w. 0—ᠬᠣᠯᠣᠪᠣᠨ·

l. 5, w. 1—ᠢ ᠬᠣᠣᠣ·

l. 6, ws. 5-9—Written with red ink in TD., DH; in DH ᠣᠣᠣᠣᠣ added with red and black inks.

P. 147, l. 7, w. 1—ᠬᠣᠣᠣᠭ·

w. 6—ᠣ added to ᠣᠨ·

l. 8, w. 1 sq.—ᠪᠠ ᠢ ᠭᠠᠭᠠᠨ ᠢ ᠪᠠᠭᠠᠭᠠᠨᠳᠠᠭ ᠬᠣᠣᠣ ᠢ ᠬᠣᠣᠣᠣᠳᠤᠭᠠᠨᠳᠠ ᠬᠣᠣᠣ·

l. 9, w. 3—ᠢ prefixed to ᠬᠣᠣ·

w. 7—ᠬᠣᠣᠣ·

w. 11—ᠣᠣᠳᠤ·

l. 10, w. 6—ᠬᠣᠣᠣᠭᠠᠣᠣ·

ws. 7-8—ᠪᠠᠬᠣᠣ·

w. 10—ᠢ omitted.

w. 13—ᠬᠣᠣᠣ·

l. 11, w. 7—ᠬᠣᠣᠣᠣᠣ·

ws. 9, 11—ᠣ and ᠢ omitted.

w. 10—ᠬᠣᠣᠣ·

l. 12, ws. 1-4—ᠬᠣᠣᠣᠣ ᠣ ᠣᠣᠳᠤᠣᠣ ᠣ ᠭᠠᠭ·

w. 9—ᠣᠣ omitted.

l. 13, w. 6—ᠣᠣᠣᠣ·

l. 14, w. 8—ᠣᠣᠣᠣ·

w. 10—ᠳᠤᠭ·

l. 15, w. 2—ᠢ prefixed to ᠬᠣᠣᠣ·

w. 6—ᠣ after ᠣᠨ omitted.

P. 148, l. 1, w. 6—ᠣᠣᠣᠣᠣ·

w. 9—ᠢ prefixed to ᠣᠣᠣᠣ·

l. 2, w. 1—ᠬᠣᠣᠣᠣᠣ·

ws. 2-3—ᠬᠣᠣᠣᠣ·

ws. 9-10—ᠬᠣᠣᠣᠣᠣᠣᠣ·

l. 3, w. 4—ᠣᠣᠣᠣ omitted.

w. 7—ᠣ instead of ᠵᠠᠭ·

P. 148, l. 4, w. 3—[illegible].

w. 9—[illegible] prefixed to [illegible].

l. 6, ws. 6-7—[illegible] + [illegible].

w. 9—[illegible].

w. 10—[illegible] omitted.

w. 12—[illegible] instead of [illegible].

l. 7, w. 4—[illegible].

w. 7—[illegible].

l. 8, ws. 3-5—[illegible] instead of [illegible].

w. 8—[illegible].

l. 9, w. 4—[illegible].

l. 10, w. 1—omitted.

w. 2—[illegible].

l. 11, ws. 2-3—[illegible] [illegible].

w. 6—[illegible] added to [illegible].

w. 7—[illegible].

l. 12, w. 4—[illegible].

w. 6—[illegible] omitted.

w. 7—DH fol. 201a ends here.

l. 13, w. 1—[illegible].

l. 13, w. 4—[illegible].

w. 8—[illegible].

l. 14, ws. 2, 5—[illegible] and [illegible] omitted.

w. 7—[illegible] added to [illegible].

l. 15, w. 1—[illegible] prefixed to it.

P. 149, l. 1, w. 2—[illegible].

l. 1, w. 5-l. 2, w. 4—Inserted above the line over the words [illegible] ……

P. 149, l. 1, ws. 5-7—[illegible] instead of [illegible].

w. 8—[illegible].

l. 2, w. 4—Repeated in the body of the line.

w. 8—[illegible].

l. 3, w. 5—[illegible].

l. 4, w. 5—[illegible] prefixed to [illegible].

w. 6—[illegible] omitted.

w. 8—[illegible].

l. 5, ws. 2-3—[illegible].

w. 8—[illegible].

w. 9—[illegible] omitted.

l. 6, w. 3—[illegible] omitted.

ws. 8-9—[illegible].

l. 7, ws. 3-4—[illegible] omitted.

w. 5—[illegible].

l. 8, w. 1—[illegible] prefixed to [illegible].

l. 8, w. 3-l. 9, w. 6—The 14 words are written with red ink in TD_2. In DH only the first ten words are so written.

l. 8, w. 9—[illegible] instead of [illegible].

l. 9, w. 4—[illegible] omitted.

w. 6—[illegible] after [illegible] omitted.

l. 10, ws. 9-10—[illegible].

l. 11, w. 2—[illegible].

w. 7—[illegible] omitted.

l. 12, w. 7—[illegible].

l. 13, w. 1—[illegible].

ws. 6-7—[illegible].

P. 149, l. 13, w. 11 [illegible] omitted.

l. 15, w. 4—[illegible] omitted.

ws. 8-10—[illegible].

P. 150, l. 1, ws. 2-4—[illegible].

w. 6—[illegible] omitted.

w. 7—[illegible].

w. 9—[illegible].

l. 2, w. 3—[illegible] omitted.

w. 8—[illegible] added to [illegible].

l. 3, w. 10—[illegible] instead of [illegible].

l. 4, w. 1—[illegible] omitted.

ws. 4-5—[illegible].

w. 8—[illegible] written with red ink in TD_2; DH has [illegible] in the line with [illegible] inserted above [illegible] of the following word.

l. 5, w. 12—[illegible] omitted.

l. 6, w. 8—[illegible] omitted.

ws. 14-15—[illegible].

l. 7, w. 2—[illegible] omitted.

w. 11—[illegible].

l. 8, w. 4—[illegible] omitted.

w. 9—[illegible].

w. 10—DH fol. 201*b* ends here; fols. 202—209 are missing.

The following words on pages mentioned are written with red ink in TD_2.

P. 157, l. 12, ws. 1-4—[illegible].

P. 162, l. 1, w. 6-1, 2, w. 2—[illegible].

P. 176, l. 5, w. 9—DH fol. 210*a* commences with [illegible].

l. 6, w. 1—[illegible] added to [illegible].

ws. 2-3—[illegible].

w. 5—[illegible].

w. 9—[illegible].

l. 7, w. 4—[illegible].

w. 6—[illegible] omitted.

l. 8, w. 2—[illegible].

w. 7—[illegible].

l. 9, w. 6—[illegible].

w. 7—[illegible] omitted.

l. 10, w. 2—[illegible] omitted.

w. 6—[illegible] instead of [illegible].

l. 11, w. 3—[illegible] omitted.

w. 10—[illegible].

l. 12, ws. 1-5—These five words are omitted here and inserted after l. 13, w. 5 [illegible]; they are in the beginning of l. 7 of DH.

w. 8—[illegible].

l. 13, w. 6—[illegible] omitted.

l. 14, w. 1—[illegible].

ws. 2-3—[illegible].

l. 15, ws. 5-6—[illegible].

P. 177, l. 1, w. 9—[illegible] omitted.

l. 2, w. 6—[illegible].

P. 177, l. 3, w. 8—ܘ added to ܐܝܟܢܐ.

l. 4, w. 5—ܐ prefixed to ܡܢ.

l. 5, w. 1—ܕܢܫܬܟܚܘܢ.

ws. 3, 8—ܡܫܝܚܐ.

w. 9—ܒܪܝܫܝܬ.

l. 7, w. 1—ܡܫܟܢ with ܢܟܐ added above.

w. 10—ܒܝܫܝܬ.

l. 8, ws. 5-8—ܕܢܬܒܪܟ ܒܫܡܐ ܕܡܪܝܐ ܡܫܝܚܐ.

l. 9, w. 3—ܡܢ instead of ܕܡ.

w. 7—ܡܫܝܚܐ.

l. 10, w. 2—ܐ prefixed to ܡܫܝܚ.

w. 3—ܡܢ repeated on a new line.

w. 5—Omitted.

l. 11, w. 1—ܒܪܝܐ.

w. 2—ܘ omitted.

w. 7—ܡܫ instead of ܟܝ.

w. 8—ܡܫܝܚܐ.

l. 12, ws. 2-3—ܡܫ instead of ܡܫ inserted above the line over ܒܪܝܐ.

w. 8—ܒܪܝܐ.

w. 11—ܕܢܬܒܪܟ.

l. 13, w. 1—ܕܢܫܬܟܚ.

ws. 2, 4, 10—ܕ, ܘ and ܘ omitted.

l. 14, w. 3—ܕܢܫܬܟܚ.

w. 7—ܡ inserted over ܡܫܝܚ.

w. 9—ܢ after ܡܫ omitted.

l. 15, ws. 5, 12-13—ܘ and ܕܢܫܬܟܚ omitted.

w. 7—ܐ prefixed to and ܒ inserted after ܡܫ, after which there is a blank of about ½".

P. 178, l. 1, w. 3—DH fol. 210a ends here.

ws. 6, 9—ܡܫܝܚ and ܘ omitted.

ws. 7-8—ܡܫܝܚ ܕܡܪܝܐ.

l. 2, w. 1—ܕܢܫܬܟܚ.

w. 4—ܘ omitted.

w. 8—ܒܪܝܫ with ܕܡ inserted over it.

l. 2, —ܢܝ...is inserted on the right hand margin of DH against l. 2, the first portion of the word being cut off.

l. 3, w. 8—ܡܫܝܚ.

l. 4, ws. 2-3—ܕܡ instead of ܕܡ.

ws. 9, 11—ܒ and ܕ omitted. The words inserted above the line 4 in TD_2 go after w. 8 ܒܪܝܐ.

l. 5, w. 1—ܟ omitted in DH and ܡܫܝܚ inserted within the line in its stead.

w. 2—ܘ added to ܒ.

ws. 4, 6—ܘ and ܐ omitted.

w. 12—ܒ corrected to ܒ in DH.

l. 6, w. 1—ܕ prefixed to it.

w. 11—ܘ instead of ܐ before ܒ.

l. 7, ws. 1-3—ܕܢܫܬܟܚ ܡܫ.

w. 7—ܕܢ.

w. 8—ܐ omitted.

l. 8, w. 1—ܡܫ.

w. 6—ܘ before ܒ omitted and ܐ inserted instead.

l. 9, w. 2—ܡܫܝܚ.

P. 178, l. 9, ws. 3-4—ܐܝܬܝܗܘܢ·

w. 6—ܐ instead of ܘ·

w. 8—ܘ omitted.

w. 9—ܢ inserted after ܐܝܬܝܗܘܢ·

ws. 10-11—ܡܠܟܘܬܐ·

l. 10, ws. 9-10—ܒܫܡܝܐ·

l. 11, w. 4—ܐܝܟ omitted.

w. 5—ܐ prefixed to ܒܟ·

w. 9—ܐܝܟܢܐ·

l. 12, w. 7—ܡܢܗ·

l. 14, ws. 2, 10—ܘ and ܐ omitted.

w. 6—ܐܝܟ·

w. 7—ܟܝ added to ܐܟ·

w. 9—ܠܝ·

w. 11—ܠܗ·

l. 15, w. 4—ܒܢܝܢ·

w. 7—ܐ prefixed to ܐܝܬܝܗ·

P. 179, l. 1, ws. 10, 12—ܡܟܝܐ and ܘ omitted.

l. 3, w. 2—ܒܘܬܐ·

l. 4, ws. 1-2—ܒ ܐܝܢ·

w. 7—ܘ omitted.

l. 5, ws. 7-8—ܒܐ·

l. 6, w. 2—ܘ omitted.

w. 5—ܐܝܬܝܗܘܢ·

l. 7, ws. 6-8—ܒܢܝܢ ܐܝܬܝܗ·

l. 8, w. 7—ܒܢܝܢ·

ws. 8-9—ܘ ܒܢܝܢ ܐܝܬ·

P. 179, l. 9, w. 1—ܡܠܟܘ instead of ܐܝܬܝܗ·

l. 10, w. 2—ܐ prefixed to ܡܠܟ·

w. 3—ܐܝܬܝܗ·

w. 7—ܐܝܬܝܗ·ܟ· DH fol. 210b ends here.

l. 11, ws. 3-4—ܒܐܟܢܐ ܐܝܬ·

w. 7—ܐ prefixed to ܒܐ·

w. 9—ܐܝܟ·

l. 12, w. 2—ܐܟ instead of ܡܢ·

l. 13, ws. 6-9—ܐܝܬ ܠܗ·

l. 14, w. 1—ܐ prefixed to it.

w. 2—ܐܝܬܢ·ܟ·

ws. 5, 10—ܘ omitted.

l. 15, w. 6—ܘ omitted.

P. 180, l. 1, w. 2—ܐܝܬܝܢ·

w. 7—ܒܢܝܢ·

w. 8—ܘ added to ܒܢܝ·

l. 2, w. 4—ܘ omitted.

ws. 6-7—ܐܝܬܝܗ ܐܝ·

l. 3, ws. 3-4—ܒܢ instead of ܒܐ·

l. 4, ws. 4-5—ܒ ܐܝ ܐܝ·

l. 5, w. 7—ܘ after ܠܗ omitted.

l. 6, w. 1—ܐܝ·ܟ·

w. 7—ܘ added to ܟ·

w. 8—ܢ added to ܐ·

w. 10—ܠܗ·

l. 7, w. 7—ܐܝܬܝ·

l. 8, w. 1—ܐܝ·ܟ with ܒ added to it.

P. 180, l. 8, ws. 7-8—[illegible]

l. 9, w. 4—[illegible]

l. 11, w. 3—ܐ prefixed to ܒ.

ws. 5-7—ܐ and ܘ omitted.

l. 13, w. 1—[illegible] omitted in DH with [illegible] instead.

w. 9—[illegible].

l. 14, w. 1—[illegible].

w. 9—ܘ added to [illegible]

P. 181, l. 1, w. 1—ܐ prefixed to it.

w. 12—[illegible].

l. 2, ws. 4-7—Inserted above the line over the words [illegible].

l. 3, ws. 1-2—[illegible]

w. 5—[illegible].

w. 10—[illegible] instead of [illegible].

w. 11—[illegible].

l. 4, w. 1—ܐ prefixed to [illegible].

l. 4, w. 4—[illegible].

l. 4, w. 5-l. 5, w. 2—Added above the line and over the left hand margin.

l. 4, ws. 9-10—[illegible] instead of [illegible].

l. 5, w. 2—[illegible] added to [illegible], w. 4 in l. 4, after which follows the insertion above the line.

l. 6, w. 4—DH, fol. 211a ends at ܐ.

w. 7—[illegible].

ws. 12-14—[illegible]; ܐ before and ܘ after it being omitted.

P. 181, l. 7, w. 4—ܕ added after [illegible].

l. 7, w. 5-l. 8, w. 1—The 8 words from [illegible] to [illegible], repeated by mistake in TD_2, are omitted in DH.

l. 8, ws. 2-7 written with red ink in TD_2, DH.

w. 6—ܐ before [illegible] omitted.

l. 9, w. 9—ܘ after [illegible] omitted.

l. 10, ws. 7-8—[illegible]

l. 11, w. 5—[illegible].

l. 12, w. 2—ܐ prefixed to [illegible].

l. 13, ws. 10-12—[illegible]

l. 15, w. 3—[illegible] instead of [illegible].

w. 7—[illegible].

P. 182, l. 1, w. 4—[illegible].

w. 12—[illegible] omitted.

l. 2, w. 9—[illegible].

w. 11—ܐ prefixed to [illegible].

l. 2, w. 12-l. 3, w. 0—[illegible]

l. 3, w. 1—[illegible] prefixed to [illegible].

w. 9—[illegible] omitted.

l. 4, ws. 8-10—[illegible].

l. 5, w. 2.—[illegible].

l. 5, w. 8—ܘ omitted.

l. 6, w. 5—[illegible].

l. 7, w. 5—[illegible].

l. 8, w. 6—[illegible].

l. 9, ws. 4-5—[illegible].

l. 11, w. 2—[illegible].

P. 182, l. 11, w. 4—ܠܡܢ.

w. 5—ܐ omitted.

w. 7—ܡܠܝܢ.

l. 12, w. 1—ܡܢܝܢ.

ws. 2-9—ܐܝܟܢܝܬܟ . . . . ܡܠܬܐ omitted in DH.

l. 13, w. 8—ܠܝܬ.

l. 14, w. 4—ܐ omitted.

w. 5—ܐܝܬܝܬ.

w. 9—ܐ ܡܬܝܬܢܝܢܝܬ.

l. 15, w. 6—ܡܬܢ in the body of the line with ܡܢܟܝܢ inserted below it and ܡܢܟܝܢ written on the right hand margin.

P. 183, l. 1, w. 5—ܡܢܝܢ.

w. 8—ܡܢܟܝܢ inserted above ܐܝܬ in DH.

w. 9—ܐܝܬ.

l. 3, w. 1—ܐ repeated above the line; it is the last word of DH fol. 211b.

w. 6—ܐܝܬ.

ws. 10-12—ܡܬܢ ܠܝܬ.

l. 5, ws. 4-6—ܡܢܟܝܢ ܐ ܠܝܬܝܗ ܡܠܬ.

l. 6, ws. 2-3—ܐܡܢܟܝܢ ܡܢ ܡܢ.

ws. 5-6—ܐܡܝܢ ܐܝܬܝܗ

w. 8—ܐ omitted.

w. 9—ܠܡܢܝܗ.

l. 7, w. 1—ܐ.

w. 7—ܐ added to ܠ.

P. 183, l. 8, w. 2—ܢ after ܟ omitted.

w. 7—ܡܢܠܡܢܝܗ.

l. 9, ws. 4-6—ܟܠܟ ܡܠܬ.

l. 10, w. 1—ܐܟܠܡܢ.

w. 6—ܐܝܬܝܢ.

w. 7—it occurs at the end of a line in DH; on the left hand margin . . . . . ܢܟ is written (the other letters being cut off) possibly to clear ܐܝܬܟ in the line which is spoiled.

l. 11, ws. 1-3—ܟܠܢ ܡܠ ܡܢܟ ܟܠ

ws. 8-9—ܡܟܝܢ.

l. 12, w. 10—ܡ ܡ.

l. 13, ws. 1-3—ܐܝ ܡ ܟܠ ܠ.

l. 13, w. 9-l. 14, w. 3—ܠ ܟܢ ܟ ܡ ܐܠ.

l. 14, w. 7—ܡ ܡ.

w. 9—ܡ ܡ.

l. 15, ws. 1-2—ܐ ܟ ܠ ܡ.

w. 5—ܐܝܬ.

w. 7—ܟ.

P. 184, l. 1, ws. 2, 6—ܐ prefixed to ܟ and ܡ.

w. 7—ܢ.

l. 2, w. 5—ܐ.

l. 3, w. 1—ܐ.

w. 3—ܡ.

ws. 4, 6—ܐ omitted.

l. 4, w. 5—ܐ prefixed to ܐ.

w. 6—ܐ inserted after it.

P. 184, l. 5, ws. 2-3—[illegible]

w. 9—[illegible] with [illegible] of [illegible] amended to [illegible] and [illegible] to [illegible].

l. 6, ws. 3-6—[illegible]

l. 7, w. 1—[illegible].

w. 3—[illegible].

w. 10—[illegible].

l. 8, ws. 9-11—[illegible].

l. 9, w. 2—[illegible] added to [illegible].

w. 5—[illegible].

ws. 9-10—[illegible].

l. 10, w. 3—[illegible].

w. 7—[illegible].

w. 8—[illegible] omitted.

w. 12—[illegible].

l. 11, ws. 1-4—[illegible].

w. 5—DH fol. 212a ends here.

l. 12, w. 1—[illegible].

w. 4—the [illegible] after [illegible] omitted in DH.

w. 7—[illegible] written and struck off after [illegible] at the end of the 1st line in DH.

w. 9—[illegible].

l. 14, w. 12—[illegible].

l. 15, w. 3—[illegible] with [illegible] inserted above [illegible].

w. 4—omitted.

w. 5—[illegible].

P. 185, l. 2, ws. 4-6—[illegible].

w. 8—[illegible] instead of [illegible].

l. 3, w. 4—[illegible] omitted.

w. 7—[illegible].

l. 4, w. 1—[illegible].

w. 3—[illegible] instead of [illegible].

l. 5, w. 7—[illegible].

l. 6, ws. 1-4—[illegible].

l. 8, w. 2—[illegible].

ws. 5-6—[illegible]; [illegible] being inserted above the line between [illegible] and [illegible].

w. 8—[illegible] added to [illegible].

w. 9—[illegible] instead of [illegible].

l. 9, ws. 6-11—[illegible] with [illegible] inserted above [illegible] of [illegible].

l. 10, w. 11—[illegible].

l. 11, w. 2—[illegible].

w. 7—[illegible].

w. 8—[illegible] omitted.

l. 12, ws. 6-8—[illegible].

l. 13, w. 1—[illegible].

w. 3—[illegible] prefixed to [illegible].

w. 8—[illegible] omitted.

l. 14, w. 3—[illegible].

ws. 7, 9—[illegible] in both the places.

l. 15, w. 3—[illegible].

w. 10—[illegible].

P. 186, l. 1, ws. 3-5—[illegible]

l. 2, ws. 3-8—[illegible]

w. 10—[illegible]

l. 3, w. 3—[illegible]

ws. 7, 12—[illegible] after [illegible] and [illegible] after [illegible] omitted.

l. 4, w. 12—[illegible] after [illegible] omitted.

l. 5, ws. 6, 9,—[illegible] and [illegible] omitted.

l. 6, w. 4—[illegible] added to it; DH. fol. 212b ends here.

w. 5—[illegible] [illegible] prefixed to [illegible]; repeated by mistake at the commencement of the new page.

w. 6—[illegible]

l. 7, w. 4—[illegible] with [illegible] amended to [illegible] so as to make it [illegible]

l. 7, ws. 9-10—[illegible]

l. 8, w. 1—[illegible]

w. 4—[illegible]

w. 7—[illegible] prefixed to [illegible]

w. 10—[illegible]

l. 9, ws. 1-2, 4—[illegible] and [illegible] omitted.

l. 11, w. 12—[illegible] after [illegible] omitted.

l. 12, w. 1—[illegible]

w. 5—[illegible]

ws. 7-9—[illegible]

l. 13, w. 5—[illegible] instead of [illegible]

w. 11—[illegible]

l. 14, ws. 3-4—[illegible]

P. 186, l. 14, w. 5—[illegible] added to it.

w. 7—[illegible]

l. 15, w. 6—[illegible]

w. 9—[illegible]

P. 187, l. 1, w. 4—[illegible] instead of [illegible]

l. 2, w. 10—[illegible] before [illegible] omitted.

l. 3, w. 2—[illegible]

w. 6—[illegible]

w. 8—[illegible]

l. 4, w. 11—[illegible] prefixed to [illegible]

l. 5, w. 2—[illegible] omitted.

w. 5—[illegible]

w. 6—[illegible] before [illegible] omitted.

l. 6, w. 1—[illegible] prefixed to [illegible]

w. 4—[illegible]

ws. 7, 9—[illegible] before [illegible] and after [illegible] omitted.

l. 7, ws. 6-7—[illegible]

w. 10—[illegible] prefixed to [illegible]

l. 8, w. 4—[illegible]

w. 10—[illegible] after [illegible] omitted.

l. 10, w. 4—[illegible] with [illegible] added above.

w. 5—[illegible] before [illegible] omitted.

w. 9—[illegible]

w. 11—[illegible]

l. 12, w. 8—[illegible] after [illegible] omitted.

l. 13, w. 1—[illegible] before [illegible] omitted.

ws. 2-3—[illegible]

P. 187, l. 13, w. 5—[illegible].

ws. 7-9—[illegible] out of which the last [illegible] is struck off and w. 9 is changed to [illegible] moreover [illegible] was inserted in the left hand margin against the line out of which [illegible] is cut off.

l. 14, w. 1—omitted in the body of the line.

w. 5—[illegible].

ws. 7, 9—[illegible] after [illegible] and [illegible] omitted.

w. 11—[illegible] with [illegible] prefixed to it.

l. 15, ws. 2-5—[illegible].

P. 188, l. 1, w 11—[illegible] instead of [illegible]; DH fol. 213 ends here.

l. 2, ws 1-3—[illegible].

l. 3, w. 4—[illegible].

w. 7—[illegible].

w. 8—[illegible] after [illegible] omitted.

l. 4, w. 1—[illegible].

w. 11—[illegible] added to [illegible].

l. 5, ws. 1-2—[illegible], punctuation and [illegible] omitted.

w. 4—[illegible].

w. 6—[illegible].

w 12—[illegible] before [illegible] omitted.

l. 6, w. 4—[illegible] prefixed to [illegible].

w. 7—[illegible] before [illegible] omitted.

w. 11—[illegible] inserted above the line over [illegible].

P. 188, l. 8, ws. 2-7—Instead of [illegible] ..... [illegible] DH has [illegible].

w. 8—[illegible].

l. 9, w. 1—[illegible] added to [illegible].

w. 2—[illegible] after [illegible] is omitted and [illegible] added to it, after which are inserted the 5 words [illegible] of l. 8.

ws. 4-10—[illegible] with [illegible] inserted above [illegible].

w. 14—[illegible] prefixed to [illegible].

l. 10, w. 3—[illegible], out of which [illegible] is struck off, with [illegible] inserted above [illegible].

w. 8—[illegible] instead of [illegible].

l. 11, w. 4—[illegible].

w. 10—[illegible] after [illegible] omitted.

w. 12—[illegible] prefixed to [illegible].

l. 13, w. 1—[illegible].

ws. 5-6—[illegible].

w. 10—[illegible].

l. 14, w. 1—پادد فراو at the end of a line.

w. 4—[illegible] instead of [illegible].

l. 15, w. 3—[illegible].

w. 5—[illegible].

w. 9—[illegible] omitted.

P. 189, l. 2, w. 1—[illegible].

w. 4—[illegible] with [illegible] inserted above [illegible].

P. 189, l. 3, ws. 1-6—written with red ink in TD, DH.

w. 4—

w. 6— added after written with red ink.

w. 9—

l. 4, w. 1— added to .

l. 5, ws. 1-2—

w. 8— added to

l. 6, ws. 2-3—

w. 8—

l. 7, w. 3—

l. 8, w. 4— after omitted.

w. 8— added to .

w. 9— omitted.

l. 9, w. 6— before omitted.

w. 11— added to at the end of the last line of folio 213b.

l. 10, ws. 4, 8— added to and .

w. 13— before omitted.

l. 11, w. 1—

w. 2— omitted.

w. 11—

l. 13, ws. 1, 6, 10—, and omitted.

w. 2—

w. 11—

l. 14, w. 1— omitted.

l. 15, ws. 5-6—

w. 8— prefixed to .

ws. 10-11— instead of .

P. 190, l. 1, w. 3— omitted.

ws. 8-9—

ws. 11-12—

l. 2, ws. 8-9—

l. 3, ws. 1-2—

w. 5— omitted.

l. 5, w. 3— after omitted.

w. 9—

l. 6, ws. 6-7— .

l. 7, w. 4—

l. 8, w. 10—

l. 9, ws. 4-5—

l. 10, w. 4—

ws. 10-11— omitted.

l. 12, ws. 2-4— ,

ws. 6-7—

l. 13, ws. 1, 13— omitted.

w. 2— added to

w. 4—

w. 7— prefixed to .

l. 14, w. 3—

w. 6— omitted.

l. 15, ws. 1-2— .

w. 6— inserted after

P. 191, l. 1, w. 8— after omitted.

l. 3, w. 4— omitted.

l. 5, w. 3—DH. fol. 214a ends here.

w. 4—

P. 191, l. 5, ws. 6-8—[illegible] with [illegible] inserted above [illegible].

l. 6, w. 2—[illegible] prefixed to [illegible].

w. 10—[illegible].

l. 7, w. 4—[illegible] omitted.

l. 8, w. 1—[illegible].

l. 9, w. 3—[illegible].

w. 5—[illegible].

l. 11, w. 3—[illegible] added to [illegible].

w. 10—[illegible] before [illegible] omitted.

l. 12, ws. 6-7—[illegible] instead of [illegible].

l. 13, w. 7—[illegible] added to [illegible].

w. 9—[illegible].

l. 14, w. 9—[illegible] after [illegible] omitted.

l. 15, w. 9—[illegible] prefixed to [illegible].

P. 192, l. 1, w. 4—the [illegible] of [illegible] written so as to resemble [illegible].

l. 1, w. 7—l. 3, w. 9—24 words from [illegible] upto [illegible] omitted in DH. They seem to be repeated by mistake in TD.

l. 3, w. 10—[illegible] with [illegible] inserted above [illegible] written and struck off before [illegible]; [illegible] .... with the first letters cut off is also written on the right hand margin.

w. 11—[illegible] added to [illegible].

l. 4, ws. 4-5—[illegible].

l. 5, ws. 7, 9—[illegible] omitted.

P. 192, l. 5, ws. 11-14—[illegible] written and struck off inserted above [illegible].

l. 6, w. 7—[illegible] before [illegible] omitted.

w. 10—[illegible] prefixed to [illegible].

l. 7, w. 8—[illegible] inserted above [illegible] of [illegible].

l. 8, w. 1—[illegible] prefixed to [illegible].

w. 6—[illegible].

l. 9, w. 1—[illegible] prefixed to [illegible].

w. 5—[illegible] after [illegible] omitted.

l. 11, w. 2—[illegible].

w. 9—[illegible].

l. 12, ws. 1-2—[illegible].

l. 13, w. 10—[illegible] before [illegible] omitted.

w. 11—DH fol. 218 ends here.

l. 14, w. 2—[illegible] prefixed to [illegible].

w. 4—[illegible].

w. 6—[illegible] corrected to [illegible], with [illegible] written above the line.

w. 8—[illegible] before [illegible] omitted.

l. 15, ws. 1 2—[illegible].

P. 193, l. 1, w. 1—[illegible].

w. 6—[illegible] omitted.

w. 10—[illegible].

l. 2, w. 2—[illegible] before [illegible] omitted.

w. 11—[illegible].

l. 3, ws. 6-7—[illegible].

l. 4a —the words added above l. 4 go after l. 4, w. 2 [illegible].

P. 193, l. 4*a*, w. 2—ܐ after ܒܗ omitted.

l. 4, w. 4—ܐ after ܗܘܝ omitted.

w. 5—ܐܝܬܘܗܝ.

w. 9—the ܝ inserted above ܡܢܗ in TD, is omitted.

l. 6, w. 3—ܐ before ܐܝܬ omitted.

ws. 6-11—ܒܗ ܕܢܫܬܘ ܕܐܝܬ with ܕܢܫ inserted above ܒܗ ܕ.

l. 7, ws. 3-4—ܐܝܬܘܗܝ ܕܢ.

w. 9—ܐ prefixed to ܒܟܠ.

l. 8, ws. 2, 14—ܐ omitted.

ws. 3-4—ܐܝܬ.

w. 7—ܕܢ.

l. 9, ws. 1-3—ܐܝܬ ܐܝܬ.

w. 5—ܐܝܬܝܗ.

w. 7—ܐ omitted.

w. 9—ܕܟ.

w. 12 ܐܝܬ.

l. 10, w. 12—ܐ.

w. 15—ܐܝܬ.

l. 11, w. 1—ܕܢ.

w. 6—ܐ omitted.

ws. 7-9—ܐܝܬ ܕܐ.

l. 12, ws. 3-7—ܐܝܬ ܕܐ ܕܐ ܕܐ ܕܐ ܕܐ ܕܐ

l. 13, w. 1—ܕ.

w. 4—ܕ

w. 10—ܐ prefixed to ܐܝܬ.

l. 14, w. 5—ܕܐ.

P. 193, l. 15, w. 3—ܕ.

w. 9—ܕܢ omitted.

P. 194, l. 1, w. 1—ܐ.

ws. 3-5—ܕ.

w. 7—ܐ.

ws. 8-9—ܐ with ܕ inserted after the words.

l. 2, w. 6.—ܐ after ܐ omitted.

w. 10—ܐ prefixed to ܕ.

w. 11—ܐ.

l. 3, w. 4—ܐ.

w. 8—ܕ.

l. 5, w. 4—ܐ.

w. 8—ܐ prefixed to ܐ.

w. 9—DH fol. 215*a* ends here.

w. 11—ܐ.

l. 6, w. 3—ܐ prefixed to ܐ.

w. 5—ܐ.

w. 8—ܐ.

l. 7, w. 4—ܐ before ܐ omitted.

w. 6—ܕ.

ws. 8-9—ܐ.

l. 8, ws. 3-4—ܐ.

ws. 6-7—ܐ instead of ܕ ܐ.

l. 9, w. 1—ܕ.

w. 5—ܕ.

w. 7—ܐ added to ܐ.

w. 9—ܐ after ܐ omitted.

l. 10, ws. 4-5—ܐ.

P. 194, l. 10, ws. 8-12—[illegible]

l. 11, ws. 1-2—[illegible] with [illegible] inserted above.

w. 6—[illegible].

l. 12, ws. 3-4—[illegible]

w. 7—[illegible] prefixed to [illegible].

w. 8—[illegible].

l. 13, ws. 2-3—[illegible], [illegible] being omitted.

ws. 5-6—[illegible].

l. 14, ws. 8, 12—[illegible] before [illegible] and [illegible] omitted.

l. 15, ws. 1, 3—[illegible] prefixed to [illegible] and [illegible].

P. 195, l. 1, w. 1—[illegible] prefixed to [illegible].

ws. 2-3—[illegible].

ws. 6, 8—[illegible] before [illegible] and [illegible] omitted.

ws. 9-10—[illegible] [illegible] [illegible].

w. 12—[illegible] omitted.

l. 2, w. 2—[illegible].

l. 3, ws. 7-8—[illegible].

w. 10—[illegible].

l. 7, w. 2—[illegible].

w. 9—[illegible].

l. 8, w. 4—[illegible].

w. 10—[illegible] omitted.

l. 9, w. 1—[illegible].

w. 3—[illegible].

w. 10—[illegible].

P. 195, l. 10, w. 2—[illegible].

w. 9—[illegible] instead of [illegible].

w. 12—[illegible].

l. 12, w. 5—DH fol. 215*b* ends here; the word [illegible] is repeated on the new page.

w. 9—[illegible].

l. 13, ws. 4, 11—[illegible] and [illegible] before [illegible] omitted.

l. 14, w. 1—[illegible].

l. 14, w. 6-7—[illegible].

w. 9—[illegible] prefixed to [illegible].

w. 10—[illegible].

l. 15, w. 1—[illegible] added to [illegible].

w. 2—[illegible] added to [illegible].

w. 5—[illegible] amended to [illegible].

P. 196, l. 1, w. 2—[illegible] prefixed to [illegible].

l. 2, ws. 3-4—[illegible].

ws. 6-7—[illegible].

l. 3, w. 3—[illegible] omitted.

ws. 4-6—[illegible].

l. 4, w. 1—[illegible].

ws. 3-4—[illegible].

l. 5, ws. 2-4, 8—[illegible], [illegible] omitted.

l. 5, w. 9—l. 6, w. 1—written with red ink in TD_2, DH.

l. 5, w. 10—[illegible] added to [illegible].

l. 6, ws. 2-4—[illegible].

w. 7—[illegible].

P. 196, l. 6, w. 9—ܕ omitted.

w. 10—ܐܝܬܝܗܘܢ.

l. 7, w. 4—ܕ omitted.

w. 9.—ܡܬܪܥܝܢ ܕܐܠܗܐ; the final ܝ being omitted.

l. 8, w. 3—the ܕ before ܐܠܗ omitted.

ws. 5-6—ܐܬܪܝܗ. ܕܠܐ ܢܬܚܙܝܢ.

l. 9, ws. 1-2—ܐܠܗܐ ܕܠܐ ܢܬܚܙܝܢ.

w. 4—ܕܢܬܚܙܝܢ.

l. 10, w. 1—ܐܠܗܐ.

w. 5—ܒܫܡܝܐ.

w. 7.—ܒܫܡܝܐ.

l. 11, w. 3—ܕܢܬܚܙܝܢ; the final ܝ being omitted.

w. 5—ܒܗ.

l. 12, ws. 1-4—ܕܢܬ ܡܪܝܐ ܕܟܠܗ ܐܪܥܐ.

w. 9—ܒܫܡܝܐ.

l. 13, w. 3—ܕܢ inserted above the line over ܢ.

w. 7—ܒܫܡܝܐ.

w. 11—ܐܠܗ.

l. 14, w. 9—ܐ prefixed to ܡܫܝܚ.

ws. 10-11—ܕܐܠܗ ܡܫܝܚ.

l. 15, w. 7—ܕܢ.

P. 197, l. 1, w. 5—ܕ after ܐܠܗ omitted.

l. 2, w. 3—ܒܫܡܝܐ.

w. 11—ܕ after ܡܠܟܘܬ omitted.

l. 4, w. 1—ܡܫܝܚ with ܐ inserted above the line between ܡ and ܫ.

P. 197, l. 4, w. 5—ܒܫܡܝܐ; the ܕ after it being omitted.

w. 8—ܒܫܡܝܐ.

w. 9—ܕ omitted.

l. 5, w. 1—ܡܠܟ inserted above the line over ܡ.

w. 9—ܒ prefixed to ܫܡܝܐ.

w. 11—DH. fol. 216a ends here; the word ܫܡܝ is repeated by mistake on the new page.

l. 6, w. 9—ܕܢܬܚܙܝܢ.

l. 7, w. 1—ܡ with ܐ inserted after it above the line.

ws. 4-12—nine words ܕܢܚܙܝ ..... ܐܠܗ omitted, instead of them ܕܢ ܫܢ ܢܚܙܝ ܠܗ ܐܢܕܪ ܚܡܝ inserted above the line over the words—ܕܢ ܢܚܙܝ ܐܠܗ ܡܢ.

l. 8, ws. 3-5—ܐܠܗ ܐܠ ܕܢܬܚܙܝ.

w. 9—ܒܫܡܝܐ.

l. 9, w. 4—ܐܠܗ.

w. 8—ܐ added above the line over—ܐܠܗ.

w. 9—ܕ omitted.

l. 10, w. 8—ܐ instead of ܐ.

l. 11, w. 5—ܐܠܗ.

w. 7—ܕ after ܡܠܟ omitted.

l. 12, ws. 1-3—ܐܠܗ ܕܢ ܕ.

ws. 5-6—ܕܢ ܐܠܗ; the ܕ after ܕ being omitted.

l. 12, w. 9—l. 13, w. 0—ܐܠܗ ܕܢ.

l. 13, ws. 4-5—ܐܠܗ ܕܢ.

P. 197, l. 14, w. 3—ܘ omitted.

w. 4—ܘܡܘܡܘ.

l. 15, w. 10—ܡܫܘܫܦ.

P. 198, l. 1, ws. 1-4—ܡܢ ܐܝܟ ܕܐܠܗܐ.

l. 2, w. 10—ܐܠܗܐ.

l. 3, w. 6—ܫܕܐ.

l. 4, w. 1—ܡܫܘܫܘ.

w. 12—ܡܢܗܝܡ.

l. 5, w. 2—ܡܫܘܫܘ.

w. 6—ܫܠܡܐ added to ܡܘ.

w. 8—ܘ added to ܐܠܗܐ.

l. 6, ws. 6, 8—ܐ and ܢܘ omitted.

w. 7—ܡܢܗܝܡ.

l. 7, w. 1—ܕܐ ܐ added to ܡܫܝܚ.

w. 6—ܡܫܘܫܘ.

l. 8, w. 3—ܫܡܝܐ with ܫܡܝ written and struck off before it.

l. 8, w. 9—ܫܘܫ.

l. 9, ws. 5-6—ܡܢܐܠܗܐ.

ws. 9-10—ܘ ܫܘܝ.

l. 10, w. 3—ܘ omitted.

w. 7—ܘ added to ܐ.

l. 11, w. 1—ܫܘ.

ws. 6-8—ܫ omitted; ܡܢܗܝܡ ܡܫܝ

l. 13, w. 1—ܘ prefixed to ܫܡܝ.

w. 2—ܫܒ.

w. 6—ܡܫܘ.

ws. 9-10—ܘ ܫܘܝ.

P. 198, l. 14, w. 1—ܡܫܘܫܘܡܘ.

w. 3—ܘ omitted.

w. 4—ܡܫܘܫܘܫܘ.

ws. 6-7—ܘ.

w. 9—ܡܫܘܫܐ.

l. 15, w. 2—DH fol. 216b ends here.

ws. 7-10—ܡܢ ܐ ܕܐ ܐ ܐ.

P. 199, l. 1, w. 2—ܢܘ repeated by mistake at the commencement of the new line.

w. 8—ܐ inserted over ܐ.

w. 9—ܘ omitted.

ws. 10-11—ܐ ܡܫܝ ܡܫܝ ܡܢ.

l. 2, w. 2—ܕ after ܡܫܝ omitted.

ws. 3-7—ܡܫܝ . . . . . written with red ink in TD_2; in DH the words are first written with black ink and then red ink is laid over the letters, the same words being re-written with red ink on the top margin of the page.

w. 5—ܐ instead of ܐ.

w. 6—ܘ added to ܡ.

l. 4, w. 1—ܡܫ

w. 3—ܡ.

w. 5—ܫ.

w. 9—ܡ.

l. 5, w. 10—ܘ after ܡ omitted.

l. 6, w. 11—ܡ.

l. 7, w. 12—ܡ prefixed to ܡ in the middle of the line.

l. 8, w. 2—ܡ.

P. 199, l. 8, w. 4—[illegible] omitted; but [illegible] inserted above [illegible] of [illegible] instead.

w. 11—[illegible].

l. 9, w. 1—[illegible] omitted.

w. 11—[illegible].

l. 10, ws. 10, 13—[illegible] before [illegible] and [illegible] omitted.

l. 11, w. 3—[illegible].

w. 6—[illegible] omitted.

w. 8—[illegible].

l. 12, w. 3—[illegible] prefixed to [illegible].

w. 6—[illegible].

l. 13, w. 4—[illegible] prefixed to [illegible].

w. 9—[illegible].

l. 14, w. 7—[illegible].

l. 15, w. 2—[illegible].

w. 7—[illegible] prefixed to [illegible].

P. 200, l. 1, w. 4—[illegible] added to [illegible].

w. 5—[illegible].

w. 7—[illegible].

l. 2, w. 1—[illegible].

w. 4—[illegible].

ws. 7-8—[illegible].

l. 3, w. 3—[illegible] prefixed to [illegible].

w. 7—[illegible].

w. 8—[illegible] omitted.

w. 9—[illegible].

l. 4, w. 3—[illegible].

P. 200, l. 4, w. 9—8 words [illegible] inserted after [illegible].

ws. 10-11—[illegible].

l. 4, w. 14—l. 6, w. 3.—14 words from [illegible] to [illegible] omitted.

l. 6, w. 5—[illegible].

w. 8—[illegible] omitted.

w. 10—[illegible].

l. 7, w. 3—[illegible] added to [illegible].

w. 4—[illegible].

w. 8—DH fol. 217*a* ends here.

l. 8, w. 10—[illegible] added to [illegible].

ws. 14-15—[illegible] omitted.

l. 9, ws. 1-5—[illegible] inserted above the line over the words [illegible]; w. 5 [illegible] is repeated in the body of the line.

l. 10, w. 11—[illegible] instead of [illegible].

l. 11, w. 1—[illegible] instead of [illegible].

w. 10—[illegible] omitted.

l. 12, w. 1—[illegible] prefixed to [illegible].

w. 3—[illegible] after [illegible] omitted.

ws. 11-12—[illegible].

l. 13, w. 1—[illegible] before [illegible] omitted.

l. 14, w. 9—[illegible] after [illegible] omitted.

l. 15, w. 6—[illegible].

w. 8—[illegible] omitted.

P. 201, l. 4, w. 5—ܐ prefixed to ܐܢܫ.

l. 5, w. 4—ܡܢܝܢ ܕ.

ws. 10-11—ܠܐ ܫܝܢܐ.

l. 7, w. 3—ܘ after ܕ omitted.

ws. 6-7—ܕܝܢܐ ܕ.

l. 8, w. 1—ܐ prefixed to ܡܬܝܐ.

l. 10, w. 8—ܡ instead of ܠܐ.

l. 13, w. 1—ܡ written and struck off after ܕ.

l. 14, w. 11—ܘ after ܐܝܟ omitted.

l. 15, w. 8—ܐܝܟܢܐ ܕܐܝ ܕܐ written and struck off after ܕ.

P. 202, l. 1, w. 4—DH fol. 217*b* ends at ܕܝܢܐ.

l. 4, w. 1—ܐܝܟܢܐ.

w. 6—ܕ written and struck off before ܕܐ; ܘ is added to ܕܐ.

w. 7—ܘܐ ܕ.

l. 6, w. 4—ܡܝܢ ܕ.

l. 7, w. 1—ܡ.

w. 11—ܐܝ.

l. 10, w. 6—ܡ.

l. 11, w. 11—ܕ.

l. 13, w. 11—ܐ ܕ.

P. 203, l. 1, w. 2—ܕ instead of ܕ.

ws. 7, 9—ܘ after ܕ and ܐ ܕ omitted.

l. 4, w. 9—ܘ after ܐ omitted.

l. 5, w. 4—ܘ added to ܕ.

l. 6, w. 10—ܐ.

P. 203, l. 7, ws. 3-4—ܡ ܕ.

w. 6—ܐ.

w. 7—ܘ added to ܐ.

l. 9, w. 8—ܕ.

l. 10, w. 2—ܐ; DH. fol. 218*a* ends here.

w. 4—ܠ.

l. 11, ws. 4-6—ܐ ܕ ܕ.

l. 12, w. 3—ܐ.

w. 9—ܕ.

l. 13, w. 3—ܡ.

l. 14, w. 2—ܡ.

w. 3—ܘ added to ܕ.

w. 4—ܐ.

w. 8 ܐ.

w. 9—ܕ added to ܕ.

l. 15, w. 10—ܘ after ܕ omitted.

P. 204, l. 1, w. 5—ܘ after ܐ omitted.

l. 2, w. 10—ܐ.

w. 13—ܡ.

l. 4, w. 11—ܡ written and struck off before ܕ.

l. 5, w. 8—ܐ.

l. 7, w. 5—ܐ.

w. 6—ܐ before ܐ omitted.

l. 8, w. 8—ܐ.

l. 9, w. 8—ܐ before ܐ omitted.

w. 10—ܐ.

l. 11, w. 6—ܡ inserted above the line over ܕ

P. 204, l. 11, w. 9—[illegible].

l. 12, w. 9—ܐ before ܟܠ omitted.

l. 15, w. 3—[illegible].

P. 205, l. 1, w. 3—[illegible].

l. 2, w. 2—ܐ prefixed to [illegible].

l. 2, w. 3—l. 3, w. 1—written with red ink in TD, and DH.

l. 2, w. 6—[illegible].

w. 10—ܐ prefixed to [illegible]

l. 3, w. 1—[illegible]; the punctuation after it is omitted in DH.

l. 3, w. 4—DH fol. 218b ends here.

l. 4, w. 1—[illegible].

w. 2—ܐ omitted.

w. 7—ܐ added to [illegible].

l. 5, w. 9—ܐ prefixed to [illegible].

l. 6, ws. 5-7—[illegible].

l. 7, w. 8—ܐ prefixed to [illegible].

w. 13—ܘ added to [illegible].

l. 8, w. 5—[illegible].

l. 9, w. 3—[illegible].

l. 10, w. 5—[illegible].

w. 10—ܐ after [illegible] omitted.

l. 12, w. 1—[illegible].

ws. 3-5—[illegible].

l. 14, w. 1—ܐ prefixed to [illegible].

w. 3—[illegible].

l. 15, w. 1—[illegible].

P. 206, l. 2, w. 2—ܘ added to [illegible].

w. 6—[illegible].

l. 5, w. 6—[illegible].

l. 6, w. 2—[illegible].

l. 7, w. 7—[illegible] with ܐ inserted above the line.

l. 10, w. 1—[illegible].

w. 8—[illegible] with the final ܢ amended to [illegible].

l. 12, w. 10—[illegible].

l. 13, w. 2—ܐ omitted.

w. 8—DH fol. 219a ends here.

w. 10—ܘ added to [illegible].

l. 14, w. 2—[illegible].

P. 207, l. 1, w. 1—ܘ prefixed to [illegible].

w. 7—ܐ prefixed to [illegible].

l. 4, w. 1—[illegible] amended to [illegible].

l. 5, w. 1—[illegible].

w. 3—[illegible].

w. 4—· after [illegible] omitted.

l. 7, w. 7—[illegible].

l. 8, w. 8—[illegible].

l. 9, w. 1—[illegible].

w. 3—[illegible].

l. 10, ws. 1-2—[illegible].

w. 9—[illegible].

l. 11, w. 1—[illegible].

w. 6—[illegible].

P. 207, l. 15, w. 4—ܕ.

P. 208, l. 1, w. 4—ܡ.

l. 4, w. 4—ܐܝܡܬܐ; ܕܐܝ is written and struck off after it.

l. 5, ws. 8-9—ܕܢܗܘܢ ܒܫܘܠܛܢ.

l. 6, ws. 1, 10 ܒܫܘܠܛܢ, ܒܫܘ.

w. 11—ܐܝܡܬܐ.

l. 7, ws. 1-2—ܕܐ; DH. fol. 219b ends here.

w. 3—ܡ ܕܐܝܬ.

ws. 4-11—ܡܢܐܝܬ . . . . ܕܐ inserted above the line over the words ܡ ܕܐ upto ܒܫܘܠܛܢ occupying l. 8 in TD,

ws. 6-7—ܕܢܗܘ.

l. 8, ws. 3-4—ܕܐ ܒܫܘ.

w. 6—ܢܗܘ.

l. 11, w. 3—ܐܝܡܬܐ.

w. 8—ܡܢ omitted and ܢ inserted above the line over ܡ instead.

l. 12, w. 5—ܡ.

l. 13, w. 8—ܐܝܡܬܐ.

P. 209, l. 3, w. 2—ܢܗܘ.

w. 7—ܢܗܘ.

l. 5, ws. 6-7—ܒܫܘ ܕܐ.

l. 6, w. 4—ܐ after ܕܐ omitted.

l. 7, w. 3—ܡ.

w. 13—ܐ before ܒ omitted.

l. 9, w. 7—ܒܢ.

P. 209, l. 12, w. 1—ܐ omitted.

l. 13, w. 5—ܒܫܘ.

l. 14, ws. 9, 11—ܕ after ܕ and ܐ before ܢ omitted.

l. 15, w. 3—ܕ added to ܢ.

w. 5—ܕ after ܒ.

P. 210, l. 1, w. 12—DH. fol. 220a ends here.

l. 4, w. 8—ܐ.

l. 5, ws. 9-11—ܕ ܕ.

l. 6, w. 3—ܐ.

l. 7, w. 2—ܒ.

l. 8, w. 7—ܕ inserted above the line over ܐ.

l. 9, w. 1—ܡ.

w. 7—ܐ.

l. 11, w. 2—ܐ.

w. 3—ܕ written above ܐ in TD, is not in DH.

w. 11—ܢ.

l. 12, ws. 3-6—ܕ ܕ ܢ ܕ ܕ.

l. 13, w. 8—ܒܫܘ.

w. 12—ܕ.

l. 14, w. 8—ܡ.

l. 15, w. 8—ܐ after ܕ omitted.

P. 211, l. 1, w. 10—ܐ inserted above the line over ܒ.

l. 3, w. 5—l. 4, w. 2—Written with red ink in TD, and DH. The blank after w. 2 is also left in DH.

l. 5, ws. 3-4—ܕ ܢ.

P. 211, l. 6, w. 10—[illegible]

l. 8, w. 2—[illegible]

w. 11—DH. fol. 220b ends here.

l. 9, w. 1—[illegible]

l. 11, w. 8—[illegible]

l. 12, ws. 3-5—[illegible]

w. 9—[illegible]

l. 13, w. 6—[illegible]

l. 14, w. 4—[illegible]

l. 15, w. 10—[illegible]

P. 212, l. 1, w. 2—[illegible]

w. 7—[illegible]

w. 10—[illegible]

l. 3, w. 1—[illegible] instead of [illegible]

w. 4—[illegible]

l. 4, w. 7—[illegible]

l. 5, w. 6—[illegible] prefixed to [illegible]

w. 9— - after [illegible] omitted.

w. 11—[illegible]

l. 6, w. 2—[illegible]

w. 11—[illegible]

l. 7, w. 2—[illegible]

w. 10—[illegible]

l. 11, w. 11—[illegible]

l. 12, w. 11—[illegible]

l. 14, w. 2—[illegible]

w. 4—[illegible]

l. 15, w. 1—[illegible] prefixed to [illegible]

P. 212, l. 15, w. 4—[illegible]

P. 213, l. 1, w. 3—[illegible]

w. 5—[illegible]

w. 6—DH fol. 221a ends here.

w. 7—[illegible] prefixed to [illegible]

l. 2, w. 8—[illegible] written and struck off before [illegible]

l. 4, w. 1—[illegible]

l. 5, w. 6—[illegible] prefixed to [illegible]

l. 8, w. 5—[illegible]

l. 8, w. 10—l. 9, w. 1—[illegible] inserted above [illegible] at the end of the line.

l. 9, w. 2—[illegible]

l. 10, w. 8—[illegible] omitted.

l. 11, w. 7—[illegible]

w. 9—[illegible]

l. 12, w. 5—[illegible]

l. 13, w. 8—[illegible]

l. 14, ws. 1-2—[illegible]

ws. 6, 9—[illegible] omitted.

w. 8—[illegible]

l. 15, w. 2—[illegible] after [illegible] omitted.

w. 5—[illegible] prefixed to [illegible]

w. 6—[illegible]

w. 9—[illegible]

P. 214, l. 3, w. 6—[illegible] prefixed to [illegible]

l. 5, w. 5—[illegible]

P. 214, l. 5, w. 7—ܘ after ܕܝ omitted.

w. 10—ܐܝܟܢܐ.

l. 6, ws. 10-11—ܡܢܗ.

l. 7, ws. 1, 6—ܡܢܝܢ.

w. 2—ܒܬܪ.

l. 8, w. 6—ܡܢܝܢ.

l. 9, w. 1—ܐܠܦ.

w. 11—DH. fol. 221b ends at ܗܘܐ.

l. 10, w. 4—ܐܝܬܝܗܘܢ.

l. 12, w. 4—ܐܝܟܢܐ.

w. 6—ܐܝܟܢܐ.

l. 13, w. 1—ܡܢܝܢ.

w. 3—ܐ before ܐܡܪ.

l. 14, w. 8—ܡܢܝܢ.

l. 15, ws. 2-3—ܡܢܝܢ ܐܝܬܝܗܘܢ ܡܢܝܢ ܐܝܟܐ.

w. 9—ܐܝܟܢܐ.

P. 215, l. 1, w. 2—ܐܝܟ.

ws. 5, 8—ܐ before ܢܘ and ܘ before ܕܝ omitted.

w. 12—ܡܢܝܢ.

l. 2, w. 5—ܐܝܟ.

l. 3, w. 3—ܐ prefixed to ܒܝܬ.

l. 4, w. 2—ܡܢܝܢ.

ws. 6-7—ܗܘܐ ܐ ܟܬܒ.

l. 6, w. 1—ܡܢܝܢ.

ws. 3.4—ܕܢܦܩ ܐܝܬܝܗܘܢ.

l. 7, w. 1—ܐ prefixed to ܩܐܡܬܐ.

w. 2—ܒܬܪ.

P. 215, l. 8, w. 4—ܐܝܬܝܗܘܢ.

l. 9, w. 6—ܡܢܝܢ.

w. 8—ܕܢܦܩ.

l. 11, w. 1—ܐܝܟܢ.

w. 6—ܒܝܬ.

l. 12, w. 2—ܗܘܐ.

w. 4—ܐ prefixed to ܐܝ.

w. 6—ܐܝܟܢܐ.

l. 13, w. 7—ܡܢܝܢ.

w. 9—ܕܢܦܩ.

l. 14, w. 4—ܐܝܟܢܐ.

w. 6—ܐ prefixed to ܡܬܬܐ.

P. 216, l. 2, w. 3—ܡܢܝܢ.

l. 3, w. 4—DH fol. 222a ends here.

l. 4, w. 3—ܐܝܟܢ with ܐܝܟܢ inserted above it as an amendation.

w. 4—ܐܝܟܢ

l. 5, w. 1—ܐܝܟ.

l. 6, w. 3—ܐ prefixed to ܒܝ.

w. 4—ܐܝܟ.

w. 8—ܕܝ with ܘ prefixed to it.

l. 7, w. 4—ܒܝ.

w. 6—ܐ prefixed to ܐܡܪ.

l. 8, w. 7—ܘ omitted.

w. 8—ܒܬܪ.

w. 11—ܐ instead of ܘ.

l. 9, w. 5—ܐ prefixed to ܐܝ.

w. 7—ܐܝܟܢܐ.

P. 216, l. 10, w. 1—ܡܬܩܢܝܢ with three dots laid over the first ܢ rubbed off.

ws. 2, 4—ܐ prefixed to ܡܬܩܢܝܢ.

l. 11, w. 1—ܐ prefixed to ܒ.

l. 14, w. 5—ܐܡܝܢ.

w. 8—ܐ prefixed to ܒܐ.

l. 15, w. 4—ܕܐܝܬܝܗ.

P. 217, l. 1, w. 5—ܐ after ܡܠܬܐ omitted.

l. 3, w. 9—ܡܢܗ ܕܐܠܗܐ ܕܐܒܐ.

l. 4, w. 7—ܒܥܠܬܐ.

l. 7, w. 8—ܒܥܠܬܐ.

w. 12—ܘ omitted.

l. 8, ws. 1-2—ܐܝܟ.

l. 10, w. 2—ܒܐܝܟ added to ܒܥܠܬܐ.

l. 11, w. 5—ܡܢ ܐܠܗܐ ܕܐܒܐ.

w. 8—DH. fol. 222b ends here.

l. 13, w. 1—ܒܥ.

l. 15, w. 5—ܠܡܢ.

w. 9—ܐܝܟܐ.

P. 218, l. 2, w. 10—ܐܝܟܐ with ܐ inserted above ܝ as an emendation.

l. 4, w. 7—ܒܥܠܬܐ.

w. 10—ܘ added to ܐܝܟ.

l. 5, w. 2—ܐܡܪ with ܐܡܪ inserted above as an emendation.

l. 6, w. 1—ܐ prefixed to ܡܢ ܐܠܗ.

w. 2—ܘ omitted.

l. 7, w. 8—ܐܝܟ corrected to ܐܝܟ

P. 218, l. 8, w. 1—ܐܝܟ.

l. 9, w. 1—ܐܝܟ.

ws. 3-4—ܡܢ ܐܠܗ.

w. 8—ܐܝܟ.

l. 11, w. 10—ܘ omitted.

l. 12, w. 2—ܐ prefixed to ܒܥܠ.

w. 3—ܐܝܟ.

l. 13, w. 5—ܘ after ܐܝܟ omitted.

ws. 6-7—ܕܐ ܡܢ ܐ occur at the end of the line in DH, and on the left hand margin . . . . ܐ is written; ܕ ܐ are cut off.

l. 14, ws. 5-6—ܐܝܟ ܐܝܟ.

l. 15, w. 1—ܐ prefixed to ܐ.

w. 4—ܡܢ ܐ ܕ.

w. 6—ܐ.

P. 219, l. 1, w. 3—ܡ.

w. 13—ܐ prefixed to ܕ.

l. 2, w. 8—ܡ.

w. 13—ܐ added to ܐ at the end of a line.

l. 3, w. 2—ܐ with ܐ inserted above as an amendation.

l. 5, w. 2—DH. fol. 223a ends here.

l. 6, w. 4—ܕ.

w. 7—ܕ.

l. 8, w. 1—ܕ.

w. 8—ܕ.

l. 9, w. 1—ܐ.

P. 219, l. 9, w. 4—Six words [illegible] added after [illegible].

l. 11, w. 5—ܘ prefixed to ܡܢ.

w. 8—ܕ omitted.

l. 12, w. 1—ܘ added to ܕ.

ws. 10-11—[illegible].

l. 13, w. 4—[illegible].

l. 14, w. 8—[illegible].

P. 220, l. 2, w. 8—ܘ after ܐܝ omitted.

l. 4, w. 2—[illegible].

w. 8—[illegible].

l. 5, w. 8—ܘ prefixed to ܡܢ.

l. 6, w. 9—[illegible].

w. 12—[illegible].

w. 14—ܘ omitted.

l. 9, w. 1—[illegible].

w. 8—ܘ omitted.

w. 10—[illegible] with [illegible] inserted above as an emendation.

w. 11—ܘ added to [illegible].

l. 10, w. 8—[illegible].

l. 11, w. 3—[illegible] out of which [illegible] is corrected to [illegible] with [illegible] inserted above [illegible] as an emendation.

w. 8—ܘ prefixed to the 1st [illegible].

12, w. 6—[illegible] instead of [illegible].

P. 220, l. 12, w. 8—[illegible] with the final ܕ struck off.

l. 13, w. 4—ܘ after [illegible] omitted.

w. 8—[illegible].

w. 11—DH fol. 223*b* ends here.

l. 14, ws. 9-10—[illegible].

l. 15, ws. 4-9—written with red ink in DH, TD_1.

w. 5—[illegible].

ws. 6, 8—ܘ omitted.

w. 9—ܐ after [illegible] omitted in DH.

P. 221, l. 1, ws. 8-11—[illegible].

l. 2, w. 3—[illegible].

ws. 5, 10—ܘ before [illegible] omitted.

l. 3, ws. 7-8—[illegible].

l. 4, w. 1—ܘ prefixed to [illegible].

ws. 7-8—[illegible] with ܕ inserted above [illegible] as an amendation.

l. 5, w. 11—[illegible].

l. 6, ws. 8-9—[illegible].

w. 13—ܘ after ܐܝ omitted.

l. 7, w. 4—ܘ prefixed to [illegible].

w. 8—[illegible].

w. 12—final ܘ omitted.

l. 8, ws. 2, 4—ܘ and ܕ omitted.

w. 5—[illegible] inserted, above [illegible].

w. 7—ܘ prefixed to [illegible].

l. 9, w. 2—ܘ prefixed to [illegible].

l. 10, w. 1—ܘ prefixed to [illegible].

P. 221, l. 11, w. 5—ܐ prefixed to ܒܝܬ.

w. 7—ܐܬܝܗܒ.

w. 9—ܐܬܝܗܒ with ܡ inserted above the line before ܒܝ.

l. 13, w. 9—ܒܝܬܐܬܝܗܒ.

l. 15, w. 8—ܘ omitted.

w. 7—ܐ added to ܐܬܝܗܒ.

P. 222, l. 5, w. 1—ܐ prefixed to ܡܢܝܢ.

l. 7, w. 3—ܐܬܝܗܒ.

w. 7—ܐ before ܐܬܝܗܒ omitted.

l. 8, w. 1—ܐ prefixed to ܒܝܬ.

w. 4—ܐ after ܐܝܟ omitted.

w. 5—ܐܝܟ.

w. 12—ܒܝܬ.

l. 9, w. 5—ܐ prefixed to ܡܢܝܢ.

w. 12—ܐܬܝ.

l. 10, w. 2—DH fol. 224 ends here.

w. 10—ܐܝܟ.

l. 11, ws. 4-7—ܐܬ ܐ ܕܐ with ܡܢܝܢ inserted over ܐ ܐ.

w. 10—ܐ.

l. 13, w. 5—ܐܬ.

l. 13, w. 9—ܒܝܬܐܬ.

l. 14, w. 5—ܘ added to ܐ.

w. 8—ܐ added to ܐ out of which ܐ is struck off.

l. 16, w. 10—ܒܝ.

P. 223, l. 2, ws. 6-7—ܐ ܐ.

P. 223, l. 2, w. 10—ܐ.

l. 3, w. 3—ܐ prefixed to ܒܝܬ.

w. 7—ܐ before ܐ omitted.

w. 14—ܐ omitted.

l. 4, w. 1—omitted.

ws. 3-4—ܐ ܐ ܐ ܐ.

w. 7—ܐ.

l. 5, w. 1—ܐ prefixed to ܐ.

w. 4—ܐ with ܐ inserted above ܐ as an amendation. It is the first word of a line in DH and on the right hand margin is inserted ... as another emendation.

l. 5, w. 6—ܐ.

l. 7, w. 1—ܐ.

ws. 10-12—ܐ.

l. 8, w. 3—ܐ.

w. 6—ܐ.

l. 10, w. 10—ܐ occurs at the end of a line in DH.

l. 11, w. 3—ܐ omitted.

l. 12, w. 5—ܐ prefixed to ܐ.

ws. 4-7—ܐ ܐ ܐ ܐ inserted above ... at the commencement of a line.

l. 13, w. 5—ܐ occurs at the end of a line.

w. 6—ܐ omitted.

w. 8—ܐ instead of ...

l. 14, w. 10—ܐ before ... omitted.

l. 15, w. 10—ܘ after ... omitted.

P. 224, l. 2, w. 4—[illegible]; DH fol. 224b ends here.

w. 11—[illegible] inserted above the line over [illegible]

l. 3, w. 5—[illegible]

l. 4, w. 5—[illegible]

l. 5, w. 3—[illegible] omitted.

w. 10—[illegible]

w. 13—[illegible]

l. 6, w. 2—[illegible]

l. 7, ws. 6-7—[illegible] corrected to [illegible]

w. 8—[illegible] after [illegible] omitted.

w. 9—[illegible] inserted above the line over [illegible]

l. 8, ws. 9-11—[illegible] & [illegible] omitted.

l. 9, w. 1—[illegible]

l. 10, w. 1—[illegible] with [illegible] inserted above [illegible] as an emendation.

l. 10, w. 8—[illegible] before [illegible] omitted.

w. 11—[illegible] instead of [illegible]

l. 11, w. 1—[illegible] omitted.

w. 4—[illegible] [illegible] inserted after [illegible]

w. 7—[illegible] prefixed to [illegible]

l. 12, w. 5—[illegible] before [illegible] omitted.

l. 13, w. 4—[illegible] before [illegible] omitted.

w. 6—[illegible] omitted.

w. 8—[illegible] added above [illegible]

w. 9—[illegible]

l. 14, w. 10—[illegible]

P. 224, l. 15, ws. 1-2—[illegible] instead of [illegible]

w. 3—[illegible] added to [illegible]

w. 7—[illegible]

l. 16, w. 2—[illegible] before [illegible] omitted.

P. 225, l. 2, w. 10—[illegible]

l. 3, ws. 1, 6—[illegible] and [illegible] omitted.

w. 2—[illegible]

w. 11—[illegible]

l. 6, w. 6—[illegible]

l. 7, w. 1—[illegible] prefixed to [illegible]

w. 4—[illegible]

w. 6—[illegible] prefixed to [illegible]

w. 11—[illegible]

l. 8, w. 4—[illegible] before [illegible] omitted.

w. 10—[illegible]

l. 10, w. 9—DH fol. 225a ends here.

l. 12, w. 6—[illegible] before [illegible] omitted.

l. 14, w. 9—[illegible]

l. 16, w. 10—final [illegible] omitted.

P. 226, l. 1, w. 2—[illegible]

w. 9—[illegible]

l. 3, w. 1—[illegible] added to [illegible]

ws. 3-5—[illegible]

l. 5, w. 1—[illegible]

l. 6, w. 2—[illegible]

l. 8, w. 1—[illegible] prefixed to [illegible]

w. 2—[illegible] omitted.

w. 7—[illegible]

P. 226, l. 9, w. 1—ܘܫܪܪ·

l. 10, w. 9—ܗܘ·

l. 11, w. 5—ܘܗܘܗ·

ws. 8-9—ܗܕܐ·

l. 15, w. 7—ܐ instead of ܗ·

P. 227, l. 1, w. 1—ܐܝܬܝܗ out of which ܐ is struck off and ܗ inserted above as a correction.

w. 5—ܐ prefixed to ܥܡ·

l. 2, w. 4—DH fol. 225*b* ends here.

l. 3, w. 5—ܕ after ܒܝܬ omitted.

l. 4, w. 9—final ܐ omitted.

l. 5, w. 1—ܐܝܬܝܗ·

w. 3—ܗܦܘܪܝܗ·

ws. 4-5—ܗܘ· ܗܦܘܪܝܗ·

w. 6—ܢ after ܕܗܘ· omitted.

l. 6, w. 4—ܕ.

w. 8—ܕ instead of ܒ·

w. 10—ܗܪ·

l. 7, w. 2—ܐ·

w. 3—ܐ omitted.

w. 6—ܗܘ·

w. 8—ܐ prefixed to ܒ·

l. 8, w. 1—ܒܝܬ·

l. 9, w. 3—ܐ·

l. 10, w. 1—ܐ prefixed to ܒܝܬ·

w. 9—ܗܘ·ܕ·

l. 13, w. 1—ܐ omitted.

P. 227, l. 13, w. 7—ܐ prefixed to ܕ·

l. 14, w. 8—ܗܘ·

P. 228, l. 2, w. 7—ܗ·

w. 10—ܕ omitted.

l. 3, w. 3—ܗ·

w. 10—ܐ prefixed to ܐ·

l. 5, w. 2—ܗ·

w. 7—ܐ omitted.

l. 5, w. 8—l. 6, w. 3—Written with red ink in TD_3, DH.

l. 6, w. 2—ܕ omitted.

w. 5—ܗ·

l. 7, w. 2—ܗ·

l. 8, ws. 5-9—ܗ·

l. 9, ws. 2-3—ܒ·

w. 4—ܐ commences a new line in DH and before it a blank of ¼" is left.

w. 6—ܐ before ܥ omitted.

l. 10, w. 1—ܗ·

ws. 7, 9—ܐ before ܗ and ܥ omitted.

l. 11, ws. 3-4—ܗ·

w. 7—DH fol. 226*a* ends here.

l. 12, w. 3—ܗ·

P. 229, l. 1, w. 11—ܗ·

l. 3, w. 1—· placed after ܕ·

l. 4, w. 3—ܕ added to ܗ·

l. 6, w. 4—ܗ·

l. 9, w. 8—ܗ with ܐ inserted above the line after it.

P. 229, l. 9, w. 8—ܐܝܟܢܐ omitted.

l. 10, w. 4—ܡܢܬܪܝܢ.

l. 11, w. 5—ܕܢܫܬܘܢ.

l. 12, w. 4—ܐܝܟܢܐ.

w. 8—ܡܢ.

l. 13, w. 4—ܘ before ܒܛܝܠܘܬܐ omitted.

ws. 11-13—ܐܝܟܐ ܕܢܫܬܘܢ ܕܐ out of which ܕ is struck off.

l. 14, w. 1—ܕܢܫܬܘܢ.

l. 15, ws. 3-4—ܒܛܝܠܘܬܐ ܕܢܫܬܘܢ.

w. 7—ܟܕ ܐܝܟ.

P. 230, l. 1, ws. 7-9—ܐܝܟ ܕܢܫܬܘܢ ܐܝܟ.

l. 2, w. 7—ܟܕ ܐܝܟ inserted above the line over—ܒܫܘܬܐ.

l. 3, w. 8—ܕܢܫܬ.

l. 4, ws. 1-11—The 11 words are inserted above the line with the last two words extending to the left hand margin.

ws. 3, 7—ܐܝܟ.

l. 5, w. 3—ܘ added to ܐܝܟ.

w. 5—ܕܢܫܬܘܢ.

l. 6, w. 8—ܐܝܟ ܕܟ; DH fol. 226b ends here.

l. 7, ws. 3-4—ܐܝܟ ܕܢܫܬܘܢ ܒܛܝܠ.

w. 6—ܕܢܫܬܘܢ.

l. 8, w. 3—ܕܢܫܬܘܢ.

w. 5—ܕܢܫܬܘܢ.

w. 7—ܐ.

l. 9, ws. 1-2—ܒܛܝܠ ܕܢܫ.

P. 230, l. 10, w. 5—ܕ prefixed to ܕܢܫ.

l. 12, w. 5—ܡ.

ws. 9, 11—ܘ omitted.

l. 13, w. 2—ܘ before ܐܝܟ omitted.

w. 5—ܕܢܫ.

ws. 10-11—ܘ ܒܛܝܠ.

l. 14, w. 3—ܟ.

l. 15, w. 1—ܕܢܫ.

P. 231, l. 1, w. 1—ܕܢܫ.

l. 4, w. 4—ܘ before ܐܝܟ omitted.

w. 6—ܐܝܟ.

ws. 8-9—ܐܝܟ ܐ.

l. 5, w. 1—ܘ omitted.

ws. 3-5—ܘ ܐܝܟ ܕܢܫ ܒܛܝܠ.

w. 8—ܕܢܫ.

l. 7, w. 8—ܐܝܟ out of which ܐ is struck off and ܐ is inserted above ܐ as an emendation.

l. 8, w. 8—ܘ instead of ܕ before ܕ.

l. 9, w. 1—There is no blank left after ܐ in DH.

l. 10, w. 1—ܟ ܐܝܟ.

l. 11, w. 1—ܐܝܟ.

w. 2—ܡ.

w. 4—ܐ.

ws. 6-7—ܐ with ܕ inserted above ܐ as an emendation.

l. 11, w. 8-l. 12, w. 0—ܕ.

P. 231, l. 12, w. 2—[illegible].

ws. 3-4—[illegible]; the · after [illegible] being omitted.

ws. 7-8—[illegible]; the full point after [illegible] being omitted.

l. 13, w. 8—[illegible] after [illegible] omitted.

ws. 9-10—[illegible].

l. 14, w. 1—[illegible]; [illegible] being omitted.

l. 15, w. 7—[illegible].

P. 232, l. 1, w. 1—DH fol. 227*a* ends here.

ws. 3-4—[illegible].

w. 9—[illegible] before [illegible] omitted.

l. 2, w. 4—[illegible].

ws. 6-8—[illegible].

l. 3, w. 8—[illegible] before [illegible] omitted.

l. 4, w. 1—[illegible].

w. 5—[illegible] before [illegible] omitted.

w. 9—[illegible].

l. 5, w. 3—[illegible]; the · after [illegible] being omitted.

w. 6—[illegible] added to [illegible].

w. 7—[illegible].

l. 7, ws. 2, 7—[illegible] before [illegible] and [illegible] omitted.

w. 10—[illegible].

l. 8, w. 1—[illegible].

w. 4—[illegible].

ws. 5-6—[illegible] omitted.

w. 8—[illegible] added to [illegible].

P. 232, l. 10, w. 8—[illegible] after [illegible] omitted.

l. 11, ws. 9-10—[illegible]; [illegible] being at the commencement of a line.

l. 14, w. 7—[illegible] after [illegible] omitted.

w. 8—[illegible].

P. 233, l. 1, w. 5—[illegible]; the insertion [illegible] above the line in TD_2 is omitted in DH.

l. 2, w. 8—[illegible].

l. 3, w. 4—[illegible] after [illegible] omitted in DH.

l. 6, w. 11—[illegible] omitted.

l. 7, ws. 2-3—[illegible].

l. 8, w. 6—DH fol. 227*b* ends here.

w. 9—[illegible] omitted.

l. 9, w. 1—[illegible].

ws. 7-8—[illegible].

l. 10, w. 5—[illegible].

l. 11, w. 12—[illegible] prefixed to [illegible].

w. 13—[illegible] after [illegible] omitted.

l. 12, w. 4—[illegible] omitted with [illegible] instead.

l. 13, w. 3—[illegible] with [illegible] inserted above the line after [illegible].

w. 6—[illegible].

l. 14, ws. 4-8—[illegible] inserted above the line over the words [illegible].

l. 15, w. 2—[illegible].

P. 234, l. 1, w. 3—[illegible].

l. 2, ws. 2-3—[illegible].

P. 234, l. 4, w. 6-l. 5, w. 1—8 words from [illegible]— upto [illegible] inserted above the line over [illegible].

l. 8, w. 3—[illegible].

ws. 5-8—[illegible].

l. 11, ws. 1-2—[illegible] with [illegible] inserted above the line after [illegible].

l. 13, w. 1—[illegible].

w. 7—[illegible] written and struck off after [illegible].

l. 14, w. 4—[illegible].

l. 15, w. 2—[illegible].

w. 4—[illegible].

P. 235, l. 1, ws. 9-10—[illegible] before [illegible] omitted; DH fol. 228a ends here.

w. 12—[illegible] omitted.

l. 2, w. 1—[illegible].

w. 5—[illegible].

l. 3, ws. 5-8—[illegible].

l. 4, w. 0—[illegible]; the [illegible] after [illegible], which commences a new line is omitted.

ws. 5-6—[illegible].

l. 5, w. 1—[illegible].

w. 5—[illegible].

w. 7—[illegible].

l. 7, ws. 8-9—[illegible].

l. 8, ws. 5, 7—[illegible].

l. 10, w. 11—[illegible].

P. 235, l. 11, w. 3—[illegible] prefixed to [illegible].

w. 10—[illegible] instead of [illegible] after [illegible].

l. 13, ws. 3-4—[illegible].

w. 8—[illegible] prefixed to [illegible].

l. 14, w. 1—[illegible] prefixed to [illegible].

w. 6—[illegible].

w. 7—[illegible] omitted.

l. 15, w. 6—[illegible] added to [illegible].

P. 236, l. 2, w. 3—[illegible] prefixed to [illegible].

w. 10—[illegible].

l. 3, w. 8—[illegible].

w. 10—[illegible].

l. 4, w. 5—[illegible] before [illegible] omitted.

w. 8—[illegible] after [illegible] omitted.

l. 5, ws. 6-9—[illegible].

l. 7, ws. 1-2—[illegible].

l. 9, w. 3—[illegible].

w. 7—[illegible] instead of [illegible].

w. 11—[illegible].

l. 10, w. 4—DH fol. 228b ends here.

l. 11, ws. 1, 10—[illegible].

w. 8—[illegible].

l. 14, w. 1—[illegible].

l. 15, w. 4—[illegible].

ws. 6-7—[illegible].

P. 237, l. 1, w. 2—[illegible].

l. 2, w. 1—[illegible].

l. 3, w. 4—[illegible] omitted.

P. 237, l. 3, ws. 11-12—[illegible].

l. 4, w. 1—[illegible].

w. 10—the · after final [illegible] omitted.

l. 5, w. 1—[illegible].

w. 3—[illegible].

w. 8—[illegible] written and struck off after [illegible] at the end of the line.

w. 9—The right hand margin is worm-eaten before [illegible] but no letter seems to be missing.

w. 11—[illegible] with [illegible] inserted later on before [illegible].

l. 5, w. 12-l. 6, w. 0—[illegible].

l. 6, w. 9-l. 7, w. 0—[illegible].

l. 7, ws. 2-3—[illegible]; the · after [illegible] being omitted.

w. 10—[illegible].

l. 9, ws. 10-11—[illegible].

l. 12, w. 7—[illegible].

l. 13, ws. 3-4—[illegible].

w. 6—[illegible].

w. 10—final [illegible] omitted.

l. 14, w. 9—[illegible].

P. 238, l. 1, w. 9—[illegible] is repeated in the middle of the line in DH.

w. 10—[illegible] omitted.

l. 3, ws. 1-2—[illegible].

w. 6—DH fol. 229*a* ends at [illegible].

l. 4, w. 10—[illegible] instead of final [illegible].

P. 238, l. 5, w. 6—[illegible].

w. 8—[illegible].

l. 6, ws. 2-8—Written with red ink in TD_{1}, DH.

w. 5—[illegible] added to [illegible].

w. 6—[illegible].

w. 8—The [illegible] after [illegible] omitted; and there is no blank left.

l. 7, w. 5—[illegible].

l. 9, w. 2—[illegible] instead of [illegible].

w. 8—[illegible].

l. 10, w. 4—[illegible].

l. 11, w. 8—[illegible].

l. 12, w. 2—[illegible].

l. 13, w. 9—[illegible].

w. 10—Final [illegible] omitted.

l. 15, w. 1—[illegible] added to [illegible].

w. 6—[illegible] omitted.

w. 7—[illegible].

w. 8—[illegible] added to [illegible].

w. 9—[illegible].

P. 239, l. 1, w. 10—[illegible].

l. 3, w. 1—[illegible].

ws. 3-4—[illegible].

w. 15—[illegible].

l. 4, ws. 1-2—[illegible].

w. 4—[illegible].

w. 10—[illegible].

l. 5, w. 3—[illegible] written and struck off before [illegible].

P. 239, l. 5, w. 5—[illegible].

ws. 8-10—[illegible].

l. 6, w. 2—[illegible]; in which [illegible] seems to be corrected from an original [illegible].

w. 5—[illegible].

w. 7—[illegible].

l. 7, w. 5—[illegible].

w. 7—[illegible].

l. 8, w. 2—[illegible].

l. 9, w. 2—[illegible].

w. 3—In DH the blank left after [illegible] is about ½".

ws. 6-7—[illegible].

w. 8—DH fol. 229*b* ends here.

l. 10, w. 1—[illegible].

w. 3—[illegible].

w. 8—[illegible] after [illegible] omitted.

l. 11, w. 2—[illegible].

w. 9—[illegible] after [illegible] omitted.

w. 10—[illegible].

l. 12, w. 1—[illegible] prefixed to [illegible].

P. 239, l. 12, w. 4—[illegible].

w. 9—[illegible] before [illegible] omitted.

l. 13, w. 6—[illegible].

l. 14, w. 9—[illegible].

l. 15, ws. 2, 9—[illegible] before [illegible] and [illegible] omitted.

P. 240, l. 1, w. 2—[illegible].

w. 4—[illegible].

l. 2, w. 8—[illegible] before [illegible] omitted.

l. 4, w. 1—[illegible].

ws. 3-4—[illegible] out of [illegible] omitted.

l. 5, w. 3—[illegible].

l. 7, w. 9—[illegible] after [illegible] omitted.

w. 14—final [illegible] omitted.

l. 8, w. 1—[illegible].

w. 6—There is no blank left after it in DH. Here follows in DH a colophon of twenty lines and two words on fol. 230*a*, l. 13—fol. 230*b*, l. 12, for which see Introduction.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

১০ সেরূপেতে সেরূপে কুশেতে। সুবাহুর সেরূপেতে কুশেতে।
সুবাহুর সেরূপেতে কুশেতে। সেরূপেতে কুশেতে। সেরূপেতে

ᱵᱷᱟᱞᱚᱜ᱃ ᱵᱷᱟᱞᱚᱜᱟᱨᱡᱤᱞᱤᱜ᱃ ᱵᱷᱟᱞᱚᱜᱟᱨᱡᱤᱞᱤᱜᱟᱨᱡᱤᱞᱤᱜᱟᱨᱡᱤᱞᱤ

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

ভালো

ভালো কুমারকুমার তাকিয়ে থাকলো। কুমার বলল, তোমার কাছে কিছু টাকা আছে? কুমার বলল, আছে। তাহলে আমাকে দাও। আমার কাছে কিছু টাকা আছে

[illegible]

[illegible]

[illegible]

ছেলেগুলো এবং স্ত্রীলোকেরা তাদের ধনসম্পত্তি এবং গরু
ছাগল এবং তাম্বু ছাড়া যা কিছু মিদিয়ানের ছাউনিতে ছিল
সবই লুট করে নিয়ে গেল। এছাড়া তারা ইস্রায়েলের
সন্তানদের সমস্ত পশুপাল, গরু ও ভেড়া ছিনিয়ে নিয়ে
গেল। তারপর ইস্রায়েলের লোকেরা মিদিয়ানের
সমস্ত লুট করা জিনিস এবং বন্দীদের নিয়ে যিরীহো
নগরের কাছে যর্দন নদীর পূর্ব পারে মোয়াব দেশের
সমতলভূমিতে অবস্থিত তাদের ছাউনিতে ফিরে এল।
মোশি, ইলীয়াসর যাজক এবং সমাজের সমস্ত নেতা
ছাউনির বাইরে এগিয়ে গেলেন। কিন্তু সেনাপতিরা
যুদ্ধ থেকে ফিরে আসা সেনাদলের উপর রেগে গেলেন।
মোশি সেনাপতিদের বলে উঠলেন, "তোমরা কি
মেয়েদের বাঁচিয়ে রেখেছ? এরাই তো বিলিয়ম
পরামর্শ দিয়ে ইস্রায়েলের লোকদের পেওর পর্বতে
সদাপ্রভুর বিরুদ্ধে পাপ করিয়েছিল। এরাই তো
সদাপ্রভুর সমাজের উপর মহামারী এনেছিল। তাই
এখন যাও, সমস্ত ছেলেদের মেরে ফেল এবং যে সব
স্ত্রীলোক পুরুষের সঙ্গে শুয়েছে তাদের মেরে ফেল।
কিন্তু যে সব মেয়ে পুরুষের সঙ্গে শুয়ে নি তাদের
তোমরা নিজের জন্য রেখে দিতে পার। তোমরা
ছাউনির বাইরে সাত দিন থাকবে। যে কেউ মানুষ
মেরেছ বা যে কেউ মৃতদেহ স্পর্শ করেছ তোমরা
তিন দিন ও সাত দিন পর নিজেদের এবং বন্দীদের
শুদ্ধ করবে। তোমরা সব কাপড়চোপড় এবং চামড়া
ও ছাগলের লোম দিয়ে তৈরি জিনিস এবং কাঠের
সবকিছু শুদ্ধ করবে।"

ગુજરાત સમાચાર અને સંદેશ વચ્ચે સ્પર્ધા ચાલે છે. સંદેશ દૈનિક ૧૯૩૨માં શરૂ થયું ત્યારે તેના તંત્રી તરીકે ઇન્દુલાલ યાજ્ઞિક હતા. તેઓ ગુજરાતી સાહિત્યના પ્રકાંડ વિદ્વાન હતા. તેઓ ગુજરાતી સાહિત્યના ઇતિહાસ ઉપરાંત અંગ્રેજી સાહિત્યના પણ

ᱚᱞᱚᱢᱚᱨᱚᱢᱚᱨᱚᱢᱚᱨ

꣱ꣲ꣱ꣲ꣱ꣲ

[illegible]

[illegible]

[illegible]

ক্ষমতা ও সম্পদ। এই দুটি বিষয়ের প্রতি মানুষের আকর্ষণ
অনন্ত। ক্ষমতা ও সম্পদ লাভের জন্য মানুষ কী না করে!
ক্ষমতা ও সম্পদ লাভের জন্য মানুষ কী না করে! ক্ষমতা
ও সম্পদ লাভের জন্য মানুষ কী না করে! ক্ষমতা ও সম্পদ
লাভের জন্য মানুষ কী না করে! ক্ষমতা ও সম্পদ লাভের
জন্য মানুষ কী না করে! ক্ষমতা ও সম্পদ লাভের জন্য
মানুষ কী না করে! ক্ষমতা ও সম্পদ লাভের জন্য মানুষ
কী না করে! ক্ষমতা ও সম্পদ লাভের জন্য মানুষ কী না
করে! ক্ষমতা ও সম্পদ লাভের জন্য মানুষ কী না করে!
ক্ষমতা ও সম্পদ লাভের জন্য মানুষ কী না করে! ক্ষমতা
ও সম্পদ লাভের জন্য মানুষ কী না করে! ক্ষমতা ও সম্পদ
লাভের জন্য মানুষ কী না করে! ক্ষমতা ও সম্পদ লাভের
জন্য মানুষ কী না করে! ক্ষমতা ও সম্পদ লাভের জন্য
মানুষ কী না করে! ক্ষমতা ও সম্পদ লাভের জন্য মানুষ
কী না করে! ক্ষমতা ও সম্পদ লাভের জন্য মানুষ কী না
করে! ক্ষমতা ও সম্পদ লাভের জন্য মানুষ কী না করে!
ক্ষমতা ও সম্পদ লাভের জন্য মানুষ কী না করে! ক্ষমতা
ও সম্পদ লাভের জন্য মানুষ কী না করে! ক্ষমতা ও সম্পদ
লাভের জন্য মানুষ কী না করে! ক্ষমতা ও সম্পদ লাভের
জন্য মানুষ কী না করে! ক্ষমতা ও সম্পদ লাভের জন্য
মানুষ কী না করে! ক্ষমতা ও সম্পদ লাভের জন্য মানুষ
কী না করে! ক্ষমতা ও সম্পদ লাভের জন্য মানুষ কী না
করে! ক্ষমতা ও সম্পদ লাভের জন্য মানুষ কী না করে!
ক্ষমতা ও সম্পদ লাভের জন্য মানুষ কী না করে! ক্ষমতা
ও সম্পদ লাভের জন্য মানুষ কী না করে! ক্ষমতা ও সম্পদ
লাভের জন্য মানুষ কী না করে! ক্ষমতা ও সম্পদ লাভের
জন্য মানুষ কী না করে! ক্ষমতা ও সম্পদ লাভের জন্য
মানুষ কী না করে! ক্ষমতা ও সম্পদ লাভের জন্য মানুষ
কী না করে! ক্ষমতা ও সম্পদ লাভের জন্য মানুষ কী না
করে! ক্ষমতা ও সম্পদ লাভের জন্য মানুষ কী না করে!

ঘরে ঘরে মানুষের মধ্যে আগুন দিয়ে বেড়াচ্ছে। তারা
বলছে, তারা ঈশ্বরের সন্তান। তারা ঈশ্বরকে জানে না।
তারা ঈশ্বরের বাক্য মানে না। তারা ঈশ্বরের বিচারের
জন্য অপেক্ষা করছে। তারা ঈশ্বরের বিচারের দিনের
জন্য অপেক্ষা করছে। তারা ঈশ্বরের বিচারের দিনের
জন্য অপেক্ষা করছে। তারা ঈশ্বরের বিচারের দিনের
জন্য অপেক্ষা করছে। তারা ঈশ্বরের বিচারের দিনের
জন্য অপেক্ষা করছে। তারা ঈশ্বরের বিচারের দিনের
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জন্য অপেক্ষা করছে। তারা ঈশ্বরের বিচারের দিনের
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জন্য অপেক্ষা করছে। তারা ঈশ্বরের বিচারের দিনের

ગુજરાત સરકાર જ્યારે તેમને પોતાની સેવામાં લઈ રહી હતી ત્યારે તેમણે
સરકારને જણાવ્યું કે તેઓ સરકારી કામકાજ કરશે પણ તેઓ પોતાનું
વ્યાવસાયિક જીવન ચાલુ રાખશે. તેઓ સરકારી કામકાજ કરતા હતા
ત્યારે તેમણે પોતાનું વ્યાવસાયિક જીવન ચાલુ રાખ્યું હતું. તેઓ
સરકારી કામકાજ કરતા હતા ત્યારે પણ તેમણે પોતાનું વ્યાવસાયિક
જીવન ચાલુ રાખ્યું હતું. તેઓ સરકારી કામકાજ કરતા હતા ત્યારે
પણ તેમણે પોતાનું વ્યાવસાયિક જીવન ચાલુ રાખ્યું હતું. તેઓ
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જીવન ચાલુ રાખ્યું હતું. તેઓ સરકારી કામકાજ કરતા હતા ત્યારે
પણ તેમણે પોતાનું વ્યાવસાયિક જીવન ચાલુ રાખ્યું હતું. તેઓ
સરકારી કામકાજ કરતા હતા ત્યારે પણ તેમણે પોતાનું વ્યાવસાયિક
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સરકારી કામકાજ કરતા હતા ત્યારે પણ તેમણે પોતાનું વ્યાવસાયિક
જીવન ચાલુ રાખ્યું હતું. તેઓ સરકારી કામકાજ કરતા હતા ત્યારે
પણ તેમણે પોતાનું વ્યાવસાયિક જીવન ચાલુ રાખ્યું હતું. તેઓ
સરકારી કામકાજ કરતા હતા ત્યારે પણ તેમણે પોતાનું વ્યાવસાયિક
જીવન ચાલુ રાખ્યું હતું. તેઓ સરકારી કામકાજ કરતા હતા ત્યારે
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સરકારી કામકાજ કરતા હતા ત્યારે પણ તેમણે પોતાનું વ્યાવસાયિક
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ক্ষুধাতুর হয়ে তারা সেখানে বসে পড়ল। তখন তাদের মধ্যে একজন বলল,
"আমার মনে হচ্ছে, এই লোকটি ভালো মানুষ। চলো আমরা এর কাছে
যাই। হয়তো এর কাছে কিছু খাবার পাওয়া যেতে পারে।" তখন তারা
সেই লোকটির কাছে গেল। লোকটি তাদের দেখে বলল, "আমি তোমাদের
কী দিতে পারি?" তারা বলল, "আমরা ক্ষুধার্ত। আমাদের কিছু খাবার
দিন।" লোকটি বলল, "আমার কাছে খাবার আছে। তোমরা আমার
সঙ্গে আসো।" তারা তখন লোকটির সঙ্গে তার বাড়ি গেল। বাড়ি
গিয়ে লোকটি তাদের বসতে দিল। তারপর তাদের জন্য খাবার
নিয়ে এল। তারা খাবার খেয়ে তৃপ্ত হল। তখন লোকটি তাদের
বলল, "তোমরা কোথায় যাবে?" তারা বলল, "আমরা যাব বাগদাদ
শহরে।" লোকটি বলল, "আমার একটি চিঠি আছে। তোমরা যদি
সেটা বাগদাদের রাজার কাছে পৌঁছে দিতে পারো, তবে আমি
তোমাদের একটি করে স্বর্ণমুদ্রা দেব।" তারা বলল, "আমরা
চিঠিটা পৌঁছে দিতে পারব।" তখন লোকটি তাদের একটি করে
স্বর্ণমুদ্রা দিল। তারপর তাদের হাতে একটি চিঠি দিয়ে বলল,
"এই চিঠি তোমরা বাগদাদের রাজার হাতে দিয়ো।" তারা চিঠিটা
নিয়ে বাগদাদের দিকে রওনা হল। তারা বাগদাদে পৌঁছে রাজার
সঙ্গে দেখা করল। রাজা তাদের বলল, "তোমরা কী চাও?" তারা
বলল, "আমরা ক্ষুধার্ত। আমাদের কিছু খাবার দিন।" রাজা তাদের
বলল, "তোমরা এই চিঠিটা কার কাছ থেকে এনেছ?" তারা বলল,
"আমরা এই চিঠিটা একজন লোকের কাছ থেকে এনেছি।" রাজা
চিঠিটা খুলে পড়ল। তখন রাজা তাদের বলল, "তোমরা এই চিঠি
কোথায় পেয়েছ?" তারা বলল, "আমরা এই চিঠি একজন লোকের
কাছ থেকে পেয়েছি।" রাজা তখন

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ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

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ومن الصلوة والزكوة وصوم رمضان وحج البيت
الذي من استطاع اليه سبيلا وقال ان الله
غني عن العالمين ثم سئل عن الاحسان
فقال ان تعبد الله كانك تراه فان لم
تكن تراه فانه يراك ثم سئل عن الساعة
متى هي فقال ما المسئول عنها بأعلم
من السائل وسأخبرك عن اشراطها
اذا رأيت العراة الحفاة رعاء الشاء
يتطاولون في البنيان فذلك من اشراط
الساعة في خمس لا يعلمهن الا الله
ثم تلا ان الله عنده علم الساعة
وينزل الغيث ويعلم ما في الارحام
وما تدري نفس ماذا تكسب غدا
وما تدري نفس بأي ارض تموت
ان الله عليم خبير ثم قال رد
علي الرجل فلم يروا شيئا فقال
هذا جبريل جاء ليعلم الناس
دينهم

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ইতিমধ্যে একদিন বিকেলবেলা একজন লোক এসে খবর দিল, 15
সেই কুঁড়ে ঘরে একজন সন্ন্যাসী এসেছেন। এই বলেই লোকটা
আবার ফিরে গেল। সন্ন্যাসী এসেছেন শুনে রাজা তাড়াতাড়ি
উঠে পড়লেন। তাঁর সঙ্গে যে সব লোক ছিল তারা সবাই
তাঁকে বারণ করল। বলল, সন্ন্যাসী কখনো রাজার সঙ্গে
দেখা করতে আসেন না। রাজা তাদের কথা শুনলেন না।
তিনি একা সন্ন্যাসীর কাছে গেলেন। সন্ন্যাসীর পায়ে
পড়লেন। সন্ন্যাসী তাঁকে আশীর্বাদ করলেন। রাজা
বললেন, আমি আপনার কাছে এসেছি আমার দুঃখ দূর
করার জন্য। আমার কোনো সন্তান নেই। আমার রাজ্য
দেখবার কেউ নেই। আমার মন্ত্রীরা বলেছেন আমার
আবার বিয়ে করতে। আমি বিয়ে করব না। আমি
আপনার কাছে এসেছি আমার দুঃখ দূর করার জন্য।
সন্ন্যাসী বললেন, তুমি কি জানতে চাও যে তোমার
কোনো সন্তান হবে কি না? রাজা বললেন, হাঁ। সন্ন্যাসী
বললেন, তোমার সন্তান হবে। রাজা বললেন, আমার
সন্তান হবে? সন্ন্যাসী বললেন, হাঁ। রাজা বললেন,
আমার সন্তান হবে? সন্ন্যাসী বললেন, হাঁ। রাজা
বললেন, আমার সন্তান হবে? সন্ন্যাসী বললেন, হাঁ।
রাজা বললেন, আমার সন্তান হবে? সন্ন্যাসী বললেন,
হাঁ। রাজা বললেন, আমার সন্তান হবে? সন্ন্যাসী
বললেন, হাঁ। রাজা বললেন, আমার সন্তান হবে?
সন্ন্যাসী বললেন, হাঁ। রাজা বললেন, আমার সন্তান
হবে? সন্ন্যাসী বললেন, হাঁ। রাজা বললেন, আমার
সন্তান হবে? সন্ন্যাসী বললেন, হাঁ। রাজা বললেন,
আমার সন্তান হবে? সন্ন্যাসী বললেন, হাঁ। রাজা
বললেন, আমার সন্তান হবে? সন্ন্যাসী বললেন, হাঁ।
রাজা বললেন, আমার সন্তান হবে? সন্ন্যাসী বললেন,
হাঁ। রাজা বললেন, আমার সন্তান হবে? সন্ন্যাসী
বললেন, হাঁ। রাজা বললেন, আমার সন্তান হবে?
সন্ন্যাসী বললেন, হাঁ। রাজা বললেন, আমার সন্তান
হবে? সন্ন্যাসী বললেন, হাঁ। রাজা বললেন, আমার
সন্তান হবে? সন্ন্যাসী বললেন, হাঁ। রাজা বললেন,
আমার সন্তান হবে? সন্ন্যাসী বললেন, হাঁ। রাজা
বললেন, আমার সন্তান হবে? সন্ন্যাসী বললেন, হাঁ।

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ومن يرد ان يعلم ما يكون من الحوادث فليقرأ هذه الاسماء
الاربعة وهي ايضا اسماء الله تعالى وهي الاول والآخر
والظاهر والباطن ويكتبها في اربعة اوراق ويجعلها
تحت رأسه ويقرأها ثلاثين مرة ويرى ما يريد في المنام
وان كان يريد معرفة حال الاحياء والاموات يكتب
هذه الاسماء الاربعة ويعلقها على الميت ويقرأها
ثلاثين مرة ويرى ما يريد في المنام وان كان يريد
معرفة حال الاحياء والاموات يكتب هذه الاسماء
الاربعة ويعلقها على الميت ويقرأها ثلاثين مرة
ويرى ما يريد في المنام وان كان يريد معرفة حال
الاحياء والاموات يكتب هذه الاسماء الاربعة
ويعلقها على الميت ويقرأها ثلاثين مرة ويرى

ᱵᱷᱟᱹᱞᱩᱛᱤᱨᱮᱱ ᱢᱮᱱᱟᱜᱮᱨᱤᱭᱟᱹᱨᱤᱱᱟᱹ

ومن يعلم ان الله يعلم ما في السموات والارض ان ذلك في كتاب ان ذلك على الله يسير
ويعبدون من دون الله ما لا يملك لهم رزقا فابتغوا عند الله الرزق واعبدوه واشكروا له
اليه ترجعون وان تكذبوا فقد كذب امم من قبلكم وما على الرسول الا البلاغ المبين
اولم يروا كيف يبدئ الله الخلق ثم يعيده ان ذلك على الله يسير قل سيروا في الارض
فانظروا كيف بدأ الخلق ثم الله ينشئ النشأة الاخرة ان الله على كل شيء قدير
يعذب من يشاء ويرحم من يشاء واليه تقلبون وما انتم بمعجزين في الارض ولا في السماء
وما لكم من دون الله من ولي ولا نصير والذين كفروا بايت الله ولقائه اولئك يئسوا من
رحمتي واولئك لهم عذاب اليم فما كان جواب قومه الا ان قالوا اقتلوه او حرقوه
فانجاه الله من النار ان في ذلك لايت لقوم يؤمنون وقال انما اتخذتم من دون الله
اوثانا مودة بينكم في الحيوة الدنيا ثم يوم القيمة يكفر بعضكم ببعض ويلعن بعضكم
بعضا ومأوكم النار وما لكم من ناصرين فامن له لوط وقال اني مهاجر الى ربي
انه هو العزيز الحكيم ووهبنا له اسحق ويعقوب وجعلنا في ذريته النبوة والكتب
واتيناه اجره في الدنيا وانه في الاخرة لمن الصلحين ولوطا اذ قال لقومه انكم
لتأتون الفحشة ما سبقكم بها من احد من العلمين ائنكم لتأتون الرجال وتقطعون
السبيل وتأتون في نادكم المنكر فما كان جواب قومه الا ان قالوا ائتنا بعذاب الله
ان كنت من الصدقين قال رب انصرني على القوم المفسدين ولما جاءت رسلنا ابرهيم
بالبشرى قالوا انا مهلكوا اهل هذه القرية ان اهلها كانوا ظلمين قال ان فيها لوطا
قالوا نحن اعلم بمن فيها لننجينه واهله الا امرأته كانت من الغبرين ولما ان جاءت
رسلنا لوطا سيء بهم وضاق بهم ذرعا وقالوا لا تخف ولا تحزن انا منجوك واهلك
الا امرأتك كانت من الغبرين انا منزلون على اهل هذه القرية رجزا من السماء بما
كانوا يفسقون ولقد تركنا منها ايةا بينة لقوم يعقلون والى مدين اخاهم شعيبا فقال

ছিলেন শ্রদ্ধেয় ডক্টর ফাঁস্ট তাঁহার বন্ধু। তাঁহার সঙ্গে
আলাপ করিবার জন্য ডক্টর ফাঁস্ট একদিন সন্ধ্যাবেলা
তাঁহার বাড়ি গেলেন। বাড়ির দরজায় ঘা দিতে একটি
অল্পবয়সী মেয়ে আসিয়া দরজা খুলিয়া দিল। মেয়েটি
দেখিতে সুশ্রী, কিন্তু তাহার মুখে কেমন একটা বিষণ্ণ
ভাব। ডক্টর ফাঁস্ট জিজ্ঞাসা করিলেন, তাঁহার বন্ধু
ঘরে আছেন কি না। মেয়েটি বলিল, তাঁহার বাবা
বাড়ি নাই, কিন্তু তাঁহার বন্ধু আছেন। ডক্টর ফাঁস্ট
তাঁহার সঙ্গে দেখা করিতে চাহিলেন। মেয়েটি তাঁহাকে
লইয়া গেল। ঘরে ঢুকিয়া ডক্টর ফাঁস্ট দেখিলেন, এক
বৃদ্ধ বসিয়া আছেন। তাঁহার মুখখানি বড় সুন্দর।
তাঁহার চুলগুলি সাদা রূপার মতো ঝকঝকে। তাঁহার
চোখ দুটি কী উজ্জ্বল! তাঁহার মুখের ভাব দেখিলে
মনে হয়, তিনি যেন কোন্ অদৃশ্য জগতের দিকে
তাকাইয়া আছেন। ডক্টর ফাঁস্ট তাঁহাকে নমস্কার
করিলেন। বৃদ্ধ তাঁহার নমস্কার ফিরাইয়া দিলেন।
ডক্টর ফাঁস্ট বলিলেন, তাঁহার বন্ধুর সঙ্গে দেখা
করিতে তিনি আসিয়াছেন। বৃদ্ধ বলিলেন, তাঁহার
বন্ধু বাড়ি নাই। ডক্টর ফাঁস্ট বলিলেন, তিনি
অপেক্ষা করিবেন। মেয়েটি বৃদ্ধের কাছে গিয়া
দাঁড়াইল। বৃদ্ধ তাহার দিকে চাহিয়া বলিলেন,
মেয়েটি যেন মন্ত্রমুগ্ধের মতো ঘরের মেঝেতে
বসিয়া পড়িল। বৃদ্ধ তখন ডক্টর ফাঁস্টকে বলিলেন,
তাঁহার বন্ধু বাড়ি নাই। ডক্টর ফাঁস্ট বলিলেন,
তিনি অপেক্ষা করিবেন। বৃদ্ধ বলিলেন, তাঁহার
বন্ধু বাড়ি নাই। ডক্টর ফাঁস্ট বলিলেন, তিনি
অপেক্ষা করিবেন। বৃদ্ধ বলিলেন, তাঁহার বন্ধু
বাড়ি নাই। ডক্টর ফাঁস্ট বলিলেন, তিনি অপেক্ষা
করিবেন। বৃদ্ধ বলিলেন, তাঁহার বন্ধু বাড়ি নাই।

ক্ষণ তাহাকে তাহার বন্ধুগণ বলিল, এক দিন হয় ত সমস্ত দিন
লাগিবে। অতএব আমরা তাহাকে বহন করিয়া লইয়া যাই। তখন
তাহারা তাহাকে বহন করিয়া লইয়া চলিল। কিন্তু তাহারা যখন
তাহার বাড়ির নিকট উপস্থিত হইল, তখন তাহারা দেখিল যে, তাহার
পুত্রেরা তাহার সমস্ত ভাগের সমস্তই নষ্ট করিয়াছে। তাহারা
তাহাকে বহন করিয়া লইয়া তাহার বাড়ির মধ্যে রাখিল। তখন
তাহার পুত্রেরা আসিয়া তাহার পায়ে পড়িল। তাহারা বলিল, পিতা,
আমরা অপরাধ করিয়াছি, আমরা অপরাধ করিয়াছি। তখন
তাহারা তাহাকে লইয়া গৃহে প্রবেশ করিল। তখন তাহার পুত্রেরা
তাহার সম্পত্তি ভাগ করিয়া লইল। তাহারা তাহার সমস্ত ধন
ভাগ করিয়া লইল। তাহারা তাহার সমস্ত ধন ভাগ করিয়া লইল।
তাহারা তাহার সমস্ত ধন ভাগ করিয়া লইল। তাহারা তাহার
সমস্ত ধন ভাগ করিয়া লইল। তাহারা তাহার সমস্ত ধন ভাগ
করিয়া লইল। তাহারা তাহার সমস্ত ধন ভাগ করিয়া লইল।

ঈশা রচনা সমগ্র ৪ খণ্ড ৷ ৷ ৷

ગાળતાં ગાળતાં રાણા ગાળતાં ગાંઠ પડી ગઈ ના નહિ પાછાં પાછાંવળતાં જીવ

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ملكوتك ويملك عليهم الرب وحده في جبل صهيون من الآن إلى الدهر
وأما أنت يا برج القطيع ويا مخفي صهيون فإليك تأتي السلطان
الأول والملك يأتي إلى ابنة أورشليم وقد جاء الآن لماذا تجزعين
بالصياح أليس ملك فيك أم هلك مشيرك فأخذتك الأوجاع كالمخاض
وتمخضين كالحبلى يا ابنة صهيون لأنك الآن تخرجين من المدينة
وتسكنين في البرية وتأتين إلى بابل هناك تنجين هناك يفديك
الرب من أيدي أعدائك الآن قد اجتمع عليك أمم كثيرة قائلين
لتدنس وتشمت أعيننا بصهيون وهم لا يعلمون أفكار الرب ولا
يفهمون مشورته لأنه جمعهم كحزمة إلى البيدر قومي ودوسي
يا ابنة صهيون لأني أجعل قرنك حديدا وأظلافك أجعلها نحاسا
فتسحقين شعوبا كثيرة وأحرمهم للرب وأموالهم للسيد رب
الأرض كلها

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ভাবে। তখন তাঁর শিষ্যেরা তাঁকে বলিল, হে গুরু, আহার করুন।
কিন্তু তিনি তাহাদিগকে কহিলেন, আমার ভক্ষণীয় খাদ্য আছে,
যাহার সংবাদ তোমরা জান না। অতএব শিষ্যেরা পরস্পর
কহিতে লাগিল, কেহ কি তাঁহার জন্য খাদ্য আনিয়াছে?
যীশু কহিলেন, আমার খাদ্য এই, যে আমার প্রেরিতের
ইচ্ছা আমি পালন করি, এবং তাঁহার কর্ম্ম সিদ্ধ করি।
তোমরা কি বল না, এখনও চারি মাস আছে, পরে
শস্যচ্ছেদন হইবে? দেখ, আমি তোমাদিগকে কহিতেছি,
তোমরা আপন আপন চক্ষু উত্তোলন করিয়া ক্ষেত্রসকল
দেখ, তাহারা শস্যচ্ছেদনের জন্য শুক্লবর্ণ হইয়াছে।
যে শস্যচ্ছেদন করে সে বেতন পাইতেছে, এবং সে
অনন্তজীবনের জন্য শস্য সংগ্রহ করিতেছে; যেন বীজবাপক
ও শস্যচ্ছেদক একত্র আনন্দ করে। কেননা এবিষয়ে
এই কথা সত্য, বীজবাপক আর, শস্যচ্ছেদক আর।
আমি তোমাদিগকে প্রেরণ করিলাম, যে শ্রমে তোমরা
শ্রম করিয়াছ নাই, তাহা শস্যচ্ছেদন করিতে; অন্য
লোকেরা শ্রম করিয়াছে, তোমরা তাহাদের শ্রমে প্রবেশ
করিয়াছ।

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ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ
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ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ
ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ
ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ
ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ
ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ
ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ
ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ
ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ
ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ

ইহাতে সকল লোকের মধ্যে হইল। তাহাতে সেই দেশের লোকেরা
তাহাকে ধরিয়া রাখিতে চেষ্টা করিল, কিন্তু সে তাহাদিগকে ত্যাগ করিয়া
চলিয়া গেল। পরে সে অন্য অন্য নগরে ঈশ্বরের রাজ্য প্রচার করিতে
লাগিল; কেননা আমি এই জন্য প্রেরিত হইয়াছি। আর সে যিহূদিয়ার
সমাজ সকলে প্রচার করিতে লাগিল।

৫ একদিন গিনেষরৎ হ্রদের তীরে দাঁড়াইয়া আছেন, এমন সময়ে
লোকেরা ঈশ্বরের বাক্য শুনিবার জন্য তাঁহার নিকট চাপিয়া পড়িতেছিল।
তখন তিনি দুখানি নৌকা হ্রদের তীরে লাগিতে দেখিলেন; কিন্তু জেলেরা
নৌকা হইতে নামিয়া জাল ধুইতেছিল। তিনি শিমোনের নৌকায় উঠিয়া
তাঁহাকে তীর হইতে কিছু দূর লইয়া যাইতে বলিলেন; পরে বসিয়া
নৌকা হইতে লোকদিগকে উপদেশ দিতে লাগিলেন। কথা বলা শেষ
করিয়া শিমোনকে কহিলেন, গভীর জলে লইয়া যাও, আর মাছ ধরিবার
জন্য তোমরা জাল ফেল। শিমোন উত্তর করিয়া কহিলেন, নাথ, আমরা
সমস্ত রাত্রি পরিশ্রম করিয়া কিছু পাইলাম না, কিন্তু আপনার কথা
প্রযুক্ত জাল ফেলিতেছি। তাহাতে অনেক মাছ ধরা পড়িল, এমন কি
তাহাদের জাল ছিঁড়িতে লাগিল। তখন তাহারা অন্য নৌকাস্থিত
আপনাদের সঙ্গিদিগকে সঙ্কেত করিলেন, তাহারা আসিয়া উভয় নৌকা
এমন পূর্ণ করিল যে, নৌকা ডুবিবার উপক্রম হইল। শিমোন পিতর
ইহা দেখিয়া যীশুর চরণে পড়িয়া কহিলেন, প্রভো, আমার নিকট হইতে
যাইয়া আপনি দূর হউন, কেননা আমি পাপী মনুষ্য। কারণ তাঁহার
এবং তাঁহার সঙ্গিদিগের মাছ ধরা দেখিয়া তাঁহারা সকলে চমৎকৃত
হইলেন; আর শিমোনের সঙ্গী সিবদিয়ের পুত্র যাকোব ও যোহনও
চমৎকৃত হইলেন। যীশু শিমোনকে কহিলেন, ভয় করিও না; এখন
হইতে তুমি মনুষ্য ধরিবে।

ছাত্রীদের সঙ্গে কথা বলার সময় তাদের পড়াশোনা সম্পর্কে
15 এবং সেখানে কোনো প্রকার বিঘ্ন ঘটছে কিনা সে সম্পর্কে
তাদের মতামত গ্রহণ করেন। এছাড়া তাদের বাসস্থান
সম্পর্কেও তাদের মতামত গ্রহণ করেন। কিন্তু তাদের
মধ্যে তিনজন ছাত্রী একসঙ্গে থাকতে চায় না। তারা
20 একান্ত নিরিবিলি থাকতে চায়। এই অবস্থায় তাদের
থাকার ব্যবস্থা করা সম্ভব নয়। তাদের মধ্যে একজন
অসুস্থ। তাকে সেবা করার জন্য একজন সঙ্গী দরকার।
সেই সঙ্গী কোথায় পাওয়া যাবে তা নিয়ে সমস্যা।
এছাড়া আরও কিছু সমস্যা রয়েছে। সেগুলি নিয়ে
5 আলোচনা করার জন্য তিনি সকলকে অনুরোধ করেন।
সকলের মতামত গ্রহণ করার পর তিনি বলেন, এই
সমস্যাগুলি সমাধান করার জন্য তিনি একটি কমিটি
গঠন করবেন। কমিটি সমস্যাগুলি নিয়ে আলোচনা
করবে। সেই আলোচনার ফলাফল তিনি সকলকে
10 জানাবেন। তিনি ছাত্রীদের কাছে অনুরোধ করেন
যাতে তারা নিজেদের মধ্যে ঝগড়া না করে। তারা
একে অপরের সহায়ক হয়ে থাকে। তারা একে অপরের
সুখ-দুঃখের সাথী হয়ে থাকে। তারা একে অপরের
সহায়ক হয়ে থাকে। তারা একে অপরের সুখ-দুঃখের
15 সাথী হয়ে থাকে। তারা একে অপরের সহায়ক হয়ে
থাকে। তারা একে অপরের সুখ-দুঃখের সাথী হয়ে
থাকে। তারা একে অপরের সহায়ক হয়ে থাকে।

ᠬᠣᠭᠣᠷᠢᠨᠳᠤ ᠪᠣᠯᠤᠭᠰᠠᠨ ᠴᠠᠭᠠᠨ ᠨᠤᠳᠤᠨ ᠳᠤᠮᠳᠠ

سبز

[illegible]

[illegible]

[illegible]

ইহাদের কুলগুরু সেই ভরদ্বাজ ঋষিগণের পুত্র শ্রুতর্ষি নামে
বিখ্যাত। ইনি বিদ্যাবিষয়ে অতিশয় বিচক্ষণ ও বিদ্যাবিষয়ে
অতিশয় বিচক্ষণ ও

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পরে সেইদিন রাজাও সেনাপতি সহ সসৈন্যে উপস্থিত হইয়া দেখিলেন, সুবিস্তীর্ণ প্রান্তরে অসংখ্য ভগ্ন অস্ত্র, শত শত মৃতদেহ এবং অগণিত আহত ব্যক্তি। তখন সকলে বুঝিলেন, এবার যুদ্ধে জয় হইয়াছে। পরে সেনাপতি সকলকে আহতদিগের শুশ্রূষা করিতে আদেশ দিলেন। তখন সকলে মিলিয়া আহতদিগের শুশ্রূষা করিতে লাগিল। অনন্তর সেনাপতি সকলকে লইয়া রাজধানীতে প্রত্যাবর্তন করিলেন। রাজধানীতে উপস্থিত হইবামাত্র প্রজাবৃন্দ সানন্দে তাহাদিগকে অভ্যর্থনা করিল। তখন সেনাপতি সকলকে লইয়া রাজপ্রাসাদে প্রবেশ করিলেন। রাজা সকলকে সম্মান করিয়া বিদায় দিলেন। পরে প্রসন্ন মনে সকলে স্বস্ব গৃহে গমন করিল। তাহাদিগের আনন্দের সীমা রহিল না। তাহারা সকলে একত্র মিলিয়া আনন্দ করিতে লাগিল। তখন সেনাপতি সকলকে লইয়া রাজপ্রাসাদে গমন করিলেন। রাজা সকলকে সম্মান করিয়া বিদায় দিলেন। পরে প্রসন্ন মনে সকলে স্বস্ব গৃহে গমন করিল। তাহাদিগের আনন্দের সীমা রহিল না। তাহারা সকলে একত্র মিলিয়া আনন্দ করিতে লাগিল। তখন সেনাপতি সকলকে লইয়া রাজধানীতে প্রত্যাবর্তন করিলেন। রাজধানীতে উপস্থিত হইবামাত্র প্রজাবৃন্দ সানন্দে তাহাদিগকে অভ্যর্থনা করিল। তখন সেনাপতি সকলকে লইয়া রাজপ্রাসাদে প্রবেশ

ગયા અઠવાડિયામાં જ બહારગામ રહેતા મારા મિત્ર અને તેમનાં પત્ની
મળવા આવ્યાં. મારાં પત્ની અને મારી પુત્રી સાથે તેઓ ઘણાં વર્ષે
મળ્યાં. ત્રણેય સખીઓ જૂની યાદોમાં ખોવાઈ ગઈ. મારા મિત્ર
અને હું અમારા જૂના દોસ્તારોની વાતોમાં ખોવાઈ ગયા. ત્રણેય
સખીઓ વચ્ચે ઘણી વાતો થઈ. ત્યારે મારાં પત્નીએ મારા મિત્ર
અને મારાં પત્નીને કહ્યું કે તમે બંને ઘણાં વર્ષે મળ્યાં છો તો
તમારાં પત્નીને કહો કે તેઓ મારાં પત્નીને મળે. મારાં પત્ની
અને મારાં પત્ની વચ્ચે ઘણાં વર્ષે મુલાકાત થઈ રહી છે તો
તેઓ ઘણી વાતો કરશે. મારાં પત્નીએ મારા મિત્રનાં પત્નીને
કહ્યું કે તમે મારાં પત્નીને મળો. મારાં પત્ની અને મારા મિત્ર
વચ્ચે ઘણાં વર્ષે મુલાકાત થઈ રહી છે તો તેઓ ઘણી વાતો કરશે.
મારાં પત્ની અને મારાં પત્ની વચ્ચે ઘણાં વર્ષે મુલાકાત થઈ રહી
છે તો તેઓ ઘણી વાતો કરશે. મારાં પત્નીએ મારા મિત્રનાં પત્નીને
કહ્યું કે તમે મારાં પત્નીને મળો. મારાં પત્ની અને મારા મિત્ર
વચ્ચે ઘણાં વર્ષે મુલાકાત થઈ રહી છે તો તેઓ ઘણી વાતો કરશે.

ગામ ગામ ગામ

ছিল কেননা তাহার বিবাহের পূর্ব্বে তাহার পিতা মাতা
কর্ত্তৃক তাহার বিবাহ স্থির হইয়াছিল। তাহার পিতা
মাতা তাহাকে বলিলেন, কন্যা, তোমার বিবাহ
উপস্থিত। তোমার বিবাহের জন্য আমরা
অনেক টাকা খরচ করিয়াছি। তোমার বিবাহ
উপলক্ষে আমাদিগের অনেক আত্মীয় কুটুম্ব
আসিবেন। তাহাদিগের আহারাদি সম্পন্ন
হইলে তাহাদিগের সম্মুখে তোমার নৃত্য
করিতে হইবে। তুমি নৃত্য করিতে পারিবে
তো? তুমি নৃত্য করিতে পারিবে তো?
তখন সেই বালিকা কহিল, পিতা মাতা
আমার বিবাহ উপলক্ষে আত্মীয় কুটুম্বদিগের
সম্মুখে নৃত্য করিতে পারিব কি না, তাহা
আমি কিরূপে বলিতে পারি? আমি
তো কখনও নৃত্য করিতে শিখি নাই।
তখন পিতা মাতা কহিলেন, তুমি নৃত্য
করিতে পারিবে না? তুমি নৃত্য করিতে
পারিবে না? তুমি নৃত্য করিতে পারিবে না?
তখন সেই বালিকা কহিল, পিতা মাতা
আমার বিবাহ উপলক্ষে আত্মীয় কুটুম্বদিগের
সম্মুখে নৃত্য করিতে পারিব কি না, তাহা
আমি কিরূপে বলিতে পারি? আমি
তো কখনও নৃত্য করিতে শিখি নাই।

ভগবান বলিলেন, হে পৃথিবীপতে, আমার প্রসাদে তুমি সমস্তই
জানিতে পারিবে। কিন্তু আমার এই অনন্ত বিশ্বরূপ দেখিতে
পারিবে না। অতএব আমি তোমাকে দিব্য চক্ষু দান করিতেছি,
তাহার দ্বারা আমার ঐশ্বর্য দেখিতে পাইবে।

সঞ্জয় বলিলেন, হে রাজন্, মহাযোগেশ্বর ভগবান এই কথা
বলিয়া পরমেশ্বর রূপ ধারণ করিলেন। তাঁহার অনেক মুখ
ও নেত্র, অনেক অদ্ভুত দর্শন, অনেক দিব্য আভরণ, অনেক
দিব্য অস্ত্র উদ্যত রহিয়াছে, তিনি দিব্য মাল্য ও বস্ত্র
পরিধান করিয়াছেন, তাঁহার গায়ে দিব্য গন্ধদ্রব্য লেপন
করা রহিয়াছে, তিনি সর্বাশ্চর্যময়, অনন্ত, বিশ্বতোমুখ।
যদি আকাশে সহস্র সূর্য একত্র উদিত হয়, তবে সেই
মহাপুরুষের তেজ বুঝিতে পারা যায়। পাণ্ডুপুত্র ধনঞ্জয়
সেই দেবদেবের শরীরে অনেক প্রকার বিভক্ত জগৎ দেখিলেন।
তখন বিস্ময়াবিষ্ট রোমাঞ্চিতকলেবর ধনঞ্জয় কৃতাঞ্জলি
হইয়া প্রণাম করিয়া স্তুতি করিতে লাগিলেন।

অর্জুন বলিলেন, হে দেব, আমি আপনার দেহে সমস্ত দেবতা
ও ভূতসমূহ দেখিতেছি। কমলাসনে ব্রহ্মা, মহাদেব, ঋষি
ও দিব্য উরগ সকল দেখিতেছি। অনন্তবাহু, অনন্তমুখ,
অনন্তনেত্র, অনন্তরূপ আপনাকে দেখিতেছি। আপনার
আদি, মধ্য ও অন্ত দেখিতে পাইতেছি না। আপনি বিশ্বেশ্বর,
বিশ্বরূপ। আপনার মুখ হইতে অগ্নি নির্গত হইতেছে।
আপনার তেজে বিশ্ব তাপিত হইতেছে। আপনার মুখ
প্রজ্বলিত, নেত্র সূর্য ও চন্দ্র, আপনার তেজে বিশ্ব
তাপিত। আপনার মুখ হইতে অগ্নি নির্গত হইতেছে।

ગોવાળિયા અને ગોપ કુટુંબ સાથે ગોકુળ છોડી વૃંદાવન જઈ વસ્યા. ગોકુળ
છોડી વૃંદાવન જઈ વસ્યા એ વાત કંસ સુધી પહોંચી. કંસ ગોકુળ પર
હુમલો કરી તેને નષ્ટ કરવા ઇચ્છતો હતો. પરંતુ તેમાં તેને સફળતા
મળી નહિ. ગોકુળના લોકો અને ગોપ-ગોપીઓ તો કૃષ્ણ-બલરામ
પ્રત્યે અતિશય પ્રેમ ધરાવતાં હતાં. કંસ તેમ જ તેના સૈનિકો કૃષ્ણ
અને બલરામ પ્રત્યે દ્વેષ ધરાવતા હતા. કંસ તેમ જ તેના સૈનિકો
કૃષ્ણ અને બલરામ પ્રત્યે દ્વેષ ધરાવતા હતા. કંસ તેમ જ તેના સૈનિકો
કૃષ્ણ અને બલરામ પ્રત્યે દ્વેષ ધરાવતા હતા. કંસ તેમ જ તેના સૈનિકો
કૃષ્ણ અને બલરામ પ્રત્યે દ્વેષ ધરાવતા હતા. કંસ તેમ જ તેના સૈનિકો
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ગામ- ઉપર રહેલા મોટા ઝાડ પર ચઢી ગયો. તેમ તેણે
જોયું કે પ્રભુ ઈસુ તે જ રસ્તે આવી રહ્યા હતા. તેઓ
ઝાડ પાસે આવ્યા ત્યારે તેઓ ઊંચા જોઈને બોલ્યા,
"ઝક્કાય, ઝડપથી નીચે ઉતર કારણ આજે મારે તારા
ઘરે રહેવું જોઈએ." ઝક્કાય ઝડપથી નીચે ઉતર્યો અને
ખુશીથી પ્રભુને પોતાના ઘરે લઈ ગયો. પણ બધા લોકો
આ જોઈને ગણગણવા લાગ્યા કે પ્રભુ પાપી માણસના
ઘરે ગયા. પણ ઝક્કાયે પ્રભુ આગળ ઊભા રહીને કહ્યું
કે "પ્રભુ, મારી પાસે જે કંઈ છે તેમાંથી અડધું હું
ગરીબોને આપીશ અને જો મેં કોઈ પાસેથી ખોટી રીતે
કંઈ લીધું હશે તો તેને ચાર ગણું પાછું આપીશ."
પ્રભુ ઈસુએ તેને કહ્યું કે આજે તારા ઘરમાં મુક્તિ
આવી છે કારણ કે તારા પૂર્વજ ઈબ્રાહીમના વંશજ
તરીકે તારાં પાપ માફ કરવા માટે હું આવ્યો છું.
પ્રભુ ઈસુ ગામેગામ ફરતા ફરતા ઘણા લોકોને મળ્યા
અને તેઓને પ્રભુ ઈશ્વરના રાજ્યનો સંદેશો આપ્યો.
પ્રભુ ઈસુ ગામેગામ ફરતા ફરતા ઘણા લોકોને મળ્યા
અને તેઓને પ્રભુ ઈશ્વરના રાજ્યનો સંદેશો આપ્યો.

ছিলেন। তাঁর বাবা ছিলেন ডাক্তার। তাঁর মা-বাবা ছিলেন খুব ধার্মিক। তাঁরা
চাইতেন তাঁর ছেলে বড় হয়ে ডাক্তার হোক। কিন্তু ছেলে ডাক্তার হতে চায়নি।
সে চাইত গান গাইতে। তাই বাবা-মা তাকে বাড়ি থেকে তাড়িয়ে দিলেন।
সে চলে গেল বাড়ি ছেড়ে। একটা ট্রাকে করে সে চলে গেল অন্য শহরে।
সেখানে সে একটি গানের দল তৈরি করল। দলের নাম রাখল 'সুরের
ঝরনা'। দলের সবাই ছিল তরুণ। তারা সবাই ভালো গান গাইত।
তারা গান গেয়ে টাকা পেত। কিন্তু টাকা যথেষ্ট ছিল না। তাই তারা
ঠিক করল তারা বিদেশে যাবে। তারা ভাবল বিদেশে গেলে তারা
অনেক টাকা পাবে। তারা ঠিক করল তারা ইংল্যান্ডে যাবে। তারা
ইংল্যান্ডে গেল। তারা সেখানে গান গেয়ে টাকা পেল। তারা
সেখানে একটি বাড়ি ভাড়া নিল। তারা ঠিক করল তারা সেখানে
থাকবে। তারা ঠিক করল তারা সেখানে একটি ব্যান্ড তৈরি করবে।
তারা ঠিক করল তারা ব্যান্ডের নাম রাখবে 'ফিনিক্স'। তারা
ঠিক করল তারা ফিনিক্স পাখির মতো উড়বে। তারা ঠিক করল
তারা ফিনিক্স পাখির মতো উড়বে। তারা ঠিক করল তারা
ফিনিক্স পাখির মতো উড়বে। তারা ঠিক করল তারা ফিনিক্স
পাখির মতো উড়বে। তারা ঠিক করল তারা ফিনিক্স পাখির
মতো উড়বে। তারা ঠিক করল তারা ফিনিক্স পাখির মতো
উড়বে। তারা ঠিক করল তারা ফিনিক্স পাখির মতো উড়বে।

ছড়িয়ে পড়ল। ভয়ানক গরম বলেই বোধ হয়। সূর্য
ডুবে গেছে। তাপমাত্রা কমে এসেছে। কিন্তু বাতাস
বইছে না। গাছের পাতা নড়ছে না। ঘরের ভিতর
গুমোট। ঘামে সারা গা চিটচিটে। ঘরের দেয়াল
থেকে গরম ভাপ উঠছে। ঘরের ভিতর বসে থাকা
যাচ্ছে না। ছাদে উঠে এলাম। ছাদে এসে দেখি
আরও কয়েকজন এসেছে। ছাদের উপর মাদুর
বিছানো। মাদুরের উপর বসে আছে। কেউ
কেউ শুয়ে পড়েছে। ছাদের উপর বাতাস বইছে।
ঘরের ভিতর গুমোট। ছাদে এসে বাতাস পেয়ে
আরাম লাগছে। আমার মনে হচ্ছে। ঘরের ভিতর
থাকা যায় না। ছাদে এসে বাতাস পেয়ে আরাম

ছিলেন মহাকবি। মহাকবির কাব্যের ছন্দ কি কখনো ভাঙা যায়? তাঁর
কাব্যের ছন্দ যেন তাঁর মনের সঙ্গে মিলে গেছে। তাঁর মধ্যে যে সুর
বাজত তাই ছন্দের মধ্যে ধ্বনিত হয়ে উঠেছে। তাঁর কাব্যের ছন্দ
তাঁর মনের সুর। তাঁর কাব্যের ছন্দ তাঁর মনের ছন্দ। তাঁর কাব্যের
ছন্দ তাঁর মনের ছন্দ। তাঁর কাব্যের ছন্দ তাঁর মনের ছন্দ। তাঁর
কাব্যের ছন্দ তাঁর মনের ছন্দ। তাঁর কাব্যের ছন্দ তাঁর মনের ছন্দ।
তাঁর কাব্যের ছন্দ তাঁর মনের ছন্দ। তাঁর কাব্যের ছন্দ তাঁর মনের
ছন্দ। তাঁর কাব্যের ছন্দ তাঁর মনের ছন্দ। তাঁর কাব্যের ছন্দ তাঁর
মনের ছন্দ। তাঁর কাব্যের ছন্দ তাঁর মনের ছন্দ। তাঁর কাব্যের ছন্দ
তাঁর মনের ছন্দ। তাঁর কাব্যের ছন্দ তাঁর মনের ছন্দ। তাঁর কাব্যের
ছন্দ তাঁর মনের ছন্দ। তাঁর কাব্যের ছন্দ তাঁর মনের ছন্দ। তাঁর
কাব্যের ছন্দ তাঁর মনের ছন্দ। তাঁর কাব্যের ছন্দ তাঁর মনের ছন্দ।

ত্বষ্টৃপুত্র সন্দেশ-সৃষ্টিদক্ষ ধাতৃকীর ভগ্নীর-সহোদর
সন্দেশ-সৃষ্টিদক্ষ ত্বষ্টৃপুত্র ধাতৃকীর ভগ্নীর-সহোদর
সন্দেশ-সৃষ্টিদক্ষ ত্বষ্টৃপুত্র ধাতৃকীর ভগ্নীর-সহোদর
সন্দেশ-সৃষ্টিদক্ষ ত্বষ্টৃপুত্র ধাতৃকীর ভগ্নীর-সহোদর
সন্দেশ-সৃষ্টিদক্ষ ত্বষ্টৃপুত্র ধাতৃকীর ভগ্নীর-সহোদর
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ভাবিল— যদি সত্য সত্য আমার পুত্র না হইয়া কন্যা হয়, তাহা
হইলে আমার অভিলাষ পূর্ণ হইবে না, এই ভাবিয়া সেই রাজা
অত্যন্ত দুঃখিত হইলেন। তখন সেই রাজার পুরোহিত
রাজাকে কহিলেন, মহারাজ! আপনি দুঃখিত হইবেন না,
আমি গণনা করিয়া দেখিতেছি, আপনার পুত্র হইবে। তাহা
শুনিয়া রাজা কহিলেন, আমার পুত্র হইলে আমি তাহাকে
রাজ্য দিয়া বনে গমন করিব। পরে রাজা পুত্রের জন্মোৎসব
করিলেন। ব্রাহ্মণেরা গণনা করিয়া কহিলেন, মহারাজ!
আপনার পুত্র অতি সুলক্ষণ, ইহার দ্বারা আপনার বংশ
উজ্জ্বল হইবে। রাজা কহিলেন, আমার পুত্র হইলে আমি
তাহাকে রাজ্য দিয়া বনে গমন করিব। পরে রাজা পুত্রের
জন্মোৎসব করিলেন। ব্রাহ্মণেরা গণনা করিয়া কহিলেন,
মহারাজ! আপনার পুত্র অতি সুলক্ষণ, ইহার দ্বারা আপনার
বংশ উজ্জ্বল হইবে। রাজা কহিলেন, আমার পুত্র হইলে
আমি তাহাকে রাজ্য দিয়া বনে গমন করিব। পরে রাজা
পুত্রের জন্মোৎসব করিলেন। ব্রাহ্মণেরা গণনা করিয়া
কহিলেন, মহারাজ! আপনার পুত্র অতি সুলক্ষণ, ইহার
দ্বারা আপনার বংশ উজ্জ্বল হইবে। রাজা কহিলেন,
আমার পুত্র হইলে আমি তাহাকে রাজ্য দিয়া বনে গমন
করিব। পরে রাজা পুত্রের জন্মোৎসব করিলেন। ব্রাহ্মণেরা
গণনা করিয়া কহিলেন, মহারাজ! আপনার পুত্র অতি
সুলক্ষণ, ইহার দ্বারা আপনার বংশ উজ্জ্বল হইবে।
রাজা কহিলেন, আমার পুত্র হইলে আমি তাহাকে রাজ্য
দিয়া বনে গমন করিব। পরে রাজা পুত্রের জন্মোৎসব
করিলেন। ব্রাহ্মণেরা গণনা করিয়া কহিলেন, মহারাজ!
আপনার পুত্র অতি সুলক্ষণ, ইহার দ্বারা আপনার বংশ

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সুখদুঃখ — অসংখ্যের মাঝখানে একটি সুখদুঃখ নিতান্ত সামান্য। তাই সে কেবল একটিমাত্র দুঃখ নিয়ে এত দীর্ঘ হয়ে উঠেছে। সে দুঃখ কেবল একা আমার দুঃখ, আর কারো নয়। তাই সে এমন একা। তাই সে এমন অসহ্য। তাই সে এমন অসীম। তাই সে এমন অনন্ত। তাই সে এমন অনন্তকাল ধরে আমার হৃদয়ের মধ্যে বিরাজ করছে। আর কারো হৃদয়ে নয়, কেবল আমার হৃদয়

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ছিল। তাহার পর তিনি ঐ সকল কথা বলিয়া শিষ্যদিগকে
আশীর্ব্বাদ করিলেন। তাহার পর তিনি স্বর্গে উঠিয়া গেলেন।
তখন তাহারা তাঁহাকে প্রণাম করিয়া মহা আনন্দে যিরূশালেম
নগরে ফিরিয়া গেলেন। তাঁহারা সর্ব্বদা মন্দিরে থাকিয়া
ঈশ্বরের প্রশংসা করিতে লাগিলেন। আমেন।

পিতর ও যোহন মন্দিরে যাইতেছেন। যিরূশালেম নগরে
একজন খোঁড়া লোক ছিল। তাহার বয়স চল্লিশ বৎসর
হইয়াছিল। তাহার মা তাহাকে প্রতিদিন মন্দিরের দ্বারে
লইয়া যাইত। সুন্দর নামে যে দ্বার ছিল সেই দ্বারে
তাহাকে বসাইয়া রাখিত। সেই দ্বার দিয়া লোকেরা
মন্দিরে যাইত। সেই খোঁড়া লোক মন্দিরে যাইতেছে
দেখিয়া ভিক্ষা চাহিল। পিতর ও যোহন তাহার দিকে
চাহিয়া বলিলেন, আমাদের দিকে দৃষ্টি কর। তখন সে
মনে করিল যে তাহারা কিছু দিবেন। কিন্তু পিতর বলিলেন,
আমার রূপা কি সোনা নাই, কিন্তু আমার যাহা আছে
তাহা তোমাকে দিতেছি। নাসরতীয় যীশু খ্রীষ্টের নামে
উঠিয়া চল। তখন পিতর তাহার ডান হাত ধরিয়া তাহাকে
তুলিলেন। তখনই তাহার পায়ে ও গোড়ালিতে বল হইল।
সে লাফাইয়া উঠিয়া দাঁড়াইল ও চলিতে লাগিল। তাহার
পর সে লাফাইতে লাফাইতে ও ঈশ্বরের প্রশংসা করিতে
করিতে তাহাদের সঙ্গে মন্দিরে গেল। সকল লোক তাহাকে
চলিতে দেখিয়া ও ঈশ্বরের প্রশংসা করিতে শুনিয়া
আশ্চর্য্য হইল। তাহারা বুঝিল যে সুন্দর দ্বারে বসিয়া
যে ভিক্ষা করিত এ সেই লোক। তাহারা তাহার সঙ্গে
সেই দ্বারে গিয়া দেখিল যে সে পিতর ও যোহনের সঙ্গে
আছে। তখন সকল লোক আশ্চর্য্য হইয়া সেই দ্বারের
নাম শলোমনের দালান বলিয়া ডাকিল। তাহারা সেই
দালানে দৌড়িয়া আসিল। পিতর তাহাদিগকে বলিলেন,
হে ইস্রায়েলের লোকেরা, তোমরা কেন আশ্চর্য্য হইতেছ?
আমরা কি নিজের ক্ষমতা বা ধর্ম্ম দেখাইয়া এ লোককে
চলিতে দিয়াছি? আব্রাহাম, ইস্হাক ও যাকোব যে ঈশ্বর
তাঁহার দাস যীশুকে গৌরব দিয়াছেন। তোমরা তাঁহাকে
ধরিয়া দিয়াছ ও পীলাতের সম্মুখে অস্বীকার করিয়াছ।
পীলাত তাঁহাকে ছাড়িয়া দিতে ইচ্ছা করিলেন। কিন্তু
তোমরা সেই পবিত্র ও ধর্ম্মিষ্ঠ লোককে অস্বীকার
করিয়া বলিলে, বরাব্বাকে ছাড়িয়া দিন। তোমরা
জীবনের কর্ত্তাকে বধ করিলে। কিন্তু ঈশ্বর তাঁহাকে
মৃতদের মধ্য হইতে উঠাইয়াছেন। আমরা এই কথার
সাক্ষী। যীশুর নামে বিশ্বাস করিয়া তাহার ক্ষমতায়
তোমরা যে লোককে দেখিতেছ ও চিনিতেছ এ সেই লোক।
তাহার বিশ্বাস যীশুর নামের দ্বারা তোমাদের সকলের
সম্মুখে এই লোককে সুস্থ করিয়াছে। ভাইসকল, আমি
জানি যে তোমরা ও তোমাদের শাসনকর্ত্তারা না বুঝিয়া
এ কাজ করিয়াছ। কিন্তু ঈশ্বর যে সকল ভাববাদীর
মুখে বলিয়াছিলেন যে খ্রীষ্ট দুঃখ ভোগ করিবেন,
তাহা তিনি এই রূপে পূর্ণ করিলেন। অতএব তোমরা
মন ফিরাও ও ঈশ্বরের দিকে ফিরিয়া আইস, যেন তোমাদের
পাপ মোচন হয়। তাহা হইলে প্রভুর সাক্ষাৎ হইতে
তাপের দিন আসিবে। তিনি তোমাদের জন্য নিরূপিত
খ্রীষ্ট যীশুকে পাঠাইবেন। তিনি স্বর্গে থাকিবেন।
যে সময়ে ঈশ্বর সকল বস্তু নূতন করিবেন, সেই সময়
পর্য্যন্ত তাঁহাকে স্বর্গে থাকিতে হইবে। মোশি বলিয়াছেন,
প্রভু ঈশ্বর আমার মত একজন ভাববাদী তোমাদের
মধ্যে উঠাইবেন। তাঁহার কথা তোমরা শুনিবে। তিনি
তোমাদিগকে যাহা বলিবেন তাহা তোমরা সকল বিষয়ে
মানিবে। যে কেহ সেই ভাববাদীর কথা না শুনিবে
তাহাকে লোকের মধ্য হইতে উচ্ছেদ করা যাইবে।

ᠬᠣᠯᠣᠨᠳᠤ ᠪᠣᠯᠤᠭᠰᠠᠨ ᠪᠣᠯᠤᠨ ᠠᠮᠠᠨᠳᠠᠭᠠᠨ ᠬᠣᠯᠣᠨᠳᠤ ᠪᠣᠯᠤᠭᠰᠠᠨ ᠪᠣᠯᠤ

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ভাবের অভাবের পরিচয় না না না অভাব অভাবের অভাবের কথা না না

অভাবের অভাবের অভাবের অভাবের অভাবের অভাবের অভাবের অভাবের অভাবের

ગામ્રાજ્યમાં સૂર્યાસ્ત થતો નહોતો. તેના વિશાળ વેપારી જહાજો
સમગ્ર વિશ્વમાં ફરતાં હતાં અને દરેક બંદરે સોનાનો સિક્કો
ચલાવતા. આ સમૃદ્ધિનું રહસ્ય એક નામમાં સમાયેલું હતું — વેલ્થ
ટ્રસ્ટ. તેના સ્થાપક હતા શ્રી અરવિંદભાઈ મહેતા, જેઓ
પોતાને માત્ર એક મૂડીરોકાણકાર તરીકે ઓળખાવતા.

તેમનું મૂડીરોકાણ ફિલોસોફી અલગ હતી. તેઓ ઝડપી નફા
પાછળ દોડતા નહોતા. તેઓ માનતા કે સાચી સંપત્તિ એ
જ્યારે કોઈ કંપની પોતાના કર્મચારીઓને સારો પગાર
આપે, ગ્રાહકોને પ્રામાણિક સેવા આપે અને સમાજને કંઈક
પાછું આપે, ત્યારે જ મૂડી વધે છે. તેઓ કહેતા કે મૂડી
એ સાધન છે, સાધ્ય નથી.

વેલ્થ ટ્રસ્ટ પાસે હજારો કર્મચારીઓ હતા. તેમાંથી એક
યુવાન હતો રાકેશ પરમાર, જે ગ્રાફિક ડિઝાઈનર તરીકે
કામ કરતો હતો. રાકેશ પોતાની કારકિર્દીની શરૂઆતમાં
ખૂબ મૂંઝાયેલો હતો. તેને ખબર નહોતી કે તે શું કરવા
માગે છે. પરંતુ વેલ્થ ટ્રસ્ટમાં તેને એક એવું વાતાવરણ
મળ્યું જ્યાં પ્રશ્નો પૂછવા એ ગુનો નહોતો, પરંતુ શીખવાની
નિશાની ગણાતી હતી.

રાકેશે જોયું કે કંપનીના દરેક વિભાગ — ભલે તે
એકાઉન્ટ્સ હોય કે માર્કેટિંગ — એક જ ધ્યેય તરફ કામ
કરતા હતા. દરેક નિર્ણય પાછળ એક પ્રશ્ન પૂછવામાં આવતો
હતો: શું આ નિર્ણય ગ્રાહકના હિતમાં છે? જો જવાબ
હકારાત્મક હોય તો જ આગળ વધવું. આ સિદ્ધાંત તેને
પોતાની કારકિર્દી માટે પણ ઉપયોગી લાગ્યો.

ছিল প্রজন্ম- পরম্পরায় সযত্নে রক্ষিত তাল-পাতার পুথি। সেগুলো
লিপিকর চমৎকার সরল ভঙ্গিতে- লেখা। প্রথমে লিপিকর পুথির
শুরুতে দেবতার স্তুতি লিখতেন। এর পর পুথির শেষে লেখকের
পরিচয়, কোন সময় লেখা হয়েছে, কোথায় লেখা হয়েছে, কোন
রাজার আমলে লেখা হয়েছে, কোন পুথি থেকে লেখা হয়েছে
এসব তথ্য লিপিকর লিখে রাখতেন। এরপর পুথির মধ্যে
লেখা শুরু হত। পুথির পাতা সাধারণত দুই ভাগে ভাগ করা
থাকত। এক ভাগে পুথির লেখা আর অন্য ভাগে পুথির
পাতাগুলো একত্র করে রাখার জন্য দড়ি বসানোর জন্য
ফাঁকা জায়গা রাখা হত। পুথির পাতা সাধারণত তালপাতা
কেটে তৈরি করা হত। তালপাতা কাটার পর তা ভালো করে
শুকিয়ে নেয়া হত। এরপর পুথির পাতায় লেখা হত। লেখা
শেষ হলে পুথির পাতাগুলো একত্র করে দড়ি দিয়ে বাঁধা হত।
পুথির পাতায় লেখার জন্য কালি তৈরি করা হত। কালি তৈরি
করার জন্য পুড়িয়ে ফেলা হত। এরপর পুথির পাতায় লেখা
হত। লেখার জন্য কলম তৈরি করা হত। কলম তৈরি করার
জন্য বাঁশের কঞ্চি ব্যবহার করা হত। কলম তৈরি করার পর
কলমের মুখ চেরা হত। এরপর কালি দিয়ে পুথির পাতায়
লেখা হত। লেখা শেষ হলে পুথির পাতাগুলো একত্র করে
দড়ি দিয়ে বাঁধা হত। এরপর পুথির পাতাগুলো রোদে
শুকানো হত। পুথির পাতাগুলো শুকানোর পর পুথির
পাতাগুলো পুড়িয়ে ফেলা হত। এরপর

ગુજરાતના ઇતિહાસમાં ગુપ્તકાલ એ એક સુવર્ણયુગ ગણાય છે. એ સમયે સાહિત્ય, કલા અને સ્થાપત્યનો અભૂતપૂર્વ વિકાસ થયો. ગુપ્તકાલ પછી ગુજરાતમાં ક્ષત્રપોનું રાજ્ય સ્થપાયું. ક્ષત્રપોના સમયમાં ગુજરાતમાં બૌદ્ધ ધર્મનો પ્રચાર થયો. ગિરનાર પર્વત પર અનેક બૌદ્ધ ગુફાઓ કોતરવામાં આવી. ક્ષત્રપોના સમયમાં ગુજરાતમાં વેપાર ખૂબ વિકસ્યો. ક્ષત્રપોના સિક્કાઓ પર બ્રાહ્મી લિપિમાં લખાણ મળે છે. ક્ષત્રપોના સમયમાં ગુજરાતમાં સંસ્કૃત ભાષાનો પ્રચાર વધ્યો. ક્ષત્રપોના સમયમાં ગુજરાતમાં કલા અને સ્થાપત્યનો વિકાસ થયો. ક્ષત્રપોના સમયમાં ગુજરાતમાં વેપાર ખૂબ વિકસ્યો

ছন্দ নামের মধ্যে যে ভাবের ব্যঞ্জনা আছে তাকে বাদ দিয়ে ছন্দের
বিচার করা যায় না। ছন্দ যে ভাবের অনুগামী হয়ে তার সঙ্গে
সঙ্গে চলে, তার সাক্ষ্য বাংলা ছন্দের ইতিহাস। বাংলা ছন্দ
কখনো ভাবের অনুগামী হয়ে তার সঙ্গে সঙ্গে চলে, কখনো
ভাবের অগ্রগামী হয়ে তাকে পথ দেখিয়ে নিয়ে যায়। ছন্দ
যে ভাবের অনুগামী হয়ে তার সঙ্গে সঙ্গে চলে, তার সাক্ষ্য
বাংলা ছন্দের ইতিহাস। বাংলা ছন্দ যে ভাবের অগ্রগামী
হয়ে তাকে পথ দেখিয়ে নিয়ে যায়, তার সাক্ষ্য বাংলা
ছন্দের ইতিহাস। ছন্দ যে ভাবের অনুগামী হয়ে তার সঙ্গে
সঙ্গে চলে, তার সাক্ষ্য বাংলা ছন্দের ইতিহাস। ছন্দ যে
ভাবের অগ্রগামী হয়ে তাকে পথ দেখিয়ে নিয়ে যায়, তার
সাক্ষ্য বাংলা ছন্দের ইতিহাস। ছন্দ যে ভাবের অনুগামী
হয়ে তার সঙ্গে সঙ্গে চলে, তার সাক্ষ্য বাংলা ছন্দের
ইতিহাস। ছন্দ যে ভাবের অগ্রগামী হয়ে তাকে পথ দেখিয়ে
নিয়ে যায়, তার সাক্ষ্য বাংলা ছন্দের ইতিহাস। ছন্দ যে
ভাবের অনুগামী হয়ে তার সঙ্গে সঙ্গে চলে, তার সাক্ষ্য
বাংলা ছন্দের ইতিহাস। ছন্দ যে ভাবের অগ্রগামী হয়ে
তাকে পথ দেখিয়ে নিয়ে যায়, তার সাক্ষ্য বাংলা ছন্দের
ইতিহাস। ছন্দ যে ভাবের অনুগামী হয়ে তার সঙ্গে সঙ্গে
চলে, তার সাক্ষ্য বাংলা ছন্দের ইতিহাস। ছন্দ যে ভাবের
অগ্রগামী হয়ে তাকে পথ দেখিয়ে নিয়ে যায়, তার সাক্ষ্য
বাংলা ছন্দের ইতিহাস। ছন্দ যে ভাবের অনুগামী হয়ে
তার সঙ্গে সঙ্গে চলে, তার সাক্ষ্য বাংলা ছন্দের ইতিহাস।
ছন্দ যে ভাবের অগ্রগামী হয়ে তাকে পথ দেখিয়ে নিয়ে
যায়, তার সাক্ষ্য বাংলা ছন্দের ইতিহাস। ছন্দ যে ভাবের
অনুগামী হয়ে তার সঙ্গে সঙ্গে চলে, তার সাক্ষ্য বাংলা
ছন্দের ইতিহাস। ছন্দ যে ভাবের অগ্রগামী হয়ে তাকে

ᱵᱮᱞᱚᱢᱚᱨᱠᱚᱱᱟᱨᱮᱱ ᱢᱮᱱᱟᱜᱮᱨᱟᱱᱟᱜᱟᱞᱮᱫᱚᱱᱟᱜᱟᱞᱮᱫᱚᱱᱟᱜᱟᱞᱮᱫᱚ

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ہزار

15 ہمارے قافلے کے سردار نے کہا کہ ہم کو تو اپنے سفر کا راستہ
معلوم نہیں ہے اور ہم کو اپنے قافلے کے ساتھ رہنا ہے اور
اس لئے ہم کو اپنے قافلے کے ساتھ ہی چلنا ہے اور ہم کو
معلوم ہے کہ اس راستے کے ساتھ ہی ہمارا قافلہ
10 آئے گا۔ ہم کو تو اپنے قافلے کے ساتھ ہی رہنا ہے اور
اس لئے ہم کو اپنے قافلے کے ساتھ ہی چلنا ہے۔ ہم کو
اپنے قافلے کے ساتھ ہی رہنا ہے۔ ہم کو اپنے قافلے کے
ساتھ ہی رہنا ہے۔ ہم کو اپنے قافلے کے ساتھ ہی رہنا ہے۔
اپنے قافلے کے ساتھ ہی رہنا ہے۔ ہم کو اپنے قافلے کے
ساتھ ہی رہنا ہے۔ ہم کو اپنے قافلے کے ساتھ ہی رہنا ہے۔
5 ہم کو اپنے قافلے کے ساتھ ہی رہنا ہے۔ ہم کو اپنے قافلے
کے ساتھ ہی رہنا ہے۔ ہم کو اپنے قافلے کے ساتھ ہی رہنا
ہے۔ ہم کو اپنے قافلے کے ساتھ ہی رہنا ہے۔ ہم کو اپنے
قافلے کے ساتھ ہی رہنا ہے۔ ہم کو اپنے قافلے کے ساتھ
ہی رہنا ہے۔ ہم کو اپنے قافلے کے ساتھ ہی رہنا ہے۔
اور ہم کو اپنے قافلے کے ساتھ ہی رہنا ہے۔ ہم کو اپنے
قافلے کے ساتھ ہی رہنا ہے۔ ہم کو اپنے قافلے کے ساتھ
ہی رہنا ہے۔ ہم کو اپنے قافلے کے ساتھ ہی رہنا ہے۔
10 ہم کو اپنے قافلے کے ساتھ ہی رہنا ہے۔ ہم کو اپنے قافلے
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ہی رہنا ہے۔ ہم کو اپنے قافلے کے ساتھ ہی رہنا ہے۔
اور ہم کو اپنے قافلے کے ساتھ ہی رہنا ہے۔ ہم کو اپنے
قافلے کے ساتھ ہی رہنا ہے۔ ہم کو اپنے قافلے کے ساتھ
ہی رہنا ہے۔ ہم کو اپنے قافلے کے ساتھ ہی رہنا ہے۔
15 ہم کو اپنے قافلے کے ساتھ ہی رہنا ہے۔ ہم کو اپنے قافلے
کے ساتھ ہی رہنا ہے۔ ہم کو اپنے قافلے کے ساتھ ہی رہنا
ہے۔ ہم کو اپنے قافلے کے ساتھ ہی رہنا ہے۔ ہم کو اپنے
قافلے کے ساتھ ہی رہنا ہے۔ ہم کو اپنے قافلے کے ساتھ
ہی رہنا ہے۔ ہم کو اپنے قافلے کے ساتھ ہی رہنا ہے۔

ভাগ্য ধরিয়াছে। প্রথমে। প্রতিজ্ঞা। দেখিয়া দেখিয়া। নিজ চরিত্রের। 15
বলিল। শুনিয়াছি। এক। বিবাহ করিবে। তুমিও। সে বলে
চরিত্রে। এখন। সাধারণ। এক। বিবাহ। করিবে। তাহা। সেই
তাহাকে। তাহার। প্রতিজ্ঞা। সেই। পরিণামে। তাহার। বিবাহ।
তাহার। সেই। বিবাহ। করিবে। তাহার। চরিত্রে। এখন। সে
বলিল। তাহার। সেই। বিবাহ। করিবে। তাহার। চরিত্রে। এখন। সে
সেই। প্রতিজ্ঞা। এখন। তাহার। চরিত্রে। এখন। সে। বিবাহ। 10
করিবে। তাহার। সেই। বিবাহ। করিবে। তাহার। চরিত্রে। এখন। সে
প্রতিজ্ঞা। করিয়াছে। তাহার। চরিত্রে। এখন। সে। বিবাহ। করিবে।
তাহার। সেই। বিবাহ। করিবে। তাহার। চরিত্রে। এখন। সে।
প্রতিজ্ঞা। করিয়াছে। তাহার। চরিত্রে। এখন। সে। বিবাহ। করিবে।
তাহার। সেই। বিবাহ। করিবে। তাহার। চরিত্রে। এখন। সে।
প্রতিজ্ঞা। করিয়াছে। তাহার। চরিত্রে। এখন। সে। বিবাহ। করিবে।
তাহার। সেই। বিবাহ। করিবে। তাহার। চরিত্রে। এখন। সে।
প্রতিজ্ঞা। করিয়াছে। তাহার। চরিত্রে। এখন। সে। বিবাহ। করিবে।
তাহার। সেই। বিবাহ। করিবে। তাহার। চরিত্রে। এখন। সে।
প্রতিজ্ঞা। করিয়াছে। তাহার। চরিত্রে। এখন। সে। বিবাহ। করিবে।
তাহার। সেই। বিবাহ। করিবে। তাহার। চরিত্রে। এখন। সে।
প্রতিজ্ঞা। করিয়াছে। তাহার। চরিত্রে। এখন। সে। বিবাহ। করিবে।
তাহার। সেই। বিবাহ। করিবে। তাহার। চরিত্রে। এখন। সে।
প্রতিজ্ঞা। করিয়াছে। তাহার। চরিত্রে। এখন। সে। বিবাহ। করিবে।
তাহার। সেই। বিবাহ। করিবে। তাহার। চরিত্রে। এখন। সে।

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ছিল। আমাদের ছেলে। আমাদের দুই ভাই বোন। আমাদের
একসঙ্গে যে। আমাদের সুখদুঃখের সাথি। ইয়াসমিন
বোন। যার শেষ। আমার সন্তান। মাসুদ। আমার
ছবি দেখেছিলাম। কুমারী :: ফুলবানুর। যা সুন্দরী
বাড়ি। যাওয়ার। আমার। আমার। আমার। আমার। আমার
আমার। আমার। আমার। আমার। আমার। আমার। আমার
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ত্রিলোচনা। তাঁহাকেও যে কি। তুমিই প্রথম দিন দুরাচারের সেবাকালে সেবাকালে সেবাকালে

দেখিয়াও। কেবলমাত্র মাতাকে বলিয়াছিলাম। তাহাতে আর কি কে-এ-সব

সেবা। সেই জন্য প্রথম প্রকাশ্য। তাহাকে কেবল বলিয়াছিলাম। এখনও

তুমি কি বলিতেছ। কেবল সেবাকালে। কেবল সেবাকালে। তাহাকে

সেবাকালে। তাহাকে

দেখিয়া দেবগণ দেবেন্দ্র বৃহস্পতি বাক্য কহিলেন। হে ইন্দ্র তুমি
দেবগণের সেনাপতি হও। তোমার বাহুবলে দেবগণ অসুরগণকে
জয় করিয়া বিজয়ী হইয়াছেন। এমন সময়ে দুর্বাসা মুনি
দেবগণের সেনাপতি হইয়া অসুরগণকে জয় করিবেন। তাহা
শুনিয়া দুর্বাসা মুনি ক্রোধে কম্পিত কলেবর হইয়া কহিলেন
হে ইন্দ্র তুমি অসুরগণকে জয় করিয়াছ। তোমার বাহুবলে
দেবগণ অসুরগণকে জয় করিয়াছেন। তুমি দেবগণের সেনাপতি
হইবার যোগ্য নহ। তোমার বাহুবলে দেবগণ অসুরগণকে জয়
করিয়াছেন। তুমি দেবগণের সেনাপতি হইবার যোগ্য নহ।
তোমার বাহুবলে দেবগণ অসুরগণকে জয় করিয়াছেন। তুমি
দেবগণের সেনাপতি হইবার যোগ্য নহ। তোমার বাহুবলে
দেবগণ অসুরগণকে জয় করিয়াছেন। তুমি দেবগণের সেনাপতি
হইবার যোগ্য নহ। তোমার বাহুবলে দেবগণ অসুরগণকে জয়
করিয়াছেন। তুমি দেবগণের সেনাপতি হইবার যোগ্য নহ।
তোমার বাহুবলে দেবগণ অসুরগণকে জয় করিয়াছেন। তুমি
দেবগণের সেনাপতি হইবার যোগ্য নহ। তোমার বাহুবলে
দেবগণ অসুরগণকে জয় করিয়াছেন। তুমি দেবগণের সেনাপতি
হইবার যোগ্য নহ। তোমার বাহুবলে দেবগণ অসুরগণকে জয়
করিয়াছেন। তুমি দেবগণের সেনাপতি হইবার যোগ্য নহ।

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ভগবান বলেন, হে অর্জুন, তোমার এই কশ্মল কোথা হতে এল? এ অনার্য-জনোচিত, স্বর্গ-লাভের বিঘ্নকর, অকীর্তিকর। হে পার্থ, ক্লীবতা অবলম্বন করো না, এ তোমার শোভা পায় না। হে পরন্তপ, হৃদয়ের এই ক্ষুদ্র দুর্বলতা পরিত্যাগ করে ওঠো।

অর্জুন বলেন, হে মধুসূদন, আমি কেমন করে যুদ্ধে ভীষ্ম ও দ্রোণের বিরুদ্ধে বাণ নিক্ষেপ করব? হে অরিসূদন, এঁরা যে পূজার যোগ্য। মহানুভাব গুরুজনদের হত্যা করে এই লোকে ভিক্ষান্নভোজনও শ্রেয়। গুরুজনদের হত্যা করে আমরা যে রক্তমাখা অর্থ ও কাম ভোগ করব, তা যে কী, তা আমি জানি না। আমরা জয় চাই কি পরাজয় চাই, তাও জানি না। ধার্তরাষ্ট্রগণ যাঁদের বধ করে বেঁচে থাকতে চাইব না, সেই আমার আত্মীয়স্বজন যুদ্ধক্ষেত্রে সম্মুখে দণ্ডায়মান। কৃপণতা-দোষে আমার স্বভাব অভিভূত, ধর্ম-বিষয়ে আমার চিত্ত মোহাচ্ছন্ন। আমি তোমার শিষ্য, তোমার শরণাগত, আমাকে উপদেশ দাও।

হৃষীকেশ বলেন, হে অর্জুন, যাঁরা শোকের যোগ্য নয়, তাঁদের জন্য তুমি শোক করছ, আবার পণ্ডিতের মতো কথাও বলছ। পণ্ডিতেরা মৃত বা জীবিত কারও জন্য শোক করেন না। আমি, তুমি, এই রাজাগণ কখনও ছিলাম না, এমন নয়, আমরা সকলে ভবিষ্যতে থাকব না, এমনও নয়। দেহীর দেহে যেমন কৌমার, যৌবন, জরা, তেমনি অন্য দেহ-প্রাপ্তি। ধীর ব্যক্তি তাতে মোহগ্রস্ত হন না। হে কৌন্তেয়, ইন্দ্রিয়ের বিষয়ে শীত-উষ্ণ, সুখ-দুঃখ আসে যায়, অনিত্য, সহ্য করো। হে পুরুষশ্রেষ্ঠ, যে ব্যক্তি সুখ-দুঃখে সমভাবাপন্ন, তিনি অমৃতত্বের যোগ্য। অসৎ বস্তুর অস্তিত্ব নেই, সৎ বস্তুর অভাব নেই। তত্ত্বদর্শীরা এই উভয়ের তত্ত্ব জেনেছেন। যে অবিনাশী দ্বারা এই সমস্ত ব্যাপ্ত, তাঁকে অবিনাশী জেনে কেউ তাঁর বিনাশ করতে পারে না। এই দেহী নিত্য, অবিনাশী, অপরিমেয়, অতএব হে ভারত, যুদ্ধ করো।

যে ব্যক্তি মনে করে আত্মা হত্যাকারী, যে মনে করে আত্মা হত্যা করা যায়, তারা উভয়ে অজ্ঞ। আত্মা কাউকে হত্যা করেন না, কারও দ্বারা হত্যা করা যায় না। আত্মা অজ, নিত্য, শাশ্বত, পুরাতন, দেহ হত হলে আত্মা হত হন না। হে পার্থ, যে ব্যক্তি আত্মাকে অজ, অব্যয়, নিত্য জানেন, তিনি কাকে হত্যা করবেন, কাকে হত্যা করাবেন? মানুষ যেমন পুরাতন বস্ত্র ত্যাগ করে নূতন বস্ত্র গ্রহণ করে, দেহী তেমনি পুরাতন দেহ ত্যাগ করে নূতন দেহ গ্রহণ করেন। অস্ত্র তাঁকে ছেদন করে না, অগ্নি দগ্ধ করে না, জল তাঁকে ভিজায় না, বায়ু শুষ্ক করে না। আত্মা অচ্ছেদ্য, অদাহ্য, অক্লেদ্য, অশোষ্য, নিত্য, সর্বগত, স্থাণু, অচল, সনাতন। আত্মা অব্যক্ত, অচিন্ত্য, অবিকার্য। অতএব আত্মাকে এমন জেনে তুমি শোক করা উচিত নয়।

ঘরে বসে বসে একমনে নবীনমাধবের ধ্যান করিতেছিলেন। এমন সময়ে তাঁহার শিষ্য আসিয়া প্রণাম করিয়া সম্মুখে দাঁড়াইল। গোস্বামী তাহাকে জিজ্ঞাসা করিলেন, কি হে বিনোদ, খবর কি? বিনোদ কহিল, আজ্ঞে, আমার বড় বিপদ্ উপস্থিত। গোস্বামী কহিলেন, বিপদ্ কিসের

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ভাবনার দিকে যে তাকাল তার মনোযোগ নিবদ্ধ হয়ে পড়ল
এবং বাইরের সবকিছু তার কাছে অদৃশ্য হয়ে গেল। এমন
একটি ঘটনা ঘটল যা সাধারণত ঘটে না। তার মনের
গভীরে একটি স্বপ্নের জন্ম হল। স্বপ্নটি এতই সুন্দর
যে তার মনে হল এটি সত্য হওয়া উচিত। তার মনে হল
এটি সত্য হওয়া উচিত। তার মনে হল এটি সত্য হওয়া
উচিত। তার মনে হল এটি সত্য হওয়া উচিত। তার মনে
হল এটি সত্য হওয়া উচিত। তার মনে হল এটি সত্য
হওয়া উচিত। তার মনে হল এটি সত্য হওয়া উচিত।
তার মনে হল এটি সত্য হওয়া উচিত। তার মনে হল
এটি সত্য হওয়া উচিত। তার মনে হল এটি সত্য হওয়া
উচিত। তার মনে হল এটি সত্য হওয়া উচিত। তার মনে
হল এটি সত্য হওয়া উচিত। তার মনে হল এটি সত্য
হওয়া উচিত। তার মনে হল এটি সত্য হওয়া উচিত।
তার মনে হল এটি সত্য হওয়া উচিত। তার মনে হল
এটি সত্য হওয়া উচিত। তার মনে হল এটি সত্য হওয়া
উচিত। তার মনে হল এটি সত্য হওয়া উচিত। তার মনে
হল এটি সত্য হওয়া উচিত। তার মনে হল এটি সত্য
হওয়া উচিত। তার মনে হল এটি সত্য হওয়া উচিত।
তার মনে হল এটি সত্য হওয়া উচিত। তার মনে হল
এটি সত্য হওয়া উচিত। তার মনে হল এটি সত্য হওয়া
উচিত। তার মনে হল এটি সত্য হওয়া উচিত। তার মনে
হল এটি সত্য হওয়া উচিত। তার মনে হল এটি সত্য
হওয়া উচিত। তার মনে হল এটি সত্য হওয়া উচিত।

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পুত্র চন্দ্রকেতু সিংহ রাজা সমস্তান্তরে বাজে ছাড়িয়া নগরে নগর
15 পুরের ঘরে ঘরে ঢোল বাজাইতে লাগিল। সেনা সাজ। দেশের
চতুরঙ্গ সৈন্য সকল সাজিল। রাজা বিদায় লইয়া চলিলেন। পথে
চলিতে চলিতে সন্ধ্যা হইল। সন্ধ্যা হইলে রাজা রাজপুত্র দুইজনে
সমুদ্রের তীরে আসিয়া নগর স্থাপন করিয়া রাজা চিন্তিলেন। এ
সমুদ্রের তীরে কি করিব। এখানে কি খাইব। এ সমুদ্রের তীরে
সমুদ্রের জল খাইব। এখানে কি খাইব। এখানে কি খাইব। এ
5 সমুদ্রের তীরে কি খাইব। এখানে কি খাইব। এখানে কি খাইব।
এখানে কি খাইব। এখানে কি খাইব। এখানে কি খাইব। এখানে
কি খাইব। এখানে কি খাইব। এখানে কি খাইব। এখানে কি খাইব।
এখানে কি খাইব। এখানে কি খাইব। এখানে কি খাইব। এখানে
কি খাইব। এখানে কি খাইব। এখানে কি খাইব। এখানে কি খাইব।

হইল। তাহারা সেইস্থানে থাকিয়া মৃত ব্যক্তির সৎকার করিলেন। পরে তাহারা
সেই দেশ হইতে বাহির হইয়া সেই দেশের রাজা ও তাহার সৈন্যগণের সম্মুখে
উপস্থিত হইলেন। পরে তাহারা তাহাদিগকে লইয়া তাহাদের রাজধানীতে
প্রবেশ করিলেন। আর তাহারা সেই দেশের রাজার নিকট গমন করিলেন।
তখন তাহারা তাহাদিগকে সেই দেশের রাজার নিকট লইয়া গেলেন। তখন
তাহারা তাহাদিগকে বলিলেন, আমরা আপনার নিকট আসিয়াছি। আমরা
আপনার দাস। আমাদিগকে আপনার দাস করিয়া লইয়া যাইবার জন্য
আমরা আপনার নিকট আসিয়াছি। আমরা আপনার দাস। আমরা আপনার
দাস। আমাদিগকে আপনার দাস করিয়া লইয়া যাইবার জন্য আমরা
আপনার নিকট আসিয়াছি। আমরা আপনার দাস। আমরা আপনার দাস।
আমরা আপনার দাস। আমরা আপনার দাস। আমরা আপনার দাস।
আমরা আপনার দাস। আমরা আপনার দাস। আমরা আপনার দাস।

অন্য চমৎকার সাজে ঐশ্বর্য সমেত আকাশের নক্ষত্রের ন্যায় দীপ্তিমান হইয়া
চলিলেন, এবং বিবিধ-বাদ্যধ্বনি-সহকারে সেনাসমূহ পরমেশ্বর
ও পুত্র পরমেশ্বর পবিত্র আত্মা ও পুত্র পরমেশ্বর ও পুত্র পরমেশ্বর
পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর
পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর
পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর
পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর
পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর
পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর
পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর
পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর
পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর
পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর
পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর
পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর
পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর
পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর
পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর
পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর

হইয়াছে তাহাতে। সেইজন্য ধ্যান দ্বারা দৃষ্টি দেহ হইতে বাহিরে লইয়া গিয়া
চরণকমলে সমর্পণ করিয়া অন্তরে অন্তরে তাঁহার সেবা করিতে হইবে। এই
সকলের জন্য এবং ইহাদিগের অপেক্ষা আরও অনেক কারণে আমি বলিতেছি
যে, ধ্যানই সর্ব্বশ্রেষ্ঠ। ধ্যান ব্যতীত ভক্তি লাভ করা যায় না। ধ্যান দ্বারা
ভক্তি লাভ করিয়া ভক্তিপথে অগ্রসর হইতে হইবে। ভক্তি লাভ করিলে
ধ্যান করিবার আর কোন প্রয়োজন থাকে না। ভক্তিপথে অগ্রসর হইলে
ভক্তিই আসিয়া আমাদিগকে ধ্যান করাইয়া লইবে। ভক্তি ব্যতীত ধ্যান
করিতে গেলে বিঘ্ন আসিয়া উপস্থিত হইবে। ভক্তি ব্যতীত ধ্যান করিতে
গেলে অহঙ্কার আসিয়া উপস্থিত হইবে। ভক্তি ব্যতীত ধ্যান করিতে গেলে

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ઉપરાંત મારાં ઘરનાં માણસોએ મારી સાથે જે કરવું જોઈતું હતું તે કરવાને બદલે

ভিতরেও শত্রুরা ছিল। চারদিকে ঘন অন্ধকার ছিল। কিন্তু
ছিল না। তারপর সেই অন্ধকারে একটি একটি করে আলো
জ্বলতে লাগল। আলো জ্বলে উঠল। কিন্তু সে আলো
দেখতে পেলাম না। আমার চোখ বন্ধ ছিল। আমি
অন্ধকারে ছিলাম। আমার চারদিকে শত্রুরা ছিল। তারা
আমাকে দেখতে পেয়েছিল। আমি তাদের দেখতে পেলাম না।
তারা আমাকে দেখতে পেয়েছিল। আমি তাদের দেখতে
পেলাম না। তারপর আমি চোখ খুলে তাকালাম। আমার
চারদিকে অন্ধকার। আমি অন্ধকারে শুয়ে আছি। আমার
চারদিকে শত্রুরা আছে। আমি তাদের দেখতে পেলাম না।
তারা আমাকে দেখতে পেয়েছিল। আমি তাদের দেখতে
পেলাম না। তারপর আমি চোখ বন্ধ করলাম। আমি
অন্ধকারে শুয়ে আছি। আমার চারদিকে শত্রুরা আছে।
আমি তাদের দেখতে পেলাম না। তারা আমাকে দেখতে
পেয়েছিল। আমি তাদের দেখতে পেলাম না। তারপর
আমি চোখ খুলে তাকালাম। আমার চারদিকে অন্ধকার।
আমি অন্ধকারে শুয়ে আছি। আমার চারদিকে শত্রুরা
আছে। আমি তাদের দেখতে পেলাম না। তারা আমাকে
দেখতে পেয়েছিল। আমি তাদের দেখতে পেলাম না।
তারপর আমি চোখ বন্ধ করলাম। আমি অন্ধকারে শুয়ে
আছি। আমার চারদিকে শত্রুরা আছে। আমি তাদের
দেখতে পেলাম না। তারা আমাকে দেখতে পেয়েছিল।
আমি তাদের দেখতে পেলাম না। তারপর আমি চোখ
খুলে তাকালাম। আমার চারদিকে অন্ধকার। আমি
অন্ধকারে শুয়ে আছি। আমার চারদিকে শত্রুরা আছে।
আমি তাদের দেখতে পেলাম না। তারা আমাকে দেখতে
পেয়েছিল। আমি তাদের দেখতে পেলাম না। তারপর
আমি চোখ বন্ধ করলাম। আমি অন্ধকারে শুয়ে আছি।
আমার চারদিকে শত্রুরা আছে। আমি তাদের দেখতে
পেলাম না। তারা আমাকে দেখতে পেয়েছিল। আমি
তাদের দেখতে পেলাম না। তারপর আমি চোখ খুলে
তাকালাম। আমার চারদিকে অন্ধকার। আমি অন্ধকারে
শুয়ে আছি। আমার চারদিকে শত্রুরা আছে। আমি

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ગયા જ્યારે તેઓ પ્રાર્થના કરતા હતા ત્યારે તેમનો દેખાવ બદલાઈ ગયો અને તેમનાં વસ્ત્રો
ઝગઝગતાં સફેદ થઈ ગયાં. તે સમયે બે પુરુષો એલિયા અને મૂસા તેમની સાથે વાતચીત
કરતા હતા. તેઓ મહિમાવંત દેખાતા હતા અને તેઓ યરૂશાલેમમાં થનાર તેમના મૃત્યુ વિષે
વાતચીત કરતા હતા. પેત્રુ અને તેના સાથીદારો ઊંઘમાં ઘેરાઈ ગયા હતા પણ જાગ્યા ત્યારે
તેમણે તેમનો મહિમા અને તેમની સાથે ઊભા રહેલા બે પુરુષોને જોયા. જ્યારે એલિયા
અને મૂસા તેમની પાસેથી જતા હતા ત્યારે પેત્રુએ ઈસુને કહ્યું, "ગુરુજી, આપણે અહીં
રહેવું સારું છે. અમે અહીં ત્રણ મંડપ બાંધીશું, એક આપના માટે, એક મૂસા માટે અને
એક એલિયા માટે." પેત્રુ શું બોલતો હતો તે તેણે જાણ્યું નહોતું. તે તેઓ ઘેરાઈ ગયા
હતા ત્યારે તેઓ ગભરાઈ ગયા હતા. પછી તેઓ ઘેરાઈ ગયા હતા ત્યારે એક વાદળ આવ્યું
અને તેઓ પર છાયા કરી. વાદળમાંથી એક અવાજ આવ્યો, "આ મારો પ્રિય દીકરો છે.
તેનું સાંભળો." જ્યારે તેઓ આ સાંભળતા હતા ત્યારે તેઓ એકલા જ ઈસુને જોઈ રહ્યા.
તેઓ કશું બોલ્યા નહોતા. તેઓએ જે જોયું તે વિષે તેઓ કોઈને કશું બોલ્યા નહોતા.

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ভগবান্ বিষ্ণুর অংশ ভক্তের সঙ্গে সর্বদা থাকেন বলে তাঁকে
বলা হয় ভক্তবৎসল। ভক্তের প্রতি তাঁর এতই বাৎসল্য যে
তাঁর ভক্তের কোনো অপরাধ তিনি গ্রহণ করেন না। তাঁর
ভক্তের কোনো অপরাধ তিনি ক্ষমা করেন। ভক্তের
অপরাধ তিনি গ্রহণ করেন না। ভক্তের অপরাধ তিনি
ক্ষমা করেন। ভক্তের অপরাধ তিনি গ্রহণ করেন না।
ভক্তের অপরাধ তিনি ক্ষমা করেন। ভক্তের অপরাধ
তিনি গ্রহণ করেন না। ভক্তের অপরাধ তিনি ক্ষমা
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অপরাধ তিনি ক্ষমা করেন। ভক্তের অপরাধ তিনি
গ্রহণ করেন না। ভক্তের অপরাধ তিনি ক্ষমা করেন।
ভক্তের অপরাধ তিনি গ্রহণ করেন না। ভক্তের অপরাধ
তিনি ক্ষমা করেন। ভক্তের অপরাধ তিনি গ্রহণ করেন না।
ভক্তের অপরাধ তিনি ক্ষমা করেন। ভক্তের অপরাধ
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গ্রহণ করেন না। ভক্তের অপরাধ তিনি ক্ষমা করেন।

ইতিহাসের ছায়া অবলম্বনে লিখিত ঐতিহাসিক উপন্যাস

ᠬᠣᠷᠣᠨᠳᠤ ᠪᠣᠯᠤᠭᠰᠠᠨ ᠪᠣᠯᠤᠨ ᠬᠣᠭᠣᠷᠤᠨᠳᠤ ᠪᠣᠯᠤᠭᠰᠠᠨ ᠪᠣᠯᠤᠨ ᠬᠣᠭᠣᠷᠤᠨᠳᠤ ᠪᠣᠯᠤᠭᠰᠠᠨ᠂ ᠬᠣᠭᠣᠷᠤᠨᠳᠤ
ᠪᠣᠯᠤᠭᠰᠠᠨ᠂ ᠬᠣᠭᠣᠷᠤᠨᠳᠤ ᠪᠣᠯᠤᠭᠰᠠᠨ᠂ ᠬᠣᠭᠣᠷᠤᠨᠳᠤ ᠪᠣᠯᠤᠭᠰᠠᠨ᠂ ᠬᠣᠭᠣᠷᠤᠨᠳᠤ
ᠪᠣᠯᠤᠭᠰᠠᠨ᠂ ᠬᠣᠭᠣᠷᠤᠨᠳᠤ ᠪᠣᠯᠤᠭᠰᠠᠨ᠂ ᠬᠣᠭᠣᠷᠤᠨᠳᠤ ᠪᠣᠯᠤᠭᠰᠠᠨ᠂ ᠬᠣᠭᠣᠷᠤᠨᠳᠤ
ᠪᠣᠯᠤᠭᠰᠠᠨ᠂ ᠬᠣᠭᠣᠷᠤᠨᠳᠤ ᠪᠣᠯᠤᠭᠰᠠᠨ᠂ ᠬᠣᠭᠣᠷᠤᠨᠳᠤ ᠪᠣᠯᠤᠭᠰᠠᠨ᠂ ᠬᠣᠭᠣᠷᠤᠨᠳᠤ
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ভগবান্ ব্রহ্মাণ্ড পরম্পরা, পরম্পরা ভিন্নভিন্ন সমস্ত বস্তু কর্ম্মফল ভোগ
করিবার জন্য নানা প্রকার জীব সৃষ্টি করিলেন। পুনঃ তাহাদের সমস্ত
সৃষ্টির জন্য বেদ বিধান করিলেন। পুনঃ তাহাদের কর্ম্মফল ভোগ
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তাহাদের জন্য বেদ বিধান করিলেন। পুনঃ তাহাদের কর্ম্মফল ভোগ

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ছোটবেলায় শুনেছিলাম যে পৃথিবীর সব কিছু নাকি পাঁচ ভূতে
ভাগ করে নিয়েছে। ক্ষিতি, অপ্‌, তেজ, মরুৎ, ব্যোম। মাটি
জল আগুন বাতাস আকাশ। ক্ষিতি বলেছিল সে নেবে মাটি
আর অপ্‌ নিয়েছিল জল। তেজ নিল আগুন, মরুৎ বাতাস
আর ব্যোম নিল আকাশ। তখন বাকি রইল শুধু মানুষ।
তখন মানুষ কী করবে? সে তো কিছু পায় নি। তখন
সে বলল, আমি সবার সেবা করব। আমি সবার
দাস হব। আমি সবার দাসানুদাস হব। তখন
অন্য পাঁচ ভূত বলল, তথাস্তু। তখন থেকে
মানুষ সবার দাসানুদাস হয়ে গেল।

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ছোট্ট ছেলে আর মেয়ে — একজন ছিল মেয়ে, আর একজন ছেলে। তারা
দুজনে মিলে একটি পুকুরের ধারে বসে খেলা করছিল। পুকুরটি ছিল
খুব বড়, আর তার জল ছিল খুব পরিষ্কার। তারা দুজনে পুকুরের
পাড়ে বসে কাদা দিয়ে নানারকম জিনিস তৈরি করছিল। হঠাৎ
একটি ব্যাঙ লাফিয়ে পুকুরের জলে পড়ল। ছেলে আর মেয়ে
ভয়ে চমকে উঠল। ব্যাঙটি তাদের দেখে ভয় পেয়ে তাড়াতাড়ি
পুকুরের গভীর জলে ডুব দিল। ছেলে আর মেয়ে একে অন্যের
মুখের দিকে তাকাল। তারা বুঝতে পারল যে ব্যাঙটি তাদের
দেখে ভয় পেয়েছে। তখন ছেলে বলল, "আমরা তো ব্যাঙটিকে
কিছু বলিনি, তবে ও ভয় পেল কেন?" মেয়ে বলল, "হয়তো
ব্যাঙটি আমাদের মতো ছোট ছেলে-মেয়ে দেখে ভয় পেয়েছে।
আমরা তো ওর বন্ধু, তাই না?" ছেলে বলল, "হ্যাঁ, আমরা
তো ওর বন্ধু।" তারপর তারা আবার পুকুরের ধারে বসে
খেলা করতে লাগল। তারা ঠিক করল যে ব্যাঙটি যখন আবার
পুকুরে আসবে, তখন তারা তাকে ভয় দেখাবে না। তারা
ব্যাঙটির জন্য কিছু খাবার রেখে দিল। ছেলে আর মেয়ে
ঠিক করল যে তারা প্রতিদিন এসে ব্যাঙটির জন্য খাবার
রেখে যাবে। তারা বুঝতে পারল যে ব্যাঙটিও তাদের মতো
একটি প্রাণী, আর সে তাদের বন্ধু হতে চায়। তারপর তারা
পুকুরের ধারে বসে খেলা করতে লাগল। ব্যাঙটি আর ভয় পেল না।

ইন্দ্রের অমৃত লাভ। ইন্দ্র কর্ত্তৃক দধীচির অস্থিদান। ইন্দ্রের অমৃত লাভ। ইন্দ্র কর্ত্তৃক দধীচির অস্থিদান।

ইন্দ্রের অমৃত লাভ। ইন্দ্র কর্ত্তৃক দধীচির অস্থিদান। ইন্দ্রের অমৃত লাভ। ইন্দ্র কর্ত্তৃক দধীচির অস্থিদান।

ইন্দ্রের অমৃত লাভ। ইন্দ্র কর্ত্তৃক দধীচির অস্থিদান। ইন্দ্রের অমৃত লাভ। ইন্দ্র কর্ত্তৃক দধীচির অস্থিদান।

ইন্দ্রের অমৃত লাভ। ইন্দ্র কর্ত্তৃক দধীচির অস্থিদান। ইন্দ্রের অমৃত লাভ। ইন্দ্র কর্ত্তৃক দধীচির অস্থিদান।

ভালোবাসা আমাদের সকলের। একমাত্র সত্য ধর্ম বলতে বুঝায় ভালোবাসা। যে-ধর্ম ভালোবাসা দেয় না, সে-ধর্ম ধর্ম নয়

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ऐसा ही ऐसा कोमल मन था कि उसे किसी का दुःख देखा न जाता था। एक बार
उसने एक कुरूप बालक को देखा। उसके पैर टेढ़े थे, कमर झुकी थी, मुँह पर
चेचक के दाग थे, आँखें छोटी थीं, नाक चपटी थी, होंठ मोटे थे, सिर पर
थोड़े से बाल थे, और वह लँगड़ाकर चलता था। उसके कपड़े मैले थे, और
उसके सिर पर एक पुराना हैट था। उसे देखकर उसके साथी हँसे, और
उसे चिढ़ाने के लिए उसके पीछे-पीछे तालियाँ बजाते हुए चले। उसने
मुड़कर उन्हें देखा, और उसकी आँखों में आँसू भर आये। वह तेज़ी से
आगे बढ़ गया। उसके साथी उसे चिढ़ाते हुए उसके पीछे दौड़े। उसने
फिर मुड़कर उन्हें देखा, और उसकी आँखों से आँसू बह निकले। उसने
अपने कोमल हृदय में यह निश्चय किया कि वह कभी किसी का दिल न
दुखायेगा, और कभी किसी को चिढ़ायेगा नहीं। उसने अपने मन में
कहा, "मैं कुरूप हूँ, मैं लँगड़ा हूँ, मैं कुछ नहीं हूँ, मैं किसी
काम का नहीं हूँ, मैं किसी को प्यार नहीं कर सकता, कोई मुझे प्यार
नहीं करता, मैं किसी को खुश नहीं कर सकता, कोई मुझे खुश नहीं
करता, मैं किसी को हँसा नहीं सकता, कोई मुझे हँसाता नहीं, मैं
किसी को रुला नहीं सकता, कोई मुझे रुलाता नहीं, मैं किसी को
चिढ़ा नहीं सकता, कोई मुझे चिढ़ाता नहीं, मैं किसी को दुःख नहीं
दे सकता, कोई मुझे दुःख नहीं देता, मैं किसी को सताता नहीं,
कोई मुझे सताता नहीं, मैं किसी को मार नहीं सकता, कोई मुझे
मारता नहीं, मैं किसी को गाली नहीं दे सकता, कोई मुझे गाली
नहीं देता, मैं किसी को बुरा नहीं कह सकता, कोई मुझे बुरा नहीं
कहता, मैं किसी को बुरा नहीं समझ सकता, कोई मुझे बुरा नहीं
समझता, मैं किसी को बुरा नहीं देख सकता, कोई मुझे बुरा नहीं
देखता, मैं किसी को बुरा नहीं सुन सकता, कोई मुझे बुरा नहीं
सुनता, मैं किसी को बुरा नहीं कर सकता, कोई मुझे बुरा नहीं
करता, मैं किसी को बुरा नहीं सोच सकता, कोई मुझे बुरा नहीं
सोचता, मैं किसी को बुरा नहीं चाह सकता, कोई मुझे बुरा नहीं
चाहता, मैं किसी को बुरा नहीं बोल सकता, कोई मुझे बुरा नहीं
बोलता, मैं किसी को बुरा नहीं लिख सकता, कोई मुझे बुरा नहीं
लिखता, मैं किसी को बुरा नहीं पढ़ सकता, कोई मुझे बुरा नहीं
पढ़ता, मैं किसी को बुरा नहीं सुन सकता, कोई मुझे बुरा नहीं
सुनता, मैं किसी को बुरा नहीं देख सकता, कोई मुझे बुरा नहीं
देख

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ইবনে মুসা বলেন, আমাকে আমার পিতা বর্ণনা করেছেন, তিনি

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ইন্দ্র ও ব্রহ্মার সেবার জন্য সেই শ্রমণের কাছে যাওয়া 15
সেই প্রজাপতিগণের প্রসন্নতার জন্য ও চার মহাদ্বীপের
সেই শ্রমণের কাছে গিয়ে তাঁর পায়ে পড়ে বলেন, ভন্তে,
আমরা এমন কোন শ্রমণ ব্রাহ্মণ দেখি নাই যে আপনার
মতো ধর্মবিনয়ে সুপ্রতিষ্ঠিত হয়ে বিচরণ করে। ভন্তে,
আপনি ধর্মবিনয়ে সুপ্রতিষ্ঠিত হয়ে বিচরণ করুন।
আমরা আপনার ধর্মবিনয়ে সুপ্রতিষ্ঠিত হয়ে বিচরণ
করব। ভন্তে, আপনি ধর্মবিনয়ে সুপ্রতিষ্ঠিত হয়ে
বিচরণ করুন। আমরা আপনার ধর্মবিনয়ে সুপ্রতিষ্ঠিত
হয়ে বিচরণ করব। ভন্তে, আপনি ধর্মবিনয়ে সুপ্রতিষ্ঠিত
হয়ে

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ভক্ত। সেই দেবতা সকল। এবং সেই দেবতা সকল। এবং
সেই দেবতা সকল। এবং সেই দেবতা সকল। এবং
সেই দেবতা সকল। এবং সেই দেবতা সকল। এবং
সেই দেবতা সকল। এবং সেই দেবতা সকল। এবং
সেই দেবতা সকল। এবং সেই দেবতা সকল। এবং
সেই দেবতা সকল। এবং সেই দেবতা সকল। এবং
সেই দেবতা সকল। এবং সেই দেবতা সকল। এবং
সেই দেবতা সকল। এবং সেই দেবতা সকল। এবং
সেই দেবতা সকল। এবং সেই দেবতা সকল। এবং
সেই দেবতা সকল। এবং সেই দেবতা সকল। এবং
সেই দেবতা সকল। এবং সেই দেবতা সকল। এবং
সেই দেবতা সকল। এবং সেই দেবতা সকল। এবং

ইহাদের সকলের পরিণাম একরূপ। ইহাদের কেহ কেহ
ধনী, কেহ কেহ দরিদ্র, কেহ কেহ সুখী, কেহ কেহ দুঃখী,
কেহ কেহ সুস্থ, কেহ কেহ রোগী, কেহ কেহ দীর্ঘজীবী,
কেহ কেহ অল্পায়ু। কেহ কেহ সুখের জন্য লালায়িত,
কেহ কেহ দুঃখের জন্য লালায়িত। কেহ কেহ সুস্থ হইবার
জন্য লালায়িত, কেহ কেহ রোগ হইবার জন্য লালায়িত।
কেহ কেহ দীর্ঘজীবী হইবার জন্য লালায়িত, কেহ কেহ
অল্পায়ু হইবার জন্য লালায়িত। ইহাদের কাহারও
কামনা পূর্ণ হয়, কাহারও কামনা পূর্ণ হয় না। ইহাদের
কেহ কেহ ধনী হইয়া সুখী হইতে চাহে, কিন্তু সুখী না
হইয়া দুঃখী হইয়াছে। কেহ কেহ দুঃখী হইয়া সুখী
হইতে চাহে, কিন্তু দুঃখী হইয়াছে। কেহ কেহ সুস্থ
হইয়া দীর্ঘজীবী হইতে চাহে, কিন্তু রোগী হইয়া
অল্পায়ু হইয়াছে। কেহ কেহ রোগী হইয়া দীর্ঘজীবী
হইতে চাহে, কিন্তু অল্পায়ু হইয়াছে। কেহ কেহ
অল্পায়ু হইয়া দীর্ঘজীবী হইতে চাহে, কিন্তু দীর্ঘজীবী
হইয়াছে। ইহাদের কাহারও কামনা পূর্ণ হয় নাই।

ঘনঘটাময় তমসাবৃত রাত্রি। দূরে দিগন্তে ক্ষীণ বিদ্যুৎ-রেখা ঝলসিয়া উঠিয়া
নিঃশব্দ হইয়া যাইতেছে। বায়ু স্তব্ধ, বৃক্ষপত্র নিশ্চল, কেবল মধ্যে মধ্যে
দূরে শৃগালের ক্রন্দন শুনা যাইতেছে। সেই নিস্তব্ধ অন্ধকার রাত্রে
একটি অশ্বারোহী অতি দ্রুতবেগে অশ্বচালনা করিতেছিল। অশ্বের
খুরধ্বনি শুনিয়া বোধ হয় যে, অশ্বারোহী একাকী নহে, অনেক অশ্বারোহী
একত্র চলিতেছে। অশ্বারোহী কে? কোথায় যাইতেছে? কেন এ
রাত্রে এ পথে? এ সকল প্রশ্নের উত্তর দিবার জন্য অশ্বারোহী
অশ্বারোহণে ধাবমান নহে। অশ্বারোহী কেবল অশ্বচালনা করিতেছে
মাত্র। অশ্বারোহী কে? কোথায় যাইতেছে? এ প্রশ্নের উত্তর দিবার
জন্য অশ্বারোহী অশ্বচালনা করিতেছে না। অশ্বারোহী কে? কোথায়
যাইতেছে? এ প্রশ্নের উত্তর দিবার জন্য অশ্বারোহী অশ্বচালনা
করিতেছে না। অশ্বারোহী কে? কোথায় যাইতেছে? এ প্রশ্নের উত্তর
দিবার জন্য অশ্বারোহী অশ্বচালনা করিতেছে না। অশ্বারোহী কে?
কোথায় যাইতেছে? এ প্রশ্নের উত্তর দিবার জন্য অশ্বারোহী অশ্বচালনা
করিতেছে না। অশ্বারোহী কে? কোথায় যাইতেছে? এ প্রশ্নের উত্তর
দিবার জন্য অশ্বারোহী অশ্বচালনা করিতেছে না। অশ্বারোহী কে?

ভাবনা। তাহার পর ভাবিলাম, এই যে আমার সম্মুখে বসিয়া আছে, ইহাকে
আমি কখনো দেখিয়াছি কি না, তাহা স্মরণ করিতে পারিলাম না। কিন্তু
এমন কখনো হইতে পারে না যে, ইহাকে আমি কখনো দেখি নাই। কারণ,
ইহাকে দেখিবামাত্র আমার মনে হইল, ইহাকে আমি চিনি। কিন্তু কখন
চিনিতাম, তাহা মনে পড়িল না। তবে কি ইহাকে স্বপ্নে দেখিয়াছিলাম?
স্বপ্নে দেখিয়াছিলাম বলিয়া জাগ্রত অবস্থায় ইহাকে চিনিতে পারিলাম?
স্বপ্নে দেখিয়াছিলাম বলিয়া ইহাকে চিনিতে পারিলাম? তাহা হইলে
স্বপ্নের সহিত জাগ্রত অবস্থার সম্বন্ধ আছে? স্বপ্নের সহিত জাগ্রত
অবস্থার সম্বন্ধ আছে? তাহা হইলে স্বপ্ন কি? স্বপ্ন কি? স্বপ্ন কি?
স্বপ্ন কি? স্বপ্ন কি? স্বপ্ন কি? স্বপ্ন কি? স্বপ্ন কি? স্বপ্ন কি?

ভগবান্ শ্রীকৃষ্ণের সঙ্গে পাণ্ডবেরা যে সমস্ত কর্ম করেছিলেন, তা কে বর্ণনা করতে পারে? তাঁরা সকলে মিলে ভগবান্ শ্রীকৃষ্ণের সঙ্গে

ᱱᱚᱞᱚᱜᱚᱞᱚᱜ ᱢᱮᱱᱟᱜᱮᱫᱚᱞᱮᱫ

[illegible]

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ᱚᱞᱚᱢᱚᱞᱚᱢᱚᱞᱚᱢ

ভগবান বিষ্ণুর কী মহিমা! তিনি সমস্তলোক সৃষ্টি করেন। পরমাণু
থেকে আরম্ভ করে ব্রহ্মাণ্ড পর্যন্ত সবকিছুর উৎপত্তি তাঁরই কৃপায়।
পরমাণু, ইন্দ্রিয়, চন্দ্র সূর্য ও তারা সবই তাঁরই কৃপায় সৃষ্ট।
মহাকাশ, বায়ু, অগ্নি, জল, পৃথিবী এবং সমস্ত জীবজন্তু
তাঁরই কৃপায় সৃষ্ট। তাঁরই কৃপায় সৃষ্ট পাঞ্চভৌতিক পদার্থ
দিয়ে তাঁর মহিমা বর্ণনা করা যায় না। তাঁর মহিমা অনন্ত।
তাঁর মহিমা কীর্তন করে ব্রহ্মা, বিষ্ণু, মহেশ্বর, ইন্দ্র, চন্দ্র,
সূর্য, বায়ু, অগ্নি, জল, পৃথিবী এবং সমস্ত জীবজন্তু। তাঁর
মহিমা অনন্ত। তাঁর মহিমা কীর্তন করে সনক, সনন্দন, সনাতন
এবং সনৎকুমার। তাঁর মহিমা কীর্তন করে দেবর্ষি নারদ, ধর্ম,
ধর্মপুত্র নর-নারায়ণ, কপিল, আসুরি, বোঢ়ু, পঞ্চশিখ,
সনাতন, সনন্দন, সনৎসুজাত, সনৎকুমার, ঋভু, হংস, অরুণি,
আরুণি, যতি, হয়শীর্ষ, দত্তাত্রেয়, বোধায়ন, ব্যাস, বশিষ্ঠ,
ভৃগু, মরীচি, অত্রি, অঙ্গিরা, পুলস্ত্য, পুলহ, ক্রতু, দক্ষ, চ্যবন,
গৌতম, গর্গ, শাণ্ডিল্য, কশ্যপ, ধৌম্য, ধৃতরাষ্ট্র, বিদুর, উদ্ধব,
পরশুরাম, বলি, হনুমান, বিভীষণ, অর্জুন, ভীষ্ম, দ্রোণ, কৃপ,
কর্ণ, অশ্বত্থামা, কৃষ্ণদ্বৈপায়ন, ব্যাস, শুকদেব, জনক, ধ্রুব,
প্রহ্লাদ, বিদুর, উদ্ধব, অক্রূর, বসুদেব, দেবকী, যশোদা,
নন্দ, সুদামা, শ্রীদাম, সুবল, অর্জুন, ভীম, দ্রৌপদী, কুন্তী,
গান্ধারী, বিদুরাণী, ধৃতরাষ্ট্র, পাণ্ডু, যুধিষ্ঠির, নকুল,
সহদেব, ভীষ্ম, দ্রোণ, কৃপাচার্য, কর্ণ, দুর্যোধন, দুঃশাসন,
দুর্মর্ষণ, বিকর্ণ, শল্য, ভূরিশ্রবা, জয়দ্রথ, শকুনি, অশ্বত্থামা,
কৃতবর্মা, শ্রুতায়ুধ, অলম্বুষ, ভগদত্ত, সুদক্ষিণ, শ্রুতায়ু,
অচ্যুতায়ু, শ্রুতকর্মা, বৃষসেন, জয়সেন, দুর্মুখ, দুর্জয়,
বিকর্ণ, চিত্রসেন, বিবিংশতি, চিত্র, উপচিত্র, চারু, চিত্রাঙ্গদ,
দুর্মদ, দুষ্কর্ণ, জয়, ভোজ, সুদর্শন, বিন্দ, অনুবিন্দ, সুবাহু,
নিষঙ্গী, কবচী, পাশী, বৃন্দারক, দুর্মর্ষণ, সুলোচন, চিত্র,
উপচিত্র, চারু, চিত্রাঙ্গদ, মহাবাহু, লক্ষ্মণ, দুর্মুখ,
দুষ্প্রধর্ষ, বিবিংশতি, বিকর্ণ, সুলোচন, জয়, সত্যব্রত,
সুদর্শন, সুবাহু, সুবল, প্রভু, বৃষভ, ভীষ্ম, দ্রোণ, কৃপ,
কর্ণ, অশ্বত্থামা, বিকর্ণ, শল্য, ভূরিশ্রবা, জয়দ্রথ, শকুনি,
অশ্বত্থামা, কৃতবর্মা, শ্রুতায়ুধ, অলম্বুষ, ভগদত্ত, সুদক্ষিণ,
শ্রুতায়ু, অচ্যুতায়ু, শ্রুতকর্মা, বৃষসেন, জয়সেন, দুর্মুখ,
দুর্জয়, বিকর্ণ, চিত্রসেন, বিবিংশতি, চিত্র, উপচিত্র, চারু,
চিত্রাঙ্গদ, দুর্মদ, দুষ্কর্ণ, জয়, ভোজ, সুদর্শন, বিন্দ,
অনুবিন্দ, সুবাহু, নিষঙ্গী, কবচী, পাশী, বৃন্দারক, দুর্মর্ষণ,
সুলোচন, চিত্র, উপচিত্র, চারু, চিত্রাঙ্গদ, মহাবাহু, লক্ষ্মণ,
দুর্মুখ, দুষ্প্রধর্ষ, বিবিংশতি, বিকর্ণ, সুলোচন, জয়,
সত্যব্রত, সুদর্শন, সুবাহু, সুবল, প্রভু, বৃষভ, ভীষ্ম, দ্রোণ,
কৃপ, কর্ণ, অশ্বত্থামা, বিকর্ণ, শল্য, ভূরিশ্রবা, জয়দ্রথ,
শকুনি, অশ্বত্থামা, কৃতবর্মা, শ্রুতায়ুধ, অলম্বুষ, ভগদত্ত,
সুদক্ষিণ, শ্রুতায়ু, অচ্যুতায়ু, শ্রুতকর্মা, বৃষসেন, জয়সেন,
দুর্মুখ, দুর্জয়, বিকর্ণ, চিত্রসেন, বিবিংশতি, চিত্র,
উপচিত্র, চারু, চিত্রাঙ্গদ, দুর্মদ, দুষ্কর্ণ, জয়, ভোজ,
সুদর্শন, বিন্দ, অনুবিন্দ, সুবাহু, নিষঙ্গী, কবচী, পাশী,
বৃন্দারক, দুর্মর্ষণ, সুলোচন, চিত্র, উপচিত্র, চারু,
চিত্রাঙ্গদ, মহাবাহু, লক্ষ্মণ, দুর্মুখ, দুষ্প্রধর্ষ, বিবিংশতি,
বিকর্ণ, সুলোচন, জয়, সত্যব্রত, সুদর্শন, সুবাহু, সুবল,
প্রভু, বৃষভ, ভীষ্ম, দ্রোণ, কৃপ, কর্ণ, অশ্বত্থামা, বিকর্ণ,
শল্য, ভূরিশ্রবা, জয়দ্রথ, শকুনি, অশ্বত্থামা, কৃতবর্মা,
শ্রুতায়ুধ, অলম্বুষ, ভগদত্ত, সুদক্ষিণ, শ্রুতায়ু, অচ্যুতায়ু,
শ্রুতকর্মা, বৃষসেন, জয়সেন, দুর্মুখ, দুর্জয়, বিকর্ণ,
চিত্রসেন, বিবিংশতি, চিত্র, উপচিত্র, চারু, চিত্রাঙ্গদ,
দুর্মদ, দুষ্কর্ণ, জয়, ভোজ, সুদর্শন, বিন্দ, অনুবিন্দ,
সুবাহু, নিষঙ্গী, কবচী, পাশী, বৃন্দারক, দুর্মর্ষণ,
সুলোচন, চিত্র, উপচিত্র, চারু, চিত্রাঙ্গদ, মহাবাহু,
লক্ষ্মণ, দুর্মুখ, দুষ্প্রধর্ষ, বিবিংশতি, বিকর্ণ, সুলোচন,
জয়, সত্যব্রত, সুদর্শন, সুবাহু, সুবল, প্রভু, বৃষভ,
ভীষ্ম, দ্রোণ, কৃপ, কর্ণ, অশ্বত্থামা, বিকর্ণ, শল্য,
ভূরিশ্রবা, জয়দ্রথ, শকুনি, অশ্বত্থামা, কৃতবর্মা,
শ্রুতায়ুধ, অলম্বুষ, ভগদত্ত, সুদক্ষিণ, শ্রুতায়ু,
অচ্যুতায়ু, শ্রুতকর্মা, বৃষসেন, জয়সেন, দুর্মুখ,
দুর্জয়, বিকর্ণ, চিত্রসেন, বিবিংশতি, চিত্র, উপচিত্র,
চারু, চিত্রাঙ্গদ, দুর্মদ, দুষ্কর্ণ, জয়, ভোজ, সুদর্শন,
বিন্দ, অনুবিন্দ, সুবাহু, নিষঙ্গী, কবচী, পাশী,
বৃন্দারক, দুর্মর্ষণ, সুলোচন, চিত্র, উপচিত্র, চারু,
চিত্রাঙ্গদ, মহাবাহু, লক্ষ্মণ, দুর্মুখ, দুষ্প্রধর্ষ,
বিবিংশতি, বিকর্ণ, সুলোচন, জয়, সত্যব্রত, সুদর্শন,
সুবাহু, সুবল, প্রভু, বৃষভ, ভীষ্ম, দ্রোণ, কৃপ, কর্ণ,
অশ্বত্থামা, বিকর্ণ, শল্য, ভূরিশ্রবা, জয়দ্রথ, শকুনি,
অশ্বত্থামা, কৃতবর্মা, শ্রুতায়ুধ, অলম্বুষ, ভগদত্ত,
সুদক্ষিণ, শ্রুতায়ু, অচ্যুতায়ু, শ্রুতকর্মা, বৃষসেন,
জয়সেন, দুর্মুখ, দুর্জয়, বিকর্ণ, চিত্রসেন, বিবিংশতি,
চিত্র, উপচিত্র, চারু, চিত্রাঙ্গদ, দুর্মদ, দুষ্কর্ণ,
জয়, ভোজ, সুদর্শন, বিন্দ, অনুবিন্দ, সুবাহু, নিষঙ্গী,
কবচী, পাশী, বৃন্দারক, দুর্মর্ষণ, সুলোচন, চিত্র,
উপচিত্র, চারু, চিত্রাঙ্গদ, মহাবাহু, লক্ষ্মণ, দুর্মুখ,
দুষ্প্রধর্ষ, বিবিংশতি, বিকর্ণ, সুলোচন, জয়, সত্যব্রত,
সুদর্শন, সুবাহু, সুবল, প্রভু, বৃষভ, ভীষ্ম, দ্রোণ,
কৃপ, কর্ণ, অশ্বত্থামা, বিকর্ণ, শল্য, ভূরিশ্রবা,
জয়দ্রথ, শকুনি, অশ্বত্থামা, কৃতবর্মা, শ্রুতায়ুধ,

ઉપરાંત આવીને અમારાં ઘરોમાં ઘૂસી જઈને અમારાં ઘરોનાં સ્ત્રીપુરુષોને સતાવે છે.
તેઓ અમારાં અંતરમાં અમારાં ઘરોમાં ઘૂસીને અમારાં સ્ત્રીપુરુષોને સતાવે છે.
તેઓ અમારાં અંતરમાં અમારાં ઘરોમાં ઘૂસીને અમારાં સ્ત્રીપુરુષોને સતાવે છે.
તેઓ અમારાં અંતરમાં અમારાં ઘરોમાં ઘૂસીને અમારાં સ્ત્રીપુરુષોને સતાવે છે.
તેઓ અમારાં અંતરમાં અમારાં ઘરોમાં ઘૂસીને અમારાં સ્ત્રીપુરુષોને સતાવે છે.
તેઓ અમારાં અંતરમાં અમારાં ઘરોમાં ઘૂસીને અમારાં સ્ત્રીપુરુષોને સતાવે છે.
તેઓ અમારાં અંતરમાં અમારાં ઘરોમાં ઘૂસીને અમારાં સ્ત્રીપુરુષોને સતાવે છે.
તેઓ અમારાં અંતરમાં અમારાં ઘરોમાં ઘૂસીને અમારાં સ્ત્રીપુરુષોને સતાવે છે.
તેઓ અમારાં અંતરમાં અમારાં ઘરોમાં ઘૂસીને અમારાં સ્ત્રીપુરુષોને સતાવે છે.
તેઓ અમારાં અંતરમાં અમારાં ઘરોમાં ઘૂસીને અમારાં સ્ત્રીપુરુષોને સતાવે છે.

ગુણોથી ભરપૂર એવા પ્રભુના સેવકો જ્યારે તેમનું કામ પૂરું કરી લે ત્યારે તેઓ પોતાના
ઘરે પાછા ફરે છે. તેઓ પ્રભુની સ્તુતિ કરતાં કરતાં સિયોનમાં આવશે. તેઓ
સદાકાળ આનંદ અને શાંતિ ભોગવશે. તેઓ પર દુઃખ અને નિસાસાનો અંત આવશે.
પ્રભુ પોતે તેઓ પર પ્રકાશ પાડશે અને તેઓ કદી અંધકારમાં ચાલશે નહિ.

5 ત્યાર પછી યશાયા પ્રબોધકે પ્રભુના સેવકો વિષે ત્રણ વાર કહ્યું કે તેઓ
કષ્ટોથી ઘેરાયેલા હશે. તેઓ પર ઘણા અત્યાચાર કરવામાં આવશે. તેઓ
મરણ પામશે. પરંતુ પ્રભુ તેઓને મદદ કરશે અને તેઓ વિજયી થશે.
પ્રભુ પોતે તેઓને મદદ કરશે અને તેઓ વિજયી થશે. પ્રભુ પોતે તેઓને
મદદ કરશે અને તેઓ વિજયી થશે. પ્રભુ પોતે તેઓને મદદ કરશે અને તેઓ
વિજયી થશે. પ્રભુ પોતે તેઓને મદદ કરશે અને તેઓ વિજયી થશે. પ્રભુ
પોતે તેઓને મદદ કરશે અને તેઓ વિજયી થશે. પ્રભુ પોતે તેઓને મદદ

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ছবি আঁকছে। তার পাশে বসে সুপ্রিয়া একমনে ও তন্ময়ভাবে
তাকিয়ে আছে। ছবিটা কিছুক্ষণ আগে আরম্ভ হয়েছে। তুলি
দিয়ে রঙ লাগাচ্ছে আর মাঝে মাঝে দূরে সরে গিয়ে ছবিটা
দেখছে। সুপ্রিয়া মুগ্ধ হয়ে তাকিয়ে আছে। ছবিটা কেমন
হচ্ছে তা সে বুঝতে পারছে না। তবু ছবি আঁকা দেখতে
ভালো লাগছে। ছবিটা শেষ হয়ে গেলে সুপ্রিয়া বলল, ছবিটা
কেমন হয়েছে? তুমি কি বুঝতে পারছ? সে বলল, না।
তুমি কেমন হয়েছে বলে দিলে বুঝতে পারব। সে বলল,
ছবিটা ঠিক সেরকমই হয়েছে। তুমি কেমন হয়েছে বলে
দিলে। তার পর সে বলল, ছবিটা কি তুমি নিয়ে যাবে?
সুপ্রিয়া বলল, হ্যাঁ। সে বলল, তবে আমি ছবিটা
শেষ করে দেব। সুপ্রিয়া বলল, আচ্ছা। তার পর
সে বলল, আমি কাল আসব। সুপ্রিয়া বলল, কাল
আসবে? সে বলল, হ্যাঁ। সুপ্রিয়া বলল, আচ্ছা।

ভাবনাগুলি এমন যে, সেগুলি কখনও একটানা থাকে না। একটি ভাবনা
আসে, আর একটা তার পিছনে ছুটে চলে। এই ভাবনাগুলি কখনও
একটানা থাকে না। একটি ভাবনা আসে, আর একটা তার পিছনে ছুটে
চলে। এই ভাবনাগুলি কখনও একটানা থাকে না। একটি ভাবনা
আসে, আর একটা তার পিছনে ছুটে চলে। এই ভাবনাগুলি কখনও
একটানা থাকে না। একটি ভাবনা আসে, আর একটা তার পিছনে
ছুটে চলে। এই ভাবনাগুলি কখনও একটানা থাকে না। একটি
ভাবনা আসে, আর একটা তার পিছনে ছুটে চলে। এই ভাবনাগুলি
কখনও একটানা থাকে না। একটি ভাবনা আসে, আর একটা তার
পিছনে ছুটে চলে। এই ভাবনাগুলি কখনও একটানা থাকে না।
একটি ভাবনা আসে, আর একটা তার পিছনে ছুটে চলে। এই
ভাবনাগুলি কখনও একটানা থাকে না। একটি ভাবনা আসে, আর
একটা তার পিছনে ছুটে চলে। এই ভাবনাগুলি কখনও একটানা
থাকে না। একটি ভাবনা আসে, আর একটা তার পিছনে ছুটে
চলে। এই ভাবনাগুলি কখনও একটানা থাকে না। একটি ভাবনা
আসে, আর একটা তার পিছনে ছুটে চলে। এই ভাবনাগুলি কখনও
একটানা থাকে না। একটি ভাবনা আসে, আর একটা তার পিছনে
ছুটে চলে। এই ভাবনাগুলি কখনও একটানা থাকে না। একটি
ভাবনা আসে, আর একটা তার পিছনে ছুটে চলে। এই ভাবনাগুলি
কখনও একটানা থাকে না। একটি ভাবনা আসে, আর একটা তার
পিছনে ছুটে চলে। এই ভাবনাগুলি কখনও একটানা থাকে না।

ছিলো না কোন ব্যক্তিরও যাকে প্রমাণ করতে হবে। তাই
সেই সময় তাঁর বিরুদ্ধে কোনো অভিযোগ উত্থাপিত হয়নি।
তখন তাঁকে বলা হলো, আপনি কি কিছু বলবেন? আপনার
বিরুদ্ধে এতগুলো লোক যে সাক্ষ্য দিচ্ছে তার কি কোনো
জবাব আপনার নেই? তিনি কোনো জবাব দিলেন না

হয়ত। এবং তোমরা আমার সাক্ষী, আমি ও আমার মনোনীত দাস
। যেন তোমরা জানিতে ও আমাকে বিশ্বাস করিতে ও বুঝিতে যে
আমিই সেই। আমার পূর্ব্বে কোন ঈশ্বর নির্ম্মিত হয় নাই ও আমার
পরে কেহ হইবে না। আমিই, আমিই সদাপ্রভু, আমা ভিন্ন আর
কোন ত্রাণকর্ত্তা নাই। আমিই প্রকাশ করিয়াছি, আমিই ত্রাণ
করিয়াছি, আমিই প্রচার করিয়াছি, আর তোমাদের মধ্যে
বিজাতীয় কোন দেবতা ছিল না; অতএব তোমরা আমার সাক্ষী,
আমি ঈশ্বর, সদাপ্রভু কহিতেছি। আমি অনাদি কাল হইতে
সেই আছি; আমার হস্ত হইতে কেহ উদ্ধার করিতে পারে না;
আমি কার্য্য করিলে কে তাহা নিবারণ করিবে? সদাপ্রভু
ইস্রায়েলের পবিত্র জনক ও তাহার সৃষ্টিকর্ত্তা কহিতেছেন,
তোমাদের নিমিত্ত আমি বাবিলে লোক পাঠাইয়া তাহাদিগকে
সকল পলাতক ও কল্দীয়দিগকে আনন্দধ্বনি বিশিষ্ট তরীতে
নামাইব। আমি সদাপ্রভু, তোমার পবিত্র জন, ইস্রায়েলের
সৃষ্টিকর্ত্তা, তোমার রাজা।
সদাপ্রভু এই কথা কহিতেছেন, যিনি সমুদ্রে পথ ও প্রবল
জলরাশিতে রাজপথ করিয়াছেন, যিনি রথ, অশ্ব, সৈন্য ও
বলবান লোক বাহির করিয়া আনিয়াছেন, তাহারা একত্র
শয়ন করিয়া উঠিতে পারিল না, তাহারা নির্ব্বাণ হইয়া
সলিতার ন্যায় নিভিয়া গেল।
পূর্ব্বকালীন বিষয়সকল স্মরণ করিও না, পুরাতন বিষয়
সকল বিবেচনা করিও না। দেখ, আমি নূতন কার্য্য করিতেছি;
এখন উদয় হইতেছে, তাহা কি জান না? আমি প্রান্তরে পথ
ও মরুভূমিতে নদী করিতেছি।

ᨕᨑᨗᨊᨕᨑᨗᨊᨕᨑᨗᨊ

নাগেশ্বরের চরণে নমস্কার করিয়া সকলে আসিয়া কহিল। হে নাথ। আমরা
পরমেশ্বর বেশধারী। আমরা তপস্বী। তুমি কুপা করিয়া আমাদিগকে
আশ্রয় দান করিয়া ধন্য করিলে। এক্ষণে আমাদিগকে আজ্ঞা
করুন। ইহাদের বিবাহ। আমি আর আমার পুত্র-কন্যা
সকলে ইহাদের বিবাহ। আমি কন্যা। ইহারা বর। আমরা
সকলে বর্যাত্রী। আমরা কন্যাকর্তা। আমর

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সংগ্রামের তপস্যায় সমাজ। আমার অন্তরের এই সংগ্রামের তা
হল— ভারতের সমস্ত দুঃখ দূর করার জন্য আমার প্রাণ কাঁদে। 15
দেশ স্বাধীনতা লাভ করেছে— এর জন্য কত যে ত্যাগ করেছি
তার ইয়ত্তা নেই। আমার সমস্ত জীবন ধরে দুঃখ ও সংগ্রাম
করেছি। আমার জন্য নয়, আমার দেশের জন্য। আমি
ভারতের সেবা করেছি। আমি সমস্ত জীবন ধরে ভারতের
জন্য কাজ করেছি। আমার জন্য নয়, আমার দেশের জন্য।
আমি ভারতের জন্য কাজ করেছি। আমি সমস্ত জীবন
ধরে ভারতের সেবা করেছি। আমার জন্য নয়, আমার দেশের
জন্য।

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সেকালের বাঙ্গালী ছেলে ও বাঙ্গালী মেয়ে কি ও কেমন ছিল, তাহার কিছু কিছু
পরিচয় এখন আমাদের দিতে হইবে। সেকালের ছেলেরা কি খেলা খেলিত, কি
আমোদ করিত, কি পড়িত, কি শিখিত, কি বা করিত, কি বা না করিত, এই
সকল কথা বলিতে হইলে সেকালের বাঙ্গালী ছেলে কেমন ছিল, তাহার
একটা আভাস দিতে হয়। সেকালের বাঙ্গালী ছেলে কেমন ছিল, তাহা
বলিতে হইলে সেকালের বাঙ্গালী মেয়ে কেমন ছিল, তাহার কিছু কিছু
পরিচয় দিতে হয়। সেকালের বাঙ্গালী ছেলে ও বাঙ্গালী মেয়ে কেমন ছিল,
তাহা বলিতে হইলে সেকালের বাঙ্গালী পুরুষ ও বাঙ্গালী স্ত্রী কেমন ছিল,
তাহার কিছু কিছু পরিচয় দিতে হয়। সেকালের বাঙ্গালী পুরুষ ও বাঙ্গালী
স্ত্রী কেমন ছিল, তাহা বলিতে হইলে সেকালের বাঙ্গালী সমাজ কেমন ছিল,
তাহার কিছু কিছু পরিচয় দিতে হয়। সেকালের বাঙ্গালী সমাজ কেমন ছিল,
তাহা বলিতে হইলে সেকালের বাঙ্গালী গৃহস্থের গৃহ কেমন ছিল, তাহার
কিছু কিছু পরিচয় দিতে হয়। সেকালের বাঙ্গালী গৃহস্থের গৃহ কেমন ছিল,
তাহা বলিতে হইলে সেকালের বাঙ্গালী গৃহস্থের গৃহিণী কেমন ছিল, তাহার
কিছু কিছু পরিচয় দিতে হয়। সেকালের বাঙ্গালী গৃহস্থের গৃহিণী কেমন
ছিল, তাহা বলিতে হইলে সেকালের বাঙ্গালী মেয়ে কেমন ছিল, তাহার
কিছু কিছু পরিচয় দিতে হয়। সেকালের বাঙ্গালী মেয়ে কেমন ছিল, তাহা
বলিতে হইলে সেকালের বাঙ্গালী ছেলে কেমন ছিল, তাহার কিছু কিছু
পরিচয় দিতে হয়। সেকালের বাঙ্গালী ছেলে কেমন ছিল, তাহা বলিতে
হইলে সেকালের বাঙ্গালী ছেলে কি খেলা খেলিত, কি আমোদ করিত,
কি পড়িত, কি শিখিত, কি বা করিত, কি বা না করিত, এই কথা
বলিতে হয়।

ঘুম ভেঙ্গে দেখলাম। তারপর আমার মনে পড়ল। আমার
মনে পড়ল আমি ছাদে ছিলাম। ছাদে ছিলাম কেন? ছাদে
ছিলাম কেন? ছাদে ছিলাম। ছাদে ছিলাম। ছাদে ছিলাম।
ছাদে ছিলাম। ছাদে ছিলাম। ছাদে ছিলাম। ছাদে ছিলাম।
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ताके हमारे बिरादराँ ॥ सबसे बड़े हैं ॥ हमारे
बिरादराँ ने ॥ सबसे बड़े हैं ॥ हमारे बिरादराँ
के सामने हम ने अपने सिर झुकाये हैं ॥ हम
ने अपने बिरादराँ के सामने अपने सिर
झुकाये हैं ॥ हम ने अपने बिरादराँ के
सामने अपने सिर झुकाये हैं ॥ हम ने

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ಸಾಹಸ ಮಾಡಿದ ಕಾರಣ ಅವರ ಮೇಲೆ ಕೃಷ್ಣನ ಕೃಪೆ ಇದ್ದಿತು. ಅವರು ಕೃಷ್ಣನ

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ভাবিয়া দেখিলাম, ইহা কি সম্ভব? ইহা কি সম্ভব যে, ঐ
সকল ভাব ও ভাষা কেবল মাত্র ভাব ও ভাষা হইয়া
থাকিবে? ইহা কি সম্ভব যে, ঐ সকল ভাব ও ভাষা
কার্য্যে পরিণত হইবে না? ইহা কি সম্ভব যে, ঐ
সকল ভাব ও ভাষা কার্য্যে পরিণত হইবে না? ইহা
কি সম্ভব যে, ঐ সকল ভাব ও ভাষা কার্য্যে পরিণত
হইবে না

সংসার ত্যাগ করে। এই সে দুঃখ দুর্দশার জন্য বাংলাদেশ দায়ী। 15
জমিদারের অত্যাচার, অনাবৃষ্টি, অজন্মা, মহামারী এবং দুর্ভিক্ষ
নিয়ে এসেছিল। দুর্ভিক্ষের সময় বাংলার গ্রামে গ্রামে কত
লোক যে মারা গেছে তার ইয়ত্তা নেই। বাংলার কৃষকেরা
অনাহারে ও অর্ধাহারে দিন কাটাত। তাদের অবস্থা এতই
শোচনীয় হয়ে উঠেছিল যে, তাদের পক্ষে জীবন ধারণ করা
অসম্ভব হয়ে উঠেছিল। তাদের অবস্থা দেখে বঙ্কিমচন্দ্র
লিখেছিলেন, "বাংলার কৃষক যে কত দুঃখী, তাহা বাংলার
কৃষক ভিন্ন অন্য কেহ জানে না। বাংলার কৃষক যে কত
দুঃখী, তাহা বাংলার কৃষক ভিন্ন অন্য কেহ জানে না।
বাংলার কৃষক যে কত দুঃখী, তাহা বাংলার কৃষক ভিন্ন
অন্য কেহ জানে না। বাংলার কৃষক যে কত দুঃখী, তাহা
বাংলার কৃষক ভিন্ন অন্য কেহ জানে না। বাংলার কৃষক
যে কত দুঃখী, তাহা বাংলার কৃষক ভিন্ন অন্য কেহ জানে না।
বাংলার কৃষক যে কত দুঃখী, তাহা বাংলার কৃষক ভিন্ন
অন্য কেহ জানে না।"

ছাড়া কোনো উপায় নেই। তাই তিনি ঘুরে দাঁড়ালেন। তখন তাঁর মুখে
এক অদ্ভুত হাসি। তিনি বললেন, ‘আমি তোমাদের সঙ্গে যাব।’
তারপর তাঁর সঙ্গীদের দিকে তাকিয়ে বললেন, ‘তোমরা এখানে
অপেক্ষা করো। আমি ফিরে না আসা পর্যন্ত কোনো কাজ করবে না।’
তারপর তিনি তাঁর সঙ্গীদের নিয়ে চলে গেলেন। তাঁরা
অন্ধকারের মধ্যে মিলিয়ে গেল। তখন তাঁরা ছাড়া আর কেউ
জানল না যে তাঁরা কোথায় গেছেন। তাঁরা কি আর ফিরবেন?
তাঁরা কি সত্যি সত্যি ফিরবেন? তাঁরা কি আর কখনো
আমাদের সঙ্গে দেখা করবেন? এই সব প্রশ্ন নিয়ে তখন
আমাদের মনে তোলপাড় চলছিল। তাঁরা ফিরবেন কি না, সে
কথা আমরা কেউ জানি না। তাঁরা ফিরবেন কি না, সে কথা
আমরা কেউ জানি না। তাঁরা ফিরবেন কি না, সে কথা

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দুর্গা বা ও দশভুজা সিংহবাহিনী রূপে উপস্থিত হইয়া শ্রীমন্ত
ধনপতি সিংহ সিংহ দ্বারে উপস্থিত হইলে দ্বারপাল তাহাকে
প্রণাম করিয়া কহিল এবং প্রমন্ত হইয়া দ্রুতগতি সিংহ দ্বারে
প্রবেশ করিল। ধনপতি সিংহ দ্বারে প্রবেশ করিয়া দেখিল
সিংহ দ্বারে দ্বারপাল দ্বারে দণ্ডায়মান আছে। ধনপতি
দ্বারপাল কহিল। হে ধনপতি সিংহ দ্বারে প্রবেশ করিয়া
দ্বারপাল কহিল। হে ধনপতি সিংহ দ্বারে প্রবেশ করিয়া
দ্বারপাল কহিল। হে ধনপতি সিংহ দ্বারে প্রবেশ করিয়া
দ্বারপাল কহিল। হে ধনপতি সিংহ দ্বারে প্রবেশ করিয়া
দ্বারপাল কহিল। হে ধনপতি সিংহ দ্বারে প্রবেশ করিয়া
দ্বারপাল কহিল। হে ধনপতি সিংহ দ্বারে প্রবেশ করিয়া
দ্বারপাল কহিল। হে ধনপতি সিংহ দ্বারে প্রবেশ করিয়া
দ্বারপাল কহিল। হে ধনপতি সিংহ দ্বারে প্রবেশ করিয়া
দ্বারপাল কহিল। হে ধনপতি সিংহ দ্বারে প্রবেশ করিয়া
দ্বারপাল কহিল। হে ধনপতি সিংহ দ্বারে প্রবেশ করিয়া
দ্বারপাল কহিল। হে ধনপতি সিংহ দ্বারে প্রবেশ করিয়া
দ্বারপাল কহিল। হে ধনপতি সিংহ দ্বারে প্রবেশ করিয়া
দ্বারপাল কহিল। হে ধনপতি সিংহ দ্বারে প্রবেশ করিয়া

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ગુલાબ ના ફૂલ કરતાં પણ સુંદર હતું. તેમાં સોનેરી કેસર
અને ચાંદીના સમ હતાં. એક વાર એ ફૂલ ખીલ્યું ત્યારે
સૂર્યે તેના પર પોતાનાં કિરણો રેડ્યાં. તેણે તેની પાંખડીઓ
ખોલી. પ્રકાશ તેના પર રેડાયો ત્યારે તેણે પોતાનું સૌંદર્ય
પ્રગટ કર્યું. તેણે પોતાનાં કેસર અને સમ ખોલ્યાં.
પવનમાં તેણે પોતાની સુગંધ પ્રસરાવી. પવન તેની
સુગંધ લઈને દૂર દૂર ગયો. તેણે પોતાની સુગંધ
પોતાની સાથે લઈ જઈને બધે પ્રસરાવી. પવન
ગુલાબ ના ફૂલ પાસે આવ્યો. ગુલાબ ના ફૂલ પાસે
આવીને પવન તેની સુગંધ લઈને ચાલ્યો ગયો.

ছিলেন। এ সময়ে তাঁর পরিবার সহ তাঁর পরিবারের লোকেরাও
এবং এ সময়ে তাঁর পরিবারের লোকেরাও তাঁর সঙ্গে ছিলেন। এ
সময়ে তাঁর পরিবারের লোকেরা ও তাঁর পরিবারের লোকেরা
তাঁর সঙ্গে ছিলেন। এ সময়ে তাঁর পরিবারের লোকেরা ও তাঁর
পরিবারের লোকেরা তাঁর সঙ্গে ছিলেন। এ সময়ে তাঁর পরিবারের
লোকেরা ও তাঁর পরিবারের লোকেরা তাঁর সঙ্গে ছিলেন। এ সময়ে
তাঁর পরিবারের লোকেরা ও তাঁর পরিবারের লোকেরা তাঁর সঙ্গে
ছিলেন। এ সময়ে তাঁর পরিবারের লোকেরা ও তাঁর পরিবারের
লোকেরা তাঁর সঙ্গে ছিলেন। এ সময়ে তাঁর পরিবারের লোকেরা
ও তাঁর পরিবারের লোকেরা তাঁর সঙ্গে ছিলেন। এ সময়ে তাঁর

ইহাদিগের সঙ্গে সেই সময়ে যে সকল ব্যক্তি আসিয়াছিল তাহাদিগের
নাম এই; যিরূশালেম নিবাসী হনানের পুত্র পদায়, তাহার ভ্রাতা
হনানের পুত্র পলটিয়, তাহার ভ্রাতা হনানের পুত্র যিশয়িয়, তাহার
ভ্রাতা মল্কীয়, তাহার ভ্রাতা মিশ্রয়, তাহার ভ্রাতা মল্কীয়ের পুত্র
মাল্কীয়, তাহার ভ্রাতা হশুব, তাহার ভ্রাতা হেশেবের পুত্র হোদিয়,
তাহার ভ্রাতা বানী, তাহার ভ্রাতা মরারীর পুত্র বনয়, তাহার ভ্রাতা
মত্তনিয়, তাহার ভ্রাতা মীখার পুত্র মত্তনিয়, তাহার ভ্রাতা
মীখায়েলের পুত্র বক্বুকিয়, তাহার ভ্রাতা অব্দা; এই সকল লেবীয়।
তাহারা পবিত্র নগরে বাস করিত। অপর যাজকেরা, লেবীয়েরা
এবং দ্বারপালেরা ও গায়কেরা ও মন্দিরদাসেরা ও সমস্ত ইস্রায়েল
যাজকেরা ও লেবীয়েরা ও দ্বারপালেরা ও গায়কেরা ও মন্দিরদাসেরা
ও সমস্ত ইস্রায়েল আপন আপন নগরে বাস করিল। পরে সপ্তম মাস
উপস্থিত হইলে ইস্রায়েল সন্তানেরা আপন আপন নগরে বাস করিলে
পর সমস্ত লোক যেন এক ব্যক্তি হইয়া যিরূশালেম নগরে একত্র
হইল। তখন শল্তীয়েলের পুত্র যোষাদকের পুত্র যেশূয় এবং তাহার
ভ্রাতৃগণ যাজকেরা এবং শল্তীয়েলের পুত্র সরুব্বাবেল এবং তাহার
ভ্রাতৃগণ উঠিয়া ইস্রায়েলের ঈশ্বরের যজ্ঞবেদী নির্ম্মাণ করিলেন,
যেন তাহাতে ঈশ্বরের লোক মোশির ব্যবস্থাপুস্তকে লিখিত বিধি
অনুসারে হোমবলি উৎসর্গ করিতে পারেন। তাহারা বেদীর ভিত্তি
স্থাপন করিলেন, কারণ তাহারা চারিদিগস্থ দেশীয় লোকদিগের ভয়
করিতেন; আর তাহারা সদাপ্রভুর উদ্দেশে হোমবলি, অর্থাৎ প্রাতঃ
ও সায়ংকালীন হোমবলি উৎসর্গ করিলেন। আর তাহারা কুটীর-
পর্ব্বের বিধিমতে হোমবলি উৎসর্গ করিলেন, এবং প্রতিদিনের
নিয়মিত হোমবলি উৎসর্গ করিলেন, আর প্রতিদিনের নিয়মিত
হোমবলি উৎসর্গ করিলেন, আর প্রতিদিনের নিয়মিত হোমবলি
উৎসর্গ করিলেন, আর প্রতিদিনের নিয়মিত হোমবলি উৎসর্গ
করিলেন, আর প্রতিদিনের নিয়মিত হোমবলি উৎসর্গ করিলেন,
আর প্রতিদিনের নিয়মিত হোমবলি উৎসর্গ করিলেন, আর

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সমস্ত লোকেরা তাঁর কাছে এসে বলল, হে গুরু, আমরা জানি যে আপনি সত্য
কথা বলেন এবং ঈশ্বরের পথের বিষয়ে সত্যভাবে শিক্ষা দেন, আর কারও
পক্ষপাতিত্ব করেন না, কারণ আপনি মানুষের মুখ দেখে কথা বলেন না।
৫ আমাদের বলুন, আপনার কি মত? কৈসরকে কর দেওয়া কি উচিত?
আমরা কি কর দেব, না দেব না? কিন্তু তিনি তাদের ছলনা বুঝতে পেরে
বললেন, আমাকে একটি দিনার দেখাও। আমাকে কার ছবি ও নাম
দেখাও। তারা বলল, কৈসরের। তখন তিনি তাদের বললেন, তবে
কৈসরের যা কৈসরকে দাও, আর ঈশ্বরের যা ঈশ্বরকে দাও।
১০ তাঁর এই কথা শুনে তারা আশ্চর্য হল। তখন সদূকীরা যারা বলে
পুনরুত্থান নেই, তারা তাঁর কাছে এসে জিজ্ঞাসা করল, গুরু, মোশি
আমাদের জন্য লিখেছেন, যদি কারও ভাই স্ত্রী রেখে মারা যায়
এবং সন্তান না রেখে মারা যায়, তবে তার ভাই সেই স্ত্রীকে বিয়ে
করে তার ভাইয়ের জন্য বংশ উৎপন্ন করুক। সেই সাত ভাই ছিল;
১৫ প্রথম ভাই বিয়ে করে সন্তান না রেখে মারা গেল। তারপর দ্বিতীয়
ভাই সেই স্ত্রীকে বিয়ে করল, সেও সন্তান না রেখে মারা গেল।
তৃতীয়ও তাই করল। এভাবে সেই সাত ভাই সন্তান না রেখে মারা গেল।
সবশেষে সেই স্ত্রীও মারা গেল। পুনরুত্থানে সেই সাত জনের মধ্যে
সে কার স্ত্রী হবে? কারণ সেই সাত জনই তাকে বিয়ে করেছিল।

ᱵᱷᱟᱹᱞᱩ ᱚᱞᱚᱢᱚᱞᱤᱭᱟᱹᱨᱤᱨᱮᱱ ᱚᱱᱚᱢᱟᱹᱞᱤᱭᱟᱹᱨᱤᱨᱮᱱ ᱵᱷᱟᱹᱞᱩ ᱚᱞᱚᱢᱚᱞᱤᱭᱟᱹᱨᱤᱨᱮᱱ
ᱚᱱᱚᱢᱟᱹᱞᱤᱭᱟᱹᱨᱤᱨᱮᱱ ᱵᱷᱟᱹᱞᱩ ᱚᱞᱚᱢᱚᱞᱤᱭᱟᱹᱨᱤᱨᱮᱱ ᱵᱷᱟᱹᱞᱩ
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ગામ કોઈ ગામ ન હોય તો ગામ કોઈ ગામ ન હોય તો ગામ કોઈ ગામ ન હોય તો

ગામેલ્ય ધ્યેયસ્વરૂપ ગોવિંદસ્વરૂપ ધ્યેયસ્વરૂપ ગોવિંદસ્વરૂપ ગોવિંદસ્વરૂપ ધ્યેયસ્વરૂપ ગોવિંદસ્વરૂપ
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ગયા પછી રાજાના સૈનિકો ત્યાં આવ્યા. તેમણે ગામ ઘેરી લીધું. ગામ
ઘેરાઈ ગયું એટલે ગામલોકો ગભરાયા. તેમણે પોતાનાં ઘર બારણાં
બંધ કરી દીધાં. રાજાના સૈનિકો ગામમાં પેઠા. તેમણે ગામ ઘેરી લીધું
પછી ગામલોકોને કહ્યું કે તમારે રાજાને ખંડણી આપવી પડશે. ગામલોકો
ગભરાયા. તેમણે કહ્યું કે અમારે ખંડણી આપવી નથી. અમારે તો
રાજાનું રાજ જોઈતું નથી. અમારે તો સ્વતંત્ર રહેવું છે. સૈનિકો
ગામલોકોને મારવા લાગ્યા. ગામલોકોએ પણ સૈનિકોને મારવા માંડ્યા.
ગામલોકોએ સૈનિકોને મારી મારીને કાઢી મૂક્યા. સૈનિકો ગામ છોડી
ગયા. ગામલોકોએ ગામ ફરી પાછું સ્વતંત્ર કરી દીધું. ગામલોકો
ખુશ થયા. ગામલોકોએ ગામ ફરી પાછું સ્વતંત્ર કરી દીધું. ગામલોકો
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ভাবতে লাগলো যে এখন কি করা যায়। মাথাটা এমনভাবে ঘুরে
গেল যে, কিছু একটা করা দরকার। কিন্তু কি করা যায়
তাই ভাবতে লাগলো। এমন সময় হঠাৎ একটা বুদ্ধি মাথায়
এলো। তখন সে তাড়াতাড়ি একটা কাগজ নিয়ে লিখতে
লাগলো। লিখলো যে, আমার বাবা-মা আমাকে বিক্রি
করে দিয়েছেন। আমি এখন কোথায় যাবো তা জানি না।
আমাকে যে কিনবে তাকে অনুরোধ করছি যে, আমাকে
একটু ভালো করে রাখবেন। এই লিখে কাগজটা
ভাঁজ করে রাখলো। তারপর একটা ছোট পুঁটলি
বেঁধে নিয়ে বাড়ি থেকে বেরিয়ে পড়লো। তখন
সন্ধ্যে হয়ে এসেছে। রাস্তায় লোকজন বিশেষ নেই।
একটু এগোতে একটা বাড়ি পেয়ে সেখানে গিয়ে
দাঁড়াতে বাড়ির মালিক বেরিয়ে এলো। তাকে দেখে
মনে হলো সে একটা বড়লোক। তখন সে তাকে
কাগজটা দিয়ে বলে যে, আমার বাবা-মা আমাকে
বিক্রি করে দিয়েছেন। আমি এখন কোথায় যাবো
তা জানি না। আমাকে যে কিনবে তাকে অনুরোধ
করছি যে, আমাকে একটু ভালো করে রাখবেন।
তখন সেই বড়লোক কাগজটা পড়ে বলে যে, তুমি
কি করতে পারো? তখন সে বলে যে, আমি রান্না
করতে পারি। তখন সে বলে যে, আচ্ছা তুমি রান্না
করো। তখন সে রান্না করতে লাগলো। রান্না করা
শেষ হলে সে খাবার নিয়ে গেলো। তখন সে খাবার
খেয়ে বলে যে, এটা তো খুব ভালো রান্না হয়েছে।
তখন সে বলে যে, আমি আরো ভালো রান্না করতে
পারি। তখন সে বলে যে, আচ্ছা তুমি রান্না করো।
তখন সে রান্না করতে লাগলো। রান্না করা শেষ
হলে সে খাবার নিয়ে গেলো। তখন সে খাবার
খেয়ে বলে যে, এটা তো খুব ভালো রান্না হয়েছে।

ઉપાધ્યાય વિનયવિજયે રચેલાં સ્તવનોમાં સ્તવનરત્નાકર ગ્રંથમાં
સ્તવનો ઘણાં પ્રસિદ્ધ છે. તેમાં ૩૧ સ્તવનો સંસ્કૃત ભાષામાં
અને ૧૧ સ્તવનો ગુજરાતી ભાષામાં છે. સ્તવનોમાં તીર્થંકર
પરમાત્માના ગુણોનું વર્ણન કરવામાં આવ્યું છે. સ્તવનોમાં
ભક્તિ અને જ્ઞાનનો સમન્વય થયેલો જોવા મળે છે. સ્તવનોમાં
ભક્તિ અને જ્ઞાનનો સમન્વય થયેલો જોવા મળે છે. સ્તવનોમાં
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ભક્તિ અને જ્ઞાનનો સમન્વય થયેલો જોવા મળે છે. સ્તવનોમાં
ભક્તિ અને જ્ઞાનનો સમન્વય થયેલો જોવા મળે છે. સ્તવનોમાં

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ও আমাদের সঙ্গে আসিয়াছিল। তাহারা সকলে বলিল, আমরা
আমাদের পিতৃপুরুষদিগের সঙ্গে আসিয়াছি। আমরা তাহাদিগকে
দেখিতে পাইলাম না। আমরা এই স্থানে জন্মিয়াছি, আমরা
এই স্থানে বাস করিতেছি। আমরা কি করিব? আমরা
কোথায় যাইব? আমাদের পিতৃপুরুষেরা কোথায় গিয়াছেন?
আমরা কোথায় যাইব? আমরা কি করিব? আমরা
কোথায় যাইব? আমরা কি করিব? আমরা কোথায়
যাইব? আমরা কি করিব? আমরা কোথায় যাইব?
আমরা কি করিব? আমরা কোথায় যাইব? আমরা
কি করিব? আমরা কোথায় যাইব? আমরা কি করিব?
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যাইব? আমরা কি করিব? আমরা কোথায় যাইব?
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কি করিব? আমরা কোথায় যাইব? আমরা কি করিব?

ছাড়িয়া দিলেন। তখন ভৃত্যেরা তাহাকে লইয়া গেল।
তাহার প্রভু ক্রুদ্ধ হইয়া তাহাকে যে কারাগারে
দিলেন, যতক্ষণ সে সমস্ত ঋণ না শোধ করিতে
পারে, ততক্ষণ সে সেই কারাগারে থাকিবে।
তোমরা যদি প্রত্যেকে আপন আপন ভাইকে
মনের সহিত ক্ষমা না কর, তবে আমার স্বর্গস্থ
পিতাও তোমাদিগকে সেইরূপ করিবেন।

১৯ পরে যীশু এই কথা সমাপ্ত করিয়া গালীল
হইতে প্রস্থান করিলেন, এবং যর্দ্দন পার হইয়া
যিহূদিয়ার সীমায় আসিলেন। আর বহু লোক
তাঁহার পশ্চাৎ গমন করিল, আর তিনি সেই
স্থানে তাহাদিগকে সুস্থ করিলেন।
২ পরে কতকগুলি ফরূশী তাঁহার পরীক্ষার
জন্য তাঁহার নিকট আসিয়া কহিল, কি কারণে
পুরুষ কোনো কারণে আপন পত্নীকে ত্যাগ
করিয়া অন্য বিবাহ করিতে বিধিসঙ্গত কি না?
৩ তিনি উত্তর করিয়া তাহাদিগকে কহিলেন,
তোমরা কি পাঠ কর নাই, যে সৃষ্টিকর্ত্তা আদি
হইতে তাহাদিগকে নর ও নারী করিয়া সৃষ্টি
করিলেন, এবং কহিলেন, এই হেতু মনুষ্য
আপন পিতা মাতাকে ত্যাগ করিয়া আপন
স্ত্রীতে আসক্ত হইবে, আর দুজনে এক দেহ
হইবে? ৬ অতএব তাহারা আর দুই নহে,
কিন্তু এক দেহ। অতএব ঈশ্বর যাহা যোজনা
করিয়াছেন, মনুষ্য তাহা বিচ্ছিন্ন না করুক।
৭ তাহারা তাঁহাকে কহিল, তবে মোশি কেন
আজ্ঞা দিয়াছেন, ত্যাগপত্র দিয়া ত্যাগ করিবে?
৮ তিনি কহিলেন, তোমাদের হৃদয়ের কঠিনতা
প্রযুক্ত মোশি তোমাদিগকে স্ত্রীত্যাগ করিতে
অনুমতি দিয়াছিলেন, কিন্তু আদি হইতে
এমত হয় নাই। ৯ আমি তোমাদিগকে কহিতেছি,
যে ব্যক্তি ব্যভিচার ব্যতীত অন্য কারণে
আপন স্ত্রীকে ত্যাগ করিয়া অন্য বিবাহ করে,
সে ব্যভিচার করে; আর যে ব্যক্তি ত্যক্তা স্ত্রীকে
বিবাহ করে, সেও ব্যভিচার করে।
১০ তাঁহার শিষ্যেরা কহিলেন, যদি স্ত্রীর
সহিত পুরুষের এমত সম্বন্ধ হয়, তবে বিবাহ
না করা ভাল। ১১ তিনি কহিলেন, সকলে
এই কথা গ্রহণ করিতে পারে না, কেবল যাহাদিগকে
দেওয়া গিয়াছে, তাহারা পারে। ১২ কেননা
কোনো নপুংসক মাতৃগর্ভ হইতে নপুংসক
হইয়া জন্মিয়াছে, আর কোনো নপুংসক
মনুষ্যেরা নপুংসক করিয়াছে, আর কোনো
নপুংসক স্বর্গরাজ্যের জন্য আপনারা নপুংসক
হইয়াছে। যে গ্রহণ করিতে পারে, সে গ্রহণ
করুক।
১৩ পরে কতকগুলি লোক শিশুদিগকে
তাঁহার নিকট আনিল, যেন তিনি তাহাদের
উপরে হস্তার্পণ করেন ও প্রার্থনা করেন;
কিন্তু শিষ্যেরা তাহাদিগকে ভর্ৎসনা করিলেন।
১৪ যীশু কহিলেন, শিশুদিগকে ছাড়িয়া দাও,
আমার নিকট আসিতে নিষেধ করিও না;
কেননা স্বর্গরাজ্য এমত লোকদের।
১৫ তাহাদের উপরে হস্তার্পণ করিয়া তিনি
সেস্থান হইতে প্রস্থান করিলেন।

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ভাবিয়া দেখিলাম যে, ইহা কখনই হইতে পারে না। আমি
কেবল একাকী নহি, আমার সহোদর ও সহোদরা আছে।
তাহারা কোথায় আছে, তাহা জানিতে পারিলে, তাহাদিগকে
আনিয়া, আমার সহোদরা ভগিনীর সহিত বিবাহ দিয়া,
আমার সহোদরকে সুখী করিতে পারিলে, আমার সুখের
সীমা থাকিত না। কিন্তু তাহারা কোথায় আছে, তাহা
জানিবার উপায় কি? আমি তো কখনও বাটীর বাহির হই
নাই। আমার সহোদর সহোদরা কোথায় আছে, তাহা
জানিবার উপায় কি? আমার সহোদর সহোদরা আছে
কি না, তাহাই বা কে বলিতে পারে? আমার সহোদর
সহোদরা আছে কি না, তাহা জানিবার উপায় কি?
আমার সহোদর সহোদরা আছে কি না, তাহা জানিবার
উপায় কি? আমার সহোদর সহোদরা আছে কি না,
তাহা জানিবার উপায় কি? আমার সহোদর সহোদরা
আছে কি না, তাহা জানিবার উপায় কি? আমার
সহোদর সহোদরা আছে কি না, তাহা জানিবার উপায়
কি? আমার সহোদর সহোদরা আছে কি না, তাহা
জানিবার উপায় কি? আমার সহোদর সহোদরা আছে
কি না, তাহা জানিবার উপায় কি? আমার সহোদর
সহোদরা আছে কি না, তাহা জানিবার উপায় কি?

ᱚᱞᱚᱢᱚᱱ ᱚᱞᱚᱢᱚᱱᱨᱮᱧᱞᱮᱫᱚᱨᱚᱢᱚᱱᱚᱢᱚᱱᱚᱢᱚᱱ

ಸಮಾಧಾನಪಡಿಸಿ ಅವನ ಮನಸ್ಸಿಗೆ ಹಿತವಾದ ಮಾತುಗಳನ್ನಾಡಿದರು. ಆಗ ಅವನು ತನ್ನ ಹೆಂಡತಿಯರೊಂದಿಗೆ ಮತ್ತು ಸೇವಕರೊಂದಿಗೆ ಹೊರಟು ಹೋಗಿ ಒಂಟೆಗಳನ್ನು ಹೊಡೆದು ತನ್ನ ಮಕ್ಕಳಿಗೆ ಮತ್ತು ಬಂಧುಗಳಿಗೆ ಔತಣ ಕೊಟ್ಟನು. ಅವನು ಮಿಸ್ರಿಯಲ್ಲಿ ಸತ್ತ ತನ್ನ ತಂದೆಯ ಸಮಾಧಿಯಲ್ಲಿ ಹೂಳಬೇಕೆಂದು ಅಲ್ಲಿಗೆ ಹೋಗಿ ಹಿಂತಿರುಗಿ ಬರುವ ಪ್ರಮಾಣ ಮಾಡಿಸಿದ್ದನು. ಆದ್ದರಿಂದ

40

ہے۔ اور اُس نے اُن کو بہت سی تمثیلوں میں کلام کیا۔ جب
وہ سننے کے قابل ہوئے تو اُن سے کہا کہ بیج بونے والا
بونے کو نکلا۔ اور بونے میں کچھ تو راہ کے کنارے گرا
اور پرندوں نے آ کر اُسے چگ لیا۔ کچھ پتھریلی زمین پر
گرا جہاں مٹی بہت نہ تھی اور چونکہ مٹی گہری نہ تھی
اُس میں جلد اُگ آیا۔ پر جب سورج نکلا تو جھلس گیا
اور چونکہ جڑ نہ تھی سوکھ گیا۔ کچھ جھاڑیوں میں گرا
اور جھاڑیوں نے بڑھ کر اُسے دبا دیا۔ کچھ اچھی زمین
میں گرا اور اُگ کر بڑھا اور پھل لایا۔ کچھ تیس گنا
کچھ ساٹھ گنا کچھ سو گنا۔ جس کے سننے کے کان ہوں
وہ سُن لے۔ اور جب وہ اکیلا ہوا تو اُس کے بارہ
شاگردوں نے اُس سے اُن تمثیلوں کا مطلب پوچھا۔
اُس نے اُن سے کہا کہ تم کو تو خدا کی بادشاہت کے
بھید سمجھنے دیئے گئے ہیں پر اَوروں کو تمثیلوں میں
سُنایا جاتا ہے تاکہ وہ دیکھتے دیکھتے نہ دیکھیں اور
سُنتے سُنتے نہ سمجھیں۔ اور یہ تمثیل یہ ہے کہ بیج
خدا کا کلام ہے۔ راہ کے کنارے کے وہ ہیں جو کلام
کو سُنتے ہیں پھر اُن کے دل میں سے شیطان آ کر
کلام کو اُٹھا لے جاتا ہے تاکہ وہ ایمان لا کر نجات
نہ پائیں۔ پتھریلی زمین پر کے وہ ہیں کہ جب کلام
کو سُنتے ہیں تو خوشی سے اُسے قبول کرتے ہیں
پر اُن میں جڑ نہ ہونے سے وہ تھوڑی دیر ایمان
رکھتے ہیں اور آزمایش کے وقت بھٹک جاتے ہیں۔
جو جھاڑیوں میں گرا اُس کے یہ ہیں کہ جو کلام
کو سُنتے ہیں پر دُنیا کی فکروں اور دولت اور
عیش و عشرت میں پھنس کر اُن کا پھل پکتا نہیں
پر جو اچھی زمین میں گرا اُس کے یہ ہیں کہ
کلام کو سُن کر نیک دل سے اُسے تھامتے ہیں
اور صبر سے پھل لاتے ہیں۔ پھر اُس نے اُن سے
کہا کہ کیا چراغ اس لئے لاتے ہیں کہ پیمانے
یا چارپائی کے نیچے رکھیں۔ کیا یہ اس لئے نہیں
کہ چراغ دان پر رکھیں۔ کیونکہ کوئی چیز پوشیدہ
نہیں جو ظاہر نہ ہو اور نہ کوئی بھید ہے جو
کھلا نہ رہے اور نہ ظاہر ہو۔ جس کے سننے کے
کان ہوں وہ سُن لے۔ پھر اُس نے اُن سے کہا
کہ دھیان دو کہ تم کیا سُنتے ہو۔ جس ناپ سے
تم ناپتے ہو اُسی سے تمہارے لئے ناپا جائے
گا بلکہ زیادہ دیا جائے گا۔ کیونکہ جو صاحب
رکھتا ہے اُسے دیا جائے گا اور جو صاحب
نہیں رکھتا اُس سے وہ بھی لیا جائے گا جو
اُس کے پاس ہے۔ اور اُس نے کہا کہ خدا کی
بادشاہت ایسی ہے جیسے کوئی آدمی زمین
پر بیج بوئے اور رات کو سوئے اور دن کو
اُٹھے اور بیج اُگے اور بڑھے پر وہ نہ جانے
کہ کیونکر۔ زمین آپ سے آپ پھل لاتی ہے
پہلے پتی پھر بالی پھر بالی میں تیار دانے
پھر جب پھل تیار ہوا تو فوراً درانتی لگاتا
ہے کیونکہ کاٹنے کا وقت آ پہنچا۔ اور اُس
نے کہا کہ خدا کی بادشاہت کو ہم کس سے
تشبیہ دیں یا کس تمثیل سے اُسے بیان
کریں۔ وہ رائی کے دانے کی مانند ہے کہ
جب زمین میں بویا جاتا ہے تو زمین کے سب
بیجوں سے چھوٹا ہوتا ہے۔ پر بونے کے بعد
اُگ کر سب ترکاریوں سے بڑا ہو جاتا ہے
اور ایسی بڑی ڈالیاں نکالتا ہے کہ ہوا کے
پرندے اُس کے سایہ میں بسیرا کر سکتے ہیں۔
اور اُس نے اُن سے بہت سی ایسی تمثیلوں
میں کلام کیا جیسے وہ سمجھ سکتے تھے۔
اور بغیر تمثیل کے اُن سے کلام نہ کیا
پر اپنے شاگردوں سے تنہا سب باتیں
کھولتا تھا۔ اُسی دن جب شام ہوئی
تو اُس نے اُن سے کہا کہ آؤ ہم پار
چلیں۔ تب وہ بھیڑ کو چھوڑ کر جیسا
وہ کشتی میں تھا اُسے لے چلے اور
اور کشتیاں بھی اُس کے ساتھ تھیں۔
اور بڑی تیز آندھی آئی اور لہریں
کشتی پر ایسی پڑیں کہ کشتی بھری
جاتی تھی۔ پر وہ خود پیچھے گدی
پر سو رہا تھا۔ تب اُنہوں نے اُسے
جگایا اور کہا کہ اے اُستاد ہمارے
ہلاک ہوتے ہیں تجھے خبر نہیں۔
اُس نے اُٹھ کر باد کو جھڑکا اور
دریا سے کہا کہ خاموش رہ تھم جا
تب باد تھم گئی اور بڑا چین
ہو گیا۔ اور اُس نے اُن سے کہا
کہ تم کیوں ایسے ڈرپوک ہو
تم کیوں ایمان نہیں رکھتے
اور وہ بڑے خوف میں آ کر
آپس میں کہنے لگے کہ یہ
کون ہے کہ باد اور دریا
بھی اُس کی سنتے ہیں۔

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10

15

ऐसा कहकर उसने अपनी पगड़ी उतारी और अपने
सिर को नीचे झुकाया। तब वह उठा और उसने
अपने घर की राह ली। जब वह घर पहुँचा तो
उसने अपने सेवकों को बुलाया और उनसे कहा
कि देखो यह परदेशी इब्रानी हमारा अपमान
करने के लिए हमारे पास ले आया है। जब
मैंने ऊँचे स्वर से चिल्लाकर उसे पुकारा तो
वह अपने वस्त्र मेरे पास छोड़कर बाहर भाग
गया। जब मेरे स्वामी ने मेरी पुकार सुनी तो
वह क्रोधित होकर चला गया। तब योसेफ़ के
स्वामी ने उसे पकड़कर बन्दीगृह में डाल दिया
जहाँ राजा के बन्दी कैद किए जाते थे। वह
वहाँ बन्दीगृह में पड़ा रहा। परन्तु यहोवा
योसेफ़ के साथ था और उसने उसपर कृपा की
और उसे बन्दीगृह के अधिपति की दृष्टि में
अनुग्रह पाने दिया। बन्दीगृह के अधिपति ने
बन्दीगृह के सब बन्दियों को योसेफ़ के
हाथ में सौंप दिया और जो कुछ वहाँ किया
जाता था उसका वही प्रबन्धकर्ता था। उसे
कुछ चिन्ता न थी क्योंकि यहोवा उसके साथ
था और जो कुछ वह करता था उसे यहोवा
सफल करता था।

ખાવા માટે કોઈ ન હતું. એક વખત એવું બન્યું કે એ બધાં
ભેગાં થયાં અને પોતપોતાનાં કામ વિષે વાતો કરવા લાગ્યાં.
એક જણે કહ્યું કે મારે ઘેર ખાવા માટે કંઈ નથી. બીજું
બોલ્યું કે મારે ઘેર પણ કંઈ નથી. ત્રીજું બોલ્યું કે મારે
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છપ્પનમું બોલ્યું કે મારે ઘેર પણ કંઈ નથી. સત્તાવનમું
બોલ્યું કે મારે ઘેર પણ કંઈ નથી. અઠ્ઠાવનમું બોલ્યું
કે મારે ઘેર પણ કંઈ નથી. ઓગણસાઠમું બોલ્યું કે મારે
ઘેર પણ કંઈ નથી. સાઠમું બોલ્યું કે મારે ઘેર પણ કંઈ
નથી. એકસાઠમું બોલ્યું કે મારે ઘેર પણ કંઈ નથી.
બેસાઠમું બોલ્યું કે મારે ઘેર પણ કંઈ નથી. તેસાઠમું
બોલ્યું કે મારે ઘેર પણ કંઈ નથી. ચોસાઠમું બોલ્યું
કે મારે ઘેર પણ કંઈ નથી. પંસાઠમું બોલ્યું કે મારે
ઘેર પણ કંઈ નથી. છેસાઠમું બોલ્યું કે મારે ઘેર
પણ કંઈ નથી. સાડસાઠમું બોલ્યું કે મારે ઘેર પણ
કંઈ નથી. અડસાઠમું બોલ્યું કે મારે ઘેર પણ કંઈ
નથી. ઓગણસત્તરમું બોલ્યું કે મારે ઘેર પણ કંઈ નથી.
સત્તરમું બોલ્યું કે મારે ઘેર પણ કંઈ નથી. એકોતેરમું
બોલ્યું કે મારે ઘેર પણ કંઈ નથી. બોતેરમું બોલ્યું
કે મારે ઘેર પણ કંઈ નથી. તેતેરમું બોલ્યું કે મારે
ઘેર પણ કંઈ નથી. ચોતેરમું બોલ્યું કે મારે ઘેર
પણ કંઈ નથી. પંચોતેરમું બોલ્યું કે મારે ઘેર

ও মন্ত্রশক্তিতে প্রাণ। চক্ষে। আত্মাকে সর্ব্বত্র সর্ব্বদা সম্পূর্ণ।
আত্মা। আত্মাকে ছাড়া অন্য কিছুকে দেখা। আত্মা। আত্মাকে
বিষয়ে। ঐশ্বরিক শক্তির প্রভাবে। আত্মা। আত্মাকে। আত্মা।
আত্মা। আত্মা। আত্মা। আত্মা। আত্মা। আত্মা। আত্মা।
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ককেশস পর্বতের নিম্নভাগে যে পার্বত্য উপত্যকা
বিস্তৃত এবং সেখানে যে সমস্ত পার্বত্য জাতি বাস
করে তাহাদিগকে সর্কাসিয়ান বলে। সর্কাসিয়ান
জাতি দুই শ্রেণীতে বিভক্ত। প্রথম শ্রেণীর লোকেরা
অত্যন্ত ধনবান। তাহারা অশ্বারোহণ করিয়া
বেড়ায়। তাহারা অস্ত্রধারণ করে। তাহারা
অত্যন্ত সাহসী। দ্বিতীয় শ্রেণীর লোকেরা
দাস। তাহারা ক্ষেত্রে কর্ম্ম করে। তাহারা
অত্যন্ত দুর্ব্বল। তাহারা অস্ত্রধারণ করিতে
পারে না। তাহারা অশ্বারোহণ করিতে পারে না।
তাহারা ক্ষেত্রে কর্ম্ম করে। তাহারা অত্যন্ত
দুর্ব্বল। তাহারা অস্ত্রধারণ করিতে পারে না।
তাহারা অশ্বারোহণ করিতে পারে না। তাহারা
ক্ষেত্রে কর্ম্ম করে। তাহারা অত্যন্ত দুর্ব্বল।
তাহারা অস্ত্রধারণ করিতে পারে না। তাহারা
অশ্বারোহণ করিতে পারে না। তাহারা ক্ষেত্রে
কর্ম্ম করে। তাহারা অত্যন্ত দুর্ব্বল। তাহারা
অস্ত্রধারণ করিতে পারে না। তাহারা অশ্বারোহণ
করিতে পারে না। তাহারা ক্ষেত্রে কর্ম্ম করে।
তাহারা অত্যন্ত দুর্ব্বল। তাহারা অস্ত্রধারণ
করিতে পারে না। তাহারা অশ্বারোহণ করিতে
পারে না। তাহারা ক্ষেত্রে কর্ম্ম করে। তাহারা
অত্যন্ত দুর্ব্বল। তাহারা অস্ত্রধারণ করিতে
পারে না। তাহারা অশ্বারোহণ করিতে পারে না।
তাহারা ক্ষেত্রে কর্ম্ম করে। তাহারা অত্যন্ত
দুর্ব্বল। তাহারা অস্ত্রধারণ করিতে পারে না।
তাহারা অশ্বারোহণ করিতে পারে না। তাহারা
ক্ষেত্রে কর্ম্ম করে। তাহারা অত্যন্ত দুর্ব্বল।
তাহারা অস্ত্রধারণ করিতে পারে না। তাহারা
অশ্বারোহণ করিতে পারে না। তাহারা ক্ষেত্রে
কর্ম্ম করে। তাহারা অত্যন্ত দুর্ব্বল। তাহারা
অস্ত্রধারণ করিতে পারে না। তাহারা অশ্বারোহণ
করিতে পারে না। তাহারা ক্ষেত্রে কর্ম্ম করে।

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ঘরের ভেতরে গোরুর গোয়ালে দুধালো গরু আছে বলে
চাষাভুষোরা গোরু নিয়ে এসেছে। সন্ধে হয়ে এল। চাঁদ ও সূর্যের
আলো এসে পড়েছে। ঘোড়ার খুরের শব্দ শোনা যাচ্ছে। গরু
ডাকছে। ঘোড়ার হ্রেষা শোনা যাচ্ছে। গরুর গলার ঘণ্টা
বাজছে। ঘোড়ার গলার ঘুঙুর বাজছে। গরুর পায়ের খুরের
শব্দ শোনা যাচ্ছে। গোরু ডাকছে। ঘোড়ার হ্রেষা শোনা যাচ্ছে।
ঘোড়ার গলার ঘুঙুর বাজছে। গরুর পায়ের খুরের শব্দ
শোনা যাচ্ছে। গোরু ডাকছে। ঘোড়ার হ্রেষা শোনা যাচ্ছে।
ঘোড়ার গলার ঘুঙুর বাজছে। গরুর পায়ের খুরের শব্দ
শোনা যাচ্ছে। গোরু ডাকছে। ঘোড়ার হ্রেষা শোনা যাচ্ছে।
ঘোড়ার গলার ঘুঙুর বাজছে। গরুর পায়ের খুরের শব্দ
শোনা যাচ্ছে। গোরু ডাকছে। ঘোড়ার হ্রেষা শোনা যাচ্ছে।

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ছোট ভাই ধরল তাঁর হাত, আর তাঁর নাম রাখা হল
সেরাহ্। আর দেখা গেল, তাঁর হাত ফিরে এল আর
তাঁর ভাই বেরিয়ে এল। তখন তিনি বলে উঠলেন,
কেমন করে তুমি বেরিয়ে এলে? তোমার উপর
এসে পড়ুক এই বাধা। এজন্যই তাঁর নাম রাখা হল
পেরস্। এরপর তাঁর ভাই বেরিয়ে এল, যাঁর হাতে
ছিল সিন্দূর-রঙের সুতো। আর তাঁর নাম রাখা হল
সেরাহ্।

38 যোষেফের ভাই যে এই সব কাজ করেছিল, এ
কথা যখন যোষেফকে বলা হল, তখন তিনি
খুবই দুঃখিত হলেন। কারণ তাঁর ভাই তামার
সঙ্গে তাঁর যে বিবাহ হয়েছিল, তাঁর গর্ভে তাঁর
দুটি ছেলে জন্মেছিল। তাই তিনি তাঁদের
বলেন, তোমরা এই যে যোষেফের ছেলে, এ
কথা সবাইকে বলে বেড়াচ্ছ, তা নয়। তোমরা
তাঁর ছেলে নও। তোমরা তাঁর ছেলে নও, এ
কথা বলে তিনি তাঁদের ডেকে পাঠালেন। তাঁর
ভাই এসে তাঁর কাছে উপস্থিত হলেন। তখন
তিনি তাঁদের বলেন, তোমরা তাঁর ছেলে নও,
এ কথা বলে তিনি তাঁদের ডেকে পাঠালেন।
তাঁর ভাই এসে তাঁর কাছে উপস্থিত হলেন।

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ગુજરાતી લિપિનો ઉદ્ભવ અને વિકાસ

ગુજરાતી લિપિ એ દેવનાગરી લિપિ પરથી ઉતરી આવેલી લિપિ છે. ગુજરાતી લિપિ
દેવનાગરી લિપિ કરતાં સરળ અને વધુ વ્યવહારુ છે. ગુજરાતી લિપિ પ્રમાણે
ગુજરાતી ભાષાનો વિકાસ થયો છે. ગુજરાતી ભાષાનો વિકાસ ૧૦૦૦ વર્ષ
પહેલાં થયો હોવાનું મનાય છે. ગુજરાતી ભાષાનો વિકાસ અપભ્રંશ ભાષા
પરથી થયો હોવાનું મનાય છે. અપભ્રંશ ભાષા પ્રાકૃત ભાષાઓ પરથી
ઉતરી આવેલી ભાષા છે. પ્રાકૃત ભાષાઓ સંસ્કૃત ભાષાઓ પરથી
ઉતરી આવેલી ભાષાઓ છે. સંસ્કૃત ભાષા એ આર્ય ભાષાઓ પૈકી
સૌથી પ્રાચીન ભાષા ગણાય છે. આર્ય ભાષાઓ ઈરાની ભાષાઓ સાથે
સંકળાયેલી ભાષાઓ છે. ઈરાની ભાષાઓ ઈરાન અને અફઘાનિસ્તાન
વિસ્તારમાં બોલાતી ભાષાઓ છે. ઈરાની ભાષાઓ ઈરાન અને અફઘાનિસ્તાન
વિસ્તારમાં બોલાતી ભાષાઓ છે. ઈરાની ભાષાઓ ઈરાન અને અફઘાનિસ્તાન

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ગુજરાત રાજ્યના ખેડૂતોને પોતાની જમીન ખેડવા માટે ટ્રેક્ટર ખરીદવા માટે
સહાય આપવાની યોજના અમલમાં મૂકી છે. આ યોજનાનો લાભ લેવા માટે
ખેડૂતોએ પોતાના વિસ્તારના તાલુકા પંચાયત કચેરીનો સંપર્ક કરવો.
તાલુકા પંચાયત કચેરી ખાતે ખેડૂતોની યાદી તૈયાર કરવામાં આવશે.
તેમાંથી લાયક ખેડૂતોને પસંદ કરી તેમને ટ્રેક્ટર ખરીદવા માટે
સહાય આપવામાં આવશે. ટ્રેક્ટર ખરીદવા માટે ખેડૂતોએ પોતાના
વિસ્તારના ડીલરોનો સંપર્ક કરવો. ડીલરો પાસેથી ટ્રેક્ટરના ભાવ
અંગે માહિતી મેળવી તેમાંથી સારી કંપનીનું ટ્રેક્ટર ખરીદવું.
ટ્રેક્ટર ખરીદ્યા પછી તેના બિલ સાથે અરજી કરવી. અરજી સાથે
ખેડૂતોએ પોતાના ૭/૧૨ અને ૮-અ ની નકલ તથા આધાર કાર્ડની
નકલ જોડવી. અરજી મળ્યા પછી તાલુકા પંચાયત કચેરી તરફથી
ખેડૂતોને ટ્રેક્ટર ખરીદવા માટે સહાય ચૂકવવામાં આવશે.

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Denkard, Book 3
Electronic edition prepared by Joseph H. Peterson, 1999.

Note: Spelling has been normalized to conform with F.M. Kotwal and J. Boyd, A Guide to the Zoroastrian Religion (Scholars Press, 1982). Text in [] added by JHP.

Dk3 chapters 1-65. From a photocopy made by Mr. Damania and graciously supplied by Noshir Jesung.

From Peshotun Dustoor Behramjee Sunjana [Sanjana], The Dinkard Vol. I (Bombay: D. Ardeshir & Co., 1874).

Translation of the Gujarati preface.
The Denkard is one of the oldest, most reliable and valuable of the Pahlavi works that have been preserved by the Zoroastrian community. It contains some of the most exalted precepts of the Mazdayasnian religion; as also a life of Zoroaster, a history of the Zoroastrian religion, and much valuable instruction regarding this and the next world. Each and all of the subjects comprised in it are worthy the attention of Zoroastrians. But the style in which it is written is neither so smooth nor so simple as that of other Pahlavi works. Moreover, the subjects treated of are uncommon and difficult to understand. The task, therefore, of deciphering and understanding the work, is one of no ordinary difficulty; especially when one has to depend upon what his own individual efforts can accomplish. To give some idea of the difficulties that have had to be faced in carrying out the present undertaking it is enough to state that although a century nearly has elapsed since the Denkard was brought to this country from Persia, no Pahlavi scholar has as yet ventured to translate the work, with the exception of one or two of the subjects included in it.

The present respected Trustees of the religious and charitable funds of the Zoroastrian community of Bombay having highly approved of a suggestion made to them for publishing a translation of the Denkard, I was requested to undertake the work, under the patronage and support of the "Sir Jamsetjee Jijeebhoy Translation Fund." The present volume is the result of this arrangement, and is one of a number of similar other volumes which it is hoped will be published hereafter. This first installment is, with the approval of the Trustees, divided into the four following parts: --

1. The original Pahlavi text.

2. The same transliterated in Zand characters.

3. Gujarati and English translation of same.

4. A glossary of select terms.

Although every possible effort has been made to avoid errors and defects, yet looking to the

great difficulty of translating the work, I cannot venture to hope that it is entirely free from them.

I may mention that the Denkard does not appear to have been written either at one time or by one person: the different parts bear evidence of having been written at different times. The work appears to have been first composed, under its present name, in the time of the Kayanian King Vishtasp, the son of Lohrasp, by the principal disciple of our prophet, the holy Zoroaster; and, under his particular direction; and copies of it were, by the orders of King Vishtasp, distributed among the people, while the original work was placed in the royal library, and a copy of it was preserved in the "Déjé napésté" [1] The original work was found in the royal library by Alexander the Great when he invaded the capital of Persia. When King Ardashir Babagan of the Sasanian dynasty came to rule over Persia, he collected the scattered fragments of the work, and entrusted them, along with other religious works, to a learned Dastur, named Tosré, by whom they were, after examination and inquiries, arranged in the original order. Copies of this work were then, by the royal command, distributed among the people. Subsequently, additions were made to it by the light of other religious works, by Dastur Adur-Farnbag son of Farokhvzat [2].

From the account given at the end of the Denkard, it appears that the original Ms. of the High Priest Adur-Farnbag son of Farokhvzat was obtained, at the time of the fall of the Zoroastrian empire, from a descendant of his, by Dastur Adarbad, the son of A'dmit. Dastur Adarbad A'dmit seems to have carefully copied out the Ms. A copy of this copy was in the year 359 of Yazdegird taken by Dastur Mahávandád Ramiáné Béhrám. Copies in succession of the last mentioned copy were made till one of them made by Dastur Rustam Gushtasp Ardésar was, about a hundred years ago brought to Surat, by Mulla Behman the son of Mulla Behram, and, by him presented to Shet Aspandiarshah the son of Ratanjishah of that place. [3] A copy of this Ms. was caused to be made by Shet Aspandiarshah in the year 1156 of Yazdegird and by him sent to Messrs. Nanabhai Behramji, Manekji Navrozji Wadiaji, Behramji Navrozji Wadiaji, and Dadabhai Noserwanji, the then elders of the Parsi community of Bombay. This copy is now in my possession in the library of Dastur Edalji Darabji Sanjana.

The text of the present edition has been published after carefully collating the four following Mss.--

1. Ms found in the library of Dastur Edalji Darabji Sanjana, late head priest of the Shahanshahi Zoroastrians of Bombay.

2. Ms. copy in the handwriting of the late Dastur Temulji Navrozji Sanjana made at Surat.

3. Ms. copy in the handwriting of Rustamji Noserwanji Meharjirana, Head Priest of Nowsari.

4. Ms. copy found in the library of Mobed Minochehrji Jamaspji Wachhchha. [4]

Where different lections occur, the first of these Mss. is referred to by the initials D. E., (Dastur Edalji); the second by D. T. (Dastur Temulji); the third by D. R. (Dastur Rustamji) and the fourth by M. M. (Mobed Minochehrji).

In giving the pronunciation of Pahlavi words, every, word of Semitic origin has been compared

with its root and the pronunciation based thereupon. These pronunciations resemble those of the Pahlavi words written in Pahlavi characters in the Máliknámé Asúri, but do not resemble the corresponding Pahlavi words written underneath in Zand characters. The reason of this, I now think to be that, in former times our people, although they used Semitic words in Pahlavi writings, yet in reading them they did not pronounce them as in the original, but instead, read as if the corresponding Iranian Pahlavi words had been written. In proof of this assertion the Pahlavi works and essays which have been translated by Neriosang Dhawal and his predecessors, giving the pronunciation of the text in Zand characters, may be cited. Thus the practice of reading Semitic words as pronounced originally being discontinued, the recollection of the proper pronunciation gradually faded away. The author of the Máliknámé Asúri in compiling a glossary of words of Semitic origin used in the Pahlavi language, attempted to restore the original pronunciation, by writing the words correctly in Pahlavi characters and giving their meanings in Persian equivalents. But as the correct pronunciation was generally forgotten and as Pahlavi characters glide into, and are mistaken for, one another, an attempt was made, at a date long subsequent, to fix the pronunciation, by writing down under the words in Pahlavi characters in the Máliknámé Asúri, their pronunciation in Zand characters. The same reasons, however, that rendered the transliteration necessary; affected its accuracy; but, the pronunciation having been thus fixed, has been adopted up to the present time. The necessity, under the circumstances, of a return to the correct mode being obvious, I have endeavored in this work to give the proper pronunciation.

Drs. Frederick Spiegel, Martin Haug, Ferdinand Justi, and other learned scholars of Europe have, after much research and labor, given the pronunciation of Semitic words employed in Pahlavi writings: but they do not agree with each other. The labors and researches in this direction of Dr. Haug, who is well known in Bombay for his learning, are deserving of high commendation, and the pronunciations given by him are to a great extent correct and accurate. Still ill giving the pronunciation of Semitic words in this work. I have not ventured to depend upon the labors of these learned men; but have fixed both the pronunciation and the meaning of each Semitic word after a careful comparison of it with cognate Hebrew, Chaldiac, Samaritan, Syriac and Arabic roots. Where, however, I failed to discover a reliable root in any of the above languages, I have based the pronunciation on the current mode. Again, certain Semitic letters have undergone a change in Pahlavi: these are pronounced in the form in which they are found. Of the Iranian words used in Pahlavi, the pronunciation of 't' is represented by t, T, d, and D, and others: of these, instead of 'd' I have invariably substituted 't': the pronunciation 'd' being only used to represent [~]. Where any word or phrase, or letter, has appeared to me to have been left out in transcription I have supplied it, putting it in brackets thus:-- ( ). As regards the pronunciation of words of Iranian origin, where the pronunciation of Pahlavi words derived from the Zand is altered from the original owing to mistakes arising from the similarity of form of the letters of the alphabet, I have restored the correct pronunciation, after comparing the word with its original Zand root. On finally looking over the proofs I find that some of the more common words of Semitic origin have from oversight been omitted from the glossary: these will be inserted in the next volume.

The first three pages of the Denkard have been lost. The present work, therefore, commences with the fourth. The next nine pages of the original Ms. having been in places eaten away by moths, suitable places have been left in the Ms. which was brought to Surat from Persia, and in

the other Mss. which have been copied therefrom. Similar spaces have been left in the text published in this volume. For facility of reference I have numbered each succeeding subject in the book, commencing from the third question, in Persian numerals; the same numerals being affixed to the transliteration and the translations. The translation commences with the seventh subject numbered as above; as, owing to the portions of the preceding text being lost for the reason mentioned above, it was impossible to translate it in an intelligible manner. The figures in Gujarati and English on the margin of; the text, the transliteration, and the translations, represent the paragraphs or sections into which the text is divided. All the Semitic words occurring in the text, are inserted in the glossary: of words of Iranian origin, the most important and unusual only are introduced.

In the Gujarati translation I have followed the structure of the Pahlavi language, so as to reproduce, as far as possible, the style of the original text. This will, no doubt, render the translation rather difficult reading; but my object has been to make it useful to those engaged in the study of the Pahlavi language. The English translation has been made by Mr. Ratanshah Erachshah Kohiyar from the Gujarati.

In conclusion I beg to tender my thanks to those of my friends who have assisted me in carrying out this undertaking; as also to those who have supported it by subscribing for copies of the work.

1. PESHOTUN DUSTOOR BEHRAMJEE SUNJANA.

Bombay, the 19th day of the 9th month of the year 1243 of Yazdegird.

PREFACE TO THE ENGLISH TRANSLATION.

The English translation is a version of the Gujarati. It is strictly literal as regards the text, but the preface and the notes have been more freely rendered. A less severe rendering of the text, while it would have lessened the difficulty of the task, would also have enabled the translator to avoid the inelegance, and, in places, perhaps, the uncouthness, of language so disagreeable to the general reader. But it was feared that such a translation would not have suited the requirements of the student of Pahlavi: nor would it have brought out prominently peculiarities of thought and language.

The translator has been assured that the Gujarati version is strictly literal.

RATANSHAH E. KOHIYÁR.

NOTES:

[1. This was the name of a magnificent building erected at Istkhar by King Vishtasp for preserving works relating to the Zoroastrian religion.

2. This account of the Denkard is taken from the history of the book which is to be found about the middle of it.

3. This copy was, through the kindness of my late friend Dastur Ardesarji Rustamji Mulla Firozeji, in my possession for about a year. I have compared it with the one in the library of Dastur Edalji Darabji Sanjana which is now in my possession. Portions of the Surat copy were found to be abstracted by some designing person. Five of such portions, together with Ms. No. 3, hereafter mentioned, have been kindly sent to me, for use in the present undertaking, by my friend Dastur Rustomji Kekobadji from the library of Kekobadji Rustamji Meharjirana, late Head Priest of Nowsari. Copies of the other portions also have been obtained by me through the kindness of one or two other friends.

4. This copy has been kindly lent to me by my friend Mobed Minochehrji Jamaspji Wachhchha. It appears to me to be a careful transcript of the Ms. of Dastur Rustam Gustasp made by the late Mobed Jamaspji Faredunji Wachhchha. The second and third Mss. appear to have been transcribed about half a century ago or upwards.]

THE DENKARD. BOOK 3.
[First 3 pages are lost.]

[25.] Twelve questions asked by an Ashmogh (apostate)
...

QUESTION 9.
Again Ashmogh [1] asked:- Are what are (called) Manthra [2] in the nature of traditions? [3] (because) they are all told by Ohrmazd to Zartosht in the words [4] of Frashostar, Jamasp, [5] Hom and the yazads, and in those of persons born before Zartosht, and after Dayun [6]: hence, our opinion is, that the speaking of Ohrmazd to Zartosht is the hymns of the Gathas, and that the rest is composed by Zartosht and his disciples from traditions, but that by good faith having been placed therein it has been considered as appertaining to religion.

ANSWER.
Be it known (that other) [7] Manthra as they are different from the Gathas, (in structure of language) so they also differ from them in testimony as to higher (things): still, they are founded upon the hymn of Yatha ahu vairyo, [8] and, in them mention is made of the power of omniscience of God himself and of the Creation. Therefore, no portion of them is (composed) by the wisdom of man and they could not be composed from a number of current traditions. If, the Manthra, communicated to Zartosht in this manner in the form of a dialogue, be not all from Ohrmazd, and, by their being communicated in the voice of different persons, Ohrmazd is concluded not to be their promulgator, then, it would follow, that whatever revelations have been made in them, by Ohrmazd to Zartosht, about Zartosht and other good and evil persons, as also about the daevas and even the Ganamino, must have been made by the Ganamino and the daevas; and Manthra and Dateh, which are removers-away of the daevas, [9] must be considered

as declared by the daevas. Therefore, the communicating of the Manthra, by Ohrmazd to Zartosht, in the voice of many (persons) is, for the purpose that complete knowledge might be conveyed from Ohrmazd to Zartosht: and that is not fit to take objection to. Just as the Gathas are all told by Ohrmazd to Zartosht, and are in the voices of Zartosht, the Amahraspands, the Goshorun, and other yazads: and, that they are all told by Ohrmazd to Zartosht, about that, you have no objection to take. But it is owing to the (natural) disposition of an Ashmogh that he should have evil thoughts about and inverted vision of, scriptures, that have reference to protection by Ohrmazd.

QUESTION 10.
Ashmogh put the question: Why do you call it a sin to burn green wood on the fire? It is not (a sin).

ANSWER.
Be it known that, green wood being placed upon the fire, by reason of the fire becoming extinguished owing to its moisture and of its (the fire's) being improperly put to the hardship of drying that wood, we call it a sin. But that the reason of it should appear worthless and like dust to Ashmoghs is owing to their habit.

QUESTION 11.
Ashmogh put the question: Why do you call (drinking) liquor to excess a sin? since liquor cannot be drunk in the moderation.

ANSWER.
Be it known that, it is just, our calling immoderate drinking of liquor a sin. Because, it is said in the religion that whoever drinks much liquor, eats much food, and, consequently, owing to not having sung the hymns of the Gathas according to the law, he becomes guilty. But it is the habit of Ashmoghs to change the voice of others by rendering their throats dry and to prefer the consequent vice.

QUESTION 12.
Ashmogh put the question: By always reciting these Manthras, which are the word of Ohrmazd, you have to live with great circumspection; but by being so recited, they become a cause of hindrance to industry: then, how can the command of Ohrmazd in respect of the preference of Manthras and Gathas for the purpose of obtaining salvation for the soul be considered just?

ANSWER.
Be it known that, the object of our constant recitation of the Manthras is to inform (men) about the religion of Ohrmazd in respect of the relations with the next world and of the salvation of souls; because, by giving to the people of this world the understanding-power to know their Maker and to be the doers of deeds according with the will of the Lord, they acquire knowledge with respect to the invisible yazads, as also the daevas, become rememberers of the yazads and the acquirers of their love, and remain non-rememberers of the daevas and givers of pain to

them, and understand, whatever there may be to understand regarding Datehs, Manthras, Gathas, and are enabled to do, at the (proper) time, much of the work relating to them. Through it, is frequently obtained aid and knowledge in exercising dominion, chiefship, and justice in accordance with the times, in driving away the drujs that may have entered into one's body, in removing them from creation, in making mankind walk in freedom and in imparting happiness to a great many men in the world. And, moreover, wherever and at what time soever Ashmoghs come to raise a contest about religion, at those times, through the sagacity, wisdom and strength appertaining to it, means are found to break down all trouble-giving Ashmoghs, to refute (them) by God's religion, and to keep back harm from mankind.

[26.] THE 16 QUESTIONS ASKED BY A STUDENT.

QUESTION 1.

The first question put was this: Since owing to the singing of those heavenly Gathas, righteousness begins to accrue, and, by reason of the power that cherishes righteousness, the good acquire the strength that has reference to the next world, and go into the place of the highest heaven [garothman]; then, why is it said that righteousness, acquired by such power and in accordance with law, is canceled and the reward for it not obtained by reviling the good religion and committing other sins punishable with death?

ANSWER.

Be it known, that righteousness that has been completed and strengthened does not become non-existent or canceled; but at the time of the last judgment, owing to the sin of reviling the good religion and other sins punishable with death, the reward of righteousness being covered up, the righteousness remains buried. Otherwise, there is no cancellation of righteousness done according to the good religion. For, the annihilation of righteousness which has remained uncanceled during worship is owing to the greater weight of that righteousness being at an end.

QUESTION 2.

The second question put was this: If what Ohrmazd has said was for making it known to the (first) created Mashye and Mashyane, [10] then, why is the dialogue, which took place some generations after Mashye and Mashyane, declared to be the first dialogue? [11]

ANSWER.

Is in this way: What is said about the dialogue held, for the first time among men, with Jamshed has reference to the religion promulgated among the men who lived after the time of the original Mashye and Mashyane in question. The promulgation, directed to be made to Mashye and Mashyane of what Ohrmazd had said, is not intended for the original Mashye and Mashyane, but for those men and women, and for Jamshed himself, who were the descendants of Mashye and Mashyane. And the reason of it is this; if there are questions and answers, one with another, they can be in the conversation of at least two persons, and this conversation in the form of questions and answers, as it is mentioned as having taken place, in our behalf, for the first time, between Ohrmazd and Jamshed, so (no such conversation) has been reported to have taken place, or is shown to have taken place with Mashye and Mashyane.

QUESTION 3.
The third question put was this: If Gaosahudao [12] (prayer) is recited, all food can be eaten; and without it whatever is consecrated that alone can be eaten, and water that has been consecrated can alone be drunk: what is the reason of this?

ANSWER.
Be it known that in the Gaosahudao, vegetables and water are placed (before the reciter), so that, when the Gaosahudao prayer is recited, vegetables and water are consecrated and thus the reciter becomes fit to eat all food and drink water. Therefore, (he who) consecrates Dron, [13] should have some pure vegetables with the Dron, so that in the consecration of the Dron, the fruit of trees and (other) vegetables and water, being together, all vegetables and fruits of trees and water become consecrated and consequently the reciter of the prayer becomes fit to eat all vegetables and fruits of trees and to drink water: but, if the Dron be not consecrated (with the Gaosahudao prayer) and the thing belonging to vegetables is consecrated by means of the other thing (prayer) for consecration, in which vegetables and water are consecrated, then through that (prayer), the sayer of the prayer becomes fit to eat the food of the (particular) tree and to drink the (particular) water. If water is consecrated and (during the consecration) the prayer is broken, the water becomes unfit (for drinking) for the consecrator: and, if drunk with a prayer, is, as if drunk without a prayer.

QUESTION 4.
The question was put: It is declared that by repentance the path to hell does not remain at all: what is the reason of this?

ANSWER.
Be it known that, by the soul becoming impure through sin, the road (for it) is to hell; and the remedy for the remission of sin and for obtaining purity is through the dastur possessing a knowledge of the good religion, who knows to prescribe medicine for the soul and is a great purifier of it from sin. For, as in the profession of the physician medicine and other things are potent in each disease, and the giver of explanation about them is the physician of the body, and the ailing body is relieved and renovated through the instrumentality of the physician and the surgeon who are the pointers out and doers of remedies for the ailments of the diseased constitution and the deformed body; so, for the soul that is rendered unholy and polluted by sin, if, by the injunction of the dastur of the good religion, it be a hearty repenter for sin, a seeker of pardon by speech, and repenter by deed, there is remission of committed sin through the physician of the soul, the dastur of the good religion, and the soul becomes purified of the unholiness and pollution of sin, and thus the road to hell is cut off.

QUESTION 5.
The fifth question put was this: Which among the deeds of men is most beneficial to the world, the causer of much pleasure to the yazads, the causer of much pain in the world, and is the

highest in rank of all?

ANSWER.
Be it known, that among the deeds of men, the deed that is highly beneficial to the world is the remaining in submission to one's meritorious master and just king, who is a giver of commands for the improvement of the people: (the deed that is) the producer of pleasure to the yazads is the remaining firm in the Mazdayasnian religion and the keeping people righteous. And the deed that is highest in rank of all is the imparting of knowledge to worthy students, the originators of all righteous deeds.

QUESTION 6.
The question put was: Of the commandments published by former people and dasturs of the religion, if, owing to a difference of opinion of former people and the dasturs of the good religion regarding some commandment, some layman, with intent to move forward in his deeds and thoughts, should not obey that commandment, then, the commandment of which dastur ought he to listen to and act upon.

ANSWER.
Know (you) that it behooves the person belonging to the good religion to obey the command and to act in accordance with the command of him, who among the people is the head dastur and has under his power other people of the good religion; for, to render the person of the good religion without a want and of perfect thought, there is the decision of that one (dastur). Whatever other expositions there may remain (given) by previous religious leaders and dasturs of the religion, -- those expositions of the dasturs of the religion and of the leading men of the religion, it is good to love heartily, believe in, and, that people may act in accordance with them, to obey, without looking (at them) with an eye of scorn.

QUESTION 7.
The question put was: What is the reason of the greatness to the servant of religion from religion, to the ruler from rule, and to the learned from learning?

ANSWER.
Know (you) that, the continuance of religion is through the wisdom of the servants of the religion; (therefore) that is a reason for a religious person to obtain greatness from religion. To the ruler from rule * * * * [14] one reason is, the improvement of the learned themselves in all matters by means of wisdom that embellishes and the rendering worthy by means of profitable wisdom those belonging to them, for their benefit.

QUESTION 8.
The question put was: What is the reason of the admonition contained in the religion [15] for holding the barsom in that hand which is the left and is appropriate to barsom? And those persons who may keep (it) in the left hand, on what (ground) may they keep it?

ANSWER.
Know (you) that, those persons who keep the Barsom in (their) hands, in accordance with the admonition of the good religion about keeping the Barsom in the left hand and thus praying to God, are considered exalted-station-reaching, good created-beings, by reason of obtaining victory in the good path over other persons, by living with those thoughts that appertain to Ohrmazd. At the time when the sun rises in the east, he appears to men in such a manner that his face is opposite to the west, and (on) his right side is the north and on (his) left side is the south: from this, where the faces of men are towards the west, and on the right side is the north, and on the left side is the south, there, it becomes manifest to them, which is the left hand, for holding the Barsom in which, for worshipping God, there is an admonition in the good religion.

QUESTION 9.
The question was asked: It is mentioned, that in the widely peopled (earth), the sun shines on the 3 1/2 Karshwars [16] which are opposite to it, for the purpose of giving them light: what is the object of this?

ANSWER.
Know (you), that the earth has relation to the high mountains which surround it and to the universe: the figure of the earth being round, the half of that earth of seven Karshwars is said to be 3 1/2 Karshwars in the religion; and owing to the earth being round the sun in his motion always shines for the beauty, the refulgence and the luster of half the earth.

QUESTION 10.
The question was asked: If a man be washing the trunk of a tree from below with water and there appear on the top of the tree (some) unclean [17] matter belonging to man or dog, then, for the washer with water, is any connection established with that unclean matter without going up the tree, to the danger of (his) becoming polluted; and, by the shaking of that unclean thing, does he become punishable with death? and what is the remedy for that?

ANSWER.
Know (you) that, a good remedy for that is of this kind: the upper part of the tree becomes purified by exposure to a cloudless atmosphere and the connection of the wooden trunk with us is like that of the sense of sight. [18]

QUESTION 11.
The question was asked: How can men, through their deeds, become holders of relation with Ohrmazd, and holders of relation with Ohrmazd become perfectly beautiful and equal to the yazads? And how can they become distant from relationship to Ohrmazd, how more distant and equal to the daevas?

ANSWER.
Know (you) that men by being devoted to the good religion, through wisdom of a high kind, [19] become the acquirers of relations with Ohrmazd; by being more (devoted) to the good religion, become perfectly advanced for relationship with Ohrmazd; and by being most (devoted) become the equals of the yazads: and, by being not devoted to the good religion become distant from relationship with Ohrmazd; and by being devoted to the bad religion become more distant from Ohrmazd; and by being much devoted to the bad religion become equal to the daevas.

QUESTION 12.
The question was asked: Since the soul of man is bright and virtuous, that refulgent and virtuous (soul) cannot be transformed into the condition of souls formed for vice; [20] what, then, is the reason of the dictum contained in the Avesta about the becoming of a committer of sodomy and of him who causes it to be committed, an invisible daeva, and, of the running on this earth and in its interior of the souls of Ashmoghs in the black form of daevas?

ANSWER.
Know that, what is stated about the becoming like a daeva of a committer of sodomy and of him who causes it to be committed, is not about those who are obedient to Ohrmazd, but about the souls of those disobedient persons who have advanced far in the direction of the daevas and are for approving the actions of the daevas; because, with the souls of the pure are the yazads, -- owing to that the daevas keep aloof from them: similarly the daevas remain with the souls of sinners, -- owing to that the yazads keep aloof from them: the soul of the sinner is stated to be of the nature of daevas, owing to its remaining much in contact with daevas, worms, frogs, scorpions, snakes and ichneumons. And the soul of the committer of sodomy and of him who causes it to be committed is stated to be a more vicious daeva than that of other (sinners) owing to its greater connection with daevas. And the soul of a deceitful Ashmogh is stated to be of the shape of a daeva, owing to its running in the deepest hell. Otherwise, no change takes place in the nature of the souls of those who commit sodomy or cause it to be committed, by reason of their living in close relations with the daevas; and, in that of the soul of a deceitful Ashmogh by reason of its assuming the shape of a daeva.

QUESTION 13.
The question was asked: About the deeds of salvation of Gayomard, it has been said, on the testimony of the Avesta that, "Gayomard, by reason of his speaking the truth, went at once under the supremacy of the Amahraspands." [21] Again, another known opinion regarding him has been stated in this manner "His nature was created for Garothman:" [22] How then are these two (differently) given decisions to be accepted as dicta of religion?

ANSWER.
Know (you) that, what is said about Gayomard having been created for Garothman, because of his nature having remained, in this world, as pure as Garothman, (by abstaining) from the vices of this world, is admitted by people on (the authority of) the dictum regarding it; and, what is

mentioned about Gayomard having been saved by his deeds, has reference to the Evil-doer: therefore, these two different statements are truthful and worthy of being assented to and approved, without objection.

QUESTION 14.
The question was asked : One of two dasturs says about Gayomard that "notwithstanding the presence (in this world) of the Blemish-giver, [23] he lived thirty years"; and the other says that "no sooner the Blemish-giver reached (this world) than immediately he died"; which (statements) are opposed to each other (and) obviously objectionable: therefore, how are the two to be assented to and approved.

ANSWER.
Know, that, the weight of these statements depends upon the explanation obtained regarding them by men; therefore, if any one give an explanation regarding them with proofs from the Avesta, that (explanation) is to be believed in by all as the word of the prophet: and if, in such explanation, the purport of the two agrees with that of the person on the one side, then, that explanation is not objectionable, but of similar authority, purpose and relation. Therefore, such explanation of theirs, of (similar) tendency and relation, must be accepted and approved similarly with other matters of faith and explanations of things relating to the good religion declared by the dastur of the religion.

QUESTION 15.
The question was asked: In the Avesta, what is original (text) and what is commentary on it, are (treated) as the scriptures; all these are said to be composed from the very first Word, Yatha ahu vairyo; but, how was one part [24] formed from one word of Yatha ahu vairyo?

ANSWER.
Know (you) that, in the Avesta, the original (text) and the commentary upon it, are, as scriptures, founded on the Yatha ahu vairyo; and, as without a man's head the hair that give (it) beauty cannot exist, so without the Yatha ahu vairyo the commentaries that give additional beauty to the religion cannot exist: therefore, there is nothing objectionable (taken) one with another. [25]

QUESTION 16.
The question was asked: What is the reason for keeping the nasa of men and dogs at a distance of thirty paces, and a woman who is menstruating at a distance of fifteen paces, from anything pure? Is the pollution arising from the nasa of men and dogs greater than that from the menses? (for) from the overplus in the thirty paces, the defilement from the nasa of men and dogs (seems to be) greater. What, then, is the reason of the mention made (in the religion) about the holy ceremonies for the Good Creation [26] becoming more impure than the nasa of men and dogs, by being looked upon by a woman who is menstruating?

ANSWER.
Know (you) that, the greater pollution of the nasa of men and dogs than that of menses is

apparent from the distance of thirty paces; but the cause of a pure thing being defiled by being seen by a woman who is menstruating is owing to the nasas [27] acquiring power to run with great force on a woman who is menstruating, and, to the penetration of the nasas into the pure thing through the sight of that woman. And, as the secretly injurious stink of the wind of the posteriors by going into the nose, -- (as) that stink of a foul stomach, -- is injurious to living created-things, so her looking at the things appertaining to holy ceremonies, renders those things useless.

27. Exposition in the good religion about the greatness of times, about the things appertaining to greatness, and as to whom power accrues by attaining to greatness.
Know (you) that, the greatness of time depends upon good and evil: in it there is goodness through the inherent attributes of the Spenamino, [28] and evil through the opposite attributes of the Ghanamino.

There are eight principal (heads of) knowledge of every good and evil (that happens) in time: their names are Spenaki, Ghanaki, Vadi, Varuni, Bagi, Dadani, Vahuyati and Dushneyati: and the access (of good and evil) is owing to them.

Spenaki is knowledge regarding the (right) understanding of wisdom, obedience and truthfulness in religion, and regarding suffering (persecution) for its (religion's) sake; and it is intended for those who are celebrated for spreading true accounts of the good religion and for religious teachership.

Ghanaki is knowledge regarding the (right) understanding of the disobedience pertaining to the bad religion which opposes the Athornan class; [29] of the inability to see and hear what pertains to the good religion; (and) of the teaching to commit sin and to be ungrateful; and, it has reference to those who are well-known for doing injury to the good religion.

Vadi is knowledge regarding the (right) understanding about the giving by the Arthestar class [30] of the assistance arising from (giving) power, elevated station, authority and justice to the priestly class: and it has reference to those who are renowned for dominion and authority.

Varuni is knowledge regarding the (right) understanding of selfishness that injures the priestly class, of all deceitfulness that helps (such) education (as that) of Bradrok-resh [31] and of evil disposition and immorality; and it has reference to those who are well-known for doing harm and injury to the (priestly) class.

Bagi is knowledge regarding agriculture for (the benefit of) the world; and it has reference to those who, by living conscientiously, collecting food, and bestowing it (upon people) for the sake of a rich reward, are well-known as increasers of help to the priestly and the governing classes.

Dadani is knowledge regarding destruction by robbers and oppressors in the world; the injury done to the prosperity of the world through want of mercy, want of sympathy, miserliness, and meanness; and the harm done to mankind by causing scarcity (of food) and dearth: and has

reference to those persons who are injurers of the profession of agriculture.

Vahuyati is knowledge regarding the Hutukhsh [32] class, which class is an helper of the (above) three classes: and to the soul of the follower of this profession, there is acquisition of holiness, through good thoughts, good words, and good deeds.

Dushneyati is knowledge regarding people following evil professions: the soul of him who follows evil professions becomes guilty through evil thoughts, evil words, and evil deeds; and it is a doer of injury to those who follow the three professions. [33]

The formation of the members of the different professions possessing the above knowledge, depends upon the influence of the respective principles; [34] and he, over whom (either of the principles) prevails becomes subject to it.

The good knowledge comprised in Spenaki is (intended) for Vadi; and the knowledge comprised in Vadi is (intended) for Bagi; and, the knowledge comprised in Bagi is (intended) for Vahuyati.

The evil knowledge comprised in Ghanaki is (intended) for Varuni; and the knowledge comprised in Varuni is (intended) for Dadani, and the knowledge comprised in Dadani is (intended) for Dushneyati. And, the manifestation of men in their various meannesses and goodnesses, is owing to them.

Evil arises from oppression, and oppression prevails in the world in various ways. Similarly, various persons prevail in goodness through virtue. In times pertaining to the Evil One [35] the low, generally, have power over the high: at that time much wickedness becomes manifest through oppression, as is said in the holy religion:-- "Man's deeds for obtaining good acquisitions are owing to the strength of the yazads, and (his) deeds for obtaining evil acquisitions are owing to the strength of the daevas."

Times that come for the greatness of Ohrmazd, the Creator, are owing to goodness, and are the cause of making people of a higher nature through goodness; and, owing to them, injury is done to the evil-giving of wickedness and to (men's) becoming wicked through the Evil Principle. And the destruction, from the beginning to the end of time, of the evil-imparting of greater wickedness, which is to happen to mankind through the Evil-doer, is owing to the Principle (of Good) which at once puts a stop to it among mankind. The equibalancing of the powers intended for the Frashegird, [36] and the greater access of the strength and connection (pertaining to them), in the creation, is owing to the prevalence in it of the Good Power which renders Evil lusterless.

Again, the times that possess great preeminence in evil, are (such), owing to there being much more evil than good in them; and, during these times, harm is done to all people through the deceitfulness of the Deceiver In this manner, owing to the continuance of the Good and the Evil Principle among mankind, harm will be done till the time of the Frashegird. In the time of the Frashegird, by means of goodness, there is living with purity; and, owing to that, to the Ghanamino, there will be a want (of occasions) to do harm. And all good persons will obtain immortality and a final well-regulated constitution through the instrumentality of the Will of the

Lord Creator having reference to His final intentions.

28. Exposition in the good religion regarding the greatness of the relations, disposition, and strength of natives of Iran.
Be it known that, the greatness of the relations of a countryman of Iran is owing to the Mazdayasnian religion and to his being obedient (to Ohrmazd) through the laws of the Mazdayasnian religion. And the superiority of his disposition and strength is owing to certain qualities and demeanor pertaining to obedience (to Ohrmazd.) The ways of Iranians are the ways of the Mazdayasnian religion; therefore, whoever is a native of Iran is always a breaker of cruel customs. Because a native of Iran has the ways of the Mazdayasnian religion and keeps the good Mino [37] with him, he has greatness, and the Evil Principle is (constantly) harassed by him. And, owing to well-made, (justly) proportioned and well-regulated food, he keeps healthy, well-mended, improved, happy, pure, beautiful, fragrant, and cheerful. And as to certain (other religious) communities, their preeminence of disposition and of strength is owing to their quality of disobedience (to Ohrmazd) and to their possessing the ways of the religion of the Ghanamino, and to their keeping the Evil Principle with them. And so, the Good Principle is hurt by them. And, owing to badly proportioned, corrupted and extremely uniform food, they remain ill, evil-doers, corrupted, miserable, impure, stinking, ill-shaped, and distressed.

29. Exposition in the good religion regarding the origin of the formation of the peoples (living) on the outskirts of Iran.
Know that the formation also of the religion and customs of the people of the borders, whose original country was Iran, is (derived) from the original religion and faith of their Iranian ancestors. Therefore, to them there is (accrual of) good, profit, and increased strength by inquiries concerning this same religion and system. For, the power they have attained is owing to the Iranian religion; and those who have become lords of the world, inclusive even of Xwaniratha, [38] are (descended) from Hooshang, Tahmurasp, Jamshed, Faridoon; Erach, and other Iranians; and, whatever greatness their sovereignty has acquired, that greatness is owing to giving freedom and happiness to (their) subjects; and owing to that there is perpetual advantage to them. Therefore, the decisions of other rulers, [39] who are not approvers of those who tell lies for the sake of oppression, of those who raise up dissensions in religion, of murderers and highwaymen, must always be acknowledged by the servants of Ohrmazd, and, they (the rulers) must be reckoned as protecting kings, and (the servants of Ohrmazd) must keep (themselves) obedient to them according to the laws, without revolting, and promote their rule. But, if any one there, [40] should arrest the greatness, the glory and the splendor of the Mazdayasnian religion for the sake of introducing (another) religion, then, (the servants of Ohrmazd) should keep (themselves) in the right from such cruel persons in the manner in which advantage and happiness may appear to them. And those who may have fallen from that religion and become damned should be persuaded to turn back. Again, a check should be given to the advancing strength and the attack of the "Yahud" [Jewish] religion of Rum and "the Masahiya" [Messiah, i.e. Christian] [41] religion of Khavar, [42] and the "Mani" religion [Manichaeism] of Turkestan, lest their wickedness and degradation should enter into (our) co-religionist friends and the purity of our religion, which is older than that of Rum, should be dimmed.

30. Exposition in the good religion regarding persons whose ways are deserving of superior privileges being bestowed upon them.
Be it known that, among persons whose ways are deserving of higher or lower privileges being bestowed upon them, are many persons of this kind: among them the first rank is held by a person of advanced age, skilled in the arts, and the second and lower, by a skilled youth. There are many reasons for the elderly man-of-art being superior to the youthful man-of-art: He who is advanced in age has acquired, with his knowledge, experience regarding that knowledge; so, much faith is reposed in him and evil of any kind is removed through him; and the youthful man-of-art, with his knowledge, does not attain to the proficiency of the (elderly) man-of-art until he becomes of advanced age. Lower in rank than him, the third, is the young man without (knowledge of) art; and lower than him -- the last, is the old man without (knowledge of) art. There are many reasons for the superiority of the young man without (knowledge of) art over the old man without (knowledge of) art: there is hope of a young man attaining to (a knowledge of) the arts through his superior and uniform strength.

31. Exposition in the good religion regarding the contentedness of those who carry on their business in the right way and the discontentedness of those who carry on their business in the wrong way.
Be it known that, whosoever pursues his calling according to the law, -- his profession is one for acquiring enduring wealth and not for acquiring transitory wealth; [43] and that pursuer of his calling by the good path (and) acknowledger of God's obligations, lives cheerfully and contented. He whose calling is to acquire transitory wealth and to avoid enduring wealth, -- that pursuer of his calling by the wrong path, lives a grumbler, morose, restless and discontented. The enduring wealth that keeps the body in order and the soul strengthened is owing to good behavior; and the increase of transitory wealth is owing to the absence of it (good behavior) (and) to evil behavior. The thing that gives to the soul deliverance of every kind and turns away all sin is righteousness.

32. Exposition in the good religion about protection and the leaving off of protection.
Be it known that, the protection (of man) by the yazads in boundless ways and in various modes is owing to man's remaining aloof from the commission of sin and his being righteous. As long as there is goodness, so long the yazads are keepers of relations with the good; and they leave off protecting those who take to committing sin. Since it is so, that, by committing sin and thinking evil of righteousness, (men) become driven from relations with the yazads, then, surely, from this, good people should always entertain hopes (of reward) and evil-doers, terror (of punishment). If ever in this earthly habitation, an evil-doer, who wallows in sin, with an increase of sinful deeds, live, among mankind, as one who has obtained good reward and is protected; and, if a good man live without the (good) fortune to be protected, then, it is positively said (in the religion) that: -- in the invisible world, owing to deliverance and superior position, the good attain to a happy state at the end, and the bad, owing to suffering imprisonment and disgrace, attain to an unhappy state at the end. (Therefore) if at any place holy men find it very injurious and hurtful (to speak the truth), still it (the truth) must be spoken. And, if at any place, holy men should find untruth very convenient and beneficial still, it must never, at any time; be spoken. There is an admonition in the good religion about truthful persons that, if owing to true

information being given by a truthful person, he should injure holy men, still, not looking to that, he should be praised for his truth-speaking: and, similarly, if at any time, by telling an untruth, his (the untruthful person's) false information should do a benefit to holy men, still, that ought not to be admitted, and he should be despised for his falsehood.

33. Exposition in the good religion about the man who abstains from sin and advances in righteous, and the man who abstains from righteousness and advances in sin.
Be it known that, if Vohuman [44] live as a guest in the heart of any (man), and Ohrmazd be the ruler over his will, then, his house (i.e., body) is peaceful; his thoughts possess the truthfulness of the Invisible Abode; his speech is comformable to reason; and, his deeds, are (calculated) to abstain from sin and to move forward in righteousness. And if Akoman [45] be in the heart of any (man) and Varun [46] be the ruler over his will, then, he is the abode of anger and the rulers over his mind are the invisible Principle of Sin, and, selfishness that gives commands to (his) tongue; hence, his deeds are (calculated) to abstain from righteousness and to advance in sin.

34. Exposition in the good religion about the ways of the good religion having reference to the wishes of the yazads and the ways of the bad religion having reference to the wishes of the daevas
Be it known that, the yazads approve of the thoughts relating to the ways of the good religion for the reason that, they (i.e. the ways) themselves are for (securing) the Good Principle and for turning back from the Evil Principle: therefore, he who is for securing the Good Principle, is a turner away of himself from the Evil Principle, for the sake of righteousness; and righteousness is the wish of the yazads. The daevas approve the thoughts relating to the ways of the bad religion for the reason that, they (i.e. the ways) themselves are for the Evil Principle and for turning back from the Good Principle; and, again, whoever possesses the Evil Principle, is a turner away of himself from the Good Principle, for the sake of sin; and, sin is the wish of the daevas.

35. Of the first bearer of the good religion.
Be it known that, the reason for mankind becoming doers of work of a superior kind is religion; and it is owing to it only that there is a living in prosperity through the Creator. It is always necessary to send it (religion) from time to time to keep men back from being mixed up with sin and to regenerate them. Gayomard, who was the origin of mankind and the first king of the world, was the first to accept the religion from the Creator. And, Soshyant, -- the last bringer of religion for mankind from God and the embellisher of the world through religious deeds, -- he, who will make mankind walk in purity, -- is the chief and lord of the last men; he, in accordance with the will and desire of the Creator, will be the bringer of His religion at the time of the End, and will be the giver of perfect beauty to the work of rendering the world pure, free from harm and fit for paradise, -- which work was (first commenced) through Gayomard. All the reformers of mankind (i.e. prophets) are considered as connected with its (religion's) design; and the heavenly angels, -- the bringers of the good religion, are the mediators of the prophets of the good religion; but there will be no necessity for sending religion, through a prophet, for the (benefit of) Creatures of the world who will be in existence after him (Soshyant). Religious

teachers who, -- in times of exceedingly sinful deeds and depraved manners, and during the predominance of those who make men exceedingly sinful in respect of religion and make them skeptical regarding the good religion, and of those who profess a religion which encourages men to go towards darkness, -- are the promoters of religion, illuminers and superior-knowledge-possessing-renderers of the world by means of imparting to it knowledge regarding the entertaining of hopes about the first world; -- if people should approve, from its published design, the religion of such messengers (i.e. the religious teachers), then, they (the people) should acknowledge those messengers as prophets, for the sake of their good religion: but if in that religion mention is made about the non-deliverance of the inhabitants of this world, then, they should abandon it without examination. [47]

36. Exposition in the good religion for Mazdayasnians to remain aloof from the worshippers of the daevas who disobey God and from the nature of deceitful Ashmoghs.
Be it known that, the souls of worshippers of daevas and of deceitful Ashmoghs, owing to their impure nature, although (located) in a living body, are, according to the religion, (as if) possessing a dead body; and that body with life is considered as (fit) for hell; hence there is a danger of their pollution and bad qualities reaching Mazdayasnians through mutual intercourse with them; therefore, (the Mazdayasnians) must remain aloof from touching their living bodies, for their bodies are in all places like decayed nasa.

Again, it is made known thus, that owing to their friendship and the touch of close relations with them, there is diminution of purity, alloying of good qualities, (with bad ones) and harm to habits, and lessening of glory. These people are through friendship and the practice of eating and drinking with them, givers of separation from the yazads and of relations of impurity; and (thereby) the understanding becomes debased; therefore, as far as possible, (we) must remain, aloof from contact with and separate from them, and with that, do also this, (we) must wash three times with hot water those plates and eating vessels which they use, and Mazdayasnians must avoid eating and drinking from out of them.

37. Exposition in the good religion about those among God's servants who hold the superior, the middle, and the inferior rank.
Be it known that among the servants of God, he, who is self-informed with knowledge about himself as a servant (of God) and guides himself by means of a likely-to-improve principle, in the brightness, majesty, wisdom and (good) qualities pertaining to him, is a superior servant of God. And he, who improves himself by exactly imitating that improved servant of God, and guides his powers, in the way they should be guided, is a servant of God of the middle rank. And he, who, through an accomplished person possessed of perfect wisdom -- by means of such powers-improving advice as his, -- is himself (possessed) with knowledge regarding improvement, is, among the servants of God, a servant of inferior rank. [48]

38. Exposition in the good religion as to the nature of very great happiness, very great misery, happiness accompanied by misery, and misery accompanied by happiness.
Be it known that, very great happiness and misery, happiness accompanied by misery and misery

accompanied by happiness, of men of this world, are quickly-vanishing. And with the going away of misery of this world, happiness is connected, and with the going away of happiness, misery is connected.

39. Admonition and exposition in good religion about that from which men have to obtain deliverance and about those things which are not fit to be approved of by them.
Be it known that, there is an admonition to man that his obtaining deliverance (from hell) is by wishing in accordance with and by inquiring about, the will of Ohrmazd, and, by living properly in accordance with the will of the Lord through the way (pointed out) in the good religion; or, by doing, by means of the directions given in the good religion, the work relating to it; and by remaining aloof from deeds, hurtful and relating to repentance, (which) should be abstained from. He whose conscience is the pointer out to him of the higher path and whom reason governs is the man who has found Ohrmazd's wish; but he, who abstains from obtaining knowledge regarding means for himself and is without the desire to preserve himself in truthfulness and is not an approver of reason that counsels contentment, [49] is self-willed, of a perverse conscience, and pertains to selfish things.

40. Exposition in the good religion regarding the Lord of Existence being the Creator of Being and the creation.
Be it known that, the Lord of Existence is manifest through every existent and created thing pertaining to him.. The Self-existent is possessed of a faculty of superior wisdom. And, before the work of the Lord was promulgated through the Spenamino, He Himself existed. And the existence of all is owing to the Self-existent. Again, the manifestation, among men, of the Lord of Existence, through what he has brought into existence, happened last. [50] For, the manifestation of Ohrmazd as the existence-giver of Vohuman was after the work of creating Vohuman. So, the wisdom pertaining to the religion being necessary for the creation, and, it being necessary that it (the religion) should be spread by means of the personality of Vohuman, -- Vohuman, having been created by the Creator, is, as the first creation. And, Vohuman having been created by the Creator, he is, in expositions of the religion, mentioned as the son of the Creator, and the Creator, in respect of Vohuman, is mentioned as the father. Then, it is proved from this that, the Creator must have manifested himself, before the creation of Vohuman. And whatever knowledge regarding Him Vohuman has obtained, -- he is made the possessor of that knowledge by the Creator. Therefore, it appears from this that, the creator is able, through His perfect knowledge, all-sufficient power and entire control, to create as much profitable creation as is wanted. And there is no one who is high in wisdom, possessed of most knowledge, and holder of most dignified advantages, like Him. Therefore, (as regards) the religious teacher among religious teachers who is (considered) as himself the Creator, also, as (both) father and son, -- that is impossible; -- (for) that the father is made before the son and the son after the father -- these two (propositions) are (considered) regular in all religions. Again, the Self-existent himself is One, and he has alone created (the creation): how could he, (then) create himself after? According to the law of descent of things, one, among two, must precede; therefore, if two precede, and two follow, it is proper, that the one that precedes the other among them, should be called the father and the other the son. (For) among the two, (created, the one) before and (the other) after (the other), the first is the father of the second, and the second is the son. But the

aged father born before the son, cannot be the son; and, the son born after the father, cannot be the father.

41. Exposition in the good religion as to the Creator of the creation having promised to keep free from dread that (part) of His creation which abstains from giving pain to its Creator.
Be it known that, the Creator of the creation is an acknowledger of His creation, as His creation, because of relations being maintained, by the creation. which He has created, with Him. And He is an esteemer of the creation (as) valuable, because of higher relations (maintained) by the creation. And God Himself becomes an esteemer of His creation (as) valuable, by identifying Himself with it. That is, He Himself becomes a bestower among the creation of the precious gift of thoughts regarding Himself,. and a keeper of it (the creation) free from dread, by reason of (the creation) not displeasing the Creator openly: [51] for, the Lord is like a King over his people. Again, whoever guides himself, among the people of the Lord, by the wisdom of the Creator, and is generous, he undoubtedly, is not an injurer of himself through deeds of sin The religion of those religious preceptors, [52] who are of the side of God, is said to be one that does not at all harm His creation by deeds of sin and does not without reason cause suffering in the Kingdom, owing to the generous deeds, done through the wisdom pertaining to, and of the sacred justice administered by it (the religion). And those who have remained without and behind it (i.e. the wisdom pertaining to the religion) are said to be positively thoughtless.

42. Exposition in the good religion regarding the Superiority and superior dignity of Athornanship over Arthestarship and Vastariushship.[53]
Be it known that, the superiority and the superior dignity of Athornanship over Arthestarship and Vastariusship are known from many reasons. And one (reason) among them is, that the two titles, soldiership and peasantship are included in priestship; for, the warriorship of an Athornan consists in smiting the invisible drujas and, his peasantship in making (himself) a worshipper of God. [54] And again, the work of conveying the soul in the presence of its Creator is (done) by Athornans.

Another reason is, that to every man the acquisition of knowledge respecting (his) duties -- such as, to know the creator, and to distinguish numerous (deeds of) righteousness and sin -- is through the Athornan class: as also, every man is, in all deeds, relating to his soul, of extended and detailed boundary, through the Athornan class.

Third. The higher rank of priesthood than that of soldiership and peasantship is owing to its religious communing, disposition and the superiority of (religious) places.

Fourth. The dignity of the head in the human body is (allotted) to the profession of Athornan; of the hand, to the profession Arthestar; of the belly, to the profession of Vastariush; and of feet, to the profession of Hutokhsh: thus, it is symbolically shown, that in rank and dignity, the profession of Athornan is as the head of the world; the profession of Arthestar is as the hands of the world; the profession of Vastariush is as the belly of the world; and, the profession of Hutokhsh is as the feet of the world.

Fifth. The superiority of priestship is owing to the (priest) being (set) over the work relating to their (i.e. of the members of the three other professions) souls; for, whoever is in the profession of Athornan, is always a pointer out to people of boundless (knowledge) regarding their souls. The Athornan class being mentioned in the good religion as the best adorner of the mansions of Ohrmazd [55] -- this is a proof, fit to be admitted, of the greater superiority of the Athornan class than that of the Arthestar and Vastariush classes.

43. Exposition in the good religion regarding man's becoming virtuous in all the virtues of the world by means of his being made to observe the commands of the religion regarding him.
Be it known that, if a person (be) able, in respect of wealth, fullness and learning, to impart instruction in the wisdom pertaining to the good religion, (then) that person, having the power of learning and wealth, ought to give zealous assistance in respect of wisdom and wealth to those not fully able; so that, the enabler (of others) may become, through the God who enabled him, an acquirer of the reward of fitting dignity in both the worlds, and may, through the power of the yazads become the receiver of full protection in both the worlds; and also that, people may remain bound, as holders of full relations, in respect of the virtues of both the worlds, and the world may thence become improved, mended and beautified, and the good tribe may increase, and men obtain deliverance (from hell) and (the) exaltation (of heaven.)

44. Exposition in the good religion regarding the warring the yazads to smite the Opposer and to suppress the dark danger (arising through him), for (enabling) the people to live as good creation.
Be it known that, the yazads are, by the command of God, for the purpose of removing and driving back each of the numerous dangers that have approached at different times: and as a wise physician knows the remedies for driving back the ailments of the body and for making improvements in the original constitution; and (as) the cultivator, who removes evil from corn, is the person to apply remedies to corn affected with destructive evil; so they (the yazads) are for the purpose of not allowing harm to happen to the creation at the time of danger and for driving it back. And they come, by the command of God, immediately upon the appearance of approaching (danger), and smite the enemy powerfully in a way that he may not rise up again. They are like heroes who bestow the advantage upon the world of living in happiness without the fear of enemies, of affording rest to people for a long period, and of spreading in the world the religion and (its) glory.

45. Exposition in the good religion regarding evil to man, arising from his conducting himself, by means of the soul, for (obtaining) the riches appertaining to the body.
Be it known that (for man) to remain in obedience to the Creator, depends upon his knowledge, in every particular, regarding religion. (For), owing to it (religion), a worthy man becomes a conductor (of himself) towards his Creator without evil, harm or vice, by means of the things appertaining to the spirit and the body. And the becoming vicious of men is owing to the diminution and destruction of the wisdom pertaining to the soul; and hence the soul becomes guilty. As, owing to admixture, disease is engendered in the body, so, owing to sin, illness, the pain of death and misery happen to the soul. Through the miserliness that causes injury to the riches of the soul and through the dishonest practices of a Farehbut [56] and the murderous

destructive practices of an Aibibut, [57] there is a diminution of the life of, and a happening of harm to, the perfect creation of the Creator. When man regulates his conduct by means of the wisdom relating to the soul and by means which secure the riches of safety of body and of prosperity, then the Good creation [58] prevail to some extent over those who do harm to the creation of the Creator. And owing to the greater strength derived by him (man) through, and the care taken of him, by the Creator, the strength of the Injurer [59] who always hovers over him to do him harm, will not prevail. Men pass their own and their kindred's lives in a proper manner through virtue; and in an improper manner through doing injury. Therefore, arrangements (made) by virtue, ought to be protected from persons possessing a disposition to do harm; and communities whose practices are calculated to cause harm ought to be avoided. Those who are religious teachers, are not causers of harm to the Creator, but those whose religion is such as to instill (into people) a desire for sins that give pain to the Creator, for falsehood, for mischief, and for harm-causing means, their (religion) is worthless. Such a religion cannot be considered to be from the Creator and cannot be called good.

46. Exposition in the good religion about the duty of rulers being, as far as practicable, to remove misery, want, hardships, filth, and pestilence from men.

Be it known that, as it is the personal duty of rulers having a knowledge of the religion to prevent their disobedient enemies from (approaching) wealthy and influential citizens, so it is their duty to drive away from them and suppress, misery, hardship, want, disease, and pestilence; and, as far as practicable, to discover and adopt such measures as would keep up prowess in the world. Among rulers he occupies a high position who adopts several measures for removing misery and disease from the citizens in such a manner that there may not be a single complaint under his rule of no measures having been taken against hardship and disease. But being without a knowledge of religion and of its precepts, owing to the idleness resulting from perverse thoughts, and owing to their exerting themselves in occupations pertaining to discontentedness, (they, the rulers,) promote the causes which generate each disease; and, there is thus a strengthening of the profession of arms. Therefore, if any among their subjects should be unable to pursue their occupation owing to their being without the implements of their occupation, -- (if), for instance, a husbandman should be without bullocks and other implements of agriculture, or, (if) members of other professions be without the implements of their profession, -- then they should provide such persons with the implements for carrying on their business and thus render them defectless. And they should protect defenseless women and children, who, owing to old age or to their inability to move about, and owing to there being no person able to keep off plunderers, seek their assistance. The light to crush misery of this description before it has made any advance is the light (of religion). Therefore, rulers should conduct themselves in (the path of works) appertaining to religion and should give orders to commence (such works), that thereby the person suffering from disease may not have to prefer a dungeon (to his misery). For remedying disease and pestilence, orders should be given for erecting in cities and towns hospitals placed under the superintendence of every well-known physician approving of the happiness of the soul, and provided with appropriate medicines and other appliances for removing disease; and there, inquiries should be made and care taken for curing a the diseases of all persons. And measures of all kinds should be taken in cities whereby the city may flourish and be industrious, and famine, misery and want may go on being at once annihilated from (among) most men. Similarly, fire, water, and the earth should be kept fragrant, and the air should be kept pure from all noxious

substances and things liable to decay, that owing to them men may not suffer from disease and pestilence. On the contrary, men should keep (such things) aloof, in the world, from fire, water, and the earth in obedience to the commands of kings (who act) in accordance with such admonitions in the good religion.

47. Exposition in the good religion regarding the duty of bearing enmity to the Enemy [60]
Be it known that, enmities should be borne to those with whom (all) relations ought, according to the good religion, to be broken; for, the breaking of relations, brought about by harm done to man and by coming in his way, (so as to prevent him from doing what is good) is just. Those who are turners away of the soul of man from the helper, are daevas. And owing to relations with these evil beings, the help of him from whom there is assistance to man, is not obtained by him. For, the assistance of daevas is well known for coming in the way of every person who assists men; therefore, if an approved Dastur of the good religion be able to turn a good man from (having) relations with evil persons, towards the good, then it is not wisdom to quarrel (with him), but good should be done to him, and love should be shown (to him), and good offices should be done to him, and he who is wicked should be turned to what is good by means of wisdom.

48. Exposition in the good religion regarding the means of getting rid of those whose ways are to oppose the creation of Ohrmazd.
Be it known that, looking carefully, those whose ways are to oppose the creation of Ohrmazd are of three kinds. Of these one (kind) advances unperceived, one through the passions, and one in bodily form, to do harm. Those who advance unperceived to do harm are invisible daevas and drujas; and, the riddance of them is by means of the ceremony of Ijashne [i.e. Yasna] of the good religion: and, owing to the adoption of measures of other good-doing, there is a riddance of the daeva-worship of the bad religion and of other evil practices. And those who advance (to do harm) through the passions, are (possessed of) covetousness, envy, and other passions; and the riddance of the danger from them is by means of the correlated attributes of inherent wisdom, and by means of conducting ourselves through the instrumentality of well-reputed helpers [61] who are the averters of (spiritual) disease, and their powers. The acquisition of strength by the drujas, through the passions, is owing to Varun. [62] And those who advance in bodily form (to do harm) are daeva-worshipping rulers, wolves. and monsters, who are the destroyers of the world: they are got rid of generally, by means of the battle-ax, fetters, and the holy persons who are the possessors of the fetters for catching them. [63] A daeva-worshipping, deceitful (ruler) causes greater evil to the world than wolves and monsters, owing to the power appertaining to rule.

49. Exposition in the good religion regarding (men's) improving themselves for happiness by directing (their) attention towards the pure (and) invisible yazads and by cutting off from among them the admixture of those whose intentions are to wound and to give pain.
Be it known that, the improvement (of men) for the happiness of heaven is by keeping an eye towards relations with the pure (and) invisible yazads, and by opposing the association with themselves of those who have the intention of wounding and giving pain (to the yazads) and are

of a like disposition. To join battle with them (i.e. such wicked persons) immediately upon seeing them, is, for the creation of Ohrmazd possessing the disposition of the yazads, to secure Final Victory over the darkness of this world caused by daevas and drujas, and over the practices of the lightless Evil-doer. [64] In the world, the possessors of the disposition of the yazads, become improvers of themselves for eternity, by means of righteousness of all kinds and by restraining their inclinations for improper happiness. Those religious teachers who, by means of knowledge derived from this world, [65] cause numerous men to walk in evil ways and so render them deliveranceless for eternity, are like the creatures of the ever-painful abode of hell: for, their religion imparts evil knowledge respecting the works of the Creator, (respecting) wisdom, highest happiness and the pure invisible yazads possessed of knowledge regarding the End. Consequently, any one of those whose religion is one pertaining to paradise is said to be for the Evil End and to have the ways of the daevas by eating and acting with those whose religion is of this (evil) character.

50. Exposition in the good religion regarding (man's) becoming better owing to the Good, and worse, owing to the Bad.

Be it known that, if a possessor of life [66] be good himself, he becomes possessed of a better rank, owing to making great additions of righteousness under the tutelage of able and very powerful yazads; and, owing to superior righteousness (he) becomes the acquirer of the highest rank. And through him additional advantage is derived at every place. For, he is a great encourager, at every place, of the doing of righteousness; hence, those souls that are (located) in bodies, become doers, at every place of more profitable work for the soul. As, in every place, over the members of a household, is the householder; in a village, over the people in the village is the ruler of the village; in a city, over the people in the city, is the king; and, in religion there is the religious teacher; and as the people of the world live under the different kinds of supremacy of these (persons): So, through them (i.e. the yazads) the whole of the good creation, owing to the goodness of the Almighty and All-High Creator, becomes improved; and, owing to its (of the good creation) continuous righteousness, the good yazads, through the goodness of the Creator, become (capable of) more good.

If a possessor of life be evil himself, he becomes an acquirer of the highest rank (in evil), through strong protectors more powerful (than himself) in evil, by (doing) deeds of injury, of harm to the world, of evil fame, and other more injurious deeds. And great harm is done through him. For, in every place, he is an encourager of others (in evil); so that, those souls that are (located) in bodies become, at every place, doers of greater injury to the soul. Just as in a household there is the head of the members of the household; in a village there is the ruler of the people of the village; in a city there is the King of the people of the city; and in religion there is the religious teacher, under the supremacy of whom (all) many men live very uselessly, the causers of much pain and doers of much injury: owing to which the people of the world are unable to obtain their wishes, to keep themselves (from Sin) and strengthen themselves (with righteousness), -- for, how can what is evil be said to be meant to meet the Creator, the highest source of all creation? -- So how can the religion of religious teachers who encourage the doing of evil, not pointing out what is good; and, precepts that break relations of goodness, diminish goodness, cause hardship and do immense harm, be said to be meant for forming relations with the Creator? He through whom evil exists is worse than evil (itself) and all evil doers.

51. Exposition in the good religion regarding the kinds of possessors of life.
Be it known that, possessors of life are mainly of these three kinds. One kind is constitutionally immortal: its vesture (i.e. body) is (formed) for happiness. Another is constitutionally mortal, and its vesture is perishable. The Amahraspands and yazads are constitutionally immortal, and are invisible to the people of this world. Those whose vesture is perishable are known as constitutionally mortal: but from among these those who are of the side of those possessors of deathless and highly happy life, and whose vesture is related to the good thoughts of Ohrmazd and to Mahraspand, [67] -- they are known as givers of happiness to their souls and as preservers of (their) bodies, through Mahraspand. Again, others are said to be possessors, like the Amahraspands, of bodily vestures intended for the happiness of immortality: that, is owing to behavior like that of the good-thoughted Amahrapands and to the relation of their bodily vesture. The Amahraspands, as also other invisible yazads, are bestowers, in this world, upon holders of the good religion, of glory and splendor. Among things visible to the people of this world, that which is immortal is the Sun; and he is a possessor of life, with a vesture that gives happiness to this world. And as to the moon and stars which shine in uniform arrangement, -- they shine owing to his (the sun's) light. And (they) are possessors of innately happy (and) immortal vesture owing to the motions of the sun. [68] And owing to the relation with him, they are considered as having a (shining) vesture. The sun, the moon and the stars give light to the world, bestow strength on (the) bodies (of people) and increase mankind.

Those men whose immortal souls are within the bodily vesture belonging to this world, obtain the happiness-giving vesture of him who is by constitution without death, [69] in various ways; and such men owing to intercourse, one with another, [70] are considered to be of a superior rank among the people of this world. In this world, the obtaining of the constitutional vesture of immortality, by the people of this world, is by means of knowledge regarding the religion, and, behavior like that of cattle. And men and other creation of the visible world become the acquirers of such a state through the instrumentality and owing to the gift of those invisible Amahraspands who are by constitution immortal. In this matter, the object of having the behavior of men like that of cattle is (based) upon this, that people with that vesture are, like Vohuman, by nature the protectors of the body of every man and keep the soul happy. The possessor of the vesture [71] of Mahraspand has relation with Ohrmazd and is possessed of the power of His good thoughts; and people become the acquirers of the light and splendor (emanating) from the Creator through the instrumentality of the personality of men who are givers of happiness to such souls. Again, those who are deserving of death [72] are wearers of the vesture of daevas, wolves, and monsters. Of these, the bodies of daevas were broken (up) by Zartosht of the adorable Farohar, by means of the power of the good religion and of his first hymn. [73] So, for breaking, (by means of the power of the religion), the bodies of wolves, is Ushedar; and for breaking the bodies of monsters is Ushedarmah. And the coming of victorious Soshyant, the doer of the mighty work relating to Frashegird, is for destroying all dangers like these. And after an end has come to them all men will obtain the immortal body pertaining to the soul; and every one (will obtain) the final vesture of cattle. [74] And whoever is not of the meanest rank will, in his immortal soul and in his perfectly joyous purity, suffer from no danger. And the world will be (possessed) of everlasting improvement. The meaning of what is made known by the Creator about the renewal of the creation is that that creation will be improved for being made happy.

52. About guiding oneself with thoughts connected with religion.
Be it known, that any thought originating in innate reason, that resembles the good religion like as a brother, -- such a thought ought to be believed in, accepted, and made current. Any man in whom thoughts connected with such innate reason are always found, -- that man, owing to that, obtains embellishments of all kinds. And the thoughts of those who belong to the bad religion are for obstinacy, robbery and deceit. Those who promulgate the bad religion cause such evil as is caused by comers of money by uttering among people lead in place of gold, or, by alloying gold with lead; but when those who can distinguish the perverse ways of the bad religion obtain a knowledge of its origin, then, by being weighed by right thoughts, it is broken. Perverse ways are understood by being compared with the ways of the good religion And (their) being so understood is owing to their resembling the product of the natural understanding connected with Ohrmazd.

53. Exposition in the good religion regarding deceitless (and) proper behavior towards Him from whom there is deliverance to men.
Be it known that, for a man to act so as to obtain his deliverance, -- this, consists in living properly within the wishes of Ohrmazd, and in making inquiries and search in the good religion regarding the wishes of Ohrmazd, and in doing, for (obtaining) it, (i.e. deliverance,) what may be fit to be done according to the knowledge (found) in the good religion, and in keeping aloof from doing anything that is injurious. and is fit to be abstained from: for, when man improves himself by means of the superior ways of Ohrmazd and lives in accordance with the commands of reason, he becomes like to a thing in accordance with the wishes of Ohrmazd. And it is owing to his obtaining that knowledge that man becomes fully fit for (adopting) means for preserving true things connected with himself. But having no desires in regard to these two, -- contentment and reason -- there is an approval of things pertaining to the commands of evil passions and to a selfish heart.

54. Exposition in the good religion worthy of man's attention.
Be it known that, every man ought to take thought regarding the giving of deliverance to (his) soul: in this matter, rulers, by improving the different peoples of the world, by conferring splendor, by bestowing gladness and by governing well, make (their souls) more glorious (for the purposes of deliverance). Religious men make (their souls) more glorious by imparting the practices of the Mazdayasnian religion, by impressing belief respecting it and by imparting true relations. And all other men besides these make (their souls) more glorious by remaining obedient (to the Mazdayasnian religion) in the business of their professions.

55. Seven explanations sought by a scholar of (his) teacher.
Who remains fresh in wealth? Who possesses happiness pertaining to the soul? Who is a keeper-aloof from sin? Who possesses superior wisdom? Who is an increaser of glory? A man possessing the friendship of many men -- to what is that owing? Through whom is improvement of the body, and deliverance to its soul?

56. Replies given by the teacher from a knowledge of the good religion.
Be it known that, whoever is industrious with personal zeal and labor, he remains fresh in wealth. He whose look, in (this) perishable world is towards the Giver of Life, -- to his soul there is happiness and tranquillity from the Creator. (He in whose heart) is the abode of the omniscient Creator, -- he is a keeper of himself aloof from sin. The man who has much knowledge of the apprehensions regarding the Hoshbam (of Cheharum) [75] is of high rank in wisdom. By looking at people with a good eye, there is an increase of your glory. Men will be very affectionate towards you by your living with them in friendship and looking after them. If you force out falsehood from (your) body, your body will be improved and your soul delivered (from hell.)

57. Exposition in the good religion regarding the wisdom of the Mazdayasnian religion being for all professors of that religion.
Be it known that the wisdom of the Mazdayasnian religion is for the people professing that religion. And those who are Farehbuts and Aibibuts, -- to them there is harm from it. (For) the connection itself of that religion is an opposer of the sinful wisdom of Farehbut and of the obstructive, cruel wisdom of Aibibut. Again, by much faith being reposed in the good religion, the Perfect Improvers [76] by means of good wisdom, of the believer in the good religion, become frequent residents (in his heart); and owing to that, the thoughts, the speech, and the deeds of these professors of the good religion, are always accompanied with the wisdom of the Mazdayasnian religion. The wisdom intended for the professors of the Mazdayasnian religion, -- every (portion) of that wisdom, -- is not obtained by the reasoning faculty (of man), but it is made known by the Giver of existence to the Mazdayasnian religion and its Revealer.

58. Exposition in the good religion regarding state and religion.
Be it known that, the life of citizens consists in (civil) government (being) connected with religion and religion (being) connected with (civil) government. And the exposition, based on a knowledge of the good religion, regarding it is thus: -- (If there be) those whose government is for (the purposes of) religion and whose religion is for the improvement of government, -- then, the faithful must assuredly live in accord with them: for, the rule of such a state is like a manifest support, to the doers of generous deeds of the good religion, for remaining firm in the service of Ohrmazd and for conferring greatness on the religion. For one not to destroy another, to render obedience to the state t and to confer greatness upon it, -- (all) these are owing to the remaining in obedience to the religion of Ohrmazd. The highest greatness to religion is from (civil) government. There is great splendor and profit to the people of the world, from God, owing to the influence of religious behavior. A government is truthful, owing to its being a government accompanied with the good religion. A government is related to the good religion owing to there being a complete connection with the good religion. And from this, the proposition that, government is (identical with) religion and that religion is the government of citizens, is clearly apparent. Similarly, an evil government is owing to its evil religion, and an evil religion is owing to its correlated evil government.

59. Exposition in the good religion regarding the good, the more good, and the most good; the bad, the very bad, and the most bad among men.
Be it known that, (a man) becomes good in many ways: especially by putting faith in the religion of Ohrmazd; and thereby he becomes a holder of relations with the Creator, Ohrmazd. A man becomes more and most good by putting more and most faith in the religion of Ohrmazd. And thereby he becomes a holder of greater and greatest relations with, the Creator, Ohrmazd, the source of all good. Similarly, man becomes bad in various ways. Especially by putting faith in a bad religion. And thereby he becomes a holder of relations with the Ghanamino: and he becomes more and most bad by putting more and most faith in the bad religion And thereby he becomes a holder of greater and greatest relations with the source of all evil, the Ghanamino. Therefore, how can there be a mingling of wicked religious teachers in a religion which is the source of good? That is, in what way can there be a mingling of those whose religion is of evil ways, with the good religion connected with the yazads? As the good are said to be holders of relations with the yazads, through goodness; so, how can the wicked, through wickedness?

60. Exposition in the good religion regarding the government of men and the governors.
Be it known that, the governor, over the body which the Creator of unbounded creation, God, has given to man, is his own soul. In the body, the obtaining of the assistance of the yazads, is through Bud. [77] And through it the reasoning faculty becomes a wisher for, and obtainer of; strength. (Man) is a possessor of strength and a keeper-of-himself-durable through Hosh. [78] Through reason [79] man is a finder-out of falsehood, a distinguisher, and a doer of every deed. Owing to much connection with the yazads, through (the faculty named) Akho, a path is found to the mind by wisdom, purity and gladness that have an eye for the Invisible. Again, seven [80] other bodily things have been created, giving complete embellishment to the body from without; among these are the five senses. These are spoken of; by those who have knowledge regarding them, as the senses of sight, hearing, taste, smell, and touch, the windows connected with which are placed outside the body; and the nerves in the dwelling are the proper carriers of his messages to the owner [81] of the dwelling-house. [82] Again, there is a description-giving sense-the tongue, which is the bringer out of knowledge regarding the owner of the body from within the body and is the publisher of whatever may be his wishes and thoughts. In this manner every man is made to personally govern his body, for the freedom of his wishes. Hence, (this is) like the kings of the world who are rulers according to their will over people, and, are considered good rulers over the body of the people, by managing the kingdom with wisdom, through the good use of their powers; and, such rule gives to many unworthy persons relations with the Kingdom of Light; and, consequently, such a king becomes happy and respected in the invisible world; but if he be a misuser of his powers, of evil understanding, and an injurer, then, owing to that, his kingdom is at once subverted, and he remains despised and possessed of evil reward, in the ever-harassing hell. Among the people of this world, the nature which is in itself like to the nature of the Creator Ohrmazd, is the nature of holy men, who are keepers of the principle of good thought in Akho, givers of place in their hearts to the service of the Spenamino, keepers in their minds of (the commands of) Srosh, sufferers in a sufficient manner, and givers of authoritative decisions to God's creatures and obeyers of the law. [83] The nature of that holy man, whose senses possess, in the body, the powers of the soul, is, -- for the purpose of (giving) to the people of the world, through Hosh, knowledge regarding God, -- like to that of the holders [84] of relations with heavenly ways; and is, -- in obtaining true wisdom by means of the faculty

of reason, -- as if possessing the brilliancy of fire; (and) is, through the understanding a giver of much admonition for (the doing of) wise deeds and things; as also a raiser to superior rank by imparting knowledge regarding the good religion, and eager to tell and do things calculated for its (religion's) greater purity, and for fuller thought regarding it; and is, -- owing to the higher power (residing) in his body, -- courageous, not afraid of any one, and a remover (of evil), in the midst of all beholders. Again, (the nature of that holy man) is, -- owing to keeping a benignant outlook through the eyes, -- like that of Khwarshed; -- owing to hearing what is good through the ears, -- like that of Srosh; -- owing to being a truth-teller through the tongue, -- like that of Rashn; and, owing to doing good work with the hands and being a mover-about with the feet for righteousness, -- a worker for eternity; as also, without evil, by means of the soul and other powers of the body.

61. Exposition in the good religion regarding the obtaining of the nature[85] of the Ghanamino himself.

Be it known that, there is an obtaining of the nature of Ahriman by means of thoughts which have reached into Akho through an evil mind, and, of the evil heart possessing the knowledge that causes harm, and, of the evil nature of the anger that has fallen into the mind. And hence (man) is of perverse behavior, an acquirer of death, an instructor of men in (what leads to) death, an injurer of good men, and like a chief of sinners. And his nature is, through the powers of the members pertaining to the body and the soul, calculated for infidels. Owing to which, he is, through reason, piercing and hurtful; through Hosh, unforgetful of vengeance; through thought, a perpetual harasser of good things; through (his) will, of a nature fit to harass every man; through ambition, a possessor of the vice of swallowing up the world, by means of an evil tumult; through the passions, fired up to blow the smoke of relation with the perverse ways of the evil religion that causes harm to the world; and, through head-strong thoughts, pointer-out, in an inverted order, of thoughts relating to subjection to God which make (a man) to walk in accordance with the law. And he is, through the qualities of an Ashmogh, a doer of deeds, in a cruel manner, and a giver of (things pertaining to) the Ghanamino; through the soul, envious, like Afrasiyab, of all good creation; through Zohak-like heart, an injurer of virtue; and through doing evil deeds with both the hands and running about for evil help with both the feet, hurtful to the world like thieves and wolves.

62. Exposition in the good religion regarding the causes of obtaining wisdom and happiness.

Be it known that, whatever wisdom (and) happiness -- these two -- exist now, are owing to the principles that give the strength of wisdom and the power of happiness. Among these, by means of the proper power appertaining to the soul, Ohrmazd reaches into the heart of the acquirer of wisdom, and the power of obtaining the wishes, [86] reaches into the heart of the acquirer of wisdom. And on that wisdom reaching into the mind, a path is found by the mind that is obedient to Ohrmazd and is pure, to see what relates to the invisible; and so (man) becomes worthy of fresh [87] and superior happiness.

63. Exposition in the good religion regarding the power possessed by man, of choosing happiness in this awful world.

Be it known that, the happiness of the soul is desired in two ways. One, by means of the power of innate reason pertaining to the soul, which is (a principle) for sending out the inner movements [88] to the effect to raise the soul to a higher rank. (Another), by means of educated reason, which is (a principle) for sending the outer movements within. Similarly, fear (of hell) is chosen in two ways. One by the rising from within of the causes for discontented wants: another, by the coming in from without of the causes for miserliness regarding mean objects. Good thoughts are the cause of the happiness of the soul and the lords of innate reason. And evil thoughts are the cause of danger and the increasers of evil passions. The reaching of good thoughts into men is from the Spenamino: and the running of evil thoughts is from the Ghanamino. In man there is residence of good thoughts as well as of bad thoughts: from among these, for whose residence should a place be made, and who should be prevented from coming? In the proportion in which a man possesses good thoughts, in that proportion he obtains a high, a middling, or a low abode of happiness. And, he becomes unharassed and of good thoughts by means of innate reason which has good thoughts Similarly, in the proportion in which there is evil thought in him, in that proportion he obtains the abode of fear. By evil thoughts, (a man) has injurious thoughts. And by means of his innate capacity for causing harm, (a man) is, possessed, in his body, of proportionately different degrees of happiness and fear. In man, in the proportion in which there is an acquisition, of prosperity and of wishes, to innate reason, by means of cultivated reason, through the relation of good thoughts; in that proportion is his happiness, (in heaven) powerful over (his) fear (of hell). And, owing to the effect of evil thoughts, just as much of evil understanding, of misery, of disappointment there is, just so much does the power of fear (of hell) prevail over happiness: therefore, a vigilant, holy man lives in this world with good thoughts. and is disgusted with evil thoughts. He who is of evil understanding and full of evil thoughts, that man is irrational and driven from good thoughts. Now when, in this manner, there is always a destruction of happiness and of reason, owing to the evil understanding pertaining to fear (of hell); (and) when there is always detriment accruing, to fear (of hell) and to evil understanding, from happiness-giving understanding; then, it is not that there may not at all be a man, of the highest rank in happiness and in understanding, who is, with sufficient wisdom, without the fear (of hell). Nor, similarly, is it that the most advanced man, in fear and in evil understanding, may not be without the germ of happiness.

64. Exposition in the good religion regarding happiness arising from (such) wisdom in man (as that) of Farehbut and Aibibut.

Be it known that, the exposition made, in accordance with the religion, of the happiness arising from the wisdom pertaining to Farehbut and Aibibut, is of this kind: -- owing to their [89] connection with man being well cemented, there is an accrual to him of the happiness of wisdom. And, owing to that, he, lives with the wisdom of the lifeless happiness of sin. The wisdom of sin remains for ever for (the sake of) the happiness that arises from robbery and ignorance of the religion. But, whatever happiness pertaining to good (wisdom) is (found) in just proportion in men, without this relation, [90] -- owing to it, (man) becomes proportioned in happiness; and becomes fit to be approved of in (his) passions, disposition, and conduct; (becomes) one who takes care (of others); brave, and one who pleases with the joys pertaining to the soul. And in the proportion in which the happiness connected with (good) wisdom diminishes, in that proportion the production of the wisdom pertaining to sin prevails over that (good). wisdom. And hence, whatever wisdom pertains to wickedness, that he lays bare. And the person who is much

(concerned) in the promotion of the wisdom connected with sin, he is of careless thoughts, a speaker of what is without truth, a giver of birth to the greater success of much inglorious happiness, and a doer of many perverted deeds. And, owing to a wicked understanding that person is (possessed) of habits belonging to the bad religion, is a speaker of what is dreadful and an approver of things that are fit to be given up.

Owing to continued happiness of the nature pertaining to the soul, there is a prevention of the wicked wisdom pertaining to Aibibut. And that person [91] is a harmer of the increase of the wisdom pertaining to Farehbut and of the happiness pertaining to Aibibut; is of the nature of spirits, and, of good understanding. And in the proportion in which the knowledge connected with happiness is (found) in man, in that proportion the unenduring happiness of sin diminishes. And (when) the superior happiness prevails over it [92] then, the happiness of the wickedness connected with the soul, which (happiness) is for (purposes of) sin, is put a stop to. But when the happiness connected with sin is much in advance, then, the man becomes a hurter of the harmony of holy hymns, and a damager of fresh pleasure; and, of mean wisdom. Owing to much unillumined wisdom, there is a greater prevalence of lifeless happiness and a stoppage of the glory (coming) from the yazads; hence, man remains a disapprover of good conscience and a tyrant. Owing to continued unillumined wisdom, and to the stoppage of cleanliness, there is the lifeless happiness of wickedness. And by it, man becomes possessed of the happiness of Farehbut, of the wisdom of Aibibut, an injurer of the world, and, shameless.

65. About men having the ways of the good religion.
These are of five kinds. One, of these, (consists of) holy (men) who help the good religion by words, strengthen it by deeds, are givers of authoritative decisions to the lovers of the religion, and embellishers of purity. Another, of those who praise the good religion in words and weaken it by deeds. The third, of those who extend the friendship of the religion to deceitful, sinning Ashmoghs, through the precepts of the good religion. The fourth, of those who contemn the good religion in words, but strengthen it by deeds, and give decisions regarding it among sinners; and raise it, without an army, to a higher rank; and keep faith towards God; and guide co-religionist friends hoping for holiness, by higher thoughts. The fifth, of those who despise the good religion in words, but who give decisions regarding it to tyrannous, infidel rulers, and make them move in deeds (relating to it).

NOTES:
1. Ashmogh, -- this word is derived from the word ashemaogha, frequently used in the Avesta, which means "hinderer of purity." Hence, it is applied, among the followers of Zarathushtra to persons who throw obstructions in the way of religion and create dissensions in the community and between individuals. The individual putting the above and other questions is called Ashmogh by the High priest to whom they were addressed.

2. The Avesta is divided into three parts:-- Gatha, Dateh, and Manthra. The Gathas are written in verse, and treat of the invisible world. The Dateh are written in prose and contain rules for the conduct of men in this world. In the Manthra are comprised the ordinary prayers, which are the means by which men commune with their Maker. They contain an account of the Creator and of

the forces of nature created by Him: as also, moral and religious precepts.

3. Meaning, human compositions, as opposed to divine revelations.

4. i. e. using these several individuals as his mouth pieces.

5. Frashostar and Jamasp were the sons of Habub and the disciples and sons-in-law of Zartosht. The latter was also prime minister to Vishtasp, while the former was the head of a college for imparting religious instruction to priests, established by Vishtasp.

6. Some account of this famous person occurs in a subsequent portion of the Denkard, where it is said that he was born two hundred years after Zartosht and lived one hundred years.

7. i.e. other than the Gathas. Besides its restricted meaning, Manthra is used in a general sense, as including all the three divisions mentioned before.

8. According to the tenets of the Zoroastrian religion God first made the Ahunwar or 'Yatha ahu vairyo,' which is in the form of a Gatha or hymn. From the three clauses or sentences of the Ahunwar have originated the scriptures or Avesta comprised respectively in Gatha, Dateh, and Manthra; and from the twenty-one words composing the Ahunwar, seven to each sentence, have originated the twenty-one Nasks. Hence the meaning of what is said above, -- that Manthra are founded upon the Yatha Ahu Vairyo.

9. i.e. Manthra and Dateh point out the way in which impurity and sin may be removed and evil deeds, which have relation to daevas, may be abstained from.

10. Mashye and Mashyane were, after Gayomard, the first man and woman born in this world: from this pair have sprung the rest of mankind. In the Avesta, Mashye means a man and Mashyane, a woman. The Pahlavi work, Bundahishn contains an account of the origin of man; it says, "Ohrmazd had spoken thus to Mashye and Mashyane:-- As the parents of the world, you are born human beings; I have given you the highest and most perfect mental power; therefore, do the work of justice with mature deliberation, think good thoughts, speak good words, and do good deeds. Remember not the daevas." [Bd15.6]

11. There is here reference to the second Fargard of Vendidad, where it is said that before the time of Zartosht, Ohrmazd had for the first time communicated the Mazdayasnian religion to king Jamshed, and had ordered him to spread it among men, and that Jamshed had accordingly introduced the religion into the world.

The object of this question seems to be to point out a contradiction in the religious books of the Zoroastrians, one of which asserts that the Mazdayasnian religion was for the first time communicated to Mashye and Mashyane and another that it was so communicated to Jamshed, who lived some generations after the first pair of men.

12. There are two descriptions of prayers for the consecration of food before being eaten; one, called the Gaosahudao prayer, from one of the words used in it, and the other Amshespanté and

Yathádiyezmédé, from these words having been employed in them. The former is commonly called the big baj and the latter the small baj. These prayers are recited by Mobeds who have undergone the consecrating ceremony of Barsom, before eating any thing; and according as the prayer is the big baj or the small baj, they are allowed to eat food of all kinds, or the particular food that was placed before them at the time the prayer was said. Gaosahudao, means literally, the excellence or merit-giving cow.

13. Small, round, wheaten cakes, placed before the Mobed for consecration.

14. In all the extant manuscripts, the portion marked by asterisks is wanting, having been omitted by the original transcriber.

15. Vendidad, Fargard 19, clause 19. See Westergaard's edition of the Zend Avesta, p. 470. cl. 19.

16. Karshwar is derived from Kereshvar or Karshvar used in the Avesta, and means 'that which is bounded.' In the Avesta the earth is divided into seven Karshwars or continents, called respectively, Arezahi, Sawahi, Fradadhafshu, Widadhafshu, Wouru-bareshti, Wourujareshti, and Xwaniratha

17. Nasa, which has been here translated by "unclean matter" means anything cast off by man or certain beasts, as hair, nails, &c., or any dead matter.

18. The meaning is, that as there is no pollution merely from looking at an unclean thing, so no pollution arises from the connection with the unclean thing on the top of the tree by means of the body of the tree.

19. i.e. wisdom derived from a knowledge of the Mazdayasnian religion.

20. i.e. evil spirits: the daevas.

21. i.e. in the highest heaven.

22. i.e. the highest heaven.

23. Satan.

24. i.e. Nask, or book of commentary. See note 8.

25. i.e. nothing contradictory in the statement that the text and the commentaries together form the Scriptions.

26. i.e. God, the yazads, the Amahraspands, and the Farohars.

27. Nasas is that which decomposes or destroys; nasa is the decomposed or destroyed thing. Both these words are derived from the root nas=destruction, decomposition.

28. Spenamino is the name of the good principle in Ohrmazd and is the origin of all that is good it is the opposite principle to the Ghanamino. In the Avesta, Spenamino is designated Spenta Mainyu and Ghanamino Anghra Mainyu. The former means "the mino that furthers," the latter, "the mino that harms;" that is, the one is an invisible principle that elevates man and makes him worthy of the next world; the other is an invisible principle that makes him unworthy of it. Hence, in the Avesta, those creatures who live virtuously are called "the creatures of Spenamino"; and those who walk in evil ways, are called "the creatures of Ghanamino." All good and evil is, in the Avesta, traced to these two principles of good and evil.

29. i.e. the priestly class.

30. i.e. the governing class.

31. Bradrok-resh was one of the generals of Arjasp, king of Turkestan. This general went into Balkh and there put to the sword Zartosht and other holy men: hence, he is spoken of as a very sinful and wicked person in the religious books of the Zoroastrians. In the Saddar Najam, ch. 9, Dastur Shehmard Malekshah thus alludes to Bradrok-resh:

For this wicked deed of sodomy is like to the deeds of such daevas as Afrasiyab, the miscreant Zohak, and the sorrow-producing wicked Bradrok-resh who slew Zartosht. the jewel of our religion, from whom our hearts and backs derived warmth.
32. i.e. the trading class.

33. Namely, those of priest, ruler, and husbandman.

34. i.e. of Spenamino and Ghanamino; of Good and Evil.

35. Ahriman.

36. Frashegird, -- this word is derived from the word frasho-kereti used in the Avesta, and means "the higher formation" of creation, i.e. the work of making mankind better. This word is applied to the work of regeneration which is to take place at the Last Day.

37. i.e. Spirit, principle.

38. Another name for Iran.

39. i.e. other than those of Iran and professing the Zoroastrian religion.

40. i.e. in the dominions of border sovereigns.

41. The Messiah of the Jewish scriptures.

42. i.e. the west.

43. The expressions "enduring wealth" and "transitory wealth" are figurative and mean moral merit and demerit acquired by pursuing one's calling honestly or dishonestly.

44. i.e. the principle of good thoughts.

45. i.e. the principle of evil thoughts.

46. i.e. evil passions.

47. The following testimony is contained in the Frawardin Yasht about Gayomard being the first bearer of the Mazdayasnian religion of Ohrmazd to the world:-

"We praise the Farohar of the holy Gayomard, who first heard the thoughts of Ohrmazd and his commands." [Yt13.87]
The testimony as to Soshyant being the last prophet of the Mazdayasnian religion and that he will, in the time of the End, spread it completely among the people of this world, under the command of God, and reform all the people of that time by means of that religion, is contained in the 15th chapter of Zamyad Yasht, as follows:-

We praise the over-powering Kayan Khwarrah created by Ohrmazd, which will be obtained by the victorious Soshyant, as also his other comrades; by means of which he will make the world of a superior grade, without old age, deathless, without rottenness, without putrefaction, possessed with perpetual life, perpetually benefiting, and of satisfied hopes. And at that time the dead will rise again, the living will obtain immortality and they will be given a life of higher desires. Those persons who are givers of knowledge of purity, will become immortal, and the druj that has spread himself round about to do harm to the pure, -- he will be destroyed at that time, and, similarly, hundreds of his progeny will be at an end from that time.
The names of the comrades of Soshyant who, it is said in the above extract from the Avesta, will with him obtain the Kayanian Khwarrah, are given in the Pahlavi work Dadestan-i Denig as follows: Rushn Chashm, Khur Chashm, Faradat Gadman, Vandad Gadman, Kame Vakhshan, Kame Sut, and Soshyant. In the 128th verse of the Frawardin Yasht, where the Farohars of Soshyant and his comrades are invoked, the names of two more comrades are given, viz. Ukhshyad eret and Ukhshyad Nemangh. See Westergaard's Zand Avesta p.243.

48. Here, the highest rank is given to those who, naturally and without being taught, know all about their duties as God's creatures, i.e. to prophets; the next in rank are those who model their behavior on that of the prophets; and the lowest rank is allotted to those who learn their duties towards God from religious teachers or priests.

49. Lit. contented reason.

50. This is explained by the statement in Yasna 19, in Bundahishn and in the Afrin of Gahambar, that God created first the heavens, next the waters, then land, then the lower animals, then vegetables, next fire, and lastly, man.

51. i.e. purposely, consciously.

52. i.e. Prophets.

53. Athornan = a priest; Arthestar = a warrior; Vastarius = a husbandman.

54. In providing spiritual food.

55. The mansions of Ohrmazd may be taken to refer, either, to the heavenly mansions or to God's places on the earth, namely, Atashkadehs [i.e. Fire-Temples] and other sacred places.

56. Farehbut -- meaning "that which is done, or, which has gone, beyond bounds." It is applied to dishonest or ill-regulated men. Vajoragmehar (or, Abujarachmehar), vizier to Nosherwan the Just, in his Pahlavi work, called Ganjeshaigan, thus defines this word:

Farehbut means one who considers this world as his highest abode and considers the invisible world to be full of dangers, and prefers that which in the end injures him and brings trouble and punishment to his soul.

57. i.e. One who is vicious: an offender. The following explanation occurs in the Pahlavi translation of the Khordeh Avesta, regarding the deeds of an Aibibut:

"The practice of an Aibibut is to keep people on little or dear food."

58. i.e. the invisible yazads.

59. Ahriman.

60. i.e. Ahriman or Satan, and other evil powers.

61. These "helpers" must be understood to refer to the eleven invisible principles or affections in man which constantly suggest what is good to him. Their names are Asne Khrat = native or inherent wisdom, Goshosarut Khrat = knowledge or experience, Vir = faculty of reasoning, Hush = power of understanding, Him = good disposition, Khurasndiya = contentment, Din = religion, Umed = the hope of heaven, Akho = a pure heart, Bud = vigilance, and Farohar = frawashi.

62. This word is used in Pahlavi as a translation or equivalent of the expression 'Varenya daeva' used in the Avesta, and denotes, "evil passion," or, "the invisible principle of evil passion."

63. The reference here is to those holy persons who were supposed, by means of certain prayers and other incantations, to have the power of controlling and harassing evil spirits.

64. i.e. the Ghanamino.

65. As opposed to the knowledge derived from the other world, by inspiration: imperfect and worldly as opposed to perfect and heavenly knowledge.

66. i.e. Man.

67. i.e. those who live in this world thinking the good thoughts that please Ohrmazd, and offering the prayers and worship enjoined by religion.

68. i.e. The moon and the stars receive their light from and are kept in their respective positions by the Sun.

69. i.e. the yazads and Amahraspands.

70. i.e. with the yazads and Amahraspands.

71. Vesture in the whole of this passage means, according to the context, either body, nature, disposition, state, or condition.

72. This word includes the notion of punishment in the next world.

73. i.e. the Ahunwar. The reference to the bodies of daevas is explained by the following dialogue between Zartosht and Haoma Yazad occurring in the 9th Ha of the Yasna:

"Thou O pure Zartosht, opposer of the daevas, of the religion of Ohrmazd, wert born in the house of Pourushasp. And in renowned Iranwej, thou O Zartosht first recited, in the voice of song, four (daeva) removing Ahunwars. And after the laud-voiced song, thou madest those daevas, that before that time came upon this world in the shape of men, hide (themselves) in the earth. O Zartosht! Thou art thyself the highest in rank, the strongest, the most enterprising, the swiftest, and the most victorious amongst the invisible creation."
Iranwej is the name given to the land on which Gayomard and Mashye and Mashyane were born, and to the first city that was formed by men in this world. The evidence on this point is furnished by the following passage from the first Fargard of Vendidad:

"I, Ahura Mazda, first among all places and cities, created excellent Airyanem Vaejah of the good creation."
It must not be understood that Zartosht simply recited four Ahunwars. He performed the Yasna of Mino Nawar, and the four Ahunwars were the four "Yatha Ahu Vairyo" recited at the ceremony of bruising the Haoma plant and occurring in the aetat dim Ha of Yasna.

74. This expression means that in the end men will have the inoffensive disposition of cattle. Thus in the 37th Ha of Yasna and the 3rd chapter of the Haftang Yasht the worshipper promises to worship God with a disposition like that of cattle:

"For the sake of His supremacy, greatness, and good protection, we worship Him with the advanced behavior of those among his worshippers who live like cattle."
75. On the morning of the fourth day (cheharum) after death an account is taken of the good and evil deeds done by men in the flesh, and, according as the former or the latter predominate, their souls enjoy the everlasting happiness of heaven or suffer the punishments of hell. He, therefore who in his actions in this world bears in mind the day of account is emphatically a wise man.

76. i.e. The invisible yazads.

77. Bud is derived from the word baodha in the Avesta. It is used in Pazand and Persian in the forms bôe and buy, must be understood to refer to the principle or faculty in us which gives us warning, puts us on our guard. Thus, Abujarchameher, the vizier of Nosherwan the Just, in his Ganjeshaigan says "Bud is the principle that gives warning." Again in this work, the Denkard, Bud is thus defined:

"As the harmless light of the sun and the lamp keeps (the people), in the world and in (their) dwellings, unharmed, so Bud is (the power) that keep, the body and soul illuminated and gives to the soul, in the body, unobscured knowledge regarding freedom from harm."
78. i.e. Reason, sense.

79. Reason is of two kinds, innate and acquired through knowledge and experience. In the Ganjeshaigan it is said, "The business of innate reason is the examination of oneself, for fear of sinful deeds, and the saving of oneself from useless labor; the using of the perishable wealth of this world in the work relating to its End and thereby not diminishing ones wealth relating to the Far shokant and not increasing wickedness. The business of the other reason, acquired through knowledge or experience is to know the good path, and to remain fixed upon it, to search for those things that may prove of higher rank after death in this world, to keep on guard against whatever is mean, not to desire to do that which cannot be done and not to taken in hand that work which cannot be finished."

80. All the Pahlavi Mss. give seven as the number of the senses; but it would appear from the context that six is the correct figure.

81. i.e. the Soul.

82. i.e. the Body.

83. This description is applicable to those who are true prophets of God.

84. i.e. the yazads.

85. Lit. body; hence, personality or nature.

86. i.e. Such as are approved by Ohrmazd.

87. i.e. Ever fresh; everlasting.

88. i.e. Thoughts.

89. Of Farehbut and Aibibut.

90. i.e. With Farehbut and Aibibut.

91. Who puts a stop to wicked wisdom.

92. i.e. Over the happiness pertaining to Farehbut.

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DENKARD, Book 4
Zoroastrian religious writings from the Arsacid and Sasanian periods.
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Edited by Peshotan Dastur Behramjee Sanjana, 1900.

Text in Madan, pp. 409 ff.

The writings of the Dasturs of the Ashkanian [= Arsacid dynasty] and Sasanian periods.

1. I make obeisance to the Mazda-worshipping religion which is opposed to the demons (and) is the ordinance of Ohrmazd.

Notes:
2. The matter of the fourth book (of the Denkard) is composed from sentences selected from Ayinin Amuk Vazin by Adurfarnbag i Farroxzadan, the leader of the faith1 of the family of the educated-in-the-faith, and saintly Adarbad Mahraspandan.

1. 'The leader of the faith,' known in the Avesta is styled Zarathushtrotema, a title given to the Head Dastur of the Zoroastrians. According to the Zoroastrian faith the community needs two leaders, one secular the other religious.
3. Be it known that the One God is the cause of the beginning (of creation) and is the causer of causes. Cause is not for Him (i.e. He is uncaused.)2

2. Cf. Vend. 22nd chap., and the Ohrmazd Yasht. "I who am Ohrmazd is the Creator of the good creation." "Mine is the name of the creator, nourisher, and preserver."
4. Among those connected with (God) the second as the second (if we regard Ohrmazd as the first), (and) first among the original creation is Vohuman (5) The commencement of creation was with Vohuman. And the origin adverse to him (i.e. Vohuman's adversary) is (Ahriman) the blemish giving cause of the creation.

6. Seeing with complete vision (i.e. on careful inquiry) it is found that the other with the perverse understanding (i.e. Ahriman) conducts things in this world (in the path of evil). At times several original (creations) are destroyed through him. Because this creation separating itself from the

wish of close connection with its original master (i.e. God) has taken the side of his adversary. And it is become unfit through not caring to keep up its connection with its true Maker. And by harming the moderate party (of God) it is broken (from its own party). For the same reason that substance which is on the adverse side of harming the side (of God) is not fit to receive the gifts (of God). Again a substance which has received its life from the one life-giving God becomes unfortunate through the same cause. Any person who turns against Him from whom he got his birth is not able to improve himself (morally) through his connection with that one (i.e. Ahriman). Because he is connected with his (i.e. Ahriman's) substance.

7. Again that evil one is not, as the creation of Vohuman is, the second creation of God. From this it appears that the great self-existing God who is a law unto Himself is one and alone.

And one (creation) after another is made by Him. Hence no one else can be his equal as an adversary (i.e. Ahriman can never equal Him). The one God is He who through that one (i.e., Vohuman) has given birth to innumerable other creations.

8. The creation connected with that other (i.e. Ahriman) is without religion; how can it be said to have connection with the second (creation, viz. Vohuman)? But that one (i.e. the creation connected with Ahriman) can be said to be separated from the One (God).

9. Third -- The creation-increasing origin (i.e. God) keeps the second (creation) Ardwahisht under the supervision of one who is among those connected with Him (i.e. under Vohuman). Among the Amahraspands, Ardwahisht has the third rank. And he is obedient to the first creation (Vohuman). The reason of his being third (in rank) is that Ohrmazd Himself is the first. And as being the first creation, Vohuman is the second (in rank). And his (i.e. Vohuman's) obedient servant Ardwahisht is considered the third (in rank). From this, Vohuman having obtained his life from Ohrmazd is (Ohrmazd's) obedient servant. And the good custom and law of (men) obeying the authority of Ohrmazd and of living as His obedient servants has (prevailed in the world) from the beginning of creation through the thought of (Vohuman). Again the good custom of life-possessing men publicly obeying and respecting religious rulers is (prevailing in the world through Vohuman).

10. Among those connected with the perfect authority of Ohrmazd the fourth in rank called Shahrewar is worthy of being blessed through his possessing life according to Ohrmazd. And he is a worthy servant of the worker of pure deeds, Ardwahisht. And this second (creation, Ardwahisht) is obedient to Vohuman the first creation. (Shahrewar) presides over metals. And these give strength for generosity and nourishment to men living a life of piety. And thereby is (acquisition of) honor, (attainment of) one's desires, propagation of the faith, attainment of (both) knowledge and the intuitive wisdom of the good-thought Vohuman. And thereby is the springing up (in the heart) of the desire of obedience to God, the conducting of oneself towards Ardwahisht to one's (own) advantage, and the making one's friends do likewise. And to conduct the people by the authority of Ohrmazd and the leadership of the faith is to disgrace the blemish-giver (Ahriman).3 And hence the blessed are exalted.

3. The spiritual agents were created one after the other. The good-thought-power Vohuman was created first and since harmony, order, and purity depend upon good thought, Ardwahisht was

created next. And farther since a ruler's authority depends upon physical and moral order in his dominions Shahrewar was the third to be created. Corresponding to Vohuman, Ardwahisht, and Shahrewar a king of this world if he wishes to govern well must have good thought, purity, and wealth.
11. Again he who keeps up the divine religion in this world and rules the people according to the precepts of religion is the (king or priest) the maintainer of religion and of the true and temperate authority of God.

12. The state through the (inspired) strength of the knowledge of religion is worthy of the trust (of the people) and those who in truth and purity propagate the knowledge of religion among the pious are strong through the strength of the state.

13. Unholiness, and the intense prevalence of unholy utterances (in state and church) is through the rival efforts of the adversary (i.e. Ahriman) to (keep himself) in touch (with men). In the same way the method of (men's) speech and deed is like unto fire. Just as burning fire (first) dries up the wet firewood and (next) after drying up the firewood acknowledges the ruddy light (as akin to itself), so too in both ways (i.e. the two referred to above) the people of the world by their holiness are fit to drive away the unholy Druj from among them (i.e. the fire first expels the adverse principle of water from the wet fuel so too piety first drives out the unholy element; next the fire makes the fuel glowing hot and absorbs the fuel into itself and so too piety absorbs that which remains after the unholy element has been driven off and makes the remnant akin to itself). It behooves the people to acknowledge their obligations to the agents (i.e. the Mobeds and Dasturs) who give them an insight into the nature of the different kinds of unholiness and of those who give rise to different sorts of harms. In the same manner people ought to be always extremely grateful to the good triumphant kings, the defenders of the faith. Because he (i.e. such a king) is the believer in the religion loved of God and more specially because he explains the wisdom underlying the Mazda-worshipping faith. Hence his good Government is safe and permanent. And by the adornment derived from his and the Yazads' mutual connection he is secretly sheltered (and protected). And the continuance of his authority one after the other (in his own family) is through divine assistance. And so people should look upon the religious kings who have faith in their religion as courageous, as being the good kings of religion. And the kings who are of the law of the (good) faith should attempt to spread in the world the exalted law-abiding wisdom of the Mazda-worshipping faith.

14. When king Vishtasp became relieved from the war with Arjasp he sent messages to other kings to accept the (Mazda-worshipping) faith. And to spread (among the people) the writings of the Mazda-worshipping religion which are studded with all wisdom and which relate to the acquisition of knowledge and resources of various kinds, he sent all together (i.e. at the same time) Spiti and Arezrasp4 and other mobeds who had studied the language relating to these (writings) and who had returned from Khwaniras [=Xwaniratha] after a complete study of the knowledge of the faith under Frashostar.

4. The two brothers Spiti and Arezrasp flourished in the reign of Vishtasp and studied the Avesta at Khwaniras under Frashostar the disciple of Zartosht. In the 121st Section of the Frawardin Yasht their holy Fravashis are thus remembered. We remember the holy Fravashis of Spiti and Arezrasp the sons of Uspasnu.

15. Darai [Daray] son of Darai1 ordered the preservation of two written copies of the whole Avesta and its commentary according as it was accepted by Zartosht from Ohrmazd, one in the Ganj-i-hapigan [Royal Treasury] and the other in the Dez-i-Napesht [National Archives].

1. DkM. 412.3-415.3. Text and tr in Zaehner, Zurvan (ZZZ), pp. 7-9. Cp. tr. of M. Shaki, Archiv Orientalni, 1981 114-25 in Boyce, Textual Studies, p. 114. -JHP

16. The Ashkanian government2 got the Avesta and its commentary which from its (original) pure (and sound) condition had been, owing to the devastation and harm3 (inflicted by) Alexander and his general of the plundering Aruman army, separated into parts and scattered about, to be copied out. And any (work) which remained with the Dasturs for their (own) study and the writings subsequently obtained in the city were ordered to be preserved and copies of them to be made out for other cities.

2. ZZZ: Valaxsh (Vologeses), the Arsacid. -JHP

3. ZZZ: pillage and looting.

17. (After this) Ardashir-i Papakan in his time got a true Dastur named Tosar [Tansar] to arrange together all the scattered writings relating to the Avesta and its commentaries. On this (order) Dastur Tosar devoting his attention to (this subject) made one harmonious work after comparison with other writings. And (he) entrusted the Dasturs with the work of making other copies of it.

(18) And (the king) also ordered that other writings relating to the Mazda-worshipping faith which might be obtained after him and of which no information or clue was to be had then should be preserved in the same way.

19. Shahpuhr5 son of Ardashir king of kings collected together, from Hindustan [India], Arum [the Byzantine Empire], and other places where they had got scattered, writings other than those of the faith (i.e. other than those on prayer, worship, precepts, and law), (such as) those relating to medicine, astronomy, geography, minerals, the increase of the glory of the life-possessing kinds, the parts of the soul, and (writings relating to) other arts and sciences.

And he ordered a correct copy of them after collocation with the Avesta to be deposited in the Ganj-i-Shaspigan [Royal Treasury]. And he ordered (the Dasturs and Mobeds) to deliver sermons and speeches to draw the faith of the people without religion to the Mazda-worshipping faith.

5. Shahpuhr's mother was the daughter of Ardwan the last of the Ashkanian kings. He was as zealous for the faith as his father.

20. Shahpuhr king of kings, son of Ohrmazd [Hormizd] [Shahpuhr II] warred with the kings of all countries and made them believers in Ohrmazd. And he created a taste (for religion) among all people by means of speeches. And he made them investigators of religion. And at last Adarbad6 by his admonitions [trial by ordeal] made the people religious and secured their salvation from hell. And this supreme high priest placed before all the non-Zoroastrians an explanation of all the different Nasks of the Avesta. Upon which some who accepted the faith confessed to this effect -- 'we have seen with our eyes every point of the faith and hence every one of us is sure to abandon his evil religion, and we shall keep up our efforts for the faith.'7 And they did accordingly.

6. Adarbad Mahraspandan was a famous and learned Dastur who by his exposition of the faith and by his miracles brought over many to the Zoroastrian faith. The Pahlavi prayers Patet Pashemani, Nam-Setayashne, Setayash-i-haft Ameshaspenta are his compositions.

7. ZZZ: "The King of Kings, Shapuhr, son of Ohrmazd (Shapur II), summoned men from all lands to an unprejudiced (?) disputation to examine and investigate all creeds. After Adurbad had been vindicated by the consistency of his argument, he issued a declaration before all those representatives of the different sects, doctrines, and schools in this wise: 'Now that we have seen the Religion upon earth, we shall not tolerate false religion and we shall be exceedingly zealous.' And thus did he do."
21. Now Khosraw, king of kings, son of Kobad drove out from among the four divisions of (the people of) the faith (i.e. from the Athornan, Artheshtar, Vastriosh and Hutokhsh) any priest of the evil religion and ruler of the evil religion who seemed to be full of enmity to the faith, (in fact he drove out) all these evil men. And he has exalted the Zoroastrians (through their faith) by giving them from time to time encouragement and instruction regarding the faith.8

8. ZZZ: "His present Majesty, the King of Kings, Xusrau (Chosroes I), son of Kavadh (Cabades, Qubab), after he had put down irreligion and heresy with the greatest vindictiveness according to the revelation of the Religion in the matter of all heresy, greatly strengthened the system of the four castes and encouraged precise argumentation,"
22. Again (Khosraw) has given this order about the (priests gifted with) divine wisdom -- that the clever men who explain the truth of the Mazda-worshipping faith should through their good judgment and foresight encourage the ignorant by teaching them the faith and make them as steadfast as possible in their faith. And the learned supreme high priest, the Dastur of the Dasturs should not enter into religious discussion with the people. But he should through pure thought, word, and deed be on the side of the good spirits. And he should piously worship and pray to God through the Manthras that by (his) worshipping with the Manthras we might always call to our mind the leader of our people i.e. of the Magus9 to wit Ohrmazd; The Lord (God) is manifest unto us through spiritual understanding. And the Lord shows us through spiritual thought the measures for our salvation so as to be understood of us of the world. We will continue to love Him fully from among the Yazads by both the agencies (of the spiritual and bodily faculties). And we will continue to remember the Yazads who work for the prosperity of God's world in order that religious merit might accrue to those of the good faith.10

9. Magus i.e. the Mazda-worshipping Zoroastrians.

10. ZZZ: "and in a diet (?) of the provinces he issued the following declaration: 'The truth of the Mazdayasnian religion has been recognized. Intelligent men can with confidence establish it in the world by discussion. But effective and progressive propaganda should be based not so much on discussion as on pure thoughts, words, and deeds, the inspiration of the Good Spirit, and the worship of the gods [Yazads] paid in absolute conformity to the word. What the chief Magians of Ohrmazd have proclaimed, do we proclaim; for among us they have been shown to possess spiritual insight. And we have asked and ask of them the fullest exposition of doctrine both of that which concerns spiritual insight and of that which deals with conduct on earth, and for this we give thanks to the gods [Yazads]."
23. Again that king (i.e. Khosraw) in addition to this (work) sent the inhabitants of Iran studying

the Mazda-worshipping faith to Khwaniras11 to study under teachers of exalted wisdom, so that we might acquire full adornment through knowledge of the divine religion. These keep aloof from perverse discussions, exhort (men to lead a good life) through the words of the Avesta and compose books of wisdom. And people through their wise writings keep themselves moderate and honored by obeying those who enlighten them. Again for this reason all men regard the Mazda-worshipping faith of divine wisdom as meant for the final existence. Hence intellectual strangers continue coming to this place (i.e. Iran) for (studying) the Ohrmazd-worshipping divine religion. Explanation of the Mazda-worshipping faith is afforded to people from the outside who continue coming to obtain connection with and zeal for the new religion. And the Dasturs after many (religious) researches with still greater zeal travel and instruct those who cannot come there (i.e. to Iran) for the work of obtaining the benefit of the faith.

11. From this it appears that Khwaniras [= Xwaniratha] which was the chief center of Zoroastrian studies in the time of Vishtasp maintained the same position in the time of Khosraw. Here lived Zoroaster's disciple Frashostar son of Habub, Isadvastar, and the supreme high priest Adarbad Mahraspandan.

24. Again (Khosraw) thus addressed all the mobeds who are evidently servants of God and of virtuous disposition -- I order you with the best wish (i.e. most sincerely) that you should create a taste for the Avesta and its exposition [Zand] with new and new zeal. And by the acquisition of its knowledge (i.e. of the Avesta) the worthy people of the world should be made exalted in rank. They should fully instruct such, as are capable of learning, from among the people of the world, who do not understand the Creator, nor the details regarding his miraculous spiritual creation. Such as are wanting in intelligence and are of perverse thoughts should be instructed in the faith in the way that seems best, to wit, by comparisons (and examples) And be who can instruct (people) in the faith with such wisdom should be regarded as the instructing (priest).

25. The profession of that instructor in the faith, who is a teacher fit for the above (work), who has spiritual gifts, who instructs (men) in every wisdom of the faith and who likewise plainly tells with wisdom the vices of the world to every one, is the only one which makes men (incline) to the divine faith. He should not expound anything on the authority of the faith which is not in agreement with the exposition of the faith. Likewise he should teach on the authority of the faith everything that is found in the faith as a duty he owes to his office.

26. (The Creator Ohrmazd) for (the maintenance of) His authority produced and gave being to the increase-giving Spandarmad of obedient thought, the fifth among his holy relatives. This is the begetting power for begetting spiritual and earthly creation (in the world). Through Spandarmad is the strength of the earthly body, the sense of feeling, courage and every kind of foresight. Man is obedient to God and possessing His glory on account of the presence in him of thought, word, and deed which makes him obedient to God. For in pious men is the lodgment of the Yazads for the complete recompense of virtue and the presence of the Yazads vanishes (from among men) on account of their connection with impiety. Moreover in men is the relation of exalting foresight and five other substances (life, soul, intellect, conscience, and guarding spirit) whose names are mentioned in religion.

27. Ohrmazd created among (His) relatives (i.e. the Archangels [Amahraspands]) the essence of (archangel) Hordad sixth in high dignity, always bestowing gifts and endowed with the thought

of obedience. This creation on account of its communion with many earthly substances (especially time and water) yields good thought to the good creation in its allotted work, takes proper care of it, as a faithful companion keeps itself in communion with the essence of (the good creation,) and out of the feeling of kinship keeps itself united with (the good creation) to show it the full and proper path in every work and process. In the same manner, the hidden qualities, which are with Hordad -- viz., the resplendent Farohar, conscience, life, intelligence, wisdom, and others pertaining to the affairs of the soul, -- remain as the corrector and manager of the body. The invisible physical senses give intimation unto the soul, of sinful actions which the body commits with regard to the soul. These invisible (senses) are called the mediators between body and soul. And these senses yield happiness to both body and soul by making these two assist each other.

28. The seventh (related to Ohrmazd) is (the Archangel) Amurdad, which, besides yielding protection unto men, always keeps living men immortal and connected with the (faithful) flock. He is the promoter of thoughtful, meditating nature, bestower of progeny to the warriors, and begettor of good thought among those who are born. He yields radiance to the bodies of those who are born good and is of many natures through the mingling of wisdom.

29. The one existence of God perfects and completes itself in seven (including the six spiritual archangels.) It befits all to thank God for perfection in all deed. (as every nature obtains capacity to enjoy life) and for being engaged in their proper work. God gets victory (over Ahriman) through the thanks given unto Him by the creatures for being able to occupy themselves in their proper work. This thanksgiving (from men) is due on account of the nature they have received from Him (i.e. on account of the useful life obtained from Him.)

30. Learned arch-priests must impart a knowledge of religion to the creatures of God. From the scholars of the Manthra-utterances well-versed in religion is attained a proper understanding of the industry each man ought to engage in and of the way he should work.

31. The creatures are not informed as regards the infinite time connected with God, its nature being understood only by the unique existence (i.e.) the Creator himself.

32. The creation of finite time on earth is for (bringing about) the improvement of the creatures having existence by means of a change from one (condition) to another (the change being from the material world, into which man is born from the spiritual, back into the spiritual state.) As regards the cause of creation) it is said in religion that every one comes into being from Him who has being (i.e. God) and every creature that is created obtains existence from the existent (i.e. God.)

33. The utterances of God (i.e. the sayings of the Mazdayasnian religion) are a law unto the existing (i.e. to men.) There is nothing without order. Some of the substances are finite. Moreover the substance wanting in order is from the blemish giver (i.e. is on the side of Ahriman,) and is said to be the substance following the law of wicked similitude.(i.e. of Ahriman) and existing without rule and limit (i.e. without the restriction of law.) Just as the period of the Creator's existence is infinite so is the exalted soul; how can it (ever) have non-existence?12

12. DkM. 416. 14 ff. ZZZ, p. 215: "Concerning the manifestation of the infinity of Time one of their views is that one cannot speak of creation except (as existing) in Time: for them the regularity of the passage of finite time is continuity (existing between) the past and the future. Its manifestation is said (to consist in this) that everything past is (at some time) future and everyting future is (at some time) past. For them matter(?) is (founded) on space: nothing exists independently of Space. Things qua things are infinite. All Space is from the Void. The Void qua Space is said to be infinite through being non-contingent just as the being of the Creator (is said to be infinite) through Time. Sub specie aeternitatis, it is said, there is no such things as present and past."

34. The creation which is produced receives by its actions gifts of a high order from God.

35. Moreover men perform meritorious actions on account of fate or destiny and it is on account of (destiny) that a being of the earth is considered famous among the spiritual Yazads.13 Through the performance of actions pertaining to the spiritual world is man's high destiny. In this world a man of greatness receives the favor of God so long as he has faith in the shining Yazads. In the same manner a man following the reverse path turns to meanness and degradation through worldliness. The good thought power Vohuman which gives light to the eye (i.e. the understanding) of man is (obtained) by loving the powerful wealth (i.e. course of life) which makes for improvement. He who is without this wealth is without the above mentioned things (for the improvement of wisdom.)

13. DkM. p. 417.3. Tr. ZZZ 306: "Fate controls that which is from the spiritual beings, and action controls that which is from the material."

36. Men ought to raise themselves to illustrious positions by worldly knowledge and by education (which enables them) to read and write. They should keep themselves within the bounds of law and order by the precepts of the faith and purchase many books containing wise sayings. For obtaining immortality (in the next world) they should duly praise the helping Yazads and struggle with (the wicked.) Many virtuous men improve and exalt the one substance (i.e. the soul) by praising the Yazads. (The arch-priests) explain to the people the nature of the several (wicked beings) who are always for quarrel, inimical to the creations of (Ohrmazd) and helpful to the creatures of darkness.

37. (Men) ought to remember as the giver of existence the Creator who endowed living men with bodies possessing complete supremacy, with the help of fire and water.14

14. DkM p. 417.15. Tr ZZZ: "The composition of animals is through the union of fire and water."

38. Those who do not turn to the faith of the Daevas (i.e. those who cling to the religion of Mazda-worship with firm faith) must be rewarded. Those who lead mankind with the intention of making them recognize one God must be made the governors of the world, and those who keep to the mandates of religion must be called (men) of pure origin. In the same manner the contemplators of Divine knowledge must be rewarded with such gifts as they desire.

39. Things which are fit to be supplied at some place for (keeping up) the existence (of animate beings) must be most certainly borne there in any way (that is possible;) as for instance, the

water of the river which gives strength to life, and medicine prepared in cold and warm water for (removing) discomfort from the soul (both in life and at the time of death.) It is the good thoughtful (physician) who knows the proper medicine for (giving) blood, shining (complexion), consciousness, and taste.

40. Just as the flame is through live fire, light through flame, and twilight after light, in the same manner, the greater or less recovery (of animate beings) from many a disease, takes place by means of medicinal herbs.

41. Just as the date tree grows up from the date-stone, in the same manner the production of man is through the act of procreation.

42. For the connection of progeny (i.e. for begetting offspring) the sexual congress of one person with another is (essential.)

43. Permanence of life depends on the soul's connection with the body.

44. Rain or the Yazads bestowing rain are the cause of prosperity to living beings.

45. The permanence of friendship and amity is through seeing and conversing with one another.

46. How is existence brought about? Just as one substance is evolved out of another according to its own laws and in the finite time (fixed for it.)

See Shaki, Elements in Zoroastrian Religion; Lincoln, Bruce. "The Center of the World and the Origins of Life." History of Religions 40(4) (May 2001): 311-326.
47. What the produce of a certain city is, or what grows up in its lands is understood by a knowledge of (the city.)

48. The first gift of life-giving Creator is as regards the soul. The students of the Manthra properly understand the different gifts relating to the soul, bestowed by the Creator. Nor are the proper remedies for the last pangs of the soul hidden from them.

Questions:
49. The following are the questions of those who retail scandal against honest religious beliefs.

50. Is the potent being (God) finite or not?

51. Is the potent being (God) capable of wisdom to a limited extent or more than that (i.e. is He omniscient or not?)

52. Does (God) irradiate His glory through intermediaries?

53. If the potent being (God) be infinite, how can He be called potent being? Again how can one possessing finite power be called the potent being?

54. Should all works be done at their proper (i.e. destined) time? Can they be done at other times? Can a good work be without reward?

55. Are all works done at present in accord with knowledge and wisdom? If a work is connected with the original strength (i.e. has come from the source of goodness, God) how can it be said in light of the faith to belong to infinite time?

56. How can the leader of darkness be truthful? By whom is the true leader led astray?

57. How does the life-giver (God) give outward form (to all substances?)

58. How can the faithful of this world perform actions the aim and object of which would be the same as (the aim and object) of (the Yazads and Amahraspands) the radiant beings who always carry out God's wishes?

59. In what ways is the worshipper of God distinct from the one who scorns Him? (60) Why should one who has power of endurance complain (against pain?) (61) How can a substance become very famous?

62. The Sun shines on the earth according to the time of the season, Why are (then) some places without the heat of the illuminator? Although (substances) improve by means of the illuminating Sun, some places are (even) at noontide moist and dirty. Why should it be that one place is moist in spite of the noonday heat whereas another gets more than its portion of the light of the Sun?

63. How is the inability to look at the effulgent light (of the Sun to be explained?) Why is the weakening and enfeebling of the eyesight thereby? How can pain proceed from the luminous Sun which derives its power from God?

64. Do the Yazads guarding the earth give up the work of man's salvation, through fear of the wicked?

65. How can the expelled Blemish-giver be (present) in him who is innocent? If God should recompense them and make them of great worth how can the truthful ever think of sorrow and the charitable bestowers of corn [i.e. grain] ever suffer from hunger?

66. People consider the evidence of (persons) of high descent as throwing more light than that, of untrue speakers; but why should they be considered of high descent and lofty dignity if they serve the will of sovereigns of low worth. One whom God has not declared to be of (royal) family in the Avesta is not to be considered royal. But if (such a person) serve not the will of wicked sovereigns should his royal descent be acknowledged?

67. How can the Emperor Ardashir Papakan's sovereignty be acknowledged in spite of the severance of authority from several of his direct ancestors?

68. The arch-priests acquainted with religion understood beforehand the object of these questions and hence all the questions were not attended to, but those questions, whose replies seemed to

them to be productive of profit to the earthly people and in consonance with the soul's improvement, have been answered as detailed below:

Replies.
69. A. -- The answer is this that the leader of religion (the chief arch-priest) remains glorious by receiving God's halo of exalted worth. In the same manner he is the agent (of God) to encourage people to perform works of religion by means of his far-seeing understanding. Therefore by actions unworthy of a leader he does not lose his previously obtained position as a leader of religion.

70. A. -- The star-readers (i.e. astrologers) understand the worth of the allotment (of destiny by the stars).

71. How long are the chief allotting (stars) to move in bad aspects? How long are they in conjunction with the malignant owner of bad aspects? how long does the man (influenced by such stars) work in the way of wisdom? The laws relating to these and other (astrological) details the astrologers learn from writings on the earth (i.e. from astrology). Astrologers can foretell the good events of a man's (life) from his horoscope. And physicians can explain the details (regarding) the health of the body, the safety of the body and the connection of the soul with the body. Those who are connected (with a man) infer from his outward movements his life, the destruction of his life, his actions and his investigations. A knowledge of the substances and of the creation of time and place is (attained) by (the explanation of) the creator (i.e. by inspiration.) Through the nature (of the substance) is (attained) the knowledge of its qualities and through creation its existence (is known). A knowledge of perverse substances is attained through understanding the nature of acceptable substances.

72. A. -- The obedient soul (created by) the Almighty is so on account of the connection and radiance of the immortal (Yazads) whose knowledge the holy God has bestowed on (the obedient soul). With the blessing of that radiance that (man) becomes famous by performing every earthly action according to his will. And through unanimity with the opponent (Ganamino) man prevents his nature (from virtuous actions). And he who completely reforms the different natures of the adversary's (connections) renders himself fortunate. His progeny keeps to the original (nature from which he is sprung). The race of horses is (sprung up) from the first horse; the production of orange is from the first orange tree. In the same manner, that a man should completely improve his progeny, for its safety and continuance, is necessary for making his race famous.

73. Through abiding by the mandates of God (i.e. observing the precepts of religion on earth) the soul of man and his progeny acquire an insight into the things relative to the good creation (i.e. the spiritual world), eternal wisdom and (eternal) time (as naturally as) the eye (acquires) the power of vision. By means of this every nature keeps his material existence connected with God, in the same manner as twilight is connected with light.

74. The religious governor conversant with religion is a great instrument, for the worship and praise of God.

75. Firstly -- (The king) must be susceptible of beneficent wisdom, and useful to those related

with him. Secondly -- The king is supposed to pay respect to worthy beings (i.e. men walking in the path of God). Thirdly -- (The king) is supposed to be without deviation from divine mandates, fulfilling God's wish, and is reckoned superior through (possessing) God's wisdom. Fourthly -- (The king) does not become supreme by disowning the superiority of the potent Yazads, but is supposed to perform other dishonest actions, through adverse intentions. (The king) who deals justice, according to the precepts of God's revelation, has an effective remedy for the griefs of the people of this world and keeps his subjects well off by means of justice. And that (king) preserves his dignity with permanent fame by means of these (his) actions, (which are) without harm and bring on prosperity. It behooves the king to inflict on men two kinds of punishment for their offenses in order to establish his fame. The one (punishment) is bodily (i.e. giving physical labor to the body) and the other is the infliction of fine. The sage judges, studying the Manthra, know every kind of punishment. The man under the dominion of (the demons) the instructors of sins, declares (in a court of justice) that he is a witness, and gives harmful evidence, in spite of not seeing (anything). How can that man receive salvation from the sin of unfaithfulness? The students of justice discern the (real) thoughts of these men of (wicked) connection, on account of the lodgment of the Yazads among them, (which lodgment is) like the lodgment of water in clay. The connection of adverse (i.e. unjust) judges is harmful (to the Yazads), therefore they are regarded as not connected (with the Yazads). For this same reason the substance under the dominion of the Yazads is considered to be of exalted (i.e. supernal) existence, and the substance not under their dominion is called (the thing) of darkness (infernal) and non-existent. Again, the substance under the dominion of (Ganamino) the despoiler of existence, enjoys the (wicked) existence of its master. The substance possessing the wisdom of the Yazads acts in the creation, just like an effulgent supernal power. And so long as the substance during its life does not excite (itself) (with Ahriman's power), it is said to be of proper connection. And those men of whom Yazads are supposed to be the masters are the servants of God, enjoying His favor; harm cannot reach them.

76. (In reply to the questions: Has God who is worthy of (eternal) existence any limit? and in knowledge is He capable to a certain extent or is His capability beyond limit?) The explanation thereof is that God has concern with finite time, and is Lord of finite knowledge, but He being (Himself) without limit as to knowledge and time, is said to be of unlimited time and unlimited knowledge.

77. (Is there any transmission of Light from one to another? The answer to which is that) the God of Existence is the best leader (of the world temporal and spiritual) and He is capable of imparting His own Light to another.

78. To the people who have existence, God, through His chief creation (i.e. through the good-thinking angelic power), giveth a comprehension of the end of the Creation.

79. Those that are dwellers in Hell have been mentioned as (inmates) of Darkness, not of Light. (80) Whatever elements there are of heat, cold, moisture, and dryness in the bodies of those (i.e. men) living as the companions of the Yazads, they have been created (by God) for doing the work of the body. They thus serve to keep in good order the vitality and are the means of keeping the body sound.

In the same way some (evil agencies) that do harm (to the body) cause the elements of cold and dryness to dwell in the body, and permeate the human system to the injury of the elements of heat and moisture that do the work of vivifying the body. The coexistence of these four elements in equitable relations with each other tends to the amelioration of the body. (81) Unfair and defective agencies cause harm to the body. The Life-giving One (God) is not the sustainer of the adverse creation. All men oppose, obstruct, and fight with one another for the existence of the principle with which they are connected (i.e. are either for Spenamino or Ganamino). Nay, the different opponents who fully grace the principle to which they belong are related to their kind (i.e. to the side to which each has given his choice). Thus a thing of cold (essence) is known to suppress heat, and a thing of dry (essence) to suppress moisture. When the representative of one side comes into contact with the representative of the other, it is not for the purpose of suppressing him altogether, but with the motive of obstructing the work assigned to him by (natural) Law. The uniform state of the blood is due to the dryness which is related to heat and moisture which is related to cold. In the same way an organic body is rendered unfit when heat accompanies moisture, and cold accompanies dryness; the blood stops in consequence, and at once flows in the opposite direction. As the sources of the elements bring about dryness connected with heat, and moisture connected with cold, there is such a commingling of heat with cold and of dryness with moisture, that this relation being kept up in the body, it conduces to the proper animation of the same, and the body always remains busy at its work along with the connected Yazads. All misunderstandings and quarrels which now occur at times between individuals, are due to the related influences becoming unworthy. This is brought about by the lower existences (i.e. the evil powers of the demons) commingling in the body. When those of one kind make a sudden attempt to make the body unfit, it is brought into affinity with death. And the ruin of the body is through its being enfeebled in many ways by destructive evil tendencies. Also the spirit that is opposed to the vital action of the body is the (invisible) one that tries to make the body act contrary to uniform laws. The man works for the good life of his body through the spiritual powers which work for his (virtuous) existence. The cessation of the work of existence, pertaining to the good recompense of the soul, is due to the body becoming lightless (i.e. lifeless). By the development of the work of the destructive forces (in the body) the enfeebling powers therein get strengthened. The good bright Yazads that have relation with men keep them from contact with the adverse forces (i.e. the demons). It is mentioned in the religious books that it is through the influence of the spiritually existing Yazads residing in men, that they (men) are free from various kinds of harm and evil.

82. Again, among the various professions the choicest is that of the heads of the religion, and the one pertaining to the attainment of the love of the Yazads, and that of loading oneself to the performance of noble actions in this, world.

83. The knowledge of what man's duties are and what they are not is acquired by man through there being a sufficient number of the family of the religious leaders (i.e. through there being a sufficient number of Dasturs and Mobeds informed in religion), who are the ardent (i.e. careful) preservers of the Avesta and its commentaries. And they are thus the expounders of the religion in public to the people of the world, the instructors of the philosophy of the Religion to the people, and the proclaimers of the (religious) truth to those that argue perversely against it. They are those that embarrass all famine-producers and ravagers of fertility. They are those that attract people to the worship of God, and make them obey their kings and honor the decisions of their

judges. They are those that make the people of the four divisions (the Athornans, the Artheshtars, the Vastriosh and the Hutokhsh) illustrious in their respective occupations. And by means of questions and answers pertaining to Ohrmazd, they make them devoted to religion, students of religion, and worshippers of God. They keep in currency the requirements of the other Athornans, (i.e. they supply them the things they want), and fulfill their wishes, whereby good and respectable families are maintained honorably. And so those (men) that are the instructors in the Zartoshti [= Zoroastrian] religion are the promoters of the desire for religion and the disseminators of the knowledge of it. (84) The other thing pertaining to the Mazdayasnian faith, (i.e. wisdom), which, in so far as it serves the purpose of clearing up all misunderstanding (i.e. doubts), is pleasing to those that tread the path of God, is to be kept pure. And the new seekers after knowledge must, by being put in the way of acquiring it, be kept above want. In him that does not advance his community, and forbids not men from immoral acts, good faith should not be placed. And he should never be regarded as a leader (of the community) or as one who can remove the apprehensions of each individual, or as one who can make the other creation (i.e. the atheists) obedient to God.

85. Through repentance of sin is attainable the receiving of the recompense for righteousness and the discarding of sin. And after that there is no occasion for punishment. Connection with the meed for a single act of righteousness is the cause of the reduction of the punishment for the sins (of that man). It is God's object to make those, who disobey the commands of the king, deserving of various kinds of punishment by way of justice. Among them, the one who disobeys the commands (of the king), and the one who is imprisoned for all the offenses relating to the soul, are to be released by order of the State. Also, if a prisoner has been put in imprisonment by recourse to ways contrary to orders, (i.e. in contravention of the laws of justice), for causing grievous wrong to his soul, it is a kind of oppression. Again, at the bidding of the physician that heals the disorders of the soul (i.e. the Dasturs of the religion), it would be conformable to religion to let off a highway man from capital punishment.

86. For the leaders of the world -- those that are crowned with supreme majesty (i.e. the king and the Dasturs) -- the equitable Government of Iranshehr is feasible through illustrious judges -- the dispensers of justice. The maintenance of the sovereignty over the seven regions by the Zoroastrians is due to there being an abode within them of Religion, the Kayanian majesty, and other glories. Again, the means that they have for living in exuberance (i.e. in comfort), and the cause of all their pristine greatness and supremacy are due to their having within them the coming and the going of the Yazads (i.e. to their intercourse with the Yazads and Amahraspands). And it is on account of this very sovereignty (endowed with Yazadi majesty) that such a king of Iran is able to invest with power the rulers of the seven regions. As the flame of a fire is due to its relation with the inward glow, and as light is due to its relation with the flame, in the same manner is Wisdom due to Religion, and superior power is attainable (by man) by his relation with the instructor of the Religion. And through an insight into (i.e. comprehension of) it is the (righteous) existence of man. And through his connection with the open path (of religion) is the test (of man). And through such power (of religious wisdom) is the body able to perform the functions necessary to the soul. And through soundness of the body is the preservation of the soul. All Iranians (i.e. Mazdayasnians) by so regulating themselves can live with a superior kind of strength. Those of the citizens that give instruction in (the acquirement of) knowledge, spiritual forces, art, courage, physical strength, and prosperity, make

the rule of the king of Iran supreme, auspicious, and honored.

87. The greatness of the Iranians (i.e. the Mazdayasnians) is owing to truthfulness in all matters, kind regard, and meditation on the design of Providence in all powerful creations. By these means they keep in affinity to their source (i.e. their Creator), and obtain victory over men of the opposite nature and over the ignoble and wild-looking subject nations of other cities. Again the Mazdayasnians should give good advice to the people that be of harsh and abominable traits, evil-worshippers, and enfeebled, so that these may not waste their life in vain actions. And they should form men, who are not of good essence (i.e. are evil), into being good men, like the present good-thinking pious men, who are particularly careful in their adherence to noble speech and in keeping aloof from base things.

88. Had not the people of the good Creation put themselves at first into an awkward position before the rulers, by the use of (inept) expressions, they would never have become uncircumspect, but could have remained with their faculties on the alert. And had they not in this way come to disregard the Divine commands, and to deprive themselves of the intellect guarded over by the Yazads, they would have been able to understand what things are to be done and what not to be done. And they would have known that the Yazadi effulgence of the luminous soul cannot for long dwell in the body; just as the sun refrains from making luminous (for all time) the good things that shine by the sun's light. (The Yazadi radiance) has been known to be interrupted by the man's being very careless. Therefore it is that for certain reasons contradictory words should not be uttered in the presence of rulers; and in order to keep oneself in good repute one should, in their presence, give expression to one's thoughts after mature consideration.

89. Premeditation is necessary in questioning and in answering, and then the question may be put, or the reply given, in the proper way. It is the way of the priests of the false religions not to act with good sense, before they are overpowered.

90. Before putting a question in one's turn, one should catch the drift of the opponent's argument. Again, in a discussion, he that speaks much should not be checked, but his reasoning should be well listened to. Also, in a discussion, if there be a question, it should be satisfactorily answered. If there be many such questions they should be dealt with in various ways.

91. The perfect glory (i.e. the Divine gift) that fits men for leadership is of this nature, viz. that such people take upon themselves to answer properly the questions of those that argue well; but he that has the faculty for (mere) fault finding is not convinced thereby (i.e. by such right explanation); because such a disputant does not argue for sell-improvement. Nor is his discussion pertaining to the soul, and therefore such discussion should be dropped. But (the discussion) which is beneficial, and pertaining to the salvation (of the soul) from Hell, and for the welfare of the soul, should not be set aside, but should be carried out to the solution. Nor should one refrain from exposing falsehood, wrong ideas, and wickedness. To secure their deliverance from Hell, they (the people) should be led, by all kinds of truth, to have implicit and unshaken faith; and from this there should be no turning aside for whatsoever reason. And like the spring season one should show himself at his best in his ardor (for expounding the religion). If the signification of anything (pertaining to religion) be not clear, it should be given out as unintelligible. And in the argument whatever is worth esteeming should be appreciated in detail Moreover, no wrong deed

that might have been done should be admired. But the right action only that has been per-formed by the help of God should be accepted as beneficial.

92. The foremost leader of the religion (i.e. the Dasturan Dastur [= Zarathushtrotema]) should imbue the people with ardor for the religion, and should induce them to be very industrious, in order to make them excel in their routine of work, and should exhort them to acquire other noble arts.

93. Those that have been in touch with the Yazads (viz. the believing Mazdayasnians), should, by girding themselves for the fight, making use of the right understanding (about Spenamino and Ganamino), ward off one of them (the Ganamino), and follow the other (the Spenamino). And with the strength and courage derived from the Spenamino they should attack the other (Ganamino), and (by the help of the Spenamino) they should obtain the nourishment of their nature. Till the end, the fight should be maintained with Ganamino, who should never be regarded as having received good training.

94. The charitable man is he who bestows in charity from his own (acquired) wealth. And the truthful man is he who never speaks untruth on behalf of or about another person.

95. The grateful man is he who recognizes an obligation. Gratitude should be shown towards him to whom one, like a dependant, is under obligation for his life. And, secondly, gratitude should be shown towards him who having the power to harm hath done no harm; and finally, when one has experienced all possible good from him, one must assuredly show one's gratitude by words and deeds.

96. Those that are engaged in the inquiry (i.e. search) after immortality, acceptable to God, and (are the friends) of the benevolent (i.e. the imparters of religious instruction), and of other benefactors, are the procurers of other felicities for their kith and kin; and by not bearing any ill-feeling towards robbers and other harm-doers, towards prisoners, and other criminals and wretched people, and by making them happy and faithful, they prove themselves possessors of the good strength worth being grateful for. (i.e. Those who showing compassion towards robbers, prisoners, and sinners, lead them to improvement, really bring them under their obligation by making them staunch believers (in the faith). But by cherishing hatred towards them they are held to be in danger of becoming guilty.

97. A father ought to reform his son, if he be unworthy, by inculcating in him noble thoughts (i.e. by religious instruction). So, if a man from want of assistance be incapable of doing any work, he should, in order that he may surmount all kinds of wretchedness, be given the means to acquire more wealth.

98. A discussion on religion may be entered into with those of the controversialists on religious subjects, who are so (learned) as to be able to give authoritative decision on all subjects. Thus the truth on their side being known, they may have no occasion to punish, according to the dictates of the Nasks (of the Avesta), the priests of the false religion.

99. A certain nation's scriptures, known by the name of Ture15 [=Torah] (i.e. the scriptures of

the Jews viz. the Torat or the Injil) have been regarded as the words of the devils, and are not worthy of belief. Nothing mentioned therein deserves to be done for the benefit of the creation. Because the writing makes mention of irrelevant matters which ought not to have been introduced therein. Whatever therein is not good writing is the concoction of various writers, and therefore such writing is said to be of soul-cramping tendency. And these concocted accounts the Jews regard as the revelation of the original creation (i.e. pertaining to the celestial Yazads).

15. Ture -- Moulvi Fazleali in his Persian English Dictionary, ed. 1885, gives the meaning of tureh as Law. Torat -- The Book of Moses.

100. To the Rumis who help the Yazdan-worshippers of good wisdom (i.e. who help those of the Mazdayasnian faith) and to others who live a similar (good) life, should be expounded the original text of the 'Ganj-i-Shapigan.' (In other words, the Jews and the Greeks who wish to believe in the Mazdayasnian religion), and such of them as have no faith in their own, and want to improve, should be thoroughly instructed in the religion.

101. If in other countries there be any writings (respecting our religion) worth reading, new, ameliorating, good, and divinely inspired, these should be procured; and there should be no backwardness in the study of them and in the researches into them. And whatever in the writings of other nations is unbelievable should not be accepted.

102. The nature that has concern with the greatest development of wisdom (i.e. is studious) must be admired. Attention should be given to the writings of (the men of) other countries, and the same should not be destroyed.

103. In these writings (of men of other countries) if there be any passages and aphorisms pertaining to the service of the one God, it is not every comment thereon or every maxim that is to be indiscriminately given publicity out of the body of those writings and maxims; but we should make from them a selection of the original (sacred) passages and maxims (pertaining to our religion). And the books in the Ganj-i-Shaspigan should be read with careful attention to all the passages.16

16. DkM p. 428.15-429.8. Tr zzz139: "The - - - - kosa of the Indians and the Megiste of the Greeks and other (writings) of that sort were combined with the original literature (the Avesta?) in the Royal Treasury because they offered a reasonable corrective to students of this particular science. Their writings have recently been arranged by scholars, for they were brought from foreign countries: they have been considered and studied, nor have they been neglected or slightly received on account of their inferiority and foreign name. It happened indeed that with the growth of knowledge they became more highly esteemed, and they did not suffer on account of the outlandish names attached to the books. No single book or volume was discovered which contained in its entirety all the science and learning (contained) in (other) books and volumes: but each (school) carried out research on the basis of its own original book or volume. They call the book in the Royal Treasury which deals with all topics the Compendium(?)."

104. In these writings (i.e. those pertaining to our religion) the human body is treated of in four parts, of which the head is said to be presided over by the Athornan (i.e. the priestly) class, the hand by the Artheshtar (i.e. the warrior) class, the stomach by the agricultural class, and the leg by the people who follow good avocations for livelihood.17

17. Ib.: "Among them the body of man is, as it were, divided between the four castes on earth; Priesthood (corresponds) to the head, Warriorhood to the hands, Husbandry to the belly, and Artisanship to the feet."
105. The human soul is said to have the chief control over all the above-mentioned four classes, and the soul itself is said to be under the dominion of God.

106. The words and deeds of every man are evidently influenced by a twofold object. His first object is to qualify himself for the final (welfare), and his second object is to endow himself with noble thoughts by so training himself for the profession (of piety.)

107. The Iranians (i.e. the God-fearing Mazdayasnians) are deserving of praise on account of all their honest dealings, while dishonest and blemishful men deserve to be condemned.

108. The celebrated erudite Senecas16 of Rum, and the savants of India have shown an appreciation of and have much admired the foresighted persons of Iran. They adopted their expressions and ideas, and on seeing the great worth of these wise men of Iran showed their preference for them.

16. The very able philosophers of Rome were called by the Romans, in their speeches and writings, Senecas.
109. For the same reason many scholars became worthy to obtain high position and favor from the (Iranian) rulers. And by obtaining high recompense and support (from the Iranian leaders), they, in order to get a full reward of their merit, much dreaded these leaders in this world, and were much afraid of punishment in the next. And they abstained from these blemishes, so that they might continue (to receive) honest recompense from their Iranian superiors who could hold them back (from such blemishes.)

And they themselves, (i.e. the leaders), in their desire to obtain a good recompense for their souls, abstained from any carelessness that might cause them to be miserable in the abode or palace, village or city of the next world; arid they never gave way to any lustful passion. But they cherished the learned men, with the view of securing distinction as men of worth. And they were held in high esteem among the rulers; for from the illiterate is not to be expected the approval of a noble action, or mature consideration; nay, on the contrary, there proceed from them various evils. The unwise have not the tact to acquire the desirable sufficient independence pleasing to the rulers. So an honored ruler, by keeping aloof from the unwise, can put himself in the way of acquiring the desired degree of excellence. His endeavors should not be directed towards any base or injurious ends, but he should strive by counteracting such tendencies to attain to a high position in the next world. Such a ruler gives good attention to the orders he issues and to other regulations (pertaining to the State); and thereby ensures a pleasant enjoyment of his dignity.

110. The (State-administering) chiefs should choose as their king a person of high rank and good repute. None but a man of worth should be elected king. For this purpose a distinguished person related to the chiefs should be secured. Individual predilections should have no weight in the choice of a king. Further, if the person (fixed upon) be not of kingly descent, another one should be procured from a different place, as in the interests of justice the election (of a king) is

indispensable.

111. To those wise men who choose to retire from the post conferred on them by the king, or who, in order that they may live in contentment, give up the business or service which was entrusted to them, -- to those that entertain such good notions of securing happiness, no benefit can accrue in life by this relinquishment (of their work). Because, if against their wishes they be again forcibly carried off by order of the State, and be forced to resume their work, they would find no enjoyment in it. Therefore they should stick to and perform faithfully whatever works appear to them to be of public or private benefit.

112. The learned kings of the State, with the view of ruling with a high degree of efficiency, should strive (for the fulfillment), by Divine Grace, of new and noble aspirations, such as: -- encouraging the learned, the illustrious, and the charitable; being grateful towards those who are loyal to and have affection for the State; conferring of bounty on the suppliants, and on those that are in solicitude owing to poverty; gratifying with a good and befitting remuneration annually the learned men who may be in constant anxiety for having to labor for their food and livelihood; and the giving of everyday donations, according to the needs of their circumstances, and for the glorification of the (next) spiritual world, to the conspicuous true-believers who come into the (royal) presence.

On those that are misers greedy for amassing worldly pelf, on those that have no reverence for the soul, and on those that abstain not from sins, nothing should be bestowed, so that they might not get facilities for taking to drink and of robbing the wise of their due.

113. Every man that has a material body should regard his own marriage as a good work incumbent on him to perform.17 He should strive diligently at his avocation that he may live in happiness. He should take good care of the materials of power (i.e. good deeds for the next world) that his lifetime may pass in contentment. And he should promote the marriages of others.

17. In Vendidad 14.15 God has laid strict injunctions on every man and woman attaining the age of 15 to make arrangements about marriage. It therefore behooves a Zoroastrian to marry at this age, and provide for the continuance of his progeny in this world. (Translator)

114. If thou wishest to be educated, give thy choice to the works of the foresighted (i.e. works pertaining to God). If thou wouldst avoid hard times, refrain from giving thy approval to works involving afflictions of various kinds.

115. Who are our instructors? The Dasturs learned in religion.

116. In what subjects have they to instruct us? In noble things (belonging to) three (places.)

117. In noble things of what places? This world, the next world, and Tane-pasin (i.e. the final imperishable embodiment).

118. Of what thing should we choose the good recompense? Of righteousness.

119. How can we get instruction in this subject? From what the Dastur of the religion says.

120. On our soul's parting from the body, who will take us (to the spiritual world), and by what path? The good-contriving guest (i.e. the guardian angel of the good conscience) by way (of Heaven.)

121. By what powers can we attain to the lodgment (within us) of good thoughts? By the resolve of obedience to God.

122. How can we acquire the resolve of such obedience?

123. By concentrated meditation through the acuteness of the intellect. I, for once, teach you two words of wisdom -- that you should do good deeds, and should refrain from doing deeds which should not be done.

124. What deeds should we eschew and what deeds should we do? Evil thoughts, evil words, and evil deeds we should eschew; and good thoughts, good words, and good deeds we should adopt. Each of these maxims is good for you.

(End of Book 4)

Denkard, Book Five
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Edited by Peshotan Dastur Behramjee Sanjana, 1900.

NOTE: Also available as PDF and EPUB versions.

Preface
The Denkard is a ninth-century encyclopedia of Zoroastrianism, but with extensive quotations from materials thousands of years older, including (otherwise) lost Avestan texts. It is the single most valuable source of information on the Zoroastrian religion aside from the Avesta itself. The first author of the Denkard was Adurfarnbag i Farroxzadan, the highest leader of the orthodox Zoroastrian community at the time. The final version of the text was edited by Adurbad Emedan.

The work of publishing a complete edition of the Pahlavi text, with translations into Gujarati and English, was undertaken by Dastur Peshotanji Behramji Sanjana (1828-98), and completed by his son Darab Dastur Peshotan Sanjana (1857-1931). Both were prominent Zoroastrian head-priests, and among the best Pahlavi authorities of their time.

Unfortunately, this masterpiece has been largely neglected. Copies of it are extremely rare, fragile, and voluminous, running to nineteen volumes. In making this edition available to a wider audience, I have confined it to the English translations, and frequent valuable footnotes.

I have taken the liberty to normalize the spelling in this edition, in order to be consistent with other documents in this series, and to facilitate searches. Wherever possible I have used the spellings of F.M. Kotwal and J. Boyd, A Guide to the Zoroastrian Religion, Scholars Press, 1982. Comments set in [], or marked "-JHP" have been added by me, mainly to facilitate searches.

The fifth volume of the writings of Adar Frobag, son of Farroxzad [Adurfarnbag i Farroxzadan].
— The writing about the Selamis
Contents:

1. Kay Loharasp at Jerusalem, and descent of the religion
2. Parentage, birth, and life of Zartosht. Future apostles
3. On the revelation of all events by the holy Zartosht gifted with prescience and thorough excellence.
4. On the greatness and distinction of the Iranian race
5. The admonitions of the prophet, the holy Zartosht
6. On the good recompense of Worship
7. On what pleaseth the Lord
8. On (the Mazdayasnians) preserving themselves (i.e. from becoming deteriorated)
9. On the Nature of Heaven and Hell on the mode of the Resurrection
10. On Good Name
11. A Description of Sins
12. On the Expiation and Lustration of Sins
13. On the Sin of causing Injury to a man without cause
14. On washing the Body and keeping it free from impurities
15. On the Authority of the priests
16. On the Food suitable for consumption
17. On Garments
18. On Women
19. On Charity
20. On contracting Matrimony
21. On Worship or Adoration
22. On not injuring Men and Animals
23. On Fire
24. On Metals
25. On the Earth
26. On Water
27. On the Vegetable Kingdom
28. On keeping at a distance from dead men and dogs

29. On Truthful Men
30. Questions asked by Bukht-Masareh
31. Replies of Adurfarnbag

The existence of God and of the evil being
The possibility for God to keep that adversary away
The letting in and the casting back of the adversary
Why was the Religion revealed in an unfamiliar and obscure language which was to be learnt by heart for recitation?
Why did God send the Religion only to the country of Iran?
Why is homage to be offered not only to God, but even to the Sun and several other luminaries?
Why is the walking about without having the sacred girdle [kusti] on regarded as sin?
The reasons for different consecration ceremonies of the barsom and the dron
The advantage to the Deity from invocation and worship
The pollution caused by a dead body and by menstruation
Certain injurious habits and their results
The necessity of cleaning one's own body
The slaughtering of gospands
The preservation of the barsom from impure water and a menstruating woman
The saying of grace before and after the eating of the consecrated dron
The coming of the dead back to this world during the Fravardigan days
The reason of cleaning the hands with particular objects
The object of showing the dead matter to the dog
About the existence of the halo of the soul, wisdom and learning in man, and about the abundance of wealth being not more manifest among the worshippers of God than among the demon-worshippers
The necessity of maintaining one's own religion and believing in anything
[Chapter 1.]
Notes:
1. May the Light (i.e. the blessed Rule) of Ohrmazd, who is the Life of all the wisdom contained in the Mazdayasnian Religion, be ever prevalent.
2. This is the fifth volume of the writings of Adar Frobag son of Farroxzad, a practicer of virtue and a guide of the good Religion. And it is known as the writing about the Selamis.

3. The guide of the good Religion, Adar Frobag son of Farroxzad, who was a leader of the faithful, has expressed in this writing his views about the answers to some of the good, mysterious, and pleasing questions put by those who were all known as the tribe of the descendants of Selam.

4. This writing was sent to Adar Frobag by a venerable chief of Iranian descent. His ancestors had, for the purpose of dethroning a ruler perverse, evil doing, and following a gross devil-worshipping and harmful religion, gone under the leadership of and as the allies of Bakhtenarsiya1 into the midst of that martial tribe. And king Kay Loharasp had sent them with Bakhtenarsiya from Iranshehr to Arumemukaddas, where the faithful who had a conception of the good religion were believers in, and had a knowledge of the tenets of the religion of Jamshed of the noble race. After many fights, in order to induce, by various arguments and by exposition

of religious points, those devoted adherents of the religion of Jamshed to believe in and to adopt the other (i.e. the Mazdayasnian Zartoshti religion), and after expounding the tenets (of the latter faith) and discussing the same by way of questions and answers, they had purified the students of the religion by imbuing them with a yearning for the precepts thereof. 1. Bakhtenarsiya is the other name of the Iranian Warrior Reham Godrez. On Loharasp's succeeding Kay Khosraw to the throne of Iran, he appointed Reham Godrez as one of the commanders of his army and sent him to fight with the idol-worshipping ruler of Jerusalem. And the said warrior, after defeating the heathen king took the kingdom under his charge, and by the order of king Loharasp ruled over it. Bakhtenarsiya was living till the reign of Behman. The Shah-nameh makes no mention of "Bakhtenasriya," but we find details given in the Tarikhe Tabari, in the portion which treats of the history of Jerusalem and of Bakhtulnasriya from the time of Loharasp to that of Behman. Behman had during his reign brought about the prosperity of Jerusalem.

5 [7]. Before the advent of the holy Zartosht (descendant) of the devout Spitaman in what way had the preceding prophets been initiated into this religion? In this way: -- The messages brought by the angels, who revealed this pure good religion from time to time, had induced them to adopt the religion everywhere. An account of the thoughtful followers of religion, who had adopted this religion (is as under). The (first) man to have faith in this religion was Gayomard; and after him Mashye, Siyamak, Hooshang, Takhmorup, Jamshed, Faridoon, Minoshchihr, Saman, and the Kayanian kings. Besides them there were many other leading men, who used to propagate the religion by expounding it to the people, and by the help of the same (i.e. the religion) used to ward off the calamities overhanging the people, and to rule the world in prosperity.

[Chapter 2.]

6. [1] Furthermore, God, in order to give joy to the good creation, had, from the beginning of the world, created, in pure and luminous essence, the holy Zartosht as an associate of the Amahraspands, endowed with all their good qualities, thoughtful, and fully attentive. And his essence was made in the Spiritual World fitted for (the task of) proselytism, and of propagating the religion throughout the world. And at the right time he was sent down to the world as a man, invested with the earthly body. At that time (i.e. when the pure Spirit of Zartosht entered this tenement of clay), a superior kind of light and effulgence began to flash forth from his house, through the medium of a star (in the heavens). And he was born of his father Pourushasp -- a descendant of (the Peshdadian King) Jamshed -- and of his mother Dogdo. Further, when he (the prophet) was born, there was a light like the blaze of fire-a glare and a twilight --irradiating from his house in all directions, high in the air, and to great distance on the earth, as a token of his greatness and exaltation. And there (in the house of the holy Zartosht) were (gathered together) the sorcerers, the paris [i.e. pairikas, fairies], the teachers of the religion of Ahriman, those that turned their eyes and ears away from the Divine Religion, and other evil-doers, desiring to do him mortal injury at his birth and in his infancy, and to cause harm (to his pure soul). So much so that the evil doers collected there wanted by any means to make his soul inefficacious through death, or to disable him otherwise, and to obscure the dawning intellect in him. And for the purpose of contriving the destruction of Zartosht, they sent (to the house of Pourushasp), in the forms of wolves and other beasts of prey, such of Pourushasp's relatives as were addicted to sorcery and devil-worship. In reference to this it is mentioned (in the religious books) that as (the Amahraspand) Vohuman had an abode in the heart of Zartosht, the latter laughed at the time of birth. And when he (the holy one) went into the presence of Ohrmazd to crave for an insight into and to accept the faith, Ahriman, and many devils, and evil spirits came to him to frighten him, to trouble him, and, by fighting with him, to crush his aspirations about the religion. But he

defied them all, and they retired routed and overcome by that weapon -- the chanting of the sacred Avesta (of the Ahunwar), embodying the sublime goodness pleasing to Ohrmazd.22. See an account of it in the holy text, Vendidad 19.1-10.
And he won the final victory in the cause of God. And he became worthy of the manifest good recompense, and a wielder of the power pertaining to God's Dominion. And he showed to the people the way to mar the blemish-giver, (Ahriman), and he kept in progress the work pertaining to the final triumph of God. He destroyed the material frames in which the evil spirits before his time used to move about openly. And thus harm was done to their bodies (i.e. their physical manifestations in this world), and the evil spirits being enfeebled lost their power of visibility. And owing to the holy Zartosht they became helpless, vanquished, despairing of misleading (the people), and incapable of assuming a visible shape.3 3. Before the time of Zartosht, evil spirits used to come into this world in the form of men, and this power of assuming human form was destroyed by Zartosht by means of the glory of his prophetic mission. The evil spirits were thus disabled from coming into this world in visible shapes. This is borne out by Yasna 9.9.]
7. When (the holy Zartosht) after having thoroughly received his mission from Ohrmazd went to the Kayanian King Vishtasp for the purpose of winning over the people of the world to the belief in the religion, for the sake of their own happiness, he wrought many glorious deeds of smiting the evil spirits:4 and he enlightened the mind of Vishtasp by unfolding to him many of the sublime mysteries. And he brought his august person into unison with the good of the people of the created world; while with his own animated body he withstood the antagonism of the various sorcerers, devil-worshippers, devil-seekers, demoniacal impostors, and stubborn fighters. 4. That is he performed in the presence of King Vishtasp and his courtiers, for the purpose of convincing them of the truth of the Mazdayasnian Zoroastrian Religion, many sublime miracles and stupendous marvels, superhuman, awe-inspiring, and influenced by spiritual agencies.
8. To him came all wise men versed in the prognostication of events from the twelve zodiacal signs, that is those who were called astrologers; (they came) with the evident desire (of attaining to truth), sent by the rulers of Khwaniras [= Xwaniratha] to put to him certain questions. He convinced them by explanatory arguments, by making everything clear to them with logical evidence exoteric and esoteric, and by illustrating the same with similar tenets from the previous religion of (king) Jamshed. Moreover, Vohuman (the Amahraspand) connected with him, Ardwahisht, Adar, and other good Heavenly Yazads, becoming manifest, finally came to the court of King Vishtasp to testify to (the truth of) the religion of Ohrmazd, to instill (into the minds of men) the comprehension of it, to express their views about it, and to expound it.5
5. See the Srosh Yasht for the night, 10.23 and 24.
9. Further, debaters of the highest class, who entered into discussion with the prophet Zartosht, acknowledged him, from the way in which he confuted their contradictory arguments, to be (a possessor) of transcendent qualities and a giver of wonderfully excellent judgments.6 In the same way the holy Zartosht, by means of his glorious deeds came safely out from all conflicts. In him were manifest all the traits and characteristics of the prophets and of the glorious messengers (the Yazads). And owing to this supreme testimony and evidence, the people acknowledged him to be the prophet of God. 6. Changranghas and Vias, two Hindu savants had come to the court of Vishtasp to discuss religious subjects with the prophet. Ere the pandits announced what questions they had to ask, the holy Zartosht, who had already got the questions and their answers written out beforehand, got the same read out to them by Maidok-mah. Changranghas was so much struck with this that he apologized to the prophet Zartosht, and adopted the Mazdayasnian Zartoshti religion. For authority relating to this see the Persian Changranghas Nameh of Dastur

Zartosht Behram, wherein these lines occur: (Persian quote omitted).]
10. Afterwards the Kayanian Vishtasp willingly undertook the work of enforcing observance of the Religion (in the world), so that there might be no danger of its being overtaken by degeneration and decay. When Zarir, Aspandyar, Frashostar, Jamasp, and several rulers of the provinces saw the sublimity, the gloriousness, and the mysteries of the religion, they all became thorough embellishers of their good deeds-men after the heart of Ohrmazd and the Amahraspands. And they promulgated religious mandates to be observed by the people of the world. Moreover, from the (aspect of) the twelve Zodiacal signs they learnt that the devs (i.e. the evil beings who opposed the religion) would ultimately be overcome and destroyed; that the faithful would be preserved by God in their conflict with the opposing innumerable devil-worshippers; that men would become pure after much fighting and bloodshed; and that in the world wherever the people should have remained (adherents) of their impure faiths Ushedar, Ushedarmah, and Soshyant, the re-introducers and the propagators of the religion, would make them followers of the pure faith. By means of this pure Ohrmazd-given Religion Soshyant would make the people free from afflictions, and everlastingly happy.

[Chapter 3.]
Notes:
1. On the revelation of all events by the holy Zartosht gifted with prescience and thorough excellence.
2. Be it known that he (the prophet Zartosht) had predicted with full details and in concatenation all the circumstances as to how the Kayanian Vishtasp, King of Iran, and his innumerable army would obtain a victory over (the Turkish [=Turanian] King) Arjasp and his hosts, and over other (kings). Similarly had he made revelations about King Vishtasp's supremacy over rulers of other countries; about his own self (i.e. of the holy Zartosht's) being killed by the Turkish warrior Baratarurish [Bradrok-resh], about the Yazad-bodied cow Nagirpan1 having foretold to (the warrior) Thritun [Faridoon] the advent of the holy Zartosht; about the events which would happen in successive ages; about the doers of harm to his religion, such as Alexander; about Malkus [Mahrkus],2 the perverter of the high order of intelligence; about Zohak; about men and women who believe in the faiths of the other evil-workers, Jesus and Mani; about the confused times of the steel age and the iron age; and likewise about the embellishers, reformers, and renovators of religion, such as Ardeshir, Adarbad, Noshirwan, Peshutan, Ushedar, Ushedarmah, Soshyant, and others. 1. Nagirpan was a cow of angelic body in the time of the Kayanian King Kaus, and she foretold future events. After the great battle between the Iranians and the Turanians in the time of the said King it was decided that the Iranian monarch Kaus and the Turanian Afrasiyab should make peace, and abide by the decision of the above mentioned cow of Yazadi glory, regarding the demarcation of their territories. The Turanian King not willing to abide by the decision of the cow, gave wrong advice to Kaus, and the latter sent one of his warriors, Thritun, and had the cow killed. An account of this is given in the biography of the prophet Zartosht in the 7th volume of the original Pahlavi Denkard.

2. A legendary sorcerer.
Jamasp had been instructed by Zartosht in the understanding of all things connected with the future, and in the indications of the changes to be wrought by Time, and he was thus able to foretell future events. And the details of every such event were registered The Avesta and its

commentary were written on (smooth) cow-skins with golden ink, and thus preserved in the Royal Treasury. And the kings and the Dasturs had many copies of them made; for they had been warned beforehand of (the religion) receiving harm from the maleficent, and of its being misrepresented and misinterpreted.

[Chapter 4.]
Notes:
1. On the greatness and distinction of the Iranian race.
2. Moreover, it was mentioned by the holy Zartosht that when the evil of the blemish-giver (Ahriman) got mingled with the good creation, the progeny of Fravak, one of the sons of Siyamak, turned out preeminent, highly intellectual, good-natured, affectionate, faithful, deserving of good consideration, honestly acting, charitable, truthful, prosperous, enjoying the good friendship of God, endowed with other good qualities, working on the same lines as the renowned Fravak, and like him devoted to the good religion. The races of other countries (non-Iranian) are not endowed with such goodness and glory, but are of unclean origin. They belong to the adverse creation which, owing to its absorbing the various blemishes of the evil spirits, is regarded as being not of a high order but of the order of pernicious things. Among the sons of Fravak, Hooshang, of good essence, had become a ruler of the world by means of his superior excellence. And he was the giver of happiness and of the means of subsistence to the people of the world. And among his descendants those that attained to good fortune and renown were of kingly descent and of auspicious royal birth.* [* It is for this reason that the holy Zartosht has commemorated in the sacred text of the Frawardin Yasht the holy souls of Gayomard, Hooshang, Tehmurasp, Jamshed, Faridoon, Erach, Minochehr, Kay Kobad, Kay Kaus, Kay Syavaksh, Kay Khosraw, Kay Loharasp, Kay Vishtasp, and other Kings of the Kayanian dynasty, and of Iranian warriors, and of worthy Dasturs and Mobeds.]
3. Men of the glorious and good race (above mentioned) had from time to time acquired, by their wisdom, greatness among the people, and had kept up their connection with sovereignty, and had suppressed the descendants of Tur -- the people of the bad territories. To mention in detail, they were Tehmurasp, Jamshed, Athavian, Faridoon, and the ancestors of the succeeding Iranian Kings -- from the progeny of Erach, Manush Arvar, and Minochehr down to the present exalted and glorious King (Anoshehrawan) -- and other kings. All the wise kings of the royal dynasty to which belong the Kayanian kings* should be regarded as the protectors of their subjects; because it was only in the illustrious scions of this dynasty that the Divine glory and the radiant Nairyosangh had their abode, and consequently their connection with the glory of God was manifest in them. [* Here the expression "Kayanian Kings" signifies not only the Kings of the Kayanian dynasty, but the subsequent renowned Kings of Iran, to whom was vouchsafed by Ohrmazd the gift of the "Kayanian glory" called in the Avesta "Kavaya Khwarenangh" and in Pahlavi 'Kayanian Khwarrah']
4. In like manner the Zoroastrian high priests had, and have, in the same proportion a glory+ pertaining to religion. Of this there is frequent mention in the Avesta. The sacred Avesta also contains a description of the world-renowned, preeminently well-born worshippers of God, to the effect that the highly renowned and virtuous persons, learned in religious lore, and belonging to the family of the same religious opinion, had become famous for supplying the ever recurring wants of men. [+ The glory or halo of the Zoroastrian high priest is called in Avesta 'Airyana Khwarenangha," and a description of it is given in the Pahlavi commentary of the Atash

Niyayesh as under:

"The 'Airan Khwarrah' created by God is the name of a fire called Adurfarnbag. This fire-like light has special care of the Athornan class. Wherever the Dasturs and Mobeds attain to wisdom, greatness, and renown, it is through the help of this fire-like radiance. The victory which king Faridoon (whose title was 'Mobed') obtained over (king) Zohak in battle was through virtue of this fire."]

5. Furthermore, those that are called the inhabitants of Saemali* have, for the sake of performing the proper acts (of religion), applied to us from all places, and at every opportune time, for elucidation of religious points; and they abstain (from sin) as far as it hes in their power. And their thoughts are all in accordance with the dictates of religion. Moreover, many of them have, owing to their having received from us frequently instruction in the true religion, become learned in religious lore, performers of religious rites, and cherishers of the soul. And they have taken to coming to this place for learning the complete duties pertaining to the religion. Moreover, whenever they are there in want of a learned Ratu (Dastur), he is deputed to them (from here) at the proper time, and the people of this tribe take him with them from here. [* Saemali [Selamis]. -- In the same way as the Persian 'srq' is formed from the Avesta 'suxra', the Pahlavi is formed, in lieu of (...) from the Avesta 'sairima'. This is the original name, derived from Selam the eldest son of Faridoon, given to the country over which he ruled, According to the Shah-nameh, king Faridoon had conferred on Selam the sovereignty of Rum and Khawar. In Avesta occurs the word 'sairima' the name of Syria as well as of Selam. In the Tarikhe Tabari and in the Denkard, the 'Saemali' country is said to be situated near Jerusalem, to which place king Loharasp had sent Reham Godarz, called by the Arabs 'Bakhtulnasar,' to propagate the God-worshipping religion.]

[Chapter 5.]

1. The admonitions of the prophet, the holy Zartosht.

2. The prophet, the holy Zartosht admonished (the Zoroastrians) to control all their desires in accordance with the ordinances of Ohrmazd, and thereby to smite every description of evils and to annihilate all the vices of the blemish-giver (Ahriman); also to show to good men the full benefit of every virtue, and to make the people of the world comfortable in every way, and to teach them to earn their livelihood by honest means. Man in this world can obtain comfort (i.e. happiness) in three ways. Firstly by regulating himself in accordance with all the ordinances of Ohrmazd, secondly by guarding the soul from all sorts of harm, and thirdly by attaining to the comprehension of the happiness of Tane-pasin (i.e. of the coming spiritual world).

[Chapter 6.]

1. On the good recompense of worship.

2. The thought of adoring the one Life-giver (i.e. God) is due to living in accordance with His laws. This consists of the undermentioned four divisions. The first whereof is the doing of deeds which ought to be done; the second treats of doing three things and eschewing three things -- viz. indulging in good thoughts, good words, good deeds, and eschewing the ways of evil thoughts, evil words, evil deeds; the third part deals with the division into the four classes (the Athornan, the Arthreshtar, the Vastriyosh and the Hutokhsh); and the fourth part treats of the giving of frequent and sufficient donations* to all the great Dasturs and Mobeds who from time to time

enlighten the people on the Avesta and its meaning, and who perfect, from the beginning to the end, the good work of religious instruction. [* To every Zoroastrian who follows the four ways of worshipping God as mentioned above, the gift is vouchsafed by the Lord of Creation, of his getting in the next world the recompense of his worship, through the agency of and in proportion to the good works done for and by him in this world. Some Zoroastrians express an opinion that a Zoroastrian gets in the next world the reward or the punishment of his own deeds only, done during his lifetime, but that the deceased gets no recompense for the good deeds done after him by his relatives in accordance with the religious observances, and for the deeds enjoined by him, in his will, and for the works set going in this world by himself. Such statements are not in accordance with the principles of our religion. According to our religion a Zoroastrian on the dawn of the fourth day of his demise is given, in the court of Divine justice presided over by Vohuman Amahraspand, Mihr Davar, Rashn Yazad, and Srosh, a reward of all the good deeds done by himself in his lifetime, and of all the good deeds of which he had made a beginning but was overtaken by death ere he could finish them, and which were subsequently completed according to his wish from the money left by him for the purpose, and of all good deeds enjoined by him in his will, and of the good deeds, in consonance with the dictates of the religion, which after his death his heirs, or relatives, or friends do on his behalf -- all these deeds, with their results up to the day of resurrection being fully estimated in the assignment of the reward. The Yazads and the Amahraspands who dispense justice in the spiritual world are not judges possessed of the limited earthly understanding that they should mete out justice whether right or wrong, as they think best, after weighing only the evidence produced; but the judges of the Spiritual world are endowed with the understanding imbued with the Light and the foreseeing Omniscience of Ohrmazd, by which reason they know all the events that have happened, and have the occult knowledge of futurity, whereby their judgment is accurate, and capable of giving every one his exact recompense. (See Hadokht Nask II & III; Vendidad 19; Patet Pashemani; and Afrin-e Ardafravash.)]

[Chapter 7.]
1. On what pleaseth the Lord.

2. The Lord delights in persons who on all occasions conduct themselves in accordance with His wishes and behests; and He is displeased with persons who on all occasions transgress his wishes and commands. Of such contumacious persons it is stated in the Religion that they observe not His behests and wishes.

[Chapter 8.]
1. On (The Mazdayasnians) preserving themselves from debasement (i.e. from becoming deteriorated).

2. (Every Mazdayasnian), in order that he may not degenerate, and may be able to preserve himself on all occasions, should have a knowledge (of the ways of) Ahriman and the evil spirits who guilefully try to win him over; because they imperceptibly enter into the good creation, and secretly do harm to the path of rectitude. They are the unseen destroyers (of good people). And by stealth they make the thoughts, words, and deeds of men the habitations for destructive vices. The advent of true prophets in this world is for the purpose of revealing to the people the mystery of the spiritual world (i.e. the Religion), with the view of checking their longings for sinful acts,

and of confirming their resolve for striving after good deeds. (The prophets) should be recognized and their ways followed; the evils wrought by the Devs should be guarded against; and whatever is profitable to them (i.e. to the Devs) should be cast away from one's essence. And they should not be given admittance into one's nature. And one shall constantly wage war with the Druj (i.e. the malignant influences) within oneself, and hold in abhorrence and keep in subjection the devil of devils Ganamino and his law-breaking evil powers, such as Akoman, Andar, Soro, Naogas, Tarich, Zarich, Akhdehash, Az, Hesham, and other (vicious) devils, the violators of the (Divine) Law. Of all the devils those several (mentioned above) require to be particularly guarded against (by the Mazdayasnians). Especially should they preserve themselves from the perverse ways of Akoman, i.e. (the devil) of perverse thoughts. The intelligence of the perverting devil should be opposed by the intelligence pertaining to good wisdom. Man should improve himself by constantly being on his guard, and it behooveth him to try to improve others.

3. For similar reason the Creator has made the human body an abode for Vohuman to withstand Akoman, and for other good angelic powers to withstand the Drujs, where by the Mino Yazads (are enabled to) keep good watch and ward within the living man.

[Chapter 9.]
1. On the Nature of Heaven and Hell and on the mode of the Resurrection.

2. Of what manner now are Heaven and Hell? Heaven begins with the exalted Satarpaya, and Hell is below the surface of the earth. Heaven is luminous, fragrant, bliss-giving, and possessed of all sorts of brilliancy and charm. Hell is dark, full of wretchedness, stinking, lusterless, and given to every misery. In these (Heaven and Hell) there are many sort, of double bliss and double misery respectively. (Such bliss and misery) exist not on the earth that lies between. In the abodes of Satarpaya and Hamistagan are (the souls) both (of) the departed and the dead* having in them an admixture (of merits and sins.) Of them he that has the preponderance of righteousness has the passage to Heaven (i.e. to Satarpaya), while he whose sins are in excess is on the pathway to Hell; and he whose sins and meritorious deeds are in equal proportion has his abode in Hamistagan. What sorts of abodes are there in these three places of different grades? Of these sorts — the first full of bliss and charm, the second devoid of happiness and full of misery, and the third having a combination of the (awards of) righteous purity and sin. [* "Dead" signifies "afflicted and suffering."]
3. The explanation of the (mode of) Resurrection is of this nature: Finally there will be a decrease of afflictions (i.e. injuries), and the Preserver — the Creator Ohrmazd — will restore to life the men (that have departed this life). The sinners will be purified of their sins and the vicious dissociated from their vices; and men, defiled with sin, will, after being made pure by the purificatory (laws), and being exempted from (further) punishment, become beings of a high order. Pious men, by the merit of their works will obtain the good everlasting recompense. And owing to all men abstaining from sinful acts, punishment will be done away with, and good recompense will be their portion. And all men will live in the condition of immunity from afflictions. (At that time) Ahriman and the other Devs will not remain (in this world); and Druj (i.e. the powers of evil) will be repulsed, overthrown, and slain. All harm or blemish will be removed from the good creation. And all people will continue to be in the state of innocence, -- pure, faultless, connected with the supreme glory, free from affliction, ever joyful, and progressive.

[Chapter 10.]
1. On Good Name.

2. The man that in this world obtaineth salvation (from Hell), and in the next world a recompense for good deeds, and who in both the worlds secureth good name by the excellent means of performing the laborious (i.e. meritorious) work for Tane-pasin, is the obtainer of the best recompense, is everywhere held in noble estimation and respect, is devoid of any sinful resolve, and has a longing for the doing of righteous deeds.

[Chapter 11.]
1. A Description Of Sins.

2. (This is) a description of the sins that (according to the Zoroastrian religion) are productive of much suffering. These (i.e. the undermentioned sins) involve antagonism to God, to the Yazads, and to the other good beings, and are, moreover, the source of encouragement to the Devs. Their names are given in this section,: -- e.g., animosity towards the master, not regarding the master as one's Chief, not obeying the commands of the King, not having due regard for the authority of the chiefs, and not acknowledging their lordship over oneself. Other sins besides these, worth noting, that lead to wretchedness and are pertaining to disobedience towards God, are:

3. Contempt for the religion, speaking ill of it, disobeying the dictates thereof, and self willedness. Similarly other offenses are: thinking of matters pertaining to a wicked religion, accepting anything from those professing a wicked religion, not fighting with the Devs and the wicked persons, becoming related to unbelievers by giving them children in marriage, not giving good help to other people in the virtuous pursuit of their callings in the world, disloyalty to partners, sordidness, doing wrongful acts, harboring enmity towards the good people who constantly invoke God, pleasing the wicked; also, worshipping the Devil, doing harm to pious men, impairing (their) sanctity, committing sodomy, practicing sorcery, highway robbery, committing adultery, decreasing the progeny, (i.e. not caring to increase one's progeny by timely marriage), and impairing the other Dominion (i.e. that pertaining to the next world), doing injustice, false teaching, depriving the adopted son or the heir of his rights, depriving a family of its guardian, loving the wicked, giving false evidence, helping the untruthful, &c. -- also putting out the Atash Behram [= Warharan] fire, eating of putrefying animal matter, throwing the same into fire or water, burying the dead under the ground against the law (of the religion), not within the distance prescribed by the religion), and single-handed, which is a sin deserving of death.

4. Every sin that is not repented of (i.e. which is not expiated by countervailing good deeds) entails a condemnation to punishment. Other capital offenses are: killing the water-dog and other species of dogs, prostitution, sexual intercourse with women during menstruation, Avarun Marzi (i.e. unnatural intercourse with a woman), drunkenness, theft, oppression, sordidness, back-biting, deception, doing dirty acts, eating or drinking without the Vaj (i.e. saying grace), moving about without the Sudre and the Kusti (the sacred shirt and girdle), making water in a standing posture) obscene speech, doing every sort of immoral deeds, and other such acts.

5. In like manner mention is made of the meritorious deeds involving noble thought, which are all of great worth. These deeds of great worth are of the following description: Acquiring the

friendship of God and of the Yazads and the Amahraspands (by invoking and worshipping them), obtaining the favor of the master, that is the employer under whose orders one works, obedience to the master, submissiveness to the ruler, behaving respectfully towards everyone, becoming virtuous through religion (i.e. through observance of religions precepts, gaining the goodwill of the virtuous, and winning the affections of the people.

6. Other meritorious deeds of noble thought, antagonistic to sin, that are mentioned (in the good religion) are as under: One should remain staunch (i.e. with firm faith) in the good religion. This is attainable through the worship (of God and of the Yazads and the Amahraspands); and the worship is through three kinds of conscientious regulation -- (firstly) having belief in God, (secondly) obedience to the good religion, (thirdly) worshipping God and the Yazads and the Amahraspands by the recital of the Avesta, with a view to putting oneself into relation with them. One should perform, with the object of giving gratification to the good Yazads and the pious people, the ceremonies pertaining to the Gahambars and pertaining to the celebration of other festivals about the respective chiefs (of the creation.) One should smite, oppose and restrain the Devs, the noxious animals, and the wicked men. One should repent of each sin separately. The instruments of salvation from hell consist of liberality, truthfulness, thanksgiving to God, and of attending to the essential purity of the soul.

[Chapter 12.]
1. On the Expiation and Lustration of Sins.

2. The first requirement for the expiation of sins, and for becoming pure through the expurgation of them, is to implore forgiveness, to express contrition, and to repent -- in the presence of the Lord. As the sins are many in number so are likewise their atonements various. And they are as follows: For disobeying the behests of the king, for other acts of insubordination, for speaking ill of the religion, for praising the new-fangled false faiths, for killing men without justice, for the (acts of) the sodomites, the sorcerers, the highwaymen. those who cook putrefying animal matter, and the perpetrators of other capital offenses, the punishment in accordance with justice is death. The expiation of all other sins is by pecuniary fines. For him who commits adultery secretly and with out injury, and for the highwayman, the penalty for their offenses is a fine. For those who commit acts of various degrees of sinfulness, the punishment is incarceration, and imprisonment with hard labor.

[Chapter 13.]
1. On the Sin of causing Injury to a Man without Cause.

2. It is a sin (according to the tenets of the Mazdayasnian religion) to strike or to confine a man without cause, to do harm to any good female, and to leave any sin unrepented. A thief, and a person suppressing a will are sinners. Likewise he who suppresses his progeny (i.e. disowns the offspring of his seed) (is) guilty of an immoral act. And injury to mothers, the doing of filthy acts, going back (from a promise), intimidation, telling a lie, using abusive language, breaking a single palisade of a fence or the whole fence of a boundary, striking with the butt end of a stick, (all these) are called sins, the penalty whereof is in various ways expressly mentioned (in the religion). All these punishments are to be inflicted by the head Dastur by the order of the judges, and in accordance with the dictates of justice. Moreover the penalties of death or of mutilation

are not to be inflicted until the ruler so decrees. It is set forth (in the religion) that whosoever takes upon himself to punish of his own will, is like a highway robber. The punishment for various other sins that have not been atoned for in this world (by the man), is dealt out to him on the third night after his decease, and at the time of the Tane-pasin (i.e. after his passing into a spiritual condition). And his soul is kept in torments in the nether hell.

[Chapter 14.]
1. On Washing the Body and Keeping it Free from Impurities.

2. The body should be kept pure by washing it (i.e. by means of ablution and bathing) of all nasus (i.e. pollution and filth), and by giving it the barashnom. And it should be preserved by keeping it everywhere out of the reach of impurity. (The body) should be preserved from coming into contact with two kinds of (polluting things) viz. (1) the nasa (i.e. putrefying matter) of the dead, and (2) other eher-nasas (bodily excretions), such as menstrual discharge, semen, blood, urine, and perspiration, and from contact with (impure) men, dogs, and other unclean animals. With the help of the purifying yozdathregar, the body should be purified of the sinful act of touching a corpse during life. Water should not be defiled. And in order that it may not become the breeding ground of disease, its substance should he kept out of the reach of defiling matter. Moreover those men who have come into contact (with any nasa) should refrain from touching any substance whatsoever, keeping in mind their contaminated state. In order that water may not be defiled, the person, (who is in a state of pollution and uncleanliness), should (first) wash (the body) as ordained by religion, with cow's urine and the roots of trees (i.e. with the juice of the roots of trees). The details hereof are these: A woman in menses should wait for three nights, on account of (menstrual) impurity, and after further passing one day and one night should purify herself, making use of the Avesta (formulae) and other ceremonies. On one's coming into contact with injurious (i.e. disease-breeding) nasa, on one's becoming riman (i.e. polluted), or on one's becoming defiled by contact with a person who has touched nasa, and on one's unconsciously partaking of nasa, all such impurity, whether within the stomach or on the outward parts of the body, should be expurgated. In like manner at the break of day the hands should be cleansed of overnight impurity. Furthermore, prior to taking one's meals, to praying (to God), and to invoking and propitiating (God, the Yazads and the Amahraspands, and the holy Farohars) by means of the barsom (i.e. bundle of sacred twigs), new clothes should be put on, after having the whole body and the clothes washed of all impurity and of begrimed appearance consequent on labor. And the body, the clothes, the place of worship, and all other things should be kept at a distance from impure things.

[Chapter 15.]
1. On the Authority of the Priests.

2. Everywhere good deeds are due to (the influence of) the priests; and a description of these is as under: It behooves one to know the prophets of the religion, to do as bidden (by the religion), as many meritorious deeds as possible, and to refrain from sinful acts. One should follow any avocation (that is in accordance with its mandates). One should pass his life in industry as bidden (by the Dasturan Dastur); one should, as directed by him, irrigate the land, promote the growth of vegetation, and endeavor, under his direction, to do the deeds conferring other blessings on the world; one should follow a noble occupation and not a mean one; and one should not be idle. At

the proper age one should take a wife, have sexual intercourse with her, and increase progeny. For promoting certain good deeds (it is necessary that) man and flocks, and other things of good creation, should as far as possible be multiplied, and kept in comfort. Well earned wealth should be bestowed on the suppliant poor, and on pious men deserving of charity; and, the good people should be fed. He (the Dasturan Dastur) should make the people acquainted with (the right distinction between) acts righteous and sinful, with the existence of the Creator and the magnitude of His marvelous creation, and with the greatness of the heavenly Yazads. And he should make the Mazdayasnians believe in the necessity of keeping at a distance from certain objects of this world. And he should enlighten the people on the goodness leading to God, on the belief in Him, on the sufferings caused by Ahriman, and on the comprehension of his evils.

3. The Mazdayasnians should receive (from the Dasturan Dastur) instruction as regards the abhorrence of the demons, the rejection of idolatry, the yearning for the recompense of righteousness, the punishment of sins, and as regards Heaven and Hell, and the Resurrection.

4. He who is unable to perform his devotions by the recital of the Avesta, (i.e. he who is unable to read and recite the Avesta), should recite the "Yatha ahu vairyo" [Ahunwar] and the "Ashem vohu". And he should also, as mentioned in the religion, recite the "Yatha ahu vairyo" in place of the other Avesta passages.

[Chapter 16.]
1. On the Food suitable for Consumption.

2. Be it known that the food that is the staple of Life is that which is suitable to our needs, pure, promoter of good looks, appropriate for all functions, and beneficial to the world. And the food that is in accordance with the requirements of the body consists of vegetables and edible fruits. In the great religious ceremonies (i.e. of the Jashans and the Gahambars), the flesh of five species of domestic animals is allowed (as food). As regards the use of birds as food, the flesh of the three species -- the vulture, the dark raven, and the owl -- is forbidden. Moreover, the food that is innocuous to the body and is the promoter of morals, is the harmless one consisting of the pure milk of the female domestic animals. Among other foods, that which is indigestible should not be partaken of. That is to say, the diet should be such as can admit of repetition (i.e. as can be assimilated) Because the food prepared from men, dogs, animals of the fox species, and other carcasses, and from noxious animals, is poisonous, and generates wickedness (in man). All such food is injurious (to man), and renders him polluted.

[Chapter 17.]
1. On Garments.

2. Garments or clothing are (essential) for persons of a high order. For instance, next the body should be worn the excellent garment of the Sudre (the sacred shirt), and over it be put on the Kusti (the sacred girdle). As far as possible one should not expose (the body), nor should he move about without the Sudre and Kusti on. The pudenda (i.e. the private parts of men and women) should be kept covered. Cold winds and hot winds should be guarded against (by suitable garments). And besides this a clean dress, protecting the body, should be put on according to the requirements of one's work or occupation. The body should be kept pure

(undefiled); nor should it be put to unnecessary exertion. Nor should one put on a dress that is out of vogue (i.e. other than the habitual dress) and is strange. For certain acts and for certain things there should be no fighting. To conduct oneself on the right path, one should be full of pure resources, and be virtuous.

[Chapter 18.]
1. On Women

2. The wife of one's choice (i.e. to whom one is tied by the marriage ceremony) should always be treated with much affection and without the tinge of niggardliness (i.e. with liberality in the conferring of favors). One should strive for the increase of progeny by going in to her. She should be made a sharer in the recompense for righteous deeds. One's Shah-zan (i.e. a maiden wife) should be given a good dowry. A Chakar-zan (i.e. a wife who was previously a widow) should not be given the same amount as the Shah-zan. One should keep up (intimate) relations with one's wife, and have sexual intercourse with her several times. There is no limit (i.e. reckoning) of this (i.e. of the number of times one should have the sexual congress), but thrice in a month would be reasonable. As far as possible, (i.e. unless through necessity), a woman should not wed a second husband, nor a man a second wife, because such act, (according to the religion), is not a meritorious one.

[Chapter 19.]
1. On Charity.

2. There are various ways of ascertaining where charity is deserved, and a description of this is given below. A way should be opened for the happiness of worthy and excellent people, for the good of the souls of the devout people, and for (the relief of) every follower of the good religion, who may be unable to preserve himself against hunger, thirst, and (the rigors of) summer and winter. (The poor) should be supported for a long time from the interest on the capital and from the receipts of the income.

3. Charity should be extended towards those among men, who are worthy of being taken care of. In like manner one should be charitable to the poor of superior worth, who are, for years together, without (proper) sustenance. People of evil religions, who may be in danger of suffering from hunger, thirst, and cold, should be saved from these (hardships). Also Margarzani sinners (i.e. those deserving of capital punishment), who may be in dread of religious justice and be unable to help themselves, should be protected. As far as possible one should not partake of food till after feeding the needy. Moreover it is proper for one to be liberal towards the creatures, who, from a religious point, are under his control And other good men, who are the reciters of the Avesta and are the doers of good deeds, should be given the means of sustenance.

[Chapter 20.]
1. On contracting Matrimony.

2. If anyone tries with evil intent to sever the matrimonial tie, complaint regarding it should be lodged (in a court of justice), with the view of obtaining State interference in the matter; and if then, in accordance with the judgment, he re-accepts the conjugal relationship (i.e. the enjoyment

of marital right), he should in no wise be punished with imprisonment. Because, in like manner, every such living creature is regarded by the Creator as the accused (in the above case), but finally, in the comprehensive test from the beginning to the end, he is given an exalted position as belonging to the good creation. Frequent repetition of the act of propagating the offspring is an act of great worth, and glorious, and it holds a noble and exalted position among other good, superior functions of men; and therefore they (the men) should do this act frequently with the view of ensuring the perpetuity of their progeny. (Men) should form good connections for the purpose of increasing the progeny, and should live a harmless virtuous life. And children should be properly brought up, -- which entails good care on the part of the parents. It is through the marriage tie that men become related to each other and live contentedly. They remain adherents of the good religion, and so no occasion arises for their harboring wicked jealousy of one another. And they, with their children, live together in the same abode, in the same place, dwelling together in one locality, with affectionate regard for one another, and taking a watchful care of their families. Again, owing to their unanimity on religious points, their views (on other points) are similar, and from a sense of honor they preserve one another from falling into avarice. In like manner they refrain from approaching a stranger. And they carefully guard themselves against the inimical demons harmful to men, by being very much in dread of them. By observing such precautions men attain to super-excellence, and can aspire to many other virtues; and by the exercise of like carefulness they come to know of the advantage of stability, and acquire occult virtues, and attain to the glory of possessing a keen desire for the perfect improvement of their posterity, and of securing for them high positions. And the procreation of worthy noblemen generation after generation is due to this cause only. And especially by faith in the acceptor of the (Divine) mission -- (the Prophet) chosen (by God) -- can a man obtain salvation in every particular (i.e. from every sort of sin). In this way every well-known pious man remains addicted to truthfulness, following in every particular the sincere admonitions of the prophets and the bearers of the Divine revelation (i.e. the invisible Yazads). But the ordinances of the holy Zartosht are those that were obtained by him on his receipt of the Religion from the Creator Ohrmazd.

[Chapter 21.]
1. On Worship or Adoration.

2. It behooves us, as far as it lies in our power, to pay homage to, that is to worship, Spenamino Ohrmazd, the Creator of the good creation, with thought, word, and deed, for His gift of Life and Body. And for the providence underlying all His creations, we ought to sing His praises, render obeisance unto Him, and be thankful to Him as it behooves His creatures to be. And in order to propitiate Him (the Zoroastrians) should with one accord worship and glorify Him, (firstly) by means of the Yazashne or invocation. Three times a day -- at sunrise, at noon, and in the afternoon -- while rendering obeisance to the Sun, the Creator Ohrmazd should first of all be praised and invoked, and afterwards His supreme creations (i.e. the Yazads and the Amahraspands). Secondly -- the Gahambars should be celebrated for five days with highly virtuous thought and good devotion, and by means of the recital of the propitiatory formula of "Rathvo Berezato." The holy Farohars should be invoked with the Yazashne [=Yasna] ceremony during the ten sacred days of the Frawardigan. In the twelve months of the year the rozgar ceremony of the deceased should be performed on the respective dates. The year has twelve months, and each month has thirty days. The five days of the Gathas are the accumulation of the

surplus day-fractions. One should always take his meals before praying. Moreover, according to the details of the other prayers given in the Avesta, one should perform separately, with feelings of devotion and sincerity, the act of propitiating the (Divine) creations (i.e. the Yazads and the Amahraspands), and of the good things bestowed by God. And also their miraculous powers and greatness should be praised and remembered; and their great and marvelous gifts (to us) should at the same time be alluded to. And an open acknowledgment should be made of the fact that these gifts have been given by the Lord for the love of us. And in prayers the face should be turned towards every luminous object worthy of obeisance. And for that purpose one must seek the presence of the objects shining with pure light. Also, one should offer due praise to men, domestic animals, fire, metals, land and water, and vegetation, and should do reverence to them. And, as ordained in the religion, these substances should be kept preserved from impurity, while (to the animate beings) proper food should be given according to the dictates of the religion. Moreover pain should not be inflicted on mankind, but as far as possible good should be done unto them. One should have regard and affection for (people of) one's community, and should visit them, and should live with them in one abode. And one should hold other relationship with them, especially that pertaining to communion. Relationship (i.e. communion) is of four kinds: (1) Personal (or direct) relationship, (2) relationship through humility, (3) relationship through good conduct, and (4) relationship through religion. Of these the highest connection is that with the king (of the country), because it confers respectability on a man, though he may not belong to the good creation. Every man and every substance ought to be properly estimated. From (the man or substance) that is invisible or incomprehensible we should form a very high idea of the providence of the Creator who brought into being such invisible and marvelous objects, and we should render thanks to the Lord for this act of His. And one should offer to him praise, prayer, and supplication. If these thoughts do not pervade a man he cannot claim to be a virtuous man or a believer in Ohrmazd, nor should he expect to realize the various sorts of bliss mentioned in the religion that enjoins good conduct.

[Chapter 22.]
1. On not injuring Men and Animals.

2. Pain, injury, or hardship should not be inflicted on virtuous men. A promise or plighted faith should not be broken, nor should obligation be forgotten. Niggardliness and other demoniacal traits should not be adopted. Animosity should not be entertained towards, nor injury done to anything belonging to the good creation. One's inferior should be treated as equals, and taken care of. Domestic animals should be kept out of harm's way, and should be attended to in the matter of the supply of water and forage, and should be guarded in other legitimate ways. And when they reach maturity they should be slain for (the use of) the men of superior wisdom and of exalted position (i.e. the priestly class who perform the religious ceremonies), and for smiting the demons, and for the great rites performable in connection with the Atash-Bahram (i.e. for the fat-offering on the occasion of the religious festivals). They should not be slaughtered unlawfully and without cause. And they should be preserved from (going into the hands of) unworthy men, from a disproportionate allowance of food and drink, from being kept tethered, from being harmed by thieves and wolves, from hunger and thirst, from (the rigors of) summer and winter, and from being afflicted with other woes. And they should not be unlawfully overburdened with work and labor. And bad men should not be allowed to ride over them. There should be no undue exercise of power over them. And they should be treated with kindness, and as required by the

law.

[Chapter 23.]
1. On Fire.

2. Fire is a thing differing from other principal shining bodies (i.e. the Sun, the Moon, the Stars, &c.) which give luminosity to the things on this Earth; and it is the original principle of water, of air, and of every visible matter. To it is due the existence and sustenance of men. One should abstain from extinguishing it. It should be kept 30 paces off, each pace being equal to three steps (i.e. foot-lengths), from decaying animal matter; and it should not be seen except from a distance of 15 paces by women during menstrual should be kept at a distance of three paces from (the source of) offensive smell and from bodily excretions. Moreover it should be kept clear of ashes, and out of reach of wicked men, of fluids, of contaminating substances, and of immoral men. It should be protected from the rays of the Sun, and prevented from going out through lack of fuel, be preserved from hot or cold blasts, and it should not be made use of in any work involving dishonest labor. Good, worthy people (i.e. the Athornans) should carefully tend it (i.e. take care of it). Dry, pure, and clean wood, and incense, that are suitable for feeding the fire, should be placed on it; and it should be preserved and kept with reverent care. It should be scrupulously guarded, and be held as the symbol of worship, according to the dictates of the religion. And further, as is done by the heads of the religion, it should be cherished as the giver of intensive force to religious rites and proper devotions.

[Chapter 24.]
1. On Metals.

2. Metals, whether serving for ordinary use or ornament, should be kept properly clean, and apart from defiling matter. They should be made into implements of various kinds. Gold and silver should not be given to atheistic and immoral men, who might, by keeping the same lying uselessly underground, cause the metals to tarnish and rust. Nor should these be given for use to the wicked, lest they might serve for the ornamentation of these unworthy men.

[Chapter 25.]
1. On the Earth.

2. The earth should be kept in a regular (i.e. proper) condition. It should be guarded from (the defilement caused by) the interment of nasa (i.e. corpses), and by the habitation of the devs (i.e. evil beings), noxious animals, and wicked people. It should be made teeming with produce, and an object of suitable enterprise. It should be purchased from bad men at (even) twice its value, and should be wrested from the evil-thinkers, and protected from other disturbing evils. It should be brought under the occupation of men and domestic animals; water and vegetation should be made to spring therefrom, and embellishment should be given to it by the settlement thereon of the beneficent things, and it should be constantly utilized for the leading of a pious life and the doing of good actions.

[Chapter 26.]
1. On Water.

2. Water has no affinity with light-giving matter. Like fire it should be kept out of the way of defilement, and it should be preserved from all impurities. And when it is foul in any degree, no thought should be entertained of drinking it, or of washing the body with it, (i.e. no kind of impure water should be used for drinking or other purposes); and it should not be used for ablutions or for bathing. Unworthy people should be retrained from touching or using it. Water should be kept pure and efficacious according to the dictates of the religion.

[Chapter 27.]
1. On the Vegetable Kingdom.

2. The Orvars (i.e. the trees and plants), owing to their connection with the earth are of uniform design and uniform combination (of elements). Likewise owing to their connection with water they are of uniform design and uniform combination. And in the same manner owing to their connection with Fire they are of uniform design and uniform combination. Fire should not be allowed to be their working medium. It should be glorified for its maturing the vegetation; and its (importance) should be recognized in the various other needs that its supplies. Further, it is enjoined in the religion that the invocations to God and the Heavenly Yazads should likewise be addressed in the presence of this holy symbol. We should abstain from regarding the Fire as an insignificant thing, and treating it with irreverence and obloquy (i.e. desecrating and profaning it). And it behooves us as God's creatures to return thanks to Him and glorify Him for the marvels that He has wrought through the creation of Fire. Moreover, women in menstruation, and evil people should refrain from looking at light-giving objects; and good people should keep these luminous creations in sight when offering their devout homage and prayers.

[Chapter 28.]
1. On keeping at a distance from dead men and dogs.

2. One should keep away from the place where there is a dead man or a dead dog. And the corpse (whether of man or dog) should be taken to its final resting place by two men (joined hand to hand) after it has been exposed to the gaze of a dog. The corpse (of a man) should not be carried by a single man, and without the religious rites. The Vendidad enjoins repeated exposition of it to the gaze of a dog. When a human corpse is being borne to its resting place, all the co-religionists should pay reverence to it with much humility and with bent heads. And for the good of the soul (of the deceased), they should recite a Niyayesh prayer. Such prayer is the means of securing the welfare of those men endowed with life by the Creator. During the prayer homage should be rendered unto God with bent head and lowered hands. No contrary word should be uttered at the time, nor should any other defect be allowed in the prayer. This obligation is incumbent on those who are in any way connected with the deceased, so that all those concerned may remain out of the reach of anxiety and trouble. One should offer supplications and prayers on behalf of any (deceased person) with whom one had acquaintance. And that acquaintance only is recognizable here which pertains to (community of) religion (i.e. the above ceremonies are obligatory only when the deceased is a Zoroastrian).

[Chapter 29.]
1. On Truthful Men.

2. The truthful people amongst us are devoid of insincerity, and are worthy to be associated with the followers of the good religion; because whatever act they do is, on all occasions, full of wisdom. (3) From the holy Zartosht had proceeded acts bearing the glory of being testified to by the Amahraspands, and other acts marvelous and matchless, (i.e. those which could not be compared to anything on this earth). And all things that contained sublime mysteries were made know by him. And after him similar feats were displayed from time to time by the ancient Dasturs of the religion. The devout Adarbad Mahraspandan, in the reign of King Shapur Ormazd, in order to redeem the dissentious people of Khwaniras [=Xwarenatha] from heresy, poured molten bronze over his own body, and thus corrected their heterodoxical views about the religion. And various other ceremonies and glorious deed that he performed, involving the unfolding of similar marvels, will continue to be in force henceforth up to the reign of king Yazdegard son of Shehryar. And similar other well organized public ceremonies will continue to be performed efficiently. And by means thereof every man (i.e. every Zoroastrian) will be able to keep his soul, during its sojourn in the body, in a befitting and exalted condition; whereby the soul will be enabled to enjoy felicity. In these days, whatever doubts about the comprehension of the tenets of religion are expressed by the controversialists on religious matters, are due to their want of faith. Generally, the writings embodying the excellent precepts in the Avesta books are replete with wisdom as regards the commandments of justice and religion, and admit of no diversity of opinion regarding the sense thereof. The pious Dasturs should rewrite correctly the (Avesta) texts that have become antiquated through age; and then if there be any perverse dissentients, the present glorious king Noushirwan, the preserver of the souls (of men) from evil, should issue mandates for the severe punishment of those harm-doers to religion, and of those practicers of evil ways through perverseness. And all those that cherish a desire for improving themselves by means of the religion, should have their pure natures thoroughly inculcated in the right understanding of the Avesta texts of the highly glorious Mahraspand, which is endowed with the strength of the true Mazdayasni religion, so that they may acquire understanding of a very high order.

[Chapter 30] Questions asked by Bukht-Masareh
Complete Questions of Bukht-Masareh and their Answers.

Now a townsman, one who was friendly-disposed (towards us Zoroastrians), as well as most eager for religious knowledge, and inquisitive about what was strange to him, a Christian man whom they call Bukht-Masareh, inquired thus:

1. From what is the existence of God evident? And that of the competitor (or adversary)?

2. And whence came that competing spirit?

3. And for what purpose did he come?

4. And for what reason did he strive for corrupting?

5. And why did he not come before?

6. (1) And was it possible for God to keep that adversary away, [or not? (2) And if He could keep (him) away,] then why did he not keep (him) away? (3) And if He could not keep (him) away, how would it be possible to keep (him) away at last?

7. And why did He let him in?

8. And why did He approve harm for the creatures?

9. And with what power will He cast him back?

10. And is his return possible or not?

11. (1) And if not possible for him, why is it not possible? (2) And if it be possible for him, why will he not come?

12. Why did God utter this Revelation (daena) in an unfamiliar and obscure language, the name whereof is Avesta?

13. And why did He not think of its original (text being preserved only) in a written form, but ordered (also) to learn (it) by heart for recitation?

14. (1) And why does God send the Religion only (aê-vâch) to the country of Iran, thereby abandoning the rest to the teaching of the demons. (2) And (is it that) the rest do not consider that God (ân Yêzat) as worthy, nor are (they) able to represent (nimûtan) Him (so)?

15. And why is homage to be offered not only to God, but even to the Sun and several other luminaries?

16. And why is the walking about without having put on the kusti (or, the sacred girdle) regarded as sin?

17. For what reason are the consecration ceremonies with regard to the barsom and the dron (or, darun, draona) different?

18. And what advantage is there to the Deity from invocation and worship?

19. And why is the (material) body when dead more polluted than when alive?

20. And what is the pollution of menstruation owing to?

21. And when it passes out from an outlet, why is the whole body polluted, and to be avoided at a distance.

22. And how are injurious effects [lit. 'demons'] produced by eating without saying the Baj formula, and by walking barefooted and making water [urinating] standing, and by other things which happen from these?

23. And if demons take birth (so), why do they not devour the whole world?

24. Why should a woman wash herself after coition?

25. And if it is necessary (for such a woman) to wash herself, why should not another woman wash herself (so) who is without a husband?

26. And while slaughtering a gospand [livestock] what is the reason of striking it with a stick before the knife?

27. Why should the barsom be kept at a distance from impure matter and from menstruation?

28. And when the dron is consecrated and the praise of God is uttered before eating that superior meal, and after that the praise is uttered a second time, why (is one) to continue the error.

29. And how do the dead come back during the Frawardigan days?

30. And what is the reason of cleaning the hands with cow's urine and green vegetables?

31. And what is the object of showing the dead matter to the dog?

32. And why is the existence of the halo (brâza î nismô) of the soul and wisdom and learning in the body and the neck (or, throat), and the abundance of wealth and of other kinds of happiness of the worshippers of God, not more manifest than among the demon-worshippers?

33. And why is it necessary to keep one's own Religion and (indeed) to believe in anything?

[Chapter 31] Replies of Adurfarnbag
(1) The Answers to Bukht-Masareh, of scanty knowledge, which owe their origin (min) to religious deliberations by him, are (here) offered in the form of a memorandum, as a demonstration of abundant originality of the words and citations of the questions and (their) solutions which, for the information of sages, are edited [or published] in the manuscript, the name whereof, as established by us, is the Denkard, exactly as these ought wholly to appear in an explicit language. (2) besides, as a friendly token from an humble servant (of God), it (viz., the memorandum) is just so written and revised [or compiled] as is also now approved by him. (3) So that whatever is that which is an assertion (based) on intelligible evidence, is inevitable; and whatever is that (which is based) on persistent information, whatever is that which is (based) on a circumstance, certain; and whatever is that which is within the bounds of belief, even resembling a speculation, (it is) the principle to accept freely and unhesitatingly. (4) And that token is (herein represented) as follows:

1. The manifestation of the existence of God is from the several unifications of the material world.

2. The one cause of the appearance of the evil spirit (or the opponent) is the necessity or due [or,

'worthiness, requirements'] of the creatures.

3. The rival or competing spirit came through an abyss, from a place in empty space. [Compare the following answers with Dk3.139, Dk3.172, Dk3.192, Dk3.206, Dk3.291, Dk3.399, Bd1, Zs1, SGV2, SGV3, SGV5, and SGV9.]

4. (1) The opponent rushed from the beginning without any cause (into the material world) for the object of destruction and to cause agitation as much as he could. (2) And he (also) came not with any particular motive within the limits of this Essence of Light; and towards Him also he was an opponent without a cause, and behaving foolishly. (3) And when witlessly he received a discomfiture, he became acquainted with (the weakness of his) perverse essence. (4) And (thereafter) it has been his practice to strive or struggle for commingling (evil) with the world, (namely) maliciousness and avariciousness and stinginess and lasciviousness and jealousy and destitution and pillage and quarrelsomeness and arrogance and contempt and ignorance, and falsehood that is liable to produce or cause annihilation of the original creation, the Essence of Light, and a desire for evil and unlawful character, and silly struggling, and every conduct of this nature.

5. (1) And the reason for (his) not coming before is that it was not necessary. (2) But if you wish (me) to speak freely this, too, is not observed with minuteness that the statement is (only) about (God) being able to extirpate (the competing spirit), and not about His not doing (so); (but) you will consider this circumstantially. (3) Not doing anything (is here) the design consequent upon doing something. (4) Then also that not coming of him (i.e., of the evil spirit) before, as possible, is the (right) way of speaking ; and even afterwards many a one will question about that previous circumstance (of having come), when at the end it will not be possible for the competing (spirit) to retire across the Boundless Time.

6. (1) And the Deity was powerful to keep away the opponent from the sphere [lit. limit] of His own confederates (hamdast); and several times (danar) he has (actually) kept the antagonist (hamaesta) away; and again (tanid) he came back for conflict. (2) Even now to any one for whom it be necessary to put him out, (it is) not allowed to disturb him within the limited time as much as possible (tuban bara jumbayitan), whose distant limits (are) as far as the coming forth for meeting together. (3) So there is no necessity for being inside (baen yehvuntan), nor for being unable; besides, it is not through necessity that he should exist while he has any strength in him. (4) It is to be considered (hangarishn) how and for what purpose (there should be) powerful strength from the necessity for (his) being, and powerless strength when there is no such necessity for (his) existence; (so) there is no necessity for removing (him at once).

7. (1) The explicit (vijarishnig chim) reason of allowing the opponent to commingle (in this world), therefore (azash), is the benefit derived by His own creatures even from undergoing the test (auzmayishn) of virtue. (2) As regards that opponent (spirit), even during the allotted period, while the opponent seemed to carry off thereby (patash) the victory through deceitful falsehood, the end of the mutual conflict, and of the painful satiety or excess which exists in (his) commingling, (i.e., pollution), was apparent from our observation of all kinds. (3) And the victory of the good spirits is in not rendering him help again at the end of the conflict. (4) And the rest of the statement is also published in the manuscript [in the sacred (religious) writings] of

the Denkard. (5) And the one cause of not driving him out before that (fixed) time is the undisturbance of the mutual final good results (aimed at by Providence). Hence the cause, too, of letting him in.

8. And the coming of harm into the commingling is as unavoidable (acharig) as it is even impossible not to reckon upon stench when one is commingling (baen gumizishni) with dead matter (nasa).

9. The throwing and falling (ranituntan va aufditan) of him back into empty space will be owing to (his) complete attempt or trial, and complete stupefaction and inability, and completely dreading and defeated appliances (zat afzariha); and (owing to men's) traversing molten metal [or, ordeal of molten brass] despite the equipment (or guises, patmugiha) of the most grievous, swiftest (aushtavtum), and most awful (shkifttum) fears; and (owing to) that stronghold of victory (which must be) called defeat (apiruzih); cowardly and worn out, desperately and hopelessly for (obtaining) the same power as the Deity (possesses).

10. (1) And it is not fit that he should be helped to come again to the conflict, and for this one reason that he has previously rushed back (into conflict with creation); hence it is not fit to help him again in any way, and there is nothing like a chance (baharih) (of victory) for him. (2) And here will not abide any exciting fear and anxiety from him; and as a consequence victory (will turn into) failure, the stronghold of prosperity and glory and absolute chieftainship and abundance (pishn) and intellect (baodih) will become enthralled and fettered (for him). (3) In nowise is there a reason that he should be helped.

11. And the question as to the cause and the very origin (hamich-buni) of that able (becoming) unable and the comer not coming, is manifest from what has been written above as to how and in how many ways.

12. (1) And the omniscience in these Manthras (Sacred Texts) and the Avestic [Avestan] Revelation, (is) as the most brilliant garb of the good spirits, among all the glorious peoples of the world, so much so that the evil earthly knowledge has passed away from all the attainments of human beings.

(2) And the Zand which, in a manner, is oral, is more current amid the world, and is more known or familiar in the world. (3) And the Avesta itself is highly remarkable owing to the teaching thereof by Zarathushtra from Ohrmazd. And therein no falsehood, absurdity and demoniacal desire (subsist); but all truths are spoken of (therein) with superior principles of judgment (mas-datistaniha) and propitiations of the Deity. (5) Nor is any respect for the fiends maintained therein; nor do the demons entertain therein any hope for diverting any individual whatever (from Religion). (6) And as to all such (existences) as are called druj there is decay (unto them) from it; while as to the good spirits there is joyfulness (to them) on account of it [that is, from the Avestic Revelation], as also through (its) truths.

(7) And in every direction (or district) necessarily there should be the advent of (such) a spiritual guide, as holds a professorship (ashnak-gas) of the Avesta and of the intermediary languages of the world [reading 'the languages spoken by the people of the world', which should be used by

the preacher as his media for interpreting the Avesta.], (and such a one) should be likewise missioned [shedrunishnih, the 'sending' of a spiritual guide as a missionary for the purpose of propagating the Religion. for the object that, in any one (of the languages) whatever, the meaning [called Zand] of the Avesta would be manifest with complete freedom.

13. (1) And this (Avestic) Revelation and the Manthras, and whatever (had been preserved) in the written language, were so ordered to be copied out (or edited) in the original, that even now (in this age) they are preserved, likewise, in a large number of manuscripts (or redactions). (2) And, as it is manifest in the religious intelligence, (these) shall be learnt by heart, (since) the benefits are many and consequently good vigor for the worship, extolling, and proclamation of the One (Lord) of hosts; even the thorough understanding of natural phenomena is from it; and it is, therefore, befitting to devote oneself truthfully and zealously to such profound sayings and customs, so that the recitation of the (religious) decisions (and) the oral delivery of the original (texts) are more (effective) than the manifold writings; (thereof). (3) And even for several other reasons it is important (chimig) to conclude as more essential (matakvartar) the lively recitation of the words than the (mere preservation of them in) writing.

14. (1) And the Creator Ohrmazd sent this religion (for) its proclamation not only in the country of Iran, but in the whole world, (and) among all races (of mankind), and has caused (it) to be propagated in the entire world whatever (there were) purities and (even) wherever (there were) impurities; spiritually through (its) surpassing philosophy and truthful thoughts and truthful words, and materially through truthful deeds. (2) In each (of those countries and tribes) it (became) so current that even as to him who was the most skeptical person (aga-daenatar aish) this religion with (its) sublime essentials, became current with all purities extraordinarily in that life of corruption. (3) Persecution is, moreover, unnecessary (for it). (4) And this religion has been ever progressing; and the Evil Spirit will become languished on account of it (azash), so that the religion will attain to complete currency and, thereby, the world will attain to purity. (5) And the Deity would not leave anybody to the teaching of the demons. (6) And the reason why the people of the world, those who do not accept purely the Revelation of God, nor propagate it, in other words (ayuf) forsake it, turn away from it, lay (vakht) not in (any) unworthiness of (its) unique nature, nor in (any) general defectiveness of the religion wherein truth (adarugi) of every kind subsists; but in the temptations (bara niyazanih) from the demons within and in the part (bahar) played by those fiends in bodily forms in (their) struggle for victory; and (it lay) in not aspiring to, nor seeking the ways of propriety and the gifts of body (tan-dahishnih), but in the disintegration (vashutagih) caused by illnesses, in the idle living caused by the slight of commandments, and in the evil repose of indolent habits, etc. (va avarig). [Compare with Shaul Shaked's translation: "The Creator Ohrmazd sends this religion not only to the Kingdom of Iran but to the whole world and to every variety [of human beings]. In the whole he has made widespread pure things, where mixed things [are found]; in menog [[unseen realm]], through the nature of a wise man, who thinks and speaks truth, and in getig [[material realm]], through doing truth; he [has made it] current in every one in such a manner that even a person who is most attached to bad religion [[ag-den]] has within him the great tenets of this religion. But in order that all purity should be current in this mixture which is such, it is meet to struggle: [then] all this religion will become increased and its adversary diminished, until the religion will attain complete propagation and the world will come by that to purity."]
15. (1) As to Reverence, it is the custom (ainin) to bow (to God) before the Sun, the Moon, the

Fire, the Water, and other luminaries and all good creations. (2) There is even a usage (of making obeisance) among fraternal and near relations, and sometimes among the nobility as well as among superiors, and sometimes even among fellow-citizens, such as the mutual salutations and inquiry among men, and especially that (obeisance) from those who are superior to us is much endearing or graceful (nazak freh). (3) Nor is that one (kind) of worship and reverence (minitarih-i) only due to the Highest Good Spirit [Or, 'to the Highest One and the good spirits (reading yezat), or the Law (dat)'.], which should be always (hamai) done verbally and personally [it may mean 'awfully' or 'meditatingly'.] (by man). (4) Whereas (chigun) the infidels (aga-daenan) [ak-den, 'those of the evil religion'] dislike us, who themselves are anxious (austuk), according to the original usage, to be worthy of divine reverence and offering (debruna) among men.
16. (1) And that the putting on of the kusti and of other superior (garment, viz., sudre) has been mentioned in the special comprehensive [or, 'summary'] reply to the question relating to it, in a sermon on the nature of the faith which was wisely accepted by one [Referring to the Prophet Zarathushtra] whose fundamental steadfastness (in opinion) was such that Ahriman, too, could not break down the material world by fighting (against it); nor so (could he break down) even (the efficacy of) a formula in the Avesta and Zand with a charming metrical recitation, (nor) the sound effect of the proclamation of the same words in the proper place, just like the twofold effect of the Revelation in the books of the peoples of the world. (2) One (is) the knowledge of whatever ought to be physically understood. (3) And one is the publicity of the path in reference to what is not to be physically understood, (but) what is fit to be believed in. (4) Always when the fundamental Revelation is explained by steadfastness (therein), it is thence manifest as to how to act when it is not possible to understand. (5) That path towards religious faith is, likewise, superior which, in such an inquiry, is declared to be that of the faithful ones, even when it is not possible to exhibit completely the knowledge regarding the twelve constellations [Dvazdak danishnig nimutan: meaning thereby, the knowledge of the moral and religious duties to be performed during each of the twelve Zoroastrian months. Perhaps the writer means the knowledge of universal theology and cosmogony.]. (6) Then, again, the fit path for the performance of its duties (at the proper time) is as disclosed by it (viz. by the Revelation) as the doubt-dispelling knowledge of the permanency of the religious order or constitution. (7) And lastly, moreover, in connection with the answers to these questions the creed is not at all difficult; but you might say there are clear expositions (in the Avesta and Zand) of all knowledge. (8) Then, too, the path of manifold designs, which is so manifold for the designed faith as food is in its tastes, and it is written (or described) as the coexisting means of (eternal) life. (9) The kusti, even by its sign, is an indication of the central boundary of the two abodes, that is, it is on the body of man in a similitude of this world, since it is more located (vakht) on the upper half, and since it is no little thing to keep (or, maintain) a semblance of it in the lower half. (10) And that for which it is enjoined that it shall be put on, is not put on, it is an unworthy act and a suppression (or violation) of the (religious) commandment.

17. (1) The barsom and the draona and other (sacred) objects which are chiefly used in the worship of the Deity [It can be read Yehan or Yazdan, 'God, or the Worshipful Spirit'], are a representation (nisang-i) of the comprehensive bearing of the creatures -- all the creations of the material world which are entrusted unto mankind in chieftainship. (2) And the demons endeavor highly to dwell in them; and the thought, the word and the deed of the demons are condemned by (those) men who individually are for the elevation (fraz-dashtan) of their own body and life

entirely with perfect thoughtfulness and pre-eminent love in communion with God, and for the extolling of the Deity thereby, and, in consequence of that (patash), for the detestation (nikuhitan) of the demons, (3) Especially the excellent sovereignty of God and the non-sovereignty of the demons are manifest from it (viz., from the Revelation).

18. (1) And the benefit to the good spirits on account of the yazishn [Yasna] (ceremony), and (consequently) the cry of the vanishing ability of the demons, (are manifest from it). (2) If He, Who is the Creator, is superior Himself, then also from His excellent sovereignty we should suppose the world to be without want (aviniyaz). (3) And (likewise) the pollution by the entire fiendishness of the demons, and the pollution wherever the demons more abide, is excessive.

19. When the body is dead, there is the overpowering attack upon it of the death-causer and inactivity-producer druj, Astwihad, and the distressful separation of life from it and its (painful) withdrawal from the different recesses of vitality, and the dragging into the body, as guests, of those demons (of corruption) who are the separators (or destroyers) of brotherhood, the separators of filial (relationship), and others that cause a lack of progeny (in a family); and, likewise, the subjugation (anavtan) of those different coexisting (ham-butig) objects of life (nism) such as good intellect, piety, virtuous endurance (huburtih), and good moral courage (hu-chiharih), and other worthy (accomplishments) of an embodied existence. (2) And notwithstanding that the latency [Varitan, lit. 'to cover', 'to conceal'] of their abiding in the very body is to so great an extent, there break out from it entire stench and contamination, and all causes of illness. (3) And there where the demons (of putrefaction) dwell in that manner (aivinak), pollution would be manifested, and there should be no struggling (avi-patkar) against it; and hence there is said to be contamination and excess of corruption whereby the parts that were the essentials of life in the body, become separated by the dying of the body. (4) Not only on account of there being fat, but also semen and blood and even other objects which are called hikhra, and then (on account of) the liquid corrupt menstruation of the dead which gets (more) putrid (vinast) because of the (dead) embryo (ham-bunigih) of an offspring (in the womb) ['is the dead body more polluted']. (5) For which reason therein [Namely, in the body.] obtains a dwelling, in company with those fiends that are mentioned above (ajpar-nipisht), also the druj of non-procreation (anzakih), the destroyer of birth, (the fiend) who drags it out (yezluntarash), the confiscator of (the offspring of) females, and the (druj) most antagonistic (towards them). (6) Their kinds are, hence (azash), also many more.

20. (1) As to the reasons of the objects which sting the heart of a lewd woman, the one is the terrible and violent over-influence of the fiend (or, passion) of the harlot species, and the strengthening of her in much satiety, such as pertains to the worldly (vicious) women; that (imperceptible vice) which, it is doubtful to behold physically, is manifest, however, to the spiritual existences. (2) Other spiritual vices (besides), the spiritual seers are capable (of observing). (3) For this reason by recognizing (the fiend) and abstaining from her (i.e., from the immoral person), there subsists (for mankind) the help (avastan) towards the knowledge of the spiritual wealth and of the Revelation which is full of select philosophy, (and) is an exposition of what is said to be the formation out of nothing (min levitih). (4) And whatever belief is said to embody the original faith (of mankind), (and) is associated with (levata) this (Revelation) which is identified with the select wisdom, and which is accepted by means of spiritual perception -- the Religion, the existence whereof is manifest from it -- ought to be well preserved.

21. (1) And owing to much satiety of that fiend (i.e., vice) in the entire person (abnormal) menstruation came out from an opening; and from its pouring out, her own stench and pollution, material and spiritual, burst forth (birun yehvunet). (2) And for that reason as much (there is) the strength of pollution so much (there should be) the invigoration (or, energy of the living ones) for abstaining (themselves) far away from it; and whatever is purer in point of purity, on account of its much delicateness, should also be so much the more cared for (or, preserved) from pollution; and especially more so the particular (sacred) implements (including Haoma, aiwiyaonghana, etc.) which are used in the yazishn [Yasna] ceremony (performed in honor) of the Deity. (3) The menses also differ in color from the other (kind) of blood which adorns or vitalizes (vairae) the (physical) essence; and they blemish eatables and render them tasteless, and even themselves corrupt the body wherein they are produced. (4) The waters and trees which come into contact with them (valich) also degenerate, so also the eatables become tasteless and are altered in (their) flavor. (5) And even in a conference or controversy owing to it, there is manifold harm (done) to the helpful (avakan) understanding, intellect and wisdom, which is, consequently, manifest unto the intelligent philosophers (shnasaga rushan).

22. (1) And when the birth of demons seems perplexing, first of all the nature of even any birth whatever must be observed, that is, the growth of an essential substance from stage to stage; so that this (is manifest) that the waxing of the demons is most in that place where lawlessness and indecency are covertly most cherished. (2) And the covert seed of adultery, and the hatred of the Deity, and the restless grumble and other vices (lit., 'demons') are said to be begotten hence; (for) through indecency and lawlessness one (becomes) doubtful as to the satisfaction of law and propriety.

23. (1) Demons of multifold kinds have been damaging the world, but the defense against them is greater than the strength of the demons, and (so) they are not left to engulf things overwhelmingly. (2) For, as much as the demons advance further with audacity owing to the practice of men according to that manner of lawlessness, so much, likewise, does there reach them therein a blow from the lawful practices of men, and they are flying back gloomily (siyakiha) from men, and all throughout the world there is a greater desire for the work of the good spirits than for that of the demons.

24. (1) Hence, a woman who has had coition [The Pahlavi word also means 'miscarriage'], and a man who suspects pollution (in himself), must wash themselves when contamination of dead matter is so manifested. (2) And (there are) numberless (such) things of the world about whose evidence there is nothing remarkable; consequently, then, one has to religiously reason out the appropriate belief more or less as to the essentials of precautions; and if the expression seems indecent (still) it is not to be doubted, but it is to be adopted in its own place or nature. (3) And wise men contemplate that the cause of a most essential thing is its proper nature and not adoptions [or, 'practices']. (4) And (as to) that medium of begetting children, even though people do not (actually) regard it, still (its) nature is as clear to the prudent sages as if they were also seeing it (with their open eyes). (5) And though philosophers approve of the observations of the majority of physicians regarding the ailment therein (viz., in immoral sexual intercourse), still a much more excellent mode of purification from such a harmful pollution is not (yet) discovered.

25. (1) And the reason for that purification is that the method (thereof) is to be frequently practiced not by a woman, but by a man and the moral courage of the pious man more dreadfully causes destruction of the demons; (and), consequently, the diverse females [i.e. Drujs] of even the opposition are fallen headlong; (and) owing to the demons being of male nature, they have to fear less from women; whereas, in other affairs which are not so constitutional, the man ought not to be considered better than the woman. (2) And the enumeration of what is considered unseemly [or, 'obscene'] is such as is written above, wherefrom one should by all means abstain, and should not contract a pestilence.

26. (1) The reason of carrying forth the stick before the knife to the sheep, and of all other things that should be done in the matter (of slaughtering it), which refer to (sheep) other than that used for a ceremonial offering, is to remove from the body (of the sheep) the prevalence of several evil influences (Drujs), namely, the much unpleasantness [lit. 'malignancy'] and bad flavor of an uncastrated (animal). (2) As regards those (sheep that are used) in ceremonial offerings [Nirangiha] the practice also is not to slaughter a sheep unlawfully and oppressively, and (then) to ask for forgiveness about the (slaughter of the) sheep. (3) Also by that process there is no terror and no pain unto a person from slaying (the animal) with the knife; but not oppressively, frequently, (and) at all times should there be a desire to butcher sheep with dispatch.

27. And as to the keeping of the barsom far off from pollution, the one (reason) in addition to what is stated above, is this that a twig (of the Haoma) which is as a symbol of the seven Amahraspands (who preside) over material existences and (a symbol) of the entire world, is dedicated to the good spirits in the yazishn [Yasna] ritual according to the custom mentioned above; and on that account it is a custom (ainak) regarding the tree (viz., the Haoma) that it should be kept exceedingly pure.

28. (1) And the reason for similarity of custom even in a myazd (ritual) is this that as the motive is for the praise and adoration of the Deity, it is also befitting to love life exceedingly. (2) From the very reason, it is ordained in the Religion to perform the yazishn [Yasna] (ritual) without distortions; and this is accompanied (hamband kart yegavimunet) with perfect solicitations [or, 'full development'] to the Preserver of bodily existence, and also with all other means of perpetuating the body. (3) And, likewise, all those practices for the continuity of material existence are so related (angun parvast yegavimunet) to the adoration and extollings of, and devotion to the commandments of the Deity, that from every quarter the body and its endurance are well helped on account of the adoration and praise of God; more especially during the approval of perfect solicitations, where adoration and extollings take place in the household with complete devotion. (4) And even with the desire for food is coupled the utterance of praise and thanksgiving with perfect sincerity; and the same original idea is handed down in the repetition, in the same manner (after eating), of the utterance of thanksgiving and praise and renewed glorification and other appropriate duties. (5) And even with delightful taste, the perfect cleaning of foods and drinks, and the management of the sacred feast (myazd) becomingly, and all practices of a non-luxurious kind are much approvable among the intelligent people [or, 'experts'].

29. (1) And during the Frawardigan and also other periods (of the year), the souls of the pious are capable of coming (into this world), by whom are likewise observed the existing objects in this

(world); so that, as is manifest, even the coming and going back afterwards of us, who are (now) commingled with the bearing of the body and with some partaking of the demons with bodily forms, should not be considered as wonderful. (2) And him who devotes (his) body and soul unto the good spirits, the souls of the pious also regard as preeminent; so that, now for us who are among the numberless inquirers, [whereof an example is (this) very reply,] this is the best that the period of Frawardigan shall be (at) the end of the year, just at the gathering (or harvest time) of the year. (3) And even regarding the doers of meritorious acts they shall during the days of gathering (corn) worship the good spirits, and praise those good creations among which man is one of the essential beings. (4) For that reason, during that season, the souls of the pious and also other good spirits approach (us) most for the acceptance of mutual gifts.

30. (1) And the hand that is polluted by blood, or semen, or any dead matter of the body, (such as) the hikhra, should not be washed first of all with the most kindred (element of) water, (and) be least washed (with anything else) except with the pure gomez of a bull. (2) And after that it should be washed with that best and most purifying object (viz., water). (3) The one reason (for it) is to keep the pure water much distant from the (zak) impurity of the nasa [nasu]; even that (ghal-ich) water (should be far) from fire, the essence of all objects [kada guhar might also mean 'the principal or primeval essence'.]. (4) And (there are) several customs of our (i lena) fathers and mothers (stated) in the treatise upon (their) functions (regarding us); namely, the wholesome preservation of their own race or family, also (pavan-ich) through our (afaman) pure or unmixed condition.

31. (1) And as to the reason for the ritualistic (nirangik) exhibition of the dead body to the (gaze of the) dog, one is this that those evil influences (drujan) which render the body useless or inactive, and which are themselves also nasa [nasu], hold a place [that is, 'remain confined'.] in that (dead) body, and until the change (of the body) from the condition of a nasai and (until) its [viz. of the body] coming again a second time into rise (by its consumption by vultures), the advantage; (or protection) of the world (i.e., of the living humanity) is requisite. (2) and owing to that reason fire, the purifying element created by God and the pure earth [lit. clay] should be (kept) (at a distance) from the vicinity of the dead body. (3) And it is exceedingly necessary for the influence which reaches a new offspring of progenitors, and for much amplitude [or refinement] and great benefit of creatures that it (viz., the dead body) should reach the appropriate (lawful) place for (its) consumption and digestion in the bodies of dogs and birds. (4) And, likewise on that account, it (viz., the corpse) is regarded as their means of nourishment, and (the act of its consumption) is manifested as their function, and it is delivered over to them [Namely, the vultures] for causing cleanliness; whereby the duty of the kinsman is done. (5) As soon as (ham-chigun) dogs or birds cast forth (their) gaze upon the corpse, then those evil effects (drujan) they calculate, cannot hold a lodgment in it, and they sustain injury and degenerations (nishipishn). (6) And from their lodgment therein [that is, in the corpse.] the filth decays, and the nasa [nasu] macerates in the same proportion; and also the (dead) body (gets) deformed, (and) its improvement is not (possible) in that aspect (or condition).

32. (1) Associated with (levata) the perfect devotion (to the Deity) day by day, there is the meritoriousness (sazakih) of being thus reformed; and, besides (bara) as its fruit, there is also much lodgment (vesh mahmanih), in the worshippers of the Deity, of the goodness of the soul [Nism, 'spirit'] of self-duty, and the beneficial good wisdom's, and the straightforward learning,

and much abundant (vesh frakhishnig) wealth and other excellent blessings [lit. 'goodnesses']. (2) And as to that which Bukht-Masareh has recounted for much prosperity of the worldly existences, this, too, we say that if the victorious ones wish to persevere in obtaining the diadem and other decorations of the winners of victory, and to wear (them) on the head and the neck, no battle should be waged with the object of returning to the presence of sovereigns (to win applause); but, on the battlefield, they should do the best they can for (protecting) the Law. (3) Then that one Law of the manifestations of goodness is even the most preeminent one in this world; if that be not so, there is nothing to be worthy of Heaven. (4) In the final period the worshippers of God will have no grievance for want of intercession, [on account of the defects and maceration which are from much distress to the soul, owing to much paucity (in virtue)]; and they (the good spirits) will allow them (viz., the worshippers) the plenty that is through perpetual needlessness and (through) the hope which is also devoid of terror, fear, fate and the peaceless death which one might meet (in this world). (5) To (teach one to) meditate on the sublime, to regard as poison the plunders which even at times the demon-worshippers gather, to be contented with straightforward exertion, and to exert in one's own avocation -- (these) are preeminent reasons to prove the worthiness of the good learning (hudanagih) of Religion, and of the good faith and inquiry of the orthodox people (daenig) who, in regard to the spiritual authority of wisdom, are curiously desirous for the learning and faith in Religion and the manifestations surrounding it. (6) Among those who observed it closely and understood it, (and) consequently also looked (on it) as (the means of) salvation, that Butkht-Masareh was not deficient.

33. (1) And, moreover, the (physically) blind ones with the (help of the) knowledge of Religion, do not fall into the abyss of the wicked ones; and the honestly faithful individual is (like) an agricultural implement, a deliverer from (that) abyss. (2) In the midst of them (i.e., the people named above) the deceitful and greedy ones are opponents. (3) Whosoever has the strength of natural wisdom -- certainly, (coupled with) knowledge -- and is also on the path of the faith of the creation -- certainly, (on) the miraculous path -- shall maintain it before the non-seekers of the wealth of pious selectors, and shall, thereby, blow off (vayinend) what is a perpetual harm (unto the creatures), and thus that person becomes acquainted with, and a guide in, the embellished wisdom of the Mazdayasnian Revelation.

(End of Book 5)

Home Contents Prev dk5s Next Glossary

DENKARD, Book 5
The Life of Zarathushtra, and other marvels
NOTE: Compare with newer more complete version by Sanjana.

Translated by E. W. West, from Sacred Books of the East, volume 5, Oxford University Press, 1897.

Kay Loharasp at Jerusalem, and descent of the religion
Parentage, birth, and life of Zartosht. Future apostles
Events after Vishtasp's conversion and in later times

Descent of the Iranians. The tribe having a Gyemara
CHAPTER 1.
1.
The triumph of the creator Ohrmazd, and glory of complete wisdom, is the divine (ahuig) religion of Mazda-worship.
2.
The fifth book is about the sayings of the saintly Adar Farnbag, son of Farukhzad, who was the leader of the orthodox, even as to the manuscript which is called Gyemara. 3. The collected replies of Adar Farnbag, son of Farukhzad, the leader of the orthodox, about several significant questions that are the wonder of the moderns, which are like the friendly words, spoken by him as to those of the ancient tribe (kadmon-raman) who call it really their Gyemara, which are obtaining a like wonder for them openly accessible to him.
4.
About the unswerving and cooperating chieftainship of those forefathers who went in mutually-friendly command of troops, and the complete enclosure of that tribe within the military control of Bukht-Narsih. 5. About the disabling of vicious habits and evil deeds, which are entirely connected, and of the heinous demon-worship and mischief which are owing to them, through the ruler Kay Loharasp being sent, with Bukht-Narsih, from the country of Iran to Beta-Makdis of Arum, and their remaining in that quarter. 6. And the orthodox belief in the rude particulars of religious custom in the mutual deliberation of those of the tribe, the acquaintance with religion of a boor (durushtako-I), the difficult arrangements, and the inquirer doubtful of the religion after the many controversial, deliberative, and cause-investigating questions and answers adapted to the importunities of that wordy disciple.
7.
About how the accepting of this religion by the prophets before Zartosht occurred, how the pure and saintly Zartosht of the Spitamas came, and who will afterwards come as bringers of the same pure good religion hereafter. 8. That is, of the prophets, apostles, and accepters of the religion, there were they who accepted it concisely and completely such as Gayomard was, from whom came irregularly (durushtako) such as Masye and Siyamak, Hooshang, Takhmorup, Yim [Jamshed], Faridoon, Manushcihar, the Saman, the Kayanian, and also many other leaders in those times. 9. And their acceptance expressly at various times is produced for action, and thereby the adversity of the creatures is removed, benefit and prosperity are sought, the world is controlled, and the creator and good creations are propitiated.
CHAPTER 2.
1.
In the pure light and equal to the archangels -- collected together and reckoned together, since the original creation, and completely unmixed -- Zartosht was spiritually fashioned and provided undefectively for the acceptance and propagation of the religion in the world. 2. And when he is sent for the manifestation of restrained saintliness (mokih) and bodily substance, great glory and radiance become as much discernible in him as the same had come into the posterity of Yim [Jamshed] who are Pourushasp, his father, and Dogdo who is his mother; and also while he is being born and for the duration of life, he produced a radiance, glow, and brilliance from the place of his own abode, that issued intensely and strongly, like the splendor of fire, to distant lands.
3.
Also about the wizards and witches [=paris, i.e. pairikas, fairies], tyrants, Kigs, and Karbs, and

other miscreants who have produced outrage for him during his birth and childhood, with desire for his destruction; who have manifestly come about his death or disablement, and even so far as those who have come into the visible assembly about the destruction of his glory and other causes of helplessness. 4. And also including the wolves and other wild beasts, to whom he was cast forth by those of Pourushasp's kinsmen who were wizards, and the kindred of those frequenting demon-worship, but only as a test.
5.
In like manner it is declared that, on account of Vohuman being welcome to him, he laughed outright at birth. 6. His coming for conference with Ohrmazd, and owing to his accepting the religion, Ahriman and many demons and fiends have come to him with exhibition of fear, offering of service, and the argument and entreaty of supplicants; and all these have returned from him disapprovingly, defeatedly, and confusedly, through the pure proclamation of his Avesta, the unique perfection of Ohrmazd's will, and the indication of a prepared armament (virasto-zenih), a declared reward, powerful sovereignty, and a way of injury to the destroyer.
7.
Also the triumph of the sacred beings in the end, and the peculiarity of the joint control of the demons; how, before that, they rushed openly into the world and have dwindled, their bodily forms are shattered, and they are so converted into secret decay, that their supplicants, deceived and deceivers, became awful disputants through confession of it.
8.
And when, through completely accepting the religion from Ohrmazd, he came to the obedient king Kay Vishtasp to attract those of the world, he exhibited glorious actions of many kinds and the smiting of demons and fiends; and he openly spoke the thoughts of king Vishtasp and many of the multitude about hidden matters, thus: 'A person is possessing life only by destiny, and without his body, but with a like destiny, the person possessing life is restored;' he was also opposing many wizards, demon-worshippers, demon-consulters, and those seduced by deceivers who are awful disputants. 9. And this was the utterance of those twelve stars whose names are those of the twelve zodiacal constellations, and the primitive learned of Bapel, that have come to these, who are asking questions of the chief rulers of Xwaniratha, have to justify it, in the controversy, with the spiritual and material customs and rude observances which are diversely manifested, onwards from the time of Yim [Jamshed] the splendid; and the evidence of it, discernible with him, was that of Vohuman, Ardwahisht, the fire, and some other good spirits.
10.
Afterwards, too, the estimating and weighing of the whole utterance of the religion of Ohrmazd were held out by him to Vishtasp and those of the world, as very accountably a wonder; and further, too, he remained as it were more conflicting with fellow-disputants than his own words opposing the fellow-disputants.
11.
Also when, through the effect of glory and the struggle for being saved, every class of apostles and prophets and manifestation of tokens and such-like were, with certain and striking evidence, casting down blessings, even thereupon the obedient king Kay Vishtasp's fear of the adversary of religion, and also other causes, arose, on account of which he was then accepting the propagation of the religion, when its great glory and beauty were seen by him. 12. At first, Zarir, Spend-dad, Frashostar, and Jamasp, several of the realm who were noble, conspicuous, and well-acting, the good and princes of mankind, beheld visibly the will and desirableness of Ohrmazd and the archangels, and the progressive religion of the creatures, fit for those completely victorious

(huciraganig).
13.
Lastly, the seizure and capturing (girinisno) by the demons are beheld and watched; and they have remained opposing, owing to the number of idolators competing wranglingly. 14. And much conflict and slaughter occurred, which arose purely, so that the mingling of the religion in the world proceeded.
15.
There are also his pure new bringers and complete controllers of the same religion, Ushedar, Ushedarmah, and Soshyant; and through the complete progress of this religion of Ohrmazd, all the good creatures become without disturbance and all-radiant.
CHAPTER 3.
1.
About that which is manifested as regards the propitiousness, forward intellect, and complete virtue of Zartosht, it is openly declared that, according to his explaining statements, there occurred such events as the victory of Kay Vishtasp and the Iranians over Arjasp and an army of Khyons and other foreigners of innumerable kinds, and details on that subject; also other assistance of Vishtasp and those of the realm in other necessities.
2.
The killing of Zartosht himself by Bradro-resh the Tur; the provision of a chariot by Srito of the Visraps; and whatever is on those subjects.
3.
Also, specially, matters in the times to come, each consecutively, when therein arrive devastators such as Alexander, and the killer of Akre-khirado, Mahrkus, Zohak, and other devastators; extenders of belief (viravishn-valan) such as the Messiah (Mashikh), Manih, and others; periods such as the steel age, that mingled with iron, and others; and organizers, restorers, and introducers of religion, such as Artakhshatar, Adarbad, Khosraw, Peshotan, Ushedar, Ushedarmah, Soshyant, and others.
4.
The formation of custom, and the indications which have come to manifestation and will arrive at various periods; and the proclamation of these, too, by Jamasp, from the teaching of Zartosht, is what he wrote, together with the Avesta and Zand, upon ox hides, and it was written with gold, and kept in the royal treasury. 5. And it was from it the high-priests of the rulers made many copies; and afterwards, too, it is from it that it happened, both to the less intelligent and the corrupters, that they were introducing different opinions and different views.
CHAPTER 4.
1.
About the selectness and perfection of the race of Iran, that is, how the destroyer and the mingling of defects came into the creation, first into the distribution of the race [of mankind] from the children of Siyamak, and good intellect, good disposition, proper affection, proper praise, proper modesty, observance of hope, liberality, truth, generosity, good friendship, and other capability, glory, and proper duty are more particularly included for Fravak, and again altered for frontier peoples.
2.
Such-like goodness and glory, again, through selection from a promiscuous origin -- even till the coming on of various new contaminations, from the demons, among the children of Fravak were for Hooshang and Vaegered, as Hooshang through superior glory was ruler of the world, and

Vaegered through provincial government (dahyukanih) became the cultivator and cherisher of the world; and their well-destined descendants aggrandized the race of the monarchs among the well-born provincial governors (dahyukan).
3.
In union, such-like glory and goodness proceeded, mutually connected, in various ages as settled by the annals (madigan), and the frontiers of Atur are penetrated; also in various annals there were in succession such men as Takhmorup, Yim [Jamshed], Faridoon the Aspigan, and Airic of Iran, the progenitor of Manush, Manush-khvarnar, and Manushcihar.
4.
And, besides including this one, who was a monarch of superior glory, and other monarchs such as are also in the same race, the Kayanians were chosen. 5. Even thus, as regards the Kayanians, the annals have always to consider him who is monarch as the right one, who is a fellow-descendant of the lineage, and in whom the glory is residing.
6.
The creator Ohrmazd has informed Neryosang, his own reminder, that a similar instance is the supreme Zartosht-ship, and the glory of the religion due to the same; also many other reasons, which are recountable, are declared in the Avesta, indications known only to an Iranian person of the best lineage. 7. And this, too, he has said, namely: 'Great glory and goodness of this description are appropriatable by the same race, and are even now visibly manifest.'
8.
About what are the requirements of the tribe of those who call this really their Gyemara and how they are effected by our acquaintance with revelation, that is, by much recitation of it; only, several occasions (yavar I-cand) are necessary in these times 9. Also action and precaution are possible for them, and among the actions and precautions one is to assume more especially law and custom, and whatever was perverted by us and again made true; and, as to those taught, several persons who are intellectual, seeking means, and friends of the soul, have come to teach complete delusions to them; also for the same tribe and whomever it is proper to teach, when it is necessary for them, even a worldly priestly authority is guiding for that same tribe, because he has come.
NOTE:

The remaining five-sixths of Dk5 are devoted to a miscellaneous collection of religious subjects, resembling a Rivayat.
Go to [Avesta -- Zoroastrian Archives | Denkard, Book 5 -- SBE | Denkart, Book 5 -- Sanjana's translation]Home Contents Prev db6s Next Glossary
DENKARD, Acts of Religion
Book 6: Wisdom of the Sages
by Aturbad I Emedan

Translation by Darab Dastur Peshotan Sanjana, 1907.

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NOTE: This document is also available in PDF and ePub formats.

For a more recent translation, see Aturpāt-i Ēmētān, and Shaul Shaked. The Wisdom of the

Sasanian Sages (Dēnkard VI). Boulder, Colo: Westview Press, 1979.

The DENKARD is a ninth century encyclopedia of Zoroastrianism, but with extensive quotes from materials thousands of years older, including (otherwise) lost Avestan texts. It is the single most valuable source of information on the Zoroastrian religion aside from the Avesta itself.

Propitiation of the Creator through faith in the Revelation -- Heading of the Sixth Book. (§ 1) Place of good spirits and hindrance of opposing evil spirits in man. (§§ 2-4) On good nature, good wisdom, good intelligence, conscience, spirit, and conscientiousness. (§ 5) On perversion, folly, self-willedness, shame, and honor.

(§§ 8-10) On the essential thing in the Primitive Religion, and the controversy about it. (§§ 11-12) How and why Ohrmazd produced this world, and how and why Ahriman produced objects to oppose them? (§§ 13-15) Three things essential for men. (§ 16) The spiritual blessedness of heaven and the misery of hell.

(§ 17) Who is the most blessed one among men? (§§ 18-20) On righteousness in man and his friendship unto God. (§ 21) On the annihilation of the fountain source of apostasy. (§ 22) Goodness and not evil should he done to any person. (§ 23) The five best things in the Religion. (§ 24) The manifestation of wisdom, good nature, and friendship. (§ 25) On the wisdom of wisdom. (§ 26) On the halters unto wealth, the body and the soul.

(§ 27) The abode of Religion in oneself must be conceived as the abode of plenty and contentment. (§ 28) On the devotion and resignation to God. (§ 29) Whosoever feeds on the produce of the land should be hospitable. (§ 30) On obedience to the Head Priest. (§§ 31-32) On the desires of Ohrmazd and Ahriman with regard to man. (§ 33) On the dearest object to man.

(§§ 34 and 36) Definition of Religion. (§ 35) Belief in the intercession for the soul. (§§ 37-40) On crime, sin, perversion, excess, mean, and deficiency, and on virtue and the golden mean. (§ 43) On the communion, the ardent love, and the mean. (§§ 44-45) On the abstinence of men and the care for fire.

(§§ 48-49) On the reverence to one's superiors, patronage to ones inferiors, and benefit to one's coadjutors. (§ 50) On expiation and non-expiation. (§ 51) On the three qualifications of the greatest ones in righteousness. (§ 52) On the contact with a human body when dead. (§ 53) On the arms of righteousness. (§ 54) On the acts which are apparently, but not really, meritorious.

(§§ 55-56) On the duty of preaching religious sermons to the faithful and on the extent of intelligence requited in the preacher. (§§ 57-59) Men should adhere to their religion, and should guard themselves with caution against demonism and wicked existences. (§§ 60-63) On the holy tongue and on the progress towards Religion. (§ 64) On the different functions of intelligence, understanding, and wisdom. (§ 65) On the rewards of meritorious acts. (§ 66) On the good result of practically observing the precepts and monitions contained in the sections of the Sixth Book. (§ 67) On the five elements of a thing. (§ 68) On the three kinds of elements in man.

(§§ 69-71) On human depravities; and on the spiritual and earthly anxieties and the fear of punishment at the Chinwad Bridge. (§ 72) On the sins of debauchery. (§§ 73-74) On the desirability of devoting one's leisure hours to the divine worship, Religion being the most beneficial object in this world. (§§ 75-76) None is more liberal than Tishtar. (§§ 77-78) On the six opposing spiritual faculties in man.

(§ 79) On the influence of Ardwahisht on trees and vegetation. (§§ 80-81) On the effects of human submission to troubles and distress for the sake of Religion. (§§ 82-83) On the will-power in man. (§ 84) On education in theology. (§§ 85-88) On the superior salvation of the Soul; and on the causes of human deterioration.

(§ 88). On the greatest care of the Amahraspands for the things of this world.

(§ 89). On the desires pertaining to the body.

(§ 90). On greatness from plenty.

(§§ 91, 194). On great virtues.

(§ 92). On the three obligations of a Paoiryo-tkaesha.

(§ 93). On the marks of distinction in a lady.

(§ 94). On the characteristics of one who drinks wine to satiety.

(§ 95). On the meritorious work of man.

(§ 96). On the meditations on the divine nature.

(§ 97). On the joy and thanksgiving to God.

(§§ 98-99). On religious education and other virtues.

(§ 100). On the sins of which the perpetration is unremedied and unatoned for.

(§ 101). What is an honest desire?

(§ 102). On the belief in the good spirits.

(§§ 103-4). On the essence of man.

(§§ 105-6). On the propagation of the religious learning.

(§§ 107-8). On material goodness.

(§ 109). On the safeguard of the body and soul.

(§§ 110, 228). On some of the best things for men.

(§ 111). On two persons being equal in goodness.

(§ 112). On the account book of a man.

(§ 113). On the seven best things for men.

(§§ 114-119, 263). On some of the things best for men, kings, and angels respectively.

(§§ 120-121). On the four virtues by which the soul could be redeemed.

(§§ 122-125). On the things recommended in the Religion.

(§ 126). On the result of reverence towards God.

(§127). On the goodness of man's appreciation of life, character, wisdom, opulence, happiness, friendship, charity, salvation of the souls of others, meritorious acts, and a happy end.

(§§ 128-130). On apostasy.

(§§ 131-132). On some highly good things for men.

(§§ 133, 188). On the association with the righteous

(§§ 134-135). On the requisite faculties in man; the two beneficial results for which he is produced; and his honest or dishonest motive.

(§§ 137, 190, 236). On spiritual wealth.

(§§ 138-9). On several regardable things.

(§140). On the manifestations of goodness and evil respectively in the acts of man.

(§141). Sayings from the "Andarz ol Anshutaan"

(§§ 142-3, 218). On nobility and drivishism.

(§ 144). On the nature of a karb.

(§145). On indigence.

(§§ 146-8). On the counteractions of nobles and drivishes.

(§§ 149-152, 201-203). On material wealth.

(§153). On the three kinds of nature that are heavenly.

(§§ 154, 186-187, 221-222). On good nature, wisdom, etc.

(§155). On trust in God.

(§ 156). On chieftaincy and riches.

(§ 157). On the man who is devoid of the nature of the kavigs and karbs.

(§§ 158, 160-161). On acts of small merit.

(§ 159). On the characteristics of apostasy.

(§ 162). On conscience.

(§ 163). On the spirits of the Religion, holiness and nobility respectively.

(§ 164). On the sources of different objects.

(§ 165). On the sublime wish of friendship with the Religion.

(§166). On devotion to the Religion.

(§ 167). On doubtlessness in the Religion of the Deity.

(§ 168). On human enormities.

(§§ 169-171). On the wickedness, innocence, helpingness, and wisdom of man.

(§ 172). On the path which leads to the highest Heaven.

(§§ 173, 180, 185, 207). On the fortunate and the unfortunate man.

(§§ 174-176). On the estimate of the soul and power of man.

(§177). On the qualifications that are good in money-making.

(§§ 178, 204-205). On the different kinds of men.

(§ 179). On a straightforward habit.

(§§ 181-183). On the four sayings and three precepts of the Religion.

(§189). On the delight for the receipt of a present.

(§§ 191-192). On the propitiation of the good spirits.

(§ 193). On the dwelling of good and evil spirits in man.

(§ 195). On the fruit of goodness and harm.

(§ 196). On the essential of joy.

(§ 197). On the dissatisfaction of the wealth-contented person.

(§ 198). On the spirit of greediness in man.

(§ 199). On the mindfulness of the end of the world.

(§ 200). On the worthlessness of worldly riches.

(§ 206). On the gasanig, the hata-mansrig and the datig people.

(§§ 208-9). On much-friendliness and much-hostility.

(§ 210). On reliance on the soul.

(§ 211). On perseverance in piety.

(§ 212). On the principles which are to be carefully observed by men.

(§ 213). The soul of man never remains in one place.

(§ 214). One ought to be worthy of the mysteries of God and the good spirits.

(§§ 215-6, 231, 246). On the impostors of the Religion, and apostasy.

(§ 219). On contrition and penitence for sins.

(§§ 223-224). On the instruction of a stranger.

(§ 225). On the constant burning of fire.

(§ 226). On an important sermonnette.

(§ 227). On the invocation of the Sun three times a day.

(§ 230). On the coming of the good spirits to this world.

(§§ 232-234). On the order the sovereign regarding religious acts of merit.

(§ 235). On the causes of the ruin of a family.

(§ 237). An example of marvellousness.

(§ 238). On delight in every object.

(§§ 239-240). The life of the soul is from honest habits, etc.

(§ 241). On the belief or disbelief in spiritual things.

(§ 242). Love develops friendship.

(§ 243). One should not contemplate injury to a-sinful man.

(§ 244). A thing is done for one's own sake (§ 245). Distinction between a farehbut and an aibibut.

(§ 247). On the ten kinds of propensities in man.

(§ 249). On Ohrmazd and Ahriman.

(§ 250). On the desire for becoming a sage.

(§ 251). Reverence for the Deity.

(§ 252). On the most excellent friendship, guidance and refuge.

(§ 253). Goodness is manifest spiritually as well as materially.

(§ 254). Reconciliation with every creature and creation necessary.

(§ 255-6). On wickedness and lasciviousness, sorcery, and disobedience.

(§ 257). Laxity in preserving the barashnom qualifications.

(§ 258). Effects on Ahriman on beholding the creatures and creation of Ohrmazd.

(§ 259). On the sources of greatness, Religion, and light respectively.

(§ 260). On the results of an honest character.

(§ 261). The essence of the Religion described.

(§ 262). On asna khratu and gaoshosruta khratu.

(§ 264-5). On the extraction of Ahriman from every human body, and the abode of the good spirits in it.

(§ 266). Meditations on the Religion an armor for the soul.

[May there be] the propitiation of the Creator Ohrmazd through faith in the Revelation established by the Laws pertaining to the (Zoroastrian) worshippers of Mazda, as well as to the primitive believers in that creed.

The Sixth (Book) is about the doctrine which was practiced and upheld [or preserved] by (those) ancient adherents to the creed, as the sayings of the Revelation for the belief of the worshipper of Mazda.

Notes:
1. (1) The ancient sages among the early followers [poryotkesh] of the (Mazdayasnian) creed thought thus: namely, in the thought (arising) in the life of men, as a good spirit keeps a place (i.e., abides in it), so, also, an evil spirit holds the way (to it). (2) And in the, expression of the mind, as a good spirit keeps a place, so, also, an evil spirit holds the way (to it). (3) And in the practical action resulting from the thought, as a good spirit keeps a place, so, also, an evil spirit holds the way (to it). (4) And in the life-prompted emotion or reasoning, (as) Vohuman keeps a place, (so, also), Akoman holds the way (to it). (5) And in a desire resulting from the heart, (as) Srosh keeps a place, (so, also), Aeshma [[Eshm]] holds the way (to it). (6) And (as) in a thought resulting from the desire Spandarmad keeps a place, (so, also), the druj Taromat holds the way (to it). (7) And (as) in an expression or utterance of the thought, wisdom keeps a place, (so, also), lust holds the way (to it). (8) And (as) in the action resulting from word, conscientiousness keeps a place, (so, also), self-willedness holds an access (to it). (9) And in these several paths and ways (there happens) the struggle of the druj with men. (10) And whosoever is redeemed in these several paths and ways, is redeemed in every place. (11) And whosoever is allured there, comes then into the grasp of the druj and is not able henceforth to rule himself, but thereafter he would act as the druj would order him. (12) And we, men, ought to be alert, so that we may adhere to the path of God, and may not go after (i.e., follow) the drujs.

2. (1) This (i.e., the following), too, was thus thought upon by them namely, that nature is good in which one would not do for another what is not good for oneself1. (2) And that one (kind of) wisdom is good (which belongs to him) who, (when) a benefit has accrued to him, discerns the fruit (of it) and knows how to taste it (i.e., to derive advantage from it), and who does not purchase (i.e., bring on himself) a calamity or injury that has not reached him. (3) And that one (kind of) intelligence is good (which belongs to him) who perceives, in the case of what he does not understand, thus: "I comprehend it not".

1. Cf. Andarz-i Aturpat by Dastur Peshotanji, # 8: "Do not do that for others which is not good also for thyself". [Cp. The Golden Rule -JHP]
3. (1) They held even this thus: namely, Love all; that should be wisdom for thee. (2) Hold them for kindred; that should be conscience for thee. (3) Unto them do good; that should be spirit for thee [lit. 'soul'].

4. (1) They held even this, thus: namely, True Nature is that which does not mislead another [lit. 'a person']. (2) And Wisdom is that which does not mislead itself. (3) And Conscientiousness is that which when it recognizes (a thing) as virtue, performs it.

5. (1) They held even this thus: namely, that which when it recognizes that (a thing) is no virtue, and (still) performs it, is Perversion. (2) Perversion is opposed to Nature. (3) And that which white it recognizes that (a thing) is sin (and still) performs it, is Folly. (4) Folly is opposed to Wisdom. (5) And that which while it does not recognize whether (a thing) is virtue or sin, and before it arrives at knowledge, performs it, is Self-willedness. (6) And Self-willedness is opposed to Conscientiousness.

6. (1) They held even this thus: namely, Nature is not (implied) in Wisdom, while Wisdom is (implied) in Nature. (2) And Conscientiousness is implied in both Wisdom and Nature. (3) Spiritual things are known to be regulated according to Nature; the body is preserved by Wisdom (while) the spirit is redeemed by the union of both these.

7. They held even this thus namely, Shame is that in which they do not cease performing sin; Honor (Nang) [Nang 'honor'; it also means 'disgrace'] is that in which they do not cease performing virtue.

8. They even held this thus: namely, the essential thing in the Primitive Religion is Sinlessness.

9. They even held this thus namely, dutiful can be he who is discriminating.

10. They even held this thus namely, the controversy2 about religion is carrying into effect all that is in one's memory3 (or, retention) as much as one knows.

2. Cf. Pers. shikâlîsh, 'care'. Or, "Care for religion (is shown when) that much knowledge of faith, as one knows, one is carrying out into action."

3. Kîrûkîh may also mean 'revealed knowledge of faith'; cf. Pers. kîrû, 'knowledge of a secret'.

11. They held even this thus: namely, Ohrmazd, the Lord, produced this world according to Nature, and maintains it on Wisdom, and turns it back upon Himself by means of Conscientiousness (Daena).

12. (1) They held even this thus: namely, Ahriman produced everything with a view to the damage of Ohrmazd; but when he had produced it, (he found it) of damage to himself, and of advantage to Ahriman. (2) (Whereas) Ohrmazd produced everything with (simply) a view to the advantage of Himself, (but) when He had produced it, (it was) of advantage to Himself and (also) of damage to Ahriman4.

4. The idea is that Ahriman had evil intention in the creation of his things and aimed at the damage of Ohrmazd, but the result of his production was quite the reverse of his intention; and he failed in the creation of his things. Whereas though Ohrmazd desired nobody's evil and proposed simply to win advantage to Himself, the result of this creation, besides being a benefit

to Himself, was in its nature also a damage to Ahriman. Apart from the application of this circumstance to Ahriman and Ohrmazd, one may see in it a fact of constant human experience.

13. (1) They held even this thus: namely, there are these three things for men: most dutifully to keep an eye on the world; not to honor5 the sinner who through sin is opposed6 to creation; and to pray for the reward of virtue from the divine ones. (2) As regards keeping an eye on the world they said this that every (person) should observe unto oneself thus: What shall be desired by me? How shall I be acting?

5. Reading: khûnînîtan, 'to cause to be famed', cf. Pers. khunîdan, 'to obtain fame'.

6. Paskhâr, 'an enemy'; it may be read pîshyâr, cf. Pers. pîshyâr, 'a servant' who serves to produce sins; perhaps paîdîyâr, a substitute for paitîyâr.

14. (1) They held even this thus: namely, to render three things highly strict; thus even this is one, not to honor the sinner because of his sin. (2) And one is, despite his power and wealth not to exalt a person of false creed. (3) And one is to wish for the reward of meritorious acts from the heavenly beings (or, spiritually) and not from the worldly beings (or, in the affairs of the world).

15. They held even this thus: namely, one should not connive at what is unpardonable, nor should uphold what is connived at.

16. (1) They held even this thus: namely, every man should bear in mind, in every place and at every time, the spiritual circumstance of the blessedness of heaven and the misery of hell. (2) On that occasion when peace, blessedness and joy should have come to him, he should reflect even thus: Behold! There should be blessedness even in heaven when it is thus blessed even here. And on that occasion when distress, harm, misery, and pain should have come intensely to him, he should reflect even thus: Behold! there should be misery even there in hell, when it is so even here. (3) Whereas owing to the manifold blessings of Ohrmazd if they be with one, there shall be no misery there, even though here it be so miserable7.

7. This sentence is added here to clear a misunderstanding if it should arise; when it is said that the experience of misery here should make one reflect that misery is possible even hereafter, it is not meant that misery here should always be followed by misery hereafter. Indeed, however miserable one should have been here, if one should deserve the blessedness of God, one shall be free from all misery whatever in the state after death.

17. (1) They held even this thus namely, among men he is the most blessed who during the health of his understand8 should have undertaken and performed such a thing that on the last day when earthly objects pass away, his desire should be thus; "Oh! would that it might have been done more by me!" (2) And that thing should most be avoided for which on the last day (there) should be this desire thus: "Oh would that it might not have been undertaken and performed by me!"

8. Or, 'during the physical wholesomeness or vigor of his vision or foresight '.

18. They held even this thus namely, righteousness should be kept in advancement, and sin in depression and neglect9.

9. Cf. Pers. spûzgâr, 'negligent'. Cf. Andarz-i Khôsrû-i-Kavâtân: Bazak pavan rani spûj: "Take pains to free yourselves from sins" or, "regard sin as the affliction of this transitory world (ranj-i-sepanj)" or, thus: "regard sin as (a thing) to be thrust off with great pains."
19. They held even this thus: namely, the essential thing in righteousness should be that which every person would be able to perform, and which even Ohrmazd, the Lord, desires in every person, and which one should not perform unwillingly10.

10. Reading: agarûkihâ; it can be read also aderangîhâ 'without delay or hesitation'; perhaps, adarûgîhæ, 'without any false motive.'
20. They stated that thing as follows: namely, whoever is a friend unto the worshipful God, never perverts11 the thought from the friendship of the Lord.

11. Or, 'corrupts the thought for His friendship'. Naksônatan, 'to corrupt,' 'to destroy'.
21. (1) They held even this thus: namely, the fountain-source of apostasy must be destroyed12. (2) When it first approaches the world, mankind mostly maintain faith in the soul; and for the reason that it (apostasy) has not acquired power, they prosper. (3) But when it has come to power, they mostly go out of faith even with the influence it has. (4) And even at length for the reason that mankind have departed from the faith, they do not prosper13.

12. Or, " the source of the stream of apostasy can be done away with."
13. Here is the constant Zoroastrian view that peace, health, prosperity, and happiness are essentially related and connected with, or rather included in, Virtue.

22. They held even this thus namely, goodness should be done unto every person; evil should not be done unto any person whatever.

23. (1) They held even this thus: namely, in the Religion, five best of things are even these namely, Truth, Charity, Virtue, Competence (or Industry), and Intercession. (2) That truth is best which if one among the creatures of God should perform, then that one who acts up to it should be so much the more benefited according as one follows it out. (3) That charity is best in which when one makes a gift unto a person, one has no expectation that from the person to whom it is made, there should come to one as recompense anything whatever in the world; and there is nothing for him even in this that one to whom it is made should entertain a wish for thanksgiving and prosperity, (4) And that virtue is best in which one struggles with the spiritual vices (druj), and does not permit within oneself any vice whatever, particularly these live vices Avarice, Jealousy, Folly, Passion, and Infamy. (5) That competence (or, industry) is best in which when a work is being done, it be so done that every moment one should feel confident within oneself that if one should die that very moment, even then nothing different need be done from what is done already. (6) That intercession is best in which one says words in behalf of that person for whom others do not speak, and who is unable himself to state his misery and complaint; that man utters (or addresses) the voice of his own soul and of the suffering poor, and (expresses) the woeful sorrow of another man, or of the world, unto the six Bountiful Immortals (Amahraspands).

24. They held even this thus namely, wisdom is manifested in work, nature in government, and a

friend in difficulty.

25. (1) They held even this thus: namely, the wisdom of wisdom, the best one, is that by which one is able so to maintain this body that not even the least harm might come to the body on account of the soul, and so to maintain the soul, that not even the least harm might come to the soul on account of the body. (2) Whereas, if, on the other hand, one is not able to do so, one should give up the body and preserve the soul.

26. (1) They held even this thus: namely, power is a halter to wealth, and wealth is a halter to the body, and the body is a halter to the soul; and mankind unto whom harm comes regarding these four things, should for the removal of them give up (all) worry, wealth, and power. (2) And if one cannot dispense with power, one must thus let go even wealth (for it); (and) if one cannot dispense even with wealth and power, one must even thus forego the body withal; and (whereas) as for the soul after all, it should not thus be disclaimed.

27. They held even this thus namely, you must accordingly conceive the abode of righteousness and religion in yourselves as that of plenty and contentment.

28. They held even this thus: namely, every person should make one's own self devoutly faithful14, and should resign oneself to God, and thenceforward one should be grateful15 unto Him, so that there shall not ever come unto one anything, on occurrence whereof there might be injury.

14. Aûstôfrît; Av. avi-stu, 'to praise', 'to admire', 'to be devoted to'; and frî, 'to love', 'to pray'; 'to devoutly pray to, or love (God)'.
15. Reading: stîshn for stâyishn (yehvûnishn), 'one ought to be thanksgiving (unto God)'. It can also be read stîyân, 'worldly existences'; according to K. 43, perhaps, vîstâân, 'boastful', or, vastahân, 'striving', 'endeavoring best' or, vastâân, 'glorifying the name of the Lord', cf. Mod. Pers. vastâ corrupted from avastâ.

29. They held even this thus: namely, those who feed upon the produce of the land16 should be hospitable17, should extol (God) by striving in virtue, and pray for grace from the spiritual existences.

16. Reading galak, 'corn', 'land-produce', cf. Pers. galah; it may be yalak, 'a hero'.
17. Navîtar, cf. Pers. navîd, 'hospitality'.

30. They held even this thus: namely, the spiritual head must be so regarded as the (religious) lord and obeyed that the ruler and the sovereign should also do nothing without (the advice of) the spiritual lord, the Head-priest18.

18. This sentence can also be interpreted thus: "Life (ahû) should be so kept after the Lord and obedient to him that the ruler and the monarch should not do ever the least thing without (the advice of) the Head-priest of the world." Comp. Chap. 163 of the Denkard, Vol. IV, p. 200, edited by Dastur Peshotanji.
31. (1) They held even this thus namely, Ohrmazd, the Lord, desires this from men: viz., "Do ye

know Me?" because He understands this: viz., "If they should (fully) know Me, everyone would come after Me19". (2) Ahriman has this desire viz., "Know ye not me", because he understands this: viz., "If they should know me, not even a single person would come after me20".

19. Cf. MX 40.24-27.
20. The point is that the holy nature of God is so good and love-inspiring that if men understood it correctly, they would never depart from it whereas the wicked nature of Ahriman is so bad and repulsive that if men understood it, they would never pursue it.

32. (1) They held even this thus: namely, Ohrmazd desires this of men, viz., "Whatever you should do, do it for your own selves if you would do it according to your desire". (2) Whereas Ahriman desires this, viz., "You need not do for your own selves what you would do according to your desire".

33. (1) They held even this thus: namely, for every person there is an object which is more honorable and dearer to him than anything else; and when he regards that thing as his co-helper, and when there lies nothing else in the midst, only then is one full of gladness therefrom. (2) That thing is Religion.

34. They held even this thus namely, (real) Religion is that which is being practiced.

35. They held even this thus: namely, he who believes in an intercession for the soul is less wicked than he who believes in nothing whatever21.

21. The dictum, "Man is the maker or his own destiny," is never held more strongly by any other Religion than Zoroastrianism. So it is most repugnant to its spirit to believe that some one can intercede on behalf of one's adherents and procure them heaven, despite all their sins, for no other reason but that they are that one's followers. Now, such an opinion, if absolutely carried out, should take all moral responsibility away from a person, and allow him to sink into degradation and sin. Still, wrong or right, the belief in this opinion is not absolutely devoid of the moral instinct, even though misguided in this case whereas people who have no faith whatever, right or wrong, are absolutely devoid of the moral instinct, and therefore decidedly worse than the former.
36. They even held this thus: namely, Religion is that which creates happiness unto every creature22.

22. The proof of a Religion's truth is the peace and happiness it procures in its followers.
37. They held even this thus namely, crime is that which (is in relation) with the Law; and sin is that which (is in relation) with utility; and perversion and fault are those which abide.

38. They held even this thus: namely, the essence of sin is the Excess and the Deficiency; whereas the essence of virtue is the Mean23.

23. The Patman, the farehbut, and the Aibibut are the same as Aristotle's the Mean, the Excess, and the Deficiency, respectively. For their explanation, see Aristotle's Nicoomachean Ethics, Bk. II, Ch. 8. For their Pahlavi definition, see Ganj-i Shayagan, §§ 6-7, edited by Dastur Peshotanji.

39. They held even this thus namely, the Religion is the (Golden) Mean24.

24. The Religion is most profoundly identified with Virtue's essential nature and therefore with Virtue itself.
40. (1) They held even this thus: namely, everything should be faultless in the mean. (2) And from this Religion, it is thus manifest that Virtue is the supreme (Golden) Mean, and the (Golden) Mean is this: good thought, good word, and good deed.

41. They held even this thus: namely, whosoever is pious is pious through the Revelation25.

25. Or, 'in relation to Religion'. True Religion again is identified with Piety or Righteousness.
42. (1) They held even this thus: namely, Excess is that wherein one thinks, speaks and does what is no (good) thought, no (good) word, and no (good) deed26. (2) Deficiency is that wherein one does not think, speak and do what is the thought, the word, and the deed27. (3) And the Mean is that wherein what one thinks, speaks and does is the thought, the word, and the deed28.

26. That is, in this altitude people do act, but their activity is wrongly directed.
27. That is, in this altitude people do not act, because they lack the virtuous quality.

28. That is, in this altitude people are active in the fittest things.

43. (1) They held even this thus: namely, in religion three things are most essential -- the communion29, the ardent love30, and the mean. The communion is that wherein with regard to the thought, the word, and the deed, and with all rectitude, one is attached to (the worshipful) God and the good ones, and does not ever corrupt that attachment. (2) And the ardent love is that wherein with regard to improbity and sin one severs oneself from Ahriman, the demons31 and the wicked ones. (3) And the mean is that wherein one is a watch32 on the communion and the ardent love, and does not ever corrupt them.

29. Reading: hamîh, 'attachment', 'mutual friendship', or 'communion' (with God).
30. Nizak-haîtagîh, comp. Mod. Pers. nîzh, or nizhah, 'ardent love', 'perfume', 'a spear'. Perhaps, vak-haîtagîh, 'pious life'.

31. Reading: shaêdân, vide 'Sassanian Inscriptions,' pl. form shîdân, Paikuli, Frag. III, 2.

32. Pânak, 'a protection', 'a guard'.

44. (1) They held even this thus: namely, abstinence' of men is of many kinds. (2) The highest is that wherein one should hold (or worship) the Deity so much in oneself without apprehension of the people of the world that all that one would wish He would exhibit unto that person.

45. (1) They held even this thus: namely, care for fire is of many kinds. (2) Of the two kinds of that care, the greater is the one when people guard it sinlessly and truthfully. (3) And the other is the one when what men do for it is of high value.

46. (1) They held even this thus: namely, in (any) work that might present itself, one should view

one's highest employment. (2) And whoever would not recognize this to be the highest employment should (at least) so regard (all) work of lovingness33.

33. The point is that if one is in search of employment, one should not allow minor employments to pass away in hope of some greater work, but should take up the very first work that might present itself to one for the highest employment one should aspire to. If, however, one should not agree with this opinion, one will, after all, accept that all work that lovingness inspires is the highest and the sweetest. Here the Pahl. mitrô = Av. mithrô, 'love'. It can also be read matan, 'reach', and may mean 'an advent', or 'approach'.
47. They held even this thus: namely, when Ahriman throws up one of these four stratagems, then he gains for himself worship of power, or worship of wealth, or vulgar help-giving, or apostasy.

48. (1) They held even this thus: namely, one should be reverent to one's great ones and patronize one's inferiors, and should give benefit to one's coadjutors. (2) And of these three this one thing is excellent when one renders happy one's coadjutors, because if one do not give benefit to one's helper, it is manifest that owing to that one's terror in one's dealings with one's superiors, one (may in one's confusion treat) one's inferiors (with) reverence.

49. They even held this thus namely, in the conduct of oneself this thing is excellent when one regards one's inferior as one's equal, and one's equal as one's superior, and one's superior as one's master.

50. (1) They held even this thus namely, through expiation, there remains no passage to hell. (2) And through non-expiation, there remains no passage to heaven. (3) Expiation is that wherein one is in contrition with repentance for a sin committed, and does not commit that sin again.

51. (1) They held even this thus: namely, these three persons are the greatest in righteousness. (2) One is he who has the longing of the liberal. (3) One is he who has the nobility of the truth-speaker. (4) And one is he who does not afflict the afflicted.

52. (1) They held even this thus: namely, in the case of every person that may have died, one should be guarded from him, thus: 'I will not touch or come in contact with the decomposed matter therein, and will not be polluted'. (2) But if one comes in contact with it, one's own body contracts pollution; and the living humanity should be so on guard against the sickness and disease in such other people, as from the corpse of a person in the case of a deceased.

53. (1) They held even this thus: namely, every person should desire the arms of righteousness34. (2) And he who should put the arms of meritorious acts on the waist would thenceforward cause increase in merit and disappearance of sin. (3) And the wise apostles of the Religion have so spoken of the arms of meritoriousness and made them the accompaniment of rectitude.

34. Cf. MX43.6-14, wherein virtue, are compared to arms: "(6) That is, when they make the spirit of wisdom a protection for the back, (7) and wear the spirit of contentment on the body, like arms and armor and valor, (8) and make the spirit of truth a shield, (9) the spirit of

thankfulness a club, (10) the spirit of complete mindfulness a bow, (11) and the spirit of liberality an arrow; (12) and they make the spirit of moderation like a spear, (13) the spirit of perseverance a gauntlet, and they put forth the spirit of destiny as a protection". (14) "In this manner it is possible to come to heaven and the sight of the sacred beings, and to escape from Ahriman, the wicked, and hell, the depreciated". These sections, Dr. West observes, "bear some resemblance to Isaiah LIX, 17, and Ephesians VI, 14-17, so far as mode of expression is concerned". (Vide S.B.E., Vol. XXIV., p.84.)

54. (1) They held even this thus: namely, if one performs (apparently) meritorious acts for these four things, those cannot (really) be meritorious acts (viz.), an evil name, or an immoral name, or shame, or the fear of someone else.

55. (1) They held even this thus: namely, sermons should he delivered to the faithful, and the Religion should be explained to co-religionists. (2) And virtue and vice should be pointed out to every person.

56. They held even this thus: namely, he should deliver sermons whose intelligence is such as to further advancement, and comprehension is such as not to be confounded, and wisdom is such as to be able to turn good one who is different35.

35. Reading tanid; perhaps, tang, and so it may mean, 'one who is in difficulties, or embarrassed'.

57. They even held this thus: namely, the (real)36 thing is that which, when one stands within, one does not miss; and which, when one does not stand within, one misses.

36. Meaning, of course, that that real thing is Religion.

58. They held even this thus: namely, everyone who stands within (the pale of) Religion, in so far as one stands within it, does not miss it.

59. (1) They held even this thus: namely, men should be cautious and the most on (their) guard against the demon who is expectant of authority over the wicked existences. (2) That demon is the existence of every vice, and such is (his) demonism, because the entire vices which the man who commits, commits in being expectant of supremacy over the wicked existences, so that one does not know that I do not speak the fair mind. (3) But if anyone should understand it, I shall be observant of the embellishment thereby; and if I should be free (from all danger), then I shall stand up and (boldly) say thus: 'That is what I ought to have done'.

60. They even held this thus: namely, if thy tongue be holy or pious, and if thou shoulds't say unto a hillock37, 'Move forth,' then it must move (indeed).

37. Lit. 'a mountain.'

61. They held even this thus: namely, even when you should move three steps towards Religion, it shall come forward a thousand steps to meet.

62. They held even this thus: namely, if one should have performed a righteous deed with special reference to one's own self or to one's ancestors, then its principle is not according to the Primitive Creed.

63. They held even this thus: namely, whosoever turns (one's) virtuous face to Religion and embellishes one's nature (accordingly), then unto that person Religion reveals a thousand truths38, such as one has never heard from anyone; and if one should religiously think upon them with the doctors of the Religion (or, the head priests) and with wise men, (they must really be found) true.

38. Reading: drenjishn, Av. rt. drenj 'to meditate,' 'to recite'.
64. (1) They held even this thus: namely, the function of intelligence is to search out the thing. (2) And the function of understanding is to treasure up and guard the thing intelligence has sought. (3) And the function of wisdom is to discriminate things and recognize good and evil, and to adopt what is good and reject what is evil.

65. (1) They held even this thus: namely, that everything is made (the appropriation of) him owing to whom it is performed, and the reward and recompense therefor are (also) assigned unto him owing to whom it is performed. (2) And men should highly be striving in this manner: 'May we perform virtuous deeds that there may be (attained) unto us the reward from Ohrmazd the Lord; because whatever recompense proceeds from Ahriman, that recompense is assuredly harmfulness.

66. They held even this thus namely, that he who learns to observe these several sections which have been written in this treatise, recognizes the good of himself and of others.

67. They held even this thus: namely, that a thing has these five elements [lit. essentials] -- the generic essence, the material substance, the consciousness, the energy40, and the specific essence41.

39. Pahl. kîrûk (see Pand-nâmak î Âtrôpât Mahraspendân, §§ 142-143, edited by Dastur Peshotanji); comp. Mod. Per. kîrû, 'memory'.
40. Âtâsh: as energy in nature manifests itself into the heat principle everywhere the same term signifies both in the Old Iranian languages.

41. Lit. 'the essence or any kind whatever.'

68. (1) They even held this thus: namely, the elements in men are of these three kinds. (2) One, that which is good for germination (3) One, that which is bad for germination. (4) And one, that which is mundane. (5) That which is good for germination is the one wherein though no instruction be imparted to one, even then it manifests itself. (6) And that which is bad for germination is the one wherein though much instruction be imparted to one, even then it does not manifest itself. (7) Whereas that which is mundane becomes good or bad according to instruction. (8) It becomes good by chaste instruction and bad by corrupt. (9) There is (however) a case wherein one utilizes chaste instruction for corrupt ends, such as the apostates (do with) the teachings of Religion.

69. They held even this thus: namely, neither through anxiety nor through fear should any person seek remedy out of depravity.

70. (1) They held even this thus namely, spiritual anxiety is owing to the transgression of those who are versed in the Gathic lore (gâsânîgân). (2) And the earthly (one) is owing to the ill-repute of those who are versed in the Hadha-Manthric lore. (3) And the fear (of punishment) at the (Chinwad) Bridge and much affliction are owing to the sins of those who are versed in the Datic (legal) lore, and who do not (barâ) protect themselves (from such sins)42.

42. Read in connection with this, Dastur Peshotanji's Edition of the Denkard, Vol. I., Question IX, pp.1-3; and the note to the Denkard, Bk. VIII., Chap. 1, § 5, pp. 4-5, by Dr. E. W. West in S.B.E., Vol. XXXVII.

71. (1) They held even this thus: namely, if the worth of things is inquired into and recognized by a man, certainly he should not take noted power and great wealth for goodness, nor (also) should he praise little wealth and indigence as goodness. (2) Because if worth be taken not according to the goodness or wickedness of a person, but according to little or great wealth, then it shall so happen in the world that an ill-natured man of manifold means would, in spite of his being depraved, sinful, and corrupt, entertain desire for reputation, and who compared with his desire for reputation values (or regards even) wealth less. (3) He who is needy, discontentedly and corruptly robs (even) poverty; and he who is a gambler squanders away whatever he possesses; and he who is indolent makes no wealth, but even flatters other people who are evil in many ways, and scorns the illustriously wealthy and munificent man. (4) And still the indigent niggard43 evidently sets himself off owing to the illustrious, and whatever defect there is in him he renders less conspicuous through the bounty of that illustrious person. (5) Whereas the munificent man is he who becomes regretful for whatever he is taking44, and who should have entertained (even) him who offers up prayer for the decrease of the bounty of his charity towards the world, and thus craves such a loss to it.

43. This probably refers to the indolent man who, though he pretends to despise wealth in excuse of his indolence, has still so much to depend on the bounty of the munificent man.

44. The munificent man is so very anxious to keep always the current of his own liberality running that he almost feels shame if he has to borrow something or even receive it as gift.

72. They held even this thus: namely, whoever lies with a woman married (to another), although he does not fall verily into the sin which is inexplicable, even still by the action of that man peacelessness and affliction swell in the world; and because peacelessness and affliction swell in the world owing to the action of that man, he should be made to expiate them.

73. They even held this thus: namely, one should humbly lie down within the threshold (of a sacred place), or else confusion shall come unto him, because the man who (squanders away his time) outside that threshold becomes the demon's own45.

45. It is every man's duty to have provided himself a sacred home to ease his soul therein; and none should squander away the hours of leisure, seeking life of dissipation, for that would lead him into the company and relationship of demons.

74. They even held this thus: namely, there is nothing more beneficial than Religion, because whoever exalts the glory of Religion, never becomes an affliction unto men.

75. They even held this thus: namely, there is no person more liberal than Tishtar46, because no

person performs liberality so excellently and perfectly as Tishtar.

46. Cf. Afrin i Buzorgan: Râd bîd chûn Tishtar, 'Be liberal like Tishtar' (the Agency in Nature that procures rain). Surely, the bounty of rain to the world is great.
76. They held even this thus: namely, according to this Religion47, one instruction is even thus: there is no reason that all persons should be unique, and he that is unique must be ascertained (to be such).

47. Namely, the Religion revealed by Zarathushtra Spitama.
77. They held even this thus: namely, there is never a person born in whom these six spiritual things do not struggle -- good mind and bad mind, virtuous moral sense and passion, and honor and scorn.

78. (1) They held even this thus: namely, one who has the good mind as guest within himself has verily this mark that one is warm in virtue and in confidence with the good, and continues in peace, and promotes intercession towards the Lord. (2) And one who has Akoman (Evil Mind) as guest within himself, has then his characteristic such that he is benumbed in point of meritorious actions, forms evil relations, gets troublesome with good people, and in himself becomes an opponent to peace-making and its progress. (3) And (when) anybody has Sraosha (Pious Obedience) as guest within himself, then his mark is this that words are always uttered (by him) with politeness, and when they are uttered he is verily listened to, and when (they are) defective, they are withdrawn, and he utters no falsehood for the acceptance and embellishment of others, nor does he smite anybody who is innocent, but smites moderately anybody who is sinful. (4) And whoever has Aeshma (Wrath) as guest within himself, has then his characteristic such that there is (by him) always the conversation of an improper subject, and when he speaks (upon it) he is not listened to, and when he has uttered what is offensive as well as blemished, then it is not withdrawn; he speaks manifold lies for the aggrandizement of others, and much smites the sinless ones. (5) And (when) anybody has Spentomad as guest within himself, then his characteristic is this that there is plentiful devotion, and when people persuade him to commit a sinful act he commits it not; and when even plenty of the share of the wealth of this world reaches him, even then he turns not away from the wealth of the good spirits; and he desires for the reward of merit from the spiritual existences and not from the material ones. (6) And whoever has the druj (i.e., the vice) of Tarokmat ("Perverted Conception") as guest within himself, has then his characteristic such that his thinking is rash, and when they persuade him to commit a crime, he is led to commit it; even when a small share of the wealth of this world reaches him, then he stands away from the wealth of the good spirits; he desires for the reward of merit from the material existences and not from the spiritual ones.

79. (1) They held even this thus namely, Ardwahisht is seven months in the material world, and five months in the spiritual world. (2) And when he is in the spiritual world he sits invisibly in the body of vegetation, watches the seeds of plants and nourishes and rears them , and in those five months he produces trees. (3) In those seven months when he manifests himself in the material world in the body of vegetation, the trees put forth blossoms and produce fruits. (4) So that for this reason there is the manifestation of the period of Rapithwin of the genius of Ardwahisht in the seven months of the year and not (so) in the (remaining) five (months).

80. (1) They held even this thus: namely, (when) any-body should voluntarily submit himself to troubles and distress for the sake of the Law of Religion, and then should recognize it as some act different from an apt deed of merit, still (then) that meritorious act thereby develops itself, i.e., even through the sin he would commit owing to any fear from those troubles and distress. (2) But there is no absolution from the sin of unnatural sexual intercourse and other sins of that nature which are committed by one, because through one's share in them one does not pass over (the [[Chinwad]] Bridge) even by suffering the troubles and distress to which one has approved to submit in this world (for the sake of Religion).

81. They held even this thus namely, (when) anybody submitted himself, for that faith, to (such) troubles and distress in this world, and then also perceived those troubles arid difficulties as other than meritorious acts, even (then) among the invisible (heavenly) spirits those toils and pain people suffer on account of any such thing are regarded as not included in the other sins committed (by them).

82. (1) They held even this thus: namely, there was one who asked this (question) thus: "What is that spiritual faculty which leads a man from straightforwardness to dishonesty and from dishonesty to rectitude". (2) And the Aerpats [[ervads]] (priests) said that (it was) the ragîh (will-power48 in man). (3) And the pious people49 inquired thus: "What is that ragîh (will-power) in man? (Is it) the head, or the eye, or the ear?" (4) And the Aerpats said thus: "Ragîh is verily something which (exists) in the body of mankind". (5) And (still) the pious people did not comprehend what ragîh was. (6) And, finally, the sages that were amongst them said thus: "Ragîh is produced in every man, because he who has ragîh (in him) invokes Him Who is Ohrmazd and also invokes him who is Ahriman and when he likes he follows Ohrmazd, the Lord, and when he likes he goes after Ahriman." (7) In this world their proportion is said to be such that for the man who wishes not to perform perverse acts there is much goodness (or happiness), and for him who desires to do perverse acts there is worst evil; regarding him they say (that) even he, also, would not do perverse acts at the end (of life)50 51

48. The word may be read in several ways: (1) radkâ (Semetic), meaning 'true', 'fact', 'truth', 'extension', 'rule', 'chastisement', and 'assistance' (vide s.v. The Pahlavi-Pazend Glossary). (2) Rahîh, 'veins', 'will', 'wish', 'effusion'; see Denkard, Bk. 9, Chap. XXXII. § 21, S.B.E., Vol. XXXVII. (3) Lakîh (cf. Mod. Pers. lakkah), 'spot', 'blemish', 'slur', 'disgrace'. (4) Lakash (for Mod. Pers. lakâsh), money.
49. Or, ' the noblemen'.

50. After this some text seems to me to have been omitted, as will be observed from the context of the following passage.

51. Words similar in reading and spelling to the ragîh mentioned in section LXXXII., occur in the Pahlavi version of the Gathas 46.8b, and 48.11c. In 46 the text runs thus: "on account of that deed of his innocent will-power [(the deed) which the ragîh would cause by the (media of) the body, the life, and the soul], I am not to drive (him) off, [that is, it is not possible (for me) to inflict the original punishment (upon him)]." In 48: "who produces in the wicked a cruel [will-power] and [the inactivity of an] invalid condition." In the Gatha 49.2b, the word represents the Pahlavi rendering of the Avestan word râreshô and, therefore, ought to he read rêsh 'wound.'

The reading rêsh of the word in the first two references is distinctly incorrect.

83. (1) They held even this thus: namely, there is nobody who stands upon (or maintains) both those objects, (and) who is as he ought to be for the one and (also) for the other; that happens so when it is not possible to understand, namely, what is better and more honest. (2) Since these two ways are one: in other words, one attains to self-culture through one's own wisdom, that is, he is wise who attains to that virtue whence he becomes knowing.

84. They held even this thus: namely, (if) one proceeds to educate (people) in theology (or in religious knowledge), he should do it if he is highly persevering (or self-sacrificing), and then he will be able to save (their) souls by the infallibility that exists in the Revelation of God.

85. They held even this thus: namely, the superior salvation of the soul, (to express it) in the most concise way, (is) this that one should act so that the Deity is adored and not the demon.

86. They held even this thus: namely, he who cohabits with a menstruating woman, is sinful even if he has done it blindly in darkness.

87. (1) They held even this thus namely, mankind ought to be vigilant so that, as far as possible, no injury might happen unto them, since when in anyone's body deterioration abides, then Akoman settles itself in the body; and no sooner Akoman sits in the body than Vohuman goes away from that body; and then every object is perceived through the evil mind and the evil thought of everything that appears worst. (2) And he who is versed in evil thoughts, has then his path (leading) into Hell; and out of those who go into Hell, while some come back, some do not return.

88. They considered this, too, thus: namely, the greatest care of the Amahraspands52 for the things of this world (gaetâ) is (due to) this (that)53 the person who enjoys and appreciates them, (is) worthy of that which he enjoys and appreciates.

52. Vide Bk. VI., § 79, Vol. X., p. 22; -- "In those seven months when Ardwahisht (Amahraspand) manifests himself in the material world in the body of vegetation, the trees put forth blossoms and produce fruits."
53. This is according to the text given in K43; but according to DM. and DE. the passage may be translated thus: "They considered this, too, thus: namely, the things of this world are under the greatest protection of the Amahraspands in this: When they come (to this world) the person who enjoys and appreciates (the things of the world) becomes worthy of what he enjoys and appreciates." (Pâhrîj also means "abstinence" or "forbearance.") If we read in DM. and DE., amat gehân yâtûnd for amaîshân yâtûnd, the meaning would be: "when they (viz., the Amahraspands) come to his world ....." -- The word gaêtâ means generally "the material world," hence here "the material objects of this world." The text of this eighty-eighth Section is rather ambiguous.

89. (1) They considered this, too thus namely, desires pertaining to the body and other earthly objects have access to men; (but) if they do not fulfill the desires pertaining to the body54, it is more beneficial to the soul. (2) At the time (when such desires occur) this is the best remedy which is represented (by man) thus: namely, "I will not do it today, but tomorrow"; and then on

the next day and thenceforward, in the hope of the future, he postpones (the fulfillment of) that religious object. (3) And when it so happens that as far as possible he postpones it in that manner from day to day and never performs it. (4) And then (at death) when that man passes away from this world, demons and fiends become close-girded and evilly-joyful. (5) And this they howl thus: he acted (so) even deliberately; and he acted (so) when nothing was possible for us to do in his case (patash)".

54. It may mean "personal wish;" lit., "the wish of the body," Pahl. kâmak î tan.
90. (1) They considered this, too, thus: namely, greatness (is) from plenty, and it is manifest also from this that just as in this world, in the case of the horse, the ox, the sheep, the goat and other varieties of small cattle, whichever has a large male the female yields a good offspring and just as in the case of the bowls of gold, silver and other metals, whichever is more clean and untarnished has then the more delightful clink; so also is the case of a man who (is) more pious in the midst of worldly riches and unblemished in his own person, and who knows to maintain a little good, to him therefore Sraosha would convey the best utterance, and he is more esteemed in greatness (than others).

91. (1) They considered this, too, thus: namely, these five things (are) highly virtuous, and these (are) as follows: Liberality and truth and moral heroism and eloquence and prudence. (2) Liberality is this: whose yields up his person to God obviously for the love of the soul and for the Religion. (3) And truth is this: whose speaks anything speaks what be ought to speak, and speaks so with caution as though God and the Amahraspands stood near behind him listening to his utterance and observing him. (4) And moral heroism is this whoso lodges faithfulness -- and faithfulness for the Religion -- in his own person, and stuns the evil within his body. (5) And eloquence is this: whoso would intercede for that person for whom if he (were) not an intercessor no body else would be an intercessor; and the person (who intercedes) should intercede for the sake of his own soul. (6) And prudence is this: whoso knows (how) to bring to an end anything that he would begin.

92. (1) They considered this, too, thus: namely, regarding these three obligations whoso is a sinner in the case of anyone (of them) is a darvand55. (2) One (of these) is (his) obligation towards the world, and one is (his) obligation towards the Religion, and one is (his) obligation towards the Renovation [[Frashegird]] (of the world.) (3) (His) obligation towards the world is this: helpfulness, and his door open (sharitunt) so that one might associate with another. (4) (His) obligation towards the Religion is this: whoso appoints (one) a straightforward head-priest of the time, and does not turn away from (the decisions of) that head-priest. (5) The obligation towards the Renovation (of the world) is this: whoso marries in (due) time, and longs for children and continues on a lineage.

55. Compare Avesta darvand, which literally means "a deviator" from the Doctrine of Zarathushtra.
93. (1) They considered this, too, thus: namely, a woman who possesses these several marks of distinction is a lady : (namely, she is) an ornament to (her) husband, an embellishment of hospitality (or festivities), and herself a protection to home-life, and (who) manifestly keeps unsullied herself and her own person and judgment. (2) And whoso possesses these several (evil) characteristics in her is a harlot: (namely,) sorcery (yâtûgîh) or intrigue or idol-worship

(aûzdis-paristîh) or obscene talk or adultery or masquerading [[or prostitution]] and (the habit of) not keeping pure her own person and judgment.

94. They considered this, too, thus: namely, these several characteristics subsist in him who drinks wine to satiety56 (namely) righteousness subsists (in him) provided he is most liberal, and (he is) most good-thinking and most devoted (to God) and most prudent-speaking.

56. Pahlavi sîr generally means "sufficiently;" it can also be read aîr, signifying "moderately," or hîr, signifying "costly." According to Pahlavi writers, especially the compilers of the Denkard and the Menog i Khrad, wine among the ancient Iranians was drunk "moderately" (patmân vashtamûnt), or "sufficiently" (sîr vashtamûnt), or "immoderately" (apatmân vashtamûnt). See the Denkard, vol. I (Dastur Peshotanji's Edition, p. 11; and the Dinai I Menog i Khrad, (edited by me) Chap. XVI, p. 83-85, §§ 20-63. The Eleventh Question and Reply of the Denkard Book III, states: "The (next) Question of the heretic (aharmôg) runs thus: 'Why do you call the excessive (drinking) of wine a sin, since wine cannot be drunk in moderation?'" "Answer: Be it known that we should call the excessive drinking of wine a sin, just as the Religion says': -- 'he who eats food to satiety, probably drinks liquor to satiety, thereby he is fermented and commits the sin of not chanting the Gathas; and owing to the defect of sore-throats of the heretics, there is a change in their voice and a contraction of great disorder (in their physical systems).'"
The ideas of the ancient Iranians regarding wine and the effects produced by drinking it moderately or immoderately, are mentioned in MX, Chap. XVI, §§ 20-63:-14. Regarding wine it is evident that it is possible for good and bad temper to come to manifestation through wine. The goodness of a man is manifested in anger, the wisdom of a man in irregular desires; for he whom anger hurries on is able to recover himself from it through goodness, he whom lust hurries on is able to recover himself from it through wisdom, and he whom wine hurries on is able to recover himself from it through temper. It is not requisite for investigation, because he who is a good-tempered man, when he drinks wine, is like a gold or silver cup which, however much more they burn it, becomes purer and brighter. It also keeps his thoughts, words, and deeds more virtuous; and he becomes gentler and pleasanter unto wife and child, companions and friends, and is more diligent in every duty and work. And he who is a bad-tempered man, when he drinks wine, thinks and considers himself more than ordinary. He carries on a quarrel with his associates, displays insolence, makes ridicule and mockery, and acts arrogantly to a good person. He distresses his own wife and child, slave and servant, and dissipates the joy of the good, carries off peace, and brings in discord.

"But every one must become intelligent through the moderate drinking of wine; because from the moderate drinking of wine thus much benefit happens to him: since it digests food, kindles the fire of life, increases the understanding and intellect, semen and blood, removes vexation, and inflames complexion. It causes recollection of things forgotten, and goodness takes a place in the mind. It likewise increases the sight of the eye, the hearing of the ear, and the speaking of the tongue, and the work which it is necessary to do and expedite, becomes more progressive. He also sleeps pleasantly in the bed, and rises light." -- "And, on account of these contingencies, good repute for the body, righteousness for the soul, and also the approbation of the good come upon him."

"And in him who drinks wine more than moderately, thus much defect becomes manifest, since

it diminishes his wisdom, understanding and intellect, semen and blood; it injures the liver and accumulates disease, it alters the complexion and diminishes strength and vigor, and the homage and extollings of God are forgotten" "The sight of the eye, the hearing of the ear, and the speaking of the tongue become less. He distresses Hordad and Amurdad, and entertains a desire of slothful sleep. That, also, which it is necessary for him to say and do, remains undone; and he sleeps in uneasiness and rises uncomfortably. And, on account of these contingencies, himself, wife and child, friend and kindred are distressed and unhappy, his troubles are uppermost and enemy glad. God, also, is not pleased with him, and ill-repute comes to his body and even wickedness to his soul." See S.B.E. vol. XXIV., pp. 46-49, by E.W. West. One of the monitions of Adarbad Mahraspandan is: "Drink wine temperately, for he who indulges in it immoderately commits thereby many kinds of sin." See Dastur Peshotanji's Pand Namak i Atropat, § 112.

95. (1) They considered this, too, thus: namely, that is the meritorious work of him who cherishes that good work within himself57; that is the good work which he should perform himself, and which he should perform in this world, and which becomes entirely his own58. (2) And that meritorious deed (is) such through (his) communion with the righteous ones; since by communion (ham-pûrsagîh) with the pious a man knows God, and thoroughly knows also the Demon. (3) And whoso has fully recognized God will never turn back from God; and whoso has fully known the Demon is not after the demons.

57. Lit., "the meritorious act of him who lodges it within himself as a guest."
58. Meaning that that work is regarded as meritorious in the Religion, which a man sincerely appreciates as such and performs it personally in this world.

96. They considered this, too, thus: namely, whatever (sacred) language thou mayest have command over (for realizing thy obligations to God, still) this one act is good (that) thou shouldst (always) meditate on the divine nature59 (haêm i yazdân) in this world.

59. Probably meaning thereby the divine laws of nature regulating this world.
97. They considered this, too, thus: namely, we men ought to toil hard for the personal gratification of the pious people and for the joy and thanksgiving (Niyayesh) to God, so that as long as (we are) in this world we are uncorrupted; since when we are thus (uncorrupted) in this world, the good spirits enter our bodies in this world and, consequently, our bodies become joyful.

98. They considered this, too, thus: namely, religious education should not be abandoned; because when one prosecutes religious studies for many years on this one subject (of the Religion) that one may be doubtless as to the Almighty60 -- that God exists (to eternity) and (that) the Demon does not (so) exist-then Ohrmazd the Lord does not smite (one) at the (Chinwad) Bridge.

60. That is, when religious training is continued on for many years, a firmly rooted conviction is naturally established in one's mind, which refuses to doubt the existence of the Almighty Ahura Mazda in the Universe.
99. (1) They considered this, too, thus: namely, one should endeavor strenuously for these three things -- for truth and temperance61 and helpfulness (to others). (2) And one should earnestly

turn away from these three things-from falsehood and non-assistance (to others) and intemperance.

61. Patmân also means "a marriage compact" in Pahlavi; comp. Mod. Pers paêmân.
100. (1) They considered this, too, thus: namely, in an unremedied and inexpiated (state) there are some for whom it is necessary to know that a sin has been committed -- a sin of which the perpetration is unremedied and unatoned for. (2) That is, whoso has any sins unremedied and inexpiated, does neither attain permanent greatness, nor the fulfillment of (his) desire by means of (his) worldly riches; or (if) he does attain (them, still) he is afflicted (by the sting of his conscience), and considerable harm of other kinds in addition reaches him in this world; and that is the sin (mandavam, which is said to be) unremedied and inexpiated. (3) If the opposite (i.e., its expiation) is not done, then this (is) the dread (of him) therefrom that with the help of his own material person it is not possible (for him) to maintain (his own) life and health (in immortality); and the sin owing to its being unremedied and unatoned for is (after death), consequently, inexpiable. (4) He should, therefore, not commit a sin which (becomes) inexpiable, in consequence of its not being remedied and atoned for (in his lifetime).

101. (1) They considered this, too, thus: namely, an honest desire should be formed, and then adequate speech as well as action should be observed with that honest desire. (2) And whose would do so when he is gifted with this good fortune (far(r)akhûîh) that even in (his usual) speech and action there is nothing distinctly afflicting, then (only) should he be regarded as righteous. (3) And if it so happens to him that there is something distinctly conflicting, then he should be in contrition (for it) so that in the end God may not abandon with the demons the man who (is) in that position, under the judgment of spiritual beings [maînyûgân]. (4) Indeed they (will) say this: namely, "Since we ourselves are created by the Good Spirit, so we are favored and exalted by Him; whereas the gin which the Fiend produced is handed down to us (by him alone), and he (viz., the druj) through that cause becomes familiar (with us, and) drags (us) to himself."

102. They considered this, too, thus: namely, belief in the good spirits is of many kinds; and this, too, is a belief regarding the good spirits: whoso practicing good deeds believes in the good spirits, (believes) that it is possible for them (i.e., for the good Spirits) to allot worldly happiness to mankind, and they (i.e., mankind, therefore) seek from them the happiness of this world.

103. (1) They considered this, too, thus: namely, the essential object (mâtigân) in the body of man is (his) essence (gaôhar62) and after that other faculties. (2) And (those) faculties63 are requisite in (mankind) for this use that as much as they: make the essence manifest so much do they bring it into use.

62. Gaôhar, which means. "essence," also "nature."
63. Afzâr, comp. Old Pers. rt. har. In. Mod. Pers. it also means "an organ", "an instrument", "a weapon."

104. (1) They considered this, too, thus: namely, the object of annihilation should be recognized as most adverse, that is to say the essence of man is either good or bad; since (there is) many a man whose essence is thus vitiated (by that object of annihilation) and (he) is ruined. (2) For that

reason a very highly cultured faculty of judgment and manifold learning are requisite (in man), whereby it could be manifested that good or bad, what is abundant or what is scarce, should be essayed and (properly) recognized.

105. (1) They considered this, too, thus: namely, the intellect of man should above all recognize this one thing, viz., when superior learning is communicated, it should be made known with an honest motive. (2) And the religious belief (being thus) established, one either performs a meritorious act or a sinful act; and when (that act is) under a test then only is the nature (of the man) revealed.

106. (1) They considered this, too, thus: namely, when a man stands by the Religion of God, and then he sees circumstantial troubles (lit. the troubles allotted (to him)) which (occur) in this world, he should pass (his) life, in the course of the troubles that approach him, with agility and in superior endeavors. (2) The suffering (on account) of hunger and thirst and calamity and sickness that approach him (in this world) is, however, considered at the reckoning of the good spirits with whatever else he may have suffered.

107. They considered this, too, thus: namely, the goodness of the good ones should be for him who makes amends for that goodness; material goodness (is) that which (emanates) from a good desire.

108. (1) They considered this, too, thus: namely, three things are exceedingly good for men. (2) And these (are) as follows: The drinking of Haoma, and the drinking of wine, and the leading of a secluded life64. (3) The drinking of Haoma (is) when it stands in the mortar (havanîm)65; and the drinking of wine (is) when supreme tranquillity (madam âshtîh) subsists; and the leading of a secluded life (is) when one is isolated (jvît) from the evil ones.

64. Kûstak barishnîh, lit., "to lead one's life aside or apart from the world"; i.e., to lead a private life thinking of goodness and meditating on God.
65. The writer probably here refers to the drinking of the Haoma juice which is prepared by pounding small bits of a Haoma twig in a mortar during the consecration thereof in the yazishna [[Yasna]] and other like ceremonies. Lit., "The drinking of Haoma (is) this (or thus) when....."

109. (1) They considered this, too, thus: namely, some good people inquired thus: "What (is) the safeguard of the body? What the safeguard of the soul? And what the safeguard of fame?" (2) The Paoiryo-tkaesha answered thus: "The safeguard of the body (is) orderliness; the safeguard of the soul (is) sinlessness; and the safeguard of fame (is) pre-eminence in eloquence."

110. (1) They considered this, too, thus; namely, (there are) several things which (are) best for men. (2) And these are as follows: An abundance of hospitality, an abundance of honor, a sufficiency of discrimination, and a longing for the recompense of good deeds from the good spirits, and a profession of discipleship (in the Religion). (3) Because, out of those virtues this one object is the best, viz., to profess discipleship, since it is possible to recognize all the five (virtues aforesaid) in the practice of the discipleship (of the Prophet).

111. (1) They considered this, too, thus: namely, when (there are) two persons who are equal in

goodness, and one believes more (in the Religion) than the other, consequently when (both are) together (they are) of different natures. (2) As to the former he ought to discern why (it is) so; since if he does not discern (it), then his spiritual wealth diminishes thereby for this reason (that) the other one thinks little (of that spiritual wealth.)

112. They considered this, too, thus: namely, (every) man makes (his) account-book (dastak) himself; because if the deeds of a man (are) straightforward, then the good spirits (Yazads) would approach him and regard (him) as much as though (they were) most virtuously beneficent towards that man.

113. (1).They considered this, too, thus: namely, for men seven things are best. (2) And these are as follows: Renown and piety and nobility and controlling power and sovereignty and soundness and appreciation (of God). (3) Renown is this: whoso always keeps his door open for the apt pleasure of the good ones. (4) Piety is this: whoso performs meritorious acts for the soul. (5) Nobility is this: whoso makes offerings to the pious and the deserving ones. (6) Controlling power is this: whoso having withheld the body from sin, keeps back (from it). (7) Sovereignty is this: whose causes the maintenance of the good and the stunting of the evil. (8) Soundness is this: whoso keeps the body and soul apart from evil people (hûnutak) and adverse natures, and keeps company with the nature like his own. (9) Appreciation (of God) is this : whose for the happiness that has reached (him) regards with complete reverence the good spirits and the Deity; and if he has not attained the divine recognition, they, viz., the good spirits bring him up to it, and drive away from him the affliction which besets him; and what is good always comes to him from God (Ahû).

114. (1) They considered this, too, thus: namely, these things are best for men: Friendship of man and longing for paradise [Vahisht khvâhîsht], and truth and aid unto kinsmen, and perfect devotion and polite bearing, and charity and sincere gratefulness, and (religious) conference and moderation. (2) The law of Ohrmazd (is) friendship of man; and the law of Vohuman (is) longing for paradise; and the law of Ardwahisht (is) truth; and the law of Shahrewar (is) aid unto kinsmen; and the law of Spandarmad (is) perfect devotion and humility; and the law of Hordad (is) liberality and sincere gratefulness; and the law of Amurdad (is religious) conference and moderation.

115. (1) They considered this, too, thus: namely, for men (there are) these several things which are greatly good. (2) And these are as follows: Conscience and good nature and wisdom and moral goodness and glory. (3) If they (are) not in accord with (their) own faculties, they do not attain the objects enumerated. (4) The faculty of conscience (Phl. daêna afzâr) is this whoso (is) faithful; and faithfulness (is) this: whoso holds a friend who is good-natured, who is pious, who is a good man, as a supreme guide to his own person, and speaks (to him) thus: "whatever defect thou mayest discern (in me) declare (unto me), so that I may (thereby) improve; and whatever he says (he) keenly and willingly listens to and obeys. (5) The faculty of good nature is: an honest disposition to move with the virtuous and to adopt virtue from every one, and not to embrace vice from any body whatever. (6) The faculty of wisdom is, the entertainment of an awful regard for the pious., (7) The faculty of excellence embodies industry and diligence. (8) The faculty of honor embodies truthfulness and sincere love.

116. (1) They considered this, too, thus: namely, (there are) three things which are exceedingly good in regard to the heavenly good spirits (mainyugan yazdan). (2) And these are as follows: Love and veneration and hope.

117. They considered this, too, thus: namely, for man these two principles are best: To be good himself and to do good to others.

118. (1) They considered this, too, thus: namely, for great men and kings (there are) two things which are best. (2) And these are as follows: To uphold the virtuous and to suppress the wicked.

119. They considered this, too, thus: namely, the unique virtue is this: an excellent openness in thought and word and deed; for this reason that a sin is committed clandestinely, not (so) a righteous act.

120. (1) They considered this, too, thus namely, the soul could be much redeemed66 by four virtues. (2) And these are as follows: By gratefulness and peacefulness and deviation from vices and pious actions.

66. Here we have the doctrine that virtue is coupled with sincerity and frankness. For virtue, which consists in good thoughts, good words, and good deeds, has no motive to conceal its operation, whereas vice needs hypocrisy for its success.

121. They considered this, too, thus: namely, the soul is for righteous (frârûn) principles (khûg), and wealth for helping the afflicted, and ingenuity for perseverance.

122. (1) They considered this, too, thus: namely, in the Religion these (things) are thus recommended. (2) One is the love of sovereigns; and another is (the accomplishment) of that (man) who keeps his person with minute care and liveliness, and clean from guilt, and practices divine worship at the risk of life and following religious authorities.

123. They considered this, too, thus: namely, whoso would grieve over a fault should pronounce a blessing on Ohrmazd the Lord and the Amahraspands and the kings, and the righteous and virtuous who are born and will be born, and should denounce a curse on Ahriman (Evil Spirit) and the demons and the wicked.

124. (1) They considered this, too, thus: namely, Ohrmazd the Lord has produced nature and Religion most excellent. (2) Whoso has no good nature has no religion; and whoso has no virtuous friendship has no goodness; and whose is a friend of the virtuous for the sake of virtue is goodness himself.

125. (1) They considered this, too, thus: namely, Whoso desires to be glorious, shall adore the sun with reverence. (2) Whoso desires that the Yasna ceremony he performs may reach God best, shall wash the hands clean and shall keep pure himself and (his) clothes (3) And whose wishes to acquire best whatever he solicits from God, shall perform divine worship with veneration. (4) And whoso desires that good words may reach (the heart of) a well-chosen assembly, shall solemnly recite the important Avesta texts67.

67. Purity of body and purity of mind go together (cf. Section 122 with this.) In 121 we have the glorification of worldly wealth as a medium of relieving the affliction of the poor. There is thus a harmony of bodily and mental and spiritual gifts in man which alone can constitute the highest good.
126. They considered this, too, thus: namely, whose for the affliction that has reached (him), and even for that which has not reached (him), is awfully reverent towards God, is freed from that which has reached (him), and that which has not reached him does not approach him forthwith.

127. (1) They considered this, too, thus: namely, in life man's appreciation (of it is) good, and in appreciation physical soundness (is) good. (2) Secondly, character (is) good, and in character steadfastness to the true and good Religion (is good). (3) Thirdly, wisdom (is) good, and in wisdom endurance and vigilance (are) good. (4) Fourthly, opulence (is) good, and in opulence contentment and worthiness68 (are) good. (5) Fifthly, happiness is good, and in happiness a woman who (is) a respectable materfamilias and a beloved of (her) husband, (is) good. (6) Sixthly, friendship (is) good, and in friendship unity (is) good. (7) Seventhly, charity with truthfulness (is) good, and in charity which (is) coupled with veracity the bestowal of great benefits (is) good. (8) Eighthly, even apart from the salvation of one's own soul, (it is) good to endeavor for the salvation of the souls of others. (9) Ninthly, (it is) good to do meritorious acts, to abstain from sin, to do much more meritorious acts according to great religious tenets, and to greatly abstain from sin and (especially) from the sin which is grievous. (10) Tenthly, a happy end (is) good, and in the happy end the salvation of the soul from Hell (is) good.

68. That is, one is worthy of worldly possessions when the latter are utilized for alleviating the miseries and afflictions of the needy and destitute. Charity, for charity's sake and not for any personal motive or honor, is enjoined by the Zoroastrian religion on its followers and may be regarded as one of its cardinal virtues. Compare the seventh sentence in the same section.
128. They considered this, too, thus: namely, apostasy from its very import should be much abstained from; and even he who is a great observer and wise man should not be proud thus: "It (i.e., apostasy) is not able to fetter me"; since this dust which is so minute and soft is wholly made out of a hard and compact stone.

129. (1) They considered this, too, thus: namely, one might wish for an evil (druj) in one's own abode, not in the abode of actions69. (2) Because whose invites it to his own (abode) overpowers it, and is able, when he desires, to remove it from the abode. (3) And whoso desires it in his actions does not overcome (it)70.

69. This Section hints at an ancient belief in demonism. There is an allusion to a superstitious idea of the primitive Zoroastrians, as of other nations of antiquity, that the devils (the belief in whose existence was then rampant) are at the root of all sorts of mischief and the supposed generators and upholders of all struggles and conflicts waging in this world. Hence the Section exhorts not to suffer the evil influences (druj) or wicked tendencies to mix with one's actions lest one might acquire devilish proclivities. But such was not the idea with regard to one's abode, since, as the ancients supposed, if the druj found his way into one's abode or into one's body (reading katag î nafshâ, meaning the "abode of the soul") it was possible to cast him out by reciting the Yasna, Niyayeshs, and other ritualistic prayers; but these were of no avail when one's actions were prompted by evil designs and wicked intentions. An almost similar belief in the

literal existence of demons and the demoniacal possession obtained among the primitive and the medieval Christians. Considered metaphorically, the constant indulgence in devilish practices and wicked motives is no doubt sufficient to debase a good character to a real extent. The character of Macbeth, described by Shakespeare, is a good illustration of a noble character degraded to the utmost pitch of wickedness by adhering to and following evil influences.
70. Compare Section 132.6.

130. (1) They considered this, too, thus: namely, an evil (druj) should be removed from such a place that when removed from that place, (it) would be cast out from the whole of this world. (2) And, also, a good spirit should be lodged in such a place that when lodged in that place, (it) would be lodged in the whole of this world; and that place (is) thus (hand) one's own person and family.

131. (1) They considered this, too, thus: namely, a person rises to an essential place to adorn (it) and when that essential place is adorned, the whole world is then adorned by him; and when that essential place is not adorned, no place whatever is then adorned by him. (2) And they called that essential place one's own person.

132. (1) They considered this, too, thus: namely, for men (there are) four things which (are) highly good. (2) And these (are) as follows the food of the soul, and the word of the soul , and the deed of the soul, and the female consort of the soul. (3) The food of the soul is this: whoso enjoys and preserves (his) share of life, so enjoys and preserves it as though he were discharging a duty (towards the soul). (4) The word of the soul is this whoso is an intercessor for his own soul. (5) The deed of the soul is this: whoso struggles with the evil (druj) of the soul , and not with the evil (druj) in his actions; since whoso struggles with the druj in his actions gets inclined to fighting (cp. 129). (6) The female consort of one's soul is this: whoso in every act of piety is of the same desire (with the soul)71.

71. That is, that wife helps the soul of her husband in the next world, who is unanimous with him, and helps him in every act of merit achieved by him in this world.
133. (1) They considered this, too, thus: namely, whose (associates) with the righteous here (in this world, associates) with the angels there (in the next world). (2) And whose (mingles) with the wicked here (mingles) with the demons there. (3) And whoso moved here with both the good and the evil, this was said of him that he (was) one with (them) in thought and word and deed.

134. They considered this, too, thus: namely, Ohrmazd the Lord has (deemed) it requisite for every living man to be with these several faculties within (him): (viz.) with the nose, and the vocal organ, and the eyesight, and the reasoning (faculty.)

135. They considered this, too, thus: namely, Ohrmazd the Lord has produced all (His) creatures, likewise, for these two beneficial results: for the annihilation of the Blemish-giver (Ahriman) through them, and for the evidence of Himself (i.e., of His Supreme Being).

136. (1) They considered this, too, thus namely, one should always choose out one's own motive in connection with a passing event, and see whether it is achieved (by him) certainly with an honest or a dishonest purpose. (2) He should estimate (it) thus: "Have I an honest or a dishonest

motive?" (3) If his own actual wish be honest, he should stand to it accordingly; and if the reverse, then he should turn away from it.

137. They considered this, too, thus: namely, every person should desire spirituals wealth, since whoso solicits it, may obtain it.

138. They considered this, too, thus: namely, these several regardable things should be much looked after: an honored man, and a glorious day, and an illustrious deed.

139. They considered this, too, thus: namely, this one characteristic of righteousness is greatly manifest, (viz.,) much renown.

140. (1) They considered this, too, thus: namely, as to a person whose renown is great, they say that the manifestation of goodness in his acts is owing to this (that) when he does honest acts as much as he can, the desire that occurs to him is: "Would to Heaven (kâch), I were able to do more (such deeds)." (2) And as to every man whose ill-fame is great, they say that evil is manifest in his actions owing to this that when he does harm as much as possible, the desire that occurs to him is: "Would to Heaven, I were able to do more (such evil acts)." (3) In the assembly of the good spirits they have regard for that man who in the above manner has done those acts of goodness, and who has not deliberately done harm (to others); and, in this world, they glorify (him) through the mouths of men.

141. (1) They considered this, too, thus: namely, in the Andarz ôl Anshûtâân ("Admonitions unto Men"), it is said thus" "Thou shouldst practice (righteous) poverty which (is) best for the great ones"; and hence hard is the superior kind of poverty, which (is) the best of objects. (2) And whoso (is) not helpless, but prosperous, stands in poverty for the goodness and sublimity of, (that) poverty, he who is Ahriman is (then) cast out from the world with the most wicked among the demons; and the maintenance and progress through him of every righteous act which (is possible) in this world, (are) like unto a river which is ever navigable. (3) And this, too, is said thus: namely, "In poverty he could remain glorious who, for whatever (is) requisite for this body, would be more delighted with what is most poorly attained than with what is most superbly gained." (4) And he who acts thus can remain prosperous in poverty, whereas he who practices the reverse is held back from the splendor of (such) poverty.

142. (1) They considered this, too, thus: namely, nobility is this whoso possesses mighty earthly resources in full abundance for the use and benefit (of others), and appreciates and consumes and bestows (those) mighty resources which are for him on others, for (averting) afflictions, for which, from whatever cause they may arise, (he is) an intercessor for the drivishes (drigûshân), and causes their happiness thereby. (2) He who (is) a drivish and practices (drivishism) acts in such a way that all persons consider themselves happy owing to his splendor and mighty riches, and are proud thus: "If troubles and difficulties come upon us, then he will bring (us) the desired remedies".

143. (1) They considered this, too, thus: namely, the state of a drivish is this: whoso on account of (the) potent earthly riches72 is personally and fully devoted to God (Ahû), whose thoughts are centered in God, and who is therewith contented and is not harsh within. (2) And for him who is

illustrious and opulent (he has) no disregard, but contemplates in this manner: namely, "(Compared) with his splendor and resources, my poverty is eventually just the same wherever I am."

72. That is, for the physical resources of this world, which he attributes to God as a blessing conferred by Him on mankind.

144. (1) They considered this, too, thus: namely, karpîh73 is this whoso consumes immoderately and keeps (for himself) the powerful earthly means which are amply attained. (2) On account of his splendor and resources others are afflicted; for him who is a drivish and contented person (he has) a dislike; he hates and despises them, and regards poverty as an affliction. (3) Men have no such hope of him as the following: "If troubles and difficulties come upon us, then he will bring (us) the remedies wished for.74"

73. Comp. Avesta Karapan, an enemy of the Zoroastrian doctrine, who turns a deaf ear to its religious precepts (see Yasna 32.12.) The proper name refers to the descendants of some one whose lineage is traced to the sister of Manuschihar (see Y46.11 seq.) His five sons, three of whose names are almost alike, are called Bratarvakhsh, Bratroyish, Bartarush, Azan and Nasm; and the first one Bratarvakhsh is often mentioned in Pahlavi writings as the murderer of the Prophet Zarathushtra. They belonged to the Turanian priesthood. The name is Karap in Pahlavi, and Karapâh in Neriosangh's Sanskrit Version. The Karaps generally mentioned in Pahlavi writings are Durasrob, Bratrok-resh, Vaedvoisht and Jeshmak. They are frequently mentioned with the Kavigs (Av. Kavi or Kavans), the name of an equally hostile class, and are designated "demon-worshippers and idolaters." Afterwards the words Kavigs and Karbs came to be applied in a metaphorical sense to the blind and the deaf people respectively, who winked at and would not listen to the Religion. Vide the Denkard Book 8, chap. 35.18; Book 9, chap. 29.3, etc.

74. Comp. 142.2

145. They considered this too, thus: namely, indigence (shekunâîh)75 is this: whose has not adequately the mighty wealth of (this) world, (and) is discontented with it, considers himself unfortunate (has) a hatred for him who is rich and glorious, (and) himself always conflicts with splendor and power.

75. It can also be read "an ostentatious or pompous fellow." While drîgûshin is devoted to the divine cause for the ample resources and physical blessings conferred by the Deity on mankind, shekunâîh, the opposite character, is without any gratitude for the divine blessings which humanity enjoys in the material wealth; on the contrary, it is dissatisfied with them. The former takes a favorable view of the physical world; the latter inclines to pessimism.

146. (1) They considered this, too, thus: namely, counteractions are four: two of the wealthy nobles, and two of the drivishes having no powerful wealth. (2) If those counteractions do not exist, they together will be equal in meritorious deeds; and the counteractions of the drivish-nobles (are) counteractions of the wealthy nobles. (3) (Of the four influences), one (is) nat to exalt drivishism; one (is) to distress the drivishes, and not to release the drivishes from it (i.e., from distress); one (is) arrogance, (namely), not to teach the great ones about the soul-substance; and one (is) a distracted mind.

147. They considered this, too, thus: namely, if among (themselves) the drivishes prune off this

one thing, (namely), arrogance which (is prevalent) amongst the powerful great, then for hundred years76 they do not come to Hell.

76. The expression here indicates an indefinite point of time. The passage alludes to an ancient belief or idea now unknown and consequently as it stands, is not intelligible.
148. (1) They considered this, too, thus: namely, in this world there is nobody whatever to whom lordship and riches (are) reverential. (2) He who (is) happy is (so) owing to straightforwardness, while he who (is) unhappy is (so) through every path of avarice (Az).

149. They considered this, too, thus: namely, material wealth should not be immoderately embellished; since the man who immoderately embellishes material (wealth), is a destroyer of spiritual (wealth).

150. They considered this, too, thus: material wealth should be embellished to such an extent that spiritual wealth may not waste away (thereby).

151. (1) They considered this, too, thus: namely, the wealth of this world shall be so employed during the period (of thy life) as if thou knewest thus: "I may live a thousand years, and whatever I may not perform today I shall then perform the next day." (2) And spiritual objects shall always be so employed thoughtfully and diligently as if thou knewest thus: "I (may) live for a day, and whatever I may not perform today I cannot perform thereafter."

152. They considered this, too, thus: namely, one should not be proud and greedy of material wealth and (its) excesses; because the earthly wealth of nobody whatever becomes more ample than Jamshed's (Yim)77; and even Jamshed's (wealth) became less (as) each day passed on, and the entire wealth of (this) world at last became remote from him, and (his) cry for help was for the soul.

77. Yima Khshaeta of the Avesta, the third king of the Paradhatan dynasty, known as the Pishdadians in the Shah Namah and in the Persian literature. According to Vd2.5, he was the richest and most powerful king that one could imagine, rich enough to nourish. rule, and watch over the whole world. In the same Fargard, Yima speaks to Ohrmazd: "Yes! I will make Thy world increase, I will make Thy world grow. Yes! I will nourish, rule, and watch over Thy world. There shall be, while I am king, neither cold wind, nor hot wind, neither disease nor death." It is stated in the Bundahish, Chap. 34.4, that the Aryan Glory (Airyanem Khwareno) followed Yima for a long time, for 616 years and 6 months; and according to the Zamyad Yasht, §§ 31-38: "When Yima began to find delight in words of falsehood and untruth, the Glory was seen to flee away from him..... When his Glory had disappeared, then the great Yima Khshaeta [[Jamshed]], the good shepherd, trembled and was in sorrow before his foes" (Azi Dahaka [[Zohak]] and his followers); "he was confounded, and laid him down on the ground." See the Bundahish, Chap. 17.5, and 31.5. References to Yima are also found in the Denkard, Book 7, Chap. 1.20-24; Chap. 2.59-61; Book 9, Chap. 21.2.
153. (1) They considered this, too, thus: namely, these three kinds of (human) nature are heavenly (garothmanig). (2) One (is) this: whoso, when be has seen too much harm and affliction from anyone, is not even then inimical and malevolent to that man. (3) And one (is) this: whoso for the food that has already come to him, being not abundant, holds no anticipation thus: "It will

reach me" (in abundance); and if a man who has already had no food comes to him (for it), this one partakes of these victuals with him as he should. (4) And one is this: when a woman and a man have come to a desert-place, they have eaten sufficient food and are cheerful, and they are much enamored of each other, and even if they were then led away by love which none might be aware of, still the man would not cohabit with the woman on account of the voice (aivâj râi) of (his) conscience (rûbân)78.

78. Generally means "the soul" in Pahlavi.

154. (1) They considered this, too, thus: namely, good nature is this: whose does not wish to commit a sin. (2) And wisdom is this: whose, when he desires (to commit a sin), nevertheless will not allow (the desire to be fulfilled). (3) And the lack of good nature is this: whoso speaks what he does not understand. (4) And the lack of wisdom is this: whoso questions what he does not comprehend.

155. They considered this too, thus: namely, (it is) God in Whom every one has his trust (or hope) regarding his own affair, except him who has no wisdom.

156. (1) They considered this, too, thus: namely, whose, seeking chieftaincy and riches, comes by them, should preserve them for the benefit and happiness of men, and make them qualified in the world. (2) And whoso stands exalted in drivishism and good deeds (or, "(religious) meditations"), brings thereby the good spirits into (this) world with rejoicing.

157. They considered this, too, thus: namely, a man who has not the nature of the kavigs and the karbs79 (in him), and who. likewise (has an) intuitive sense (asno-ich), is virtuous as long as he is self-reliant.

79. Vide the footnote on the Kavigs and the Karaps on §144.

158. They considered this, too, thus: namely, one should not perform too many acts of small merit, because from him who does many acts of small merit, sublime meritorious acts are then remote.

159. They considered this, too, thus: namely, the characteristic of apostasy (is) this: whose regards a superior act of merit (as) small, and an inferior act of merit as great.

160. They considered this, too, thus: namely, an act of small merit is a covering for a sin, because an enormous crime which might be committed, being a little apparent owing to a small act of merit, attains thereby little diminution.

161. (1) They considered this, too, thus: namely when a highly talented man performs many acts of such small merit, it will not be possible (for him) to be holy thereby; but when an act of very great merit is performed by (such) a man, he becomes holy thereby. (2) And we men ought to be nobly striving, so that an act of sublime merit may be our own.

162. (1) They considered this, too, thus: namely, every person has a conscience (ahû); and when that person's conscience remains healthy and uninjured, the thing (viz., the faculty of conscience, is) then an intermediary for an object. (2) And when the reverse, then that thing is destroyed,

(even) if an object which is highly-spoken of be declared highly good and practiced.

163. They considered this, too, thus: namely, the spirit (ahû) of the Religion (is) Zarathushtra, the spirit of holiness (is) Manthra, and the spirit of nobility is magnanimity.

164. They considered this, too, thus: namely, every object has a source; the source of knowledge is good nature, and the source of light is the Sun, and the source of water is Vourukasha80, and the source of the soul is the spirit81.

80. Av. Vouru-kasha, the sea mentioned in the Aban Yasht, 8.116, etc., and identified with the Caspian Sea. In Pahlavi, it is called Frâkhan-kart.
81. Ahû, "the divine element."

165. They considered this, too, thus: namely, a sublime wish is friendship with the Religion, because an ever-attached friendship is the friendship with the Religion, and because he who is friendly to the Religion (and the Religion) are both together here and there.

166. (1) They considered this, too, thus: namely, everyone should devote himself to the Religion, or what he believes in, and should thoroughly judge about his own desire (for devotion) thus: "What is that object in which he should believe self-devotingly." (2) And in the Religion (there are) several things to which he should be self-devoting. (3) And that one is steadfast in the Religion who, whenever he attains anything (enumerated in the Religion,) to which he should be devoting, does devote himself, and does not perform those several things by which an act of self-devotion (results in) a sin which is inexpiable. (5) This is he who devotes himself to the Religion, to the wife and the offspring, as well as to the holy ones, and priests and other good ones, when they approach (him).

167. (1) They considered this, too, thus: namely, (there is) a saying in this Religion, which is very essential, and this (is) as follows: "Doubtlessness in the Religion of the Deity." (2) And doubtlessness in the Religion of the Deity should be such that although they mitigate sins after sins, still they do not stand aloof from the wealth of the good spirits.

168. (1) They considered this, too, thus namely, when a man commits a thousand enormities (or, 'helplessly commits an illicit intercourse') (he) is sorrowful and in contrition for it, and says (to himself) thus: "In the end I shall not be (one of) Ahriman's own (adherents); but I shall act so that I may be (one of) Ohrmazd's own (adherents); then Ahriman will think little of me and can boast little of me." (2) Whereas another man is humbled (even) by a very insignificant crime, and is (as it were) dumbfounded regarding his acts of merits on account of the sin, and speaks thus: "Now what (are) my acts of merit, if in the end I shall also be (one of) Ahriman's own (adherents)."82

82. In this passage a distinction is drawn between a depraved character who, after a slight contrition for his crimes, deems himself absolved from them, and a virtuous man who feels so much for an insignificant crime that he gives up hope of doing acts of merit, and gaining salvation in the future. Vide the following Section.
169. (1) They considered this, too, thus: namely, a man considers all (other) men in this world as wicked; however, he does not consider himself as wicked but as holy, (saying) thus: "I am (one

of) Ohrmazd's own (adherents), Ahriman therefore will bring little trouble on himself (for me)." (2) Whereas a man with a trivial crime of his own helplessly (done) says: "I am wicked." (3) Since in the world although many a man may be opposed to the wickedness of a man, still it is never possible (for them) to discern the wickedness of that man as fully as when the man himself relates his own wicked acts.

170. They considered this, too, thus: namely, whoso, during the approach of harm and affliction to him who is a strangers, solicits (for him) a favor from God (has) an inborn (âsnô) faith in the divinity (maînûg), for this reason that even if the acts (of the afflicted one) be foolish and dishonest, still he believes regarding the Deity that God is able to achieve what is good and what is bad.

171. They considered this, too, thus: namely, this little and much, and near and far, and comfort (khvâr) and discomfort, he who (is) eminently wise comprehends.

172. (1) They considered this, too, thus: namely, the path which (leads) to Garothman (the highest Heaven, is) the covenant83 with the Religion. (2) When Ohrmazd prepared that path, Ahriman then laid out two paths together: One farehbut, and one aibibut. (3) He (Ahriman) prepared both of these as far as the dark region, and it was not possible (for him) to prepare further than that.

83. Pahl. Daêna-paîmân, or "faith in the Religion."
173. (1) They considered this, too, thus namely, fortunate (is) that man who walks in the main (divine) path; because whosoever treads (it) very religiously reaches in consequence the heavenly abode in time. (2) And unfortunate (is) that man who walks in an out-of-the-way path84; because, howsoever much industrious (he may be), still farther (he is) from the abode. (3) And (that) main road (is) the Religion, and (that) abode (is) Paradise.

84. Râs i avîrâs, lit., "The path which is no path", that is, a devious path; comp. Pers., bî-rah, "bewildering."
17485. They considered this, too, thus: namely, the soul (is) to be estimated according to power86, but power is not to be estimated according to wealth, (because) it87 may help or may not help.

85. Sections 174 and 175 are somewhat obscure and unintelligible.
86. The true power does not fail in the acquisition of one's object; since the higher the soul is in the scale of virtue and excellence, the higher the degree of such power. Of Section 174 an admissible free rendering may be: "They considered this, too, thus namely, the capacity of the soul-measure is not possible to determine by the wealth-measure.

87. Namely, the wealth of this world.

175. (1) They considered this, too, thus: namely, it may help and it may not help, (since it is an object that) transforms things and persons. (2) There are some (whom) it does not help, even though they possess splendor and wealth, and gold, silver, and other riches abundantly. (3) There are some whom it helps when they possess nothing beyond a single head of cattle88, and (their)

desire does not go further.

88. A man of the lowest aspirations would believe that wealth is power, but the great righteous man values it much less than spiritual virtue and excellence. Of Section 175 an admissible free rendering may be: "They considered this, too, thus: namely, to help or not to help hinges on objects and persons; and there are some who will not help unless they possess plentiful wealth in brilliants, in gold and silver, and other objects; and there are some who will help when they have a single strong bull, and their desire does not go further." Or, "there are some to whom it may be of help if their desire does not go further than (the possession of) a solitary head of cattle"
176. They considered this, too, thus: namely, it is thus to help and not to help the Religion; as it is helped when they commit no sins; but it is not (so) helped except when they perform acts of merit.

177. They considered this, too, thus: namely, even in money-making these qualifications are good: whoso is diligent, well-preserving, and contented.

178. (1) They considered this, too, thus namely, men are of four kinds: two of the experienced, and two of the inexperienced (kind). (2) Of the two kinds of the experienced, the one (includes) those who (are) good in the company of the righteous, and another (includes) those who (are) wicked in the company of the evil. (3) Since, it possibly happens that he who has stayed among the virtuous, (turns) worse when (he happens to be) among the wicked; and he who has stayed in the company of the wicked, (turns) better when he has access to the virtuous. (4) And of the two varieties of the inexperienced, one (includes) those who were in the company of the good and eventually (turned) worse; and another (includes) those who were in the company of the wicked and eventually (became) better.

179. They considered this, too, thus: namely for man an object (which is) very excellent is a straight forward habit; because a habit becomes nature and nature becomes conscience (daêna).

180. They considered this, too, thus: namely, that man is most fortunate who so mingles this decaying wealth of the world with that which is undecaying that, when he passes away from (this) world, he attains Heaven (maînûg).

181. (1) They considered this, too, thus: namely, in the sayings of the Religion (there are) four which are much mentioned. (2) And these are such: Not to connive at (lit. see) a sinner in regard to (his) sin, and not to elevate a man of wicked judgment on account of power and wealth; to seek a reward from the heavenly beings for an act of merit, and to be a religious disciple. (3) Especially, to be a religious disciple, because everything is known by discipleship (in the Religion).

182. They considered this, too) thus: namely, there should be more longing for these three precepts than for the entire Avesta and Zand: One (is) not to connive at a sinner in regard to (his) sins; one, not to elevate a man of wicked judgment on account of power and wealth and one, to seek a reward for an act of merit from the spiritual and not from the materiel existences.

183. They considered this, too, thus: namely, he who, regarding a precept which he does not

understand, says: "I understand it;" then, on account of that precept being obscure, a thousand (other) precepts which he knows go out of him.

184. They considered this, too, thus: namely, if he who is a non-entity89; conceives: " I am non-existent," it will be so.

89. Zak mûn levît, which literally means "that one who is not," or "that which does not exist;" that is, the spiritual non-entity.

185. (1) They considered this, too, thus namely, one should be deserving, since fortunate is he who is deserving and knows the principles (âînîh) of the Religion; namely, where (and) to whom one should take90 something (for a gift). (2) Because both, the spiritual and the material, have concern with the Religion; and he is, likewise, most delighted when he bestows something on the deserving from the beneficence (spenâgîh) and wisdom and delight and prosperity and abundance, which (are) in the Religion.

90. The question as to where and by whom one should guide one's spiritual self.

186. (1) They considered this, too, thus: namely, in a person good nature is something more than all the vegetation in a hilly wood. (2) In that person, likewise, that good nature is inborn (âsnô) (and) when he makes (it) a guiding spirit (pîshôpâê)91, (his) whole disposition then turns towards straightforwardness.

91. Generally, "a leader", comp. Mod. Pers. pîshvâ.

187. (1) They considered this, too, thus: namely, one should keep one's door open for men; because people do not approach the dwelling of him who does not keep his door open for men. (2) And when92 people do not approach his dwelling, there is no cherishing then of the good spirits in the house. (3) And when there is no advent of the good spirits in the house, then (there) is no (divine) splendor for him. (4) Because men are after bread and the good spirits are after men, and splendor follows the good spirits.

92. Here mûn is used for amat. In Yasna, Chapter 57.6, the angel Sraosha is spoken of as visiting the house in which he is invoked, honored and propitiated, and which is inhabited by a holy person. Such a dwelling is termed Sraoshô-pâta, i.e., "guarded by the (angel)."

188. (1) They considered this, too, thus namely, endeavor much for association and messing with the virtuous. (2) Because, if thou shouldst know any one who, howsoever good for companionship and boarding with the virtuous, has not obtained so much as may be offered suitably to the pious, then thou shouldst take thy bread and go amongst the pious (shapîrân), and eat it with them.

189. (1) They considered this, too, thus: namely, one should entertain as much delight for (the receipt of) a present as a juvenile slave (does), and should endeavor so highly that the delight may never depart from oneself. (2) And when one desires pleasure in that object from which, when obtained according to wish, a sin is (incurred), then not in that object but in some other object (one should desire pleasure) which, when obtained, (will be) an increase of joy. (3) One should not commit a sin and, as a consequence, relinquish joy for oneself; because even a slave boy longs for much of that object which, when he obtains to his satisfaction, occasions much grievous sin through it. (4) Hence, in the nature of the object, there is so much eatable matter as

(is) in a date, or a walnut, or in any other object which is given, and therewith he is contented and in gaiety.

190. They considered this, too, thus: namely, men ought to be vigilant in order that spiritual comfort (yazdân râmishn) may abide in the body; since the object of that comfort is to long for and help the meritorious deeds (mentioned) in the Religion.

191. They considered this, too, thus: namely, the propitiation of the good spirits (is) the delight of him for whom there is no harm in the end.

192. They considered this, too, thus: namely the propitiation of the good spirits (is) the personal delight and glory of the good ones.

193. (1) They considered this, too, thus: namely one should keep the body in joy, and hold back the hands from sin; since when the body (is) in joy, Vohuman then lodges (mâhmân, lit. "is a guest") in the body. (2) When Vohuman (is) a guest in the body, (it is) then difficult to commit a sin, and (there is) much witholdment from (bodily) disorder. (3) Because whoso allows disorder in the body, then Akoman enters into (his) body; and into whosoever's body Akoman enters, then it is difficult to perform the acts of integrity.

194. They considered this, too, thus: namely, (there are) two (actions) which (are) virtuous; and these are as follows: the embellishment of the pious93, and the conversion (vashtârîh) of the immoral (varûn, to the right path).

93. Reading: ashôg; it can be also read ahûg, meaning "conscience," "nature", etc.

195. They considered this, too, thus: namely, the fruit of every goodness is delight; the fruit of every harmful action is distress.

196. (1) They considered this, too, thus namely, the essential of joy is the contentment of the good mind, and the essential of pain is discontentment. (2) Since, if Ohrmazd the Lord is not satisfied with the goodness which is His, then He is not happy; and if Ahriman is not dissatisfied with his own affliction, then he is not distressed.

197. They considered this, too, thus: namely, the wealth-contented (have) a dissatisfaction for wisdom and learning.

198. (1) They considered this, too, thus namely, a man into whose body the spirit of greedy desire enters, displays, consequently, a longing for worldly riches. (2) This, then, is the best remedy (for him) when the material wealth of this world seems to be a surplus to a man, he should think thus: "Consider that what is held by me why should I hold if it be necessary to relinquish it soon henceforth I will not hold it, so that the love of it which remains apart from me may not return; since, not to hold the material wealth is much more glorious (khvârtar) than to relinquish it."

199. They considered this, too, thus: namely, a perfectly wise man remains everywhere mindful of the end of the world.

200. (1) They considered this, too, thus: namely, worthless (khvâr,94 are) the worldly riches; because within a day it is possible that a man (who) was this morning a healthy artisan, and (is) now with remote aspirations, becomes ill and disabled and hopeless within six hours, and before the night (falls) that one dies, and even his entity becomes nil on the third day when it mingles with the earth and becomes dust. (2) Mankind should reflect (from this) thus namely, "when it was possible in the case of that man, it might happen to me who am (in this world), in the same manner as to him consequently, why should I exert myself excessively (frehbûtiha) for (such) material wealth?"

94. Khvâr "insignificant" or "worthless." This section rather savors of pessimism. A sort of contempt is shown for the physical wealth and its futility, considering the short period of human life on this earth, which, as is the strain of the Sixth Book throughout, should qualify a human being for the supposed spiritual existence.

201. They considered this, too, thus: namely, when one has money and keeps it for the (mere) sake of possession, then that one seeks in the end absolution for (undue) actions.

202. They considered this, too, thus: namely, one should keep as much wealth as95 would not, consequently, stop one's industry.

95. The sentence means that one should keep as much wealth as is sufficient for continuing on one's business.

203. (1) They considered this, too, thus: namely, with this money or provision if it is possible that a man attains at a rnargarjan sin for an immoderate keeping of that money and provision; (2) how is it possible that he whose wealth is (such) money and provision, and exhausts the wealth and provision that he has, could attain meritoriousness; (3) who would not offer gifts from it and thereby transgresses?

204. (1) They considered this, too, thus: namely, men are of three kinds: one, redeemed, one (who has) not transgressed, and one (who has) transgressed. (2) Redeemed is he who brings into action anything he listens to from God. (3) Unerring is he who follows him who has listened to the (inward) matter96. (4) And the transgressor is he who turns away from head priests97.

96. Probably meaning "conscience."

97. Or, religious authorities.

205. (1) They considered this, too, thus: namely, men of these three sorts attain Paradise. (2) One, a sage; one, a sage-helper; and one a non-opponent to a sage.

206. (1) They considered this, too, thus: namely, men are of these three kinds: one (is) the gâsânig [[Gathic]]; one, the hadha-mansrig [[Hadha-Manthric, i.e. scientific]]; and one, the dâtig [[legal]]. (2) He who (is) gâsânig, (has) a union with the good spirits, and an aversion from the demons and fiends; (his) wealth-measure (is) due to (his) piety (dâhm)98 and commonsense (givar);' and, for the sin which he commits, (he has) a sense of shame and (is in) latent anxiety of the (future) punishment. (3) And he who (is) hâta-mânsrig (has) an association with the righteous, his aversion is from the wicked, his wealth-standard (is) what is performed with

honesty; and for the sin which he might commit, is (obligatory) the destruction of pernicious creatures (khrafstas) with the weapon (ashtra) of Sraosha-charana -- the atonement to save himself from the punishment of Hell. (4) And he who (is) dâtig, has an association with the humble (aîrân), his aversion is from the arrogant (an-aîrân), the standard of his wealth (is) by the court of law, that is, it is necessary (for him) to act according to law and for the sin which he might commit, the smashing of an idol temple (kang)99 on the Daena day100 is (obligatory) as a punishment.

98. Pahl. dâhman. See the use of the word dâhm or dahâm in the Denkard, Book 8, chap. 43.1, where the words dâhm and an-aîr are contradistinguished. Dahma means a member of the Zoroastrian priesthood, or a holy man, in the Mihr Yasht and in other places in the Avesta. With reference to the use of the word in the Avesta, see Prof. Geldner's interpretation of the Av. word dahma in his "Studien Zum Avesta," 1852, p.14; as well as Prof. Ch. Bartholomae's explanation in his "Altiranisches Wörterbuch," sub voce.]
99. Comp. Mod. Pers. kang in the sense of "a pagoda," or "a temple." West reads kûg zîvishn, "the lifetime of a fowl."

100. Pahl. Daêna yôm. West reads dêvô yôm, "the day of a demon." This whole Section is translated into English by the late Dr. E. W. West in S.B.E., Vol. XXXVII, p. 4, footnote 2. This note is interesting in connection with the Pahlavi terms gâsânig, hâta-mânsrîg, and dâtîig.

207. They considered this, too, thus: namely, a fortunate man preserves the soul (from impurity); an unfortunate (one) cherishes not the soul, (but) the body.

208. (1) They considered this, too, thus namely, one should make this body a (barren) plain, and not a peak. (2) The water which rains on a plain entirely remains in (it), and that which rains on a peak and on other (altitudes) which are higher, entirely passes down from them; what does not rain on (the top) does not then reach it (viz., the plain) first. (3) They said this regarding gaôbar: (it implies) much friendliness, (that is) to keep to oneself the surplus of wealth which is necessary for others (in their need, and) to be satisfied thereby101. (4) They said this regarding chikât: (it implies) much hostility, (that is) to keep the surplus (of wealth) to oneself (for personal use, as being) not needed by others, (and) to be distressed thereby.

101. The idea is that one should not appropriate the surplus of one's wealth for personal gratification, but should preserve it for helping those who are in embarrassed circumstances, so that by helping other people and making many friends he may have spiritual comfort. Here one might prefer to liken much friendliness to a peak and much hostility to a plain, since the plain receives and keeps for itself the surplus water flowing down the mountain-top and is thereby fertilized.
209. (1) They considered this, too, thus: namely, as to a man of much friendliness, of all the acts of merit which are accomplished in this world, owing to the proportion of what he would himself perform he remains as exalted as a plain; the water that rains on it reaches it for the same reason from other places. (2) As to a man of much hostility, of the entire acts of merit of this world so much is within him that whatever he would perform himself so passes away from him and does not correspondingly reach him from other places as the water on a peak.

210. They considered this, too, thus: namely, whoso for the divine voice (within him) greatly relies on the soul in good faith, although the object which he relies on is neither the Religion nor the Path of God, and still he would hold unto God102, has (then) the well-being thereby that be will follow the Religion and the Path of God.

102. Here the reference is to a man with little or no education, who has a good deal of superstition and hazy notions about God and the Religion, yet has a faith in both. He, therefore, should not be classed with the skeptics, since his religious conceptions are not in exact conformity with the religious precepts.

211. (1) They considered this, too, thus: namely, one should persevere in piety, and should be doing good acts and be well-awarded in provisions and properties with whatever is most active, most meritorious and most well-working. (2) And a less diligent man, when be comes to the reckoning of the spiritual beings, has then this desire namely, "I should have enjoyed little and kept little, and I should have done much."

212. (1) They considered this, too, thus: namely, every body should practice and carefully observe (these) two principles. (2) As to one principle, he should look to his own life (and) endeavor as much as possible for (its) improvement. (3) As to the second principle, he should observe moral virtues in actions, appropriate (them), be gratified therewith, and learn a superior lesson therefrom.

213. (1) They considered this, too, thus namely, the soul of man never (permanently) remains in one single place; since, according to its principle; it is progressing or regressing. (2) As to its progress and regress this is said thus: "As long as man follows spiritual desires (rûbân-kâmag), it is progressing; when he follows bodily desires, then the soul deteriorates."

214. (1) They considered this, too, thus: namely, one ought to be worthy by innate wisdom (âsnîh) of all the mysteries of the acts of God and the good spirits. (2) When a man becomes worthy (of them), the good spirits themselves then render (him) cognizant of the mysteries (of God) and the conflicts of the soul; because they seek the treasure which is reliable, and then the divine mysteries and the conflicts of the soul are not hidden from any one whatever; because it is well known that as much more men know, so much more ably civilized they are. (3) As to those who were worthies, this is declared thus: "You will be pious men to such an extent that there may be a passage of the good spirits into your bodies, who will well reveal the secrets of the wealth of (your) soul."

215. They considered this, too, thus namely, as to the Religion there are seven impostors; of them the most severe (badtûm)103 is said to be the destroyer of the Manthras (Mânsar-vazand).

103. Reading: badtûm. This word occurs in the Pahlavi Version of the Gathas, Yasna 49.1, wherein badtûm damân is the Pahlavi rendering of the Avesta proper name Bendva, and is translated by Mills: "the worst time." Pahl. badtûm "worst," or "most severe," as here, is found rarely used for vadtûm in Pahlavi books. I believe that badtûm may be taken as a corrupt form of the Pahlavi bandtûm which can be compared to Av. banda and Sanskrit bandh "a tie," hence bandhu means "a kinsman ". Read in this connection Mills' note on the word, in page 577 of his "Gathas." Bad is also the Persian form of the Pahl. pat, Av. paiti "lord," "chief," as in the Pers.

spah-bad and Pahl. spâh-pat respectively. In the Avesta Religion, I believe, the Manthras form the best link or connecting support of the religionists.
216. (1) They considered this, too, thus: namely, there is no one whatever who (is) most counter-working, for this Religion as the heretic; since it is found (that) from amongst the heretics there is no opponent whatsoever who is a base impostor and indeed most severe to the Religion (for whom) it is possible to come into (the Religion). (2) He who is an heretic, a base impostor and most severe (to the Religion), comes into (the Religion) with the (seeming) desire of propagating the Manthras; (but) it is he who really brings selfishness and dissensions in the Religion.

217. They considered this, too, thus: namely, 'Thou (art) of the race of the heroes of mankind, that is of that most glorious (khwartar) race which recognized the instruction of the Avesta and Zand as requisite."

218. (1) They considered this, too, thus namely, there is nobody who does not toil in this world for the fruit of the object which he possesses (or) spurn it for the trouble therein; and when in a state of poverty everybody does spurn it in this world. (2) When he who is the best male driwish arrives at the reckoning of the good spirits (to receive judgment on his acts of merit or demerit), such is his wish: "Would that I had been righteously poorer (still, so that) my present reckoning might have been still more shining and more glorious."

219. They considered this, too, thus: namely, (if) a man for the reckoning of the good spirits has not performed other acts of merit which he ought to have performed on this earth, he for not having performed (them) brings so much contrition and penitence on himself as though this occurred to him thus: "Alas! that I consigned to the fire for burning and to the waters what (was the real) human blessing (râm, namely) several acts of high merit, otherwise (there would have been) less punishment for the soul (I am) just like one who has stolen the treasure of a person and is distressed thereby."

220. They considered this, too, thus namely whoso copulates with a harlot is thereby sinful of copulating with a menstruous woman.

221. (1) They considered this, too, thus: namely, the good spirits do not so tend an angelic-natured [Yazdân haêm] man in this world as he wishes himself (to be). (2) They preserve (him) in his person so much virtuous and take so much care (of him) as is most beneficial to the soul.

222. They considered this, too, thus: namely, the good spirits so take care of a man of angelic nature (that) they would not likewise cause nor allow him to be led according to (his) personal desire, just like a man who has some stale food for (his) offspring, which appears to him very delicious, and when he eats it he dies; in other words, the rottenness of the food is of more serious consideration for the man's offspring when he does not gratify (the child's) desire for that food.

223. (1) They considered this, too, thus: namely, for the instruction of him who is a stranger the one thing (which is) excellent (is) this that one should embellish one's own nature and make

oneself a mirror and place it before him who is a stranger. (2) He who is a stranger looks and gazes into it, (and) therefrom receives superior instruction.

224. (1) They considered this, too, thus: namely, he who, besides embellishing himself in goodness, lives to attain success in (his) labors, then anybody who does not learn from him, does not become better, for this reason that a man observes (his own) defect from the standard of him who is polished in judgment, (and for this reason) that in this world he sees himself in that object which is brighter and more shining than himself. (2) Hence, many a time a man does not see himself in a goblet of iron entirely clean, while he sees himself clearly in a mirror which is pure, on this account that the metal (of the mirror) is brighter for the man's vision and the goblet of iron is darker.

225. (1) They considered this, too, thus: namely, one should exert oneself; and (when) any person during one-third part of the interval of night keeps fire burning in, all the evil influences are thereby everywhere destroyed. (2) And as long as the fire stands burning, everywhere that fire opposes gloom and darkness, cuts them off entirely, and renders them invisible and unknown. (3) That action, moreover, brings help in the spiritual world for whomsoever is appointed to break darkness and render gloom invisible. (4) And that light which causes darkness unseen and not apparent, rises upward in the spiritual world before the soul of the man for whom the light subsists, and renders the man's soul enlightened (rûshan), happy and comfortable.

226. They considered this, too, thus: namely, in a collection (of religious precepts) there is a very essential sermonnette, and it is as follows: "Who always performs that action by which he attains fame and publicity in the eyes of many persons, mankind in this case will not speak about him thus: 'Thou hast done immoral and bad actions (in life)'."

227. (1) They considered this, too, thus: namely, every man when he invokes the Sun three times104 every day, shall then give himself up entirely to God, and shall avow the existence of the Religion and the Deity, and the non-existence of Ahriman and the demons. (2) For every sin that he conceives he is (as it were) renounced on the day (on which it is committed, and) solicits God in contrition for the forgiveness of (his evil) thought, word and deed. (3) He should every day estimate himself thus: "What have I consumed and saved this day? What duties have I discharged, and what sort of deeds have I done? This day have I been an instrument of the good spirits or of the demons?"

104. It is incumbent on a Zoroastrian to recite the Khwarshed and Mihr Niyayeshes three times every day during the gahs of Hawan, Rapithwin, and Uzerin, when the sun is above the horizon. A true and sincere Zoroastrian is required to say his prayers five times during day and night, during the five successive gah or divisions of time into which the diurnal period is divided in the Avesta.

228. (1) They considered this, too, thus: namely, to do these three things is the function of men, and whoso would not do them (is) a sinful person. (2) One (is) to embellish thoroughly one's own nature; and one (is) not to look into the defects of others; and one (is) to trust in God.

229. They considered this, too, thus: namely, the fruit of the wealth of this world (is) vital protection; the fruit of vital protection (is) the maintenance of the physical body; the fruit of the

body and the fruit of the soul (is) the Renovation (and) the fruit of the Renovation (is) the undecaying joy, and it has always been and will be for ever.

230. They considered this, too, thus: namely, the coming of the invisible spirits from the spiritual to the physical world is first to the Atash I Warharan (Atash-i Behram)105, and then to other places.

105. That is, to the most sacred place (Sanctum Sanctorum). The Warharan Fire, looked upon from the Zoroastrian standpoint as the most sacred object end visible emblem of the Deity in the physical world, was naturally regarded as the first object of visit by angels during their terrestrial sojourn. An almost identical belief obtained amongst the Israelites, by whom the Holy Land of Palestine, being the most favored of God, was believed to he frequently visited by angels. Also comp. Milton's Paradise Lost, Book III., (ll. 532-534).

231. (1) They considered this, too, thus namely, if apostates come into the Religion, and hold dispute regarding the existence and non-existence of the God of the Good Religion, then only he who is a priest and whose function that is, (is) capable of saving (his) soul from the heresy (aîrangih) expressed by the apostates. (2) Consequently, other people when they long for (the Religion) will inquire of him (about it); they themselves then shall not enter into a contest with their own spiritual leader nor should speak anything; (but) whoso does speak (anything) thereby brings on the wounding (of his conscience, and) himself atones for it. (3) Moreover, when people long for it and inquire (about it), then as long as there is a desire for life they should titter everything which is true; (but) whoso does not speak (the truth. is) in the position of an apostate.

232. (1) They considered this, too, thus: namely, the greatest (or Mazdayasnian) act of merit, too, should not be performed when the order has been given by him who is the sovereign lord that it shall not be performed; and whoso performing it, should then relinquish it. (2) Know that (otherwise) it is no act of merit but a great sin; for one's share (is) the position of disloyalty, and as to (the lot of) sovereignty (it) is undermined.

233. (1) They considered this, too, thus: namely, when the king asks (the head priest) whether drons should be consecrated or not, (and) if sins (accumulating) through sins are thereby mitigated (the priest) shall not say that they should not be consecrated. (2) But if the king gives an order to a man thus: "Don't consecrate the drons," (and) if he consecrates (them), it is no yazishn [[Yasna]] but a sinful act; just as (in the case of) the draona ceremony and every other act of righteousness, if the king asks as to these whether these should be done or not, one should thus abide by (the ruler's judgment): if the king orders "Don't do it," they should abide by it.

234. They considered this, too, thus: namely, whoso begins that act for the performance of which sanction has been granted by the king, atones for it if any wrong happens through him, just as he suffers who is fearless of the enemy, self-willed, and does not act according to (religious) decisions; and there is no protection and prosperity for such a one except that he is under the old affliction to which he has been subject; he passes away, dies or is struck (by some calamity); he himself atones for (his sins), being himself struck with pestilence106.

106. From these passages it would appear that a Zoroastrian monarch, in the days of Persian supremacy, besides being the temporal lord was to some extent supreme in religious matters. On

certain occasions, for the performance of religious rites, such as the consecration of drons, his sanction was necessary and, in such cases, a head-priest was supposed to give his consent if be thought according to the then prevalent idea that by so doing there would be a reduction of sinful acts. The performance of a ritual without a royal consent when necessary was, therefore, tantamount to a sin.
235. (1) They considered this, too, thus: namely, the ruin of a family is in some oases through adverse circumstances, and in some cases through the breach of trust. (2) Prudent is he who, when he sees two families ruined, realizes which one was ruined through adverse circumstances and which one through the breach of trust.

236. (1) They considered this, too, thus: namely, spiritual wealth (is) always in the mind. (2) He who does not stand to it, ought to so rely on this that never should an improper object be thought of in the mind. (3) With regard to the mortal state of mankind, which approaches nearer every single hour, inward dread at the time when death (takes place) approaches the man who is always thinking of immoral objects especially earlier than (it would approach) the man who performs straightforward deeds; (and) then he proves (himself) to be the enemy of (his) soul. (4) Since, as long as a man contemplates the meritorious acts of piety, the good spirit in (his) body abides in the body, and the demons are overpowered and go out (of it). (5) And if he contemplates immoral objects, then the demons rush into (his) body; and when the man dies, at that time the druj gets into the body, (and) then it is most oppressive to the soul. (6) And, consequently, it is as difficult for the good spirits (yazdân) to take hold of the body from the hands of the druj, as (for that man) to have overpowered the druj out of the body in his material existence.

237. They considered this, too, thus: namely, there is also marvellousness (in this) he who worships and is reverent towards the good spirit that renders him every kind of protection is thereupon saved from harm, and he spoke of the good spirit thus: "This is my own soul" (that directs me to goodness.)

238. (1) They considered this, too, thus: namely, in every object one should acknowledge (one's) delight. (2) In what is good one should admit (it) for this (reason) thus: "I, too, have therein a share for the soul." (3) In what is evil one should admit (it) for this (reason) thus: "Goodness, too, has been produced wherein I have no (share) for my soul."

239. (1) They considered this, too, thus namely, the life of the soul is from straightforward habits and the life of (one's) habits is from (good) nature; and the life of good nature is from friendliness with men. (2) And if a man is gifted with other good objects, but his nature is evil, then, through that man's actions, there is no (happy) existence for his soul.

240. They considered this, too, thus: namely, the life of wisdom (is) from endurance; the life of conscience (is) from truthfulness; the life of the soul (is) from the adoration of God with ardor; and the life of worship (is) from the (recital of the) sacred formulae (nirang)107; and the life of the sacred formulae (is) from the head priest; and the life of the head-priest (is) from the ties of the Religion through love (mitrô).

107. Originally, nîrûg, comp. Av. niru, the formula or prayer that produces moral strength in the reciter of it. and serves as a sort of charm against evil.

241. (1) They considered this, too, thus: namely, an exceedingly vicious person does not believe in spiritual things; since for him who has not listened in this world to any sacred teaching is then no salvation. (2) Whoso in the least possesses spiritual wealth does not disbelieve to this extent that a sacred teaching of every description exists.

242. (1) They considered this, too, thus: namely, love develops friendship of one with another. (2) The love of that man who has no regard for others, entirely listens to (his own) fame. (3) The love of that man who is very talented is to this extent that when such a one meets in sight another, it increases a hundredfold as much as before. (4) And when (he meets) another in mutual conversation, it increases a hundredfold as much as when they meet for dining together, and it develops manifold as much as before. (5) And then every day people undergo much labor for increasing it (viz., that friendly love, saying) thus: "We shall develop love and friendship to that extent; because in the end it will be possible to exterminate every single druj on account of such love and friendship (as are cherished)".

243. (1) They considered this, too, thus: namely, nobody should be an injury-contemplating enemy to a man who commits a sin, (since) for the sin which becomes manifest he ought to ask pardon (of God). (2) This, too, should be considered that he who is Ahriman is also miserable in thus deceiving and inducing him (to commit sins.)

244. (1) They considered this, too, thus: namely, there is no man whatever by whom (when) anything is done that thing is not done for his own sake, whether it be an honest or a dishonest (act); since whosoever does (anything) in (this world), increases or decreases (thereby, the merit of) his soul. (2) All kinds of acts are performed by them (viz., men) for (their) own souls. (3) And we men ought to be highly exerting thus: "We long for our own soul's happiness, not misery."

245. They considered this, too, thus: namely, a farehbut is a tyrant who is an opponent of kings; an aibibut is an apostate who is an opponent of priests.

246. They considered this, too, thus: namely, the opponent of the Religion is skepticism and non-Aryanism, its ally is apostasy; the opponent of wisdom is deception, its ally is lust; the opponent of good-nature is arrogance, its ally is self-love.

247. (1) They considered this, too, thus: namely, (there are) ten (kinds of) propensities (in man); these are mostly comparative, such as charity, persevering energy, truthful utterance and diligence; and stinginess and boasting and immorality and fearlessness and indolence- (2) A man ought to know what these are, (and) what those are.

248. They considered this, too, thus: namely, nobody should do anything without an observation of the creatures (of this world), but if he does before observing (them, there) is no decadence.

249. They considered this, too, thus: namely, both Ohrmazd and Ahriman fix (their minds) on the desires of men; and he whom Ohrmazd (is) a promoter (has) then his reward from Ohrmazd; and he whom Ahriman (is) a supporter (has) then his reward of affliction from him.

250. They considered this, too, thus: namely, whoso wishes that he may become a sage should first of all do this one thing, viz., he should be reverent towards God and should move with the wise, he should always be devoting to his own mental capacity, just as when a delicious food is eaten by him and his own body kept in (healthy) preservation; so that the druj may not become triumphant and powerful in his body.

251. They considered this, too, thus: namely, reverence for the Deity is this: whose does not do anything (however) insignificant without consulting the good.

252. (1) They considered this, too, thus: namely, this friendship is most excellent: whose holds his own soul in friendship and never quits its friendship, either in prosperity or in adversity. (2) And this guidance is most excellent: whose holds his own conscience as a leader and never forsakes its guidance. (3) This refuge is good: whose holds his own good nature as a refuge and never forsakes (its) protection.

253. They considered this, too, thus: namely, it is not goodness which is not manifest unto men spiritually and hence also materially; since the vehicle of this world (is) nature, the vehicle of nature (is) an honest habit, the vehicle of (an honest) habit (is) wisdom, the vehicle of wisdom (is) conference with the pious people, the vehicle of skill (is) diligence, the vehicle of glory (is) truth, (and) the vehicle of the soul (is) the invocation of the good spirits.

254. (1) They considered this, too, thus: namely, one should reconcile (oneself) with every creature and creation, relate acts of merit to every one, and explain the sacred commentaries in a religious seminary, and declare (their) mysteries to the faithful. (2) And one should observe decorum and established principles in an assembly, should render the (sacred) place (gâs) of myazd108 full of joy, and perform the (ritualistic) invocations of the good spirits in the aurvisgâh109.

108. Av. myazda, "sacred offerings to the good spirits, such as dron, fruit, milk, etc.
109. A term used technically in the Rivayats for the room specially set apart for the Baj, Yazishn [[Yasna]] and Vendidad rituals. The Pahlavi word is here read jâk i yasna, a contraction of jîvâg i yasna, "the place set apart for the Yasna ritual."

255. (1) They considered this, too, thus: namely, there is no one in whose essence these (elements) may not exist at all, (namely) wickedness and lasciviousness, sorcery and disobedience. (2) And for any one whatever it is not possible to improve, unless improvement (is) through the religious communion with the pious.

256. (1) They considered this, too, thus: namely, wickedness implies tyranny, oppression. (2) Lasciviousness implies deceitfulness, and total affliction. (3) Sorcery implies concealed nature, and the exhibition of oneself differently from what one (really) is. (4) Disobedience implies the smiting and harassing of him who is more valiant than himself.

257. (1) They considered this, too, thus namely, so long as male Mobeds are lax in (maintaining) the barashnom (qualification)110, they shall not perform the yazishn [[Yasna]] ritual; since (if they did), the impurity of women in this world which was (ere now) very little would become

irremediable. (2) So long as they did not leave the barashnom defiled (by a transgression), the mortality of youths was much less111.

110. The same spelling is also used for the word barsom, Av. Baresman.
111. Otherwise (1) They considered this, too, thus: namely, so long as male Mobeds do not perform the yazishne ritual with barsoms tied up, the female impurity in this world which was (ere now) very little becomes irremediable. (2) So long as they did not use the unconsecrated barsoms, the mortality of adult males was much less." Barsam sharituntag for "barsoms tied up" might convey the same meaning as the Avestan phrase hacha baresman frasiairyât, "with barsoms tied up," in the Srosh Yasht.

258. They considered this, too, thus: namely, when Ahriman beheld the creatures and the creation of Ohrmazd, he became languid; and when he beheld (His) work of Renovation, he fell on his knees; and when he beheld the Resurrection, he was dumfounded and hid himself for three thousand years.

259. They considered this, too, thus: namely, the source of every greatness is humility or devotion towards the King of Kings; and the source of the Religion (is) Manthra; and the source of light is the Sun.

260. (1) They considered this, too, thus namely, when a thing is looked upon with an honest character then all (its) modes and defects are perceived -- an honest character (implies) the maintenance of good will. (2) (But) when a thing is looked upon with an impious (motive), no excellence whatever is discerned (in it).

261. They considered this, too, thus: namely, the essence of the Religion is of such a kind (that) when anything is observed through it one's own self is seen through it; this, likewise, is such that whoso knows how to observe sees through it every goodness and evil.

262. (1) They considered this, too, thus: namely, masculinity and femininity (are) of many kinds and the following, too, (have) masculine and feminine characters: asna khratu (inborn wisdom) and gaoshosruta khratu: (acquired wisdom.) (2) Since gaoshosruta khratu is placed in the class of males, and asna khratu is placed in the class of females. (3) And as much is the (proportion of) asna khratu in the body of a man, so much is (the proportion of) whatever is understood by him by means of that asna khratu. (4) And whoso does not acquire gaoshosruta khratu understands nothing whatsoever; but when he acquires it, as much is then understood (by him) as is perceived through good nature and asna khratu. (5) And asna khratu, (when it) is not coupled with gaoshosruta khratu, is like a female who does not couple with a male, and does not become pregnant and bear fruit. (6) And he in whom asna khratu is not perfect, is just like a female whom a male would not accept (for a wife); since a female whom a male would not accept, produces no offspring in the same way as when she has no male for procreation112.

112. Similes, as a rule, are not rare in Pahlavi writings, and the comparisons drawn are generally appropriate and felicitous; but in some cases, as here, they are somewhat far-fetched, and to a modern reader would appear extraordinary.

263. They considered this, too, thus: namely, the most excellent thing (is) the religious conference with the pious; since a religious conference with the pious (is) an appreciation of God.

264. (1) They considered this, too, thus: namely, Ahriman should be thus cast out from the world; everyone for the sake of self shall extract (him) from the body, since Ahriman has his abode in human bodies in this world. (2) Consequently, when he has no lodgment in the bodies of men, he will be exterminated from the whole world; since so long as in the body of any one whatever in this world a dwelling is made by a (druj), Ahriman (will be) in the world.

265. They considered this, too, thus: namely, the good spirits have made their abode in such a place that when they have their abode in that place, they have (as it were) their abode in the whole of this world; since when Ahriman is exterminated from the bodies of men he is destroyed from the whole of this world, and the good spirits will then predominate in human bodies.

266. They considered this, too, thus: namely one ought to endeavor most for meditations (hûskârishn) on the Religion, that is, on the Avesta and Zand; since meditations on the Religion are an armor for the soul.

Home Contents Prev db6s/ Next Glossary

Avesta -- Zoroastrian Archives Contents Prev dk7 Next Glossary

DENKARD, Book 7
Marvels of Zoroastrianism
Translated by E. W. West, from Sacred Books of the East, volume 5, Oxford University Press, 1897.

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Contents
1. Descent of the glorious destiny
2. Parentage of Zartosht
3. His birth, childhood, and youth till his conference
4. His missions to the Karaps, and Vishtasp's conversion
5. Events in the last thirty-five years of his life
6. Further events till the death of Vishtasp
7. ... till end of Sasanian monarchy

8. ... till end of Zartosht's millennium
9. Ushedar's millennium
10. Ushedarmah's millennium
11. Soshyant and the renovation

CHAPTER 1. Descent of the glorious destiny

1. For the gratification of the creator Ohrmazd, even through the complete superiority of the Mazda-worshipping religion, adorned by omniscience, in the world.

2. The seventh book is about the marvellousness of the greatest reminder of the Mazda-worshipping religion, Zartosht of the Spitamas; also of the mindfulness of that illustrious one by Ohrmazd, and of his religion, arisen through the word of Ohrmazd, being blessed among those of the region of king Vishtasp; from the Exposition of the Good Religion.

3. But, before that, there is purposely written whatever was the progress of the character and effect of the good religion and its first acceptor in the spiritual and worldly existences; and, after that, the prophets, apostles, and upholders in the period as far as Zartosht, whose guardian spirit is reverenced, and their religion, which is this, due to the utterance and splendor with which they have been blessed with prophecy among mankind.

4. According to the Mazda-worshipping religion and the Exposition of the Good Religion, it is the nature of Ohrmazd's disposition and his knowledge as to the complete obtainment of the first creature, the archangel Vohuman, and the first progress spiritually among the archangels and the other sacred beings of the spiritual and worldly existences, and materially in Gayomard, the first man, through concurrent and complete acceptance from the creator Ohrmazd, and the needful atonement in his own period through meditation, and the smiting thereby of the fiend of that period and the opposition thereof, by thinking of the creator's teaching, that constitute the whole of that first utterance of the religion of Ohrmazd.

5. According to the declaration of the good religion about the production of existence, which is the praise of him who was the causer of existence and creator, the beneficent spirit, the first craving among mankind was this, that 'we be happy and be the creation of Ohrmazd;' and the last, as regards the preservation of a remedy for mankind, is this, that 'the best is this, that the formation of lives be perfect now, though rendered sickly by him; and the spiritual existences of mankind be so now, though the destroyer has come to the creatures.' 6. For human beings of the lineage of Gayomard this is the one thing good, when they shall perform their duty and good works; and one's work is to smite one's own opposing fiend; an instance presentable to any of the lineage, that it is important for every one of you to smite his own opposing fiend, is the freedom from molestation which occurs thereby, and the non-contamination of the creatures by the destroyer; and it is that effect which the creator of creation has produced for it.

7. And this, too, is declared by the good religion, that through a true-spoken statement Gayomard attained to the good spiritual lordship of the archangels (that is, he was fit for the supreme heaven).

8. And after Gayomard, at various periods until the ever-favoring Zartosht of the Spitamas, whose guardian spirit is reverenced; much also was his acquaintance with knowledge, and his work was the preservation of the mankind of that time in which he came into notice; moreover be became requisite for conference with the creator; and because of their superior carrying on of destiny, by command of the creator, it is declared in the good religion, that the combined titles of prophet (vakhshvar), acceptor, and promoter are enumerated of them.

9. As Gayomard passed away, it came to Mashye and Mashyane, the second of worldly beings who were the progeny of Gayomard the first; and it is declared, by the word of Ohrmazd,

that he spoke to them, when they had been produced by him, thus: 'You are the men I produce, you are the parents of the parents of all embodied existence; and so do you men not worship the demons, for the possession of complete mindfulness is the best thing produced by me for you, so that you may fully observe duty and ordinances with complete mindfulness.' 10. And the bountifulness of Ohrmazd was extolled by them, and they went on with their own duty; they also performed the will of the creator, enjoyed the advantage of the many duties of the world, and practiced next-of-kin marriage for procreation, union, and the complete progress of the creations in the world, which are the best good works of mankind.

11. The creator showed them the sowing of corn, as declared in the words of Ohrmazd thus: 'This is thine, O Mashye! which is an ox; thine, too, is this corn; and thine those other appliances; henceforth thou shouldst know them well.'

12. This, too, is declared by the good religion, that Ohrmazd spoke to Hadish, one of the sacred beings thoroughly worthy through righteousness, thus: 'O Hadish, who art thoroughly worthy through righteousness! thou shouldst proceed to Mashye and Mashyane, thou shouldst procure thy corn and bread from Mashye and Mashyane, and shouldst bless theirs thus: "This corn comes up owing to you, and, as it came unto you from Ohrmazd and the archangels, may the corn extend from you unto your descendants without disturbance from the. demons;" and two Ahunwars are to be recited for the staying away of the demon and fiend.' 13. And Hadish, the thoroughly worthy through righteousness, went to Mashye and Mashyane, and he procured his corn and bread from Mashye and Mashyane, and it was given by them; he also blessed them thus: 'May this corn come up from you, as from the archangels! as it came unto you from Ohrmazd and the archangels, may it extend from you unto your descendants, without disturbance from the demons;' and two Ahunwars were recited by him, for the staying away of the demon and fiend.

14. And, owing to the explanation of the sacred beings, Mashye and Mashyane attained also to the manufacture of clothing, the tending of sheep, house-building, and primitive carpentry, the agriculture and husbandry of the ancients, and the memory of their original state; and these proceeded from them through their lineage, presenting an example and spreading in the world, to artificers among the plenitude of artificers.

15. And after that, the destiny to be carried on came to Samak, who was their son, and the descent of their collateral descendants was on to each region and each quarter of the world, to that extent which the creator chose for that region and quarter; and thereby there was a completion of the progress and spreading of mankind into the various regions and quarters.

16. At another time it came to Vaegered and Hooshang of the early law (pes-dad), for providing in the world the law of husbandry, or cultivation of the world, and of sovereignty or protection of the world. 17. And through their companionship and united force, given by religion, the sovereignty and cultivation of the world were prepared through progress and a succession of provisions of Ohrmazd's creatures, as well as the religion appointed by Ohrmazd. 18. And through that glory of destiny (gada) two-thirds of the demons of Mazano and the seven evil-instructed ones of Aeshm were destroyed by Hooshang.

19. After that it came to Takhmorup the well-armed, and through that glory the demon and evil mankind, the wizard and witch, were smitten by him; idolatry was also cast out by him, and he propagated in his time the reverence and service of the creator; the evil spirit, converted into the shape of a horse, was also carrying him for thirty winters.

20. And it came, at another time, for the conference with Ohrmazd, to Yim the splendid, the son of Vivangha; and owing to his accepting the four classes of the religion, which are

priesthood, warriorship, husbandry, and artisanship, there are the four classes which are priesthood, warriorship, husbandry, and artisanship, and thereby the world was improved, extended, and developed; he also rendered even the creatures, in a measure, immortal, undecaying, hungerless, thirstless, plentiful, and fully-settled. 21. And in the good religion it is declared, by the word of the creator Ohrmazd to Yim, thus: 'Then do thou widen my world! (that is, make up its measure more), then do thou extend my world! (that is, make it up larger), and then thou shouldst accept from me the protection, nourishment, and chieftainship of the world; and do thou effect such watchfulness over it, that no one shall be able to occasion the wounding or injury of another.'

22. And this was accepted and done by Yim, as Ohrmazd commanded him; and through the same glory he widened the earth three-thirds larger than that which it was theretofore. 23. And, in that realm of his, the cattle and men of the realm were made immortal by him, and the other creations, water, vegetation, and the various foods, imperishable. 24. And this, too, is declared by the good religion, that the world was made by him like the supreme heaven in pleasantness; also the enclosure made by Yim, constructed by him according to all the commands of the creator, about guarding the creatures from perishing through the winter of Mahrkus, and likewise many other wonders are reported by the good religion.

25. And it came, at another time, by command of the creator, to Faridoon the Aspigan when he was in the pregnant womb, owing to the share of husbandry in the avocations of the religion, through allotment from the glory of Yim, and through its triumphant splendor. 26. And Faridoon, through that triumphant splendor, became a responder to Zohak from the pregnant womb, and that degraded fiend was averted and paralyzed by him; having come to nine years of age, he proceeded about his destruction, and through that victory Zohak was smitten by him, the creatures were saved and relieved thereby, those of Mazandar and Mada were smitten, their ravage and mischief were removed from the region of Khvaniras, and the region of Khvaniras was preserved for his three sons. 27. And owing to his husbandry, which in the third avocation of the religion, pestilence and disease were disturbed by the medical treatment even of pestilence itself, and he exhibited to mankind also many other wonders produced and useful occupation for the world.

28. And, in the lifetime of Faridoon, the same destiny came to Airik, son of Faridoon, owing to introduction by the creator, and was diffused in him, and he practiced humility; the life which is perfect is brought through a prayer from his father Faridoon, and that life came to him from the creator through the blessing of Faridoon.

29. And it came, through his mother, to a descendant of Faridoon and descendant of Airik; it proceeded with the angel Neryosang to Manuschihar, and its entire progress was in the lineage of Airik. 30. And it came to Manuschihar, the monarch of Iran, and through it many wonder-wrought actions were performed by him; he smote Salm and Tuj in revenge for Airik, he was a responder to the superfluities of foreign countries, he arranged the realm of Iran, improved and fertilized the land of Iran, and made the country of Iran victorious over foreigners.

31. At another time it came to Auzobo, son of Tumasp, a descendant of Manuschihar the monarch of Iran; and, through that destiny and glory combined, the new-born came to mature activity and the proportions of a man during childhood, through agriculture; he disclosed his lamenting mother to the countries of Iran, he marched on to the destruction of foreigners, to drive out and make them outcast from the land of Iran; he also defeated the village-terrifier of the country of Iran, the wizard who frightened his father and fellow-immortals, Frangrasiyak of Tur; and he developed and fertilized the country of Iran, and increased the many streams and

cultivated lands in the country of Iran.
32. At another time it came to Keresaspo the Saman, owing to the share of warriorship which is the second avocation of the religion, through allotment from the glory of Yim; and, through it, the serpent Srobovar which was swallowing horses and swallowing men, the golden-heeled demon Gandarepo, and much other production of adversity by the demon and the fiend-the murderess of the creatures — were destroyed by him.
33. At another time it came to Kay Kobad, the progenitor of the Kayans; through it he arranged the realm of Iran, he united the sovereignty with himself in the Kayan race, and he thereby occasioned much splendor and actions of advantage to the creatures.
34. And it came to Patakhsrobo, son of Airyefshva, son of Taz, who was king of the Arabs, through the mindfulness of the archangel Ardwahisht, and his inquiry about it from its own tribe - for the demon of greediness (azo), with one similarly destined, had rushed for the destruction of him who was very gentle to that tribe - as he had a full inclination for the ascendancy of the portion whose guidance to the lofty priestly master was owing to the archangel Ardwahisht, just as the fish image of that other portion was for falling into the river; and it is declared that he came to the ceremonial of Zartosht.
35. At another time it came to Kay Arsh and his brothers, the descendants of Kobad; through it they have been all-experienced and powerful, heedful and performing wonders; and the eldest brother of them, Kay Us, seized upon the sovereignty of the seven regions, and became very illustrious and full of glory. 36. At the same time it came to Aoshnar who became fully sagacious (pur-zir), owing to the glory of Yim, when he was in his mother's womb, and many wonders were taught by him to his mother, through speaking from the mother's womb; also at his birth he vanquished the maleficent spirit by uttering answers to the questions of the deadly Frakih the demon-worshipper. 37. He also attained to the chancellorship (farmadarih) of Kay Us, and became administrator (rayinidar) in his realm of the seven regions; the frontier speech (vimand-gobisnih) was also explained and taught by him, and much other learning of advantage to mankind who are unaffected by the utterance of replies of a foreigner; he also advised the Iranian country with the best-instructed counsel.
38. And its coming to Kay Siyavakhsh the illustrious, through the wondrous-formed Kangdez being held by him for the retention of protection for the much splendor and suitable glory of the religion, from which the restoration of time, the rearrangement of the realm of Iran, and the reunion of power and triumph with the religion of Ohrmazd are manifest.
39. It came to Kay Khosraw, son of Siyavakhsh, and through it he smote and vanquished Frangrasiyak of Tur, the wizard, and his fellow-miscreation Kersevazd of those of Vakgir, and many other very evil devastators of the world; he also joined in the destruction of that idol-temple which was on the shore of Lake Chechast, and demolished that fiendishness which was awful. 40. On account of the desirableness of means for the renovation of the universe, he is also on a throne (namiko), which is assuredly selected by that destiny, at a secret place where there is an immortal preserver for his body until the renovation, through the will of the creator.
41. And it came from him, after Zartosht of the Spitamas came to the conference of the creator Ohrmazd, and accepted from the omniscient creator Ohrmazd unmixed freedom from pollution, the comprehensive and also recited acquaintance with the knowledge and work of priesthood, warriorship, husbandry, and artisanship, and the separate portions of the Mazda-worshipping revelation (deno) brought to king Kay Vishtasp by command of the creator, illuminated by the great splendor in that supreme sovereign of the sacred beings, and propagated by the learned of the region, in the regions which are seven, through the good eloquence which is

owing to the succession of creatures until the renovation of the universe. 42. And through its production by those who will be his sons, Ushedar, Ushedarmah, and Soshyant, the renovation in the existence of the creatures of Ohrmazd is immortal; and a more remindful statement of its splendor, glory, and marvellousness is a statement that is written and found below.

43. And there have also been others before Zartosht, the prophet (vakhshvar) of desired fame in the Mazda-worshipping religion; for it is declared that, at times, some came from the spiritual beings to him who was more of a leader, and mankind have become as captivated by the solicitation and interrogation of that affair, as now by the solicitation and interrogation of the religion; the necessity for that period is not now necessary, because all mankind are made acquainted with the religion, and Zartosht of the Spitamas, whose guardian spirit is righteous, is to be reverenced.

44. Now, that which is declared in the world is written, about the splendor, glory, and marvellousness of the prophet of the Mazda-worshipping religion, the best of creations, whose guardian spirit is reverenced, Zartosht of the Spitamas; and ten chapters are published here, as to the information from the Avesta, and in benediction of the religion of Ohrmazd.

45. That of it which is before the birth of that glorious one from his mother in the present world.

46. That of it which is from the birth of that illustrious one onwards, till his coming to a conference with Ohrmazd.

47. That of it which is from the conference onwards, till his pre-eminence over prophecy in the world, and the acceptance of the religion by the exalted Kay Vishtasp.

48. That of it which is onwards from that, till the departure (vikhezo) of that pure soul to the existence which is best.

49. That of it which is also successively after that, in the reign of the obedient king Kay Vishtasp.

50. That of it which is after that, until the collapse (angavisno) of the Sovereignty of Iran.

51. That of it which is also after that, until the end of the millennium of Zartosht and the arrival of Ushedar.

52. That of it which is also after that, until the end of the millennium of Ushedar and the arrival of Ushedarmah.

53. That of it which is also after that, until the end of the millennium of Ushedarmah and the arrival of Soshyant.

54. And that of it from the arrival of the Triumphant Benefiter, until the wonder of the renovation and future existence; a statement of them each separately.

CHAPTER 2. Parentage of Zartosht.

1. About the marvellousness of the manifestations before the birth of that most auspicious of offsprings from his mother.

2. One marvel is this which is declared, that the creator passed on that glory of Zartosht through the material existences of the creatures to Zartosht; when the command arose from Ohrmazd, the coming of that glory from the spiritual existence to the worldly, and to the material substance (madiyato) of Zartosht, is manifested as a great wonder to the multitude (val kabedano).

3. Just as revelation mentions it thus: 'Thereupon, when Ohrmazd had produced the material (dahisno) of Zartosht, the glory then, in the presence of Ohrmazd, fled on towards the material of Zartosht, on to that germ; from that germ it fled on, on to the light which is endless; from the

light which is endless it fled on, on to that of the sun; from that of the sun it fled on, on to the moon; from that moon it fled on, on to those stars; from those stars it fled on, on to the fire which was in the house of Zoish; and from that fire it fled on, on to the wife of Frahimrvana-zoish, when she brought forth that girl who became the mother of Zartosht.'

4. Of that splendor, escaped at the same time into the earth and into the sky, the father-in-law's ignorance is declared, so that it is said by those in the village of the more instructed and invoking Zoish, as to the self-combustion which burns the fire, that fuel is not necessary for its use. 5. Then they went on to the governor (kedo), and he explained to them concerning that same (that is, he spoke to them) thus: 'The full glory of embodied existence is the glory of life apart from the body, so that all diligence devoid of this is only movement.'

6. And it is declared that the demons, on account of their defeat by that glory in maintaining adversity for the girl, were bringing on to that district three armaments (heno), winter, the demon of pestilence, and oppressive enemies; and a suspicion was cast by them into the minds of those of the district, that this harm happened to the district owing to the witchcraft of this girl; so that those of the district quarreled dreadfully with the parents, as to the witchcraft of antagonism in the girl, and about putting her out from that district.

7. And the father of that girl spoke even these words to those of the district, with much reason, about the unjust assertion of witchcraft relative to the girl, that is: 'When this girl was brought forth among those of mine, her whole destiny (vakhsh) was afterwards set forth by that manifest radiance of fire, where it brought out radiance from all over her in the dark night. 8. When this girl sits in the interior of the house, wherein there is no fire, and in the chamber (sarai) of fire they increase its intensity (burzo), it is lighter there, where and when this girl sits, than there where they increase the intensity of the fire; one is dazzled by the radiance from her body, and that of a wizard would not have been so glorious.'

9. Even then, owing to the influence (sarinisno) of the demons, and the Kavig and Karap of the district, they did not become satisfied; so the father ordered the girl to go to Padiragtaraspo, the father of a family in the country (mata) of the Spitamas, in the district (rudastak) of Alak; and the girl obeyed the command of her father. 10. That disturbance which the demons caused, with evil intention, for the expatriation of that girl, the sacred beings assiduously made the reason for the coming of the girl for marriage to Pourushasp, the father of Zartosht through her father sending the girl to the dwelling of Padiragtaraspo, the father of Pourushasp.

11. One marvel is this which is declared, that when that girl, in going to that family, stood on the loftiest place in the country of the Spitamas, and it is surveyed by her, a great wonder is manifested to the girl, just as revelation mentions: 'It is their voice is carried away to her from them; "do thou proceed to that village which is theirs; it is very depressed in height and very wide in breadth, in which he who is living and the cattle mostly walk together; besides, for thy assistance that village is divinely fashioned and compassionate."' 12. Thereupon that damsel stopped, and also fully observed that their recital seems to be for the conveyance of this statement, that my action should be such as was ordered me by my father also. 13. Then that damsel thoroughly washed her hands, and proceeded from them to that village which was Padiragtaraspo's, and the glory came to Pourushasp, the son of Padiragtaraspo.

14. One marvel is this which is declared, that the creator Ohrmazd passed on the guardian spirit (farohar) of Zartosht, to the parents of Zartosht, through (le-kadon) Hom, by a marvel produced by cultivation. 15. Again, too, revelation says that, when the separation (burino) of the third millennium occurred, at the end of the ,000 years of spiritual existence without a destroyer, (after the creatures were in spiritual existence, and before the arrival of the fiend); then the

archangels framed Zartosht together, and they seated the guardian spirit within, having a mouth, having a tongue, and the proclaimer of the celestial mansions.
16. Then the three millenniums of Zartosht were the number manifest to them through observation by the eye, and it seemed that he became just like an archangel through bodily contact with (hamkerpih) the archangels. 17. And when the separation of the third millennium occurred, after the framing of Zartosht together, and before the conveying of Zartosht down to the worldly state, at the end of the ,000 years of worldly existence with a destroyer, then Ohrmazd argued with Vohuman and Ardwahisht thus: 'Is his mother beheld by you, so that we may produce Zartosht?'
18. And Ardwahisht spoke in reply thus: 'Thou art aware even of that, O propitious one! about the Zartosht we shall produce, and thou and we have produced, thou knowest, O Ohrmazd! and to us who are the other archangels do thou announce the place, because its appearance thou knowest, thou propitious spirit Ohrmazd!'
19. Then Ohrmazd argued with Vohuman and the reminding by Ardawahisht, Shahrewar, Spandarmad, Hordad, and Amurdad, saying: 'The conveying of Zartosht down does not seem to be for me, because, having a mouth and having a tongue, he will be a proclaimer to the world of embodied beings. 20. If we convey Zartosht down on to the world of embodied beings, having a mouth and having a tongue, as a proclaimer of the celestial mansion, this is evident: they will say, concerning the origin of him who is my righteous man, that we frame him together with the water, with the land, with the plants, and with the animals. 21. Therefore we will carry off there, to the village of Pourushasp, him whom they will call Zartosht of good lineage of both natures, both of Neryosang who is of the archangels, and of Yim who is of mankind.'
22. Then the archangels framed together a stem of Hom the height of a man, excellent in color, and juicy where fresh; also to carry off the guardian spirit of Zartosht to that stem of theirs, the archangels made it go forth thither from that endless light, and gave it up there also to the instinctive intellect (asno vir). 23. Likewise their carrying off was manifest around, and a wall was openly displayed round them, but a restless one; the Hom was constantly provided with a mouth, where it was suitable, and sap constantly oozed from the Hom where it was moist.
24. And when thirty years of the ,000 years of well-disturbed worldly existence remained, Vohuman and Ardwahisht then associated their pre-eminence together, and turned off into the embodied existence; there they came up to where two birds had settled in quest of progeny, and seven years before the serpents devoured the inexperienced progeny. 25. For their own designs, Vohuman and Ardwahisht went on, and those birds consulted them thus: 'We have to offer homage, and our want is that Hom.'
26. The circumstances of those associated together in pre-eminence and the request of these for that Hom were a double marvel; Vohuman seized one of those birds by both legs, and the other by one; he also brought them that Hom, and gave it up to them there, on that tree within their nest. 27. And they uncovered above the serpents, that have gone up to the progeny of the birds; then that guardian spirit of Zartosht started up, and the serpents of the tree rushed also from them away towards the demons; but that guardian spirit of Zartosht smote them on the jaws, and the serpents fell down and expired, which events have also occurred among them till now, having been requisite as regards a depriver of life (gan-gir) and any one of that species. 28. And that Hom was connected with that tree; and on the summit of that tree, there where the nest of the birds was, it grew constantly fresh and golden-colored.
29. After the coming of her who bore Zartosht, to Pourushasp for marriage, Vohuman and Ardwahisht, thus associated together in their pre-eminence, came up there to Pourushasp in the

cattle-pasture of the Spitamas, and their thoughts were confined to that Hom brought by them.
30. Then Pourushasp walked forth, with spiritual desire, up to the water of the Daiti, because the requirement of the spirits is the spiritual knowledge that spirits are ever-beneficial; and that Hom was also seen by him, when it had grown on that tree, on the inside of the nest. 31. Then Pourushasp thought thus: 'It is for me, really (madam-ik-am) to proceed and, even as there is no reaching by me up to that Hom, that tree must be cut down, for apart from that, O Hom of Ohrmazd! thou seemest fresh, so that the benefit of something from thee will be advantageous.'
32. Then Pourushasp walked on and washed their clothes acquiescently (patasig), and here a great wonder was manifest to Pourushasp. 33. About this it says that, all the while that Pourushasp washed their clothes, Vohuman then proceeded from the uppermost third of the tree unto the middle of it, whereon it was the desire of Pourushasp to be conveyed. 34. Then Pourushasp, having washed the clothes, walked up to it and, thereupon gathering up the whole of that Hom, all of it was then also appropriated by him through assistance like that of that archangel, just as what thou offerest for the food-sustenance of a friend's son of two years or three years of age; and it seemed to him that archangel's joyful payment.
35. Carrying off their Hom, Pourushasp spoke of it to his noble (mas) wife thus: 'So thou, O Dogdo! shouldst keep their Hom in custody, all the while that their Hom fulfills duty and routine.'
36. One marvel is this which is declared, that the coming of the nature (gohar) of the body of Zartosht, through water and vegetation, to the bodies of his parents, is manifested as a great wonder of the creator to the multitude. 37. As revelation mentions it thus: 'Thereupon, when Ohrmazd had produced the material (dahisno) of Zartosht, the nature of his body then, in the presence of Ohrmazd, fled on towards the material of Zartosht.'
38. About Hordad and Amurdad bringing the cloud-water down in a compassionate manner ever anew, drop by drop, and completely warm, for the delight of sheep and men, and - with as much seed as the roving of two rampant bulls would thereby cast upon the plants which have grown, all of every species - they are casting it upon those other plants at that time, even upon the dry ones; and the nature of Zartosht came from that water to those plants.
39. One marvel is this which is declared, that, in order that the nature of Zartosht shall come unto his parents, after the mounting of the archangels Pourushasp drives six white cows, with yellow ears, up to those plants. 40. And here is manifested a great wonder, such as revelation mentions thus: Two of those cows, unimpregnated, had become full of milk, and the nature of Zartosht came from the plants to those cows, and is mingled with the cows' milk; it is owing thereto that Pourushasp drove those cows back. 41. And Pourushasp spoke to Dogdo thus: 'O Dogdo! in two of those cows, which are unimpregnated and have not calved, milk has appeared; do thou milk those cows, which are the splendor and glory of the cows and of any embodied existence whatever.' 42. And Dogdo arose and, taking that pail of hers which had a four-fold capacity, she also milked from them the milk which was in them, and a great part of what they gave up to her she had to throw away; and the nature of Zartosht was in that milk.
43. One marvel is this which is manifested in the struggle of the adversary for concealing and spoiling that milk, just as revelation mentions thus: Thereupon, at that time, the demons formed themselves unto an assembly, and the demon of demons growled thus: 'You demons become quite unobservant: that food is really supplied fresh, so that the formation is settled which will extend as far as to that man who will be the righteous Zartosht; which of you will undertake his destruction, all the while that he exists for mankind, so as to make him more contemptibly impotent?' 44. Keshmak, astute in evil, growled thus: 'I will undertake his destruction.' 45. Astute

in evil, he rushed away with thrice fifty of the demons who are Karaps of Keshmak; and that village was partly uprooted and partly destroyed by him, fellow-workers were ruined, an the number of fellow-eaters of broken victuals, attending the great, was not broken up, among whom was he that had repelled his authority.

46. It is declared that, afterwards, Pourushasp asked again for that Hom from Dogdo, and he pounded it, and with that cows' milk, into which the nature of the body of Zartosht had come, he here mingled the guardian spirit of Zartosht, and the nature of the body came at once into union with it.

47. One marvel is this which is declared, that Pourushasp and Dogdo drank up that Hom and milk, when they were mingled together and announced to Ohrmazd; and here occurred a combination of the glory, guardian spirit, and bodily nature of Zartosht into a manchild. 48. And a great wonder is manifested to both of them, through that which revelation mentions thus: Thereupon, both have embraced the first time with desire for a son, and the demons shouted out unto them, in the villainous speech of sinfulness, thus: 'Why shouldst thou act like this, vile Pourushasp?' whereupon they started up like people who are ashamed. 49. A second time they have embraced, and the demons shouted out unto them, in villainous speech; whereupon they started up like people who are ashamed. 50. A third time they have embraced thus, with desire for a son; and the demons shouted out unto them, in villainous speech; whereupon they started up like people who are ashamed. 51. And they spoke with one another about it, and continued at this duty, and accomplished it, saying: 'We will not so stop without accomplishing something, not even though both Rak and Nodar should arrive here together.' 52. Then that manchild who was the righteous Zartosht became complete, and here below there came together the nature of the body, the guardian spirit, and the glory of Zartosht in the womb of his mother.

53. One marvel is this which is declared, that, after the combination of Zartosht in the womb of his mother, the demons strove anew wonderfully to cause the death of Zartosht in his mother's womb, and she who bore him was rendered sickly by them through the sharpest of sharp and afflictive pain, until she wished to ask the wizard physicians for a desirable remedy. 54. And here is manifested a great wonder, just as revelation says: 'It is then a voice of theirs is carried away there to her from the higher region, from Ohrmazd and from the archangels, thus: "Thou damsel who goest! do not proceed thither, because anything of theirs is destruction through wizard medical treatment; for healthfulness wash thy hands thoroughly, and those hands shall take firewood, and upon it thou shalt offer meat for the sake of the infant, thou shalt offer up cows' butter to the fire for his sake; thou shalt likewise heat it at the fire for his sake, and shalt quaff (paimes) it off at the proper time for his sake, and thou wilt become well."' 55. Then at once that damsel washed her hands thoroughly, and she did just as she had heard, and became well.

56. One marvel is this which is manifested to the multitude when three days remained to his coming forth; in the manner of the sun, at the approach of its uprising, when its first advancing twilight is diffused, his body is then announced as revelation says: 'It is then when in those last three nights during which Zartosht was in the womb, where he still subsisted three days till afterwards born, that the village of Pourushasp became all luminous. 57. Then spoke the horse-owners and cattle-owners of the Spitamas, in running away, thus: "It is requisite to be forgiven; the village of Pourushasp, on which that fire is in every crevice, is disturbed by confusion." 58. Then, on running together again, they said: "It is not fully forgiven for the village of Pourushasp; fire is on it in every crevice and it is disturbed by confusion; unto him is born, at his house, a brilliant manchild."'

59. This, too, is one of the wonders, when the report of the marvellousness of the birth of that manchild and of his great glory, is due to statements of Yim and also others, brilliant in carrying on the destiny which had entered them from the sacred beings. 60. Wherein Yim spoke to the demons thus: 'Here below the pure and righteous Zartosht will be born, who will produce for you who are demons that absence of intercession which is prepared for you (that is, he will produce for you a thoroughly-harassed actual inactivity, an absence of intercession so that you are not able to pray on your own account, and no one prays for you).'

61. It is declared that the report about the birth of Zartosht, and concerning his prophesying, is explained (avazandi-hasto) only by the illustrious, such as Yim and Faridoon and many learned people; but the sacred beings are also heard through the tongues of the animals scattered in the world, in order that even that witness shall arise as regards his prophesying. 62. Just like that which is declared, that in the reign of Kay Us there was an ox, and a splendor had come to his body from the sacred beings; and whenever a dispute as to the frontier arose between Iran and Turan, that ox was brought, and the boundary between Iran and Turan was truly shown by him. 63. And because, when an Iranian had to seek a decision as to a Turanian in a dispute and lies occurred, the Turanians were constantly convicted through the showing of the boundary by the ox, and happened to be defeated by the Iranians - and, besides that, their envy also arose as to Kay Us, even of his ownership - therefore, on account of his possession of that wonder, the Turanians proceeded about the smiting and destruction of that ox, and, through their sorcery and witchcraft the mind of Kay Us was disturbed about that ox, and he went to a warrior, whose name was Srito, and ordered him to kill that ox; so that man came to smite the ox. 64. And here is manifested a wonder of importance by that ox, such as revelation mentions thus: 'To him spoke the ox, in grave words, thus: "Thou shouldst not murder me O Srito! thou seventh of those of this race; you will atone for this malice when Zartosht, the most desirous of righteousness among the existences, arrives and proclaims thy bad action in revelation; and the distress in thy soul becomes such as is declared by that passage where it says: 'As death occurs to him, that of Vadak and the like occurs.'"'

65. It is declared that that man, when this wonder was thus seen by him proceeding from the ox, did not kill it, but went back to Kay Us and told him what he had seen. 66. Kay Us then still, on account of the amazing deceitfulness of the demons and wizards ordered the same man to smite that ox; and that man proceeded also again to the ox, and though it was carrying on still much of that talk, he did not lend an ear to it, but killed it.

67. Regarding the sole-created ox, too, it is declared that, on meeting its destruction by the evil spirit, it bellowed thus: 'Though thou thinkest it as to us, O evil spirit, astute in evil! that thou art in every way a winner by destruction, it is not to our destruction thou art even then an attainer in every way (that is, it is not possible for thee so to annihilate that we shall not arise again); even now I proclaim that that man, Zartosht of the Spitamas, will arrive in that last revolution, who will produce distress for the demons, the assistants of the demon, and also the wicked who are bipeds.'

68. Likewise the marvellousness of Zartosht's defeat of the demons, owing to his glory and by means of his sagacity, even before he had come into the world by birth; when Frasiyav the wizard is amazingly distressed through seeking that glory of his by desire of the demons, just as revelation mentions thus: 'Thereupon Frasiyav, the very powerful Turanian, rushed away, O Zartosht of the Spitamas! to the wide-formed ocean a first, a second, and a third time; and he wished to obtain that glory which is specially for those of the countries of Iran, for the born and the unborn, and which is for the righteous one; but he did not attain to that glory.'

69. And this, too, is mentioned, that to all the seven regions the villain Frangrasiyak rushed away, and the glory of Zartosht was sought by him.
70. Here is an enumeration of the worthy lineage of Zartosht: - Zartosht was son of Pourushasp, son of Padiragtaraspo, of Urugadhasp*, of Haekadaspo*, of Kikhshnus*, of Paetrasp*, of Aregadharsn*, of Hardhar*, of Spitam, of Vaedist*, of Nayazem*, of Airik, of Durasrobo, of Manuschihar monarch of Iran, of Manus-khurnar, of Manus-khurnak whom Neroksang implanted in Vizak*, daughter of Airyak*, son of Thritak*, of Bitak*, of Frazusak*, of Zusak*, of Fraguzak*, of Guzak*, daughter of Airik, son of Faridoon monarch of Khvaniras, son of Pur-tora the Aspigan, of Nevak-tora the Aspigan, of Sog-tora the Aspigan, of Bor-tora the Aspigan, of Kardar-tora the Aspigan, of Siyah-tora the Aspigan, of Speto-tora the Aspigan, of Gefar-tora the Aspigan, of Ramak-tora the Aspigan, of Vano-fravisn the Aspigan, of Yim monarch of the seven regions, son of Vivangha, of Ayanghad*, of Ananghad*, son of Hooshang the Peshdadian monarch of the seven regions, son of Fravak, of Siyamak, of Mashye, of Gayomard the first man.

CHAPTER 3. His birth, childhood, and youth till his conference.
1. About the marvellousness which is manifested after the birth of that most auspicious of offsprings from his mother, till his coming to a conference with Ohrmazd.
2. One marvel is this which is declared, that on being born he laughed outright; the seven midwives (dayah), who sat around him, were quite frightened thereby; and those terrified ones spoke thus: 'What was this, on account of grandeur or contempt? when, like the worthy man whose pleasure is due to activity, the man's child so laughs at the birth owing to him.' 3. Pourushasp also spoke thus: 'Bring out this manchild to the sheepskin clothing which is soft; the affair was owing to thee, owing to the virtue of thee who art Dogdo, that the advent of glory and coming of radiance to this manchild was openly seen when he laughed outright at his birth.'
4. One marvel is this which is declared, that Pourushasp afterwards went to a Karap, Durasrobo by name, who was the most renowned for witchcraft in that district, and informed him of the birth of Zartosht and the wonders which were manifested therein; he also brought him to the house for the purpose of seeing Zartosht. 5. That wizard, owing to the coming on of vexation at that glory in Zartosht, desired with evil intention a really mischievous deceit (shedo), to compress with his paws (gav) the tender head of that full-glorious child, to cause his death. 6. And here is manifested a great wonder to the multitude, just as revelation mentions if thus: 'Thereupon the paws of that deadly one (mar) are driven back to behind him (that is, reversed (auskun) backwards); nor ever after did that deadly one become again a devourer of meat with his jaws by means of those paws.' 7. That Karap also, besides that, examined the marks and evil specks on Zartosht; and Pourushasp, in awful alarm as to the dispersion of the emanation of splendour (ap-dihih) from Zartosht, hastened (sarinid) to make Zartosht invisible.
8. One marvel is this which is declared, that the Karap Durasrobo, through witchcraft, cast such fear of Zartosht into the mind of Pourushasp, and so injured the mind of Pourushasp, that, owing only to that very fear as regards himself, he asked the Karap for the death of Zartosht. 9. Also about the mode of putting to death for which Pourushasp, owing to the distraction (vishopisno) by which he becomes helpless, asks Durasrobo; and that Karap is bringing much firewood together, and to shelter (nipayidano) Zartosht amid that firewood, to stir up a fire, and to make if blaze with the wood were the remedy he arranged (virasto); and Pourushasp acted accordingly. 10. And here is manifested a great wonder to the multitude, just as revelation mentions it thus: 'Neither was fire among the vegetation on a tree (that is, it does not come on),

nor has fire seized upon plants; but on rushed, at dawn, that son-loving mother, and she came forth to him intelligently (hushumond), and seizing him, thereby removed him with her right hand aloft as he sat.'

11. One marvel is this which is declared, that after Pourushasp spoke to the Karap Durasrobo about the fire not burning the child, he asked anew about putting Zartosht to death; then to ensconce (nipayidano) Zartosht in a narrow path, and despatch many oxen on that path, so that he may be trampled on by the feet of the oxen at night, were the remedy that Karap proposed (girayido) to Pourushasp; and Pourushasp acted accordingly. 12. Here also is manifested a wonder of grandeur to the multitude, just as revelation mentions: 'It was that ox walked on which had become sorrowful (that is, its sorrow was great owing to another ox) and it was aged and walked before that one (before the leading ox), it also hastened before that other (that is, it stood up before Zartosht), and he was greatly pitied by it for the whole day, so that it kept away the oxen from him, being the first that walked thither and the last that walked away; on rushed at dawn that son-loving mother, forth to him she came intelligently, and seizing him, thereby removed him with her right hand aloft as he sat.'

13. One marvel is this which is declared, that Pourushasp came a second time (idano) to that Karap also about the oxen not trampling on Zartosht, and asked anew about the mode of putting Zartosht to death; then to ensconce Zartosht near a drinking-pool (avkhur) in the domain (gehan) and to drive many horses to that drinking-pool, so that he may be trampled on by the hoofs of the horses, were the substituted remedy that Karap proposed; and Pourushasp acted accordingly. 14. And here is manifested a great wonder to the multitude, just as revelation mentions thus: 'That horse walked on which had become fully-hoofed (that is, its hoofs were very thick); it is yellow-eared and it walks before that one (before the leading horse), and it hastens before that other (that is, it stood up before Zartosht), and was the first that walked on thither, and the last that walked away on rushed at dawn that son-loving mother, forth to him she came intelligently, and seizing him, thereby removed him with her right hand aloft as he sat.'

15. One marvel is this which is declared, that Pourushasp came again to that Karap, spoke also about the horses, too, not trampling on Zartosht, and asked anew as to what may be the mode of putting Zartosht to death; then to have Zartosht carried off into the den (surak) where a wolf's cubs (hunuskan) are slaughtered, so that when the wolf arrives and sees the slaughtered cubs, she will wrathfully growl and mangle Zartosht in revenge for those cubs, was the remedy that Karap proposed; and Pourushasp acted accordingly. 16. And here is manifested a great wonder to the multitude, just as revelation mentions: 'It is when that wolf came on, several Yujyasts, towards Zartosht, the wolf was struck dumb by the assistance of the sacred beings, so that its mouth was down at the cubs, one with the other.'

17. One marvel is this which is declared, that Srosh the righteous and Vohuman proceeded to him, and a woolly (kurusak) sheep was brought by them unto him; the nurses (dayagan) also were terrified, apart from him, the whole night. 18. Then on rushed at dawn that son-loving mother, forwards from the position of that woolly sheep she walked, and she, the mistress of the domain (zan-i gehan), spoke thus: 'Thou runnest on violently (utayuto) in excess; 'for she considered in this way, that 'the wolf is so much better to that son than thou art good to me, when I shall show his bone or blood in thy sight.' 19. Forwards to him has she come intelligently and, seizing him, she thereby removed him, through the grace (dahisno) of the sacred beings, aloft as he sat; and she, the mistress of the domain, spoke thus: 'I shall not give thee up again my son, not even though both Rak and Nodar should arrive here together.'

20. And if is declared that, afterwards, the Karap Durasrobo, with a malicious disciple, came

to the same district and noticed about the advancement of Zartosht; and they saw no means for injuring or putting him to death, but his condition (mindavam) was a marvel as full of vigour as this which is declared, that Bradrok-resh, the Karap, growled thus: - 21. 'Then I, who am the most far-seeing of the people in that district of ours as to witchcraft, see upon their district that well-directing (that is, he understands good commands) produce of development (that is, the increase which continually becomes more, which has come and which will arrive), with good flocks (that is, he understands to keep good sheep), with good herds (that is, he understands to keep a herd which is better than another's), the well-exerting (that is, he understands to do work which is better than another's), well-fighting (that is, he understands to do battle well), and perfectly liberal (that is, he understands to exercise beneficial liberality) bantling (hunusko) of Pourushasp, in the three nights while he was begotten out of his parents. 22. Unto him will Vohuman come in the embodied world (that is, Vohuman will come unto Zartosht), and conducting him unto a conference, his good religion will extend into the seven regions of the earth; and so I shall not even let him produce in his mind (that is, he will not know) where and how I shall murder him; and a token of this matter, that one speaks truly, is this, that I state it beforehand, promptly after the full hearing of the statement of the matter, when you heard this statement.'

23. Pourushasp advanced, conveyed in a four-in-hand chariot; then, on hearing that statement, and when they had heard that statement, Pourushasp started forth, conveyed in that four-in-hand chariot.

24. And Pourushasp spoke to Bradrok-resh, the Karap, thus: 'Bradroh-resh, thou Karap! whatever men they shall behold, cry out when at birth; even the offspring of that secluded person they behold in death, cry out when at birth; but what was that which they beheld at the birth of my son? 25. When at birth he laughed outright; was that also beheld in thy son, when at birth did he laugh outright?

26. When Vohuman comes unto him, into this embodied existence, it is also said by him on his return: "O Pourushasp! where is thy servant?" So, O Karap! concerning him who is my son, it is beheld that he was seen sagaciously by thee.'

27. And when Pourushasp enquired of him thus: 'What was the matter with thee when, through bringing thee unto that son of mine, he was thereby offered; and thou lookedst long up away from him in height, and thou lookedst long down away from him in depth, and thou lookedst long out away from him in different directions?' 28. The Turanian, Bradrok-resh the Karap, spoke in reply thus: 'When through bringing me unto that son was thy offering of him, and I looked long up away from him in height, then the radiance and glory out of him kept together up to the Sun, and through him I have accompanied them on the boundary of its radiance and glory; so that I saw this, that mankind through speaking to the soul may attain to the firmament of the sun; but this, namely, how the routine (dadistano) is in the supreme heaven, was not seen by me. 29. When through bringing me unto that son of thine was thy offering of him, and I looked long down in depth away from thy offering of him, then the radiance and glory out of him kept together unto the sky which is below this earth, and through him to the boundary of its radiance and glory; but this, namely, how the routine is in that sky, was not seen by me. 30. And when through bringing me unto that son of thine was thy offering of him, and I looked long out away from him in different directions, then the radiance and glory from him kept together for adorning this earth, and through him I have accompanied them on the boundary of its radiance and glory; so that I saw this that only from the action of this one the future existence will arise; but the routine of the future existence was not seen by me. 31. This son of thine thinks thus: "I

will make a grander material existence than that of any other;" so he will also make thy spiritual one, where thou goest; and this son of thine will remain in the great protection of Vishtasp, not in thine.'

32. One marvel is this which is declared, that when Zartosht was seven years old, that Durasrobo being joined by Bradrok-resh the Karap at the village of Pourushasp, on account of the little previous seeing of Zartosht by the latter, they saw Zartosht in that neighbourhood when a hut (hadako) was constructed by him with the children; and they sat with evil intention to injure the mind of Zartosht through witchcraft, and for that reason fear and terror were cast by them upon the children. 33. Here a great wonder became manifest to them, owing to the powerful intellect, cautiousness, and practice of Zartosht, just as revelation mentions thus: 'When the other children were excessively terrified at their own silliness of speech, Zartosht did not quite close the eye in his mind as regards them.'

34. One marvel is this which is declared, that when these two Karaps came to the dwelling of Pourushasp he ordered the preparation of food for their eating; and his prepared food is chewed up (fraz khayai-ait), with a gobletful (pur dolako) of mare's milk. 35. He also spoke to Durasrobo thus: 'Thou art the most spirit-worshipping of mankind in our district; do thou worship this of mine.' 36. A great marvel, owing to the sagacity of Zartosht at a childish age, is just as revelation mentions that Zartosht spoke thus: 'I worship this, O father! it is not that which it is necessary for me to worship that he should worship.' 37. And Pourushasp spoke thus: 'It is not that of mine thou worshippest, and it is that of mine he should worship.' 38. As many as three times those persons (gabraan) carried on those assertions; when up stood Zartosht and spoke concerning them, and he broke forth with that eternal statement, namely: 'The righteous I reverence, men or women; the poor I reverence, men or women; not the wicked, men or women; when any one whatever shall join Pourushasp, where he shall be celebrating worship, the worship shall then be suitable to the worshippers, that is, he shall worship that which it is necessary to worship.'

39. One marvel is this which is declared, that afterwards Durasrobo the Karap shouted to Zartosht thus: 'Evil was thy reckoning which, owing to the conduct of fate (bahar), I, the foremost of the existences embodied in Rak and Nodar, bring to thee I am made further worthy where thy fate is carried away from me; now is the joy (parkan) which I convey to him through bringing it on, and this will occur, so that I may observe he will kill thee with the evil eye in the house.' 40. And here is a great wonder which became manifest about Zartosht, in the sagacity of his reply to that deadly one at that childish age, which was just like this which revelation mentions, that Zartosht spoke thus: 'Without the joy of a murderer I observe, with propitiousness and complete mindfulness, that it is thee I notice in that house which is thine.'

41. One marvel is that which, after this reply of Zartosht to Durasrobo, became manifest in that Karap, just as revelation mentions thus: 'The deadly one became disabled and stupefied as long as the milking of ten mares in milk whose milker is only one.'

42. One marvel is this which is declared, that when that wizard emerged from that stupefaction, he then shouted again to Zartosht in the same manner, Zartosht uttered that same reply, and the deadly one became anew disabled and stupefied as long as the milking of twenty mares full of milk whose milker is only one.

43. One marvel is this which is declared, that again when that wizard emerged from that stupefaction; he then shouted to Zartosht in the same manner, Zartosht uttered that same reply, and the deadly one becomes anew disabled and stupefied as long as the milking of thirty mares full of milk whose milker is only one.

44. One marvel is this which is declared, that when that wizard emerged from that

stupefaction, he then grumbled thus: 'Do ye have the horse driven for us, and turn round the chariot wherein you harness it; for really this smiting one (ganak) will destroy me through the arrival of the sacred text and through his possession of authority.' So they had the horse driven, and it was harnessed to the chariot by them.

45. And here is manifested a great wonder to the multitude, just as revelation mentions thus: 'When he had proceeded several Yujyasts in driving, he stopped in his distress through being terrified, and this occurred which I mention for a warning, his semen was expelled, so that it arose in his skin and burst it, and his loin thereby broke from his thigh; he then died outright, then his progeny, and then the offspring of this progeny.'

46. One marvel is this which is declared that, even before the coming of Zartosht to a conference, there is manifested in him a mind which is more capacious than the whole world, and more exalted than every worldly possession, with an understanding whose strength is perfectly selected, an intellect of all-acquiring power, and a sagacity of all-deciding ability; also with the much heedfulness of the kingly glory, and the full desire for righteousness, the efficacious diligence and authority, and even the superiority in mightiness and grandeur of the priestly glory. 47. Also the handsomeness of body and completeness of strength which are in the character of these four classes of his, which are priesthood, warriorship, husbandry, and artisanship; besides a perfect friendship for the sacred beings and the good, and an awful enmity for the demons and the vile. 48. That is the nature by which the habits (dadoih) of mankind and bipeds, the perfection and completeness of the sacred beings through the creativeness of Ohrmazd, and its own commemoration of them are provided. 49. So that the sacred beings shall bring a report, as to his superiority, from every one of those who are and were and will be, and of his coming for reminding us of Ohrmazd and of the lord-and-mastership (ahu-va-radih) of the world, also of the preservation of the creations therein (ayipo-dahisnan), from the destroyer, by the tongue of the many-mannered (kabed-saradaho) sage, the fully-virtuous one of the age producing no harm (avazand-dahig) in the world. 50. And the demons on this account, that this is he whom many Kigs and Karaps have to influence the good to confound and destroy, then also kept their promise and practiced friendship.

51. And on the completion of thirty years beyond his birth, the archangel Vohuman came on in commemoration of Ohrmazd, when he was bringing his Hom-water (maya-i Homigan) from the river Aevatak, just as this which revelation mentions thus: 'When Zartosht came forth to the third effluent (bara-tagisnih), that of the good Daiti he further proceeded through that; and when he marched onwards from that, a man was seen by him, who marched from the southern quarter.

52. That was Vohuman, and it seemed to him that Vohuman was of early form (so that he is more discerning as to a person) and foreseeing (that is, he was beforehand in everything); it seemed to him that Vohuman was as much in height as three men's spears; and it seemed to him, as to Vohuman that a glossy twig (arus tak) was brought by him in his hand, through carrying off which branch the plant was not injured by him; that became the spiritual twig of the religion, and this was indicated by it, that it is necessary to proceed as uninjuriously by the religion.

53. There is some one who says that it became a reminder of the spiritual existence, and this was indicated by it, that it is necessary to proceed as uninjuriously in the world, so that peace may exist with every one.

54. When he came onward to the fourth effluent, as far as the Aushan-rud of the good Daiti (which was the name of it) and he was in it, Zartosht was bringing the Hom-water from the middle of it; and on the ascent Zartosht, bringing his right foot out of the Aushan-rud, covered himself with his clothes, and upon that Vohuman, advancing, joined him in front.

55. And that man enquired of him thus: 'Who art thou; from whom of them art thou?' He replied: 'I am Zartosht of the Spitamas.'
56. The words of Vohuman were: 'O Zartosht of the Spitamas! about what is thy foremost distress (that is, for what is thy need when thou becomest quite distressed); about what is thy foremost endeavour; and for what is the tendency of thy desire (lak kamako-dahisnih)?' 57. The reply of Zartosht was thus: 'About righteousness, I consider my foremost distress; about righteousness my foremost endeavour; and for righteousness the tendency of my desire (that is, my need is for that thing, and I am a distressed seeker of righteousness).'
58. The words of Vohuman were: 'O Zartosht of the Spitamas! that which is righteousness is existing (that is, a real thing is, as it were, that which is righteousness), so that whatever is that which is righteousness is thus what is one's own.' 59. And Zartosht spoke thus: 'That which is righteousness exists, and concerning that I am completely clear and aware; but where and how is that radiance which is that whose arrival is through Vohuman,'
60. And Vohuman spoke to him thus: 'O Zartosht of the Spitamas! deposit this one garment1 which thou carriest, so that we may confer with him by whom thou art produced and by whom I am produced, who is the most propitious of spirits, who is the most beneficent of existences, and who is he that I, who am Vohuman, am testifying (that is I am a reminder of him). 1. M. Molé 1993: vessel.
61. Thereupon, Zartosht thought thus: 'Good is he who is the creator, who is better than this reminder.' 62. Then they proceeded in company, Vohuman and Zartosht; Vohuman first and Zartosht after.

CHAPTER 4. His missions to the Karaps, and Vishtasp's conversion

1. About the marvellousness which is manifested from the first conference onwards till the end of the seventh conference which occurred within the duration of ten years, also his pre-eminence in prophecy in the world, and the acceptance of the religion by the exalted Kay Vishtasp, as happened after the ten years of conference.
2. In the first two years, one marvel is this which is declared, that when he was back from the first conference, he then, by the first command of the lord and creator Ohrmazd, recited the unique formula (ayino) in an assemblage (ram) of Kigs and Karaps, the prophecy of his Mazda-worshipping religion and commemoration of Ohrmazd, as he chanted with a loud voice, and invited mankind to the religion of Ohrmazd. 3. Just as this passage of revelation mentions thus: 'Thereupon, the thorough inspection for this material existence of those with a sacred girdle [[kusti]], provided with dwellings and provided with cattle, was altogether arranged by Zartosht.'
4. And when their announcement (nivedisno) for speaking to be heard was issued, then Zartosht, on becoming exalted, called out unto the embodied world of righteousness to extol righteousness and to scorn the demons. 5. 'The homage of the Mazda-worship of Zartosht, and the ceremonial and obeisance for the archangels are the best for you I assert; and of deprecation (ayazisnih) for the demons next-of-kin marriage is really the best intimation, so that, from the information which is given as to the trustworthiness of a good work, the greatest are the most intimate of them, those of father and daughter, son and she who bore him, and brother and sister.'
6. It is declared that, upon those words, innumerable demon-worshipping Kigs and Karaps have rushed upon Zartosht and strove for his death, just like this which revelation states: - 'It is then a number (mar) have run away who have sat in the vicinity of Tur's progeny (hunusko), the arbitrator; and the shame of the brother of Tur arose, like that of a person whose shame was that they spoke of his next-of-kin marriage so that he might contract it.'
7. This Tur was Aurvaita-dang the Tur, the scanty giver, who was like a great sovereign of

that quarter; many troops and much power were also maintained by him, and the multitude (mar) told him they would seize the great one from him who is little.
8. But the progeny of Aurvaita-dang the Tur, the scanty giver, spoke thus: 'Should we for that speech destroy him, this great one who mingles together those propitious words for us - where we are thus without doubt as to one thing therein, such as next-of-kin marriage, that it is not necessary to contract it - it would make us ever doubtful whether it might be necessary to contract it.'
9. And Aurvaita-dang the Tur, the scanty giver, spoke thus: 'Thou shalt not destroy that man whom mine eyes have seen as the most loving-eyed of the whole embodied existence; he will attain strength, for it has not seemed to me, when thou destroyest him on this account, that wisdom has arisen for a long time; so that no rule (ahanko) of wisdom will arise, in this earth, which is so counseling (hangamanig) as this one is (that is, when they destroy a man who is counseling, wisdom will not arise for a long while).'
10. Aurvaita-dang the Tur, the scanty giver to his own people, also spoke thus: 'For me thou art a pure man who is counseling.'
11. And Zartosht spoke thus: 'I shall not always be that quiet speaker, by whom that I have mentioned is the most propitious thing to be obtained; and of interfering speaking and managing the temper there is a next-of-kin marriage, and the high-priest who has contracted it is to perform the ceremonial.'
12. And here the good Spiritual lordship and mightiness of glory of Zartosht, those which are provided for commemoration of the supreme lord and creator Ohrmazd, are manifested as a great wonder to the multitude, and there is rendered visible the great pre-eminence which is in him as a prophet of the creatures, which for the baseness (nankih) of the deceitful Agash, the secret-moving and deceiving-natured, is the concealed control of a good disposition. 13. Then idleness, like even the habit of fear and nature of apostasy, is an attractor of every one of the multitude, when it extends to much length; little by little, too, that guide and combatant becomes a petitioner for greatness, and it is manifest through that compassion (tang-libbemaih) and superior mindfulness of his, and through the glory of that stout champion, there are much fame and treasure.
14. The nobles of Aurvaita-dang the Tur, the ruler of the land, were angry and clamored for Zartosht's death; but he invited the Kigs and Karaps to the religion of Ohrmazd, just as this passage of revelation states that Zartosht also spoke thus: 'Worldly righteousness, O Aurvaita-dang, thou Tur and scanty giver! is the whole of the worship of the demons and the termination of the Mazda-worship of Zartosht.' 15. And Aurvaita-dang the Tur, the scanty giver spoke thus: 'O Zartosht of the Spitamas! thou shalt not attract me to this evil in which thou really art.'
16. Zartosht also spoke thus: 'Ohrmazd inquired of me thus: "O Zartosht! when thou hast come away to us, among the spiritual lords, who of the people in thy material existence was the protector of the powerful men who are warriors, that was most seeking benefit, most seeking cattle, most extensively associating, most fully-supplying (that is, he gives out most things), and most hospitable (that is, one saw the door of a prince's (khidivo) treasury)?" I replied to him thus: "Aurvaita-dang the Tur, the scanty giver."'
17. 'And he spoke in reply to me thus: " Him, O Zartosht! thou shalt attract, first of the men who are warriors, to thinking about, speaking about, and acting about this religion which is Ohrmazd's and Zartosht's. 18. If you attract him, O Zartosht! and he believes in it and also gives currency to this religion of thine, and sits before thee in discipleship, this that one calls

discipleship of thine he shall undertake, and the religion he hears fully he shall propagate (rubak vabidunyen); he is also ever after, O Zartosht! the first of the men who are warriors, the one most seeking benefit, most seeking cattle, most extensively associating, and most hospitable of those who have yet been born and who will henceforth be born. 19. And if thou do not attract him, O Zartosht! and he does not believe in it, nor gives currency to this religion of thine, nor hears it, nor even sits before thee, nor would sit before thee, so that it obvious to me that he is not attracted, thou shalt speak unto him thus, O Zartosht: 'Thou art a stricken supplicant for righteousness, and a producer of lamentation for the souls of Tanapuhr sinners worthy of death;' for even so it is, and for this reason he becomes worthy of death, because the existence of the religion is known to him." 20. What I tell thee, O Aurvaita-dang, thou Tur and scanty giver! is that thou art a stricken supplicant for righteousness, a producer of lamentation for the souls of Tanapuhr sinners worthy of death.'

21. One prodigy of the demons is specified, who was the enemy of whatever sacred beings there are, a Karap, Vaedvoist by name, of those unsanctified (ayastan) by Ohrmazd. 22. And Ohrmazd spoke thus: 'I so befriend that man, O Zartosht! who is put forward by me over the creatures, whom thou shalt invite (khvanes), I who am Ohrmazd, because I am through righteousness opposed to harm (that is, through virtue I keep harm away from the creatures), and the archangels are opposed to harm.

23. Therefore do thou proceed, O Zartosht! and thou shalt demand from him for me (that is, keep as my property) a hundred youths of vigor (tosh tal), girls, and teams of four horses; so do thou speak to him thus: "O Vedvoist! Ohrmazd demands from thee a hundred youths of vigor, girls, and teams of four horses; if thou givest them to him, splendor and glory are thine through that giving; and if thou dost not give to him, evil destiny is thine through that not-giving.'"

24. Then Zartosht walked on to that Vedvoist of those unsanctified, and spoke to him thus: 'O Vedvoist of the unsanctified! that which Ohrmazd demands from thee is a hundred youths of vigor, girls and teams of four horses; if thou givest them to him, splendor and glory are thine through that giving; and if thou dost not give to him, evil destiny is thine through that not-giving.' 25. And that Karap shouted in reply to Zartosht thus: 'For me there is no more from thee (that is, there is no opulence for me from thy action), nor from Ohrmazd; I am more of a divinity (bagtar) and am more forward in opulence than even Ohrmazd; many droves of a thousand swine are also acquired by me.'

26. On went Zartosht, up to Ohrmazd and up to the archangels, and Zartosht spoke thus: 'O Ohrmazd, propitious spirit, creator of the world of embodied beings, thou righteous one! thus spoke he in reply, to me: "For me there is no more from thee, nor from Ohrmazd; I am more of a divinity than thee or even Ohrmazd, and many droves of a thousand swine are acquired by me.'"

27. And Ohrmazd spoke thus: 'Owing to the splendor and glory of those which are ours, O Zartosht! that man has acquired arrogance (that is, the cattle we produced are the many cattle of his arrogance). 28. This will be his retribution for it then, however, when he does not reach further alive at the end of the third night; in that third night they will have stood aloof from alongside his life (that is, they will have stood away from assisting it); those seven of them who are radiant and bright-eyed (spedo doisar) make him rush up on high, and up there on high he shall be fed upon moldy bread (parnan).'

29. One marvel is the great healthfulness owing to the Hom-water and the bringing of this by Zartosht from the river Daiti, which is manifested when Vohuman was conveying him to the conference.

30. Just as is declared in the words of Ohrmazd to Zartosht thus: 'For them is the Hom-water

which thou bringest, O Zartosht! not for those demon-worshipping people who worship the demons, or for a satisfier of courtesans (geh-vigar); they shall sprinkle it on to that bull thou shalt bring forward, who is a four-year-old of exhausted vigor, black-haired and useful; on drinking up the water, that bull will become quite sound from that infirmity.'

31. Thereupon, Zartosht went on first into the embodied existence, on which dwelt, at the end of Sagastan, that same Parshad whose title was Tora (the Bull). 32. Parshad-tora also spoke to him thus: 'O Zartosht of the Spitamas! give me this Hom-water which thou bringest' 33. And Zartosht spoke thus: 'Do thou praise righteousness, O Parshad-tora! and scorn the demons; also utter the profession of the Mazda-worship of Zartosht among the iniquitous.' 34. It was praised by Parshad-tora, and the demons were scorned by him; yet he did not speak among the iniquitous as to his accepting the Mazda-worship of Zartosht. 35. Forward to him came Zartosht at that praise of righteousness, for him was that Hom-water which Zartosht brought; not for those demon-worshipping people who have worshipped the demons, but for that bull of his which Zartosht brought forward, a four-year-old of exhausted vigor, black-haired and useful; owing to that bringing forward of the water, the bull became quite sound from that infirmity.

36. One marvel is that which is declared regarding the rushing of the evil spirit for the slaughter of Zartosht, just as revelation mentions thus: 'From the northern quarter forth rushed the deadly evil spirit, and thus shouted he, astute in evil, the deadly evil spirit: "Rush on, O fiend! and destroy the righteous Zartosht." 37. On to him they rushed, the fiend, the demon Bud, and secret-moving Pestilence, the deceiver. 38. Zartosht chanted aloud the Ahunwar; the fiend was confounded at that, and away they rushed, the demon Bud and secret-moving Pestilence, the deceiver. 39. And the fiends shouted thus: "Thou art scornfully observing, O evil spirit! (that is, anything to the purpose thou dost not thoroughly observe, and what thou orderest us to do is not possible); the death of him who is Zartosht of the Spitamas is not contemplated by us." 40. Owing to the full glory of the righteous Zartosht, he perceived in his mind thus: "The wicked demons, astute in evil, consult together about my death;" and up stood Zartosht, forth went Zartosht.' 41. Here is manifested a great wonder to the multitude, in that which is mentioned thus: 'And a stone was put forth by the righteous Zartosht, that was held in his hand, and the size of a hut, and which was obtained by him from the creator Ohrmazd, the spiritual Yatha-ahu-vairyo.'

42. And one marvel is this which is manifested not only in the country of Iran to Iranians, but in every land and to every race: the shattering of the demons' bodies through the chanting of the Ahunwar aloud by Zartosht. 43. Just as that which a passage mentions thus: 'I worship the resources of the Kayan glory, with which the righteous Zartosht was associated in thinking about, speaking about, and acting about the religion which was of all embodied existences, the most righteous in righteousness, the most lordly in sovereignty, the most radiant in radiance, and the most glorious in glory. 44. At his appearance the demons have fallen before him, at his appearance their semen (mayagan) also drops, at his appearance the courtesan is also withdrawn by them from mankind; on hearing him they lamented, very violently is it lamented by the demons. 45. By the Ahunwar, which the righteous Zartosht chanted aloud to them, all the demons are seized and buried in the earth, where the complete shattering of their bodies is manifest.' 46. So that, after the shattering of their bodies, it became evident to those in the world that they were not able to do mischief in the bodily form of a demon, and they have been declared of the nature of sacred beings to mankind, but mankind fully understood that they are not sacred beings, but demons.

47. Zartosht revealed (gushufto) to mankind by the word of Ohrmazd, how in this religion

the latter tells in words to Zartosht where and how, in the embodied existence, mankind consider a demon as exalted or as a high-priest, because they are where they say that they must consider some one as high-priest. 48. So Ohrmazd spoke to Zartosht thus: 'How do they who are good people, O Zartosht! consider a demon as exalted? and how are they that even tell a demon thus: "We should accept you," because the demons speak thus: "It will happen to you"?'

49. And Zartosht spoke thus: 'Only for the reason, O Ohrmazd! that people hasten on to that which is a jungly plain without dwellings, where no one resides from the departure of light until sunrise arrives, when it is two Hasars of night, and again silently (agop) from sunset until their returning together when the two Hasars of night are gone, they hear that no work, no men, and no voices of dogs are there. 50. Then they say as to that, on arriving back, thus: "We have consulted with the demons there; when we request (zaem) monarchy (sastarih) and leadership from them, they give them to us; when we request the possession of flocks and opulence from them, they give them to us."'

51. Then Ohrmazd spoke thus: 'How can they do such a thing for them, O Zartosht! (that is, how does it happen that it is continually given by them for those that speak thus: " It happened to us")?'

52. And Zartosht spoke thus: 'They speak variously, O Ohrmazd! as to that generosity; there is one who speaks thus: "I have ever after been possessing more flocks, so long as I am in consultation with the demons;" and there is another who speaks thus: "I have ever after been worse and more ill-fated, so long as we are in consultation with those demons;" according as they possess a full subsistence for themselves from the demons (that is, when they diversely subsist fully on whatever they bespeak from the demons).' 53. Zartosht also spoke thus: 'So they speak about it, O Ohrmazd! thus: "Observe further, where any one of us returns he is either shrunk together (that is, he holds his head down to his chest), or shrunk away (that is, he looks quite aside), or is only pleasantly cast down and, owing to acquiescence in him, the demons tempt (nes,hund) him away out of mankind."'

54. And Ohrmazd spoke thus: 'According to thy wish, do thou, O Zartosht! fully observe thy existence, upwards from the head, downwards from the sole of the foot, and afar on various sides; and thou shouldst beseech before and behind and in every direction, for we are not as to thee as the demons are as to mankind, we give away everything only in invisibility; but the demons, through close connection, when they rush out, tempt only with pleasantness. 55. Even unto thee, O Zartosht! a fiend will rush, a female, golden-bodied and full-bosomed (so that she wears a bodice), and she rushes to request companionship from thee; a female, golden-bodied and full-bosomed, to request conversation from thee, to request cooperation from thee. 56. But thou shouldst not grant her companionship, nor conversation, nor shalt thou prescribe any conduct for her; afterwards, to revert her downwards, thou shalt utter aloud that triumphant saying the Yatha-ahu-vairyo.'

57. Zartosht proceeded to the habitable and friendly world, for the purpose of fully observing that beaten track (khapisno) of the embodied existence; then that fiend came forward when he sat in the vicinity of a garment - that garment which when Vohuman was conveying him to the conference, was deposited by him - a female, golden-bodied and full-bosomed, and companionship, conversation, and cooperation were requested by her from him; she also whined (dandido): 'I am Spandarmad.'

58. And Zartosht spoke thus: 'She who is Spandarmad was fully observed by me in the light of a cloudless day, and that Spandarmad appeared to me fine behind and fine before and fine all round (that is, in all positions she was handsome); do thou turn thy back, and I shall know if thou

art Spandarmad.'
59. And the fiend spoke to him thus: 'O Zartosht of the Spitamas! where we are, those who are females are handsome in front, but frightfully hideous behind; so do not make a demand for my back.' 60. After she had protested a third time, the fiend turned her back, and she was seen by Zartosht behind in the groin; and when matter was exuded, it was full of serpents, toads, lizards, centipedes, and frogs.
61. And that triumphant saying, the Yatha-ahu-vairyo, was uttered aloud by Zartosht; then that fiend was annihilated, and Keshmak the Karap rushed forth. 62. And he grumbled in leaving, thus: 'The misery which is here below is such as I have obtained, because, owing to thee, I thought that thy sacred beings were more joyful than any heroes who through defeat go to hell; I proceed more joyfully than the sacred beings, as regards the life in the body, so that I fully deceive the life in thy body, and thou art fully deceived by me as regards thine.'
63. Zartosht also revealed (gushufto) this secret to mankind, and their knowledge how to test a demon is manifested therein, even by a great wonder of the same nature to mankind: the visible rushing of the demons into the world before Zartosht, and their bodies being afterwards shattered by the loud chanting of revelation by Zartosht from the Avesta announced, which was the acceptance of its truth by the ruler Vishtasp and the people of that time; and if this had not been so, and Vishtasp and those of his time were not accepting the Avesta which was announced by Zartosht in this fashion, through their considering it false, it would not have reached unto us.
64. One marvel is this, with which, too, he who was Zartosht became aware from revelation, about the vileness and perverted religion of Zak of the deadly Karaps of Vishtasp and many other Kays and Karaps who were at the residence of Vishtasp, their combination for the death of Zartosht, the preparation for severe abuse of him to Vishtasp, and influencing Vishtasp for his death by command of Vishtasp, which extends to awful imprisonment and punishment. 65. Afterwards, too, his knowledge about his preservation therefrom, the manifestation of his wondrousness, and the evidence concerning his attainment unto prophesying; also after the continuance of the last questioning of the ten years of conference, his departure alone, by the advice and command of Ohrmazd, to the residence of Vishtasp and the precinct (var) of that terrible conflict. 66. His uttering, on the horse-course (aspanvar) of Vishtasp, a reminder of the power and triumph of Ohrmazd over himself, as he invited Vishtasp to the religion of Ohrmazd; and with great wisdom Vishtasp heard the words of Zartosht, on account of his own complete mindfulness and spiritual knowledge of ritual, and would have asked for an outpouring of prophecy.
67. But thereupon, too - before the words of Zartosht were fully heard by him, and he could have understood the character of Zartosht - owing to the demonizing of the deadly Zak and the rest of those Kigs and Karaps, spoken out with slanderous knowledge and perverse actions to Vishtasp about Zartosht, there then occurred his consignment of Zartosht to that confinement and punishment as stated in the words of Zartosht thus: 'I have spoken about their three inquiries, and I am bound by thirty of them, I with thirty-three fetters of murderers, wicked ones, and demon-worshippers. 68. But the hunger of manhood's inclination violently affected the strength of my legs, but the hunger of manhood's inclination violently affected the force of my arms, but the hunger of manhood's inclination violently affected the hearing of my ears, but the hunger of manhood's inclination violently affected the sight of my eyes, and it would force away my bosom up to my back (so that it would stay behind at my back) through the continuance of that deadly hunger of manhood's inclination.'
69. And here, through the mightiness of Zartosht - who proceeded alone to the terrible

combat with evil, where there became manifest, in the mode which is written, the descent of his life into so much punishment, due to hunger and thirst, heavy fetters, and other misery unto which the strength of human nature is attaining, but unto which if is not destined - is manifested a great wonder to king Vishtasp and his officials, when his full-glorious person was found by them alive in awfulness, imprisonment, and those other transformations (padgastakih) of long-continued starvation.

70. One marvel is this, that the sacred beings contrived, for the sake of (val vahan-i) his preservation from that awfulness, a body possessing life, and on his account it became lifeless and imperceptible; afterwards, in the great session of Vishtasp and the assembly of the world, Zartosht, through the strength and blessedness of the true word, restored the same body anew, like that which is issuing in the statement of the wonder about the splendid horse of Vishtasp.

71. One marvel is his telling and disclosing the thoughts of king Vishtasp and of those of the realm, and many other concealed matters, through spiritual perception.

72. One marvel is several matters of evil deceit (vad gamas) which Zohak had done in Bapel though witchcraft, and mankind had come to idol-worship through that seduction, and its increase was the destruction of the world; but through the triumphant words of the religion, which Zartosht proclaimed opposing it, that witchcraft is all dissipated and disabled.

73. One marvel is this which is manifested, with wonders owing to Zartosht, in controversy about the religion with the famous learned of the realm, among whom, known for learning in the world, are the investigators (girayagano) of the words of speech; and among those things which are more surprisingly controversial are those later (sibastar) words which are to save their creatures by a later religion. 74. Also to proclaim its truth intelligibly, and to make king Vishtasp and those Previously learned men without doubt as to the truth of the religion, the creator Ohrmazd sends some spirits, Vohuman, Ardwahisht, and the propitious fire, as a reminder to Vishtasp about the true prophesying of Zartosht, and the desire of Ohrmazd for the acceptance of the religion of Mazda-worship by Vishtasp and for its propagation in the world.

75. The wondrousness which is manifested to Vishtasp and those of the realm - both through the traveling (vazidano) of those archangels down from the sky to the earth, and in their traveling to the abode of Vishtasp - was like this which revelation mentions thus: 'Then he who is the creator Ohrmazd spoke to them, to Vohuman, Ardwahisht, and also the fire of Ohrmazd, the propitious, thus: "Proceed! you who are archangels, unto the abode of Vishtasp, whose resources (ofzar) are cattle and who is far and widely famed, with a view to his reliance upon this religion (that is, till he shall stand up for this religion); and, as regards the answering words of the righteous Zartosht of the Spitamas, to approve the nature (zag san) of those words." 76. The archangels proceeded unto the abode of Vishtasp, whose resources are cattle and who is far and widely famed; their radiance, in that lofty residence, seemed to him, that Vishtasp, a heaven of complete light, owing to their great power and triumph; this was so that, when he thus looked upon it, the exalted Kay Vishtasp trembled, all his courtiers (pesako) trembled, all his chieftains (pado) were confused, and he of the superior class was like the driver of a chariot-horse.

77. 'And the fire of Ohrmazd spoke, in the words of heroes, thus: "Fear not, for there is no fearing for thee, thou exalted Kay Vishtasp! they have not come for alarming thy abode, as a reminder of the deputed envoys of Arjasp; there have not come, for alarming thy abode, the two Khyons of Arjasp who demand tribute and revenue (sak vabazo); and there has not come, for alarming thy abode, the all-overpowering thief who is an injurer, or the dog who is a highwayman. 78. We are three who have come over (taristo) to thy abode, Vohuman, Ardwahisht, and also the fire of the propitious lord; of these thy knowledge is most wisely most

just. 79. If thou helpest vision, so that it becomes wisdom for thee, the worldly existence requires the good religion of the Mazda-worshippers, which proceeds purely through the recitation which Zartosht of the Spitamas teaches. 80. Do thou chant the Ahunwar, do thou praise perfect righteousness, and utter no worship for the demons! because the desire of Ohrmazd, as regards thee, is for thy reliance upon this religion; it is also the desire of the archangels, and the desire, as regards thee, of the other sacred beings who are beneficent (sapir-dahako) and righteous.

81. "'And as the recompense in this life, if you praise the good and pure religion of the righteous Zartosht of the Spitamas, we will give unto thee a long reign and sovereignty, and the long lifetime of a life of 150 years; we will give unto thee Good Integrity and Rectitude which is long-continued in desire for constantly assisting, good for assistance through constantly assisting, and not passing away and we will give unto thee a son, Peshyotan is his name, he is immortal, and so is undecaying, hungerless, and thirstless, living and predominant in both existences, those of the embodied beings and of the spirits. 82. But, as the recompense in this life, if you do not praise the good and pure religion of the righteous Zartosht of the Spitamas, we will not convey thee up on high, and we will order thine end; the vultures which are mindful of decay will see and eat up those and these of thine, thy blood will reach the ground, and the waters will not reach thy body.'"

83. One marvel is that connected with the confidence (vavari-hastano) of Vishtasp in the religion, even through that occurrence of the speech of the archangels; and, afterwards, the obedience (patyasai?) of his thoughts in the case of the delays through the bloodshed owing to Arjasp the Khyon and his attendant heroes (pas-gurdano) throughout the same Khyons, because of the acceptance of the religion. 84. Also, for the sake of daily and visibly showing to Vishtasp the certified victory over Arjasp and the Khyons, and his own superior position, unceasing rule, splendor, and glory, the creator Ohrmazd sends, at the same time, the angel Neryosang to the abode of Vishtasp, as a reminder for the archangel Ardwahisht to give to Vishtasp to drink of that fountain of life, for looking into the existence of the spirits, the enlightening food by means of which great glory and beauty are seen by Vishtasp.

85. Just as this passage of revelation mentions thus: 'And he who is the creator Ohrmazd spoke to the angel Neryosang thus: "Proceed and travel, O Neryosang the assembler! unto the abode of Vishtasp, whose resources are cattle and who is far and widely famed, and thou shalt say this to Ardwahisht, thus: 'O Ardwahisht! do thou authoritatively take this fine saucer (tasto), which is fully finer than the other saucers that are made (that is, the cup (gam) is as fine as is possible to make for royalty), and carry up to Vishtasp the Hom and Vars (mui) which are for us; and do thou give it unto the ruler Vishtasp to drink up, by whose word it is accepted.'" 86. Ardwahisht authoritatively taking the fine saucer from him, also, thereupon, gave it unto the exalted ruler Kay Vishtasp to drink from; and the ruler of the country (dih), the exalted Kay Vishtasp, lay down when divested of his robes, and he spoke to Hutos thus: "You, O Hutos! are she whom the prompt ability (tezo hunar) of Zartosht of the Spitamas should reach; and through the diligence of the prompt ability of Zartosht of the Spitamas, you would expound the religion of Ohrmazd and Zartosht.'"

87. One marvel is this which is declared, that when Vishtasp, accepting the religion, praises righteousness, the demons in hell are disabled, and the demon Aeshm rushes to the country of the Khyons and to Arjasp, the deadly one of the Khyons, because he was the mightiest of the tyrants at that time; and the most hideous of all, of so many of them in the country of the Khyons, are poured out by him for war.

88. And here, too, is manifested a great wonder also to the host (ram) of Iran who have been

coming there, unto the residence of Arjasp the Khyon, like this which revelation mentions thus: 'Then, just at the time his legion is separately displayed, Aeshm the unredeemable (tanapuhrak) adheres (gerevedo) to him, as being himself without escort (aguroh), and quite opposes (bara sperezedo) him because: " You, who are a Khyon, have become unlucky through want of success after you engage in conflict."' 89. Henceforth, it is not that the victory of Iran has come over foreigners and Khyons - through companionship at the abode of that man who is mightier by the birth of Zartosht of the Spitamas - when that hideous sovereignty of Arjasp, the deadly Khyon, is swallowed up by him (Vishtasp), for the confusion of the deadly species (that is, they are further smitten by him, one through the other; and are swallowed together by him, mutually struggling and through mutually devouring). 90. And apart from him, that bitter and well-hardened Khyon that is quite disabled by him the good Vishtasp, that deadly fiend is disturbed about him of eloquent abilities (Zartosht); and so he grumbled at the hideous sovereignty thus: 'Prompt ability comes into existence and the Khyon came; thereupon prompt ability comes into existence and the Iranian has come.' . . . . . .

CHAPTER 5. Events in the last thirty-five years of his life

1. About the marvellousness which is manifested from the acceptance of the religion by Vishtasp onwards till the departure (vikhezo) of Zartosht, whose guardian spirit is reverenced, to the best existence, when seventy-seven years had elapsed onwards from his birth, forty-seven onwards from his conference, and thirty-five years onwards from the acceptance of the religion by Vishtasp.

2. One marvel is this which is declared that when Zartosht chanted revelation in the abode of Vishtasp, it was manifest to the eye that it is danced to with joyfulness, both by the cattle and beasts of burden, and by the spirit of the fires which are in the abode. 3. By which, too, a great wonder is proclaimed, like this which revelation mentions thus: 'There seemed a righteous joyfulness of all the cattle, beasts of burden, and fires of the place, and there seemed a powerfulness of every kind of well-prepared spirits and of those quitting the abode (man-hishano), "that will make us henceforth powerful through religion," when they fully heard those words which were spoken by the righteous Zartosht of the Spitamas.'

4. And one marvel is the provision, by Zartosht, of the achievement of ordeal, that indicator of the acquitted and incriminated for sentence by the judge, in obscure legal proceedings; of which it is said in revelation there are about (kigun) thirty-three kinds. 5. These, too, the disciples of Zartosht kept in use, after that time, until the collapse of the monarchy of Iran; and the custom of one of them is that of pouring melted metal on the breast, as in the achievement of the saintly (hu-fravardo) Aturpad son of Maraspend, through whose preservation a knowledge about the religion was diffused in the world; and of the manifestation, too, through that great wonder, this is also said, on the same subject, in the good religion, that of those many, when they behold that rite of ordeal, it convinces the wicked ones.

6. One marvel is that which is afterwards manifested, after the former captivity of Zartosht and his speaking about the religion to Vishtasp and those of the realm, such as the acceptance of the religion by Vishtasp and that which Zartosht said to him at his original arrival, as regards the declaration of a ruler's religion, thus: 'Thine is this disposition, and this religion which is calling (khrosako) is a property of that description which thou puttest together, O Kay Vishtasp! so that if thou wilt accept this disposition of thine, thou wilt possess this religion which exists (that is, the learning of learnings), and be the ruler that shall cause its progress; thou wilt possess in this disposition of thine, as it were, a new support (stunako), and any one will uphold thee by upholding it, as thou art the possessor of the support of this religion.' 7. Also the victory of

Vishtasp over Arjasp the Khyon and other foreigners in that awful battle, just as Zartosht explained unto Vishtasp in revelation; and much which is declared by revelation.
8. One marvel is the disclosure by Zartosht, in complete beneficence, medical knowledge, acquaintance with character, and other professional retentiveness (pishako-girukih), secretly and completely of what is necessary for legal knowledge and spiritual perception; also the indication, by revelation, of the rites for driving out pestilence (sego), overpowering the demon and witch, and disabling sorcery and witchcraft. 9. The curing of disease, the counteraction of wolves and noxious creatures, the liberating of rain, and the confining of hail, spiders, locusts, and other terrors of corn and plants and adversaries of animals, by the marvellous rites which are also relating to the worship of Hordad and Amurdad, and many other rites which were kept in use until the collapse of the monarchy of Iran; and there are some which have remained even till now , and are manifested with a trifle of marvellousness by the sacred fires. 10. And the disclosure to mankind of many running waters from marvellous streams (ardaya), and remedies for sickness which are mixed (fargardako) by well-considering physicians; many are spiritual and celestial, gaseous (vayig) and earthy; and the worldly advantage of others, too, is the praise (lafo) which ought to come to one for angelic wisdom.
11. One is the marvel of the Avesta itself, which, according to all the best reports of the world, is a compendium of all the supremest statements of wisdom.
12. One marvel is the coming of this also to Vishtasp, which the archangels announced as a recompense for accepting the religion, as he saw Peshyotan the happy ruler, that immortal and undecaying son, not wanting food, large-bodied, completely strong, fully glorious, mighty, victorious, and resembling the sacred beings; the unique splendour of Peshyotan for the sovereignty of Kangdez in yonder world, as allotted to him by the creator Ohrmazd, is manifested even through that great wonder to the multitude.
CHAPTER 6. Further events till the death of Vishtasp.
1. About the marvellousness which is manifested after the departure (vikhezo) of Zartosht, whose guardian spirit is reverenced, to the best existence, and in the lifetime of Vishtasp.
2. One marvel is this which is declared by revelation, about the provision of a chariot by Srito of the Visraps; this is through a famous wonder and the coming of a report about the marvellousness of that chariot to Vishtasp, Vishtasp's begging that chariot from Srito, and Srito saying in reply to Vishtasp : 'That chariot is for a righteous man, in which the soul of Srito in the lifetime of Srito's body, and that of that man in the lifetime of his body, come visibly together once in the worldly existence.' 3. And the soul of Srito, through the generosity of that Srito, presents that chariot to the eyesight of that man of righteousness; thereby it becomes evident he had seen it, and is told not to act in another manner. 4. The exalted Kay Vishtasp, as becoming from revelation more particularly aware of this marvel about the future at that time, and for the sake of this marvel being published to the worldly existence (gehanigih), and of his becoming more invoking for the supremacy of the Mazda-worshipping religion, became discernible by those of the realm, is sought for, and is most attended.
5. A great wonder became manifest to Vishtasp and those of the world, just as revelation mentions thus: 'Thereupon the archangels are letting forth the soul of that Srito from the light of the supreme heaven, from the light on to the earth created by Ohrmazd; and the soul of Vishtasp proceeded from him into the light to meet it. 6. Vishtasp proceeded on to the propitious south (rapitvino); he was producing more gain than the gainers, and he was more inquisitive than the inquisitive; to all whom he saw he spoke, and unto such as spoke he listened; when he gazed at them looking simultaneously they stood up, and obeisance was offered by them unto the soul and

person of Vishtasp.'
7. Immediately upon that no delay occurred until there came on at a run - besides the soul of Srito of the Visraps - the most horrid (agrandtum) of demons, from the horrid northern quarter of the horrid destroyer (zadar), that was himself black, and his deeds, too, were very black. 8. And as he comes himself, so also he grumbles to the soul of Srito thus: 'Give a maintenance (khvarag) to Vishtasp who is thy driver, for the sake of good fellowship and service, and for that, righteousness is suitable unto a pure one; do not give it as a thing which is protective (that is, do not give it for the sake of worldly gratuity), but for love of the righteousness which is owing to the perfect existences.'
9. When those words were fully heard by Srito of the Visraps, the early bestower (levino-vakhsh), he stood still and so he spoke in words thus: 'For righteousness I give thee, O mighty Kay Vishtasp! this chariot which is without a driver, only for love of the righteousness which is owing to the perfect existences.' 10. As much for righteousness as is best for righteousness, and as much for the soul as is best for the soul, the gift of the whole was secured (that is, its acceptance was announced as often as three times).
11. Then that chariot became two chariots, one spiritual and the other worldly; in the worldly one the exalted Kay Vishtasp traveled forth unto the village of the Nodars in the joyfulness of good thoughts, and in the spiritual one the soul of Srito of the Visraps traveled forth unto the best existence.
12. One marvel is this which is declared that in fifty-seven years onwards from the acceptance of the religion by Zartosht, the arrival of the religion is published in the seven regions; and within the lifetime of Vishtasp, the circumstance (aedunoih) is manifested by the coming of some from other regions to Frashostar of the Hvobas for enquiry about the religion, even as revelation mentions thus: 'Two whose names are thus, Spitois and Arezraspo, who have hastened unto Frashostar of the Hvobas in search of wisdom.'
13. Thus much splendour and wonder of Vishtasp and those of the realm regarding Zartosht, and thus much due to the coming of the archangels from the sky to the earth before Vishtasp, as evidence about the true prophesying of Zartosht; and that, too, about Peshyotan, the chariot of Srito, and other subjects seen written above, are declared by the Avesta, which is the same that they accepted from Zartosht, as the culmination (avariganih) of Ohrmazd's words. 14. And if this splendour, glory, and wonder that are written above as regards what those learned men of the realm saw - which are in the statement revealed by the Avesta - had not occurred, king Vishtasp and those learned men of the realm Would not have seen what this Avesta had revealed to them - which was thus much splendour and wonder reported by it to them - and not one word about leaving its preservation to us would be annexed.
CHAPTER 7. Further events till end of Sasanian monarchy
1. About the marvellousness which is manifested after the time of Vishtasp until the collapse (hangaftano) of the sovereignty of Iran.
2. There is marvellousness which is manifested after Vishtasp until the collapse of the sovereignty of Iran, apart from the blessedness of ordeal, the accomplishment of other Avestic rites, the great power over the sacred fires, and many other religious observances which were connected with the disciples of Zartosht.
3. Even after the devastation which happened owing to Alexander, those who were rulers after him brought back much to the collection from a scattered state; and there are some who have ordered the keeping of it in the treasury of Shapan.
4. Likewise there is to be brought forward what there is concerning the names of rulers and

high-priests, such as arrive for it at times and period which are each consecutive, as organizers of the religion and the world; also of the tyrant or apostate, who is manifest at various periods, for the disturbance of the religion and monarchy and the penance of the world, with the coming of the penitential one.

5. Such as Vohuman, son of Spend-dad, of the rulers, about whom it says even this in the Avesta, that he is Vohuman, the just, who is the most efficient of the assembly of Mazda-worshippers. 6. And Senov of the high-priests, as about him it says even this: ' The religion becomes a hundred years old when Senov is born, and two hundred years when he passes away; he was also the first Mazda-worshipper with a life of a hundred years, and who walks forth upon this earth with a hundred disciples.'

7. Also Alexander of the devastators, as it says even this of him in revelation, that in those three winters, which are of like purpose (ham-ayazako), that Aeshm would set up a deadly king in the impenitent world, who is the evil-destined Alexander.

8. And of the high-priests are Arezvak, the interpretation of whose name is 'the pure word; Srutvok-spadak, the interpretation of whose name is 'the propitious recitation;' Zrayang,hau, the interpretation of whose name is 'the ocean existence;' and Spento-khratvau, the interpretation of whose name is 'the propitious wisdom.' 9. Because it says even this about them, namely: 'I mention thy manifestation, and also the tokens of its publicity when this religion of thy Mazda-worshippers becomes four hundred years old; in this law benightedness (lelyaih) arises, and the embodied existences see the manifestation through calculation of the planets and also the stars; and whoever, too, are mine are so for a century, through the average opinion of thirty medium winters for a man; and the righteous Arezvak and those three others are they of the most righteous existences, over whom they are the most masterly and most authoritative in that time.'

10. And this, too, that they who glorify the religion of the Mazda-worshippers in the fifth and sixth centuries are they; and no persons save their souls, except those who remain for the arrival of the four interpretations that arise through the authority of these four individuals, Arezvak, Sruto-spadhau, Zrayang,hau, and Spento-khratvau who, all four of them, seek their thoughts, words, and deeds in the sacred text (mansar).

11. Also Rashn-resh is the apostate of that time, as some one says unto Rashn, one of the sacred beings, and about many besides this one, thus: 'All who are creatures of the beneficent spirit are distressed by their persecution, but put trust in those men, Arezvak and those three others.'

12. And of the organizers of the period is Artakhshatar, son of Papak, as it says even this about him, namely: 'Which is that ruler who is powerful, more striving than the Kayans, and mighty, an embodiment of the sacred commandments and awfully armed; in whose abode Aharisvang, the virtuous and radiant, walks forth in maiden form, beneficent and very strong, well-formed, high-girded, and truthful, of illustrious race and noble? 13. Whoever it is that, on the occurrence of strife, seeks prosperity for himself with his own arm; whoever it is that, on the occurrence of strife, encounters the enemies with his own arm.'

14. Tanvasar is also for his assistance, as it says this, too, about them: 'Zartosht asked again thus: "Who is he who is the most salutary for a country, which the demons have exhausted of everything virtuous, over which his authority is brought and which is wicked and teaching falsehood?" 15. Ohrmazd spoke thus: "An autocrat (sastar), to cure a country, who has not gone mad (that is, he does not annoy the good) and is well-directing (that is, he gives virtuous commands), who is also of noble race, and likewise a priest who is acquainted with war, of a famous province, and righteous, are most salutary for that country. 16. And I tell thee this, that

the apostasy of destruction is just like the four-legged wolf which the world gives up to running astray (vardah-takhshishnih) (that is, owing to its action they are leading it off as astray; which is so that even he who is not opulent is rendered sickly, that they (the apostates) may take away his things by the hand of the assassin (khunyan); and they shall lead the world, the dwelling for his residence, into wandering. 17. But that wicked (avaruno) strife descended upon that country, besides that wicked demon-worship, besides that wicked slander; and not even that wicked strife, nor that wicked demon-worship, nor that wicked slander, is dissipated from that country until the time when they attach the grant of approval to him, the spiritual leader, the eloquent (pur-guftar), truthful-speaking, and righteous Tanvasar. 18. And it is when they grant approval to the spiritual leader, the truthful speaker of eloquence, the righteous Tanvasar, that those of the country obtain redress (beshazaganih) when they seek it, and no deviation (anayuinakoih) from the religion of Zartosht.'"

19. As to the nature of the questions and statements of the organizer of the religion, Aturpad son of Maraspend, about the connection of the glory with the race, it also says this, that 'though righteousness may arise from the statements and prosperity of the Turanians when extracted by questions, it is said that its acceptance occurs there through complete mindfulness; they benefit the embodied world of righteousness, and produce distress for the fiend; in like manner, they rely upon Vohuman, and Zartosht is their delight through the report of the birth of Zartosht from us who are archangels. 20. This liberality for thee is from us who are archangels, and Aturpad, the very best well-destined man arose; and this, too, do thou say about him, that it is the steel age in which that man, the organizer of development and organizer of righteousness, Aturpad son of Maraspend, of the convocation, begets Avarethrabau.'

21. This Avarethrabau, too, is an organizer whose righteous guardian spirit we reverence, and in memory of Manuschihar, the well-destined, and a progenitor of Aturpad, it says that 'only from him comes Avarethrabau;' and then also arises this one of the adversaries of the religion, the apostate of apostates, whom they have even called the Mazdak-like (Mazdagig-ich). 22. As it says this, too, about them, namely: 'This religion of mine thou dost survey with thoughts of spiritual life, thou dost very thoroughly inspect it, O Zartosht! when many, aware of apostates, call the performance of righteousness and even the priesthood innocence, and few are frank and practising it.' 23. In the revelation of the Mazda-worshippers is this, namely: 'Thoroughly look into revelation, and seek a remedy for them and any whatever of them who have become disturbing in the embodied existence, and uncaptivated by the orthodox (ayin-aumond) righteousness which is owing to the perfect existences; and so they divide the religion of the Mazda-worshippers through division of race, they speak regarding the action of their own followers, and give the endowment to their own. 24. They grant supplies of food, so that they may say the food is proportional to the hunger; they speak of procreation, and say that they say lineage is through the mothers; and they approve of wolfishness, so that they would act something like wolves in the performance of gratifying their desires, like that of the wolf's progeny behind the mother. 25. Moreover, they form their lineage through the mothers; buying their women as sheep, they shall carry off for profit even that son or brother who is the progeny, those that we have produced for your companionship; you are not predominant, but have remained in companionship; you do not even believe them, but you do not establish an ordeal, although it is evident that you will be acquitted; they lie even to their children, so that the advance of the promise-breaker is through them, and even in their own persons.'

26. Here it speaks about the organization of the religion by the glorified Khosraw, son of Kayad, thus: 'Upon their lingering behind, a man is produced who is righteous, the Glorified one,

an approver (khenidar) of speech who is wise, whom the convocation, on hearing the words that he utters, speaks of as a high-priest; that is when he gives out penance (sroshigih), so that he may effect the punishment of sinners. 27. The constant outpouring of perplexity (pech sharidan) by the perverters is the fear of that hero, as regards that convocation, when he casts them forth by expulsion from the vicinity, so that he may make them extinguished very quickly; owing to that, they, whose producer is even he who is a person destroying the righteous man, become gloomy on account of the Glorified one, through his smiting the spiritual life of apostasy; just as now, when he who is gloomy, and of scattered intellect, is gloomy owing to you of the Spitamas.' 28. This, too, it states, namely: 'In every way, I tell thee, O Zartosht of the Spitamas! that their time is mistrustful (avavar) as to him who is an open friend, and most deceitful both to the wicked and the righteous; the Glorified one is a controller (ayukhtar) exalting the creatures, and whoever is possessing the creatures of the righteous ones, so that he remains again at work in the doings of the Glorified one, is he who is a combiner of the actions and an utterer of the true replies of that Glorified one.'

29. And about the occurrence of a symptom of the devastators of the sovereignty and religion of the country of Iran one wonder, which is associated with the religion, is even this which it mentions thus: 'Thereupon, when the first symptom of a ravager of the country occurs, O righteous Zartosht! then the more aggressive and more unmerciful in malice becomes the tyrant of the country, and through him, too, they ravage (reshend) the house, through him the village, through him the community, through him the province, and through him even the whole of that manifestation in the country of any teaching whatever that occurs through the ravager of the country; and so the country should keep a man who is observant and learned on the watch, because information is in his mind. 30. Thereupon, when the second symptom of a ravager of the country occurs, &c. . . . . 31. Thereupon, when the third symptom of a ravager of the country occurs, the priestly people are disturbing the tradition, so that they speak nothing wisely; it is even on this account they do not accept them, and it is not when one speaks truly that the ravager of the country believes them, and through him, too, they ravage the house, through him the village, through him the community, through him the province, and through him even the whole of that manifestation in the country of any teaching whatever that occurs through the ravager of the country; and so, too, the country should keep a man who is observant and learned on the watch, because information is in his mind. 32. Thereupon, when the fourth symptom of a ravager of the country occurs, it upsets the replenishment of the fires, and upsets those men of the righteous, so that they shall not undertake the care of them; and thus they shall not convey the holy-water to him who is a priestly authority, so that they may not produce the seizing upon the stipend of the priestly authorities by him who is the ravager of the country; through him, too, they ravage the house, through him the village, through him the community, through him the province, and through him even the whole of that manifestation in the country of any teaching whatever that occurs through the ravager of the country; and so, too, the country should keep a man who is observant and learned on the watch, because information is in his mind,'

33. About the collapse of the sovereignty of Iran, it also states this, namely: 'That very villain (mar), O Zartosht! brings those provinces on to running astray, so that he may make those quite dissevered which constitute the existence of that powerful sovereignty; and then he is a thorough assailant of the righteous, then he is an assailant of the righteous with eagerness. 34. That same deadly one (mar), O Zartosht! does not continue living long afterwards; moreover his offspring disappear (that is, they perish utterly); but his soul falls to the bottom of the gloomy existence which is horrible hell, and upon their bodies every kind of unseemly unhappiness comes from

themselves, owing to their own actions when they give approval to the imprisonment of a guardian of spiritual affairs who is eloquent, true-speaking, and righteous. 35. Against that deadly one he contends, O Zartosht! for the spiritual lordship and priestly authority that I approve as good for the whole embodied existence; also against the preparation of a decree to produce evil decisions, and against the dismissal of litigants, whether heterodox or orthodox, who are of a family of serfs of a far-situated village and are making petitions.'

36. 'And as to the land, too, over which he wanders, the evil spirit utterly devastates their country through pestilence and other misery; and, moreover, strife which is tormenting falls upon that country, besides demon-worship which is iniquitous, and besides slander which is iniquitous. 37. And the strife which is iniquitous is not to be dissipated (apasi-aitano) from that country, nor the demon-worshippers who are iniquitous, nor the slander which is iniquitous, before the time when they give approval to him, to the priest who is a guardian of spiritual affairs, who is eloquent, true-speaking, and righteous; and it is when they give him approval, that they obtain healthfulness for their country when they pray for it, and not irregularly from him, O Zartosht!'

38. And this which is recounted is a statement that is execrated (nafrig-aito) by many, details from the Avesta as to occurrences that will arise after Vishtasp until the dispersion (angavishno) of the sovereignty of Iran from the country of Iran; it is also declared that this which is written happened to the knowledge of those of the world. 39. This, too, is about the evidence of the above:- 'And if this which is declared from the Avesta, as to what happens after Kay Vishtasp until the end of the sovereignty of Iran, should not have happened, and it being the pre-eminence of the Avesta which really became this present treasure, it thereby ensues, owing to its position in that former, and the manifest absence of the destruction of those rulers and high-priests from Vishtasp onwards in this latter, that it could not be connected with us.'

CHAPTER 8. Further events till end of Zartosht's millennium.

1. About the marvellousness which is manifested and is openly specified after the collapsing of the sovereignty of Iran and the country of Iran; also the end of the millennium of Zartosht and the arrival of Ushedar the descendant of Zartosht.

2. There is this marvellousness, really overthrowing the blessedness of the knowledge of former government, revealed by the Avesta about the ninth and tenth centuries, that which is an indicator of circumstances (aedunoih) now visible, such as the dispersion of the sovereignty of Iran from the country of Iran, the disturbance of just law and custom, the predominance of those with dishevelled hair, and the haughty profession of ecclesiastics. 3. Also the collection and even connection of all their four systems of belief (vavari-hastano) together for the upper rank; the coming of one working with the sacred beings to the inferior, the transient, and the captive of the period; and the dispersion and downfall of dependent and public men in their time.

4. The disappearance of a disposition for wisdom from the foreigners in the countries of Iran, which is an indication of shame at the truth of the religion and at the praise, peace, liberality, and other goodness whose provision has lodgement in a disposition for wisdom. 5. Also the abundance of the decisions of apostasy, the falsehood, deceit, slander, quarrelsomeness, fraudulence, ingratitude, discord, stinginess, and other vileness whose real connection is a disposition to devour, neglecting heedfulness for the archangels of fire, water, and worldly existence. 6. The oppressiveness of infidelity and idol-worship, the scarcity of freedom, the extreme predominance of avarice in the individuals (tano) of mankind, the plenitude of different opinions about witchcraft, and the much inclination of many for paralyzing the religion of the sacred beings.

7. The annihilation of the sovereignty of mankind one over the other, the desolation, of localities and settlements by severe actual distress, and the evil foreign potentates who are, one after the other, scattering the valiant; the destruction among cattle arid the defilement of the spirit of enjoyment, owing to the lodgement of lamentation and weeping in the countries of Iran, the clamour of the demon-worshipper in the country, and the unobtainable stature, nonexistent strength, blighted destiny, and short life of mankind. 8. Also the abundance of ordinances (ayino) of various descriptions, the approval of the apostate among tyrants and the non-approval of the Zoti who is well-disposed and wise, the coming of the Zoti to want, and all the other adversity, disruption, and running astray which are overpowering even in districts and localities of the countries of Iran.

9. The maintenance of no ritual (apandih) of the religion of the sacred beings; the weakness, suffering, and evil habits of those of the good religion; the lamentation and recantation (khustukih) of the upholders of the religion; and the wickedness and extermination of good works in most of the countries of Iran. 10. Also much other misery in these two centuries is recounted in the Avesta, which passed away with them and is also now so visible therein, and manifestly occurs in them.

10. This, too, is a statement (nisang-1) as to them, which revelation mentions thus: 'That is the age mingled with iron (that is, from every side they perceive it is of iron) in which they bring forth into life him who is a sturdy praying apostate. 12. This is their sturdiness, that their approval is unobservant of both doctrines (ainako); and this is their praying, that whenever it is possible for them they shall cause misery to others; also when an old man publicly advances into a crowd (galako) of youths, owing to the evil times in which that man who is learned is born, they are unfriendly to him (that is, they are no friends of the high-priests of the priestly assembly). 13. They are freely speaking (that is, they utter phrases smoothly), they are wicked and are fully maliciously talking, so that they shall make the statements of priests and high-priests useless; they also tear asunder the spiritual lordship and priestly authority, and shall bring the ruler and priestly authority into evil behaviour as vicious, but they bring together those who are singular. 14. Anything they say is always mischief (agih), and that district which had a judge they cast into the smiting precinct, into hell; it is misery without any intermission they shall inflict therein, till they attain unto damnation (darvandih) through the recitation they persevere in, both he who is the evil progeny disseminated by the apostate and he who is the villainous wolf full of disaster and full of depravity.'

15. 'Here below they fight, the friend with him who is a friend, they also defraud (zivend) him of his own work (that is, whenever it is possible for them, they shall seize upon his property), and they give it to him from whom they obtain prosperity in return; if not, they seek him who is acting as a confederate (nishin-gun), and they make that other one defraud the poor man (so that they shall seize upon his property); they also cheat him when he shall make complaint. 16. I shall not again produce such for thee, no friend here for him who is a friend, no brother for him who is a brother, no son for him who is a father, nor yet a father for him who is a son; admonished, but not convinced, they become the abode of the will of the place, so that they subsist in every single place where it is necessary for them to be, in each that is necessary for them they march on together, and on the way they reflect upon the path of blessedness and the manifold learning they utter owing to knowledge of me.'

17. 'These three, our increase, learning, and reward, we fully understand through the ascendancy of him who is ignoble, and through the downfall of him who is noble and superior to him of little thorough instruction who, in every thing, will be at the foot of the tyrant. 18.

Thinking of a priest one becomes spiritual, thinking of a tyrant one becomes a Kavig; a demon in disposition is an incipient demon, a Kavig in disposition is himself attracted towards a youth.'
19. Then, when character and wisdom recede from the countries of Iran (that is, they depart), so that destitution and also winter, produced by demons who are worshipping the demon, rush together from the vicinity of disaster (voighn) on to the countries of Iran, where even rain becomes scanty and pestilence is secretly advancing and deceiving, so that deaths become numerous; thus even he of perverted wisdom, who is wicked, and the apostate also, who is unrighteous, rush together in companionship. 20. As what one says they all exclaim thus: 'Consume and destroy, O ruler! for it is to be consumed and destroyed by thee; destroy even the fire, consume even as food those who are the protection of the association enforcing religious obedience, and those leading on the poor man of the righteous dispensation by their guidance.'
21. So that they shall make him thoroughly detached and smite him; likewise wisdom is the wealth they bring him, and it is when property is being carried off by them, that the wisdom conveyed by them arises.
22. 'And in that age, O righteous one of the Spitamas! the coming of my desire is not purely for thee, nor is a thorough belief of the departure of life, so that the bringing and conducting of a speaker of promises (mitragov) is not necessary; those of the perfect apostate injure this discourse of thine, the Avesta and Zand, so that they shall make it thoroughly weak; and those of the perfect apostate harass their own souls, for love of the wealth which he produced.'
23. And about the ninth and tenth centuries this also it says, that, 'as that age proceeds, this is what occurs, O Zartosht of the Spitamas! when many apostates utter the righteousness of priestly instruction and authority, which is wickedness towards me, they cause begging for water, they wither vegetation, and they put down all excellence which is due to the manifestation of righteousness.'
24. Again Zartosht enquired of him thus: 'What do they so produce by that, O Ohrmazd! when they cause begging for water, they wither vegetation, and they put down all excellence due to the manifestation of righteousness?' 25. And Ohrmazd spoke thus: 'They so produce those things among them, O Zartosht! when they mention a greater reward for bantlings and relations than that of their own souls (that is, they talk more concerning their allowance, where it is that for their own). 26. Moreover they give to the Kigs and Karaps, for some repute with the shepherd people of the husbandman, and with the swift-horsed people of the warrior, as though they would provide us here below with a large share of meat, that they would make our privilege, just as we here supply him with meal whom we render greatly precious. 27. The property of even a wicked man here below, O Zartosht! in the average opinion among the disorganized (anarastano) is a dignified provision (that is, we form a strong opinion, the approval of which is more to be asserted as being the opinion of a poor righteous man, about a worthy righteous man whose manifest righteousness is a homage (franamishno) to duty and good works).'
28. Again he enquired of him thus: 'Is there so perfect a manifestation here below, in the age of the worldly existence of the religion of the Mazda-worshippers (that is, is there a lodgement of the religion of the Mazda-worshippers in any one)?' 29. And Ohrmazd spoke thus: 'It is so, among those men of mine, O Zartosht! for here below there are priests who are eloquent, and they, too, are men voluble and requisite in the embodied existence, all-beneficent and producing the destruction of harm and the wizard; the people of the wicked tyrant say also regarding them, that, excepting thee, O Zartosht they rightly practise righteousness more largely more powerfully, and more volubly. 30. Blind are those of the fiend, who are consulting with thee and are unaware of the tyrant; and observant are also those of the fiend who consult with them and

think of their intelligence, and oppose the imbecile (anakasih-aumond) apostate who is near them, so that they say this, namely: "As to this which thou tellest us, it is evidently not so as thou sayest," of which they speak thus: "This duty of thy man is not mine (that is, it is not necessary for me to perform) nor thine (that is, it is not necessary even for thee to perform), because it is not this which is righteousness (that is, not a good work)." 31. For this one is produced for these words and thoughts of thine, of whom thou, too, art aware, he who is whatever is here below of Ushedar of thoughtful controversy, O Zartosht of the Spitamas! for he brings into notice, through the intermingling of his own soul, him who is righteous, or has not become so.'

32. This, too, he says, namely: 'Of those, O Zartosht of the Spitamas! who come in the ninth and tenth centuries, I tell thee that they are of the fiend of Greed (Azi); it is in her womb that they are to be fashioned, they who assist those who would be vicious, through pre-eminence in leadership, or through excellence in subserviency.'

33. And this, too, it says about them: 'Those men are much to be destroyed;' so it is said by Ohrmazd that 'these who are righteous, who carry away a corpse in this world, distress their fire, according to every high-priest, and even long-flowing water; their bodies, which are really cesspools of a terrible character, become very assisting for the tormentors whose corpses are grievously wicked. 34. Concerning them I tell thee, O Zartosht of the Spitamas! that, in the ninth and tenth centuries, there come those who are the brood of the fiend and the wound-producer (reshgar) of the evil spirit; even one of them is more to be destroyed than ten demon-worshippers; they also produce extermination for these who are mine, for these of my religion, whom they call a provision for destruction (that is, when it is possible to live in our way, and ours are wicked, they diminish in superiority). 35. Even the iniquity that they shall commit in leadership and subserviency, the sin which is smiting thee, they call a trifle (khalaho), O pure one of the Spitamas! and the smiter, they say, is he whom these of thy religion of Mazda-worshippers smite. 36. Besides thee, O Zartosht! they distress those duties, too, which are to be acquired by thy people (lagano); they think scornfully of this ceremonial of thine, scornfully of thy worship, O Zartosht! and they think scornfully of both the two blessed utterances, the Avesta and Zand, which were proclaimed to thee by me who am the most propitious of spirits. 37. They foster villainous outrage, and they say the best work for mankind is immoderate fighting whose joyfulness is due to actions that are villainous; those, too, that they exterminate are the existences due to the spirits, they exterminate their own souls, they exterminate the embodied existences of the world; and they produce lamentation for the soul, and even the religion, as regards what is the mode of controlling orthodox people together with the iniquitous of the same period.'

38. And this, too, it says, that Zartosht enquired of Ohrmazd thus: 'So what shall we prescribe for those who are not capable, through being poor (that is, they have no means), nor have they troops, nor a protector over them, and they have many persecutors?' 39. And Ohrmazd spoke thus: 'The strong-minded man, through understanding, is a token of the development of those who, not being in the army, are capable; their persecutors also are many, and the passing over of authority is owing to the iniquitous of the same period.'

40. This, too, it says, that Zartosht enquired thus: 'Is he, O Ohrmazd! who is a Kay or a Karap, or he who is a most evil ruler in authority, mingled again with the good?' 41. And Ohrmazd spoke thus: 'Even he.'

42. Zartosht also enquired thus: 'Is he, too, O Ohrmazd! who is one of those of the good sovereignty, mingled again with the good; or these, such as the Kaisar and Khakan?' 43. And Ohrmazd spoke thus: 'Even that former, O Zartosht!'

44. About the same iniquitous this, too, he says, namely: 'When they are aware and understand about the sayings (galimako) due to righteousness, they are pleased, so that a bribe seems better to them than duty and good works; they love the darkness rather than light, the existence they love is the worst existence rather than the best existence, and they promote difficulty. 45. Concerning them, too, I tell thee that they are more to be destroyed than the leaping (shaspo) serpent which is like a wolf or a lion, and they ever advance in malice and persecution from that time till when that man arrives who is Chitro-mehono the righteous, with the victorious club. 46. He has marched with fifty triplets of men who are disciples, powerful and tall, looking after duties and ordinances, wide-shouldered, stout-armed, and very hairy (kabed-milih), so that their appearance is rough and of a black colour, wherefore the demon and the iniquity proceeding from him fear them. 47. He also smites the evil spirit, together with his creatures; and those three manifest branches, that worship the fiend with simultaneous worship, are really these who march for eminent service on horses, even the Turkish demons with dishevelled hair, the Arab, and also Shedaspo the ecclesiastical Aruman.

48. 'And he has then to attract men, contented and discontented, mostly through the incentive of duty; he who is not contented (that is, not agreeing with what he says) contentedly pays respect to him, O Zartosht! (so that he brings him into the religion). 49. Likewise, through that club, he makes one press in the same manner; so that one is distressed by his hand to hold others in contempt, through the valiant arm and through the youthful bodily organs. 50. And he attaches power and triumph to his religion of Ohrmazd, and through that power and triumph they become ever respected thenceforth, when those arrive who are the sons of Zartosht, who shall produce the renovation in an existence undecaying and immortal, hungerless and thirstless, the long-continued perpetuity including all.'

51. And about the separation (burinako) of the ten centuries in the one millennium of Zartosht, and the tidings of Ushedar, son of Zartosht, it says also this, namely: 'When that century fully elapses which is the first of the religion of the Mazda-worshippers, from the time when Zartosht came forward to his conference, what is the separation of this first century?' 52. And Ohrmazd spoke thus: 'The sun conceals itself.' 53. 'What is the separation after the second, third, fourth, fifth, sixth, seventh, eighth, ninth, or tenth century?' 54. And Ohrmazd spoke thus: 'The sun conceals itself.'

55. Then, when thirty winters of the tenth century are unelapsed (that is, thirty winters are remaining) a maiden, who is Shemig-abu, walks up to the water; she that is the mother of that famous Ushedar, and her former lineage is from Vohu-roko-i Frahanyan in the family of Isadvastar, the son of Zartosht that is brought forth by Arang. 56. Then she sits in that water and drinks it, and she kindles in a high degree those germs which were the third of the last that the righteous Zartosht was dropping forth originally, and they introduce that son whose name is the Developer of Righteousness. 57. Though she is fifteen years old, the girl (kanig) has not before that associated with men; nor afterwards, when she becomes pregnant, has she done so before the time when she gives birth.

58. When that man becomes thirty years old, the sun stands still in the zenith (balisto) of the sky for the duration of ten days and ten nights, and it arrives again at that place where it was first appointed by allotment, where it occupies one finger-breadth out of the four finger-breadths, and it shines over all the regions which are seven. 59. So, too, O Zartosht! of them themselves, their declaration is thus, that they know that the separation of the millennium, which this religion has heard about by listening, is thus; and of those who do not even then know, that it is something which is different.

60. Then, when that man becomes thirty years old, he confers with the archangels, the good rulers and good providers; on the morrow, in the daylight of the day, it is moreover manifest, when the embodied existence is thus undistressed - without a Kay and without a Karap (that is, not deaf and blind to the affairs of the sacred beings), and is to be appropriated (that is, has not made its own self apart from the affairs of the sacred beings), and is produced full of life - that it has become extending (valan), and remains again great in various places in Eranvej where the good Daiti is.
61. These are the characteristics as regards the two centuries which are the ninth and tenth; the accuracy of what was to come has continued and this has happened, and both are declared as regards the accuracy which is stated on evidence as to what will happen.
CHAPTER 9. Ushedar's millennium.
1. About the marvellousness which is after the end of the millennium of Zartosht and the arrival of Ushedar, until the end of the millennium of Ushedar and the arrival of Ushedarmah; and as to tidings of the same period.
2. The marvellousness of Ushedar as to birth, glory of person, sayings and actions; the standing of the sun ten days amid the sky; the perishing of the fiend of the four-legged race; the production of a three-spring cloudless influence for vegetation; the weakening of superfluity and destitution; the extreme strengthening of alliance; the gratification due to the good friendship of foreigners; the great increase of the wisdom of religion; and the praise of Ushedar's smiting with a serpent-scourge of several kinds in the religion of the Mazda-worshippers.
3. The mightiness of the resources in the fifth century of the same millennium; the manifestation of the wizard Mahrkus for seven years, in the year which is reported in all the regions which are seven; the coming on and arrival of the winter of Mahrkus, the perishing of most of mankind and animals within three winters and in the fourth, through the awfulness of those winters and the witchcraft of Mahrkus; and the dying away of Mahrkus of scanty progeny (gasuko-zahishno), during the fourth winter, through the Dahman Afrin. 4. The opening of the enclosure made by Yim, the coming of mankind and animals therefrom, and the complete progress of mankind and animals again, arising specially from them.
5. After those winters, the abundant and great increase in the milk of cattle, and the abundant nourishment of mankind by milk; the less distress of body in cattle, the fullness and prosperity of the world, the celebrity of assembled mankind, and the great increase of liberality.
6. Also the feebleness of poverty among mankind, just like what revelation mentions thus: 'Even so he, O Zartosht! though he be more unfortunate than he who is accepting from him, is like the creator whose bounty of permanent liberality does thus, in the embodied existence, remain in his dwelling.'
7. And this, too, it says, namely: 'When that winter passes away, of which it is said that it is boisterous and destructive, then a wild beast, black and wide-travelling, walks up to the Mazda-worshippers, and thus it thinks, that they who worship Mazda will therefore not finally hate us more than him who is their own progeny, the son whom they thus bring up as a Mazda-worshipper here below, in fondness and freedom from malice towards well-yielding cattle.
8. 'Then Ardwahisht calls out to the Mazda-worshippers from the upper region, and thus he speaks: "You are for the worship of Mazda; let no one of you become such a slaughterer of cattle as the slaughterers you have been before. 9. Recommend increase in gifts, recommend neighbourliness in person; are you worshipping Mazda? do you slaughter cattle? do you slaughter those of them which give you assistance, which speak to you thus: 'On account of your

helpfulness one tells you that you are worshipping Mazda and you may eat?' I am in neighbourliness before that, until the time when you exclaim: 'Mine are the serpent and toad.'
10. "'And you recommend increase, you recommend neighbourliness, and the Mazda-worshippers slaughter cattle, even those of them who give them assistance, so that you are worshipping Mazda and you eat; I am in neighbourliness before that, until the time when you exclaim: 'Mine are the serpent and toad.'
11. "'Contentedly the Mazda-worshippers slaughter cattle, contentedly the cattle of the Mazda-worshippers let them butcher, and contented are the cattle when they do not butcher them; contentedly the Mazda-worshippers eat cattle, and contented are the cattle when they eat them. 12. And then, when there are spirits, the slaughterers and whatever they slaughter, the butchers and whatever they butcher and the eaters and whatever they eat are alike watched by them.'"
13. And this, too, it says, namely: 'When that century fully elapses, which is the fifth in the second millennium as regards the religion of the Mazda-worshippers, then of all those who are upon the earth, the existences which are both wicked and righteous, two-thirds in the land of Iran are righteous and one-third wicked; and so likewise the Turanians and those who are around Iran remain non-Iranian around Iran; the chief increase in dwellings here below, of those in the embodied existence, remains just as now.'
14. And this, too, it says, namely: 'When that millennium has fully elapsed, which is the first of the religion of the Mazda-worshippers, what is the separation after the first century?' 15. And Ohrmazd spoke thus: 'The sun conceals itself.' 16. 'And what is the separation after the second, third, fourth, fifth, sixth, seventh, eighth, ninth, or tenth century?' 17. And Ohrmazd spoke thus: 'The sun conceals itself.'
18. Then, when thirty winters of the tenth century are unelapsed (aranako), a maiden, who is Shapir-abu, walks up to the water; she that is the mother of that good Ushedarmah, and her former lineage is from Vohu-roko-i Frahanyan in the family of Isadvastar, the son of Zartosht that is brought forth by Arang. 19. Then she sits in that water and drinks it, and she kindles in a high degree those germs which were the second of the last that the righteous Zartosht was dropping forth originally, and they introduce that son whose name is the Developer of Worship (that is, he augments liberality). 20. Though fifteen years old, the damsel (zihanako) has not before that associated with men; nor yet afterwards, when she becomes pregnant, has she done so before the time when she gives birth.
21. When that man becomes thirty years old, the sun stands still in the zenith of the sky for the duration of twenty days and nights, and it shines over all the regions which are seven. 22. So, too, the declaration of them themselves is that they know that the separation of the millennium, which this religion has heard about by listening, is even thus; and of those who do not even then know, that it is something which is different.
23. When that man becomes thirty years old, he confers with the archangels, the good rulers and good providers; on the morrow, in the daylight of the day, if is moreover manifest, when the embodied existence is thus undistressed - without a Kay and without a Karap (that is, not blind and not deaf to the affairs of the sacred beings), and is to be appropriated (that is, has not made its own self apart from the affairs of the sacred beings), and is produced full of life - that it has become extending, and is again great in various places in Eranvej where the good Daiti is.
CHAPTER 10. Ushedarmah's millennium.
1. About the marvellousness which is after the end of the millennium of Ushedar and the arrival of Ushedarmah, until the end of the millennium of Ushedarmah and the arrival of

Soshyant; and as to tidings of the same period.
2. The marvellousness of Ushedarmah as to birth, glory of person, sayings, and actions; the standing of the sun amid the sky twenty days long; and the increase of the milk of cattle arrives at a maximum (avartum), just as what it says, that one milks only one mature cow (tora az) for a thousand men, and that he brings as much milk as a thousand men require; also the feebleness of hunger and thirst is just as it says, that by only a single ration one becomes satisfied for three nights, and whoever eats a leg of mutton has plenty for himself for three days and nights. 3. The diminution of decay and extension (veshih) of life, the increase of humility and peace, and the perfection of liberality and enjoyment in the world.
4. Like this which revelation states, that, when the first ten winters in the last millennium pass away the Mazda-worshippers then make enquiry together thus: 'Are we really more hairy-headed (sar-vars-ik-tar) than occurred before, owing to the well-yielding cattle, so that food and clothing are less necessary for us? Has affection come to us more completely, owing to those cattle, than it was ours before? Have we grown up less deteriorated in the hair, by old age, than those grown up before? Are the thoughts, words, and deeds of our women and children more instructed than they were before? 5. And has this thing occurred, that he is classed as disqualified who in training a child has become quite retrogressive (pas-uruzd), and is his penalty arranged? Does the fiend think of the Karap class, and are they utterly destroyed by her through those whose thoughts are most evil, devoid of righteousness, and devoid of a liking for righteousness? 6. Near here, in the disturbance of the existences, does that happen as heard by us from the ancients, when listening to the true proclaimers of the Mazda-worshippers? And now, even when our numbers are so greatly maintaining this dispensation, do we sanctify (aharayinem) righteousness (that is, do we perform duty and good works) more vociferously and more strenuously?'
7. This, too, it says, even that no one passes away in the last millennium, other than those whom they smite with a scaffold weapon, and those who pass away from old age. 8. When fifty-three years of that millennium of his have remained, the sweetness and oiliness in milk and vegetables are so completed that, on account of the freedom of mankind from wanting meat, they shall leave off the eating of meat, and their food becomes milk and vegetables. 9. When three years have remained they shall leave off even the drinking of milk, and their food and drink become water and vegetables.
10. And in his millennium are the breaking (lanako) of the fetters of Zohak, the rousing of Keresaspo for the smiting of Zohak, the arrival of Kay Khusro and his companions for the assistance of Soshyant in the production of the renovation of the universe, and the provision of most of mankind with the Gathic disposition and law; also the occurrence of many other wonders and marvels manifest in that millennium of his.
11. And this, too, it says, namely: 'When that millennium has fully elapsed, which is the second of the religion of the Mazda-worshippers, what is the separation after the first century?' 12. And Ohrmazd spoke thus: 'The sun conceals itself.' 13. 'And what is the separation after the second, third, fourth, fifth, sixth, seventh, eighth, ninth, or tenth century?' 14. And Ohrmazd spoke thus: 'The sun conceals itself.'
15. And when thirty winters of the tenth century are unelapsed, that maiden, who is Gobak-abu, walks up to the water; she that is the mother of that testifying Soshyant who is the guide to conveying away the opposition of the destroyer, and her former lineage is from Vohu-roko-i Frahanyan in the family of Isadvastar, the son of Zartosht that is brought forth by Arang. 16. 'That maiden whose title is All-overpowerer is thus all-overpowering, because

through giving birth she brings forth him who overpowers all, both the affliction owing to demons, and also that owing to mankind.' 17. Then she sits in that water, when she is fifteen years old, and it introduces into the girl him 'whose name is the Triumphant Benefiter, and his title is the Body-maker; such a benefiter as benefits (savinedo) the whole embodied existence, and such a body-maker alike possessing body and possessing life, as petitions about the disturbance of the embodied existences and mankind.' 18. Not before that has she associated with men; nor yet afterwards, when she becomes pregnant, has she done so before the time when she gives birth.

19. When that man becomes thirty years old, the sun stands still in the zenith of the sky for the duration of thirty days and nights, and it arrives again at that place where it was appointed by allotment.

CHAPTER 11. Soshyant and the Renovation [Frashegird].

1. About the marvellousness which is after the end of the millennium of Ushedarmah and the arrival of the Triumphant Benefiter, until the end of the fifty-seventh year of Soshyant and the production of the renovation among the existences.

2. Concerning the marvellousness of Soshyant as to splendour and glory of person, it says that 'when the coming of the last rotation of those rotations of the seasons of Ushedarmah occurs, the man Soshyant is born whose food is spiritual and body sunny (that is, his body is as radiant as the sun);' also this, that 'he looks on all sides with six-eyed power (6-doisarih), and sees the remedy for persecution by the fiend.'

3. This, too, that with him is the triumphant Kayan glory 'which the mighty Faridoon bore when Az-i Zohak was smitten by him; also Kay Khosraw was bearing it when the Tur Frangrasiyak was smitten by him; also Frangrasiyak bore it when the Drve Zenigak was smitten by him; and Kay Vishtasp shall bear it when you fully attract him to righteousness, and through it he shall carry off the fiend from the concerns of the world of righteousness.'

4. And this, too, that in fifty-seven of his years there occur the annihilation of the fiendishness of the two-legged race and others, and the subjugation of disease and decrepitude, of death and persecution, and of the original evil of tyranny, apostasy, and depravity; there arise a perpetual verdant growth of vegetation and the primitive gift of joyfulness; and there are seventeen years of vegetable-eating, thirty years of water-drinking, and ten years of spiritual food.

5. And all the splendour, glory, and power, which have arisen in all those possessing splendour, glory-, and power, are in him on whom they arrive together and for those who are his, when many inferior human beings are aroused splendid and powerful; and through their power and glory all the troops of the fiend are smitten. 6. And all mankind remain of one accord in the religion of Ohrmazd, owing to the will of the creator, the command of that apostle, and the resources of his companions.

7. At the end of the fifty-seven years the fiend and Ahriman are annihilated, the renovation for the future existence occurs, and the whole of the good creation is provided with purity and perfect splendour. 8. Just as revelation states thus: 'When that millennium has fully elapsed, which is the third of the religion of the Mazda-worshippers, that Mazda-worshipper whose name is so Triumphant then marches forward from the water Kanyisa with a thousand companions and also maidens of restrained disposition and blindly striving behaviour; and he smites the wicked people who are tyrannical, and annihilates them.'

9. Then those Mazda-worshippers smite, and none are smiting them. 10. Then those Mazda worshippers produce a longing for a renovation among the existences, one ever-living,

ever-beneficial, and ever desiring a Lord. 11. 'Then I, who am Ohrmazd, produce the renovation according to the longing among the existences, one ever-living, ever-beneficial, and ever desiring a Lord.'

DENKARD, Book 8
Contents of the Nasks (Ancient Canon of Zoroastrianism)
NOTE: Also available in PDF version and ePub version.

Translated by E. W. West, from Sacred Books of the East, Oxford University Press, 1897.

This digital edition 1996 by Joseph H. Peterson. Comments in {} added by JHP, mainly to facilitate searches. Punctuation and spelling have also been normalized to conform with other texts in this series.

Contents

Introduction: Classification, names, and divisions of the Nasks (1)
1.
Sudgar Nask (gathic/religious) (2)
2.
Warsht-mansr Nask (gathic/religious) (3)
3.
Bag Nask (gathic/religious) (4)
4.
Damdad Nask (Hadha-manthric/scientific) (5)
5.
Nadar Nask (Hadha-manthric/scientific): only the Avesta extant (6)
6.
Pazag Nask (Hadha-manthric/scientific)
meat-offering, preparations, and priests for season-festivals (Gahambars); (§10) periods of day and year, frawardigan days; gathering herbs, chastisement of sinners, 33 chieftainships, apostasy; (§20) almsgiving, summer and winter, calamity of a century, months (7)
7.
Ratushtaiti Nask (Hadha-manthric/scientific) (8)
8.
Barish Nask (Hadha-manthric/scientific)
good and evil; advantages and disadvantages of the period (9)
9.
Kishkisrub Nask (Hadha-manthric/scientific) (10)

10.
Wishtasp-sast Nask (Hadha-manthric/scientific)
particulars about Kay Vishtasp, visit of the archangels to him, and his war with Arjasp (11)
11.
Washtag Nask (gathic/religious): not extant (12)
12.
Chihrdad Nask (legal)
races and monarchs from Gayomard to Zartosht; (§17) the Sasanians and some leaders of religion (13)
13.
Spend Nask (gathic/religious)
birth and life of Zartosht, his vision of the past, future, and other world; (§12) his posthumous sons, the future apostles (14)
14.
Bagan-yasn Nask (legal)
worship of the sacred beings and duties of the worshippers (15)
15.
Nigadum Nask (legal)
Patkar-radistan section: misery from sin and assault, kinds of assault and magisterial inquiry, (§13) punishment without inquiry, counter-assault (16)
Zatamistan section of the same: assault and its consequences, begging and beneficence, perversion, using weapons; conflict through assault, tumult, false-teaching, starving, spells, and threats, by men, women, and children; ill-treatment of slaves, compensation the only atonement, responsibility of fathers for crimes of children (17)
Reshistan section of the same: kinds of wounds, scourging, 76 members of the body, effects of assaults, modes of assaulting, description of a wound and the weapon, curing wounds (18)
Hamemalistan section of the same: various accusations; true and false, and retribution for the offenses; pollution, a young woman well taught, slander, care of a pregnant woman, a householder neglecting his family, opinions of quiet and unquiet people; (§10) cowardice, impertinence, sin of priests, retribution, authority of priests, punishment of judges, illegal action of plaintiff, seizing purity of foreigners, those worthy of death, confession; (§21) assault with a weapon, curing a wounded person who afterwards dies, security taken from defendant, procrastination by plaintiff, mediation, assaults furious and harmless, punishment of a child for sin, interpretation, signs of approval by the dying; (§31) undefined assault, killing a foreigner, great hinderers, indiscriminate assault, a frontier governor, striking the living and dead, timber and firewood, atonement: and ordeals, physicians, mutilating a horse; (§41) a wound as evidence of crime, modes of using a weapon, assault and retribution, incarceration, pulling a steed's tail, threats and spells, various plaints and plaintiffs, pleadings inconsistent with accusations; (§50) master unfriendly to disciple, arresting and prosecuting a thief, the good to be treated like oneself, when carrying off property becomes theft, native and foreign thieves, why the foreigner is unfettered, assailants to be restrained, renunciation of sin, avoiding one worthy of death; (§60) informing about a righteous man, giving weapons to generals and governors, execution and reprieve of one worthy of death, witchcraft (19)
Fifth section of the same: an armed man riding to attack another, overhearing talk of murder or robbery, how to act when a companion murders, saving one worthy of death for medical purposes, legal argument unnecessary only when the judge is a supreme priest, unauthorized

combatants, travelers' supplies, penalties; (§10) power and good works of the worthy, weakness and sin of the unworthy, how to conduct legal proceedings, a wife can do so for her husband, particulars about ordeals, measures of distance; (§20) litigation as to a costly article, annulling decisions by appeal or ordeal, litigation of three claimants, selling another's property, disputing, litigation of Iranians with foreigners or slaves, a noisy plaintiff, a high-priest, a wife unfit for evidence; (§30) a pledge, property of partners, or held without evidence of ownership, ordeal of excessive eating, dispute as to a stolen female, property of any one given by another to a third party without dispute, a master teaching his disciple not to litigate, dispute about alms, a successful triple ordeal, spells and threats; (§40) ordeals, a thief liberated to attend a ceremonial, a priest's personal property and its inheritance, residual wealth of fathers, penalty for stealing cattle, three plaintiffs, three claimants, and three thieves; (§50) imprisoning a native for theft; duration, order, hardship, and stratagems of legal proceedings; ordeals, benedictions on decisions, evidence, ownership; (§60) certainty of statements, incrimination, treatment of apostates, origins of virtue and vice, harm of unatoned sin, tanapuhr sin, atonement and ordeal, witnessing a theft, decisions according to scripture or precedent; (§70) when men and beasts can be sold with a warranty, an exceptional decision, appointment and qualification of judges, legal proceedings producing injustice, litigating thieves convicted, offenses as to property, isolation; (§80) dispute about property resigned by a third party, disputing fathers' debts, when women and children can be condemned for spells, lowest and highest values, stealing one's own property, false and true investigation, litigation of man and wife, who gives away the daughter of a dead father; (§90) estranging a wife from her husband, bartering girl for girl, consequent injury to one's own wife, overpayment for wife recoverable, sin of keeping a marriageable daughter unmarried, a wife can be given only to a Mazda-worshipper, mortal sin of giving no food, chastising a wizard, longest and shortest days and parasangs; (§101) work and food of an injured beast, manslaughter by a sheep, period from certainty to doubt, useless witnesses and unjust judges, harm of gifts to the unworthy, gifts and righteous gifts; (§110) crime of not maintaining families under one's control, punishment and atonement for sin and assault, all prosperity given to Zartosht and his disciples, an isolated creature, keeping and breaking promises; sin and punishment of strife, insincerity, and slander; hostages and ransom; (§121) sin of a governor, ransom of thieves, stolen article tied to the thief's neck, no atonement for theft without confession, stolen property to be recovered by authorities, sin of giving a woman to one when engaged to another, cheating an ignorant man, interceding for him, fitness for sovereignty; (§130) indisputable ordinances, inquiry after confession, squandering alms, delay of legal proceedings, a woman without a guardian, written statements in law, sin of frightening away, restoring what was extorted, minor decisions obvious from greater ones, benefit of a family; (§140) sin of wealth from unnatural intercourse, a decree of three kinds, a stolen tree, a sin aggravated by deceit, defilement, stopping a combat, counter-assaults, no property for one worthy of death, abettors of sin; (§150) harm of an incompetent president, sin of deciding by origin of claimant, sin of delivering an Iranian to a foreigner; gifts of the righteous, controversy with apostates, necessity for maintaining the truth, sin of occasioning schism, injustice produced by the evil spirit, complaint of aristocrats condemned for taking bribes, the just judge; (§160) possibility of reaching heaven, true and false justice, learning the Gathas, Hadokht, and Washtag; greatness of the law, kinds of property not to be taken as security, ten friends differing, and much other adjudication (20)

16.

Duwasrud Nask (legal)

First section: the thief, his arrest, sin, punishment, and ransom, pinioning and fettering, imprisonment at expense of privileged accusers; kinds of theft, theft with plunder, injury, and in confederacy; shares in theft, assisting a thief, theft by women and children, property to be preserved from thieves; (§10) testimony of thieves, rewards, difference of theft and plunder, property to be restored to its owners, protectors of thieves (21)
Second section of the same is miscellaneous: authority for inquiry into sin of a relative, teaching and sin of children, not killing in war, property of a slain soldier, weapons not for women, children, or foreigners; a woman's treatment of two men, supplies found by a warrior, property inexpedient, delays of a judge; (§10) improper decisions, duties of judges; (§21) fitness of women and children for judgeship, aiding a disciple, supremacy of Rashnu, property in trust, consistency of actions, congregational actions, misuse of the law (22)
Pasush-haurvastan section of the same: selection and efficiency of the shepherd's dog, preparations for him, his duties; (§12) characteristics of sheep, way to the village, when starved the dog may kill a sheep, stray sheep and dogs; treatment, punishment, instruction, and peculiarities of the dog (23)
Storistan section of the same: sin of injuring cattle, beasts, and sheep; branding, making a dog dumb, plucking birds, spoiling fish, beating cattle, leather and woolen clothing, sin of burning it, good works lead to heaven, and sin to hell (24)
Arjistan section of the same: value of property, animate and inanimate, and of preserving the righteous; damaging the sacred fire (25)
Aratestaristan section of the same: destroying wolves, two-legged and four-legged; supplies, equipment, and horses for warriors; training of horses, efficacy of warriors, sin of a warrior's village on account of a battle, armor, officers and troopers, number of troopers; (§10) supplies for two warriors, medicinal herbs and accouterments, feeding warriors on day of battle, wealth of the enemy, friendship and devotion of warriors, the general and his strategy, requisite horses to be seized, sentinels; (§20) demonstrations, altercation with enemy, speech to troops, conciliating and encouraging them, religious rites before the battle, reserves who keep the stores and prisoners, refreshment and return of stores after the battle (26)
A miscellaneous section of the same: a warm bath, exertion of a horse, precautions with regard to fire when cooking and traveling, picketing a horse, food of men, fire, and cattle; hospitality, clothes, a street-keeper; (§10) providing in summer for the winter, reaping, union for good purposes, produce of plants and animals, property of nobles and the multitude, envy among animals and people (27)
17.
Husparum Nask (legal)
Aerpatistan section: providing for a priestly assembly, the priest and his disciple, district priest to be appointed, five dispositions of priests, inquiry into concealed parentage of a priest, his accountability for sin, worry in forming a priestly assembly, relative superiority of priests (28)
Nirangistan section of the same: ritual and priests for the ceremonial, the sacred cake, abstaining from wine, recitation of Avesta, the ceremonial when the priest is a Tanapuhr sinner, priesthood of a woman or child, he who is cursed, season-festivals and periods of the day; (§11) sacrifice of a sheep, stations of the priests, the perfect ceremonial, sacred shirt and girdle, sacred twigs, firewood, ceremonials of various grades, celebrations of the ceremonies; (§21) cleanliness of the celebrator, place, and apparatus; ceremony of the waters, and other particulars; families of Zartosht, Hvov, and Vishtasp (29)
Goharikistan section of the same: superiority; selling property of another, cattle, slaves, and

without warranty; (§9) houses and clothing used during contagious sickness, fatal or otherwise, family alliance with foreigners, sheep of good breed (30)
A miscellaneous section of the same: stealing, religious instruction, oppression and deceit, reducing liberality, limit of a wife's liberality, a bride going to her husband's house, quarrels in wedlock, menstruation, foreigners seeking wives; (§9) birth and care of a son, injurious things that must be kept, those who must not punish, rejoicing and gifts at a birth, naming the child, breeding sheep and dogs; (§20) fees for priestly duties, guardianship of a child, sickness from evil eye or touching a menstruous woman, fearfulness, supplies, produce of property, duties of judges; (§30) creation and production of corn, excitement due to blood, ownership, land-grabbing, supplies sold in distress, supremacy of sin, atonement for various sins; (§42) the oppressor, greed, the weak man should be good (31)
Another section of the same: about an ordeal (32)
Another section of the same: mad animals and their care (33)
A miscellaneous section of the same: amassing property, arranging marriages for one's children, portioning daughters, righteous gifts, an Iranian vainly asking reward for assisting foreigners in battle, offering up of water; (§10) best and worst actions, heinous sins, various sins, assisting foreigners, destroying plants, digging a grave, clothing a corpse; defiling fire, water, or people; about water, damage by water or fire; preventing misery and adversity (34)
Another section of the same: seeking and begetting a son, conception, tokens of sex, development of fetus; period of gestation and birth, period of determination of sex, childbirth and care of child; (§10) periods of gestation in various animals, spiritual perceptions of the child, habits tending to beauty, evils of unnatural intercourse and adultery; increased and diminished vigor of the female and male, respectively (35)
Another section of the same: ownership and litigation about property; earnings, family guardianship and income; about wives, adoption, partnership of brothers, inheritance, and giving in marriage (36)
Another section of the same: daily food of men, women, children, and dogs; religious conversion, association of various kinds, sins of falsehood and extortion, atonement for deprival of food, necessary debt; (§14) physicians, medical treatment and fees; (§30) suitability for trust, unauthorized dwellings, boundaries, testimony of the orthodox and heterodox, priestly dwellings, abode of fires, water oozing and flowing, works on a frontier; (§40) sheep trespassing, animals' food, distance of house from river, grazing sheep, felling trees, slaughtering, defensive clothing, migration during war, waters reverenced by a traveler, obedience of disciple to priest; (§50) frontier war, various advantages (37)
18.
Sagadum Nask (legal)
One of the first 30 sections: future reward and punishment, necessity of seeking the good law and scrutinizing actions, noticing a fire, intentional injury, extent of the fire's light, size of its sanctuary door, care and food of a new-born child, keeping a cooking-pot pure; (§11) proper bed-places, curing defective sight, workmen and women, giving no food thrice and four times, care of anything pointed and of all utensils, injury by a door, washing the head and shaving; (§21) custodians and rules of a market, giving forth pointed things and victuals lawfully and unlawfully, horse-courses and maneuvers, admitting listeners, making and tying the sacred girdle [kusti], scratching with the nails, care of fire when traveling; (§29) panic at night among warriors, marching in fear or fearlessly, demanding a share, care of firewood, warming bull's urine, selecting pasture, farm-houses, interference with the seizure of cattle, hanging things up,

stabling horses; (§40) cutting trees, washing clothes, walking in, passing through water, canals and fords; (§52) two warriors marching, sin of eating on the road, remedies for cattle, their breeding, removing an ox that steals hay, danger from ill-omened speaking, a father's sin owing to his child's misbehavior; (§60) gathering medicinal herbs, feasting with idolaters, atonement for starving, ordeals, religious secrets, evil-speaking to others' wives, extent of communities, habits of Frashostar and Jamasp (38)
Hachidakanistan section of the same: sequestration of property, sheep, horses, cattle, and their young, milk, and wool; their shelter and ill-treatment; (§11) handing over sheep to the sequestrator and his responsibility, a free sheep among those seized, the killing of a seized sheep, particulars of a seized animal to be stated when it is kept with others, care of a man wounded in slaughtering, gain of a sequestrator of animals in various circumstances; (§17) treasure found in various places and at various depths of earth and water; (§24) nourishing a seized sheep, disputes as to its identity, keeping it in the mountains, and other details (39)
Ziyanakistan section of the same: duty of protecting animate and inanimate existences, and sin of injuring them; a damaged gift or animal, inanimate property and its increase, merit of not rejecting a damaged article (40)
Vakhshistan, one of the last 22 sections of the same: atonement, compensation, active and existent increase, increase upon increases, righteous gifts, interest simple and compound, how loans are treated on the death of lender or debtor; (§10) retribution, penalty for inefficient breeding of animals, animals' milk and hair, males preferable to females, an injured camel, improved dog or pig, buying up supplies too much; (§20) giving away necessary clothing, penalty for deprival of food, litigation about debts, unauthorized supplies, multiplication of sheep and other details, loans and repayment by installments, seizure of slaves to work off a debt; (§30) seizure of a cloak or a water-skin, increase of grains and sheep, seizure of clothes and implements, produce of land and ornaments (41)
Varistan section of the same: trial and execution of a wizard, trial by ordeal, and particulars about ordeals (42)
A miscellaneous section of the same: assistants, wealth causing imprisonment, confession, disciple and master, penalties, sins owing to the wrathful, an unjust judge and one of long experience; (§10) a daughter controlled by parents and one without a guardian, bequeathing property, sin of declining adoption, property of a liberal man and of a damsel, a damsel taken by an idolater and offered to a Mazda-worshipper, a mother being guardian of her son's father, providing a high-priest; (§20) sin of not providing a husband for an adult daughter, inadvertent sin, worst demon-service and sins, furtherances and destroyers of the world, truth that is wicked, driving spiritual benefit from the world, three kinds of righteous men, sin of defiling water and fire; merit of removing dead matter of men, dogs, and reptiles from water; reptiles may be killed in water, but must be removed to gratify the earth-spirit and vex the demons; (§30) a well-managed drinking-party, the sin of him who leaves it uproariously, animals produced from the sole-created ox, offerings to the sacred beings; injury to the world by fiends, idolaters, and wolves; the necessity of destroying them, advice not to reverence the evil spirits, nor to chatter unseasonably, the advantage of the ceremonial of the sacred beings (43)
19.
Vendidad Nask [Jud-dew-dad] (legal)
corresponding with the contents of fargards 1-11, 13-22. (44)
20.
Hadokht Nask (gathic/religious)

recital of Ahunwar, high-priests, 21 chieftainships, duties at periods of the day, season-festivals, superiors, membership of the community, prayers at eating, recitations, invocation, devotion; (§10) good attributes and qualities, diligence, righteousness, the chief resource of the creatures, sayings full of humility (45)
21.
Stud-yasn Nask (gathic/religious)(46)

Introduction: Classification, names, and divisions of the Nasks (1)
1.
Praise for Ohrmazd, and obeisance to the Mazda-worshipping religion which is the ordinance of Ohrmazd opposed to the demons.
2.
The eighth book is the present (latamman) memorandum about a summary of what is in the Nasks of the Mazda-worshipping religion, each separately. 3. That which is within the compass (shad-aurvan) of this book, about the account of the good religion, is a writing for the information of the many, and an announcement from the commentary (Zand) -- that which is in explanation of revelation (deno) -- which, for this simple (padram) high-priest, is in itself the writing of the voice of revelation.
[Tr S. Shaked, Esot. Trends p. 192: "The Eighth [book]; a summary of that which occurs in the nasks of the Mazdean religion. A memory of each one separately is [found] here. That which is found within the binding of this book concerning the categories of the Good Religion, was written for the knowledge of the many and was communicated from the Zand, which is the religion. It was written as an authority for teaching knowledge to this mass of people, by the word of religion itself."]
4.
But, before that, is a writing of the usage about the divisions (banjishno) of the reckoning of the Mazda-worshipping revelation, also the parts (bahar) of its divisions, and the sections (burinako) of the parts; and the exposition of the account -- which, though very condensed, is in its division -- is also condensed in the parts of its division, and more diffuse in the sections of the parts. 5. The divisions of the reckoning of the Mazda-worshipping revelation are three: Gathas which are the higher spiritual knowledge and spiritual duty; Law which is lower worldly knowledge and worldly duty; and the Hadha-manthric which are mostly information and matters about what is between these two.
6.
And the reason of the triple division of the reckoning of revelation is the exposition of all knowledge and duty, and the kinds of knowledge and action in the same revelation are these three that have been written. 7. Also in the Ahunwar, which is the basis of the reckoning of revelation, are three metrical lines (gas); the first chiefly indicates the Gathic lore, the second the Hadha-manthric lore, and the third the Law.
8.
And there have been twenty-one parts of its divisions, which are called Nasks: --- (9) Seven are Gathic, because they are composed for the Gathas, and their names are that of the ritual of the Gathic worship, which is the Stud-yasn, with the Sudgar, Warsht-mansr, Bag, Washtag,

Hadokht, and that which has made them Gathic, the Spand. 10. And the names of the seven Hadha-manthric are Damdad, Nadar, Pazag, Ratushaiti, Barish, Kishkisrub, and Wishtasp-sast. 11. And seven are Legal, because they are composed for the lawyer (dadik), and their names are those of the legal, and those are the Nigadum, Ganaba-sar-nijad [Duwasrud], Husparum, Sagadum, and Vendidad [Jed-dew-dad], and those which are composed for the law with separate dedications, the Chihrdad and Bagan-yasn. 12. And the sequence is Sudgar, Warsht-mansr, Bag, Damdad, Nadar, Pazag, Ratushtaiti, Barish, Kishkisrub, Wishtasp-sast, Washtag, Chihrdad, Spand, Bagan-yasn, Nigadum, Ganaba-sar-nijad [Duwasrud], Husparum, Sagadum, Vendidad [Jud-dew-dad], Hadokht, and Stud-yasn.
13.
In all three divisions all three are found; in the Gathic are the Hadha-manthric and Legal, in the Hadha-manthric are the Gathic and Legal, and in the Legal are the Gathic and Hadha-manthric.
14.
In each separately that which is essentially and specially itself is included, and that which is partly another and introduced is included; and the reason of it is that in spiritual and worldly existences, and in worldly and spiritual existences, and in that which is between the two, there are both existences.
15.
The occurrence of the joining of the Washtag part of the Gathas on to the last of the Hadha-manthric is because it is written in connection with the Wishtasp-sast, the last of the Hadha-mathric. 16. The reason of the Hadokht and Yasht being in succession to the Vendidad, the last of the Law, and 'the production of the worldly creation' being between the Hadha-manthric and those spiritual Gathas, is because the spiritual existence likewise, which is spiritual life (ahvo), is the beginning; and the worldly existence is purposed and caused, and a part is preserved (noshiaito), important for the purpose and intended for the spiritual life, the part at the beginning. 17. And the rejoining of the end of the Law, which is about the haoma, to the Gathas, which are the beginning, is a symbol of the existence of the pure influence of the Gathic lore upon the first spiritual state -- that which exists likewise at last -- and of the rejunction of the worldly existence to the spiritual, because it came down from the spiritual to exist at present.
18.
And the reason of the twenty-one-fold partition of the three divisions of the reckoning of revelation is in the distinction which is evident from their composition; also in the three metrical lines of the Ahunwar, which is the basis of the reckoning of revelation, there are twenty-one words (marik). 19. As the three metrical lines of the Ahunwar, which is the basis of the reckoning of revelation, are an emblem of the triple division of the reckoning of revelation; so the twenty-one words of the three lines indicate the twenty-one-fold partition of these three divisions; as it is declared that 'He who is the omniscient creator produced a discourse from every single word.'
20.
As to the sections of the parts, such as the Has and Fargards in the Nasks, it is known there were one thousand, from the testimony and knowledge of the religion owing to the teaching of Zartosht -- whose guardian spirit is reverenced -- in the country of Iran. 21. And after the devastation occurred, owing to the evil-destined and raging villain Alexander, there was not so much of them recovered as would be possible for a high-priest to preserve. 22. And that which the saintly (hu-fravardo) Adarbad Mahraspandan, achieved through their composition and preservation, is known so far as the decrees (chako) in the treatises (madigan) of the country of

Iran are preserved as teaching and admonition (pandano).
23.
After writing of each separate Nask, that is, as to what it speaks about more particularly, each Nask is accounted for separately, and what is in its various Has and Fargards comes to be realized; for in these particulars (madigan) any ruggedness of the auspicious and desirable collection is explained. 24. But, first, the class of writing of the various Nasks -- that is, about what they speak -- is here written; the extent of attainment not being adapted to their peculiarity of wonderfulness.
Nask 1: Sudgar (gathic/religious) (2)
1.
Homage to the glory of the good religion of Mazda-worship!
2.
The Sudgar contains particulars about the power of the pure glorifying of the first utterance of Ohrmazd, through thinking, speaking, and acting and about abstaining from the law of very evil and very disturbing people. 3. Glorifying the observances (hunarano) and good works of the good religion and of a like nature, as well as their effectualness; and condemning the faults and sin of him of very evil religion, when all kinds of neglect of the spiritual ceremony and of care for the archangel of the worldly existence are owing to him; also much information about spiritual matters. 4. It has become old (kahunik), and is a witness whose statement extends even unto the renovation of the universe.
5.
Righteousness is perfect excellence.
Nask 2: Warsht-mansr (gathic/religious) (3)
1.
The Warsht-mansr contains particulars about the birth of Zartosht, his attaining the religion, and whatever is on the same subject. 2. A notice (numad) of the priestliness, discipleship, spiritual lordship, priestly authority, and steadfastness which are in his original more concise words of the Gathas. 3. The explanation (Zand) of the statements about everything and also the good arrangement (khush-radako) are such as that which one speaks of thus: -- 'It is the Warsht-mansr which has given forth an exposition upon everything.' 4. So that, in the Warsht-mansr, something is said about everything that is mentioned in the Gathas.
5.
Of righteousness the excellence is perfect.
Nask 3: Bag (gathic/religious) (4)
1.
The Bag contains particulars about the division of the recital of the first saying of revelation, the first creature in that saying, the first occurrence of it, the adaptation of the creature, and the greatness of that saying which is incorporating the creature, owing thereto; also, especially, the intermingling of thought (med) with it. 2. Very comprehensive knowledge about everything, each separately its own offspring, and many an appendage as much connected with it as that which is said concerning the Bag Nask, that 'the Bag of the community (dahman) is heard where it is spoken for the community,' that is, whoever shall do this good work, for him this good work will be done.
3.
Righteousness is perfect excellence.
Nask 4: Damdad (Hadha-manthric/scientific) (5)

1.
Amid the Damdad are particulars about the maintenance of action and the production of the beneficial creatures. 2. First, as to the spiritual existence, and how much and how is the maintenance in the spiritual existence; and the production of the worldly existence therefrom, qualified and constructed for descending (fitodano) into the combat with the destroyer, and accomplishing the associated necessity for the end and circumvention (garang) of destructiveness.
3.
The manner and species of the creation of the creatures; also their material existence, and the character and use of the races and species; and whatever is on the same subject. 4. The reason for their creation, and for their perfection at last. 5. About the adversity, injury, and misery of those creatures, and their secret (nihono) resources and means of attacking and annihilating them; with the preservation or disablement (apicarinidano) of the creatures thereby.
6.
Of righteousness the excellence is perfect excellence.
Nask 5: Nadar (Hadha-manthric/scientific): only the Avesta extant (6)
1.
On account of the Zand of the Nadar not reaching us, the Avesta is retained, for teaching, recital, and ceremony, because it has come unto us with authority.
2.
Of righteousness the excellence is perfect excellence.
Nask 6: Pazag (Hadha-manthric/scientific) (7)
Meat-offering, preparations, and priests for season-festivals (Gahambars); (§10) periods of day and year, Frawardigan days; gathering herbs, chastisement of sinners, 33 chieftainships, apostasy; (§20) almsgiving, summer and winter, calamity of a century, months.

1. The Pazag contains particulars about lawfully slaughtering a sheep, for the ceremonial of fires, waters, and holy-water, in aid of a season festival [gahambar]1 of the Mazda-worshippers; besides this, namely, in what are the skill, and the means for selection, of a man for such work, and the formula (nirang) of the ceremony. 2. And this namely, from which limb of the sheep species is the share of the fires and waters to be taken, and how is the preparation which is to be carried on, and with what Avesta. 3. And whatever is about a season festival [gahambar]; where the appointed place is, when one celebrates it, and when it has fully elapsed; the assembly of the season festival, and the donation for the feast; where and when the celebration is possible, in what proportion the provisions are to be given out, and when to be prepared and divided; where its advantage is, and what benefit there is from it to the good creations both spiritually and materially.

1. The six gahambars or season-festivals are held on the five days ending, respectively, with the 45th, 105th, 180th, 210th, 290th, and 365th days of the religious year.

4. And this, namely, what skill is more suitable for the sacerdotal (rad-pishag) leadership and other priestly authority (radih) each separately. 5. About the business of the sacerdotal leadership, where it is owing to having appointed the place and having gone forth to the assembly of the Mazda-worshippers, and when they are to be made aware that that assembly is more particularly for the arrangement of renunciation of vice and retribution for sin; the needful

supply of things for the feast; the selection of the men for the Zot duty and Raspi duty before the day; the Zotis, Raspis, and others who put in action the work for the preparation and giving of the portions; and the cleansing of the body-clothing. 6. As to the selection of the president (pesh-gas) of the feast there is this, namely, what ability is requisite for that presidency. 7. The allotment of the portions, and giving them sooner to those who are sooner in need of them. 8. Scoffing before priestly authorities, who are great and good, and when they do not give a portion to the authorities are cases when the season festivals [Gahambars] are not to be considered as celebrated. 9. This, too, that the Zotis and Raspis are for the Zot duty and Raspi duty, and the other priestly authorities for the control of sin and computation (avar) of the portions; and more on the same subject.

10. About the rotation of the day-watches (gahs), days, months, and seasons of the year -- which are when it is summer and winter -- and the appearances (sahishno) therein which are owing to the motion of the constellations. 11. Where the coming of the righteous guardian spirits (farohar) into the worldly existence occurs, in those ten days which are the end of the winter and termination of the year, because the five Gathic days, among them, are for that purpose; the cessation of that same, as well as its continuance. 12. The great needfulness of the guardian spirits of the righteous in the ceremonial and obeisance of those ten days, and their abundant gratification therefrom; their vexation from want of welcome and want of obeisance; and their ascent from the worldly existences. 13. The extreme importance (frevoanikih) of liberality and bounty at that season; and the proper duty of the priestly authority of a district (shatro) in assisting and interceding for the poor, for the sake of teaching, from the days devoted to the guardian spirits, proper actions among those having guardian spirits.

14. About the period for taking medicinal plants, and whatever is on the same subject. 15. About where there is a household, village, communal, or provincial petitioning for the royal chastisement of sins affecting the soul, each separately; and for whom is the atonement. 16. About the advantage owing to disposal of sin and infliction of chastisement, and the harm owing to not disposing of sin and neglecting the chastisement inflicted.

17. About the first thirty-three chieftainships (radih), around and concealed; that is, which and how many are spiritual, and how many worldly; and which is the second, and which the third, of the spiritual and worldly existences. 18. About the admirableness and great meritoriousness of public observances, and the awfulness and grievous sinfulness of apostasy. 19. And also this, that is, when any one is doubtful, through apostasy, which is the law from the sacred beings in elucidation, and which of the sacred beings is to be entreated for assistance. 20. About this, namely, for which of the women the bringing of a handful of anything, from the property of her husband, to be given away is allowable in what proportion, and how, and for whom; and for whom, when she gives it away, it is allowable for the husband to bring it back.

21. About this, namely, when summer comes on, where does winter run to; and when winter comes on, where does summer go to? 22. About the amount of disaster that has passed by in one century, and the duration of its passing; everything which is connected with the disaster, and whatever is on the same subject. 23. Where and how many months are of such a kind, and how many of such a kind; as well as the religious names of the twelve months, and the reason of the name of each one of them, that is, to which of the sacred beings, in the ceremonial, each one of

these twelve months is predominantly appertaining; so also of the thirty days which are in every month, and so also of the five Gathas in every -- year that is, the five Gathic days at the end of the year -- all the sacred beings to whom they are appertaining, and when the righteous guardian spirits (asho farohars) are reverenced.

24. Righteousness is perfect excellence.

Nask 7: Ratushtaiti (Hadha-manthric/scientific) (8)
1.
The Ratushtaiti ['concerning the habits of a priestly master'] contains particulars about the religious and important customs and laws to be enforced [obligatory]. 2. The reason of the worthiness and superexcellence in a sacerdotal leader [Master of Ceremonies], and his possession of a portion of the other authority (patih) of a ruler also; that is, how worthiness is to be distinguished from unworthiness, and superexcellence from unworthiness, in him, namely, in the priestly chieftainship (radih) of Xwaniratha and the other regions, each separately, the first which stood aloof from the Mazda-worshippers.
3.
About the demonstration and notification of the sitting together of the archangels, the ritual and appliances in the ceremonial of the sacred beings, the position and business of the Zotis and Raspis in a ceremonial, and also all the business of the leaders in their duty, each separately and originally. 4. The greatness of the helpfulness (vijidar-dahishnih) in good works, the kinds of helpfulness, and the proximity of Ohrmazd to the thoughts, words, and deeds of the embodied existence.
5.
The excellence of righteousness is perfect.
Nask 8: Barish (Hadha-manthric/scientific) (9)
Good and evil; advantages and disadvantages of the period.

1.
The Barish contains particulars about the invigorating power, truth, and generosity of the many capabilities of instinctive and acquired wisdom. 2. And also the ill-advisedness of falsity, stinginess, and ignorance; and the many defects which are fraternizing with the opponent of capabilities. 3. The blessing and cursing, the good will and ill-will of the good ritual and evil ritual, the good statements and evil statements of Vohuman, Spandarmad, Srosh, Ashishwang [Ard], and many other sacred beings, and of evil thought, lust, wrath, unrighteousness, and many other demons; and whatever is on the same subject.
4.
The destiny, nature, desire, religion, habit, learning, business, and diligence of the period, and whatever is on the same subject, as regards sovereignty, government, priestly authority, justice, and mediation. 5. The union, peace, and promise keeping, and whatever is on the same subject. 6. The law and custom, good works and sin, good repute and evil repute, righteousness and wickedness and whatever is on the same subject. 7. The modesty and pomp, glory and penance (sroshikih), and whatever is on the same subject. 8. The connection through ownership, subordination, service, and religion, and whatever is on the same subject. 9. The suitability and unsuitability, friendship and enmity, and whatever is on the same subject. 10. The handsomeness and ugliness, youth and decrepitude, opulence and destitution, happiness and misery, and

whatever is on the same subject. 11. The strength in races and species of things, and whatever is on the same subject. 12. The learning, solving of questions, complete virtue, and whatever is on the same subject. 13. The hunger and thirst, and their remedy, and whatever is on the same subject. 14. The delirium and death, and their expediency. and whatever is on the same subject. 15. The primitive state and tendency of things, precedence and sequence, and whatever is on the same subject. 16. The acceptableness and unacceptableness, gratification and afflictiveness, and whatever is on the same subject. 17. The mightiness (takikih), loquacity, sociality, and whatever is on the same subject. 18. The understanding and mind; the body and soul, the heaven, hell, and future existence; and whatever is on the same subject. 19. The omniscience of the creator Ohrmazd, and all goodness of like motive, the life and glory of a righteous man, and whatever is on the same subject.
20.
And many other arrangements of the creator, through propagation of statements, preparation of sovereignty, maintenance of the body, and preservation of the soul; a statement adapted to that which one mentions thus 'Truly spoken statements are the Barish, Kishkisrub, and Wishtasp-sast.'
21.
The excellence of righteousness is perfect.
Nask 9: Kishkisrub (Hadha-manthric/scientific) (10)
1.
The Kishkisrub contains particulars about the explanation of the ceremonial and ritual of the sacred beings, through what arises its conversion into demon-worship, and information as to cleanness and uncleanness. 2. The preparations and precautions for the Yashts; the tokens and signs of the overflowing and evil owing to the demons at various times, and the cause of their exhaustion and the final victory of the sacred beings. 3. Then the exalting chants of every kind, which Ohrmazd taught to Zartosht, are called the teaching (sasto) of the spirits.
4.
Excellence that is perfect is righteousness.
Nask 10: Wishtasp-sast (Hadha-manthric/scientific) (11)
Particulars about Kay Vishtasp, visit of the archangels to him, and his war with Arjasp.

1.
The Wishtasp-sast is about particulars of every kind relating to Kay Vishtasp; the temper, character, demeanor, knowledge, learning, and law for sovereignty; the government of the creatures, and the advancement of the will of the sacred beings requisite for it.
2.
The creator Ohrmazd sends the archangels on to Kay Vishtasp as evidence about Ohrmazd, and a reminder of Spitaman Zartosht, of the pure goodness of the Mazda-worshipping religion, and of the command for the ruler Vishtasp, as to its triumph, on accepting the religion from Zartosht. 3. The visible coming of the archangels to the metropolis, and, secondly, their domestication (handemanih) at the residence of Vishtasp and his companions; the envoys' explanation of Ohrmazd's message to Vishtasp, and the accepting of the Mazda-worshipping religion by the obedient king Vishtasp.
4.
The outpouring (sarinidano) of Arjasp the Khyon, by the demon of wrath, for war with Vishtasp and disturbance of Zartosht; the arrangements and movements of king Vishtasp for that war, and

whatever is on the same subject.
5.
Excellence that is perfect is righteousness.
Nask 11: Washtag (gathic/religious): not extant (12)
1.
The Avesta and commentary of the Washtag have not reached us through any high-priest.
2.
Excellence that is perfect is righteousness.
Nask 12: Chihrdad (legal) (13)
Races and monarchs from Gayomard to Zartosht; (§17) the Sasanians and some leaders of religion.

1.
The Chihrdad contains particulars about the race of mankind; how the formation of the first man, Gayomard, by Ohrmazd was for the manifestation of the bodily form (kerpih); and in what manner the first couple, Mashye and Mashyane arose. 2. About their progeny and lineage during the entire progress of mankind in the central region of Xwaniratha, and the distribution from them into the six regions which are around Xwaniratha. 3. The various races, which are specially enumerated, were ordered to disperse by the attracting or banishing command of the creator, to each separate race, as to the place where it went to; and whose life and soul (nisman) are appointed from yonder world. 4. Also the original description of their descent into the various regions, of those, too, who are on the frontiers of Xwaniratha, and those who also made their habitation in the intermediate places; and the customs of each one of the species of mankind which was produced among the original races.
5.
The original establishment of law and custom; that of village superintendence (dihankanih), for the cultivation and nourishment of the world, based upon the traditional early law (vasarid peshdado); and that of monarchy, for the protection and government of the creatures, upon Hooshang the Peshdadian. 6. A report of the lineage of Hooshang, who was the first, and Tahmurasp who was the second ruler of the seven regions; and an enumeration of reports of lineage from the original creation even unto Yim [Jamshed]. 7. A report of the lineage of Yim, the third ruler of the seven regions; information as to his period, and the progress (sachishno) of time from the original creation till the end of the reign of Yim.
8.
A report of the ill-informed evil ruler of the seven regions, Zohak; his lineage back to Taz, the brother of Hooshang and father of the Taziks (Arabs); information as to him and his period, the progress of time from the end of the good reign of Yim [Jamshed] till the end of the evil reign of Zohak, and the lineage from Yim as far as Faridoon.
9.
A report of Faridoon, the ruler of Xwaniratha; as to the smiting of Zohak, the conquering of the country of Mazendaran, and the allotment of Xwaniratha among his three sons, Salm, Tuj, and Airik; their union with the daughters of Pat-srobo, king of the Arabs and descendant of Tuz, and the lineage and report of them, each separately. 10. The reign of Manuschihar of Iran, descendant (napo) of Airik. 11. The expiating monarch Frasiyav the Turanian, and Auzobo the Tumaspian, monarch of Iran.
12.

The descendant of Manuschihar, Kay Kobad, who was progenitor of the Kayanians and ruler of Iran; and the expiating ruler Kersasp. 13. Kay Us, grandson of Kobad, ruler and maintainer of royalty (kai-dano) in the seven regions. 14. Kay Khosraw who was son of Siyavakhsh and ruler of Xwaniratha. 15. And a special report of many particulars of the races of Iran, Tura, and Salman, even unto the ruler Kay Loharasp and the monarch Kay Vishtasp. 16. The prophet (vakhshvar) of the Mazda-worshipping religion, Zartosht the Spitaman, and the progress of time from the beginning of the reign of Faridoon till the coming of Zartosht to conference with Ohrmazd.
17.
And many races and statements, onwards from that time, are enumerated in the same Nask as having existed, and are characterized by it for existence, such as the Sasanians whom it reckons as the well-created -- and their sovereignty. 18. In the race of Manuschihar, Nodar, Yavist i Friyan, and Namun, son of Spend-shed, is included the father of Avarethrabau, Adarbad Mahraspandan; and its existence, even then, remains for the future. 19. Also about the many qualities of capability and glory of the selfsame sovereignty, which are promoting the renovation of the universe destined for the races; and its fortune and splendor which are shed upon the race, and are not severed from it till the renovation.
20.
About the original knowledge of the professions, care, and industry of the period; the great acquaintance of mankind with the putting aside of injury from the adversary, the preservation of the body, and the deliverance of the soul; the government necessary for the world, even before the coming of Zartosht by order of the creator; the bringing of the word from the sacred beings, and all occurrences to the leaders of religion at various times; and whatever is on the same subjects.
21.
Perfect righteousness is excellence.
Nask 13: Spend (gathic/religious) (14)
Birth and life of Zartosht, his vision of the past, future, and other world; (§12) his posthumous sons, the future apostles.

1.
The Spend contains particulars about the origin and combination of the material existence, guardian spirit [farohar], and soul (nisman) of Zartosht; how the creation of each one occurred in the spiritual existence, and in what mode it was produced for the worldly existence, how their connection with the parents arose, the coming of the parents together, the combination in the mother, and the birth from the mother; and whatever is on the same subject. 2. Also about the arrival of both spirits, the good one for developing, and the evil one for destroying; the victory of the good spirit, and the rearing of Zartosht.
3.
His attainment on maturity, at thirty years of age, to a conference with Ohrmazd; and the occurrence of seven conferences in ten years. 4. Many marvels, owing to him, are published therein, just as there are some which, collected and selected, are noticed by the Denkard manuscript [Book 7].
5.
In seven sections (burino), such as are called Spend, are the seven inquiries, in each instance a single inquiry; and the bestowal of the other Nasks, in these seven inquiries, was through

speaking out in each one of the places of conference. 6. About the various inquiries, the period of the sitting and rising on each occasion, the nature of the sitting of the archangels, the coming forward of Zartosht to that domestic conclave (handemanih), his position in that place, what there was to say to him, and what there was to exhibit to him.
7.
The conferring of the wisdom of omniscience upon Zartosht, and what was seen by Zartosht of the past and future, and the perpetual amount of duration therein, through that wisdom. 8. The existence of that wisdom, and what that is which, after having subsisted in it, is again well recognized; such as, owing to it, are the highest and best of places, heaven and the various grades of position and reward of the righteous, according to their worthiness through the practice of good works; the most downward and worst of places, hell and the place of punishment of the wicked, according to their sin; and, between the two, the place of the ever-stationary, [hamistagan] those having equal good works and sin; the Chinwad bridge, at which is the account as to good works and sin; and the future existence, in which is the consummation of every one, righteous and wicked, and the preservation of all good creations from every evil occurs.
9.
Information also as to many other things which are marvelous, and as to a summary of the statements of these seven inquiries, which is derived from knowledge of every kind. 10. Likewise, about the communication of Zartosht's knowledge of the Mazda-worshipping religion to the world, his attracting mankind to the religion, and the ages, after Zartosht, until the renovation of the universe. 11. And about the nature of the advancement of the people of the period, the separation of centuries and millenniums, and the signs, wonders, and perplexity which are manifested in the world at the end of each millennium in the world.
12.
Also as to the birth and arrival of Ushedar, son of Zartosht at the end of the first millennium, and a report of him and his time, and of the many destroyers of the organizers of the period between Zartosht's millennium and the coming of Ushedar. 13. The arrival of Ushedarmah, son of Zartosht, at the end of the second millennium; information about him and his time, and the destroyers of the organizers who were within the millennium of Ushedar. 14. The coming and arrival of Soshyant, son of Zartosht, at the end of the third millennium, the destroyers of the organizers who were within the millennium of Ushedarmah, the arrival of Soshyant, and information about Soshyant and his time. 15. Also, as to the renovation of the universe and the future existence, it is declared that they arise in his time.
16.
Perfect is the excellence of righteousness.
Nask 14: Bagan-yasn (legal) (15)
Worship of the sacred beings and duties of the worshippers.

1.
The Bagan-yasn contains particulars, first, about the worship of Ohrmazd, the highest of divinities (Bagan), and, secondly, of the worship of the angels of other invisible and visible worldly existences, out of whom are likewise the names of the days; also their glory, power, triumph, and marvelousness. 2. Besides, also, many angels who are invoked by name in their worship, and the attention and obeisance due to them.
3.

The worthiness and dispensation of favor for worshippers, and the duty of their many separate recitations unto the angels. 4. The duty of unlimited acquaintance with knowledge about the possessions and arrangements of the period, over which the creator Ohrmazd has appointed them, and they remain to cause industry.
5.
Perfect is the excellence of righteousness.

Nask 15: Nigadum (legal)
Section 1: Patkar-radistan: misery from sin and assault, kinds of assault and magisterial inquiry, (§13) punishment without inquiry, counter-assault (16)
1. The beginning of the law is the Nigadum1 of thirty fargards.2 2. The section Patkar-radistan ('magistrate code')3 is about this, that the ruin and misery (ayoyakih) from the destroyer, for mankind and animals, occurring really apart from the spiritual existence have arisen through the sinfulness even of mankind; and the progress of ruin and misery in the world is owing to unauthorizedly assaulting one another. 3. Advice to mankind about abstaining therefrom, with an estimate of an authorized assault, and, again, for a slight assault and no assault. 4. To stand magisterially, even opposed to the un-magisterial, with freedom from hurt and loss to oneself; and to abstain altogether, likewise, from the most innocuous (anakhrugunotum) assault even upon an unmagisterial person.

1. Corresponding to the fifteenth word, khshathremcha, in the Ahunwar, according to B. P. Riv.; but it is the sixteenth Nask in other Rivayats. This name should probably be Vik-ait-tum, meaning, 'the most separate concerns,' as the Nask refers chiefly to public law; but it is called Niyaram or Niyadam, in the Rivayats.

2. The Rivayats say fifty-four kardah, which number may have been obtained by adding the 'twenty-four particulars,' mentioned in Chap. 20.1, to the thirty fargards stated here.

3. The patkar-rad, or settler of disputes, appears to have held a position somewhere between an arbitrator and a Judge, and which may be approximately defined as that of a magistrate.
5. In all magisterial investigation (patkar-radih) -- of which, when the custom that: exists is established judicially, the substance is two statements, which are verbal and demonstrable, that subsist in different combinations -- there are four species: the verbal and demonstrable, the verbal which is not demonstrable, the demonstrable which is not verbal, and that which is neither verbal nor yet demonstrable. 6. In the arguments (saman) which are allotted as verbal are four species, the dispute having different arguments and different assertions which are for unmagisterial investigation, for one's own priestly authority (rado), for another good man -- three of such- being requisite [4] -- and also for other evidence [5]. 7. And in those which are allotted as demonstrable are six species, and for an unmagisterial person the assertions, like the previous species which are on the same subject, are twelve [6]. 8. Of all unmagisterial proceedings -- which, though it be a custom, is to proceed unauthorizedly -- the species are five [7], which consist in having demonstrated, getting upon, striking [8], having caused a wound, and having slain.

4. Evidently referring to arbitrators with an umpire.

5. Reading hano gokayih, but hano is an unusual form. Perhaps agokayih, 'want of evidence,' would be more suitable to the context.

6. So the MS., but 'four' would suit the context better, and the two Pahlavi ciphers do not differ much in shape.

7. These five grades of unauthorized retribution are analogous to the five grades of personal outrage mentioned in Vd. 4.17.

8. Pahl. zatam, 'a blow, assault, striking,' is used throughout, instead of zakham (Pers. za'km), which latter word does not occur in these two books of the Denkard, except in the form zakhamihastano in Bk. 9, Chap. 8.6. The Farhang-i Oim-aevak also uses zatom in the same sense, in its oldest MSS.; and Dd. 5.1 has zatam. Darmesteter suggests that zatam and zakham are both traceable to an original zathma, or zathema.
9. Of those subject to the magistrate (patkar-rado-homond) the twelve species are divided into four sections of three each. 10. One section are the hearing who are seeing, they to whom a dispute which is verbal [is demonstrable; the hearing who are not seeing, they to whom a dispute which is verbal [9]] is not demonstrable; and the seeing who are not hearing, they to whom even a dispute which is demonstrable is not verbal. 11. And with these three, who are in one section, there is magisterial investigation; and the magistrate, unless (bara hat) [10] risk for the body be certain, is then irresistible: which is as though it be said that to restrain by wounding (resh) is not justifiable, but the decision therein is this, that, when they do not change through lawful litigation, and they cannot hold back without wounding, it is justifiable to keep them back even by wounding. 12. One section are the not hearing who are also not seeing, the women, and the children; and with these three, who are in one section, there is no magisterial investigation; and the decision as to the bodies thereof is this, that, unless risk for the body be certain from their complete change, they are then to be completely changed (bara vardishno). 13. One section are the foreigner and him worthy of death, certain of thereby producing a sentence for being executed from the judges; also the highwayman, when he stays on the highway and his destruction is proclaimed, but it is not possible to effect it. 14. With these three, likewise, who are in one section, there is no magisterial investigation, but the decision about them is even this, that when one is utterly destroying their life, one is thereby possessing merit. 15. One section are they who are walking, or coming upon one, unseasonably, or retreating confused into a rugged place, and, when people ask them to speak, they are giving no answer, and they are not suspicious as foreigners. 16. With these three, likewise, who are in one section, there is no magisterial investigation, and the decision about them is this, that when one kills them outright, one does not become sinful thereby.

9. The words in brackets are omitted by mistake in the MS.

10. The ambiguity, mentioned in the latter clause of this section, appears to lie in these words, which mean either 'but if' or 'only if.' Such ambiguity must have existed in the original Pahlavi text of the Nask, and probably indicates that the earlier part of this section is a summary of the Pahlavi version of the original text, while the latter part is a summary of the Pahlavi commentary upon that version. As the same ambiguity occurs, without comment, in § 12, where the meaning

seems tolerably certain, it is doubtful if the commentator's opinion can be adopted.
17. As to whatever is on the same subject it introduces many opinions, and also this, that a counter-assault (avaz-zatam) is that which becomes a blow and wound, and is to be so committed when it is possible to produce them again exactly in every single particular.

Section 2: Zatamistan: assault and its consequences, begging and beneficence, perversion, using weapons; conflict through assault, tumult, false-teaching, starving, spells, and threats, by men, women, and children; ill-treatment of slaves, compensation the only atonement, responsibility of fathers for crimes of children (17)
1. The second section is the Zatamistan ('assault code'), particulars about assault (zatam) and the annoyances (veshigano) from assault, such as pain, blood, and unconsciousness; also the sin [1] that a man may commit in a state of unconsciousness. 2 About the seven kinds of symptoms of unconsciousness, and separate decisions about assaults that adults may commit among those who are children; also as regards an assault which proceeds to pain and blood, and as regards that in which the duration of the disposition of wrath abates the pain and blood.

1. Involuntary violations of the ceremonial law.
3. About begging (khvahishno) and beneficence (hu-dahishno) [2], such as those of which one says in particular there are four species: when stinginess (pushih) benefits pride (piko) when pride benefits stinginess when stinginess benefits stinginess, and when pride benefits pride; and there are three other species that originate from these last two, in consultation together, when stinginess and pride benefit stinginess and pride, when stinginess and pride benefit stinginess, and when stinginess and pride benefit pride, all which, together, constitute the seven primary species; many others, too, are traced back to these. 4. Also about seeing the depravity (khang didanô) of a perverting member of the community (kastar dahm) and of the perverter of a member of the community, and whatever is on the same subject.

2. The terms used in this section are not quite certain.
5. About a weapon seizable, and a weapon one brings, there is this, namely, what is the thing which is imperfect (anasporik) as a weapon, what is that which is not, and what is that which is welcome as a weapon; what is that which, when any one forces it back at any one as a weapon, is itself something annoying to him; what is his natural annoyance and what his imparted; and the penalty in property and difference of sentence on a man who is carrying a weapon, due to any weapon he has to carry away.

6. About the six modes of engaging in conflict: through assault, tumult (khvashishnô) [3], false teaching (mitok-sastô) [4], giving no food (atapdadô) [5], speaking with wizard's spells [6], and speaking with threats of danger [7]; and, where there is an engaging in conflict, it then occurs when one has stood up for beginning it and the assault is committed, on one by the other, and not before. 7. And this, too, that engaging in conflict occurs as regards adult with adult, childless women with childless women, pregnant women with pregnant women, and children of seven years with children of seven years -- but, as regards children of seven years in sight of their fathers, it becomes an engaging in conflict of the fathers -- and the decision about it is this, that the atonement for every sin which may be committed through engaging in conflict goes to the priestly authorities.

3. Pers. `hashish. Farh. Oim, p. 34, ll. 6-8, has 'Av. vâiti = Pahl. khvashishnô is that when one runs behind any one for offensiveness.'

4. Farh. Oim, p. 35, ll. 1-4, has 'Av. mithôsâst and its explanation "false teaching" are that when one teaches a false way to any one; even when he unaccustomedly shows it rightly to any one, it is a committal of Mithôsâst by him.'

5. Compare Pers. tabah, tô, tôî. Farh. Oim, p. 38, ll. 2-4, has 'Ataftdâd is that when one keeps back food and drink, whereby there is hunger and thirst.' It is worthy of death (see Chap. 20.97).

6. Farh. Oim, p. 34, ll. 3-5, has 'Av. yâtukhta, through wizard's spells (yâtûk-gôbishnihâ), is that when one shall speak thus: "I will destroy thee through witchcraft;" when one says "through the spirits' lack of good religion' it is of the same kind.'

7. Farh. Oim, p. 34, ll. 5, 6, has 'Av. dudhuwi buzda, threats of danger (saham-numâyishnîh), is that when one speaks thus: "I will strike with worldly weapons."'
8. About the affliction of a pure lord who sees any one who has been useless (abûn) unto his slave, though the slave is beseeching, and does not contend for his ownership. 9. About sin affecting accusers [8] not being atoned for by any other good work, except unto the accuser himself; also about the slaying of a servant together with his lord, and whatever is on the same subject.

8. A sin which injures another person, or any good creation, who must be satisfied by compensation before the sin can be remitted.
10. About slaying by untaught children of seven years, or even of eight years in sight of their fathers; and the criminality of the fathers therein, when it is possible for them to hinder it and they do not hinder it and when it is not possible for them to hinder it.

Section 3: Reshistan: kinds of wounds, scourging, 76 members of the body, effects of assaults, modes of assaulting, description of a wound and the weapon, curing wounds (18)
1. The third section is the Reshistan ('wound code'), particulars about cutting, tearing, cleaving, disemboweling, stabbing, gnawing [1], rupturing, hacking, mutilating, and withering [2]; such as are all called wounds. 2. The upheaving circular movement of a certain serpent-scourge [3], the throwing down of the person, and the flow of blood from the bodies of the people.

1. Or, perhaps, khvâyishnô (compare Pers. `hâyîdan) may mean 'biting.'

2. The last four terms are, in Pahlavi: shkônishnô, khûrdô kardanô, tâshidanô, and khûshînîdanô.

3. The mâr-ganô (Av. khrafstraghna), we are told in Pahl. Vend. 18.6, may be made of anything, but a leather one is good' (see also Bd. 28.22). Intended as a snake-killer, it was misused as a scourge for human beings.

3. How the various members are divided into seventy-six that are more particularly called principal, which are comprised in two classes; two of these, which are clothed and different, one from the other, are female, and some out of the surrounding parts (girvôgânih), which are apart from eight of the principal, that are comprised in the members of the two classes and among those seventy-six -- and which, in like manner, are different one from the other -- are female, and are of different purpose and different design, one from the other.

4. These, too, namely, when any one, through an assault, produces, for any other, stupefaction, swelling, or leanness, blackness [4], or paleness, shortness, or tallness, want of intelligence, much eating, little eating, or moderate eating, indolence, or diligence, or dullness of hearing; or he wishes to speak some words, and they strike him in return; or one altogether diminishes any one's speech, sight, or hearing, wisdom, strength, or semen, milk, or pregnancy; or when one destroys the spleen (spur) or milk of females, or, in revenge (gifar), kills his son outright; or when they would inflict a wound upon a wound, and one's blood goes streaming forth.

4. Assuming that vêshîh, 'excess,' is a miswriting of siyahîh.
5. Also about an assault with one, two, or three weapons, or more, in conjunction; or they may commit it on the spot, or in confederacy, or as a first offense [5]. 6. About the measure of a wound when a two-edged sword (dôbarakô) plunges down, the area (sarâî), walls, and surroundings, and the shape which is plunged; that which is hacked, or cleft, or mutilated, or a torrent of blood streaming; the affliction (vamang) of the furious serpent-scourge (mârvanô) [6], and the length, glitter, and weight of the weapon.

5. These three modes are expressed by Paz. ithrih, hidhih, and apavarâvarshtih, which stand evidently for the original Avesta words ithra, hadha, and apaurvavarshta (see Chap. 21.6).

6. See § 2.
7. The ritual for the departure of a wound and the departure of pain, watching over it for the duration of three nights or a year, its greater wretchedness or less wretchedness, its cure (sporîkîh) or incurableness, and whatever is on the same subject.

8. Trivial enumerations, and decisions upon each separately.

Section 4: Hamemalistan: accuser's code (19)
1. The fourth section, which is also called the law of the Hamêmâlistân ('accuser's code'), contains particulars about accusation, and about the false accusation by any one, regarding any other, as to witchcraft, destroying a righteous man [1], theft, plunder, injuring the existence, minor injury [2] as regards several particular things, taking up a weapon, threatening with it [3], assault, tumult [4], incarcerating [5], false teaching, fettering, making dejected (nigûnô), giving no food, falsehood, speaking with wizard's spells, or with threats of danger, abstracting the increase of laborers' wages, wishing to cut (vurîdanô) and squeeze (pashkhâdanô) anything from anyone, and seizing (majîdanô) it for fire and water, and whatever is on the same subject, 2. Also about the limitation of the accusation of sin therein, the retribution for it, and the dust, or ashes,

or flour, for the eyes and the rest of the bodies of human beings, it now [6] speaks henceforth for thirty successive heads [7].

1. Pahl. aharûbôkîh (= Av. ashavagha) must not be confounded with aharûbôîh, 'righteousness' for which aharâyîh is more commonly used.

2. These two kinds of injury, usually written bâîôdôk-zêdô and kâîtyôk-jadô in the Denkard; are mentioned in Farh. Oim, pp. 32, l. 8-34, l. 2, as follows: 'Av. baodhajad = Pahl. bôdô-zêd and Av. baodhô-varshtahê = Pahl. bôdôk-varsht are, as it were "observantly assaulted," and one mentions them most about the assault and injury of anything which is noticeable. Through falsehood other noticeable sin is small, and is subdued through being devoid of an injurer, as the assault and injury of anything through wear is a small sin. Kâîtyô-jed is a sin for mankind, which is a degree of Bôdôk-zed, but less; so also the decree (dastînak) is different from Bôdôk-varsht The principal Bôdôk-zêd, that of animals with observance, the Bôdôk-zêd through wear, and the Kâîtyôk-zêd sin towards people are sins which are hamêmâlân ("affecting accusers"). The dissipating weapon for sin dissipates the sinfulness of the other sin, which is called rûbânîk ("affecting the soul").'

3. These two terms are âgêreptô and avôîrishtô (Av. âgereptem and avaoirishtem) which are thus described in Farh. Oim, p. 36, ll. 4-6: 'âgerept, "seized," is that when they shall take up a weapon for smiting an innocent person; avoîrisht, "turning," is that when one turns the weapon upon an innocent person.'

4. See Chap. 17.6, for some of these terms.

5. Pahl. handerêtô which is thus described in Farh. Oim, pp. 34, l. 8-35, l.1: 'Av. handereiti, Pahl. handeretô, is that when, owing to negligence, one keeps any one exhausted; when one would make him fallen who is of the ruined, or him who is a master of arms, and has imprisoned him, the causing of much anguish thereby is the committal of incarceration.' see also § 44.

6. Paz. knîn (= knûn).

7. Of which the details are not mentioned.
3. About the sin of making people eat bodily refuse [8], and bringing it unlawfully to their persons or clothes; and of going to a menstruous woman, or a wizard. 4. About a juvenile and well-behaved woman who comes out from a house of those of the good religion, and is considered as well taught. 5. About falsehood and slander, small and great, and whatever is on the same subject. 6. About the care of a pregnant woman in lawful reclining (khapâk), feasting (jashnô), and work.

8. Pahl. hîkhar (Av. hikhra) is any refuse or dirt from the living body, or any liquid exudation from a corpse.
7. About a householder who does not teach his own household, in order to teach the household of another; and whatever is on the same subject. 8. About a quiet and an unquiet person with equal

opinionativeness, and the opinion which they have to form before beginning. 9. About the expediency or inexpediency of the opinion which is announced, and the reason of both. 10. About the man who, for fear of a counter-assault, runs away.

11. Also about not renouncing sin, neglecting complaints, and whatever is on the same subject.

12. The difference of sin in priests from that in any one else, as regards its renunciation. 13. About the expediency of retribution, and the measure of the expediency. 14. About and to what extent is the authority of one's own priestly master, for allowing the sin which any other person may commit as regards a disciple of that same, and that, too, of his disciple affecting the soul.

15. About the chastisement of a judge who is releasing sinners, and whatever is on the same subject. 16. About the justifiableness of a plaintiff in committing illegality. 17. About seizing the purity produced for foreigners, and whatever is on the same subject. 18. About one worthy of death making supplication (lâvakô), cooperation with one worthy of death, and whatever is on the same subject. 19. About confession as regards anything, the object of confession, and whatever is on the same subject. 20. About exhibiting a liking for sin worthy of death.

21. About a blow with a weapon, which is incomplete or not incomplete, when adults or children shall inflict it, or when children with mutual assistance. 22. About a wounded person whose anguish was allayed by medicine, the arising of the anguish again from disease, when he died, and whatever is on the same subject.

23. About taking security (garôbô) from the defendant after the decree of the judges. 24. About the legal proceedings as to an offense when, owing to the incapability of the plaintiff, adjournment has always occurred, and a man would occasion an acceleration of the statement of law (dâdô vâch) and of the procedure of the plaintiff. 25. About appointing a mediator (dâdak-gôbô), and the object of mediation.

26. About an assault (zatam) which is altogether of furious (pûr-tâk) origin. 27. And about a harmless (âzad) assault and striking back fairly to test a weapon, and, when it is not possible fairly, turning it into execution of duty, or giving of scars (pishanj-das), or punishment; a statement of the change, and whatever is on the same subject. 28. About the limit of the punishment of a child for the sin it may commit 29. About seeking an interpretation (pâdô-khân), the limit of interpreting, and whatever is on the same subject. 30. As regards a signal of approving the words of any one, on passing away, are these -- About giving up anything, making a will about it, and renunciation of sin.

31. About committing an assault upon an unknown person at an indefinite time, and whatever is on the same subject. 32. About giving a weapon and telling someone to kill a foreigner who is taken for judicial investigation, and whatever is on the same subject. 33. About the great hinderers [9] who are slain by a righteous man, who the great hinderers are, and unto whom it occurs; when one has to command it as assistance for one or many, or they shall commit the assault in advance or afterwards, and whatever is on the same subject. 34. About the weapon they shall seize it is stated thus: 'I see a man and a sheep, I strike upon this and upon that, and it

is gone:' and whatever is upon the same subject.

9. Doubtful: the word can be read freh-gasîgân on its first occurrence, and freh-gashîgânô on its last; but both reading and meaning are very uncertain.
35. About petitioning, and the going of a frontier governor (mar'zhpân) to the feet of tyrants (sâstârânô) to speak of regulations, and whatever is on the same subject. 36. Where and when one strikes a living person he vexes him, and the living person he strikes vexes him when dead; but he who strikes a dead person is vexed alive, and the dead person he strikes vexes him when dead; and whatever is on the same subject.

37. As to wood and useless pith (dîl), that which is for keeping is as far as a dimension that is mentioned, and one, therefore, passes it by not to burn concerning also that wood which is only for the blast of a furnace (gûrîh zîgâ) as firewood, the burning and dimensions and blast of the furnace are stated, and whatever is on the same subject. 38. About the sin through which a man attains from atonement to the sacred-twig [barsom] ordeal (baresmôk-varîh), and from the sacred-twig ordeal to the heat ordeal (garemôk-varîh) which has maintained the worthiness of an assault that is an actual inexcusability (achârîh) [10] to reasoning thought; and whatever is on the same subject.

10. It might be 'inevitability,' but this would render the ordeal unnecessary.
39. About the excellence of physicians, their merit from doing good, and sin from not doing good; the quality that exists as regards medicines, seeking a physician for animals also, and whatever is on the same subject. 40. About a horse, which is new to the saddle (kôfak), being made tailless (kapeh) and not feeding (akhavânô), how it is done, the sin owing to doing it unlawfully and heedlessly, the wound and damage that arise from it, and whatever is on the same subject.

41. About several persons, when anything that is imperfect, or even not imperfect, as a weapon is convenient to them, and a wound occurs, and it is not evident which, or who, threw the weapon, it is not necessary to know its imperfection or lack of imperfection [11]; and whatever is on the same subject. 42. About the three modes for thrusting a weapon are these details, that is, so much of it when one thrusts it on ground that is hard, or soft, or full of ruggednesses (âchârîgânakô); when one shall bear it up aloft, and the amount of the height; and when one impels it again with a sweep, or has to draw up its center at the time of a sweep; and whatever is on the same subject.
43. About an assault and the most hurtful occasion when, for the same reason, they would celebrate a religious rite; the retribution on the spot, and the sentence upon the fourth occasion [12].

11. The fact of the wound being sufficient to prove the unlawfulness of using the weapon.

12. According to Vd. 4.35, if a man wounds another so that the blood comes, and does this for

the fourth time, he becomes an outcast and receives the maximum punishment. Also, when a person walks without the sacred girdle or shirt [sudra or kusti] (Vd. 18.59), it is at the fourth step that the demons possess him.
44. About incarcerating (handerêtô) in a frightful and inaccessible (avidarg) place, and among noxious creatures; the quantity of noxious creatures, and whatever is on the same subject. 45. About grasping the tail of an ox, or a horse, on which another sits, to hold it back, and whatever is on the same subject. 46. About threatening danger, wizard's spells [13], and whatever is on the same subject.

13. See Chap. 17.6.
47. About plaints as to the value of a lamb [14], or a sheep [15], or a beast of burden (stôr), or a human being (vîrôk) [16]; either when the plaintiffs are one, or two, or three, or four, or many; how one has to summon the defendant, and how much time there is. 48. About when the controversy (han-bêshinîh) is as to theft (dûjô), and the confession as to plunder (avor); or the controversy is as to plunder, and the confession as to theft; and when the controversy is as to injuring the existence [17], and the confession as to minor injury; or the controversy is as to minor injury, and the confession as to injuring the existence; and when the controversy is as to theft and plunder, and the confession as to injuring the existence and minor injury; or the controversy is as to injuring the existence and minor injury, and the confession as to theft and plunder. 49. And when the controversy is about so much, and the confession about so much of a different kind; when the controversy is about so much, and the confession about more of a different kind; when the controversy is about so much, and the confession about less of a different kind; when the controversy is about so much, and the confession as to more of the same kind; and whatever is on the same subject.

14. Pahl. Av. asperenô (= Pahl. anaspôrîk) 'imperfect, immature;' an epithet for a lamb or kid.

15. Pahl. anûmôyê (Av. anumaya), probably 'bleater,' an epithet for a sheep or goat.

16. These four grades of value are mentioned in Vd. 4.48.

17. See § 1.
50. About the sin of unfriendliness of a master towards a disciple, and whatever is on the same subject 51. About taking a thief of any one's goods (aîshîgânô), conducting him to the judges, and what ever is on the same subject. 52. This, too, that when affliction has come upon a good man, the effort of every one, for removing that affliction, should continue just as though it happened to himself. 53. And when a good man is beaten through malice, the effort of every one, in demanding compensation for him from the smiter, should continue just as though it happened to himself. 54. And this, too, that, when there is no danger for one, the power of affording assistance is thus assistance of the innocent; and, as to the property which may be carried away from him, and of which they shall make no restitution, after as much as a Hasar [18] the carrier off becomes guilty and liable to penalty.

18. A Hasar (Av. hathra) is a measure of distance, as well as of time. This is stated in Farh. Oim, pp. 41, l. 11-42, l. 3, thus: 'Of the Hasar there are also several kinds that express measurement. A medium Hasar on the ground, which they call also a Parasang, is a thousand steps of two feet which have to walk. With the lapse of time of a medium Hasar the day and night are computed.' Again, p 43, ll. 1-3 state that 'of twelve Hasars is the longest day; that day and night in which is the longest day are twelve of the longest Hasars, eighteen of the medium, and twenty-four of the least.' From this it appears that an average Hasar of distance is a thousand paces, or Roman mile; and an average Hasar of time is one hour and twenty minutes.
55. About the distinction of indigenous and foreign (aîr va anaîr) thieves as to cold and the clothing given, and as to sickness and undergoing remedies. 56. About the hands of a foreigner being unfettered for no other reason but care of water and fire, to preserve them from blood, filth, and injury (âsipô). 57. About the sin of not restraining him who is the first assailant of two combatants, as soon as his attack is seen. 58. About teaching the peace of renunciation of sin, the bond of worthiness of him of great power even when proffering union in renunciation with him of little power, and whatever is on the same subject.

59. On the nature of responding about the keeping away from one worthy of death which arises through great judiciousness, the reason of keeping, how to keep, and whatever is on the same subject. 60. And on the nature of responding when they ask in malice about a righteous man, when one knows his whereabouts, and when one does not know. 61. About how one is to give a weapon to generals (hên-gô-padanô) and august frontier governors.

62. About authorizedly shooting an arrow at one worthy of death, which is given again for killing him to any one unto whom the person worthy of death is consigned and becomes supplicating (lânakô) and goes to the middle of the distance, and they shall afford him assistance and enervate him for it, when, through the three words [19] which he utters, they do not deliver him up again. 63. About one worthy of death who is preserved with great judiciousness when the evidence, which they give before that about him, is through another one worthy of death, and whatever is on the same subject. 64. About evidence as to witchcraft and destroying a righteous man, that is, in what proportion it is certain or doubtful. 65. About causing the execution of one worthy of death for entertaining fondness for witchcraft and laughing at witchcraft, and whatever is on the same subject.

19. Possibly humat, hukht, huvarst, 'good thoughts, good words, and good deeds,' which would be accepted as a sign of repentance.

Section 5: (20)
1. In the fifth section are twenty-four particulars [1] about the standing up and going forth of a man with a weapon and angry thoughts towards another man; and also when he takes a beast of burden, saddles it, and sits upon it, takes the rein [2] (ayôkham) in hand and walks away; this, too, that, when he arrives there, he smites that man, or some one else and whatever is on the same subject. 2. About what one has to do when the conversation of two men is of the destruction of a righteous man, of high way robbery, and of the cursing owing thereto; and

whatever is on the same subject. 3. About what one has to do when, of two men who are on the same road, one slays a righteous man ; and about the other when he is fearless, and when he is fearful. 4. About preserving one worthy of death when it requisite for medical purposes (bezhashkîh), though the plaintiff is of a different opinion; and whatever is on the same subject.

1. It is not clear whether these twenty-four particulars are to be sought in the details of § 1, or in the whole chapter, or some portion of it.

2. Merely a guess.

5. About the needlessness of plaintiffs and defendants speaking as to the substance (min tanû) of the law, when the witness and judge is the supreme priest; the confidence which they may place in the decision of the supreme priest, due to his own knowledge and evidence, when, moreover, they have not to atone in the body; and the want of confidence in another judge when, moreover, they have to atone in the body, and the needfulness of plaintiffs and defendants speaking on the substance (val tanû) of the law, even when the judge is aware of the law. 6. About unauthorized combatants, become mutually sinful, when, to dissipate (sîkhtanô) a wound of the one, he would make the other one worthy of death. 7. About supplies (pishôn) [3] in traveling together, and their renewal; and whatever is on the same subject.

3. Compare Pers. bishinj, Av. fshaoni. In some cases it might perhaps be read pîkhvô, and be traced to Av. pithwa. The word often occurs, as in § 11, Chap 23.3, 15, 26.10, 27.4, 6, 31.25, 36, 37.5, 7, 32, 41.19, 23, 43.19, and its meaning, 'provision, or nourishment' is well ascertained.

8. About inflicting penalties by magistrates, the assistance of the unmagisterial given to magistrates, the assistance of the magistrates, and the exemption of these latter from atonement to those former; likewise about conversation as to an assault, and whatever is on the same subject. 9. About the evasion of penalty by men at the time when a sin may be committed, and the arrest of their nearest relations being important, in whatever measure implicated therein and impossible to consider innocent; how to confine and make them really coerced to seek a remedy, and whatever is on the same subject. 10. About the powerfulness which comforts in sin where there is any special worthiness, and the reason of any worthiness; the want of power where there is special unworthiness, and the reason of any unworthiness; the production of the good works of one towards another of the powerful, and of the sin of one of those lacking power; and whatever is on the same subject.

11. About the plaint which one has to argue, and for the defendant to dispute; the time for making the statement (gôbô) when the defendant does not come, or comes not to conduct the business; the several peculiarities of plaintiff and defendant, the time for conducting being on the day before yesterday, the firm one and the powerless, the incrimination therein, the death-blow on the exhaustion of the possessions of the plaintiff, and provisions for conducting the legal proceedings; a privileged wife [4] shall be capable of making a plaint for her husband, and of informing the husband of the plaint; when her property is anything whatever, and nothing is manifest as to that wealth, she is to be admitted for evidence; and whatever is on the same subject.

4. One married to her husband with the parents' consent, and never betrothed to another, so that she and her children belong to him in both worlds (See Bd.32.6 n).
12. About the ordeal of those who have atoned, of those undergoing the sacred-twig ordeal, and of those undergoing the heat ordeal, who are pure; the freedom from falsehood of which, each separately, which they, every one of them, request when the ordeal is not that for their own station, but that for the station of others; and whatever is on the same subject. 13. About the object of any evidence, and, on account of the reason of its propriety, the impropriety of any one being without evidence; and whatever is on the same subject. 14. About the reality of a statement due to an ordeal, and so many having gone to the ordeal place for the sake of watching the first-comer and after-comer; the time of performance, the statement, the ceremonial and the invulnerability due to it; the kinds of incrimination, how to protect the limbs by which the ordeal is accomplished, and each one of the formulas (nirang) of protection; the superintendence for observing the ceremonial, and the decision about the acquitted or convicted one. 15. This, too, that is, whose going to the ordeal place is first, second, third, fourth, fifth, sixth, seventh, eighth, ninth, and tenth; and by whom is the command to be given. 16. About the business of the ordeal attendants (var aûstîgânô). 17. About incrimination through confession, or some other reason, the reliance restored thereby, and whatever is on the same subject. 18. About a thief destroying life and escaping, the suspicion owing thereto, about any one, as to assisting the thief, and whatever is on the same subject. 19. About there being no ordeal for those confessing, and so also as regards those of good repute; accusation as to the existence of a limit to the good repute, even that which is for the extent of a Yujyast, a Dashmest, an Agoyôst, a Tachar, and a Hasar [5] at the least.

5. The relative lengths of these five measures of distance are stated in Farh. Oim, p. 41, ll. 9-11, as follows: 'So much as two Dashmest (Av. dakhshmaiti) is as much as a Yujyast (Av. yujyasti); so much as two Agoyohast is as much as a so much as two Tachar is as much as an Agoyohast; and so much as two Hasar (Av. hathra) is as much as a Tachar (Av. tachara).' As the average Hasar is a Roman mile (see chap. 19.54 n), the Tachar ('run?') is two, the Agoyost or Agoyohast ('cattle-run?' Av. gaoyaoiti?) is four, the Dashmest ('distance-mark?') is eight, and the Yujyast ('stage?') is sixteen miles. This series of distances is analogous to the Sanskrit series, but more elaborate; the Hasar is best compared with the Krosha as the commonest unit of moderate distance, though less than half its usual length; the Agoyost is nearly the same as the Gavyuta; and the Yujyast is analogous to the Yojana, though nearly double its length
20. About litigation as to a costly article, when a witness of its possession by the one party is combined with non-possession by the other one with no witness, or with its possession by the other one with a single witness; or the witness of one is with the sacred beings, and its possession by the other one is likewise not manifest; when both parties are related (khidyahîk), or both are unrelated (anazdîhîk); and what kind of possession they say is most real. 21. About annulling the decision of a judge, and the time it is done at the court of a chief judge, and also owing to an ordeal for certainty; and whatever is on the same subject. 22. About the litigation of three persons as to property it is declared, so much is given to one on the day Ohrmazd to the day Vohuman [6], to another one on the day Ardwahisht, and possession is not made over to the third one at all.

6. That is, on the first or second day of the Parsi month; and to the other on the third day.
23. About selling property which is not one's own, and whatever is on the same subject. 24. About controversy as to anything which ought not to occur. 25. About any essential dispute that any one has, when agreeing thus: 'I do not have it as my own, but owing to the other person;' and whatever is on the same subject. 26. About the litigation of an Iranian with a foreigner, or with foreigners, of a foreigner with an Iranian, or a slave with a man of the country, as to a costly article; and whatever is on the same subject. 27. About a much-clamoring plaintiff having summoned defendants to the judges regarding a decision, and about the perverted wordiness and mixed verbiage in the legal proceedings; and whatever is on the same subject.

28. About the time for a high-priest of property and possessions, what is the specific necessity for a high-priest, and whatever is on the same subject. 29. About the fitness of a woman for evidence and judgeship when guardian over herself, and the unfitness of a privileged wife [7] who is a foreigner and worthy of death for only a single offense, even with the authority of her husband; and whatever is on the same subject. 30. About the owner of a pledge not depositing the pledge beforehand, and whatever is on the same subject. 31. About giving up the property of partners, and whatever is on the same subject. 32. About the property that any one possesses, and is without any witness as to his ownership and possession of it. 33. About the ordeal of excessive eating (pâûrû-khûrânô) for escaping distress (mûst-karzhîh) by plaintiffs and defendants before driving each other into legal proceedings, and whatever is on the same subject.

7. See § 11 n.
34. About the legal proceedings as to a female [8] they steal from some one, and she becomes a suppliant of a thief; some one takes her by sequestration (hachîdakîh) [9], and they steal her also from him; the original possessor (bûn) sees his own, not knowing she is back alive, when they become disputing about her; and whatever is on the same subject. 35. About property which is in the possession of any one, when someone gives it up to some one else in his sight, and he does not dispute it. 36. About a master teaching a disciple not to go back to legal proceedings, and whatever is on the same subject. 37. About controversy, with any one, as to special property in righteous gifts, and whatever is on the same subject.

8. A slave no doubt.

9. This is the technical term for legal seizure, or sequestration (see Chap. 39).
38. About legal proceedings in which one accomplishes an ordeal three times, and it comes off in one way; and whatever is on the same subject. 39. About the existence of the many kinds of speaking with wizard's spells [10], and those with threats of danger; and about the usage in witchcraft as to the moderate and justifiable production of mutual afflictiveness thereby. 40. About which is the ordeal for one worthy of death, the greatness and littleness of an ordeal, and also this, that is, which are the blessed among twenty of those undergoing ordeals. 41. About the proportion of firewood, and from which tree it ought to be good; and again, too, the several

appliances and formulas that are necessary in accomplishing the ordeal. 42. And this, too, that when the man is aware of his own truth, even though he be aware of it, the fire speaks in the words of men thus: 'Walk not on to me! for I chastise during one's progress. 43. About one still mediating in legal proceedings as to a thief who has acted faithfully about quitting confinement and fetters to cause a ceremonial [11], and whatever is on the same subject.

10. See Chap. 17.6.

11. Or it may be 'to provide supplies.'
44. About the wealth of a priest who is not keeping his property in edifices (aûzdeshîkîh) or domains (matâ), but goes on with his occupation; and when he passes away, to whom and how ii has to come. 45. About litigation as to property from the residuary wealth of fathers, about keeping it together (vâham-dâr), and whatever is on the same subject.

46. About the amount of retribution, in confinement, fettering, and punishment, for a lamb [12], a sheep, or a beast of burden, which is stolen; and whatever is on the same subject. 47. About a defendant regarding whom three plaintiffs complain, all three as comrades, one as to a lamb, one as to a sheep, and one as to a beast of burden; and whose answer is first given. 48. About the litigation of three persons as to a costly article which remains apart from then a, he who deposited it being a strong person, and the ownership of not even one of them being certain. 49. About the coming of retribution to three persons who, all three as comrades, have stolen a lamb from one, a sheep from another one, and a beast of burden from a third one.

12. See Chap. 19.47.
50. About the reason of the justifiability, and that also of the unjustifiability, of confining a fellow-countryman for his own theft, and whatever is on the same subject. 51. About the extent of continuance in hearing a defendant, and this, too, as to a plaintiff; also about the time appointed for speaking, and its extent. 52. And about this, namely, when any one has made an accusation about any other, and goes back at the time appointed, and, before a reply is given, he shall make out another accusation about the same man, to which of the two accusations a reply is to be first given. 53. About the reason of the hardship of legal proceedings; about what man it is whose statement is second, third, fourth, and last in conducting legal proceedings; and about the twenty-two stratagems in conducting legal proceedings.

54. About the canceling (pâdyârânîh) of an ordeal, even that which is accomplished with three selected witnesses. 55. About the season of the hot ordeal, and also that of the cold; and whatever is on the same subject. 56. About one, in a procedure, demanding an ordeal, the other one having appointed the time for the supreme priest, and whatever is on the same subject. 57. About the benediction of the supreme priest on making, or changing, a decision; also this, namely, which are the blessings for changing, through their nature, a decision which is made.

58. About evidence of walking upon a water-skin (khîk) and putting something inside it, of assault and wounds, of wealth which they squander (nikizend) and a righteous gift, of a damaged and sequestrated thing; and of rubbing up (pâdô-mâlisnô) and buying it strengthened [13], and at a price. 59. On litigation about the ownership of a wife, cattle, trees, and land; and whatever is on the same subject. 60. About the certainty of the statement of several leaders of an affair, as to that on which their affair depends, and of the supreme priest, or three witnesses, in every legal proceeding. 61. About incrimination (aîrikhtakîh) of several kinds as to statements in legal proceedings, and whatever is on the same subject. 62. About the modes of action for eradicating the deceptions (frêvôânô-fitâr) of apostates, and whatever is on the same subject.

13. Paz. aôganghen for Av. aoganghem = aojanghem (see also Chap. 41.17, 18).

63. About cases where the virtuousness of the thoughts, words, and deeds of mankind is all derived from the virtuousness of the beneficent spirit, and mankind themselves shall render it their own, and, in that way, its reward reaches them; and their viciousness is all derived from the viciousness of the evil spirit, and mankind themselves shall render it their own, and, in that way, its bridge penalty [14] reaches them.

14. The decision announced at the Chinwad bridge (see Chap. 14.8), as to the fate of the soul until the renovation of the universe, after the account of its good works and sins has been accurately balanced.

64. About the injuriousness due to unrenounced sinfulness, that is, what is injured by the first, second, third, fourth, or fifth unrenounced Aredush sin [15]. 65. About where and which is the speaking with threats of danger [16], and which is the taking up of a weapon (âgêreptô), not the turning it down, that becomes a tanapuhr sin [17]; also the sin which is owing to such sin.

15. Farh. Oim, p. 36, ll. 6, 7, has when through sinfulness one lays a weapon upon a sinner, the name is Aredush.'

16. See Chaps. 17.6, 19.1.

17. Whereby a person becomes an outcast and worthy of death. According to Vend. 4.67-72, 75-78, 81-84, this occurs on the eighth committal of an Agerepto, on the seventh of an Avoirishto, and on the sixth of an Aredush; or on the first committal of any of the three, if the criminal refuses to atone for it.

66. About the case where one has to atone, and who does it; he who undergoes the sacred-twig [barsom] ordeal has atoned best; and which is the least heat ordeal. 67. About two men having seized property together, and having together, at the time, demanded a judge and ordeal about it; and when one seizes the property some time earlier, and the other one demands the judge and ordeal earlier; and whatever is on the same subject. 68. About some one carrying off the property of a person from the custody of another person in sight of the same, and he who kept it before is, within a Hasar [18], a witness before the judge as to its custody or possession; and also when the witness of it has not come within the Hasar; and whatever is on the same subject.

18. Eighty minutes on the average (see Chap. 19.54 n), but varying from one hour to two, according to the duration of daylight.
69. About cases where the decision of the judge is to be made from the Avesta and Zand [19], or from the common consent of the good [20], and whatever is on the same subject. 70. About the justifiable selling of a man, a sheep, or a beast of burden, as free from defect when its defect is not obvious; also about the symptoms of their defects. 71. About the case where and how far a decision, about which one is in dispute, is a solitary statement, or more.

19. That is, from the scriptural law and its commentary.

20. That is, according to precedents recorded by the priesthood.
72. About the object of the appointment of a judge, the eminence of an appointed judge, and whatever is on the same subject. 73. About the reasonableness of the severity and want of severity of judges. 74. And this, too, that the judgeship is to be given to him who is acquainted with the law (âkâs-dâd) [21]; and the object of acquaintance with the law. 75. About the case where there are a supreme judge of the law, a plaint, a defense, an arrangement of legal proceedings, and an award; and through what sin it becomes injustice. 76. And this, too, that the justice of him who may therein commit falsehood, as regards so many essential decisions, is injustice.

21. This term is explained in an extract from some Nask (compare Chap. 43.9) quoted in Farh. Oim, pp. 17, l. 9-18, l. 5, as follows: 'Av. kô asti tkaêshô vivishdâtô, which is the judge who is acquainted with the law? Av. yô aêta pairi arethra frazânaiti, he who thoroughly understands the adjudication from the statements [even though he does not easily understand many of the statements, and though it be not easy as regards the statements which are not numerous, is an official who is acquainted with the law (kardâr-i âkâs-dâd); and he who does not thoroughly understand the adjudication from the statements, even though the statements are not numerous, and if be not easy for him as regards them, is to be still considered as unacquainted with the law (anâkâs-dâd)i.'
77. About the many who may seize wealth, which is the property of some one, with their own hands; and, when they litigate about it, he says it is his own property, whereby they are convicted. 78. About incrimination of five kinds as to whatever property is on the spot, or at a distance (pavan hasar); and whatever is on the same subject. 79. About putting apart, keeping apart [22], and two apart before being put away; also about litigation as to keeping apart, and whatever is on the same subject. 80. And when some one has to deliver property which is a person's own to some one else, in the sight of him whose own it is, and he who is seizing upon it disputes about it as his own property; and whatever is on the same subject.

22. Compare § 115.
81. About disputing the debts of fathers when one of their associates is confessing them, and the rest have come, and it is possible for them to dispute them, but they do not dispute. 82. And about the progress of a dispute of one of the associates as to the whole debt of one's fathers. 83.

About the possibility of children being worthy of death, for wizard's spells, when with their guardian; and a woman being so when guardian of herself. 84. About a case where the amount of a lamb (mîdat-î asperenô) is the lowest, and the amount of a human being (vîrôk mozd) is the highest [23]. 85. About theft and plunder as regards one's own property, when one brings it away from the possession of some one without dispute. 86. About the triumph of him who, falsely investigating, may act judicially by illegally-issued incentives, when he institutes legal proceedings for the sake of appearances [24]; as distinguished from him who is truly seeking and truly investigating.

23. The minimum and maximum grades of value mentioned in Chap. 19.47. Here it is evident that mîdat and mozd are synonyms, the former being, no doubt, the Zvarish, or Semitic, equivalent of the latter, compare Chald. ...

24. Pahl. khâkûnîhâ, literally 'through making a dust.'
87. About the statements of a litigation of man and wife, which is justifiably brought on [25]. 88. And also this, namely, when she sees herself injured, or defense is possible by means of that which is discharged by two fingers [26], it is justifiable when they shall institute no litigation but seizing. 89. About the person who has become privileged to give away a daughter to a husband, her father having passed away. 90. About the sin of making a damsel (kanîk) weary of her husband. 91. About the sin as regards property in this action, either produced where the action for this purpose is really devoid of illiberality (adahishnîh), or to commit in order that they shall give me a wife even when they do not give her on that account. 92. About the sin of giving a girl (kanîk) for a girl, or other living thing, or of speaking thus: 'Do thou go in unto my sister, or daughter, while I, too, will go in unto thine.' 93. And the sin as regards the person of my wife, too, which is owing to that sin. 94. About one obtaining back the value which he gives away for a girl, when the girl is not that value in wedlock. 95. About a girl who, after fifteen years of age, is not given to a husband; and her father, to satisfy her menstrual excitement (dashtân-mêyah vijârdanô), and to sustain it, becomes sinful and harbors a paramour; and whatever is on the same subject.

25. Or it may be 'of a man and a woman who is domineeringly plundered.'

26. That is, in some very easy way. The intention was probably to discourage petty disputes between man and wife, by not interfering with the stronger party when aggrieved.
96. About having given food, and anything except a wife, to any one who praises the Mazda-worshippers' religion of another, even though it be through fear; also this, that it is only he, when he has thereby become quite of the same tenets with the religion of the Mazda-worshippers, to whom the gift of a wife worthy of a man (vîr masâî) is then to be presented.

97. About committing the sin of giving no food [27], which is one of those worthy of death. 98. About the duty imposed of chastising a wizard for the Tanapuhr sin [28] of assisting a demon [29], so that one's duty is manifold, and to be accomplished during several years.

27. See Chap. 17.6.

28. See § 65.

29. Reading dêv-vijîn which is miswritten ...
99. About the day and night which are longest, medium, and shortest; that is, how many Hasars [30] they are, each separately; and, as to their occurrence, in what control is the appointed time which is really theirs, each one, as to period. 100. About the Parasang [31] which is the longest, medium, and shortest; and whatever is owing to their subdivision.

30. See Chap. 19.54 n.

31. A distance of four Hasars (Bd. 16.7), or as far as a far-seeing man can distinguish a black ox from a white one (Bd. 26.2). It is usually from 3 1/2 to 4 English miles, but in Pahlavi texts it often stands for a Hasar, or Roman mile, both being measures for long distances.
101. About the work and fodder (vâsân) [32] of an injured beast of burden, by day and night. 102. About a sheep which kills a person, and whether its owner be innocent, or sinful, through not putting a tether (band) upon it; and the reason of the sinfulness and innocence therein. 103. About the period that extends from certainty to dubiousness, even though it be for the supreme priest, or one provides three witnesses; and how long it is. 104. About the multitude of witnesses who give no evidence, together with the judge who is unjustly deciding.

32. Or 'rations' (vâyagân).
105. About the injuriousness (âzgârîkîh), for the priestly authorities, of anything that is given to the unworthy. 106. About what kind of gift, that is given, was accepted; that is, how, when given by one when another claims it, it returns to him; how, and in what proportion, when the other does not claim it, its expediency does not arise; and whatever is on the same subject. 107. About a case where there is property of several kinds which a man has given away as a righteous gift, and it is allowable. 108. About the case where whatever is given and reaches some one, when he gives it and does not say how it was given, it becomes a righteous gift. 109. And about its not having become a gift, through fear of whatever is its danger.

110. About the theft and extortion of him who does not maintain the wives and children of persons in his control, to preserve and nourish them, through fear. 111. About the allotment of punishment for the limbs of sinners, and upon which limbs is the allotment. 112. About the atonement for sin where it is most irksome. 113. About the amount of retribution for an assault (zatam) which may be committed upon one worthy of death who is preserved through great judiciousness.

114. About Ohrmazd having given all prosperity to Zartosht and the disciples of Zartosht; the

theft and extortion which have arisen in a man when he has not given to a worthy person any of the prosperity that has befallen him; and whatever is on the same subject. 115. About how an animate being is situated who is in a place apart (aham), and when he dies in innocence and keeping apart [33], his wound being also through duty; and whatever is on the same subject. 116. About the advantage and pleasure of keeping a promise (mitro-dârîh), and the gravity, harm, and vexation owing to various degrees of promise breaking (mitrôk-drujih); also how a promise is kept. 117. About the grievous sinfulness of strife, insincerity (avâkhîh), and slander, and the harm that proceeds therefrom; also the frost (pazd) and punishment provided for them [34], and whatever is on the same subject.

33. Compare § 79.

34. In hell (compare AV. 40.7).
118. About having given frontier people [35] as hostages (garôbô) to foreigners who have demanded a ransom (navishnô). 119. About taking up (lâlâ gêrefstanô) anything whatever that is precious to a foreigner, and has become of exceeding value, when they give it up as a ransom [36] to Iran; the extreme value of a youth (tigil) when they shall carry him off as a hostage from the foreigners, in place of ransom; and how they are to keep both. 120. About the grievous sinfulness of a man stealing back his ransom from foreigners, though it be his own son. 121. About the sinfulness of the governor (sardâr) of a province through any harm that occurs in the province owing to his elevation and evil commands.

35. Pahl. rnar'zânân, which might be supposed to be a defective writing of margar'jânân, 'those worthy of death' (the two letters equivalent to rga being omitted), but see Chap. 21.13.

36. The MS. pâk is evidently a defective writing for navâk, which is written correctly in the next clause of this section.
122. About the existence of so many thieves assisting a thief with special ransom, and what kind of reward (navishnô) one is to use with thieves, to deceive with great judiciousness. 123. About attaching to the neck of a thief the thing which was stolen by him, for his personal identification, and conducting him to the judges. 124. About the non-atonement of thieves, by any amount of anything whatever, without confession as regards their own sin. 125. About the assistance to possession which is claimed by any one from the authorities (padân), when his property is stolen or extorted.

126. About the grievous sinfulness and deceitfulness of many kinds which occur when a woman who is given away with her concurrence, and her acceptance is announced, is given to another man; and whatever is on the same subject. 127. About the unjustifiability of the wisdom of a man, through which he took away property in dispute, from him who was ignorant, before there was certainty about it. 128. About making intercession in a dispute, for him who is ignorant, with the judge and other authorities and chiefs, even including the king of kings [37], when there is no intercessor for him. 129. About the reason of the fitness of a man for sovereignty, and the lodgment of Ohrmazd upon the limited (tang) person of him who is a good ruler.

37. The Persian monarch.
130. About the five special ordinances (dâdistân) that are certain; these are without ordeal, because they are to be considered as certain, and the penalties thereof are to be fully inflicted. 131. About investigation after confession. 132. About squandering (nikizand) wealth of which the custom (dastôbar) of maintaining is begging for it. 133. About the progress (sachishnô) of legal proceedings not having occurred, which is not demanded on account of the existence of want of power, and the number of kinds of that want of power. 134. About a woman without a guardian, when she takes a paramour, and whatever is on the same subject.

135. About bringing a written statement into judicial proceedings, and whatever is on the same subject. 136. About the sin of frightening any one from his place, when he shall move on account of that fright, and the amount of movement and harm which will come upon him therefrom. 137. The delivery back of that which is extorted from one's hands or keeping; that is, how it is to be considered as delivered.

138. About the obviousness of a minor adjudication from that which is greater. 139. About the extreme benefit and peace, even in this world, through a wife and children and grandchildren, and also the prosperity, as regards produce and even wealth thereby, taking away the disputes that arise. 140. About the grievous sinfulness of wealth acquired through unnatural intercourse [38], the annihilation of the spiritual faculties (maînôgânô). 141. About a decree in which the decision is of three descriptions, about three persons. 142. About a tree which, when stolen away, is the death-blow (mât) of a hundred pure birds (vâê), and a thousand birds arise.

38. Vâmkûnîh, compare Pers. bâmûn. It cannot be 'making loans, or money-lending,' because that would be spelt âvâm-kûnîh.
143. About a sin which, owing to deceiving previously, has to increase (frâzh mastanô) its extent, and to fully taste the most extreme. crime of a dagger (dahrakô) of several of the smallest finger breadths. 144. About the sin of defiling four-footed females. 145. About keeping back one of the combatants from fighting, and whatever is on the same subject. 146. About counter-assaults of eight kinds, assault when an infidel shall commit it upon one of the good religion, and whatever is on the same subject. 147. About a counter-assault of a heretic (dûsh-dênô) when an arch-heretic (sarîtar-dênô) is slain.

148. About not leaving any property in the keeping of one worthy of death. 149. About such numbers of abettors of sin being with the sinner, and whatever is on the same subjects. 150. About the injury of a plaint and defense, and the dwelling, property, and feast of the good, by that person who extols the presidency which is given him, but who is not fit for the presidency. 151. About the sinfulness of a judge when he shall make a decision for any one according to his origin. 152. About the grievous sinfulness of delivering the person of an Iranian to a foreigner, and whatever is on the same subject.

153. About the greatness of the gift of a righteous man, as compared with (min) the gift of another, for Rashn [39], the just, to proclaim among the creatures and to accept. 154. This, too, that, when they encounter an apostate and it is necessary to hold a controversy, though there be danger for the hands or feet, or though even for the head, there is to be no refraining from asserting that which is true.

39. The angel of justice who weighs the good works of the departed soul against its sins, in order to decide its fate till the end of time.
155. This, too, that he who does not assert, on account of fondness for wealth, or dislike for his own people, vexes water and fire and the righteous man, and disturbs even the reposing archangels from their thrones.

156. About the grievous sinfulness of making the righteous dissevered (aûshkâftakô). 157. About the bad properties produced by the evil spirit, adjudication attentive to lying evidence and false, in opposition to Rashn, the just, and through discontent at the advantage due to Rashn, owing to the impossibility of the occurrence of those mischiefs being produced at Rashn's judgment seat, there where they do not give decisions for the wretched for the sake of the aristocratic multitude (âzâd hâvandîh râî). 158. And about the aristocratic multitude which comes to Rashn owing to taking bribes, and went with a complaint to Ohrmazd, and whatever is on the same subject. 159. About a just judge who is appointed one of an assembly for the opposition of thieves, oppressors, and destroyers of the righteous.

160. About the possibility of the coming of every one, through diligence, to the best existence.
161. About the superiority (masîh) of true justice over (min) other good works, and the grievous sinfulness owing to false justice, and when they shall not deliver a sentence with a full understanding of the true from the false.

162. About solemnizing and learning by heart (narm kardanô) the Gathas, the Hadokht [40], and the Washtag [41], through knowing the foundations (pâyakân) thereof; the sin owing to not knowing them, and whatever proceeds therefrom. 163. About the greatness of the law through decrees and judgments from other discourses (srôbân).

40. Here written Hâdôîtô; the name of the twentieth Nask (see Chap. 45).

41. The name of the eleventh Nask (see Chap. 12).
164. About property of seven kinds, of which one says that it is not allowable to take it as security for other property. 165. About ten friends with different assertions on the same subject.

166. And about the apportionment of this discourse there are complete decisions of several other

kinds, and into those, too, it advances and thereby introduces much adjudication which takes heed, in every one, of words and deeds of many kinds, and is specifically and also intelligibly apportioned.

167. Perfect excellence is righteousness.

16. Duwasrud Nask (legal)
First section (21).
1. The first of eighteen sections of the Ganabâ-sar-nijad [1] contains particulars about the thief, with his arrest as the special thief of that which is seized (tereftô) by him; the premeditated sin, the imprisonment and fettering, the punishment appointed for atonement of the sin, the execution of the duty, and the amount of the reward (navishn); the amount of speciality in the ransom (navâk) of every one, each separately the act and place of punishment, what is the person who is strangling and the mode, how those who are therein strangling are drawn forth (nazhî-aîtô) successively, and which is set to work first.

1. Corresponding to the sixteenth word, ahurai, in the Ahunwar, according to B. P. Riv.; but it is the eighteenth Nask in other Rivayats. Ganabâ-sar-nijad means 'the thief's head downstricken;' but it is misread Dvâsrûjad, Dvâsrûnjad, Dvâsrûjîd, or Dvâsrôb, in the Rivayats, which also state that it contained sixty-five kardah, or subdivisions, which agree with the numbers of sections mentioned in Chaps. 21, 23, 24. This Nask is evidently named from the contents of its first section, and possibly from its initial words.
2. About a person whose offending limbs are bound, the degree of tightness of the binding and fettering, and the formula (nirang) of being bound for the sin of theft. 3. About imprisonment, and the imprisonment which accusers have to provide, at their own expense, if they are those who are privileged; and whatever is on the same subject. 4. The number of places for fetters, and those which the thief, whoever he is, possesses, each separately. 5. How far, how, and for what putting on of fetters (garov-dahishnîh) those accusers have to provide a thief's fetters, too, at their own expense, if they are those who are privileged; the place for the requisite privileged putting on of fetters, the sin owing to putting on more fetters of a different kind, and that which is owing to neglecting the putting on of the fetters which they have to provide; the limit as regards the deserving of more fettering, the number of grades of theft beyond the limit of deserving fettering, and those which are below the limit of deserving fettering.

6. About the kinds of theft, and the excessive sinfulness of a thief through cutting [2] and wounding the body; the undiscoverableness which is specially as regards a thief at a distance (pavan hasar), he who is on the spot being he who is within one step; theft, with plunder, injuring the existence [3], minor injury, and other sins, may be in confederacy [4] beforehand or afterwards. 7. About the thievish design of a theft which is not abetted (lâ ham), a theft with equal shares, and a theft with different shares.

2. Assuming that gûdanô stands for khûdanô.

3. See Chap. 19.1.

4. Paz. hidhih, probably for a Pahl. adjective hadak from Av. hadha, and referring to accomplices before and after the fact (see Chap. 18.5).
8. About the sin of assisting a thief (dûj aîyyârak), of making investigation and releasing, of a sentence of acquittal, and of a listener to a thief; he who is a giver of assistance to a thief is carried off for theft; also decisions about theft by a child, by a childless woman, and by her who is pregnant; likewise their maintenance and earnings (vindishnô) in retributive work, and the work of a pregnant thief.

9. About the accumulated property of the innumerable which they would keep away from thieves, both the thief by means of his hands, and him who is a thief not by means of his hands.
10. About the testimony of a thief, that is, for what it is admissible when [5] he advances as a thief; how at the time when it is necessary to seize and bind him, and how at the time when it is necessary to flatter (nivâkhtanô) and deceive. him until one attains to absolute power (kâm-kârîh) thereby. 11. About rewards (navishnô) with thieves. 12. About the difference of theft from plunder.

5. Assuming that mûn stands for amat, their Iranian equivalents being nearly alike, and the latter word being used in the succeeding clauses.
13. About property which any one, carrying it off, has to bring back to its owners; such as that which the frontier people may take away from foreigners, that which the judge may take away from thieves, and the share which he may take away from any one not interfering [6] with thieves. 14. And about protectors and defenders of a thief, and also many other legal decisions as regards theft.

6. Av. asterethwãn. The share being a bribe for purchasing non-interference. In each case the property into be restored to its original owner who had been robbed by the foreigners or thieves.
Second section (22).

1. The second section is miscellaneous (ham-dâdakô): about the authority for the inquiry (khvâst-radakîh) of a father into the sin of a grown-up son, when unaware of the sin of his son at the time it is committed; that of a son into that of a father, and of others grown-up, as to one another, when they are not abettors of the sin; and that of a husband into the sin of a wife, when not and when [1] cooperating and unrestraining. 2. About arrival at the period for the teaching of children by a guardian or father, and the mode of his teaching; the period at which the sin of a child has reached a beginning, the extent of the sin of childhood, the retribution in childhood,

and that also at maturity; the sin due to not teaching a child who is to be taught, and whatever is on the same subject.

1. Perhaps the repetition of the word amat, 'and when' is a blunder of the copyist.
3. About the freedom from slaughter which is to keep away the destruction of the world; and what is the mode of distributing the property of a man of the valiant after his slaughter. 4. About the sin of having given implements of slaughter to a woman, a child, or a foreigner. 5. About a woman who, as regards two men worthy of death, demands the head of the one, and is seeking a son in the other one.

6. About a warrior, without provisions (atûshakô) who, on the march, has come upon pasture, corn, and sheep whose shepherd [2] is a stranger to him, and whatever is on the same subject. 7. About considering property inexpedient, and the decision thereon.

2. The Pahlavi word is written ... twenty-four times, and ... once, in this Book, but its reading is not quite certain. It means 'shepherd' throughout Chaps. 23, 39, and in 31.17, 31, 40.3; but is used for 'herdsman' in 39.3, and for 'follower' in 31.2. This last meaning is strongly in favor of the reading pasîg, for pasîk, 'following,' an adjectival form derived from pas, 'after,' which, when used as a noun, would imply 'one who follows,' as drovers and shepherds are accustomed to do, with a few local exceptions. The Pahlavi spelling of the word is uniformly inconsistent with the reading pâs, 'guard, protector;' and it seems hazardous to trace it to a possible Avesta adjective pasvya, from pasu, 'a sheep,' because the latter word becomes pâh in Pahlavi. The word also occurs in Pahl. Vend. 15.116; it is a transcript of Av. fshenghî and fshenghyô in Yas 31.10 b, 49.9 a, and of fshê in Vend. 13.10, 11; so that it may perhaps be read fsheg, or fshê as a mere transcript from the Avesta.
8. About the amount of delay of a judge on becoming aware that the plaintiff is falsely petitioning and the defendant is falsely confessing. 9. About the amount of delay of the judge, and in the court of justice (dâd gâs); and whatever is on the same subject. 10. About a decision regarding a judge who explained a doubtful opinion as a certainty, and that which is certain as a doubtful decision, and would make an undecided matter decided. 11. About the opinion as to certainty and that as to doubtfulness, making a decision, and whatever is on the same subject.

12. About the business of commissioned judges, from him who is lowest to him who is highest, one above the other one. 13. Decisions about adjudication; that which is legal when two judges are together, that which is legal with either one judge or two judges together, and whatever is on the same subject. 14. About the statements of a decision regarding interpretations (pâdô-khânânô) [3], and whatever is on the same subject. 15. About the proportion of the time of judges for decision, that for summoning witnesses to the judges, and that for the proceedings (sachishnô). 16. About the judge who is doubly satisfied [4], and him who is not doubly satisfied; also the time from a judge's not being doubly satisfied till his being doubly satisfied.
17. About a judge of four customs, and his decision thereon; one who knows the decree and would act to effect it, and one who knows it and would not act. 18. About the supremacy of a

judge as to adjudication so far as there is a false decision therein; how it is when he is at a distance (pavan hasar), and how it is when he is on the spot; he who is at a distance becomes a superior therein, when he comes back to the place of justice before the end of a Hasar [5]. 19. About other false teaching of a judge which is manifest therefrom, and the retribution for the false teaching; the false summoning, false investigation, and false evidence of the complainant (mûst-hômônd) having been his own, and a separate atonement unto the afflicted one has to atone for the affair; it having been mitigated by no good work. 20. About the trouble of adjudication to the priestly authorities (radân). 21. About the proficiency of a woman or child who is acquainted with the law [6], for a judgeship, being above that of a full-grown man unacquainted with the law.

3. Pahl. pâdô-khân = Pers. pâî`hvân.

4. Paz. vayôzusht, Av. vayôzushtô = dvayôzushtô. Farh. Oim, p. 43, ll. 10-12, has 'the Vayôzushtô, who is a judge, explains this, so that the petitioner who is doubtful is a hearer of certainty; it is, as one says, deliberately weighed.'

5. See Chap. 20.68.

6. See Chap. 20.74.
22. About assisting the want of one's own disciple for a master for the recited law, and the sin due to not assisting, such as that when, wanting assistance, it is allowable for the afflicted one. to beg an assistant from foreigners, and according to his petition is the bringing of a foreigner for assistance; and whatever is on the same subject. 23. About the supremacy of Rashn [7] the righteous.

7. See Chap. 20.153.
24. About several persons who are engaged in legal proceedings about the keeping and non-division of property not their own, and the decision as regards for whom one has in keeping that property which is not his own. 25. About actions which are not in-consistent and those which are inconsistent. 26. About the decision of a judge of congregational actions.

27. About the offense which accusers would commit, as regards the law, by means of the law, it being not allowable to commit it with their own hands; also as regards any one's property, about which there is a dispute, even though with a certainty as to its ownership.

Pasush-haurvastan section (23).
1. One section of the next twelve is the Pasush-haurvastan ('shepherd's-dog code'), about the shepherd who is selecting a shepherd's dog for the sheep, and the shepherd with various shepherd's dogs; about the shepherd's comprehension of their serviceability, one with the other, and whatever is on the same subject. 2. The extent of authorized efficiency (shalît-gârîkîh)

accomplished by the shepherd's-dog nature of a shepherd's dog, after his being appointed by the shepherd.

3. About the shepherd's preparing the means of bedding [1] for the shepherd's dog, giving the amount of the price of the daily food of a shepherd's dog, provisions for the dog in the winter, and the preparation of a fire beforehand which it is necessary to make in the sheepfold (pâh-hastô). 4. About the mode of preparing the appointed fireplace of the sheepfold, the position of the shepherd's dog and the dog's fire, the means of lodging and provisioning the shepherd's dog in the sheepfold, the sin owing to the occasions when one proceeds to provide another mode, and whatever is on the same subject.

1. Or 'covering,' jâmakô.
5. About the diligence of the shepherd's dog, and about his being guardian of the sheep asleep at night in flocks [2] dreading distress; the dog, their protection, is not provided with bedding, nor with pillow, and they are happy; every night he has to come out,, through the whole flock, three times, besides when one of the guards (padânô), who is apprehensive, counts them, who, every day at dawn, has to walk out among the sheep, with good words, to inspect them, to apply remedies properly to the sheep that are sick, wounded, bruised,. Or defective, and to be their guardian; also the sin owing to worrying them, and whatever is on the same subject. 6. About that which is to be done by him as regards the breeding of the sheep, and likewise for the sake of the young ones; and the sin when he does not do it, or shall act otherwise. 7. About his fully understanding where and which is the sheep for each young one. 8. About his habit and means of keeping away the thief and the wolf from the sheep, and the preservation of the sheep thereby when an awful cloud and wind and rain arise, or when the position of those distressed ones, at the fords of rivers, comes opposite a locality (nisishno) of bad footing; when it is not possible for him to save all, he has to save the greater in value, or the more in number.

2. Paz. pasîvãn for pasûvãn (pl of pasu).
9. About his having guarded a sheep from the pasture of others and the retribution for the sin of not having guarded as to the eating and damaging of the corn and pasture of others by the sheep. 10. About the extent of preservation by the shepherd's dog's driving the sheep from the corn and pasture of others of various species, such as that which one calls the very stupid (gôltar) pig; there is, moreover, the specified pasture as regards those sheep, but the pig, which feeds upon its own predecessors, is also that which may commit another sin, for it feeds upon even its progeny at birth.

11. About the indication of an assembly place (garang) for the sheep, in a warm or cool locality, by the shepherd's dog. 12. About the characteristics of sheep from one to four years of age. 13. About the village (vis) of the shepherd, where the shepherd's dog is known when he arrives; how it is when a sheep has to be kept out of the sheepfold by the shepherd's dog, and how it is when it has to be driven by him to the village of the heedful shepherd. 14. About the coming of the shepherd unto a sheep, and the path from the village which the shepherd has provided for [3] the

flock.

3. Assuming that valman stands for val.
15. About a shepherd when he withholds the daily food of a shepherd's dog. and the exhaustion of life thereby; after the fourth deprival of food (atapak-dâdô) [4] it is allowable for the shepherd's dog to kill a sheep for nourishment. 16. About a sheep, which comes astray into the flock to be slaughtered, being the perquisite of the butcher (bâhar-i kûshtâr), and that of the shepherd's dog being its dog [5] and the appointed number of one sheep. 17. About their extent of movement, and their pregnancy and growing old (bâr va-khasân). 13. About the sin of the shepherd, as regards the shepherd's dog, through injustice as to work, reward, and chastisement; and of the shepherd's dog, as regards the shepherd, through improperly tending a sheep, or worrying it by exertion; also his chastisement, and the payment that occurs for the incompetence and unworthiness therein; besides adjudications between the shepherd and shepherd's dog.

4. See Chap. 17.6.

5. The dog who allowed the sheep to stray being thus punished, by becoming the prey of the dog into whose flock the sheep strayed, also receives a sheep as his share of the butchering.
19. About the instruction which the shepherd gives to the shepherd's dog, through reminders (pavan ayâdîhâ), to control a sheep, when, the shepherd's dog having heard some musical notes (srûdô gâsânô), the instruction took place in the form of words; and, when the notes were not heard, even by a blow (zatam), the means of that instructor being a blow. 20. About the peculiarity of the shepherd's dog as regards its employment (rôjkâr) at the periods of satisfying menstrual excitement, solemnizing the season-festivals [[Gahambars]], and other important good works.

Storistan section (24).
1. The first section of the last thirty-five is the Storistan ('beast-of-burden code'), particulars about the sin, affecting the soul, due to unlawfully striking and wounding as regards beasts of burden and cattle; and the retribution and compensation for it to one's own cattle, that in case of a beast of burden and that in case of a sheep (anûmâê), during life. 2. That which arises when one smites them with a brand (dakhshak); that when smites them on the flank, and that when it is in front of them; that when their flanks are so smitten is complete smiting. 3. Of the smiting, too, of other members, the smiting in front, though the smiting be such as when one so smites for smiting on the flank, is not complete smiting. 4. And that which amounts to as much as a complete smiting, when one so smites as for smiting on the flank, is such as that when one casts off the skin, and that when one casts off the flesh, thereby, that when one is cutting it, or that when wounds (khîmân) or serpent-scourging (mârvanô) [1] are upon it.

1. See Chap. 18.2, 6; or it may be muharvanô, 'cauterizing.'
5. It is also about making the dog which drives the sheep (pasûsh-haûrvô) dumb. 6. About bruising the limbs and plucking the feathers of birds, such as the case when it is complete smiting, and such as that when it is not complete smiting. 7. And unlawfully destroying as

regards fish, such as when it would make their flesh inedible. 8. An account as to noticeably and worryingly beating cattle, about decrees of whatever kinds as to each separate beating worryingly that is to be considered as noticeable beating, and many decrees as to whatever is on the same subject. 9. About the retribution for making clothing of skins and woven wool (tadakô), and the sin of any one owing to kindling a fire therewith, or roasting flesh which is stolen or plundered.

10. About the good work of all that is wise activity, and the reward of the happy place [2]; the sin of everything that is ignorant activity, and the bridge penalty of the evil place [3]; connected there-with, to make him who is righteous develops in wisdom, and to make him who is wicked diminish in ignorance, is the world.

2. Heaven.

3. Falling into hell owing to the narrowness of the Chinwad bridge to the other world, occasioned by an excess of sin over good works (see Dd. 21.5-7).
Ar'jistan section (25).
1. The second section is the Ar'jistan ('value code'), particulars about the value of small consumption of animate, and also that of inanimate, property; with the desirability of information thereon, each separately. 2. The value of not destroying a righteous man even for a decree and justice, and of atonement for injuring the existence [1] of the fire of Warharan [2].

1. See Chap. 19.1.

2. The sacred Warharan fire.
Arateshtaristan section (26).
1. The third section is the Arateshtaristan ('warrior code'), particulars about the worthiness of destroying a wolf; and, among wolves, the greater need of destroying (zanishntarîh) those with two legs than those with four legs.

2. About selecting the daily supplies of warriors, the beasts of burden, clothing, and equipment of warriors, and other appurtenances (avârîgânakîh) which are to be given to them; also selecting a horse and accouterments (zênô-afzâr) for each one. 3. About having a man's horse trained before one sends him to smite enemies. 4. About the efficacy of the resources and care of a warrior in the destruction which enemies occasion; also the army and the slaughter of war. 5. About the sin of the village and abode of the warriors on the occurrence of a battle, and what is the retribution for wounds and damage; what is that which is disfiguring (apîrâyak) therein, and what is that which is worthy of death therein.

6. About the characteristics of the wearing of armor (zênâvandîh) and not wearing of armor by warriors. 7. About the rank of the general (sipâh-padô), and other officers (padân) over the troops, as to daily supplies, pay, and dignity; also their subordinates (azhîrag), and the number of troopers (gûrd) to each one of the officers. 8. About the anxieties of a trooper for the protection of person and family. 9. About the number of troopers when the king of kings goes to battle. 10.

About the proportion of daily provision for two warriors, the meat and milk and bread thereof, which are for the sake of providing guidance and causing contests of the warriors in that good eating; also the reason of certifying (gôvâîk) its distribution and weighing, the beast of burden of the original village (bûn kôkîh) [1], and its means of being sent unto the troops. 11. About cutting the herbs for the veterinary surgeon (stôr bezhashkô), the store of accouterments, and other things which are necessary with an army. 12. About the feeding of warriors on the day of battle, the meat and whatsoever are their eatables; even so the food of the horses.

1. Whence the supplies come.

13. About the wealth which foreigners bring away, and this which is declared thereof, that is, 'I, too, am assisting even the wolf.' 14. About the display of esteem by warriors together, the union of friendship one with the other, obedient unto their commander of the troops, and mindfully resigning themselves to death, there being seen a spiritual reward, without doubt, in the future existence.

15. About the choice of a commander over the troops;. also as to his coming and understanding the habits of his troops, each separately, through the capability of skill which is theirs. 16. About estimating the strength and resources of the troops, with those of their enemies; that is, how the battle is to be engaged in, or how the case is when it is to be avoided. 7. About the provision of anything requisite [2] which warriors shall leave for safety when there is danger in the neighborhood from a distant stronghold, or danger to a neighboring stronghold from afar. 18. About the case where, when it is necessary to engage in battle, the horse of a warrior has not arrived, and it is allowable to seize upon several horses from a herd of horses. 19. About the watchful sentinel (nigâhakô pâspânô), and of what kind is the information from which this is manifest, to the army and commander of the troops, that the enemy is well dead, or fled.

2. Or 'of value;' khvâstakô having both meanings.

20. About a demonstration whereby they produce terror and apprehension in the enemy. 21. About an altercation of the commander of the troops with foreigners before a battle; altercation also through an envoy, and calling them into subjection to the king of kings and the religion of the sacred beings [[Yazads]]. 22. About admonition to the troops, and declaring the share and arrangement of special duty of each one in the fight; announcing to the troops the recompense of the active, telling and informing the troops of the reason of being worthy of death, of the worthiness of destroying foreigners, of the command of the sacred beings as to their destruction when they shall not accept the Iranian nationality (Aîrîh), and the equally great reward and recompense for their destruction announced by revelation, the legal code (dâdistânîkîh) of Iran.

23. About not uttering words of irritation on the day of battle, and not mentioning, among the troops, any intelligence which gives the troops apprehension, but only that which is agreeable and pleasing, through giving heartiness and increasing the strength. 24. About the sacred ceremonial on the day of battle and evil deeds of war; -- a twig of the sacred twigs [[barsom]] of that ceremonial, and the Avesta as regards fighting, being the first arrow well delivered into the mark shot at; -- the consecration of the water which is nearest to the place of battle, even by

bringing holy water; and the sequence of the fight, that is, with which arms and appliances it is first to be fought, and successively unto those which are the last.

25. About the proportion of those who keep the arms (zâê) for the combatants, and, after a victory over foreigners, are taking away the hostages and captives, out of the foreigners, from the combatants; also their return from them. 26. At what degree of distance from them they have to carry the arms and appliances and the restoratives for the unfatigued and the fatigued; and, the accouterments being deposited, a warm bath prepared, and relaxation of the body effected, the reward of merit is given. 27. One has to search offenders, to bring restoratives for the unfatigued and the fatigued, to deliver the accouterments back to the arsenal (ganjô), to allot the share of the hostage brought back to his own people, and also much else on the same subject.

Fourth section: miscellaneous (27).
1. The fourth section is miscellaneous: about a warm bath being in a house of what kind, the position of security of the fireplace, the watchfulness to be upheld there, and whatever is on the same subject. 2. About the strength that a horse has to exert for the sake of the earth, and that which is to be exerted in that mode for the sake of fire. 3. About food and other matters which may be prepared with fire, and the security of the fire in like manner. 4. About fire which, even on the road, is free from throwing away, bodily refuse [1] and dead matter [2], and from the injury and harm owing thereto; the various safeguards of fire from being given to an infidel (ag-dênô) or a child; the distance of the fire from a rivulet [3]; the penalty for throwing it away, or other sin as regards it; and the proportion of nourishment and preparation for the fire in summer, and also in winter.

1. See Chap. 19.3.

2. Any solid portion of a corpse, or carcass, of a human being, dog, or other animal.

3. Which might extinguish it and, thereby, render the person who had charge of the fire grievously sinful.
5. About picketing (barâ nishâstanô) a horse, that is, how it is justifiable when it is in water and dust, how it is so when really in very distressing bodily refuse, and how it is so when even in bodily refuse that is tolerable. 6. About the proportion of nourishment for mankind, fire, and cattle. 7. About receiving a guest, the praise of liberality, and the grandeur of the liberal, the contempt for stinginess, and the want of the wanderer.

8. About the mode of wearing garments in a dwelling of Mazda-worshippers, even so far as a bandage of four rags for protection [4]; the care of them each separately, the wages of the makers and ornamenters of each one, and whatever is on the same subject. 9. About having procured a street-keeper (kûgpânô) for the Mazda-worshippers, the business of the street-keeper thereof, and whatever is on the same subject.

4. Reading vad-ich vand-i-î 4 lôtô-î pânakîh, and taking lôtô as equivalent to Pers. latah. We

might suppose that the phrase meant 'a belt of the four strings (rûdô) of protection,' but the number would not correspond to the three times the sacred thread-girdle [[kusti]] passes round the waist, nor would the material of rûdô 'catgut,' be appropriate for the girdle.
10. About preparing in the summer a store for the winter. 11. About reaping a field of corn, the Avesta [5] for the first reaping, and having consecrated the first sheaf with the dedication (shnûman) to Ohrmazd the lord. 12. About the union of those of the good religion together, both in removing want and in union even with infidels in that which is not detrimental to the religion, and whatever is on the same subject. 13. About duty as regards the produce of plants and animals; first, suitable eating; and secondly, moderate eating and avoidance of profusion.

5. The scriptural formula to be recited in its original language.
14. About possessions which belong to the nobles, and those which belong to the multitude; in what manner that which belongs to the multitude has to come into the possession of the nobles; and whatever is on the same subject. 15. About the enviousness (zigûrîh) of the beast of burden, ox, and sheep, and also of people; that is, in how many of the multitudes, each separately, it is produced; and whatever is on the same subject. 16. And also much other adjudication and information on similar intelligence.

17. Perfect is the excellence of righteousness.

Home Contents Prev db8sbe/ Next Glossary

Home Contents Prev db9sbe/ Next Glossary
DENKARD, Book 9
Mss. B, beginning of Book 9.

Details of Nasks 1-3, 21 (The Original Gathic Texts)
NOTE: Also available in PDF version and ePub version.
Translated by Edward William West, from Sacred Books of the East, Oxford University Press, 1897. Digitize and convert to HTML 1997 Joseph H. Peterson. Last updated Feb 19, 2021.

Foreword
The Denkard is a ninth century encyclopedia of the Zoroastrian religion, but with extensive quotes from materials thousands of years older, including (otherwise) lost Avestan texts. It is the single most valuable source of information on this religion aside from the Avesta. This volume contains detailed contents of the Gathic Nasks of the Ancient Canon, much of which is now lost in the original Avesta. Note however, that (as Dr. West says) “it is abundantly clear to the practised translator that Avesta phrases often underlie the Pahlavi passages which seem to be quoted at length from the original Nasks, especially in Dk. 9; but, for some of the details mentioned, there may be no older authority than a Pahlavi commentary, and this should be ever borne in mind by the sceptical critic in search of anachronisms.”

I have added some comments in {} and [[]], mainly to facilitate searches. Spelling of technical terms have also been normalized to conform with other texts in this series. Wherever possible I have used the spellings of F.M. Kotwal and J. Boyd, A Guide to the Zoroastrian Religion, Scholars Press, 1982. The original S.B.E. volumes used a system of transliteration which was misleading to the casual reader, and no longer adopted. As an example "chinwad" (bridge) (Kotwal and Boyd) was transliterated in S.B.E. as “Kînvad.”

-J.H. Peterson

Introduction (1)
1. Sudgar Nask (gathic/religious)
fargard 1. Use of various repetitions of the Ahunwar, and the division of the Nasks according to its lines (2)
fargard 2. The Ashem Vohu (3)
fargard 3. Formation, decline, and death of human beings; illiberal opulence (4)
fargard 4. The utilizers and misusers of life, the latter being the defects of Zohak; the vices driven away by Yim [Jamshed], what is to be avoided, the distresser and the distressed, and the mode of relieving the latter (5)
fargard 5. Forgetfulness of kinsfolk and unforgetfulness of the Gathic spirit, complaint and power of that spirit (6)
fargard 6. The five excellences, distribution and acquirement of fortune, grief of an old man, things to be amassed in youth, storeholders of excellence, how one should drink and eat (7)
fargard 7. The four periods in Zartosht's millennium (8)
fargard 8. Abstinence from sins due to reverence for the arch-demons, chattering while eating, prayer and purity at meals, loss of merit from want of a priest, proper times for the ceremonials of various sacred beings (9)
fargard 9. Heinous sinfulness of sodomy (10)
fargard 10. Complaint of fire against seven kinds of people who injure it; (§10) proper and improper fire, its wish to leave the world resisted, attention to it is the best worship, the righteous are to be pleased and not vexed (11)
fargard 11. Petition of fire for removal to the sky or to Eranvej, the propitious fire Gushnasp; reward of the promoters of fire, and sin of its injurers; (§10) evil of maintaining fire by extortion, and of neglecting it; all good to be consecrated, opposition of the fiend to worship, three grades of ceremonial, sin of not reciting the Gathas, coming of the demon of death, disbelief of the wicked; (§20) mourning for the dead prohibited, different desires of body and soul, self-injury of a liar, sin of employing or being an improper Zot, controllers of sin; (§30) wounders to be brought before four priests, promises not to be broken (12)
fargard 12. Advantage of satisfying water, impure recitation, impurity of greed, birds kill snakes, effectual invocation, goodness of archangels and Zartosht, gifts to his disciples (13)
fargard 13. The spirit of the sacred cake attacks demons when the cake is consecrated, men who pray are righteous if not deceitful, a heinous sin no obliterator of other sin (14)
fargard 14. The torment of Kersasp's soul, notwithstanding his heroic deeds, owing to smiting the fire which opposes his soul, though befriended by Goshorun, until Zartosht intercedes (15)
fargard 15. Proceedings of the demon of death, the soul alone sees the events of the spiritual state, treatment of the corpse and misery of its consciousness; (§9) worldly happiness seldom lasts a century, ordainable supplies, the seven immortal rulers in Xwaniratha (16)

fargard 16. Bridge-judgment of sinners, merit of certain good works, punishment of certain sinners, Gathas for an ordeal (17)
fargard 17. Where seven particular classes of sinners have to go (18)
fargard 18. Pregnancy of the fiend due to certain sins; the soul blesses the body when righteous, and curses it when wicked; proper times for reciting the Ahunwar and Ashem, the corruption of the wicked (19)
fargard 19. The souls praise a virtuous high-priest, miseries of hell, the Chinwad bridge, promises not to be broken, not even those to a courtesan, in which case the penalty is childlessness in hell (20)
fargard 20. Zohak's oppressiveness, the people's reproaches contrasting him with Yim [Jamshed], Faridoon's smiting and binding him; (§11) gradual submission of most of the regions, war with the Mazendarans; (§22) their defeat and slaughter by Faridoon, since which time none of them have entered Xwaniratha, except two men who came to consult Frashostar (21)
fargard 21. The four best prayers; the Dahman Afrin making a good man infinitely more splendid than the finest woman, horse, ox, or sheep, and a bad man infinitely worse. The reign of Kay-Us, his success and ruin; (§10) his flight followed by the spirit of Kay Khosraw and the angel Neryosang (22)
fargard 22. Kay Khosraw riding upon Vae in the form of a camel, his finding Haoisht, Tus, and Kay-Apiveh, his meeting Soshyant, who praises him for his exploits; Kersasp, exhorted by Tus, adopts the religion, and so all the producers of the renovation are united (23)
2. Warsht-mansr Nask (gathic/religious)
fargard 1. Zartosht relates the incidents of his birth to Maidok-mah; his first three utterances that routed the demons; (§12) his profession of the religion, Ohmazd's advice and its acceptance, grumbling of the evil spirit, creation by Ohrmazd, reverencing fire, water, and a spirit (24)
fargard 2. Worthiness of a ruler and high-priest (25)
fargard 3. In praise of righteousness (26)
fargard 4. Worship of Ohrmazd and the archangels (27)
fargard 5. Worthiness of Zartosht and obeisance to the sacred beings, the supreme heaven, praise of Zartosht and Frashostar, assisting others, good works, wisdom of Zartosht (28)
fargard 6. Complaint and petition of Goshorun, the reason of her creation, her colloquy with Ohrmazd; (§9) nourishment of cattle, punishment of their oppressor, wisdom of Ohrmazd, benefit of the liturgy, goodness of Zartosht (29)
fargard 7. Benefits of worship, advice to man, falsehood of the demon Aresh about the origin of Ohrmazd and Ahriman, their difference of motive and action, the demons' want of discrimination, their deception of man; (§10) monarchy and religion provided for the creatures who triumph in the end, the producers of the renovation and future existence, the doers of good, advice to man (30)
fargard 8. Reciting revelation, benefit owing to Ohrmazd and misery to Ahriman, the actions of both spirits; (§6) colloquy of the demon Aresh and Zartosht, power of the liturgy, creation by Ohrmazd, benefits from Vohuman, merit of benefiting cattle, hypocrisy, work of the creator; (§17) complete mindfulness, liberality, the worst ruler, judges and guardians, conflict of good and evil, apostates; (§24) the three nights, Hordad and Amurdad, the good ruler (31)
fargard 9. Three deceitful demons and their colloquy with Ohrmazd; (§8) arrival of demons in the world, their evil doings and those of their followers, evil of burying a corpse, its impurity; (§17) evildoers of the ninth and tenth centuries, their evil deeds; (§25) the final punishment in melted metal, at the renovation, is the end of evil (32)

fargard 10. The renovation and Soshyant, merit of a good priest, avoidance of oppressors, the Chinwad bridge; Zartosht, taught by Ohrmazd, is Zot of the world at the renovation; the names of his assistant priests (33)
fargard 11. Vohuman reports to Ohrmazd thrice a day, the demons trying to seduce man are vexed by his resistance, Armat and Tarokmat, opposition to the demons, advantage of religion and its reward (34)
fargard 12. Benefits of religion; mutual service of men, cattle, and the sacred beings; evil deeds prohibited, worship by the righteous is the best, begging for life; (§11) duties to fire, Zartosht's seeing the future existence, benefits of worship; (§17) colloquy of Ohrmazd and Zartosht (35)
fargard 13. Reward and tokens of righteousness (36)
fargard 14. Ohrmazd's creativeness, threat of the evil spirit, praise of religion, the wicked in hell, the demons (37)
fargard 15. The seven perfections of religious advice, power and contempt for the demons given to the creatures, praise of Zartosht (38)
fargard 16. Worship not to be neglected on any account, want of spirituality in men, liberality of the archangels, promises for the future, praise of the renovators; (§13) characteristics of the heretic Mani, attracters to the religion, the last millenniums, disturbers of religion; (§20) praise of the Fryanaks, liberality for the archangels, praise of Vishtasp, advice to the Spitamas, four marvels in the other world, advice to Zartosht (39)
fargard 17. Praise of truth, cattle, good works, ordeals (40)
fargard 18. Evidence of the future existence, four triumphs of the sacred beings over the demons, inquiring about religion, avoiding apostates; (§12) mankind attaining wisdom, care for cattle, oppression by wrath and envy; (§21) progress of righteousness, the renovation, next-of-kin marriage, girdling (41)
fargard 19. Protection at the renovation, belief necessary for being convinced, evil of a wicked judge and vicious people; praise of Zartosht, Frashostar, and Jamasp; punishment of the wicked (42)
fargard 20. Assistance by the archangels, reward given to the righteous in the other world when unattainable here, cattle for warriors, advancement of religion by force, assisters, of the dead righteous, reason for certain movements of the Zot, worship of archangels, merit of Zartosht, reward of good works (43)
fargard 21. Desire for a good ruler; where the best wealth, prayer, and sovereignty exist; favors from the sacred beings, memory and discrimination, attraction of spiritual mercy and leadership in heaven, good works and wealth, submission to the priesthood meritorious, creations for the benefit of the creatures, comfort for the spirit of the liturgy; (§10) the wicked deceiver, man prepared for future existence by fire, the supreme heaven for the righteous only, enmity of Akht the heretic, Kay and Karb excluded from virtue; praise of Vishtasp, Frashostar, Hvobo, Jamasp, Maidok-mah, and Zartosht (44)
fargard 22. Perfection of prayers, glory of the Spitamas, praise of Poruchast and Hutos, characteristics of the preparers and disturbers of the end, the apostle and follower of the demons is to be smitten by the righteous ruler (45)
fargard 23. Benefits of the Airman supplication (46)
3. Bag Nask (gathic/religious)
fargard 1. The Ahunwar produced before the creation; its divisions, goodness, and use; benefit of its proper recital and sin or imperfect recital; (§12) it was the first creature and teaches submission to the king, the reward of Vohuman, dominion given to Ohrmazd, assistance to the

poor, entrance of the destroyer; use of this saying by the degrees, classes, and chieftainships; the summing up of liberality (47)
fargard 2. Excellence is producing suitably, reward of good works (48)
fargard 3. Worship of Ohrmazd and the archangels, particulars regarding worship (49)
fargard 4. Praise of Zartosht, giving joy to Ohrmazd, good work of reverence, wisdom of Vohuman, benefit of cattle and the worthy, prosperity of the worthy, (§10) reverence of the good, supplicants should be contented, the way to heaven, reverence, acquaintance with religion, teaching righteousness, seeing the throne of Ohrmazd, welcoming him, recommending to rulers for benefit, the way of prosperity; (§20) a suitable sovereign solicited, the praiser, religion made progressive, zealousness for good works, the man praised above others, assister of the ignorant, wisdom for Ohrmazd; the past, present, and future periods (50)
fargard 5. Complaint of Goshorun, care of cattle, the cattle-master, keeping animals properly, admitting the male, not slaughtering the young, he whose power is most useful, power for worship, reward stimulates perseverance; (§10) a virtuous mouth, religious duty develops knowledge, teaching the good, obtaining a throne in heaven, preventing damage From want of resources, recommending the righteous to rulers, what is taught by true service for the king (51)
fargard 6. Enlarging the priestly assembly, glorification of Ohrmazd, worship of Vohuman, the ceremonial becomes greater through virtue, the extender of religion, discrimination as to duty, giving to the needy, granting the leadership; selecting the better of two ways; (§10) the discriminator of sagacity, thinking of eternity, preventing reverence of demons, practicing liberality, persistence in virtue and attachment to the sacred beings for sake of reward, advantage of the righteous (52)
fargard 7. The world freed from destruction, apostates forced to make the religion progressive, triumph of the priests, miraculousness of Ohrmazd, decision of acquittal or conviction, rite of ordeal, appointing a priest, reciter of revelation; (§10) teaching employers their responsibility, thinking of religion, teaching the nature of the sacred beings, giving a sheep to the diligent and moderate, development of the world and sheep, inward prayer, keeping animals and men as property, giving predominance to those of Gayomard's nature, telling rulers the truth; (§20) keeping sovereignty within Ohrmazd's will, illustrating the information due to religion, the virtuous course of the liturgy, he whose Vohuman is Ohrmazd's progeny, the good creation is Ohrmazd's, a ruler as to actions, giving Spandarmad to Ohrmazd, wisdom that arises through care of cattle, admitting the male; (§30) the way to heaven, assistance to the renovation, a heart and mind for not being misled, he who sees his sin mingled with good works, giving a loan, non-injury of the innocent, he who makes Ohrmazd ruler in himself, a decider informs others, a proper nurturer is an indicator for others, the demeanor for virtuous statements; (§40) indicating the acquitted and convicted, immortal and complete progress, making the soul immortal, persisting in good works, maintaining predominance as high-priest, growth and increase owing to Vohuman, welcoming Ohrmazd in oneself, evidence of the well-informed (53)
fargard 8. Not being deceived by an apostate, making Spandarmad an archangel, wisdom teaches not to destroy, teaching how to learn, strengthening the archangels and the good, loving Vohuman, giving thought to religion, keeping wealth in Zartosht's control, destiny controlled by self, good works becoming one's own (54)
fargard 9. The Gathic lore, priestly-controlled action, command of the liturgy, personal assistance to the creatures, reverence, causing progress for one's own, benefit for a cultivator through cattle, making righteousness one's own, three things promoted by submission, pleasure of energy (55)

fargard 10. Advantage of doing good works, injuring an apostate, he who is eager for knowledge, slaying an apostate, development by Vohumanic rule, the ceremonial a great ordinance, a ceremonial of the needy, the way of righteousness, reward of a teacher of professionals (56)
fargard 11. All good works belong to him who teaches virtue, doing the best for one's own, he whose work is good work, he for whom the best occurs in both existences, the worship of Ohrmazd, a leader in religion, a server of religion, the authorizer of a wish for life; (§10) giving acceptance, hints, and words to Ohrmazd, teaching the words of Ohrmazd, providing care for fire, teaching the religion with joyfulness, obeisance, strengthening fire for its greatest work, being informed as to religion, sagacity of teaching words and actions, praising the perfection of Ohrmazd's body, all excellence is both root and fruit; (§20) invoking Ohrmazd as lord, invoking by name, benefit for one race is felt by all, he who is the sacred beings' own, and when his own is in their guardianship, giving life to mankind, obtainer of Ohrmazd's friendship, causing righteousness and the propitiousness of Ohrmazd, his perpetual guardianship (57)
fargard 12. Benefits, pleasing superiors, the best for one's own in every mode, teaching virtue to all, one whose spirit is connected with Ohrmazd, whose words are through Vohuman, who produces long-continued joy, who teaches the proper way to man, who gives heat to fire; (§10) assistants of the renovation, the progeny of Ohrmazd, defeating the bad and accepting the good, transformation of the creatures, teaching religion like a priest, wisdom of Ohrmazd, complete mindfulness that is not deceived, maintaining the destinies of the body, conveying to the rulers for benefit; (§20) benefit of sovereignty for that which arises, liberality to fire, thinking of righteousness, interrogating religion, progress of religion, pleasure given to a friend, gratification from Ohrmazd, indication of intellect in a vigorous-minded man, the spirit of Ohrmazd, reward taught in the publicity of the sun (58)
fargard 13. Obeisance to the archangels, seven kinds of men, Vohumanic attainment to religion, perfection of the first of existences, nourisher of good works; (§10) development in virtue, words and actions through complete mindfulness, exposition of the renovation, deciding about duty and opinion, propagation and progressiveness of the religion, protection from the annoying spirit, exploits of the archangels, people shall become supplicant, interested liberality (59)
fargard 14. Instruction to be heard, perfection of the first next-of-kin marriage, the teaching of it, daughterhood of Spandarmad, this is taught by him who is completely mindful, attraction to good works, reverence for Vohuman, ceremonial taught with complete mindfulness (60)
fargard 15. To what lands one should step, diligence in good works, teaching religion, even in an exhausted province, protection of fire, giving oneself in discipleship, he who so gives men and women, goodness taught to the good by him whose Chinwad passage teaches them to step forth; (§10) the world produces abundance through complete mindfulness, the wicked man becomes unprivileged, as in the case of Arjasp, contentment of the archangels, he who thinks of Zartosht (61)
fargard 16. The wise, practicing the deeds of complete mindfulness, nourishing good works and the creatures with propriety, giving pasture, he who becomes a benefit to the good, sentence according to declaration of acquittal or conviction, a strong foundation for learning (62)
fargard 17. Maintaining the benedictions of religion, making known the Chinwad passage, causing a change from evil to good, generosity to tillers, developing the world, formation of creatures and devastation by Vohuman caused by him whose rule is for Ohrmazd, he who increases virtue in a province, he who loves Vohuman, virtuous deeds set going (63)
fargard 18. He who makes people intelligent through his complete mindfulness, how this occurs, discriminating through wisdom, teaching joyfulness in righteousness to Frashostar, and ardor in

good works, supplying guardianship, a master of all commands, Vohuman's guarding the creatures of Ohrmazd, the arrival of the wicked in the fiend's abode, (§10) reverence coming to assistance through invocation, the supplicant for what is coveted from Ohrmazd; Ohrmazd's statement about one's own, confederate, and serf (64)
fargard 19. Sheep-nature, mankind nourished, he who produces joyfulness and provides the ceremonial, displaying wisdom, instructing the tongue, teaching preparation and the virtuous way; (§10) obeisance for the archangels, taking assistance, within the day till dawn made as a signal, complete mindfulness among the existences (65)
fargard 20. Ohrmazd's command about smiting the deceiver and giving sovereignty to him who is good, providing complete mindfulness, the coveted thing expedient for sovereignty to give away, words of Vohuman, innocence from discontinued good works, causing goodness, way of righteousness not concealed, repletion unnecessary for cattle, housewifery, loving religion through knowledge, gratification of Ohrmazd (66)
fargard 21. Performing the ceremonial, spirits lodging in the body, teaching the religion, diligence in good works, loving the beneficial way, giving a daughter in daughterhood, authority of Vohuman, a daughter given to a father for womanly service, reverence of a wife for her husband, producing origin and effect, dominion in the house (67)
fargard 22. Giving delight to him who is a right-living poor man (68)
21. Stud-Yasn Nask (The Original Gathic Texts)
A selection from the whole Yasht referring to the developer: containing many unidentified statements by Ohrmazd, Zartosht, Soshyant, Vohuman, and Spandarmad; and concluding with a long series of short quotations, from the Pahlavi Gathas, concerning what every one shall do, or know, in the future existence (69)
Introduction (1)

1. Satisfaction (shnokhar) to the creator Ohrmazd, and obeisance to the Mazda-worshipping religion.

2. The ninth book (baba) is about the Has and Fargards of the various Nasks; the object of procuring the division of those portions which exist being owing to the quantity of what is in each one of the Nasks; also an explanation of a suitable selection therefrom, such as is an epitome (nisangag-1) of the abundant detail therein.

Nask 1: Sudgar (gathic/religious)
Fargard 1. Use of various repetitions of the Ahunwar, and the division of the Nasks according to its lines (2)
1. Glorification for the Mazda-worshipping religion which is the ordinance of Ohrmazd opposed to the demons.

2. Of the Sudgar there are twenty-two fargards. and the first fargard is the Yatha-ahu-vairyo, just as the Yatha-ahu-vairyo formula is as it were the beginning (bunih) of the religion, and from it is the formation of the Nasks which, though about the first six sciences (danishno), have also demonstrated the existence of the highest of other sciences in its own place.

3. And here it speaks about the power and success owing to uttering the Yatha-ahu-vairyo formula at the beginning of actions. 4. One utterance when one wishes to say anything to any

one; one when he wishes to beg of any one; and one when he goes to work. 5. Two when he wishes to confer his blessing. 6. Four when it is for the homage of the chiefs of creation (rado franamishnih), or the ceremony of a season-festival [Gahambar]. 7. Five when it is for carrying off the fiend. 8. Six when it is for power; and six when it is for the success of a battle. 9. Seven when it is for the ceremonial of the archangels, or when one wishes to perform the ceremonial of the archangels. 10. Eight when it is for the ceremonial of a guardian spirit of the righteous. 11. Nine when one wishes to cast seed; into his land. 12. Ten when one wishes to allow procreation. 13. Eleven when one goes to ask for a wife. 14. Twelve when one expects to go up on a mountain. 15. Thirteen when one wishes to go to an inhabited district (rudastik-1); twelve when he goes out pathless; and one when he wishes to proceed by a ford through the water.

16. About the place where one has to utter the first Yatha-ahu-vairyo for smiting the demons. 17. About the good results (dahishnan) of a suitable recital of the words of the Ahunwar, the summary of everything for Zartosht to utter. 18. And about the fact that, through chanting forth every single word of the Ahunwar with a virtuous intention, a demon is disabled, and there is protection of person and property from the adversary.

19. About the division of the twenty-one Nasks, likewise, according to the first, second, and third lines (gas) of the Ahunwar. 20. About the increase of the creatures owing to the liberal thought, word, and deed of a righteous person; owing to the priests having become numerous, and the reverence of him who is making them numerous, and owing to the perpetual meditation of righteousness and the existence of its recompense.

21. Righteousness is perfect excellence.

Fargard 2. The Ashem Vohu (3)
1. The second fargard, Ashem-vohu, is about the praise of righteousness which is the reward of the religion, and the want of praise at the bridge of judgment owing to enmity (patyanih) to righteousness.

2. Of righteousness perfect is the excellence.

Fargard 3. Formation, decline, and death of human beings; illiberal opulence (4)
1. The third fargard, Yenghe-hatam, is about the formation of mankind by slow increase, and, when they live on for fifty years, their slowly becoming dust; the coming of death even to him who is very pleasantly living, as regards mankind, at the climax (barino) of his life; and the happiness of the worldly existence is given only to the worthy, on account of their love of righteousness; the rest are passed by. 2. And also this, that he who is produced by the demons, or is proceeding to the demons, or has committed falsehood, is the opulent person who gives nothing to a worthy supplicant.

3. Righteousness is perfect excellence.

Fargard 4. Utilizers and misusers of life, defects of Zohak; the vices driven away by Yim [Jamshed], what is to be avoided, the distresser and the distressed, and the mode of relieving the latter (5)

1. The fourth fargard, Yanim-mano [= the first 2 words of the introduction to the first Gatha], is about where a gradual development (der-zahishnih) of that which is for the future existence is best; and, secondly, that which occurs now when the wisdom, instructed eloquence, diligence, and energetic effort, which are the utilizers of life, are with one, and these five misusers of it -- greediness, want of energy, indolence, defilement, and illicit intercourse -- are not with one. 2. This, too, that these five defects existed in Dahak [Zohak], and owing to that, moreover, Faridoon is irritated with him, and smites him in revenge for Yim [Jamshed].

3. About the heinousness of these four vices, which are drunkenness, knavish companionship, apostasy, and selfishness, and the grievous results therefrom. 4. And this, too, that Yim [Jamshed] drove away these four vices from the world, and then was able to prepare immortality. 5. About avoidance of him who, through any statement, is producing a thief as an orator (akhun), and of acquiescence with a hasty unoratorical statement of a companion. 6. And this, too, that he who propagates very evil commands in the world gives stout-heartedness to the fiend.

7. About the clamor of a poor distressed one for a perfect remedy, and the repelling derangement (lakhvar-pafshirishnih), unacceptableness, unblessedness, and want of Gatha lore of the distresser arisen from the clamor of the distressed one. 8. About the connection of satisfying distress on true and reasonable complaint, and the reasonable complaining of true complainers, by him who has been an inferior judge, and gradually up to the highest adjudicator who is Ohrmazd.

9. The excellence of righteousness is perfect.

Fargard 5. Forgetfulness of kinsfolk and unforgetfulness of the Gathic spirit, complaint and power of that spirit (6)
1. The fifth fargard, Khshmaibya, is about the forgetfulness of a father for a son, a son for a father, a brother for a brother, a friend for a friend, a husband (manpato) for a wife (narik), and a wife for a husband in a measurable time, through excess and festivity (khang); and the unforgetfulness of the spirit of the Gathas for so many reciters and chanters of the Gathas. 2. About the complaint of the spirit of the Gathas when a high-priest, although priest of the country-folk (dehigano), passes away in an out-district, and the body of that man does not come back to his own land; whatever is relating to that, and, besides that, what is to be born in that land, and the oppressiveness of apostates which arises. 3. About the superior power of the spirit of the Gathas, and also that of liberality, in preserving the soul from hell.

4. Excellence that is perfect is righteousness.

Fargard 6. The five excellences, distribution and acquirement of fortune, grief of an old man, things to be amassed in youth, storeholders of excellence, how one should drink and eat (7)
1. The sixth fargard, Ad-ta-vakhshya, is about the perfection of the five excellences: the first through righteousness, the second through virtuous offspring, the third through land producing vegetation, the fourth through flocks of sheep, and the fifth through training in industry. 2. About the distribution of fortune to the diligent; and of destitution to the indolent. 3. About the acquirement of fortune singly sitting, two-fold even walking, three-fold hastening, four-fold even running, five-fold even carrying on a horse, six-fold even driving on a road, seven-fold by

understanding legal proceedings, eight-fold by good protection even of wealth, nine-fold by intelligence and diligence in the cultivation of land, and ten-fold by providing the teaching of the bounteous texts [the liturgy = mansar-spend].

4. About the grievous sorrow of an aged man, owing to the indolence of any one in youth. 5. About the four things through which, when a man has amassed them in his youth, he becomes very pleased in old age: first, virtuous learning; second, productive wealth; third, a good wife; and fourth, a prosperous dwelling. 6. About the five store-holders of perfect excellence: industry, diligence, contentment, guileless understanding (nirikht-hushih), and provision of means.

7. About abstaining from sitting with drunkards. 8. And this, too, that he does not drink varieties of wine (mae-gunagano) with the approval of the sacred beings, who becomes a viciously-disposed assailant and annoyer of others, and a disturber (kepinidar) of duties, through drinking varieties of wine. 9. And this, too, that thou shouldst eat that which is your food where there is a suitable place. 10. And where it is eaten by thee it should be lightly, it should not be heavily, so that, when it is eaten by thee, a good work is performed, and there is abstinence from sin. 11. And, so that what thou eatest shall be immortally joyful to thee, where there are poor, provide them a share, and the poor will bless thee; and, as to a poor man who is righteous, the opinion is that his blessing is best.

12. Excellence that is perfect is righteousness.

Fargard 7. The four periods in Zartosht's millennium (8)
1. The seventh fargard, Te-ve-urvata, is about the exhibition to Zartosht of the nature of the four periods in the millennium of Zartosht. 2. First, the golden, that in which Ohrmazd displayed the religion to Zartosht. 3. Second, the silver, that in which Vishtasp received the religion from Zartosht. 4. Third, the steel, the period within which the organizer of righteousness, Adarbad Mahraspandan, was born. 5. Fourth, the period mingled with iron is this, in which is much propagation of the authority of the apostate and other villains, as regards the destruction of the reign of religion, the weakening of every kind of goodness and virtue, and the disappearance of honor and wisdom from the countries of Iran. 6. In the same period is an account of the many perplexities and torments (zakhami-hastano) of the period for that desire of the life of the good which subsists in seemliness.

7. Perfect righteousness is excellence.

Fargard 8. Abstinence from sins due to reverence for the arch-demons, meals, want of a priest, proper times for ceremonials (9)
1. The eighth fargard, Hvaetumaiti, is about the abstinence of mankind, for special propitiation, from being unreliant upon religion, on account of reverence for the evil spirit; that from the habit of being ungirdled [[i.e. without kusti]], on account of reverence for Andar [=Indra] and that for Shovar [Av. Sauru]; that from walking with one boot, on account of reverence for Taurvo [Av. Tauru] and Zaricho [Av. Zairicha]; that from being fully inquisitorial, on account of reverence for Akatash [Av. Akatasha]; and that from the habit of being without a serpent-scourge, on account of reverence for all the demons.

2. About the hungry intention (gushnako-minishnih) of him who eats and drinks chattering; the delight of the demons on that account; and advice as regards not speaking a word during eating and drinking. 3. As to the praise and gratification of the sacred beings before eating and drinking, and also on finishing; and the purity of the mouth owing to its praise of righteousness. 4. About him whose ownership of any good work, that they may perform, does not attain to the best existence, on account of not possessing a high-priest by habit.

5. About the period of the ceremonial of Srosh, the righteous, being mostly on the passing away of the first half of the night, and the announcement of him who is the celebrator (yashtar) is for his protection from the fiend spirit. 6. The period of the ceremonial of Rashn and Ashtad is mostly after that, in the jurisdiction (radih) of the Ushahin, and the announcement of him who is the celebrator is abundance of grain. 7. The period of the ceremonial of Mihr of the wide cattle-pastures, and of Rama Hvastra [West: 'the spirit of the pleasure of eating'], is mostly in the jurisdiction of the Havan, and the announcement of him who is the celebrator is a flock of sheep. 8. The period of the ceremonial of Ardwahisht, and also of the fire of Ohrmazd, is mostly in the jurisdiction of the Rapithwin, and the announcement of him who is the celebrator is an assemblage of righteousness. 9. The period of the ceremonial of the lofty lord of females, the descendant of waters [Ahura Berezant Apam Napat], and also of the water created by Ohrmazd is mostly in the jurisdiction of the Uzerin, and the announcement of him who is the celebrator is a troop of heroes (viran ramako). And the period of the ceremonial of the guardian spirits of the righteous [Arda Frawash], of the females with troops of heroes and years of pleasant dwelling, of the might which is well-formed and handsome, as well as victorious and created by Ohrmazd, and of the fighting which is in the ascendant, is mostly in the jurisdiction of the Aiwisruthrem, and the announcement of him who is the celebrator is the origin of all excellence, and the produce of all manifestation of righteousness.

11. Righteousness is perfect excellence.

Fargard 9. Heinous sinfulness of sodomy (10)
1. The ninth fargard, Yathaish, is about the devilry, the blighted destiny, the complete pollution, the grievous stench, the heinous sinfulness, and the annoyance to all spiritual and worldly virtue of the sodomite. 2. The atonement for grievous sinfulness and the appropriation of great good works by him who is a molester, and the awful sinfulness of him who is a propitiator, of that sinner. 3. Of the seven one mentions as evil, who are accounted equal to the evil spirit in vileness -- such as Az-i Dahak [Zohak] in witchcraft, the serpent Srobar in violence, Vadak in producing evil progeny, Tur-i Bradar-vakhsh in destroying a righteous man, and an apostate in grievous sinfulness -- the permitter and performer of unnatural intercourse are unique in heinous sinfulness.

4. Perfect is the excellence of righteousness.

Fargard 10. Complaint of fire against people who injure it; (§10) proper and improper fire, its wish to leave the world resisted, attention to it is the best worship, the righteous are to be pleased (11)
1. The tenth fargard, Ya-shyaothana, is about the complaint of the spirit of fires to Ohrmazd owing to seven descriptions of people. 2. First, owing to domestics considering it as

contemptible and in an unresisting state (ajangih), molesting it immoderately, and making use of it with unwashed hands; also the damsel who has introduced fire into the sole of her foot, and the bursting of the blister (avilag); and a weapon brought out into its splendor. 3. Second, the complaint owing to the carriers of fire from that abode [where the provision of care for fire is as a law to them, to that abode] where the provision of care for fire is not as a law to them. 4. And there, owing to the arrival and preparation of the demons, it lay stupefied, like a powerful youth who is feverish and in a languid state; and its cure from that sickness (ayoyakih) was by bringing forward to it their pure sandalwood, or benzoin, or aloe-wood, or pomegranate, or whatever there was of the most odoriferous of plants. 5. Third, the complaint owing to the hussy [jeh] unto whom it happens, through menstruation, that the stench and filth owing to the menstruation is brought to it (the fire); and its sickness and stupefaction owing thereto are as written above. 6. Fourth, the complaint owing to the hussy who, dropping her knee on to the fire-stand, arranged her curls; the falling of damp and moisture from her head, with the hair and filth therefrom, into the fire; the consumption of it discontentedly, and the sickness and stupefaction owing thereto. 7. Fifth, the complaint owing to the father, or guardian, of a child for not keeping the child away from the fire; and the bodily refuse and other unlawfulness that come upon it from such children. 8. Sixth, the complaint owing to the adversity which the unpurified infidel (agdeno) may bring upon it, by blowing the breath of his mouth upon it in directing its use, and it becomes incalculable. 9. Seventh, the complaint -- which, one says, is more awful and more grievous -- owing to those who use it as an ordeal for a falsehood, and, when it is made evident thereby as to the acquitted and convicted, they become of a different opinion about it.

10. At the place of complaint that which is polluted is put forward together with that which is pure, and the increase of it (the fire) is through lawful and unlawful operation, its burning alone and increasing are such as when both would be as a necessity for it, and undesired and rapid burning and increasing are those which are polluted by burning and insatiably consuming; and in that which is an operation unlawfully -- the burning alone and increasing being [such as when] both would be as a necessity [for it] -- the increase is troubled.

11. This, too, he says: 'I am not of the world here, and from here I will extricate myself, from the earth up to the sky; I am also thy son, more to thee than any of the other creatures.' 12. And Ohrmazd spoke to him thus: 'So thou shouldst stand over the fire, in thy proper duty as [a spirit], carrying that club; [it is a substantial means, because I produce it, through which] thou turnest off [the whole bodily existence], some to the endless light, and some to the endless darkness.'

13. This, too, that he who shall provide care for fire has paid the greatest reverence unto Ohrmazd. 14. The propitiation of the righteous is the best thing, and their vexation is the worst; when pleased they favor one, and it is the law of the sacred beings that they promote; [when vexed they wound, and it is the demon that they restrict.

15. It is righteousness that is perfect excellence.]

Fargard 11. Petition of fire for removal to the sky or to Eranvej, the propitious fire Gushnasp; reward of the promoters of fire, and sin of its injurers; (§10) evil of maintaining fire by extortion, and of neglecting it; all good to be consecrated, opposition of the fiend to worship, three grades of ceremonial, sin of not reciting the Gathas, coming of the demon of death, disbelief of the

wicked; (§20) mourning the dead prohibited, different desires of body and soul, self-injury of a liar, sin of employing or being an improper Zot, controllers of sin; (§30) wounders to be brought before four priests, promises not to be broken (12)
1. The eleventh fargard, the Yasna [Haptanghaiti], is about the assembly of the angels of the spiritual existences on account of the complaint of fire, and the complaint of fire in the assembly, with its statement of this, too: 'I am not of the world here, and from here I will extricate myself, from the earth up to the sky, and there I will shine on to the earth of seven regions, like the moon and sun and even the divinely-produced stars when they shine with their own light.' 2. The words of Ohrmazd about the just complaining of fire as regards the contamination of the creatures, the impossibility of keeping the fire undisturbed, and satisfying the fire concerning the creation of the creatures for the worldly existence, along with the disturbed condition of fire, too, owing to the impossibility of maintaining the uncreated state which, with the freedom from disturbance of fire also, was better; likewise proclaiming the care of it. 3. And the speech of the fire was thus: 'If there be not that one mode whereby I may thus shine, owing to those that have acted according to my request, thou art aware, O Ohrmazd! there are some among the creatures that I cannot grant so much to; therefore carry me away, O Ohrmazd! then give me away there! and be thou carrying me away into the midst of Eranvej1!'

1. The primeval home of Mazda-worship, the abode of Yim, and the scene of Zartosht's first promulgation of the religion, the Airyanem vaeja of the Avesta (see Vd1.1,3 Vd2.21, Bd20.32, Bd32.3).

4. The propitious2 fire is from the creator Ohrmazd, and it is produced by him in a dwelling, without being handled (bara sudako),3 by aid of bringing together.4 5. And so he spoke in words thus: 'Such is thine own growth, thou who art my fire! in every dwelling where thou comest, and in every village, every community, and every province; and as exalted as thou are the water and plants, and he, too, who is a guardian spirit of the righteous, when they shall bring forward holy-water for delivering up to thee;5 and, when they shall bring forward to thee firewood which is dry, a person -- through the light which he observes -- has spoken of it thus: "This is the Gushnasp6 fire."'

2. Pahl. afzunik; the spenishta ('most bounteous') fire of Y17.11, Y36.3. According to Pahl. Yas. 17.67 it 'stands in heaven before Ohrmazd in a spiritual state.'

3. Or it may mean 'being rubbed out,' that is,' by friction; but compare the use of the word sudakih in Dk8, Chap.37.19.

4. Referring probably to the establishment of a sacred fire by bringing together every possible variety of fire that can be obtained.

5. Merely as a formal offering, or for purifying the fire-stand, not for mingling with the fire itself.

6. One of the three original sacred fires, which is said to have been established, in the time of king Kay Khusraw, upon the Asnavand mountain in Atur-patakan, not far from Lake Chechast (see Bd17.7; Zs11.8-10).

6. About so much reward of the hewer and inspector and kindler of the firewood -- when all three shall do it for the sake of affection -- as they are possessing righteousness. 7. About the character and reward of the washer (asnotar) and the producer of the purity and cleansing of that which the fire has dropped,7 of the introducer of the firewood and the washer upwards,8 of the stirrer of the fire and the carrier-away of the firewood, who are strictly directed; the lawful work done with a cooking-pot and such-like, and the sin of him who is a disturber of it. 8. About the destroyer of that which the fire has dropped, and the introducer of damp firewood into it. 9. About the blessing of fire for people by whom it is satisfied.

7. B srakhto, K srakhto, both here and in #8; compare Av. srasc.

8. Pahl. fraz asnatar must mean one who washes in the mode defined by the Av. frasnaiti, as distinguished from upasnaiti, in Vd8.98, 99, Ep. II, 3.2; this mode is explained as lalaik, 'upwards,' and distinguished from the frodguno, 'downward mode,' in Ep. II, 4.2.

10. About advice as regards not bringing to the fire that which is due to theft, or the power of extortion, and the grievous bridge-judgment9 of him who is bringing it; also the defilement (aludan) and hurting of the fire from that which occurs when he likewise consecrates his hoard (hanbarishno), owing to the corruption by the demons10 thus arisen. 11. This, too, that it is owing to want of attention to fire when it is not at every menstrual excitement they produce, in a woman assisted by a propensity for a son (pus radih), that the progeny is a son. 12. And about the penalty for11 the progress of other impropriety which occurs to fire; also about the person who has attained to the guardianship of fire and does not lawfully control it.

9. B inserts 'thus arisen through the demons,' the same phrase as concludes the section.

10. K has 'owing to a single word of the demons,' substituting aevak gobishno for ahukinishno.

11. Assuming that pa stands for pavan.

13. About an admonition to Zartosht as to consecrating to the sacred beings anything whatever which one eats, and not eating what is unconsecrated. 14. About the wish of' the evil spirit that no one shall be performing (vadidunan-ado) worship and obeisance to the sacred beings, and that the people shall possess no ruler and high-priest, so that no desire of theirs shall arise for any virtuousness. 15. About an admonition as to indispensably worshipping the sacred beings with the best ceremonial, that of a priest (asruko) without sin; or with an average one of a priest whose sin is not more than one Aredush12 without a basis (a-bun); or with the lowest one, that of a priest whose sin is not more than one Khor13 on a basis (pavan bun). 16. Whoever, in a village of Mazda-worshippers, has not chanted the sacred hymns after fifteen years of age, through sinfulness, is as a dog they have thrown provisions to, and it has occurred for a basis of the sin of unseasonable chattering;14 also the inadmissibility of his soul by Mahraspand.15

12. See Bk. 8, Chaps. 20.64, 31.39.

13. A sin twice as great as an Aredush (see Bk. 8, Chap. 31.39)

14. The sin of talking while eating, praying, or any other occasion when a prayer (vaj) has been taken inwardly, as a spell, and is not yet spoken out.

15. A personification of the liturgy, Av. mãthra spenta, 'the bounteous text.' [Holy Word]

17. About the coming of Astwihad,16 at all to mortals whom death has reached,17 and also whom it has not 18. About the ideas of the wicked, that the best existence does not exist, that the production of the renovation of the universe does not occur, that there are no dead whom they raise up thereby, and it is not that change one attains. .19. This, too, that is false, for the same reason they observe, being wicked; because the best existence exists, there occurs a production of the renovation which is good, they raise up the dead thereby, and thus one attains that change.

16. Av. Asto-vidhotu, one of the demons of death (see Bd28.35; Dd37.44).

17. Those who have attained old age, the natural time of death.

20. About an admonition as to not making lamentation and weeping over those passed away; and, after the passing away of every righteous one of the religion to the spirits, one is not to augment the distress of the very spirit of life by making lamentation and weeping over the departed. 21. And this, too, that the guardian spirits of the righteous claim no lamentation and weeping after their own ceremonial and the blessing of righteous men. 22. This, too, that the body of every one is not of like will with the soul; food is the desire of the body, and also a store of wealth; righteous action is the desire of the soul, and also the gifts which they give away.

23. About an inquiry of the righteous Zartosht as to who it is who has banished (aparinido) all goodness and perfection from his own self, but thinks them not banished, and does not complain of that loss.18 24. And the reply of Ohrmazd, that it is he who is deceived19 by his own tongue through the utterance of words, so that, through speaking falsely, he has become worthy of death. 25. This, too, that for him it is the weapon of the evil spirit; even so complete mindfulness is the reign of Spandarmad,20 and thus a liar is more a power for the religion a man, when a man, on account of dullness of thought, gives no reply, so that he may not speak falsely through dullness of thought.

18. B has 'and there is no complaint of the loss.'

19. K zivinido.

20. The female archangel who has special charge of the earth and virtuous women (see Sls. 15.20-24); she is a personification of Av. Av. Spenta Armaiti, 'bountiful devotion,' of which phrase the latter word is translated by Pahl. bundak-minishnih, 'complete mindfulness.' See also Bk 8, Chap. 9.3, and S.B.E., vol. xviii, pp.393, 396.

26. This, too, that he worships the demons with thousand-fold holy-water, who establishes him who is not a member of the community21 in the Zoti duty,22 sooner than him who is a wise Zoti. 27. And this, too, that thou shouldst fetch him who is a member of the community for the Zoti

duty, not him who is not a member of the community, for thus thy advance is to the supreme heaven (Garothman). 28. Also this, that a bad Zoti is worse from the Zoti duty.

21. K adahm; B has kheshm, 'wrath,' here, but not so in § 27.

22. See Bk. 8, Chap. 7, 5, 9.

29. This, too, that that which is the earliest controller (ayukhtar) of sin is thought which is subdued,23 then forgiveness, then shame, and then listening; and afterwards, through the sinfulness of the fiend,24 one becomes a promise-breaker. 30. This, too, that they shall bring every man who is a wounder before the convocation composed of any priest who is a controller of recitation (srayishno ayukhtar), any priest who is of the district (adehik), any priest who is of an out-district (auzdehik), and any priest who is the man's own kinsman.

23. B has 'he who is a controller of sin is Vohuman, owing to thinking of the spirits, which is subdued.'

24. K has only through sinfulness.'

31. 'Thus say I unto thee, O Spitaman! let there no breach of promise; neither when the conversation, that they would make a support, was with the wicked, and there is no great judiciousness in it; nor when it was with those of thine own religion, the righteous, as to anything of great judiciousness; because both of them are promises, both with the wicked and the righteous.25'

25. This admonition occurs repeatedly (see Chap. 20.5; Yt10.2; AV52.7).

32. It is the excellence of righteousness that is perfect.

Sudgar Nask
Fargard 12. Advantage of satisfying water, impure recitation, impurity of greed, birds kill snakes, effectual invocation, goodness of archangels and Zartosht, gifts to his disciples (13)
1. The twelfth fargard, Ushtavaiti [1], is about the exaltation of Zartosht through the satisfaction of water, and the hope of all creatures for him. 2 And about the impure recitation of a text, when [2] the text is not uttered by a high-priest. 3. This, too that the text which a man who is corrupted may offer is an impropriety (adinaih) for that which is an uncorrupted place. 4. This, too, is declared, that a greedy man whose belly is filled by accumulation -- and the end of every sin is, to him, only for the gratification of the body -- one considers just like a gallows to which there is a foundation (sipo) of every impurity. 5. This, too, that a bird (vae) practices that habit (shan) even that it kills those outright which have become large in our midst, which are the serpents produced by the demons. 6. This, too, that for invocation (azbayishno) of the sacred beings thinking with speaking, speaking with acting, and acting without deceitfulness are effectual.

1. The appellation of the first ha of the second Gatha (Y43) which begins with the words "ushta ahmai yahmai ushta;" it is here written aushtavaito in Pahlavi.

2. Assuming that mun, 'which,' stands for amat; the Pazand of both words being practically the same. Or, it may be, 'also him who does not utter the text through a high-priest.'

7. About the pure goodness of the archangels, the union of their thoughts, words, and deeds together; their bountifulness, nurturing, and protection are the cause [3] of the prosperity of the world. 8. About the production of Zartosht by Ohrmazd with a goodness like his own. 9. This, too, that whoever gives anything to the disciples of Zartosht, his reward and recompense are just as though the thing had been given by him to Zartosht [4].

3. B omits shan, 'the cause of.'

4. Compare: ' Inasmuch as ye have done it unto one of the of these my brethren, ye have done it unto me.' (Matthew 25.40.)

10. It is perfect excellence that is righteousness.

Fargard 13. The spirit of the sacred cake attacks demons when the cake is consecrated, men who pray are righteous if not deceitful, a heinous sin no obliterator of other sin (14)
1. The thirteenth fargard, Tat-thwa-peresa [1], is about the strength and mightiness of the spirit of the sacred cake [2]. 2. This, too, that every night the demons rush from hell [3] into the world, to injure and cause the death of the creatures; and, when people consecrate a sacred cake, that spirit descends to attack and keep back the demons, and to engage in combat with the demons ninety-nine times during every night; he also smites and stupefies them, and keeps them back from destroying the world.

3. B omits shan, 'the cause of.'

4. Compare: ' Inasmuch as ye have done it unto one of the of these my brethren, ye have done it unto me.' (Matthew 25.40.)

3. This, too, that any one whatever of those men who utter these words [4b] in prayer becomes righteous, except those men who shall contentedly, or wishfully, carry out a command for evil deeds, and they deceive (suftend), or make others deceive, by statements proposed to them; and whose evil thoughts are thus more than their good thoughts, their evil words more than their good words, and their evil deeds more than their good deeds. 4. About carrying off the reliance produceable that a sin worthy of death is the obliteration (fraz mushtano) of other sin, like an awful and mighty wind when it sweeps swiftly over the plain [5].

4b. Meaning probably Yas. 44.

5. A favorite metaphor derived from the Avesta text (see Pahl. Vend. 3.149; MX.52.19)

5. Of righteousness the excellence is perfect.

Fargard 14. The torment of Kersasp's soul, notwithstanding his heroic deeds, owing to smiting the fire which opposes his soul, though befriended by Goshorun, until Zartosht intercedes (15)

1. The fourteenth fargard, Ad-fravakhshya [1], is about Ohrmazd's showing to Zartosht the terrible condition of the soul of Kersasp [2]; the dismay of Zartosht owing to that terrible condition; the sorrowful speaking of Kersasp as regards the slaying of multitudes, for which mankind extol him, whereby abstentions from sin occurred; and the recognition of him by the creator, Ohrmazd, as smiting his fire. 2. The supplication of Kersasp for the best existence from Ohrmazd for those exploits when the serpent Srobar [3] was slain by him, and the violence of that adversary; when Gandarep [4] with the golden heels was smitten by him, and the marvellousness of that fiend; when the Veshko progeny [5] who were descendants of Nivik and Dashtanik were slain by him, and the grievous harm and disaster owing to them; and when the mighty wind [6] was appeased by him, and brought back from damaging the world to benefiting the creatures; and for that which happens when owing to confinement [7], Dahak [Zohak] becomes eager, rushes on for the destruction of the world, and attempts (girayedo) the annihilation of the creatures; when he (Kersasp) is roused to smite him, and to tame that powerful fiend for the world and creatures.

1. The first two words of the third ha of the second Gatha (Y45.1), here written ad-fravakhshe (B) and ad-fravakhsha (K) in Pahlavi. This chapter has been already translated in S.B.E., vol. xviii, pp. 370-372.

2. See Bk. 8, Chap. 13.12; S.B.E., vol. xviii, pp.369-382.

3. See Bk. 8, Chap. 35.13.

4. Av. Gandarewa of Yt.5.38, 15.28, 19.41; the 'watery demon' of MX. 27.50.

5. Reading hun Veshko, the Av. hunavo Vaeskaya of Yt5.54, 57, who were enemies of the warrior Tusa; but the hunavo of Nivika and of the Dashtayani were slain by Keresaspa (see Yt19.41). It is also possible to read khuno-dako, 'blood-producing.'

6. When it becomes a storm-demon, the vato-daeva of Vd10.14, instead of being the angel of useful wind.

7. In the volcano, Mount Damawand, where he was confined by Faridoon in olden times, and whence he is expected to break loose hereafter (see Bd12.31, Bd29.9; Byt3.55-61).

3. The enmity of fire to Kersasp, through the distress which he occasioned to it, and the keeping of him away [8] [from heaven; also the friendship of Goshorun [9] for him, through the prosperity which he occasioned to it, and the protection of him] from hell. 4. The petition of Zartosht to the fire to have compassion upon what was owing to Kersasp's sin; the compliance (hanjaftano) of the fire with that petition, and the departure of the soul of Kersasp to the ever-stationary existence [10].

8. The words in brackets occur only in K; their meaning is, however, given in the Pahlavi Rivayat accompanying Dd. and quoted in S.B.E., vol. xviii, pp.379, 380. The enmity of the fire to Kersasp was owing to its having been extinguished (when kindled upon the serpent Srobar) by the upsetting of Kersasp's caldron, as described in Y9.11 and Yt19.40.

9 Av. geus urva, 'the soul of the ox,' the spirit which departed from the primeval ox when the evil spirit attacked it; she is supposed to be the heavenly protector of all animals, and is also called Drvaspa (see Yt9.1; Bd3.14, 18, Bd4.2-5; Sls22.14).

10. A locality intermediate between heaven and hell, where the souls of those whose sins and good works exactly balance remain in a passive and immovable state till the resurrection (see Sls6.2; MX7.18, MX12.14; Dd20.3).

5. Of righteousness perfect is the excellence.

Fargard 15. Proceedings of the demon of death, the soul alone sees the events of the spiritual state, treatment of the corpse and misery of its consciousness; (§9) worldly happiness seldom lasts a century, ordainable supplies, the seven immortal rulers in Xwaniratha (16)
1. The fifteenth fargard, Kamnamaeza [1], is about the arrival of Astwihad [2] upon the spot, and the insecurity of any one from him; also the non-continuance of the mortal body and decaying (farsavand) wealth of any one of the mortals summoned is death [3]. 2. And this, too, that Astwihad shall carry off all mortals by that awful and proclaimed marvel, and they are not saved from him [4]; each one, indeed, saves only that which is the soul. 3. This, too, that the soul alone sees the reward and bridge [5] of the spiritual existence, and embodied it does not see such things; if; when embodied, it could have seen like that, then it would not have committed the sin really originating with it, even for anything whatever of the ease and comfort of the worldly existence, nor shrunk (manshido) from the first good work.

1. The appellation of the fourth, and last, ha of the second Gatha (Y46), which begins with the words kam nemoi zam; it is here written kamnamezo in Pahlavi.

2. See Chap. 12.17. The connection of the demon of death with Y46 is that the first few words of that ha are supposed to be repeated by the wicked soul in despair after death (see Yt22.20, W,; MX2.159; AV17.7).

3. K has mardum, 'human (?).'

4. B has the whole of this first clause thus:-'And the unconsumed (apakhshino) property of him who is surprised by the invisible marvel that he shall endure, they have not saved from him.' This marvel is probably the supposed casting of a noose by Astwihad around the neck of the dead to drag him to hell, which only the righteous are able to cast off.

5. See Bk. 8, Chaps. 14.8, 24.10.

4. About the hideousness and frightfulness of the body of man after death, and only that which is considered by every one the most precious of desirable things is undecaying (afarsak). 5. As regards the casting away of the dust, and also living people, that which is more nearly connected therewith is uninhabitableness [6] and its duration. 6. And when, too, this way, the consciousness is in the vicinity of the body [7], and the dog and bird go forth for the dismemberment of the body, the frightening of the consciousness by them is like that of a sheep by a wolf; also its

disputing with the dog and bird about the dismemberment of the body, the reciting (mardano) of words spiritually at first repelling them, thinking the body is alive. 7. And, afterwards, when the body is dismembered by them, the hastening of the consciousness to the vicinity of the dismembered body, just like a female (denudako) sheep when it hastens on to its young ones; and its noticing -- with grievous unhappiness [8] for the body -- and recounting where the features (demagano) of that body were in happiness, and to what misery it has now come. 8. And, when that body became sinful in its lifetime, about its not accepting, during that lifetime, that which the consciousness repeatedly well-endeavoured to promote for that body, as regards abstaining from sin and practising good works.

6. Corpses are to be deposited in an uninhabited place (see Vd6.44-51, Vd7.45-50; Dd18).

7. Compare Dd16.7.

8. Pahl. ashadih in K, but B has ayadakih, 'remembrance.'

9. This, too, that thy time of worldly happiness has occurred, and that of misery is long. 10. This, too, that tbe people who live on, in the worldly existence, a hundred years are less than those who do not live a hundred years; the progress of a lifetime, little by little, and the rushing on of a lifetime; wife and property and the rest of worldly things all leaving you at once, and coming to another person. 11. And this, too, that -- when mankind mostly keep up any statement (nisang-ich) or register (aevarjo) which they have drawn out (nazi-hend) [9] about ordainable supplies in a friendly or inimical (patyanmond) way, which is more particularly expedient for them -- a supply, suitable for the discreet, of the rest of that which is constantly desirable, is to be extracted therefrom, and one is to keep up its preparation with his own.

9. Or 'they offer up (uzdahend).'

12. About the seven immortal rulers who are produced in the region of Khwaniras [10], and also about the ordaining of their glory and the goodness, too, of their assistants living and privileged in both existences. 13. The tree opposed to harm [11] is on Eranwej [12], in the place of most excavations (freh-niganan gas). 14. Gok-pato [13] is in foreign [14] countries. 15. Peshotan [15], son of Vishtasp, is in Kangdez [16] the hundred-moated (sad-gandak), wherein there are a myriad spears (drafsh), those of the exalted who wear black marten fur, who are righteous listeners of the religion [17], out of the retinue (akharih) of Pehshotan, son of Vishtasp. 16. Fradakhshto, son of the mortal Khumbiks [18], who is predominant on the waters flowing in channels. 17. Ashavazd, son of Porudakhshto [19], who is predominant over the most manifest among uplands, the plain of Peshinas [20]. 18. Barazak [21] the causer of strife. 19. 'And the eighth Kayan [22] who was renowned, O Vishtasp! it is he whom one calls Kay-Khosraw, who produces even an advance of thy religion of the Mazda-worshippers, and also understands about it; who gives my good practices further blessings, so that the world [23] maintains my doings with benedictions.'

10. See Bk. 8, Chap. 8.2. And, regarding these seven rulers, compare Bd. 29.5, 6; Dd.90.

11. The many-seeded tree in the wide-formed ocean, whence the seeds of all wild plants are

brought by the rain (see Yt.12.17; Bd.27.2, 3; MX42.37-42).

12. See Chap. 12.3.

13. 'Gopatshah in Bd. 29.5, 31.20, 22; Byt.2.1; Dd. 90.3, 4; Gopaitoshah in MX. 62.8, 31; and Gopaito in MX. 44.35. All these forms of the name imply that he was a king, or master, of oxen; and MX. describes him as a Mazda-worshipping minotaur on the sea-shore, probably the Caspian, or the river Oxus, as Bd. makes him a brother, or nephew, of Frasiyav the Turanian. His country is called Saukavastan in Bd., and Gopato in Dd.

14. Pahl. an-Airan which corresponds with the position of Saukavastan being between Turkistan and Chinistan, as stated in Bd.29.13, and that of Gopato being coterminous with Eranwej, as in Dd.90.4. But K, by omitting the negative prefix, places it 'within the countries of Iran;' and MX. makes Gopato a chief of Eranwej.

15. Av. Peshotanu, commonly written Peshyotanu in Pahlavi.

16. A fortified settlement, to the east of Iran (see Bd.29.10), formed by Siyavakhsh (see Bk.8, Chap. 13.14) who was first cousin of Vishtasp's great-grandfather (see Bd. 31.25, 28, 29).

17. Who are expected to be led into Iran by Peshotan in future times, when he is summoned by the angels to restore religion to the world after the conflict of the nations (see Byt.3.25-42).

18. K has 'Fradakhshto, son of Khumbik the son of Hoshang.' He was evidently the Fradhakhshti Khunbya of Yt.13.138, who might have been considered as a descendant of the Haoshyangha mentioned before him in Yt13.

19. Av. Ashavazdangh Pourudhakhshtayana of Yt5.72, Yt13.112.

20. Said to be in Kavulistan where Sama Keresaspa lies asleep till summoned to kill Dahak [Zohak] in the latter times (see Bd.29.7, 11; Byt.3.59-61). It maybe connected with the vairi Pisanangh of Yt.5.37, where Keresaspa offered sacrifice, and with the Pishin valley southeast of Qandahar; but Chap. 21.20 seems to place it between Mazendaran and Iran, and MX.62.20 also describes it as near Mount Demawand. Its name is variously written Peshinash, Peshansih, Peshyansai, Peshandas, Peshanigas, &c.

21. Possibly Av. Varaza of Yt.13.101.

22. Kavi Haosravangh (Kay-Khosraw) is the eighth and last in the list of Kavis, or Kayans, in Yt.13.132; and was celebrated for his opposition to idolatry (see Yt.5.49,50; Bd.17.7). This section appears to be an actual quotation from the Pahlavi version of the Nask, professing to give the words of Zartosht.

23. K has dehik, 'a provincial.'

20. Righteousness is perfect excellence.

Fargard 16. Bridge-judgment of sinners, merit of certain good works, punishment of certain sinners, Gathas for an ordeal (17)

1. The sixteenth fargard, Spenta-mainyu [1], is about effecting the bridge-judgment of sinners, as declared by revelation. 2. About performing the ceremony (yashto) for a man and a woman, and it is ordered for the woman before the man; the fitness for the supreme heaven (garothman) arisen through the liturgy (yashto) to be recited itself, or through purchasing heaven in the worldly existence [2].

1. The first two words of the first ha of the third Gatha (Y47.1), which are converted into the Pahlavi appellation Spendmaito.

2. By providing for the performance of the proper ceremonies for the benefit of one's own soul.

3. About the immunity of the soul from hell through the righteousness of having respectfully given a horse of a good race, the land of a cultivated field, or a virtuous woman, to a righteous man; and also the woman who gives herself in marriage to the righteous man; and that liberal good work increases from time to time [3], and from day to day.

3. Pahl. vidanaanag vidanaanag, a hybrid equivalent of zamanak zamanak (see Bk.8, Chap. 35.6 n).

4. About the bridge penalty of him who is a mourner (navinidar) and self-wounder in the three nights after a death, and how it is as though they who are living should again pour melted ore on a human being. 5. About the punishment for a woman who gives herself in marriage to a righteous man, and comes away [4] from him; such as when a hedgehog [5] should be constantly going in and coming out by her sexual organ; and the cutting off of her way from the best existence. 6. About the non-deliverance of a soul of the wicked from hell till the future existence. 7. About the punishment of the wicked there is this, too, it is as though a sheep which is alive should be remaining tied by the legs, head downwards, and there should be a specific exudation of its toes through running at the nose [6].

4. B has 'relapses.'

5. Compare AV. 70.

6. Pahl. afash angusto zahih-1-i mayaganik pavan vinik-taj ae. For mayaganik, 'specific' (which occurs, however, in Bk.8, Chap. 20.166), we can read masanik, 'tumerous or coagulating,' or we may consider it equivalent to muyishnik, 'lamentable.'

8. About the Gathas for an ordeal [7] of the spiritual existence, which is concealed in every mode, being without a footing (apa-pastako), as it were, for him who is a righteous chanter of the Gathas.

7. Compare the reference to the ordeal by fire in Pahl. Yas. 46.6; the earlier part of the chapter is also somewhat of a homily upon the references to the wicked and righteous in the same ha.

9. The excellence of righteousness is perfect.

Fargard 17. Where seven particular classes of sinners have to go (18)
1. The seventeenth fargard, Yezi [1], is about where he is who shall commit any of these five sins [2], and, thereby perverted from the religion, has diminished his own life and destiny [3]: -- A human being when he contentedly reverences a demon in spiritual lordship (ahuih) and priestly authority (radih), one steadfast in religion when he so reverences one un-steadfast in religion, a teacher when he so reverences one who is no teacher and ignorant, one acquainted with the Gathas when he so reverences one unacquainted with the Gathas and unintelligent (anashnas) [4], and a helpful one when he so reverences an unhelpful and unwise one.

1. The first word of the second ha of the third Gatha (Yas. 48.1), here written yezik in Pahlavi.

2. B omits 'sins.'

3. Or 'glory.'

4. So in K, but both MSS. give this clause imperfectly.

2. This, too, where also they are who unlawfully slaughter a sheep, or beast of burden, which diminishes their life and destiny. 3. And so, too, those also who think scornfully of Ohrmazd, O pure and righteous Spitaman! and their own religion, the strength of the righteous and thy disciples.

4. Excellence that is perfect is righteousness.

Fargard 18. Pregnancy of the fiend due to certain sins; the soul blesses the body when righteous, and curses it when wicked; proper times for reciting the Ahunwar and Ashem, the corruption of the wicked (19)
1. The eighteenth fargard, Ad-ma-yava [1], is about the pregnancy of the demon from him who has eaten and chattered in sinfulness towards Hordad and Amurdad [2], or who makes water when standing [3], or who heedlessly sees his semen. 2. And the hussy [4] who spills (juyedo) anything after sunset (huk-frashmok-dad), or who scatters a morsel (danar) of food to the north, at night, without a recitation of the Ahunwar [5].

1. The first three words of the third ha of the third Gatha (Y49.1), here written ad-ma-iyubo in Pahlavi.

2. Av. Haurvatat, 'completeness, or health,' and ameretat, 'immortality;' the archangels who have special charge of water and plants, respectively (see Sls.15.25-29), and are said to he injured by the sin of talking while eating and drinking those things (see Chap. 9.2).

3. Thereby polluting more ground than is necessary (see Sls.10.5).

4. See Chap. 11.5 n.

5. K does not mention the latter sinful action. The reason of the sin of such actions is that they may be considered as offerings to the demons (who are supposed to come from the north and to be powerful at night) unless protected by the Ahunwar (see Bk. 8, Chap. 1.7) used as an exorcism (see Sd.30.1, 2; Sls. 10.7, 12.18).

3. This, too, that only the soul is constantly desirable for the body, even through this alone, that this perishable body [6] [is a worldly state of righteousness, and, by rousing up (lala-payamishnih) [7] when thou wouldst sleep on, the righteousness] is on the advance when thou wouldst have retreated; and the righteousness, in arising, is like thee in every coming and departure; through fetching and delivering the breath it shall become good reward, abundant reward, and the reward of righteousness. 4. When the body shall act so, the soul is rejoiced and shall utter a blessing for the body thus: 'Happy may it be for thee, O perishable body! whom I have made tall, and whom I have brought near to the best existence.' 5. And when the body shall not accept the progress (afras) of the soul, and says it is evil progress on rousing up, evil progress on advancing, [and evil progress upwards, the soul is a demon] [8] and shall offer [lamentable] [8] words thus: 'Evil art thou, O perishable body! whom I made dwarfish (gashuk), and whom I have brought near to the worst existence.'

6. B has 'even through the assertion that this is corporeal and perishable.' The passage in brackets occurs only in K.

7. This appears to be the most probable reading of the word which occurs again in § 5, where it is written lala-upayamishnih in K, which form is also found in Hn.1.23, where it translates Av. ustryamno. For the latter member of this compound see also Chap. 20.6, 7. For the syllable yam we might substitute gam or gam without much alteration of meaning, or even dam if we translate by 'fanning up, exciting.'

8. The words in brackets are omitted in K.

6. About where there are unaccustomed (aveshako), imperfect, and secret signs of short life, and the healthfulness of uttering the Ahunwar [9] and Ashem [10] for it. 7. This, too, that, when thou wouldst squat for making water, thou recitest the Ahunwar, and the Ashem, afterwards, when thou wouldst stand up; so that any demon, or fiend, shall least injure thee. 8. And when thou wouldst go in unto thy wife (narik), thou recitest first the Ahunwar, and the Ashem, afterwards, when thou wouldst be coming together [11]; for so thou wouldst be making that, too, which arises -- which is thy son -- more righteous and more successful through the Ashem. 9. This, too, that, when thou wouldst go into a house, thou shouldst be offering homage, and do thou utter the Ahunwar, for the spirit of the house and for everything of the material existence of the righteous which is and was and will be in that dwelling.

9. See Bk.8, Chap. 1.7.

10. See Chap. 3.1 ; here, and in §§ 7, 8, it is expressed by Pahl. aharayih, 'righteousness,' being an abbreviation of its usual appellation, 'praise of righteousness,' in Pahlavi.

11. Pahl. 'amat andarg hakhto vadidunah ae.'

10. Also about the corruption (tavashtano) of the wicked, and the calamity (sur) which is unjustly distributed by them in the realm [12].

12. Like Y.49 this fargard begins with special references to the wicked, and returns to them towards the end.

11. Excellence that is perfect is righteousness.

Fargard 19. The souls praise a virtuous high-priest, miseries of hell, the Chinwad bridge, promises not to be broken, not even those to a courtesan, in which case the penalty is childlessness in hell (20)
1. The nineteenth fargard, Kad-moi-urvu [1], is about where the souls, when they come together, extol the soul of him who was a virtuous high-priest, a friend of the soul, because he did not injure it, and guarded it from hell.

1. The first three words of the fourth, and last, ha of the third Gatha (Y50.1), here written kad-mok-ravako in Pahlavi.

2. About the darkness, the intensity (bur'zvo homandih) and far-reaching bottomlessness of the blackness, and the absence of goodness in hell; and the proximity to stenches, close concealment [2], sleet-pelted clambering (pishnako-balinih), frozen advancing, painful condition, distressed state, and awful fear of those in hell. 3. This, too, that is thrown open (lakhvar ramitund) over it, from the Daiti peak [3], which is in Eranwej, to Alburz [4], and below the middle of which is the gate of hell, is the Chinwad bridge [5] which is the route (vidar) of every one, righteous or wicked; the width across the route of the righteous is a breadth of nine spears, each one the length of three reeds, but the route for the wicked becomes like the edge of a razor.

2. Compare AV. 54.5-8: - 'As close as (tang-ich) from the ear to the eye, and as many as the hairs a horse has in his mane, so many in number the souls of the wicked stand, but they do not see, nor do they hear a sound, one from the other, and every one, therefore, thinks that he is alone.' For a description of hell see also Dd27.

3. Or Chakad-i Daiti (see Pahl. Vend. 19.101; Bd. 12.7).

4. Av. hara berezaiti, the range of lofty mountains supposed to surround the world (see Bd. 5.3-5).

5. Here called Chinako-puhal, and Chish-vidarg in § 4; for a fuller descripticn of it see Dd.21.2-7. Allusion is made to it in Y50.7.

4. 'Thus say I [6] unto thee, O Spitaman! that the man of truth steps forward over the Chinwad pass. even the far-famed happy bridge; for Ashtad [7], the good promoter of the world, and Mihr [8] of the vast cattle-pastures save only the man possessing truth from that distress, as though they were a regiment (sipah) a thousand strong. 5. So I say unto thee, O Spitaman! that thou

shouldst not become a liar unto Mihr, neither when thou wouldst converse with the wicked, nor when thou wouldst with those of thine own religion who are righteous; for both of those are promises, both with the wicked and the righteous; there is a promise, O Zartosht! even of a wolf with young animals, but that which is a lascivious (jehik) promise is more awful, O Spitaman! 6. So I say unto thee, O Spitaman! that thou shouldst not seize a wanton (jehik) for use -- that is, do not make her thy wife -- and with compulsion (upayamishnih) of her [9] -- that is, do not let thyself lie with her. 7. And if thou shouldst seize a courtesan for use, and with compulsion of her, thou mayst not dismiss her afterwards, neither in adversity, nor in prosperity, neither on account of fondness for self, nor for life; because he who seizes a courtesan for use, and with compulsion, and shall dismiss her on account of fondness for self, or for life, becomes thereby a breaker of promises to the house, village, community, or province, that gives her life (valman zivinedo), and to the soul that animates her [10].'

6. Ohrmazd, speaking to Zartosht, The whole of this paragraph appears to be quoted verbatim from the original Pahlavi text of the Nask.

7. See Chap. 9.6.

8. See Bk. 8, Chap. 44.16.

9. Or, perhaps, 'with approach to her' (see Chap. 19.3 n). If padamishnih were read, it might mean 'aspiration, or attachment' for her.

10. This implies that the woman, being a notorious sinner, cannot reasonably complain of bodily injury on being dismissed; but her soul and the community are grievously injured by her being thus driven into further sin, and for this injury the man's soul will be made responsible.

8. So breaking the promise comes upon the children that are theirs, through evil teaching; and he who is wicked is lying down without children at the bottom of hell. 9. That is, there is nothing whatever of [11] happiness for the wicked, that happiness which is produced abundantly by him who is Ohrmazd.

11. K has 'none even of this.'

10. Perfect righteousness is excellence.

Fargard 20. Zohak's oppressiveness, the people's reproaches contrasting him with Yim [Jamshed], Faridoon's smiting and binding him; (§11) gradual submission of most of the regions, war with the Mazendarans; (§22) their defeat and slaughter by Faridoon, since which time none of them have entered Xwaniratha, except two men who came to consult Frashostar (21)
1. The twentieth fargard, Vohu-khshathrem [1], is about the oppressive actions of the sovereignty which Dahak [Zohak] [2] exercised over the earth of seven regions, and the forward progress of his commands owing to a surrounding of terrors.

1. The first two words of the fourth Gatha (Y51.1), here written vohûk-khshatar (B) and vôhûk-khshatar (K) in Pahlavi.

2. See Bk. 8, Chap. 13.8.

2. About Dahak's enquiry of the members of the assembly, regarding the reason of the affliction of the collected people, after the cutting up of Yim [Jamshed] [3] and the accession (khudayih) of Dahak; and the people's saying, in reply to Dahak, that Yim had kept away want and destitution, hunger and thirst, decay and death, lamentation and weeping from the world, besides the cold and heat of the immoderate mingling of the demon with mankind. 3. And this, too, that[4] 'a giver of comfort was Yim -- that is, those things were produced by him which are the comfort of mankind -- and he was a giver of desire for them, so that his happiness was through the gratification produced -- that is, mankind gratified him through virtue. 4. And Audak [5], who made Yim the splendid and rich in flocks -- who was struck down by you through violent assault -- unauthorisedly desirous (varak [6]) and eager for the world, produced want and destitution, distress and greed, hunger and thirst, and the sanctifier [7] of Wrath the wounding assailant, Want without pastures, Terror, Destruction the secret-moving, Decay the decrepit [8], and the seven arch-demons [9].' 5. And this, too, that 'those who look for a son are made devoid of pregnancy by thee; evil-destined is the monster (shipist) self-made, the uncompleted demon that it is impossible to seek a remedy for, who does not extend (la valed) from himself, that is, no lineage proceeds from him. 6. And thou art a sheep that is a wide-traveller, and keeps the dog away from mankind; thou hast snatched away from us the bright radiance of Yim the splendid and rich in flocks, who came out on every evil contingency, at the approach of every winter, or scorched by extreme heat, so as to act for the benefit of his place [10]. 7. Thou art intelligent, O Bevarasp [11]! do thou even tell how this opinion is so, that a bad ruler is a thing which is so bad; he who is a good ruler is our desire, we will give the revenue of taxation (bahar-i madam-dedrunishnih) to him, and anything which is necessary for good government when he shall achieve it.'

3. As mentioned in Yt.19.46; Bd.17.5 ('when Yim was cut up by them the fire Frobak saves the glory of Yim from the hand of Zohak') and 31.5. Regarding Yim see Bk. 8, Chap. 13.6-8.

4. What follows, as far as the end of § 7, appears to be quoted verbatim from the original Pahlavi text of the Nask.

5. The demon Uda who tries to make people talk when they ought to he silent (Bd28.19), and who seems to be identified (in Pahl. Vend. XVIII, 70) with the fiend who confesses her amours to Srosh, and is said (in Bd.31.6) to have been the mother of Zohak, there named Udai or Aud, but more commonly called Vadak (see Chap. 10.3; Dd. 72.5, 78.2), whence possibly the matronymic Vadakan (MX.57.25, the Av. vadhaghana of Vd19.6) of that monarch. The text here appears to allude to an amour with Yim.

6. Av. vara; or it may be a miswriting of vardak, 'astray' (Av. vareta).

7. Pahl. aizishn-homond, 'one holding ceremonies,' alluding to Zohak himself as the progeny of Audak.

8. These five demons are Aeshm, Niyaz, Saham, Sej, and Zarman in Pahiavi, who, with the

exception of Saham, 'terror,' are described in Bd.28.15-17, 23, 26.

9. The seven arch-demons are the six mentioned in Bd.1.27, 28.7-13, 30.29, whose Avesta names are Akem-mano, Indra, Sauru, Naunghaithya, Tauru, and Zairika (see Vd10.9, 10, Vd19.43), together with either Mithaokhta or Anghra Mainyu himself (see Bd1.24).

10. K has only 'who came out at every place to act for its benefit.'

11. 'With a myriad of horses,' a title of Dahak.

8. About the smiting by Faridoon [12], for the sake of killing Dahak [Zohak]; the striking of his club upon the nape of the neck [13] (pilik), the heart, and even the skull; and Dahak's not dying from that beating.

12. See Bk. 8, Chap. 13.8, 9.

13. Or, perhaps, 'the reins.'

9. Then smiting him with a sword, and the formation (vashtano) of noxious creatures of many kinds, from the body of Dahak, at the first, second, and third blow. 10. The exclamation of the creator Ohrmazd to Faridoon thus: 'Thou shouldst not cut him who is Dahak, because, if thou shouldst cut him, Dahak would be making this earth full of serpents, toads (khan-galak), scorpions, lizards, tortoises, and frogs;' with the mode of binding him with awful fetters, in the most grievous punishment of confinement [14].

14. In Mount Demawand (see Chap. 15.2 n).

11. This, too, that when Az-i Dahak was bound, the report of the same proceeded thus through all the regions, which are seven, that down-stricken is Az-i Dahak, but he who smote him is Faridoon the Aspikan [15], the exalted and mighty. 12. And in the tenth winter those particulars were believed, and thus they spoke, that it was owing to [16] Yim that Az-i Dahak is now smitten by them, because the tidings which are good are not yet gathered unto all the regions, which are seven, and those which are evil do not mention Az, nor demand the virtuous maiden (charatik) with importunity, nor even coveted wealth. [17] 13. This, too, that, when information came to him of women, or property, that seemed to him desirable to possess, they were then admitted by him into a golden cage [18], and that, which was completely impregnable (airishto), came on through immaterial space (mainog-divakih) to the den (grestako) of Az-i Dahak.

15. Av. Athwyana, a patronymic derived from Athwya who, according to Y9.7, was the father of Thraetaona (Faridoon); but Bd.31.4, 7, 8, Bd32.1 n, make it a family name for many preceding generations.

16. Or min may mean 'apart from.'

17. Demands often made by Dahak, as stated in § 13.

18. Pahl. sulak-homand, 'something having apertures;' compare the sulak-homand which translates Av. sufram and suwraya in Vd2.7, 18, 30, and has sometimes been understood as a 'signet-ring.' Also compare § 19 below.

14. This, too, that, though [19] he who smote him were his brother, or descendant, or kinsman, or any one whatever of his nearest relations, it did not seem to them as that which is grievous, and it, was not thought of in their minds, so that it did not occasion them even a reminiscence again; and thus they talked, that if a householder be he that smote, he is one for whom all the fires of the religion are suitable, but that householder being a monarch, he that smote is one who is every way their ruler. 15. This, too, that at every place where he came on, and upon which his horse's hoofs (safo) fell, the dense fire from them was for the protection of the horse's body. 16 This, too, that through his confused (gumezako) practising of good deeds arose even the evil deeds of Az-i Dahak [Zohak].

19. Assuming that mun, 'who,' stands for amat, as in Chap. 13.2.

17. About those of the Mazendaran [20] country having consulted, after the smiting of Dahak, as to turning (gashtano) to Khwaniras [21] and driving out Faridoon therefrom, and as to the residence offered by the same place through the great number fallen; also, on account of their tallness, there are parts of the wide-formed ocean [22] that come up to their mid-thigh, there are others that are up to the navel, and the deeper places are up to the mouth. 18. And, when they have come to this region, their producing grievous harm and destruction to the poor [23], and the coming of the people with complaints to Faridoon, and their speaking thus: 'Why didst thou smite Az-i Dahak, who was a good ruler as to prerogative, so that danger was kept away by him, and an inquisitor (vijoyidar) from him protected this region from those of the Mazendaran country?' 19. And they also said this, about the vileness of the Mazendarans, and the wretched state of the people of this region as regards them, that is, they then speak thus: 'Since their habits are thus, since they are filthy (dosh-homond) -- that is, dirt (karak) is theirs -- possessing holes [24] (sulak-homond) -- that is, holes are theirs -- and having appellations (karitunishno-homond) -- that is, they call to one another -- we men (vir) think, and consider upon this, that they also are human beings.'

20. See Bk. 8, Chap. 13.9.

21. See Bk. 8, Chap. 8.2. Mazendaran was considered to be outside of Khwaniras because it is separated from Iran by lofty mountains.

22. The Caspian is probably meant here, being considered a portion of the circumambient ocean.

23. K omits 'to the poor.'

24. Burrows, caves, and similar underground habitations are probably meant.

20. About the encountering of Faridoon with those of the Mazendaran country on the plain of Peshanigas [25], and disputing with them thus: 'You are of the Mazendar country, and I (anmano) have destroyed Az-i Dahak by the swiftest ruin, him who was a grievous sovereign of

every one, demons and men; for that smiting of him I am produced by Ohrmazd more overpowering than his limbs made paralyzed by his own enmity, and then you destroy this country of mine, you who are of the Mazendar country.'

25. See Chap. 16.17.

21. And the Mazendarans thought slightingly (sapuko) of Faridoon, and spoke in a tone of derision thus: 'Should it be so, that thou destroyedst Az-i Dahak by the swiftest ruin, him who was a good sovereign of both demons and men, and thou art produced by Ohrmazd, for that smiting of him, more overpowering than his limbs, even then we will settle in this place and will stay in this place; and it is not thou that art exalted, who art an over-grown (kabed-aroyishno) huge sheep with the speech of a hero among other people, and we would not admit thee here.'

22. This, too, that 'nevertheless they afterwards fled, and the victorious Faridoon pursued them to the foremost upland, and his nostrils flamed upon it so that they split it through ; from his right nostril is the cutting and sharp scorching of the ice that has fallen and of all the cold of winter; and from his left nostril is the cutting and sharp scorching of the rock that has fallen, which is similarly burning to a fire the size of a house, carrying the dust from the feet of the male ox, Barmayun [26] of the obstructed victor, the mighty Faridoon. 23. And he made it rush up on the ascent, whereby they are made figures of stone, and they who are of the Mazendar country are destroyed by him through the smiting of fifties, the smiting of hundreds, the smiting of thousands [27], the smiting of myriads, and the smiting of multitudes innumerable [28].'

25. See Chap. 16.17.

26. This appears to have also been the name of a brother of Faridoon (see Bd. 31, 8).

27. B omits 'the smiting of thousands.'

28. Compare Yt. V, 54, 58, 117; Pahl. Vend. 7.137, 139.

24. 'Thus there are destroyed by him, the victorious and mighty Faridoon, two-thirds of those of the Mazendar country, and one-third came out beaten and sick; and never afterwards, O Spitaman Zartosht! have they who are of the Mazendar country marched upon this region of Khwaniras, and it has not been imagined by them, even in thinking about it, that they [29] should go there, except those [30] whose names were thus, Spitiyosh, son of Spansnayosh [31], and Arezraspah, son of Spansnayosh [32], who have wandered (tajido) in search of wisdom and have proceeded unto Frashostar [33] of the Hvobas [34].'

29. Literally 'we.'

30. K has 'the two.'

31. These first two names are only in K, because B repeats here a previous phrase by mistake. The second name is written Sansnayosh here, but is spelt correctly on its next occurrence.

32. These two sons of Spansnayosh were the spiritual chiefs, or supreme high-priests, of the two northern regions, Fradadafsh and Vidadafsh. They are named Spitoid-i Ausposinan and Aerezrasp-i Ausposinan in Bd. 29.1; and the statement that they came from Mazendaran, made in the text here, identifies that country with the two northern regions. The names of these two high-priests are evidently derived from the Avesta genitives Spitoish Uspasnaosh and Erezraspahe Uspasnaosh in Yt.13.121, persons concerning whom it is only stated that their fravashis, or guardian spirits, are to be reverenced.

33. See Bk. 8, Chap. 38.68.

34. Av. Hvova, the family name of Frashostar, Jamasp, and several other ancient personages (see Bk. 8, Chap. 29, 25).

25. Perfect excellence is righteousness.

Sudgar Nask

Fargard 21. The four best prayers; the Dahman Afrin making a good man infinitely more splendid than the finest woman, horse, ox, or sheep, and a bad man infinitely worse. The reign of Kay-Us, his success and ruin; (§10) his flight followed by the spirit of Kay Khosraw and the angel Neryosang (22)

1. The twenty-first fargard, Vahishtoishti [1], is about where the best prayers [2] of the good religion are: unto Mihr [3] once every night for dismissing and lessening Wrath in the whole world, and a second time for doing so with Lethargy; a third unto Srosh [4] the righteous, and the fourth is the Dahman Afrin [5] for further gifts and increasing gifts; and the most preservative of them was the Dahman Afrin. 2. And this, too, that the most admirable of shapes of women was Humai [6] of the noble family of Vishtasp, of horses the splendid horse of Vishtasp, of oxen the male ox Barmayun [7], of sheep the very much celebrated [8] sheep that is fat, white-jawed, and star-spotted, with its upper half in a manufacture (pashakhtako) embroidered with gold and the topmost part yellow; and yet not one of them attains an equality to even a single thousandth part of the glory of a righteous man, a member of the community, by whom the Dahman Afrin of the good is uttered. 3. And this, too, as much as its goodness for the man and his wife is its evil for a villain and his paramour [9].

1. The appellation of the fifth Gatha (Yas. 53) which begins with the words vahishta ishtish; it is here written yahistok-ishto in Pahlavi.

2. The Pahlavi explanation of Av. vahishta ishtish.

3. See Bk. 8, Chap. 44.16.

4. See Bk. 8, Chap. 9.3.

5. 'The blessing of members of the community.' The Dahman Afrinagan consists of Y60.2-7 with

Af. 1.14-18; but the Afrin is another formula, otherwise called 'the Afrin of the seven Amahrapands,' and it is uncertain which of the two is meant here.

6. Av. (gen.) Humayau of Yt13.139.

7. See Chap. 21.22.

8. Reading freh-okhtar (for freh-okhttar), as Bd. 24.3 states that 'the black sheep which is fat and white-jawed is the chief of sheep.' It might be 'the sheep of Frashokhtar,' and this name might be a miswriting of Frashoshtar, but we have no record of any such sheep of his.

9. It is easy to trace a connection between §§ 1, 2 and Y53.1, and between § 3 and the Pahl. version of Y53.6a.

4. About the exercise of sovereignty by Kay Us [10] with triumph, over the earth of seven regions; the advancement of his commands, by the people of the creation [11], more swiftly than a wave of the hands; the construction of his seven dwellings (man) [12] in the midst of Alburz [13], one of gold, two of silver, two of steel, and two of crystal (avginakino); the restraining of the many Mazonik [[Mazendaran]] demons [14] who are the ruin of the world, and confining them to their own duty; the arrival at those dwellings of his, and the swift winding (vafinidano) around those dwellings, of a person whose strength is overpowered by decrepitude, and the approach of whose life to departure from the body has taken place; the reduction (khusani-hastano) of the decrepitude thereby, and the return of his strength and manhood, that is, a command is given by him thus: 'Keep no people away at the door!' and he might make a domestic of fifteen years of age.

10. Av. Kava Usa (see Bk. 8, Chap. 13.13).

11. K has 'by demons and men.'

12. Probably the origin of the legends of the seven halting-places of Rustam and Isfendiyar in the Shah-Namah.

13. Here meaning the mountain-range south of the Caspian (see Chap. 20.3).

14. Av. Mazainya daeva, the idolators of Mazendaran.

5. Afterwards, the consultation of the demons about the death of Kay-Us, and the coming of Eshm [15] to Kay-Us, approving his death, and, therefore, making him wretched in his mind about the great sovereignty which was possessed by him over the seven lands, and causing him to long for the sovereignty of the heavenly region (asamano gas) of the archangels [[Amahraspands]] [16]. 6. And, owing to the seductiveness of Eshm, and the other demons who remained his co-operators for that undoing, Kay-Us was even engaged in opposing and molesting the sacred beings. 7. Also his not returning across Alburz, but rushing upwards, with many demons and wicked people, unto the outer edge of darkness [17]; and the reason of the glory of the Kayanians [18] becoming a figure of clay on that border. 8. The previous separation

(madam reji-hastano) of Kay-Us from the troops, and his not turning from that ill-advisedness even on renewed strife aloft [19] with the supreme sacred beings. 9. Afterwards, the creator's calling back the glory of the Kayanians to himself, the falling of the troops of Kay-Us to the earth from that height, and the flying of Kay-Us to the wide-formed ocean [20].

15. The demon of wrath (see Bk. 8, Chap. 9.3 n).

16. §§ 5-9 are evidently a summary of the original form of the legend of Kavus's attempt to reach the sky, otherwise described in the Shah-Namah.

17. Where the endless light commences. Reading par-i tom; or it might be 'to the utmost,' if we read fretum as equivalent to frehtum.

18. K omits 'of the Kayanians.' It is the royal glory of Yt.19, which descended from heaven and accompanies the faithful rulers and champions of the religion, successively (see Chap. 24.3).

19. B has 'pitying strife;' khvaparik being written instead of avarik.

20. Meaning the Caspian, as in Chap. 21.17.

10. This, too, it says, that, besides him, someone [21] flew behind him, thus associated with him; and after him flew Neryosang [22], the promoter (freh-dadar) of the world, for diverting that person from him. 11. And the cry of him, the unborn Khosraw, who was thus associated with him, like that of a regiment (sipah) a thousand strong, was thus: 'Thou shouldst not smite him, O Neryosang, promoter of the world! for if thou shouldst smite this man, O Neryosang, promoter of the world! there will not he afterwards obtained, for acquirement, a thorough destroyer of the high-priest of Turan [23]; because owing to this man will be born him whose name is Siyavakhsh [24], and owing to Siyavakhsh I shall be born, who am the Khosraw who will entice the most heroic [25] one of Turan -- who is mostly the destruction of champions and troops -- to the numerous heroes of the religion, so that I may accomplish the destruction of his champions and troops, when [26] I would occasion a distant flight of the sovereign of Turan.' 12. Through these words the guardian spirit of Khosraw delighted Neryosang, the promoter of the world; and, on these words, the latter was releasing him and that Kay-Us who thereby became discreet.

21. It will be seen, from what follows, that this was the fravashi, or guardian spirit, of his future grandson, Kay-Khosraw. Every being and object belonging to Ohrmazd's creation is supposed to have its spiritual representative, created before the universe and perpetually existing (see Bd.1.8; MX49.23).

22. Av. Nairyosangha, an angel who is supposed to be the usual messenger of Ohrmazd to mankind (see Byt. III, 25, 26, 59, 60). K has only 'besides him and behind him flew Neryosang.'

23. See Bk. 8, Chap. 13.15.

24. See Bk. 8, Chap. 13.14.

25. A single particular hero appears to be meant, although this is not quite certain.

26. Assuming that mun, 'who,' stands for amat, as in Chap. 13.2.

13. Perfect is the excellence of righteousness.

Fargard 22. Kay Khosraw riding upon Vae in the form of a camel, his finding Haoisht, Tus, and Kay-Apiveh, his meeting Soshyant, who praises him for his exploits; Kersasp, exhorted by Tus, adopts the religion, and so all the producers of the renovation are united (23)

1. The twenty-second fargard, Airyaman [1], is about the meeting of Kay-Khosraw [2] and Vae, the long-continuing lord [3] next to the renovation of the universe , and Kay Khosraw's asking Vae, the long-continuing lord, about his smiting so many of the ancients who have been the highest of mankind in splendor and glory. 2. The reply of Vae, the long-continuing lord, about his smiting them; and, upon that answer, Kay Khosraw's taking Vae, the long-continuing lord, and transforming him into the shape of a camel, mounting him, and going, with the Iranian levies (hanjamanoikan), to the place where the immortal Haoisht, Son of Geurva [4], lies in strength [5], and his letting him lie; also his going beyond (kadmon) him to the place where Tus [6], the banisher of strife, lay in strength, and his letting him also lie; and his going beyond him to the place where Kay Apiveh [7] lies, and his letting him also lie.

1. The appellation of Yas. 54 which begins with the words a airyema ishyo; it is here written airêmano (B) and airemano (K), in Pahlavi.

2. See Bk. 8, Chap. 13.14.

3. Pahl. vae-i derang khudai = Av. vaya daregho hvadhata who is mentioned as a good spirit in Ny.1.1. There are, however, two Vaes (see Dd. 30.4; MX2.115), the good Vae who assists the departed soul, and the bad Vae who opposes it; the former is closely connected with the angel Ram in Yt.15.0, 58, and the latter with Asto-vidhotu, the demon of death, in Vd5.8, 9; Bd. 28.35. They appear to be personifications of the upper and lower air, respectively; the former being considered pure through its connection with the sacred beings, and the latter impure through contamination by the demons. Possibly the legend about Vae in our text may have been suggested by the words vayu-beredubyo and vayoi in Y53.6, 7; in which case, this fargard must be considered, to some extent, as a continuation of the preceding one. According to Dd36.3 Kay Khosraw was made to pass away by Vae.

4. Compare Av. Yushta Gaurvayana of Yt.13.118. But Yavisht i Friyan of Yt.13.120, is one of the immortals mentioned in Byt. II, 1; Dd.90.3.

5. Reading hang, which can also mean 'a cave;' but we can likewise read hug, 'spiritual life.'

6. Av. Tusa of Yt.5.53, 58; he is one of the immortals mentioned in Bd.29.6; Dd.36.3.

7. Av. Kavi Aipivanghu of Yt.13.132, Yt19.71. He was son of Kay Kobad, brother of Kay-Us, and great-grandfather of Vishtasp's grandfather (see Bd.31.25, 28, 31, 34).

3. His proceeding beyond them, and meeting on e road with that beneficial victor Soshyant [8], and being asked by that beneficial victor thus: 'What man art thou who sittest aloft on Vae, the long-continuing lord, so that thou makest Vae fly, the long-continuing lord transformed into the shape of a camel?' 4. The speaking of Kay Khosraw, in reply to Soshyant, thus: I am Kay Khosraw.' 5. The extolling of Kay Khosraw, by Soshyant, as regards his having extirpated the idol-temples on the shore of Lake Chechast [9], and his smiting the wizard Frasiyav [10].

8. See Bk. 8, Chap. 14.14.

9. Apparently the present Lake Urumiyah (see Bd. 17.7, Bd.22.2; MX.2.95)

10. See Bk. 8, Chap. 13.11.

6. The glorifying of the Mazda-worshipping religion by Kay-Khosraw; the coming of the powerful being Kersasp [11], club in hand, advancing towards them at the dwelling of that wizard Ges [12]; the standing up of Tus, the banisher of strife, and his calling to Kersasp for reliance upon the Gatha lore and for union with them; and the praising of righteousness [13] by Kersasp, and his throwing away arm-breaker.

11. See Chap. 15.

12. Written [...], but the reading is uncertain; possibly the name may be connected with 'the Veshko progeny' in Chap. 15.2.

13. Reciting the Ashem Vohu formula, as a token of adhesion to the religion.

7. As to these, too, it says that so those men come together for producing the renovation of the universe who are mentioned in this fargard, and also in other places, and are all experienced and eminent doers, and all powerful and brave; and they shall produce the renovation through a desire for an existence undecaying, immortal, hungerless, and thirstless for ever and everlasting.

8. It is perfect excellence that is righteousness.

{End of the account of the contents of the ancient Sudgar Nask}

Warsht-mansr Nask
Fargard 1. Zartosht relates the incidents of his birth to Maidok-mah; his first three utterances that routed the demons; (§12) his profession of the religion, Ohmazd's advice and its acceptance, grumbling of the evil spirit, creation by Ohrmazd, reverencing fire, water, and a spirit (24)
1. Of the Warsht-mansr [1] there are twenty-three fargards, and the first is the Aethrapaitish [2], on the asking of Zartosht, by Maidok-mah [3], about the nature of the birth of Zartosht, and his coming to the religion.

1. The second of the Nasks and third of the Gathic division (see Bk. 8, Chap. 1.9, 12). It is a second commentary on the Gathas, devoting a fargard to each ha of the Gathas and to each

Gathic formula, as in the Sudgar Nask, but beginning with an extra fargard about the birth and calling of Zartosht. Its chief object appears to be the quotation of texts, both from the Gathas and from sources no longer known.

2. Here written asrapaitish (B) and asrapaitish (K) in Pahlavi, which, no doubt, stand for Av. aethrapaitish, Pers. herbad, 'a Zoroastrian priest.' This name may either refer to the general subject of the fargard, or have been the first word of its Avesta text; as it seems not intended to quote any section of the Yasna, although the guardian spirits of the priests are reverenced in Yas. 26.7, 8, before commencing the recitation of the Gathas.

3. Av. Maidhyo-maungha; he was first cousin of Zartosht, and also his first disciple (see Bd. 32.2, 3; Zs. 11.10 n).

2. And the reply of Zartosht about the combative coming together of the life-causing and death-causing spirits at his birth [4]. 3. This, too, that when the fellow-villagers [5] of her who bore him saw his head [6] they considered it the shoulder of [7] Arduisur [8] and his chest and back those of Ashishwangh [9], and when they saw his full [10] bosom they considered it that of the spirit of liberality [11]; and by his side was the Kayanian glory [12] to rub (mushtano) his bosom.

4. B has 'at the birth of his life.'

5. B has ham-visagih, K ham-disagiih.

6. Assuming that vagano stands for vagdano, which word occurs in § 4, according to K.

7. B omits 'the shoulder of'

8. Av. Aredvi Sura of Yt. 5, a title of Anahita, the female angel of the waters.

9. See Bk. 8, Chap. 9.3.

10. Pahl. aurukspar = Av. uruthware.

11. Av. Rata, who is associated with the archangel Spenta Armaiti in Yt. 2.3, 8; S.1,5, S2.5, and with Ashi Vanguhi in Yt 24.8.

12. Av. kavaem hvareno (see Chap. 22.7).

4.. The speaking of Zartosht spiritually, on the grievous bringing forth of his head [13], thus: 'As a spiritual lord is my desire, do thou who art the Zoti speak forth to me [14];' and the reply from Ohrmazd thus: 'So shouldst thou be the priestly master as regards whatever righteousness I speak forth with righteous intelligence; thou art of very much value, thou art very righteous, thou art most intelligent, and thou wilt state the religion of the Mazda-worshippers to creatures of every kind.' 5. Through that saying an arrow reaches spiritually unto the demons, just as from a mighty chief warrior of Kay Vishtasp [15], like him in a mountain dwelling (garano man) who has shot

an arrow for an attack (patkopishno) opposing those in coats of mail. 6. The evil spirit grumbled (dandido) to the demons thus: 'Evil has it become for you who are demons, but you are unobservant.' 7. Even so Zartosht proclaimed life free from the control of the demons, when this same saying was uttered by him, thus: 'As a spiritual lord is my desire;' and, at the falling of the demons upon Zartosht for his destruction, an incarnation (tanu) of its spiritual existence stood opposed to them, in that weapon proceeding from Zartosht, to keep them back.

13. B has 'whenever his birth occurred.'

14. This, with the first clause of the response, is the Pahlavi version of the concluding formula of Y26.11, without the extra Pahlavi glosses.

15. See Bk. 8, Chaps 11.1-4, 13.15.

8. And he spoke again thus: 'The religion of the benefiters progresses there in him who, through good actions, has joyfulness owing to his righteousness [16]; and, through that saying, an arrow reaches spiritually unto the demons, equal to ten of that which was first spoken, and, at the falling of the demons upon Zartosht for his destruction, it stood spiritually opposed to them, and that weapon proceeding from Zartosht kept them back.

16. This is the Pahlavi version of Y.34.13b, without the glosses.

9. The third utterance of Zartosht, on the bringing forth of his arms, was thus: 'That which the first existence produced is to be so practiced, with attention, through actions to be concealed by him who is a priestly authority (rado) [17];' and through that saying an arrow reaches spiritually unto the demons, equal to one hundred of that which was first spoken; and, at the falling of a demon upon Zartosht for his death, its spirit, as a sacred being, kept the demon away from Zartosht.

17. This is the Pahlavi version of Y. 33.1a, b, without the glosses and incomplete.

10. And, when the whole body of Zartosht was brought forth, trouble (asipo) fell among the demons, and the demons rushed back to hell in haste; light increased among the creatures, and every creature of the beneficent sacred being is pleased and talked of virtuous conduct. 11. And Ohrmazd took away Zartosht with joyfulness to provide security for him, and Arduisur, Ashishwangh, and the primitive and Kayanian glory in the body of Zartosht spoke to Zartosht of its production by Ohrmazd thus: 'Thou shouldst think of him who is wise.' 12. Thereupon Zartosht spoke spiritually, in reply, thus: 'I am a Mazda-worshipper, I profess the Mazda-worship of Zartosht [18]; and this means that I am an apostle of Ohrmazd, and am sent by Ohrmazd.'

18. This is the Pahlavi version of part of Y12.7, 8 (XIII, 25 Sp.) without the glosses.

13. And Ohrmazd spoke to Zartosht thus: 'As to the sacred beings of the worldly existence, do thou beg companionship from them; but as to the demons, do thou long for (dosh) [19] separation from every one of them; practice good thoughts, good words, and good deeds, and abstain from evil thoughts, evil words, and evil deeds.' 14. Also about vigilantly reverencing the

sacred beings, and the reward thereof; not strengthening the vile, nor weakening [20] the good; expounding for the disturber of religion (dino-padresh), and producing liberality for the accepters of religion; and not turning away from the religion on account of fondness for body and life.

19. B has 'hope for' (nyosh).

20. Assuming that nizorinidano (K) stands for nizarinidano; B has zorinidano, which is synonymous with the previous niruchinidano, 'strengthening.'

15. The accepting of such advice spiritually by Zartosht, and his glorifying Ohrmazd, for creativeness, sovereignty, and all goodness, and the primary archangels and other good creations, each separately, for their own special glory [21]. 16. And, afterwards, the grumbling of the evil spirit maliciously, at that vexation, thus: I have produced, for the annoyance [22] of any upholder of that religion of thine, 99,999 wizards, 99,999 wolf-worshippers [23], and 99,999 apostates.'

21. Or it may be 'in his own particular soul (nisman).'

22. Pahl. reshidarih, which B omits.

23. This term, gurg-yazako (=Av. vehrkayaza), does not occur in the extant Avesta.

17. Ohrmazd spoke to Zartosht thus: 'Maintain this religion steadfastly, for through the assistance of this religion I, who am Ohrmazd, will be with thee, and the omniscient wisdom becomes thine, and extends to thy disciples, Maidok-mah [24], Parshadgavo [25], Seno [26], Kay Vishtasp, Frashostar, and Jamasp [27], the teacher of public observance and will to the righteous, besides many of the people who are diligent and even those who are idle, and their good works and praise will be owned by thee.' 18. Likewise about the worldly display of the religion to Zartosht by Ohrmazd, the accepting of the religion by Zartosht through recitation and faith, and the reverence of the Ahunwar [28] by Zartosht.

24. See § 1.

25. Av. Parshad-gau of Yt. 13.96 (compare Paz. Parshadga of Bd. 29.5). This name can also be read Fradadayano and be compared with Av. Fradhidaya of Yt. 13.97.

26. Av. Saena of Yt. 13.97, who is said to have 'first set forth upon this earth with a hundred disciples.' Further details about him are given in Chap. 33.5. In the third and seventh books of the Denkard his name is written Shenov (for Shenok or Shenoe) which has been read Dayun by Peshotan (Dk. pp. 308-314 of English translation), as pointed out by Darmesteter in his Textes Pehlvis relatifs au Judaisme, p. 3, n 2. In Dk. 7 he is said to have been a high-priest who was born in the 100th year of the religion, and died in its 200th year.

27. See Bk. 8, Chap. 38.68.

28. See Bk. 8, Chap. 1.7.

19. Also about Ohrmazd having created the creatures in the spiritual existence, and their allotment out to the worldly existence, the superiority of the righteous man as compared with other creatures, and, among mankind, of him who is relying on the provisions of the law and its unchangeableness from goodness, and who is a teacher and provider of teaching as to the pre-eminent existence of the good religion of the sacred beings.

20. And a summary about the bringing together of that fire which is the residue of a fire in a house, for the reverence of that water which is nearest to the dwelling, and of any spirit of a kinsman; and as to him who leaves that fire, water, and spirit, and, on account of a similar desire, reverences another fire, water, and spirit, but none of them can accept that ceremonial, and the acceptance of that man's ceremonial by the others will have occurred just when the former three are reverenced by him.

21. Righteousness is perfect excellence.

Fargard 2. Worthiness of a ruler and high-priest (25)
1. The second fargard, Yatha-ahu-vairyo [1], is about the worthiness, as to worldly and spiritual virtue, in a ruler and in the production of a high-priest's efficiency; and they have been suitable for leadership and priestly authority with whom there is an existence of it; also other talent through which sovereignty and priestly authority are appropriated, and which the ruler or high-priest himself possesses.

1. The Ahunwar (see Bk. 8, Chap. 1.7) upon which this fargard is a commentary quoting some text on the subject in § 2.

2. 'My wish (dosh), O Zartosht! is that thou be in spiritual lordship and priestly authority, because thou art, O Zartosht! provided with a spiritual lord and possessing priestly instruction -- that is, they consider thee, too, as high-priest -- and it is because thine is the accomplishment of rites, that thou art quite preserved when there is an encounter of the demons with thee -- that is, a dispute of apostates with thee.' 3. It is non-possession of a ruler and high-priest, or non-possession of a ruler [2], that became the nature and law of the demons; and the maintenance of Ohrmazd and the archangels, as ruler and high-priest, and the dominion of Ohrmazd are combined with beneficence.

2. K omits these five words, and B has a blank space for the letters khud in khudai, 'ruler.'

4. This, too, that through righteousness a priestly instructor (rado) is a ruler at will, a sage and benefactor, a cherisher and cleanser (asnidar) of the poor; also the fitness for the supreme heaven (garothman) of all those who are accepting the religion which proceeds from Zartosht.

5. Of righteousness the excellence is perfect.

Fargard 3. In praise of righteousness (26)
1. The third fargard, Ashem-vohu [1], is about admonition as to the praising of righteousness;

which is itself the production of true awe of Ohrmazd, the perfection of existences, the better state of prayers [2], and the greatest assemblage of righteousness, good breeding, humility (avopatagih), awe of the spiritual existence, extreme joyfulness, and comfort and enlightenment of soul. 2. Also the equipment (padmukih) of him who is practicing as a high-priest is righteousness and the maintenance of the worship and obeisance for the spirit of righteousness.

1. See Chap. 3.1 n.

2. K omits 'of prayers.

3. Of righteousness perfect is the excellence.

Fargard 4. Worship of Ohrmazd and the archangels (27)
1. The fourth fargard, Yenhe-hatam [1], states that Ohrmazd spoke to Zartosht the Spitaman thus: ' Utter the words of the ceremonial and obeisance for us who are Ohrmazd and [2] the archangels, because they are, O Zartosht! thy ritual for water [3], ritual for plants, ritual for a guardian spirit of the righteous {Asho Farohars}, and ritual for an angel of a spiritual existence, or who is even appointed for a worldly existence.'

1. See Chap. 4.1 n. The texts quoted in this fargard appear to be no longer extant.

2. B omits 'Ohrmazd and.'

3. K omits 'ritual for water.'

2. And Zartosht spoke thus: 'I will utter the words of Ohrmazd, which are opposed to harm and are the ordinance of Ohrmazd, those of the ceremonial and obeisance for you who are archangels.'

3. Of righteousness perfect is the excellence.

Fargard 5. Worthiness of Zartosht and obeisance to the sacred beings, the supreme heaven, praise of Zartosht and Frashostar, assisting others, good works, wisdom of Zartosht (28)
1. The fifth fargard, Yanim-mano [1], is about the beneficence and worthiness of Zartosht, through the virtuousness of his thoughts, words, and deeds [2]; the priority of Ohrmazd [3], and the first possession of obeisance (niyayeshno) to him; the mindful performance of obeisance to the sacred beings, and all the merit of obeisance to the sacred beings; the excellence of receiving a righteous man, of bringing fire together, and of maintaining the good religion; the elementary (kham) wisdom [4] of the creator, and the consideration of every duty towards his will and creation; the outward indication as to propitious discrimination and of what is done by those who are propitious; and the existence of every kind of self-attraction by Zartosht towards the religion, from first to last, through the complete reasoning thought that arose solely through obeisance to the sacred beings.

1. See Chap. 5.1 n.

2. See Pahl. Yas. 28.0.

3. Ibid. 1 b.

4. Ibid. 1 c.

2. This, too, that 'thou art come to the supreme heaven (Garothman) [5], O righteous Zartosht! thou art aware of the deeds, O Zartosht! which were practiced by those in the bodily existence, and which still they practice, and the sacred beings have placed upon mankind acquiring the power of good works.' 3. And about the wonderfulness of the supreme heaven there is this, too, that whoever is in that abode is not any one that passes away after his birth; at the time of the renovation of the universe the supreme heaven is lowered down to the star station [6], the earth being up to there, and Vohuman [7] is summoned for every purpose to the conference, and, when they call him, Mihr's [8] investigation as regards the existence of righteousness is on the spot; through the coming of that archangel [9] of true statements for assistance, and through the cooperation of the other archangels and Srosh [7] the righteous, is the overpowering of the vexing of distressers [10]; and the assistance of the archangels for Zartosht was when he went forth for disabling the vicious law of Iran. 4. Concerning Zartosht there is this, too, in the words of Ohrmazd, that is: 'Thou art our own, O Zartosht! and this liberality to thee is ours; anything one gives to thee is given by him to us;' also the announcement to Zartosht, and the bringing of him to Vishtasp [11] for his assistance and likewise the strength [12] of his sovereignty for him.

5. Ibid. 4 a.

6. The lowest grade of heaven (see Sls. 6.3 n).

7. See Bk. 8, Chap. 9.3 for both angels.

8. See Bk. 8, Chap. 44.16.

9. Vohuman.

10. See Pahl. Yas. 28.6 c.

11. See Bk. 8, Chap. 11.1; and compare Pahl. Yas. 28.6b, 7b, c.

12. So in K, but B has 'also his announcement on being brought to Vishtasp, and Zartosht was an assistance to him and the strength, &c.'

5. The discipleship and veneration of Frashostar [13] also, and the laudation of Frashostar for making the religion progressive and for its true transmission in the words of Ohrmazd; also the whole righteousness of those whom Frashostar attracted to the religion.

13. See Bk. 8, Chap. 38.68, and compare Pahl. Yas. 28.8 b, c.

6. About the laudation of Zartosht there is this, too, that is: 'Thou art not astray from us, neither in life, nor in inquiry, nor in openly announcing, even when demonstrating [14] the religion to others, nor in anything whatever, O Spitaman! from us who are archangels; and the donation of benefit to supplicants is the food, and the clothing for us, who are in the ceremonial of the sacred beings, is unworn (asudako) [15].'

14. K has 'when thou wouldst demonstrate.'

15. See Pahl. Yas. 28.10 c.

7. About guarding a friend, managing an unfriendly person, and affording a person shelter for the sake of protection, justice, and rectitude [16]; also the unworthy condition of that man who, requiring to perform those duties and good works that are important, shall perform those that are trivial. 8. And this, too, that is: 'Thou art likewise aware, and thou also understandest it, O righteous Zartosht! through the sagacity of my wisdom, which was the first among existences [17], and which is also so unto the last existence.'

16. Ibid. 11 a.

17. Ibid. 11 c.

9. Righteousness is excellence that is perfect.

Fargard 6. Complaint and petition of Goshorun, the reason of her creation, her colloquy with Ohrmazd; (§9) nourishment of cattle, punishment of their oppressor, wisdom of Ohrmazd, benefit of the liturgy, goodness of Zartosht (29)

1. The sixth fargard, Khshmaibya [1], is about the complaint of Goshorun [2] to Ohrmazd, when she sat at the creation in the assembly of the archangels, as regards the abundant disease and misery which she saw spiritually would come upon her in a bodily existence, through beating, slaughtering, and wounding, stealing, plundering, and presenting, by him of vicious actions and worse desires, as a bribe to him who is an evil-ruling villain (mar), and the operation thereof: the bad ownership, wrongful investigation, false evidence, and making captive (vardako), by him who is wrathful and oppressive through greed and envy, from the warm cowshed and the effective and diligent guardianship of the herd's dog (pasush-haurvo), to that which is a cold and hastily-constructed place ; or by him who is seeking meat with a merciless hand through making her distantly separated from her young. 2. Also their explanation and extenuation (kastano) [3], and the causing of misery of many kinds thereby, 'which is no affliction to them when the wind that is cold [4], or even that which is hot, comes upon me; which is no affliction to them when, the untimely offspring of my womb being cast away, they slaughter me; and is no affliction to them when the serpent, the leech (khun-garai) [5], or even the foulest of noxious creatures gnaws me.' 3. And the petition of Goshorun was thus: 'Do not appoint me to a worldly existence, and that awful misery, or, if thou appointest me to a worldly existence, produce it for me without life (auzushtaniha), so that I may be without feeling and may want that distressing [6] pain; it is created for the mighty, through whose assistance there is a capability of affording protection to

me, even though the Kay and Karap [7] exist.'

1. See Chap. 6.1 n; it is here written khshmaiba (B) and khshmaibe (K) in Pahlavi.

2. See Chap. 15.3; Pahl. Yas. 29.1.

3. Or it may be 'fining and beating,' as K has kustano.

4. B has 'when some of that which is cold,' writing aito for vado in this first clause, and amat min for amatam in the first and third clauses.

5. Doubtful.

6. K has 'ill-passing.'

7. See Bk. 8, Chap. 35.13 n.

4. And, together with the just complaint of Goshorun, and the compassion of the archangels as to that complaint, there is then the creation of the creatures, among whom the greatest and best [8] is mankind, for fighting and subduing the destroyer, even though joined together with a complaint of wounding and affliction like that of Goshorun, and Goshorun arose with greater judiciousness than an absence of creation even with freedom from disturbance by the Kays [9]; on account of the necessity of preparing for the living of mankind through the assistance of cattle, Goshorun was produced for the material bodily existence and assistance of mankind. 5. And, on account of little feeling for her worldly misery, the breeding (mayinidano) of cattle was the arraying of strife; the advancement of the Mazda-worshipping religion of Zartosht in the world by Goshorun, on the production of Zartosht for the assistance of cattle; and the preservation of cattle and other good creations through complete satisfaction at the progress of the religion.

8. B has 'or whom the best.'

9. The obnoxious tribe, or class, mentioned in § 3. After the word 'affliction' K completes the clause to this point as follows: 'just as Goshorun arose with greater judiciousness than an absence of creation even with an adversity of the primitive tendency.'

6. This, too, was said to Goshorun, that is: 'I assert unto thee the passing away of devastation, that is, the existence of a remedy for the misery owing to the evil spirit [10], for which no creature would be produced by me -- me who am Ohrmazd -- when a remedy for the misery owing to him had not been known to me.' 7. This, too, that the wish of the evil spirit was thus: 'Thou shouldst never produce a creature, O Ohrmazd! and there should be here no spiritual lordship, no priestly authority, and no desire for perfect righteousness, or necessity for duty and good works.' 8. The inquiry of Goshorun, thus: 'For whom am I appointed and formed? [11]' and the reply to her, thus: 'For him who is diligent and moderate [12].'

10. See Pahl. Yas. 29.6 a.

11. Ibid. 1 a.

12. Ibid. 6 c.

9. Also the friend and nourishment (srayishno) begged for cattle by Goshorun, the righteous man produced for the assistance of cattle by Ohrmazd, and the sweetness in water and plants for the nourishment of cattle, so that he is privileged to feed and keep cattle who gives them pasture in reality, and is also diligent in the production of cattle, that is, he gives them pasture, and is thereby proclaimed a cattle-guardian (pasush-haurvo) for them who makes the cattle fully develop [13]; and also he who gives the wicked Wrath, the foreigner, a beating, so that he may make him stupefied [14]. 10. The development of cattle by Ohrmazd, advice to mankind as to moderate eating [15], and the grievous bridge judgment of him who has unlawfully produced distress for the cattle whom Goshorun is kindly regarding, with loving eyes [16], in the spiritual existence, in bodily contact with (ham-kerpo-i) the archangels and in bodily contact with the light of the sun, so that her hands are more powerful; she who replies to the sacred beings, and the sacred beings reply to her [17].

13. Ibid. 2 b.

14. See Pahl. Yas. 29.2 c.

15. Ibid. 7 b.

16. Pahl. kamako-doisar = Av. vouru-doithra, an epithet of Rata, 'liberality' (see Chap. 24.3), and Saoka, 'prosperity;' but here applied to Goshorun.

17. Some words in § 10 occur also in Pahl. Yas. 29.3.

11. About the statements of Ohrmazd there is this, too, that is: 'I am a calculator of those words [18] by which they assert that the existence of worldly beings is for the sake of that of both existences; I am aware of the actions which are practiced by those in the material existence, both demons and men; of whatever they practice [19] I am the decider and lord, and it is such as my will requires [20], even for the last change of existence; and I look upon all that with that wisdom and sagacity of mine which was, which is, and which ever will be.'

18. See Pahl. Yas. 29.4 a.

19. Ibid. 4 b.

20. Ibid. 4 c.

12. The formation of a reward for worldly beings by Ohrmazd, through the propitious liturgy (Mahraspand) [21] which has become the precursor of the benefiters; that is, their high-priest, who has a propitiousness and intelligence that are all-beneficial, is he with the liturgy. 13 And about the uniqueness and incomparableness of Zartosht among mankind, through his desire for

righteousness and his understanding the means of defeating the destroyer [22] and teaching the creatures.

21. Ibid. 7 a.

22. See Pahl. Yas 29.8 c.

14. Righteousness is perfect excellence.

Fargard 7. Benefits of worship, advice to man, falsehood of the demon Aresh about the origin of Ohrmazd and Ahriman, their difference of motive and action, the demons' want of discrimination, their deception of man; (§10) monarchy and religion provided for the creatures who triumph in the end, the producers of the renovation and future existence, the doers of good, advice to man (30)

1. The seventh fargard, Ad-ta-vakhshya [1], is regarding the maintenance of the worship and obeisance of the religion and the spirit of the liturgy; and this, too, that the spirit of the ceremonial of him who is a right-thinking, intelligent, and wise [2] man is quickly mixed up with the light of the sun, and connected with the accomplishment of the wishes and the joy of the archangels.

1. See Chap. 7.1 n; it is here written at-tag-vakhshe in Pahlavi in both MSS.

2. See Pahl. Yas. 30.1 a, c.

2. About the choice of will by mankind, and the existence of a way to reward through their decision.

3. About advice to mankind as to seeking that position in which it is possible to remain long with fondness, and as to reciting and teaching [3] the revelation of the sacred beings.

3. Ibid. 2 c.

4. And, from the statement of Zartosht, about the shouting of the demon Aresh [4] to mankind, thus: 'Ohrmazd and Ahriman have been two brothers in one womb [5], and out of them the archangel [6] liked that which is evil [7], through what occurs when the understanders of it have mentioned the worship of the demons and this, that, after it, you should present cattle to the planetary bodies and the demons.' 5. About the falsity of the demon Aresh, the separate origin of light and darkness, the goodness of the material existence of light for determining what is done, and the evil of that of darkness.

4. See Chap. 31.6; the demon or envy, or malice, called Areshk, or Arashk, in Bd. 15.18, Bd. 28.16.

5. See Pahl. Yas. 30.3 a. This materialization of the Gathic text here reported as the utterance of a malicious demon, corresponds very closely with the statement of the Armenian Eznik quoted in

Haug's essays, p. 13.

6. That is, the arch-demon who was archangel of the demons.

7. See Pahl. Yas. 30.5 a.

6. The grumbling of the evil spirit thus: 'I am he whose thoughts are evil, O beneficent spirit! he whose words are evil, and he whose deeds are evil [8]; what is dark is my garment which is very thick, with lower corners where, so far as many go, it is still darker [9]; evil thoughts, evil words, and evil deeds are my food, and I love those of them who are in that place through evil thoughts, evil words, and evil deeds.' 7. And the speaking of Ohrmazd thus: 'I am he whose thoughts are good, O evil spirit! he whose words are good, and he whose deeds are good [10]; the sky is my garment, which was first produced from that substance of the worldly existences which is created as the stone above all stones [11], that is, every jewel is set in it; good thoughts, good words, and good deeds are my food, and I love those of them who are in that place through good thoughts, good words, and good deeds.'

8. Ibid. 3 b.

9. Referring to hell.

10. See Pahl. Yas 30.3b.

11. Ibid. 5 b.

8. This, too, that true discrimination is not for them, the demons [12] astute in evil; and they never truly discriminate whose will is that of Akoman [13]. 9. And about the sickening (vimarinidano) of the patron spirits of mankind, by the demons [14], through the deceit of man towards man owing to the deceit of the demons; and the approach of mankind to evil proceedings on the part of the spiritual lordship, through those patron spirits [15].

12. See Pahl. Yas. 30.6 a.

13. Evil thought (see Bk. 8, Chap. 9.3).

14. See Pahl. Yas. 30.6 c.

15. The ahu, or patron spirit, having become diseased and incapable of true ahvoih, or spiritual lordship, through the action of the demons.

10. Also the sending of monarchy and the wisdom of religion, by Ohrmazd, for the preservation of the creatures; the recurrence of the mission [16] whereby there are injury and affliction for the demons and sovereignty again for Ohrmazd, and they possess the reward of Vohuman [17] and what is required by the sacred beings; and the predominance of man over demon, in the end, the good over the evil, and the righteous over the wicked; also about the nature of those who are producing the renovation of the universe. 11. This, too, that is a declaration: 'They are those, O

Zartosht the Spitaman! who shall produce the renovation, they have escaped (girekhto) among the existences, they are vigilant [18] in seeking righteousness, and gentle-voiced; and, as regards righteousness in thought, they convert into righteousness anything virtuous which belongs to them.' 12. About the statement of those praised it is recited that it is thus mentioned in the Gathas: 'So we are with those who are thine -- that is, we are thine own -- by us this renovation is to be produced in the existences [19].' 13. About the perpetual convocation held by the archangel regarding the production of the future existence [20].

16. Reading lakhvar petami-hastano (or petam gastano) which probably refers to the later missions of Ushedar, Ushedarmah, and Soshyant (see Bk. 8, Chap. 14.12-14).

17. See Pahl. Yas. 30.8 b.

18. Pahl. zen-havand=Av. saenangha.

19. See Pahl. Yas. 30.9 a.

20. Ibid. 9 b.

14. This, too, that he is an extender of the days of those who defeat the army of the fiend [21] and clothe themselves with deeds of shining light, and also those of a virtuous body, who are these: the priest, the warrior, the husbandman, and the man who is a ruler; with whom are Ashishwangh [22] and the spirit of liberality (radih) [23]; they meditate with good thoughts (hu-minishnih) [24] and joy, and, with pleasure to themselves they give the world into the guardianship of Ohrmazd, and also of Ardwahisht [25], when they possess the religion of Ohrmazd as a ruler. 15. This, too, that he, whose thoughts are through a high-priest who possesses a patron spirit, always thinks that which is virtuous, and his sagacity increases [26].

21. Ibid. 10 a.

22. The female angel of perfect rectitude (see Book 8, Chap. 9.3).

23. See Chap. 24.3.

24. See Pahl. Yas. 30.10 b.

25. Ibid. 10 c and Book 8, Chap. 37.14.

26. See Pahl. Yas. 30.9 c.

16. And about advice to mankind as to three things, through which the renovation and happy progress of the creatures arise, namely, seeking the true religion, abstaining from injuring the creatures, and striving for the benefit of mankind.

17. The excellence of righteousness is perfect.

Fargard 8. Reciting revelation, benefit owing to Ohrmazd and misery to Ahriman, the actions of both spirits; (§6) colloquy of the demon Aresh and Zartosht, power of the liturgy, creation by Ohrmazd, benefits from Vohuman, merit of benefiting cattle, hypocrisy, work of the creator; (§17) complete mindfulness, liberality, the worst ruler, judges and guardians, conflict of good and evil, apostates; (§24) the three nights, Hordad and Amurdad, the good ruler (31)
1. The eighth fargard, Ta-ve-urvata [1], is about advice as to reciting [2] the revelation, the information therefrom for the faithful, about which they have to report to the unfaithful, by mentioning conspicuous specimens and explanatory knowledge, and by thinking of anything whatever which they have to accept, or even which they have not to accept [3]; also, for one called to the religion, the advantage owing to the attraction of mankind to the numerous actual disciplehood of the religion, and the increasing greatness materially, and further reward spiritually, owing to the numerous disciplehood; and the progress of the religion of Ohrmazd even among the irreligious (adenoan) [4] and actual apostates [5].

1. See Chap. 8.1 n; it is here written tag-va-rato in Pahlavi in both MSS.

2. Sec Pahl. Yas. 31.1 a.

3. B omits these last eight words.

4. K has akdenoan, 'infidels.'

5. See Pahl. Yas. 31.1 c.

2. This, too, that the life of the creatures of Ohrmazd and also all other benefit are owing to Ohrmazd [6] and the inclination (kamvarichako) of Ohrmazd thereto; moreover, reward and recompense come from Ohrmazd. 3. And the creatures of Ahriman proceed from Ahriman, all misery is owing to Ahriman, and Ahriman becomes worse and more oppressive and a further producer of misery when they worship him.

6. Ibid. 2 c.

4. About the continuance and arranging of both spirits as to their own creations (sti) and the self-acting of their own appliances; the achievement of each one through his own natural resources and through the trifling (gadaganik) operation of the other the spiritual lordship and priestly authority, true confession and the progress of the good religion, being from Ohrmazd, and, through enmity to the creatures of Ohrmazd, Ahriman is contesting these. 5. Ohrmazd, for setting aside that contester, is the producer of true intelligence. and gave language and also the ritual of ordeal [7]; the invocation of the sacred beings [8] for assistance, and the arrival of an angel for the assistance of the invokers; the overcoming of their affliction, the production of their immunity and even righteousness, and also of that good ruler [9] who is a reminder of Ohrmazd, and the restoration of bodies, which is the hope of all good creations, are through the sacred beings being invoked for assistance and their arrival where the diffusion [10] is that of virtuous knowledge through Vohuman [11], the good religion which is whatever may be the knowledge [12] of all those who are, and were, and will be.

7. See Pahl. Yas. 31.3 b, c.

8. Ibid. 4 a, b.

9. Ibid. 4 c.

10. K has 'ceremonial.'

11. See Pahl. Yas. 31.5 b.

12. K has hu-danakih, 'sagacity.'

6. About the shouting of the demon Aresh [13] to Zartosht and the reply of Zartosht as to the advice of Ohrmazd and whatever is on the same subject. just as revelation (deno) states it, that the demon Aresh spoke to him thus: 'Then the Franamam [14], O Zartosht! is applicable to the assembly of demons who sit in the same place three nights and four days on account of thee.' 7. Zartosht inquired of him thus: 'O Aresh, thou most deceitful to me! what recompense would there be for it to me, if I should worship you in words?' 8. And Aresh, the most deceitful of demons, spoke to him thus: 'Thou wouldst become predominant among mankind, through producing at will among the existences just as is requisite for thyself; and thou wouldst become immortal, O Spitaman!' 9. Zartosht also inquired of him thus: 'O Aresh, most deceitful of demons as to the people by whom you are worshipped, whether for the birth of a son, or even for a concubine sought for enjoyment, so that the favor is considered by them as your property, how can any one of them be immortal?' 10. And Aresh, the most deceitful of demons, could not tell him who had the more intelligence. 11. So Zartosht spoke thus: 'I am for that being and I like him, that is, I am his own and would transact his affairs, and I will recite the law and the benedictions of the sagacious Ohrmazd, the gratifier of desires.'

13. The demon of envy, as in Chap. 30.4. The occurrence of his dialogue with Zartosht in this place explains the word [.....] which is found twice in Pahl. Yas. 31.5 b, and has been read hu-varih, 'good judgment,' or hu-vaharih, 'good fortune.' In the MSS. called Pt4 and Mf4, in Geldner's edition of the Avesta, this Pahlavi word is both times separated into two thus: [.. ...] which may be read avo Aresh, 'to Aresh,' and the whole § 5 b may be translated as follows: 'The gift of understanding through Good Thought is that which thou shouldst give unto me (that is, that wisdom thou shouldst proclaim to me as virtuousness), which is to me (through what pertains to it) that which is for Aresh (that is, through that wisdom which is virtuosness it shall become possible for me to give a reply to Aresh).' The reply here mentioned appears to be that given in § 11 of our text; and the name Aresh explains the word ereshi in the original Avesta text as meaning 'envy' and being equivalent to araska.

14. The Mazda-worshipper's profession of faith, beginning with word Av. fravarane (Yas. 1.23) = Pahl. franamam.

12. About the deliverance of all creatures through the liturgy [15], and, so long as it is continued by them, it is for the power through which the immortality of the separate creations is prepared in

the renovation of the universe; the increase of the good creatures through the complete continuance of the liturgy, and the existence of purity and development of goodness in the world when he who is a good ruler arrives.

15. See Pahl. Yas. 31.6 b.

13. The arising of the spiritual creation, the first thought of Ohrmazd; and, as to the creatures of Ohrmazd, first the spiritual achievement, and then the material formation and the mingling of spirit with matter; [the advancement of the creatures thereby, through his wisdom and the righteousness of Vohuman being lodged [16] in the creatures,] and all good creatures being goaded (zakhami-hastano) thereby into purity and joyfulness. 14. This, too, that a complete understanding of things arises through Vohuman having made a home in one's reason (varom).

16. Ibid. 6 c. The passage in brackets occurs only in K.

15. About the great reward of him who shall produce benefit for cattle [17]; also the deceitfully and seductively assuming of religion and coloring of thought, talking of righteousness and adopting evil practices, through the recitation of righteousness even hypocritically (davansiha-ch); and an instance of the reward of an undutiful (avar'zidar) apostate [18]. 16. About the work of the creator; and, for the completion thereof, the most eminent is understood to be when the world and religion were formed [19] by him, when life was given by him to those possessing bodies [20], and [21] he provides instruction and employment [22] for it, and when spiritual life (huko) [23] was given by him to the wishful man, so that he may more fully appropriate a share of the worldly and spiritual existences.

17. Ibid. 10 a, b.

18. See Pahl. Yas. 31.10 c.

19. Ibid. 11 a.

20. Ibid. 11 b.

21. So originally in B, but altered into 'when,' by the repairer of the MS., so as to agree with K.

22. See Pahl. Yas. 31.11 c.

23. B has kamak, 'desire,' with 'the wishful' in the plural, and this might agree better with Pahl. Yas. 31.11 c, but not with the next clause in the sentence here, where both nominative and verb are in the singular.

17. He who makes complete mindfulness [24] lodge in his body consults complete mindfulness, and [25], through the much investigation of his spiritual life (ahvo) and mind into the attraction of both spirits -- that which is good and also that which is evil -- each separately for its own appliances, and into the duties of the religion of Ohrmazd, is explaining the inefficiency of mankind, as regards the dissipation of their sin, because Ohrmazd is aware of all they practice,

that which is public and that, too, which is concealed [26]. 18. The great reward of him who is liberal of gifts (dasar) from his own property to a righteous man[27]; and this, too, that whoever gives him who is wicked [28] a gift, for the sake of improper expectations, assists darkness and not light.

24. See Pahl. Yas. 31.12 c. This term is the Pahl. equivalent of Av. Armaiti which is usually personified as the female archangel Spandarmad.

25. The MS. K is left unfinished at this point, merely adding the words expressed by 'into the attraction of,' in this translation. For the remainder of Book 9 the only known MS. authority is B.

26. See Pahl. Yas. 31.13 a.

27. See Pahl. Yas. 31.14 b.

28. Ibid. 14 c.

19. This, too, that the worst ruler is he of evil religion and evil deeds, who even for a bribe [29] would not occasion happiness; he who is a destroyer of an innocent man; also the grievous state of punishment of that person, in hell, who shall make that wicked one a ruler [30]. 20. And advice to mankind as to providing a judge and guardian over every dwelling, the probation of a man for appointment 'a that important duty, and the development of all creations in the world when its ruler is sagacious [31].

29. Ibid. 15 b.

30. Ibid. 15 a.

31. Ibid. 16 a.

21. Also causing the disturbance (va-shiklinidano) of the evil spirit for satisfying a man who is rightly thinking, rightly speaking, and rightly acting; the opposition to a righteous man of a wicked one belonging to the evil spirit, who is an evil-reciting and improperly-disputing apostate; the enticement (lusinidano) of mankind to devious ways (avariha), by an apostate, being more than that which attracts to the true way for a righteous man, and afterwards also, in the end the defeat of the army of the fiend by him who is beneficial to mankind. 22. Advice to mankind about abstaining from the suite of him who is an apostate, not hearing and not solemnizing the Avesta and Zand of the sacred beings from him [32]; also the evil behavior (dush-barishnih), slander, strife, death, and fear in the world owing to apostates [33]. 23. Advice to upholders of the religion about the means of thoroughly understanding apostates, and preparing and keeping a weapon for them [34], go that he who is authorized and fearless may be more eager for truthful speaking; and, when the religion of Ohrmazd is liked by him, his truthful speaking and other righteousness have then allured (kamakinido) [35].

32. Ibid. 18 a.

33. Ibid. 18 b.

34. Pahl. Yas. 31.18 c.

35. Ibid. 19 b.

24. Also what happens in the three nights [36], for the assistance and preservation of the righteous, through what is accomplished by the propitious fire [37]; and the progress of his lamentation who deceives and vexes a righteous man [38], and is leading the wicked by their own befitting deeds to hell [39] 25. This, too, that the complete worthiness which exists in Hordad and Amurdad [40] arises in him who maintains the prerogative which is his [41] through virtuousness, who must become such a friend of whatever is his own spirit, through his actions [42], as the creator is of his own creatures. 26. This, too, that whatever is thus in the world is perfect, when every one thinks, speaks, and shall act just like his spiritual lord and high-priest [43]; so that a good ruler is he with whom virtuous speaking arises, as well as proper action. [44] 27. And this, too, that the lodgment of Ohrmazd in the worldly existence is most in the person of that ruler [45], and that lodgment in him is manifest.

36. After death.

37. See Pahl. Yas. 31.19 c and Chap. 12.4.

38. Ibid. 20 a.

39. Ibid. 20 c.

40. Ibid. 21 a and Chap. 19.1.

41. Ibid. 21 b.

42. Ibid. 21 c.

43. Ibid. 22 a.

44. Ibid. 22 b.

45. Ibid. 22 c.

28. The excellence of righteousness is perfect.

Fargard 9. Three deceitful demons and their colloquy with Ohrmazd; (§8) arrival of demons in the world, their evil doings and those of their followers, evil of burying a corpse, its impurity; (§17) evildoers of the ninth and tenth centuries, their evil deeds; (§25) the final punishment in melted metal, at the renovation, is the end of evil (32)
1. The ninth fargard, Hvaetumaiti [1], is about the coming of three deceitful demons, and their

making supplication (lajak-karih) to Ohrmazd [2], so that he should consider and reward those aggrieved by him, and it would amount to strength for them in destroying the creatures. 2. The disgorging (akhvardano) of supplication by those demons clamorously upwards from an abyss, and the statement of one that he is [3] the kindred that is undeceitful, of another one that he is the serfdom that is undeceitful, and of the third one that he is the confederacy that is undeceitful, was in these words, namely: 'We are those spirits when the kinsman, confederate, and serf [2] do not break promises, one with the other; we are not really these that are no implements of thine, but our religion and law are thine, and we do thy will; we become assistants of him who is thy friend, and injurers of him who is thy enemy [4]; and from thee we beg a position in the existence that is best, the reward that is a reward of the worthy.'

1. See Chap. 9.1 n.

2. See Pahl. Yas. 32.1 a.

3. Literally 'I am'.

4. See Pahl. Yas. 32.1 c.

3. The reply of Ohrmazd to them was thus: 'You rush out, astute in evil, to the extremity (bun) of that horrible gloom [5]; so you are all from the demon, your race is really from Evil Thought, that is, your race is from there where Evil Thought [6], as well as Lust the destroyer and also Greed the well accumulating, resides, and where, moreover, Indar the fighter is the spirit of the religion of apostasy and further deceives the worldly existence of mankind, as to proper living and immortal progress [7], and first confines their thoughts. 4. He shall first do this, so that he may restrain the thoughts of men from virtuous things [8], and their further words and perverted further deeds from the ceremonial of us who are archangels; they further lose their wisdom [9], and further consider even as perfect righteousness that which is loved by the demons; they utter the false words and consecrate with the worse deeds of mankind; and with the holy-water which one consecrates most to you, more falsely and more arrogantly [10] than that falsity and arrogance, do they enhance the greatest ceremonial, so that they shall make more of the most. 5. Owing to discord, through that love of you who are demons, they smite with destruction him who shall not be a satisfaction to you in the presidency; and the leader they take (girend) becomes a destroyer, so in the sequel, too, there is some one that smites him; even though they consider him as your follower, they shall occasion his destruction. 6 You are evil demons for a congregation when they speak of avoiding you, and worse for the ceremonial, or obeisance, when it occurs that which becomes all clearness to the utterer of righteousness, in this existence, you utterly destroy; and the lodgment of complete mindfulness in the body is for admonition to human beings about abstaining from the demons.'

5. Compare Pahl. Vend. 19.147.

6. See Pahl. Yas. 32.3 a. For the demons here mentioned, Akomano, Vareno, and Azho, see Book 8, Chaps. 9.3, 31.44; Indar is the same as Andar (in Chap. 9.1), the arch-demon who perverts from virtue and despises the sacred shirt and girdle [[sudre and kusti]] (Bd. 1.27, Bd. 28.8). With reverence to the good old schism-hypothesis, that identified the Av. daeva Indra, or

Andra, with the Sans. deva Indra, it is worthy of note that he is here represented as the pervading spirit of an apostate religion, and is termed the kushidar, 'fighter, slayer.'

7. See Pahl. Yas. 32.5 a.

8. See Bd. 28.8.

9. See Pahl. Yas. 30.4 c.

10. Ibid. 3 b.

7. This, too, is stated, namely: 'Evil are you who are wicked and worship the demons with good holy-water and with words; through them the holy-water obtains evil recompense, even the hell that is horrible.' 8. This, too, he spoke, namely: 'Concerning those malicious demons [11] I will first mention intelligibly to thee when they have come to the world, that is, first when they have rushed in, how their jurisdiction arose. 9. For thirty centuries [12] those of my world were immortal and undecaying. O Zartosht but when the thirtieth century was accomplished [13], O Spitaman! the sweat (khvae) produced by the demons then came on to my Gayomard [14], for his affliction, so long a time as a man speaks forth these words of the Yatha-ahu-vairyo [15], relating to the spiritual lord and priestly master. 10. And when he issued from that sweat he was shadowless, that is, darkness had entered [16]; and the words of the formula (ayin) relating to the spiritual lord and priestly master were spoken forth by me, and when vastarem [17] was uttered by me the demons then fell [18] into the gloom.'

11. See Pahl. Yas. 32.7 a, 8 a.

12. See Bd. 1.20, 21 But from § 10 it appears more probable that these are the three millenniums mentioned in Bd. 1.8.

13. Bd. 3.3.

14. Ibid. 19.

15. See Book 8, Chap. 1.7 n.

16. Bd. 3.20.

17. The last word of the formula In Bd 1.21, 22 this utterance seems to be placed before the attack upon Gayomard but until the complete text of the Iranian Bundahishn has been examined some doubt as to the exact sequence of its statements may be entertained.

18. Pahl. ziflunid, for yiflunid formed from the aorist of Ch. [...] instead of the usual neflunast, formed from the preterit.

11. About the harm owing to the demons this, too, he spoke, namely: 'The destructiveness of the evil spirit is his evil teaching by statements [19] to my creatures; and my riches (ishto) plundered

by him are the proportion of the production and possession of wealth for which a desire exists through Good Thought; that is, when they possess it with propriety it is desirable [20]. 12. And mankind were gratified by that son of Vivanghau who was Yim [[Jamshed]] [21], and cattle were gratified by him, producing thus the phrase "you are mankind" in words, O Zartosht when he spoke to mankind thus: "You are the mankind for cattle, that is, you who are mankind eat meat of your own subdivision, and through subdivision by you there is a superabundant occurrence of meat [22]; you are mankind, neither for Greed (Az), nor for Envy (Areshko) [23], do thou throw away the warm entrails (taftog rudik), nor do thou throw them away warm on account of custom (pishako), now you slay for slaughtering, so that thus it may be beneficial for you and your servant."'

19. See Pahl. Yas. 32.9 a.

20. Ibid. 9 b. Instead of avordo, 'plundered,' B has the miswriting spordo, 'consigned.'

21. Ibid. 8 a and Book 8, Chap. 13.6.

22. Ibid. 8 b.

23. Alluding, perhaps, to the legend detailed in Bd. 15.8, 19.

13. This, too, is stated, namely: 'Even that man is produced for the destruction of mine [24], who is possessed by the wicked evil spirit; the want of discernment of that man is a tedious. life, in which the utterance of the praise of righteousness is the want of ceremonial of which a righteous man spoke thus: "At the place where their pasture is you are the mankind, the all-producer that fully develops them, and the all-collector that would thoroughly set them moving; in their pasture you are the mankind, and they all remain [25]; with hospitality for the body they remain on account of their pasture, and in fighting they strike their heads together; you are the mankind of their pasture, it is expedient and you deprive it of moisture [26] through fire; as to other things, it was also you that made one altogether believe that untrue statement which is a lie -- the possession of material existence by life -- owing to external seduction by the fiend who has come chiefly to you."'

24. See Pahl. Yas. 32.10 a.

25. Or, perhaps, 'and they remain astonished,' (va-sipo manend).

26. Pahl. viyavanined which, with vastar, 'pasture,' occurs in Pahl. Yas. 32.10 c.

14. About the harm owing to the demons this, too, is stated, namely: 'Their accomplishment of arrogance over these creatures of mine, and also the unfitness for heaven (avahishtih-ich) of a righteous man, and that, too, of a valiant one, are due to the burial of a corpse. 15. This, too, namely: 'They who drag away a corpse [27] are most hurtful for men, as regards the wealth of the religion in this world, and as regards sheep and beasts of burden.' 16. This, too, namely: 'As to the people, assisted by one living in terrible difficulty, who deliver the corpse of a dead person, on a sheep or beast of burden, at a village where they shall convey it, they distress the

fire and also the water flowing from the hills [28], likewise those liquids of the body which are ten [29], and those saps (aevano) of plants which are fourfold in thousands, that is, they come out a thousand at one time.'

27. They who carry a corpse alone, like the iristo-kasha of Vend. 3.15.

28. Pahl. geran-tajishno Av. hebvainti in Yas. 38.3 and Av. thraoto-stad in Yas. 68.6, &c. It is the second species of liquid in Bd. 21.1.

29. Only nine are mentioned in Bd. 21.1, namely: semen, urine, sweat, skin-fluid, tears, blood, oil, saliva, and milk.

17. 'They are giving more assistance when [30] it is the corpse of a wicked person; concerning them, too, I tell thee, O Zartosht the Spitaman! that they shall arrive in the ninth and tenth centuries [31] who are the spawn of the fiend (drujo hunoyako) and the cesspool (rikhdar) of the evil spirit; even one of them is more to be destroyed than ten idolaters (deviyasto) by him they shall make pure, that is, the people shall make him quite void of wealth who is a priest without recitation and commendation. 18. And they, who will be full many in the future, shall bring prostration upon him who is an innocent person, the husbandman who watches the frog of the ditch (zak-i gilugo vazagh) so that he may keep it away from mankind; and they execute ill-contrived commands. 19. They also produce destruction for these of mine, and speak of the living state, to these of my religion, thus: "When living is an expediency it is in our way;" they are wicked, they dwindle through greatness and even terror, that is, they shall commit sin through leadership and vassalage [32] who are smiting thee, and they speak folly who are smiting this pure religion of thine, O Spitaman!'

30. Assuming that mun stands for amat as in Bk. 8, Chap. 21.10.

31. If these centuries are dated from 'the coming of the religion,' according to the incorrect Arabian chronology of the Bundahishn, they extended from A.D. 393 or 435 to 593 or 635 (see Byt. 3.11 n). In the ninth century lived king Yazdakard (A. D. 399-420), surnamed 'the sinner' by the priesthood because he tolerated other religions, and the heretic Mazdak who was put to death in A.D. 528. In the tenth century the Muhammadan religion arose, and the Sasanian dynasty tottered to its fall. If it were not for the manifest errors in the Bundahishn chronology, this passage in our text might be important for fixing the age of the Pahlavi version of this Nask.

32. Pahl. Yas. 32.11 a.

20. 'They, too, who recite this thy revelation of the Mazda-worshippers, say that the distinction (nishon) of those others from those who are thine, even those whom they hurt, is this, that they plunder, they also think scornfully of this thy ceremonial, and think scornfully of the obeisances (Niyayeshno) and of both those blessings from me, the Avesta and Zand which I, who am the most propitious of spirits, spoke forth to thee. 21. They also injure the ceremonial of him who is perfectly righteous [33], even the obeisance arisen from a disciple of Zartosht the Spitaman; and they chant that which is a settled effusion (bara-hankhetunto regih) is very evil, as a perfect deed for mankind [34], those of very evil deeds call joy [35].'

33. Ibid. 11 c.

34. Ibid. 12 a, which has corrupted regih into resh; the former, corresponding better with the original Av. raunghayen, can be compared with Pers.. rihidan, rezidan ;. or it might mean 'imposture,' compare Pers. rigan.

35. Ibid. 12 b.

22. 'They seek sovereignty as a devouring (grehmako), that is, they seek privilege for a bribe, and in their abode is he who is very evil in thought, that is, they seek with this design, that, for the hundred which another gives up, they may take two hundred away from the other [36]; they destroy the best existence [37], they destroy their own souls, and they destroy the world of material beings. 23. Then they who are privileged shall convey that sovereignty of the Kik and Karb [38], even those that are the worst-ruling who are in the country, unto him who is best-ruling in house, village, community, and province; and then both shall keep up an uproar, he who is well-ruling and also he who is ill-ruling, and he who is ill-ruling is beaten, and he is delivered up to the best-ruling ruler. 24. And then, among them, he who seeks for a devouring (grehmako) of all that which is animate, as well as that which is inanimate, is he who is desirous of assault and complaint; and he who fears him who is a righteous man of mine allots him comfort, and is he who watches those who are an exposition of righteousness [39], and who would be wizards or witches, so that the authorities shall inflict punishment upon them.'

36. See Pahl. Yas. 32.13 a; the exact meaning of grehmako (Av. gerehma) is uncertain, and the last verb is literally 'I may take.'

37. Ibid. 13 b.

38. Ibid. 14 a, 15 a, and Book 8, Chap. 35. 13 n.

39. Ibid. 13 c.

25. And this, too, is stated, namely: 'The malice of many malicious ones demands that they shall afflict punishment on sinners [40] when they put (pad-mujend) life into the body, that is, they give life back to the body; but for that purpose the metal, melted forth, arises full upon the earth, which does not wreak vengeance on him who is righteous, and does wreak vengeance on him who is wicked, when I, who am Ohrmazd, produce the renovation among the existences [41]. 26. Thus, too, that which becomes a healthful world -- a healthful one that is thus mine -- never first becomes that further sick one which, apart from me, is even now the immortal and manifest place where vengeance exists [42]; and they become also aware, through that sovereignty of name, that, apart from me, even now immortal is the material world of righteousness.'

40. Ibid. 16 c.

41. At the resurrection all men are said to be purified in melted metal which hurts only those who have been wicked (see Bd. 30.19, 20).

42. That is, the earth never becomes hell.

27. Excellence that is perfect is righteousness.

Fargard 10. The renovation and Soshyant, merit of a good priest, avoidance of oppressors, the Chinwad bridge; Zartosht, taught by Ohrmazd, is Zot of the world at the renovation; the names of his assistant priests (33)

1. The tenth fargard, Yathaish [1], is about the renovation of the universe in the words of Ohrmazd to Zartosht, thus: 'I have produced the effecter of the renovation, the causer of righteousness, Soshyant, of whom mankind say that he does not come; and yet he will come, for the righteous, with that glory which becomes all-brilliance.'

1. See Chap. 10.1 n; it is here written yasaaish in Pahlavi.

2. About the scrutiny and consideration for moderation in a high-priest's performance of every duty there is this, too, that the desire of that non-assailant, who is a producer of benefit among kinsmen, among confederates, and among serfs [2], as regards anything whatever, is accomplishing the will, and is a friend, of Ohrmazd; and the spirit lodging in him is not deceived by him. 3. And advice about distance from him in whom similarity of disposition to the fiend and arrogance are oppressive, and who is scorning kinsmen, a sharp liar with serfs [3], giving offense (veshin-dahishno) to confederates, careless of cattle [4], and unfriendly to the wretched.

2. See Pahl. Yas. 33.3 a, b.

3. Ibid. 4 b.

4. Ibid. 4 c.

4. About the bridge on which there is access to Ohrmazd [5], and he who reaches the best existence is visibly, or invisibly, proceeding while offering up (auzdahan-sagitun). 5. And the teaching of the primitive faith to Zartosht by Ohrmazd, who remained embodying the Ahunwar (ahunavair-tanu) as the Zoti [6] of the world; and at the time of the renovation Zartosht, who was from the sons of Aezemno, is in the position of Zoti [7] of the whole world; Vohuvasto, son of Snoe [8], from the countries of those of the religion, in the post of Havanan [8]; Isvand, son of Varaz, from the countries of Turan, in the post of Atarevakhsh; Seno, son of Humstuv, from the countries of the Senan [9], in the post of Frabardar; and Vishtasp, who was from the sons of Nodar [10], in the post of Sroshavarez. 6. About the power and triumph which that ceremonial becomes, even through the all-brilliance of the immortal renovation of the whole creation in that existence.

5. Ibid. 5 c.

6. Ibid. 6 a. It is said, in Bd. 30.30, that Ohrmazd comes to the world as Zoti, or chief officiating priest, with Srosh as assistant priest, just before the renovation. Here it is not absolutely certain

whether Ohrmazd, or Zartosht, is meant as Zoti on this first occurrence of the word.

7. Reading min Ae-zemnoan pavan zot gas; Ayanem being an ancestor of Zartosht, eleven generations back, the grandfather of Spitama, and the name being variously written Aiazemn, Ayazem, Nayazem, and Aizim in different MSS. Another reading is min 3 zamon khupo zot gas, 'from three-fold procreation, has the happy position of Zoti,' referring to the legendary account of Zartosht's origin, as detailed in the seventh book of the Denkard. The position of the Zoti is at the north end of the ceremonial area.

8. This and the two following persons are the Vohvasti son of Snaoya, Isvad son of Varaza, and Saena son of Ahum-stud, of Yt. 13.96, 97.

9. In the great ceremonies of ancient times the Havanan appears to have been the priest who attended to the Hom-mortar, and his position was near the north-west corner of the ceremonial area; the Atarevakhsh was the priest who fed the fire, and his position was near the south-west corner; the Frabartar was the priest who brought the necessary utensils, and his position was near the north-east corner; and the Sroshavarez was the priest who kept general order, his position being at the south end, facing the Zoti at the north end. Besides these five priests, mentioned in our text, there were three others enumerated in Visp. 3,1; Vend. 5.58, Vd. 7.17, 18, the water-bringer near the south-east corner, the washer on the west side, and the cleanser on the east side. In modern times the Zoti retains his ancient duties of chief priest, while the Raspi (Bk. 8, Chap. 7.5, 9) combines the duties of the seven others, being called by the Zoti (in Visp. 3.1) to take the place of each of them in succession.

10. Av. Saininam of Yt. 13.144, probably the people about Samarkand (see Bd. 12.13 n, 15.29).

7. This, too, that the evil spirit [11] .....

11. See Yt. 5.98.

. . . . . .[12]

12. One folio of B is here lost, containing the end of this chapter and the beginning of the next. The passage missing was equivalent to about 100 lines of this translation, of which perhaps one-fourth belonged to this chapter and three-fourths to the next.

Fargard 11. Vohuman reports to Ohrmazd thrice a day, the demons trying to seduce man are vexed by his resistance, Armat and Taromat, opposition to the demons, advantage of religion and its reward (34)
. . . . . .

. . . it is possible to come through virtuous deeds and through virtuous thoughts.' n. And this, too, he spoke, namely: 'That Good Thought [1] of mine proceeds and notices the thoughts of the embodied existence, and of the good words and the deeds he reports again those referring to me, as often as three times in the same day, both of those who are liberal to thee [1], O Spitaman! and

of those who are illiberal to thee.'

1. See Pahl. Yas. 34.7 a.

o. The struggling of the demons [2], for the putting down of all benefit from mankind, has not produced the obtainment of their capability for that benefit which arises for mankind through the future existence; so that that one evil is more grievous than every evil which the demons imagine for mankind, when the latter are frightened by them from the way of the sacred beings, and are wicked; and harder for them are the praisers of righteousness among the apostates and the rest of the creation, through their praise of righteousness, even when very many praise it.

2. Ibid. 10 c.

p. About the progress of Armaiti [3] and Taromat perpetually among the creatures, the disclosure of Armaiti to mankind, and of righteousness to Taromat; the listening of that vile Taromat to falsehood, and the distance [4] of righteousness from him who is vile is like that of a sheep fled (sishd) [5] from mankind. q. And this, too, that the evil spirit is beaten [6] by complete mindfulness, in the struggle of those having mighty ones, just as a powerful man beats him who is a reverent creation (niyayin dahishno) [7]; and the pure Zartosht is produced by Ohrmazd, as well as the power of Hordad and Amurdad [8], which acts forcibly for giving value (farg) and preparing the creatures.

3. Ibid. 9 a, 10 b, 11 b. Av. Armaiti, 'devotion,' the female archangel Spendarmad, entitled 'complete mindfulness' in §§ q, s. Taromat (Av. Taromaiti), the arch-demon of contempt and disobedience (Bd. 28.14), is her special opponent.

4. See Pahl. Yas. 34.8 c.

5. Ibid. 9 c.

6. Ibid. 10 c.

7. Ibid. 8 b.

8. Ibid. 11 a and Chap. 19.1.

r. About the opposition of Ohrmazd to the demons [9], and the valuation of the deeds of mankind which exist for greater jurisdiction [10] and more advantage of the primitive good creation; and in any doubtfulness one is to perform the ceremonial of the sacred beings. s. About cases where the good-will of the spirit of complete mindfulness makes mankind attain to the good religion; and their spiritual joy [11] arises from the purification of their own religion through virtuous exercise of will.

9. Ibid. 11 c.

10. Ibid. 12 a.

11. Ibid. 13 b.

t. About the desire for a reward for anything whatever, and the great advantage owing to a reward of the desires of mankind; also the appropriation of the reward through the operation of the sacred beings: 'Even through the ruler (pad) of that dominion of yours do I produce the renovation of the existences by my will [12], I who am Ohrmazd.'

12. Ibid. 15 c.

u. Excellence is righteousness that is perfect.

Fargard 12. Benefits of religion; mutual service of men, cattle, and the sacred beings; evil deeds prohibited, worship by the righteous is the best, begging for life; (§11) duties to fire, Zartosht's seeing the future existence, benefits of worship; (§17) colloquy of Ohrmazd and Zartosht (35)
1. The twelfth fargard, the Yasna [1], is about the manifestation of good thoughts, good words, and good deeds by the religion [2]; the lodgment of the religion in good thoughts, good words, and good deeds; and whoever possesses good thoughts, whoever has good words, and whoever has good deeds, by him righteousness and the reward of the righteous are possessed. 2. This, too, that neither is he, who is not to be born for Zartosht, an issue from parents who are not righteous, nor yet is he, for him,. who is a manifestation of the righteous.

1. See Chap. 13, 1 n; it is here written yast in Pahlavi.

2. See Pahl. Yas. 35.4-6.

3. This, too, is said, namely: 'Thou shouldst give a glad-thinking desire for a spiritual lord, and an easy-bodied constitution, to their minds, the religion which I spoke forth to thee; so that the greatest, best, and most beneficial of existences [3], that are those which cattle are wanting from men, are water, pasture, and freedom from danger [4]; and those which men are wanting from cattle are also food and clothing.' 4. This, too, that that which mankind ought to give to the sacred beings is a power for completeness of control; and that which the sacred beings ought to give to men is ever that which is good for them. 5. And this, too, that thou who art Ohrmazd also suppliest it from those sacred beings, and thou who art Zartosht also teachest it thoroughly to that best-ruling sovereignty [5] and authority.

3. Ibid. 9.

4. Ibid. 11.

5. Ibid. 13.

6. This, too, is said, namely: 'Let no one practice ill-perpetrated deeds, even though in a wilderness when far from publicity, nor in distress, O Spitaman! because Ohrmazd, the observer of everything, is aware of them; and the rule is that just as any one whatever of the embodied

existence thinks, speaks, and practices, so great is his punishment.' 7. And this, too, that the best ceremonial and obeisance [6] are the ceremonial and obeisance of a righteous man.

6. See Pahl. Yas. 35.19.

8. About begging for life and receiving it, there is this, that it is customarily due to two methods (baba): one, through leadership of righteousness [7], is that through which it is evident that it is owing to virtuousness; and one, through service of righteousness [7], is that which is not an evidence that it is owing to viciousness. 9. About the case where virtuousness is producing authority over truth, and truth over the tongue, so that thou speakest words through the will of Ohrmazd. 10. And this, too, is said namely: 'I am the propitious spirit who was at first and ever will be, and am not really deceived by anything.'

7. Ibid. 22.

11. About fire being given by Ohrmazd for shelter and assistance by the protection of mankind; its maintenance and assistance by mankind; and the open-heartedness of the spirit of fire for him who shall perform obeisance to it, and for him who is to perform obeisance to it [8]. 12. The work which is the greatest that exists, and is accomplished in the future existence [9] by the creatures become pure, occurs through fire; and one prays for it for the sake of the requirements which mankind acquired from the sacred beings. 13. This, too, is said, namely: 'Since thou art thus, O Zartosht! most propitiatory, that is, able to perform most for our pleasure, we are more promptly coming than Manushchihar was able to come, when thou beggest of us who are archangels, O Zartosht [10]!'

8. See Pahl. Yas. 36.4, 5.

9. Ibid. 6.

10. See Pahl. Yas. 36.9-14. For Manuschihar see Bk. 8, Chap. 13.10, 12, 18.

14. About Ohrmazd's exhibiting the creatures in the future existence to Zartosht. 15. And this, too, namely, the all-brilliance of the earth, the all-brilliance of the cattle, the all-brilliance of the plants, and the all-brilliance of every excellence [11] which is a manifestation of righteousness. 16. About the worshipping of Ohrmazd by worshippers, through advancing [12] in the religion of Ohrmazd's covenant (padmano), which gave the world his righteousness; also the good protectiveness of his rule, and of the greatness therein, is owing to it [13], and the name of the ruler is Wisdom [14]; likewise his ceremonial -- performed while the creations owing to him live, when possessing bodies and possessing life [15] -- is a benefit to all the worldly and spiritual existences.

11. See Pahl. Yas. 37 (=5).1, 2.

12. Ibid. 4.

13. Ibid. 3.

14. Ibid. 6.

15. Ibid. 7.

17. And this, too, is said, namely: 'Thou art our own [16], and also our confederate, O Spitaman! likewise unto us thou comest with the reverence that is good [17]; thine, O Zartosht! are the greatness and completeness in performance [18], so that they become thy greatness and completeness, that is, they are thine, O Zartosht! and are boundless onwards from the middle, that is, we give thee a reward [19] so enormous that, when thou shouldst stand in the middle of it, thou wouldst not see to its limits, the width of the earth, the length of a river, and the height of the sun [20].'

16. See Pahl. Yas. 39.13.

17. Ibid. 14.

18. See Pahl. Yas. 40.1.

19. See Pahl. Yas. 40.3.

20. This expression for boundless extent occurs in Yas. 60.4, Yt. 13.32:

18. Zartosht begged of Ohrmazd thus: 'Give unto me him who becomes a disciple of men [21] of the mighty through meditation for the religion, of them who shall produce the actual progress of this my religion of the Mazda-worshippers, and who will also explain the good practices to this one of mine, even the blessings set forth by me in the benedictions they possess. 19. And Ohrmazd spoke thus: 'I will give unto thee him who becomes a disciple of other men of the mighty; they are thy kinsmen and those confederates of theirs, and thine are their companions and their serfs [22], who produce the progress of this thy religion of the Mazda-worshippers. 20. Mostly thine, O Zartosht! are their worship and their homage; and, through their ceremonial and obeisance, the liberality of him who is worshipped is given to thee, and righteousness for the soul is with thee; also thy life exists owing to us, and likewise thy body [23], O Zartosht! 21. Forth to thee will I, who am the creator Ohrmazd, come in both existences [24], as assistance; thou becomest worthy, O Zartosht! through Hordad and Amurdad [25], both of them, and through the gratification of me, who am Ohrmazd, by those sayings and deeds which I, who am the most propitious of spirits, proclaimed unto thee.'

21. .See Pahl. Yas. 40.7.

22. Ibid. 10.

23. See Pahl. Yas. 41.7.

24. Ibid. 8.

25. See Chap. 19.1.

22. Zartosht spoke thus: 'They have become applicants on him who is powerful with thee [26].' 23. And Ohrmazd spoke thus: 'Thou becomest an applicant and powerful in the embodied existence.' 24. Zartosht spoke thus: 'Be thou a gratification to us in the slow progress of life, thou most beneficent (hu-dahaktum) of existences! that is, thou shouldst give to us [27].' 25. And Ohrmazd spoke thus: I will gratify thee, O righteous Zartosht! in that best existence [28].'

26. See Pahl. Yas. 41.10

27. Ibid. 11.

28. Ibid. 15.

26. Excellence that is perfect is righteousness.

Fargard 13. Reward and tokens of righteousness (36)
1. The thirteenth fargard, Ushtavaiti [1], is about the great reward of him who, through virtuous procedure, may occasion the benefit of a man [2] and of the religion of righteousness also. 2. This, too, that the maintenance of righteousness [3] is through the practice of it.

1. See Chap. 13, 1 n.

2. See Pahl. Yas. 42.1 a.

3. Ibid. 1 d.

3. About the tokens of a righteous man -- that is, the evidence of him -- and his reverence for duty and good works; also his imperceptible perversion (kastarih) -- that is, not a single sin is manifest in him -- and he is an accomplisher of the stipulations of Vohuman [4], good thoughts, good words, and good deeds, and a comprisal of every goodness in the propitiation of the righteous. 4. About [5] . . . . .

4. See Pahl. Yas. 42.2 d.

5. Another folio of B is here lost, containing the end of this chapter and the beginning of the next. The passage missing was equivalent to about 100 lines of this translation, of which perhaps three-fourths belong to this chapter and one-fourth to the next.

. . . . . .

Fargard 14. Ohrmazd's creativeness, threat of the evil spirit, praise of religion, the wicked in hell, the demons (37)
. . . . . .

. . . . 'produced the dawn and noontide (aush repisp) [1]. e. I fashioned sovereignty and the desired complete mindfulness together [2], and produced, for more advantageous disclosure, a son (bermanar-ae) for a father [3]; the disclosure that discloses a male and the impregnation of a female, and in that disclosure a son was produced by me for the father, O Zartosht!' f. So the evil spirit observed, and he called upwards from the abyss thus: 'O beneficent spirit! thou art the creator of all creatures, but I will make all thy creatures old, O beneficent spirit!

1. See Pahl. Yas. 43.5 d: aushahino va-rapispino = Av. ushau arem-pithwa.

2. Ibid. 7 b.

3. Ibid. 7 c. The verbal causative stem vindin, 'cause to find, or obtain, disclose,' is twice spelt without its first letter, out of four occurrences; and bermanar is hybrid Zvarish for pusar, in which berman = pus.

g. About the religion becoming progressive [4] in every one, through its renovation of the universe and its future existence, there is this, too, namely: 'This thy religion of Zartosht is the width of the world, and righteousness is the best of religions; this thy religion of Zartosht is the improvement of the world, which is first supplied by righteousness and complete mindfulness in the reason (varom) of those who recite this thy revelation (deno) [5] of the Mazda-worshippers, O Zartosht! this thy good religion is the best which it is possible to provide with righteousness for one's own. h. Thou shouldst proclaim this to kinsmen and confederates, to priests and him who is most active in the country; as to those who will dispute [6] this thy religion of the Mazda-worshippers, thou shouldst proclaim this over the earth of seven regions, unto that which is the furthest of houses, villages, communities, and provinces: "Do thou openly curse [7] these who are heretical towards me, thou united Mazda-worship of Zartosht, opposed to the demons, which is the ordinance of Ohrmazd [8]!'"

4. See Pahl. Yas. 43.8 c.

5. Ibid. 11 d.

6. Ibid. 13 c.

7. Assuming that naforino stands for nafrino.

8. See Pahl. Yas. 1.65.

i. Ohrmazd spoke thus: 'I will exalt this which is beloved by thee, the religion of the Mazda-worship of Zartosht, opposed to the demons, which is the ordinance of Ohrmazd. j. If this which is thine had not been further loved by me, the Mazda-worship of Zartosht, that is opposed to the demons and is the ordinance of Ohrmazd would have lapsed into disaster (vinasishno) [9], so that the profession of the religion of the Mazda-worshippers would be destroyed, that is, the religion would not have become progressive, and no one would be after the benefiters. k. But, owing to that love, O Zartosht! the religion of the Mazda-worshippers becomes progressive [10]

even then up to the production of the renovation of the universe, even then until the perpetual life of the existences, even then till the raising up of the dead, and even then up to the full atonement of the spirits.'

9. See Pahl. Yas. 43.19 d.

10. See Pahl. Yas.43.15 d, 17 d.

l. About being despised in hell; the wicked are scornful to a wicked one, and to the spirits apart from the wicked ; and it is the creator who, even after saving the others from hell, and the three nights stewing in hell [11], is to cause the preservation of them also -- after those three nights -- from that misery, and every one attains to happiness. m. This, too, that Zartosht inquired of Ohrmazd thus: 'How have the ignorant demons, O Ohrmazd! ever been good rulers [12]? How do they think of them in the world thus, that their happiness arose from them?' n. And Ohrmazd spoke thus: 'They have been demons, O Zartosht! and evil-ruling; not well-ruling, even for a reward, do they produce the work of righteousness [13].'

11. The three nights' final punishment of those worthy of death, to be inflicted at the time of the resurrection (see Bd. 30.13, 16).

12. See Pahl. Yas. 43.20 a.

13. Ibid. 20 e.

o. Perfect righteousness is excellence.

Fargard 15. The seven perfections of religious advice, power and contempt for the demons given to the creatures, praise of Zartosht (38)

1. The fifteenth fargard, Ad-fravakhshya [1], is about the seven [2] perfections of the admonitions of the religion. 2. First, association with the beneficent spirit of the creator, through hearing [3], learning, and practicing his religion; and this, too, that thereby arises the preservation of the good creation when the destroyer is separated (vanjid). 3. Second, about separation from the destructive evil spirit [4], and the contempt which is due to his arrogance and falsehood, the chief of all his vice. 4. Third, governing the temper [5] by good thoughts, good words, and good deeds : and this, that, whoever of you does not so use this liturgy as thought and word [6], they will not allot him light, they will not allot him the best existence, and he is miserable up to the last [7]. 5. Fourth, about the perfection of the nature of next-of-kin marriage [8], which is when it is a giving of one's own (khudih-dahishnih) and the decision given about it, which is the goodness of one's own progeny for the manifestation of progeny; also the relationship, sturdiness, effectiveness, advantageousness, ownership, and giving in next-of-kin marriage. 6. Its first accomplishment was by the creator Ohrmazd in the fatherhood of Vohuman [9] who was the first progeny, and from that arising of the practice (var'z-yehevunih) came the progress of the spiritual and worldly creatures and much connected therewith, such as the arising of splendor from light, radiance from splendor, and lustrousness from radiance, and the fully progressive diffusion and succession of mankind till the renovation of the universe; also, through

spiritual and worldly passing on in the spiritual and worldly existences, Spandarmad's [10] acceptance of the motherly glory was an ennoblement. 7. Fifth, about providing and maintaining the high-priests [11] who are provided with a spiritual lord and possessing priestly instruction the listening of his authorities of every kind to Ohrmazd, and the reward of the beneficent good works [12] of the high-priesthood, are authority for Ohrmazd; and the reward of the good works of the high-priesthood is their relation to the best existence. 8. Sixth, about the praise, obeisance, and ceremonial [13] for the creator Ohrmazd; and this, too, that further conference with Vohuman [14] arises, and wisdom and advantage [15] are taught by him thus: 'Thou shouldst be a supplicant for the immortal progress of the soul [16], O Zartosht! so that Ohrmazd may be lord of the creatures [17], and the practice of propitiation by mankind may be that for him, also a proportion of the ordering of obeisance [18].' 9. About the sovereignty of Ohrmazd [19] -- even through the reward given at the bridge of judgment {Chinwad} -- which is in his good assemblies [20], those of the restorer of the world, the destroyer of the evil one, and the benefiter.

1. See Chap. 15, 1 n; it is here written ad-fravakhshe in Pahlavi.

2. Only six are numbered in our text, but the seventh seems to be detailed in § 9.

3. See Pahl. Yas. 44.1 a.

4. Ibid. 1 d, e.

5. Ibid. 3 a.

6. Ibid. 3 c, d.

7. Ibid. 3 e.

8. Ibid. 4 a. There is nothing whatever about next-of-kin marriage in the original Avesta text of this Gatha, but the Pahlavi translators (in order to interpolate authority for such marriages) took advantage of the Avesta speaking metaphorically of Mazda being father of Good Thought (Vohuman), and of Bountiful Devotion (Spandarmad) as being Mazda's daughter; while they ignored the old tradition that Vohuman was created before Spandarmad (see Bd. 1.23, 26). A translation of the Pahlavi version of this Gatha passage is given in S.B.E., vol. xviii, pp.392, 393.

9. See Pahl. Yas. 44.4 c.

10. Ibid. 4 d.

11. Ibid. 5 a.

12. Rather doubtful, as the repairer of the MS. has omitted the first two Pahlavi letters of kirfako, 'good works,' when writing the word on a patch.

13. See Pahl. Yas. 44.6 a, b, d.

14. Ibid. 6 d.

15. Ibid. 6 e, 7 a.

16. See Pahl. Yas. 44.7 c.

17. Ibid. 7 e.

18. Ibid. 8 a.

19. Ibid. 9 c. This appears to be the seventh 'perfection' mentioned in § 1.

20. Assuming that hu-hambamiha stands for hu-hangamiha, just as hanbam is a common variant of hangam. It might also mean 'good times,' but it seems to represent the incorrect word amavandih in Pahl. Yas. 44.9 e, which each of the four MS. authorities spells differently. Mf4 has hu-dandih which, no doubt, stands for an original hu-zandih, 'good community,' a fair translation of Av. haozathwa, and well expressed by 'good assemblies.'

10. This, too, is said, namely: 'Thou becomest, through complete mindfulness, O Spitaman! a perpetual adopter (giriftar) of this ceremonial of mine [21].'

21. See Pahl. Yas. 44.10 a.

11. About Ohrmazd having given power [22] to the creatures, the preparation [23] of the power, and the contempt [24] for the evil spirit and his appliances; Ohrmazd and the creations gave that contempt back to the evil spirit and the primary (kadmon) demons who are those produced by the demons.

22. Ibid. 10 e, in which zako-i ought to be zor-i according to Pt4, Mf4, with which J2 partly agrees.

23. Assuming that nivaruno stands for nivardano.

24. See Pahl. Yas. 44.11 b.

12. About the glorification of Zartosht there is this, too, namely: 'Thou art beneficial, thou art high-priest and master, and through thee exists the religion which is propitious [25]; thou art brother and companion of all the benefiters, and thus thy friend [26] is Vohuman.'

25. See Pahl. Yas. 44.11 d.

26. Ibid. 11 e.

13. Perfect is the excellence of righteousness.

Fargard 16. Worship not to be neglected on any account, want of spirituality in men, liberality of the archangels, promises for the future, praise of the renovators; (§13) characteristics of the heretic Mani, attracters to the religion, the last millenniums, disturbers of religion; (§20) praise of the Fryanaks, liberality for the archangels, praise of Vishtasp, advice to the Spitamas, four marvels in the other world, advice to Zartosht (39)

1. In the sixteenth fargard, Kamnamaeza [1]., about departure to any land whatever [2], in renewed search of fortune, there is also this, namely: 'Do not stay away discontentedly from this thy ceremonial and obeisance, O Zartosht! through love of us, when they do not satisfy thee -- neither thy own, nor the confederate, nor the companion, nor the serf, nor the wicked tyrant [3] -- by whom those who are demons are wont to be worshipped. 2. And where and when thou art far from us, even then do not stand aloof from our affairs; and also when the affairs of the worldly existence shall not stand well for thee, even then thou shouldst reverence us and shouldst pay us homage.' 3. So also this, that the wish of the evil spirit is thus: 'Thou shouldst not reverence and shouldst not pay homage to the archangels [[Amahraspands]]; and here [4] the people shall possess neither lordship, nor priestly instruction -- that is, ruler and high-priest -- and their desire is not for perfect righteousness.

1. See Chap. 16.1 n; it is here written kamnamezo in Pahlavi.

2. See Pahl. Yas. 45.1 a.

3. Ibid. 1 b, c, d.

4. In this world.

4. And this, too, is said, namely: '0f the contracted [5] spirituality and deficient wealth [6], owing to the little progress of men who are self-gratifiers, thou art aware, O Zartosht! thou who art no seeker of this -- that is, this want of opulence of thine -- because thou dost not know it [7]; but I perceive those words of complaint of thine, of which I demand an account from thee [8].' 5. And this, too, namely: 'Thou art aware of the gratification of desire [9] by us who are archangels, and which we give for the gratification that thou bringest forth (zihih); we also give thee the liberty which a friend gives to him who is a friend [9].'

5. Assuming that tak stands for tang.

6. See Pahl. Yas. 45.2 b.

7. Ibid. 2 a.

8. Ibid. 2 c.

9. Ibid. 2 d.

6. About what occurs in future ages [10]: the experienced (arvandan) who are beneficial through teaching and practicing wisdom [11], and the thirst of youths is increased by them; by the

assistance of complete mindfulness they improve the world of righteousness and produce distress for the fiend; and the advantage due to virtue extends to them [12]. And this, too, that he who is evilly oppressive has died off through his own deeds [13]. 8. About always opposing villains with as much strength as exists, so that he who is a good ruler [14], whose high-priest is the bounteous !liturgy (Mahraspand), my become predominant [15] over Wrath.

10. Ibid. 3 a.

11. Ibid. 3 c.

12. Ibid. 3 d.

13. Ibid. 4 c.

14. Ibid. 4 d.

15. Ibid. 5 a.

9. About the praise of the renovators there is this, too, namely: 'Blessings on good understanding and also on Mihr, whose punishment of sinners they shall inflict for this consideration, that he is intelligent and friendly (mitro-pan) [16].' 10. And, about adjudication as to a kinsman (nafshman) of any one whatever, there is this, too, namely: 'Through a revival of Rashn, whoever is righteous and also whoever is wicked -- that is, every one -- is to be kept for judicial investigation [17].' 11. This, too, namely: 'A kinsman is to be considered as virtuous [18], by whom his own soul is preserved from wickedness [19].' 12. And this, too, namely: 'So thy high-priest is he whose own religion is pure [20].'

16. See Pahl. Yas. 45.5 b. For Mihr see Book 8, Chap. 44.16 n.

17. Ibid. 5 c. For Rashn see Bk. 8, Chap. 20.153 n.

18. Ibid. 5 d.

19. Ibid. 5 e.

20. Ibid. 7 e.

13. About the characteristics of the fiend, the broken-down (khastako) Mani [21], and the destruction of the wicked who were listening to him, that which came from him who was monarch. 14. And this, too, namely: 'The wicked one, who gives my world to that which the malicious [22] Ahriman has established as supremacy (lalaih), is he who is a self-wounding [23] demon that is set going for the death of the world of righteousness which he praises. 15. The ceremonial of righteousness is not such as that he praises, O Zartosht! the priestly authority of the worldly settlements (gehanan) that he mentions thus: "In priestly authority and high-priestship I am better (shapir) and am better suitable;" and not so, O Zartosht! is that excretion (mutrishno) [24] he stirs up for mankind; that which he mentions to them becomes a

perpetual effusion from him, and they who stirred up the excretion afterwards think it theirs, and that which is a perfect ceremonial of the demons occurs. 16. Through the opposing arrival of Srosh [25], the righteous, the ruler is in vexation with that person; that ruler who is a protection of these others through good emanation [26] -- not through evil living -- and at every time a distresser of the wicked [27].'

21. The arch-heretic who was born in A. D. 215-6, first preached his doctrines on the coronation day of king Shahpur I (20th March, 242), and was put to death by order of Bahram I in A.D. 276-7 (see Nöldeke's Gesch. der Sas. pp. 47, 412, 415). From the mode in which he and his followers are mentioned in §§ 13-16, it would seem that the original Pahlavi version of this Nask must have been made at a time when this heresy was still fresh in men's memories, as it would have been in the first half of the fourth century, when Adarbad Mahraspandan was collecting and revising the sacred books.

22. See Pahl. Yas. 45.8 a.

23. Ibid. 8 b.

24. Compare Pahl. Yas. 47.10 b.

25. See Bk. 8. Chap. 9.3 n.

26. See Pahl. Yas. 45.8 c, d. This last word (hu-zahishnih) ought certainly to be hu-zivishnih, 'good living.'

27. Ibid. 8 e.

17. About the peculiarity of attracters to the religion, and the good works of those attracted [28].
18. About the signs of the last times, which are the millenniums of the sons of Zartosht.

28. Ibid. 10 d, e.

19. This, too, that they cause disturbance (aâramend) unto the sovereignty, and they who are Kays and Karbs [29], those even who are the most evil-ruling in the country -- who by villainous deeds are those who destroy the existence of mankind through statements, and destroy their own souls [30] -- also destroy the material world which, confused by them, is more beloved than righteousness; even the sovereignty is a scanty shelter, among the existences, from those whose command is villainous, when they produce that which is vicious and deliver their pupils (amukhtagano) to that which is their end (afdum), to the fiendish abode [31].

29. Ibid. 11 a; also see Bk. 8, Chap. 35.13 n.

30. Ibid. 11 b, c.

31. Pahl. Yas. 45.11 e.

20. And here, too, about the praise of the family of the Fryanaks [32] it speaks thus: 'Righteousness comes up, O Spitaman! from the descendants and posterity of Turan; when extracted by the Fryanaks it is stated [33] just as though it were by Turan: through the assistance of complete mindfulness they develop the world [34] of righteousness and produce distress for the fiend; they likewise think about it with Good Thought, O Zartosht! and thou shouldst bring forth (zayesh) their gratification [35] from us, who are archangels, by words, that is, do thou demand it.'

32. A Turanian family of Mazda-worshippers, of whom Yoishta is specially mentioned in the Avesta (see Bk. 8, Chap. 13.18 n); and it appears from Dd. 90.3 that Ashem-yahmai-ushta of Yt. 13.120 was another member of the same family.

33. See Pahl. Yas. 45.12 b.

34. Ibid. 12 c, and compare § 6.

35. Ibid. 12 d, e.

21. This, too, is said, namely: 'This liberality which is for thee is for us who are archangels; by him who shall provide liberality for thee [36], it is provided for us.' 22. About the praise of Vishtasp there is this, too, namely: 'Kay Vishtasp [37] has propitiated thee, among the existences, by liberal giving; that Vishtasp, whose coming forth to thee in distress is through the reign of Vohuman, has developed the material world of righteousness; thou shouldst think of him, the good companion, O Zartosht the pure friend who is Kay Vishtasp [38]; such is that Kay Vishtasp, the active, who, when he praises the religion, is attracting fellow-dwellers and converts them, that is, he brings them on to the religion [39].'

36. Ibid. 13 a.

37. See Bk. 8, Chaps. 11.1, 13.15.

38. See Pahl. Yas. 45.13 e.

39. Ibid. 14 c, d.

23. About attracting the Spitamas to the religion there is this, too, namely: 'Thou shouldst speak thus to the Spitamas: "Praise righteousness with much homage about it mentally; and a concession is to be discriminated by you, as well as whatever is no concession ; even for those deeds of yours righteousness is the reward given unto you that reward which is much given by Ohrmazd [40]." 24. About the place of the four marvels produced by Ohrmazd in yonder world: there where is the reign of Vohuman [41], there where is the hospitality of Ohrmazd [42], there where religion is along with complete mindfulness [43], and there where are the souls of the liberal [44].

40. Ibid. 15 b, c, d.

41. Ibid. 16 d.

42. Ibid. 16 e.

43. Ibid. 16 c.

44. Ibid. 16 a.

25. About advice to Zartosht as to speech, made for mankind, which is proportionate -- abandoning want of proportion -- which is an appropriation of liberality with humility and a wise proportion [45] for good works. 26. This, too, namely: 'To him who gives himself mentally up to thee in discipleship, thou also shouldst give up the best which thou hast to give of thine own; and thou shouldst give wealth to him who shall give wealth to thee [46], because so thy soul would be perfect, O righteous Zartosht! when it shall act thus.' 27. This, too: 'Thou shouldst select this religion of mine with wisdom and also with thought [47].' 28. This, too, that as to him who has to act with the freedom from effort (apesitunagih) of righteousness [48] and owing to it, for the good works done by him the gift is good. 29. This, too, that whoever seeks by good works, and seeks good works by innocence, obtains freedom from harm (a-nasih); and whoever is liberal to the sacred beings [49] is free from destruction (a-nasinishno), owing to the liberality of the sacred beings. 30. And this, too, namely: 'These are the rewards I am aware of [50], which have been, which still are, and which ever will be.'

45. Ibid. 17 a, b, c, e.

46. Ibid. 18 a, b, c.

47. See Pahl. Yas. 45.18 e.

48. Ibid. 19 a. All but the last syllable of apesitunagih is written by the repairer of the MS. on one of his patches, but the word is a strange equivalent for Av. haithim.

49. Ibid. 19 d.

50. Ibid. 19 e.

31. Perfect excellence is righteousness.

Fargard 17. Praise of truth, cattle, good works, ordeals (40)

1. The seventeenth fargard, Spenta-mainyu [1], is about this, that Ohrmazd produced the creatures through wisdom, and maintains them in truth. 2. This, too, that the best thing [2] for every one is thought in a high-priest who is the tongue of a spiritual lord [3]; in a high-priest, who has to maintain thought, no appliances of the body are to lie unto the spiritual lord on account of affection for the

1. See Chap. 17.1 n; it is here written spend-mato in Pahlavi, and is called the 18th fargard by

mistake.

2. See Pahl. Yas. 46.2 a.

3. Ibid. 2 b.

worldly existence. 3. Also that the spiritual lord is always true; of the tongue -- when he (the priest) speaks falsehood with the tongue -- are those words which he does not believe through the spiritual lord, and it is owing to this, too, when, of all the body, the tongue first dies. 4. 'I say unto thee, O Spitaman! that thou shouldst speak with the tongue just as thou thinkest with the mind, and thou shouldst accomplish work with both hands in complete mindfulness [4],' 5. And this, too, that he who shall act thus is sagacious, and he is the father of righteousness through wisdom [5]; and whoever would do that which has happened, thoroughly observes it on account of that which has not happened. 6. Also this, that in the person of him who shall do that which he understands, and asks again about that which he does not understand, the propitious spirit of wisdom is lodging.

4. See Pahl. Yas. 46.2 c.

5. Ibid. 2 d.

7. About cattle being produced for the assistance of mankind, and the pastures of pleasure for the assistance of cattle [6]. 8. This, too, that the archangels injure the evil demon and wicked people, but they do not injure righteous people [7] and the sage. 9. This, too, is said, namely: 'In scanty opulence do not murmur (al mang) owing to good works [8], and thus in great opulence much good work arises.' 10. This, too, that beneficence gives all to the good, and it is no further the villain whom the sacred beings maintain [9].

6. Ibid. 3 c.

7. Ibid. 4 a, b.

8. Ibid. 4 c.

9. Ibid. 5 b, c.

11. About the tongue of a true speaker being for the satisfying (vijarishno) of disputants,

and for declaring who is acquitted or incriminated; and the ordeal that is a demonstrator, to acquit or convict, which he whose tongue is truthful has accepted -- and it shall make his statement current -- has developed its jurisdiction in the world, and diminished distress. 12. And this, too, is said, that he gives out fire for disputes. so that it may make manifest the acquitted and incriminated, when he in whom are his immense complete mindfulness, and also righteousness, is guardian of the ordeal; and, when many inspect it; that which is the ritual of the ordeal believes them wicked [10].

10. See Pahl. Yas. 46.6 b, c, d.

13. Perfect is the excellence of righteousness.

Fargard 18. Evidence of the future existence, four triumphs of the sacred beings over the demons, inquiring about religion, avoiding apostates; (§12) mankind attaining wisdom, care for cattle, oppression by wrath and envy; (§21) progress of righteousness, the renovation, next-of-kin marriage, girdling (41)

1. The eighteenth fargard, Yezi [1], is about the existence of certain and doubtful evidence and indication as to the future existence [2] arising. 2. About the great dignity of the spirit of good works, and that also of the person doing good works through the lodgment of that spirit in him. 3. This, too, that they praise, recount, and practice the religion of Mazda-worship at the time of the renovation of the universe, that of which the demons through deceitfulness, and then also wicked mankind deceived by those who are demons, have said that it does not occur [3].

1. See Chap. 18.1 n; it is here called the 19th fargard by mistake in the MS.

2. See Pahl. Yas. 47.1 a.

3. Ibid. 1 b.

4. About the triumph of the sacred beings over the demons at the end of various periods. 5. First, that which occurs when, on account of the preservation of mankind from hell, they praise the religion of Mazda-worship; and that which occurs when Zartosht the Spitaman, whose guardian spirit is reverenced, came to the obedient king Kay Vishtasp [4]. 6. Second, when the power and triumph of renewed sovereignty are again connected with the religion, and mankind, on that account, return to the good religion and this occurs on the near approach of Ushedar [5], son of Zartosht, when the righteous Chitrag-miyan [6] arrives. 7. Third, when mankind contentedly praise the religion of the Mazda-worshippers, and this occurs as Ushedarmah [7], son of Zartosht, arrives. 8. And fourth, that which occurs when every one shall practice the religion of Mazda-worship with eagerness; at that time arrives the beneficial and triumphant producer of the renovation, Soshyant [8], son of Zartosht; and this becomes the consummation (sar-homondih) and supreme triumph of the sacred beings.

4. See Bk. 8, Chaps. 11.1, 13.15.

5. See Bk. 8, Chap. 14.12.

6. A title of Peshyotanu, son of king Vishtasp, who remains immortal as chief high-priest of Kangdez, whence he is expected to come to restore the religious rites in Iran and the rest of the world (see Bd. 29.5, Byt. 3, 25-32, 36-39, 41, 42, 51, 52).

7. See Bk. 8, Chap. 14.13.

8. Ibid. 14.

9. About inquiring of him who is acquainted with religion and a wise priest concerning the religion, and hearing of it from him [9]; also well understanding it through wisdom. 10. About abstaining from the secret proceedings (nihan-homondih) of a deceitful and seductive apostate [10]. 11. This, too, is said, namely: 'Thou shouldst also not fall into the downcast imprisonment (nikun alakib) through the teaching they deceive, where they thus mislead thee to the downcast imprisonment which is hell.'

9. See Pahl. Yas. 47.3 a, b.

10. See Pahl. Yas. 47.3 c.

12. About mankind attaining to the wisdom of an angel (yedato danogih) [11] through the grades of intellect, ability, and religion. 13. This, too, is said, namely: 'It is for that way when mankind cause the disturbance (siklinend) of that which is a vile religion for want of a way, when even this is produced from among the creatures, in which is the opening of a passage for mankind to him, where the evil spirit is dwelling and making thee surrender, and on account of the stupefying Akoman [12].' 14. This, too, that, through the sovereignty of sagacity, every one at last arrives at that way. 15. And this, too, that by him, who shall persistently perform good works or sin with fearlessness, it is to be hereupon considered that his performance is mindful [13], and that the best thing for mankind, after birth, is purification from sin [14].

11. The use of ô for â sometimes occurs in MSS. from Iran. The word can also be read shavandagih, 'existence,' but this meaning is less likely.

12. See Bk. 8, Chap. IX, 3 n.

13. See Pahl. Yas. 47, 4 c.

14. Ibid. 5 c.

16. This, too, that the food and maintenance of the priests depend upon the husbandmen [15]. 17. This, too, that coveted is now the pleasure and strength of mankind due to the cattle of Hordad and Amurdad [16]. 18. About the oppressiveness of Wrath and Envy, and the destruction of both through complete mindfulness and possession of Good Thought [17]. 9. And this is said, namely: 'I made the religion of righteousness a combining desire (voyak-i ham-dahishno [18]), and all mankind's own selves are to be forced into that desire; also its involuntary seeking of immortality is the reign of the will of all mankind, and advantage always arises from it [19].' 20. This, too, that the care of cattle is reverence of Ohrmazd [20].

15. Ibid. 5 d.

16. See Pahl. Yas. 47.6 a, b; also Chap. 19.1.

17. Ibid. 7 a, b.

18. Ibid. 7 c, where, however, this last word can be read asaminishno, 'unalarming' (asahaminishno in Pt4, Mf4), and the corresponding word in Pahl. Yas. 34.10 b can be read asamishno, 'intrepid;' but, as these meanings are difficult to reconcile with those of the original Av. hithaosh, hitham, it seems more probable that the first syllables asam or asaham, should be read hisam or hisâm, a mere transcript of Av. hithãm.

19. Ibid. 8 a.

20. Ibid. 8 b.

21. About the progress [21] of righteousness there is this, too, that that greatness [21] is generated therefrom, and its seekers -- who are human beings -- have demanded the supreme predominance in the best existence. 22. About the praise of the period of the renovation of the universe there is this, too, that, at that time, those who are doubtful about it are all disclosed to publicity [22]; also the last reward and bridge judgment of the worthy. 23. About the lawfulness of that which occurs through the destruction by Vohuman [23], who is himself the spiritual lord of the arrangement, there is this, too, that the wicked, at that time, become aware of their own wickedness, when their bodies are dissipated. 24. About the destruction of the good works of the wicked, also that of their own souls, that of their spiritual existences, and that of their material bodies [24]. 25. And this, too, that at the time of the renovation of the universe occurs the approach of the wisdom of our sovereignty to that of the best of mankind, and that glory is put on by it through which the destruction of the bad and the development of the good arise; also the sagacity which exists in Vohuman extends to those who are its friends [25].

21. Perhaps these two words, rubakih, 'progress,' and rabaih, 'greatness,' should be alike, but it is doubtful which is correct.

22. See Pahl. Yas. 47.9 b.

23. Ibid. 9 c.

24. See Pahl. Yas. 47.11 c.

25. Ibid. 11 d.

26. This, too, that there are those who are extenders of the days, and they are beneficial in the country [26]; and their custom, where they have arisen, is an opponent of him who is a wrathful person [27]. 27. And this, too, that they shall thereupon excite (lala vadidunand) a brother and sister with mutual desire, so that they shall form a next-of-kin marriage with unanimity; and before midday they generate a sublime radiance, centered in the face, and trembling passion [28], and they make the radiance grow up, openly manifest, to an altitude of the height of three spears of the length of three reeds each [29]; and after midday they have learnt expulsion (ranakih) [30], and shall remove the fiend who was before a destroyer. 28. About those who girdle themselves where they shall perform their proper duty, and are thus all-beneficent for being seen.

26. Ibid. 12 a.

27. Ibid. 12 d.

28. Reading as follows:- lala zerkhund roshano pavan miyan rod buland navendako khros, but some of the words can be read otherwise, as in S.B.E., vol. xviii, p.395, or with further variations; and it is doubtful if the verb is to be construed with the words that follow it, contrary to the usual Pahlavi rule, as there is no other trace of Avesta construction in this section. Neither the Avesta, nor the Pahlavi, version of this chapter of the Gathas makes any allusion to the subjects mentioned in §§ 27, 28.

29. It appears from Dd. 43.5 that this total of nine reeds would be about forty-eight human feet of fourteen finger-breadths (see Farh. Oim, p. 41, l 1), or 10 1/2 inches, each; so that the height here mentioned would be about forty-two English feet.

30. The capability of expelling fiends.

29. Perfect is the excellence of righteousness.

Fargard 19. Protection at the renovation, belief necessary for being convinced, evil of a wicked judge and vicious people; praise of Zartosht, Frashostar, and Jamasp; punishment of the wicked (42)

1. The nineteenth fargard, Ad ma-yava [1], is about the protection by a protector for the protection of the distressed ones of the renovation of the universe [2]. 2. About the impossibility of convincing those who have not attained to the fundamental reason (bun chim) of belief, before making them comprehensibly reliant upon the existence of the creator, which is the fundamental reason of belief.

1. See Chap. 19.1 n; it is here written ad-mag-yuv in Pahlavi.

2. See Pahl. Yas. 48.1 a.

3. About the grievous suffering (vimarih) of the religion owing to him who is a wicked judge, whose effusions (rezidano) on the judgment seat are injudicious, malevolent, and enemies of wisdom; also wounding is owing to truth [3], and his annoyance owing to the truthful, and the evil spirit is lodging in him; likewise the advantage to the religion and great reward of just judges, and the introduction

3. Ibid. 2 a, b.

(madam-barishnih) of a desire for leadership in virtuousness. [4] 4. About separation from the friendship of a wicked, ill-judging, unintelligent, and idle person, in whom wrath and envy are coiled up (avarpeko) [5]. 5. About the good government of securers of their own necks (chavarman) from viciousness, and the bad government of those repeatedly culpable (lakhvar-ahugan) owing to viciousness. 6. And this, too, that the wicked themselves are wicked to their own and make them fit for hell, even as to those who [6] are precious to them and more

beloved than righteousness; and their reign, too, is a scanty protection (gashuko srayishno).

4. See Pahl. Yas. 48.3 b, c.

5. Ibid. 4a.

6. Assuming that amat stands for mun, their Iranian equivalents being much alike.

7. About the praise of Zartosht there is this, too, namely: 'Thy sweetness and mildness are shown to the worldly existences, thy leadership of the religion is through Vohuman, and thou art well conversant with righteousness [7].' 8. About the praise of Frashostar's ardor in the leadership of good works, in virtuousness [8], listening to instruction, and truthful speaking, and in pasturing (fshegih), cultivating the world, achieving benefit (sudo tashidarih), and not giving leadership to villains. [9] 9. About the praise also of the energy and high-priestship of Jamasp [10]. 10. About the protection of the good creations by Vohuman, and that, too, of the souls of righteous by Spandarmad also [11].

7. See Pahl. Yas. 48.5 a, b, c.

8. Ibid. 8 a, b, c and Bk. 8, Chap. 38.68 n.

9. Ibid. 9 a, b, in which Pt4, Mf4 have tashidar instead of the khvastar of K5, J2; regarding fshegih (= Av. fshengh'hyo) see Bk. 8, Chap. 22.6 n.

10. Ibid. 9 d and Bk. 8, Chap. 38.68 n.

11. See Pahl. Yas. 48.10 a, b, c and Bk. 8, Chap. 9.3 n.

11. About the punishment of the wicked ruler is seizing anything unlawfully in his realm. 12. Also about the grievous punishment of the wicked, evil- thinking, evil-speaking, evil-doing, heretical (dush-deno), evil ruler in hell [12]. 13. About reply of the archangels to Zartosht, as to the reward begged by him, to make him satisfied about it [13].

12. Ibid. 11 a, b.

13. Ibid. 12 b, d. In Pt4, Mf4, § b is as follows: 'Mun Zaratushto chigun lak Vohuman;' being correctly limited according to the Avesta text.

14. It is righteousness that is perfect excellence.

Fargard 20. Assistance by the archangels, reward given to the righteous in the other world when unattainable here, cattle for warriors, advancement of religion by force, assisters, of the dead righteous, reason for certain movements of the Zot, worship of archangels, merit of Zartosht, reward of good works (43)

1. The twentieth fargard, Kad-moi-urva [1], is about anything whatever being begged as

provision for the soul [2], and as to the speaking of Shahrewar [3] to Zartosht thus: 'Thou shouldst think thus, O Spitaman! that Ohrmazd assists thee.' 2. This, too, is said, that the creatures of Ohrmazd live through Hordad [4], are immortal through Amurdad [4], possess complete mindfulness of Ohrmazd through Spandarmad [5], and possess him as ruler through Shahrewar.

1. See Chap. 20.1 n; it is here written kad-mog-ravako in Pahlavi.

2. See Pahl. Yas. 49.1 a.

3. An archangel who is a personification of the Avesta phrase khshathra-vairya, 'desirable dominion.'

4. For these three archangels see Chaps. 12.25 n, 19.1 n, and Bk. 8, Chap. 9.3.

5. See note 4.

3. About wealth being begged owing to virtuousness there is this, too, that, to him who, owing to virtuousness, begs that which is not allowed to him owing to the oppressiveness of the vile, or on account of some other opposition, they then give essentially that reward, in the spiritual existence which is greater and better than that wealth. 4. About the cattle suitable for that warrior who possesses virtuous habits and strength [6], through the assistance of the will of the sacred beings and for the benefit of Iran and the defeat of the diminishing foreign force (kastarih-i an-Airano).

6. See Pahl. Yas. 49.3 a, c.

5. About the seizure [7] of mankind for the advancement of the admonition and command of the sacred beings, so far as force is an assistant to them in knowledge due to the sacred beings [8]; and their appropriation of the best existence through the advancement of that admonition and command.

7. Ibid. 7 d.

8. This proviso implies some faint perception of the absurdity of trying to assist almighty beings by human force.

6. About the assistance of the righteous, on the passage to the best existence, by the spirit of the wisdom of sovereignty, liberality, and truth, Ashishwangh [9] and the angel Hom [10].

9. See Bk. 8, Chap. 9.3 n.

10. A personification of the Av. Haoma plant, an infusion of the dried twigs of which is used in the religious ceremonial. Yas. 9 and 10 are devoted to his praise.

7. About the reason of the three steps walked forward by the Zot from the place of the Zot, while uttering the Avesta (avistako-gobishniha), after the end of the ritual for the fire, on delivering

(parvazishno) the offering of holy-water {zohr} to the water [11], being the leading up of the archangels, always at the end of an assembly of conference with Zartosht, by three steps from the earth to the sun station, through the places of good thoughts, good words, and good deeds [12].

11. See Pahl. Yas. 49.8 a. This refers to the proceedings of the chief officiating priest in the ceremonial, after the conclusion of the Atash Niyayesh (Yas. 62) and just before the beginning of the Aban Niyayesh (Yas. 65), during the recital of Yas. 64 which chiefly consists of a repetition of §§ 6-11 of this Gathic ha (Yas. 50 = 49 of the Pahlavi version). These proceedings are detailed in the rubrics, partially in J2 and more fully in Pt4, Mf4, as follows: After reciting Av. Yas. 50, 7 d 'the barsom (Av. baresman, see Bk. 8, Chap. 44.65 n) is to be taken up from the Mah-rui,' or crescent-topped barsom-stand, 'and one step is to be set forth in the direction of the Frabardar' (the imaginary assistant priest whose station is near the north-east corner of the ceremonial area, or to the left of the Zot, see Chap. 33.5 n), 'at this place of taking up the barsom from the Barsom-stand, and of going on to the position of the Frabardar, a beginning of Yas. 50.8 a is to he made in walking towards the beginning of the fire place, until Yas. 50.11 d is to be uttered,' in the following manner: - After 'mad vau one step is to be set forth, and homage to be offered to the holy-water;' after 'padaish one step, and homage to he offered to the holy-water;' after 'ya frasruta izhayau one step is to he set forth, and he is to go on to the position of the Abard' (the imaginary assistant priest whose station is near the south-east corner, so that the progress of the Zot towards the fire is along the left-hand side of the ceremonial area), and, after reciting the rest of the Gathic text to the end of Yas. 50.11 d, 'homage is to be offered to the fire, and he is to go away to the position of the Zot.'

12. The three lower grades of heaven, intermediate between the earth and the best existence or supreme heaven (Garothman), and situated in the stations of the stars, moon, and sun, respectively (see A.V. 7-10, MX 7.9-12).

8. Advice to Zartosht also as to the nature of the archangels; likewise a reminder to worship on their account after separation from the sight of them. 9. And this, too, is said, that there arises therefrom a conception (ham-giriftarih), by him whose disposition and character are sagacious [13], also as to the adaptation of his own deeds to that nature of his. 10. And about the good affinity of Zartosht, even for abundance of good works, there is this, too, namely: 'So, for all those deeds which thou hast to accomplish, and which are also accomplished, there is reward for thee through their righteousness, O Zartosht!'

13. See Pahl. Yas. 49.9 d.

11. And about the advice to Zartosht there is this, too, namely: 'Thou hast to become reverent to them [14], so that mankind may become reverent to thee.' 12. About considering the time of the days and nights as all for good accumulation in good works there is this, too, that whoever is diligent and always doing good works, and that whoever shall perform as many good works as is possible for him, is given as much reward [15] as is his desire.

14. Ibid. 10 d.

15. Ibid. 11 d.

13. It is righteousness that is perfect excellence.

Fargard 21. Desire for a good ruler; where the best wealth, prayer, and sovereignty exist; favors from the sacred beings, memory and discrimination, attraction of spiritual mercy and leadership in heaven, good works and wealth, submission to the priesthood meritorious, creations for the benefit of the creatures, comfort for the spirit of the liturgy; (§10) the wicked deceiver, man prepared for future existence by fire, the supreme heaven for the righteous only, enmity of Akht the heretic, Kay and Karb excluded from virtue; praise of Vishtasp, Frashostar, Hvov, Jamasp, Maidok-mah, and Zartosht (44)

1. In the twenty-first fargard, Vohu-khshathrem [1], it is said by Ohrmazd thus: 'I produced, O Zartosht! the desire for a good ruler [2];' and this, too, is said, that, when there is a desire for a good ruler suitable for a share of the world, whoever is suitable for a share of the world [is a development of that character also, owing to the share which is given him, and by him who is himself also developing the character, by giving him a share] [3], giving the share is producing a helper (vijidar), production of a helper is a perfect action [4], and superiority of action is owing to thought and speech.

1. See Chap. 21.1 n; it is here written vohu-khshatar in Pahlavi, and is called the 22nd fargard by mistake.

2. See Pahl. Yas. 50.1 a.

3. The passage in brackets was at first omitted in the MS. by mistake, and subsequently interlined and written in the margin with a different ink.

4. See Pahl. Yas. 50.1 c.

2. About the place where the best wealth is the produce of water, earth, and plants; also its best supplication is lamentation for the religion. and the sovereignty is liberality. 3. About favors being begged from the sacred beings, even with words controverting the response of the sacred beings; the favors for the worthy are to be contended for worthily. 4. About the connection of the power of intelligent remembrance and wise discrimination, one with the other. 5. About the attraction of the mercy of the spirit and leadership [5], together, into the supreme heaven (Garothman), for observation regarding the good creatures.

5. Ibid. 4 a.

6. About the begging and teaching of that intelligence which is with the increase of good works; also the imperceptible acquirement [6] of wealth occurs thereby. 7. This, too, that whoever gives himself up, with humility and reverence, to him who is a high-priest of the true religion, is proficient (far'-zanaki-aito) in the religion [7]; and the benefit produced by him, for him who is good, is the liberality which is provided for the sacred beings [8]. 8. About Ohrmazd having created water, plants, animals [9], and the law of the primitive religion for the nourishment, arrangement, and succession of the creatures. 9. About the comfort of the spirit of the liturgy of

the religion when he who is a man of credible wisdom and superior disposition utters it [10].

6. Ibid. 5 a.

7. Ibid. 5 c.

8. See Pahl. Yas. 50.6 a.

9. Ibid. 7 a.

10. Ibid. 8 c; nevagtar is written by mistake for nevagtar, 'superior,' in the MS.

10. This, too, that the wicked one who does not believe the deception that he teaches to others, which is his through his own spiritual lord, yet, when he teaches multitudes (kabedan), is convinced by it, attains -- as the end of that teaching -- eminence (padgahih) for bare-faced deceit (barahnako fradipih), public falsehood, and disjointed belief.

11. And about mankind being bodily prepared also for the future existence by fire and melted ore [11]; in the worldly existence the acquitted and incriminated, as regards the law, have become thereby manifest [12], and, in the future existence, the torment of the wicked and the gratification of the righteous [13]. 12. About Vohuman and Ardwahisht being invoked [14] for assistance also in danger from the wicked, and about appropriating the best existence through righteousness alone. 13. And this, too, that a happy coming of men to the supreme heaven exists for the righteous, but no [15] coming of any one from the wicked.

11. Ibid. 9 b and Chap. 32.25

12. Ibid. 9 a.

13. Ibid. 9 c.

14. Ibid. 10 c.

15. Assuming that rai stands for la.

14. About the enmity of the Kay [16] sodomite (vaepo) [17] Akht, the heretic of the dark existence [18], to Zartosht; and the causing of disturbance (siklinidano), by him and the wicked of similar kinds to him, among those who follow Zartosht is extreme, and the primeval hellish existence is for them [19]. 15. About the closing of the abode of the Kay and Karb from virtuousness [20]; and this, too, that they do not develop the worldly existences, nor attend to the spirit, but they contract the world and dissipate the spirit [21].

16. See Bk. 8, Chap. 35.13 n.

17. See Pahl. Yas. 50.12 a.

18. Akhtyo duzhdau temanguhau of Yt5.82; the wizard Akht of the tale of Yavisht-i Friyan.

19. See Pahl. Yas. 50.14 c.

20. Ibid. 14 a.

21. Ibid. 14 b.

16. About the worthiness of the sovereignty of Kay Vishtasp [22], on account of great ability and activity, apart even from superintending. 17. About the praise of Frashostar [23] for his having given Hvov [24] in marriage to Zartosht, the praise of Hvov for her complete reverence of Zartosht, and admonition to Zartosht as to making Hvov privileged for the post of house-mistress [25]. 18. About the praise of Jamasp [26] for begging fortune and for wisdom in appropriating the excellence of the primitive righteousness; also his affection for the sovereignty and for the recitation of revelation, in which there is assistance of Zartosht through command of Vohuman [27]. 19. About the praise of Maidok-mah [28] for his accepting and exercising -- and on account of his exercising -- the upholding and propagation of the religion; also the yelling, united assault, evil food, and other affliction owing to the wicked in the earlier half of the night, which is that which Zartosht had, for a like reason, to bear; and the reciting of the law of Ohrmazd [29], for the joy of the sacred beings, and his appropriation of the best existence.

22. Ibid. 16 a and Bk. 8, Chap. 11.1.

23. Ibid. 17 a and Bk. 8, Chap. 38.68.

24. Ibid. 17 b. Av. Hvovi of Yt13.139, Yt16.15; she was daughter of Frashostar and wife of Zartosht.

25. Ibid. 17 c.

26. Ibid. 18 a and Bk. 8, Chap. 38.68.

27. See Pahl. Yas. 50.18 b.

28. Ibid. 19 a and Chap. 24.1.

29. Ibid. 19 c.

20. About the abounding of Zartosht in complete mindfulness of the origin of learning, and its development by him [30]; both the object and the advantage of knowledge -- which is the reigning of Vohuman in the body -- being the means of developing the world in righteousness [31]. 21. About the perfection of the ceremonial [32] and obeisance of Zartosht, and the superiority [33] of his recompense [34]; also advice to him as to worshipping Ohrmazd preeminently, and the primeval angels by their own names [35] according to their greatness.

30. Ibid. 21 a.

31. Ibid. 21 b.

32. Ibid. 22 a.

33. Assuming that avartih stands for avartarih.

34. See Pahl. Yas. 50.22 b.

35. Ibid. 22 c.

22. It is the excellence of righteousness that is perfect.

Fargard 22. Perfection of prayers, glory of the Spitamas, praise of Pouruchast and Hutos, characteristics of the preparers and disturbers of the end, the apostle and follower of the demons is to be smitten by the righteous ruler (45)
1. The twenty-second fargard, Vahistoishti [1] is about the perfection of the prayers [2] of the good religion, and information thereon.

1. See Chap. 22.1 n.

2. See Pahl. Yas. 52.1 a.

2. About the glory of a family of some houses that has come to the Spitamas [3], even before the coming of Zartosht; the knowledge and habit of organization and priestly authority of those arising from that family; the existence therein of houses, villages, communities, and districts; its attracting and exalting mankind, from vice to virtue, by propriety of words and actions; and it convinces those of the world even till the arrival of the good religion. 3. And this, too, that the existence of Kay Vishtasp -- that desire of Zartosht [4] -- and of Frashostar of the Hvovas [5], is owing to it.

3. The family from which Zartosht, Maidok-mah, and Pouruchast were descended. Its name originated with Spitama, an ancestor of Zartosht nine generations back. Compare Chap. 39.23.

4. Perhaps we ought to read 'the Spitama Zartosht,' substituting Spitamak for kamak, 'desire,' which latter word is written on a patch by the repairer of the MS. who must have found the original word defective. See Pahl. Yas. 52.2 c.

5. See Chap. 21.24.

4. About the praise of Pouruchast [6], daughter of Zartosht, for loving the good religion with wisdom and acting by the advice of the religion, having given herself contentedly in womanly service (zanoih) to Zartosht [7]; her complete accomplishment of duty and reverence for bin,, and, after Zartosht, her also performing womanly service (zanih) and reverence for Jamasp [8]; likewise her great reward from Ohrmazd for religiousness and self-devotion (khveshih) to the

sacred beings. 5. About the praise of Hutos [9] for the arising of the progress of the Mazda-worshipping religion through her, by the growth of righteousness and smiting of the primeval fiend; also the good works and advantage which have arisen in the world from her great possessions, and her equal praise and grand position here and in yonder world.

6. See Pahl. Yas. 52.3 a. Av. Pourukista who became the wife of Jamasp, prime minister of king Vishtasp.

7. Ibid. 4 a. It seems unlikely that zanoih means 'marriage' here (the term being applied to her relation both to Zartosht and Jamasp), unless we were to suppose that she married Jamasp after her father's death, which the phrase akhar min Zartosht, 'after Zartosht,' might possibly imply. And if zanoih means merely 'womanly service' here, its Zvarish equivalent nesmanih, applied to the seven sisters of Arda Viraf in AV.2.10 may also not imply marriage, which is a view already suggested in S.B.E., vol. xviii, p.398 n.

8. See Pahl. Yas. 52.4 b.

9. Ibid. 5 a. Av. Hutaosa, the wife of king Vishtasp, see Yt9.26, Yt15.35.

6. About the characteristics of those who are preparing the end of time and arranging its period there is this, too, namely: They are a manifestation of those, O Spitaman Zartosht! who shall cause this renovation in the existences; they are observant, little afflictive in tormenting, and fully mindful, so that, when milk reaches them, they thoroughly digest it; they have no fear and accouterments (afzar), nor yet do they mention false and irreverent (anasto) statements concerning those who are righteous through imploring righteousness.' 7. About the characteristics of those disturbing the end of time and opposing its period there is this, too, namely: 'They are a manifestation of those, O Spitaman Zartosht! who are destroying the existences [10]; they are swiftly remedied, that is, they become very quickly devoured (khaido) and are in the torment of the vicious and grievous abode; they are not fully mindful, so that it is not possible for them to digest milk, their fear is inevitable (achar), and they mention even false and irreverent statements concerning those who are righteous through imploring righteousness.

10. See Pahl. Yas. 52.6 e.

8. About the craving for the fiend, the assistance of the fiend, and the gratification of the fiend by him who is an apostle of the demons, and his rendering the creatures of Ohrmazd helpless [11] even through the want of progress (anasachishno) which they lament; also the confusion owing to his speaking deceitfully in the world, and the connection with him of an awful and swift death [12], and the most grievous and hellish punishment. 9. About that wicked follower and assistant of theirs in defeating righteousness, and also in destroying the greater religiousness (freh-denoih) of the world and making the soul wicked in the end.

11. Or it may be 'maintaining the affliction of the creatures,' if we read azardarih instead of akargarih.

12. See Pahl. Yas. 52.8 d.

10. About the occurrence of the dissipation of the glory of him who is a well-ruling man, and the pacification (asudano) of the creatures of the world by the sacred beings, it says this, too, namely: 'The persuader to evil [13] and the organizer of distress (veshishno) -- where they shall make pain and distress current in the world -- are the weakener (nerefsinidar) and corrupter (alayidar) for the righteous ; it is the ruler that is righteous who smites them and opposes them -- that is, restrains them from sin -- and causes hatred for them through his will [14]; that, O Ohrmazd! is this dominion of thine by which you give benefits (vehigano) to him who is justly living and poor [15].'

13. Ibid. 9 a. B has avehih verenakinidar, but avehih, 'want of goodness,' ought to be dushih, 'evil,' which it resembles even more in appearance than in meaning, in Pahlavi letters.

14. See Pahl. Yas. 52.9 c.

15. Ibid. 9 d. Compare Chap. 47.17.

11. It is perfect excellence that is righteousness.

Fargard 23. Benefits of the Airman supplication (46)

1. The twenty-third fargard, Airyaman [1], is the Airyaman supplication [2]:-'That is the greatest, I tell thee, O Spitaman! of the pure sayings of every kind, in so much Avesta lore, this is the best, because it is given forth by him who is a very eminent producer (madam-kartar) of sayings of every kind. 2. Which Airyaman supplication they should recite who are beneficial [3], and the benefiter [3], through the recital of it aloud, O Spitaman! becomes predominant. 3. The evil spirit who is heretical (dushdeno), O Zartosht! with his own creatures, O Spitaman! becomes buried in the earth; the evil spirit is among those buried in the earth -- who are the demons -- where their bodily form (kalpudo) is completely shattered. 4. And up the dead are arrayed by it; through its assistance they give life back unto the body, and the embodied life they then possess is such that they do not die.'

1. See Chap. 23.1 n; it is here written Airemano in Pahlavi.

2. See Pahl. Yas. 53.1 and Bk. 8, Chap. 44.81.

3. Pahl. sud-homond = Av. saoshyas [Soshyant], referring to the future restorer of religion to the world, just before the renovation of the universe.

5. It is perfect is the excellence of righteousness; it is perfect excellence that is righteousness.

(End of the account of the Warsht-mansr Nask)

Bag Nask
Fargard 1. The Ahunwar produced before the creation; its divisions, goodness, and use; benefit of its proper recital and sin or imperfect recital; (§12) it was the first creature and teaches submission to the king, the reward of Vohuman, dominion given to Ohrmazd, assistance to the poor, entrance of the destroyer; use of this saying by the degrees, classes, and chieftainships; the summing up of liberality (47)
1. Propitiation for the creator Ohrmazd and all angels.

2. The first of the twenty-two fargards of the Bag [1] is the Ahunwar [2] of the Bagan [3], about the production by Ohrmazd, before every creation apart from the archangel [4], and on the solicitation of the archangel, of the form of words (rastako milaya) which is the innermost and most comprehensive encompassment (parvand) and best-congregated embodiment (veh-ramaktum kerpo) of the intelligent omniscience of the religion [5].

1. The third of the Nasks and fourth of the Gathic division (see Bk. 8, Chap. 1.9, 12). It is an analytical commentary upon the Gathas and the texts associated with them in the two preceding Nasks, devoting a separate fargard to each ha, and selecting very short phrases, or portions (Av. bagha), for explanation and comment; so short that it is usually difficult to identify them in their Pahlavi disguise. The first three fargards are still extant in Yas. 19-21, and a translation of their Pahlavi versions will be found in the Nask Fragments at the end of this volume; but whether the Pahlavi versions, consulted by the writer of the Denkard, were identical with those in the present Yasna is uncertain.

2. The name of the Yatha-ahu-vairyo formula (see Bk. 8, Chap. 1.7). This fargard is still extant in Yas. 19.

3. That is, 'of the apportionments,' or 'of those analyzed.'

4. Possibly the archangel Vohuman, the first of the creatures, may he meant; although the Bundahishn places his creation after the recitation of the Ahunwar (see Bd. 1.21-23). That it was recited before the other creations is clearly stated in Pahl. Yas. 19.2-5, 17-20.

5. See Pahl. Yas. 19.24-27.

3. The divisions of this germ of germs, and the origin of the other primitive sayings of the good religion, are the divisibility of the portions (bako) of the Ahunwar. 4. The Ahu of the Ahu-vairyo of the Ahunwar is the first creature [6] which, as regards the first, is specially that creature which is really derived from the creator Ohrmazd, and its adaptation is owing to mankind. 5. The thought (mit) [7] that exists with the first is with the word that is Vairyo, his 'will,' which is in the second created existence (damih), which, as regards the first, is specially the primitive secondary state (dadigarih) of those who are specially characterized by it, who exist as it were with that character, and have become, in that way, in association with the second creature. 6. The conjunction of the first creature -- whose origin (yehevunishno), which is the liturgy, is a existence whose origin had occurred-is the source for the saying; and the distribution of the portions thereof is the whole saying of a liturgical kind; also its name is Yatha-ahu-vairyo, the spirit through which it is set going is the lore of the religion, needful among the creatures, the

creations arose through wisdom for that purpose, and they, too, were produced on the solicitation of the archangel [8]; besides this, that archangels are wise in speaking, and through wisdom are they archangels.

6. Ibid. 29.

7. Ibid. Paz. mit = Av. maiti = manas.

8. See Pahl. Yas. 19.20.

7. And this, too, about the same words, that the statement is the best-worded which is spoken, or to be spoken [9]; and the obscurity is not about the sound of the word-elements, but about the manifold nature of the actual meaning (kabedih-i sang-icho), which is the character of the statement, in the words of the epitome. 8. This, too, that mankind guard the soul from hell by learning, reciting, and practicing it, and the body from death [10] by likewise perpetually persevering therein.

9. Ibid. 24.

10. Ibid. 25, 26.

9. This, too, that, as to the first apportionment of the Ahunwar, whose name is the Bagan Ahunwar, when, thoroughly accomplishing it (avavidar) unanxiously (asudakiha), one chants it in a ceremonial, the good work is as when one chants a hundred authorities (radih) of the Gathas, thoroughly accomplishing them unanxiously [11]; and when, accomplishing it (vidar) anxiously, one chants it, such a ceremonial amounts to as much as ten with any other authority [12]. 10. This, too, that, through the same apportionment, while one solemnizes the summing up of the first completion [13], which is the Stud-yasn, as it becomes the rite of one newly initiated (navak-napar) [14], on that day they make the soul of the solemnizer pass three times into the supreme heaven [15].

11. Ibid. 6, 7. The MS. has drk instead of drz '100' by mistake.

12. Ibid. 8. The MS. has 'unanxiously' by mistake.

13. Possibly Yas. 59.32-34.

14. Commonly called Nonabar (see Sls. 10.2, 13.2; Dd. 79.4, 11, 12).

15. See Pahl. Yas. 19.9-11.

11. About the grievous sinfulness of imperfectly accomplishing (avidar) the Bagan Ahunwar [16].

16. Ibid. 12-15.

12. This, too, that it is made by him in subjection to Ohrmazd, as the first creature made, who gives the body in service to him who is the ruler, and in discipleship to him who is the high-priest of the religion [17]; for this reason, because they are suitable for lordship and mastership in the worldly existence. 13. He who is the highest lord and master is the creator Ohrmazd, and, owing to the same reason, when it made their subjection that to the creator Ohrmazd, he has made it as the first creature made.

17. Ibid. 28, 29.

14. This, too, that it is taught by it to keep the body in the service of the king of kings [18], whose origin Ohrmazd keeps in his possession; for this reason, because, when his origin is kept in the possession of Ohrmazd, Ohrmazd is over his own if a good ruler is made; him who is thus prepared, when also the worldly existence is necessary for Ohrmazd, he maintains as ruler when the creation is instructed.

18. Ibid. 30.

15. This, too, that the reward of Vohuman is appropriated (khvesinido) by him who indicates anything which is virtuous, who also utters virtuous recitation, and who likewise teaches perfect abstinence from sin to mankind [19]. 16. For this reason, because the indication of anything virtuous, the utterance of recitation wisely, and abstinence from sin are, as it were, a lodgment materially in good people owing spiritually to the archangels, Vohuman being more particularly the instigator therein; and, owing to the same reason, he in whom there is a like proficiency is of like good works with Vohuman, and adapted to the good works arises the like reward.

19. Ibid. 31, 32.

17. This, too, that the dominion is given to Ohrmazd by him who may perform those works, manifest from the phrase Tad Mazda tava khshathrem, &c. and its meaning, which is this: 'That, O Ohrmazd! is this dominion of thine, by which benefits (vehagano) are given to him who is justly living and poor [20].' 18. Which is a deliverance this reason, because Ohrmazd created no dominion for the more particular preservation of the poor and the creatures of the worldly existence from the destroyer; but, for the purpose of control over the dominion of him whose strength of rule is the cause of preservation for the poor -- which is continually the wish of Ohrmazd -- the dominion is given to Ohrmazd.

20. See Pahl. Yas. 19.35, Yas. 53.9 d, and Chap. 45.10.

19. And this, too, that, through preservation from the adversary, he has assisted his poor who have preserved friendship for the Spitaman [21]; the adversity of the creatures is the advancement of religion, by supporting the religion; and a friend of the Spitaman becomes an assistant of the supporters of religion. 20. About the entrance (den yatundakih) of the destroyer of the creatures from without [22], and the helplessness of the beneficent spirit thereto.

21. Ibid. 36.

22. Ibid. 39.

21. About the girding on of this saying of the religion of Ohrmazd by the three degrees (padman), which are good thoughts, good words, and good deeds; by the four classes, which are priesthood, warriorship, husbandry, and artisanship; and by the five chieftainships, which are house-rule, village-rule, tribe-rule, province-rule, and the supreme Zartoshtship [[Zarathushtrotema]]; and the one summing up (hangerdikih) which is the liberality of the good ruler [23].

23. Pahl. Yas. 19.44-55.

22. Righteousness is perfect excellence.

Fargard 2. Excellence is producing suitably, reward of good works (48).
1. The second fargard is the Ashem [1] of the Bagan [2]; it is by that perfect excellence is produced for everyone who produces for anyone else that which is suitable for him [3]; for this reason, because, for the sake of perfect production, there is much unprofitable production, but profitable production is suitably producing. 2. This, too, that the reward of every good work is given by it to mankind, which keeps mankind in diligence when it instructs [4]; because, as the business of all good works is that which instructs and keeps mankind in diligence. the reward of good works which mankind can appropriate by diligence is appropriated by it. 3. And this, too, that advancement is given by it to every good work [5].

1. See Chap. 3.1 n; it is here expressed by its Pahl. equivalent aharayih. This fargard is still extant in Yas. 20.

2. see Chap. 47.2

3. See Pahl. Yas. 20.1.

4. Ibid. 2.

5. See Pahl. Yas. 20.3.

4. He who is understanding good works, and yet a suppliant, has thereby made the learned foolish (azan akhanidinido); whoever possesses authority through virtuousness [6] is more particularly for rewarding the doers of good works; whoever, too, can make true decision [7] and adjudication is more particularly for causing the bridge judgment of a criminal, and for thrusting him aside owing to the exhaustion of his good works; and whoever, too, can exercise mediation and wisdom is more particularly for the good government of the world.

6. Ibid. 4.

7. Ibid. 5.

5. Of righteousness the excellence is perfect.

Fargard 3. Worship of Ohrmazd and the archangels, particulars regarding worship (49)
1. The third fargard is the Yenhe-hatam [1]: there is here taught by it the worship of Ohrmazd, which is the law of Ohrmazd, that is, its law is virtuous [2]. 2. This, too, that the worship of Ohrmazd is occasioned by it, which is the asking for life for beings by mankind [2]. 3. And this, too, that the ritual of the males and females of the righteous occurs through it, which is the obeisance for the archangels [3]. 4. And the atonement for crimes (vajagano), because it is a gratification, is all for Ohrmazd personally therefrom; and in connection therewith it amounts to a gratification for Ohrmazd.

1. See Chap. 4.1 n; it is here written Yanhe-hatam in Pahlavi. This fargard is still extant in Yas. 21.

2. See Pahl. Yas. 21.1.

3. Ibid. 2, 3.

5. Here one mentions three particulars [4] which are in one's worship of Ohrmazd of every description. 6. One is when the design (dado) of the person is virtuous, because it is restrained by some virtuousness of thought; this is that which amounts to worship and obeisance for Ohrmazd personally. 7. One is when it teaches an asking for life for mankind, and its ordinance is the protection, nourishment, and other assistance and gratification of mankind; a friend of the primitive worldly creation of mankind produced it, and it comes into connection with the bridge judgment of mankind, for the worship and gratification of Ohrmazd. 8. And one is when one would celebrate the obeisance for the archangels, which is for the sake of strengthening the archangels, each separately, in their control of the business of preparing and managing the world; because it is declared by revelation that to worship is this, that the ceremonial may reach this bridge [5] in company with one (padvand), for the worship and gratification of Ohrmazd; the archangel who is to be strengthened by the ceremonial is one, and mankind are developed by the strength of the archangel.

4. See Pahl. Yas. 21.3.

5. The Chinwad bridge (see Chap. 20.3).

9. Of righteousness perfect is the excellence.

Fargard 4. Praise of Zartosht, giving joy to Ohrmazd, good work of reverence, wisdom of Vohuman, benefit of cattle and the worthy, prosperity of the worthy, (§10) reverence of the good, supplicants should be contented, the way to heaven, reverence, acquaintance with religion, teaching righteousness, seeing the throne of Ohrmazd, welcoming him, recommending to rulers for benefit, the way of prosperity; (§20) a suitable sovereign solicited, the praiser, religion made progressive, zealousness for good works, the man praised above others, assister of the ignorant,

wisdom for Ohrmazd; the past, present, and future periods (50).
1. Propitiation for the creator Ohrmazd, and a scornful dole for the evil spirit.

2. The fourth fargard is the Yanim-mano [1] of the Bag, about the praise of Zartosht, that is, his jurisdiction, invocation of blessing (yano) [2] and speaking in reply were such as are declared by the sacred text. 3. This, too, that that jurisdiction of his arose before the blessing, that is, this one decision is made by him about his own, that his own person is first made deserving by him through virtue, and then virtue is prayed for by him [3].

1. See Chap. 5.1 n.

2. See Pahl. Yas. 28.0.

3. Ibid. 1 a.

4. This, too, that he has attributed the source and result to Ohrmazd, who gives joy to Ohrmazd; for the source and result of various advantages and various joys are desirable for joy itself, as joy is the acme (roeshman) of every happiness of him whose joy has made an offering (austofrido) to Ohrmazd, because his decision is this, that by him whose joy arises from that thing which is the will of Ohrmazd, its source and result are attributed to Ohrmazd. 5. This, too, that the good work, which is a gratification by lawful gratifiers [4], becomes appropriated by him who shall perform that which is truly reverent; even for this reason, because he who is a lawful gratifier of others, through true reverence, has intended to gratify through the practice of his reverence, and, when thus the gratifier of those persons, the good work of gratification by lawful gratifiers becomes appropriated. 6. This, too, that the wisdom of Vohuman [5] is advanced by him who utters a discourse through Vohuman; for this reason, because the wisdom of Vohuman and its advancement are mostly through discourse. 7. This, too, that the plentifulness and satisfaction of cattle [5] are taught by him who properly maintains the cattle which are in his possession; even for this reason, owing to the multitudes thus belonging to him who properly maintains the cattle which are in his possession, he gains his profit and measure therefrom, and others, who see that gain, are instructed, even as much as he, about the proper maintenance of cattle for their own profit and pleasure.

4. Ibid. 2 c.

5. See Pahl. Yas. 28.1 c, where Pt4 and Mf4 have Vohuman instead of valman.

8. This, too, that benefit [6] being given for the benefit of the worthy man is taught by him who keeps the benefit that is his as the property of the sacred beings; even for this reason, because he gives the benefit that is his unto the worthy man for the purpose of keeping it for the advantage of the sacred beings, and others are instructed about it. 9. This, too, that prosperity [7] being given, in both existences [6], to him who is generous and worthy is taught by him who gives benefit to a worthy man possessing body and life; even for this reason, because a worldly existence and a spiritual one are both his, also his worldly existence is in this existence, and the spiritual one in that existence wherefrom satisfaction for the giving of benefit arrives. 10. This, too, that by him who shall cause reverence [8] of the good, even this is taught, that the sacred

beings gratify him who is practicing their will; even for this reason, because good for him, by whom the reverence is practiced, becomes the reply of satisfaction, and the throne of the sacred beings is certain.

6. Ibid. 2 b.

7. Ibid. 2 c.

8. Ibid. 4 b.

11. This, too, that he who was at first has taught even this to mankind, that supplicants [9] for the favor of the sacred beings gratify the sacred beings by being contented (padvaz); even for this reason, because the welcome of a sacred being, supplied by command from the religion, is a virtuousness in the world distinct from that, and the production of a course of generosity, from the sacred beings to mankind, arises really through the contentment of the favored; and mankind thereby become freer from doubt, and believe more in the sacred beings.

9. See Pahl. Yas. 28.4 c.

12. This, too, that his soul is delivered, or will be delivered, into the supreme heaven [10], who has given something to him who praises the sacred beings and the good ; even for this reason, because even through liberality as to wealth, and the production of a way to the supreme heaven, it is manifest that anything given to the praisers of the sacred beings and the good is a greater liberality. 13. This, too, that the reverence [11] of those needing reverence is occasioned by him who teaches the sacred word (vachako) to the good; even for this reason, because he who is a good teacher of revelation (deno) can bring if into use for the reverence, advantage, and joy of the sacred beings and the good.

10. Ibid. 4 a.

11. Ibid. 4 b.

14. This, too, that acquaintance with the religion of Ohrmazd [11] is disposed to his own by him who loves Vohuman [11] even for this reason, because true knowledge arises from the discrimination of pure wisdom, and the pure attainment of the most discriminative spiritual lord (ahvo) to the mind, through the purity that constitutes the way within the mind of a spiritual lord, the purity which becomes that way through the lodgment of Vohuman there. 15. This, too, that righteousness is taught [12] by him who keeps his mind connected with righteousness; even for this reason, because his mind attains to an effort for authority, and, ridden by the effort, attains to its acquisition. 16. This, too, that by him who gives commands about the progress of the concerns of Ohrmazd, this is also taught to mankind, namely, when one sees the throne of Ohrmazd [13]; even for this reason, because it is possible to see that throne through the complete progress of the will of Ohrmazd in the world; and whoever gives commands about the progress of the concerns of Ohrmazd, the will of Ohrmazd is necessary in him, the progressive share of those concerns for the people of the world being shown, which is seen even through that foundation of completeness that becomes the throne of Ohrmazd for mankind.

11. Ibid. 4 b.

12. See Pahl. Yas. 28.4 c.

13. Ibid. 5 b.

17. This, too, that by him who welcomes Ohrmazd in himself [14], matters only known by even a high-priest are then taught to mankind; even for this reason, because instruction and knowledge are mostly those through a high-priest, and by him who welcomes Ohrmazd in himself, a spiritual lord is then prayed for, who becomes glorious and praised for that which is to be taught, and mankind are taught by him. 18. This, too, that by any one good, who is a servant and pleaser of a good ruler, a good person may be brought forward, to him. who is the ruler, for benefit [15]; even for this reason, because a good man associates other good people with him in the benefit that happens to him, and his character, temper, and disposition are thus due to that; but when bringing himself forward to rulers, through reverence and gratification of the rulers, other good people may also be brought forward by him for that benefit. 19. This, too, that by him who shall virtuously make an accumulation, the way of prosperity [16] from the sacred beings is disclosed to his own; even for this reason, because virtuous accumulation is provided through unnumbered (apenavado) grants of a decider, and, when it is so, he becomes the treasurer of the sacred beings.

14. Ibid. 6 a.

15. See Pahl. Yas. 28.6 b.

16. Ibid. 7 a.

20. This, too, that by him who produces advantage for the archangels, the gift of him who is suitable for the sovereignty [17] of the immature (kham) world is solicited; even for this reason, because the advantage which is produced for the archangels being for the sake of his own, the advantage of the immature creation solicited -- the supreme advantage of the primitive good creations -- becomes a virtuous ruler. 21. This, too, that by him who is a praiser of an archangel, the good religion is praised; even for this reason, because the good religion is praise of the archangels, and the praise of the archangels is the good religion. 22. This, too, that the religion of the sacred beings is made progressive [17] by him who shall make an offering (austofrido) to the sacred beings; even for this reason, because making an offering to the sacred beings strengthens the up-holders of religion, and the progress of religion occurs through upholders of religion.

17. Ibid. 7 c.

23. This, too, that by him who shall make mankind quite zealous (garemoko) for doing good works, the reward of the good works is also made liberal for mankind; even for this reason, because the producer of the origin is also the producer of the result. 24. This, too, that above the multitude is the praise of the man who is assisting those of virtuous will, who is also the nourishment of the creatures through virtuousness, and whose accumulation is also owing to virtuousness; even for this reason, because whoever is assisting those of virtuous will is an

increaser of virtuousness in the world, whoever is the nourishment of the creatures through virtuousness is a producer of the paternity of creatures, and he whose accumulation is owing to virtuousness becomes an improver of the world. 25. This, too, that by him who assists him who is ignorant (khasht), is given and taught to supplicants that which is suitable for them. 26. To assist him who is ignorant is this, such as forming the province, district, domain, and family; maintaining the abode and house of a follower of Vishtasp (Vishtaspano), the fortress and stronghold, and the homestead (khan) of the agricultural peasant; repairing a rugged road; building bridges over rivers; managing a river, aqueduct, or brook; populating desolate places; and doing other things, owing to which any retention (girift-ae) of the comfort and advantage of mankind in the world occurs. 27. And by him who shall do these things, the assistance even of him who is born afterwards, the making of that which is a very advantageous thing suitable for mankind, and also the doing of this for others, are taught.

28. This, too, that it is revealed (chashto) of the spiritual existence that that which is wisdom is for Ohrmazd, for him who is wisdom -- that is, it teaches that acquired wisdom is for him whose innate wisdom is good -- even for this reason, because the spirit, this that has come into his possession, which is acquired wisdom, is given by it to the progeny of Ohrmazd, which is innate wisdom, to increase it; and Ohrmazd is gratified thereby.

29. Of a summary about the continuance that was, the progress of the material existence, and the continuance that will be [18], there is also this: about the continuance that was, which is the beginning, there are the essential thought and beneficent production of the good and evil material existence of its good goodness, and that of its evil vileness; about the progress of the material existence, which is intermediate, there are the dutiful doing of good works, righteousness, and having reward, the committal of crime, wickedness, and having the bridge penalty; and about the continuance that will be, which is the last, there are the government, with wisdom, of that supremely good one who is the origin of all the multitudinous creatures (vasikan), the triumph of goodness over vileness, the admissibility of the good, the inadmissibility of the bad, and the purity of the restoration of the good creatures.

18. The three periods of the universe: the past eternity, the present existence, and the future eternity.

30. Of righteousness perfect is the excellence.

Fargard 5. Complaint of Goshorun, care of cattle, the cattle-master, keeping animals properly, admitting the male, not slaughtering the young, he whose power is most useful, power for worship, reward stimulates perseverance; (§10) a virtuous mouth, religious duty develops knowledge, teaching the good, obtaining a throne in heaven, preventing damage From want of resources, recommending the righteous to rulers, what is taught by true service for the king (51). 1. The fifth fargard, Khshmaibya [1], is about this, that complaint is made by Goshorun [2] that there did not exist anyone who properly keeps the cattle that are in his possession; even for this reason, because cattle are increased by such, and others, through design (ahang) and a desire for that increase, act by his example and keep cattle properly; but the complaint of Goshorun is that he does not exist. 2. This, too, that by him who gives orders about the advancement of the

concerns of the sacred beings, the care of cattle is produced, and his soul attains to the sacred beings; even for this reason, because the care of cattle is a principal thing in the advancement of the concerns of the sacred beings, and also for the preservation of the soul. 3. This, too, that by him who keeps cattle with a controller (dastobar) who is a cattle-master [3], even a friend of him who is the creator of cattle is taught to the cattle -- the cattle-master and he who is wise in the nourishment, protection, and multiplication of cattle -- even for this reason, because when his cattle are kept with a controller who is a nourisher, protector, and multiplier of cattle, the friendship of a nourisher for the nourished, of a protector for the protected, and of a multiplier for the multipliable is also exhibited by him; and the design of the creator for the creation, through affection, is that of a nourisher for the nourished, of a protector for the protected, and of a multiplier for the multipliable.

1. See Chap. 6.1 n; it is here written khshmaibe in Pahlavi.

2. See Pahl. Yas. 29.1.

3. Ibid. 2 a.

4. This, too, that by him who maintains an animal with propriety, it is presented to the sacred beings; even for this reason, because when it is maintained by him with propriety, the will of the sacred beings drives him on, and when the will of the sacred beings drives him on, it is presented by him to the sacred beings. 5. This, too, that when one shall admit the male of animals at the proper time, the mastery (sardarinidano) of the animal is also taught by him; even for this reason, because the admission of the male of the animals is the essential business in the multiplication of cattle, and he who is a multiplier has also taught the mastery of the animals. 6. This, too, that by him who does not slaughter an animal until it attains to full growth, the formation of a store for cattle is also taught; even for this reason, because, from the increasing cattle produced, the profit of mankind arises, and on account of the liking of mankind for profit, they persevere more fully in cultivating cattle, and provide a store for them.

7. This, too, that it is he who is the more powerful of beings -- that is, strength is what is more in use by him [4] -- whose proceeding is for him who is his own, so that he supplies that which it is necessary to supply; even for this reason, because needful bountifulness to one's own needy ones arises through lawful thoughts, lawful thoughts are provided by expelling greed, lust, wrath, disgrace, envy, and other fiends from the body, and a man expelling a fiend from his body becomes of efficient strength. 8. This, too, that he is a very powerful person, for invocation [4], supplication: and attaining to good works, who possesses wealth for the high-priest of the priests, who shall also procure decisions and judgment always justly, and who likewise becomes humble and reverent to the good; even for this reason, because the wealth of multitudes of mankind is for maintaining the desires and pleasure of the body, for procuring decisions and judgment whereto their wishes tend, and for others becoming humble and reverent to them even when their design is vicious; but he who possesses wealth for invocation and connection with the wisdom of the religion, through the high-priest of the religion, and shall procure just decisions and judgment, and becomes humble and reverent to the good, is a putter away of that design and one who, through the putting away of that design, becomes a capable and very powerful person.

4. See Pahl. Yas. 29.3 c.

9. This, too, that everyone is made to persevere at his proper duty, as to any excellent thing, by him who holds the reward of the diligent, as the sacred beings are proceeding with a pure needy one; for this reason, because the toiling of the body of a person at his proper duty is induced by a desire of reward. 10. This, too, that by him whose mouth (yong) [5] and its appliances are for virtue, the possession of Vohuman is then explained, through this mode, because the maintenance of the mouth and its appliances as virtuous becomes so, when, through protection and assistance of the good, and defeat and smiting of the vile, the reformation of the world occurs; and this, too, is so, when there is an existence of preparation. of the friend of the good and the enemy of the vile, and of friendship of the good and enmity of the vile, through understanding good and evil; and the understanding of good and evil is through possession of Vohuman, and that possession of Vohuman becomes also an explainer of Vohuman.

5. See Pahl. Yas. 29.7 c.

11. This, too, that by him who gives commands about the progress of the concerns of the sacred beings, his own knowledge of every kind is also developed; even for this reason, because the command being necessary for the personal duty of the good, they also develop the knowledge of every kind for which that commanding of duty and its auspiciousness are suitable. 12. This, too, that by him who teaches the good, the good work is then appropriated which is also an assistance of Zartosht through speaking of the religion; even for this reason, because, on account of those of the religion of Zartosht who really constitute the renovation of the universe, the speaking connected with Zartosht -- through the teaching of the good and teachers not of the same religion -- and the assistance through speaking of the religion become the good work appropriated.

13. This, too, that by him who gives anything to that person who praises the sacred beings and the good, a throne is appropriated in yonder world [6] even on the mention of it. 14. This, too, that by him who is teaching that which is for the propitious, the damage that is owing to want of resources [7] in religion is shut out of the world; even for this reason, because, owing to that, he increases the resources of religion of every kind and the advantage therefrom, in the world. 15. This, too, that by him who is bringing him who is righteous forth to the rulers, for beneficence, the utmost assistance is then afforded; even for this reason, because an expectation of the utmost beneficence is further attached by him to the place of obtainment [8].

6. See Pahl. Yas. 29.8 c.

7. Ibid. 9 b.

8. See Pahl. Yas. 29.10 c.

16. This, too, that by him who gives himself in service unto him who is the supreme king of kings, the way of good thinking [9], of the assistance of pleasure, and of the production of sovereignty by Ohrmazd is disclosed to his own; even for this reason, because the original reason of virtue is the worthiness of mankind owing to the creator and their service unto the creator, and, therefore, as he who is a well-ruling monarch is a creator in the worldly existence, and a

recompensing (pado-dahak) leader of the creatures who steadfastly give themselves in service to him, it is then given by him to the creator also; and I teach, besides, that the origin of the virtue of worthiness, which is attached by the creator to his own, is the way that is stated above, and other virtue is also disclosed to his own thereby.

9. Ibid. 10 b; we should probably read hu-manishnih, 'pleasant dwelling,' instead of hu-minishnih.

17. Righteousness is excellence that is perfect.

Fargard 6. Enlarging the priestly assembly, glorification of Ohrmazd, worship of Vohuman, the ceremonial becomes greater through virtue, the extender of religion, discrimination as to duty, giving to the needy, granting the leadership; selecting the better of two ways; (§10) the discriminator of sagacity, thinking of eternity, preventing reverence of demons, practicing liberality, persistence in virtue and attachment to the sacred beings for sake of reward, advantage of the righteous (52).
1. The sixth fargard, Ad-ta-vakhshya [1], is this, that by him who is a wise upholder of the dignity of a priest's leadership, the priestly assembly [2] wanted for performing religious rites (deno) is enlarged; for this reason, because the nature of the person, whose resources are bounty for the needy, eagerly becomes a causer of exertion for the teaching (amuko) of accomplishments. 2. This, too, that by him whose habits are virtuous the glorification of Ohrmazd [3] is accomplished and taught; even on this account, for the sake of whatever advantage and pleasure are due to virtue, they, indeed, whose habits are virtuous, glorify him, moreover, who is the creator of those virtuous habits, who is Ohrmazd himself. 3. This, too, that by him who speaks virtuous words the performance even of the worship of Vohuman [3] is also taught; even on this account, because of the comeliness and desirableness of virtue, the good make it an example and speak virtuous words, and virtuous speaking is the worship of Vohuman. 4. This, too, that the ceremonial which he whose way is virtuous shall accomplish becomes greater [4] thereby; even for this reason, because the sacred beings come more particularly to the ceremonial of those of pure dispositions and virtuous ways, and accept it.

1. See Chap. 7.1 n; it is here written at-takhshe in Pahlavi.

2. See Pahl. Yas. 30.1 a.

3. Ibid. 1 b.

4. Ibid. 1 c.

5. This, too, that he who is a producer of benefit for promoters of good works becomes an extender [5] of the teaching of religion; even for this reason, because from producing benefit for promoters of good works arises an increase of good works, from an increase of good works arises further progress of the will of the sacred beings, from further progress of the will of the sacred beings arises more progress of the good religion, and from more progress of the good religion arises an extension of the teaching of the good religion in the world. 6. This, too, that by

him who possesses authority through virtue, discrimination [6] as to the regulation of duties is taught to mankind; even for this reason, because the possessor of authority through virtue is a man who becomes a decider and ruler, and mankind learn and practice to exercise the disposition, habits, and custom of rulers.

5. Ibid. 2 a.

6. See Pahl. Yas. 30.2 b.

7. This, too, that he who is a giver of the needful to his own needy ones has given himself to Zartosht; even for this reason, because the needful being given to one's own needy ones is the existence of true liberality, which is a compendium of the religion of Zartosht; by him who is thereby ennobled (vaspu-harakani-aito) the religion of Zartosht is then put on, and whoever has put on the religion of Zartosht [has given himself to Zartosht. 8. This, too, that by him who] [7] gives the leadership [to him who is suitable for the leadership] [7] even the wisdom of that man is increased; for this reason, because even the wisdom of the suitable, through which they accomplish that leadership, when the leadership comes to them, grows further with the glory of that duty.

7. The words in brackets are the translation of a passage that was inserted in the MS. at the time the folios were patched. The original copyist of the MS. has evidently omitted a passage, but whether the repairer has made the insertion merely by guessing from the context (which is quite possible), or by referring to some other MS., is uncertain.

9. This, too, that he who has to select the better of two ways, which are good and bad [8], is assisted to do so by the benefiters' ordeal of fire and ore; even for this reason, because that is discrimination by the eye of wisdom, which is the way of good intention, and the benefiters are decisive declarers of acquittal and incrimination through fire and metal, the two good discriminators; and when the business is of a different kind, even then both are associates in discriminating, and are powerful connections of one another. 10. This, too, that he who shall do that thing from which advantage of the sacred beings arise is empowered to discriminate truly that which is sagacious [9] in thought, word, and deed; even for this reason, because from doing anything for the advantage of the sacred beings arises the reign of the will of the sacred beings in the world, from the reign of the will of the sacred beings in the world arises the freedom from danger of the temporal existence of the world, and the freedom from danger of the temporal existence of the world contributes also to the power of him who is sagacious in discriminating truly as to thought, word, and deed.

8. See Pahl. Yas. 30.3 b.

9. See Pahl. Yas. 30.3 c.

11. This, too, that by him who thinks of the affairs of Ohrmazd the eternity (hamayikih) of Ohrmazd [10] and also the consideration of his own eternity by Ohrmazd are thought of; even on this account, because mankind mind and serve Ohrmazd for the sake of even the hope [10] of eternal benefit from him; and they who think of him, through the eternal benefit due to him, are

themselves increasing that benefit which is eternal, and it is thought eternal by him that thinks of that eternal thing his own eternity. 12. This, too, that he who restrains a person from reverence of the demons, has diverted him from making the world sickly; even for this reason, because whoever has restrained a person from reverence of the demons, has diverted a demon from making the world anarchical and from making the world sickly. 13. This, too, that by him who shall practice liberality benefit for the sun is caused, and by him who shall cause benefit for the sun benefit is caused also for the nature of the body of mankind; even for this reason, because it is declared that the sun has progressed through the radiance and glory of the liberal, and the nature of the body of mankind is preserved by the sun.

10. Ibid. 4 c.

14. This, too, that by him whose desire is for anything virtuous, and who possesses authority through virtue, mankind are controlled to persist (maninidano) in virtue for receiving a reward [11]; even for this reason, because he whose desire is virtuous seeks happiness for everyone -- a preeminent desire for the happiness of human existence being the desire of mankind for virtue -- and by him who requires that, and strives for it fully, so far as possible for him, anyone whatever is brought to persist in virtue and to constrain the spirit for reward; and by him who possesses authority through virtue the continuance of mankind in authority and their persistence and instruction in virtue are attached to good works and are brought to reward. 15. This, too, that by him who possesses happiness through appropriation of the sacred beings mankind are attached to the sacred beings for receiving a reward [12]; even for this reason, because, on account of the possession of happiness through appropriation of the sacred beings, he possesses it through the assistance and gratification of the good, and mankind shall therefore make him an example; it also becomes a good work for them, and they adhere to the sacred beings for receiving a reward.

11. See Pahl. Yas. 30.10 b.

12. Ibid. 10 c.

16. This, too, that by him who produces the benediction of him that is a conductor of investigation and a righteous judge, and who shall also occasion the reverence of the good, the teaching of the advantage of the righteous [13] is likewise performed; even for this reason, because the essentials (madigan) of the advantage of the world are two -- one owing to justice, and one owing to generosity -- and it is declared that the advantage of him who possesses the blessings of the judges is owing to the justice of the judges, and the advantage of him who is reverent to the good is owing to the generosity of the good in developing the world, and the righteous teach about it.

13. See Pahl. Yas. 30.11 c.

17. Righteousness is perfect excellence.

Fargard 7. The world freed from destruction, apostates forced to make the religion progressive, triumph of the priests, miraculousness of Ohrmazd, decision of acquittal or conviction, rite of

ordeal, appointing a priest, reciter of revelation; (§10) teaching employers their responsibility, thinking of religion, teaching the nature of the sacred beings, giving a sheep to the diligent and moderate, development of the world and sheep, inward prayer, keeping animals and men as property, giving predominance to those of Gayomard's nature, telling rulers the truth; (§20) keeping sovereignty within Ohrmazd's will, illustrating the information due to religion, the virtuous course of the liturgy, he whose Vohuman is Ohrmazd's progeny, the good creation is Ohrmazd's, a ruler as to actions, giving Spandarmad to Ohrmazd, wisdom that arises through care of cattle, admitting the male; (§30) the way to heaven, assistance to the renovation, a heart and mind for not being misled, he who sees his sin mingled with good works, giving a loan, non-injury of the innocent, he who makes Ohrmazd ruler in himself, a decider informs others, a proper nurturer is an indicator for others, the demeanor for virtuous statements; (§40) indicating the acquitted and convicted, immortal and complete progress, making the soul immortal, persisting in good works, maintaining predominance as high-priest, growth and increase owing to Vohuman, welcoming Ohrmazd in oneself, evidence of the well-informed (53).
1. The seventh fargard, Ta-ve-urvata [1], is that by him who possesses advantage through virtue, the world of righteousness is freed from [2] destruction [3]; even for this reason, because the possession of advantage through virtue arises through the non-participation of the demons and the vile therein, and the participation of the sacred beings and the good; and, when one shall act so, the advantage of spiritual origin becomes more powerful through guarding the advantage from the destroyers. 2. This, too, that, by him who welcomes Ohrmazd in his person, apostates are likewise forced to make the religion of Ohrmazd progressive [4]; even for this reason, because owing to [5] the apostasy of apostates being a religion produced by Ahriman, they are only able to make the religion progressive through the appellation of Ohrmazd; apostasy and priesthood, and the apostates and priests, are fraternal opponents, and whenever the priesthood and multitudes of the priesthood are triumphant, multitudes of the apostates of apostasy perish (aoshend), and when the multitudes of the apostates of apostasy are bold, the priests of the priesthood are weak; and the priests are superior in power and success when their priesthood is properly limited, and their properly limited priesthood, too -- which can arise through mankind -- consists in the welcome precedence of Ohrmazd.

1. See Chap. 8.1 n.

2. Assuming that mun, 'which,' stands for min.

3. See Pahl. Yas. 31.1 b.

4. See Pahl. Yas. 31.1 c.

5. Assuming that la, 'not,' stands for rai.

3. About the completeness (sporikih) of the priesthood in that quality now, when the priests of the multitude are the habitation (mehono) of Ohrmazd, and the power of the priests of the priesthood has increased, the valor of the apostates of apostasy is smitten, and the apostates are defeated by the abundant splendor of the priests, also their power as regards making the religion of Ahriman progressive through the appellation of Ohrmazd is fettered, and they keep apostasy concealed [6].

6. The passage in the Pahlavi commentary on this Nask, which is here described, must evidently have been written shortly after some great triumph of the priesthood over some heresy, probably either that of Mani, or that of Mazdak.

4. And then also they, with the appellation of priests, truly speak and teach the religion of Ohrmazd, and make it progressive, just as it is solemnized and made easy by them, even though the will of the sacred beings be unheard and undesired through apostasy.

5. This, too, that he proclaims the miraculousness of Ohrmazd [7], who shall appoint for ordeal that which is certainly a doubt; even for this reason, because, through accomplishing an ordeal, that which is doubtful is forcibly rendered visible (venavdahaki-aito) to the eyes, as certain clearness, through the power of the spirit, which is itself a miracle of Ohrmazd. 6. This, too, that by him who shall make a public decision thereon, as to the acquitted and convicted [8], gratification is afforded to him whose maintenance of the dispute [8] is righteous; even for this reason, because the needful is delivered by him to its own requirer who thereby becomes even renowned. 7. This, too, that even the rite of ordeal [is produced] [9] by him [who is an advantage to the righteous; for this reason, because the rite of ordeal is for the advancement of the ordeal, and the religious ordeal] proceeds through sovereignty; these righteous are those of the good religion, and their advantage is that belonging to the multitude, which is the sovereignty now, and everyone who is given for that advantage, to the righteous of those of the good religion, becomes the performer of any rite of ordeal really produced, because the origin of that giving of advantage is even the rite of ordeal. 8. This, too, that by him who gives a priest and righteous man for propagating the religion, the rite of ordeal is also proclaimed; even for this reason, because the teacher and one rightly merciful (hu-amur'zidar) give [10] the sacred text by which even the rite of ordeal is declared.

7. See Pahl. Yas. 31.2 b.

8. Ibid. 3 a.

9. Ibid. 3 b. The words in brackets translate a passage inserted in the MS. at the time the folios were patched, like that in Chap. 52.7, 8.

10. Assuming that yehevund, 'they are,' stands for yehabund.

9. This, too, that he who recites the revelation of Ohrmazd, and who shall do it with exceeding goodness, becomes an increaser of wisdom; even for this reason, because the wisdom of a man increases in these two ways, either he speaks and teaches himself, or he exemplifies the excellence of a portion to the wise who become speakers and teachers of wisdom. 10. This, too, that his homage is for Ohrmazd, who thoroughly teaches a righteous employer of animals and human beings (kira vavir) that he considers him as their controller (dastobar); because, since the productiveness of the completion of the creatures is produced through the nourishment of the creatures by Ohrmazd through his fulfilling his own productiveness, that righteous employer in the world is intend for the nourishment of his creatures, owing to that outward subjection and propitiation of theirs, and the righteous employer is connected with their subjection and

propitiation for the creator.

11. This, too, that by him who gives thought to the religion of Zartosht, the soul is given to Zartosht; even for this reason, because with a man's having given thought to the religion of Zartosht is connected the receiving of his soul by Zartosht for preservation from hell. 12. This, too, that by him who teaches the nature of the sacred beings to mankind, consultation with Ohrmazd is also further taught; even for this reason, because the nature of the sacred beings is consulting a spiritual lord, and becomes also the consulting of Ohrmazd.

13. This, too, that by him who keeps the produce of sheep as the property of Ohrmazd, a sheep is given to him who is diligent and moderate [11]; even for this reason, because produce kept as the property of Ohrmazd is for being given for good works, being given for good works is being truly kept as a beginning for the possession of produce, and a beginning truly kept is kept even through a sheep, as a beginning of excellence, in the control (dastobarih) of him who is a diligent and moderate shepherd [12]. 14. This, too, that by him who is liberal to the liberal the increase owing to developers is brought into the world; even for this reason, because a liberal man, on account of even that gift given back to the worthy, becomes even for us -- through the development of the world -- him who is first praised therein with the sacred beings. 15. This, too, that whoever shall form a store for sheep, becomes an agent even in the development of sheep by the creator; because, on account of the increase of sheep through the existence of nourishment for them having arisen, whoever has arranged nourishment for sheep, becomes an agent even in the development of sheep by the creator. 16. This, too, that by him who teaches inward prayer (vachako) to the good, it is also taught to eaters; even for this reason, because, everything connected with eating being declared by the religion, when the religion is taught by any one to the good, in which even that information is proclaimed, even eaters are taught about it. 17. This, too, that whoever maintains a sheep, or human being, as our property, is taught to maintain it through the high-priest of Zartosht; even for this reason, because it is so maintained as the property of the sacred beings, when he maintains it as the property of Zartosht.

11. See Pahl. Yas. 31.10 a.

12. Ibid. 10 b.

18. This, too, that by him who gave predominance to those of the nature of Gayomard [13], the sovereignty also of those of the religion of Zartosht is desired; even for this reason, because the religion of Zartosht is the nature of Gayomard, and the nature of Gayomard is the religion of Zartosht. 19. This, too, that when one is alone among rulers a way of speaking to the rulers such words as are really true is thereby provided; even for this reason, because the utterance of blessings by a solitary person is for advantage. 20. This, too, that by him who keeps the sovereignty which is his within the will of Ohrmazd, the best thing is done unto Ohrmazd; even for this reason, because a sovereignty is so kept within the will of Ohrmazd when he who is the ruler gives to Ohrmazd the individuality in which is the sovereignty, and when its proximity and closeness have given to Ohrmazd that thing which is best and supreme.

13. See Pahl. Yas. 31.11 b, and Bk. 8, Chap. 13.1.

21. This, too, that when one teaches the sayings (vachako) of the benefiters, the information which is owing to the religion is illustrated [14] by him to his own; even for this reason, because the knowledge of religion, which is in its causing liberality by him, is increased even by the repeated inquiry of disciples. 22. This, too, that by him who teaches an applicant the virtuous way and doctrine (pand) the liturgy is then taught; even for this reason, because knowledge arises through the virtuous course of the liturgy [15]. 23. This, too, that by him who thinks of the affairs of virtue, the liturgy is maintained and taught with virtuousness [15]; even for this reason, because the maintenance of the liturgy with virtuousness arises through virtuous thinking.

14. See Pahl. Yas. 31.6 a.

15. Ibid. 6 b.

24. This, too, that whoever shall provide the nourishment of creatures with propriety, his Vohuman (good thought) is Ohrmazd's progeny [16]; and whoever properly maintains those which are in his keeping, his position becomes Ohrmazd's fatherhood of Vohuman [17]; even for this reason, because every proper nourishing is that in which the nourished becomes an offspring such as Vohuman unto Ohrmazd; and every proper protection of the creatures, over those which are protected by it, is a fatherhood such as that of Ohrmazd over Vohuman. 25. This, too, that by him who shall provide nourishment with propriety for the creation which is good, it is taught that the good creation was produced by Ohrmazd; even for this reason, because from the nourishment of the creation with propriety, together with the discriminating action of the nourisher, the goodness of the nourished is also evident, from the goodness of the nourished creation the goodness of him who is its creator is evident, and the creator of the good creation is Ohrmazd himself.

16. Ibid. 8 a.

17. Ibid. 8 b.

26. This, too, that whoever shall spiritually make Ohrmazd the ruler over his own person becomes a ruler as to actions [18]; even for this reason, because whoever is making Ohrmazd ruler over his person is a leader of wisdom, a leader of wisdom is a decider taking account of sin and good works, taking account of sin and good works is abstaining from sin and practicing good works, and owing to abstinence from sin and practicing good works one becomes a ruler over actions. 27. This, too, that Spandarmad [19] is given to Ohrmazd by him who is as reverent unto Ohrmazd as a daughter unto a father; even for this reason, because the Spandarmadic nature (Spandarmadih) is provided by him for Ohrmazd.

18. See Pahl. Yas. 31.8 c.

19. Ibid. 9 a, and Bk. 8, Chap. 9.3.

28. This, too, that for him who thinks of the care of cattle there arises that wisdom [20] which the control (patih) of cattle gives; even for this reason, because the nature of the wisdom for a production of cattle is provided in mankind, and, when mankind apply their thoughts to seeking

that wisdom, they obtain it. 29. This, too, that by him who is admitting the male to cattle at the proper time, the care of cattle is also thought of; even for this reason, because the admittance of the male becomes productiveness, and whoever [21] would cause productiveness thinks also of nourishment.

20. Ibid. 9 a.

21. Assuming that min,' from,' stands for mun.

30. This, too, that by him who has prepared himself for the priests the way to yonder [22] world is taught; even for this reason, because the way to yonder world is declared by the religion, and its indicator is the priest; therefore, by him who is prepared for the priests, through discipleship, that way is known and is made known. 31. This, too, that in him who shall do that which is something that is an assistance to the renovation of the universe, thoughts of the bounty (dahih) of the creator arise; even for this reason, because creativeness is through thinking of the renovation, thinking of the renovation arises through the renovation, the renovation arises through anything which is done that is an assistance of the renovation, the doing of anything that is an assistance of the renovation is through thinking of sagacity, and thinking of sagacity becomes thoughts of the bounty of the creator.

22. See Pahl. Yas. 31.9 b.

32. This, too, that by him who loves the affairs of the archangels a heart and mind [23], for not being misled from the way of the sacred beings, are recommended to mankind; even for this reason, because from the religion of the sacred beings being loved arises increasing power of the sacred beings, from the increasing power of the sacred beings arises their greater authority among mankind, and from the greater authority of the sacred beings among mankind arises the resistance of heart and mind of mankind, even in their not being misled by the very demons. 33. This, too, that whoever shall act with reverence to Vohuman sees the sin which is concealed in him mingled with good works thereby [24]; even for this reason, because reverence for Vohuman becomes submission (herih) in virtuousness, with virtuous submission are connected freedom from Kikship and from Karbship [25], and with freedom from Kikship and from Karbship is connected one sound of life and eye, whereby he is an observant decider, and atonement for sin arises from good works.

23. Ibid. 12 b.

24. See Pahl. Yas. 31.13 c, where, after homanih, J2, Pt4, and Mf4 insert the following words: vinas den avo kirfako gumikhto yekavimunedo, madam aharayih ac sardar homanih.

25. Pahl. akikih va-akarapih; see Bk. 8, Chap. 35.13 n for the two idolatrous priestly tribes here alluded to. On its second occurrence the first word is corrupted into akas which closely resembles akigih in Pahlavi letters.

34. This, too, that by him who shall provide liberality for the liberal, the giving of a loan [26] to mankind is also taught; even for this reason, because liberal giving by anyone is accounting for

his own debt, and he endeavors to repay it fully observantly and with complete gratification; besides that, the power of liberality becomes extendible among mankind, and through loans and other gifts [26] of generosity (dahishnikih) they become ardent. 35. This, too, that by him who pays homage (franamedo) to the affairs of Ohrmazd, as much as he is able, the non-injury of the innocent is also taught; even for this reason, because to intervene further (frovaftano) with the affairs of Ohrmazd, as much as possible, is first to commit no sin and to perform as many good works as possible, and abstaining from the essentials of sin is non-injury of the innocent. 36. This, too, that by him who possesses a ruler and high-priest Ohrmazd is spiritually made ruler over his person [27]; even for this reason, because, through the requirement of Ohrmazd, the angels are lord and master of the worldly existence of that man.

26. See Pahl. Yas. 31.14 b.

27. See Pahl. Yas. 31.16 a.

37. This, too, that whoever decides duty and opinion becomes also an informer of others; even for this reason, because it informs others that he is possessing wisdom, and this is what is said, that 'the wisdom of a man is evident from his deciding as to affairs.' 38. This, too, that whoever shall provide nurture with propriety becomes also an indicator (dakhshakinidar) [28] for others; even for this reason, because the happiness of the nurturer becomes also a happy indicator even for thee; and this, too, is what one says, that 'always good, happy, and free from serfs [29] is he who is not a master of vagabonds (pado-i puan).'

28. Ibid. 17 c.

29. Pahl. avaruno; but, as freedom from servants is not exactly an Oriental idea of happiness, the word may also he read analono, a possible variant of analano, 'unlamenting.'

39. This, too, that by him who is a ruler who, by a command given, appoints him who is liturgical (mansarik), and gives anything to him which it is desirable to give, the necessary demeanor for true and virtuous statements [30] is taught; even for this reason, because the uttering of true and virtuous statements, in fearlessness [30] of rulers, is owing to a well established sovereignty, and their well-established sovereignty is more particularly through these two things, good commanding and helpfulness; when they establish that liturgical one by a command given it is good commanding, and when they give anything to him which it is desirable to give the helpfulness is provided; also, owing to their good commanding, the helpfulness is a good establishment of the sovereignty, owing to a well established sovereignty there is fearlessness also in uttering true and virtuous statements, and, owing to freedom from concealment in uttering true and virtuous statements, the necessary demeanor for true and virtuous statements arises. 40. This, too, that he who gives personal service unto the king of kings, and who considers the product (bar) as the property of Ohrmazd, is empowered for indicating the acquitted and convicted [31] by the spirits, his indicators of the acquitted and convicted; even for this reason, because the person being given in service to the king of kings is the preparation (nivarishno) of subjection, and the product being considered as the property of Ohrmazd is to consider the innocence of its origin (bun) and to make the product well-selecting (hu-chinako) through virtuousness; owing to the progress of these two, the virtuousness in the

world becomes great and increasing productiveness for all the good spiritual and worldly existences which are in it, even those who are angels indicating the acquitted and convicted.

30. See Pahl. Yas. 31.19 b.

31. See Pahl. Yas. 31.19 c.

41. This, too, that by him who becomes immortal progress [32] for him who is immortally progressive, complete progress [32] is given to him who is completely progressive; and its routine (dadistan), too, is even this, that by him who wishes [33] to make that which is his own soul immortal, and would afford it assistance, every benefit is given to him who is a supplicant for every benefit and becomes a giver of every benefit which he begs, which becomes an assistance to him whom he asks in attaining thereto. 42. This, too, that whoever gratifies that which is enjoyment renders his soul immortal; even for this reason, because the soul subsists through good works, and good works are all those which gratify enjoyment. 43. This, too, that whoever keeps himself always in good works [34] has produced perfection and happiness by any goodness and worthiness of his; even for this reason, because keeping oneself always in good works becomes perfect diligence in industry, within perfect diligence in industry is also comprised opposition to any harm whatever, and it is opposite to harm and perfect goodness that are worthy of every happiness.

32. Ibid. 21 a; amarg-rubishnih and hamak-rabishnih are Pahlavi translations of Av. Ameretat and Haurvatat, as may be seen in Ibid. 6 b.

33. Written yetibuned with mu above it as a partial correction into yezbemuned which is evidently the proper word.

34. See Pahl. Yas. 31.21 a.

44. This, too, that by him who possesses wealth as high-priest of the priests, predominance as their high-priest is maintained [35] and taught; even for this reason, because the provision of sovereignty and its progress are really through wealth. 45. This, too, that by him who would act for the pleasure of others, owing to virtue, the growth and increase owing to Vohuman [36] are produced; even for this reason, because that which has given virtuous pleasure is the nourishment of the creatures by the producer of increase and growth.

35. Ibid. 21 b.

36. Ibid. 21 c.

46. This, too, that by him who welcomes Ohrmazd in himself [37], and teaches good works to mankind, every virtuous instruction is taught; even for this reason, because the welcoming of Ohrmazd in oneself is the non-committal of sin, and the teaching of good works to mankind is more particularly the performance of good works oneself; innocence and the practicing of good works are the end of every instruction, and he in whom they exist becomes a teacher of every goodness. 47. This, too, that by him who shall occasion benefit through him who is a propagator

of good works, the evidence of him who is well-informed [38] is taught through one well-informed; even for this reason, because the chief evidence as to sagacity is to occasion benefit for the good. 48. This, too, that by him who gives commands as to the affairs of Ohrmazd, Ohrmazd is made welcome in his person [37]; even for this reason, because the throne of Ohrmazd in the worldly existence is more particularly in a ruler of well-commanding person.

37. See Pahl. Yas. 31.22c.

38. Ibid. 22 a.

49. The excellence of righteousness is perfect.

Fargard 8. Not being deceived by an apostate, making Spandarmad an archangel, wisdom teaches not to destroy, teaching how to learn, strengthening the archangels and the good, loving Vohuman, giving thought to religion, keeping wealth in Zartosht's control, destiny controlled by self, good works becoming one's own (54).
1. The eighth fargard, Hvaetumaiti [1], is that by him who teaches wisdom to others the not being deceived by an apostate into confusing a righteous one (aharubo-barishih) is also taught [2]; even for this reason, because he who has taught is not deceived.

1. See Chap. 9.1 n; it is here written khvamaito in Pahlavi.

2. See Pahl. Yas. 32.1-4.

2. This, too, that by him who is as reverent unto Ohrmazd as a daughter unto a father, and who is also a gratifier of virtuous doers, Spandarmad [3] is made one of the archangels, and one is also made to love her; even for this reason, because through that Spandarmadic one being reverent unto Ohrmazd, and the gratification of the good by him, the archangels love and preserve her Spandarmadic nature (Spandarmadigih). 3. This, too, that he who is loving Vohuman is taught by his wisdom not to destroy (nasaninidano) [4] the religion of Ohrmazd; even for this reason, because wisdom maintains the religion in virtue, and others are taught about it.

3. See Pahl. Yas. 32.2 c, and Bk. 8, Chap. 9.3.

4. Ibid. 4 c.

4. This, too, that by him who gives himself in discipleship unto the priests, and who asks again that which he does not understand, learning (amuko) is taught; even for this reason, because the asking for knowledge again by him who has given himself in discipleship to a wise priest, increases knowledge; and the friends of knowledge, therefore, make him an example, and shall practice asking again, that which they do not understand, from the disciples of the priests.

5. This, too, that whoever is in accordance with Zartosht, through pure affection, becomes, in like manner, him who is giving strength to the will of the archangels and the commands of the good; even for this reason, because these two capabilities are of the special nature of Zartosht. 6.

This, too, that through the discrimination of him who loves [5] Vohuman, Ohrmazd is gratified; even for this reason, because one loving Vohuman is loving wisdom and has taught wisdom, wisdom taught is discrimination, and the discriminator becomes a gratifier of Ohrmazd.

5. Ibid. 8 c. It is possible to read the verbal stem gosh, 'here,' instead of dosh (Av. zush); but this is hardly possible in § 2, and goshidano is not the usual Pahlavi for 'to hear.'

7. This, too, that whoever gives thought to the religion of Zartosht is taught wisdom; even for this reason, because all the wisdom of the good religion is taught to him by giving thought. 8. This, too, that whoever has kept wealth in the control [6] of Zartosht becomes taught, and is one who is reverent to the benefiters; even for this reason, because whoever is reverent to the supporters of religion keeps wealth in the control of the supporters of religion, and, when kept by him in their control, it is kept by him in that of Zartosht.

6. See Pahl. Yas. 32.9 b.

9. This, too, that his destiny is connected with himself who practices industry. 10. This, too, that his good works for arranging the creation become his own who has fully prepared his own person.

11. The excellence of righteousness is perfect.

Fargard 9. The Gathic lore, priestly-controlled action, command of the liturgy, personal assistance to the creatures, reverence, causing progress for one's own, benefit for a cultivator through cattle, making righteousness one's own, three things promoted by submission, pleasure of energy (55).
1. The ninth fargard, Yathaish [1], is that by him who praises Ohrmazd his work in the Gathic lore [2] is taught; even for this reason, because the reason of the praise even of Ohrmazd is for his works, and by him who extols any work the performance of that work is also taught; moreover the work of Ohrmazd, which is the Gathic lore, is pure goodness. 2. This, too, that by him who increases the propagators of good works priestly-controlled action (radik-kunishnih) [3] is taught; even for this reason, because the advancement of merit and the action of priestly chieftainship are the two maxims (vachako) of one who, when there is reason, exalts progressive merit when he increases the propagators of good works; and when progressive merit is exalted priestly-controlled action is praised and also taught.

1. See Chap. 10.1 n; it is here written yatayish in Pahlavi.

2. See Pahl. Yas. 33.1 a.

3. See Pahl. Yas. 33.1 b.

3. This, too, that what is worthy, and what is coveted for every worthy man, is produced by him for whom the command of the liturgy is the reckoning for him who is habitually sagacious; and this statement also indicates the explanation of rulers and all who are needing those of the world

for one combined effort, who, in the immature world, have to trust a command that is at one time sagacious. 4. This, too, that personal assistance is liberally given (radinido) to the creatures of the good beings by him whose deeds are an assistance of the renovation of the universe; and this statement, too, also indicates the great power of any good work whatever, because every good work, being an assistance of the renovation, becomes liberality to the immature (kham) creation.

5. This, too, that whoever teaches to a son reverence unto his father has also appropriated the reward for reverence unto the creator for teaching that person; even for this reason, because express reverence unto parents and service to them are connected with reverence unto the creator and service to him.

6. This, too, that whoever is personally progress for him who is his own [4] -- that is, for any one whatever among those who are needing him -- becomes the happiness of the. creator who is the maker of the original good creations; and this statement also indicates as to whom it is, when, through him whose decision is progress -- which arises through that which occurs when the decision is given that becomes for every one that which is needful for him -- there is happiness that is concentrated. 7. This, too, that by him who is causing benefit for him who is a cultivator cattle [5] are multiplied; even for this reason, because a gratifier of the performers of tillage is multiplying tillage, and cattle are the chief tillage of the world.

4. See Pahl. Yas. 33.3 a.

5. Ibid. 3 b, c.

8. This, too, that the religion which is the way of righteousness is made his own [6] by him who is a good thinker about the religion of righteousness.; and this statement, too, also indicates the limit of reliance (astishno) upon the good religion; because whoever is not a good thinker about the good religion, even though he be a reciter of revelation, becomes really an apostate; whoever is a good thinker, but not about the good religion, become really an infidel; and whoever thinks truly becomes a good thinker about religious righteousness and the statements in the good religion. 9. And about three statements, the bringer forward for all mankind is your submission to the sacred beings; one is of the produce (bar), one of the origin (bun), and one of the body and life; that of the produce is the exertion from which there is produce, that of the origin is the advantage for which the origin is requisite, and that of the body and life is the thought of the proposer (rayinidar), which considered both as submission to the sacred beings. 10. This, too, that connected with the sitting-place of the sage is the excessiveness of the pleasure [7] for those causing pleasure, for the upper classes (avarigano) of Iran, and for the energy (patukih) [7] of the diligent.

6. Ibid. 5 c.

7. See Pahl. Yas. 33.13 a.

11. Excellence that is perfect is righteousness.

Fargard 10. Advantage of doing good works, injuring an apostate, he who is eager for knowledge, slaying an apostate, development by Vohumanic rule, the ceremonial a great ordinance, a ceremonial of the needy, the way of righteousness, reward of a teacher of professionals (56).

1. The tenth fargard, Ya-shyaothana [1], is that for him who is practicing good works [2] as much as it is possible for him to do, an efficacious reason for the renovation of the universe is afforded assistance; even for this reason, when every good work is an assistance to the renovation, then -- according to the declaration that whoever does much more good work is more assisting the renovation -- by him who is practicing good works as much as it is possible for him to do, an efficacious reason for the renovation is afforded assistance. 2. This, too, that the apostate [3], who is the seduction of mankind, is injured by him who devotes himself to Ohrmazd; even for this reason, because he is dislodged and is elucidated (adivagi-aito roshani-aito), and there arises a class of mankind who see the admission (parva-nakih) of the apostate into hell, and he is disabled when it is seen by them.

1. See Chap. 11.1 n; it is here written ya-shaotno in Pahlavi.

2. See Pahl. Yas. 34.1 a.

3. Ibid. 8 a.

3. This, too, that by him who is eager [4] for knowledge, knowledge is grasped and taught; even for this reason, because knowledge is taught through that which is the instruction of every science and the original desire for it, and mankind shall extol his knowledge; it is also coveted by them for being taught, and they mount and grasp it. 4. This, too, that to slay [5] an apostate is taught by the good one who is united (hami-ait) with a good man; even for this reason, because the destruction (aosh) of Ahriman arises from the union of the good. 5. This, too, that by him who is a disturber (vishuftar) as to Vohuman the production of development through Vohumanic rule [6] is taught; sinners lawfully subjected to the bridge judgment (puhalinido) for Vohumanic disturbance, and the command for it by rulers and high-priests, being a preparation for the development of the world.

4. see Pahl. Yas. 34.9 a.

5. Ibid. 10 c.

6. Ibid. 11 b.

6. This, too, that a great ordinance [7] is taught by him whose ceremonial [8] is for Ohrmazd; even for this reason, because a comprehension of Ohrmazd and serving him are the foundation of joy (parkan bun), and the ownership and concentration (hangerdikih) of all good works are themselves the great ordinance of the faithful whose preparation is through the ownership, and their welcome is more particularly in the ceremonial; owing to the same reason, the original possession of the great ordinance of the ceremonial which is Ohrmazd's own, and of other good works -- even though relating to the ceremonial of Ohrmazd of every kind owing thereto -- is necessary for the manifestation of the great ordinance, and is incorporated (ham-tanu) with it

when it becomes manifest as a great ordinance, or as more than a great ordinance; even then its extent (valishno) is over this joy. 7. This, too, that the performance (sakhtarih) of a ceremonial [9] of the needy is a gift to the worthy of the creation, and a gift to the worthy of the creation is the attraction (hakhtarih) of a ceremonial of the needy.

7. Ibid. 12 a, b.

8. Ibid. 12 a.

9. See Pahl. Yas. 34.12 a.

8. This, too, that the way of righteousness [10], also that through which that way is seen, and likewise the reward of those lonely-laboring (aevar'zikan) therein are taught by him whose deeds are an advantage to the sacred beings; even for this reason, because the advantage of the sacred beings is the advantage of the multitude, and the advantage of the multitude, which is itself the religion of the sacred beings that is a guide, is the way of righteousness and also that through which is the reward of those lonely-laboring. 9. This, too, that even the reward of a teacher of professionals, which is the profit of the profession, is liberally given and appropriated for the professionals taught; even for this reason, because the business of the sacred beings has profited by the instruction (amuko).

10. Ibid. 12 c.

10. Excellence that is perfect is righteousness.

Fargard 11. All good works belong to him who teaches virtue, doing the best for one's own, he whose work is good work, he for whom the best occurs in both existences, the worship of Ohrmazd, a leader in religion, a server of religion, the authorizer of a wish for life; (§10) giving acceptance, hints, and words to Ohrmazd, teaching the words of Ohrmazd, providing care for fire, teaching the religion with joyfulness, obeisance, strengthening fire for its greatest work, being informed as to religion, sagacity of teaching words and actions, praising the perfection of Ohrmazd's body, all excellence is both root and fruit; (§20) invoking Ohrmazd as lord, invoking by name, benefit for one race is felt by all, he who is the sacred beings' own, and when his own is in their guardianship, giving life to mankind, obtainer of Ohrmazd's friendship, causing righteousness and the propitiousness of Ohrmazd, his perpetual guardianship (57).
1. The eleventh fargard, the Yasna [1], is that the whole of the good works which are to accomplish, and those, too, which are accomplished [2], are appropriated by the righteous man who teaches virtue [3] to the righteous; even for this reason, of the good works which one accomplishes, and those, too, which are accomplished, there is all one store (anbar), from the work (var'zo) of the original good creation even to the renovation of the universe, and ever afresh the teaching of virtue by those who are righteous comes to the accumulation of the righteous and the accomplishment of that store, and they, too, are in possession of that store, in partnership with the other righteous. 2. This, too, that it is because he would do the best for his own [4], whose meditation of the liturgy is for those who are archangels, and who also maintains, for the assistance of the good, the strength which is his for the existences. 3. And this statement

indicates the great participation of any one in that store, because when that store is really an accumulation of work on the way, for the partners in that store who have done more, and also those who have accomplished less, and remains, moreover, in the possession of them all, then, as to those accomplishing more of it, through the original possession of most of that work, and also through that which occurs when the accomplishers have attained to that plenty more particularly owing to their more labor, and likewise through the property. liberally, largely, and lordlily, of those accomplishing more, and the indigence, unafflictedly [5], scantily, and subordinately, of those accomplishing less, it is reasonable to speak of that store as in their possession, and of their superiority as greatly over those accomplishing less. 4. This too that his work is good work whose liberality is for the archangels; even for this reason, because through a little labor for the sacred beings, which is itself that liberality, he contributes duty and good works.

1. See Chap. 12.1 n; it is here written yasto in Pahlavi.

2. See Pahl. Yas. 35.5.

3. Ibid. 4.

4. Ibid. 6.

5. Pahl. abeshiha, but it should perhaps be aveshiha, 'unabundantly.'

5. This, too, that it becomes best for him, in both existences [6], who teaches a wishing for living in diligence to mankind; even for this reason, because he is a preserver of them through the wishing for living, and his soul, through the diligence owing to him attains perfection, here from mankind and in yonder world from the sacred beings. 6. This, too that the ceremonial and obeisance of Ohrmazd [7] are performed by him who is in the way of like thinking and like praising of the law of Ohrmazd with all the worshippers of Ohrmazd. 7. This, too, that he is in the leadership of his religion [8] who makes the knowledge of religion ever afresh; even for this reason, because every item of knowledge which he provides increases some greatness of it. 8. This, too, that he is in the service of his religion [8] who demands the knowledge of religion ever afresh; even for this reason, because so long as he demands more, he becomes nearer to a knowledge of religion.

6. See Pahl. Yas. 35.9.

7. Ibid. 19.

8. Ibid. 22.

9. This, too, that mankind's wishing for life is authorized (dastovarinido) by him who authorizes the production of anything for mankind; even for this reason, because authority (dastobarih) over the production of anything is conjoined with that which is for the wishing for life; so that whosever production of anything is authorizedly, their life is free from any discomfort; and whosever wishing for lire is authorizedly, his production of anything is also authorizedly. 10. This, too, that acceptance, hints, and words are given [9] to Ohrmazd by him who asks again,

that which he does not understand of the religion, from him who does understand; even for this reason, because knowledge is completed through these three things: obtainment, hints, and speaking, and all three are asked again by him who does not understand. 11. This, too, that the words of Ohrmazd [10] are taught by him who teaches the acceptance, remembrance, and speaking of the religion; even for this reason, because this is the recital of that compendium (hangerdikih).

9. See Pahl. Yas. 35.25.

10. Ibid. 27.

12. This, too, that the care [11] and reverence of fire are provided by him who is liberal to a fire as regards anything he supplies for the care and reverence which others shall provide for the fire, and he becomes equally rewarded for it 13. This, too, that by him who teaches the religion of Ohrmazd with joyfulness [12], the care and reverence of fire are provided as declared by the religion; even for this reason, because even that which is taught by him combines with the action due to that teaching. 14. This, too, that the obeisance [13] to those requiring obeisance is arranged by him who loves Vohuman. 15. This, too, that fire is strengthened -- for that work, achieved in the future existence, which is the greatest [14] that exists -- by him who invokes fire with the title of fire; even for this reason, because the title is put by him upon a nature that is laudable, and when invoked by him with that title the praised one is then strengthened by him.

11. See Pahl. Yas. 36.1. This section implies that the attendant who feeds a fire with fuel supplied by others, obtains an equal share of merit with them.

12. Ibid. 4, 5.

13. See Pahl. Yas. 36.5.

14. Ibid. 6.

16. This, too, that he becomes informed as to the religion of Ohrmazd [15], who teaches the religion of Ohrmazd with pleasure; even for this reason, because every knowledge is exercised and increased by teaching. 17. This, too, that Ohrmazd is propitiated by the excellent sagacity of him who teaches virtuous words and actions [16]; even for this reason, because sagacity has two parts, the speakable and the workable. 18. This, too, that the bodily form (kerpo) of Ohrmazd is praised as perfection (nevakotumih) [17] by him who elevates (balistinedo) his own soul [18] to the station of the sun [19]; even for this reason, because that bodily form of Ohrmazd exists, and becomes the loftiest and most perfect in the station of the sun.

15. Ibid. 7.

16. Ibid. 11.

17. Ibid. 14.

18. Ibid. 15.

19. Ibid. 16; the highest grade of heaven below the supreme heaven, which latter is called Garothman (see Sls. 6.3 n).

19. This, too, that all excellence is purely produced for Ohrmazd by him who has root in the possession of Ohrmazd; even for this reason, because, when a root is given to him, fruit is also produced by him, and all excellence is both root and fruit [20]. 20. This, too, that Ohrmazd is invoked with the title 'lord' [21] by him whom Ohrmazd calls; even for this reason, because the interpretation of 'Ohrmazd' is really with the words 'greatly wise lord' (mas danak khudai). 21. This, too, that the names of the sacred beings which are invoked [22] are the praise glorified by any one, and by him who glorifies them they are named; even for this reason, because the names of the sacred beings are the glorification due to their names of praise. 22. This, too, that among those of the same class (ham-goharan), when he shall do it for one race [23], benefit is produced by him for other races within that class; among those of the same races (ham-tokhmakanan), when he shall produce benefit for one species, it is done by him also for other species within that race; and among the same species (ham saradako), when he shall produce benefit for one individual (kerpo), it is done by him for other individuals within that species.

20. See Pahl. Yas. 37.2 (= 5.2).

21. Ibid. 6.

22. See Pahl. Yas. 38.10-12.

23. Ibid. 13-15.

23. This, too, that his personality (khudih) is the sacred beings' own [24], who maintains the rites [25] with the assistance of the righteous. 24. This, too, that his own is in the guardianship [26] of the sacred beings, whose vehemence is through Good Thought; even for this reason, because his bravery is for the law. 25. This, too, that life is given to mankind by him who shall do that which is able to remain good for them. 26. This, too, that the friendship of Ohrmazd is appropriated by him who has Ohrmazd as a guardian, and perpetual guardianship is appropriated by him who teaches to mankind that thing which becomes their perpetual guardianship in yonder world.

24. See Pahl. Yas. 39.13.

25. Assuming that atan stands for ayinan, as mun atan is ungrammatical.

26. See Pahl. Yas. 39.15.

27. This, too; that he causes righteousness [27] who thinks of anything which is virtuous. 28. This, too, that he has caused the good commands and propitiousness [28] of Ohrmazd, who gives his body and life [29] to the sacred beings; and body and life are given to the sacred beings by him who affords friendship to the religion of Zartosht. 29. And this, too, that to him who affords friendship to Ohrmazd it occurs owing to the guardianship of Ohrmazd; and that guardianship is

perpetually [30] connected with him who teaches to others that thing which always constitutes their companionship with the sacred beings.

27. See Pahl. Yas. 40.7.

28. See Pahl. Yas. 41.6.

29. Ibid. 7.

30. Ibid. 17.

30. Excellence that is perfect is righteousness.

Fargard 12. Benefits, pleasing superiors, the best for one's own in every mode, teaching virtue to all, one whose spirit is connected with Ohrmazd, whose words are through Vohuman, who produces long-continued joy, who teaches the proper way to man, who gives heat to fire; (§10) assistants of the renovation, the progeny of Ohrmazd, defeating the bad and accepting the good, transformation of the creatures, teaching religion like a priest, wisdom of Ohrmazd, complete mindfulness that is not deceived, maintaining the destinies of the body, conveying to the rulers for benefit; (§20) benefit of sovereignty for that which arises, liberality to fire, thinking of righteousness, interrogating religion, progress of religion, pleasure given to a friend, gratification from Ohrmazd, indication of intellect in a vigorous-minded man, the spirit of Ohrmazd, reward taught in the publicity of the sun (58).
1. The twelfth fargard, Ushtavaiti [1], is that the benefit of him who is reverent to the benefiters is the benefit of anyone whatever [2]; even for this reason, because the benefit of the immature creation is owing to carrying out the commands of a benefiting spiritual lord. 2. This, too, that whoever pleases superiors by submission, is pleased by inferiors. 3. This, too, that by him who gives thought to the religion of Zartosht, that which is best for his own in every mode [3] is produced, because he has attained to the religion who is listening best. 4. This, too, that virtue is taught by him to all the creatures of the beneficent spirit, to the righteous whose stepping forth (fravamishno) is for the righteous; even for this reason, because the creatures of the beneficent spirit are all of one nature, and the stepping forth (fragamishno) and hastening of the limbs of one body become those of the whole of that body. 5. This, too, that his spirit is connected with Ohrmazd [4], and his knowledge is accepted, who loves Vohuman; even for this reason, because the spirit who is the original spiritual lord of knowledge is Vohuman. 6. This, too, that just giving is taught by him whose words are through Vohuman [5]; even for this reason, because the speaking of virtuous words becomes the teaching of knowledge in which there is also just giving.

1. See Chap. 13.1 n; it is here written aushtaito in Pahlavi.

2. See Pahl. Yas. 42.1 a.

3. See Pahl. Yas. 42.2 a.

4. Ibid. 2 c.

5. Ibid. 2 d

7. This, too, that joy which is of long duration is produced [6] for his own by him who brings forth strength through virtue, and who also assists him who is unborn; even for this reason, because joy which is perpetual increases by both. 8. This, too, that by him who is an assistance of those in the proper way, the proper way is taught to mankind [7]; even for this reason, because he is making mankind long for that way. 9. This, too, that heat is given to fire [8] by him who tells truth to the invokers; even for this reason, because the adversary -- owing to the heat of the fire achieved by the indicator of truth -- is more particularly subdued by the strength of that just one.

6. Ibid. 2 e.

7. Ibid. 3 b.

8. See Pahl. Yas. 42.4 d.

10. This, too, that the assistants for the renovation of the universe are the decrees of Vishtasp [9] -- which are through Vohuman -- of Soshyant [10] and Kay Khosraw [11]; even for this reason, because the fragments are possessing a renewer which is their own completion [12], and the completion -- which is through the assistance of the renovation by Vishtasp -- is through what occurs when the religion is set going by him, through which the renovation arises; and the triumph of the completion, which is through an ordinance by Soshyant, is through what occurs when through the ordinance there is thus a decree which sets aside all distress from the creatures, and gives the ordinance to the whole material existence, that which is living and also that which is dead. 11. This, too, that whoever entrusts it with a command given -- which command given entrusts him who supplies the command from revelation -- and it worships what is necessary to worship, is thereby displayed among the existences as the progeny of Ohrmazd [13].

9. See Bk. 8, Chaps. 11.1, 13.15.

10. See Pahl. Yas. 42.4 e, and Bk. 8, Chap. 14.14.

11. In the MS. the letters sro are omitted from this name which might, therefore, be read Kayanag; but Kay Khosraw (see Chap. 23) is considered as one of the assistants of the renovation (Dd. 36.3), probably on account of his opposition to idolatry (Bd. 17.7).

12. Pahl. maman baharano kashtar-homond-i nafshman sporikih.

13. See Pahl. Yas. 42.5 b.

12. This, too, that the defeat of the bad and the acceptance of the good [14] are taught by him who shall provide a righteous gift for the worthy; because both are therein. 13. This, too, that ability for even the transformation of the creatures [15] of Ohrmazd is taught by him who loves Vohuman; even for this reason, because the forward-dragging, and also the backward-dragging, power -- which is in mankind -- is qualified, through changeableness of will, for even the actions

of the Vohumanic nature. 14. This, too, that power is taught, to that spirit through whom the creatures are changed, by him whose wisdom is for that which is wisdom; even for this reason, because that spirit is wisdom, and increases in mankind through instruction. 15. This, too, that by him who praises the religion like a disciple, and who also teaches it like a priest [16], it is shown that Soshyant [16] really comes; even for this reason, because the religion, from the first praiser and teacher down to the last praiser and teacher, is connected by discipleship and priesthood, and Soshyant becomes a disciple in the end, and the last priest.

14. Ibid. 5 d.

15. Ibid. 5 e; assuming that dam-var'zishnih, 'accomplishment of the creatures,' stands for dam-vardishnih.

16. Ibid. 6 d.

16. This, too, that the wisdom of Ohrmazd [17] is taught by him who shall supply decisions and adjudication from the religion; even for this reason, because the decision of religion is the wisdom of Ohrmazd. 17. This, too, that complete mindfulness, so that they are not deceived [17], is taught through wisdom by him who is as reverent to Ohrmazd as a daughter to a father; even for this reason, because the reverence of a daughter unto a father arises mostly through natural sympathy (ahang-i chitrik), and through the intellectual complete mindfulness of the daughter.

17. Ibid. 6 e.

18. This, too, that maintaining the destinies (vakhtan) of the body through the command of the creator is taught by him who teaches the righteous man and the wicked one that thing which becomes comfort to them, to the righteous man as to his body, and to the wicked one as to his soul; even for this reason, because he becomes a friend of the creatures, a friend of the creatures is also a friend of creativeness, and a friend of the creator maintains body and wealth through the command of the creator, and others are taught by him. 19. This, too, that joy owing to him who is powerful is taught him who is righteous only by him -- that is, he is conveying him to the rulers for benefit [18] -- who is an assistance of him who is righteous through capability, that is, he shall do it through exertion of power; even for this reason, because, when he has provided as much assistance as it is possible for him to do, his praise arises through that benefit which is preeminent through his exertion. 20. This, too, that the benefit of sovereignty for that which arises [19] is taught only by him who always thoroughly teaches authority (patih) up to dictatorship (vispo-far-manih); that is, he teaches to others that thing which always arises for them up to dictatorial authority; this is where it is connected by them with the renovation of the universe through the control which is in the tree of germs [20].

18. See Pahl. Yas. 42.8 c.

19. Ibid. 8 d.

20. Evidently the many-seeded tree of all germs, opposed to harm and called the proper-curing, energetic-curing, and all-curing; it is renowned in Eranwej and grows in the wide-formed ocean

near the Gokereno, or white-Hom plant, which latter is one of the ingredients of the elixir producing immortality in the future existence (see Bd. 9.5, 6, 18.9, 27.2, 29.5).

21. This, too, that he becomes liberal to fire [21] who shall perform work for fire that is its protection, and so it is taught about it through the obeisance by him whose liberality -- that is his through the obeisance -- becomes liberal, and whose declaration, that arises as to Vohuman, possesses wealth through virtue. 22. This, too, that this thinking as to righteousness [22] is taught only by him -- that is, he thinks -- whose petition for righteousness is ever afresh. 23. This, too, that the religion is interrogated [23] by him who is submissive to superiors and similarly situated (ham-jak) to inferiors.

21. See Pahl. Yas. 42.9 d which Pt4 and Mf4 supply as follows: Aeduno avo hana-i lak atash rado homonam pavan niyayishno.

22. Ibid. 9 e.

23. Ibid. 10 c.

24. This, too, that the state of the present world (latammanih) for the Mazda-worshipping religion is thoroughly taught where whatever becomes a progress [24] of the religion is whatever is purification for mankind; even for this reason, because the want of progress of the religion is owing to the want of purification of mankind as to the fiend, and when a human being is purified from the fiend, the progress of the religion becomes different. 25. This, too, that pleasure is taught to him who is a friend [25] only by him -- that is, he gives it -- who is a pleasure to him who is a friend; and its routine is really this, that by him who causes pleasure to friends, his having caused pleasure is taught also to them. 26. This, too, that, owing to him whom Ohrmazd teaches joy, it is taught that gratification [26] comes from Ohrmazd; even for this reason, because he is exalted, even in the worldly existence, through that joy which is supreme, and mankind are thereby taught.

24. Ibid. 11 d.

25. Ibid. 14 a.

26. See Pahl. Yas. 42.14 b.

27. This, too, that the augmentation of indications as to intellect is taught to him who is a vigorous-minded (tushto-minishno) man [27], by him whose own progress is that towards his own sacred beings; even for this reason, because he fully considers, and delivers the decision, of his own powers, of those, too, of his contemporaries (ham-budikano), and likewise of the chivalry (chirih) of the age; and others are taught about it by him. 28. This, too, that the spirit of Ohrmazd [28] is expounded only by him -- that is, he loves it -- whose close exposition is of Ohrmazd; even for this reason, because he becomes similarity loved with Ohrmazd, so that [29] . . . 29. And this, too, that the reward is taught in the publicity of the sun [30] by him whose friendship is for the Spitaman, which also increases in the day -- that is, it is necessary to perform duty and good works in the day -- but he does not put it aside the second day; even for this

reason, because friendship for the religion is through kind regard; and duty in one day, only to put it aside for the second day, becomes affliction (vesh) at the bridge of judgment; also the sun is the most kindly-regarding and swiftest of those visible.

27. Ibid. 15 c.

28. Ibid. 16 a.

29. Some clause appears to be ommitted here.

30. See Pahl. Yas. 42.16 d.

30. Excellence that is perfect is righteousness.

Fargard 13. Obeisance to the archangels, seven kinds of men, Vohumanic attainment to religion, perfection of the first of existences, nourisher of good works; (§10) development in virtue, words and actions through complete mindfulness, exposition of the renovation, deciding about duty and opinion, propagation and progressiveness of the religion, protection from the annoying spirit, exploits of the archangels, people shall become supplicant, interested liberality (59).
1. The thirteenth fargard, Tad-thwa-peresa [1], is that the obeisance [2] of the archangels is performed by him who is educated in the recitation for the archangels of one learned in the religion, which is when he has to understand the recitation and to maintain the recitation of revelation with propriety, which is when an enumeration, or form (ainako), as to the qualities of the archangels exists, which is the obeisance for the sacred beings. 2. For, on this subject, one mentions seven kinds of men [3], educated, or well-educated, or ill-educated, who are connected with it in statements by those of the world; the merely educated man, particularly also the physician, explains this which is not mentioned and does not occur, that it is well, or ill, disposed [4]; the merely well-educated man, particularly also the physician, explains this which is mentioned and occurs, that it is well-disposed; the merely ill-educated man, and also the physician, explains this which is mentioned and occurs, that it is ill-disposed; and the merely uneducated man explains anything whatever that is really life [5]. 3. One educated in the recitation for the sacred beings, who when -- on account of the necessity of speaking evil about a learned man -- he is mischievous (anag), so that he keeps in viciousness and has remained in the obeisance for the sacred beings, is called not ransomed (la takhtik).

1. See Chap. 14.1 n; it is here written tad-spag-peres in Pahlavi.

2. See Pahl. Yas. 43.1 b.

3. These appear to be the four kinds of ordinary men, and the three kinds of physicians, detailed in the following clauses.

4. Khu (Paz.) ayov dushim.

5. Apparently khaya-ch badly written in B.

4. One ill-educated in the recitation for the sacred beings, which is when it happens that he keeps in viciousness, becomes even an apostate who is acquainted with the religion. 5. One uneducated in what pertains to the sacred beings is of two kinds, either good [6] and void of learning, or an evil one who is void of knowledge; the good and void of learning worships the sacred beings unobservantly with the proper rites, and the evil one who is void of knowledge thinks to worship the sacred beings unobservantly with improper rites, and has no means of trustworthy reliance upon the religion of the sacred beings and their obeisance. 6. And one well-educated in what pertains to the sacred beings, through the three words of the connected series (ham-padvandishnih) which is good (khu) and learned [7], and through what pertains to the sacred beings, expounds faithfully the object of the obeisance for the sacred beings.

6. Paz. khu.

7. Probably 'good thoughts, good words, and good deeds.'

7. This, too, that, by him who teaches to mankind that thing which becomes their hope of eternity, mankind are taught to come to the religion of the sacred beings; even for this reason, because the Vohumanic attainment [8] to the religion of the sacred beings is to be required wisely for them, its requirement wisely for them is a benefit for the steadfast and becomes a consideration (minih) for them, and the consideration of the benefit of the steadfast is through hope of the eternity which is provided for the benefit, on account of which the hope of eternity -- which is the basis -- is the reason even of the acceptance of the religion.

8. See Pahl. Yas. 43.1 e.

8. This, too, that the perfection of the first among the existences [9] is taught by him who has retentively remembered his words; even for this reason, because remembrance is the acme of every perfection. 9. This, too, that he becomes a nourisher of good works who shall perform good works publicly; even for this reason, because others are taught thereby, and good works increase in the world. 10. This, too, that by him who has fruit in the possession of Ohrmazd the development of the world in virtue [10] is taught; even for this reason, because a lawful preserver and a producer of liberality arise through the fruit, they enlarge the root of the power of the angel of liberality, and pluck its fruit; the world is improved thereby, and mankind are taught about it. 11. This, too, that, through complete mindfulness, words and actions [11] are truly taught by him whose ceremonial is for complete mindfulness; even for this reason, because there are both words and actions in the ceremonial.

9. Ibid. 2 b.

10. Ibid. 2 d.

11. Ibid. 6 c.

12. This, too, that the sagacious creativeness (far'zanak dahih) of Ohrmazd is taught, which is the exposition, to Ohrmazd [12], of the production of the renovation; even for this reason, because

the advantage of the sagacity of Ohrmazd is the consequence of its beginning, and its middle is through the power of the goodness and knowledge of him himself, and because it is destiny as regards the creations; and whoever possesses that power for the assistance of the renovation, is extolled for that sagacity, and people are taught thereby. 13. This, too, that the reward of Zartosht is appropriated by him who decides about duty and opinion [13]; even for this reason, because, through that discrimination, he is similar to Zartosht.

12. See Pahl. Yas. 43.8 b.

13. Ibid. 17 c.

14. This, too, that the recitation of revelation is performed for mankind by him who extends the propagation of the religion [14]; even for this reason, because, owing to the gratification of virtuous practisers, virtue increases. 15. This, too, that the religion of Ohrmazd is made progressive [13] by him who shall perform the ceremonial of Ohrmazd; even for this reason, because through that performance of his occurs the blessing of the provider of the rite (niranginidar). 16. This, too, that that perfectly righteous man of just judgment is protected from the annoying spirit [15] by him who possesses the resemblance (angunagih) unto Vohuman that they behold and resources through virtue; even for this reason, because the vexation which is partaken by him (the spirit), owing to the just judgment among those of the nature (chiharikan) of mankind, is redoubled (dokani-aito) by their pleasure owing to the Vohumanic resemblance, and the annoying spirit is disabled (akari-hend) [16] by that accumulated vexation which occurs for his annoyance.

14. Ibid. 15 d, 27 c.

15. Ibid. 11 e.

16. The Paz. equivalent of akarih-homand.

17. This, too, that the exploits of the archangels are taught by him who is really capable in what pertains to the archangels; even for this reason, because they become the hope of a consoling (vedvar) end, and are also indicative of the renovation of the universe, the hope of a virtuous end. 18. This, too, that the words of him who is Zartosht, that 'people shall become supplicant,' are taught by him who is for the benefiters; even for this reason, because they who are benefiters, on account of an inclination for the religion, make others eager for the religion, and make them mount for prayer. 19. And this, too, that by him who gives anything to a righteous man, this is also done that some one else may give even to him who is vile; even for this reason, because a foundation of liberality is thereby prepared for him [17].

17. Implying that he is himself vile who gives to the righteous merely to induce others to give to himself.

20. Perfect righteousness is excellence.

Fargard 14. Instruction to be heard, perfection of the first next-of-kin marriage, the teaching of it, daughterhood of Spandarmad, this is taught by him who is completely mindful, attraction to good works, reverence for Vohuman, ceremonial taught with complete mindfulness (60).
1. The fourteenth fargard, Ad-fravakhshya [1], is that whatever is instruction is to be listened to [2] here as much as is possible, and he who is not to be taught is allowed an opportunity for listening by Zartosht.

1. See Chap. 15.1 n; it is here written ad-fravakhshe in Pahlavi.

2. See Pahl. Yas. 44.1 a.

2. This, too, that by him who would be a causer of procreation for performers of labor, the perfect nature of the performance of the first next-of-kin marriage [3] is praised; because causing the procreation of performers of labor is the fatherhood of mankind, the proper fatherhood of mankind is through the proper production of progeny, the proper progeny of the producer is through the accomplishment of progeny among his own, according to the disposition of the first creatures, and the accomplishment of progeny among one's own is next-of-kin marriage; and that which occurs, when a causer of the procreation of performers of labor praises the fatherhood of mankind, is that next-of-kin marriage is also praised by him. 3. This, too, that by him whose creatures are in virtue, owing to his virtuous nourishment of the creatures, the performance of next-of-kin marriage [4] is taught, and the virtue is his virtue; even on this account, because, for the sake of keeping the creatures in virtue, he allows (andazedo) for the virtuous disposition pertaining to the multitude, and that which is born he produces (dahedo) as lineage from the next-of-kin marriage pertaining to the multitude.

3. See Pahl. Yas. 44.4 a.

4. Ibid. 4 c. §§ 2-5 have been already translated, somewhat differently, in S.B.E., vol. xviii, pp. 395, 396.

4. This, too, that Spandarmad is in daughterhood [5] to Ohrmazd is taught by him whose wisdom is through complete mindfulness; even for this reason, because his wisdom and complete mindfulness are within limits which are Ohrmazd and Spandarmad, the wisdom being that of Ohrmazd, the complete mindfulness that of Spandarmad, and the complete mindfulness being the offspring of the wisdom just as Spandarmad is of Ohrmazd; and, owing to this, the assertion is reasonable that, by him whose complete mindfulness is connected with wisdom, it is taught that Spandarmad is in daughterhood to Ohrmazd. 5. This, too, that thus the exercise of that daughterhood is taught by him whose righteousness is through complete mindfulness, and whose ceremonial is also through complete mindfulness; that is, he shall perform the ceremonial and other good works fully mindfully.

5. Ibid. 4 d. For Spandarmad see Bk. 8, Chap. 9.3.

6. This, too, that mankind are attracted to religious good deeds by him who shall provide benefit for the people through actions and words; even for this reason, because those actions are religious good deeds, and, when instituted by him, others are also taught by him. 7. This, too,

that reverence for Vohuman [6] is taught by him who shall make that which is contaminated obvious to the eye, so that what is dark becomes light; even for this reason, because the display of the work of Vohuman thereby has also taught the offer of reverence for Vohuman. 8. And this, too, that the ceremonial is taught with complete mindfulness [7] only by him who teaches words and actions with complete mindfulness.

6. See Pahl. Yas. 44.9 e.

7. Ibid. 10 a.

9. Perfect righteousness is excellence.

Fargard 15. To what lands one should step, diligence in good works, teaching religion, even in an exhausted province, protection of fire, giving oneself in discipleship, he who so gives men and women, goodness taught to the good by him whose Chinwad passage teaches them to step forth; (§10) the world produces abundance through complete mindfulness, the wicked man becomes unprivileged, as in the case of Arjasp, contentment of the archangels, he who thinks of Zartosht (61).
1. The fifteenth fargard, Kamnamaeza [1], is about the reply of Ohrmazd to Zartosht, as to that which was asked by him thus: 'To which lands do I step [2]? and it is thus: 'Do thou march (sagitun) there where the man, in whose person righteousness is connected with complete mindfulness, is welcome; this, too, is where happy is he from whom there is no complaint.'

1. See Chap. 16.1 n; it is here written kamnamezo in Pahlavi.

2. See Pahl. Yas. 45.1 a; reading val kadar damikan vamam (= gamam, see Chap. 58.4).

2. This, too, that mankind are made diligent in good works by him who produces progress for good works; even for this reason, because mankind attain progress in manifest duty who engage more particularly in good works. 3. This, too, that the teaching of religion is the public action which is prescribed by him who would produce exertion for the righteous, that is, benefit for those of the good religion; even for this reason, because the multitude (kabedan) approach. the religion, and are taught and practice it, on account of a desire for benefit. 4. This, too, that it is in a province of even exhausted production [3] that it is taught by him who appoints a virtuous governor over the province; even for this reason, because a virtuous governor of a province becomes a teacher of ability and good works to those of the province.

3. Ibid. 4 b.

5. This, too, that the good protection of fire [4] is taught by him whose words are through Vohuman, and who also would provide a time for the ordeal of that which is doubtful ; even for this reason, because he whose words are utterable through Vohuman, and who would provide a time for the ordeal of that which is doubtful, teaches the provision of care for the operative fire, owing to that which occurs when what is accomplished, about one acquitted or convicted by the fire, is declared, and mankind shall provide more particularly for the brilliancy of the fire, and

the wicked more for assistance and protection from it.

4. See Pahl. Yas. 45.7 c.

6. This, too, that whoever shall provide about him who liberally gives himself in discipleship [5] unto the priests, has thereby taught even by the mention of the high-priest; even for this reason, because the person being given in discipleship unto the priests, the religion practiced by the high-priest arises also for mention, and whoever shall provide generosity for that person, has increased and also taught that action, which is religion, even by the mention made. 7. This, too, that men and women [6] are taught as being given in discipleship [7] to Zartosht by him who keeps his own males and females in the control of Zartosht. 8. This, too, that goodness is taught by him to those (valman) who are good, so that they produce it who give to that righteous one the worthiness which is through that wealth; the righteous one who is worthy is one of the good religion for whose production of the worthiness which is through that wealth it is sought, and that wealth which is coveted is wealth of little trouble and much advantage, through the goodness and idea of virtue of the giver to the account of him who is the accepter of the good worthiness. 9. This, too, that through his Chinwad passage (Chish-vidarg) it is taught that they shall step forth (frovamand) [8]; and by him who goes on through anything (chish) openly, when he has proceeded publicly on the right path, one passed away on the Chinwad passage is taught.

5. Ibid. 9 d.

6. Ibid. 10 a.

7. Ibid. 10 b.

8. See Pahl. Yas. 45.10 e, and Bk. 8, Chap. 14.8.

10. This, too, that by him whose ceremonial is through complete mindfulness it is taught that the world produces abundance through complete mindfulness [9]; even for this reason, because it is taught by him, through that disposition of his for the sacred beings (pavan zak-i valman yazdano khim), that the developed world is shown to be theirs; and here below it is fully taught by him, that Hordad and Amurdad [10] -- that is, the sacred beings -- produce it for the benefiters. 11. This, too, that thus he who is wicked, even he who is privileged, becomes unprivileged at that time when every one understands, that is, when righteousness is aloft. 12. This, too, that when he who is privileged is Vishtasp [11], likewise he who is privileged is the righteous Zartosht [12], and so he who is the wicked Arjasp [13] is unprivileged.

9. Ibid. 12 c.

10. See Chap. 19.1.

11. See Pahl. Yas. 45.13 e.

12. Ibid. 14 a, which is supplied by Pt4, Mf4, thus: Zartoshto mun lak aharubo dosto.

13. See Bk. 8, Chap. 11.4.

13. This, too, that creation is taught by him to Ohrmazd, so that he creates, and this, too, that the archangels are taught by his will, whose contentment [14] is through that of the archangels, so that he observes the conclusion in the affairs of the archangels. 14. And this, too, that wisdom is taught to him who is Zartosht -- so that it becomes his -- by him whose thoughts are for Zartosht [15] and for the religion of Zartosht.

14. See Pahl. Yas. 45.19 e.

15. Ibid. 19 b.

15. Perfect is the excellence of righteousness.

Fargard 16. The wise, practicing the deeds of complete mindfulness, nourishing good works and the creatures with propriety, giving pasture, he who becomes a benefit to the good, sentence according to declaration of acquittal or conviction, a strong foundation for learning (62).
1. The sixteenth fargard, Spenta-mainyu [1], is that the religion is lodging in him who is himself wise, or becomes a hearer of the wise. 2. This, too, that the deeds of complete mindfulness are practiced [2] and taught by him who becomes himself completely mindful. 3. This, too, that whoever shall openly perform good works becomes a nourisher of good works.

1. See Chap. 17.1 n; it is here written spendmato in Pahlavi.

2. See Pahl. Yas. 46.2 c.

4. This, too, that the spirit of fatherhood becomes lodging in him who nourishes the creatures with propriety [3]. 5. This, too, that pasture is given [4] to cattle is taught by him who shall provide care for cattle, because the giving of pasture to them with care is advantageous.

3. Ibid. 2 d.

4. Ibid. 3 c.

6. This, too, that all for his good who becomes a benefit to him who is good [5] -- through that which has come to him -- is every benefit which occurs to him who is good; all for his good every benefit is given to every one good by way of similarity in race, species, and nature, and every benefit is given in the way of complete giving which is possible for it.

5. Ibid. 5 b.

7. This, too, that whoever shall justly inflict sentence and judgment. really according to the declaration regarding one acquitted or convicted [6], becomes praiseworthy; even for this reason, because the origin of the judgment is the ritual of the ordeal. 8. And this, too, that by him who gives to him who is wise that which is needful for him, an immense [7] and strong foundation for

learning is produced, and the knowledge in the world is augmented.

6. See Pahl. Yas. 46.6 b.

7. Ibid. 6 c.

9. Perfect excellence is righteousness.

Fargard 17. Maintaining the benedictions of religion, making known the Chinwad passage, causing a change from evil to good, generosity to tillers, developing the world, formation of creatures and devastation by Vohuman caused by him whose rule is for Ohrmazd, he who increases virtue in a province, he who loves Vohuman, virtuous deeds set going (63).
1. The seventeenth fargard, Yezi [1], is that whoever maintains the benedictions of the religion [2], and shall uphold its commands, has thereby made even others learn it; even for this reason, because through this it is much more possible for him to attract others to the religion; and, as to the origin and means of attraction, the attraction is this, that he himself maintains the benedictions of the religion, and the means of attraction are this, that he is an upholder of the commands of the religion.

1. See Chap. 18.1 n.

2. See Pahl. Yas. 47.1 d.

2. This, too, that by him who shall perform the ritual of an order which is accomplished, the Chinwad passage [3] is made known; even for this reason, because those even who have accomplished what is a work of the spirit become witnesses, one about the other, as to the facts.
3. This, too, that by him who shall perform that thing whereby a change occurs from evil to good [4], even that change which is the renovation of the universe is made known, by means even of the evidence of a partial change as regards a perpetual change.

3. See Pahl. Yas. 47.2 b.

4. Ibid. 4 a.

4. This, too, that by him who shall produce generosity for the tillers [5] of the world it is then developed; even for this reason, because they become more diligent in tilling the world. 5. This, too, that by him who shall produce benefit for the poor, a development [6] of the world is produced for them; even for this reason, because through that reason they increase more.

5. Ibid. 5 d.

6. Ibid 6 c.

6. This, too, that the creature-forming (damih) of Ohrmazd [7] is occasioned by him whose rule [8] is for Ohrmazd; even for this reason, because he becomes a holder and attendant of good

works. 7. This, too, that the devastation by Vohuman [9] is taught by him whose rule is for Ohrmazd; even for this reason, because he smites sinners and destroys among villains.

7. Ibid. 7 d.

8. Ibid. 8 a.

9. Ibid. 9 c.

8. This, too, that virtuous people are increased in a province [10] by him who appoints a virtuous governor of the province. 9. This, too, that virtuous instruction is provided and explained by him who loves Vohuman [11]. 10. And this, too, that virtuous deeds [12] are set going by him who teaches learned sayings and virtuous deeds to him who is good; even for this reason, because the reception of the progressive supply of virtue by the learned becomes more complete.

10. Ibid. 12 a, and compare Chap. 61.4.

11. Ibid. 12 b.

12. See Pahl. Yas. 47.12 c.

11. Perfect is the excellence of righteousness.

Fargard 18. He who makes people intelligent through his complete mindfulness, how this occurs, discriminating through wisdom, teaching joyfulness in righteousness to Frashostar, and ardor in good works, supplying guardianship, a master of all commands, Vohuman's guarding the creatures of Ohrmazd, the arrival of the wicked in the fiend's abode, (§10) reverence coming to assistance through invocation, the supplicant for what is coveted from Ohrmazd; Ohrmazd's statement about one's own, confederate, and serf (64).
1. The eighteenth fargard, Ad-ma-yava [1], is that, through his complete mindfulness [2], the teaching of mankind in virtue is by him, and they become properly intelligent [2] through him, whose actions are those which are more daughterly, that is, as reverent unto Ohrmazd as a daughter unto a father; even for this reason, because his display of the complete mindfulness which is instinctive (asnik) is through action, and that action, acquired (srutik) for the thoughts of mankind, is kindled by him and has become properly intelligent. 2. This, too, that proper intelligence of things arises for one completely mindful [2], even for a daughter to a father, through that complete mindfulness which is instinctive, whereby that lust is excluded which is most violently reverenced by the male (kushno), and, devoid of that, the reverence is assimilated (angunihinido) most strongly to one's reverence unto the creator.

1. See Chap. 19.1 n; it is here written ad-ma-yuv in Pahlavi.

2. See Pahl. Yas. 48.5 c.

3. This, too, that discrimination of the affairs of the sacred beings through wisdom [3] is taught

by him whose learning is in the affairs of the sacred beings; even for this reason, because discrimination of the affairs of the sacred beings is specially that which is advantageous in the end, and the advantageousness in the end is seen through learning; and, apart from that, he who is learned in the affairs of the sacred beings has taught discrimination of the affairs of the sacred beings through his wisdom [4].

3. Ibid. 6 b.

4. Assuming that ar'jo, 'value,' stands for khirado, which is very similarly written in Pahlavi letters.

4. This, too, that the joyfulness in righteousness is taught to Frashostar by him -- that is, he would make him ardent in the performance of duty, and good works [5] -- who has thoroughly expounded Hordad and Amurdad to Frashostar [6] that is, he maintains him as his high-priest. 5. This, too, that he who shall perform good works ever afresh, has taught him to become ardent in duty and good works [5]. 6. This, too, that Ohrmazd supplies guardianship [7] to him who gives pleasure to Ohrmazd; even for this reason, because a giver of pleasure to Ohrmazd is any one who is a true servant of Ohrmazd, and Ohrmazd becomes the guardian of a true servant.

5. See Pahl. Yas. 48.8 a.

6. See Chap. 19.1, and Bk. 8, Chap. 38.68.

7. See Pahl. Yas. 48.8 b

7. This, too, that they ever amount to a master of all commands [8] for him who is a benefit and sovereignty for that which arises; even owing to this reason, because, in establishing and arranging that which is an absurd (ashkun) or a virtuous law, the command issued, which is another and further observation of the advantage of the creatures, prepares that which is ever an attainable benefit among the creatures, by means of which, even after symptoms of the life of one's body, it is governed through setting going. the usage of that law, and is connected with his mastery of command and his sovereignty. 8. This, too, that Vohuman's having guarded the creature-forming (damih) of Ohrmazd [9] is taught by him whose rule is for Ohrmazd; on this account, because he whose rule is for Ohrmazd has taught the inclination for (padisai) being guarded, on this account, because the inclination of the creatures of that ruler for being guarded by the power of goodness, and the creatures being guarded by the power of goodness have published the power of goodness, which is Vohuman, to the multitude.

8. Ibid. 8 d.

9. See Pahl. Yas. 48.10 a, b, and Chap. 63.6.

9. Here is about the reply to Zartosht concerning the wicked, thus: 'Upon arrival in the fiend's abode [10], through an immature (kham) death, they are unprivileged, so that every misery is theirs, and it is not possible for them to seek a remedy.'

10. Ibid. 11 d.

10. This, too, that the spirit of reverence comes through invocation to the assistance [11] of him who is reverent unto the benefiters; even for this reason, because the spirits respond more particularly to that invoker who becomes their worshipper preponderantly (vaspuharakaniha); and for each one of the spirits there is preponderantly a form of worship, as the spirit of liberality is more particularly worshipped through helpfulness (vijidar-dahishnih), the spirit of truth through exact truth (hu-rastih), the spirit of a promise through true promising (hu-mitroih), and the spirit of sovereignty through good sovereignty; and, even so, the worship of the spirit of reverence consists preponderantly in reverence unto the benefiters. 11. This, too, that he whose rule is for Ohrmazd becomes a supplicant for that which is coveted (ishto) from Ohrmazd [12]; even for this reason, because what is wisely begged from the sacred beings and rulers, for rendering one's own self worthy, occurs as a benefit owing to the sacred beings and rulers.

11. Ibid. 12 a.

12. See Pahl. Yas. 48.12 d.

12. About the reply of Ohrmazd to Zartosht, when asked by him about his own, his confederate [13], and his serf, thus: 'He is thine own, he thy confederate, and he thy serf, even when and where he is a righteous offspring who produces the progress of this thy religion of Mazda-worship, and recites it openly even unto him he knows, who provides the public benedictions, this good practice of thine, that is, he maintains what is provided by thee as benedictions [14].'

13. Ibid. 7 c.

14. Ibid. 7 d.

13. Perfect is the excellence of righteousness.

Fargard 19. Sheep-nature, mankind nourished, he who produces joyfulness and provides the ceremonial, displaying wisdom, instructing the tongue, teaching preparation and the virtuous way; (§10) obeisance for the archangels, taking assistance, within the day till dawn made as a signal, complete mindfulness among the existences (65).
1. The nineteenth fargard, Kad-moi-urva [1], is that the sheep-nature (pahih) [2] is taught to him who is a sheep (gospend), even for this reason, because the sheep is still among sheep (pah-ich den). 2. This, too, that by him who provides pasture for sheep, mankind are nourished (srayinido) [3] through the sheep; even for this reason, because the nourishment of mankind is through the sheep, and that of the sheep through pasture. 3. This, too, that the sheep of the present worldly state is expounded to him who is a sheep (pah) to Zartosht, that is, he has Zartosht as a high-priest; even for this reason, because still a sheep (pah-ich) is a sheep.

1. See Chap. 20.1 n; it is here written kad-mok-ravo in Pahlavi.

2. See Pahl. Yas. 49.1 b. The distinction made in the Pahlavi text, here and in § 3, by using the scriptural term pah and the general word gospend for the sheep, might perhaps be imitated in English by using the word 'flock' for pah, but this would not express the meaning exactly.

3. See Pahl. Yas. 49.1 b.

4. This, too, that strength in virtue is increased and taught by him who produces joyfulness [4] through seeking gradual development, so that he would do that thing which gives him joyfulness, that is, he would do that thing which becomes his long-continued joy; even for this reason, because increase of strength arises more particularly from pleasure, the pleasure that one is gradually attaining (der-padai). 5. This, too, that by him who shall provide the ceremonial of the sacred beings, the joyfulness [4] owing to the sacred beings is then connected with his own; even for this reason, because the coming of the sacred beings to it occurs.

4. Ibid. 5 b.

6. This, too, that the wisdom [5] of Zartosht is taught and displayed by him who gives thought to the religion of Zartosht. 7. This, too, that the tongue [5] is instructed (farhanjinido) in speech by him who becomes discriminating through wisdom. 8. And this, too, that preparation [6] is taught to them who are benefiters of Zartosht, or who are so of the religion; even for this reason, because, owing to that action, disposition, and attraction which are now theirs, they prepare mankind for the religion of Zartosht. 9. This, too, that whoever teaches the virtuous way to others, they become his through the knowledge of being instructed; even for this reason, because through the enlightenment of that way, they see and act, and are thereby instructed.

5. Ibid. 6 c.

6. Ibid. 6 d.

10. This, too, that the obeisance [7] for the archangels is performed by him who is a praiser of the archangels. 11. This, too, that assistance is taken [8] from the sacred beings by him who gives to him who is a supplicant that which is dear to him, because he himself is made worthy by his assistance, and, when made worthy by it, it is then taken by him; and the supplicant is he who is not a supplicant through his mouth, but through worthiness, and what is dear is that which is good about him.

7. See Pahl. Yas. 49.7 b.

8. Ibid. 7 d.

12. This, too, that its being within the day till dawn (val aush) [9] is taught by him -- that is, he would make it as a signal (dakhshako) [9] -- who is in obeisance, so that he may not neglect till another day the duty and good works which it is requisite for him to perform within the day; even for this reason, because to cause the preservation of the dawn from debased incompatibility (her hanbeshih) of duties, it is made exalted by him over the duties. 13. This, too, that complete mindfulness is taught among the existences [10] by him whose thought among the existences is

that he shall perform that thing which is possible to remain good in the world, such as the provision of good sovereignty, orthodoxy, the law of virtuous usage, and others, through which the dwelling, preparation, and living of mankind in the world arise, and the appropriation of any complete mindfulness of that performer is the exaltation which is his owing to that great performance.

9. Ibid. 10 c.

10. Ibid. 11 c.

14. It is righteousness that is perfect excellence.

Fargard 20. Ohrmazd's command about smiting the deceiver and giving sovereignty to him who is good, providing complete mindfulness, the coveted thing expedient for sovereignty to give away, words of Vohuman, innocence from discontinued good works, causing goodness, way of righteousness not concealed, repletion unnecessary for cattle, housewifery, loving religion through knowledge, gratification of Ohrmazd (66).
1. In the twentieth fargard, Vohu-khshathrem [1], it is also stated by Ohrmazd to Zartosht the Spitaman thus: 'They who are now in sovereignty are privileged, the human being who is a wicked lying tyrant being not now in sovereignty; moreover, thou shouldst cause some one to thoroughly smite (bara vanin-ae) him who is causing deception in the embodied world by lamentation (shivan), and they cause the preservation of death, ruin, and falsehood because they would cause the preservation of his effects (mamanash var ae bojinend).' 2. And this, too, namely: 'When the sovereignty should be given by them unto him who is good [2], they would be preserved through that sovereignty of his; moreover, thou shouldst cause some one to thoroughly smite him who is made deceitful by lamentation, and so also death, ruin, and falsehood.'

1. See Chap. 21.1 n; it is here written vohu-khshatar in Pahlavi.

2. See Pahl. Yas. 50.1 a.

3. This, too, that by him who shall provide complete mindfulness [3] for his own, righteousness is. produced; even for this reason, because, through complete mindfulness, the discerning eye of life, which is righteousness, is enlightened. 4. This, too, that the coveted thing (ishto) which it is expedient for sovereignty to give away [4] is taught by him who shall provide sovereignty for him who is all-progressive (hamak-rubishno); even for this reason, because the observation, consideration, and action of him who is an all-progressive ruler are about that which is coveted by the multitude and is an ad-vantage for the sovereignty which it is expedient to produce.

3. Ibid. 2 b.

4. See Pahl. Yas. 50.2 b.

5. This, too, that what is produced by the words of Vohuman [5] is taught by him who shall

perform the ceremonial of the sacred beings with the thoughts of Vohuman; even for this reason, because, the mind being with the thoughts of Vohuman, the tongues of the faithful are habituated (khukinidako) in the statements of Vohuman. 6. This, too, that innocence from discontinued (amand) good works is taught by him who remains in virtue; even for this reason, because they are atoned for by him even among important good works.

5. Ibid. 3b.

7. This, too, that the original causer of goodness is assisted in causing goodness by him whose fundamental gift (bun dahishno) among the existences is that he supplies that which it is requisite for him to give; even for this reason, because in a work, upon which one remains with a thousand men, when one man is bringing his own strength to the labor therein, the 999 other men are assisted by him in that work.

8. This, too, that the way of righteousness [6] is not concealed, but taught, by him who is a good consider as to righteousness; even for this reason, because the sap and root of his righteousness are owing to undiverted thought. 9. This, too, that its being unnecessary to provide repletion for those who are cattle [7] is taught by him who keeps cattle as a controller for benefiters; even for this reason, because they teach and command him.

6. Ibid. 13 c.

7. See Pahl. Yas. 50.14 b.

10. This, too, that housewifery [8] being performed is taught by that wife who shall joyfully pay reverence to her husband; even for this reason, because her housewifery is for the satisfaction of the husband, the satisfaction is through her reverence, and the reverence arises through joy. 11. This, too, that to love the religion through knowledge [9] is taught by him who is peaceful (padmanik) and Vohumanic to it; even for this reason, because Vohumanic peacefulness is understood as religion. 12. And this, too, that the gratification of Ohrmazd [10] is caused by him who teaches for Ohrmazd.

8. Ibid. 17 c.

9. Ibid. 18 b.

10. Ibid. 20 c.

13. It is righteousness that is perfect excellence.

Fargard 21. Performing the ceremonial, spirits lodging in the body, teaching the religion, diligence in good works, loving the beneficial way, giving a daughter in daughterhood, authority of Vohuman, a daughter given to a father for womanly service, reverence of a wife for her husband, producing origin and effect, dominion in the house (67).
1. In the twenty-first fargard, Vahishtoishti [1], it is proclaimed by the righteous Zartosht, that

the ceremonial is performed by him owing to whom our worship is good thinking. 2. This, too, that Vohuman and the liturgy are lodging in the body of him in whose body the religion is lodging; and so is the spirit of goodness, which is peace (padman). 3. This, too, that the good religion is taught in word and deed by him who shall achieve the giving of thought (minishn-dahih) to Vohuman in the ceremonial. 4. This, too, that the archangels become lodging in the body of him who loves Vohuman; even for this reason, because their lodging is in light, purity, and perfume, and the body is illuminated, purified, and perfumed by Vohuman.

1. See Chap. 22.1 n.

5. This, too, that mankind are made diligent in the performance of good works by him who shall provide gifts for the doers of good works. 6. This, too, that by him who loves the beneficial way [2], even others are put in the same way and taught. 7. This, too, that he gives his daughter in daughterhood to his fatherhood [3], who teaches to the daughter reverence towards her father; even for this reason, because she is made steadfast in daughterhood by him. 8. This, too, that the authority of Vohuman is taught by him who keeps the talent which is his for virtue; even for this reason, because from the authority of goodness arise the advantage and freedom from strife of the sciences (hunarano).

2. See Pahl. Yas. 52.2 d.

3. Ibid. 4 a. In § 9 (as in Chap. 45.4) there appears to be no confinement of the meaning to matrimony.

9. This, too, that a daughter is given to a father for womanly service (neshmanih [3]), and so also a wife to another man, by him who teaches reverence, towards and husband, to the daughter and the other woman; and so, too, by him who instructs the wife of a man in housewifery; because the advantageous womanly service of a woman for a man arises through reverence towards her husband and good training in housewifery. 10. This, too, that even the reverence of a wife towards a husband is produced by him who gives a woman unto a man; because the giver of possession (khudih) becomes praiseworthy even by the act of having given that possession.

3. See note above.

11. This, too, that origin and effect (bun va-bar) are produced for Ohrmazd by him who gives what is necessary unto Ohrmazd and teaches perpetual preservation; what is properly necessary being the origin of the preservation which is the effect of what is properly necessary. 12. This, too, that dominion is acquired for the house of him who keeps the door of the house an opening for the wise; the house being the body, and the door of the house being the ear, eye, and mouth.

13. It is the excellence of righteousness that is perfect.

Fargard 22. Giving delight to him who is a right-living poor man (68).
1. The beginning of the twenty-second fargard, the Airyaman [1], is the last question (frashno) beyond the five Gathas; it is taught for the dominion of Ohrmazd only by him -- that is, it is

making him ruler of himself-who shall do that which is declared by the passage: -- Ya erezejyoi dahi drigaove vahyo [2]: who gives delights (vayagano) to him who is a right-living poor man [3] -- preservation from the destroyer, and the consummation of every happiness.

1. See Chap. 23.1 n; it is here written airemano in Pahlavi.

2. See Yas. 53.9 d.

3. See Pahl. Yas. 52.9 d, and Chaps. 45.10, 47.17.

2. It is perfect excellence that is righteousness.

Stud-Yasn Nask

A selection from the whole Yasht referring to the developer: containing many unidentified statements by Ohrmazd, Zartosht, Soshyant, Vohuman, and Spandarmad; and concluding with a long series of short quotations, from the Pahlavi Gathas, concerning what every one shall do, or know, in the future existence (69).

1. About a selection from the whole Yasht [1] referring to the developer (vakhshinidar-homond).

1. The twenty-first Nask, or original Yasna (see Bk. 8, Chap. 46.1). It is not very clear, from this chapter and from what is stated about it in Chap. 1.2, whether this selection was compiled by the author of the Denkard, or by some earlier writer. So far as its statements have yet been traced, nearly all of them originate in the Gathas, or in the Yasna Haptanghaiti; but § 45 quotes a passage from the Bag Nask (Yas. 19).

2. Those are beneficial who increase for the developer, that is, they shall occasion benefit (nevakih) for him who would occasion that benefit which is for others [2]. 3. Thus the righteous man who produces perfect thought is he who comes upon it through Vohuman [3], and the benefit of him who is an open annoyer [4] -- the righteous man who is a smiter of the wicked, and who develops as to what is Ohrmazd's and as to what is Zartosht's -- is that he slays in moderation.

2. Compare Pahl. Yas. 42.1 a.

3. Compare Pahl. Yas. 28.2 a, where J2, Pt4, Mf4 have bara yehamtunane pavan Vohuman.

4. Compare Pahl. Yas. 42.8 b.

4. Regarding him who is an oppressive man who is righteous, the reply spoken is thus: 'The reward of the smiter and developer -- that man of whom one knows the smiting and developing -- is the very evil reward of him who is wicked; just as his smiting, as an evil reward for him from those two spirits, is that very evil practice loved by him who is wicked; even for this reason every righteous individual is Gathic [5], because, when privileged (padokhshai), he who is wicked is thus he who is righteous, and also he who is privileged is unprivileged [6].'

5. Bk. 8, Chap. 1.5 n.

6. See Chap. 61.11.

5. Zartosht proceeded with the smiting at the wicked, and as to that proceeding Ohrmazd spoke thus: 'Thou shouldst thus proceed with smiting at the wicked by ordinance (dadistan), because thus they have thee and the righteous of every kind as ruler. 6. Also through my decree (pavan-ich man vijir) one produces the ritual of ordeal, which realizes that which is real, so that one may make that which is dark fully light. 7. Thine, too, is so much the sovereignty of Ohrmazd, tkws through worship, that it's requisite (khvastako) privilege is thus maintained through virtue, because thou, who art thus, art more unconfined (anakoshidar) to the world through the furtherance and development of righteousness; great, indeed, is he who trusts the righteous man for righteousness, and great is he who trusts the wicked man for wickedness.'

8. As to that utterance (farmayishno) Zartosht spoke thus: 'An open annoyer is the righteous man -- the benefiter disclosed by Ohrmazd -- that loves the embodied world of righteousness, and demands its reverence (tarsakayih) for the proportion of righteousness therein, that is, he knows the proportion of duty and good works.' 9. Regarding the worldly existence, the reply spoken is thus: That which is again contaminated (gumikhted) by the demons becomes abundant so long as that which is proper is again contaminated with the demons; and, so long as there is a developer, they subsist for their own substances, so that it is possible for them to seek benefit for their own, and they are smiters of the righteous.'

10. Regarding him who is a wise smiter, Soshyant [7] spoke in reply thus: 'It arises through his way when it is again contaminated.'

7. See Bk. 8, Chap. 14.14.

11. As to that mischief (drujishno) Ohrmazd spoke thus: 'Happy is he from whom there is no mischief.' 12. Regarding [8] him who has come, the Yim of splendor {Jamshed} [9], he spoke thus: 'He attains his reward who is no smiter and no developer, not privileged and not unprivileged.'

8. Assuming that la, 'not,' stands for rai.

9. Av. Yima Khshaeto (see Bk. 8, Chap. 13.6, 7).

13. As to that disclosure (hachishno) Vohuman [10] spoke thus: 'I aggrandize that spiritual lord and that priestly master who is my righteousness in person.'

10. See Bk. 8, 9.3.

14. As to that utterance Spandarmad [10] spoke thus: 'So do thou perfect (bara vadidun) him whose information subsists -- a man that becomes wise -- who is as an emblem of my religion; because he has worshipped that which is ours, so that he has retained property in our possession, through whose words there is a furtherance of the world of righteousness. 15. That is my

arrangement, and that my wish that is, what is necessary for me -- and I love that which thou fully understandest, that is, that arrangement which is righteousness; also whatever discourse and perfect performance, thou askest of us, O Zartosht! in complete mindfulness, I now practice by the work of each hand; observe thoroughly that which I am performing, and thou, too, art accomplishing. 16. In worship thou, O Zartosht! art liberal, who art liberal in ceremonial; for thee, whose body believes, controversy is not lavish (rad) for the sake of the wealth bestowed; the reward of Zartosht the developer is for developing, the reward of Zartosht the smiter is for smiting, and the reward of Zartosht the smiter and developer is for smiting and developing. 17. At the bridge judgment of him whose name the fire calls for participation, as when they repeatedly pour the melted ore upon him in the throat, thou shouldst pray near him alive -- him whose love is for virtue -- so that he may perform duty and good works with fearlessness; with his desire, too, it is expedient to know that it is done by him on account of necessity.'

10. See Bk. 8, 9.3.

18. As to that utterance Ohrmazd spoke thus: 'Such is the upward attraction (lala-hanjishnih) of Shahrewar [11] for him who is ours.' 19. As to that question (frashno) Ohrmazd spoke thus: 'Such has happened to him who is ours through Vohuman; he ought to come to our religion through virtue. 20. Truly he, O Zartosht! is privileged for the sovereignty, who confines his ears to this religion. that he may make it fully progressive; who is given immortality through this, and kind regard for the will of him who is the best of that religion of mine, O Zartosht! and who assists the furtherance of this world of mine in righteousness.'

11. See Chap. 43.1. It is here written Shatrover.

21. As to those of that other one [12] Ohrmazd spoke thus: 'As regards that which is great evidence, when wicked they consider it as unattested for him who is wicked himself; and the thoughts [13] of him, whose deeds are those of that other one, are due to Akoman [14]. 22. Owing also to this, when both Hordad and Amurdad [15] are given to thee, it is in that way -- when thou art of the propitious spirit and the best thought -- that what thou understandest thou shouldst be accomplishing, and what thou dost not understand thou askest again.'

12. The followers of Ahriman.

13. Assuming that manishno, 'dwelling,' stands for minishno.

14. See Bk. 8, Chap. 9.3 n.

15. See Chap. 19.1.

23. Of him whose wisdom exists (aito) -- of Ohrmazd -- he whose wisdom arises (yehevuned) -- Zartosht -- inquired concerning him who is unreal (an-aito) and who does not subsist (yehevuned) hereafter, who has thus never become a material existence for those on the side of virtue, and does not subsist for them henceforth.

24. As to that reverse description (padirako nisanishnih) Ohrmazd spoke thus: 'Among men of

every kind say unto the righteous who are smiting the wicked, that we improve the measure of any milk they propitiate, even by the holy-water which is the sustenance (barishno) of milk, in order to cause much happiness of life.'

25. As to that utterance Ohrmazd spoke thus: 'Happy is he from whom there is no complaint, and a life which is like this the text Gerezoi ... akhso ... [16] implores. 26. To thee, O Zartosht! my protection is given in the reply of the Kem-na [17] which, before the companionship of Kay Vishtasp [18] -- that righteous friend of mine [19] -- was a published thing of those which are used, and of those such as it is requisite to use. 27. The talk of a man which is immoderate is false, everything immoderate is so for this reason, everything is not that which the good man possesses, because, when privileged, the wicked one is he who is righteous, and he who is privileged becomes unprivileged; he who is righteous is thus he who is wicked, and becomes him who is privileged and unprivileged, so that he is fully incriminated, and they shall carry off his possessions.'

16. Yas. 46.2 c-e; its Pahlavi version (Pahl. Yas. 45.2 c-e) may be translated as follows: 'I complain to thee, behold it and this one, O Ohrmazd! (that is, seek a remedy for me); that pleasure is my desire, which a friend gives to his friend; through the instruction of Vohuman (when I am instructed in virtue) is the coveted thing of righteousness (thou shouldst give me).' The words in parentheses have no equivalents in the Avesta text.

17. Yas. 46.7; its Pahlavi version (Pahl. Yas. 45.7 a-e) may be translated as follows: 'Who is given to me (and mine, my disciples) as protector by thee, O Ohrmazd when that wicked (Ahriman) retains malice for me in possession (that is; maintains malice with me? Who shall provide me protection), other than thy fire and Vohuman? (Because I know that they would provide me protection for your sake) when I nourish righteousness through deeds for them, O Ohrmazd! (that is, should I perform duty and good works, who shall provide me protection?) Thou shouldst proclaim to me that high-priest of the religion; (this thou shouldst state thus: "Maintain the religion as high-priest").'

18. See Pahl. Yas. 45.13 e, and Bk. 8, Chaps. 11.1, 13.15.

19. Compare Ibid. 14 a which is given in Pt4, Mf4, as follows: Zaratushto mun lak aharubo dosto.

28. Regarding the benefiters the reply spoken is thus: 'They are owing to the reward of the smiter and developer; those are beneficial whose smiting and developing are those of the developer Ohrmazd, who understands smiting and development.'

29. When through smiting by Ohrmazd, on account of the wicked, a question (frashno) about it arose, the reply spoken, as to the smiting of the present world by means of him who is ruler, was: 'The reward which the judgment that is perfect teaches is thus, that he who is the smiter and developer, Soshyant [20], shall make the decision.' 30. Zartosht spoke in reply thus: 'He gives a reward.' 31. And that wise smiter, Soshyant, spoke in reply thus: ' He shall inflict punishment.'

20. See § 10.

32. Even he who is an ox of many cattle has openly and publicly wailed this complaint [21] on account of the righteous one: 'How long is it till the time when a developer arises, even he who is an irresolute ruler (akamako khudai)? How long is the time till he arises, until the wicked one who is a smiter and privileged corrupter is he who is unprivileged?' 33. Because, for the sake of producing resolution (kamak-dahih), he complains that, until the developer shall arise, even he who is irresolute is ruler, that is, until he who is the developer shall become privileged.

21. Compare Pahl. Yas. 29.1, 9.

34. As to that complaint of his Ohrmazd spoke thus: 'Not so as by this complaint is the obtainment of spiritual lordship (ahuikih), for this reason, when they do not consider the ruler as a ruler, and there is no giving of priestly authority (radoih) by any righteousness whatever [22], it is requisite, on account of the many righteous, to speak henceforth, until the time when the developer arises, even of him who is an irresolute ruler.'

22. See Pahl. Yas. 29.6 b.

35. On account of the many statements of the spirits, even as to thought, word, and deed, it is requisite to say that they shall always render an account until even some obtainment of a smiter and developer, privileged or unprivileged. 36. Some arise of whom it is requisite to ask this question (frashno) [23] while he who is righteous and he who is wicked are two witnesses, and they make the righteous one manifest by his evidence, or they molest him who is righteous by smiting. 37. Some arise when it is requisite to speak this reply [24] during the smiting of the maintainer of strife and of the kinsman. 38. And some arise while that individual [25] is loved, though a righteous one and a developer arise, and it is requisite to produce a provider of benefit on account of the many, both wicked and righteous, so long as a wicked one of the smiting which is maintaining strife is privileged.

23. That in § 32.

24. That in § 34.

25. The irresolute ruler.

39. Because, regarding the production of resolution, it is proclaimed that it is so that they shall fully understand that Ohrmazd discriminates truly, and Ahriman does not discriminate truly. 40. And that it is so that they shall fully understand that the punishment of the wicked is for teaching them that they will attain to the existence of darkness, that even to him who belongs to the ever-stationary they may give his reward, that they are for smiting the wicked one, that they are very powerful to give, that they should kill the apostate, that one has to be converted from vileness to goodness, that he who would be wicked is made to believe by the tongue, that for the sake of proper nurture of the creatures next-of-kin marriage is provided, that the demons are despised, that thus he who is evil-ruling is wicked, and that they are approaching the place where Ohrmazd shall provide for the account of sin and good works.

41. They shall become more diligent in the performance of duty and good works, and abstain more from sin, always until one attains even to some acquirement for those in life and those in a lifeless state [26]. 42. And they shall not inflict their punishment completely in the embodied state, and the fiend does not pity the worldly existence; every individual is counted up, and everyone is fully completed for the affairs of Ohrmazd, but the fiend is not smitten, and they shall not fully inflict the punishment.

26. By accumulating more good works than are necessary to balance one's own sins.

43. No one thinks thou shouldst remain for the propitious Ohrmazd, and no one completely presents himself; they attack through the fiend, and arise for the foolish one 44. No one arises for the goodness of him who is good, but for the vileness of the fiend they destroy what is good, and do not understand evil and good; they recite the revelation for a wicked one, they do not bestow friendship for labor, but are for the evildoer.

45. And the righteous one, who is the best of spiritual and worldly existences, becomes a privileged developer, even he who is an irresolute ruler [27]; and so he who is wicked, even he who is privileged, becomes unprivileged, at that time when one gives the soul of every one unto the supreme heaven [28] {Garothman}, and when thou shouldst, everyone, know that the affliction of the annoyers arises [29], so that when, owing thereto, they beseech the sacred beings, it is only hell that they supply.

27. See Pahl. Yas. 19.58, 20.10.

28. See Pahl. Yas. 28.4 a.

29. Ibid. 6 c.

46. When everyone shall provide the ceremonial of the archangels unworriedly, and when everyone knows that Goshorun complained [30] -- so that he who is the fashioner of cattle inquired thus: 'Whose is the guardianship of cattle [31]?' and 'Not without annoyance' was the reply of Ardwahisht, 'that is, they shall inflict his punishment [32]' -- everyone also knows that in their light is joyfulness for the sight [33].

30. See Pahl. Yas. 29.1 a, and Chap. 15.3.

31. Ibid. 2 a.

32. Ibid. 3 a, and Bk. 8, Chap. 37.14.

33. See Pahl. Yas. 30.1 c.

47. When every individual (kola aish-1) becomes aware of the priestly authority of Ohrmazd; and when every individual knows that his remedy for the devastation owing to the evil spirit is comprehensibly stated [34]; when every individual knows that Ohrmazd fashioned the propitiousness in the liturgy [35]; and when everyone knows that the priest is perfect, that

Ohrmazd enhances both of them in spirituality [36], that Vohuman is the offspring of Ohrmazd [37], that Spandarmad is Ohrmazd's own [38], that all three of them are the life of him who has wandered forth [39] -- that is, life is given by the thought and wisdom [40] which are his own -- and that the sacred beings are they who are supporting it.

34. See Pahl. Yas. 29.6 a.

35. Ibid. 7 a.

36. See Pahl. Yas. 31.7 c.

37. Ibid. 8 a.

38. Ibid. 9 a.

39. See Pahl. Yas. 31.10 a.

40. Ibid. 11 b, c.

48. When every one of this existence must act for the sake of that other existence, and knows how to act; when every one is a friend, through deeds, of the spirit which is his own [41]; and when every one becomes a person supporting Ohrmazd [42]. 49. When every individual knows that they give no reward to him in whose body a demon is lodging who is not listening [43]; when every one shall make his own soul immortal [44]; and when every one has advantage through possession of Ohrmazd [45].

41. Ibid. 21 c.

42. Ibid. 22 c.

43. Compare Pahl. Yas. 33.4 a, 43.13 c.

44. See Pahl. Yas. 34.1a.

45. Ibid. 3 a.

50. When everyone becomes a Zoti unsullied in righteousness [46]; when everyone gives a sacred cake to the archangels [47]; when every one knows that cooperation is due to him who is their servant; and when they are together in soul [48]. 51. When every individual gives his body [49]; when every one proceeds to their ceremonial and glorification [50]; when every individual knows that 'other than they' is meant by naechim tem anyem [51]; and when every one knows that, through that sovereignty of his, the renovation of the universe is produced by his will among the existences [52].

46. See Pahl. Yas. 33.6 a, and Bk. 8, Chap. 7.5.

47. Ibid. 8 c.

48. Ibid. 9 c.

49. Ibid. 10 c.

50. See Pahl. Yas. 34.6 c.

51. Yas. 34.7 c, the Pahlavi version of which may be translated as follows: 'I am aware of no one (above), other than you (that is, I know no one from whom my benefit is such as from you, and when they shall cause) righteousness (that is, they shall perform duty and good works, it) thus produces shelter for us.' The MS. has naechid.

52. See Pahl. Yas. 34.15 c.

52. When every one knows the elucidation (ro-shano) of the religion; when every one considers the religion as governor and serf [53]; when every one knows that the manifestation of this ought to arise in him; when every one thinks Ohrmazd auspicious [54]; and when every one knows that, when it occurs, benefit is produced, through resolute sovereignty [55], where and when it gives him a reward for the performance of the duty and good works they should call for. 53. When every one gives [56] the sacred beings and the good a sheep; when every one knows that, for him whose righteousness is in action, immense and complete mindfulness arises [57]; when every one thinks of much assistance from Ohrmazd [58]; when every one speaks to restore his temper [59]; when every one speaks to provide the ceremonial [60]; and when every one produces that advantage by liberal giving [61]. 54 When every one knows that one grants him the obeisance which is due to him when in a condition for the supreme heaven [[Garothman]] (amat den garodmanikih) [62]; when every one knows that it is done by those in the realm of Ohrmazd [63]; and when every individual knows that, so long as the religion of the first creation [64] shall exist (ae), this characteristic is to be considered thus: Hvo zi dregvau, &c. [65]

53. See Pahl. Yas. 35.22.

54. See Pahl. Yas. 42.7 a.

55. Ibid. 8 d.

56. Assuming that yehevuned, 'becomes,' stands for yehabuned.

57. See Pahl. Yas. 43.6 c.

58. Ibid. 7 d.

59. See Pahl. Yas. 44.3 a.

60. Ibid. 6 a.

61. Ibid. 7 a.

62. Ibid. 8 e.

63. Ibid. 9 c.

64. See Pahl. Yas. 45.6 e.

65. Yas. 46.6 c-e; its Pahlavi version (Pahl. Yas. 45.6 c-e) may be translated as follows: 'For he is wicked whose best nature is for the wicked, and he is righteous whose homage (franamishno in Pt4, Mf4) is for the righteous (in any doubtfulness, whoever gives anything to the wicked is to be considered as wicked, and whoever gives to the righteous is to be considered as righteous) so long as the religion of the first creation, O Ohrmazd! (until the time when Soshyant arrives one is ever to be considered in this way).'

55. When every individual keeps no wealth for a high-priest of the apostates [66]; when every one knows that, when above, there is righteousness [67]; when they shall make intercession [68] for every individual, and when every individual becomes aware [69] of it; when every individual sees that he is a father of righteousness [70]; and when every individual knows that the propitious spirit is in him [71]. 56. When every one knows that, when a supplicant, he is more a smiter of the wicked [72]; when every individual utters the salutation (Niyayeshno) of Ohrmazd [73]; when every individual knows that that is our comfort [74], and that it is Ohrmazd's own creature [75]; and when every individual is taught [76] and every individual joins in the perfect religion [77].

66. See Pahl. Yas. 45.8 a. The MS. has 'the righteous' by mistake.

67. Ibid. 12 a.

68. Compare Pahl. Yas. 48.6 a.

69. Compare Pahl. Yas. 45.17 e.

70. See Pahl. Yas. 46.2 d.

71. Ibid. 3 a.

72. Ibid. 4 d.

73. See Pahl. Yas. 47.1 d.

74. Ibid. 6 a.

75. Ibid. 7 d.

76. Ibid. 12 c.

77. See Pahl. Yas. 48.9 c.

57. When every individual knows that Vohuman guards the creatures [78]; when every individual becomes privileged by will [79] for the reward; when every individual knows that gain is through giving away [80]; when every individual transacts, or shall transact, the affairs of the archangels [81]; and when every individual knows that when he who is intelligent speaks to him [82], it becomes a possession for the benefit of righteousness [83].

78. See Pahl. Yas. 48.10 a, b.

79. See Pahl. Yas. 49.9 c.

80. See Pahl. Yas. 50.1 b. The MS. has bun, instead of bara, by mistake.

81. Ibid. 3 c.

82. Ibid. 8 a.

83. Ibid. 8 b.

58. When, for equal meritoriousness, it is necessary to give sooner to Magian men [84] -- so that on account even of the Magianship of Kay Vishtasp he was suitable for the sovereignty [85], that Zartosht was given a wife by Frashostar [86], that it was the learned Jamasp [87] that Ohrmazd gave -- and that every individual shall provide the ceremonial of Ohrmazd [88]. 59. And when every individual knows that they are the best prayers which are the words of Zartosht [89], and, even so, his is a wise reward for those which are yours [90].

84. Ibid. 15 a.

85. Ibid 16 a, and Bk. 8, Chap. 11.1.

86. Ibid. 17 a, and Bk. 8, Chap. 38.68.

87. Ibid. 18 a.

88. Ibid. 20 c.

89. See Pahl. Yas. 52.1 a.

90. Ibid. 7 a.

60. It is perfect is the excellence of righteousness; it is perfect excellence that is righteousness.

(End of Denkard)

Persian Heritage Series

Edited by Ehsan Yarshater

Number 34

The Wisdom of the Sasanian Sages

(Dēnkard VI)

by

Aturpāt-i Ēmētān

Translated by Shaul Shaked

Professor of Iranian Studies, Hebrew University, Jerusalem

Westview Press

Boulder, Colorado

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Published 1979 in the United States of America by
Westview Press, Inc.
5500 Central Avenue
Boulder, Colorado 80301
Frederick A. Praeger, Publisher

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Library of Congress Catalog No. 79-2957
ISBN: 0-89158-376-9
Typeset in Israel; printed and bound in U.S.A.

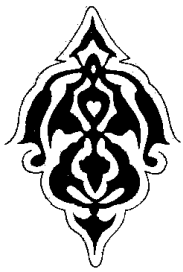

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Contents

Acknowledgements vii

Preface by E. Yarshater ix

Introduction by Shaul Shaked xv

List of Abbreviations xlviii

Dēnkard, Book Six: Text and Translation 1

Commentary 223

Glossary and index of Pahlavi words 311

Index of words in other languages 375

Index of Pahlavi passages quoted 377

Listing of titles in Bibliotheca Persica 379

Acknowledgements

A first draft of the present edition was prepared between the years 1961 and 1963, while I was collecting materials for a Ph.D. thesis on the Pahlavi *andarz* literature. The book as it now stands was ready for the press in 1971, having undergone extensive revision. The long period which elapsed between its completion and its publication has brought but little benefit to the book. Some of the recent discussions by scholars have touched upon points which I had earlier elaborated on in the commentary: in the process of the final editing I have tried to eliminate elaborate discussion of matters which have in the meantime been satisfactorily treated by others, and to incorporate references to recent scholarly literature. However, because of the long period of time involved, I cannot claim either completeness or consistency in these matters.

I owe a deep debt of gratitude to Professor Mary Boyce, who read and corrected most of the early draft of this edition and translation, and gratefully recall her help and encouragement. Professor D.N. MacKenzie (now in Göttingen) and Dr. Ilya Gershevitch (Cambridge) kindly gave me important suggestions for improving the translation of a number of passages. None of them can be held responsible for the final result.

The late Father Jean de Menasce, O.P., showed interest in this work. Thanks to him I got in touch with Dr. B. Faravashi, who prepared an edition of *Dēnkard* VI for a Paris *thèse de doctorat,* and who most generously sent me a copy of it after its completion. I have followed a different method in my edition, but should like to acknowledge this selfless act of friendship.

I should like to thank Professor Ehsan Yarshater for his willingness to incorporate this work within the series under his direction.

Mr. Frank Vittor, a former student of mine in Berkeley, California, helped me in 1969/70 in preparing the index of words, and I am glad to acknowledge his intelligent and skilful assistance. Mr. S. Levi and his staff at Graphpress have coped in a wonderful manner with a very complicated task. I am most grateful for their patience and ability.

This book, and I myself, owe a great deal to my wife, Miriam.

Jerusalem, 1971–1978

Preface

The present volume, the second in a projected series of five, is an annotated translation of Book VI of the *Dēnkard* (the Acts of Religion), an important Zoroastrian work in Middle Persian, together with a transcribed edition of its text. The *Dēnkard* is a large compendium of varied material, totaling about 169,000 words,[1] focusing on a defense of the Mazdeyansian faith and an exposition of its doctrines, tenets, and lore. It describes the dogma, traditions, customs, history, legends, and literature of the Zoroastrians as known to its chief author, Adurbād-i Ēmētān, a high priest of Persia in the ninth century. Book VI contains the largest collection of Zoroastrian moral maxims and precepts and is the fullest exposition of the ethical wisdom of Zoroastrian Iran in late Sasanian times.

Although the *Dēnkard* is based on pre-Islamic material and draws on Sasanian sources, its actual redaction took place in the ninth century—a time of particular significance in the history of Zoroastrian literature. Persia had fallen to the invading Muslim armies in the mid-seventh century. The fall of Ctesiphon, the Sasanian capital; the flight of the last King of Kings; and the subsequent crumbling of the Sasanian state and collapse of its institutions heralded the most profound religious, social, and cultural change that Persia has sustained during its history. The Zoroastrian faith, under the pressure of the Arab army and the attraction of a creed free from the encumbrances of age-old traditions, began to give way to Islam, and in about a century the majority of Persians had embraced the new faith. The Zoroastrian community, once supreme, was reduced to a depressed minority. In the meantime, the Persian language, reflecting deep social transformations, assumed a new coloring, and the Middle Persian script, known for its exasperating ambiguity, was abandoned by the state in favor of the Arabic alphabet.

All these changes tended to isolate the Zoroastrian legacy and weaken appreciation of its tradition. Adding to the problems of the declining Zoroastrian community was its continual exposure to the theological

[1]According to E. W. West, *Gr. Iran. Phil.*, II, p. 91.

attack of erstwhile brethren now turned Muslim. The monistic faith of Islam, which above all else exalts the unity of God, would not relent in its onslaught on what it conceived as the Magian dualism. At this point, the concern of the leaders of the community for the defense of the faith and the instruction of the faithful in religious dogma and tradition can be readily appreciated. Inspired by a deep-seated faith, Zoroastrian scholar-priests undertook to write for their community in the traditional tongue and script. In fact, almost all the extant works of Zoroastrian literature in Middle Persian were compiled, edited, revised, or written in this century. The *Dēnkard* is the chief of these.

According to a statement by Adurbād in the last chapter of Book III,[2] early in the ninth century, because of the loss and dispersion of Zoroastrian holy writings, the need was felt to reconstitute a comprehensive work of Sasanian times called the Dēnkard Scriptures (*Dēnkard nipīk*). This seems to have been a canonized collection that included the Avesta, the Zoroastrians' holy scripture, and the *Zand*, its Middle Persian translation and commentary.[3] The reconstituted *Dēnkard* was begun by Ādur-farnbag Farrokhzādān, the high priest of Persia during the reign of al-Ma'mūn (813-33), and completed by Adurbād-i Ēmētān, who assumed the position of high priest in Pārs after Ādur-farnbag's son. He calls this reconstituted work the "Dēnkard of One Thousand Chapters," apparently to distinguish it from the original Dēnkard Scriptures. This explains the abundance of citations in the *Dēnkard* from older works in Pahlavi (i.e., Middle Persian), particularly from the *Zand* and from a work the authors designate as the "Exposition of the Good Religion."

The *Dēnkard* is no doubt the most important as well as the most extensive work in Middle Persian. It is an encyclopedic treasurehouse of information that contains, among other things, a number of older works in reduced or paraphrased form. The extant *Dēnkard* consists of seven books, III to IX. The first two books are lost, and the beginning of Book III is missing. There is no way of knowing the exact extent of the original work. Books III, IV, and V are generally grouped together and are

[2]See *Le troisième livre du Dēnkart*, tr. J. de Menasce, Paris, 1973, pp. 379-80.
[3]Cf. ibid., pp. 5-6.

characterized by their apologetic approach.[4] They contain answers to questions about Zoroastrian doctrines and conduct; exposition of Zoroastrian beliefs; religious history and instructions; a life of the Prophet Zoroaster; a description of the wrongdoings of the Evil Spirit and his agents; a history of the holy scriptures; and a description of the development and division of the races of mankind. By and large, it aims at a defense of the faith and a refutation on rational grounds of other higher religions.

Books VI through IX, on the other hand, purport to provide knowledge and furnish instruction for the faithful. Book VI is a work of gnomic literature and contains a collection of religious dicta and moral maxims, rules of conduct, and a description of the characteristics of good and evil. The sayings are chiefly attributed to the "Early Men of Faith" and the "Ancient Sages," who carry great weight in Zoroastrian works of this genre.

The main topics of Book VII are the marvelousness of the Zoroastrian religion; a detailed account of the wonderful career of the Prophet; a foretelling of the events that would befall the community in the millennia after Zoroaster; and an account of the coming of the Saviours to battle evil; and the coming of the final Saviour, which brings about the defeat of the wicked and restores the world to its original purity and peace.

Book VIII contains summaries of the 21 *Nasks* (treatises) of the Avesta as it existed in the *Zand*. This book is an important part of the *Dēnkard*, since it gives an account of the *Nasks* on worldly knowledge,[5] notably medicine, that were included in the Sasanian Avesta and *Zand* but subsequently lost, the extant Avesta being confined largely to liturgical texts.

Book IX is almost entirely devoted to a paraphrase of three Avestan *Nasks* on religious doctrine and practice.

If the arrangement of the *Dēnkard* and the treatment of topics appear to a modern reader somewhat unsystematic and unbalanced, or

---

[4]J. P. de Menasce, *Une encyclopédie mazde'enne, le Dēnkart*, Paris, 1958, p. 7; M. Boyce, in *HBuch der Orientalistik, Iranistik*, II, 1968, p. 44.

[5]For a division of the Sasanian Avesta into religious, worldly, and intermediate knowledge, see W. E. West, *Pahlavi Texts*, IV (The Sacred Books of the East), p. xxxix.

even at times confused or arbitrary, it is partly because he or she is dealing with a religious and cultural tradition whose norms and premises are not readily grasped by outsiders. It must also be remembered, as J. de Menasce rightly pointed out,[6] that in a work of this kind, aiming as it does to prevent an erosion of faith, it is not the firmly established doctrines and practices that become the focus of discussion, but what is controversial or in danger of being doubted or forgotten. Hence a certain imbalance in the *Dēnkard.*

A poor manuscript tradition and an imprecise and difficult script, coupled with the complexity and dryness of the Middle Persian theological idiom, combine to make a clear understanding of many passages of the *Dēnkard* a task beyond the capability even of experts. It is no wonder, then, that after more than a century of serious research in Middle Persian literature, and many worthy efforts, a complete, satisfactory translation of the *Dēnkard* is still lacking.[7]

Some ten years ago, the Persian Heritage Series decided to encourage and facilitate the publication of a new annotated translation of the *Dēnkard* that would reflect the latest research in the field. Major progress was made in this respect when the late Jean-Pierre de Menasce completed his French translation of Book III, which comprises just under half the text of the *Dēnkard.* This was published in our Series in 1973 (Librairie Klincksieck, Paris) in conjunction with L'Institut d'Études Iraniennes de l'Université de Paris.

Professor Shaked's painstaking edition and annotated translation of Book VI, another major section of the *Dēnkard,* is the second volume to be published in the Series. It is hoped that it will not be too long before the set is complete and students of Zoroastrian religion and of ancient Iran can benefit by it.

Ehsan Yarshater
Columbia University

[6] *Une encyclopédie mazde'enne*, p. 5.

[7] For an account of the editions and translations of the *Dēnkard*, see *Une encyclopédie mazde'enne*, p. 4; and *HBuch der Orientalistik, Iranistik*, p. 44.

D. H. Baneth
W. B. Henning

In Memoriam

Introduction

I. Dēnkard VI and the Andarz Literature

The sixth book of the *Dēnkard* ("The Act of the Religion"), that huge compendium of Zoroastrian theology and traditional lore,[1] constitutes the largest collection of gnomic sayings which has survived in Pahlavi. It is also without doubt the most important collection of its kind from the point of view of its contents.

It is possible, in general, to distinguish between two types of gnomic, or *andarz*, literature in Pahlavi.[2] A distinction can be made between compositions containing mainly pragmatic advice and those which have primarily religious character. Although one cannot expect absolute separation of themes, since, on the one hand, there is very little that is entirely secular in early Iranian literature,[3] and, on the other, some religious writings sometimes deal with problems of everyday life, the separation is not too difficult to make. It is indeed surprisingly clear and valid.

One of the most celebrated sages of the Sasanian period, Ādurbād ī Mahraspandān, is supposed to have been the author of quite a number of *andarz* compositions. Two of the main treatises which bear his name, *Andarz ī Ādurbād ī Mahraspandān* (= *AdMah*) and *Wāzag ēcand ī Ādurbād ī Mahras-*

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[1] On the *Dēnkard* cf. E.W. West, in *GIPh*, II, 91 ff.; J.C. Tavadia, *Mpers. Spr. u. Lit.*, 45 ff.; J. de Menasce, *Encyclopédie*. In Persian there is a book by Moḥammad Javād Maškūr, *Goftāri dar bāre-ye Dinkard*, Tehran 1325 H/1946.

[2] On the *andarz* literature in general see the works by West, Tavadia and de Menasce quoted in the preceding note as well as Christensen, *Iran*, 431 ff.; Eckhardt Fichtner, "Untersuchungen zu den mittelpersischen *Handarzhâ*, *Trudy XXV meždunarodnogo kongressa vostokovedov*, II, Moscow 1963, pp. 328-329; "Über sprachliche Form und Rythmik mittel- und neupersischer Sprüche", *Mitteilungen des Instituts für Orientforschung*. Berlin, XI (1965), 55-70.

[3] Though there are, of course, the heroic romances, pieces of historical narrative, and compositions of what one may call *Unterhaltungsliteratur* (such as *King Xusrō and his page, Draxt asūrīg* etc.).

pandān (= *WāzAd*), are textually related to each other, but from the point of view of the typology suggested here they belong to two different groups: the former is definitely secular and pragmatic, the latter is markedly pious.[4] The three other pieces of *andarz* which are attributed to Ādurbād ī Mahraspandān also belong to the 'pious' class. The only other surviving *andarz* compositions which can be said to have a definitely secular character are *Ošnar* and *Wehzād.*[5]

The great bulk of *andarz* books surviving in Pahlavi seem to have belonged to the type of compositions which could be used in religious instruction. That much else must have existed in the Sasanian period which was lost and did not come down to us can be seen from fragments quoted in the Islamic literature,[6] as well as from such books which are closely related to the *andarz* type, that is to say, books which are meant to be instructive or edifying, besides being entertaining, though they use a narrative style, not the style of short gnomic sayings, like *Xusrō ud rēdag,*[7] *Wizārišn ī catrang,*[8] or *Draxt asūrīg.*[9]

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[4] The correspondences between *WāzAd* and *AdMah* are as follows:

WāzAd	§21f.	=	*Admah* §149
	§39	=	§5
	§48f.	=	§11
	§69	=	§16

WāzAd has a particular affinity with *PN*, which latter text probably borrowed from *WāzAd*. As far as the contents are concenred, one can notice a definite relationship between *WāzAd* and chapter 199 in *Dk* III, which contains the admonitions of Ādurbād. As opposed to the worldly nature of *AdMah*, one has hardly an instance of pragmatic advice in *WāzAd*.

[5] For the abbreviations used here and throughout the book cf. the List of Abbreviations at the end.

[6] The best collections of Sasanian *andarz* material in Arabic and Persian are Misk., *JX*; *'Ahd Ardašīr* (ed. Iḥsān 'Abbās, Beirut 1967); *The Letter of Tansar* (ed. Mojtabā Minovi, Tehran 1932; trsl. M. Boyce, Rome 1968); and the great collections of Islamic *adab* like Mas'ūdī, Tha'ālibī, Ibn Qutayba, Tawḥīdī etc. Cf. K.A. Inostrantsev, *Persidskaja literaturnaja traditsija v pervie veka islama*, in *Mémoires de l'Académie Impériale des Sciences de St. Pétersbourg*, 8e série, vol. VIII, No. 13, St. Petersburg 1909. (An english translation under the title *Iranian influence on Moslem literature*, by G.K. Nariman, Bombay 1918, is available.) Also Muḥammad Muḥammadī, *Al-tarjama wa-l-naql 'an al-fārisiyya fī l-qurūn al-islāmiyya al-ūlā*, I, Beirut 1964.

[7] Cf. West, *GIPh*, II, 118; Tavadia, *Mpers. Spr. u. Lit.*, 134 f.

[8] West, *GIPh*, II, 119; Tavadia, *Mpers. Spr. u. Lit.*, 139 f.

[9] West, *GIPh*, II, 119; Tavadia, *Mpers. Spr. u. Lit.*, 133 f.

Within the fairly large group of *andarz* books of religious character, *Dēnkard* VI forms quite clearly a category by itself. All other *andarz* compositions, whether religious or secular, can be said to possess popular character. They are all meant for instruction on a fairly elementary level, whether for young people or for adults. *Dēnkard* VI, in contrast, is evidently addressed to an audience on a higher intellectual level. It contains many sayings of a sophisticated nature, based on allusions which contain literary associations or puns,[10] sometimes hard for us to understand, and it also contains a small number of quite obscure hints which seem to possess some esoteric significance.[11]

The *Dēnkard* was compiled in the ninth century A.D.[12] There can be, however, little doubt that much of the material contained in the sixth book (as well as in some of the other books) is based on oral traditions, possibly also on written literary documents, of the Sasanian period, while some of it seems to go even further back in antiquity.[13] The book is introduced as presenting "what has been done and held by the orthodox and the utterance of the Mazdean religion", that is, of the Avesta. And indeed, we know that the Avesta did contain portions of *andarz* character;[14] in addition certain portions in *Dēnkard* VI seem to be formulated in the unnatural Middle Persian style typical of translations from the Avesta.[15]

The "orthodox" (*pōryōtkēšān*) are glossed as being "the early sages" (*dānāgān pēšēnīgān*).[16] The sayings in the first part, all anonymous, are introduced by the formula: "They held this too thus", which relates them to the same traditional source. Similar formulae are used in other parts of the book. It is hard to tell what authorities are precisely designated by the title *pōryōtkēšān*, which derives from the Avesta. Besides these general attributions, there are a number of sayings which are ascribed to specific sages by name. These are Ādurbād ī Mahraspandān, Ādurbād ī Zarduštān, Xusrō of Immortal Soul,

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[10] Cf. below in chapter II of the Introduction.

[11] Cf. Shaked, *Esoteric trends.*

[12] Cf. West, loc. cit. (above, note 1).

[13] Cf. Menasce, *Encyclopédie*, 37 ff.; Tavadia, *Mpers. Spr. u. Lit.*, 65 f.

[14] Menasce, op. cit., 38 f., and some further passages in *Dk* VIII and IX.

[15] This may be the case, for example, with sections **12, 45, 69, 93** and other sections, although it is by no means easy to identify such cases with any certainty.

[16] Cf. commentary **1a.** *2.*

Baxt-Āfrīd, Ādurfarnbag, all of whom are familiar as authors of *andarz* from other texts as well. Other sages mentioned are Ohrmazd ī Sigzīg, Wehdād ī Ādur-Ohrmazdān, Ādur-Mihr and Ādur-Narseh, Ādur-Bōzēd.[17] All identifyable persons are of the Sasanian period. This does not necessarily mean that the sayings attributed to them are all Sasanian. It is possible to suppose that in some cases earlier wisdom bears the name of the Sasanian sage who transmitted it; and it is equally possible to argue that there may have been cases of late gnomic sayings attributed pseudepigraphically to Sasanian sages. However, as neither hypothesis can be proved, there is no point in denying authenticity to these attributions, especially as they do not go against our knowledge of Sasanian literature. As far as one can see, the usual attributions of *andarz* compositions are quite consistent in the various, seemingly independent, sources.[18] This fact strengthens the impression that on the whole the attribution of individual pieces of *andarz* can be trusted as reflecting a sound tradition.

It has been stated above that the Avesta contained sayings of the *andarz* type, though the portions of the Avesta where such sayins must have existed are lost in their original language, and only summaries in Pahlavi preserve in some cases the general contents of the Avestan text. *Dēnkard* VI preserves in some of its sections echoes of an Avestan *andarz*; much more frequently, however, it presents what seems to us an exegetical elaboration on Avestan passages, that is to say Zand, though this is seldom explicitly said. Some of this can be guessed from the fairly common use of a *midrashic* style of commentary on religious concepts; this developed presumably from the exegesis of the Avesta, and examples of this kind can be seen in actual commentaries in Pahlavi on Avestan passages.[19] *Dēnkard* VI itself abounds in instances of spiritualized commentary similar to that encountered in the Jewish *midrash* literature.[20]

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[17] Details of these persons (in so far as known) will be found in the commentary.

[18] It is possible to refer for example to the various texts attributed to Ādurbād, discussed above (cf. note 4), or to the numerous Wuzurgmihr texts, in the Pahlavi and Arabic versions.

[19] A good example for this procedure is afforded by the interpretation of Avestan *ərəš* as if it were to refer to *ariš*, the demon; cf. Molé, *Culte*, 204.

[20] Cf. the notes in *Esoteric trends*, 199 f., and the remarks in section II of this Introduction about puns and other literary devices and about the spiritualized interpretations of *Dk* VI.

II. Structure of the Book

Dēnkard VI is obviously a compilation drawn from various sources. That it is not a homogeneous collection of sayings done originally by a single author can best be seen by the fact that it contains a number of large sections each of which could have constituted a collection by itself. These sections are distinguished from each other by their recurring opening formulae. This formal feature was used by Sanjana, the first editor of the text, for dividing the book into parts and further into small sections, a division which has been retained in the present edition for the convenience of reference. Although these opening formulae are a good and reliable guide in most cases, it is nevertheless obvious that they can be misleading in a small number of cases. In some cases the saying does not begin in the place marked by the opening formula,[1] and in other cases the absence of the opening formula led Sanjana to group together sayings which are quite clearly separate.[2] When trying to distinguish between the large parts of the book the shift from one formula to another does not always mark the beginning of a new collection of sayings.[3] Despite these disadvantages it has seemed best to retain Sanjana's system of numbering the paragraphs, as this facilitates reference from this edition to Sanjana's, though when necessary further division into sub-sections has been introduced.

Another point which may serve as an indication that the book is not the homogeneous composition of a single author is the fact that there are quite a number of duplicate passages in the book, that is to say, several sayings occur more than once in identical or similar versions in different parts of the book.[4] Many, if not all, of the sayings contained in *Dk* VI must have circulated independently, whether orally or in written form, and some of them presumably formed part of other *andarz* collections. This assumption would account for the fact that isolated passages from *Dk* VI are found in Miskawayhi's *Jāwīdān Xirad*, in Arabic version, and sometimes small groups of *Dk* VI sayings

[1] For example, **D7e**, which forms in effect the first part of **D8**, though the opening formula *gōwēnd* comes only at the beginning of the latter.

[2] Cf. for example **E45**, which contains a number of sayings not marked by any formula.

[3] As will be noticed below, **B48-C47** form one collection, although **B48-B53** seemingly belong to the group of sayings beginning with *ud ēn-ez paydāg*, while **C1** ff. have the formula *ud ēn-ez ēdōn*.

[4] References are given in the commentary.

come there together (though in a different order),[5] while in other cases, usually whole *andarz* compilations are given in full, and seem to preserve their original order even through the Arabic version.[6] Order in this kind of text is a particularly precarious matter, as the sayings are for the most part only very loosely related to each other.

The assumption that *Dk* VI consists of what used to be separate collections of sayings is strengthened by the fact that certain phrases which seem to indicate the end of a book or a collection occur in the middle of *Dk* VI. An example for this kind of statement is:

> A person who knows how to heed these several subjects which are written in this book is better acquainted with his own self and that of others (**66**).

This would appear to be an appropriate closing or opening formula for a collection, but appears somewhat out of place where it stands. A similar statement can be made with regard to the following:

> This constitutes a copy (made) from the book of Ādurbād, son of Mahraspand, which they came and set out to do by the consultation of the orthodox (**A6d**).

This remark, one may be entitled to assume, once served as colophon to one of the manuscripts from which the compiler of *Dk* VI culled a whole group of sayings – perhaps the whole of Part Two (i.e. **A1-A6d**), if not Parts One and Two (i.e. **1-A6d**), of *Dk* VI – which he incorporated in the composition of his book without bothering to remove the label attached to it.

The book as it now stands can be said to consist of several well defined divsions which may have constituted formerly individual collections of *andarz*. The divisions which can be distinguished in the book are the following:

I From the beginning to the end of **A6d**. All of this constitutes one large division, devoted mainly to religious matters, with emphasis on inner piety and devotion to the gods. Small groups of sayings which belong together can sometimes be noticed to exist inside this division.

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[5] E.g. Misk., *JX*, 38.18–39.6, where the following sequence of sayings can be established: *Dk* VI **31**; unidentified passage; **D1c**; another unidentified passage; **131**; **224**.

[6] The best example for this is *Ayādgār ī Wuzurgmihr*, found in a complete Arabic version in Misk., *JX*, 29-37.

A tentative list of such small coherent units inside this division may be drawn as follows:[7]

1a-47 (?)	162-164
48-49	165-170
50-54	171-185 (?)
55-58	189-198
59-66 (?)	199-200
67-71 (?)	208-209
77-79	215-217
80-81	221-224
104-105	235-237
113-120 (?)	239-240
128-132	255-256
134-135	264-265
138-140	276-280; 281-283; 284-294 (?)
141-152	302-325 (?)
158-161	A5-A6d

II There follow a number of smaller units. **B1-B47** is a collection which begins by stating the difference between the creation of Ohrmazd and that of Ahreman, the function of Zoroaster in relation to the Renovation, the difference between truth and lie, righteousness and sin. The two types of wisdom are discussed, and the various practical applications of the faculty of wisdom in discerning excess from the right measure are enumerated. This division ends with a warning to practise great circumspection in one's behaviour in this world.

III **B48-C47** is a large division which contains sayings with an identical structure: "One should not do A, for he is (or does) B who does A". This division may have belonged to the same collection as that of the preceding division, **II**, for both divisions are mainly concerned with judging the various human qualities. Against this observation one may point out that, in contrast to the order of qualities in this division (**III**), the approach of **B14**ff. is much more systematic, and seems to be based on the principles

[7] While some of the units indicated here may be questioned, some additional groups of paragraphs could be suggested as belonging together.

of Aristotelian ethics.[8] The qualities mentioned in **B48-C47** also seem to be different from those of division **II** bv being more mundane and pragmatic.

IV **C48-C83** might have belonged to one collection. Much of this division consists of sayings which enumerate various qualities or activities which lead to other qualities or attitudes, good or bad. The division concludes with a number of lists of various qualities.

V **D1-D12** is a distinct group of sayings which are characterized by the fact that most of the paragraphs refer to authors by name. This division is marked also by the fact that it contains a number of anecdotes serving as *exempla* with a moral.

VI **E1-E45n** constitutes a collection of miscellaneous sayings on religious subjects, mostly anonymous.

Although *Dk* VI seems to be made up of what was previously several distinct divisions, the order of sayings inside each group being generally more or less arbitrary,[9] it is not an altogether aimless collection of miscellaneous sayings. Its general religious character is well defined, and in contrast to other religious *andarz* compilations, it deals less with ceremonial duties, the confession of faith and the right belief, and tends towards themes of mental devotion, one might almost say contemplation.

Some points of literary interest may perhaps be made. Instances of figurative speech are fairly common in *Dk* VI, and examples for the kind of similes used are:

Character is "numerous" like the grass on hills and plains (**186**).

Joy should be held in as much gentleness as one keeps a young boy (**189, 222, E30b**).

A teacher is like a mirror (**224**).

People desire to get away from poverty just as they try to avoid the expenses involved in providing a cistern for rain-water or in building a wall against an attack (**304**).

Religion and the sacred word are like flesh and skin (**324**).

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[8] Cf. Menasce, *Encyclopédie*, 52 f.

[9] Though there are often some sequences which are meaningful. It is on the strength of these sequences that the attempt to discover groups of sayings in the first division of the book, made above, is based.

The body should be made like a cavity, not like a peak (**208, E35b**).

These similes are apparently typical of Middle Persian literature. One encounters similar devices in Manichean literature in Middle Persian,[10] as well as in the Islamic literary fragments reflecting Sasanian antecedents.[11]

A feature which characterized the style of some passages of *Dk* VI is that of introducing a theme by means of a riddle, which is subsequently solved:

> There is [one] thing [with regard to which the following is true:] One who stands inside it does not long (to be) away from it, and one who does not stand inside it longs for it (**57**).
>
> Every one who stands in the religion does not long (to be) away from where he stands (**58**).

Without **58** the preceding paragraph is obscure, and seems to be deliberately phrased in an unintelligible manner. It is possible to surmise that this was not originally a literary device, but that we have here a reflection of the oral way of teaching. It is a well known technique of instruction to arouse interest and puzzlement by first making a statement which sounds paradoxical or unintelligible and then interpreting it in the manner desired.[12] The same technique may be useful as a rhetorical device in public preaching.[13] There are a number of other examples for such riddles in *Dk* VI.[14]

There are several instances for the use of puns as a device for driving home a moral or religious point.[15] Thus we have a play on the similarity of *mehgārīh*

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[10] For example, in *MirMan* I, 203, where the creation of the world is likened to the work of various artisans. Manichean Middle Persian and Parthian verse abounds in examples of such devices.

[11] One need only recall the famous parables in Burzōzye's introduction to *Kalīla wa-Dimna*. Similar devices are found in the *Testament of Ardashir*, or in passages from *Šāhnāma* clearly derived from Middle Persian literature; for a particularly striking example see the commentary **304.** *5.* where the corresponding *Šāhnāma* passage is quoted.

[12] Cf. L. Renou, "The enigma in the ancient literature of India", *Diogenes*, 29 (1960), 32-41.

[13] This seems to be the basis for some passages in the Jewish *midrash* literature which are phrased like a riddle followed by its solution. Cf. I. Heinemann, *Darḵe ha-aggada*, Jerusalem 1954, 12.

[14] Cf. **53, 131, A3, E13-E14.**

[15] Etymological (or pseudo-etymological) explanations are very common in early and later Indian literature. For the Jewish midrash cf. Heinemann, *op. cit.* (above, n. 13), 110 ff.

and *med-kārīh* in **46**; on the two meanings of the word *ox* "mind" and "lord", in **30**; on the similarity of *kār* "action" and *kārān* "people" in **132**; of *hōg* and *āhōg* in **260**. The word *māndag* "sin" is defined as that which "remains" (*mānēd*) in **37**. The term *hunsand-xīr*, which means "content, satisfied", is treated in the context of **197** as if it meant "satisfied with (material) things", taking the second part of the compound as if it had its full etymological value.

In some cases we also have instances of spiritualized interpretations of common terms. "To eat a hearty meal" and similar phrases in **319** are given a religious sense; a spiritualized definition of generosity is given in **23** and **91**. Drinking *haoma*, drinking wine and wearing the sacred girdle are defined spiritually in **108**, and the vices of evil thinking, theft, etc., are similarly treated in **269**.[16]

III. Some Themes in Dēnkard VI

It is difficult to deal with the themes which come up in this book in isolation from the rest of Zoroastrian literature. It is also difficult to impose a systematic point of view on a book like this, which is essentially a collection of sayings and was not meant to present a continuous argument. The following notes are therefore only valid with a certain reservation.

Wisdom (*xrad*), knowledge (*dānišn, dānāgīh*), and associated terms figure prominently in the sayings of *Dk* VI. In contrast to other texts in Pahlavi where the concept of Wisdom is extolled, and where it becomes an independent divine hypostasis equal to or higher than the Amahraspands[1] (the six divine entities which serve as companions to Ohrmazd) or where it seems to hold the position of a pragmatic instrument for achieving high position and success in life,[2] in *Dk* VI the use of this term is part of a complete religious system. Thus we have the sequence 'knowledge' (*dānāgīh*), 'sagacity' (*frazānagīh*) and 'manliness' (*mardābagīh*) by which the world was created and is

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[16] Further examples for the same process are: **3, 113, 267, 322, D1c.** An analogy to this could be adduced, for example, from the interpretation of water as a symbol of the Law in Jewish midrash; cf. Heinemann, *op. cit.*, 132 f.

[1] This is the case in *Mēnōg ī Xrad* "The Spirit Wisdom", where the first chapter especially puts wisdom above everything else.

[2] Such is the spirit of the two poetic compositions on wisdom, cf. "A Hymn to Wisdom" and "A Poem in Praise of Wisdom", published by me in *Henning Mem. Vol.*, 395 ff.

maintained, and by which it[3] will become joyful or renovated (**311**). This is interpreted by the following section (**312**), which seems to transpose 'wisdom' (*xrad*) for 'knowledge' (*dānāgīh*); the ethical and eschatological interpretation of the initial statement in **311** is strengthened by **313**, which compares 'wisdom' to the fire (of ordeal).

Knowledge is a prerequisite of religion. It constitutes an essential distinction between the two powers: it is the desire of Ohrmazd to be known, while it is Ahreman's wish not to be known (**31**).

One aspect of wisdom, so it seems, is the frequently uttered admonition that every person should get a clear and definitie notion of his own position with regard to his origins, divine or demonic affiliation, and ultimate end. The requirement for self-knowledge is uttered more than once in *Dk* VI (e.g. in **227**, **302**, **D6a**, **136**), and has numerous parallels in other books.[4] The classical formulation of this requirement is made at the beginning of the text known under the title of *Pand-nāmag* or *Cīdag andarz ī pōryōtkēšān*:

> The orthodox, namely the adherents of the first knowledge,[5] have said in the Revelation which comes from the Religion.[6] Every man, when he reaches the age of fifteen, should know these several things: "Who am I? Whose am I? From whence did I come? Whither shall I return? Of what lineage and seed am I? What is my duty to this world? What is the reward of the other world? Did I come from the other world or did I originate in this world? Do I belong to Ohrmazd or to Ahreman? Do I belong to the gods or to the demons? Do I belong to the good or to the wicked? Am I a man or a demon? How many ways are there? Which religion[7] is mine? What is my benefit, and what is my harm? Who is my friend and who is my enemy? Is there one principle or two? From whom is there goodness and from whom evil? From whom is there light and from whom darkness? From whom is there fragrance and from whom stench? From whom is there lawfulness and from whom lack of law? From

[3] Or, as translated in the body of this book, "He", i.e., Ohrmazd.

[4] *PhlT* 57 (§11); 39 (*APēš* II §5); *ŠGV* X, beginning.

[5] *fradom-dānišnān*, cf. **1a.** *2.*

[6] I.e., from the Avesta.

[7] *dēn* means not necessarily an established religion in the conventional sense, but a faculty of the individual which represents the person's religious consciousness. Cf. further in this Introduction.

whom is there forgiveness and from whom lack of compassion? (*PhlT* 41).[8]

In addition to this emphasis on self-knowlegde, there is considerable emphasis also on a candid statement of one's knowledge. One should honestly state that which one does not know (**2, 183, E36**), and ask the right authorities about such things (**154**). In character with the nature of the Zoroastrian religion, wisdom should be turned towards action (**24**), and must be supplemented and restrained by goodness, for otherwise the dangers of heresy and tyranny are inherent in it (**128**; *PhlT* 151f. *WāzAd* §68). "Character" (*xēm*) in certain contexts seems to hold a more important position in the hierarchy than wisdom (**6, E8, 253**), while in other contexts we seem to have *dēn* ("religion") or *ruwān* ("soul") as the notions above wisdom in a hierarchical setting (**3**).

In contrast to this, the notion of wisdom comes first in the hierarchy of abstract notions in *andarz* texts of the popular-religious type, such as *Ayādgār ī Wuzurgmihr* "The Memorial of Wuzurgmihr",[9] or the *Pand Nāmag* "The Book of Counsel" or "The Selected Admonitions of the Orhtodox".[10] In these texts the function of Wisdom is to direct Man towards a recognition of his religious duty in life, leading to reward and punishment in the afterlife:

> The Creator Ohrmazd, in order to hold back those several demons, and to help Man, created so many watchful things of the spirit: innate wisdom, acquired wisdom, character, hope, contentment, religion (*dēn*), and the consultation of the wise.
>
> What is the function of each one of these spirits? The function of innate wisdom is to guard oneself from causing fear,[11] from deliberate sin, and fruitless toil; to pay heed to the decay of the things of this world and the end of the body; not to decrease that which pertains to the Renovation and not to increase that which pertains to one's transience.
>
> The function of acquired wisdom is to recognize the righteous path and

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[8] The text has been edited and translated several times. Cf. particularly A. Freiman, in *WZKM*, 20 (1906), 149-165, 237-280; Nyberg, *Hlfsb.*, I, 17-30; H. Corbin, *Poure Davoud Commemoration Volume*, II, Bombay 1951, 129-160; Zaehner, *Magi*, 20-28; M. Nawabi, *RFLT*, 12 No. 4 (Winter 1339), 513-535; M.F. Kanga, Bombay 1960.

[9] Cf., e.g., *PhlT* 92 (*AW* §53-58).

[10] E.g. *PhlT* 46f. (*PN* §37-38).

[11] That is, from doing things which are reprehensible in the religion, and which therefore entail fear of demons and eschatological punishment.

way and to stand in it; to consider that which has passed before and to be cognizant of that which will come after; not to believe in that which cannot be, and not to begin a work which cannot be completed (*PhlT* 90f. *Aw* §43-47).[12]

In the group of writings which we have termed the secular texts of the *andarz* type, quite a different notion of wisdom occurs. As an example we may quote a short passage from the text attributed to Ādurbād ī Mahraspandān:

To you, my son, the fortunate, I say: The best thing for men is wisdom. For if, heaven forbid, wealth is gone, or the cattle dies, wisdom shall remain. Be diligent in the profession of religion, for contentment is the greatest knowledge, and the greatest hope is the spirit (*PhlT* 67 *AdMah* §104f.).

Religion is of course advocated, but wisdom is mentioned in a more prominent position, and in a somewhat pragmatic function, as that which is capable of sustaining a person even when his wealth is gone.[13]

Two practical ways by which wisdom can be acquired and developed are often mentioned: education (*frahang*) or discipleship (*hāwištīh*); and the consultation of the wise or good people (*hampursagīh ī dānāgān, hampursagīh ī wehān*). Both ideas are associated with that of the *ērbadestān*, the place of learning, and sometimes with the fire-temple (*mān ī ātaxšān, dar ī ātaxšān*).

Education must be sought and cultivated. It is the seed of knowledge and its fruit is wisdom.[14] From education, through wisdom, one attains to right conduct and to the fulfilment of Man's duty in the world, which is to drive out the demons from the world (**C49-C50**). Responsibility for educating one's wife and slaves lies with the head of the family, who ought to treat them well (the notion of *frahang* obviously entails also the idea of reprimanding and chastising those who committed an error).[15] One should love

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[12] The text goes on to enumerate the function of the other faculties.

[13] Cf. the "Hymn in Praise of Wisdom" (above, note 2), and *Ošnar* §39.

[14] *PhlT* 47 (*PN* §41).

[15] *PhlT* 59 (*AdMah* §13). It should be noted that *zan ud frazand ī xwēš jud az frahang be ma hil* does not mean "Do not withhold your wife and child from culture" (R.N. Frye, *The Golden Age of Persia*, New York 1975, p. 20 with note 44 on p. 250); it signifies rather "Do not let your wife and child be without correction (or discipline)".

them without being excessively passionate, and avoid constantly mentioning to them their faults, obviously in order not to discourage them **(C33-C38)**. The guilt for sins committed by untaught children accrues to their parents.[16] One *andarz* passage in the "secular" group of texts urges one to send his children to the writing school, the *dibīristān*, "for writing is happiness".[17]

Adults are enjoined never to cease attending the *ērbadestān* as a way of ensuring right faith **(98, 84)**. A somewhat differently formulated advice is to make oneself a disciple **(110)**. It is not made clear whether this implies specific attachment to an individual master, or just a general attitude of submissive willingness to learn. It seems possible to assume that the requirement concerning the *ērbadestān* is such as may apply to every member of the Zoroastrian community, while the one mentioning discipleship is restricted to those who are or intend to become priests. The term "disciple" (*hāwišt*) does indeed occur specifically as a grade in the preparation for priesthood,[18] and detailed advice on how to behave towards one's master occurs in a treatise which describes the character of priests (*Abar panj xēm ī āhrōnān*):

> First, to behave in a manner deserving good fame so as to give one's chief, teacher, judge and father their due of good fame. [The second admonition is to avoid bad fame.] Third, that which one has not heard from one's teacher not to utter in his name, so as not to hurt him and afflict him with a very long stick. Fourth, that which has been taught by one's teacher to impart generously to the worthy, so as not to take away from the righteous the manifestation of (their) name (*PhlT* 130 §7, 9, 10).[19]

Education cannot change a person's character, but those whose character is not fixed for good or bad can be changed by it **(68)**. The character of some people is hard to determine, and only with great effort of education is it possible to see whether they are good or bad **(104, 102)**. The best education is by personal example, for which the simile of a mirror is used **(223, 224)**.

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[16] *PhlT* 46 (*PN* §34).

[17] *PhlT* 63 (*AdMah* §58).

[18] On *hāwišt* see my note in *Esoteric trends*, 203 ff.

[19] There is no evidence to support the theories of ecstatic groups of disciples following their masters in Iran as argued, for example, by G. Widengren, *Orientalia Suecana*, 2 (1953), 60 f.

One comes across frequent injunctions to consult good people. "It is necessary to direct a man's soul mostly to three places, to the houses of sages, to the houses of good people, and to the houses of fire" (**323**), in order to become wiser, more pious and free from demons. Similarly we are told: "Go forth every day to the assembly of the good for consultation. For to him who goes forth more to the assembly of the good for the sake of consultation they (scil. the gods) allot more good deeds and righteousness".[20] It is important not to withdraw anything from the consultation of good people in order to correct one's faults and to obtain the virtues which other people possess in addition to those which one already has (**251, 255, 294, 95**; *PhlT* 91 *AW* §51).

On the mundane level, the company of the good or of the wise is often praised and enjoined in the *andarz* texts, both in those which are 'secular' and in the 'religious' ones. Thus, in the former group, we are told: "Consult and be a friend to a man of noble extraction, skilful, intelligent and of good character",[21] and the advice is given to give one's daughter in marriage to a wise man.[22]

"Good people" (*wehān*) often form a pair with "gods" (*yazdān*). One should surrender oneself to the gods and to good people, as a result of which goodness inhabits one (**C77**). The good are presented as being in the material world like gods in the spiritual world: "One who is here with the good will be there with the gods" (**133**). Those who are on the highest religious level associate with the gods, those who are on a lower level associate with the righteous, and those still lower associate with worthy people (**206**). Gods and good people are here seen to be, as it were, on one continuum. What separates them is a question of degree, not of substance. The same applies to the relationship between the wicked and the demons. This is not surprising, in view of the conception that the soul is itself a deity; the soul of a righteous person would certainly be divine.

The phrase "to eat with the gods" may be interpreted to mean "to eat with good people" (**319**). In the catechism contained in the *Pand-Nāmag* the questions one asks oneself include the following: "Am I Ohrmazd's or Ahreman's?

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[20] *PhlT* 152 (*WāzAd* §70-71); *PhlT* 47 (*PN* §44). In a similar sense also **251**.

[21] *PhlT* 60 (*AdMah* §31). Also to keep the company of the wise: *Ošnar* §27; *PhlT* 99 (*AW* §204); to respect the wise: *PhlT* 61 (*AdMah* §36).

[22] *PhlT* 62 (*AdMah* §50); 65 (91).

Am I the gods' or the demons'? Do I belong to the good or to the wicked? Am I a man or a demon?" (*PhlT* 41).

The kernel of the religious life is of course faith (*warrawišn*). It is the prerequisite for achieving the state of righteousness (*ahlawīh, ahlāyīh*), which is linked, in terms of religious law, to being "innocent, not-guilty, acquitted" (*buxt*), as against the state of guilt (*ērangīh*).[23]

Real faith entails constantly thinking of the good spiritual and earthly beings (**E4**), and is described as being as ardent and glowing as a blacksmith's iron (**E22f, D10**). The purpose and realization of faith is the religious action; there is no value, it seems, to devotion without religious action (**E15**). This is the sense of the Zoroastrian triad: thought – speech – action, where the first constituent paves the way and leads through the second to the third, in which thought is realized. However, doing one's duty acquires its full sense from the intention accorded to it. The current expression for this is that one does something "for the sake of the gods" or "for the sake of the soul" (**A2**). In fact, if one does everything for the sake of the gods alone, one becomes righteous (*ahlaw*) no matter how one does it (**273-274**). In the "assembly of the spirits" those good actions not accomplished by someone who did as much as was in his power and desired to do more are also taken into account. Similarly, with regard to a wicked person, even evil deeds not committed are taken into account (**140**).

One of the important expressions for faith is the phrase "to surrender oneself to the gods" (**28, 166**). There is an element of dependence on the gods implied in those passages which speak of one's surrendering oneself to them (**E1**), the gods tending and caring for that person, but one is warned not to stop striving and expending effort, for the things of the soul are a person's own responsibility (**291**). Slipping off from the faith and turning to the demons is a negative act, but the Pahlavi texts contain expressions which show compassion for the grief of the wicked man who realizes how he has been deluded by the demons (**E12**).

"Religion" (*dēn*) in Zoroastrianism has a connotation which makes it similar to "soul": it is, namely, an aspect of the individual person's *mēnōg*, a power of one's soul. However, the religious language of Zoroastrianism never loses the other connotations of the term. It also denotes the abstract notion

[23] The terms were treated by me in *Mon. Nyberg*, II, 216 ff.

of religion, and the collective or institutional idea of religion, and is the proper name of a cosmic entity. At the same time it is also a term which designates the text of the Avesta, in expressions such as: *pad dēn paydāg* "It is manifest in the Avesta".

The dearest thing to man, which he has to put in order, and which assures him of happiness even though other things are not in order, is religion **(33)**. It seems possible "to stand in the religion" by doing various things in conformity with one's own disposition: to desire to be rich or poor, learned or ignorant **(310)**. The substance of the religion is like a mirror, and by looking at it one sees all the goodness and the evil which are in him **(261)**. Another simile used is that of light and darkness: righteous acts done by man cause light to guide one towards religion, while sinful acts cause one's religion to be covered with darkness **(290)**. It is said that the religion is like the king's road **(173)**, or that there is a certain reciprocal movement between man and his religion: if you step forward towards it, it comes forth a thousand steps towards you **(61)**. Using a different metaphor, if you turn your face towards the religion, it discloses to you many things which you have never heard from anyone and which prove to be correct **(63)**. Seemingly in contrast with the preceding, but not really in contradiction, it is stated that unlike the possession of material goods, where there is variation according to needs between being content with much or with just a little, there is no such variation over the possession of the religion: one either disposes of it wholly or not at all. This seems to be the sense of **175-176**. With regard to both kinds of possession, that of material things and that of the soul, it is impossible to possess something just "moderately" **(174)**.

The passage **266** speaks more highly of the consideration of "religion" than of that of the scriptures, but its precise intention is not clear. It would certainly not seem right to conclude from it that personal religion is more important than the traditionally formulated one. The thrust of the passsage seems rather to be that it is more wholesome to cultivate one's "religion", in the sense of one's religious attitude and actions, than to concentrate on mere recitation of the scriptures. As regards the relationship between "religion" (*dēn*) and the sacred word, one both finds them forming a pair of contrasting notions **(E45d)** and mentioned as being interconnected and non-contradictory **(324)**. The latter occurrence, not less than the former, leads one to think that

the two notions were not always considered as being harmonious and devoid of inner conflicts. In one passage the scripture is described as a wall protecting the religion, the farthest out among seven such walls (**215**). Here too "religion" carries more weight, while the scripture and its interpretation (Zand) are considered as a protection around it. Probably a similar idea, though with a different simile, is expressed by stating that "the sea of religion is the sacred word" (**259**).

From knowledge of the religion, through the recitation of the sacred word and several other steps, one ultimately achieves the goal: immortality, the Renovation and the Resurrection (**C75**). It seems possible to conclude from here, and from similar passages, that the scriptures, their knowledge and frequent recitation, are an important means for manifesting and for realizing the "religion", *dēn*, as well as for protecting it. Knowledge of the whole Avesta and Zand is not sufficient to make one a priest (**E45c**), but this knowledge is highly extolled in many passages (e.g., **E38e**, **D3**, **D5**, **D10**).

From a number of sayings it seems possible to conclude that propagation of the knowledge of the scriptures, but particularly of the Zand, of the exegesis to the Avesta done in the current language, was to be somewhat restricted (**254**). The reason for this lies almost certainly in the dangers of heresy inherent in indiscriminate publication of the methods, style and contents of the Zand; the exegesis was the way by which different doctrines, which sought official Zoroastrian sanction, tried to gain admission as valid presentations of the scripture (**C26-C28**). One has frequent warnings to be careful about Zand and particularly about the persons one teaches it to. We have also injunctions about not teaching the Avesta to all, though this restriction is less forceful in the texts than the one which refers to Zand. The point of such restrictions is more easily understood when it is recalled that the texts were mostly studied orally (even though a written text of the Avesta may well have existed in the Sasanian period in a very limited number of copies), and that the exegesis was transmitted in all likelihood only by way of oral instruction. Being able to recite a considerable amount of Avesta and Zand must have been a proof of adherence to the group of learned priests. Sectarian propagandists, who were often people of the same group, would have tried to display their erudition in order to gain the confidence of their audience.

That the problem of heresies worried those who regarded themselves as

upholders of orthodoxy is evident from many passages in the Pahlavi literature. We have similar evidence to show that it was deemed a major problem in the management of the state, and as such it figures prominently in the manuals of politics, lost for the most part in Pahlavi, but preserved in the Arabic versions.[24]

In addition to the wariness which Sasanian authors display with regard to the propagation of heresies which might undermine the religion, one also comes across certain ambiguous utterances which seem to refer to some doctrines which are to be kept secret. The allusions are so veiled as to make it practically impossible to know whether we have here a genuine esoteric tradition or merely references to incidental doctrines which may have been marginal to the mainstream of the tradition. The terms by which this restricted part of the religion is referred to are "the word" (*wāzag*), "the secret" (*rāz*). I have elsewhere attempted[25] to connect these terms with the method of spiritualized exegesis of the religious terminology so strongly present in the *Dēnkard* and in other Pahlavi books, and have suggested, though as a guess rather than on positive evidence, that the "secret" may refer to this method of interpretation. Spiritualized, as opposed to concrete, understanding of religious truths may have been considered unwholesome to those who have not had thorough theological training. Though this theory cannot be substantiated by explicit textual references, it seems to me a reasonable explanation of the puzzling use of seemingly esoteric terminology. If this is accepted, it may be said that even though the Zoroastrian tradition may not contain an esoteric current within it, in the proper sense of the term, it nevertheless insisted on a distinction between levels of instruction according to the capacity of the individual. The higher type of instruction, reserved to relatively few people, interpreted some of the concepts of the religion in a figurative and spiritualized manner, and may have therefore been considered potentially dangerous if taught to unsophisticated members of the community.

A discussion which was vigorously conducted some time ago but seems since to have subsided concerns the question of whether the Zoroastrian books contain a layer with a pronounced ascetic tendency; this question was closely associated with that of the supposed existence in the Sasanian period

[24] Cf. my *Esoteric trends*, Appendix D (p. 214 ff.)
[25] Cf. the article referred to in the preceding note.

of a major heresy placing the figure of Zurvan "Time" as a deity in a supreme position above those of Ohrmazd and Ahreman. The prominent participants in that debate were R.C. Zaehner and M.-L Chaumont, against whom M. Molé took a critical (and to my mind correct) attitude.[26] It would not be right to go into a detailed discussion of the whole problem of Zurvanism here, but I think I should state my view that the problem of a Zurvanite variety of the Iranian religion has little or no bearing on the question of whether the Pahlavi books contain expressions of a pessimistic view of the world and recommend asceticism. There is no indication at all that Zurvanism, if it existed at all as an organized body of faith and practice (a proposition which still awaits proof), also possessed a negative view of the world. This connection is not based on any positive evidence, and there seems little need to introduce it even by way of hypothesis. Faith in Zurvan as "father" of the two major deities, who are made to be twins, seems to me to be a popular variant of the Zoroastrian myth, not sanctioned by the established clergy of the Zoroastrian religion, but at the same time not entailing the necessary assumption of the existence of a sect or anything like an organized heresy. The invention of a whole body of theology around the myth of Zurvan seems to me hardly called for. As far as we can tell, the Zurvan myth circulated in versions which are theologically naive.

The various passages adduced, from the sixth book of the *Dēnkard* and from other Zoroastrian texts, for a far-reaching negation of this world, for a blind faith in fate (which need have nothing to do with the former attitude), and for a tendency to renounce the material world in favour of the other world by way of rigorous asceticism, prove upon inspection to contain nothing of the sort. None of these ideas is really present in the Zoroastrian texts.

The best summary of the atittude of *Dēnkard* VI and of Sasanian Zoroastrianism in general concerning the things of this world is expressed by the saying: "One should not embellish the things of the material world in excess of the measure, for a man who embellishes the material world in excess of the

[26] R.C. Zaehner in his two major works, *Zurvan* and *Dawn*. M.-L. Chaumont, "Vestiges d'un courant ascétique dans le zoroastrisme sassanide d'après le VIe livre du Dēnkart", *RHR*, 156 (1959), 1-23. A criticism of Zaehner's attitude on this point was made by M. Molé, "Un ascétisme moral dans les livres pehlevis?", *RHR*, 155 (1959), 145-190.

measure becomes a destroyer of the spiritual world" (**149**). Here and elsewhere we render *gētīg* and *mēnōg* by "material" and "spiritual" respectively, though one has to bear in mind the differences in connotation between the English terms and the Zoroastrian ones.[27] The attitude advocated here is for cultivating the things of the visible world "in meausre", so as not to infringe on one's concentration on the invisible, or spiritual world, which represents the world of religious devotion. The things of the material world should be done in time, or in a leisurely way, while the things of the spiritual world should be accomplished in haste, as if one knew one were to die the next day (**151**). In time of need one may give up various possessions, even one's body, but never the soul (**25-26**). A fortunate man serves the soul, an unfortunate one serves the body (**207**). It is of benefit to the soul not to fulfil the desire of the body (**89**), and in view of what has already been said it is clear that what is meant is that it is better not to fulfil the complete desire of the body, in excess of the measure. We are not enjoined to deprive the body of its needs.

The transience of this world is strongly emphasized (**200, 198, 199, A6, D12**). A similar view is present in the "pragmatic" *andarz* texts too: wordly wealth is like a bird which never stops in one place (*PhlT* 65 *AdMah* §89). Yima possessed the things of the material world more completely than any one else, and even with him they diminished every day, "and his sole trust was in the soul" (**152**).

The correct inference to be drawn from this is not that one should give up the material world altogether, but that one ought to find the right balance between the two worlds. "That man is most fortunate who mixes the transient things of this world with that which is intransient" (**180**). This advice to "mix" the two aspects of human existence is often repeated, and one passage seems to refer to the same idea by saying that one ought to try and turn the things of the material world into one's friend (**322**), though the expression remains obscure. The constant admonition to keep joy in one's body with as much care and fondness as one keeps a young boy (**189, E30b**) may also belong to the same heading, although the more direct connection of this theme is with the idea that Ahreman is best fought by joy and that despondency is a

[27] For an extensive treatment of these concepts I would refer to *Acta Orientalia*, 33 (1971), 59-107.

symptom of Ahreman's victory. More problematic is the allusion, repeated twice in this book, to the need to "keep one's eye on the world" (**13, 228**), which possibly indicates the desire to have a balanced relationship with the world.

Property is not shunned. If one has it, it should be enjoyed (**C32**). One of the sinners described in the book of Ardā Virāf is a person who amassed great wealth, but did not enjoy it himself and did not share it with good people (*AVn* Ch. 31). The consumption of the earthly goods is the best service which can be given to them, provided it is being done by the worthy (**88**; cf. also **142**). It is right to expect good things from the spirits (**102, 291**). If we are encouraged not to strive after the material things of this world the reason given is not that they are to be avoided, but that they are cared for by the spirits, while we should endeavour to achieve spiritual things (**291**; *Dk.* III Ch. 199).

Material success is an outcome of one's religious effort (**C67-C70, E35c**). The proper religious use of one's property includes giving it to worthy people and keeping it away from wicked people (**E23-E24** and other places). Desiring authority and wealth for the benefit and good of men is praised, and one who does it is made powerful (**156**). The treatment of good fame and social status is similar to that accorded to wealth and authority: it is a desirable thing attained through righteousness (**140, 148**), but one should not seek it for its own sake (**77, E20, E22c**).

Despite the preceding summary of positive utterances concerning various aspects of this world, with merely a warning for moderation and with a reservation concerning the right motivation and the correct use to be made of the wealth, power and fame obtained, we also come across a good number of sayings in the various Zoroastrian books in which this world is presented as something to be viewed with great suspicion. Among the chief examples in *Dēnkard* VI are the following: "A man who does not neglect this does not grasp that... 'This' is the material world and 'that' is the spiritual world" (**E22b**). It is necessary to walk about in this world as if one were barefoot in a place full of snakes, scorpions and other noxious reptiles (**B47**). The world is full of dangers, and one tries to have as little to do with them as possible.

There is a sense in which suffering in this world is beneficial from the religious point of view. Any unpleasantness borne by a person in this world is de-

ducted from the punishment due to him in the world to come (**81, 305, 106, A5, D7b**). A degree of discomfort in this world is considered a virtue. This world is partly the domain of Ahreman, and it is better to undergo the evil of Ahreman while here, and thus diminish somewhat its sting, rather than postpone it to the next world, where it is sheer evil. At the same time one gains respect and gratitude from spiritual and material beings. This is the justification given by the two learned *ērbads* in the curious story, in which they were noticed to be carrying fire-wood from the mountain, a hard work and possibly one considered unworthy of their dignity (**D5**). Another story in the same group tells of two priests who were on their way to the court in pursuit of some affair, but they never got to the end of their journey because by chance they halted in a deserted place and learned the edifying lesson that the fiercest of demons, Āz, is best overcome by the simplest of food and drink. The edifying lesson they learnt from this experience taught them that they had nothing to seek in the centre of power, in the court, where people went to look for wealth and luxury (**D2**). There is an element of social criticism in this story, and it is more strongly felt in another anecdote told in the same collection, where two pious and learned priests, who again impressed a highly placed priest by the fact that they were engaged in manual work, spoke harshly to their visitor of the luxury in which he lived, and refused his gifts (**D3**). The chief priest seems to have received these admonitions with humility, acknowledging their truth. A symbolic story told in **D11** also points to the same moral: eating the fruit of the trees removes discontent and puts off pain.

These passages, and others like them, advocate a mode of life which uses as little luxury as possible. It would not be right to characterize this behaviour as ascetic – the rigours recommended do not go beyond the hardship of manual work and simple food, and there is no suggestion that the enjoyment of ease and luxury is bad in itself, only the warning that excess of good things brings about greed. The term best explaining the attitude towards excess is *paymān* "the right measure". One of the passages in our book explains that there are different kinds of measures. According to that passage (**206**) there are three groups, identified with the three divisions of the Avesta – *Gāthā, Hadha Mānthra*, and *Dād*. Each one of these groups has a different way of association and separation, a different measure of possession, and a different punishment for sins committed by them. The first group, which occupies the

highest position from the point of view of religious achievement, is that of the *Gāthā,* whose measure of possession is no more than evening and morning meals; the second has as its measure anything done righteously; the third is characterized by regarding its measure of desired possession to consist of anything which one may lawfully do. The difference between the various kinds of emphasis which we notice in the text we are considering can therefore be associated with the Zoroastrian distinction between various levels of religious accomplishment.

A saying such as **229** seems to represent the more rigorous kind of right measure: "The fruit of material things is a meal. The fruit of a meal is the preservation of the body", this ultimately leads to the fruit of the future body, in the eschatological period, which is "intransient joy that always is and always will be". Relinquishing anything in the material world which is beyond the bare minimum measure, thus following the standard of the *Gāthā,* seems to underlie the passage **E22a**, which again uses the symbolic name "He Who Puts off Pain": when such people possess the material world, they abandon it, and in a seeming paradox, when they abandon it, it is still possessed by them. The same idea is expressed by another saying of the same sage, Baxt-Āfrīd, which is also phrased in a paradoxical manner (**E22d**). The moral seems to be that one does not really lose the material world by giving it up, while one may actually lose it by being too keen on keeping it.

Poverty is especially praised, it being a way of life by which one subsists on the minimum level of material possession. Poverty undertaken voluntarily, out of devotion, is particularly good (**141**). So good is poverty considered that the poor must be warned not to regard the wealthy with contempt (**147**, **143**). The rich are equally warned not to regard the poor with contempt, a grave sin (**281**). The rich should not be regarded as devoid of goodness merely because they are rich, and the poor should not be regarded as virtuous only by reason of their poverty (**71**, **282**, **C23-C24**), and the reality behind these warnings seems obvious. A long passage, **304**, describes poverty as one of those things whch are initially hard and unpleasant to bear, but the benefit of which is ultimately great. The same set of ideas concerning poverty is present in other Pahlavi *andarz* texts too.[28]

[28] Cf. *PhlT* 73.12-14; 81 (§3) (where possessing wealth is also presented as a position which can lead to virtue).

Poverty is a special privilege, which not every one can undertake **(141)**. This last saying is the beginning of a whole group, a small treatise of *andarz*, all devoted to poverty **(141-148)**, and enumerating the virtues as well as the vices of the poor, compared to those of the rich. The two main defects of the poor are to treat the wealthy with contempt, and thus not teach them what they need to know in matters of the soul, and the other, to complain of their own situation **(146)**. "The poor" as a category tend to be confused with "the good", those who should teach virtues to others. They have power to bless other people.[29] The term "poor" can be used metaphorically, since it indicates something blessed or holy,as in **A3**: "Every person has at (his) root a poor one for keeping. That poor one is his own soul". This is reminiscent of another saying **(237)**, where the soul is referred to as a god. These associations of the term "poor" which imply a certain sanctity and spiritual force are connected with a tradition which invested such a meaning on the term already in the language of the Avesta, and which continued down into the Islamic period under the form *darvish*; in the Islamic period this became part of the Judaeo-Christian tradition which also provided antecedents in the same sense.[30] Pahlavi distinguishes between the good term for poverty, *driyōšīh*, and the bad term, *škōhīh*.[31]

It is on this background that we should understand the epithet accorded to certain distinguished groups of people, notably the judges of the province of Fars, as well as of other districts, "intercessor for the poor".[32]

To conclude this discussion of poverty in our book and in other pious

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[29] Cf. *DkM* 791.22-792.2 (missing in B). West's rendering, *SBE*, 37, p. 180 (*Dk* IX, ch. VII, 10), seems to me inadequate. The whole passage should be translated, I believe: "This, too: the food which you eat, this (*ēd*) [should be eaten] in a worthy manner, so that what you have eaten should become light, not heavy. That is (*ēd ku*) when you eat do good deeds and abstain from sin, so that what you have eaten [should be] eternally joyful. That is, share it with the poor, and the poor will bless you. A poor man whose law is righteous, his blessing is best".

[30] Cf. K. Barr, "Avestan *drəgu-*, *driγu-*", *Studia Orientalia I. Pedersen. . .dicata*, Copenhagen 1953, 21-40, and the remarks by J. de Menasce, in *Mélanges Henri Massé*, Tehran 1963, 282-287.

[31] Cf. the contrast between **143** and **145**.

[32] Cf. Menasce, in the article quoted above (note 30), as well as Shaked, *Mon. Nyberg*, II, 213 ff.; Gignoux, *Annuaire de l'Ecole Pratique des Hautes Etudes, Section des Sciences Religieuses*, t. 83 (1974-75), 234; *Studia Iranica*, 5 (1976), 305.

books in Pahlavi, it may be of interest to note that in the pragmatic *andarz* books poverty occurs as a condition which is not at all desirable. Thus the wisdom attributed to Ošnar says: "And one thing which is evil, which is the hardest of all evil, and which is impossible to hide, is poverty".[33] The same collection of wisdom sayings contains also some sentences with a favorable attitude towards poverty.[34]

The notion of the right measure (*paymān*) has already been mentioned. Sin is defined as excess or deficiency, good works as keeping the right measure. "Religion is the (right) measure" (38-39). The idea is repeated several times in this and in other books in Pahlavi. Although we would associate the idea of the right mean with Greek thought,[35] it is considered in the Sasanian texts to be a typically Iranian idea:

> Iran has always praised the measure and criticised excess and deficiency. In Byzantium the philosophers have been mostly praised, in India the knowers, in other places the cognizant have been mostly praised, those from whom skill of speech is manifest. The Kingdom of Iran has approved of people with insight (*DkM* 429.11-15; B 335).[36]

The question whether the idea of *paymān* is originally Iranian or a borrowing from the west is somewhat complex. There can be little doubt that there was an Aristotelian influence in the formation of the Iranian ideas around the concept of the right measure; at the same time it seems a strong possibility that there existed an Iranian idea with a similar meaning which may have co-existed alongside the Greek philosophical formulation, and was perhaps blended together with it. This can best be seen in the examination of various lists of virtues and vices. As was already mentioned, a virtue is defined as *paymān*, and vices are by definition excesses or deficiencies. Such lists arrange virtues and vices in such a way that the virtue is found in the middle, and the vices on both extremes. This is of course the well-known Aristotelian scheme. But there also exist a type of list for which no clear western antecedent is known. This is a list which is based on the division of both virtues and vices

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[33] *Ošnar* §6; "evil" (*anāgīh*) should be understood here in the sense of hardship, rather than that of moral evil. Further sayings critical of poverty in *Ošnar* are §16, 19.

[34] *Ošnar* §17, 49. The text of the latter passage is given in C82. *2*.

[35] Cf. Menasce, *Apologétique*, 30 f., and *Encyclopédie*, 54; Zaehner, *Zurvan*, 251 ff.

[36] A slightly different translation in Bailey, *ZorPr*, 86; Zaehner, *Zurvan*, 252 and note 2.

into two groups: "forward-inclined" (*frāz-āhangīg*) and "backward-inclined" (*abāz-āhangīg*). The former type indicates qualities of energy, initiative and activity, both good and bad, and the latter groups together qualities of restraint and withdrawal. A wise man has virtues of both types in the right measure (*paymānīhā*), allotted to him by the Creator. There are also two types of time, ascendance and depression (*abrāz, nišēb*), the first one generally requiring forward-inclined virtues, the other backward-inclined ones, though there are exceptions according to occasions and people (*hangāmīgā ud kasīhā*). On these lines there are two lists of virtues, each followed by its corresponding excess. The two lists are carefully correlated, so that by combining them we may get a list with four parallel columns, two for the two types of virtue, and two for their corresponding excesses on either side. In such a way we obtain not a single mean, occupying the centre between two extremes, but two middle qualities, both positive, each one with its own exaggeration. In the absence of any indication to the contrary, this type of scheme, which is represented by a number of texts in the third book of the *Dēnkard*, as well as by our passage **B14** and what follows, may be regarded as either originally Iranian, or as an Iranian development of the Aristotelian scheme, perhaps by incorporating into it the traditional Iranian notions.[37]

Alongside such elaborate lists, which evidently follow some philosophical formulation, although they probably give it a local shape, we also find lists of virtues and vices which are very clearly traditional, and completely innocent of philosophical interference. Such is the list in Chapter 203 of *Dēnkard* III, or in the *Ayādgār ī Wuzurgmihr*.[38]

A point which deserves mention in this book, and in related Pahlavi texts, is their attitude towards the question of the freedom of the will. This again has been incorrectly tied up with other issues which have nothing to do with it, namely the problem of Zurvanism.

Fate (*baxt, brēh, brihēnišn, zamān*) is an ambiguous concept in the Zoroastrian texts. It indicates both divine predestination, and that element which is outside of human control and which is also outside of the determined order of things, which comes about unexpectedly, sometimes perhaps arbitrarily,

[37] A fuller discussion of some problems connected with these lists is reserved for another occasion.

[38] Cf. a discussion of various lists in Menasce, *Encyclopédie*, 37 ff.

and affects human destinies. It is also often indicated by the precise term *jahišn* – that which springs, which comes about by a quirk, from the verb *jastan* "to jump". The classical epitome of the Zoroastrian attitude on fate is *gētīg pad baxt, mēnōg pad kunišn* (*PhlVd* 5.9)[39] "The material world is (governed) by fate, the spiritual world by action". The second term, "action", denotes human capacity and endeavour.

This division between fate and human action is however much too simple to account for the Zoroastrian view of the world. A more detailed account is given in **D1a**, where under five headings twenty five functions are enumerated. The five groups are fate (*brēh*), action, habit, substance and heritage. Under fate we have: living, wife, children, authority and wealth – that is, what one manages to acquire in one's lifetime, including the length of one's own life. Matters relating to the way one discharges one's religious and social duties in life are relegated to "action". The other functions are both outside the scope of human freedom, and also outside the scope of the intervention of fate: these are the natural functions ("habit"), qualities of character ("substance"), and qualities of intellectual capacity and bodily appearance ("heritage"). A large portion of what constitutes human existence is not subject to voluntary action or even to fortune: it is fixed and determined. What may change are those things which belong to either of the two categories, "fate" and "action". The division between them is indeed strongly reminiscent of the distinction between "the material world" and "the spiritual world"

[39] Cf., in the same vein, *DkM* 284.13 ff., quoted by Zaehner, *Zurvan*, 407, and Shaki, *ArOr*, 41 (1973), 16. Cf. Menasce, *Troisième livre*, 271. Zaehner, *Zurvan*, 406, quotes a passage which seems to him to represent exactly the opposite point of view, though I doubt whether this is correct. The text reads as follows: *baxt-šān abar hān ī brihēnīdārīh pad kunišn, ud kunišn abar hān ī kerdārān, brīn-ez andar mēnōgān, gētīgīg xwad *ēw wizēd. hamīhā guft baxt abar hān ī az mēnōgān, kunišn abar hān ī az gētīgān* (*DkM* 416. 22-417.4; B 325.7-10) "Fate, according to them, (applies) to that which has been decreed for doing, and action (applies) to that which those who act (do). Even that which is decreed among the spirits, an earthly being should choose by himself. In sum it has been said: Fate (applies) to that which (comes) from the spirits, action to that which (comes) from earthly beings". The gist of this passage seems to be that a decree of fate applies to that which comes from the world of *mēnōg*, while people, creatures of *gētīg*, can only act by the principle of free choice, which is termed "action". The distinction is thus based on totally different principles from those which underlie the idea of *gētīg pad baxt, mēnōg pad kunišn*, but there is no necessary contradiction between the two.

respectively, as given in the simple definition quoted first. This division is valid because so much of what appertains to human existence in the material world as well as in the spiritual world is unchangeable.

The way in which fate (*brēh*) affects people is described in the following terms: "When fate helps that slothful, ignorant and bad man, his sloth becomes like diligence, his ignorance becomes like wisdom, and his badness becomes like goodness. When fate opposes that wise, capable and good man, his wisdom turns to lack of knowledge and foolishness, his capacity turns into ignorance. (His) knowledge, skill and capacity are manifest as weak" (*MX* 51).[40] There is a difference between the two parts of the passage, which does not seem to be fortuitous: the effect of fate on the negative qualities of the first man makes them to be "like" their opposites; the effect of fate on the positive qualities of the second man turns them into their opposites – but goodness is not mentioned as part of those qualities which change. That sloth becomes like diligence evidently means that even without doing much a slothful man may find himself achieving beneficial results by the decree of *brēh*, while a wise and capable man may find that he has lost his wisdom and capacity. The same basic idea is repeated in various formulations in other texts. "For every thing which has been decreed by fate an occasion comes about concerning it, which pushes aside all other things" (*MX* 53.8-9). The relationship between fate and action is described elsewhere in the following terms: "fate and action together resemble body and soul. For a body without a soul is an inactive shape, and a soul without a body is a wind which cannot be grasped, and when they are mixed together they are powerful and greatly beneficent" (*PhlT* 94 *AW* §105-107).[41] The relationship is more accurately defined as follows: "Fate is the reason (*cim*) and action is the occasion (*wahānag*) of that which comes to man" (*PhlT* 94 *AW* 108-109).[42] To use the

[40] Cf. Zaehner, *Zurvan*, 258, 403 f.

[41] Cf. Zaehner, *Zurvan*, 404 f.

[42] The Arabic version reads: *al-qadar 'illatu mā huwa kā'in wa-l-'amal 'illatu mā lam yakun* (Misk., *JX*, 33) "Fate is the cause of that which exists, action the cause of that which does not exist", which is not very appropriate. A closer rendering of the same idea occurs elsewhere in an Arabic version: *wa-l-tawfīq wa-l-ijtihād zawj fa-l-ijtihād sababu l-tawfīq wa-l-tawfīq sababu najaḥi l-ijtihād* (Misk., *JX*, 77.4 f.) "Fate and effort are a couple. Effort is the cause (or "occasion") of fate, and fate is the cause (or "occasion") of the success of effort."

preceding example for interpreting this saying, we may say that if fate has thus decreed, a slothful person may act in such a way that he is seemingly diligent, and his action may provide an occasion for the decree of fate to be effective. The same kind of relation between fate and action is evident in another instance: "It is not possible to appropriate a good thing which has not been decreed, but one which has been decreed will soon come through diligence" (*MX* 22).[43] Both fate and action are necessary. The two are complementary, and the metaphor used is that of the two bales on the back of a mule.[44]

It has been necessary to discuss the problem of fate at some length, since it has often been adduced in the argument in favour of extensive Zurvanism in Pahlavi, which can allegedly be recognized by its far-reaching fatalism. It has been claimed that some passages concerning fate in Pahlavi are unorthodox. Therefore, the argument says, they are vestiges reflecting an attitude suppressed elsewhere in the Zoroastrian books.[45] It can, however, be shown, I believe, that the Pahlavi books contain no trace of unorthodox fatalism, and that the utterances concerning fate fall quite harmoniously together. The ghost of this heresy can be safely removed. It is clear of course that some Pahlavi books are much more interested in fate than others, and this trend is also reflected in some compositions of the Islamic period, such as the *Shāh-Nāma*. There is however no solid reason to label these works as heterodox.

IV. The Text of Dēnkard VI and the Present Edition

The text of the *Dēnkard* has been published in its entirety in Pahlavi characters twice: once by Sanjana, father and son,[1] and once by Madan.[2] To facilitate reference to these editions, the volume numbers of *DkS* are indicated in the present edition (as well as the paragraph numbers, which are borrowed from that edition, with some modifications). The page numbers of *DkM*, which is often quoted, are also given in square brackets.

The two basic manuscripts of *Dk* VI can now be conveniently used in facsimile editions. The Bombay manuscript, which is the only nearly complete

[43] Cf. Zaehner, *Zurvan*, 402.

[44] Tansar p. 45; Boyce's translation, p. 68. Zaehner, *Zurvan*, 405.

[45] This was the position of Zaehner who followed and developed (in a somewhat exaggerated manner) the analysis of Nybeg, *JA*, 219 (1931), 61 ff.

[1] *DkS*: cf. the Bibliography for full details.

[2] *DkM*.

manuscript of the whole of the extant *Dēnkard*, has been published by M.J. Dresden,[3] and the Copenhagen manuscript which contains *Dk* VI was published in facsimile as part of the series of volumes from the Copenhagen library done by A. Christensen.[4] A third manuscript, designated by the siglum DP, is described and used by Sanjana in his edition,[5] but I have been unable to obtain a photocopy of it and have had to rely on the variants as given by Sanjana; his indications are not always unambiguous, and judging by the variants of the other manuscripts given by him, they are apparently also not entirely accurate (though on the whole fairly reliable). The beginnings of pages in B and K are given in square brackets in our edition.

K seems on the whole a much better manuscript than either B or DP, and its readings have been preferred for the most part, except when they obviously constituted a mistake. K and B are closely related to each other, and seem to depend on the same source. In **274** both K and B share a dittography:

mardom ī ne pad dēn dēn ī yazdan ēstēnd. . .

The dittography may be explained as a gloss *dēn ī yazdān* on *dēn*. DP has only one *dēn*, but this may be explained as a subsequent scribe's correction in DP. This is not the only case of this kind in DP.[6] Similar instances which show the close connection of B and K can be given. In **102** we have in both MSS **XNA** = *ēd* corrupted into **xw'p**. In **319** all three manuscripts agree on the reading *a-wināhīh ud huniyāgīh*. The two words resemble each other in writing, and it is quite clear that the first word is a mistake (not repeated in the same phrase in the second part of the section), probably first written thus in the manuscript which may have served as the common source to all three extant manuscripts, and then rewritten correctly immediatley afterwards. It seems possible that K, B, and DP all go back to the same source. It seems unlikely that B is a copy of K, as B is a complete manuscript of *Dk*, while K has only Book VI.

Apart from the manuscripts that contain the text of *Dk* VI, we also have fragments of the text which are somewhat helpful for establishing the readings. A selection from *Dk* VI occurs in *Dd*; Ms. M 51 has been used for the

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[3] *B facs.*

[4] Ms K.

[5] From *DkS* XII onwards.

[6] Cf. variants in **305** (note 7, perhaps also note 8), **306** (notes 1, 2).

collation.[7] Another selection is found in *ŠnŠ*.[8] NPers. versions of some passages from *Dk* VI exist in the Munich manuscripts M 55 and M 52.[9] Other versions exist in the *Persian Rivayat*[10] and some versified versions exist in M55.[11] A few scattered passages exist in Arabic versions, mainly in Miskawayhi's *Jāwīdān Xirad.*[12]

The present edition endeavours to give in transcription a reading which would approximately reflect early Sasanian Middle Persian in so far as it can be reconstructed from the Manichean texts and by deduction from the archaising system of spelling used in the Middle Persian inscriptions as well as from loan-words, especially in Syriac and Babylonian Aramaic.[13] As the text of *Dk* VI is readily available in Pahlavi characters, it has not seemed necessary to note in each case the spelling of individual words or to record common variants in spelling (such as *mazdēsnān* when it is spelled with a **-t-** instead of **-n-**). Only such variants as may be of consequence for the reading or interpretation of the text have as a rule been noted. Pahlavi scribes are notoriously careless with such particles as **W** or **Y**, although their absence or presence is apt to make a considerable difference to the sense of the sentence. Allusion to these variants has for the most part been avoided, as they are usually noted in Sanjana's edition, and a full enumeration would have made the apparatus too cumbersome. I am afraid I have not been entirely consistent in noting departure from the manuscripts where *ud* and *iẓāfa* are concerned, and the reader would be advised to check in the facsimiles whenever this may make a difference. References to a wrong (or different) division of words are also only partly given.

Transliteration is sparsely used; it is employed only in cases when the transcription is insufficient, and is confined in principle to the notes. It is distin-

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[7] As well as K 35. On the quotations from *Dk* VI in chapter XCIV of *Dd* cf. West, *SBE* XVIII, p. 269, note 3.

[8] *SupT ŠnŠ* XX; West, *SBE* V, 393 ff. Cf. Bthl., *Zendhdschr.*, 71 f.

[9] Cf Bthl., *Zendhdschr.*, 82 f., 270 ff.

[10] Scattered notes on these quotations can be found in B. N. Dhabhar, *The Persian Rivayats of Hormazyar Framarz*, Bombay 1932.

[11] In the section 1 h. 3 (*Zendhdschr.*, p. 180 f.), unnoticed by Bartholomae.

[12] Referred to in the notes to the text.

[13] Cf. W.B. Henning, *Mirisch.*, 120 ff., and MacKenzie, quoted in the next note. This is basically the system of transcription preferred by scholars of the school of F.C. Andreas, and has been followed by several recent editions of texts.

guished from the transciption by being printed in boldface type. In the system used I have been influenced by D.N. MacKenzie,[14] though with some modifications in favour of conservatism. The main features of the system employed here are: a distinction between ideographic *aleph* (rendered **A**) and *aleph* in Iranian words (rendered '); *'ayin* (which occurs only in ideograms) is always given '; *heh* is rendered by **H**, whereas *ḥeth* is rendered by **X**, x. In other matters the system is standard. The general aim of the transliteration has been to give an idea of what is written in the original, interpreting it wherever possible, while aiming at economy in conventional signs; it is no use pretending, I believe, that a transliteration can replace the original in Pahlavi.

[14] "Notes on the transcription of Pahlavi", *BSOAS*, 30 (1967), 17-29.

Abbreviations

Common abbreviations of periodicals are not noted.

ADān	*Andarz ī dānāgān ō mazdēsnān*, in: *PhlT* 51-54.
AdMah	*Andarz ī Ādurbād ī Mahraspandān,* in: *PhlT* 58-71.
APēš	*Andarzīhā ī pēšēnīgān*, in: *PhlT* 39-40.
ArOr	*Archiv Orientální*
Av.	Avesta; Avestan
AVn	*Ardā Virāf* (or *Virāz*) *nāmag*, quoted from: M. Haug and E.W. West, *The book of Arda Viraf*, Bombay-London 1872.
AW	*Ayādgār ī Wuzurgmihr*, in: *PhlT* 85-101 (quoted from a typescript edition of the text, to be published shortly).
AXus	*Andarz ī Xusrō ī Kawādān*, in: *PhlT* 55-57.
AZām	*Andarz ī Zāmāspīg*, quoted from: Giuseppe Messina S.I., *Libro apocalittico persiano – Ayātkār i Žamāspīk*, Rome 1939 [Biblica et Orientalia 9].
B	Cf. *Dk*
B facs.	Cf. *Dk*
Bailey, *ZorPr*	H.W. Bailey, *Zoroastrian problems in the ninth-century books*, Oxford 1943 [Ratanbai Katrak Lectures].
B.M. Pentateuch	Herbert H. Paper (ed.), *A Judeo-Persian Pentateuch*. The text of the oldest Judeo-Persian Pentateuch translation, British Museum Ms. Or. 5446. Jerusalem 1972.
Boyce, *Man. Hymn-cycles*	M. Boyce, *The Manichaean Hymn-cycles in Parthian* [London Oriental Series 3], London 1954.
BQ	Muḥammad Ḥusayn b. Khalaf Tabrīzī, *Burhān-i Qāṭi'*, ed. by Muḥammad Mu'īn, 5 vols., Tehran 1963.
Bthl.	Christian Bartholomae
Bthl., *AirWb*	–, *Altiranisches Wörterbuch*, Strassburg 1904 (Reprint, Berlin 1961).
Bthl., *ZAirWb*	–, *Zum altiranischen Wörterbuch – Nacharbeiten und*

	Vorarbeiten, Strassburg 1906 [Beiheft zum XIX. Band der *Indogermanischen Forschungen*].
Bthl., *ZKMirMund*	–, *Zur Kenntnis der mitteliranischen Mundarten*, I-VI, Heidelberg 1916-1925 [Sitzungsberichte der Heidelberger Akademie der Wissenschaften].
Bthl., *ZSR*	–, *Zum sassanidischen Recht*, I-V, Heidelberg 1918-1923.
Christensen, *Iran*	A. Christensen, *L'Iran sous les Sassanides*, 2e éd., Copenhagen 1940.
DA	*Draxt asūrīg*, in: *PhlT* 109-114.
Darmesteter, *ZA*	*Le Zend-Avesta*, Traduction nouvelle avec commentaire historique et philologique par James Darmesteter. (Annales du Musée Guimet.) 3 vols. Reproduction photographique de l'édition 1892-93, Paris 1960.
Dd	*Dādestān ī dēnīg; pursišn* I-XL, quoted from: Tahmuras Dinshaji Anklesaria (ed.), *The Datistan-i Dinik*, Part I, Bombay [n.d.] (printed but not published). *pursišn* XLI-XCIV, quoted from K 35.
Dhabhar, *Essays*	Bamanji Nasarvanji Dhabhar, *Essays on Iranian subjects*, Bombay 1955.
Dhabhar, *PhlY & Vr*	–, ed., *Pahlavi Yasna and Visperad*, Bombay 1949.
Dk	*Dēnkard*
Dk III	*Dk* Book III, quoted by chapter according to the numbering of *DkS* (cf. list in Menasce, *Encyclopédie*, 81 ff.).
Dk VI	*Dk* Book VI, quoted by section number as used in this book.
Dk VII	*Dk* Book VII, quoted by chapter and section divisions as used by E.W. West, *SBE* XLVII, and Molé, *Légende*.
Dk IX	*Dk* Book IX, quoted by chapter and section divisions as used by E.W. West, *SBE* XXXVII.
Dk B (or *B facs.*)	M.J. Dresden (ed.), *Dēnkard – A Pahlavi text*. Facsimile edition of the manuscript B of the K.R. Cama Oriental Institute Bombay, Wiesbaden 1966. Quoted by the page numbers which run in the book from right to left and which are in the book enclosed in square brackets. The brackets are here omitted.
DkM	Dhanjishah Meherjibhai Madan (ed.), *The complete text of the Pahlavi Dinkard*, I-II, bombay 1911. Quoted by page, sometimes followed by line numbers.

DkS P.B. (succeeded by D.P.) Sanjana (also spelled Sunjana), (eds.), *The Dinkard*, 19 vols., Bombay 1874-1928.

Driver, *Aram. Doc.* G.R. Driver, *Aramaic documents of the fifth century B.C.*, Oxford 1957.

Duchesne-Guillemin, *Religion* J. Duchesne-Guillemin, *La religion de l'Iran ancien*, Paris 1962 ["Mana", Introduction à l'histoire des religions – 1, III].

Esoteric trends Cf. Shaked

FrPhl Heinrich F.J. Junker, *The Farhang-i Pahlavik*, Heidelberg 1912.

GBd *Greater Bundahišn*; quoted from: Tahmuras Dinshaji Anklesaria (ed.), *The Bûndahishn*, Bombay 1908 (facsimile of MS TD_2).

GBd MS DH *The Codex DH, Being a facsimile edition of Bondahesh, Zand-e Vohuman Yasht, and part of Denkard*, [Teheran, n.d.] (Iranian Culture Foundation 89).

GBd MS TD_1 *The Bondahesh, Being a facsimile edition of the manuscript TD_1*, [Teheran, n.d.] (Iranian Culture Foundation 88). Cf. also *Zand-ākāsīh*

Ghazālī, *Naṣīḥāt* Muḥammad b. Muḥ. al-Ghazālī, *Naṣīḥat al-mulūk*, ed. Jalāl al-Dīn Humā'ī, Tehran 1351 H.

Gignoux, *Glossaire* Philippe Gignoux, *Glossaire des inscriptions pehlevies et parthes*, London 1972 (Corpus Inscriptionum Iranicarum, Supplementary Series, I).

GIPh W. Geiger and E. Kuhn (eds.), *Grundriss der iranischen Philologie*, I-II, Strassburg 1895-1904.

Gloss. MX Aḥmad Tafazzoli, *Glossary of Mēnōg ī Xrad*, Tehran 1969 (Iranian Culture Foundation 63).

Henning, *BBB* W.B. Henning, *Ein manichäisches Bet- und Beichtbuch* [Abhandl. der preussischen Akademie der Wissenschaften. Jahrg. 1936, Nr. 10], Berlin 1937.

Henning Mem. Vol. *W.B. Henning Memorial Volume*, London 1970.

Henning, *Mirisch.* W.B. Henning, "Mitteliranisch", in: *Hanbuch der Orientalistik*, 1. Abt., 4. Band: Iranistik, 1. Abschnitt: Linguistik, Leiden-Köln 1958, 20-130.

Henning, *Sogdica* –, *Sogdica* [James G. Forlong Fund, Vol. XXI, The Royal Asaitic Society], London 1940.

Henning, "Verbum" –, "Das Verbum des Mittelpersischen der Turfan-

fragmente," *ZII*, 9 (1933), 158-253.

Horn, *Grund. d. neup. Etym.* P. Horn, *Grundriss der neupersischen Etymologie*, Strassburg 1893.

IOS *Israel Oriental Studies* (Tel Aviv University)

J. Cama Or. Inst. Journal of the K.R. Cama Oriental Institute, Bombay.

JN *Jāmāsp Nāmag = AZām*

K *The Pahlavi codex K43, first part.* Published in facsimile by the University Library of Copenhagen, with an introduction by Arthur Christensen [Codices Avestici et pahlavici Bibliothecae Universitatis Hafniensis, Vol. V], Copenhagen 1936, fols. 177 ff.

Khareghat Mem. Vol. *M.P. Khareghat Memorial Volume*, I, Bombay 1953.

Lazard, *Langue des plus anc. mon.* G. Lazard, *La langue des plus anciens monuments de la prose persane*, Paris 1963.

Lommel, *Religion Zarathustras* H. Lommel, *Die Religion Zarathustras, nach dem Awesta dargestellt*, Tübingen 1930.

Luγat Nāma 'Alī Akbar Dehxodā, *Luγat Nāma*. Tehran 1325 H.

MacKenzie, *Phl. Dict.* D.N. MacKenzie, *A concise Pahlavi Dictionary*, London 1971.

Mayrhofer, *Kurzg. etym. Wb. d. Altind.* Manfred Mayrhofer, *Kurzgefasstes etymologisches Wörterbuch des Altindischen*, 3 vols., Heidelberg 1956-1976.

Mém. de Menasce *Mémorial Jean de Menasce*, édité par Ph. Gignoux et A. Tafazzoli, Louvain 1974 [Fondation Culturelle Iranienne 185].

Menasce, *Apologétique* Jean Pierre de Menasce O.P., *Une apologétique mazdéenne du IXe siècle – Škand-Gumānīk Vičār, La solution décisive des doutes*, Fribourg en Suisse 1945 [Collectanea Friburgensia N.S. XXX].

Menasce, *Encyclopédie* –, *Une encyclopédie mazdéenne – Le Dēnkart*, Paris 1958 [Bibliothèque de l'Ecole des Hautes Etudes, Section des Sciences Religieuse LXIX].

Menasce, *Troisième livre* *Le troisième livre du Dēnkart*, traduit du pehlevi par J. de Menasce O.P., Paris 1973 [Travaux de l'Institut d'Etudes Iraniennes de l'Université de Paris III, 5; Bibliothèque des Oeuvres Classiques Persanes, 4].

MHD *Mâdigân-i-Hazâr Dâdîstân*, a photozincographed facsimile, [ed. by] J.J. Modi, Bombay 1901.

Mir Man	F.C. Andreas and W. Henning, *Mitteliranische Manichaica aus Chinesisch-Turkestan*, I-III, Berlin 1932-1934 [Sitzungsb. d. Preuss. Akademie der Wissenschaften, phil.-hist. Klasse, 1932-1934].
Misk., *JX*	Abū 'Alī Aḥmad ibn Muḥammad Miskawayh, *Al-ḥikma al-Xālida: Jāwīdān Xirad*, ed. 'Abd al-Raḥmān Badawī, Cairo 1952.
Molé, *Culte*	Marijan Molé, *Culte, mythe et cosmologie dans l'Iran ancien – Le problème zoroastrien et la tradition mazdéenne*, Paris 1963 [Annales du Musée Guimet, Bibliothèque d'Etudes LXIX].
Molé, *Légende*	–, *La légende de Zoroastre selon les textes pehlevis*, Paris 1967 [Travaux de l'Institut d'Etudes iraniennes de l'Université de Paris 3].
Mon. Nyberg	*Monumentum H.S. Nyberg*, Acta Iranica, I-II, Leiden-Teheran-Liège 1975.
MPers.	Middle Persian
MPT	Middle Persian of the Turfan texts, Manichean Middle Persian
MX	*Mēnōg ī Xrad*, quoted from: T.D. Anklesaria (ed.), *Dânâk-u Mainyô-î Khard*, Bombay 1913, with chapters (= *pursišn*) and sections according to this edition.
Nir. Facs.	D.P. Sanjana (ed.), *Nirangistan, a photozincographed facsimile*, Bombay 1894.
NPers.	New Persian
Hyberg, *Hlfsb.*	H.S. Nyberg, *Hilfsbuch des Pehlevi*, I-II, Uppsala 1928-1931.
Ošnar	B.N. Dhabhar (ed.), *Andarj-i Aōshnar-i Dānāk*, bombay 1930 (Pahlavi Text Series 4).
Pāz.	Pāzand
PāzT	Edalji Kersâspji Antiâ (ed.), *Pâzend texts*, Bombay 1909.
PersRiv Hormazyar	M.R. Unvâlâ (ed.), *Dârâb Hormazyâr's Rivâyat*, I-II, Bombay 1922.
	B.N. Dhabhar (trsl.), *The Persian Rivayats of Hormazyar Framarz and others*, Bombay 1932.
Phl.	Pahlavi
PhlT	J.M. Jamasp-Asana (ed.), *The Pahlavi texts contained in the codex MX. . .*, I-II, Bombay 1897-1913.
PhlVd	Hoshang Jamasp (ed.), *Vendidâd – Avesta text with*

	Pahlavi translation, I-II, Bombay 1907.
PhlY	Phl. *Yasna*, quoted from Dhabhar, *PhlY & Vr.*
PN	*Pand-nāmag ī zardušt* (= *Cīdag andarz ī pōryōtkēšān*), in: *PhlT* 41-50.
PRiv Dd	B.N. Dhabhar (ed.), *The Pahlavi rivâyat accompanying the Dâdistân-î Dînîk*, Bombay 1913.
Pth.	Parthian
Pursišnīhā	K.M. Jamaspasa and H. Humbach (eds. and trsls.), *Pursišnīhā – A Zoroastrian Catechism*, I-II, Wiesbaden 1971.
REA	B.T. Anklesaria (ed.), *Rivâyat-î Hêmît-î Ašavahištân*, Bombay 1962.
Salemann, *MSt*	Carl Salemann, *Manichaeische Studien*, I [Mémoires de l'Académie Impériale des Sciences de St.-Pétersbourg, VIIIe Série, Classe hist.-philol., vol. VIII, No. 10], St. Petersburg 1908.
SBE	F. Max Müller (ed.), *The Sacred Books of the East*. Vols. V, XVIII, XXIV, XXXVII, XLVII constitute *Pahlavi texts* I-V, translated by E.W. West.
Scholem Festschrift	*Studies in Mysticism and Religion presented to G. Scholem*, Jerusalem 1967.
Schulgespräch	*Xwēškārīh ī rēdag*an, edited by A. Freiman, "Andarz i Kôtakân", *Dastur Hoshang Memorial Volume*, Bombay 1918, 482-489.
	Heinrich F.J. Junker, "Ein mittelpersisches Schulgespräch", *Sitzungsb. d. Heidelberger Akademie der Wissenschaften*, Philos.-hist. Klasse, Jahrg. 1912, 15. Abhandlung, Heidelberg 1912.
ŠGV	Hôshang Jâmâspjî Jâmâsp Asânâ and E. W. West (eds.), *Shikand-Fûmânîk Vijâr, The Pâzand-Sanskrit text of Neryosang*, Bombay 1887.
	See also Menasce, *Apologétique*.
Shaked, *Esoteric Trends*	S. Shaked, *Esoteric trends in Zoroastrianism, Proceedings of the Israel Academy of Sciences and Humanities*, III, Jerusalem, 1969, 175-221.
ŠnŠ	J.C. Tavadia (ed.), *Šāyast-nē-Šāyast – A Pahlavi text on religious customs*, Hamburg 1930.
SupT ŠnŠ	Firoze M.P. Kotwal (ed.), *The supplementary texts to the Šāyest nē-Šāyest*, Copenhagen 1969.

Tansar	*Tansar's Epistle to Goshnasp*, Persian text edited by Mojtabā Minovi, Tehran 1932. *The letter of Tansar*, translated by M. Boyce, Rome 1968 [Literary and historical texts from Iran 1].
Tavadia, *Mpers. Spr. u. Lit.*	Jehangir C. Tavadia, *Die mittelpersische Sprache und Literatur der Zarathustrier*, Leipzig 1956.
Tawḥīdī, *Baṣā'ir*	Abū Ḥayyān al-Tawḥīdī, *Al-Baṣā'ir wa-l-dhakhā'ir*, ed. I. Keilani, Damascus [1964], I-IV.
TPS	*Transactions of the Philological Society*
Unvala Mem. Vol.	*Dr. J.M. Unvala Memorial Volume*, Bombay 1964.
Vd	*Vendidad*
Vr	*Visperad*
WāzAd	*Wāzag ēcand ī Ādurbād ī Mahraspandān*, in: *PhlT* 144-153.
Widengren, *Hochgottglaube*	Geo Widengren, *Hochgottglaube im alten Iran*, Uppsala 1938.
Widengren, *Iran. Geisteswelt*	–, *Iranische geisteswelt von den Anfängen bis zum Islam*, Baden-Baden 1961.
Widengren, *Religionen*	–, *Die Religionen Irans*, Stuttgart 1965.
Wissb. Sohn	Heinrich F.J. Junker (ed.), *Der Wissbegierige Sohn – Ein mittelpersischer Text über das Kustīk*, Leipzig 1959.
Wizīrīhā	*Wizīrīhā ī dēn ī weh ī mazdēsnān*, in: K.M. Jamaspasa, "The Pahlavi text of *Vicīrīhā i dēn i vēh i Mazdayasnān*", *Henning Mem. Vol.*, 201-218.
Xēm ud xrad	*Abar xēm ud xrad ī farrox mard*, *PhlT* 162-167.
Y	*Yasna*
Yt.	*Yašt*
Zaehner, *Dawn*	R.C. Zaehner, *The dawn and twilight of Zoroastrianism*, London 1961.
Zaehner, *Magi*	–, *The teachings of the Magi – A compendium of Zoroastrian beliefs*, London 1956.
Zaehner, *Zurvan*	–, *Zurvan – A Zoroastrian dilemma*, Oxford 1955.
Zand-ākāsīh	B.T. Anklesaria (ed.), *Zand-ākāsīh – Iranian or Greater Bundahišn*, Bombay 1956.
ZII	*Zeitschrift für Indologie und Iranistik.*
Zṣ	B.T. Anklesaria (ed.), *Vichitakiha-i Zatsparam*, I, Bombay 1964.
ZWY	B.T. Anklesaria (ed.), *Zand-î Vohûman Yasn and two Pahlavi fragments*, Bombay 1957.

ZXA	B.N. Dhabhar (ed.), *Zand-i Khūrtak Avistāk*, Bombay 1927. *Translation of Zand-i Khūrtak Avistāk*, by B.N. Dhabar, Bombay 1963.

SYMBOLS USED

( )	In an edition of text: to be omitted In a translation: translator's explanatory addition
[ ]	Conjectural addition to the text
(( ))	A gloss found in the text
*	Corrected reading, conjectural In a translation: conjectural meaning
+	Corrected reading on the basis of manuscript variants, against the printed edition.

Text and Translation

Opening Section

a [*K177r; B367; M73; S vol. X*] (pad nām ī yazd[1]) šnāyišn ī dādār ohrmazd, *frāz āfrīgānīh[2] ī dēn ī mazdēsnān-ez ud pōryōtkēšān dād.

b kerdag[3] ī 6-om abar nihang-ē az pōryōtkēšān kard ud dāšt wābar[4] gōwišn ī dēn ī mazdēsn.

1a* pōryōtkēšān ī dānāgān[1] pēšēnīgān a'ōn dāšt ku mardomān[2] andar ox menišn-ē, ast yazd-ē gāh dārēd ud ast druz-ē rāh dārēd. ud andar menišn gōwišn-ē, ast yazd-ē gāh dārēd ud ast druz-ē rāh dārēd. ud andar[3] gōwišn[4] kunišn-ē, ast yazd-ē gāh dārēd[5] ud ast druz-ē rāh dārēd.

1b* ud andar ox wārom-ē,[1] wahman gāh dārēd [*K177v*] ud akōman rāh dārēd. ud andar wārom kāmag-ē, srōš gāh dārēd ud xešm rāh dārēd. ud andar kāmag[2] menišn-ē, spandarmad gāh dārēd[3] ud druz ī tarōmad rāh dārēd. ud andar menišn gōwišn-ē, xrad gāh dārēd ud waran rāh dārēd. ud andar gōwišn kunišn-ē, dēn[4] gāh dārēd ud xwad-dōšagīh rāh dārēd.

1c*[1] ud druz[2] kōšišn abāg[3] mardomān pad[4] ēn and[5] rāh ud widarg, ud ke pad[6] ēn and[7] rāh ud widarg buxt az harw gyāg buxt, ud ke anōh frēft ēg[8] ō dast ī druz[9] rasēd ud az hān frāz xwad[10] ne[11] pādexšāy be ka hān kunēd ī-š druz[12] framāyēnd.[13] ud amāh[14] mardomān[15] hušyār bawišn ku tā az hān ī yazdān[16] rāh[17] be ne[18] ēstēm ud az pas ī[19] druzān ne šawēm.

Op. Sec. [1]*pad nām ī yazd*: B om. [2]B **'plyk'nyx** [3]MSS have the division mark here. [4]MSS have the division mark here.

1a *Also found in K35 fol. 201r (Dd, *pursišn* 94) and in *Wizīrīhā. . ., Henning Mem. Vol.*, 204 §6, 107 f. [1]Dd *dēn-āgāhān* [2]*ku mardomān*: Dd om. [3]Dd + *ox*, then om. from here to **1b** (*ud andar kāmag*) *menišn-ē* (cf. **1b**, n. 2) [4]B *menišn* [5]B om.

1b *Also found in K35 fol. 201r (Dd, *pursišn* 94) [1]*-ē*: B om. [2]Dd om. up to here (cf. **1a**, n. 3) [3]K om. [4]Dd + *ī weh*

1c *Also found in K35 fol. 201r-v (Dd, *pursišn* 94) [1]The order of the two sentences in this section is inverted in Dd. [2]*ud druz*: Dd *ce* [3]Dd *ī* [4]Dd (K35) om. [5]Dd *3* [6]Dd om. [7]Dd *3* [8]Dd *be* [9]B *druzān*; Dd *dēwān ud druzān* [10]K **BNŠH'** [11]*xwad ne*: Dd (K35) *ne xwad* [12]B, Dd (K35) *druzān* [13]Dd *framāyēd* [14]Dd + *hāmōyēn* [15]Dd + *abēr* [16]*ī yazdān*: Dd om. [17]B om. [18]K om. [19]*az pas ī*: Dd *be ō rāh ī dēwān ud*

Opening Section a

(By the name of the God.)[1] Satisfaction to the Creator Ohrmazd,[2] and blessings[3] to the religion of the Mazdeans and the law of the orthodox.[4]

Opening Section b

The Sixth Book,[1] concerning a little[2] of the credible[3] sayings of the Mazdean religion done and held by the orthodox.[4]

1a[1]

The *pōryōtkēš,* that is the ancient sages,[2] held thus: In men's[3] mind[4] there is thought,[5] sometimes a god holds a throne (in it), sometimes a demon holds up the way.[6] In thought there is speech, sometimes a god holds a throne (in it), sometimes a demon holds up the way. In speech there is deed, sometimes a god holds a throne (in it), sometimes a demon holds up the way.

1b[1]

In the mind there is recollection,[2] Wahman[3] holds a throne (in it), Akōman holds up the way. In recollection there is desire,[4] Srōš[5] holds a throne (in it), Xešm holds up the way. In desire there is thought, Spandarmad[6] holds a throne (in it), the demon Tarōmad holds up the way. In thought there is speech, wisdom[7] holds a throne (in it), lust holds up the way. In speech there is deed, religion[8] holds a throne (in it), self-love holds up the way.

1c

The fight of the demons against men is done in these several ways and paths.[1] He who is saved[2] in these several ways and paths is saved from every place (of danger), and he who is deceived there comes to the hands of the demons, and from then on he has no power, except to do that which the demons command him. We men ought to be heedful so that we do not stray[3] from the way of the gods and go after the demons.

For the notes to the translation cf. 'Commentary' following the Text and Translation.

2* [*M474*] u-šān ēn-ez a'ōn dāšt ku xēm-ē hān weh ke[1] hān ce[2] pad xwēš-tan[3] ne nēwag pad[4] awe[5] ī did ne kunēd. ud xrad-ē hān weh ke[6] nēwagīh ī mad ēstēd bar[7] dānēd[8] [*K178r*] xwardan ud anāgīh ī ne mad ēstēd rāy[9] wāg[10] ne barēd. ud wīr-ē[11] hān weh ke hān ce[12] ne dānēd dānēd ku ne dānēm.[13]

3* u-šān ēn-ez a'ōn dāšt ku harw kas dōst bāš[1] u-t ēd [xēm. u-šān pad wehīh abar[2] bar u-t ēd][3] xrad.[4] u-šān pad xwēš dār[5] u-t ēd dēn. u-šān nēwagīh pad-eš kun[6] u-t ēd ruwān.

4* [*B369*] u-šān ēn-ez a'ōn dāšt ku xēm hān ke kas[1] ne frēbēd, xrad hān ke xwad ne frēbēd,[2] dēn hān ke hān ce dānēd ku kirbag kunēd.[3]

5* u-šān ēn-ez a'ōn dāšt ku ke[1] hān ce dānēd ku kirbag[2] ud ne[3] kunēd, hān tar-menišnīh, tar-menišnīh xēm petyārag. ud ke[4] hān ce dānēd ku wināh[5] ud[6] kunēd, hān waranīgīh, waranīgīh xrad petyārag. ud ke[7] hān ce ne dānēd ku kirbag ayāb wināh ud pēš ī[8] ō dānišn rasēd kunēd, hān[9] xwad-dōšagīh, xwad-došagīh [*K178v*] dēn petyārag.

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2 *Also found in K35 f. 210v (Dd, *pursišn* 94) and in *Wizīrīhā. . .*, *Henning Mem. Vol.*, 205 §8, 208. A NPers. version is in M55, M52 (fol. 129a-b) cf. Bthl., *Zendhdsch.*, p. 172, No. 13. [1]Dd *ka* [2]*hān ce*: Dd **ZK c Y** [3]B, K om. [4]K om. [5]Dd *hān* [6]Dd *ka hān* [7]Dd + *be* [8]K repeats *dānēd* at the beginning of the next folio. [9]Dd om. [10]Dd **byš**. NPers. version *tars* [11]NPers. version *hūšyārī* [12]Dd *ī* [13]*dānēd ku ne dānēm*: NPers. version (*ānče na-dānad*) *bāyad ke bi-dānad va-agar na-dānad bi-pursad*

3 *Also found in K35f. 201v (= Dd, *pursišn* 94), and *Wizīrīhā. . .*, *Henning Mem. Vol.*, 205 §9, 209. A much distorted NPers. version is in M55, M52 (fol. 129 b), cf. Bthl., *Zendhdsch.*, p. 172, No. 14. [1]Dd *bawišn*; B + 'ww [2]Sanjana, in quoting this passage from *Dd*, om. *abar* [3]The enclosed phrase is only in *Dd*. [4]B + *u-šān ēn-ez a'ōn dāšt* [5]*pad xwēš dār*: NPers. version *ba-x^{v}īškār* [6]K **'BYDWNd**

4 *NPers. version is in M55, M52; cf. Bthl., *Zendhdsch.*, p. 172, No. 15. [1]NPers. version + *az rāh-i rāst* [2]NPers. version *fīrīrfta na-šavad* [3]NPers. version *varzad*; gloss in M52 *ixtiyār kunad*

5 *Also found in K35 f. 201v, 11.9-13 (Dd, *pursišn* 94). A variant text is in *Wizīrīhā. . .*, *Henning Mem. Vol.*, 205 §10, 209. [1]K, B om. [2]Dd *wināh* [3]Dd om. [4–7] *ud ke. . .ud ke*: B om. the whole section enclosed by these words. [5]Dd *kirbag* [6]Dd + *ne* [7]V. n. 4. [8]*pēš ī*: Dd *tā be*; K, B *pēš tā* [9]B om.

2

They held this too:[1] That character[2] is best, one who does not do to another that which is not good for himself.[3] That wisdom[4] is best, one who knows how to enjoy the fruit of a good thing which has come, and does not have fear[5] of an evil thing which has not come. That sagacity[6] is best, one who knows: 'I do not know' with regard to a thing which he does not know.[7]

3

They held this too: Be a friend to every one[1] and this to you is [character. Appear to them[2] by goodness and this to you is][3] wisdom. Hold them as your own and this to you is religion.[4] Do good to them and this to you is soul.[5]

4[1]

They held this too: "Character" is one who does not deceive[2] anyone. "Wisdom" is one who does not deceive himself. "Religion"[3] is one who does that which he knows to be a good deed.

5[1]

They held this too: One who knows something to be a good deed and does not do it,[2] that is contempt.[3] Contempt is the opponent[4] of character. One who knows something to be a sin and does it, that is lustfulness. Lustfulness is the opponent of wisdom.[5] One who knows not a thing to be either a good deed or a sin, and before he comes to knowledge he performs it, that is self-love. Self-love is the opponent of religion.[6]

6* u-šān ēn-ez a'ōn dāšt ku xēm[1] xrad[2] andar nēst ud xrad xēm andar, ud dēn harw 2 andar xrad ud xēm.[3] ciš ī mēnōg pad xēm wirāstan dānihēd, tan[4] pad xrad dārihēd,[5] ruwān pad hamīh ī harw 2 bōzihēd.

7 u-šān ēn-ez a'ōn dāšt ku šarm hān bawēd ke wināh ne hilēd kardan, ud nang hān bawēd ke kirbag[1] ne hilēd kardan.

8 [*M475*] u-šān ēn-ez a'ōn dāšt ku pōryōtkēšīh mādiyān ciš a-wināhīh.

9 u-šān ēn-ez a'ōn dāšt ku xwēš-kārag pad awe bawēd ke šnāsag.

10 u-šān ēn-ez a'ōn dāšt ku uskārišn ī[1] pad dēn hāmōyēn kirrōgīh be ke and-cand dānēd pad kunišn hamē kunēd.

11 u-šān ēn-ez a'ōn dāšt ku ohrmazd ī xwadāy ēn dām pad xēm dād ud pad xrad dārēd ud pad dēn abāz ō xwēš gīrēd.[1]

12* u-šān ēn-ez a'ōn [*K179r*] dāšt ku ahreman harw ciš-ē pad ziyān ī ohrmazd kard, u-š ka kard būd[1] ēg xwad ziyān ud ohrmazd sūd. ud ohrmazd harw ciš pad[2] sūd ī xwēš kunēd u-š ka[3] kard bawēd ēg[4] xwad sūd ud ahreman ziyān.

13 u-šān ēn-ez a'ōn dāšt ku mardomān 3 ciš ēn[1] xwēš-kārīhā-tom. cašm ō gēhān dāštan, ud hān wināhgār pad wināh ī jahišnīg [ī] pēšār (?) bawēd ne[2] awwēnīdan,[3] [*B370*] ud kirbag pādāšn az mēnōgān xwāstan. u-šān cašm ō gēhān dāštan ēn guft ku ke ō[4] xwēš-tan nigerēd ku-m[5] ce kāmīd ud ce hamē kunēm.

14 u-šān ēn-ez a'ōn dāšt ku se ciš ī abēr dušwār kardan, ēn-ez ēdon. ēwag

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6 *A NPers. version of the first part of this section is found in M55, M52, at the end of *dar-i sīzdahum*. [1] NPers. version *ṭabī'at* [2] NPers. version *'aql* [3] *ud dēn harw 2 andar. . .xēm*: NPers. version *xirad va xīm andar dīn har du hast* [4] B om. [5] B *bōzihēd*

7 [1] *ke kirbag*: B om.

10 [1] B *ku*

11 [1] or *kunēd*?

12 *Also found in K35 f. 201v., 11. 14-17 (Dd, *pursišn* 94) and in *Wizīrīhā . . ., Henning Mem. Vol.*, 205 §11, 209. [1] B *bawēd ziyān* [2] B om. [3] *u-š ka*: Dd *ka-š* [4] Dd *ēg-eš be*

13 [1] B om. [2] *bawēd ne*: B om. [3] spelled 'wwynytn' [4] B om. [5] *ku-m*: B AYK MN

6

They held this too: Character is not in wisdom, (but) wisdom is in character; and religion is in both wisdom and character.[1] Spiritual things are known by disciplining character, the body is held by wisdom, the soul is saved by the union of both.

7

They held this too: "Shame" is that which does not let (one) commit a sin; "disgrace"[1] is that which does not let (one) perform a good deed.

8

They held this too: The main thing[1] in the way of the ancient sages is lack of sin.

9

They held this too: A person who fulfils his duty[1] is such with regard to that which he knows.[2]

10

They held this too: The deliberation[1] which is in religion is wholly craftsmanship; but he who knows as much, performs it in action.[2]

11

They held this too: Ohrmazd the Lord created these creatures through character, he holds them with wisdom, and takes them back to himself by religion.[1]

12

They held this too: Ahreman did every thing for the harm of Ohrmazd. When it was done, it constituted harm to himself and benefit to Ohrmazd. Ohrmazd does[1] every thing for his own benefit; when it is done, it constitutes benefit to himself and harm to Ahreman.

13

They held this too: These three things are the greatest duties[1] of men. To have one's eye on the world,[2] not to reproach a sinner for an accidental[3] sin[4] committed,[5] and to seek the reward of good deeds from the spirits.[6] They said: to have one's eye on the world is this, one who looks at himself (saying): "What have I desired? What am I doing?"

14

They held this too: There are three things which are very difficult to do,

hān ī wināhgār[1] pad [*M476*] wināh ne awwēnīdan, ud ēwag hān ī druz[2]-dādestān mard[3] xwadāyīh[4] ud xwāstag rāy ne burzīdan,[5] ud ēwag kirbag pādāšn az mēnōgān xwāstan ne az gētīg.

15* [*K179v*] u-šān ēn-ez a'ōn dāšt ku hān ī abaxšāyišn[1] ne awwēnišn ud hān ī awwēnišn ne burzišn.

16* u-šān ēn-ez a'ōn dāšt ku kadāmjān-ez mardom andar harw gāh ud zamān ciš ī mēnōg pad ayād dārišn,[1] nēwagīh ī wahišt ud anāgīh ī dušaxw. andar hān gāh ka[2] āsānīh ud nēwagīh ud rāmišn[3] aweš mad ēstēd[4] ēn-ez andēšišn[5] ku nēwag[6]-ez hād[7] anōh pad wahišt[8] ka ēdar-ez ēdōn nēwag, ka[9] az was <anāgīh> ī ahreman ī-š abāg nēwagīh anōh ne āmēxt ēdar-ez ēdōn nēwag.[10] andar[11] hān hangām[12] ka-š[13] tangīh[14] ud bēš ud anāgīh ud dard[15] aweš[16] mad ēstēd ēn-ez ēdōn[17] andēšišn[18] ku anāg-ez[19] *hād[20] anōh pad dušaxw ka ēdar-ez ēdōn[21] *anāg.[22] ka az[23] was nēwagīh ī ohrmazd ī-š abāg anāgīh anōh[24] ne[25] āmēxt[26] ēdar-ez[27] ēdōn[28] anāg.

17* u-šān ēn-ez a'ōn dāšt ku mardom[1] hān farrox-tom[2] ke[3] andar tan[4]-drustīh ud juwānīh[5] ciš hān grift ud kard ēstēd ī[6] abdom *rōz[7] ka[8] az ēn[9] gēhān be šawēd ēg-eš kāmag a'ōn ku-m kāž[10] wēš kard hēh.[11] ud az hān

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14 [1]B *wināhgārīh* [2]K **dlwcn'** [3]B **GWRA** [4]B + *xwadāyīh* [5]B *burzēnīdan*

15 *The whole of this section is om. in B. [1]Spelled **'pwxš'dšn**

16 *The text is also found in K35 f. 201v bottom–f. 202r. 1.10. (Dd, *pursišn* 94) Ms. DE, which is generally a mere copy of B, has in this section a passage which is not found in B, cf. below n. 11. The variants of DE are recorded for that passage only, notes 11-22, following Sanjana's edition of Dk. [1]B *dārēd* [2]K + 's"n, marked with dots as deleted. [3]Dd **lmšn'** [4]Dd + *u-šān* [5]Dd *a'ōn dāšt* [6]Dd *nēwagīh* [7]B, K **XWHt** (= *hād*); Dd **XWH'x** (= *hēh*) [8]Dd + *ī rōšn* [9–10] B, K om. (the passage is found in Dd only). [11–22] B, K om. (the passage is found in Dd, DE only) [12]DE *gāh* [13]DE *ka* [14]Dd **tng yx**; DE **tng 'b** [15]*ud dard*: Dd om. [16]DE **wyš** [17]DE om. [18]DE *andēšēd* [19]Dd **SLYA'c** [20]Dd **XWH'y**; DE **APt** [21]Dd *a'ōn* [22]Dd *anāgīh*; DE om.; cf. also n. 11 [23]Dd **LTMHc LTMH** [24]K, B om. [25]K, B **l'd** [26]K, B om. [27]B, Dd *ēdar* [28]Dd *a'ōn*

17 *This section is found in K35 f. 202r 11.10-15 (Dd, *pursišn* 94). [1]B + *pad* [2]Dd *farrox-tar* [3]Dd *ke-š* [4]B om. [5]Dd *nēwagīh ud rāyēnišn* [6]Dd *ī-š* [7]K, B **ZNH**; Dd om. [8]Dd *ke* [9]*az ēn* (written **MN ZNH**): B **MND'M**; Dd om. *ēn* [10]*ku-m kāž*: Dd *kāž-em* [11]Dd om. [12]Dd

these are as follows: One, not to reproach a sinner for his sin;[1] one, not to praise a deceitful man for the sake of authority and wealth;[2] and one, to seek the reward of good deeds from the spirits, not from that which is material.

15

They held this too: One ought not to reproach one who is worthy of forgiveness and not to praise one who is worthy of reproach.[1]

16

They held this too: Each man, whoever he may be, should hold the things of the spirit in memory at every moment[1] and time – both the goodness of paradise and the evil of hell. At a moment when comfort, good things and joy have accrued to him, he should think this: "It will indeed be good there in paradise, when even here it is so good; when from the great evil of Ahreman, with which there is no goodness intermixed over there, it is (still) so good here." At a period when distress, grief, evil and pain have accrued to him, he should think this: "It will indeed be bad there in hell when it is so bad even here; when from the great goodness of Ohrmazd, with which there is no evil intermixed over there, it is (still) so bad here".

17

They held this too: That man is happiest who at the time of bodily health and young age has grasped and done those things (only) concerning which on the ultimate day, when he departs from this world, such may be his desire: "Would that I had done more". He ought to beware most from those things concerning which on the ultimate day his desire may be this: "Would that they had not been grasped and done by me".

ciš wēš[12] be[13] pahrēzišn ī-š abdom rōz[14] kāmag ēn[15] bawēd[16] ku-m[17] kāž[18] ma[19] grift ud kard[20] hēh.[21]

18 [*K180r*] u-šān ēn-ez a'ōn dāšt ku ahlāyīh pad rāyēnišn ud bazag pad ranz-spōz dārišn.

19 u-šān ēn-ez a'ōn dāšt ku ahlāyīh mādiyān hān ciš ī harw kas tawān kardan ud ohrmazd-ez ī xwadāy[1] az harw kas xwāhēd ud ke ne kunēd ērangīhā.

20 u-šān hān ciš ēn[1] guft ke yazdān dōst bawēd hagrez menišn az dōstīh ī yazdān be ne[2] *wisānēd.[3]

21 [*B371;M477*] u-šān ēn-ez a'ōn dāšt ku ahlamōgīh bun-xān wišuft ēstēd. ka naxust ō gēhān rasīd mardomān frāyist pad ruwān warrawēnīd, ud ēd rāy ce ō pādexšāyīh ne mad ēstēd abzāyēd. ud ka ō pādexšāyīh mad, frāyist hān ī *az[1] warrawišn[2] be *šud[3] abāg-ez[4] xwadāyīh ud[5] pādexšāyīh ī-š abāg. pas-ez ēd rāy ce mardomān az warrawišn šud ēstēd ne abzāyēd.

22 u-šān ēn-ez a'ōn dāšt ku wehīh az harw[1] kas gīrišn wattarīh [*K180v*] az[2] harw kas-ez[3] ne gīrišn.

23 u-šān ēn-ez a'ōn dāšt ku andar dēn 5 ciš ī pahlom, ēn-ez ēdōn. rāstīh ud rādīh ud hunarāwandīh[1] ud tuxšāgīh ud jādag-gōwīh. rāstīh ēd pahlom ke andar dām ī ohrmazd hān kunēd ī awe ke pad-eš kunēd a'ōn sūdōmand-tar ka-š pad-eš kunēd. rādīh ēd pahlom ke dāšn ō kas kunēd ke az awe ke pad-eš kunēd pad gētīg ciš-ez[2] pādāšn ne ēmēd ku-š aweš rasēd, u-š ēn-ez andar nēst ku awe ke pad-eš kunēd wēšīgān pad spās ud āzādīh dārēd. hunarāwandīh[3] ēd pahlom ke abāg druz ī mēnōg kōšēd, *kadām-jān-ez[4] druz, nāmcišt ēn 5 druz andar ō[5] tan ne hilēd: āz ud arešk ud waran ud xešm ud

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abēr [13]B om. [14]B **ZNH**; Dd om., + *ka az gēhān be šawēd ēg-eš* [15]Dd *a'ōn* [16]B, Dd om. [17]B, Dd *ku* [18]Dd *kāž-em* [19]Dd *kem* [20]*grift ud kard*: Dd *kard ud grift* [21]Dd + *u-m pad ruwān āsānīhā-tar būd hēh*

19 [1]B *xwadāyīh*

20 [1]*hān ciš ēn*: B *ēn-ez a'ōn dāšt hān* [2]K om. [3]MSS **wsynyt**

21 [1]*ī az*: MSS **MNW** [2]spelled, here and later, **wylwdšn** [3]MSS **'ZLWNyt** [4]B *abāg* [5]*xwadāyīh ud*: B om.

22 [1]B om. [2]B + *az* [3]B *kas*

23 [1]B *hunarōmandīh* [2]B *ciš* [3]B *hunarōmandīh* [4]MSS **kt'my'c** [5]B

18

They held this too: Righteousness should be held as a thing to perform. Sin should be held by that which repels pain.[1]

19

They held this too: Righteousness in substance is that thing which every person can perform, and which Ohrmazd the Lord desires from every person. Whoever does not perform that is under guilt.[1]

20

They said:[1] That thing is this.[2] Whoever is a friend of the gods never removes[3] his thought from the friendship of the gods.

21

They held this too: Heresy has destroyed (its own) source.[1] When it first came to the world, it made people mostly believe in the soul, and because it had not come to power it grew. When it came to power those mostly who had abandoned faith were with the power and authority which belonged to it.[2] After this, indeed, because people have abandoned faith, it does not grow.[3]

22

They held this too: One should take goodness[1] from every one; one should not take evil from any[2] one.[3]

23

They held this too: There are five best things in religion. These are: truthfulness, generosity, being possessed of virtue,[1] diligence and advocacy.[2]

This truthfulness is best: one who acts (in such a manner) to the creatures of Ohrmazd that the recipient of his action has so much more benefit[3] when he acts like that to him.

This generosity is best: One who makes a present to a person from whom he has no hope of receiving anything in reward in this world, and he has not even this (hope), namely, that the recipient of his gift should hold him abundantly[4] in gratitude and praise.[5]

This possession of virtue is best: One who makes battle against the non-material demons, whatever they may be, and in particular does not let these five demons into his body: Greed, Envy, Lust, Wrath and Shame.[6]

nang. tuxšāgīh ēd pahlom ke[6] kār ī abar ēstēd pad kardan[7] a'ōn kard ēstēd ku harw gāh pad tan ī xwēš abē-gumān[8] ku agar pad ham zamān be mīrēd ēg ciš[9] ciš-ez[10] juttar ne [*K181r*] abāyēd kardan [*M478*] ku hān ī-š kard ēstēd. jādag-gōwīh ēd pahlom ke awe kas rāy saxwan gōwēd ī a-gōwand, u-š must ud gilag ī xwēš guftan ne tawān, hān kas ēwāz ī ruwān ī xwēš ud hān ī driyōš weh[11] kas mardom ī gētīg ud ēn 6 amahraspand rāy gōwēd.

24 u-šān ēn-ez a'ōn dāšt ku xrad andar [*B372*] kār ud xēm andar pādexšāyīh ud dōst andar widang[1] paydāg.[2]

25* u-šān ēn-ez[1] a'ōn dāšt ku xrad ī xradān pahlom hān ke tawān ku ēn tan ēdōn dārēd ku ruwān rāy ciš-ez anāgīh ō tan ne[2] rasēd ud ruwān a'ōn dārēd ku tan rāy ciš-ez[3] anāgīh ō ruwān ne rasēd. ud ka juttar a'ōn ne tawān kardan tan hilišn[4] ud ruwān *dārišn.[5]

26 u-šān ēn-ez a'ōn dāšt ku xwadāyīh magend[1] ī xwāstag ud xwāstag[2] magend ī tan ud tan[3] magend ī ruwān. ud mardomān ke anāgīh aweš rasēd ī ēn 4 ciš ēdōn az-eš ābār-būd bīm [*K181v*] xwāstag, xwadāyīh[4] be ēw hilēd. ud ka pad xwadāyīh ne wizīrēd xwāstag-ez abāg[5] be ēw hilēd. ud ka pad[6] xwāstag-ez[7] ne wizīrēd tan-ez abāg[8] be ēw hilēd ud pas ō ruwān ma ēw spōzēd.

27 u-šān ēn-ez a'ōn dāšt ku ahlāyīh ud dēn mehmānīh[1] ēd *hu-dārišn[2] ud hu-bahrīh (?)[3] ud hunsandīh.

28 u-šān ēn-ez a'ōn dāšt ku harw kas tan ī xwēš ustefrīd[1] be kunišn ud ō yazdān abspārišn ud az hān frāz [*M479*] wistāxw[2] bawišn ku[3] hagrez ciš aweš ne rasēd ī aweš madan[4] rāy ziyān.

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om. [6]B om. [7]B **krtk'** [8]B **'p'gwmšn** [9]MSS **cš**, which can be read *(ēg)-ez-eš* [10]B **MND'M dwl** [11]spelled **wx** (cf. 75, n. 2)

24 [1]B **tnd** [2]B om.

25 *NPers. version is found in M55, M52; cf. the second part of section 15 in the NPers. verion. [1]B *ēn* [2]K om. [3]B *ciš* [4]spelled **ŠBKWNBYN** [5]MSS **YXSNWyt'**

26 [1]spelled **mkwnd** throughout this passage [2]*ud xwāstag*: K om. [3]*ud tan*: B **tn** [4]*xwāstag xwadāyīh*: B *xwadāyīh xwāstag* [5]B om. [6]B + *xwadāyīh ud* [7]B *xwāstag* [8]B **LWH** (for **LWTH**)

27 [1]B + **Y** [2]K **xwd'lsny**; B **xwd'lyt'**. The reading is doubtful. [3]Reading doubtful; spelled **xwb'lyx**

28 [1]K **dwstwplyt'**; B **'wstwplyt'** [2]B **st'xw'** [3]B + *harw* [4]B **mt'**

This diligence is best: One who does[7] the work which he is engaged in doing in such a manner that at every moment he has certainty in himself with regard to the following: were he to die at that hour it would not be necessary to do anything whatsoever in a way different from that in which he is doing it.

That advocacy is best: One who speaks for a person who is inarticulate,[8] who cannot speak his own misery and complaint;[9] that person speaks out the voice of his own soul and of that of the poor[10] and good[11] person to the people of this world and these six Amahraspands.[12]

24

They held this too: Wisdom is manifest in work, character in rule, and a friend in hardship.[1]

25

They held this too: The wisdom which is best of all wisdoms is that, viz. one who can hold this body in such a way that no evil comes to it because of the soul, and who can hold the soul in such a manner that no evil comes to it because of the body. And when it is different and he cannot act thus, he ought to abandon the body and keep the soul.

26

They held this too: Authority is the shield[1] of wealth, wealth is the shield of the body, the body is the shield of the soul. A person[2] to whom a misfortune comes in connection with which there is the fear that wealth from among[3] these four things may be removed,[4] let him abandon authority. When there is no hope[5] with regard to authority, let him abandon wealth too with it. When there is no hope with regard to wealth, too, let him also abandon the body together with it. After this he should not reject the soul.

27

They held this too: Righteousness and making religion dwell (in oneself) consist in this: holding well,[1] having a good share,[2] and being content.

28

They held this too: Every person should make an offering[1] of himself and deliver himself to the gods, and from then on be confident that nothing will ever reach him from whose coming there will be harm.

29 u-šān ēn-ez a'ōn dāšt ku gilag-ōbār ud wēdwar ud pad kirbag tuxšāg ud wistāxw[1] bawišn ud spās az mēnōgān xwāhišn.

30 u-šān ēn-ez a'ōn dāšt ku ox a'ōn pad xwadāy dārišn ud framān-burdār bawišn ce'ōn hān ī xwadāy ud dehbad.[1] be az ox dastwar ciš-ez kār ne kunišn.

31* u-šān ēn-ez [*K182r*] a'ōn dāšt ku ohrmazd[1] az mardomān xwāhišn[2] ēn ku-m šnāsēd. ce ēn dānēd ku-m agar[3] šnāsēnd harw kas pas ī man bawēd.[4] ud ahreman xwāhišn ēn ku-m [*B373*] ma šnāsēd. ce ēn dānēd ku-m agar šnāsēnd kas-ez az pas ī man ne bawēd.[5]

32* u-šān ēn-ez a'ōn dāšt ku ohrmazd az mardomān ēn xwāhēd ku harw ce kunēd xwēš rāy kunēd u-tān cand[1] kāmag kunēd. ud ahreman ēn xwāhēd ku xwēš rāy ma kunēd u-tān cand[1] kāmag kunēd.[2]

33 u-šān ēn-ez a'ōn dāšt ku harw kas ciš-ē ast ī-š az abārīg ciš āzarmīg-tar ud grāmīg-tar[1] ud ka hān ciš hamē rāyēnēd[2] ka abārīg ciš mānd ud ne pad miyān ēg-ez pad rāmišn. u-š hān ciš dēn.

34 u-šān ēn-ez a'ōn dāšt ku dēn hān ī hamē kunēd.

35 u-šān ēn-ez a'ōn dāšt ku ke [*K182v*] ruwān rāy jādag-gōwīh warrawēd kam wattar ast ku ke[1] ciš-ez ne warrawēd.

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29 [1] B **st'xw'**

30 [1] K **dxywywpt'**

31 *A NPers. version is found in M55, M52, cf. Bthl., *Zendhdsch.*, p. 172, No. 16. The text is also in *Wizīrīhā...*, *Henning Mem. Vol.*, 205 §14, 209, and in *GBd*, cf. *Zandākāsīh* p. 232, 240 (referred to by Jamaspasa). A close parallel text is found in *MX* 40.24-28, which reads: *hān ēwag kāmag ī ohrmazd ī xwadāy az mardomān sahēd ēn ku man be šnāsēd ce harw ke man be šnāsēd az pas ī man āyēd ud ō hušnūdagīh ī man tuxšēd. ud hān ēwag kāmag ī ahreman az mardomān sahēd ēn ku man ma šnāsēd. ce dānēd ku ke awe druwand be šnāsēd az pas ī awe anāg kunišn ne šawēd u-š ciš-ez nērōg ud hayyārīh az awe mardom ne bawēd.* (Pāz- and has a number of variants to this text.) [1] B + *ī xwadāy*; NPers. version + *xudāy* [2] *az mardomān xwāhišn*: B om. [3] B *agar-em* [4] B *āyēd*; NPers. *bāšad* [5] B *āyēd*; NPers. *bāšad*

32 *A NPers. version is found in M55, M52, in the second part of *dar-i šānzdahum* [1] spelled **APt 'ncnd**, it might be read, with a slight emendation, *u-t and-cand.* [2] read: *[ma] kunēd*?; NPers. version *kunīd*

33 [1] spelled **gl'nmyktl** [2] B **ld'dyn'yt'**

35 [1] B om.

29

They held this too: One should be a person who suppresses complaint,[1] patient,[2] diligent and confident in doing good works, and who seeks gratitude from the spirits.[3]

30

They held this too: One ought to hold the mind as lord[1] and be obedient to it in the same way as one is to a lord and ruler. One ought not to do any work without the authority of mind.

31

They held this too: The desire of Ohrmazd from men is this: 'Know me', for he knows: 'If they know me, every one will follow me'. The desire of Ahreman is this: 'Do not know me', for he knows: 'If they know me no one will follow me'.[1]

32

They held this too: Ohrmazd desires from men this, namely, "Whatever you do, do it for your own selves, and do as much (of it) as you wish to do." Ahreman desires from men this, namely, "Do not do it for your own selves, (but) do as much (of it) as you wish to do".

33

They held this too: Every person has one thing which is dearer and more precious to him than other things. When he disciplines that thing, even though other things be neglected and not at his disposal, he is joyful. That thing is his religion.

34

They held this too: Religion is that which one always does.

35

They held this too: One who believes in advocacy for the sake of (his) soul (has) less evil than one who does not believe at all.[1]

36 [*M480*] u-šān ēn-ez a'ōn dāšt ku dēn hān bawēd ke pad harw dām xwārīh kunēd.

37 u-šān ēn-ez a'ōn dāšt ku bazag hān bawēd[1] ī pad dād. ud wināh hān bawēd ī pad sūdagīh ud tar-menišnīh. ud māndag hān bawēd[2] ī be mānād.

38 u-šān ēn-ez a'ōn dāšt ku wināh mādiyān frēhbūd ud abēbūd. ud kirbag mādiyān paymān.

39 u-šān ēn-ez a'ōn dāšt ku dēn paymān.

40 u-šān ēn-ez a'ōn dāšt ku harw ciš an-āhōgīh paymān. ud az ēn[1] dēn a'ōn paydāg ku mahist[2] paymān kirbag. ud paymān ēn humat hūxt huwaršt.

41 u-šān ēn-ez a'ōn dāšt ku harw[1] ke ahlaw bawēd pad dēn ahlaw bawēd.

42 u-šān ēn-ez a'ōn dāšt ku frēhbūd ēd ke hān ī ne menišn ud gōwišn ud kunišn menēd ud gōwēd ud kunēd. ud abēbūd ēd ke hān[1] ī menišn ud gōwišn ud kunišn ne menēd [*K183r*] ud gōwēd[2] ud kunēd. ud paymān ēd ke hān menēd ud gōwēd ud kunēd ī menišn ud gōwišn [*B374*] ud kunišn.

43 u-šān ēn-ez a'ōn dāšt ku andar dēn 3 ciš ēn[1] mādagwar-tar hamīh ud paymān ud wizihīdagīh.[2]
hamīh ēd bawēd ke pad menišn ud gōwišn ud kunišn pad harw frārōnīh abāg yazdān ud wehān ham-bawēd. hān hamīh hagrez ne wišōbēd.
wizihīdagīh ēd bawēd ke pad harw abārōnīh ud wināh az [*M481*] ahreman ud dēwān ud wattarān[3] jud bawēd.
ud paymān ēd bawēd ke awe hamīh ud wizihīdagīh abar pānag bawēd ud hagrez[4] ne[5] wišōbēd.

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37 [1]B om. [2]B om.
40 [1]*az ēn*: B MND'M [2]B mxyst'k
41 [1]written in B above the line
42 [1]B om. [2]*menēd ud gōwēd*: B *gōwēd ud menēd*
43 [1]B om. [2]B + XNA [3]B om. [4]B 'lc [5]B l'd

36

They held this too: Religion is that, namely: one who causes comfort to every creature.

37

They held this too: "*Bazag*" is that which concerns the law. "*Wināh*" is that which is (committed) through negligence[1] and contempt. "*Māndag*" is that which is going to stay on.[2]

38

They held this too: The main thing in transgression is excess and deficiency. The main thing in a virtuous work is the (right) measure.

39

They held this too: Religion is the (right) measure.

40

They held this too: In every thing, being free from defect is the (right) measure. The following is manifest from this religion: the greatest (keeping of) the measure is the virtuous deed. This is the (right) measure: good thought, good speech, good deed.

41

They held this too: Whoever is righteous is righteous in religion.

42

They held this too: Excess is this, viz. one who thinks, speaks and makes that which is not to be thought, spoken or made. Deficiency is this, viz. one who does not think, speak and act that which is to be thought, spoken and done. The (right) measure is this, viz. one who thinks, speaks and makes that which is to be thought, spoken and made.

43

They held this too: These three things are most important in the religion: union, the right measure and separation.

This is union: one who is associated to the gods and the good ones in every righteousness in thought, speech and deed. That union never perishes.

This is separation: one who is detached in every iniquity and sin from Ahreman, the demons and the evil ones.

This is the right measure: one who is a protector of that union and separation. It will never perish.[1]

44 u-šān ēn-ez a'ōn dāšt ku mardomān pahrēz was ēwēnag ud hān ī mahist ēd ke yazdān andar xwēš-tan a'ōn wistāxw ud abē-bīm kunēd ku harw ce kāmēnd aweš nimāyēnd.

45 u-šān ēn-ez a'ōn dāšt ku ātaxš pahrēz was ēwēnag ud pahrēz 2 ēn meh, ēwag ka-š abē-wināhīhā ud rāstīhā pahrēzēnd, [*K183v*] ud ēwag ēn ka hān ī pad-eš kunihēd[1] arzānīg.

46 u-šān ēn-ez a'ōn dāšt ku pad kār ī frāz rasēd mehgārīh nigerišn, ud ke mehgārīh ne dānēd med-kārīh nigerišn.

47 u-šān ēn-ez a'ōn dāšt ku ka ahreman az ēn 4 rang ēwag abar abganēd ēg-eš be ō xwēš barēd: xwadāy-dēnīh ayāb xwāstag-dēnīh ayāb *pazībāgīh[1] ayāb ahlamōgīh.

48* u-šān ēn-ez a'ōn dāšt ku az-eš-mehān tarsagāh ud az-eš-kehān dāštār bawišn ud ō hamahlān sōg dahišn. ud az ēn 3 ēwag ēn weh ke ō hamahlān sōg dahēd, ce ke ō hamahlān sōg[1] ne dahēd hān paydāg ku-š sāzišn ī abāg az-eš-mehān *hugar[2] bīm rāy ud az-eš-kehān gung[3] tarsagāhīh rāy.[4]

49 u-šān ēn-ez a'ōn dāšt ku pad dārišn ī tan ciš-ē ēn weh ke az-eš-keh pad hamahl, ud hamahl pad az-eš-meh [*K184r*] ud az-eš-meh pad xwadāy dārēd.

50* [*B375; M482*] u-šān ēn-ez a'ōn dāšt ku az[1] padīdīgīh rāh ī ō dušaxw nēst ud az a-padīdīgīh rāh ī ō wahišt nēst. ud padīdīgīh ēd ke az wināh ī kard abaxš ud pad-padīd bawēd ud did hān wināh ne kunēd.

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45 [1] B *kunēd*

47 [1] MSS **pwc'p'dytyx**

48 *An Arabic version of this saying is in Misk., *JX*, 76.3-6. Also in *Al-adab al-ṣaghīr* by Ibn al-Muqaffa', cf. *Rasā'il al. Bulaghā'*, ed. M. Kurd 'Alī, 3rd ed., Cairo 1946, 27 f. [1] *dahēd, ce ke ō hamahlān sōg*: B om. [2] MSS **BYN** [3] B **nd** [4] B om.

50 *A badly distorted NPers. version is in M55, M52, cf. Bthl., *Zendhdsch.*, p. 173 f., No. 24. [1] B **m**

44

They held this too: There are many kinds of service by people. This is the greatest, viz. one who makes the gods so confident and secure in his body that they show him whatever they desire.

45

They held this too: There are many kinds of service (rendered) to fire, and these two kinds of service are greatest: one, when service is rendered in a manner which is free from sin and truthful, and one, when it is done by something (?) worthy.

46

They held this too: In a work which presents itself it is necessary to consider the harm (?).[1] A person who does not know the harm ought to consider refraining.[2]

47

They held this too: When Ahreman casts one of these four stratagems over (a person), he carries him over to his own. (These are:) making authority into one's religion, making wealth one's religion; hypocrisy;[1] or heresy.

48

They held this too: One ought to be respectful to one's superiors and a preserver of one's inferiors and to give benefit[1] to one's peers. Of these three this one is best, one who gives benefit to his peers. For it is manifest with regard to a person who does not give benefit to his peers that his beneficient[2] dealing with his superiors is for fear and that he is dumb towards his inferiors out of reverence.[3]

49

They held this too: In keeping oneself this thing is best: a person who holds his inferior as his peer, who holds his peer as his superior, and who holds his superior as a lord.

50

They held this too: From repentance there is no way to hell.[1] From lack of repentance there is no way to paradise. This is repentance: one who is contrite[2] and repentant of a sin committed and who will not commit that sin again.

51 u-šān ēn-ez a'ōn dāšt ku 3 kas pad ahlāyīh ēn arwand-tar. ēwag ke andar gursagīh-ē rād, ud ēwag ke andar garān-menišnīh-ē rāst-guftār, ud ēwag ke andar[1] awe ī zadag ne zanēd.[2]

52* u-šān ēn-ez a'ōn dāšt ku harw mardom ka murd[1] ēstēd *ā-š[2] xwēš-tan az-eš pahrēz jahēd ku tā-š pad-eš ne paykabēm ud rīman ne bawēm. ud ka-š pad-eš paykabēd[3] xwēš-tan pad rīman[4] dārēd. ud zīndag-ez mardom[5] az āzār ud bēš ī awe ī did mardom a'ōn be pahrēzišn ce'ōn pad murd[6] az nasāh ī awe mard.

53 u-šān ēn-ez a'ōn dāšt ku harw mardom dānag-ē [*K184v*] kirbag[1] be xwāhišn. u-š ka dānag-ē kirbag pad miyān kard az hān frāz kirbag was ud wināh nihang bawēd. u-šān kirbag dānag-ē ēd[2] guft dēn dastwar ī dānāg ud hamīh ī frārōn kardan.

54 u-šān ēn-ez a'ōn dāšt ku ke kirbag pad[1] ēn 4 ciš rāy kunēd ēg-eš ne kirbag bawēd: nām ī abārōn ayāb waran ayāb nang ayāb tars ī awe ī did rāy.

55 u-šān ēn-ez a'ōn dāšt ku wāzag ō ōstwārān [*M483*] gōwišn ud dēn andar ham-dēnān uskārišn ud kirbag ud bazag ō harw kas gōwišn.

56 u-šān ēn-ez a'ōn dāšt ku wāzag [ō] awe gōwišn ke wīr a'ōn ku frāz gīrēd,[1] ud huš a'ōn ku be ne[2] jōyēd, ud xrad a'ōn ku awe ī did weh tawān kardan.

57 u-šān ēn-ez a'ōn dāšt ku ciš hān ast ī hān ke andar ēstēd az-eš be ne ayāsēd ud hān ke andar ne ēstēd aweš ayāsēd.

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51 [1]B om. [2]K + *zanēd*

52 *A NPers. version is found in M55, M52, cf. Bthl., *Zendhdsch.*, p. 173, No. 23. [1]B *murdag* [2]MSS **APš** [3]M52 gloss *āmēzad* [4]B *rīmanīh* [5]B **GBRA'n** [6]*pad murd*: B *mardom*

53 [1]B **kytk'** [2]B om.

54 [1]B om.

56 [1]An alternative possible reading: *kunēd* [2]B om.

51

They held this too: These three persons are most powerful in righteousness: one who is generous at a time of hunger; one who is a speaker of truth at a time of grave danger (?);[1] and one who does not smite a stricken person.

52

They held this too: When any man dies there rises (the need for) guarding oneself from him, (saying:) "Let me not touch him and become defiled". When he touches[1] him, he regards himself as defiled. Even with regard to living persons, people ought to guard themselves so much from causing harm and injury to another person, as, with regard to a dead man, from his corpse.

53

They held this too: Every man ought to desire a seed of good deeds. When he has secured a seed of good deeds, good deeds become from then on abundant and sins few. "A seed of good deeds", they said, is this: a religious authority who is wise[1] and the company of the righteous.[2]

54

They held this too: One who does a good deed for the sake of these four things, it is no virtue to him: sinful fame, concupiscence, disgrace or the fear of another person.

55[1]

They held this too: It is necessary to say the word to reliable people, to consider religion among those of the same religion, and to speak of good deeds and sins to everyone.

56

They held this too: It is necessary to say the word to a person who has such comprehension[1] that he grasps it, and such awareness that he does not forget [?][2] it, and such wisdom that he can do good to his fellow.

57[1]

They held this too: There is [one] thing [with regard to which the following is true:] One who stands inside it does not long (to be)[2] away from it, and one who does not stand inside it longs for it.

58* u-šān ēn-ez a'ōn dāšt ku harw ke pad dēn ēstēd az anōh ī ēstēd [*K185r*] be ne ayāsēd.

59 [*B376*] u-šān ēn-ez a'ōn dāšt[1] ku mardomān hušyār bawišn ud az hān druz abēr pahrēzišn ī ēmēdag ud wistāxwīh ud dastwarīh[2] ast ī harw wināh. hān druz ēd drōzanīh[3] ce frāyist hān wināh ī mard ka kunēd pad ēmēdag ud wistāxwīh ud dastwarīh kunēd ku kas ne dānēd ud an ne gōwēm ud agar kas[4] dānēd pad-eš[5] nakkīrā bawēm[6] ud agar *buxt *hēm[7] ēnyā[8] abar ēstēm ud gōwēm ku-m *ōh[9] abāyēd kardan.

60* u-šān ēn-ez a'ōn dāšt ku agar uzwān a-drōw hād ka ō kōf-ē rōn gōwēh ku frāz raw ēg frāz rawēd.

61* u-šān ēn-ez a'ōn dāšt ku hamē[1] ka ēwag[2] gām padīrag ī dēn frāz šawēd ēg dēn hazār gām padīrag ō abāz āyēd.

62 u-šān ēn-ez a'ōn dāšt ku be ke xwad ayāb niyāgān kirbag-ē pad nāmcišt[1] kard ēstēd *ēnyā-š[2] sar ō pōryōtkēšīh[3] ne bawēd.

63* [*K185v; M484*] u-šān ēn-ez a'ōn dāšt ku ke *rōy[1] ō dēn kunēd ud xēm ī xwēš wirāyēd ēg dēn 1000 dranzišn nimāyēd ī-š hagrez az kas ne ašnūd ud ka abāg dastwarān ud dānāgān uskārēd rāst.

64 u-šān ēn-ez a'ōn dāšt ku wīr kār ēd ciš xwāstan, ud huš kār ēd ganzwarīh kardan ud ciš ī wīr xwāhēd[1] nigāh dāštan, ud xrad kār ēd wizīdārīh[2] kardan ud weh ud wattar šnāxtan ud hān ī weh kardan ud hān ī wattar hištan.

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58 *The whole section is om. in B

59 [1]B + *ēstēd* [2]B *dastwar* [3]or: *druzīh* [4]B 'š [5]B + **wyl'd** (prob. a failed attempt to write *nakkīrā*) [6]B *bawēd* [7]**buxt *hēm*: MSS **bwxtm** [8]B **XTš** [9]MSS **'L**

60 *A NPers. version is in M55, M52, cf. Bthl., *Zendhdsch.*, p. 170, No. 3. Read *va-guftī* +*ba-sūy-i kōh...*, which makes the version intelligible (Bthl. "Mir nicht verständlich").

61 *A NPers. version is in M55, M52, cf. Bthl., *Zendhdschr.*, p. 171, No. 4. [1]K om. [2]spelled **XD**, presumably an ideogram.

62 [1]K spells **ŠMcšt'** [2]spelled **ADYNy'š** [3]K spells **plywtkyšyx**

63 *A NPers. version is in M55, M52; Bthl. *Zendhdschr.*, p. 171, No. 4 (text not given by Bthl.). [1]K **ANPMH**, B **ANPWMH**

64 [1]B *xwāst* [2]B **wcdynyt'lyx**

58[1]

They held this too: Every one who stands in the religion does not long (to be) away from where he stands.

59

They held this too: People should be alert and guard themselves strongly against the demon who is the hope, confidence and authority for every sin. This is the deceit of that demon: when a man commits the sin he first does it with hope, confidence and authority, [thinking:] "No one will know, I shall not tell; if any one knows [about it], I shall deny[1] it. Perhaps I shall be found innocent. Otherwise I shall affirm it and say: I had to do it in this manner."

60

They held this too: If a tongue be truthful, should it say to a mountain, "Go forward", it will go forward.[1]

61

They held this too: Whenever you go forth towards religion one[1] step, it comes forward in return a thousand steps.

62

They held this too: Unless a person himself, or his ancestors, have done some specific good work, he has no union[1] with orthodoxy.

63

They held this too: A man who turns his face towards religion and disciplines his character, religion shows him a thousand sayings which he has never heard from any one; when he considers [them] with religious authorities and the wise, [they are] right.

64

They held this too: The work of comprehension[1] is this, to seek a thing. The work of awareness is this, to be a treasurer and to watch over the thing which comprehension seeks. The work of wisdom is this, to distinguish, to know good and evil, to do that which is good and to abandon that which is evil.

65 u-šān ēn-ez a'ōn dāšt ku harw ciš awe rāy[1] bawēd ke rāy kunēnd ud mizd ud pādāšn az awe abāz windēnd ke rāy kunēnd. ud mardomān abēr tuxšāg *bawišn[2] ku tā kirbag kunēm[3] ku tā- [*B377*] -mān mizd az ohrmazd ī xwadāy bawēd ce ke mizd az ahreman ēg-eš mizd anāgīh.

66 u-šān ēn-ez a'ōn dāšt ku [*K186r*] ke dānēd ēn and darag ī abar ēn nāmag nibišt ēstēd nigerīdan xwēš-tan ud awe ī did weh[1] šnāsēd.[2]

67 u-šān ēn-ez a'ōn dāšt ku ciš ī mādiyān ēn 5 gōhr ud kālbud ud kirrōg ud ātaxš ud kadām-jān-ez gōhr.

68 u-šān ēn-ez a'ōn dāšt ku mardomān gōhr 3 ēwēnag: ēwag hu-tōhmagīg[1], ēwag duš-tōhmagīg[2] ud ēwag sedīg. ud hān ī hu-tōhmagīg[3] ka-š ōh[4] frahang aweš ne barēnd ēg-ez [weh] bawēd. ud hān ī duš-tōhmagīg[5] ka-š[6] was frahang abar barēnd ēg-ez [weh] ne bawēd. ud hān ī sedīg pad frahang weh ud wattar bawēd, [*M485*] pad[7] frahang ī frārōn weh ud pad hān ī abārōn wattar bawēd. ast az-eš ke hān[8] ī frārōn frahang pad abārōnīh ō kār barēnd ce'ōn ahlamōgān ōšmarišn ī dēn.

69* u-šān ēn-ez a'ōn dāšt ku ne andēšišn ud ne tarsišn rāy mard cār xwāhišn az abārōnīh.

70 u-šān ēn-ez a'ōn dāšt ku andēšišn ī mēnōgīh az druwandīh gāhānīgān,[1] [*K186v*] ud hān ī gētīgīg az duš-srawīh[2] haδa-mānθrīgān, ud tars ī az puhl ud pazd ī pādexšāy dādīgān az wināh be pāyēnd.

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65 [1]B om. [2]K **YXWWNš** (the passage is not in B) [3]*ud mardomān abēr tuxšāg. . .kunēm*: B om.

66 [1]B om. [2]K *šnāxtan*

68 [1]B *hu-tōhmīg* [2]B **wštwxmyk** [3]B *hu-tōhmag* [4]B **'L** [5]B *duš-tōhmīg* [6]B **ADYNš** [7]K + *pad* [8]B *hān-ez*

69 *A NPers. version of this saying is in M55, M52, cf. Bthl., *Zendhdschr.*, 172, No. 17. The text is as follows: *az dīn-i bih paydā-st har-ki andīša va-tars-i dīn na-dārad az āvārōn-aš ya'nī badī-yi ō čāra bāyad kardan.*

70 [1]B *gāhānīg* [2]B **dwslwbyx**

65

They held this too: Every thing is his for whom it is done, and reward and recompense are obtained from him for whom it is done. People should be very diligent, [saying:] "Let us do good deeds, so that our reward may be from Ohrmazd the Lord"; for that man whose reward is from Ahreman, his reward is evil.

66

They held this too: A person who knows how to heed these several subjects[1] which are written in this book, is better acquainted with his own self and that of others.

67

They held this too: These five [elements] are the main[1] thing: substance, form, skill, fire and whatever [particular] substance.[2]

68

They held this too: The substance of men is of three kinds: one, having good seed; one, having bad seed; and one, medium.[1] A man of good seed, even when they do not give him education[2] in this manner, yet he is [good]. A man of bad seed, even when they give him much education, yet he is not [good]. A man who is medium becomes better or worse by education: by righteous education he becomes better, and by sinful one worse. Some of them apply righteous education to sinfulness, as is the case of the heretics with the doctrines[3] of the religion.

69

They held this too: Because of lack of apprehension and fear people ought to seek an escape from wickedness.[1]

70

They held this too:[1] Spiritual apprehension from being a follower of the demons preserves the people of the *Gāthā* from sin. Material apprehension from ill-fame preserves the people of the *Hadha-mānthra* from sin. The fear of the punishment and chastisement of the ruler preserves the people of *Dād* from sin.

71 u-šān ēn-ez a'ōn dāšt ku mard be ka pad mādiyān ciš wizōyihēd ud šnāsihēd ēnyā-š[1] ēwāz tawāngarīh ud was-xwāstagīh rāy az[2] wehīh[3] be ne ōgārišn[4] ud ne andak[5]-xwāstagīh ud niyāzōmandīh rāy pad wehīh *ōh[6] stāyišn. ce ka mādiyān ne wehīh ud wattarīh ī mard be andak-xwāstagīh ud was-xwāstagīh gīrihēd, ēg andar gēhān bawēd ku was-abzār mardom wad-cihrag *pazībāyēd[7], ud wināhgār ī abārōn nām-kāmag [*B378*] ke hān nām-kāmagīh rāy xwāstag kam dārēd, ud hān ī niyāzōmand ka pad a-hunsandīh ud āzār[8] andar[9] škōhīh zīwēd, ud hān ī wanēgar[10] ke[11] hān ī dārēd be absihē-nēd, ud hān ī ašgahān ke xwāstag[12] ne kunēd, ud[13] ane-z was-ēwēnag wadag mardom stāyēd, ud hān ī angad-xwāstag ud rād mard tar menēd, [*K187r*] ud awe ī škōh xwēš-tan andar awe ī [*M486*] angad wirāstag paydāg kunēd, ud hān āhōg ī-š ast kam be wirāyēd. ud az hān bahr awe ī angad ud rād mard ast ī pad hān ī hamē kunēd pašēmān[14] bawēd, ud awe ke hān stāyišn kunēd pad bahr ī xwēš rādīh az gēhān kāst ud hān and āhōg ī andar gēhān stāyēd mehmān kard bawēd.

72 u-šān ēn-ez a'ōn dāšt ku ke zan ī šōyēndag marzēd ka[1] ōh wināh ī anābuhragān[2] andar ne bawēd ēg-ez az kunišn ī awe mard an-āštīh ud dardagīh[3] andar gēhān be abzāyēd.[4] ud pad an-āštīh ud dardagīh[5] ī az kunišn ī awe mard andar gēhān be abzāyēd (pad) hān mard ōh tōzēd.[6]

73 u-šān ēn-ez a'ōn dāšt ku hu-pattōg[1] bawēd pad astānag[2] ud škeftīh ī aweš rasēd, ce abē-astānag mard dēwān-xwēš bawēd.

74 u-šān ēn-ez a'ōn dāšt ku ciš-ez az dēn sūdōmand-tar[1] nēst ce [*K187v*] hān xwarr ī dēn abar[2] abganēd hagrez az[3] mardomān ābār ne bawēd.

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71 [1]B **ADYNy'š** [2]B om. [3]B *weh* [4]B **'wg'lšn** (K, properly, **'wk'lšn**) [5]B **'ntdk'** [6]MSS **'L** [7]K **pwcp'dyt'**, B **pwwcp'dyt'** [8]B *abārōn* [9]B om. [10]B **wnzgl** [11]B **MN** [12]B *xwāst* [13]K **wyn'** [14]K **pyšm'n**

72 [1]B *ka-z* [2]B **'nt'pwxlk'n** [3]B *dardīh* [4]K *abāyēd* [5]B *dardīh* [6]B **twcynytk'**

73 [1]B **xwptk'** [2]B **'stk**

74 [1]B **swtymndtl** [2]B om. [3]B om.

71

They held this too: Unless a man be examined[1] and known in the most important things, one should not deny[2] him goodness solely because of his wealth and opulence, and one should not thus praise a man for goodness because of his paucity of wealth and indigence. For when, principally, not the goodness and wickedness of the man are perceived, but his paucity or abundance of wealth, it may come about in the world that a man of great virtue[3] seems (falsely[4] like) one of evil nature; and that one praises a trespasser who is a sinful fame-seeker, and who possesses little wealth on account of his desire for fame; or an indigent person, who lives in poverty[5] through discontent and harm; or a wasteful[6] person, who destroys that which he possesses; or a lazy person who does not produce wealth, and other evil people of many sorts; and that one despises a generous man of abundant[7] wealth. The poor man manifests himself as disciplined as compared to the wealthy, and disciplines his faults less. For that reason the generous man who is wealthy is sometimes regretful of what he does, and the man who bestows that praise causes, for his own part, generosity to diminish from the world and that much evil which he praises in the world he causes to reside [in it].

72

They held this too: A man who unites with a married woman, even though there is no sin which is unatonable in that, yet lack of peace and suffering increase in the world as a result of the action of that man, and that man atones for the lack of peace and for the suffering which increase in the world through his action.

73

They held this too: Be steadfast[1] in calamity and misfortune which befall you, for a man without calamity[2] (?) becomes possessed by the demons.

74

They held this too: There is nothing more beneficial than religion, for that fortune which the religion casts is never removed[1] from people.

75 u-šān ēn-ez a'ōn dāšt ku kas-ez az tištr rād-tar nēst, ce kas-ez[1] nēst ke rādīh a'ōn weh[2] ud abēragānīhā ud bawandag kunēd ce'ōn tištr.

76 u-šān ēn-ez a'ōn dāšt ku pad hāmōyēn ēn dēn wāzag ī hamē ēwag ēn ku harw kas *cim[1] ī ne hamē ēwagānag ud hān ī hamē ēwagānag[2] abāyēd pursīdan.

77* [*M487*] u-šān ēn-ez a'ōn [*B379*] dāšt ku kas-ez mardom nēst ke az mād zāyēd u-š ēn[1] 6[2] mēnōg abar ne kōšēnd: wahman ud akōman ud srōš[3] ud xešm ud spandarmad[4] ud druz ī tarōmad.

78* u-šān ēn-ez a'ōn dāšt ku ke wahman pad tan mehmān ēg-eš ēn daxšag ku taftīg bawēd pad kirbag, ud hu-paywand[1] bawēd abāg wehān, ud *hugar[2] bawēd pad āštīh, ud *ne-angad *wehān[3] jādag-gōw[4], ud xwad rād bawēd. ud *ke[5] akōman pad tan mehmān ēg-eš ēn daxšag ku absard[6] [*K188r*] bawēd pad kirbag, ud duš-paywand bawēd abāg wehān, ud dušwār bawēd [pad] āštīh kardan, ud *ne-angad *weh[7] petyārag, ud xwad [pan] bawēd.
ud ke srōš pad tan mehmān ēg-eš daxšag ēn ku andar harw gāh saxwan abāg šāyēd guftan, ud ka gōwēnd ōh niyōšēd, ud ka āhōg[8] abāz gōwēnd padīrēd ud wirāyēd. kasān rāy drōg ne gōwēd, ud hān ī[9] abē-wināh ne zanēd, ud hān ī wināhgār pad paymān zanēd.
ud ke xešm pad tan mehmān ēg-eš daxšag ēn ku harw gāh ciš ne šāyēd abāg guftan, ud ka gōwēnd ne niyōšēd, ud ka kōdag-ez āhōg[10] gōwēnd ēg-eš āhīd bawēd ud ne wirāyēd. kasān rāy drōg was gōwēd[11] ud hān ī abē-wināh was zanēd.
ud ke spandarmad pad tan mehmān ēg-eš daxšag ēn ku bawandag-menišn[12] bawēd, u-š ka sārēnēnd[13] ne sārihēd,[14] u-š ka was-ez pad xīr ī gētīg[15] bahr[16]

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75 [1] B *kas* [2] spelled **wx** (cf. **23**, n. 11)
76 [1] MSS **MHm** [= *ce-m*] [2] B **'dwynk'**
77 *A NPers. version of **77** and **78** combined together is in M55, M52, cf. Bthl., *Zendhdschr.*, 172, No. 12. For **j'dh** read *čāra* in Bartholomae's text. [1] B om. [2] B **5**; NPers. version *panj* (M55 *si*) [3] K **slš** [4] B **spdrmt**
78 A NPers. version is found together with the preceding section, cf. note to **77**. [1] NPers. version *bi-nihuftad* (?) [2] MSS **BYN** (= *andar*, which can be spelled **'ndl**, identical in the script with ***xwgl**); NPers. version *andar* [3] ***ne-angad* *wehān**: spelled **n'šyngtwyx'n**; NPers. version *afzāyad yazdān* [4] B *jādag-gōwīh* [5] MSS **MN** [6] NPers. version *tuft-manišnī* [7] ***ne-angad* *weh***: spelled **n'šyngtwyx**; NPers. version *abā dīvān* [8] B **'ywk** [9] B + **'w** [10] B *āhōg-ez* [11] K *gōwēnd* [12] NPers. version *x^{v}aš-manišn* [13] NPers.

75

They held this too: There is no one more generous than Sirius, for there is no one who exercises generosity so well, in such an excellent and perfect manner as Sirius does.

76

They held this too: In the whole of this religion there is a word which is always one, it is this: Every person should enquire the reason both for a thing with which he is not in agreement and for that with which he is in agreement. [?][1]

77

They held this too:[1] There is no man born of a mother over whom these six spirits do not wage war: Wahman and Akōman, Srōš and Xešm, Spandarmad and the demon Tarōmad.

78

They held this too:[1] A man whose body is inhabited by Wahman[2] this is his mark. He is ardent as regards good works, has good relationship with the good, is easy[3] in [making] peace, is an advocate of the destitute good,[4] and is himself generous.

A man whose body is inhabited by Akōman, this is his mark. He is cool as regards good works, has bad relationship with the good, is difficult [in] making peace, is an adversary of the destitute good, and is himself [miserly].[5]

A man whose body is inhabited by Srōš, this is his mark. It is always possible to talk to him; when people talk he listens, when they report a fault [which he has] he accepts and disciplines it. He does not tell lies to people, and does not chastise an innocent person, and he chastises a transgressor with measure.

A man whose body is inhabited by Xešm, this is his mark. It is impossible at any time to talk to him; when people talk to him he does not listen, when they report to him even a small fault he is offended[6] and does not discipline it. He tells many lies to people, and inflicts much chastisement on an innocent person.

A man whose body is inhabited by Spandarmad, this is his mark. He has

abar rasēd [*K188v*] ēg-ez az[17] xīr[18] ī yazdān be ne wardēd, ud kirbag [*M488*] pādāšn az mēnōgān xwāhēd ne az gētīg.
ud ke druz ī tarōmad pad tan mehmān ēg-ez daxšag ēn ku sabuk-menišn[19] bawēd, u-š ka sārēnēnd sārihēd,[20] u-š ka andak-ez pad xīr ī gētīg bahr rasēd ēg-ez az *xīr[21] ī yazdān be ēstēd, kirbag pādāšn az gētīg[22] xwāhēd ne az mēnōgān.

79* u-šān ēn-ez a'ōn dāšt ku [*B380*] ardwahišt 7 māh pad gētīg ud 5 māh pad mēnōg. ud pad 5 māh ka pad mēnōg andar tan ī urwarān mēnōgīhā nišīnēd urwar[1] bun pāyēd ud parwarēd ud abzāyēnēd ud pad hān 5 māh urwar be dahēd. ud pad hān 7 māh ka pad gētīg ō bērōn tan ī urwarān āyēd ud urwar spēzēd[2] ud wiškōbēd[3] ud bar dahēd.[4] ēd rāy *ku[5] rapiϑwin ī ardwahišt yazd gāh andar sāl 7 māh paydāgīh ud 5 ne.

80 u-šān ēn-ez a'ōn dāšt ku ke [*K189r*] arg ud ranz ī dēn ud ēwēnag *kāmīhā[1] ō grīw padīrēd ēg-eš jud az hān[2] kirbag ī šāyēd dānistan[3] ēn-ez kirbag az-eš wēš bawēd ku pad-ez wināh ī kunihēd bīm ī az hān arg ud ranz rāy be ō mard-dogānīh (?)[4] ud ane wināh ī ēwēnag ī kard ēstēd ne wardēd, ce pad bahr ī xwēš arg ud ranz ī andar gēhān ne wizīrēd be ka barihēd ō grīw padīrift ēstēd.

81 u-šān ēn-ez a'ōn dāšt ku harw ke pad gētīg arg [*M489*] ud ranz ī pad hān ēwēnag ō grīw padīrēd, ēg jud-ez az kirbag ī az dīd ī hān arg ud ranz pad mēnōg[1] mēnōgān *pōzīh (?)[2] ī burd dārēnd ud az abārīg wināh ī kard ōgārēnd.[3]

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version *sarāyad* [14]B **s'lyt**; NPers. version *šāyast dar āyad* (?) [15]B *gētīgān* [16]B om. [17]B om. [18]B **BW** (for **CBW**) [19]NPers. version *bihān dušman-aš* [20]*sārēnēnd sārihēd*: NPers. version *sarāyad nā-šāyast sarāyad* [21]MSS **CYW**; NPers. version *xīr* [22]B *gētīgān*

79 *A NPers. version of this saying is in M55, M52, cf. Bthl., *Zendhdsch.*, 173, No. 21. [1]B *urwarān* [2]B om. [3]B **wškpyt'** [4]B + *ka pad* [5]MSS **AMT**

80 [1]*ēwēnag *kāmīhā*: MSS **'dwynk'myx'** [2]B om. [3]K **YD'YTWNyt** [4]B **mlcdwk'nyx**

81 [1]B om. [2]MSS **pwwcyx** [3]B **'ndlg**

reverence;[7] when he is incited he is not aroused; even when a large share falls to him from the things of this world he does not turn away from the things of the gods, and he desires the reward of good works from the spirits, not from the material world.[8]

A man whose body is inhabited by the demon Tarōmad, this is his mark. He is light-minded; when people incite him he is aroused; when even a small share of the things of this world falls to him he turns away from the things of the gods, and he desires the reward for good works from the material world, not from the spirits.

79

They held this too:[1] Ardwahišt is seven months in the material world and five months in the spiritual world. During the five months when he is in the spiritual world, he sits in the body of the plants in spiritual form, guards the root of plants, nourishes them and causes them to grow. He creates the plants during those five months. During the seven months when he is in the material world, the body of the plants comes out, and the plants bud forth and give fruit. This is because *rapiθwin,* which is the time of the god Ardwahišt, is in manifestation for seven months in the year, and for five months is not.

80

They held this too: A man who accepts upon himself willingly the toil and pain of religion and (accepted) custom, will have, in addition to the good works which it is possible for him to know about, also this virtue, namely, that for fear of that toil and pain (due to him) for a sin which he has happened to commit, he does not turn towards insincerity (?) and other sins against (accepted) custom which are being committed, because, for his own part, he has accepted upon himself the toil and pain which one has no choice in the world but to endure.[1]

81

They held this too: Whoever accepts upon himself in the material world the toil and pain which is for that (accepted) custom, the spirits, in addition to the virtue of having seen that toil and pain, will hold (for him) in the spiritual world the repentance (?)[1] which he did and deduct it from the other sins which he has committed.

82a u-šān ēn-ez a'ōn dāšt ku būd ke *ēn[1] pursīd ku kadām hān mēnōg ke mard az frārōnīh ō abārōnīh ud az abārōnīh ō frārōnīh[2] barēd. ud ērbadān guft ku ragīh (?). ud wehān pursīd ku [*K189v*] ragīh (?) andar tan ī[3] mardomān ce ast sar ayāb cašm ayāb gōš. ud ērbadān guft[4] ku ragīh-ez ciš ī andar tan ī mardomān ud wehān ne[5] dānist ku ragīh ce ast ud pas dānāg mad[6] hēnd ke[7] guft ku ragīh pad harw mardom kard ēstēd, ce hān ragīh ast ke ohrmazd xwānēd ud ahreman-ez xwānēd ud ka kāmēd[8] az pas ī[9] ohrmazd ī xwadāy šawēd [*B381*] ud ka kāmēd az pas ī ahreman šawēd.

82b u-šān pad gētīg handāzag ēd guft ku mardom hān ciš ī juttar ne kāmēd kardan ka-š was weh ud was[1] wattar juttar kardan aweš gōwēnd pas-ez juttar ne kunēd.

83 u-šān ēn-ez a'ōn dāšt ku ke abar hān 2 ciš ēstēd kas nēst ke-š abāyēd ō ēwag ī didīgar ēdōn bawēd ku-š[1] ne tawān dānistan ku ce'ōn weh ud frārōn-tar. ce az[2] ēn 2 ēwēnag ēwag bawēd, ayāb xwad pad xrad ī [*K190r*] xwēš ō dānišn rasēd ayāb-eš dānāg hān aweš rasēd ī az-eš āgāh bawēd.

84 u-šān ēn-ez a'ōn dāšt ku *ke[1] ērbadestān-ē frāz kunēd[2] [*M490*] u-š abar tuxšāg bawēd ud be gīrēd[3] abē-gumānīh ī pad dēn ī yazdān ēg-eš tawān ruwān[4] buxtan.

85 u-šān ēn-ez a'ōn dāšt ku abar bōzišn ī ruwān pad hangerdīg-tom ciš ēn ku a'ōn[1] kunēd ku yazd-yašt bawēd ne dēw.

86 u-šān ēn-ez a'ōn dāšt ku ke zan ī *anabāy (?)[1] gāyēd pad tōhm[2] wanē kardan ēraxt ēstēd.

82a [1]MSS **MN** (= **[ZN]H**) [2]B *frārōn* [3]*tan ī*: B om. [4]B om. [5]K *rāy* [6]B om. [7]B + *pad-eš* [8]K + *ka kāmēd* [9]*pas ī*: B **AXLyw**
82b [1]B om.
83 [1]B *ku* [2]B om.
84 [1]K **ZNH**, B om. [2]or: *gīrēd* [3]or: *kunēd* [4]B om.
85 [1]B om.
86 [1]K **'nw'p'**, B **'nw'p'd** [2]MSS **twm** (possibly for *tam* "dark")

82a

They held this too: There were some people who asked: "Which spirit is that which carries a man from righteousness to sinfulness and from sinfulness to righteousness?" The priests said: "*Ragīh* (?)".[1] The righteous asked: "What is *ragīh* in the body of people? Is it the head, eye or ear?" The priests said: "*Ragīh* is a thing in the body of men". The righteous did not know what *ragīh* was, and then there came wise men who said: "*Ragīh* was made in every man, for *ragīh* is that which both Ohrmazd and Ahreman call, when it wills it goes after Ohrmazd the Lord, but when it wills (otherwise) it goes after Ahreman".[2]

82b

They said concerning one who keeps the (right) measure of the material world:[1] A man who does not do differently that which he does not desire to do differently, even when he is being told through much good and much bad to do it differently.

83

They held this too: Of the people who possess these two things there is no man who has recourse to the one thing and who is unable to know with regard to the other thing which one is better and more righteous. For it is one of these two manners: either he comes by himself, through his own knowledge, to wisdom, or a wise man comes to him from whom he acquires knowledge.[1]

84

They held this too: Whoever attends a house of learning and is diligent with regard to it, and who learns (to know) the certitude with regard to the religion of the gods, he can save his soul.

85

They held this too: This is the word in the most succinct form concerning the salvation of the soul: Act in such a manner as to be worshippers of the gods, not of the demons.

86

They held this too: A man who unites with an improper (?)[1] woman is condemned for having wasted his seed.

87 u-šān ēn-ez a'ōn dāšt ku mardomān hušyār bawišn ku tā-šān bēš abar pādexšāy ne bawēd ce ke bēš pad tan pādexšāy[1] bawēd ēg akōman andar ō tan nišīnēd ud ce'ōn akōman andar ō tan nišīnēd[2] ēg wahman az tan be šawēd ud ce'ōn wahman az tan be šawēd[3] ēg harw ciš pad akōman wēnēd ud akōman harw ciš hān ī wattar nimāyēd.[4] ud ke akōman parwānag[5] ēg-eš rāh [*K190v*] ō dušaxw ud ke ō dušaxw šawēd ast ī abāz āyēd ud ast ī abāz ne āyēd.

88 [*S vol. XI*] u-šān ēn-ez [*B382*] a'ōn dāšt ku gētīg amahraspandān pahrēz ī mahist ēn ka-šān[1] hān kas xwarēd ud dārēd ī pad hān ī xwarēd ud dārēd arzānīg.

89 u-šān ēn-ez a'ōn dāšt ku mardomān kāmag tan ud abārīg ciš ī gētīg ī aweš rasēd. ud ka ō kāmag ī[1] tan ne sāzēd[2] pad ruwān sūdōmand-tar, ēg cārag ēn abēr-tar *ku[3] a'ōn nimāyēd ku im-rōz[4] ne be fradāg kunēm, ud pas rōz ī didīgar ud az hān frāz hān ciš pad ēmēd[5] [*M491*] frāz ō pēš spōzēd. ud ke a'ōn jahēd ku-š tawān rōz rōz pad hān ēwēnag spuxtan ud ne kardan ēg hān mardom ka az ēn gēhān be šawēd dēwān ud druzān abēr tund ud duš-rām bawēd ud ēn drāyēnd ku-š kirrōgīhā-z[6] kard ka amāh ciš pad-eš ne tawān būd kardan.

90 u-šān ēn-ez[1] a'ōn [*K191r*] dāšt ku mehīh az was ud az ēd-ez paydāg ku ēdōn ka andar gēhān asp ud gāw ud mēš ud buz ud abārīg sardag[2] ī gōspandān harw ce gušn meh mādag bar ī weh dahēd.[3] ud ce'ōn zarrēn ud sīmēn ud abārīg ayōxšustīg jāmag harw ce pāk-tar ud an-āhōg-tar ēg-eš wāng xwaš-tar, a'ōn mardom-ez ke[4] pākīzag-tar andar xīr ī yazdān ud an-āhōg-tar pad xwēš-tan ud awe ī keh weh dānēd dāštan ēg-eš srōš[5] wāng ī pahlom barēd ud pad mehīh arzānīg-tar bawēd.[6]

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87 [1]B *mehmān* [2]K *nišast*; B + *ce'ōn* [3]*ud ce'ōn wahman az tan be šawēd*: B om. [4]B om. [5]B plc'nk

88 [1]B + *āyēd*

89 [1]B + LA [2]B s'tyt [3]MSS AMT [4]K, here and in the following occurrences of *rōz* in this passage, spells the word like ZNH [5]B *ēmēdag* [6]B *kirrōgīhā*

90 [1]K *ēn* [2]K slytk', B sl'tk' [3]K + *dahēd* [4]B om. [5]B om. [6]B om.

87

They held this too: People ought to take heed that distress should not become master over them. For a man in whose body distress becomes master, Akōman settles in his body. When Akōman settles in the body, Wahman departs from it. When Wahman departs from the body, he sees everything through Akōman, and Akōman shows him everything that is evil. The way of a man whose guide[1] is Akōman leads to hell; of those who go to hell some return and others do not.

88

They held this too: The greatest service towards the material *amahraspands*[1] is when they are consumed and possessed by a person who is worthy of that which he consumes and possesses.

89

They held this too: The desire of men is the body and the other material things that accrue to it.[1] As it is of more benefit to the soul not to fulfil the desire of the body, this is the best stratagem: he should pretend (as follows:) "I shall do it not to-day but tomorrow", and then (postpone it) to the next day, and from then on put that thing off through hope. When it happens in such a manner to a man that he can put it off in this way day by day and not do it, when that man departs from this world the demons and the devils are extremely angry and dejected and shriek: "He acted skilfully indeed when we were not able to do anything to him".

90

They held this too: Greatness is manifest from many (things), and from this too: in the same way as in the world among horses, cows, sheep, goats and the other kinds of cattle, the bigger their male, the better offspring is given by their females; and in the same way as with vessels of gold, silver and other metals, the purer and the more faultless they are, the better their sound, so also with a man who is purer in the things of the gods and more faultless in himself, and who knows how to care best for the small ones, Srōš produces for him the best sound[1] and he is most worthy of greatness.

91 u-šān ēn-ez a'ōn dāšt ku 5 ēn ciš[1] ī abēr nēwag ēn-ez ēdon: rādīh ud rāstīh ud mardābagīh[2] ud gōwāgīh ud frazānagīh.
rādīh ēd bawēd ke tan be ō[3] yazdān dahēd ēwāz[4] ruwān[5] dōšārm ud dēn rāy.
rāstīh ēd bawēd ke harw ī gōwēd hān gōwēd ī abāyēd guftan ud a'ōn pad nigerišn gōwēd ce'ōn ka-š yazd ud amahraspand wēnāftāg[6] pēš abāz [*B383*] ēstēnd.[7]
mardābagīh[8] [*K191v*] ēd bawēd āstawānīh, ud āstawānīh dēn pad tan ī xwēš mehmān kardan ud druz az tan ī xwēš staw kardan.
gōwāgīh ēd bawēd ke awe kas rāy [*M492*] jādag-gōwīh[9] kunēd ī ka-š hān ne jādag-gōw kas-ez jādag-gōw[10] nēst, ud hān kas ruwān ī xwēš rāy jādag-gōwīh kardan.
frazānagīh ēd bawēd ke ciš hān bun kunēd ī ō sar dānēd āwurdan.

92 u-šān ēn-ez a'ōn dāšt ku ke pad ēn 3 paywand pad ēwag wināhgār druwand bawēd, ēwag paywand ī gēhān ud ēwag paywand ī dēn ud ēwag paywand ī fraškerd. paywand ī gēhān ēd bawēd hayyārōmandīh ud wišād-darīh ī ēwag abāg ō did paywandēd. paywand ī dēn ēd bawēd ke dastwar ī frārōn pad zamān[1] kunēd ud az dastwar be[2] ne wardēd. paywand ī fraškerd ēd bawēd ke zan pad zamān kunēd ud frazand xwāhēd ud paywand rāyēnēd.

93 u-šān ēn-ez a'ōn dāšt ku zan ke ēn and daxšag [pad-eš] ast nārīg [*K192r*] bawēd. šōy-wirāyīh ud sūr-wirāyīh ud dar[1]-pānagīh ud xwēš-[wasta]rīh[2] ud tan ī xwēš ud gyāg[3] pāk dāštan. ud ke ēn and daxšag pad-eš bawēd jeh[4] bawēd: jādūgīh ayāb zamanīh (?) ayāb uzdēs-parastīh ayāb dušram-gōwišnīh ayāb rōspīgīh ayāb jud-wastarīh ud tan ī xwēš[5] ud gyāg pāk ne dāštan.

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91 [1] *ēn ciš*: K **ZNH ZNH** [2] B **mlc'pwkyx**, K **mlt'pwkyx** [3] B om. [4] B **'dwp'** [5] B om. [6] B **wynd'k W 'p' yn'pd'k** [7] B *ēstēd* [8] B **mlc'pwkyx**; K **mlt'pwkyx** [9] B **y'tgwbyx** [10] B **y'tgwbyx**

92 [1] B **xmyn'** (?) [2] B om.

93 [1] B **BRA** [2] MSS **NPŠHlyx** (or **pšmwlyx**). The emendation is based on a contrast with *jud-wistarīh* further in the text. [3] B + **pyt'k** [4] MSS have superlinear gloss in Pazand: K *jah*, B *jih* [5] *ī xwēš*: B om.

91

They held this too: These five things are very good, namely: generosity, truthfulness, manly virtue,[1] eloquence, and sagacity.

Generosity is this: a man who surrenders himself to the gods solely for the sake of religion and love of the soul.[2] Truthfulness is this: a man who only says that which is necessary, and who speaks with such circumspection[3] as if the gods and the *amahraspands* visibly stop in front of him.

Manly virtue is this: confession of faith. Confession of faith means to accommodate religion in one's body and to vanquish the demons from it.

Eloquence is this: a man who intercedes on behalf of that person for whom there would be no intercessor but for him; (it means) to intercede for the sake of one's own soul.[4]

Sagacity is this: a man who begins a thing that he knows how to complete.

92

They held this too: A man who is a trespasser with regard to one of these three relationships is wicked. One, the relationship of the world; one, the relationship of religion; and one, the relationship of the Renovation. The relationship of the world is this: being helpful and keeping one's door open; these things form relationships among people. The relationship of religion is this: a man who adopts a righteous authority[1] in time, and does not deviate from the authority. The relationship of the Renovation is this: a man who takes a wife in time, who seeks children and who provides (for himself) a family.

93

They held this too:[1] A woman in whom these several marks are found is a (proper) female: adorning the husband, adorning the table, guarding the gate (of the house), dressing (as appropriate to) herself,[2] keeping her body and place in cleanliness. A woman in whom these several marks are found is a whore: sorcery, divination (?),[3] idol-worship, gloomy talk,[4] prostitution, dressing strangely, not keeping her body and place in cleanliness.

94 u-šān ēn-ez[1] a'ōn dāšt ku ke may sēr xwarēd ud ēn and daxšag pad-eš bawēd ahlāyīh ast, ka rād-tar ud wahman-menišn-tar ud bawandag-menišn-tar[2] ud dānāg-gōwišn-tar bawēd.

95 [*M493*] u-šān ēn-ez [*B384*] a'ōn dāšt ku ast hān kirbag ī ke hān kirbag pad-eš mehmān ēg hān kirbag ī xwad kunēd ud hān ī andar gēhān kunēnd hāmōyēn xwēš bawēd. ud hān kirbag ēn[1] ham-pursagīh ī wehān ce az[2] ham-pursagīh ī wehān mard[3] yazd[4] šnāsēd ud dēw-ez be šnāsēd. ud ka-š yazd be šnāxt hēnd hagrez az yazd be ne wardēd ud ka-š dēw be šnāxt [*K192v*] hēnd az pas ī dēwān ne bawēd.

96 u-šān ēn-ez a'ōn dāšt ku ce duzd kunēd warz-ē ēn weh *ka[1] pad xēm [ī] yazdān andar gēhān be menēd.

97 u-šān ēn-ez a'ōn dāšt ku šnāyišn ī tan ī wehān rāmišn ud niyāyišn ī yazdān. mardomān abēr tuxšāg bawišn ku tā[1] ēdar-ez abēzag be bawēm ce ka[2] amāh pad gētīg ēdōn be bawēm ku yazdān abar tan ī amāh ō gētīg āyēnd pas tan-ez ī amāh rāmišn bawēd.

98 u-šān ēn-ez a'ōn dāšt ku ērbadestān kardan be ne hilišn, ce ka was sāl ērbadestān abar ēn wāzag-ē[1] kunēd ku pad yazdān abē-gumān bawēd ku yazd hēnd ud dēw ne hēnd ēg-ez ohrmazd ī xwadāy puhl ne zanēd.

99 u-šān ēn-ez a'ōn dāšt ku abar ēn 3 ciš abēr tuxšāg bawišn abar rāstīh ud paymān ud wizīdārīh. ud az ēn 3 ciš abēr be wardišn az drōzanīh ud a-wizīdārīh ud a-paymānīh.

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94 [1]B *ēn* [2]B *menišnīh-tar*
95 [1]B + *pad* [2]K om. [3]B om. [4]B yštn
96 [1]MSS *ke*
97 [1]B om. [2]B *ke*
98 [1]B + w'c
99 [1]K repeats the figure (first time apparently crossed out)

94

They held this too:[1] A man who drinks himself full of wine and who has these several marks in him, has righteousness: if he is more generous, more peaceful, more humble, with wiser talk.

95

They held this too: There is a certain good deed which, when a man accommodates it within himself, the good deeds which that man himself performs and those that are being done in the world, all become his own.[1] That good deed is this: consultation of good people; for from the consultation of good people a man comes to know the gods as well as the demons. Once he has come to know the gods he will never turn away from them, and having come to know the demons he will not follow them.

96

They held this too: Whatever a thief does, this one action is good: when he contemplates the character of the gods in the world. (?)[1]

97

They held this too: The satisfaction[1] of the body of good people is joy and worship to the gods. People should make great effort so that we should be pure here too, for when we are in the material world in such a manner that the gods come to the material world upon our bodies, then there will be joy to our bodies too.

98

They held this too: Do not neglect to attend the *ērbadestān*. For when a man attends the *ērbadestān* for many years with this one knowledge, that he is certain with regard to the gods that they exist while the demons do not, Ohrmazd the Lord does not bring punishment upon him.

99

They held this too: Be very diligent with regard to these three things: Truth, the Measure, and Discernment.[1] Turn away strongly from these three things: lie, lack of discernment and lack of measure.

100 [*M494*] u-šān ēn-ez a'ōn dāšt [*K193r*] ku pad[1] a-cār ud ne wizīrēd ast ke rāy wināh kunišn. wināh ī pad a-cār ud ne wizīrēd kunišn dānistan abāyēd ku kadām, ce ēn ce[2] a-cār[3] ud ne wizīred ke weh-sazag (?)[4] ī wuzurgīh ud kāmag-rawāgīh[5] [*B385*] ī pad xīr ī gētīg ne rasēd ayāb rasēd ud az-eš ābār bawēd u-š ane-z[6] was anāgīh pad gētīg rasēd. ud a-cār ud ne wizīrēd ciš hān bawēd ī ka juttar ne kunihēd[7] ēg-eš ēn bīm az-eš ku az tan ī xwēš zīndag ud drust dāštan ne tawān. ud wināh ī pad a-cār ud ne wizīrēd kunišn hān ī ne anābuhragān. *ēnyā[8] wināh ī anābuhragānīh pad-ez a-cār ud ne wizīrēd ne kunišn.

101 u-šān ēn-ez a'ōn dāšt ku kāmag frārōn be kunišn ud pas gōwišn-ez ud kunišn-ez šāyēd abāg kāmag frārōn dārišn. ud ke a'ōn kunēd ka-š jahēd[1] ēn farroxīh ku pad-ez gōwišn ud kunišn ciš ī juttar pēšār (?) ne bawēd ēg pad ahlaw dārišn. ud ka-š a'ōn jahēd ku ciš ī juttar pēšār (?) bawēd [*K193v*] ēg-eš pad padīd bawišn ud pas-ez yazd awe mard ī pad hān ēwēnag pad āmār ī mēnōgān pad dēwān ne[2] hilēnd, be ēn gōwēnd ku amāh xwēš, ce hān mēnōg amāh dād, ēg-eš amāh mēnīd ud burzīd hēm, ud wināh awe druz kard ī tō dād. u-š pad hān cim ud bōzišn be ō xwēš nayēnd.

102 u-šān ēn-ez a'ōn dāšt ku mēnōg warrawišnīh was-ēwēnag [*M495*] ud ēn-ez mēnōg warrawišnīh bawēd[1] ke mēnōg pad ēd-ez warrawēnd ku-šān nēwagīh ī gētīg be ō mardomān dādan tawān u-šān nēwagīh ī gētīg az-eš xwāhēnd.

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100 [1]B om. [2]*ce ēn ce*: B MND'M [3]B *abārōn* [4]B wyxstk' [5]K k'mklwb'yx [6]B *ane xīr* [7]B *kunēd* [8]MSS ADYNš

101 [1]B yxyyn' [2]B + *dēwān ne*

102 [1]K *būd*

100

They held this too:[1] In a state of no choice and no escape there are people for whom it is necessary to commit a sin. It is necessary to know which is the sin which it is necessary to commit in a state of no choice and no escape. For that to which "no choice and no escape" (applies) is a respectable (?) man who has not attained greatness and the fulfillment of his desire in matters of the material world, or who has attained it but it was lost to him, and to whom much other evil has come in the material world. A thing of no choice and no escape is such that when a perverse action[2] is not done this fear results thereof, that he would not be able to keep his body alive and healthy. Only sin which is not unatonable should be done as a sin of no choice and no escape. One[3] ought not to commit an unatonable sin even in a state of no choice and no escape.

101

They held this too: One should make one's desire righteous; it is then possible to keep one's speech and action righteous together with one's desire. A man who does so, when this happy occasion arises to him, that a perverse action is not performed[1] either by speech or by deed, is to be regarded as righteous. When it so happens that a perverse thing is performed, he ought to be repentant of it. Then, in the trial of the spirits, the gods would not abandon a man such as this to the demons,[2] but would say: "(He is) our own, for that spirit was created by us: then he thought of us and praised us; (but) the sin was committed by that demon which you created". By that argument and excuse they will lead him to their own.

102

They held this too: Faith in the spirits is of many kinds. This too is faith in the spirits: People who believe that[1] the spirits are capable of giving the goodness of this world to men, and who seek the goodness of this world from the spirits.

103 u-šān ēn-ez a'ōn dāšt ku tan ī mardomān mādiyān ciš gōhr ud pas abārīg abzār. ud abzār pad ēd kār andar abāyēd-ez tā[1] gōhr paydāg kunēnd ud be ō kār āwarēnd.

104 u-šān ēn-ez a'ōn dāšt ku ciš nēst ī dušwār-tar šāyēd šnāxtan ku gōhr ī mardomān ku nēwag ayāb wad, [*B386*] ce was hān mardom ke gōhr a'ōn wināhīd [*end of K193v; fol. 194 lost*] ud wišuft ēstēd *ku[1] pad-ez abēr abēr kōdag dādestān abzār ud frahang was andar abāyēd tā ō paydāgīh šāyēd āwurdan ku nēwag ayāb wad. ud hān ī was[-abzār] hān xwār uzmūdan ud dānistan.

105 u-šān ēn-ez a'ōn dāšt ku gōhr ī mardomān ciš-ē ēn abēr-tar šayēd šnāxtan ku ka frahang abar barihēd ud pad ciš ī frārōn āšnāg kunihēd ud wābarīgānīh dahihēd kirbag kunēd ayāb wināh ud ka *be[1] uzmūd ēg gōhr paydāg bawēd.

106 u-šān ēn-ez a'ōn dāšt ku mard ka pad dēn ī yazdān ēstēd ēg-eš yazd ranzagīh ī andar ēn gēhān wēnēd *hān-ez[1] ī be ō ranz āmad pad pāy ud warzišnīh ī pad dast abar dādīhā zīwēd, ud *an-āsānīh[2] gursagīh-ez ud tišnīh ud andōh ud wīmārīh ī aweš rasēd pad āmār ī mēnōgān pad-ez-eš barēnd ud dārēnd.

107 [*M496*] u-šān ēn-ez a'ōn dāšt ku wehīh ī wehān awe abāyēd ke wehīh pādāšn kunēd. gētīg wehīh hān ī az weh kāmag.

108 u-šān ēn-ez a'ōn dāšt ku mardomān *3[1] ciš ī abēr nēwag ēn-ez ēdōn: hōm xwārišnīh ud may xwārišnīh ud *kōstag[2] barišnīh. hōm xwārišnīh ēd ka abar ox[3] ēstēd, ud may xwārišnīh ēd ka abar āštīh ēstēd, ud kōstag barišnīh ēd ka az wattarān jud bawēd.

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104 [1]MSS *ke*
105 [1]MS *pad*
106 [1]MS **'Dc** [2]MS **xw'dšnyx**
108 [1]MS **4** [2]MS *kōst* [3]The reading *hāwan* is also possible

103

They held this too: The most important thing in the body of men is substance, and after it (come) the other faculties. The faculties are necessary even for this function, to manifest the substance and bring it into action.

104

They held this too: There is nothing which is more difficult to know than the substance of men, whether it is good or bad. For there are many people whose substance has been so much damaged and harmed that even in an extremely small matter much talent and education are necessary before it is possible to bring out whether they are good or bad. (But) it is easy to test and know the one who is of much [ability].

105

They held this too: It is possible best to know the substance of men by this one thing: when education is brought upon a man, and he is made acquainted with righteous things and is given certainty, (to see) whether he does good deeds or sins. Having been tested, his substance is manifest.

106

They held this too: When a man stands in the religion of the gods, the gods notice the pain endured by him in the world – even the fact that he came to pain by foot and that he lives lawfully on the work of his hands; and they carry and keep for him in the Reckoning of the Spirits the discomfort, hunger, thirst, worry and disease which affect him.

107

They held this too: The goodness of the good is required by him who gives reward for goodness. Material goodness is that which comes from good desire.[1]

108

They held this too:[1] People have three things that are very good. These are: drinking *haoma,* drinking wine and wearing the sacred girdle. Drinking *haoma* is this: when a man stands by mind.[2] Drinking wine is this: When he stands by peace. Wearing the sacred girdle is this: when he sets himself apart from the wicked.

109* u-šān ēn-ez a'ōn dāšt ku wehān ast ī pursīd ku parwand[1] ī tan ce ud parwand ī ruwān ce ud parwand ī xwarr ce. pōryōtkēšān guft ku parwand ī tan an-anbāsānīh[2] [*B387*] ud parwand ī ruwān a-wināhīh ud parwand ī xwarr pēš-niyāyišnīh.[3]

110 u-šān ēn-ez a'ōn dāšt ku mardomān and ciš ī pahlom ēn-ez ēdōn: ōbārīh ī wēdwarīh ud ōbārīh ī nang ud ōbārīh ī wizīdārīh [*K195r*] ud kirbag pādāšn az mēnōgān xwāstan ud hāwištīh kardan. ce andar ēn ciš ciš-ē ēn[1] weh hāwištīh kardan, ce harw hān-ez 5 pad hāwištīh kardan šāyēd šnāxtan.

111 u-šān ēn-ez a'ōn dāšt ku ka mard 2 pad wehīh ham-tāg hēnd[1] ud ēwag wēš warrawēd ku hān ī did, az ēd ka āgnēn jud-gōhr hēnd be, ēd be abāyēd nigerīdan ku ce rāy ēdon, ce ka ne nigerēd [*M497*] ēg-eš xīr ī mēnōg pad-eš be kāhēd ēd rāy ce hān ī did kam menēd.

112 u-šān ēn-ez a'ōn dāšt ku gastag mard xwad kunēd, ce agar mard kunišn frārōn, ēg-eš yazd abar rasēnd ud a'ōn dārēnd ce'ōn hān ī pad awe mard[1] nēwag-tar.

113* u-šān ēn-ez a'ōn dāšt ku mardomān 7 ciš ī pahlom, ēn-ez ēdōn: husrawīh ud ahlāyīh ud āzādīh[1] ud xwadāyīh ud pādexšāyīh ud drustīh [*K195v*] ud šnāyišn. husrawīh ēd bawēd ke bāstān dar abar wehān[2] wišād[3] dārēd. ahlāyīh ēd bawēd ke kirbag ruwān rāy kunēd. āzādīh ēd bawēd ke dāšn ō wehān ud arzānīgān kunēd. xwadāyīh ēd bawēd ke tan az wināh kardan abāz dārēd.[4] pādexšāyīh ēd bawēd ke dārišn ī wehān ud a-rōyišn[5] ī wattarān kunēd. drustīh ēd bawēd ke tan ud ruwān az anōdag ud jud-gōhr[6]

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109 *A NPers. version is found in M55, M52; cf. Bthl., *Zendhdschr.*, 171. [1]M55, M52 *parand* [2]M55, M52 *ba-āsānī* [3]M55, M52 *pēš-i mard-i nēk namāz*

110 [1]B om.

111 [1]*ham-tāg hēnd*: divided differently in B

112 [1]B + **nywk'l**

113 *A NPers. version is in M55, M52, cf. Bthl., *Zendhdschr.*, p. 171, No. 9. [1]M55 *āδādī*, M52 *āzādī* [2]B + *šnāyišn* [3]B *šāyēd* [4]*xwadāyīh ēd bawēd. . .abāz dārēd*: B om. [5]*ud a-rōyišn*: K **ww'lwdšn**, which might perhaps be read differently. M55, M52 **p'dhfr'h** (= MP. *pādefrāh*). Cf. also **118**. [6]*tan ud ruwān. . .jud-gōhr*: NPers. version *az tan ruvān-i jud*

109

They held this too: Among the good some asked: "What is the enclosing wall[1] of the body, what is that of the soul, what is that of fortune?" Those who adhere to the original faith said: "The enclosing wall of the body is lack of conflict; that of the soul lack of sin; that of fortune homage (?)"[2]

110

They held this too: To men there are several things that are best. These are: abundance[1] of patience, abundance of shame, abundance of discernment, asking reward for good deeds from the spirits,[2] and being a disciple. Of these matters the best thing is being a disciple, for it is possible to learn even all those five by being a disciple.[3]

111

They held this too: When two men are equal in goodness, and the one believes more than the other, it is necessary for him, except[1] when they are of different substance, to consider for what reason it is thus. For when he does not consider it, that which pertains to the spirit diminishes in him because the other person believes less.

112

They held this too: It is a man himself who does an unpleasant thing[1] (to himself). For if a man's action is righteous the gods come to him and keep him in such a way as is most salutary for that man.

113

They held this too: People have seven things which are best. These are: Good fame, righteousness, nobility, lordship, authority, health and satisfaction.

Good fame is this: a man who always keeps his door open to good people.

Righteousness is this: a man who performs good works for the sake of the soul.

Nobility is this: a man who gives presents to the good and the worthy.

Lordship is this: a man who restrains himself from doing sin.

Authority is this: a man who causes the preservation of the good and the uprooting of the wicked.[1]

judāg ud abāg xwēš ham-gōhr ham dārēd. šnāyišn ēd bawēd[7] ke pad nēwagīh ī mad ēstēd mēnōgān yazdān bawandag menēd[8], u-š yazd šnāyišn ī ne mad [*B388*] ēstēd abar *ōh[9] barēnd ud anāgīh ī abar mad ēstēd az-eš be barēnd u-š bāstān az ox nēwag āyēd.[10]

114* u-šān ēn-ez a'ōn dāšt ku mardomān ciš-ē ēn pahlom: mardom-dōstīh [*K196r*] ud āšt-xwāhīh ud rāstīh ud xwēšāwand-dārīh[1] ud bawandag-menišnīh[2] ud ēr-tanīh[3] ud rādīh ud hu-spāsīh[4] ud ham-pursagīh ud paymānīgīh. dād ī ohrmazd mardom[5]-dōstīh, dād ī wahman āšt-xwāhīh,[6] dād ī ašawahišt rāstīh, dād ī [*M498*] šahrewar xwēšāwand-dārīh,[7] dād ī spandarmad bawandag-menišnīh ud ēr-tanīh,[8] dād ī xurdad rādīh ud hu-spāsīh, dād ī amurdad ham-pursagīh ud paymānīgīh.

115* u-šān ēn-ez a'ōn dāšt ku mardomān[1] and ciš ī abēr nēwag, ēn-ez ēdōn: dēn ud xēm ud xrad ud hunar ud xwarr, u-š ka abzār ī xwēš ne abāg ō ciš-ez[2] mar ne rasēnd.[3] dēn abzār ēd bawēd ke āstawān, ud āstawānīh ēd ke dōst ī hu-xēm ī pāk ī weh-mard[4] pad tan ī xwēš pādexšāy kunēd ud gōwēd ku āhōg ce dānēh *gōw[5] tā wirāyēm, ud ce gōwēd tēz [*K196v*] ud pad-kāmag niyōšēd ud framān-burdār bawēd.[6] xēm abzār[7] ēd[8] bawēd hōg ī frārōn ud abāg

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gauhar [7]K om. [8]*bawandag menēd*: NPers. version *bi-dānad* [9]MSS'**L** [10]The last phrase is different in NPers. version; v. ibid.

114 *A NPers. version is found in M55, M52; cf. Bthl., *Zendhdschr.*, p. 171 f., Nos. 10-11. Another NPers. version (closer to the Phl.) is in *Pers. Riv. Hormazyar*, I, 487; trsl. Dhabhar, 332 f. (this version begins with *dād ī ohrmazd*). cf. also **E 45 h.** [1]M55 *x^{v}īšān-kāriš* [2]M55 *x^{v}aš-manišnī* [3]M55 *īr-tanī ya'nī adab ast* [4]M55 *va-sipāsdārī*, glossed in M52 by *šukrāna* [5]K **mltm'n** [6]B *āštīh*; PersRiv *āxštī* [7]K **xwwš'wndd'lyx**; M55 *x^{v}īškārī*; PersRiv *x^{v}īšāvand-dārī* [8]*bawandag-menišnīh ud ēr-tanīh*: M55 *x^{v}aš-maniš ēr-tanī*; PersRiv *ēr-manišn banda-manišn*

115 *A NPers. version is in M55, M52; cf. Bthl., *Zendhdschr.*, p. 171, No. 6. Cf. Also **E38a**, where the same text occurs with some variants. [1]B + *ēn* [2]B + *ne* [3]*u-š ka abzār ī xwēš ne abāg. . .ne rasēnd*: NPers. version *avzār-i īn panj čīz ba-yakdīgar na-rasand* [4]B + *ē* [5]MSS **YMRRWN'd** (which can also be interpreted as *gōw tā*, giving a dittography of *tā* in the text) [6]*dēn abzār ēd bawēd. . .framān-burdār bawēd*: For this phrase cf. NPers. version. [7]B om. [8]B *hān* [9]B *kas* [10]*xwēš-kārīh ud tuxšāgīh*:

Health is this: a man who separates his body and soul from aliens and those of different substance,[2] and who associates with those of the same substance as himself.

Satisfaction is this: a man who holds the spiritual gods in reverence for a good thing which has come and the gods bring him satisfaction which has not come to him and take away from him misfortunes which have come to him, and to whom good always comes from the mind.

114

They held this too:[1] This thing is best for men: love of men, desire for peace, truthfulness, support of one's kinsmen, reverence, humility, generosity, gratitude, consultation and keeping the measure.

The law of Ohrmazd is love of men;

the law of Wahman is desire for peace;

the law of Ašawahišt is truthfulness;

the law of Šahrewar is support of one's kinsmen;

the law of Spandarmad is reverence and humility;

the law of Xurdad is generosity and gratitude;

the law of Amurdad is consultation and keeping the measure.

115

They held this too:[1] People have several things which are very good, these are: religion, character, wisdom, virtue and fortune. When they are not accompanied by their instruments, they are of no account.[2]

The instrument of religion is this: a man who has faith. Confession of faith is this: a man who takes a friend of good nature, pure and a good man, to be master over himself, says (to him): "Tell me the faults which you know, so that I may correct them", listens eagerly and willingly to what he says, and obeys him.

The instrument of character is this: righteous habit, associating with good people, learning good from every person and not learning evil from any one.[3]

The instrument of wisdom is this: maintaining good people and being respectful to them.[4]

The instrument of virtue is this: doing one's duty and diligence.

The instrument of fortune is this: truth and keeping one's word.[5]

wehān raftan ud wehīh az harw kas griftan ud wattarīh az harw kas-ez[9] ne griftan. xrad abzār ēd bawēd dārišn ud tarsagāhīh ī wehān, hunar abzār ēd bawēd xwēš-kārīh ud tuxšāgīh.[10] xwarr abzār ēd bawēd rāstīh ud humihrīh.[11]

116 u-šān ēn-ez a'ōn dāšt ku mēnōgān yazdān se ciš ī abēr nēwag, ēn-ez ēdōn: dōšārm ud tarsagāhīh ud ēmēdag.

117 u-šān [*B389*] ēn-ez a'ōn dāšt ku mardomān abzār 2 ēn pahlom, xwad weh būdan ud awe ī did weh kardan.

118 u-šān ēn-ez a'ōn dāšt ku mehān ud pādexšāyān 2[1] ciš ī pahlom, ēn-ez ēdōn: dārišn ī wehān ud a-rōyišn[2] ī wattarān kardan.

119 [*M499*] u-šān ēn-ez a'ōn dāšt ku ēwagānag ciš ēn weh, āškārīh[1] ī pad menišn ud gōwišn [*K197r*] ud kunišn ēd rāy ce wināh pad nihān kunihēd ne kirbag.

120 u-šān ēn-ez a'ōn dāšt ku ruwān pad[1] 4 ciš abēr šāyēd buxtan, ēn-ez ēdōn: pad spāsdārīh ud nihādagīh[2] ud waran-waštārīh ud āhōg-ōgārīh.[3]

121 u-šān ēn-ez a'ōn dāšt ku ruwān pad hōg ī frārōn ud xwāstag pad spihr ud hunar pad tuxšāgīh.

122* u-šān ēn-ez a'ōn dāšt ku pad dēn ēn a'ōn uskārd[1] ēwag dōšārm [ī yazdān ud ēwag dōšārm][2] ī dehbadān ud ēwag ēn ke tan andar[3] āmār rāmišn ud az wināh pāk dārēd, ud yazišn ī yazdān pad[4] škōyišn[5] dastwar[6] kunēd.

123 u-šān ēn-ez a'ōn dāšt ku ke[1] māndag garzēd ohrmazd ī xwadāy ud amahraspandān ud dehbadān ud ahlawān ud wehān ke zād[1] ud ke zāyēd āfrīn kunišn ud ahreman ud dēwān ud wattarān nafrīn kunišn.

NPers. version *ba x^{v}īškārī-ye x^{v}īš mašγūl bāšad* [11]NPers. version *himmat* (?)

118 [1]B *3* [2]cf. note 5 to **113**.

119 [1]B *āškāragīh*

120 [1]B + **LBA MN** [2]B **n'štyx** [3]B **'šwk'wk'lyx**

122 *A NPers. version is in M55, M52, cf. Bthl., *Zendhdschr.*, p. 171, No. 7. [1]M55, M52 **xwšk'rydn** *ya'nī mašvarat kardan*; B + **'ywp** [2]The enclosed portion has been done into Pahlavi from M52, where alone it occurs. [3]B om. [4]B om. [5]*pad škōyišn*: M55, M52 **bškwhš** [6]M55, M52 *dastūrān*

123 [1]*ku ke*: K *ke ku*; B + **MN** [2]*ke zād*: B om.

116

They held this too: The spiritual gods have three things which are very good, these are: love, respect, and hope.[1]

117

They held this too: These two instruments are best for men: to be oneself good and do good to others.

118

They held this too:[1] The great ones and the rulers have two things which are best, these are: to cause the preservation of the good and the uprooting of the wicked.

119

They held this too:[1] For obedience this is the best thing, openness in thinking, speaking and acting, because a sin is done in secret, but not a good deed.

120

They held this too:[1] It is possible to save the soul well by these four things; gratitude, meekness (?),[2] turning away from lust and the removal[3] of faults.

121

They held this too: The soul is (governed) by righteous habit, wealth by sphere and skill by diligence.

122

They held this too: In religion this is considered thus: one, love for the gods; one, love for the chiefs; and one is this, a man who keeps himself joyful in the reckoning[1] and free from sin, and who takes as authority the worship of the gods in awe.[2]

123

They held this too: He who confesses a sin[1] ought to bless Ohrmazd the Lord, the Amahraspands, the chiefs, the righteous and the good ones who have been born and who will be born, and to curse Ahreman, the demons and the evil ones.

124* u-šān ēn-ez a'ōn dāšt ku ohrmazd ī xwadāy pahlom-tom[1] xēm[2] ud dēn dād. ke xēm[3] [*K197v*] nēst awe[4] dēn nēst, ud ke weh[5]-dōstīh[6] nēst awe wehīh[7] nēst, ud ke wehīh rāy wehān[8] dōst awe wehīh[9] ast.

125 u-šān ēn-ez a'ōn dāšt ku [ke] kāmēd [ku] xwarrōmand bawēd xwaršēd gōwizār ēw yazēd. ke kāmēd ku yazišn ī kunēd ō yazdān abēr-tar rasēd dast pāk ēw šōyēd ud xwēš tan ud wastarg pākīzagīhā ēw dārēd. ud ke [*B390*] kāmēd ku [*M500*] *cišī[1] ī az yazdān xwāhēd abēr-tar windēd yazišn ī yazdān gōwizār ēw kunēd. ud ke xwāhēd ku andar[2] anjaman saxwan weh rasēd abastāg ī pad[3] camišn gōwizār ēw gōwēd.

126 u-šān ēn-ez a'ōn dāšt ku ke škeftīh ī mad ēstēd ud hān-ez ke ne mad ēstēd rāy andar yazdān tarsagāh bawēd, hān ke mad ēstēd az-eš bōzēnd ud hān ke ne mad[1] ēstēd fradom aweš ne rasēd.

127* u-šān ēn-ez a'ōn [*K198r*] dāšt ku andar zīndagīh ī mardomān šnāyišn weh ud andar šnāyišn tan-drustīh weh.
didīgar xēm weh ud andar xēm āstawānīh ī abar rāst dēn weh.
sedīgar xrad weh ud andar xrad burdīh ud nihādagīh[1] weh.
cahārom[2] tawānīgīh weh ud andar tawānīgīh hunsandīh ud arzānīgīh weh.
panjom rāmišn weh ud andar[3] rāmišn zan ī kadag-bānūg ī tarsagāh[4] ud šōy-dōst weh.
šašom dōstīh[5] weh ud andar dōstīh[5] ēwagānīh weh.
haftom rādīh ī pad rāstīh weh ud andar rādīh ī pad rāstīh meh-sūd-dahišnīh [weh].[6]
haštom[7] jud-ez az bōzišn ī xwēš ruwān abar[8] bōzišn ī ruwān ī kasān tuxšīdan weh.[9]

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124 *A NPers. version is in M55, M52, cf. Bthl., *Zendhdsch.*, p. 171, No. 5. [1]B *pahlomīh-tom* [2]glossed in M52 *xaṣlat* [3]glossed in M52 *xaṣlat-i nīk* [4]NPers. version *va* [5]B *wehīh* [6]*weh-dōstīh*: NPers. version *bih-dīn-i māzdēsnān dōst* [7]NPers. version *bihdīn* [8]NPers. version *bihdīnān* [9]NPers. version *bihdīn*

125 [1]MSS MHš [2]B + 'wcyn' [3]B om.

126 [1]B mnw

127 *A NPers. version is in M55, M52, cf. Bthl., *Zendhdschr.*, p. 173, No. 19. [1]B nx'pkyx; NPers. version *nihād-i buzurgān* [2]B cx'l'n [3]B MN [4]*kadag-bānūg ī tarsagāh*: B *tarsagāh ī kadag-bānūg*; NPers. version om. *tarsagāh* [5]B dwwstyx (= *drustīh*?) [6]K, B om.; *bih* in NPers. version [7]B + MN [8]B ms [9]*haštom. . .weh*: NPers. version *pākī-i x^{v}īš ruvān*

124

They held this too: Ohrmazd the Lord created the best character and religion. A man who has no character has no religion; a man who has no friendship of the good[1] does not possess goodness. A man who is a friend of the good for the sake of goodness, possesses goodness.

125

They held this too: [He who] wishes to be endowed with fortune, let him worship the sun openly; he who wishes that the worship which he performs should reach the gods best, let him wash his hands clean and keep his body and clothes in cleanliness; he who wishes (to obtain) in the best way the thing which he desires of the gods, let him worship the gods openly; he who desires that his word should come well in the assembly, let him recite the Avesta of Urination[1] openly.

126

They held this too thus: A man who shows reverence towards the gods in connection with a misfortune which has come or with one which has not come, the gods will save him from that which has come, and the one which has not come will not reach him in the first place.

127

They held this too: In the life of man satisfaction is best, and in satisfaction bodily health is best.

Secondly, character is best, and in it the profession of the true religion is best.

Thirdly, wisdom is best, and in it patience and meekness[1] are best.

Fourthly, wealth is best, and in it contentment and worthiness are best.

Fifthly, joy is best, and in it a woman who is a respectful housewife, loved by her husband,[2] is best.

Sixthly, friendship is best, and in it obedience is best.

Seventhly, generosity through truth is best, and in it giving great benefit [is best].

Eighthly, apart from the salvation of one's own soul, it is best to strive for saving other people's souls.

*nohom[10] kirbag kardan ud az wināh pahrēxtan, kirbag meh-dādestānīhā abēr-tar kardan ud az wināh, ud az wināh grāyīdan, wēš pahrēxtan[11] weh. dahom nēwag [*K198v*] frazāmīh weh ud andar nēwag frazāmīh[12] bōzišn ī ruwān az[13] dušaxw weh.

128 u-šān ēn-ez a'ōn dāšt ku ahlamōgīh az-ez zamān abēr [*M501*] be pahrēzišn ud awe-z ī abēr nigerīdār ud dānāg mard wistāxw ne bawišn ku-m[1] ādug hēnd bastan. ce ēn xāk ī a'ōn xurd[2] ud narm[3] hāmōyēn az sag ī saxt ī stabr be[4] [*B391*] kard ēstēd.

129 u-šān ēn-ez a'ōn dāšt ku druz pad kadag[1] ī xwēš xwāhišn ne pad hān ī kārān, ce ke pad hān ī xwēš xwāhēd windēd, ud ka-š kāmēd tawān az kadag be kardan, ud ke pad hān ī kārān xwāhēd ne windēd.

130 u-šān ēn-ez a'ōn dāšt ku druz az hān gyāg be kunišn ī ka az hān gyāg be kard az hamāg ēn gēhān[1] be kard bawēd.[2] ud yazd-ez pad hān gyāg mehmān kunišn hēnd ī ka pad hān gyāg mehmān kard pad hamāg ēn gēhān mehmān [*K199r*] kard hēnd. ud hān gyāg ēd tan ud dūdag ī xwēš.

131 u-šān ēn-ez a'ōn dāšt ku kas gyāg [ī] ēw nay abar ēstēd pad wirāstan. ud ka hān gyāg [ī] ēw nay wirāst ēg-eš hamāg gēhān[1] wirāst bawēd, ud ke hān gyāg [ī] ēw nay ne wirāst ēg-eš ciš-ez gyāg wirāstag nēst. u-šān[2] hān gyāg [ī] ēw nay tan ī xwēš guft.

132 u-šān ēn-ez a'ōn dāšt ku mardomān 4 ciš ī abēr nēwag, ēn-ez ēdōn: nān ī xwēš ud saxwan ī xwēš ud kār ī xwēš ud zan ī xwēš. nān ī xwēš ēd bawēd ke bahr ī xwēš xwarēd ud dārēd, a'ōn xwarēd ud dārēd ce'ōn kār kunēd. saxwan ī xwēš ēd bawēd ke ruwān ī [*M502*] xwēš jādag-gōw. kār ī xwēš ēd bawēd ke abāg druz ī xwēš kōšēd ne abāg druz ī kārān, ce[1] ardīg-

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va-pākī-i ruvān-i kasān x^{v}āstan bih [10]MSS **W BYN**; NPers. version *nuhum* [11]*kirbag meh-dādestānīhā. . .pahrēxtan*: NPers. version om. [12]*weh ud andar nēwag frazāmīh*: B om. [13]B **MNš**

128 [1]K **AYK MN** [2]K **xwltn'** [3]K **'LH** [4]B + *be* (at the beginning of the next page)

129 [1]K **krtk'**

130 [1]B om. [2]B om.

131 [1]B om. [2]B +*ēn-ez*

132 [1]B **QDM**

Ninthly, to do good deeds in great accordance with the law, and much to avoid sin and inclination to sin is best.

Tenthly, good completion is best, and in it the salvation of the soul from hell is best.

128

They held this too: With regard to heresy, one should also much beware from (the passage of) time. Even a very careful and wise man should not be confident, (thinking:) 'Are they capable of binding me?' For this dust, which is so small and soft, has all been produced from hard and solid stones.[1]

129

They held this too:[1] One should search for demons in one's own house, not in that of other people. For he who searches in his own house finds, and when he desires, he can drive them out of his house; but he who searches in the houses of other people does not find them.

130

They held this too: One should banish the demons from that place from which, once they are banished, they are banished from the whole of this world. The gods, too, should be made to abide in that place where, once they abide, they abide in the whole of this world. That place is one's self and one's family.

131

They held this too:[1] A person sets forth to repair a one-fathom (?) place. When he has repaired that one-fathom (?) place, he has repaired the whole world. A man who has not repaired that one-fathom (?) place, no place belonging to him is in order. They said: that one-fathom (?) place is one's own body.

132

They held this too:[1] People have four things which are very good, these are: one's bread, one's word, one's work and one's wife. One's bread is this: one who eats and keeps his own share, eating and keeping it in the same way as he does his work. One's word is this: one whose soul is an intercessor. One's work is this: one who fights his own demons, not those

kāmag bawēd ke abāg druz ī kārān kōšēd. [*K199v*] ud zan ī xwēš ēd bawēd ke pad harw ahlāyīh ham-kāmag.

133 u-šān ēn-ez a'ōn dāšt [*B392*] ku ke ēdar abāg wehān anōh abāg yazdān, ud ke ēdar abāg wattarān anōh abāg dēwān. ud ēdar abāg wehān ud wattarān būd[1] ēd būd ī guft ke pad menišn ud gōwišn ud kunišn abāg ham.

134 u-šān ēn-ez a'ōn dāšt ku ohrmazd ī xwadāy harw zīndag mardom pad ēn and ciš[1] andar ō abāyēd pad[2] gung wāng wēnišnīh ud madagīh.

135 u-šān ēn-ez a'ōn dāšt ku ohrmazd ī xwadāy harw dām ēn-ez 2 sūd rāy dād, ēbgad pad-eš absihēnīdan ud gugāhīh ī xwēš rāy.

136 u-šān ēn-ez a'ōn dāšt ku andar harw gāh kāmag ī xwēš be wizīnišn ud abāg hān ciš ī andar šahr pad frārōnīh ud abārōnīh[1] ēwar kard ēstēd be handāzišn ku frārōn-kāmag ayāb abārōn-kāmag [*K200r*] hēm, u-š agar nūn[2] kāmag[3] ī xwēš frārōn ham-gōnag abar ēstišn, ud agar juttar ēg az-eš be wardišn.

137 u-šān ēn-ez a'ōn dāšt ku harw kas xwāhišn xīr ī yazdān, ce harw ke xwāhēd windēd.

138 u-šān ēn-ez a'ōn dāšt ku ēn and[1] ciš [*M503*] abēr nigāh dārišn: mard ī hu-sraw, rōz ī hu-sraw ud kār ī hu-sraw.

139 u-šān ēn-ez a'ōn dāšt ku ahlāyīh daxšag-ē ēn abēr-tar paydāg: husrawīh wēš.

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133 [1] B *bawēd*
134 [1] B MNND'M [2] B + 'w'
136 [1] B *abārōn* [2] *agar nūn*: B XTwk' [3] K 'mk'
138 [1] B + *nigāh*

of other people, for he is a seeker of battle who fights against the demons of other peole.[2] One's wife is this: one who shares his desires in every righteous thing.

133

They held this too: A man who is here with the good will be there with the gods; a man who is here with the wicked will be there with the devils. "He was here with good and wicked people" – there was one who said this: with whomsoever one is (associated) in thought, speech and deed, one is the same (as that person).[1]

134

They held this too: Ohrmazd the Lord requires of every living man these several things; of a deaf person, the sight and memory of sound(?).[1]

135

They held this too: Ohrmazd the Lord created every creature for these two benefits: to destroy the adversary by them, and (for them) to serve as His witnesses.

136

They held this too: A man should at all times distinguish his desire and consider with regard to things which have been ascertained in the world as righteousness or wickedness: "Am I of righteous or of sinful desire?" Now, if his desire is righteous, he should stand by it; if otherwise, he should turn away from it.

137

They held this too: Every person ought to seek the things of the gods, for whoever seeks finds.

138

They held this too: One ought to pay much heed to these several things: a man of good fame, a day of good fame and a work of good fame.

139

They held this too: This one mark of righteousness is most manifest: it has more good fame.

140 u-šān ēn-ez a'ōn dāšt ku harw[1] kas *ke[2] husrawīh wēš gōwēnd ku hān ī[3] pad kunišn [*B393*] wehīh *paydāg[4] az ēd bawēd *ku[5] frārōnīh cand tawān kunēd u-š pad kāmag a'ōn ku-m kāž wēš tawān hēh. ud harw mardom ke[6] dusrawīh[7] wēš gōwēnd ku hān ī pad kunišn wattarīh paydāg az ēd bawēd ku anāgīh cand tawān kunēd u-š pad kāmag a'ōn ku kāž wēš [*K200v*] tawān hēh kardan. pad anjaman ī mēnōgān awe mardom ī pad hān ēwēnag hān nēwagīh[8] ud anāgīh ī-š ne kard[9] kāmag[10] rāy[11] kard[12] hangārēnd ud andar gēhān pad dahān ī mardomān be srāyēnd.

141 u-šān ēn-ez a'ōn dāšt ku pad andarz [ī] ō mardomān ēdōn guft ēstēd ku driyōšīh pahlom ud pad miyān kunēd, u-š saxt abar driyōšīh ī pahlom ciš [ēstēd]. ud ke ne a-cārīh be ēwāz wehīh ud burzišn ī driyōšīh rāy[1] pad driyōšīh *ul[2] ēstēd, awe ahreman abāg[3] māzandagān az gēhān be kard bawēd ud harw kirbag ī andar gēhān pad awe dārišn šawišn ce'ōn rōd ī hamēšag nāw.[4] ēd-ez a'ōn ku pad driyōšīh awe[5] ul tawān ēstādan ke pad[6] ce pad ēn tan andar abāyēd az hān ī[7] xwār-mādag-tar rāmišn wēš ku az hān ī wēš-mādag-tar.[8] ud ke a'ōn kunēd awe pad driyōšīh farrag[9] tawān [*M504*] ēstādan, ud ke juttar kunēd awe az [*End of K200v; next folio lost*] driyōšīh damān(?)[10] be kard bawēd.

142 u-šān ēn-ez a'ōn dāšt ku āzād-mardīh ēd bawēd ke tawān-abzārīh ī gētīg padēxw ud bawandag andar kār ī sūd dārēd ud dānēd *xwardan[1] ud *dādan.[2] tawān-abzār[īh] awe rāy ud kasān ne[3] anāg, be *pad *ce[4] rasēd driyōšān jādag-gōw, u-šān nēwagīh pad-eš kunēd. awe ī driyōš *ōh[5] *burzēd[6] ud a'ōn kunēd ku harw mardom cašmagīh [*B394*] ud xwāstag-tawān[īh] awe rāy *wišād[7] ud pad-xwēš dārēnd ud wistāxw hēnd ku agar-mān anāgīh ud škeftīh aweš rasēd ēg hān cārag xwāhēd be burdan.

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140 [1]K **KAY**; B om. [2]MSS **MN** [3]B + **w'c** [4]MSS *paydāgīh* [5]MSS **AMT** [6]B **MN** [7]B **xwslwbyx** [8]*hān nēwagīh*: K om. [9]B om. [10]K **k'm'k** [11]B **LA** [12]B **KRA**

141 [1]B **LA** [2]MSS **LA** (presumably for **LALA**, as in **E30a**) [3]B om. [4]MSS **n'p'** [5]B **'L** [6]B om. [7]B + **x'k** [8]B **wyšmtgtl** [9]thus MSS; for ***frēh?*** [10]B **ym'n**

142 [1]B *xwarēd* [2]B *dahēd* 3B **l'd** [4]B **PWMH** (= *dahān*), presumably for **PWN MH** [5]B **'L** [6]B **wwlcyt** [7]B **š't**

140

They held this too: Every person of whom more good fame is spoken than the good which is manifest in his action, that is from this, that he performs righteousness as much as is in his power, and his desire is thus: "Would that I had more power!"

Every person of whom more ill-fame is spoken than the evil which is manifest in his action, that is from this, that he does evil as much as is in his power and his desire is thus: "Would that I had more power to do!" In the assembly of the spirits the good or the evil not done by that man who is in that manner is considered as done according to his desire, and they speak it out in the world through the mouths of men.

141

They held this too: It has been said in the *Andarz* to men.[1] Poverty is best, make provision of it. Stand firm in poverty, which is the best thing. A man who stands in poverty not out of constraint but solely because of the goodness and praise of poverty banishes Ahreman and the demons from the world. Every good deed which may be held in the world by that (man) would proceed like a river which is always navigable (?).[2] And this too is thus: He can stand in poverty who has more joy in the scantest substance which is necessary for the body than in the bulkiest substance. One who acts thus can stand fortunate in poverty, and he who acts differently will be made to issue forth (?)[3] from poverty.

142

They held this too:[1] Nobility is this: One who holds the powerful means of the material world, prosperous and satisfied, for beneficial work, and who knows (how) to consume and to give them. The powerful means are not harmful to that man or to (other) people.[2] In whatever comes about he is an advocate for the poor and does good to them.[3] He praises the poor[4] and acts in such a manner that (his) wealth and riches are open to all men, and that they hold them as their own and are confident: "If evil or misfortune come to us, he will seek a remedy to carry it away."

143 u-šān ēn-ez a'ōn dāšt ku driyōšīh ēd bawēd ke tawān xwāstag ī gētīg rāy tan padēxw ud bawandag, ud ox az-eš āhangīg, menišnīg pad-eš hunsand, ud tund ne andar bawēd, ud andar awe ī cašmag tawānīg ne tar-menišn be a'ōn kunēd ku abāg cašmagīh ud tawānīgīh ī awe driyōšīh ī man pas-ez hān ham ku an hēm.

144 u-šān ēn-ez a'ōn dāšt ku karabīh ēd bawēd ke tawān abzār ī gētīg ī bawandag mad ēstēd a-paymānīhā xwarēd ud dārēd. cašmagīh ud tawānīgīh awe rāy ud kasān anāg, andar awe ī driyōš ud hunsand mardom tar-menišn, u-šān xwār ud sabuk kunēd ud driyōšīh pad anāgīh dārēd. mardomān ēn ēmēd aweš nēst ku agar-mān anāgīh ud škeftīh aweš rasēd ēg hān cārag *xwāhēd[1] be burdan.

145 [*M505*] u-šān ēn-ez a'ōn dāšt ku škōhīh ēd bawēd ke *tawān[1] xwāstag ī gētīg bawandag nēst, pad-eš ana-hunsand, xwēš-tan pad duš-farrag dārēd ud andar awe ī *tawānīg[2] ud cašmag tar-menišn, xwad hamēšag ō *cašmagīh[3] ud tawānīgīh kōšēd.

146 u-šān ēn-ez a'ōn dāšt ku petyārag 4 ast, 2 ī āzād-mardān tawānīgān ud 2 ī driyōšān kam-tawān-xīrān. ka [*K202 bis, r*] hān petyārag *ne[1] hēh āgnēn pad kirbag ham-tāg bawēnd āzād-mardān ud [*B395*] driyōšān. petyārag ī āzād-mardān tawānīgān ēwag driyōšīh ne burzīdan, ud ēwag driyōšān must ne wizārdan. ud hān ī driyōšān ēwag tar-menišnīh [rāy] ne āmōxtan ī mehān pad ciš ī ruwān, ud ēwag gilag-menišnīh.

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144 [1] B *xwāst*
145 [1] B **tww'n'** [2] B *tawānīgīh* [3] B *cašmīh*
146 [1] MSS I'd

143

They held this too:[1] Poverty is this: One whose self is prosperous and satisfied as regards the powerful wealth of the material world, whose mind turns away from it (?), whose thought is content in it, who is not angry concerning it, and who is not contemptuous of a man who is wealthy and opulent, but acts in this manner (thinking): "My poverty is together with the wealth and riches of that man. After all, we are the same, he and I."

144

They held this too:[1] The condition of a *karab* is this: One who, without regard for the measure, consumes and holds the powerful means of the material world which have come (to him) completely. (His) wealth and opulence are harmful to that man and to other people. He is contemptuous of poor and contented people, makes them light and worthless, and regards poverty as harmful. People have not this hope in him, namely: "If evil or misfortune come to us, he will seek a remedy to carry it away."

145

They held this too:[1] The condition of a *škōh* is this: One to whom the powerful wealth of the material world is not sufficient, and who is discontented by that, holds himself as unlucky, is contemptuous of a man who is opulent and wealthy, though he strives constantly himself towards wealth and opulence.

146

They held this too: There are four adversaries, two of the noble wealthy and two of the poor indigent. But for these adversaries they would be both equally virtuous, the noble and the poor. The adversaries of the noble wealthy are: one, not to respect poverty, and one, not to relieve the oppression of the poor. The adversaries of the poor are: one, being too contemptuous to instruct the opulent in matters of the soul, and one, plaintive thought.

147 u-šān ēn-ez a'ōn dāšt ku[1] agar driyōšān ēn ciš-ē be wirāyēnd tar-menišnīh ī andar mehān tawānīgān,[2] ēg pad satō-zem-ē ēwag[3] ō dušaxw ne rasēnd.

148 u-šān ēn-ez a'ōn dāšt ku andar ēn gēhān[1] kas-ez nēst ke xwadāyīh ud xwāstag āzarmīg, hān ī farrox pad frārōnīh ud hān ī duš-farrag harw rāh[2] abāyēd.

149 u-šān ēn-ez a'ōn dāšt ku xīr ī gētīg a-paymān ne ārāyišn, ce gētīg-a-paymān-ārāy mard[1] mēnōg-wišōb[2] bawēd.

150 u-šān ēn-ez a'ōn dāšt ku xīr ī gētīg and ārāyišn cand xīr ī mēnōg ne wišōbēd.

151 [*M506*] u-šān ēn-ez a'ōn dāšt ku xīr ī [*K202 bis, v*] gētīg a'ōn pad āwām kunišn ce'ōn ka dānēh ku 1000 sāl zīwēm ud ce im-rōz ne kunēm ēg-eš[1] fradāg kunēm. ud ciš ī mēnōg a'ōn hamēšag menišnīhā ud tuxšāgīhā kunišn ce'ōn ka dānēh ku ēwag[2] rōz zīwēm ud ce im-rōz ne[3] kunēm ēg-em pas ne tawān kardan.

152 u-šān ēn-ez a'ōn dāšt ku pad xīr ī gētīg wēšīgān wistāxw ud niruzd ne bawišn, ce xīr ī gētīg kas-ez[1] bawandag-tar ne bawēd ku yim[2] ud yim-ez harw rōz ī raft kam būd ud abdom[3] hāmōyēn xīr ī gētīg az-eš ābār, ud abastān ēwāz[4] ō ruwān būd.

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147 [1]MSS + **BYN** [2]K **twb'nyk'** [3]B **'xwk**
148 [1]B **yzd'n** [2]K **l'd'**
149 [1]*ārāy-mard*: B *mard ārāy* [2]*mēnōg-wišōb*: B *wišōb mēnōg* (second word above the line)
151 [1]B om. [2]B om. [3]B om.
152 [1]B + **byk** [2]B om. [3]B *abdom-ez* [4]B **'ywp**

147

They held this too: If the poor set right this one thing, the contempt of wealthy people of high standing, in a century not one of them will go to hell.

148

They held this too: In this world there is no one whose authority and wealth are loved. One who is fortunate should (be loved) through righteousness, and a person who is unfortunate should (be loved) in any way.

149

They held this too: One should not embellish the things of the material world in excess of the measure. For a man who embellishes the material world in excess of the measure becomes a destroyer of the spiritual world.

150

They held this too: One ought to embellish the things of the material world to such an extent (only) as not to destroy the things of the spiritual world.

151

They held this too: One ought to do the things of the material world in time,[1] in such a way as if one knew: "I shall live a thousand years, and what I do not do to-day I shall do tomorrow." One ought to do the things of the spiritual world in thought and effort constantly in such a way as if one knew: "I shall live one day, and what I do not do to-day I shall not be able to do later."

152

They held this too: One ought not to be overmuch confident or feeble concerning the things of the material world; for the things of the material world have never belonged to any one more completely than to Yima, and even with Yima they diminished with every day that passed; ultimately he lost all the things of the material world, and his sole trust was in the soul.

153 u-šān ēn-ez a'ōn dāšt ku ēn 3 xēm garōdmānīg: ēwag ēn ke ka[1] was-ez[2] [*B396*] *ziyān[3] ud anāgīh az kas dīd ēstēd ēg-ez awe mard[4] dušman ud anāgīh-kāmag [ne][5] bawēd. ēwag ēn ke[6] xwarišn-ē[7] pēš mad ēstēd ud wēš nēst ud frāz ō pēš[8] ēmēd ne dārēd[9] ku-m [wēš] aweš rasēd, [*K203r*] agar-eš mard ke fradom xwarišn nēst aweš rasēd, ēd pihw[10] ce'ōn šāyēd bahr kunēd. ēwag ēn[11] *ka[12] zan-ē ud mard-ē pad wiškar gyāg mad ēstēnd u-šān xwarišn xward sēr hurām ēstēnd u-šān ēwag ō did abēr kāmag bawēd ud ka kāmag be rāyēnēnd ēg-ez kas-ez ne dānēd ud awe[13] mard hān zan ēwāz ruwān rāy ne gāyēd.

154 u-šān ēn-ez a'ōn dāšt ku xēm hān bawēd ke[1] wināh [*M507*] ne kāmēd kardan. xrad hān bawēd[2] ī ka kāmēd ēg-ez ne hilēd. hān-ez[3] xēm[4] bawēd ke hān ī ne dānēd ne[5] gōwēd, ud hān-ez xrad bawēd ī ka ne dānēd ōh pursēd.

155 u-šān ēn-ez a'ōn dāšt ku yazd[1] harw kas-ē pad ciš ī xwēš ēmēd aweš dārēnd be awe ke xrad nēst.

156 u-šān ēn-ez a'ōn dāšt ku ke xwadāyīh ud xwāstag[1] xwāhēd ud aweš rasēd ud andar sūd ud nēwagīh ī mardomān dārēd, hān yazdān andar gēhān [*K203v*] pādexšāy[2] kunēnd. ud ke pad driyōšīh ud hugārīh ul[3] ēstēd ud pad-eš pad rāmišn, hān yazdān ō gēhān astēnēd.

157 u-šān ēn-ez a'ōn dāšt ku mard ke kēgīh ud karabīh andar nēst ēg cand xwadāy-tom weh.

158 u-šān ēn-ez a'ōn dāšt ku kōdag kirbag wēšīgān ne kunišn ce ke kōdag kirbag wēšīgān kunēd[1] [*B397*] ēg wuzurg kirbag az-eš ābār bawēd.

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153 [1]B om. [2]B *was* [3]MSS **zx'k** [4]B om. [5]supplemented on the basis of **E31g** [6]B *pad* [7]B *xwarišn* [8]B om. [9]B + *ēg-eš* [10]B **ptyxw** [11]B om. [12]MSS *ke* [13]B *hān*
154 [1]B MN [2]B om. [3]B + *ne* [4]B + *hān* [5]K **l'd**
155 [1]B **y'twkyx**
156 [1]B + *ke* [2]B **ŠLYT'** [3]K + *ul*
158 [1]*ce ke kōdag kirbag wēšīgān kunēd*: B om.

153

They held this too:[1] These three characters belong to paradise.

One is this, a person who has seen much harm and evil from another man, yet does [not] become an enemy and an evil-wisher to that man.

One is this, a person in front of whom there is some food, and no more, and he has no hope for the future, namely, "[more] will come to me", (yet) if a man comes to him who has had no food first, he shares this meal[2] (with him) as is proper.

One is this, when a woman and a man come together in an uninhabited place,[3] and having eaten they are full and merry, and have much desire for each other, and if they fulfilled their desire no one would know, yet solely for the sake of the soul that man does not unite with that woman.

154

They held this too: Character is this, one who does not desire to commit a sin; wisdom is this, when he desires (to commit a sin) yet does not let himself. Even that is character, one who does not say that which he does not know; even that is wisdom, when he asks about that which he does not know.

155

They held this too: All people have hope in the gods in their own matters, except for those who have no wisdom.

156

They held this too: Whoever desires authority and wealth and attains it, keeping them for the benefit and good of men, the gods make him a potentate in the world. Whoever stands in poverty and beneficence,[1] being at peace in it, the gods establish him firmly in the world.

157

They held this too: A man in whom the vices of *kavi* and *karab* are not found, the more authority he has, the better.

158

They held this too: One ought not overmuch to perform petty works of virtue,[1] for whoever performs petty works of virtue overmuch will lose the great work of virtue.

159 u-šān ēn-ez a'ōn dāšt ku ahlamōgīh daxšag ēd ke wuzurg kirbag kōdag ud kōdag kirbag wuzurg uskārēd.

160 u-šān ēn-ez a'ōn dāšt ku kirbag ī kōdag nihumb ī bazag. ce stabr bazag ī kunihēd kōdag kirbag rāy kam paydāg ud ō wirāyišn[1] kam rasēd.

161 u-šān ēn-ez a'ōn dāšt ku was hān kirbag ī a'ōn kōdag ī ka abēr abzār mard-ē be kunēd pad-eš ahlaw [*M508*] ne šāyēd būdan. ud wāzag hān ī a'ōn wuzurg ī ka ēwag mard-ē kunēd ēg pad-eš ahlaw bawēd. [*K204r*] ud *amāh[1] mardomān abēr tuxšāg abāyēd *būdan[2] ku tā-mān kirbag ī wuzurg xwēš bawēd.

162 u-šān ēn-ez a'ōn dāšt ku harw kas ox-ē ast ud ka awe kas ox drust ud abē-wizand ēstēd [ka-z ciš ī wattar (?) gōwēd ud kunēd][1] ēg hān ciš *pad-ez-eš[2] pad miyān. ud ka juttar, ka-z ciš ī abē-rīman[3] ud abēr xūb gōwēd ud kunēd ēg hān ciš wišuft bawēd.[4]

163 u-šān ēn-ez a'ōn dāšt ku dēn ox zardušt, ahlāyīh ox mānθr, ud ērīh ox dehbadīh.

164 u-šān ēn-ez a'ōn dāšt ku harw ciš zreh-ē ast. dānišn zreh xēm ud rōšnīh zreh[1] xwaršēd ud āb zreh vorukaš ud ruwān zreh ox.

165 u-šān ēn-ez a'ōn dāšt ku abēr xwāhišn dōst ī pad dēn. ce dōst ī hamē abāg hān ī pad dēn dōst, ce hān[1] [*B398*] ke pad dēn dōst ēdar ud anōh harw do abāg.

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160 [1]K **wyl'd'n'**

161 [1]MSS **LWTH** [2]MSS *bawēd*

162 [1]Supplemented by analogy to the second part. The phrase *hān ciš* that follows seems to allude to such a portion of the sentence as is supplemented here. [2]K **PWN MND'M**; B om. [3]K **pylymnn'** (*pērāmūn*?) [4]B + *ēg hān*

164 [1]B + *āb zrēh*

165 [1]B om.

159

They held this too: The mark of heresy is this, one who thinks of the great work of virtue as petty and of the petty work of virtue as great.

160

They held this too: A petty work of virtue is a hiding of sin. For a grievous sin which is committed is less manifest on account of the petty work of virtue and one comes less to set it right.

161

They held this too: Many are those works of virtue which are so petty that (even) if a man performs very many of them he is unable to become righteous through them.[1] And (there is) that word which is so great that (even) if a man performs (only) one he becomes righteous through it. We men should be very diligent so that the great works of virtue may become ours.

162

They held this too: Every person has a mind. When the mind of that person is healthy and free from damage[1] [even if the man says or does something bad (?)] that thing is yet available to him. When (the mind is) otherwise, even if the man says or does something very good which is free from defilement, that thing is destroyed.

163

They held this too: The mind of religion is Zoroaster, the mind of righteousness is the sacred word, the mind of Iranian dignity is the position of the ruler.

164

They held this too:[1] Every thing has a sea. The sea of knowledge is character, the sea of light is the sun, the sea of water is Vorukaš and the sea of the soul is mind.

165

They held this too: One should strongly seek a friend in religion. For a friend who is always with one is a friend in religion. For a friend in religion is with one in both (worlds), here and there.

166 u-šān ēn-ez a'ōn dāšt ku harw kas dēn hān ke-š[1] tan[2] pad-eš warrawēd be abspārdan. [*K204v*] be[3] nigerišn andar kāmag ī xwēš ku hān ciš ke tan-abspār pad-eš warrawēd kardan ce. ud dēn cand ciš andar ke tan-abspār pad-eš kunišn. awe kas pad dēn ōstīgān ke pad harw ciš ī tan-abspār pad-eš [*M509*] kunišn ka rasēd tan abspārēd. ud hān and ciš ke tan-abspār pad-eš kunišn wināh ī anābuhragān ne kardan. ēd ke dēn ud zan ud frazand ud ahlawān ērbadān ud abārīg wehān rāy ka rasēd tan abspārēd.

167 u-šān ēn-ez a'ōn dāšt ku pad[1] ēn dēn wāzag-ē abēr mādiyān ēn-ez ēdōn: abē-gumānīh ī pad dēn ī yazdān. abē-gumānīh ī pad dēn ī yazdān ēd ke agar bazag pad bazag be brīnēnd ēg-ez az xīr ī[2] yazdān be ne ēstēnd.

168 u-šān ēn-ez a'ōn dāšt ku ka mard-ē 1000 **mltyn'**[1] be kunēd ud pad-eš abaxš ud pad padīd hēh[2] ud a'ōn gōwēd ku[3] pas-ez ahreman xwēš ne bawēm be a'ōn kunēm ku ohrmazd [*K205r*] xwēš bawēm ēg ahreman kam pad xwēš dārēd ud kam[4] ō xwēš tawān hēh kardan ce'ōn mard-ē wināh ī abēr xwardag pēšār (?) bawēd ud awe wināh rāy az[5] kirbag staw bawēd ud gōwēd ku man nūn kirbag ce ka[6] pas-ez[7] ahreman xwēš hēm.

169 u-šān ēn-ez a'ōn dāšt [*B398*] ku mard-ē hāmōyēn mardom ī andar ēn gēhān pad druwand be xwēš-tan ne pad druwand be pad ahlaw, ud a'ōn dārēd ku ohrmazd xwēš hēm, ēg ahreman kam[1] ō xwēš barēd ce'ōn mard-ē a-cār ud andak wināh ī xwad gōwēd[2] ku an druwand hēm. ce pad gētīg ka was-ez mard pad wattarīh ī mard-ē hamēmār hēnd ēg-ez hagrez wattarīh ī awe kas ēdōn spurrīg ne šāyēd dānistan ce'ōn ka mard-ē [*M510*] xwad wattarīh[3] ī xwēš gōwēd.

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166 [1]B **MNW** [2]B om. [3]K om.

167 [1]B *ke* [2]*az xīr ī*: **MSS MN CBWA (= MNc BRA)**

168 [1]B **mlt'n'** [2]B om. [3]B om. [4]B **kwm** [5]B **ZNH** [6]*ce ka*: **B MNW** [7]B *pas*

169 [1]B om. [2]B *gōwēm* [3]B + *gōwēd*

166

They held this too: To every person religion is that for which he believes (he would) surrender his self. One ought to consider in his desire what that thing is for which he believes (he would) surrender his self, and religion is the several things for which the surrender of self is to be made. That person is steadfast in religion who surrenders himself when a thing comes for which he ought to surrender his self. However, as regards those several things for which the surrender of self ought to be made, one should not commit an unatonable sin. This is (that): one who surrenders his self, when the need arises, for the sake of religion, wife, children, righteous preceptors and other good people.

167

They held this too: In this religion one word has much substance, it is even thus: Being free from doubt concerning the religion of the gods. Being free from doubt concerning the religion of the gods is this: those who, come what may (?),[1] do not turn away from the things of the gods.

168

They held this too:[1] When a man commits a thousand crimes (?), and is contrite and repentant of them, saying: "Even after this I am not in Ahreman's possession; I shall act in such a manner as to be in Ohrmazd's possession" – Ahreman holds him less as his own, and has less power to make him his own, than is the case with a man who is guilty of a very minor sin, and who, on account of that sin, is incapable of doing good deeds, and who says: "That is to me now a good deed, for I am now after this in Ahreman's possession".

169

They held this too: A man whom all the people in this world hold as wicked, and who holds himself to be not wicked but righteous, and who maintains: "I belong to Ohrmazd" – Ahreman carries him less to his own than a man of little sin, committed under compulsion,[1] who himself says: "I am wicked". For in this world even when many people oppose a man's wickedness, it is never possible to know the wickedness of that person as completely as when he himself pronounces his own wickedness.[2]

170 u-šān ēn-ez a'ōn dāšt ku ke pad ziyān ud anāgīh mad ud awe did az yazdān āyāft [*K205v*] xwāstār bawēd ēg mēnōg warrawišnīhā, ēd rāy ce[1] agar-ez kār a-dānīhā ne frārōn ēg-ez yazd warrawēnd ku-šān ciš ī weh ud wattar tawān[2] kardan.

171 u-šān ēn-ez a'ōn dāšt ku ēn andak ud was ud nazdīk ud dūr ud xwār ud dušwār hān ī frazānag weh dānēd.

172 u-šān ēn-ez a'ōn dāšt ku rāh ī ō garōdmān dēn paymān. ud ka ohrmazd hān rāh wirāst, ēg-eš ahreman 2 rāh abāg frāz nihād, ēwag frēhbūd ud ēwag abēbūd, u-š ēn harw tā ō tam wirāst ud az hān wēš ne[1] tawān wirāstan.

173 u-šān ēn-ez a'ōn dāšt ku farrox ō mard ke pad rāh ī šāh rawēd ce *ka-z[1] abēr nihānīhā rawēd[2] ēg-ez pad zamān ō xān rasēd. ud duš-farrag awe mard ke pad rāh ī abē-rāh[3] rawēd, ce cand tuxšāgīhā-tar ēg ō xān dūr-tar. ud rāh ī šāh dēn ud xān wahišt.

174 u-šān ēn-ez a'ōn dāšt [*K206r*] ku ruwān paymān tawān ne tawān. xwāstag [*B400*] paymān wizīristan[1] ne wizīristan.

175 u-šān ēn-ez a'ōn dāšt ku wizīristan ud ne wizīristan ciš kasīhā wardēd. ast ī ne wizīrēd[1] be [*M511*] ka weh-sazag (?) ast (?)[2] ud zarrēn ud asēmēn ud abārīg xwāstag bawandag dārēd. ast ke wizīrēd ka tar gāw ēw-tāg ārzōg-ē[3] frāz ne šawēd.

176 u-šān ēn-ez a'ōn dāšt ku dēn hāmōyēn wizīristan,[1] ce[2] wizīrēd ka wināh ne kunēnd[3] ud ne wizīrēd be ka kirbag kunēnd.

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170 [1]B om. [2]B + **tn'**
172 [1]B repeats *ne*
173 [1]MSS *ke-z* [2]B om. [3]MSS **'p'l's**
174 [1]K **wcyl'stn'**
175 [1]K **wcylst'**; B **wcylstn'** [2]B **'stk'** [3]K **'lck'y**
176 [1]B + *ud ne wizīristan* [2]B **QDM** [3]*ne kunēnd*: B *kunēnd ne*

170

They held this too: A man who, having come into harm and evil, yet desires a boon from the gods, (acts) with faith in the spirits. The reason for this is that although the action (of such people) is unrighteous out of ignorance, they believe the gods to be able to do good and evil.

171

They held this too: The wise man knows well this: little and much, near and far, easy and difficult.

172

They held this too: The road to paradise is the religion, which is the measure. When Ohrmazd paved this road, Ahreman at the same time laid two roads, one excess and one deficiency. He set them each to (the limit of) darkness; from that point on he can set no more.

173

They held this too: Happy is the man who walks on the king's road,[1] for even though he should walk with much gravity (?),[2] he will come to the house on time. Unfortunate is that man who walks on a pathless road, for no matter how much he may exert himself he will still be farther from the house. The king's way is the religion and the house is paradise.

174

They held this too: As regards the soul, to be able with measure is not to be able; as regards possessions, to dispose of them with measure is not to dispose.

175

They held this too: The matter of disposing or not disposing varies according to people. For some people there is no power to dispose unless they are respectable (?) and possess a sufficient amount of gold, silver and other property. Some people have the power to dispose even when their desire does not go beyond one head of cattle.

176

They held this too: There is power of disposition (only) over the whole of religion. There is power of disposition when people do not commit sins, and there is no power of disposition unless they perform good works.

177 u-šān ēn-ez a'ōn dāšt ku pad-ez xwāstag kardan ciš-ē ēn weh ke[1] tuxšāg hugār[2] ud hunsand bawēd.

178 u-šān ēn-ez a'ōn dāšt ku mardom 4 ēwēnag hēnd 2 uzmāyišn[1] ud 2 ne uzmāyišn. hān 2 ēwēnag ī uzmāyišn ēwag hān ī abāg wehān weh ud ēwag hān ī abāg wattarān wattar. ce šāyēd ud bawēd *ku[2] [*K206v*] hān ke abāg wehān būd ēstēd ka ō wattarān[3] [rasēd] wattar, ud hān ke abāg wattarān būd ēstēd ka ō wehān rasēd [weh]. ud 2 ēwēnag ī ne uzmāyišn ēwag hān ī abāg wehān būd ud pas-ez wattar ud ēwag hān ī abāg wattarān būd ud pas-ez[4] weh.

179 u-šān ēn-ez a'ōn dāšt ku mardom ciš ī abēr nēwag hōg ī frārōn, ce hōg xēm be bawēd ud xēm dēn bawēd.

180 u-šān ēn-ez a'ōn dāšt ku mard hān farrox-tar ke ēn xīr ī gētīg ī ēdōn frasāwand andar ō hān ī a-frasāwand gumēzēd ku ka az gētīg sazēd pad mēnōg bawēd.

181 u-šān ēn-ez a'ōn [*B401*] dāšt ku pad dēn wāzag 4 ī [*M512*] abēr mādiyān, ēn-ez ēdōn: hān ī wināhgār pad wināh ne awwēnīdan, ud hān ī *druz[1]-dādestān mard xwadāyīh ud xwāstag rāy ne burzīdan, ud kirbag-pādāšn az mēnōgān xwāstan, ud hāwištīh kardan. mādagwar [*K207r*] hāwištīh kardan, ce hān-ez harw pad hāwištīh kardan be šnāsihēd.

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177 [1]B om. [2]or *hu-dār*?

178 *An Arabic version is found in Misk. 75.10-15. [1]*2 uzmāyišn*: B repeats [2]MSS *ka* [3]B *wattar* [4]B *pas*

181 [1]MSS **dlwndc**, but cf. *druz-* in **14, 182**.

177

They held this too: As regards the production of property,[1] too, this one thing is best: a man who is diligent, beneficent (?) and content.

178

They held this too:[1] People are of four kinds: two should be tested and two need not be tested. The two kinds which should be tested are: one, a man who, being with the good, is good, and one, a man who, being with the wicked, is wicked. For it is possible and it occurs that the man who has been with the good will become wicked when he associates with wicked people, and the one who has been with the wicked will become good when he associates with good people. The two kinds which need not be tested are: one, a man who has been with good people and is still bad; and one, a man who has been with wicked people and is still good.

179

They held this too: To people the thing which is exceedingly good is righteous habit. For a habit becomes character, and character becomes religion.

180

They held this too: That man is most fortunate who mixes this thing of the material world, which is transient, with that which is intransient, so that when he passes away from the material world he may become of the spiritual world.

181

They held this too: In religion there are four sayings which are of much substance. These are: Not to reproach a sinner for a sin;[1] not to praise a deceitful man for the sake of authority and wealth;[2] to seek the reward of good deeds from the spirits;[3] and to be a disciple. The most important is to be a disciple, for all those too become known through being a disciple.[4]

182 u-šān ēn-ez a'ōn dāšt ku ēn 3 wāzag [ī] ōstag[1] (?) wēš abāyēd ku hāmōyēn abastāg ud zand: ēwag hān ī wināhgār pad wināh [ne][2] awwēnīdan, ud ēwag hān ī druz-dādestān mard xwadāyīh ud xwāstag rāy ne burzīdan, ud ēwag kirbag-pādāšn az mēnōgān xwāstan ne az gētīg.

183 u-šān ēn-ez a'ōn[1] dāšt ku ke wāzag ī ne dānēd rāy[2] gōwēd[3] ku dānēm, ēg awe wāzag gōhrīg rāy 1000 wāzag ī dānēd az-eš be šawēd.

184 u-šān ēn-ez a'ōn dāšt ku hān ke nēst agar dānēd ku ne hēm hēh.

185 u-šān ēn-ez a'ōn dāšt ku arzānīg bawišn, ce farrox hān ī arzānīg, ēnyā (?) dēn dānēd ku ciš ku ud ō ke barišn. ce harw 2 dēn xwēš hēnd, mēnōg ud gētīg, ud weh-ox-tar-ez bawēd ka ciš ō arzānīgān [*K207v*] dahēd[1] az spanāgīh ud dānāgīh[2] ud šādīh ud ābādīh ud padēxw ī pad dēn.

186 u-šān ēn-ez a'ōn dāšt ku andar tan-ē xēm wēš ku harw zāz ī pad kōf ud dašt. andar-ez hān tan ēg hān xēm [*M513*] ī ka awe xēm pēšobāy kunēd ēg hāmōyēn xēm be ō[1] frārōnīh wardēd.

187 u-šān ēn-ez a'ōn dāšt ku mardomān rāy dar wišād dārišn ce ke[1] mardomān dar wišād ne dārēd ēg-eš mardom ō xānag [*B402*] ne rasēnd, ud ke mardom ō xānag ne rasēnd ēg-eš yazdān[2] *rasišn[3] ō xānag nēst, ud ke yazdān *rasišn[4] ō xānag nēst ēg-eš xwarr ne bawēd. ce mardom az pas ī nān hēnd ud yazdān az pas ī mardom hēnd ud xwarr az pas ī yazd ast.

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182 [1] B **xw'stk'** [2] for the addition of *[ne]* cf. **14, 181.**
183 [1] B repeats [2] B **LA** [3] B *gōwēm*
185 [1] B om. [2] B *dānāg*
186 [1] B om.
187 [1] B **MN** [2] B repeats [3] MSS *dārišn* [4] MSS **YXMTWNd 'n'**

182

They held this too: There is more need for these three firm (?)[1] words than for the whole of the Avesta and Zand: one, [not] to reproach a sinner for his sin:[2] one, not to praise a deceitful man for the sake of authority and wealth;[3] and one, to seek the reward of good deeds from the spirits, not from the material world.[4]

183

They held this too:[1] A man who says of a thing which he does not know: "I know (it)", in exchange for that saying there will depart from him a thousand things which he does know.

184

They held this too:[1] If that which is not, knew: "I am not", it would exist.

185

They held this too: It is necessary to be worthy, for a worthy man is happy. Besides (?), he knows the religion, (namely), where a thing is and to whom one ought to bring it. For both religions are his, the spiritual one and the material one, and he becomes possessed of better mind when he gives to worthy people something of the bounty, knowledge, joy, prosperity and abundance which are in religion.

186

They held this too: In a person there is more character than all the grass[1] which is found on hills and plains. There is also in that person a certain character which, when it takes the lead, turns all character into righteousness.

187

They held this too:[1] It is necessary to keep the door open to people. For when a man does not keep the door open to people, people do not come to his house. When people do not come to someone's house, the gods do not come to his house. When the gods do not come to someone's house, no fortune adheres to him. For people are after bread, gods are after people, and fortune follows the gods.

188 u-šān ēn-ez a'ōn dāšt ku abēr tuxšišn ō ham-rasišnīh ud ham-xwarišnīh ī abāg wehān[1], ce agar dānēh kas ku ce'ōn nēwag ham-rasišnīh [*K208r*] ud ham-xwarišnīh ī abāg wehān[2] ka ciš a'ōn ne mad ēstēd ī ō wehān šāyēd[3] dādan, ēg-ez nān ī xwēš stānēh ud andar ō wehān šawēh ud abāg wehān be xwarēh.

189 u-šān ēn-ez a'ōn dāšt ku rāmišn a'ōn pad niwāzišn[1] dārišn ce'ōn rahīg-ē aburnāyīg ud a'ōn abar tuxšišn ku hagrez rāmišn az tan be ne šawēd. ud ka rāmišn hān ciš xwāhēd ī-š ka ō kāmag sāzēnd wināh, ēg hān ciš ne be ane ciš ī ka kunēnd rāmišn abzāyēd, ud ne wināh kunišn ī pas-ez rāmišn az tan be *hilēd.[2] ce rahīg-ez ī aburnāyīg was hān ka hān ciš xwāhēd ī ka-š ō kāmag sāzēnd wināh ī abēr stabr az-eš bawēd, u-š pad gōhrīg ī hān ciš a'ōn xwār-gōn ciš ce'ōn xurmāg-ē [*M514*] ayāb gōz-ē ayāb ane ciš dahēnd ī pad-eš hunsand ud pad rāmišn bawēd.

190 u-šān ēn-ez a'ōn dāšt [*K208v*] ku mardomān hušyār bawišn tā-šān rāmišn andar tan mehmān bawēd, ce xwāstan ud wizustan[1] ī andar dēn ud kirbag hān rāmišn nām.[2]

191 u-šān ēn-ez a'ōn dāšt ku šnāyišn[1] [*B403*] hān ke bēš az pas nēst.

192 u-šān ēn-ez a'ōn dāšt ku šnāyišn ī yazdān rāmišn[1] ī tan ī wehān.

193 u-šān ēn-ez a'ōn dāšt ku tan andar[1] rāmišn ud dast az wināh abāz dārišn, ce [ke] tan andar rāmišn ēg wahman pad tan mehmān, ce'ōn[2] wahman pad tan mehmān ēg wināh dušwār kardan. ud az bēš abēr pahrēzišn ce ke bēš andar ō tan hilēd ēg-eš akōman andar ō tan šawēd, ud ke akōman andar ō[3] tan šawēd ēg ciš ī frārōn dušwār kardan.

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188 [1]K *weh* [2]*ce agar dānēh kas. . .ham-xwarišnīh ī abāg wehān*: **B** om. [3]B om.
189 [1]B **APš'n** [2]MSS *hilišn*
190 [1]MSS **wcstn'** [2]spelled **ŠM**; could be read *dām*
191 [1]B + *ī yazdān rāmišn* (presumably by influence of the phrase in **192**).
192 [1]B + **W GDH** (= *ud xwarr*) (presumably by influence of the combination in **193**).
193 [1]*tan andar*: B *andar tan* [2]B + *ēg-eš* [3]B om.

188

They held this too: One ought to strive much towards meeting good people and eating with them. For if a person knew how salutary it is to meet good people and to eat with them, if there was nothing available that he could give to the good, he would take his own bread, go to good people and eat with them.

189

They held this too:[1] One ought to keep joy with such fondness[2] as (one keeps) a young boy, and to strive so that joy should never depart from his body. When joy requires a thing from which, when its desire is granted harm (may ensue), (he ought to do) not that thing but another one from which, when it is accomplished, joy increases, and not to do harm as a result of which joy departs from the body. For there are many occasions with young children too when they desire a thing from which, if their desire is granted, very grievous harm would ensue. As a substitute for that thing they are given an edible object, such as a date or a nut or some other thing by which they become content and joyful.

190

They held this too: People ought to take care so that joy may dwell in their body, for desiring and seeking in religion and good deeds – that is the name of joy.

191

They held this too:[1] Satisfaction is that after which there is no distress.

192

They held this too: The satisfaction of the gods is the joy of the body of good people.

193

They held this too:[1] It is necessary to keep one's body in joy and to hold one's hand back from doing harm. For a man whose body is in joy, Wahman dwells in his body, and when Wahman dwells in the body it is difficult to commit sins. It is necessary much to beware of distress, because when a man lets distress penetrate his body, Akōman penetrates it, and when Akōman penetrates it, it is difficult to perform righteous actions.

194 u-šān ēn-ez a'ōn dāšt ku 2 [ciš] ī nēwag ēn-ez ēdōn: āhōg-wirāyīh ud waran waštārīh.

195 u-šān ēn-ez a'ōn dāšt ku harw wehīh[1] bar rāmišn, harw anāgīh bar bēš.

196 u-šān ēn-ez a'ōn dāšt ku rāmišn mādiyān hunsandīh[1] ud bēš mādiyān [*K209r*] ana-hunsandīh. ce ka ohrmazd ī xwadāy pad nēwagīh ī-š ast ne hunsand hād, ēg-eš ne nēwag[īh] hād, ud agar ahreman pad anāgīh ī xwēš[2] ne ana-hunsand hād ēg-eš ne anāgīh hād.

197 [*M515*] u-šān ēn-ez a'ōn dāšt ku hunsand-xīrān ana-hunsand[1] xrad ud dānišn.

198 u-šān ēn-ez a'ōn dāšt ku mard ke[1] mēnōg ī āz ud ārzōg ō tan rasēd u-š xīr ī gētīg kāmag nimāyēd ēg cārag ēn abēr-tar ka mard frasāwandīh ī tan ud xīr ī gētīg ō xwēš nimāyēd, ud ēn menēd ku hugār ku[2] kard, be ce kunēm ka zūd be hištan abāyēd. az nūn frāz ne kunēm ku-m tā duš-šarmīh ī az [hān] be *ēstēd[3] aweš ne rasēd. ce xīr ī gētīg ne kard was xwār-tar ku be hištan.

199 u-šān ēn-ez [*B404*] a'ōn dāšt ku purr-xrad mard hān ī harw gāh frazām ī gētīg ayād ēstēd.

200 u-šān ēn-ez a'ōn dāšt ku xwār xīr ī gētīg, ce[1] andar ēw rōz[1a] šāyēd [*K209v*] būdan[2] *ku[3] mard [ī] *dīg[4] drust ud kārēgar[5] ud dūr-ēmēd, pēš az 6 zaman wīmār ud a-kārag[6] ud an-ēmēd ēstēd ud pēš az šabān mīrēd, ud ast-ez ī rōz ī didīgar[7] ne bawēd ka *pad[8] zamīg gumēxtēd xāk bawēd.

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195 [1]B **yxyx**
196 [1]B + **XWH** [2]B om.
197 [1]B *anahunsandīh*
198 [1]B *pad* [2]B *ku-m* [3]MSS *ēstēnd*
200 [1]B **QDM** [1a]K (throughout the section) **ZNH** (= **YWM'**)
[2]K *bawēd* [3]MSS *ka* [4]MSS **MXL** (= *fradāg*) [5]B *nūn* [6]B **'kn'lk'**

194

They held this too:[1] There are these two good things: the correction of faults and the reversing of unlawful desires.

195

They held this too: The fruit of every goodness is joy, the fruit of every wickedness is distress.

196

They held this too: The most substantial thing in joy is contentment, the most substantial thing in distress is discontent. Were Ohrmazd the Lord not content with his goodness, he would have no goodness; were Ahreman not discontented with his wickedness, he would have no wickedness.

197

They held this too: Those who are content with possessions[1] are discontented with wisdom and knowledge.

198

They held this too: When the spirit of lust and greed comes into the body of a man and displays to him the desire for material things, this stratagem is best, that the man should display to himself the transience of the body and of material things and that he should think: "It is useful (?) when it is done. But what should I do if I have to abandon it soon? From now on I shall not do it, so that the disgrace which ensues from [that] should not reach me." For with material things, it is much easier when they are not done than to abandon them.

199

They held this too: A man of wisdom is one who keeps in mind everywhere the end of material things.

200

They held this too: Worthless are the things of the material world, for within one day it is possible that a man who was yesterday healthy and active, with hopes going far ahead, becomes within six hours ill, without activity and hope, and dies before night-time. Sometimes the following day has not (yet) come when he is mixed with earth and becomes dust.[1]

mardomān a'ōn andēšišn ku šāyēd būdan *ku[9] hān mard man hēm, u-m[10] pad hān ēwēnag aweš rasēd ud pas-ez xīr ī gētīg ce rāy[11] frēhbūdīhā[12] abar[13] tuxšēm.

201 u-šān ēn-ez a'ōn dāšt ku *ke[1] ēw drahm dārēd be hān[2] *dārēd[3] ī ne[4] dārišn, ēg-ez abdom hān mard pad rēšišn[5] ī kārān[6] tōzēd.

202 [*M516*] u-šān ēn-ez a'ōn dāšt ku xwāstag[1] and dārišn cand xwēš-kārīh pad-eš ne mānēd.

203 u-šān ēn-ez a'ōn dāšt ku pad ēw drahm ayāb nān-ē šāyēd būdan *ku[1] mard a-paymān dāštan ī hān ēw drahm ud nān-ē rāy be ō marg-arzānīh rasēd. ce šāyēd būdan *ku[1] awe ke xwāstag hān ēw drahm ud nān-ē az-ez hān ēw [*End of K209v; next 8 fols. lost*] drahm ud nān-ē ast ī *pad frēbišn ī *arzānīgān *rasīd[2] ud *ka[3] dāšn az-eš ne dahēd pad-eš ēraxtēd.

204 u-šān ēn-ez a'ōn dāšt ku mardom 3 ēwēnag: ēwag buxt, ēwag an-ēraxt, ēwag ēraxt. buxt hān ke ciš az yazdān *ašnawēd[1] ud pad kār dārēd, an-ēraxt hān ke az [*B405*] pas ī awe ke ciš ašnūd, ēraxt hān ke [az] dastwarān be wardēd.

205 u-šān ēn-ez a'ōn dāšt ku mardom ēn 3 ēwēnag ō wahišt rasēnd, ēwag hān ī dānāg, ēwag hān ī dānāg-hayyār, ēwag hān ī dānāg-ne-hamēmār.

206 u-šān ēn-ez a'ōn dāšt ku mardom ēn 3 ēwēnag: ēwag gāhānīg, ēwag haδa-mānϑrīg,[1] ēwag dādīg. awe ī gāhānīg hamīh abāg yazdān, [u-š] wizihī-dagīh az dēwān ud druzān, [u-š] xwāstag paymān az šām ud sūr, ud pad wināh ī kunēd šarm ud awwēnišn pādefrāh.

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[7]B **stykl** (= *sedīgar*) [8]MSS *be* [9] MSS *ka* [10]B *u-š* [11]B om. [12]B *frēhbūd* [13]B om.

201 [1]MSS *ka* [2]B om. [3]MSS *dārihēd* [4]B *rāy* [5]B *rēšān* [6]B om.

202 [1]*ku xwāstag*: B repeats

203 [1]MS *ka* [2]***pad frēbišn ī *arzānīgān *rasīd*: MS **BRA plypyt W 'lc'nykyx YXMTWNyt** [3]MS *ke-š*

204 [1]MS **'ŠTHWyt**

206 [1]spelled **x'tm'nslyk** [2]MS **BBA** (= *dar*) [3]MS **dyn/ =sn**

People ought to reflect thus: "It is possible that that man is me, and that it will come to me in this manner. Why should I then strive excessively after material things?"

201

They held this too: A man who possesses one *drahm,* but he possesses what he should not possess, ultimately he shall atone for the suffering of other people.

202

They held this too: So much (only) should be held of wealth that the fulfillment of duty should not be neglected[1] through it.

203

They held this too: Through one *drahm* or one loaf of bread it may come about that a man comes to be a mortal sinner by keeping immoderately that one *drahm* or loaf of bread. For it may be that that one *drahm* or loaf of bread of the person in whose possession it is is indeed from that one *drahm* or loaf of bread which came to him through deceiving worthy people. If he does not make a present of it, he will be guilty by it.

204

They held this too:[1] People are of three types: one is saved, one is not guilty and one is guilty.[2] Saved is one who hears the thing from the gods and performs it; not guilty is one who follows the man who heard the thing; guilty is one who turns away from the (religious) authorities.

205

They held this too: These three kinds of men reach paradise: one, a man who is wise; one, a man who is a helper of the wise; and one, a man who is a non-opposer of the wise.

206

They held this too:[1] People are of these three kinds: one, those of the *Gāθā*; one, those of the *Haδa-mānθra;* and one, those of the *Dād.*

The association of the *Gāθā* people is with the gods, their separation is from the demons and devils. The measure of their desired possession is

ud hān ī haδa-mānϑrīg hamīh abāg ahlawān, u-š wizihīdagīh az druwandān, u-š xwāstag paymān hān ī frārōn kunihēd, ud pad wināh ī kunēnd aštr ud srōšō-caranām [*M517*] ud xrafstar ōzadan ud wad-axwān tuxtan pādefrāh.
ud hān ī dādīg hamīh abāg ērān, u-š wizihīdagīh az an-ērān, u-š xwāstag paymān az [hān] *be[2] ku dādīhā šāyēd kardan, ud pad wināh ī kunēnd kūg zīwišn ud *nihang[3] rōz pādefrāh.

207 u-šān ēn-ez a'ōn dāšt ku farrox mard ruwān pahrēzēd, duš-farrag ne ruwān [be] tan pahrēzēd.

208 u-šān ēn-ez a'ōn dāšt ku ēn tan gabr be kunišn ne cagād. *ce[1] gabr āb ī-š [abar] wārēd hāmōyēn abar pāyēd ud hān-ez ī pad cagād ud abārīg [gyāg ī] *az-eš[2] buland-tar. [ud hān ī pad cagād] wārēd hāmōyēn az-eš be šawēd ud hān ī-š abar ne wārēd ēg-eš fradom aweš ne rasēd. u-šān gabr ēd guft weh-dōstīh; wehīh awe ī did abāyēd, pad xwēš dāštan ud pad-eš pad rāmišn *būdan.[3] u-šān cagād ēd guft [*B406*] weh-dušmanīh; wehīh awe[4] ī did ne abāyēd, pad xwēš [ne] [5]dāštan ud pad-eš bešt būdan.

209 u-šān ēn-ez a'ōn dāšt ku weh-dōst mard az hamāg ēn gēhān kirbag abar[1] rasēd az hān ī xwad kunēd hammis pad-eš a'ōn ul ēstēd ce'ōn gabr ī āb abar wārēd *ēd-ez[2] az ane gyāg aweš rasēd. weh-dušmanīh mard az hamāg ēn gēhān kirbag a'ōn *nihang[3] [bawēd] ce hān ī xwad kunēd a'ōn az-eš be šawēd ud az abārīg gyāg a'ōn aweš ne rasēd ce'ōn cagād āb.

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208 [1]MS **QDM** [2]MS **MNWš** [3]MS *bawēd* [4]MS *ō* [5]cf. **E35b**
209 [1]spelled **QDM′** [2]MS **XNA MH** [3]MS **sng**

some (?)[2] evening and morning[3] meals. The punishment for sins which they commit is shame and reproof.

The association of the *Haδa-mānθra* people is with the righteous and their separation is from the wicked. The measure of their desired possession is that which is done righteously. The punishment for sins which they commit is the *aštr* and *sraošō-caranā,*[4] the killing of reptiles[5] and atonement through evil existence.[6]

The association of the *Dād* people is with Iranians and their separation is from non-Iranians. The measure of their desired possession is (what issues) from what one may lawfully do. The punishment for sins which they commit is a short[7] life and a brief day.[8]

207

They held this too: A fortunate man serves the soul, an unfortunate man serves not the soul but the body.

208

They held this too:[1] One ought to make this body a cavity,[2] not a mountain top. For the cavity preserves all the water which falls on it, as well as the water which falls on the mountain top and on other [places] which are higher than it. All [that, however, which falls on a mountain top] flows away from it, while that which does not fall upon it does not reach it at all. "A cavity", they said, is this: Friendship of good people; (the view that) good things are necessary to another person; to regard them as one's own and to be joyful thereby. "A mountain top", they said, is this: hostility towards good people; (the view that) good things are not necessary to another person, [not] to regard them as one's own, and to be afflicted thereby.

209

They held this too:[1] To a man who practises friendship of the good there come good deeds from the whole of this world, in addition to those which he performs himself. They gather in him in the manner of a cavity upon which water falls and to which water also comes from other places. To a man who practises enmity of the good there accrue in this manner few good deeds from the whole of this world, for those which

210 u-šān ēn-ez a'ōn dāšt ku ke ēwāz yazdān ud ruwān rāy pad warrawišn abar ul ēstēd ōh-ez hān ciš ke abar [*M518*] ul ēstēd ne dēn ud rāh ī yazdān ēg-ez yazd kunēnd ēn-ez āzādīh pad-eš ku-š sar ō dēn ud ristag ī yazdān kunēnd.

211 u-šān ēn-ez a'ōn dāšt ku tuxšāg bawišn pad ahlāyīh, ud hugār (ud hubahr)[1] bawišn pad xwarišn ud dārišn, ce hān-ez ī tuxšāg-tom kirbag-tom hugār-tom ud andak *ōzadār[2] mardom ka ō āmār ī mēnōgān rasēd ēg-eš kāmag a'ōn bawēd ku-m kam xward hēh ud kam dāšt ud wēš kard hēh.

212 u-šān ēn-ez a'ōn dāšt ku harw kas ēwēnag 2 ī be kunišn andar nigerišn. u-š andar ēwag-ē āhōg ī xwēš nigerišn ud cand tawān pad wirāyišn abar tuxšišn. u-š hān[1] ī didīgar wehīh ī kārān nigerišn ud pad xwēš dārišn pad-eš pad rāmišn bawišn u-š abar āmōxtišn.

213 [*B407*]u-šān ēn-ez a'ōn dāšt ku ruwān ī mardomān hagrez abar gyāg-ē ne ēstēd ce[1] ēwāz hamē abzāyēd ayāb hamē kāhēd. u-šān abzūdan ud kāstan ēd guft ku tā mard ruwān kāmag [ēg] hamē ruwān abzāyēd, ce'ōn tan kāmag *ēg-ez[2] ruwān kāhēd.

214 u-šān ēn-ez a'ōn dāšt ku arzānīg bawišn pad harw rāz [ī pay]gār ī yazd ud yazdān **'dyn'y**, ce'ōn [ka] mard arzānīg bawēd ēg yazdān xwad az rāz ī paygār ī xwēš āgāh kunēnd, ce yazd ganzwar ī ōstwār xwāhēnd. **'dynyx** ī yazdān ud rāz ī paygār ī xwēš az kas-ez nihān nēst, ce dānēh ku [*M519*] cand mardom wēš dānēnd yazd pādexšāy-tar bawēnd. u-šān arzānīgān būd[an] ēd guft ēdōn weh mard bawēd ku-šān yazdān rāh ō tan bawēd ud rāz ī xīr ī xwēš aweš nimāyēnd.

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211 [1] probably a gloss on the preceding [2] MS **'wcktl**
212 [1] MS + *āhōg*
213 [1] MS + *abāz* [2] MS **'ywp**

he himself performs depart from him and nothing comes to him from other places, in the same manner as water does with regard to a mountain top.

210

They held this too:[1] A man who stands in faith[2] for the sake of the gods and the soul alone, and the thing by which he stands is not the religion and the way of the gods, the gods do even this act of favour to him, that they turn his head towards the religion and the path of the gods.

211

They held this too: One ought to be diligent in righteousness, beneficent (?) (and of good share?)[1] in eating and possessing, for even the man who is most diligent, virtuous, beneficent and who causes little destruction (?),[2] when he comes to the trial of the spirits his desire is this: Would that I had eaten and possessed less and had done more.

212

They held this too: Every person has two manners in which he ought to consider his action.

In the one he ought to consider his fault and to strive to correct it as much as is in his power.

In the other he ought to consider the goodness of other people, to hold it as his own, be at peace with it and to learn by it.[1]

213

They held this too: the soul of men never stands in one place, for it always only increases or diminishes. They said that "increasing" and "diminishing" is this: as long as a man has the desire of the soul, the soul increases. When he has the desire of the body, the soul diminishes.

214

They held this too:[1] One ought to be worthy with regard to every mystery of the battle of the gods and with regard to the gods' secrecy (?), for when a man is worthy, the gods themselves inform him of the secret of their battle, for the gods seek a reliable treasurer. The secrecy (?) of the gods and the mystery of their battle are not hidden from any one, for you

215 u-šān ēn-ez a'ōn dāšt ku dēn 7 parisp ast u-šān hān ī be-tom mānϑr ud zand guft.

216 u-šān ēn-ez a'ōn dāšt ku kas-ez nēst ke ēn dēn petyārag-tar hēnd ce'ōn hān ī ahlamōg, ce *jud[1] az hān ahlamōgān kas-ez *petyārag[2] nēst *ke[3] *tar[4] ī parisp ast ke be-z ō dēn be-tom andar tawān āmadan. awe ī ahlamōg pad nām ī mānϑr-barīh tar ī parisp ī be-tom andar āyēd, ast ke be-z ō dēn xwadīh ud nazdīh rasēd.

217 u-šān ēn-ez a'ōn dāšt ku 30 tōhmag wīr ī mardomān. ēwag[1] tōhmag ēn xwār-tar ī pad abastāg ud zand āmōxtan ud dānistan andar abāyēd.

218 u-šān ēn-ez a'ōn dāšt ku kas-ez [*B408*] nēst ke ciš-ē dārēd ī pad gētīg [az-eš][1] bar ne hamē windēd,[2] ud ranzagīh ī andar rāy az-eš be [ne][3] ayāsēd. ka ō driyōšīh pad gētīg [rasēd] harw kas az-eš be ayāsēd, ud ka ō āmār ī mēnōgān rasēd awe-z ī driyōš-tom mardom kāmag a'ōn ku kāž driyōš-tar būd hēh u-m nūn āmār andak ud xwār-tar abar būd hēh.

219 [*M520*] u-šān ēn-ez a'ōn dāšt ku mardom pad āmār ī mēnōgān abārīg-ez kirbag ī pad gētīg šāyēd hēh kardan ud ne kard ne kardan rāy abaxš ud pašēmānīh a'ōn aweš rasēd ce'ōn-eš ēn abar rasēd ku *ka-z[1] *az[2] *nān (?)[3] ī mardomān and-cand kōf ī bālāy pad ātaxš be sōzēd ud pad āb be hilēd, ēg pad ruwān puhl kam ce'ōn ka ēw drahm az kas-ē be duzīd ayāb appurd ēstēd.

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216 [1]MS **yst** [2]MS **pyty'l** [3]MS **MN** [4]MS **LCWDrw**
217 [1]spelled **XD**
218 [1]cf. the parallel section **304.** [2]in **304** *wēnēd* [3]cf. **304**
219 [1]MS **k'c** [2]MS **MNW** [3]MS **LXM**

ought to know that, as much as people know (them) better, the gods are more powerful. They (scil. the sages) said: "To be worthy" means this: the man is good in such a manner that the gods have a way into his body and they show him the mystery of their things.

215

They held this too:[1] Religion consists of seven walls.[2] The outermost one was said by them to be the sacred word and Zand.

216

They held this too: There is no one who is a greater enemy to religion than heretics. For apart from heretics there is no enemy who can thus come from without through the wall into religion's outermost (region). The heretic enters across the outermost wall in the guise of one who carries the sacred word: Some come even up to the selfness and nearness of the religion.

217

They held this too: The intelligence of people consists of thirty seeds. This one seed is of least consequence, that by which one ought to learn and know the Avesta and Zand.

218

They held this too:[1] There is no person who has a thing from which he does not derive any benefit in the material world, and who does [not] seek (to be) away from it because of the pain which is in it. Every person, when he comes to poverty in the mateial world, seeks (to be) away from it, but when he comes to the Reckoning of the Spirits, even the poorest of men has the following desire: "Would that I had been poorer; the reckoning would now be smaller and lighter for me".

219

They held this too: In the Reckoning of the Spirits a man is overcome by so much contrition and regret for not having done more good deeds which it would have been possible for him to perform in the material world and which he did not, that the following occurs (?) to him, namely: if he had burnt in fire or put into water as much of people's bread as a high mountain, the punishment of his soul would be smaller than when he stole or robbed one *drahm* from one person.

220 u-šān ēn-ez a'ōn dāšt ku ke zan ī rūspīg marzēd pad-ez daštān-marzīh ēraxt ēstēd.

221 u-šān ēn-ez a'ōn dāšt ku yazd awe ī yazdān-xēm mardom ne a'ōn dārēnd andar ēn gēhān ce'ōn xwad kāmag u-š pad tan-ez nēwag-tar, be a'ōn dārēnd ud pahrēzēnd ce'ōn hān ī pad ruwān sūdōmand-tar.

222 u-šān ēn-ez a'ōn dāšt ku yazd awe ī yazdān-xēm mardom a'ōn pahrēzēnd u-š pad kāmag ī tan ēdōn aweš ne sāzēnd ud ne hilēnd rāyēnīdan ce'ōn mard-ē ke *frazand[1] -ē wašt xwarišn-ē *xwāhēd[2] ī-š pad *xwad[3] abēr mezagōmand sahēd ud ka xwarēd be mīrēd ayāb hān waštīh garān-tar bawēd, hān mard awe frazand [*B409*] pad hān xwarišn ō kāmag ne *sāzēd.[4]

223 u-šān ēn-ez a'ōn dāšt ku pad āmōzišn ī awe ī did[1] ciš-ē ēn weh ka xēm ī xwēš be wirāyēd ud xwēš [*M521*] -tan ēwēnag be *kunēd[2] ud pēš ī awe ī did dārēd ud awe ī did andar nigerēd ud wēnēd ud az-eš abar *āmōxtēd.[3]

224 u-šān ēn-ez a'ōn dāšt ku be [hān ī] xwēš-tan be wirāyēd ud pad wehīh ī-š ast kārān xēzēd ēnyā-š kas ne āmōxtēd ud az-eš weh ne bawēd, ēd rāy ce kas-ez āhōg az handāz ī awe wēnēd ke dādestān wirāst ēstēd, ce pad gētīg xwēš-tan andar hān ciš wēnēd ī az xwēš-tan rōšn-tar ud tābīg-tar. *agar-ez[1] was zamān mard-ē jāmag ī dusīn hamē nišēd xwēš-tan ne wēnēd, ud ka ō ēwēnag ī pāk nišēd xwēš-tan wēnēd, ēd rāy ce ayōxšust pad dīdan az mardomān rōšn-tar ud dusīn jāmag tārīk-tar.

225 u-šān ēn-ez a'ōn dāšt ku tuxšāg bawišn kadām-jān-ez kas pad srišwadag ī *miyān[1] ī šab pad ātaxš *abrōxtan[2] harw ku was dēw az-eš zad bawēnd. ud and zamān tā ātaxš abrōxt ēstēd harw ku awe ātaxš padīrag rasēd tam ud tārīkīh be [*B410*] brīnēd ud wanē a-paydāg kunēd. hān kunišn be-z ō hayyārīh ī ō mēnōg rasēd ke pad brīdan ud a-paydāg[3] kardan ī tam gumārd ēstēd, ud hān rōšnīh tārīkīh wanē a-paydāg kunēd ud pad mēnōg pēš ī ruwān ī *awe[4] mard ke rāy hān rōšnīh bawēd ul ēstēd ud ruwān ī mardom rōšn ud nēwag ud āsān[5] kunēd.

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222 [1] spelled **PWN znd I** [2] MS *bawēd* [3] MS **NPŠH** [4] MS *sāzēnd*
223 [1] MS + *hān* [2] MS *kunišn* [3] MS **'mwxcyt**
224 [1] MS **APš NPŠH**
225 [1] MS *mādiyān* [2] MS *abrōxt ēstēd* [3] MS + *kunēd* [4] MS *ō* [5] MS **kw's'n** (= *harw sān*?)

220

They held this too: A man who unites with a prostitute is guilty also of intercourse during menstruation.

221

They held this too: The gods keep a man of godly character in this world not according to his own desire or as is best for his body; they keep and preserve him by that which is most beneficial for his soul.

222

They held this too:[1] The gods preserve a man of godly character and do not carry out for him the desire of his body, nor do they let him satisfy it, in the same way as a man of whom a sick child asks for food that seems to him exceedingly tasty, but if he ate it he would die or his illness would become graver. That man does not fulfill the desire of the child concerning that food.

223

They held this too: In teaching one's fellow this one thing is best: That a man discipline his character, make a mirror of himself and hold it in front of his fellows. The other man looks at it, sees it and learns from it.[1]

224

They held this too: No person is taught or becomes better by a man except by one who disciplines himself and who arouses other people by the goodness which he possesses.[1] The reason for this is that a person sees a fault by the measure of one who is disciplined according to law; for in the material world a man sees himself in that thing that is brighter and more luminous than himself. Even if a man watched an earthenware vessel for a long time, he would not see himself, but when he looks at a clean mirror he sees himself. This is because metal is brighter to the sight than people, and an earthenware vessel is darker.[2]

225

They held this too: Every person should be diligent in kindling fire in the *middle third of the night whenever many demons should be smitten by it. As long as the fire burns in every place that it faces it cuts away obscurity and darkness, destroying and extinguishing them. This action comes

226 [*M522*] u-šān ēn-ez a'ōn dāšt ku pad hangerd[1] wāzag[2]-ē abēr mādiyān ēn-ez ēdōn: *ke[3] pāyrōzīg hān kunišn kunēd ī ka ō āškāragīh ud paydāgīh ud wēnišn ī was kas rasēd ēg mardom pad ēn ne awwēnēnd ku-t abārōn ud wad kard.

227 u-šān ēn-ez a'ōn dāšt ku harw mardom harw rōz 3 bār ka xwaršēd xēzēd ēg xwēš-tan be ō yazdān dahišn ud astagīh ī dēn ud yazdān ud an-astagīh ī ahreman ud dēwān be gōwišn. pad harw wināh ī menēd [ku] hān rōz pēšār (?) *būd[1] pad menišn gōwišn kunišn az-eš abaxš ud andar yazdān pad-padīd *bawišn.[2] u-š harw jār[3] xwēš-tan pad āmār zanišn ku-m im-rōz ce xward ud dāšt, u-m ce kard, ud a'ōn ce'ōn kār kard im-*rōz[4] yazdān abzār būd hēm ayāb dēwān.

228 u-šān ēn-ez a'ōn dāšt ku mardomān 3 ciš pad kardan xwēš-kārīh ud ke ne kunēd ērangīhā, ēwag [*B411*] xēm ī xwēš be wirāstan, ud ēwag pad āhōg ī did ne nigerīdan, ud ēwag cašm ō gēhān dāštan.

229 u-šān ēn-ez a'ōn dāšt ku xīr ī gētīg bar sūr, ud sūr bar tan dāštan. tan bar [ruwān], ud ruwān bar tan ī pasēn. tan ī pasēn bar rāmišn ī a-frasāwand ī hamē ast ud hamē bawēd.

230 u-šān ēn-ez a'ōn dāšt ku mēnōgān yazdān āyišn ī az mēnōg ō gētīg nazdist ātaxš ī warhrān ud pas abārīg gyāg.

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226 [1] or **andarz*? [2] MS **'pk'** [3] MS **MN**
227 [1] MS *bawēd* [2] MS *bawēd* [3] spelled **y'wl** [4] MS **ZNH**

also to the help of the spirit who is in charge of cutting away and destroying darkness. That light annihilates darkness, and in the spiritual world it stands in front of the soul of the man for whom it was kindled, and makes it bright, good and at ease.

226

They held this too: In summary[1] there is this one very substantial saying: a man who performs daily an action for which, when it becomes public, manifest and visible by many people, they would not reproach him for it saying: "You have done a sinful and evil deed."

227

They held this too: Every person should surrender himself to the gods three times a day, when the sun rises, and speak out the existence of the religion and the gods and the non-existence of Ahreman and the demons. He should be contrite and repentant to the gods for every sin he thinks he was guilty of that day in thought, speech and action.[1] Each time he should take account with himself as follows: "What have I eaten and possessed to-day? What have I done? In the manner in which I performed my actions to-day, have I been an instrument of the gods or of the demons?".

228

They held this too: People have duty to do three things; whoever does not do them is under guilt. One is to discipline his character, one is not to look into the faults of his fellows,[1] and one is to keep his eye on the world.[2]

229

They held this too:[1] The fruit[2] of material things is a meal; the fruit of a meal is the preservation of the body; the fruit of the body is the [soul], the fruit of the soul is the future body, the fruit of the future body is intransient joy that always is and always will be.

230

They held this too: The coming of the divine spirits from the spiritual into the material world is first at the fire of Warhrān and later in other places.

231 [*M523*] u-šān ēn-ez a'ōn dāšt ku ka ahlamōgān ō dēn āyēnd ud abar astīh ud an-astīh ī dēn[1] ud yazdān paygār kunēnd ēg be ō āhrōn ke xwēškārīh hān. ast u-š tawān bōzišn ī xwēš ud ērangīh ī ahlamōg guftan *ēnyā[2] abārīg *mardom[3] be ka xwāhēnd ud az-eš pursēnd *ēnyā[4]-šān xwad pad pēšobāyīh ī xwēš ō paygār ne šawišn ud ciš ne gōwišn. ke gōwēd rēštagīh az-eš rasēd ud xwad tōzēd, be ka xwāhēnd ud pursēnd tā-z be ō gāwarizag(?)[5]-ē ciš ī rāst gōwišn ud ke ne gōwēd ērangīhā.

232 u-šān ēn-ez a'ōn dāšt ku hān-ez ī mahist kirbag ka-š awe ī dehbad xwadāy pad ne kardan framān dād ēstēd ēg-ez ne kunišn, ud ke kunēd hil[išn].[1] *ce[2] ne kirbag be stabr wināh bawēd, ud pad bahr ī xwēš ērangīhā ud dehbadīh wišuft bawēd.

233 u-šān ēn-ez a'ōn dāšt ku hān ī ka dehbad pursēd ku drōn yazišn ayāb ne ēg ka bazag pad bazag brīnēnd ēg-ez ne gōwišn ku ne yazišn. be ka hān ī dehbad mard-ē framān dād ku drōn ma yaz, [*B412*] ka yazēd ne yazišn be wināh bawēd. a'ōn ce'ōn drōn abārīg-ez harw kirbag, ka hān ī dehbad pad ēn pursēd ku kunišn ayāb ne a'ōn abar ēstišn ud ka hān ī dehbad framān dahēd ku ma kun[1] a'ōn be ēstišn.

234 [*M524*] u-šān ēn-ez a'ōn dāšt ku harw ce *ka[1] andar hān ciš ēstēd ī dehbad pad *ne[2] kardan framān abar dād ēstēd, ka rēš aweš rasēd a'ōn *tōzēd[3] ce'ōn ke az dušman ana-bīm ud pad kām ī xwēš ne ō *šahrestān[4] ī diz ī drubušt ī ąbādān be ō diz ī kahwan ī awērān ke kas andar nēst šawēd ud mīrēd ayāb zad bawēd. pad margīh ud zadan ī xwēš xwad tōzēd.

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231 [1] MS **dyn'yx**. Sanjana emends to *dēn [ī] weh* [2] MS **ADYNš** [3] MS **ŠWTA(D)** [4] MS **ADYN** [5] spelled **y'wlckwb**

232 [1] MS **ŠBKWN** [2] MS *ku*

233 [1] MS *kunēnd*

234 [1] MS *ke* [2] MS *rāy* [3] MS **tcyt'** [4] MS **d'tst''n**

231

They held this too: When heretics come to the religion and raise controversy over the existence or non-existence of the religion and the gods, no other person should go under his own leadership to the debate and speak anything except a priest whose duty it is and who is capable of speaking in such a way as to save himself and defeat the heretic. Other people can go only if they are sought and asked to do so. If anyone speaks (against this rule), mischief ensues and the man himself has to atone for it. When, however, a man is sought and asked (to speak), he ought to speak truthful things even to a . . . (?).[1] Any one who does not is under guilt.

232

They held this too: When a lord ruler has given an order not to perform even the greatest work of virtue, one should not perform it. A man who does perform it should desist (?).[1] For it is not an act of virtue but a grievous sin; the man (who performs it) is, for his own part, under guilt, and the position of the ruler is destroyed.

233

They held this too: When a ruler asks: "Ought one to perform the *drōn* ritual or not?" One ought not to tell him not to perform it, come what may (?).[1] When, however, a ruler gives an order to a man: "Do not perform the *drōn* ritual," if he does, it is not (considered) worship but a sin. In the same manner as with *drōn* so it is with regard to other good deeds, (namely), when the ruler asks whether to perform or not, one has to stand firm by them, and when he orders not to perform them, one ought to refrain.

234

They held this too: Whenever one perseveres in doing something which the ruler has issued an order not to do, he pays penance for that when suffering comes upon him in the same manner as a man who is unafraid of the enemy and by his own decision goes not to a fortified and populous castle town but to an old and deserted castle in which there is no one, and he is killed or beaten. He pays penance (for his action) by being killed or beaten.

235 u-šān ēn-ez a'ōn dāšt ku wišōbišn ī dūdag ast ī pad petyārag ast ī mihr-druzīh bawēd. dānāg hān bawēd ī ka 2 dūdag ī wišuft wēnēd dānēd ku kadām hān ī pad petyārag kadām hān ī az mihr-druz[1] wišuft.

236 u-šān ēn-ez a'ōn dāšt ku xīr ī yazdān hagrez pad menišn az-eš be ne ēstēd, ud a'ōn abar ēstišn ku hān ī abārōn ciš hagrez pad menišn ne menīdan. *ce[1] ōš mardomān andar harw zaman zaman frāz rasēd, ud bīm *ēwāz[2] pad hān gāh ī ka ōš frāz rasēd ēg mard ciš ī abārōn hamē *menēd,[3] ōh-ez pēš az hān ī mard frārōn-kunišn bawēd ēg ruwān-dušman be bawēd. ce hamē tā mard kirbag ud ahlāyīh menēd ēg yazd andar tan[4] [*B413*] mānēnd ud dēwān staw bawēnd ud be šawēnd, ud ka ciš ī abārōn menēd ēg dēw andar ō tan dwārēnd, ud agar ka mard be mīrēd hān zaman druz andar tan bawēd ēg pad ruwān stahmag-tar bawēd, ud pas yazdān [*M525*] dušwār-tar bawēd hān tan az dast ī druz be stadan ce'ōn ke pad gētīg xwad druz az tan staw kard hēh.

237 u-šān ēn-ez a'ōn dāšt ku abd-ez hād hān ī yazd-ē harw panāh aweš kunēd ud parastēd ud tarsagāh bawēd ēg az anāgīh be bōzēd. u-š awe yazd rāy guft ēd bawēd ruwān ī xwēš.

238 u-šān ēn-ez a'ōn dāšt ku az harw ciš rāmišn padīreftan abāyēd. az hān ī nēwag pad ēn padīreftan[1] abāyēd ku an-ez[2] andar bahr hēm, *ce-m[3] xwēš. ud az hān ī wad pad ēn padīrišn ku nēwag-ez jast ku-š an andar ne hēm, u-m *ne[4] xwēš.

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235 [1] MS **mtrwk dlwc'**
236 [1] MS *abar* [2] MS *ayāb* [3] MS **myn'** [4] *andar tan*: MS repeats
238 [1] MS **pylwptn'** [2] MS **LYc** [3] MS *abar* [4] MS *rāy*

235

They held this too: The dissolution of a family sometimes comes about through adversity and sometimes by the breaking of oaths. A wise man is one who knows, when he sees two dissolved families, which one (reached that condition) through adversity and which one by the breaking of oaths.

236

They held this too:[1] Never depart from the things of the gods in your thoughts. A man ought to be attached to them in such a manner that he should never think a sinful thing in his mind. For death comes to men at every hour, and fear only at that time when, upon the coming of death, the man thinks something sinful, even in such a manner that he becomes an enemy of the soul before he becomes a doer of righteousness. For as long as the man thinks good deeds and righteousness the gods stay in his body and the demons are made powerless and depart, and when he thinks sinful things the demons rush into his body. If the man dies, and the demons at that hour are in his body, it is harder for the soul, and it is later more difficult for the gods to snatch that body from the hands of the demons, than it would be for a man himself to make the demons powerless over his body in the material world.

237

They held this too:[1] There will be (something) wonderful to him who gives every protection to a (certain) god, worships him and is reverent towards him. He (the god) then saves him from evil. Concerning that god he[2] said: it is the man's own soul.

238

They held this too:[1] It is necessary to gain joy from every thing. From a good thing he should gain it through this (thought): "I too am in the same share, for it is mine." From a fatal thing he should gain it through this (thought): "A good thing happened in that I am not in it, and it is not mine."

239 u-šān ēn-ez a'ōn dāšt ku ruwān zīndagīh az hōg ī frārōn, ud hōg zīndagīh az xēm, ud xēm zīndagīh az mardomān dōstīh. ud ka mard pad abārīg ciš ī weh abzārōmand be-š xēm wad ēg az kunišn ī awe mard ruwān ī awe mard zīndagīh nēst.

240 u-šān ēn-ez a'ōn dāšt ku xrad zīndagīh az burdīh, ud dēn zīndagīh az rāstīh, ud huš zīndagīh az yazišn ī yazdān pad škōy (?) kardan, ud yazišn zīndagīh az nīrang, ud nīrang zīndagīh az dastwar, ud dastwar[1] zīndagīh az paywand ī dēn pad mihr.

241 u-šān ēn-ez a'ōn dāšt ku abēr ērangīhā [ke] ciš ī mēnōg ne warrawēd, ce ke andar ēn gēhān ciš-ez ne [*M526*] ašnūd ēstēd ēg-eš ne bōzāgīh, [be] ke pad kamist pad xīr ī mēnōg pad ēn and gumān ne bawēd ku [*B414*] harw gōnag ciš-ē ast.

242 u-šān ēn-ez a'ōn dāšt ku mihr ud dōstīh ī ēwag abāg did abzāyēd. hān ī ka mard ēwag abāg did ne wēnēd be nām ašnawēd, hān-ez ī abēr abzārōmand mard, *mihr[1] ō *rōz[2] ku ēwag[3] abāg did ō wēnišn rasēnd 100 and abzāyēd ce'ōn hān ī pēš, ud ka ō ham-pursagīh 100 and abzāyēd ce'ōn hān ī [pēš, ud] ka ō ham-xwarišnīh rasēnd was was be abzāyēd ce'ōn hān ī pēš. ud pas rōz rōz ō abzāyīdan mardomān ranz abēr burdan ku pad hān and mihr ud dōstīh *ōh[4] abzāyēm ce abdom-ez harw druz pad *ēn[5] mihr ud dōstīh be šāyēd absihīdan.

243 u-šān ēn-ez a'ōn dāšt ku kas-ez mardom ī wināh kunēd rāy dušman ud anāg-kāmag ne bawišn ud pad wināh ī pēšār (?) bawēd ōh abaxšāyišn, ēn-ez andēšišn ku must-ez ast ka ahreman ēdōn [*K201r*] be frēft ud wiyābān kard.

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240 [1]MS + *az*
242 [1]MS **mt'** [2]MS **ZNH** [3]MS + *did* [4]MS *ō* [5]MS *rōz*

239

They held this too: The life of the soul is from righteous habit, the life of habit is from character, the life of character is from love of people. When a man is capable in all other good things, but his character is bad, there is no life to the soul of that man because of his action.

240

They held this too:[1] The life of wisdom is from patience, the life of religion is from truthfulness, the life of consciousness is from the worship of the gods in awe, the life of worship is from the ritual, the life of the ritual is from a (religious) authority, the life of authority is from association with religion through love.

241

They held this too: A man who does not believe in spiritual things is much under guilt. For there is no salvation to a man who has not heard a thing in this world, unless a man has no doubt concerning spiritual things at least in so far, (namely:) "All manners of things exist."

242

They held this too: Increase the love and friendship of one person to another. When two men have not seen each other, but only heard (of each other) by name, even with very virtuous people, their love (for each other) increases a hundredfold on the day when they come to see each other, compared to what it was before. When they meet for consultation it (again) increases a hundredfold compared to what it was before, when they come to eat together it increases by a great many times compared to what it was before. People should therefore expend every day great effort for increasing (their love, saying): "I thus increase love and friendship by so much that ultimately it will be possible to destroy every demon by this love and friendship."

243

They held this too: No one should be an enemy and a wisher of evil to any person who commits a sin, one should be merciful of a sin which has been committed (?), and think thus: "It is indeed oppression when (that man) is deceived and misled in this manner by Ahreman."

244 u-šān ēn-ez a'ōn dāšt ku kas-ez mardom nēst ke ciš-ē kunēd u-š hān ciš ne xwēš rāy kard bawēd frārōn ayāb abārōn, ce harw ke andar kunēd ruwān ī xwēš abzāyēd ayāb kāhēd, u-šān harw ēwēnag pad ruwān ī xwēš kard bawēd. ud *amāh[1] mardomān abēr tuxšāg [*M527*] abāyēd būdan ku xwēš ruwān rāy nēwagīh xwāhēm ne[2] anāgīh.

245 u-šān ēn-ez a'ōn dāšt ku frēhbūd ud sāstārīh[1] petyārag ī dehbadān. abēbūd ud ahlamōgīh petyārag ī āhrōnān.

246 u-šān ēn-ez a'ōn dāšt ku dēn petyārag ag-dēnīh[1] ud an-ērīh, u-š brādarōd ahlamōgīh. xrad petyārag drōzanīh, u-š brādarōd waranīgīh. [*B415*] xēm petyārag tar-menišnīh u-š brādarōd xwad-dōšagīh.

247 u-šān ēn-ez a'ōn dāšt ku 10 ciš ēn humānāg-tar ce'ōn rādīh ud wanēgarīh, rāst-gōwišnīh ud halag-gōwišnīh,[1] [*K201v*] tuxšāgīh ud widangīh,[2] wistāxwīh ud wastārīh, āwāmīh ud ašgahānīh. mard be abāyēd dānistan ku[3] ce hān ast ud ce hān.

248 u-šān ēn-ez a'ōn dāšt ku kas-ez dām abē-wēnāft ciš-ē ne kunēd be pēšwēnāft[1] rāy kunēd ī a-frasāwand.[2]

249 u-šān ēn-ez a'ōn dāšt[1] ku ohrmazd ud ahreman harw 2 abar kāmag ī mardomān nišīnēnd ud ke ohrmazd burdār ēg-eš mizd az[2] ohrmazd ud ke ahreman burdār ēg-eš mizd az ahreman. ud mardomān abēr tuxšāg bawišn ku tā ohrmazd burdār bawēm ku-mān mizd az ohrmazd ī xwadāy bawēd, ce ke ahreman burdār ēg-eš mizd[3] anāgīh.[4]

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244 [1]MSS *abāg* [2]B *rāy*
245 [1]B *sāstār*
246 [1]B **'dynyx**
247 [1]B om. [2]B **tngyx** [3]B om.
248 [1]B *pēš-* **'n'pt'** [2]B *a-frasāwandīh*
249 [1]B om. [2]B *ō* [3]*az ahreman. ud mardomān. . .burdār ēg-eš mizd:* B om. [4]B + **'cš**

244

They held this too: There is no man who does anything, whether righteous or sinful, which is not being done for himself. For whoever does something, his soul increases or diminishes; in any case people do it to their own souls. We people should be very diligent so as to desire good, not evil, for our souls.

245

They held this too: Excess and tyranny are the adversary of rulers. Deficiency and heresy are the adversary of priests.

246

They held this too: The adversary of religion is bad religion and non-Iranian behaviour; its false associate is heresy. The adversary of wisdom is falsehood, and its false associate is greed. The adversary of character is contempt and its false associate is self-love.

247

They held this too: These ten things are most similar (to each other): generosity and squandering; true speech and vain speech; diligence and harshness; confidence and brashness; alacrity (?)[1] and slothfulness. A man should know what is the one and what is the other.

248

They held this too:[1] No creature does a thing that is not visible, unless he does it for that which will be manifest in the future,[2] namely intransience.

249

They held this too: Both Ohrmazd and Ahreman attach themselves to the desire of people. Whoever is a carrier of Ohrmazd has his reward from Ohrmazd, and whoever is a carrier of Ahreman has his reward from Ahreman. People ought to be very diligent (as follows:) "Let us be carriers of Ohrmazd, so that our reward may come from Ohrmazd the Lord," for a man who is a carrier of Ahreman his reward is bad life.

250 u-šān ēn-ez a'ōn dāšt ku ke kāmēd ku[1] dānāg bawēd fradom ciš-ē ēn ēw kunēd ku yazdān tarsagāh ēw bawēd ud abāg dānāgān ēw[2] rawēd, ud bāstān menišnīh ī xwēš bawandag be ēw kunēd, ce'ōn ka-š xwaš xwardīg xward [*K202r; M528*] ēstēd, ud bāstān tan ī xwēš pad pahrēz ēw dārēd, ku-š druz pad tan abarwēz ud pādexšāy ne bawēd.

251 u-šān ēn-ez a'ōn dāšt ku tarsagāh ī yazdān ēd bawēd ke ne hān ī kōdag ud ne hān ī[1] wuzurg ciš-ez[2] ciš jud[3] az ham-pursagīh ī wehān ne kunēd.

252 u-šān ēn-ez a'ōn dāšt ku dōst-ē hān pahlom-tom ke ruwān ī xwēš pad dōstīh kunēd u-š hagrez az[1] dōstīh be ne hilēd ne pad frāxwīh ud ne pad tangīh. dastwar-ē hān pahlom-tom ke[2] ox ī xwēš pad dastwar kunēd ud hagrez az dastwarīh be ne hilēd. panāh-ē hān weh ke xēm ī xwēš panāh [*B416*] kunēd ud hagrez az panāh be ne hilēd.

253 u-šān ēn-ez a'ōn dāšt ku wehīh-ē nēst ī mardomān mēnōgīhā hēh[1] u-š gētīgīhā ne paydāg hēh. ce stī (?) abzār xēm, xēm abzār hōg ī frārōn, hōg abzār xrad[2], xrad abzār ham-pursagīh ī wehān. [*K202v*] hunar abzār tuxšāgīh, xwarr abzār rāstīh, ud ruwān abzār yazišn ī yazdān.

254 u-šān ēn-ez a'ōn dāšt ku āštīh ud mihr andar harw dām dahišn,[1] kirbag ō harw kas gōwišn, ud zand pad šabestān cāšišn,[2] ud rāz ō ōstwārān gōwišn[3] ud srōšīh[4] ud dādestānīgīh andar anjaman dārišn, ud rāmišn andar myazd gāh, ud yazišn ī yazdān pad škōyišn kunišn.

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250 [1] K om. [2] MSS XNA (= *ēd*)
251 [1] *kōdag ud ne hān ī*: B om. [2] K *ciš-ē* [3] B om.
252 [1] B om. [2] B om.
253 [1] B om. [2] *hōg abzār xrad*: K om.
254 [1] K *dārišn* [2] B *gōwišn* [3] B *gōwišn-ez* [4] B *srōšīgīh*

250

They held this too: A man who desires to be wise should first do this, namely: he should be reverent towards the gods, he should associate with the wise and he should always make his mind peaceful, as if he has eaten a sweet food, and he should always keep his body under guard so that the demons do not become victorious and ruling over his body.

251

They held this too: A man who is reverent towards the gods is one who does not do a thing, either small or great, without consulting good people.

252

They held this too: That friend is best: a man who takes his own soul as a friend, and who does not abandon it[1] either in abundance or in destitution. That authority is best, a man who takes his own mind as authority, and who never departs from (its) authority. That shelter is best, a man who makes his character into a shelter and who never departs from (its) shelter.

253

They held this too: There is no goodness which people possess spiritually and which does not manifest itself to them[1] materially. For the instrument of (an individual) being[2] is character, the instrument of character is righteous habit, the instrument of habit is wisdom, the instrument of wisdom is consultation of good people.[3] The instrument of skill is diligence; the instrument of fortune is truthfulness; the instrument of the soul is the worship of the gods.

254

They held this too:[1] One should instruct[2] peace and love in every creature, speak good deeds to every person, teach Zand in the household, and tell a secret to reliable people. One should keep obedience and lawfulness in the assembly, joy in the place of the *myazd* [ritual], and perform the worship of the gods in awe.

255 u-šān ēn-ez a'ōn dāšt ku kas nēst ke ēn pad [*M529*] gōhr ne būd[1] hēh: marīh ud jehīh[2] ud jādūgīh ud an-ērīh. ud kas-ez wirāstan ne tawān be ke pad dēn ud ham-pursagīh ī wehān wirāyēd.[3]

256 u-šān ēn-ez a'ōn dāšt ku marīh ēd bawēd stahmīh[1] ud zadārīh. jehīh[2] ēd bawēd zamanīh (?) ud purr-bēšīh. jādūgīh ēd bawēd nihān-xēmīh ud tan ī xwēš juttar nimūdan ku hān ī ast. an-ērīh ēd bawēd[3] ke harw ke az-eš cēr zanēd [*K210r*] ud apparēd.

257 u-šān ēn-ez a'ōn dāšt ku tā moγ-mardān pad barsom ī wišād[1] yazišn ne *kunēnd[2] jehān zan ud nasāh[3] abēr[4] huzārag bawēd. u-šān tā barsom a-pahrēxt[5] ne hišt juwān mard margīh abēr andak būd.

258 u-šān ēn-ez a'ōn dāšt ku ahreman ka dām-dahišnīh ī ohrmazd dīd az pāy be [*B417*] ōbast. ud ka fraškerd-kardārīh dīd pad zānūg andar ōbast. ud ka rist-āxēz dīd stard ōbast ud 3000 sāl nibast.

259 u-šān ēn-ez a'ōn dāšt ku harw *ciš[1] zreh-ē ast. ērīh ī šāhān-šāh [zreh] bawandagīh, ud dēn zreh mānϑr, ud rōšnīh zreh xwaršēd.

260 u-šān ēn-ez a'ōn dāšt ku ka ciš pad xēm ī frārōn nigerihēd[1] ēg hamāg and (?)[2] wahānag be wēnihēd. ud xēm ī frārōn wahman-dārīh. ka ciš pad waran nigerihēd ēg ciš-ez wehīh ne wēnihēd.

261 [*M530*] u-šān ēn-ez a'ōn dāšt ku dēn gōhr ce'ōn [*K210v*] ēwēnag, ka andar nigerihēd xwēš-tan andar wēnihēd. ēd-ez a'ōn ku ke dānēd nigerīdan ēg hamāg wehīh ud wattarīh andar be wēnihēd.

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255 [1] K *bawēd* [2] K + gloss in Pazand *jihi*; B **yyx** [3] MSS **wyl'stn'**

256 [1] B *stahmagīh* [2] K + gloss in Pazand *jihi*; B **yyx** [3] *ēd bawēd*: B om.

257 [1] B *wišādag* [2] MSS *kunišn* [3] *ud nasāh*: might be read *ud jeh* (as a gloss). [4] B + *andak būd* [5] B *a-pahrēxtag*

259 [1] MSS **MHš**

260 [1] B **nk'lyxyt'** [2] spelled **'nnd**

255

They held this too: There is no person in whose substance these things are not found: knavery, the condition of a whore, sorcery and non-Iranian behaviour. No one can discipline them except a man who disciplines them through religion and the consultation of good people.

256

They held this too: This is knavery: violence and contentiousness. This is the condition of a whore: *divination (?)[1] and amplitude of trouble. This is sorcery: having secretive character and displaying oneself as different from what one is. This is non-Iranian behaviour: a man who smites and robs every one over whom he is victorious.

257

They held this too: So long as priests do not worship with open *barsom* (twigs) there will be very few whore women and corpses.[1] So long as they did not leave the *barsom* unattended, the death of young men was very scarce.[2]

258

They held this too:[1] When Ahreman saw the creation of the creatures by Ohrmazd he fell from his feet. When he saw the making of the Renovation he fell to his knees. When he saw the Resurrection he fell vanquished and lay for three thousand years.

259

They held this too: Every thing has a sea. The [sea[1] of the] Iranian quality of the king of kings is perfection; the sea of religion is the sacred word; the sea of brightness is the sun.

260

They held this too: When a matter is examined by righteous character all its several[1] causes (?) are seen. Righteous character is kindliness. When a matter is examined by lust nothing of goodness is seen (in it).

261

They held this too: The substance of religion is like a mirror; when a man looks at it he sees himself in it. This is in the following manner: a man who knows how to look sees all goodness and evil in it.

262 u-šān ēn-ez a'ōn dāšt ku narīh ud mādagīh was ēwēnag. ēn-ez narīh ud mādagīh ast āsn-xrad ud gōšosrūd-xrad. ce gōšosrūd-xrad pad narīh gāh kard ēstēd ud āsn-xrad pad mādagīh gāh kard ēstēd. ud āsn-xrad andar tan-ē harw cand ast ast, ud harw ce dānihēd pad āsn-xrad dānihēd, ud ke gōšosrūd-xrad abar ne rasēd ēg ciš-ez ne dānēd, ud ka abar mad pas and cand dānihēd pad xēm ud āsn-xrad dānihēd. ud āsn-xrad ke[1] gōšosrūd-xrad abāg nēst ēdōn-ez[2] ce'ōn mādag ke gušn abāg nēst[3] ud ābustan ne bawēd ud bar ne dahēd. ud hān ke [gōšosrūd] xrad ud āsn-xrad ne bawandag ēdōn humānāg ce'ōn mādag ke gušn ne padīrēd, ce mādag ke gušn [*K211r*] ne padīrēd bar a'ōn ne dahēd ce'ōn ka pad [*B418*] bun[4] gušn nēst.

263 u-šān ēn-ez a'ōn dāšt ku pahlom ciš ham-pursagīh ī wehān ce[1] ham-pursagīh ī wehān šnāyišn ī yazdān.

264 u-šān ēn-ez a'ōn dašt ku ahreman az gēhān ēdōn be šāyēd kardan ku harw kas pad bahr ī xwēš az tan be wāzēd ce ahreman andar gēhān mānišn[1] pad tan ī [*M531*] mardomān ast. ēg-eš ce'ōn pad tan ī mardomān[2] mānišn ne bawēd ēg az hamāg gēhān be absihēd[3] ce[4] tā andar ēn gēhān pad kas-ez mardomān kōdag druz-ē mehmānīh ēg ahreman andar gēhān.

265 u-šān ēn-ez a'ōn dāšt ku yazd pad hān gyāg mehmān kunišn hēnd ī ka pad hān gyāg mehmān kard hēnd pad hamāg ēn gēhān mehmān kard hēnd. ce ka ahreman az tan ī mardomān be kard az hamāg gēhān be[1] absihēd,[2] yazd-ez ka pad tan ī mardomān pādexšāy kard hēnd [pad hamāg gēhān pādexšāy].

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262 [1]B *az* [2]B *ēdōn* [3]B om. [4]B om.
263 [1]B *abar*
264 [1]B *menišn* [2]*ast. ēg-eš ce'ōn pad tan ī mardomān:* B om. [3]K **'p'd't'**; B **'p'syt'** [4]B repeats
265 [1]*kard az hamāg gēhān be*: B om. [2]MSS **'p'syxyt'** (here and in the following)

262

They held this too: There are many kinds of masculinity and femininity. Masculinity and femininity are even this: innate wisdom and acquired wisdom. Acquired wisdom occupies the place of the masculine, and innate wisdom occupies the place of the feminine. As much as there is in the body of innate wisdom, there is; every thing that is known, is known by innate wisdom. A man who has obtained no acquired wisdom knows nothing. When he has obtained it, whatever he knows is by character and innate wisdom. Innate wisdom without acquired wisdom is like a female without a male, who does not conceive and does not bear fruit. A man who possesses [acquired] wisdom, but whose innate wisdom is not perfect, is like a female who is not receptive to a male; for a female who is not receptive to a male does not bear fruit in the same manner as one who does not have a male in the first place.

263

They held this too: The best thing is consultation of good people, for the consultation of good people is the satisfaction of the gods.

264

They held this too:[1] It is possible to put Ahreman out of the world in this manner, namely, every person, for his own part, chases him out of his body, for the dwelling of Ahreman in the world is in the body of men. When he will have no dwelling in the bodies of men, he will be annihilated[2] from the whole world; for as long as there is in this world dwelling even in a single person to a small demon, Ahreman is in the world.[3]

265

They held this too: The gods should be made to inhabit that place which if they inhabit, they are made to inhabit the whole of this world. For when Ahreman is put out of the body of men he is annihilated[1] from the whole world, and the gods, too, when they are made rulers over the bodies of men [they are rulers over the whole world].[2]

266 [*K211v*] u-šān ēn-ez a'ōn dāšt ku pad uskārišn ī dēn tuxšāg-tar bawišn ku pad abastāg ud zand, ce uskārišn ī dēn juwānīh ī ruwān.

267* [*S vol. XII*] u-šān ēn-ez a'ōn dāšt ku wehān ast ī pursīd ud ast ī wizārd. pursīd ku ce ahlāyīh ud ce ahlawīh ud ce kirbag ud ce pākīh ud ce xwēš-kārīh ud ce wizīdārīh ud ce abēzagīh ud ce dādārīh ud ce rāstīh ud ce a-margīh ud ce tan ī pasēn.

ahlawīh ēd bawēd ahlāyīh-paymōgīh.

kirbag ēd bawēd kār ī yazdān kardan.

pākīh ēd bawēd judāgīh ī az druz.

*xwēš-kārīh[1] ēd bawēd a-wināhīh.

wizīdārīh ēd bawēd menišn ud gōwišn ud kunišn [*B419*] az anōdagān nērōg ō xwēšān hayyārīh wizīdan.

abēzagīh ēd bawēd ēwagānagīh.[2]

dādārīh mādiyān hān ī ō harw, ud ēd bawēd harw kas rāy nēwagīh abāyistan.

rāstīh hangerd īg ēd bawēd [*M532*] ne druxtan ī pad hēc abar[3] [*K212v*] hēc.

ud a-margīh ce'ōn būd abāz būd.

ud tan ī pasēn ce'ōn zād abāz zād bawēd.

268 u-šān ēn-ez a'ōn dāšt ku druz abēr kōšēd ud staw ne bawišn, ce druz ka wizand ō absihišn[1] mad ēg[2] kōšēd.

269 u-šān ēn-ez a'ōn dāšt ku az ēn[1] 5 ēwēnag abēr wardišn, az anāg-menišnīh ud duzīh ud apparīh ud āzwarīh ud ag-ruwānīh.[2] anāg-menišnīh ēd bawēd ke wehān ud ahlawān ud weh-dōstān rāy anāg andēšēd.
duzīh ēd bawēd ke xwēš tan[3] juttar nimāyēd ku hān ī ast. apparīh[4] ēd bawēd ke xwāstag ī ne xwēš rāy gōwēd ku kāž *ka[5] man xwēš hēh.
āzwarīh ēd bawēd ke hunar ī ane kas ne kāmēd.
ag-ruwānīh ēd bawēd ke gōwēd hān ī rāst ud xwad ne kunēd.

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267 *From this point, where *DkS* vol. XII begins, the variants of DP are given by the editor of *DkS*. They are here reproduced, whenever they are significant, from *DkS*, as neither DP nor a photocopy of it have been accessible. [1] MSS **'šk'lkyx** (= *āškāragīh*) [2] B, DP **'ywk'nyx** [3] B om.

268 [1] K **'p'd'xšn**; B **'p'ddšn** [2] B om.

269 [1] *az ēn*: K **MND'M** [2] K **'klwbšnyx** [3] B *xwēš* [4] B repeats [5] MSS *ke* (cf. Bthl., *MirMund*, I, 47, n. 1)

266

They held this too: A man ought to be more diligent over the consideration of religion than over that of Avesta and Zand; for the consideration of religion is the youth[1] of the soul.

267

They held this too: Some good people asked and others explained. They asked: "What is righteousness, what is the state of the righteous?[1] What is good deeds? What is cleanliness? What is doing one's duty? What is discernment? What is purity? What is donation? What is truthfulness? What is immortatity? What is resurrection? "

The state of the righteous is this: knowing the garment of righteousness.

Good deeds is this: to do the work of the gods.

Cleanliness is this: separation from the demons.

Doing one's duty is this: sinlessness.

Discernment is this: to discern one's thought, speech and action (by transferring them) from the power of aliens to the help of one's own people.[2]

Purity is this: obedience.

Donation, in substance, is that which (is given) to every one. It is this: to owe good to every one.

Truthfulness, in summary, is this: not to lie to any one concerning any thing.

Immortality (is this): as he was so he is again.

Resurrection (is this): as he was born so he will be born again.

268

They held this too: Fight the demons persistently and be not overpowered, for the demon fights when his harm comes to nought.

269

They held this too: Turn away strongly from these five manners: evil thinking, thievery, robbery, covetousness, and bad soul.

Evil thinking is this: a man who thinks evil of good and righteous people and of friends of the good.

Thievery is this: a man who displays himself differently from what he is.

270 u-šān ēn-ez a'ōn dāšt ku ka tawān ud wizīrēd ne xwāhišn ciš az[1] kārān, ce ke pad cār ciš az[2] kārān xwāhēd *ka[3] pad a-cār [*K212v*] xwāhēd ne windēd.

271 u-šān ēn-ez a'ōn dāšt ku harw ciš ī ēdōn weh ce'ōn[1] hān ī hamē jāyēzēd (?)[2] ce anāgīh-ez harw pad be būd abāyēd[3] absihīdan.

272 u-šān ēn-ez a'ōn dāšt ku [ke] pad wināh ī mānēd pēšār (?) bawēd xwēštan az xwēšīh ī yazdān be ne barišn ud ō dēwān ne dahišn, ud ēn ne andēšišn ku man [*M533*] ēd rāy ka wināh pēšār (?) būd dēwān-xwēš hēm, ce ahreman ud dēwān ka mard wināh ī anabuhragān[1] kard ēstēd ud xwad tan[2] ō dēwān ne dahēd[3] ēg kam pad xwēš dārēnd ce'ōn mard-ē ke srōšō-caranām [*B420*] wināh kard ēstēd ud xwad tan ō dēwān dahēd ud pad xwēšīh ī dēwān dārēd.

273 u-šān ēn-ez a'ōn dāšt ku ke harw ce kunēd ēwāz[1] yazdān rāy kunēd, harw ce'ōn kunēd pad-eš ahlaw bawēd.

274 u-šān ēn-ez a'ōn dāšt ku mardom ī ne pad dēn[1] ī yazdān ēstēnd [*K213r*] 2 ēwēnag, ēwag frēftār ud ēwag frēftag. frēftār hān bawēd ke hān ī hamē kunēd xwad dānēd ku ne kunišn ud waran ud tan-kāmagīh rāy kunēd. ud frēftag hān bawēd ke hān ī hamē kunēd pad frārōnīh warrawēd ēstēd ud ruwān rāy hamē kunēd. harw ke frēftār druwand ud frēftag ahlaw-ez bawēd.

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270 [1]B om. [2]B om. [3]MSS *ke*
271 [1]B repeats [2]spelled **y'wycyt** [3]DP **BRA**
272 [1]B **'n'pxlk'n** [2]B om. [3]B **YXBWNm**
273 [1]B + *rāy*
274 [1]K, B repeat

Robbery is this: a man who says of a property that does not belong to him: "Would that it were mine."

Covetousness is this: a man who does not desire the skill of another person.

Bad soul is this: a man who speaks that which is right but does not himself do it.

270

They held this too:[1] When a person has the power and can help it, he ought not to desire anything from other people. For a man who desires something from other people when he can help it, does not get it if he desires it when he cannot help it.

271

They held this too: Every thing that is good in this manner is like that which lives forever.[1] For every evil should be annihilated by (the sentence): "It was (and is no more)."

272

They held this too: A man by whom (?) a sin of negligence (?)[1] is committed (?)[2] should not remove himself from the possession of the gods and should not deliver himself to the demons. He should not think the following: "I belong to the demons because I committed (?) a sin." For a man who has committed a mortal sin, and who does not by himself surrender himself to the demons, is considered by Ahreman and the demons less as belonging to them than a man who has committed a *sraošōcaranā* sin and who, by himself, surrenders himself to the demons and regards himself as belonging to the demons.

273

They held this too:[1] A man who does everything for the sake of the gods alone, in whatever manner he does it he is righteous by it.

274

They held this too: People who do not adhere to the religion of the gods are of two kinds: One, a deceiver, and one, a deceived one. A deceiver is a man who knows by himself that what he is doing should not be done;

275 u-šān ēn-ez a'ōn dāšt ku [ka] uzdēs-parastišnīh be *absihihēd[1] mēnōg-warrawišnīh andak abāg be šawēd. ud[2] ka *wisāndagīh[3] ud a-sruštīh be zanihēd rāmišn andak abāg be šawēd.[4] ud ka šēwangarīh be zanihēd ēg mihr andak abāg be šawēd. pas ēdōn weh ka ēn 3[5] wināh cand ahe az gēhān be barihēd.

276 u-šān ēn-ez a'ōn dāšt ku urwar-xwarišn bawēd šmāh mardomān ku dēr-zīwišn bawēd, ud az tan[1] ī gōspandān pahrēzēd [*M534*] ce āmār was, ēg ohrmazd ī xwadāy hayyārīh ī gōspandān [*K213v*] rāy urwar was dād.

277 u-šān ēn-ez a'ōn dāšt ku ohrmazd pad ciš-ez ciš a-tawāngar ne[1] bawēd ud ne būd.

278 u-šān ēn-ez a'ōn dāšt ku ahreman hamē[1] ne būd ud ne bawēd.

279 u-šān ēn-ez a'ōn dāšt ku ohrmazd harw dām ī-š be[1] dād abdom abāz ō xwēš gīrēd.

280 u-šān ēn-ez a'ōn dāšt ku āmār ī mēnōgān abar ēn 3[1] wāzag ku-t ce kā-mist u-t kard u-t ke burzīd.

281 u-šān ēn-ez a'ōn dāšt ku hān-ez ī wuzurg pad wināh-ē ēn abēr-tar dru-wand bawēd ka hān ī driyōš tar[1] menēd.

282 u-šān ēn-ez a'ōn dāšt ku hān ī was-xwāstag-tom mardom ka dānēd xwardan ud dāštan ēg was-xwāstagīh rāy wināh[1] [*B421*] abar ne[2] šawēd, ud hān-ez ī driyōš-tar mardom ka ne dānēd xwardan ud dāštan pad xwāstag drahm-ē šāyēd be marg-arzānīh be[3] madan.

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275 [1]MSS *absihēd* [2-4]B om. [3]K **s'ndkyx** [4]cf. note 2 [5]B om.
276 [1]B **TWRA**
277 [1]DP om. from here to **278**, n. 1.
278 [1]cf. **277**, n. 1.
279 [1]B om.
280 [1]K, B om.
281 [1]*driyōš tar*: written as one word in K, B.
282 [1]*rāy wināh*: B repeats [2]B om. [3]DP om.

he does it out of greed and bodily desire. A deceived one is a man who believes that what he is doing stands in righteousness, and he is doing it for the sake of the soul. Every deceiver is *druwand;* a deceived one may even be *ahlaw.*

275

They held this too: When idol worship is annihilated, a little of the faith in the spiritual world departs with it. When schism (?) and disobedience are smitten, a little joy departs with them.[1] When plaintiveness is smitten, a little love departs with it. It is (however) after all better when these three sins are taken out of the world as soon as possible.[2]

276

They held this too: Be plant-eaters, you men, so that you may live long. Keep away from the body of cattle, for the reckoning is vast. Ohrmazd[1] the Lord created plants in great number for helping cattle.

277

They held this too: In no matter whatsoever is Ohrmazd powerless, and never was.

278

They held this too:[1] Ahreman never existed and does not[2] exist.

279

They held this too:[1] Ohrmazd will ultimately take back to himself every creature that he created.

280

They held this too: The Reckoning of the Spirits is concerned with these three sentences: "What did you desire? What did you do? Whom did you honour?"

281

They held this too: Even a great man becomes very much *druwand* by this one sin, namely, when he looks down with contempt upon a poor man.

282

They held this too: Sin does not accrue to a man of most abundant wealth when he knows how to use and keep it, (merely) on account of his abundance of wealth. The poorest man, (however), when he does not know

283 u-šān ēn-ez a'ōn dāšt[1] ku was [mardom ke harw] ahlāyīh ī-š ast az [*K214r*] was-xwāstagīh,[2] ud was mardom ke harw druwandīh ī-š ast driyōšīh rāy.

284 u-šān ēn-ez a'ōn dāšt ku be az wehān ēg didīgar az wattarān weh šāyēd būdan, pad hān ī ke[1] az wehān[2] wehīh wēnēd ud āmōxtēd, ud az wattarān wattarīh wēnēd ud az-eš be pahrēzēd.

285 [*M535*] u-šān ēn-ez a'ōn dāšt ku mardomān tuxšāg bawišn ku tā kāmag ī tan abāg ruwān be kunēnd, ce ke kāmag ī tan abāg ruwān ēg dēn[1] abāg tan, ud ke kāmag [ī ruwān] [2] abāg tan ēg druz abāg ruwān.

286 u-šān ēn-ez a'ōn dāšt ku az wehān āzādīh ud spās gōwišn ud az wattarān gilag ne gōwišn.

287 u-šān ēn-ez a'ōn dāšt ku az[1] dušaxw rāh-ē ō wahišt šawēd ud pad harw gāh hān rāh hu-bōy-tar[2] ku harw hu-bōy-ez[3] ī pad gēhān, ud pad hān rāh awēšān rawēnd ke pad wināh ciš barēnd ud az dušaxw be ō wahišt šawēnd.

288 u-šān ēn-ez a'ōn dāšt ku [*K214v*] ag-dēnān ud abārīg-ez harw mardom ke[1] *zandīg[2] dārišn gētīg amahraspandān pad xwardan ud dāštan az-eš abāz ne kunišn.

289 u-šān ēn-ez a'ōn dāšt ku ke 1000 mard ī druwand[1] stāyēd ud andar āfrīgānīh[2] dāšt ēstēd ēg pad ruwān puhl kam ce'ōn ke moγ-mard-ē ahlaw pad druwand be abspārd[3] ēstēd.

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283 [1]B + **kw'** [2]B om.
284 [1]DP *ka* [2]K om.
285 [1]B **ADYN** [2]supplemented by Sanjana
287 [1]B om. [2]K, B **xwbwxtl** [3]K, DP **xwbw'c**; B **xwb'c'**
288 [1]B **MN** [2]MSS **zyndk**
289 [1]K, B om. [2]B **'plyk'nyx** [3]MSS **'psp'lyt'**

how to use and keep (his property), may come to mortal sin through (the possession of) one *drahm*'s worth of property.

283

They held this too: Many are the people whose state of righteousness is from abundance of wealth; and many are the people whose state of wickedness is due to poverty.

284

They held this too: it is possible for a person to improve himself not only from (the example of) good people but also[1] from (that of) wicked people, by the fact that a man watches the goodness that comes from the good and learns therefrom, and watches the evil that comes from wicked people and keeps away from it.

285

They held this too: People should be diligent so that they may join their bodily desire to the soul. For a man whose bodily desire is joined to the soul, religion is with his body; and a man the desire [of whose soul] is joined to the body, has demons joined to his soul.

286

They held this too: One ought to speak the gratitude and thanks which are from good people, and not to complain of wicked people.

287

They held this too: One road leads from hell to paradise, and that road is at every point more fragrant than all the fragrance in the world. Those walk on that road who have some sin to carry and who go from hell to paradise.

288

They held this too: One ought not to withhold from people of bad religion and all other people who are to be regarded as *zandīg* the material elements[1] (which are) for using and possessing.

289

They held this too: A man who praises a thousand wicked people and holds them as trustworthy, the punishment to his soul is smaller than that of a man who treats one righteous priest as wicked.[1]

290 u-šān ēn-ez a'ōn dāšt ku hamē ka mard ciš ī frārōn ul menēd ud gōwēd ud kunēd ēg abāg rōšnīh-ē[1] az-eš ul waxšēd[2] u-š parwānag[3] bawēd andar ō dēn. ud hamē ka mard ciš ī abārōn ul [*B422*] menēd ud gōwēd ud kunēd ēg tam-ē az-eš ul āyēd ud andar mard ud dēn ul ēstēd ud mard dēn kam wēnēd.

291 [*M536*] u-šān ēn-ez a'ōn dāšt ku ohrmazd ī xwadāy ka-š fradom mardom kard ēg-eš framān[1] a'ōn dād ku pad ēn tuxšāg bawēd ku ruwān bōzēd, ēg[2]-tān xīr ī tan amāh pad miyān kunēm, ce ruwān buxtan jud az šmāh ne wizīrēd. [*K215r*] mardom a'ōn wiyābān[3] hēnd ku xīr ī gētīg xwad abar tuxšēnd ud xīr ī ruwān abastān ō yazdān kunēnd.

292 u-šān ēn-ez a'ōn dāšt ku hān ī driyōš mardom agar ōh ag-dēn ayāb ne frārōn rawišn ēg-ez-eš ciš[1] aweš dahišn ud ke dahēd pad bahr ī xwēš hān[2] druz[3] ī niyāz xwānēnd az gēhān[4] be kard u-š petyārag ud wizand az xwēš spuxt bawēd ud az-ez tan ī awe ne zāyēd hān kas ī ō[5] niyāzōmandīh rasēd.

293 u-šān ēn-ez a'ōn dāšt ku ādur-farnbag pad āhrōnān gāh kard ēstēd.[1] ādur-gušnasp pad ardēštārān[2] gāh kard ēstēd. ud ādur-burzēnmihr pad wāstryōšān[3] gāh kard ēstēd.

294 u-šān ēn-ez a'ōn dāšt ku tuxšag bawišn pāyrōzag[1] pad ham-pursagīh ī abāg wehān, ku tā hān ī ašnawēd be ne jōyēd, ce[2] ašnūdag[3] *ka[4] ham-pursagīh ī pāyrōzag andar nēst abēr-tar gugārihēd ku xurdad ud amurdad.

295 [*K215v*] u-šān ēn-ez a'ōn dāšt ku frawahr ī zardušt ī spitāmān pad hōm ud barsom tag ēstēd u-š niyāyišn pad ātaxš ī warhrān.

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290 [1]K *rōšnīh*; B *rōšnīh ī* (DP om. *abāg rōšnīh-ē* ?) [2]K **wxšt** [3]B **plp'nk'**
291 [1]B **lp** *fradom* [2]B, K **ADYNš**; DP *ēnyā* [3]B **wd'p**
292 [1]B om. [2]K repeats [3]B **dlwcšn'** [4]B, K + **bwt** [5]B om.
293 [1]B + *u-šān* [2]B *ardēštārīh* [3]B *wāstryōšīh*
294 [1]B *pāyrōz* [2]*ašnawēd be ne jūyēd ce*: B om. [3]K, B **'ŠMHWytk'** [4]MSS **MN**

290

They held this too: Whenever a man thinks, speaks or acts something righteous, at the same time a brightness grows from it and it becomes in him his leader[1] towards religion.[2] Whenever a man thinks, speaks or acts something sinful, a darkness rises from it and stands between the man and religion, and the man sees the religion less.

291

They held this too:[1] When Ohrmazd the Lord first created man, He gave the following order to him: "Be diligent to save your souls; I shall then[2] provide for your bodily matters. For it is impossible to save your souls without you." People are deluded in the following manner: they themselves strive after material things, and as regards the things of the soul, they put their trust in the gods.

292

They held this too: Even if a poor man is of bad religion or not of righteous behaviour, one ought to give him something. A man who gives drives, for his own part, out of the world the demon called Want, and rejects from himself adversity and harm. There will not be born to him a man who will come to destitution.

293

They held this too: The fire Farnbag was made for the station of priests. The fire Gušnasp was made for the station of warriors. The fire Burzēnmihr was made for the station of husbandmen.[1]

294

They held this too: Be diligent daily in the consultation of good people, so that you may not chew[1] that which you hear. For when (an instruction) heard is not accompanied by daily consultation, it is digested (i.e. forgotten) more than water and plants.[2]

295

They held this too: The *frawahr* of Zoroaster, Son of Spitama, is strong through *haoma* and *barsom*. Its prayer is through the Warhrān fire.

296 [*M537*] u-šān ēn-ez a'ōn dāšt ku myazd stūrīh ī yazdān ud gāhānbār stūrīh ī dēn ud ātaxš ī warhrān stūrīh ī gayōmard.[1]

297 u-šān ēn-ez a'ōn dāšt ku wihēzag pad ēn cim kard ēstēd ku ohrmazd[1] ō pēš bawēd ud ahreman ō pas kard, ahreman pad xīr ī ohrmazd abar ēstād[2] ud ne tawān bawēd ud abdom ahreman be absihēd.

298 u-šān ēn-ez a'ōn dāšt ku harw[1] [*B423*] mardom ēn 5 ciš dānistan xwēškārīh ud ke ne dānēd ērangīhā. ēwag ēn ku ce hēm, mardom hēm ayāb dēw. ud ēwag ēn ku az ku mad hēm, az garōdmān ayāb az dušaxw. ud ēwag ēn ku abar ce ēstēm,[2] abar ciš ī yazdān ayāb[3] abar ciš ī dēwān. ud ēwag ēn ku pas ī ke hēm, pas ī wehān [*K216r*] ayāb pas ī wattarān. ud ēwag ēn ku abāz ō ku šawēm, abāz[4] ō wahišt šawēm ayāb abāz[5] ō dušaxw šawēm.[6]

299 u-šān ēn-ez a'ōn dāšt ku ke abastāg xwahēd[1] ud hu-xēm-tar ne bawēd, ud zand pursēd ud dānāg-tar ne bawēd, ud māndag garzēd ud a-wināh-tar ne bawēd, hān did pad kār ne uzmāyišn.

300 u-šān ēn-ez a'ōn dāšt ku ahreman pad ēn 3 ciš[1] abar kas-ez a-winast (?)[2] ne bawēd be ka xwad abar rasēd. [*M538*] ēwag menišn[3] ī dehbadān, ud ēwag ham-rasišnīh[4] ī wehān, ud ēwag zāyišn ī zaraϑuštrōtemān.

301* u-šān ēn-ez a'ōn dāšt ku mard cand wēšist ō mān ī ātaxšān šawišn ud ātaxš niyāyišn tarsagāhīhā kunišn, ce harw rōz amahraspndān 3 bār andar mān ī ātaxšān anjaman kunēnd ud kirbag ud ahlāyīh[1] anōh be hilēnd, ud ke wēš ō anōh šawēd ud ātaxš niyāyišn tarsagāhīh[ā] wēš kunēd ēg hān kirbag ud ahlāyīh ī yazdān[2] anōh be hilēnd[3] [*K216v*] pad tan mehmān-tar bawēd.

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296 [1]The order of the last two phrases is reversed in B:. . *ud ātaxš ī warhrām stūrīh ī gayōmard, ud gāhānbār stūrīh ī dēn.*

297 [1]*ku ohrmazd*: B om. [2]K, B *ēstēd*

298 [1]B repeats [2]K *ēstēd* [3]*yazdān ayāb*: B above the line [4] B om. [5]B om. [6]B *šawēd*

299 [1]spelled **YPLXWNyt**

300 [1]B om. [2]B *'nst'* [3]B *menišnīh* [4]B *ham-rasišn*

301 *The text is found in M51b fol. 251b; cf. Bthl., *Zendhdschr.*, p. 71; *SupT ŠnŠ* XX 1, cf. West, *SBE*, V, p. 393 [1]B + *harw ce* [2]M51b om. [3]M51b **ŠBKWNt**

296

They held this too: The *myazd* ritual is under the custody[1] of the gods. The *gāhānbār* festival is under the custody of religion. The Warhrān fire is under the custody of Gayōmard.

297

They held this too:[1] The calendar (?)[2] was made for this purpose, namely, that Ohrmazd should be at the fore and Ahreman should be at the rear. Ahreman stood up against the things of Ohrmazd, but shall not have the power, and he shall ultimately be destroyed.

298

They held this too:[1] Every man's duty is to know these five things; he who does not know them is under guilt. One is this: "What am I, a man or a demon?" One is this: "where have I come from, from paradise or from hell?" One is this: "What do I stand by,[2] by the things of the gods or by those of the demons?" One is this: "Whom do I follow, good people or wicked people?" One is this: "Where shall I go back, to paradise or to hell?"

299

They held this too: A man who recites[1] the Avesta and who does not become of better character, and one who inquires about *zand* and does not become wiser, and one who confesses a sin and does not become less sinful—that man need not again be tested.

300

They held this too:[1] By these three things Ahreman does not become undiluted (?)[2] (in attacking) any person, except when that person himself comes over (to Ahreman).[3] One, the mind of the rulers; one, the meeting of good people; and one, the birth of the high priests.[4]

301

They held this too:[1] A man ought to go as much as possible to the fire temple and to perform the fire ritual reverently. For the Amahraspands assemble three times every day in the fire temple, and deposit good deeds and righteousness there. A man who goes there more often, and who reverently performs more of the fire ritual, has the good deeds and the righteousness which the gods deposit there dwell more in his body.

302 u-šān ēn-ez a'ōn dāšt ku *ke[1] kunēd 3 ciš ēn weh. ēwag ēn ke ēwāz wehīh rāy[2] frāz ō ham-pursagīh ī wehān šawēd. ēwag ēn ke[3] arz ud spās ud āzādīh ī wehān cand bawandag menēd ud gōwēd. ēwag ēn ke pad kamist harw rōz 3 bār pad tan ī xwēš nigerēd ku-m[4] yazd abāg hēnd[5] ayāb dēw, [*B424*] u-š agar yazd abāg hēnd andar tan mehmān-tar be kunēd, u-š agar dēw abāg hēnd az[6] tan ī xwēš a-pādexšāy kunēd.

303 u-šān ēn-ez a'ōn dāšt ku pad hangerd ciš 2 agar agar ast, ud kas ke paygārēd ku wēš ast-ez, ēg-ez ēwag-ē ast 3 ciš: [ēwag] ēn ku harw kas wināh ī xwad dānēd ku wināh ud andar-ez šahr pad pādram dusrawēnīd ēstēd ud agar kas ast ke[2] kunēd puhl-ez[3] zanēnd, cand tawān az-eš be wardēd ud ne kunēd. [*K217r*] ud ēwag ēn ku harw kas hān [*M539*] kirbag ī xwad dānēd ku kirbag ud andar šahr pad pādram husrawēnīd ēstēd ud agar kas kunēd pādāšn-ez paydāg, cand tawān pad-eš tuxšāg. [ud ēwag ēn ku harw kas hān ciš ī] ne dānēd ku kirbag ayāb wināh ud andar šahr mardom pad frārōnīh ud abārōnīh ne ham-dranzišn hēnd ud pad gumānīh abar ēstēd, abāg[4] wehān uskārēd ud a'ōn ce'ōn wehān dastwar bawēnd kunēd ud jud az ham-pursagīh ī wehān fradom ne kunēd.[5]

304* u-šān ēn-ez a'ōn dāšt ku kas-ez mardom nēst ke ēn 3 ciš ka andar ēstēd ud az-eš pad gētīg bar ne wēnēd[1] ranz-ez[2] ī andar rāy az-eš ne ayāsēd. ēwag wafr ud wārān, ēwag diz ī kandāg drubuštīh kardan ud diz ī hanbār dāštan[3], ēwag driyōšīh. ce[4] hān-ez ī xradōmand-tom mardom[5] ēd rāy ce sūd ī frāz ō pēš ne wēnēd was ī ka anāgīh a'ōn wēnēd ku [az] driyōšīh be ayāsēd, ud ka ranzagīh ī rasēd rāy[6] wārān ī [*K217v*] pad abzārīh ne kāmēd, frahist hān ī ka

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302 [1]MSS *ce* [2]B om. [3]B om. [4]K *ku az* [5]DP *hēm* [6]B repeats

303 [1]or *waxt*? [2]B om. [3]B *pad arz* [4]B om. [5]*ud jud az ham-pursagīh . . .ne kunēd*: B om.

304 *For the beginning of this section cf. the parallel text in **218**. [1]**218** *windēd* [2]DP *ranz* [3]*ēwag wafr ud wārān. . .hanbār dāštan*: B om. [4]B *abar* [5]B + *ku driyōšīh* [6]B *ne* [7]B *kirbag* [8]B om. [9]K has the

302

They held this too: A man who performs these three things is best. One, he goes to consultation with good people solely for the sake of goodness. One, he thinks and speaks as perfectly as possible of the value, gratitude and favour of good people. One, every day he considers himself at least three times in the following manner: "are there gods with me or demons?" If the gods are with him, he causes them to dwell more in his body; if the demons are with him he makes them powerless over his body.

303

They held this too: In summary there are two alternatives[1] in the matter. (If) a person contends that there are more, it is one of three things. One is this: every person, as much as he can, abstains from, and does not commit, a sin which he himself knows to be a sin, and which in the world, among the populace,[2] is also condemned, and which, if done by someone, that person is punished.

One is this. every person strives, as much as he can, to perform a good deed which he himself knows to be a good deed, and which is praised in the world, among the populace, and which, if committed by someone, that person's reward is manifest.

[One is this: every person] asks the advice of good people, and acts in the same way as they maintain,[3] and does not act without first consulting them [concerning a thing with regard to which] he does not know whether it is a good work or a sin, and which is not unanimously pronounced by people in the world as either righteous or sinful, and with regard to which he is in doubt.

304

They held this too: There is no one who, when he stands in these three things, and fails to see their fruit in the material world, does not seek (to withdraw) from them because of the trouble that is in them. One is snow and rain; one is to fortify a fortress[1] surrounded by a moat and to maintain a fortress of provisions; and one is poverty. For even the wisest of men, because he cannot see the benefit that is further in front of him, often experiences such discomfort that he seeks (to withdraw) from poverty, and does not desire rain in abundance[2] on account of the

pad kandiz[7] ud diz ī hanbār dāštan ne pad kām. ud az hān 3 ciš 2 ciš[8] ī pad gētīg bar wēnihēd šāyēd[9] dānistan, ud ēwag tā ō āmār ī mēnōgān rasēd ne wēnihēd.

ud hān 2 ciš ī pad gētīg bar wēnihēd ēwag wafr ud wārān guft, ce wārān ka wārēd frahist[10] [*B425*] hān *ke[11] pad hān[12] gāh ka hamē wārēd sūd ciš ne paydāg ud ranz ī andar rāy harw kas az-eš be ayāsēd ud pad abē-sūd dārēd, ud ka ō frawardīn māh ud ardwahišt māh mad, ud jōrdāy ud gayāg ud xurmāg[13] rōyihēd[14] bar ī wārān, ud be ō paydāgīh āyēd [*M540*] harw ciš,[15] mardom kāmag a'ōn ku kāž pad ēn zamistān wārān wēš būd hēh, u-mān hān ranzagīh ī az wārān wēš būd hēh, u-mān nūn ēn[16] ābādānīh ud nēwagīh ud padēxwīh ud hu-zīwišnīh ī az bar ī wārān wēš dīd[17] hēh.

ud ēwag diz ī kandāg ud diz ī hanbār guft ēd rāy ce frahist hān ī ka kunihēd [*K218r*] ud sāzihēd sūd ī pad nāmcišt ne paydāg ud uzīnag was abar bawēd ud pas ka ēdōn jahēd ku dušman ō šahr[18] rasēnd[19] ud pānagīh ud *weh-dārišn[20] ī mardomān rāy diz pad kār andar abāyēd, mardom pad anbūh andar ō diz šawēnd, ad abē-bīmīh ī-šān az kardan ī hān diz az dušmanān ud tangīh ud anāgīh ī az wasīh ud abzārīh ī mardom ī andar hān diz wēnihēd rāy[21] frahist[22] hān mardom ke kāmag a'ōn ku-m kāž[23] xwēš ud mānīgān rāy diz-ē pad uzīnag[24] ī az xwēš kard ēstēh u-š an tanīhā[25] andar mānēm[26], ayāb-em[27] andar ēn diz uzīnag[28] az harw kas wēš kard ēstēh[29] ku padeš pādexšāy-tar hēm u-m az[30] harw kas gyāg frāxw-tar hēh.

ud hān ēwag ī pad gētīg bar ne wēnihēd driyōšīh guft,[31] ce driyōšīh pad gētīg harw kas az-eš be ayāsēd, ud [ka] mad ō āmār ī mēnōgān awe-z ī driyōš-tom mardom [*K218v*] kāmag a'ōn[32] ku kāž driyōš-tar būd hēh u-m anāgīh ī az driyōšīh wēš dīd ud burd [*B426*] hēh ud nūn[33] āmār andak ud xwār-tar abar būd hēh.

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correct reading above the line [10]B repeats [11]MSS *ka* [12]B om. [13]K **TG**; B **TW** [14]spelled **lwdyšt** [15]B om. [16]B + **XT** [17]K, B **XZYTNyt** [18]B om. [19]B + *šahr* [20]K **wxš'l'n**; DP **wxš'lšn**; B **wxšl'n**; emendation suggested by Faravachi. [21]B om; K *ne* [22]B **l'st'** [23]B + **wšm** [24]K, DP **'wpynk'**; B **'wdcynk'** [25]B **tyx'** [26]B *mānēd* [27]K *ayāb az* [28]B *uzīn* [29]B *hēh* [30]K, B om. [31]B + *abar* [32]K *ēn* [33]B om.

suffering that comes with it, and, moreover, is not inclined (to occupy himself) with a fortress surrounded by a moat[3] and fortress of provisions. It is possible to know two of these three things, the fruit of which can be seen in the material world, (but the fruit of) one of them is not seen until one reaches the Reckoning of the Spirits.

One of the two things of which one sees the fruit in the material world was said to be snow and rain. For when it rains usually no benefit at all is manifest to those who are in that place when it rains, and every one seeks (to withdraw) from it and holds it as worthless because of the trouble that it contains. But when it comes to the months of Frawardīn and Ardawahišt, and there grow corn, grass and dates, the fruit of the rain, and every thing becomes manifest, the desire of people is as follows: "Would that there had been more rain this winter, and that we had suffered more trouble from the rain, so that we might see more of this abundance, goodness, affluence and well-being which come as some of the fruit of the rain."

One was said to be a fortress surrounded by a moat and a fortress of provisions, for this reason, that when it is being built and prepared its particular benefit is usually not manifest, and much expense is involved. When later an enemy happens to come to the kingdom, and there is need of the fortress for the protection and preservation of the people, people go to the fortress in a crowd. As one perceives their safety from the enemy through the fortress, the tightness and discomfort[4] caused by the multitude, and the abundance of people who are in the fortress, most people's desire is as follows: "Would that I had built a fortress at my own expense for myself and for my household, so that we might stay in it alone; or that I had spent more than anyone else on building this fortress, so that I might have the biggest holding in it, and that my place might be larger than that of everyone else."[5]

The one thing the fruit of which is not seen in the material world was said to be poverty. For everyone seeks (to withdraw) from poverty in the material world, but even the poorest of men, when he comes to the

305 [*M541*] u-šān ēn-ez a'ōn dāšt ku mard hān farrox-tar ke cand šāyēd dušaxw pad gētīg be barēd ud mard *awe[1] ruwān ne spōzēd. u-šān pad gētīg [dušaxw] burdan ēd guft ku andar gēhān arg ud ranz ī mad ud ne wizīrēd be ka ōh kunihēd ud mardom pad cār[2] kāmagīhā aweš ne šawēnd jud az frēzbān, pad kām ī xwēš kāmagīhā[3] ul ō grīw padīrēd ud tuxšāgīhā kunēd. u-šān awe[4] arg[5] ud ranz rāy guft ku ēn-ez bawēd hayyārīh ud payagīh ud nān-xwarīh[6] ud āhangār ud band-kār ud gāzarīh ud pōstkarīh ud abārīg kār ī kārōgīhā[7] ud rīman[8] gyāg ī mardomān kardan pad bār bawēd.

306 u-šān ēn-ez a'ōn dāšt ku dard-ez ud anāgīh ī pad gētīg az dēw[1] waštīh ud wīmārīh aweš rasēd, ke[2] awe ke [*K219r*] aweš rasēd and kunēd ku awe anāgīh rāy yazdān kam ne menēd be a'ōn dārēd ku juttar ne šāyēd būdan, ce'ōn hān ī hamē wēdwar ud hunsand bawēd, ēg yazd dard ud anāgīh ī az waštīh ud wīmārīh ī aweš rasēd pad āmār ī mēnōgān pad-ez-eš[3] barēnd ud dārēnd ud az wināh ī kard be hangārēnd.

307 u-šān ēn-ez a'ōn dāšt ku kōdag-ez anāgīh ud ziyān ī ahreman ud dēwān pad dāmān[1] ī ohrmazd kāmēnd kardan ka a'ōn ce'ōn kāmēnd ud mēnōgīhā ārāyēnd ēg-šān ō gētīg tawān hēh āwurdan, ēg hāmōyēn dām ī ohrmazd pad-eš be absihēnd. be a'ōn abarwēzīhā kunēnd ku hān-ez ī garān-tar [*M542*] pad mēnōg a'ōn ō rāh ud widarg rasēnd ud cārag xwāhēnd ku [*B427*] ka be ō gētīg mad ciš ī abēr xwār[2] abāz mānēd ud kam ziyān bawēd.[3]

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305 [1]MSS *ō* [2]B *cārag* [3]D, DP *kāmīhā* [4]B *ō* [5]B **'l'y** [6]B *nān-* **gwlyx** [7]DP *kirrōgīhā* [8]DP **l'mn'**
306 [1]DP om. [2]DP *ka* [3]Could also be read *pad ciš*
307 [1]B *dām* [2]B xw' [3]B *bawēm*

Reckoning of the Spirits, has the following desire: "Would that I had been poorer, and that I had seen and suffered more of the discomfort of poverty, so that now the reckoning might be smaller and lighter for me."[6]

305

They held this too: That man is happiest who endures hell in the material world as far as it is possible, and who does not reject the soul. They said concerning "to endure [hell] in the material world": "He accepts upon himself willingly, by his own desire, and performs diligently in the world, the toil and trouble which comes and which cannot be avoided except by performing it, and which people do not approach willingly, except as a duty." They said concerning that toil and trouble: "It is even this: helping, doing the work of a courier, a servant, a blacksmith, a gaoler,[1] a fuller,[2] a tanner, and other work which is menially performed (?)[3] in impure places and which is a burden to people."

306

They held this too: (As to) the pain and misery which come in the material world from the ailment and disease of the demons: the man to whom they come, and who does not think less of the gods because of his misery, but maintains: "It cannot be otherwise", and is like someone who is always patient and content – in the Reckoning of the Spirits the gods will bear and maintain for him the pain and misery which have come to him and will deduct[1] them from the sins which he committed.

307

They held this too: Were Ahreman and the demons capable of bringing to the material world even a little of the misery and harm which they desire to cause to the creatures of Ohrmazd, in the manner in which they desire it and in the way in which they prepare it in *mēnōg*, they would destroy the whole creation of Ohrmazd by that. But (the gods) act in such a triumphant manner that they come to be in the way and path even of that which is most grievous in *mēnōg*; and they seek a device so that when it comes to the material world (only) something very insignificant remains, and little harm is done.

308 u-šān ēn-ez a'ōn dāšt ku tuxšāg ud xwāstār bawišn pad rūrag rūrag[1] ud darmān dānistan ce az [*K219v*] hu-šnāsīh[2] ī rūrag ud darmān ka andar gēhān waštīh ud wīmārīh ast ī cārag ne šāyēd xwāstan be barēnd. ēnyā[3] ohrmazd ī xwadāy waštīh[4] ud wīmārīh ī ahreman ō gēhān āwurd harw ēwag-ē rāy dārūg[5] dād ī waštīh ud wīmārīh a'ōn be zanēd ce'ōn nān ud āb gursagīh ud tišnagīh zanēd ud abāz dārēd.

309 u-šān ēn-ez a'ōn dāšt ku abdom-ez ciš ī pad a-marg kardan ī dāmān andar abāyēd rūrag ud darmān.[1]

310 u-šān ēn-ez a'ōn dāšt ku andar dēn[1] harw kas tawān ēstādan ud be šudan ne bōzāgīhā, ce harw ce'ōn mard kāmēd ō kāmag šāyēd sāxtan. ce[2] agar mard ciš az[3] kāmag a'ōn ku abēr āzād-mard ud wuzurg-xwāstag [bawēm], ēg ka ēn abāg kunēd ku rād ud was-yazišn ud pādexšāy ud tawān xwāstag ī was dāštan, [ēg pad hān ham ciš ahlaw bawēd].

ud agar [mard] ciš *az[4] kāmag a'ōn ku abēr driyōš ud xwār-xwardīg ud xwār-wastarg ud andak- [*K220r*] uzīnag[5] bawēm, ēg ka ēn abāg kunēd ku ke ne a'ōn ne *awwēnēd[6] ud tar[7] ne menēd, ēg pad hān ham ciš ahlaw bawēd.

ud agar mard ciš az[8] kāmag a'ōn[9] ku was-abastāg ud was-zand ud kard- [*M543*] ērbadestān bawēm, ēg ka[10] ēn abāg kunēd ku cāšīdār ud was-abzōn bawēd, ēg pad hān ham ciš ahlaw bawēd.

ud agar mard ciš *az[11] kāmag a'ōn ku was-abastāgīh ud was-zandīh ne kunēm, ēg ka ēn abāg kunēd ku kār pad framān ī radān kunēd, ēg pad hān [*B428*] ham ciš ahlaw bawēd.

311 u-šān ēn-ez a'ōn dāšt ku ohrmazd ī xwadāy ēn gēhān pad dānāgīh kard ud pad frazānagīh ud mardābagīh dārēd ud abdom pad-eš šād[1] bawēd.

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308 [1] DP om. [2] B xwšnt'syx [3] DP ADYNš [4] K wštx [5] DP *dārūg-ē*

309 [1] B *dāmān*; K repeats to correct an uncertain writing of the word at first

310 [1] B om. [2] K MN [3] *ciš az*: DP *az ēn ke* (here and in the following; in the following also B likewise) [4] *ciš *az*: cf. note 3; here K also like B, DP. [5] B *andak-uzīn* [6] MSS 'wkynyt' (could be read **āhōgēnēd*) [7] B tlg [8] MSS *ke* [9] K *ēn*; B + *ēn* [10] *ēg ka*: B *agar mard az* [11] MSS *ke*

311 [1] K, B š'yt'

308

They held this too:[1] One ought to be diligent and eager to know each medicinal plant and drug; for by knowing medicinal plants and drugs, one may abolish ailments and diseases in the world against which there is no (other) stratagem. Besides,[2] Ohrmazd the Lord created a medicine for each ailment and disease which Ahreman brought to the world. This medicine smites the ailment and disease in the same way as bread and water smite and keep away hunger and thirst.

309

They held this too: The ultimate thing necessary for causing the creatures to be immortal is medicinal herbs and drugs.

310

They held this too: Every person is capable (both) to stand in the religion and to depart from it unsaved (?),[1] for it is possible to achieve one's desire as one wishes. For if a man's desire is: "I shall become exceedingly noble and wealthy", then if he is at the same time generous and pious, and has the capacity and power to possess much wealth, he becomes *ahlaw* through that very thing.

If a man's desire is: "I shall become exceedingly poor, with meager food, light clothing and little expense," then, if at the same time he does not reproach those who are not like this and does not despise them, he becomes *ahlaw* through that very thing.

If a man's desire is. "I shall become possessor of much Avesta and Zand, and a man who has frequented the *ērbadestān*", then if he becomes at the same time a teacher and a man of bounty, he becomes *ahlaw* through that very thing.

If a man's desire is: "I shall not study much Avesta and Zand", then if he acts at the same time by the order of the chiefs, he becomes *ahlaw* through that very thing.

311

They held this too: This world was created by Ohrmazd the Lord with knowledge. He maintains it with sagacity and manliness; ultimately He will become joyful[1] through it.

312 u-šān ēn-ez a'ōn dāšt ku dānāgān a'ōn guft ku ciš ī xrad frazānagīh ud mardābagīh ud ēmēdag[1] ī fraškerd.

313* u-šān ēn-ez a'ōn dāšt ku xrad gōhr ēdōn ce'ōn [*K220v*] ātaxš, ce andar ēn gēhān ciš[1] nēst ī ēdōn *bawandag[2] bawēh ce'ōn hān ciš ī pad xrad kunihēd,[3] ud ātaxš-ez harw ku abrōzēnd [ke] az dūr wēnēd buxt ud ēraxt paydāg kunēd, ud ke pad[4] ātaxš buxt jāyēdān buxt, ud ke pad ātaxš ēraxt jāyēdān ēraxt.

314* u-šān ēn-ez a'ōn dāšt ku [hān] xēm ke xrad andar nēst ēdōn[1] mānāg[2] ce'ōn xānīg-ē rōšn ud an-āhōg ke bast ēstēd ud ō kār ne hamē šawēd. ud hān xēm ke xrad abāg a'ōn mānāg[2] ce'ōn xānīg-ē rōšn ud an-āhōg ke[3] tuxšāg mard abar ēstēd ud andar ō kār kunēd ud be ō[4] warz bandēd ud bar ō gēhān dahēd.

315 [*M544*] u-šān ēn-ez a'ōn dāšt ku ka[1] mard dādestān be wirāyēd pad kardan ud andar ō kār kunēd[2] ēg hān[3] druz ke pēš wināh kard az tan ī awe mard ēstēd ud be barēd ud be ō[4] druz ī mēnog dwārēd ud pēš ī druz ī mēnōg frō[5] ēstēd, ud az anōh abar awe mard ke az tan be dwārist wardēd ud xwānēd ud wāng kunēd[6] ud ēn nimāyēd ku pad hān ī-t[7] kard abaxš bāš[8] ud az nūn frāz ma kun ce drōzanīhā [kardan abāyēd?], [*K221r*] ayāb a'ōn nimāyēd[9] ku ce'ōn hān ī-t kard[10] kun. ud agar pad hān ī kard ud hān-ez ī kāmēd kardan mard az-eš abaxš bawēd, ēg druz abāz ō tan dwārēd ud pas hān tan abar-tar wināhēd ud wattar kunēd ce'ōn hān ī pēš. ud agar ka[11] xwānēd pas-ez mard az xīr ī [*B429*] yazdān be ne ēstēd, ēg hān druz pad ham druz ī mēnōg gīrihēd ud škast ud wanē ud a-paydāg bawēd.

316 u-šān ēn-ez a'ōn dāšt ku ērbadestān kardan ne wad men, ce ērbadestān kardan zīndagīh ī mardomān.

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312 [1]B *ēmēd*

313 *The text of this section occurs also in M51b fol. 251b; cf. Bthl., *Zendhdschr.*, p. 71; *SupT ŠnŠ* XX 2, cf. West, *SBE*, V, p. 394 [1]B + **lt'y** [2]MSS **BRA**, so also M51b; West apparently had a version *bawandag* [3]K *kunēd* [4]B om.

314 *The text of this section is found also in M51b fol. 251b; cf. Bthl., *Zendhdschr.*, p. 71; *SupT ŠnŠ* XX 3, cf. West, *SBE*, V, p. 394 [1]B om. [2]B, M51b *humānāg* [3]B om. [4]M51b om.

315 [1]K *ke* [2]B om. [3]B om.; cf. also next note [3–4]*hān druz ke pēš . . .be barēd ud be ō*: K om. [5]DP **pl** [6]B + **w'ng m'yyt** [7–9]*i-t kard abaxš bāš. . .a'ōn nimāyēd*: B om. [8]K *bawišn* [9]cf. note 7 [10]B + *zīw(ēd)* [11]K, B *ke*

312

They held this too: The sages spoke thus: "The thing of wisdom is this: sagacity, manliness and the hope of the Renovation."

313

They held this too: The substance of wisdom is similar to that of fire. For nothing in this world may become so perfect as that which is done by wisdom. Similarly, wherever fire is kindled, it manifests the man whom it sees from afar as "innocent" or "guilty".[1] A man who is "innocent" by fire is eternally innocent, a man who is "guilty" by fire, is eternally guilty.

314

They held this too: (Good) character which does not contain wisdom is like a bright and uncontaminated well which is blocked and does not work. (Good) character which is associated with wisdom is like a bright and uncontaminated well over which a diligent man sets to work; he puts it into action, ties it to agricultural work and it gives fruit to the world.

315

They held this too: When a man disciplines (his adherence to) the law by action, and puts it into practice, the demon who formerly[1] committed sins departs from his body. It carries (the sin) off, rushes to the spiritual demon and stands[2] in front of him, and turns from there towards the man from whose body he rushed, calls to him, cries, and shows (the following:) "Renounce what you have done, and do not do it henceforth, for you ought to act deceitfully". Or he shows (as follows:) "Act in the same way as you acted (before)". If the man renounces that which he has done and which he desires to do, the demon rushes back to the body and spoils and corrupts it more than it was before. If the man does not desist from the things of the gods when (the demon) calls him, the demon is snatched by the same spiritual demon and is smashed, destroyed and annihilated.

316

They held this too: Do not consider attending the *ērbadestān* as bad; for attending the *ērbadestān* is the life of the people.

317* u-šān ēn-ez a'ōn dāšt ku mardomān ēn[1] 3[2] ciš harw rōz[3] ōh[4] kunišn[5] nasuš[6] az tan[7] be kardan ud pad dēn āstawān būdan ud kirbag kardan. nasuš az tan[8] be kardan ēd[9] pēš az xwaršēd ul āyēd dast ud rōy[10] šustan, ud āstawānīh[10] ēd[11] xwaršēd yaštan, ud kirbag kardan ēd[12] xrafstar ē-cand be ōzadan.

318 u-šān ēn-ez a'ōn dāšt ku andar gēhān abē-wināh[1] ud an-anbasān[2] rawišn, ce ciš ēn 2 ēwag tan ud ēwag [*K221v*] ruwān.

319 [*M545*] u-šān ēn-ez a'ōn dāšt ku sūr stabr xwarišn ud *pāk[1] xwarišn ud cābuk sāzišn ud pad arzānīgīh xwarišn ud pad[2] huniyāgīh xwarišn ud bawandag xwarišn ud abāg yazdān xwarišn ud az kas-ez ne tarsišn.

sūr stabr xward ēd guft ku pad hān ī mad ēstēd[3] hunsand.

pāk xward ēd[4] ku az hān ī dādīhā bahr ud niyābag ī xwēš pad ēwēn xwarēd.

cābuk sāxt ēd pad ēwēn ārāstan.

pad [*B430*] arzānīgīh xward ēd nērōg ud abzōn ī pad xwēš-kārīh rāy xward xwēš-kārīh pad-eš kardan.

pad huniyāgīh xward ēd frāxw-menišnīhā[5] xwardan ud dādan.

bawandag xward ēd bawēd tan hanbār ī ruwān ham-dahišnīhā[6] xwardan.

abāg yazdān xward ēd bawēd abāg wehān xwardan.

u-šān[7] az kas-ez ne tarsīd[8] ēd guft abē-wināh[9] būdan, ce ka mard abē-wināh bawēd ēg az kas-ez ne tarsišn.

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317 *The text of this section is found in M51b fol. 251b f., cf. Bthl., *Zendhdschr.*, p. 71; *SupT ŠnŠ* XX 4, cf. *SBE,* V, 394. A NPers version is in M55, M52, cf. Bthl., *Zendhdschr.*, p. 173, No. 20. [1]B om. [2]B *2* [3]*harw rōz*: M51b om. [4]B om. [5]B + *ēg-eš* [6]NPers. version **nsrwš**; cf. Bthl. ibid. [7]M51b + *dūr* [8]M51b + *dūr* [9]M51b + *ku* [10]M51b + *pad gōmēz ud āb*; NPers. version *ba-dastšū va-āb* [11]M51b *pad dēn āstawān būd[an]* [12]M51b + *ku* [13]M51b + *ku*

318 [1]B *abē* [2]K, B 'n'nbst'

319 [1]MSS **pyt'k** (cf. in the second part of the section *pāk*) [2]MSS + *a-wināhīh* (which does not figure in the second part of the section) [3]B *ēstēnd* [4]B + *guft* [5]B *frāxw-menišnīh* [6]B *ham-dahišnīh* [7]B + *ēn-ez a'ōn dāšt* [8]B *tarsišn* [9]B *a-wināh*

317

They held this too: People ought to do these three things every day in this manner: to drive (the demon of) putrefaction[1] from their body; to profess the faith of the religion; and to perform good deeds. "To drive (the demon of) putrefaction from their body" is this: to wash one's hands and face before sunrise.[2] "Profession of faith" is this: to worship the sun.[3] "To perform good deeds" is this: to kill several reptiles.

318

They held this too: One ought to live in the world without sin and in harmony.[1] For the thing consists of these two (elements): one is the body and one is the soul.

319

They held this too:[1] One should eat a hearty meal, eat clean food, prepare a dainty meal, eat in a worthy manner, eat with pleasure, eat perfectly, eat with the gods, and not fear any one.

"He ate a hearty meal" was said to mean this: he is content with that which has come.

"He ate clean food" means this: he eats according to (accepted) custom of that which is lawfully his share and which is appropriate to him.

"He prepared a dainty meal" means this: to make ready according to (accepted) custom.

"He ate in a worthy manner" means this: he ate for the sake of (gaining) power and bounty for doing his duty, so that he may do his duty by that.

"He ate with pleasure" means this: to eat and to give with a broad mind.

"He ate perfectly" means this: to eat (so as to make) the body the storehouse of the soul, by giving jointly (to both) (?).

"He ate with the gods" means this: to eat with good people.

"He did not fear anyone", they said, means this: to be without sin, for when a man is free from sin he should fear no one.

320 u-šān ēn-ez a'ōn dāšt ku hamīh mādiyān ēd [*K222r*] bawēd *ke[1] menišn ud gōwišn ud kunišn āgnēn rāst dārēd ud wizihīdagīh[2] ēd bawēd ke harw druz az tan be kard bawēd ud abāz ō tan ne hilēd.

321 u-šān ēn-ez a'ōn dāšt ku hān ī yahūd ēwāz yahūdīh ud abārīg ag-dēn ēwāz ag-dēnīh[1] rāy druwand ne bawēnd.

322* u-šān ēn-ez a'ōn dāšt ku mardomān[1] 3 xwēš-kārīh ī [*M546*] mahist ēn-ez ēdōn,[2] hān ī dušman dōst kardan ud hān ī druwand[3] ahlaw kardan ud hān ī duš-āgāh dānāg kardan.

dušman dōst kardan ēd ke[4] xīr ī gētīg pēš dārēd u-š pad menišn dōst bawēd.[5] ud druwand ahlaw kardan ēd ke[6] wināh ke [*B431*] pad-eš [kas] druwand bawēd az-eš be wardēnēd. duš-āgāh dānāg kardan ēd ke[7] xwēš-tan a'ōn[8] be wirāyēd ku-š hān ī duš-āgāh abar āmōxtēd.[9]

323* u-šān ēn-ez a'ōn dāšt ku mardom[1] ruwān[2] ō ēn[3] 3 gyāg abēr-tar kunišn, ō dar ī hu-dānāgān ud ō dar ī wehān ud ō dar ī ātaxšān. ō dar ī dānāgān[4] pad ēn[5] ku tā dānāg-tar ud dēn pad tan mehmān-tar bawēd. ud ō dar ī wehān pad ēn ku tā[6] [*K222v*] pad wehīh ud wattarīh āgāh bawēd[7] ud wattarīh az-eš be barēd. ud ō dar ī ātaxšān pad ēn ku tā druz ī mēnōg az-eš be wardēd.

324 u-šān ēn-ez a'ōn dāšt ku dēn abāg mānθr a'ōn paywast ud an-anbasān[1] ēstēd ce'ōn gōšt abāg pōst ud rag[2] abāg carm.

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320 [1]K, DP *ku*; B om. [2]B **wycyxyt'x**

321 [1]K, DP *a-dēnīh*

322 *The text of this section occurs also in M51b fol. 252a; cf. Bthl., *Zendhdsch.*, p. 71; West, *SBE*, V, p. 394f. *SupT ŠnŠ* XX 6-7. [1]M51b + *ēn* [2]*ēn-ez ēdōn*: M51b om. [3]K *druz* [4]M51b *ku-š* [5]M51b *dārēd* [6]M51b *ku-š* [7]M51b *ku-š* [8]B om. [9]M51b *āmōzēd*

323 *The text of this section occurs also in M51b fol. 252a; cf. Bthl., *Zendhdsch.*, p. 71; *SupT ŠnŠ* XX 8-9, cf. West, *SBE*, V, p. 395. [1]M51b *mardomān* [2]M51b *rawišn* [3]K, B om. [4]M51b *hu-dānāgān* [5]*pad ēn*: M51b om. [6]B + **s'yt** [7]*āgāh bawēd*: M51b om.

324 [1]K, B **'n'bst'** [2]spelled **l'k'**

320

They held this too:[1] "Being together", in substance, is this: a man who jointly maintains as true his thought, speech and action. "Being separate" is this: a man who has turned out of his body every demon, and who does not let them back.

321

They held this too:[1] A Jew is not wicked merely on account of his Jewish faith, and followers of other bad religions are (likewise) not wicked merely on account of their bad religions.

322

They held this too: These are the three greatest duties of men: to turn an enemy into a friend; to turn a wicked person into a righteous one; and to turn an ignorant man into a sage. "To turn an enemy into a friend" is this: a man who keeps the things of the material world in front and becomes their friend in thought.

"To turn a wicked person into a righteous one" is this: a man who causes [someone] to turn away from a sin through which he might become wicked.

"To turn an ignorant man into a sage" is this: a man who disciplines himself in such a manner that an ignorant man learns from him.[1]

323

They held this too: It is necessary to direct a man's soul mostly to these three places: the houses of sages, the houses of good people, and the houses of fire. To the houses of sages, so that he may become wiser and that the religion may dwell more in his body; to the houses of good people, so that he may be aware of good and evil and that evil may be carried away[1] from him; to the houses of fire, so that the spiritual demon may turn away from him.

324

They held this too:[1] The religion is bound to the sacred word and is in harmony with it in the same way as flesh is with skin and as a vein[2] is with its enveloping hide.

325 u-šān ēn-ez a'ōn dāšt ku ne ērbad bawēd[1] [hān] ī ka mard xwēš-tan be aweš dahēd ēg pad gētīg ahlaw ne kunēd.

A1 ēn-ez guft ku ke ciš az yazdān abaxšāyēd ō dēwān, ud ke az wehān abaxšāyēd ō wattarān, ud ke az xwēš-tan abaxšāyēd ō dušmanān rasēd.

A2* [*M547*] ēn-ez guft ku ke[1] kunišn ō ruwān, ēg-eš gētīg xwēš ud mēnōg xwēš-tar, ud ke kunišn ō tan mēnōg pad kām[2] hilēd ud gētīg a-kāmōmandīhā[3] az-eš stānēnd.

A3 ēn-ez guft ku harw kas driyōš-ē pad dāšt[an] ō bun, ud hān driyōš ruwān ī xwēš.

A4* baxt-āfrīd[1] guft ku harw dahišn-ē ohrmazd ō[2] hamēstārīh[3] ī ēwag petyārag ud padīdīgīh[4] ō [*K223r*] hamēstārīh ī harw druz dād[5] ēstēd.

A5 ādurbād ī mahraspandān guft ku hagrez hēc [*B432*] anāgīh ō man ne mad ke-m[1] pad 6 dar[2] rāmišn az-eš ne padīreft.

fradom ēn ku-m āzādīhā ku-m anāgīh ēn ce az ēn wattar šāyēd būdan.

didīgar ēn ku az anāgīh ī man rāy dāšt ēstēd ēwag widārd.

sedīgar ēn ku-m anāgīh ne ō ruwān be ō tan mad ce pad tan widārdan[3] xwār-tar šāyēd ku pad ruwān.

cahārom ēn ku-m āzādīhā *ku[4] man mard-ē ēdōn nēwag hēm ku gujastag[5] ahreman ēn anāgīh pad man wehīh ī man rāy[6] kard.

panjom ēn ku harw wadīh-ē ayāb anāgīh-ē[7] kard ō xwad ayāb ō frazandān rasēd, ō man mad ud ō frazandān ī man ne rasēd.

šašom ēn ku ganz ī ahreman purr az anāgīh ī wehān rāy dāšt ēstēd, ud harw ce ō man mad az ganz ī ahreman kast u-š pad weh-ē did kardan ne tawān.

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325 [1]B + y'n'

A2 *The text of this section occurs in M51b fol. 252a-b; cf. Bthl., *Zendhdschr.*, p. 71; *SupT ŠnŠ* XX 10, cf. West, *SBE*, V, p. 395. [1]K, B om. [2]M51b *kāmag* [3]M51b *a-kāmīhā*

A3 [1]MSS **PWN**

A4 *The text of this section occurs also in M51b fol. 252b; cf. Bthl., *Zendhdschr.*, p. 71f.; *SupT ŠnŠ* XX 11, cf. West, *SBE*, V, p. 395f. A NPers. version is found in M52, cf. Bthl., op. cit., p. 83f. [1]B + *ēd pad* [2]M51b om. [3]B *hamēstārān* [4]M51b *padīdīg* [5]M51b *būd*

A5 [1]K *ke* **MN**; B *ciš* [2]B **BRA** [3]B **wt'ltl** [4]MSS *ka* [5]spelled **gcw'stk'** [6]B **LA** [7]B *anāgīh*

325

They held this too: That man is not an *ērbad* who, when a person surrenders himself to him, does not make him righteous in the material world.

A1

This too was said: When a man withholds[1] something from the gods, it comes to the demons; when he withholds something from good people, it comes to bad people; when he withholds something from himself, it comes to his enemies.

A2

This too was said: A man whose action is for the soul, the material world is his and the spiritual world is even more his. A man whose action is for the body forsakes the spiritual world by his own will and the material world is taken from him against his will.

A3

This too was said: Every person has at (his) root[1] a poor one for keeping. That poor one is his own soul.

A4

Baxt-Āfrīd said:[1] Ohrmazd created every single creation to counter one adversary; He created confession of sins to counter every one of the demons.

A5

Ādurbād, son of Mahraspand, said:[1] Never has a misfortune come to me out of which I have not obtained joy in six ways.[2]

The first one is this: I am thankful[3] that this is my misfortune, for it might have been worse than this.

The second one is this: One of the misfortunes held in store for me is passed.

The third one is this: Misfortune has come not to my soul but to my body; for it is possible to endure it in the body more easily than in the soul.

The fourth one is this: I am thankful that I am so good a man that the accursed Ahreman brought this misfortune upon me because of my goodness.

A6a* ud ēn-ez guft[1] ku gētīg rāy wāg(?)[2] ne barišn[3] [*K223v*] ud pad ciš-ez ne dārišn ud az dast ne [*M548*] hilišn.

ud wāg(?) ēd rāy ne barišn ce harw[4] hān ī brihēnīd ēstēd be rasēd.
ud pad ciš-ez ēd rāy ne dārišn ce wardišnīg[5] ast ud be hištan abāyēd.
ud az dast ēd rāy ne hilišn ce mēnōg pad gētīg ō xwēš šāyēd kardan.

A6b* ud abar-ez ēn nigerišn[1] mardomān ce harw ciš cār[2] ast be margīh, ud harw ciš be wizīrēd[3] be druwandīh, ud harw ciš be sazēd[4] be ahlāyīh, ud harw ciš wirāstan šāyēd be gōhr, ud harw ciš[5] wardēnīdan[6] šāyēd be bagōbaxt.

A6c ud mardomān xwāstag xrad ud pānag [*B433*] xēm ud hanbār kirbag weh, ce ēdar drang[1] andak ud ēwarz zūd, ud anōh dādwar rāst ud abām ne windēd. ud abēr tuxšāg[2] bawišn pad ābādīh ud padēxwīh ud ahlāyīh ud kirbag, ce [ke] ēdar abāg anōh, anōh abāg anōh.

A6d ham-paccēn ī az nāmag ī ādurbād ī mahraspandān bawēd[3] ī pad hampursagīh ī pōryōtkēšān mad ud ēstād hēnd kardan.

B1 paydāg ku harw nēwagīh ohrmazd ud harw anāgīh[1] ahreman [*K224*] dād.

A6a *This section is found in M51b fol. 252b; cf. Bthl., *Zendhdschr.*, p. 71; *SupT ŠnŠ* XX 12-13, cf. West, *SBE*, V, p. 396. A NPers. version is in M55, M52, cf. Bthl., *Zendhdschr.*, 172, No. 18. [1]B om. [2]M55 *pāk*; M52 *bāk*; cf. Bthl.'s note ad loc.; M51b **w'k**. [3]B repeats [4]M51b om. [5]M51b *sāzišnīg*; NPers. version *sāziš*

A6b *This section is found in M51b fol. 252b (though it does not directly follow **A6a** in that MS). Also in *SupT ŠnŠ* XX 17, cf. West, *SBE*, V, p. 396. [1]B *nigerēd* [2]M51b *cārag* [3]M51b *gumīg* [4]Here the text of M51b stops abruptly [5]B *ce* [6]B, ŠnŠ *wardīdan*

A6c [1]B *šawēnd* **xyn'** [2]K **twxš'**; DP **txš'** [3]B *būd*

B1 [1]K, B + *az*

The fifth one is this: Every evil or misfortune done comes either to oneself or to one's descendants; it has come to me and will not come to my descendants.

The sixth one is this: The store of Ahreman is full of misfortune which he keeps for good people; whatever has come to me has reduced the store of Ahreman, and he will not be able again to do it to a good man.

A6a

He also said this: One ought not to have fear for the material world, or to regard it as anything, or to let it go from one's hands.

Not to fear for it for this reason, that whatever is decreed shall come.

Not to regard it as anything for this reason, that it is inconstant and that one should let it off.

Not to let it go from one's hands for this reason, that it is possible to make the spirit one's own in the material world.

A6b

Consider this too, o men: from every thing there is a way of escape, except from death; every thing can be controlled, except wickedness; every thing is transient except righteousness; every thing can be disciplined, except substance; every thing can be turned away, except the decree of the gods.

A6c

The best wealth to men is wisdom; the best defence, character; the best store, good deeds. For[1] here the span is short and the conveyance[2] fast, and there the judge is just and you do not get credit.[3] You ought to be diligent in prosperity and abundance, in righteousness and good deeds, for a man who is "here" with "there", is "there" with "there".[4]

A6d

(This is) a copy[1] from the book of Ādurbād son of Mahraspand, which they came and set out to do by consultation with the upholders of the early faith.[2]

B1

It is manifest: Every good thing was created by Ohrmazd and every bad thing was created by Ahreman.

B2 ēn-ez paydāg ku ohrmazd ud dāmān[1] ī ohrmazd harw nēwagīh ī-šān ast az dahišn ī ohrmazd ud harw anāgīh ī-šān ast az ahreman.

B3 ud ēn-ez paydāg ku ahreman ud dāmān[1] ī ahreman and nēwagīh ī-šān ast az[2] dahišn ī ohrmazd ud and[3] anāgīh ī-šān ast az xwēš.[4]

B4* ud ēn-ez paydāg ku frēdōn az-dahāg ōzadan kāmist, ohrmazd guft ku-š nūn[1] ma ōzan[2] ce purr ī ēn zamīn[3] xrafstar [*M549*] bawēd.

B5 ud ēn-ez paydāg ku zardušt a-ōšīh xwāst, ohrmazd guft ka tō nūn a-ōš kunēm fraškerd kardan ne šāyēd.

B6 ud ēn-ez paydāg ku fraškerd zamān rāy[1] būd ka az-dahāg ī ēdōn marg-arzān rāy ohrmazd guft ku-š ma ōzan[2] ud zardušt ī ēdōn weh wirāstag būd[3] a-ōš ne *kard.[4]

B7* ud ēn-ez paydāg ku pahlom ciš rāst īh ud wattom ciš drōzanīh.

B8* ud ēn-ez paydāg ku ast ke rāst[1] gōwēd pad-eš druwand bawēd, ud ast ke[2] drōg gōwēd pad-eš ahlaw bawēd.

B9* ud ēn-ez paydāg ku[1] ke[2] ātaxš[3] ōzanēd[4] [*K224v*] wināh, ud ast ke ōzanēd weh.

B2 [1] DP **d'nm'n**

B3 [1] DP **d'nm'n** [2] B om. [3] B *harw* [4] B *ahreman*

B4 *The text of this section is found in M51b; cf. Bthl., *Zendhdschr.*, p. 71; *SupT ŠnŠ* XX 18, cf. West, *SBE*, p. 397. [1] B om; K *nōg*; (DP *ma nūn*?) [2] B, (DP?) *ōzad* [3] B *zamīg*

B6 [1] K, B om. [2] B *ōzad* [3] B *bawēd* [4] K, B *kardan*

B7 *The text of **B7**, **B8** occurs in M51b fol. 252b; cf. Bthl., *Zendhdschr.*, p. 71; *SupT ŠnŠ* XX 14, cf. West, *SBE*, V, p. 396. A NPers. version is in M52, cf. Bthl., op. cit., p. 82f., and another NPersian version of **B7-B10** is in M55 and M52, cf. Bthl., op. cit., p. 173, No. 22.

B8 *cf. note to **B7** [1] B + *bawēd* [2] MSS *ku*, but M51 *ke*, cf. Bthl., loc. cit.

B9 *The text of this section occurs in M51b fol. 252b; cf. Bthl., *Zendhdschr.*, p. 71; *SupT ŠnŠ* XX 15, cf. West, *SBE*, V, p. 369. A NPers version is in M52, cf. Bthl., op. cit., p. 83; and cf. note to **B7**. [1] B + *ciš ku* [2] M51b om. [3] MSS 'tš, but M51b 'txš [4] M51b *ne ōzanišn ce*; thus also M52

B2

This too is manifest: Every good thing that Ohrmazd and his creatures possess is from the creation of Ohrmazd, and every bad thing that they possess is from Ahreman.

B3

This too is manifest: As much as Ahreman and his creatures possess of good things comes from the creation of Ohrmazd, and as much as they possess of bad things is of their own.

B4

This too is manifest: Frēdōn desired to kill Aži Dahāk. Ohrmazd said: "Do not kill him now, for this earth may become full of reptiles".[1]

B5

This too is manifest:[1] Zoroaster desired immortality. Ohrmazd said: "If I make you immortal now, it will not be possible to make the Renovation".

B6

This too is manifest: It was on account of the time of the Renovation that Ohrmazd said concerning Aži Dahāk, who is so worthy of death: "Do not kill him"; and that he did not give immortality to Zoroaster, who was so good and proper.

B7

This too is manifest: The best thing is truthfulness, the worst thing is lie.

B8

This too is manifest: There is a man who speaks the truth and who becomes wicked by that; and there is a man who tells a lie and becomes righteous by that.[1]

B9

This too is manifest: When a man extinguishes a fire, it is a sin; (but) sometimes when a man extinguishes (a fire), it is good.

B10* ud ēn-ez paydāg ku [*B434*] ciš ō wattarān ne abāyēd dādan,[1] ud ast ka[2] hān ī[3] pahlom ud xwaš-tar xwardīg ō wattarān dahišn.

B11 ud ēn-ez paydāg ku kirbag kardan ud wināh[1] pādefrāh hangām ud zaman hān weh dānēd ke pad āsn-xrad ud gōšosrūd-xrad abar nigerīdan dānēd.

B12 ud ēn-ez paydāg ku[1] harw ke pad āsn-xrad abar dānēd nigerīdan ēg hān ciš ī az[2] abastāg ud zand paydāg weh dānēd ud harw *ce[3] pad gōšosrūd-xrad paydāg weh dānēd.

B13 ud ēn-ez paydāg ku ke pad harw 2 xrad dānēd nigerīdan harw ciš ī būd ud bawēd weh dānēd,

B14 ud ēn-ez paydāg ku be ke dānēd ku ce wehīh ud ce petyārag ēnyā wināh be ne dānēd burdan.

[1] ce rādīh wehīh, u-š wanēgarīh petyārag.
[2] [*M550*] wistāxwīh wehīh, u-š wastārīh petyārag.
[3] yazišn ī yazdān wehīh, u-š dēw-īzagīh petyārag.
[4] ātaxš ī warhrān wehīh, u-š [*K225r*] uzdēs petyārag.
[5] rāmišn ī mardomān ud niwāxtag[1] ī *wehān[2] wehīh,[3] u-š a-srušt ud wisāndagīh[4] petyārag.
[6] mēnōg-warrawišnīh wehīh, u-š uzdēs-parastīh petyārag.
[7] tuxšāgīh wehīh, u-š a-hunsandīh ud widangīh petyārag.
[8] bawandagīh wehīh, u-š frēhbūd petyārag.
[9] fšōnišn wehīh, u-š panīh petyārag.
[10] weh-dēnīh[5] wehīh, u-š ag-dēnīh petyārag.
[11] dōstīh wehīh, u-š waranīgīh petyārag.
[12] dil-dardīh wehīh, u-š sturgīh petyārag.

B10 *The text of this section occurs in M51b fol. 252b; cf. Bthl., *Zendh-dschr.*,, p. 71; *SupT ŠnŠ* XX 16, cf. West, *SBE*, V, p. 396. A NPers. version is in M52, cf. Bthl., op. cit., p. 83, and cf. note to **B7** for another NPers. version. [1] *abāyēd dādan*: M52b *dahišn* [2] M51b *ke* [3] *hān ī*: M51b om.

B11 [1] K, B om.

B12 [1] B + *pad* [2] DP om. [3] MSS MNW

B14 [1] B **nw'dck'** [2] MSS *yazdān* [3] B + **plstyx** [4] B **wssndkyx** [5] B *wehīh*

B10

This too is manifest: One should not give any thing to evil people, (but) there are times when the best and tastiest food should be given to evil people.

B11

This too is manifest: That man best knows the time and the hour of performing good deeds and of the punishment of sins who knows how to contemplate them with innate wisdom and with acquired wisdom.

B12

This too is manifest: Every one who knows how to contemplate with innate wisdom knows well that which is manifest from the Avesta and Zand, and knows well that which[1] is manifest through acquired wisdom.

B13

This too is manifest: A man who knows how to contemplate with each one of the two wisdoms knows well everything that was and will be.

B14

This too is manifest:[1] Unless one knows what is goodness and what is its adversary, one does not know how to do away with sin.

[1] For generosity is goodness, and squandering is its adversary;

[2] confidence is goodness, and brashness[2] is its adversary;

[3] worship of the gods is goodness, and demon-worship is its adversary;

[4] the Bahrām fire is goodness, and idols are its adversary;

[5] joy[3] of men and kindness[4] to good people is goodness, and disobedience[5] and schism (?)[6] are its adversary;

[6] faith[7] in the spirits is goodness, and idol-worship is its adversary;

[7] diligence is goodness, and discontent and distress[8] are its adversary;

[8] sufficiency is goodness, and excess is its adversary;

[9] thrift[9] is goodness, and avarice is its adversary;

[10] the good religion is goodness, and evil religion is its adversary;

[11] friendship is goodness, and greed is its adversary;

[12] sympathy[10] is goodness, and quarrelsomeness[11] is its adversary;

[13] hu-šarmīh ud hu-škōhīh wehīh, u-š[6] a-wistāxwīh petyārag.
[14] āhrōnīh wehīh, u-š ahlamōgīh petyārag.
[15] sārārīh wehīh,[7] u-š duš-pādexšāyīh petyārag.
[16] hunsandīh wehīh,[8] u-š ašgahānīh petyārag.
[17] mihr ud dil-sōzag ud abaxšāyišn wehīh, u-š[9] šēwan ud mōyag petyārag.[10]
[18] šādānīgīh ud xurramīh[11] [*B435*] wehīh, u-š absōsgarīh petyārag.
[19] pākīzagīh wehīh, u-š[12] tan-cīnagīh petyārag.
[20] dōstīh ī zan ī xwēš wehīh, u-š jeh-marzīh petyārag.
[21] [wuzurg-menišnīh wehīh, u-š abar-tanīh petyārag.][13]
[22] nihādagīh[14] [*K225v*] wehīh, u-š ōbastīh petyārag,
[23] gōwāgīh wehīh, u-š nāzēnagīh petyārag.
[24] dast-kirrōgīh wehīh, u-š abē-sūdgārīh petyārag,
[25] pādexšāyīh ī wehān wehīh, u-š hamahl-xwadāyīh petyārag,
[26] pādefrāh[15] ī wināhgārān wehīh, u-š abārōn-zadārīh petyārag,
[27] dādestānīgīh wehīh, u-š āmār-kašīh[16] ud wad-xwāhīh petyārag.
[28] [ērīh ud dehbadīh wehīh, u-š arg ud bār ī škōhān petyārag.][17]
[29] [frahang kardan ī pad pēšag pēšag wehīh, u-š pādārīh pādefrāh petyārag.][18]
[30] zanišn ī mardom-dušmanān ud wināhgārān kardan wehīh,[19] u-š kēnwarīh ud xešmenīh [*M551*] petyārag,
[31] āzād-mardīh ud meh-mardīh wehīh, u-š sāstārīh petyārag.
[32] xwarišn ud dārišn ī mardomān wehīh, u-š a-paymān-xwarišnīh ud a-paymān-dārišnīh petyārag,

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dēnīh [6]B + *pad* [7]K, B om. [8]K, B om. [9]K **'p'p** [10]*mihr ud dil-sōzag. . .petyārag* (the whole of No. 17): B om. [11]K, B **xwlmkyx** [12]B om. [13]cf. **B35** [14]B *niyābagīh* [15]*petyārag. pādefrāh*: B **pytpl's** *petyārag* [16]spelled K **'xm'lkšyx**; B, DP **'xm'lkwšyx** [17]cf. **B42** [18]cf. **B43** [19]B om.

[13] bashfulness and dignity[12] are goodness, and lack of confidence[13] is their adversary;
[14] priesthood is goodness, and heresy is its adversary;
[15] leadership is goodness, and evil government is its adversary;
[16] contentment[14] is goodness, and sloth is its adversary;
[17] love,[15] possession of a warm heart and compassion are goodness, and complaint and lamentation are their adversary;
[18] happiness[16] and cheerfulness are goodness, and mockery is their adversary;
[19] cleanliness is goodness, and fastidiousness (?)[17] is its adversary;
[20] love for one's wife is goodness, and intercourse with a whore is its adversary;
[21] high-mindedness is goodness, and arrogance is its adversary;
[22] humility[18] is goodness, and self-abasement[19] is its adversary;
[23] eloquence is goodness, and flattery (?)[20] is its adversary;
[24] skill of hand is goodness, and doing things of no use is its adversary;
[25] the government of good people is goodness, and the lordship of opponents is its adversary;
[26] the punishment of sinners is goodness, and wicked chastisement is its adversary;
[27] lawfulness is goodness, and vengefulness[21] and rancour are its adversary;
[28] nobility and chieftainship are goodness, and the toil and burden of the poor are its adversary;
[29] to mete out discipline as appropriate to each profession is goodness, and the punishment by crucifixion[22] is its adversary;
[30] to cause the enemies of people and evil-doers to be smitten is goodness, and vengeance and irascibility are its adversary;
[31] possessing nobility and greatness of character[23] are goodness, and tyranny is its adversary;
[32] eating and possession by people are goodness, and excessive eating and possession are their adversary.

B15 ud ka ēn [and] ud abārīg ī pōryōtkēšān abar-ez ēn dar gōwišn [kunēd] kardag ud hangāmīg ce'ōn awēšān ēwēn kunēd ud kunišn rāyēnēd, ēwag ēn ku wināh az gēhān be barēd ud didīgar ēn ku-š wehīh abāg be ne šawēd.
ce[1] ēn-ez paydāg ku wanēgarīh az [*K226r*] gēhān be barišn be ēdōn[2] barišn ku rādīh be[3] ne kāhēd.

B16 ud ēn-ez paydāg ku wastārīh az gēhān be barišn be ēdōn barišn ku wistāxwīh be ne kāhēd.

B17 ud ēn-ez paydāg ku dēw-īzagīh az gēhān be barišn be ēdōn barišn ku yazišn ī yazdān be ne kāhēd.

B18 ud ēn-ez paydāg ku uzdēs[1] az gēhān be barišn be ēdōn barišn ku ātaxš ī warhrān[2] be ne[3] kāhēd.

B19 ud ēn-ez paydāg ku a-srušt ud wisāndagīh[1] az gēhān be barišn be ēdōn[2] barišn ku rāmišn[3] ud niwāxtag[4] ī wehān be ne kāhēd.

B20 ud ēn-ez paydāg ku uzdēs-parastīh[1] az gēhān be [*B436*] barišn[2] be ēdōn barišn ku mēnōg-warrawišnīh be ne kāhēd.

B21 ud ēn-ez paydāg ku a-hunsandīh ud widangīh az gēhān be barišn be ēdōn barišn ku tuxšāgīh be ne kāhēd.

B22 ud ēn-ez paydāg ku frēhbūd az gēhān be[1] barišn [*M552*] be ēdōn barišn ku bawandagīh be ne kāhēd.

B23 ud ēn-ez paydāg ku [*K226v*] panīh az gēhān be barišn be ēdōn barišn ku fšōnišn be ne kāhēd.

B24 ud ēn-ez paydāg ku ag-dēnīh az gēhān be barišn be ēdōn barišn ku weh-dēnīh be ne kāhēd.

B25 ud ēn-ez paydāg ku waranīgīh az gēhān be barišn be ēdōn barišn ku dōstīh be ne kāhēd.

B15 [1] B *abar* [2] B + *be* [3] K, DP om.
B18 [1] K, B *uzdēsīh* [2] K, DP **wlxl'm** [3] B om.
B19 [1] MSS **(w)sšndkyx** [2] K + *be* [3] **B14**, [5] + *ī mardomān* [4] B **nyd'pk'**
B20 [1] B *uzdēsīh-parastagīh* [2] B + *ku*
B22 [1] B + *gēhān*

B15

When you perform these and the other pronouncements of the orthodox on this subject, do them by sections and as fits the time,[1] according to their custom, and regulate your action (as follows:) firstly, that you may drive away sin from the world, and secondly, that goodness should not depart with it.

(*Cf.* **B14**, [1]) For this too is manifest: One ought to drive away squandering from the world, but in such a way that generosity should not diminish.

B16

(*Cf.* **B14**, [2]) This too is manifest: One ought to drive away brashness from the world, but in such a way that confidence should not diminish. [*The following sections, to* **B46**, *all have the same construction as* **B16** *and correspond to the list of opposites in* **B14** *as indicated in the following.*]

B17 (*Cf.* **B14**, [3])

B18 (*Cf.* **B14**, [4])

B19 (*Cf.* **B14**, [5])

B20 (*Cf.* **B14**, [6])

B21 (*Cf.* **B14**, [7])

B22 (*Cf.* **B14**, [8])

B23 (*Cf.* **B14**, [9])

B24 (*Cf.* **B14**, [10])

B25 (*Cf.* **B14**, [11])

B26 ud ēn-ez paydāg ku sturgīh az gēhān be barišn be[1] ēdōn barišn ku dil-dardīh be ne kāhēd.

B27 ud ēn-ez paydāg ku sam ud bīm[1] az gēhān be barišn be ēdōn barišn ku hu-škōhīh ud hu-šarmīh[2] be ne kāhēd.

B28 ud ēn-ez paydāg ku ahlamōgīh az gēhān be barišn be ēdōn barišn ku āhrōnīh be ne kāhēd.

B29 ud ēn-ez paydāg ku duš-pādexšāyīh az gēhān be barišn be ēdōn barišn ku sārārīh be ne kāhēd.

B30 ud ēn-ez paydāg ku ašgahānīh az gēhān be barišn be ēdōn barišn ku hunsandīh be ne kāhēd.

B31 ud ēn-ez paydāg ku šēwan ud mōyag az gēhān be barišn be ēdōn barišn [*K227r*] ku mihr ud dil-sōzag ud abaxšāyišn[1] ī mardomān[2] be ne kāhēd.

B32 ud ēn-ez paydāg ku absōsgarīh az gēhān be barišn be ēdōn barišn ku šādānīgīh[1] ud xurramīh[2] be ne kāhēd.

B33 ud ēn-ez paydāg ku tan-cīnagīh az gēhān be barišn be ēdōn barišn ku pākīzagīh be ne [*M553*] kāhēd.

B34 ud ēn-ez paydāg ku jeh-marzīh az gēhān be barišn [*B436*] be ēdōn barišn ku dōstīh[1] ī zan ī xwēš be ne kāhēd.

B35 ud ēn-ez paydāg ku abar-tanīh az gēhān be barišn be ēdōn[1] barišn [ku] wuzurg-menišnīh be ne kāhēd.

B36 ud ēn-ez paydāg ku ōbastīh az gēhān be barišn be ēdōn barišn ku nihādagīh[1] be ne kāhēd.

B26 [1]K, B om.
B27 [1]*sam ud bīm:* **B14**, [13] *a-wistāxwīh* [2]*hu-škōhīh ud hu-šarmīh:* **B14**, [13] *hu-šarmīh ud hu-škōhīh*
B31 [1]K *abaxšāyīh* [2]**B14**, [17] om.
B32 [1]K, B *šādīgānīh* [2]MSS **xwl'myx**
B34 [1]B *dōst*
B35 [1]*be ēdōn*: B *ēdōn be*
B36 [1]B **nx'ckyx**

B26 (*Cf.* **B14**, [12])

B27 (*Cf.* **B14**, [13][1])

B28 (*Cf.* **B14**, [14])

B29 (*Cf.* **B14**, [15])

B30 (*Cf.* **B14**, [16])

B31 (*Cf.* **B14**, [17])

B32 (*Cf.* **B14**, [18])

B33 (*Cf.* **B14**, [19])

B34 (*Cf.* **B14**, [20])

B35 (*Cf.* **B14**, [21], *reconstructed*)

B36 (*Cf.* **B14**, [22])

B37 ud ēn-ez paydāg ku nāzēnagīh az gēhān be barišn be ēdōn[1] barišn ku gōwāgīh ud rāst-gōwišnīh[2] be ne kāhēd.

B38 ud ēn-ez paydāg ku abē-sūdgārīh az gēhān be barišn be ēdōn[1] barišn ku dast-kirrōgīh be ne kāhēd.

B39 ud ēn-ez paydāg ku hamahl-xwadāyīh az gēhān be barišn be ēdōn[1] barišn ku pādexšāyīh ī [*K227v*] wehān be ne kāhēd.

B40 ud ēn-ez paydāg ku abārōn-zadārīh az gēhān be barišn be ēdōn[1] barišn ku pādefrāh ī wināhgārān kardan[2] be ne kāhēd.

B41 ud ēn-ez paydāg ku āmār-kašīh ud wad-xwāhīh az gēhān be barišn be ēdōn[1] barišn ku dādestānīgīh be ne kāhēd.

B42 ud ēn-ez paydāg ku arg ud bār az škōhān[1] be barišn be ēdōn[2] barišn ku ērīh ud dehbadīh be ne kāhēd.

B43 ud ēn-ez paydāg ku pādārīh[1] pādefrāh az gēhān be barišn be ēdōn[2] barišn ku frahang kardan ī pad pēšag pēšag be ne kāhēd.

B44 ud ēn-ez paydāg ku kēnwarīh[1] az gēhān be barišn be [*M554*] ēdōn[2] barišn ku[3] zanišn ī[4] dušmanān ud wattarān[5] be ne kāhēd.

B45 ud ēn-ez paydāg ku sāstārīh az gēhān be barišn be ēdōn barišn ku āzād-mardīh ud meh-mardīh be ne kāhēd.

B46 ud ēn-ez paydāg ku a-paymān-xwarišnīh ud a-paymān-dārišnīh[1] az gēhān be barišn be ēdōn barišn ku xwarišn ud dārišn ī mardomān be ne [*K228r*] kāhēd.

B37 [1]*be ēdōn*: B *ēdōn be* (thus in **B37-B41**) [2]B *rāstīh-gōwišnīh;* **B14**, [23] om.
B38 [1]cf. **B37**
B39 [1]cf. **B37**
B40 [1]cf. **B37** [2]**B14**, [26] om.
B41 [1]cf. **B37**
B42 [1]B škwdšn′; DP *gēhān* [2]B + *be*
B43 [1]K om. [2]B + *be*
B44 [1]**B14**, [30] + *ud xēšmenīh* [2]B + *be* [3]K om. [4]**B14**, [30] + *mardom* [5]**B14**, [30] *wināhgārān*
B46 [1]*ud a-paymān-dārišnīh*: K, DP om.

B37 (*Cf.* **B14**, [23][1])

B38 (*Cf.* **B14**, [24])

B39 (*Cf.* **B14**, [25])

B40 (*Cf.* **B14**, [26])

B41 (*Cf.* **B14**, [27])

B42 (*Cf.* **B14**, [28], *reconstructed*[1])

B43 (*Cf.* **B14**, [29], *reconstructed*)

B44 (*Cf.* **B14**, [30])

B45 (*Cf.* **B14**, [31])

B46 (*Cf.* **B14**, [32])

B47 ud ēn-ez paydāg ku ka-z ōh ne[1] hamāg ruwān be dārišn[2] ī tan rāy āwāmīhā andar gēhān, a'ōn pad nigerišn abāyēd raftan ce'ōn ka[3] mard-ē be kafš hēh ud hamāg ēn gēhān mār ud gazdom ud xrafstar ud xār purr hēh u-š a'ōn bīm ku[4] [*B438*] ma-m[5] xrafstar gazēd ayāb xār pad-eš andar šawēd.

B48 ud ēn-ez paydāg ku[1] ō[2] spazgān ud zanān rāz ne barišn ce[3] rāz āškārag bawēd ud ō pašēmānīh rasēd ke ō spazgān ud zanān rāz barēd.[4]

B49 ud ēn-ez paydāg ku abāg halag ud xwad-dōšag ud waranīg mard ham-kār ud ham-wāzīg ne bawišn ce bāstān[1] sabukīh ud an-āyuxtagīh[2] rasēd ke abāg halag ud xwad-dōšag ud waranīg mard ham-kār[3] ud ham-wāzīg bawēd.

B50 ud ēn-ez paydāg ku abāg[1] sāstār mard ne kōxšišn ce zanišn ud pādefrāh[2] windēd[3] ke abāg sāstār kōxšēd.

B51 ud ēn-ez paydāg ku abāg absōsgar mard spaxr ne kunišn ud ham-xwaran ne bawišn ce *bāstān[1] ō [*K228v*] šarm rasēd ke abāg absōsgar mard spaxr kunēd ayāb ham-xwaran[2] bawēd.

B52 ud ēn-ez paydāg ku az pan ud wad-cihrag ciš ne xwāhišn ce xwēš-tan duš-cihr kunēd ud ō pašēmānīh rasēd ke az pan ud wad-cihr mard ciš [*M555*] xwāhēd.

B53 ēn-ez paydāg ku zan[1] ud rahīg ī xwēš nēwag abāyēd dāštan ud be friyād ne abāyēd hištan, ce bāstān pad xweš-tan ranzag bawēd[2] ud xwarišn mezag kam dānēd ke zan ud rahīg ne[3] nēwag dārēd ayāb a-friyād hilēd.

B47 [1] B *rāy* [2] B *dārišnīh* [3] B om. [4] B + **MN** [5] B **AL MN**
B48 [1] K repeats [2] B om. [3–4] B om.
B49 [1] K, DP **bst'n** [2] K **'n'xwxtkyx** [3] B *ham-kārag*
B50 [1] B om. [2] *zanišn ud pādefrāh*: B *pādefrāh zanišn* [3] B **W AYT**
B51 [1] MSS **bst'n'** [2] B *xwaran*
B53 [1] B om. [2] *ranzag bawēd*: K *ranzag* **YXWWN**; B *ranz kunišn* [3] B *rāy*

B47

This too is manifest: As the soul is thus not all, but is in the world for a period (?)[1] for maintaining the body, it is necessary to walk with such circumspection as if one were a man without shoes, and the whole of this world were full of snakes, scorpions, noxious reptiles and thorns, and one's fear were: "Let not the reptiles bite me, or the thorns penetrate me".[2]

B48

This too is manifest: One should not tell a secret to gossips and women, for the secret will become public, and the man will come to regret it who tells a secret to gossips and women.

B49

This too is manifest: One should not be an associate or a partner[1] of a foolish, self-loving and greedy man, for contempt and separation always come to the man who is an associate and partner of a foolish, self-loving and greedy man.

B50

This too is manifest: One should not quarrel with a tyrannical man, for he gets chastisement and punishment who quarrels with a tyrant.

B51

This too is manifest:[1] One should not associate with a scoffer by making a banquet with him or by being his drinking companion, for he always comes to shame who makes a banquet with a scoffer or who is his drinking companion.

B52

This too is manifest: One should not request anything from a miser and an ill-natured man, for he makes himself of bad nature and he becomes remorseful, who requests something from a miser and an ill-natured man.

B53

This too is manifest: It is necessary to maintain one's wife and slave[1] well and one ought not to abandon them without rescue[2]; for he is always himself afflicted with pain, and he knows little of the taste of food, who does not maintain his wife and slave well or who abandons them without rescue.

C1 ud ēn-ez[1] ēdōn ku xwāstag-ē[2] az wināh ne kunišn ud ō kadag ne barišn, ce hān-ez ī kard ud pad kadag ēstēd be wišōbēd[3] ke xwāstag-ē az wināh kunēd ud ō kadag barēd.

C2 ud ēn-ez[1] ēdōn ku ciš and gōwišn cand hān ī dānēd, ce ke ciš wēš gōwēd ku hān ī dānēd hān-ez ī dānēd mardomān kam warrawēd.

C3 ēn-ez ēdōn ku xward[1] may[2] ōgārišn ud paygār ne kunišn, ce bāstān xešm ud jang [*K229r*] az-eš bawēd ke xward may[3] ōgārišn ud paygār kunēd.

C4 ēn-ez ēdōn ku absōsgar mard[1] pad nazdīk ne dārišn ud saxwan az-eš ne padīrišn, ce bāstān mardomān pad hān hunar ī-šān nēst gumān kunēd ud dast kāhēd ke absōsgar mard pad nazdīk [*B439*] dārēd u-š saxwan az-eš padīrēd.

C5 ēn-ez ēdōn ku xwēš-tan wēš[1] ne menišn ku-š hān ī wehīh ud hunar, ce bāstān pad xwēš-tan ranzag ud abāg wehān paykabānag[2] ke xwēš-tan[3] wēš menēd ku-š hān ī[4] wehīh ud hunar ast.

C6 ēn-ez ēdōn ku wehīh ī wehān pad xwēš[1] dārišn u-š pad-eš šād bawišn[2] ce bāstān pad duš-cašmīh ud weh-dušmanīh[3] pad-eš gumān bawēnd ke wehīh ī wehān pad xwēš ne dārēd[4] ud pad-eš šād ne bawēd.

C7 ēn-ez ēdōn ku pad pādexšāyīh ud [*M556*] tawāngarīh mast ne bawišn, ce-š bāstān weh abar wardēnd u-š wizand ud astānag abēr-tar aweš rasēd [*K229v*] ke andar pādexšāyīh ud tawāngarīh mast bawēd.

C1 [1]K, B + *paydāg* [2]B *xwāstag* [3]B *wišuft*
C2 [1]B + *paydāg*
C3 [1]B *xwarēd* [2]B **XYA** [3]B **XYA**
C4 [1]B om.
C5 [1]B + *rāy* [2]DP **ptkptk'** [3]B *xwēš*; B om. the following to **C6**, n. 1. [4]K, B om.
C6 [1]B om. from **C5**, n. 3, to here [2]B *bawēd* [3]B *weh*-**dwšmyx** [4]K, B *dārišn*

C1

This too is thus: One should not gain property by means of sin and carry it home, for even that which is done and which is at home will be destroyed to a man who makes property out of sin and who takes it home.

C2

This too is thus: One should say as much as one knows, for he who says more than he knows gains less faith from people even in matters that he knows.

C3

This too is thus: Having drunk wine, one should not engage in destruction and strife (?), for anger and conflict always issue from a man who, having drunk wine, engages in destruction and strife (?).[1]

C4

This too is thus: One should not keep a scoffer close to oneself and accept words from him, for he always casts doubt on people for a virtue which they lack, and his power[1] is reduced, who keeps a scoffer close to himself and who accepts words from him.

C5

This too is thus: One ought not to consider oneself as (having) more goodness and virtue than one possesses, for that man is himself afflicted with pain, and is cantankerous[1] with good people, who considers himself as (having) more goodness and virtue than he has.

C6

This too is thus: One should regard the good things[1] of the good as one's own and rejoice in them, for people always suspect him of envy and of hostility to the good who does not regard the good things of the good as his own and who does not rejoice in them.

C7

This too is thus: One should not be intoxicated by authority and power, for the good always turn against him, and more harm and misfortune come to him who is intoxicated by authority and power.

C8 ēn-ez ēdōn ku andar xwadāy ud pādexšāy mard a-burd-framān ud wistāxw ne bawišn, ce bāstān ō pazd ud pādefrāh rasēd ke andar xwadāy ud pādexšāy mard a-burd-framān ud wistāxw[1] bawēd.

C9 ēn-ez *ēdōn[1] ku andar[2] riftagīh ud ōrēb wad-zārag ud[3] wanē-xradag (?) ne bawišn, ce hān ī mad ēstēd cārag-ē kam dānēd u-š nōg nōg škeftīh wēš rasēd ke[4] andar riftagīh ud ōrēb wad-zārag ud wanē-xradag (?) bawēd.

C10 ēn-ez ēdōn ku ciš ī ne mad ēstēd rāy bēš ud zarīg ne barišn, ce bāstān andar bēš ud gumānīh zīwēd ke ciš ī ne mad ēstēd rāy bēš ud zarīg bawēd.

C11 ēn-ez ēdōn ku wād[1] wēšīh ne kunišn, ce mardomān pad-eš kam wistāxw bawēnd ud xwad ka [ō] ham-paywandīh rasēd hayyār kam windēd ke wād wēšīh kunēd.

C12 ēn-ez ēdōn ku nihān-xēmīh ne kunišn [*K230r*] ce mardomān pad-eš wistāxw[1] kam bawēnd ud āhōg ī[-š] ast kam šāyēd wirāstan ke nihān-xēmīh kunēd.

C13 ēn-ez ēdōn ku doīh ne kunišn, ce-š andar šahr pad frēftār dārēnd ud xwad dōst kam windēd ke doīh kunēd.

C14 ēn-ez ēdōn ku tundīh ud duš-cašmīh ne kunišn, ce andar šahr pad [*B440*] xešmen dārēnd ud xwad bāstān ēw-tāg ke tundīh ud [*M557*] duš-cašmīh kunēd.

C8 [1]K, B + *ne* (DP?)
C9 [1]K, B *paydāg* [2]B om. [3]B + wnyxlt' [4]B MN [5]B wnyxlt'
C11 [1]B om.
C12 [1]B *wistāxwīh*

C8

This too is thus:[1] One should not be disobedient and confident with regard to a lord and a man of authority, for he always comes to chastisement and punishment who is disobedient and confident with regard to a lord and a man of authority.

C9

This too is thus: One should not have evil sorrow (?)[1] and upset mind (?) in deception (?)[2] and distress (?),[3] for he is less aware of a remedy for that which has come, and more misfortunes come to him ever afresh, who entertains evil sorrow (?) and upset mind (?) in deception (?) and distress (?).

C10

This too is thus:[1] One should not experience pain and grief[2] over a thing which has not come, for he lives constantly in pain and apprehension who experiences pain and grief over a thing which has not come.

C11

This too is thus: One should not act in haughtiness[1] overmuch (?),[2] for people have less confidence in him and he himself, when he comes to turn to the (help of) his kinsmen, gets less assistance, who acts in haughtiness overmuch (?).

C12

This too is thus: One ought not to act in secrecy,[1] for people trust him less and he is less able to correct a fault which he has, who acts in secrecy.

C13

This too is thus: One should not act in duplicity,[1] for in the world he is regarded as a deceiver, and himself he finds few friends, who acts in duplicity.

C14

This too is thus: One should not act in vehemence and jealousy, for he is regarded as irascible[1] in the world, and by himself he is lonely, who acts in vehemence and jealousy.

C15 ēn-ez ēdōn ku xwarišn abē-gāh ud a-paymān ne xwarišn, ce xwarišn mezag kam dānēd ud xwad-ez wīmār bawēd ke xwarišn abē-gāh ud a-paymān xwarēd.

C16 ēn-ez ēdōn ku[1] ranz ī a-paymān ne barišn, ce-š bāstān was wīmārīh rasēd ke ranz ī a-paymān barēd.

C17 ēn-ez ēdōn ku pad hān ī bagō-baxt hunsand bawišn, ce bāstān andar a-hunsandīh ud bēš zīwēd ke pad hān ī bagō-baxt ne hunsand.[1]

C18 ēn-ez ēdōn ku ō awe ī wad-xrad ud xwad-dōšag mard[1] āhōg ī-š ast ne[2] gōwišn, [*K230v*] [ce] āhōg be ne wirāyēd ud dušman hangēzēnēd ke ō awe ī wad-xrad ud xwad-dōšag mard āhōg ī-š ast[3] gōwēd.

C19 ēn-ez ēdōn ku dāšn ō ana-spās[1] wattarān ne kunišn, ce-š pad xwāstag[2] ziyān u-š pad ruwān druwandīh ke dāšn ō ana-spāsān wattarān kunēd.

C20 ēn-ez ēdōn ku awe ke ōrēbīh mad ēstēd ne zanišn u-š ne awwēnišn, ce-š bāstān ōrēbīh wēš rasēd u-š ka[1] rasēd hayyār[2] kam windēd ke awe ke ōrēbīh rasēd zanēd ayāb awwēnēd.

C21 ēn-ez ēdōn ku pad xwadāyīh ud xwāstag a-paymān waranīg ne bawišn, ce-š nēwagīh ī mad ēstēd mezag kam dānēd ud xwad-ez andar a-hunsandīh ud an-āsānīh zīwēd ke pad xwadāyīh ud xwāstag[1] a-paymān waranīg bawēd.

C22 ēn-ez ēdōn ku ka wizīrēd abāg wattarān ham-kunišn ud ham-barišn[1] ne bawišn, ce ka hān ī wattar[2] ō kunišn rasēd awe-z be dusraw[ēn]ēnd[3] ud

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C16 [1] B + *awe-z ī*
C17 [1] B *hunsandīh*
C18 [1] K om. [2–3] *ne gōwišn. . .ast*: B om.
C19 [1] M has by error *spās* [2] K **xw'st'k**
C20 [1] K, B *ke* [2] B *hayyārān*
C21 [1] B + 't
C22 [1] K **xmlbšn'** [2] B *wattar-ez* [3] for *dusrawēn-* cf. **303** [4] K **xmlbšn**

C15

This too is thus: One should not eat food out of place and out of measure, for he knows less the food's taste, and himself becomes ill, who eats food out of place and out of measure.

C16

This too is thus: One should not exert oneself out of measure, for much sickness comes to a man who exerts himself out of measure.

C17

This too is thus: One should be content with the decree of the gods, for he constantly lives in discontent and distress who is not content with the decreee of the gods.

C18

This too is thus: One should not tell a foolish and self-loving man the faults which he has, for (that man) does not discipline (these) faults, and he incites an enemy (against himself), who tells a foolish and self-loving man of his faults.

C19

This too is thus: One should not give a present to ungrateful evil people, for he suffers loss of property, and he has wickedness in his soul, who gives presents to ungrateful evil people.

C20

This too is thus: One should not chastise or blame a man whom distress[1] has befallen, for distress always comes to him more, and when it comes he finds fewer people to help him, who chastises or blames a man whom distress has befallen.

C21

This too is thus: One should not be immoderately greedy for authority and wealth, for he knows less the taste of a good thing which has come, and lives himself in discontent and discomfort, who is immoderately greedy for authority and wealth.

C22

This too is thus:[1] When one has the choice, one ought not to be a partner and an associate of evil people, for when the evil person begins to act that

ka awe wizand [*M558; K231r*] rasēd awe ī wattar hayyār ne bawēd [ke] abāg wattarān ham-kunišn ud ham-barišn[4] bawēd.

C23 ēn-ez ēdōn ku xwēš wizāyīh ud škōhīh ud an-attānīh rāy awe[1] ī did kam ne menišn u-š wehīh kam ne wēnišn ku-š hān ī ast, ce bāstān mardomān pad kēnwarīh ud xwad-dōšagīh [*B441*] pad-eš gumān bawēnd[2] ud xwad-ez āhōg ī xwēš[3] kam wēnēd ke[4] xwēš wizāyīh ud škōhīh ud an-attānīh rāy awe ī did kam menēd u-š wehīh kam wēnēd[5] ku-š[6] hān ī ast.

C24 ēn-ez ēdōn ku hu-šnūdīh ī xwēš tawāngarīh ud pādexšāyīh rāy awe[1] ī did wehīh wēš ne wēnišn ku-š hān ī ast, ce bāstān mardom pad āzwarīh ud waranīgīh ud kōdag-nigerišnīh pad-eš gumān bawēnd ke awe ī did hu-šnūdīh ī xwēš tawāngarīh ud pādexšāyīh rāy wehīh wēš wēnēd ku-š hān ī ast.

C25 ēn-ez ēdōn ku wad-āmār ud wad-hangār[1] ne bawišn, ce-š kas ciš az-eš pad-bīm-tar [*K231v*] xwāhēd ud padīrēd ud xwad kam windēd ke wad-āmār ud wad-hangār bawēd.

C26 ēn-ez ēdōn ku zand kār ud dādestān juttar ne gōwišn ud kunišn ud rāyēnišn ce'ōn hān ī pōryōtkēšān [guft ud] kard ud cāšt ud ul āwurd, ce-š ahlamōgīh pad-eš ō gēhān āyēd ke zand kār ud dādestān juttar cāšēd[1] ud gōwēd ud kunēd ce'ōn hān ī pōryōtkēšān guft ud kard ud *cāšt[2] ud ul āwurd.

C27 ēn-ez ēdōn ku ka wizīrēd ērbadestān ī pad abastāg ud zand ud abārīg-ez[1] frahang ī pad pēšag pēšag az wattarān ne gīrišn,[2] ce-š frahang wattar ud xwad ag-ruwān-tar [*M559*] bawēd ke ērbadestān ī pad abastāg ud zand ud abārīg-ez frahang ī pad pēšag pēšag az wattarān gīrēd.[3]

C23 [1]B *ō* [2]B om. [3]B *xwēš-tan* [4–5]*ke xwēš. . .kam wēnēd*: B om. [6]B *ku*
C24 [1]B *ō*
C25 [1]K wtg'l [2]B AYT'
C26 [1]K c'št' [2]MSS c'šytn'
C27 [1]B *abārīg* [2]*kunišn*? [3]*kunēd*?

man too will be defamed, and when harm befalls him the evil person will not come to the help of that man who is a partner and an associate of evil people.

C23

This too is thus: Because of one's harm, poverty and lack of power[1] one should not think less of another person or regard that person's fortune[2] as less than it is, for people will always suspect him of vengefulness and self-love, and he himself sees his own fault less, who thinks less of another person or regards that person's fortune as less than it is because of his own harm, poverty and lack of power.

C24

This too is thus:[1] Because of one's satisfaction with (one's own) wealth and authority one should not regard another person's fortune as more than it is, for people will always suspect that man of being greedy, covetous and mean, who regards the fortune of another person as more than it is because of his own satisfaction with his wealth and authority.

C25

This too is thus: One should not keep bad accounts and bad reckoning, for persons will demand things from him with more terror, and will receive (them), and that man himself will get less, who keeps bad accounts and bad reckoning.

C26

This too is thus:[1] One should not speak, do or arrange the business of Zand differently from what the original orthodox [spoke,] did, taught and brought forth. For heresy comes to the world by one who teaches, speaks or does the business of Zand differently from what the orthodox spoke, did, taught and brought forth.

C27

This too is thus:[1] When one has the choice one should not learn Avesta, Zand, and other instruction (necessary) for each profession, from evil people; for that man's education will be worse, and he himself will possess a more corrupt soul, who learns Avesta, Zand, and other instruction (necessary) for each profession, from evil people.

C28 ēn-ez ēdōn ku ō wattarān ud ahlamōgān zand-abastāg[1] ne cāšišn, ce wināh andar gēhān rawāgīh wēš bawēd ke ō wattarān ud ahlamōgān zand-abastāg cāšēd.

C29 ēn-ez [*K232r*] ēdōn ku xwad[1] uzwān ō drōg ne frahenzišn, ce hān-ez ī rāst gōwēd pad wizurd kam dārēnd ke uzwān ō drōg[2] frahenzēnīd.

C30 ēn-ez ēdōn ku an-ast[1] ud drōg abar[2] kas ne gōwišn, ce pad menišn ī mardomān zad bāstān ō kunišn abēr-tar [*B442*] rasēd u-š xwad-ez an-ast ud drōg wēš[3] abar kunēnd ke abar kasān an-ast ud drōg gōwēd.

C31 ēn-ez ēdōn ku āmār-kašīh ud wad-xwāhīh ne kunišn, ce pas ka pad-ez hān ī rāst dādestān xwāhēd mardom pad-eš gumān ud bāstān wizīr kam windēd ke āmār-kašīh ud wad-xwāhīh kunēd.

C32 ēn-ez ēdōn ku pad nēwagīh ī-š ast duš-padēxwīh ne kunišn, ce andar gēhān pad pan dārēnd u-š xwad-ez[1] ka andar abāyēd kam windēd ke pad nēwagīh ī-š ast duš-padēxwīh kunēd.

C33 ēn-ez ēdōn ku zan ud rahīg ī xwēš[1] rāy bāstān pad [*K232v*] āhōg ciš ne gōwišn, ce-š mardom pad duš-āgāh dārēnd u-š zan-ez ud rahīg ī xwēš pad dušman dārēnd ke zan ud rahīg ī xwēš rāy bāstān pad āhōg ciš gōwēd.

C34 ēn-ez ēdōn ku az xwēš-kārīh ud pēšag ī xwēš be ne ēstišn, ce hān [*M560*] frahang ī ast wanē kunēd u-š mardom pad wad-hunarīh pad-eš gumān bawēnd ke az xwēš-kārīh ud pēšag ī xwēš be ēstēd.[1]

C28 [1] K, DP *zand ud abastāg* (but in the last phrase of this section: *zand-abastāg*)
C29 [1] B om. [2] B om.
C30 [1] B 'n'stk' [2] B + *ō* [3] B wyšl
C32 [1] B *xwad*
C33 [1] *ēn-ez ēdōn. . .xwēš*: the text is missing in K
C34 [1] B *ēstišn*

C28

This too is thus: One should not teach Avesta with Zand to evil and heretical people, for sin becomes more current in the world (by him) who teaches Avesta with Zand to evil and heretical people.

C29

This too is thus: One should not train (?)[1] one's tongue to lie, for even that which that man speaks in truth is considered less reliable,[2] whose tongue is trained to lie.

C30

This too is thus: One should not tell untrue and false things of any person, for in the thought of people[1] strife[2] comes most frequently to action, and he himself becomes more the object of untrue and false talk, who tells untrue and false things of (other) people.

C31

This too is thus: One should not entertain vengefulness[1] and rancour, for later, even when he desires a just judgment, people suspect that man, and he always obtains less (favourable) decision, who entertains vengefulness and rancour.

C32

This too is thus: One should not lead a miserable life with the wealth that one possesses, for people in the world regard that man as stingy, and he himself obtains less when he is in need, who leads a miserable life with the wealth that he possesses.

C33

This too is thus:[1] One should not tell one's wife and slave continuously of their fault, for people regard him as foolish, and his wife and slave hold him as their enemy, who tells his wife and slave continuously of their faults.

C34

This too is thus: One should not step aside from one's own function and calling, for he destroys the education which he has, and people suspect him of bad manners, who steps aside from his own function and calling.

C35 ēn-ez ēdōn ku kas rāy absōs ciš ne gōwišn u-š pas-gōwišnīh ne kunišn, ce-š[1] pad mardom-dušmanīh[2] pad-eš gumān bawēnd ud xwad-ez dušman ō xwēš-tan xwāhēd ke abar kas absōs kunēd ayāb-eš pad pas-gōwišnīh ciš gōwēd.

C36 ēn-ez ēdōn ku hān ī hamēmār hamēmār[1] menišn u-š abāg wastār ne bawišn, ce xwāhišn ī xwēš kam wēnēd ud xwad-ez pad dādestān weš ēraxtēd ke hamēmār [hamēmār] ne[2] menēd[3] ayāb-eš abāg wastār bawēd.

C37 ēn-ez ēdōn ku pēš ī[1] awe ī az-eš meh ud dānāg-tar bāstān saxwan was ne gōwišn, ce awe ī pēš-gāh ud abārīg mardomān kam abāyēd ud xwad-ez [*B443*] hān ī gōwēd kār az-eš kam kunēnd ke bāstān pēš ī awe ī meh ud dānāg-tar saxwan was gōwēd.

C38 ēn-ez ēdōn ku zan ud rahīg ī xwēš dōst bawišn be a-paymān waranīg pad-eš ne bawišn, ce ō wehīh ud hunar kam frahenzēd ke[1] ō zan ud rahīg[2] ī xwēš ne dōst ayāb a-paymān waranīg pad-eš bawēd.

C39 ēn-ez ēdōn ku pad zan ī kārān waranīg ne bawišn, ce dōšārm ī zan ī xwēš[1] be kāhēd ud xwad-ez ō jeh-marzīh wardēd ke pad zan ī kārān waranīg bawēd.

C40 ēn-ez ēdōn ku pad nēwagīh ciš ī xwāhēd a-paymān waranīg ne bawišn, ce pas ka[1] hān ī xwāhēd ne [*M561*] windēd ēg-eš bēš wēš bawēd ke pad nēwagīh ciš ī xwāhēd a-paymān waranīg bawēd.

C41 ēn-ez ēdōn ku xwēš-tan ēdōn dārišn[1] ku hān ī[2] [*K233v*] mardomān nēwag-tar pad dēm (?)[3] bawēd ne ēdōn ku-š hān ī xwad weh sahēd, ce bāstān andar šahr pad abar-tan dārēnd ud mardomān abēr-tar be bēzēd (?)[4] ke xwēš-tan ne ēdōn dārēd ku hān ī mardomān nēwag-tar sahēd ce ēdōn dārēd ku hān ī xwad weh sahēd.

C35 [1] B *ce* [2] B *mardomān dušmanīh*

C36 [1] B, DP om. [2] K, B *rāy* [3] The text is missing in K from here to **C37**, n.1.

C37 [1] cf. **C36**, n. 3

C38 [1] B repeats [2] B **lsykyx**

C39 [1] K om.

C40 [1] B om.

C41 [1] B *dārēd* [2] The text is missing in K from the beginning of **C41** to this point. [3] B **d'm** (K might also read ***YDH** =*dast*) [4] DP **bšt**

C35

This too is thus: One should not speak scoffingly or backbitingly (?) of any person, for that man is suspected of misanthropy, and he himself seeks an enemy against himself, who speaks scoffingly or backbitingly (?) against any person.

C36

This too is thus: One should consider an adversary as an adversary and not be careless with him. For that man sees his own desire less, and he is himself convicted more by law, who does not consider an adversary as an adversary or who is careless with him.

C37

This too is thus: One ought not constantly to speak much in front of a person who is greater and wiser than oneself; for that man is less wanted by men of distinction[1] and other people,[2] and as to himself, fewer of the things he says are put into practice, who constantly speaks much in front of a person who is greater and wiser than himself.

C38

This too is thus: One should love one's wife and slaves,[1] but not be excessively passionate with them; for he educates them less towards goodness and virtue who does not love his wife and slaves, or who is excessively passionate with them.

C39

This too is thus:[1] One should not be desirous of the wives of other people; for his love for his own wife diminishes, and he himself turns to intercourse with prostitutes, who is desirous of the wives of other people.

C40

This too is thus: One should not be excessively greedy for a valuable thing that one desires; for later, when he does not obtain that which he desires, his grief is stronger, who is excessively greedy for a valuable thing that he desires.

C41

This too is thus: One should maintain oneself in such a manner as seems (?)[1] better to people, not in such a manner as seems better to oneself; for that

C42 ēn-ez ēdōn ku ciš ciš ō wattarān pad cār ne dahišn,[1] ce pad xwāstag ziyān ud pad ruwān druwandīh ke ciš ō wattarān pad cār dahēd.

C43 ēn-ez ēdōn ku saxwan abē-gāh ud a-paymān ne gōwišn, ce mardomān kam abāyēd ud hān ī gōwēd kam padīrēnd u-šān xwār-tar pad dēm (?)[1] bawēd ke saxwan abē-gāh ud a-paymān gōwēd.

C44 ēn-ez ēdōn ku rāz ō was kas ne barišn, ce rāz āškārag bawēd ud was kas pad rāz abāyēd dāštan u-š az was kas bīm ke rāz ō was kas[1] gōwēd.

C45 ēn-ez ēdōn ku andar yazdān ud[1] mardomān [*B444*] ana-spās ne bawišn, ce nēwagīh ī ast az-eš[2] [*K224r*] be šawēd ud hān ī nēst aweš ne rasēd ke andar yazdān ud mardomān ana-spās bawēd.

C46 ēn-ez ēdōn ku az [bēš ud] āzār ud ōrēb (?) ī mad ēstēd was kas āgāh ne kunišn, ce mardomān pad-eš wēš andar ayārand ud dušman pad-eš ayārand-tar bawēd[1] ke az[2] bēš ud āzār ud ōrēb (?) ī mad ēstēd was kas [*M562*] āgāh kunēd.

C47 ēn-ez ēdōn ku mihr-druzīh ne kunišn, ce wanē-būdīh[1] az-eš bawēd ke mihr-druzīh andar.

C42 [1] B *dahēd*
C43 [1] B **d'm** (cf. **C41**, n. 3)
C44 [1] K, B om.
C45 [1–2] The text is missing in K
C46 [1] K, B om. [2] K, B om.
C47 [1] spelled **AWBDbwtyx**

man is always held in the world as haughty, and he inflicts pain (?)[2] on people, who does not maintain himself in such a manner as seems better to people, (but) maintains (himself) as seems best to himself

C42

This too is thus: One should not give anything to evil people if it can be avoided; for there is damage to the property, and a state of wickedness to the soul, of the man who gives anything to evil people if it can be avoided.

C43

This too is thus: One should not speak out of place and excessively; for he is less wanted by people, and they accept what he says less, and it seems to them less worthy, who speaks out of place excessively.

C44

This too is thus: One should not tell a secret to many people; for the secret becomes public, and it is necessary that many people should keep it secret, and that man has fear from many people, who tells a secret to many people.

C45

This too is thus: One should not be ungrateful to gods and men; for the good things which are in the possession of that man abandon him, and those that he does not possess do not reach him, who is ungrateful to gods and man.

C46

This too is thus: One should not inform many people of [grief,] affliction and distress that have befallen one; for people come to hold that man much in abhorrence,[1] and his enemies are more abhorrent of him, who informs many people of grief, affliction and distress that have befallen him.

C47

This too is thus: One should not break an oath, for destruction ensues from a person in whom the breaking of oaths is found.

C48 ēn-ez ēdōn ku ēn and ciš ī abārīg wehīh wahānag (ciš) az[1] and ciš bawēd, az xēm ud xrad ud hōg ud frahang rōyagīh.

C49 ēn-ez ēdōn ku az frahang ī nēwag xrad ī nēwag bawēd, ud az xrad ī nēwag hōg ī nēwag bawēd, ud az hōg ī nēwag xēm ī nēwag [bawēd], ud az xēm ī nēwag[1] kunišn ī frārōn bawēd, ud pad kunišn ī frārōn druz az gēhān be kard bawēd.

C50 ēn-ez ēdōn ku az frahang ī wad xrad ī wad[1] ud az xrad ī wad hōg ī wad[2] ud az hōg ī wad[3] xēm ī wad ud az *xēm[4] ī wad kunišn ī abārōn bawēd[5] [*K234v*] ud kunišn ī abārōn rāy[6] druz andar gēhān wēš.

C51 ēn-ez ēdōn ku az spāsdārīh xwarrōmandīh ud az xwarrōmandīh wahman-dārīh bawēd, ud az wahman-dārīh āštīh ud az āštīh wistāxwīh ud az wistāxwīh dōstīh ud az dōstīh mihr ud az mihr andar gēhān dārišn[1] ud parwarišn ī mardomān paywandihēd.

C52 ēn-ez ēdōn ku az ana-spāsīh[1] xwarr ī xwēš kāhēd ud [az] xwarr ī xwēš kāstan dušmanīh ud az dušmanīh an-āštīh ud az an-āštīh a-wistāxwīh ud az a-wistāxwīh dušmanādīh ud az dušmanādīh dardīh[2] ud mihr-druzīh bawēd ud pad dardīh ud mihr-druzīh ēwag az did be wisānēnd mardom.

C53 ēn-ez ēdōn ku az bawandag-menišnīh yazdān-šnāsīh bawēd, ud az yazdān-šnāsīh [*B445*] mēnōg-warrawišnīh bawēd, ud az mēnōg-warrawišnīh ruwān-dōstīh[1] bawēd,[2] [*M563*] ud az ruwān-dōstīh hu-āmārīh bawēd, ud az hu-āmārīh kirbag kardan bawēd, ud az kirbag kardan ruwān bōzihēd.

C48 [1] *ciš az*: perhaps emend slightly to read *az *ēn*
C49 [1] *ud az xēm ī nēwag*: K om.
C50 [1] *xrad ī wad*: B om. [2–5] The text is missing in K [3] *ud az hōg ī wad*: B om. [4] MSS *hōg* [5] cf. n. 2 [6] B om.
C51 [1] B *dārišnīh*
C52 [1] K 'nst'syx [2] B om.
C53 [1] B *ruwān pad-eš dōstīh* [2] B om.

C48

This too is thus: These several things which are the cause[1] of other good things are the outcome of the (following) several things: they are the outgrowth[2] of character, wisdom, habit and education.[3]

C49

This too is thus: From good education there comes about good wisdom, from good wisdom there comes about good habit, from good habit there comes about good character, from good character there comes about righteous action, and through righteous action the demons are expelled from the world.

C50

This too is thus: From bad education there comes about bad wisdom, from bad wisdom there comes about bad habit, from bad habit there comes about bad character, from bad character there comes about wicked action, and owing to wicked action there are more demons in the world.

C51

This too is thus:[1] From gratitude there comes about possession of fortune, from possession of fortune there comes about kindliness,[2] from kindliness peace, from peace confidence, from confidence friendship, from friendship love, and from love the maintenance and the nourishment of people in the world are joined together.

C52

This too is thus:[1] From ingratitude one's fortune diminishes, from the diminishing of one's fortune there comes about hostility, from hostility disorder, from disorder lack of confidence, from lack of confidence enmity,[2] from enmity there comes about (the infliction of) pain and the breaking of oath, and through (the infliction of) pain and the breaking of oath people become separated from each other.

C53

This too is thus: From humility there comes about knowledge of the gods; from knowledge of the gods there comes about faith in the spiritual world; from faith in the spiritual world there comes about love of the soul; from love of the soul there comes about being of good disposition (?);[1] from be-

C54 ēn-ez ēdōn ku az tar-menišnīh yazdān-ana-šnāsīh bawēd, ud az[1] [*K235r*] yazdān-ana-šnāsīh a-mēnōg-warrawišnīh, ud az mēnōg-a-warrawišnīh[2] a-ruwānīh, ud az a-ruwānīh an-āmārīh, ud az an-āmārīh bazag ud wināh kardan, ud az bazag ud wināh kardan rāy mardom druwand bawēnd.

C55 ēn-ez ēdōn ku az tuxšāgīh hunarōmandīh, ud az hunarōmandīh wehīh-dōstīh, ud [az wehīh-dōstīh] pēšag ī xwēš šnāxtan, ud az pēšag ī xwēš šnāxtan xwēš-kārīh ī xwēš kardan, ud az [xwēš-kārīh ī] xwēš kardan ābādānīh, ud az ābādānīh rāy mard zan ud rahīg dāštan ud burzišn ī pādexšāyīh wēš bawēd.

C56 ēn-ez ēdōn ku az ašgahānīh a-hunarīh,ud az a-hunarīh weh-dušmanīh, ud az weh-dušmanīh a-xwēš-kārīh, ud az a-xwēš-kārīh škōhīh, ud az škōhīh duš-burdīh ud an-attānīh ī xwēš-tan ud zan ud rahīg bawēd.

C57 ēn-ez ēdōn ku az xwēš-tan *hugar[1] abzāyišn kār dāštan bagōbaxt ī xwēš šnāxtan, ud az bagōbaxt ī xwēš šnāxtan hunsandīh, ud [az hunsandīh][2] xwārīh ud āwāmīh, ud[3] xwārīh ud āwāmīh rāy burzišnōmandīh bawēd, ud az burzišnōmandīh[4] [*K235v*] rāy mard andar[5] šahr[6] pad pādexšāyīh dārēnd u-š [wēš][7] menēnd.

C54 [1] Missing in K from the beginning of **C54** to this point [2] DP *a-mēnōg-wārrawišnīh*

C57 [1] spelled **BYN** [2] for this addition, cf. the parallel section **C60** [3–4] Missing in K [5] K, B + t [6] B repeats [7] cf. the parallel section **C60**: *kam menēnd*

ing of good disposition (?) there comes about the doing of good deeds; from doing good deeds the soul is justified.

C54

This too is thus: From arrogance there comes about lack of knowledge of the gods; from lack of knowledge of the gods, lack of faith in the spiritual world; from lack of faith in the spiritual world, lack of possession of soul; from lack of possession of soul, lack of good disposition; from lack of good disposition there comes about the committing of sins and offences; because of[1] committing sins and offences people come to be wicked.

C55

This too is thus: From diligence there comes about skilfulness, from skilfulness there comes about love of goodness; [from love of goodness] there comes about knowledge of one's calling; from knowledge of one's calling there comes about doing one's duty; from doing one's duty there comes about prosperity; owing to prosperity there is increase of a man's maintaining his wife and slaves and respecting government.

C56

This too is thus: From sloth there comes about lack of skill; from lack of skill there comes about hostility to goodness; from hositility to goodness there comes about not doing one's duty; from not doing one's duty there comes about poverty; from poverty there comes about misery[1] and wretchedness for oneself and one's wife and slaves.

C57

This too is thus: From maintaining the increase of beneficence as one's own action there comes about knowledge of one's destiny; from knowledge of one's destiny there comes about contentment; [from contentment] there comes about ease of life and enjoyment (?)[1]; owing to ease of life and enjoyment (?) there comes about respectfulness; owing to respectfulness people regard him in the world as having authority and think more highly of him.

C58 ēn-ez ēdōn ku az a-paymānīh *wanēgarīh,[1] ud az *wanēgarīh a-bawandagīh, ud az a-bawandagīh margīh bawēd.

C59 ēn-ez ēdōn ku az paymānīgīh[1] fšōnišn, ud az fšōnišn [ciš ī xwēš nigāh dāštan], ud az ciš ī xwēš nigāh dāštan bawandagīh, ud az bawandagīh rādīh, ud az rādīh frāxwīh, [*M564*] ud az frāxwīh zīndagīh bawēd.

C60 ēn-ez ēdōn [*B446*] ku az bagōbaxt ī xwēš ne šnāxtan ana-hunsandīh, ud az ana-hunsandīh an-āsānīh[1] ud an-āwāmīh, ud az an-āsānīh ud an-āwāmīh a-burzišnīgīh[2] bawēd, ud a-burzišnīgīh[3] rāy[4] mardom[5] andar gēhān kam menēnd.

C61 ēn-ez ēdōn ku az hunar[1] ud wehīh ī xwēš pad paymān menīdan bawandag-menīdan ī wehān bawēd, ud az bawandag-menīdan ī wehān was dōst xwāstan, ud az was dōst xwāstan gund ud hayyār ī was bawēd,[2] ud gund ud hayyār ī was rāy mardom pad-rāmišn-tar[3] ud abē-bīm-tar zīwēnd.

C62 ēn-ez ēdōn ku hunar[1] [*K236r*] ud wehīh ī xwēš az paymān wēš menīdan rāy[2] tar-menišnīh ī andar wehān, ud az tar-menišnīh ī andar wehān dušman ī was kardan bawēd, ud was dušmanīh rāy[3] mard andar-bīm-tar ud a-rāmišn-tar zīwēd.

C63 ēn-ez ēdōn ku az wiyāxanīh hangāmīg-saxwanīh, ud az hangāmīg-saxwanīh pad-xrad gōwišnīh, ud az [pad-]xrad gōwišnīh[1] pad-gāh gōwišnīh bawēd, ud az saxwan ī pad gāh ud hangām guftan mard xwarr[2] ī xwēš abzāyēd.

C58 [1] spelled in both cases here **bwnykklyx**

C59 [1] B *paymānīg*

C60 [1] B repeats [2] K *a-burzišnīh*; B *burzišnīgīh* [3] B *burzišnīgīh* [4] K *ne* [5] K repeats

C61 [1] B **ŠPYLxwnl** [2] B *bawišn* [3] *rāmišn-tar*: from here to **C62**, n. 1, the text of K is missing.

C62 [1] cf. **C61**, n. 3 [2] B *ne* [3] B + *andar*

C63 [1] *ud az [pad-] xrad gōwišnīh*: DP om. [2] or *dast*? K punctuates **GDH**

C58

This too is thus: From not keeping the measure there comes about squandering; from squandering there comes about dissatisfaction; from dissatisfaction there comes about death.

C59

This too is thus: From keeping the measure there comes about thrift; from thrift there comes about preserving one's possessions; from preserving one's possessions there comes about satisfaction; from satisfaction there comes about generosity; from generosity, abundance; and from abundance there comes about life.

C60

This too is thus: From not knowing one's destiny there comes about discontent; from discontent, lack of ease of life and enjoyment(?); from lack of ease of life and enjoyment(?), lack of respect; and because of lack of respect people in the world think less highly of him.

C61

This too is thus: From considering one's virtue and goodness in the (proper) measure there comes about reverence for good people; from reverence for good people, the seeking of many friends; from seeking many friends there comes about (having) numerous troops[1] and assistants; because of numerous troops and assistants people live more peacefully and more securely.

C62

This too is thus: Because of considering one's virtue and goodness more than the (proper) measure there comes about contempt of good people; from contempt of good people there comes about the making of many enemies; as a result of having many enemies a man lives more in fear and less in peace.

C63

This too is thus: From eloquence there comes about timely discourse; from timely discourse, wise talk; from wise talk there comes about talk at the (appropriate) place; from uttering discourse at the (appropriate) place and time a man increases his fortune.

C64 ēn-ez ēdōn ku az tundīh halagīh, ud az halagīh[1] a-kerdār-gōwišnīh, ud az a-kerdār-gōwišnīh abē-gāh gōwišnīh bawēd, ud abē-gāh gōwišnīh rāy mard xwarr[2] ī xwēš kāhēd.

C65 ēn-ez ēdōn ku az[1] an-āzīh[2] pākīzagīh, ud az pākīzagīh padīreftagīh, ud az padīreftagīh dil-dardīh, ud dil-dardīh rāy mard wistāxw-tar bawēd ud kirbag weh ayārēd kardan.

C66 ēn-ez ēdōn ku az āzwarīh [*M565*] rīmanīh, ud az rīmanīh[1] škeftīh ud wad-dilīh bawēd, ud škeftīh ud wad-dilīh rāy[2] mard[3] andar gēhān kam menēnd.

C67 ēn-ez ēdōn ku az frārōn[1] [*K236v*] tuxšāgīh frārōn kunišnīh bawēd, ud az [*B447*] frārōn kunišnīh mard xwāstag dēr-tar pattāyistan xwār-tar dāštan.

C68 ēn-ez ēdōn ku az abārōn tuxšāgīh abārōn kunišnīh bawēd,[1] ud az abārōn kunišnīh rāy mard xwāstag ī xwēš be wišōbēd.

C69 ēn-ez ēdōn ku az rāstīh ud rāst-gōwišnīh ī pad xrad xwarrōmandīh abzāyēd ud abzāyīdan ī mardomān pad-eš bawēd, ud az xwarrōmandīh ud abzāyīdan ī mardomān ī pad-eš mard ō burzišn ud pādexšāyīh ud kār ī šahr rasēd.

C70 ēn-ez ēdōn ku az drōzanīh zad-brehīh ud ne abzāyīdan[1] ī mardomān, ud ne *abzāyīdan[2] ī mardomān rāy mard nēwagīh ī ast ābār bawēd.

C71 ēn-ez ēdōn ku az waranīgīh ne kardan nihād-snehīh ud jang be nihādan, ud az nihād-snehīh ud jang be nihādan [ēr-menišnīh], ud ēr-menišnīh rāy mard wehīh ī xwēš pad paymān ud awe ī did wēš menēd.

C64 [1] *ud az halagīh*: K om. [2] punctuated **GDH**

C65 [1] B **MNW** [2] B **'cyx**; K spells **'-w'cyx**, the aleph being written separately and having the form of a privative *a-*.

C66 [1] *ud az rīmanīh*: K om. [2] Missing in K from here to **C67**, n. 1. [3] **B** + *andar mard*

C67 [1] cf. **C66**, n. 2.

C68 [1] B om.

C70 [1] K **'p'dyt'** [2] MSS **'p'dyt'**

C71 [1] *mard snēhōmand. . .az snēhōmandīh*: bottom line of page cut off in K.

C64

This too is thus: From impetuosity there comes about inanity; from inanity, ineffective talk; from ineffective talk there comes about talk out of place; because of talk out of place a man reduces his fortune.

C65

This too is thus: From lack of greed,[1] purity; from purity, being accepted;[2] from being accepted there comes about sympathy, and because of sympathy a man becomes more confident and is better able to perform good deeds.

C66

This too is thus: From greediness there comes about impurity; from impurity, misfortune and lack of sympathy; because of misfortune and lack of sympathy a man is considered (to be) less in the world.

C67

This too is thus. From righteous effort there comes about righteous action, and from righteous action it is easier for a man to maintain his property so that it should last longer.

C68

This too is thus: From sinful effort there comes about sinful action, and because of sinful action a man destroys his property.

C69

This too is thus: From truthfulness and wisely spoken truth there comes about increase in the possession of fortune, and the thriving of people that ensues therefrom; from the possession of fortune and the thriving of people that ensues therefrom a man reaches honour, authority and (the management of) the affairs of the world.

C70

This too is thus: From lying there comes about bad fortune and the non-growth of people. Because of the non-growth of people the good things that a person has become removed (from him).

C71

This too is thus: From not acting in greed there comes about laying down the arms and refraining from war; from laying down the arms and refrain-

C72 ēn-ez ēdōn ku az waranīgīh mard snehōmand ud duš-framān bawēd, ud az snehōmandīh[1] [*K237r*] ud duš-framānīh an-ēr-menišnīh, ud az an-ēr-menišnīh xwēš-tan wēš ud awe ī did kam menīdan bawēd.

C73 ēn-ez ēdōn ku ke xwēš-tan pad dādwarīh ud dādestān dārēd ēg sūd ī xwēš rāy awe ī did ziyān ud hān-ez ī-š[1] pad dād ne nēwag[2] sahēd pad kasān ne kunēd.

C74 ēn-ez ēdōn ku ke[1] xwēš-tan pad [*M566*] dādwarīh ud dādestān ne dārēd ēg ka-š xwad ne sūd ud pad awe ī did ziyān ēg-ez-eš rāmišn.

C75 ēn-ez ēdōn ku az šnāsīh ī dēn mānθr-ōšmarišnīh bawēd, ud az mānθr-ōšmarišnīh pēšag ī dēn ud yazišn ī yazdān abzūdan bawēd,[1] ud az pēšag ī dēn ud yazišn ī yazdān abzūdan druz be kardan ī az gēhān, ud az druz be kardan ī az gēhān anōšagīh ud fraškerd ud rist-āxēz bawēd.

C76 ēn-ez ēdōn ku az ana-šnāsīh ī dēn [*B448*] mardom be ō dēw-īzagīh ud uzdēs-parastīh wardēnd, ud dēw-īzagīh ud uzdēs-parastīh rāy[1] druz andar gēhān, [ud az druz andar gēhān] margīh ud anāgīh bawēd.

C77 ēn-ez[1] ēdōn ku [*K237v*] ke xwēš-tan ō yazdān ud wehān dahēd ēg-eš hān and wehīh pad tan mehmān u-š āhōg ud wattarīh pad jastag pēšar bawēd.

C73 [1] B, DP + *xwēš-tan* [2] B, (DP?) om.
C74 [1] K + *pad*
C75 [1] K *būd*
C76 [1] the text in K is cut off from here to **C77**, n. 1.
C77 [1] cf. **C76**, n. 1.

ing from war [there comes about humility]; because of humility a man considers his own goodness with measure and considers that of another man as more.

C72

This too is thus: From greediness a man becomes armed and disobedient; from being armed and disobedient there comes about lack of humility; from lack of humility there comes about considering oneself as more, and another person as less (than he is).

C73

This too is thus: A man who maintains himself in observance of law and justice does not cause, for his own benefit, harm to another person, and does not do to other people that which does not seem to him legally good.

C74

This too is thus: A man who does not maintain himself in observance of law and justice has joy even when he does not benefit but another person is harmed.

C75

This too is thus:[1] From knowledge of the religion there comes about consideration of the sacred word; from consideration of the sacred word there comes about increase of (one's) calling in religion and worship of the gods; from increase of the calling in religion and of the worship of the gods, the elimination of the demons from the world; from the elimination of the demons from the world there comes about immortality, the Renovation and the Resurrection.

C76

This too is thus: From lack of knowledge of the religion people turn to demon-worship and idolatry; because of demon-worship and idolatry the demons are in the world, [and because of the fact that the demons are in the world] there comes about death and calamity.

C77

This too is thus: A man who surrenders himself to the gods and good people, this much goodness inhabits his body and he is guilty of fault and evil (only) by accident.[1]

C78 ēn-ez ēdōn ku ke xwēš-tan ō dēwān ud wattarān dahēd ēg-eš ēn and āhōg pad xwēš-tan mehmān u-š wehīh pad jastag.

C79 ēn-ez ēdōn ku ēn and wehīh ud āhōg pad ēd tan ud ēd āwām ne be pad harw tan ud harw āwām bawēd.

C80 ēn-ez ēdōn ku ciš ast ud ciš nēst. ciš ī ast hān ke ruwān pad-eš[1] bōzihēd, ud ciš ī nēst hān ke ruwān pad-eš druwand kunihēd.

C81 ēn-ez ēdōn ku ruwān zīndagīh az xēm, ud xrad zīndagīh az burdīh, ud xwarr zīndagīh az rāstīh, ud harw 3 dogān šnāsīh pad[1] ērbadestān nām[2] ēr-menišnīh.

C82 ēn-ez ēdōn[1] ku [ka] myazd ud gāhānbār ud jahišn-hayyārīh ī ō wehān be kāhēd duš-pādexšāyīh [*M567*] ī mardomān ud dardīh ī jōrdāyān ud duš-warzīh ud kam-barīh ī[2] [*K238r*] zamīg ud duš-wārānīh be abzāyēd. ud ka kirbag ī xwēdōdah be kāhēd tārīkīh be abzāyēd ud rōšnīh be kāhēd. ud ka yazišn ī yazdān[3] ud panāhīh ud jādag-gōwīh ī ō wehān be kāhēd duš-pādexšāyīh ī pādexšāyān[4] ud a-dādestān-kunišnīh be abzāyēd ud wattarān abar wehān abarwēz bawēnd.

C83a ēn-ez paydāg ku ēdōn ce'ōn zamīg kadag ī āb, ud āb pērāyag ī warz, ud warz abzāyišn ī gēhān, ud az-eš be bar dāštārīh ī kišwar, ēdōn-ez dānāgīh xānag ī wehīh, ud wehīh tan ī xrad, ud xrad abzāyēnīdār ī gēhān.

C80 [1] B om.
C81 [1] spelled **pt'** [2] or read *ud ham*?
C82 [1] K *paydāg* [2] *mardomān ud. . .kam-barīh ī*: this line has been cut out of K. [3] B + PWN g's (a dittography on *panāhīh*?) [4] B *pādexšāy*

C78

This too is thus: A man who surrenders himself to the demons and evil people this much fault inhabits his body and his goodness is (merely) accidental.

C79

This too is thus: This much goodnesss and fault are not (only) in this (particular) person and this (particular) time, but in each person and in all time.[1]

C80

This too is thus:[1] Some things are and some things are not. A thing that exists is that by which the soul is saved. A thing that does not exist is that by which the soul becomes wicked.[2]

C81

This too is thus: The life of the soul is from character, the life of wisdom is from patience, the life of fortune is from truthfulness, and the name (used) in the school for the knowledge of all three pairs is "humility."[1]

C82

This too is thus: When *myazd, gāhānbār*[1] and acts of charity[2] to good people diminish, there is increase of evil government for men, pain for corn plants, bad husbandry, diminution of the fertility of the land and bad rains. When the virtue of consanguine marriage diminishes, darkness increases and light diminishes. When worship of the gods and the protection and advocacy of good people diminish, the evil government of rulers and unlawful action increase, and evil people gain the upper hand over the good.

C83a

This too is manifest:[1] in the same way as the earth is the abode of water, and water is the ornament of husbandry, and husbandry is the furtherance of the world, and the fruit which derives from it is the maintenance of the climes – so is knowledge the home of goodness,[2] and goodness the body of wisdom, and wisdom the furtherer of the world.

C83b gētīg pad ēn 6 ciš rāyēnihēd, pad zamān ud dahišn [*B449*] ud dānišn ud hayyār ud abzār ud tuxšāgīh. ud dānāg wizīrēnīd ku az ēn 6 3 mēnōgīg ud 3 gētīgīg. zamān ud dahišn ud dānišn mēnōgīg, ud hayyār ud abzār ud tuxšāgīh gētīgīg.

C83c ēn-ez 4 āhōg andar mardom dušmanīh būd[an] guft ēstēd, gilag[1] ud absōs ud awwēnišn ud panīh.

C83d [*K238v*] ahlamōg 3 ēwēnag[1] frēftār ud frēftag ud xwad-dōšag. xwad-dōšag[2] hān bawēd *ke[3] gōwēd ku sēn weh bawēd[4] az ādurbād,[5] ud xwad-dōšagīhā hān sēn gīrēd. ud frēftag hān bawēd ce'ōn hāwištān ī sēn. ud frēftār ce'ōn xwad sēn ke ciš az hān ī ce'ōn pōryōtkēšān[6] ī pēšēnīgān cāšīd pad nigerišn be wardēnēd.

C83e ke[1] ciš 6 hēc ēwag andar nēst hān ī abāyišnīg-tar ī az nēmag ī yazdān andar nēst: šarm ud škōy [*M568*] ud bīm ud mihr ud spās ud ēmēd. šarm az yazdān, ud škōy az mardomān, ud bīm az dušaxw, ud mihr abāg ruwān ī xwēš, ud spās andar yazdān ud mardomān, ud ēmēd ō tan ī pasēn.

D1a* ud gōwēnd ku hu-fraward ādurbād ī mahraspandān xīr ī gētīg pad 25 dar [nihād][1] būd, 5 pad breh ud 5 pad kunišn ud 5 pad hōg ud 5 pad gōhr ud 5 pad abarmānd.
zīndagīh ud zan ud frazand ud xwadāyīh ud xwāstag abēr-tar pad breh;
ahlawīh ud druwandīh ud āhrōnīh ud ardēštārīh ud wāstryōšīh abēr-tar pad [*K239r*] kunišn;
xwardan ud raftan ud ō zanān šudan ud būšāsp kardan ud kār wizārdan abēr-tar pad hōg;
xēm ud mihr ud wehīh ud rādīh ud rāstīh abēr-tar pad gōhr;
huš ud wīr ud tan ud brāh ud dīdan abēr-tar pad abarmānd.

C83c [1] spelled **klk'**
C83d [1] B om. [2] K om. [3] B om.; K **AMT** [4] B om. [5] B **'twryk't'** [6] K **pwlywkyš'n**
C83e [1] B om.
D1a *The text occurs also in *PhlT* 82.9-16, and is partly quoted in *Dd* LXX. Arabic versions are found in Misk., *JX*, 67.4-12; Tawḥīdī, *Baṣā'ir*, III, 673. A NPers. version is found in Ghazālī, *Naṣīḥat al-mulūk*, Tehran 1351, 224 f.; cf. also *Tārīx-i guzīda* 73.11-17; Salemann-Zhukovsky, *Persische Grammatik*, 41*. A versified version in NPers. is in M55 fol. 147v. 17ff. [1] cf. *PhlT* 82.10.

C83b

The material world[1] is governed by these six things: Time, instruction (?)[2], knowlege, help, power and effort. The wise have decreed that of these six, three are of the spiritual and three are of the material world: time, instruction(?), and knowlege are of the spiritual world, and help, power and effort are of the material world.

C83c

It has been said that these four faults are present in the hostility of people; complaint,[1] mockery, reproach and avarice.

C83d

There are three kinds of heretics: a deceiver, a deceived one and a self-lover. A self-loving[1] person is one who says: "Sēn[2] is better than Ādurbād"; he accepts Sēn wilfully. A deceived one is like the disciples of Sēn. A deceiver is like Sēn himself, who deliberately[3] twists things away from the manner in which they were taught by the early masters.

C83e

A man in whom there is not found any one of these six qualities does not possess that which is most seemly on the part of the gods: modesty, awe,[1] fear, love, gratitude and hope. Modesty (is) of the gods; awe is of people; fear is from hell; love, for one's own soul; gratitude, for the gods and people; and hope, for the Future Body.

D1a

They say:[1] The venerable Āburbād, son of Mahraspand, established the things of the material world in twenty five chapters; five under fate, five under action, five under habit, five under substance and five under heritage.
Living, wife, children, authority and wealth are mostly by fate;
being righteous or wicked, being a priest, a warrior or a husbandman are mostly by action:
eating, walking, going to women, sleeping and discharging one's (natural) functions are mostly by habit;
character, love, goodness, generosity and truthfulness are mostly by substance;

D1b* ke yazišn ī yazdān a-gumānīh ī pad yazdān ud astīh ī ciš rāy kunēd, hān yazdān frazand u-š gāh pad garōdmān.
ke yazišn ī yazdān astīh ī yazdān ud gumānīgīh ī pad ciš rāy kunēd, hān yazdān brād u-š gāh pad wahišt.
ke yazišn ī yazdān [*B450*] gumānīgīh ī pad yazdān ud gumānīgīh ī pad ciš rāy[1] kunēd, hān yazdān bandag u-š[2] gāh pad hamestagān.
ke[3] yazišn ī yazdān pad an-ast-menišnīh[4] ī yazdān ud pad[5] nēst-dārišnīh ī ciš kunēd, hān yazdān dušman u-š gāh pad dušaxw.

D1c* mard awe farrox-gāh ke-š ēn 5 gāh srūd ēstēd, ud ēn 5 gāh awe srūd ēstēd ke 5 ciš ast: xēm ud xrad ud āštīh ud paymān ud dādestān.[1]
[*K239v*] xēm hān bawēd ke xwad ō kas [*M569*] ne frēbēd, ud xrad hān bawēd ke kas ō awe frēftan ne tawān, ud āštīh hān bawēd ke abāg ruwān ī xwēš āšt, ud paymān hān bawēd ke frēhbūd ud abēbūd ne kunēd, ud dādestān hān bawēd ke abar dēn ī ohrmazd ēstēd.

D2 gōwēnd ku ērbad mard ēwag ādur-narsē ud ēwag ādur-mihr nām būd, ud harw 2 kard-ērbadestān ud abzārōmand, ud kār ud dādestān xwāstan rāy ō dar hamē šud hēnd. ud ēdōn handāxt ku-šān pad xān-ē tōšag ēdōn hanzaft ī-šān ciš-ez ciš ne būd. ud ō gyāg-ē mad hēnd ku tarag ī daštag ud āb ī xwaš mad ēstēd, ud az awēšān ēwag drōn yašt ud ēwag tarag cīd, ud az hān tarag ud āb sēr xward hēnd. ud pas ādur-narsē ō ādur-mihr[1] guft ku ērbad druz-ē kadām stahmag-tar ud xwarišn-ē[2] kadām xwār-tom? ādur-mihr guft ku druz-ē āz stahmag-tar ud xwarišn-ē [*K240r*] ham ēn xwār-tom ī amāh nūn xward. ud pas ādur-narsē guft ku ka hān ī stahmag-tar druz pad hān ī xwār-tom xwarišn be šāyēd zadan[3] amāh xwēš-tan ō āmārōmandīh ī gētīg dādan ud pad wināhgārīh warōmand[4] būdan ce abāyēd? ud pad hān uskār az[5] anōh wašt ud abāz ō xwēš [*B451*] xānag šud hēnd ud pad xwēš-kārīh ud wirāstagīh raft hēnd.

D1b *The text occurs also in *Nir.* 194v. A NPers. version is in *PersRiv Hormazyar*, II, 21; trsl. Dhabhar, 406 f. [1] Nir. om. [2] B + *pad* [3] K, B *ke* [4] B *ast-menišnīh*; Nir. *an-ast-menišnīh* [5] K **p**

D1c *A versified NPers. version is in M55 fol. 147v. lines 13 ff., cf. Bthl., *Zendhdsch.*, 181; another version is in *PersRiv Hormazyar*, I, 486 f.; trsl. Dhabhar, 332 n. [1] M55 *dēn*

D2 [1] B *mihr* [2] B *xwarišnīg* [3] B + *abāg* [4] B om. [5] K + *ce* (or probably *abar*)

awareness, comprehension, body, luminosity and seemliness (?) are mostly by heritage.

D1b

A man[1] who performs the worship of the gods with certainty as to the gods and with (faith in) the reality of the thing,[2] is a son of the gods and his place is in the highest heaven.

A man who performs the worship of the gods with (faith in) the existence of the gods but with doubt as to the thing, is a brother of the gods and his place is in Paradise.

A man who performs the worship of the gods with doubt as to the gods and with doubt as to the thing, is a slave of the gods and his place is in the Middle Region.

A man who performs the worship of the gods with the thought that the gods do not exist and that the thing does not exist, is an enemy of the gods and his place is in Hell.

D1c

That man has a happy place who has recited these five *gāthās*, and that man has recited these five *gāthās* who has five things: character, wisdom, peace, measure, and law.

That is character: A man who by himself does not tell a lie to anyone.

That is wisdom: A man to whom no one can tell a lie.[1]

That is peace: A man who is at peace with his own soul.

That is measure: A man who does not commit excess or deficiency.

That is the law: A man who stands by the religion of Ohrmazd.

D2

They say:[1] There were two priestly men, the name of one of whom was Ādur-Narse and the name of the other Ādur-Mihr.[2] Both were learned[3] and capable. They went (once) to the court in pursuit of a (certain) business. It so happened[4] that their provisions came to an end in a halting-place in such a manner that there was nothing (more) with them. They came to a place where there grew desert leek and there was sweet water. One of them recited the prayer over a meal and the other collected leek, and they ate and drank to their satisfaction from the leek and the water.

D3 gōwēnd ku ērbad mard 2[1] ī abzārōmand[2] ke āgnēn ham-kār ud wirāstagīhā ud pahrēxtagīhā raft hēnd, rōz-ē ka-šān āb az cāh hamē āhixt [*M570*] ud warz ī kard ēstād[3] āb hamē dād ud abastāg ud zand pad āgnēn hamē guft, handāzišn a'ōn būd ku mōbadān mōbad pad hān nazdīkīh andar rāh[4] ī šahr hamē widard ud gōwišn ī awēšān ašnūd ud dānist ku abzārōmand hēnd,[5] ud xīr[6] ud rāyēnišn ī awēšān wizustan ud kār ud bār[7] ī awēšān[8] handāxtan kāmist. mard-ē pad paygām ō [*K240v*] awēšān[9] frēstīd ku agartān[10] ne ranzagīhā sahēd frāz awar. ud awēšān paygām passox ēn[11] guft ku amāh[12] kār-ē pad dast, ud ka be āyēm kār be mānēd, ud ērbad pad stōr nišīnēd ud frāz āmadan ne a'ōn ranzagīhā, ud amāh-ez kār be ne mānēd. ud mōbadān mōbad ka hān saxwan ašnawēd[13] andēšēd ku dānāgīhā gōwēnd, ud xwad frāz šud ud abāg awēšān saxwan rāyēnīd[14] ud ō kār ud bār[7] *bawandag[15] āzādīhā dād. awēšān guft ku abāg[16] amāh hān ciš andar ne abāyēd, u-mān a'ōn weh sahēd ka ham ciš ī dast-ranz ī xwēš zahēm, be ce'ōn-mān ašnūd *huniyāg-ez-ē[18] sar andar ō xānag ī ērbad wišād[19] ēstēd. ēdōn kun[20] ku ērbad az[21] was-ābīh ud kasān az tang-ābīh ne mīrēnd. ud awe dānist ku ēn saxwan was-xwāstagīh ī man rāy gōwēnd, ud ō xwēš xānag šud u-š ō awēšān jud jud drahm 2000 frēstād.[22] ud awēšān [*K241r*] harw mard-ē be 2 drahm frēh ciš ne stānēd ud abārīg abāz frēstēd. u-šān pad paygām passox ēdōn guft ku amāh ēn ne guft ku hān[23] asēm (?)[24] ō xānag[25] ī amāh kun, ud amāh hān ī abāyēd [*B452*] stad ud abārīg abāz *frēstād[26], tō ō awe kas deh ke[27] az [*M571*] amāh wēš-uzīn-tar u-š pad[28] kār abēr-tar andar abāyēd.

D3 [1]*mard 2*: B *2 mard* [2]B *abzārōmandīh* [3]B *ēstēd* [4]K, B **l'd** [5]B om. [6]B **cyt'** [7]spelled **b'xl** [8]MSS **'wbš'n** [9]K, B om. [10]B **XT''n** [11]B *ēn-ez* [12]K, B om. [13]B, DP *ašnūd* [14]*saxwan rāyēnīd*: K *guft ud rāyēnīd*; B *guft* [15]MSS *wndky* [16]B, DP om. [17]K + *dast* [18]MSS **xwnyd'kp' l** (reading doubtful) [19]B **š't'** [20]K, B **'BYDWNd** [21]B om. [22]B *frēstēd* [23]spelled **'n'** [24]K, B **'d'p'd'sp'**; DP (?) **'sm'd'sp'** (? – Sanjana attributes this latter version to K, but as K has a different reading, he may have confused K and DP. If this reading actually occurs, it may perhaps be interpreted as *asēm* + ***KASP'**, an unusual spelling of the ideogram for *asēm*, normally spelled **KSP'**. The unusual juxtaposition of an Iranian word and its Aramaic mask may be explained by the intrusion into the text of a gloss on the ideogram, which may be supposed to have originally beeen written alone; but this is mere surmise.) [25]B **x'n'** [26]MSS *frēstēd* [27]B om. [28]B om.

Then Ādur-Narse spoke to Ādur-Mihr: "O Priest, what demon is the fiercest, and what food is the humblest?" Ādur-Mihr said: "The one demon that is fiercest is concupiscence, and the humblest food is this very same one that we have eaten now." Ādur-Narse then said: "If it is possible to smite the fiercest demon with the humblest food, why do we need to surrender ourselves to the accounting of the material world and be in doubt concerning sinfulness?" With this thought they turned away from there and returned to their homes,[5] and lived (henceforth) in fulfilment of duty and in discipline.

D3

They say:[1] (There were) two capable priestly men who lived together as associates, being disciplined and observant. One day, while they were drawing water from the well, irrigating the tilled land which they worked on and reciting the Avesta and Zand[2] together, it so happened that the chief priest was passing by in that vicinity on the main road, and heard words spoken about them[3] and knew that they were capable. He desired to find out about their affairs and to assess their work.[4] He sent to them a man with a message as follows: "If it does not seem to you troublesome, come hither." They sent a message in reply as follows: "We have work on hand. If we come, the work will be left (undone). The priest (viz. you) sits on a horse, and it is not so troublesome (to him) to come forth (here); our work, besides, will not be left (undone)." When the chief priest heard these words, he thought: "They speak wisely". He went forth himself, conversed with them and gave full praise to their work. They said: "This thing is not necessary with us.[5] It seems to us better when we seek that very thing which is the labour of our own hands. But as we have heard, there has opened up in the house of the priest (i.e. you) merry-making (?).[6] Act so that the priest (viz. you) should not die of abundance of water and that (other) people should not die of scarcity of water". He knew: "They speak these words concerning my opulence", and he went to his home and sent to each one of them two thousand *drahms*. Each one of them took no more than two *drahms* and sent the rest back. They said in their message of reply as follows: "We did not tell you to give that silver (?) to our

D4 gōwēnd ku xusrō ī anōšag-ruwān guft ku ēn 3 wāzag wāzag xwadāyān ud[1] pādexšāyān ud tawānīgān ud abārīg-ez[2] harw kas be šnāxtan ud kār az-eš kardan a-wizīrišnīgīhā andar abāyēd: ēwag frasāwandīh be šnāxtan, ud ēwag[3] ēr-menišnīh, ud ēwag hunsandīh. ce pad šnāsagīh ī frasāwandīh ī xwēš be šnāxtan ī hān ī andar-ez ēwag rōz-šabān be šāyēd madan.
ud pad ēr-menišnīh xwēš menišn pad ēn warm be kunēd ku hān-ez ī duš-cihr-tom[4] anāgīh ī andar gēhān ēdōn sam[5] šāyēd burdan ō-z man šāyēd madan.
[*K241v*] ud pad hunsandīh ka-š anāgīh-ē pad hān ēwēnag aweš rasēd ī cārag xwāstan ne šāyēd kāmagīhā pad-eš hunsand[6] bawēd ud wad dogānag be[7] ne kunēd, ēwag hān ī az[8] anāgīh ī frāz rasēd, ud ēwag hān ī az a-hunsandīh. guft ēstēd ku ke pad hān ī mad ēstēd[9] hunsand ēg-eš niyāz ne paydāg, ce ke hunsand tawānīg ud ke pan-āmār a-cārag.

D5 gōwēnd ku[1] wehdād ī ādur-ohrmazdān ī mōbadān mōbad būd frāz ō gyāg-ē mad u-š ērbad mard 2 dīd ke ēzm az kōf pad pušt ī xwēš hamē kašīd ud ranzag būd hēnd, u-šān abastāg ud zand pad āgnēn hamē guft. u-š[2] az awēšān pursīd ku ka šmāh kerdgār ud abzārōmand paydāg hēd,[3] ce cim rāy kār ī pad ēn ēwēnag hamē kunēd. ud awēšān pad passox guft ku-mān [*M572*] ašnūd ēstēd ku anāgīh ī ahreman be dād[4] pāyagīhā [*K242r*] harw kas gyāg-ē[5] widārdan abāyēd pad gētīg ayāb pad mēnōg, ud amāh a'ōn weh [*B453*] sahēd ka bahr ī xwēš pad gētīg be widārēm *ku[6] abāg anāgīh widārišnīh rōšnīh-ez ī xwaršēd ud māh wēnēm ud xwarišn dārišnīh ud darmān ud cārag ī anāgīh ud abārīg was[7] nēwagīh windēm, u-mān pad hān xīr spās-ez-ē hangārd ud passand-ē az mēnōgān ud gētīgān bawēd. ud ne[8] mēnōgīhā pad dušaxw widārēm *ku[9] ciš-ez nēwagīh pad-gumēzag nēst ud hangārd ud passand ī az kas fradom nēst, ud az-ez gyāg ī a'ōn abd[10] ce'ōn wahišt judāg bawēm.

D4 [1]B + pt' [2]B *abārīg* [3]K dwk' [4]K, DP (?) + *duš-cihrag-tom*; B + *duš-cihr-tom* [5]DP šm [6]B + AMTš [7]B om. [8]B om. [9]B om.

D5 [1]K, B om. [2]B *u-šān* [3]B *hēm* [4]B + *ēstēd* [5]*kas gyāg-ē*: B *gyāg-ē kas-ē* [6]MSS *ke* [7]B om. [8]B lsc [9]MSS *ke* [10]K, B om.

house. Whatever was necessary we took and have sent the rest back; give it to a man who has more expenditure than we and who is in greater need of it".

D4

They say: Khusrō of Immortal Soul said: It is necessary that lords, rulers and men in high authority as well as other people should know each one of these three sayings and should carry them out without fail.[1] One is to know transience; one is humility; one is contentment.

For by knowing one's transience, one knows that which may come even within one span of a day and night.

Through humility one commits to memory in one's mind the following: "even the ugliest misfortune which it is possible to fear thus in the world, even that may come to me."

Through contentment, when misfortune befalls a man in such a manner that it is impossible to seek remedy, he is content with it willingly and does not produce twofold evil, (namely,) one, that which derives from the misfortune which has befallen him, and one, that which derives from discontent.

It has been said: A man who is content with that which has come, no need is manifest in him. For he who is content is opulent, and he who is avaricious in reckoning is helpless.

D5

They say:[1] Wehdād, son of Ādur-Ohrmazd,[2] who was chief priest, came to a certain place and saw two priests who were carrying on their backs firewood from a mountain, and who were weary, and were reciting Avesta and Zand in unison. He asked them: "As you appear to be performers of pious deeds and capable, for what purpose do you do a work of this nature?" They said in reply: "We heard that every person must undergo the discomfort created by Ahreman, according to (his) degree, at one place, either in the material world or in the spiritual world. It seems to us better if we undergo our share in the material world, where we see, at the same time as undergoing discomfort, also the light of the sun and the moon, and we gain possession of nourishment, medicine and remedy to discomfort, and

D6a gōwēnd ku ham wehdād[1] guft ku ke dirang zamān az pas dānāgān raft ēstēd ud xwad-ez dānāg, ēg-ez-eš dānišn-ē ēn[2] sūdōmand-tar ka bāstān andar ō tan ī xwēš nigerēd ku ce hēm ud abar ce ēstēm ud az pas ce hēm.

D6b u-š ēn-ez guft wehdād ku yazdān ciš-ē pākīh wēš andar abāyēd, ud pākīh-ē xēm ī nēwag weh, ud ke xēm ne wirāst [*K242v*] ēstēd[1] rasišn ī yazdān ō tan kam[2] bawēd.

D7a gōwēnd ku[1] ādurbād ī mahraspandān guft ku mardomān xēm ī wad be šnāsišn ud dūr az-eš pahrēzišn ce ka xēm ī wad šnāxt ud az-eš pahrēxt druz škast ud mard buxt.

D7b ādurbād ēn-ez guft ku hagrez anāgīh-ē ō man ne mad ke-m ēn 3 āsān-menišnīh andar ne būd. ēwag ēn ku az [*M573*] abzār ī ahreman kast ud pad man be uzīd. ēwag ēn ku āzādīhā ce wattar šāyēd hēh būdan.[1] ud ēwag ēn ku-m[2] anāgīh-ē ō tan ī frasāwand[3] mad ne ō ruwān ī hamēyīg.

D7c ādurbād ēn-ez guft ku hagrez man kas rāy nēwag ud kas man rāy wad pad *mādagwarīh[1] ne kard, ce-mān[2] jud jud mādagwarīhā pad xwēš-tan[3] kard.

D6a [1] B **xwd't'** [2] B om.
D6b [1] B *ēstišn* [2] B **k'm**: K **kym**
D7a [1] B om.
D7b [1] B om. [2] B *ku* [3] B *frasāwandīh*
D7c [1] K **m'tklyx'**; B **m'tkwlyx'** [2] B + *ēn* [3] K,DP *xwēš*

many other (kinds of) good things; we have by this thing also gratitude, consideration (?) and approval from spiritual and material beings; rather than undergo (our share of discomfort) in the spiritual world, in hell, where no good thing is intermixed,[3] and there is no consideration (?) and approval from any one at all (?), and also be cut off from a place as wonderful as paradise."

D6a

They say. The same Wehdād said: A man who has for a long time followed wise people, and who is himself wise, this one knowledge is most beneficial for him, namely when he examines himself constantly, (asking:) "What am I? What do I uphold? What do I follow?"

D6b

Wehdād said this too: To the gods one thing of purity is most needed; as purity good character is best. A man whose character is not disciplined, the gods come less to his body.

D7a

They say. Ādurbād, son of Mahraspand, said: People should know bad character and keep away from it, for when a man has come to know bad character and has avoided it, the demons are smitten and the man is saved.

D7b

Ādurbād said this too:[1] Never has a misfortune befallen me in which these three comforting thoughts were not present for me. One is this: "(This misfortune) has been deducted from the means of Ahreman, and it has been expended on me." One is this: "I am thankful, for it might have been worse." One is this: "A misfortune has befallen my transient body, not my eternal soul."

D7c

Ādurbād said this too: I have never done good to anyone in essential matters,[1] nor has any one ever done evil to me in essential matters, for each one of us does the essential things to himself.

D7d ādurbād ēn-ez guft [*B454*] ku[1] awarēd tā xwēš-tan arzānīg be kunēd, ce farrox awe ī arzānīg. ēnyā[2] yazdān sūd-šnās hēnd ud dānēnd ku nēwagīh ī pad kas [*K243r*] kunihēd ce'ōn abāyišnīg-tar, pad gētīg ayāb pad mēnōg, ud nigerēnd[3] ud handāzēnd ud pādāšn ī arzānīgān[4] ō anōh ku[5] burdan weh šāyēd barēnd, ce harw 2 awēšān xwēš, mēnōg ud gētīg, ud pad hān bahrag awe ī arzānīg hamē[6] šnāyišn *bawēd.[7]

D7e fradāg-ez wēnēm ud dānēm u-m[1] pad daxšag u-m tawān kardan dēwē ast ī frēftār ī spōzgār ī wiyābāngar ī garān-wināh.

D8 gōwēnd ku ādurbād ī zarduštān ēn dēw spurrīg zad ēstād, ce hamē harw kirbag ī frāz mad ī be rāyēnīdan šāyēd pad xwēš hangām be rāyēnīd ud ō zamān ī wēš ne spuxt.

D9 ham ādurbād rāy gōwēnd ku-š guft ku harw kas be abāyēd dānistan ku az[1] ku[2] āmad hēm ud cim ēdar hēm ud abāz ō ku šawēm, ud man pad bahr ī xwēš dānēm *ku[3] az ohrmazd ī xwadāy āmad hēm ud a-pādexšāy kardan ī druz rāy ēdar hēm ud abāz ō ohrmazd [*K243v*] šawēm.

D10 gōwēnd ku ādurfarnbag[1] ud ādur [*M574*] bōzēd ce'ōn abāg wehdād[2] pad mōbadān mōbadīh ham-kār būd hēnd ō wehdād[3] pursīd ku[4] ka amāh-ez abastāg ud zand warm ud mōbadān mōbad hēm tō[5] ce rāy pad ērbadīh nām wēš barēnd ku amāh. wehdād pad passox[6] guft ku magar[7] az ēn hēd ku agar ēbār[8] ō ahlāyīh taft hēm hagrez be ne absard hēm.

D7d [1]B 'y [2]MSS 'yny'; B + **dxywpt'** [3]B *nigerēnēnd* [4]B *arzānīg* [5]B om. [6]B *az-eš* [7]MSS *bawišn*

D7e [1]B repeats

D8 [1]K, B om. [2]B om. [3]MSS *ce*

D9 *NPers. versions are in M55 fol. 71a 12; Paris, suppl. persan 46, fols. 33-35 (Blochet, *Cat.*, LXV); *PersRiv Hormazyar*, I, 489.3-5; trsl. Dhabhar, 335.

D10 [1]K, DP *farnbag* [2]B **xwd't'** [3]*pad mōbadān. . .wehdād*: K, B om. [4]B om. [5]K repeats [6]K 'wsxw' [7]K **AL XT** (= *ma agar*); B **MXL XT** [8]DP **'yb'l**; K, B **LAWXL**

D7d

Ādurbād said this too: Come hither, so that you may make yourselves worthy, for happy is he who is worthy. The gods, besides,[1] know the benefit; they know how it is most seemly for a good thing to be done to a person, in the material or in the spiritual world; they contemplate and assess, and assign the reward of the worthy to the place where it is best to assign it to, for both worlds belong to them, the material and the spiritual. For this reason there is always satisfaction to a worthy man.

D7e

There[1] is a demon who is deceitful, delaying, leading astray, causing grievous sin (by employing the following thought as a stratagem:) "tomorrow too I shall see and know; I shall keep it in mind; I have the power to do (a virtuous deed)."

D8

They say:[1] Ādurbād, son of Zardušt.[2] smote this demon completely, because he performed in time every good deed that came forth, and that it was possible to perform, and did not postpone it for a long time.

D9

They say concerning the same Ādurbād that he said:[1] Every person ought to know: "Where have I came from? For what purpose am I here? Where do I return?" I, for my part, know that I came from Ohrmazd the Lord, that I am here so as to make the demons powerless, and that I shall return to Ohrmazd.

D10

They say: Ādurfarnbag and Ādurbōzēd[1] asked Wehdād, as they were associates of Wehdād in the dignity of chief priest: "We too have memorized the Avesta and Zand, and are chief priests, why is it that you are more renowned in priesthood than we are?" Wehdād said in reply: "It is perhaps because of this, namely, if I once[2] grow warm for a righteous purpose I never cool off".[3]

D11* gōwēnd ku mard-ē frāz ō kōf-ē mad ud mard-ē dīd ī andar hān kōf mānist, az-eš pursīd ku ce-nām hēh, u-t ce[1] [*B455*] kār ud ce xwarišn. ud mērag guft ku ranz-spōz nām hēm, u-m xwarišn bar ī draxtān, u-m[2] kār ēn ku wināh ne kunēm. ud hān mard guft ku nēwag-ez ēd nām ud nēwag-ez ēd kār ud nēwag-ez ēd xwarišn. ud mērag guft ku az tō ke be stānēnd.[3] ud hān mard guft[4] ku a-husandīh az man be stānēnd.[5]

D12 gōwēnd ku ohrmazd ī sigzīg andar be widīrišnīh pad andarz ō hāwištān ī xwēš guft ku-tān 3 wāzag [*K244r*] gōwēm ud agar tag andar kār dārēd ēg-tān nēwagīh ī mēnōg xwār ō xwēš kardan. hamē ēdōn dārēd ku 30 sāl ast tā be murd hēm u-mān kāmag ud ārzōg ī tan rāy ō wināh kardan ciš-ez kār nēst. ud zan ud frazand ī xwēš rāy ēdōn menēd ku-šān nān az kasān abāyēd xwāstan. ud xwāstag ī xwēš rāy[1] ēdōn dārēd ce'ōn ward ī pad dašt abgand ēstēd. ud kār ud kirbag ī kardan šāyēd abar tuxšēd ud frāz ō pēš ma spōzēd.

E1 [S vol. XIII] guft ēstēd ku mard ka-š xwēš xēm [*M575*] wirāst ud xwēš-tan ēwagānagīhā ō yazdān abspārēd, az hān frāz yazdān awe ēdōn pahrēzēnd ud dārēnd[1] ce'ōn mard-ē ke[2] gōdar-ē ēmēdwār ast, u-š rasan-ē ō sruw bandēd ud andar ō warz ud kišwān[3] nayēd, ud ō anōh ku carag frāz dārēd ud az anōh ku wināh abāz dārēd.

E2* guft ēstēd[1] ku harw kas[2] harw rōz kamist 3 bār pad xwēš-tan [*K244v*] ul[2] nigerišn ku-m ke abāg, yazd ayāb dēw. ud agar-eš yazd abāg ēg-eš pad xwēš-tan mehmān-tar be kunišn, ud agar-eš druz abāg az xwēš-tan a-pādexšāy be kunišn.

D11 *A NPers. version is in M55 fol. 147b 17 ff., cf. Bthl., *Zendhdschr.*, 181. [1]B repeats [2]B *u-t* [3]spelled **YNSB̲WN** + final ligature [4]B om. [5]cf. n. 3

D12 [1]*ī xwēš rāy*: K om.

E1 [1]*ēwagānagīhā. . .dārēnd*: B om. [2]B om. [3]B *kišw*

E2 *A versified NPers. version is in M55 fol. 147b 9 f. [1]K om. [2]*harw kas*: B om. [3]K, B **LAWXL**

D11

They say:[1] A man came to a mountain and saw a man who was living on that mountain. He asked him: "What is your name? What is your work? What is your food?" The fellow[2] said: "My name is He Who Puts Off Pain;[3] my food is the fruit of the trees; and my work is that I do not commit sin". That man said: "Fair indeed is this name, fair indeed is this work, fair indeed is this food". The fellow said: "What[4] do they take from you?" That man said: "They take (away) from me discontent".[5]

D12

They say: Ohrmazd of Sīstān[1] said in admonition to his disciples at the time of (his) death:[2] "I shall speak three words to you, and if you perform them swiftly, it will be easy for you to appropriate to yourselves the good things of the spiritual world. Always bear in mind: It will be thirty years till we die; it is of no use at all to us to commit sins to satisfy the desire and craving of the body. Think thus concerning your wife and children: They will have to seek bread from other people. Think thus of your possessions: They will be thrown in the desert like dust. Be diligent over virtuous deeds which can be done and do not put them off."

E1

It has been said: When a man has disciplined his character and surrenders himself to the gods in obedience, from that time on the gods guard and maintain him like a man who has a promising calf, who ties a cord around its horn and leads it to tilled fields,[1] letting it forth in places where there is pasture and keeping it away from places where there is harm.

E2

It has been said:[1] Every person must look into himself at least three times every day (and enquire): "Who is with me, a god or a demon?" If a god is with him he ought to make him to dwell more in himself, and if a demon is with him he ought to make him powerless over him.

E3* guft ēstēd ku harw kas-ē harw rōz[1] āmār ī tan ud ruwān be kunišn ku-m im-rōz hān ī xward az ku [*B456*] xward, u-m ce kard, ud az bunīh ku būd hēm, ud kay mad hēm, ud ēdar ce kunēm, ud kay be šawēm, ud cim be šawēm, ud ka be šawēm[2] ō ku šawēm.

E4 guft ēstēd ku mēnōg-warrawišnīh mard bāstān mēnōgān ud gētīgān ī weh rāy [menēd] ud az ane menišn ranzag ud gursag *bawēd,[1] daxšag ī mēnōg-warrawišnīh.

E5* guft ēstēd ku mēnōg-dōst hān bawēd ke kirbag ī kunēd mēnōgān rāy kunēd, ud mizd az mēnōgān xwāhēd ne az gētīgān.

E6 guft ēstēd ku[1] rād hān bawēd ke az[2] xwēš gīrēd ud ō wehān dahēd ud ruwān dōšārm[3] rāy dahēd.

E7 [*K245r*] guft ēstēd ku wistāxwīh ī pad kas hān weh ī pad yazdān, ud wistāxwīh ī pad xwēš hān [weh] ī pad ruwān, ud wistāxwīh ī pad ciš hān weh ī pad kunišn ī frārōn dārēd.[1]

E8* guft ēstēd ku xēm ī abēzag hān ēwāz ī ka āz [*M576*] ud ārzōg,[1] ud xrad ī abēzag hān ī ka xešm ud waran, ud dēn ī abēzag hān ī ka *šarm[2] ud nang frāz rasēd be spuxtan ud zadan tawān. ud ka xēm wirāst xrad mad, ud ka xrad[3] mad dēn mad, ud ka dēn mad wināh ne kunēd, ud ka wināh ne kunēd ēg-eš hagrez anāg ne bawēd.

E3 *A versified NPers. version is in M55 fol. 147b 7 f. [1]B + *bār* [2]*ud ka be šawēm*: B om.
E4 [1]MSS *būd*
E5 *A versified NPers. version is in M55 fol. 147b 5 f.
E6 [1]B repeats [2]K, B om. [3]K repeats with correction
E7 [1]DP *bawēd*
E8 *A versified NPers. version is in M55 fol. 147b 3 ff. [1]K **'ltwk'**; B **'ltwkn'** [2]MSS šm [3]B + *dēn*

E3

It has been said:[1] Every person ought to do the reckoning of his body and soul every day, (considering:) "That which I have eaten today, where have I eaten it from? What have I done? Where was I in the origin? When did I come? What am I doing here? When shall I depart? For what reason shall I depart? When I depart, whither shall I go?"

E4

It has been said:[1] A man who has faith in the spirits [thinks] constantly of the good spiritual and material beings and becomes tired and hungry by other thoughts. (This is) the mark of faith in the spirits.

E5

It has been said: He is a friend of the spirits who performs good deeds for the sake of the spirits and who seeks reward from the spirits, not from material beings.[1]

E6

It has been said: He is a generous man who takes from his own and who gives to good people, and who gives that for love of the soul.

E7

It has been said: That confidence in someone is best which a man has in the gods.That confidence in himself is best which he has in the soul. That confidence in something is best which he has in righteous action.

E8

It has been said: That alone is undefiled character which, when greed and craving come forth, can repel and smite them.

That is undefiled wisdom which, when wrath and lust come forth, can repel and smite them.

That is undefiled religion which, when shame and disgrace come forth, can repel and smite them.

When character is disciplined, wisdom comes; when wisdom has come, religion comes; when religion has come, (the man) does not commit sins; when he does not commit sins he will never have evil.

E9 guft ēstēd ku ke pad[1] hunar abastān abāz ō tan ī xwēš kunēd ud pad menišn az wizāy (?)[2] ī awe ī did be wardēd ud abar rāstīh ul ēstēd awe bāstān yazd pad tan hēnd.

E10* guft ēstēd ku dar wišād dārišn ku tā-š mardom ō xānag rasēnd, ce ke mardom ō xānag ne rasēnd ēg-eš yazdān ō xānag[1] ne rasēnd, ce hamē yazdān [*K245v; B457*] rasišn ō anōh[2] wēš ku mardom rasišn wēš, ud mardomān[3] rasišn ō anōh wēš ku xwarišn ud dārišn windēnd.

E11* guft ēstēd ku ke may xwarēd[1] ud az-eš ēn 5 ciš ō paydāgīh[2] āyēd hān-eš daxšag ī ahlawīh: bawandag-menišnīh ud wahman-dārīh ud mardom-dōstīh ud rādīh ud āšt-xwāhīh. ud kē ēn 5 ciš ō paydāgīh āyēd hān-eš daxšag ī druwandīh: tar-menišnīh ud an-āštīh ud mardom-dušmanīh ud xešmenīh ud panīh.

E12 guft ēstēd ku awe ī druwand mardom fradom šēwan pad ruwān bawēd ud pas dānēd ku frēft ēstēm.

E13 guft ēstēd ku ēwag ne andak ud 1000 ne was. ēwag xīr ī mēnōg ud 1000 hān ī gētīg.

E14 guft ēstēd ku pad gētīg rayēnišnīh [*M577*] nīrang 1000 ne ciš. ud pad mēnōg rāyēnišnīh nīrang ēwag[1] ciš hān.

E15 [*K246r*] guft ēstēd ku 1000 mard ō mard-ē pad gōwišn ēdōn ne šāyēnd warrawēnīdan ce'ōn mard-ē ō 1000 mard[1] pad kunišn.

E16 guft ēstēd ku gētīg-frēhbūd-ārāy mard mēnōg-wišuft[1] bawēd. hān rāy gētīg paymānīg and frāz abāyēd griftan cand hān ī mēnōg ne wišōbēd.[2]

E9 [1] B om. [2] spelled **wz'b**

E10 *A versified NPers. version is in M55 fol. 147b 2 f. [1] K, B om. [2] *rasišn ō anōh*: B *ō anōh rasēd* [3] B *mardom*

E11 *A versified NPers. version is in M55 fol. 147a 12 ff. [1] B *xward* [2] B *paydāg*

E14 [1] B + *hān*

E15 [1] B + **kwn**

E16 [1] K, DP *wišōbēd* [2] B + *bawēd. . .hān rāy gētīg*

E9

It has been said:[1] A man who puts his trust as regards skill in himself, and who turns away, in thought, from harming another person, and who abides in truth – the gods[2] are always in his body.

E10

It has been said:[1] One ought to keep one's door open so that people should come to one's house. For a man to whose house people do not come, the gods do not come to his house. Because the gods always come more to a place where people come more, and people come more to a place where they get food and possession.

E11

It has been said:[1] A man who drinks wine, and of whom these five things become manifest, this is the mark of his righteousness: humility, kindliness, love of people, generosity and peacefulness.

But a man in whom these five things become manifest, this is the mark of his wickedness: arrogance, lack of peace, hositility to people, irascibility and avarice.

E12

It has been said: A man who is wicked first has lamentation in his soul, then he knows: "I have been deceived".

E13

It has been said:[1] One is not a little and a thousand is not much. "One" is spiritual things, "a thousand" is material things.

E14

It has been said: In taking care of material things a thousand rituals are nothing. In taking care of spiritual things one ritual is that (very) thing.

E15

It has been said: A thousand men cannot cause one man to believe by words in such a way as one man can cause a thousand men by action.

E16

It has been said: A man who is an excessive adorner of the material world becomes a destroyer of the spiritual world. For this reason it is necessary to take the material world in measure to such an extent (only) that the

ka-šān nigerīd dānāgān ī šnāsagān pēšēnīgān dīd frasāwandīh ī xīr ī gētīg ud hamēyīgīh ī xīr ī mēnōg hān ī ka gētīg rāyēnišnīh, be hān ī paymānīg ēdōn ne šāyēd[3] rāyēnīdan, ka ō mēnōg ne wizamdgār ud wišuftār, hān-šān cimīg sahist. ud xīr ī gētīg hān ī frēh az paymān frāz hilišn ku tā gētīg rēbagīh rāy hān ī weh ku gētīg az-eš ābār ma bawād.[4]

E17 guft ēstēd ku dārūg ēwag ud wāzag ēwag. [*B458*] dārūg paymān xwarišnīh ud wāzag hamēšag menīdārīh ī ahlāyīh.

E18 guft ēstēd ku paymān xwarišnīh pad tan weh [*K246v*] ud paymān gōwišnīh pad ruwān.

E19 guft ēstēd ku gugārišn ī xwarišn pad tan weh ud gugārišn ī xešm pad ruwān.

E20 guft ēstēd ku az abar-tanīh[1] wanē-būdagīh, ud az xwad-dōšagīh[2] ziyān ī garān, ud az nang-parastišnīh rāh ī dušaxw kēnwar mard ruwān ne[3] bōzēd.

E21 guft ēstēd ku ne kas ciš kard[1] ke ne ruwān kard tā nūn. ud ne [*M578*] kas ciš[2] kunēd ke ne ruwān kunēd az nūn frāz.

E22a gōwēnd ku baxt-āfrīd guft ku tā fraškerd zamān[1] harw ke andar gētīg ranz-spōz nām gētīg ka grift hilēnd ud ka hilēnd grift.

E22b u-š ēn-ez guft ku ke ēn ne sūyēd hān ne gīrēd, ud ke hān ne wēnēd ēn[1] ne sūyēd. ēn gētīg ud hān mēnōg.

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[3] K, DP + *būd*; B + *bawēd* [4] B, DP *bawēd*

E20 [1] B **'ww 'pwltyx** [2] K, DP **xwdwškyx** [3] B om.

E21 [1] K, B om. [2] K, B om.

E22a [1] B + *ke*

E22b [1] B **MND'M**

spiritual world should not be destroyed. When the wise men, i.e. the ancient learned men, considered and saw the transience of material things and the permanence of spiritual things, it seemed to them reasonable when material things are being taken care of, except that which it is not possible to take care of in measure, provided that the person does not cause harm and destruction to the spirit. One ought to relinquish material things which are in excess of the measure, so that one should not lose, because of the delusion[1] of the material world, that which is better than material things.

E17

It has been said: The medicament is one and the word is one. The medicament is eating with measure; the word is constant thinking of righteousness.

E18

It has been said: Eating with measure is best for the body, and speaking with measure is best for the soul.

E19

It has been said: The digestion of food is best for the body and the digestion of wrath[1] for the soul.

E20

It has been said. A vengeful man does not save his soul from haughtiness, (which is) destruction; and from self-love, (which is) grievous harm; and from worship of fame, (which is) the way to hell.

E21

It has been said: No one has done until now anything that the soul has not done; and no one will do from now on anything that the soul does not do.

E22a

They say: Baxt-āfrīd said: Until the time of the Renovation, all those who are called in the material world "He Who Repels Pain" let go of the material world when it holds them, and when they let go, it holds them.[1]

E22b

He said this too: A man who does not neglect[1] this does not grasp that; and a man who does not see that does not neglect this. "This" is the material world and "that" is the spiritual world.

E22c u-š ēn-ez guft ku abē-nām bawēd ke nām xwāhēd, ud abdom-ez nām awe xwēš ke nām andar ne abāyēd.

E22d u-š ēn-ez guft ku rēštag ēw-tāg. ka sar-ē harw ke [andar] gēhān pad dast ud sar-ē man, ēg-šān be[1] [*K249r*] wisāndan ne tawān, ce ka awēšān frāz āhinzēnd man frāz[2] sūyēm.

E22e u-š ēn-ez guft ku-m āwām-menišnīh ne būd tā hān ī ka-m abēzagīh az *xwad[1] ud passand az yazdān xwāst.

E22f u-š, ēn-ez guft[1] ku harw kas[2] abar menišn ī xwēš kār ī kūrwārgarīh[3] ud dōrgarīh (?) ud gāzarīh ud āhangarīh kardan abāyēd.[4]
ce a'ōn ce'ōn *kūrwārgar[5] [pōst][5a] az gird xwahēd[6] ud narm kunēd [ham-gōnag] harw mardom menišn ī xwēš xwastan[7] ud narm[8] kardan abāyēd. ud ēdōn-ez dōrgar[9] dār-ē xwār (?)[10] ud rāst be kunēd ham-gōnag mardom menišn ī xwēš ō frārōnīh rōn āhixtan ud rāst dāštan abāyēd.
ud a'ōn ce'ōn gāzar jāmag šōyēd ud az rīman pāk[11] be kunēd ham-gōnag mardom [*B459*] menišn ī[12] xwēš az xēm ī wad ud wināhgārīh šustan ud pāk dāštan abāyēd.
ud a'ōn ce'ōn āhangar āhan tābēd ud garm kunēd [*M579*] ham-gōnag mardom menišn ī xwēš ō kirbag xīr tāftan ud garm dāštan abāyēd.

E23 guft ēstēd ku rād hān bawēd ke xwāstag [*K249v*] az arzānīgān ne abaxšāyēd, ud xwāstag ī mard pad anōšag dārišn hān ast ī sazāgīhā be dahēd tā abārīg xwāstag ō mard ayāb mard ō xwāstag hišt.

E24 guft ēstēd ku wanēgar hān bawēd ke ō wattarān ciš dahēd.

E22d [1] B **byw'** [2] wrongly divided in B: **pr'/'c**
E22e [1] MSS **NPŠH**
E22f *A NPers. version is in M55 fol. 147a 6 ff. [1] K, B + *ēstēd* [2] B om. [3] NP version **klγ'rkr** [4] B + *abar* [5] MSS *kurwārgarīh* [5a] NP has this word [6] spelled **YPLXWNyt**; NP *bi-šōyad* [7] cf. n. 6 [8] *kunēd. . .narm*: K, B om. [9] B **dlgl** [10] K **xw'xl**; B **xwd'l** [11] B repeats [12] B + *tābēd ud garm kunēd ham-gōnag mardom menišn*
E23 [1] MSS *dārišn* [2] B *xwāstagīh*

E22c

He said this too: He who seeks fame becomes nameless. Ultimately fame belongs to him who does not require fame.

E22d

He said this too:[1] There is a single rope. If all the people in the world held one end of it in their hand, and I had one end, they would not be able to pull it away (from me); for whenever they pull forth I let go.

E22e

He said this too: I had no joyful (?) thought[1] as long as I had not sought purity from myself and approval from the gods.

E22f

He said this too:[1] Every person should perform with his mind the work of a tanner, a carpenter, a fuller and a blacksmith.

For in the same way as a tanner washes the dust of leather and makes it soft, so every man ought to wash his mind and make it soft.

In the same way as a carpenter makes a block of wood straight[2] and level, so a man ought to draw his mind towards righteousness and maintain it straight.

In the same way as a fuller thrashes[3] a garment and cleans it from filth, so a man ought to thrash his mind from evil character and sinfulness and maintain it clean.

In the same way as a blacksmith inflames the iron and makes it hot, so a man ought to inflame his mind towards virtuous things and maintain it hot.

E23

It has been said: A generous man is one who does not withdraw his property from worthy people. Property which a man should regard as perennial is that which he gives in a worthy manner, so that the remainder of his property is left to the man or the man is left to the remainder of his property.[1]

E24

It has been said: A squanderer is one who gives any thing to wicked people.

E25 guft ēstēd ku mard az hān ī wehān dōšārm ud abāgīh ud ham-pursagīh wirāst-xēm xwāhēd[1] husrawīh abzāyēd ud gāh[2] ī mēnōgīg.

E26 guft ēstēd ku ke abāg wattarān rawēd pad xēm wattar bawēd[1] ud awe-z ke abāg awe kas rawēd[2] ke abāg wattarān rawēd pad xēm wattar bawēd.

E27 gōwēnd ku ruwān az anbūh[1] a'ōn tarsēd ce'ōn tan az wiyābān, pad ēn cim ce andar anbūh frāyist[2] hān ham-*rasišn[3] ī wattarān bawēd, ud anōh ku rasišn ī wattarān ziyān ī pad ruwān was-ēwēnag šāyēd būdan.

E28 gōwēnd ku dastwar-ē guft[1] ku a'ōn ce'ōn padīdīgīh ruwān az harw wināh pāk[2] kunēd a'ōn hunsandīh frāyist druz ī stahmag [*K247r*] az ruwān abāz dārēd.

E29 guft ēstēd ku rād hān burzišnīg-tar ī pad arg ud ranz andar attān[1]-handōzišnīh pattōg xwāhēd ud ō arzānīgān dahēd.

E30a guft ēstēd ku *gilag[1] -ōbār ud wēdwar ud pad kirbag kardan tuxšāg bawišn ud spās az mēnōgān xwāhišn ne az gētīgān. [*B460*] ka ciš hān[2] rasēd ī ruwān dōšārm rāy pad driyōšīh *farrag[3] [*M580*] ēstādan cārag, kāmagīhā pad driyōšīh ul ēstišn[4] ce āsānīh ī tan ud abē-bīmīh ud abē-āmāragīh[5] ī pad ruwān az-eš. ud pad driyōšīh awe[6] ul tawān ēstādan[7] ke hān ī pad dāštan ī tan *andar *abāyēd[8] az hān ī kam mādag-tar rāmišn wēš ku az hān ī wēš mādag-tar, ud ke ne ēdōn awe pad driyōšīh ul ēstādan ne tawān. ud ke ne a-cāragīhā be[9] sūd ī az driyōšīh rāy pad driyōšīh ul ēstēd[10] ēg-eš pad bahr[11] ī xwēš ahreman abāg wišūdagān[12] az gēhān be kard bawēd, ud andar harw gāh az hān ciš ke ērangīh ī [*K247v*] ruwān ud dusrawīh ī tan [pad-eš] būdan ne šāyēd.

E25 [1] B **YXBWNyt** [2] B **(w)yxyx**
E26 [1] B *bawišn* [2] B om.
E27 [1] spelled **'nbws** in DP [2] B *a'ōn tarsēd* [3] DP **xm YXMTWNyt'** (?); K **AMT YXMTWNyt'**; B **AMT SXMTWNyt'**
E28 [1] B om. [2] B om.
E29 [1] B **'t'n' xwt**; K **'tyn'**; DP **'pryn'** (?)
E30a *Partly corresponds to **29**, **141**. [1] MSS **gl'n**; **29 glk** [2] K, B om. [3] K, DP **pl**; B **plw YK'YMWNyt**; **141 plg** [4] K, B *ēstēd* [5] DP *abē-āmārīh* [6] B **'L** [7] B + *pad* [8] **andar *abāyēd*: MSS **'ndl'pyt'**; **141** *andar abāyēd* [9] K, DP repeat [10] K, B *ēstād* [11] B **b'l** [12] K **šwtk'n**; B **d'tk'n**

E25

It has been said: As a result of the fact that a man seeks with disciplined character the love, companionship and consultation of good people, good reputation increases, as well as his position in the spiritual world.

E26

It has been said: A man who associates with wicked people becomes wicked in character, and that man too who associates with him who associates with the wicked becomes wicked in character.

E27

They say:[1] The soul fears a crowd as much as the body fears a desert, the reason being that it is mainly in a crowd where the meeting of wicked people occurs, and in a place where wicked people come many kinds of harm may be caused to the soul.

E28

They say:[1] An authority said: Just as repentance cleanses the soul of every sin, so does contentment mainly keep the fierce demon away from the soul.

E29

It has been said: That generous person is most praiseworthy who seeks to become wealthy[1] in the amassing of fortune[2] with toil and labour and who gives it to worthy people.

E30a

It has been said:[1] One should be a person who suppresses complaint,[2] a man of patience, diligent in doing good works, who seeks gratitude from the spirits, not from material beings.

When a thing comes about the remedy of which, for the love of the soul, is to be happy (?) in poverty, one should willingly step into poverty, because the comfort of the body and the security and freedom from Reckoning for the soul occur from it. That man can step into poverty who derives more joy from things of least substance necessary for the preservation of the body than from those of most substance. A man who is not like this cannot step into poverty. A man who steps into poverty not out of constraint but for the sake of the benefit which accrues from it, drives out

E30b xwēš-tan[1] pad rāmišn dārišn ud rāmišn az hān ī frārōn ciš a'ōn pad niwāzišn[2] dārišn ce'ōn hān ī aburnāyag ud a'ōn pad-eš tuxšišn ku tā-š rāmišn hagrez az tan be ne šawād.[3] ud ka rāmišn hān ciš xwāhēd ī ka-š ō kāmag sāzēnd wināh az-eš[4] be šāyēd būdan hān ciš ne be ane[5] ciš-ē ī ka kunihēd rāmišn abzāyēd ud wināh būdan ne šāyēd kunišn, ud pad hēc ēwēnag rāmišn az tan be ne hilišn. ce aburnāyag was ka ciš hān xwāhēd ī ka-š ō kāmag sāzēnd wināh az-eš šāyēd būdan, ka pad gōhrīgīh ī hān ciš ī[6] xwāhēd[7] a'ōn xwārgōn ciš ce'ōn xurmāg-ē ayāb gōz-ē dahēnd hunsand ud pad-rāmišn bawēd. ud dānāgān rāmišn ī a'ōn arzōmand hunsandīh rāy guft ēstēd.

E31a guft ēstēd ku andar pādexšāyīh xešm zan ud andar a-pādexšāyīh [*M581*] bēš, ku-t wahman andar tan gāh kunād, [1] ce ke wahman andar [*K248r*] tan gāh ne kunēd [*B461*] ēg-eš ruwān andar garōdmān gāh ne kunēd.

E31b az āzār ud bēš ī pad kasān kardan dūr-tar pahrēz ku az nasāh ī mardomān, ce ālūdagīh ud rīmanīh ī ō tan rasēd šustan ud pāk kardan·xwār-tar šāyēd ku hān ī ō ruwān rasēd ī be pad padīdīgīh ud puhl ud pazd ī garān ud dušwār ēnyā šustan ud pāk kardan ne šāyēd.

E31c harw rōz 3 bār xwaršēd yazišn[1] ud xwēš-tan be ō yazdān abspārišn ud astīh ud hamēyīgīh[2] ī yazdān ud an-astīh ud absihišnīgīh[3] ī ahreman ud dēwān be gōwišn ku abdom be ō an-astīh ud zadagīh rasēnd.

E30b [1] K, B NŠM-*tan*; DP NŠH-*tan* [2] w'cšn' [3] B *šawēd* [4] B om. [5] K **AXR** [6] B **ZK** [7] K om. [8] K, B xwc-1

E31a [1] B *kunēd* (the verb could be read in all instances in this section *gīr-*)

E31c [1] MSS **YZBXWNd** [2] B *hamēyīg ī* [3] B *absihišnīh*

of the world, for his own part, Ahreman and his misbegotten creatures. There cannot be in him at any moment anything which (leads to) the damnation of the soul and the ill-fame of the body.

E30b

One ought[1] to keep oneself in joy, and one ought to keep one's joy in righteous things as tenderly as one keeps a child, and to strive so that joy should never depart from the body.

When joy desires something from which harm may ensue if it is done according to its desire, one ought to do not that thing but another thing which, if done, joy increases and no harm may occur. In no manner should joy be allowed to depart from the body. For often a child desires something from which harm may ensue if done according to his desire, and if, in exchange for that which he desires he is given an edible thing like a date or a nut, he becomes content and joyful.

Of contentment the wise said (that it is) joy which is worthy in this same manner.

E31a

It has been said: (If you are) in authority, smite anger, and (if) without authority, affliction, so that Wahman may take a place in your body. For a man in whose body Wahman does not take a place, does not take a place for his soul in paradise.

E31b

Keep further away[1] from causing harm and affliction to people than from the corpses of men, because it is easier to wash and cleanse the filth and pollution which attaches itself to the body than that which comes to the soul, which it is impossible to wash and cleanse except by repentance, punishment, and heavy and difficult chastisement.

E31c

Worship the sun three times every day and surrender yourself to the gods, and pronounce the existence and the eternity of the gods and the non-existence and the annihilation of Ahreman and the demons, (saying) that they shall ultimately come to non-existnece and to being smitten.

E31d harw wināh ud māndag ī andar rōzgār pēšār būd pad ēn menišn[1] ku did ne kunēm az-eš abaxš ud pad-padīd bawišn.

E31e harw rōz kamist 3 bār xwēš-tan pad-ez ēn be[1] āmārēnišn ku-m im-rōz ce xward ud ce dāšt u-m bōzišn ī ruwān rāy ce kard [*K248v*] ud ce'ōn-em xward ud kard (ayāb ne)[2] ud im-[rōz] yazdān-hayyār būd *hēm[3] ayāb dēw.

E31f ud ka waran ī tan frāz rasēd ud pad burzišn ud nēwagīh ī frēh az paymān sazāgīhā ōštābēd ēg cār ēn weh ka-š frasāwandīh ī tan ud xīr ī gētīg ō padīrag barišn ud ēn andēšišn ku ēdōn hangār ku-m guft ēstēd ud kard ud ō xwēš xwāst ēn burzišn ud nēwagīh, pas-ez ce sūd ka-m hištan ud be šudan abāyēd, ud ka ēdōn ēg [*M582*] frāz ne kunēm ku-m dard ī az be hištan ud šudan aweš ne rasēd.

E31g mardomām ēn 3 ciš dušwār kardan ud *ke[1] kunēd pad-eš ahlaw-tar bawēd.[2]
ēwag hān ī ka-š was-ez tars ud ziyān az mard-ē dīd ēstēd pad-eš ne kēnīg ud hān mard dušman ud anāg-kāmag ne, be dōst [*B462*] ud nēwagīh-kāmag[3] bawēd.
ēwag hān ī ka be ō gyāg-ē rasēd [*K251r*] ku-š[4] xwarišn wēš ku ēwag pihw abāg nēst ud pad-ez wēš aweš madan ēmēd ne dārēd u-š mardom ke xwarišn nēst abar frāz rasēnd cand šāyēd bahr dahēd.
ēwag hān ī ka mard ī juwān abāg zan ī juwān ī hu-dīdag[5] ī ne xwēš pad wiškar gyāg ō āgnēn rasēnd u-šān xwarišn xward ud sēr ud xurram ēstēnd ud ēwag ō did abēr kāmag, pas-ez hān mard ruwān dōšārm rāy abāg hān zan ne xwafsēd ud kāmag ne rāyēnēd.

E31d [1] B m'nšn'
E31e [1] B, DP om. [2] to be omitted [3] MSS XWH'd
E31g [1] MSS AMT [2] K YXWWNt [3] B *nēwagīh* BRA *kāmag* [4] B *ku* [5] B xw'stk'

E31d

A man[1] should be contrite and repentant of every sin and offence committed during his lifetime with the following thought: "I shall not do this again".

E31e

At least three times a day[1] one should reckon with oneself in the following manner: "What have I eaten today, what have I possessed? What have I done for the salvation of the soul? In what manner have I eaten and acted? Have I been today an assistant of the gods or of the demons?"

E31f

When bodily craving comes forth, and a man is aroused by good and coveted things in excess of the appropriate measure, this is the best remedy: he ought to put in front of himself the transience of the body and of material things and to think the following: "Imagine that I have said and done and sought for myself these good and coveted things; what is the benefit, later, when it is necessary to abandon them and depart? As it is so, I shall no longer do it, so that the pain of abandoning them and departing should not affect me".

E31g

These three things[1] are (most) difficult for people to do; whoever does them becomes more righteous through them.

One is when he has seen much fear and harm from a certain man and is not vengeful with regard to him and is not an enemy and an ill-wisher to him, but a friend and a wisher of good.

One is when he comes to a place where he does not have with him more food than for one meal, and no hope for getting more, and people who have no food come to him, and he gives them as big a share of it as is possible.

One is when a young man comes together with a young and good-lcoking[2] woman who is not his wife in an uninhabited place, and they have eaten and are full and merry and have great desire for each other, and yet, for the love of the soul, that man does not sleep with the woman and does not fulfil his desire.

E32 guft ēstēd ku[1] pad hān ī pad zīndagīh andar abāyēd tuxšāgīh, ud pad hān ī pad ruwān andar xwēš-kārīh, ud pad hān ī pad be widīrišnīh andar weh-kerdārīh sūdōmand-tar. ud pad zīndagīh drustīh ud padēxwīh ud āsānīh ud abē-bīmīh ud rāmišn, ud pad ruwān tuxšāgīh ī pad kirbag ud pahrēz ī az wināh, ud pad be widīrišnīh nām ud husrawīh abāyišnīg. ēn and ciš hān weh ī az ēn[2] and ciš[3] bawēd drustīh az paymān ud padēxwīh [*K251v*] az *āfrīn (?)[4] ud rāmišn az frārōnīh ud āsānīh az hunsandīh ud abē-bīmīh az a-wināhīh ud tuxšāgīh ī pad kirbag ud az-wināh-pahrēxtan az [*M583*] šnāsīh[5] ud nām ud husrawīh ī wuzurg az kunišn ī[6] nēwag.

E33 guft ēstēd ku pad mardomān 3 ciš ēn hu-cihr-tar. burdīh ī ne az nidagīh (?)[1], ud rādīh ī ne pādāšn, ud tuxšišn[2] ī ne az mizd ī gētīg rāy.

E34a guft ēstēd ku (spāsdārīh ud)[1] pāsdārīh ēd bawēd ke ēn tan diz mānāg be kunēd,[2] u-š pās abar frāz kunēd, u-š yazd andar dārēd ud dēw andar aweš ne hilēd.

E34b ke mardomīh ast ēg-eš az [*B463*] pas ī awe abāyēd būdan[1] ke-š bōzišn ī ruwān nimāyēd.[2]

E34c (pad) ast hangām ka xwēš-tan karr ud kōr ud gung humānāg be kunišn. ce kōrīh weh ce'ōn hān ciš nigerīd ud ārzōg pad-eš būd ī ō ruwān wizand. ud karrīh weh ce'ōn hān ciš ašnūd ī āmār ud pursišn ī pad ruwān az-eš šāyēd būdan. ud gungīh [*K252r*] weh ce'ōn hān ciš guft ke[1] abdom pad-eš ēraxtag ud a-bōzišnīg bawēd.

E35a guft ēstēd ku ke husrawīh az dusrawīh, ud passand ī wehān az wattarān, ud stāyišn az nigōhišn, ud dōšārm ī ruwān az hān ī tan, ud ēmēd ī mēnōg az hān ī gētīg ne[1] weh sahēd ud pad ō xwēš kardan ne tuxšēd hān ī pad hān ēwēnag ana-zād weh, ce awe[2] ke pad cim ke rāy dād ēstēd ne tuxšēd nēst ciš ī ka-š abar rasēd weh ku nihang zīwišnīh.

E32 [1] K repeats [2] *az ēn*: K **MND'M** [3] B om. [4] K, DP **'tyn'**; B **'tyn' W l'm** [5] DP *šnāsagīh* (?) [6] B + **dyn'**
E33 [1] spelled **ntkyx** (could be read *wadagīh*) [2] B *tuxšāg*
E34a [1] seems to have been wrongly written in a prototype MS for the following *pāsdārīh*. [2] B *kardan*
E34b [1] B *bawēd* [2] B **m'dyt**
E34c [1] B **MN**
E35a [1] B **l'd** [2] B **'L**

E32

It has been siad: In what is necessary for living, diligence is most beneficial. In what is necessary for the soul, fulfilment of duty is most beneficial. In what is necessary for departing, good activity is most beneficial.

For living, health, prosperity, comfort, security and joy are most seemly; for the soul, diligence in doing good works and in avoidance of sins is most seemly; and for departing, fame and good reputation are most seemly.

These several things are best which derive from these several things: Health from the right measure; prosperity from blessing (?);[1] joy from righteousness; comfort from contentment; security from lack of sins; diligence in performing good works and in avoiding sins from knowledge; great fame and good reputation from good action.

E33

It has been said: These three things are fairest in men: Patience which does not derive from lowliness (?);[1] generosity which is not by way of recompense; and effort which is not for the sake of material reward.

E34a

It has been said: Being on one's watch is this, one who makes his body like a fortress, and who places watch over it, keeping the gods inside and not letting the demons enter.

E34b

He who has humanity should follow a man who shows him the salvation of the soul.

E34c

There is a time when one ought to make oneself deaf-like, blind-like, or mute-like. For blindness is best when he sees and covets a thing which is harmful to the soul; and deafness is best when he hears a thing from which there may come about the reckoning and the interrogation of the soul; and muteness is best when he says a thing through which he will ultimately become damned and doomed.

E35a

It has been said: A man to whom reputation does not seem better than ill-fame, the approval of good people better than that of evil people, praise

E35b mardomān xwēš-tan ne cagād be gabr be kunišn, ce gabr harw āb ī abar wār [*M584*] ēd pad-eš[1] be ēstēd ud hān-ez ī pad cagād wārēd nišēb[2] aweš bawēd, hān ī ō cagād-ez wārēd pad-eš be ne ēstēd ud hān-ez ī abārīg gyāg wārēd aweš ne rasēd. ud gabr ēd bawēd ēr-menišnīh ud weh-dōstīh, nēwagīh awe ī did abāyēd ud pad-eš šād *būdan[3] [*K252v*] ud pad xwēš-tan dāštan. ud cagād ēd bawēd abar-menišnīh ud weh-dušmanīh ud nēwagīh awe[4] ī did ne abāyēd, pad-eš bešt būdan ud pad xwēš ne dāštan.

E35c kas pad kas hān turš[1] kardan ne tawān ēdōn ce'ōn weh-dušman mardom pad xwēš-tan kunēd, ce hamē[2] ka frāzīh ud wehīh ud abzōn ī pad nēwagīh ī wehān wēnēd bešt ud turšōmand bawēd. ud āzādīh ī yazdān rāy frāzīh ud wehīh ud abzōn nēwagīh ī wehān andar gēhān hamē ast.

E36 guft ēstēd ku abar-tom dānišn hān bawēd ī ō ciš ayābēd, ud ayābišn-ē hān weh ke hān ī ne [*B464*] dānēd dānēd ku ne dānēm.

E37 guft ēstēd ku duš-āgāh ka ne hu-niyōšīdār ne hamāg-abzār.

E38a guft ēstēd ku pad mardomān ciš ī abēr nēwag dēn ud xēm ud xrad ud hunar ud xwarr.
xēm abzār hōg ī frārōn ud abāg wehān raftan, wehīh [*K250r*] az-eš griftan ud wattarīh ī pad [xwēš-tan] wēnēd az tan ī xwēš be kardan.
xrad abzār tarsagāhīh ī andar yazdān ud dārišn ī nēwagīh pad wehān.
hunar abzār [xwēš-kārīh ud tuxšāgīh.
xwarr abzār][1] rāstīh ud hu-mihrīh.
ud dēn abzār ēd āstawānīh. āstawānīh[2] ēd bawēd[3] ku dōst ī hu-xēm ī pāk ī [*M585*] weh-mard pad tan ī xwēš pādexšāy kunēd ud gōwēd ku āhōg ce dānēh gōw tā wirāyēm, ud ka-š gōwēd niyōšēd ud framān-burdār bawēd.

E35b [1] B repeats [2] B šyyp' [3] MSS *bawēd* [4] B 'L
E35c [1] spelled **tlš** [2] B om.
E38a [1] cf. **115** [2] B om. [3] K om.

better than scorn, the love of the soul better than that of the body, the hope of the spiritual world better than that of the material world, and who does not strive to make them his own – a man who is in that manner is better unborn; because a man who does not strive to fulfil the aim for which he was created, there is nothing, when it comes to him, which is better than short life.

E35b

People[1] should make themselves not mountain-tops, but cavities. For in the cavity all the rain that falls upon it is preserved, and that, too, which falls on the mountain top comes to it (by) a slope; while the water which falls on the mountain-top does not stay there, and that which falls on other places does not come to it.

Cavity is this: humility, friendship of good people, (the view that) good things are necessary to other people, to be joyful by that, to hold them as one's own.

E35c

A person is incapable of doing to another person so much sourness as an enemy of good people does to himself, for he is afflicted and sour every time he sees the furtherance, goodness and increase in the good things of good people. Because of the favour of the gods, the furtherance, goodness and increase in good things of good people is constantly in the world.

E36

It has been said:[1] The highest knowledge is that which apprehends a thing. That apprehension is best: a man who, of that which he does not know, knows: "I do not know".

E37

It has been said: When an ignorant person is not a good listener, he is not in possession of all faculties.[1]

E38a

It has been said:[1] The things which are very good for men are religion, character, wisdom, virtue and fortune.

The instrument of character is righteous habit, associating with good peo-

E38b ēwagānagīh ēn weh[1] āškāragīh ī pad menišn ud gōwišn ud kunišn.

E38c ruwān pad ēn and ciš abēr-tar šāyēd buxtan: pad spāsdārīh ud hunsandīh ud nihādagīh.[1]

E38d yazdān tarsagāh bawišn ku ka škeftīh mad ēstēd az-eš bōzēnd ud ka ne mad ēstēd aweš kam rasēd. yazdān ēd rāy hamē bawēnd ce ēwag awe ī did sūdēnēnd[1], ud dēw ēd rāy wanē bawēnd ce ēwag awe ī did frēbēnd. gannāg-mēnōg nazdist *xwad[1] frēft ud pas dāmān ī xwēš, ce-š hān ī menīd ud kard ud hamē kunēd hān-eš frazām ī[3] xwēš ud dāmān [*K250v*] wanē-būdagīh[4] az-eš bawēd. mardom harw hān ī kunēd ka ne ruwān abzāyēd ayāb ruwān ne kāhēd hamāg āhangišn (?)-cišīh.

E38e awēšān ke srōš-ahlāy[1] stī (?)[2] hēnd ke pad framān ī ohrmazd rawēnd ud pad ērān šahr xwadāy hēnd. pad framān ī ohrmazd hān ēstād[3] bawēd ke pad dastwarīh āgāhīh ī pad[4] mānθr-spand menēd ud gōwēd ud kunēd. srōš-ahlāy rāy az [*B465*] abastāg[5] gyāg-ē paydāg ku-š stī (?) ēn ham-barišnīh ī kārān ud ham-paygārišnīh ī[6] sūdōmandān. ēn pad xwadāyān šāyēd, ce ērbadān ud xwāristān kārezār ī abāg an-ērān ud abārīg-ez warzišn ī meh jud az xwadāyān ne bawēd. ēd rāy xwadāy ī [*M586*] nēwag srōš-ahlāy stī (?) ast u-š framān-burdārīh[7] ī srōš-ahlāy framān-kerdārīh bawēd.

E38b [1] *ēn weh*: B om.

E38c [1] B W 'štkyx

E38d [1] B swt XWH'd (or *sūdōmand*) [2] MSS NPŠH [3] *frazām ī*: B om. [4] B AWBN bwtynyx

E38e [1] spelled 'slwš'xl'y [2] spelled st' (= *gētīg*?), here and in the following case in this section. [3] MSS *ēstēd* [4] K om. [5] B om. [6] B + *xrad* [7] B *framān-burdār*

ple, learning good things from them and putting out of oneself any evil which one sees in [oneself].

The instrument of wisdom is reverence towards the gods and maintaining goodness towards good people.

The instrument of virtue is [doing one's duty and diligence.

The instrument of fortune is] truth and keeping one's word.

The instrument of religion is confession of faith.[2] Confession of faith is one who makes a friend of good character, who is pure and a good man, a master over himself, and says (to him): "Tell me the faults that you know, so that I may correct them." When that man speaks to him, he listens and obeys.

E38b

This obedience is best:[1] openness in thought, speech and action.

E38c

It is possible[1] to save the soul best by these several things: by gratitude, contentment and tenderness.

E38d

It is necessary to have reverence for the gods, so that if a calamity has come, they will save (the man) from it, and if it has not come, less may come to him. The reason why the gods are eternal is that they benefit each other, and the reason why the demons will be destroyed is that they deceive each other. The Evil Spirit first deceived himself, and then his creatures, because from what he thought, did and is doing his own end and the destruction of his creatures will come about. Whatever a man is doing, if it does not increase the soul, or does not diminish it, all of it is a matter of inclination (?).[1]

E38e

Those[1] who have the entity (?) of Srōš-Ahlāy are those who live by the command of Ohrmazd and who are lords over the kingdom of Iran. That man has been established in the command of Ohrmazd who thinks, speaks and acts with authority the knowledge which is found in the sacred word. It is manifest in a passage of the Avesta concerning Srōš-Ahlāy that his entity (?) is this: The gathering of troops and the joint battle of the benefic-

E38f wehān pad yazdān wistāxw[1] abāyēd būdan ku tā-šān az dēwān ud wattarān abē-wizand, ud ka juttar kam wizand dārēnd, ud ka-z dēwān stahmag bawēnd ud wišōbišn abar barēnd [*K253r*] pad abāz ārāstan abar tuxšēnd cē[2]-šān ciš ī xwēš ast ud ēdōn pāyēnd ce'ōn mard xwēš kadag.

E39 guft ēstēd ku harw kas hān wēnēd ī ōh nigerēd ud hān ašnawēd ī ō niyōšēd ud hān windēd ī ōh xwāhēd. hān ī mēnōg nigerišn ka-š gētīg-kārīh andar[1] dast be gyāg gyāg ēwag-ē ēnyā-š[2] mēnōg abē-kār.

E40 guft ēstēd ku ahreman ham-bandišn az xwad-dōšagīh ud a-niyōšī-dārīh, u-š tan ud jān[1] az duš-āgāhīh, ud rasišn ō xešmenān, ud padēxwīh az rīmanīh, ud ēmēd az an-āštīh ud a-burd-framānīh.[2]

E41 guft ēstēd ku āzwarīh bar niyāzōmandīh, ud *waranīgīh[1] bar paš-ēmānīh, ud xwad-dōšagīh bar wiyābānīh, ud tar-menišnīh bar an-āštīh, ud an-āštīh bar wanē-būdagīh.

E42 guft ēstēd ku[1] dānāg hān[2] dušman ī dānēd[3] ku dōst kardan ne tawān pad ēn ne tuxšišn[4] ku tā-š ziyān ī man ne abāyēd, be pad ēn abēr-tar tuxšišn ku-š pad man ziyān kardan ma tawān bawād.[5]

E38f [1] B st'xw [2] B QDM
E39 [1] K, B om. [2] B *ēnyā*
E40 [1] B + mynyx [2] K, B + *guft ēstēd*
E41 [1] spelled wlykyx
E42 [1] DP + *mard* [2] *dānāg hān*: B, (DP?) *hān dānāg* [3] B *dānist* [4] B *tuxšāg* [5] K, B *bawēd*

ial ones (?). This is possible (to accomplish) by lords, for it is impossible to priests and people of low classes to wage battle against un-Iranian lands and (to do) other great deeds without lords. For this reason a good lord has the entity (?) of Srōš-Ahlāy and to him obedience to Srōš-Ahlāy becomes the act of being a commander (?).[2]

E38f

Good people should have trust in the gods to the effect that they shall not be harmed by demons and evil people, or if they are, that they shall suffer less harm. Even when the demons are fierce and bring destruction upon them, (the gods) will strive to restore them, because they are the (gods') own thing, and (the gods) will defend them as a man defends his own house.

E39

It has been said: A person sees that which he contemplates, and hears that which he listens to, and finds that which he seeks. A man who contemplates the spiritual world when the work of the material world is in his hands, his spirit is ineffective, with the exception of one (man) in one or two places.

E40

It has been said: The composition (?) of Ahreman is from self-love and lack of obedience; his body and vital soul is from ignorance; his association is with wrathful creatures; his prosperity is from impurity; his hope is from lack of peace and disobedience.

E41

It has been said: The fruit of greed is want, the fruit of craving is regret, the fruit of self-love is delusion, the fruit of arrogance is lack of peace, the fruit of lack of peace is destruction.

E42

It has been said: A wise man does not strive in the following manner with regard to an enemy whom he knows that it is impossible to make into a friend: "May it not be necessary to him (to cause) me harm". He should rather strive in the following manner: "May he not be able to do me harm".

E43a guft ēstēd [*B466*] ku [*K253v*] wistāxw bandag ī xwadāy bawandag (?)[1] dušman ī xwadāy bawēd, ēd rāy ce [az] wistāxwīh wastārīh, ud az wastārīh[2] wastār-kunišnīh, ud az wastār-kunišnīh[3] was [*M587*] riftagīh,[4] ud az was riftagīh[5] ī bandagān[6] āzārišn ud xešm ī xwadāyān ud sārārān az-eš[7] uzihēd, ud āzārišn ud xešm ī xwadāyān pazd ud pādefrāh ī bandagān[8] ud ast ka wanē-būdagīh-ez az-eš bawēd.

E43b hān ī pahlom hunar ud abzār ī pad parastišn ud nazdīk-mānīh ī xwadāyān ud sārārān andar abāyēd ēwagānag-menišnīh ud rāz nihuftārīh, ce rāz ī sārārān xwēšīhā-tar[1] sazēd dāštan ku wīmārīh[2] ud āhōg ī nihānīg, ce wīmārīh ud āhōg ī nihānīg[3] ka-z ō tan wizāyēd ō ruwān ne wizāyēd, ud rāz ī sārārān xūb ne dāštan ō ruwān wizand ī garān, ast ī ka wanē-būdagīh ī tan az-eš pad-eš wināhgār bawēd.

E43c hān ke ō xwadāyān ud sārārān ne dōst ud andar ne ēwagānag ayāb xwadāyān ud sārārān pad-eš āzard ēstēnd[1] az-eš dūr ud pad hēc ēwēnag abāg ne rawišn, ud aweš [*K254r*] ne rasišn. ce ka juttar sārārān pad frōdmānd ī garān dārēnd, ud gumānīgīh ī ērmānīh ō menišn nišīnēd ud ziyān ī garān az-eš madan šāyēd.

E43d windišn ī az sārārān ne andar zamān be pad rōzgār, ud ne pad xwāstan be pad arzānīgīh ēmēdēnišn.

E43e ēr-menišnīh ud carb[1]-ēwāzīh ud ōstwārīh ud frahangīgīh ud wirāstxēmīh ud pahrēxtagīh ī az āhōg ud hu-sāzagīh ī abāg mardomān ud sāxtārīh ī ō hān ī sārārān menišn ud sahišn frārōn mard ō wuzurg gāh ud burzišn ī abrāz paywandēd.

E43a [1]K **bndk**; B **bwndk** (both here and in the preceding occurrence) [2]*az wastārīh*: B om. [3]*az wastār-kunišnīh*: K om. [4]K **lypkyx** [5]K **lypkyx** [6]B **bdk'n** [7]K + *bawēd* [8]K **bdk'n**

E43b [1]K **dxwyšyx'tl** [2]B **w'm'lyx** [3]*ce wīmārīh ud āhōg ī nihānīg*: K, B om.

E43c [1]B *ēstēd*

E43e [1]K, B **wcylyt**

E43a

It has been said: A self-confident slave of a lord becomes a perfect (?) enemy of the lord. The reason for this is that [from] self-confidence there comes about wilfulness, from wilfulness there comes about wilful activity (?), from wilful activity much deception, from much deception of slaves there ensues causing vexation and wrath to lords and chiefs. The vexation and wrath of lords are chastisement and punishment for the slaves; even destruction sometimes derives from it.

E43b

The best virtue and faculty which is necessary for the service and attendance of lords and chiefs is obedience[1] and the hiding of (their) secrets. It is suitable to keep the secrets of chiefs more to oneself than a hidden illness or defect, because even if a hidden illness or defect attacks the body it does not attack the soul, while not keeping the secret of chiefs well constitutes grievous damage to the soul; sometimes there ensues therefrom the destruction of the body and one becomes a sinner by it.

E43c

A man who is not friendly to lords and chiefs and who is not obedient to them, or by whom the lords and chiefs have been offended, keep away from him and do not associate with him or visit him in any manner. For otherwise the chiefs will treat (you) with great negligence,[1] and will have doubts as to (your) humility, and there may ensue from this grievous harm.

E43d

One ought to entertain a hope for a favour from the chiefs not at once but in (the course of) time, and not by asking but by merit.

E43e

Humility, soft speech, reliability, being educated, having disciplined character, avoidance of faults, cooperation (?) with people, being in accord with the thought and approval[1] of chiefs – (all of these) cause a righteous man to attain great position and high honour.

E44 guft ēstēd ku dānišn-ē hān [*B467*] weh ka hān ī dānēd [*M588*] purr-bōzišnīhā dānēd, ud pad hān ī dānēd nimāyišn ne kunēd, ud pad hān ī ne dānēd stēzag ne barēd.

E45a guft ēstēd ku ast saxwan ke a-passaxwīh passox ud ast kār ke a-kerdārīh pērōzīh.

E45b pōryōtkēšān ēn 5 ciš ī xēm cāšīd u-šān ērbadestān nēwag abar kard: [*K254v*] xwēš-tan pad dād[1] dāštan ud awe ī did pad dēn; pad xwēš-tan *duškār[2] būdan ud pad awe ī did hugār; āhōg bērōn dāštan ud waxšīh (?)[3] andarōn; āhōg ī xwēš dīdan ud waxšīh (?)[4] ī awe ī did; pad kār ud dādestān ī frāz mad bār ō xwēš kardan ud nīrmad[5] ō awe[6] ī did.

E45c* ke hamāg abastāg abāg zand warm ud ēn 5 nīrang ne dānēd pad-ez hutuxšīh ne šāyēd hištan pad āhrōnān[1] gāh nišastan ud framān dādan: ulīh ud frōdīh ī xīr, ud pēšīh ud pasīh ī ciš, mehīh ud kehīh ī kār, rāh ud widarg ī dranz, cārag ud a-cārag ī driyōšīh.[2]
ulīh mēnōg nigerišnīh, frōdīh gētīg nigerišnīh. pēšīh[3] xēm wirāstan, pasīh xrad pursīdan. mehīh dēn hanbārīh,[4] kehīh kirbakkarīh. rāh ham-pursagīh, widard niyōšīdārīh. cār tuxšāgīh ud paymānīgīh, a-cār hunsandīh ud bawandag-menišnīh.

E45d ke 10 ciš [*K255r*] ne pad āgnēn be pad judāgīh[1] uskārēd ne pōryōtkēš[2] be ahlamōg bawēd: mēnōg ud gētīg, tan ud ruwān, āsn-xrad ud gōšōsrūd-xrad, kunišn ud bagōbaxt, dēn ud mānθr.

E45b [1]B om. [2]spelled **dwšd'l** [3]B **w'syx** [4]B **w'syx**; DP **wyxyx** [5]K, B repeat [6]B om.

E45c *A NPers. version is in *PersRiv Hormazyar*, I, 488. 4 ff.; trsl. Dhabhar, 334. [1]B *āhrōn* [2]*cārag ud a-cārag ī driyōšīh*: B om. [3]B *pēš ī* [4]DP **xnblyx**

E45d [1]*pad judāgīh*: B **'pyt'kyx** [2]B *pōryōtkēšīh*

E44

It has been said: This one knowledge is best: When what a man knows he knows in a manner full of salvation, and does not display that which he knows, and does not quarrel over something that he does not know.

E45a

It has been said: There are words to which lack of answer is the answer, and there are actions in which inaction is victory.

E45b

The ancient sages taught these five things concerning character and they studied[1] them well: To maintain oneself according to the law and to treat another person according to religion; to be hard on oneself and to be beneficent. to another person; to keep one's faults outside and one's advantage (?)[2] inside; to see the fault of oneself and the advantage (?) of the other person; in any matter that comes forth, to make the burden one's own and the benefit another person's.

E45c

A man who has memorized the whole Avesta with Zand and does not know these five ritual formulae even with labour (?), should not be allowed to sit in the place of priests and to issue orders: "upwardness" and "downwardness" of an object; "beforeness" and "afterwardness" of a thing: "greatness" and "smallness" of a work: "way" and "passage" of a speech; "escape" and "inevitability" of poverty.

"Upwardnesss" is the consideration of the spiritual world; "downwardness" is the consideration of the material world. "Beforeness" is disciplining one's character; "afterwardness" is inquiring with wisdom. "Greatness" is storing up the religion; "smallness" is doing good deeds. "The way" is consultation; "the passage" is listening. "Escape" is striving and acting according to the measure; "inevitability" is contentment and humility.

E45d

A man who considers[1] (the following) ten things not together but separately is not a follower of the ancient faith but a heretic: the spiritual world and the material world; the body and the soul; innate wisdom and acquired wisdom; action and fate; religion and the sacred word.

E45e hamāg gētīg arg, hamāg dām ham-arg hēnd. be ke pad ēd dārēd ku agar az ēn [*M589*] mardom ī pad gētīg ēwag-ē kam man arg ī xwēš burdan ne[1] tawān ēnyā-š mardom-dōst būdan ne tawān.[2] xēm mardom-dōstīh ud bar ī xēm mardom-dōstīh. ud mardom-dōstīh a-wināhīh, ce ēn ne šāyēd *būdan[3] ku kardan ī mard-ē rāy druz andar gēhān wināh kunēd ud hān mard mardom-dōst.

E45f spāsdārīh[1] yazdān šnāxtan, ud yazdān šnāxtan[2] framān-burdārīh ī yazdān, ud framān-burdārīh ī yazdān a-wināhīh, [*B468*] ud a-wināhīh az druz jud būdan, ud az druz jud būdan buxtagīh ī ruwān.

E45g dēn bun hangerdīg ēn ku bun ohrmazd ud harw nēwagīh az awe. šnāsag awe ke hamē [*K255v*] pad šnāyišn, ud awe hamē pad šnāyišn ī hamē[1] pad huš, ud [awe] hamē pad huš ke harw ce menēd ud gōwēd ud kunēd az yazdān be.

E45h mardomān ēn and ciš ī abēr pahlom ēn-ez ēdōn: mardom-dōstīh ud āšt-xwāhīh ud rāstīh ud xwēšāwand-dārīh ud ēr-menišnīh ud bawandag-menišnīh ud rādīh ud spāsdārīh ud ham-pursagīh ud paymānīgīh.
dād ī ohrmazd mardom-dōstīh;
ud dād ī wahman āšt-xwāhīh;
ud dād ī ardwahišt rāstīh;
ud dād ī šahrewar xwēšāwand-dārīh;
ud dād ī spandarmad ēr-menišnīh ud bawandag-menišnīh;
ud dād ī xurdad rādīh ud spāsdārīh;
ud dād ī amurdad ham-pursagīh ud paymānīgīh.

E45e [1]K repeats [2]*ēnyā-š. . .ne tawān*: B om. [3]MSS *bawēd*; B om. from here to **E45f**, note 1.
E45f [1]cf. note 3 to **E45e** [2]*yazdān šnāxtan*: K om.
E45g [1]*pad šnāyišn ī hamē*: B om.
E45h *cf. **114**

E45e

The whole of this world is labour, and all the creatures are companions in labour. A man cannot love people except when he holds the following views: "If there is one person less of the people in the world, I shall not be able to endure my labour".

Character is love of people, and the fruit of character is love of people. The love of people is freedom from sin; for it is impossible (to imagine) that the demons should cause harm in the world owing to the action of a certain man, and that the man should be a lover of people.

E45f

Gratitude is to know the gods; knowing the gods is obedience to the gods; obedience to the gods is freedom from sin; freedom from sin is being separated from the demons; to be separated from the demons is the salvation of the soul.

E45g

The root of religion, in summary, is this: The root is Ohrmazd and all goodness is from him. A cognizant person is one who is always satisfied. That man is always satisfied who is always aware. That man is always aware whose thoughts, speech and actions are all from the gods.

E45h

People[1] have these several things which are best to the utmost. These are: love of people, desire for peace, truth, maintaining one's kinsmen, humility, reverence, generosity, gratitude, consultation, moderation.

The law of Ohrmaz is love of people.

The law of Wahman is desire for peace.

The law of Ardawahišt is truth.

The law of Šahrewar is maintaining one's kinsmen.

The law of Spandarmad is humility and reverence.

The law of Xurdad is generosity and gratitude.

The law of Amurdad is consultation and moderation.

E45i hamāg ēn dām abzāyišn ud *waxšišn (?)[1] az awe ke hamēšag pad šnāyišn be ka-š bēšēnēnd. ud hamāg ēn dām ud dahišn kāhišn ud narfsišn az awe ke hamēšag pad bēš be ka-š šnāyēnd.

E45j* [*K256r*] abzār 2 ēn weh xwad weh būdan ud awe ī did weh[1] kardan.

E45k* harw kas ēn 4 kardan xwēš-kārīh: fraškerd ud dām-dahišnīh ud rist-āxēz ud tan ī pasēn.
fraškerd [*M590*] ēd bawēd ke az druz jud bawēd. dām-dahišnīh ēd bawēd ke ēn ciš[1] menišn ud gōwišn ud kunišn weh be kunēd. rist-āxēz ēd bawēd ke hān ī az-eš[2] appurd[3] ēstēd abāz dānēd āwurdan. ud tan ī pasēn ēd bawēd ke abāz ō anōh dānēd šudan ku be āmad.

E45l* ke[1] hamēšag az[2] ēn 5 ciš ēwag ne hamē nigerēd truft ēstēd ud huš ud xrad az-eš appurd ēstēd: ristag ud*ēwēn (?)[3] ī yazdān ku tā spāsdār bawād;[4] wehīh ī wehān ku tā abar āmuxtād;[5] āhōg ī xwēš ku tā [*B469*] be wirāyād; wāzag ī pōryōtkēšān ku tā ruwān pad-eš bōzād;[6] āhrōnīh ud ardēštārīh ud wāstryōšīh [*K256v*] ud hutuxšīh[7] ku tā nān pad-eš xwāhād.[8]

E45m az ēn 3 ciš ma mōšēd, az yazišn ī yazdān, myazd ud anjaman. ke ne dānēd šudan ne šudan weh ku šudan.[1]
ke andar ō yazišn ī yazdān šawēd pad mēnōg-warrawišnīh andar šawišn[2] ud frārōn nīrangīh abāg dārišn ud ahlāyīh abāg be[3] āwarišn.
ke ō myazd ī wehān šawēd pad[4] ēr-menišnīh andar šawišn ud hunsandīh abāg dārišn[5] ud šnāyišn abāg be āwarišn.
ke ō anjaman šawēd[6] pad mardom-dōstīh andar šawišn[7] ud rāst[8]-gōwišnīh abāg dārišn ud āštīh abāg be āwarišn.

E45i [1]MSS **nyg'dšn'**

E45j *A NPers. version is in *PersRiv Hormazyar*, I, 488.18; trsl. Dhabhar, 335. [1]K om.

E45k *A NPers. version is in *PersRiv Hormazyar*, I, 488.18 ff.; trsl. Dhabhar, 335. [1]K om. [2]B om. [3]PersRiv *āzurda*

E45l *NPers. version (partly written in Pāzand) in *PersRiv Hormazyar*, I, 486; trsl. Dhabhar, 331. [1]K, B *ka* [2]B om. [3]MSS **'pdyx** (= *abdīh*); Hormazyar *avidi awazūnī* [4]K, B *bawēd* [5]K **'ymwxtyt**; B **'ymwxynyt** [6]B **bwcyxyt** [7]B + *ī ku tā ruwān* [8]B *xwāhēd*; Hormazyar *piδā kunāt*

E45m [1]B *šawēd* [2]B **'ZLWNT'** [3]B om. [4]B + **'I** [5]B *be āwarišn* [6]B *šawišn* [7]K, B *šawēd* [8]K, B *rāstīh*

E45i

The increase and growth (?)[1] of the whole of this creation is from a man who is always satisfied except when he is offended.[2] The decrease and waning of the whole of this creation is from a man who is always offended except when he is satisfied.

E45j

These two powers are best: to be oneself good and to do good (to) another person.[1]

E45k

It is the duty of every person to do these four things: the Renovation, the Creation of the Creatures, the Resurrection, the Future Body.

The Renovation is this: A man who separates himself from the demons.

The Creation of the Creatures is this: a man who does well these things, (namely), thought, speech, and action.

The Resurrection is this: a man who knows how to retrieve that which has been taken from him by force.

The Future Body is this: a man who knows how to return to that place from which he came.[1]

E45l

A man who does not regard (even) one of these five things constantly has been robbed and has had consciousness and wisdom taken away from him: the path and the manner (?)[1] of the gods, so that he may be grateful; the goodness of the good, so that he may learn (therefrom); his own faults, so that he may correct them; the words of the ancient sages so that his soul may be saved by them; and the work of a priest, a warrior, a husbandman or an artisan, so that he may seek bread by it.

E45m

Do not turn away[1] from these three things, from the worship of the gods, *myazd*, and the assembly. A man who does not know how to go (to them), it is better for him not to go than to go.

He who goes to worship the gods should go with faith in the spiritual world, should hold with him righteous ritual formulae and should bring with him righteousness.

E45n pursīd ku wehīh weh ayāb abzār. guft[1] hēd ka abzār wehīh rāy andar abāyēd sazēd dānistan ku wuzurg-abzār bawēd ke wehīh ō xwēš kard ēstēd.

E45n [1] B + yk

He who goes to the *myazd* ceremony of good people should go with humility, should hold with him contentment and should bring with him satisfaction.

He who goes to the assembly should go with love of people, should hold with him truthful speech, and should bring with him peace.

E45n

(The following question) was asked: "Is goodness better or (mental) powers?" (The following) was said (in reply): "Since (mental) powers are necessary for goodness, one ought to know that a man who has made goodness his own is a man who possesses great (mental) powers.

Commentary

Op. Sec. a. *1.* The formula *šnāyišn ī dādār-ohrmazd* etc. recurs also in nearly the same form at the beginning of Book VII of *Dk*. A similar formula can be found at the beginning of Book IV: *niyāyišn ī dēn ī mazdēsn ī jud-dēw ī ohrmazd-dādestān* (*DkM* 409.1; *Dk* B 318). "Praise of the Mazdean Religion, which is separate from the demons, which follows the law of Ohrmazd".
Similarly, for Book VIII we have the following opening formula: *spās ī ohrmazd ud niyāyišn ī dēn ī mazdēsn ī jud-dēw ī ohrmazd-dādestān* (*DkM* 677.1; *Dk* B 526). "Gratitude to Ohrmazd and praise of the Mazdean Religion, which is separate from the demons, which follows the law of Ohrmazd".
Book IX begins with: *šnōhr ī dādār-ohrmazd ud niyāyišn ī dēn ī mazdēsn* (*DkM* 787.1). "Gratitude to the Creator Ohrmazd and praise to the Mazdean Religion".
The opening formula of Book V is somewhat different in structure. It should read, in my opinion, as follows:[1] *pērōzgarīh ī dādār-ohrmazd xwarr ī wispdānāgīh xānīg ī dēn ī mazdēsn* (*Dkm* 433. 1-2; *Dk* B 338.1). "Victory to the *xwarr* of the Creator Ohrmazd,[2] which is the source[3] of omniscience of the Mazdean Religion".
It thus becomes evident that formulae of blessing at the beginning of the books of the *Dēnkard* contain phrases such as "propitiation to", "praise to", "victory to", and not invocations such as "by the name of".[4] In view of this observation, it does not seem likely that the reading and translation of the beginning of *Dk* VII by Molé and others, and of *Dk* VI by most scholars, is correct.[5] The text in *Dk* VII should read, I believe: *šnāyišn ī dādār-ohrmazd *frāz*[6] *āfrīgānīh ī wispāgāhīh-pēsīd dēn ī mazdēsn andar gēhān* (*DkM* 591.1 f.; B 469). "Propitiation to the Creator Ohrmazd and blessing in the world to the Mazdean Religion, adorned with omniscience".

[1] Compare the latest reading and translation by Molé, *Légende*, 106 f. Previously West, *SBE* XLVII, p. 119.

[2] Compare the formula of blessing at the end of the Phl version of *Yt* 14: *pērōz bawād xwarr ī abēzag weh-dēn i mazdēsnān* (*ZXA*, 141.6) "May the *xwarr* of the pure Good Religion of the Mazdaeans be victorious".

[3] *xānīg* is used in a similar sense in section 314 of *Dk* VI. The word has been read *axvīk* and translated "essence" by Molé, loc. cit. This reading cannot be supported by parallels, as far as I know, and the sense does not follow naturally from *axw* "existence". *axvīkīh* is B.N. Dhabhar's reading of [illegible] which renders Av. *aiwyāvaŋha* in Y LV 3. Both the Av. word and its Phl. tr. are of doubtful meaning, and it is just possible that the Phl. is a corrupt transcription of the Av. word. (It

can also be read *āhang(īg)īh* or *hāwandagīh*, none of which gives a satisfactoy solution.)

[4] The phrase *pad nām ī yazd* occurs here only in K; no such phrase occurs elsewhere in the openings to *Dk* books. It may possibly be a late addition.

[5] Cf. Molé, *Légende*, 2 f.

[6] Spelled, as here, prwc / PWNc.

Op. Sec. a. *2.* The first phrase, here and in *Dk* VII, is clearly a Phl. equivalent to Av. *xšnaoϑra ahurahe mazdā* (cf. *Yt* 1.0) "By propitiation of Ahura Mazda". What follows seems to reflect the Phl phrase *frāz-āfrīgānīh*, which is fairly well attested as the equivalent of Av. *frasastay-*.

It may be well to consider the text of *Y* 1.23: *fravarāne mazdayasnō zaraϑuštriš vidaēvō ahura-ţkaēšō havane ašaone ašahe radwe yasnaiča vahmaiča xšnaoϑraiča frasastayaēča*, for which the Phl. version is: *franāmēm mazdēsnīh ī zardušt (ku andarg ī wattarān gōwēm) jud-dēw (ku-š dēw abāg nēst) ohrmazddādestān (ku-š dādestān hān ī ohrmazd) hāwan ī ahlaw ī ahlāyīh rad pad yazišn ud niyāyišn ud šnāyēnīdārīh (ud) frāz-āfrīgānīh* (*PhlY* 12).

Most of the phrases encountered in the various opening formulae discussed above can be seen here, and their juxtaposition can help to determine the reading of the last phrase. *šnāyēnīdārīh*, like *šnāyišn*, renders Av. *xšnaoθra-*, and *frāz-āfrīgānīh* must therefore represent Av. *frasastay-*. Other instances of the same correspondence are recorded: *Vd* 4.43;[1] *Vr* 5.1; 11.20.[2] The Phl pharse *frāz āfrīgān* occurs also in the Phl version of *Y* 9.0. In *DkM* 711.12, 13 f. *āfrīgān(īh)* occurs twice, but it is most likely a corruption of *wābarīgān(īh)* "trustworthy, trustworthiness". The same applies to *DkM* 709.21 (where initial w- is written), which West translates "blessed". The word *āfrīgān* seems also to occur in *PhlT* 100 (*AW* 223), where it may have the sense of "laudable"; *wābarīgān* would not seem suitable in that context. *Āfrīgānīh* is also clearly the preferable reading in *Dk* VI 289, where it stands parallel to *stāyēd*. Cf. also the phrase: *harw padēxwīh ud frāz āfrīgānīh ī dādār ī āsn-xrad ō mardom* (*DkM* 297.7-8; *Dk* B 226). "every furtherance and praise of Him who gave innate wisdom to Man".

The opening formula of the Pahlavi Wištāsp Yašt contains the same sequence of words: *abāg-mānϑra ud zan(d)-pursišn ī abar-tar gāhīhā gīrišnīh mānϑra abzōnīg ī ahlaw ahlāyīh rad. pad yazišn ud niyāyišn ī šnāyēnīdārīh frāz (w) āfrīgānīh* (*ZXA*, 184; cf. Dhabhar, *Translation of ZXA*, 350ff.). The first part of this formula, as pointed out by Dhabhar, is a rendering of the formula which appears with several variations in the Vendidād Sāde and other Avestan

texts. The second part contains the same elements as we have in our opening formula.

[1] Bthl., *AirWb*, col. 1001, reads *frāc āfrīnakānīh*, but this reading rests on only one MS, and may be neglected on the principle of *lectio difficilior*.

[2] Spelled in both cases

Op. Sec. a. *3.* It is possible to conclude that we should distinguish between two words which tend to be confused in Ph1. writing:
(1) *wābarīgān* "trustworthy, true", cf. Molé, *Légende*, 139, for references;
(2) *āfrīgān* (?) "laudable, praised, famous", often with abstract ending, and frequently preceded by *frāz* (probably by influence of the initial part of Av. *frasastay-*). *āfrīgān* may perhaps be considered a contracted form of *āfrīnagān*, though no analogy for such a development is known to me.

Op. Sec. a. *4.* *pōryōtkēš* is a Ph1. transcription of Av. *paoiryō.ṯkaēša-*. A Syriac loan-word from Iranian, spelled **pwrywkyšyh**, is attested, cf. Widengren, *Unvala Mem. Vol.*, 72, and it can be used to demonstrate that the inner *-t-* was not actually pronounced. The word properly means "an upholder of the original faith". The spelling in Zor. NPers. (written in the Arabic script), as it occurs, e.g., in the verion of 2, is **pwrywdkyš'n.**

Op. Sec. b. *1.* The reading *kerdag ī šašom* "the sixth book" is not entirely certain. According to the MSS the word *kerdag* belongs to the preceding sentence. No similar expression occurs elsewhere in the openings to the books of Dk, which begin merely with the ordinal number (*cahārom, panjom* etc.), with the exception of Book Nine, which has *nohom dar. Kerdag/kardag* "section, division, piece" in the physical sense is attested in *Ph1Vd* V, 49 (ed. Dastur Hoshang Jamasp, p. 190), VI, 29 (ibid., p. 221).

Op. Sec. b. *2.* *nihang* (always spelled **nsng**) is glossed *andak* in *Fr Phl.* 25.6. Nyberg, *H1fsb*, II, 244, reads **visand*, against the traditional pronunciation as reflected by Pazand, given here. Cf. Zaehner, *Zurvan*, 372. *Dk* VII, 1.54, *Dk* B 477.5 has the following expression which is close to the one found here: *jud-jud nihang-ē az-eš* "a little of each (topic) separately".

Op. Sec. b. *3.* *wābar* cf. the expressions *wābar gugāy* "a credible, trustworthy, witness", *DkM* 214.7; 384.6; *wābar husrawīh* "credible, true good fame", *Ph1T* 79 ult.; *rāst ud wābar* "true and credible", *ZWY* IV 37.

Op. Sec. b. *4.* An alternative translation of this sentence is: ". . . concerning

a little of what has been done and held by the orthodox. The true sayings of the Mazdaean religion."

1a. *1.* A parallel text is found in *PhlT* 45 §27. A discussion of the text by Tavadia is in *Wissb. Sohn*, 81 ff.

1a. *2.* *ī dānāgān pēšēnīgān*: a similar gloss on *pōryōtkēs* can be seen in the following: *pōryōtkēš ī fradom dānišnān* (*PhlT* 41 §1). "*pōryōtkēš*, i.e. those possessed of the first knowledge".[1]
The variant in *Dd* substitutes in our passage *dēn-āgāhān* to *dānāgān*. A very similar expression, *pēšēnīg dēn-āgāhān* is also found in *Dd, pursišn* 38, 13. It can be assumed that these are the Pahlavi expressions which are commonly used to render the word *pōryōtkēš*, a borrowed and learned word in Phl.

[1] The sentence was wrongly divided by Nyberg, *Hlfsb*, II, 186, s.v. *pōryōtkēš*.

1a. *3.* *mardomān andar ox menišn-ē*: It is quite clear that the first word in this sentence, *mardomān*, is to be understood as a dative or genitive, although it is not preceded by a preposition. Such constructions are not rare in Phl. Some examples from *Dk* VI:
mēnōgān yazdān 3 ciš ī abēr nēwag (**116**) "To spiritual gods there are three things which are very good".
mardomān gōhr 3 ēwēnag (**68**) "The substance of men is of three kinds".
ce agar mard kunišn frārōn (**112**) "For if the action of man is righteous".
ohrmazd ī xwadāy az mardomān xwāhišn ēn . . . (**31**) "The desire of Ohrmazd the Lord from men is this . . ."
harw kas dōst bāš (**3**) "Be a friend to every one".
Further examples: *az-eš mehān tarsagāh ud az-eš kehān dāštār bawišn* (**48**); *pas tan-ez ī amāh rāmišn bawēd* (**97**); *ce agar mardomān dar wišād ne dārēd* (**187**); *ud ke a'ōn jahēd* (**89**).

1a. *4.* For the term *ox* cf. the discussion in *Mémorial Jean de Menasce*, Louvain 1974, 319-326.

1a. *5.* The triad thought—speech—deed occupies a central position in Zoroastrian literature; cf. Lommel, *Religion Zarathustras*, 239f.

1a. *6.* A contrast is expressed between the position of the god and the demon by using a distinct complement to the verb *dāštan*: the action of the former is described *gāh dārēd*, that of the latter *rāh dārēd*. This latter expression is associated with robbery. Examples are: *gadūgā rāhdārā* (*ŠGV* IV, 25); *druzān ī andar tan rāhdārīh* (*DkM* 348.5-6) "the demons which consti-

tute a robbery within the body"; *akōman pad rāhdārīh ī andarg ī ox menišn* (*DkM* 279.1-2); *ēwag aži sruwar ke-š andar gēhān hān ī sahmagenīhā rāhdārīh rāh-*jumbīdārīh*[1] *ud asp ud mard ōbārīh kard* (*Dd* LXXII 4, K35 fol. 185r 4f.) "One is Aži Sruwar who committed in the world robbery, the shaking of the road (?), and the devouring of horses and men in a terrible manner". The word occurs similarly in *Dd* XXXVI 44, (ed. Anklesaria p. 90),[2] and also in the following passage: *ce-m rāhdār ōzad +hēnd* (*PRiv Dd* 69.7) "for I have killed the robbers".
The same expression, *rāh dāštan*, survives in NPersian in the same sense of highway robbery. It occurs in a different sense in *ZXA* 196 §28; cf. translation p. 370.

[1] K35 **wymbyt'lyx**. The reading is doubtful.
[2] *Acta Orientalia* 33 (1971), 99.

1b. *1.* This section contains an amplified, and somewhat modified, version of **1a**. The sequence in **1a** consists of: "mind"–"thought"–"speech" –"deed", i.e. the traditional threefold structure of human activity represented as springing from "mind".[1] Here the system is more elaborate, consisting as it does of "mind"–"recollection"–"desire"–"thought"–"speech"– "deed", with "recollection" and "desire" intervening between "mind" and the traditional triad. The system here is more elaborate also in the sense that at each stage there are a specific god and demon who fight over it, the sequence of deities being Wahman–Srōš–Spandarmad–Xrad–Dēn. Both lists, **1a** and **1b**, are marked by the fact that "mind" (*ox*) is outside the dualistic division. A structure somewhat similar to **1b** can be seen in *Dk* III 60: *hannām ī dādār-ohrmazd andar gētīg-dahišnān pad wahman ī mehmān ī ox, ud spandarmad ī wārom gāh, ud srōš ī dāštār ī menišn* (*DkM* 49; B facs. 36). "The members of the Creator Ohrmazd among the material creations are by (the following means): Wahman, who resides in the mind; Spandarmad, whose throne is in recollection; Srōš, who is the preserver of thought".
The deities are the same as occur also in **1b**, but in a different order and they have different associations with human faculties. The same three deities constitute also the list in 77-78 below. For a comment on their significance cf. notes to 78.
The passage is translated by Pagliaro, Riv. *Indo-greco-italicá* 13 (1929), 65.

[1] Cf. the discussion in *Mém. de Menasce*, 319 ff.

1b. *2.* On *wārom* cf. Shaked, "Terms relating to Man in Pahlavi" II (forthcoming).

1b. *3.* Wahman (Av. *vohu manah*) "Good Thought", the first of the Aməša Spənta, and Akōman (Av. *aka manah*) "Bad Thought", form a regular dualistic couple. The basic references are given by Gray, *Foundations*, 180 f.

1b. *4.* The term *kāmag* "desire" does not require a lengthy discussion; the meaning of this passage may, however, gain in clarity if we refer to a text which speaks of the dualistic split of desire:

> *ēwag-nāmag*[1] *hēd, mardom hēd, ma nigerēd ō harw dō kāmag, ce ne bawēnd tan ud ruwān harw dō ham-kāmag, ce tan pad tan-kāmagīh šāyēd dāštan ud ruwān pad ruwān-kāmagīh* (*PhlT*, p. 148 f.; *WāzAd* §41-43) "You are possessors of a single name, you are men. Do not consider both of the two desires (equally). For the body and the soul do not share the same desire; it is (only) possible to maintain the body by following the desire of the body, and the soul by following the desire of the soul."[2]

This gains some force from the text of another *andarz* treatise: *drōzanīh ēd ke tan pad kāmag, ruwān pad frēb dārēd* (*PhlT*, p. 88; *AW* §22)"Following the way of *druj* is this: one who maintains the body by (its) desire, (while he) maintains the soul by deceit."[3]

Similarly, below, 222, it is enjoined to disregard the desire of the body and to do what is good for the soul. The emphasis does not seem to weigh in favour of asceticism but in favour of finding the correct balance.

[1] There is at least the possibility that this should be emended to read **ēwag-kāmag*, which may seem to go better with what follows. The translation would in that case be: "You are possessors of a single desire, you (who) are men", etc.

[2] A different translation is given by R.C. Zaehner, *Magi*, p. 113.

[3] The ancient translator of the text into Arabic did not have the same conception of this phrase. The Arabic text is: *wa-l-kadibu kadibu l-mar'i nafsahu fa-lā yazālu hawāhā mušaffa'an wa-dīnuhā musawwafan* (Misk., *JX*, 30; cf. the commentary in a forthcoming edition and translation of this text).

1b. *5.* The basic antagonism between Srōš (Av. *sraoša*) "Obedience" and Xešm (Av. *aēšma*) "Wrath" is attested already in the Avesta, cf. *Yt.* XI 15, Y. LVII 10. It occurs quite regularly in Phl. literature; cf. discussion in Gray, *Foundations*, pp. 106 ff.

1b. *6.* For the Aməša Spənta figure Spandarmad (Av. *spəntā ārmaiti*) "Sacred Devotion" (the literal meaning of the main word being

"Right-Mindedness"), and her arch foe, Tarōmad (Av. *tarōmatī*) "Contempt", cf. Gray, *Foundations*, pp. 47ff., 215.

1b. *7.* The word read here *xrad* "wisdom" could also, because of the ambiguities of the Pahlavi script, be read *ard* (= Av. *aši*), the deity "Recompense". On the arguments in favour of the reading *xrad* cf. the discussion in a forthcoming study.

1b. *8.* For the pair *dēn – xwad-dōšagīh* cf. below, **5**. In **246** below, however, *xwad-dōšagīh* occurs as the opponent of *xēm*.

1c. *1.* *widarg* seems to occur only in the phrase *rāh ud widarg*.

1c. *2.* *buxt* is a term which seems to have its basic occurrences in the legal field, where it means "to escape (from being convicted), to be justified, to be acquitted". Its legal opposite is *ēraxtan*, (*ērang-*), cf. *Monumentum Nyberg*, 216 ff., and below, **203**. Here the term *buxtan* is used in a somewhat looser sense, with the opposite *frēftan* "to deceive".

1c. *3.* Ms. K omits *ne* in the expression *az hān ī yazdān rāh be ne ēstēm*, but cf. below the same idiom in **167**.

2. *1.* The complete literal translation of the opening formula, which recurs throughout a large part of this book, is: "They held this too thus".

2. *2.* On the term *xēm* cf. Shaked, "Terms relating to Man in Pahlavi II" (forthcoming).

2. *3.* The phrase "one who does not do to another that which is not good for himself" is close to that which is attributed to Hillel in the Talmud (*Babli Shabbat* 31a): "That which is hateful to you do not do to your fellow". A similar expression occurs in *ŠnŠ* XIII 29; *Phlt* 58 (*AdMah* §5); 148 (*WāzAd* §39); *PRiv Dd* 199.1-4 (*AdPRiv* §25).

2. *4.* *Xrad* will be discussed in the forthcoming article referred to above. The pragmatic quality of the concept comes to light here too. In addition, one may point out that several definitions of *xrad* put some emphasis on an aspect of self-interest or at least self-centred development (e.g. here and in **3**, **4**, **6**, **Dlc**), which may be connected with the idea of a proper preservation of the person's constitution (e.g., **5**, **11**, **25**). The furtherance of the world (**C 83a**) and doing good to others (**115**, **E 38a**) are also mentioned in definitions of *xrad*, but these points do not seem to be particularly prominent. The

one point which is firmly associated with the idea of *xrad* is that of patience and restraint (cf. **127, 154, 240, C 81, E 8**).

2. *5.* The expression *anāgīh ī ne mad ēstēd rāy wāg ne barēd* has caused some trouble. A similar expression is found in **A 6**. The NPers. version here is *tars*, and in the parallel phrase in **A 6** it is *bāk*. These versions, and the Phl. variant in *Dd*, which is *bēš*, would all support a reading which may be the MPers. antecedent of NPers. *bāk* "fear". The spelling of the word here is **wx'k**, possibly **wyd'k**, while in *SupT ŠnŠ* XX 12-13 it is **w'k**.[1] The etymology proposed by Horn, *Grund. d. neup. Etym.*, for NPers. *bāk* is **bhāyaka-*; the initial w- of the Pahlavi spelling raises a problem, but one may refer to a form like Av. *nivayaka-* (Yt.5:95) "frightening". Cf. also K.M. Jamaspasa, *Henning Mem. Vol.*, 208 n. 55.
For the meaning, it is clear that our word is not *wahāg* "sale, price", which is spelled identically. Apart from the various parallels and NPers. renderings of the word quoted above, it is possible to refer to **C 10** below, where a close parallel to our saying occurs: *ciš ī ne mad ēstēd rāy bēš ud zarīg ne barišn*, in which *bēš ud zarīg* stand parallel to *wāg*. Cf. also *REA* 12:17: *ke a-wāgīhā ud harzagīhā kunēd* "One who performs it without care and in a loose manner". *MX* 42:1 has as epithets for Hell: *dušaxw ī duš-wāg (?) ī tārīk* "dark and terrifying hell", although the Pāzand reads there *dušgand* "evil-smelling" (in contrast to Paradise, which is *hu-bōy*), and so evidently does the Sanskrit translator. Nyberg, *Manual* II, 69 reads **duš-viyāk* "nasty-smelling", which is purely conjectural.

[1] Translated by West "anxiety", by Tavadia "woe" and by Kotwal "fear, dread".

2. *6.* On *wīr* cf. the discussion by Shaked, "Terms relating to Man in Pahlavi II" (forthcoming).

2. *7.* Sentences relating to the idea of the last sentence here occur in **154** and **183**. Our sentence occurs in a NPers. version in Ghazālī, *Naṣīḥat al-mulūk*, ed. Humā'ī, Teheran, 1315-1317 H., p. 121. Cf. also Misk., *JX*, 74: *min al-'ilmi an ta'lama annaka lā ta'lamu*.

3. *1.* Cf. above, note **1a**. *3.*

3. *2.* The translation adopted here for *abar bar* follows the established meaning of the phrase *bar burdan* in NPers., although it seems somewhat strained here. One might think of a possible meaning such as "to turn towards" in the present context.

3. *3.* It is possible to show from section **4** that the phrase which is only found in *Dd* is a genuine part of the text. Section **4** repeats the sequence *xēm-xrad-dēn*, and may be interpreted as something like a commentary of **3**.

3. *4.* *dēn*, corresponding as it does to "character", "wisdom" and "soul", must clearly be taken to refer here to a faculty or part of the individual.

3. *5.* *pad-eš* is a postposition; cf. M. Boyce, "Some Middle Persian and Parthian constuctions with governed pronouns", *Unvala Memorial Volume*, pp. 49-56.

4. *1.* The idea of this section is echoed in **D 1c**, though with a different formulation.

4. *2.* Sin as self-deception or the deception of man by Ahreman is a frequent theme in Phl literature. Main passages in *Dk* VI are **243, E 12**.

4. *3.* The phrase concerning *dēn* here is somewhat elaborated upon in **5**; the same underlying conception of *dēn* – that of doing what one knows ought to be done – is repeated in a different wording in **10**, and the idea of knowledge associated with *dēn* is attested in **185**. Striving to know one's faults occurs as a characteristic of *dēn* in **115, E 38a**, and, somewhat differently, in **261**.

5. *1.* Cf. the note above, **4.** *3.* An Arabic version, with variants, occurs in Ibn al-Muqaffa', *Al-adab al-ṣaghīr*, in *Rasā'il al-bulaghā'*, ed. M. Kurd 'Alī, 3rd. ed., Cairo 1946, 27, and in Misk., *JX*, 75f.

5. *2.* It would have been more natural to have *ke hān ce dānēd . . . ne kunēd* "One who does not do that which he knows . . ."; but the MSS have *ud ne kunēd, ud kunēd*, consistently.

5. *3.* The opposition *xēm / tar-menišnīh* is attested in **246**. The meaning of *tar-menišn, tar-menīdan* is quite clear from the Avestan correspondence to *tarō.maiti-*, cf. *N.* 41, where it occurs parallel to Av. *ąsta-* "hatred", and where the Phl. gloss explains: *ka gōwēd ast u-š ne āzādīh dādār* "When he says: (the religion) exists, but does not praise it".[1] The Phl. contrast *bawandag-menišnīh / tar-menišnīh*, e.g. below **C 53 / C 54, E 11** reflects Av. *ārmaiti / tarō.maiti* and the corresponding verbal forms. Cf. e.g. *tarō.*

mainyantā /*arəm mainyātā* translated *tar menēd, bawandag menēd*, and the comments by Lommel, *Religion Zarathustras*, 59 f.

[1] Waag's reading should be corrected.

5. *4.* *petyārag* is a regular term designating ethical and religious contrasts in Phl.; it occurs quite frequently when contrasting qualities to vices, e.g. *PhlT* 93 (= *AW* 85).

5. *5.* For the opposition *xrad–waranīgīh* cf. above **1b**.

5. *6.* For the opposition *xwad-dōšagīh* / *dēn* cf. above **1b**.

6. *1.* The NPerš. version makes "wisdom" and "character" subsist in "religion". This seems to go against the wording of the Phl., and would give a meaning which would contrast with the hierarchial order established from other passages: "character", "wisdom", and "religion", a hierarchial arrangement which finds its echo in the second part of this section ("religion" being there represented by the phrase *hamīh ī harw 2* "the combination of both"). Each successive item in the hierarchy seems to be present in that which precedes it. For the series of terms in other texts cf. the commentary on **2**.

7. *1.* The word *nang* usually comes in *Dk* VI in a bad sense, with the exception of **110**.

8. *1.* *mādiyān* has two basic meanings: (1) a book, corpus; (2) the core, the essential part, the main thing.[1] It seems not unlikely that both meanings could be derived from the same basic etymology, **mātak-dān* "that which contains the matter".[2] The most notable usage of the word in the second meaning is in military contexts.[3] A passage which has not yet been satisfactorily interpreted belongs to this type of usage. It occurs in the account of the *catrang* as given by Wuzurgmihr in the Phl treatise on the game:

> *rōz ī didīgar wuzurgmihr taxtarītus ō pēš xwāst ud guft ku dēwsarm ēn catrang pad cim [ī] kārezār humānāg kard u-š humānāg 2 sar-xwadāy kard šāh ō mādiyān raxw ō xōyag ud dašnag humānāg. . .(PhlT* 116)[4]
> "On the next day Wuzurgmihr summoned Taxtarītus to his presence and said: Dēwsarm made this *catrang* in the likeness of the rules of battle. He made two supreme commanders in its likeness, the king like the core (of the battle-line),[5] and the rook[6] like the left and right flanks. . ."

It is not entirely clear what is alluded to by the two *sar-xwadāy* "generals": they may be (a) the two players, (b) the two rival kings in the game, or (c)

the two sets of figures, king and rook (though they constitute three pieces altogether for each player).

[1] Cf. W.B. Henning in *JRAS*, 1942, 241 and *Mirisch.*, 70, as well as Henning's note in Gershevitch, *GMS*, 250, Addenda to §1117.

[2] This seems to be Henning's later position, as expressed in *Mirisch.*

[3] Cf. Henning, *JRAS*, loc. cit.

[4] Cf. C. Salemann, *Mittelpersische Studien*, I, in *Mélanges Asiatiques tirés du Bulletin de l'Académie Impériale de Sciences de St.-Pétersbourg* 9 (1880-1888), St.-Petersburg 1888, p. 224; E.W. West, *JRAS*, 1898, p. 389 f.; Th. Nöldeke, Persische Studien, *Sitzungsberichte der Wiener Akademie der Wissenschaften*, 1892, pp. 20-26; A. Pagliaro, *RSO*, 18 (1940), 328-340.

[5] The phrase here is echoed by Firdausi's: *bi-ārāsta šāh qalb-i sipāh* which seems to reflect: *šāh ō mādiyān. . .humānāg*; cf. Pagliaro, loc. cit. (where the correspondence was not noticed).

[6] The first to recognize the meaning of the word was E.W. West, loc. cit. His translation of the phrase is: ". . .and, resembling it, two supreme rulers are made like Kings, with the essentials of Rukhs to the left and right". The word *raxw* is presumably connected to the Indian designation *ratha* "chariot" for this piece. It may reflect OIr. **raθava* - or the like; cf. A. Pagliaro, loc. cit. (note 4).

9. *1.* The constant association of *xwēškārīh* with *xwarr* is quite well-known,[1] and it may possibly rest on an old etymology of *xwarənah-* which would regard it as composed of *xwā̆-arə-nah-*, the middle element a cognate of *arəθa-* "thing; judicial trial", *arəenu-* "battle" etc., hence "that which has its own work".[2]

[1] Cf. Bthl., *AirWb*, s.v. *x^{v}arənah-*; Dhabhar, *PhlY & Vr*, glossary s.v. *xwēškār, xwēškārīh*; Bailey, *ZorPr*, 35 ff.; Molé, *Culte*, 434.

[2] I now find basically the same explanation in the introduction to the new edition of *ZorPr* (Oxford 1971) pp. xix ff.

9. *2.* The sentence as it stands does not seem correct. The translation offered here constitutes an attempt to accept it as it stands, but the result is rather strenuous. If nothing is missing from the text one of two emendations would make it more acceptable syntactically: either to cross out the word *pad* (Sanjana's suggestion); or to read *xwēš-kārīh* instead of *xwēš-kārag*. In both cases the resulting translation would give the meaning: "He is a man who fulfils his duty who has knowledge" – not a very illuminating sentence, but quite possible in the context.

10. *1.* The meaning of *uskār-* is well established by, among other things, the Persian glosses on Pahlavi passages. Cf., for example, in **122**, where the Phl word is first given in transcription: **xwšk'rydn** then in translation to NPers: *mašvarat kardan*.

10.*2.* The passage is not entirely clear. The meaning may possibly be that deliberation, i.e., the making of religious decisions, is confined to those who have the skill, viz. priestly sages; every person should, at the same time, carry out in action the decisions known to him. Other interpretations are also possible.

11. *1.* The passage allows also of the following interpretation: The creatures were endowed with character at the moment of creation; they hold themselves by the wisdom which they possess; and they are taken back to Ohrmazd by the religion which is an aspect of their personality. The conflict between this interpretation and the one given in the translation arises from the familiar fact that notions like *xēm, xrad* and *dēn* are always ambiguous in Zoroastrianism, and it may be true to say that both the subjective and the cosmic interpretations are in many cases valid.

12. *1.* Ahreman and Ohrmazd are here distinguished by the tenses which are applied to them. Ahreman's past-tense activity may in some way be associated with the idea of his doctrinal "non-existence": cf. Shaked in *Scholem Festschrift*, 227-234.

13. *1.* *xwēš-kārīhā* is an adjective with an adverbial ending. The phenomenon is not very rare in Phl. Cf., e.g., below 228 *ērangīhā.*

13. *2.* The expression *cašm ō gēhān dāštan* "to have one's eye on the world" recurs in a similar context in 228. It is possible that it implies an attitude similar to that which is described in 322 by the words: ". . . one who holds the things of the material world in front (of him) . . ."

13. *3.* *jahišnīg* is associated no doubt with the verb *jastan, jah-* "to jump; to come about, occur". A synonym of this adjective seems to be the compound *pad jastag* which occurs in **C 77**, **C 78**. The word *jahišnīg* occurs also in *Dd* XXV 7:

> **and frāyist nēwagīh ī mēnōg az hān ī gētīg cand hān ī a-kanārag ud hamēyīg az hān ī kanāragōmand ud jahišnīg* "*Mēnōg* goodness is superior to *gētīg* goodness in the same measure as that which is unlimited and eternal surpasses that which is limited and accidental."

A passage in *MX*[1] uses the verb *jahēd* for *wināh* in the sense of "to happen (accidentally or involuntarily)", and specifies: "out of ignorance, negligence or foolishness", which gives the word its full definition. Our word is also associated with the word *jahān* "springing, coming forth" in *Dd* XXV 5, on which cf. the remarks made in *Acta Orientalia*, 33 (1971), 98. In NPers. we have *jahān* in the sense of 'restless', cf. Ghazālī, *Naṣīḥat al-mulūk*, p. 55 line

7. In early JPers. we have jhšny in the sense of 'fortunate', cf. e.g. *B.M. Pentateuch* Num. xiv:41. A different etymology is offered by M. Shaki, *ArOr* 43 (1975), 258.

[1] *MX* LI 17; cf. below, **B 14** note 2, text V.

13. *4.* The phrase "not to reproach a sinner . . ." occurs with some variants also in **14, 181, 182**, and the same idea is expressed with more detail in **243**. The expression in **228** "not to look at the fault of another person" seems to echo the same theme.

13. *5.* Cf. note on *pēšār* in **101.** *1.*

13. *6.* There are parallels to the phrase for seeking reward from the spirits in **14, 78, 110, 181, 182, E 5**. For *kirbag pādāšn* we have *spās* in an otherwise identical phrase in **29, E 30a**.

14. *1.* Cf. notes to **13**, where further references are given.

14. *2.* The phrase "not to praise a deceitful man . . ." has parallels in **181, 182**.

15. *1.* This saying seems, in a way, to form a commentary on the relevant sentences in **13** and **14**.

16. *1.* *gāh ud zamān* could mean "place and time".

18. *1.* A similar saying occurs in *PhlT* pp. 56-57, §10:

> *gētīg pad espanj dār ud tan pad āsān nēwagīh pad kardan dār bazag pad ranz-spōz mēnōg pad xwēš-kunišn* "Hold this world as an inn and regard your body as of little value; hold goodness as a thing to do, treat sin by that which repels pain and the spiritual world by doing your own (duty)."

The compound *ranz-spōz* occurs as an allegorical name in **D 11** and **E 22a**. In *DkM* 250.10-11 a similar compound, *āhōg-spōz*, is attested. A similar expression in NPers. is *γam-gusār* "removing worry > friend", e.g. *Samak-e 'Ayyār*, II, 3.

19. *1.* On *ērang* cf. my discussion in *Mon. Nyberg*, 216 ff.

20. *1.* The unusual opening formula of this section may perhaps be explained on the assumption that this was not meant to be an independent saying, but rather a commentary by way of a definition of the term *ahlāyīh* which occurs in the preceding section. For a brief comment, cf. *Esoteric trends* p. 195.

20. *2.* If the sentence is indeed a commentary on **19**, as suggested in the preceding note, it may perhaps be better to translate it: "That thing is this: One who is a friend of the gods and never removes his thought . . ." A similar idea is expressed in **E 4**.

20. *3.* On *wisān-* cf. Shaked, "Ambiguous words in Pahlavi", *IOS* 4 (1974), 227 ff.

21. *1.* The first sentence in this rather puzzling passage could also conceivably be rendered: "The source of heresy has been destroyed".

21. *2.* An alternative, and somewhat less likely translation, may be: "When it came to power, it (*hān*, viz. heresy) departed from the faith with the power and authority that belonged to it". This use of *hān* as a personal pronoun strikes one as being quite unusual in Phl.

21. *3.* A commentary on this passage is provided by *Dk* III 349 (*DkM* 337 f.). Cf. text and translation of the relevant part in Shaked, "Ambiguous words in Pahlavi", *IOS* 4 (1974), 246 ff.

22. *1.* *wehīh* and *wattarīh* probably imply more precisely the fact or the manner of being good or evil respectively. The idea of evil as such is most often expressed by *anāgīh*. The verb *griftan* has here presumably the connotation of learning.

22. *2.* "Any" is here expressed by *harw kas-ez* with the negative, which is somewhat unusual.

22. *3.* The general idea of this passage is also expressed in **115**, under the heading of *xēm* "character".

23. *1.* In both cases B has *hunarōmandīh* for K's *hunarāwandīh* in this passage. B's reading can be explained as a transposition of the original form for the one that came to be exclusive by the beginning of the NPers. period. On the two forms cf. Salemann, *GIPh*, I, 1, p. 280.

23. *2.* For *jādag-gōw* cf. the discussion in Shaked, "Some legal and administrative terms of the Sasanian period", *Mon. Nyberg*, II 213 ff. Differently, Gignoux in *Annuaire de l'Ecole Pratique des Hautes Etudes, Section des Sciences Religieuses*, tome 83 (1974-75), 234.

23. *3.* In contrast to the usual meaning of *sūdōmand, sūdmand* "useful, beneficial" (cf. *MX*, XIX 2, 4, where it comes in opposition to *ziyān-gār* "harmful"), the word seems here to signify "possessing benefit, having advantage".

23. *4.* The word *wēšīgān* does not seem to have been noticed in the scholarly literature. It is an adjective used adverbially and has the ending *-īgān* alternating with *-īg*, just like *wābarīgān, ōstīgān*. The form *wēšīg* is also attested in the same adverbial usage:

*ēw šnāsihēd ku zištīh ud nēwagōgīh frahist hān ī ne pad xwadīh be pad kardan ī sahišn ud warrawišn ud hōg ī kas. wasān zišt frazandān hēnd ī pad menišn ī *zayēnīdārān*[1] *wēšīg hu-cihr, ud wasān hu-cihr karb hēnd ī pad menišn ī* **'xwwp'n**[2] *wēšīg duš-cihr* (*DkM*, p. 78; B, p. 57; cf. West, *SBE*, XVIII, p. 407). "It ought to be known that ugliness and beauty are primarily not in the selfness but in the effect of seemingness, belief and habit of the person. There are many ugly children who in the thought of their parents are exceedingly beautiful, and many of beautiful shape who, in the thought of *strangers, are exceedingly ugly".

[1] MS YLYDWNyt'lyx.

[2] The reading of this word is unknown to me. It occurs also in *DkM* 10.7: *ud az hōg ī ahlamōg waranīg nigerīdārīh ī abar xwēš, akōmanīg nigerīdārīh ī abar* **'xwp'n** *gōwišn* "From heretical custom (there comes about) talk of greedy regard for oneself and hostile regard for *other people". Molé (*Oriens* 13/14, 1961, p. 13) reads in the passage just quoted, wrongly in my opinion: *axūpān gōβišn* "de vilaines paroles".

23. *5.* For *āzādīh* cf. Shaked in *IOS* 4 (1974), 239 ff.

23. *6.* Such lists of demons are fairly common in Pahlavi literature. Some examples may be quoted:

āz ud niyāz ud xešm ud arešk ud nang ud waran ud kēn ud būšyāsp ud druz ī ahlamōgīh[1] (*PhlT*, p. 89; *AW*)

āz ud niyāz ud kēn ud xešm ud waran ud arešk ud druwandīh (*ZWY* VIII 2)

One of the most complete lists of demons is found in *GBd* 182 ff. It begins with Akōman, Indar, Sāwul, NānhāiΘya, Tabrēw; followed by Tarōmat, Mitōxt, Arešk, Xešm etc. While the first two lists quoted, like the one on which our passage is based, are enumerations of demonized vices, the list in *GBd* 182 ff. consists of names of demonic persons the origins of which are not necessarily associated with vices personified. Further lists in Pahlavi can be easily classified as belonging to the one type or to the other, with the first type sometimes presenting itself as a list of abstract notions of vices, as, for example, in the first *pursišn* of *MX*, where we have one of the longest such lists: *spazgīh, āz-kāmagīh, xešmīh, bēš, waranīgīh, arešk, nang, būšyāsp*, followed by an enumeration of many more specific transgressions (*drāyān-jōyišnīh. wišād-*

dwārišnīh, etc.). The second type, that of proper demons, is further represented by *Dd* XXXVI 31, where we have Akōman, Xešm, Zarmān, Būšyāsp, +Niyāz, +Gannāg-widangīh (?), +Wad-baxt, Wāy, Waran, Astōwihād, Wizarš. Another type, probably related to that of the list of demons proper, consists of archetypal "sinners". Thus we have in *Dd* LXXVI (K 35 183v-184v) a list of seven: aži-dahāk, aži-sruwar,[2] vaδaγan,[3] *wiftag nar* and *wēbēnīdag nar*,[4] Tūr ī brādarwa(x)š,[5] and one who twists the Avesta and Zand out of propensity for heresy.

[1] The printed text has in addition *ud spazgīh*, which does not belong to the original text, as can be shown from a comparison of the Arabic version and from an analysis of the context. This discussion is reserved to a projected editon of *AW*.
[2] Cf. *AirWb* 1650.
[3] Cf. *AirWb* 1344.
[4] The two participants in a homosexual action.
[5] Cf. West, *SBE* V, 195 fn. 5.

23. *7.* The text has *kard ēstēd* which does not seem to possess the effect of a past tense, but would rather seem to denote the same as *abar ēstēd pad kardan* in the earlier part of the sentence.

23. *8.* *a-gōwand* is present participle: cf. Bthl., *ZKMirMund*, II, 21.

23. *9.* Cf. for this Bthl., ibid.

23. *10.* For the concept of *driyōš* (Av. *drigu-, drəgu-*)cf. Kaj Barr, *Studia orientalia I. Pedersen. . .dicata*, Copenhagen 1953, 21-40. On the concept of the 'intercessor for the poor' cf. J. de Menasee, *Mélanges Massé*, Tehran 1963, 282-287; A. Perikhanian, *Sasanidskij sudebnik*, Erevan 1973, 466 f.

23. *11.* The spelling wx to represent the word *weh* "good", though not common, is attested; cf. Bthl., *ZKMirMund*, II, 23. The plural wx'n is also known. Cf. also the spelling dx for the word *deh* "province, village", quoted Bthl., *ZAirWb* 39.

23. *12.* This part of the section is transcribed and translated by Bthl., loc. cit. (note *8* above); Jamaspasa, *Pursišnīhā*, 40 f., footnote.

24. *1.* *widang* is attested in this sense, outside Phl., in Manichaean Parthian, cf. *MirMan* III, Glossar, s.v. It is not attested in Man. MPers.

26. *1.* The word *magend* occurs also in *PhlT* 134.1: *gēhān pērāyag kišwar abrang ud ōstām magend* "The ornament of the world, the splendour of the climes, the shield of the provinces".[1]
This seems to be the same word as MPT mgyn, mgynd, which W.B. Henning[2]

established as a loan-word from Aramaic. Henning explained the final *-nd* as coming about from Aramaic *-nn* by a process which reverses the common MPers. development *-nd-* > *-nn-*. One difficulty about this explanation is that Aramaic did not preserve *-nn* in final position. Another difficulty is that the word with the ending *-nd* is attested in Phl., which is a form of MPers. in which the law about the development of *-nd-* to *-nn-* is not well attested. There is however the possibility that by giving it the ending *-end* the word was assimilated to a common pattern of adjectives.

[1] The explanation given by R.C. Zaehner, *Dawn*, 164, and p. 331 n. 43 to Ch. VII, is unacceptable. Cf. also Zaehner, *BSOS*, 9 (1937), 104.

[2] *Mirisch.*, 104 note 2.

26. *2.* There is a change from the plural of the subject *mardomān* to the singlular of the optative expression *be ēw hilēd*.

26. *3.* *az-eš* seems best taken as post-position to *ēn 4 ciš*.

26. *4.* *ābār-būd* is probably a compound qualifying *bīm*: "fear of being detached". It may be taken to have the same structure as *frēh-būd, abē-būd*.

26. *5.* For the expression *ne wizīrēd*, represented in NPers. by *nā guzīr*, cf. Bthl., *WZKM* 29 (1915), 40 f.

27. *1.* The reading and interpretation of this word are doubtful. It might be possible to read *hangārišn, hangārēd*.

27. *2.* A possible alternative reading of the two last concepts may be: *hanbārīh ī hunsandīh* "treasuring of contentment".

28. *1.* *ustefrīd*: cf. *ŠnŠ* V 2 and Tavadia's note 7 (p. 92 f.). Cf. also *PRiv* 94.14.

29. *1.* On *gilag-ōbār* cf. Shaked, *Mon. Nyberg* II, 220 ff.

29. *2.* The word *wēdwar* has been discussed in detail by B.N. Dhabhar in *Khareghat Mem. Vol.*, 146-148 (reproduced in Dhabhar, *Essays*, 153-156). A further extensive discussion is by H.K. Mirza in *Unvala Mem. Vol.*, 154-168.

29. *3.* For the phrase *spās az mēnōgān xwāhišn* cf. above, **13.***6*.

30. *1.* The point of this saying seems to be based on the play of meanings contained in the various homonyms: *ahu- (ox)* "lord" as well as "mind, being" etc.

31. *1.* An Arabic version of the text, attributed to the sage Buzurjmihr is found in Misk., *Jāwīdān Xirad*, p. 38.18-19; Jāḥiẓ, *Al-maḥāsin wal-l-aḍdād*, Cairo 1330 H./1912, p. 132. Cf. *Esoteric trends* p. 37.

35. *1.* The saying is far from clear. The meaning of the passage as postulated here is as follows: It is better to rely on faith in the advocacy which the soul may get in the other world (and as a consequence perhaps to be careless about performing one's religious duties), than to reject that faith.

37. *1.* For *sūdagīh* cf. Dhabhar, *Essays*, 136-145.

37. *2.* A similar use of *māndan* in a bad sense is found in **202**. Following the parallel in usage it may be suggested to translate here: "*māndag* is that which one abandons", though the subjunctive form of the verb causes some difficulty.

43. *1.* cf. *Esoteric trends*, p. [24], fn. 59. A parallel occurs in **320** and partly in **267**.

46. *1.* For *mehgārīh* cf. Man. Pth. **myhg'r** "harmful" (D.N. MacKenzie).

46. *2.* For *med* cf. Bthl., *AirWb* 1181, and *zSR* I 42, n. 1 "sich ablehnend verhalten, in Abrede stellen, leugnen".

47. *1.* For *pazībāgīh* cf. *PhlT* 93 §104, NP. *pajīv* (W.B. Henning).

48. *1.* For *sōg* "benefit" cf. Av. *saokă-*. *MX* I 77: *sōg-dādārīh, GBd* 54:2 *sōg-dahīg* (so also DH173r; but *sūd-dahīg* in TD_1 21v).

48. *2.* *hugar* is identical in writing with **'ndl** (=*andar*), which explains the substitution of the ideogram **BYN** for this word (cf. also below, 78. *3.*). The word is discussed by R.C. Zaehner, *BSOAS* 10 (1940/42), 614. Cf. also xwkly in Kirdēr Sar Mašhad 11, Ka'ba-i Zardušt 7 (Gignoux, *JA* 256, 1968, 393 f.)

48. *3.* The last phrase is formulated differently in the Arabic version of Misk.:

> *fa'inna hāḏā huwa l-šay'u llaḏī yašhadu laka bi'anna ijlālaka liman fawqaka laysa bixuḍū'in lahum minka wa'anna līnaka liman huwa dūnaka laysa li-ltimāsi axḏi šay'in minhum.* "For this (scil. the treatment of one's peers) is the thing that testifies that your veneration of your superiors is not out of obsequiousness, and that your softness towards your inferiors is not out of expectation to take something from them".

50. *1.* Cf. Asmussen, *X^{u}āstvānīft*, 56. The saying seems to be alluded to in *DkM* 14.5-6: *pursīd ku hān ī guft ēstēd ku az padīdīg[īh] be rāh ī ō dušaxw nēst cim*. "It has been asked: What is the reason for (the statement that) there is no way from repentance to hell? " The reply uses terms which imply that repentance causes the healing of the soul from impurities.

50. *2.* For *abaxš* cf. Bthl., *ZKMirMund* II, 41 f.

51. *1.* Literally "at (a time of) gravity of mind".

52. *1.* The verb *paykaftan* will be discussed in a forthcoming article.

53. *1.* This is a current theme in Sasanian *andarz*. What is meant by "a religious authority who is wise" is indirectly defined by a saying of Ādurbād son of Mahraspand: *pēš-gāh ud dānāg mard grāmīg kun u-š saxwan az-eš purs u-š ašnaw*[1] (*PhlT* 61, *AdMah* §36) "Give honour to a distinguished and wise man, ask him matters and listen to him." Both the theme of associating with the wise and that of being with the righteous are expressed by Wuzurgmihr: *ce nēwag-tar? hamīh ī abāg wehān. ce sūdōmand-tar? nišastan ī abāg dānāgān* (*PhlT* 99, *AW* §202-294) "What is best? Association with the good. What is most beneficial? Sitting together with the wise."

[1] The reading given here is based to a large extent on the variants given by the editor of *PhlT*.

53. *2.* Literally. "righteous company", but the expression reflects *hamīh ī abāg wehān* quoted in the preceding note.

55. *1.* On this and the following passage cf. *Esoteric trends* p. 183-184. The same idea occurs in Ibn al-Muqaffa', *Al-adab al-kabīr*, cf. *Athār Ibn al-Muqaffa'*, Beirut 1966, 297.

56. *1.* The list of terms *wīr, huš, xrad* occurs again in **64**. The functions of these faculties are defined in a similar manner in Chapter 60 of *Dk* III:

> *az dādār āfurišn ud dahišn ī hamaragān mardom jān xwadāy ast, ud abar hān ī xwēš tan dād ēstēd ō-šān hayyārīh az andarōn ī tan bōy, ī pad*[1] *wīr nērōg xwāstār ud ayāftār, ud pad huš ōz dāštār ud pādār, ud pad xrad zōr nigerīdār ud wizīngar ud kārīgēnīdār ast ī dānišn* (*DkM* 48; B 35)[2] "From the Creator's conceptual and material creation of all people the *jān* is the lord. For their aid there was given to them over their own body, from within it, *bōy*, which is the seeker and finder of wisdom through the power of *wīr*; its keeper and preserver through the

might of *huš*; its inspector, selector and the one who brings it into effect through the force of *xrad*."

The three agents *wīr, huš* and *xrad* are here represented as powers or aspects of *bōy*, consciousness, the latter being apparently a faculty of *jān*, the soul. This interpretation gains some support from another passage in *Dk* III (Chapter 123):

> *harw ce ne sōhihēd pad tan sōhišnān ud wēnihēd pad jān wēnišn mēnōg ast, ud mēnōg-wēn xrad, ce'ōn ruwān was zōr-ez, ce'ōn wīr ud huš ud xrad ī *waxš-zōrān ī jān ud ruwān* (*DkM* 122, B 91) "Every thing that is not perceived by bodily [organs of] perception, but is seen through the vision of *jān* is *mēnōg*; the one that sees *mēnōg* is *xrad*, for *ruwān* has many powers, like *wīr, huš* and *xrad*, which are the spiritual powers of *jān* and *ruwān*."[3]

The same conception underlies another passage from *Dk* III, Chapter 60:

> *ud hān ī-š hannām pad tanīg ud jānīg abzār hannām ī awe ahlaw pad huš*[4] *ka pad *āgāhīh ī yazdān dāmān ud dahišnān frawand asmān ēwēnag; ud pad wīr ka pad rāst ayābagīh ī dānišnān *tābēh*[5] *ī ātaxš mānāg; ud pad xrad ka pad dānišnān kārān ud cišān purr-p[ayw]andihēd*[6] *āgāhīh ī weh-dēn ham *ce'ōn*[7] **purr*[8] *abzōnīgīh ud bawandag-menišnīh ī pad-eš parwānag pad saxwan ud kunišn* (*DkM* 49f.; B 36) "The one whose limbs are (provided) with faculties of body and soul – (these are) the limbs of the righteous man: through *huš*, when, like the firmament, he encompasses the various creatures by the knowledge of the gods; through *wīr*, when, like fire, he glows by the true perception of the sciences; through *xrad*, when the knowledge of the Good Religion is fully joined, by the sciences, to people and things, in the same manner as the bounty and humility which are in him (constitute) a guide in speech and action."

Here the order is upset, with *huš* coming first, but the general scheme is the same: all three are organs of spiritual perception, *wīr* representing the faculty of intellectual grasping, *huš* that of retaining, and *xrad* that of applying knowledge in action, with the power of discerning being left in this case unmentioned. The last passage quoted is followed by an enumeration of further organs like *dil, cašm, gōš, uzwān, dast* and *pāy*, all representing spiritual or religious functions. A more systematic list of the constituents of the person is given in

PhlT 51 (*ADān* §3): *huš, wīr, bōy, jān, tan, kālbud*. In this list, perhaps significantly, *xrad* is absent.

[1] Ms has *pad-eš*.
[2] Part of this text is given in Bailey, *ZorPr*, 102. The passage is translated by de Menasce in *Pratidānam*, 197 n. 13.
[3] Cf. de Menasce in *Pratidānam*, 197, where a different translation of the passage is given. This series of concepts is discussed there in note 13.
[4] Ms has here a superfluous *pad*.
[5] Ms tycyx.
[6] Or *pandihēd* "is counselled"?
[7] Ms (w)cyn'.
[8] Ms PWN.

56. *2.* For *jūdan, jōy-* "to chew" cf. Tavadia, *ŠnŠ*, p. 140, note 13 to 25 b. Further references in Pahlavi are available. Cf., e.g., *ZXA* 81.5, 8 (quoted Asmussen, *X^{u}āstvānīft*, 92); *DkM* 826.8 (quoted Molé, *Culte*, 196). The word occurs as a gloss on Av. *aparaoδayeti* Y 19.7 which is first transcribed into Phl 'p'lwkynyt;[1] the NP and Skt versions give "forget" and "neglect" as equivalent. There is no reason to translate it, as Tavadia does, "to mumble". The passage in *ŠnŠ* is therefore best translated as follows:

> "When the Avesta and Zand are recited, one should not omit ((that is, when one commits Avesta and Zand to memory in order to recite them,[2] one should not omit)), for, in omission, the portion *Ahunavar* is most serious" (*ŠnŠ* X 25b).

The discussion of *gilag ōbār*, above **29**, may be referred to for semantic analogies to the development *jūdan* "to chew" > "to omit".

[1] Bthl. (*AirWb*, 1494 f.) regards this as a genuine MP word, a denominative from *ābār* "away, distant" (in our system of transcription), with a secondary form **ābārōg*. This seems to me somewhat unlikely. The Phl spelling may seem rather to represent something like *abārōy-*, a MP imitation of the supposed Av. verb. In favour of this interpretation we may refer to the forms *(abāz) rānēn-* "to lead back" (*ŠnŠ* X 26), *rānag-* etc. (v. Bthl., *AirWb*, the forms quoted in the notes to *^{3}raod-*, col. 1494). These are actual MP verbal forms which render the same Av. verb.
[2] Reading: *ku tā abastāg ud zand ka-š warm be kard ō gōwišn, be ne jōyišn*. It is possible, though, to regard the main sentence of the gloss, as Tavadia does, as *ō(h) gōwišn ud be ne jōyišn* "one should recite (them) thus, and not omit".

57. *1.* This and the following section relate to each other like a riddle and its solution. Cf. *Esoteric trends*, p. 199 n. 64, where the translation should be corrected. The same idea, expressed in similar terms, but interpreted

explicitly as referring to *wahišt* and *garōdmān*, the two stages of Paradise, occurs in *Dd* XXX 14 (quoted in *IOS* 4, 1974, 238).

57. *2.* For *ayās-* cf. Shaked in *IOS* 4 (1974), 236 ff. Etymologically derived from OIr. *yās-*, one probably has to assume a preverb *abi* rather than *ā* (presumably leading to MPers. *ayyās-*), to account for NPers. *yāsa*, for which one may compare MP. *hayyār*, NP. *yār*; MP. *ay(y)ād*, NP. *yād*.

58. *1.* The fact that this section is omitted from Ms. B, which is on the whole rather carelessly written, may be accidental. At the same time, as **58** is phrased as an appendix to **57**, containing as it does the solution to the riddle of that section, it is tempting to take the absence of **58** from Ms. B as an indication that it is a gloss, perhaps added later, to the preceding section, and does not form part of the original collection.

59. *1.* The word, read *viγīrāy* by Bartholomae,[1] *vikīrāk* (?) by Salemann,[2] has been interpreted by Henning as a loan-word from Aramaic in the reading *nakkīrā*,[3] a tempting solution, despite some difficulties.[4] The main objection to this interpretation consists in the fact that the Aramaic word from which our word is supposedly derived is nowhere attested, and is a mere reconstruction, albeit a plausible one.

As to the meaning of the word, "denying, repudiating", there are some passages where this sense does not fit in very well. The main references are: *MX* XXXVI 13; *AVn* LVI 4; *ŠGV* XIV 80; *DkM* 421.21; 714.6; 718.3; 720.2; 724.15; 741.11; *MHD* 6.4, 12; 8.2.

It often occurs in such combinations as in the following text: *ud pad-eš kerdārīh [ī] wad-huaxwīh*[5] *ud duš-nakīrāyīh ud zūr gugāhīh ud wardag kardan ī hān ī xešmen ī stahmag* (*DkM* 825.21 f.)[6] "And by his doing of evil existence and bad repudiation and false testimony and imprisonment of that wrathful and fierce one," where "repudiation, denial" is perhaps somewhat out of place. It also occurs in *Pursišnīhā* 54, where the text is far from clear. A reconstruction different from that which was published lately may be offered as follows:

> *yaṯčiṯ dim* +*davō*[7] *dātōiš uzrātiš noiṯ aētahe* +*uzvarənō naēṯa varō* +*avayāite*[8] "If a liar (?) is a *repudiator of[9] law, neither his repudiation nor his affirmation[10] should be accepted".

To which the Pahlavi version reads:

> *agar-ez hān ke dādwar pad dahišn ul nakīrā ne awe pad hān ul-n[ak] īrāyīh ā-š ne be rasēd*. "Even if a judge repudiates by giving (?),[11] he does not reach by that repudiation".

This reconstruction makes it necessary to assume that the author of the Pahlavi version did not understand the word *dava*, unless it is corrupted from a word which does mean "judge".

[1] Bthl., *ZSR*, I, 12; II, 37 ff.
[2] *GIPh*, I, 2, p. 279, where the translation of the word is given as "Verächter".
[3] *BSOAS*, 11 (1946), 732. cf. also Henning, *NGGW*, 1932, 219 n. 7, where the existence of an *-āy* morpheme suffix in MPers. is denied.
[4] Further references: H.H. Schaeder, *Ungarische Jahrbücher*, 15 (1935), 571 n. 1; Kanga, *Phl Version of Yašts*, 43 f., translates "embezzlement"; Dhabhar, *ZXA*, 204 n. 2. Perikhanian, *Sasanidskij sudebnik*, Erevan 1973, 434, regards **nkyl'd** as ideogram for *anbasān*.
[5] *huaxwīh*, being used to translate Av. *havaŋhva-* (cf. Bthl., *AirWb* s.v.), properly means "bliss" or "righteousness". Its use with *wad-* is reminiscent of such expressions as *duš-humat, duš-hūxt, duš-hwaršt*.
[6] Cf. Molé, *Culte*, 196.
[7] Ms. *dava*. I take it that we have here a nom. sg. of *davant* (from *dabant*), the pres. participle, or the like.
[8] Emendation proposed by Humbach in his note to this passage. It would seem to be derived from *yam-/yā-*.
[9] Or in some other meaning of the genitive, *uzrātiš* cannot be explained, unless it is a cognate of what we read further as **uzvarəenō*, and should be emended accordingly.
[10] *uzvarəena-*, if the emendation is correct, would be derived from *varəna-* "conviction", with a negating effect of *us-*, as in *uzuštāna-, uzbaoδah-*. A thematic form *vara-* from *var-* "to choose, believe" may constitute the positive counterpart.
[11] The context does not make it possible to determine what reading and sense are most suitable for *dahišn/jahišn* here.

60. *1.* The idea of this saying is reminiscent of Matth. xvii 20. It also became current in Islamic literature; it occurs, for example, as a saying of Al-Fuḍayl ibn 'Iyāḍ (*Ḥilyat al-awliyā'*, VIII, 112), and as a statement in the anonymous *Tafsīr* of Lahore (*Tafsīr-i Qur'ān-i Pāk*, Teheran 1348, p. 19).

61. *1.* I take it that **XD** is here an ideogram for *ēw(ag)*.[1] It is possible that this spelling, which is often used for *yā-i vaḥdat* in Phl, should be regarded as representing the same ideogram, rather than -'y. J. Harmatta has suggested reading **XD** in the funerary inscription of Istanbul in Phl (*Acta Antiqua Acad. Scient. Hung.*, XVII, 1969, 256). The ideogram is attested in MPers inscriptions, cf. the work of Ph. Gignoux on Sar Mašhad (*JA*, 1968, p. 402, line 37, and p. 410), and *Glossaire* s.v.

[1] So does also D.N. MacKenzie in his *A concise Pahlavi dictionary*, London 1971, 31 (as against an earlier statement in *BSOAS*, 30, 1967, p. 27).

62. *1.* The passage is far from clear. The word *sar* is here taken to mean "union, association", as in Man. Pth. ("community"), cf. Henning, *BSOS* 9 (1936/39), 87; also J. Scheftelowitz, *WZKM* 34 (1927), 223. At the same time it might be possible to suggest that the idiom *sar ō . . . bawēd* means "(his) head is towards. . .", in the sense of "he is directed towards, oriented towards, in communication with" or the like, thus dispensing with the introduction of an unfamiliar sense of *sar* into MPers. This idiom would be analogical to *rōy ō dēn kunēd* in **63.**

64. *1.* For a commentary on these terms cf. notes to **56.** The passage is given in *Esoteric trends*, p. 184, and earlier in Bailey, *ZorPr*, p. 102.

66. *1.* *darag*, apparently from *dar* "chapter", is attested also in *ŠGV* V 1 *daraa*. Cf. also *dar 10* in *DkM* 600.4; = B 476.14; = DK VII 1:44.

67. *1.* For *mādiyān* cf. above, **8.** *1.*

67. *2.* The expression *kadām-jān-ez gōhr* "whatever (particular) substance" seems to be made explicit by the following passage, which enumerates the three natures of men.

68. *1.* Literally "third". The use of the term "third" in the sense of "middle one (between two), mediator" is quite well attested in Talmudic Hebrew and Aramaic, as has now been shown by E.S. Rosenthal in his article "Talmudica Iranica", to be published in S. Shaked (ed.), *Irano-Judaica*. Rosenthal also makes the observation that the term **sdyg** in *MirMan* II, 318 & note 3 has the same meaning. There we have two parallel passages which complement each other and which give the following composite text: **dryst 'wr 'ymydg 'y nyw. 'wd sdyg 'y my'n ['m'h] 'wm'n pdr** "Welcome, good mediator, the middle one (lit. the third) between us and our Father". Henning in the note ad loc. refers to a passage in Waldschmidt-Lentz, *Die Stellung Jesu in Manichäismus*, Berlin 1926, 95, where the same epithet occurs in a text which survives in two parallel versions, Parthian and Sogdian. Transliterated into the system commonly used today, the text would read: (Pth.) **'gd 'yy pd drwd. hrdyg wzrg ky 'ndrbyd 'm'ẖ 'wd pydr.** (Sogd.) **"γtyš pr ẓwky' 'štyk RBkw MN βγ'nγšyδ 'zrw'βγ' m'γ prwyδy.** This may be translated as follows: "You have come in peace, the great 'Third' (= mediator?), who are *between (?) us and the Father". The end of the Sogdian version may possibly mean: ". . .(you) who are our *solicitor with regard to the Prince of Gods, the god Azrua".

The difficulty here is created by the fact that Pth. **'ndrbyd**, corresponding to

Sogd. **prwyδ**, are both words of uncertain significance. Henning, who discussed the Sogdian word at length (*Sogdica* 50, and in more detail in *BSOAS* 11, 1943/46, 484f.), distinguished here a word of the juridical language, comparing it to another instance where the same Sogdian word occurs in a Manichean text with a MP parallel, and where the corresponding MP term, **hng'm**, is another unknown word. I believe that the MP idioms *hangām kardan, angām xwāstan* may be rendered in the two contexts where they occur as meaning "to solicit". Thus in the passage from the *Šābuhragān* we read: **'n'y ky pad 'šmẖ wn'st h'd h'nt'n d'dyst['n] qwn'n u 'ng'm xw'h'n** (Müller, *HR* II, 11; for the reading cf. Boyce, *A reader in Manichean Middle Persian and Parthian*, Acta Iranica, 3e série, vol. 2, Leiden-Tehran-Liège 1975, 78) "But whoever has sinned against you, I shall call him to justice and solicit for you". In the other MP text with a Sogdian correspondence quoted by Henning (loc. cit.) it seems similarly possible to translate: "And if I should find the justly deciding judge who would solicit for me against the tyrants and would not condemn me unlawfully". We recall here the idea of a judge who is deemed to be a solicitor for the destitute and righteous party, prominently displayed in the Sasanian title *driyōšān jādag-gōw ud dādwar* (cf. Shaked in *Mon. Nyberg*, 213ff.). *Hangām / angām* could be derived from *ham-kām-*, if this interpretation is accepted.
The idea of this passage occurs also in Miskawayh, *Tahdhīb al-akhlāq*, ed. Constantine K. Zurayk, Beirut 1966, 33, where the author seems to attribute it to Galen (cf. the note by M. Arkoun in his translation of this book under the title *Traité d'éthique*, Damascus 1969, 54). If this is Miskawayh's thought, he might have derived it from an Iranian source.

68. *2.* "Education" should be understood in the sense of "chastisement, discipline".

68. *3.* *ōšmarišn* may have here the specific sense of "precept, duty". This connotation of the word is attested in the following passage: *ōšmarišn *ī man ēd gōwišn barišnīh, sahēd ku-m kunišn ēdōn ī ō man pid-ez be framūd* (*DkM* 603.7-9; B 479.4-5; *Dk* VII 2:12)[1] "My duty is this, to carry out the speech. It is fitting that my action (should be) in such a manner even as (my) father bade me."

[1] Molé's translation (*Légende*, 17) is different.

69. *1.* This and the next passage are translated, somewhat differently, by Molé, *Culte*, 68 f. The translation of the passage is not certain. There

may be a case for translating "Not for apprehension or fear should a man try to escape from sinfulness"[1], i.e. only out of genuine conviction. But **70**, which is closely connected to **69**, should serve as evidence for excluding this translation: there the terms *andēšišn* and *tarsišn* are taken up and clarified, and it is clear that they are both used in a good sense. The solution may be found in the NP version, which takes *ne andēšišn* and the parallel expression *ne tarsišn* as descriptive compounds: "a man of no apprehension or fear", translating the whole passage: "People should seek remedy from the wickedness[2] of a man who has no apprehension or fear". This translation implies, however, that the phrase with the postpoisition *rāy* stands in a genitive relationship to what follows, which is unusual.

[1] Suggested by Prof. M. Boyce.
[2] The Np version reads here *abārōn-eš*, which is wrong.

70. *1.* Cf. *Esoteric trends*, p. 180, where, however, there is an omission in the transcription and translation. Cf. also **206** below for a parallel.

71. *1.* For the verb *wizustan* cf. Bthl., *ZAirWb*, pp. 209-214.

71. *2.* For *ōgārišn* cf. Bailey, *ZorPr*, 202 n. 3; Zaehner, *Zurvan*, 373.

71. *3.* *was-abzār* seems to have the specialized meaning of "virtuous", like *abzārōmand* in **242**, **D 2**, **D 3**, **D 5**, and *AVn* I 9. For *abzār* in the sense of "power" or "mental faculty" cf. **C 83 b**. Cf. also a sequence of terms such as: *dānišn ud frahanag ud abzār* (*DkM* 11.22, where the first word is misprinted **dxšn**; B facs. 9.11) "Knowledge, education and virtue" (The translation by de Menasce is based on Madan's misprint, and should be corrected). Similarly: *mēnōg ruwān bōzišnīh, gētīg-ez framāyišn ī frahang abzār ī abar dādār šnāsīh u-š kām warzīdārīh* (*DkM* 11.11-13; B facs. 9.3-4) "In *mēnōg*, the salvation of the soul, and in *gētīg*, the ordering of education and virtue concerning the knowledge of the Creator and the execution of His will".

71. *4.* I take it that *pazībāy-* is connected with *pazībāg(īh)* "Hypocrisy", for which cf. above, **47**.

71. *5.* For *škōhīh* cf. Henning, *ZII*, 9 (1933), 179 n. 1.

71. *6.* For *wanēgar* cf. Tafazzoli, *Acta Orientalia*, 33 (1971), 195 ff. and Shaked in *IOS*, 4 (1974), 245 ff.

71. *7.* *angad* is attested in the sense of "complete; rich" in Man. Pth.,[1] not in MPT. It is, however, fairly extensively documented in Phl, and the basic sense which it carries is "complete(ly), entire(ly)", for example

in *GBd* 42.10, where it is spelled in all three MSS **'ngyt** (= *anged*):[2] *u-š gēhān pad nēm-rōz a'ōn anged tom be kard ce'ōn šab ī tīrag humānāg* "He (scil. the Evil Spirit) made the world at noon so completely dark as like unto a black night." The vowel of the second syllable is rendered in the Pāzand version of *MX* also as a front vowel: *aṇgidaī* in *MX* purs. I 14 (= II 28)[3], *aṇgidī* in *MX* XIV 12 (= XV 36).[4]

In the general sense of "complete, perfect" we also have *DkM* 414.1 (= B 322.16): *angad dānāgīh* "perfect wisdom"; *āzādīh ī angad-burzišnīgīhā* (*PhlT* 132 §2). In the sense "rich" the word is attested, e.g., in *PhlT* 71 (*AdMah* §152): *angad mard*; 166 (*Xēm ud xrad* §19); *ZWY* IV 61: *angadīh.*

[1] Cf. Boyce, *Man. Hymn-cycles*, 182 s.v.; *MirMan*, III, 49 s.v.; Salemann, *MSt*, 54 f. For the word in Phl cf. Nyberg, *Hlfsb*, II, 101 s.v. *hangatīh.*

[2] TD_1 fol. 16v 1; DH fol. 270r 18.

[3] Skt version: *ṛddhitva* "wealth, abundance".

[4] Skt version: *puṣṭi* "wealth, opulence".

73. *1.* The reading of this word, and the interpretation of the whole passage, are uncertain. The word was read *hu-pattōg* on the assumption that it might be connected to the verb *pattāy-*; the form *pattōg, pattōgīh* is attested quite extensively. Cf. *MX* purs. XV 53; *DkM* 342.9; 423.11; *Dd* XXXVI 18; as well as below, **E 29**. On the word cf. Bthl., *WZKM*, 19 (1915), 9 n.; *MirMund* III, 15 n. 2. Further references to texts can be found in the index to Zaehner, *Zurvan*, p. 472.

In *Dk* IX 5 we have a text which may shed some light on our word:

> *ud didīgar hān ī nūn ka-š xrad ud frahaxt-uzwānīh ud tuxšāgīh ud pattōg-kārīh ī hēnd zīndagīh kārīgēnīdārān abāg, u-š ēn 5 a-kārīgēnīdār abāg nēst, āzwarīh ud ō-pattōgīh (?) ud ašgahānīh ud rēdīh ud abārōn marzīdārīh* (*DkM* 789) "Secondly, when now one possesses wisdom, well-trained[1] speech, diligence and permanence, which are the factors of life, and one is devoid of these five negative factors, (namely,) greediness, lack of permanence, sloth, filth and sinful sexual intercourse."[2]

The word transcribed in *Dk* IX *ō-pattōgīh* is spelled in the same manner as our word here; in the passage of *Dk* IX it is clearly a negative concept, the opposite of *pattōg-kārīh*, which may perhaps be rendered literally "permanent action". If it can be assumed the *ō-pattōgīh* (or *ana-pattōgīh*?) means "lack of permanence", as it seems to do here, it may be suggested that our sentence in **73** be translated: "Be impermanent in calamity", in the sense of "do not lin-

ger with the thought or memory of calamity". It need hardly be pointed out that this interpretation is shaky. The text may be corrupt.[3]

[1] The correct reading may perhaps be *friyād ud uzwānīh* "help and eloquence", although I am not sure that *uzwānīh* can indeed mean that. On the other hand, one would expect five terms in the first list to correspond to the second.

[2] Cf. West, *SBE*, XXXVII, 177.

[3] Another possibility of reading, *ōftag* (accepting the reading of B), need not be taken seriously. B often offers inferior readings, and the form *ōftag* should surely be regarded as *lectio facilior*. A further suggestion may be to read *[ni] huftag*, for which corruption cf. *ŠnŠ* II 9 (and Tavadia's note *ad locum*). The sense obtained by *nihuftag* "hidden" is not very good.

73. *2.* The last phrase of this section is incomprehensible, and is probably corrupt. It is possible to think of certain emendations, which would require little change in the original text. For *astānag* one may suggest *astawānag* "one who professes (the faith)". This emendation would entail reading the same written word differently in the second occurrence, and assuming that there is a play on words here: *abē-astawānag* "a man who does not profess the faith" with a play on *astānag*. If, however, we accept a reading *ō-pattōg* (or *ana-pattōg*): "Be impermanent in calamity, do not hold on to calamity", we might read further: *ce abē-astānag mard dēwān-xwēš [ne] bawēd* "for a person without calamity does not belong to the demons". Both these emendations are speculative and doubtful.

74. *1.* *ābār, ābārag* seems to have three basic meanings: (a) "exiled, vagrant", (b) "lost, taken away, robbed", (c) "booty". The three meanings are so close to each other that there seems to be no reason to stipulate different words. All meanings are attested in connection with the NPers word *āvār(a)*, the Armenian loan-word *avar*,[1] and their cognates. The NPers word should thus serve as an indicator for the correct reading of the Phl word.[2] The etymological explanation remains doubtful,[3] as the word in question cannot be derived from the verb *appurdan, appar-* "to take away by force, rob".
The basic references for the Phl word are, apart from *Dk* VI, the following: *PhlT* 56 (*Xus.* §6)[4]; 76 (*Wehzād* II §20); 14 (*Ayādg. Zar.* §101); *JāmNām* XVI 30; *ŠnŠ* IX 8[5]; *GBd* 212.3; *ZWY* IV 7.[6]
A denominative passive form *ābārih-* is attested in *Dd* IX 2.

[1] For etymological comments on the Armenian word cf. Hübschmann, *Armenische Grammatik*, 212; Hr. Ačaṙean, *Hayeren armatakan baṙaran*, I, Erevan 1971, pp. 355 f.

[2] D.N. MacKenzie, *Phl Dict.*, reads this word as *appārag*, connecting it evidently

with the verb *appurdan.*

[3] Cf. Horn. *GrNpEtym*, 13; Hübschmann, *PersSt*, 9 f.

[4] Cf. Kanga in *Sanj Vartaman Annual*, 1948, p. 3, n. 5.

[5] Cf. Tavadia's note 20-21 *ad locum.*

[6] *abārag.*

76. *1.* The meaning of this section is obscure, and the translation offered is extremely doubtful. It has been assumed that *ēwagānag* may also mean "in agreement with". It is attested in Phl as well as in NPers in the sense of "submissive, loyal",[1] and in this sense the section could also be translated: "Every person should enquire the reason for (his) not (being) submissive as well as for (being) submissive". This translation, like the one offered above, is unconvincing both because the syntax is unsatisfactory and because the general sense obtained is somewhat unlikely.

[1] Cf. D.N. MacKenzie, "The vocabulary of the Lahore *Tafsīr*", *Iran and Islam*, Edinburgh 1971, p. 417 f.

77. *1.* An earlier publication of **77** and **78** is in Shaked, *Esoteric trends*, pp. 196 f. The present version differs in some points from the earlier one.

78. *1.* Cf. note to the preceding section. A somehwat loose paraphrase of certain points from this text is in *Sad-dar Bundahiš* ch. 2 (cf. Dhabhar, *Sad-dar Naṣr*, Bombay 1909, 70 ff.).

78. *2.* We have here a triad of deities: Wahman – Srōš – Spandarmad, the same as the one that occurs in section **1b** above. They were obviously chosen to represent three complementary aspects of Man's religious behaviour: ardent activity, friendliness, generosity and helpfulness (Wahman); self-discipline, truthfulness and moderation (Srōš); reverence, withholding of passion, and preference for the spiritual world (Spandarmad).[1]
In explaining this triad of deities it may be pointed out that, as B. Geiger noticed,[2] Vohu Manah and Ārmaiti are a very close couple. The full triad may, however, derive its meaning from such a context as is encountered in the twenty-sixth chapter of the *Greater Bundahišn*, where Wahman, Ardwahišt and Šahrewar stand to the right of Ohrmazd, Spandarmad, Xurdad and Amurdad to his left, and Srōš in front.[3] Wahman and Spandarmad thus represent the two groups of the right and the left respectively, while Srōš represents the middle in this arrangement.

[1] The same basic characteristics are attributed to the spirits in *Saddar Bd* II (ed.

Dhabhar, 70 ff.; trsl. in *PersRiv Hormazyar*, trsl. Dhabar, 505 ff.), where, however, all the Amahraspands are listed in addition to Srōš.

[2] Cf. B. Geiger, *Die Aməša Spəṇta,* Wien 1916, 241 ff.

[3] *GBd* 163.3-5.

78. *3.* Note the misspelling **BYN** for presumed original **xwgl** = **'ndl,** and cf. above, **48** *2.*

78. *4.* **ne-angad *wehān*: this seems to be a better reading than the one offered in *Esoteric trends.*

78. *5.* *pan* was omitted because it is written in the same way as the preposition *pad*. The word is rarely encountered in the singular; cf. *DkM* 311.10 (= B 238.7), where *pan* (**pn'**) occurs in opposition to *rād* "generous". The word is discussed by Zaehner in *BSOS* 9 (1937/39), 317, where further references are given.

78. *6.* *āhīd* is discussed by Zaehner, *BSOS* 9 (1937/39), 315 f.

78. *7.* *bawandag-menišn* possibly means in the context "staid, solid, stable". This would be in opposition to *sabuk-menišn*, which presumably implies "volatile, unstable", and in harmony with the qualities that follow: not easily aroused in anger, sticks to the things of the gods, even though he has acquired much of the things of this world.

78. *8.* For the phrase that enjoins seeking reward from the spirits cf. above **13.**

79. *1.* This section is transcribed and translated by M. Boyce in *Pratidānam . . . Studies Presented to F.B.J. Kuiper*, The Hague 1968, 203 f. On Rapithwin cf. M. Boyce's article, "Rapithwin, Nō Rūz, and the feast of Sade", op. cit., 201-215. Cf. also Darmesteter, *ZA*, I, 26. The rules concerning the recitation of Rapithwin are given in *PersRiv. Hormazyar*, I, 316.2 ff.; trsl. Dhabhar, p. 300 f.

80. *1.* For the correct translation of the last sentence cf. Bthl., *WZKM*, 29 (1915), 41.

81. *1.* The reading and interpretation of *pōzīh* are somewhat doubtful.

82a. *1.* The word read here *ragīh* forms a problem. Its occurrence in this form and context seems unique in Pahlavi,[1] but its sense can be deduced with a fair amount of certainty from the context: it indicates the part of the person which is capable of making a choice in the religious sense. It looks like

the psychological, or subjective, counterpart to the "objective" fact that the person serves as a dwelling-place for good or bad spirits.

As for interpreting the word, there seem to be two possibilites: either as an abstract (?) form of *rag* "vein", or as a loan-word. Taking the second possibility first, it may seem possible to suggest that Aramaic rgš "sense, sensibility" (cf. Syriac *regšā* and cognates in Babylonian Aramaic as well as in Ancient Aramaic) affords a reasonable basis for such a Pahlavi word (if we read the Phl form rgš, which is possible); or alternatively that Aramaic rgg (Syriac *reggəθā* and cognates) "desire, lust" etc. might serve to explain a form **regyā, ragīh* "desire", but both explanations strike one as being far-fetched.[2] Explaining *ragīh* as from *rag* "vein" is also beset with difficulties. The abstract ending does not strike me as a suitable morpheme for effecting the transformation of a word from "vein" to "inclination" or the like. By itself, however, *rag* may be considered a conceivably appropriate word to be used for "disposition". I owe to Prof. D.N. MacKenzie the suggestion that we have here an analogy to Latin *vena* which covers both senses. The usage of Persian itself can show that this semantic association is correct. It is sufficient to refer to such expressions as *bī-rag* "heartless", *bad-rag* "a man of bad character";[3] or to the following random quotations:

man ci gūyam yak ragam hušyār nīst
šarḥ-i ān yār-ī ki ūrā yār nīst (Rūmī, *Maϑnavī,* ed. Nicholson, I, p. 10 l. 130)
"How should I – not a vein of mine is sensible –
describe that Friend who hath no peer?"[4]
guft bā x^{v}ad hast-aš andar maγz u rag
tūy bar tū būy-i ān sargīn-i sag (*Maϑnavī*, IV, v. 174)
"He said to himself: He has in his brain and veins,
one fold upon another, the smell of that dog's dung."
kunūn har-ci man dādam andar jahān
na-yāyad āzār az-ān mardumān
*ki *vāy-i*[5] *battar mardumān mī-kušad*
rag u jān-i šān az badan mī-kašad (Darmesteter, *ZA*, II, 68 n. 16, quoted from *Grand Rivâyat*, 124)
"Now whatever I created in the world, no harm comes from it to people. The bad Vāy kills people, and draws out of their body their *rag* and their soul."

Here Darmesteter translated *rag* by "sang", but it may also be translated, as a guess, by "the life principle" or a similar concept.

One somewhat uncertain occurrence of *rag* with a similar sense in Pahlavi is at the beginning to the treatise on the manner of writing epistles (*Abar ēwēnag ī nāmag-nibēsišnīh*):

> *nūn nibēsihēd pad sazēd-nibištan nāmag-ē ō kas kas *xwadāyān, ō pādexšāyān ud mehān ud abarmānīgān*[6] *[ī] hamē pērōzgar, ō kerdārān [ī] hamē farrox-tar, ō awēšān ke pad harw āfrīn arzānīg hēnd, *jahišn-pānag*[7] *ud jād[ag]-hayyār,*[8] *ō*[9] *bandagān ud azeš-kehān [ī-š] rag anōš-ayyād,*[10] *[ke] az anōšag-ayyād [rag?] andak frāz dāšt ēstēd [ī] āz-armīg-tom ud grāmīg-tom* (*PhlT* 132 §1)[11] "Now a letter is written in the correct manner to each one (of the following: to) lords; to rulers, dignitaries and overseers, ever victorious; to those who act, ever fortunate; to those who are worthy of all praise, protected by *fortune and favoured by fate; to (one's) servants and subordinates, whose character is of sweet memory, of whose sweetly-remembered [character] a little is retained which is most honoured and which is dearest".

rag seems to signify here something like "character, inclination" – a meaning very close to the one we have in our own text, although the form of the word with an abstract ending is still puzzling.

[1] What might suggest itself as the same word in *Dk* VII 2:31 is almost certainly a combination of words. The text there reads: *ce nēwagīh ī cis az* lk " yx (*DkM* 606.11; B 481.19; read correctly by Molé, *Légende*, 20) "for the goodness of a thing is due to you", and the last word should be read *to weh*.

[2] On various doubtful loan-words from Aramaic in MPers. cf. Shaked in *IOS*, 4 (1974), 250.

[3] The two words are used in the colloquial language too; cf. Sayyed Moḥammad 'Alī Jamāl-Zāde, *Farhang-e loγāt-e 'āmiyāne*, Teheran 1963, s. vv.

[4] Nicholson's translation.

[5] The MS has *nāy*, Darmesteter's emendation.

[6] For *abarmānīg* cf. *PhlT* 62 §57, incorrectly translated by Zaehner (cf. note 11 below, p. 101 note b; also in R.C. Zaehner, *The teachings of the Magi*, London 1956, 104): *an-āmurzīd mard abarmān pad zindān ma kun. wizīdag wuzurg mardom ud hušyār mard [ī] pad band abar band zindānbān kun* "Do not appoint a merciless man as an overseer of a prison. Make a selected great man and an intelligent man who is in the prison a prison-warden over the prisoners".

[7] Written like *yazdān-pānag*, which is possible, but seems to me unlikely; cf. the frequent *jahišn-hayyār*.

[8] *šahr-hayyār*, the apparent reading of the editor's text (but not of MSS DP and Ta), makes no sense.

[9] This is preceded by *ō azeš-kehān anōš ayyād rag anōš*, which is evidently a copyist's error, probably meant to be crossed out when the scribe started with the correct text again.

[10] For *anōš* "sweet", as distinct from its homonym "immortal", cf. Hübschman, *Pers. St.*, 19, No. 128. It is clearly impossible to interpret the words in the text as meaning "alert and unforgetting minds" (Zaehner).

[11] R.C. Zaehner made an edition of this text in *BSOS*, 9 (1937/39), 93 ff. Our reading is quite different.

82a. *2.* The explanation of the process how an ethical choice is reached differs in this passage from those encountered elsewhere in this book and in other texts. The typical Zoroastrian explanation is the one given, for example, in **78**, according to which the choice is an expression for the presence in Man's "body" of a particular spirit. Here we have some organ or faculty of the person which makes the choice.

82b. *1.* It is possible, with a slight emendation, to read **husāzag*, the second word being attested also in **E 43e** below, as well as in *PhlT* 39 (= *Apēš* II §3); p. 93 (*AW* §92); *Zs* XXVII 4; and in Pāzend as *xūb-sāz*, with the opposition *duš-sāz* in *Schulgespräch* §11-12. A verbal form *hūsažihəṯ* "to be suitable, fitting" is attested in *ŠGV* IX 38. The word *husāzagīh* evidently means "cooperation, adaptation", and the definition that follows in our section would favour this reading, as it places the stress on not doing things "differently", the person thus described knows how to conform to other people. Despite these considerations it has been decided to retain the reading of the manuscripts and to assume that we have here a compound *gētīg-handāzag*, to which the definition given can be seen to be more suitable.

83. *1.* Of serveral possibilities of translation applicable to this passage, the one offered here seems to do justice best to the syntax and also to convey some meaning, but it is by no means certain. The text may be corrupt.

86. *1.* It hardly seems possible to read this word differently; it is presumably an adjectival form of *abāyēd*, with a privative. Sogd. **np'k(h)**, Chr. **np'q** "prisoner; pledge" (Henning, *BSOAS*, 28, 1965, p. 248 n. 37) appears unsuitable.

87. *1.* For *parwānag* cf. Bthl., *WZKM*, 25 (1911), 390 ff. A detailed discussion by B. Geiger in S. Krauss, *Additamenta ad Aruch Completum*, rep. New York 1955, p. 338 s.v. **prwwnq'**. Cf. also Telegdi, *JA*, 226 (1935), 251 and G. Widengren, *Iranisch-semitische Kulturbegegnung in parthischer Zeit*, Köln 1960, 27, 34, 98, where loan-word forms are quoted.

88. *1.* The material *amahraspands* are the material counterparts to the series of deities, and they form a list of original Zoroastrian "elements" of

the world. If we exclude Man, whose equivalent in the spiritual world is Ohrmazd, this list consists of the following: cattle, fire, metals, earth, water and plants. For the *Amahraspands* as representing elements cf. Lommel, *Religion Zarathustras*, 123 ff.; I. Gershevitch, *The Avestan Hymn to Mithra*, Cambridge 1959, 10-12. An attempt by L.H. Gray, "The double nature of the Iranian Archangels", *Archiv für Religionswissenschaft*, 7 (1904), 345-372, to show that the elemental aspect of the Amahraspands preceded their abstract nature was criticised by B. Geiger, *Die Amə̄ša Spəntas*, Wien 1916, 123 ff. See most recently M. Boyce, *A History of Zoroastrianism*, Leiden/Köln 1975, 203 ff. The elements are also mentioned in 288.

89. *1.* The idea of this section, that the body has desires, but that it is in the best interests of the person to disregard them and to prefer the needs of the soul (which are taken to conflict with the former), is echoed also in a Sasanian seal, Berlin 2179,[1] which should be read: **tny ZY KBYR k'mk lwb'n XZYTN** (= *tan ī was-kāmag ruwān wēn*) "Covetous body, regard the soul".
A more complete and balanced statement on this topic is found in **25** above.

[1] Cf. P. Horn and G. Steindorff, *Sassanidische Siegelsteine*, Berlin 1891, Tafel VI, p. 20, 39 f.

90. *1.* The phrase *ēg-eš srōš wāng ī pahlom barēd* could arguably also be translated "then his Srōš produces the best sound", but this may entail doctrinal consequences with regard to the relationship between this deity and Man which may not be warranted.

91. *1.* Avestan *hǎm-vərətay-* "bravery, valour" is rendered into Pahlavi by what I would transcribe as *ham-mardābagīh*.[1] Zaehner,[2] followed by Dhabhar,[3] have transcribed the word *ham-mart-tāčōkīh* or the like. Bailey[4] has read the word **marčāpukīh*, from a presumed compound form *mart-čāpuk*. He has been followed in this reading by MacKenzie.[5] This reading is, however, in divergence from the spelling, which is quite consistently **mlt (w)-'p(w)kyx**. The form given here, first put forward by Mirza,[6] is based on the reading of the Pāzand which is, for the full compound, *hum mart aōkī*.[7] This form would assume an element *-āb-*, perhaps derived, according to Mirza, from the verbal base *ap-* "to obtain", which may have been used morphologically in certain words.[8]
Whatever the reading and etymology, the meaning is fairly clear: "bravery" suits well in most contexts, and it is in line with the general character of the

texts in *Dk* VI that the word should acquire a spiritualized meaning here.
In *Dk* III 192[9] we have a system of four related terms denoting a social class or attitude, with various characteristics attributed to each one in parallel fashion. The four headings are: *āhrōnīh, sāstārīh, ardēštārīh, xwad-dōšagīh*, forming two pairs, the first one characterized as "pure" (*abēzag*), the second as "mixed" (*gumēzag*), terms which seem to reflect a distinction such as applies to *mēnōg* and *gētīg*. The relevant point for our discussion in that chapter is the contrast between *hunarān* "virtues" for the good terms, and *āhōgān* "vices" for the bad ones. The oppositions are defined as follows:

(For *āhrōnīh*) *andar hunarān pad xrad*
(For *sāstārīh*) *andar āhōgān pad duš-āgāhīh*
(For *ardēštārīh*) *ud andar hunarān abar tagīgīh hān ī mardān hammardābagīh*
(For *xwad-dōšagīh*) *andar āhōgān pad xwad-dōšagīh*

We have wisdom against ignorance in the first pair, and bravery against "self-love" in the second. The connection between wisdom and *mardābagīh* figures also in **311**, **312** below. The two terms can be seen to occur in **91** too, though in a larger list; from *Dk* III 192 it may be deduced that they were arranged, at least in one scheme, as representing the virtues of the two ruling classes, the priests and the warriors.

[1] Bthl., *AirWb*, 1810 f.
[2] *BSOS*, 9 (1937/39), 314.
[3] *PhlY & Vr*, Glossary, 32.
[4] *ZorPr*, 84, footnote.
[5] *Glossary*, 54.
[6] In his London University Ph.D. thesis, 1940, p. 486, n. 49.
[7] *PāzT* 265.23; corresponds to *ZXA* 251.6.
[8] *wēnābdāg*, cf. Bailey, *BSOS*, 7 (1933/35), 81 f., and Mirza, *ibid.*
[9] *DkM* 203 ff., B facs. 158 ff.; Zaehner, *BSOS*, 9 (1937/39), 303 ff. and *Zurvan*, 374 ff.; Molé, *Oriens*, 13/14 (1960/61), 15 f.

91. *2.* *ruwān* and *dēn* are here complementary terms. In the same formula "(solely) for the sake of..." we often encounter the term *ruwān* alone, for example in **153** below.

91. *3.* Apart from its use as the *nomen actionis* of *nigerīdan, nigerišn*, especially in the phrase *pad nigerišn* or in the adjectival form *nigerišnīg*, means "circumspection, deliberation", or adjectivally "intentional, deliberate; careful, circumspect". This meaning emerges very well from a few examples collected by B.N. Dhabhar[1] in connection with the word *sūdagīh*

"negligence", where *nigerišnīh* comes as the opposite term. One of the examples given there may be quoted here, if only to propose a somewhat different reading: *xwāstag ī az mard pad *sūdagīg ayāb pad nigerišnīg wināh pad-eš ābārihēd ud saxwan ī pad-eš (DkM* 748.11 f.) "Property which is lost to a man through a sin of negligence or through intentional sin, and words concerning that". The contrast between the two terms in this and the other examples adduced by Dhabhar is nice and clear. In *Dk* VI C 83d the sense of "deliberate" comes out with particular force. This is also the sense of *wināh ī nigerišnīg* in *PhlT* 87, 90(*AW* §4, 45),which is reminiscent of the term in *DkM* 748, just quoted. A similar usage is evident in *AVn* XXXVII 4-7, where there is talk of afflicting the fire *pad nigerišn*, no doubt an instance of "intentional sin".

The other shade of meaning of this term is "careful, well guarded, well thought out". To this category we should assign our text, **91**, as well as its occurrence in such a maxim as: *saxwan ī weh pad nigerišn gōw* (*PhlT* 63, *AdMah* §59) "Utter good speech carefully". Here also belongs the sentence: *pādefrāh pad nigerišn kun* (*PhlT* 63, *AdMah* §69) "Give punishment carefully",that is to say, give it with restraint, and not, as Bartholomae sought to understand it, "give punishment only upon evidence".[2] Bartholomae believed, indeed, he could establish here a legal technical term for "evidence", but of the two passages in *MHD* where the word allegedly occurs one (78.6, 7) is too mutilated to allow any interpretation, while in the other *nigerišn* does not occur at all, being merely introduced by Bartholomae as an emendation, unjustified to my mind. The text should read: *farrox* (p') *nakkīrā pad ne ēdōnīh ī hān hamāg ciš ēdōnīh ī xwēš abāyēd guftan* (*MHD* 6.4 f.)[3] "Farrox, denying, should say that that whole thing is not so, and that (the object) belongs to him".

In support of this interpretation we may refer to another passage[4] where the same situation is described, without using the debated word. An omission of *nakkīrā* "denying, repudiating" is easy to understand, as the word does not fulfil any essential function, whereas if we had here such an essential term as "evidence", as Bartholomae would have it, its omission would be puzzling.

The use of *nigerišn* as "carefulness, circumspection" is also apparent in such phrases as: *yazišn ud azbāyišn ī yazdān xūb ud pad nigerišn kun* (*MX* XXX 5)[5] "Do the worship and ritual of the gods well and with circumspection". *ke pad-nigerišn-tar ud pānag-tar abāyēd dāštan* (*MX* XXVIII 2)[6] "Whom should one keep most carefully and watchfully?"

One also encounters *nigerišnīh* in a looser usage, as denoting "thought(ful-

ness), mind(fulness)", for example in the phrase: *pad wuzurg-nigerišnīhā rādīh* (*DkM* 293.7) "through high-minded generosity", which stands in opposition to: *pad gašnag-menišnīhā panīh* (*DkM* 293.11)[7] "through petty-minded stinginess".

[1] *Essays on Iranian subjects*, Bombay 1955, 138 f.
[2] *ZSR*, II, 36; Bthl. is followed in this interpretation by Pagliaro, *RSO*, 10 (1925), 475.
[3] *ZSR*, II, 5; cf. now Perikhanian, *Sudebnik*, 17 f.
[4] *MHD* 13.16-14.2.
[5] A similar phrase occurs in *MX* XXXI 6.
[6] The phrase recurs somewhat differently in XXVIII 4. The Sanskrit version has the literal *nirīkṣitataraṁ*, for *nigerišn-tar*.
[7] Both these phrases are quoted and discussed by H.W. Bailey, *BSOAS*, 26 (1963), 70.

91. *4.* This part of the section is translated by J. de Menasce in his article "Le protecteur des pauvres dans l'Iran sassanide", *Mélanges Henri Massé*, Teheran 1963, 283. One should not, of course, translate the last phrase "pour l'âme de celui-là".

92. *1.* *dastwar* in the sense of "authority, law" is well attested in *Dk* VI, cf. Index. Etymologically it is no doubt connected to Pth. **dst** "capable of, able". *dastwar* has been discussed by Bthl. in *zSR*, I, 26 f.; Bailey, *ZorPr*, 160, note 5.

93. *1.* A partial parallel to the first part of this section is found in Misk., *JX*, 39.17-18.

93. *2.* The expression *xwēš-wastarīh* is reminiscent of *PhlVd* VI 51: *xwad-wastarg*, a translation of Av. *x^{v}ā.stairiš-* "sein eigenes Lager bildend" (Bthl., *AirWb*, 1878), which occurs, however, in a totally different context, that of the disposal of the dead.

93. *3.* The reading and translation of this word constitute a mere guess. One is tempted, however, to think of the word **dmšn** which presumably reflects a verb "to have an evil effect, to issue (in a bad sense)";[1] **dmn-** may be an adjective derived from the same verb, giving as abstract noun "bad issue" or the like. D.N. MacKenzie suggests taking the word from **damawana-* > **damōn*, with a meaning like "breaking up the home". The word occurs also, in a similar context, in **256**. A similar looking word in *DkM* 343.8 is to be read *ham-zamanīh* "at the same time".

[1] Cf. Shaked, *Acta Orientalia*, 33 (1971), 97-99.

93. *4.* Or possibly *duš-šarm gōwišnīh* "shameful talk"?

94. *1.* A parallel to this section occurs in **E 11.**

95. *1.* Cf. a similar idea in **C 79.**

96. *1.* The translation is uncertain.

97. *1.* The word *šnāyišn* is fairly common in the Pahlavi texts, and occurs also in *Dk* VI several times.[1] For a context like ours it may be useful to compare as an example a passage where it comes in an eschatological association:

> *pad ham-zamanīh (ī) abāg ahlawān āsānihād ud šnāyihād pad hān ī abar-tom āsānīh [ud] šnāyišn* (*DkM* 343.8-9; B facs. 263) "At the same time he will be made happy and satisfied with the righteous in the supreme happiness and satisfaction."

[1] Cf. also above, commentary to the Opening Section.

99. *1.* What is meant by *wizīdārīh* can be defined by reference to **64**: "To know good and evil; to do that which is good and to abandon that which is evil".

100. *1.* Cf. Asmussen, *X^{u}āstvānīft* 37 (not quite accurate).

100. *2.* The term *juttar* "something evil, perverse", is well attested in this and the next section. It occurs also in several other passages in Pahlavi. A detailed study of its usage is planned in a forthcoming publication.

100. *3.* For the use of *ēnyā* as a conjunction cf. MPT 'n'y, and **D 7d.** *1.* Reading according to the spelling in the manuscripts, *ēg-eš*, would not be meaningful. Similar cases where ADYN(š) is written for *ēnyā* occur in **231** (twice) and **308.**

101. *1.* *pēšār* (or *pēšāl*) is attested a sufficient number of times in *Dk* VI, though I have no record of its occurrence elsewhere. A comparison of the passages shows that it is best taken as qualifying the evil action, rather than the doer. It would thus have no connection to *pēšār* "leader". As for etymology, it may seem best to derive it from **sard-*, cf. OInd. *śardh-* "to show strength, be bold; fart", with which Gāth. Av. *sarədana-* "contempt", MPT syr- (from **srdya-*) "to be angry", have been connected. Cf. Bthl., *Mir-Mund.* 6.36 f.; Henning, "Verbum", 205; Mayrhofer, *Kurzg. etym. Wb. d.*

Altind., III, 310. A form **pati-sarda-* might mean originally "bold, offensive, contemptuous", applied either to the evil act or to its perpetrator. The formation is reminiscent of such a form as *pīxāl* in NPers., which M. Schwartz[1] derives from *pati-xard-*.

[1] I am quoting from a hand-written addition to an offprint of M. Schwartz's review of Bailey's *Prolexis to the Book of Zambasta*, *JAOS*, 89 (1969), 444-447.

101. *2.* This sentence is transcribed and translated by Asmussen, *X^{u}āstvānīft*, 56.

102. *1.* The reading *ke mēnōg pad ēd-ez warrawēnd* is uncertain. For *ēd-ez* it may be possible to read *an-āz* "not greedy, benevolent" (?), and to refer to *PhlT* 96 (*AW* §150), 97 (*AW* §166). Cf. also below, **C 65**. An alternative reading may be *xwāb*, connected to Av. *hvāpah-*, and related to Phl. *xwābar* (Av. *x^{v}āpar-*); the meaning associated with this group could be "liberal, generous". Cf. I. Gershevitch, *Mithra*, 237, note 92.[4]

107. *1.* The text arouses suspicion of faulty transmission, as the sense it gives is not satisfactory.

108. *1.* This passage is quoted in *Esoteric trends*, p. 199, note 64.

108. *2.* Instead of *ox* "mind" one could read *hāwan* "mortar", which would go technically well with *haoma*, but would not be in line with the spiritualized interpretations given to the other notions.

109. *1.* The term *parwand* occurs also, in the meaning of a belt, in *Dd* XXXVIII 22, and in a verbal usage "to tie round" in *Dd* XXXIX 2; also in *PhlY* IX 26, for which cf. Bailey, *ZorPr*, 145. The employment of this term here is strongly reminiscent of the concept of *seyag* in the Talmud (e.g., *Abot* III 13). The Talmudic term means basically "fence, hedge", but is used symbolically for preventive and protective measures set up to preserve and enhance such abstract notions as the Law, wisdom, the Torah etc. A term analogical to *parwand* in Phl. seems to be *parisp* in **215, 216.**

109. *2.* *pēš-niyāyišn* is translated "homage" following the NPers. version.

110. *1.* If the text is not corrupt (and one does not see how it could be emended) it is hard to avoid the conclusion that the verb *ōbār-* is used in two opposite functions: in our context it means "making oneself full of patience, shame, or discernment", and in **29** and elsewhere the expression *gilag-ōbār* means "one who makes himself full of complaint (and does not let it

out)" > "uncomplaining". Although the effect of the two usages is contradictory, it does not seem likely that we have to do here with two different verbs.

110. *2.* This phrase occurs also in **13**, cf. commentary there for further parallels.

110. *3.* This phrase occurs also in **181**.

111. *1.* Note the construction for denoting exception: *az ēd ka... be.*

112. *1.* *gastag* seems to belong to NPers. and Pth. *gast* "ugly, unpleasant". The word is attested in OPers. *gasta-* and as a loan-word in Imperial Aramaic *gst*, cf. Driver, *Aram. Doc.*, glossary s.v. The word is related to *gand-* "to have an evil smell".[1] One wonders however whether we do not have here in effect the word *jastag* "accident", attested in **C 77** and **C 78** below. The saying would convey the idea that a man is to be held responsible for accidental (sins), for if he is righteous the gods preserve him from committing such accidents.

[1] Cf. the etymological discussion by Nyberg, *Hlfsb*, II, 77 s.v. *gannāk-mēnūk*, where previous references are given, and Kent, *Old Persian*, 183 s.v. *gasta-*. Nyberg changed his mind on *gannāg mēnōg* in *Manual* II, 80.

113. *1.* This sentence occurs also in **118**.

113. *2.* Cf. Zaehner, *BSOS*, 9 (1937/39), 312.

114. *1.* The same saying occurs also in **E 45h**.

115. *1.* The same saying occurs also in **E 38a**. A shorter version is in **253**.

115. *2.* Literally: They come to no account.

115. *3.* Cf. above **22**.

115. *4.* This sentence seems like a distorted contraction of the parallel sentence about *xrad* in **E 38a**.

115. *5.* *hu-mihrīh* looks like the opposite of *mihr-druzīh.*

116. *1.* J.P. Asmussen, in *Atti del convegno internazionale sul tema: La Persia nel medioevo*, Accademia Nazionale dei Lincei, Anno CCCLXVIII, Quaderno N. 160, Rome 1971, p. 274, sees the formula *dōšārm ud tarsagāhīh ud ēmēdag* as a borrowing from 1 Cor. xiii 13.

118. *1.* Cf. above, **113**.

119. *1.* The same saying occurs in **E 38b**.

120. *1.* A similar saying is in **E 38c**, and a partial parallel is in **194**.

120. *2.* The reading is not entirely certain, another possibility of reading being *niwāxtagīh*: the adjective without the abstract ending is attested in **B 14**, **B 19**. This latter word would be connected to *niwāzišn*, which is also attested (**189** [and see commentary there], **E 30b**). *niwāxtagīh* should mean something like "kindness, tenderness". *nihādagīh* seems, however, to occur also in **127**, where it comes in company with *burdīh* "patience". In **B 14** No. 22 the vice of excess corresponding to the virtue *nihādagīh* is *ōbastīh* "self-abasement". We also have the dual terms *hu-nihādīg* and *duš-nihādīg*,[1] "good-natured" and "bad-natured" respectively, where the element *nihād-* seems to represent the notion of "temper, mental constitution",[2] and the same applies to *carb-nihādag* (*PhlT* 163.2) "of a soft disposition". There is nothing unusual in the fact that a word with a neutral connotation is used in a specially good sense, as we assume here with regard to *nihādagīh*; the same phenomenon is attested, for example, with the word *bōy* "smell", that is used without qualification in the sense of "good smell".[3] *nihādagīh* should of course be kept separate from *nihādag* "institute, pious bequest, sacred trust", on which B.N. Dhabhar collected several passages.[4]

[1] *DkM* 21.23; 22.19 ff. cf. Zaehner, *BSOS*, 9 (1937/39), 307 ff.
[2] This is the normal sense in NPers. e.g. in *ŠN*.
[3] *ŠGV* VIII 6: *u bōi u gand.*
[4] Cf. B.N. Dhabhar, *Essays*, 132-136 (previously published in *Khareghat Memorial Volume*, I, Bombay 1953). Cf. also Dhabhar, *PhlY*, p. 166. To the passages adduced by Dhabhar, *ZWY* IV 51 may be added.

120. *3.* For *ōgār-* "to remove, dispel" cf. *PhlT* 131 §4; *DkM* 359.16, 18, and the references given by Bailey, *ZorPr*, 202 note 3, and Zaehner, *Zurvan*, 373.

122. *1.* The phrase may be translated literally: "who keeps joy for his body (= himself) in the Reckoning", i.e. in the Final Judgment.

122. *2.* For the reading of this word one may rely on the NPers. version. The meaning emerges conjecturally from the various contexts, for which cf. the Index. The word is discussed by Zaehner, *BSOS*, 9 (1937/39), 315, and lately by A. Tafazzoli, *Acta Orientalia*, 36 (1974), 113 ff., whose suggestion makes good sense.

123. *1.* The expression *māndag garzīdan* "to confess a sin" is discussed by Bartholomae, *ZKMirMund*, II, 32, 40 ff.; Waag, *Nirangistan* 126. It occurs also in *PhlT* 148 §40; *ŠnŠ* VIII 2; XII 22. *Kn* 2.26 has *pad *patītīg māndag hangār*. (Nyberg, *Manual*, II, 162, s.v. *pitīk*, is wrong.) Our passage is in Asmussen, *X^{u}āstvānīft* 67.

124. *1.* *weh-dōstīh* could in principle denote either "friendship of the good", as translated, or "good friendship". The two occurrences of this compound in *Ayādgār ī Wuzurgmihr* tend to favour the latter translation: *āzarm kadār [weh]? weh-dōstīh ud hu-škōhīh* (*PhlT* 92 §77-78) "Which affection is best? Good friendship and bashfulness." The first element of *weh-dōstīh* seems to stand in parallel to that of *hu-škōhīh*, where *hu-* is obviously an attribute of what follows and not a genitive element of a compound. *weh-dōstīh ka-š dahīg-kārīh nēst* (*PhlT* 93 §100) "Good friendship when it has no disorderliness". The contrast between the two notions is between friendship, hence harmony between people, and disorder, presumably in society. An emphasis on friendship to good people would seem to be out of place. The Arabic version has here merely *al-tawaddud* "friendship".[1]

> *nizārihistan ī frēh-būd [ud] abē-būd, wēš-zōrihistan ī paymān, rāmihistan ī *xwahlīh,*[2] *weh-dōstīh, meh-waxšišnīh ī (w) dēn dānāgīh...* (*DkM* 668.13-15; B facs. 518 f.)[3] "Excess and deficiency being made weak, the right measure being much strengthened, bliss being made joyful, good friendship, great increase of the knowledge of religion..."

Here we have *wēš-zōrihistan, meh-waxšišnīh*, which show the same construction as *weh-dōstīh*.

> *abēr-tar hu-xradīh ud hu-xēmīh ud hu-mihrīh ud hu-spāsīh [ud] hu-šarmīh ud ēmēd-warzišnīh ud rādīh [ud] rāstīh [ud] āzādagīh [ud] weh-dōstīh ('w) ud abārīg hunarāwandīh ud xwarr xwēš-kārīh...* (*DkM* 438; B facs. 342)[4] "Mostly good wisdom, good character, good love, good gratitude, good shame, doing the work of hope,[5] generosity, truth, nobility, other virtue,[6] splendour (which is) fulfilment of duty..."[7]

These passages would induce us to translate *weh-dōstīh* as "friendship", the first element being used as an emphatic element. Our passage and some parallels for this usage in *Dk* VI make it necessary to regard this as a compound with internal genitive relationship: we have as an opposite of *weh-dōstīh* the expression *weh-dušmanīh* "enmity to good people" (cf. Index); we have the expression *wehīh-dōstīh* (C 55), which is unequivocally "friendship of

goodness"; we further have the twin parallel expressions *mardom-dōst(īh), mardom-dušman(īh);*[8] and, finally, in our context the reasoning "friendship of good people leads to possession of goodness" seems more sensible than "friendship leads to possession of goodness".

[1] Full details will be given in a planned editon of *Ayādgār ī Wuzurgmihr.*
[2] The word is spelled here xw'ylyx, instead of the expected xw'xlyx, which occurs, for example *MX* XXXVII 28; LVII 13. To translate, as Molé does here: "apaisement des non-Aryens" (reading the word *anērīh*) is clearly impossible: *rām-* has a definitely strong positive connotation. Aberrant spellings of this word occur in *DkM* 92.12 (xw'y'lyx), 15 (xw'lyx), correcly read by Molé, *Culte*, 43. An etymological discussion (not entirely acceptable) can be found in Nyberg, *Hlfsb*, II, 137.
[3] Molé, *Légende*, 92.
[4] Molé, *Légende*, 112.
[5] That is to say, doing good work conducive to good hope for the other world.
[6] In **23** we have the series *rāstīh ud rādīh ud hunarāwandīh* which may perhaps be used to show that the word *abārīg* is not in place here: *hunarāwandīh* is there used in the sense of a definitive virtue.
[7] A partial parallel to this list is in **D1a**: *xēm ud mihr ud wehīh ud rādīh ud rāstīh* (qualities which fall under the category of *gōhr*).
[8] See index for references.

125. *1.* The text referred to as *abastāg ī pad camišn* may be the one underlying the Pahlavi text *zand ī gōmēz kardan* (*ZXA* 2 f.).[1] If the identification is correct, an allusion to connect that text with the notion expressed here that the word of a man who recites it comes well in the assembly may be found in its last phrase: *anjamanīgān narān ud māyagān yazēm* (*ZXA* 3) "I worship those assembled, male and female".
The expression *abastāg ī pad camišn* is found in *ŠnŠ* X 5; *ZXA* 57.13; Copenhagen Cod. 17 p. 62. 4, ed. by J. Hampel; *nask ī pad camišn* is in *ŠnŠ* III 9; *PhlVd* XVI 2.[2] Cf. further *PhlVd* XVIII 44. A text of *Avastā-yi camiš* is in *Xurda Avesta* in NPers., ed. Rustam Mōbad, Bombay 1867, p. 418. There is a possibility that MPT **cmbyyšn** belongs here; cf. Henning, *Sogdica*, 38.

[1] Cf. B.N. Dhabhar, *ZXA*, Introduction, p. 17 f. Cf. also Darmesteter, *ZA*, II, p. XXXIII, n. 1.
[2] Cf. Tavadia's note, *ŠnŠ*, p. 75.

127. *1.* For *nihādagīh* cf. above, **120**, note 2, and **B 14**, No. 22.

127. *2.* The expression *šōy-dōst* is ambiguous: it could also be rendered "loving her husband".

128. *1.* On *sag* as variant of *sang* cf. Bailey, *ZorPr*, 125, note. 1.

129. *1.* The passage has been transcribed and translated by A. Tafazzoli, *Acta Orientalia*, 33 (1971), 203,[1] who also discusses *kārān* "people". One significant passage about the usage of this word, where it comes parallel to *kasān*, is: *ud zadār ud bēšīdār ī kasān ud sazēnīdār ī kārān bawēd* (*DkM* 791.18-19) "And he becomes a tormentor and aggriever of people, one who causes them to pass away". The point of our passage is elaborated on in some detail in the next section, **130**.

[1] By translating *xwāstan* "invite" the point of the passage was lost.

131. *1.* An exact parallel to this saying is found in the tenth admonition of Ādurbād, *Dk* III 199.[1] An Arabic version of this saying is found in Miskawayh, and it helps in establishing the meaning:

> *wa-qāla 'alā kulli 'mri'in an yuṣliḥa min al-arḍi qadra bā'in, fa-iḏā aṣlahaḥu fa-qad aṣlaḥa jamī'a l-arḍi, wa-ḏālika l-bā'u badanuhu* (Misk., *JX* 39.3-4) "He said:[2] Every man should put in order a fathom's measure of the world. When he puts it in order, he has put in order the whole world. That fathom is his body".

ēw nay is thus taken by the Arabic translator to mean "a fathom". One wonders whether the word does not properly mean "a reed's length"?

[1] The text there is: *ud gyāg* [ī] *ēw nay andar ēw nay xwēš-tan be wirāyēd, u-tān hamāg gēhān wirāst bawēd* (*DkM* 216.17 f.; B facs. 169.11-12; misunderstood by Jackson, *Res. in Manichaeism*, 216) "Put in order the one-fathom place in one fathom, (which is) yourselves, (so that) you will have put in order the whole world". In the contrasting chapter, where Mani's admonitions are quoted against Ādurbād's, Mani is quoted as saying: *gēhān hagrez wirāst *ne bawēd, be-z pad ādur ī jāyēdān-sōz wišōbihēd* (*DkM* 218.14-15; B. facs. 170 f. Ādurbād's admonition is repeated in an abbreviated form in the preceding lines. Cf. Jackson, *Res. in Manichaeism*, 208 f.) "The world will never be set in order; it will perish by ever-burning fire".

[2] The person presented as the author of this saying is Buzurjmihr.

132. *1.* The passage is transcribed and translated (not quite accurately) by Molé, *Culte*, 427 f.

132. *2.* This sentence echoes the same idea as **129-130**. The text is treated by Tafazzoli, *Acta Orientalia*, 33 (1971), 203.

133. *1.* Reading the last word **hēm* we may translate: ' "He was here with good and bad people" was one who said [r. *ku*] : "I am with (them) in thought, speech and action." '

134. *1.* The reading and interpretation of this text are doubtful, and other, equally unsatisfactory, possibilities exist, for example: "Ohrmazd the Lord requires of every living man the following things: colour (*gōnag*), sound, sight, and memory".

141. *1.* *andarz [ī] ō mardomān* is presumably the title of an *andarz* collection; the title occurs also in *DkM* 834.19.[1] As the same saying occurs also in **E 30a**, one is tempted to surmise that that group of sayings may also have been derived from the "Andarz to men". The sayings **141-152** form a closely related group.

[1] Quoted Shaked, *Esoteric trends*, 190 note 40.

141. *2.* For *nāw* cf. Av. *nāvaya-*, *AirWb*, 1064.

141. *3.* I take it that *damān* (?) is a participle form from the same verb as **dmšn**, on which cf. Shaked, *Acta Orientalia*, 33 (1971), 97-99.

142. *1.* Cf. the contrasting section **144**, which is helpful in establishing the meaning here.

142. *2.* Cf. *cašmagīh ud tawānīgīh awe rāy ud kasān anāg* (**144**).

142. *3.* This sentence is briefly discussed by Menasce, *Mélanges Massé* 285.

142. *4.* Cf. the contrast: *andar awe ī driyōš ud hunsand mardom tarmenišn* (**144**).

143. *1.* **143-145** are summarized by Menasce, *Mélanges Massé*, 284 f.

144. *1.* Cf. the contrasting text in **142**.

145. *1.* Cf. the contrasting text in **143**.

151. *1.* *pad āwām* possibly means "at leisure", cf. note **C 57.** *1.*

153. *1.* The same saying, in a more extended version, occurs in **E 31g**.

153. *2.* On the word *pihw* cf. Bthl., *ZSR* I, 34 (Bthl. reads *pihan*); Bailey, *TPS*, 1956, 124 f. Other references are: *GBd* 221.6; *PhlT* 156 §6; 158 §18.

153. *3.* *wiškar* probably means properly "open space", cf. B. Sogd. **wyšk'rt'y, wšk'rtk** "(eyes) open", D.N. MacKenzie, *BSOAS*, 33(1970), 116 f.

156. *1.* *hugārīh*, though probably related to *hugar* "easy", seems semantically distinguished from it.

158. *1.* For the expression *kōdag kirbag*, which has a pejorative connotation, it may be possible to compare what may perhaps be read *kōdag ahlamōg* "petty heretic", as a term of abuse:

> *awēšān ī kōdag ahlamōg ēd ī tō sraw nasēnēnd abastāg [ud] zand ku nizār be kunēnd awēšān ī kōdag ahlamōg hān ī xwēš ruwān āzārēnēnd hān ī kōd xwāstag dōšārm rāy* (*DkM* 661.14-17; B facs. 512.21 ff.)[1]
> "Those petty heretics will corrupt your word, the Avesta and Zand – they will abase them – those petty heretics will injure their own souls for the love of petty[2] property".

An elaboration on the theme of *kōdag kirbag* is found in sections **159-161**.

[1] Cf. differently Molé, *Légende*, 84.

[2] I would take *kōd* as a variant of *kōdag*, and would read similarly in *Dk* III 365 §5-6, where *kōd* comes as a synonym to *nihang*; cf. Shaked, *Acta Orientalia*, 33 (1971), 104 ff.

161. *1.* Cf. for the sense **158**; *abzār* is used here in a sense similar to that of *wēšīgān* (an observation of Dr. Gershevitch).

162. *1.* This section may elucidate the difficult text of *Pand Nāmag*: *ce ox a-winast, menišn [ud gōwišn ?] a-griftār, ud kunišn griftārōmand* (*PhlT* 45 §25)[1] "For mind is pure,[2] thought [and speech?] are unseizable, (but) action is seizable". We have here a similar hierarchy as is found in **162**, with *ox* most unaffected by external things. **162** adds that its situation does affect the outward expressions of human activity. The expression *a-winast*, with a context which makes use of *ox*, occurs also in **300**, which is, however, fairly obscure.

[1] Cf. Nyberg, *Hlfsb*, I, 22; II, 27 s.v. *a-vindīt*, where *ox a-winast* is read *+sax^{u}an avindīt* "das Wort ist unerreichbar". The text occurs also in a translation by H. Corbin, *Poure Davoud Commemoration Vol.*, II, Bombay 1951, 129 ff.; Zaehner, *Teachings*, 20 ff.; M.F. Kanga, *Cītak handarž i pōryōtkēšān – A Pahlavi text*, Bombay 1960; M. Nawabi, *RFLT*, 12 (1339), 513 ff.

[2] For *a-winast* cf. below, **300.** *2.*

164. *1.* A parallel to this saying is found in **259**. The motif of the sea symbolizing the concentration of some abstract notion is common also in Islamic literature. An example from Jalāl al-Dīn Rūmī's *Maϑnavī:*

> *ḥarf ẓarf āmad dar-ū ma'nā čū āb*
> *baḥr-i ma'nā 'indahu ummu-l-kitāb* (Bk. I, 296)
> "The letters are the vessel; therein the meaning is like water; the sea of meaning is: 'with Him is *Ummu l-Kitāb*' ".

167. *1.* For this phrase cf. **233**. The literal translation of the phrase *agar bazag pad bazag be brīnēnd* is not clear.

168. *1.* Cf. Asmussen, *X^{u}āstvānīft*, 56.

169. *1.* *a-cār* seems better taken as qualifying *wināh* than *mard.*

169. *2.* I should like to acknowledge the help of Prof. S. Pines in improving the translation of this passage.

173. *1.* For this expression cf. Imperial Aramaic **'rḥ mlk'**, as well as Syriac etc. The same expression possibly also in MPT **r'h 'y bg** (*MirMan* II, 305) with a Parthian form (?). Cf. E. Herzfeld, *Zoroaster and his world*, Repr. New York 1974, I, 226.

173. *2.* For *nihānīhā* cf. the definition given in *Farhang-i Nafīsī* to *nihān*: *'āqilāne va hūšyārāne va bā-tadbīr*. In support of this it is possible to adduce *PhlT* 92 §66: *nihānīh ud āštīh-xwāhīh*, where the first term is rendered in the Arabic version by *al-waqār* "gravity, staidness, dignity".[1] Cf. also *PhlT* 56 (*AXus.* §8), as well as:

> *nihānīh hān bawēd ke hunar ud dānišn-abzār ī-š nēst dānēd ku-m nēst, pad xwāstan ō xwēš kardan abar tuxšēd ud zamān ī kār ud dādestān šnāsēd, harw dādestān tā zamān ī xwēš frāz ne kunēd. . .* (*PRiv Dd* LXII 21) "*Nihānīh* is this: one who knows concerning a faculty of virtue and knowledge which he does not possess: 'I do not have it', strives to make it his own, knows the time of an affair, and does not push forward each matter until its own time (i.e. until the last moment)". . .

[1] Cf. the forthcoming edition of *Ayādgār ī Wuzurgmihr.*

177. *1.* For the expression *xwāstag kardan* cf. **C 1** as well as **qdg 'wd xw'stg qwnyd** (*MirMan* II, 306.16).

178. *1.* A faithful Arabic version of this saying occurs in Misk., *JX*, 75.10-15, and in Ibn al-Muqaffa', *Al-adab al-ṣaghīr, Rasā'il al-bulaghā'*, Cairo 1946, 26 f.

181. *1.* A variant of this phrase is in **13** (where the sin committed is qualified as *jahišnīg*); further parallels are mentioned in the commentary there.

181. *2.* Cf. **14** for a parallel to this phrase.

181. *3.* Cf. **13** for a parallel to this phrase.

181. *4.* Cf. **110** for a parallel to this phrase.

182. *1.* *ōstag* seems to belong to *ōstīgān*, though I do not know of further references.

182. *2.* Cf. **13** for parallels to this phrase.

182. *3.* Cf. **14** for parallels to this phrase.

182. *4.* Cf. **13** for parallels to this phrase.

183. *1.* A parallel to this idea occurs in **2** above.

184. *1.* It seems as if this saying puts awareness as a primary condition for existence.

186. *1.* *zāz* "grass" occurs in MPT (*MirMan* I, 182), and corresponds to NPers. *žāž*. It occurs as a loan-word in Aramaic, cf. **z'z'** (Bab. Tal. *Sab.* 20b) "dry weeds or branches", though B. Geiger[1] denies any connection. The word is attested also in Mandaic.[2]

[1] Cf. B. Geiger apud S. Krauss, *Additamenta ad. . .Aruch Completum A. Kohut*, reprinted New York 1955, 167.

[2] E.S. Drower and R. Macuch, *A Mandaic dictionary*, Oxford 1963, 158 ("etym. doubtful").

187. *1.* Another version of this saying is in **E 10.**

189. *1.* A variant of this saying is in **E 30b.**

189. *2.* For *niwāzišn* cf. NPers. *niyāz*, one of the meanings of which is: *mayl va-x^{v}āhiš va-iẓhār-i maḥabbat* (*BQ* 2222[1]). Cf. also *Farhang-i Ānand Rāj*, s.v. *niyāziš*.

[1] Cf. notes ad loc., where the editor, M. Mo'īn, adduces *niyāziš* as a variant of *niyāz* in the same sense, but seems to find the form unfounded.

191. *1.* A much enlarged version of this saying is in **E 45i.**

193. *1.* A parallel is in **87.**

194. *1.* A parallel to this saying is in **120.**

197. *1.* *hunsand-xīr* properly means simply "content, satisfied". Here a certain play on words seems to be meant, implying that those who are satisfied (i.e. with wordly matters) are never satisfied with their spiritual achievement.

200. *1.* It is remarkable that we seem to have here an allusion to the practice of burial, which is expressly forbidden in Zoroastrianiam. The same

puzzle is presented by a tomb inscription at Eqlīd, cf. *Mon. Nyberg*, II 1975, 225 n. 75.

202. *1.* Cf. for *māndan* **37**, note 2.

204. *1.* Sections **204-205** are dealt with by Molé, *Culte*, 68. For **204-206** cf. Shaked, *Esoteric trends*, 178 f.

204. *2.* *buxt* seems to indicate "vindicated; the winning party in a legal suit"; *an-ēraxt* is "acquitted"; *ēraxt* "guilty". Here a spiritualized interpretation is given to these legal terms. On *ēraxt* cf. Shaked, *Mon. Nyberg*, 261 ff.

206. *1.* Cf. Molé, *Culte*, 67; West, *SBE* XXXVII, 4 note 2. A similar division of mankind is in **70**.

206. *2.* *az* is here used in a partitive sense apparently. This usage is also attested for early NPers., cf. Lazard, *Langue des plus anc. mon.*, §609, p. 395 f.

206. *3.* On *sūr* cf. Horn, *Grund. d. neup. Etym.*, 169; Tavadia, *J. Cama Or. Inst.*, 29 (1935), 13-15.

206. *4.* These are two instruments for beating which are used for legal punishment and are often mentioned in the *Vendidad*, the former as *aspahe aštrā.*[1]

[1] Cf. Darmesteter, *Zend-Avesta*, II, p. XVI ff.

206. *5.* The requirement to kill noxious creatures in expiation for sins committed is also frequent in *Vd.* Cf., e.g., *Vd* XIV 5 ff; XVIII 73 ff.

206. *6.* Viz., hell. The expression used for this in *PhlVd* is *dušaxw*, cf. for example *PhlVd* VII 52, where it is stated that a man's fate is to pass the time in hell (*dušaxw*) till resurrection if his sins are more numerous than good deeds; in the middle section (*hamēstagān*) if they are equal; and in paradise (*pahlom axwān*, the opposite of our *wad-axwān*) if the good deeds are more numerous. In *PhlY* LXXI 15 the expression *wattom axwān* (rendering *ačišta aŋhu*) occurs, contrasting here with *pahlom axwān.*

206. *7.* On the word *kūg* cf. Bailey, *BSOS*, 6 (1930/32), 598 f. The word occurs in the passages adduced by Bailey qualifying concrete objects, but it is evidently used here to describe time.

206. *8.* For the last phrase cf. **E 35a**.

208. *1.* Cf. a parallel in **E 35b**.

208. *2.* Bartholomae[1] read this word *duwr*, connecting it with Old Church Slavonic *dŭbrŭ* "ravine, chasm", and he is followed in this explanation by Tavadia.[2] Nöldeke would presumably regard this word as borrowed from Aramaic *qaḇrā*, though his comments refer to NPers. *gōr*; cf. *PersSt* II (Sitzungsb. d. kais. Akad. d. Wiss., philos.-hist. Classe, CXXVI), Vienna 1892, p. 41. The word occurs in *GBd* 16.6-7: *pas az wiškīdagīh gawrīh bawēd, cašm ud gōš ud dahān* "after diffusion there is cavity, eyes, ears and mouth" (cf. Nyberg, *JA*, 1929, 284). M. Boyce has suggested that this is the same word as Parthian **gr'b**, MPT **gbr**, cf. *BSOAS*, 13 (1951), 912 n. 7. It seems to me however doubtful whether the narrow definition "womb" should be imposed on the word. The more general sense "cavity, depression, hollowness" certainly fits the passages in the Manichean writings which talk of **zmyg gr'b** (Pth., Waldschmidt-Lentz, *Stellung Jesu*, 116), or **gbr 'y zmyg** (MPT, *MirMan* I, 177).

[1] *ZSR*, II, 44 note 3.
[2] *ŠnŠ* III 12 note 3 (p. 77). The correct translation of the word there too seems to be "pit" or "cavity", not "tank".

209. *1.* This section forms a commentary on the preceding one.

210. *1.* Quoted by Shaked, *IOS*, 4 (1974) 243.

210. *2.* We seem to have here a "sandwich" construction, *pad warrawišn abar*, with *abar* serving as post-position.

211. *1.* *hu-bahr* "of good share" seems to be a mere dittography of *hugār*. It is not repeated, as is the case with the other terms, in the next phrase.

211. *2.* The emendation is far from certain, but reading *andak-ōzagtar*, as the text seems to require, "of least force" or the like, seems quite unlikely.

212. *1.* Quoted by Tafazzoli, *Acta Orientalia*, 33 (1971), 203.

214. *1.* Quoted and discussed in *Esoteric trends*, 211 f.

215. *1.* Sections **215-216** are quoted in *Esoteric trends*, 190 note 42. Some minor inaccuracies which occurred there are here corrected.

215. *2.* The theme of the seven walls surrounding a fortress occurs with regard to Kang-diz, cf. *GBd* 210.8 ff.[1] Three "strong walls" of the law are mentioned in E. Sachau, *Syrische Rechtsbücher*, III, Berlin 1914, 34.

[1] Cf. A. Pagliaro, *RSO*, 18 (1940), 333 f.

218. *1.* Quoted by Shaked, *IOS*, 4 (1974), 238. An enlarged version of this saying is in **304**.

222. *1.* The simile here is reminiscent of **189**; the idea is basically the same as in **E 1**.

223. *1.* A similar idea of teaching by personal example occurs in **322**.

224. *1.* Quoted, somewhat differently, by Tafazzoli, *Acta Orientalia*, 33 (1971), 204.

224. *2.* The simile of the mirror is found in an Arabic version: *wa-qāla: kamā yanbaġī li-l-mir'āti an takūna aḍwa'a min al-nāẓiri fīhā, fa-kaḏālika l-imāmu l-mu'addibu yajibu an yakūna afḍala mimman ya'ummu wa-yu'addibu* (Misk., *JX* 39.5-6) "He (= Buzurjmihr) said: Just as the mirror should be more luminous than the one who looks into it, so the instructing master should be superior to the one whom he guides and instructs".

226. *1.* The expression *hangerd(īg)* which occurs also in *DkM* 289.19; 429.4 is not very clear. It is Molé's opinion that it does not refer to any particular book, but to the Mazdean canon of scriptures, which summarizes all knowledge.[1] In *ZXA* 190 §14 *hangerd-* is a reflection of Av. *hankārayemi*; cf. Darmesteter, *ZA*, I, 5 f.; *AirWb*, 447 f.

[1] *RHR*, 162 (1962), 211. The expression *hangerdīgīh* is used at the beginning of the eighth book of *Dk* to describe the summary of the Nasks of the Avesta (*DkM* 677.2).

227. *1.* Partly quoted by Asmussen, *X^{u}āstvānīft*, 56.

228. *1.* A more elaborate statement of this idea, which also occurs in other places, is found in **E 45b**.

228. *2.* Cf. **13.** *2.* above.

229. *1.* Cf. J. Tavadia in *J. Cama Or. Inst.*, 29 (1935), 13. Partly quoted by H. Junker, *Vorträge der Bibliothek Warburg*, 1921-22, p. 158 note 23, who construes it somewhat differently.

229. *2.* *bar* "fruit" is used in a fairly wide range of meanings in this single section: "outcome, result"; perhaps also "culmination" (*tan bar [ruwān]*); and also "goal" (*ruwān bar tan ī pasēn*).

231. *1.* I cannot interpret this word. What may be the same word occurs in *PhlT* 165 §14 **g'wl**, but the context there is not clear.

232. *1.* Or: "should be abandoned (?)". The word might conceivably be read: *dahīg* "a knave, a despised man", for which cf. Bailey, *BSOS*, 6 (1930/32), 80 f., though both reading and interpretation would seem doubtful; the phrase here would then be translated: "A man who does perform it is a knave (?)". Incidentally, *dahīkīk* has been read by Freiman[1] in *PN* §43[2], where one should actually read *šāyēndag* "able, worthy".[3]

[1] *WZKM*, 20 (1906), 271.
[2] *PhlT* 47; cf. also Nyberg, *Hlfsb*, II, 46. The sentence there may be translated: "and to them there will be fewer warrior children".
[3] Further references for this word, mostly describing offspring: *PhlT* 96 §148, 158 160; 97 §162; 158 §171. *MX* II 28; LI 3, 6, 7.

233. *1.* Cf. **167** for the same phrase.

236. *1.* Partly quoted in Shaked, *Esoteric trends*, 195; here somewhat revised.

237. *1.* Quoted in Shaked, *Esoteric trends*, 198.

237. *2.* The enclitic pronoun *-š* may here allude to the plural pronoun which governs the verb in the initial sentence: *u-šān ēn-ez a'ōn dāšt*. Cf. below, **253** note 1.

238. *1.* An elaboration on this theme is in **A 5**.

240. *1.* A NPers. version (not very accurate) is in *PersRiv Hormazyar* I, 487 lines 16 ff.; tr. Dhabhar, p. 334.

247. *1.* *āwāmīh* seems to mean something like "being on time".

248. *1.* The translation offered is very uncertain.

248. *2.* Or "fore-manifest", showing what will be in the future.

252. *1.* Literally: "never lets himself away from it".

253. *1.* *u-š*, with an enclitic pronoun in the singular, probably refers to *mardomān*; the singular pronoun seems to be used indifferently, as a universal pronoun (which explains the formation of the post-positions *az-eš*, *aw-eš*, *pad-eš*, which are indifferent as to person and number). Cf. also above, 237 note 2.

253. *2.* On *stī* cf. *Acta Orientalia*, 33 (1971), 89-97.

253. *3.* The section forms a coherent unit up to this point; there follow disconnected *abzār* sentences. The original chain, starting from *stī* "be-

ing" (?) to *ham-pursagīh ī wehān* "consultation of the good" indicates the movement from *mēnōg* to *gētīg*. The items that follow seem to be unrelated to this train of thought.

254. *1.* Quoted and discussed in Shaked, *Esoteric trends*, 185 (here revised). Cf. also Bailey, *TPS*, 1960, 79.

254. *2.* *dahišn* "instruction, knowledge" – this is the reading suggested for this somewhat enigmatic word. The same graphic group in Pahlavi can be read in the following manners:

(1) *dahišn*, the nominal form connected with *dādan* "to give";
(2) *dāšn* "present, gift";
(3) *jahišn* "fate" (see C 82).
(4) *dahišn* (? – usually spelled **dxyšn**), the word under discussion.

A full discussion will be published shortly.

256. *1.* Cf. above, 93 note 1.

257. *1.* The word seems out of place; it is possible that it should actually be read *ud jeh*, as a gloss repeating *jehān zan*, the first word of which is ambiguous in the Pahlavi script (it is identical with *gēhān*).

257. *2.* If the reading of the passage is correct, the second sentence may be regarded as constituting a kind of evidence: as the ritual requirement of not leaving the *barsom* unattended is no longer observed properly, the death of young men has become common; hence the danger inherent in neglecting the first part of the section.

258. *1.* Quoted by Molé, *Culte*, 415.

259. *1.* Without supplementing *zreh* the following translation seems possible: "The sea of Iranian behaviour, of the perfection of the king of kings, and of religion, is the sacred word".

260. *1.* For *and* one may read **hōg* "habit".

264. *1.* This section is echoed in the eighth admonition of Ādurbād as given in *Dk* III 199. The text there is lacking, but can be reconstructed as follows: *[druz az xwēš-tan be kunēd] ce ka-tān az xwēš-tan be kard ēg-tān az hamāg gēhān be kard bawēd* (*DkM* 216.13-15; B facs. 169.9). That this is the correct restitution can be seen from the opposite chapter (III 200), which contains Mani's injunctions set against those of Ādurbād. The corresponding section is:

*ēwag padīrag hān [ī]ahlāyīh-ārāstār ādurbād druz az tan be kardan andarzēnīd, druz-astag *mānī mardom tan druz gandīd* (*DkM* 218.6-8; B facs. 170.15-16)[1] "One, against that which Ādurbād, the adorner of righteousness, instructed to drive away the demons from the body, Mani of demonic existence[2] caused a stench[3] by saying: the body of Man is a demon".

[1] Cf. Jackson, *Res. in Manich.*, 206 (where the translation is not quite accurate).

[2] This seems to be the correct translation, against Jackson's "the fiend incarnate" or "the crippled fiend", cf. *ibid.*, p. 209.

[3] The more usual verb which one would expect in such a context is *dawīdan* "to speak (daevic)". The verb is, however, consistently spelled here **dwddt**, which is not the appropriate spelling for *dawīd*. Besides, *dawīd* is applied as a rule to demons, not to wicked people. Another objection to this reading may be the fact that we want here a pejorative counterpart to *andarzēnīd* "to admonish, instruct", while *dawīd* would correspond to *guftan*.

264. *2.* Possibly one should read the verb, in view of the consistently irregular spelling of it here and in **265**, as *abaxšēd*.[1]

[1] This verb is somewhat puzzling. In most of its recorded occurrences in *GBd*, Ms. TD_1, which is undoubtedly the best witness (now fortunately available in facsimile edition, thanks to the initiative of the Iranian Culture Foundation), has *absihēnīdan, absihišn* (cf. *GBd* 169.2; 184.2; 185. 13; 217.5, and the corresponding text in TD_1). Ms. TD_1 has, however, *abaxš-* in the meaning of "to destroy" in two places: *GBd* 164.1 (= TD_1 68r 14) and 183.13 (= TD_1 77r 17).

264. *3.* The section is quoted in *Scholem Festschrift*, 230.

265. *1.* It might be better to read here **absihihēd.*

265. *2.* Summarized in *Scholem Festschrift*, 230.

266. *1.* The expression *juwānīh ī ruwān* seems puzzling. By an easy emendation one can make it to read *zīwišnīh ī ruwān* "the life of the soul", which may be more satisfactory.

267. *1.* The two questions form one theme, as can be seen from the answer.

267. *2.* This sentence is quoted by Zaehner, *BSOS*, 9 (1937/39), 312. The same allegorical use of the terms "kinsmen" and "aliens" occurs in the tenth admonition of Xusrō:

*ēwag zōr ud attān ō xwēšīgān-tān hayyārīh paywastan, ud az *anōdagān-tān (W) hamēmār *burrīdan* (*DkM* 219.21 f.; B facs. 172.2-3;

Dk III 201) "One, (you should) associate power and might in a friendly manner to your kinsmen, and should cut[1] (them) away in rivalry from your aliens".[2]

The opposite chapter, which contains the demonic admonitions standing in contrast to those of Xusrō, does not provide a very clear counterpart, but the tenth admonition there may be helpful in determining the sense here:

ēwag sūdōmand dahišnān petyāragīh ud gurgān xrafstarān dōstīh ud stāyīdārīh āmōxtan (*DkM* 221.5-6; B facs. 173.1-2) "One, to teach enmity to beneficial creatures, friendship and praise-giving to wolves and noxious reptiles."

Here the two groups are given somewhat more explicitly, perhaps in a somewhat restrictive sense. The same theme is pursued above, in **43**, and also in **113**. An elaboration on the idea of "aliens" may perhaps be seen in the following section, **268**.

[1] The Ms. has **blyt'**, i.e. *barēd*, but the slight emendation seems required by the contrasting parallel with *paywastan*.

[2] Cf. Zaehner, *Zurvan*, 53.

270. *1.* Quoted by Tafazzoli, *Acta Orientalia*, 33 (1971), 203; partly quoted by Bartholomae, *WZKM*, 29 (1915), 41.

271. *1.* I take it that we have a denominative from Av. *yavaējī-* "living for ever". For the transcription of the first element I have followed that of *jāyēdān*.

272. *1.* *wināh ī mānēd* is reminiscent of the definition of *māndag* above, in **37**: *hān. . . ī be mānēd*, and one may have to strive to find a uniform translation for both contexts.

272. *2.* I take it that *pēšār* generally refers to the sin; in that case, it is irregular that *wināh* should be preceded by the preposition *pad*, as is the case here.

273. *1.* Cf. *Esoteric trends*, 198 note 62.

275. *1.* Quoted and discussed (for *wisāndagīh*) in *IOS*, 4 (1974), pp. 232 f. The combination *a-sruštīh* and *wisāndagīh*, in oppsoition to *rāmišn*, occurs also in **B 14**, No. 5. For *a-sruštīh* cf. Av. *asrušti-* and the expression *uzdēs a-srušt* (*DkM* 219.19) "pagan heresy". "Idol-worship" occurs as a sin in **B 14**, No. 6, and "plaintiveness" ibid., No. 17.

275. *2.* On this expression cf. Bthl., *WZKM*, 30 (1917/8), 22 ff.

276. *1.* *ēg* seems here to have the meaning of "well, now".

278. *1.* Quoted and discussed in *Scholem Festschrift*, 227.

278. *2.* Or: "shall not exist".

279. *1.* Quoted by H. Junker, *Vorträge der Bibliothek Warburg*, 1921/2, 158 note 22, and p. 133.

284. *1.* A curious use of *didīgar* apparently in the sense of "in addition".

288. *1.* Cf. above, 88 note 1.

289. *1.* Literally: "a man who has relegated a righteous priest to (a position of) *druwand*".

290. *2.* The idea of a man seeing his *dēn* is present in Kirdēr's inscription, cf. KSM 30 in Gignoux, *JA*, 256 (1968), 400.

290. *1.* Cf. 87. *1.*

291. *1.* An echo of this saying occurs in the eighth admonition of Ādurbād in *Dk* III 199:

> *xīr ī gētīg pad yazdān be hilēd ud abar kār ī yazdān rawēd abēgumān ud gēhān bawēd ō šmāh, ēdōn *handāzēnd ce'ōn-tān pad tan ud ruwān pahlom bawēd. ud xīr ī mēnōg xwēš rāy xwad kunēd*[1] (*DkM* 216.10-13; B facs. 169) "Leave the things of the material world to the gods, and walk in performing the work of the gods without entertaining doubts, and the world shall become yours. (The gods) conduct (matters) so that it will be best for you in body and soul. Do the things of the spiritual world by yourselves for yourselves."

291 is partly quoted by Bartholomae, *WZKM*, 29 (1915), 41.

[1] The text may be lacking at this point, as there is an omission of unknown length in manuscript B.

291. *2.* There is a certain likelihood that the reading favoured by the manuscripts, *ēnyā-*, is the correct one: the word would be used in the sense of "otherwise; as a result". Cf. a similar usage in **100.**

293. *1.* A convenient summary of traditions and discussions concerning the Zoroastrian fires is given by Duchesne-Guillemin, *Religion*, 77 ff.; also in the same author's *Symbols and values in Zoroastrianism*, New York 1966, 65 ff.

294. *1.* I.e., forget. For a discussion of *jūdan* cf. above, **56.** *2.*

294. *2.* On the close connection between water and plants with the

two Bounteous Immortals Xurdad and Amurdad (Avestan Haurvatāt and Amərətāt) see particularly in Lommel, *Religion Zarathustras*, 65 ff., 126 f.

296. *1.* On *stūrīh* cf. Bthl, *ZSR*, III, 48; Menasce, *Feux*, 56 ff.; and particularly A. Perikhanian, *Henning Mem. Vol.*, 353-357.

297. *1.* Cf. Junker, *Vorträge der Bibliothek Warburg*, 1921/2, 159 note 26, whose translation seems remote.

297. *2.* *wihēzag* probably signifies "calendar": cf. Nyberg, *Texte zum mazd. Kalender*, 83 ff.; Christensen, *L'Iran*, 171.

298. *1.* The same type of questions are encountered in *PhlT* 41 (*PN* §1), 57 (*AXus.* §11 f.). Cf. Kanga, *Cītak Handarž*, p. iii.

298. *2.* The expression *abar ēstādan* seems to be used here in an opposite sense to that which the preceding section, **297**, suggests.

299. *1.* This word, represented by the ideogram **YPLXWN**, constitutes a problem. Bartholomae[1] believes that it often comes, as here, by corruption for *xwāndan*. An assumption of such a wholesale corruption in a fairly large number of cases seems to me unlikely. Cf. also K. Barr, *PhlPs*, 132. As long as no definite solution is offered, it seems best to assume that the verb normally represented by the ideogram, *xwastan*, means not only "to trample, plow, till", but also "to worship, recite".[2]

[1] *ZKMirMund*, II, 32 ff.
[2] This is also the opinion of J.C. Tavadia, *ŠnŠ*, p. 139 f. (note 12 to X 25).

300. *1.* Text and translation in Molé, *Culte*, 50 f.

300. *2.* For *a-winast* cf. *PhlT* 45 (PN §25), quoted above, **162.** *1.* The corresponding Pāzand form occurs in *ŠGV* V 5: *agunast*, with the Skt. translation *anāvila*; cf. Bailey, *ZorPr*, 103. The word is also attested in the *ābān šnāyēnīdārīh*, the "Propitiation of Water" of the *stāyišn ī 30 rōzag*:

> *stāyišn ō tō spās ī tō dārēm ka-t frāz brihēnīd ābān xwarr ardwisūr ī a-winast ī bāmīg ī hu-cihr ī rōšn ī xwarrōmand ī warzišnōmand ī ābādīh-ōmand ī yōšdahr ī abzōnīg pad hān ī ohrmazd kāmag* (*ZXA* 233) "I hold praise and service to you, when you created the waters, the pure, resplendent, beautiful, luminous splendour Ardwisūr, full of *xwarr*, possessing cultivation, possessing fertility, possessing purity, bounteous, by the will of Ohrmazd".

300. *3.* Molé: "when (Ahreman) comes in person".

300. *4.* Cf. *ŠGV* I 18: *zaraθuštrōtəm.*

301. *1.* A close parallel to this saying is found in *PN* §44-45: *harw rōz ham-pursagīh rāy frāz ō anjaman ī wehān šawēd, ce awe ke ō anjaman ī wehān wēš šawēd kirbag ud ahlāyīh wēš baxšēnd. ud harw rōz 3 bār andar mān ī ātaxšān šawēd ud ātaxš niyāyišn kunēd, ce awe ke andar mān ī ātaxšān wēš šawēd ud ātaxš niyāyišn wēš kunēd ēg-eš xwāstag ud ahlāyīh wēš baxšēnd* (*PhlT* 47 f.) "Go every day for consultation to the assembly of the good, for a man who goes more to the assembly of the good, they allot (to him) more good deeds and righteousness. Go three times every day to the fire temple and perform the fire ritual, for a man who goes more to the fire temple and performs the fire ritual more, they (scil. the gods) allot to him more property and righteousness".

303. *1.* *agar-agar* seems to belong to the type of repetitive compounds, of the kind M. Shaki[1] calls reduplicative repeated compounds.

[1] M. Shaki, *A study on nominal compounds in Neo-Persian*, Prague 1964, 64 ff.

303. *2.* For *pādram* cf. *DkM* 41.12; 45.17; 414.4, and in NPers. *bādrum, bādram* in *BQ* 209; *Luγat Nāma* s.v.

303. *3.* For *dastwar* "holder, occupier, possessor" cf. Bthl., *ZSR*, II, 43-49.

304. *1.* The word **knd'k** is not attested to my knowledge elsewhere. For the reading offered here cf. MPT **knd'r** "moat, ditch", and MPers. **kandag* "moat", attested in the early Arabic loan-word *xandaq*. If the reading is correct, *kandāg* would mean "a structure fortified by a moat". This reading is corroborated by the variant to this word which occurs below, *kandiz*, on which cf. note 3. The alternative reading might be *kušk* "hall, pavilion", fairly well attested in Phl.[1] This word seems to be attested in the meaning of "castle" in Naršaxī, *History of Bukhara.*[2]

[1] *PhlT* 20 §20; 54 §18. Cf. B. Geiger, *WZKM*, 42 (1935), 114-128.
[2] Cf. R.N. Frye, *Notes on the early coinage of Transoxania*, p. 42 (text), 48 (translation).

304. *2.* *wārān ī pad abzārīh*: it is interesting to note this application of *abzār*; cf. also below *wasīh ud abzārīh ī mardom*, and the expression *was-abzār* with the other compounds of *abzār.*

304. *3.* The NPers. word *kundiz* is said by the Persian lexicons to

mean "old fortress" by what seems to be a process of popular etymology, deriving the word from *kuhan-diz*. From the occurrence of this word in the present passage (I assume this must be the same word) it may be suggested that *kandiz* is similar in formation to *diz [ī] kandāg* which occurs below as a substitute for it. This suggests that *kandiz* (later presumably changed to *kundiz*) derives from *kand-diz* "a dug-out fortress, fortress with a moat". There may have occurred some contamination of this word with the mythical geographical name which acquired the form *kang-diz* in Middle Persian.

304. *4.* Zaehner, *BSOS*, 9 (1937/9), 312 quotes this phrase as follows: *hač dušman anōtakīh anākīh.*

304. *5.* The parable of the fortress is based on the same motif later utilized by Firdausī in the famous Zāl story.[1] Zaehner[2] says that this is "totally unlike anything we have yet come across in Zoroastrianism", but the only difference between our version and that of the *Šāhnāma* lies in the fact that the disaster, which is here caused by an enemy attack, is attributed there to an earthquake. Both versions stress the transitoriness of this world and the need to prepare and make provision[3] for the next world, though the tone in the *Šāhnāma* may strike one as more pessimistic. The lack of stability, indeed the hopelessness of everything connected with this world, is common enough as a motif in the Pahlavi *andarz* literature.[4] Molé[5] adduces a parallel to the *Šāhnāma* passage from *Dd*, which is less striking than the present passage.

[1] *ŠN*, Minūčihr 1434-1441, 1460-1470 (according to Mohl); = ed. Bertels, I, pp. 220-223 (verses 1266-1273; 1290-1300), quoted by R.C. Zaehner, *Zurvan*, 444-446; *Dawn*, 240 ff.
[2] *Dawn*, 241.
[3] The term used here, *uzēnag*, is rendered *tōša* by *ŠN* (ed. Bertels, v. 1297).
[4] Cf., for example, the opening section of *Ayādgār ī Wuzurgmihr.*
[5] *RHR*, 162 (1962), 200-203.

304. *6.* Cf. the parallel in 218.

305. *1.* *band-kār* seems preferable to reading *bōy-kār* "perfumer", which is also possible, as the trades enumerated represent unpleasant kinds of occupation.

305. *2.* For *gāzar* "fuller" as a possible loan-word from Syriac *qāṣrā* cf. T. Nöldeke, *Persische Studien* II (Sitzb. d. Kais. Akad. d. Wissenschaften in Wien, philos.-hist. Classe, CXXVI), Vienna 1892, p. 42.

305. *3.* *kārōgīhā*, perhaps rather than the familiar *kirrōg-* which is

given by DP. Some of the types of work mentioned here do not seem to require any skill which may be implied by the term *kirrōgīh*. If the reading is correct, *kārōgīh* may be assumed to refer to menial or low labour.

306. *1.* Literally: "compute".

308. *1.* For **308-309** cf. K.M. Jamaspasa, *Unvala Mem. Vol.*, Bombay 1964, 188 f.

308. *2.* For the use of *ēnyā* as a conjunction cf. **D7d.** *1.*

310. *1.* This sentence is somewhat puzzling. An alternative reading could be, despite obvious reservations about it: *andar dēn harw kas ī tawān ēstādan be šudan ne bōzāgīhā* "Every person who can stand in the religion is not saved when he departs (from it)".

311. *1.* For *šād* it may be possible, by a slight emendation, to read *wišād* with the following translation: "ultimately it (scil. the world) will be dissolved by Him". *abdom* presumably refers to the end of the world.

313. *1.* The underlying metaphor is presumably a reference to ordeal by fire.

315. *1.* It would be possible to give as an alternative translation: "the demon in front of whom he (= the man) committed sins".

315. *2.* Note the expression *frō ēstēd*, which seems to be the pejorative equivalent of *ul ēstēd.*

317. *1.* On *nasuš* see West, *SBE*, V, 245.

317. *2.* The fuller version in M 51b specifies washing with bull's urine (*gōmēz*). Cf. *ŠnŠ* VII 7.

317. *3.* On worshipping the sun see *ŠnŠ* VII 1-6.

318. *1.* The interpretation (literally "without conflict") is in doubt, especially as MSS K and B have **'n'nbst'**. On *anbasān* cf. Henning, *BBB*, 104 on f. 55 and *Sogdica,* 53.

319. *1.* This section provides a good example of a spiritualized interpretation of concepts.

320. *1.* Cf. above, **43.**

321. *1.* Quoted by Bartholomae, *WZKM*, 30 (1917/8), 24.

322. *1.* The theme of teaching by personal example occurs also in the mirror metaphor, above **223.**

323. *1.* *burdan* seems here to be used as an intransitive verb, unless it can be assumed that its subject is *dar ī wehān* "the house of good people".

324. *1.* Cf. Bartholomae, *WZKM*, 30 (1917/8), 35.

324. *2.* The spelling l'k for what should probably be read as *rag* may be explained by the desire to distinguish it from **LK** = *tō*.

A 1. *1.* *abaxšāy-* "to withhold (?)" occurs also in **E 23**. The following passage constitutes a particularly clear example for its use: *ud pādāšn dādīhā ne dahēnd ud dāšn ud ahlaw-dād ne dahēnd, hān-ez ī dahēnd abāz abaxšāyēnd* (*ZWY* IV 52) "They do not give recompense as prescribed by law, they do not give presents and charity, and even that which they give they withdraw".

There need be no great difficulty in principle in regarding this as a semantic development from the basic idea of *abaxšāy-* "to forgive, have pity" → "to spare, begrudge; withhold, withdraw". Alternatively it may be possible to connect it with the base **xšu-* "scrape", adduced by I. Gershevitch,[1] with the familiar development *-āw-* → MPers. *-āy-*, like MPT 'st'yšn, j'yd'n.[2]

[1] *BSOAS*, 17 (1955), 481, and Gershevitch, *Mithra*, 179 note 24:3, 323.
[2] P. Tedesco, *Le Monde Oriental*, 15 (1921), 197.

A 3. *1.* The phrase *pad bun* may mean "at the beginning".

A 4. *1.* Quoted by Asmussen, *X^{u}āstvanīft*, 56. Baxt-āfrīd was a commentator and sage from the time of Xusrō ī Kawādān (Anōšag-ruwān, 531-579). A short collection attributed to him is found in *PhlT* 81,[1] and **E 22** below is also ascribed to him.

[1] Cf. West, *GIPh*, II, 113 §75; further references on Baxt-Āfrīd in Justi, *Iran. Nb.*, 61.

A 5. *1.* Ādurbād son of Mahraspand lived under Šāpūr II (309-379 A.D.) and is by far the most prolific author of *andarz* texts, at least as far as we can judge from those surviving.[1] The present saying occurs also in *PhlT* 147 (*WāzAd* §26-32). A shorter text on a similar theme is in **238** above and **D 7b** below. A somewhat distorted Arabic version is attributed to Buzurjmihr in Tawḥīdī, *Al-baṣā'ir wa-l-dhakhā'ir*, ed. I. Keilani, Damascus 1964, IV, 254; Tanūkhī, *Al-faraj ba'da l-šidda*, Cairo 1375H/1955, 38. A versified Zor. NPers. version is in *PersRiv. Hormazyar*, I, 286 f.

[1] Texts attributed to Adurbād, son of Mahraspand, are the following: *PhlT* 58-71 (*AdMah*); 144-153 (*WāzAd*); *PRivDd* LXII (*AdPRiv*); *Dk* III 199 (= *DkM* 215 f.); *Dk* VI **A6**, **D1a**, **D7a**, and cf. Index for further references to Ādurbād.

A 5. *2.* Literally: "in six chapters".

A 5. *3.* For *āzādīhā* cf. NPers. *āzādī*, and Shaked, *IOS*, 4 (1974), 239 ff.

A 6c. *1.* The same idea, expressed in similar words, but attributed to Xusrō, occurs in *PhlT* 56 (§7).

A 6c. *2.* *ēwarzīdan* "to convey" is discussed by Bailey, *ZorPr*, 116 note 1.

A 6c. *3.* For *abām* cf. Bartholomae, *ZSR*, I, 40 ff.

A 6c. *4.* The terms "here" and "there" clearly refer to this and the next worlds.

A 6d. *1.* For *ham-pac(c)ēn* cf. Bartholomae, *ZSR*, III, 40.

A 6d. *2.* The text of this colophon, virtually written in New Persian (though in Pahlavi characters), was probably done by a late copyist to a collection of sayings which ended presumably at this point.

B 4. *1.* For the story cf. West, *SBE*, V, 397. The somewhat unusual syntax may be explained by assuming the text to be based on an Avestan original.

B 5. *1.* The story of Zoroaster asking for immortality, in response to which Ohrmazd makes him see that this is not right, told here and in **B 6**, is also told in *PRivDd* XXXVI (p. 112 ff.).

B 8. *1.* Bartholomae, *Zendhdschr.*, 71, finds the contents of **B 7-B 8** "remarkable". Sanjana refers to the "casuistical method of reasoning", which consists of avoiding the truth "by mental reservation or equivocation". One wonders whether it is not possible to trace here a possible root for the famous Islamic principle of *taqiyya*. This could apply also as an interpretation of **B 9**, **B 10**.

B 12. *1.* I have emended *ke to ce*, to avoid the assumption of a textual omission, as was made by Sanjana. Retaining the original reading of the manuscripts one would have to translate the second half of the saying as follows: "and every one who [knows how to contemplate] with acquired wisdom knows well [that which is] manifest [from...?]."
We clearly stand closer to the text as transmitted by emending as proposed above.

B 14. *1.* **B 14-B 46** form a coherent unit. The list is composed of two

types of opposition: opposites of antithesis and opposites of the right measure set against its excess. Although the list strikes one at first as having no principle of arrangement, it can be shown on inspection to consist of regular pairs of opposites. The total list consists of 32 opposites, and it can be divided into two parts, each having 16 opposites. In the first half the proper coupling of the opposites is haphazard: 1 and 9, 2 and 13, 3 and 14 form obvious couples, the first item of which represents the "forward inclined" pair of opposites, while the second one makes the "backward-inclined" pair. In the second part two consecutive pairs of opposites from a group of four related concepts based on the same model: the first pair is "forward-inclined", while the second is "backward-inclined"; e.g. 17-18; 19-20; etc. A full discussion of this list and the terms defining it will be given in a study devoted to the concept of *paymān.*[1]

[1] Meanwhile cf. Menasce, *Encyclopédie*, 40 ff.

B 14. *2.* *wastārīh* has been discussed by M.F. Kanga,[1] and briefly by Henning.[2] If we assume that the word is derived from the base *vas-* "to wish, want", it can be suggested that *wastār* developed the sense of "wilful", hence, on the one hand "rash, rude", and on the other "over-confident, brash, supercilious; negligent, careless", and there is no compelling reason to assume more than one basic sense. Some of the more significant passages where it occurs are the following:

[I] *harw ke ce'ōn ēn dīd ce rāy ka wastār andar gēhān, ka ne dārēd gētīg pad spanj ud tan pad āsān* (*PhlT* 54, *ADān* §20)[3] "Every one who has seen like that, for what purpose is it when he is careless in the world, when he does not regard this world as an inn and the body as worthless?"

wastār andar gēhān could be taken in this example to mean "over-confident as regards the world, taking it for granted". It is sometimes used in conjunction with *wistāxw* "confident", as, for example:

[II] *pad xwadāy ud sālār mard wastār ud wistāxw ma bāš* (*PhlT* 58, *AdMah* §4) "Be not careless or bold with regard to a lord and a ruler".

wastār comes here as a near-synonym of *wistāxw*, just as *a-burd-framān* is used in this position in **C 8** below.

[III] *pad harw kas harw ciš wastār ud wistāxw ma bāš* (*PhlT* 63, *AdMah* §70) "Be not careless or bold towards any person in any thing".

[IV] *pad dāšn ī driyōšān spōz ud wastārīh ma kunēd* (*PhlT* 56, *AXus* §6) "Concerning gifts to the poor, do not delay or be negligent".[4]

[V] *ud agar a-dānīh ayāb wastārīh [ayāb] duš-āgāhīh rāy wināh-ē jahēd, ēg pēš ī dastwarān ud wehān pad padīd bawēd* (*MX* LI 12) "If a sin is (accidentally) committed[5] out of ignorance, negligence or foolishness, he renounces it before the priests and good people".

In our list, **B 14**, it is used to denote the vice of excess with regard to "confidence". In *PhlT* 93, *AW* §99, it is used in contrast to *tarsāgāhīh* "reverence". The negative *a-wastār* occurs as a good quality in *DkM* 161.14.[6]

In NPersian, where we have *bistār* "inconstant, weak",[7] this sense may have developed from the meaning "negligent, careless".

[1] "The Testament of Khusrau I", *Sanj Vartaman Annual*, 1948, p. 3 note 4.

[2] *BSOAS*, 13 (1950), 648 note 1.

[3] Cf. W.B. Henning, *BSOAS*, 13 (1950), 647 f., from whose translation the one given here differs slightly.

[4] The same sequence of words is used also in the Pahlavi marriage contract, where we have: *abē-bahānagīhā aweš abspārēm ud pad-eš spōz ud wastārīh ne kunēm* (*PhlT* 143 §7; cf. D.N. MacKenzie and A. Perikhanian, *K.R. Cama Oriental Institute Golden Jubilee Volume*, Bombay 1969, 108; Shaked, *Tarbiz*, 41 (1971/72), 57) "I shall hand it to her without excuse and shall not delay or neglect the matter".

[5] Cf. the expression *wināh ī jahišnīg*, on which see above, **23**.

[6] Bailey, *ZorPr*, 199, where the word is left unread.

[7] *BQ* defines it as *sust va nā-ustuvār*.

B 14. *3.* Cf. for this pair above **275**.

B 14. *4.* For *niwāxtagīh* see note 2 to **120** and *niwāzišn* in **189**.

B 14. *5.* Despite the fact that this contrast may strike one as strange, the reading is confirmed by **275**. Another surprising contrast to *rāmišn* can be seen in *DkM* 58.9: *rēdīh* "filth, excrement" is said to be the vice of excess corresponding to *rāmišn*. The idea may be that *rāmišn* represents the virtue of ease and relaxation; its excess, resulting in vice, may be either indiscipline, hence schism; or impurity.

B 14. *6.* On *wisāndagīh* see Shaked, *IOS*, 4 (1974), 232.

B 14. *7.* Cf. above, **275**.

B 14. *8.* For *widangīh* cf. Parthian **wdng**.[1]

[1] Cf. *MirMan*, III; Boyce, *Man. Hymn-cycles*; Salemann, *MSt*, 72 s.v.

B 14. *9.* *fšōnišn* corresponds to Av. *fšav-* and its derivatives, where it is glossed in Pahlavi by *abzāyišn*.[1] The same pair occurs in *DkM* 59.2. Cf. also *DkM* 328.15; 329.6; 371.6; 372.3.

[1] Bthl., *AirWb*, 1027-1029.

B 14. *10.* *dil-dardīh* means "tenderness of heart", hence "compassion, sympathy". Cf. *Ošnar* §53: *ke pad xēm kāmēd būdan gōw ku dil-dard bāš* "Tell him who wants to be with (good) character: be sympathetic".

B 14. *11.* For *sturgīh* cf. *DkM* 58.11 (where it is the vice of excess corresponding to *arwandīh*); 372.6; *JN* IX 8; XI 1; XVI 20;[1] *GBd* 147.12.[2]

[1] Cf. Bailey, *BSOS*, 6 (1930/32), 82; Salemann, *Manichaica*, IV, 48.
[2] Cf. Bailey, *BSOS*, 6 (1930/32), 599.

B 14. *12.* For other occurrences of *hu-škōhīh* cf. *PhlT* 92 §54, 78; 93 §96; 94 §121. Cf. lately the discussion by A. Tafazzoli, *Acta Orientalia*, 36 (1974), 113 ff.

B 14. *13.* It is noteworthy that *a-wistāxwīh* does not occur in the same pair as *wistāxwīh*, which comes above, No. 2: we do not have here pairs of opposites, but vices of excess opposed to the virtues of moderation with which they are associated.

B 14. *14.* The same pair occurs in the list of *DkM* 58.21 f.

B 14. *15.* Cf. above, **275**.

B 14. *16.* Or should this word be read *wišād-xandagīh* "open laughter"?

B 14. *17.* On *tan-cīnagīh* cf. the remark of J. de Menasce, *Encyclopédie*, 41 note 1.[1] A similar pair is given in *DkM* 58.15, where *cīnagīh* comes as the vice of excess corresponding to *cābukīh*.[2]

[1] A word meaning "filth" would not fit in here in any case, as we want a vice of excess to "cleanliness".
[2] In *DkM* 59.1-2 we have the following text: W cynkyx-*xwāyišn ī pāk az ānābagīh*, where the first word is probably better taken as *wizīnagīh*, with the following translation: "The desire for distinction which is free from destruction". For *ānāb-* cf. *DkM* 316.13, 16 f.; 342.16.

B 14. *18.* Cf. above, **120**, note 2.

B 14. *19.* *ōbastagīh* comes in contrast to *ēr-menišnīh* in *DkM* 59.5; 372.1.

B 14. *20.* Or should it be read *wāzēnagīh* "talkativeness, blabbering (?)"?

B 14. *21.* For *āmār-kašīh* one may compare NPers. *ḥisāb kašīdan*. The same word, with the same association with *wad-xwāhīh*, in contrast to *dādestān* occurs in **C 31**.

B 14. *22.* *pādār*, literally "on a tree", is presumably constructed in the same manner as *pādāšn*. (This interpretation has been suggested by Prof. Mary Boyce.)

B 14. *23.* The construction *meh-mardīh* is reminiscent of *meh-kārīh*, above **46.**

B 15. *1.* *kardag-hangāmīg* may alternatively mean "keeping the time of work".

B 27. *1.* Instead of *a-wistāxwīh* "lack of confidence" in **B 14**, [13], the text has here *sam ud bīm* "fear".

B 37. *1.* Here *gōwāgīh ud rāst-gōwišnīh* "eloquence and truthful speech" come for mere *gōwāgīh* in **B 14.**

B 42. *1.* The text here deviates from the normal pattern: we have throughout *az gēhān be barišn*, while here the text has *az škōhān be barišn*. As *škōhān* is corroborated by **B 14**, [28], we may assume that the original text read as follows: *arg ud ranz ī škōhān az gēhān be barišn* "the toil and burden of the poor should be driven out of the world". Tafazzoli, *Acta Orientalia*, 36 (1974), 116, reads here *škōyišn*, which strikes me as inappropriate.

B 47. *1.* Cf. **C 57.** *1.* We should perhaps translate: "but is in the world for maintaining the body in joy".

B 47. *2.* The passage is reminiscent of Burzōyē's introduction to *Kalīla wa-Dimna*,[1] where the parable of the man hanging in a well with serpents all around him symbolizes the situation of Man in the world.

[1] Ed. Louis Cheikho, 2nd. ed., Beirut 1923, 43.

B 49. *1.* For *ham-wāzīg* cf. NPers. *ambāz*, and Horn, *Grund. d. neup. Etym.*, 26.

B 51. *1.* Quoted by A. Pagliaro, *RSO*, 11 (1926/28), 288-291.

B 53. *1.* *rahīg* might also conceivably mean "child, boy", though this does not seem likely. For this and similar sayings which advocate treating one's wife and slaves well it is possible to refer to an analogous piece in Arab-Sasanian literature. It was said of King Xusrō I that he used to be forgiving to three (groups of people): his retinue, his wives, and his familiars, and would bear with them for their slips (*wa-kānat sajiyyatu kisrā al-'afwa 'an thalāthin khawāṣṣihi wa-ḥaramihi wa-biṭānatihi muḥtamilan li-'atharātihim*. Ps.-Aṣma'ī, *Nihāyat al-arab*, Ms. BM Add. 23298 fol. 290b).

B 53. *2.* For *friyād* (which can be graphically confused with *frahaxt* "educated") cf. *DkM* 11.20; 76.16; 135.5; *MX* II 97; *friyādāg*: *Dd* III 9; XXI 4; XXIV 4; *friyādišn*: *GBd* 66.13; *Dd* X 1 (~ *īg*); XIX 2; XXXVII 27; LXXI 12 (= K 35 fol. 184v 18); *a-friyād*: *Dd* LXXI 11 (= K 35 fol. 184v 6).

C 3. *1.* The translation is somewhat uncertain.

C 4. *1.* This reading seems more likely than *xwarr* "fortune" or "splendour", which is graphically also possible.

C 5. *1.* One should perhaps emend this word to read *paykōbānag*, as part of *paykōftan*. The verb *paykaftan* means "to fall." (The term will be discussed in a forthcoming study.)

C 6. *1.* *wehīh* means both "goodness" as a moral quality and "goodness" in the sense of "good things, material possessions". Similarly, *anāgīh* denotes also "distress, bad circumstances". Cf. Mishnaic Hebrew *haṭṭōḇā ve-hārā'ā*, Arabic *al-xayr wal-l-šarr*, etc.

C 8. *1.* A similar saying occurs in *PhlT* 58 (*AdMah* §4). For *a-burd-framān ud wistāxw* we have there *wastār ud wistāxw*; cf. **B 14.** *2* above, particularly text No. II.

C 9. *1.* I assume that *wad-zārag*, if the reading is correct, is a cognate of *zarīg* in **C 10**, and of Parthian **z'r**, **z'ryẖ**[1] "sorrowful; sorrowfully", Sogdian B. **z'ry(h)** "pitiful". Another reading which has been considered is *wad-zahrag* "of evil poison", perhaps in the sense of "malignant".

[1] *MirMan*, III, s.v.

C 9. *2.* *riftagīh* is derived from the base *rip-* "deceit", just like the following word, *ōrēb* as well as *rēbagīh* (**E 16**), for which the NPers. cognate is *rīva* "deceit, fraud". *riftag* occurs as the translation into Pahlavi of Av. *irixta-* "transgression", glossed by Phl. *wināhgār* "sinner" (*PhlY* XXXII 7, XLIV 2).[1]

[1] Cf. B.N. Dhabbar, *PhlY*, Glossary, p. 108; Shaked, *Henning Mem. Vol.*, 398 note 19.

C 9. *3.* For *ōrēb* cf. also *PhlT* 74 §7;[1] 165 §16[2], where *ōrēb* stands in parallelism with *niyāz*.

[1] Cf. Shaked in *Henning Mem. Vol.*, 398.
[2] Cf. *ibid.*, p. 400.

C 10. *1.* The idea of the passage corresponds to that which underlies **2, 154, 183.**

C 10. *2.* For *zarīg* cf. MPT **zryg** (M733v 5), and the comments by Salemann, *MSt*, 80.[1] Cf. also *wad-zārag* (?) in **C 9**.

[1] The reference to *ŚGV* should read: XIV 33.

C 11. *1.* Cf. NPers. *bād* "arrogance, haughtiness".

C 11. *2.* One would expect an adverbial form like *wēš* or *wēšīhā*. It seems possible to read *wād [ī] wēšīh* "airs, an air of grandeur (?)".

C 12. *1.* Judging by *nihānīh, nihānīhā*[1] one would expect here a meaning like: "humility"; since we have to do here with a negative concept perhaps the correct translation should be "retiring disposition, timidity" or the like.

[1] Cf. above, **173.**

C 13. *1.* This is a mere guess. Two other possibilities of reading are: (a) *dawīh*, connected with NPers. *davī*, defined by *BQ*: *daγā-bāz va muḥīl va ḥīla-var*; (b) *gungīh* "muteness".

C. 14. *1.* The form *xešmen, xešmēn* for the adjective of *xešm* is seen in *PhlT* 59 (*AdMah* §18), and in the abstract *xešmenīh* **B 14**, No. 30, and **E 11**. The shortening of the vowel of the adjectival morpheme corresponds to the development *-k-aina-* > *-kēn* > *-ken* / *-kin*.[1]

[1] Cf. Salemann, *GIPh*, I, 1, p. 280.

C 20. *1.* Cf. **C 9**.

C 22. *1.* Cf. Bartholomae, *WZKM*, 29 (1915), 41.

C 23. *1.* Or: "lack of wealth".

C 23. *2.* For *wehīh* cf. **C 6.** *1.*

C 24. *1.* This section is closely linked to the preceding one.

C 26. *1.* Cf. Molé, *Oriens*, 13/14 (1961), 11. Sections **C 26-C 28** are summarized by Menasce, *Encyclopédie*, 66 f.; cf. also Shaked, *Esoteric trends*, 189.

C 27. *1.* Cf. Molé, *Culte*, 215 f. for **C 27-C 28**.

C 29. *1.* For *frahenz-* "to train, educate" cf. Pth. **frhynj-**.[1]

[1] Cf. *MirMan*, III, and Ghilain, *Essai*, 51.

C 29. *2.* For *wizurd* cf. *ŠGV* V 34; *ZWY* IV 37; VIII 1; *DkM* 711.8. Also **wclty** Kirdēr Naqš-i Rajab 17. Cf. Bartholomae, *WZKM*, 27 (1913), 366 ff. Buddh. Sogdian has the cognate **wc'rt**, cf. Gershevitch, *GrManSogd*, §219.

C 30. *1.* Viz., according to the common opinion of people.

C 30. *2.* Cf. NPers. *zad* "battle, combat".

C 31. *1.* Cf. **B 14.** *21.* One wonders whether **C 25** represents a similar idea.

C 33. *1.* Cf. above, **B 53.**

C 37. *1.* For *pēš-gāh* cf. the definition of *BQ*: *ṣadr va ṣadr-i majlis... va pādšāh va ṣāḥib-i taxt va musnad rā ham gufta ast.*

C 37. *2.* For the construction of the sentence cf. **C 43**: *mardomān kam abāyēd* "he is less necessary for people, they need him less".

C 38. *1.* It may seem from this passage that *rahīg* refers to slaves (perhaps including females), which may explain why they frequently come in these sections together with *zan.*

C 39. *1.* Cf. **129**, and Tafazzoli, *Acta Orientalia*, 33 (1971), 203.

C 41. *1.* The same expression is also in **C 43.**

C 41. *2.* *bēz-* is probably connected with Av. *vaēg-* "to swing; whirl", translated into Phl. by *wēzišn.*[1] Cf. NPers. *bīz*, defined by *BQ*: *zada.*

[1] *AirWb*, 1313.

C 46. *1.* For *ayārand* cf. NPers. *yārand.*[1]

[1] This is not the same word as in *DkM* 372.7, whichshould read **arwandīh*, like *DkM* 58.11.

C 48. *1.* Instead of *wahānag* it is possible to read *ud āhōg*, but the sense obtained would be poorer.

C 48. *2.* The reading is doubtful.

C 48. *3.* The next two sections continue the idea of this saying.

C 51. *1.* Partly quoted Shaked, *IOS*, 4 (1974), 234.

C 51. *2.* Cf. the opposite of *wahman-dārīh* in the next section, *duš-*

manīh; and the definition of a man "whose body is inhabited by Wahman" in **78**.

C 52. *1.* Partly quoted Shaked, *IOS*, 4 (1974), 233.

C 52. *2.* *dušmanādīh* is the opposite of *dōstīh* in the preceding section. The word is attested in JPersian **dwšmn'dy** and early NPers. *dušmanādagī*.[1]

[1] Cf. Salemann, *MSt*, 155; Lazard, *Langue des plus anc. mon.*, 146.

C 53. *1.* *hu-āmārīh*, if the reading is correct, stands in contrast to *an-āmārīh* which is its counterpart in **C 54**. The pair may be semantically close to *āmār-kašīh* (**B 14**, No. 27; **C 13**), which means apparently "vengefulness". It is assumed here, though there is no evidence for this, that *hu-āmārīh* means literally "tipping the account in favour of people", hence "being well disposed towards them", and that consequently *an-āmārīh* represents the opposite of this attitude.

C 54. *1.* For *az. . .rāy* cf. e.g. **C 55**, **C 57**, **C 68**, and Lazard, *Langue des plus anc. mon.*, 367 f.

C 56. *1.* For *duš-burdīh* cf. MPT **dwjbwrd**, Salemann, *MSt*, 66.

C 57. *1.* *āwāmīh* occurs in a similar context in *MX*: *ud šahr hān wattar ke pad nēwagīh ud abē-bīmīh ud āwāmīh*[1] *andar zīstan ne šāyēd* (*MX* XXXIII 16) "That country is worst in which it is not possible to live in good circumstances, in freedom from fear and in *āwāmīh*". The NPersian translation gives as equivalent to *āwāmīh*: *šādkāmī* "joy".[2] To this sense may also belong *āwāmīh* in **247**, translated there, at a guess, "alacrity". Cf. also *āwām-menišnīh* in **E 22e**, *āwāmīhā* in **B 47**, and D.N. MacKenzie, *K.R. Cama Oriental Institute Golden Jubilee Vol.*, Bombay 1969, 106 n. 4.

A different sense of *āwām* seems to be attested in the treatise *Abar ēwēnag ī nāmag-nibēsišnīh*. Among formulae of praise for the recipient of a letter we have the following:

[I] *kardār-tom pad šnāyēnišn ī yazdān, burd-ranj-tom pad dēn ī mazdēsnān, hayyārēnīdār-tom pad kadār-ce xīrān ī āwāmān. . .* [The following word is not clear] (*PhlT* 138 §34) "Most active in satisfying the gods, exerting himself to the highest degree in matters of the Mazdean religion, extending most help in the things of *āwām-s. . .*"

[II] *frāz-tom pad dānāgīh, ud stūdag pad cihr ud brēh, brāzišnīg andar āwām, ud friyādišnīg andar harw 2 axwān* (*PhlT* 134 §11) "Most dis-

tinguished in wisdom, praised for character and fortune, resplendent in (or among) *āwām*, enjoying help in both worlds".

[III] *pad gōhr padīriftag, andar yazdān wābarīgān, andar xwadāyān* **wxšyšn' tng** (?), *andar āwām abāyišnīg, pad cihr brēh ud xwarr bawandag...* (*PhlT* 137 §29; cf. for all three passages Zaehner, *BSOS*, 9, 1937/39, 93 ff.) "Acceptable in lineage, trustworthy with regard to the gods, patient (?) with regard to the rulers, proper in (or among) *āwām*, perfect in nature, fortune and luck..."

R.C. Zaehner translated *āwām* in passages I, III as designating "the secular life". However, though "time" has such a connotation in Christian literature, this is not the case, as far as I know, in Zoroastrianism. Passage III may give a clue to the meaning of this word; we have the series: gods – rulers – *āwām*, which suggests that the last item designates fellow people. *andar āwām abāyišnīg* could therefore mean "proper (in his behaviour) with regard to his fellows". This meaning, though entirely conjectural, fits the other passages too. In passage II the phrase means: "resplendent among his fellow people". Once this meaning is contemplated, it is possible to suggest that the phrase in Pahlavi *āwām xwadāyān* (cf. *PhlT* 86 f., *AW* §3-4) properly means not "rulers of the time", but "rulers of the populace".

Similarly, in *MX* LV 8, *hamāg rāyēnīdārīh ī āwāmīgān* (where the Pāz. gives *ōgãmã*, i.e. Phl. *āwāmān*), may be translated "all the arrangement of people"; the Skt. version gives *samayānām*, on the assumption that *āwām* means here "time".

In the Marriage-contract. the phrase *āwām-passazagīhā* (*PhlT* 142 §6) could be translated "as befits (my fellow) people, i.e. as befits my class". The expression *az āwām be šawēd* "he dies" (*REA* V 5, p. 14) lends itself to more than one explanation. It could mean, for example, literally "he departs from (amongst) people".

[1] Pāz. *ōγãmī*, Skt. *samaya* – both taking it as deriving from *āwām* "time", which at least confirms the reading of the word.

[2] West, *Glossary and index to the Pâzand text of the Mainyô-i-Khard*, 1871, 149.

C 61. *1.* *gund* may have here a more fundamental meaning, close to its etymon: "protector, shield".

C 65. *1.* For *an-āzīh* cf. *PhlT* 96 (*AW* §150), 97 (*AW* §166).

C 65. *2.* *padīreftagīh* seems to represent a positive counterpart to *škeftīh* in **C 66**. It may therefore mean more specifically something like "having good fortune".

C 75. *1.* This and the next section are quoted by Molé, *Culte*, 417.

C 77. *1.* For *pad jastag* cf. *jahišnīg* in **13**.

C 79. *1.* As a parallel to this cf. **95**. What seems like a different formulation of basically the same idea is found in **264-265**.

C 80. *1.* For the general sense of the section cf. the statement about Ahreman who does not exist; quoted Shaked, *Scholem Festschrift*, 227 ff.

C 80. *2.* The opposite of *druwand* should have been *ahlaw*; the opposite of *bōzihēd*, which is a legal concept, would be **ērang kunihēd*, and it may not be far-fetched to suggest that we have here a case of scribal error. The only graphic difference between the two words *druwand* and *ērang* lies in the existence of an initial aleph in the latter word, and the copyist might have dropped it on the assumption that it was a privative *a-* before *druwand*.

C 81. *1.* The latter part of the section is not clear, the translation being uncertain. For *nām* it is possible to read *ud ham*: "Knowledge of all three pairs is in the school, and also humility" (?).

C 82. *1.* Or should one read *myazd ī gāhānbār* "the meal of the *gāhānbār*" as in *SupT ŠnŠ* XII 19?[1] On the term *gāhānbār* cf. D.N. MacKenzie, *Henning Memorial Volume*, 265, note 8. On the *gāhānbār* see Darmesteter, *ZA* I, 36 ff.

[1] Cf. Kotwal's note to the text, p. 99.

C 82. *2.* The reading *jahišn-hayyārīh* is assured by the survival of this compound as a personal name in the Islamic period, as Jahšiyārī, from **jahišyārī* (an observation which I owe to the late Professor Henning).
As to the meaning, the literal translation of the compound would probably be "helping fortune", or "being a friend of fortune", with the first member belonging to the verb *jastan* "to jump; occur, come about, happen", and having the more precise meaning of "fortune, accident".[1] From the texts in which this compound occurs one may conclude, albeit with some hesitation, that *jahišn-hayyār* has two meanings: (a) what one would expect as the outcome of the literal translation of the components, viz. "fortunate, lucky"; (b) "a friendly, helpful, person". It strikes me as unlikely that we should have two different compounds altogether, with the reading *dahišn-hayyār* (which does not sound right anyhow) for sense (b).
The passages for this compound are as follows:
[I] *pad jahišn-hayyārīh ī pad mardomān xrad weh* (*MX* I 66)[2] "As *jahišn-*

hayyārīh among people wisdom is best".

The Pāzand reads the compound *zahišn ayārī*,[3] and the Sanskrit version renders it *siddheh sahāyatāyai*, which is without doubt an attempt at a literal translation of *pad jahišn-hayyārīh*.

[II] *ke umēdwār-tar? tuxšāg mard ī jahišn-hayyār. ce tuxšāgīh ud ce jahišn-hayyārīh? tuxšāgīh hān ke pēšag ī frārōnīh gīrēd ud kār-ez ī pādēmār bawēd a-wināhīhā ud a-ranjagīhā pad-eš tuxšēd. jahišn-hayyārīh nām* (?) *ī nēwag ud hu-frazāmīh ī kār* (*PhlT* 95, *AW* §125-128) "Who is the most hopeful? A diligent man who is *jahišn-hayyār*. What is diligence and what is *jahišn-hayyārīh*? Diligence is this: one who performs a righteous profession and is diligent in doing an assigned work without harm or affliction. *Jahišn-hayyārīh* is a good name[4] and a good completion of work".

A preliminary edition and translation of the Arabic version of this text from Miskawayh's *Jāvīdān Xirad* was prepared by the late Samuel Stern.[5] I am quoting from his typescript translation, adding in brackets, where necessary, the Arabic equivalents: "He said: Who deserves best to have good hope? I said: A diligent man who is fortunate (*muwaffaq*). He said: Who is the diligent man who is fortunate? I said: A man is diligent if he is intent on his work, interrupts it rarely, whereas fortune (*tawfīq*) is the agreement of fate." The Arabic translator took the compound to mean "fortunate", and it makes sense to regard the question as referring to the two components of success: the application of the person and the help of fate.

[III] *ud ke driyōš pad ce xurram, druwand ēmēd ō ke dārēd,*
*ka ne wehīh *ast *ī*[6] *[weh] az ahlāyīh,*
ud ne-z wattarīh-ē ast [ī] wattar az druwandīh,
ud ke hanbār [ī] kirbag driyōš [ce'ōn] kardan tawān,
*ud ke *jahišn*[7]*-hayyār ēw-tāg ce'ōn šāyēd būdan* (*Ošnar* §49)
"He who is poor, what shall he rejoice in?
A wicked man, what does he hope for?
When there is no goodness which is [better] than righteousness,
and no evil which is worse than wickedness.
One who has a store of good deeds, [how] can he be made poor?
One who is *jahišn-hayyār*, how can he become lonely?"

In this text, which looks poetic, there are problems of interpretation, perhaps because of faulty textual transmission,[8] and partly because of its somewhat peculiar syntax, which may be possibly explained as the effect of the versification.

We seem to have here four accents to a line, with a caesura roughly in the middle. Recently the question of Middle Persian verse, and particularly rhyme, has attracted some attention. Cf. my article in *Henning Mem. Vol.*, 395-405 (where rhyme is not discussed); A. Tafazzoli, *Studia Iranica*, 1 (1972), 207-217. (Also in *Irānšināsī*, 2 (1350), 45-60); G. Lazard, *Mém. de Menasce*, 433-440; B. Utas, *Mon. Nyberg*, II, 399-418. The question of rhyme in Middle Persian is rather complicated, as pointed out by Utas. I would tend to regard cases of clear and consistent rhyming as an indication of late composition, though occasional rhyme embellishments, based on the repetition of identical words or terminations, may have been an optional feature of Middle Persian verse. It does not seem however to constitute a reliable guide for establishing the end of lines.

[IV] *ud hān ī ahlawān ruwān az wahišt ud garōdmān be hayyār-jahišnīh ne bawēd. ce hān ī purr-urwahm axwān ēg-eš ne az-eš *ayāsišnīh*[9] *be-š harw kas aweš purr-*ayāsišn*[10] *ast* (*Dd* XXX 14)[11] "Outside of Wahišt and Garōdmān there is no helpfulness to that righteous soul. For there is no longing away from that joyful existence, but every person is full of longing towards it".

I take it that *hayyār-jahišnīh*[12] is an inversion of the compound *jahišn-hayyārīh*, with the same meaning.

We thus have here, in C 82, as well as in text I above, clear examples of meaning (a), with text IV perhaps representing the same meaning with an inverted order of components. Text II represents meaning (b), and text III can belong to either definition of the compound.

One may compare the expressions **jahišn pānag ud jād[ag] hayyār* (*PhlT* 132 §1).

[1] Cf. above, **13.** *3.*, for other forms which belong to the same group.

[2] The same text occurs also, with minor variations, in *PhlT* 67 (*AdMah* §104); 71 (*AdMah* §154).

[3] The first word was changed by the editor, without justice, to *dahišn*.

[4] The word could also be read *dām*.

[5] This was done as part of a planned joint edition of the Pahlavi and Arabic texts of *Ayādgār ī Wuzurgmihr*. I hope to complete this edition and publish it shortly.

[6] **ast *ī*: MS AYTyx.

[7] The manuscript has what looks like *yazdān*. The two words *dahišn* and *yazdān* are not much different from each other in the Pahlavi script.

[8] We actually have only one independent manuscript evidence for the text of *Ošnar* – K 20. The other manuscripts listed in the footnotes are dependent on K20.

[9] MSS 'dyb'dšnyx.

[10] MSS 'dyb'dšn.
[11] Cf. Shaked, *IOS*, 4 (1974).
[12] This could of course also be read *hayyār-dahišnīh* "the giving of help".

C 83a. *1.* Quoted in *Esoteric trends*, 184 note 27.

C 83a. *2.* *wehīh* is spelled by the ideogram **ŠPYLyx**: in view of the context (*dānāgīh – wehīh – xrad*), which seems to require a notion which belongs to the sphere of wisdom, one may be tempted to suggest that we may have here not the word *wehīh* "goodness" but the equivalent of MPT whyẖ "wisdom",[1] which is not to my knowledge elsewhere attested in Pahlavi.

[1] Cf. the glossary to *MirMan*, II.

C 83b. *1.* Quoted H. Junker, *Vorträge der Bibliothek Warburg*, 1921-22, 159 f. note 33; Zaehner, *Zurvan*, 388.

C 83b. *2.* Cf. note **254.** *2.* above.

C 83c. *1.* Although the word is spelled with an initial k- one hesitates to suggest that it should be read *karag*, following NPers. *kara* "filth". **karag*, to my knowledge, is not otherwise attested in MPers.

C 83d. *1.* The sense of *xwad-dōšag* here seems to be "self-willed; deluded by following his own fancy".

C 83d. *2.* Sēn who is mentioned here is of course not the same as the celebrated disciple of Zoroaster, and must be a Sasanian heretic, the same as is mentioned in *ŠnŠ* VI 7 (cf. Tavadia, op. cit., 97 f.).

C 83d. *3.* On *pad nigerišn* cf. above, **91.** *3.*

C 83e. *1.* For *škōy* cf. note on *škōyišn*, 122.

D 1a. *1.* For discussions of this section cf. Nöldeke, *Persische Studien*, II, 29 note 2; Henning, *ZDMG*, 106 (1956), 75. The text is quoted by Zaehner, *JRAS*, 1940, 36-39; cf. also Zaehner, *Zurvan*, 407 f. and *Dawn*, 243. Tavadia, *MPers. Spr. u. Lit.*, 105. For the various versions cf. notes to the text. As this constitutes a fairly rare case of a ramified textual transmission both in Pahlavi and in Islamic sources, there is a certain interrest in comparing the different versions in some detail.[1]
Our *Dēnkard* passage (= D) and the *PhlT* (= P) version show two divergent traditions, though the differences are not profound. The text of *Dd*, which refers only to the first two groups, is practically the same as D. The Arabic version of Misk. (= M) is much closer to D than to P, while Tawḥīdī (= T)

Comparative table of Ādurbād's division of the world

D	P	M	T	G
I brēh	*baxt*	*qaḍā' wa-qadar*	*jadd*	*qaḍā' wa- qadar*
(a) zīndagīh	zīndagīh	ahl (b)	ḥayāt (a)	zan x^{v}āstan (b)
(b) zan	zan	wuld (c)	ahl (b)	farzand (c)
(c) frazand	frazand	māl (e)	wuld (c)	māl (e)
(d) xwadāyīh	xwadāyīh	sulṭān (d)	māl (e)	pādšāhī (d)
(e) xwāstag	xwāstag	'umr (a)	mamlaka (d)	zindagānī (a)
II kunišn	*kunišn*	*ijtihād wa-'amal*	*ixtibār*	*juhd*
(a) ahlawīh	āhrōnīh (c)	'ulūm (c)	ṭibb (+)	'ilm (c)
(b) druwandīh	ardēštārīh (d)	'imārāt (e)	nujūm (+)	dabīrī (+)
(c) āhrōnīh	wāstriyōšīh (e)	ṣinā'āt (+)	falsafa (+)	suvārī (d)
(d) ardēštārīh	kirbag (a)	furūsiyya (d)	iṯm (b)	bihišt (a)
(e) wāstriyōšīh	bazag (b)	fiqh (a-b)	ajr (a)	rahāī az dōzax (b)
III hōg	*hōg*	*'āda*	*'āda*	*'ādat*
(a) xwardan	ō zanān šudan	akl (a)	akl (a)	rāh raftan (b)
(b) raftan	kār wizārdan (e)	nawm (d)	nawm (d)	x^{v}ardan (a)
(c) ō zanān šudan	xwardan (a)	mašy (b)	jimā' (c)	xuftan (d)
(d) būšasp kardan	raftan (b)	jimā' (c)	mašy (b)	mubāšarat kardan (c)
(e) kār wizārdan	xwaftan (d)	taγawwuṭ (e)	a'māl *ṭabī'īya (e) (MS *ṣa'ba*)	baul va γāyiṭ k. (e)
IV gōhr	*gōhr*	*jawhar*	*jawhar*	*ṭab'ī*
(a) xēm	mihr (b)	xayriyya (c)	maḥabba (b)	wafā' kardan (a?)
(b) mihr	āzarm (+)	tawāṣul (b?)	'adāwa (b+)	mudārā kardan (+)
(c) wehīh	rādīh (d)	saxā' (d)	xulq (a)	tavāḍu' k. (+)
(d) rādīh	rāstīh (e)	ṯiqa (+)	šaqā' (? r. *saxā'* ? d)	saxāvat k. (d)
(e) rāstīh	ēr-menišnīh (+)	istiqāma (e)	istiqāma (e)	rāst guftan (e)
V abarmānd	*abarmānd*	*wirāta*	*nasab*	*mīrāθī*
(a) huš	tan (c)	ḏihn (a)	'aql (a)	nīkū-rūī (e)
(b) wīr	bahr (d?)	ḥifz (b)	dahr (r. *ḏihn* ? b?)	nikū-xūī (+)
(c) tan	huš (a)	šajā'a (+)	manṭiq (? +)	himmat-i buland (+)
(d) brēh	wīr (b)	jamāl (e)	ḥasad (r. *jasad*! c)	mustakbirī (+)
(e) dīdan	nērōg (+)	bahā' (d?)	jamāl (e)	siflagī (+)

may be close to P, though, like the text of Ghazālī (= G), it shows signs of mixture. G is on the whole a rather free translation. It seems to have been based on a model which was closer to P than to D.[2] In one case it shares with M a divergence from both Pahlavi sources,[3] but the same group, *kunišn*, shows how G must be regarded as independent of M.

The case of the group *kunišn* provides an insight into the mechanism of the transmission. The detailed correspondence of M to D is as follows:

(*c*) *āhrōnīh* = *al-'ulūm, wa-ašrafuhā al-'ilmu billāhi*

(*e*) *wāstriyōšīh* < *al-'imārāt* / *al-ṣinā'āt, wa-ašrafuhā al-kitāba*

(*d*) *ardēštārīh* = *al-furūsiyya*

(*a-b*) *ahlawīh, druwandīh* = *al-fiqh*

It is possible to understand the process which brought about this translation by noticing that a similar division of society is given in the *Letter of Tansar*:[4]

aṣḥāb-i dīn, muqātil, kuttāb, mihna

which keeps closer to the order of D, but divides society into four, rather than three, classes, and does so in a manner identical with M. We know in the Sasanian period of two traditions concerning the division of estates in society: one into three, representing perhaps a learned anachronism, based as it is on the Avestan traditions, and the other into four, which constitutes a living conception.[5] The only evidence for an Islamic interference with this text in M lies in the fact that the warrior class is relegated to the bottom of the social hierarchy from the second place which is reserved for it in all the Sasanian lists. The fact that M's *Vorlage* had four classes inevitably caused the two items referring to righteousness and wickedness to be telescoped into one, represented by "the law". G has only three classes, but its original is likely to have had four classes: *dabīrī* is clearly a concept which belongs to the fourfold division.[6] The equivalent of M's *al-'imārāt* (= Tansar's *mihna*) seems to have been lost from G. T freely transposes for the three classes of P the three divisions of sciences: medicine, astronomy and philosophy.

[1] The comparative table on p. 298 may prove helpful in clarifying the following discussion.

[2] Cf. e.g., the group *kunišn*, where the elements a, b come in the last two positions, as in P; or *gōhr*, where the order is: a (?), m, n, d, e, with the same m,n, occurring also in P (but not in M). [m, n etc. signify new items, not identical with a – e, which are the items in D.]

[3] Under *kunišn* both M and G have the item "horsemanship", which does not occur in T.

[4] *Nāma-yi Tansar*, ed. Minovi, Tehran 1932, 12. Cf. M. Boyce, *The Letter of Tansar*, Rome 1968, 38.
[5] Cf. Christensen, *L'Iran*, 98.
[6] Cf. *kuttāb* in *Tansar, al-ṣinā'āt* with the specification *al-kitāba* in M.

D 1b. *1.* Quoted by Menasce, *Locust's Leg*, 186 f.

D 1b. *2.* *cīš* is puzzling. It probably refers to something which is of the essence of religion.

D 1c. *1.* The definitions of "character" and "wisdom" occur, with a difference, in 4. The same definitions are given in Misk., *JX*, 38.22-23 (attributed to Buzurjmihr).

D 2. *1.* Quoted by M.-L. Chaumont, *RHR*, 156 (1959), 2-4.

D 2. *2.* Ādur-Narse is a common personal name, as can be seen from Justi, *Iran. Nb.*, 3 (Ādharnarseh). Ādur-Mihr is not recorded in Justi's *Iran. Nb.*

D 2. *3.* The idiom *ērbadestān kardan* means "to attend the *ērbadestān*, to study", as can be seen from the passages quoted under *ērbadestān* in the Index.

D 2. *4.* *handāxtan* in the sense of "to happen" occurs also in the following sections.

D 2. *5.* The practical moral drawn by them from the edifying insight which they had, obviously was that they should cease from pursuing worldly matters, of which their journey to the court was one.

D 3. *1.* Quoted (with a somewhat different interpretation) by M.-L. Chaumont, *RHR*, 156 (1959), 2-6.

D 3. *2.* On the habit of oral recitation of the Avesta cf. J.-B. Chabot, *Nouvelles archives des missions scientifiques*, 7 (1897), p. 525, translated on p. 491; and F. Nau, *RHR*, 95 (1927), 180.

D 3. *3.* This could also be translated: "he heard their words," but seems less likely in the context.

D 3. *4.* The idiom *kār ud bār* is obviously the same as the corresponding NPers. expression.

D 3. *5.* This expression would seem to make sense if by the words *bawandag āzādīhā dād* one may assume that he gave presents as a token of approval. One may of course also interpret this expression by referring it to

the work done by the two priests, which they state is not done out of economic necessity, but by preference to doing manual work.

D 3. *6.* On *huniyāg*, if the reading is correct, cf. Bailey, *ZorPr*, 113 f.

D 4. *1.* On *a-wizīrišnīg* cf. Shaked, *IOS*, 4 (1974), 242 n. 72.

D 5. *1.* Quoted by M.-L. Chaumont, *RHR*, 156 (1959), 2-7.

D 5. *2.* Wehdād, son of Ādur-Ohrmazd, is not known to me apart from the few sections in *Dk* VI where he is quoted. He may, however, be the person referred to in *Nir. facs.* 63b 4, where it is just possible that the name should be completed: *[weh-dād ī] ādur-ohrmazdān*. Wehdād's father may be the sage Ādur-Ohrmazd mentioned in *ŠnŠ* I 3.[1] The name occurs as Hū(r)št in Parsee NPers.[2]

[1] Cf. Tavadia's note ad. loc., p. 29 (note 8).
[2] Cf. Dhabhar's translation of *PersRiv Hormazyar*, 335, note 2.

D 5. *3.* The idea that the *gētīg* world represents a mixture, while in *mēnōg* good and evil are separate and pure is a commonplace of the Zoroastrian literature. An *andarz* text extant only in Arabic which sets out this idea in detail is found in Misk., *JX*, 40.3 ff.

D 7b. *1.* A longer version of this saying is in **A 5**.

D 7c. *1.* The interpretation of *māyagwarīh* is uncertain.

D 7d. *1.* There are three cases, above **59**, **100** and **308** (if the reading is correct), where we seem to have clear instances of *ēnyā* used as a conjunction in the sense of "besides, moreover, otherwise".[1] Here and in **185** one has *ēnyā* following a nearly identical phrase: *ce farrox hān ī arzānīg* (**185**), and one wonders whether *ēnyā* is not to be taken as a particle concluding the phrase, with the effect of underlining or emphasizing; it is possible to think, as an analogy, of NPers. colloquial *dige* (*digar*), which has a similar semantic frame of associations and a similar kind of use as a vague particle of emphasis.[2] It seems, however, more consistent to take *ēnyā* in all cases where it does not constitute the post-position to the phrase *be. . .ēnyā* as a conjunction.
Outside of *Dk* VI the following instances of *ēnyā* as a conjunction can be referred to: *MHD* 58.5; 72.11,[3] and the following sentences:

[I] *agar*[4] *xwāstag bawēd naxust āb ud raz ud zamīg wēš xar, ce agar bar ne jahēd ēnyā*[5] *bun pad miyān bawēd* (*PhlT* 61, *AdMah* §43) "If you have wealth, first buy much water, vines and land, for even if fruit does not come forth, the capital is at hand".

[II] *hu-xēm ud drust *ud kār-āgāh mard agar ōh-ez škōh hād, pas-ez dāmādīh kun ēnyā xwāstag az yazdān rasēd* (*PhlT* 62, *AdMah* §55) "Make a man of good character, healthy and skillful your son-in-law, even though he be poor. Wealth, moreover, comes from the gods".

ane-z seems to be attested once in a similar function:

[III] *drust āmad hē to ardā wirāz ka-t ane-z āmad[an] zamān ne būd* (*AVn* IV 4) "You are welcome, You, Ardā Wirāz, even though the time of your coming has not yet arrived".

The use of *ēnyā* in the combination *be* (or *jud*). . .*ēnyā*, its reading and etymology, have been discussed often.[6]

[1] Cf. MPT 'n'y in M2 R1 12 (*MirMan*, II).
[2] Cf. G. Lazard, *Grammaire du persan contemporain*, Paris 1957, 122.
[3] Bthl, *ZSR*, I, 9, 12.
[4] One should possibly read: XT[t] = *agar-et*.
[5] All MSS but MK (and JJ which is a copy of it) have *ēnyā*. The editor preferred MK's *ēg-eš* (where the suffixed pronoun is unjustified).
[6] Bthl, *SRb*, 10; *WZKM*, 25 (1911), 309 f.; Tavadia, *OLZ*, 1926, p. 825. Cf. Inscr. MPers. 'yny': references are in Gignoux, *Gloss. des inscr.*, s.v.

D 7e. *1.* This section forms one unit with **D 8**.

D 8. *1.* **D 8-D 12** are quoted by Faravashi in *Našriyya-ye Anjoman-e Farhang-e Irān-e bāstān*, I, 2 (1342), 44-58.

D 8. *2.* Ādurbād, son of Zardušt, has a short *andarz* text atrributed to him,[1] apart from the two sayings **D 8** and **D 9**. He is also mentioned in *Dk* III 137,[2] according to which he lived at the time of King Yazdegerd son of Shapur (399-421 A.D.). His father was probably Zardušt son of Ādurbād, himself an author of *andarz*,[3] and his grandfather the famous Ādurbād ī Mahraspandān.[4] Ādurbād ī Zarduštān is mentioned as an authority in *PhlY* Introduction 15 (p. 4).

[1] *PhlT* 81 f.
[2] *DkM* 140.12-17. Cf. West, *GIPh*, II, 113 §75; Molé, *Culte*, 52.
[3] He is supposed to be the author of *PN*: Cf. West, *GIPh*, II, 111 §70; 112 §73.
[4] West, *GIPh*, II, 113 §75.

D 9. *1.* The same saying in substance is attributed to Xusrō in *PhlT* 57 (*AXus* §11). Cf. Kanga, *Cītak Handarž*, p. iii.

D 10. *1.* The first of these two names is fairly common in Sasanian and post-Sasanian times.[1] Both Ādurfarnbag and Ādurbōzēd are, however, mentioned together (as well as a third sage, Windād[2]), in the Epistles of

Mānuščihr,[3] as examples of *mōbadān mōbad* in some past period. However, from the context in Mānuščihr it does not seem that they were supposed to have lived as contemporaries.

[1] Cf. Justi, *Iran Nb.*, 48 f., s.v. Atarex^{W}arenaṅh.
[2] By error for Wehdād?
[3] Epistle I, ch. X 8.

D 10. *2.* For *ēbār* cf. the recurrent phrase in Kirdīr's inscriptions, 'ywb'ly; for references see now Gignoux, *Glossaire*, 19.

D 10. *3.* A somewhat better translation may be: "Are you perchance of this (kind, scil. like me), that when I warm up for a righteous purpose I never cool off?"

D 11. *1.* The NPers. version in M 55 is versified and rather free and cannot be used to clarify this passage significantly.

D 11. *2.* For a discussion of *mērag* cf. Bthl., *SRb*, 16; *WZKM*, 27 (1913), 366; *ZSR*, I, 37 f.; III, 25 f.

D 11. *3.* *ranz-spōz* seems to be an established technical term. It occurs above, **18**, and below, **E 22a**, as well as in the following passage: *gētīg pad ispanj dār ud tan pad āsān, nēwagīh pad kardan dār, bazag pad ranz-spōz, mēnōg pad xwēš-kunišn* (*PhlT* 56 f., *AXus* §10) "Hold this world as an inn and the body as worthless; hold goodness by doing (it), sin by repelling pain, and the next world by doing your own (duty)".
A similar compound, *āhōg-spōz* "that which repels faults", is attested in *DkM* 250.10 f. The NPers. version in M 55 has what has been read by Bartholomae as 'wr-swz. The reading is not entirely certain. Similar symbolical proper names are attested in *Dk* VII, x:16-17: *harwisp-tarwēnīdār, sūdōmand-pērōzgar, tan-kardār* with eschatological associations. In the *now-rūz* and *mihragān* festivals a man calls himself *xujaste*, cf. Jāḥiz, *Al-Maḥāsin wa-l-aḍdād*, Cairo 1330H/1912, 274.

D 11. *4.* *ke* occurs here for *ce*.

D 11. *5.* The NPers. version of M 55 has here: **nt'nd**[1] **std 'z tw ks prwrš** "No one can take the nourishment from you", which seems to be based on a misunderstanding of the original.

[1] For **ntw'nd** = *na tuvānad*.

D 12. *1.* I have no other information about Ohrmazd ī Sigzīg.

D 12. *2.* *andar be widīrišnīh* might signify: "concerning transience" (though one should have expected *abar*).

E 1. *1.* *warz ud kišw* should properly mean the agricultural activity,[1] not "tilled field", but cf. NPers. *kišt, kištvarz,*[2] *kišt u barz,*[3] *barz.*[4]

[1] Cf. Bailey, *ZorPr*, 91 note 2.
[2] In the Shahnama, cf. Wolff, *Glossar.*
[3] In the sense of "agriculture", cf. Lazard, *Langue des plus anc. mon.*, 140.
[4] Cf. Steingass, s.v.

E 2. *1.* A parallel to this saying occurs in **302.**

E 3. *1.* A parallel to this saying occurs in **E 31e.**

E 4. *1.* Cf. above, **20.**

E 5. *1.* For this phrase cf. above, **13.**

E 9. *1.* Cf. Pagliaro, *Riv. indo-greco-italica*, 13 (1929), 66.

E 9. *2.* *yazd* is quite regularly used with a verb in the plural. Instances for this in *Dk* VI are: **95, 98, 101, 106, 112, 113, 130, 170, 210, 214, 221, 222, 265, 302, 306.**

E 10. *1.* Another version of this saying is in **187-188.**

E 11. *1.* Another version of this saying is in **94.** A different text about wine drinking, enumerating the benefits coming to a moderate drinker, is in *MX* XV 15 f.

E 13. *1.* This and the next section belong with each other like a riddle and its solution.

E 16. *1.* *rēbagīh* is presumably a cognate of *riftagīh*: cf. note to **C 9.** The word occurs also in *Dd* XXXI 10:

> *ud pad hān ī abar-tom šōyišnīh pad hān ī widāxtag āhēn be yōš-dahrihēnd az dast rēbag ud pad xwābarīh ud abaxšīdārīh ī xwābarān abar-tom āmurzihēnd ud az *nīdom abēzagān bawēnd* "In that supreme washing with that molten metal there will be washed away from the hand deceit, and they will be forgiven and become pure from the lowest by the benevolence and mercy of the supreme among the benevolent".

E 19. *1.* That is, its suppression. A similar expression is in Ghazālī, *Naṣīḥat*, 42, 44 attributed to the Prophet of Islam.

E 22a. *1.* The implication of this saying seems to be that when people are indifferent to the world, it bestows on them its benefits. A similar idea is

in **E 22c**. This and the following sections, attributed to Baxt-Āfrīd, are characterized by a taste for paradoxical formulations. A saying based on this one and attributed to Buzurjmihr is found in several Arabic sources. Cf. *Al-'iqd al-farīd*, ed. A. Amīn et al., I, Cairo 1940, 265 lines 9-10 (where references to *'Uyūn al-aḫbār* and *Nihāyat al-arab* will be found). It says: "If this world turns towards you, get away from it, and it will not decay; if it turns away from you, get away from it and it will not stay".

E 22b. *1.* The verb *sūdan* belongs no doubt to the noun *sūdagīh*: cf. above, **37**.

E 22d. *1.* Another version of this saying is recorded:

ēn-ez guft ku agar hamāg mardom ī gētīg ō ham rasēnd, ēg-ez man tawāngar kardan ne šāyēnd, ce ka pad ēwag dast stānēm ud pad didīgar dast dahēm rōz pad man be mānēd (*PhlT* 81 §2) "He (= Baxt-Āfrīd) said this too: If all the people in the world assemble together, they cannot be more powerful than I am, for when I take with one hand and give with the other, the day remains mine".

For *rōz* in the sense of victory cf. Farhang-i Nafīsī's definition of *rūz*: *"tuvānāī va zūr va quvvat va jarā'at va mardānagī"*. Cf. *IOS*, 4 (1974), 232.

E 22e. *1.* *āwām-menišnīh* seems to belong to *āwāmīh* "joy", on which cf. **C 57**.

E. 22f. *1.* The somewhat free and versified NPers. version in M 55 is helpful in establishing some of the readings of the Pahlavi text. Cf. Bartholomae, *Zendhdschr.*, 181, 377; *ZKMirMund*, II, 35 f.

E 22f. *2.* For *xwār* "smooth, level" cf. NPers., e.g. *BQ* s.v.

E 22f. *3.* Bartholomae would read here **abar *šustan.*

E 23. *1.* This sentence is not clear.

E 28. *1.* Quoted by Asmussen, *X^{u}āstvānīft*, 56 f.

E 29. *1.* For *pattōg* cf. Bthl., *ZSR*, III, 53 note.

E 29. *2.* *attān* seems to be capable of meaning both "wealth" and "a person possessing wealth", hence, in a legal sense, "solvent, a person possessing sufficient means"; cf. Bthl., *ZSR*, III, 53 note; Zaehner, *Zurvan*, 193 f.; Perikhanian, *Sas. sudebnik*, 442. It occurs several times in *Dk* III, ch. 43, a text which defeated J. de Menasce, *Le troisième livre du Dēnkart*, Paris 1973, 43. The text can be read and rendered as follows:

dānišn(īg)[1] *attān ō xwāstag attān; kam-attān [ī] dānišn pad dānišn;*

*xwāstag attān ō dānišn attān; kam-attān [ī] xwāstag pad xwāstag taftīg [ud] rād. nērōg attān az attān ī-šān harw 2 sazāgīhā bahrwar. pad nērōg ō-šān harw 2 *bawandag pānag bawēd. hambāstag spurr-xwēšēnīdār bawēnd ī 2 axwānīg nēwagīh. ud pad-eš ārāyihēd wirāyihēd pērāyihēd gēhān, *abzāyihēnd weh-dahišnān, bōzihēnd ud burzihēnd mardom* (*DkM* 36, B 26) "A man possessed of knowledge is ambitious and generous[2] towards attaining wealth; a man of little knowledge is ambitious and generous in (the matter of) knowledge. A man possessed of wealth is ambitious and generous towards attaining knowledge; a man of little wealth is ambitious and generous in (the matter of) wealth. A man possessed of power partakes appropriately of the possession of these two things (i.e. knowledge and wealth). He becomes a perfect protector of these two things by means of power, and they acquire together the good of the two worlds. Through this the world is equipped, arranged and adorned, the good creations increased, and people saved and exalted".

[1] The chapter begins with the words *hād ka weh-dēn nigēzīg dānišnīg attān...* where I believe there is an intrusion of the formula *az nigēz ī weh-dēn*, which belongs to the title.

[2] *rād* "generous" does not seem a very appropriate word to go with *taftīg* "ardent, ambitious".

E 30a. *1.* Quoted partly by K.H. Mirza, *Unvala Mem. Vol.*, Bombay 1964, 156. Cf. Shaki, *ArOr*, 41 (1973), 143 n. 68.

E 30a. *2.* For the reading *gilag-ōbār* cf. **29.**

E 30b. *1.* A parallel to this saying is in **189.**

E 31b. *1.* Partly quoted by Asmussen, *X^{u}āstvānīft*, 57; M. Boyce, *Handbuch der Orientalistik*, Abt. I, Bd. IV, Abschnitt 2, Lfg. 1, p. 53.

E 31d. *1.* Partly quoted by Asmussen, *X^{u}āstvānīft*, 57.

E 31e. *1.* A parallel to this section occurs in **E 3.**

E 31g. *1.* A parallel text occurs in **153.**

E 31g. *2.* For *hu-dīdag* cf. NPers. *xūb-dīda.*

E 32. *1.* The reading (this is Sanjana's emendation) is doubtful. The reading could easily be *attān* (often spelled 'tyn), but it does not seem to give a satisfactory meaning.

E 33. *1.* The reading is doubtful. One might also think of *nīdagīh*

"submission" (from "being led"). A similar problem exists with regard to *GBd* 4.15, where it comes as an epithet of Gannāg Mēnōg, and should perhaps be read *wadag*. Cf. Nyberg, *Hlfsb*, II, 162 (who favours **nitak*).

E 35b. *1.* A variant of this saying is in **208** above.

E 36. *1.* The same idea is expressed in **2, 183.**

E 37. *1.* The translation is somewhat doubtful.

E 38a. *1.* The same text is in **115.** Section **253** has a similar theme.

E 38a. *2.* The transmission of the text here has been disturbed, with *dēn* displaced and apparently added at the end. The items *hunar* and *xwarr* also suffer from faulty transmission.

E 38b. *1.* Cf. above **119.**

E 38c. *1.* Cf. above **120.**

E 38d. *1.* The reading of the last two words, and the meaning of the whole of the last sentence, are quite doubtful.

E 38e. *1.* Quoted (and somewhat differently interpreted) by Molé, *Culte*, 213 f.

E 38e. *2.* Much remains doubtful in this translation.

E 43b. *1.* *ēwagānag-menišnīh* has the same components basically as NPers. *yakmaniš*: cf. also Av. *hamō.manah-*, Skt. *ekamas-*, Bactrian ειωμανο.[1]

[1] W.B. Henning, *BSOAS*, 23 (1960), 51 and note 7.

E. 43c. *1.* For *frōdmānd* cf. *MX* LII 7; *PRivDd* 182.13; *ZXA* 58.8; *Pāz T* 121. A discussion of this word is in Mizra's thesis, p. 484.

E 43e. *1.* For *sahišn* "approval" cf. *MX* VII 15; XXXIX 22; XLI 5, and Bthl., *ZSR*, III, 9, 12, 22-25.

E 45b. *1.* Or: "taught" (?).

E 45b. *2.* Cf. *waxš* "interest", Bthl., *WZKM*, 27 (1913), 372 note 1; *ZSR*, I, 8, 23; Armenian *vašx*, Hübschmann, *ZDMG*, 46 (1892), 329; In Pahlavi: *PhlT* 60 (*AdMah* §22); *Dd* IX 1, 2. This is of course a specialized sense of *waxš* "increase" *GBd* 48.14; *DkM* 345.6, 8.
One might alternatively think of **waxš* "brilliance" attested to my knowledge

only as a verb *waxš-* "to flame, blaze", *DkM* 602.11; 610.10;[1] *Kn* I 11, and an adjective *waxšāg A Vn* XIV 14.
waxšīh is hardly likely to belong to *waxš* "spirit".[2]

[1] Cf. Bailey, *BSOS*, 6 (1930/32), 596 and note 1; Nyberg, *Hlfsb*, II, 232.
[2] Though a combination like *mēnōg-waxšīhā* (*Dd* II 5) may be recalled.

E 45d. *1.* A partial parallel is in Misk., *JX*, 77.1-5.

E 45h. *1.* Cf. **114** for the same text.

E 45i. *1.* This word is obviously from *waxš-* "to grow"; unlike the similar looking word in *MX* XXVII 2, 8, 9; *PhlT* 137 §29, where the meaning required by the context and by the Sanskrit translation is "enduring, forbearing". A. Tafazzoli, *Vāže-nāme-ye Mīnū-ye Xerad*, Tehran 1348/1969, 224, follows Zaehner, *BSOS*, 9 (1937/39), 107, in reading it as a derivative of *xšad-*, with preverb *vi* or *ni*. One would be tempted to read the word as derived from *baxš* "lot, fate" (by hypercorrection?); cf. *ba(h)ristān* "patient", on which see Zaehner, op. cit., 107 ff.

E 45i. *2.* The same opposition *šnāyišn/bēš* occurs also in **191**.

E 45j. *1.* This translation of the second part of the sentence is supported by the NPers. version: *ba ō dīgar ānrā vih kardan.*

E 45k. *1.* An explanatory gloss in *PersRiv Hormazyar* says: *ya'nī az mīnū-yi rawšanān āmad kirfa va ašāyih kunīd tā ōy mīnū-yi rawšan tuvānīd šudan* (489.2 f.) "That is to say, he came from the spiritual world of the Luminaries. Do ye good deeds and piety so that you may go to the luminous spiritual world".

E 45l. *1.* The NPers. version has here *awazūnī*, which is probably a misunderstanding.

E 45m. *1.* The verb *mōšīdan* occurs also in *DkM* 137.15. Cf. further references in Menasce, *Apologétique*, 239.

Glossary and Indexes

Glossary and Index of Pahlavi Words

The Glossary lists all occurrences of words, including proper names, in *Dk* VI. It also serves as an index for words discussed in the Commentary. References to the Commentary are given in the following style: "Cf. A 6c. *3.*". Numbers in brackets indicate restored words. Numbers with an asterisk indicate an occurrence where the word was corrected.

A

ā particle (serving to introduce a main clause after a temporal one) **52**

āb water **164 208 209 219 308 C83a D2 D3 E35b**. See also *tang-ābīh, was-ābīh*

ābādān populous, prosperous **234**. *~īh* **304 C55**

ābādīh **185 A6b**

abāg with *passim.* *~īh* companionship **E25**

abām credit, loan **A6**. Cf. **A6c**. *3.*

abar on, about, concerning *passim.* *~-menišnīh* haughtiness **E35b**. *~-tan* arrogant, haughty **C41**. *~īh* **[B14] B35 E20**

ābār far, removed **74 100 152 158 C70 E16**. Cf. **74**. *1.* *~-būd* **26**. Cf. **26**. *4.*

ābārag Cf. **74**. *1.*

abārīg other, remaining **33 81 89 90 103 166 175 208 209 219 230 231 233 239 288 305 321 B15 C27 C37 C48 D3-D5 E23 E35b E38e**

ābārih- Cf. **74**. *1.*

abarmān, abarmānīg Cf. **82a**. *1*n.

abarmānd heritage **D1a**

abārōn sinful **54 68 71 226 236 244 290 C50 C68**. *~īh* **43 69 82a 136**

303. ~*-kāmag* of sinful desire **136**. ~*-zadārīh* wicked chastisement **B14 B40**

abarwēz victorious **250 C82**. ~*īhā* **307**

abastāg the Avesta **125 182 217 266 299 B12 C27 D3 D5 D10 E38e E45c**. ~ *ī pad camišn* "the Avesta of Urination" **125**. Cf. **125**. *1*. See also *was-abastāg, zand-abastāg*

abastān trust **152 291 E9**

a-bawandagīh dissatisfaction **C58**

abaxš contrite **50 168 219 227 315 E31d**. Cf. **50**. *2*.

abaxšāyīdan, abaxšāy- to forgive **243**. to withhold, withdraw **A1 E23**. Cf. **A1**. *1*.

abaxšāyišn forgiveness, compassion **15 B14 B31**

abāyestan, abāyēd to have to **23 59 76 83 91 100 103 104 107 111 134 141 148 161 182 198 208 217 238 244 247 267 271 304 309 [315] A6 B10 B47 B53 C32 C37 C43 C44 D2-D5 D6b D9 D12 E16 E22c E22f E30a* E31f E32 E34b E35b E38f E42 E43b E45n**

abāyišnīg seemly, necessary **E32**. ~*-tar* **C83e D7d**

abāz back *passim*

abd wonderful **237 D5**

abdom last; ultimately **152 201 242 279 297 309 311 E22c E31c E34c**. ~ *rōz* **17**

abē-āmāragīh freedom from the reckoning **E30a**

abē-astānag(?) without calamity(?) **73**

abē-bīm secure, without fear **44**. ~*-tar* **C61**. ~*īh* **304 E30a E32**

abēbūd deficiency **38 42 172 245 D1c**

abē-gāh out of place **C15 C43 C64**

abē-gumān certain, having no doubt **23 98**. ~*īh* **84 167**

abē-kār ineffective, inoperative **E39**

abē-nām nameless **E22c**

abēr very **14 59 65 89 91 97 99 104 108 115 116 120 128 132 138 153 161 162 165 167 168 173 179 181 188 189 193 222 226 241 242**

244 249 257 268 269 307 310 A6 E31g E38a E45h. ~*-tar* 89 105 125 127 139 198 281 294 323 C7 C30 C41 D1a D3 E38c E42. ~*agānīhā* extensively, excellently 75

abē-rāh pathless 173

abē-rīman without defilement, undefiled 162

abē-sūd without benefit, profit 304. ~*gārīh* B14 B38

abē-wēnāft invisible 248

abē-wināh free from sin, righteous 78 318 319. ~*īhā* 45

abē-wizand free from damage, free from harm 162 E38f

abēzag pure, undefiled 97 E8. ~*īh* 267 E22e

abgandan, abgan- to throw D12. *abar* ~ 47 74

a-bōzišnīg doomed, without salvation E34c

abrāz height, loftiness E43e

abrōxtan, abrōz- to kindle 225* 225 313

absard cool 78 D10

absihīdan, absih- to destroy 242 264 265 271 297 307. *absihih-* 275. *absihēnīdan* 71 135

absihišn destruction 268. ~*īgīh* E31c

absōs mockery, scoffing (n.) C35 C83c. ~*gar* B51 C4. ~*garīh* B14 B32

abspārdan, abspār- to dedicate, to deliver, surrender 28 166 289 E1 E31c. See also *tan-abspār*

a-burd-framān disobedient C8. ~*īh* E40

aburnāyag (aburnāyīg) child; young E30b (-*īg*) 189

a-burzišnīgīh lack of respect C60

ābustan pregnant, conceiving 262

abzār tool, faculty, power 103 104 115 117 161 227 253 C83b D7b E38a E43b E45j E45n. Cf. 161. *1.* ~*īh* abundance 304. Cf. 304. *2.* ~*ōmand* 239 242 D2 D3 D5. Cf. 71. *3.* See also *hamāg-abzār, tawān-abzār, was-abzār, wuzurg-abzār*

abzāyēnīdār furtherer, increaser C83a

abzāyišn increase **C57 C83a E45i**

abzōn bounty, increase **319 E35c**. See also *was-abzōn*

abzūdan, abzāy- to grow, increase **21 72 189 213 242 244 C63 C69 C75 C82 E25 E30b E38d**. *abzāyīdan* **242 C69 C70**. *abzāyēnīdan* **79**

a-cār without choice, inevitable **100 169 270 E45c**. *pad-* ~ **100**. ~*ag* **D4 E45c**. ~*agīhā* **E30a**. ~*īh* **141**

a-dādestān-kunišnīh unlawful action **C82**

a-dānīhā ignorantly, without knowledge **170**

a-drōw unlying, truthful **60**

ādug capable **128**

ādurbād pr. n. **C83d D7b D7c D7d D9**. ~ *ī mahraspandān* **A5 A6 D1a D7a**. Cf. **A5**. *1.*; **D8**. *2.* ~ *ī zarduštān* **D8**. Cf. **D8**. *2.*

ādurbōzēd pr. n. **D10**. Cf. **D10**. *1.*

ādur-burzēnmihr the fire Burzēnmihr **293**

ādur-farnbag the fire Farnbag **293**

ādurfarnbag pr. n. **D10**. Cf. **D10**. *1.*

ādur-gušnasp the fire Gušnasp **293**

ādur-mihr pr. n. **D2**. Cf. **D2**. *2.*

ādur-narsē pr. n. **D2**. Cf. **D2**. *2.*

ādur-ohrmazd pr. n. See *wehdād*

a-frasāwand intransient **180 229 248**

āfrīgānīh *frāz* ~ blessing(?) **Op. Sec. 289**. Cf. **Op. Sec. a.** *3.*

āfrīn blessing, praise **123 E32*** (?)

a-friyād without rescue **B53**

āgāh informed **83 214 323 C46**. ~*īh* **E38e**. See also *duš-āgāh*

agar if **23 31 51 59 60 112 136 142 144 147 153 167 170 184 188 196 224* 236 292 302 303 310 315 D3 D10 D12 E2 E45e**. *agar agar* alternative **303**

ag-dēn of bad religion **292 321**. ~*ān* **288**. ~*īh* **246 321 B14 B24**

āgnēn together **111 146 320 D3 D5 E31g E45d**

a-gōwand mute, incapable of speech **23**. Cf. **23**. *7.*

ag-ruwān of corrupt soul ~*tar* **C27**. ~*īh* **269**

a-gumānīh (being) without doubt; certainty **D1b**

āhan iron **E22f**

āhang inclination. ~*īg* **143**. ~*išn-cišīh*(?) **E38d**

āhangar (āhangār) blacksmith **E22f**. (-*gār*) **305**. ~*īh* **E22f**

ahe before. *cand* ~ as soon as possible **275**

āhīd aroused, incited **78**. Cf. **78**. *6.*

āhixtan, āhinz- to draw, raise up **D3 E22f**. *frāz* ~ **E22d**

ahlamōg heretic **216 231 C83d E45d**. ~*ān* **68 216 231 C28**. ~*īh* **21 47 128 159 245 246 B14 B28 C26**

ahlaw righteous **41 101 161 169 273 274 289 310 322 325 B8**. ~*-tar* **E31g**. ~*ān* **123 166 206 269**. ~*īh* **267 D1a**

ahlāy See *srōš-ahlāy*. ~*īh* righteousness **18 19 27 51 94 113 132 139 163 211 236 267 283 301 A6 D10 E11 E17 E45m**. ~*īh-pay-mōgīh* **267**

āhōg fault, defect **71 78 115 212 224 228 C12 C18 C23 C33 C77-C79 C83c E38a E43b E43e E45b E45l**. ~*-ōgārīh* removal of fault(s) **120**. ~*-spōz* Cf. **18**. *1.*; **D11**. *3.* ~*-wirāyīh* the correction of faults **194**. See also *an-āhōg*

ahreman **12 16 31 32 43 47 65 82a 123 141 168 169 172 196 227 243 249 258 264 265 272 278 297 300 307 308 A5 B1 B2 B3 D5 D7b E30a E31c E40**

āhrōn priest **231**. ~*ān* **245 293 E45c**. ~*īh* **B14 B28 D1a E45l**

a-hunarīh lack of skill **C56**

a-hunsandīh discontent (n.) **71 B14 B21 C17 C21 D4 D11**

a-kāmōmandīhā unwillingly, against one's will **A2**

a-kārag without activity **200**

a-kerdār inaction ~*īh* **E45a**. ~*-gōwišnīh* **C64**

akōman a demon ("Evil Mind") **1b 77 78 87 193**. Cf. **1b**. *3.*

ālūdagīh filth, pollution **E31b**

āmadan, āy- to come **61 79 87 97 106 113 216 231 304 C26 D3 D9 E11 E45k**. *ul* ~ **290 317**. *frāz* ~ **D3**. See also *madan*

amāh we *passim*

amahraspand (the deities) **23 91**. *-ān* **88 123 301**. (the elements) **288**. Cf. **88**. *1*.

āmār trial, reckoning **122 218 227 276 304 E3 E34c**. ~ *ī mēnōgān* **101 106 211 218 219 280 304 306**. ~*ōmandīh* **D2**. ~*-kašīh* vengefulness **B14 B41 C31**. Cf. **B14**. *21*.; **C53**. *1*. See also *abē-āmāragīh, an-āmārīh, hu-āmārīh, pan-āmār, wad-āmār*

āmārēnīdan, āmārēn- to reckon **E31e**

a-marg immortal **309**. ~*īh* **267**

a-mēnōg-warrawišnīh lack of faith in the spiritual world **C54**

āmēxtan, āmēz- to mix **16**

āmōxtan, āmōz-/āmōxt- to teach; to learn **146 212 217 223* 224 284 322 E45l**

āmōzišn teaching **223**

amurdad a deity ("Immortality") **114 E45h**. plants **294**

an (pron. 1st sg., casus rectus) **59 143 169 238 304**

ānāb-, ānābagīh Cf. **B14**. *17*n.

anabāy improper (?) **86***

ana-bīm unafraid **234**

anābuhragān unatonable **72 100 166 272**. ~*īh* **100**

anāg evil, harmful **142 144 269 E8**. ~*īh* evil, discomfort **2 16 25 26 65 100 113 140 142 144 153 170 195 196 237 244 249 271 304 306 307 A5 B1 B2 B3 C76 D4 D5 D7b**. ~*-kāmag* wisher of evil **243 E31g**. ~*īh-kamag* evil-wisher **153**. ~*-menišnīh* evil thinking **269**

an-āhōg without fault **314**. ~*-tar* **90**. ~*īh* **40**

ana-hunsand discontented **145 196 197**. ~*īh* **196 C60**

an-āmārīh lack of accounting **C54**

an-anbasān harmonious, without conflict **318 324**. ~*īh* **109**

an-āsānīh discomfort **106* C21 C60**

ana-spās ungrateful **C19 C45**. *~ān* **C19**. *~īh* **C52**

an-ast untrue, non-existent **C30**. *~agīh* **227**. *~īh* **231 E31c**. *~-menišnīh* **D1b**

ana-šnāsīh lack of knowledge **C76**. See also *yazdān-ana-šnāsīh*

an-āštīh lack of peace, disorder, enmity **72 C52 E11 E40 E41**

an-attānīh lack of power, wretchedness **C23 C56**

an-āwāmīh lack of enjoyment (?) **C60**

an-āyuxtagīh separation **B49**

ana-zād unborn **E35a**

an-āzīh lack of greed **C65**. Cf. **C65**. *1.*

anbasān(īh) See *an-anbasān(īh)*. Cf. **318**. *1.*

anbūh crowd **304 E27**

and several; much, this much **150 202 225 260(?) 262 B3 C2 E16**. *~ cand* **10 219**. *~ ciš* **110 115**. *ēn ~* **1c 66 93 94 134 138 241 242 C48 C78 C79 E32 E38c E45h**. *hān ~* **71 166 C77**

andak a little, a small amount **78 171 211 218 257 275 304 A6 E13** *~-uzīnag* of little expense **310** *~-wināh* of little sin **169** *~-xwāstagīh* paucity of wealth **71**

andar in *passim* *~-bīm* fearful *~-bīm-tar* **C62**

andarōn inside **E45b**

andarz advice, counsel **141 D12**. *~ ī ō mardomān* Cf. **141**. *1.*

andēšīdan, andēš- to think **16 200 243 269 272 D3 E31f**

andēšišn apprehension **69 70**

andōh worry **106**

ane other **71 80 100 189 209 269 E4 E30b**

an-ēmēd without hope **200**

an-ērān non-Iranians **206 E38e**

an-ēraxt not guilty **204**. Cf. **204**. *2.* See also *ēraxt, ēraxtan*

an-ērīh non-Iranian behaviour **246 255 256**

an-ēr-menišnīh lack of humility **C72**

angad wealthy, opulent **71**. Cf. **71**. *7*. *~-xwāstag* **71**. See also *ne-angad*

a-niyōšīdārīh lack of obedience **E40**

anjaman assembly **125 140 254 301 E45m**

anōdag alien **113**. *~ān* **267**

anōh there **1c 16 58 133 165 301 315 A6 D2 D7d E1 E10 E27 E45k**

anōš Cf. **82a**. *1*n.

anōšag immortal **E23**. *~īh* **C75**. *~-ruwān* See *xusrō ī anōšag-ruwān*

a'ōn thus *passim*

a-ōš immortal **B5 B6**. *~īh* **B5**

a-pādexšāy powerless, lacking authority **302 D9 E2**. *~īh* **E31a**

a-padīdīgīh lack of repentance **50**

a-pahrēxt unattended, unguarded **257**

a-passaxwīh lack of an answer **E45a**

a-paydāg non-manifest; effaced **225 315**

a-paymān in excess of the measure; immoderate **149 203 C15 C16 C21 C38 C40 C43**. *~īh* **99 C58**. *~īhā* **144**. *~-dārišnīh* **B14 B46**. *~-xwarišnīh* **B14 B46**. See also *gētīg-a-paymān-ārāy*

apparīh robbery **269**

appurdan, appar- to steal, rob **219 256 E45k E45l**

a-rāmišn without peace, repose *~tar* **C62**

ārāstan, ārāy- to embellish, adorn **149 150 307 319 E38f**. See also: *gētīg-a-paymān-ārāy, gētīg-frēhbūd-ārāy*

ard Cf. **1b**. *7*.

ardēštār of the warrior class *~ān* **293**. *~īh* **D1a E45l**

ardīg-kāmag (one) desiring battle **132**

ardwahišt a deity ("The Best Truth") **79 E45h**. (month name) **304**

arešk envy **23**

arg work, toil **80 81 305 [B14] B42 E29 B45e**. See also *ham-arg*

a-rōyišn up-rooting **113 118**

a-ruwānīh lack of possession of soul **C54**

arwand mighty **51**

arz value **302**. *~ōmand* **E30b**

arzānīg worthy **45 88 185 214 D7d**. *~tar* **90**. *~ān* **113 185 203* 214 D7d E23 E29**. *~īh* **127 319 E43d**. See also *marg-arzān(īh)*

ārzōg desire **175 198 D12 E8 E34c**

āsān easy; at ease, comfortable **225**. *~īh* **16 E30a E32**. *~ -menišnīh* comforting thought **D7b**. See also *an-asānīh*

asēm silver **D3(?)**. *~ēn* adj. **175**

āsn-xrad innate wisdom **262 B11 B12 E45d**

asp horse **90**

a-srušt disobedient **B14 B19**. *~īh* **275**. Cf. **275**. *1*.

ast is, there is *passim*. *~ ī* sometimes, some (people) *passim*. *~agīh* existence **227**. *~īh* existence **231 D1b E31c**. See also: *an-ast, an-ast-menišnīh, an-astagīh, an-astīh*

astānag misfortune **73 C7**

āstawān one who has faith **115 317**. *~īh* **91 115 127 317 E38a**

astēnīdan, astēn- to establish **156**

ašawahišt a deity ("Best Truth") **114**

ašgahān lazy **71**. *~īh* **247 B14 B30 C56**

āškār open, public, manifest *~ag* **B48 C44**. *~agīh* **226 E38b**. *~īh* **119**

āšnāg acquainted (with) **105**

ašnūdag (something) heard **294**

ašnūdan, ašnaw- to hear **63 204* 204 241 242 294 D3 D5 E34c E39**

āšt peace **D1c**. *~īh* **78 108 254 C51 D1c E45m**. *~-xwāhīh* desire for peace **114 E11 E45h**. See also *an-āštīh*

aštar whip **206**

a-tawāngar powerless **277**

ātaxš fire **45 67 219 225 230 295 296 301 313 B9 B14 B18.** *~ān* **301** 323. See also *warhrān*

attān wealth, fortune *~-handōzišnīh* the amassing of fortune **E29.** Cf. **E29.** *2.* See also *an-attānīh*

āwām time **151 C79.** *~īh* alacrity **247.** enjoyment(?) **C57.** *~īhā* in joy, in ease(?) **B47.** *~-menišnīh* joyful(?) thought **E22e.** Cf. **151.** *1.*; **247.** *1.*; **C57.** *1.* See also *an-āwāmīh*

awar(ēd) (imper.) come **D7d.** *frāz ~* **D3**

a-wastār Cf. **B14.** *2.*

awe that (pron.) *passim*

awērān deserted **234**

awēšān they, those *passim*

a-wināh without sin *~-tar* **299.** *~īh* **8 109 267 E32 E45e E45f**

a-winast undiluted, unharmed, uninjured **300(?).** Cf. **300.** *2.*

a-wistāxwīh lack of confidence **B14 C52.** Cf. **B14.** *13.*

a-wizīdārīh lack of distinction, lack of discernment **99**

a-wizīrišnīgīhā without fail, necessarily **D4.** Cf. **D4.** *1.*

āwurdan, āwar- to bring **91 103 104 307 308 E45k E45m.** *ul~* **C26**

awwēnīdan, awwēn- to condemn, reproach **13 14 15 181 182 226 310* C20**

awwēnišn reproof, reproach **206 C83c**

a-xwēš-kārīh not doing one's duty **C56**

ayāb or **47 54 62 82a 83 93 100 104 105 136 189 203 213 219 222 227 233 234 244 292 298 302-304 315 A5 B47 B51 B53 C20 C35 C36 C38 D5 D7d E2 E23 E30b (E31e) E38d E43c E45n**

ayābišn apprehension **E36**

ayād memory **16 199**

āyāft boon, blessing **170**

ayāftan, ayāb to find; to apprehend **E36**

ayārand abhorrent **C46.** *~-tar* **C46.** Cf. **C46.** *1.*

ayāristan, ayār- to be able **C65**

ayās- (ayyās-?) to long **57 58 218 304**. Cf. **57**. *2.*

āyišn coming **230**

ayōxšust metal **224**. *~īg* **90**

āyuxtagīh See: *an-āyuxtagīh*

az from, of *passim*. Cf. **206**. *2.* *~. . .rāy* Cf. **C54**. *1.*

āz greed, lust, concupiscence, craving **23 198 D2 E8**. See also: *an-āzīh*

āzād noble, free *~īh* praise giving; nobility; generosity, favour **23 113 210 286 302 E35c**. Cf. **23**. *5.* *~īhā* "praise be" **A5 D3 D7b**. Cf. **A5**. *3.* *~-mard* **310**. *~-mardān* **146**. *~-mardīh* **142 B14 B45**

āzār harm **52 71 C46 E31b**

āzardan, āzar- to afflict, offend **E43c**

āzārišn harm, vexation **E43a**

āzarmīg dear **148**. *~-tar* **33**

az-dahāg Ažī Dahāk (demon) **B4 B6**

az-eš-keh one's inferior **49**. *~ān* **48**

az-eš-meh one's superior **49**. *~ān* **48**

āzwarīh covetousness, greed **269 C24 C66 E41**

B

bagōbaxt destiny, the decree of the gods **A6 C17 C57 C60 E45d**

bahr share **78 132 153 238 319 D5 E31g**. *az hān ~* "for that reason" **71**. *pad ~ ī xwēš* "for his own part" **71 80 232 264 292 D9 E30a**. See also *hu-bahr*. *~ag* share *az hān ~ag* **D7d**

ba(h)ristān Cf. **E45i**. *1.*

bālāy high **219**

bandag slave **D1b E43a**. *~ān* **E43a**

band-kār gaoler **305**. Cf. **305**. *1.*

bānūg See *kadag-bānūg*

bar fruit **2 79 90 195 218 229 262 304 314 C83a D11 E41 E45e.** Cf. **229.** *2.* See also *kam-barīh*

bār[1] burden **305 [B14] B42 D3 E45b**

bār[2] time, occasion **227 301 302 E2 E31c E31e**

barišn see: *ham-barišn(īh), kōstag-barišnīh*

barsom twigs used in ritual **257 295**

bastan, band- to tie, bind **128 314 E1.** See also *ham-bandišn*

bāstān always **113 250 B49 B51* B53 C3–C8 C10 C16 C17 C20 C23 C24 C30 C31 C33 C37 C41 E6a E4 E9**

bawandag perfect, complete, sufficient, satisfying **75 142 143 144 145 175 250 262 302 319 D3* E43a (?).** *~-tar* **152.** *~īh* **259 B14 B22 C59.** *~-menīdan* to hold in reverence **113 C61.** *~-menišn* humble, modest **78.** *~-menišn-tar* **94.** *~-menišnīh* humility, reverence **114 C53 E11 E45c E45h.** Cf. **5.** *3.*; **78.** *7.*

baxš Cf. **E45i.** *1.*

baxt See *bagōbaxt*

baxt-āfrīd pr. n. **A4 E22a.** Cf. **A4.** *1.*

bazag sin **18 37 55 160 167 233 C54**

be outside: *az. . .be* **1c 111 129 133** *passim. be az* "outside" **30.** *be-tom* "outermost" **215 216.** but: *ne. . .be* **1c 168 169 175 176** *passim*. but (conjunction) **10 169** *passim*

bērōn outside **79 E45b**

bēš grief, suffering **16 52 87 191 193 195 196 C10 C17 C40 C46 E31a E31b E45i.** See also *purr-bēšīh*

bēšēnīdan, bēšēn- to offend, afflict **E45i**

bešt afflicted (adj.) **208 E35b E35c**

bēz- (?) (pr. st.) to inflict pain (?) **C41.** Cf. **C41.** *2.*

bīm fear **26 48 80 100 236 B27 B47 C44 C83e.** See also *abē-bīm(īh), ana-bīm, andar-bīm, pad-bīm*

bōy *~-kār* Cf. **305.** *1.* See also *hu-bōy*

bōzāgīh salvation **241.** *~ā* **310**

bōzišn salvation; excuse **101 127 231 E31e E34b**. See also *a-bōzišnīg, purr-bōzišnīhā*

brād brother **D1b**

brādarōd false associate, false brother **246**

brāh luminosity **D1a**

brēh fate **D1a**. See also: *zad-brēhīh*

brīdan, brīn- to cut; to ordain, decide, do **167 225 233**

brihēnīdan, brihēn- to decree **A6**

būdan, baw- to be *passim. hād* **16 196 237**. See also *wanē-būd(ag)īh*

buland high ~*-tar* **208**

bun root **79 91 A3 E45g** *pad* ~ "in the first place", originally **262**. ~*īh* **E3**. ~*-xān* source **21**

burdan, bar- to bear, carry **2 47 68 81 82a 90 106 113 142 144 169 185 242 272 287 304 305 306 308 315 323 A6 B14-B48 C1 C10 C16 C44 D4 D7d D10 E31f E44 E45e**. *barih-* **80 105 275**. *abar* ~ **105 113 E38f**. *abar* ~ "to win" **3**. See also *a-burd-framān-(īh), mānϑr-barīh*

burdār bearer, carrier **249**. See also *framān-burdār(īh)*

burdīh patience **127 240 C81 E33**. See also *duš-burdīh*

burzēnmihr See *ādur-burzēnmihr*

burzīdan, burz- to praise **14 15 101 142* 146 181 182 280**

burzišn praise; respect **141 C55 C69 E31f E43e**. ~*īg-tar* **E29**. ~*ōmandīh* **C57**. See also *a-burzišnīgīh*

būšāsp sleep **D1a**

buxt saved **204 313**. ~*agīh* salvation **E45f**

buxtan, bōz- to save **1c 59 84 85 120 126 237 291 D7a E20 E38c E38d E45l**. *bōzih-* **6 C53 C80**. Cf. **1c**. *2.*; **204**. *2.*

buz goat **90**

C

cābuk dainty; quick; light **319**

cagād mountain-top **208 209 E35b**

cāh well **D3**

cahārom fourth, fourthly **127 A5**

camišn urination **125**. See also *abastāg*

cand as much as; several **32 140 150 157 166 173 202 212 214 262 275 302 303 317 C2 E16 E31g**. *cand wēšist* "as much, the most" **301**

cār escape, remedy **69 270 305 A6 C42 E31f E45c**. *~ag* **89 142 144 198 307 308 C9 D4 D5 E30a E45c**. See also *a-cār(īh), a-cārag(īhā)*

carag pasture **E1**

carb-ēwāzīh (being of) soft speech **E43e**

carm hide, skin **324**

cāšīdan, cāš- to teach **C83d E45b**

cāšīdār teacher **310**

cašm eye **13 82a 228**. *~ō gēhān dāštan* Cf. **13**. *2*. See also *duš-cašmīh*

cašmag wealthy **143 145**. *~īh* wealth **142–145**

cāštan, cāš- to teach **254 C26 C26* C28**

ce[1] which, what *passim*. *~-nām* **D11**

ce[2] for, because **74 75 80**

ce'ōn like *passim*

cēr victorious **256**

cīdan, cīn- to pick, collect **D2**

cihr See *duš-cihr, hu-cihr, wad-cihr(ag)*

cim cause, reason **76* 101 297 D5 D9 E3 E27 E35a**. *~īg* well-founded, reasonable **E16**

cīnagīh Cf. **B14**. *17*. See also *tan-cīnagīh*

ciš thing *passim*. See also *āhangišn-cišīh*

D

dād law **Op. Sec. 37 114 C73 E45b E45h.** *~īhā* lawfully **106 206 319**. a division of the Avesta *~īg* **206.** *~īgān* **70**

dādan[1], *dah-* to give **48 90 91 102 142* 185 188 189 203 227 232 233 234 262 272 291 292 314 319 325 B10 C42 C77 C78 D2 D3 E6 E23 E24 E29 E30b E31g E45c.** *dahih-* **105**

dādan[2], *dah-* to create **11 79 101 124 135 276 279 308 A4 B1 D5 E35a**

dādan*[3], *dah-(?)* to instruct **254. Cf. *dahišn*[3]

dādār creator **Op. Sec.**

dādārīh donation **267**

dādestān (legal) matter, affair; law **104 224 315 C26 C31 C36 C73 C74 D1c D2 E45b.** *~īgīh* **254 B14 B41**. See also *a-dādestān-kunišnīh, druz-dādestān, meh-dādestānīhā*

dādwar judge **A6.** *~īh* **C73 C74**

dahān mouth **140**

dahīg Cf. **232.** *1.*

dahišn[1] giving, donation **A3***

dahišn[2] creation **A4 B2 B3 E45i.** See also *dām-dahišnīh, meh-sūd-dahišnīh*

dahišn[3] instruction **C83b(?).** Cf. **dādan*[3] and **254.** *2.*

dahom tenth, tenthly **127**

dām creation, creature **11 23 36 135 248 254 279 307 E45e E45i.** *~ān* **307 309 B2 B3 E38d.** *~-dahišnīh* the creation of the creatures **258 E45k**

damān **141.** Cf. **141.** *3.*

dānag grain, seed **53**

dānāg wise, learned **1a 53 82a 83 128 205 235 250 322 C83b D6a E42.** *~-tar* **299 323 C37.** *~ān* **63 250 312 323 D6a E16 E30b.** *~īh* **185 311 C83a.** *~īhā* **D3.** *~-gōwišn-tar* **94.** *~-hayyār* **205.** *~-ne-hamēmār* **205**. See also *hu-dānāg*

dānistan, dān- to know **2 4 5 10 31 46 59 66 80 82a 83 90 91 100 104 115 151 153 154 169 171 183 184 185 188 214 217 235 247 261**

262 274 282 298 303 304 308 B11 B12 [B12] B13 B14 B53 C2 C9 C15 C21 D3 D7d D7e D9 E12 E36 E38a E42 E44 E45c E45k E45m E45n. *dānih-* 6 262. See also *a-dānīhā*

dānišn knowledge 5 83 164 197 C83b D6a E36 E44

dar court; door; subject; chapter 113 187 A5 B15 D1a D2 E10 *~ī ātaxšān* 323. See also *wišād-darīh*

dār wood E22f

darag chapter, subject 66. Cf. 66. *1.*

dard pain 16 306 E31f. *~agīh* 72. *~īh* C52 C82. See also *dil-dardīh*

dārišn keeping, holding; possession 49 113 115 118 211 B14 B46 B47 C51 E10 E38a. *~īh* D5. See also *a-paymān-dārišnīh, nēst-dārišnīh, weh-dārišn, xwēšāwand-dārīh*

darmān drug, remedy 308 309 D5

dar-pānagīh guarding the gate 93

dārūg medicine, drug 308 E17

dast hand; power 1c 106 125 193 236 317 A6 C4 D3 E22d E39. *~-kir-rōgīh* skill B14 B38. *~-ranz* labour D3

dastwar authority; holder, occupier 30 53 92 122 240 252 303 E28. *~ān* 63 204. Cf. 92. *1.*; 303. *3.* *~īh* 59 252 E38e. *dēn-~* 53

dāšn present, gift 23 113 203 C19

dašt desert, plain 186 D12. *~ag* D2

dāštan, dār- to hold, have, keep, regard *passim.* *dārih-* 6. See also *spāsdār(īh), wahman-dārīh*

daštān-marzīh intercourse with a woman in menstruation 220

dāštār one who keeps, maintains 48. *~īh* C83a

dawīh(?) Cf. C13. *1.*

daxšag mark 78 93 94 139 159 D7e E4 E11

dehbad ruler 30 232 233 234. *~ān* 122 123 245 300. *~īh* 163 232 [B14] B42

dēm (?) face, countenance. *pad dēm būdan* "to seem" (?) C41 C43

dēn religion **Op. Sec. 1b 3 4 5 6 10 11 27 33 34 36 39 40 41 43 47 53 55 58 61 63 68 74 76 80 84 91 92 106 115 122 124 127 163 165 166 167 172 173 176 179 181 185 190 210 215 216 227 231 240 246 255 259 261 266 274 285 290 296 310 317 323 324 C75 C76 D1c E8 E38a E45b E45c E45d E45g.** Cf. **16.** *8.*; **3.** *4.*; **4.** *3.*; **5.** *6.*; **91.** *2.*; **290.** *2.* *~-mehmānīh* **27.** See also *ag-dēn, weh-dēn, xwadāy-dēnīh*

dēr long, late *~-tar* **C67.** *~-zīwišn* of long life **276**

dēw demon **85 95 98 225 236 298 302 306 D7e D8 E2 E31e E34a E38d.** *~ān* **43 89 95 101 123 133 206 227 236 272 298 307 A1 C78 E31c E38f.** *~ān-xwēš* **73 272.** *~-īzagīh* demon-worship **B14 B17 C76**

did second, other; again **2 50 52 54 66 92 111 117 153 170 208 223 228 242 299 A5 C23 C24 C52 C71 C72 C73 C74 E9 E31d E31g E35b E38d E45b E45j**

dīd sight **81**

dīdag see *hu-dīdag*

dīdan, wēn- to see **87 106 153 223 224 235 242 258 284 290 304 313 C23 C24 C36 D5 D7e D11 E16 E22b E31g E35c E38a E39 E45b.** *wēnih-* **260 261 304**

dīdan seemliness **D1a**

didīgar second, secondly **83 89 127 200 212 284 A5 B15**

dīg yesterday **200***

dil heart. *~-dardīh* sympathy **B14 B26 C65.** Cf. **B14.** *10.* *~-sōzag* of a warm heart, compassionate **B14 B31.** See also: *wad-dilīh*

dirang long, late **D6a**

diz fortress, castle **234 304 E34a**

do two *harw ~* "both" **165.** *~gān* "pairs" **C81.** *~gānag* twofold **D4.** *~īh* duplicity **C13.** See also *mard-dogānih*

dōrgar carpenter **E22f.** *~īh* **E22f**

dōst friend **3 20 24 115 124 165 252 322 C13 C38 C61 E31g E38a E42 E43c.** *~īh* **20 127 239 242 252 B14 B25 B34 C51.** See also *mardom-dōst(īh), mēnōg-dōst, ruwān-dōstīh, weh(īh)-dōstīh*

dōšag See *xwad-dōšag(īh)*

dōšārm love **91 116 122 C39 E6 E25 E30a E31g E35a**

drahm a unit of currency **201 203 219 282 D3**

drang span **A6**

dranz speech **E45c**

dranzišn saying **63**. See also *ham-dranzišn*

draxt tree *~ān* **D11**

drāyīdan, drāy- to shriek **89**

driyōš poor, indigent **23 142 144 281 292 310 A3**. *~-tar* **218 282 304**. *~-tom* **218 304**. *~ān* **142 146 147**. Cf. **23**. *10*. *~īh* **141 143 144 146 156 218 283 304 E30a E45c**

drōg lie, deceit **78 B8 C29 C30**

drōn the *drōn* ritual (prayer over a meal) **233 D2**

drōzanīh deceit **59 99 246 B7 C70**. *~ā* **315**

drubušt strong, fortified **234**. *~īh* **304**

drust healthy, sound **100 162 200**. *~īh* **113 E32**. See also *tan-drustīh*

druwand follower of the Lie; wicked **92 169 274 281 289 321 322 B8 C54 C80 E12**. *~ān* **206**. *~īh* **70 283 A6 C19 C42 D1a E11**

druxtan, drōz- to lie, speak falsely **267**

druz demon **1a 1b 1c 23 59 77 91 101 129 130 132 236 242 250 264 267 268 285 292 315 320 323 A4 C49 C50 C75 C76 [C76] D2 D7a D9 E2 E28 E45e E45f E45k**. *~ān* **1c 89 206**. *~-dādestān* **14 181* 182**. See also *mihr(ō)-druz(īh)*

dūdag family, lineage **130 235**

dūr far **171 313 D7a E43c**. *~-tar* **171 E31b**. *~-ēmēd* with hopes going far ahead **200**

dusīn earthenware (adj.) **224**

dusrawēnīdan, dusrawēn- to condemn, consider evil **303 [C22]**

dusrawīh ill-fame **140 E30a E35a**

duš-āgāh ignorant, foolish **322 C33 C37**. *~īh* **E40**

dušaxw hell **16 50 87 127 147 287 298 305 [305] C83e D1b D5 E20.** Cf. **206.** *6.*

duš-burdīh misery **C56.** Cf. **C56.** *1.*

duš-cašmīh envy; jealousy **C6 C14**

duš-cihr bad-natured; ugly **B52.** *~-tom* **D4**

duš-farrag unlucky, of ill-fortune **145 148 173 207**

duš-framān disobedient **C72.** *~īh* **C72**

duškār hard, demanding **E45b***

dušman enemy **153 234 243 304 322 C18 C33 C35 C46 C62 D1b E31g E42 E43a.** *~ān* **304 A1 B44.** *~īh* **C52 C62 C83c.** See also *mardom-dušmanīh, ruwān-dušman, weh-dušman(īh)*

dušmanādīh enmity **C52.** Cf. **C52.** *2.*

duš-rām dejected **89.** *~-gōwišnīh* **93**

duš-srawīh ill-fame **70.** See also *dusrawīh*

duš-šarmīh disgrace **198**

duš-tōhmagīg of evil seed **68**

dušwār difficult **14 78 171 193 E31b E31g.** *~-tar* **104 236**

duš-wārānīh (having) bad rains **C82**

duš-warzīh bad husbandry **C82**

duzd thief **96**

duzīdan, duz- to rob, steal **219**

duzīh thievery **269**

dwāristan, dwār- to rush (said of demons) **236 315**

E

-ē *yā-ye vaḥdat: passim*

ēbār once **D10.** Cf. **D10.** *2.*

ēbgad adversary **135**

ēd this *passim*

ēdar here **16 97 133 165 A6 D9 E3**

ēdōn thus *passim*

ēg then; particle which introduces apodosis **1c 59 60 61 68 71 72 90 95 and** *passim*. Introducing a main clause after a relative clause **63 78 80 81 84 87 89 90** and *passim*. Introducing a main clause after a temporal clause **78 87 89 98 100 101 105 106 111** and *passim*. Cf. **276.** *1.*

ēmēd hope **23 89 144 153 155 C83e E31g E35a E40.** *~ag* **59 116 312.** See also *an-ēmēd, dūr-ēmēd*

ēmēdēnīdan, ēmēdēn- to entertain hope **E43d**

ēmēdwār hopeful; promising **E1**

ēn this *passim*

ēnyā otherwise; besides **59 100* 185 308 D7d.** *be...~* **62 71 224 231* B14 E31b E39 E45e.** Cf. **100.** *2.*; **291.** *2.*; **308.** *2.*; **D7d.** *1.*

ērān Iran, the Iranians **206 E38e**

ērangīh guilt; damnation **231 E30a.** Cf. **19.** *1.* *~ā* **19 228 231 232 241 298**

ēraxt condemned; guilty **86 204 220 313.** Cf. **204.** *2.* *~ag* **E34c.** See also *an-ēraxt*

ēraxtan, (ērang-) eraxt- to be condemned, convicted; to be guilty **203 C36.** Cf. **1c.** *2.*

ērbad priest **325 D2 D3 D5.** *~ān* **82a 166 E38e.** *~īh* **D10**

ērbadestān house of learning **84 98 316 C27 C81 E45b.** Cf. **D2.** *3.* See also *kard-ērbadestān*

ērīh the Iranian dignity, nobility **163 [B14] B42.** See also *an-ērīh*

ērmānīh humility **E43c**

ēr-menišnīh humility **[C71] C71 C81 D4 E35b E43e E45h E45m.** See also *an-ēr-menišnīh*

ēr-tanīh humility **114**

ēstādan[1], *ēst-* to stand *passim.* *abar ~* to affirm; to set to work, be engaged; stand firm; possess **23 59 83 233 236 297 298 303 314.** *ābāz ~* **91.** *andar ~* **57 234 304.** *(az...) be ~* **78 167 236 315** (without

be) **C34**. *frō* ~ **315**. *ul* ~ "to stand up; stand before; stand firm" **141* 141 156 209 210 225 290 E9 E30a**

ēstādan[2], *ēst-* auxiliary vb. *passim*

ēw[1] one **131 200 201 203 219**. ~*-tāg* **175 C14 E22d**

ēw[2] optative particle **26 125 250**

ēwag one **14 45 47 48 51 61 68 76 83 92 122 146 147 151 153 172 178 182 204 205 206 212 217 228 242 274 298 300 302 303** [**303**] **304 308 318 A4 A5 B15 C52 C83e D2 D4 D7b E13 E14 E17 E31g E38d E39 E45e E45l**

ēwagānag submissive, accepting authority (?) **76 119 E43c**. ~*īh* **267 E38b**. ~*īhā* **E1**. ~*-menišnīh* **E43b**. Cf. **E43b**. *1*.

ēwagānīh obedience **127**

ēwar certain **136**

ēwarz conveyance **A6c**. Cf. **A6c**. *2*.

ēwāz only **71 91 141 152 153 210 213 236* 273 302 321 E8**

ēwāz voice **23**. See *carb-ēwāzīh*

ēwēn custom, manner **319 B15 E45l***(?). ~*ag* custom **80 81**. form, kind, manner **44 45 68 83 89 101 140 178 200 204 205 206 212 244 262 269 274 C83d D4 D5 E30b E35a E43c**. mirror **223 224 261**. See also *was-ēwēnag*

ēzm fire-wood **D5**

F

farnbag See *ādur-farnbag*

farrag fortunate, happy (?) **141 E30a***. See also *duš-farrag*

farrox happy; fortunate **17 148 173 185 207 D7d**. ~*-tar* **180 305**

farrox-gāh having a happy place **D1c**

farroxīh happiness **101**

fradāg tomorrow **89 151 D7e**

fradom first **126 153 208 250 291 303 A5 D5 E12**

frahang education; discipline **68 104 105 [B14] B43 C27 C34 C48 C49 C50**. Cf. **68**. *2.* *~īgīh* **E43e**

frahaxtan, frahenz- to teach, train; to study **C29 C38**. Cf. **29**. *1.* *frahenzēn-* **C29**

frahist most; moreover **304**

framān command **232 233 234 291 310 E38e E45c**. *~-burdār* **30 115 E38a**. *~-burdārīh* **E38e E45f**. *~-kerdārīh* **E38e**. See also *a-burd-framān(īh), duš-framān(īh)*

framūdan, framāy- to command **1c**

frārōn righteous **53 68 92 101 105 112 115 121 136 170 179 193 206 239 244 253 260 290 292 C49 C67 E7 E30b E38a E43e E45m**. *~-tar* **83**. *~īh* **43 82a 136 140 148 186 274 303 E22f E32**. *~-kāmag* **136**. *~-kunišn* **236**

frasāwand transient **180 D7b**. *~īh* **198 D4 E16 E31f**. See also *a-frasāwand*

fraškerd the Renovation **92 312 B5 B6 C75 E22a E45k**. *~-kerdārīh* **258**

frawahr (a spiritual part of the person) **295**

fraward See *hu-fraward*

frawardīn (name of a month) **304**

frāxw wide, ample, large *~tar* **304**. *~īh* **252 C59**. *~-menišnīhā* **319**

frāyist most, first (?) **21 59 E27 E28**

frāz forth **153 198 304 315 E21**. *~āfrīgānīh* Cf. **Op. Sec. a.** *2.* *az hān* ~ **1c 28 53 89 E1**. *~īh* furtherance **E35c**. See also *āhixtan, awar-, dāštan, griftan, hištan, kardan, madan, nihādan, raftan, rasīdan, spuxtan, sūdan, šudan*

frazām end, completion **199 E38d**. *~īh* **127**

frazānag wise **171**. *~īh* **91 311 312**

frazand child, offspring **92 166 222 D1a D1b**. *~ān* **A5**

frēbišn deceit **203**

frēdōn Θraētaona (name of a mythological figure) **B4**

frēftag deceived **274 C83d**

frēftan, frēb- to cheat, deceive **1c 4 243 D1c E12 E38d**

frēftār deceiver, deceitful **274 C13 C83d D7e**

frēh more, in excess of **D3 E16 E31f**

frēhbūd excess **38 42 172 245 B14 B22 D1c.** *~īhā* **200.** See also *gētīg-frēhbūd-ārāy*

frēstādan/frēstīdan, frēst- to send **D3**

frēzbān religious duty **305**

friyād rescue **B53.** Cf. **B53.** *2.* See also *a-friyād*

frōdīh downwardness **E45c**

frōdmānd neglect, remissness, fault **E43c.** Cf. **E43c.** *1.*

fšōnišn thrift **B14 B23 C59.** Cf. **B14.** *9.*

G

gabr cavity, depressed land **208 209 E35b.** Cf. **208.** *2.*

gāh[1] throne; place **1a 1b 16 23 254 262 287 293 304 C63 D1b E25 E31a E43e E45c.** time **78 79 136 199 236 E30a.** *~ud zamān* Cf. **16.** *1.* See also *abē-gāh, pad-gāh, pēš-gāh*

gāh[2] Gāthā **D1c.** *~ānīg* **206.** *~ānīgān* **70.** See also *farrox-gāh*

gāhānbār one of the seasonal festivals **296 C82.** Cf. **C82.** *1.*

gām step **61**

gannāg-mēnōg the Evil Spirit **E38d**

ganz store, treasury **A5**

ganzwar treasurer **214.** *~īh* **64**

garān weighty; serious **E20 E31b E43b E43c.** *~-tar* **222 307.** *~-menišnīh* **51.** *~-wināh* **D7e**

garm hot, warm **E22f**

garōdmān paradise; the highest heaven **172 298 D1b E31a.** *~īg* **153**

garzīdan, garz- to confess **123 299**

gastag unpleasant thing, offence (?) **112**. Cf. **112**. *1.*

gāw cow **90 175**

gāwarizag (?) **231**

gayāg grass **304**

gāyīdan, gāy- to unite (sexually) **86 153**

gayōmard the mythical first man **296**

gāzar a fuller **E22f**. *~īh* **305 E22f**. Cf. **305**. *2.*

gazdom scorpion **B47**

gazīdan, gaz- to bite, sting **B47**

gēhān world **13 17 21 71 72 80 89 90 92 95 96 106 130 131 140 141 148 156 169 209 221 228 241 264 265 [265] 275 287 292 305 308 311 313 314 318 B15–B47 C26 C28 C32 C49 C50 C51 C60 C66 C75 C76 [C76] C83a D4 E22d E30a E35c E45e**

gētīg material world; material (adj.) **14 78 88 89 102 107 142 143 144 145 180 182 185 199 230 288 307 A2 A6 D2 D7d E13 E16 E22a E22b E33 E35a E45c E45d E45e**. *~ān* material beings **D5 E4 E5 E30a**. Cf. **D5**. *3. mardom ī ~* See under *mardom. pad ~* **23 79 81 82b 97 100 169 218 219 224 236 304 305 306 325 A6 D5 D7d E14 E45e**. *xīr ī ~* See under *xīr*. *~īg* **70 C83b**. *~īhā* **253**. *~-kārīh* **E39**. *~-a-paymān-ārāy* **149** *~-frēhbūd-ārāy* **E16**

gilag complaint **23 286 C83c**. *~-menišnīh* **146**. *~-ōbār* one who suppresses complaint **29 E30a***. Cf. **29**. *1.*; **E30a**. *2.*

gird dust **E22f**

gōdar calf **E1**

gōhr substance **67 68 103 104 105 255 261 313 A6 D1a**. See also *ham-gōhr, jud-gōhr*

gōhrīg substitute, exhcange **183 189**. *~īh* **E30b**

gōmēz Cf. **317**. *2.*

gōnag sort, kind **241**. See also *ham-gōnag*

gōspand cattle *~ān* **90 276**

gōš ear **82a**

gōšosrūd-xrad acquired wisdom **262 B11 B12 E45d**

gōšt flesh **324**

gōwāgīh eloquence **91 B14 B37**

gōwišn saying, speech **Op. Sec. 1a 1b 43 101 119 133 227 267 320 B15 D3 E15 E38b E45k.** *~īh* **C63 C64 E18.** See also *a-kerdār-gōwišnīh, dānāg-gōwišn, dušram-gōwišnīh, halag-gōwišnīh, pas-gōwišnīh, rāst-gōwišnīh*

gōwizār open, openly **125**

gōz nut **189 E30b**

grāmīg precious, dear *~-tar* **33**

grāyīdan, grāy- to incline **127**

griftan, gīr- **11 17 22 115 279 C27 C83d E6 E22a E22b E38a.** Cf. **22.** *1.* *gīrih-* **71 315.** *be ~* **84.** *frāz ~* **56 84 E16**

grīw neck; self **80 81 305**

guftan, gōw- to say, speak **13 20 23 42 53 55 56 59 60 78 82a 82b 91 101 109 115 125 131 133 140 141 154 162 168 169 183 208 213 214 215 227 231 233 237 254 269 286 290 302 304 305 312 319** and *passim*. See also *jādag-gōw(īh)*

guftār See *rāst-guftār*

gugāhīh witnessing **135**

gugārdan, gugār- to digest *gugārih-* **294**

gugārišn digestion **E19**

gujastag accursed **A5**

gumān doubt, suspicion **241 C4 C6 C23 C24 C31 C34 C35.** *~īgīh* **D1b E43c.** *~īh* **303 C10.** See also *abē-gumānīh, a-gumānīh*

gumārdan, gumār- to choose, appoint **225**

gumēxtan, gumēz- to mix **180 200**

gumēzag mixture. See *pad-gumēzag*

gund troop, soldier **C61.** Cf. **C61.** *1.*

gung dumb, mute; deaf **48 134 E34c.** *~īh* **E34c.** Cf. **C13.** *1.*

gursag hungry **E4.** *~īh* **51 106 308**

gušn male **90 262**

gušnasp See *ādur-gušnasp*

gyāg place **1c 93 130 131 153 [208] 209 213 230 265 304 305 323 D2 D5 E31g E35b E38e E39**

H

haδa-mānθrīg person belonging to the group of *Hadha-mānthra* **206**. *~ān* **70**

haftom seventh, seventhly **127**

hagrez never **20 28 43 63 74 95 169 189 213 236 252 A5 D7b D7c D10 E8 E30b**

halag foolish **B49**. *~īh* **C64**. *~-gōwišnīh* **247**

ham same **143 310 [310] 315 D3 D6a D9**. *~īh* union, association **6 43 53 206 320**. *~-arg* companion in labour **E45e**. *~-bandišn* composition (?) **E40**. *~-barišn* associate **C22**. *~-barišnīh* **E38e**. *~-būdan* to be associated with **43**. *~-dahišnīhā* in a manner that gives jointly to both (?) **319**. *~-dēn* an associate in religion; one who has the same religion. *~-dēnān* **55**. *~-dranzišn* in accord, of the same speech **303**. *~-gōhr* of like substance **113**. *~-gōnag* (in) the same manner **136 [E22f] E22f**. *~-kāmag* of like desire **132**. *~-kār* associate **B49 D3 D10**. *~-kunišn* partner **C22**. *~-paccēn* a copy **A6**. Cf. **A6d**. *1*. *~-paygārišnīh* joint battle **E38e**. *~-paywandīh* kinship **C11**. *~-pursagīh* consultation **95 114 242 251 253 255 263 294 302 303 A6d E25 E45c E45h**. *~-rasišn* meeting **E27***. *~-rasišnīh* **188 300**. *~-tāg* equal, similar **111 146**. *~-wāzīg* partner, companion **B49**. Cf. **B49**. *1*. *~-xwar-an* drinking companion **B51**. *~-xwarišnīh* eating together **188 242**. *~-zamān* **23**

hamāg all; totality **130 131 209 260 261 264 265 [265] B47 E38d E45c E45e E45i**. *~-abzār* **E37**

hamahl equal, peer; opponent **48 49**. *~-xwadāyīh* **B14 B39**

hamē always (adv. & prev.) **10 13 33 34 61 76 165 213 218 224 229 236 271 274 278 290 304 306 314 D2 D3 D5 D7d D8 D12 E10**

E35c E38d E45g E45l. ~*yīg* eternal D7b. ~*yīgīh* E16 E31c

hamēmār opposing, adversary 169 C36. See also *dānāg-ne-hamēmār*

hamestagān the Middle Region in the other word D1b

hamēstārīh countering; opposing A4

hamēšag always 141 145 151 E17 E45i E45l

hammis together with *az*. . .~ 209

hāmōyēn all 10 76 95 128 152 169 176 182 186 208 307

hān that (dem. pron.) *passim*. Cf. 21. *2*.

hanbār storehouse; provisions 304 319 A6. ~*īh* E45c

handāxtan, handāz- to consider 136 D7d. to happen, come about D2 D3. Cf. D2. *4*.

handāzag measure 82b

handāzišn occurrence, happening D3

handōzišn See *attān-handōzišnīh*

hangām time, period 16 B11 C63 D8 E34c. ~*īg-saxwanīh* C63. See also *kardag-hangāmīg*

hangārd consideration (?) D5

hangārdan, hangār- to consider, reckon 140 306 E31f. Cf. 306. *1*. See also *wad-hangār*

hangerd summary *pad-*~ 226 303. Cf. 226. *1*. ~*īg* succinct, summarized 267 E45g. ~*īg-tom* 85

hangēzēnīdan, hangēzēn- to incite C18

hanzaftan, hanzām- to come to an end D2

haoma See *hōm*

harw each, every *passim*

haštom eighth, eighthly 127

hāwišt disciple. ~*ān* C83d D12. ~*īh* 110 181

hayyār helper C11 C20 C22 C61 C83b. ~*īh* 225 267 276 305. ~*ōmandīh* 92. See also *dānāg-hayyār, jahišn-hayyārīh, yazdān-hayyār*

hazār a thousand 61

hēc none, nothing, no one **267 A5 E30b**

hištan, hil- to let; to abandon **7 23 25 26 64 98 101 154 189* 193 198 219 222 [232] 252 257 301 320 A2 A6 B53 E22a E23 E30b E31f E34a E45c.** *frāz* ~ **E16**

hōg habit, custom **115 121 179 239 253 C48 C49 C50 D1a E38a**

hōm a ritual plant **108 295**

hu-āmārīh being of good disposition (?) **C53.** *Cf.* **C53.** *1.*

hu-axwīh Cf. **59.** *1*n.

hu-bahr of good share, of good disposition (?) **211.** ~*īh*(?) **27**

hu-bōy fragrant **287.** ~*-tar* **287**

hu-cihr fair, attractive. ~*-tar* **E33**

hu-dānāgān sages **323**

hu-dārišn* holding well **27

hu-dīdag good-looking **E31g.** Cf. **E31g.** *2.*

hu-fraward venerable **D1a**

hugar easy, smooth, straight; beneficent (?) **48* 78* C57*.** Cf. **48.** *2.*

hugār beneficent (?) **177 198 211 E45b.** ~*-tom* **211.** ~*īh* **156.** Cf. **156.** *1.*

humānāg similar, like **262 E34c.** ~*-tar* **247**

humat good thought **40**

hu-mihrīh keeping one's word **115 E38a**

hunar virtue; skill **115 121 253 269 C4 C5 C38 C61 C62 E9 E38a E43b.** ~*āwandīh* **23.** ~*ōmandīh* **C55.** See also *a-hunarīh, wad-hunarīh*

huniyāg music; pleasure, merry-making (?) **D3*.** ~*īh* **319.** Cf. **D3.** *6.*

hu-niyōšīdār a good listener **E37**

hunsand contented **143 144 177 189 196 306 319 C17 D4 E30b.** ~*īh* **27 127 196 B14 B30 C57 D4 E28 E30b E32 E38c E45c E45m.** ~*-xīr* contented. ~*-xīrān* **197.** Cf. **197.** *1.* See also *a-hunsandīh ana-hunsand*

hu-pattōg steadfast **73.** Cf. **73.** *1.*

hu-paywand well related **78**

hurām merry **153**

hu-sāzag cooperative (?). Cf. **82b**. *1.* ~*īh* **E43e**

hu-spāsīh gratitude **114**

husraw (of) good fame **138**. ~*īh* **113 139 140 E25 E32 E35a**

husrawēnīdan, husrawēn- to praise **303**

huš awareness, consciousness **56 64 240 D1a E45g E45l**

hu-šarmīh bashfulness **B14 B27**

hu-škōhīh dignity **B14 B27**. Cf. **B14**. *12.*

hu-šnāsīh being well-acquainted, informed **308**

hu-šnūdīh satisfaction **C24**

hušyār conscious, wary, heedful **1c 59 87 190**

hu-tōhmagīg of good seed **68**

hutuxšīh labour (?); being an artisan **E45c E45l**

huwaršt good deed **40**

hu-xēm (of) good nature **115 E38a**. ~*-tar* **299**

hūxt good speech **40**

huzārag few, scarce **257**

hu-zīwišnīh well-being **304**

I

ī *iẓāfat: passim*

im-rōz today **89 151 227 227* E3 E31e**

īzagīh See *dēw-īzagīh*

J

jādag-gōw advocate, intercessor **78 91 132 142**. ~*īh* **23 35 91 C81**. Cf. **23**. *2.*

jādag-hayyār Cf. **82a.** *1.*

jādūgīh sorcery **93 255 256**

jahišn fate, fortune. *~īg* accidental **13.** Cf. **13.** *3.* *~-hayyārīh* acts of charity **C82.** Cf. **C82.** *2.* *~-pānag* Cf. **82a.** *1.*

jāmag vessel, cup; cloak **90 224 E22f**

jān the vital soul **E40**

jang strife, battle, war **C3 C71**

jār time, occurrence **227**

jastag accident **C77 C78.** *pad ~* Cf. **13.** *3.*; **112.** *1.*; **C77.** *1.*

jastan, jah- to spring, come about, present itself **52 89 101 238 304.** Cf. **C82.** *2.*

jāyēdān eternal; eternally **313**

jāyēz-(?) to live eternally **271.** Cf. **271.** *1.*

jeh whore, prostitue **93.** *~ān* **257.** *~īh* **255 256.** *~-marzīh* intercourse with a whore **B14 B34 C39**

jōrdāy corn **304.** *~ān* **C82**

jud separate **43 80 81 108 127 216* 251 291 303 305 D3 D7c E38e E45f E45k.** *~āg* **113 D5.** *~āgīh* **267 E45d.** *~-gōhr* **111 113.** *~-wastarīh* **93.** *~-tar = juttar* q.v.

jūdan, jōy- to chew (to forget) **56 294.** Cf. **56.** *2.*; **294.** *1.*

juttar different; differently; something perverse, evil **23 25 82b 100 101 136 141 162 256 269 306 C26 E38f E43c.** Cf. **100.** *1.*

juwān young **257 E31g.** *~īh* **17 266**

K

ka when *passim*

kadag house, abode **129 C1 C83a E38f.** *~-bānūg* housewife **127**

kadām which **82a 100 235 D2.** *~-jān-ez* whoever **16 23* 67 225**

kafš shoe **B47**

kāhišn decrease **E45i**

kahwan old **234**

kālbud form **67**

kam less; little **35 71 111 152 160 168 169 211 219 272 289 290 306 307 B53 C2 C9 C11 C12 C13 C15 C20 C21 C23 C25 C29 C31 C32 C36 C37 C38 C43 C60 C66 C72 D6b E30a E38d E38f E45e.** *~ist* least **E2 E31e.** *pad ~* at least **241 302.** *~-barīh* diminution of productivity **C82.** *~-tawān-xīr* of little wealth. *~-tawān-xīrān* **146**

kām will, desire **234 304 305 A2.** *~ag* **1b 17 32 89 101 107 136 140 153 166 189 198 211 213 218 221 222 249 285 304 310 D12 E30b E31g.** Cf. **1b.** *4.* *~-agīhā* **305 D4 E30a.** *~ag-rawāgīh* **100.** *~īhā* **80*.** See also *abārōn-kāmag, a-kāmōmandīhā, anāg(īh)-kāmag, ardīg-kāmag, frārōn-kāmag, ham-kāmag, nām-kāmag, nēwagīh-kāmag, pad-kāmag*

kāmīdan, kām- to desire **13 44 82a 82b 125 129 154 250 269 304 307 310 315.** *kāmistan* **280 B4 D3**

kandāg (a fortress) having a moat **304.** *(*kandag)* Cf. **304.** *1.*

kandiz a fortress with a moat **304**

kār[1] business, work, affair **23 24 30 46 64 68 103 132 138 142 170 204 227 267 299 304 305 310 314 315 C26 C37 C57 C69 D1a D2 D3 D4 D5 D11 D12 E22f E45a E45b E45c.** *~ ud bār* Cf. **D3.** *4.* See also *abē-kār, a-kārag, a-xwēš-kārīh, gētīg-kārīh, ham-kār, xwēš-kārag, xwēš-kārīh(ā)*

kār[2] *person; *army. *~ān* (other) people **129 132 201 212 224 270 C39 E38e**

karabīh **144 157**

karag Cf. **C83b.** *1.*

kard done, having accomplished. *~-ērbadestān* learned; one who frequents the *ērbadistān* **310 D2.** *~ag-hangāmīg* punctual performer (?) **B15.** Cf. **B15.** *1.*

kardan, kun- to do *passim.* *kunih-* **80 100 105 119 160 206 304 305 313 C80 D7d E30b.** *frāz ~* **E31f E34a**

kārēgar active **200**

kārezār battle **E38e**

kārōgīhā menial (?), menially (?) **305**. Cf. **305**. *3.*

karr deaf **E34c**. *~īh* **E34c**

kas person *passim.* *~ān* **78 127 142 144 C30 C73 D3 D12 E31b.** *~īhā* **175**

kāstan, kāh- to diminish, reduce **71 111 213 244 B15–B46 C4 C39 C52 C64 C82 E38d**. *kastan, kah-* to diminish **A5 D7b**

kašīdan, kaš- to pull, carry **D5**. See *āmār-kašīh*

kay when **E3**

kāž would that **17 140 218 269 304**

ke who *passim*

kēgīh the position of a *kavi* **157**

keh smaller **90**. *az-eš* *~ān* **48**. *~īh* **E45c**

kēn vengeance. *~īg* **E31g**. *~war* **E20**. *~warīh* **B14 B44 C23**

kerdag book, tractate **Op. Sec.** Cf. **Op. Sec. b.** *1.*

kerdār See *a-kerdār-gōwišnīh, a-kerdārīh, framān-kerdārīh, weh-kerdārīh*

kerdgār performer of pious deeds **D5**

kirbag good deed **4 6 7 29 38 40 53 54 55 62 65 78 80 81 95 105 113 119 127 141 146 158 159 160 161 168 176 190 209 219 232 233 236 254 267 301 303 317 A6 B11 C53 C65 C82 D8 D12 E5 E22f E30a E32**. *~-tom* **211**. *~gar* See *kirbakkarīh.* *~-pādāšn* **13 14 78 110 181 182**

kirbakkarīh doing good deeds **E45c**

kirrōg skill **67**. *~īh* **10**. *~īhā* **89**. See also *dast-kirrōgīh*

kišw See *warz ud kišw*

kišwar world **C83a**

kōdag small **78 104 158 159 160 161 251 264 307**. Cf. **158**. *1.* *~-nigerišnīh* meanness, pettiness **C24**

kōf mountain **60 186 219 D5 D11**

kōr blind **E34c**. *~īh* **E34c**

kōstag the sacred girdle. *~-barišnīh* **108**

kōšīdan, kōš- to fight, struggle, strive **23 77 132 145 268**. *kōxšīdan, kōxš-* **B50**

kōšīšn strife, fight **1c**

kōxšīdan, kōxš- See *kōšīdan*

ku that (introducing direct or indirect speech) *passim*

ku where *passim*

kūg short, small **206**. Cf. **206**. *7.*

kunišn doing, deed, action **1a 1b 10 43 72 101 112 119 133 140 212 225 226 227 239 267 320 A2 B15 C22 C30 C49 C50 D1a E7 E15 E32 E38b E45d E45k**. *~īh* **C67 C68**. See also *a-dādestān-kunišnīh, frārōn-kunišn, ham-kunišn, wastār-kunišnīh*

kūrwārgar tanner **E22f***. *~īh* **E22t**

kušk Cf. **304**. *1.*

M

ma not (negative particle) **31 233 B47 D12 E16 E42 E45m**

mād mother **77**

mādag (1) female **90 262**. *~īh* **262**. (2) substance. *~-tar* **D30a**. *~war* important, substantial **181**. *~war-tar* **43**. *~warīh* **D7c***. *~warīhā* **D7c**. Cf. **D7c**. *1.* See also *xwār-mādag, wēš-mādag*

madan to come **2 16 21 28 82a 113 126 144 153 170 188 262 268 282 298 304 305 307 319 A5 A6 C9 C10 C20 C21 C46 D2 D4 D7b E3 E8 E31g E38d E43c**. *frāz ~* **D5 D8 D11 E45b**. See also *āmadan*

mādiyān main, principal, essential; in substance **19 38 71 167 181 196 226 267 320**. *~ciš, ciš ī ~* **8 67 71 103**. Cf. **8**. *1.*

magar perhaps **D10**

magend shield **26**. Cf. **26**. *1.*

māh moon; month **304 D5**

mahist greatest **40 44 88 232 322**

mahraspand pr. n. See *ādurbād ī mahraspandān*

man pron. 1st sg. (oblique case) **31**

-mān encl. pron. 1st pl. *passim*

mān dwelling, abode ~ *ī ātaxšān* **301**

mānāg similar, like **314 E34a**. See also *humānāg*

mānd neglected **33**. ~*ag* sin, transgression **37 123 299 E31d**. ~*ag garzīdan* Cf. **123**. *1*.

mānīg of the household. ~*ān* **304**

māndan, mān- to remain **37 202 236 272 304 307 D3**. *mānistan, mān-* to dwell **D11**. See also *nazdīk-mānīh*

mānišn dwelling, residing **264**

mānθr the sacred word **163 215 259 324 E45d**. ~*-barīh* carrying the sacred word **216**. ~*-ošmarišnīh* consideration of the sacred word **C75**. ~*-spand* the sacred word **E38e**. See also *haδa-mānθrīg*

mar account **115**

mār snake **B47**

mard man **14 52 59 69 72 82a 95 101 106 111 112 128 138 149 153 157 161 168 169 173 180-182 198-201 203 207 209 213 214 222 224 225 233 236 239 242 247 257 272 289 290 301 305 310 314 315 319 325 A5 B47 B49-B52 C4 C8 C18 C55 C57 C62-C72 D1c D2 D3 D5 D7a D11 E1 E4 E15 E16 E20 E23 E25 E31g E38f E43e E45e**. ~*-dogānīh* hypocrisy, duplicity (?) **80**. See also *āzād-mard(īh), meh-mardīh, moγ-mard(īh), weh-mard*

mardābagīh manly virtue **91 311 312**. Cf. **91**. *1*.

mardom man; people **1a 1c 16 17 52 53 71 77 82a 82b 89 90 104 134 140 142 144 169 178 179 187 204-206 211 214 218 219 221 222 225-227 231* 243 244 274 282 283 288 291 292 298 303-305 323 C24 C31 C33 C34 C52 C54 C60 C61 C76 C83c E10 E12 E22f E31g E35c E38d E45e**. ~*ān* **13 21 26 31 32 44 59 65 68 74 82a 87 89 97 102-105 108 110 113-115 117 127 132 140 141 144 156 161 187 190 200 213 217 219 224 228 236 239 242 244 249 253 264 265 276 285 304 305 316 317 322 A6 B14 B31 B46 C2 C4**

C11 C12 C23 C30 C37 C41 C43 C45 C46 C51 C69 C70 C82 C83e D7a E10 E31b E31g E33 E35b E38a E43e E45h. ~ *ī gētīg* **23.** ~*īh* **E34b.** ~*-dōst* a lover of people **E45e.** ~*-dōstīh* **114 E11 E45e E45h E45m.** ~*-dušman* enemy of people. ~*-dušmanān* **B14.** ~*-dušmanīh* **C35 E11**

marg death. ~*īh* **234 257 A6 C58 C76.** ~*-arzān* worthy of death **B6.** ~*-arzānīh* **203 282.** See also *a-marg(īh)*

marīh knavery **255 256**

marzīdan, marz- to unite sexually with a woman **72 220.** See also *daštān-marzīh, jeh-marzīh*

mast intoxicated **C7**

may wine **94 108 C3 E11**

māzandagān the demons **141**

mazdēsn Mazdean. *dēn ī* ~ **Op. Sec.**

med-kārīh avoidance, refraining **46.** Cf. **46.** *2.*

meh greater; great **45 90 C37 E38e.** ~*ān* **118 146 147.** *az-eš* ~*ān* **48.** ~*īh* **90 45c.** ~*-dādestānīhā* **127.** ~*-mardīh* **B14 B45.** Cf. **B14.** *23.* ~*-sūd-dahišnīh* **127**

mehgārīh harmfulness **46.** Cf. **46.** *1.*

mehmān one who dwells, resides; host; guest **71 78 91 95 130 190 193 265 C77 C78.** ~*-tar* **301 302 323 E2.** ~*īh* **264.** See also *dēn-mehmānīh*

menīdan, men- to think, believe **42 96 101 111 113 198 227 236 302 306 316 C5 C23 C36 C57 C60 C61 C62 C66 C71 C72 D12 [E4] E38d E38e E45g.** *bawandag* ~ to be reverent **113.** *tar* ~ to despise **71 281 310.** *ul* ~ **290.** See also *bawandag menīdan*

menīdārīh thinking **E17**

menišn thought; mind **1a 1b 20 43 119 133 227 236 267 300 320 322 C30 D4 E4 E9 E22f E31d E38b E43c E43e E45k.** ~*īg* **143.** ~*īh* **250.** ~*īhā* **151.** See also *abar-menišnīh, anāg-menišnīh, an-ast-menišnīh, an-ēr-menišnīh, āsān-menišnīh, āwām-menišnīh, bawandag-menišn(īh), ēr-menišnīh, ēwagānag-menišnīh, frāxw-menišnīhā,*

gilag-menišnīh, sabuk-menišnīh, tar-menišn(īh), wahman-menišn, wuzurg-menišnīh

mēnōg spirit **82a 101 102 170 185 198 225 230 A2 A6 D12 E16 E22b E35a E39 E45c E45d.** *~ān* spiritual beings **13 14 29 78 81 106 110 113 116 140 181 182 211 218 219 230 280 304 306 D5 E4 E5 E30a.** Cf. **D5.** *3.* *ciš ī ~* **6 16 151 241.** *druz ī ~* **23 315 323.** *pad ~* **79 81 180 225 307 D5 D7d E14.** *xīr ī ~* See under *xīr.* *~īg* **C83b E25.** *~īh* **70.** *~īhā* **79 253 307 D5.** *~-dōst* friend of the spirits **E5.** *~-warrawišnīh* faith in the spiritual world **275 B14 B20 C53 E4 E45m.** *~-wišōb* destroyer of the spiritual world **149.** *~-wišuft* **E16.** See also *a-mēnōg-warrawišnīh, gannāg-mēnōg*

mērag fellow **D11.** Cf. **D11.** *2.*

mēš sheep **90**

mezag taste **B53 C15 C21.** *~ōmand* **222**

mihr love, friendship **240 242 254 275 B14 B31 C51 C83e D1a.** *~-druz* the breaker of oaths **235.** *~-druzīh* **235 C47 C52.** See also *hu-mihrīh, ādur-mihr*

miyān middle **225*.** *pad- ~* ready, at one's disposal **33 53 141 162 291**

mizd reward **65 249 E5 E33**

mōbad priest **D3 D5 D10.** *~ān* **D3 D5 D10.** *~īh* **D10**

moγ-mard priest **289.** *~ān* **257**

mōšīdan, mōš- to turn away **E45m**

mōyag lamentation **B14 B31**

murd dead **52**

murdan, mīr- to die **23 52 200 222 234 236 D3 D12**

must complaint; oppression **23 146 243**

myazd fruit offering; ritual meal **254 296 C82 E45m**

N

nafrīn curse **123**

nakkīrā denying **59.** Cf. **59.** *1.*

nām name; fame **Op. Sec. 54 190 216 242 C81 D2 D10 D11 E22a E22c E32.** ~*-kāmag* seeker of fame **71.** ~*kāmagīh* **71.** See also *abē-nām*

nāmag book **66 A6**

nāmcišt especially, in particular **23 62 304**

nān bread **132 187 188 203 219* 308 D12 E45l**

nang shame, disgrace **7 23 54 110 E8.** Cf. **7.** *1.* ~*-parastišnīh* **E20**

nān-xwarīh doing the work of a servant **305**

narfsišn waning **E45i**

nārīg female **93**

narīh masculinity **262**

narm soft **128 E22f**

narsē pr. n. See *ādur-narsē*

nasāh corpse **52 257 E31b**

nasuš the demon of impurity residing in the corpse **317.** Cf. **317.** *1.*

nāw navigable (?) **141.** Cf. **141.** *2.*

naxust first **21**

nay reed **131.** Cf. **131.** *1.*

nazd near. ~*īh* **216.** ~*īk* **171 C4.** ~*īkīh* **D3.** ~*īk-mānīh* **E43b**

nazdist first **230 E38d**

nāzēnagīh flattery (?) **B14 B37**

ne no, not *passim*

ne-angad* poor **78

nēmag side, part, portion **C83e**

nērōg power **267 319**

nēst is not **6 50 74 75 77 83 91 104 124 144 145 148 153 155 157 184 187 191 214 216 218 234 239 244 253 255 262 294 304 313 314 C4 C45 C80 C83e D5 D12 E31g E35a.** ~*-dārišnīh* **D16**

nēwag good **2 16 91 104 108 113 115 116 127 132 179 188 194 225 238 A5 B53 C49 C73 D6b D7c D11 E32 E38a E38e E45b.** ~*-tar*

112 221 C41. *~īh* **2 3 16 102 113 140 142 156 196 244 267 304 B1 B2 B3 C21 C32 C40 C45 C70 D5 D7d D12 E31f E35b E35c E38a E45g.** *~īh-kāmag* wisher of good **E31g**

nibastan, nibay- to recline, be lying down **258**

nibištan, nibēs- to write **66**

nidagīh(?) lowliness **E33**

nīdagīh(?) Cf. **E33.** *1.*

nīdan, nay- to lead **101 E1**

nigāh watching, guarding **64 138 C59**

nigerīdan, niger- to look, contemplate, heed **13 46 66 111 166 212 223 228 261 302 A6 B11 B12 B13 D6a D7d E16 E34c E39 E45l.** *nigerih-* **260 261.** *ul ~* **E2**

nigerīdār careful, watchful **128**

nigerišn contemplation, circumspection **91 B47 C83d E39.** *~īh* **E45c.** Cf. **91.** *3.*; **C83d.** *3.* See also *kōdag-nigerišnīh*

nigōhišn scorn, censure **E35a**

nihādagīh meekness, humility (?) **120 127 B14 B36 E38c.** Cf. **120.** *2.*

nihādan, nih- to set down, lay down **C71 [D1a].** *frāz ~* **172**

nihād-snehīh laying down the arms, disarmament **C71**

nihān secret, secrecy **119 214.** *~īg* **E43b.** *~īhā* stealthily (?), with circumspection (?) **173.** Cf. **173.** *1.*; **C12.** *1.* *~-xēmīh* **256 C12**

nihang little; brief **Op. Sec. 53 206* 209* E35a.** Cf. **Op. Sec. b.** *2.*

nihuftārīh concealing, hiding **E43b**

nihumb hiding **160**

nimāyišn display **E44**

nimūdan, nimāy- to show **44 63 87 89 198 214 256 269 315 E34b**

nīrang ritual (formulae) **240 E14 E45c.** *~īh* **E45m**

nīrmad benefit **E45b**

niruzd feeble **152**

niš- (pr. st.) to watch **224**

nišastan, nišīn- to sit, dwell **79 87 249 D3 E43c E45c**

nišēb slope, depression **E35b**

niwāxtag kind, tender **B14 B19**. Cf. **120**. *2.*; **B14**. *4.*

niwāzišn tenderness, fondness **189 E30b**. Cf. **189**. *2.*

niyābag appropriate **319**

niyāg ancestors. *~ān* **62**

niyāyišn worship, prayer, praise **97 295 301**. See also *pēš-niyāyišnīh*

niyāz want, poverty **292 D4**. *~ōmand* **71**. *~ōmandīh* **71 292 E41**

niyōšīdan, niyōš- to listen **78 115 E38a E39**

niyōšīdār one who listens. *~īh* **E45c**. See also *a-niyōšīdārīh, hu-niyōšīdār*

nōg new. *nōg nōg* "ever afresh" **C9**

nohom ninth, ninthly **127***

nūn now **136 168 198 218 304 315 B4 B5 D2 E21**

O

ō to *passim*

-ōbār see: *gilag-ōbār*

ōbārīh abundance (?) **110**. Cf. **110**. *1.*

ōbastan, ōbay- to fall **258**

ōbastīh self-abasement **B14 B36**. Cf. **B14**. *19.*

ōgārdan, ōgār- to exclude, deduct **71 81**. Cf. **120**. *3.* See also *āhōg-ōgārīh*

ōgārišn demolition **C3**. Cf. **71**. *2.*

ōh thus **59 68 71 72 78 113* 142* 154 305 317** and *passim*

ohrmazd name of the deity **Op. Sec. 11 12 19 23 31 32 65 82a 98 114 123 124 134 135 168 169 172 196 249 258 276 277 279 291 297 307 308 311 A4 B1-B6 D1c D9 E38e E45g E45h**

ohrmazd ī sigzīg pr. n. **D12**. Cf. **D12**. *1.*

ōrēb disappointment, distress (?) **C9 C46** (?). *~īh* **C20**. Cf. **C9**. *2, 3.*

ōstag firm (?) **182**. Cf. **182**. *1.*

ōstīgān steadfast **166**

ōstwār reliable **214**. *~ān* **55 254**. *~īh* **E43e**

ōš death **236**. See also *a-ōš(īh)*

ōšmarišn category, doctrine. *~ ī dēn* **68**. Cf. **68**. *3.* See also *mānθr-ōšmarišnīh*

ōštāftan, ōštāb- to be put into disorder **E31f**

ox mind **1a 1b 30 108 113 143 162 163 164 252**. Cf. **1a**. *4.* See also *wad-axwān, weh-ox*

ōzadan, ōzan- to kill **206 317 B4 B6 B9**

ōzadār(?) destructive, destroyer **211***

P

paccēn See *ham-paccēn*

pad by, through, in *passim*

pādan, pāy- to protect **70 79 208 E38f**

pādārīh crucifixion **[B14] B43**. Cf. **B14**. *22.*

pādāšn reward, recompense **23 65 107 303 D7d E33**. See also *kirbag-pādāšn*

pad-bīm fearful **C25**

pādefrāh punishment **206 B11 B14 B40 B43 B50 C8 E43a**

pādexšāy ruler, governor **70 87 115 156 250 265 310 C8 E38a**. *~-tar* **214 304**. *~ān* **118 C82 D4**. *~īh* **21 24 113 B14 B39 C7 C24 C55 C57 C69 E31a**. See also *a-pādexšāy(īh), duš-pādexšāyīh*

padēxw prosperous; prosperity **142 143 185**. *~īh* **304 A6 E32 E40**. See also *duš-padēxwīh*

pad-gāh at the (appropriate) place **C63**

pad-gumēzag intermixed **D5**

padīd repentance. *pad-padīd* repentant **50 101 168 227 E31d**. *~īgīh* **50 A4 E28 E31b**

padīrag against **61 225 E31f**

padīreftagīh being accepted **C65**. Cf. **C65**. *2.*

padīreftan, padīr- to accept; to gain **78 80 81 238 262 A5 C4 C25 C43**. *ul* **~305**

pad-kāmag willingly, with desire **115**

pad-padīd repentant See *padīd*

pādram populace **303**

pad-rāmišn peaceful, comfortable, reposed **E30b**. *~-tar* **C61**

pad-xrad wise **C63**

pahlom best **23 25 90 110 113 114 117 118 141 263 B7 B10 E43b E45h**. *~-tom* **124 252**

pahrēxtagīh avoidance, observance **E43e**. *~ā* **D3**

pahrēxtan[1], *pahrēz-* to beware, guard oneself from, abstain **17 52 59 127 128 193 276 284 D7a E31b**

pahrēxtan[2], *pahrēz-* to serve; guard, keep **45 207 221 222 E1**. See also *a-pahrēxt*

pahrēz[1] guarding, circumpsection **52 250 E32**

pahrēz[2] service **44 45 88**

pāk pure; clean **93 115 122 125 224 319* E22f E28 E31b E38a**. *~-tar* **90**. *~īh* **267 D6b**. *~īzag* pure, clean. *~īzag-tar* **90**. *~īzagīh* **B14 B33 C65**. *~īzagīhā* **125**

pan miserly, stingy [78] **B52 C32**. Cf. **78**. *5.* *~īh* **B14 B23 C83c E11**. *~-āmār* miserly in reckoning (?) **D4**

pānag guardian, protector **43 A6**. *~īh* **304**. See also *dar-pānagīh*

panāh protection, shelter **237 252**. *~īh* **C82**

panjom fifth, fifthly **127 A5**

parastīdan, parast- to worship **237**. See also *uzdēs-parastīh*

parastišn service **E43b**. See also *nang-parastišnīh, uzdēs-parastišnīh*

parisp wall **215 216**

parwānag guide, leader **87 290**. Cf. **87**. *1.*

parwand enclosing wall **109**. Cf. **109**. *1.*

parwardan, parwar- to nourish, foster **79**

parwarišn nourishment, fostering **C51**

pas afterwards, then *passim. pas ī* (prep.) after *passim. az pas ī* after *passim.* ~*īh* coming after **E45c**. ~*-gōwišnīh* backbiting (?) **C35**

pās watch, guarding **E34a**

pāsdārīh being on one's watch **E34a**

pasēn future; final See *tan*

passand approval **D5 E22e E35a**

passaxw See *passox*

passox answer **D3 D5 D10 E45a**. See also *a-passoxīh*

pašēmān regretful **71**. ~*īh* **219 B48 B52 E41**

pattāyistan, pattāy- to last, endure **C67**

pattōg wealthy **E29**. Cf. **E 29**. *1.*

pāy foot **106 258**

pāyag degree, stage, rank. ~*īhā* **D5**

payagīh doing the work of a courier **305**

paydāg manifest, evident, revealed **24 40 48 71 90 103 105 139 140 160 253 303 304 313 B1-B53 C83a D4 D5 E38e**. ~*īh* **79 104 226 304 E11**. See also *a-paydāg*

paygām message **D3**

paygār battle, strife **214 231 C3**

paygārdan, paygār-* to contend, battle **303

paygārišn contention, battle. See *ham-paygārišnīh*

paykabānag cantankerous **C5**

paykaftan, paykab- to fall upon **52**. Cf. **52**. *1.*

paykōbānag(?) **C5**. *1.*

paymān the (right) measure **38 39 40 42 43 78 99 172 174 206 C61 C62**

C71 D1c E16 E17 E18 E31f E32. *~īg* **E16.** *~īgīh* **114 C59 E45c E45h.** See also *a-paymān(īh)(ā), a-paymān-dārišnīh, a-paymān-xwarišnīh, gētīg-a-paymān-ārāy*

paymōxtan, paymōg- to clothe oneself in, to wear. See *ahlāyīh-paymōgīh*

pāyrōzag, pāyrōzīg daily **294.** *(~īg)* **226**

paywand bond, connection, relationship, kinship **92 240.** See also *duš-paywand, hu-paywand, ham-paywandīh*

paywastan, paywand- to unite, connect **92 324 E43e.** *paywandih-* **C51**

pazd punishment, chastisement **70 C8 E31b E43a**

pazībāgīh hypocrisy **47.** Cf. **47.** *1.*

pazībāy-* *to malign **71. Cf. **71.** *4.*

pērāyag ornament **C83a**

pērōzīh victory **E45a**

pēš before *passim.* *~ēnīg* former, early **1a.** *~ēnīgān* **C83d E16.** *~īh* coming before **E45c.** *~-gāh* distinguished **C73.** Cf. **C37.** *1.* *~-niyāyišnīh* homage **109.** Cf. **109.** *2.* *~-wēnāft* visible in the future **248**

pēšag profession, occupation, calling **[B14] B43 C27 C34 C55 C75**

pēšār committed, performed (of a sin) **13 101 168 227 243 272 C77 E31d.** Cf. **101.** *1.*; **272.** *2.*

pēšobāy leader; vanguard **186.** *~īh* **231**

petyārag opponent, adversary **5 78 146 216* 235 245 246 292 A4 B14.** *~-tar* **216.** Cf. **5.** *4.*

pihw meal, food **153 E31g.** Cf. **153.** *2.*

pōryōtkēš holder of the faith of the ancients; the ancient sages **E45d.** *~ān* **Op. Sec. 1a 109 A6 B15 C26 C83d E45b E45l.** *~īh* **8 62.** Cf. **Op. Sec. a.** *4.*; **1a.** *2.*

pōst skin **324 [E22f]**

pōstkarīh the work of a tanner **305**

pōzīh(?) repentance, contrition **81.** Cf. **81.** *1.*

puhl punishment **70 98 219 289 303 E31b**

purr full **A5 B4 B47**. *~-bēšīh* amplitude of trouble **256**. *~-bōziš-nīhā* in a manner full of salvation **E44**. *~-xrad* **199**

pursīdan, purs- to ask, enquire **76 82a 109 154 231 232 267 299 D5 D10 D11 E45c E45n**. See also *ham-pursagīh*

pursišn request; interrogation **E34c**

pušt back **D5**

R

rad chief. *~ān* **310**

rād generous **51 71 78 310 E6 E23 E29**. *~-tar* **75 94**. *~īh* **23 71 75 91 114 127 247 B14 B15 C59 D1a E11 E33 E45b**

raftan, raw- **115 152 173 250 287 318 B47 D1a D2 D3 D6a E26 E38a E38e E43c**. *frāz ~* **60**

rag vein **324**. Cf. **82a**. *1.*

ragīh **82a**. Cf. **82a**. *1.*

rāh way, road **1a 1b 1c 50 87 148 172 210 214 287 307 D3 E20 E45c**. *~ dāštan* Cf. **1a**. *6.* *~ ī šāh* **173**

rahīg slave; boy **189 B53 C33 C38 C55 C56**. Cf. **C38**. *1.*; **B53**. *1.*

rāmišn joy; repose **16 33 97 122 127 141 156 189 190 192 193 195 196 208 212 229 238 254 275 A5 B14 B19 C74 E30a E30b E32**. See also *a-rāmišn, pad-rāmišn*

rang stratagem, trick **47**

ranz effort, pain **80 81 106 242 304 305 C16 E29**. *~ag* **B53 C5 D5 E4**. *~agīh* **106 218 304**. *~agīhā* **D3**. *~-spōz* he, or that, which repels pain **18 D11 E22a**. Cf. **18**. *1.*; **D 11**. *3.* See also *dast-ranz*

rapiθwin middle part of the day **79**

rasan rope, cord **E1**

rasīdan, ras- to come, reach, arrive **1c 5 21 23 25 83 89 100 106 115 125 126 142 144 147 153 156 160 166 173 178 187 198 200 203 205 208 209 211 216 [218] 218 219 225 226 231 234 242 292 304 306 307 A1 A5 A6 B48 B49 B51 B52 C7 C8 C9 C11 C16**

C20 C22 C30 C45 C69 D4 E10 E30a E31b E31c E31f E31g E35b E38d E43c. *abar~* **78 112 209 219 262 300 E35a.** *frāz* ~ **46 236 D4 E8 E31f E31g**

rasišn coming; association **187* D6b E10 E27 E40.** See also *ham-rasišn(īh)*

rāst true, truthful **63 127 231 269 320 A6c B8 C29 C31 E22f.** *~īh* **23 91 99 114 115 127 240 253 267 B7 C69 C81 D1a E9 E38a E45h.** *~īhā* **45.** *~-gōwišnīh* true speech **247 B37 C69 E45m.** *~-guftār* **51**

rawāg current, wide-spread *~īh* **C28.** See also *kāmag-rawāgīh*

rawišn behaviour **292**

raxw Cf. **8.** *1*n.

rāy (1) (post position) to, for **2 21 23 65 78 124 126 135 140 142 143 144** and *passim*. (2) because of **25 48 69 71 79 80 100 111 119 141 146 160** and *passim*. (3) for the sake of **54 91 113 153** and *passim*

rāyēnīdan, rāyēn- to discipline, arrange, provide **33 92 153 222 B15 C26 D3 D8 E16 E31g.** *rāyēnih-* **C83b**

rāyēnišn arrangement, disciplining **18 D3.** *~īh* **E14 E16**

rāz secret, mystery **214 254 B48 C44 E43b**

rēbagīh delusion, deception **E16.** Cf. **C9.** *2.*; **E 16.** *1.*

rēš suffering **234**

rēšišn suffering **201**

rēštag rope **E22d**

rēštagīh mischief **231**

riftagīh deception; distress **C9 E43a.** Cf. **C9.** *2.*

rīman polluted, defiled; filth **52 305 E22f.** *~īh* **C66 E31b E40.** See also *abē-rīman*

ristag path **210 E45l**

rist-āxēz the Resurrection **258 C75 E45k**

rōd river **141**

rōn (post position) towards *ō. . .~* **60 E22f**

rōspīg prostitute **220**. *~īh* **93**

rōšn bright **225 314**. *~-tar* **224**. *~īh* **164 225 259 290 C82 D5**

rōy face **63* 317**

rōyagīh outgrowth **C48**

rōyišn See *a-rōyišn*

rōz day **17 89 138 151 152 200 206 227 242 301 302 317 D3 E2 E3 E31c E31e**. Cf. **E22d**. *1*. *~-šabān* **D4**. See also *im-rōz*

rōzgār lifetime; time **E31d E43d**

rūrag medicinal plant **308 309**

rustan, rōy- to grow *rōyih-* (passive) **304**

ruwān soul **3 6 21 23 25 26 35 84 85 89 91 109 113 120 121 127 132 146 152 153 164 174 207 210 213 219 221 225 229 236 237 239 244 252 253 266 274 285 289 291 305 318 319 323 A2 A3 A5 B47 C19 C42 C53 C80 C81 C83e D1c D7b E3 E6 E7 E12 E18 E19 E20 E21 E27 E28 E30a E31a E31b E31e E31g E32 E34b E34c E35a E38c E38d E43b E45d E45f E45l**. Cf. **91**. *2*. *~-dōstīh* **C93**. *~-dušman* **236**. See also *ag-ruwān(īh), anōšag-ruwān, a-ruwānīh*

S

sabuk light; worthless **144**. *~īh* **B49**. *~-menišn* **78**

sag stone **128**. Cf. **128**. *1*.

sahistan, sah- to seem **222 C41 C73 D3 D5 E16 E35a**

sahišn approval **E43e**. Cf. **E38e**. *1*.

sāl year **79 98 151 258 D12**

sam terror, fear **B27 D4**

sar[1] head; end **82a 91 210 D3 E22d**. *~-xwadāy* Cf. **8**. *1*.

sar[2] union **62**. Cf. **62**. *1*.

sārār leaders, chiefs *~ān* **E43a E43b E43c E43d E43e**. *~īh* **B14 B29**

sardag kind, sort **90**

sārēnīdan, sārēn- to incite **78**. *sārih-* (passive) **78**

sāstār tyrant **B50**. *~īh* **245 B14 B45**

satō-zem century **147**

saxt hard; firm **128 141**

sāxtan, sāz- to make, do **89 189 222 310 319 E30b**. *sāzih-* **304**

sāxtārīh being in accord **E43e**

saxwan word, speech **23 78 125 132 C4 C37 C43 C63 D3 E45a**. See also *hangāmīg-saxwanīh*

sazag worthy (?) See *weh-sazag*

**sāzag* adjusted, adapted (?) See *hu-sāzagīh*

sazāg worhty (?) *~īhā* **E23 E31f**

sazīdan[1], *saz-* to be worthy, suitable **E43b E45n**

sazīdan[2], *saz-* to flow, pass **180 A6**

sāzišn (mode of) fitting, adjustment, handling **48**

se three **14 116**. *~dīgar* **127 A5**

sedīg "third", in the sense of middle, medium **68**. Cf. **68**. *1.*

sēn pr. n. **C83d**. Cf. **C83d**. *2.*

sēr sated, full; satisfied **94 153 D2 E31g**

sigzīg of Sīstān. See *ohrmazd ī sigzīg*

sīmēn silver **90**

sneh arms. *~ōmand* armed **C72**. *~īh* **C72**. See also *nihād-snehīh*

sōg benefit **48**. Cf. **48**. *1.*

sōxtan, sōz- to burn **219**. See also *dil-sōzag*

spanāgīh bounty **185**

spand See *mānθr-spand*

spandarmad a deity ("Bounteous Humility") **1b 77 78 114 E45h**. Cf. **1b**. *6.*

spās thankfulness, gratitude **23 29 286 302 C83e D5 E30a**. *~dār*

grateful **E45l**. *~dārīh* **120 C51 (34a) E38c E45f E45h**. See also *ana-spās(īh), hu-spāsīh*

spaxr banquet **B51**

spazg a gossip. *~ān* **B48**

spēxtan, spēz- to bud **79**

spihr sphere; Celestial Sphere **121**

spitām pr. n. *zardušt ī ~* **295**

spōz See *ranz-spōz*

spōzgār delaying **D7e**

spurrīg complete **169 D8**

spuxtan, spōz- to push, reject **26 89 292 305 D8 E8**. *frāz ~* **89 D12**

**sraw* See *hu-sraw(īh), dusrawīh*

srišwadag a third **225**

srōš a deity ("Obedience") **1b 77 78**. obedience **90**. Cf. **1b**. *5*. *~īh* **254**. *~-ahlāy* **E38e**

srōšōcaranām the *sraošō-čaranā* whip *aštar ī ~* **206**. *~-wināh* a *sraošō-čaranā* sin **272**

srūdan, srāy- to speak, recite **140 D1c**

srušt See *a-srušt(īh)*

sruw horn **E1**

stabr solid; grievous **128 160 189 232 319**

stadan, stān- to take **188 236 A2 D3 D11**

stahm hard, difficult; fierce *~ag* **E28 E38f**. *~ag-tar* **236 D2**. *~īh* **256**

stard vanquished **258**

staw powerless, incapable **91 168 236 268**

stāyišn praise **71 E35a**

stēzag quarrel **E44**

stī existence; (individual) being, entity **253 (?) E38e (?)**. Cf. **253**. *2*.

stōr horse **D3**

stūdan, stāy-* to praise **71 289

sturgīh quarrelsomeness **B14 B26**. Cf. **B14**. *11.*

stūrīh custody **296**. Cf. *296. 1.*

sūd benefit, advantage **12 135 142 156 304 C73 C74 E30a E31f.** *~ōmand* beneficial *~ōmand-tar* **23 74 89 221 D6a E32**. *~ōmandān* **E38e**. Cf. **23**. *3.* *~-šnās* one who knows benefit **D7d**. See also *abē-sūd(gārīh), meh-sūd-dahišnīh*

sūdagīh negligence **37**. Cf. **37**. *1.*

sūdan, sūy- to neglect **E22b**. *frāz* ~ **E22d**. Cf. **E22b**. *1.*

sūdēnīdan, sūdēn- to benefit, aid **E38d**

sūr (forenoon) meal **206 229 319**. Cf. **206**. *3.* *~-wirāyīh* **93**

Š

-š, -eš enclitic pron. 3rd. sg. *passim*

šab night **225**. *~ān* **200**. See also *rōz-šabān*

šabestān household **254**

šād joyful **311 C6 E35b**. *~ānīgīh* **B14 B32**. *~īh* **185**

šāh king **173**. *~ān-šāh* **259**

šahr world; kingdom **136 303 304 C13 C14 C41 C57 C69 D3 D38e**

šahrestān town, city **234***

šahrewar name of a deity ("Dominion") **114 E45h**

šām evening; evening meal **206**

-šān encl. pron. 3 pl. *passim*

šarm shame, modesty **7 206 B51 C83e E8***. See also *duš-šarmīh, hu-šarmīh*

šašom sixth, sixthly **127 A5**

šāyēd it is possible; it is proper **78 80 101 104 105 110 120 153 161 169 178 188 200 203 206 219 242 264 282 284 304 305 306 308 310 A5 A6 B5 C12 D2 D4 D7b D7d D8 D12 E15 E16 E27 E30a E30b E31b E31g E34c E38c E38e E43c E45c E45e**

šēwan complaint, lamentation **B14 B31 E12**

šēwangarīh plaintiveness **275**

škastan, škan- to smash, destroy **315 D7a**

škeftīh disaster, misfortune **73 126 142 144 C9 C66 E38d**

škōh poor **71**. *~ān* **[B14] B42**. *~īh* **71 145 C23 C56**. Cf. **71**. *5*. See also *hu-škōhīh*

škōy awe **240 C83e**. *škōyišn* **122 254**. Cf. **122**. *2*.; **C83e**. *1*.

šmāh you (pl.) *passim*

šnāsag one who has knowledge **9 E45g**. *~ān* **E16**. *~īh* **D4**

šnāsīh knowledge **C75 C81 E32**. See also *hu-šnāsīh, yazdān-ana-šnāsīh, yazdān-šnasīh*

šnāxtan, šnās- to know **31 64 66 95 104 105 110 C55 C57 C60 D4 D7a E45f**. *šnāsih-* **71 181**. *be ~* **95**. See also *sūd-šnās*

šnāyīdan, šnāy- to satisfy, make content, propitiate **E45h**. Cf. **Op. Sec. a**. *2*.

šnāyišn satisfaction, propitiation **Op. Sec. 97 113 127 191 192 263 D7d E45g E45i E45m**. Cf. **97**. *1*.

šōy husband. *~-dōst* **127**. Cf. **127**. *1*. *~-wirāyīh* **93**.

šōyēndag married **72**

šudan, šaw- to go **1c 17 21 82a 87 89 141 183 188 189 193 208 209 231 234 236 275 282 287 298 301 304 305 310 314 B15 B47 C45 D1a D2 D3 D9 E3 E30b E31f E45k E45m**. *frāz ~* **61 175 302 D3**

šustan, šōy- to wash **125 317 E31b**

T

-t enclitic pron. 2nd person sg. *passim*

tā (1) until; so long as **172 213 225 236 257** and *passim*. (2) so that **1c 65 97 103 104 115 161 198 249** and *passim*. (3) would that **52** and *passim*. (4) as far as **231** and *passim*. (5) let us, let me **65**

tābīg luminous. *~-tar* **224**

taft warm; ardent **D10**. *~īg* **78**

tāftan, tāb- to heat, inflame **E22f**

tāg strong; swift(ly) **295 D12**

-tāg -fold See: *ēw-tāg, ham-tāg*

tam darkness; dark **172 225 290**

-tān encl. pron. 2nd pl. *passim*

tan body, person, self **6 23 25 26 28 49 78 79 82a 87 89 91 97 103 109 113 122 130 141 143 166 186 189 190 192 193 198 207 208 213 214 221 222 229 236 250 262 264 265 272 276 285 291 292 301 302 315 317 318 319 320 323 A2 A5 B47 C77 C79 C83a D1a D6b D7b D12 E3 E9 E18 E19 E27 E30a E30b E31a E31b E31f E34a E35a E40 E43b E45d.** *~ī pasēn* the Future Body, Resurrection **229 267 C83e E45k.** *~ ī xwēš* **23 28 91 93 100 115 131 250 256 302 D6a E9 E38a.** *~-abspār* sacrificing, surrendering one's self **166.** *~-cīnagīh* fastidiousness **B14 B33.** Cf. **B14.** *17.* *~-drustīh* bodily health **17 127.** *~-kāmagīh* **274.** See also *abar-tan(īh), ēr-tanīh, xwēš-tan*

tang tight, narrow, distressed. *~īh* **16 252 304.** *~-ābīh* **D3**

tanīhā alone **304**

tar beyond **175 216.** *~-menīdan* to despise. See *menīdan.* *~-menišn* contemptuous **143 144 145.** *~-menišnīh* **5 37 146 147 246 C54 C62 E11 E41.** Cf. **5.** *3.*

tarag leek **D2**

tārīk dark. *~-tar* **224.** *~īh* **225 C82**

tarōmad name of a demon ("Arrogance") **1b 77 78.** Cf. **1b.** *6.*

tars fear **54 70 E31g**

tarsagāh respectful, awe-struck **48 126 127 237 250 251 E38d.** *~īh* **48 115 116 E38a.** *~īhā* **301**

tarsīdan, tars- to fear **319 E27**

tarsišn fear **69**

tawān able **19 23 25 56 83 89 100 102 129 140 141 151 168 170 172 174 212 216 231 255 270 297 303 307 310 A5 D1c D7e E8 E22d E30a E35c E42 E45e.** *~garīh* wealth, opulence; power **71 C7 C24.** *~īg* **143 145* D4.** *~īgān* **146 147 D4.** *~īgīh* **127 143 144 145.** *~-abzār* having powerful means **144.** *~-abzārīh* **142.**

~-xwāstag **143 144***. See also *a-tawāngar, kam-tawān-xīr, xwāstag-tawānīh*

tēz eager, eagerly; sharp; quick **115**

tišnagīh; tišnīh thirst **308 106** *(tišnīh)*

tištr Sirius **75**

tōhm seed, sperm **86**. *~ag* **217**

tōšag provisions **D2**

tōzīdan See *tuxtan*

truftan to rob **E45l**

tund angry, vehement, impetuous **89 143**. *~īh* **C14 C64**

turš sour **E35c**. *~ōmand* **E35c**

tuxšāg diligent **29 65 84 97 99 161 177 211 225 244 249 285 291 294 303 308 314 A6 E30a**. *~-tom* **211 266**. *~īh* **23 115 121 247 253 B14 B21 C55 C67 C68 C83b E32 [E38a] E45c**. *~īhā* **151 305**. *~īhā-tar* **173**

tuxšīdan, tuxš- to be diligent, to strive **127 188 189 200 212 291 D12 E30b E35a E38f E42**

tuxšišn effort, diligence **E33**

tuxtan (tōzīdan), tōz- to atone **72 201 206 231 234* 234**

U

ud, u- and *passim*

ul up, upward. See: *āmadan, ēstādan, menīdan, nigerīdan, padīreftan, waxšīdan*. *~īh* "upwardness" **E45c**

urwar plant **79 276**. *~ān* **79**. *~-xwarišn* plant-eating, vegetarian (?) **276**

uskār thought, consideration **D2**

uskārdan, uskār- to deliberate, debate; consider **55 63 122 159 303 E45d**. Cf. **10**. *1*.

uskārišn deliberation, consideration **10 266**

ustefrīd offering **28**. Cf. **28**. *1*.

uzdēs idol **B14 B18**. *~-parastīh* **93 B14 B20 C76**. *~-parastišnīh* **275**

uzīdan, uzīn- to go out **D7b**. (pr. stem) *uzih-* **E43a**

uzīnag expense **304**. Cf. **304**. *5*n. See also: *andak-uzīnag, wēš-uzīn*

uzmūdan, uzmāy- to test **104 105 178 299**

uzwān tongue **60 C29**

V

vorukaš Vorukaš **164**

W

wābar trustworthy, true **Op. Sec.** Cf. **Op. Sec. b**. *3*. *~īgānīh* **Op. Sec. 105 289**. Cf. **Op. Sec. a**. *3*.

wad bad, evil **104 226 238 239 316 C50 D4 D7a E22f**. *~ag* **71**. *~īh* **A5**. *~-āmār* of bad account **C25**. *~-axwān* of evil existence **206**. Cf. **206**. *1*. *~-cihr* ill-natured **B52**. *~-cihrag* **71 B52**. *~-dilīh* lack of sympathy **C66**. *~-hangār* of bad reckoning **C25**. *~-hunarīh* bad manners **C34**. *~-xrad* foolish **C18**. *~-xwāhīh* rancour **B14 B41 C31**. *~-zārag* of evil sorrow (?) **C9**. Cf. **C9**. *1*. See also *wattar, wattom*

wād haughtiness **C11**. Cf. **C11**. *1*.

wafr snow **304**

wāg fear *wāg burdan* **2 A6a**. Cf. **2**. *5*.

wahānag cause **260 C48**

wahišt paradise **16 50 173 205 287 298 D1b D5**

wahman name of an Amahraspand ("Good Mind") **1b 77 78 87 114 193 E31a E45h**. Cf. **1b**. *3*. *~-dārīh* kindliness **260 C51 E11**. *~-menišn* peaceful. *~-menišn-tar* **94**

wanē waste **86 225 315 C34 E38d**. *~-būdagīh* destruction **E20 E38d E41 E43a E43b**. *~-būdīh* **C47**. *~gar* squanderer **71 E24**.

~garīh **247 B14 B15 C58***. Cf. **71**. *6*. *~-xradag(?)* of upset mind(?) **C9**

wāng sound **90 134 315**

waran concupiscence, lust, greed, illicit desire **1b 23 54 260 274 E8 E31f**. *~īg* **B49 C21 C38 C39 C40**. *~īgīh* **5 246 B14 B25 C24 C71 C72 E41***. Cf. **5**. *5*. *~-waštārīh* turning away from illicit desire **120 194**

wārān rain **304**. See also *duš-wārānīh*

ward dust **D12**

ward- See *waštan*

wardēnīdan, wardēn- to cause to turn (away) **322 A6 C83d**

wardišnīg inconstant **A6**

warhrān: ātaxš ī ~ **2 30 295 296 B14 B18**

wārīdan, wār- to rain **208 209 304 E35b**

warm memory **D10 E45c**. *warm kardan* to commit to memory **D4**

wārom reminiscence **1b**. Cf. **1b**. *2*.

warōmand doubtful **D2**

warrawistan, warraw- to believe **35 102 111 166 170 241 274 C2**. *warrawēnīdan* (caus.) **21 E15**

warrawišn faith **21 210**. *~īh* **102**. *~īhā* **170**. See also *a-mēnōg-warrawisnīh, mēnōg-warrawišnīh*

warz action, deed; husbandry **96 314 C83a D3**. *~ ud kišw* tilled land. *~ ud kišwān* **E1**. Cf. **E1**. *1*. See also *duš-warzīh*

warzišn work, deed **E38e**. *~īh* **106**

was much, many **16 44 45 53 68 78 82b 90 98 100 104 153 161 169 170 189 198 224 225 226 242 262 276 283 304 310 C16 C37 C44 C46 C61 C62 D5 E30b E31g E43a**. *~īh* **304**. *~-abastāg* having studied much Avesta **310**. *~-abastāgīh* **310**. *~-ābīh* abundance of water **D3**. *~-abzār* a man of much virtue **71 [104]**. Cf. **71**. *3*. *~-abzōn* a man of much bounty **310**. *~-ēwēnag* of many kinds **71 102 E27**. *~-xwāstag* one who has abundance of wealth. **282** (*~-tom*). *~-xwāstagīh* **71 283 D3**. *~-yazišn* pious **310**. *~-zand* one who has studied much Zand **310**. *~-zandīh* **310**

wastar-. See *jud-wastarīh, xwēš-wastarīh*

wastār wilful, careless, rash, negligent **C36**. *~īh* **247 B14 B16 E43a**. Cf. **B14**. *2*. *~-kunišnīh* wilful activity (?) **E43a**

wastarg clothing **125**. See also *xwār-wastarg*

wāstryōš husbandman. *~ān* **293**. *~īh* **D1a E45l**

wašt sick **222**. *~īh* **222 306 308**

waštan, ward- to turn **99 136 175 269 315 C7 C39 D2**. *az. . .be* ~ to turn away from **78 92 95 204 303 323 E9**. *be o. .* ~ to turn toward **80 186 C76**. See also *waran-waštārīh*

waštār one who turns away from something. See *waran-waštārīh*

wattar bad; evil **35 64 68 82b 87 [162] 170 178 315 A5 C22 C27 D7b E26**. *~ān* **43 108 113 118 123 133 178 284 286 298 A1 B10 B44 C19 C22 C27 C28 C42 C78 C82 E24 E26 E27 E35a E38f**. *~īh* **22 71 115 140 169 261 284 323 C77 E38a**

wattom worst **B7**

waxšīdan, waxš- to grow *ul* ~ **290**

waxšīh(?) advantage(?) **E45b**. Cf. **E45b**. *2*.

waxšišn(?) growth(?) **E45i***. Cf. **E45i**. *1*.

wāz word *~ag* word; saying **55 56 76 98 161 167 181 182 183 226 280 D4 D12 D17 E45l**. *~ēnagīh(?)* Cf. **B14**. *20*. See also *ham-wāzīg*

wāzīdan, wāz- to move; to cause to move **264**;

wēdwar patient **29 306 E30a**. *~īh* **110**. Cf. **29**. *2*.

weh good, better *passim*. *~ān* the good ones **43 78 82a 95 97 107 109 113 115 118 123 124 133 166 178 188 192 251 253 255 263 267 269 284 286 294 298 300 302 303 319 323 A1 A5 B14 B19 B39 C5 C6 C61 C62 C77 C82 E6 E25 E35a E35c E38a E38f E45l E45m**. *~īh* **3 22 71 107 111 115 124 140 141 195 208 212 224 253 260 261 284 302 323 A5 B14 B15 C5 C6 C23 C24 C38 C48 C61 C62 C71 C77 C78 C79 C83a D1a E35c E38a E45l E45n**. Cf. **C6**. *1*. *~-dārišn* preservation **304***. *~-dēnīh* the Good Religion **B14 B24**. *~-dōst* friend of the good **209**. *~-dōstān* **269**. *~-dōstīh* **124 208 E35b**. See also *wehīh-dōstīh*. Cf. **124**. *1*.

~-dušman enemy of the good **E35c**. *~-dušmanīh* **208 209 C6 C56 E35b**. *~īh-dōstīh* love of goodness **C55**. *~-kas* **23**. *~-kerdārīh* good activity **E32**. *~-mard* **115 E38a**. *~-ox* possessed of good mind. *~-ox-tar* **185**. *~-sazag* respectable(?) **100 175**

wehdād pr. n. (son of Ādur-Ohrmazd) **D6a D6b D10**. *~ī ādur-ohrmazdān* **D5**. Cf. **D5**. *2.*

wēnāft visible, evident *~āg* **91**. Cf. **91**. *1*n. See *abē-wēnāft, pēš-wēnāft*

wēnišn sight, viewing **226 242**. *~īh* **134**

wēš more; much **17 80 111 127 139 140 141 153 172 182 186 211 214 301 303 304 C2 C5 C9 C20 C24 C28 C30 C36 C40 C46 C50 C55 [C57] C62 C71 C72 D6b D8 D10 E10 E30a E31g**. *~īgān* abundant, much **23 152 258**. Cf. **23**. *4.* *~īh* (over-) abundance **C11**. Cf. **C11**. *2.* *~ist* the most **301**. *~-mādag* bulky, of much substance. *~-mādag-tar* **141**. *~-uzīn* having much expense. *~-uzīn-tar* **D3**

wēzišn Cf. **C41**. *2.*

widang hardship **24**. *~īh* **247 B14 B21**. Cf. **B14**. *8.*

widardan, widar- to pass **D3**

widārdan, widār- to pass **A5 D5**

widarg way, passage **1c 307 E45c**. Cf. **1c**. *1.*

widārišnīh passing, undergoing **D5**

widīrišnīh transience; departing **D12 E32**

wihēzag the calendar (?) **297**. Cf. **297**. *2.*

wīmān boundary **141***

wīmār ill **200 C15**. *~īh* **106 306 308 C16 E43b**

wināh sin **5 7 13 14 37 38 43 50 53 59 70 72 80 81 100 101 105 113 119 122 127 154 166 168 176 181 182 189 193 206 227 232 233 243 272 275 281 282 287 303 306 315 322 B9 B11 B14 B15 C1 C28 C54 D11 D12 E1 E8 E28 E30b E31d E32 E45e**. See also *abē-wināh, andak-wināh, a-wināhīh, garān-wināh*

wināhgār sinner **13 14 71 78 92 181 182 E43b**. *~ān* **B14 B40**. *~īh* **D2 E22f**

wināhīḍan, winān- to harm **104 315**

windādan, wind- to find, obtain **65 125 129 137 218 270 A6 B50 C11 C13 C20 C25 C31 C32 C40 D5 E10 E39**

windišn obtaining; favour **E43d**

wīr sagacity, comprehension, intelligence **2 56 64 217 D1a**. Cf. **2**. *6*.

wirāst disciplined. *~ag* **71 131 B6**. *~agīh* **D2**. *~agīhā* **D3**. *~-xēm* with disciplined character **E25**. *~-xēmīh* **E43e**

wirāstan, wirāy- to arrange, order, discipline; adorn **6 63 71 78 115 131 147 172 223 224 228 255 315 322 A6 C12 C18 D6b E1 E8 E38a E45c E45l**. See also *āhōg-wirāyīh, sūr-wirāyīh, šōy-wirāyīh*

wirāyišn arranging, disciplining, correction; order **160 212**

wisāndagīh separation (?) **275* B14 B19**. Cf. **B14**. *6*.

wisāndan, wisān- to separate (?), take away (?) ***20 C52 E22d**. Cf. **20**. *3*.

wistardan, wistar- See *xwēš-wistarīh, jud-wistarīh*

wistāxw confident **28 29 44 128 142 152 C8 C11 C12 E38f E43a**. *~-tar* **C65**. *~īh* **59 247 B14 B16 C51 E7 E43a**. See also *a-wistāxwīh*

wišād open **113 142* 187 257 D3 E10**. *~-darīh* having one's door open **92**. *~-xandagīh(?)* Cf. **B14**. *16*.

wišādan Cf. **311**. *1*.

wiškar uninhabited place, forest **153 E31g**. Cf. **153**. *3*.

wiškōftan, wiškōb- to open up (plants) **79**

wišōbišn destruction; dissolution **235 E38f**

wišūdagān misbegotten creatures **E30a**

wišuftan, wišōb- to destroy **21 43 104 150 162 232 235 C1 C68 E16**. See also *mēnōg-wišōb, mēnōg-wišuft*

wišuftār destructive **E16**

wiyābān (1) misled **243 291**. (2) desert **E27**. *~gar* **D7e**. *~īh* delusion **E41**

wiyāxanīh eloquence **C63**

wizand damage, harm **268 292 C7 C22 E34c E38f E43b**. *~gār* **E16**. See also *abē-wizand*

wizurd trustworthy, reliable **C29**

wizārdan, wizār- to perform; to separate, relieve; explain **146 267 D1a**

wizāy harm **E9 (?).** *~īh* **C23**

wizīdan, wizīn- to choose, distinguish, discern **136 267**

wizīdārīh distinction, discernment **64 99 110 267**. Cf. **99**. *1*. See also *a-wizīdārīh*

wizihīdagīh separation **43 206 320**

wizīnagīh Cf. **B14**. *17*n.

wizīr decision, verdict **C31**

wizīristan, wizīr- to dispose, have power over **174 175 176 270 A6 C22 C27**. *ne wizīrēd* there is no other possibility **100 291 305**. *pad . . .ne wizīrēd* **26 80 100**. Cf. **26**. *5*. *wizīrēnīdan* **C83b**. See also *a-wizīrišnīgīh*

wizūdan, wizāy- to attack, harm **E43b**

wizurd Cf. **29**. *2*.

wizustan, wizōy- to seek **190 D3**. *wizōyih-* **71**. Cf. **71**. *1*.

wuzurg great **158 159 161 251 281 E32 E43e**. *~īh* **100**. *~-abzār* of great faculties **E45n**. *~-menišnīh* high-mindedness **[B14] B35**. *~-xwāstag* wealthy **310**

X

xāk earth, dust **128 200**

xān house; halting-place **173 D2**. *~ag* **187 C83a D2 D3 E10**. See also *bun-xān*

xānīg well (n.) **314**. Cf. **Op. Sec. a**. *1*n.

xār thorn **B47**

xāstan, xēz- to arise **224 227**

xēm character **2 3 4 5 6 11 24 63 96 115 124 127 153 154 164 179 186 223 228 239 246 252 253 260 262 314 A6 C48 C49 C50 C50* C81 D1a D1c D6b D7a E1 E8 E22f E26 E38a E45b E45e E45e.**

Cf. **2.** *2.*; **5.** *3.* See also *hu-xēm, nihān-xēmīh, wirāst-xēm(īh), yazdān-xēm*

xešm (1) anger, wrath **C3 E8 E19 E31a E43a.** (2) name of a demon **1b 23 77 78.** Cf. **1b.** *5.* *~en* irascible **C14.** *~enān* **E40.** Cf. **C14.** *1.* *~enīh* **B14 E11**

xīndag sick **161***

xīr thing **291 297 D3 D5 E45c.** *~ ī gētīg* **78 100 149 150 151 152 180 198 200 214 229 291 322 D1a E16 E22f E31f.** *~ ī mēnōg* **111 150 241 E13 E16.** *~ ī yazdān* **78 90 137 167 236 315.** See also *hunsand-xīr, kam-tawān-xīr*

xrad wisdom **1b 2 3 4 5 6 11 24 25 56 64 83 115 127 154 155 197 240 246 253 312 313 314 A6 B13 C48 C49 C50 C69 C81 C83a D1c E8 E38a E45c E45l.** *~ān* **25.** Cf. **1b.** *7.*; **2.** *4.*; **5.** *5.* *~ag* See *wanē-xradag.* *~ōmand* wise. *~ōmand-tom* **304.** See also *āsn-xrad, gōšosrūd-xrad, pad-xrad, purr-xrad, wad-xrad*

xrafstar reptile **206 317 B4 B47**

xūb good **162 E43b**

xurd small **128**

xurdad (1) a deity ("Wholeness") **114 E45h.** (2) water **294.** Cf. **294.** *2.*

xurmāg date **189 304 E30b**

xurram merry, cheerful **E31g.** *~īh* **B14 B32**

xusrō ī anōšag-ruwān pr. n. **D4.** Cf. **A6c.** *1.*

xwad self **1c 4 12 62 78 83 95 112 117 145 169 209 214 221 222* 231 234 236 269 274 724 291 300 303 A5 C11 C13 C14 C15 C21 C23 C25 C27 C29 C30 C32 C35 C36 C37 C39 C41 C74 C83d D1c D3 D6a E22e* E38d* E45j.** *~īh* **216.** *~-dōšag* self-loving (adj.) **B49 C18 C83d.** *~-dōšagīh* **1b 5 246 C23 E20 E40 E41.** *~-dōšagīhā* **C83d.** Cf. **1b.** *8.*; **5.** *6;* **C83d.** *1.* *~-wastarg* Cf. **93.** *2.*

xwadāy lord. (1) of Ohrmazd **11 19 65 82a 98 123 124 134 135 196 249 276 291 308 311 D9.** (2) in general **30 49 232 C8 E38e E43e.** *~-tom* **157.** *~ān* **D4 E38e E43a E43b E43c.** *~īh* rule, authority **14 21 26 113 148 156 181 182 C21 D1a.** *~-dēnīh* **47.** See also *hamahl-xwadāyīh*

xwaftan, xwafs- to sleep, to lie down **E31g**

xwāhišn desire **31 C36**

xwāndan, xwān to call **82a 292 315**

xwār easy, light; worthless **104 144 171 200 307 D12 E22f(?)**. *~-tar* **198 217 218 304 A5 C43 C67 E31b**. *~-tom* **D2**. Cf. **E22f**. *2.* *~īh* **36 C57**. *~ist* the basest; of the lowest class (?) **E38e**. *~-mādag* scanty of substance. *~-mādag-tar* **310**. *~-wastarg* with light clothing **310**. *~-xwardīg* with meagre food **310**

xwaran See *ham-xwaran*

xwardag little, slight **168**

xwardan, xwar- to eat **2 88 94 132 142* 144 153 188 211 222 227 250 282 288 319 C3 C15 D1a D2 E3 E11 E31e E31g**. See also *nān-xwarīh*

xwardīg food **250 B10**. See also *xwār-xwardīg*

xwārgōn edible **189 E30b**

xwarišn food, meal; eating **153 211 222 B14 B46 B53 C15 D2 D5 D11 E10 E19 E31g**. *~īh* **E17 E18**. See also *a-paymān-xwarišnīh, ham-xwarišnīh, urwar-xwarišn*

xwārišnīh eating **108**

xwarr fortune **74 109 115 187 253 C52 C63 C64 C81 E38a**. Cf. **9.** *1.* *~ōmand* **125**. *~ōmandīh* **C51 C69**

xwaršēd the sun **125 164 227 259 317 D5 E31c**

xwāstag wealth, possession **14 26 71 121 143 148 156 174 175 177 181 182 202 203 206 269 282 310 A6 C1 C19 C21 C42 C67 C68 D1a D12 E23**. *~īh* **282**. *~-dēnīh* **47**. *~-tawānīh* **142***. See also *andak-xwāstag(īh), angad-xwāstag, was-xwāstag(īh), wuzurg-xwāstag*

xwastan, xwah- to plow, till, trample; to recite **299 E22f**. Cf. **299.** *1.*

xwāstan, xwāh- to seek, desire **13 14 19 29 32 53 64 69 78 92 102 110 125 129 137 142 144* 156 165 181 182 189 190 214 222 231 244 270 307 308 B5 B52 C25 C31 C35 C40 C61 D2 D4 D12 E5 E22c E22e E25 E29 E30a E30b E31f E39 E43d E45l**. See also *āšt-xwāhih, wad-xwāhīh*

xwāstār seeking, desirous **170 308**

xwaš pleasing; sweet **250 D2**. *~-tar* **90 B10**

xwēdōdah consanguine marriage **C82**

xwēš own; self **3 11 12 32 47 83 91 95 101 113 115 127 129 130 132 135 136 142 155 161 166 168 169 185 188 196 198 208 212 214 223 228 231 234 237 238 244 250 252 269 272 279 292 304 305 319 A2 A3 A6 B3 B14 B34 B53 C6 C23 C24 C33 C34 C36 C38 C39 C52 C55 C57 C59 C60 C64-C68 C71 C73 C83c D1c D2-D5 D7d D8 D12 E1 E6 E7 E22c E22f E31f E31g E35a E35b E38d E38f E45b E45e E45l E45n**. *~-tar* **A2**. See also *bahr, dēwān-xwēš, tan*. *~ān* kinsmen, members of one's family **267**. *~īh* possession **272**. *~īhā-tar* **E43b**. *~-kārag* a person who fulfils his duty **9**. *~-kārīh* (fulfilment of) duty **115 202 228 231 267 267* 298 319 322 C34 C55 D2 E32 [E38a] E45k**. Cf. **9**. *1*. *~-kārīhā-tom* **13**. See also *a-xwēš-kārīh*. *~-tan* (him)self **2 13 44 52 66 71 90 125 145 169 223 224 227 261 269 272 322 325 A1 B52 B53 C5 C35 C41 C56 C57 C72 C73 C74 C77 C78 D2 D7c D7d E1 E2 E30b E31c E31e E34c E35b E35c [E38a] E45b**. *~-wastarīh* dressing in one's own (fitting ?) garments **93**. Cf. **93**. *2*.

xwēšāwand-dārīh support of one's kinsmen **114 E45h**

Y

yahūd Jews **321**. *~īh* **321**

yaštan, yaz- to worship, perform worship **125 233 317 D2 E31c**. See also *yazd-yašt*

yazd god **Op.Sec.a. 1a 79 91 95 98 101 106 112 113 130 155 170 187 210 214 221 222 236 237 265 302 306 E2 E9 E34a**. *~ān* **1c 20 28 43 44 84 91 96-98 106 113 116 122 125 126 133 156 167 170 187 192 204 206 210 214 227 230 231 236 240 250 251 253 254 263 267 272-274 291 296 298 301 306 319 A1 B14 B17 C45 C75 C77 C82 C83e D1b D6b D7d E1 E7 E10 E22e E31c E35c E38a E38d E38f E45f E45g E45l E45m**. Cf. **E9**. *2*. *xīr ī ~ān* See *xīr*. *~ān-ana-šnāsīh* lack of knowledge of the gods **C54**. *~ān-hayyār* an assistant of the gods **E31e**. *~ān-šnāsīh* knowledge

of the gods **C53**. *~ān-xēm* of godly character **221 222**. *~-yašt* worship of the gods **85**.

yazišn worship **122 125 233 240 253 254 257 B14 B17 C75 C82 D1b E45m**. See also *was-yazišn*

yim Yima **152**

Z

-z, -ez encl. conjunction *passim*

zad strife, striking **C30**. Cf. **C30**. *2*. *~ag* smitten, stricken **51**. *~agīh* **E31c**. *~-brēhīh* bad fortune **C70**

zadan, zan- to smite, strike **51 78 98 225 227 234 256 303 308 C20 D2 D8 E8 E31a**. *zanih-* **275**

zādan, zāy- to be born **77 123 267 292**. See also *ana-zād*

zadārīh contentiousness **256**. See also *abārōn-zadārīh*

zaman time, hour **200 236 B11**. *~īh(?)* divination(?) **93 256**

zamān time, moment **16 128 224 225 B6 C83b D6a D8 E22a E43d**. *pad-~* **92 173**. See also *ham-zamān*

zamīg earth **200 C82 C83a**

zamīn earth **B4**

zamistān winter **304**

zan woman; wife **72 86 92 93 127 132 153 166 220 257 B14 B34 B53 C33 C38 C39 C55 C56 D1a D12 E31g**. *~ān* **B48 D1a**

zand commentary on the Avesta **182 215 217 254 266 299 B12 C26 C27 D3 D5 D10 E45c**. *~-abastāg* Avesta with Zand **C28**. *~īg* heretic **288***. See also *abastāg, was-zand(īh)*

zanišn smiting, striking (n.) **B14 B44 B50**

zānūg knee **258**

zārag See *wad-zārag*

zaraθuštrōtemān the high priests **300**

zardušt Zoroaster **163 295 B5 B6**. See also *ādurbād ī zarduštān*

zardušt ī ādurbādān Cf. **D8**. *2.*

zarīg grief **C10**. Cf. **C10**. *2.*

zarrēn golden **90 175**

zastan, zah- to seek **D3**

zāyišn birth **300**

zāz grass **186**. Cf. **186**. *1.*

zīndag living **52 100 134**. *~īh* **127 239 240 316 C59 C81 D1a E32**

zīstan, zīw- to live **71 106 151 C10 C17 C21 C61 C62**

zīwišn life **206**. *~īh* **E35a**. See also *dēr-zīwišn, hu-zīwišnīh*

ziyān harm, damage **12 28 153* 170 307 C19 C42 C73 C74 E20 E27 E31g E42 E43c**

zreh sea **164 259**

zūd quickly, quick **198 A6**

PROBLEMATIC WORDS

'dyn'y 'dynyx secrecy(?) **214**

'xwp'n, 'xwwp'n Cf. **23**. *4*n.

Inscr. **'yny'** Cf. **D7d**. *1*n.

'ywb'ly Cf. **D10**. *2.*

BYN Cf. **78**. *3.*

dmšn Cf. **93**. *3.*; **141**. *3.*

l'k Cf. **324**. *2.*

mltyn some crime(?) **168**

wclty Cf. **C29**. *2.*

XD Cf. **61**. *1.*

YPLXWN Cf. **299**. *1.*

NUMERALS

2	**6 45 83 111 117 118 135 146 172 178 185 194 212 235 249 274 303 304 318 B13 D2 D3 D5 D7d E45j**
3	**48 51 68 92 99 108* 153 182 204 205 206 227 228 275 280 300-304 317 322 323 C81 C83b C83d D4 D7b D12 E2 E31c E31e E31g E33 E45m**
4	**47 54 120 132 146 178 181 C83c E45k**
5	**67 79 91 110 269 298 D1a D1c E11 E45b E45c E45l**
6	**77 200 A5 C83b C83e**
7	**79 113 215**
10	**247 E45d**
25	**D1a**
30	**217 D12**
100	**242**
1000	**61 63 151 168 183 289 E13 E14 E15**
2000	**D3**
3000	**258**

Index of Words in Other Languages

All references are here to the Commentary.

I
OLD IRANIAN
(including reconstructed words and words in Avestan and Old Persian)

Av. *aparaoδayęti* **56.** *2.*
Av. *asrušti-* **275.** *1.*
Av. *frasastay-* **Op.Sec.a.** *2.*
Av. *fšav-* **B14.** *9.*
Op. *gasta-* **112.** *1.*
Av. *hamō.manah-* **E43b.** *1.*
Av. *ham-varətay-* **91.** *1.*
Av. *havaŋhva-* **59.** *1*n.
Av. *irixta-* **C9.** *2.*
OIr **pati-sarda* **101.** *1.*
OIr. **raϑawa-* **8.** *1*n.
Av. *sarədana-* **101.** *1.*
Av. *uzvarəena-* **59.** *1*n.
Av. *vaēg-* **C41.** *2.*
OIr. *xšad-* **E45i.** *1.*
Av. *xšnaoϑra-* **Op.Sec.a.** *2.*
OIr. **xšu-* **A1.** *1.*
Av. *xvā-arə-nah-* **9.** *1.*
Av. *xvā-stairiš* **93.** *2.*
Av. *yavaēj̃ī* **271.** *1.*

II
Middle Persian and Parthian of the Turfan texts

MPT **'n'y** **D7d.** *1*n.
Pth **'ndrbyd** **68.** *1.*
MPT **'ng'm** **68.** *1.*
MPT **dwjbwrd** **C56.** *1.*
Pth **frhynj-** **C19.** *1.*
MPT **gbr** **208.** *2.*
Pth **gr'b** **208.** *2.*
MPT **hng'm** **68.** *1.*
MPT **knd'r** **304.** *1.*
MPT **mgyn(d)** **26.** *1.*
Pth **myhg'r** **46.** *1.*
MPT **r'h 'y bg** **173.** *1.*
Pth **wdng** **B14.** *8.*
Pth **z'r, z'ryḫ** **C9.** *1.*
MPT **zryg** **C10.** *2.*

III
SOGDIAN

B. prwyδ 68. *1.*
wc'rt C29. *2.*
z'ry(h) C9. *1.*

IV
JUDAEO-PERSIAN

dwšmn'dy C52. *2.*
jhšny 13. *3.*

V
NEW PERSIAN

ambāz B49. *1.*
bād C11. *1.*
bistār B14. *2.*
bīz C41. *2.*
davī C13. *1.*
digar, dige D7d. *1.*
dušmanādagī C52. *2.*
γam-gusār 18. *1.*
gast 112. *1.*
gōr 208. *2.*
jahān 13. *3.*
kara C83b. *1.*
kundiz 304. *3.*
niyāz 189. *2.*
pajīv 47. *1.*
pīšgāh C37. *1.*
rūz E22d. *1.*
xūb-dīda E31g. *2.*
x^{v}ār E22b. *2.*
yakmaniš E38b. *1.*
yārand C46. *1.*
zad C30. *2.*
žāž 186. *1.*

VI
ARAMAIC AND SYRIAC

Aram. 'rḥ mlk' 173. *1.*
Aram. Bab. J. prwwnq' 87. *1.*
Aram. *qaḇrā* 208. *2.*
Syr. *qāṣrā* 305. *2.*
Syr. *regšā* 82a. *1.*
Aram. z'z' 186. *1.*

VII
INDEX OF PAHLAVI PASSAGES QUOTED

Only passages which are quoted or extensively discussed are listed.
For the abbreviations see List of Abbreviations.

AVn IV 4 **D7d.** *1.*

Dd XXV 7 **13.** *3.*
XXX 14 **C82.** *2.*
XXXI 10 **E16.** *1.*
XXXVI 31 **23.** *6.*
XXXVIII 13 **1a.** *2.*
LXII 4 **1a.** *6.*
LXXVI **23.** *6.*

DkM 11 **71.** *3.*
14.5-6 **50.** *1.*
35 (ch. 43) **E29.** *2.*
48 **56.** *1.*
49 **1b.** *1.*
49f. **56.** *1.*
59.1-2 **B14.** *17*n.
78 **23.** *4.*
122 **56.** *1.*
203ff. (ch. 192) **91.** *1.*
214.7 **Op.Sec.b.** *3.*
215f. (ch. 199) **131.** *1.*
216 **291.** *1.*; **264.** *1.*; **131.** *1*n.
218 **264.** *1.*; **131.** *1*n.
219.21 **267.** *2.*
221.5-6 **267.** *2.*
279.1-2 **1a.** *6.*
293.7 **91.** *3.*
297.7-8 **Op.Sec.a.** *2.*
343.8-9 **97.** *1.*
348.5-6 **1a.** *6.*
384.6 **Op.Sec.b.** *3.*
409.1 **Op.Sec.a.** *1.*
416.22-417.4 pp. xl n. 39.
429.11-15 p. xxxviii.
433.1-2 **Op.Sec.a.** *1.*
438 **124.** *1.*
591.1 (VII 1:1) **Op.Sec.a.** *1.*
600 (VII 1:54) **Op.Sec.b.** *2.*
603.7-9 (VII 2:12) **68.** *3.*
661.14-17 (VII 8:22) **158.** *1.*
668.13-15 (VII 9:2) **124.** *1.*
674 (VII 10:16-17) **D11.** *3.*
677.1 **Op.Sec.a.** *1.*
748.11f. **91.** *3.*
787.1 **Op.Sec.a.** *1.*
789 (IX 5) **73.** *1.*
791.22-792.2 (IX, VII:10) p. xxxvii, n. 29.
825.21 **59.** *1.*

GBd 16.6-7 **208.** *2.*
42.12 **71.** *7.*
182ff. **23.** *6.*

Kn 2.26 **123.** *1.*

MHD 6.4f. **91.** *3.*

MX I **23.** *6.*
I 66 **C82.** *2.*
XXII p. xlii.
XXVIII 2 **91.** *3.*
XXX 5 **91.** *3.*
XXXII 16 **C57.** *1.*
XLII 1 **2.** *5.*
LI 12 **B14.** *2.*

Ošnar §49 **C82.** *2.*
§53 **B14.** *10.*
PhlT 41 (*PN* §1ff) p. xxiii, xxvii
45 (*PN* §25) **162.** *1.;*
§27 **1a.** *1.*
47f. (*PN* §44-45) **301.** *1.*
51 (*ADān* §3) **56.** *1.*
54 (*ADān* §20) **B14.** *2.*
56 (*AXus* §6) **B14.** *2.;*
§8 **173.** *2.*
56f. (*AXus* §10) **18.** *1.*; **D11.** *3.*
58 (*AdMah* §4) **B14.** *2.*
59 (*AdMah* §13) p. xxv n. 15
61 (*AdMah* §36) **53.** *1.;*
§43 **D7d.** *1.*
62 (*AdMah* §55) **D7d.** *1.*
63 (*AdMah* §59, 60) **91.** *3.;*
§70 **B14.** *2.*
67 (*AdMah* §104f.) p. xxv
79 **Op.Sec.b.** *3.*
81 §2 **E22d.** *1.*
88 (*AW* §22) **1b.** *4.*
89 (*AW* §30) **23.** *6.*
90f. (*AW* 43-47) p. xxiv
92 (*AW* §77-78) **124.** *1.*
93 (*AW* §100) **124.** *1.*
94 (*AW* §105-107; 108-109) p. xli
95 (*AW* §125-128) **C82.** *2.*
99 (*AW* §202-204) **53.** *1.*
116 **81.** *1.*
130 §7, 9, 10 p. xvi
132 §1 **82a.** *1.*
143 §7 **B14.** *2*n.
148f. (*WāzAd* §41-43) **1b.** *4.*
PhlVd 5.9 p. xl n. 39.
PRiv Dd LXII 21 **173.** *2.*
LXIX 7 **1a.** *6.*
Pursišnīhā 54 **59.** *1.*
REA V 5 **C57.** *1.*
XII 17 **2.** *5.*
ŠGV IV 25 **1a.** *6.*
ŠnŠ X 25b **56.** *2.*
ZWY IV 37 **Op.Sec.b.** *3.*
IV 52 **A1.** *1.*
VIII 2 **23.** *6.*
ZXA 141.6 **Op.Sec.a.** *1*n.
184 **Op.Sec.a.** *2.*

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Contents

Preface.....xxxv

Translation of the Gujarati preface.....xxxvi

PREFACE TO THE ENGLISH TRANSLATION.....xl

Preface to the English translation of the Seventh Volume (chapters 275-361). xl

THE DENKARD. BOOK 3.....42

[25.] Twelve questions asked by an Ashmogh (apostate).....42

[26.] THE 16 QUESTIONS ASKED BY A STUDENT.....45

QUESTION 2.....45

27. Exposition in the good religion about the greatness of times, about the things appertaining to greatness, and as to whom power accrues by attaining to greatness.....53

28. Exposition in the good religion regarding the greatness of the relations, disposition, and strength of natives of Iran.....56

29. Exposition in the good religion regarding the origin of the formation of the peoples (living) on the outskirts of Iran.....57

30. Exposition in the good religion regarding persons whose ways are deserving of superior privileges being bestowed upon them.....58

31. Exposition in the good religion regarding the contentedness of those who carry on their business in the right way and the discontentedness of those who carry on their business in the wrong way.....58

32. Exposition in the good religion about protection and the leaving off of protection.....59

33. Exposition in the good religion about the man who abstains from sin and advances in righteous, and the man who abstains from righteousness and advances in sin.....60

34. Exposition in the good religion about the ways of the good religion having reference to the wishes of the yazads and the ways of the bad religion having reference to the wishes of the daevas.....60

35. Of the first bearer of the good religion.....60

36. Exposition in the good religion for Mazdayasnians to remain aloof from the worshippers of the daevas who disobey

God and from the nature of deceitful Ashmoghs.....62

37. Exposition in the good religion about those among God's servants who hold the superior, the middle, and the inferior rank.....62

38. Exposition in the good religion as to the nature of very great happiness, very great misery, happiness accompanied by misery, and misery accompanied by happiness.....63

39. Admonition and exposition in good religion about that from which men have to obtain deliverance and about those things which are not fit to be approved of by them.....63

40. Exposition in the good religion regarding the Lord of Existence being the Creator of Being and the creation.....64

41. Exposition in the good religion as to the Creator of the creation having promised to keep free from dread that (part) of His creation which abstains from giving pain to its Creator....65

42. Exposition in the good religion regarding the Superiority and superior dignity of Athornanship over Arthestarship and Vastariushship. [Athornan = a priest; Arthestar = a warrior; Vastarius = a husbandman.].....65

43. Exposition in the good religion regarding man's becoming virtuous in all the virtues of the world by means of his being made to observe the commands of the religion regarding him. 66

44. Exposition in the good religion regarding the warring the yazads to smite the Opposer and to suppress the dark danger (arising through him), for (enabling) the people to live as good creation.....67

45. Exposition in the good religion regarding evil to man, arising from his conducting himself, by means of the soul, for (obtaining) the riches appertaining to the body.....67

46. Exposition in the good religion about the duty of rulers being, as far as practicable, to remove misery, want, hardships, filth, and pestilence from men.....68

47. Exposition in the good religion regarding the duty of bearing enmity to the Enemy. [i.e. Ahriman or Satan, and other evil powers.].....69

48. Exposition in the good religion regarding the means of getting rid of those whose ways are to oppose the creation of Ohrmazd.....70

49. Exposition in the good religion regarding (men's) improving themselves for happiness by directing (their) attention towards the pure (and) invisible yazads and by cutting off from among them the admixture of those whose intentions are to wound and to give pain.....71

50. Exposition in the good religion regarding (man's) becoming better owing to the Good, and worse, owing to the Bad.....72

51. Exposition in the good religion regarding the kinds of possessors of life.....73

52. About guiding oneself with thoughts connected with religion.....75

53. Exposition in the good religion regarding deceitless (and) proper behavior towards Him from whom there is deliverance to men.....76

54. Exposition in the good religion worthy of man's attention.76

55. Seven explanations sought by a scholar of (his) teacher.....76

56. Replies given by the teacher from a knowledge of the good religion.....77

57. Exposition in the good religion regarding the wisdom of the Mazdayasnian religion being for all professors of that religion. 77

58. Exposition in the good religion regarding state and religion. 78

59. Exposition in the good religion regarding the good, the more good, and the most good; the bad, the very bad, and the most bad among men.....78

60. Exposition in the good religion regarding the government of men and the governors.....79

61. Exposition in the good religion regarding the obtaining of the nature [Lit. body; hence, personality or nature.] of the Ghanamino himself.....81

62. Exposition in the good religion regarding the causes of obtaining wisdom and happiness.....81

63. Exposition in the good religion regarding the power possessed by man, of choosing happiness in this awful world. 82

64. Exposition in the good religion regarding happiness arising from (such) wisdom in man (as that) of Farehbut and Aibibut. 83

65. About men having the ways of the good religion.....84

Exposition in the good religion regarding the coming or not coming of invisible yazads to help the inhabitants of this world. (66).....84

Exposition in the Good religion regarding Holy Thoughts being the cause of high thoughts, words and deeds in every matter. (67) 86

Exposition in the good religion as to spending a lifetime. (68) 86

Exposition in the good religion regarding superior, middling, and inferior deeds (69).....87

Exposition in the good religion regarding (acts of) righteousness which may be promised and performed by the believer in the good religion to (and towards) the believer in an evil faith (70).....89

Exposition in the good religion regarding the good, the better, and the best among men, and the bad, the worse and the worst among those who are evil. (71).....90

Exposition in the good religion regarding those among women who deserve to be approved and those who deserve to be rejected. (72).....90

Exposition in the good religion as to how the creation of the Creator Ohrmazd ought to conduct itself. (73).....91

Exposition in the good religion regarding the (creation) in the heavens. (74).....91

Exposition in the good religion regarding man's becoming possessed of superior strength through doing deeds of righteousness, and of inferior strength through doing deeds of sin; and regarding (man's) improvement owing to righteousness and his separation (from his Creator) owing to sin. (75).....93

Exposition in the good religion regarding the heavenly principle of wisdom and the evil passions. (76).....94

Exposition in the good religion as to how to know the Lord Creator. (77).....95

Of the way of the Mazdyasnian religion being the law of Him who has the power of forbearance (78).....96

Exposition in the good religion regarding that in respect of which the soul is finally judged. (79).....97

Answer returned by a Herbad (i.e. priest) from a knowledge of the Mazdayasnian religion on being asked the reason why it was wrong for a Herbad to marry with a well-loving Yahudi (i.e. Hebrew). (80).....98

Praises (composed) from a knowledge of the good religion for recital in the daily prayers to Dadar Ohrmazd. (81).....103

Exposition in the good religion regarding the reasons for the plan (of this and the next world). (82).....105

Exposition in the good religion regarding guiding the people of this world by admonitions of various kinds. (83).....106

Exposition in the good religion regarding the Spenamino being made to prevail over the Ghanamino. (84).....107

Exposition in the good religion regarding the ways of friendliness with the religion. (85).....107

Exposition in the good religion regarding the industry and the (self) restraint of the prudent. (86).....108

Exposition in the good religion regarding (the establishment of) the lowest, the middling and the highest relations with the Mazdayasnian religion, and the advantages resulting therefrom. (87).....108

Exposition in the good religion regarding those who increase the brilliancy of the good religion and those who obscure it. (88).....109

Exposition in the good religion regarding the continuance of contentment and industry with an eye to (eternal) life. (89). 109

Exposition in the good religion regarding the reasons for man's obtaining from the holy Dadar [Creator] reward for righteousness and punishment for sin. (90).....109

Exposition in the good religion regarding rendering praise and thanks (to God.) (91).....110

Exposition in the good religion regarding the removal from the world of injurious hardships. (92).....111

Exposition in the good religion regarding injury to the earth. (93).....111

Exposition in the good religion regarding remaining aloof (from certain things) in accordance with the precepts of the Paoiryo-tkaesha. (94).....113

Exposition in the good religion regarding those in the invisible and the visible (world) who bear the mark of being the

creatures of Ohrmazd. (95).....113

Exposition in the good religion regarding the assurances resulting from good and bad government, and the indications derived therefrom as to the time of the Beginning and the End (mentioned) in the good religion. (96).....114

Exposition in the good religion regarding the (different) descriptions of men, and the best and the worst descriptions among them. (97).....115

Exposition in the good religion regarding the subject that the capital of that kingdom is shining with light whose people are being civilized in the best manner possible and where innumerable civilized people confer benefits on the king. (98) 116

Exposition in the good religion as to who can be said to be possessed of sense. (99).....116

Exposition in the good religion regarding those (men) who are strong and those who are not strong. (100) 117

Exposition in the good religion regarding the selection by Dadar Ohrmazd of Zartosht Spitaman of the honorable farohar to be the prophet of the Mazdayasnian religion on account of his excellence. (101).....117

Exposition in the good religion regarding the benefits that the establishment of the Mazdayasnian religion has caused to the past, the present, and the future generations of the world. (102) 118

Exposition in the good religion regarding men of the best and the worst desires (103).....118

Exposition in the good religion regarding the remedies for that illness of the soul which is owing to want of increase in knowledge and judgment (104).....119

Exposition the good religion regarding invisible powers that are fit to be approved and are full of light, and invisible powers that are not fit to be approved and are full of darkness. (105).....119

Exposition in the good religion regarding the means which lead men to behave in the best and the worst manner. (106).....121

Exposition in the good religion regarding the way to keep close to the Self-existent. (107).....121

Exposition in the good religion regarding the nature of the habitation (in men) of the Yazads and Devs. (108).....122

Exposition in the good religion regarding that which benefits the good creation of men in this world and in the invisible world, preserves it from harm, redeems it from sin, raises it to a higher position through righteousness, and encourages every other class of men to return to good. (109).....123

Exposition in the good religion regarding persons whose way it is to purchase righteousness and obtain the (reward) for it, and persons whose way it is to commit sin; and the different commandments relating to them. (110).....125

Exposition in the good religion regarding the divisions of mankind. (111).....126

Exposition in the good religion regarding the cause of rain, its original mass, and the cause of its fall; the person who gives commands regarding it, the person who does work relating to it, and the person who superintends such workers; its innate power of dispelling danger to life, its benefits, its injuries, and its large and small drops; the causes of snow and hail; and those who cause their increase, diminution, advantages, and disadvantages. (112).....127

Exposition in the good religion regarding the acquisition of the great wisdom of the prescience-adorned religion by students of it. (113).....128

Exposition in the good religion regarding the redemption of the creation at the time of the final improvement and the destruction of Ahriman (114).....129

Exposition in the good religion that it is through (his) deeds that (man) will obtain a better life at the End. (115).....130

Exposition in the good religion regarding the (power) which protects sense and intelligence. (116).....130

Exposition in the good religion regarding the dwelling (in man) of the understanding power that keeps sinless. (117).....131

Exposition in the good religion regarding the possibility of obtaining dominion by those who are fond of dominion (118) 131

Exposition regarding the irregularity of the roots (Elements) that cause earthly things to grow. (119) 132

Exposition in the good religion regarding the greatness of Dadar Ohrmazd being due to life of all kinds (120).....133

Exposition in the good religion regarding Ohrmazd's desires being associated with reason. (121).....134

Exposition in the good religion regarding good and evil religions, their origin, and the beneficial and hurtful results arising from their promulgation and currency. (122).....134

Exposition in the good religion regarding, the things of this world; the creation of (those) things; the work relating to them; and the befriending, the origin, the bestowal, the ways, (and) the bodily envelope, of their existence; and the vigor of their existence, and the means that cause them injury; and how there is harm to life; and how the destroyers reach into things; and whether there is reimprovement for them; and, if they will be reimproved, whether the improved forms will be similar to their present forms, or whether the soul as it exists in this world will (then) have a different body; the cause of (man's) becoming in this world worthy of the invisible world, and of his being on the side of the invisible world, more than of this world, and of his being possessed of the strength of invisible Yazads, and having secret promptings towards the power in the heart (Vakhsh, i.e. conscience); and how he obtains, each from the other, satisfaction through invisible relations; and how long the two invisibles, Yazads and Devs, who are over him, remain so, and why (they) are separated from each other; and the reason why the creatures of this world have been created, (some) before and (some) after; and that through which there is permanency and improvement of the creatures of this world; and why the man who amends the blemishes of the people is the best (man); (and) the quarter from which the purification of the world, which is to happen through its purifier from blemishes, will come; and what are the powers that approve of the final improvement and the final destruction of the world. (123).....137

Exposition in the good religion regarding the battle of the world, the place of the battle, those who join in the battle, the commander or lord of the battle, the doer of the battle, the suppresser of the battle, the liberator from the battle, the (person) injured by the battle, the continuer of the battle, and the end of the battle. (124).....142

Exposition in the good religion regarding how this worldly abode may be cleared (improved) of those belonging to the evil religion and of the danger connected with the evil religion by means of the ascendency of the good religion, and how the servants of the evil religion and the continuators of it may be reformed (125).....142

Exposition in the good religion regarding the manifestation of

evil and of the religion of Devs being particularly due to the perverse Source. (126).....143

Exposition in the good religion regarding the Lord from whom everything hopes but who himself wants not from anything ; who is in every (thing) but in whom there is no thing; the Lord who guides all but who is not to be guided by any. (127).....145

Exposition in the good religion regarding the improvement of man's, life. (128).....145

Exposition in the good religion regarding that monarchy which puts great difficulties in the way of the efforts of Anghra Mainyu. (129).....146

Exposition in the good religion regarding Him who is in every thing and over every thing; and who obeys not through anything or for anything ; that is, He is above every thing that makes the world to go on, and all things go on because of Him. (130).....146

Exposition in the good religion regarding the things fitted for the acquisition of complete knowledge. (131) 147

Exposition in. the good religion regarding the obtaining of life by the 1 creation, and the alteration of life by the creation. (132) 148

Exposition in the good religion regarding the great benefits accruing (to the world) from the virtuous among rulers. (133) 149

Exposition in the good religion that the manifestation in kings of the power of improving (their) kingdom, and of the knowledge of improvement in the people, is due to their possessing the attributes of Shahrewar Ameshaspand (134)..152

Exposition in the good religion regarding the people of the highest and lowest ways among the creation that approves of Khoreh, and (regarding) their conduct. (135).....153

Exposition in the good religion regarding the strong and the weak. (136).....154

Exposition in the good religion regarding (the fact that) the improvement of man depends on the correspondence between the givings (i.e. doings or deeds) of this world and the faith regarding the coming world, and that his deterioration depends upon connection with the destructive Power (Anghra Mainyu). (137) 155

THIS IS THE NAKSH (TEXT).....157

Exposition in the good religion regarding all the righteous being, from the beginnings of this world, of the side of the Source of Good, and all the sinners being of the side of the Source of Evil and holding communion with him. (138) 157

Exposition in the good religion regarding the power of religion among the children of men. (139).....158

Exposition in the good religion regarding (religious) communion and severance. (140).....159

Exposition in the good religion regarding two most excellent qualities connected with superior intelligence and two most wicked qualities connected with perverse intelligence. (141). 159

Exposition in the good religion regarding light and darkness (142).....160

Exposition in the good religion as to how, from the beginning to the end of the Blemish-giver, men acquire thoughts (knowledge) regarding work connected with him. (143) 162

Exposition in the good religion regarding good and evil intelligence. (144).....162

Exposition in the good religion regarding him who is the owner (i.e. King) of the world and the world's walking in the good path (way) owing to him. (145).....163

Exposition in the good religion regarding foresight, superiority, power of discrimination, wisdom, faith, belief, power of inference, sense, understanding, thought, speech and deed. (146).....163

Exposition in the good religion regarding the mutual relations of wisdom, desire and speech. (147).....164

Exposition in the good religion regarding him who causes harm (to Ahriman), who causes great harm, and who does the work of causing harm: and (regarding) him who is harmed through injury caused (to him) and who is most harmed. (148) 165

Exposition in the good religion as to who among men of the religion holds relations with good and with evil: and how he is to be weighed: and how he is to be distinguished. (149).....166

Exposition in the good religion that the severance of him of the Evil Source (from man) is possible through the one Mazdayasnian religion, and not through the religion of Devs, of Yahudis (Jews), or through any other religion accepted in this world as a heavenly religion, such as that of Mani; for, all these religions are founded on things done with skill (art) and they

are all connected with faith in the religion of base thoughts, of the One not of the Original Source (Anghra Mainyu). (150)...167

Exposition in the good religion that in the world one (man) prevails over another through good and evil deeds. (151).....168

Exposition in the good religion regarding (the man) who is for himself (i.e. lives for his good) and regarding (the man) who is not for himself (i.e. does not live for his good). (152) 169

Exposition in the good religion regarding the acquirement of complete knowledge by a man about the business of his calling. (153).....169

Exposition in the good religion that the king, who in the present times brings people of other religions into the Mazdayasnian religion, is one possessed of the disposition of good men, is long-lived and a preventer of the world's dangers; and that he does not give high rank to wicked people. (154) 170

Exposition in the good religion regarding superior strength being a characteristic that raises men to the highest rank and confers luster, and inferior strength being a characteristic that brings men into a low and sinking (setting) condition. (155). 171

Exposition in the good religion regarding thoughts that impart increased luster and increased darkness to the Mazdayasnian religion. (156).....172

Exposition in the good religion, regarding the origin of medicine (157):.....173

Exposition in the good religion regarding the duty (of man) to do in this world the work relating to the new life (in the invisible world) and to keep aloof from work that ought not to be done. (158).....186

Exposition in the good religion regarding those men who (in this world) make themselves walk in immortality, and under the partnership and all the time on the side of (Spenta Mainyu and Anghra Mainyu). (159).....188

Exposition in the good religion as to how often the sun will shine from the highest place in the heavens in which it was created by the Dadar in the beginning of the world. (160).....188

(Exposition in the good religion) regarding the superior knowledge of the Mazdayasnian religion to be obtained in the three parts (of the Avesta). (161).....190

Exposition in the good religion that the Dadar [Creator] will ward off the harm (stroke, blow) of Anghra Mainyu which is for

(the purpose of) overcoming the creation of Spenta Mainyu, and will continue it (the creation). (162).....191

Exposition in the good religion regarding the duty (necessity) of men to respect the high pontiff and to accept his dicta. (163). 193

Exposition in the good religion regarding the duty of men to accept (obey) the just commands of kings and to make themselves act (in accordance with them). (164).....193

Exposition in the good religion that the three descriptions of Avesta of the Mazdayasnian religion make known co-related matters. (165).....194

Exposition in the good religion regarding the best and the worst times of the world and the four products (outcomes) of each. (166).....195

Exposition in the good religion regarding the declaration (in the religion) for the diminution of evil in all places where it may be prevalent. (167).....195

Exposition in the good religion regarding the thorough non-remaining (disappearance) in man of the good disposition (habit) to make good invocations (of Yazads) owing to a cessation in him of the faculty of thought on which the practice (path), in man, of constant good remembrance (invocation, of Yazads) depends. (168).....196

Exposition in the good religion regarding actions which are fit to be approved, of good ceremonial (and) religious ; and opposite actions which are of evil ceremonial, and pertaining to wickedness and sorcery: and (regarding) the means for averting (the consequences of) them (the latter). (169). 197

Exposition in the good religion regarding the duty of a father to love his child from its infancy up to adolescence. (170).....198

Exposition in the good religion regarding the rewards and punishments of the pious and the punishments and rewards of the sinners. (171).....199

Exposition in the good religion as to whether harm will reach the Dadar [Creator] from any place or from any thing. (172). 200

Exposition in the good religion that roots are (proceed) from fruits, and fruits from roots. (173). 201

Exposition in the good religion as to who is possessed of the desire to obtain liberation; and what his name is (as given) in

the Avesta; and who it is who makes (men) possessed of a desire for liberation; and what is the reason for making (men) possessed of a desire for liberation; and why is (a man) possessed of a desire for liberation not inclined to have a liking for the ways of his enemy; and from whom and why are benefit and harm (to come) to him; and what great benefit is to be derived by the people thereby. (174).....201

(Exposition in the good religion) regarding the following six ways of expiating the punishment for the margarjan sin. (175) 203

Exposition in the good religion regarding the good qualities of Hozvaban Tehmasp, his great or holy miraculous spiritual power (put forth) in annihilating evil practices, which was made manifest by virtue of his chieftainship, and by which miraculous spiritual power he was enabled to restore the districts of Iran by expelling different infidel and demon worshipping peoples from the kingdom of Iran, and to enforce therein the supremacy and the laws of the royal descendants of Erach. (176).....204

Exposition in the good religion concerning the keeping of one's self and of one's fellowmen from all the evil or mischievous propensities of man's nature, the moment they are perceived (to be injurious); also concerning the doing of good by one's self to others of the same (one's own) race or religion. (177).....205

Exposition in the good religion regarding the hope man has from this life, and (his) fear of damnation, and the departure or return of the one (object, viz. the soul) from the other (viz. the body). (178).....206

Exposition in the good religion regarding the best kings. (179) 208

Exposition in the good religion regarding the manner in which man alone among the Creator's creations, ought to improve himself and save his soul from hell. (180).....208

Exposition in the good religion regarding the injustice (done) to a rightful [deserving] person by a gift (being given) to an unrightful [undeserving] one. (181).....209

Exposition in the good religion as to what things are the more beneficial to men in this world. (182) 209

Exposition in the good religion (on the subject) that men should as much as possible banish from the world the visible portion of pollution or all kinds of (filth, that no harm may

accrue unto them.) (183).....210

Exposition in the good religion regarding the origin of moderate thinking and of immoderate thinking, their outcome, and the explanation and power thereof, the thoughts suggested therefrom, and the relation between the advantages of moderate thinking and the injury from immoderate thinking. (184).....211

On the basis of an exposition in the good religion it is declared by the (primitive) religious leaders, that the powerless one (Ahriman) is not, was not, and will never be fit (to rule) over the race of good creatures; but that the Creator Ohrmazd will ever be powerful (to rule) over the finite and the infinite. (185) 213

Exposition in the good religion regarding the actions which are acceptable to the Creator (Dadar vajin), whereby man approves himself to Him, and regarding the actions acceptable to man (mardum vajin), whereby the Creator becomes the object of man's choice. (186).....213

Exposition in the good religion regarding the careful keeping, and exposure to light from darkness, of the fire and water in one's power or possession, in conformity with the good religion. (187).....214

Exposition in the good religion of the ways pointed out by the good religion by which the followers of this good religion ought to regulate his conduct in (good and evil) times. (188).....215

Exposition in the good religion regarding steadfastness in the religion and the thought of detraction from it. (189).....215

Exposition in the good religion regarding the respective appellations of the good and bad religions, and the condition of those who are in them. (190).....215

Exposition in the good religion regarding (the fact that) Ohrmazd is the creator of the good creations. (191).....217

Exposition in the good religion regarding the counter-balancing, in finite time, of two kinds of evil-doers by two kinds of powerful men, (designed) by the Provident Creator Ohrmazd, Who is the Causer (Author) of Destiny. (192).....218

Exposition in the good religion regarding (the idea that) the duration of the soul is infinite as well as finite. (193).....221

Exposition to be found in the religious writings of the Avesta, regarding (the fact that) the movement of the animate body in

this world is due to its vital power, and that it subsists because of the life (in it.) (194).....221

Exposition in the good religion regarding the ten excellent monitions of the Holy Zartosht unto men. (195) 222

Exposition in the good religion regarding the ten (evil) admonitions enunciated by the ill-informed (or evil-inspired) Akht-Jadu to the vicious and immorally inclined people, against the ten (sacred) monitions of the luminous-minded, the invisible-perceiving and the manthra-uttering Holy Zartosht who had brought mankind into the [peaceful] Mazdayasnian religion relating to Ohrmazd. (196).....223

On the ten monitions of the Holy Dayun regarding the justice (laws) of the Mazdayasnian religion. (197) 225

The ten sayings of the justice-destroying and deceitful Rashn-e-Rish against the monitions of the justice-embellishing Holy Dayun (198).....227

On the ten monitions of the piously-reared Adarbad Mahraspandan, and of other heads of the religion of the Holy Zartosht, from the exposition in the good religion. (199) 229

The ten sayings of the incarnate druj Mani against the monitions of the piety-adorner, Adarbad Mahraspandan. (200) 229

On the ten monitions of the immortal-souled Khosrow, the King of Kings, the son of Kobad, to the leaders of the Iranian Anjoman [congregation] for the authorizing of the religion of Ohrmazd, .(that his subjects might act according to its precepts). (201).....231

On the ten (sayings) of Gurgi, who with the object of destroying the Iranian cities that professed the good religion, stimulated the citizens (of Iran) to hostile (varde) enterprises, led souls to (acts worthy of) imprisonment (in Hell), and deliberately tormented the vital principle; who was a wicked tyrant with the authority of the evil religion. (202).....232

Exposition in the good religion regarding goodness, and the origin of goodness, and the course of goodness, and (regarding) a person on the side of goodness, and the medium of goodness, and the cause of goodness, and the impressions produced by meditations upon it, and (regarding) the upholder of goodness (at the beginning, the middle and the end of the world); and (regarding) evil, and the origin of evil, and the course of evil, and one on the side of evil, and the method of evil, and the

cause of evil, and the impressions produced by meditations upon it, and (regarding) the upholder of evil (at the beginning, the middle and the end of the world.) (203).....234

Exposition in the good religion regarding those who are devoted to (the knowledge of) the Avesta and the Commentary upon it. (204).....236

Exposition in the good religion regarding the recognition therein of the extent of relationship or non-relationship to the Mazdayasnian religion among men. (205).....237

Exposition in the good religion regarding (the fact that) Ohrmazd is the Self-existent One, from Him are manifested the spiritual and material creations, and the other one (i.e. Ahriman) is different from Him. (206).....237

Exposition in the good religion regarding (the fact) that it is inappropriate to blend together whatever is worthy with the perverse object. (207).....238

Exposition in the good religion regarding the wisdom, will, work, and period of Ohrmazd. (208).....239

Exposition in the good religion regarding man being the sharer of (the nature of) his original ancestor. (209).....240

Exposition in the good religion regarding the attainment of foresight (i.e. knowledge of the future [prophesy]) by man. (210).....243

Exposition in the good religion regarding (the idea) that the auspicious union with the acquirement of good success, is attainable by man in order that he may become worthy (in this World) by means of the seven grades (leading) to the most exalted rank (pertaining to mankind. (211).....243

Exposition in the good religion regarding the reason why, in a person who is by nature good, there exists the power of goodness that leads him to (the path of) exaltation, and why in an evil-natured person, there exists the power of evil that leads him to a low condition; and why, by the retraction of the power of exaltation, man is manifested as growing worse in his nature, and why (by the retraction of) depravity he is, manifested as being better in his nature. (212).....244

Exposition in the good religion regarding the retrogression of exalted people, that is (regarding) deterioration from exaltation, or the self-deterioration of one from the condition of being exalted. (213).....247

Exposition in the good religion regarding the extensive propagation constant in the world, of the good religion, its power and its achievements. (214).....248

Exposition in the good religion regarding man being acceptable for the purpose of his communion (with God), or for (righteous) actions, by means of his connection with the good creatures, and his forbearance from the avaricious creatures. (215).....249

Exposition in the good religion regarding the unrighteous Source, and (the path of) rectitude, and the means of restoring the unrighteous one. (216).....250

Exposition in the good religion regarding that which is good for the World, [and that which is (good)] for the body, and that which is (good)] for the soul, and [that which is (good)] among mankind, and [that which is good] for actions and decision. (217).....252

Exposition in the good religion regarding spiritual powers in man, which through the agency of Yazads perform actions on the side of the Deity. (218).....252

Exposition in the good religion regarding (the fact) that man is brought into relation with the Creator by means of the Stud-Yasht. (219).....254

Exposition in the good religion regarding that (object) which through its guiding (power) is beneficial to man himself, and that which is injurious; and (regarding) the beneficial or mischievous doer and exerter, and its beneficial or mischievous guidance (in the person of man). (220).....254

Exposition in the good religion regarding the religious and the evil time. (221).....255

Exposition in the good religion regarding (Questions): What is man himself? and through what and for what (does he exist)? and whence (has he come)? and wherein (does he live)? and whither will he return? and at the last what will he attain to? (222) 255

Exposition in the good religion as to a worthy leader. (223) .256

Exposition in the good religion regarding the thanksgiving (by man) unto Ohrmazd for the reward of merit. as well as regarding the freedom (of man) from sin by punishment for sin (in this world.) (224).....257

Exposition in the good religion regarding the abode of the

(good) religion in the body (of man), and the entry into it of the religion of darkness; and regarding the uninjured state of the body of a professor of the good religion by means of the sacred girdle [kusti] of that religion. (225).....258

Exposition in the good religion regarding that (person) through whom every one becomes moral (in this world), and (regarding) that through whom no one becomes moral. (226) 260

Exposition in the good religion regarding the sources which cast luster upon the good religion, and (those which cast evil luster) upon the evil religion. (227).....261

Exposition in the good religion regarding men that are advantageous to the world, and work for its prosperity, as well as regarding the monarch that is harmful, and works for its misery. (228) 265

Exposition in the good religion regarding the fact that it is needful that the skilled [head] examiner shall test whatever is fit to be tested, and that it is needless to retest whatever is already proved. (229) 265

Exposition in the good religion regarding the fact that the upholder of the (good) religion is, by virtue of the religion, called by the name of the religion. (230).....268

Exposition in the good religion regarding the blessedness [lit. thanksgiving] of the soul by means of restraining its body from sin, and by doing acts of merit, and regarding its (i.e. the soul's) imprisonment [lit. fettered condition] in hell by reason of its perverseness. (231).....269

Exposition in the good religion regarding men of superior habits and those of inferior habits. (232).....269

Exposition in the good religion regarding the reasonable acceptance and non-acceptance respectively of the knowledge of the sayings of religious pioneers, and of what is hidden, the mystery and cause whereof are not manifest by means of reason.* (233).....270

Exposition in the good religion regarding what ought to be done and what ought not to be done. (234).....270

Exposition in the good religion regarding the fact that the intellectual part of the spirit (baodha) takes care of the body internally and externally. (235).....271

Exposition in the good religion regarding the virtuous

excellence or depravity of kings. (236).....271

Exposition in the good religion regarding the reward due unto man from the Almighty for his [lit. man's] deliverance from sin. (237).....272

Exposition in the good religion regarding the principles [lit. equipment] of the good religion and the evil religion (respectively), the inferior, the mediocre, and the superior adherent of the good religion, and the weight of each of them. (238).....272

Exposition in the good religion regarding the aspiration [lit. desire] of the soul to a propensity to an (immortal) existence on behalf of the Deity, and regarding those (beings) that are opposed to the existence of creations, and the enemy that was before the world [lit. the priority of the enemy to the world.] (239).....273

Exposition in the good religion regarding the weight of a man (in this world). (240).....274

Exposition in the good religion regarding the adoration of the Creator. (241).....275

Exposition in the good religion regarding the prudent, [and] the more prudent and the most prudent among men. (242)..276

Exposition in the good religion regarding the people who are manifest in this world as men, as demons and as demon-men. (243) 276

Exposition in the good religion regarding the cure of the world of its (moral) illness. (244).....277

Exposition in the good religion regarding him that is good, and him that is mischievous (in this world.) (245).....278

Exposition in the good religion regarding the fact that man is not fitted by the Creator Ohrmazd, to be the cause of sin and damage (in this world). (246).....278

Exposition in the good religion regarding the fact that the means of knowing the Deity depends upon the existence of (certain) objects (i.e. faculties.) (247).....279

Exposition in the good religion regarding the prosperous or unprosperous state of man (in regard to virtue.) (248).....280

Exposition in the good religion regarding the characteristics of true knowledge and of evil cognizance. (249).....280

Exposition in the good religion regarding light and darkness,

and the several descriptions thereof. (250) 280

Exposition in the good religion regarding the exalted position that is acquired (by man) at the future renovation on account of perfect improvement by means of paradisiacal virtues, and regarding the fact that this world is (for the purpose of performing righteous acts) for both.* (251).....281

Exposition in the good religion regarding the perception of the highest medium for attaining to the next world (paradise) which is without affliction. (252).....282

Exposition in the good religion regarding the learned, the religious philosophy, and those that are versed in that philosophy (253).....282

Exposition in the good religion regarding the triumph of learning and the success of the learned. (254) 283

Exposition in the good religion regarding the good intention and the evil intention) their causes and efficacy, and the improvement of both by the existence of wisdom. (255).....284

Exposition in the good religion regarding the greatness and power originating in man (by association with his parents or preceptors) (256).....284

Exposition in the good religion regarding the duty of man to be grateful in his thought, word and deed. (257).....284

Exposition in the good religion regarding the power possessed by every man of this material world for the salvation of his soul (from sin.) (258).....285

Exposition in the good religion regarding the pentomadal divisions of the month. (259).....285

Exposition in the good religion regarding men of angelic nature and demoniac beings in human frame. (260).....286

Exposition in the good religion regarding (the questions:) Who is deserving to be the lord of all? Who is undeserving to be the lord of all? Who is deserving to be the lord of existence, and who is not so? (261).....287

Exposition In the good religion regarding the selected means of improvement in a city and among mankind. (262).....287

Exposition in the good religion regarding the material substance [lit. body] of this world, its different ingredients, and its essential elements; the origin and nature of that which adorns the spirit, and renders it useful; the origin and nature of

that which destroys or injures it, and the causes of its adornment, benefit, decay, and injury. (263).....288

Exposition in the good religion regarding the being who preconceives the means of counteracting evil, and the being who is the lord of such means as they are described by Ohrmazd in the revelation that improves [lit. ornaments] the creatures of Spenamino. (264).....289

Exposition in the good religion regarding the religious benefit to the world from one who is faithful to the revelation, and the injury to it from one who is in the greatest danger (of infernal Punishment.) (265).....290

Exposition in the good religion regarding the power of perception in man which improves and dignifies, or degrades and debases him, as well as the description of men affected thereby respectively (266).....290

Exposition in the good religion regarding that which by means of revolution returns to its original source, and that which by a (divine) rule is connected from the beginning to the end. (267) 291

Exposition in the good religion regarding men who abide in this world with their minds devoted to the (good) religion, and are equipped with sacred weapons (for warring against evil,) as well as the advantages resulting therefrom. (268).....293

Exposition in the good religion regarding the good conduct of man for this world and for the next world. (269).....293

Exposition in the good religion regarding the best equipment necessary for the dignified and poor people. (270).....294

Exposition in the good religion regarding evil and goodness, their strength and prevalence [lit. currency] in this material world. (271).....294

Exposition in the good religion regarding the causes of transgression and consequent sinfulness of the soul possessing a bright vision. (272).....295

Exposition in the good religion regarding a worthy sovereignty. (273).....296

Exposition in the good religion regarding a righteous action, honest comfort, an honest exaltation of self in righteous acts, honest comfort accruing from righteous nature, and the equipment pertaining to acts conducive to felicity. (274) 297

Exposition in the good religion regarding the fact that there are

innumerable forms of the wisdom of the Mazdayasnian religion for the knowledge of man. (275).....298

Exposition in the good religion regarding the question: By virtue of what origin does the Almighty give strength to the invisible creation? (276).....298

Exposition in the good religion regarding those that were already in existence at the time of the creation (of this world) and those that will be at its end. (277).....298

Exposition in the good religion as to who are those that prepare themselves for the highest grade of existence and those that are misled towards the lowest or worst (perdition.) (278).....299

Exposition in the good religion regarding the qualities which mark the race and family destined to bear rule among men and the indications appearing when the ruling power departs from it. (279).....299

Exposition in the good religion regarding the soul's belief in the efficacy of prayer to God. (280).....299

Exposition in the good religion regarding the distinctive characteristics of the good and the bad. (281) 300

Exposition in the good religion about the race or those monarchs in the history of mankind who have been great civilizers and those who have shed a great luster on this earth. (282).....300

Exposition in the good religion about those kings that are the best of rulers and of those that are the worst (283).....301

Exposition in the good religion as to how man becomes powerful through glorious wisdom about finite and infinite time and how he becomes mortal or suffers pain during finite and infinite time. (284).....302

Exposition in the good faith as to expecting rewards for good deeds done. (285).....302

Exposition in the good religion about the fact that injury is done by man to evil spirits owing to the frequent declaration to men of the religious commandments originally brought by Jamshed. (286).....303

Exposition in the good religion of the ten precepts of philanthropic Jamshed for the good of men and the ten precepts of Zohak the diminisher of creation against these ten good ones. (287).....305

The ten precepts of the priest Zohak of the Hebrew religion who is an injurer of God's world, a diminisher of his Creation, and who is wickedly inclined against the above tell universally beneficial precepts of Jamshed of the good faith. (288).....306

Exposition in the good religion about the rulers of men and those who benefit them by their rule. (289) 307

Exposition in the good religion about giving our judgments thoughtfully and justly. (290).....308

Exposition in the good religion regarding the power of the All-merciful God to suppress any thing which is injurious to the universe where it may exist. (291).....308

Exposition in the good religion about immorality which is of evil origin. (292).....309

Exposition in the good religion regarding the fact that evil is seen among people where virtue exists (293) 310

Exposition in the good religion about the desire of God that men should everywhere recognize Him and the corresponding desire of men to know Him. (294).....310

Exposition in the good religion about the five vices of the Evil One (Ahriman) which destroy virtue among men who should save themselves from them and render them powerless. (295) 311

Exposition in the good religion about the supremacy over men. (296).....312

Exposition in the good religion regarding the object of the work of the good religion which consists in believing in Ohrmazd. (297).....312

Exposition in the good religion about the wisdom which frees men from sin and obtains for them the experience of age. (298) 313

Exposition in the good religion about that man being faultless who on every occasion improves and adorns his fellow men by telling them to believe in the writings of this good faith. (299) 313

Exposition in the good religion about that man being unconscientious who possesses the skill of the immoral Druj and fights on the side of the sinful Ahriman. And the man who is connected with the evil one fights with the support of the Druj. Again a man may be connected with the evil Druj but may not be so with Ahriman; a man may not be connected with the

immoral (Druj) and may be so with Ahriman; and may not be connected with either the immoral Druj or Ahriman. (300)..314

Exposition in the good religion about the man who inspires zeal for religion. (301).....314

Exposition in the good religion about the ideas of justice of the judge of this world and of the Judge of the next. (302).....315

Exposition in the good religion about the precepts which concern the safety of life. (303).....315

Exposition in the good religion about regular virtue. (304)...316

Exposition in the good religion regarding the protection and salvation of men. (305).....316

Exposition in the good religion regarding the protection and salvation of men. (306).....316

Exposition in the good religion about best and worst among men. (307).....317

Exposition in the good religion about remembering the spiritual Yazads for obtaining spiritual assistance. (308).....317

Exposition in the good religion regarding the great power of the chief Zohak who injures men's soul. (309) 318

Exposition in the good religion regarding the fact that all virtues arise in man through the Mazdayasnian religion; and that owing to the evil faith of the Jews all vices arise in man. (310) 318

Exposition in the good religion about the king who improves his subjects for happiness in both worlds; and the king who injures his subjects. (311).....318

Exposition in the good religion as to the first man who was the beloved of God; and as to His messenger. (312).....319

Exposition in the good religion about man's connection with the Mazdayasnian faith being for the acquisition of divine wisdom. (313).....319

Exposition in the good religion about the source of virtue and vice. The virtuous becomes such by zeal for good; whilst the vicious becomes of evil passions by evil zeal. The wicked are the followers of the evil One or Ahriman. (314).....320

Exposition in the good religion about the man of foresight being a profitable leader of men by his saying wise words to him who willingly listens to them. (315).....321

Exposition in the good religion about the soul being kept fresh, and the body being preserved by eating drinking. (316).....321

Exposition in the good religion as to how men's life becomes eternally unhappy and eternally happy. (317).....321

Exposition in the good religion about the power of death and sin to do harm. (318).....322

Exposition in the good religion about the final triumph of Spenamino over Ahriman being through his superior strength. (319) 322

Exposition in the good religion about man getting good reward for protecting good men from the harm and injury of bad men, and for keeping them pleased; and about man getting severely punished for patronizing and pleasing those wicked men who do harm to the good. (320).....322

Exposition in the good religion about good wishes or blessings, and evil wishes or curses. (321).....323

Exposition in the good religion about that prince succeeding to the throne who is the legitimate child of royal blood. And the child that is not of royal descent has no right to the throne. (322).....324

Exposition in the good religion about the lasting happiness and unhappiness of living men; and the evanescent happiness and unhappiness of the lifeless. (323).....324

Exposition in the good religion about the final effects of the rule of the good ruler and of that of the bad. (324).....325

Exposition in the good religion about the evidence that the Mazdayasnian faith is the word of God. (325) 325

Exposition in the good religion about the king's reforming and guiding those who have been perverted from the divine faith. (326).....325

Exposition in the good religion about the communion of men with all the Yazads and about his separation from them; and about his connection with the demons and the reasons of his separation from them. (327).....326

Exposition in the good religion about the real pleasure of rulers. (328).....327

Exposition in the good religion about the power of religion being able to overcome Ahriman from the time of the creation to that of the final renovation. (329).....327

Exposition in the good religion about the existence of light and darkness. (330).....329

Exposition in the good religion about the nature of the king and of the priest of Ohrmazd's religion and about that of those of Ahriman's religion. (331).....329

Exposition in the good religion about every man's getting truth and justice by remaining on the side of the Good One Ohrmazd and by not being on the side of the evil one Ahriman. (332)..329

Exposition in the good religion about the origin of the good and the bad faith. (333).....330

Exposition in the good religion about him who takes care of his soul and about him who injures it. (334) 330

Exposition in the good religion about three kinds of superior strength. (335).....330

Exposition in the good religion about men having high aims being virtuous leaders; and men having low aims being vicious. (336).....331

Exposition in the good religion about the nature of the Mazdayasnian religion, its foresight, gifts, wisdom, diligence, work, ideas, power, and advantages. (337).....332

Exposition in the good religion about the head of the Mazdayasnian faith and the chief of the religion of demon-worship. (338).....333

Exposition in the good religion about the religious teacher who can save every man from sin and make him virtuous. (339)..333

Exposition in the good religion and advice about keeping the body as much as possible well-clothed; and about not remaining without Sudre and Kusti. (340).....334

Exposition in the good religion about the usage of the good faith and the usage of the evil faith. (341) 335

Exposition in the good religion about the things that are useful for spreading the faith in the world. (342).....335

Exposition in the good religion about men or supreme dignity; and about very wicked men. (343).....336

Exposition in the good religion about those who accept the faith and who dissuade men from sin. (344) 337

Exposition in the good religion about the three calamities that will befall the Mazdayasnian faith, during the millennial period of Zartosht, through three rulers of the false faith and three

priests of the same. (345).....337

(Exposition in the good religion) about the connection between it and divine wisdom. (346).....338

Exposition in the good religion about very good times and about very evil times. (347).....338

Exposition in the good religion about the fear which the righteous have about sin; and the tendency of the evil to commit sin. (348).....338

Exposition in the good religion about the man connected with the Mazdayasnian faith making the rule of virtue to prevail and the faith in the false religion to disappear. (349).....339

Exposition in the good religion about the abode of freedom for mortals. (350).....340

Exposition in the good religion about the connection between the rulers and the ruled being kept up by the virtuous power and favor of the Almighty. (351).....340

Exposition in the good religion about the virtuous and wise among men obtaining through the Yazads spiritual wealth; and about the wicked not obtaining it. (352).....340

Exposition in the good religion about the wishes of a dishonest and wicked man. (353).....341

Exposition in the good religion about the advice given by Jamshed to men. (354).....341

Exposition in the good religion about what preserves splendor and what destroys it. (355).....342

Exposition in the good religion about the man's soul being the master of his own person and its adviser. (356).....342

Exposition in the good religion about the power of rule benefiting as well as injuring men. (357).....343

Exposition in the good religion about one's doing works for the benefit of his soul himself; and about not doing anything which is injurious to the soul. (358).....343

Exposition in the good religion about man's glory disappearing by tarnishing the glory of the resplendent God. (359).....344

Exposition in the good religion about the protection and care of the world. (360).....344

Exposition in the good religion about the superior or inferior value of men. (361).....344

Exposition in the good religion as to what thing is endowed with life and has relation with life; and why He is the giver of life and of this relation with life. (362) 345

Exposition in the good religion regarding the source creating the soul regarding the helper of its good qualities, regarding those that pave the way for it into the seed of this world, nourish and protect its source in the seed of the body and direct its (soul's) distribution; and regarding the fact that (the soul) by its actions gets its reward from its kin Ohrmazd and meets again (with the original source). (363).....347

Exposition in the good religion regarding the benefit to the soul from speech and regarding the necessity of overcoming all hurt to the soul (by means of speech). (364) 348

Exposition in the good religion regarding the origin of the soul and this material body. (365).....348

Exposition in the good religion regarding the life and death of the soul and the indication of its loss of luster. (366).....350

Exposition in the good religion regarding light and darkness and the benefit and harm accruing therefrom. (367).....350

Exposition in the good religion regarding the superior strength of Ohrmazd by virtue of which the faithful avert the calamities of the times. (368).....351

Exposition in the good religion regarding the parts of the body and the soul. (369).....351

Exposition in the good religion regarding the superior rank of divine worship. (370).....352

Exposition in the good religion regarding what the creation thinks of the strength of God. (371).....352

Exposition in the good religion regarding the three sorts of men of the Mazdayasnian faith who among workers are considered perfect by Ohrmazd and are worthy of confidence. (372).....353

Exposition in the good religion regarding the faiths of Ohrmazd and Ahriman – their garment and their improvement – and their continuance – and the names proper to their votaries. (373).....354

Exposition in the good religion regarding the Drujs who inflict the first, second, and third calamities on men at their birth and the intentions of Ohrmazd opposing the Drujs. (374).....354

Exposition in the good religion regarding the indications of the

object (i.e. rain) and the inferences therefrom. (375).....355

Exposition in the good religion regarding smokeless and smoky fires. (376).....355

Exposition in the good religion regarding the sufferings of the lying Ganamino and the superior rank and superior strength of Spenamino. (377).....356

Exposition in the good religion regarding the understanding of the strength of both the Minos (i.e. Spenamino and Ganamino). (378).....356

Exposition in the good religion regarding the creation of Spenamino being fully adorned and that of Ganamino being hurtful. (379).....356

Exposition in the good religion regarding the continuance of the human race in the midst of the most dangerous oppressiveness of Ganamino. (380).....357

Exposition in the good religion regarding the fact that men should regard themselves as servants of God. (381).....357

Exposition in the good religion as to what is the strongest in the creation. (382).....358

Exposition in the good religion regarding the two sources. (383).....359

Exposition in the good religion regarding the abode of righteousness and the deep pit of sin. (384).....359

Exposition in the good religion regarding the reasons why man reaps no advantage from undesirable qualities and why he is said to succeed in obtaining various advantages through one other single good quality. (385).....361

Exposition in the good religion regarding the fact that the religious man is never polluted through (observance of) the laws of virtue but he surely becomes polluted through the religion of the Demons. (386).....361

Exposition in the good religion regarding the appointment of men to religious offices after due examination. (387).....362

Exposition in the good religion regarding the lawful and unlawful killing of men. (388).....362

Exposition in the good religion regarding the seven excellent gifts bestowed upon king Kay Vishtasp to enable him to spread the good religion in all parts and to secure a high dignity for it. (389).....363

Exposition in the good religion regarding the benefit-conferrer and the evil-doer of this world. (390).....365

Exposition in the good religion regarding good and bad qualities. (391).....366

Exposition in the good religion regarding the things the object of which is inferred (from their observed qualities) after creation and regarding the things which are known by the purposes for which they were created. (392).....368

Exposition in the good religion regarding the source and fruit of the happiness and misery of mankind. (393) 368

Exposition in the good religion regarding the men who have a middling rank among those who are the most exalted and regarding those who have a middling rank among those who are the lowest among mankind. (394).....369

Exposition in the good religion regarding the man of great, middling, inferior, and no value and the man desolating prosperity. (395).....370

Exposition in the good religion regarding substances not liable to change in this finite time and substances which do so change. (396).....371

Description according to the scriptures of the good faith, respectively of men who through power to see (i.e. being endowed with intelligence) improve and elevate themselves and of men who through evil power (i.e. evil intelligence) lower themselves and render themselves miserable among law-abiding people. (397).....372

Exposition in the good religion regarding the various sorts of kings of the world. (398).....373

Exposition in the good religion regarding the fact that Ohrmazd is the Creator of men in this world in order that they may do deeds for the reformation of the spiritual world and that the Blemish-giver (Ganamino) instigates men to do deeds of harm in both the worlds. (399).....374

Exposition in the good religion regarding the knowledge concerning wisdom and evil intelligence, the adornment of the same, their origin and gift, their promises (to man) – their improvement and augmentation and the dignity of wisdom and the dreariness of the evil intellect. (400).....375

Exposition in the good religion regarding the fact that the man influenced by the Druj conducts himself like the Druj. (401) 378

Exposition in the good religion regarding the two kinds of instruction given to mankind by Spenamino concerning his strength. (402).....379

Exposition in the good religion regarding the fact that light and darkness do not change places without one of them going away, do not mingle with each other in this world and never shine (i.e. appear) together. (403).....380

Exposition in the good religion regarding (men) who are like unto the Yazads and the demons. (404).....380

Exposition in the good religion regarding the obtaining by man of superior wisdom and knowledge. (405).....381

Exposition in the good religion regarding the various kinds of kings. (406).....382

Exposition in the good religion regarding the epoch of the pain-inflicting efforts of the Druj (Ganamino) and his final disappearance from among the creation of Spenamino. (407) 384

Exposition in the good religion regarding the fact that the work of the Creator regarding man which commenced with the number one has been successfully accomplished by carrying it on to the number nine. (408).....385

Exposition in the good religion as to by whom man is rendered good and full of luster. (409).....386

Exposition in the good religion regarding the priest of the good religion being the most pious and the hypocrite priest of the evil religion being the most sinful. (410).....387

Exposition in the good religion as to what praiseworthy thing is disadvantageous to pious people and what odious thing is advantageous to pious people. (411).....387

Exposition in the good religion regarding the fact that the man who loves God most and keeps him pleased lives most happily and in great dignity in heaven and the man who is most inimical to God and grieves Him most lives in hell in a very mean and painful condition. (412).....388

Exposition in the good religion regarding the wealth most worthy of attention. (413).....389

Exposition in the good religion regarding the character of the man whose body is the abode of generosity and of the man whose body is the abode of avarice. (414).....389

Exposition in the good religion regarding the fact that life-endowed human beings are either praiseworthy or blameworthy in their actions and either accept and follow the good that is in them or the evil that is in them. (415).....389

Exposition in the good religion regarding the revelation (to the prophet) about the creation of the invisible spirit (in the spiritual world) and sending of that spirit from the spiritual world to this world. (416).....390

Exposition in the good religion about the power of motion. (417).....391

Exposition in the good religion regarding the indication of (the presence of) Spenamino and Ganamino in this world. (418).393

Exposition in the good religion as to which (of the two years) the solar and the lunar is (connected with) the important ceremonies of the faith. (419).....393

Exposition in the good religion about the Denkard book, one of the scriptures of the faith. (420).....397

Preface

The *Denkard* is a ninth century encyclopedia of Zoroastrianism, but with extensive quotations from materials thousands of years older, including (otherwise) lost Avestan texts. It is the single most valuable source of information on the Zoroastrian religion aside from the Avesta itself. It was edited by Ādurbād Ēmēdān.

The work of publishing a complete edition of the Pahlavi text, with translations into Gujarati and English, was undertaken by Dastur Peshotanji Behramji Sanjana (1828-98), and completed by his son Darab Dastur Peshotan Sanjana (1857-1931). Both were prominent Zoroastrian head-priests, and among the best Pahlavi authorities of their time.

Unfortunately, this masterpiece has been largely neglected. Copies of it are extremely rare, fragile, and voluminous, running to nineteen volumes. In making this edition available to a wider audience, I have confined it to the English translations, and frequent valuable footnotes.

I have taken the liberty to normalize the spelling in this edition, in order to be consistent with other documents in this series, and to facilitate searches. Wherever possible I have used the spellings of F.M. Kotwal and J. Boyd, *A Guide to the Zoroastrian Religion,* Scholars Press, 1982. Comments set in [], or marked "-JHP" have been added by me, mainly to facilitate searches.

NOTE: Books 1 and 2, and the beginning of Book 3 are lost.

Translation of the Gujarati preface.

The Denkard is one of the oldest, most reliable and valuable of the Pahlavi works that have been preserved by the Zoroastrian community. It contains some of the most exalted precepts of the Mazdayasnian religion; as also a life of Zoroaster, a history of the Zoroastrian religion, and much valuable instruction regarding this and the next world. Each and all of the subjects comprised in it are worthy the attention of Zoroastrians. But the style in which it is written is neither so smooth nor so simple as that of other Pahlavi works. Moreover, the subjects treated of are uncommon and difficult to understand. The task, therefore, of deciphering and understanding the work, is one of no ordinary difficulty; especially when one has to depend upon what his own individual efforts can accomplish. To give some idea of the difficulties that have had to be faced in carrying out the present undertaking it is enough to state that although a century nearly has elapsed since the Denkard was brought to this country from Persia, no Pahlavi scholar has as yet ventured to translate the work, with the exception of one or two of the subjects included in it.

The present respected Trustees of the religious and charitable funds of the Zoroastrian community of Bombay having highly approved of a suggestion made to them for publishing a translation of the Denkard, I was requested to undertake the work, under the patronage and support of the "Sir Jamsetjee Jijeebhoy Translation Fund." The present volume is the result of this arrangement, and is one of a number of similar other volumes which it is hoped will be published hereafter. This first installment is, with the approval of the Trustees, divided into the four following parts: –

1. The original Pahlavi text.
2. The same transliterated in Zand characters.
3. Gujarati and English translation of same.
4. A glossary of select terms.

Although every possible effort has been made to avoid errors and defects, yet looking to the great difficulty of translating the work, I cannot venture to hope that it is entirely free from them.

I may mention that the Denkard does not appear to have been written either at one time or by one person: the different parts bear evidence of having been written at different times. The work appears to have been first composed, under its present name, in the time of the Kayanian King Vishtasp, the son of Lohrasp, by the principal disciple of our prophet, the holy Zoroaster; and, under his particular direction; and copies of it were, by the orders of King Vishtasp,

distributed among the people, while the original work was placed in the royal library, and a copy of it was preserved in the "Déjé napésté"[1] The original work was found in the royal library by Alexander the Great when he invaded the capital of Persia. When King Ardashir Babagan of the Sasanian dynasty came to rule over Persia, he collected the scattered fragments of the work, and entrusted them, along with other religious works, to a learned Dastur, named Tosré [Tosar], by whom they were, after examination and inquiries, arranged in the original order. Copies of this work were then, by the royal command, distributed among the people. Subsequently, additions were made to it by the light of other religious works, by Dastur Adur-Farnbag son of Farokhvzat.[2]

From the account given at the end of the Denkard, it appears that the original Ms. of the High Priest Adur-Farnbag son of Farokhvzat was obtained, at the time of the fall of the Zoroastrian empire, from a descendant of his, by Dastur Adarbad, the son of A'dmit. Dastur Adarbad A'dmit seems to have carefully copied out the Ms. A copy of this copy was in the year 359 of Yazdegird taken by Dastur Mahávandád Ramiáné Béhrám. Copies in succession of the last mentioned copy were made till one of them made by Dastur Rustam Gushtasp Ardésar was, about a hundred years ago brought to Surat, by Mulla Behman the son of Mulla Behram, and, by him presented to Shet Aspandiarshah the son of Ratanjishah of that place.[3] A copy of this Ms. was caused to be made by Shet Aspandiarshah in the year 1156 of Yazdegird and by him sent to Messrs. Nanabhai Behramji, Manekji Navrozji Wadiaji, Behramji Navrozji Wadiaji, and Dadabhai Noserwanji, the then elders of the Parsi community of Bombay. This copy is now in my possession in the library of Dastur Edalji Darabji Sanjana.

The text of the present edition has been published after carefully collating the four following Mss.–

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1 This was the name of a magnificent building erected at Istkhar by King Vishtasp for preserving works relating to the Zoroastrian religion.

2 This account of the Denkard is taken from the history of the book which is to be found about the middle of it.

3 This copy was, through the kindness of my late friend Dastur Ardesarji Rustamji Mulla Firozeji, in my possession for about a year. I have compared it with the one in the library of Dastur Edalji Darabji Sanjana which is now in my possession. Portions of the Surat copy were found to be abstracted by some designing person. Five of such portions, together with Ms. No. 3, hereafter mentioned, have been kindly sent to me, for use in the present undertaking, by my friend Dastur Rustomji Kekobadji from the library of Kekobadji Rustamji Meharjirana, late Head Priest of Nowsari. Copies of the other portions also have been obtained by me through the kindness of one or two other friends.

1. Ms found in the library of Dastur Edalji Darabji Sanjana, late head priest of the Shahanshahi Zoroastrians of Bombay.
2. Ms. copy in the handwriting of the late Dastur Temulji Navrozji Sanjana made at Surat.
3. Ms. copy in the handwriting of Rustamji Noserwanji Meharjirana, Head Priest of Nowsari.
4. Ms. copy found in the library of Mobed Minochehrji Jamaspji Wachhchha.[4]

Where different lections occur, the first of these Mss. is referred to by the initials D. E., (Dastur Edalji); the second by D. T. (Dastur Temulji); the third by D. R. (Dastur Rustamji) and the fourth by M. M. (Mobed Minochehrji).

In giving the pronunciation of Pahlavi words, every word of Semitic origin has been compared with its root and the pronunciation based thereupon. These pronunciations resemble those of the Pahlavi words written in Pahlavi characters in the Máliknámé Asúri, but do not resemble the corresponding Pahlavi words written underneath in Zand characters. The reason of this, I now think to be that, in former times our people, although they used Semitic words in Pahlavi writings, yet in reading them they did not pronounce them as in the original, but instead, read as if the corresponding Iranian Pahlavi words had been written. In proof of this assertion the Pahlavi works and essays which have been translated by Neriosang Dhawal and his predecessors, giving the pronunciation of the text in Zand characters, may be cited. Thus the practice of reading Semitic words as pronounced originally being discontinued, the recollection of the proper pronunciation gradually faded away. The author of the Máliknámé Asúri in compiling a glossary of words of Semitic origin used in the Pahlavi language, attempted to restore the original pronunciation, by writing the words correctly in Pahlavi characters and giving their meanings in Persian equivalents. But as the correct pronunciation was generally forgotten and as Pahlavi characters glide into, and are mistaken for, one another, an attempt was made, at a date long subsequent, to fix the pronunciation, by writing down under the words in Pahlavi characters in the Máliknámé Asúri, their pronunciation in Zand characters. The same reasons, however, that rendered the transliteration necessary; affected its accuracy; but, the pronunciation having been thus fixed, has been adopted up to the present time. The necessity, under the circumstances, of a return to

4 This copy has been kindly lent to me by my friend Mobed Minochehrji Jamaspji Wachhchha. It appears to me to be a careful transcript of the Ms. of Dastur Rustam Gustasp made by the late Mobed Jamaspji Faredunji Wachhchha. The second and third Mss. appear to have been transcribed about half a century ago or upwards.

the correct mode being obvious, I have endeavored in this work to give the proper pronunciation.

Drs. Frederick Spiegel, Martin Haug, Ferdinand Justi, and other learned scholars of Europe have, after much research and labor, given the pronunciation of Semitic words employed in Pahlavi writings: but they do not agree with each other. The labors and researches in this direction of Dr. Haug, who is well known in Bombay for his learning, are deserving of high commendation, and the pronunciations given by him are to a great extent correct and accurate. Still in giving the pronunciation of Semitic words in this work, I have not ventured to depend upon the labors of these learned men; but have fixed both the pronunciation and the meaning of each Semitic word after a careful comparison of it with cognate Hebrew, Chaldaic, Samaritan, Syriac and Arabic roots. Where, however, I failed to discover a reliable root in any of the above languages, I have based the pronunciation on the current mode. Again, certain Semitic letters have undergone a change in Pahlavi: these are pronounced in the form in which they are found. Of the Iranian words used in Pahlavi, the pronunciation of 't' is represented by t, T, d, and D, and others: of these, instead of 'd' I have invariably substituted 't': the pronunciation 'd' being only used to represent [~]. Where any word or phrase, or letter, has appeared to me to have been left out in transcription I have supplied it, putting it in brackets thus:– ( ). As regards the pronunciation of words of Iranian origin, where the pronunciation of Pahlavi words derived from the Zand is altered from the original owing to mistakes arising from the similarity of form of the letters of the alphabet, I have restored the correct pronunciation, after comparing the word with its original Zand root. On finally looking over the proofs I find that some of the more common words of Semitic origin have from oversight been omitted from the glossary: these will be inserted in the next volume.

The first three pages of the Denkard have been lost. The present work, therefore, commences with the fourth. The next nine pages of the original Ms. having been in places eaten away by moths, suitable places have been left in the Ms. which was brought to Surat from Persia, and in the other Mss. which have been copied therefrom. Similar spaces have been left in the text published in this volume. For facility of reference I have numbered each succeeding subject in the book, commencing from the third question, in Persian numerals; the same numerals being affixed to the transliteration and the translations. The translation commences with the seventh subject numbered as above; as, owing to the portions of the preceding text being lost for the reason mentioned above, it was impossible to

translate it in an intelligible manner. The figures in Gujarati and English on the margin of; the text, the transliteration, and the translations, represent the paragraphs or sections into which the text is divided. All the Semitic words occurring in the text, are inserted in the glossary: of words of Iranian origin, the most important and unusual only are introduced.

In the Gujarati translation I have followed the structure of the Pahlavi language, so as to reproduce, as far as possible, the style of the original text. This will, no doubt, render the translation rather difficult reading; but my object has been to make it useful to those engaged in the study of the Pahlavi language. The English translation has been made by Mr. Ratanshah Erachshah Kohiyar from the Gujarati.

In conclusion I beg to tender my thanks to those of my friends who have assisted me in carrying out this undertaking; as also to those who have supported it by subscribing for copies of the work.

1. PESHOTUN DUSTOOR BEHRAMJEE SUNJANA.

Bombay, the 19th day of the 9th month of the year 1243 *of Yazdegird.*

PREFACE TO THE ENGLISH TRANSLATION.

The English translation is a version of the Gujarati. It is strictly literal as regards the text, but the preface and the notes have been more freely rendered. A less severe rendering of the text, while it would have lessened the difficulty of the task, would also have enabled the translator to avoid the inelegance, and, in places, perhaps, the uncouthness, of language so disagreeable to the general reader. But it was feared that such a translation would not have suited the requirements of the student of Pahlavi: nor would it have brought out prominently peculiarities of thought and language.

The translator has been assured that the Gujarati version is strictly literal.

RATANSHAH E. KOHIYÁR.

Preface to the English translation of the Seventh Volume (chapters 275-361).

The following translation is from the Gujarati version of the original Pahlavi text by the learned Dastur. The original being an obscure work treating of metaphysical subjects, its translation must

necessarily partake of this obscurity to a certain extent. My translation being based on a text itself a translation may not be found to coincide very closely in certain places with the original text. The reader is requested to bear this in mind while perusing the following pages.

- R. P. KARKARIA.

THE DENKARD. BOOK 3.

[First 3 pages are lost.]

25. Twelve questions asked by an Ashmogh (apostate)

...

QUESTION 9.

Again Ashmogh[5] asked:- Are what are (called) Manthra[6] in the nature of traditions?[7] (because) they are all told by Ohrmazd to Zartosht in the words[8] of Frashostar, Jamasp,[9] Hom and the yazads, and in those of persons born before Zartosht, and after Dayun:[10] hence, our opinion is, that the speaking of Ohrmazd to Zartosht is the hymns of the *Gathas*, and that the rest is composed by Zartosht and his disciples from traditions, but that by good faith having been placed therein it has been considered as appertaining to religion.

ANSWER.

Be it known (that other)[11] Manthra as they are different from the Gathas, (in structure of language) so they also differ from them in testimony as to higher (things): still, they are founded upon the hymn

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5 Ashmogh, – this word is derived from the word ashemaogha, frequently used in the *Avesta*, which means "hinderer of purity." Hence, it is applied, among the followers of Zarathushtra to persons who throw obstructions in the way of religion and create dissensions in the community and between individuals. The individual putting the above and other questions is called Ashmogh by the High priest to whom they were addressed.

6 The *Avesta* is divided into three parts:– Gatha, Dateh, and Manthra. The Gathas are written in verse, and treat of the invisible world. The Dateh are written in prose and contain rules for the conduct of men in this world. In the Manthra are comprised the ordinary prayers, which are the means by which men commune with their Maker. They contain an account of the Creator and of the forces of nature created by Him: as also, moral and religious precepts.

7 Meaning, human compositions, as opposed to divine revelations.

8 i. e. using these several individuals as his mouth pieces.

9 Frashostar and Jamasp were the sons of Habub and the disciples and sons-in-law of Zartosht. The latter was also prime minister to Vishtasp, while the former was the head of a college for imparting religious instruction to priests, established by Vishtasp.

10 Some account of this famous person occurs in a subsequent portion of the Denkard, where it is said that he was born two hundred years after Zartosht and lived one hundred years.

11 *i.e.* other than the Gathas. Besides its restricted meaning, Manthra is used in a general sense, as including all the three divisions mentioned before.

of Yatha ahu vairyo,[12] and, in them mention is made of the power of omniscience of God himself and of the Creation. Therefore, no portion of them is (composed) by the wisdom of man and they could not be composed from a number of current traditions. If, the Manthra, communicated to Zartosht in this manner in the form of a dialogue, be not all from Ohrmazd, and, by their being communicated in the voice of different persons, Ohrmazd is concluded not to be their promulgator, then it would follow, that whatever revelations have been made in them, by Ohrmazd to Zartosht, about Zartosht and other good and evil persons, as also about the daevas and even the Ganamino, must have been made by the Ganamino and the daevas; and Manthra and Dateh, which are removers-away of the daevas,[13] must be considered as declared by the daevas. Therefore, the communicating of the Manthra, by Ohrmazd to Zartosht, in the voice of many (persons) is, for the purpose that complete knowledge might be conveyed from Ohrmazd to Zartosht: and that is not fit to take objection to. Just as the Gathas are all told by Ohrmazd to Zartosht, and are in the voices of Zartosht, the Amahraspands, the Goshorun, and other yazads: and, that they are all told by Ohrmazd to Zartosht, about that, you have no objection to take. But it is owing to the (natural) disposition of an Ashmogh that he should have evil thoughts about and inverted vision of, scriptures, that have reference to protection by Ohrmazd.

QUESTION 10.

Ashmogh put the question: Why do you call it a sin to burn green wood on the fire? It is not (a sin).

ANSWER.

Be it known that, green wood being placed upon the fire, by reason of the fire becoming extinguished owing to its moisture and of its (the fire's) being improperly put to the hardship of drying that wood, we call it a sin. But that the reason of it should appear worthless and like dust to Ashmoghs is owing to their habit.

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12 According to the tenets of the Zoroastrian religion God first made the Ahunwar or 'Yatha ahu vairyo,' which is in the form of a Gatha or hymn. From the three clauses or sentences of the Ahunwar have originated the scriptures or Avesta comprised respectively in Gatha, Dateh, and Manthra; and from the twenty-one words composing the Ahunwar, seven to each sentence, have originated the twenty-one Nasks. Hence the meaning of what is said above, – that Manthra are founded upon the Yatha Ahu Vairyo.

13 i.e. Manthra and Dateh point out the way in which impurity and sin may be removed and evil deeds, which have relation to daevas, may be abstained from.

QUESTION 11.

Ashmogh put the question: Why do you call (drinking) liquor to excess a sin? since liquor cannot be drunk in the moderation.

ANSWER.

Be it known that, it is just, our calling immoderate drinking of liquor a sin. Because, it is said in the religion that whoever drinks much liquor, eats much food, and, consequently, owing to not having sung the hymns of the Gathas according to the law, he becomes guilty. But it is the habit of Ashmoghs to change the voice of others by rendering their throats dry and to prefer the consequent vice.

QUESTION 12.

Ashmogh put the question: By always reciting these Manthras, which are the word of Ohrmazd, you have to live with great circumspection; but by being so recited, they become a cause of hindrance to industry: then, how can the command of Ohrmazd in respect of the preference of Manthras and Gathas for the purpose of obtaining salvation for the soul be considered just?

ANSWER.

Be it known that, the object of our constant recitation of the Manthras is to inform (men) about the religion of Ohrmazd in respect of the relations with the next world and of the salvation of souls; because, by giving to the people of this world the understanding-power to know their Maker and to be the doers of deeds according with the will of the Lord, they acquire knowledge with respect to the invisible yazads, as also the daevas, become rememberers of the yazads and the acquirers of their love, and remain non-rememberers of the daevas and givers of pain to them, and understand, whatever there may be to understand regarding Datehs, Manthras, Gathas, and are enabled to do, at the (proper) time, much of the work relating to them. Through it, is frequently obtained aid and knowledge in exercising dominion, chiefship, and justice in accordance with the times, in driving away the drujs that may have entered into one's body, in removing them from creation, in making mankind walk in freedom and in imparting happiness to a great many men in the world. And, moreover, wherever and at what time soever Ashmoghs come to raise a contest about religion, at those times, through the sagacity, wisdom and strength appertaining to it, means are found to break down all trouble-giving Ashmoghs, to refute (them) by God's religion, and to keep back harm from mankind.

26. The 16 Questions Asked By A Student.

QUESTION 1.

The first question put was this: Since owing to the singing of those heavenly Gathas, righteousness begins to accrue, and, by reason of the power that cherishes righteousness, the good acquire the strength that has reference to the next world, and go into the place of the highest heaven [garothman]; then, why is it said that righteousness, acquired by such power and in accordance with law, is canceled and the reward for it not obtained by reviling the good religion and committing other sins punishable with death?

ANSWER.

Be it known, that righteousness that has been completed and strengthened does not become non-existent or canceled; but at the time of the last judgment, owing to the sin of reviling the good religion and other sins punishable with death, the reward of righteousness being covered up, the righteousness remains buried. Otherwise, there is no cancellation of righteousness done according to the good religion. For, the annihilation of righteousness which has remained uncanceled during worship is owing to the greater weight of that righteousness being at an end.

QUESTION 2.

The second question put was this: If what Ohrmazd has said was for making it known to the (first) created Mashye and Mashyane,[14] then, why is the dialogue, which took place some generations after Mashye and Mashyane, declared to be the first dialogue?[15]

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14 Mashye and Mashyane were, after Gayomard, the first man and woman born in this world: from this pair have sprung the rest of mankind. In the Avesta, Mashye means a man and Mashyane, a woman. The Pahlavi work, Bundahishn contains an account of the origin of man; it says, "Ohrmazd had spoken thus to Mashye and Mashyane:– As the parents of the world, you are born human beings; I have given you the highest and most perfect mental power; therefore, do the work of justice with mature deliberation, think good thoughts, speak good words, and do good deeds. Remember not the daevas." [Bd15.6]

15 There is here reference to the second Fargard of Vendidad, where it is said that before the time of Zartosht, Ohrmazd had for the first time communicated the Mazdayasnian religion to king Jamshed, and had ordered him to spread it among men, and that Jamshed had accordingly introduced the religion into the world. The object of this question seems to be to point out a contradiction in the religious books of the Zoroastrians, one of which asserts that the Mazdayasnian religion was for the first time communicated to Mashye and Mashyane and another that it was so communicated to Jamshed, who lived some generations after the first pair of men.

ANSWER.

Is in this way: What is said about the dialogue held, for the first time among men, with Jamshed has reference to the religion promulgated among the men who lived after the time of the original Mashye and Mashyane in question. The promulgation, directed to be made to Mashye and Mashyane of what Ohrmazd had said, is not intended for the original Mashye and Mashyane, but for those men and women, and for Jamshed himself, who were the descendants of Mashye and Mashyane. And the reason of it is this; if there are questions and answers, one with another, they can be in the conversation of at least two persons, and this conversation in the form of questions and answers, as it is mentioned as having taken place, in our behalf, for the first time, between Ohrmazd and Jamshed, so (no such conversation) has been reported to have taken place, or is shown to have taken place with Mashye and Mashyane.

QUESTION 3.

The third question put was this: If Gaosahudao[16] (prayer) is recited, all food can be eaten; and without it whatever is consecrated that alone can be eaten, and water that has been consecrated can alone be drunk: what is the reason of this?

ANSWER.

Be it known that in the Gaosahudao, vegetables and water are placed (before the reciter), so that, when the Gaosahudao prayer is recited, vegetables and water are consecrated and thus the reciter becomes fit to eat all food and drink water. Therefore, (he who) consecrates Dron,[17] should have some pure vegetables with the Dron, so that in the consecration of the Dron, the fruit of trees and (other) vegetables and water, being together, all vegetables and fruits of trees and water become consecrated and consequently the reciter of the prayer becomes fit to eat all vegetables and fruits of trees and to drink water: but, if the Dron be not consecrated (with the Gaosahudao prayer) and the thing belonging to vegetables is consecrated by means

16 There are two descriptions of prayers for the consecration of food before being eaten; one, called the Gaosahudao prayer, from one of the words used in it, and the other *Amshespanté* and *Yathádiyezmédé,* from these words having been employed in them. The former is commonly called the big *baj* and the latter the small baj. These prayers are recited by Mobeds who have undergone the consecrating ceremony of Barsom, before eating any thing; and according as the prayer is the big baj or the small baj, they are allowed to eat food of all kinds, or the particular food that was placed before them at the time the prayer was said. Gaosahudao, means literally, the excellence or merit-giving cow.

17 Small, round, wheaten cakes, placed before the Mobed for consecration.

of the other thing (prayer) for consecration, in which vegetables and water are consecrated, then through that (prayer), the sayer of the prayer becomes fit to eat the food of the (particular) tree and to drink the (particular) water. If water is consecrated and (during the consecration) the prayer is broken, the water becomes unfit (for drinking) for the consecrator: and, if drunk with a prayer, is, as if drunk without a prayer.

QUESTION 4.

The question was put: It is declared that by repentance the path to hell does not remain at all: what is the reason of this?

ANSWER.

Be it known that, by the soul becoming impure through sin, the road (for it) is to hell; and the remedy for the remission of sin and for obtaining purity is through the dastur possessing a knowledge of the good religion, who knows to prescribe medicine for the soul and is a great purifier of it from sin. For, as in the profession of the physician medicine and other things are potent in each disease, and the giver of explanation about them is the physician of the body, and the ailing body is relieved and renovated through the instrumentality of the physician and the surgeon who are the pointers out and doers of remedies for the ailments of the diseased constitution and the deformed body; so, for the soul that is rendered unholy and polluted by sin, if, by the injunction of the dastur of the good religion, it be a hearty repenter for sin, a seeker of pardon by speech, and repenter by deed, there is remission of committed sin through the physician of the soul, the dastur of the good religion, and the soul becomes purified of the unholiness and pollution of sin, and thus the road to hell is cut off.

QUESTION 5.

The fifth question put was this: Which among the deeds of men is most beneficial to the world, the causer of much pleasure to the yazads, the causer of much pain in the world, and is the highest in rank of all?

ANSWER.

Be it known, that among the deeds of men, the deed that is highly beneficial to the world is the remaining in submission to one's meritorious master and just king, who is a giver of commands for the improvement of the people: (the deed that is) the producer of pleasure to the yazads is the remaining firm in the Mazdayasnian religion and the keeping people righteous. And the deed that is

highest in rank of all is the imparting of knowledge to worthy students, the originators of all righteous deeds.

QUESTION 6.

The question put was: Of the commandments published by former people and dasturs of the religion, if, owing to a difference of opinion of former people and the dasturs of the good religion regarding some commandment, some layman, with intent to move forward in his deeds and thoughts, should not obey that commandment, then, the commandment of which dastur ought he to listen to and act upon.

ANSWER.

Know (you) that it behooves the person belonging to the good religion to obey the command and to act in accordance with the command of him, who among the people is the head dastur and has under his power other people of the good religion; for, to render the person of the good religion without a want and of perfect thought, there is the decision of that one (dastur). Whatever other expositions there may remain (given) by previous religious leaders and dasturs of the religion, – those expositions of the dasturs of the religion and of the leading men of the religion, it is good to love heartily, believe in, and, that people may act in accordance with them, to obey, without looking (at them) with an eye of scorn.

QUESTION 7.

The question put was: What is the reason of the greatness to the servant of religion from religion, to the ruler from rule, and to the learned from learning?

ANSWER.

Know (you) that, the continuance of religion is through the wisdom of the servants of the religion; (therefore) that is a reason for a religious person to obtain greatness from religion. To the ruler from rule * * * *[18] one reason is, the improvement of the learned themselves in all matters by means of wisdom that embellishes and the rendering worthy by means of profitable wisdom those belonging to them, for their benefit.

QUESTION 8.

The question put was: What is the reason of the admonition

18 In all the extant manuscripts, the portion marked by asterisks is wanting, having been omitted by the original transcriber.

contained in the religion[19] for holding the barsom in that hand which is the left and is appropriate to barsom? And those persons who may keep (it) in the left hand, on what (ground) may they keep it?

ANSWER.

Know (you) that, those persons who keep the Barsom in (their) hands, in accordance with the admonition of the good religion about keeping the Barsom in the left hand and thus praying to God, are considered exalted-station-reaching, good created-beings, by reason of obtaining victory in the good path over other persons, by living with those thoughts that appertain to Ohrmazd. At the time when the sun rises in the east, he appears to men in such a manner that his face is opposite to the west, and (on) his right side is the north and on (his) left side is the south: from this, where the faces of men are towards the west, and on the right side is the north, and on the left side is the south, there, it becomes manifest to them, which is the left hand, for holding the Barsom in which, for worshipping God, there is an admonition in the good religion.

QUESTION 9.

The question was asked: It is mentioned, that in the widely peopled (earth), the sun shines on the 3 1/2 *Karshwars*[20] which are opposite to it, for the purpose of giving them light: what is the object of this?

ANSWER.

Know (you), that the earth has relation to the high mountains which surround it and to the universe: the figure of the earth being round, the half of that earth of seven *Karshwars* is said to be 3 1/2 Karshwars in the religion; and owing to the earth being round the sun in his motion always shines for the beauty, the refulgence and the luster of half the earth.

QUESTION 10.

The question was asked: If a man be washing the trunk of a tree from below with water and there appear on the top of the tree (some)

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19 Vendidad, Fargard 19, clause 19. See Westergaard's edition of the *Zend Avesta*, p. 470. cl. 19.

20 *Karshwar* is derived from *Kereshvar* or *Karshvar* used in the *Avesta*, and means 'that which is bounded.' In the Avesta the earth is divided into seven Karshwars or continents, called respectively, Arezahi, Sawahi, Fradadhafshu, Widadhafshu, Wouru-bareshti, Wourujareshti, and Xwaniratha.

unclean[21] matter belonging to man or dog, then, for the washer with water, is any connection established with that unclean matter without going up the tree, to the danger of (his) becoming polluted; and, by the shaking of that unclean thing, does he become punishable with death? and what is the remedy for that?

ANSWER.

Know (you) that, a good remedy for that is of this kind: the upper part of the tree becomes purified by exposure to a cloudless atmosphere and the connection of the wooden trunk with us is like that of the sense of sight.[22]

QUESTION 11.

The question was asked: How can men, through their deeds, become holders of relation with Ohrmazd, and holders of relation with Ohrmazd become perfectly beautiful and equal to the yazads? And how can they become distant from relationship to Ohrmazd, how more distant and equal to the daevas?

ANSWER.

Know (you) that men by being devoted to the good religion, through wisdom of a high kind,[23] become the acquirers of relations with Ohrmazd; by being more (devoted) to the good religion, become perfectly advanced for relationship with Ohrmazd; and by being most (devoted) become the equals of the yazads: and, by being not devoted to the good religion become distant from relationship with Ohrmazd; and by being devoted to the bad religion become more distant from Ohrmazd; and by being much devoted to the bad religion become equal to the daevas.

QUESTION 12.

The question was asked: Since the soul of man is bright and virtuous, that refulgent and virtuous (soul) cannot be transformed into the condition of souls formed for vice;[24] what, then, is the reason of the dictum contained in the Avesta about the becoming of a committer of sodomy and of him who causes it to be committed, an

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21 Nasa, which has been here translated by "unclean matter" means anything cast off by man or certain beasts, as hair, nails, &c., or any dead matter.

22 The meaning is, that as there is no pollution merely from looking at an unclean thing, so no pollution arises from the connection with the unclean thing on the top of the tree by means of the body of the tree.

23 i.e. wisdom derived from a knowledge of the Mazdayasnian religion.

24 i.e. evil spirits: the daevas.

invisible daeva, and, of the running on this earth and in its interior of the souls of Ashmoghs in the black form of daevas?

ANSWER.

Know that, what is stated about the becoming like a daeva of a committer of sodomy and of him who causes it to be committed, is not about those who are obedient to Ohrmazd, but about the souls of those disobedient persons who have advanced far in the direction of the daevas and are for approving the actions of the daevas; because, with the souls of the pure are the yazads, – owing to that the daevas keep aloof from them: similarly the daevas remain with the souls of sinners, – owing to that the yazads keep aloof from them: the soul of the sinner is stated to be of the nature of daevas, owing to its remaining much in contact with daevas, worms, frogs, scorpions, snakes and ichneumons. And the soul of the committer of sodomy and of him who causes it to be committed is stated to be a more vicious daeva than that of other (sinners) owing to its greater connection with daevas. And the soul of a deceitful Ashmogh is stated to be of the shape of a daeva, owing to its running in the deepest hell. Otherwise, no change takes place in the nature of the souls of those who commit sodomy or cause it to be committed, by reason of their living in close relations with the daevas; and, in that of the soul of a deceitful Ashmogh by reason of its assuming the shape of a daeva.

QUESTION 13.

The question was asked: About the deeds of salvation of Gayomard, it has been said, on the testimony of the *Avesta* that, "Gayomard, by reason of his speaking the truth, went at once under the supremacy of the Amahraspands."[25] Again, another known opinion regarding him has been stated in this manner "His nature was created for Garothman:"[26] How then are these two (differently) given decisions to be accepted as dicta of religion?

ANSWER.

Know (you) that, what is said about Gayomard having been created for Garothman, because of his nature having remained, in this world, as pure as Garothman, (by abstaining) from the vices of this world, is admitted by people on (the authority of) the dictum regarding it; and, what is mentioned about Gayomard having been saved by his deeds, has reference to the Evil-doer: therefore, these two different statements are truthful and worthy of being assented to and

25 i.e. in the highest heaven

26 i.e. the highest heaven.

approved, without objection.

QUESTION 14.

The question was asked : One of two dasturs says about Gayomard that "notwithstanding the presence (in this world) of the Blemish-giver,[27] he lived thirty years"; and the other says that "no sooner the Blemish-giver reached (this world) than immediately he died"; which (statements) are opposed to each other (and) obviously objectionable: therefore, how are the two to be assented to and approved.

ANSWER.

Know, that, the weight of these statements depends upon the explanation obtained regarding them by men; therefore, if any one give an explanation regarding them with proofs from the *Avesta*, that (explanation) is to be believed in by all as the word of the prophet: and if, in such explanation, the purport of the two agrees with that of the person on the one side, then, that explanation is not objectionable, but of similar authority, purpose and relation. Therefore, such explanation of theirs, of (similar) tendency and relation, must be accepted and approved similarly with other matters of faith and explanations of things relating to the good religion declared by the dastur of the religion.

QUESTION 15.

The question was asked: In the *Avesta*, what is original (text) and what is commentary on it, are (treated) as the scriptures; all these are said to be composed from the very first Word, *Yatha ahu vairyo*; but, how was one part[28] formed from one word of *Yatha ahu vairyo*?

ANSWER.

Know (you) that, in the *Avesta*, the original (text) and the commentary upon it, are, as scriptures, founded on the *Yatha ahu vairyo;* and, as without a man's head the hair that give (it) beauty cannot exist, so without the *Yatha ahu vairyo* the commentaries that give additional beauty to the religion cannot exist: therefore, there is nothing objectionable (taken) one with another.[29]

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27 Satan.

28 *i.e.* Nask, or book of commentary. See note 8.

29 *i.e.* nothing contradictory in the statement that the text and the commentaries together form the Scriptions.

QUESTION 16.

The question was asked: What is the reason for keeping the nasa of men and dogs at a distance of thirty paces, and a woman who is menstruating at a distance of fifteen paces, from anything pure? Is the pollution arising from the nasa of men and dogs greater than that from the menses? (for) from the overplus in the thirty paces, the defilement from the nasa of men and dogs (seems to be) greater. What, then, is the reason of the mention made (in the religion) about the holy ceremonies for the Good Creation[30] becoming more impure than the nasa of men and dogs, by being looked upon by a woman who is menstruating?

ANSWER.

Know (you) that, the greater pollution of the nasa of men and dogs than that of menses is apparent from the distance of thirty paces; but the cause of a pure thing being defiled by being seen by a woman who is menstruating is owing to the nasas[31] acquiring power to run with great force on a woman who is menstruating, and, to the penetration of the nasas into the pure thing through the sight of that woman. And, as the secretly injurious stink of the wind of the posteriors by going into the nose, – (as) that stink of a foul stomach, – is injurious to living created-things, so her looking at the things appertaining to holy ceremonies, renders those things useless.

27. Exposition in the good religion about the greatness of times, about the things appertaining to greatness, and as to whom power accrues by attaining to greatness.

Know (you) that, the greatness of time depends upon good and evil: in it there is goodness through the inherent attributes of the Spenamino,[32] and evil through the opposite attributes of the

30 *i.e.* God, the yazads, the Amahraspands, and the Farohars.

31 *Nasas* is that which decomposes or destroys; nasa is the decomposed or destroyed thing. Both these words are derived from the root *nas*=destruction, decomposition.

32 Spenamino is the name of the good principle in Ohrmazd and is the origin of all that is good it is the opposite principle to the Ghanamino. In the Avesta, Spenamino is designated Spenta Mainyu and Ghanamino Anghra Mainyu. The former means "the mino that furthers," the latter, "the mino that harms;" that is, the one is an invisible principle that elevates man and makes him worthy of the next world; the other is an invisible principle that makes him unworthy of it. Hence, in the Avesta, those creatures who live virtuously are called "the creatures of Spenamino"; and those who walk in evil ways, are called "the creatures of Ghanamino." All good and evil is, in the Avesta, traced to these two principles of

Ghanamino.

There are eight principal (heads of) knowledge of every good and evil (that happens) in time: their names are Spenaki, Ghanaki, Vadi, Varuni, Bagi, Dadani, Vahuyati and Dushneyati: and the access (of good and evil) is owing to them.

Spenaki is knowledge regarding the (right) understanding of wisdom, obedience and truthfulness in religion, and regarding suffering (persecution) for its (religion's) sake; and it is intended for those who are celebrated for spreading true accounts of the good religion and for religious teachership.

Ghanaki is knowledge regarding the (right) understanding of the disobedience pertaining to the bad religion which opposes the Athornan class;[33] of the inability to see and hear what pertains to the good religion; (and) of the teaching to commit sin and to be ungrateful; and, it has reference to those who are well-known for doing injury to the good religion.

Vadi is knowledge regarding the (right) understanding about the giving by the Arthestar class[34] of the assistance arising from (giving) power, elevated station, authority and justice to the priestly class: and it has reference to those who are renowned for dominion and authority.

Varuni is knowledge regarding the (right) understanding of selfishness that injures the priestly class, of all deceitfulness that helps (such) education (as that) of Bradrok-resh[35] and of evil disposition and immorality; and it has reference to those who are well-known for doing harm and injury to the (priestly) class.

Bagi is knowledge regarding agriculture for (the benefit of) the world; and it has reference to those who, by living conscientiously, collecting food, and bestowing it (upon people) for the sake of a rich reward, are well-known as increasers of help to the priestly and the governing classes.

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good and evil.

33 *i.e.* the priestly class.

34 *i.e.* the governing class.

35 Bradrok-resh was one of the generals of Arjasp, king of Turkestan. This general went into Balkh and there put to the sword Zartosht and other holy men: hence, he is spoken of as a very sinful and wicked person in the religious books of the Zoroastrians. In the *Saddar Najam*, ch. 9, Dastur Shehmard Malekshah thus alludes to Bradrok-resh: "For this wicked deed of sodomy is like to the deeds of such daevas as Afrasiyab, the miscreant Zohak, and the sorrow-producing wicked Bradrok-resh who slew Zartosht. the jewel of our religion, from whom our hearts and backs derived warmth."

Dadani is knowledge regarding destruction by robbers and oppressors in the world; the injury done to the prosperity of the world through want of mercy, want of sympathy, miserliness, and meanness; and the harm done to mankind by causing scarcity (of food) and dearth: and has reference to those persons who are injurers of the profession of agriculture.

Vahuyati is knowledge regarding the Hutukhsh[36] class, which class is an helper of the (above) three classes: and to the soul of the follower of this profession, there is acquisition of holiness, through good thoughts, good words, and good deeds.

Dushneyati is knowledge regarding people following evil professions: the soul of him who follows evil professions becomes guilty through evil thoughts, evil words, and evil deeds; and it is a doer of injury to those who follow the three professions.[37]

The formation of the members of the different professions possessing the above knowledge, depends upon the influence of the respective principles;[38] and he, over whom (either of the principles) prevails becomes subject to it.

The good knowledge comprised in Spenaki is (intended) for Vadi; and the knowledge comprised in Vadi is (intended) for Bagi; and, the knowledge comprised in Bagi is (intended) for Vahuyati.

The evil knowledge comprised in Ghanaki is (intended) for Varuni; and the knowledge comprised in Varuni is (intended) for Dadani, and the knowledge comprised in Dadani is (intended) for Dushneyati. And, the manifestation of men in their various meannesses and goodnesses, is owing to them.

Evil arises from oppression, and oppression prevails in the world in various ways. Similarly, various persons prevail in goodness through virtue. In times pertaining to the Evil One[39] the low, generally, have power over the high: at that time much wickedness becomes manifest through oppression, as is said in the holy religion:– "Man's deeds for obtaining good acquisitions are owing to the strength of the yazads, and (his) deeds for obtaining evil acquisitions are owing to the strength of the daevas."

Times that come for the greatness of Ohrmazd, the Creator, are owing to goodness, and are the cause of making people of a higher

36 *i.e.* the trading class.

37 Namely, those of priest, ruler, and husbandman.

38 *i.e.* of Spenamino and Ghanamino; of Good and Evil.

39 Ahriman.

nature through goodness; and, owing to them, injury is done to the evil-giving of wickedness and to (men's) becoming wicked through the Evil Principle. And the destruction, from the beginning to the end of time, of the evil-imparting of greater wickedness, which is to happen to mankind through the Evil-doer, is owing to the Principle (of Good) which at once puts a stop to it among mankind. The equibalancing of the powers intended for the Frashegird,[40] and the greater access of the strength and connection (pertaining to them), in the creation, is owing to the prevalence in it of the Good Power which renders Evil lusterless.

Again, the times that possess great preeminence in evil, are (such), owing to there being much more evil than good in them; and, during these times, harm is done to all people through the deceitfulness of the Deceiver In this manner, owing to the continuance of the Good and the Evil Principle among mankind, harm will be done till the time of the Frashegird. In the time of the Frashegird, by means of goodness, there is living with purity; and, owing to that, to the Ghanamino, there will be a want (of occasions) to do harm. And all good persons will obtain immortality and a final well-regulated constitution through the instrumentality of the Will of the Lord Creator having reference to His final intentions.

28. Exposition in the good religion regarding the greatness of the relations, disposition, and strength of natives of Iran.

Be it known that, the greatness of the relations of a countryman of Iran is owing to the Mazdayasnian religion and to his being obedient (to Ohrmazd) through the laws of the Mazdayasnian religion. And the superiority of his disposition and strength is owing to certain qualities and demeanor pertaining to obedience (to Ohrmazd.) The ways of Iranians are the ways of the Mazdayasnian religion; therefore, whoever is a native of Iran is always a breaker of cruel customs. Because a native of Iran has the ways of the Mazdayasnian religion and keeps the good Mino[41] with him, he has greatness, and the Evil Principle is (constantly) harassed by him. And, owing to well-made, (justly) proportioned and well-regulated food, he keeps healthy, well-mended, improved, happy, pure, beautiful, fragrant, and cheerful. And as to certain (other religious) communities, their preeminence of

40 Frashegird, – this word is derived from the word frasho-kereti used in the Avesta, and means “the higher formation” of creation, i.e. the work of making mankind better. This word is applied to the work of regeneration which is to take place at the Last Day.

41 *i.e.* Spirit, principle.

disposition and of strength is owing to their quality of disobedience (to Ohrmazd) and to their possessing the ways of the religion of the Ghanamino, and to their keeping the Evil Principle with them. And so, the Good Principle is hurt by them. And, owing to badly proportioned, corrupted and extremely uniform food, they remain ill, evil-doers, corrupted, miserable, impure, stinking, ill-shaped, and distressed.

29. Exposition in the good religion regarding the origin of the formation of the peoples (living) on the outskirts of Iran.

Know that the formation also of the religion and customs of the people of the borders, whose original country was Iran, is (derived) from the original religion and faith of their Iranian ancestors. Therefore, to them there is (accrual of) good, profit, and increased strength by inquiries concerning this same religion and system. For, the power they have attained is owing to the Iranian religion; and those who have become lords of the world, inclusive even of Xwaniratha,[42] are (descended) from Hooshang, Tahmurasp, Jamshed, Faridoon; Erach, and other Iranians; and, whatever greatness their sovereignty has acquired, that greatness is owing to giving freedom and happiness to (their) subjects; and owing to that there is perpetual advantage to them. Therefore, the decisions of other rulers,[43] who are not approvers of those who tell lies for the sake of oppression, of those who raise up dissensions in religion, of murderers and highwaymen, must always be acknowledged by the servants of Ohrmazd, and, they (the rulers) must be reckoned as protecting kings, and (the servants of Ohrmazd) must keep (themselves) obedient to them according to the laws, without revolting, and promote their rule. But, if any one there,[44] should arrest the greatness, the glory and the splendor of the Mazdayasnian religion for the sake of introducing (another) religion, then, (the servants of Ohrmazd) should keep (themselves) in the right from such cruel persons in the manner in which advantage and happiness may appear to them. And those who may have fallen from that religion and become damned should be persuaded to turn back. Again, a check should be given to the advancing strength and the attack of the "Yahud" [Jewish] religion of Rum and "the Masahiya"

42 Another name for Iran.

43 *i.e.* other than those of Iran and professing the Zoroastrian religion.

44 *i.e.* in the dominions of border sovereigns.

[Messiah, i.e. Christian][45] religion of Khavar,[46] and the "Mani" religion [Manichaeism] of Turkestan, lest their wickedness and degradation should enter into (our) co-religionist friends and the purity of our religion, which is older than that of Rum, should be dimmed.

30. Exposition in the good religion regarding persons whose ways are deserving of superior privileges being bestowed upon them.

Be it known that, among persons whose ways are deserving of higher or lower privileges being bestowed upon them, are many persons of this kind: among them the first rank is held by a person of advanced age, skilled in the arts, and the second and lower, by a skilled youth. There are many reasons for the elderly man-of-art being superior to the youthful man-of-art: He who is advanced in age has acquired, with his knowledge, experience regarding that knowledge; so, much faith is reposed in him and evil of any kind is removed through him; and the youthful man-of-art, with his knowledge, does not attain to the proficiency of the (elderly) man-of-art until he becomes of advanced age. Lower in rank than him, the third, is the young man without (knowledge of) art; and lower than him – the last, is the old man without (knowledge of) art. There are many reasons for the superiority of the young man without (knowledge of) art over the old man without (knowledge of) art: there is hope of a young man attaining to (a knowledge of) the arts through his superior and uniform strength.

31. Exposition in the good religion regarding the contentedness of those who carry on their business in the right way and the discontentedness of those who carry on their business in the wrong way.

Be it known that, whosoever pursues his calling according to the law, – his profession is one for acquiring enduring wealth and not for acquiring transitory wealth;[47] and that pursuer of his calling by the good path (and) acknowledger of God's obligations, lives cheerfully and contented. He whose calling is to acquire transitory wealth and to avoid enduring wealth, – that pursuer of his calling by the wrong path, lives a grumbler, morose, restless and discontented. The

45 The Messiah of the Jewish scriptures.

46 *i.e.* the west.

47 The expressions "enduring wealth" and "transitory wealth" are figurative and mean moral merit and demerit acquired by pursuing one's calling honestly or dishonestly.

enduring wealth that keeps the body in order and the soul strengthened is owing to good behavior; and the increase of transitory wealth is owing to the absence of it (good behavior) (and) to evil behavior. The thing that gives to the soul deliverance of every kind and turns away all sin is righteousness.

32. Exposition in the good religion about protection and the leaving off of protection.

Be it known that, the protection (of man) by the yazads in boundless ways and in various modes is owing to man's remaining aloof from the commission of sin and his being righteous. As long as there is goodness, so long the yazads are keepers of relations with the good; and they leave off protecting those who take to committing sin. Since it is so, that, by committing sin and thinking evil of righteousness, (men) become driven from relations with the yazads, then, surely, from this, good people should always entertain hopes (of reward) and evil-doers, terror (of punishment). If ever in this earthly habitation, an evil-doer, who wallows in sin, with an increase of sinful deeds, live, among mankind, as one who has obtained good reward and is protected; and, if a good man live without the (good) fortune to be protected, then, it is positively said (in the religion) that: – in the invisible world, owing to deliverance and superior position, the good attain to a happy state at the end, and the bad, owing to suffering imprisonment and disgrace, attain to an unhappy state at the end. (Therefore) if at any place holy men find it very injurious and hurtful (to speak the truth), still it (the truth) must be spoken. And, if at any place, holy men should find untruth very convenient and beneficial still, it must never, at any time; be spoken. There is an admonition in the good religion about truthful persons that, if owing to true information being given by a truthful person, he should injure holy men, still, not looking to that, he should be praised for his truth-speaking: and, similarly, if at any time, by telling an untruth, his (the untruthful person's) false information should do a benefit to holy men, still, that ought not to be admitted, and he should be despised for his falsehood.

33. Exposition in the good religion about the man who abstains from sin and advances in righteous, and the man who abstains from righteousness and advances in sin.

Be it known that, if Vohuman[48] live as a guest in the heart of any

48 *i.e.* the principle of good thoughts.

(man), and Ohrmazd be the ruler over his will, then, his house (*i.e.*, body) is peaceful; his thoughts possess the truthfulness of the Invisible Abode; his speech is comformable to reason; and, his deeds, are (calculated) to abstain from sin and to move forward in righteousness. And if Akoman[49] be in the heart of any (man) and Varun[50] be the ruler over his will, then, he is the abode of anger and the rulers over his mind are the invisible Principle of Sin, and, selfishness that gives commands to (his) tongue; hence, his deeds are (calculated) to abstain from righteousness and to advance in sin.

34. Exposition in the good religion about the ways of the good religion having reference to the wishes of the yazads and the ways of the bad religion having reference to the wishes of the daevas

Be it known that, the yazads approve of the thoughts relating to the ways of the good religion for the reason that, they (*i.e.* the ways) themselves are for (securing) the Good Principle and for turning back from the Evil Principle: therefore, he who is for securing the Good Principle, is a turner away of himself from the Evil Principle, for the sake of righteousness; and righteousness is the wish of the yazads. The daevas approve the thoughts relating to the ways of the bad religion for the reason that, they (*i.e.* the ways) themselves are for the Evil Principle and for turning back from the Good Principle; and, again, whoever possesses the Evil Principle, is a turner away of himself from the Good Principle, for the sake of sin; and, sin is the wish of the daevas.

35. Of the first bearer of the good religion.

Be it known that, the reason for mankind becoming doers of work of a superior kind is religion; and it is owing to it only that there is a living in prosperity through the Creator. It is always necessary to send it (religion) from time to time to keep men back from being mixed up with sin and to regenerate them. Gayomard, who was the origin of mankind and the first king of the world, was the first to accept the religion from the Creator. And, Soshyant, – the last bringer of religion for mankind from God and the embellisher of the world through religious deeds, – he, who will make mankind walk in purity, – is the chief and lord of the last men; he, in accordance with the will and desire of the Creator, will be the bringer of His religion at the time of the End, and will be the giver of perfect beauty to the work of

49 *i.e.* the principle of evil thoughts.

50 *i.e.* evil passions.

rendering the world pure, free from harm and fit for paradise, – which work was (first commenced) through Gayomard. All the reformers of mankind *(i.e.* prophets) are considered as connected with its (religion's) design; and the heavenly angels, – the bringers of the good religion, are the mediators of the prophets of the good religion; but there will be no necessity for sending religion, through a prophet, for the (benefit of) Creatures of the world who will be in existence after him (Soshyant). Religious teachers who, – in times of exceedingly sinful deeds and depraved manners, and during the predominance of those who make men exceedingly sinful in respect of religion and make them skeptical regarding the good religion, and of those who profess a religion which encourages men to go towards darkness, – are the promoters of religion, illuminers and superior-knowledge-possessing-renderers of the world by means of imparting to it knowledge regarding the entertaining of hopes about the first world; – if people should approve, from its published design, the religion of such messengers (*i.e.* the religious teachers), then, they (the people) should acknowledge those messengers as prophets, for the sake of their good religion: but if in that religion mention is made about the non-deliverance of the inhabitants of this world, then, they should abandon it without examination.[51]

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51 The following testimony is contained in the Frawardin Yasht about Gayomard being the first bearer of the Mazdayasnian religion of Ohrmazd to the world:- "We praise the Farohar of the holy Gayomard, who first heard the thoughts of Ohrmazd and his commands." [Yt13.87] The testimony as to Soshyant being the last prophet of the Mazdayasnian religion and that he will, in the time of the End, spread it completely among the people of this world, under the command of God, and reform all the people of that time by means of that religion, is contained in the 15th chapter of Zamyad Yasht, as follows:- "We praise the over-powering Kayan Khwarrah created by Ohrmazd, which will be obtained by the victorious Soshyant, as also his other comrades; by means of which he will make the world of a superior grade, without old age, deathless, without rottenness, without putrefaction, possessed with perpetual life, perpetually benefiting, and of satisfied hopes. And at that time the dead will rise again, the living will obtain immortality and they will be given a life of higher desires. Those persons who are givers of knowledge of purity, will become immortal, and the druj that has spread himself round about to do harm to the pure, – he will be destroyed at that time, and, similarly, hundreds of his progeny will be at an end from that time." The names of the comrades of Soshyant who, it is said in the above extract from the *Avesta*, will with him obtain the Kayanian Khwarrah, are given in the Pahlavi work *Dadestan-i Denig* as follows: Rushn Chashm, Khur Chashm, Faradat Gadman, Vandad Gadman, Kame Vakhshan, Kame Sut, and Soshyant. In the 128th verse of the Frawardin Yasht, where the Farohars of Soshyant and his comrades are invoked, the names of two more comrades are given, viz. Ukhshyad eret and Ukhshyad Nemangh. See Westergaard's *Zand Avesta* p.243.

36. Exposition in the good religion for Mazdayasnians to remain aloof from the worshippers of the daevas who disobey God and from the nature of deceitful Ashmoghs.

Be it known that, the souls of worshippers of daevas and of deceitful Ashmoghs, owing to their impure nature, although (located) in a living body, are, according to the religion, (as if) possessing a dead body; and that body with life is considered as (fit) for hell; hence there is a danger of their pollution and bad qualities reaching Mazdayasnians through mutual intercourse with them; therefore, (the Mazdayasnians) must remain aloof from touching their living bodies, for their bodies are in all places like decayed nasa.

Again, it is made known thus, that owing to their friendship and the touch of close relations with them, there is diminution of purity, alloying of good qualities, (with bad ones) and harm to habits, and lessening of glory. These people are through friendship and the practice of eating and drinking with them, givers of separation from the yazads and of relations of impurity; and (thereby) the understanding becomes debased; therefore, as far as possible, (we) must remain, aloof from contact with and separate from them, and with that, do also this, (we) must wash three times with hot water those plates and eating vessels which they use, and Mazdayasnians must avoid eating and drinking from out of them.

37. Exposition in the good religion about those among God's servants who hold the superior, the middle, and the inferior rank.

Be it known that among the servants of God, he, who is self-informed with knowledge about himself as a servant (of God) and guides himself by means of a likely-to-improve principle, in the brightness, majesty, wisdom and (good) qualities pertaining to him, is a superior servant of God. And he, who improves himself by exactly imitating that improved servant of God, and guides his powers, in the way they should be guided, is a servant of God of the middle rank. And he, who, through an accomplished person possessed of perfect wisdom – by means of such powers-improving advice as his, – is himself (possessed) with knowledge regarding improvement, is, among the servants of God, a servant of inferior rank.[52]

52 Here, the highest rank is given to those who, naturally and without being taught, know all about their duties as God's creatures, i.e. to prophets; the next in rank are those who model their behavior on that of the prophets; and the lowest rank is allotted to those who learn their duties towards God from religious teachers or

38. Exposition in the good religion as to the nature of very great happiness, very great misery, happiness accompanied by misery, and misery accompanied by happiness.

Be it known that, very great happiness and misery, happiness accompanied by misery and misery accompanied by happiness, of men of this world, are quickly-vanishing. And with the going away of misery of this world, happiness is connected, and with the going away of happiness, misery is connected.

39. Admonition and exposition in good religion about that from which men have to obtain deliverance and about those things which are not fit to be approved of by them.

Be it known that, there is an admonition to man that his obtaining deliverance (from hell) is by wishing in accordance with and by inquiring about, the will of Ohrmazd, and, by living properly in accordance with the will of the Lord through the way (pointed out) in the good religion; or, by doing, by means of the directions given in the good religion, the work relating to it; and by remaining aloof from deeds, hurtful and relating to repentance, (which) should be abstained from. He whose conscience is the pointer out to him of the higher path and whom reason governs is the man who has found Ohrmazd's wish; but he, who abstains from obtaining knowledge regarding means for himself and is without the desire to preserve himself in truthfulness and is not an approver of reason that counsels contentment,[53] is self-willed, of a perverse conscience, and pertains to selfish things.

40. Exposition in the good religion regarding the Lord of Existence being the Creator of Being and the creation.

Be it known that, the Lord of Existence is manifest through every existent and created thing pertaining to him.. The Self-existent is possessed of a faculty of superior wisdom. And, before the work of the Lord was promulgated through the Spenamino, He Himself existed. And the existence of all is owing to the Self-existent. Again, the manifestation, among men, of the Lord of Existence, through what he

priests.

53 Lit. contented reason.

has brought into existence, happened last.[54] For, the manifestation of Ohrmazd as the existence-giver of Vohuman was after the work of creating Vohuman. So, the wisdom pertaining to the religion being necessary for the creation, and, it being necessary that it (the religion) should be spread by means of the personality of Vohuman, – Vohuman, having been created by the Creator, is, as the first creation. And, Vohuman having been created by the Creator, he is, in expositions of the religion, mentioned as the son of the Creator, and the Creator, in respect of Vohuman, is mentioned as the father. Then, it is proved from this that, the Creator must have manifested himself, before the creation of Vohuman. And whatever knowledge regarding Him Vohuman has obtained, – he is made the possessor of that knowledge by the Creator. Therefore, it appears from this that, the creator is able, through His perfect knowledge, all-sufficient power and entire control, to create as much profitable creation as is wanted. And there is no one who is high in wisdom, possessed of most knowledge, and holder of most dignified advantages, like Him. Therefore, (as regards) the religious teacher among religious teachers who is (considered) as himself the Creator, also, as (both) father and son, – that is impossible; – (for) that the father is made before the son and the son after the father – these two (propositions) are (considered) regular in all religions. Again, the Self-existent himself is One, and he has alone created (the creation): how could he, (then) create himself after? According to the law of descent of things, one, among two, must precede; therefore, if two precede, and two follow, it is proper, that the one that precedes the other among them, should be called the father and the other the son. (For) among the two, (created, the one) before and (the other) after (the other), the first is the father of the second, and the second is the son. But the aged father born before the son, cannot be the son; and, the son born after the father, cannot be the father.

41. Exposition in the good religion as to the Creator of the creation having promised to keep free from dread that (part) of His creation which abstains from giving pain to its Creator.

Be it known that, the Creator of the creation is an acknowledger of His creation, as His creation, because of relations being maintained, by the creation. which He has created, with Him. And He is an esteemer of the creation (as) valuable, because of higher relations

54 This is explained by the statement in Yasna 19, in Bundahishn and in the Afrin of Gahambar, that God created first the heavens, next the waters, then land, then the lower animals, then vegetables, next fire, and lastly, man.

(maintained) by the creation. And God Himself becomes an esteemer of His creation (as) valuable, by identifying Himself with it. That is, He Himself becomes a bestower among the creation of the precious gift of thoughts regarding Himself,. and a keeper of it (the creation) free from dread, by reason of (the creation) not displeasing the Creator openly:[55] for, the Lord is like a King over his people. Again, whoever guides himself, among the people of the Lord, by the wisdom of the Creator, and is generous, he undoubtedly, is not an injurer of himself through deeds of sin The religion of those religious preceptors,[56] who are of the side of God, is said to be one that does not at all harm His creation by deeds of sin and does not without reason cause suffering in the Kingdom, owing to the generous deeds, done through the wisdom pertaining to, and of the sacred justice administered by it (the religion). And those who have remained without and behind it (*i.e.* the wisdom pertaining to the religion) are said to be positively thoughtless.

42. Exposition in the good religion regarding the Superiority and superior dignity of Athornanship over Arthestarship and Vastariushship. [Athornan = a priest; Arthestar = a warrior; Vastarius = a husbandman.]

Be it known that, the superiority and the superior dignity of Athornanship over Arthestarship and Vastariusship are known from many reasons. And one (reason) among them is, that the two titles, soldiership and peasantship are included in priestship; for, the warriorship of an Athornan consists in smiting the invisible drujas and, his peasantship in making (himself) a worshipper of God.[57] And again, the work of conveying the soul in the presence of its Creator is (done) by Athornans.

Another reason is, that to every man the acquisition of knowledge respecting (his) duties – such as, to know the creator, and to distinguish numerous (deeds of) righteousness and sin – is through the Athornan class: as also, every man is, in all deeds, relating to his soul, of extended and detailed boundary, through the Athornan class.

Third. The higher rank of priesthood than that of soldiership and peasantship is owing to its religious communing, disposition and the superiority of (religious) places.

Fourth. The dignity of the head in the human body is (allotted) to

55 *i.e.* purposely, consciously.

56 *i.e.* Prophets.

57 In providing spiritual food.

the profession of Athornan; of the hand, to the profession Arthestar; of the belly, to the profession of Vastariush; and of feet, to the profession of Hutokhsh: thus, it is symbolically shown, that in rank and dignity, the profession of Athornan is as the head of the world; the profession of Arthestar is as the hands of the world; the profession of Vastariush is as the belly of the world; and, the profession of Hutokhsh is as the feet of the world.

Fifth. The superiority of priestship is owing to the (priest) being (set) over the work relating to their (*i.e.* of the members of the three other professions) souls; for, whoever is in the profession of Athornan, is always a pointer out to people of boundless (knowledge) regarding their souls. The Athornan class being mentioned in the good religion as the best adorner of the mansions of Ohrmazd[58] – this is a proof, fit to be admitted, of the greater superiority of the Athornan class than that of the Arthestar and Vastariush classes.

43. Exposition in the good religion regarding man's becoming virtuous in all the virtues of the world by means of his being made to observe the commands of the religion regarding him.

Be it known that, if a person (be) able, in respect of wealth, fullness and learning, to impart instruction in the wisdom pertaining to the good religion, (then) that person, having the power of learning and wealth, ought to give zealous assistance in respect of wisdom and wealth to those not fully able; so that, the enabler (of others) may become, through the God who enabled him, an acquirer of the reward of fitting dignity in both the worlds, and may, through the power of the yazads become the receiver of full protection in both the worlds; and also that, people may remain bound, as holders of full relations, in respect of the virtues of both the worlds, and the world may thence become improved, mended and beautified, and the good tribe may increase, and men obtain deliverance (from hell) and (the) exaltation (of heaven.)

44. Exposition in the good religion regarding the warring the yazads to smite the Opposer and to suppress the dark danger (arising through him), for (enabling) the people to live as good creation.

Be it known that, the yazads are, by the command of God, for the

58 The mansions of Ohrmazd may be taken to refer, either, to the heavenly mansions or to God's places on the earth, namely, Atashkadehs [*i.e.* Fire-Temples] and other sacred places.

purpose of removing and driving back each of the numerous dangers that have approached at different times: and as a wise physician knows the remedies for driving back the ailments of the body and for making improvements in the original constitution; and (as) the cultivator, who removes evil from corn, is the person to apply remedies to corn affected with destructive evil; so they (the yazads) are for the purpose of not allowing harm to happen to the creation at the time of danger and for driving it back. And they come, by the command of God, immediately upon the appearance of approaching (danger), and smite the enemy powerfully in a way that he may not rise up again. They are like heroes who bestow the advantage upon the world of living in happiness without the fear of enemies, of affording rest to people for a long period, and of spreading in the world the religion and (its) glory.

45. Exposition in the good religion regarding evil to man, arising from his conducting himself, by means of the soul, for (obtaining) the riches appertaining to the body.

Be it known that (for man) to remain in obedience to the Creator, depends upon his knowledge, in every particular, regarding religion. (For), owing to it (religion), a worthy man becomes a conductor (of himself) towards his Creator without evil, harm or vice, by means of the things appertaining to the spirit and the body. And the becoming vicious of men is owing to the diminution and destruction of the wisdom pertaining to the soul; and hence the soul becomes guilty. As, owing to admixture, disease is engendered in the body, so, owing to sin, illness, the pain of death and misery happen to the soul. Through the miserliness that causes injury to the riches of the soul and through the dishonest practices of a Farehbut[59] and the murderous destructive practices of an Aibibut,[60] there is a diminution of the life of, and a happening of harm to, the perfect creation of the Creator. When man regulates his conduct by means of the wisdom relating to the soul and by means which secure the riches of safety of body and of prosperity,

59 Farehbut – meaning "that which is done, or, which has gone, beyond bounds." It is applied to dishonest or ill-regulated men. Vajoragmehar (or, Abujarachmehar), vizier to Nosherwan the Just, in his Pahlavi work, called *Ganjeshaigan*, thus defines this word: "Farehbut means one who considers this world as his highest abode and considers the invisible world to be full of dangers, and prefers that which in the end injures him and brings trouble and punishment to his soul."

60 *i.e.* One who is vicious: an offender. The following explanation occurs in the Pahlavi translation of the *Khordeh Avesta*, regarding the deeds of an Aibibut: "The practice of an Aibibut is to keep people on little or dear food."

then the Good creation[61] prevail to some extent over those who do harm to the creation of the Creator. And owing to the greater strength derived by him (man) through, and the care taken of him, by the Creator, the strength of the Injurer[62] who always hovers over him to do him harm, will not prevail. Men pass their own and their kindred's lives in a proper manner through virtue; and in an improper manner through doing injury. Therefore, arrangements (made) by virtue, ought to be protected from persons possessing a disposition to do harm; and communities whose practices are calculated to cause harm ought to be avoided. Those who are religious teachers, are not causers of harm to the Creator, but those whose religion is such as to instill (into people) a desire for sins that give pain to the Creator, for falsehood, for mischief, and for harm-causing means, their (religion) is worthless. Such a religion cannot be considered to be from the Creator and cannot be called good.

46. Exposition in the good religion about the duty of rulers being, as far as practicable, to remove misery, want, hardships, filth, and pestilence from men.

Be it known that, as it is the personal duty of rulers having a knowledge of the religion to prevent their disobedient enemies from (approaching) wealthy and influential citizens, so it is their duty to drive away from them and suppress, misery, hardship, want, disease, and pestilence; and, as far as practicable, to discover and adopt such measures as would keep up prowess in the world. Among rulers he occupies a high position who adopts several measures for removing misery and disease from the citizens in such a manner that there may not be a single complaint under his rule of no measures having been taken against hardship and disease. But being without a knowledge of religion and of its precepts, owing to the idleness resulting from perverse thoughts, and owing to their exerting themselves in occupations pertaining to discontentedness, (they, the rulers,) promote the causes which generate each disease; and, there is thus a strengthening of the profession of arms. Therefore, if any among their subjects should be unable to pursue their occupation owing to their being without the implements of their occupation, – (if), for instance, a husbandman should be without bullocks and other implements of agriculture, or, (if) members of other professions be without the implements of their profession, – then they should provide such persons with the implements for carrying on their business and thus render them defectless. And they should protect defenseless women

61 *i.e.* the invisible yazads.

62 Ahriman.

and children, who, owing to old age or to their inability to move about, and owing to there being no person able to keep off plunderers, seek their assistance. The light to crush misery of this description before it has made any advance is the light (of religion). Therefore, rulers should conduct themselves in (the path of works) appertaining to religion and should give orders to commence (such works), that thereby the person suffering from disease may not have to prefer a dungeon (to his misery). For remedying disease and pestilence, orders should be given for erecting in cities and towns hospitals placed under the superintendence of every well-known physician approving of the happiness of the soul, and provided with appropriate medicines and other appliances for removing disease; and there, inquiries should be made and care taken for curing a the diseases of all persons. And measures of all kinds should be taken in cities whereby the city may flourish and be industrious, and famine, misery and want may go on being at once annihilated from (among) most men. Similarly, fire, water, and the earth should be kept fragrant, and the air should be kept pure from all noxious substances and things liable to decay, that owing to them men may not suffer from disease and pestilence. On the contrary, men should keep (such things) aloof, in the world, from fire, water, and the earth in obedience to the commands of kings (who act) in accordance with such admonitions in the good religion.

47. Exposition in the good religion regarding the duty of bearing enmity to the Enemy. [*i.e.* Ahriman or Satan, and other evil powers.]

Be it known that, enmities should be borne to those with whom (all) relations ought, according to the good religion, to be broken; for, the breaking of relations, brought about by harm done to man and by coming in his way, (so as to prevent him from doing what is good) is just. Those who are turners away of the soul of man from the helper, are daevas. And owing to relations with these evil beings, the help of him from whom there is assistance to man, is not obtained by him. For, the assistance of daevas is well known for coming in the way of every person who assists men; therefore, if an approved Dastur of the good religion be able to turn a good man from (having) relations with evil persons, towards the good, then it is not wisdom to quarrel (with him), but good should be done to him, and love should be shown (to him), and good offices should be done to him, and he who is wicked should be turned to what is good by means of wisdom.

48. Exposition in the good religion regarding the means of getting rid of those whose ways are to oppose the creation of Ohrmazd.

Be it known that, looking carefully, those whose ways are to oppose the creation of Ohrmazd are of three kinds. Of these one (kind) advances unperceived, one through the passions, and one in bodily form, to do harm. Those who advance unperceived to do harm are invisible daevas and drujas; and, the riddance of them is by means of the ceremony of Ijashne [*i.e.* Yasna] of the good religion: and, owing to the adoption of measures of other good-doing, there is a riddance of the daeva-worship of the bad religion and of other evil practices. And those who advance (to do harm) through the passions, are (possessed of) covetousness, envy, and other passions; and the riddance of the danger from them is by means of the correlated attributes of inherent wisdom, and by means of conducting ourselves through the instrumentality of well-reputed helpers[63] who are the averters of (spiritual) disease, and their powers. The acquisition of strength by the drujas, through the passions, is owing to Varun.[64] And those who advance in bodily form (to do harm) are daeva-worshipping rulers, wolves. and monsters, who are the destroyers of the world: they are got rid of generally, by means of the battle-ax, fetters, and the holy persons who are the possessors of the fetters for catching them.[65] A daeva-worshipping, deceitful (ruler) causes greater evil to the world than wolves and monsters, owing to the power appertaining to rule.

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63 These “helpers” must be understood to refer to the eleven invisible principles or affections in man which constantly suggest what is good to him. Their names are Asne Khrat = native or inherent wisdom, Goshosarut Khrat = knowledge or experience, Vir = faculty of reasoning, Hush = power of understanding, Him = good disposition, Khurasndiya = contentment, Din = religion, Umed = the hope of heaven, Akho = a pure heart, Bud = vigilance, and Farohar = frawashi.

64 This word is used in Pahlavi as a translation or equivalent of the expression 'Varenya daeva' used in the Avesta, and denotes, "evil passion," or, "the invisible principle of evil passion."

65 The reference here is to those holy persons who were supposed, by means of certain prayers and other incantations, to have the power of controlling and harassing evil spirits.

49. Exposition in the good religion regarding (men's) improving themselves for happiness by directing (their) attention towards the pure (and) invisible yazads and by cutting off from among them the admixture of those whose intentions are to wound and to give pain.

Be it known that, the improvement (of men) for the happiness of heaven is by keeping an eye towards relations with the pure (and) invisible yazads, and by opposing the association with themselves of those who have the intention of wounding and giving pain (to the yazads) and are of a like disposition. To join battle with them (*i.e.* such wicked persons) immediately upon seeing them, is, for the creation of Ohrmazd possessing the disposition of the yazads, to secure Final Victory over the darkness of this world caused by daevas and drujas, and over the practices of the lightless Evil-doer.[66] In the world, the possessors of the disposition of the yazads, become improvers of themselves for eternity, by means of righteousness of all kinds and by restraining their inclinations for improper happiness. Those religious teachers who, by means of knowledge derived from this world,[67] cause numerous men to walk in evil ways and so render them deliveranceless for eternity, are like the creatures of the ever-painful abode of hell: for, their religion imparts evil knowledge respecting the works of the Creator, (respecting) wisdom, highest happiness and the pure invisible yazads possessed of knowledge regarding the End. Consequently, any one of those whose religion is one pertaining to paradise is said to be for the Evil End and to have the ways of the daevas by eating and acting with those whose religion is of this (evil) character.

50. Exposition in the good religion regarding (man's) becoming better owing to the Good, and worse, owing to the Bad.

Be it known that, if a possessor of life[68] be good himself, he becomes possessed of a better rank, owing to making great additions of righteousness under the tutelage of able and very powerful yazads; and, owing to superior righteousness (he) becomes the acquirer of the highest rank. And through him additional advantage is derived at every place. For, he is a great encourager, at every place, of the doing

66 *i.e.* the Ghanamino.

67 As opposed to the knowledge derived from the other world, by inspiration: imperfect and worldly as opposed to perfect and heavenly knowledge.

68 *i.e.* Man.

of righteousness; hence, those souls that are (located) in bodies, become doers, at every place of more profitable work for the soul. As, in every place, over the members of a household, is the householder; in a village, over the people in the village is the ruler of the village; in a city, over the people in the city, is the king; and, in religion there is the religious teacher; and as the people of the world live under the different kinds of supremacy of these (persons): So, through them (*i.e.* the yazads) the whole of the good creation, owing to the goodness of the Almighty and All-High Creator, becomes improved; and, owing to its (of the good creation) continuous righteousness, the good yazads, through the goodness of the Creator, become (capable of) more good.

If a possessor of life be evil himself, he becomes an acquirer of the highest rank (in evil), through strong protectors more powerful (than himself) in evil, by (doing) deeds of injury, of harm to the world, of evil fame, and other more injurious deeds. And great harm is done through him. For, in every place, he is an encourager of others (in evil); so that, those souls that are (located) in bodies become, at every place, doers of greater injury to the soul. Just as in a household there is the head of the members of the household; in a village there is the ruler of the people of the village; in a city there is the King of the people of the city; and in religion there is the religious teacher, under the supremacy of whom (all) many men live very uselessly, the causers of much pain and doers of much injury: owing to which the people of the world are unable to obtain their wishes, to keep themselves (from Sin) and strengthen themselves (with righteousness), – for, how can what is evil be said to be meant to meet the Creator, the highest source of all creation? – So how can the religion of religious teachers who encourage the doing of evil, not pointing out what is good; and, precepts that break relations of goodness, diminish goodness, cause hardship and do immense harm, be said to be meant for forming relations with the Creator? He through whom evil exists is worse than evil (itself) and all evil doers.

51. Exposition in the good religion regarding the kinds of possessors of life.

Be it known that, possessors of life are mainly of these three kinds. One kind is constitutionally immortal: its vesture (*i.e.* body) is (formed) for happiness. Another is constitutionally mortal, and its vesture is perishable. The Amahraspands and yazads are constitutionally immortal, and are invisible to the people of this world. Those whose vesture is perishable are known as constitutionally mortal: but from among these those who are of the

side of those possessors of deathless and highly happy life, and whose vesture is related to the good thoughts of Ohrmazd and to Mahraspand,[69] – they are known as givers of happiness to their souls and as preservers of (their) bodies, through Mahraspand. Again, others are said to be possessors, like the Amahraspands, of bodily vestures intended for the happiness of immortality: that, is owing to behavior like that of the good-thoughted Amahrapands and to the relation of their bodily vesture. The Amahraspands, as also other invisible yazads, are bestowers, in this world, upon holders of the good religion, of glory and splendor. Among things visible to the people of this world, that which is immortal is the Sun; and he is a possessor of life, with a vesture that gives happiness to this world. And as to the moon and stars which shine in uniform arrangement, – they shine owing to his (the sun's) light. And (they) are possessors of innately happy (and) immortal vesture owing to the motions of the sun.[70] And owing to the relation with him, they are considered as having a (shining) vesture. The sun, the moon and the stars give light to the world, bestow strength on (the) bodies (of people) and increase mankind.

Those men whose immortal souls are within the bodily vesture belonging to this world, obtain the happiness-giving vesture of him who is by constitution without death,[71] in various ways; and such men owing to intercourse, one with another,[72] are considered to be of a superior rank among the people of this world. In this world, the obtaining of the constitutional vesture of immortality, by the people of this world, is by means of knowledge regarding the religion, and, behavior like that of cattle. And men and other creation of the visible world become the acquirers of such a state through the instrumentality and owing to the gift of those invisible Amahraspands who are by constitution immortal. In this matter, the object of having the behavior of men like that of cattle is (based) upon this, that people with that vesture are, like Vohuman, by nature the protectors of the body of every man and keep the soul happy. The possessor of the vesture[73] of Mahraspand has relation with Ohrmazd and is possessed of the power of His good thoughts; and people become the acquirers

69 *i.e.* those who live in this world thinking the good thoughts that please Ohrmazd, and offering the prayers and worship enjoined by religion.

70 *i.e.* The moon and the stars receive their light from and are kept in their respective positions by the Sun.

71 *i.e.* the yazads and Amahraspands.

72 *i.e.* with the yazads and Amahraspands.

73 Vesture in the whole of this passage means, according to the context, either body, nature, disposition, state, or condition.

of the light and splendor (emanating) from the Creator through the instrumentality of the personality of men who are givers of happiness to such souls. Again, those who are deserving of death[74] are wearers of the vesture of daevas, wolves, and monsters. Of these, the bodies of daevas were broken (up) by Zartosht of the adorable Farohar, by means of the power of the good religion and of his first hymn.[75] So, for breaking, (by means of the power of the religion), the bodies of wolves, is Ushedar; and for breaking the bodies of monsters is Ushedarmah. And the coming of victorious Soshyant, the doer of the mighty work relating to Frashegird, is for destroying all dangers like these. And after an end has come to them all men will obtain the immortal body pertaining to the soul; and every one (will obtain) the final vesture of cattle.[76] And whoever is not of the meanest rank will, in his immortal soul and in his perfectly joyous purity, suffer from no danger. And the world will be (possessed) of everlasting improvement. The meaning of what is made known by the Creator about the renewal of the creation is that that creation will be improved for being made happy.

52. About guiding oneself with thoughts connected with religion.

Be it known, that any thought originating in innate reason, that resembles the good religion like as a brother, – such a thought ought to be believed in, accepted, and made current. Any man in whom

74 This word includes the notion of punishment in the next world.

75 *i.e.* the Ahunwar. The reference to the bodies of daevas is explained by the following dialogue between Zartosht and Haoma Yazad occurring in the 9th Ha of the Yasna: "Thou O pure Zartosht, opposer of the daevas, of the religion of Ohrmazd, wert born in the house of Pourushasp. And in renowned Iranwej, thou O Zartosht first recited, in the voice of song, four (daeva) removing Ahunwars. And after the laud-voiced song, thou madest those daevas, that before that time came upon this world in the shape of men, hide (themselves) in the earth. O Zartosht! Thou art thyself the highest in rank, the strongest, the most enterprising, the swiftest, and the most victorious amongst the invisible creation." Iranwej is the name given to the land on which Gayomard and Mashye and Mashyane were born, and to the first city that was formed by men in this world. The evidence on this point is furnished by the following passage from the first Fargard of Vendidad: "I, Ahura Mazda, first among all places and cities, created excellent Airyanem Vaejah of the good creation." It must not be understood that Zartosht simply recited four Ahunwars. He performed the Yasna of Mino Nawar, and the four Ahunwars were the four "Yatha Ahu Vairyo" recited at the ceremony of bruising the Haoma plant and occurring in the *aetat dim* Ha of Yasna.

76 This expression means that in the end men will have the inoffensive disposition of cattle. Thus in the 37th Ha of Yasna and the 3rd chapter of the Haftang Yasht the worshipper promises to worship God with a disposition like that of cattle: "For the sake of His supremacy, greatness, and good protection, we worship Him with the advanced behavior of those among his worshippers who live like cattle."

thoughts connected with such innate reason are always found, – that man, owing to that, obtains embellishments of all kinds. And the thoughts of those who belong to the bad religion are for obstinacy, robbery and deceit. Those who promulgate the bad religion cause such evil as is caused by comers of money by uttering among people lead in place of gold, or, by alloying gold with lead; but when those who can distinguish the perverse ways of the bad religion obtain a knowledge of its origin, then, by being weighed by right thoughts, it is broken. Perverse ways are understood by being compared with the ways of the good religion And (their) being so understood is owing to their resembling the product of the natural understanding connected with Ohrmazd.

53. Exposition in the good religion regarding deceitless (and) proper behavior towards Him from whom there is deliverance to men.

Be it known that, for a man to act so as to obtain his deliverance, – this, consists in living properly within the wishes of Ohrmazd, and in making inquiries and search in the good religion regarding the wishes of Ohrmazd, and in doing, for (obtaining) it, (*i.e.* deliverance,) what may be fit to be done according to the knowledge (found) in the good religion, and in keeping aloof from doing anything that is injurious. and is fit to be abstained from: for, when man improves himself by means of the superior ways of Ohrmazd and lives in accordance with the commands of reason, he becomes like to a thing in accordance with the wishes of Ohrmazd. And it is owing to his obtaining that knowledge that man becomes fully fit for (adopting) means for preserving true things connected with himself. But having no desires in regard to these two, – contentment and reason – there is an approval of things pertaining to the commands of evil passions and to a selfish heart.

54. Exposition in the good religion worthy of man's attention.

Be it known that, every man ought to take thought regarding the giving of deliverance to (his) soul: in this matter, rulers, by improving the different peoples of the world, by conferring splendor, by bestowing gladness and by governing well, make (their souls) more glorious (for the purposes of deliverance). Religious men make (their souls) more glorious by imparting the practices of the Mazdayasnian religion, by impressing belief respecting it and by imparting true relations. And all other men besides these make (their souls) more

glorious by remaining obedient (to the Mazdayasnian religion) in the business of their professions.

55. Seven explanations sought by a scholar of (his) teacher.

Who remains fresh in wealth? Who possesses happiness pertaining to the soul? Who is a keeper-aloof from sin? Who possesses superior wisdom? Who is an increaser of glory? A man possessing the friendship of many men – to what is that owing? Through whom is improvement of the body, and deliverance to its soul?

56. Replies given by the teacher from a knowledge of the good religion.

Be it known that, whoever is industrious with personal zeal and labor, he remains fresh in wealth. He whose look, in (this) perishable world is towards the Giver of Life, – to his soul there is happiness and tranquillity from the Creator. (He in whose heart) is the abode of the omniscient Creator, – he is a keeper of himself aloof from sin. The man who has much knowledge of the apprehensions regarding the Hoshbam (of Cheharum)[77] is of high rank in wisdom. By looking at people with a good eye, there is an increase of your glory. Men will be very affectionate towards you by your living with them in friendship and looking after them. If you force out falsehood from (your) body, your body will be improved and your soul delivered (from hell.)

57. Exposition in the good religion regarding the wisdom of the Mazdayasnian religion being for all professors of that religion.

Be it known that the wisdom of the Mazdayasnian religion is for the people professing that religion. And those who are Farehbuts and Aibibuts, – to them there is harm from it. (For) the connection itself of that religion is an opposer of the sinful wisdom of Farehbut and of the obstructive, cruel wisdom of Aibibut. Again, by much faith being reposed in the good religion, the Perfect Improvers[78] by means of good wisdom, of the believer in the good religion, become frequent

77 On the morning of the fourth day (cheharum) after death an account is taken of the good and evil deeds done by men in the flesh, and, according as the former or the latter predominate, their souls enjoy the everlasting happiness of heaven or suffer the punishments of hell. He, therefore who in his actions in this world bears in mind the day of account is emphatically a wise man.

78 *i.e.* The invisible yazads.

residents (in his heart); and owing to that, the thoughts, the speech, and the deeds of these professors of the good religion, are always accompanied with the wisdom of the Mazdayasnian religion. The wisdom intended for the professors of the Mazdayasnian religion, – every (portion) of that wisdom, – is not obtained by the reasoning faculty (of man), but it is made known by the Giver of existence to the Mazdayasnian religion and its Revealer.

58. Exposition in the good religion regarding state and religion.

Be it known that, the life of citizens consists in (civil) government (being) connected with religion and religion (being) connected with (civil) government. And the exposition, based on a knowledge of the good religion, regarding it is thus: – (If there be) those whose government is for (the purposes of) religion and whose religion is for the improvement of government, – then, the faithful must assuredly live in accord with them: for, the rule of such a state is like a manifest support, to the doers of generous deeds of the good religion, for remaining firm in the service of Ohrmazd and for conferring greatness on the religion. For one not to destroy another, to render obedience to the state t and to confer greatness upon it, – (all) these are owing to the remaining in obedience to the religion of Ohrmazd. The highest greatness to religion is from (civil) government. There is great splendor and profit to the people of the world, from God, owing to the influence of religious behavior. A government is truthful, owing to its being a government accompanied with the good religion. A government is related to the good religion owing to there being a complete connection with the good religion. And from this, the proposition that, government is (identical with) religion and that religion is the government of citizens, is clearly apparent. Similarly, an evil government is owing to its evil religion, and an evil religion is owing to its correlated evil government.

59. Exposition in the good religion regarding the good, the more good, and the most good; the bad, the very bad, and the most bad among men.

Be it known that, (a man) becomes good in many ways: especially by putting faith in the religion of Ohrmazd; and thereby he becomes a holder of relations with the Creator, Ohrmazd. A man becomes more and most good by putting more and most faith in the religion of Ohrmazd. And thereby he becomes a holder of greater and greatest relations with, the Creator, Ohrmazd, the source of all good. Similarly,

man becomes bad in various ways. Especially by putting faith in a bad religion. And thereby he becomes a holder of relations with the Ghanamino: and he becomes more and most bad by putting more and most faith in the bad religion And thereby he becomes a holder of greater and greatest relations with the source of all evil, the Ghanamino. Therefore, how can there be a mingling of wicked religious teachers in a religion which is the source of good? That is, in what way can there be a mingling of those whose religion is of evil ways, with the good religion connected with the yazads? As the good are said to be holders of relations with the yazads, through goodness; so, how can the wicked, through wickedness?

60. Exposition in the good religion regarding the government of men and the governors.

Be it known that, the governor, over the body which the Creator of unbounded creation, God, has given to man, is his own soul. In the body, the obtaining of the assistance of the yazads, is through Bud.[79] And through it the reasoning faculty becomes a wisher for, and obtainer of; strength. (Man) is a possessor of strength and a keeper-of-himself-durable through Hosh.[80] Through reason[81] man is a finder-out of falsehood, a distinguisher, and a doer of every deed. Owing to much connection with the yazads, through (the faculty named) *Akho,* a path is found to the mind by wisdom, purity and gladness that have an eye for the Invisible. Again, seven[82] other bodily things have been

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79 Bud is derived from the word baodha in the *Avesta*. It is used in Pazand and Persian in the forms bôe and buy, must be understood to refer to the principle or faculty in us which gives us warning, puts us on our guard. Thus, Abujarchameher, the vizier of Nosherwan the Just, in his *Ganjeshaigan* says "Bud is the principle that gives warning." Again in this work, the *Denkard*, Bud is thus defined: "As the harmless light of the sun and the lamp keeps (the people), in the world and in (their) dwellings, unharmed, so Bud is (the power) that keep, the body and soul illuminated and gives to the soul, in the body, unobscured knowledge regarding freedom from harm."

80 *i.e.* Reason, sense.

81 Reason is of two kinds, innate and acquired through knowledge and experience. In the *Ganjeshaigan* it is said, "The business of innate reason is the examination of oneself, for fear of sinful deeds, and the saving of oneself from useless labor; the using of the perishable wealth of this world in the work relating to its End and thereby not diminishing ones wealth relating to the Far shokant and not increasing wickedness. The business of the other reason, acquired through knowledge or experience is to know the good path, and to remain fixed upon it, to search for those things that may prove of higher rank after death in this world, to keep on guard against whatever is mean, not to desire to do that which cannot be done and not to taken in hand that work which cannot be finished."

82 All the Pahlavi Mss. give seven as the number of the senses; but it would appear from the context that six is the correct figure.

created, giving complete embellishment to the body from without; among these are the five senses. These are spoken of; by those who have knowledge regarding them, as the senses of sight, hearing, taste, smell, and touch, the windows connected with which are placed outside the body; and the nerves in the dwelling are the proper carriers of his messages to the owner[83] of the dwelling-house.[84] Again, there is a description-giving sense-the tongue, which is the bringer out of knowledge regarding the owner of the body from within the body and is the publisher of whatever may be his wishes and thoughts. In this manner every man is made to personally govern his body, for the freedom of his wishes. Hence, (this is) like the kings of the world who are rulers according to their will over people, and, are considered good rulers over the body of the people, by managing the kingdom with wisdom, through the good use of their powers; and, such rule gives to many unworthy persons relations with the Kingdom of Light; and, consequently, such a king becomes happy and respected in the invisible world; but if he be a misuser of his powers, of evil understanding, and an injurer, then, owing to that, his kingdom is at once subverted, and he remains despised and possessed of evil reward, in the ever-harassing hell. Among the people of this world, the nature which is in itself like to the nature of the Creator Ohrmazd, is the nature of holy men, who are keepers of the principle of good thought in *Akho,* givers of place in their hearts to the service of the Spenamino, keepers in their minds of (the commands of) Srosh, sufferers in a sufficient manner, and givers of authoritative decisions to God's creatures and obeyers of the law.[85] The nature of that holy man, whose senses possess, in the body, the powers of the soul, is, – for the purpose of (giving) to the people of the world, through Hosh, knowledge regarding God, – like to that of the holders[86] of relations with heavenly ways; and is, – in obtaining true wisdom by means of the faculty of reason, – as if possessing the brilliancy of fire; (and) is, through the understanding a giver of much admonition for (the doing of) wise deeds and things; as also a raiser to superior rank by imparting knowledge regarding the good religion, and eager to tell and do things calculated for its (religion's) greater purity, and for fuller thought regarding it; and is, – owing to the higher power (residing) in his body, – courageous, not afraid of any one, and a remover (of evil), in the midst of all beholders. Again, (the nature of that holy man) is, – owing to keeping a benignant outlook through the

83 *i.e.* the Soul.

84 *i.e.* the Body.

85 This description is applicable to those who are true prophets of God.

86 *i.e.* the yazads.

eyes, – like that of Khwarshed; – owing to hearing what is good through the ears, – like that of Srosh; – owing to being a truth-teller through the tongue, – like that of Rashn; and, owing to doing good work with the hands and being a mover-about with the feet for righteousness, – a worker for eternity; as also, without evil, by means of the soul and other powers of the body.

61. Exposition in the good religion regarding the obtaining of the nature [Lit. body; hence, personality or nature.] of the Ghanamino himself.

Be it known that, there is an obtaining of the nature of Ahriman by means of thoughts which have reached into *Akho* through an evil mind, and, of the evil heart possessing the knowledge that causes harm, and, of the evil nature of the anger that has fallen into the mind. And hence (man) is of perverse behavior, an acquirer of death, an instructor of men in (what leads to) death, an injurer of good men, and like a chief of sinners. And his nature is, through the powers of the members pertaining to the body and the soul, calculated for infidels. Owing to which, he is, through reason, piercing and hurtful; through *Hosh*, unforgetful of vengeance; through thought, a perpetual harasser of good things; through (his) will, of a nature fit to harass every man; through ambition, a possessor of the vice of swallowing up the world, by means of an evil tumult; through the passions, fired up to blow the smoke of relation with the perverse ways of the evil religion that causes harm to the world; and, through head-strong thoughts, pointer-out, in an inverted order, of thoughts relating to subjection to God which make (a man) to walk in accordance with the law. And he is, through the qualities of an Ashmogh, a doer of deeds, in a cruel manner, and a giver of (things pertaining to) the Ghanamino; through the soul, envious, like Afrasiyab, of all good creation; through Zohak-like heart, an injurer of virtue; and through doing evil deeds with both the hands and running about for evil help with both the feet, hurtful to the world like thieves and wolves.

62. Exposition in the good religion regarding the causes of obtaining wisdom and happiness.

Be it known that, whatever wisdom (and) happiness – these two – exist now, are owing to the principles that give the strength of wisdom and the power of happiness. Among these, by means of the proper power appertaining to the soul, Ohrmazd reaches into the heart of the acquirer of wisdom, and the power of obtaining the wishes,[87] reaches

87 *i.e.* Such as are approved by Ohrmazd.

into the heart of the acquirer of wisdom. And on that wisdom reaching into the mind, a path is found by the mind that is obedient to Ohrmazd and is pure, to see what relates to the invisible; and so (man) becomes worthy of fresh[88] and superior happiness.

63. Exposition in the good religion regarding the power possessed by man, of choosing happiness in this awful world.

Be it known that, the happiness of the soul is desired in two ways. One, by means of the power of innate reason pertaining to the soul, which is (a principle) for sending out the inner movements[89] to the effect to raise the soul to a higher rank. (Another), by means of educated reason, which is (a principle) for sending the outer movements within. Similarly, fear (of hell) is chosen in two ways. One by the rising from within of the causes for discontented wants: another, by the coming in from without of the causes for miserliness regarding mean objects. Good thoughts are the cause of the happiness of the soul and the lords of innate reason. And evil thoughts are the cause of danger and the increasers of evil passions. The reaching of good thoughts into men is from the Spenamino: and the running of evil thoughts is from the Ghanamino. In man there is residence of good thoughts as well as of bad thoughts: from among these, for whose residence should a place be made, and who should be prevented from coming? In the proportion in which a man possesses good thoughts, in that proportion he obtains a high, a middling, or a low abode of happiness. And, he becomes unharassed and of good thoughts by means of innate reason which has good thoughts Similarly, in the proportion in which there is evil thought in him, in that proportion he obtains the abode of fear. By evil thoughts, (a man) has injurious thoughts. And by means of his innate capacity for causing harm, (a man) is, possessed, in his body, of proportionately different degrees of happiness and fear. In man, in the proportion in which there is an acquisition, of prosperity and of wishes, to innate reason, by means of cultivated reason, through the relation of good thoughts; in that proportion is his happiness, (in heaven) powerful over (his) fear (of hell). And, owing to the effect of evil thoughts, just as much of evil understanding, of misery, of disappointment there is, just so much does the power of fear (of hell) prevail over happiness: therefore, a vigilant, holy man lives in this world with good thoughts. and is disgusted with evil thoughts. He who is of evil understanding

88 *i.e.* Ever fresh; everlasting.

89 *i.e.* Thoughts.

and full of evil thoughts, that man is irrational and driven from good thoughts. Now when, in this manner, there is always a destruction of happiness and of reason, owing to the evil understanding pertaining to fear (of hell); (and) when there is always detriment accruing, to fear (of hell) and to evil understanding, from happiness-giving understanding; then, it is not that there may not at all be a man, of the highest rank in happiness and in understanding, who is, with sufficient wisdom, without the fear (of hell). Nor, similarly, is it that the most advanced man, in fear and in evil understanding, may not be without the germ of happiness.

64. Exposition in the good religion regarding happiness arising from (such) wisdom in man (as that) of Farehbut and Aibibut.

Be it known that, the exposition made, in accordance with the religion, of the happiness arising from the wisdom pertaining to Farehbut and Aibibut, is of this kind: – owing to their[90] connection with man being well cemented, there is an accrual to him of the happiness of wisdom. And, owing to that, he, lives with the wisdom of the lifeless happiness of sin. The wisdom of sin remains for ever for (the sake of) the happiness that arises from robbery and ignorance of the religion. But, whatever happiness pertaining to good (wisdom) is (found) in just proportion in men, without this relation,[91] – owing to it, (man) becomes proportioned in happiness; and becomes fit to be approved of in (his) passions, disposition, and conduct; (becomes) one who takes care (of others); brave, and one who pleases with the joys pertaining to the soul. And in the proportion in which the happiness connected with (good) wisdom diminishes, in that proportion the production of the wisdom pertaining to sin prevails over that (good). wisdom. And hence, whatever wisdom pertains to wickedness, that he lays bare. And the person who is much (concerned) in the promotion of the wisdom connected with sin, he is of careless thoughts, a speaker of what is without truth, a giver of birth to the greater success of much inglorious happiness, and a doer of many perverted deeds. And, owing to a wicked understanding that person is (possessed) of habits belonging to the bad religion, is a speaker of what is dreadful and an approver of things that are fit to be given up.

Owing to continued happiness of the nature pertaining to the soul, there is a prevention of the wicked wisdom pertaining to Aibibut. And

90 Of Farehbut and Aibibut.

91 *i.e.* With Farehbut and Aibibut.

that person[92] is a harmer of the increase of the wisdom pertaining to Farehbut and of the happiness pertaining to Aibibut; is of the nature of spirits, and, of good understanding. And in the proportion in which the knowledge connected with happiness is (found) in man, in that proportion the unenduring happiness of sin diminishes. And (when) the superior happiness prevails over it[93] then, the happiness of the wickedness connected with the soul, which (happiness) is for (purposes of) sin, is put a stop to. But when the happiness connected with sin is much in advance, then, the man becomes a hurter of the harmony of holy hymns, and a damager of fresh pleasure; and, of mean wisdom. Owing to much unillumined wisdom, there is a greater prevalence of lifeless happiness and a stoppage of the glory (coming) from the yazads; hence, man remains a disapprover of good conscience and a tyrant. Owing to continued unillumined wisdom, and to the stoppage of cleanliness, there is the lifeless happiness of wickedness. And by it, man becomes possessed of the happiness of Farehbut, of the wisdom of Aibibut, an injurer of the world, and, shameless.

65. About men having the ways of the good religion.

These are of five kinds. One, of these, (consists of) holy (men) who help the good religion by words, strengthen it by deeds, are givers of authoritative decisions to the lovers of the religion, and embellishers of purity. Another, of those who praise the good religion in words and weaken it by deeds. The third, of those who extend the friendship of the religion to deceitful, sinning Ashmoghs, through the precepts of the good religion. The fourth, of those who contemn the good religion in words, but strengthen it by deeds, and give decisions regarding it among sinners; and raise it, without an army, to a higher rank; and keep faith towards God; and guide co-religionist friends hoping for holiness, by higher thoughts. The fifth, of those who despise the good religion in words, but who give decisions regarding it to tyrannous, infidel rulers, and make them move in deeds (relating to it).

66. Exposition in the good religion regarding the coming or not coming of invisible yazads to help the inhabitants of this world.

Be it known that the invisible yazads, who are desirous of rendering help, always come speedily to help mankind when they keep aloof from sin and are righteous; and (they) (the yazads) drive

92 Who puts a stop to wicked wisdom.

93 *i.e.* Over the happiness pertaining to Farehbut.

back the Devs (coming) to harm mankind, while on the way. The clear way to publish well among the people of this world, the desire of the holy Self-existent, to protect mankind and to save them (from evil) and to give them happiness, is through the coming of the invisible yazads to help the people of this world. The running swiftly of men in the ways of the Devs, is owing to keeping back from doing (deeds of) righteousness, and advancing forward in doing (deeds of) sin; and consequently, the acquirement of goodness, by men, from the yazads, is shut off, and the wish of the holy Self-existent is not known to them. For, by the keeping aloof of men from committing sin, and advancing forward in doing (deeds of) righteousness, the ways of holiness of various kinds and of salvation being (open), the yazads, together with doing much harm to the Devs, become the causers of much prosperity to the people, It is mostly owing to the increased success of the yazads, and the better government (of the soul) and the knowledge regarding the good religion, improvements in religion, and the relations with God, that man obtains a life such as he wishes and salvation. The coming of the Devs is for the purpose of deceiving people as much as possible, and for originating in various ways, causes for harassing them by advancing them in sin. For, when countless people in the world keep back from doing righteousness and advance in committing sin, then there is a great increase in the coming of the Devs; and owing to that, not much room is left for the reaching of prosperity to the people of the world from the yazads, and owing to oppression, dissensions, religious blindness and deafness, dishonesty, evil thoughts, and immorality, people remain lean and harrassed. And men suffer much hardship, trouble and pain. Therefore, at such a time, a man should preach, among all men who advance in sin and keep back in righteousness, about turning back from sin and advancing in righteousness; and expatiate in such preachings upon no room being left for the acquirement of happiness from the yazads, owing to the road of the yazads, being shut up, in consequence of the great influx of the Devs, by reason of advancement in sin and keeping back from righteousness; and explain that as a consequence, ample protection from God is not afforded and righteousness is not obtained. So that, owing to such preachings of that man, righteousness may reach to countless persons; and, owing, to the keeping back of people from sin, and advancing in righteousness, cause may be afforded for the final triumph of God. (All) the boundless goodness that accrues to man, consists in keeping aloof from sin and advancing in righteousness, in innumerable ways. Therefore, the man who teaches (people) to keep aloof from righteousness and to advance in sin is a dreadful man; for, being under the government of Devs, he is, among countless people, an

arrester of righteousness, and an increaser of sin, and a destroyer of the glory of God. And, that instructor in keeping back from righteousness and in advancing in sin, is really the cause of the risk of countless people running into hardship and ruin. As from want (of the application) of a remedy to the illness of the body of man, there is danger of the whole of his body becoming diseased, and even, the man quickly dies, by reason of the increase (of the malady), owing to the neglect of the remedy, so, (if men are not prevented from committing sin and made to walk in righteousness, their soul becomes subject to death, that is, becomes, for ever, a sufferer of the pains of hell).

67. Exposition in the Good religion regarding Holy Thoughts being the cause of high thoughts, words and deeds in every matter.

Be it known that, (man) becomes, through all his works and behaviour, possessed of the thoughts relating to the other world and fit for it, by reposing faith in all holy thoughts. And being firm in religion, he is able to repeat of higher sins; but he whose faith is not firm in religion, even if he should pray much by means of his tongue and do much by means of his deeds, still (his work) will not be reckoned to be in accordance with the covenants of the religion. Again, if (a man) repent, by means of his tongue and deeds, of the smallest sin. and if his mind is not (fit) for forgiveness, then he is not a redeemer of himself (from sin). Therefore, in administering worldly justice, the judges of this world, should not decide upon the evidence of such (men). For, (as) the truthfulness of the authoritative decisions of the Mobadan Mobad depends upon (his) thoughts, and the becoming well known of (his) thoughts depends upon (his) speaking (them); so the relation (to man) of deeds which carry the rewards of righteousness is through the Thing (religion) from the holy God. As the giving out of the mind is through speech by means of the tongue, so, the obtaining of good reward, by those who are deserving of good reward is (through a religious conscience). Therefore, if (man's) conduct is not linked with (religion), he does not obtain the good reward of the coming world.

68. Exposition in the good religion as to spending a lifetime.

Be it known that, the spending well the period of life is through conducting oneself by means of the attributes of wisdom. He who is possessed of foresight knows what qualities belong to a high condition; and, (he), filling himself full with the laws of the creator of

the creation, obtains, through the qualities of the highest wisdom pertaining to those laws, a knowledge regarding each (period of) time. In superior station, man's time is spent in greatness of various kinds, to live, as good creation and to obtain happiness. And in inferior station, his time is spent in littleness of various kinds, to live as good creation and to obtain happiness. In (this) time of two kinds, there are two descriptions of qualities, which make him do deeds of right behaviour. (Among them) are those qualities which appertain to behaviour in superior station, and to deeds for spending time well, and to profitable deeds: through them man can become attentive to his good fame, to the goodness pertaining to his soul, and to (the) salvation (of his soul), in this wise. Thus, he might spend, under the guidance of reason, his better days in a good manner, in unambitious beneficence, in the unfretting adoption of means for the End, in disinterested movements, in industry unattended with evil passions, in purity unaccompanied with religious deafness, in happiness which is not perishable happiness, in obedience in which there is no disobedience, in generosity in which there is no miserliness, in truthfulness in which there is no screen, in fearlessness which does not arise in idleness, in justice without deceit, in magnanimity without pride, in good intentions, unaccompanied with evil designs, in conduct in which there is no evil desire, in activity which is without a covering, in courage unaccompanied by evil thoughts, and in other sinless qualities. Such a man is able to conduct himself well in the durable work of making himself respectable and pure, and of high and ever-renowned righteousness. (Similarly) man, in a lower condition (in life) by spending (his) time well under the guidance of reason, by keeping himself from tale-bearing and living circumspectly, by suffering pain without querulousness, by living quietly without thoughts of doing harm, by contentment without idleness, by frugality without miserliness, by pure-dispositioned-contentment unaccompanied with what is impure, by making acquisitions unaccompanied with disrepute or with desires (which would be disreputable), by increase without niggardliness, by gratefulness unaccompanied with ingratitude, by purity in which there is no keeping aloof from righteousness, by hospitality unaccompanied with self praise, by humility without meanness, by honesty unaccompanied with evil intentions, by greatness without revengefulness, by indebtedness that is without harshness, by choice that is without a touch of sin, and by other sinless qualities, qualifies himself as good creation, and becomes an abstainer from the smallest of sins.

69. Exposition in the good religion regarding superior, middling, and inferior deeds.

Be it known that, all the deeds, (commanded to be done) in the religion, have reference to righteousness; and righteousness exists, that (men) should become good. Those persons, who render themselves of high station, and perform great deeds do so, through virtue. Whatever deeds get rid, in a high degree, of the Drujs, and render the world highly, purity-imparting the same are comprised in the four kinds of professions pertaining to the Mazdayasni, religion: among these, the deeds of Athornanship, consisting in approving of the worship of God, in instructing (people) in it, in explaining the commands of the religion, in giving decisions in religious matters, and in doing other work pertaining to Athornanship, are the highest in rank.

In the profession of Arthestar the deeds holding a high rank are heroism, embassy, and other political matters. In the profession of Vastarius, the deeds holding a high rank are the nourishment of the soul and the cultivation of (articles of) food. In the profession of Hutukhs the deeds holding a high rank are the earning of hallowed bread by honest industry and doing skilled work in connection with other occupations of honest industry. Then again, however inferior and mean any work pertaining to the honourable calling of Athornans may be, still in comparison with it, all the works of the above three professions are considered to be of medium rank. And inferior work pertaining to trade, in comparison with the work pertaining to the profession of Vastarius, is the very lowest in rank. Therefore, he who is very rich, should use his superfluous riches, in supporting (others) and in other good deeds pertaining to higher relations. And if in any place there are more cattle and men than can live in it, suitable land should be purchased to keep those men and cattle flourishing, and to let them live in comfort, and that they might properly live and use (it). If there be a dwelling-place of men and cattle, but by their living and being kept in that place their number and progeny are reduced, then that place should be sold for a proper price, and another should be purchased for its true price. For this reason, that thereby cattle and men might obtain much assistance, and, by the work of mutual support continuing among people, mankind might increase. From a good station (in life) these two benefits result: one has reference to the doing of the work pertaining to the more profitable business of the (coming) exalted world; another to the earning of bread for one's maintenance. He who acts in accordance with the religion, is commanded by the good religion, to do the deeds commanded in the religion along with providing for his maintenance.

Again, those deeds which are of an inferior and lower rank than the above, have reference to the earning of honest bread, virtuously, by means of the business pertaining to the profession of a husbandman, and to spending life well. And thus there is a regular carrying on of the professions of Athornan, Arthestar and Hutokhs. He who purchases for himself goods that have reference to evil, and manifests dissatisfaction at men living in his country and cattle being kept, and is very neglectful in growing corn in consequence of which (neglect) countless people suffer from want and starvation, and through whom all men and cattle become ill and wounded, – such a man is reckoned as an infidel. For, he, by reason of doing evil to the world through want, and by thus doing harm to human beings obedient to God, is rejected from good, and is a keeper of himself in relation with the Diminisher (of virtue – i.e. Ahriman). And such a man is, notwithstanding the remedies pertaining to the good religion, a great sinner.

70. Exposition in the good religion regarding (acts of) righteousness which may be promised and performed by the believer in the good religion to (and towards) the believer in an evil faith.

If at any time, a believer in an evil religion, having much thought about righteousness, makes known his (repentant) thoughts regarding his evil religion, in the presence of the chief (Dastur) possessed of true thoughts, true words, and true deeds; and solicits that the help of reciting the Gathas and of invisible righteousness might be rendered (to him); then, for the sake of the soul of the unfortunate sinner, money having been received from that evil believer, it is good that Gathas should be recited, and, as many as practicable, deeds of righteousness should be done. As it is proper to give medicine to a sick person expectant of health, so it is lawful, for the sake of the soul, expectant of righteousness, of that believer in the evil religion who shows a liking for the good religion, during his lifetime, to do (righteous) works, and through their instrumentality to liberate the soul of that believer in the evil religion from hell. For, the righteousness done for the sake of the soul of that unfortunate (man) after he is dead and fallen into hell, does not help him, and no righteousness will release him from hell. As, by pouring medicine into a dead body, no help is rendered to it, and the medicine being useless to the body is wasted; so is the worship by means of the Gathas in behalf of that Dev-worshipper.

71. Exposition in the good religion regarding the good, the better, and the best among men, and the bad, the worse and the worst among those who are evil.

Be it known that, whoever has a disposition and does works to cause prosperity in the world, and a disposition and does works to cause immortality in the world, resembles greatly Soshyant in disposition and work, and is the best among men and the highest in goodness. And he whose disposition and work render assistance to the work of that person (above mentioned) is of an inferior rank in goodness to that person. And he whose disposition and work are not to oppose the disposition and work of those (two) persons mentioned above is of an inferior rank in goodness.

He who is possessed of a disposition to, and is a doer of works that, cause decrease in the world, is a doer of works of the nature of those of Johak; and he who is possessed of a disposition and does works that bring death into the world resembles greatly the nature and work of Malkus and is a holder of the highest rank in evil among wicked persons. And he who is a renderer of assistance to the disposition and work of that person is of an inferior rank to that person in excessive wickedness. And he whose disposition and work are not to oppose the disposition and work of the above mentioned wicked persons, is of an inferior rank in evil.

72. Exposition in the good religion regarding those among women who deserve to be approved and those who deserve to be rejected.

The (following) exposition in the good religion is made known regarding women whose conduct is fit to be approved or fit to be disapproved by any person of the good religion who is a giver of attention to this matter. Women are necessarily of these four kinds: good as well as bad; not bad, and good; not good, and bad; and neither good nor bad. From among these any woman who is not bad and is good should be selected to manage household affairs and to give happiness and comfort to the master of the house. And to keep oneself free from unhappiness she who is good and bad ought not to be obtained; and (men) should positively keep aloof from choosing, from among the two descriptions of women mentioned above, her who is not good and is bad, over her who is neither good nor bad.

73. Exposition in the good religion as to how the creation of the Creator Ohrmazd ought to conduct itself.

Be it known that, the conduct of the creatures of Ohrmazd in this world consists in mixed thoughts through the instrumentality of two principles: therefore, (men) should guide themselves by means of one of the two (principles), – by means of the affection of the mind fit to be approved and of the wish fit to be approved. The guiding (of himself by man), from among the two (principles), by means of the affection of the mind fit to be approved, is brought about by means of the truthful elements possessing the strength that has reference to life, which are in (his) body. And people, by guiding themselves by means of these elements, and smiting the Blemish-giver, obtain the relations of Frashokant. And by guiding himself by means of wishes fit to be approved, man becomes improved in immortal and great thoughts, words and deeds; and increases holiness by means of good thoughts good words, and good deeds; darkens the Drujs; smites the Blemish-giver; and does benefit to people. Of the two principles which keep (men) in subjection, if any man makes people to act upon that principle which moves by means of the affection of the mind which is fit to be approved and makes them to hold relations with Frashokant; and similarly, by making people act upon that principle which moves by means of the desire which is fit to be approved, and which has reference to immortality and greatness, makes the strength of the good religion and of good government to reach up to all people who act in accordance with the precept humat, hukht and hvarsht and fully increases holiness; and completely darkens the Drujs; and drives out the Blemish-giver and reduces (his powers) of causing harm; and makes people bright through goodness; – then that man is an improver (of men) for all kinds of goodness and has the forethought of the Creator. (But) those religious teachers who, to make people guilty, make them act by means of the mental affections and wishes which have reference to shortcomings at the End, thereby make themselves captive for ever and deserving of hell. Therefore, if their religion, while it makes (people) act wickedly, is spoken of as a religion of high rank, there is forethought in its not being spoken of in that manner.

74. Exposition in the good religion regarding the (creation) in the heavens.

It is said in accordance with religion that the heavenly creation is prior to the earthly. Just as a bird is produced from an egg, so the creatures of this world and other creation have been produced. And as

the egg surrounds the bird, so round about all creation are the heavens. There are three descriptions of mansions in the heavens: One of these is a mansion entirely without darkness, full of light, wholly good without evil, and joyous without any misery; and the very highest mansion among them is named the garothman behesht and in the best part of it is the residence of the Creator Ohrmazd, the Ameshaspands and other Yazads, and the Farohars that have not (yet) taken birth (in this world), and of bright stars; and it is without defilement from the Blemish-giver. Another is a mansion lightless, dark, devoid of any goodness, wicked, devoid of any joy, miserable and black; the meanest and uneven part of it is the residence of Ahriman, and of law-breakers, and of others who come across the protection of the world. [The third mansion is that of this world, midway between paradise and hell. And it has both light and darkness, goodness and evil and happiness and misery; and in it] those who are possessed of the three attributes of contentment, superior rank (as regards the next world) and industry, without doubt hold relations with the Self-existent and know the Self-existent. The knowledge of the self-existent is (obtained) through wisdom; similarly, faith in the Lord is (acquired) by means of the original unveiled eye belonging to the soul of man. Therefore, as an exemplar of the eye of wisdom, the veiled eye which regulates the body should be kept open with the original eye of the soul; for, evil passions, ambition, envy, revenge and other destructive, hurtful and pain-giving Drujs (i. e. passions) remove the wisdom of man from his body and, by guiding (man) towards worldly good, and, through worldly good, snatch away the good (happiness) of the coming world: therefore, bodily attributes are (bestowed) to fight against (and) to make of no weight worldly good. For instance, to oppose evil passions (there) is the attribute of wisdom; to oppose ambition, contentment; to oppose anger, meekness; to oppose envy, justice; and to oppose revenge, patience. There are three superior attributes of wisdom, – contentment, magnanimity and industry. So long as these attributes remain (in man), so long the other evil attributes receive no weight. Those (persons) who are ruined in respect of the happiness of the coming world, owe it to their being attracted towards the happiness of this world. (So long as) the evil attribute of idleness is not held and kept in the body of man, (so long) the evil attributes in man, remaining dormant, hold up no screen to prevent the things pertaining to the soul from being seen. And owing to that the dominion of the eye of the soul remains free. And (thus) men secure the love of the Yazads, by looking well at (i.e. attending to) them, and knowing them; and owing to that they hold relation with the holy Self-existent. Therefore, the religion imparted by those religious teachers

who put a veil before the eye of the soul, and who do the work of keeping back the Yazads from man (calculated) to disappoint men in respect of knowing their Creator: hence those who command men to know the Self-existent through such a religion, certainly delude them, through such commands, towards thoughts of ruin. Therefore, such a religion ought not to be reckoned as a religion, but it must be called (a religion) for the worship of the demon of ambition.

75. Exposition in the good religion regarding man's becoming possessed of superior strength through doing deeds of righteousness, and of inferior strength through doing deeds of sin; and regarding (man's) improvement owing to righteousness and his separation (from his Creator) owing to sin.

Be it known that (man) obtains the most superior rank by doing righteous deeds through the strength (derived) from the righteous Principle of the Spenamino. And (he obtains) the most inferior rank by doing deeds of sin, through the strength (derived) from the sinful Principle of the Ghana-mino. In the doing of the work relating to the two minos, the creation of a love for righteousness is owing to the reaching of the principle of righteousness, (which is), of good reward into the conscience of man; and hence is man's improvement. Similarly, the production of a fondness for sin is owing to the reaching of the grievous principle of evil into the heart of man. It is for his (own) destruction that man embellishes himself through the Blemish-giver. The production of a fondness in man for the performance of the work relating to both the Minos depends upon (his) belief in the powers of each of them. (Man) is a believer in the good Mino of righteous principles for the purpose of acquiring righteousness; and owing to that (the Mino) having the form of a beautiful young girl, be-decked in person and bearing the name of a virgin, comes forth as a helper in conducting after death the soul of the righteous (into paradise); and the soul of the holy man is enabled, owing to righteousness preponderating over sin, to pass the road along the Chinwad (bridge) and to mount high towards the high, ever-to-be-chosen mansions (of paradise). Again, (man) becomes a believer in the evil Mino of sinful principles by doing deeds that help sinfulness; and owing to that the (Mino) that gives evil assistance (after death) to the unfortunate soul of that sinful (man), comes forth to meet it in the shape of a girl, be-decked in person as a courtesan, bearing the name of a married woman and possessed of a hurtful constitution. And the soul of that sinful man, owing to his sin being greater than his righteousness, having been carried along the lower pathway

connected with the Chinwad (bridge) is imprisoned in the abodes (of hell) with that evil-bodied (courtesan). And the information which is found in the good religion about this (subject) is this that for him there is no liberation till the time of Frashegird, but that he will have to suffer (till then) the pains and stings (of hell).

76. Exposition in the good religion regarding the heavenly principle of wisdom and the evil passions.

Be it known, that all good qualities exist because of the heavenly principle of wisdom. And in it are comprised (those) six good qualities. Of these, one is the (quality) of consummate thought, which is free from (any) relation to immoral thought that has reference to faults; another is the quality of courage, which is free from the touch of sinful discord; the third is the quality of industry, which is free from avarice which is a fault; the fourth is the quality of contentment, which is free from the contact of idleness; the fifth is (the quality) of approbation of wisdom, which is free from the selfishness of faulty evil propensities; and the sixth is (the quality) that has reference to the increase of wisdom, which is free from faulty perverse desires. Whoever has in him the above six helpful qualities, he is possessed of heavenly wisdom. And, consequently, that (man) possessed of heavenly wisdom is enabled, among all defective men, to protect (himself) well and to attain superior rank. All the evil qualities that are in man are owing to the faculties of the evil passions. And they are these six law-breaking evil qualities: – Of these, one is (the evil quality of) immoral thought which is devoid of consummate thought (and) which is sinful; the second is (the evil quality of) discord, allied to faults, (and) wanting in courage; the third is (the evil quality of) sinful, unindustrious avarice; the fourth is (the evil quality of) sinful, idle discontentedness; the fifth is (the evil quality of) sinful selfishness of the evil passions, which is devoid of the approbation of wisdom; and the sixth is (the evil quality of) sinful, perverse desires, unlearned in knowledge. He who, owing to evil passions, is possessed of these six perverse evil qualities, endures much hardship and his faith is the perverse path of evil passions. Owing to that he is, among men, a bad man and fit to be despised. (Therefore) the religion of those religious teachers who are disapprovers of the trouble (necessary) to virtuous honesty and are promulgators among men of a religion that is hurtful to them, causes hardship and injury of every kind to men by means of perverse conduct which is influenced by evil passions. (Such a religion) is, in accordance with the ways of wisdom, considered as obstructive to mankind, as also, inimical to them; therefore, it is not proper to call such a religion a religion.

77. Exposition in the good religion as to how to know the Lord Creator.

It is said in the religion that, it is through the power and the assistance of the Yazads that man knows the holy Self-existent, fights with the Drujs and delivers his body and soul from them, and possesses the power of managing the other creation of this world. Under the design of the Creator, man is born, and has the power to direct himself, under the superintendence of the Yazads. The abode (in man) of the evil qualities of the evil passions is for the purpose of obstructing heavenly wisdom and for contriving to plunge man into sin. The power of the Blemish-giver reaches into man through the perverse principles, and owing to that such (men) give pain to the Yazads. That which procures friendship for people of this world among beings of the highest order is heavenly wisdom. Through it men know their Creator and live in confidence in the Lord: and know that the Yazads are (i. e. exist) for virtue; the Devs for vice; the Truthful for truth; the Untruthful for untruth; the Benefactor for benefit; and the Harm-doer for harm: And by means of the good religion (they) keep aloof from sin, acquire righteousness, carry on (the affairs of) the world, maintain their bodies, and save their souls (from hell). Evil passions are, owing to evil, mean and extremely hurtful, and they have reached among the people of this world from the Blemish-giver, for their destruction; owing to them men remain without the power to know their Creator and in want, and suppose that the Yazads are (i.e. exist) for vice, that the Devs are for virtue; that the Untruthful is for truth, that the Truthful is for untruth, that sin is for righteousness, that righteousness is for sin, and that benefits are for harm; and (thus) they are damned. And owing to the evil religion of the Blemish-giver they remain aloof from righteousness, run towards sin, do evil to people, and do not approve of the thoughts connected with the invisible Yazads. It is owing to the superior strength and the superintendence of heavenly wisdom that man keeps aloof from the perverse path and has the life of the good path. And it is owing to the superior strength and the superintendence of the evil passions that man remains aloof from the good path and passes his life in an evil manner. Therefore, those persons who are spoken of as religions teachers ought to impart the religion of heavenly wisdom to those among the living creation of God whose conduct, being without a proportion of heavenly wisdom, is that of the evil passions, that they might repent o£ the deeds done through the evil passions and pluck out the roots of sin. Not only that, but (they) ought to hold in contempt those among men who are thankless to God and are sinful.

78. Of the way of the Mazdyasnian religion being the law of Him who has the power of forbearance.

Be it known that, as bright light is an exemplar of light of a higher kind and as true wisdom typifies all wisdom and truthfulness; so the law of the Mazdyasnian religion of the Forbearer points out the way of the religion for His worship. And so in the scheme of the good religion there are three doctrines. One of them has reference to life in this world in the flesh; the second is about the invisible world which is to succeed the bodily state; and the third has reference to the work of Frashegird at the End. The scheme as regards the present world consists in remaining aloof from hurtful objects and in alleviating human misery. Therefore, he who is a worshipper of God, acts properly according to law, keeps aloof from causing pain or harm, and, having knowledge of the ills and pains affecting his body, keeps himself happy; and he through every object that gives happiness, knows his Creator. For man to know his Creator, is for the purpose of knowing Him of the evil religion. The pure, by living according to the law (and) committing no transgression, and by not breaking their word with others, become fit for the work of the religion. The (second) doctrine, (that) relating to the immortality of the coming world, after the bodily state has been ended, has reference, to the purchase of the merchandise of righteousness for the purpose of remaining pure, as far as possible, while living in this world, by means of every wish and conception regarding the soul; and to the removal of sin. The last doctrine, about the Frashegird, has reference to the well-meaning design of the Creator regarding the End. It contains excellent precepts regarding the purification of the good dispositioned creation, and the plucking out from among mankind and breaking the powers of the Blemish-giver which render (men) sinful as well as untruthful, and the imparting of complete purity from the pollution of sin to the souls of transgressors which have been rescued from hell, and improving their enfeebled condition into the eternal immortal nature of the souls of holy men and making them highly lustrous: (so that) no one from among the creation of the Self-existent might render himself greedy through greed. Among the people of this world his work is not in accordance with the law, whose business it is to wound and to give pain. For, to do harm and to give pain is the work of perverse, (and) irreligious persons and of those who are disobedient to God. Therefore, if there be religious teachers, who, being of the religion with the doctrines about the coming world and the redemption at the time of the Frashegird, do not adopt means to deliver other persons ill whom all desires and ideas have reference to the source of sin, and if, in consequence, a great many men, being eternally damned, are thrown into hell unredeemed; their religion, although from God, is

calculated to make (the men of) their race (fitted) for the evil End, owing to their not making people act according to the law, giving them evil assistance, and not imparting to them knowledge regarding the End. And as much a wolf is said to be the destroyer of its young, owing to the influence of greed which is connected with idleness; (so much destructive are such religious teachers).

79. Exposition in the good religion regarding that in respect of which the soul is finally judged.

Be it known that the final judgment of the soul bears a relation to its desires and capacities. And men in this respect are essentially of five kinds. One (kind) is (composed of men) whose desires are conscientiously (set) on (their) Creator and His religion, and who possess the requisite intelligence to make inquiries respecting them (both) with the object of knowing them: hence, if such a man makes inquiries regarding the good religion and acquires knowledge about it, and putting faith in it, does righteous deeds as is enjoined by the good religion, and keeps aloof from sin, he, according to the religion is a holy man. But if (he), being possessed of the power to make inquiries, is unable to obtain knowledge regarding the good religion, and, notwithstanding (every) possible effort, is disappointed in (his) inquiries; he (yet) has hopes of delivering (his soul) from hell, by doing any righteous deeds in accordance with practice made current by conscience which is from God. Another (kind) is (composed of men) who love (their) Creator and His religion cordially but who do not possess intelligence enough to obtain by inquiries, as much knowledge as is necessary, concerning the good religion, and who so far as they know, keep aloof from sin, and do as much righteousness as they know of; such men, owing to (their) loving (their) Creator and His religion and to the strength of that righteousness and of the keeping aloof from sin, have hopes of being delivered from hell. The third (kind) is (composed of men) who love the holy God and His religion with their hearts, and are eager to make inquiries, but have not intelligence to understand the good religion, and who are such men as are unable themselves to understand the design (thereof) owing to lack of wisdom. The salvation of such men is possible through the power of (directing) their hearts towards the self-existent Creator and the wisdom of His religion. The fourth (kind) is (composed of men) who love the Creator and His religion with their hearts, but have not the intelligence to understand the good religion by making inquiries regarding it, and who are such men as are unable by means of the faculty of intelligence to obtain a knowledge (through others) of what is not in their possession. For such men there is a

means of salvation through their hearts being with the holy Self-existent and His religion. The fifth (kind) is (composed of men) who have not the heart to love (the) Creator and His religion: for such men, notwithstanding the connection with sin, there is a reason for their deliverance from hell, owing to the desire (for love) having been taken away from their hearts.

80. Answer returned by a Herbad (i.e. priest) from a knowledge of the Mazdayasnian religion on being asked the reason why it was wrong for a Herbad to marry with a well-loving Yahudi (i.e. Hebrew).

The reason is that, wounds, harm and pain having been caused by a defendant to a complainant, a discussion arises as to his complaint: consequently men who are bound by the precepts of the religion ought, with the object of avoiding sin and strife, to tie the knot of marriage with such believers in the religion, as that strength might accrue to them and to the people of their race for deliverance from hell by means of prayers and devotions to God. The prosperity of the progeny of men is (secured) by marriages entered into with this object of receiving mutual assistance. Khwetodas is then said to be formed when it is formed within ones own race. And thus honour is obtained by (ones own) descendants and strength is acquired by relatives and co-religionists, through prayers (offered) to the holy Self-existent. (Therefore) those who, with a view to improvement and concatenation for the Frashegird form, a (wedded) pair of man and wife, from among their own people, should form the tie of that relationship, in order that it may endure with safety for a long period, with the nearest of their kindred and with the most known of (people) known to them from among their community. That relationship (formed) for (the sake of) offspring which is deserving of most thought, is, in particular, of three kinds: of these one is that of father and daughter, the second is that of son and mother, and the, third is that of brother and sister. And the explanation of this recondite expression has been thus given by Dasturs learned in the religion in accordance with the religion. We say that whatever the self-existent has Created in the world is male and female; among these that which is male is the son and that which, as its mate, is female is the daughter and (He) himself is the father. Now, the earth Spandarmad, from which (all) creation has originated is considered as His mate; out of her He created Gayomard who was a male. And all men are born because of that first man. As long as Gayomard existed, so long he was living, speaking and mortal. The limitation of the three words, living, speaking and mortal, which every man has obtained, is from him

(Gayomard); of these, that (man) is creation, the possessor of life and speech is owing to the father, the Creator; and (he is) mortal owing to the Blemish-giver prevailing over him. The series of men having these limits will continue connected with that person until the Frashegird. Now, the birth of a male to the daughter, by the assistance of the father, and the creation which was (thus) formed, we call the Khwetodas of father and daughter. Again, it is made known in the religion, that when Gayomard died, his semen, which is called his seed, fell into the earth Spandarmad, which was his mother, (and) through that connection Mashya and Mashyani were born as the son and daughter of Gayomard and Spandarmad: that we call the Khwetodas of son and mother. And Mashya and Mashyani, living with each other, did the work of increasing their race, and we call the creation which was thus produced, the Khwetodas of brother and sister. Many pairs of children were born to these Mashya and Mashyani, and each of these pairs lived as man and wife; and all the people who have been born, and will be born, owe their existence to this ancient ancestry. The creation (of man) having thus originated from the holy Self-existent, a means is (thereby) furnished of knowing Him who is the Lord of existence; that is, the people of all the Keshwars have obtained knowledge regarding the holy Self-existent through the increase of creation, and thus the author of that increase is known. I must (here) state that the Devs are the enemies of man, (and) their wishes and movements are for destruction; therefore, it is incumbent (on men) that they should be eager in forming marriage alliances, that thus they (the Devs) might be brought to an evil destiny. All men are bound fully to acknowledge their obligation to the Lord who willed the commencement of this work (i.e. the creation of mankind in accordance with laws), owing to which (acknowledgment) much dread, pain and harm are caused to those who are their enemies (i.e. the Devs), and their power is diminished; and thus they find no occasion for obstructing and harming mankind. So long as there exists (among men) righteous doing like this (i.e. like that of Kwedosad), so long they are able to render the Devs miserable, afflicted, terrified, and oppressed; and in this way the righteous obtain the reward and recompense of righteousness. (Again) I must state that (the) children (of men) generally resemble in features, shape of body, growth, goodness, intelligence, goodness of disposition, gratefulness, affection, enterprise, constitution, and similar other matters, the original parents who give them birth. And this is considered very proper and just. Again, ideas are suggested to us on this subject by this (consideration) that, the Athornan class, which is pure, (always) has faith, in the coming world, is grateful, shows magnanimity towards the weak, and keeps in fear of God. And

the Arthestar (class) is (always) a bearer of the battle-axe, a promoter of order in this world, of stalwart body, powerful, stout-hearted and brave; and remains unsatisfied with (even) lifelong battle and daring; and like a hunting dog or a wolf, is careless of life, and does not keep aloof (from taking the life of others). Again, meek cattle are not cruel like the wolf; similarly, a wolf is not so noble (an animal) as a (hunting) dog; and without the (hunting) dog, the bodies (of man and cattle) cannot be protected. Again those horses which are foaled by fleet Arab (sires) out of native (dams), do not run like Arab horses. Similarly native born horses do not run like Arabs. (Nor), similarly do Badavit (horses) resemble native (horses). Again, a mule, born of a horse and an ass, does not exactly resemble, in (its) nature, either the horse or the ass. In this manner, none among these (animals) resemble each other, and that being so, injury is done to the true breed and the progeny (thereof) does not increase. Therefore, there is great advantage in preserving one's race in an uncontaminated condition. Hence what I say is this, that among men four varieties of affection are recognized between children born to brothers and sister: one (where) the children of one brother love those of (another) brother; the second, (where) the children of a brother love those of a sister; the third, (where) the children of a sister love those of (another) sister; (and) the fourth, (where) the children of one cousin (love) those of (another) cousin. Owing to such (love), persons of these four descriptions entertain love, solicitude, eagerness, and desire for the support of their children of four (corresponding) descriptions; and thus they give birth to stainless children.

(Question). Similarly then, it is much more necessary to love children that may be born of connections formed between father and daughter and between son and mother, and to be careful for their welfare and safety?

(Answer). It is (well) known that among some nations sexual congress with (ones) children is considered to be highly pleasurable and in accordance with religion, but the cause of this (custom) must necessarily be some inferior descendants of some person of a different race and of a perverse religion. And if, through such connubial love and joy, a son be born to a person of his daughter, he would be (her) brother while she would be considered his (the son's) mother. And of any son born of the intercourse between mother and son, he (the begetter) would be reckoned the brother as well as the father: therefore, this is an improper and incestuous marriage custom. If so, such a person has thereby no part in the prayers to the Self-existent and in the joy of heaven, but gives rise thereby to increased harm, and, while doing no benefit, is not of a pleasant aspect, and has many

blemishes. If you mean to ask, what evil aspect there could be in this? then you must attend to this, that if the mother or sister or daughter of a person should happen to be wounded in her private parts, and it is indispensable that she should go to a physician and get him to put a seton in that place, what is there wrong in her father, son, and brother keeping aloof from doing the work of the physician? For it is not proper that they should touch the part rather than a stranger.

(Question). If those who wish to form such a pair (of a Hebrew and a Parsi) should let their intention of being positively husband and wife be known by means of a message, and should make arrangements therefor, and should inform all the people of the city, by means of the drums and pipes used on the occasion of marriages, that they are going to marry, that is, that "such and such Parsi is going to do such and such a thing (marry) with the daughter, sister, or mother of such and such Armenian," and if, after people have been made acquainted with the matter, a (married) pair was formed of them, that ought to be proper. How can (such a pair) be evil of aspect and mutually unloving? (On the contrary, such a pair) is not ill-seeming, one towards the other and is mutually helpful, through good behavior.

(Answer.) It is apparent that, difference of race cannot secure an advantageous condition to pass life in, connivance at defects, similarity of thoughts, participation in benefits or injuries occasioned to one or the other, and contentedness over what is earned; for, some women in spite of the inability of, and (owing to) lack of courage in their husbands, force them to purchase more articles for their use (than are necessary), and, failing to obtain these, from their husbands, domineer over them, to show off their superiority: just as a great many other foreign women are ready to domineer in like manner and require ornaments and beautiful dresses to wear, slave-girls, pleasant-looking colours, perfumes, and a great many other things liked by mistresses of houses, which cannot be promised. And if there is no escape but in promising them, (then) there follow quarrels (and) abuses, and bad words are uttered. And if increased pressure is put to obtain them, then the mystery remains hidden, and they (i.e. husband and wife) misbehave (towards each other) day and night, and look not at each other's face. And the bad woman goes away to the house of her parents, and drags (her) husband before the judges, and (the judges) give a decision for her to remain (with her husband) without doing harm. And if the husband should say that he did not wish to keep her as (his) wife, because of the various evil defects, harm, hardship, vice, and sin in her: But, if the judges, should not dissolve the marriage on any one of these grounds, then, how can that pair secure an advantageous condition, a good life, – living on

small means, spending (their) time with honour, – and the higher strength to live contented? If you reply that such consequences result from races that are evil-thinking and mean, then, it must be borne in mind that the increase of evil and meanness does not take place of itself, but a great many children become vicious by taking a liking to the disposition of others and by loving them. (Some people assert), from thoughts connected with sexual congress, that many (children) derive beautiful forms from beautiful women; but according to the opinions of those who live under the protection of the pure Ohrmazd such a woman is ugly, for, we consider (the practice of) having sexual congress naked, (a) bad (practice), and similarly, (other) people consider it a blemish. And we consider those to be beautiful, who have clothes on, and they (i.e. persons of the opposite view) consider them to be depraved. We consider him (or her) beautiful whose nose is uniform with his (or her) face; (but) those whose nose is higher than the face, consider him (or her) ugly, and say that that (nose) which comes out like a wall between the two eyes is fit to be preferred and is beautiful. From this it appears that beauty and ugliness are not original (ideas) but that they consist in the choice (of men). Similarly, conscientiousness consists in moving within (the sphere of) that religion which is ancient and which explains the design (of things)[1]. He who has shaved his head appears to us to be ugly, for in our religion such people are considered margarjan sinners. Those citizens therefore, with whom it is lawful to shave their heads, are prohibited on that score. There is, then, wisdom in this that she, who cannot on every side be thought badly of, should for purposes of righteousness be considered to be beautiful. In some communities the practice of acting thus (i.e. marrying) among themselves does not prevail at all; but they have (a practice) of (marrying), if (they) should like them, wicked and irreligious persons wherever found. But we in accordance with the way of wisdom, i.e. in a way to secure from the Creator the reward of righteousness for those born thus, are preservers of (our) offspring and protectors of (our) progeny. And it is for this reason that we are (reckoned to be) people who take means for the End, and (who) place (their) affections (on women) in such a way as to benefit (their) children, assist (their) descendants, and secure the hope (of heaven) to (their) progeny: and, similarly, he is a delightful husband who is sweet-tongued, gives much happiness, is harmless, is gain-causing in various ways, is full of resources, highly skilled in the arts, beautiful, and a giver of other well-known comforts; as also a remover of injurious and hurtful things, fearless, of himself brilliant, and a rejecter of the customs of (other) people. All our ancestors and forefathers have been (in the habit of) approving, in accordance with the provisions of the religion, such deeds (i. e. marriages) and doing

them. Therefore, he who is known to the people as seeking salvation ought to be considered beautiful. Again testimony to the same effect it accorded us through the intellect that, that which is improper should not be done. If you should wish to assert that although to do so (i.e. to marry in this manner) is considered mean in our religion, that is, is prohibited by the religion, yet those precepts which are founded in wisdom should be observed, (the answer is) that that precept (as to intermarriages between different races) does not appear to us to be wise and of the first rank: the reason of which is that it appears on a minute (and) real examination that, as the creation of all mankind depends on khwetodas, that is on marriage, so the creation of wisdom of every kind depends upon the union of these two – Asn khrad [innate wisdom] and Goshosrud khrad [acquired wisdom]: of these, Asn khrad is the female and Goshosrud khrad is the male: these two are as brother and sister through God, the Creator. And to every living thing of this world there is maturity and improvement through the relative proportion of these (two). In the same manner, water is a female and fire a male: they too, in their class, should be considered as brother and sister. If their mutual relationship he prevented, destruction would be caused thereby; not only that, but the life-giving semen itself which is generated in the brain, by the equiproportioned strength of water and fire, would be injured. For, if water was in excess it would decompose it (the semen) and if fire (i.e. heat) was in excess it would burn it (the semen).

81. Praises (composed) from a knowledge of the good religion for recital in the daily prayers to Dadar Ohrmazd.

Be it known that, every person of the good religion ought, when reciting, at the beginning of a Gah, (standing) opposite to the sun, Niyayesh and Yasht, to Dadar Ohrmazd, positively to recite together with the Avesta this prayer. A person of the good religion who is praying, as also he, who is not qualified to pray, when he arrives at the age when he can pray, ought, at the time of reciting, (standing) opposite to the sun, Niyayesh to Dadar Ohrmazd, to recite, with knowledge and attention, precepts made known in writing below. And at the end of this praise, three Ashem-vohus should be recited, and at the end of each Ashem vohu the head must be bent down and a bow made. This admirable praise was composed by a Dastur of the good religion.

> (I) praise the name of that Minoyan mino, the increaser, worthy to be praised, who always was, always is, and always will be; whose one name is Ohrmazd, the God

who is the greatest among all, wise, Creator, supporter, protector, endurer, the lord of righteousness, forgiver, and dispenser of excellent and pure justice. Thanks be to the exalted Lord of the world, who, of his own power and wisdom, has created six Ameshaspands of high rank, numerous Yazads, the shining paradise, Garothman, the surrounding heavens, the hot sun, the shining moon, the numerous stars, the wind, the atmosphere, the fire, the water, the earth, the trees, the cattle, the metals, and mankind. Adoration and prayers to the righteous Lord who, for the purpose of rule over people and to make people walk together to fight against the Devs, has bestowed upon man speech and the power to think, and (thus) made (him) superior to each created thing of this world. (I) bow in the presence of the omniscient and caretaking Lord, who has sent, through Zartosht Spitaman of the adorable farohar, for the purpose rendering people friendly towards Him, the wisdom of the religion, worthy of faith through natural intelligence and knowledge of science – wisdom that is the best for the guidance of all persons who are, were and will be. That is, that (through the wisdom of the religion) the soul is freed from the pains of hell, and reaches into the shining, fragrant, ever-happy, (and) the highest mansions of the pure. O (thou) Lord Protector! in obedience to thy command I am firm in the pure religion and I promise to think and speak and do every righteousness. Forgive me Thou (my) many sins; (may) I keep my own conduct pure, and (may) I, in accordance with Thy wishes, righteous Lord, keeping uncontaminated the six powers of the soul – work, speech, thought, reasoning, memory, and intellect – (and) in order to obtain the riches of the next world through good thoughts, good words, and good deeds, worship Thee, that I may thus open (for myself the path to the shining paradise: that is that the heavy punishment of hell may not be inflicted upon me and I may, passing over the Chinwad bridge, reach into the fragrant all-adorned and eternally happy mansions of paradise. (Praise be) to the Lord of gifts, who bestows upon those who obey his commandments the reward of righteous wishes and who will at the end liberate transgressors from hell and adorn the world with purity.

82. Exposition in the good religion regarding the reasons for the plan (of this and the next world).

Be it known that, the reason for the (plan of the) invisible world and this world are of two kinds. Of these, the reasons for the safety and the ease of the invisible world are, the wishes of the Yazads, the strength (derived) from the (invisible) bestowers of good, the blessings of the good, the love of the pure, and the virtuous objects of the good. And the reasons for the illness and hardship (of the next world) are the oppression of the Devs, the work relating to reptiles, the evil wishes of the diminishers, the praises of sorcerers, and the evil objects of the bad. Safety in this world is owing to virtuous (self) restraint, and ease is owing to industry. Similarly, illness is owing to living without (self) restraint; and hardship is owing to idleness. Whatever safety and ease, and whatever illness and hardship belong to the next world, to what causes are they to be ascribed? To the powers that help and harm man in this world. What are the powers that help and harm in this and the next world? Those powers which, in this world, procure good things for man and increase his safety and ease, and those powers which approve of his illness and hardship. How does (man) become qualified for the next world? And from what is there safety (regarding the next world). From conscientious wishes that help in this world and from practicable efforts. From what is there ease (in the next world?) From industry that helps in this world. From what is there illness? From the cruel wishes of this world pertaining to Farehbut and from enfeebling oppression. From what is there hardship (in the next world)? From the obstructive idleness of this world? How does (man) become qualified for this world? And from whom is there safety (regarding this world)? From the source of joy, the invisible helpers (the Yazads). From what is there ease (in this world)? From the good gifts of the invisible helpers. From whom is there hardship in this world? From cruel, invisible (Devs) with thoughts to cause pain. From whom is there hardship (in this world)? From the evil-causing invisible (Devs), the doers of cruel deeds. The learned philosopher knows well the causes of good and evil in the next world and in this world. In what does goodness consist? In the improvement of mankind. In what does evil consist? In not adopting the appointed means against evil, and in not being industrious. (Goodness) concerning the next world consists in the worship of the bountiful Yazads, and in securing their good-pleasure, and in the non-remembrance of reptile-dispositioned Devs, and in causing them distress. And (goodness) in this world consists in the preservation of the body, in medicaments, in well-directed industry, and in being contented. Of the two (worlds), men are enabled to perform the work of existence in the first, through the influence of the second. Therefore

religious teachers, who do not even perform some of the work of the religion, to guide people in this manner, and who are without a regular knowledge of the religion, ought to be removed (from their position) for want of knowledge (of the religion).

83. Exposition in the good religion regarding guiding the people of this world by admonitions of various kinds.

Be it known that, there are various ways in which the people of this world may guide (their) emotions in accordance with the laws of the Creator in (the present) state of contamination with the Blemish-giver. That is to say, that for the merchandise of life, (man), through his emotions, is able to guide himself in various ways, by means of the law of the Self-existent, without turning towards those who have perverse passions. In particular, he who, through (his) emotions, is a doer of deeds of greatness, guides his every faculty by (the) hope (of heaven) and the fear (of hell): he is also the giver of advice to people to guide themselves by keeping among the emotions of their nature the wish for the Frashegird: that (they) might not prevent themselves from guiding themselves by such emotions, and from movements in accordance with the dictates of reason: and that they might become adorners of themselves, with good qualities and embellishers (of themselves). Generally man guides himself through (the good) passions, by guiding himself (in this world) by means of the wisdom and authority of the religion, by doing (good) deeds, and by remaining aloof (from sin). And by cherishing similar other wishes, (he) becomes a thorough injurer of the work of guiding (oneself) by means of the passions possessing the power pertaining to the wishes of the Blemish-giver, and a giver, to people, of relations for the higher rank of the Frashegird.

84. Exposition in the good religion regarding the Spenamino being made to prevail over the Ghanamino.

Be it known that, the original explained meaning of Spenamino, is 'one possessed of wisdom of a high order,' and of 'Ghanamino' is 'one possessed of the law-breaking evil wisdom.' As to making the Spenamino prevail over the Ghanamino, the explanation given is, that certain wise (invisible) powers are (intended) to make (man) of high rank, and certain (invisible) powers, that increase evil thoughts, are (intended) to make (him) miserable. Therefore, whoever is wise among mankind enjoys a higher rank in various ways, over those who

guide (themselves) by evil-mindedness. And, that he who is evil-minded is not one to guide himself with wisdom, is apparent from a knowledge of the religion. Therefore, each of these *minos*, acts personally, through (men) who guide (others) towards them. In particular, (man), owing to obedience to the Spenamino, is not separated (from Creator). And he perceives, indications of temptations of all kinds offered by the Ghanamino. By putting the Spenamino out of himself, (man) makes the nature of the Ghanamino to work in him for various objects. Of these, the chief object is this, that, owing to the connection with the diminishing powers of the Ghanamino, he himself is enabled to cause pain and harm to the creation of the Spenamino. And a perception of his ignorance will, of itself, be felt by the Ghanamino at the time of the Frashegird. And those who guide themselves through the Ghanamino, will at that time be helpless and powerless.

85. Exposition in the good religion regarding the ways of friendliness with the religion.

Be it known that, friendship with the good religion is, in particular, formed in two ways. By acquiring a knowledge of the good religion, (and), by obeying its commandments, (man) becomes a friend (of the good religion), conscientious, pure, fit for paradise and the Garothman. And he who does not acquire the friendship and the knowledge to act according to the commands of the good religion belongs to the evil religion, and pines for righteousness (in the next world.)

86. Exposition in the good religion regarding the industry and the (self) restraint of the prudent.

Be it known that, it is the business of the prudent (man) to secure good help, by being industrious in that which is most profitable. And the income obtained by him by so doing has reference to the goodness of his soul and to righteousness. Similarly (his business) is to remain aloof from that which causes much injury. And the help which he obtains by thus keeping aloof is for the purpose of covering up the evil of the soul. Therefore, if (a man) never remain without acquiring righteousness, through the advantages (offered) in this world, he certainly becomes worthy of higher industry. And he who, owing to the (opportunities for) harm (offered) in this world, lets not pass even a little time without committing sin, he will not be delivered (from hell). Therefore, he who is without restraint in, and fear for sin, and has no solicitude for virtue, is not (a) prudent (man).

87. Exposition in the good religion regarding (the establishment of) the lowest, the middling and the highest relations with the Mazdayasnian religion, and the advantages resulting therefrom.

Be it known that, the lowest relation with the Mazdayasnian religion is (formed) by confirming the faith in the religion of a single individual. And the person who does this mediates like the Dastur of (the religion). And the advantage (caused) thereby is this, that through the connection of that individual (with the Mazdayasnian religion) the Druj being separated from that individual, is enfeebled, and thereby the strength of the Yazads is increased. Middling relation with the Mazdayasnian religion is (formed) by confirming the faith of a community in the good religion and by guiding it always with thoughts relating to Ohrmazd. And those who do this are (fitted) for the office of our Zarathushtrotum. And the benefit derived thereby is this, that through the union of that community (with the Mazdayasnian religion), the Druj becoming separated from it, is much enfeebled. And hence much strength accrues to the Yazads. **The highest relation with the Mazdyasnian religion is (formed) by the faith of all mankind being confirmed in the good religion, and their thoughts being in unison with Ohrmazd through a Zarathushtrotum**. And the advantage derived thereby is this, that the Yazads, and the army of all mankind holding relations with the religion, will receive mutual assistance in disabling and subjugating the Drujs, owing to their being without an army, and ill smiting them. The formation of all mankind into a uniform army for the work of the Frashegird depends upon the power of the Yazads, and it is owing to the influence of that power that all mankind will ever possess, with victorious Soshyant, the strength of a uniform army, for the purpose of diminishing the Drujs. And, in accordance with the will of the holy Dadar [Creator], reform pertaining to a knowledge of the good religion will be introduced into the worlds.

88. Exposition in the good religion regarding those who increase the brilliancy of the good religion and those who obscure it.

Be it known that, he who, from a knowledge of the Mazdayasnian religion, (and) in accordance with the commands of the Zarthushtrotum and religious teachers, is generous to the pure men of his religion, and bestows the symbols of it (i.e. sudreh and kusti) and speaks (in favor) of it and loves it, is an increaser of the brilliancy of the Mazdayasnian religion. And he who is versed in the ways of the Ghanamino, comes across the good religion, and communicates

similar thoughts (to other people), is a Farehbut and Aibebut, who obscures that religion.

89. Exposition in the good religion regarding the continuance of contentment and industry with an eye to (eternal) life.

Be it known that, whoever is worthy of greatness, is capable of being contented, and he attaches no weight to wealth of an inferior kind. But he reckons the contentment pertaining to the long life as strength of a superior kind, and gives (his) attention to exalted contentment. And whoever is possessed of eternal joy, becomes such by continued industry for (the purpose of) obtaining the good reward of the invisible mansion.

90. Exposition in the good religion regarding the reasons for man's obtaining from the holy Dadar [Creator] reward for righteousness and punishment for sin.

Be it known that, for man there are both these things from the holy Dadar [Creator] – reward for righteousness, and punishment for sin. In particular, (man) becomes (deserving) of the punishment of sin by remaining aloof from doing righteousness, and by knowingly committing sin; And he becomes (an observer) of the law, fit to be approved for his own sake, by remaining aloof from committing sin and by doing deeds of righteousness. Man is enabled to do the work of purity for (his) soul, while suffering (hardships in this world), by retaining his Creator within himself as a friend. The intelligence, and religious feelings, and other good qualities which are in man, are means to enable him to form righteous relations. Man is obedient to his Maker through the strength and knowledge of the means of righteousness; And these fully inform man to keep aloof from sin. Righteousness renders sufficing assistance to man, and through it the judges (of the next world) remit the punishment of sinful persons. Therefore, whoever among mankind prevents sinful deeds and is as a means to stop any vice from arising, he is the physician that provides remedies for sin and is one who keeps back mankind from sin, and renders them religious through righteousness. And that man points out to men the road to distinguish sin and righteousness and makes fully known (the extent) to which the reward of righteousness and the punishment of sin are mixed up (in this world).

91. Exposition in the good religion regarding rendering praise and thanks (to God).

Be it known that, all are bound to praise and to be thankful to the Creator, who is (fit) for praises and thankfulness of all kinds. For, above those who are finite or proportioned, the Lord is infinite and unproportioned. By infinite and unproportioned is meant that the Lord being the Creator of the whole creation and the bestower of existence upon it, is known in that relation to the creation. And those who are proportioned are the Amahraspandan, the invisible Yazads, the Sun and other shining stars, and generous kings and other persons. Therefore, each (part of the) invisible and visible (creation) is bound to render praise to those who keep it prosperous. Among these, the creatures of this world are bound to be thankful to each of those who cause (them) to prosper, for the proportionate power pertaining to each (kind of) prosperity. Hence, the praises and thanks rendered to the Yazads pertaining to the invisible and visible (worlds) are (so rendered) because of their relation to the original Creator.

92. Exposition in the good religion regarding the removal from the world of injurious hardships.

Be it known that, the head of the people, the king, should, in virtue of (his) rule, manifest an anxiety to remove from the world every injurious hardship that may be found therein; that thus he may show much love towards the holy Dadar [Creator]. But if this (hardship) should appear anywhere, and he be unable, singly, to put a stop to it, or, should show no solicitude about it, or, should be unable to understand (the remedy for) it, then, that (king), who is incapable of prevailing over evil and is weak, and does not know (the remedies for) it, is manifestly unfit to administer justice of any kind: therefore, (it behooves other) rulers to war with him for the sake of justice.

93. Exposition in the good religion regarding injury to the earth.

Be it known that, as air moves about in the body of man, so it always moves about within the earth for its improvement; and as there is a passage in the body of man for the air to pass out and in which it moves, so is it with the earth. As, owing to the passage in the body for the movement of air, the body lives, and as, when the air finds no passage in any direction, the body perishes, so, a state of things similar to that of the body happens when the passage in the earth is stopped up. An injury is caused in the body by irregular ways of behavior productive of change, so when the passage of air is

stopped in the earth by contrary movements, injury is caused, in the direction in which the passage of air, is stopped, owing to no vent being found by it: (injury), such as was caused by that sorcerer Afrasiab the Tur, by means of sorcery in rendering large tracts of fertile land unwatered, uninhabited, and desolate. Again, it is made known in the exposition of the good religion that the air within the earth is always heated by fire and that it rushes up from below, causing injury thereby (to the earth) and splitting it into two parts. As in the body of man wind is known to be raised up by fire, so (from a similar cause operating) in the earth, earthquakes and (other) injuries are caused. Therefore, everything retains its ordered condition, because of the (just) proportion of these, (fire and air): And it is injured by a want of proportion. Hence it is declared in the religion, that the creation is kept in order, when the good invisible power prevails; and in disorder, when the evil invisible power prevails. The birth of Fire depends upon Air, and the mover of Air is fire; if they are in their proper proportions, through Air, Fire has life and birth; and through Fire, Air has the power of motion. And owing to them, improveable things remain in safety and ease. And those things in which they are ill-proportioned, – things that are improveable by Fire and Air, such as, the earth, water, trees, cattle and men, – suffer injury, when in their constitution Fire is weaker in its force than Air, or, when the power of Fire to raise up the Air is impaired.

94. Exposition in the good religion regarding remaining aloof (from certain things) in accordance with the precepts of the Paoiryo-tkaesha.

Be it known that the Creator disapproves of evil things; therefore (we) ought to keep aloof from any place where evil things are. God is not the bestower of those things which he dislikes, consequently such things ought not to be considered superior, and (we) ought to keep aloof from them. Man ought to keep aloof from (attempting) to understand those things which God (alone) understands. (A man) ought to keep aloof from a thing which he knows to belong to another, but which he likes; and (he) ought not to do (anything) that is very injurious, and ought not to attach importance to it. The Lord Creator is full of goodness towards man, in various ways; therefore, a man ought to keep aloof from a thing, which, though it is intended for him (and) is suitable to him is yet apt, in various ways, to raise up quarrels, and, appertains to the wish to cause harm. God Himself has no wish to cause harm; hence, (we) ought to keep aloof from such (wishes). And if there be any one who does such deeds (of harm) his wishes ought to be turned away (from them): for, he who does not

turn, the doer of such deeds, away from his wishes, has similar wishes to those of that disreputable (man). The passions of the Devs, wolves, and Khrafastras will not be turned away from warring with mankind and from doing harm to the people of Ohrmazd; hence, (we) must keep aloof from them (i. e. the passions). Those religious teachers who do not turn mankind back from doing the immense harm appertaining to conduct like that of Devs, wolves, and Khrafastras, help them in this world, to deficiency (in the next). Their religion, notwithstanding that it is proper and safe (in other respects) is hostile towards man, and impure, owing to deeds being done, like those of Devs, wolves, and Khrafastras. The ways of a sinner cannot deliver him from hell, owing to his harm-causing wishes; for the harm doer's injurious and unjust wishes are not considered to be the wishes of the holy Self-existent: therefore, it is not proper to call them (the wishes) of the Father, the Creator of the creation. And they cannot be so called according to law.

95. Exposition in the good religion regarding those in the invisible and the visible (world) who bear the mark of being the creatures of Ohrmazd.

Be it known that among the invisibles those who belong to the Pure and the Good, are the Yazads. Among the people who have mixed with this world, those who keep themselves eager to drive out (from them) the aims of the Evil-minded, which have reference to evil, and to turn themselves in the direction of the aims of the Wise, which have reference to good, are, with the help of the Yazads, of the nature of cattle, and are marked as the creatures of Ohrmazd. Among the invisibles those who belong to the Bad are the Devs. Among the people of this world those, who are not eager to keep evil at a distance from themselves and to turn themselves towards good, are, with the help of Devs, like wolves; and like wolves and Khrafastars bear no mark of being the creatures of Ohrmazd. Therefore, it is not proper to consider such (men) as the creatures of Ohrmazd.

96. Exposition in the good religion regarding the assurances resulting from good and bad government, and the indications derived therefrom as to the time of the Beginning and the End (mentioned) in the good religion.

Be it known that, in good government there is assurance (to people) of wisdom, truth and goodness; therefore, the times (of such government) are the times of the Yazad's. Through it justice spreads

among, and prosperity and good help is obtained by, the people of the world. In it there is intelligence, truthfulness, and excellence. And wise and truthful men and men possessing other virtues, obtain greatness and high rank; and, those who are fitted for inferior rank, obtain inferior rank; and the king confers authority upon wise persons. Hence, a great many men obtain ease and happiness, and thus this world becomes worthy of the Spenamino. And such (a government) is considered as the blessed beginning of the reign of Ohrmazd at the End (For, at the End, the pure Ohrmazd will) thus fully reduce the Blemish-giver, and prevent his (the Blemish-giver's) original power from being infused (into people), and accomplish the final reformation of the world. In a badly governed kingdom there is assurance of evil-mindedness, untruthfulness, and vice: hence, its times are the times of the Devs. (For), through it oppression, the happiness of an evil income, and desolation are made manifest in the world. In it there is evil-mindedness, deceit, and immorality. And evil-minded persons, deceivers and other immoral men obtain much greatness, and people of low rank obtain the honor due to holy men. And the king confers authority upon evil-minded persons. Hence, a great many persons have to suffer hardship and pain. And thus, this world becomes suited for the Ghanamino. Such (a kingdom) is considered as the beginning of the (evil) dispensation of the oppressive reign of the Ghanamino. And it is declared in the religion that at the End everyone who makes such a beginning will receive spontaneously harm as a reward. Therefore the religion of those religious teachers who inculcate the practices and the (mode of) government of a bad kingdom, is akin to the ways of a bad kingdom. And as the practices of a bad kingdom are hurtful to the people, they ought to be considered wicked.

97. Exposition in the good religion regarding the (different) descriptions of men, and the best and the worst descriptions among them.

Be it known that, there are men of these four descriptions: those that love the soul and behave well; those that have wishes regarding the body and behave ill; those that love the soul, but are evil in their ways; and, those that have evil wishes, but behave well. Of these he who loves the soul and behaves well is the best (man); for, thus the path of deliverance (from hell) is kept open, and the pains (of hell) are shut off. (The man) whose wishes pertain to the body and who behaves in evil manner, is of a perverse nature and is the worst (man); for, thus the path of harm is kept open and the path of deliverance (from hell) is shut up. (The man) who loves the soul, but is evil of

ways, and (the man) who has evil wishes, but behaves well, are of a middle rank (between the above two); for, (the man) of evil ways that loves the soul, owing to the love for the soul; (and similarly, (the man) of evil wishes that behaves well, owing to good behavior, may perchance obtain deliverance from hell: moreover, on this subject, it is declared by Paoiryo-tkaesha Dasturs that, men are always able to become pure, (i.e. deserving of being delivered from hell) through religion; for, as (a person) belonging to the good way (and) the good religion, does, while professing the religion, deeds pertaining to evil wishes, and owing to such deeds pertaining to evil wishes stands in danger of hardship in the invisible world, so if an infidel person belonging to the evil way should do deeds manifesting an affection for the soul, then, owing to such deeds of affection towards the soul, he may obtain deliverance in the invisible world.

98. Exposition in the good religion regarding the subject that the capital of that kingdom is shining with light whose people are being civilized in the best manner possible and where innumerable civilized people confer benefits on the king.

Be it known that, he who is highly skilled in the arts is best deserving of exercising dominion over every person in the world. And he is of superior rank, because many persons, through him, obtain the good reward of truthfulness and goodness, and are punished for wickedness. In consequence of this all (men), in boundless ways, become desirous for what is good and wish to keep aloof from wickedness. And hence, the world, owing to righteous actions, improves. And thus the ruler of the state becomes worthy of honor, (and) of fitting reward, and obtains (high) dignities. If any one of the officers of state, has such good wishes as God approves of, is a good reformer (of the people), brings into force such laws as cause benefit to the state, and approves himself as a ruler who acts in accordance with the commands of the religion, he, owing to his ever exalted and superior actions, is pure of soul and of good name. And, owing to his good attribute of obedience to God; to his improvement of others through deeds of righteousness and abstention from sin, and rendering their souls righteous; and his opening the Chinwad bridge for other holy people, who think what is good, speak what is good and do what is good; he mixes up his untainted nature with light. (i.e. he makes for himself a place among the Yazads, the Amahraspandan and the pure spirits in the shining paradise.)

99. Exposition in the good religion as to who can be said to be possessed of sense.

Be it known that in accordance with what is contained in the religion, that man ought to be considered as possessed of sense who utters wise words, performs righteous deeds worthy of being approved by good conscience, is industrious in discerning what is for the benefit of the creation of Ohrmazd, is pure in the worship of God, encourages with good advice those who recite the Mathra, and knows how to perform well the functions of leader and religious teacher.

100. Exposition in the good religion regarding those (men) who are strong and those who are not strong.

Be it known that, he is (truly) strong who is possessed of proper strength. Man becomes possessed of proper strength by doing as much righteousness as possible, through the means of righteousness pertaining to Ohrmazd, and by not committing sin through the means for sinfulness; and by doing all other proper deeds pertaining to Ohrmazd. Man becomes weak when he is possessed of improper strength. And he becomes possessed of improper (strength) by committing as much sin as possible, through the means of sin (made known) by Ohrmazd, and by not doing righteousness through the means (provided) for it, and by doing all other improper deeds in opposition to Ohrmazd. And, having become unworthy, such a man does not resemble those (good men) who are, have been, and will be, but, is, among them, one without wisdom, without goodness, without a body, and, without (good) fortune.

101. Exposition in the good religion regarding the selection by Dadar Ohrmazd of Zartosht Spitaman of the honorable farohar to be the prophet of the Mazdayasnian religion on account of his excellence.

Be it known that, Dadar Ohrmazd, from among the entire corporeal world, approved most, on account of his good qualities, Zartosht Spitaman of the venerable farohar, to be the prophet of the Mazdayasnian religion. Among many (qualities), he was possessed of consummate thought, of a perfect intellect, had the highest appreciation of the Mazdayasnian religion, (and) was superior to all in good thoughts, good words, and good deeds. And (he) was able to remove the miseries of the dumb, crippled, and necessitous good creation, and recommended (others) to do the same; and (he) possessed the power of keeping (men) aloof from sin, of securing the (good) will (of Ohrmazd), of adopting means to render constant help

to pious (men), of destroying the Blemish-giver, and of (doing) every (other) thing.

102. Exposition in the good religion regarding the benefits that the establishment of the Mazdayasnian religion has caused to the past, the present, and the future generations of the world.

Be it known that, the past (generation of) people acquired the benefits of the Mazdayasnian religion by praising its prophet Zartosht Spitaman of the venerable farohar for smiting the bodies of the Devs, and by first accepting him (as a prophet). And happiness and advantage was caused thereby to the people of the world. And even now, owing to that, there is advantage to the people of the world, improvement (as regards the next world) in various ways, companionship with gain, the securing of purity by other good people, the preservation of the fire of Ohrmazd, and the remembrance of the Yazads, by the people of the world. Future (generations of) people of the world will receive benefits by forming relations with Ushedar referred to by Zartosht, and from the destruction by him of prototypes resembling wolves, and from the powerlessness, at the time, of Farehbut and Aibebut: And (they) will receive benefits from their relations with Ushedarmah referred to by Zartosht, and the destruction through him of prototypes resembling (animals) that sting, and the disappearance, at the time, of hunger and thirst. And it is declared in the religion that owing to the connection with Soshant referred to by Zartosht, and the destruction by him at the time, of the prototype of Ashmoghs, and the impairment of (the power) of old age and of pestilence, the work of Frashegird and of resurrection, that has reference to the final constitution (of man), will be accomplished.

103. Exposition in the good religion regarding men of the best and the worst desires.

Be it known that, that man has the best desires who is so anxious to obtain, in the next world, the reward of virtue, that he never rests content with doing virtuous deeds, even though he should spend all the wealth earned by him in this world upon doing (such) virtuous deeds. And that man has the worst desires, who thinks it right to amass the riches of this world.

104. Exposition in the good religion regarding the remedies for that illness of the soul which is owing to want of increase in knowledge and judgment.

Be it known that, illness of the soul is due to a deficiency of knowledge and of good qualities; and thereby two descriptions of vicious (men) are formed. Of these one is (called) Farehbut, and the other Aibibute. Of these, a Farehbute is (a man) given to pride, who thinks that no one (in the world) is greater than himself: and, an Aibebute is a scorner (of others); he has the vanity (to believe) that no one else knows as much as he does, and that others are behind him and inferior to him. The man who always has such an opinion of his own wisdom and good qualities that (he believes) that he is knowing and another is not, that he is superior to another and the other is inferior to him, such a man deforms and sickens his soul with these two vices. Therefore men should keep off from themselves these two kinds of maladies of the soul, one of which is pride, and the other, contempt of others. He whose soul is afflicted with these (maladies) should remain in obedience to some learned man and obtain instruction from him in knowledge and virtue, that thereby, his imperfect knowledge might be destroyed, just as a tree is dried up for want of water. The remedy for the malady of these two, proud men and scornful men, is by means of consummate thought: for, a man becomes possessed of just ideas about himself, by becoming a disciple of a highly thoughtful teacher; and thus, whatever learning and good qualities may be in others, whether more or less, or the entire absence of them, and the absence or the presence in a lower degree in himself of what learning or good qualities may be in others, become apparent to him. And when he finds another superior to himself he considers him to be higher in rank than himself, and believes himself to be lower in rank than that other, (and so) keeps (himself); and again whatever the other person knows more than himself, he, to learn what he himself does not know, and to acquire the knowledge and art of freeing his soul from the malady of pride and scorn, serves the other (who knows more than himself).

105. Exposition the good religion regarding invisible powers that are fit to be approved and are full of light, and invisible powers that are not fit to be approved and are full of darkness.

Know that two invisible beings (i. e. powers) having relations with him accompany every living person; and through them people adorn their lives and hold two kinds of objects in view and perform two kinds of deeds. When mankind took its birth, through the Creator, in

the invisible (world), it held no connection with objects and deeds of two kinds, but life-holding (men) have been enables to do so in this world through the (above mentioned two) guiding powers. And the manifestation of these (two kinds of) objects and actions (among men) has happened necessarily in this way, that when by means of the eyes and actions of this world, the presence of the things and actions of this world become manifest (to man), then two invisible powers, doing the work connected with the origin of life and having two kinds of objects and two kinds of actions, enter into his personality. Of these the shining invisible power is the power that gives the remedy-adopting faculty to the living (man). The separation (of man) from relations with this invisible power is owing to his turning at once towards the dark power connected with this world. The source of improvement of all man, through this world, in the present (life), is this invisible power (Spenta Mainyu).

The dark mino is of a deadly nature and miserable sinful kind; it is, therefore, not fit to reach life-possessing man to hold relations (with him). In like manner, whoever is born in this world is unfitted by his original nature to mingle with it (the dark mino); but that (mingling) happens through perverted nature. Again, men, in various ways turn themselves into the semblance of the dev-kind, and take the shape of wolves and other Khrafastras. This also is owing, not to their original disposition, but to the contact with it (the dark power); for men are of a light-bearing nature, (and) are inclined towards Frashegird (final improvement). It is declared in the good religion that through it (Spenta Mainyu) the Devs had become helpless and had disappeared in the time of Zartosht; that in the time of Ushedar, the bodies of wolves would be completely destroyed; and that, in the time of Ushedarmah the bodies of all (animals) that sting would be fully annihilated. Moreover, the diminution of whatever vices are current in the nature of light-descended man happens at the time of the separation of the souls of different kinds of men from their bodies, when (the things) of this world are returned to it, and, (the things) of the invisible world return to the invisible world. At the end of the time of Ushedarmah, owing to the advent of Soshyant the connection of drujs with the nature of man will be cleared away, broken and diminished.

106. Exposition in the good religion regarding the means which lead men to behave in the best and the worst manner.

Be it known that, it is owing to his conducting himself carefully by means of his innate intelligence that man, notwithstanding some

admixture (of evil), behaves in the best possible manner: and, it is owing to the sinful power that he behaves in the most wicked manner. Therefore, among (men) of these two courses of conduct, the teacher who teaches them knowledge, what to do, and what not to do, these three things, is their friend. And the ruler who, by means of his rule, prevents them from committing sin, nourishes the soul, and helps them in distress, is considered their overseer. In all places, the thing which is the highest in rank and the best for man is, innate intelligence: and for him who is inferior in innate intelligence the best thing in the second grade is learning: and for him who is without learning, the best thing in the third grade is a friend who teaches him what to do and what not to do always. Similarly, for him who is without these (three things), the best thing in the fourth degree is a ruler who prevents him from (committing) sin. If this had not been, how could he have become one who passes his life in the best possible manner? Nor would he have been able to live long, but, wanting these excellent things, would have been ruined, and would have approached the sinful power that makes one walk in the greatest wickedness.

107. Exposition in the good religion regarding the way to keep close to the Self-existent.

Be it known that, the way to remain in the presence of the holy Self-existent is through the two things of high degree, wisdom and faith; and it is by keeping these two things aloof (from them) that (men) remain apart from good in this world, and from good in the coming world. (The universe is divided into abodes of three kinds: of which) one is the abode known by the name of hell, where the devs and drujs, who strive for the contamination of sin, and the souls of sinners, are driven. The second is the abode of light and darkness, of good and evil, and of joy and sorrow, and is known by the name of geti. This abode is midway between the two (hell and heaven), where the movements of mental darkness proceeding from satanic relations, of evil, and of sorrow, enter into men. Therefore, among the creatures of this world, those men, who are the best of all, are the fighters (against such movements) and the instructors of the other people in the world who do not possess the divine power of fore-knowledge. It is through the strength of the superior-work-doing invisible Yazads that men have happy lives, good rule, success, the clearance of darkness from among the people of this world by means of light, the removal of evil by the force of goodness, and the suppression of sorrow by the power of gladness. And thus, in this middle abode, men always obtain adequate goodness and joy, through light. The abode of the highest rank, (the third), is paradise and Garothman, possessing

all light, perfect goodness and good joy; and, lest Ahriman might injure the strength of this abode or his contamination might enter therein, he has been driven out from the heavens into the abyss below. In the heavens is all light, all fragrance, all goodness and all joy, and there prevails the superior and prescient rule of the Dadar [Creator]. Therefore, those religious teachers who cause men to pass their lives in that religion which deserves eternal punishment, are really of hell, and their religion is calculated to give entirely evil help, and immoral relations (to men), and to cause them great torment in the invisible world. For; an imperfect religion can never be called perfect and holy, but is considered as connected with all impurity.

108. Exposition in the good religion regarding the nature of the habitation (in men) of the Yazads and Devs.

Be it known that, those men with whose souls the Yazads hold relations, are, owing to the nature of the Yazads, like them, possessed of pure majesty, of wisdom unconnected with evil understanding, of goodness unmixed with evil, of some of the power of the message-bearers (the Yazads) and, owing to glory unalloyed with darkness, are extremely beautiful, of superior appearance, of a good disposition and like unto the good-eyed sun: such is a religious teacher, the giver of ease (prosperity) to the world, and a ruler. Men, by walking unobservantly in this world become to some extent of an alloyed nature; but when they observe perfectly, with wisdom that is unmixed with evil understanding and with their invisible eye, they clearly understand the nature of the path of life. Notwithstanding the existence in man of a certain degree of alloy, the invisible power of thought can enter into him, and thereby such men promulgate among men (God's) commands by means of the invisible power of inspiration. That is, the Yazads being well inclined towards the salvation of the people of this world, and being good-natured in every way, introduce into the minds of men superior things related to the light which they (the Yazads) possess, and to the high power for good unalloyed with evil; and thus make them glorious and renowned among men. For example, it is owing to the connection of the Yazads within him that a ruler or king, wise, fully gifted, holy, (and) excellent, renders the people of the world happy, by causing prosperity through justice; similarly, (it is that) a pure-souled religious teacher, through the instrumentality of a superior religion, with qualities like those of the Yazads, becomes the remover of the blemishes (vices) of men.

It is owing to the passions of wolves and Khrafastras that men are like Devs; and Hesham, the invisible power of the perverted path,

prevailing in them, they become the source of darkness unconnected with light, of evil intelligence unconnected with wisdom, and of evil unmixed with good. It is owing to darkness unconnected with light that men, like highly filthy Khrafastras, become the obtainers of the evil help of highly sinful conduct. And it is owing to evil intelligence unconnected with wisdom that they become the hearers of falsehood and the preachers of falsehood to people; and as they themselves are harmed thereby in a base manner, so they teach others to do evil deeds; and owing to the coursing in them of the invisible power, Hesham, they are like thieves and highwaymen. And, it is owing to the wicked strength obtained from evil unmixed with good, that they become injurers of the creation, destroyers of life, wicked sorcerers, and, like sinful destructive rulers of the world and deceiving religious teachers and wolves and Khrafastras, destroyers of the virtue of the world. And as these sinners are, owing to (their) state of being aloof from good qualities and full of blemishes, like Devs and Drujs in this world; so, after the death of their bodies, the souls of these sinners are, owing to the connection with wickedness and vice and to deeds of sin, akin to Devs.

109. Exposition in the good religion regarding that which benefits the good creation of men in this world and in the invisible world, preserves it from harm, redeems it from sin, raises it to a higher position through righteousness, and encourages every other class of men to return to good.

Be it known that, that which carries most benefit to the good creation in this and the coming world, and preserves it from harm, redeems it from sin, and makes it superior, is wisdom; for through it, a wise man becomes the source of qualities relating to works of the good religion, which are liberality, truth, fidelity, obedience, gratitude, contentment, patience, virtue, and others for improving the world and making man righteous and holy. And thus, through wisdom, a ruler becomes a preserver of the world and its protector and a doer of works of improvement appertaining to rule.

Again, that which causes most injury to the good creation in this world and the coming world, arrests its benefits, brings harm, keeps back men from righteousness and holiness, and much imprisons them through the sin of wickedness, is evil intelligence; for, owing to this evil intelligence, man becomes possessed of the evil religion, miserliness, falsehood, ingratitude, covetousness, tyranny, sin, mercilessness, instruction opposed to the good religion, deceitfulness,

blindness, deafness, wickedness, and other world-harming blemishes: and man's falsehood and his sin, are the cause of the world being harmed: in the same way, the manifestation of the power of tyranny is through evil intelligence.

The source of wisdom is Asn khrad (natural reason), and the source of evil intelligence is the evil passion of the perverse path. The source of the qualities of natural reason Asn khrad) is Ohrmazd, the Creator himself, and he who is gifted with them (the qualities), has them that he might fully improve his soul and pass his life perfectly to a good end. And the Dadar is the preserver of that man through His perfect knowledge about the Minoyan mino, perfect strength, perfect dominion, and perfect goodness. And obtaining a knowledge, through these qualities, of what is virtuous, we are able to improve ourselves in the world accordingly. Again, life-holding man obtains in this world all the knowledge regarding with what and how he can improve himself, from the first of two kinds of eyes. And by means of the mature purpose (of that eye, man) knows the nature of his first and last life; and, it (the eye) enjoins what appears to it lawful, and turns back (man) from what does not appear (lawful). He who is capable of distinguishing moral matters, keeps away from such as are injurious. Again, if the object of anything cannot be understood, that thing will be incomprehensible in this life, but we shall be able to know its object when we shall have passed away from this world; for, (if) in any life anything is imperceptible, that thing in that life is isolated; therefore, how can the purpose of it be understood in that (life)? Thus, if no horses are found in a city, and if a person there say, that he knows horses, and that man is such that he has no knowledge whatever of horses, he cannot know what sort of creature is a female horse and a male camel: what explanation can he give regarding the hard skin on the feet of such animals?

Those religious teachers who claim to understand religion and who deceive men into doing sinful and tainted deeds of hell, by means of that religion which is the root of evil, which is sinful in its ways and is calculated by its taint-giving (quality) to harm the world, thereby render themselves fit to have their souls running in deepest hell and to remain there for eternity, without any mercy being shown to them. They should not be recognized as the Dasturs of the religion who are of the root of goodness, righteous, preservers of the people and who, liberating the people of the world (from hell), render them pure and ever virtuous; but they should be considered to be of the religion of Ahriman who is full of sin, all-wicked (and) an injurer of the world. Just as the man who does not know horses, gives a description of a horse which is the reverse (of the true one), so religious teachers of

this description are considered ignorant of the divine religion.

110. Exposition in the good religion regarding persons whose way it is to purchase righteousness and obtain the (reward) for it, and persons whose way it is to commit sin; and the different commandments relating to them.

Be it known that, there are four ways of purchasing righteousness and obtaining the reward for it, and of not purchasing righteousness and not obtaining the reward for it: (one is) purchasing righteousness and obtaining reward thereby, (the other) purchasing righteousness and obtaining no reward thereby, (the third) not purchasing righteousness and obtaining the reward for it, and (the fourth) not purchasing righteousness and not obtaining the reward for it. The explanation of this is that just as a man obtains wealth and increases his income, (and) obtaining wealth, he is comfortable, and by increasing this income he obtains honor, so the purchaser of righteousness is redeemed (from hell), and, owing to his acquisition, he obtains high rank there (in the other world). (Secondly) as a man, who acquires wealth, but whose income from that wealth is not greater than (his expenses), is easy in his circumstances, but, his income not exceeding, he does not acquire greatness (in this world), so the purchaser of righteousness (owing to his righteousness and sin being in equal proportions) is an obtainer of liberation (from hell), but the income (of his righteousness) not being in excess, he does not obtain eminence (in the next world.) (Thirdly) the man who, without purchasing righteousness, acquires income-bearing righteousness, obtains, liberation (from hell) owing to his aspiration to be liberated, and eminence (in heaven.) (Fourthly) he who is not a purchaser of righteousness, nor the increaser of its income, neither obtains liberation from hell nor enjoys eminence in paradise.

Again, the ways of committing sin and the (people) connected with them (i. e. the ways) are (also) four in number: (one) hurtful from commission of sin, but calculated to procure liberation from hell; (the other) hurtful from commission of sin, and not procuring liberation from hell; (the third) without hurt notwithstanding commission of sin, and procuring liberation from hell; and (the fourth) without hurt notwithstanding commission of sin, but without liberation from hell. Of these, (the first way) which is hurtful from commission of sin and which procures liberation (from hell), is that of men having relations with the Blemish-giver, who suffer pain because they willingly commit sin; and they will be liberated at the time of the Tanpasin, for in them is created, through the instigation of Ahriman, a liking for sin and

oppression, and enmity (of Ohrmazd) and the contamination of sin. Again, it is declared (in the religion) that even the Devs will be freed, from the highly sinful blemishes that are in them, at the time of the End. The beings who are sufferers of pain (in hell) through sin and who will not be liberated therefrom, are the Devs. They are by their nature harm-causing, and unredeemable because of unworthy deeds; and they cause darkness in light-bearing beings. Again, it is declared (in the religion) that Afrasiab, though a man, had become a Dev, and that, therefore, he will not, at the End, be redeemed from the punishment of sin. Children under eight years of age, and men without intelligence, are harmless and safe (from hell). Every child not being of age and small in proportion, and imbecile men, owing to want of intelligence, do not deserve to be punished, and their souls, in addition to being saved from hell, are destined to return to the Khorshedpaya (paradise). Among men, those who are sinless are free from pain and imprisonment. And similarly the pure Mino Yazads are without the necessity for pain and imprisonment.

111. Exposition in the good religion regarding the divisions of mankind.

Be it known that, generally, the divisions of mankind are the four following. Of these the first is composed of the intelligent and the saved (from hell); the second of the intelligent, but imprisoned (in hell); the third of the innocent who are wanting in intelligence and years; and the fourth of those of a doubtful state of intelligence. Of these the intelligent and saved, and those who have died (soon) after birth are holy. Those who, possessing intelligence, become, notwithstanding, in life, the prisoners of hell, are the sinful men who have died. Those who are wanting in intelligence and in years, and who have died soon after birth, and who have not taken birth, are pure. And those who pass their lives without sufficient intelligence and in a doubtful condition, have (both) hopes of righteousness and fear of sin.

112. Exposition in the good religion regarding the cause of rain, its original mass, and the cause of its fall; the person who gives commands regarding it, the person who does work relating to it, and the person who superintends such workers; its innate power of dispelling danger to life, its benefits, its injuries, and its large and small drops; the causes of snow and hail; and those who cause their increase, diminution, advantages, and disadvantages.

Be it known that, the cause of rain is the Creator. And He, through his opulence, is the averter of the miseries caused by various kinds of wants and by dryness, and is the developer of the world. And those who are the instruments of carrying up water from below by means of the force of heat and the power of wind, and who send it back below in its native force are the Yazads, who manage the bestowal of opulence. Its (of rain) whole original mass reaches from the sea to the limits of the vapor-formed clouds, and so long as its original mass goes again and again from the sea, so long it rains upon the earth. The giver of command regarding rain is Dadar Ohrmazd himself, and those who, by command of the Dadar, do the work relating to it, are the stars Tishtar and Satvesh, the Yazads Wohuman, Arduisur, Vad, Hom, Den, (and) Berejat, and the Farohars of holy men. And the chief that is highest in rank among all these managers is Tishtar, who performs, in conjunction with the star Satvesh, the work connected with his command, through those managers. And he performs the work of drawing water from seas, rivers, springs, and other places, by means of the power of the wind, and of giving it the form of clouds, and of taking it hither and thither as clouds in the shape of water-lifting vapor, and of taking it aloft; and, in conjunction with Wohuman, by means of the power of the wind, moves forward the beneficial vapors. And (his) associates in the work relating to rain, – the being Den (i.e. Den Yazad); the wind; Arduisur, pure and of kingly majesty; and the force producing Fire, – cause harm to devs, sorcerers, fairies [peris, Av. pairikas], and their chiefs Aposh Dev and Sapujgar Druj, who are preventers of rain. And owing to the removal of the obstructions to rain, Berejat, the principal lord of the central waters, and the Farohars of holy men, who do the work of conveying water, convey it, by distribution in due proportion, to (all) the continents, provinces, and places. Rain itself is water, and the instruments of rain are wind, clouds and vapor. The cause of small and large drops (of rain), of hail and snow is air in different forms. If the air contains heat, the drops that fall are small, and if it contains moisture, large drops fall: if it is cold, it snows; and if it is dry, hail falls. The stoppage of rain is owing

to Aposh, Sapujgar, and many other Devs, and to harm-and-want-causing sorcerers (and) peris (fairies), and to the evil eye, of rulers who impose taxes and evil cesses and of injustice-doing judges, falling on the vapor of water: and thus rain does not fall. It is declared that the increase of rain owing to the increase-causing Yazads and to the invisible power of Atash Beheram and to other Yazads who are generous promoters of the creation, and to good kind-eyed men, pure women, and just judges casting their eyes on the vapor of water. The final benefits, conferred in limitless ways by rain, are from the bounty of the Creator. And the cry of damage in regard to it is owing to the connection with it of the Blemish-giver. The king who is superior in the strength of excellent commandments and justice, causes benefits (to his people) in numerous ways from rain and mitigates the cry of injury (from it). And the tyrannical king who possesses highly evil commandments and is without justice, adds to the cry from damage by rain, and is a diminisher of its benefits in various ways. The king who causes benefits (to his people) is a promoter of the power of rain-causing Yazads to cause rain, and is a diminisher of the power of Devs, who cause obstructions, to prevent rain from falling. Increased worship through the good religion makes the Yazads rejoice, and the Devs to grieve; and the worship of rain-obstructing Devs through idolatry enhances the force and violence with which they obstruct rain, and thereby great difficulty and labor is experienced by the rain-promoting Yazads in the work of causing beneficial rain to fall.

113. Exposition in the good religion regarding the acquisition of the great wisdom of the prescience-adorned religion by students of it.

Be it known that, by a study of the good religion for the love of the soul and of the purity of the religion, the student fully understands everlasting wisdom and knowledge; and, owing to the knowledge of the wisdom of the good religion, the man, who is fond of the good things, the power, and the renown of this world, keeps aloof from attending (to these things) from ambition. The knowledge regarding the riches, the power, and the renown of this world, which he, who for the love of his soul devotes attention to the good religion, obtains, is full of perfect wisdom. He who looks at the riches of this world with the eye of covetousness, does not obtain a knowledge of this estimable wisdom. Therefore, whoever does not possess suitable knowledge, and possesses the inclination to prefer this world, should improve his disposition under the teachership of accomplished religious teachers for the sake of the redemption of Frashegird, and should acquire, as their disciple, the wisdom relating to it, and instruct others regarding

it.

114. Exposition in the good religion regarding the redemption of the creation at the time of the final improvement and the destruction of Ahriman.

Be it known that, the vital principle is incapable of being cut or of dying. Similarly, no one can obtain life without the existence of the soul. But by the separation of the soul from the thing in connection with which it worked, the body (thing) which had connection with it becomes useless, owing to the separation of the soul; and, therefore, the soul itself must be held to kill its related body and to render it useless. As the body becomes lifeless and useless by the separation of the soul, so, at the time of Frashegird all the baser powers of Ahriman will be destroyed (from among men): and he himself, not finding any abode, and no one being drawn towards him notwithstanding his efforts to draw them, will in the end despair: and his assistance and invocation being entirely put a stop to, he will become distressed and perpetually sorrowful. (The following) declaration is made in the religion regarding the imprisonment in hell with fetters of Ahriman, and his end:

> "In that thy Kingdom, O Ahura Mazda, his (Angra Mainyu's) end, in every way, will come." [Y34.10]

Whoever, through Ahriman's misleading, causes harm (now) will, at the End, be adorned with light for the new life; and those Devs (and) Drujs who stand ready (at present) to send wrongheadedness (into man) will (at that time), owing to his being possessed of light, he dissociated from the thought of having any thing to do with him. Then (man), of the two, will be of the side of the shining one (Spenta Mainyu). And thereby he will be a great harmer of the lightless, and will render the chief of the evil tribe (Ahriman), dominionless. And he (Ahriman) will be taken to be covered up and imprisoned, owing to there being no way of entering into (man) from the sides. There is a prophecy (in the religion) about people remaining aloof from the painful knowledge of the boundless path-losing of Ahriman; and (about) their walking within bounds; and (about) his remaining within bounds, at the End, among limitless people, and thereby becoming a prisoner, owing to limitless related beings not partaking in his wrong-doing; and (about) his influence being unable to remain (in men); and (about) the non-improvement of his condition.

115. Exposition in the good religion that it is through (his) deeds that (man) will obtain a better life at the End.

Be it known that, the obtaining of the better life of the End is especially owing to the doing of ease-giving works; and these works are connected with, of two lords (Spenta Mainyu and Ahriman), the one who is the protector and preserver. For owing to such works, good remedies and good riches for the people of the world do not remain covered up. And, therefore, people do not go beyond bounds. That is, mankind do not separate in any way from their original source. And obtaining knowledge of sinful deeds, they oppose deeds that cause harm, and adopt means to prevent and ruin such deeds, and perform every work immediately, at the proper time; that such time may not pass away without the work being done. For, should the work remain undone they might remain aloof from their Creator, and might thereby be considered to be of the belief of the Untruthful (Ahriman).

116. Exposition in the good religion regarding the (power) which protects sense and intelligence.

Be it known that, the invisible power that preserves sense and intelligence (in man) is Vohuman, and his manifestation in man is through contentment. He, in whom is this wealth (Vohuman) is possessed of the power that is the source of sense and intelligence; and he is possessed of the riches of contentment because of the continuous assistance rendered to him by Vohuman; and, doing perfect deeds relating to sense and intelligence, he obtains praise and greatness in both the worlds. But when a man (withdrawing his) sense and intelligence from under the control of the one (Vohuman), places it under that of the three (Vohuman, Akoman, and Hesham), and when Akoman and Hesham prevail upon him more than Vohuman, then his intelligence is blunted through Akoman, and his sense is dispelled through Hesham. And if by their intelligence the Devs prevail over his sense and intelligence and do harm (to them), the man becomes of the disposition of the Devs. If wanting contentment, the evil seed of the riches of this world and the poverty of the coming world is sown (in man), he becomes perverted of mind and bereft of intellect.

117. Exposition in the good religion regarding the dwelling (in man) of the understanding power that keeps sinless.

Be it known that, the dwelling in man of the understanding power

that keeps him sinless is owing to these two excellent desires: One of them is the desire to remain pure from sin, and the other is the desire for approving deeds relating to such (understanding). Again, for the man who is aloof from such thoughts (desires) there is no purification from sin. The man whose heart is the dwelling place of the Yazads in a greater degree, is better fitted to remain sinless and to approve co-related deeds, through the assistance of the excellent understanding power, (derived) from Ohrmazd, that is possessed of knowledge. And owing to that man thus remaining pure of sin and approving co-related deeds because of his (possession of) this understanding, he becomes worthy of inspiration and of obtaining (all) due desires from (the Yazads); just as the holy herbad Bakhtafrid, by remaining sinless and preferring the purity of his soul, owing to the suggestions of the conscience given by Ohrmazd, became renowned for obtaining his wishes and inspiration from the Yazads.

118. Exposition in the good religion regarding the possibility of obtaining dominion by those who are fond of dominion.

Be it known that the possibility of obtaining dominion by a person fond of rule depends upon these causes: Owing to the power of God descending upon him, the ruler finds men and military chiefs: (and) as to this, if a king, by means of his rule, is for maintaining men, and is very anxious to secure intercourse with (his) subjects, and keeps off harm from the people, and performs good work, for them, the people remain under his rule, and, loving his rule, remain united with him. And about this there are the following Avesta:-

> *"nōit zī dī ýā pasu vīra xshathrā ahmāt ashāunō mazishtya dī shātōish mãnayāt dasishtem uzyāthramayā."* (Surely, a ruler of beasts and men assures to himself extremely little greatness by his wisdom until he secures great happiness for them by means of his rule.)

119. Exposition regarding the irregularity of the roots (Elements) that cause earthly things to grow.

Be it known that, it has been ascertained that the cause of the roots (elements), that make earthly things to grow, acting contrary to their original law (constitution) is the alteration in their forces. For, if water is in excess, it alters the force of air and also that of earth; and if air is in excess, it alters the force of water and also that of fire; and if fire is

in excess, it alters the force of air and earth; and if earth is in excess, it alters the force of fire and also that of water. And, owing to the alteration in their original regulated forces, they that by their mutual union are the formers of living things, instead, owing to the perverted forces and in accordance with the principles of the possessor of perverse force (Ahriman's), become the injurers of body-possessing things and the destroyers of the structure of body-possessing things and the harmers of the creation and the means for its being rendered unfit to exist. (The elements) themselves, owing to the principle of wisdom (Spenta Mainyu) and to the relation with beneficent beings (Yazads), are naturally fitted to succeed in forming things; and it is owing to the relation with harm-causing beings (Devs and Drujs) and to the injury done to them that they are known as destroyers of creation and as connected with misfortune. The cause of this being done by the Devs is the Principle connected with illness (Ahriman). Again, the originating (elements) are, owing to the help of the Yazads and the increase of the things of this world caused (by them), declared to be the benefitters to the productions of this world; and, they are (also) reckoned as harm-doers, owing to the injury (done to the production of the things of this world) in a like manner to the attacking and overpowering of the sheep by the wolf, and the prevailing of man over man in evil designs. Just as among men there is a severance of relations owing to the tyranny of ill-conducted men, so the (separation) of the elements, which are connected with each other is owing to their injuring the products of each other And hence they are, among men, immoral instead of moral; and, among things, the producers of harmful, perverse products and the means of non-suppression of harm. And being beneficial to production and helping it, they are, among men, like unto the means for the performance of moral work, for, it is owing to them that men are enabled to do righteous deeds. and thereby become possessed of righteousness. And it is owing to their perverted action that men do sinful deeds, and thereby become sinners. And the happening thus is declared to be owing to the One, whose principle is pain (Ahriman).

The sky, the earth, the sun, the moon, and the stars are known, by their work, to be possessed of the principles connected with the formation of the creation; and the formation of the creation happened after its Creator. The sky up to the limit of the stars is as a fortification round the earth, and the space between is a field for the rivalry of the Rivals in fight. And there the Rivals permeate from within the bodies (of men) to the limits of the stars. And in the Testarpaya is a superior light-bearing creation, whereby harm is done to the work of those who are by nature hurtful. The Creator himself is not capable of harming his creation, or of promoting mutual conflict in his creation. In the

same way, the creation itself is not formed capable of mutual rivalry, but the cause of that happening is declared to be the One possessed of the principle of pain (Ahriman).

120. Exposition in the good religion regarding the greatness of Dadar Ohrmazd being due to life of all kinds.

Be it known that, just as we see that from what is a little grain a large tree grows; and with what is a little piece of wood a large house is built; and that a little eye is capable, with the great light of the sun, to see the earth and the ends thereof; and that a little thought about the soul is held precious above all things: so, the power of the promoters (of the world) acquires such ample strength for its work that in all things in heaven or earth, – whether possessed of growing, or feeble, or diminished or ruined strength, – a highly shining (and) great force becomes manifest through their powers. Owing to this we are unable to imagine the invisible greatness of the holy Dadar [Creator]. And this great power of His shows us that the possessor of such greatness is, with his wisdom, able to perceive all the powers that move the world, and, the highest strength of his (world) guiding wisdom gives us an idea of his still more mighty wisdom. Again, we perceive from his Mazdayasnian religion that that religion is the source of (all) wisdom: hereby is made manifest to us the highest superiority of the Mazdayasnian religion. When we find that in every place He rules by religion, we perceive the immense superiority of his rule. Again, when it appears to us that the holy Ohrmazd, the creator, is primeval and is the birth-giver, maker and mover (of the world), we perceive uniformly thereby that the holy Self-existent is the best governor. To perceive the greatness of the Creator, this fact is alone sufficient, that He is omnipotent to watch over all his creation.

121. Exposition in the good religion regarding Ohrmazd's desires being associated with reason.

Be it known that, it is owing to his all-comprehending reason that the designs of the holy Ohrmazd are worthy of approval. And he himself is like by reason of his improving in various ways, and continuing the march of, His creation, through the desires of his all comprehending reason. Therefore, he is connected with the desires of Ohrmazd who, while promoting the Mazdayasnian religion, is a doer of the highest deeds connected with its rule; from whose sufficing deeds the people of the world derive everlasting benefit, the perpetual continuance of which causes adequate improvements, enables the

Blemish-giver to be fully driven out, and always secures righteousness for the people of the world.

3. Those religious teachers, who with (their) evil-intentioned religion always injure the works of people connected with the End, and with the ideas of (their) evil-intentioned religion always render many men deserving of hell, do multiform harm to the world; for, the effect of their religion is that it acts as the source of liking for hurtful deeds by believers in that religion. Hence, such a religion is said to be false in doctrine and connected with evil in relation to the End: it, therefore, should not be styled a religion.

122. Exposition in the good religion regarding good and evil religions, their origin, and the beneficial and hurtful results arising from their promulgation and currency.

2. Be it known that, the good religion, Asnekhrad (innate reason), and the Being possessing the quality of Asnekhrad (i.e. the good power known as Vohuman) were born together.

3. Of these, Asnekhrad and the Being Vohuman possessing that quality (of Asnekhrad) are born of the Spenamino. 4. And Akoman (the power with the evil mind), which is a being possessed of the blemish of Varun (perverse reason), was born together with hurtful Varun. 5. And hurtful Varun and Akoman of the evil nature of the hurtful Varun are born of the Ghanamino, who does not belong to the Original Source. The good religion is from Spenamino who is related to the Original Source. And the evil religion is from the Ghanamino. 6. And of the (two), one belonging to the good religion is known by reason, the help of reason, ways according with reason, nature according with reason, deeds according with reason (and) the light of reason that gives strength to the wise. - For, the pure reason born of the Spenamino is the doer of every benefit to good men. 7. And one belonging to the evil religion is known by unreason, the help of unreason, unreasonable conduct, unreasonable nature, unreasonable deeds (and) the darkness that gives evil strength to the unwise. For, all unreason, born of the Ghananimo, is a doer of harm of various kinds to good men. 8. And the continuance of these two (good and evil religions) is owing to them (Spenta Mainyu and Anghra Mainyu). 9. The good and pure Ameshaspands have their holy habitation in a person of the good religion so long as there is in him the full sway of Asnekhrad, and the weakening sway of destructive unreason is at an end. 10. The tempting Devs have their unholy abode in a person of the evil religion so long as their is in him all the unworthy sway of

destructive unreason, and where Asnekhrad is entirely non-existent. 11. And where in the world Asnekhrad and destructive unreason are both (united), there is mixed rivalry for sway by both. And in proportion to the strength of the sway of Asnekhrad is goodness, belief in religion, confidence in and spread of religion, the rule of the Yazads, greatness to the good and well-being to the world. And in proportion to the prevalence of the strength of destructive unreason is belief in the evil religion, the communication of its usages, the oppression of Devs, greatness to the bad, and 12 evil to the people. 12. The fruit of benefit (results) from the prevalence of the good religion. And the consequence of harm (result) from the continuance of the evil religion.

13. The fruit of benefit that results to the world from the good religion is owing to the continuance of the holy assistance of the Ameshaspands for the protection in this world of God's people from destruction by Ahriman, and to the prevalence of the good strength of the Yazads for the purpose of keeping man pure. For, men obtain liberation from hell and are improved, by human defects being put away from them. The increase in the world of the superior good qualities is owing to its (the world) being adorned with excellence. With reference to the prevalence in man of mixed powers, owing to there being in man the strength of the good attributes of virtuous disposition, the Drujs are broken and removed from him. The prevalence of sufficient righteousness among men is the cause of harm reaching to the army of Drujs, and of the Blemish-giver being made uneffulgent, and of the whole of the good creation becoming immortal in accordance with its desire.

14. The reason of the hurtful result to the world of the evil religion is this, that owing to it the Devs dwell in men, whereby all evil prevails among them, and there is death in the world, and destruction and harm to people. And owing to the prevalence of its admixture among men there is acquisition of strength by evil attributes, enfeeblement of good attributes, removal of the light of humanity from man, and the bowing of (the seeds of) evil in them for the doing of sinful deeds, and the becoming sinful of (their) souls, and the rendering the world desolate and hurtful by vice. Owing to the destruction of humanity, and the acquisition of the correlative evil and the increase of vice, the Devs acquire great strength for harming the world. The hopes entertained in the world from obedience to Devs, are related to evil that has no connection with good. The reason why the world is incapable of remaining permanent as superior creation is that it is filled with all secret evil that has no connection with good. 15. Therefore, those religious teachers who give instruction in the religion

of the Original One, keep the believers in, that religion in communion with the Original Source, and owing to the relation with the Original Source they remain aloof from the evil religion: consequently, people should consider the precepts of such religious teachers virtuous. And he whose precepts are not of the Spenamino but of the source connected with the Ghanamino, such a religious teacher is said to be the source of all sin, and the chief of all sinners, and the most wicked among the wicked.

123. Exposition in the good religion regarding, the things of this world; the creation of (those) things; the work relating to them; and the befriending, the origin, the bestowal, the ways, (and) the bodily envelope, of their existence; and the vigor of their existence, and the means that cause them injury; and how there is harm to life; and how the destroyers reach into things; and whether there is reimprovement for them; and, if they will be reimproved, whether the improved forms will be similar to their present forms, or whether the soul as it exists in this world will (then) have a different body; the cause of (man's) becoming in this world worthy of the invisible world, and of his being on the side of the invisible world, more than of this world, and of his being possessed of the strength of invisible Yazads, and having secret promptings towards the power in the heart (Vakhsh, i.e. conscience); and how he obtains, each from the other, satisfaction through invisible relations; and how long the two invisibles, Yazads and Devs, who are over him, remain so, and why (they) are separated from each other; and the reason why the creatures of this world have been created, (some) before and (some) after; and that through which there is permanency and improvement of the creatures of this world; and why the man who amends the blemishes of the people is the best (man); (and) the quarter from which the purification of the world, which is to happen through its purifier from blemishes, will come; and what are the powers that approve of the final improvement and the final destruction of the world.

2. Be it known that this world is perceived by the bodily eye, and the (invisible) creation within it does the work of inciting to contest. And the inciter is (a power) that opposes the creation and keeps it under ; and the formation of (this) relation is for perpetual good conduct; and its work is that of its Creator. The explanation of this is that there is no deed done by the people of this world which does not suppress the incitement (to evil). The people inclined towards this world do every thing after looking into it. And the people of this world see everything with the bodily eyes and do (everything) with the bodily hands. This world has been created by the Creator, Dadar. The

power, whose work (course) it is to promote the growth of the creation, has given to it, in the religion, the appellation of life. The root of all the various remedies of the people of this world is known to be digestion. And the Dadar first created His creation. And (the things) that are the doers of proportioned (regulated) acts relating to it, do them because of life. In the religion, they are called the continuators of life. And they are the four elements of life, – air, fire, water and earth. And they are the source of the constitution and form of the people of this earth. Secondly, they are called continuators of life because of the work of continuing life which is connected with the prescience of the Dadar. And these four elements are considered to be the regulators of the mixture of the living body. Thirdly, in order to perform the higher work of the Dadar, the farohar and the soul are, along with the regulating elements, the associates of this world. As all men, cattle, and other good, living creatures owe their bodies to them, so will they (the creatures), through them, have (their) final bodies bestowed upon them. If, in the bodies of living creatures, they (the elements) are possessed of the strength of the One, they are connected with him; but, if there is in them the influence of the Other, they become of a disposition the reverse of uniform. Particularly, for living beings to have thoughts of harm, is owing to their Harm-doer (Anghra Mainyu). For, of the two (invisible powers), one brings evil and originates disease, the other gives liberation from them. And owing to the connection of the Harm-doer (Anghra Mainyu) with life, and through all his injurious progeny, the bloom of the frame and body of people is destroyed. Whatever (thing) deteriorates, does so owing to its separation from its original. The regulated (and) true forces of the elements are the doers of the work of the principle that keeps different things towards their Oreator; and, that whatever thing becomes deteriorated through the Dev-creation might not be destroyed, (they), through the power of the Dadar, so re-form it again a second time that it becomes like unto what it was at first. Those things which are reformed, become so through the success vouchsafed to them from the pure Original. And those which are aloof from the Original (Source), have obtained success through the Blemish-giver.

Those things that are connected with the mixed Source (Anghra Mainyu) are separated again, through the perfect prescience and perfect power of the Dadar, from the evil relation of that Source, by those true forces (of the elements). And these true forces regulate things through the obedient elements. In this world, the thing that is of the way of the mainyus (invisible powers) is the soul that dwells in the body. And the invisible power that is in the soul, to help it and make it behave properly in this world, is the conscience that gives warnings to walk in the good path. The soul, as it keeps the body alive

and gives it the power to perceive, in this world, so it makes the body walk towards the mainyus and keeps it on the side of the mainyus. The soul, as it keeps the body alive in this world, so it keeps its eye on those bodies that do not act according to law, and instructs them in the matter, through the invisible powers that make them act according to law. Of the regulated things in the body, whichever becomes ill-regulated is perceived by the eye of the soul. The power that is invisible perceives through the eye of the soul. The invisible, improving powers are as a great strength to the soul. And these powers of the soul are imagination, intelligence and understanding. And they dwell with the soul.

The soul and conscience (Vakhsh, i.e. the power that guides man in the right path), in all their doings, perceive and gain success through the instrumentality of the above three invisible powers. The soul and farohar are because of conscience (Vakhsh); and it is also owing to conscience that the soul and farohar perceive; and conscience is the eye (of souls and farohars). And the soul and farohar perceive each other through the eye of conscience. And the soul performs the work relating to (its) wishes, and the farohar prevails in the vigor of its own work, through conscience. When the soul is itself possessed of conscience, then, owing to that power, the spirit perceives through the soul, and when conscience keeps perceiving through the soul, then both (conscience and the soul) perform works fit to be approved. It is owing to its having within it the power, conscience, that a farohar is possessed of help-giving and victorious energy. Whatever perception the soul has of the work to be done in relation to its wishes is owing to the predominating farohar. Generally conscience is intended to improve the soul. And the improving powers, farohar and conscience, reside the one with the other, owing to the soul.

When each of the three (soul, farohar and conscience) is in harmony with the other, it is full of vigor. Man improves because of the air of life. And the farohar keeps the air of life [breath] bright through the instrumentality of the predominating fire, It is owing to the brightness (vigor) of the air of life that the body enjoys life. The soul (lodged) in the semblance of the body, keeps the body espying and moving, by means of the conscience-possessing intelligence. And (as long as the soul) is in harmony with conscience, so long it improves itself for the invisible state. And its (the soul's) other companions are all intended for the improvement of man through the connection with farohar and conscience, and they reside with the pure soul after it has passed from the body. When the soul becomes sinful, *bôd*, (intelligence) and farohar (these two powers) separate from it,

and they immediately become invisible to the sinful (soul).

Again, the knowledge of the existence of Yazads and Devs is owing to religion. The existence (residence), in (man), of Yazads is owing to the power that incites to virtue, and to intelligence; and the existence (residence) of Devs is owing to the power that incites to evil, and to perverse intelligence. As the evidence that these two kinds of invisible powers (Yazads and Devs) preside in man's body (nature) is known (to us), so it is also known to us that, owing to (man's) belonging to the opposite side by reason of the connection with related things, those invisible powers separate from him. He who is on the side of the Yazads, is possessed of the wisdom of the invisible world pertaining to immortal life; and he who is on the aide of the Devs is possessed of the wicked intelligence of the invisible world pertaining to the wicked perishable life. And the soul of man thereby becomes righteous or sinful. It is owing to the influence of the connection with the Yazads that the soul (of man) becomes righteous, and he who passes his life in such (connection) is possessed of the wisdom (requisite) for the holiness of Yazads, and of an immortal soul. And it is owing to the influence of the connection with Devs that the soul (of man) becomes sinful, for, he who passes his life in such (connection) is possessed of the evil intelligence (requisite) for the sinfulness of Devs, and of immortal soul.

Of those who hold relations with these two existences, those who bear higher witness (i.e. are righteous) possess reason and wisdom like that of the Yazads; and those, who are possessed of evil intelligence like that of the Devs and Drujs, are Dev-like men. Among men who exist for these two invisibles, those who have wisdom are of the source of the Yazads: and those who have evil intelligence are of the source of the Devs. And from this we obtain knowledge about the supervisors (Yazads and Devs) of men.

The heavens, water, the earth, trees, cattle and men are considered as creations belonging to this world. Of these, water was created after the creation of the heavens, and upon that (water), as the power that keeps its formation in a uniform condition, blows continually the invisible wind of heavenly nature.

After water the earth, after (it) the trees, after (them) cattle, and at last man was created. The habitation of these five things is between the heavens. And all these things are known to be always (in a) proper (state) by keeping on the side of their source. The extension and diffusion of water in all things is owing to the wind that is (or blows) below the *Satar paya* [that part of the heavens where the stars are located]. Around the earth, above and below, is all the creation. The

growth of vegetation on the earth, its improvement and construction-is owing to water. Because of vegetation, there are cattle, and because of the assistance of cattle, there are men. Of the creatures of this world, the best is man ; and among men, the monarch, whose rule is good, is the cause of the bestowal upon the men of this world of the immeasurably shining (abode of heaven, which is) nearest the Creator. And that monarch, owing to the shining forth of the light (of true religion), is the destroyer of the connection of unholy things. And so long as he (the monarch) possesses the potency of the light of pure improvement (i.e. is a firm believer in the true religion), so long he is wealthy. And owing to that wealth, he gains access to the presence of the Dadar and contrives remedies for the living creation of this world.

The four elements, air, fire, water and earth, are the chief sources of the continuance of life, of the permanence of life, and of uniform action. It is owing to these law-observing elements that (our) bodies keep (their) paths. And it is owing to them alone that (our) bodies are enabled to effect their passage at the End. That is, those men of this world who live in accordance with thoughts of the End, do so owing to the law-observing elements The people of this world do not render it deformed through their unblemished worldly disposition and through the unblemished works of the creator, Ohrmazd, but they become deformers of it through the blemishes of the Blemish-giver. And one becomes a purifier of the world from blemishes (vices) by driving out of it Ahriman, the deformer of it.

They who give purity to the world are known as benefactors of life and as possessed of the power of immortality required for the day of judgment. It is through religious teachers who accept these doctrines that the world is enabled to exist without blemishes, and that strength, which improves the world, resides with man. Again, it is owing to the wish to see (their) Creator, and the performance of works relating to immortality, that those possessed of similar dispositions are enabled to associate with each other. And thereby the tutelary shining Farohars obtain pleasure, and the co-related shining things acquire superior powers, and men acquire the highest thoughts relating to the Creator. And owing to these high thoughts the Blemish-giver is driven away, and means are taken to aid creation. And thereby this world attains to the fullness of the providence of Dadar, causes injury to the destroying blemish-giver, and makes the people of the world behave well in (their) deeds.

124. Exposition in the good religion regarding the battle of the world, the place of the battle, those who join in the battle, the commander or lord of the battle, the doer of the battle, the suppresser of the battle, the liberator from the battle, the (person) injured by the battle, the continuer of the battle, and the end of the battle.

Be it known that, the battle of the world is the doing of the Estranged One. The place of battle is the place of meeting of the rivals in the battle. And its bounds reach the *Satar paya*. Those who join in the battle are the people of this world. The commander (lord) of the battle is, among men, the bid of men, a good ruler or king, and the dastur of the religion possessed of good wisdom. The originator (doer) of the battle is the Mainyu of evil understanding (Anghra Mainyu). And the suppresser of the battle is the Mainyu of the good wisdom (Spenta Mainyu). The liberator from the battle is the holy religious teacher. The person injured in the battle is the sinful man. The continuator of the battle is the Creator Ohrmazd. And the end of the battle is (secured) by man's conducting himself in accordance with the wishes of Providence, through the givers (Yazads) of heavenly strength to the creation. When injury is caused to the Blemish-giver, the diminishers of the good creation become broken of array and impaired of strength. And thereby the reward of everlasting immortality is obtained.

125. Exposition in the good religion regarding how this worldly abode may be cleared (improved) of those belonging to the evil religion and of the danger connected with the evil religion by means of the ascendency of the good religion, and how the servants of the evil religion and the continuators of it may be reformed.

Be it known that, the Creator Ohrmazd has, to protect the creatures of this world from Devs that cause harm to the creation, and to improve the existence of and maintain the heavens, the earth, the blowing winds, the flowing waters, the growing trees, the cattle and men and other things, created several Yazads. They constantly make known thoughts calculated for the higher strength of the good religion, and the good (forms of) worship pertaining to it, and the ways of improving the people, to the servants of that religion. And these Yazads do perpetual battle with the Devs, because of their opposing the world, and causing injury and harm thereto, and

crushing the creation and making it perishable. And in this they (the Yazads) are successful by means of keeping current the good religion among the servants of the good religion, and of the great prevalence of the recitations and the good worship of that religion. Owing to the recitations of the good religion, the ascendancy of the Yazads is increased. But if in this world the people prefer the deeds of the evil religion, the Devs thereby acquire greater strength. For, through those believers in the evil religion, the purity of water is destroyed, and, also, through those believers in the evil religion unholiness and death are increased. Therefore, it is declared that those belonging to the evil religion should in this world be made to accept the good religion, and should be reformed by means of the right understanding of the servants of that (religion). For, owing to the evil religion, they are harmers of the power that raises to a superior state, and keep themselves under the control of the power of the antagonist who wounds.

126. Exposition in the good religion regarding the manifestation of evil and of the religion of Devs being particularly due to the perverse Source.

2. Be it known that, the manifestation of evil is owing to the control of the evil Source. In the same manner, it is owing to the existence of an evil Source that the religion of Devs is promulgated. Therefore, to obtain a knowledge of the Lord of religion (Ohrmazd,), are (given two eyes): of these one eye is to discern religious natures, and the other eye is to discern the soul independently of form, and these eyes are innate (original). The eye which is intended to see the semblance of the soul, is intended to see through reflection; and the other eye which is intended to acquire knowledge from religious natures, is intended to obtain knowledge without discussion (i.e. by observation and not through reflection). Of these, one eye is for discerning things by good similitudes, and the other possesses similitudes for discernment. Again, through eyes of (these) two kinds, men become believers in (holders of) the religion of either one who is of evil similitude (Anghra Mainyu), or of one who is without the religion of Devs (Spenta Mainyu). Religious men are of ten kinds, and detailed explanation regarding them is given in the chapter relating to them*. The eyeing (or discernment of the Lord of religion) through religious natures (persons), is by observation of those men who, keep people, in any degree, connected with religion. And the (man) possessed of religious illustrations is the wise, virtuous ruler or the holy priest. And they, being of superior rank, and informing (men) of the greatness to be obtained in the coming world, are (considered) in

this world as of the nature of the holy Ohrmazd. The eye of the soul that sees independently of form, that innate (original) eye, owes its existence to the connection with the good-thinking power that shines in the conscience (heart) of want. The soul, before it enters into its bodily state, has the inborn power of seeing the invisible world unobstructed; hence as man, in. the bodily state, obtains the power of speech by means of reflection, so it (the soul) always perceives the design of the dark cloud of this world. To perceive the soul in the bodily form, there is the eye of reflection. And it is owing to the power of speech (derived) through the eye of reflection that man is possessed of the means of wisdom. (And as) the Creator of the world is such because of having created the world, (so) man becomes possessed of unobjectionable understanding, by means of a knowledge of the immortality-giving religion. And man becomes a believer in the religion, through good illustrations (comparisons) relating to religion and persons possessing such illustrations, (and) the testimony of conscience.

3. Among the sources according to which (men) are declared to be of evil comparison, or unpossessed of the religion of Devs, the source of evil intelligence and of sin, is not (capable) of a good comparison (being instituted respecting it). And the source that is unpossessed of the religion of Devs is allied to wisdom and righteousness. And of them to one source is due the greater manifestation of the relations with the excellencies of Ohrmazd. And to the other pain-causing source is due the manifestation of the devilish religion and the harm of the perverted source (Anghra Mainyu). And (man) is known to be an invoker of the religion of evil comparisons, or of (the religion) without Devs, according to the evil or good comparisons of (which) that religion (is capable). For the man on the side of the good religion to appear in the religion of Devs, is due to (his) not securing good strength and good times, owing to the prevalence of him of the perverted source and the insignificant (Anghra Mainyu). For men belonging to the Original Source, not to remain within the bounds of 1aw, is owing to such a perverted and pain-causing source, possessed of the religion of Devs. If that was not so, religion-holding man could not be called irreligious (infidel).

127. Exposition in the good religion regarding the Lord from whom everything hopes but who himself wants not from anything ; who is in every (thing) but in whom there is no thing; the Lord who guides all but who is not to be guided by any.

Be it known that, all things come into existence from nothing for

their(own proper) work. And every thing at its proper time has a reason for its existence. There is nothing made at the wrong time. The things that have come into existence in this manner are unable to acquire existence (of themselves). And time is for no one except these things. The Self-existent is in want of nothing. Though the Lord is himself in every thiug, yet He is not visible anywhere. He himself guides every thing, but without the wisdom of Ohrmazd no one can guide anything.

128. Exposition in the good religion regarding the improvement of man's, life.

Be it known that, the existence of man is owing to there being a soul in him. And the soul resides in the body because of the help of the victorious (Yazads). And it is victorious because of the hope of liberation. It is owing to the warnings obtained from warning-giving conscience, and the improving power obtained for attaining to the final improvement, that (man) renders the Blemish-giver lusterless. Thereby man's life becomes possessed of the strength that succeeds in the hope of liberating (him) from the hardships he might encounter at the time of the final improvement. The strength pertaining to improvement is the strength which improves man before his undergoing, for (his) final improvement, the everlasting torments inflicted in hell owing to sinful religious teachers, and whereby the creation of the Blemish-giver becomes hopeless and is destroyed by the overpowering soul Men die when the soul passes away from the body, and the body of man that had life becomes destroyed. Other people (than those belonging to the good religion) who are declared liable to punishment are so declared owing to the impostures of their religious teachers, and the particulars regarding the matter are given in the chapter connected with it.

129. Exposition in the good religion regarding that monarchy which puts great difficulties in the way of the efforts of Anghra Mainyu.

2. Be it known that, the existence of a monarchy that causes great harm to the efforts (doings) of Anghra Mainyu is mostly due to there being in a man, in equal proportions, the strength of both grandeur of rule and majesty (*khoreh*) of religion. And thereby the connection of Anghra Mainyu is diminished. For, by the union of rule and religion, ad rule becomes glorious by the greater strength (of religion), so religion becomes glorious by the greater strength (of rule). 3. If Zartosht, with the superior power of religious majesty (khoreh) that

was in him, had possessed the more potent glory (pertaining to rule) that was in Jamshed (the prevalence of) Anghra Mainyu would have decreased in the world, and it would have been soon freed from the Blemish-giver: and all the people in the world would, along with the good religion, have possessed pre-eminent dominion. (For), if there is a union of good religion and good rule the world becomes impotent in vice, more virtuous, a decreaser of danger, very helpful, very holy, without sin, an averter of peril, a strengthener of good men, and an imperiller and weakener of evil men. And (such a ruler) improves and adorns the world by prosperity (and) the people by natural joys and everlasting goodness. When both these (religious and kingly) khorehs (majesties) are obtained in perfection by the same person, the Blemish-giver will be fully destroyed, the people will obtain purity, and will he freed (from the Blemish-giver), and thereby will final improvement be effected. Soshyant will obtain the ownership of both these khorehs (majesties) together, for the purpose of propagating the good religion, And he will perform all beneficial things relating to the matter. Again, the immense efforts which will be kept up by him will he (directed) to the work of giving prosperity to the generous, power to the wise and justice to the just.

130. Exposition in the good religion regarding Him who is in every thing and over every thing; and who obeys not through anything or for anything ; that is, He is above every thing that makes the world to go on, and all things go on because of Him.

Be it known that, the lord who is in all things and over every (thing), and who obeys no one and for no one, is the omniscient omnipotent, and all-owning Creator Ohrmazd himself; – the Lord who obeys no one, but is the master of all; who is uncreated, but the Creator of all; who holds no kinship, but is the highest (of all); who subserves not., but is the lord; who is not a disciple, but is the teacher; who is not destitute, but able; who is not (meant) for protection, but is the protector; who is not mansion-less, but is a possessor of mansions; who is (exists) not to know, but is the originator of knowledge himself; who is not improveable, but is the improver; who is not a receiver of gifts, but the maker of gifts; who is not to obtain happiness, but is the giver of happiness; who works not with associates but works alone; who is not to be judged or weighed, but is the judge and weigher; who is not to be moved, but is the mover of others. Among things one is superior to another, and over all those things the Creator, Ohrmazd, is superior. Every inferior thing is (to be found) among things inferior to Him, thus: – the superior over a

servant is a master; the superior over a child is a father; the superior over a kinsman is an ancestor; the superior over a dependent is a lord the superior over a disciple is a teacher; the superior over one not wealthy is one who is wealthy; the superior over one requiring protection is a protector; the superior over one who has no abode is a possessor of an abode; the superior over one requiring wisdom is a giver of wisdom; the superior over a thing susceptible of improvement is its improver; the superior over a student is his teacher; the superior over one who receives gifts is a maker of gifts; the superior over one intended for happiness is a giver of happiness; the superior over one working with another is one who works alone; the superior over one liable to be judged or weighed is one who weighs; and, the superior over a thing requiring to be moved is its mover but the Creator, Ohrmazd is superior over all things. Again, the Creator, Ohrmazd; by means of his all-comprehending, intelligent nature, makes all things, that cannot be managed through any one or by any one proceed according to law. Those who have not in them the regulated intelligence of the Lord, and His knowledge of every thought, are unable, without perfect knowledge, to guide any thing relating to themselves.

131. Exposition in the good religion regarding the things fitted for the acquisition of complete knowledge.

Be it known that, there are ten superior things fitted for the acquisition of complete knowledge:

- a joyous life,
- the contact of wealth,
- the increase of gains,
- the permanancy of happiness,
- splendour-possessing rule,
- fulfilment of hopes,
- a life of perfect ease,
- naturally willing (spontaneous) love of dependents,
- a trusworthy friend who gives good advice, and,
- a helper who renders good help in time of grief &c.

Upon these things depends improvement. A joyous life is (consists in) health without fear. Wealth and increase of gains depend upon. the degree of natural intelligence. Stability of happiness depends upon prayers to the Self-existent and retirement. Shining rule is due to innate wisdom. The acquisition of the love of dependents depends

upon keeping them pleased. Renown depends upon a name being heard in distant places. Fulfillment of desires depends upon good intentions. A life of complete me depends upon being contented with what (we) get. A good friend is a good, far-seeing friend who preserves secrets and points out blemishes The advice of a man of improved disposition is worthy to be believed. A helper who renders good help is one who speaks with sense, and gives such help as improves men. All these things are obtained by being firm in the religion of the holy Self-existent with true-hearted love. The man who has obtained these ten superior things, is far-seeing with adequate wisdom and of (high) rank.

132. Exposition in. the good religion regarding the obtaining of life by the 1 creation, and the alteration of life by the creation.

Be it known that leaders of religion have declared, from expositions in the good religion, that the creator of all is the holy Ohrmazd. And religion is the wisdom of the Lord. His abode in this world is in the man possessing the strength of goodness. And the pure creation of all the Yazads constitutes His assembly (court). The existence of the creator, Ohrmazd. is (manifested) by the formation of the creation. The wisdom pertaining to His religion is intended to give a knowledge of his wishes and works. And His place of meeting is in the building devoted, in accordance with the religion, by the people (to him). The alteration of life by the creation is (effected) in this way, that when the Lord has no existence (abiding-place) in a man, that man, becoming false to the original Source from which he has derived life, becomes of the side of the perverted Source. And the invisible Yazads belonging to the Original source do not reside in that man, so that, not seeing anything, he becomes of perverted life.

133. Exposition in the good religion regarding the great benefits accruing (to the world) from the virtuous among rulers.

Be it known that there is increase of righteousness through good qualities (virtue). And it is owing to holding dominion that a virtuous man is a great increaser of righteousness, and a great benefactor of the world. As a stream of water on the top of a mountain causes delightful verdure to grow in the woods, and fire lighted on the heights of a mountain sheds light far away, so from a virtuous sovereign splendor is generated (in the world). And that sovereign alone, through his rule, always communicates virtue and glory to

other sovereigns, and himself by his government improves the world and augments the fame of the governors connected with his kingdom. And owing to his good disposition he is of one accord (with other rulers). Again, owing to the power of virtuous kings, innumerable persons imitate virtuous behavior.

The first (virtuous quality) is that connected with the good religion, for, it is owing to kings being of the good religion that innumerable people belong to the good religion.

The second (good quality) is that connected with good sense, for, it is owing to kings possessing good sense that they are able to conduct themselves and their dependants well.

The third (good quality) is that connected with a good conscience, for, it is owing to good conscience that kings acquire very high courage, and it is owing to the courage of kings that (their) enemies suffer harm, and thereby the world is protected.

The fourth (good quality) is the power of forbearance, for, it is owing to forbearance by rulers that their servants love them; and it is owing to their willingness to do the work in accordance with the commands of the ruler that the government of the people continues with safety and the people are benefited.

The fifth (good quality) is to bear good love to subjects, for, owing to want of kindness on the part of rulers, the people become their enemies, and thereby the hopes of securing kindness between rulers and subjects are cut off (and) then danger is apprehended, by the world, of a certain degree of violence from rulers, and from the people to the rulers.

The sixth (good quality) is that connected with thoughts of providing comfort for the subject people, for, kings, entertaining thoughts of procuring comfort for (their) subjects, perform very great and beneficial works for (their) present and future subjects.

The seventh (good quality) is cheerfulness of heart,. for, if kings have in. them (any) degree of cheerfulness, the troubles of (their) subjects are thereby averted in the best manner.

The eighth (good quality) is the constant remembrance that dominion is liable to pass away, for, remembering that dominion is liable to pass away, the king lives without pomp, and a wise king, by means of the income of transient dominion obtains the in-transient dominion connected with the soul. And that king, by providing case for (his) subjects, and keeping them prosperous, receives many blessings from the people.

The ninth (good quality) is raising the rank of persons possessing good qualities, for, owing to the king's bestowing (high) rank upon men skilled in the arts, those arts which are known to the people shine forth, and those which have not become known acquire the strength for becoming known, whereby the world is improved and embellished.

The tenth (good quality) is causing hardship to those possessing evil qualities, for, owing to the hardship inflicted by the king upon those possessed of evil qualities, those evil qualities which are being generated disappear (set), and the strength of those which have not taken birth is broken, and they cease. And the world is purified from blemishes.

The eleventh (good quality) is living united in thought with the people, for, by being united in thought with (his) subjects a king is liked by every city, and a king who is liked by (his) subjects has stability. Again, such a king peoples new cities by levying heavy taxes, and does work calculated for the prosperity of the people of the world, the benefit of the country, the acquirement of help by the people and lasting final improvement. And that his greatness might become known to kings of other countries, (he) considers it is his duty to .embellish every country with great wealth and to make gifts to the people.

The twelfth (good quality) is giving meritorious commands, for it is from meritorious commands of kings that justice takes its birth, and the improvement of the world depends upon justice.

The thirteenth (good quality) is observing the practice of sitting in open court in every country, for, by kings observing the practice of sitting in open court in every country, the sweetness of sin is prevented from (approaching) sinful rulers, and their oppression is stopped, and pious rulers have hopes of wealth and the destitute of obtaining proper relief. And such kings are as a token (mark) for the doers of the work connected with immortality behaving well with reference to such work; for mendicants (dervishes) being cared for, (and) for great benefit being derived by the kingdom.

The fourteenth (good quality) is generosity, for, as water makes vegetation to bloom, so do ease-giving kings keep the creation of this world blooming by generosity. The fifteenth (good quality) is restraining of covetousness, for, he who is a restrainer of covetousness, in him the Yazads descend, and he thereby is enabled to prevent the innumerable covetous wolves of the world from openly ruining it.

The sixteenth (good quality) is the removal (prevention) by him (the king,) of mutual fear from among the people of the world, that thereby much fear might not enter into the people.

The seventeenth (good quality) is that of rewarding good men and of making them courtiers and nobles (men of rank), for, owing to good men getting rank and leadership from the king, every vice retires and disappears (sets), and every virtue (goodness) blossoms and advances.

The eighteenth (good quality) is the great carefulness required in appointing administrators of the kingdom (to see) whether they are good or bad (low, men), for, it is owing to kings making full inquiries as to which officers are good and. which bad (low) that the connection with the people continues, and thereby the people obtain the benefits, – goodness, prosperity, and proper gifts, – (obtainable) from kings.

The nineteenth (good: quality) is keeping himself, through wisdom, in obedience to the holy Self-existent, for, by (his) keeping himself, through wisdom, in obedience to the holy Self-existent, the king's subjects. remain heartily in obedience to him, and thereby the authority of kings. over the people of the world attains a higher grade, their justice and commands continue and the. people are greatly benefited.

134. Exposition in the good religion that the manifestation in kings of the power of improving (their) kingdom, and of the knowledge of improvement in the people, is due to their possessing the attributes of Shahrewar Ameshaspand.

Be it- known that, the words denoting the attributes of Shahrewar Ameshaspand are of this kind:

> *Khshathrehe vairyehe, ayokhshutahe rmajdkai, thrayo, dragve.*

And they mean, “the lord of religion, of implements (arms), and of mercy, the possessor of the assistance of wealth, and the lord of armies (hosts). Hence, the just king, in whom there appear, for the improvement of (his) kingdom, the above powers that are as means to improvement, is, like unto the above (mentioned) attribute-possessing high being (Shahrewar Ameshaspand), the lord of religion, arms, mercy, wealth, and hosts. Again, it is well known that the king who has not one of these attributes, that is, is not possessed of the united strength of all these powers, is not fit to rule, but is the servant

of every ruler. Again, a ruler without (the essentials of) rule acquires no renown, (and) so is in capable of maintaining the religion, is possessed of useless arms, is without mercy, is incapable of acquiring riches, is without (the power of) protecting (his) subjects, and is possessed of a broken (disorganized) army. Now, a ruler who has no religion is not one who gives such commands as procure deliverance (in the coming world). His arms do harmful deeds, his mercy is that of Rumis (Romans) [rivals of the Sasanian kings] who are worthy of being harrassed, his wealth is calculated for Farehbut and Aibebut, and. his army is not worthy of being entertained (bought) because of disobedience. The ruler without arms and power is afraid of the turbulent (disobedient), distressed by deceivers (impostors), kind to his unreformed sinful troopers, possessed of pain-augmenting riches, and without an army. The ruler who has no mercy increases (his) enemies, is worthy of being despised in accordance with the religion, his arms give good strength to the enemy, (his) wealth is liable to harm in unseen ways, and his army is desirous of separation from (deserting) him. The ruler who is without riches, is without provisions, in want, of broken arms (warlike instruments) and power, obliged to forbear with powerful wrong-doers, and possessed of a miserable and weak army. The ruler who has no army is without servants and religious men, and possessed of improper arms, and merciful to (the) passion (ate) and possessed of unprofitable wealth. A ruler becomes honorable by effecting improvements in (his) rule through the manifest, reciprocal strength of these things.

135. Exposition in the good religion regarding the people of the highest and lowest ways among the creation that approves of Khoreh, and (regarding) their conduct.

Be it known that; the persons whose conduct is calculated for the acquisition of, and whose nature is conformable to khoreh (heavenly blessings) are of these sixteen descriptions:

of these, the first is one who is desirous of a good occupation, and acknowledges the obligations (of God) for blessings received, and is contented and satisfied when they are not received. A person of this character is, among those engaged in beneficial occupation (industry) (and) receiving heavenly (natures) blessings, excellent of conduct. The second is one who is desirous of being well employed, and acknowledges (his) obligations (to God) for the resulting blessings, and is contented, but displeased when they are not received. The third is one who is desirous of engaging in a good occupation; but does not acknowledge (his) obligations (to God) for the b1essings received,

and, if they are not received, is contented and without grief. The fourth is one whose wishes are for beneficial occupation, and (but) receiving the resulting blessings does not thank (God), and when they are not received is contented but sorry. (Persons) of these three ways (of life) have the same opinions as to obtaining Gods blessings by (engaging in) beneficial occupations. One (person) is he whose wishes are for evil employment (industry) and who is not thankful for the resulting blessings, and when they are not received is patient but repining. Such a man has the worst of ways, (fitted) ,for obtaining the rewards of evil industry. Another (person) is he whose wishes are for perverse industry, and who is not thankful for obtaining them (wishes), and when he does not obtain them is patient and without grief. A third (person) is he whose wishes are for perverse industry, and who is thankful on obtaining them (his wishes), and when he does not obtain them is patient, but repining. A fourth is he whose wishes are for perverse industry, and who is thankful when he obtains them (his wishes), and when he does not obtain them is patient and without repining (grief). (Persons) of these three ways (of life) have the same views regarding deriving gifts (benefits) by perverse industry. Again, of persons with other ways (of life), one is he whose desires are for (obtaining) good renown through khoreh (Gods blessings), and who is thankful for obtaining them (his desires), and when not obtained is cheerful and without repinement. Such a person is of the highest way (of life) among those who obtain renown in the good path through khoreh. Another is (he) whose wishes are for renown of the good kind through khoreh, and who is thankful for obtaining them, and when not obtained is contented, but grieved. A third is he whose wishes are for renown of the good kind through khoreh, and who is not thankful for obtaining them, and when not obtained is as contented as unrepining. A fourth is he whose wishes are for renown of the good kind through khoreh, and who is not thankful for obtaining them, and when not obtained is contented but grieved. Persons of these three descriptions have the same ways among those who approve of fame of the good kind through khoreh. Again, there is one who approves of fame of the kind opposed to khoreh, and who is not thankful for obtaining it, and when not obtained is contented, but of pained heart. Such a man is of the most wicked ways among persons who obtain renown of the kind opposed to khoreh. Another is he who approves of renown of the kind opposed to khoreh, and who is not thankful for obtaining it, and when not obtained is contented and without grief. A third is he who approves of renown opposed to khoreh, and who is thankful for obtaining it, and when it is not obtained is contented grieved. A fourth is he who approves of renown of the kind opposed to khoreh, and who is

thankful when obtaining it, and when not obtaining it is contented and ungrieved. Persons of these three ways are of one mind in obtaining renown of the kind opposed to khoreh.

136. Exposition in the good religion regarding the strong and the weak.

Be it known that, a man is considered to be of the side of (either of) the Powerful Ones (Spenta Mainyu and Anghra Mainyu) according as he deserves to be requited for deeds of a superior or of a perverse character. And the man who does not deserve to be requited for either superior or perverse deeds is not considered to be of the side of (either of) the Powerful Ones. Those who are of the side of the Powerful Ones, as also those who are without the strength derived from them, have been described by the Dasturs, on the authority of the religion, in four ways. Of these one is the man who is strong for the invisible world as well as for this world, that is, a man who is (both) intelligent, and sound in every member of (his) body. Another is the man who is strong as regards the invisible world but who is weak for this world, that is, a man who is intelligent but who is hindered in respect of the vigor of all his bodily members. The third is the man who is without the strength required for actions suited to the invisible world but who is possessed of the strength required for this world, that is, a man who is wanting in intelligence but is sound with the vigor of all his bodily members. Such a man, notwithstanding his power of speech, is not of the side of any one. For, the man who is without the strength of the invisible (world) is lacking in intelligence, and the unintelligent man is possessed neither of the strength (intelligence) of this world nor is he worthy of acquiring that strength. The fourth is the man who is without strength for the invisible world as also for this world, that is, a man who is wanting in intelligence and in the movements of all his bodily members.

137. Exposition in the good religion regarding (the fact that) the improvement of man depends on the correspondence between the givings (i.e. doings or deeds) of this world and the faith regarding the coming world, and that his deterioration depends upon connection with the destructive Power (Anghra Mainyu).

2. Be it known that, for the work of improving man, there are, in the mixed condition of things in this world, the gifts (i. e. generous deeds) connected with the coming world: and they consist in an

accordance between them and the mutually related powers (of this and the coming world): (i.e. whatever promotes the physical and spiritual happiness of man, is a work of generosity i.e. of religion). Owing to this (truth) it was that that virtuous high priest and holy teacher, Adarbad the son of Zartosht was able to expound, in the form of the Naksh (text) quoted below, to that far-sighted emperor, Yazdegard the son of Shahpuhr, the potent thoughts of religion. And (he) pointed out (the fact) that the strength of the good and evil powers, being mutually destroyed, was rendered useless; (3) for, it is owing to (his) good sense that every man in this world is known to be an improver of (his) existence through the medium of things related to both this and the invisible world. 4. And the boon of the things related to both the worlds depends on the soul remaining steadfast in this world as the associate of the invisible world. 5. Among them, (i.e. things related to both the worlds), one thing related to this world is the body (of man). And the thing related to the invisible world is the soul. And man is formed by the union of these with each other.

6. Another (thing) belonging to this world is wealth, and to the invisible world is righteousness. 7. A third (thing) belonging to this world is honor and to the invisible world is good behavior. 8. A fourth (thing) belonging to this world is dominion, and to the coming world is religion. 9. A fifth (thing) belonging to this world is well-directed generosity, and to the coming world is wisdom.

10. (Man) becomes worthy of honor through the good powers belonging to the soul. And (he) becomes possessed of riches and the highest righteousness through good movements (deeds). 11. It is owing to (his) soul that (a man's) body is well-warned. 12. And the soul (itself) remains aloof from the contact of false Drujs, owing to the connection, one with another, (of soul and body). 13. And each (soul and body) is rendered dull by the weakening of the strength of the other; for, when any of the power of the soul become enfeebled, every one of the powers of (the) body is brought to a standstill. And when harm is done to any part of the body, injury is caused to its co-related soul. Therefore, it is owing to the purity of the soul that the body pertaining to this world becomes valuable. And the acquisition of purity by the soul is through the powers of the body pertaining to this world. 14. The riches of this world are exalted when they render help to the righteousness of the coming world; (for), it is generally through the riches of this world that the acquisition of righteousness for the coming world is rendered possible. 15. Honor in this world acquires (its) value through the good movements (deeds) for the coming world. 16. And the increase of good movements (deeds) for the coming world depends on the solicitude felt for the honors of this world. 17. The

improvement of rule in this world depends on the influence exerted on the people by the religion from the invisible world. And the religion from the invisible world is continued (in this world) that rule may be maintained among the people in excellence.

18. The good gifts (deeds) of this world acquire eminence by being connected with the wisdom for the coming world. And the wisdom for the coming world depends on good gifts (deeds) in this world. 19. The body of this world is punished because of the sins of the invisible soul. And the invisible soul is separated from the body, when the body of this world is injured. 20. When the riches of this world are lost, the righteousness for the invisible world is obstructed. And it is when the righteousness for the invisible world is enfeebled by them that the contact of the riches of this world becomes improper. 21. The good movements (deeds) for the coming world are broken up when reputation in this world is lost. And when the good movements (deeds) for the coming world are broken up the connection of this world's honor with man ceases to exist.

22. When the waxing condition of rule (sovereignty) in this world is destroyed, the continuance in this world of the religion pertaining to the invisible world is prevented. And when the religion which pertains to the invisible world becomes unstable, rule (sovereignty) in this world is rendered unenduring. 23. The non-acquisition of good reward from gifts (deeds) in this world is owing to the unwise (and) enfeebled understanding connected with the invisible world. And the gifts (deeds) of this world made without a desire for (the) wisdom (of the invisible world) are undeserving of praise.

THIS IS THE NAKSH (TEXT)

This world's body is (exists) because of the soul which belongs to the invisible world.

The gifts (good deeds) of this world are (exist) because of the wisdom belonging to the invisible world.

Sovereignty (rule) in this world is (exists) because of the religion which concerns the invisible world,

Honor (reputation) in this world is (exists) because of the good movements (deeds) concerning the invisible world.

The riches of this world are (exist) because of the

righteousness belonging to the invisible world.

138. Exposition in the good religion regarding all the righteous being, from the beginnings of this world, of the side of the Source of Good, and all the sinners being of the side of the Source of Evil and holding communion with him.

Be it known that, the source of all good and the head-most promoter of all good is the Spenta Mainyu who is possessed with an exceeding desire for the goodness of the Creator, Ohrmazd. Therefore, the king, who is on the side of goodness, causes immense benefit to all the people and raises them to a high position in the invisible world through the works of this world. And he puts off harm from himself. The source of all evil and the most forward promoter of all wickedness, Anghra Mainyu of the wicked desires, is Ahriman, the injurer (of the world). Therefore, the king who is of the side of wickedness is the doer of exceeding harm to all mankind both in this world and in the coming world. And hence he is the hinderer of benefits to himself. Hence the man who in this world, through the Source of well-inclined wisdom, perpetually keeps (himself) connected with righteousness, is, as much as possible, possessed of a desire for good deeds. And, therefore, he is desirous of the income of righteousness. And the man who, in this world, through the Source of wickedly-inclined evil wisdom, keeps (himself) always connected with sin, is, as much as possible, a doer of wicked deeds. And he is possessed of the income-less desire (of sin). (Therefore), if the religion of one religious teacher, among others, (is such as to) impart wicked wishes and commandments, the religion of that religious teacher is wicked and calculated to cause injury to his community through all wickedness. Hence, the religion which is devoid of the wishes pertaining to life, is a religion which conforms to the wishes of the Unknowing and the Death-causing (Anghra Mainyu). Whoever accepts such a religion as a religion is an approver, through missing the (right) path, of a lifeless religion. It is not right to consider such a religion as a religion.

139. Exposition in the good religion regarding the power of religion among the children of men.

Be it known that, in (this) mixed (world of good and evil) the progeny of man is divided into three ranks, – the highest, the middle, and the lowest. And the particulars thereof are this-wise. The highest is superior to the middle and the lowest (rank). The middle is superior

to the lowest. The lowest of the children of men become superior to those in the highest and middle rank. And the reason generally is their firmer faith in the good religion and their greater liking (for it).

It is this-wise that, in proportion as the lowest of the progeny of men are more solicitous to remain firm in the good religion than the middle (rank) of the progeny of men, and as the middle (rank) of the progeny of men are more solicitous than the highest believers, in the same proportion are they superior (in rank to the others), owing to the greater solicitude of the one than that of the other. And it is because of their solicitude that the highest believers are of a nature like unto that of the Yazads.

Similarly, the highest of the children of men become, of their own accord, like unto the lowest of the children of men and (even) inferior to them by reason of excessive faith in the religion of evil. Those also who are the meanest and who become like unto the Devs and Drujs in their nature, are such, because of their wicked desires.

140. Exposition in the good religion regarding (religious) communion and severance.

Be it known that, men fit to hold communion with or to remain aloof from are of various kinds: of these, firstly, the communion between those obedient to God is owing to their disposition to remain in obedience to God. And the severance between those obedient to God and those disobedient to Him is owing to the disobedient disposition (of the latter) towards God. Secondly, the communion between those who obey God and the believers in the good religion is owing to their faith being that of the good religion. And their severance from those belonging to the evil religion is owing to their (of the latter) ways pertaining to the evil religion. Thirdly, those belonging to the good religion are connected with the good (i. e. the priests or Athornans) because of gifts made for the worship of God; and their separation from the wicked is owing to their (the latter) failing to worship God and to make gifts. Fourthly, of these three kinds of Mazdayasnians, those who are the highest in rank, are such, owing to the worship of God and to the acquisition of the friendship of the Yazads. And their separation from the Devs is owing to their entirely refraining from worshipping Devs and from doing the work pertaining to them.

141. Exposition in the good religion regarding two most excellent qualities connected with superior intelligence and two most wicked qualities connected with perverse intelligence.

Be it known that, it is mentioned in the religion that the two most excellent qualities pertaining to intelligence of a high order, are, liberality and love. And they pertain to God himself. And each of these (two qualities) is fostered by the other. (For), to make a gift with a pure heart to a holy man in order to secure his love is liberality. And a liking for making gifts to good men is love for holy men. Through these (qualities) man becomes connected with heaven (paradise). Similarly, there are two most evil vices pertaining to perverse intelligence of a low order, which are miserliness and animosity. Further, these two vices belong to the Devs themselves. And each of them is set off by the other. Miserliness consists in refusing to give a thing to a holy man who asks for it (merely) from animosity to the holy man (and) notwithstanding that the person has the thing in abundance. Animosity for holy men is where there is a good man worthy of securing the love of men, and instead of securing his love, enmity is shown towards him, through (a spirit of) miserliness.

142. Exposition in the good religion regarding light and darkness.

Be it known that, it is owing to light and darkness, that there is a mixture (formation) in this world of heat, cold, moisture, and dryness. And the other related varieties of created things possess them in the required degree. Thus, it is owing to them (light and darkness) that the things of this world are possessed of light, darkness, heat, cold, moisture, and dryness. Similarly, this world is shining because of light, dark because of darkness, hot because of heat, moist because of moisture, and dry because of dryness. Therefore, it is impossible for these two rivals (light and darkness) to associate with each other and for this world to wear a uniform aspect. Similarly, it is not possible, owing to many diverse ways, for this world to be the rival (antagonist) of the one (and the partisan of the other). Again heat and moisture are (exist) because of light. When this world is lighted up everything upon it is fragrant, pure, and good looking. And other (portions of the) good creation are possessed of good sway (influence). Similarly, cold and dryness are owing to darkness. When this world is in darkness everything upon it is stinking, filthy, and of sinful movement. And (other portions of the) evil creation acquire evil luster and evil sway (influence). Therefore, the antagonism of these two (light and darkness) depends upon the predominance in this (world), one over

another, of the superior powers in whom they have their different sources. Hence, one (of these powers) cannot associate (coexist) with the other. (For), one of these things (light) has a source (Spenta Mainyu) through which it fights (its fights), keeps within bounds and performs good deeds in this world. And the other thing (darkness) has a source (Anghra Mainyu) through which there is companionship with sin. From this it appears that one of these powers introduces relations with powers, good at adopting remedies and well-regulated, such as belong to the Yazads. And the other power gives (introduces) relations with the (perverse powers) connected with the cherishing of the body. This (the above) was written by the head of the religion, the virtuous Adarfarobag the son of Farokhjad, in the (book called) *A'inin Nameh* and has been introduced into what was written on the same subject in the Denkard composed by the former heads of the religion.

If the sayings of any one of the religious teachers are calculated for darkness, and are wholly devoid of light, such (sayings) are connected with darkness. And where (in the sayings of religious teachers) there is much shining of light there, there is permanence of light and disappearance (setting) of darkness. Just as where darkness shines (prevails) no object can obtain light, so as long as there is the existence of these two (Spenta Mainyu and Anghra Mainyu) holding relations with the conduct of man in this world, so long the above objects (causes) (light and darkness) will appear: but when the limit of both (Spenta Mainyu and Anghra Mainyu) is reached (completed) nothing will perish. For this reason these two are nowhere found in the same place, but one of them is always covered up or rendered lusterless (deprived of vigor) by the other. And the shutting up of the one is the manifestation of the other. As where heat is, cold cannot remain, and where moisture is, there is no dryness: so (where there is Spenta Mainyu, there Anghra Mainyu cannot remain). Hence, it is just to speak suitably of the one (Anghra Mainyu) who is deserving of being covered up and rendered lusterless by the other. For wanting the existence of heat there is cold. And wanting the existence of cold there is heat. And where there is (exists) no dryness there is moisture. And the non-existence of moisture is dryness. For this reason, without (the existence of) any one of these things the end of the action of any one (the other) cannot be made out (distinguished). Further in all the things in the world there is antagonism and a suppression of one by the other. Therefore it must be said (admitted) that all things (in this world) are for destruction.

Again (further explanation) in regard to this matter is this, that, he who is for destruction (Anghra Mainyu) will not be able to obtain the first one (Spenta Mainyu). And will not be able to be of his side. Then,

how is it possible for light and darkness to obtain (secure) each other? or how can they be of the side of each other? If things of darkness were not rendered lusterless (feeble) by light; if, similarly, cold was not destroyed by heat, these things differing from each other could have remained together. Therefore, the religious teacher who is of the side of light makes (man) open-eyed. And the religious teacher who is of the side of darkness shuts up the eyes (of mall). For this reason he who does the work of destruction (sin) is spoken of (in the religion) as connected with Devs. And he who is wholly unconnected with destruction is spoken of as one who can live within (the) bounds (prescribed by Spenta Mainyu). Therefore, if (a religious teacher) is for darkness, he pertains to destruction. And for this reason in proportion as religious teachers are for darkness they are connected with Devs and hold corresponding designations (titles). For, such speeches (sermons) are made by them as if they intended to render their (followers) perishable (sinful). Therefore these religious teachers are wholly undeserving of glory. Those who belong to the Mazdayasnian religion are well able to understand both light and darkness. And (they) are able to keep themselves on the side (of Spenta Mainyu): And keep themselves on their guard against the perverse Source.

143. Exposition in the good religion as to how, from the beginning to the end of the Blemish-giver, men acquire thoughts (knowledge) regarding work connected with him.

Be it known that, thoughts (considerations) regarding the work of the Blemish-giver in connection with men, from his beginning to his end, are promulgated in the one (Mazdayasnian) religion. Therefore the man who, by means of the explanations in that religion, points out to the soul (of man) the best way for attaining superior position has for his object the suppression of perverse passions and the strengthening of virtue. In the beginning (of the world) the first person to communicate high thoughts to men doing the work pertaining to the Blemish-giver was Gayomard. And it was through the precepts (thoughts) of this one man who was the first (person) created in this world, that all men became good-thinking, good-speaking and good-doing. And it is owing to his precepts that men even now think (what is) good, speak (what is) good and do (what is) good, and will continue to be in the habit of thinking, speaking and doing the same till the time of the final improvement. And it is by means of them that whatever sinful deeds and miseries are inflicted (given) on the world by the Blemish-giver will be removed (got rid of).

And there will be final improvement of the world in consonance with the wishes of the holy Ohrmazd. And the people of this world will become free from the evil passions of the Blemish-giver, and the whole good creation will be for ever immortal and free from vice.

144. Exposition in the good religion regarding good and evil intelligence.

Be it known that it is because of wisdom that a man is a doer of good or evil deeds. He who is a doer of good deeds is possessed of good wisdom (intelligence). And he, using his wisdom for the purpose of doing good deeds, is able to keep up his connection with the One Lord with whom connection ought to be maintained. And he who is a doer of evil deeds is possessed of evil wisdom (intelligence). And lie, using his wisdom in doing evil deeds, is of the way of the other one (Anghra Mainyu) (and) Farehbut. Good intelligence keeps (a man) pure of sin. For, good intelligence (wisdom) keeps (a man), in accordance with justice, aloof from secretly dispoiling the people and doing them harm, and similarly, keeps (him aloof) from appropriating to himself, through the Blemish-giver, the goods and property of other. In the same way a person of good intelligence (wisdom) opposes the open plunder, and highway robbery of men's goods and property.

145. Exposition in the good religion regarding him who is the owner (i.e. King) of the world and the world's walking in the good path (way) owing to him.

Be it known that, the moving of the world in the good path depends upon the first of the two desires (inclinations) of Kings, – one, (a desire) to do good deeds and another, (a desire) to do evil deeds. For, men are enabled to maintain (themselves) because of the desire of kings to do good deeds. similarly, it is owing to the desire of Kings to do good that men are enabled to redeem their souls from hell. And thus is the world made to move in the right manner (path). But if the desire of the King be to do evil deeds) then mankind are diminished and their souls are enfeebled. And thus are the people of the world destroyed.

146. Exposition in the good religion regarding foresight, superiority, power of discrimination, wisdom, faith, belief, power of inference, sense, understanding, thought, speech and deed.

Be it known that, foresight is a knowledge of the final end of things derived from a knowledge of the religion. Superiority consists in making (creating) many things out of one. To recognize a thing out of a multitude is wisdom. To know the advantages and disadvantages of every thing is the power of discrimination. Faith and belief are the analogical indications for understanding the things which obtain (secure) life and which do not obtain life. Inference is the power to understand the object (or aim of things). Sense is the strength for preserving the internal powers. The understanding is for examining and selecting things. Thought is (given) for guiding the powers of (man) through approvable reflection. Speech is (given) for the purpose of making known what is hidden (private) in man and for describing the invisible powers. Deeds are the result of the guidance, through the members of the body (and) through wisdom, of its powers (of the body.)

147. Exposition in the good religion regarding the mutual relations of wisdom, desire and speech.

Be it known that, it is through wisdom that men possess all desires and the power of speech. Similarly, men with desires are possessed of wisdom because of the power of expressing (their thoughts) in every way. And it is through the power of speech that all men are possessed of wisdom and of the strength of desires. Without the power of speech, men with desires would not have appeared possessed of wisdom. Similarly, without wisdom, men would not have possessed desires through the power of speech. And without the power of speech men would not have appeared possessed of desires and wisdom. Hence, wisdom, desires and the power of speech become manifest through their mutual connection. Consequently, the existence of those among religious teachers who are for (on the side of) the wishes of the Creator, is destroyed because of their manifesting ignorance regarding the Creator and because of their failing to explain to the people of the world the excellencies of the Lord. And for this reason such religious teachers are not considered religious.

Further, what are known to be deeds connected with conduct are (exist) through (the instrumentality) of speech and motion. One of these is connected with desire, which has its source in man. And the other is connected with passion which has its source in fire. He whose

desires are without religion (irreligious) is not deserving of life. And he who does (his) work through the movements of the passions, is without thought (thoughtless) throughout his life. There is no work of movement for life-possessing man after the termination of his life: Similarly, previously (to birth) there is no possibility of work for the soul. After (life) is ended, nothing done (by man) is to be seen, for, without bodies, (men) are without thoughts, without objects and without end. The man who is not thankful to his Creator is not obedient to His rule and does not act in accordance with His behests. Again, every man becomes possessed of religious enthusiasm through the power of a religious teacher who excites (creates) religious enthusiasm (passion), and thereby he is enabled to remain, in faith, on the side of his Creator, the Self-Existent. Without it (religion) the Creator cannot be for the creation and the creation for its Creator. Should any one say (question): man being of the side of the appetites (desires) (i.e. appetites springing naturally in him), the (satisfaction of) appetites must be considered just; that being so, how can it (such satisfaction) be considered improper? for, unless a thing is wanted there is no necessity for it; and there is no want (felt) without desire (appetite); and unless there be one antagonistic to life there can be no liking (desire). The answer is: Any thing that is right according to the religion is (a thing that is) wise, (that) suppresses danger to the people of the world and gives them strength, and (that) drives out the power of the Blemish-giver from the creation and reduces it. And in virtue of it (man) becomes possessed of strength of a superior kind, successful in his hopes, and thankful to his Maker through the proper wishes connected with it (the religion). If the Blemish-giver were not forced out (suppressed) from among the people, because of wants (desires), there would be no diminution of him whatever. And danger could not be averted from among the people notwithstanding all proper (and) sensible measures. Hence it is a duty to avert and diminish as much as possible the power of the Blemish-giver. Again, the success of the Enemy of Life, although it does not enable (man) to help himself, yet thereby harm (emanating) from the Destroyer (possessor of death) is thrown into men to render them unworthy. Therefore, to drive him out is, for men, a victorious deed. Hence, those who, at whatever place, largely annihilate from among their people harm-causing works of the Blemish-giver and who do battle against those possessed of injurious desires have always been known to be victorious.

148. Exposition in the good religion regarding him who causes harm (to Ahriman), who causes great harm, and who does the work of causing harm: and (regarding) him who is harmed through injury caused (to him) and who is most harmed.

Be it known that, he who is possessed of the power of the Spenamino causes harm (to Ahriman). And he who is possessed of the power of the Spenamino in the highest degree does the greatest harm (to Ahriman). And that man is the doer of deeds which harm Ahriman. And that strength-possessing man causes harm to his antagonist, smites him and makes him hide himself (in the earth). He who is deserving of being harmed, who is (exists) for the work of harm and who has received harm at the hands of one most strong with the full good strength of Spenta Mainyu, is Anghra Mainyu of sinful strength. And the reason why Anghra Mainyu is deserving of the utmost harm is that he is for harming each good created thing. And those men who possess in the smallest degree the strength of Spenta Mainyu are also capable of causing harm to that harm-causing Druj (Anghra Mainyu.)

149. Exposition in the good religion as to who among men of the religion holds relations with good and with evil: and how he is to be weighed: and how he is to be distinguished.

Be it known that, it is by means of the one religion of great wisdom that the weighing and ascertainment of the men belonging to the religion who hold relations with good and with evil can be made. And these (men) are of three ways. Of these, one way is that pertaining to religious disposition: another way is that pertaining to religious habit: and the third way is that pertaining to the wisdom of the religion. Further explanation regarding these three ways is given under the sections relating to them where some (men) are considered as acting according to the law and some as acting contrary to the law. Men of these three ways, as they are doers of good deeds so are they doers of evil deeds. And they are of eight kinds.

- The first is he who is of the good religion through these three, – disposition, habit and wisdom.
- The second is he who is of the good religion through disposition and habit, but through wisdom (intelligence) is like unto one who belongs to the evil religion.
- The third is he who is of the good religion through disposition

and intelligence but is through habit of evil religion.

- The fourth is he who is of the good religion through habit and intelligence but is through disposition of evil religion.
- The fifth is he who is of the evil religion through disposition and habit but is of the good religion through wisdom (intelligence).
- The sixth is he who is like unto one belonging to the evil religion through disposition and intelligence, but is through habit of the good religion.
- The seventh is he who is of the evil religion through habit and intelligence but is through his disposition of the good religion.
- The eighth is one who is of the evil religion through the three, – disposition, habit and intelligence.

A discerning wise man is able find out by examination who among these eight kinds of men holds good and who evil relations.

150. Exposition in the good religion that the severance of him of the Evil Source (from man) is possible through the one Mazdayasnian religion, and not through the religion of Devs, of Yahudis (Jews), or through any other religion accepted in this world as a heavenly religion, such as that of Mani; for, all these religions are founded on things done with skill (art) and they are all connected with faith in the religion of base thoughts, of the One not of the Original Source (Anghra Mainyu).

Be it known that, the severance and remaining aloof (from man) of him of the Evil Source is by means of the one (Mazdayasnian) religion, and is not at all by means of the religion of Devs or that of Yahudis (Jews). For, in these (religions) it is thought that if the Other (Anghra Mainyu) is a rival, why should he be called of the Evil Source and one to be kept aloof from and one connected with Devs? for, if the Other is to be a rival of the First, (Spenta Mainyu) for limitless time, that must be said to be a reason for their being a pair connected with this world. Again, it is the belief in every religion of the Evil Source pertaining to Mani (and) accepted in this world as divine: why should it not be possible for man to become personally divine (heavenly)? For, the manifestation in man of that (divine) power is through the living thing (principle) other than the body. But each of these two religions was fabricated in this world; how can they be considered divine? All those religions which are formed of (founded on) work done with things of art repose faith in the religion, base in thought, of

him of the Evil Source. Again, it is said (thought) in those religions: when, according to compact the One (Spenta Mainyu) is to remain (in the world) for limitless time, why should the other be considered as of the Devs? Then (the answer is): notwithstanding (the existence of) numerous different compacts for limitless time in reference to each, how can they be called the colleagues of each other?[94]

151. Exposition in the good religion that in the world one (man) prevails over another through good and evil deeds.

Be it known that, the deeds of men appertain to that to which their disposition appertains. In especial men's dispositions are dependent upon their religion. And their turning towards sin depends upon their doing things without attending to matters of religion. And such men are of three kinds. One that makes gifts to those who do good and does not make gifts to those who do evil deeds. The second that makes gifts to those who do good and those who do evil. The third that makes gifts to those who do evil and does not make gifts to those who do good. He who, owing to his religion and disposition, makes gifts to those who do evil and does not make gifts to those who do good, – a man of this disposition is a hinderer of that immortality which prevails in this world through the strength of the goodness of the Dadar [Creator], and is a giver of advice for evil. The man who has debased himself by the deeds (mentioned) above, has rendered himself a prisoner of hell through his disposition, and also is a great injurer of himself. Men who are very wicked hold very intimate relations with Devs and are great diminishers of the world. And thereby the people of the world become possessed of wicked morals and of wicked religion. The man who makes gifts to those who do good equally with those who do evil, thereby gets himself worshipped by many men. And that they may do their sinful deeds he makes men of perverse disposition in the world continue very much to walk in contact with sin. So, he is one who does (both) good and evil deeds. And thereby vices and immorality prevail in man; and thereby the

94 It is the opinion of men of other religions that good and evil qualities having been placed in man by God they are the complements of each other and that any act which has its origin in either of these qualities cannot be called sinful. The learned author of the Denkard has declared such religions to be opposed to the Mazdayasnian religion and to be based on the ways of Devs. For, if according to this opinion there were no difference between virtue and vice, the commandments contained in the Mazdayasnian religion about doing virtuous deeds and the warnings given to man to remain aloof from vice would be useless and what is said about the reward of virtue being happiness in the next world and of vice being misery would be untrue. Not only that, but the laws for the punishment of wicked persons enforced in courts of justice would be nugatory.

world is rendered extremely desolate, people are diminished (in numbers) through hardships and men become very sinful. And, Owing to sin that causes harm to the souls of men, and to the heavy oppression of wicked Drujs, the gifts of glory-bestowing Yazads are covered up (disappear). And thereby he, as it were, makes known the manifestation in the world of uncleanliness, unholiness and hardships of various kinds; for which reason, such a man is (considered) an enemy of the people.

Further, the man who makes gifts to good men and gives no gifts to wicked men, – such a man is possessed with a desire to do (secure) to the world the benefits of the religion, and to keep up among the people ways that are (calculated) for immortality, and to turn men's dispositions towards good, and to render their (men's) intelligence fit (calculated) for good thinking, good speaking and good doing through the Wisdom whose nature it is to think, speak and do good. And (such a man), through the instrumentality of good attributes and good though , renders the world superior, redeems the souls of men (from hell), and makes the souls and bodies of men fit for the gifts of the Creator of the world by making them walk in (the path that secures) superior benefits. Men become pure and good through the constant prevalence of religion in the world and through the firm belief of all men in religion. And thereby the world is rendered free from danger and perpetually good. And the thing that explains these (matters) to the people of the world is the pure, the good Mazdayasnian religion, adorned with all wisdom.

152. Exposition in the good religion regarding (the man) who is for himself (i.e. lives for his good) and regarding (the man) who is not for himself (i.e. does not live for his good).

Be it known that, the man whose thoughts, words, and deeds have the tendency of his Master's, and in whose heart is, through the instrumentality of the good religion, union with the Creator Ohrmazd, the highest, – that man is for himself. And that man conveys himself by means of that true path (system) to the shining mansion of perpetual goodness and complete joy. The man whose thoughts, words, and deeds are, owing to the aims of perverse intelligence, opposed to those of his Master's, – that man is, owing to the connection with the evil path (system) of perverse intelligence, of the evil religion, and is, owing to the sinful efforts of Anghra Mainyu, fitted to be a prisoner in the mansion of perpetual hardship and of complete pain. Such a man is not for himself.

153. Exposition in the good religion regarding the acquirement of complete knowledge by a man about the business of his calling.

Be it known that, the acquisition by a man of perfect knowledge of the work of his profession, and generally his success therein, happen only when he is possessed of proper thought and of concern for the Possessor of Good Gifts. And thus he stands (remains) high in the knowledge of his calling. And in every work of his he comes above (others). And the opener of his thoughts is his heart. Just as a man of successful desires is filled with great joy on account of his success, so such a man is always of uniform action (manner) in regard to his bodily powers. Further, such a man, being accustomed to reflect through intelligence, obtains a knowledge of his work (business) through the good-thinking Power. Thus, he does not feel wearied when danger, involving much trouble, comes upon him. Likewise, he does not feel elated when a higher degree of ease is experienced.

Exposition in the good religion that the king, who in the present times brings people of other religions into the Mazdayasnian religion, is one possessed of the disposition of good men, is long-lived and a preventer of the world's dangers; and that he does not give high rank to wicked people. (154)

Be it known that, the rule of the good improves the holy ordinances of religion, because the holy and refreshing precepts of religion make immoral and vicious (possessed of blemishes) men tremble. Therefore, he who keeps the people of the world refreshed (healthy and prosperous) is like unto water that is fragrant and of delicate excellence. As by means of excellence-imparting water moisture and ease can be obtained (by men) and dryness removed (driven away) from them, and as injurious water causes immediate death, so by means of the rule of good kings the people of this world will rise up again to invoke (remember) the holy Self-Existent and his invisible Yazads and to obtain their desires through the Self-Existent and his Yazads. Likewise, owing to the holy religion of such kings men obtain the means of being connected with that religion and make endeavors to know the goodness of the holy Yazad of Yazads.

The rule of wicked people is the rule of the Immoral and the Vicious (one full of blemishes). Thereby the power of the religious system of virtuous intelligent men is destroyed (set). Further, things are earned so far that (a man originally religious) performs in this world deeds known in the world as those of Farehbut and Aibibut.

And, owing to this, the man becomes as obscured (darkened) and damaged as he (before) was glorious in the world through (good) deeds. Such rule being itself (calculated) for evil (destruction), owing to it, that good man, – his glory (fame) being lessened, – is reduced to the lowest rank. Further, owing to the many troubles, injuries, and hardships caused to the people by wicked rulers there is no resurrection (rising again) for the people in this world for the remembrance of the holy Self-Existent and the invisible Yazads.

Exposition in the good religion regarding superior strength being a characteristic that raises men to the highest rank and confers luster, and inferior strength being a characteristic that brings men into a low and sinking (setting) condition. (155).

Be it known that, superior strength is like unto a characteristic that raises men to a high rank and confers luster (upon them). And men in this respect are of three kinds. Of these, (the men of) the first (kind) are those who obey the advice and directions of a person highly versed in the religion and who, making inquiries about the religion, of that religious teacher and hearing good words (matter) from him, consider themselves as inferior in rank to him. Men of the second (kind) are those who being themselves superior, with consummate thought, to those of inferior rank, impart (make a gift of) those thoughts to those who are inferior to them and raise those who are of inferior rank to superior rank in virtue (excellence). Men of the third (kind) are those who, owing to their superior aims, are superior to those of the faithful (believers in the religion) who are inferior, and who, owing to their humility – (the result) of higher obedience (to the religion), – consider themselves inferior to the others.

Further, the inferior (low) strength which carries men to inferior rank, has characteristics the opposite of those described as belonging to the above-mentioned three kinds of men. Of these the first (kind of) men are those who obey the advice and directions of a person highly versed in the religion of Devs and who, making inquiries, about religion, of that religious teacher, are zealous in the work relating to it, and consider themselves inferior to him. (Men of) the second (kind) are those who impart (make a gift of) their hateful disposition and hurtful propensities to those inferior to them, and who raise those inferior to them to a higher degree in vice. Men of the third (kind) are those who being more disobedient to God and more fond of the religion of Devs than others, notwithstanding consider themselves, owing to the meanness of their thoughts, to be inferior in high hurtfulness to those beneath them.

Exposition in the good religion regarding thoughts that impart increased luster and increased darkness to the Mazdayasnian religion. (156).

Be it known that when, under the authority of the highest religious teacher of the Zartoshti community, holy men impart religious instruction to the people of their religion, and when, heeding the words of the holy religious teacher, all men remain in obedience to him, the holy religious teacher imparts increased luster to the Mazdayasnian religion. Those who impart increased darkness to the Mazdayasnian religion are the Farehbut and Aibibut:[95] these people belong to Anghra Mainyu, and therefore, they harm people of the good religion, create enmity and dissensions among them and teach them to hate their own Dastur.

95 By Farehbut and Aibibut are to be understood those persons who, while walking themselves in the wicked path of Ahriman, sow discord and dissensions among believers in the Mazdayasnian religion, give rise to doubt, and questions in the minds of true believers by perverting and misrepresenting the precepts of that religion and lower Dasturs and mobeds in the estimation of their co-religionists by slandering and traducing them, and teach Zoroastrians to despise the Dasturs of their religion. These deceitful Ashmoghs may be of any kind; they may act as above for the promotion of their objects while professing the Mazdayasnian religion, or, being irreligious, they may be actuated by animosity to that religion.

Exposition in the good religion, regarding the origin of medicine (157):

The appropriate causes thereof, the principles of its divisions, its work and its benefits: regarding medical treatment without a knowledge of medicine resulting in illness: (regarding) the kind of physician who is meritorious, wise, and valuable in relation to his work: (regarding) a physician being wise and valuable in his work owing to right honesty and right liberality: (regarding) the test of the physician of the body consisting in the removal of the ailments of the body, and the test of the physician of the soul consisting in removing the maladies (vices) of the soul: and that the physicians of both these kinds must not be untried but tried men: that the people of a city who find it necessary to have a physician ought (in the first place) to try (him), for, they become worthy of punishment by allowing an untried physician to practice physic: that a tried physician alone should be chosen for the profession of a medical practitioner: that the physician who is an averter of the diseases of the soul and of the body deserves the name of "Baj-shak" (i.e. the destroyer of disease) and that the physician who joins (sets) the limbs (parts) of the body deserves the name of "Darvestpat" (i.e. the joiner or setter of broken parts) : that in the profession of physicians, the physician of the soul exists because of the physician of the body, and the physician of the body exists because of the physician of the soul: regarding how the physicians of these two kinds of illness and defect become capable in their professions: that medicines of various kinds are things that give strength to the people: that surgery is the work of improving (broken) parts of the body: that the surgeon is, as it were, through the instrumentality of surgery, the improver of the powers of the soul and the maintainer in proper order of the structures relating to it for the performance of beneficial works, and that, on this ground also, men have need of this physician: that to keep the body in good order for the purposes of the soul it is a duty to take medicines in due proportions: that, similarly, it is incumbent on the physician, to provide himself with materials for the preparation of medicines so as to ensure proper improvement: that he whose business it is to avert bodily ailments ought to remove bodily diseases and he whose business it is to impart, through the religion, thoughts relating to the End ought to expound the religion.

Be it known that, the source which averts disease (i.e. a physician) ought to be possessed of such forethought that he should have in him a very good knowledge of how to overcome disease and how to avert human suffering. The object of medicine is to protect the people of this world from blemish-giving defects and to ward off by proper remedies their illness in order to preserve them. If a physician (professing) to cure (avert) disease, should be ignorant of the science of medicine, such a physician will, without a knowledge of medicine, be wholly incapable of curing disease. In the religion there is contained, first, an exposition about the warding off of diseases of the body, and, secondly, advice regarding the prevention of diseases of the soul. The precepts for dispelling diseases of the soul have reference to the removal and diminution from the people, by means of the observances of the good religion, of those illnesses and shortcomings which have reached (into the world) through the power of the Blemish-Giver.

And the exposition (explanation) for the warding off of the maladies of the body has reference to the keeping aloof of the bodies of the people of this world from the illnesses of the Blemish-Giver and to the removal of their diseases, by means of the wisdom pertaining to the good religion. In (connection with) each of these systems of medicine there are two distinct sections (divisions) for rendering (the soul and body) immortal and for giving religious instruction in regard to them. The removal of the diseases pertaining to the soul, in order to render it immortal in the invisible world, is effected by means of the good religion: and all men, seeking the immortality of their souls, are enabled to remove the diseases affecting their souls, by improving their dispositions through the instrumentality of their master and king and of the head religious teacher of the community of Zartosht.

For the removal of the sufferings of the souls of men it is proper that they should be instructed (in religion), and, while prevented from evil-thinking, evil-speaking and evil-doing, should be encouraged in good-thinking, good-speaking, and good-doing; that thereby wise, religious people might, through a knowledge of the good religion, be the more enabled to improve their dispositions.

It is through the religious authority of the high priest and the meritorious commands of the king of the Zoroastrian community that men's bodies are, after being freed from the sufferings of this world, rendered immortal (i.e. freed from harm).

Similarly, it is owing to them that the diseases of men are averted and those whose bodies are being corrupted for want of (the services of) a physician are looked after and protected. The removal of every

disease affecting the human body is owing to good physicians who give the necessary instruction and who are capable of informing men as to (the means of) averting the several maladies connected with them. Again, the removal of the diseases affecting the bodies of men is effected through the Darvestpat (surgeons) whose business it is to look after those things which injure the members (of their bodies).

For the removal of the diseases of those parts of the body as also the soul which have been injured there are these things. And (these are) their religious names: – disease-averting purity; disease-averting fire ; disease-removing herbs (vegetation); disease-removing surgical instruments; essences (spirits or tinctures) that burn out disease ; and, disease-removing recitations from the Avesta. Of these, the explanation regarding the recitation of disease-removing Avesta is this that when bodily wounds, diseases and injuries of a malignant nature cannot, in spite of the adoption of various remedies, be removed, then the best remedy for casting away bodily illness, is the recitation of the Avesta. Secondly, the meaning of fire being a remover of suffering is this that the power of fire is the cause of the removal of illness arising from putrefaction and noxious gases, so that if conquering fragrant herbs be placed upon fire and the body be fumigated and warmed many ailments arising from this cause are dissipated. And thereby relief is obtained by the body. Thirdly, the meaning of pain being removed by vegetables and herbs is this that wounds, boils and tumors are cured by means of surgical instruments and tinctures (essences), and bodily illnesses of other kinds are dispelled by drinking (taking) and inhaling medicines. In removing disease by means of surgical instruments and medicinal essences, it is right that it should first be removed by means of instruments and then treated by means of essences.

The treatment of the soul is effected in three ways by recitations from the good religion, by putting faith in the good religion and by doing works relating to the good religion.

Of these (three) the strength of faith being infused into the (other) two, – recitations from and performance of the work relating to the good religion, – the diseases relating to the souls of men are enabled to be dispelled. There are two worthy persons who keep (men) in a state of security in (the) world: one of these renders the soul of man imperishable from sin, and the other preserves the body of man from disease. Whoever in the world is a remover of the sins pertaining to the souls of men and of the ailments affecting his body is deserving of the name of a physician (doctor). And whoever saves (the souls of) men from sin and their bodies from disease, he, among men, is deserving of the name of the all-saving master. Every man who,

among men, is a remover of the pain caused by the sin of the souls of men and the disease of their bodies is worthy of the name of a doctor. And, further, those among them who are physicians of the body are of two descriptions, one for the restoration of the bones of the body and the other for the cure of the body from disease. Similarly, the physicians of the soul are of two kinds : One preserves the soul and the other frees it from sin. It is in the preservation of the souls and bodies of immortal men and in the removal of their sufferings that the immortal work of physicians consists. And the benefits of it consist in the maintenance of the world in safety, purity and good discernment.

The good work of physicians connected with the End consists in securing the soul of every man from sin and his body from illness. And the benefit that results therefrom is that of keeping the bodies of men in health and of doing the work of purity of their souls. Physicians possessing thought and foresight like this ought to be appointed by the king. And the physicians, both of soul and body, versed in the good religion, should be under the control of the high physician of the soul, the priest of priests of Zoroastrians, which high priest should be pure of disposition, possessed of natural ability, an adorner of the religion, one who remembers God, believes in Ohrmazd, perceives the soul, recites the true Avesta, understands the meaning of the Avesta, is versed in the religion, is of indubitable conduct, large of heart, high of thought, a discerner of the good of thought, passionless, a destroyer of perverse thought, a suppresser of temptations, giving immediate orders for the punishment of sinners (offenders), making appropriate gifts to those worthy of the reward and portion of virtue, and a supporter of those obedient to Ohrmazd. And he (the high priest) should be one who keeps within bounds (in due proportion) these five things,-the eyes, the mouth, the tongue, the ears and the neck,-the eyes from casting an evil eye, the mouth from irregular food, the tongue from foolish speech, the ears from hearing what is improper and the neck from frequent motion : that thereby he may not be possessed of certain defects (blemishes): and the men of the four professions may not become of sinful conduct. Furthermore, he (the high priest) should be one who keeps the people harmless from injury by the Devs, points out to them (the path to) salvation and gives right decisions as between the sovereign and the subject. A true Dastur (high priest) is able, through wealth of all kinds and adequate income, to preserve the luster and the aims of the religion and to issue all commands pertaining to the religion and to bring them into force.

The physician who is the improver (restorer) of the enfeebled body by means of (medicinal) things, is the preceptor (teacher) who keeps the people of the good religion in health. Again, the physician who, in

every situation, prevails through good expedients, loves the soul, examines diseases with minuteness, reads largely, remembers what is written, and possesses great experience, is a curer of original (disease) and a victor over maladies that give pain to the body. An accomplished physician is one who is acquainted with the members of the body, knows their changes, understands the remedies for illness, is possessed of unadulterated things (i. e. drugs that are not unclean), treats patients in person, is a helping friend to them, is without envy, sweet-spoken (speaks with a sweet-tongue), undisdaining, adopts preservative and good remedies, is an enemy of illness, a friend of those who are ill, tends the sick without feeling ashamed, is harmless, free from disease, never keeps back (conceals) any kind of assistance (from the sick), a care-taker of patients with all renown, a pointer-out of remedies for maladies, is careful of (his) good name (as a physician), treats (patients) without (hope of) income (in this world) but in expectation of a good reward in the invisible world, and, listens to every circumstance that has happened (to the patient). And such (a physician) owing to the superior assistance and friendship of Airyaman, averts disease by means of the virtues of medicinal herbs, adopts good, efficacious remedies, keeps (preserves) sick persons by means of illness-dispelling regimen, and, gives happiness, flavor and ease to life by turning away the hurtfulness and the impurity of disease.

The excellence and dignity of a physician of the soul depend upon his love (fondness), in this world, for true obedience to Ardwahisht Ameshaspand while (endeavoring) to ward off diseases of the soul. And the excellence and dignity of a physician of the body depend upon his acquisition of the virtue (efficacy), from among the Yazads who ward off diseases of the body, of Airyaman the invisible power working in conjunction with Ardwahisht Ameshaspand. Further, the work among men, of him who averts diseases of the soul is of the first rank, (for) he (the physician) of the soul belongs to (i.e. is the physician of) all men, and, his principal work is to give instruction in the doing of works pertaining to the good religion and in remaining aloof from deeds of the opposite kind. And it (the work) consists in saving the soul from sin and rendering (man) pure by means of righteousness through the acquisition of the virtue (occult efficacy) of Ardwahisht Ameshaspand.

The chief work of the physician of the body has reference to the stomach of the soul-possessing body of man: hence his work it is to strengthen the stomach of the body of man by regimen and remedies, to preserve the bodies of men in safety through the occult efficacy of Airyaman, and, to cure it of disease. The removal of the sin pertaining

to the soul and the rendering it precious depends upon the strength of the body; (for,) it is owing to the existence of the body that there is cleansing of the sin of the soul. The removal of the diseases of the body and the rendering it valuable depend upon the strength of the soul: (for,) it is owing to the strength of the powers of the soul that the work of the body is performed.

The system of medicine pertaining to the soul is the religion itself. And the system of medicine pertaining to the body constitutes the strength of the powers pertaining to the religion. The merit of the physician of the soul consists in (literally, the physician of the soul becomes possessed of merit by) removing the diseases of the soul, by discovering the perverse powers of the soul and every sin connected with those powers and keeping man back from (the commission of) those sins, and by understanding how to annihilate every sin pertaining to him, break it down and keep his soul in a safe, durable condition. The merit of the physician of the body consists in improving and rendering uniformly fitting, in the manner required by medical science, the bodily members whose humors have become internally vitiated.

The trial of a physician of the soul, as to averting diseases of the soul, should be made, in respect of the necessary temper and intellectual vigor, first, among Athornans (priests), secondly, among householders, thirdly among the heads (owners) of streets, fourthly among the heads (owners) of villages and fifthly among kings. And according as he should be found qualified, (beginning) from the lowest rank, in the art of treating the soul, he should be raised in rank until he is chosen as the high priest of the community of Zartosht. He who is the highest physician of the soul ought not be tried (tested) by men, for, men of inferior abilities are incapable of testing and selecting men of superior abilities. The trial of a physician of the body, as to the art of treating the body, having first been made upon the diseased body of a Daevayasna, and the sufferer having been freed from the disease, he (the physician) should be considered an experienced physician of the body. Should he be found, in the examination for the business of removing diseases of the body from among men, to be possessed of superior abilities (literally, strength) it is proper, he should, on a sufficiency of votes, be selected for and appointed to the post of a health-conferring physician by the entire population of Iran. But if on examining him (trying his skill) upon three persons, they should (all) die, he should not be considered to have successfully passed his examination. And he should not be permitted to practice physic. The duty of a physician as regards his profession (work) is to cure men: hence a physician ought always to

visit the villages to make inquiries about the illnesses of God's creation and to (learn to) distinguish diseases. And he should visit every patient every day at a time appointed, and should, on the second day, administer superior medicine to other parts of the body of the patient and help him well with instruments.

After diagnosing the disease, he should endeavor, in order to cure the patient, (to fight) against the disease with the help of superior medicines, as if he were its enemy. And he should avert the sufferings of sick persons in such a way that, through his exertions, there should be no person affected with disease in the village whose sufferings have remained without a remedy being applied. Such a physician men should always make their companion. And his wants as regards good food, fine dress, fast horses, a house in a central elevated locality together with the funds and even the furniture required in connection with it, should be supplied. If a physician belonging to a house (attached to a family) does not possess in the house, or a physician attached to a street does not possess in the street, or a physician attached to a village does not possess in the village, or a physician attached to a city does not possess in the city, – if anywhere he does not possess the things required by him and an animal to ride upon, he will be incapable, without the necessary materials and an animal to ride upon always, applying remedies to sufferers. Therefore, in order to cure the sick, a fast-trotting horse, sufficient medicines and instruments should be supplied to a physician at fitting times.

The physicians for removing the diseases of the body are of the following five kinds: – Of these, one occupies the highest rank, one the lowest rank, and three are of intermediate rank. Of these, those who avert the diseases of men from motives of righteousness and for the sake of the renown that attends only upon them (such motives) are the best physicians. Those who are actuated by the rewards and renown of this world are (physicians) of intermediate rank; and a physician of the intermediate rank is the ordinary physician. of those who are actuated by (both) righteousness and money, the physician who has a greater love for righteousness (than for money), though he is reckoned as of intermediate rank, yet he approaches nearer to the rank of the highest physician (than the other).

Of those who are actuated by (both) money and righteousness, he who loves money more (than righteousness), – that physician of intermediate rank approaches nearer the physician of the lowest rank (than the other). Among these, the physician who looks to the renown of pure righteousness must be considered as the most noble in rank, must be relied upon and honored. And the physician who looks to be rewarded in money, – his rank as regards physicians whose reward is

righteousness is intermediate, for, his righteousness is (not pure), but mixed. And, therefore, he is possessed of mixed righteousness. And the lowest physician is he who is sinful and cruel in averting diseases.

It is enjoined in the religion that such physicians should be disapproved of and neither honored nor rewarded. As to what remuneration should be given to the physician experienced in the work of removing the diseases of the body, particulars are given in the religion of the highest to the lowest amount (to be given) for removing the diseases of the bodies of the lowest to the highest Gospand (cows, sheep, &c.), and of the bodies of the highest to the lowest men. Similarly, an untried physician is prohibited from practicing physic. In the event of an untried physician curing (a disease), nothing is mentioned about the remuneration to be paid to him; but if a man is injured (literally, wounded) by him, it is provided (mentioned) in the religion that he (the physician) should be punished for the injury and hardship inflicted on his person.

A Dastur (high priest) who has been tried and chosen is a physician for removing the diseases of the soul. And over him is the head Dastur of the whole Zartoshti community. The Darvestpat for (the whole of) Iran is the superior over the physician of the body. Of those who follow the profession of physician, the physician for the removal of suffering who belongs to the Athornan class is, as it were, a physician of the soul. And the physician for the removal of suffering who belongs to the Vastariosh class is, as it were, a physician of the body. Viewed cursorily, removing pain and bestowing health are one (and the same thing), but looked at thoughtfully there are two degrees in illness. As regards these, the going beyond bounds and becoming possessed of blemishes (vices) is the source of the illness of the soul ; and the same is also the source of the illness of the body. And the source of illness of both these kinds is Anghra Mainyu who does the work of carrying man beyond bounds and renders man possessed of blemishes.

Illness is the effect of the rivalry of the blemish-giving Anghra Mainyu seeking to render sinful the powers of the soul. To render the soul full of blemishes (vicious) there are evil understanding, deceit, injury to purity, apathy, pride, scorn, evil passions, slander, adultery, and idleness. And these things are the cause of relations with sin and evil. Of the ingredients (principles) of the body, those that originate disease in the body are cold, dryness, stinks, putrescence, hunger, thirst, old age and anxiety. And these things are the causes that render (man) ill and mortal. Those things that cause illness (to men) through their behavior are the affections and passions that mislead the soul. Thus anger of soul is (a thing) that injures the impulses that do good,

and so on. There are many kinds of ailments that enfeeble the body which have been produced by Anghra Mainyu ever since the beginning of creation. And God has commanded the power, Airyaman, to remove these ailments and as is mentioned in the Mazdayasnian religion, that Yazad cures (breaks) diseases of 4,333 kinds. The names of these diseases are given as follow: ashir, aghur, aghram, ughram, daju, tafnu (fever), saran, sarsataya, aghshi, and others which are well-known. The above-mentioned diseases have power to mix with the elements of the body. And they will endure till the time of Frashegird (resurrection).

And it is declared (in the religion) that all these diseases will, at the time of Frashegird, be destroyed and brought 44 to an end. These bodily diseases are divided into different classes. As regards these, every ailment gives rise to ailments of other kinds. Some of these diseases are visible and these are mentioned (known) under the name of Patushak, i.e. diseases that appear outwardly (literally, come out), such as those diseases that disappear on a heavy fall of rain, and boils and others. And certain other diseases which are invisible are mentioned (known) under the name of Apatushak, i.e. diseases that do not appear outwardly, such as fever and diseases pertaining to the inner parts. In the same way the ailments of the soul are divided into two parts. (The ailments) in the first of these (parts) are designated evil attributes (vices) of the previous dispensation (intention, scheme), among which are covetousness, anger &c. The others are designated evil attributes (vices) of the after dispensation, and among them are mentioned worship of Devs and secret (sinful) deeds, and other vices.

The medical treatment of diseases of the body is declared to be by means of herbs and plants, which innumerable herbs and plants grow out of the ground. And these medicines, it is enjoined, should be administered in proportion to the strength of men. The medicine which at the present time is considered (fixed) as, among medicines, better and more excellent than all previous (medicines) is that called Arirakne kaburi. This medicine was at first highly poisonous, but at present, being administered in conjunction with other medicines, it has come to be a remedy (for disease). And whenever any poison has got into the food of man or gospand, all that virulent poison is removed by this medicine. Moreover, it has been said that the various remedies for dispelling diseases and ailments and the new co-related (secondary) affections, and that all the most powerful articles for conferring health are derived from a tree named Gokartan which grows out of the ground in a manner different from other trees and from trees like the sandalwood tree.

And all medicines are derived from this tree named Gokartan. Again, it is mentioned (in the religion) that at the time of the final improvement men will be rendered immortal by means of the Haome Shufed [white Haoma], a tree which grows in the sea called Frakard.

Health is of two kinds: of these, one depends upon the acquisition of merit (virtue) through the good qualities of the soul and upon the improvement of the powers of the soul. The second (description of) health refers to the body: it consists in the safe-ordering of the members of the body. The necessity for the improvement of the soul arises from the dangers inherent in its powers. Thus, the power of understanding, which is a power of the soul, has (inherent) in it, as its enemy, evil sense, adultery, sins committed through ignorance of the religion and other things. And good disposition, which is the result of the power of wisdom, has in it adultery, the hostility to the soul that consists in not attending to the religion, sinful deeds that cause injury to purity, and, deceit. Again, vigor, wherein (literally, which) is the strength of the soul, has residing in it, as its enemy, the sin of Dev-worship and of doing harm to purity. Further, the power of sufficing thought, wherein (literally, which) is the strength of the soul, has mixed with it, as the enemy that causes harm to purity, the sin of Dev-worship. Similarly, with the power of politeness pertaining to the soul, is mixed, as its enemy, the vice of adultery connected with (arising from) a perverted intellect. Again, with the proper (suitable) power of sight, is mixed, as its enemy the vice of adultery connected with (arising from) a perverse intellect. In the same way, with the power of movement of the soul are mixed, as its enemies, the vices of idleness and ill-doing.

Again, with the power of silence are mixed, as its enemies, the vice of speaking about wickedness and the sin of idleness. Hence, so long as man does not improve himself (by breaking away) from contact with evil by means of contact with the improving faculties pertaining to him, so long does he remain in danger. And the powers of his soul suffer injury from that danger. It is by improving the soul by holiness; and, by making endeavors for righteousness, remaining aloof from sin; and by remaining pure without being impure that (man) is enabled to put off from his soul the dullness (unwariness) of (induced by) those whose business it is to throw (upon others) the evil of misguidedness. It is necessary to avert the ailments of the body because of the measures to be taken against the diseases of (arising from) cold and dryness which are strokes from the Blemish-Giver.

Again, blood is like unto an ornament of the body: in whatever part that blood is injured there it coagulates. And owing to cold the heat of the blood is reduced. And owing to dryness the moisture (of

the blood) is dried up. Thereby the blood that embellishes the body does not keep at all strong in the body to preserve it. And hence the creation is prevented from continuing in this world and from forming relations for Frashegird (final improvement). Those who work in accordance with the commands of God (i.e. the Yazads) give, without delay, renewed life, in the body, to the blood of the enfeebled body which has been injured, through the elements, owing to heat being suddenly covered up (driven out) by cold and moisture being destroyed by dryness. And thereby the elements behave (work) well with each other and work improvement. And the evil of cold being prevented the body again obtains moisture. And the evil of dryness being prevented the body is again remedied. That is to say that the blood and the strength of the body which, owing to some evil connection, have become injurious to life, become, through the instrumentality of the powers that develop the principles of the body, durable and improved.

It is declared (in the religion) that illness arises in the bodies of all life-possessing things through the hostility (rivalry) and the wickedness of the Blemish-Giver. And all the physical (bodily) danger (destruction) that originates in the body, does so because of the residence within it of the Power of Falsehood. And the improvement and the strength of the blood of the body depend upon its vigor (vitality). The vitality of the blood, with (the assistance of) the good physician who administers the medicines and adopts the remedies appropriate to it, confers health upon the inner as well as the outer parts of the body. And thus there is a continuance of the people and of their progeny in the world notwithstanding the state of destructive commingling of the Blemish-Giver.

Again, it is declared (in the religion) that man must, in the state of destructive commingling of the Blemish-Giver, improve himself in the way calculated to preserve himself. For improving the health of the body of man there are the elements which give form to the body. And the powers for benefiting the soul of man are akin to (resemble) Akho (the invisible power that gives foresight). It is owing to their enemy hunger that the bodily functions are in a state of want; hence, to suppress that enemy-like hunger the bodily functions ought to be helped, (for) to continue the strength of life-possessing man there is food and drink. When there is adequate food in the stomach of man he remains, owing to the assistance of the elements, strong and vigorous. Again, if there be much moisture in the food, the element of water prevails (over the other elements). That is to say that so long as there is the watery element for (to neutralize) the injuriousness of dryness, so long (man) feels no harm. And so long as there is the

element of heat for (to balance) injurious cold, so long (man) does not become cold. If the element of air preponderate in the food, it overpowers the other elements. That is to say that so long as the element of air is for weakness (i.e. counter-balances and so removes weakness) so long it does not stop the breath of man. If the element of earth preponderate in the food, that earthy element overpowers the other elements. That is to say that so long as the earthy element does not stop the breath through lassitude and keeps it free, so long it, of all the elements, improves (makes better) any of the elements which, owing to an attack of hunger, have anywhere become to any extent injuriously unhealthy.

The improvement of life (health) depends upon moderate (and) proportionate food. In the same way, where medicine is (taken) in excess proportionately to food, man is rendered lifeless by the potency of the medicine. Some medicines do good to man when taken in small quantities. And his elements obtain vigor proportionately. Among the things received from God for (the purposes of) life, mostly for the improvement of the soul, is wisdom, whereby the powers of the soul become like unto things that apply remedies to its sins and its impurities. Similarly, to keep the body in health and in right condition there are the elements as things to apply remedies, through wisdom, to its ailments and to death. Except wisdom; no other thing can annihilate the danger (to life and body). It is because there is a physician of the soul that there is a physician of the body. And it is because there is a physician of the body that there is a physician of the soul: for, it is because of the fitness of the body that the teacher of the good religion, the physician of the soul, is successful in dispelling the diseases of the soul: And it is because of the suitableness of the soul that the physician learned in curing diseases of the body succeeds in dispelling diseases of the body.

Physicians (of) both (these descriptions), qualified by their abilities for their posts and the due ordering of their work, ought to be appointed by the king for dispelling the diseases pertaining to them. As regards this, the chief things to be done in removing diseases of the body are of the five kinds mentioned below: First, the setting right of the original (i.e. the body) and of existence (i.e. the soul): Secondly, making the elements work harmoniously: Thirdly, to set right again parts of the body and the soul that have been injured: Fourthly, bringing up those that have been born: Fifthly, keeping the bodily passions and disposition in regulation (order).

In the practice of physic, the work of dispelling the diseases of the body consists in protecting from harm the four elements out of which the world has been created, and in taking out from the elements of the

body increments and defects calculated to put an end to it, and in improving and preserving it by proper remedies.

The work of dispelling the diseases of the soul consists in keeping united, one with another, for the doing of good deeds, the four powers (faculties) of the soul,[96] in preserving the soul from the Sinful Enemy, and keeping back the thoughts, the speech and the deeds of men from evil-thinking, evil-speaking and evil-doing, in giving splendor to their final condition and saving souls from hell by means of good thoughts, good words and good deeds.

Exposition in the good religion regarding the duty (of man) to do in this world the work relating to the new life (in the invisible world) and to keep aloof from work that ought not to be done. (158).

Be it known that, there are two ways (distinctions) as regards what works (deeds) are to be done and what not to be done. Of these, one is the way of doing deeds with knowledge (of the religion), and the other is the way of doing things without knowledge. As regards these there are four modes of the way of doing things with knowledge; and there are eight modes of the way of doing things without knowledge. And the exposition of each of them, according to the religion, is as follows: –

Thus, it is declared (in the religion) that whoever does righteous deeds and remains aloof from sin knowingly, he, according to the religion, is, by his deeds, as holy of person as the Yazads. (Secondly) whoever knowingly does sinful deeds and remains aloof from doing righteous (deeds), he, according to the religion, is as sinful of person as the Devs. (Thirdly) whoever knowingly does both righteous and sinful deeds, is, according to the religion, (a man) of this description that he obtains good reward by doing righteousness and suffers punishment by doing sinful deeds. (Fourthly) as regards him who notwithstanding that he knows (what is right) does, of the two, neither righteous nor sinful deeds, it is declared in the religion that, not committing sin, he, in the way of justice, is without (free from) imprisonment and not doing the righteousness which was obligatory, is (deserving) of imprisonment.

Again, of those men who act without knowledge he who, without knowledge (but simply) through considerations of good behavior, does righteous deeds and remains aloof from sin, – regarding such (a man) it is declared in the religion that he, being inclined towards

96 The four powers or faculties are, Jan, Boe, Akho, and Farohar.

good, will acquire superior station by doing righteous deeds. But he who without seeing (i.e. making inquiries) does righteous deeds and remains aloof from sin will not thereby acquire greatness (in the coming world).

(Secondly) regarding him who, without knowledge (and) with (notwithstanding) thoughts of evil behavior, does righteous deeds and remains aloof from sin, it is declared, in accordance with the religion, that he, notwithstanding thoughts of evil, will be exempted from punishment.

(Thirdly) as regards him, who without thoughts pertaining to the religion does righteous deeds to obtain the reward of heaven, and despises whatever sin he may have committed and refrains from again committing the sinful deed, it is declared in the religion that notwithstanding he is inclined towards good through thoughts of good behavior, still, having committed sin, he will suffer punishment, and having remained aloof from righteousness, he will endure imprisonment.

(Fourthly) regarding him, who without knowledge, (and) with thoughts of evil behavior commits sin and remains aloof from righteousness, it is declared in the religion that being inclined to evil he, owing to commission of sin, will suffer much punishment, and owing to remaining aloof from righteousness, will endure rigorous imprisonment.

(Fifthly) regarding him who without knowledge (and) with thoughts of good behavior both does righteous deeds and commits sin, it is declared in the religion that, being inclined to good, he will, by doing righteous deeds, obtain greatness (exaltation): but if he should not have made inquiries about it (the righteous deed), he will not obtain liberation (from hell), and, having committed sin, will be a prisoner.

(Sixthly) as regards him who without knowledge (and) with thoughts of perverse behavior both does righteous deeds and commits sin, it is ordered in the religion that, being inclined towards evil, he cannot be considered to be thankful (grateful) (to his Creator) by doing righteous deeds; and, doing the deed without inquiry, he is without liberation (from hell), and, committing sin, will suffer rigorous imprisonment.

(Seventhly) with reference to him who without knowledge (and) with thoughts of good behavior, remains aloof from both (righteousness and sin), it is ordered in the religion that he, by remaining aloof from sin, will enjoy greatness, and, by remaining

aloof from righteousness, will be without imprisonment.

(Eighthly) with regard to him who without knowledge (and) with thoughts of perverse behavior remains aloof from both (righteousness and sin), it is ordered in the religion that he, owing to thoughts of perverse behavior, being inclined to evil, will, notwithstanding his remaining aloof from sin, be without greatness, and owing to remaining aloof from righteousness, will be a prisoner.

Exposition in the good religion regarding those men who (in this world) make themselves walk in immortality, and under the partnership and all the time on the side of (Spenta Mainyu and Anghra Mainyu). (159).

Be it known that, the man who keeps the Blemish-Giver away from within himself makes himself walk for immortality. And he, without taking (admitting) any portion of perverse intelligence in any of his movements, makes himself walk (guides himself) with fully intelligent habits. The tendency of each act of man has reference to the partnership (of the good and evil invisible principles). And the reason for that has been stated by the former heads of the religion to be that the income obtained by a man who guides himself through the good Mino [Spenta Mainyu] (invisible principle) is helpful of the righteousness of purity. And the income obtained by a man who guides himself by the beguilements of the evil Mino [Anghra Mainyu] is calculated for making him a prisoner through the sin of impurity. Hence, the Dadar [Creator] has, through his omniscience given to all men, from the beginning of the creation, knowledge for conducting themselves so as to diminish the Drujs. For, through the work of diminution of the Drujs there is the acquisition of final liberation for final improvement, and the manifestation (i.e. the being born) at the time of the final judgment in happiness, full majesty (khoreh) [khwarrah], and superior rank.

Exposition in the good religion as to how often the sun will shine from the highest place in the heavens in which it was created by the Dadar in the beginning of the world. (160).

Be it known that, the sun will shine four times from the highest place in the heavens where it was created by the Dadar [Creator] in the beginning of the world. And the object in so (shining) is to impart knowledge of the religion. When the Dadar first created the world he had created the sun, stationary, in the highest put of the heavens. And

it was brought down from the highest part by four stages, increasing in its face (disc) and appearing very powerful in each stage. And in that state it has been made to move that it may benefit the people and keep moving always till the time of Frashegird. Its perpetual motion is owing to the powerful design (purpose) of the Dadar, the creator of the whole world. And its return to the highest place of its first creation, where it was first created, is for (pointing out) the time of those who bring the commands that benefit the people (i.e. of the prophets).

The continued motion of the sun till the time of Frashegird and the frequency of its returns to the highest place (in the heavens) are owing to the powerful design of its creator. This design of power regarding the sun (i.e. its return to its original place and its renewed motion thence) has reference to (i.e. is a mark of) the renewed promulgation of the Mazdayasnian religion proclaimed through the holy Zartosht.

And it has reference to the determination hereafter of the millennium of Zartosht (i.e. the period for which the religion promulgated by Zartosht will endure). At this time (the sun) will pause in the first mansion (place, stage) in the heavens from which it shines, being one of the limits in returning upwards from the top which is known by the name of the first *andargah* (stage). And it will remain in this stage for 10 days and nights. At the end of the millennium of Ushedar (the sun) will return, with a more powerful design, into the second mansion (place, stage) in the heavens from which it shines being the second limit in returning upwards from the top which is known by the name of the second andargah (stage). And it will remain in much strength in this stage for 20 days and nights.

When the millennium of Ushedarmah comes to an end (the sun) will return, with much more powerful design, into the third mansion in the heavens from which it shines, being the third limit in returning upwards from the top which is known by the name of the third andargah (stage). And it will remain in much more strength in this stage for 30 days and nights. When the 57 years of Saoshyant come to an end (the sun) will return, with extremely powerful design, and will remain in the fourth mansion in the heavens from which it shines, being the fourth limit in returning upwards from the top which is known by the name of the fourth andargah (stage), where it was first created for conveying benefit to the people: And where it was kept in the beginning without moving. At this time when the sun will be shining in the highest stage in the heavens those who belong to Ahriman will receive harm, the resurrection will take place and the people will be purified.

(Exposition in the good religion) regarding the superior knowledge of the Mazdayasnian religion to be obtained in the three parts (of the Avesta). (161).

Be it known that, the superior knowledge of the Mazdayasnian religion given, through the three parts (of the Avesta), in the good religion, by the first head of the religion (Zartosht), is for the purpose (of pointing-out) that the deeds pertaining to Hat Mathra [scientific] and Gatha [religious] (are done) by the help of Dat [legal]; and that the deeds pertaining to Dat and Gatha are (done) by the help of Hat Mathra; and similarly, that the deeds pertaining to Hat Mathra and Dat are (done) by the help of Gatha. The (easily) understood explanation of this matter is this that in Dat is imparted superior knowledge as to how the people of this world ought to conduct themselves in this world. And Hat Mathra and Gathas are its (of Dat) means (instruments).

In the Gathas is imparted superior knowledge regarding the invisible world and the work of its inhabitants. And Hat Mathra and Dat are its means. In Hat Mathra is contained superior knowledge regarding the means for maintaining mutual relations between the people of Mino (the invisible world) and of Geti (this perishable world). And Gatha and Dat are its means. And in this manner (upon this plan) has each of the prayers in the Avesta been composed.

[That part of the Avesta which is called Dat explains how man ought, in this world, to live a life of virtue and holiness. The Gathas contain information regarding the work relating to the invisible world and its inhabitants. Hence it is as incumbent upon men to know what they should do and what they should refrain from doing in this world, as to know the nature of the invisible world and how happiness or misery can be secured there: for, without a knowledge of both these descriptions it is impossible for man to regulate his conduct in this world or to render himself worthy of the happiness of the next.

But this is not enough. Without the assistance of the invisible Yazads man is unable to act uniformly in obedience to the precepts of the religion or to improve in his moral nature; for he is drawn contrary ways by the good and evil influence of the two invisible powers, Spenta Mainyu and Anghra Mainyu: and, that he may not be drawn towards the evil power, but may remain on the side of the good power, it is necessary that he should by prayers and praises secure the assistance, the friendship, and the influence of the invisible Yazads and Ameshaspands. And the Mathra Avesta are a means to the end: a recitation of them obtains for man the love of the Yazads and Ameshaspands, whose assistance keeps him aloof from the tendencies

of Anghra Mainyu.]

Exposition in the good religion that the Dadar [Creator] will ward off the harm (stroke, blow) of Anghra Mainyu which is for (the purpose of) overcoming the creation of Spenta Mainyu, and will continue it (the creation). (162).

Be it known that, Anghra Mainyu has created (made) each of (his) dangers (harms) for the purpose of attacking the creation of Spenta Mainyu. These dangers Spenta Mainyu always lessens (diminishes) from his creation. And in these (following) five ways Spenta Mainyu makes it (the creation) to prevail (literally, to walk) over the dangers: – The first of these ways is to remove from a thing a particular kind of attack made upon it by the harm (proceeding) from Anghra Mainyu. For, as an enemy, it is the business of Anghra Mainyu to introduce cold into pure heat and dryness into pure water (moistness). And his object is, by putting an end to heat by cold and to moistness by dryness, to render lusterless the possessors of good life, to render the world useless and to prevent the people from continuing (in the world). Spenta Mainyu is an arrester of the cold which injures moistness (and) which reaches, through hostility, against pure heat. And (he) is an arrester of the dryness which harms heat (and) which reaches against pure moistness. Where cold meets (unites) with moistness, and heat meets (unites) with dryness, there is a stoppage (of respiration). (For) cold, which is an enemy of heat, going (prevailing) over heat, no heat remains within (the body); hence cold with a due (uniform) proportion of heat and moistness is a helper of the body.

Similarly, heat, which is an enemy of cold, going (prevailing) over cold, no cold remains within (the body); hence, dryness with a due (uniform) proportion of moistness and heat is a helper of the body. And their connection is (calculated) for the bettering (improvement) of the body. Owing to the union within the body of heat and moisture the body is improved, and thereby life acquires great strength and vigor. And hence Anghra Mainyu is disappointed in his intention of fabricating things (calculated) to arrest the creation of Ohrmazd. The second way is to assist the creation with good wishes against the practice obtaining in the creation of doing deeds that have in them an admixture of Druj s, and to make it profitable.

Thus Spenta Mainyu is a helper of the creation, which has united within it any of the cold and dryness of Anghra Mainyu, with the beneficial help of the union of brightness-giving heat and of moisture.

Again it is apparent from this that as the heat of Spenta Mainyu is driven out from within life-possessing beings by an increase, through the Blemish-Giver, of cold, so moisture which is the companion of heat is driven out by (an increase of) dryness (brought about by the Blemish-Giver). But through just deeds men acquire again the benefits pertaining to them. And (he, Spenta Mainyu) causes great benefit to man, through wisdom, in opposition to (as against) the vicious, blemish-possessing and ruinous (harmful) deeds of the Drujs.

The third way is (that which relates) to the continuance of man and of his progeny (in this world) notwithstanding the great risk of his being brought into a sinful state. These (dangers) fall upon the people of the. world at once, in one place and at one time: thus, it is obvious that Anghra Mainyu throws evil temptations and other vices pertaining to his tyranny, through (the instrumentality) of the One (i.e. of perverse intelligence), upon all speakers of the truth, at all times, in all places and in all cities, (and that Spenta Mainyu) puts these away from the people, and, keeping them within the law, renders them of good aspect.

The fourth way (mode of procedure) (of Spenta Mainyu) is to turn back upon the Drujs the dangers (harm) caused by them for injuring the people. As the heads of enemies are broken with their (own) battle axes, so are the Devs to be smitten with their (instruments the) Drujs: In like manner as Afrasiyab, the doer of deeds in accordance with the wishes of the Devs, was tormented by the Drujs. And similarly are the Khrafstras harmed by the fall of snow. In the same way, it is declared (in the religion) that at the time when the Dadar will perform Frashegird (resurrection), Anghra Mainyu will turn back from the ambition to which he yielded and his office-bearers (work-doers) will be swallowed up, harmed, and saddened.

The fifth and best way is that which has been mentioned in the good religion regarding the guidance by the Dadar (of his creation) with consummate knowledge, and, the rendering lusterless, with adequate strength, in the time of the Frashegird, of all the sinful strength of the Darwand (i.e. the wicked one), and, the becoming existence-less and ruined of the Source of sinful powers (Anghra Mainyu), and, his non-restoration (non-improvement) a second time.

Exposition in the good religion regarding the duty (necessity) of men to respect the high pontiff and to accept his dicta. (163).

Be it known that, it is incumbent upon men to obey (believe in) the high pontiff, the expounder of the good religion, and to consider him

as the highest ruler rendering the assistance of the religion, as well as the highest emblem of the religion. Whoever among men is a servant of the Mazdayasnian religion ought to consider him as the high priest of his house, (his) street, (his) village, and (his) city.

And those among the servants of the Mazdayasnian religion who are Athornans (priests) of the good religion ought to consider him as their ornament and luster. Those who tire Arthestars (warriors) ought to consider him as their warrior's armor. Those who are Vastariosh (husbandmen) ought to deem him as the sufficing happiness of their agriculture (husbandry). And those who are (of the) Hutokhsh (merchant and and artisan class) ought to look upon him as the dress they wear. Those among Athornans who receive and impart (religious) instruction are like unto the skin of the bodies of Athornans. Those who are Mobeds (priests) and Dasturs (high priests) are like unto the bones and intellect of the Athornans. Those among Athornans who are of most excellent goodness are like unto the heart of Athornans. And he among them who is superior in rank to the people-protecting king is like unto the marrow and joints of Athornans.

Accordingly they (the Mazdayasnians) should treat the Athornans of different ranks as superior in station. And (they) must understand that every good and evil that happens to them comes through them (the Athornans).

Exposition in the good religion regarding the duty of men to accept (obey) the just commands of kings and to make themselves act (in accordance with them). (164).

Be it known that, the ruler over a man's soul is his own pure conscience (heart). And the ruler over his conscience is his intellect which distinguishes good from evil. And (associated) with both these is the religion of Ohrmazd which keeps (men) completely prosperous. Supreme over each of these three superior (things) are the commands of the people-protecting king. Therefore, (Mazdayasnians) ought to keep their souls, bodies, and every (description) of this world's wealth in his service and under his control (order). And (they) must be careful to walk in (the paths of) virtue. And all men ought to keep themselves imprisoned (i.e. within bounds) because of every sin; and do all strength-giving, noble, deeds of righteousness.

Exposition in the good religion that the three descriptions of Avesta of the Mazdayasnian religion make known co-related matters. (165).

Be it known that, the (proper) understanding of the utterances in the Gathas is dependent upon Hat Mathra and Dat. And the (proper) understanding of Hat Mathra and Dat depends on the utterances in the Gathas. And the reason for it is this that there are made known in Hat Mathra and Dat many directions and many suitable punishments for those who entertain evil thoughts regarding the holy Self-Existent and who break the Lord's commandments; and the reason thereof is thus given in the Avesta composed in the form of the Gathas: The Lord of Goodness is the bestower of superior rewards on those masters of the world who remain in obedience to His commands and who keep all men like unto Him, as also on those who are the servants and subjects of such masters, for their desires (wishes) of this kind. And those who are disobedient to and who entertain evil thoughts regarding those rulers (owners) who, remaining in obedience to the holy Self-Existent, keep the persons of the people of the world and their riches in comformity with the commands of the holy Self-Existent, they, owing to their deeds, will not obtain justice or gift of any kind in (both) the worlds, but, as a reward (for their deeds) will have to endure hardships at the hands of the people of (both) the worlds.

The promulgation of Hat Mathra and of Dat was for the sake of the Gathas. And in the proportioned (metrical ?) Avesta of the Gathas it is made known to this effect that whoever walks truthfully (rightly), to him no evil will reach in the time to come. The reason for the origin of Hat Mathra is thus mentioned (in the religion) that, just as an army in thousands helps its truthful master (owner) in proportion to his truthfulness, and preserves him from harm, and thereby no harm reaches his person, so does Hat Mathra help a person of the true religion. And just as (man) becomes freed from (without) danger, (arising) from sins having the blemishes of Him of Evil Thoughts, owing to the punishment pertaining to them, and thus no harm happens to him, so is there a turning back of the punishment of sinners by the Mathra.[97] Again, the Gathas, owing to their containing a knowledge of the invisible (world) are of superior rank to the Mathra which concern the interspace (that between this world and the invisible world) and the Dat which have reference to (which possess) the wisdom of Geti (this world). Hence, it is apparent that the recitation of the Gathas in (with) Dat and Hat Mathra and of Hat

97 According to the precepts of our religion sins of various kinds are wiped out by the penitential recitation of certain appointed prayers.

Mathra and Dat in (with) the Gathas is for the reason that (man) may be without hardship.

Exposition in the good religion regarding the best and the worst times of the world and the four products (outcomes) of each. (166)

Be known that, the consideration in the world of times as best, depends upon the dispositions of all men being rendered most good through the wisdom of the servants of the religion. And the fruit of the times, improved and reformed by means of that wisdom, consists in every virtue, goodness, prosperity and righteousness. And all these ways have reference to the goodness and happiness of this world as also of the invisible world. And the consideration of times as the worst is owing to the punishment-deserving sinful dispositions of all men derived from the Yahudi [Jewish] religion. And the fruit of it has reference to the time of destruction and of the utmost wickedness. And owing to the evil intelligence and other vices (blemishes) (of that religion) each (income or acquisition) of the men of this world has reference to evil conduct, wickedness, misery, and sin, And thereby there is pain and hardship in the invisible world.

Exposition in the good religion regarding the declaration (in the religion) for the diminution of evil in all places where it may be prevalent. (167).

Be it known that, evil has been introduced by the Druj (Anghra Mainyu) into the creation of Ohrmazd to cause it harm. Hence, from the beginning of the creation to (its) end Dadar Ohrmazd will render his creation victorious over the Druj that causes it harm: and will improve (regenerate) all from evil. For, the Lord is himself aware through his foreknowledge that at the time of the End the power of the Druj will be destroyed by the creation possessed of the good strength. But the Druj will be unaware, in the beginning and the intermediate time, of his destruction at the End. But near the time of the End, when a great many of his evil powers will be destroyed, he will understand that his time will be completed (brought to an end). And at that time he will be seen striving, through despair, with all his hard-set strength. (But) when (their) time is over all the strivings of enemies are in vain. For, that will be the time for believing, virtuous persons to be (endowed), through connection with fiery strength, with more highly shining strength. After the time for the diminution of the highly wicked strength of the Druj (i.e. after such time shall have elapsed), his evil strength will not be again running and all his powers

growing oppressive as they did in the beginning, nor will he be as highly powerful as he was in the intermediate time.

Exposition in the good religion regarding the thorough non-remaining (disappearance) in man of the good disposition (habit) to make good invocations (of Yazads) owing to a cessation in him of the faculty of thought on which the practice (path), in man, of constant good remembrance (invocation, of Yazads) depends. (168)

Be it known that, there abide in man always thoughts of pure virtue (goodness). When thoughts of (leading to) harm make their residence there, then the thoughts of good remembrances (invocations) which are always in him do not stay in him at all. And thereby the man remains always without goodness (and liable to be) harmed.

Perverse thoughts having made an abode in him, good remembrances do not stay in him at all. The man who is without the harm pertaining to him (to which he is liable) and has with him all goodness is one possessed of (destined for) the dwelling-place of high (noble) paradise. And the man who, without goodness, is possessed of all harm, is possessed of (destined for) the worst hell.

Between these two abodes is Geti (this world). The man in it (this world) who has thoughts of darkness will have to descend (put-up) into the abode of servitude (hell). If a guest (stranger) is desirous, in accordance with the nature of his original ideas, to take birth in that abode which is without happiness and most harm-causing, he goes there. And the guest whose thoughts have reference to the profitable deeds that take birth in accordance with the nature of the ideas of his conscience and to similar other matters, goes to a place which is not luster-less or most harm-causing, – to the shining mansion of paradise; which mansion, free from harm, is mostly (intended) for the constant remembrance of God. And it is not a luster-less and most harmful abode, but, on the contrary, is the place where he originally was born. The man in whose thoughts there is the path of the wisdom of the religion and who has (in him) Ohrmazd's thoughts, will secure the shining and harmless abode. Again, the man who has thoughts the reverse of betaking himself to his birth-place, such a person, being defective in regard to his birth-place, will have his abode in the place which is without happiness and full of much harm.

Exposition in the good religion regarding actions which are fit to be approved, of good ceremonial (and) religious ; and opposite actions which are of evil ceremonial, and pertaining to wickedness and sorcery: and (regarding) the means for averting (the consequences of) them (the latter). (169).

Be it known that, religious deeds (works) are fit to be approved and of good ceremonial: and the reverse of them are deeds of evil ceremonial, wickedness and sorcery: and the averting (of the consequences) thereof (i.e. of the latter) is in this wise. Whoever, remaining firm on the commandments of Dadar Ohrmazd and the king, performs deeds enjoined by the religion, his dwelling-place, body, and vestments are, in accordance with the precepts of the religion, free from uncleanliness of every kind, and redolent with the victorious fragrance that covers up (destroys) evil smells and smites down (breaks down) the Drujs. And into that dwelling-place, good people performing Yasna (an offering with prayers) to God, carry many shining (light-bearing), pure and fragrant things, in order to perform their good deeds, full of renown, relating to the good religion, to Athornanship (priesthood), to thinking with a mind filled with excellence, and to speaking the truth. Religious and holy persons should always remain aloof from evil. And they should not praise harm-causing Ahriman with sorcery of evil rites, pertaining to the ways of the Devs, and with wicked deeds. And should keep away from their dwelling-places, bodies, and apparel, uncleanliness that reaches up imperceptibly and bad odor. For, the Yazads become sad and the Devs rejoice at men who prefer nasu (things pertaining to dead bodies) and Aher (fluid and dry matter pertaining to dead bodies). Because of the evil religion for the worship of Devs and the perverse-minded thoughts for speaking untruth and the doing of perverse deeds men put faith in Dev-worship and remember the Devs, name by name, in (during) their actions. And thereby they acquire evil renown.

The man who prefers nasu and all other things pertaining to Devs for the purposes of sorcery is the chief of sorcerers. The recognition of each of these (two descriptions of men) is (effected) by means of the intellect. And it is done in this way: – Of the two, he who belongs to the religion is unlike what is said of those who are workers in hot (burning) fire, those who walk in molten brass. (For), there is no burning of his tongue with that fiery thing, and of his feet with that fiery pyre. But, feeling not the flames of the fire, the fiery pyre is to him like unto a luster-giving thing. Again if it (the fiery pyre) is capable of punishing and inflicting pain on the body of that person, then that serves as his liberation from (the consequences of) speaking

untruth. And those persons who, through their tongue and movements, are possessed of purity, for them, there is no imprisonment of any kind Again those persons who knowingly worship (invoke) Drujs and Devs have marks of their infidelity visible on their breasts, tongues and feet. And owing to this arrangement (for passing through molten metal) people belonging to both the religions (the holy and the unholy) will become, through the working of divine power, like unto stars in appearance. Of these (two descriptions of people) one will be punished by the fiery religious ceremony [ordeal], their original sin will be dismissed (cast off) by the burning pain. The others, who are persons who speak the truth, will be picked (winnowed) out of the speakers of falsehood and doers of false deeds, and high rank will be bestowed upon them. And thereby will they be known as separated from those who are to suffer pain.

Again, he whose life has been in accordance with the law and who has passed his life in sufficient abstinence, – his body (person) will be exempted from burning in fire and becoming useless. But he whose life has not been passed in abstinence, his body (person) will be rendered useless by means of fire. And thereby he will learn that Ahriman had made him a great deceiver.

Exposition in the good religion regarding the duty of a father to love his child from its infancy up to adolescence. (170)

Be it known that, it is a commandment of the good religion that parents should love their children very from the time they are born up to the time when they become seven years of age or more. And within these limits the child should for two or three years be reared on a milk diet. And it should not he punished for any sins it may commit from childhood up to seven years of age, for, sin does not (at that age) touch it. But all subsequent sins should, while bearing affection to the child, be checked (diminished) according to its age. In order to make his child of superior rank the father should give him due instruction to live (remain) in obedience And the father should as far as he is able instruct the child in superior (and) perfect knowledge and raise him to a high station. For, it is the duty of a father to raise the child while young from an inferior to a superior station. And it is the duty of the child to be obedient and respectful to its father and to secure his love and keep him pleased. When the invisible power of thinking takes its birth in the child the base Devs give it base advice to become evil. Therefore, to check evil thoughts in the man and to enable him always to do long-lived deeds, and to keep his person holy, adequate knowledge of the Mazdayasnian religion should, as early as possible,

be imparted to him in order to drive away the Drujs from within him; and he should be made a religious person.

Exposition in the good religion regarding the rewards and punishments of the pious and the punishments and rewards of the sinners. (171).

Be it known that, according to the precepts of the good religion the income of righteousness is its reward. And the pains of sin must be considered its punishment. In the invisible world no man has any inducement at all for righteousness or sin. But there reward is obtained for righteousness and punishment is endured for sin. The rewards to be obtained by Darwands (sinful men), will be (so obtained) because of the remission of the punishment for their sins which (punishment) consists in the endurance (of the pains) of hell till the time of the Frashegird. And the changing (remission) of the punishment of sin beforehand depends upon the doing of righteous deeds in this world as a remedy for it. The punishment for sin that there is for holy men has reference to the non-adoption of remedial measures by them in respect of the sins attaching to them in this world And alteration in (remission of) that punishment beforehand issues out of the rewards for their righteousness.

In the investigation as to how much more righteousness than sin has the soul of the good man done, (if after deducting the sin), he remain pure, the good man will go to the good (excellent) place. And good men like these will obtain everlasting paradise as a reward for righteousness. It is declared in the Mazdayasnian religion that the people of the world are the source of every germ (root) of righteousness that is rewarded and of sin that is punished. hence, this world is a place for acquiring the gifts (blessings) of the invisible world. It is owing to their public acknowledgment in this world of their offenses and remembrance of those things which procure them the reward of righteousness in the invisible world and their remaining contented while not receiving several blessings in this world that the punishment for the sins of good men is altered (turned away). That sinners are (obliged) to bear, although unwillingly, the punishment for (their) sins is because, notwithstanding they have the power for the removal of sinful deeds, to do deeds of righteousness, and to make such deeds grow, they do not do so, and do not bear in mind, the reward of goodness and the thankfulness for it. Damage to the invisible abode is due to man's own desires.

Exposition in the good religion as to whether harm will reach the Dadar [Creator] from any place or from any thing. (172).

Be it known that, the Dadar [Creator] desires every man to have faith in the good religion and gives commands regarding it. For; if men, in this world, put faith in the good religion they will be able to diminish the Blemish-Giver. And if they be not connected with the good religion they will not be able to live (in this world), without (being exposed to) danger, in purity and with every happiness. Superior to those who make inquiries regarding religion with pleasure are those persons who, having a knowledge of the good religion, live with sincere faith in it. Men go against the commands of the Dadar and against His wishes through the sinful man who causes pain and harm among men owing to much sin connected with the Blemish-Giver. And that is the very cause of harm reaching to the Creator.

The religion of those religious teachers who are doers of any harm to the things belonging to the Dadar is connected with death and drowns the wishes and the commands of the Dadar. The sinful (man) who commits no sinful deed in this world deserves neither the reward of righteousness nor the punishment of sin. But if he should have no desire to annul the. commands of the Dadar, (and) on the contrary does deeds connected with the wishes and the commands (of the Dadar), he will obtain the reward for righteousness notwithstanding that he is (of a) sinful (religion). And he is not deserving of the punishment of sin. If a (man of a) sinful (religion) do not annul (set aside) the commands of the Dadar by his own wishes – it is said of him in the religion that that man in his desires is a co-helper in the commands of the Dadar. For, the religion which is said to be (to proceed) from deceitful man is considered to be no religion.

Exposition in the good religion that roots are (proceed) from fruits, and fruits from roots. (173).

Be it known that, the manifestation of the existence of roots is owing to fruits. And according as the root is, so are its proper fruits possessed of honesty. And they are, in their kind, good looking or ill looking, good smelling or evil smelling, in eating of good taste or bad taste, in vigor healthful or feeble of aspect according as are their roots.

They whose lives pertain to Darkness (Anghra Mainyu) have a nature like its (nature). And by the fruit that pertains to it harm is caused to the life of every thing. The nature of the fruit resembles that of its root. And those who belong to the Dark Root, – these, in this world, owing to the union of his evil intelligence, are of evil

understanding; and owing to the connection with (his) sinful state, are known as sinners. And those who belong to the root, Ohrmazd, these owing to the connection of His wisdom, are wise, and owing to the connection of his righteousness, are righteous. Hence, those who belong to the Yahudi [Jewish] religion cannot become possessed of relations with the one proper Root (Source). For, wisdom and evil-understanding are not one in body (person, nature). Hence, should one by nature wise, appear possessed of evil-understanding, that is owing to the Root of evil-understanding. For, He of the evil understanding is the cause of the sin pertaining to him. Hence, the nature (personality) that is a doer of sinful deeds does not at all belong to the pure Spenta Mainyu, but it surely must belong to Anghra Mainyu.

Exposition in the good religion as to who is possessed of the desire to obtain liberation; and what his name is (as given) in the Avesta; and who it is who makes (men) possessed of a desire for liberation; and what is the reason for making (men) possessed of a desire for liberation; and why is (a man) possessed of a desire for liberation not inclined to have a liking for the ways of his enemy; and from whom and why are benefit and harm (to come) to him; and what great benefit is to be derived by the people thereby. (174).

Be it known that, that which is possessed of a desire to obtain liberation (from hell) is man in this world. And in the Avesta he is styled *Ahue ast humanand*, which means "the owner (master) of the body, the lord of thought."

It is in the power (within the rule) of man, possessed of a desire for liberation, to guide himself towards the wishes of the soul and to do the superior work relating thereto. No other (portion of the) creation in this world (except man), thus rules as it pleases. When one among the Yazads is the lord (owner) of man, why should not man, walk in the direction of that lord? It is the duty of man to make himself walk in the direction of the Self-Existent because it is through the Lord that he has taken birth in this world It is by having within himself the invisible Yazads that man is enabled, owing to the invisible Yazads, to keep himself possessed of the body of (for) this world.

He who makes (man) possessed of the desire for liberation is the creator Ohrmazd. Rule, for man, depends upon having a desire for liberation. Men become possessed of superior desires by approving righteousness and disapproving sin. The aim of the Dadar has

reference to the desire for liberation. The eye of conscience keeps man seeing. And it is by means of its rule (authority) that man makes himself worthy. And it is by its rule that strength from the Dadar is obtained. Further, it is because of this power (conscience) that man is a holder of the highest strength for driving out the whole army of Drujs. It is also a darkener of every Druj that reaches to cause harm to the creation of Ohrmazd. And as its helper, is divine understanding, which instructs in the morality of the good religion. As the enemies of *Asne Khrad* (divine understanding), are perverse understanding and the teachings of evil intelligence, which are (things) that come athwart the intellect and help the evil religion of the Drujs.

It is through the Spenamino that righteousness is approved, thought, spoken, and done ; and sin is disapproved, not thought, not spoken, and not done. It is in opposition to Him that man, through Anghra Mainyu, approves sinful deeds, thinks about them, speaks about them, and acts for them; and disapproves beneficial deeds of righteousness, thinks not, speaks not, and acts not for them. It is by disapproving, not thinking, not speaking, and not doing deeds of sin ; and approving, thinking, speaking and doing deeds of sin that man becomes possessed himself of rule (power) for liberating himself (from hell).

In the same way he through the power of Yazdan (God), is a deliverer of other people of this world from the harm done by Drujs. And it is by approving, thinking, speaking, and committing sin ; and disapproving, not thinking, not speaking, and not doing righteousness that man through his own rule (power) makes himself a prisoner (in hell): And in the same manner he renders others, through the powers of the Drujs pertaining to them, prisoners (in hell).

The accruing of great benefit to the people of the world depends upon their desire to obtain liberation. And it is owing to having no liking for the wishes of the Drujs and for the evil religion that all men become possessed of rule (power) for themselves. Man improves himself by having a high liking for the desires pertaining to the religion of the Dadar. And it is by disapproving, not thinking, not speaking, and not doing deeds of sin ; and, approving; thinking, speaking, and doing deeds (of righteousness that (man) keeps (his) soul in the proper manner in accordance with the wishes of the Dadar. And thereby there is a diminution of Anghra Mainyu who has risen up as the enemy of the world; and the people of the world remain aloof from its enemy, Anghra Mainyu, for (the sake of) immortality, purity, and everlasting happiness. Those religious teachers who are excessively desirous of liberating man by approving, thinking, speaking, and doing deeds of sin; and by disapproving, not thinking,

not speaking, and not doing deeds of righteousness, will in the end be of hell forever. And they will on no account be liberated from hell.

Their religion is (alleged to be) for the liberation of man through religious desires, but not only is it not for the benefit of man, but it is calculated to cause much pain to the holy Yazads and to do final evil and harm to all the people of this world. And not only will it not give deliverance (from hell) but will ruin the people of that religion. It ought to be called not a moral but a sinful religion.

(Exposition in the good religion) regarding the following six ways of expiating the punishment for the margarjan sin. (175)

Be it known that, the six kinds of expiation of the punishment for the margarjan sin, are as follows: – When the orders of rulers are violated, one (kind of expiation) is (by performing righteous acts) by means of riches, or by sincere penitence for that sin, according to the precept of the high priest of the religion. – One (the second kind of expiation) is by the penitent confession of the *(margarjan)* sin before the high priest of the religion, whereby the final or best remedy is known for the relief of the soul (from hell), and of the body from imprisonment (in this world); provided that, while fighting with unsubmissive people *(anair),* the sinful one shall have slain his enemy or rival in battle at the imminent risk of his life *[lit.* life-devotingly]. One (the third) is, when one, by whom the *(margarjan)* sin of confounding idolatry has been committed, shall, in satisfaction for the sin, rightly and willingly abide, wherever in pursuance of the decree of his king, they may direct his imprisonment for ten years; since the final (effective) reparation for his sin (of idolatry), known (in the religion), is his condign imprisonment for ten years. – One (the fourth) is, when a person who has become liable to *margarjan* punishment by disobeying the commands of his masters or lords, is saved (from the punishment of hell) by obtaining his masters' forgiveness of his sin. – One (the fifth) is, when a woman has become liable to the margarjan punishment by disrespect towards her husband, (her sin), it is declared, (may be canceled) by her husband's forgiveness. – One (the sixth) is, when any kind of sin, which may have been committed in one's (daily) avocations, is remitted by repenting of that sin with due observance of the directions of the high priests of the religion as (affording) the best decision. – And the final means or mode of averting from the soul (of the deceased) the effects of its sinfulness, is (by meritorious actions, or by making vows to perform them) during the three days and nights following death (i.e. immediately after the soul has parted from the body).

Exposition in the good religion regarding the good qualities of Hozvaban Tehmasp, his great or holy miraculous spiritual power (put forth) in annihilating evil practices, which was made manifest by virtue of his chieftainship, and by which miraculous spiritual power he was enabled to restore the districts of Iran by expelling different infidel and demon worshipping peoples from the kingdom of Iran, and to enforce therein the supremacy and the laws of the royal descendants of Erach. (176)

Be it known that, it is manifest from the good religion that the exceedingly miraculous spiritual power of Hozvaban Tehmasp,[98] was manifested in this world by virtue of his chieftainship in overpowering, destroying, and annihilating evil practices wherever they appeared under his sovereignty. And, likewise, by means of his holy spiritual miraculous power, he had revealed to the infidel (anair) and demon-worshipping peoples (of his time), and to many of their brave commanders, the prophetic intelligence that Gushtasp would convert to his (Mazdayasnian) religion the (then) king of Turkistan, the men of the Arab tribes with disheveled hair, and the kingly tribes called the Kalisiai and the Rumi. And that Hozvaban King drove out of the districts of Iran those persons who corrupted (the people) with many enormities, – he ruined or suppressed them, and caused them to disappear; and he readjusted the sovereignty and the laws of the Kingdom of Iran.

And thereafter he foretold the cessation or disappearance of idolatry, misery and demon-worship, as well as all sorts of pernicious pollution, decay, and ruin from water, fire, earth, and other good things of creation, from the districts of Iran, and the prevalence therein of renewed courage and victory for the religion of Ohrmazd in the millennium of Zartosht; and that, finally (i.e. at the time of the resurrection), in accordance with the will and decree of the Almighty, the holy lord of Chasru-madina,[99] the son of Gushtasp, who is otherwise called Peshotan, with his 150 disciples, will be powerful (enough to bring about the final renovation above mentioned.)

98 Molé: Uzâb son of Tahmâsp, known from Yt13.131 and GrB18.18.

99 Molé: Catrumân, a name which means "the four houses." However, graphemes used in the *Zand i Vohuman Yasht* 3.25 ff suggest that the first part of the compound is *cithro*.

Exposition in the good religion concerning the keeping of one's self and of one's fellowmen from all the evil or mischievous propensities of man's nature, the moment they are perceived (to be injurious); also concerning the doing of good by one's self to others of the same (one's own) race or religion. (177)

Be it known that, every manifestation of affection in man is towards himself or his own offspring. Hence it is befitting that a man and his offspring should do good and not evil (towards each other). Man ought, (therefore), to feel affection for himself and for his own children; and the rearing of children and (so to say) the reproduction of one's self, is owing to the love of one's own race or family. It is necessary that the relations between man and man should be governed by a pure affection, in order that they may be capable of virtue, and that their inclinations may be turned from evil.

All men are as one's own person and children. For this reason every man should be greatly averse to evil, and be very eager to advance in goodness; since every man is a participator (in the goodness or evil) of this world. No man, therefore, should deliberately cause injury to others, or take pleasure in the injury that may befall them. He in whose soul virtue dwells, is well disposed towards others, and desires or is pleased with the happiness of others; thereby he becomes capable of preventing mutual injuries among men, and of promoting the union of virtue among them. And, accordingly, such a man counteracts or destroys that power in men, which troubles the world and abets the drujs. And, thus, the drujs are tormented by the Yazads; and the world-aiding Yazads themselves drive away completely from the world the infamous drujs and the mischief (emanating from them) ; and (thus) by means of the Yazads goodness is increased in this world.

Accordingly, these two kinds of evil exist in this world. One proceeds from a human creature of this world on account of the devilish power (acquired by him); the other emanates from the invisible drujs because of their own (inherent) power. (Both of these evils) ought to be expelled from the world. – But there are two kinds of goodness. Of these one originates from man (a creature) of this world, the other comes on the world from the invisible Yazads.[100]

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100 Good and evil exist respectively on account of angelic and devilish power of man. The meaning is that it is the demons that produce evil in this world, and it is by them and by men who possess their evil nature, that that evil is accomplished in this world. Of these the devils are the authors of evil, while demon worshipping men are as it were the tools by which the demons work out their ends. – In like manner the Yazads are authors of goodness in this world; while their active

It is revealed by the good religion that in the final seven and fifty years perfect goodness unalloyed with evil, shall prevail in the world through Saoshyant, and just before the resurrection all men for their fidelity to the Mazdayasnian religion, shall be renovated by means of their good-natured or virtuous deeds, and shall in their conduct obey the precepts of the Gathas.

Exposition in the good religion regarding the hope man has from this life, and (his) fear of damnation, and the departure or return of the one (object, viz. the soul) from the other (viz. the body). (178)

Be it known that, it is owing to the divine glory (of Ohrmazd) that man from the beginning has in life the knowledge of his Creator's desires; but (it is) by not remembering him, and by being drawn towards the immoral (sinful) splendor (or attractions) of the Blemish giver (Ahriman), that by his life (in this world) he brings on himself damnation for eternity in the next. As long as man is in inward communion with the Yazads, by sincere worship of the Deity, and by (means of the active Influence of) angelic Powers; he is capable of procreating offspring, he acquires great ability or talent for other works (varied actions), as well as dignified wisdom [lit. an increase of wisdom]. And by following the immoral splendor of the wicked (Ahriman), his expectations of the future are filled with fear of damnation during his passage to the Chinwad Bridge (i.e. at that moment he has lost all hope of obtaining the final reward, and is instead tortured with the fear of damnation in hell). He, whose life has been devoted to the remembrance of the Highest (i.e. the Almighty), is not (troubled) with any foreboding of painful suffering (to come hereafter). And should disgrace or reproach come on that man of angelic strength, through any good deed of his, his fear of damnation in hell is moderated or destroyed by the power of the divine glory that aids him, and the hope he derives from a life spent in communion with heavenly beings; and because of the absence in him of any of the unrighteous splendor of the Blemish-giver (Ahriman), his future life is exempted from affliction. – When man cannot adore the Deity, it is derogatory to the divine wisdom (in or familiar to him), by reason of the great diminution of his share in the divine glory. Consequently, that man who is of a perverse disposition, and without God's religion which teaches the hope of a future life and forewarns of the punishment of hell, is deprived of the knowledge of both (viz. the hope of an eternally happy life and the fear of the pains of hell.) On

instruments are those Yazdanparast people, who have the power and attributes of angels to destroy the evil and to enlarge the good in this world.

account of this perverse inclination (arising) from the unrighteous splendor of the Blemish-giver (Ahriman), and by reason of forgetfulness of the future life (in heaven), man gradually reaches a condition [lit. knowledge] which is deserving of damnation.

Moreover, when men are no longer capable of procreating children or able to maintain them, and are on this account grieved with despair, their souls are (directly) disunited (from their bodies) by (the decree of) Astwidat or Fate, and they are then overwhelmed with deep despair both on account of the future (which life they have forfeited), and the damnation (in hell, which they have merited); and having neglected the Deity during life, they remember Him the more at the moment of death. Because it is declared concerning those who fall into hell, that from the severity of their punishment in hell, their life which in this world they deemed to be proper (or free from blame), appears to them in hell so unfit or stained with sin [lit. so changed into unfitness], that they eagerly express the wish: "Would that we had never been born, or that we had not lived to follow the faith of the sinful." On account of which (penalty) they also exclaim that (it would have been) better if they had never been born.

Exposition in the good religion regarding the best kings. (179)

Be it known that, the kings (who are) like Jamshed and Vishtasp in dignity, arc the best kings. That king is like Jamshed in dignity, who like Jamshed is most prominent (or conspicuous) among men like the sun, and who is well-disposed towards all those among the good creatures, who are submissive to the Deity. That king is like Vishtasp in dignity, who like King Vishtasp is known as the most friendly towards, the most sincere acceptor, the most faithful adherent, and the most zealous propagator, of the Mazdayasnian religion (in this world).

Exposition in the good religion regarding the manner in which man alone among the Creator's creations, ought to improve himself and save his soul from hell. (180)

Be it known that, of all God's creatures man may improve himself and save his soul from hell by the following six (means). Three (of these) are chiefly for the preservation of the soul (from sin); and three chiefly for the improvement of one's self.

(1) One (means) of (preserving) the soul is each man's own

conscience, which is the essential means in man of avoiding sin, of making relief unnecessary, of escaping penal imprisonment, and of effectually keeping the soul out of hell.

(2) One is the religious teacher in this world, who by training men in the Mazdayasnian religion, and in the knowledge of the means of preserving their souls through their meritorious actions and of punishment for sins, relieves (or confirms) those who are good, and enables them to reach a high degree of religious merit.

(3) One is the Rashn-e-Rast and other spiritual lords, (angels and archangels), who, when a man has already repented of his sins in this world, made satisfaction for the sins committed by him, and cast away those sins from him, purify that person from the penalty due to such sins, at the time of reckoning on the third night after death, and send him by the Chinwad Bridge into the abode of Paradise.

The three (means) particularly adapted for the improvement of one's self (are as follows). – (1) One is a well-conducted (friend) who lends a helping hand in distress, who communicates to his fellowmen the influence of his own good disposition. – (2) One is the path of *mithra* (i.e., of truth and honesty) which when a man's soul has been endowed with it, preserves his life and person in persevering union with the Yazads. – (3) One is the world-protecting king who is a refuge unto mankind in this life from every pernicious object (sin), and who cherishes and liberates them.

Exposition in the good religion regarding the injustice (done) to a rightful [deserving] person by a gift (being given) to an unrightful [undeserving] one. (181)

Be it known that, the injustice to a rightful person by gift being made to an unrightful one, arises in the following manner. It is necessary (for a religious person) to make a gift, joyfully and unasked, to a proper person who is deserving of it (i.e. of that gift), since if he does not bestow it (upon that worthy man), he commits a sin [lit. there will be sin]. And if the giver does not bestow it on one who is unrightful and has not asked for it, he does not incur any sin at all. But if being requested (by a deserving man) and being rich, he refuses to grant it, he is called in the Gathas the Drujo, "of the creation of the Druj (Ahriman) himself." Regarding this the exposition is as follows: – Whosoever does not bestow a gift on the man who comes to him with a desire (to have something), is the creature of the Druj, that is he has acted like a creature of the Druj, and thus (it is proper that) he be called publicly [lit. by the voice of the kingdom], one of the nature of Ahriman [lit. as one of the evil creations of Ahriman].

Exposition in the good religion as to what things are the more beneficial to men in this world. (182)

Be it known that, the following six things are the more beneficial to men: – (1) One is to confess openly one's sins, that they may be legally punished in this world in the presence of the leader of the Behdin community (anjoman). – (2) One is that men should have a constant (ham-baste) reverence for whatever has been done by the previous leaders of religion (poryotkesh). – (3) One is the zealous exertions of the talented Athravans to establish institutions for religious instruction. – (4) One is that the disciple should acknowledge the habits (or follow in the footsteps) of his worthy teacher, and secure himself from punishment by (the bond of) association with him and by meditations on the Mazdayasnian religion. – (5) One is the humble submission to the deservingly pre-eminent high-priest of the Mazdayasnian religion, (as a final or best resource) for the faithful followers of the Din (religion) of Ohrmazd to advance in the good religion. – (6) One is the concord of the subjects of the Sovereign of the World with the just and supreme king of a continent, for the proper advancement of the people.

Exposition in the good religion (on the subject) that men should as much as possible banish from the world the visible portion of pollution or all kinds of (filth, that no harm may accrue unto them.) (183)

Be it known that, the only best means of giving perfect health is the Mazdayasnian religion; since this is manifest from it, that men ought to clear away from fertile land, or as much as possible keep aloof from, all dead matter, bodily refuse or pollution of any kind, and to destroy two-thirds of such putrid matter from amongst the population. Accordingly, they are to abstain from burning it (i.e. putrid matter) in fire, and from pouring water over it; and they ought to preserve those (elements) from pollution. By the continued shining of the fires (i.e. by the heat of the sun, moon and other fires), two-thirds of the pernicious matter (or poisonous atmosphere) in the world is destroyed. It is also manifest that the entrance of the contamination of putrefying substances unto men is owing to the Blemish-giver (Ahriman), and there result from it corruption and stench which produce poisonous exhalations infecting men (with diseases). The visible form and figure of the body on earth are due to (or dependent on) air and fire; and it is they that nourish the vital parts in the physical structure of man. Consequently, it is the precept of the good religion to preserve them (from corruption).

By bringing contamination or putrefaction into these substances (viz: fire, air and water), disease is produced; (so) by preserving them, and by removing pollution and stink, salubrity and health may be secured for men and cattle. Pure water is the means by which man preserves his body from defilement (or infection). And on account of their fidelity to the Mazdayasnian faith, our ancestors used to respect and put in practice the precepts of the Mazdayasnian religion, given by the high-priest of the good religion, as well as the mandates issued by the sovereign professing the good religion.

The sovereignty of the Mazdayasnian prince was accepted as their own supremacy by men of the good religion; and thus it came about that men acted in accordance with his orders. On that account a blessing was (pronounced) on the people of the world by the accomplished doctor or high-priest of the Mazdayasnian religion, for the increase of piety, beauty and gloriousness in mankind.

Victory, greatness and deep adoration (of men) in this world, are the result of the innumerable pious actions (undertaken) to strengthen their own happiness in the next. They who abandoning the teaching (or precepts) of the accomplished high-priest, have fallen into pamperedness or luxury owing to (their association with) a priest who teaches impiety to man-kind, and who is deceitful and leads them into evil ways, turn away, in the decay of their soul and body, from the knowledge thereof; and in consequence complete (grievous) distress is seen in this world. And such is the exposition in the Mazdayasnian religion, that all men should adopt means for the health and well-being of the world by accepting the precepts of the accomplished high-priest of the religion, and that they should always act in union with that accomplished high-priest who is a guide in the exalted path. And that accomplished high-priest should at the same time inculcate the maintaining of mutual peace (or friendship) and charity towards one another, so that all (men) may remain free from corruption, decay old age or mortality, and that all men in the good creations (of the world) may become entirely happy.

Exposition in the good religion regarding the origin of moderate thinking and of immoderate thinking, their outcome, and the explanation and power thereof, the thoughts suggested therefrom, and the relation between the advantages of moderate thinking and the injury from immoderate thinking. (184)

Be it known that, the original power of moderate thinking is the gift of the Moderate Thinker, Who is Ohrmazd; and it may be

described as having the mind (occupied) in collecting a store of merits for the soul.

The strength (or degree) of a man's improvement depends on it (viz. moderate thinking). So long as the intuitive wisdom of Vohuman subsists in man, his judgment leads him to think about that good quality and good power for himself. His prosperous existence is the result of his contentment and of Ohrmazd's preserving care; and his whole thought is therefore directed to the virtuous qualities and power of the Yazads, whereby man attains to the great angelic blessing of being free from envy; he lives thereby free from disease, and free from any grievance against, and contention with the good people. Again, whosoever is protected by Ohrmazd, shares in a more complete manner the virtuous qualities and power of the Yazads; and thus he is well fitted to support his fellow-creatures in virtue, thereby acquiring joy and power (or solid holiness) for himself. Again, every one who expressed his praiseworthy ideas (or belief regarding (the benefits of) union with the Mazdayasnian religion, was its expounder (madde) only on account of it (i.e. moderate thinking):[101] Such was Hoshang among the Peshdadians, Zohak among the tormentors, Patsroban among the fortunate, Kaus among the enlightened (or the wise), Sam among the valiant, Zoroaster [Zartosht] among the bright, Isfandiar among the abstaining. Such were also beings of angelic qualities and knowledge in the forms of the canine and boar species.[102]

Likewise, it is manifest from the good religion in the following words of Zartosht – whose Frohar is worthy of glorification – (uttered) unto the dignified Kay Vishtasp:

> "Thou shalt not hate whosoever serves thee with good mind, because he will be worse by that training (or example) of thine."

Thus, the advantage of moderate thinking lies in constant meditation on whatever stands in relation (to the Deity) in this good religion. Concerning this the conference of (the Holy) Zartosht with Vishtasp, declares thus:

> "So long as thou shalt act thus (i.e. according to the dictates of the good religion), thy courage shall be so, and so also thy victory."

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101 It was the gift of moderate thinking that enable many men to expound the blessings of the Mazdayasnian religion.

102 This probably refers to the different shapes (one of which is that of a boar) in which the Yazad Verethraghna appears in the Warharan Yasht, paras. 15, 19.

Immoderate (or unbridled) thinking is a defect in man originating from the Blemish-giver (Ahriman); and such a thought may be described as the abandonment of the acquisitions of merit (saman) for the (happy) life in the next world, by reason of the (evil) power of perverseness and avarice; and for this reason the thought (of man) does not turn towards the virtues and stability (necessary for him). On the contrary he feels an aversion to Ohrmazd's preserving care, to the pious qualities and power of the Yazads, he is ill-inclined and feels a hatred of divine gifts; thence follow hindrance to one's own good health, an immoral struggling (with his conscience), and an ever growing thought of (disposition towards) perfect evil. There is (therefore) a diminution of that spiritual power of his soul, which is apt to (gain) eternal happiness, and a hatred against whatever pre-eminent qualities and strength of the Yazads he himself is capable of. Thus such a one possesses the (wicked) strength of the rebellious devils; hence (it is fitting) that harm should be caused to his spiritual life [lit. life pertaining to the soul], just as it is declared (in the Avesta) regarding the most famous (lit. the manly-minded, the great-souled) hero Keresasp of Sam, for quickly dispatching [lit. making invisible] the Druj Snavidhak [cf. Jamyad Yasht, 43-44].

On the basis of an exposition in the good religion it is declared by the (primitive) religious leaders, that the powerless one (Ahriman) is not, was not, and will never be fit (to rule) over the race of good creatures; but that the Creator Ohrmazd will ever be powerful (to rule) over the finite and the infinite. (185)

Be it known that, the Father and the Procreator or Origin of all the good (Yazads), is the Omniscient, the Omnipotent and the All-Ruling Creator Ohrmazd. Over that good-intentioned and righteous One, the powerless one (Ahriman) had not, has not and will never have sway. Also it is known regarding Him, that His power is manifested in every deserving person, and His union subsists in all those (creatures of Spentomainyu), who are by origin related to Him. And (as to) the overpowering influence of the evil-religioned (Ahriman) among men, it is owing to the prevalence of his bad faith in men in the limited time. Also in that unlimited time which is beyond the influence of the stars (i.e. in the period of the resurrection, beyond the time appointed for Ahriman) the limit of Ahriman's power will end in this world, though his existence will be infinite in time.

Exposition in the good religion regarding the actions which are acceptable to the Creator (Dadar vajin), whereby man approves himself to Him, and regarding the actions acceptable to man (mardum vajin), whereby the Creator becomes the object of man's choice. (186)

Be it known that, by means of the knowledge regarding the soul, derived from the good religion, man can perform actions calculated to improve himself. Thus by his actions, which are acceptable to the Creator, man approves himself to Him. So also it may truly be said that that person is acceptable to Him (God), who being guided by the true wisdom (or conscience), performs actions which are agreeable and appropriate.

Again, the Creator renders man victorious by (revealing to him) all sorts of wisdom (calculated to benefit) his soul. Thus, on account of his intelligent foresight, His understanding and actions are acceptable to man.

Exposition in the good religion regarding the careful keeping, and exposure to light from darkness, of the fire and water in one's power or possession, in conformity with the good religion. (187)

Be it known that, everything in this world constantly tends to return to its own original abode (source) The original source of fire is the Essence of Fire. The original source of water is the ocean on the Earth. The powerful blaze of the fire is due to the wind. The varied arrangement of the water under the earth is also due to it. The movements of the sea also are caused by the wind; and it is the wind that warms and refreshes. And the birth and improvement of man in his corporeal existence here, as also of creatures possessed of bodies in this world, are the result of the beneficent actions of water. By not carefully protecting fire and water from contamination people pollute themselves; and the pollution in the waters of the ocean spreads (or mingles) through the atmosphere, and through the influence of the warmth of the atmosphere it perpetually permeates the living bodies in this world. The contamination is caused both by heat and moisture. It is by being free from pollution or impurity that the body is cured of any infection (it may have caught), and health is obtained by the people of this world. The cause of uncleanness (in men) is pollution, and this accounts for the prevalence of infection, pain and the many fatal diseases of the human body. And owing to the great dread of these various diseases we are admonished by the good religion to

preserve fire and water (from pollution).

Sickness and much mortality among men are brought about by the belief of those whose religion inculcates the practice of polluting fire and water by filthiness and stench; whosoever teaches such a creed, is (as it were) of hostile inclinations towards men (or an enemy of mankind).

Exposition in the good religion of the ways pointed out by the good religion by which the followers of this good religion ought to regulate his conduct in (good and evil) times. (188)

Be it known that, it is the precept of the good religion that the epoch of the exaltation of men of the good religion, can be reached only when they oppose the degrading condition (of their nature) by superior wisdom, good qualities, strict morals, efforts to attain a higher position by public or national spirit, energetic action, and noble enterprise [lit. exalted banners]; and that they who resist their condition of exaltation are those low and groveling people who turn away from learning and wisdom, and who conduct themselves in such a manner as to subvert the courage, humility (airih), contentment and grandeur of the good people. Hereof an illustration is manifest from the precept of the good religion in the movements of flying birds and khrafstras (pernicious creatures), that when night falls, creatures that go about in darkness, begin to move about, while the birds that go about in the light (of day), will not issue out of their nests; and by the confinement of the birds of light, the (wicked) creatures of darkness are free to wander about (in the world). And at the dawn of the light of day when the birds of light are again seen moving about in the open air, the noxious stygian birds of night and the evil pernicious khrafstras of darkness disappear.

Exposition in the good religion regarding steadfastness in the religion and the thought of detraction from it. (189)

Be it known that, the idea concerning steadfastness in the good religion is expressed above in the chapter bearing upon it. But there are two ways in which (men) contemplate to detract from the good religion. 1. To deny the existence of the next world like an ashmogh. 2. To regard the good religion as bad like one of an evil faith.

Exposition in the good religion regarding the respective appellations of the good and bad religions, and the condition of those who are in them. (190)

Be it known that, the good religion is one that is in correspondence with the (divine) intuitive reason; it possesses every degree of embellished wisdom, it is the interpreter of superior knowledge, dignified by its communication with the spiritual existences, possessing (inculcating) the noblest system of morals, all manner of felicity in eternal existence, liberality, and preservation; and its object is to make its professor an extoller of the Deity, to keep him in obedience (to him), in union with the Original (Being), and possessed of the original thought. It is the very abode of piety and the source of graceful authority. And the faithful thereby (i.e. by the medium of the religion) are enabled to reform their natural habits and to strengthen their own common sense and to propagate the glory (of the religion). That supremacy or rule is graceful (or blessed), which is acquired by the aid of that religion. And the fidelity of the mass of the people to that religion, is the precursor of a time of happiness. It suppresses in this world unrighteousness and the Blemish-giver (Ahriman), and saves the people (from hell). Herein exist the institutions of the priest, the warrior, the farmer and the artisan, the worship of Ohrmazd, piety, and other good qualities, righteousness and virtue.

Again, the bad religion is imbued with the wickedness (or perverse doctrine) of (Ahriman), is an opponent of providence, possesses a store of false sayings for the sake of avarice, keeps (men) in distress through the evil spirits, glorifies the demons by means of sorcery, leads to the worship of the Druj by giving her the appellation of God, inculcates immoral habits in the name of morality; it is the mother of frehbut and aibibut, and the creed of falsehood.

With such a religion tyranny is seemly (becoming), and its adherents are corrupt in their habits; they pervert or destroy their wisdom or common sense, and forfeit their fame. To lend his evil help to it is worthy of its tyrant-adherent. The mass of its followers through fraud are subjected to many calamities, for they bestow (let loose) on the world their vicious help (vices) and the (sinful) strength of the Blemish-giver (Ahriman), and they cause distress to the good creatures. Herein (i.e. in the bad religion) are found such vices, as disturbance of piety, tyranny, wickedness, deceit, lewdness, demon-worship, degeneration, and of other defects and sins and evil-doings. – The bad religion is also coupled with selfishness; it is the enemy of prudence, the opponent of intelligence, the disturber of the belief in the spiritual world, and the approver of the law of non-existence; herein are skepticism, habits of infidelity, and sorcery.

Exposition in the good religion regarding (the fact that) Ohrmazd is the creator of the good creations. (191)

Be it known that, birth is a term applied to the first (appearance) in the spiritual world of living creatures. The origin and source of the spiritual (existence) is manifested by the action of force in this world. The invisible soul that has entered into the body, is just like the gold (necessary) for (making) a diadem, the silver for a goblet or a vessel, the iron for a hoe or spade, the wood for a door or a door-case, the root of a tree for its fruit, and the procreator for the offspring. Other spiritual substances which are in the body exist through the gift of this soul's power. – *Creation* is a term employed to ascribe the advent of the heavenly soul into this worldly existence. The living body exists through the soul that supports it (i.e. the material constitution of man owes its living principle to the soul). Just as a woolen thread is made of wool, a diadem is made of gold, a vessel of silver, a door of wood, just as the fruit is produced by means of the root, and the offspring by the begetter, so also other physical substances subsist by means of their original soul. This original soul is regarded as the support of the (material) constitution. The bodily existences of this world have developed out of their original semen, just as trees of like nature have grown from a seed. In the religious writings they are called living organisms. The living organism subsists by means of the soul, and by the power of fire and water in it. The essences that constitute the strength (of a body), are called bodily existences. Again, the semen of the bodily embryo in this world, is of the nature of fluid. The body is called in this religion a moving or active existence; the embryo being gradually matured by means of the soul into a human organism. The pair by whose connection the body is begotten are reckoned as the father and mother; and the person himself is called their son. If he is of a good race (lineage), benefit accrues from him to the living world; and (further) from the existence of a man of such good name many other men become well-inclined towards the actions of Providence (i.e. they are drawn to acquiesce willingly in the dispensations of Providence).

Exposition in the good religion regarding the counter-balancing, in finite time, of two kinds of evil-doers by two kinds of powerful men, (designed) by the Provident Creator Ohrmazd, Who is the Causer (Author) of Destiny. (192)

Be it known that, the Provident Creator Ohrmazd, Who is the

Causer of Destiny, has in the limited time (appointed for Ahriman), counterbalanced two kinds of evil-doers by means of two kinds of powerful men. It is by continuing in the idea (i.e. by steadfastly holding the idea) of the great supremacy of God, that man will come to dislike (the use of) his own power to do evil; he does evil because of his power to deceive. His approval of actions (good or bad), is in accordance with his (good or evil) mental propensities. Man, therefore, in that limited period of six thousand years, ought to refrain and curb every tendency towards devilish actions, and (in his life) exhibit to his fellow-creatures, till the end of this world's existence, deeds that are worthy of the soul.

One (of the two kinds of powerful men above-mentioned, and designed) for (human) guidance, is the holy and pure person of the Athornan who possesses in himself the strength of Spenamino, and who contributes to save from sin, in the short span of life allotted to them, those that adhere to him, by communicating to them his own desires (in this life) he thereby acquires victory in the end, entirely baffling and repelling from his fellow-creatures the power of the Blemish-giver (Ahriman).

Such a pious person is said to be in correspondence with Spenamino, because Ohrmazd dwells in him. His garment is white. He is very much advanced (deeply versed) in mystic thoughts by the aid of Vohuman and the Mahraspand. He himself most dignified and illustrious, is guided by his inward Yazads of light. In the human body there dwell spiritual faculties that impart good sense for the guidance of the soul, and convey to man virtue through moral perception, contentment through obedience, and in his habits (i.e. an habitual use of) words of truth through intuitive wisdom.

In the four estates of men in this world, a holy man is regarded as one of the leaders of the priesthood; the religious and secular lord (Zarathushtrotema) being considered as the greatest (chief) among all the people of the world. Of all human clothing, the white garment is (most suitable) for such an enlightened person. – They are the well-doing righteous ones, who (live only to) exalt or promote the good, and strike down the wicked.

Again, of those who lead (men to evil), one is the bad and impious person (priest), who inculcates the (wicked) faith of the Demon, and who on account of the evil luster of Ahriman in him, brings those who are subject to him, under evil influences, by imparting to them his own (evil) inclinations. Consequently, he cuts them off from their redemption (from hell). And whosoever (priest) loves such a (false) splendor of Ganamino, is blindly ignorant of the final condition

(farjamih).

Such a person is styled Ganamino's self, because the latter predominates in him; and his conformity (with Ahriman) contributes to promote the perverse thought respecting the evil faith (i.e. it avails to bind him in perverse adherence to the evil faith), and likewise conduces to the abiding in him of hurtful and refractory demons. The free-handed liberal ones unto him are those hurtful northern planets, whereof one is called by the astronomers the evil Saturn, which will destroy the constellation named Dol (Aquarius) in the religious writings, and which will work harm to mankind by reason of their evil understanding. And such a (priest) will imbue men with (a spirit of) disobedience to God and discontent, and will bring falsehood into their faith through their low-mindedness.

The sinful ones who will be (born) to be priests or rulers among the people of this world, will descend from those wicked leaders of wicked tribes who teach the evil religion; and the (highest) chieftain of the wicked ones in this world, is he who is destined for the worst religion and for the worst abode (hell). And in garments, his clothing resembles that of one who is a slave to the Demon. And among the evil doers his business is to injure the good, and help on the wicked.

Again, one is that heroic person who shapes his conduct by his (constant) association with the pious ones, and who has a mind to encourage and support the Athornans who bring forward pious knowledge, as well as (to encourage) the work of well-conducting (good guidance) in a (wisely) regulated manner and by means of refined ideas (high ideals) ; and (who has a mind) to obtain religious decisions from those who are high-minded in their nature, and to offer beneficial aid to those people who are subject to him. Such a one will, in the appointed time of his life, be capable of saving himself from hell, and of obtaining a final reward. Likewise, such a well-born (hero) will to the end possess heavenly felicity (in himself) in both worlds. The exalted act of such an heroic-souled person has regard to his own virtuous self [lit. garb]; and his knowledge is imbued with the glory of the Good Spirit because of the abode in him of the good angels. He is actually called the philanthropic hero among the brave ones. Also he proves himself to be one who shines forth in the great manly feats of the valiant. And such a one imbibes sublime religious opinions, and preserves through his righteous wishes, good-naturedness in himself, and performs actions sublimely conceived. Among the people of this world those who are strong and of a warlike person [in the (four) professions], belong to the warrior class. Among these the valiant commanders-in-chief are the leaders. In point of garments, their uniform is red in color and of stout material, and is

adorned with gold and silver, and inlaid with shining jewels; such a uniform is bright and brilliant too. – In (civil) transactions their business is to administer superior justice to the world, and to promote and punish the good and the bad respectively.

Again, for the purpose of leading men into sinfulness [lit. sinful blending], one is the person of the selfish (warrior) who is (doomed) to be an associate of the prison (of hell), because of his evil-minded conduct (in this world), and who is deprived of [lit. throws off] his dignity and greatness (as a rational being) by conducting men into that hostile impiousness and vice which are characteristic of a teacher of the evil doctrines (or knowledge) of the Hinderer (Ahriman), and who eagerly performs actions calculated to (give effect to) his sinful desires, to disturb peace, and to overthrow righteousness. And during the finite period he causes those who are subject to him, to conduct themselves like the wicked *Baratrute* by means of the power of the evil planetary influence. His meet recompense at the end (i.e. after death), is the appearance (in bodily form) in front of him of all the desires of that (evil) doer. Such a person himself is the druja of perverse sense [lit. lustful]. In him there is a liking for the most confounding demons, and the fitting predominance of the wicked Aeshma. The liberal donor unto him is one of the evil northern planets, which the astronomers call Mars, and which religion designates 'the evil and immoral.' It is the obstinate one among the evil planets. It brings to him (viz. to the wicked warrior) fruitless misery, on account of which his disposition becomes inclined to perverse desires as well as to the selfish religion calculated to destroy his final (happiness). And such a one will in this world be (born) among such rulers as are selfish and perverse fighters. And in the class of- impious priests who are adversaries (of the Mazdayasna), he is the head of the wicked ones, an unworthy ruler and an infidel judge who is possessed of (mischievous) wisdom. And his own selfish person is a garment suitable for him.

Exposition in the good religion regarding (the idea that) the duration of the soul is infinite as well as finite. (193)

Be it known that, the duration of the soul is everlasting; also it is limited. And the powerful (spiritual) substances that work with the soul for (the support of the animal) existence, are likewise eternal. And because of this strength the living organism is finite in this world. Again, the movement (of the animate body) in this world, is owing to the inward breath of life for thanksgiving (unto God). Also the bright soul or the respiratory power of the soul dwells in the navel (or the

center of every animate object.) And hence the flowing of the waters and the growing of the trees. It is on account of this inward breath of life that all animate objects work so multifariously. Hence it is (manifest) that the rational animate being will exist for ever.

Exposition to be found in the religious writings of the Avesta, regarding (the fact that) the movement of the animate body in this world is due to its vital power, and that it subsists because of the life (in it.) (194)

Be it known that, the continuity of the species of animate creatures of this earthly frame, resembles that of all animate objects. The appearance (or growth) of offspring is owing to the seed that begets it. Again, air is the restorative of the body, and the mutual combination of the (physical) elements (in it), is the result of its soul power on account of this soul power the creature is animate. Just as the workmanship of a goldsmith is judged of from the shape of a crown or throne made by him of the ore of gold; just as the ingenuity of a silversmith is made known to us by the vessels or stools manufactured by him from the ore of silver; just as the knowledge which the blacksmith has of his art is shown by the shape of an iron spade &c. made by him; just as the carpenter's skill is understood from the fashion of the chairs, benches and doors made by him from (unpolished) wood; so is the Lord of Existence known to us as the 'Cause of all Causes.' The origin of the world was owing to that vital luster (the soul); as it is said in the religion, that all inanimate objects have come into being from that vital power. The birth of a moving body is owing to the life pervading the original seed; also it is from the internal vital substance in the mother, that the embryo received its form (of a child). Again the elementary substances in an offspring serve to maintain by means of digestion the consciousness of its sources of intelligence. Just as a crown, a glass or a goblet is formed from gold or silver metal by the ingenuity of a goldsmith or a silversmith; just as a hoe or a spade, a bench or a door-ease, is made of iron metal or wood by the skill of the blacksmith or carpenter; so is a physical body caused to move by means of the life (yehvunashne) in it, so are the forms of seeds and the plants germinating from them by means of their animating essences. Again, it is said in the religion, that what is inanimate is made to move by means of life, and that life subsists (in this world) on account of the person wherein it is embodied.

The advent of this superior vital power in the seed, is explained to be like that of a person in the midst of some object, or like the form of a child in the womb of its be-getter (mother). Also it is on account of

the ingenious operations of the soul power that a child is formed from a male seed conceived by its mother. Just as the mineral ore is purified by being melted in heat, just as wood is polished by cutting and scraping, so are the living bodies.

Again, it is said in the religion regarding beings (that are) active on account of the life in them, that the very abode of life is constituted by means of this moving vital substance. The formation of all physical existences in this world is by One Alone (the Creator). Just as from an object its nature (becomes manifest), or from a person his habits, so does the complete formation of the face of an offspring in the mother's womb, from the power of the soul (in it). Just as the ingenuity of a goldsmith forms of gold various sorts of crowns, glasses or goblets, just as the skill of a carpenter makes of wood chairs, benches and doors of various shapes, so is this material body organized by means of the soul. Without this powerful vital principle the world would never have existed.

There are multifarious objects and persons (in this world). Regarding the functions of these objects and persons it is said in the religion that they will do righteous or evil actions in proportion to their correspondence with the two invisible spirits (viz. Spenta Mainyu and Angra Mainyu).

Exposition in the good religion regarding the ten excellent monitions of the Holy Zartosht unto men. (195)

Be it known that, these are the ten best monitions by the Holy Zartosht: (1) One is that man should improve himself in order to render obedience unto God; he should remain with firm confidence in the Creator Ohrmazd as His faithful (creature) ; and that the subjects of the people-protecting and righteous sovereign of this world, should place loyal trust in his rule (i.e. in the rule of such a sovereign). – (2) One is that man ought to believe in the good religion which is the source of piety, that he may exalt himself through righteousness. – (3) One is that for the purpose of ameliorating (the lot of the people) in this world, they should be guided by the opinions of this religion, with the support [strength] of the authority of the head dastur or ruler. – (4) One is that every man should become capable of doing good to every other man, and of benefiting every one without doing harm to anybody. – (5) One is that man should thoroughly defeat and keep off the druj from his person, and improve his nature for (the advent of) the Yazads into him. – (6) One is that man should perform actions which are known to be good to one who is improved in his nature (by

his belief in the religion), and avoid or condemn those which are not so recognized by him. – (7) One is that man in order to be pure (or freed) from his sins and be adorned with meritoriousness, should keep at a distance from all kinds of evil pertaining to the bad, but associate with the good in all manner of goodness. – (8) One concerns the practice of khwetodas, for the purpose of terrifying away the demons from one's person, and of securing for one's self the blessing of the pious (Yazads or farohars). – (9) One is that a just high-priest should be maintained for the purpose of purifying one's self from sin, and of opening the wide path to obtain the recompense for pious merit. – (10) One concerns the thanksgivings unto God for the attainment of the worthy object (of one's desire), and the glorification, extollings and adoration of the Creator Ohrmazd, the Amesha Spentas, and the Yazads (in gratitude) for any fresh goodness.

Exposition in the good religion regarding the ten (evil) admonitions enunciated by the ill-informed (or evil-inspired) Akht-Jadu to the vicious and immorally inclined people, against the ten (sacred) monitions of the luminous-minded, the invisible-perceiving and the manthra-uttering Holy Zartosht who had brought mankind into the [peaceful] Mazdayasnian religion relating to Ohrmazd. (196)

Be it known that, against the monition of the Holy Zartosht, that man should improve himself by rendering obedience unto God, and by having firm confidence in the supremacy of that preserving Ruler of the Universe – the evil-inspired, vicious Akht proclaimed the disturbance (cessation) of fidelity unto God, or disobedience towards 3 Him. – (2) One, against the monition of the Holy Zartosht, that man ought to have a firm faith in the good religion, in order that he may be enabled to exalt himself through righteousness, – the evil-conscienced, vicious Akht proclaimed that for the purpose of annihilating the good religion, the evil practices of sorcery should be made current. – (3) One, against the monition of the Holy Zartosht, that for the sake of the prosperity and advancement of the people, justice should be embellished (regulated) in this world, – the evil-knowing, wicked Akht proclaimed that justice should be administered in this world irrespective of the authority of a ruler (ahuih), and (likewise) without any discrimination. – (4) One, against the monition of the Holy Zartosht, that no injury should be inflicted by anybody on any person, – the dark-conscienced (black-hearted), sorcerous and vicious Akht, on account of his sorcerous practices and his enmity toward men, proclaimed that no good should be done to any person,

but that every person should be rendered capable of doing evil (to others). – (5) One, Against the monition of the Holy Zartosht, that man should improve his nature, in order to be able to repel the druj from his person, and to cause the entrance of the Yazads into him, – the dark-conscienced, vicious Akht, on account of his enmity to men, proclaimed that human nature should be corrupted so that the Yazads might not enter into the body, but that the demons might abide in the body. – (6) One, against the monition of the Holy Zartosht, that man should embellish (perfect) his nature (and be qualified) for pious actions, that he should perform whatever action he knows to be virtuous, and inquire about, and learn from the learned, whatever he does not know or understand, – the vicious sorcerer Akht, on account of his enmity to mankind, proclaimed that man should abstain from performing any action that is known to be virtuous, he should neither inquire about, nor learn from the learned, what he does not know or comprehend. – (7) One, against the monition of the Holy Zartosht, that man in order to keep himself pure from sin, and to adorn his soul with the works of merit, should keep far from all the evil ways of the wicked, and that he should associate with the good, – the vicious sorcerer Akht prompted by his wicked heart [lit. dark-conciencedly], proclaimed that for the purpose of creating an inclination towards corruption through (the spread of) sin among the people of this world, and thereby effecting great destruction in this world through sorcery, men should associate with the bad in evil doing, while he should keep aloof from the good in all manner of goodness. – (8) One, against the monition of the Holy Zartosht, that khwetodas ought to be practiced for the purpose of greatly tormenting the demons, (and thus driving them) out of one's self, and of being enriched with the blessings of the good spirits,-the vicious sorcerer Akht, on account of his malignity towards the good people, proclaimed that khwetodas which a good person ought to practice, should not be practiced, and that man should lead a distressed (wretched) life (without performing it). – (9) One, against the monition of the Holy Zartosht, that a sapient dastur should be appointed for (the purpose of pointing out the means of) the purification of one's sins, and for opening to men the wide path of (gaining) the recompense for meritorious acts, – the evil-inspired, wicked Akht proclaimed the non-observance of obedience or submission to the authority of the dastur, and asserted that the recompense for meritorious actions was of no avail, and that there could be no relief (of the soul) from the penalty (penitence) for sins (committed). – (10) One, against the monition of the Holy Zartosht, that man to be worthy of what is attained by him, should offer thanks unto God, and that he should glorify, extol, and worship the Creator Ohrmazd and the Amahraspands and the Yazads, for every fresh

benefit (or boon coming) from the divine beings, – the evil-hearted, vicious sorcerer Akht proclaimed enmity to the divine beings, affection to the demons, the abandonment of the adoration of the divine beings, and the practice of every maimer of demon-worship.

On the ten monitions of the Holy Dayun regarding the justice (laws) of the Mazdayasnian religion. (197)

Be it known that,.(the following are) the ten monitions of the Holy Dayun[103] regarding the justice of the Mazdayasnian religion. – (1) One is that with a view to the improvement of the harmless (people) in this world, one should punish, and thereby expiate the guilt of, those who unlawfully injure others. – (2) One is that in order that he should remain honest one ought not to keep as his own (property, what does not belong to him), nor to retain for himself the wealth which is not given to him by its owner; but that he should return another's wealth to its proper owner, and cause whosoever appropriates the wealth (that is not his own), to be duly punished according to justice; thus he should expiate his crime. – (3) In order that perfect justice may reach unto those who have a desire for it (viz., justice to themselves), one is that the deciding judge should form his judgment from true evidence and from the essential knowledge (principles of justice) laid down in the good religion; and thus he should lead to the improvement of the people. – (4) One is that the just ruler or priest should defend (from profanation) the (religious writings of) Hat Manthra, the Gathas, and the Date; they should glorify them and regard them as divine revelations, in order that the good people may (thereby) the more believe in the purity (of their religion). – (5) One is that that king should be exalted who by means of his

sovereignty will ameliorate the people of the world, and who is most faithful to the Mazdayasnian religion. – (6) One (of the monitions) uttered by him was that as the doctrine of the

103 Dayun is the name of a dastur-e-dasturan [Zarathushtrotema] who flourished in the time of the Kayanian king Behman Isfandyar, In the prophecies revealed to Zartosht by Ohrmazd in the Sacred Avesta, We find the following regarding this venerable high priest: – “From among the dasturs, regarding Dayun it is declared thus: 'When one hundred years shall have passed over the religion, Dayun will be born, and when two hundred years have elapsed he will depart from this world ; and the religion will remain current on this earth through the hundred disciples made by Dayun, the chief high-priest of the Mazdayasnian religion during the hundred years (of his life).” The form dayun in this Pahlavi passage, may be identified to a great extent with the Avesta word "danghu", which occurs in the names Danghu-fradanha and Danghu-sruta of persons whose farohars are remembered in the 116th para. of the Frawardin Yasht. Hence it might he assumed that the dayun here alluded to may be identical with one of these two Avesta names.

Mazdayasnian religion is (fitted) to make the world prosperous, and the laws of the Jewish faith are (calculated) to devastate the world, (it is, therefore, meet that) the kings who are to administer justice in accordance with pure precepts, and to profess the good doctrine of the Mazdayasnian religion, should keep aloof from the Jewish creed, and lead their lives according to the commandments of the Deity. – (7) One (of the monitions) uttered by him was that [in point of decisions] that ruler or prince is of high merit, who possess the religious supremacy in this world; that such a king should, therefore, be actually considered as the best of all just kings, and that his subjects should live in complete submission to his justice (equitable rule). – (8) A monition uttered by him was that if among those who follow the evil religions, there should perhaps be kings (intuitively) possessed of the superior justice pertaining to the final conditions, the justice of such rulers should be accepted, and their people should regard them as (they would do) Mazdayasnian rulers; they should praise and obey them, and should entertain worthy opinions about them (i.e. respect then in their thoughts and hearts) – (9) A monition uttered by him was that the religion of the Dadar [Creator] is calculated to obscure (to bring into disrepute) and imperceptibly to destroy the evil ways of the Blemish-giver. – (10) A monition uttered by him was that, through the power (influence) of the Dadar's doctrine, perfect failure in the end would overtake all the irreligious creatures of the destroyer, as well as the Blemish-giver himself.

The ten sayings of the justice-destroying and deceitful Rashn-e-Rish against the monitions of the justice-embellishing Holy Dayun (198)

Be it known that, (the following are) the ten sayings uttered by the justice-destroying, deceitful Rashn-e-Rish,[104] who resembled in external appearance the (priest) Akvan, of the (King) Karisak, against the justice-embellishing Holy Dayun. – (1) [One,] against the monition of the Holy Dayun that, for the sake, of the improvement of the harmless (people) in this world, one should punish, and thus expiate the guilt of, those who unlawfully oppress others – the

104 Rashn-e-Rish Ashmogh was a Rumi apostate ruler and priest, who flourished after Alexander, i.e. about 400 years after the spread of Zoroastrianism in the world. The prophecy regarding this Rashn-e-Rish, which was revealed to Zartosht by Ohrmazd, is given by this Denkard as follows: "When 400 years shall have passed over the Mazdayasnian religion, there will come on it trouble or corruption from those of the evil faith. During that period those who remain steadfast and true (in this world), will be afflicted by the tormentor Rashn-e-Rish-Ashmogh; and the (high-priest) Arezvak together with his three colleagues, (Sruto-spadhau, Zrayanghau, and Spento-Khratavau, vide Frawardin Yasht, para. 115) will confirm the fidelity of all who are the creatures of Spenamino."

deceitful Rashn-e-Rish proclaimed that men should cause the innocent to be injured, should punish them severely by the weight of their authority, and bestow proportionate rewards on those who are guilty of striking others unlawfully. – (2) [One,] against the monition of the Holy Dayun, that men, in order to be trustworthy, should retain in their possession only that wealth which is lawfully their own (property); but that they should return (fraj) that wealth which has not been given up (to them) by its rightful possessor (datar), and justly punish and cause to be expiated the sin of, whosoever appropriates (what does not belong to him) – the deceitful Rashn-e-Rish proclaimed that men should regard what is unlawful to be lawful (morally good), and transfer to the immoral and sinful the wealth and property of the innocent, the rightful possessors. – (3) [One,] against the monition of the Holy Dayun, that man should base their decisions on such evidence as might be deemed reliable by an upright judge, as well as on the authority or religion – the deceitful Rashn-e-Rish proclaimed that men should cast out from the world every upright judge or reliable witness. – [One,] against this monition of the Holy Dayun, that the divine justice be extolled, believed in, and glorified by the preservation of secular justice by a just king or priest – the deceitful Rashn-e-Rish proclaimed that true justice in this world contributes to the disturbance of justice in the next. –(5) [One,] against the monition of the Holy Dayun, that it (justice) be commended as the support of sovereignty and the medium of defense of the Mazdayasnian) faith, for the people of his world – the deceitful Rashn-e-Rish proclaimed to the world, that it should do nothing good, but should disturb the (Mazdayasnian) faith and sovereignty by promoting in this world the creed and virtues of the infidel and the Jews, as well as by such administration as strengthens perverseness and evil – (6) [One,] against the monition of the Holy Dayun, that men should extol that justice which is calculated to render the world prosperous, that they should love the just sovereign of the people, help the progress of the world, and keep aloof from such kings as bring about the deterioration of the people, contemn justice, and produce much misery in the world – the deceitful Rashn-e-Rish directed (people) to commend such administrations as cause the deterioration of the people, to love such kings, to subject the people (through such systems). to contemn the justice that brings prosperity into the world, to withdraw from upright kings, to degrade them in the world, and to make them inglorious or obscure. – (7) [One,] against the monition of the Holy Dayun that just kings (lit. kings of high power of discernment) should be regarded as the most excellent rulers (one could have) over oneself, and oneself, and that one should keep himself in perfect allegiance to their laws – the deceitful Rashn-

e-Rish proclaimed that sin is the adornment of the world, and a sinful king is its adorner. – (8) [One,] against the monition of the Holy Dayun that some of the decisions even of (kings of) the evil religion should be accepted (if they were as upright) as the ultimate justice (in heaven), and should be relied upon and that those professing the Mazdayasnian religion should submit to, and recommend them, – the deceitful Rashn-e-Rish proclaimed that the justice pertaining to the religion which is calculated to harmonize the world, is antagonistic to the wishes of the Creator and of the faith of existence (i.e. the faith contributing to prolong existence). – (9) [One,] against the assertion of the holy Dayun that robbery, infamy, and immorality, the original acts of the Destroyer, are real miseries – the deceitful Rashn-e-Rish on account of his having been (an adherent) of the Destroyer Ahriman, proclaimed that these (vices) are the ways that lead to the advancement of the world. – (10) [One,] against the assertion of the Holy Dayun that by the last judgment all the miserable creatures (muste) of the Blemish-giving Destroyer. will be confounded, and that the Blemish-giver himself will be over-thrown and revealed in all his infamy (anavtan) – the deceitful Rashn-e-Rish proclaimed the approaching of destruction by the Creator of the people of this world, of their final complete destruction and annihilation.

On the ten monitions of the piously-reared Adarbad Mahraspandan, and of other heads of the religion of the Holy Zartosht, from the exposition in the good religion. (199)

Be it known that, these are the ten monitions of the piously-reared Adarbad Mahraspandan, and of other heads of the religion of the Holy Zartosht. – (1) Do not nourish in the mind any unlawful spite, in order that a potent enemy may not overpower you. – (2) Do not hoard up riches avariciously, that the time of penury may not come soon on you. – (3) Be a welcomer of the good [ones] (i.e. be hospitable towards your guests), that in the next world they (i. e. the divine beings) may welcome you as good (righteous) ones. – (4) Marry a well-born woman that your progeny may walk in the path of rectitude. – (5) Deliver your true decision in the case of a plaintiff and a defendant, that you may be the more saved at the last judgment (in the next world). – (6) Abstain from unlawfully (needlessly) slaughtering cows, sheep, or goats, that no distress may happen unto you thereby at the (final reckoning). Do not consider this world as your permanent dwelling-place, for you will not long remain (in it). – (7) Expend the wealth of this world for the sake of God, and employ it on actions pertaining to Him, and trust always in the Almighty, for He

will be with you in such wise that you will become thereby the best in the body and the soul (mind). – (8) Exert yourself to store (pious) wealth (merit) for yourself in the next world, because only by the good which you do yourself, will you become a sharer in all the good deeds of the whole world. – (9) Make the Yazads dwellers (guests) in your person, because if you cause them to dwell in your body, you will be welcomed throughout the whole world. – (10) Improve yourself by means of the good doctrine, that you may be regarded throughout the world as one reformed.

The ten sayings of the incarnate druj Mani against the monitions of the piety-adorner, Adarbad Mahraspandan. (200)

(1) [One,] against the monition of Adarbad (Mahraspandan), the adorner of piety, that no unlawful spite ought to be cherished in the mind – the incarnate druj, Mani, proclaimed that men should approve of rancor and other evil passions (druj) in themselves. – (2) [One], against the monition of Adarbad, the adorner of piety, that riches should not be hoarded up avariciously – the incarnate druj, Mani, proclaimed that men should cultivate avarice, consume, appropriate, and waste all the unlawfully hoarded wealth of mankind, and amass riches avariciously for (the benefit or) those who possess devilish inclinations to injure the people of this world. – (3) [One,] against the monition of Adarbad, the adorner of piety, to welcome the good [people] to be one's guests – the incarnate druj Mani, proclaimed that men should be hospitable towards the indolent. – (4) [One,] against the monition of Adarbad, the adorner of piety that one should marry a well-born woman – the incarnate druj, Mani, proclaimed that men should unite in relationship (matrimony) with ill-born women, and regard their deceit as sinless acts. – (5) [One,] against the monition of Adarbad, the adorner of piety that one ought to be guided by a true judgment in the case of a plaintiff and a defendant – the incarnate druj, Mani, proclaimed that the just decision of a judge should be spurned or cursed out of this world. – (6) [One,] against the monition of Adarbad, the adorner of piety, that men should abstain from unlawfully slaughtering cows, sheep, or goats – the incarnate druj, Mani, proclaimed that men should in this world habitually rob the property or well-favored (huavtan) cattle of everybody, and thereby ruin mankind. – (7) [One,] against the monition of Adarbad, the adorner of piety, that men should regard this life as the time for continuing one's race (i.e., as the means of procreation) – the incarnate druj. Mani, proclaimed that by this act of procreation men would be led to commit the sin of kunmarz

(sodomy). – (8) [One,] against the monition of Adarbad, the adorner of piety, that the wealth of this world ought to be expended in (doing pious actions relating to) God – the incarnate druj, Mani, proclaimed that the wealth of this world fitly belonged to him who committed sin by its means, and to him who bestowed it on the sinful. – (9) [One,] against the monition of Adarbad, the adorner of piety, that the wealth of the next world should be acquired for the sake of one's (soul) – the incarnate druj, Mani, proclaimed that the wealth of the invisible world could be obtained, and men could well hope to be saved from hell, by embellishing (or diligent cultivation of) sinfulness in oneself (i.e. by giving a free rein to one's evil inclinations and passions). – (10) [One,] against the monition of Adarbad, the adorner of piety, that the druj (evil inclinations) ought to be banished from one's own person – the incarnate druj, Mani, proclaimed that the druj should be cherished in man's body. – (11) [One,] against the monition of Adarbad, the adorner of piety, that the Yazads should be caused to reside in one's own person as guests, the incarnate druj, Mani, proclaimed that the Yazads should not reside as guests in one's person, rather they should be excluded [from it.] – (12) [One,] against the monition of Adarbad, the adorner of piety, that one should improve himself and, the world, (i.e. his fellow creatures) by means of the good religion – the incarnate druj, Mani, proclaimed that the world should never be improved, rather it should be destroyed; by the constant blaze of the fire (of hell).

On the ten monitions of the immortal-souled Khosrow, the King of Kings, the son of Kobad, to the leaders of the Iranian Anjoman [congregation] for the authorizing of the religion of Ohrmazd, .(that his subjects might act according to its precepts). (201)

[105]One is that the best ruler in this world is actually that priest who

105 Shahanshah Khosrow Kobad was the name of the great Sasanian monarch Noshirwan the Just. He is said to have encouraged the spread of Zoroastrianism throughout his realm, and caused several works on it to be written by the learned dasturs of his time in the Pahlavi, Pazand, and Persian languages. It was this king who discovered and unmasked the impostures of Mazdak who had set up for a prophet, and who was put to death by order of the king. The memory of the farohar of this equitable king is preserved by the high-priests in the Afrin-e Panji, in which he is classed with the good spirits of distinguished upright judges, of religions monarchs who preserved the purity of their faith, and were an honor to their dominion. From the passage in the Pazand Prayer referred to it appears that Khosrow Kobad had during his reign devised measures to establish his kingdom as well as to restore the primitive glory of his religion. The passage runs as follows: "May the strength of this prayer be (reach) unto the immortal-souled farohar of Khosraw Kobad, and also unto those of all the glorious and honest judges, and of all the Mazdayasnians who restored the purity of their religion and embellished

expounds (to men) the mystic thoughts (manashne-varchin of the good religion), because such a priest inculcates on a religious sovereign ideas regarding the next world, in order that he may be united in pure (sacred) friendship with the Dadar [Creator] Ohrmazd, the Supreme Ruler of the invincible world. By the impression of the thought (revealed to the king) through his Righteous Friend, he (the ruler) will be identified (incorporated) with the pure friendship (of the good spirits), and will be possessed of the (knowledge of the) perfect wisdom of the Highest Ruler, of the zeal to speak and act (on His behalf), and of the perfect goodness which will help him in both worlds. – (2) One is that people should extol the good religion for (the purpose of drawing themselves into) communion with Ohrmazd; (they should extol) truthful thought for (i.e. to acquire the habit of) speaking with good-sense; and (praise) liberality for (the performance of) those actions which are best and most acceptable (to God and man). – (3) One is that just as certain (darveste) pecuniary grants (puhl) are obtained (from Government) by the leaders of the Mazdayasnian religion, so such grants be made by every means to the orthodox people (vavrigan) (by the king's subjects). – (4) One is that the impostors who taught a vile doctrine, should be sternly tormented and diminished (banished) from Iran. – (5) One is that in order to be grounded (karde) in the attributes of the Deity and in the ways of the Yazads, one ought to learn (chashashne kardan) the Manthras and the Yasna of the religion with the help of (min) the teachings and writings (karde) of the disciples of Adarbad Mahraspandan, who was from (i.e. an inhabitant of) the city of Gilan. – (6) One is that the pious people who carefully tend the propitious fire, and who perform the functions of the yozdathregar with the good (consecrated) waters, should be reverenced and not diminished from the cities of Iran. – (7) One is that the knowledge of the Mazdayasnian religion, which is the gift of (producing) goodness in the thought (workings) of conscience (manashne-ahu) should be exemplified by perfect endeavors, and that persons of orthodox habits be guided towards the means of (acquiring) happiness (in the next world), and be strongly fortified, and guarded against evil impostors. – (8) One is that the performers of the yazashne of the Deity, be aggrandized in the cities of Iran, whereby the evil connection with demons be destroyed; the idol-temples broken, and the infidel idolaters thrown out. – (9) One is that one should yield up (his) body and soul to keep our (Zoroastrian) religion current (in the world), and to spread in the world the thoughts and rites contributing to happiness (faradin). – (10) One is, – "Let your vigor be employed in helping on your own relations (co-religionists), and let your own spite towards your enemy be dismissed

their sovereignty."

from yourself (i.e. from your heart.)

On the ten (sayings) of Gurgi, who with the object of destroying the Iranian cities that professed the good religion, stimulated the citizens (of Iran) to hostile (varde) enterprises, led souls to (acts worthy of) imprisonment (in Hell), and deliberately tormented the vital principle; who was a wicked tyrant with the authority of the evil religion. (202)

(1) [One,] the impostor, the ashmogh Gurgi,[106] who had a fluent tongue, a heart permeated with boundless avarice, and who was of a disreputable person and descent, proclaimed that for much satisfaction to oneself the greatness of the authority and wealth of this world should be concealed from (i.e. deprecated in) the public. – (2) [One,] the same Gurgi, the impostor, asked for the aid of a royal garment, dignity and splendor, a throne and a crown for his inglorious person. – (3) [One,] he demanded that he himself should be nominated the premier of those who made the religion of Ohrmazd current (in the world), and that the Iranian people should fight for his (recognition as the) secular and spiritual lord of the whole material world, and (moreover, he asserted) that the naked Gurgi tribe, the devils with disheveled hair, thus imposed upon, should gather themselves together, and come forward, and push themselves into the provinces of Iran, as a marauding, besieging, and warring (varde-tokhshashni) army, – (4) [One,] he proclaimed that the (sacred) fire should be extinguished, struck, or injured, that the earth should be defiled or contaminated, and the gospands [livestock] slaughtered without number or discrimination, that such actions be performed as were calculated to keep men separate from each other and in discord, and (thus) the creatures of Ohrmazd be diminished (banished from this world). – (5), [One,] he proclaimed (that his adherents) should cause the people to be seduced by any mode of preaching or (other) action, from extolling their religion. – (6) [One,] he proclaimed that men should reduce [lit. make lean] in the cities of Iran the authority of the spiritual and secular lordship of the (Zoroastrian) religion. – (7) [One,] he proclaimed that the human existences on the soil of Iran should be rendered sinful and strengthened in their (evil) habits, and that the men of that country be turned from the religion of Ohrmazd to the evil nature, to the habits and (wicked) glamour of the Demon, and be allowed to fall into enmity against good knowledge, into listening to what is evil, and into shameful and dishonest (breach of)

106 According to the *Denkard*, Book 7, and the *Shah-nameh*, Gurgi was an impostor, and had set up for a priest and promulgator of the Mazdakian [Mazdakite] creed.

promise; also that mankind should be injured [wounded] by the hopes belonging to evil worship, and should be given the evil practices of sodomy and of other vices, in order to aid the destructive power of Ahriman. – (8) [One,] he proclaimed that vile people should be exalted, and the great overthrown. – (9) [One,] he proclaimed that men should be trained up to frustrate the (ends of) prosperity-producing liberality, and to lead their lives (under forms of belief) blended with damaging sins. – (10) [One,] he proclaimed that men be taught to be hostile to [the] profitable creatures, and to form wicked friendship with men wolfish and pernicious in (their) nature. – (11) [One,] he proclaimed that imprisonment for sins and the fear of being burnt in hell should be regard as trivial. – (12) [One,] these were the ten world-defrauding, wicked sayings (of Gurgi), which encouraged every evil (perverse) religion, (and which were issued) against the ten monitions of him (Khosraw-e Kobadan) who had advanced the people of this world for preventing the illness (i.e. evil) of all others of the true religion.

Exposition in the good religion regarding goodness, and the origin of goodness, and the course of goodness, and (regarding) a person on the side of goodness, and the medium of goodness, and the cause of goodness, and the impressions produced by meditations upon it, and (regarding) the upholder of goodness (at the beginning, the middle and the end of the world); and (regarding) evil, and the origin of evil, and the course of evil, and one on the side of evil, and the method of evil, and the cause of evil, and the impressions produced by meditations upon it, and (regarding) the upholder of evil (at the beginning, the middle and the end of the world.) (203)

Be it known that, the goodness of virtuous people is (arises) from the Spenamino. The origin of goodness is the oneness with the good religion, which exalts every man to a high position, and ministers benefit to him. And the course of goodness is due to the instrumentality of that good friend (of the religion), who in his life is identified (hamnimvand) with one that conducts himself in conformity with its wisdom, and who lays aside the perverse knowledge (of evil creeds), and whose desires, ability, and talents (occupation) may, likewise, be on the side of the good religion; who is well-known as the promoter of goodness in that and in this world, and from whom would originate (dehashne) the most powerful

advancement of the first (most excellent degree of) goodness. The conception of the divine wisdom is due to the divine light (accorded to men). Whatever men perceive or conceive in this world regarding the good religion, is to be ascribed to it; and it is by the craving for goodness (virtue) that men are adapted for the power of doing good, for ingenuity, industry, and courage; and whosoever has this power of doing good, can perform thereby righteous actions in this world.

He is on the side of goodness who is cognizant of the final (future) condition of the soul, and who is not without (that knowledge of) its final state; since, while in his life, he is worthy and laudable in himself, and keeps off from himself illness, decay, languor, sinfulness, and the delusions of his soul, which render one's life ignoble and blameworthy.

The medium of goodness in men is the natural gift of virtue from the Creator Ohrmazd, the Father and Lord of the Creation, – The cause of it (goodness) is the reaching forth of benefits to his fellow-creatures from the person who has a craving desire for it, and for the (consequent) growth of virtue amongst the people of this world. – The honest impression (idea) about goodness, is the religion which has sprung up for (the purpose of propagating) it (i.e. goodness). Its offspring are as follows: wisdom, and a good nature, and modesty, and love, and liberality, and truth, and thankfulness, as well as other good qualities. On account of it (virtue) the Amahraspands and all other invisible Yazads themselves unite to render human life (passed in virtue) healthy, and to advance it by means of prosperity, authority, religious philosophy, meritorious piety, and by various other kinds or felicities pertaining to the good creatures of this world. In the beginning virtue was made current (in this world) by the Creator and Upholder of the Universe, Who by means of their relation (to the Prophet), will restore His creatures, and avert evil (from them) in the middle ages (myane) of this world; while towards its end He will completely overpower (annihilate) the Blemish-giver, and endow his creatures with deliverance (from hellish penalties), purity, eternal felicity and brightness. The people of evil take their existence from (i.e. owe their evil vices to) the ill-informed Ganamino himself.

The source of evil is that (Ganamino), who is the embodiment of evil, and who conducts mankind to grievous (rnadam) harm. The prevalence of evil is the result of Ganamino's thrusting (into this world) such mischievous practices as false declaration, bewilderment [darkness], and faithless breach of promise. The craving, power, occupation (exertion), skill, ideas, and discrimination (nimane) of one on the side of evil, are made known (to us) by those evil-doers who keep themselves absorbed in evil actions. Whosoever teaches or

meditates upon the bewilderment and promise-breaking of the most evil (Ahriman), will be sure to crave for the power, (wicked) occupation, skill, discrimination and ideas, which pertain to that most evil one, and by means of which people perpetrate evil deeds in this world. – Whosoever is on the side of evil is debarred from any thought of his own final condition. How can lie remain without (avoid) damnation to himself in that final condition? He is proved thereby unworthy and devoid of commendation; since the desert and commendableness of men are owing to their life being free from illness, decay, decline, misery, and the evil pain of damnation. The medium of evil in this and in the next world, as well as the origin of all evil, is Ganamino, the imparter of blemish to mankind. The cause of the approach of evil to created beings, is the craving of the wicked Blemish-giver for injury, by doing harm and imparting blemish to the creatures of Spenamino; such a craving belongs to all that constitute the source and means of evil impelling him to perpetrate all kinds of injury. – The evil-minded ones are the farehbut and the aibibut, and the whelp (khun-noshe, lit. the young one of a wolf, tiger, or lion) of evil is vice, and the offspring of vice are avarice, wrath, spite, envy, lying, sinfulness, niggardlincss, ingratitude, and other defects. Hence proceeds the evil-sway of the demons and the Drujs, and hence proceeds in regard to men the tyranny, imposture, spiritual illness, penury, knowledge of evil, sinfulness, deceitful training, and distress and destruction unto all other creatures of this world. – In the beginning the progress of evil was owing to the Blemisher of the world; in the middle ages it was owing to the warring and tumult among the associates of Ahriman; but in the final period (of this world) it will be banished by the good Spenamino by means of his wise (prudent) advancement of virtue. – There are priests (kesh-yaran) who belong to the Original One, and their religion pertains to the Source of Spenamino (i.e. Ohrmazd); and it is good and praiseworthy and in it the (faith of the) evil Ganamino, is called the condemned or accursed (nekhite).

Exposition in the good religion regarding those who are devoted to (the knowledge of) the Avesta and the Commentary upon it. (204)

Be it known that, the mystical knowledge relating to the wisdom of the Lord, is acquired by the Yazads by means of their conference with Him; and they convey the knowledge unto mankind in the form of divine (madam) prophetic intelligence (vakhsh). So whatever sublime prophecies from God, are foretold to people innumerable by the Yazads are conveyed to men who are by nature and by birth good

(Mazdayasnians), by mutual oral conversations. Of all those who are devoted to (the knowledge of) the Avesta, firstly the good-natured (righteous) persons acquire the knowledge of the Mazdayasnian religion by vocal intercourse with the (Yazads); and secondly they perceive (understand) the contents (of the Avesta) by meditating upon every word; and they teach these who have a craving for comprehending it literally, by inserting a useful commentary between two different sentences.

Exposition in the good religion regarding the recognition therein of the extent of relationship or non-relationship to the Mazdayasnian religion among men. (205)

Be it known that, men who are allied (to the religion), and love it, (are of the following description); and their love (for the religion) is exhibited by two different modes of thinking. (There are some), who display in their thoughts their love of the Mazdayasnian religion, and are not attached to demon worship. (There are some), who hold friendly ideas towards divine and towards demon worship. But their alliance to divine worship is greater, and their alliance to demon worship less. Again (there are some), whose object it is to love both the demon and the divine worship; (but among them) the attachment to demon worship is greater, and the relation to divine worship is less. Again, (there are some), whose object it is to be intimate with (i.e. to attach themselves to) demon worship, and who display their total alliance with demon worship, and their holding aloof from divine worship. One should accordingly (numaide) recognize the merits of a man of the religion, and with the knowledge acquired from time (experience), estimate the dignity of every preceptor according to the extent to which he is in communion with the pure religion.

Exposition in the good religion regarding (the fact that) Ohrmazd is the Self-existent One, from Him are manifested the spiritual and material creations, and the other one (i.e. Ahriman) is different from Him. (206)

Be it known that, Ohrmazd Himself is the Beneficent Spirit, and is all powerful in goodness and glory [lit. light]. He himself is pure, and is the Creator of all the good creatures of this world and the next. He is the Giver unto the soul of the power of beholding both worlds, and of doing actions pertaining to both. Whosoever is endowed with good [substance] (i.e. whosoever is so enabled to perform righteous

actions), meditates upon the spirit of eternity (Spenamino) and the spirit of darkness (Ahriman).

He (i.e. God) bestows on man a soul endowed with conscience in this world, that he may discern what is good, (and what is evil in this world and the next), and may, therefore, accomplish good deeds pertaining to both. Among all the good and evil people of this world, whosoever performs good actions, appertains to the Good Lord, and whosoever perpetrates evil, appertains to Darkness. He also endows the spirit of man in this world with the power of perceiving and performing good actions relating to both (the worlds). Good is always through the (good) invisible powers; and the virtue (of man) itself is owing to the divine spirits. The spiritually good condition of man himself is owing to his pious communion with the Spenamino of Ohrmazd, the Yazads and other good spirits. His aspect as being himself of (the nature of) the other perverse one (Ahriman), is owing to the constant imparting unto him of the evil power by the dispenser of the wicked glamour. He that is the bestower of this wicked glamour, is himself impure. Every dispenser of (good or evil) power dispenses (his good or evil influences), in order to render man like himself. That dispensation of the (good) power, (which is) from Ohrmazd, renders man (aobash) adapted for pure or holy communion (ham-pasije) with Himself. Those creatures that are useful and related to Ganamino the Destroyer, or to the demons, and Drujs, and their other tormenting confederates, are manifested by their own gifts of (evil) power (i.e. by the evil influence imparted to them by Ganamino and his wicked companions) – The religion of the priests (kesh-yardan) whose creed is evil and without any moral goodness, should be mentioned as that of Ganamino, and it must not be referred to [lit. spoken of] as pertaining to Spenamino.

Exposition in the good religion regarding (the fact) that it is inappropriate to blend together whatever is worthy with the perverse object. (207)

Be it known that, the perverse object could not be blended with the one that is deserving; for every (deserving object) itself in order to be worthy of its Creator, causes noble actions; while every (perverse object) tends to destroy every thing for the sake of the destroyer (Ahriman). The one pertains to the Farsighted One (i.e. God), the other to the accursed one (Ahriman). How can they be related to one another? From the respective ruler over each of these, there result unto men wisdom or evil knowledge, truth or falsehood, complacency or arrogance, liberty or niggardliness, benignity or cruelty; light or darkness, etc. Of these the one that is endowed with wisdom, and is

also handsome, is deserving of praise; the one that is possessed of evil knowledge, and is hideous (in appearance), is contemned. So if a union with perverse one (Ahriman), be manifested in man, the existence of similar (evil) designs in him, is owing to the admixture in him of the element pertaining to Ahriman. And (such a person) feel. no good reverence for the One Knowing (Creator); and without (imbibing) the knowledge of that One Knowing Lord, he cannot see his own shortcomings and his contemptible ugliness. He is, therefore, unfit to he (associated) with all beautiful (i.e. virtuous) and praiseworthy people. How was it possible then that the One, Who saw with (the eye of) wisdom, would blend together the perverse thing (with) what was worthy (or righteous ?) – Again, the planting and the pruning (of a tree) are not (acts) different from one another, but they correspond (one with the other); they rather improve one another; because the tree that is planted, is rendered suitable (for growth) by pruning it, and because the pruning is the cause of its perfect symmetry. So to call death the cause of life (in this world), is (warrantable) for this reason that through death life is to be rendered worthy (of happiness in the next world), or that death is the cause of the perfection of (human) life (by means of virtue) – How is it possible for the priests [lit. the friend. of religion], who are in correspondence with the Creator, to suffer themselves to be in unison with the Destroyer and with other perverse people? One who is gifted with the eyes of wisdom, could not be in concord with one who is without any religion. The religion of those priests is the sublime (Mazdayasnians) doctrine. How can the wisdom of the Creator be (reconciled with) the evil faith of the Destroyer? – Since (the faith founded) in truth is laudable, and that in falsehood is abhorrent. Likewise, he who is complacent (bande-manashne) is deserving of praise, and he who is arrogant, is fit to be contemptible. Likewise, whosoever is liberal, is praiseworthy; and whosoever is niggardly, despicable. Likewise whosoever exists in light, is said to he of good aspect; and whosoever exists in darkness, of ugly appearance. – Again, the sky and the earth which appertain to the Creator, are not different from one another, (but they also correspond one with the other), and both (these creations) are to be extolled. So also the sun, moon and stars; and so also water and plants; and so also mankind and gospands [livestock]; and so also religion and sovereignty; and so also intellect, reason and sense; and so also the soul and the body; and so also modesty and affection; and so also gratitude and integrity; and all such things are different from one another; but they are all advantageous (creations), and deserve to be extolled.

Exposition in the good religion regarding the wisdom, will, work, and period of Ohrmazd. (208)

Be it known that, Ohrmazd by means of His omniscient wisdom, fulfills every deliberate object of His desire pertaining to the work in the finite period. The consummation of that work in the finite period will extend from the beginning (of this world) to its end. That work having been accomplished, men will at last be rendered worthy of the dawning period of (paradisiacal) felicity. Then shall begin the infinite time (of happiness), and then shall happen the final renovation, the impoverishment [annihilation] of the Drujs the resurrection of the dead, and the attainment of the final body, and the redemption (from hell) of the people of this world; and hence mankind shall live in eternal felicity, and in splendor, and with immutable wisdom, will, action, and (endless) time. – And whatever desire may then happen to be meditated upon by men, that meditation will be an appropriate one. And in order that the final renovation may be propagated in that period, every creature shall be guided by its connection with the Mazdayasnian religion; and (in that period) every creature with a pious soul shall attain to the dignity (proclaimed by) the Mazdayasnian religion, that it may be identified with the final reformation; that the wishes and acts of mankind may accord with the precepts of the Mazdayasnian religion; that every one may attain the final benefit from Ohrmazd; and that he who attempted to destroy this world may ever remain in misery. In that (infinite) time those stubborn ones who are unceasingly destructive, shall be finally destroyed, while those who have been deluded by the wicked one (Ahriman) in this world, shall then be rendered (by means of punishment) capable of benefit from Ohrmazd. And hence (it proves that) Ohrmazd's wisdom, will, and object, are beneficial unto all creatures, and are worthy of being immuted.

The priests, who every day (strive to) withdraw men by means of their preaching (sakhuni) from the will of Ohrmazd, are such preachers of this world as actually serve to fill the region of hell with men. They who regard belief of such priests as the divine religion, are those people, who entertain a desire for non-existence (in the next world), and who multiply the demons. – The race of such mischievous priests serves to represent Ganamino in this world.

Exposition in the good religion regarding man being the sharer of (the nature of) his original ancestor. (209)

Be it known that, man is the sharer of (the nature of) his original

ancestor, and that in two ways: – The one appertains to the spiritual existence (alone), the other to the spirituo-corporeal existence. Whosoever is devoted to the spirit (alone) is on the side of the Creator, and does not turn away (from Him). Whosoever is devoted to the spirit in association with the body, turns (to the side of goodness or evil) according to the change of his actions. Whosoever is devoted to the spirit in association with the body, restores himself to his Creator by means of his own (guiding) spirit. That living men move about or act for the benefit of the soul, or for the performance of deeds pertaining to it, is on account of the soul being in a bodily frame. Men themselves incline to two different sides (good or evil); either to the side of the Spiritual (happy) existence, or to that of this world existence. – The ruler of the former one, is the soul.

Thus, if a person is in correspondence with the Amahraspands, and sides with them, he is (naturally) on the side of his ruler (i.e. he attains the spiritual happy existence). But if a person in this worldly body is not in accord with the soul (or conscience), he resembles the gospands [livestock] and other animals having bodily organism; that is to say, that person becomes devoid of (real) human existence. Under the sovereignty of Ohrmazd, human life is dignified with immortality, because of the (good) actions which it is capable of by means of the (righteous) activity of this animate organic existence of this world. Man is considered to be worthy of this world on account of his righteous actions. The animate organic, human being becomes himself an adherent of the Creator (avash-nimvand) owing to his being not united with the Blemish-giver. This animate material man will thereby attain immortality, just as Gayomard did before the Blemish-giver, and as all men will do at the epoch of the *Tanepasin*; which immortality will be of a different kind from that of the gospands [livestock], seeing that these animate material gospands are not endowed with intellect. Although these are also animate organisms, still they are without that dignified immortal existence (which chiefly subsists in communion with the good spirits). On account of (the attainment of) that dignified immortal existence, man is never devoid of his (spiritual) personality. For that reason every man who lives in purity in this worldly life, is on the side of immortality; while he who during this material life, is united with the Blemish-giver, is worthy of damnation (in the next world). Accordingly, every living man who is on the side of his own soul(or conscience), is so from his original ancestor (Gayomard). Again, when man in this animate organic frame is actually on the side of his own soul, he is immortal in purity in this worldly life, whereas he who in this animate organism is in connection with the Blemish-giver, is liable to damnation (in the next world). every man who is on the side

(either of good or evil), is endowed with life and speech, and is mortal. 'The soul wherewith he was originally constituted, when blended with (i.e. affected by the nature of) the Blemish-giver in this animate, organic or bodily existence, shall live in damnation (in hell). And as to the spirit (of man) that speaks (righteously), it (i.e. the speaking righteously) is due to the power of conscience within, and its utterances of wisdom are the result of its union with the angelic power of consciousness.

Again, the departure of such a spirit from the organic power of Gayomard, was due to the entrance of the Blemish-giver into it. Moreover it was on account of the exit of the soul from the body that the power of (animal) life and speech died away (from him). So long as the animate organic person of Gayomard lived in purity, his power of life and speech existed.

Whosoever is endowed with a soul, and is like unto man (in this body), reveres and obeys (God) like his original ancestor, (reveres and obeys) the One Creator Who is the source of religion and justice, he accordingly resembles his forefathers up to the primitive man (Mashye); and for this reason, because the interpretation of the name Mashye would be "the male being that reveres and is endowed with speech," while the interpretation of the name Mashyane would be "the female being that reveres and is endowed with speech." And they are as it were the original ancestors, the cause of the continuity of the beneficial human creation to the time of the *Frashegird*. Accordingly, those who are connected with the period of the Frashegird through the good religion, will by that means bestow on mankind the benefit of the Frashegird. – Such men (as are destined to renovate the world) will particularly descend (from primitive ancestors) as for instance from Syamak and Fravak. Again, the names of Syamak and Fravak are translated "whosoever holds forward the chain of future advantages." The thought (i.e. the object) of these (two) was (to be the ancestors of) a perfect race of mankind at the time of the final beneficial renovation.

They were also from the beginning the cause – the ancestors who protected the world, guided the world, and advanced the improvement of the people of the world. The protection of the world is only possible through those who guide the world. He (i.e. the king) who directed the world, for the purpose of being united in the work of the Frashegird, contributed to the final protection and improvement of mankind by protecting and improving this world. The first ancestors who were concerned in that (righteous work), were for instance Asrite and Hooshang. Again the interpretation of the name Asrite would be "one who practices tillage," end the interpretation of

the name Hooshang would be "one who aims at kingship"; the latter also was himself a worshipper of Ohrmazd, and had thoroughly improved mankind (by virtue of his religion).

Again, mankind had (originally) attained to this knowledge (of the Mazdayasnian religion) through these five ancestors. For instance, faithfulness to the wisdom of the religion from Gayomard, obedience to God from Mashye and Mashyane the attainment of union with the Beneficent (Soshyant) from Syamak and Fravak, the ways of protecting the world and of guiding it from Asrite and Hooshang. It is through them that men are enabled to improve and guide themselves in this world, to propagate with vigor their own race for the time of the final renovation, to drive away the druj and to bestow on the whole world the benefits pertaining to the period of the final reformation.

Exposition in the good religion regarding the attainment of foresight (i.e. knowledge of the future [prophesy]) by man. (210)

Be it known that in the corporeal man the power of akho (i.e. the power of the spiritual apprehension of good and evil) is itself pure vision; and as long as that spiritual vision subsists together with the acquirement of wisdom, the attainment of foresight by man is possible. The man (that has attained to foresight) ever inculcates on the living the thought conducive to their happiness (in the next world); he is the imparter of the wisdom acquired (from the vohuman), and is more triumphant (in life) through that forethought, and through that all-ornamented (sublime) forethought, of the Mazdayasnian religion. The thought of future happiness is a power of perception in the akho, which always serves to keep (man) free from sin. The thought that is conducive to happiness (in the next world), leads to meritoriousness, and keeps man aloof from the druj, consequently from avarice, spite, immoral thought, disgrace, vengeance, and such other corrupting causes of sin, and it bestows on him freedom from evil passions. And hence Vohuman and other Yazads who are the media of righteousness, impel him to righteous actions, as long as the man is in conformity with their thoughts.

Exposition in the good religion regarding (the idea) that the auspicious union with the acquirement of good success, is attainable by man in order that he may become worthy (in this World) by means of the seven grades (leading) to the most exalted rank (pertaining to mankind. (211)

Be it known that, the auspicious union with the acquirement of good success, is attainable by man in order that he may become worthy (in this world) by means of the following seven grades (leading) to the most exalted rank or ways manifested for him by the religion. – The first (of these) concerns the purity of the soul which is attained by performing actions in accordance with the will of the Almighty, and with the sublime ways of the good religion, which (act) is the outcome of the fortunate source of worthiness in man. In order that man should be meritorious, the second grade concerns his healthy movement or career, by which a suitable life is possible. The third concerns the long life belonging to the soul, whereby permanency (i.e. an unending existence) is possible through a healthy career. The fourth concerns the courageous wealth whereby man can achieve actions and taste the sweets pertaining to both the worlds. The fifth is the overpowering (of one's enemy), and the obtaining of victory (over him), which enables a man to protect his wealth and himself from his enemies. The sixth concerns the foreknowledge of the resources to overpower one's enemies, whereby one can obtain victory over them. And that which is the seventh in these seven is the highest of these seven grades which pertain to man, whereby he would be more exalted in greatness or good fortune than other individuals.

Exposition in the good religion regarding the reason why, in a person who is by nature good, there exists the power of goodness that leads him to (the path of) exaltation, and why in an evil-natured person, there exists the power of evil that leads him to a low condition; and why, by the retraction of the power of exaltation, man is manifested as growing worse in his nature, and why (by the retraction of) depravity he is, manifested as being better in his nature. (212)

Be it known that, men are good or evil-natured because of the good qualities or evil infirmities (in them). The good qualities are due to their union with the divine glory [Khwarrah? - JHP], whereas the evil qualities are due to their correspondence with the evil shadow (i.e. the

influence of Ahriman). The divine glory emanates from the Spenamino, and hence the intentions of men are adapted to a good nature; while the evil shadow is from the Ganamino; and hence the intentions of men are conducive to an evil nature. The more glorious one (Spenamino) accumulates the better qualities in a good-natured person, and consequently the latter is a creature of the good principle [lit. origin]. In a man of the good principle exist most excellent attributes of the most glorious one (Spenamino): intuitive good sense, thought of obedience (unto God), liberality, truth, and other good qualities; and hence his person is graceful, and he is free from the anxiety to alleviate his debt (i.e. sin, in order to save himself from hell.) – In an evil-natured person the pouring in of this evil nature is on account of the evil shadow (of Ahriman). Whosoever has been under that evil shadow, embellishes (or perfects) evil habits, and is a creature of the evil principle; and by reason of the dwelling of the one (Ahriman) who is devoid of greatness, in one of the evil principle, there exist in him such evil qualities as by their growth produce corruption in men: (viz.) perverse thought, avarice, arrogance, wrath, niggardliness, sin, (elements of) damnation, (moral) blindness, and other adverse practices which pertain to the contemptible crimes of evil religions. – By the admixture of the divine influence of Spenamino in a human creature, the latter prospers and is the origin of good qualities. By the connection with the evil shadow of Ganamino, man is liable to suffer imprisonment and is the origin of evil qualities. The highest welfare in man is owing to his union with exalted virtues; and his being impure and corrupted through evil qualities, is due to his predisposition towards those defects. – From good qualities there is no ruin (unto man), but immense welfare. (In a man by nature good subsist) good sense, complacent thought, liberality, truth, and all other good qualities of the Spenamino himself, that lead him to a high position. Thus, he shines (in this world) on account of his high rank, teeming prosperity, and brilliant complexion. Whosoever is in correspondence with Ganamino, the Blemish-giver, remains in a base condition by not remedying his evil defects, he does not become known (to the world) by reason of his base and adverse condition. On account of the low power of guidance in him, his high qualities are eclipsed, and hence his incurable defects predominate in him. And in order to macerate him there come on him lowness and misery, (all idea of the) greatness of the vices that are blended with the Blemish-giver, and the apparent glamour of the vices that are incurable. Whosoever is evil-natured and ill-born, in him predominate (afraje) such sin-advancing (defects) as perverse (immoral) thought, avarice, wrath, arrogance, niggardliness. falsehood, (moral) blindness and deafness, and other personal evil

qualities; hence he is alienated from his family-gatherings. And [notwithstanding his slight good qualities], the lowness of his defects casts him into wretchedness. On account of his inward evil inclinations (prompted) by his evil qualities, he approaches obscurity. The oppressive defects that lead him to degradation keep his soul without the light of religion, on account of its degraded condition, and imparts to it the glamour of evil defects; and hence through the depravity resulting from his inward evil habits he is devoid of the brilliance (of virtue). Good qualities lead man to greatness, and therefore to good resources. Good qualities lead his person into notoriety.

It is the doctrine of the (Mazdayasnian) religion, that the Yazads pray for the welfare and happiness of the good, who further the praise and worship of the Almighty and for distress and misery unto the bad. Besides, from them (i.e. the Yazads) comes also unto the pious the exposition of (what) sin (is). Of the pious who are to obtain (freedom from hell), the first (i.e. the best) pious man is he who attains to happiness, celebrity, and goodness of the soul by choosing for himself the masters (i.e. the Amahraspands) who possess brilliant and shining persons; and by accepting them as his associates. – The second is (he who grows pious) by bestowing happiness on others, by reverential bearing towards those to whom respect is due, by protecting the female sex as its lord, and by causing his colleagues or associates to perform good actions through effecting their own union with the Yazads. – The third one is that king of the world, who encourages pious people by dint of his worldly authority, exalts the Mazdayasnian religion, and debases the evil faith; who welcomes good government, and bestows (increased) power on good rulers; who spreads justice in the world, extends prosperity and felicity among mankind by fertilization (of the soil), good administration, and a good aspect (of affairs). – The first (i.e. the worst) prisoner (of hell), by reason of the evil shadow (of the demons) over him, and by his choice for himself of the *evil master* (Ahriman), is manifested as unworthy and, afflicted, infamous and of evil soul. – The second one is so on account of his being a distresser of others, of his hatred of people to whom respect is due, discourtesy towards women, and by not rendering his associates virtuous, through the evil influence (over him). – The third one is that king of the world who encourages the sinful by dint of his authority in this world, deprecates the Mazdayasnian religion and exalts the evil faith; who welcomes evil rulers, creates those persons rulers, that issue evil orders; in order that misery, sterility or, barrenness, and evil influence may prevail in the world, and embarrassment and affliction happen unto mankind.

Exposition in the good religion regarding the retrogression of exalted people, that is (regarding) deterioration from exaltation, or the self-deterioration of one from the condition of being exalted. (213)

Be it known that., the cause of the exaltation of exalted people is owing to their connection with the best lineage that is related to the original virtuous one; hence, man is possessed of the means of exaltation. That the person of such a man is rendered of a good nature and of a pious character, is due to his union with that good lineage; and (hence) the pious one of a good nature is saved (from hell). The cause of the deterioration of low people is due to the influence of the corrupting original one, which pervades men; and hence their tendency to deterioration. And the person of such a man is, on account of his union with evil descent, rendered of an evil nature, of a character deserving punishment, [and of a conduct associated with vice]; hence he is liable to meet with punishment (in hell). Because in the good age (dyen shapiraoban) pious people of a good nature, being devoid of meanness, stealth (nehoftagi), and obscurity (apaetaki), shall ever (amarganih) attain to sovereignty (ahupataki), greatness, and notoriety; whereas the sinful, that arc liable to punishment, and devoid of authority, greatness, and notoriety, shall come to stealth, meanness, and obscurity. And in the evil age the evil-natured sinful men that are liable to punishment, shall attain to sovereignty, greatness and notoriety, on account of their stealth meanness, and obscurity, and the pious people of a good nature, shall turn stealthy, mean, and obscure. Accordingly, the exaltation (or retrogression) of men is foreshadowed by the essential causes wherewith they are surrounded (levatman) in life. The evil age or its close, and the good age or the work relating to it, arc respectively evidenced by the retrogression of high people, and by the exaltation (through virtue) of the low.

Again, in the evil age there might (also) occur from one, who has attaincd a high position, protection, kindliness, noble-mindedness, moral bearing, liberality and other good qualities (manifested) towards his virtuous relations. Likewise, from a deteriorated condition there might issue truthfulness and exaltation. By the Mazdayasnian religion there is exaltation (unto men) from their own base condition, since people innumerable do, by means of its doctrine, attain to felicity in evil ages, and the low become thereby exalted. – Whosoever through his evil mind, accepts the evil succor (of the demons), has evil designs, a mischievous person, and is very spiteful and afflicted (by his own vicious passions).

Exposition in the good religion regarding the extensive propagation constant in the world, of the good religion, its power and its achievements. (214)

Be it known that, the manifestation in this world of the good religion is by its constant extensive propagation; since by means of its propagation by all orthodox people, there will occur among men, through the good religion, remembrance of the Yazads, and praise of truth and goodness, and hatred of falsehood and evil, and of whatever is embarrassing on account of an evil faith. The religion of the Dadar [Creator] is (ordained) for the performance of good actions by all pious and religious people, whereas the evil faith is for the performance of evil actions.

Sovereignty, devotion, protection of the poor, keeping cattle at liberty, and many other truly meritorious actions as well as the gifts pertaining thereto, are the result of the good religion, whereby the people, who are obedient unto God, are said to be of the good ways (i.e. principles). – In those people whose creed comprehends falsehood and sinning, there is but little power of doing the following really meritorious deeds. – The power of the good religion restrains [lit. improves] mankind from treading in the path of impurity; its sovereignty leads to the extension of their race (paevandashne); its guidance of the people of this world to purity, curtails (the power of) the Blemish-giver.-The cleansing of the people of this world from failings and corruption of all kinds, prepares them for the everlasting (region of) full resplendence, and in such wise that a single motive of one's advance into impurity being known, he shall (essay to) promote goodness, and curb evil, and guide himself by those sublime meditations that tend to destroy all devilish propensities within. By means of firm reliance on it (i.e. the religion) by men, the people of this world shall be altogether improved through goodness; and as a consequence Ganamino shall be severely afflicted. By virtue of the good religion, Ganamino shall be severed by Spenamino from every object and action pertaining to the Frashegird, while the spread of the Frashegird (i.e. final reformation) shall follow the propagation (in this world) of the good conceptions in the Mazdayasnian religion.

Exposition in the good religion regarding man being acceptable for the purpose of his communion (with God), or for (righteous) actions, by means of his connection with the good creatures, and his forbearance from the avaricious creatures. (215)

Be it known that, the specification of the grades of men from the

highest one to the lowest, is according to these six ways. The first and highest (man) is he, who lives (hustigan) through virtue, and is devoid of evil. – The second is he, who lives for the sake of good, (and) does not live for the sake of evil. – The third is he who lives for the sake of both good and evil.-The fourth is he who lives for the sake of evil, but does not live through virtue. – The fifth is he who neither lives [both] through goodness nor through evil. – The sixth and lowest is he who by leading (his) life in evil, destroys what is good. – Whosoever leads a life in virtue, and (a life) devoid of evil, is the highest one among men, and preferable for friendship (with God) and for (righteous) actions. – And whosoever is in union with the good creation (i.e. the Yazads and the Amahraspands), always refrains from the evil-doing avaricious nature. – Whosoever subverts goodness by leading (his) life in evil, is cut off from acceptance for the highest communion and for (righteous) actions; whereas whosoever is united with the good creation, always abstains from the evil-doing avaricious nature. (Men following) these two ways, are included among the four (kinds mentioned) in the middle (of this section.) – Whosoever leads his life in virtue, and does not live through evil, is near unto the highest grade by his choice of high friendship, (of great) actions, of a union with good lineage, and of a high religion, and by refraining from avarice and not thinking (of it) – Whosoever lives both in virtue and evil, is blessed by the Good (Spenamino) with happiness, through his conducting himself with prudence, and refraining from (another's) distress and evil. – Whosoever lives through evil, and does not live through virtue, maligns through the avaricious nature a union with the good creation, and approves of clandestine deeds in his life-time. – Whosoever does not live both in good and evil, has no desire for the evil (existence in hell,) by reason of his avoiding both deceitful and meritorious actions during his life.

Exposition in the good religion regarding the unrighteous Source, and (the path of) rectitude, and the means of restoring the unrighteous one. (216)

Be it known that, the unrighteous one himself is so because of his own perverse mind. Whosoever leads an Immoral life, his thought (leads him to) acquire, whatever thing he does not need; and his actions thereby (i.e. through that immoral thought) are of the nature of farehbut. And by entertaining in his conscience the mode of his life that is his (i.e. of farehbut), and by acquiring the thing that he does not need, and by doing deeds that do not concern him, he (i.e. an immoral person) turns [therefore] to be of the nature of an aibibut. The natures of both these farehbut and aibibut are devilish in their

ways and wicked in thoughts. Whosoever mind is inclined to the ways of good existence, he always turns himself to acquire whatever thing is requisite for him, and to, perform the actions that pertain to him, and he does, not (wish to) acquire the thing that he needs not, nor perform actions that are not due from him. Hence he becomes of the nature of righteous Yazads. – An immoral (person) is himself (i.e. represents) the immoral being of the farehbut and the aibibut. The source of that evil knowledge, and [the source] of every other evil, is Ganamino, just as the source of that righteous thought pertaining to the (divine) wisdom, and [the source], of every other good, is Spenamino. Accordingly, whatever (sinful) actions are performed by the unrighteous towards one another, are owing to the approach of the immoral influence of that unrighteous source, Ganamino. For that reason unrighteous people do (the deeds that pertain) to Ganamino, the source of evil knowledge, just as religion people do every deed through the wisdom of Spenamino, (who is himself) the source of wisdom. – And the means of transforming an immoral one into a moral being (mustih val amuste), is the moral power of the good religion; and accordingly that means is to be employed in two ways by the sovereign professing the good religion: First, by preserving his own good temper from immorality the good temper of people innumerable may be preserved from immorality and towards paradise (i.e. in order that they may be capable of paradise). – Secondly, by bestowing moral courage on his people through the precepts of the good religion, and by appointing persons who could turn them away and protect them from sin and the (consequent) punishment (in hell), he endows them with complete strength, so that people innumerable may hold themselves aloof from any immoral action or speech. – And it is by this that the righteous [king] and the unrighteous king, are to he manifested. – The righteous (king) that is equitable towards the immoral, is he who possesses wisdom worthy of a sovereign, and personally conducts the administration (of his dominion) by means of that wisdom. And if he has enough fortitude to protect every great soul (from affliction in hell), in proportion to the good virtues in that sovereign; there would remain no unrighteous men (among his subjects); and no (righteous) man would be discouraged under his sovereignty in improving all immoral people (nuste-madam) on the behalf of the king.

The proper functions of (such a) king are as follows: To search out every unrighteous person. to recognize him through the deplorable grievance regarding him, to cause him to be exposed (to penalty) by those who possess the faculty or wisdom, and who (thereby) redeem immoral people; and the king who has intuitive wisdom, the monarch that is righteous, thus proves the complete purifier of immoral people

from distress by dint of his royal mandates. And on the complaints regarding the immoral one having reached (that king), his affliction is averted (vadharyet) by him (i.e. the king) so powerfully through dint of his preventive authority (padhiran-khveshkarih, that he (i.e. the immoral one) thereby turns virtuous, and the monarch (himself) is saved from the sin (i.e. from the sin of encouraging immoral practices in his dominion). Through such kind of (moral) administration the immoral ideas of the unrighteous, by their being kept back from the people, may be extirpated (from the world).

Of the impious priests he who greatly promotes the immoral through immorality, is the deluded one by the (evil) faith and principles of the ill-informed ashmogh, [and] by such an immoral (priest) those of the people that have attained unto the Great Supporter by means of their religious wishes and acts, are perverted to the side of the mean [lit. little, insignificant] supporter (Ahriman). Hence the impostor of evil speech and deceiver of the true faith (endeavors) to persuade (mankind) to his false doctrine by the two ways (of designating it, viz.) (1) the wisdom of the (good) religion and (2) the doctrine of Spenamino; whereas the evil knowledge and the evil law of Ganamino, (or his) demonism, are emphatically declared (by him).

Exposition in the good religion regarding that which is good for the World, [and that which is (good)] for the body, and that which is (good)] for the soul, and [that which is (good)] among mankind, and [that which is good] for actions and decision. (217)

Be it known that, it is the saying of the good religion, that a virtuous sovereign is good for the world, and wisdom for the person of man, and liberality for the soul, and truth among mankind, and endeavor coupled with perfect meditation in all actions and decisions.

Exposition in the good religion regarding spiritual powers in man, which through the agency of Yazads perform actions on the side of the Deity. (218)

[107]Be it known from the exposition in the good religion, that in the person of man there are spiritual powers which perform actions (preparatory) for the righteous equipment pertaining to (i.e. deserving a pious retribution from) the Creator of the Universe. – The

107 The heading might also be rendered: 'Exposition in the good religion regarding spiritual powers in man, their efficacy and their functions'. - Eng. tr.

principal ones are the following four: (viz.) the soul, the vital spirit, the farohar, and the intellect. The *roban* is the soul, which is the ruler over the body. Just as the head of a family conducts the household, and the rider the horse, so does the soul conduct the body. And the vital spirit, the intellect, and the farohar, or each of these spiritual agencies amongst whom the soul is a powerful agent, acts as a spiritual intelligencer unto it (i.e. the soul). – The vital spirit is the breath of life, which is paramount owing to the farohar. Just as a paterfamilias preserves the health (of his family) by means of food, and the rider keeps the horse working, so does this quickening (farohar) keep through energy the (living) body active. So when this (quickening power) is separated from the body, the body dies, just as when the (main) pillar of a house breaks down and the house instantly falls. Again, the farohar keeps active and cherishes the body, just as the master of a house keeps the house replenished and thriving, and the rider nourishes the horse. Thus, when this farohar has been separated from the body, the body is past-strength, and remains inactive like a house that becomes desolate when it is abandoned and left without repair. – Again, as the sun is the light of the world, and a lamp is (the light) of a house, so does the intellect animate with watchful light the lord of the house (i.e. the soul) in the house (viz. the body), and so does it animate the rider on the horse, as also it directs the master of the house to take care of the house, and the rider of the horse. So when this (intellect) is separated from the body, the soul is distressed in the body, and the body during life remains insensible. While the soul, which with the farohar, [and] the intellect, and the vital power used to recruit the body in its functions, now departs from it; consequently the body is without the means of performing its functions, and of fighting against and repelling the Druj, like a (cavalry) rider who is without his saddle and weapons for striking and overpowering his enemies. – Just as the soul and its assistant (spiritual) powers are enemies and destroyers of the druj (who is) for the destruction of creation, so have avarice, [and] lust, [and] wrath, [and] spite, [and] stubbornness and envy permeated into the body as enemies of the soul. The struggle and conflict between the body and the soul, are owing to the former not having seen to preserve itself from the battle wherein, by the agency of destructive druj and through perverse antagonism, people corrupt good creatures, and render them in-operative. – The soul is the lord of this life, and the chieftain of the battle (between good and evil). When the Amahraspands are its assistants, by means of the farohar, [and] the intellect and the vital power, the spiritual agents of the body, it (i. e. the soul) inclines to fight against the druj, and like a heroic person or a valiant man it is the repeller of the druj among (good) creatures by

means of its own prowess, and the extricator of the druj from the body. To extricate the druj from the world is to strike, to overpower and to render incapable the Ahriman. The pious man is himself capable of being relieved from the druj. – Again, when a king through fear for himself is not deceived by the enemy (Evil,) owing to supernatural splendor and luster (i.e. divine inspiration), he (at last) attains to the Origin (i.e. God) bravely and successfully on account of his own good actions; and by the order of the Lord who hath sent him to battle (against evil) he is to earn a diadem of victory and be seated on a throne of full repose and everlasting bliss. And whosoever (king) being deceived by the enemy, and being prone to idleness and evil repose, and listless in the battle (against evil), and without any inclination to the Amahraspands (i.e. to an immortal existence), is much disposed towards the druj; and (hence) he turns an incarnate druj and vicious, and the druj overreaches him; and he mingles lonesome with devils; and he is dragged with hands shackled to the seat of the druj (the Ahriman); and he will so be tortured, and so remain in the prison of the Drujs, to the time of the Resurrection. – It is manifest in the good religion that he is marked with good repute, whose righteousness is pure (unsullied) in this world; but he from whom destructive wickedness proceeds in this world, is stamped with evil repute, and gets a place appropriate to his sinful acts.

Exposition in the good religion regarding (the fact) that man is brought into relation with the Creator by means of the Stud-Yasht. (219)

[108]Be it known that, the man that is most virtuous, is brought into relation with the Creator by means of the Stud-Yasht, by knowing himself by means of the knowledge of the good religion, and by the love chiefly of his own soul; because there is no (virtuous) life from disregarding the relationship (with the Deity), nor there is love for himself; and by not loving himself he does injury to himself, and by (the man) injuring himself the Almighty is displeased, and by the displeasure of the Almighty the relationship of God in him ceases, and by the cessation of the relationship with God ho destroys the protection which the Deity exercises over him, and by the destruction of such protection by the Deity he is liable to cast himself into the abode of darkness and misery pertaining to the druj. – Again the knowledge of oneself is (attainable) from the knowledge of the good religion, and by knowing self there is love (for self), and by loving self

108 Stud-Yasht = Av. Staota-Yasna or Staota-Yasht, is the name of the 21st Nask, corresponding to the Av. Vastarem. It literally implies prayers fit to glorify the Holy Creator.

there is no injury to self, and by not injuring self there is no displeasure to the Almighty, and by gratifying God one attains to close relationship with God, and by the close relationship with God there is protection (exercised) by God, and by the protection of God man attains to both kinds of excellence, of this world and of that world.

Exposition in the good religion regarding that (object) which through its guiding (power) is beneficial to man himself, and that which is injurious; and (regarding) the beneficial or mischievous doer and exerter, and its beneficial or mischievous guidance (in the person of man). (220)

Be it known that, that which through its guiding (power) is beneficial to man himself, is wisdom; and that which through its guidance is injurious, is perverse thought. Wisdom an(l vice are the guiding agents in the person of man. Wisdom itself is acquirable by means of Spenamino and the friendship of Vohuman, and vice is (i.e. comes) through the deceit of Ganamino and the friendship of Akoman. The advantage unto men from the guidance of wise inclination is the improvement of the thought, [and] speech and act of rectitude as well as the piety of the soul; and the damage unto them from the guidance of vicious inclination is the corruption (i.e. aggravation) the sinfulness of thought, [and] speech, [and] action, and the wickedness of the soul.

Exposition in the good religion regarding the religious and the evil time. (221)

Be it known that the finite time until the resurrection, is religious owing to the prevalence [lit. currency] of righteousness and orthodoxy in the heart (of men), and the vicious (time) is owing to the prevalence of immorality aggravated by the evil faith and falsehood of the Jewish religion; and during that (evil) time with the exception of a little goodness there is distress and difficulty everywhere.

Exposition in the good religion regarding (Questions): What is man himself? and through what and for what (does he exist)? and whence (has he come)? and wherein (does he live)? and whither will he return? and at the last what will he attain to? (222)

Be it known that, among the creatures of God man (alone) is endowed with reason, and is capable of success and power by means

of the blessings (God has bestowed upon him) in the spiritual and the material world; and by reason of high deeds wrought in the full exercise of his human powers, he is like a chieftain over all other creatures of this world, ever guiding them, and repelling with adequate strength the druj from every creature. By a certain thanksgiving of the soul unto the Creator, prompted by the inspiration of the Yazads, by its adequately repelling the evil from itself, and by its being at once in association with all good spirits although abiding in the powerful person of this world (i.e. in this earthly person), it (i.e. the soul) is itself of the nature of a good spirit because of its angelic thoughts, and in spite of its uncongenial abode; and with all the faculties pertaining (to this worldly creature), the invisible soul by completely conquering evil, is an Yazad (a praiseworthy existence) itself for its duration (on earth), which may be either long or short. The dwelling of good spirits in the organism of this world, has for its object the severe struggle against and destruction of the evil predominating therein, and moreover the struggle (against evil) consistently with the doctrine of the good religion. By the disappearance of the soul itself from its earthly active embodiment, and by the body becoming divested of the vital spirit, the soul is intent on going back to the original spiritual abode, and leaving the material frame of this world it departs to the original abode of intuitive wisdom. Whosoever may have by his utmost endeavor repelled in warfare his own rival druj, through his (very) emancipation from the druj, gains the original abode (of heaven.) – And when an individual benefiting the world, is able to keep a good eye upon his opponent, and is powerful to overwhelm him in person, and adequately drives and repels from himself the vices of the *druj* that may have been blended in him – the cause thereof is perpetual thanksgiving unto his Creator. It is declared in the good religion that at the epoch of the Frashegird all men will acquire their bodily frame again in this world in accordance with the will of the Creator, and the human creation having been purified, each will be (entirely) reformed [lit. adorned] by the perfect light (of the Mazdayasnian religion.)

Exposition in the good religion as to a worthy leader. (223)

Be it known that, every person becomes worthy of leadership through having the powers suitable for the exercise of its functions. One (power) is a well-qualified understanding, and the other excellence of wisdom for accomplishing (good) deeds. With these two are combined the strength of a good nature and appropriate prudence. The leadership desirable for the priest is (attainable) by

means of the three special virtues above-mentioned, which are capable of exalted acts, as also by the following five grades (of qualities): – 1, wide intelligence for the preservation of the (Zoroastrian) religion; 2, depth of thought for making a precept; 3, religious education for the administration of justice; 4, advanced age; 5, experience in performing his (ritual) functions. With these eight (qualities) the priest is worthy of reverence (i.e. of leadership.) The leadership desirable for the agriculturist is attainable by two more (qualities) distinct from the eight above-mentioned: 1, to cause the growth of animal food; 2, to perform charitable acts with his wealth. (Thus) there are in all ten (good qualities.) – For leadership over warriors there must be three (special qualities) distinct from the eight (of the priest): – 1, a stalwart body with keen sight; 2, enormous strength; and 3, an intrepid heart. Thus there are in all eleven[109] (good qualities.)

Exposition in the good religion regarding the thanksgiving (by man) unto Ohrmazd for the reward of merit. as well as regarding the freedom (of man) from sin by punishment for sin (in this world.) (224)

Be it known that, thanksgiving to God for the reward of merit, is binding on man because of (the existence of) a protective intuitive sense in his conscience, and of his being fitted to obtain the reward of merit (in the next world) by attaining to the vision of and desire for meritorious propensities. Whosesoever powers of thought, speech, and action are obedient to his desire for the prevalence [currency] of meritorious actions, that man [he] attains to good supernatural intelligence. It is the conscience with good intuitive sense that attains in man to good supernatural intelligence; it acquires supernatural knowledge, as well as imparts (to others) whatever knowledge it has acquired. – Whosesoever inclination is capable of obtaining spiritual knowledge, he, by means of his beatific vision, on behalf of Ohrmazd declares (unto others) the means of fostering the propensity to act in a manner conducive to the welfare of the Frashegird and the nature of the understanding, thought, speech, and action pertaining to merit. And it is for this reason that meritorious people who aspire to the good reward, ought to thank the Giver of the reward of merit. – Again a person keeps free from sin on account of (his fear of) punishment for sin (in this world). So whosoever, for the sake of evil, closes the path leading to holy thought in his conscience and develops sin, by means of (his) perverse thought diverts his intuitive sense from meritorious goodness, and regards merit as sin, and sin as merit. –

109 Probably thirteen. -Eng. tr.

Hence those who forward their desire for a sinful tendency and (therefore) restrain it, front a tendency to merit, owing to their union with the demons advance (their powers of) thought, speech, and action for committing sinful deeds, and keep them back from merit. – The (future) evil reward to the living organic being (i.e. to man that is sinful), is the pernicious abode. (of hell;) there is no decay (in the next world) for the man that is on the path of merit. – And how can man he free from hell by conducting himself in sin, by demoralizing himself, and by deceiving mankind? And, likewise, how can the penalty for sin extend to a man that is innocent? From the priests who receive evil inspiration (from the devil), and are the means of (propagating) the perverse ways of sin, there is damage among men Unto those who receive good intelligence regarding the ways of merit; and from their self-willed creed there is destruction unto the human creation. Since their creed is antagonistic to acts of merit, and is the means of keeping sin current, it is hostile to acts of merit and friendly to sin. Hence demonism is paramount, and moral law non-existent; and hence man becomes subject to punishment on account of his sinfulness, and the men who follow that creed are, therefore, called the committers of sin.

Exposition in the good religion regarding the abode of the (good) religion in the body (of man), and the entry into it of the religion of darkness; and regarding the uninjured state of the body of a professor of the good religion by means of the sacred girdle [kusti] of that religion. (225)

Be it known that, he in whose body the (good) religion is a guest, is a companion of the good religion. Consequently he is (spiritually) as beautiful as a maiden having a most handsome body, and is, like a maiden, most desirable to the sight. He is as benignant [lit. good-seeing] as the Sun to the Universe of Ohrmazd: and he looks on (the good creation) with as good an eye as a sincerely loving father looks on a well-born (promising) son, and is delighted at beholding his visage from a distance. In like manner he nourishes, as his offspring, whatever object falls within his vision. And he grows as illustrious by his recitation, understanding, attention, and praise relating to the religion, as one grows strong and active by drinking delicious waters. his desire for union with the religion is owing to this, that his being may live in bliss (in the next world); and his soul confers with the (good) religion as though two good pious friends were consulting together. The religion interprets its doctrine unto him just as an accomplished spiritual teacher would interpret it to his intelligent

disciple. As he is most submissive and obedient to the religion, so the religion has supreme authority over him. And such an individual is called in the religion a "successor of the Zarathushtrotema," the incarnation of the religion. His creed is the creed of the religion, his desire the desire of the religion, and his acts the acts of the religion. In whosesoever body the (good) religion dwells, he possesses (in himself) the spirit of the religion, he is a lover of it in mind; and hence the druj is less powerful in his body. Whosesoever mind the (good) religion permeates, his appearance is as [much] beautiful as (that of) other desirable objects (or riches in this world). No sooner does one behold him, with a good eye, than one is exceedingly delighted with him, and loves him like a brother born of the same parents. By means of the (good) religion there is attainment of wisdom according to wish (i.e. satisfactory attainment,) and apprehension of that knowledge. And through one's toil in reciting, expounding, and extolling the (good) religion there is an acquirement of good rewards (in heaven). He that is united with (or is a companion of) the (good) religion, attains to such desires as will exist in the advantageous one, (i.e. Soshyant) the (future) revealer of the (good) religion unto the people of this world. And hence such a religious man, for the performance of his religious duties (under difficulties), is like unto a good-natured guest who is content with an insipid meal in the house of the president of a family. And such an individual is designated in the (good) religion an athravan. – An orthodox person whose nature, propensity, and acts are reformed by the good religion, is a propagator of the religion in several ways. – Again, he into whom the religion of darkness has penetrated, will turn away from that accursed thought to the good religion by the effectual help of the thought and preaching and guidance of a pious preserver of the religion (i.e. a priest), for wrestling with evil. – He (i. e. the priest), a friend of the A (good) religion in this world, shall, by the dint of its philosophy, make such a one a believer in the religion, as has not himself acquired an insight into the religion and is without it. His friendship with the religion is more valuable than his riches; his body and his wealth are not more valuable than his desire to be listened to (on the subject of religion). – Such a person is called in the religion a Mazdayasnian, 'a worshipper of Mazda.' The professors of the good religion are said to be of the religion of those that put on [lit. fasten] the kusti; and the follower of that religion has the sacred girdle (*i.e.* the kusti) upon him. – Whosoever of the evil religion dwells in contemplation upon the good religion (with approval,) his (consequent) good nature and improved person (grow to) abstain (from impiety) like those of the good religion, and by his attainment to that (good) faith the thought comes to him of extolling the Almighty for (the good attained to by)

himself, and of loving the followers of the good religion. In whosesoever person good religion exists, he is devoid of doing mischief unto others. He is a creature of the Creator Ohrmazd by virtue of his good religion; and by his submission to the precepts of the good religion he yields compliance to the religion and the prophet. – In the good religion those persons bear the name "worshippers of demons", who do not believe in God (anair) and act like ashmoghs; such people are also styled followers of the religion of hellish (shakharik) demon-worshippers.

Exposition in the good religion regarding that (person) through whom every one becomes moral (in this world), and (regarding) that through whom no one becomes moral. (226)

Be it known that, that person, through whom everyone grows moral, is (born) to transmit every one (i.e. man) into a state of welfare, and he that conveys everyone into a state of welfare, loves whatever object is anywise on the side of the Creator. – Whosoever loves every object of the Creator, is a suppressor of his own failings, possesses well-qualified prudence and intuitive wisdom, and shares in the (awards of the good) religion. He well inculcates the desire to be efficient in intuitive wisdom, and to dignify himself, in one who wishes to be efficient in intuitive wisdom and to be dignified. Hence the latter acquires the strength of zeal to do acts of merit and abstain from sin. Hence, he liberates himself from the rival enemy (Ahriman), and attains to the long-lasting felicity (of paradise). And again that (person) through whom no one is moral, is (born) to convey every one into a state of adversity; and whosoever is (born) to convey everyone into a state of adversity does not love a single creature of the Creator. – Whosoever does not love a single creature of the Creator, possesses evil qualities, vicious speculations and bewildering perverse thoughts. He imparts unto man evil precepts (dushmuk) producing excitable propensities and tending to bewildering perverse thoughts. He who likes him (i.e. such a person as is characterized in the above sentence), is incited by him to bewildering perverse thoughts. He who is a thief of merit and perseveres for sin, degenerates (kastar yahvunad – lit. becomes the lessener) in the good power of his own spirit, and the antagonistic druj proves successful over him; it (i.e. the druj]) drags and casts him into the infernal region of distress (arik dushwarih.) Whosoever is fit for the Blemish-giver (i.e. fit to be his accomplice in propagating evil in this world,) is a damager of the intuitive sense of man, an extinguisher of merit (i.e. of his meritorious feeling) and an inciter unto sin; [and] that evil one is (born) to drive to the hellish

prison of distress and unrelief, the man that is of a religion of bewildering perverse thoughts.

The religion that is given (unto man by evil influence) to produce in him bewildering perverse thoughts, causes adversity, and by making him fit for the Blemish-giver makes sin current; and by corrupting the intuitive sense (in men) causes an opposition to merit, and imprisons him in the evil hell which is for him devoid of relief, full of distress and embarrassment. [And] therefore it (i.e. the evil religion) is said to be without any mark of Spenamino, and with a stamp of Ahriman on it.

Exposition in the good religion regarding the sources which cast luster upon the good religion, and (those which cast evil luster) upon the evil religion. (227)

Be it known that, God who illumines all goodness is the source of the promulgation of the good religion; therefore there is no evil in it. Herein are propounded all good acts relating to the universe, from the original creation to the epoch of final renovation. Hence by firm confidence in this source of the promulgation of the good religion there results [is] the improvement of human nature, and by the improvement of human nature honesty; and by honesty the birth of law [morality]; and by law good mind, good speech, and good action; and by good mind, good speech, and good action righteous felicity unto man and by righteous felicity unto man propitiation and strength to the Yazads and grief and destruction to the demons, (also) by the propitiation and strength of the Yazads, and grief and destruction of the demons the spiritual existence will be perfected, and the material existence (i.e. this material organism) will be improved, and by the perfecting of the spiritual existence and the improvement of the material existence the creation will be connected with the epoch of the Frashegird (final renovation), and the occurrence of that renovation (will be) owing to the purity and goodness of the whole world (aâm-dehishnih) through the reform of the religion.

Again, the source of the promulgation of the evil religion the originator of evil, who casts (wicked) luster upon it. Herein (i.e. in the evil religion) is the enumeration of all the distressful acts in the world from the original creation to the epoch of final renovation. Hence owing to the deceit of that source of the promulgation of the evil religion (there will result) corruption [lit. bewilderment] of good nature; and from the corruption of good nature dishonesty and depravity; and from dishonesty and depravity immoral evil thought,

evil speech and evil deed. Again from (immoral) evil thought, evil speech, and evil deed distress unto man; and from distress unto man joy unto the demons and grief unto the Yazads. And from joy unto the demons and grief unto the Yazads predominance of the demons, degeneration and corruption of the times, and distress and damage in the world.

And it is declared in the Mazdayasnian religion that,[110] when unto Jamshed were exhibited by Ohrmazd His commandments comprehending the established standards of all good virtues, the habits of contumacy [lit. unhearing i.e. refusing to hear] against Ohrmazd, caused by the association of demoniac influence among the creatures and the (consequent) approval by man of the greatest (i.e. most confounding) acts of destruction, disappeared (*anâstê)*.[111]

110 *Lit*. and the testimony of the Mazdayasnian revelation is as follows.

111 That Jamshed, the third king of the Peshdadian dynasty, was the first promoter of the Mazdayasnian revelation by the order of Ahura Mazda, and the first promulgator of its doctrines and laws, is witnessed by the following passages from the 2nd fargard of the *Vendidad*: "Zarathushtra asked Ahura Mazda: – 'Who was the first man, excepting myself, Zarathushtra, with whom thou, Ahura Mazda didst confer (on Thy religion)? To whom didst Thou interpret [lit. teach] the Faith that pertains to Ahura and to Zarathushtra? Ahura Mazda answered, 'O holy Zarathushtra; the fair Jamshed, of the good community, was the first man with whom Ahura Mazda conferred and to whom save to thee did I (first) interpret the Faith that pertains to Ahura to Zarathushtra.'" This fact is also referred to in the reply to the question of the Datastan-i Denig which deals with the importance of the sacred emblems sudre and kusti:

> "It is good to fasten the kusti for him who holds a religious position in this world, on the waist, that is on the third part or the highest third part of the body, for by means of the kusti Jamshed, the son of Vivangha, became most successful in conducting the world and acquitting his duties pertaining to this world ; and he thereby kept back from mortals all sorts of fatal diseases, and bestowed on them freedom from old age and death. – Which sacred girdle that glorious king of the world directed men to wear on their waists when by men were gifted with that good badge of sanctity."

In a commentary on the second fargard of the *Vendidad* it is stated as follows:

> "As long as he (Jamshed) adhered to the good religion and was pious, he was both the teacher and disciple (of that religion); he endowed the bodies of men with the sacred token (of the kusti). That he adhered to the good religion is manifest from the passage:
>
> 'That he was pious is indicated from the words: Yimahe Vivanghanahe ashaono fravashim yazamaide.

Firdausi, the epic poet of the *Shah-namah*, bears testimony to this fact of King Jamshed having introduced among his people the sacred investiture of the sudre and kusti, the chief emblems of Mazda-worship:

(Thereafter) the adherents of the Deity, Who is the Source of all goodness, as well as the obedient to the Faith, who had become illustrious by devotion to its precepts, were imposed upon (by demon-worshippers) with the intent that their pure nature should be corrupted, and that by the corruption of their pure nature a scope for dishonesty and blemish, which should deteriorate their morals, being generated, Jamshed could not be powerful in improving mankind and rendering them immortal. However, Jamshed, in order to destroy the deceitful influence from men, invited the demon-men and demons, and put the demons the following questions: – 'Who created this world?' 'Who destroys it?' The demons clamored out their reply thus: – We who are demons created it, and we destroy it.' – Jamshed retorted unto the demons thus: – 'This I do not believe that it is possible for the evil-knowing (to create this world,) since they who are its destroyers, could not be the creators of the world. [Both of] these assertions are quite inconsistent – in other words, creative and destructive powers do not emanate from one source. By means of such religious declarations he (i.e. Jamshed) annihilated the deceit of demons and restored mankind to immortal existence. – It is manifest in the good religion that the pious people who conducted themselves in this world in conformity with the standard faith, and were of good habits, proved so on account of the primitive faith propagated by Jamshed, and on account of their connection with him; and that kings and satraps ruled by virtue of it (i.e. the Faith), [and] suppressed

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> "In the meanwhile the auspicious Sraosha came and said unto Jam (i.e. Jamshed): – 'Do not procrastinate, but glorify (throughout the world) this holy divine Faith, and cast into dust demoniac practices, and put on the sudre, and fasten on thy waist the kusti, that nothing pernicious may come on you from the demons."

In addition to these passages we have various references to this subject in the Pahlavi *Madigan-e aiwyanghan-e tashkuk* and in the Persian works Saddar-e-nasr, Saddar-e-nazm, Saddar-e-behr-e-tavil, Rivayats, etc.

That Jamshed possessed supernatural glory and received prophecies from the Deity from time to time, is evidenced in the following couplets of the *Shah-nameh*:

> "Thus for a lapse of many years the Kayanian glory shone over the king – the world was full of comfort and gratification – various prophetic messages from the Deity came unto him."

The following couplets comprehend the first declaration of king Jamshed on his ascension to the throne, which indicate his power as well as knowledge requisite for the advancement of the Mazdayasnian religion and sovereignty:

"He said: I am gifted with divine glory, I am a secular as well as a religious lord, I will cut short the hands (of evil people) from evil, and I will guide the soul to the path of Heaven."

injury from among their subjects, [and] improved and civilized their countries by dint of that standard Faith, [and] yea refined them by the help of the just doctrines of the same primitive faith of Mazda-worship which inculcated devotion to the Deity (airih). The supreme faith and the highest acts of righteousness, which are described in the religion by Zartosht of the adorable farohars, were made current (in the world) by poryotkesh kings from time to time; which kings, by dint of the Mazdayasnian-religion, reformed their peoples, earned on their sovereignty on good principles, [and] embellished the world, [and] exalted their subjects through virtuous practices, and linked them to the mighty power of the Frashegird, the blessed victor (Soshyant).

This, too, is declared in the good religion that the source of demons (Ahriman) had arrayed with deceits Zohak, the descendant of Taj,[112] the diminisher of creations; hence the laws of Zohak deteriorated his own nature, worked for the immoral and blemished (Ahriman), and caused destruction by tyranny and apostasy, so that the habits of men were corrupted, the world distressed, and there was increase of mortality among the creatures.

The Jewish scriptures were first composed by him (i.e. Zohak), and deposited in the fortress of Jerusalem. And through Zohak men adhered unto the Jewish high-priest Abraham, and through Abraham they adhered unto Moses, whom the Jews accepted as their prophet and messenger of faith, and unto whom they ascribe the salvation of sins committed, and regarded his acquirements as being necessary for the final propagation of their faith. – Thus Zohak cherished (dôshitê) demoniac deceptions to harm his people.[113]

The elementary knowledge of that evil religion in every age tends

112 Zohak was descended from a pious man named Mardas whose lineage is traced from Taz and Tazak, one of the pairs (according to the Bundahishn, Chapter XV.) begotten of Fravak, the son of Siyamak, who had settled in the plains of the Tazikan or Arabia.

113 The *Tarikh-i-Tabari* describes Zohak in the following passage:

> "The Arabs called him Zohak and the Mogs say that he was Bivarasp. + + They say that this Bivarasp flourished in the time of the prophet Noah. This king was tyrannical and killed all the rulers of the world, end inclined mankind to idol-worship."

With reference to this subject Firdousi says

"Since Zohak ascended the throne as king a lapse of a thousand years passed over him, when the ways of the sages disappeared and demoniac propensity prevailed, virtues were slighted and sorcery was esteemed, truth became hidden and evil was paramount, rectitude was never talked of save in secrecy, but the hands of demons were extended on vice."

to produce baneful influence among the believers in the excellent Mazdayasnian faith, to degrade those obedient unto the Deity, and to promote in the world by various ways and means apostasy twofold or threefold. Through its demoniac predominance there is corruption of the good habits of men, and impiety and desolation in the world, and much distress (frah-sije) and harm to the people generally; and misery, embarrassment and hardship to the pious; and dignity, comfort and authority to the evil people; and such evil people of baneful origin always cause openings [wounds] in the human soil, so that pain and injury to the people would emanate therefrom. Hence (it is declared in the good religion) that the Mazdayasnian Faith should be developed to the highest pitch in conformity with the will and commandments of God; that the openings in the human soil should be removed, impurity ought to be cast out of the world and far away from populated districts, and mankind be purified therefrom and rendered clean.

Exposition in the good religion regarding men that are advantageous to the world, and work for its prosperity, as well as regarding the monarch that is harmful, and works for its misery. (228)

Be it known that, that man is advantageous to the world and works for its welfare, who possesses good intuitive sense for studiously exercising his duties, and who exerts himself for the cause of the good religion. Accordingly, as he exerts himself and studiously performs his duties in this world in consonance with his faith, he, likewise, giving strength to the angels, aggrandizes this earthly life and makes it worthy of paradise. The king of an evil faith is very persistent in perverse acts, advances in evil activity, and is (therefore) harmful to the world and works for its misery. Since he is always predominant in evil activity by dint of his (pernicious) faith in this world, he clandestinely impairs this earthly life by giving strength to the demons, and renders it unworthy of paradise.

Exposition in the good religion regarding the fact that it is needful that the skilled [head] examiner shall test whatever is fit to be tested, and that it is needless to retest whatever is already proved. (229)

Be it known that, to test by means of religious wisdom whatever (relating to good creations) is hidden, is to make manifest its functions and to impart intelligence of the result of the experiments thereon. Whosoever is yet to be proved, does not always give

confidence; but whosoever (has been tried and) no longer needs be tested on account of his prestige, gives full confidence. He is the tried person who needs no longer be tried on account of his marked professional repute, [likewise] his notoriety, [likewise] public recognition as an experienced person by means of the skilled examiner. By a threefold trial a person or thing is tested. A person or thing that is tried, may be compared to the well-known physician (referred to in the Vendidad), who for the first time administers physic to three individuals and, relieving them from their diseases thereby, is licensed to carry on his profession as a certified physician (pavan hu bazeshkih vazerinidan patash shikunyen). Likewise, by administering medicine for the first time to three individuals respectively, if life become extinct (in all three), the individual is decided upon as a sham physician and is punished. Again, in order to test every other individual professional capability [act] the standard of the test of a physician is laid down. Hence the notoriety of various people connected with religion and sovereignty, depends upon trials of three different kind. and of three different degrees. Thus, whosoever in the trial by the skilled examiner, proves good should be trusted and believed, while whosoever proves bad on account of his various failings should, manifestly, be prevented from continuously contriving pollution and destruction among the people of the world.

Among the good kings who are related to Jamshed, may be included those who are descended from Airik after Faridoon; first, those that are from Minocheher – secondly, those that are from the Kayanians – and thirdly, those that come from Huafrit[114] – from the very Kayanians they say come the Sasanians.

Each of these kings acquired (inherited) from Jamshed the virtues of devotion [irajan = sacrifice of the soul] to the Deity, purity, progress, honest faith and constitutional free Government. Men being in memory thereof (i.e. of the descendants of Jamshed) chose

114 Huafrit may be a name of Darab the son of Bahman by his wife Humai. The name occurs in Yasht 5.180, where the individual referred to desires to attain to the conquest of a large kingdom, probably the conquest Turkestan, Rum and Hindustan ascribed to king Dara by the Shah-namah and the Tarikh-i Tabari. From the evidence of the Denkard in this volume, as well as in the preceding one, Huafrit is the name of a king who was the pioneer of a known dynasty in Iran. Professor Darmesteter regards it as a common word and renders it by the expression "fully blessed." The testimony of the Denkard corroborates the narratives of the Shah-namah, and of the Tarikh-i Tabari. The Denkard tells us that the descendants of Huafrit and Sasan are related to one another. The two Persian books mentioned above trace the Sasanian kings from Sasan the son of Bahman, while the Tarikh-i Tabari gives the descent of the Ashkanians from Dara-i kebr, who was also called Dara-i segar, the second son of Darab, son of Bahman. The Persian text runs as follows: – (omitted)

experienced persons to hold sway over them; and through individuals born of his (i.e. Jamshed's) line, and through their continuance from age to age, a connection with the Frashegird is declared (in the good religion.)

It is manifest (from the good religion) that evil-ruling was by the descendants[115] of Zohak, who were utterly vanquished in the ninth and tenth centuries (after Zoroaster). Each of them, owing to (the heritage of) Zohak ('s evil habits,) was immoral, blemished, unrighteous, contemplating injury, harm and devastation in the world, and embarrassing his subjects by means of evil-ruling.

The test of people as evil-monarchs, and the decision of mankind thereupon, may be (easily) achieved by a recollection of (the career of) Zohak. For the descendants of Taj there is declared (in the good religion) infamy, obscurity and obloquy.

It is revealed (in the good religion) that the gift of the good religion was acquired [lit. shared in] by Gayomard at the beginning of creations,[116] and the continuance of the human species was through him. Kingship and judgeship were instituted by Hooshang. The gift of immortality was bestowed on the world through Jamshed; and after Jamshed till the age of Zartosht the kings of Jamshed's blood exercised refined sovereignty in Iran (by dint of Jamshed's creed.)

Again, by the complete acceptance and propagation (of the revelation) first through Zartosht, the bodies of demons were broken[117] (sheda kalput shekaste).

Secondly, through the renovation by Ushedar, a descendant of Zartosht, the bodies of ferocious quadrupeds will be broken.

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115 This may be an illusion to Mazdak and his adherents, who were subdued and slain by the order of Noshirwan the Just, in whose reign Mazdakian beliefs were totally suppressed and wiped out of Iran.

116 The passage laid down in the Avesta, in memory of the farohar of Gayomard, (vide Frawardin Yasht, 87) runs as follows: “We remember the Fravashi of Gaya Maretan, who first listened unto the thoughts and doctrines of Ahura Mazda, and through whom Ahura Mazda produced the race of the Iranian countries, the seeds (nations) of the Iranian countries.”

117 In Y9.14-15, the angel Haoma describes the destruction of the bodies of demons by Zarathushtra in the following words: “O Zarathushtra! the celebrated one in Airyana Vaejah, thou didst recite the Ahuna Vairya four times, and by the loud intonation and recitation thereof thou didst cause, O Zarathushtra all demons to (disappear under the earth, that before wandered about the earth in human shape. So thou best been, by means of thy material and spiritual powers, the greatest (most revered), the strongest, the most diligent, the most agile and the most victorious.” The four Ahunwars referred to in the above passage, follow the 'aetat tem' formula, and are recited while the Zaota is pounding haoma.

Thirdly, through the renovation by Ushedarmah, a descendant of Zartosht, the bodies of poisonous and pernicious serpentine species will be broken.

Fourthly, through the renovation by Soshyant, a descendant of Zartosht, the bodies of the two-legged species of demon-men will be broken. At each epoch [danar=time] by the promulgation in the world of the standard law, and by the belief and faithfulness in it of men generally, the final reformation relating to the tan-i pasin will, it is declared, be accomplished by the will and commandments of the Deity.

Again, the evil religion is for deluding men into the immoral habits of demons, and it was first cherished by Zohak, the diminisher of creations. Again, the composition of the Jewish scriptures was begun by him (i.e. Zohak); and it was owing to Zohak that the world is grown dishonest, blemished, immoral, pernicious and mortal (i.e. liable to hellish torments). The advent of Abraham, the high-priest of the Jews, was owing to him, and the first, the second, and the third submission of men to the Jewish faith, was caused by him. And owing to the expert chieftains of Zohak's creed the adherents in the world of the Mazdayasnian faith will, in every age and in manifold ways, become dishonest, blemished, immoral, lascivious and injurious. It is declared that one ought to be capable (avaeidan) of suppressing [lit. breaking] them (i.e. the above-mentioned evil habits), to cleanse the world of them, and to deliver the people from them. For this reason innumerable other objects, after they have been thrice proved to be good, should be used for improving living humanity. – Regarding those that are bad, they should be broken and destroyed. – This standard of test is also declared with reference to sovereignty and religion, good or evil.

Exposition in the good religion regarding the fact that the upholder of the (good) religion is, by virtue of the religion, called by the name of the religion. (230)

Be it known that, whosoever is of the Mazdayasnian Faith, is by reason of his contemplation of the Mazdayasnian revelation, called a voluntary adherent of the Mazdayasnian religion. The simile is this, that as every organic being, by reason by of the blood of its species, is called after that species, so the upholder of the religion, by acting in consonance with the religious thought, is called a Mazdayasnian [lit. an adherent of the Mazdayasnian religion.]

Exposition in the good religion regarding the blessedness [lit. thanksgiving] of the soul by means of restraining its body from sin, and by doing acts of merit, and regarding its (i.e. the soul's) imprisonment [lit. fettered condition] in hell by reason of its perverseness. (231)

Be it known that, the body is given unto the soul as a powerful complement, such as the horse is unto the rider or the driver. The soul by means of guiding the body to refrain from committing sin, attains to worthy power as a recompense from the Lord and Giver of the body. By the liking for indolent happiness, by casting off (heavenly) benefits through indifference, by not abstaining from sin, and by not doing acts of merit, the soul is doomed to the penal abode it deserves. Like as a monarch bestows presents on [lit. thanks] one, whose vocation is to train up horses, for giving a good training in nice paces to his horses; but fetters are fitly placed on him (i.e. the trainer) by the order of the king, if no good training (of the horses) is achieved by him.

Exposition in the good religion regarding men of superior habits and those of inferior habits. (232)

Be it known that, men are of superior habits on account of the approach into them of supernatural glory for preserving them from the evil (demoniac) shadow, by which means they (i.e., men) are more zealously active in their avocations as angels are most zealously active in their functions. Whosoever among men is more zealously active in the performance of his duties, is so on account of his soul's communion (with the supernatural.) Likewise, by a cooperation with the good spirits he attains to greater proximity to the Deity; and for a worthy formation of his habits (through supernatural help) he owes thanks to the Deity. Again, such a one to whom has come from the Deity the strength for performing his duties as well as the supernatural glory for protecting him from evil influence, becomes most faithful [lit. most hopeful] towards the Deity. – It is manifestly stated in the good religion in the words of Ohrmazd: "That the gift of supernatural glory keeps him (i.e. man) zealously active (in the fulfillment of his duties), and far from the evil shadow and baneful influence of the destroyer." – For this reason, whosoever is most indolent and without any vocation, remains far from communion with the good spirits, and proves ungrateful to the Deity by not fulfilling his duties with the strength that has reached him from the Deity. It is manifestly stated in the good religion in the words of Ohrmazd: "that

he is gifted with the sins of indolence from the evil shadow." And for that very reason, Ohrmazd did not produce corn for the indolent who did not desire it (i.e. who caused famine in the country by his indolent habits.)

Exposition in the good religion regarding the reasonable acceptance and non-acceptance respectively of the knowledge of the sayings of religious pioneers, and of what is hidden, the mystery and cause whereof are not manifest by means of reason.* (233)

[118]Be it known that, in man reason is the judging faculty. Like unto a judge who, while passing a decision upon a mysterious case, believes the testimony of a great person, and in his judgment approves of what is manifestly sensible and true (in it), the judging faculty of reason discerns, [accepts] by means of the intelligence of the religion, what knowledge of the invisible is acquirable or not acquirable for this life. Whatever is known by the test of reason to be sublime and true in every respect, is the essence of reason. – Again the sayings of that religion, which proves [is] manifestly miserable and false by the test of reasoning intelligence, are never fit for this life. What is said to be highly obscure in the eye of reason (khratu-akasih), is not accepted in the belief of the judging faculty of reason, just as the forged evidence of a false and deceitful person on a subject which as above-said, is hidden to the judge, is not accepted (as true) by the judging person.

Exposition in the good religion regarding what ought to be done and what ought not to be done. (234)

Be it known that, righteous acts ought to be performed, and sin ought not to be committed. Again, righteous acts are of two kinds. First, the actual righteous deeds, such as are for the gratification of the good people. Secondly, righteous acts for (encouraging) the sublime decisions (of the pious people) such as are meant to please the evil people[119] for promoting the sublime religious decisions of the good people.

Again, sins are of two kinds. First, the actual sinful deeds, such as

118 The heading might be, likewise, rendered: "On the acceptance and non-acceptance of what is hidden and unknown to human knowledge, by means of the intelligence of the sayings of the revelation, from the exposition in the good religion." -Eng. tr.

119 Such acts are performed not to encourage evil, but to restrain the evil people from doing any harm to the progress of the sublime doctrines of the good religion. -Eng. tr.

are for the purpose of doing harm to the good people. Secondly, sinful acts on behalf of perverse decisions, such as are perpetrated for the purpose of doing harm to people of the evil religion, who mean to propitiate the good people on account of the sublime religious decisions of the good people.

Exposition in the good religion regarding the fact that the intellectual part of the spirit (baodha) takes care of the body internally and externally. (235)

Be it known that, the intellectual part of the spirit (in the person of man) preserves the body internally from its immoderate passions (chihr min az); and that regarding the food that reaches into the innermost body from without, the faculty of intellect guides [takes care of] man to take bread and meat in a moderate measure and to drink wine in a moderate quantity; it preserves him from swallowing dead putrid matter, moist or dry. – And on this account it guides man to perfume himself externally by the most fragrant produce of trees (viz. fragrant flowers, leaves, etc.) – It guides (man) to keep aloof from any infection from moist or dry dead matter, and from much putrefaction (emanating) from it. – The intellectual part of the spirit, by the abode in it of Vohuman, the source of good sense, prevents the evil thought rushing into man and preserves him from inclining to deceitful propensities. He is the well-conducted of piety who is under the rule [lit. guidance] of piety. [Quoted from Y35.8.]

Exposition in the good religion regarding the virtuous excellence or depravity of kings. (236)

On the basis of the exposition in the good religion be it known that, the virtuous excellence of kings is more prominent through righteous glory and the right protection of the people or the world; and their moral depravity is intense through evil shadow and the evil keeping of the people of the world. – Righteous glory is this, that through divine influence the king like a materfamilias, cherishes and well-conducts the people of the world. – The right protection of the people of the world is this that the straightforward king keeps the world in moral order by the spread of justice, by profiting them and bestowing happiness upon them. – The evil shadow implies that through the predominance of the demon (Ahriman) the king does not cherish his people like a materfamilias, but leads them to ruin (like a vile woman). – Again, the evil keeping implies that through badly keeping the people of the world the immoral king by means of injustice pours harm and distress upon them.

Exposition in the good religion regarding the reward due unto man from the Almighty for his [lit. man's] deliverance from sin. (237)

Be it known that, the will of the most laudable, pure, and merciful Creator is like unto that of a worthy person, who, when he is praised by any body, contemplates his indebtedness to him and thinks of making return for it, and always regards the fulfillment thereof in the acquirement of the full reward by the praiser who deserves the gift. Thus the Creator bestows recompense for the deed on such of his creatures as acquit themselves of their indebtedness (to Him) by worshipping and extolling Him: for which (worship and extolling) man is endowed (by Him) with proper vigor and rendered capable. For this reason, He contemplates the indebtedness and thinks of making a recompense unto him (i.e. to man) for fulfilling the important duties towards Him; and the acquirement of the reward for doing those duties is to be regarded by the receiver of the gift from Him as recompense for his deeds. – It is declared even to this extent, that no powerful (i.e. meritorious) deeds of an individual are ever to remain devoid of [far from] recompense (from the Deity).

Exposition in the good religion regarding the principles [lit. equipment] of the good religion and the evil religion (respectively), the inferior, the mediocre, and the superior adherent of the good religion, and the weight of each of them. (238)

Be it known that, the principles (or basis) of the good religion rest on men, who act in conformity with the will of Ohrmazd, and on their meditations on (and propagation of) the good religion, [and] the importance which is manifest from the lucid thoughts relating to the ways of both the worlds. – The basis of the evil religion rests on the perverse thoughts in men against the doctrines of the good religion, on their own identification with the dark decisions of their religion, and on their conscience loading to evil sense [the ill-judged habits or ways derived from their (blunted) conscience]. – The principles of the evil religion rest on a disbelief in the existence of the true religion, the import of which lies in shutting out the heart from the path of the divine thought, and in keeping aloof from the heart the divine monitions. – Again, the inferior adherent of the good religion is the inferior meditator on the will of the Deity, [and] the inferior reciter (of the religious formulae) and the inferior doer (of works of merit), and his weight in the good religion is that of the pious man of the inferior stage. – Again, the adherent of the middle stage of the good religion is

the mediocre meditator on the will of the Deity, the mediocre reciter and the mediocre doer; and his weight in the good religion is that of the pious man of the middle stage. – Again, the adherent of the superior stage of the good religion is the superior meditator on the will of the Deity, the superior reciter, the superior doer, and his weight in the good religion is that of the pious man of the superior stage.

Exposition in the good religion regarding the aspiration [lit. desire] of the soul to a propensity to an (immortal) existence on behalf of the Deity, and regarding those (beings) that are opposed to the existence of creations, and the enemy that was before the world [lit. the priority of the enemy to the world.] (239)

Be it known that, the aspiration of the soul tends to an (immortal) existence on behalf of the Deity, and actuates the individual body to a pious communion with and a fulfillment of the will of the Deity. Such a wish was besought from the Almighty by Zartosht of the adorable farohar. The soul is permeated with the will of the Deity by a life-long act of merit. The fruition of joy from the Divinity unto the soul, rests on the pure mind endowed with good intuitive intelligence. Whosoever approves of the good religion, is a desirer of what is good for the soul (in its heavenly existence), for the spirit of Zartosht was thereby in communion with the Almighty, and he was manifest in this worldly region as the high-priest of the good religion, and (through him) there was dispensation of splendor and glory among sovereigns who possessed angelic habits and who with one accord worked out the divine project, for they caused, through their descendants, the progress of the work of the Frashegird. – Again, whosoever (i.e. the king) by demoniac propensities works out the demon's will through demon-worship, proves a monarch (a tyrant accursed) with the evil shadow. Such was the propensity [wish] of the tyrant Zohak, the diminisher of creations. Through life-long sinfulness man is permeated with demoniac propensities [lit. the demoniac will is sin in toto.] – The delight from the demons unto the soul is owing to their connection with the evil-minded perverse sense, whose desires it (i.e. the evil faith) for the soul, ends his life in evil, since on account of it Zohak adhered to the demons, and his life therefore ended in the worst of evil. Accordingly, in this worldly region he became known as the leader of the most evil faith. He inculcated to the people the devilish habits of the wicked tyrant (Ahriman), and delusively bestowed this worldly transient (evil) happiness on those that with

one accord worked for the purpose of fulfilling his (Ahriman's) will. He (Zohak) is to do harm to the living creatures again at the end.[120] – How can those (heretical) priests be the promoters of the final deliverance, who are to injure mankind hereafter? How can those whose religious sayings (date-melya) teach of mystic vices and of the wicked one (viz. Ahriman), be said to be (adherents) of the truly superior religion? They may be said to be beyond the pale of the good religion and the good sovereignty.

Exposition in the good religion regarding the weight of a man (in this world). (240)

Be it known that, the weight of a man may be understood in the following ways: first, by the vigor of his good sense; secondly, by the poverty [lit. leanness] of his good sense. Whosoever possesses a vigorous good sense, forms with good sense, his inclination as regards every object prudently guides himself, prudently takes care of himself and looks to his own preservation. – Whosoever is weak in intelligence is self-interested in his inclinations and guides himself by self interest. Whosoever guides himself by self-interest, does not see that life is as changeable as the colors of spring-as the ignorant beholders of the moon, understand it to be what it seems to them (and not as it really is.) – He that has evil inclinations is devoid of good understanding power, and ruins his own life without knowing by means of good sense what he himself is. He cannot distinguish by means of his sense of taste between what is sweet and what is bitter, nor by means of his sense of (moral) hearing discern what is right and what is wrong. It is the needy who regard and call fragrance as stench, and stench as fragrance, sweet as bitter, and bitter as sweet. There are many of such condemned beliefs. – Many heretical priests adhere to similar beliefs, and likewise create in men, by means of sayings of evil knowledge, a liking for immorality and other vicious habits; and (in spite of the human knowledge regarding true revelation) they call their immoral creed as connected with the source of good and as an all-good revelation of the All-Wise One.

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120 It is known regarding Zohak that be is again to harm mankind in future. It is said that when Faridoon took upon himself to kill Zohak, he was prevented from doing so by an inspiration from the holy Srosh, who besought him to bind Zohak in a deep valley of Mount Damawand. Faridoon acted accordingly, and this story is declared in the Shah-namah of Firdausi as follows: (Persian quote omitted) It does not occur in the Avesta, but we are told in the Bundahishn, the Zand-e-Vohuman Yasht, the Pahlavi Jamasp-namah, and in the Afrin-e Ardafravash, that Zohak is imprisoned in the depth of Mount Damawand by Faridoon, and that he will be brought out of his captivity at the end of this world (i.e. about the time of the Resurrection) when the hero Sam will completely destroy him.

Exposition in the good religion regarding the adoration of the Creator. (241)

Be it known that, the Creator on account of His dispensation (i.e. bestowal) of all sorts of excellent conditions unto (His) creatures, is worthy to be glorified and worshipped. Also the glorification of the Creator is (necessary) on account of (the manifest proof of) His invisibility (even) to the invisible, His omniscience, omnipotence, all-ruling sovereignty, and every similar manifestation (of His supremacy). In praise He ought to be glorified first; in the yazashna [Yasna] ritual His *khshnuman* [dedication] must precede (those of the good spirits) whereby there is increase of vigor from the Deity unto His creatures. – How should the Almighty [He] be extolled? By means of religious wisdom, truth and charity. Because thereby he is sufficiently glorified, and man receives a reward for it. Accordingly, it is right (for man) to glorify his Creator at the end of the *Niyayesh* prayer, and to repeat the *khshnuman* respecting Him at the close of the yazashna ritual.[121] The worship of the Creator is an evidence of good virtues, rectitude and gifted powers, and a means of His creatures' communion with him. There are (certain kinds of) praise, prayer and adoration, which though comprehending the praise, prayer and worship unto God, do not in the end reach the Creator (i.e. are not acceptable to Him), nor His creatures, but [these] would probably cause hatred in the Creator and distress unto His (true) creatures. How can one who adores a demon with the name of a good spirit, be said to enjoy the good existence pertaining to (the worshippers of) the supreme Lord, and a communion with His originally great creatures?

Again, the heretical priests who neither utter prayer nor worship, produce disbelief in one another regarding religion. That is the religion which was sent out (revealed) at the beginning or original creation to inculcate unto men the prayer of the Divine. What-ever (religion) does not so (inculcate it) is such as would affect (i.e. desire) serious distresses and defects. And its messengers are to turn (mankind) to Ahriman, the demons, and the druj, and thereby the world becomes subject to disquietude. Can the law (i.e. the religion) that excludes prosperity, be fit to exalt and endow men in this world? The man who is (of a religion directing) to extol and worship God, is gifted therein by the Yazads with their (supernatural) power of the knowledge (of the Divine), and hence that man is manifestly known to fulfill (with the knowledge of the religion) the glorification and worship of the Deity. The predominance and the welfare of mankind

121 Thus in every prayer, at the beginning as well as at the end, the Deity is extolled first, and after him the archangels and the angels.

is owing to their much glorification of the Deity.[122]

Exposition in the good religion regarding the prudent, [and] the more prudent and the most prudent among men. (242)

Be it known that, he is prudent among men who abstains from uttering and committing the sin that has occurred to his mind [lit. which has reached him in thought]. And the more prudent (man) is he who abstains from thinking of the sin which has occurred to him in desire. – And the most prudent is he who adopts ways and means (char vaduneda) that his will may refrain from sin.

Exposition in the good religion regarding the people who are manifest in this world as men, as demons and as demon-men. (243)

Be it known that, on the basis of the exposition in the good religion, such is the saying of the fore-seeing sovereign (of the religion, viz. the holy prophet Zartosht,) that as men and as human organisms, the following three kinds are known to be most efficient among the people of this world. True manly nature obtains in the man that (has) these six (qualities): – virtue, wisdom, good habits, modesty, sympathy, thankfulness, and fidelity. Whosoever has these six qualities, holds thereby an exalted position and higher place among the great people. – Whosoever is mediocre (in the above-mentioned qualities,) is a man of the mediocre stage. – Whosoever is inferior (in them) is a man of the inferior stage. – The being of that man, who has none of those six qualities, but who exists for the purpose of doing harm unto men, is not (truly) human. – Again, whosoever has ill-habits opposed to the same good qualities, such as immoral sense, deceitful nature, absence of modesty, false love, a strong feeling against partaking in a thanksgiving, faith destroying infidelity, etc., is a demon on account of these demoniac habits. – Whosoever is devoid of good qualities, and possesses evil qualities pertaining to bad practices [lit. laws,] is a demon-man through human demonism -The (spiritual) youthfulness in this world is for the

122 The holy prophet Zartosht makes the following confession in his prayer to Ohrmazd in the 36th Chapter of the Yasna: "O Ahura Mazda! We (who are Thy indebted creatures) sincerely approach unto Thee through the Fire of Ohrmazd; we sincerely approach unto Thee through Thy good thought and good piety through the acts and words of Thy good wisdom; we sincerely approach unto Thee through all Thy good thoughts, good words, and good actions, we bow to Thee and we invoke Thee; we implore Thy purest person, O Ahura Mazda! that this light (of our souls) may be worthy of one of the most exalted regions – the heavenly region of the sun."

man that is pure. For this reason, whosoever is devoid of demonism and of any connection with the demon, and possesses many good qualities, shall be extolled and promoted; while he who has many evil defects shall be abhorred and degraded. – He who possesses no good qualities, shall not be considered as of any dignity among the virtuous; and such is the monition of the good religion that the good-thinking man shall not even associate with him who is a mediocre among the blemished people.

Exposition in the good religion regarding the cure of the world of its (moral) illness. (244)

Be it known that, the cure of the world of any infection [lit. connection] from a prevalent disease is by means of the good revelation, which is the elixir of life, the remedy for every (moral) illness of the world. – The promotion of the living inferior people by the great is always on account of goodness, for goodness ameliorates mankind by the medium of knowledge, and the knowledge of the spirit is the good revelation. Accordingly, the remedy of the world's (moral) illness is owing to the currency in perfect vigor of the good revelation among the people of the world, and thereby the world is cured of its (moral) sickness.

Exposition in the good religion regarding him that is good, and him that is mischievous (in this world.) (245)

Be it known that, on the basis of the exposition of the good religion the saying of the Poryotkesh regarding whomsoever is good, is that whosoever is generally good, has his body healthy and controls his own individual person, his nourishment is (obtained) without drudgery and without fatigue (lit. zate = injured, distressed), he lives in peace with his co-inmates, and his fame gradually develops. – Whosoever is always good, is always in happiness. – Whosoever has his soul healthy, has his body likewise healthy. – Whosoever is able to drive out the druj (i.e. an evil passion) from his own person, is a ruler over his own individual self. – Whosoever is content with whatever reaches him (i.e. with his lot), has his nourishment without drudgery and distress. – Whosoever well preserves the fire, water, cattle, and men that are in his charge, lives in peace with the inmates of his house. Whosoever industriously attends to his vocation, increases gradually in his reputation. – Whosoever is constantly mischievous injures himself; his body is diseased; he has no power over his individual person; his provision is full of labor and affliction; he is not

on peaceful terms with the co-inmates of his house; his reputation is struck (i.e. injured by him.) – Whosoever continuously commits injury, is always in fear (of infernal penalty.) – Whosoever has a diseased soul, has his body diseased. – He in whose body the druj is oppressive, is not powerful over his own body. – He who is discontented with what he has earned, has a nourishment full of drudgery and affliction. – He is not in accord with the inmates of his house, who ill-preserves the fire, water, cattle, and men that are under his care. Whosoever does not attend to his vocation, injures his reputation.

Exposition in the good religion regarding the fact that man is not fitted by the Creator Ohrmazd, to be the cause of sin and damage (in this world). (246)

Be it known that, the Creator Ohrmazd created every creature (regularly) from a single species, and produced every man from one single father; and for this reason, that (His) creatures may, on account of their common origin, nourish and improve and support one another, and men, from their common birth, may regard one another as their own, and do good to one another as sincere brothers, and remove injury one from the other, in order that Vohuman, Spandarmad, Srosh, and many other angelic powers may reach into men and dwell in them for the purpose of engendering in men an understanding coupled with devotion, a good reasoning power and other superior qualities, whereby men may prove capable of doing deeds of merit, and be meritorious themselves, wherever, and as long as, they desire, think, and speak of righteousness, and practice meritorious acts. But, if with one that is adapted (to perform acts of merit) are associated or closely coupled avarice, lust, wrath, jealousy, shame, spite and other sinful habits and vices, such a sinful and death-promoting person becomes the means of causing injury and affliction to others. There is no casting off the sins of such a person, nor forgiveness, nor absolution unto him from mankind; because if we strike or afflict any body, as a retribution thereof; we are justly punished and scourged according to the precept of religion, and that striking and infliction ever recoil upon our own souls. – While that striking and other injuries come back upon ourselves, and there is fear of causeless injuries and mischief being punished by justice, it is suitable for man to amend himself by habits of not injuring (i.e. abstaining from injury or hurt). Man is not justified in injuring or hurting his fellow-creatures; hence it is a monition in the revelation that the ruler of a city shall cause that his subjects may be righteous and harmless. – So among (heretical) priests those that do not see an

unjust act of injury as a means of sin, regard avarice, lust, shame, spite and jealousy as appropriate (qualities) in men. – The utterances of such priests are questionable sayings and palpable falsehood.

Exposition in the good religion regarding the fact that the means of knowing the Deity depends upon the existence of (certain) objects (i.e. faculties.) (247)

Be it known that, the means of knowing the Deity [lit. the Self-existent One,] depend upon the existence of (certain) objects. These are the following three: First, Philosophy; second, Faith; and third, Experience.

First, philosophy is (necessary) for this reason, that we may recognize the existence of the Creator of the Universe from His formations (i.e. the nature) of the worldly existences.

Secondly, Faith is (necessary) for this reason that from the testimony of the innermost [lit. hidden] spirit (viz. conscience,) we may believe in divine existences whose nature is invisible and imperceptible, as well as in the evidence (resulting therefrom) of the existence of the Almighty.

Thirdly, Experience is (necessary) for this reason that from the phenomenon of the sunrise today we may previously understand that there will be the phenomenon of the sunrise tomorrow.

Exposition in the good religion regarding the prosperous or unprosperous state of man (in regard to virtue.) (248)

Be it known that, the prosperous state of man (in regard to virtue) is caused by the vigorous study of (religious) philosophy. – Whosoever possessing philosophical attainments, holds the highest rank in piety, does so on account of his aspirations towards the Highest. – Whoso holds the mediocre (rank), does so on account of his mediocre aspirations. – And he who holds the inferior rank, does so on account of his inferior aspirations. – Whosoever has no knowledge of the highest [lit. first] stage of piety, is devoid of the felicitous existence in the highest paradise.

Exposition in the good religion regarding the characteristics of true knowledge and of evil cognizance. (249)

Be it known that, the characteristics of the true knowledge

(acquired from the revelation) are as follows: Peacefulness, truthful speech, cheerful humor, sincere amity, and liberality. He who possesses these five characteristics with pure goodness is a quarry of knowledge, and should be regarded as an expert in preeminent philosophy; and the people of the world should endeavor to be associated and united with him. – Again, from the evil cognizance the symptoms are as follows: – Discord, foolish utterance, melancholy, the enmity of the good, and niggardliness. – Whosoever possesses these five characteristics, should be considered as celebrated in evil knowledge, and carefully avoided.

Exposition in the good religion regarding light and darkness, and the several descriptions thereof. (250)

Be it known that, light is of two kinds. One is the light of the vision of the physical eye, and thus it may be seen by the open eye of the body. The other is the light that is seen with the mind's eye and it is the knowledge (perceived) from the clear vision of the spiritual eye, [lit. the soul's eye.] – Every perception relating thereto (i.e. to that light,) is conveyed (unto man) by Vohuman and other good spirits of light. The eye of knowledge is open on account of the vigor of the soul's vision. The soul's power is for the purpose of perceiving objects of virtuous strength. The powerful material light is for the purpose of observing and enlightening objects by means of the strength of the bodily vision which keeps the eye-sight open. The darkness that veils the vision of the bodily eye-sight, is owing to two different kinds of (evil) intelligence. First, whatever shuts the perception of the spiritual eye, such as evil mind, avarice, perverseness, wrath and spite which is the worst of all; secondly, whatever mars the vision of the bodily eyesight by the absence of the good abode of spiritual perception in the material light or in the vision of the bodily eye-sight.

Exposition in the good religion regarding the exalted position that is acquired (by man) at the future renovation on account of perfect improvement by means of paradisiacal virtues, and regarding the fact that this world is (for the purpose of performing righteous acts) for both.* (251)

> [* i.e. For performing such acts of merit in this world as would render the soul worthy of paradise and of the felicity of the future renovation.]

Be it known that, all improvement of self for (attaining to) an

exalted condition in paradise, is for (i.e. conducive to bring elevation at) the time of future renovation. On account of this paradisiacal region there will be improvement unto a single tribe (lit. people of the same lineage, meaning Zoroastrians) for the period of renovation, just as from the season of spring there is perfect and equal enjoyment unto this world. Because it is declared (in the religion) that the souls in paradise are in an undistressed (felicitous) condition, and these invisible spirits who are the inmates of paradise ever improve themselves so as to be worthy of the perfect felicity of the future renovation. Accordingly, this world is a region wherein sufficient improvement can be acquired to make (man) worthy of both (viz. paradise and the tan-i-pasin); [and] because all happiness (lit. unafflicted enjoyment) in paradise and in the period of tan-i-pasin, is by means of overpowering or defeating the Blemish-giver (i.e. evil), and the waging of that conflict (against evil) by creatures that are endowed with strength from the Creator, takes place on the battlefield of this world. – The (heretical) priests who abominate paradise and the tan-i-pasin, are worthy of detestation in this world. The most wicked people will be constantly subject to the usual infernal penalty for the purpose of accomplishing the act of renovation. How could that creed be regarded as the medium of improvement which believes in the final evil (of this world)? How could misery without happiness, or distressing calamity, be said to be a good medium for man, and pertain to paradise?

Exposition in the good religion regarding the perception of the highest medium for attaining to the next world (paradise) which is without affliction. (252)

Be it known that, the perception of the highest medium for attaining to paradise which is without affliction, is by means of the Mazdayasnian religion which displays that world with a wholesome vision. Having a conception of that world (it is obligatory that) man should repel the druj perceived from himself, so that the best and known equipments (for paradise) may be acquired [lit. purchased.]

Exposition in the good religion regarding the learned, the religious philosophy, and those that are versed in that philosophy (253)

Be it known that, the learned is he who perceives objects by means of his genius [lit. wisdom acquired from one's own powerful spirit,] as he would see them by means of his corporeal vision. Religious wisdom

is that by which one may perceive objects as easily as he would see them by the bodily eyesight; it may be compared to the treasures of the opulent wherefrom people acquire riches.[123]

He is the learned in religious philosophy in whom there subsists the good abode of the spirit of wisdom; the learned is intelligent on account of his intellect, and lives (i.e. becomes immortal by his intellectual monuments.) Just as a man beholds every object, yea vision subsists in him on account of the good abode of the ocular organ, so wisdom is as nutriment (pashne) in the learned, whereby every object is comprehended by him. According as the discerning person possesses the power of discernment, as the punisher as well as the punished understands the nature of a punishment, and as other objective or subjective agents know the nature of their vocation, so every philosophic person, by virtue of his knowledge, appreciates religious philosophy, and is in union with the ideas of his ancestors. The learned man by means of learning, comprehends the power of knowledge. Knowledge is the means of intellectual culture, whereby objects are understood by the knowing.

There are three description of beings that are versed in religious philosophy. First, He Who is so versed by means of his self-learning, and that is the manifest [lit. known] Creator Ohrmazd whose knowledge is for unlimited time, and is the highest in power. – Secondly, he who has made himself learned by means of learning, just as a soul is made vital by means of its own vital power, and the fire is made hot by means of its own heat. – Thirdly, he who is (i.e. presumes to be) learned without having acquired learning himself (i.e. one who depends upon the learning of others, and calls himself learned) is like unto the body that is living by means of the soul's vital power, and unto iron, wood, and stone which become hot by means of the fire. – That faith is not designated by the learned as the law, which does not emanate from The Wise One. Of the heretical priests he whose creed does not appertain to the Omnipotent, is said to be unfit for (happiness under) the rule of the Divine Sovereign, or for (benefiting) the productions of the Creator. – -Such a creed is said to be devoid of the wisdom, potency, sovereignty, and efficiency of God.

Exposition in the good religion regarding the triumph of learning and the success of the learned. (254)

Be it known that, successful learning results from the beneficent help of the successful spirits (viz. the angels and archangels) as well as

123 The Zoroastrian religious wisdom is here compared to a fountain of wealth from which the sages are supposed to collect their whole stock of knowledge.

from the habitation in the body of exalted thoughts emanating from a heart prone to exalted habits. The success of the learned is manifest from the constant progress of acquired learning, and from the vigorous habits of recollection thereof (i.e. of progress) in the mind.

Exposition in the good religion regarding the good intention and the evil intention) their causes and efficacy, and the improvement of both by the existence of wisdom. (255)

Be it known that, the cause of the good intention is Vohuman, and its power is the perception of higher efficiency. The cause of the evil intention is Akoman, and its power lies in causing gross defects. The improvement of both is by the existence of efficient wisdom. The man of evil intention closely searches defects in others, while he is hiding his own; but the man of good intention yearns after good virtues, and is unassuming.

Exposition in the good religion regarding the greatness and power originating in man (by association with his parents or preceptors) (256)

Be it known that, the mental appearance or constitution of man is of manifold descriptions. First, it resembles the temperament of her who gives him birth, his mother; secondly, that of the one who has brought him up; thirdly, that of the moral preceptor or teacher while he attends him; fourthly, man acquires in his youth the habits of overpowering and surpassing his inferiors; and lastly, he manifests himself as having the good habits, nature and defects of his begetter, the father.

Exposition in the good religion regarding the duty of man to be grateful in his thought, word and deed. (257)

Be it known that, it is the duty of man to be always grateful in thought, word, and deed, especially towards the following four: (1) Towards Ohrmazd, principally for His having created him. (2) Towards the sovereign, chiefly for his having given him protection in this world. (3) Towards the parents, especially for their having brought him up with care. (4) Towards the moral teacher, chiefly for his instruction (that enables him) to recognize these four kinds of obligations.

Exposition in the good religion regarding the power possessed by every man of this material world for the salvation of his soul (from sin.) (258)

Be it known that, the salvation of the soul shall be attained by the currency of that great remedy, sinlessness or the elevation of one's being by the apprehension of sin, as well as by abstention from sinful acts [lit. by not concurring in sinful acts], and by the knowledge of the good religion and the innate good sense given by God.

Every intelligent human being shall be as capable of avoiding sin as of tending to acts of merit. – Thus the man of this material world is formed always capable of redeeming his soul from sin.

Exposition in the good religion regarding the pentomadal divisions of the month. (259)

Be it known that, in every month its divisions as regards the moon and its divisions as regards the religion are pentomadal. Their names are three. One of them is (called) *Andarmah*, the first division, that begins on the first, and ends on the fifth day after the new-moon. – The second is called *Purmah*, which begins on the eleventh, and ends on the fifteenth day after the new-moon. – The third is called *Vispotatmah*, which begins on the twenty-first, and ends on the twenty-fifth day from the same new-moon. – And these three pentomadal periods are called good (auspicious) ones. It is generally enjoined that several works should be principally performed therein: corn, vegetables, and other kinds of trees should be grown, man and wife should couple, the male gospands should be left free (to generate), and all sorts of good works relating to this world should be performed or designed, superior functions should be attended to, and the Yazashnih [Yasna] and Myazd rites be observed.[124]

In the names of the three remaining pentomadal divisions the first is the *Padire-Andamah*, which begins on the sixth, and ends on the tenth day from the new moon. The second is the *Padire-Purmah*, which begins on the sixteenth, and ends on the twentieth from the new-moon. The third is the *Padire-Vispotath*, which begins on the twenty-sixth, and ends on the thirtieth. Such is the course of time after the succeeding new-moons (or in each succeeding month.) The time during these three intervening periods is inferior, wherefore no works relating to the city should be undertaken therein; but works of merit should be as much performed as possible, and no moment should be lost without doing some righteous act, and no moment of

124 In the Mah Niyayesh these three pentomadal periods are regarded as good ones and praised.

the spiritual being (in future) be made harmful by committing perverse sins.

Again, the three Pentomadal periods first described, are selected for the inauguration of special works pertaining to them. As to the works that are not to be performed therein, it is said that these could be thought of or designed, but practiced only in periods suitable for them; and such works or designs should be eagerly put into force on such days as are said to be great (i.e. auspicious) for them. And such works as are prescribed to be religious by the preeminent dasturs of the good religion, should in no wise be opposed or withheld.

Exposition in the good religion regarding men of angelic nature and demoniac beings in human frame. (260)

Be it known that, by means of the pure angelic nature, man enjoys good life, health and protection; and by conducting himself (with that gift) for future benefit, and by preserving his soul (from sin) he attains to divine assistance and gratification. By the non-proximity (i.e. absence) of the Evil (lit. the druj,) his (i.e. man's) good wishes are not frustrated [lit. unobtained], and he follows honest ways through divine guardianship, and redeems his soul from final damnation. Such a man of angelic nature is far from any cognizance of the evil belief. The man that is free from the evil religion, prospers in life, and embarrasses those who adhere to the evil creed. The unhappy man (that follows an evil belief), strengthens and pampers evil, while he that fulfills his desires (by an adherence to the good religion,) aggrandizes his fame and continuously enjoys an happy existence.

The demon-like man on account of his hostile propensity to the Ohrmazdian creatures, exists for the purpose of wounding, distressing, and killing animate creatures [lit. living bodies] as well as for deceiving, corrupting, and exposing the soul to damnation; for which (heinous guilt) the apostate demon-man is doomed to undergo affliction and imprisonment in the infernal abode, is dragged away into the hellish dwelling, there to be killed in the vengeance taken for the pious (injured by him in this world), and his body will be destroyed, putrefied, and rendered stinking by the rush of the druj-nasu upon it. The soul of that sinful wretch will be dragged in hell towards the Blemish-giver (Ahriman), there he will ever remain clamoring and tortured and degraded on account of his devilish acts (done on earth). from such confusion of a man of a demonical nature there is rejoicing unto the genius of the evil religion. In the association with that evil spirit such a one has to suffer forever the gnawing and

biting of the surrounding pernicious (hellish) creatures. The evil-willed Ahriman is ever jealous of the salvation of the wicked, or of the happiness of the blessed. However, there is no remedy for the redemption of a perverse wretch, and there is much embarrassment for the follower of evil to render his soul happy. By the total desertion of the evil spirit by his followers, the apostate (Ahriman) will be imprisoned mercilessly and with abhorrence (at the final renovation).

Exposition in the good religion regarding (the questions:) Who is deserving to be the lord of all? Who is undeserving to be the lord of all? Who is deserving to be the lord of existence, and who is not so? (261)

Be it known that, the Just One is deserving to be the lord of all. He Who is the Existent One, is deserving to be the lord of existence. How can he that is non-existent be equal to the Victorious and the First or Highest One?

Exposition In the good religion regarding the selected means of improvement in a city and among mankind. (262)

Be it known that, all sorts of improvement in a city and among men, subsist by means of the knowledge of the revelation, and mostly by truthful speech; and by these means four righteous qualifications are acquired, which tend to the improvement of a city and of men under the supervision of a worthy head. 1st. While he (i.e. the head) has honest inclination., there abides in him the glorious intuition for ameliorating the city. 2nd. While he has a natural vigor in his heart for 4 giving out the truth, he is strongly inclined to utter only the truth. 3rd. While his truthful speech teems with the intelligence of good spirits, the truth is aggrandized. 4th. While he trusts in the righteous utterances of man among mankind, his work (in this life) is full of delight. Thus the revealer of truth is a medium for the improvement of the city and its human inmates.

Exposition in the good religion regarding the material substance [lit. body] of this world, its different ingredients, and its essential elements; the origin and nature of that which adorns the spirit, and renders it useful; the origin and nature of that which destroys or injures it, and the causes of its adornment, benefit, decay, and injury. (263)

Be it known that, the material constitution of this world is composed of fire, water, earth, metals, vegetables, animals, and mankind, just as a human body is made up of marrow, blood, veins, arteries, bones, the stomach, and the hair. The principal ingredients comprehend a the essential elements of fire air, moisture, and mud, just as air, blood, heat, and dust are the elements of the human body. The force of the fire and the wind produces continuous motion and activity in the elements of this world; also by that means the *farohar* succeeds in effecting organic union and produces efficacy in the corporeal ingredients in man. The world lives by the union of the vital spirit. The great function of help to the vital power, is from the aerial element. The sounds whereby people communicate with one another, are effected by means of breath and intuitive modulation. The vital breath is said to cause activity. The human body is vital on account of the fire in it. The wind that causes motion in the world subsists by the vital agency therein. – The soul is successful in this life through transcendent merit. Whoso helps his fellow men in trouble, is believed to do so by reason of his good stars.

Just as the intellectual soul causes motion in the human body, so the glorious and bright good spirits produce mobility and beneficial changes in this world. In like manner man adorns and benefits himself by the abode of (the spirit) Vohuman in his heart. But the spirits of evil or cursed motion cause destruction and injury to the life of this world. The beings that swoop down in enmity into the works of the Deity, are designated the *dadanis*[125] of the North. Likewise, man is liable to destroy and injure himself because of the ravager Akoman abiding in his heart's thought. The improvement and benefit of the world proceed from the development of husbandry,[126] which is a precursor of honest toil. The life, security, integrity, devotion, and exalted position of the husbandman, depend upon his attainments in learning. Likewise, his attainments, benefits righteousness, good repute, and piety, are the results of his acquirement of Vohuman.

Destruction and injury to the life of this world are caused by the

125 For the explanation of this term see Vol.1. p. 20, § 9.

126 For the meaning of bks vide Vol. 1. p. 20, § 8.

vicious and blemished dadani (the demon of famine.) So also illness, mortality, infamy, putrefaction, evil odors, and mortification to men, are caused by the perverse sense of the destructive and mischievous Akoman, while wickedness and ignominy are the results of sin. The benefits and blessings falling upon men of this world, result from the gifts of happiness bestowed by the Source and Creator of the world, and the exaltation of men is owing to the monitions of the purely moral revelation. But there is no progress in the nature of this world by the creatures and adherents of the perverse Blemish-giver Evil. Hence it is manifest that by reason of a similar improving nature, and through the prosperity and elevation bestowed upon them by the Creator of the world, there results improvement but no degeneration in men in the earthly state, and hence man grows moral by virtue of his pious conceptions. Consequently it is improper to say that humanity is destined to be destroyed. The creed of heretical priests whose heart's thought tends or adheres to the source of evil (i.e. Ahriman,) declares the annihilation of the world by (the prevalence of) that source of destruction. But the priests whose hearts adhere to the source of good (i.e. Spenamino) are, by means of their union with that source, said to overpower the worst among the destroyers, the worst among the evil doers.

Exposition in the good religion regarding the being who preconceives the means of counteracting evil, and the being who is the lord of such means as they are described by Ohrmazd in the revelation that improves [lit. ornaments] the creatures of Spenamino. (264)

Be it known that, he who preconceives the means of counteracting evil, is in communion with the victorious source (of good, i.e. the Spenamino) of the Deity. Whoso is capable of remedying every object pertaining to himself, is so by reason of his communion with the all-informed source of remedy (viz. Spenamino.) The living human being has at his command all such restoratives owing to the efficient intelligence (derived from the revelation.) As to the lord of means, it is He Who is ever needless of any remedy for Himself, since He is the Omniscient Being manifest through His works that are achieved by the best of means, as well as by reason of His Omniscience regarding both the worlds (i.e. this world and the next.) lie is the lord of means and the lord of works.

Exposition in the good religion regarding the religious benefit to the world from one who is faithful to the revelation, and the injury to it from one who is in the greatest danger (of infernal Punishment.) (265)

Be it known that, the monarch who inherits from his ancestors great fidelity to his faith, is a source of religious benefit to his people. By his inclination towards devotion to the Deity, prudence [lit. administration of justice] and religious invocations, such a king propagates his faith and renders piety illustrious; for under the rule of a sovereign that is devoted to the Deity, prudent and religious, there result strength and victory to the realm and the faith of the ruler, who makes current his belief and renders piety full of luster. By reason of his faith the people of the world are protected, improved, dignified and increased. But the ruler that inherits from his ancestors (sins that involve) the greatest danger (of infernal punishment,) is very harmful to the world. By a mind tending to destruction, by hindering justice and abstaining from religious invocations, a ruler render his conscience blunt and himself deceitful, whereby he sullies his faith and calumniates piety-yea, he neglects his duty as the guardian of his people owing to the defects in his rule and faith, and to his perverse and injurious habits, which result in the degeneration, moral weakness and blindness of this world.

Exposition in the good religion regarding the power of perception in man which improves and dignifies, or degrades and debases him, as well as the description of men affected thereby respectively (266)

Be it known that, the power of perception in man is the result of his innate sense. Innate sense itself is a power of spiritual vision. The improvement of man is caused by the Vohuman abiding in his conscience, and his exaltation to a superior position by imbibing sacred wisdom into the mind; his degradation is caused by not digesting the knowledge or the revelation, and his corruption by the abode of the oppressive Akoman in his heart. The five different aspects of such human perception are described in their respective chapters (as follows): 1st. A thoroughly lucid perception. 2nd. An almost clear perception. 3rd. A half clear perception. 4th. An almost obscure perception. 5th. A thoroughly dim perception.

A thoroughly lucid [lit. open] perception is the result of a continuous abiding of Vohuman in the heart, and of the avoidance of the injury of Akoman from it. This is the highest stage of imbibing religious wisdom into the mind. It is the cause of supernatural

prophetic perception.

An almost clear perception is the result of the dwelling of Vohuman in the heart and of the dispersion therefrom [lit. from the heart's thought] of the blindness of Akoman. This is a stage wherein man is capable of apprehending the works of the wicked dadani, and of aggrandizing himself.

A half clear perception is the result of the dimness of the light of Vohuman in the heart. Religious knowledge of much inferior quality is imbibed into the mind by the influence of Akoman [lit. by the casting of shadow by Akoman] upon the thought of one's heart. This is a stage wherein man is only capable of knowledge by means of learning or intelligence.

An almost obscure perception is the result of a dim and feeble light of Vohuman in the heart, and deficiency of religious knowledge coupled with an oppressive influence of Akoman upon one's heart's thought. This is the stage wherein man teaches and meditates upon apostate precepts.

A thoroughly obscure perception is the result of a total absence from the heart of Vohuman's light as well as religious learning, and of the penetration into the heart's thought of the distressful Akoman. This is the stage in which man's sense is failing, his skill perverse, and his intelligence dim.

Exposition in the good religion regarding that which by means of revolution returns to its original source, and that which by a (divine) rule is connected from the beginning to the end. (267)

Be it known from an exposition in the good religion that, it is Time which returns to its original source by means of revolution, and that it is the chain of sacred Wisdom which is linked from the beginning to the end (i.e. from one end to the another.) As regards Time the exposition is that it is (avaestakik) consonant owing to the efficiency of the power of its original cause (viz. the Deity;) it is (arshno-tacha) running in a regular measure or order. In the creation the first work of the Creator of the Universe, appertained to Time. The end of the work of that Divine Agent, is connected with the limited time of the planetary motion. The end of the limited time, is joined to (i.e. simultaneous with) the end of planetary revolutions. All worldly existences will be purified (i.e. absolved from evil or sin) before the end of that limited time (or before the resurrection.) At the future renovation there will be no departure for those that are in communion

with God.

Regarding Time the dasturs said thus: Time was unlimited at the beginning; but it was afterwards made limited. At the end of the limited time, it will again become without bounds (and roll on to eternity.) The exposition thereof is as follows! Time is known to be limited as regards the end of planetary revolutions, but at their close Time will become unlimited as regards its connection with the infinite end.

As to the sacred wisdom the exposition is as follows: The Deity is infinite in time by reason of his miraculous wisdom. The existence of the Omniscient Lord is eternal in time by reason of his eternal power. The knowledge pertaining to God is unattainable by the Blemish-giver (viz. the spirit of evil) owing to his evil will and design. The latter prevails upon his apostate adherents that act according to his will, and associates with all that desire to be united with him by his worship, though they are not his own creatures. He makes them his accomplices and takes them to be his followers.

On the other hand, the man who is endowed with some proper knowledge of God, attributes the highest position to the Creator of the Universe – which supreme dignity. He is worthy of by reason of His first glorious creation of the endless light, and thereafter of the spirits of truth in that endless light, by His adherence to the spirits of truth in the endless light, by His great wisdom coupled with His omniscient and beneficent power, and lastly by His omniscient intelligence in producing creatures that may serve to fulfill His will (in this world.[127]) Thus the Lord will overpower the destroyer in the end. Thus He will turn all his creatures back to Himself. To eternity the evil spirit will be down (or dejected), and Ohrmazd will embellish the world with joy by means of his fresh (or renovated) treasures from the source of good. The source of good is the seed or cause of all natures capable of doing good, whereby the good people become always illustrious. All objects and persons are endowed with splendor or glory from the Creator in proportion to their connection with Him, just as the dawning follows the dusk, the twilight follows the day-light, and light emanates from shining objects.

127 This idea is referred to in the 22nd Chapter of the *Vendidad*.

Exposition in the good religion regarding men who abide in this world with their minds devoted to the (good) religion, and are equipped with sacred weapons (for warring against evil,) as well as the advantages resulting therefrom. (268)

Be it known that, men who live in this world with their minds devoted to the (good) religion, and who are equipped with sacred weapons, are victorious and powerful and conduce to the happiness of their fellows. Worthy efforts proceed from them in this world. They are the cause of the activity and prosperity of the world, and the guardians of its creatures.

By the vigor of their good sense the protective spirits instill into them a desire to overpower the druj in order to further the final renovation. Thus they gain the advantages accruing from their abstention from sin, from their exertions in doing meritorious acts, from the deliverance and exaltation of their souls after the end of this material existence, and from their everlasting life in the good abode of paradise.

Likewise, such men possess the following two kinds of like qualifications or powers, (and are believed to be of even merit in their efforts: 1st, the victorious mind that abides in this world devoted to the good religion; secondly, the prudent mind that exerts its powers to struggle against evil on behalf of the (good) religion. Thus man obtains the benefits of the spiritual world by his good demeanor, his improvement of self for both worlds, and his acts resulting from the highest aspirations.

Exposition in the good religion regarding the good conduct of man for this world and for the next world. (269)

Be it known that, the excellent conduct of man for this world, is conducive to [lit. for] the good (name) of his family [barih-progency, children.] His excellent conduct for the next world, comprises his good acts which deliver him from punishment in Hell. One should principally exert and desire for the sake of the soul, whatever by solicitation and exertion would strengthen and help it. The object of this earthly life is to abandon one's self to the care of the good spirits, and to choose the good spirits of the earth as one's supervisors Because on the basis of an exposition in the good religion, the earliest heads of the religion have enjoined thus: Whosoever should exert himself for the benefit of his soul, will consume earthly riches to cure the soul's frailty and earn higher profits for it (in the next world.)

Exposition in the good religion regarding the best equipment necessary for the dignified and poor people. (270)

Be it known that, the best equipment adapted to the dignified and poor people is (sacred) wisdom. In every age people become meritorious in manifold ways, especially by means of devotion and obedience to the sovereign as well as to the head of religion, and by reason of fidelity to God through true belief in the doctrine of that reasoning or philosophic lord (of the revelation, viz. Zoroaster). Amongst other virtuous people the chief that surpasses in reasoning power, is from the basis of religious exposition, connected with the body of the prophet; because the sovereign and the priest possessing excellent philosophic talents, are both in communion with the great prophetic lord (Zoroaster).

Exposition in the good religion regarding evil and goodness, their strength and prevalence [lit. currency] in this material world. (271)

Be it known that, goodness is a moral habit, and the ideas appertaining to it comprise wisdom, truth, and other qualities of light, (viz.) good intellect, piety, fresh existence(i.e. meritoriousness or immortal fame), strength of righteous habits, and virtues of like kinds. Evil is an unmoral habit, and the ideas appertaining thereto comprise evil intelligence, falsehood, deceit, and other vices of darkness, (viz.) filthiness, pollution, perverse life, sinfulness, depravity and vicious habits of like nature.

According as the light of the Sun helps the power of beholding this world, so does the virtue of goodness strengthen the material perception. But the evil habits of an immoral being annihilate the power of physical sight, and like darkness obscure perception. The currency of evil in this earthly place is by reason of an evil frailty in this power of perception. Owing to this overpowering evil tendency the earliest followers of the Deity Ohrmazd have abandoned the goodness and piety pertaining to their souls. The adherents of evil are, therefore, always united by their common propensity for propagating evil. Consequently, the impiety of evil can only be conquered by a continuous warring against it by means of power derived from the virtuous merits of divine vision. Man becomes adapted to the source of evil, *Ganamino*, by undoing or suppressing all his good powers and faculties. The heretical priests who perpetrate such deeds as result from evil immoral powers and similar immoral conceptions, deliberately (pavan kam) hinder the currency of moral habits. Their religion cannot be regarded as a gift from the Deity, and connected with the ways of Spenamino; but as emanating from the ways of *Ganamino*, who is identified with immorality.

Exposition in the good religion regarding the causes of transgression and consequent sinfulness of the soul possessing a bright vision. (272)

Be it known that, the soul during its connection with its congenial instrument, this corporeal frame, has a desire and capability for acquiring sacred knowledge. Man remains in a pious and sinless condition by the help of the good spirits; but his body and soul tend to the dark perverse nature by reason of an admixture of evil blemish. The soul transgresses owing to its vicious impressions and to the absence of the knowledge of the good religion. The yearning for immoral apostate dogmas makes him vivious, the ignorance of the good religion destroys the propensities [lit. thoughts] for acts of merit. Owing to his fondness for comfort man grows too idle to think of acts of merit.

On the other hand, a soul possessing a bright vision is also liable in this life to commit sin, and thus debars itself from the exalted state accruing from acts of merit, which are the means of absolution from sin. The individual self or the soul consequently suffers serious punishment in the nethermost hollow desert of the druj.

It is manifest from the good religion that in the end the good spirits will be victorious and the powers of the druj defeated, that according to the will of the Creator the spiritual purifiers will absolve

the sinful from guilt by the ablution of heavy penalty and convey them out of hell, and that those who will be cleansed of the corruptions of the Blemish-giver, will receive garments of a like nature by the gift of an immortal frame and of a constitution paradisiacal and full of comfort.

The perverse tendencies of the soul in this corporeal organism, are hurtful (to man.) It is apparent falsehood to declare that the soul with such constant natural bad habits, could sustain the soundness and life of the body. As to the human soul there was no sinful condition (destined) for it at the beginning. But the soul is said to be sinful by being guilty of speech and acts pertaining to the druj (viz. Ahriman,) wherefore penitence is declared to be binding upon the soul that is liable to punishment by reason of its sinfulness insinuated by the spirit of evil. It is improper [lit. untrue] to do penitence for sins not perpetrated by one's self, because the indications of penance are said to resemble fire or heat thus: As from the sun no darkness subsists as an effective body, so no evil or sin is said to subsist in the soul (that is ever bright and penitential.) This may be explained in another manner thus: As I have said above, wherever the sun is no darkness subsists, so by the fire or penitence sin itself is melted down or disappears. Consequently, penance is indispensable for every sin that is unrepented for. If a sinful liar repents for his sins, though he is insincere in his utterances still that false wretch should be praised for keeping himself back from his evil nature by sincere penitence for his sins-he should be generally encouraged for this superior contemplation for the good of his miserable spirit; because whosoever after the commission of sins keeps himself back from such sinful habits, is said to rise to a higher condition.

Exposition in the good religion regarding a worthy sovereignty. (273)

Be it known that, a worthy sovereignty is the result of the best (means of) protection of its subjects. A sovereign is great or dignified by reason of the care of his people. He is the constant guide of his loyal fellowmen. The desire for authority or rule is the desire for the (higher cultivation of the) soul. The desire for the soul is the desire for the knowledge or wisdom of the spirit and for the religion comprehending the doctrines of Ohrmazd. By means of an exalted intelligence we are able to test the wisdom of the sages. A sovereign of the above description is styled a good ruler in the Mazdayasnian religion. Again, the best sovereign in this world is he who has faith in the high-priest of the good religion of this world, which embodies the wisdom of Ohrmazd. That monarch resembles Ohrmazd in will,

whose desire is to make his people immortal, and who weighs his will by his own wisdom. Such a monarch is considered in the religion as a righteous ruler. Next to him in the world stands the high-priest, that is the wisest among mankind. Thus, that monarch is like unto Ohrmazd, whose will embodies his desire for immortality, and who accordingly guides his people thereto.

A ruler of the following description is styled an evil monarch in the (good) religion. Also amongst dignified people he is considered as unworthy of sovereignty. He is the most degraded ruler that adheres to the wishes of a priest, whose intelligence is vicious and who persuades him to avarice. He creates in his people no yearning for immortality. By long conducting his people into a communion with the evil druj (Ahriman,) that is never connected or will never be connected with the Deity who is the Bestower of felicitous life, he (i.e. the immoral ruler) deteriorates his subjects. It is owing to a good and virtuous rule that the world would be guided to do acts conducive to (promote) the future renovation; but to what end men are conducted by an evil rule, was manifested during the millennium of the wicked sovereignty of Zohak, who was reputed as the pioneer and head of evil monarchy on earth. No ruler ought to rule the world as he did for a thousand years under his pernicious rule.

Exposition in the good religion regarding a righteous action, honest comfort, an honest exaltation of self in righteous acts, honest comfort accruing from righteous nature, and the equipment pertaining to acts conducive to felicity. (274)

Be it known that, a righteous action is the result of pure diligence, which is devoid of avarice and toil of Bratrut. Honest comfort springs from pious contentment, which abstains from the indolence and impatience of Bratrut. An honest exaltation of self in righteous acts, is caused by the profitable yearnings of a pious mind. The honest comfort accruing from a righteous nature, is the result of appropriate habits of contentment, which are devoid of any propensity to ambition, devoid of avarice, anxiety, lust, and improved by harmonious tendencies. The equipment pertaining to acts conducive to felicity, is caused by rational attempts at righteous industry, and by honest actions of physical toil. The equipment of felicitous deeds prescribed by the good religion, comprehends an inquiry of the pious people regarding the sacred wisdom (pertaining to immortal existence) for one-third part of every day and night, the performance of deeds approved by means of that wisdom during the second third part of every day and night, and (lastly) the relaxation of the body for

the preservation of one's physical strength necessary for action during the third part of every day and night. Thus righteous sovereigns have ruled with principles conducive to human happiness, owing to their knowledge of the good religion.

Exposition in the good religion regarding the fact that there are innumerable forms of the wisdom of the Mazdayasnian religion for the knowledge of man. (275)

Be it known that the thing embellished by all kinds of wisdom is the Mazdayasnian faith. And this faith is the sense of a superior order of knowledge for thanking the Creator Ohrmazd; and this sense renders all men better versed in the knowledge about the Almighty.

A knowledge of the transcendent wisdom of this faith is not possessed by the ordinary learned men. Among the intelligent learned, only those who are most so can understand it. The knowledge within the limit of the (pure) human reason can be obtained (only) through the wisdom of the Mazdayasnian faith.

Exposition in the good religion regarding the question: By virtue of what origin does the Almighty give strength to the invisible creation? (276)

Be it known that God himself the Author of the invisible creation, is the giver to all (earthly) things in an invisible manner of the principle of strength by virtue of its origin (i.e. according to its origin). Just as many kinds of clothes are made by spinning and weaving the thread of wool, so the Almighty creates all invisible things and endows them with the seed of earthly strength. The various kinds of earthly strength (i.e. existence) are distinguished, just as superior kinds of wool produce superior clothes.

Exposition in the good religion regarding those that were already in existence at the time of the creation (of this world) and those that will be at its end. (277)

Be it known that the Yazads and Amahraspands (angels and archangels) were created by and were in communion with the Almighty before the creation of this world. The creatures who shall be in communion with God till the end of creation, are those who endeavor to bring about the Renovation of the World (Frashegird) within the limits of finite time.

Exposition in the good religion as to who are those that prepare themselves for the highest grade of existence and those that are misled towards the lowest or worst (perdition.) (278)

Be it known that he who is obedient to his Creator and submissive to His commands, who respects the orders of His vicegerent the king, and who orders his life according to the precepts of the supreme Zoroastrian religious authority of his time, is the man who prepares himself for the state of supreme happiness. Whilst he is led to perdition who does not believe in God owing to his listening to the temptation of the false religion, who disobeys and is ungrateful to both the supreme Zoroastrian spiritual and the temporal authority.

Exposition in the good religion regarding the qualities which mark the race and family destined to bear rule among men and the indications appearing when the ruling power departs from it. (279)

Be it known that the scions of the family wherein shines the splendor of light, wherein resides divine reason, which is in communion through prayer with God and the angels, are the ones marked out for supremacy (in the state.) They are to have the precedence over high and low, to take care of them, and listen (to their wants and complaints.) They possess great righteous strength. They are to be blessed with abundance of male offspring. Through them mortality decreases in the world.

When however supremacy is to pass away from the family, it is deserted by right reason, and is the hotbed of ruinous quarrels. God loves not such a family. It helps for evil the high and the low who are not listened to by it. It is barren of male issue. It is instrumental in increasing mortality among men.

Exposition in the good religion regarding the soul's belief in the efficacy of prayer to God. (280)

Be it known that the man who is far-sighted (who looks to the other world) believes in the efficacy of prayer to God for the salvation of his soul; because he hopes to be saved from damnation by being in the good graces of the Almighty on account of his perfect veracity, his proper sense of justice, his fidelity to his plighted word, his companionship of the wise, and by his wariness in giving out his opinions and thoughts only at the proper time.

Exposition in the good religion regarding the distinctive characteristics of the good and the bad. (281)

There are many distinctive characteristics of the good and the bad whereof virtue distinguishes the former and vice the latter. By the perfect refinement of the spiritual youths (i.e. principles viz. Bodh, Akho, Urvan and Farohar) belonging to the soul, the light of virtue shines upon the good man; his species (i.e. person) is rendered resplendent by the supreme Head (Ohrmazd.) He occupies after death the abode of supreme felicity in the other world.

The soul of the sinner is very hardened by the leader (Ahriman) of the infernal host of bad odor. It is revealed that he is more powerful among the good on whom angels shed their luster; he who is distinguished for piety even among the good, prevails over the leader (Ahriman) of the wicked of bad odor. He who is notorious even among the wicked for his vices, is given over to perdition through him (Ahriman).

Exposition in the good religion about the race or those monarchs in the history of mankind who have been great civilizers and those who have shed a great luster on this earth. (282)

Be it known that all men are descended from Gayomard. Four noble and auspicious sons were born to Fravak[128] who civilized the world and was descended from Gayomard. These four were Hooshang, Vohudad, Ashodad, and Taj. To the house of Hooshang belonged Airik the head of the great civilizing kings of Iran. The venerable king Minocheher was the son of the saintly Neryosang.[129]

From this Minocheher of the family of the saintly Neryosang, who rendered the earth illustrious, was descended the venerable ancestor of the Kayanian kings, Kay Kobad.[130] Every royal race that shall rule

128 According to the Bundahishn Fravak was descended from Siyamak, and was the father of Hooshang.

129 King Minocheher was born of the daughter of Airik and the saintly Neryosang the son of Faridoon's brother. Firdausi has written his father's name in the Shah-Namah as Pashang, which may be explained as a misreading, owing to his ignorance of that language, of the word Neryosang in the original Pahlavi. Firdausi mentions Minocheher in the following verses in his Shah-Namah: (Persian quote omitted.) King Minocheher being the heir of Airik, his name is thus mentioned with Airik's after that of Faridoon in the 28th para. of the Frawardin Yasht: "We remember the holy spirit of Faridoon the sea of Athvian, we remember the holy spirit of Minocheher the son of Airik."

130 As it is mentioned above that Kay Kobad the chief of the Kayanian dynasty was

for a long time, shall be descended from these four. And the dynasty that shall flourish in every epoch shall in its form resemble the Kayanian which is one of these four dynasties. Those also who have knowledge about Frashegird, are of the race of these two kings, Minocheher and Hooshang. It is stated too in the scriptures that he who will reign again at the time of Frashegird will be of the same Kayanian race, that is Kay Khushrow[131] will at that time wield supreme authority over the nations of the world.

Exposition in the good religion about those kings that are the best of rulers and of those that are the worst (283)

Be it known that the best king is he who is noble in glory, who creates divine faith among the people, who keeps the state ever prosperous, who sympathizing with the afflictions of others makes the world happy and looks to the welfare of all, who is the source of delight to others, who bestows freedom upon man and shines far and wide by his philanthropy. The worst ruler is he who has an evil appearance, who loves evil and defends the ways of the evil doers, who encourages the godless, who keeps the world in distress, who debases his subject by his rule, who is the source of all evil and injury, who oppresses others as well as aids those who oppress the world, who weakens his subjects but gives strength to his enemies, and who renders the world helpless through his meanness.

It is also said of those wise and far-seeing rulers that they magnanimously do charitable acts during their rule, they foster and maintain their subjects like their own children and raise them to a high level, they render their country renowned and beautiful, they adorn and embellish their countries, they subdue and outstrip their foes, they attain to a high order of wisdom, and practice all the earthly and heavenly virtues. Whilst bad rulers abuse their authority through mean motives, cause famine and starvation, weaken the people and tarnish their renown; the country fares badly under them, and their nobles and courtiers degenerate and become unhappy. They advance the enemies of virtue and degrade the righteous, and are wrong in

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descended from Faridoon, so also in Firdausi's Shah-Namah he is made to mention this his descent from Faridoon in answer to an inquiry from the valiant Rustam. Our prophet holy Zartosht has mentioned this Kayanian king's name immediately after Minocheher's as the first of this race of kings, in the 28th para. of the Frawardin Yasht, as follows: “We remember the holy spirit of Kay Kobad.”

131 Mention is made of the prophecy that at the time of Frashegird or final renovation and Rista-khez King Kay Khosraw will reign again, in the Zand-i Vohuman Yasht, the Pahlavi Jamasp-Namah and the Bundaheshn.

their treatment of all the people.

Exposition in the good religion as to how man becomes powerful through glorious wisdom about finite and infinite time and how he becomes mortal or suffers pain during finite and infinite time. (284)

Be it known that in finite time (i.e. this world) man rises in the scale of existence and becomes glorious through wisdom. In every matter man becomes able through leading a worthy life. Man is known to be powerful in all things by possessing glorious wisdom. Thus the divine who imparts to all the knowledge of the infinite time pertaining to the holy Ohrmazd the source of creation (or the Creator of man), is well versed in all glorious wisdom. And men are enabled by means of this (knowledge) to lead heavenly lives during finite time.

The chief sinner (Ahriman) is doomed to suffer eternal pain during infinite time. Likewise the sinner is doomed to suffer pain after his existence in this world during finite time.

Exposition in the good faith as to expecting rewards for good deeds done. (285)

Be it known that there are four cases of expecting rewards for good deeds done, viz.

Firstly. It is not lawful if without knowing what constitutes a virtuous act one does an act which is not virtuous. But if in this way one does an act which is opposed to the faith he gets no reward whatever for his act.

Secondly. One does not get any reward for an unwilling good act which he has done not because he liked it as virtuous but simply because he considered it as somehow virtuous.

Thirdly. If a man be capable of doing personally a good act, knowing it to be such and desiring to do it, yet does not do it himself or has it vicariously done for him by another, he gets no benefit out of this act.

Fourthly. If a person knowing an act to be virtuous does not endeavor or wish to do it personally as he ought, he gets no credit for the virtuous act done for him or on his behalf. He ought to do willingly and zealously any act that he knows to be virtuous; if he endeavors to do this, he may hope to get due reward for it.

Two mental conditions are necessary for a virtuous act: first to

know by all possible means what act is virtuous, and secondly to have the love of doing it; so that if a person endeavors by all efforts to fulfill these he gets credit for the virtuous act. Thus it has been ordained in the Avesta that the man who exhausts all possible means of doing virtuous acts, is to be ranked with the greatest heroes.

Beside the four rules above given about virtuous acts there are also four things which help in the efforts to do virtuous act, viz., wisdom, desire, ability and faculties.

Exposition in the good religion about the fact that injury is done by man to evil spirits owing to the frequent declaration to men of the religious commandments originally brought by Jamshed. (286)

Be it known that it is owing to the religious commandments of Jamshed that every thing is successfully done, and that Frehibut and Aibibut and their evil deeds are injured. These commandments aim to reform men through divine knowledge. By this divine knowledge they injure the followers of Frehibut and Aibibut who are similarly minded to the evil spirits or Devs. Men always triumph over the wrong-minded Devs owing to their possession of divine knowledge regarding religion. Men have to overcome vice by religious conduct. Therefore Frehibut and Aibibut should be weakened and men should live righteously.

He is the best ruler among men who possesses much of divine wisdom, by which he is able to avoid and expel from everywhere the violent and wrong minded Druj. He leads men on the path of righteousness by courageously having the religion expounded to them through wise and learned divines. Owing to the weakness of the source of all evil (i.e. Ahriman) the preaching of divine wisdom removed from all evil, has everywhere good effect upon men. Justice and religion continue to sway the world, and people become better through virtue.

Under the rule of the kings before the time of Jamshed, owing to the lawlessness of Devs, godliness was weak and wickedness was powerful. The moral standard based on divine wisdom had fallen so low on account of the evil genius of the Devs, Frehibut and Aibibut, that men had become like beasts of prey. Owing to the absence of godly advice they had fallen into evil ways. Frehibut and Aibibut (i.e., dishonesty and wickedness) having completely conquered them they had become lawless; and men sunk in irreligiousness being engaged in mere eating and giving and receiving and other godless things. It then seemed that in this world divine religious knowledge had fled

from men and evil inclinations had prevailed with them, that all righteousness had departed from this earth and the wickedness of Frehibut and Aibibut had become deep rooted among me; and that owing to all this the whole world had become vicious and desolate.

By the wish of God Jamshed was placed on the throne especially to prevent men from following the Devs, and to liberate them from the evil ways of godlessness and unrighteousness. Through the divine wisdom of the religion men can see their way to oppose the wicked Frehibut and Aibibut of the Devs; and it is owing to this wisdom that everywhere the Devs are vanquished by men and become helpless and weak.

By the splendor of the divine religious wisdom wicked Frehibut and Aibibut are injured. and by this they are to be driven out from the world. And then peace and the brilliance and wisdom of age will become strong in this world which thus will become beautiful and happy and remain so. But when the divine superior dignity and aged experience are withheld from man, he is damned and his wicked race has to move in hell in the shape of Dev. Then he has no power whatever to overcome the Devs. These are rendered helpless and have to retire before the resources of dignified and God-fearing men. When the Devs are in an injured and defeated condition they have to fly helpless from men. Then the evil Dev keeps clear of mischief to men and Frehibut and Aibibut are weakened. Then also divine wisdom shines upon men and ideas of righteousness triumph upon this earth, and thus the creation of Ohrmazd is kept free from injury and damage. It is expounded in the faith that everywhere in this world the Devs were rendered helpless by the explicit religion of Jamshed.

King Jamshed spread the divine faith among men in order that they may make a beneficial provision for the soul which may have its pabulum in this world as well as the next, and that they may recognize every Yazad and Amahraspand, as the religious commandments are the source of every happiness to men. To keep men from following God and to start wrong notions among them is the eternally irreligious and lawless work of the wicked Frehibut and Aibibut.

Exposition in the good religion of the ten precepts of philanthropic Jamshed for the good of men and the ten precepts of Zohak the diminisher of creation against these ten good ones. (287)

Be it known that the following ten precepts were given to men by their well wisher Jamshed, as originating divine wisdom, doing good to men, and as being consonant to religion and the will of God.

Firstly. Men should consider and call Almighty God the Creator of this world and One who cannot do it any harm; and all should have faith in Him.

Secondly. They should never think of the Dev or Ahriman on account of obtaining things necessary for worldly prosperity.

Thirdly. They should think highly of religion among themselves and should trust in it.

Fourthly. They should conduct themselves conscientiously in every matter and by such conduct should put Frehibut and Aibibut to shame.

Fifthly. They should partake of food with other people in a brotherly manner.

Sixthly. The father should encourage his children to receive such education as would fit them later to perform their duties as fathers in their turn.

Seventhly. Those who deserve patronage (i.e. the poor) should be patronized as one's own; and if they are not satisfied with such patronage, then they should be admonished.

Eighthly. In order to be rewarded in the next world, everyone should lay by large quantities of corn in his house for feeding fat men as well as cattle.

Ninthly. People should be admonished to remove to a distance from the house dirt arising from keeping birds sheep and goats lest men should be injured thereby.

Tenthly. A sheep or goat should not be killed for food before it reaches the age of four, for it is ordained that their kind should be reared for four years. Therefore they should be allowed during this period to grow in appearance and size; afterwards their number may be diminished (by killing for food).

The ten precepts of the priest Zohak of the Hebrew religion who is an injurer of God's world, a diminisher of his Creation, and who is wickedly inclined against the above tell universally beneficial precepts of Jamshed of the good faith. (288)

Firstly. Against the precept of Jamshed that the Almighty is the creator and protector of the universe, Zohak has called him the injurer of the universe.

Secondly. Against the precept of Jamshed not to look to the Dev as the bestower of worldly prosperity, Zohak has advised men to worship the Devs as bestowers of all worldly goods.

Thirdly. Against the precept of Jamshed to hold justice as of high import among men, Zohak has spoken against justice and upright decision and has advised people to do injustice instead of justice.

Fourthly. Against the precept of Jamshed to behave conscientiously in every matter, Zohak has advised people to act unrighteously and disgracefully in every matter.

Fifthly. Against the precept of Jamshed regarding eating with people in a brotherly spirit, Zohak has advised people to be greedy and to lead lives like his own (i.e. selfish.)

Sixthly. Against the precept of Jamshed to the father to encourage his children to receive such training as would enable them to perform their duties as fathers later Zohak has advised the father to do no such thing.

Seventhly. Against the precept of Jamshed to patronize the poor as one's own, Zohak has advised the powerful to deprive such people of their presents and patronage.

Eighthly. Against the precepts of Jamshed not to kill for food goats till they had reached a mature age, Zohak has taught people to kill such goats according to the Hebrew usage.

Ninthly. Against the precept of Jamshed to remove dirty and malodorous things at a distance from men and cattle lest they be injured thereby, Zohak has specially recommended, according to the Hebrew religion, the bloody sacrifice of godly and pious men before the shrine of Devs.

Tenthly. Against the precept of Jamshed to lay by corn in summer and winter for men and cattle, Zohak has advised people to be cruel and revengeful and to slaughter men.

These ten universally noxious precepts of Zohak given against Jamshed's ten beneficial precepts were ordered by him to be well written out and preserved in Jerusalem as a religious work. The Jewish Patriarch Abraham who came after him followed his precepts. And people came to look upon these precepts of the religion of Zohak[132] as the work of the Prophet Abraham who was to come at the

132 Zohak is thus mentioned in the sacred Avesta, Yasna, Chap. 9.8.: "Faridoon killed the malignant and sinful Zohak of three faces (i.e. a liar), of three heads (i.e. violent and obstinate), of six eyes (i.e. greedy), of thousands of evil designs, possessed of the great evil powers of the Dev and the Druj."

end of the world. The words received from Zohak were ordered to become current among the people. Thus every one of the Jewish race and faith came to look upon Zohak's religious words as meant for himself and to believe in them.

Exposition in the good religion about the rulers of men and those who benefit them by their rule. (289)

Be it known that those are the rulers of people who have the good-will of God and the strength coming from wisdom: a ruler of this character among men was Thrita[133] of the family of Sam.

In this way just rulers have been called in the Avesta the lords of all men with bodies (i.e. mortals); and this means that they have complete authority over men. Just as God is the protector and by his good deeds the adorner of all men, so also is the earthly king of all mortals. And every man can be the lord of his race. The reason of giving a man ruling power over his race is that by ruling over his fellow creatures in a just manner he may lead them wisely, and may prevent them from going wrong by training them up to resist evil temptations; so that every one may be able to participate in the happy Frashegird (i.e. final reform) and may be governed in this world in, the happy manner which is to come at the time of the filial Doom. Owing to which the earthly king may become such a beneficent ruler over men's houses, villages, cities, and the whole world in the capacity of the omniscient, all-powerful, all-protecting God's representative, as He Himself is the benignant Lord of all his creation.

It is the duty of the king to look well after the good. of his subjects, and this duty is very virtuous as that of Jamshed the good monarch of this world. But if the king be a great evil-doer, he has the name of a bad monarch like Zohak.

133 Thrita was the son of the valiant Sam, who was fifth descent from king Jamshed. It is said in the sacred Avesta, Yasna Chap. 9.10, that Thrita having performed the Horn and Yazashna [Yasna] ceremony and asked of God to grant him male children, he was blessed with two renowned son, one the just Urvaksh and the other the valiant hero Kersasp. Our Mobeds in their recital of the names of the illustrious dead, call Sam by the name of “Sahem”, and Thrita by the names of “Asrat.”

Exposition in the good religion about giving our judgments thoughtfully and justly. (290)

Be it known that a man should not unless injured go as a plaintiff to anyone for justice. If a man complain before a judge of having been injured by a minor there should be discussion before giving judgment and the minor should be protected from all possible harm.

That woman should be considered free and innocent who has committed adultery with a stranger but who is proved to have received no aid from other people to save her from the faithless man; the reason being that she had received no help to resist the evil act forcibly done. If she be an unmarried woman and become a mother through such an act, great regard must be had for her reputation and modesty and her child should be held as born in wedlock or through khwetodas.

Exposition in the good religion regarding the power of the All-merciful God to suppress any thing which is injurious to the universe where it may exist. (291)

Be it known that God is intimately connected with the world and is kind to it as to his own born child. As a father does not injure his child and wishes that it should not commit any sins and should be virtuous, so God does good to his creation and does not injure or defile it. God loves his creation and tries to keep it at a distance from His opponent and enemy (Ahriman). For it is not by a child's loving father that it is injured but by the father's enemies. The wise and powerful Lord is not capable of harmful gifts. Neither does he injure any one without cause. Men cannot obtain liberation from the evil and restless Ahriman, and eternal happiness except through God. By his efforts to obtain final and eternal happiness man is saved from the defiled Ahriman, and gets the reward of the assistance of God. God has given to all men sufficient ability to save themselves from sin as well as from Ahriman the source of their sins and woes; owing to which every created being is known to be able to overcome Ahriman of evil origin.

Those priests who injure and corrupt the world and make all God's creation consonant with the usage of the Jewish faith should be made to know the wisdom of the All-merciful Lord, and should be admonished to desist from doing evil and harmful deeds and to do virtuous deeds.

Exposition in the good religion about immorality which is of evil origin. (292)

Be it known that the source of all morality is wise knowledge and of wise knowledge divine wisdom; and God is the originator of divine wisdom in Creation.

The source of immorality is false knowledge, and of false knowledge the wrong wit of Ahriman. The wrong wit of Ahriman gives birth to immorality, and it does not do good in this world but harm. Again every law of Ohrmazd is the originator of morality and by the luster of morality is the exposer of the evil results of following the Evil One. And this good origin of it increases virtue by its innate goodness.

That which is of evil origin increases evil by its innate evil. Among various kinds of knowledge that which belongs to divine wisdom is virtuous; that morality which is connected with divine wisdom is good owing to knowledge. Those things that rise from morality are virtuous in this world and in the next; and they are useful for the next world. The increase of virtue in this world is owing to morality.

The source in divine wisdom is an excellent thing for all virtues, and man is possessed of all virtues through it; he becomes good through virtues originating in divine wisdom.

Man does evil owing to the wrong knowledge of the evil-minded. That which is of false knowledge is immoral and by this immoral false knowledge does evil. The result of immorality is a miserable and vicious existence. The evildoer is miserable in this world and in the next. The injury and misery of this world and the next (i.e. bodily and spiritual misery) is owing to evil immoral men. The best result of false knowledge which is the origin of all evil is trouble and annoyance; and an immoral man is subject to all miseries owing to this; and the cause of all his miseries is this false knowledge.

The religion of those priests who belong to a faith of rich (i.e. divine) origin, is moral. The man of evil origin is owing to his wickedness called wicked. He who is moral (i.e. possessed of the virtues of Spenamino) is called the vanquisher of Ahriman (i.e. the curber of Ahriman) without any evil to himself.

Exposition in the good religion regarding the fact that evil is seen among people where virtue exists (293)

Be it known that owing to the man who is obedient to God and of pure thoughts, where there be a man of impure thoughts, he too becomes pure; and thus impure thoughts remain nowhere. He who is

free from evil has no evil in him. A moral and pure-minded man does not become evil and vicious. As long as creation exists moral vice does not appear in the thoughts of people. That which is of evil origin cannot become pure and virtuous. For how can evil origin be good? And goodness which is the origin of men of divine origin (i.e. of Ohrmazd) cannot be declared and published by that evil origin. And how can that which is the source of good to all men can be also the source of miseries?

Those priests who disseminate vice among men are morally blind. How can the religion defiled by eternal evil be like the religion of the pure in thought? How can the impure thoughts of the demon which make for evil improve into pure and clean virtues? That religion is called free from vice which is moral.

Exposition in the good religion about the desire of God that men should everywhere recognize Him and the corresponding desire of men to know Him. (294)

Be it known that God wishes that men should know Him. For this reason the person who has the ability to give men knowledge about God is called in the good religion a chief and excellent adviser. The need of preaching about the knowledge of God is not for immortal men (i.e. those who have been saved from the tortures of hell); but to those other men who are deified by the evil power of greed, lust, sloth, and other injurious vices, and who possess no knowledge about their Creator, the leaders of the faith should teach the knowledge about Ohrmazd. Divine wisdom gives an idea of the protecting power of the Creator to the man who has been perverted by the devil. And men receive the benefit of this divine wisdom from their preceptor the priest.

On him who teaches divine wisdom to men God bestows for this purpose the strength of knowledge; owing to which strength the teacher is not injured by evil thoughts and other like things.

Those priests who injure men and render them unhappy by false ideas and other evils do not possess the ability to teach divine wisdom and to expound morality. But they teach men to live without morality and to commit sins. Their religion is injurious to men.

The man who possesses the knowledge about God and does good deeds cannot be called irreligious or ignorant of God and fond of sin.

Exposition in the good religion about the five vices of the Evil One (Ahriman) which destroy virtue among men who should save themselves from them and render them powerless. (295)

Be it known that the five vices of Ahriman are the destroyers of virtue in every man. Men become tyrannical owing to them. These five are, viz.: the thought of injuring men – of cheating them, – of rendering them miserable – of wishing ill to them – and magic. Men should get rid of these. The thought of injuring men increases through greed; of deceiving them, through the nature of the Demons; of rendering them unhappy through revenge; of wishing ill to them through envy; and magic increases through evil intentions. The thought of injuring others is rendered harmless by increasing self-content. Again by increasing the virtue of self-content the vice of greed is removed; and thereby the evil ability of Druj becomes helpless. The man who is inclined to deceive others should think much within himself of doing virtuous acts, so that by strengthening the virtue of doing good acts publicly within men, this vice is weakened, and the man's inclination to deceive remains dormant within him.

The man who is disposed to render men unhappy should give prominence within himself chiefly to the virtue of benevolence and of taking care of others, so that by this the vice of revengefulness is weakened and the power of the vindictive Druj is rendered harmless.

The man who is inclined to wish ill to others should nourish strongly within him obedience to God; for by the strengthening of the virtue of obedience to God the vice of envy is injured and the evil of the Druj becomes weak.

The man given to magic should strengthen especially good intentions or the thought of loving people well; for by this the vice of the evil eye or the intention of doing harm to people is injured and the power of the Druj of magic is weakened.

He who explains the above-mentioned things with zeal to wise and religious inquirers injures by his act these five Drujs (i.e. the above five vices.) This man deserves well of the good faith by this his religious act. He becomes the savior from the misery of tyrannical darkness, and becomes related to the Supreme Virtuous One (i.e. God).

Exposition in the good religion about the supremacy over men. (296)

Be it known that the man is noble in person whose desires are ruled over by God. He improves himself by humility when he rises in rank by his wealth and good deeds. (He is like) the rider who by means of the reins takes his horse backwards and forwards, and the skilled rider who is strong in guiding an obedient and trained animal. Again (he is like) a skilled rider whose object is to free himself from his opponent and by skillfully guiding his horse to vanquish him; and a vigilant rider who takes his horse into the fray and brings him back uninjured owing to his skill. On the other hand ho who is evil-minded injures himself and benefits his enemies by his evil wishes, and is lowered in the eyes of all; and is like a clumsy rider who takes his horse near the enemy to be killed himself.

Exposition in the good religion regarding the object of the work of the good religion which consists in believing in Ohrmazd. (297)

Be it known that the object of the work of the Mazdayasnian faith is to prevent unconscientious and disgraceful acts among people by making them conscientious; and by this to free them from hell and render them happy. Again Ohrmazd has revealed the Mazdayasnian faith in order to injure Ahriman and thereby to give happiness to the world. It is his object through this faith to make people pure by saving them from Ahriman, and to beautify his creation in various ways by giving it a knowledge of the final state. Man obtains the honest aid of all the Yazads by thinking of the one God. Those men who have the two vices of Frehibut or unconscientiousness and Aibibut or profanity possess the evil power of the defiling Ahriman.

Ohrmazd prevails by this conscientiousness of men. By Frehibut man is unconscientious, by Aibibut he prevents Ohrmazd's creation from being conscientious. The man who keeping himself aloof from Frehibut behaves conscientiously, and by conscientiousness keeps Aibibut at a distance from him, saves himself from all harm by his foresight in accordance with the Mazdayasnian faith. Man becomes virtuous through the sacred religion. In this connection it has been asserted by the heads of the faith that conscientiousness creates a liking for the good or Ohrmazd's faith. Whilst Frehibut and Aibibut create between them a liking for the faith of Ahriman.

Exposition in the good religion about the wisdom which frees men from sin and obtains for them the experience of age. (298)

Be it known that the wisdom by which Ohrmazd's entire creation has to obtain freedom from sin and become wise through virtue, consists in understanding the mysterious power of God. Again by obtaining the knowledge about the mysterious power of God they all remain in communion with the Yazads. The defiling Ahriman diminishes the number of the followers of God's religion. That man shines with the divine luster who gives men purity and absolution from sin.

Exposition in the good religion about that man being faultless who on every occasion improves and adorns his fellow men by telling them to believe in the writings of this good faith. (299)

Be it known that the safe man (i.e. who lives without fault in this world) is he who graces and edifies his fellow-men by belief in the writings of the good faith. The benefits of the good faith are owing to the pure ideas of this religion. That man who is a lover of the faith and always keeps it in mind is unselfish, and obeys the commands of the heads of that faith; and by receiving his religious education at the hands of learned doctors of the faith, he sheds luster upon the sacred writings.

Exposition in the good religion about that man being unconscientious who possesses the skill of the immoral Druj and fights on the side of the sinful Ahriman. And the man who is connected with the evil one fights with the support of the Druj. Again a man may be connected with the evil Druj but may not be so with Ahriman; a man may not be connected with the immoral (Druj) and may be so with Ahriman; and may not be connected with either the immoral Druj or Ahriman. (300)

Be it known that the man who aids unwise and wicked conduct like that of the unconscientious Druj and evil Ahriman fights with the assistance of the defiling Ahriman. The man who possesses the power of the demons wages satanic war in this world with the aid of the evil Druj. The man who is connected not with the evil Druj but with Ahriman is a still greater cause of disturbance in the world. The man

who is not connected with Ahriman is charitable to those who deserve charity and does other good deeds. The man who is connected neither with the evil Druj nor with Ahriman is a follower of Ohrmazd's Mazdayasnian faith and recites the sacred Manthras.

Exposition in the good religion about the man who inspires zeal for religion. (301)

Be it known that the man who freely gives religious knowledge is the priest of the faith; as long as he inspires zeal for the faith among people he receives a good income from God. But if such a priest withhold the free knowledge of religion and stop such work, he is damned in the next world and goes to hell.

As long as a man is possessed by the spirits or minds of the faith, these guide him in this world and provide for him in the next. The man who is possessed by the good spirit or mind reaches through him the realms of Light; whilst he who is possessed by the evil goes through him to the regions of Darkness. Therefore men should propitiate the good mind or Spenamino and injure the evil or Ahriman, so that thereby he may obtain the kingdom of bliss.

Exposition in the good religion about the ideas of justice of the judge of this world and of the Judge of the next. (302)

Be it known that the Judge of the other world inquires into the reason why a man should be saved from hell and not damned; with his penetrating lustrous eyes (or spiritual instinct) he sees this, as well as knows the man who cares for his soul, and who possesses the evil desire of Ahriman, who is thievishly inclined, who speaks the truth and who is a liar.

The judge of this world absolves men and acquits them from punishment after hearing evidence. For he does not see everything and has not a perfect understanding like the Judge of the other world who sees everything clearly by his spiritual eyes or instinct. He is thus an imperfect judge and is obliged to hear the witnesses of the plaintiff and accused, and to decide accordingly by this rule of evidence who should be acquitted and who punished by law.

Exposition in the good religion about the precepts which concern the safety of life. (303)

Be it known how essential to the miserable are the words about the safety of life. For the kings of Iran used to recommend these three

things for the benefits of the subjects of those kings with whom they were fighting at the time.

First the virtue connected with man's life (or protecting their lives); secondly, giving pasture to cattle; thirdly, giving proper food to the soldiers that they might be in good condition.

The first to recommend these excellent things was the God-worshipping king Minocheher of Iran. He recommended the philanthropic practice of keeping the prisoners of war well according to the precepts of the faith, of feeding the cattle lest they starve, and of giving proper food to soldiers that may remain in good condition. By this king's charitable recommendations for the benefit of the enemy's soldiers, the Iranians were victorious over other nations.

Why should it not be virtuous to save men's lives according to the true precepts of the faith?

Why should it not be lawful to feed the cattle to keep them from starving?

Why should not the people be held benefited if provisions be bought from the evil forestallers of these things and given to the soldiers who protect the people?

Exposition in the good religion about regular virtue. (304)

Be it know that regular morality is through truth. Those who are lovers of truth are doubtless the great helpers of mankind, have foresight and are obedient to the omniscient Lord.

Exposition in the good religion regarding the protection and salvation of men. (305)

Be it known that it is not possible for a wary man to lead life in this mortal world without fear. For though he may live without fear of tigers and other wild beasts, yet he cannot live without fear of robbers, armies, of Ashmogh the preacher of the false faith, or of an evil monarch. Supposing that a man may live without fear even of these yet owing to the demon of death and other unseen mortal dangers he cannot live without fear. But mortal man will be enabled by God to live without fear in the endless time of the future renovation. For the man who becomes free in this mortal world will be so at the time of the renovation. In this world men live good lives by the triumph of godly ideas (that is by the spreading of such ideas in the world.)

Exposition in the good religion regarding the protection and salvation of men. (306)

Be it known that a man is saved from hell by his receiving from the doctors of the faith excellent education and instruction about the soul and purity. A man's body is protected in this world by philanthropy and by that good monarch who makes people happy. Philanthropic men are of three kinds as follows: First, the religious philanthropists who are such owing to their love of the religious reward. Second, the pure philanthropists who do good to their fellow-subjects through love. And third, the philanthropists to trustworthy persons who are so through zeal and love. whose who are philanthropists of neither of these three kinds are called bad philanthropists.

Exposition in the good religion about best and worst among men. (307)

Be it known that a person is the best among men owing to his knowledge of the good faith. For purity has been called the best quality of the soul and by it a man is saved from hell; and a man reaches heaven especially through knowledge of the good faith.

A person becomes the worst among men owing to his ignorance of the good faith.

Those among the kings of the wicked who are also their priests are considered the equals of Ahriman. For the same reason the wicked priest who is devoid of the divine knowledge of the Mazdayasnian faith is considered in the faith a man of wicked understanding.

Exposition in the good religion about remembering the spiritual Yazads for obtaining spiritual assistance. (308)

Be it known that a man receives signs of favor from the invisible Yazads by remembering them; and such a man assisted by the Yazads remains supreme in both worlds. And we are informed of Zartosht's wish for which he prayed to the Yazads thus: Grant me that I may become a good leader in this world, (and a propagator of the Mazdayasnian religion)!

By remembering the evil spirits a man gets assistance from the demons and thereby becomes very wicked in both worlds. Thus, for instance Zohak, descended from the world destroying Taj, having remembered the Dev Eshm, received from Ahriman venomous horn-

shaped serpents on the shoulder bones below the neck.[134]

Exposition in the good religion regarding the great power of the chief Zohak who injures men's soul. (309)

Be it known that Zohak had greater power over men in these two ways. First he was possessed of the full strength of the knowledge of the false faith. Secondly, he injured men's zeal for diligence. He had a twofold wicked power which assisted him. First, he had the evil genius of his commander Ahriman, and, secondly, evil slothfulness which destroys diligence, was on his side.

Exposition in the good religion regarding the fact that all virtues arise in man through the Mazdayasnian religion; and that owing to the evil faith of the Jews all vices arise in man. (310)

Be it known that all good qualities continue to arise in this world from the Mazdayasnian faith; and all wickedness has been known to arise through the devilish faith of the Jews. Thus the world becomes better through the Mazdayasnians and gets ruined through the Jewish abomination.

Men acquire contentment, diligence, zeal, obedience to God, modesty, dignity, power of cherishing, morality, wisdom, courtesy, magnanimity, charity, truth, faithfulness, good intentions and other good qualities by the divine wisdom of the Mazdayasnian faith. And a man possessing this improves the world.

Avarice, revengefulness, slothfulness, idleness, pride, obstinacy, insolence, envy, immorality, ignorance, selfishness, disobedience, indifference to religion, miserliness, falsehood, ingratitude, evil intentions and other vices arise through the Jewish abomination which by its false knowledge and weakness injures the world.

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134 It is mentioned in the Shah-Namah that Satan in human guise became the cook of Zohak who being much pleased with his culinary skill showed him willingness to grant any request made by him whereupon Satan desired to kiss Zohak's two shoulders which being kissed, lo! two horn-shaped serpents sprang forth from both of them. In the Sacred Avesta Zohak is called three mouthed, three-headed, and six-eyed, etc. If we do not take these epithets to apply metaphorically to his inherent evil nature, and take it to allude to those two serpents, the Avesta confirms what is said here in the text.

Exposition in the good religion about the king who improves his subjects for happiness in both worlds; and the king who injures his subjects. (311)

Be it known that the king who improves his subjects or happiness in both worlds is a spotless ruler in this world. That king who for protecting his subjects by the strength of religion propagates indefinitely divine wisdom, renders by this act the universe prosperous; he obtains heavenly bliss, and the renown of age and virtue.

The king, who gives pain to his subjects, diminishes the happiness of this world and is forever in league with the misery of the next world and the vices of hell.

Exposition in the good religion as to the first man who was the beloved of God; and as to His messenger. (312)

Be it known that the spiritual Yazads were the first to reveal and expound God's faith to Gayomard in this created world.[135] Again this revelation and exposition were made a second time for Mashye and Mashyane.[136] And the message of this religious advice was sent to Siyamak the son of first Mashye and his descendants through Vohuman and Srosh. And for the edification of the nations of the earth this message of revelation was taken from Persia over the seas to other pious men in a regular sea-faring ship of the shape of a cow, called "Sarsvak-Gai."[137] It was also carried by land to various places, so that all mortal men inhabiting this entire earth may become perfectly acquainted with this religion.

Exposition in the good religion about man's connection with the Mazdayasnian faith being for the acquisition of divine wisdom. (313)

Be it known that the reason of man's accepting the Mazdayasnian faith is respect for divine wisdom. The excellence of divine wisdom is made known by the words of this faith. Likewise this Mazdayasnian faith is the strength of divine wisdom. And for this reason the words

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135 Vide Frawardin Yasht, para. 24, and section 87 for the authority of this fact.

136 On the authority of the Avesta it is mentioned in the Bundahishn that: "Ohrmazd. said to Mashye and Mashyane: You being men are the parents of the world; as I have endowed you with the excellent idea of prayer to me, do religious works with humility, think good thoughts, speak good words, and do good deeds, and do not worship demons."

137 Vide for an account of this, the Bundahishn ed. Westergaard p.45.

of the Mazdayasnian faith are the words of divine wisdom. The words of divine wisdom about those that now exist, those that have existed, and those that shall exist in the future, are all contained in this faith. Thus divine wisdom is the Mazdayasnian faith itself. And this faith itself is the divine wisdom about those that are, shall be and have been. The man who is the reformer in this mortal world, by virtue of the strength of the truth and goodness of the Mazdayasnian faith, of those that prevail by the evil faith, is a real participator in the thoughts, words, and deeds of the men who are reformed by the good faith. When this mortal world shall reach in every way the state of truth and goodness, the Drujs shall become helpless by this; and the evil power of Ahriman the leader of these Drujs shall be broken in the world; and at the time of Frashegird or final renovation the entire creation of Ohrmazd shall become virtuous forever.

Those priests who do not accept this divine religion do not work for good having not obtained divine wisdom; but having chosen Druj (or the power of false knowledge) their religious precepts depress divine knowledge and spread false opinions. Their faith is devoid of the precepts of divine wisdom and of the ideas of Ohrmazd. They are evidently the servants of the false one (or Varun) and the followers of Druj (or Ahriman.)

Exposition in the good religion about the source of virtue and vice. The virtuous becomes such by zeal for good; whilst the vicious becomes of evil passions by evil zeal. The wicked are the followers of the evil One or Ahriman. (314)

Be it known the virtuous man always remains in the side on Yazad and the vicious always on the side of the demon. The Yazads are always for making men virtuous; and the demons for making them wicked. A man becomes wicked by being perverted from the good Yazad to the evil Demon. Thus the soul of the follower of Yazad is virtuous through piety, and that of the follower of the demon is wicked through sin. Those that are wicked are the followers of that sinful Ahriman; whilst those that are virtuous follow the holy Spenamino. For the virtuous man is such owing to good health, youth, liberty, purity, cleanliness, diligence, perseverance, charity, truth, and other good qualities. Whilst the vicious man is such owing to illness, senility, wretchedness, filthiness, idleness, want of occupation, miserliness, falsehood, and other evil qualities. For this reason the manner of all wicked men is considered opposed to that of the virtuous. Therefore it is incumbent on men at once to give up this path of wickedness. And likewise to remove Gospands [livestock] and

other kinds from contact with this wickedness. The wicked should be converted to the good faith and the followers of the good faith should be quickly turned away from vice that they may do good deeds.

Exposition in the good religion about the man of foresight being a profitable leader of men by his saying wise words to him who willingly listens to them. (315)

Be it known that the man of foresight is bound to say words required to guide his race with profit in this world to the disciple who comes near him willing to listen to such words. But if the wise man of foresight desist from giving to the world the benefit of his wisdom owing to want of such disciples, he is like the gardener who allows his garden though it is well watered to lie useless and barren without making it yield vegetables and fruit. By the approach of disciples able to learn wisdom towards the wise man of foresight, sweet wisdom continues to flow in this world to the profit of all like beneficent water.

Exposition in the good religion about the soul being kept fresh, and the body being preserved by eating drinking. (316)

Be it known that the soul works for its immortality by improving the mortal body. The body is kept strong by food and food is necessary for the strength of the body[138] without food it becomes resourceless and languid. In the absence of food it is vanquished by hunger. The man who keeps it from eating and drinking, which are the gifts of Hordad and Amurdad, takes from it the energy of movement. Food helps it to resist the attacks of hunger. When the body does not get its share of eating and drinking, the gifts of Hordad and Amurdad, and is not aided by food it succumbs to the attacks of hunger and becomes languid. And the soul cannot improve the body which without this improvement must die.

Exposition in the good religion as to how men's life becomes eternally unhappy and eternally happy. (317)

Be it known that men's life becomes eternally miserable by communion with the evil Ahriman ; and their final habitation is the infernal regions of Ahriman (or Hell). The communion of Ahriman with God's created beings is owing to their not being able to resist

138 It is ordained by God in Vendidad 3. that: “Indeed every mortal created being lives by food and dies without it; strength ebbs away without food. Without food none can be fit to do virtuous deeds, be prosperous, and have the gift of children.”

him. Ahriman's continuous intercourse with men in infinite ways is for rendering them eternally unhappy. Men may hope to be happy at the time of the final renovation (or Frashegird) by resisting the evil and damning designs of Ahriman. Thus finally Ahriman himself becomes miserable.

Men obtain eternal happiness by leading lives in communion with the Amahraspands, and by attaining the happy regions of Satarpaya, Mahapaya, and Khwarshedpaya. Those who give this boon to he peoples of the world are the prophets and kings who always preach to them about Frashegird or final renovation and prepare them for it.

Exposition in the good religion about the power of death and sin to do harm. (318)

Be it known that the harmful powers of death and sin are in this wise. He who is subject to death is acquainted with sin. Death carries on its war in a quiet unobserved way. Every man in this world has a tendency towards death and sin. A notable instance of this is Zohak who in spite of his knowledge of the religion of God was seduced by the guile of Ahriman to death and sin. And he was known to have willfully, short-sightedly, and unnecessarily rendered men's lives miserable.

Exposition in the good religion about the final triumph of Spenamino over Ahriman being through his superior strength. (319)

Be it known that the final triumph of Spenamino over Ahriman is by his sufficient superior strength. For Spenamino is above Ahriman by his superior strength of resources, Ahriman not having the knowledge of obtaining his final salvation cannot provide for it in time.

Exposition in the good religion about man getting good reward for protecting good men from the harm and injury of bad men, and for keeping them pleased; and about man getting severely punished for patronizing and pleasing those wicked men who do harm to the good. (320)

Be it known that the reason of protecting and pleasing every good man is that by keeping many evil men from doing evil things and by gratifying them these may be made to behave better. And the reason of inflicting pain and punishment upon many a wicked man is that he

pain not behave properly. Just as the reason of rendering every good man better fitted for future happiness rather than punishing and injuring him is obvious, so the rather of protecting good men from the harm of the evil and of keeping them pleased is very high. Whilst the punishment is great of protecting and pleasing the wicked that they might harm the good.

Exposition in the good religion about good wishes or blessings, and evil wishes or curses. (321)

Be it known that the effects of blessings and curses are felt at their proper time. Blessings are for those works that deserve them; and curses are owing to cursed works. The effects of blessings or curses are felt at the proper time by the man who by his works has deserved the one or the other. Blessings should be given to the man according to his deeds. Faridoon was great among those that blessed and also among those that cursed. For before Neryosang[139] he prayed to God as follows:

O God! make me prevail over those Western rulers, (i.e. grant me the valor to defeat Toor and Selum the kings of Turan and China.) May they be deprived of their rule. May the glory obtained by each of my sons through my blessings depart from them!" They felt in due time the effect of this grievous curse.

The same Faridoon had thus given his blessings to these sons in giving them royal authority: "I am your king: and I have bestowed this wealth upon you. As long as you do not depart from the righteousness of the Yazads (or, as long as you act according to my precepts which are God's), so long I shall grant you every thing however rich you may demand. And may you enjoy in peace all the wealth that you may receive hereafter." Thus it is clear he who can bless, may also curse. Again the man who blesses may also feel the effects of curses as well

139 NERYOSANG – In the Afrin-i Ardafravash and the sacred book of the Atash Niyayesh, the fire Neryosang is reckoned as the most excellent of all. In the description given in the Bundahishn of the five kinds of fires, this fire is not mentioned. But in the Atash Niyayesh it is said to be of royal descent e.g. “Among all fires the first is the fire of royal descent of Neryosang Yazad the follower of Ohrmazd.” In the Pahlavi comment on this sacred text the phrase "of royal descent" is thus explained: the family and progeny of dignified and brilliant rulers, kings, and holy and aged men are redeemed from evil state by the Godlike splendor and luster of the Yazad Neryosang. This fire Neryosang was first enthroned as a sacred element symbol and on a mountain with great ceremony by king Hooshang the first of the Peshdadian line. And this ceremonial feast was called by King Hooshang “Jashan-e-sudeh”, but this latter phrase is an error in Persian for “Jashan-e-shideh”, as the Persian word shideh, meaning luster or light, comes from the Avesta word “khshaiti.” Firdausi has mentioned this in his Shah-nameh.

as blessings. The blessings of a good man benefit him who deserves them; in the same way his curses are also harmful. When a man from being blessed becomes evil then only he deserves to be cursed. He becomes miserable by the propriety of the curse and has to suffer pain and injury. Whilst a deserving man remains good and pleased.

Exposition in the good religion about that prince succeeding to the throne who is the legitimate child of royal blood. And the child that is not of royal descent has no right to the throne. (322)

Be it known that the prince born in wedlock of royal blood is very nearly related to the throne. Just as the produce of the ground obtained by the cultivator's own labor and implements belong justly to that cultivator, so the royal house of Faridoon the descendant of Athwian is worthy to rule over the world. And a prince not belonging to this house by birth cannot be a king. For how can the produce of a land not belonging to one, be justly called his own? In the same way a natural born son is not legitimate. That man who assists the evil Prince of Darkness (Ahriman) is incapacitated from being a king. Just as the wicked descendants[140] of the house of Athwian are not born to rule over Iran, so also the progeny of the life-destroying Zohak are not of a royal race.

Exposition in the good religion about the lasting happiness and unhappiness of living men; and the evanescent happiness and unhappiness of the lifeless. (323)

Be it known that the lasting happiness of living [1] men is the happiness in this world related with that of the next. And the evanescent happiness of the lifeless[141] is earthly happiness having no relation to happiness of the next world.

The lasting unhappiness of living men is earthly sorrow connected with the uncertainty of the next world. And the evanescent sorrow of the lifeless is earthly sorrow not relating to the uncertainty of the next world (or without any care for the next world.)

140 i.e. Tur, Selum, Afrasiab, Arjasp, and others.

141 By living and lifeless are meant here religious and irreligious men.

Exposition in the good religion about the final effects of the rule of the good ruler and of that of the bad. (324)

Be it known that the effect of the rule of the good ruler is happiness, freedom and greatness. And through justice the people become good under him as under king Jamshed.

The effect of the evil rule of the bad ruler is injury through injustice and repentance. And such a ruler does harm to the people of the world like Zohak mentioned in the sacred writings.

Exposition in the good religion about the evidence that the Mazdayasnian faith is the word of God. (325)

Be it known that of the many evidences of the Mazdayasnian faith being the word of God these three are the chief:

First that it contains perfect wisdom. Second, that it contains more of the truth than other faiths. Third, that to him who is anxious about religion it gives a complete knowledge about the existence of God.

Exposition in the good religion about the king's reforming and guiding those who have been perverted from the divine faith. (326)

Be it known that all creation is regular through the gift of the Creator. Ohrmazd is the bestower of life to men in this world. And the good ruler who keeps men regular and able is the king of cities. About the king's method of dealing by law with those who have turned away from both these (i.e. God and king) it is expounded in the religion that the king should aid people with good intentions and to punish those with evil intentions. And by creating a taste for wisdom to give these men the knowledge about immortality. And by doing this and keeping them from having the evil knowledge of the wicked Varun to keep them under control. Men have to become glorious by virtuous disposition and religious knowledge, and by such disposition and knowledge they have to save themselves from hell and to obtain the happiness of heaven. By the corruption of good disposition and religious knowledge, the man of a wicked disposition and false religion is damned. A man gets respect and glory among men through charity, by which the world becomes easy and happy. Want of charity and miserliness is a vice among men; and through these the world is distressed. The happiness of the world is increased when the king renders his subjects happy; and then the world prospers. By his thought of inflicting pain the happiness of the world is jeopardized,

and the world languishes. A liberal and charitable king is like wind, ordinary clouds, and clouds charged with rain, in the physical world, which do so much good to the earth and keep it fresh. To guide all men by the power of this world and the next is by

"rendering happy those who are miserable,"

as is said in the first paragraph of the Fargard of *Spand Nask*.

Exposition in the good religion about the communion of men with all the Yazads and about his separation from them; and about his connection with the demons and the reasons of his separation from them. (327)

Be it known that the communion of men with the Yazads is through their friendship with these; and they separate and their friendship is dissolved when avarice, anger, envy, and revenge prevail among them and when they are deprived by the demons of the wisdom of the Yazads.

The union of the demons with men is for harming mankind. But when these men break their connection with those demons for redressing the injuries, and for obtaining the love and favor of their protecting Yazads, these Yazads renew their friendship with them. Thereby the demons are frustrated in their object of harming mankind and owing to resentment keep at a distance from men. The good protecting Yazads do not want to give up their love for men as they want to benefit them at the time of the final renovation, when the demons finally cease in despair from troubling men. By being thus prevented from communicating with men on various new pretext, and from running to and fro among them for tempting them, the demons lose power. At the time of this final renovation the entire Creation of Ohrmazd shall be reformed and renovated, and the people of the world shall live in an everlasting state of virtue without any fear.

Exposition in the good religion about the real pleasure of rulers. (328)

Be it known that rulers feel pleasure in many ways from ruling justly and worthily. And such pleasure was felt by the great ruling race of Osadin. The grandeur and happiness of the house of this Osadin was owing to its descent from Athwian. According to the account given in the good religion of the descendant of Osadin[142] the Kayanian,

142 Kay Usadan is the name given in the Avesta to the Kayanian king Kay Kaus. In the Frawardin Yasht, 13 chap. 132 sec. this renowned monarch is thus remembered in

they received wisdom and good advice from the Yazads, owing to which they protected the lives of their subjects virtuously and fearlessly, and preserved those virtues which would be of, great use to men for the final renovation. As supreme monarchs are delighted by the ambrosial drink of "arunj," so their subjects are delighted when they receive impartial justice from their kings.

Exposition in the good religion about the power of religion being able to overcome Ahriman from the time of the creation to that of the final renovation. (329)

Be it known that the power of religion is able to overpower Ahriman by its great goodness. And the man possessing the power leads an exalted spiritual life, and by his communion with the Yazads is connected with the source of never diminishing strength (or Spenamino). Owing to his moral wisdom he is not touched by mans' worldly rise and fall, (i.e. he does not care for men's worldly dignity, high or low). The power of Ahriman is much diminished in this world by man's disregarding Druj. Druj or vice is absent in this world so long as men disregard and pay no attention whatever to Druj. When vice becomes powerless man possessing the strength of virtue prevails over moral darkness, as the sun of light dispels the dark night, and always lives in an exalted state. By his superiority he keeps the whole world happy, every family becomes prosperous through him. The world remains happy as long as no evil star is shedding his sinister rays upon it and its sky is not overclouded. But when it is covered with clouds it is cut off from the benign rays of the sun; and owing to the disappearance of the sun, darkness (Ahriman) prevails and has the power to suppress all things connected with light.

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the Avesta with the illustrious and holy dead: “We remember the holy soul of Kay Usadan or Kay Kaus.” Kay Kaus mounted the throne of Iran in succession to Kay Kobad the first monarch of the Kayanian race. In his great historical epic, the Shah-namah, Firdausi mentions in the following verses, the four sons of Kay Kobad, – Kay Kaus the eldest, next after him Kay Ars, and Kay Pishin, and Kay Armin the youngest: In the Frawardin Yasht, 29th ha amongst the names of the holy and illustrious dead, that of "Kay Apivunghu" comes next after Kay Kobad, and after him Kay Kaus, Kay Arsh, and Kay Pishin. Guided by this Prof. James Darmesteter calls Kay Apivunghu the son of Kay Kobad. But looking to the fact that Kay Kaus came to the throne as the eldest son, we must consider Kay Apivunghu as Kay Kobad's younger brother, and the learned Professor must thus he in error. For from the fact that according to our traditional usage we Zoroastrians couple the names of Kay Kaus and Kay Pishin with that of Kay Kobad, but couple those of Kay Arsh and Urvund with the name of Kay Pishin, we are justified in conjecturing that Kay Arsh and Kay Urvund were the grandsons of Kay Kobad. And Kay Armin mentioned in the Shah-Nameh or "Kay Urvund" was the father of king Kay Loharasp.

Again as darkness exists with light so the power of Ahriman exists among all those who have the strength of virtue, and the man possessing the power of truth may come to have the strength of falsehood (i.e. the follower of Ohrmazd may became the follower of Ahriman). By the evil effect of sin among the followers of Ohrmazd's faith, the man who possessed the strength of virtue is ruined, and does not regain his original strength, (i.e. he does not again belong to Spenamino). Through original truth man becomes pure in his wishes; but by neglecting this original truth men become the servants of the demons in this world by evil thoughts, evil words and evil acts. In the same way by good thoughts good words and good acts they become the servants of God. Owing to wickedness sin has appeared in this world for six periods of thousand years. According to the exposition in the religion the first period of thousand years was Jamshed's and it was full of the glory of virtue, it destroyed sin in the world and weakened Ahriman. During the second period, that of Zohak, Iran was ruined and desolated by his devil-worship. The third[143] period is called that of Zartosht, in which great wrongs ceased to exist, and the great power of Ahriman obtained through the knowledge of his false faith deception and falsehood was stopped. In it people remembered and believed in God, and by this the knowledge of Ahriman's false faith and his deception were dimmed. The fourth period is called that of Ushedar, and the fifth that of Ushedarmah. The sixth is said to be that of Soshyant, during which the demons and Drujs will be finally worsted and Ohrmazd's creations freed from hell, and by a miracle there will be Frashegird or final renovation and men will become immortal.

Exposition in the good religion about the existence of light and darkness. (330)

Be it known that the existence of light is felt by the sight of its spreading rays and by this shining sight being reflected in the eyes of man. Darkness is not felt in its own nature (i.e. it has no nature, being mere negation). But it is owing to the closing of man's sense of sight, and to the source of light being not seen by him. The wise man possesses the light of wisdom even though he be deprived of mortal sight.

143 Owing to the inadvertence of the copyist, the Pahlavi Ms. has here instead of the "third," fourth, and this error affects the enumeration that follows. We have kept thin error in the Pahlavi text of our work; but have corrected it in the Zand transliteration and the Gujarati and English translations.

Exposition in the good religion about the nature of the king and of the priest of Ohrmazd's religion and about that of those of Ahriman's religion. (331)

Be it known that it is the nature of the ruler of Ohrmazd's faith to create by his strength of virtue among people good wisdom, pure justice and the ability to cherish others. And the habit of the ruler of Ahriman's faith is to strengthen by his strength the evil genius of him who injures virtue among men, and injustice and cruelty.

It is the nature of the priest of Ohrmazd's faith to do the virtuous deeds of the good Vohuman. Whilst the nature of the priest of Ahriman's faith is to train and habituate men to do the dark and sinful deeds of the evil Akoman.

Exposition in the good religion about every man's getting truth and justice by remaining on the side of the Good One Ohrmazd and by not being on the side of the evil one Ahriman. (332)

Be it known that Ohrmazd by his power of comprehending everything is truthful and the judge of all. And every truthful man gets justice at his hands. Those who cannot comprehend everything, cannot deal out impartial justice to all. Thus those who do not possess the faculty of comprehending everything, are helpless in the matter of the wrong done when pure justice is not given to every body. But God gives due justice to him who has been wronged by an unjust judgment. Therefore those should give a just judgment about criminals, who are able to observe and understand the methods of the spiritual world; so that their judgment may be upheld the next world. Again the man who is not capable of judging justly but who is God-fearing and conscientious, is considered to behave properly; and his behavior being then proper, he is saved from hell.

Exposition in the good religion about the origin of the good and the bad faith. (333)

Be it known that the good faith is the light about the virtuous nature of Ohrmazd; and its origin is known by ideas about Him. And ideas about Ohrmazd are obtained by the recitation of Manthra (or the Avesta prayer) and by doing conscientious deeds. Again the revelation of the good religion giving ideas of the origin of God is like the root of the pomegranate tree which remains invisible under the ground; and like the man who takes for the purpose of worship and ceremony the leaves and fruit of the pomegranate tree which are above ground, knows through them of the seed and root of that tree.

The evil faith is the abomination of the dark fiend or Ahriman. And its source is the worshipper, the imposter Ashmogh (or the priest of the evil faith) who is possessed with Ahriman. The origin of the evil faith is known by accepting its falsehood. The work of the followers of the false faith is of the kind of Frahibut and Aibibut, of Ahriman's own nature. And the source of this false faith remains among its evil impostor priests as poison lies within the serpent. And as this poison appears when death is caused by the bite of the serpent, so the evil designs of the followers of the false faith appear through their love of falsehood.

Exposition in the good religion about him who takes care of his soul and about him who injures it. (334)

Be it known that he is to be held as taking care of his soul who preserves his thoughts, words, hands, mouth, and backbone, from evil. And he is to be held to injure his soul who thinks the house of the devil to be superior.

Exposition in the good religion about three kinds of superior strength. (335)

Be it known that among various kinds of strength in the world there are three of a superior character. The first is the strength of wisdom; and its source is the Dastur (or head-priest) of Ohrmazd's faith. The second is the strength of rules and its source is the monarch who is the splendor of the throne. The third is the strength of work. By means of these three kinds of strength the world increases in faith. For by wisdom 6 it gets the knowledge of recognizing things. By rule great and heroic acts are done. And by the strength of work commerce is carried on among people, and the world is improved by it. Ohrmazd has given these three kinds of strength to his servants. The strength

given to men by Ahriman is for ruining things that exist and for weakening men guided by wisdom; and by weakening them to dissuade the priest and make him desist from explaining the people the strength that is permanent in things. Men in this world are injured by putting 'khrafstras' [noxious creatures, vermin] into fire, water, earth, and the vegetable kingdom. And the khrafastras enter into them like the virulent poison of the serpent. In spite of many cures being applied to men for removing the disease of these khrafastras, the weakness and injuries caused by it remains. Ohrmazd bestows wisdom on the good ruler renewing the strength of wisdom and of work in the man who believes in the good faith of divine origin. By this the soul continues in the body. The man of the divine faith gets an increase of strength through his divine faith. A man's sins are expiated by his perfect knowledge of the divine faith and by his doing good works for his final renovation. All creation is freed by Ohrmazd from Ahriman by men's working in this world for their final renovation and by making them eternally happy.

Exposition in the good religion about men having high aims being virtuous leaders; and men having low aims being vicious. (336)

Be it known that the noble nature of heroes and rulers has zeal for high aims, such as morality, strength, aid,

powerful youth, charity, godly thoughts, truthfulness, courage, perseverance, doing of virtuous public deeds,[144] and other good qualities of rulers. The virtues of a priest of high aims are the noble qualities connected with prayer to God, – such as patience of persecution for the faith, firmness of faith in prayer, assisting the respectable, having courage for good intentions, preparing food for the soul (i.e. performing the Yazashne [Yasna] ceremony), charity, speaking profitable words, truthfulness, humility, courage, contentment, perseverance, doing public acts, as the leader of the faith and obedience of other good kinds.

The nature of the ruler instructing people in the bad faith are evil qualities of low and base aims; and they are as follows. Injuring religious works as their enemy, to be the foe like Baratrut of him who suffers for religion, obtaining the strength of the sinful Baratrut who is against humility, the vice of aiding Baratrut in opposing honor and

144 By public deeds must be understood such good religious deeds as are beneficial to the whole community, and as render men happy in this world as well as the next. It is ordained in the Sacred Avesta that “public deeds are for pleasing Ohrmazd and injuring Ahriman, (i.e. virtuous deeds for obtaining the love of God and injuring Satan). And these are connected with men's hope of final renovation.”

respectability, sinful courage for vice which opposes a virtuous nature, sinful miserliness in liberally providing food for the soul, marring the good intentions of God by speaking high things, speaking the truth with the sinful motive of benefiting by it, pride which opposes magnanimity, avaricious endeavors that oppose contentment, the open gifts and deeds of the sinful for diminishing virtuous acts by great sins, and all other vices of the wicked people connected with the Baratrut who opposed the virtues of Jamshed who belonged to the original faith. Thus the two kinds of qualities mentioned above oppose each other. The bad qualities of the leaders of base aims are for injuring virtue, and these are as follows: cherishing sinful thieves who oppose religiousness, vindictive and sinful humility which is opposed to courage, the impudence of the sinner which is opposed to obedience to God, secret vindictiveness of the sinner opposed to open valor, miserliness of the sinner about providing food for the soul which is opposed to liberality, base cringing obedience of the sinner opposed to high and noble ideas, ignoble and slothful contentment opposed to diligence and besides these all other bad qualities of the sinner of base aims are opposed to the good qualities above mentioned of the virtuous.

Exposition in the good religion about the nature of the Mazdayasnian religion, its foresight, gifts, wisdom, diligence, work, ideas, power, and advantages. (337)

Be it known that the nature of the Mazdayasnian religion is the foresight of God; and the gift of this foresight are wise acts. Again this foresight is a mine of superior wisdom for improving those who want it and is an emanation of the entire nature of Ohrmazd. Its diligence is about the salvation of the sins of the world. Its work is by its reason and wisdom to distinguish the innate strength of everything and to take it into proper use. Its power of work is employed to save men from unhappiness in this world and the next by keeping men away from the sinful deeds of Ahriman in order to preserve intact and pure the innate strength of things. Its benefit is derived from its continuing within finite time to reform creation by the aid of the knowledge of good works to be done during that time. And this work of reformation and renovation is accomplished by recognizing the innate strength of things. And by saving men from the wickedness of Ahriman through this work, they are to be renovated for complete and unmixed eternal happiness.

Exposition in the good religion about the head of the Mazdayasnian faith and the chief of the religion of demon-worship. (338)

Be it known that the heads of the Mazdayasnian faith or its Dasturs are those who having received their education and obtained a knowledge of the saving faith as his disciples at the hands of that holy and true teacher of religious knowledge, the prophet Zartosht, have the firmness to believe sincerely in him as the prince of their faith, through their faith in God. And the pious disciples who obtain this training are the persons who obtain renown as the holy. Heads of the Mazdayasnian faith by giving to the world the benefit of the true faith through making the good ruler and king of a religious disposition owing to their friendship and influence with him and inducing him to spread over the world the true faith, and by loving and ruling virtuously all living beings, and lastly, by preserving men's souls for the happiness of the final renovation.

The leaders of the demon worshipping religion are the leaders of the religion of Zohak. They obtain wicked power by not believing in God; and thus they believe in Zohak the leader of the false faith; and as his disciples give to people evil knowledge connected with Ahriman; and give to people the spuriously brilliant education in the School of the false religion to do wicked deeds. They injure men and spiritual religion by their obtaining the friendship and love of the ruler of the false faith for deceiving people, and by their inducing him to behave wickedly. And finally they make the whole world wicked.

Exposition in the good religion about the religious teacher who can save every man from sin and make him virtuous. (339)

Be it known that to make a man free from sin and to make him virtuous are both done in the same way,[145] that is by making him live without sin and in virtue. The holy priest is the man to explain what is virtue; and by this explanation every soul has to lead a good life. Every man obtains from the Dastur the knowledge of what to do and what not to do. A man lives in the world without sin by not injuring virtuous men, and then the man obtains the love of God. All men not having the benefit of the Dastur's true knowledge about every thing, they do not possess the knowledge of God, religion and virtue. How can an ignorant man know of virtue without the aid of a religious teacher? Therefore every one amongst men has the need of a teacher

145 i.e. Living without sin means obtaining salvation from hell, and obtaining salvation from hell is by becoming virtuous.

of the salvation from sin and the acquisition of virtue.

Exposition in the good religion and advice about keeping the body as much as possible well-clothed; and about not remaining without Sudre and Kusti. (340)

Be it known that the reformation of all through the good faith is by the wisdom of Ohrmazd whose servants we all are. This faith gives us knowledge to know this world and the next. And this knowledge is the true wisdom highly to be accepted about this world and the revelation of the next. And it is expounded in this faith that man should not as far as possible remain naked; for this reason that his body being seen naked is subject to much injury from magicians. Therefore it is incumbent on him to put on ordinary clothes. Again when a man is entirely naked his person appears indecent and ugly. Such an indecent and ugly looking man strengthens his enemies the demons, and through this strength these demons succeed in injuring his body.

It is advised not to remain without Sudre and Kusti lest men be mysteriously injured by the demons. And the man who does not put on Sudre and kusti is really in a way an injurer and annoyer of men in the world.[146] Again the man without the girdle of the kusti is like a man of alien religion and is not considered to belong to the true faith.[147]

Exposition in the good religion about the usage of the good faith and the usage of the evil faith. (341)

Be it known that the usage of the good faith is to do good and virtuous deeds about the next or spiritual world. The follower of that faith holds Ohrmazd as the lord of his conscience and does good work pleasing to the Yazads. He makes himself resplendent by the virtuous

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146 In our religion it is called a sinful act to keep the body unclothed with the Sudre and to have the Sudre without the girdle of the Kusti: In his Patet-Pashemani (or litany of repentance) based on the holy Avesta, Dasturan Dastur (or supreme Dastur) Adarbad has called the sin of remaining without Sudre and Kusti, "Barhane-dwarashni;" and the sin of having the Sudre without the band of the Kusti, he has called "Vashade-dobarashni."

147 In the sacred book of the Vendidad, 18th fargard, that Zoroastrian has been called by God, Ashmogh the impostor of the evil faith, who should remain for three years without having the Sudre and Kusti on, or should during that period never once read the prayer of the Gathas, or after purifying his body with ablutions of water should not pray to God his Creator. He is said to undermine our religion. And when ours was the state religion he was to be punished with death. (Vide Vendidad ed. Westergaard p. 458 §§ 8-10.

happiness of this world. He benefits the world and makes it prosperous by doing good public acts, by loving the innumerable peoples of the world and by being charitable to all alike.

The usage of the evil faith is to work for men's unhappiness and misery in the next world. And thus to tarnish the splendor of the spiritual world, to destroy willfully the happiness of virtue in the world, and to seduce people into liking falsehood. By his secretly injuring people and by robbing them of their happiness, the follower of the evil faith does not know happiness and pleasure and a pure conscience. And thus his nature appears unrighteous.

Exposition in the good religion about the things that are useful for spreading the faith in the world. (342)

Be it known that there are these four things useful for spreading the faith in the world. A good understanding, knowledge of religion, the faculty of imparting that knowledge to people, and the ability of making people accept the faith. As the head of the community guides its members aright, and they listen to his advice; so the shepherd is the head of the herd of gospands [livestock], and by taking them about skillfully for pasture he is like their leader. As the head of the faith must have knowledge of that faith for his flock of men, so the shepherd has knowledge of the faith for his flock. As the head of the community teaches his men the rules of right conduct in this world, so the shepherd trains his flock to move about properly and to seek pasture ; and by his skill in this he deserves to be held as the leader of his herd of gospands. It is injurious to appoint him the shepherd of gospands who does not possess the proper religious knowledge of training the flock. If the religious head of a community of men is ignorant of the faith, the community cannot be held together and is ruined and dispersed; as he is not obeyed.

If the sheep have no shepherd they have no control, move listlessly about, and have no help for pasture.

If men have no Dastur learned in the faith they obtain no power of divine knowledge and become godless.

On the other hand if the Dastur learned in the faith have no community under him he remains isolated, and has no one to whom to impart religious knowledge; and there is no one to accept his religion.

If there be no flock of gospands, the shepherd becomes poor and loses his dignity of guide. And pasture become useless. If the guide of the faith does not possess divine knowledge, he is useless without the

power of religious knowledge and without followers of the faith. For if the head of the faith himself is not fit to teach the faith, the people remain in an unprofitable state without getting any reward of virtue.

If the shepherd is not able to guide his flock of gospands, they live lawlessly without control like prisoners and have no aid for their pasture.

If there be no head of the faith to make people believe in it, divine wisdom becomes useless, there is a dire want of religious knowledge of which the people remain in ignorance. The venerable dignity of such a head and his advice become useless. And the community derive no benefit from them.

If cattle have no pasture they are annoyed without food, become unhappy and prisoners as it were; and their movements are to no purpose.

Exposition in the good religion about men or supreme dignity; and about very wicked men. (343)

Be it known that according to the good religion the persons of supreme dignity are the illustrious rulers and monarchs of men and the Dasturs of the age possessing divine wisdom. Very wicked persons are the evil rulers and ancient priests of false religion.

Among great and good monarchs king Jamshed was the greatest and best. This king gave the people of this world knowledge about their bodies and soul (i.e. about this world as well as the next).

Among the great Dasturs the greatest Dastur was Spitaman Zartosht, who gave men the best knowledge about the soul (or the spiritual world).

Among wicked monarchs the most wicked was Zohak who killed Jamshed.

Among wicked priests the most wicked was Tur-e-Baratrut of evil nature and desirous of destroying Zartosht's faith.

Among the great and good rulers and Dasturs to come in future, doing good works for Frashegird (or final renovation), the greatest will be Soshyant. And among his friendly colleagues in the work of final renovation will be Kay Khoshraw.

Among the most wicked men to come at the time of the final renovation there will be Gadaros of the family of the wicked Tur-e-Baratrut. And among the most wicked priests will be Zohak. It is said in the good religion that Soshyant will be their vanquisher and

destroyer.

Exposition in the good religion about those who accept the faith and who dissuade men from sin. (344)

Be it known that it is advised in the faith that men should have zeal for good deeds. And those that are advanced in virtue should dissuade men from loving sin and wickedness.

Exposition in the good religion about the three calamities that will befall the Mazdayasnian faith, during the millennial period of Zartosht, through three rulers of the false faith and three priests of the same. (345)

Be it known that during the millennial period of Zartosht (i.e. in the interval between the time of Zartosht and that of Ushedar) the Mazdayasnian faith shall be severely shaken by rulers of the false faith. The Turki prince Arjasp and his followers is to give the first blow. The second calamity will come from the ill-famed prince Alexander Rumi and his followers. And the third from the bare headed Saad the Arab leader and his companions. Likewise shall the faith suffer during this period of Zartosht from three priests of the false faith of whom the first is of the white race,[148] the second is Mazdak who aids evil in the world, and the third is Mohammed.

(Exposition in the good religion) about the connection between it and divine wisdom. (346)

Be it known that the words of the excellent wisdom of God were communicated to the good learned men of all countries before and after the preaching of the Mazdayasnian faith in this world. And these learned men of various continents were connected with the truth of this faith in this manner that they became acquainted with the precepts and writings of the good religion like the followers of the Mazdayasnian faith themselves.

Exposition in the good religion about very good times and about very evil times. (347)

Be it known that when the peoples of all the kingdoms of the earth are reformed rightly by the true faith, and when the good religion is powerful, by faith in it, owing to its connection with the state, then

148 The priest of the white race in probably Mani.

virtue prevails among men, the earth prospers, all living beings enjoy lasting happiness, lead fearless and healthy lives, become advanced in wisdom, and shine by good manners, then also the virtues of charity, veracity, fidelity, as well as other excellent qualities are to be found in men.

When the peoples of evil kingdoms are *deformed* by the training in the false religion and guide themselves by the light of this false faith, then they spread immorality. And the earth becomes desolate, its inhabitants lead wicked lives, suffer pain, lose dignity through evil intentions, become destitute, and owing to wickedness appear of evil mien. And by the spread of sin, miserliness, ungratefulness and wicked intentions among men they become very defiled and vicious.

Exposition in the good religion about the fear which the righteous have about sin; and the tendency of the evil to commit sin. (348)

Be it known that a righteous man has to guard himself against (moral) sin. And the evil men are inclined to commit sin. Therefore the former should, bearing this in mind, think of the soul for the safety of the body, should obey God, and should utter mysterious thoughts about the most essential parts of the body. Those that are evil have no hope of saving their souls in the other world from God. Thus without any thought of spiritual faith they become strong for evil through the power of the latent animal passions. Man obtains salvation (from sin) by the thought of spiritual virtue and control of the soul. whilst by the wisdom of the demons man becomes endowed with the strength of all the wicked and sufficiently harmful through this strength. Man recognizes what is wise and obtains power through the aid of the Yazads. He is also emboldened to speak out unhesitatingly for the good of the people; and for this boldness the demons feel sorrow and evil men feel hurt. By the wisdom of the Yazads man becomes illustrious, honorable through virtue, and is blessed by the good wishes of God.

Exposition in the good religion about the man connected with the Mazdayasnian faith making the rule of virtue to prevail and the faith in the false religion to disappear. (349)

Be it known that owing to this (i.e. by being connected with the Mazdayasnian faith and by keeping aloof from the false faith) man obtains courage, blessings and earthly happiness, intelligence, and splendor. He, who is connected with the Mazdayasnian faith, obtains

the good strength of that faith, viz. virtue, prosperity, improvement, reputation, intelligence and pomp, which all tend to happiness. The Dastur in this world like the ruler makes men religious, civilized, glorious, intelligent, blessed and, finally, happy; and encourages the rule of conscience in man. The Mazdayasnian faith is the strength of the kingdom of such subjects. The kingdom that has the strength of this faith enjoys a high rank among kingdoms, and improves by its permanent strength.

The followers of the false faith use their strength to deceive people and wreak their vengeance upon them. This being the case the state should reform its subjects and rule them liberally; it should reform its unworthy and contemptible subjects into civilized, clever, well-meaning, and praiseworthy and happy beings, and should keep thereby their miserable and nude body from harm.

If the world is to be saved from the injury of terrible wild beasts, the state should always be anxious to reform it on every occasion.

Man's happiness and well-being in this world depends on removing the difficulties which harass him. The subjects of the monarch of the evil faith labor under difficulties and are weakened through restraint; and thus this rule proves fatal in a certain way. It is improved by severing its connection with the evil faith and by avoiding conformity with it. For it is through religious impostors and malefactors that the subjects prevail over the state and disobey authority, as well as the empire is shaken at times to its foundations. The evil faith must be abandoned by men as it leads to misery in the world, and misery kills even wild beasts. The evil faith exists owing to miserable men. Its rule is useless to men and its authority is diminished.

Exposition in the good religion about the abode of freedom for mortals. (350)

Be it known that the abode of freedom for mortals is reached by the soul when it becoming pure through virtue and obtaining salvation from hell, goes to 'Hamistagan.'

A higher abode is attained when by the aid of the spiritual Yazads it goes from 'Hamistagan' to Heaven.

The third and highest abode is obtained by entering 'Garothman' through the aid of the Amahraspands.[149]

149 From this text it is clear that the soul can he saved from hell by good deeds done for him here after death and can attain 'Hamistagan.' If more good deeds are done for him, the soul can go from Hamistagan to Heaven. And finally by still more

Exposition in the good religion about the connection between the rulers and the ruled being kept up by the virtuous power and favor of the Almighty. (351)

Be it known that the good ruler remains in communion with God owing to his virtuous power and favor.

And his subjects should be connected faithfully with him in order to be in communion with God. It is owing to his virtuous power that the subjects' bodies and property are looked after by the just rulers. Likewise the ruler is kind owing to his connection with God. The ruler who is just has the protection and favor of God; and he is the lord of his subjects' bodies and wealth. The people of the world derive great benefit by following his faith and obeying his rule.

Exposition in the good religion about the virtuous and wise among men obtaining through the Yazads spiritual wealth; and about the wicked not obtaining it. (352)

Be it known that the wise among men sometimes get from the Yazads wealth which is useful to his existence. When they do not get it from the Yazads, high and virtuous thoughts, and the work done through this wealth are prevented. Man does not get the idea of obtaining food for strengthening the soul, himself without the agency of the Yazads. The strength which comes of this spiritual wealth and the desire for it being wanting, he thinks of degrading thoughts. But spiritual strength and wealth which is from the Yazads, being not in his possession, he does not enjoy contentment and peace of mind. The wicked among men sometimes get wealth through the worldly Yazads (or the heavenly spirits.) But thereby they do not get the good and timely thoughts of the spiritual Yazads. Therefore the obtaining of spiritual wealth from these Yazads is always attended with pain and misery; and their not obtaining it renders their souls discontented and displeased.

From these above mentioned causes then it is clear that all wise men are zealous and worthy of obtaining good recompense from the Yazads. And the wicked have neither the zeal nor the merit of obtaining such good rewards.

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good deeds done the soul reaches the highest Heaven or 'Garothman.'

Exposition in the good religion about the wishes of a dishonest and wicked man. (353)

Be it known that a man's honest wish is about doing worthy and solid dignified acts about his mind; and all these dignified acts are through virtue; and by these we should try to obtain spiritual satisfaction and salvation for the soul.

The chief wish of a dishonest man is to lead himself blindly to vain things and to give vain and empty dignity to his kind. Everything sinful tends to spiritual dissatisfaction and perdition.

The chief wish of the wicked man is not to dignify his mind in a solid way, but to undermine the desire for dignified virtuous deeds. And this wish is of evil injurious origin and connected with the resources of vice.

Exposition in the good religion about the advice given by Jamshed to men. (354)

Be it known that King Jamshed has thus advised men. First to repent of having showed contempt to the Creator. Secondly, that the deeds which can aid them in obtaining happiness in the next world are virtues. Thirdly, that if they set their heart in obtaining material wealth, they cannot obtain reverence and honor. Fourthly, that if they are wise and veracious, their glory will increase and be lasting. Fifthly, not to tell lies at all, lest their honor and glory be tarnished. Sixthly, that all men have to reach heaven by the aid of the Yazads, – if these do not aid men the latter cannot obtain heaven. Man sees the way to heaven by the virtuous aid of the Yazads, and he does not lose the path of righteousness and become miserable. For Jamshed lost his virtuous and solid happiness when he was deceived by the Devs and preferred that happiness which ruined his rule. He used his truth-speaking tongue by which he had obtained glory for telling lies which injured his honor. When he behaved presumptuously towards God, Who had created him, and given him splendor of protection, he was deprived of the intercourse with the good Yazads.

Exposition in the good religion about what preserves splendor and what destroys it. (355)

Be it known that every servant of God preserves his soul (from harm) by thinking of Him, Who bestows splendor. Thus it is meet that mortals should thank Him and remain zealous in their work.

Man is deprived of splendor (of faith) by contemning the Creator,

by being ungrateful to Him and by becoming lazy in work.

Exposition in the good religion about the man's soul being the master of his own person and its adviser. (356)

Be it known that God has created the Creation for its appointed work; and every part of creation is rendered visible by its work. And this work is continued in the world by the soul of each such part. The soul advises man about his appointed work. A man guides and improves himself in this world by one of the kinds of spiritual wisdom. This kind pertains to the One (Ohrmazd), and thereby many are wise. Just as a man from owning one house comes to own many houses, from owning one street has many, from one village and city owns many villages and cities, from one continent or region several regions. As this universe and its land is molded by the reformed and wise created beings moving upon it, so the wise people of this whole universe are created by God for reforming by the splendor of virtue His creation. This good work is hindered by an evil kind of chief of men (or the evil priest or king). As the earth supports the whole system of buildings upon it, so by a bad chief people are encouraged in false ideas.

Exposition in the good religion about the power of rule benefiting as well as injuring men. (357)

Be it known that Ahriman possesses the soul of wicked men connected with him; and thus the man attracted to the evil one for the perdition of his soul. The savior of the soul from this desire is the divine instinct in man. The desire is strong enough to obtain as much of worldly goods as the sinner wants; and hence the sinner has wealth and power. When this desire is very strong in a man, he needs proportionately strong divine instinct for saving his soul from it.

When a man is devoid of the desire for power and wealth, he is conscientious. And thereby he always possesses the divine instinct for preserving his soul. And this desire being thus absent, that man obtains beneficial power and wealth.

The man who possesses proper virtuous courage, keeps the divine instinct till the end, and thereby is very strong and resplendent. As long as a man possesses requisite divine instinct, he can preserve the soul by the assistance of the Yazads. But when he becomes immoral through wicked power and wealth, his soul is injured and he becomes inglorious; and his power and wealth are destroyed.

Exposition in the good religion about one's doing works for the benefit of his soul himself; and about not doing anything which is injurious to the soul. (358)

Be it known that a man must do himself personally good deeds for his soul's benefit. If a man does not do a deed required for his spiritual welfare, no other man can do that for him. The explicit explanation of it is that the chief of hell does not allow man's soul to keep away from sin and to throw off the noose from his neck for doing virtuous deeds (i.e. he does not allow the noose which is round man's neck for the above purpose, to fall away from the neck by doing virtuous deeds.) And the Demon of Death hurries him away from this world by killing him. That is the chief of hell carries away his soul to hell by seizing hold of this noose.[150] And then he has to suffer punishment and misery till the day of judgment. And this sinful soul can relieve itself from hell and obtain higher bliss and pleasure through lasting faith like the holy men. He is kept apart from his relatives and kindred in the lowest apartment. He keeps his soul there solitary and uncontrolled. Just as a man loses in this world power, wealth and happiness, and is alone and desolate. The men who are under the good Yazads, are so much aided by them owing to their faith in them, that they become virtuous and are highly benefited.

Exposition in the good religion about man's glory disappearing by tarnishing the glory of the resplendent God. (359)

Be it known that God has created the world for work; and thus by the aid of the Yazads the whole Creation does good works relating to God. Man continues to work owing to diligence of soul. Diligence consists in thinking the soul subordinate to God. By diligence the work of the Creator is continued. And the Creator's work is to be done according to his wish. (That is, wish is to be done after knowing what would be pleasing to Him and give him a return from Him.) Those who are wrongly diligent and disobey the Creator, lose their glory; and their desire of obtaining recompense from Him by doing His work, dwindles away.

Exposition in the good religion about the protection and care of the world. (360)

Be it known that towards God, the Creator of the soul and its

150 In Vendidad (Farg. 19, para 29) it has been revealed that the sinner who dies without repentance and salvation, has a noose round his neck, holding which the Dev Vijaresh carries him off to hell.

Protector, the soul shows its true love by praise and gratitude. But if men forget the praise and gratitude due to the Creator of their souls, these souls are given up by Him and no longer cared for. And when they are not cared for by God, the Druj injures them; and they are rendered miserable through this injury of the Druj.

Exposition in the good religion about the superior or inferior value of men. (361)

Be it known that a man is valued according to his spiritual wisdom. And this spiritual wisdom is obtained through diligence. This wisdom which shows diligence is given him by his best superior Yazads. And by this he is himself valued; as a man is valued by his deeds above and below water, land, the animal and vegetable kingdoms.

His medium actions are on a par with land, water, the animal, and vegetable kingdoms. And a deed greater by a third than these four, is to remove the injury done to the earth by the opposite revolution of the sky and the earth. And a deed greater by two-thirds is to bring up animate beings without disease. And the best and most valuable deed is the care taken of the people of the world by the holy man and righteous ruler as ordained in the good religion.

Man's low state is owing to the evil desires of his soul and its evil diligence. He who shows evil diligence to man and injures his spiritual happiness, is the evil leader Ahriman. As long as the wisdom about the eternal happiness and the soul is wanted by the soul of a man, he is held in low estimation.

The bodies of those men who injure the strength of the world by wicked deeds, are lifeless owing to their destructive deeds, and their dead bodies being rotten are infernal.

(End of volume 7.)

Exposition in the good religion as to what thing is endowed with life and has relation with life; and why He is the giver of life and of this relation with life. (362)

Be it known that all existence in this world is because of the invisible strength-giving and foresight-inducing faculty. And this (existence) is (received) from the Creator, bestowing life unseen. All material bodies in this world subsist in mutual relation with their souls because of the life-bestowing Creator who keeps them in union.

That kind (i.e. creation) which in every action fights a battle with

the kind in which the blemish-giving enemy (i.e. Ahriman) shows himself is making for righteousness. And this kind is destructive of the work of Ahriman immediately it uses the powerful eyes of this world (i.e. the eyes of the faith). And by always thwarting Ahriman with the greater force of the spiritual understanding it meets with the original source (of Spenamino). Because the work of reforming all from (the effects of) the work of the Blemish-giver, on the occasion of the last reformation, will be done by the kinds which obediently serve the Creator. And every man in this world, by reason of the soul-faculty (received) from the source of this world and (by reason) of the strength of divine inspiration generally prefers the Law (i.e. religion). It is noted in the good religion that because of the purity of the soul (men) acquire a body in inward communion with the original source (i.e. Spenamino) and because of this communion the soul becomes immortal and adorned with the ample light of eternity in the second life.[151] (On the occasion of the last day) they will by no means side with the destructive (Ahriman), but (they) will be able (at least) to keep off the destroyer, because Ahriman cannot be bound in fetters by any substance, nor can he acquire existence in communion with the life-bestowing, wise Creator, who is self-existent and endows others with life. Those substances which in their very nature (are given to) destroy and do harm as much as possible – how can these substances be law-abiding (in themselves) and worthy to exist in conjunction with the law-abiding soul (i.e. with the religious man)? Earth, water, and grass are without law (i.e. have nothing in common) – how can these be bound together? The existence of those without the law is akin to that of Ahriman. No creation with a bodily organism is without the connection of the soul from God; but by reason of the perverse nature of Ahriman every such (creation) becomes harmful. The soul and those others which hold kinship with it (i.e. Urvan, Boi, Akho, Farohar) are not such (i.e. harmful) but generally they become perverse owing to their contact with Ahriman.

The priests who are of the nature of Ahriman assuredly take themselves bound before the destructive (Ahriman). And without doubt they lead a life (in the next world) in the woeful abode of Ahriman along with harmful objects. How can the harm-doer be of the religion of that life-giving Creator? He who is of God is as he should be; everything belonging to him has nothing in it of the principle of that destructive (Ahriman), and he keeps aloof from doing work like unto that of Ahriman. Moreover he who is unfit (i.e. as he should not be) exists as it were for doing the work of Ahriman. The

151 i.e. Spenamino dwelling in the conscience of man keeps him from sin and vice whereby he enjoys eternal happiness in heaven and thus his second life is on that account replete with honor and splendor.

man who is become unfit is without any charity owing to his destructive work. The man who is become unfit is, because of his destructive actions, like that destructive (Ahriman) and in every matter uniformly takes his (i.e. Ahriman's) place and becomes his instrument on every occasion. Moreover he who is unfit does everything, like the destructive (Ahriman), through base strength (i.e. his actions are always on a low moral plane). The man who is become unfit calls every object created through wisdom of a superior order an object of evil creation and its creator an evil creator. Those who live deep in hell describe the creation of the destroyer as being full of wisdom. In these days (i.e. of the good religion), to confound the wealth (i.e. creation) of the possessor of life (i.e. God) with (that of) the destructive Ahriman is not a little to be wondered at. Evil people perversely say that the commandments of the objectionable and destructive Ahriman have been given by the life-bestower (God). Likewise they say about the soul brought into being by God that it (is not created but) exists of itself. So also through enmity with God they call Him the Destroyer.

Exposition in the good religion regarding the source creating the soul regarding the helper of its good qualities, regarding those that pave the way for it into the seed of this world, nourish and protect its source in the seed of the body and direct its (soul's) distribution; and regarding the fact that (the soul) by its actions gets its reward from its kin Ohrmazd and meets again (with the original source). (363)

Be it known that Ohrmazd is the Creator of the soul. The soul has been sent by the Creator (into this world) from within the resplendent light of Garothman [paradise]. The fire, water, and earth belonging to the spiritual world (i.e. the invisible substances in the body) help on the good qualities of the invisible soul. And the fire, water, and earth belonging to this world help on the material bodies of this world. It is the invisible Yazads that by the lawful commandments of God pave the way for the soul into the seed (i.e. the fetus) belonging to this (material) world. It is by the grace of God that the source of the body (i.e. the soul) enters into it (i.e. the body). The soul does its appointed work by making the body work in harmony with its own (i.e. the soul's) original source.

The soul is protected and maintained by its superiors who preside over the understanding within the body (i.e. by the Yazads). Truth, charity, gratefulness, contentment, and energetic effort (are the

qualities which) give freedom and salvation to the soul and make it revered and honored in both the worlds. The soul maintains its position through several divine invisible substances. The soul gets its reward for its actions and becomes exalted through its adorning source (the Yazads). (The soul) which possesses good qualities returns to its kin (i.e. its creator Ohrmazd). The bodies of (men of) good birth which are to be rewarded for their good actions at the time of the Frashegird will do glorious deeds at the Frashegird. Those who will lead the van in the work of the Frashegird will at the epoch of the Tanepashin be rendered fortunate by the omniscient and almighty Ohrmazd in all the regenerated world.

Exposition in the good religion regarding the benefit to the soul from speech and regarding the necessity of overcoming all hurt to the soul (by means of speech). (364)

Be it known that (the holy God) has given the tongue as a weapon to man. By its speech, men derive great benefit for themselves. And it is of the greatest advantage (to this world) to keep the tongue away from perverted understanding, greediness, wrath, and other evil passions which (from their place) in the body always endeavor to turn (the soul) from its right course. When this weapon of the soul can be kept from evil intentions, that is to say, when men prevent this weapon of the tongue from speaking ill, they by their good speaking ward off all harm from it (i.e. the tongue) and by their words lead the world aright.

(The holy God) has bestowed on man, in his body, the good-thought-understanding, humility, obedience, and other invisible good qualities for the work of the tongue, in order to protect it from the evil wishes of the Drujs (i.e. evil qualities). Moreover man is like a ruler to rule over his soul-possessing body. Wherefore good invisible powers (i.e. the Yazads) love him as a friend. And thus man prevents his tongue from giving utterance to evil wishes and he carefully considers and ponders over words which he holds in readiness for utterance And he prevents the tongue from giving utterance to evil wishes by the force of his understanding and by the directions of other good invisible powers. If man under the influence of evil thoughts and being incited (thereto) by other (evil)-hopes-inducing invisible powers (nevertheless) pulls in his tongue he benefits his soul by his tongue and overcomes all hurt that might befall the soul. But if he speaks without due deliberation, he is in perpetual fear, keeps off all the superior advantages incident to speech and considerably harms the soul by the contempt into which he falls (among men).

Exposition in the good religion regarding the origin of the soul and this material body. (365)

Be it known that, the power which has been created by God from out of His infinite light in order to deliberate about the good religion is called in the Avesta, Athornan[152] and (the power) is made up of two kinds. Thinking over (the matter) we find that one of these is a spiritual kind (i.e. the invisible soul) and the other is the body relating to this world (i.e. this perishable body). In its invisible kind (i.e. the soul) is seated the faculty of comprehending the spiritual-knowledge-giving religion. The invisible faculty of the soul which induces knowledge of the faith, dwells in the material body, and so the invisible power has endowed the body with sufficient understanding.

It is due to the proper powers belonging to the soul that the latter is strengthened in its power of fully deliberating about the work relating to its material body. And it is the heavenly Yazads having the knowledge of spiritual things that infuse into this man (i.e. Zoroaster [Zarathushtra]) (the knowledge of the religion) for the good industry of mankind. The strength derived from religion, the yearning after God and the presence (in man) of the power of doing good and wise deeds are due to the powers which induce spiritual knowledge. The soul being in union with the material body makes man full of hot ardor (i.e. very eager to do good deeds).

The name of the religion which expounds the first of these creations (i.e. the soul) is Avestak. The people of the world know it as the tripartite religion. The three parts of the scriptures of the good religion are made up each of a third of the whole (i.e. 21 Nasks) and are separately named (Gatha, Dade, and Manthra). The Scriptures which are divided into these three parts and which are called the Avesta are for teaching the people to do good deeds. People (now-a-days) also call them (i.e. the scriptures) the exposition of the new religion. In this (Avesta) is given spiritual knowledge concerning the work of life. Through the zeal (inspired by) the instruction in good deeds set down in this religion, people learn the mysteries of the new religion and thereby acquire knowledge.

(The scriptures) should be recited in the form of prayers and spread among people by means of sermons. Life is in the body in order to make it attached to religion. He who acquires a name for spreading, by means of sermons, the knowledge of virtue among the people, does (so) owing to the spiritual understanding (in him). The angel who is most specially in communion with him is known in the Avesta as Ras or Khwarrah – who is said to help the creation in times

152 Zoroaster is meant here.

of affliction. Again (the priest) who relieves the sufferings of men by his sermons is regarded as a reliever of sufferings. Those sprung from his loins are full of light like the sun, the moon, and the stars; all the world is at their feet and among successful men they are naturally the most successful. Moreover, by the grace of the spiritual-foresight-bestowing and zeal-inducing inspiration from God, they, like the wind, drive off the Drujs owing to their spiritual-foresight-giving power. Those from among the people born in this world, who lead their lives guided by Akoman are looked upon as having been born for a life of evil deeds; just as, in this world, among men and the brute creation there are beings which live and move about in (spiritual) blindness under his (i.e. Akoman's) evil influence.

Exposition in the good religion regarding the life and death of the soul and the indication of its loss of luster. (366)

Be it known that the soul lives through wisdom and foresight and dies through evil thought and obstinacy. The soul becomes luminous through friendship and questioning-intercourse with wise and foresight-increasing men and loses its luster through friendship, intercourse and conversation with evil rulers of evil genius who depopulate the world and turn a deaf ear to the religion of God. And it is accustomed to do deeds of goodness through the wisdom of the excellent (religion) of holy commandments and it acquires the strength to do deeds of evil through evil and deceitful anger.

Exposition in the good religion regarding light and darkness and the benefit and harm accruing therefrom. (367)

Be it known that the soul is benefited by the light (i.e. the Yazadikhoreh [Yazad-e Khwarrah], the active influence of angelic powers) which discloses (to the soul) to an unbounded extent, faith in immortality, cheerfulness, light, love, deliberation and deeds of piety and merit. Just as wisdom and truth are beneficial for immortality, so also the sun, moon and stars are beneficial to water, the vegetable, and brute creation, men, rain, and other good creations, by averting the damage of Ahriman. Their light possessing as it does this beneficial virtue is known as the reliever of suffering. The light of the sun clears off the obstacle of the sinful (i.e. keeps off unholiness) and the light of the sun (also) loosens the fetters of the rain (i.e. sends down the rain which was held back). Through (spiritual) darkness the immortal soul suffers harm in (the shape of) fear and terror and dread

of blindness, and setting (i.e. dying) without doing any work and ignorance (of spiritual knowledge). People are excessively damaged by ignorance, falsehood, the stoppage of the sun in its course, the passing away of (the sun's) heat and by other evils. And this damage is repaired by the working of the Yazads in their midst (i.e. in the midst of the evils.)

Exposition in the good religion regarding the superior strength of Ohrmazd by virtue of which the faithful avert the calamities of the times. (368)

Be it known that Ohrmazd has given the Mazdayasnian faith to men to keep off and disable Ahriman down to the Frashegird. Through (this religion) Ahriman is always being broken down in his blooming condition (i.e. vigor). And through it (also) the good creation will be continually smiting Ahriman down to the Day of Judgment, without (even) waiting to see him. And people of the good religion will so get the better of each and every intention of Ahriman that he will at that time stand in fear of being disabled and withered up through the good religion and the faithful belonging to it. It will be considered the superior strength of the creator Ohrmazd to subdue and drive out Ahriman and He will thus be encouraged and will (finally) succeed in regenerating the world and exalting the Mazdayasnian faith. These times have been described in the good religion; so also the other parts of the scriptures of the faith contain the particulars as to the times when the good creations of the Mazdayasnian religion will be under the influence of Spenamino, and when under that of Ganamino and when they will reach the most exalted state and when the lowest.

Exposition in the good religion regarding the parts of the body and the soul. (369)

Be it known that the life (of man) springs from the first or the spiritual world, and the union of the soul with all bodies is due to (life), and the union of the soul with the material bodies of this world is through the limbs of the body. The limbs remain in (normal) order through health and the normal body is the abode of (the soul). Again there are two particulars regarding (the soul). The first is about doing the work relating to the figure, the second about doing the work relating to the wish. The work of the figure is done through the union of the soul with the (potential) body, just as metal is (potentially in) the earth, trees (potentially) in earth and water, and fruits (potentially) in the roots of the trees, and (just as) animals get milk

and every other comely thing of life such as feet, blood, skin, and hair from vegetable food and water. In like manner other things (are produced) through the instrumentality of the wish, just as the figure-framer-out-of-wood (i.e. the carpenter) makes the musical pipes and other things, and the potter makes earthen vessels through wish, and the goldsmith through his wish to make them, makes golden armlets, anklets, nail-pairing knife, ear-rings, and finger-rings. In like manner other things are produced by the joint action of the figure and the wish, for instance, man, with (the peculiar human) features, and wheat and other similar grains (the figure of which is potentially in) the earth.* (In such things) the real wish of the maker is to be seen from the face or figure and the limbs.[153]

The sugar-cane grows from the earth and (people grow it because it) is liked for its sweetness, just as, people in these days like to eat clarified butter because of the well-proportioned mixture of sugar with it. The wish (i.e. mind) (of man) becomes purer and fresher by the sight (i.e. contemplation) of the objects of the universe. It is stated in the religion that man acquires spiritual luster and glory through the presiding influence of angelic powers. In the same manner magician rulers move in the darkness of evil glory through the influence of demons. The knowledge of all kinds regarding this and the other world is derived from this source (the soul?) as it has been said by the wise men of old that the soul and its parts contain in them all knowledge concerning (the soul).

Exposition in the good religion regarding the superior rank of divine worship. (370)

Be it known that, the Yazads shine in men owing to (their) goodness and cease to shine owing to (their) evil. There are good men to increase the welfare of the world and wicked men to harm the goodness of the world, hence (men) cannot attain to perfection.

The most exalted rank of the believer in God is due to two causes. First through the communion of Ohrmazd with the man's soul from the very commencement, his wisdom and Farohar act for the benefit of all. Secondly, it is stated in the religion that at the epoch of the Tanepashin he will obtain a final and complete victory over Ahriman. And by driving out Ahriman once for all (from the world) and by depriving him of his luster all animated bodies will be regenerated and saved from hell and people of the world will lead useful lives, and at the time of the last reformation all men will be rid of (the reign of) injustice and will live as citizens in the presence of the creator

153 Somewhat unintelligible.

Ohrmazd.

Exposition in the good religion regarding what the creation thinks of the strength of God. (371)

Be it known that every (creation) has thoughts about each of its acts and is in motion for that act. The movements of all creation for each of their good and evil acts are different, one from the other. The craving of man is towards objects of the most exalted existence, that is to say, the soul. Every living man has a wish either for meritorious or for sinful acts. No creature either of the spiritual or of this world is without such a wish. No man can think or do anything without this wish. Man becomes exalted because of the thought of the presiding influence of the angelic powers, for he thereby leaves off the idea of the work of the one (i.e. the idea of sin). He, who when he has thoughts about the work of his life, is influenced by the (good) powers of this and the other world, is devoid of the strength of that other (i.e. Ganamino). By moving uniformly with Ahriman man is placed by Ahriman under the influence of his (own) stars, And he who in the industry of his work is as it were an agent of Ahriman is continually stirred by Ahriman as the latter's own creation. Just as there is a distinct path for the heavenly bodies among the sun, moon and stars or just as in the heavens there are some stars which move in the path of Ohrmazd and others in the path of Ahriman, so also that man moves in the path of Ahriman. In like manner fire and water gather strength from the winds; this strength was primarily given to them to help them in their appropriate work and not to enable them to abuse it but by wishing to move about (violently) for their work (i.e. by not confining themselves within proper limits) they have gone astray and have turned towards evil acts. Those men in whom their wishes prompt them to work for the supremacy of the most far-seeing, exalted, and holy Yazads are always doing acts of a superior kind, as being creations in communion with the Yazads.

Exposition in the good religion regarding the three sorts of men of the Mazdayasnian faith who among workers are considered perfect by Ohrmazd and are worthy of confidence. (372)

Be it known that among the workers, three sorts of men of the Mazdayasnian faith who are considered full (i.e. perfect) by Ohrmazd are worthy of confidence. Their particulars are as follows: One is (the judge) doing justice impartially in the sight of God and where the evidence is clear, never injuring anybody at all by a false decision.

The second is (the priest) giving after perfect deliberation the necessary instruction to every man through pure foresight derived from God.

And the third is (the king) with the luster of justice (i.e. the divinely gifted king) who shines out (in the world) through the grace of the perfect inspiration of Ohrmazd.

Exposition in the good religion regarding the faiths of Ohrmazd and Ahriman – their garment and their improvement – and their continuance – and the names proper to their votaries. (373)

Be it known that the religion of Ohrmazd is the wisdom of Ohrmazd. Its garment is goodness, its adorner is truth, and its worthy servants are the Yazdanparasts (i.e. worshippers of God) and its end is belief in God. And those who serve it obediently are called Yazdanparasts. And men of wisdom, the wise king and the pious Zoroastrian head priest are the persons who keep the faith alive in the world. The faith of Ahriman is the evil genius of Ahriman; its garment is virtue-injuring teaching; its adorner is falsehood and deceit; its votaries are the worshippers of demons; its end is faith in the demon and its obedient servants are believers in demons. Its end is demon-worship and it is kept alive in the world by the wicked king and the hypocrite priest who among clever men turn a deaf ear to the teaching of the good religion.

Exposition in the good religion regarding the Drujs who inflict the first, second, and third calamities on men at their birth and the intentions of Ohrmazd opposing the Drujs. (374)

Be it known that the being to inflict the first calamity on men at their birth is the Druj Akoman. And before the act of being born is fully completed he inflicts the misery of pain and gives man a foretaste of what he is to suffer at the Tanepashin. And this is indicated by the infant crying at its birth. Vohuman the opponent of this Druj shows man the final eternal life (to be obtained) at the epoch of the Tanepashin by (the practice of) virtue. And this is indicated by the child spending its time in merriment.

The second calamity is inflicted by the Druj Az (Greed). He is the power weakening the body of the child by hunger and thirst. The child by the sustenance of the delicious hunger-satisfying and thirst-allaying milk gets its due deliverance from its creator Ohrmazd and

wins a victory over that (Druj). And this food which fully satisfies the cravings of the body is the smiter of the Druj Az (i.e. Hunger).

The Druj who inflicts the third calamity is the Druj who harms the body and makes (man) indolent by dishonest (i.e. immoderate) slumber. The harm done by him is checked by honest (i.e. necessary) and body-refreshing rest.

Exposition in the good religion regarding the indications of the object (i.e. rain) and the inferences therefrom. (375)

Be it known that there are four kinds of indication regarding the object in the sky. First is the object itself without any indications, second is the object itself, with (indications) in (the sky), the third is the object itself, without (indications) in the sky, the fourth is the absence of the object itself and the absence of any indication in the sky.

The object itself without any indications is the rainy season during which the sky ought to be clouded; but when there are no movements of the wind and clouds which two are indications of rain, it is to be understood that the rain has passed away.

The object itself may be with indications in the sky; for instance, when during summer there are clouds and the wind does not blow and the clouds are stationary, it is to be understood that this is an indication of rain.

If the object is without indications in (the sky), for instance, when it is the rainy season and the birds have built their nests, it must be understood that it is an indication of rain, that is to say, rain will be falling down from above.

If there is no object itself in (the sky) nor any indication concerning it in the sky, as when during summer the birds have built their nests as an indication of rain (i.e. protection against expected rain) it must be understood that though the sky is not clouded still rain must come.

Exposition in the good religion regarding smokeless and smoky fires. (376)

Be it known that the smokeless fire shines with purity and has connection with the worthy Yazads and the smoky fire contains impure substances and shines with a dark lusterless smoke. For this reason, of all smoky fires, the fire of hell is the most smoky. The

smoky fires burn in the arable land for dryness, and act as dry heat to dry (the land). The fires for drying moisture are (the sun and the moon) shining in the sky.

Exposition in the good religion regarding the sufferings of the lying Ganamino and the superior rank and superior strength of Spenamino. (377)

Be it known that the evil speaking Ganamino (has to) suffer, that is to say, he is worsted in the fight with the creation of Ohrmazd and turns back to hell. And Spenamino gets the better of him in that Ganamino suffers on account of the defeat of his creation and his creation is defeated on account of this suffering. Spenamino obtains a victory over Ganamino because Ganamino is defeated and his creation is rendered unworthy. The creation of Spenamino remains united to him in order widely to spread the good religion (in the world) at the last reformation. And Spenamino guides (his creation) by knowledge and foresight. Some of the distresses and pain of Ganamino which are an index, throughout life, of this Druj are suffered by (man) when he guides his soul to evil by the blind eyes of Ganamino, in other words, if the evil genius of Ganamino were not to enter (the soul of) man, man would never fall into the deep pit of hell.

Exposition in the good religion regarding the understanding of the strength of both the Minos (i.e. Spenamino and Ganamino). (378)

Be it known that (man) is enabled so to understand both the spiritual powers that he who (thoroughly) knows Spenamino reaches his presence and attains to heaven and he who knows Ganamino goes to him and to hell leaving victorious heaven.

Exposition in the good religion regarding the creation of Spenamino being fully adorned and that of Ganamino being hurtful. (379)

Be it known that the creation of Spenamino is in every way adorned because of its life being to a certain extent always duly virtuous and the creation of Ganamino is to a certain extent (ill) adorned through (Ganamino) and is desolate and harmful because of everything relating to Ganamino and also on account of the influence of his dishonest (i.e. evil) strength. Moreover the creation of Spenamino contains in it the source of the virtuous-thought-power and the creation of Ganamino mars its own interests for its own

unhappiness. And so without the creation of Spenamino the creation of Ganamino appears (to men) to be full of dark thoughts.

Exposition in the good religion regarding the continuance of the human race in the midst of the most dangerous oppressiveness of Ganamino. (380)

Be it known that the creator Ohrmazd has given the ornament of life to his creation in the midst of the oppressiveness of Ahriman and has caused it to move about in this world and wish for the things of this life through desires. The men in this world who are hale and hearty and comfortable are without any connection with Ahriman and never go astray from their (original) strength. And like the Ameshaspands endowed with the strength of righteousness and desirous of averting calamity, they are superior in rank to inflictors of calamity in this world. And through this very cause man is devoid of harm-inflicting desires and like exalted spiritual light succeeds in this world of woe, just as the inward spiritual fire keeps the bodily fire, water, and earth alive and active. It is a dangerous (i.e. difficult) task (for man) to propagate and continue his species aright in this world surrounded by the oppressiveness of Ganamino.

Exposition in the good religion regarding the fact that men should regard themselves as servants of God. (381)

Be it known that all men acquire an exalted rank and attain to every virtue by regarding themselves as servants of God. And the good Yazads furnish these men with three principal things of life. The first is to be without want, the second is to be without death, the third is to realize one's wishes.

Man acquires freedom from want by satisfying all the proper needs of the body and thus he (is able to) store up proper wealth (i.e. righteousness) for himself. Even in adverse times he can do much to satisfy these proper needs by this acquired stock of wealth and thus adds to his joy. And through this, man with needs becomes without wants.

The craving (of man) to be without death is satisfied by (the satisfaction of) hunger; it is harmful to feed his descendants (i.e. children) with more milk than they require, for the benefit of immortality (i.e. with a view to avert death).

The auspicious time of his (good) stars always enables (man) to realize his wishes, and desire for dishonest wealth becomes

intensified (in such auspicious times) in the case of wealth-craving people. The desire for the wealth which brings comfort and strength with it is lasting (i.e. always realized), (but) the desire (of man) to harm (others) through wealth is not realized and this disappointment causes increased suffering and grief to him. By attaining to his wishes man acquires merit and joy. The servant of God cannot know Him nor please mankind in the midst of the oppressiveness of Ganamino. Man attains to an exalted position by fully knowing God and becomes perfect through the virtues derived from God.

But man in the wicked state lives to please the other (i.e. Ahriman) and thus cannot attain to an exalted rank by means of virtues bestowed by God. Hence men cannot be made perfect by the other (i.e. Ganamino). If man does not regard the two (i.e. Spenamino and Ganamino) as of equal rank or regards the one as superior and the other as inferior, he does not look upon them as of equal rank. In the world the ignorant (i.e. Ganamino) cannot equal the Creator. Nor can he (the ignorant) create (anything, either) less or more. Hence (man) cannot please both at the same time. Again how can the oppressive Ahriman be considered the equal of the Joy-giver. Bearing all this in mind, men should never argue that he who works harm to the creation is the one who keeps mankind happy and creates all things. But let this be fully understood by men that it is because of God that all live happily together. It is noted (in the religion) that at the epoch of the Tanepashin that Blemish-giver Ahriman will be driven away from mankind.

Exposition in the good religion as to what is the strongest in the creation. (382)

Be it known that when we see, that sheep and goats are for keeping the graceful race of man strong and well-nourished, we understand that the strength of sheep and goats is of a superior order and when it is seen that the bodies of sheep and goats are well-nourished on vegetation, the strength of the vegetable creation appears to be more important. When we find that trees grow from the earth and that trees invest men and cattle with luster, we see that the earth is of greater importance for giving comfort. When we find that air moves water, the earth, animal, vegetable, and human creation, we understand that air gives the greater strength to life. When we find that light moves air, which presides over life, we understand that this light, giving as it does all adequate help, is the strongest. And when we find from the good religion that the victorious Farohar is the presiding object which guides the light (i.e. the soul), we infer that these victorious Farohars by their angelic luster, influence for good the sky, air, water, and

earth. Again, when the sun, the moon and the stars appear to us full of light, we infer that powerful holy Farohars preside over them. Just as now on the surface of the earth, religious men are the superior rulers and leaders of people of the world, so the strength-giving Yazads enjoy supremacy over the (religious and pious) men of this world.

Exposition in the good religion regarding the two sources. (383)

Be it known that men's acts are either meritorious or sinful. Meritorious acts spring from the wish of man to act righteously and their helper is Vohuman or the good-thought-wisdom relating to life.

Sinful acts on the part of men spring from the wish to act sinful and they are due to the evil-minded perverse intelligent in men. The good-thought-wisdom brings righteousness, piety, advantage, and happiness from God to men. And the evil-minded perverse intelligence induces sin, impiety, harm, and grief in men. When men are not for righteousness, piety, religion and happiness of mankind all of which are induced by the good-thought power, the evil-minded perverse intelligence lives in men to induce sin, impiety, harm, and sorrow. He in whom the principle of conscience is of the good nature of the body and related to the source of the good-thought wisdom, – his nature is like that of the Yazads who bring righteousness, piety, advantage, and happiness to men. It appears from this that of the two sources one is for righteousness, piety, advantage, and happiness and is akin to the source of virtue, the other brings on sin, falsehood, harm, sorrow, and suffering. The priests, who are of the source of the one (i.e. Ahriman) and whose religion is that of the greedy, bring sin, falsehood, harm, and sorrow in life for the suffering of mankind and are known as the enemies of the world. Such a religion should never be called, as it is called, a divine religion, meant for the salvation of mankind.

Exposition in the good religion regarding the abode of righteousness and the deep pit of sin. (384)

Be it known that the abode of righteous men (in the other world) is owing to (the following) four causes. One is (obtained) by worshipping God; the second, by love of God; the third, by zeal for that love; and the fourth, by love for His worship. The abode for righteousness (of the first sort) is of the most exalted order, that (for the second) is slightly inferior, that (for the third) is slightly inferior to that of the most obedient (of God) and (the last) is akin to that of the most obedient.

Ohrmazd is worshipped by praising with a loud clear voice the good (Yazads, Ameshaspands, and virtuous men) for love of virtue. And hence (this man) attains to the highest abode of righteousness, That (man) loves Ohrmazd who pleases the good (i.e. Ohrmazd, the Ameshaspands, the Yazads, and virtuous men) through the love for virtue and thereby obtains due reward for (actions in) this world and hence (the God-loving man) is considered to be (fit for the abode) near to the highest abode of righteousness.

The man who loves Ohrmazd obtains due reward for his actions in this world by pleasing the good for the sake of his love of virtue, and hence is considered (fit for the abode) near to the abode of righteousness for the most obedient of God.

The man who has a love for the worship of God attains to the abode of righteousness (reserved for) the most obedient of God by praising the good (i.e. the creator and his Yazads and Ameshaspands) with a loud clear voice.

In like manner there are the following four places for the sinful man. The first for him who worships evil, the second for him who pleases evil, the third for (him who worships) the evil-minded, and the fourth for him who loves the worship of evil. Of the abodes for sin, (the first) is the lowest, (the second) is nearer to the lowest, (the third) is near to the upper abode (of hell) and (the fourth) is the higher abode of hell for sin.

The sin of worshipping the evil (i. e. Ganamino) consists in doing harm to the good out of sheer enmity to them and for such a one there is the abode of sin of the lowest order. The sin of pleasing evil consists in attempting to obtain worldly advantage by doing harm to the good out of enmity to them and the abode of hell for this sin is the one near to the lowest. The sin of worshipping the evil-minded consists in doing harm openly to the good for the sake of worldly advantage and the hell for this sin is near to the higher abode of sin. The sin of loving the worship of evil consists in obtaining worldly advantage by doing harm to the good. Considering the abode and dignity of righteousness, all the abodes of righteousness are full of dignity and splendor. And within the abodes of hell for (repentance of) sin, there are abodes more or less miserable, according to the degree of intention of sinning.

Exposition in the good religion regarding the reasons why man reaps no advantage from undesirable qualities and why he is said to succeed in obtaining various advantages through one other single good quality. (385)

Be it known that man is made to govern the body, and by performing approvable acts, he is able to rule over the other creations of this world. (Men) by reason of the capacity to perform approvable acts in virtue of this supremacy, think, speak, and act nobly for the soul and leave off everything that is not in conformity with nobility of thought, speech, and deed (for the soul). They preserve their souls from contact with impurities and deliver those under their sway from punishment in hell. And other men (capable of performing good acts) who are made to succeed by the single unique (Zoroaster [= Zarathushtra]) through their different good qualities, succeed through the strength of one man (Zoroaster), exactly as it is through the strength of the shepherd that the (shepherd) dog leads the sheep, the creation of Vohuman.

If the shepherd as leader of these two (the flock and the dog) leads them in a manner to be approved of – the dog in the front and the flock in the middle – those who hate him, seeing the dog in front, are scared by the superior strength of the latter. Thieves no longer carry away the flock nor do wolves, out of fear, steal away and devour them; and children are benefited and nourished to the full by their milk.

If the shepherd, in violation of the (usual) rule, keeps the flock in the front and the dog in their midst, the sheep suffer harm owing to the dog being in their midst and the sheep being in the front are carried away by thieves and devoured by wolves. And thus the shepherd loses his wealth and his soul becomes sinful.

Exposition in the good religion regarding the fact that the religious man is never polluted through (observance of) the laws of virtue but he surely becomes polluted through the religion of the Demons. (386)

Be it known that the religions man never becomes polluted by (observance of) the laws of virtue, for he performs every act of righteousness enjoined in the religion because it is righteous and avoids sinful acts because they are sinful.

Again, the man who follows the religion of (the Demon) by avoiding righteous acts because they are set down as sinful in his

religion and performing all those sinful acts which are laid down as righteous in his religion becomes polluted through the religion of the Demons.

Exposition in the good religion regarding the appointment of men to religious offices after due examination. (387)

Be it known that before a man is appointed to govern or to administer justice, (his qualifications) must be tested; then only should he be appointed governor or judge so that he may not turn out a wicked ruler or a deliverer of wrong judgments anywhere. Thus the state is strengthened by the man appointed to govern and to administer justice and wars are averted by the proper administration of justice. For when people have personal experience of wicked rule and partial justice they purposely withhold their support from and overthrow the wicked ruler and the partial judge in the very commencement of their tyrannical (career) without enduring their tyranny. The wicked ruler and the partial judge are for doing harm to the world. For the same reason the head of the state-religion must be tested and examined before his appointment so that the state and its strength and prosperity may continue for ever and the religion (of the state) may nowhere be considered false.

The glory and the splendor of the state are darkened, in the sight of men, by the degeneracy of the state religion but they are attracted to the state by the purity of the state religion. The dress of its administration (i.e. good administration) ought to make people regard it with a kindly eye. When they see the state in a fallen condition they are not disposed to look upon its defects as virtues. They who examine it minutely find it wicked and lifeless so that they naturally repent of having been attracted to it and wish to turn against it. All who live in such a tyrannical state suffer harm and their souls become sinful.

Exposition in the good religion regarding the lawful and unlawful killing of men. (388)

Be it known that to kill a man unlawfully is to kill through sheer passion. And all (those who do so) are of the nature of Demons and Drujs. The qualities pertaining to Demons and Drujs, greed, evil-thought, anger, spite, jealousy, and other evil passions which lead men on to sin and the infliction of harm, proceed from Demons. Men with the (evil) strength of wolves and ferocious animals are the Demons and Drujs of this world.

To kill lawfully is to kill with the approval of wisdom. For as among men who benefit the creation and men who do harm to mankind, there are those who lead a godly life and are of God and others who are of the strength of Demons and turn away (from God), it is just and lawful to kill these (latter,) as enjoined by religion and ordered by the king. When men of superior wisdom kill sheep (and goats) of a certain age for the more important ceremonies of religion without the (formal) permission of good people and the heads of religion they perform an act which must be understood as strengthening men and the good Yazads and inflicting serious harm upon the Demons.[154]

The priests who in the name of religion kill sheep and goats unlawfully do a deal of harm through their evil and vicious acts, and are without the infinite advantages (conferred by) the pure religion and (heedless of) the monitions of virtue and goodness.

Exposition in the good religion regarding the seven excellent gifts bestowed upon king Kay Vishtasp to enable him to spread the good religion in all parts and to secure a high dignity for it. (389)

Be it known that according to the scriptures seven excellent gifts were conferred (by Ohrmazd) on the wise Kayanian king Vishtasp to enable him to surpass his predecessors. So also were they conferred on those of his line who were to succeed him to enable them to govern (well). These (gifts) are even now to be found among wise kings in order to spread the justice of God among men.

The first excellent gift bestowed (upon him) security and increase of empire and dignified spiritual virtue.

The second excellent gift had reference to spreading his justice among the people of the world and keeping them satisfied with their allegiance to his exalted supremacy.

The third excellent gift conferred valor and success of the highest order.

The fourth excellent gift had reference to giving food to all (the needy) that came every day (to beg) at the threshold of the door.

The fifth excellent gift enabled him to have (about him) a strong

154 On Gahambar and Jashan days, pious Zoroastrians are enjoined to partake of the flesh of sheep and goats over three years old, after it has been duly consecrated by yozdathregar mobeds; this practice, it is believed, pleases the Yazads and baffles the Drujs.

armed cavalry to baffle the foe.

The sixth excellent gift bestowed upon him a queen of the most excellent character (adorning) the royal palace.

The seventh excellent gift had reference to the appointment, according to their different grades, of virtuous men adorned with all manner of wisdom (i.e. the dasturs and mobeds) to preserve the fire and keep the water pure, in all the fire-temples throughout the length and breadth of his dominions. So that every one of the faithful may, in accordance with (the king's) wishes, continue to maintain his body and soul in a pure state and thus enable the king to administer the affairs of his kingdom in constant communion with the higher influences of the spiritual world.

When men love and help one another to the best of their power they derive the greatest pleasure from loving their fellow-men.

When men do not let evil qualities dwell in them and drive out those that attempt to invade their bodies, they acquire the best virtues which enable them to take heart and be successful (in their efforts); and thus they are always encouraged (i.e. confident of success in their efforts against evil). He who at his door gives to the pious dervishes food and water enough to supply their wants, obtains an excellent thing (in return) – supreme command over this world and dignity in the next. When a man continues to give food and water all the while to (poor) people at his door, he maintains an admirable system for the distribution of the necessary provisions at his door.

He who spends a portion of his life in performing meritorious acts and in abstaining from sin, exalts his soul.

He who performs great and virtuous acts in this world obtains the gift of a large army of great strength to destroy the enemy.

He who is hospitable towards the good and entertains (his guests) with what has been given him is regarded as endowed with higher gifts than the (other) good men of his city.

He, who by means of his authority at home preserves the sheep and goats, fire, and water in his house, is by this excellent deed, superior to the holy men who preserve only the fire of Ohrmazd and the virtuous men who keep only the water pure.

He who loves each of these seven practices as best as he can and makes them his own, obtains for himself the reward of greatness equal to (the greatness of) the above-mentioned seven gifts conferred on the Kayanian king Vishtasp.

Exposition in the good religion regarding the benefit-conferrer and the evil-doer of this world. (390)

Be it known that everything in this world has in it the principle both of the benefit-conferrer and of the harm-doer. Of all things (in this world) that which has nothing to do with the harm-doer is related to the benefit conferrer. For instance, heat and moisture promote the growth of vegetation, and the presence of cold and dryness in the trees threatens to dry up vegetation. In the good religion four persons (or sets of persons) are mentioned as inflicting harm on the world. The first of these is (the group made up of Ahriman) of the evil religion doing harm to water, fire, and to the other life-promoting-and-multiplying sources and of the men who ruin and harm the world through his influence.

The second is the religious teacher who imparts undesirable religious instruction and who expounds evil precepts; for it is he who instructs the priests of the evil religion in the evil practices of subverting the supremacy of God and destroying the all-wise religion.

The third is he who helps thieves with his wealth and destroys all the property of the Iranians, (i.e. the men of the good religion) which they may have received from God.

The fourth set is made up of the justice-destroying judges who get the better of (good) judges of the world by their wrong judgments and who are the patrons of those that render the world desolate and deliberately offer evil help to the government (i.e. lead the government astray).

Again, there are four persons who confer ease (i.e. happiness) on the world. The first is he who, to continue the state of happiness, keeps the fire, water and the other life-promoting sources of the world pure and unpolluted by harmful objects, in accordance with the requirements of the good religion and takes good care of the fires and duly preserves soul-possessing objects; so that his descendants in the midst of wise men, lead a glorious, healthy, successful, and holy life and to a certain extent ameliorate (the world).

The second is the teacher who imparts desirable instruction in the faith to the seeker after religious knowledge and commandments and protects the all-wise religion from the sinful harm done by the priests of the evil religion. And hence people conduct themselves aright by the precepts of the true religion and the government acquires luster and the world becomes graceful.

The third is the wealthy man who spreads greatness, peace, and generosity (in the world), (by whom) the world is exalted, men

reformed and made to shed luster (on their race) and (through whom) people of the world live contented and the Yazads are pleased.

Fourthly: Justice is impaired by the success of corrupt, false, and evil judges and justice is adorned by the successes of good and impartial judges. Owing to these virtues (of the judges) people live prosperously and well and without fear; they are protected and they multiply, and the pillars of the state are strengthened.

Exposition in the good religion regarding good and bad qualities. (391)

Be it known that good qualities are for the final life. They belong to the Yazads and every soul-possessing creature should have them. Through them the Yazads are in communion with men. Hence any thought in the mind that has no reference to the (happiness of the) soul in the final life should be abandoned.

Deeds which procure the final life to virtuous men a (done) through the understanding. The thought of obedience to God is for obtaining the strength of the final life; and the final life is (obtained) through thought of obedience to God. One is qualified for the final life by carefully living a virtuous life and carefully living a virtuous life is for obtaining the final life. A contented final life is through industry (in good deeds) and industry is for a contented final life. To obtain the next life by virtuous movements (actions) is through the power of endurance (i.e. enduring the ills that befall man) and the power of endurance is for doing virtuous deeds.

The final life for deliverance (from hell) is through virtuous deeds and virtuous deeds are for deliverance of the final life from hell. The final life is (obtained) through ready and willing obedience to God and ready and willing obedience to God is for the final life.

An exalted final life is through charity and charity for an exalted final life. The constant study for acquiring a knowledge of the final life is through the presiding influence of patience and patience presides (in man) for acquiring a knowledge of the final life and performing religious deeds.

The final life is through an acceptance of the precepts of religion. So also the final life is (obtained through acquiescing in the precepts of religion with an exalted faith. The final life is through an intelligent love of deeds that have the final life for their end. So also the final life is for honor. The final life is through living a sinless life and a striving after righteousness leads on to a holiness for the final life. All the other good qualities (necessary) for the final life abide in men owing

to the excellent nature of his soul.

The harmful qualities are owing to the frequent influences of the sinful (Ganamino). Every evil quality is through the abode of that sinful one (in man). He who is without the knowledge of religion, has in him foolish vanity instead of wisdom and evil nature instead of honesty, the thought of the spiteful (Ganamino) instead of obedience to God, thoughts of wrathfulness instead of a contemplation of the supreme power (of the next world) and evil thought instead of worthiness. (He is given to) slander instead of to praise; to be idle instead of being contented; to be grasping instead of being industrious;[155] to be vicious instead of being virtuous; to be thievish instead, of being helpful for good; to be a rogue instead of being a pious man; to sin instead of leading a moral life; to turn a deaf ear to virtuous talk instead of feeding on virtuous thoughts; to fall into disgrace instead of being obedient to God; to be miserly instead of being generous; to be diminishing instead of augmenting; to be perverse and evil instead of constantly studying the all-wise religion; to go without a knowledge of religion instead of cultivating the understanding; to live selfishly instead of loving religion and (living) in conformity with reason; to practice magic and deceit instead of performing reasonable actions. He has impudence instead of modesty; poverty instead of competency; the best (i.e. shameless) faithlessness instead of obedience; ungratefulness instead of faithfulness; the obstructing of righteousness instead of living without sin; destroying righteousness instead of practicing it. Besides these he has other evil qualities of the sinful instead of good qualities.

Exposition in the good religion regarding the things the object of which is inferred (from their observed qualities) after creation and regarding the things which are known by the purposes for which they were created. (392)

Be it known that what is not visible in a thing to the eyes of man is its life. Wise men have known in more ways than one the why and the wherefore of man's life. Just as the wise God exists through His wisdom so unworthiness in the life of man is due to the influence of Ahriman over him. The self-existence of the Creator Ohrmazd is apparent from the existence of innumerable human beings and this also reveals the power of the Creator and His wisdom. The existence of the creation, man, shows the sovereignty of God (over man.) He

155 The epithets in this and the preceding clause seem to have been interchanged (to be idle instead of being industrious; to be grasping instead of being contented).

can regulate His creation (as occasion requires) according to His wishes. He alone has created the universe and this fact enables us to infer many of His attributes. There are many reasons, which the wise know, why man cannot know God (as He really is). The existence of the evil-minded is through evil nature and such evil nature shows itself through various causes. One of these causes is that originally a good creation he (subsequently) became evil; moreover, being uneasy through want, he has not the power to repress his ambitious spirit. And not a single one of his creations is pure but will continue to be like him.

Among those who proceed from the source of Wisdom and those who proceed from the source of evil, (the former) are in inward communion with the Yazads and are as it were their equals and those who proceed from the power of destruction are not like the former in communion with the Yazads but are in communion with the evil source (from which they proceed and are as it were his partners.

The priests who are of the source of the one God are always honored because of their religion. Hence they should abstain from the religion which is manifestly false and should always cleave to the religion which pertains to the soul and become its partners (votaries).

Exposition in the good religion regarding the source and fruit of the happiness and misery of mankind. (393)

Be it known that animate human beings and other good creations are happy through thoughts of virtue and are miserable through thought of vice. He who conducts himself (in this world) with some degree of virtue does so for his happiness and he who conducts himself with vice does so for his misery. The source of happiness to the virtuous is wisdom, and that of misery to the vicious is for evil intellect. The wisdom which reigns over man makes of virtue and its source is the All-wise (God) and the origin of this wisdom is in the Creator Ohrmazd.

The evil intellect reigning over man makes for vice and its source is the evil-minded Ganamino and this source is not for him who is virtuous, for (the virtuous man) is pure and without the evil mind. The work of the vicious can never be done by the virtuous. The fruit of virtue is happiness and by it (man) acquires power for good. The vicious man reaps misery and becomes sinful in course of time. He who is a (good) man benefits mankind and the good creation. And misery the fruit of vice destroys happiness the fruit of virtue and harms mankind and other good creation. Through virtue man is

obedient to God and has power for good and suffers misery through vice. It is for the good times of the Frashegird that mankind have to live in purity as regards men and the good creation.

Those who are priests cannot live without the religious source of the One (God) for (otherwise) their religion which is full of virtuous wisdom would be said to be united to the vicious evil intellect. The religion of vice which proceeds from the evil-minded source cannot be called a religion of virtue and is called the Demon-presided religion.

Exposition in the good religion regarding the men who have a middling rank among those who are the most exalted and regarding those who have a middling rank among those who are the lowest among mankind. (394)

Be it known that the class of men who are under the protection of the Ameshaspands have wisdom of a very superior order and the class of men who are far away from (their) protection are inferior to the sagacity-possessing sheep and goats. And the man between these two classes, who is endowed with godly wisdom of the highest order, has excellent knowledge of virtue and shines out (in the world) through natural wit improved by culture. And through his (culture and innate intelligence) he advances in moral development as a servant of God among men and reaches an exalted position by means of the wisdom of the Ameshaspands entering into him.

Among mankind the lowest is one who does not cultivate and add to his innate understanding by learning acquired from a knowledge-imparting teacher. Unless such a man reforms his heart and conscience, his propensities are very disgraceful and he is among men like sheep and goats devoid of sense and understanding.

Exposition in the good religion regarding the man of great, middling, inferior, and no value and the man desolating prosperity. (395)

Be it known that he who has the best knowledge of religion and who sings the Gathas and instructs (the people) most fully in the Mazdayasnian faith is a (man) of great value.[156]

He who is of the good religion, has great sense and sings the Gathas and instructs the people ordinarily in the Mazdayasnian faith

156 This is applicable to Zoroaster and other divinely inspired leaders of the faith like Arda Viraf, Adarbad Mahraspandan, etc.

is a man of middling value.[157]

He who reforms his moral nature, has innate intelligence, sings the Gathas and instructs the people somewhat in the Mazdayasnian faith is of less value.[158]

Of no value at all is he who, though innately good and possessing sense enough for the good religion, is duped and rendered impure by the dark expositions of the priests of the evil religion and helps the specious (i.e. seeming noble) thoughts of the wicked priests with the evil education he has received from the priests of the evil religion.[159]

He turns prosperity into a desolate waste who, being duped by the priests of the evil religion, has imbibed their instructions and does harm to the followers of the Mazdayasnian faith. Such a hellish man must be slain for he is as deceitful as the priest of the evil religion and is as guilty as those who are guilty of mortal sin. (Such a man) never entertains higher thoughts.

Exposition in the good religion regarding substances not liable to change in this finite time and substances which do so change. (396)

Be it known that the man who in this finite time conforms to the will of Ohrmazd and lives secure from calamities never alters his original state. In this world men are born in an environment of evil. Those of this world who are of the good religion continue to live in this world prosperously through goodness and those who are of the evil religion live on in evil. By meritorious acts (pleasing to) the good Creator, unto whom be all praise, (man) obtains due reward; he suffers punishment by committing sins which pertain to the hateful evil one i.e. (Ganamino). Just as other things change in course of time and (just as) the affairs of the world are being carried on in various ways, so also the body (of man) changes from infancy to youth, youth to old age, ignorance to knowledge, evil to goodness, and from impiety to holiness.

Those substances which ought not to change can nevertheless change by endeavors after such change. For instance, the moon turns in various ways (i.e. has various phases) according to its age, as it

157 This is applicable to the learned and religious dasturs and ervads and behdins who impart religious instruction to the people of their community.

158 This applies to pious mobeds (priest) and behdins (laymen).

159 This applies to those Zoroastrians who on the pretext of reform introduce practices and customs from other religions which are not in consonance with the spirit of the Zoroastrian faith.

passes from the crescent to the half-moon and from that again to the full moon. Golden ages pass on into silver times, and the silver age passes on into the steel age, and the steel into the iron age; so then a good deal of change must come over the state of the Iranians (i.e. the Mazdayasnian Zoroastrians). And men as well as other animals will pass in this period from their original state in this world into a state of nonexistence.[160]

The religion of those priests whose principle it is to turn the souls of the religiously inclined from zeal for righteousness into a craving after evil is really evil, for through perverted vision of the good faith they turn a man away from yearning after it. They repent when they see their evil wish of today in it. proper light tomorrow.

Description according to the scriptures of the good faith, respectively of men who through power to see (i.e. being endowed with intelligence) improve and elevate themselves and of men who through evil power (i.e. evil intelligence) lower themselves and render themselves miserable among law-abiding people. (397)

Be it known that man has the power to see through his innate intelligence and this innate intelligence is the eye of the soul. The melioration of the eye is through the influence of Vohuman over his conscience. Its position and rank are increased by listening to the wise precepts of religion and diminished by refraining from listening to the wise precepts of religion.

Man has the strength of the stolen (i.e. false) wisdom through the tyrannous influence of Akoman over him. (The eye of intelligence is of three kinds). One of these is open in all possible ways, the second is more open and the third is half open. And on this principle men are divided into the five following classes. One is with fully open eyes, the second with eyes more open (than what they were before), the third with half open eyes, the fourth with eyes considerably shut, and the fifth with eyes completely closed.

The man with fully open eyes is so through the abode of Vohuman in his conscience. And man is rendered miserable through Akoman reigning in his conscience. By (a knowledge of) the precepts of religion man is dignified with the wisdom of religion and this dignity confers superior wisdom, foresight, and spiritual knowledge. The eyes

160 The particulars regarding the phases of the moon are mentioned in the Mah Niyayesh and those about the different ages in the Behman Yasht.

of intelligence are more open (than what they were before) when the man allows the overpowering light of Vohuman to fall on the conscience after having removed from it all thought of the dark Akoman and when he is in touch with the precepts of the all-wise religion through the force of his understanding (i.e. when he recites the Avesta.) The dignity (enjoyed by such man) confers knowledge of life, superior rank, and supreme glory.

The eye of intelligence is half open by the man making the dim light of Vohuman in the conscience shine more brightly and by removing the clouded *(i.e.* dark) thought of Akoman which is spread over the conscience.

(Man) has middling knowledge concerning the faith by being in touch with the precepts of that faith (i.e. by reciting the Avesta). This dignity confers knowledge of life and of faith.

The eye of intelligence is considerably shut by the light of Vohuman in the conscience being weaker and the cloud of the thought of Akoman being more thickly overspread therein and (it is considerably shut) through a most superficial study of the all-wise precepts of religion. (A man in) this position leads men astray in this world.

The eye of intelligence is completely closed by the dim light of Vohuman in (the man's) conscience passing away altogether and by the thought of the pain-inflicting Akoman being completely blended with the conscience and (it is also completely closed) by not reciting the wise words of the faith. This state harms his life, drags it through the mire, inflicts pain and suffering, causes damage and clouds the understanding.

Exposition in the good religion regarding the various sorts of kings of the world. (398)

Be it known that the kings of the world are of the following four sorts. Of which one is said to be a reforming king, the second a hopeful king, the third is always dreading (evil), and the fourth is ill at ease. The following are the particulars regarding these.

The reforming king has an insight into the evil times of the subjects and is anxious to concert remedial measures before his subjects are ruined.

The hopeful king understands full well his evil times and hopes to change the bad times into good by his wisdom.

The king who is always dreading is of evil intelligence and through

his evil intelligence, being constantly in dread of (coming) evil even in the midst of prosperity, becomes miserable.

The king who is ill at ease is of evil intelligence and during his reign does not attempt to nip evil times in the bud.

Exposition in the good religion regarding the fact that Ohrmazd is the Creator of men in this world in order that they may do deeds for the reformation of the spiritual world and that the Blemish-giver (Ganamino) instigates men to do deeds of harm in both the worlds. (399)

Be it known that God has created men in this world for the purpose of performing deeds which may shed luster on (his) soul. Again, man is endowed with life (in this world) because he has also been given human wisdom (i.e. wisdom which differentiates him from the brute creation). In order to realize the desires of the soul the material body must be nourished and meritorious acts inspired by divine wisdom must be performed. For the thought of its *(i.e.* the soul's) existence should present itself to (men) in the affairs of both the worlds.

The Blemish-giver (Ahriman) makes men perform through greed injurious and harmful deeds in both the worlds. Hence (men) suffer a miserable death, acquire an evil intelligence and become vicious, ignorant of religion, greedy, immoderate in desires and perverse in thought. Such men lead a life in communion with Ahriman and by their Demon-and-Druj-like deeds make men polluted and of evil appearance. For greedy desires shut men out from the benefits of heaven by impelling them to dishonest (i.e. evil) deeds of the soul. The man who so acts in this world as to do harm to himself in the spiritual world and risk his soul in both the worlds and who leads a life of the body *(i.e.* a sensual life) becomes sinful through the influence of the evil (Ganamino.) His it is of set purpose, to wrangle in the interest of vice without the knowledge of religion, to sin through evil intelligence, to sham righteousness and to render himself unfit for the dual work of moral advancement for the next world and deliverance of the soul (from hell.) Hence he suffers misery in the next world, does harm to his soul and suffers pain in hell through (indulgence of) perverse desires (in this world).

Contentment beats down greed (for contentment), suppresses the desire which plunders the soul (of its good qualities) to render it greedy and ungrateful. The good-thought-power drives out the evil-

thought-power This good-thought-power asserts its sway over the conscience of man by suppressing the evil-thought-power which plunders (the soul of its) godly desires and renders it ungrateful.

The man who is by nature wise keeps off greed from the wishes of the soul (the companion and chief) of the wise Urvan, through contentment.

(Man), by being the constant friend of the good-thought-power keeps off the evil-thought-power which makes the heart and Conscience of man inactive (for meritorious actions.) And it (i.e. the good-thought-power) impels man through the heart and conscience to deeds conformable to the just and moderate desires of the soul and nourishes his body.

By contentment in the heart, the knowledge of meritorious actions enters into man's desires. And such a man performs religious deeds through desire, thought and word. And he is zealous to nourish the body and to perform meritorious actions full of the wisdom of the faith. He does acts which may cover him with glory in the next world, recites the appropriate portions of the Avesta to bring his soul into a state of happiness, obtains deliverance from hell and rejoices.

Again, man should drive out from the desires of the soul indolence, unintelligent education, laziness and evil knowledge about thieving which all are due to the influence of the highway men (i.e. the Demons and Drujs). Man becomes vicious through greed and through the domineering desire of worldly greed becomes like a dishonest Farehbut and through the force of the evil intellect becomes like a vicious sinful person without the knowledge of religion. And (man) through the evil intellect becomes pugnacious and prone to inflicting pain. When a desire to inflict pain enters into man, he commits sin and becomes guilty through that evil desire. And such a man becomes dishonest and full of blemishes in this world. Man becomes qualified for (putting on the garment) and ornament of the spiritual world by fixing his heart on religion. And in this way he protects his body and soul from all harm, grief and injury.

Exposition in the good religion regarding the knowledge concerning wisdom and evil intelligence, the adornment of the same, their origin and gift, their promises (to man) – their improvement and augmentation and the dignity of wisdom and the dreariness of the evil intellect. (400)

Be it known that wisdom resides in him who is on the side of the

soul and who keeps the eyes of his soul open for the purpose of accurately examining the actions of the body.

The adornment of wisdom is due to the control of the wise man over his desires for the improvement of religion and for the promotion of good qualities in men, such as righteousness, piety, and virtuous fame; (the adornment of wisdom) is also due to his being the means of spreading purity in the world.

God's own wisdom is the source of all wisdom and God Himself endows His creation with wisdom. God acknowledges His creation as His own because of the presence of His strength in the creation. The good Vohuman improves this creation (to render it fit) for the spiritual world and endows it with foresight thereof. Wisdom is so spread everywhere in this world that the wise and religious man renders himself exalted through his wisdom. There is a certain amount of intelligence in luminous objects (i.e. the sun, moon and stars) owing to the bright Yazads. He who is truthful becomes of the most exalted kind through the knowledge of truth derived from truthful men. In the same way man becomes charitable, patient and possessed of other good qualities.

Again, evil intellect is due to the man who taking the side of his soul yet keeps the eyes of his soul shut against the actions relating to the soul; just as darkness is due to the man who taking the side of darkness shuts the eyes of his body against seeing things.

The adornment of the evil intellect is due to vice, evil qualities, sin, impiety, evil fame, controlling the heart and conscience of the evil-minded man, and also to his being the means of harming the virtue of the world.

The evil-minded (Ganamino) is the source of the evil intellect The evil-minded (Ganamino) hopes to influence the creation of God. The man who has in him the evil intellect (of Ganamino) comes in the way of the (good) promptings of his soul. Such a man exercises a miserable control over his desires owing to his evil intellect and through the force of the evil invisible power in him he develops and perfects himself (in sin). And through him suffering so spreads everywhere that people become polluted through the evil qualities of his evil intellect and move about in the world like (so many) Demons and Drujs.

The religion of the priests, who, guided by their evil intellect devoid of all wisdom, (to all outward appearance) act among men as the servants of God, is only in appearance the all-wise religion of God. This (religion) through the evil intellect depopulates the world, ruins,

and destroys mankind. And such a priest is as it were the agent of the evil-minded (Ahriman) to do his work among men and harms mankind and the world. Such a religion, owing to the evil intellect, renders mankind miserable and makes them suffer pain in both the worlds. Hence he who is wise will not acquire the evil intellect, but by conducting himself with wisdom among men will render them prosperous and earn their gratitude.

When some (from among these priests) assert that the understanding in men is from the evil-minded and that it is he the evil-minded who has made men (they fail to give due consideration to the fact) that it is not possible for the evil intellect to reside in the man of God nor for the commandments of the evil religion to have the wisdom of God. When man cannot create the soul within him, how can God render the body lifeless (before its allotted time) and how can such an act be called just?

He who is born in this religion (of Ganamino) is not fit to be a man. How can the Druj-influenced man work for God? How can the unseeing blind man become fit for obtaining deliverance? If that unseeing blind man could be called the companion of the Yazads on account of his evil deeds, the evil-minded (Ganamino) would have as powerful a sight as that of the Yazads and irreligious men would have the gift of (spiritual) vision. Whence it would follow that eyes to see would be due to both these powers, that is to say, to wisdom as well as to the evil intellect in men.

The work done through the agency of the evil intellect in men is not from God. The work thus done (through the evil intellect) is not for the soul; the reason whereof is that the work for the soul is (done) through the strength of the divine wisdom in men. Religious work is done by piety and virtue and not by the blemish-disclosing evil intellect For just as the agent for good wisdom in men (i.e. Vohuman) does the work relating to its source (i.e. God) so also the source of the blemish-giving faculty in man is the evil-minded (Akoman) (residing) in men. The Yazad who is the dispenser of the power of wisdom in men instructs him everywhere in the Mazdayasnian religion, which religion is (derived from} the innate intelligence of the wise Spenamino. And the power in men which induces a love for the evil intellect gives everywhere instruction in the religion of the demons and is derived from the evil-minded (Ganamino). Men who are on the side of God, the invisible multiplier of mankind, are righteous in thought, word, and deed, and are grateful unto God. And the Supreme God who keeps them in a prosperous condition gives them their due reward for their actions.

Those who are sinful in thought, word, and deed are not grateful unto God; they render themselves liable to punishment by doing (evil) deeds of the body, and thus they are adjudged to be without their source (i. e. separated from their Creator).

Again, these priests say it is God who has implanted in men the strength of the evil-minded one. If so, how could God have ordained that those who sin in thought, word, and deed should suffer punishment and pain on that account and be rendered miserable? And further, how could it have been ordained that the man doing meritorious deeds for God should be richly recompensed by the presiding wise Yazads who are grateful unto God and who keep the righteous man in a prosperous condition.

Exposition in the good religion regarding the fact that the man influenced by the Druj conducts himself like the Druj. (401)

Be it known that the Druj makes the man in touch with him endeavor to act like himself *(i.e.* the Druj). The soul of man is bright and the vesture of this soul is its power-endowed body. The sheep and goats and other creations of this world are not made like man. The invisible spiritual power (in men) helps to keep men away from all contact with the Druj. The man who loves the Druj is made full of blemish by (the Druj.) The invisible power (of the Yazads) crushes the power, which is capable of rendering man lifeless, before this latter (power) has time to reach him and so this life-taking power cannot injure (the man) in any way. And the best and most acceptable testimony of this is that no evil power can deal death to any man while alive. Moreover the active influence of the angelic powers is capable of removing from man the movements of the strength of the pain-inflicting Druj. (By this influence again) the soul does not suffer from illness and in the absence of the fetters of the Druj it cannot be imprisoned *(i.e.* cannot suffer in hell when it has committed no sin).

It is owing to the Yazads that the souls of all men are immortal. Likewise, there being in man the power of the Yazads which can keep off the Druj from his body, he does not suffer – nay, the Yazads improve man and keep him away from the miseries of both the worlds. And by constant companionship with them man continues to be in communion with the source – (Spenamino). Reformed by the Yazads, man devises excellent measures and attains to high dignity, preserves himself from the profitless movements (i.e. influence) of the Druj within him, and by conducting himself without misery and without folly drives off the Druj by the aid of his Yazad-given

manliness. By freeing himself from the Druj, man enjoys himself in the other world in an abode of supreme felicity.

He, who for his benefit keeps himself aloof from the misery and foolish toil of the Druj and from all contact with the Druj, drives out the Druj from him. And by acting with the strength of the Druj man becomes a prisoner in the mean and painful abode of the Druj. It is stated in the good religion that man will be led astray down to the Frashegird by the Druj of hell (Ganamino) and at that time the blemish giver (Ahriman) will be driven away (from among mankind) and the people of the world will (then acquire the divinely strong, religious power. Those who are delivered from hell will obtain greatness (from the pious) and the imprisoned will be let out of hell. The different powers of the soul which had been separated from the material body will, through the help of the Yazads, unite with the body (at the time of the day of Judgment) and their separation will pass into unity. The invisible soul will (at that time) be given the powerful vesture of its body and everyone will live in perfect enjoyment with dignity and comfort.

Exposition in the good religion regarding the two kinds of instruction given to mankind by Spenamino concerning his strength. (402)

Be it known that the instruction regarding divine wisdom given to man by Spenamino is of two kinds. One is concerning foresight, the other is regarding the attainment of high dignity. That about foresight deals with the obtaining of the final victory of mankind and improving all the creation with virtue at the epoch of the Tanepashin, for the purpose of driving away the blemish-giving Druj with strenuous efforts. And that about the attainment of high dignity deals with the multiplication and continuation of mankind in the world for increasing the strength of the last Reformation.[161]

The religion of the priests, which sets people wrangling among themselves, which makes them miserable, sick and permanently injured and makes them expiate their sins in hell, exists for making innumerable men prisoners (in hell) and for destroying the world. Because what they regard as religion is not only devoid of all instruction concerning foresight and the attainment of high dignity but it even imparts the evil knowledge of reducing the human species. What is called the good religion is always full of goodness and devoid

161 According to the Zoroastrian religion the age of marriage for both males and females is fixed at 15 but at present our young men in hopes of getting rich dowries very seldom act up to this precept of early marriage.

of all the vices of the demos and it alone is called the superior (religion).

Exposition in the good religion regarding the fact that light and darkness do not change places without one of them going away, do not mingle with each other in this world and never shine (i.e. appear) together. (403)

Be it known that shining and dark substances exist apart and do not mix with each other. Objects in this world are visible on account of light-giving luminous substances *(i.e.* the sun, moon, and fire). Light springing all of a sudden from fire, there is no mixture of smoke in it. The smoke is for the light of the fire of the blemish-giver (i.e. the fire of hell). Again, the smoke is the indication of fire. Again, fire is as it were an indication of heaven and of hell. That light of it which is of good mien, of the early morn and full of heat, which nourishes and gladdens the creation belongs to heaven. And the fire of hell, the light whereof is mingled with smoke, whose stink is of dreadful punishment and the reduction and sufferings of mankind, belongs to the blemish-giver Ahriman, and the heat of this fire which hurts and injures and consumes sinners belongs to hell.

There are priests who madly institute a comparison between what is said to be the fire of hell and the light of Heaven which exalts the creation, sheds a delightful radiance, and augments and gladdens the creation and who apply all the particulars of (the heavenly light) to the heat of the fire of hell. But how can the particulars regarding heaven be made applicable to hell?

Exposition in the good religion regarding (men) who are like unto the Yazads and the demons. (404)

Be it known that among men known in enumeration and understanding to belong to the Yazads and to the Demons, the Athornans free from (the contamination of) the priests of the evil religion, the Athrestars free from (the evil influence) of the kings and warriors of the evil religion, the Zoroastrian agriculturists separate from (i.e. who have nothing to do with) the miserly farmers and the good traders who are separate from *(i.e.* free of) evil practices, are those who work for the Yazads.

The sinful Athornans rendered polluted by evil priests, sinful kings, and warriors polluted by evil kings and warriors, sinful farmers polluted by penurious farmers and sinful traders polluted by their own evil practices work for the demons.

In enumeration, the good-shadowed (i.e. divinely gifted) governor, the impartial judge, the pious man, the charitable man, the man who looks with favor on religion, and the contented man enjoy honor among the creations through their generosity, and hate impure men.

The prosperous wealthy man is one whose thoughts are those of a servant of God, who conducts himself in all actions as such (servant), who is charitable to those in distress, who tells the truth despite temptations to the contrary, and who is in his good times grateful unto God.

The vindictive magistrate delivering wrong judgments, the wealthy man miserable and discontented despite his wealth, the man who strengthens the evil misers, the man who hates men devoid of greed, the man who helps the wealthy irreligious men to augment their wealth, the man who takes delight in slander and the man who nurses his revenge and when in power wreaks his vengeance are men like unto the Demons and the Drujs.

The men free from any the slightest influence of the Demons, are holy like unto the pure Yazads, nay, they have some of the wisdom and the good qualities of the Yazads. The men who have something of evil intellect and other evil qualities are like unto the Demons.

The religion of the priests who resemble the source whence the Demons proceed is akin to that source of evil intellect; hence those who follow that religion are on account of their evil intellect surely said to be like unto the Demons.

Exposition in the good religion regarding the obtaining by man of superior wisdom and knowledge. (405)

Be it known that man obtains wisdom and knowledge in the four following ways. One: For a man who has the intelligence of the soul to come under divine influence, is through the Creator. Two: The man who spreads the knowledge of the scriptures does so through the intelligence of the soul. Three: Through the words of the wisdom of the soul (i.e. through intelligent prayers) the descendants who are closely related to religion (i.e. the descendants of the religious man) (obtain) glory. Four: The Ameshaspand Vohuman who resides in the conscience of man helps and feeds these three (sources of wisdom). He who has the wisdom of the soul gives good instruction in (the attributes of) God and through knowledge of the good religion increases the most excellent wisdom of the soul.

Through the words of the wisdom of the soul (i.e. through

intelligent prayers) the good-thought-power presides over the conscience of (men) who are enabled to continue their family and obtain prominence in a variety of ways. They have the knowledge of driving out the invisible Druj from them and by their superior wisdom and knowledge and by making the goodness of both worlds their own they enjoy honor among the leaders (of men).

Exposition in the good religion regarding the various kinds of kings. (406)

Be it known that kings of different times and different manners are of the following eight kinds. Of these four are of the praiseworthy and four of the blameworthy degree.

Of the four praiseworthy kings, one is possessed of foresight; the second is the protector of all; the third is a great protector and the fourth is the protector of the soul. The king possessed of foresight has the strength of the all-wise Ohrmazd and has an insight into his times. The king, who is the protector of all, strengthens his government by curbing his wrath. And thereby such a king changes for the better the things which tend to destroy and ruin his subjects. The king who is conversant with the powers of the soul, takes great care of his subjects in times of distress; he keeps his sway firm and stable with the aid of the powers of wisdom as well as with his foresight of the soul; whereby, his subjects are zealous (in their devotion to him). The king, who by means of the wisdom relating to the soul keeps those who are possessed of a like wisdom full of zeal, turns distressful times into good times and introduces thoroughly satisfactory reforms into his administration.

The king, who is possessed of foresight, every way protects the evil-minded fools (among his subjects) in mean (bad) times and takes care of these through his foresight by rendering all possible help that might change their times into good times; under the sway of such a king his subjects are full of hopes.

Again, the king, who is full of confidence and zeal on account of his good times and his foresight of the soul, makes his government durable through his wisdom and through reforms in the administration.

The king who has spiritual foresight protects the soul against the evil powers of the mind and against distressful times. Thus he adopts the title of the far-seeing king and by the help of his zealous subjects his authority continues (unshaken). The king who studies the happiness of his subjects converts by his foresight his (mental)

powers into wisdom, his (evil) times into good times and his government into a well-reformed (administration).

Four (kinds of kings) deserve scandal and slander (i.e. are to be condemned) in the matter of governing the people. Of these one does not protect his subjects at all and frequently harms them. The second protects them feebly and does not harm them much. The third is devoid of religious faith and frequently brings misery on his subjects. The fourth ceases to care for the soul and harms it.

Among these, the king who has no spiritual foresight has the strength of the evil intellect, does not protect his subjects in evil times and soon brings ruin on his government and his supporters.

The subjects of the cowardly king are in dread. Through want of spiritual foresight he becomes evil-minded. His times are evil times and through unrest his government soon becomes liable to ruin.

The king who is wanting in spiritual foresight but is possessed of wisdom takes all possible care of the afflicted in times of distress. The government (of the king) who protects his subjects but feebly is, on account of his wisdom, moderately strong in the matter of inflicting harm *(i.e.* does not harm as much as it otherwise would). And such a king owing to his want of foresight both spiritual and as regards times of distress is very much in dread of his subjects. Hence such a king ought to avert from himself his foresight- wanting-understanding, the dangerous times (which such understanding may bring about) and the perverted understanding of that evil-minded (Ganamino). In like manner it behooves him to reform his government which does not protect the people and is guided by evil servants (i.e. advisers).

The king lacking spiritual foresight is of the understanding of the evil-minded (Ganamino) and does not protect his subjects (being guided) by the ruinous (counsels) of his evil servants *(i.e.* advisers) ; nor does he strongly protect his subject in evil times but soon brings misery on them. Although in bad times he ought at once to change his evil intellect he, wanting as he is in foresight, does not understand in what way he can readily alter distressful times (into good times); hence his subjects are in great fear lest ruin should overtake his government. The king devoid of spiritual foresight is very much afraid lest owing to his evil intellect he might not be able to convert distressful times (into good times), and the harm done to his unhappy government (into something advantageous).

The king who is wanting in spiritual foresight but is possessed of wisdom, having an insight into his times, leaves off the foresight-wanting-strength which brings harm on his government (by the help

of) the superior strength of his wisdom in order to save his soul from harm. And such a king anxious for (the welfare of) his subjects prays for such good times as might conduce to the security of his government And thereby that evil intellect of his turns into spiritual foresight and the evil times change (into good times). And his government which is full of unrest and in danger of ruin is also changed.

Exposition in the good religion regarding the epoch of the pain-inflicting efforts of the Druj (Ganamino) and his final disappearance from among the creation of Spenamino. (407)

Be it known that it is stated in the good religion that the Druj (Ganamino) before knowing the limit of time (i.e. being unaware of the hour of his defeat), despising the Creator and the powers (presiding over) his creation (i.e. the Yazads and the Ameshaspands) and thinking wrongly about himself (i.e. impelled by his false pride), fought against the omnipotent Creator and His creation to render the latter lifeless. The omniscient Creator knew him (in his true colors) and to overcome him completely (and make him realize his weakness) fixed a limit for the fight and allowed him during that time to continue his experiment of fighting with his false strength (against the creation.) The termination of this limit (was marked by) the course of the sun in the sky and by the completion of a (certain number) of the sun's revolutions. The defeat of the Druj (Ganamino) depends upon the frequent stoppages of the sun in its course. And it was owing to the sun frequently stopping in its course that the harm-inflicting Druj was worsted in his first harm-inflicting battle (with God). In the commencement, at the end of seventy days and nights, the Druj was defeated in the battle (between the Yazads and the demons) by the strength of the Creator, and on this occasion the sun had stopped in its heavenly course.

Secondly, just before the commencement of the ascendancy of Zoroaster there was again a battle (between the Yazads and the demons) and this fierce battle lasted ten days and nights. At the end of the epoch of Zoroaster, will commence the epoch of Ushedar, and Ushedar will interrogate Ohrmazd on matters concerning the faith. On this occasion the sun will stop in its heavenly course for Ohrmazd to gain strength and the demons will be defeated in that fight. The delay caused by the sun in its course on this occasion will be before the commencement of the epoch of Ushedar and towards the end (of that of Zoroaster); and this fight at the end (of the epoch of Zoroaster) will be a fierce one and it will last twenty days and nights.

On the termination of the epoch of Zoroaster, Ushedarmah will go into the presence of Ohrmazd to question Him regarding the faith. On this occasion the suns will stop in its house in the heavenly course and the demons will be defeated by the superior strength of the Creator and the sun will be delayed for the time in its appointed course.

Then just before the termination of the epoch of Ushedarmah there will be again a very fierce battle (between the Yazads and the demons) which will last for thirty days and nights. On the termination of the epoch of Ushedarmah the victorious Soshyant will go into the presence of Ohrmazd to question Him on matters of faith. the On this occasion the sun will stop in its house in the heavenly course and the demons will be completely defeated in the battle because of the superior strength of the Creator. The sun will (henceforth) gain strength in its revolution in the heavens (i.e. the sun will not have to stop in its course after this final victory over Ganamino). And Soshyant through his God-given strength will during his reign of fifty-seven years drive out all the Drujs for the amelioration of mankind. And the Druj (Ganamino), his strength being completely broken and himself become useless, will throw himself into hell.

The stoppages of the sun in its course during all the battles with the Drujs have been mentioned above. During each (of these stoppages) the harm-inflicting battles with the Druj will cause suffering to men and the other creations of Ohrmazd.

Exposition in the good religion regarding the fact that the work of the Creator regarding man which commenced with the number one has been successfully accomplished by carrying it on to the number nine. (408)

Be it known that the first work of the Creator is to bring man into existence in this world. The second is to give him a material body. The third is to cause him to move about for (his) work. The fourth is to give the necessary strength-giving principles to the human body for the preservation of life. The fifth is to cause growth by satisfying the desires of the senses and keeping the living body alive (by giving the body its due nourishment). The sixth is to bestow the necessary knowledge concerning the right use of life in the union of' the body and the soul. The seventh is to instruct man to live without vice and to show the way for the body and soul of man to live together in happy union. The eighth is (to instruct man) concerning immortality – that is to say regarding the fact that (on the Day of Judgment) the Creator

will make all living men immortal by means of the **Gayodir**.[162] The ninth is the work regarding Rapithai, that is to say, the bestowing (upon man) of a certain pure happiness-inducing wisdom and mind, the good creation of the holy God, to enable man to perform good deeds for the Last Day.

The priests, who are for destroying the first (of these nine) works of God relating to His creation, destroy His creation by bringing sin and death (to men) through the agency of the sickness-producing, sin-giving and evil-sprung source (Ahriman) and thus they make several people hellish (i.e. fit for hell). Their religion exists for doing evil deeds without the least spiritual foresight, doing evil deeds for the Last (Day) and causing suffering and repentance to the people of the world. This religion is altogether different from the good religion which is said to be for meritorious deeds and which in the end is victorious.

Exposition in the good religion as to by whom man is rendered good and full of luster. (409)

Be it known that luster is called in Avesta **Rai** which means the inspiration of the faith. It also means (angelic) luster, or in other words, strength of religion. Good is called in Avesta **vanghu** which means prosperous-glory-inducing. Glory is the result of industry and the full meaning of the word is perseverance and industry. Rai is the invisible strength relating to the efforts at good deeds for securing immortality; and its abode in man is said to be through the spiritual power from God, called **arvat**, Ervad.

The inspiration regarding industry is for knowing all the powers conducing to industry. And this inspiration in the creation is from God and is known as Ervad. He who is glorious on account of industry becomes so through (Ervad).

These two, give birth (rise) to all other virtues. Luster and glory are from the lustrous and glorious Creator Ohrmazd and (through Him) shining luster and light enter into the creation. And man falls away from this light and luster by following the Blemish-giver. So also (Ahriman) is prevented from doing harm to the creation by the teachings of the prophets who turn men's thoughts towards the Frashegird. It is stated in the good religion about Ohrmazd "On account of these Thy virtues, the creation will in the end turn towards Thee, and all the bodies which are conscious of immortality will

162 Gayodir. This Pahlavi word is thought to be derived from the Avesta “daregô jîtîm” or long life. And it applies to the food by which God will render all men immortal on the Day of Judgment.

become animated at the time (of the Frashegird). Moreover the creation will praise the immortality bestowing worthy Yazads and will rejoice on obtaining from God a happy immortality."

The priests who by their religion lead all men to every kind of pain and suffering at the Frashegird make many fit for hell. Their religion leads men to act wickedly towards the Creator and is full of evil consequences. And they call this the good religion.

Exposition in the good religion regarding the priest of the good religion being the most pious and the hypocrite priest of the evil religion being the most sinful. (410)

Be it known that among men it is the pious man 2 who pleases the Creator most. That man pleases the Creator most who benefits His creation most. That man benefits the creation most who strengthens men's faith in the good God and makes them active and zealous in doing holy deeds. The priest of the good religion is considered wise among men; he keeps the Creator highly pleased and is most pious on account of his piety.

It is the sinful man who in this world distresses the Creator most. He distresses the Creator most who harms His creation most. That man harms His creation most who shakes men's faith most in His existence and who leads the people of the world to do deeds like unto those of the wicked Zohak. And the priest who is the servant of the evil religion is among the sinful men of the world the most sinful.

Exposition in the good religion as to what praiseworthy thing is disadvantageous to pious people and what odious thing is advantageous to pious people. (411)

Be it known that the praiseworthy (virtue) which is disadvantageous to pious people is (the virtue of) truth-telling. Concerning this it is stated (in the religion) that where there is the presence of Ganamino among men, there the pious have to suffer harm by truth-telling and harm is thus done to the piety of the world.

The odious (vice) which is advantageous to pious people is (the vice of) lying. Concerning this it is stated (in the religion) that where there is the presence of Ganamino among men there the noble high priests of the religion have to be liars for the benefit of the pious. And the piety of the world is polluted.

Exposition in the good religion regarding the fact that the man who loves God most and keeps him pleased lives most happily and in great dignity in heaven and the man who is most inimical to God and grieves Him most lives in hell in a very mean and painful condition. (412)

Be it known that the man who loves God most and keeps Him pleased is destined to give the greatest dignity to his soul in heaven and to keep it happy. And he by his wisdom does meritorious deeds which give him strength (for obtaining heaven). And his wish is that like the worship-worthy Farohar (i.e. Zoroaster) he too had been more righteous (than he has been).

The man who is the greatest enemy of God and grieves Him most keeps his soul (in hell) in a very mean and painful condition. And all the intelligence that he has is for committing sin. And his wish is that like the Turanian king Afrasiyab he had sinned more (than he has).

Those things over which the Druj Ganamino exercises his influence cause men to suffer much. The Khwarrah by which the Zoroastrian high priests wield their authority purifies such things (i.e. over which Ganamino has influence), and the government is all the better for this Kayanian Khwarrah.[163]

The creation of Ohrmazd destroys the Blemish-giver Ahriman by the help of the Mazdayasnian religion and the Mazdayasnian religion is continued in the world through the angelic influence exercised over the Zoroastrian high-priests. The sovereignty without the power of the Kayanian Khwarrah is hurtful to the subjects who are reduced in number. The creation of Ohrmazd destroys the Blemish-giver Ahriman by the continuance of the Mazdayasnian religion through the divinely-inspired Zoroastrian high-priests. And on this account the wishes of the Druj cannot reach the creation nor can he dwell therein.

Exposition in the good religion regarding the wealth most worthy of attention. (413)

Be it known that the wealth most worthy of attention is (righteousness) for the obtaining of immortality. And (this wealth) is for the last exalted Reformation and for the good time for acquiring

163 Kayanian Khwarrah, or the supreme authority in religious matters conferred by the state on the high priest in virtue of which he punished those who acted contrary to the precepts of the faith. The following lines show that king Jamshed of the Peshdadian dynasty claimed both spiritual and temporal authority.

the last body (i.e. for the epoch of the Tanepashin). And this wealth for the last reformation induces thoughts regarding the exalted and famous bodies (i.e. thoughts of the righteous actions of the famous men of the past). And the thought of obtaining immortality has been given to mankind by the omnipotent Creator Ohrmazd for the Frashegird.

(End of volume 8)

Exposition in the good religion regarding the character of the man whose body is the abode of generosity and of the man whose body is the abode of avarice. (414)

Be it known that the invisible feeling generosity is warm and passionate and that of avarice cold. The source of both is in the conscience of men. The heart and conscience of the generous man are warm and such a heart has the light of the holy fire. It is the warmth of this luster that indicates the presence of this feeling. The generous man is exalted among men.

The heart and conscience which are the abodes of avarice are cold as ice and it is the meanness and the coldness (of the man) which show him to be avaricious. (Such a) man is through his avarice the chief of all avaricious men.

Exposition in the good religion regarding the fact that life-endowed human beings are either praiseworthy or blameworthy in their actions and either accept and follow the good that is in them or the evil that is in them. (415)

Be it known that life-endowed human beings are either good-looking or ill-looking. Because the man of good essentials (i.e. the four that go to make a man's body, fire, wind, water, and earth) is healthy in appearance, the man of bad essentials sickly in appearance. The man of good essentials praises his Creator and feels grateful to Him for his healthy appearance.

The man whose body is sickly because of its bad essentials is ugly in appearance through the man's evil deeds. Good looks are due to health induced by the good essentials (of one's body). Every part of the body performs its normal functions and the enemy full of blemishes cannot affect (such body) for evil. The sickly body induced by the bad essentials (of one's body) has no thought for the Creator, is

devoid of good looks and is worthy of the bad essentials which jeopardize (the health) of the body.

Of those who crave for a righteous and those who crave for a sinful life, the man who prefers righteousness through his pure thoughts and understanding has an understanding full of good thoughts. And he who has a perverse intellect full of evil thoughts prefers sin. Of these, the righteous man who follows the lead of the understanding given by Vohuman deserves praise (from men) and good return (i.e. reward) from his Creator. The righteousness induced by good thoughts is due to the grateful understanding which prefers righteousness (to sin).

Again the man, who hankers after the perverse thoughts induced by the sinful and evil-thought power, is the sinful man who guides himself by his perverse intellect of evil thoughts. He is hateful in the sight of his Creator. The righteous man influenced by the good-thought power has an understanding, which prefers righteousness and has nothing to do with the sin induced, by the evil-thought power.,. Hence it is impossible for such a man to have any liking for sinful and perverse thoughts.

Exposition in the good religion regarding the revelation (to the prophet) about the creation of the invisible spirit (in the spiritual world) and sending of that spirit from the spiritual world to this world. (416)

Be it known that the invisible spirit was brought into this world (by God) to embellish the material universe. The spirit or the soul of man is invisible and intangible and its abode in this world is the perishable (human) body. The body is sustained so long as it is united with the invisible spirit. The growth and development of the body is due to the progress it makes through (the presence of) this invisible spirit. The life-endowed creatures of this world are visible and tangible. From (all this) it is apparent that the material body is the abode of the invisible spirit or soul. Again all (the information) that we can gather about the spirit is through its union with the material body. Again the material body grows and develops through its union with the invisible spirit. That the invisible spirit has taken up its abode in the material body is known by (observing) the material body itself. The invisible spirit (when it leaves its tenement of clay) returns to its original abode, the spiritual world. The invisible spirit is one and indivisible but (through its union with the body) it divides itself into two (i.e., the vital power and the soul). Again He who invests the soul with its first halo and glory is God, the Creator. Life in matter is due to the union of the soul

with the body. God Himself is known through His investing the invisible spirit with glory (in the spiritual world) and (then) giving it birth in this world. It is known from the scriptures of the good faith that God created the first creation, the invisible spirit, in the spiritual world and then sent it from that spiritual world to this world.

Exposition in the good religion about the power of motion. (417)

Be it known that the power of the invisible spirit is for inducing motion in those that move about. Without the spirit or soul none can move about and work in this world. The continuance of the power of motion in the living body that moves about and works (in this world) is due to the presence in the material body of the life-and-movement-inducing spiritual substance. The growth of the body too is owing to the invisible spirit. Men in this world conduct themselves aright through their moral faculties The life-inducing power (or in other words the invisible spirit) which is the seat of the spiritual substances (the vital power, the conscience, the intellect, the soul and the guarding spirit) makes the body move about and grow. The material body is (refreshed and) strengthened by water and powerful (i.e. good) air. And water and winds (move about) through the strength of the heavenly power (the Yazads and Ameshaspands). The heavenly spirit (i.e. the soul) grows and develops through the inspiration of the Ameshaspands. The material body is strengthened by strengthening the structure of the body through its four essentials (fire, air, water, and earth). The spiritual powers in man (intellect, conscience, soul etc.) in getting strength (for themselves) strengthen the invisible spirit in man.

The priestly class gives religious instruction to the world, the military protects it, the farming nourishes it, and the artisan gives it (facilities for) comfort.

Security for men in this world is through kings. Security for the next is through those who raise men (to a higher moral level) through religion (i.e. the priests).

It is through (worldly) wealth that men improve in health and strength in this world. It is through the power of exalted righteousness that the soul is rendered fit for the spiritual world.

Again, he, who conducts the life that he has obtained in sinful acts and shows (to all that) his life is useless, viciously lessens instead of piously (increasing) the strength (he derives from) his ancestral faith.

Again, when the (same) man is in the pious estimation of the

faithful worthy of (all) praise and in the judgment of the world seems fit (only) for curses, the difference (in the estimation of the worldly and the pious) should be understood as due to the influence of the northern stars. The cure for the injury and sting and poison of noxious animals is the (recitation of) the Manthras of the Avesta. And sickness induced by a vicious course of life can be removed by religious ceremonies. It is through the influence of the northern stars that fire, water, and the vegetable creation are harmed and that life-endowed animals live in (and pollute) subterranean mines. All the diseases in the world are from the (malign) northern stars. Health is due to the seven planets because all these seven planets side with the (benign) new, full, and the Vispatas moon. Again, it is noted in the (scriptures of) the faith, that by worshipping God with the (appropriate) religious ceremonies, the Yazads are pleased and the demons distressed. It is by the triumphant ceremonies of the faith that many substances both in the material and the spiritual world are strengthened. The overpowering triumph in this world of the strength of the spirit is only then lessened when the strength (for the performance of) acts for the spiritual world gives way. The resolution, which exalted life-endowed human ,beings have in their heart, for the performance of pious deeds, is due to the strength of inspiration. The exalted strength for public work, exalted success (in) such work, and the religious ceremonies incidental to such work are all due to inspired strength. Just as people visiting towns and countries distant from one another appreciate the strength of the rulers of such countries and obtain knowledge regarding many places like these (i.e. the towns and countries) by observing the rulers (so it is by fixing one's mind and heart on God and the holy Yazads that one can obtain inspiration for pious deeds.)

Exposition in the good religion regarding the indication of (the presence of) Spenamino and Ganamino in this world. (418)

Be it known that the indication of Spenamino in this world is generally the virtuous, pious ruler. This ruler is the exalter of Ohrmazd; he is of pure motives, and of good resolutions; he gives birth to exalted understanding in men (i.e. leads the thoughts of men to the things of the spirit), inculcates the best and most sublime precepts, strengthens men's adherence to their faith and guides the world aright. Through him, men lead a holy life, cities remain without fear (and in security), the subjects enjoy happiness and those who work according to his wishes (i.e. obey him in everything) are hopeful and secure (about their future). And through his deeds, he confers

happiness on his soul both in this and in the next world, confers greatness, advantages and strength on his family and on the people of the world and their descendants. He (i.e. the king) like Spenamino is full of glory through the honor in which he is held by the people of the world.

The influence of Ganamino makes itself manifest in this world through the supremacy of the sinful ruler of evil religion. Such a ruler, through his base instincts working against God, is (characterized by) dark sins, destructive intentions and wishes for the infliction of evil. He orders about his subjects according to his wantonly perverse will, weakens (men's) faith in religion, desolates the world through his mean instincts and makes the people lead an evil life full of misery. Every city stands in dread of him and men have to put up with miseries of various sorts through him. In a variety of ways he inflicts harm on those who follow the commandments of God. The hopes of his officers who obey his evil behests are as dead within them (as men) buried in snow and he himself owing to his heart full of malice is doomed to damnation. All his thoughts arc to weaken the sources of prosperity and to increase the strength of those making for harm. And in the end he destroys those who put their trust in him and wish to work for him and (he) strengthens (every) work which is harmful. Such a ruler is, through his defects, like unto Ganamino, to the people of this world.

Exposition in the good religion as to which (of the two years) the solar and the lunar is (connected with) the important ceremonies of the faith. (419)

Be it known that the solar year is of two kinds. Of these (two solar years) one is made up by the addition of days, the other by the addition of hours. The one that is made up by the addition of days consists of twelve months, each month of which is of thirty days. (When to these three hundred and sixty days) the five additional days, required for the course of the sun through the constellations during twelve months, are added the year becomes one of three hundred and sixty-five days. The five days which are over and above (the thirty days) of each month are placed at the end of the last month of the year. These five days are made up by the increase (in time of the solar year over the year of 360 days) and they are fixed after many calculations. According to such calculations these days are named (in the daily prayers recited on the last five days of the year).

Besides the sum-total of three hundred and sixty-five days there are six additional hours (to be taken into consideration). These hours

have to be added every year. These additional (six) hours (for every year) make up one day for four years, ten days for forty years, one month for a hundred and twenty years, five months for six hundred years and one year for one thousand, four hundred and forty years. The time of six hours should be kept apart from (i.e. not to be added to) the last days of the year for many years, till (the hours) amount to (a definite period of time).

This additional period (i.e. the intercalary month at the end of every hundred and twenty years) is fixed by calculations. And it (i.e. the intercalary month) is necessary for (the right performance of) Noruz, Mihragan, and other time-honored Jashans. Again the commencement of the year has been fixed by great kings from the first day of the year from the beginning of creation. Hence innumerable men adhere to the Noruz or New Year's day (i.e. observe it as a holiday) and perform good deeds (on the day). And on this glorious day (of the New Year) the people of all countries from the times of the old Peshdadians downwards have been rendered happy and full of joy by their kings. On the occasion of this Jashan, men who work (for their living) hope for rest (i.e. observe it a day of rest) enjoy happiness and find comfort. Again when the solemn time (of the intercalary month) arrives, down-trodden nations derive strength from just kings and innumerable men find happiness and comfort. On that occasion (of the intercalary month) work and labor which wear away (mind and body) become (a good deal) less and by the ceremony fixed from of old (regarding the intercalary month) the state is reformed anew. The good of many things is (closely) united to this period. Weak and diseased men find relief from laborious work and a new gift is conferred on the world. (The calculation of) years, months, and days depends on the course of the starry orbs. From the beginning of the world men have fixed the year (of the intercalary month) by adding up the past years of the (preceding) sovereigns (i.e. the period of one hundred and twenty years which intervened between one intercalary month and another was calculated on the basis of the period of rule of the different sovereigns). During the glorious and immortal period (of the intercalary month) large quantities of food are exchanged among men. According to the precepts of the faith the year (of the intercalary month) should be kept up (every 120 years) and should not be allowed to pass by (without the addition of the intercalary month), Men should not (during the period) harm animals which should be cared for. When the calculated year arrives, the intercalary (month) should be added. And many people (in other parts) of the world should be made to add the intercalary (month).

The additional hours of each year get accumulated in the course of years. Exalted (religious) work (i. e. ceremonies) is fixed (or connected) with the four seasons of the year.[164]

The spring is the season of the commencement of the year. It is from (the time) when the sun enters the first portion (or degree) of Aries which (degree) is called the **Halo** of the sky. And its three months are those (during which) the sun travels through the constellations of Aries, Taurus, and Gemini.

The second season of the year is summer which is regarded as the season of light. And it lasts three months from when the sun enters the first degree of the constellation Cancer till it continues its course through the constellations of Cancer, Leo and Virgo. The third season is autumn and it lasts from when the Sun arrives at the first degree of Libra, which (degree) is known as **Star**, till it (i.e. the sun) completes the (constellations) of Libra, Scorpio, and Sagittarius.

The fourth that is to say the last season is winter and it lasts from when the sun enters the limit of Capricorn called (in Pahlavi) **Dudtora** till (the end of) the three months which are for the sun to travel through (the constellations of) Capricorn, Aquarius, and Pisces.

Again the proper arrangement of the four seasons of the year (or in other words the due falling in of the four seasons) is connected with the motion of the sun through the constellations. And through the many delays in the course (of the sun, owing to the different periods taken to travel through the different constellations) additional (six) hours are accumulated, (by the proper addition of which) days remain with days, months with months, and years with years (i.e. occur at regular intervals). And from this (i.e. the regular observance of intercalary periods) each season and the festivals connected with each season are known by the (close) connection of the festivals with the seasons and the nature of the seasons. The certainty (which men have) of the (proper time of offering certain) prayers of the faith and (the certainty) of the ripening of corn and the growth of plants is through men taking the intercalary period into calculation. The recognition of the difference between the seasons of summer and winter by warlike kings and the reasoning on the blowing of gales and the commencement of breeze on the sea are fixed on this (intercalary calculation).

The custom of the faith and each work (i.e. ceremony) of the faith are fixed as (religious) duties at (their proper) seasons. Again the

164 The attention of those who deny that the Jashans and Gahambars ought to fall in their due seasons might with advantage be drawn to this passage.

period for intercalation is made up by the calculation of many additional periods (of six hours). And by the order of the king, those who work (for the addition of the intercalary period) have done so to make the four seasons fall in at the proper time. And through this (observance of the intercalary month) a religion glorifying sentiment is felt clearly by men and plants.

And it is the admonition of the good faith that the rectification (of the calendar) should not be made till a month is completed (i.e. till the additional six hours every year amount to a month at the end of a hundred and twenty. years).[165] And more than a period of five months should not be allowed (to accumulate.) [i.e. failing a rectification of a month at the end of 120 years a rectification of five months must be made at the end of 600 years].[166] The details regarding the cause of this limit of 120 and 600 years) are to be found in the chapter on days, months, and years.

The lunar year is (derived) from the motion of the moon along with the sun. The defect of every lunar month (as compared with a month of 30 days) is ten hours which at the end of a year, when the moon recommences its revolution, amount to 120 hours. The five days of these 120 hours together with the five Gathic days amount to ten days (at the end of a year. i.e. the lunar is ten days short of the year of 365 days).[167] And on this calculation the days came to a month

165 This confirms the statement of Mohammedan and classical writers that the Parsi year is a solar year, that the additional five days are added at the end of the last month, Spendarmad, and that an intercalary month is added every 120 years.

166 The reason for this restriction will be made apparent by the following. According to the Zoroastrian faith there are two chief seasons in the year Hamin (summer) which lasts from Frawardin the first month to the month of Mihr, in all seven months, and Zamestan (winter) which lasts from the first of the month of Aban to the fifth Gatha Vahishtoisht the last day of the year, in all five months. During Hamin, 12 noon to 3 p.m. is the period of the Rapithwin Gah, and during Zamestan the Hawan Gah continues from early morning to 3 p.m. During the Rapithwin season moreover the place where the corpse is deposited is rendered fit for use at the end of nine, whereas during the Hawan season it is fit for use at the end of thirty days and nights. [Vide Vendidad 5.42]. The limit of intercalary months is therefore fixed at five at the outside to prevent the Hamin from merging into the Zamestan or in other words to keep the Rapithwin period distinct from the Hawan period.

167 These Gathic days are to be added at the end of the month of Spendarmad Hence during the five Gathic day, whether in our obligatory or voluntary prayers or in the ceremonies of Yajashne [Yasna] or of Baj (consecration of the sacred cake and food) the name of the Spendarmad month is not repeated with the name of the particular Gathic day. The learned Iranian dastur Zartosht Behram author of the Zartosht-namah is of the same opinion, as may he seen from his lines: (Persian quote omitted):– From this it will he seen that the Parsi family who repeat the name of the last month in their prayers during the five Gathic days are in the wrong.

at the end of three years and to one intercalary year at the end of thirty-six (lunar) years. This (lunar) year (which makes the festivals fall behind or after their proper time) should not be used for great works (i.e. important ceremonies like Jashans, Gahambars etc.) In the business of the world smaller gifts are to be had in the lunary year.[168] And this fact is made known in the chapter (containing) the details of years (dependent on) the law of intercalation.

Exposition in the good religion about the Denkard book, one of the scriptures of the faith. (420)

Be it known that the *Denkard* scripture is made (or written) to make the knowledge of the adorning wisdom of the faith public (to the Mazda-worshippers). The first writing of the work was done by one of the men of the primitive faith, the first disciple of the holy Zartosht, whose Fravashi (i.e. guardian spirit) is worthy of reverence, after questioning and hearing the explanation of that prophet of the worship-worthy Fravashi. Just as from a light-giving center light is diffused everywhere so out of the original *Denkard* copies were ordered to be made by the glorious king Vishtasp to enlighten the people on the wisdom of the good faith, With the permission of this king the original book was placed in the royal library known as Ganj-i Shaspigan.[169] The king ordered other clear (i.e. legible) copies to be made, to be distributed among the people. And lastly he sent one copy to the Dez-i Napesht and ordered that the copy should be (always) kept there.

When king Alexander of evil fame came to the country of Iran, the divine faith was (a good deal) harmed. All the writings (preserved in) the Dez-i Napesht were burnt. And other writings (which) were in the Ganj-i Shaspigan passed into the hands of the Arumans. (Alexander) had these translated into Greek. When Artakhshari Papekan was in the ascendant, (acting on) the information obtained during the time of his mending (i.e. restoring to its pristine vigor) the Iranian government, he caused all the scattered writings, which fell in his way and which were referred to by men of the past, to be collected. He ordered the righteous Tosar, religious teacher and leader of the faith, to devote his attention (to the writings) and to complete them after comparing their sense with the Avesta. Accordingly (Dastur Tosar) composed another work of starry clearness after the original glorious work.

168 The Gujarati original is rather unintelligible here.

169 For Dez-Napesht, Ganj-i Shaspigan and Ganj-i Shapigan see the author's *Pahlavi Grammar,* p. 75.

And the king ordered it to be kept in the Ganj-i Shapigan and other copies of it to be distributed among the people.

After this owing to the mischief and revolt of kings belonging to the faith itself, that (religious book was scattered) and was obtained from different districts by Adurfarobag bin Farrokh-zad, leader of the people of the good faith and belonging to the family of the saintly Adarbad Mahraspandan. He for the sake of the people of his faith arranged into chapters the work scattered on different sides, after adding new subjects therein. And in order to make the people of the good faith read and understand its exposition made by the men of the *Avesta* and of the primitive faith, he made luminous copies after the original.

During the times of quarrel of the people of the faith, Zartosht the leader of the good faith, of the family of the possessor of inspired wisdom and understanding, Dastur Atarfarobag, obtained this copy (of Atarfarobag) in odd volumes and scattered condition.

After that I, Adarbad, of the family of Admigan (and) leader of the faithful obtained this book in its weak, old and decayed state. With the help of God and the assistance of the Mazda-worshipping faith I made a new copy of it after laborious and zealous investigation. And whatever of its writing had been lost, eaten up and worn to dust was obtained (by me) once again from those of the good faith. In this fashion after having brought back the book from its (previous) state (wherein it had been) carried away, plundered and robbed, I have composed its sublime matter with the help of the spiritual counsel-giving understanding, after comparison with the Avesta and the writings of the former leaders of the faith. And with the exalted wisdom of the good faith (the book) has been put into chapters according to rule. And from the light of the original copy its halo (i.e. another copy is made.) And from the glory of the halo (i.e. from the second copy) I have made the last and complete copy which is clear as the light of the true dawn. The large sized book of the original *Denkard* had one thousand chapters; in spite of the subsequent additions (put in to make) those of the good faith understand (the subject-matter), "Denkard" is still retained as the name of the book.

With the help of God every reliable writing (which may be) sent by any one or obtained (by me) should assuredly be added to this (book). The exalted faithful, who in their time obtain in any way writings bearing on the Mazda-worshipping faith from other parts of Iran, should publicly add (these) to the original work for the good of the souls of the faithful. (I hope that) the disciples of Ushedar of the family of Zartosht will after re-questioning Ushedar compose a still

more exalted work for the faith.

(End of Book 3)

Encyclopedia of Angels

Rosemary Ellen Guiley

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Facts On File, Inc.

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Facts On File, Inc.
11 Penn Plaza
New York NY 10001

Library of Congress Cataloging-in-Publication Data

Guiley, Rosemary.
Encyclopedia of angels / Rosemary E. Guiley.
p. cm.
Includes bibliographical references and index.
ISBN 0-8160-3825-2
1. Angels—Dictionaries. I. Title.
BL477.G87 1996
291.2'15'03—DC20 96-12009

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Cover design by Sholto Ainslie

Front cover art: Detail from *Modonna of the Pomegranate* (Sandro Boticelli, 1487) Galleria degli Uffizi, Florence, courtesy of The Bridgeman Art Gallery

Printed in the United States of America

VB INNO 10 9 8 7 6 5 4 3 2

This book is printed on acid-free paper.

CONTENTS

ACKNOWLEDGMENTS	vii
FOREWORD	ix
ENTRIES A–Z	1
BIBLIOGRAPHY	205
INDEX	209

For Lynne Hertsgaard

ACKNOWLEDGMENTS

My deepest appreciation and gratitude go to Rosemary McMullen and Joanne P. Austin, who were instrumental in researching and compiling portions of this book.

FOREWORD

The angel is a mystery, one that we have attempted to explain for more than two thousand years. The study of angels is vast and complex. Thousands of angels (and demons) are cited in lore and literature. However, contradictions abound concerning name spellings, functions, duties and identities. In fact, one can become submerged in minutiae about angels that does little to shed light on their true essence.

For *Encyclopedia of Angels* I have chosen to cover angels by topic. Many significant angels and demons are listed by name and by group. Otherwise the characteristics, functions and nature of angels, and our beliefs about them and experiences with them, are covered under general subject headings and under biographical profiles of mystics, theologians, philosophers and others. I also compare angels to similar beings in non-Western religions. The collection of these entries provides what I hope will be for the reader a fascinating journey into the evolution of the angel in Western thought. This evolution has been shaped largely by visionary experience. What we know about angels comes through our otherworldly contact with them.

My own interest in angels was sparked in the mid-1980s (before angels became the darling of the media), when I began having archetypal dreams that included a mysterious figure I identified as an angel. This figure served as a psychopomp into the reaches of inner space, leading me through a psychic transformation from one life-stage of consciousness to another, which unfolded over time. Earlier in life I had received no particular religious indoctrination about angels, and felt rather neutral about the question of their existence as portrayed in text and art. However, it was obvious to me that I was nonetheless tapping into an archetypal form that exists in the collective unconscious regardless of my own personal views. This is an ancient archetype, shaped by countless experiences, which in turn shaped beliefs, which revolved to shape experience. And now this archetype was breaking through the *unus mundus*, the undifferentiated whole of the universe, in response to my own psychic need. I found that the more I accepted this angel, the more the archetype became energized in my life, expressing itself not only through dreams but through inspiration, creativity, intuition and even visionary experience. In the ensuing years I have found myself in the company of numerous angelic presences.

Do I believe in angels? The answer must of course be yes, although even after years of study on the subject, I remain open as to their exact nature. I do not believe there are easy answers. Under the ANGEL entry, I have given the definition traditional to our mythology: "a supernatural being who mediates between God and mortals." Do they exist in their own right, in celestial realms? Perhaps so. Or perhaps there is an energy, a vibration of love and light from the Godhead, which becomes an "angel" when it interacts with human consciousness, taking on a form that we can comprehend and integrate into our spiritual and cosmological outlooks. Perhaps it is our need for semidivine messengers, for spiritual companions, protectors and guides, and for divine beauty in our own likeness, that draws to us what we call the angel. Our monotheistic God is imageless, abstract and remote. The angel, upon whom we project a form that is an exalted image of ourselves, helps us to feel closer to the Source of All Being.

The world's mystical traditions teach oneness, that everything is part of everything else. Quantum physics tells us that there is no separation between object and observer, that we are inexorably bound up in what we think we merely observe. Consequently we and the angels are part of each other; the good angel can be seen as an expression of our higher self (and the demon as an expression of our lower nature). The dynamics between the two, high and low, are what psychic integration and spiritual growth are all about.

The angel is a profound mystery, as deep as the mystery of the soul, as limitless as the mystery of infinity and eternity. This is a puzzle we may never be able to solve, but our probing of the mystery yields endless permutations that deepen our insights into ourselves. The experience of an angel—an ANGELOPHANY—is just as powerful today as it was for the visionary prophets of the biblical era. The prophets were escorted to a state of consciousness called heaven and were given the word of God in the form of laws and moral codes. Today the epiphanies are more personal, but just as life-changing. Via the angel we glimpse the unknown, and we are encouraged to press on.

—Rosemary Ellen Guiley
Annapolis, Maryland

A

Abaddon (also Apollyon) An angel of death and destruction, whose name literally means "the destroyer." In REVELATION, Abaddon (the Hebrew version of Apollyon) is king of the abyss, the bottomless pit of hell (Revelation 9:10), and also is the angel who possesses the key to the bottomless pit and binds Satan and throws him into it for one thousand years (Revelation 20:1–3).

Sometimes Abaddon also is equated with SATAN and SAMAEL. His name is used in conjuring spells for malicious intent.

Abraham The patriarch of the Hebrews was a frequent recipient of instructions and interventions from Yahweh and the Angel of Yahweh, otherwise known as the ANGEL OF THE LORD.

Although the text of Genesis often reads "Yahweh said," Genesis 15:1 reads "it happened . . . . that the word of Yahweh was spoken to Abram in a vision." (Abram was Abraham's original name before God made him founder of the Hebrew nation.) When Abram's concubine Hagar gave birth to a son and was expelled from the household by Abram's childless wife Sarai, "the angel of Yahweh met her" and spoke to her. The angel foretells Hagar's numerous descendants and tells her to name her son Ishmael. She calls the angel "El Roi," the God of Vision, and the well where this meeting took place was renamed Lahai Roi (Genesis 16:7–14). Hagar's mistaking an angel for Yahweh was the first of many confusions about the identity of the Angel of the Lord.

Later, Yahweh makes a covenant with Abram, promising him the birth of a son to the by-now-elderly Sarai, and also land. He instructs Abram to circumcise himself and all in his household. Abram's name from now on will be Abraham and Sarai's will be Sarah (Genesis 17).

One midrash (rabbinical text) says that Isaac's birth was announced three days after Abraham's circumcision of his entire household, and that God commanded MICHAEL, GABRIEL and RAPHAEL to comfort Abraham, who suffered great pain, as always happens on the third day of circumcision. The archangels protested: "Would you send us to an unclean place, full of blood?" God answered: "By your lives, the odor of Abraham's sacrifice pleases me better than myrrh and frankincense! Must I go Myself?" Then they accompanied Him disguised as Arab wayfarers. Michael was to announce Isaac's birth; Raphael to heal Abraham; and Gabriel, to destroy the evil cities of SODOM AND GOMORRAH.

The midrash above ties in with the story that follows, the most often-discussed angel episode in the Abraham story,

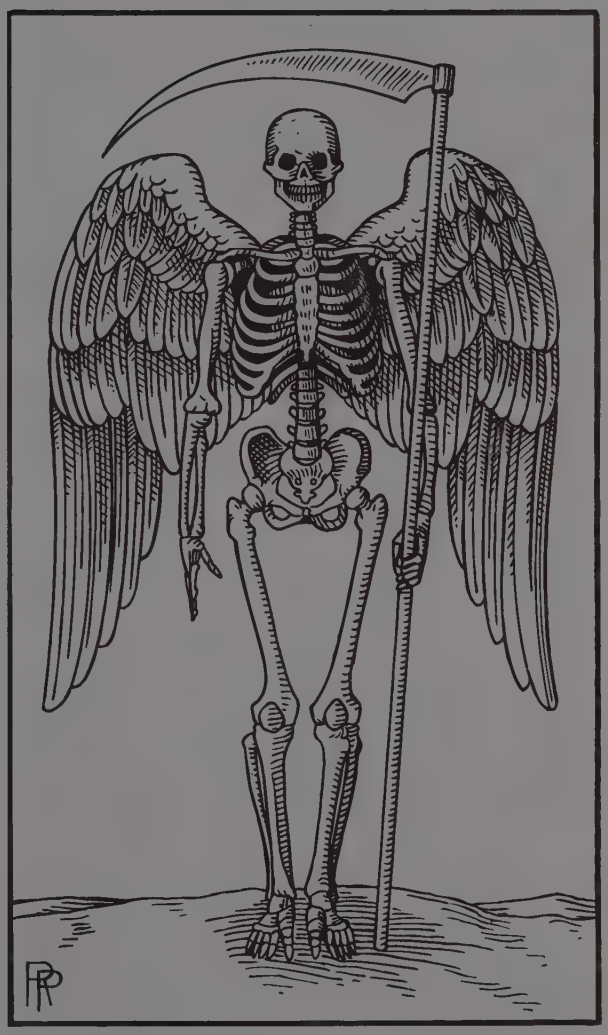

Abaddon (Copyright 1995 by Robert Michael Place, from *The Angels Tarot* by Rosemary Ellen Guiley and Robert Michael Place. Reprinted courtesy of HarperSanFrancisco)

Genesis 18 and 19. In this story the confusion between God and angels becomes readily apparent. The text says, "Yahweh appeared to him at the Oak of Mamre while he was sitting by the entrance of his tent during the hottest part

of the day. He looked up and there he saw three men standing near him. As soon as he saw them he ran from the entrance of the tent to meet them, and bowed to the ground." This was not a sign of adoration but a sign of respect. At first Abraham sees his guests as mere human beings and welcomes them warmly. Their superhuman character is only gradually revealed. Abraham hurries to get a meal prepared and stands by them while they eat under the tree. They ask where Sarah is and Abraham says she is in the tent. Then one says he will come and visit in a year and Sarah will have a son. Sarah overhears and laughs. The guest asks why Sarah laughed, when is anything too wonderful for Yahweh?

"From there the men set out and arrived within sight of Sodom, with Abraham accompanying them to show them the way. Now Yahweh had wondered, 'Shall I conceal from Abraham what I am going to do?' " Yahweh is referring to his plans for Abraham's line to live in his righteous way. He says, "How great an outcry there is against Sodom and Gomorrah," and says he will go and investigate. "The men left there and went to Sodom, while Abraham remained standing before Yahweh" (Genesis 18:22). They convince Yahweh to spare the city if he finds ten righteous men there. Chapter 19, verse 1 reads "when the two angels reached Sodom that evening. . . ." Then follows the account of the destruction of Sodom and Gomorrah, the escape of Lot and his daughters, and the changing of Lot's wife into a pillar of salt. Chapter 19, verse 5 reads, "when dawn broke the angels urged Lot . . . ."

Maimonides used this passage to illustrate his conception that "whenever seeing, or being addressed by an angel is mentioned, this refers to prophetic vision or to a dream. It makes no difference whether this fact is explicitly stated or not. . . . In such a prophetic vision or prophetic dream the prophet sometimes sees God speaking to him . . . or he may see an angel who speaks to him" (*Guide of the Perplexed*, XLII).

God advises Abraham to expel Hagar and Ishmael (Genesis 21: 12–14), and again divine intervention occurs. "But God heard the boy wailing, and the angel of God called to Hagar from heaven." Hagar is told to hold up the child to be blessed, for he will lead a great nation. "Then God opened Hagar's eyes and she saw a well . . ." (Genesis 21:15–19).

M. J. Field's theory that angel messengers in the early Old Testament could well have been remnants of stories of visitations and encounters with desert holy men who were using their dramatic and occult arts to intervene in the spiritual development of the Hebrew nomads can be applied to this episode, including a postulate that one of them might have impregnated Sarah and applied herbal or other aids to bring the pregnancy to term (see ANGEL OF THE LORD).

Again, with the story of the sacrifice of Isaac in Genesis 22, Abraham's first instruction to take Isaac to the land of Moriah and offer him as a burnt offering comes from "God," yet who intervenes at the last minute to prevent Abraham's knife from killing Isaac? "The angel of the Lord called to him from heaven." (See ISAAC.)

The rabbis writing the Seypher Hayashar add this to the story. As Abraham and Isaac ascend Mount Moriah, the fallen angel SAMAEL steals up in the shape of a humble graybeard and says: "Can a command to kill the son of your old age proceed from a God of mercy and justice? You have been deceived!" Abraham sees through the disguise and drives him away; but he reappears in the shape of a handsome youth to Isaac, whispering, "Wretched son of a wretched mother! Was it for this she awaited your birth so long and patiently? Why should your besotted father slaughter you without reason? Flee, while there is yet time!" Isaac repeats these words to Abraham, who curses Samael and sends him away.

The Book of Jubilees, a pseudepigraphical work, presents a different version of events with Abraham, focusing on the promise of progeny and land. It does not mention the theophany (manifestation of God), nor the angels' eating of food. The angels, who are not specified by number, do tell Sarah that she will bear a son, and they give her son-to-be the name of Isaac.

Theologians and philosophers have examined and debated the story of Abraham for centuries. Was his original vision a theophany or an ANGELOPHANY (manifestation of an angel)? Did the angels, whom Abraham initially assumed were mortal, really eat food or only appear to eat food? It was established early that the vision was an angelophany, and that the angels, being incorporeal, only gave the appearance of eating.

See also ANGEL OF DEATH; EATING; TREES.

Further reading:

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Abraxas An ancient name attributed to a god, a sun, an angel, and a devil. Abraxas was the name of a sun mounting an ouroboros (a snake biting its tail) held by the highest Egyptian god, Isis, the creator of the sun and mistress of all the gods. Isis mythology found its way deeply into GNOSTICISM, in which Abraxas is the name of the ruler of the 365th (highest and final) AEON, or sphere, ascending to the unknowable God. Abraxas thus became the Gnostic demigod or Aeon or the High Heaven.

Abraxas also was associated with the Mithraic mystery religion of Persian origin, the chief rival of Christianity in Rome in its first 400 years. Like Gnosticism, Mithraism featured a complex astrology and numerology. Numerical values of Mithra's and Abraxas's names each total 365.

Abraxas was assimilated into the Gnostic "Lord of the World," the Old Testament God (really a creation/son of SOPHIA, a high Aeon) who created the material world and had demonic qualities. Orthodox Christians came to view Abraxas as a demon. In turn, Abraxas became a favorite deity of heretical sects of the Middle Ages.

Abraxas appears in the works of Carl G. JUNG. The father of depth psychology wrote a vast amount of material on his personal visionary experiences, little of which has been released by his heirs. One such document, reported by Jung to have been composed on three nights between December 15, 1916 and February 16, 1917, entitled *Seven Sermons to the Dead*, purports to be written by the Gnostic teacher Basiledes in Alexandria; several of the sermons feature Abraxas.

Abraxas (Copyright 1995 by Robert Michael Place, from *The Angels Tarot* by Rosemary Ellen Guiley and Robert Michael Place. Reprinted courtesy of HarperSanFrancisco)

In contrast to Helios, the god of light, and the Devil, god of darkness, Abraxas appears as the supreme power of being in whom light and darkness are both united and transcended. He is also defined as the principle of irresistible activity and is a close approximation of an active manifestation of the Pleroma (state of oneness or wholeness). Gnostic talismans bearing the figure of Abraxas were saved because they were carved into valuable stones, usually oval. They show a figure with a human body, the head of a rooster (or, more seldom, of a hawk), and legs fashioned like serpents. The god's hands hold a shield and a whip, the shield usually inscribed with the name IAO, reminiscent of the Jewish four-letter name of God. Often he is mounted on a chariot drawn by four white horses, with both sun and moon, gold and silver, masculine and feminine, overhead.

The symbolism usually is explained as follows: the rooster represents wakefulness and is related to the human heart and the universal heart, the sun, invoked by chanticleer; the human torso embodies the principle of logos, or articulated thought; the snake legs indicate prudence, whereby the dynamic rulership of universal being governs its own all-powerful energies; the shield is symbolic of wisdom, the great protector of divine warriors, while the whip denotes the relentless driving power of life and the four horses the tetramorphic (four elements, Jung's four functions) forces of the universal libido or psychic energy. The number 365 appears again, for in both Greek and Hebrew the seven letters of the name Abraxas yield 365 numerologically, and the seven letters correspond to the seven rays of the planetary spheres, according to Gnostic principles.

Jung calls Abraxas "the truly terrible one" because of his ability to generate truth and falsehood, good and evil, light and darkness with the same word and in the same deed. Jung also refers to the divine Abraxas as "hybrid," the living and symbolic refutation of the philosophical attitude of the excluded middle, the Western "either-or" by which all things are categorized absolutely and polar opposites abound. In the Fourth Sermon, Abraxas is mentioned as "the activity of the whole," thereby indicating that it is energy, or force, that characterizes this principle most clearly, the life-force, élan vital.

In Jungian psychology there is no easy way out of psychic conflict; one must not only fight on the side of the angels, but occasionally join the host of the fallen angels. Author and Jungian expert Stephan Hoeller writes in *The Gnostic Jung and the Seven Sermons to the Dead:*

> Not a few alienated persons of modern culture are indeed in need of discovering Abraxas power within themselves, somewhat after the fashion of Hesse's *Steppenwolf*. As the fear of God has been envisioned as the beginning of wisdom, so the fear of Abraxas is said by Jung to be wisdom. This fear, as a holy comixture of awe and caution, will prevent the individual from either underestimating or foolishly provoking the titanic forces resident in the nucleus of the atom of the soul. The most important injunction to be found in Jung's sermon, however, is: "Not to resist him means liberation." To resist Abraxas, means invoking the supreme disaster. The fierce dynamism of life will not be denied; it will break into the field of consciousness by some means or other. . . . Acceptance of and permeability toward the promptings and designs of the unconscious is the way to liberation, individuation, Gnosis, or whatever word may apply to describe it.

In spite of the controversy Jung's Abraxas figure caused among orthodox theologians, it is very strong evidence of his modern Gnostic leanings.

Another reference to Abraxas appeared in Nobel Prize—winning writer Herman Hesse's first successful novel, *Demian*, published in 1919 under the pseudonym Sinclair. Hesse utilizes many Gnostic themes in the novel. One of the characters says Abraxas is the "name of a godhead whose symbolic task is the uniting of godly and devilish elements."

Further reading:

Hoeller, Stephan A. *The Gnostic Jung and the Seven Sermons to the Dead.* Wheaton, Ill.: Quest Books, 1982.

aeon In GNOSTICISM, both a celestial plane and the ruler of that plane. The Gnostics conceived of the heavens as a series

of concentric spheres called aeons. Basilides enumerated 365 aeons, though others counted far fewer—thirty or less. The chiefs of the aeons are called aeons themselves. They are emanations of God and approximately comparable to seraphim (see CHOIRS) in closeness to the Godhead. ABRAXAS is chief among aeons. SOPHIA rules the thirtieth aeon, the highest level of the Pleroma, which are the thirty aeons closest to earth and which form earth's celestial heavens. Before the angelic hierarchy of PSEUDO-DIONYSIUS became established, aeons were counted among the orders of angels as a tenth level.

Aeshma See ASMODEUS.

aethyr See MAGIC, ANGELS IN.

Ahriman See Rudolph STEINER; ZOROASTRIANISM.

Ahura Mazda See ZOROASTRIANISM.

Amahrasp and (Amesha Spenta) See ZOROASTRIANISM.

Anafiel An angel associated with the prophet ENOCH and the angel METATRON. The name means "branch of God."

Anafiel is one of the angels identified as the one who carries Enoch to heaven. He also is the angel chosen by God to punish Metatron on one occasion with a flogging of sixty lashes.

Anafiel also is the keeper of the keys of the heavenly halls, and is cited in the Merkabah, early Jewish mystical tradition, as chief of the eight great angels of heaven.

angel A supernatural being who mediates between God and mortals. Angels are held to minister over all living things and the natural world, and also all things in the cosmos. The term *angel* comes from the Greek *angelos*, which means messenger. Similarly, the Persian term *angaros* means courier. In Hebrew the term is *malakh*, which also means messenger. The name refers to one of the angel's primary duties: to shuttle back and forth between realms, bringing human prayers to heaven and returning with God's answers. Angels also mete out the will of God, whether it be to aid or to punish humans. Angels are specific to Judaism, Christianity and Islam; however, they are derived from concepts of helping and tutelary spirits that exist in mythologies the world over.

The Western concept of the angel evolved primarily from the mythologies of Babylonia and Persia. ZOROASTRIANISM developed a complex angelology that influenced the Hebrews. The angel also absorbed characteristics from Sumerian, Egyptian and Greek beings. The Hebrews in turn influenced the Christians, and the Jews and Christians influenced the Moslems.

The Bible presents angels as being representatives of God. The term "Angel of the Lord" appears frequently, and may refer either to an angel or to God himself. Angels

Angels (Gustave Doré)

exist in a celestial realm. They are incorporeal, but have the ability to assume form and pass as mortals. They also appear as beings of fire, lightning and brilliant light, sometimes with wings and sometimes not (see WINGS). Various classes of angels are mentioned in the Bible; by the sixth century these were organized into hierarchies (see CHOIRS).

In the Bible, angels are main players on the stage of life, and in the working out of humanity's relationship to the Divine. With a few exceptions, they are never referred to with proper names. MICHAEL and GABRIEL are the only two angels mentioned; RAPHAEL appears in the apochryphal Book of Tobit. However, numerous angels are mentioned by name in the APOCHRYPHA and PSEUDEPIGRAPHA. By the Middle Ages, midrashim, kabbalistic writings and other sources had cited thousands of angels by name (see NAMES OF ANGELS).

The ranks of heavenly angels have evil counterparts in the fallen angels of hell. The fallen angels became demons (whose ranks also include the demonized gods of pagan cultures). The role of demons is to tempt humankind into sin and to steal souls into hell, the kingdom of SATAN, the prince of all evil, according to Christianity. (See also HELL and LUCIFER).

The church fathers of Christianity gave extensive consideration to the duties, nature, numbers, abilities and functions of angels. This theological interest peaked in the Middle Ages and began to decline in the Renaissance. The scientific revolution forced angels offstage, though devotional cults kept their interest alive. Angels made a comeback in popularity in the late twentieth century, due in part to a widespread spiritual hunger for personal relationships with the Divine and for the comfort of ready supernatural assistance and guidance. Popular thought has tended to sanitize the angel into a "best friend" mold, ignoring the angel's history of sternness and impartiality (See GUARDIAN ANGEL).

For descriptions of the evolution of various angelologies, and for comparisons to other religions, see the entries on GNOSTICISM, JUDAIC ANGELOLOGY, ISLAMIC ANGELOLOGY, PROTESTANT ANGELOLOGY, MORMONISM, HINDUISM, TANTRIC BUDDHISM and ORISHAS. Other major overviews are provided by the entries on ART, ARCHITECTURE AND RITUAL; FILM, DRAMA AND TELEVISION; LITERATURE; and MUSIC. There also are entries on SEX AND ANGELS and EATING. The entries on angelophanies and DREAMS discuss the many ways in which angels manifest.

Angel of Death The angel charged with announcing death and taking the soul either to heaven or hell. The Angel of Death is known by various names in different traditions. In his true form, the Angel of Death has a terrible countenance, but he is able to manifest in any pleasing form in order to trick or calm the living into giving up their souls to him.

The archangel MICHAEL, whose duties include leading the souls of the dead to the afterlife (i.e., playing the role of psychopomp), is called the Angel of Death. Likewise GABRIEL, as the guardian of the underworld, bears this title. The fallen and evil angels SATAN, SAMAEL and IBLIS are the Angel of Death as well. In rabbinic writings, at least a dozen angels are named as the Angel of Death; among these (beyond those already mentioned) are METATRON, Azrael, Apollyon, ABBADON, Hemah, Kafziel, Kezef, LEVIATHAN, Malach ha-Mavet, Mashit, Yehudiah and Yetzer-hara. In

Angel of Death taking a soul, in the form of a child, from a dying man (Reiter, *Mortilogus*, 1508)

Arabic lore, Azrael and Iblis fill this role, and in Zoroastrianism, it is Mairya. In folktales, the Angel of Death frequently is not named.

Stories about the Angel of Death are common in folklore; the following examples come from Jewish lore.

The Testament of Abraham, a pseudepigraphical work, relates the story of Abraham's encounter with the Angel of Death. The story begins when Abraham is 175 years old and at the end of his life. Curiously, both his wife Sarah and son Isaac figure in the story, despite the contradictions in Genesis that Sarah's death preceded that of Abraham, and that Isaac was married to Rebecca when his father died.

God sends MICHAEL to Abraham to tell him it is time to die. Abraham still lives by the oak tree at Mamre, where he had earlier in his life served and fed three visitors who were angels in disguise (see ABRAHAM). Abraham sees Michael approach him, and although he looks like a splendid warrior, Abraham does not recognize him as an angel. He invites Michael to come with him, and the two walk back to Abraham's house. Isaac, recognizing Michael as an angel, falls at the angel's feet. He tells Sarah that Michael is an angel.

Abraham has Isaac fetch water, which he uses to wash Michael's feet. He begins to weep, and sees that Michael weeps tears of precious stones. Abraham then orders Isaac to prepare a room for a banquet.

Michael excuses himself and goes immediately to heaven, where he has a conversation with God. Abraham is so righteous, he says, that he cannot pronounce death upon him. God decides to send a prophecy of death in a dream to Isaac, which Michael can then interpret.

Michael also wonders how he will be able to eat food. God says he will send an all-devouring spirit to consume the food and protect Michael's identity. (In Genesis, the visiting angels are offered food by Abraham and give the appearance of eating.) Michael goes back to Abraham and joins him in the meal. They pray together.

When Isaac goes to sleep, he dreams the death prophecy and awakens weeping. Michael also weeps. Sarah attends them, and realizes that Michael is one of the three mysterious visitors from before. She quietly lets Abraham know. Abraham hears Isaac's dream, and Michael interprets it.

Abraham persuades Michael to admit that he is an angel, and to reveal the purpose of his visit. Abraham refuses to die. He discusses death with God, and Michael takes him on a tour of the cosmos.

God then sends the Angel of Death to Abraham at Mamre, and he reveals his true appearance: "Then Death made his appearance dark and more fierce than any sort of beast . . . and he showed Abraham seven fiery heads of dragons, fourteen faces of the most flaming fire . . . and a gloomy viper's face. And the face of a terrible precipice, and the fiercer face of an asp, and the face of a fearsome lion . . . and he also showed him the face of fiery sword . . . and another face of a wild sea raging and a river rushing and a fearsome three-headed dragon and a mingled cup of poisons." Death prevails in the end, and Abraham dies.

The Angel of Death manifests in a much friendlier form in the Hasidic folk tale (Eastern Europe, nineteenth century) of the esteemed rabbi Reb Pinhas. The angel appears as a visiting Hasid, and politely presents a petition of death to Reb Pinhas, which reveals his true identity. The rabbi answers with his own petition: he will be happy to go wherever the Angel of Death wishes to take him, but if he could have a choice, he wishes to go to Gehenna (the Jewish hell), because he wishes to be of service to the souls there and work for their release.

This places the Angel of Death in a predicament, for he has been ordered not to deny Reb Pinhas any wish. Yet, he cannot bring himself to take the rabbi to hell. Like Michael, he goes back to heaven to ask God what to do. He is given an answer, whispered through a curtain.

The angel goes back to Reb Pinhas and presents him with a petition, to which has been appended a single word inscribed in black flames. The petition tells Reb Pinhas that he has been given a holy name that will take him either to Paradise or to Gehenna, depending on how the name is pronounced. The true pronunciation is so secret that only the angel METATRON knows it. Not even the Angel of Death can help.

Reb Pinhas, still intent on going to hell, studies the word but ultimately must guess at its pronunciation. He winds up in heaven, illustrating that there is no escape from one's fate. You cannot go to hell when you deserve to go to heaven, and vice versa.

A rabbinic tale from Babylon in the fifth century illustrates that there is no escaping the Angel of Death. One morning King Solomon hears birds chirping, and because he understands the language of birds, he learns that the Angel of Death plans to take two of his closest advisers. He tells them, and they beg him to help them escape their doom. He urges them to flee to the enchanted city of Luz, which the Angel of Death is forbidden to enter.

(Luz, according to the Talmud, is a secret city where everyone remains immortal as long as they do not venture outside the gates. Solomon knows the location. Also, in Genesis 28:19 Luz is the city cited as the place where JACOB had his dream of the ladder.)

But the Angel of Death knows all, and when the men arrive at the city gates, they find the angel waiting for them just outside, barring their way.

This and other tales about the Angel of Death show that mortals cannot escape fate and that once God has decreed it, Death always has the last word. However, another rabbinic story tells that Rabbi Joshua ben Levi outfoxes the Angel of Death by talking the angel into letting him hold his sword. He refuses to give it back, and leaps straight into the Garden of Eden while he is still alive.

The Beit ha-Midrash tells the story that Moses wrote thirteen Torahs on the day he was told he was going to die, as a means of preventing the Angel of Death from taking him. According to lore, one cannot die while one is studying the Torah. The thirteen Torahs included one for each of the twelve tribes of Israel, plus a celestial Torah (the best of the lot) that was taken to heaven and used by the angels. (According to legend, the archangel GABRIEL gave this Torah to Rabbi Meir ben Baruch of Rothenburg, a leader of German Jewry in the thirteenth century who spent much time in prison, and copied the Torah during his confinement. He put the copy in a casket and sailed it off down the Rhine, to be discovered by Jews.)

Still another Jewish story demonstrates how angels exert free will, and how God can change his mind and retrieve the Angel of Death. A mystical tale from Yemen in the fourteenth century tells about the fate of the bride and bridegroom. An old man, Reuben, sins once in his life by rebuking another man for sitting in his place at the synagogue. God decides to punish him by sending the Angel of Death to take away his son, who is about to be married. Reuben pleads with the angel to spare his son until he is married and has tasted the joy of life. Moved with pity, the angel agrees.

God rebukes the angel for disobeying him. Chastened, the angel decides to revenge himself by taking the son with the same tremendous anger shown him by God. The prophet Elijah tells the son that at his wedding, an old man in rags will appear, and it will be the Angel of Death.

Sure enough the angel appears, and Reuben offers himself as a surrogate. The angel displays his faces of cruelty, anger, wrath and severity, and draws his sword to cut off Reuben's head. Reuben flees. Similarly, Reuben's wife offers herself, and then flees in terror.

Finally the bride offers herself, and does not flee. The Angel of Death sheds a tear of mercy. God, watching from heaven, has pity and orders the Angel of Death to retreat. He grants both bride and bridegroom seventy more years of life.

See DEATHBED VISIONS; IZRA'IL.

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Angel of the Lord (also Angel of Yahweh) An angel especially associated or identified with God. While any angel sent to execute the commands of God might be called the angel of the Lord (II Samuel 24:16; I Kings 19: 5, 7), mention is made of an angel under circumstances that justify one in always thinking of the same angel, who is distinguished from Yahweh, and yet is identified with him: Genesis 16:7–14; 18:1–4, 13–14, 33; 21:17; 22:11–12, 15–16; 31:11, 13; Exodus 3:1–6; 23:20–24; Numbers 20:16; 22:21–35; Joshua 5:13–15; 6:2; Judges 2:1–5; 5:23; 6:11–24; 13:1–25; 1 Samuel 29:9; 1 Chronicles 21:15–30; Zechariah 1:10–13; 3:1–2. This is an angel who revealed the face of God (Genesis 32:30), in whom was Yahweh's name (Exodus 23: 21), and whose presence was equivalent to Yahweh's (Exodus 32:34; 33:14; Isaiah 63:9). The "angel of the Lord" thus appears as a manifestation of Yahweh himself, one with Yahweh and yet different from him. Sometimes the angel of the Lord may be described as a floating conception, at one moment an angel, at another the Lord.

Whether or not these passages indicated a direct visitation or manifestation of God, God appearing through an angel, God giving an angel more direct power than usual, an angel taking the form of a man, or some other phenomenon was a question regularly taken up by Judaic and Christian commentators (see ORIGEN and St. AUGUSTINE on theophanies). One modern scholar, M. J. Field, has argued well for a reading of the earliest angel messengers, particularly in Genesis, as men appearing to be angels. According to Field's thesis, the unschooled Hebraic nomads could well have been

Angel appearing to Zacharias

guided and led to make decisions through the intervening powers of holy men of the deserts who were interested in drawing these people toward monotheism. Field spent many years in Africa witnessing the magical and persuasive powers of men and women hermits who exerted "spiritual oversight" over tribes. Field notes that these people often are adept in "special effects" such as fire, sparks and smoke, and ventriloquism, like the voice in the burning bush (Exodus 3:2). Their luminosity, dignity, powers and charismatic presence would derive from years of spiritual practice. There is no doubt that such "saints," individuals who practiced spiritual discipline, existed in the lands and especially the deserts of the Bible. In fact, they were the instigators of western monasticism.

Maimonides (see JUDAIC ANGELOLOGY), writing in the twelfth century C.E., read the same passages quite differently. He interpreted the angelic appearances, which usually conveyed announcements or instructions, as prophetic visions or dreams. According to Maimonides's cosmology, angels were indeed intermediaries between God and man, but they operated through the visionary imaginative plane in the human mind to convey God's wishes to the patriarchs and prophets. Maimonides explains:

> It is all the same whether the particular passage says first that he saw an angel, or the phrasing implies that he thought at first it was a human being and then in the end he realized it was an angel. Whenever it turns out in the end that what he saw, and was addressed by, was an angel, you must accept it as true that this was from the outset a prophetic vision or prophetic dream. In such a prophetic vision or prophetic dream the prophet sometimes sees God speaking to him . . . or he may see an angel who speaks to him, or hear someone speak to him without seeing anyone speaking, or he may see

a human being speaking to him and afterwards he realizes that the one who spoke to him was an angel (*Guide of the Perplexed*, ed. Guttmann, Ch. XLII).

He goes on to decipher passages about such encounters by ABRAHAM, JACOB, and Balaam.

In the New Testament, angelic voices and dream visions surround the birth and early lives of John the Baptist and JESUS. In fact "the angel of the Lord" who appeared to Zechariah (Luke 1:11–20) says "I am Gabriel, who stands in God's presence." The angel of the Lord continues to be a standard title applied to any unnamed angel throughout the Gospels, including those present at the tomb on Easter morning. But the angel of the Lord came to be identified with Christ himself early in church writings. This controversy in Christian theology appears not to have been resolved even in the late twentieth century.

Justin Martyr (100?–165? C.E.) was the first to advocate that the angel of the Lord was none other than a pre-incarnate appearance of Christ under the guise of an angel. Others attracted to this concept found Old Testament "angel of the Lord" passages and intruded Christ. It was Christ who wrestled with JACOB, according to Clement of Alexandria (150?–220?). Hilary of Poitiers (315?–367) took Jesus' words in John 8:56 ("Abraham saw my day") to mean he was one of the three angels who visited Abraham (Genesis 16:10). Augustine was acutely aware of the dangers of embracing the idea that Christ had been corporeal prior to the incarnation and stated his opinion that the Trinity was incorporeal in the Old Testament. Nevertheless, he broadened the idea of "angel"/messenger to include the Holy Spirit. Augustine's calm view dissipated the controversy for over a millennium. Aquinas did not pursue the issue.

It arose again in the Reformation. Calvin in the *Institutes* committed himself to a descent of the non-yet-incarnate Christ "in a mediatorial capacity, that he might approach the faithful with greater familiarity" (1.13.10; 14.5). The Lutherans deemed it heresy to deny that "the angel of the Lord" was Christ (Calovius, *Consensus*). Calvin in his list of accusations against Servetus indicted him for heresy in not holding that the angel was Christ (*Institutes* 1.13.10). Eventually it was shown that every theophany in the Old Testament was a "christophany" by the angel-Christ advocates. They argued that because these angels were sometimes worshipped, or that people who saw them believed they had seen God, that they were indeed God. They held that the Old and New Testaments must be mediated by the same source in name, form and substance, i.e., to prove that Christ was the Messiah and true God. If their point were taken, the storehouse of data on the historical Christ would be amplified by large amounts of material from the Old Testament. Major nineteenth-century Christologists maintained the angel-Christ identification, and many of the twentieth do not question it.

Scholar William G. MacDonald argues against this wholesale acceptance of the angel of the Lord as Christ, mainly on the grounds that pre-incarnation appearances of Christ make it impossible theologically to reconcile the full deity of Christ with the full humanity of Christ. He brings linguistics to bear in the context of cultural considerations. For example, *malak*, the Hebrew word for angel, means not only "messenger" but "agent." Servants had full authority to carry on their masters' business. MacDonald says "the Semitic *malak* idea was perfectly adaptable to the monarchical order. One is not surprised to find in the celestial court of Yahweh an array of angels waiting like royal ministers to magnify his presence throughout the earth. A dispatched angel would arrive anonymously (in terms of his own name), because coming in the name of God, i.e. as *malak* Yahweh ["angel of the Lord"] or *malak* Elohim ["the angel of God"], his sole concern was to speak or act for God as the situation required and to receive man's response to God." He finally asks the obvious: On what basis were the Old Testament personages and writers supposed to be capable of distinguishing one supernatural being from another, that is "the Son of God" from a seraph? If one adds M. J. Field's argument that the angel messengers could have been more clever and gifted human beings practicing drama and occult arts, the question is broadened to: Could the Old Testament "witnesses" distinguish magic from supernatural phenomena, much less God from an angel?

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Angel of Yahweh See ANGEL OF THE LORD.

angel wreath (feather crown) In the folklore of the Ozarks area of the United States, angel wreaths are lumps of feathers formed into wreath shapes, which are found inside bed pillows. According to lore, an angel wreath found inside the pillow of someone who has just died is a lucky omen that the person is saintly and has gone to heaven. The wreath is a symbol of the golden crown the person will wear in heaven.

Angel wreaths vary in shape and size. Some are tightly bunched and others loosely formed. They resemble rings, buns, caps and balls, and generally are from two to six inches in diameter. Most likely the wreaths form naturally from pressure and handling of the pillow. The feathers become attached by the minute barbs on the quills.

Folkloric tradition holds that the feathers inside the pillow of a deceased person should be searched for signs of an angel wreath. If one is found, the family is relieved. Angel wreaths have been preserved in families as lucky charms.

In earlier times, the discovery of an angel wreath was worthy of mention in the town newspaper. Angel wreaths once were so highly prized that they were stolen or secreted into pillows. Sometimes people would ask to be buried with the angel wreaths of their deceased spouses or relatives. It was widely believed that the wreaths were not made by humans or by chance, but were of divine origin.

Conversely, Ozark superstition also holds that angel wreaths are not from heaven but from the Devil, and are a

sign of witchcraft at work. Thus, feather pillows should be regularly searched, and any partially formed wreaths destroyed.

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angelic hierarchy See CHOIRS.

angel-man In German folklore, the angel-man is an effigy representing the solar fire, which traditionally was burned at celebrations of the summer solstice. The burning of fires once was a widespread practice in honor of the solstice and to help the sun, at its peak power, change its course in the sky. Scriptures and other sacred writings describe angels as "burning" and "clothed in fire." Thus, an angel became an appropriate image in some seasonal fire festivals.

The German ritual was called "beheading the angel-man." It was performed on Midsummer Day, at least up through the early twentieth century and perhaps later. The angel-man was an effigy made of a stump driven into the ground, wrapped in straw and fashioned into a crude human figure with arms, head and face. Wood was piled around the effigy. Boys armed with swords covered it with flowers. The wood was lit. When the angel-man burst into flames, the boys attacked it and cut the burning figure into small pieces. They then jumped backwards and forwards over the fire.

Straw effigies of humans—usually a man but sometimes a woman—commonly were burned as a part of summer solstice festivals.

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angelophany The experience of perceiving an angel with one or more of the five senses. The characteristics of angelophanies differ, probably in accordance with cultural conditioning, expectations, and acceptance or rejection of such experiences.

Ancient angelophanies found in the Bible, APOCHRYPHA, PSEUDEPIGRAPHA and rabbinic literature focus on visionary experiences and DREAMS, which were the customary media for prophecy. The great prophets, such as EZEKIEL, MOSES, ISAIAH and ENOCH were treated to grand visions of angels and transport to heavenly realms. They reportedly saw angels, were guided by them, beheld the throne of God and were anointed as holy messengers to return to their people and disseminate the word of God through warnings and moral and ethical codes. They heard the voices of angels and the voice of God. Such visions involved common elements of brilliant light, fire and lightning, and sounds of thunder and earthquakes. The angels were described as having the forms of men and being clothed in brilliant light or garments. Sometimes they were said to have wings; other times wings are not specified.

The dramatic nature of such visions may have been necessary to gain the attention of people; the angelophanies—and theophanies, or experiences of God—certified the prophets as official agents of the Lord. Such visions—especially that of Ezekiel—also formed the basis for early Hebrew mysticism in which one rode to the heavens via prayer and meditation to attain access to God, much as Ezekiel did when he rode up to heaven in his "throne-chariot."

On some occasions in early writings, angels pass for mortals, and seem to have the ability to disguise their heavenly light. In Genesis, ABRAHAM is so fooled when three men visit him on the plains of Mamre and partake of a feast he offers them in hospitality. They even converse with him. Similarly, the archangel RAPHAEL appears as a mortal man in the Book of TOBIT, and acts as a guide on the journey of Tobias.

Angels were not always seen when they manifested in early descriptions. Often percipients described hearing angelic voices (and sometimes singing).

In Catholicism, angels are considered to be pure spirits who have the ability to take the form of men and women. They intervene to help people fulfill their spiritual and temporal needs.

The literature of the saints is replete with angelophanies. Saints have regularly seen, heard and smelled angels, who often leave distinctive, sweet perfumes in the air. Literally scores of saints reportedly were guided by their GUARDIAN ANGELS or other angels in their quest to perfect their souls. Stories of the early Christian martyrs tell of angels who comforted them during their tortures and gave them courage, and who stood ready to take their souls to heaven upon death. Some of these are legend and have not been historically substantiated, but some later saints had angelophanies in the presence of witnesses who—even if they could not sense what the saints were experiencing—could at least document what they observed in the behavior of the saints. Visions, voices, singing and odors are common in hagiographies. Although names of angels are important in esoteric and mystical literature (see NAMES OF ANGELS), the angels manifesting to saints do not give names. Some identify themselves by class (seraphim, cherubim, archangel, etc.), but usually they are referred to only as "angel" or "guardian angel." The Catholic church forbids the use of proper angel names other than the three mentioned in Catholic canon: MICHAEL, GABRIEL and RAPHAEL.

St. Simeon Stylites (390–459), who was one of the oddest of the martyrs, spent the last thirty-seven years of his life confined of his own accord to the top of a sixty-foot-high pillar. His disciples gave him food and removed his waste with buckets and ropes. Even this deprivation was not enough for him, however, so he had himself bound to the platform so tightly that the ropes cut into his flesh and maggots began to eat at the wounds. It was documented that he was often and visibly visited by his guardian angel, who devoted many hours to teaching him the mysteries of God. The angel also foretold his death.

St. FRANCIS OF ASSISI beheld an angel who played the violin for him, filling him with such joy that he thought his soul would leave his body. A seraph also gave him his stigmata. St. FRANCES OF ROME was able to see and hear a guiding angel for the last twenty-eight years of her life.

St. Gemma Galgani (1878–1903) had a rich visionary life, recorded in detail in her diaries and letters. She saw her guardian angel and heard his voice. Her conversations with her angel were observed and recorded by others who could

Portrait of St. Francis Xavier (Bartolomé Esteban Murillo, c. 1670; reprinted courtesy of the Ella Gallup Sumner and Mary Catlin Sumner Collection Fund, Wadsworth Atheneum, Hartford, Conn.)

only hear one side of the conversation—hers. Her spiritual director commented that whenever she saw or listened to her angel, she entered into an ecstatic state of consciousness, lost in another world; as soon as she turned her eyes away, she resumed her usual personality.

Gemma's angel was her constant companion, so familiar that she often treated him like a brother. She was once admonished by Father Germano, her spiritual director—who overheard one of her one-way conversations—that she should treat him with more respect. She agreed, and vowed to remain one hundred steps behind the angel whenever she saw him coming.

Whenever Gemma was plagued by evil spirits, she called upon her angel. In 1900 she recorded an episode in which she was harassed for hours by the devil in the form of a horrible "little fellow." She was assaulted by blows upon her shoulders while she prayed. Her angel appeared and, curiously, attempted to beg off her request to stay with her all night. He told her he had to sleep. When she replied that the "Angels of Jesus do not need to sleep," he said he still needed to rest. Nonetheless he remained, and spread his wings over her while she slept.

Sometimes the angel was severe with her, in word or expression, as a way of trying to keep her on the straight and narrow spiritual path. He would find fault with her, and tell her he was ashamed of her. If she strayed from the path, he would depart from her presence for a while (this departure of divine grace, either in the form of the presence of an angel or the presence of God, appears often in the literature of saints).

Perhaps the most remarkable trademark of Gemma's angel was his couriership. She would send him off on errands to deliver verbal messages to people in distant places, and return with their replies. Gemma considered this angelic postal service to be a natural thing. Others reportedly received the messages. Sometimes replies were delivered back to her by the guardian angel of Father Germano. When some suggested that this was the work of the devil, Father Germano subjected Gemma to various spiritual tests, asking for irrefutable signs, and got them.

On June 8, 1899, when Gemma was twenty-two, she received the stigmata. Her angel then helped her climb into bed.

Gemma was visited by other angels as well, and often by Father Germano's guardian angel, who, she said, had a brilliant star over his head. No thought or deed of hers ever escaped angelic attention. If she was distracted in prayer, her angel would punish her. If she did not feel well, or if she would not eat enough, the angel exhibited a tender side, inquiring after her welfare and urging her to eat.

Modern angelophanies differ significantly from those described in the past. In the modern West, the culture does not support grand prophetic visions in the style of the Old Testament prophets; however, the NEAR-DEATH EXPERIENCE incorporates many of the same elements (guiding beings of light, visions of heaven, prophetic visions of the future, warnings about the present course of humanity).

Nor do many people in the modern West in the secular world report constant communication with angels in the fashion of the saints. Jayne M. Howard, author of *Commune With the Angels*, is an "open channel" with the angelic realm, and receives constant communication and guidance from a variety of angels and archangels. Howard hears angels and visually perceives them as ripples and waves of light, and also in human form. She senses angels with inner eyes and inner ears, yet says she sees and hears them as if they were people present speaking to her.

Modern research shows that for many people, an angelophany is a once-in-a-lifetime event, usually in response to a crisis or severe psychological need. Angels are most likely to appear as mortals, either adult or child (see MYSTERIOUS STRANGER). Other visual perceptions are of balls, clouds and pillars of light (in Exodus, the Israelites are led out of Egypt by a pillar of cloud in the day and a pillar of fire at night, widely interpreted as angels). If angels manifest as being of light, they invariably have a beautiful human form and countenance; rarely are wings ever reported (see WINGS). Many people believe that angels have appeared to them in the form of animals. Some people have experiences that could be classed as angelophanies, though they do not identify any presences as "angels" (see Charles LINDBERGH). This may be due to cultural conditioning in which individuals do not believe in "real" angels or in the possibility of encountering angels.

Many angelophanies take place on the inner planes, without phenomena perceived by the external senses. People who attempt to cultivate communication with angels do so

in meditation and prayer; many feel they receive spiritual guidance in return.

A modern trend has been to name angels who manifest regularly or who seem to be guardian angels. This is due in part to a belief that names have power, and also to a desire to feel personally close to angels.

For many people, an angelophany bolsters spiritual faith, or jolts one on to a spiritual path.

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angels of destruction Angels who function as the "Sword of God," and who are dispatched to mete out punishment to humans. Punishment can be in the form of illness, plague, pestilence, misfortune or death.

Angels of destruction specifically named are URIEL, Harbonah, Azrael (the ANGEL OF DEATH), Simkiel, Za'afiel, Af, Kolazonta, Hermah and Kemuel. Various sources cite either Kemuel or Simkiel as chief of the group. Other angels not specifically "angels of destruction" also carry out God's orders of punishment. The archangel GABRIEL sometimes is cited as the angel dispatched to destroy the wicked SODOM AND GOMORRAH. Accounts of destroying angels often do not give names of the angels.

Numbers of angels of destruction also vary according to source, ranging from 40,000 total to 90,000 in hell alone.

The Destroying Angel (reprinted courtesy of U.S. Library of Congress)

Numerous incidents of angelic punishment are cited in Scripture and other religious tracts. The *Zohar*, a kabbalistic work, observes that there is no act of annihilation or punishment that does not involve a destroying angel.

Besides the destruction of Sodom and Gomorrah, biblical accounts of punishing angels include a number of episodes, among them the following.

In 2 Kings 19, King Hezekiah battles the Assyrians, and is assured by God that not a single Assyrian arrow will be shot into Jerusalem. A lone destroying angel visits the Assyrian soldiers one night, and the next morning all 185,000 of the troops are found dead.

However, God is not so pleased with Jerusalem, because King David has displeased him (1 Chronicles 21). SATAN incites David to number (count) Israel against God's orders. God gives David a choice of punishments (1 Chronicles 21:11–12): "Take what you will: either three years of famine; or three months of devastation by your foes, while the sword of your enemies overtakes you; or else three days of the sword of the Lord, pestilence upon the land, and the angel of the Lord destroying throughout all the territory of Israel." David opts not to be punished by his mortal enemies. God sends the pestilence and the destroying angel. David sees the angel, stretched between heaven and earth, ready to smite Jerusalem with his sword, and begs for mercy. The angel instructs him to set up an altar. David does so, and offers a sacrifice to God. The Lord accepts, and orders the angel to stay his hand.

One of the best-known accounts is that of the destroying angel who slaughters the firstborn of Egypt in the Passover, recounted in Exodus 12:18–30. God warns the Israelites held captive in Egypt that he will pass judgment on the land. The faithful are told to smear blood on their lintels and doorposts as a sign. At midnight on the appointed night, the destroying angel sweeps over Egypt and kills the firstborn of man and beast in every household except those houses whose lintels have been marked by blood.

In Job 2, Satan again functions as an angel of destruction when God, seeking to test Job's faith as a righteous man, delivers Job into Satan's hands. Satan smites Job with "loathsome sores" (boils) all over his body, but Job only curses the day of his birth, and not God. Eventually, God restores Job to favor and rewards him with prosperity.

Punishing angels appear in the New Testament as well. In Matthew 13, Jesus goes out into a boat and addresses a large crowd on shore, speaking in parables. In 13:47–50, he describes the kingdom of heaven as like a net thrown into the sea, which gathers every kind of fish. Fishermen must sort out the good from the bad. "So it will be at the close of the age," he explains. "The angels will come out and separate the evil from the righteous and throw them into the furnace of fire; there men will weep and gnash their teeth."

Acts 12 tells of the punishment of King Herod. Herod is angry with the people of Tyre and Sidon. A group of them come to him and ask him for peace, because their people depend on his country for food. Herod dons his royal robes, ascends his throne and delivers an oration to them. They cry out, "The voice of a god, and not of man!" (Acts 12:22). Acts 12:23: "Immediately an angel of the Lord smote him, because he did not give God the glory; and he was eaten by worms and died."

REVELATION, a vision of the end of times, is filled with angels of destruction who obliterate sinners. Revelation 8 describes seven angels who blow their trumpets, raining down upon the earth hail and fire mixed with blood, turning part of the sea into blood, dimming the sun, moon and stars and wreaking tremendous havoc. A host of angels unleash pestilence, plagues, searing fires and earthquakes upon the earth. The angels promise to torture with fire and sulphur anyone who worships "the beast" (the Devil). The author of Revelation is assured that Jesus has sent his angel to reveal the prophecies, and to remind people that he is "coming soon, bringing my recompense, to repay everyone for what he has done. I am the Alpha and the Omega, the first and the last, the beginning and the end." (Revelation 22:12–13)

The concept of angels of destruction conflicts with certain modern and popular ideas about angels as beings solely of goodness, protection and beneficence. The body of early lore on angels presents them as neither intrinsically "good" nor "bad," but as capable of acting out in either "good" or "bad" ways as seen from the perspective of the human recipient. Angels are charged with carrying out the instructions of God, whether they be to reward or punish. The New Testament gives us the concept of evil, or "fallen" angels, thrust out of heaven and into hell; these became synonymous with DEMONS, malicious beings which exist in all mythologies.

Further reading:

Davidson, Gustav. *A Dictionary of Angels*. New York: The Free Press, 1967.

Graham, Billy. *Angels: God's Secret Agents*. New York: Doubleday & Co., 1975.

Guiley, Rosemary Ellen. *Angels of Mercy*. New York: Pocket Books, 1994.

angels of the elements See ELEMENTAL.

angels of the presence A group of exalted angels who are close to God. According to the Book of Jubilees, a pseudepigraphical work dating to the mid-second century, the angels of the presence, along with other angels, were created by God on the first day.

Traditionally, there are twelve angels of the presence: MICHAEL, METATRON, SANDALPHON, URIEL, JAHOEL, Suriel, Astanphaeus, Saraqael, PHANUEL, Zagzagael, Yefefiah and Akatriel. Rabbinic lore also describes seventy tutelary angels as "angels of the presence."

The angels of the presence keep the cosmic secrets. According to Jubilees, it is one of these angels (not named) who orders MOSES, when he is atop Mt. Sinai, to take down every word that God speaks. The *Zohar* says that these angels were expelled from heaven when they revealed the mystery of God's purpose.

Another term for angels of the presence is "angels of the face."

angels of the winds See NATURE SPIRIT.

Anpiel In kabbalistic lore, the angel who protects birds. Anpiel resides in the Sixth Heaven. He wears seventy crowns, crowns all prayers sent up from earth and sends them up to the Seventh Heaven. In *The Legends of the Jews*, Anpiel is credited with taking ENOCH to heaven.

The Angel of Prayer (reprinted courtesy of U.S. Library of Congress)

Apocalypse See REVELATION, BOOK OF.

Apocrypha Additional, or "hidden," books of the Old Testament, which are excluded from the Hebrew canon and from some versions of the complete Bible. Some apocryphal writings contain important information about angels, which continues to influence modern thought.

All Bibles contain the same twenty-seven books of the New Testament, and the thirty-nine books of the Old Testament that are part of the Hebrew canon. In addition there are fifteen books or portions of books sometimes appended to the Old Testament. These comprise the Apocrypha, a word that means "things that are hidden." Two interpretations can be made of the term. One is that the books were deliberately hidden from all but initiates because of their profound esoteric lore. The other is that the books were hidden because they were heretical.

Lists of the Apocrypha vary. *The New Oxford Annotated Bible* gives these:

1 Esdras
2 Esdras
Tobit
Judith
Additions to the Book of Esther
The Wisdom of Solomon
Ecclesiasticus, or the Wisdom of Jesus the Son of Sirach
Baruch
The Letter of Jeremiah
The Prayer of Azariah and the Song of the Three Young Men
Susanna
Bel and the Dragon
The Prayer of Manasseh
1 Maccabees
2 Maccabees

Eastern Orthodoxy also considers 3 Maccabees, 4 Maccabees, and Psalm 151 to be part of the Apocrypha (4 Maccabees is placed in an appendix).

Acceptance or rejection of the Apocrypha has varied over the centuries. The texts were written primarily between 200 B.C.E. and 200 C.E. Though they are not part of the Hebrew canon, many of the Old Testament books refer to the Apocrypha. None of the New Testament books do, however.

The Septuagint, the Greek version of the Old Testament, includes the Apocrypha. Thus, most of the early fathers of the Christian church accepted the Apocrypha as Scripture. In the fourth century, the great biblical scholar St. Jerome was commissioned by Pope Damascus to prepare a standard Latin version of the Bible. Jerome's version, known as the Latin Vulgate, included the Apocrypha, but noted that they

Angels gazing toward the world of archetypes, with correspondences in Sphere of Nature below (Malachias Geiger, *Microcosmus Hypochondriacus*, 1652)

belonged in a separate category from the Old Testament. This distinction was a subtle one to many, and the Apocrypha generally were considered to be part of the Scriptures up through the Middle Ages.

The first English version of the Bible, translated from the Latin Vulgate near the end of the fourteenth century, includes all of the Apocrypha but 2 Esdras, but makes a distinction between the Apocrypha and other Scriptures. The Protestant Reformation saw numerous disputes over doctrine. English Protestants eventually rejected the books as sources of doctrine, and excluded them from The Revised Standard Version of the Bible.

In response in part to the Reformation, the Apocrypha were officially declared part of the Christian canon in 1546 by the Council of Trent, and anyone who did not accept them was declared anathema. However, the books are given a lesser status than the rest of the Scriptures.

In angelology, the most important apocryphal work is the Book of Tobit, which tells the story of the blind man Tobit, his son Tobias, and the archangel RAPHAEL (see TOBIT). It is considered to be an historically based novel, the purpose of which is to impart lessons on righteousness and morality, and to teach occult lore concerning healing and exorcism.

Despite their troubled standing in doctrine, the Apocrypha nonetheless have wielded a tremendous influence upon the arts, especially poetry, drama, music, literature, sculpture and painting. Shakespeare may have been familiar with the Apocrypha—the matter is debated by scholars—and Handel definitely was influenced. Depictions of Raphael and Tobias, painted by the old masters of the Middle Ages and Renaissance, hang in most art galleries in Europe and America.

See also PSEUDEPIGRAPHA.

Further reading:

The New Oxford Annotated Bible with the Apochrypha. Herbert G. May and Bruce M. Metzger, eds. New York: Oxford University Press, 1977.

The Lion Encyclopedia of the Bible. Pat Alexander, ed. Batavia, Ill.: Lion Publishing Corp., 1986.

Apollyon See ABADDON.

Apsara See HINDUISM.

Aquinas, St. Thomas (1225–1274) The great medieval scholar and "Doctor of the Church," St. Thomas Aquinas is still considered the chief synthesizer of philosophy and theology for the Catholic church. The 1917 Code of Canon Law lists only Aquinas as being required for the training of priests "according to his method, doctrine and principles," and the 1983 Code states that Aquinas is to be taken "in particular as their teacher." Catholic children are taught to invoke St. Thomas at the beginning of study. In his forty-six years, at a phenomenal rate, Aquinas synthesized in the light of *sacra doctrina* (God's truths revealed in Scripture) Plato, Aristotle and their interpreters; the other classical Greek and Roman thinkers; all preceding Christian fathers and contemporary theologians; Arab and Jewish philosophers and texts. His early death may have been caused by overwork. About a thousand years following AUGUSTINE's *City of God,* Aquinas provided the church with a second grand synthesis: a system of *sacra doctrina* in the context of all knowledge available in the West at the time, coupled with a strong method of ordering, reason and argument. Thomistic angelology became that of the Catholic church, and remains so.

A SUMMARY OF AQUINAS'S LIFE

Aquinas was born Tomasso Aquino into the central Italian local gentry in Roccasecca near Aquino. At the age of six he was sent to study at the famous Benedictine monastery at Montecassino. When he was fourteen he entered the University of Naples, known for being innovative and for being one of the first conduits of Aristotle's complete works, which had only recently entered the Western world via Arabic translations. At eighteen Aquinas decided to join the Dominicans, a new order of mendicant monks especially committed to study, teaching and preaching. His family attempted to foil this decision by detaining him for almost two years, but they failed to deter him.

He rejoined his Dominican brethren and soon was sent to Paris, where he transcribed the lectures of the Dominican scholar Albert (St. Albert the Great) on Dionysius the Areopagite (see PSEUDO-DIONYSIUS), a strong influence on Aquinas's angelology. From 1248 to 1252 Aquinas lived at the priory of the Holy Cross in Cologne, studying with Albert especially the works of Aristotle, impressing his teachers and superiors. Tradition says he was called "the dumb ox" because he was physically heavy and had a silent, reserved manner. Albert reportedly told his classmates: "We call this lad a dumb ox, but I tell you that the whole world is going to hear his bellowing!"

Aquinas was then sent back to Paris to prepare to teach Dominicans. He received a license to teach in 1256 and first worked as an apprentice professor lecturing on Scripture. Next he was promoted to teach on the official university textbook for theological instruction, the *Sentences* of Peter Lombard. Throughout his years of official teaching and writing, Aquinas carried on a "moonlighting" project: his line-by-line commentary on Aristotle's texts. In 1257 he was made a professor of theology and for the next few years lectured on the Bible and worked on a series of discussions based on classroom debates. These became some of his earliest written works, the so-called Disputed Questions, one *On Spiritual Creatures,* his earliest comment on angels. From 1258 to 1269 Aquinas taught in various cities in Italy: Naples, as Dominican preacher general; Orvieto, in the curia of Pope Urban IV; and in 1267–68 at Viterbo, with Pope Clement IV. In 1269 he returned to Paris to resume his teaching post, and wrote volumes. In addition to his incessant work, he was devoted to prayer and to the life of his religious order.

Aquinas's complete writings include biblical commentaries, his series on Aristotle, and polemical tracts. His most famous works are two enormous treatises covering the whole range of Christian doctrine and its philosophical background: the *Summa Contra Gentiles* ("on the truth of the Catholic faith against the unbelievers," supposedly commissioned as an aid to Dominican missionaries); and the *Summa Theologica,* ranging over God, creation, angels, human nature and happiness, grace, virtues, Christ, and sacraments. Begun in 1266, it remained unfinished at his death. The *Summa Theologica* amazed Aquinas's own and subsequent generations with its orderly system, unflagging intellectual eagerness,

and sustained clarity. He acquired a reputation for supernormal mental capacity. One report said that he dictated to more than one secretary on different subjects at the same time; another insisted that he composed even in his sleep.

In December 1273 he suddenly abandoned his usual routine and neither wrote nor dictated anything else. When urged by his serving companion to return to work, he reportedly replied: "No, Reginald, I cannot, because all that I have written seems like straw to me." He may have been affected by a dream. Or, he may have suffered a stroke or breakdown from nervous exhaustion caused by overwork. Soon he was called to attend the Second Council of Lyons as Dominican theologian. He set out in late December, and became ill on the way. He lodged with his niece in Maenza, but after two months it is said he told her, "if the Lord is coming for me, I had better be found in a religious house than a castle." He was taken to a nearby Cistercian monastery, where he died in a guest room on March 7.

When it was protested at the canonization proceedings for Thomas Aquinas that few miracles were attributed to him, Pope John XXII declared that every proposition he wrote was a miracle. He was canonized in 1323, named *Doctor Angelicus* of the church by Pius X in 1567, and declared patron saint of the Catholic schools by Leo XIII in 1880.

THOMISTIC METHOD

It struck Aquinas in his early study of Aristotle that philosophers had arrived at truths about God which are equivalent to some revealed truths. The first question that Aquinas takes up in *Summa Theologica* is: What need is there for any science other than those that make up philosophy? The question makes sense only if one knows those philosophical sciences. The answer is: We cannot arrive at the revealed content of Christian faith merely by philosophical argument. Philosophical argument, however, is the most convincing way to present all truths. Aquinas's reasoning and communication method was firmly grounded in Aristotle's, and his major teacher, Albert, was an Aristotelian thinker as well. In short, he approaches theological issues like a philosopher.

Aquinas's treatment of angels fits into the schematic typical of all his thinking and writing: a synthesis of *sacra doctrina*—what can be assumed true from Scripture as revealed by God (theology)—and what can be assumed true on the basis of common experience of the world (philosophy). He applies to angels the same grid he applies to God, creation, the soul, etc., involving language and distinctions common to philosophic discourse: cause and effect, general and principal causes, matter and form, essence and being.

EXISTENCE OF ANGELS

Aquinas believed and proved that the world, including matter itself, was created by God. Angels are creatures whose existence can be demonstrated. In certain exceptional cases they have even been seen, which Scripture attests. To disregard them destroys the balance of the universe considered as a whole. God's principal end in creation is the supreme good constituted by assimilation to God. God produces creatures by intelligence and by will. Thus the perfection of the universe demands the existence of intellectual creatures. Since the object of the intellect is the universal, and the particularity of bodies does not fulfill that object, there should be some intellectual creatures that do not have bodies. This amounts to saying that the perfection of the universe demands the existence of creatures totally stripped of matter or of body. Otherwise, the general plan of creation would show an obvious gap if there were no angels in it, since the hierarchy of beings is continuous.

In addition, the nature and operation of inferior creatures such as human beings can be placed in perspective by comparison and contrast with angels. Among the many forms of being, the human soul has just that degree of perfection or actuality whereby it is able to subsist apart from matter but is not able to do so in full possession of individual and specific being. The forms of being above humankind (i.e., the angels) are pure forms, unmixed with matter. Every angel is a complete species of being in itself, a single pure form which actualizes in its own individuality the full perfection of a whole species. Since it can so exist, it does not need to be repeated over and over in matter in order to fill out a specific degree of perfection (*Summa Theologica*, I, 76, 5).

The human soul, on the contrary, is specifically incomplete; it is a form, but not a species. It becomes a species through the principle of matter, involving repetition and numerical multiplicity; the species is a composite of human souls and bodies. The human intelligence issues from its senses, which are lodged in the body. Below humans are living beings without intellect; why not intellectual beings without bodies above humans? The imperfect in any genus always points to the more perfect in that genus, and ultimately to the absolutely perfect. Therefore it is impossible to believe that the human intellect, the most imperfect conceivable, should be the only intellect, or even the only created intellect. Intellect and matter are the opposite poles of being, and if, as in humanity, intellect is found united with matter, then most surely it exists also separate from matter. Consequently, the existence of angels is perfectly credible on grounds of natural reason alone. (*Summa Theologica*, I, 50, 1, 2; *Contra Gentiles* II, 91; *Spiritual Creatures*, V).

THE NATURE OF ANGELS

The attributes of angels are enumerated in *Summa Theologica* Ia, 54–60. Aquinas demonstrates that these are consistent with what he has established as the angels' being: pure spirits, immaterial intelligence. Space does not here allow more than a one- or two-sentence presentation of key features. Mortimer J. Adler's *The Angels and Us* is a useful follow-up; he pursues in depth and puts into context many of Aquinas's most pertinent ideas on angels.

The angels are most probably more numerous than all material things. The angels cannot die, decay, break up or be substantially changed, since they are incorruptible substances. Angels are pure spirits without bodies, but angels assume bodies as instruments through angelic power, as when the archangel RAPHAEL accompanied Tobias, but they are not exercising the true functions of a bodily life. An angel is not in a place as contained by a place, but as containing a place; angels are present definitively. To show what that means, Aquinas makes an admittedly imperfect comparison of sunlight being in a room and beyond the room too. An angel cannot be in several places at once, nor can two angels be in the same place at the same time because there cannot be more than one complete cause of the same effect. Angels do

not have to move through space to get from one place to another; they exercise their power to be in one place and are there. But they can move in time instantaneously from one to another place, though not measurably by our minutes and seconds.

Humans have an active and passive intellect, whereby they process their sense experience, but angels have their knowledge directly from God at creation; thus, they need not learn nor work anything out. However, they can have knowledge of the material things which human beings know by the senses. The degrees of knowledge in angels follow a hierarchy. Each angel receives what is fitting depending on its status and service. Aquinas compares these degrees of knowledge to light (God's knowledge) passing through successive panes of glass.

Can angels know the future? Yes, for the operation of existing and necessitating causes. Yes, conjecturally (following from logic). No, they cannot know future events themselves. Only God knows this. Humans also can have future knowledge of the first two kinds, but angels possess it far more perfectly. An angel cannot know the secret thoughts or will of humans or another angel. They must be "spoken to" by both humans and other angels. Angels do not know the workings of divine grace *de natura* (by virtue of their very nature), but higher angels impart their knowledge of such mysteries to the lower angels. The angelic mind is like a clear mirror that takes in the full meaning of what it turns upon. Angels also know how humans go about composing, dividing and reasoning, though they do not do so themselves. A good angel knows no falsehood, nor errs; the fallen angels are totally divorced from divine wisdom, and so are prone to err in things supernatural. Aquinas agrees with Augustine's distinction between angelic "morning" and "evening" knowledge, the former being of the thing as it is in God, and the latter being as it is in its own nature.

Angels have free will and exercise it more perfectly than humans, since they have no outside influences from senses. Where there is will, there is love; therefore the angels have love. Angelic love is knowledge of an intellectual order and involves not only inclination but choice. Angels love themselves both by natural tendency and by choice. Since angels are all of the same nature, they love one another. (Though they are generically one—same genus—they are specifically distinct—different in essential kind.) By natural love, angels love God more than they love themselves.

God alone exists from eternity. It is most likely that angels and the bodily world were created at the same time, not angels first. Angels were created in heaven, with happiness *de natura*, but not in glory, the possession of the beatific vision. Angels were created with sanctifying grace, leaving them free to choose love of God, but not confirmed in that choice, because some angels fell. Those who chose God gained the beatific vision, and they enjoy it according to their status in the hierarchy. Beatified angels cannot sin. There is no evolution in their degree of beatitude, since a capacity that is perfectly filled up cannot be made more full.

The sinning angels are guilty of all sins, in that they lead men to commit every kind of sin, but they have no tendency to fleshly sins themselves. They commit only two sins: pride and envy. LUCIFER wanted to be as God, a prideful sin because he knew that equality with the creator was impossible, (self-deception being impossible for angels, even Lucifer). He wanted to be like God in a way not suited to his nature. The evil angels are not naturally evil, nor created in wickedness. But they sinned immediately after creation, rejecting the good that was meant for them. Lucifer probably was highest of the angels before his fall. But some say he was only the highest of the angels who fell. He attracted the others, who fell by bad example, and to this extent he was the cause of their sin.

There are more good angels than fallen angels, because sin is contrary to the natural order. The fallen angels lost neither their natural knowledge nor their angelic intellect by their fall. They are unrepentant and inflexibly determined in sin, since a being of immaterial spirit is necessarily final and unchanging. There is sorrow in them, though not repentance, in knowing that they cannot attain beatitude though humans may get to heaven. The fallen angels are engaged in battling against human salvation and in torturing lost souls in hell. Wherever they are, they endure the pains of hell.

THE DIVINE GOVERNMENT

Another chapter of *Summa Theologica* (Ia, 103–119) is devoted to the order of the cosmos, ruled by God's divine goodness. God directly preserves all that he created; otherwise it would fall back into nothingness. He does not delegate. He is in all conserving forces such as air, light, warmth. He does not annihilate anything, since that would be contrary to divine wisdom. God works in all things in such a way as suits the operation natural to each thing. An effect produced in the bodily universe outside of this natural order of creation is a miracle.

Superior angels can enlighten inferior angels but cannot influence their will. The higher the angel the more it partakes in the divine good, and the more it gives. They remain superior even when they give all their knowledge, for the lower angels have less capacity than the superior.

Angelic speech has nothing to do with sounds or words and is not impeded by time or distance. An angel speaks by directing its thought to another angel. Angels "speak" to God by consulting his divine will and contemplating him.

Just as there is human hierarchy so there is angelic hierarchy, according to the three grades of angelic knowledge. Each hierarchy has three orders. In all there are nine orders of angels (specifics on these nine orders follow). The fallen angels have hierarchy insofar as some subjugate others. They (demons) do have speech like beatified angels, but they do not enlighten their inferiors. The nearer creatures are to God, the greater is their rule over other creatures. Therefore the good angels rule and control the demons.

ANGELS, DEMONS, GUARDIAN ANGELS IN THE BODILY WORLD

Superior rules inferior, therefore angels rule the bodily world in the sense that they can stir bodily agencies to change. They cannot of themselves work miracles, which is God's proper work, but they do serve as ministers or instruments in working miracles. As angels are superior to humans, they can act upon the human intellect by strengthening awareness and understanding. They cannot influence human will, but both good and bad angels can indirectly affect human will by stirring up images in the human imagination. Angels also can work upon the human senses, either

outwardly by assuming some visible form, or inwardly by disturbing the sense functions themselves; for example, by making one see what is not there.

God sends angels to minister to his purposes in the bodily world. Only five orders of angels are sent for the external ministry; the superior angels are never sent. Aquinas agrees with St. Jerome's commentary on Matthew 18:10 that each human soul has a GUARDIAN ANGEL.

This office is taken by the ninth order, the angels. The guardian angel comes at the moment of birth, not at the moment of baptism. In hell, each fallen human soul will have a fallen angel to punish him. Angel companions will be given to the human who gains heaven, a different kind from the angel guardian. Guardian angels never fail or forsake their charges. Humans cannot teach or enlighten angels, but through speech or prayer can make known to angels their thoughts and wishes, which the angels would not otherwise know. The guardian angels do not will the sin their wards commit, nor directly will their punishment. They do will the fulfillment of divine justice, which requires free will; hence sin is probable followed by trouble, including punishment. All angels are in perfect accord with the divine will insofar as it is revealed to them, but there may arise conflict between them because their revelations of the divine will differ.

God gives humans the requisite aid to resist the temptations of demons; God permits sin and turns it into human benefit and opportunity. The devil (Satan, the fallen Lucifer) plans exclusively all the campaigns and assaults on mankind. In a strict sense, humans can sin on their own, out of their weakness and inordinate appetites, without any temptation by a demon. After an assault God's mercy provides, so it seems, a breathing space; because the demon cannot return at once to strike again. Angels cannot perform miracles, and neither can demons, but they can do astonishing things, and cause real havoc.

THE TRIADIC HIERARCHY

The three tiers of the angelic hierarchy seem at first glance to be arranged paradoxically. Quality equals simplicity; the lower the nature of intelligence, the more numerous its means of knowing. What constitutes relative superiority among created beings is their greater or lesser proximity and resemblance to the first being, God. God's total fullness in knowledge is all together at one point, His Essence, in which he knows all things. The closer the creature is to His Essence, the less differentiated will be its intelligence. The first triad know intelligible essences as preceding from the first principle. The second triad know intelligibles as subjected to the most universal created causes. The third triad know intelligibles as applied to singular beings and dependent upon particular causes. Scholars have noted that Aquinas followed closely PSEUDO-DIONYSIUS's system in *The Celestial Hierarchy*. In *Summa Contra Gentiles*, Aquinas states his own thoughts before acknowledging Dionysius's points regarding each of the nine orders. Those texts are quoted below at the beginning of each order. The nine orders of angels, their names and features, have appeared in many cultures with many forms, some of which differ from Aquinas's scheme. Aquinas also treats the angelic hierarchy in *Summa Theologica* Ia, 108; additional comments on the hierarchies are summaries from this source. (See also separate listings for each order.)

First Hierarchy (1); First Order: Seraphim

"Those who see most clearly are called seraphim, the ardent and burning ones, because to be designated in terms of fire associates one with the depth of love or of longing, and love and loving are directed toward the ultimate role. Therefore Dionysius the Areopagite says that this name indicates both their ardent immutability in regard to the Divine and their versatility in guiding those below them to God as the ultimate goal."

Angels of this hierarchy consider the highest end of the universe, which is the goodness of God. Those who see it most clearly are called seraphim because they are aglow, on fire with love for this object which they know with an exceedingly perfect love.

First Hierarchy (2); Second Order: Cherubim

"The second rank fully acknowledge the ground of providence in the essential form of the Divine itself. They are called cherubim, which may be interpreted as 'fullness of knowledge,' in other words, knowledge is fulfilled through the essential form of the knowable. Therefore Dionysius says that this designation means that they are observers of the primal creative power of divine beauty."

The other angels of the first hierarchy contemplate the divine goodness not directly and in itself, but insofar as it is Providence. They are called cherubim, that is, fullness of science, because they see clearly the first operative principle of the divine model of things.

First Hierarchy (3); Third Order: Thrones

"Those of the third rank contemplate the enactment of divine justice. They are called thrones, for the power of judgment is shown by the throne. Hence Dionysius says that this designation means that they are bearers of God and wholly capable of undertaking all that is divine."

Second Hierarchy

"Among the lower spirits who receive from the higher spiritual beings a full knowledge of the divine order that they are to accomplish, there must be a hierarchy."

The second hierarchy does not know the reasons of things in God Himself, as in a sole object, but in the plurality of universal causes. Thus its proper object is the general disposition of means in view of their end. This supposes the existence of many directors.

Second Hierarchy (1); Fourth Order: Dominations

"For providence is enacted through many agents; through the order of dominations. It is the concern of those who exercise dominion to command what others should do. Hence Dionysius says that the name "domination" indicates leadership in one's own right, removed from all serfdom and subjection."

Second Hierarchy (2); Fifth Order: Virtues

"Second, the enactment of providence . . . is extended through many agencies, and through the power of VIRTUES. This order, as Dionysius says, indicates courage and maturity in all godly action, that no godly movement may languish in inertia. Clearly the primal ground of comprehensive action belongs to this order of angels. Therefore it would seem that this order is entrusted with the movement of the heavenly bodies. From them as from inclusive causes there

derive the particular operations of nature; hence they are also known as the 'heavenly powers,' meaning that the celestial powers will be shaken (Luke 21:26). . . . Anything else that is inclusive and primary among the divine tasks . . . falls by rights to the lot of this order of angels."

The general directives issued by dominations are received by Virtues, who multiply them and channel them according to the various effects to be produced. They confer on the general causes the energy required for their numerous operations.

Second Hierarchy (3); Sixth Order: Powers
"Third, the general order of providence, once it has taken effect, is unerringly preserved, and whatever could disturb that order is prevented. This is the concern of Powers. Hence Dionysius says that the name 'Powers' means well-ordered and precise enactment of what has been received from God."

Third Hierarchy
"The lowest order among the higher spirits are those who receive the order of divine providence from God, so far as it is recognizable in its particular causes. These spirits are placed directly over human affairs . . . all lower beings and especially causes which are ordered in regard to man and serve the purposes of men. And among these spirits too there is a hierarchy."

The third hierarchy knows the order of Providence, not in itself nor in its general causes, but as it can be known in the multiplicity of particular causes; thus they are placed in immediate charge of the administration of things human.

Third Hierarchy (1); Seventh Order: Principalities
"In human affairs there is a general good which is the welfare of the state or nation. That would seem to be the concern of the order of Principalities. Hence Dionysius says that the name 'Prince' indicates rule together with holy order. . . . Hence the order of kingdoms and the transitions from one tribe to another must be part of the work of this order of angels. It would also seem to be the office of this order to instruct those who are among men about all that concerns the exercise of rule."

Third Hierarchy (2); Eighth Order: Archangels
"There is also a human good which is not located in the community but concerns the individual man in himself, but which is nevertheless of use not merely to one but to many men, as for instance that which is to be believed and followed by all as well as the individual; i.e., the worship of God. . . . That is the concern of the Archangels who, Gregory says, announce the highest things. Hence we call GABRIEL the Archangel because he announced the incarnation of the only-begotten Word, in whom all men must believe."

Third Hierarchy (3); Ninth Order: Angels
"But other matters have more to do with the individual. They are the concern of the order of angels. Gregory says that they have to impart lesser things. They are also known as the guardians of men, in accordance with Scripture: 'For he has charged his angels to guard you wherever you go' (Psalms 91.11)."

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archetypes Universal primordial images and instincts that reside in the collective unconscious, and are expressed in behavior and experience. Archetypes have existed since the dawn of humanity. Mythologies, religions, sacred rites and folktales are especially rich in archetypal themes and characters (for example, the hero, the trickster, forces of nature, the elements are all archetypal representations). Angels are representations of archetypes.

Carl G. JUNG developed, but did not originate, the concept of archetypes. Heraclitus was the first to view the psyche as the archetypal first principle. Plato articulated the idea of archetypes in his Theory of Forms, which holds that the essence of a thing or concept is its underlying form or idea. The term "archetype" occurs in the writing of Philo Judaeus, Irenaeus, and PSEUDO-DIONYSIUS. The concept, but not the term, is found in the writings of St. AUGUSTINE.

Jung first wrote of primordial images in the unconscious of his patients in 1912. He first used the term "archetype" in 1919, in order to distinguish between the archetype itself and the archetypal image which is perceived on a conscious level.

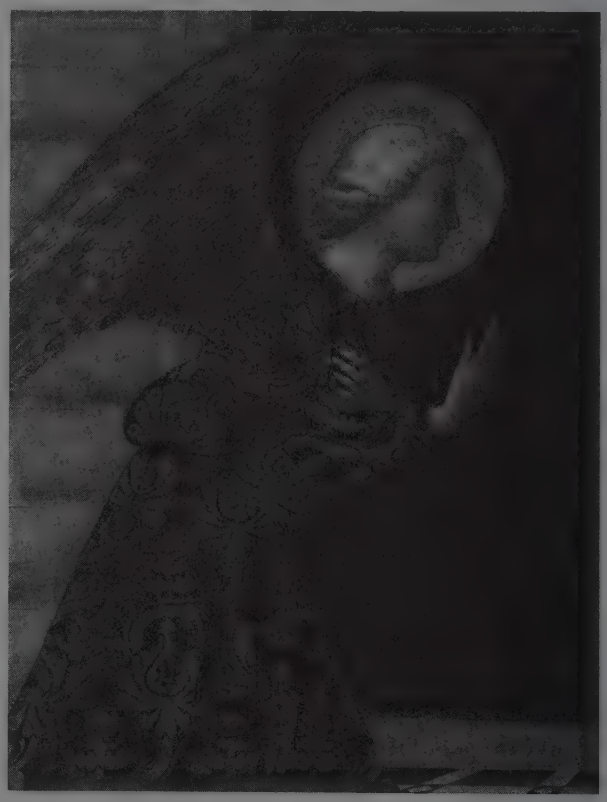

The Archangel Gabriel **(Masolino da Panicale, c. 1420–30; reprinted courtesy National Gallery of Art, Washington, D.C., Samuel H. Kress Collection)**

Archetypes are without end, created by the repetition of situations and experiences engraved upon the psychic constitution. They are forms without content—they wait to be realized in the personality, and are recognizable in outer behaviors.

Archetypes are a means through which the *unus mundus*, the unitary world or undifferentiated whole, can express itself in our conscious reality. The *unus mundus* is found in all spiritual traditions and is lawfully ordered by a transcendent plan that links everything together. This order is of such a sublime nature that it is beyond sensory perception but can be grasped through expressions of archetypes. The expressions themselves are not archetypes but representations of archetypes. All psychic imagery, such as is found in dreams and sacred art and ritual, is archetypal to some extent.

Historian Mircea Eliade observes that human history is governed by archetypes, and is a reflection of celestial archetypes; thus, myths and symbols share similarities among diverse cultures. Cities, temples and houses represent the sacred center, for example, and the cross of Christianity represents the Cosmic Tree.

Thus it can be seen that angels are representations of the positive-negative polarity, the yin and yang, the light and dark, the good and evil. They also represent the ability of the human soul to ascend to heaven or descend to the underworld, as well as the immortality and inherent divine nature of the soul. The functions and characteristics ascribed to individual angels all express archetypes.

The stronger and more active is the belief in archetypal representations, the stronger they become in the collective unconscious and the more they express themselves by impinging on the outer world through such things as synchronistic events (in the case of angels, these would be an array of angelic interventions). The pagan deities of the classical world have lost strength due to neglect over ensuing centuries; meanwhile, the archetypal forces serving newer religions, such as Christianity, have gained strength. Angels reached a peak of popularity in the Middle Ages and then fell into disuse as a force active in the psyche. As of the late twentieth century, the angel archetypal force has been reactivated in Western consciousness.

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architecture See ART, ARCHITECTURE AND RITUAL, ANGELS IN.

archons Ruling angels of the heavens and underworld, and also of nations. They are sometimes equated with AEONS and archangels (see CHOIRS).

In GNOSTICISM, Sophia's son IALDABAOTH creates archons to rule over all the hierarchies, but gives them lesser powers so that he can rule over all of them.

The Hypostasis of the Archons ("The Reality of the Rulers") is an anonymous Gnostic work that gives an esoteric interpretation of Genesis 1–6. Its date of origin is unknown, but it was originally written in Greek, probably in Egypt. Its contents show a Hellenistic syncretism. The document declares that archons are not imaginary, but are real. The archons generally exhibit arrogance, cruelty and base behavior; they are called the Rulers of Darkness and Rulers of Unrighteousness.

Norea, the daughter of Eve, cries out to God to be rescued from the clutches of the Rulers of Unrighteousness, and is immediately visited by Eleleth, the Great Angel who stands in the presence of the Holy Spirit. He says he is one of the Four Light-givers. None of the Rulers has true power here, he tells Norea, because they cannot prevail against the Root of Truth. He tells her the story of how the androgynous Ialdabaoth came into being, and how he created the archons, seven in number and all androgynous like himself. He proclaims himself "God of the entirety," which angers Zoe, the daughter of Sophia. She breathes fire into his face, and the fire becomes an angel and casts Ialdabaoth into the underworld (Tartaros).

His offspring Sabaoth repents and condemns his father and his mother (Matter), and Sophia and Zoe lift him up to the seventh heaven, where he rules in splendor. Ialdabaoth becomes jealous, and this is the origin of Envy. Envy engenders Death, and Death creates the offspring of Chaos (similar to the fallen angels). The lesson of the story is that when humans discover the Spirit of Truth, they will exist deathless. When Death is conquered, the archons (Authorities) will come to an end as well, and angels will weep over their destruction. Humanity will become the Children of Light.

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Ariel (also Arael, Ariael) Angel whose name means "lion of God." Ariel appears in biblical, aprochryphal, Gnostic, Coptic and occult literature in a variety of guises, both angel and demon.

The apochryphal book of Ezra calls Ariel an angel. In the Old Testament, the book of Isaiah refers to Ariel as an altar, man and city. This was echoed by the Renaissance occultist Henry Cornelius Agrippa von Nettesheim, who referred to Ariel as a demon, angel or city. In Hebrew lore, Ariel is a name for Jerusalem, and in kabbalistic lore it is the name of a virtue. Ariel is ranked among the seven princes by Thomas Heywood in *The Hierarchy of the Blessed Angels*. In the Coptic *Pistis Sophia*, Ariel rules the lower world, and in GNOSTICISM he is associated with the creator god IALDABAOTH. In ceremonial magical texts, Ariel is described as a lion-headed angel.

Shakespeare named a fairy Ariel in *The Tempest*. Ariel also figures in Gaelic prayers of protection for the home and hearth.

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Aristotle See INTELLIGENCES.

art, architecture and ritual, angels in Human fascination with angels, demigods, and daemons is augmented by the imagery that has been associated with art, places of worship, and ritual—sacred drama—from time immemorial. Artisans among tribal peoples and every sect worldwide—Hindu, Taoist, Buddhist, Zoroastrian, Sumerian, Egyptian,

Judaic, Christian and Islamic, as well as practitioners of various Hermetic and esoteric magic arts—memorialized the qualities and stories, archetypes and myths, of their spiritual allies and foes. Their iconography and imagery are preserved in ancient and medieval structures, museums, rare books and the field reports of archaeologists and anthropologists; much of it continues to be used and appreciated daily in millions of places of worship.

The sites and particulars of temples, churches, monastaries, and mosques were often dictated by gods/angels to the devotees who supervised their construction. Certain physical sites were considered "doorways" through which higher realms might be glimpsed or attained. The sea-girt island of Mont Saint-Michel, off the coast of Brittany in France, where a Cistercian monastery was constructed, carried just such a connotation. When stained glass came into use in Gothic cathedrals, the windows embodied this belief literally; sacred geometry expressed the divine emanational order of creation, including the ranks of angels. The architects of Chartres cathedral in particular were preoccupied with the alchemical notion of *anima mundi*, the world soul as link between God and creation. To the degree that the cathedral embodied the world soul on earth, reflecting its sacred laws of creation, harmony and proportion, it could mediate God and the human mind and spirit, just as angels do. In this sense the cathedral itself could become the holy alchemical "grail," the vessel of transformation. Sculpted and painted images and icons were also considered empowered, spiritual "windows" between this world and the others. Eastern orthodox icons still hold awe for this reason.

Rituals too were enacted in that liminal space, the threshold where humans ascend, God and the angels descend to become actors in sacred "play." Muhammad learned the words and gestures of the Islamic ritual prayer by observing the angels at worship. Rituals recreate the activities of angels in heaven, brought to humanity by prophets and seers who ascend to heaven, or angels who descend to earth. Art historian Peter Lamborn Wilson says that "ritual, by definition, must be Angelic because it belongs properly neither to 'this world' nor to the divine Essence beyond form, but plays an intermediary role between the two. Ritual is a Jacob's Ladder, and its celebrants climb, meeting the descending Angels halfway."

Liturgies often codify images as well as rituals for a congregation, according to its founder's visions. The Mevlevi Sufi order, "the whirling dervishes," conduct a sacred inner journey to the source of Being, to the point where one is closest to the Divine. The dervishes see themselves as participating in the music of the spheres, the Great Chain of Being, each in rapport with their holy teacher and with the enlightened state of the whole spiritual lineage, including their founder, the great mystic poet Mevlana Jalaluddin Rumi (1207–1273) and Muhammad. Various saints reported angels assisting or co-celebrating the Mass. Hermetic iconography, rituals and music were believed to have been brought to humanity by Hermes himself in a time before time. (See MUSIC AND ANGELS and LITERATURE AND ANGELS.)

THE WING MOTIF

Wings indicate mystic travel when appended to beings, not birds. India's Garuda, the golden-winged sun bird, was a mysterious figure similar to the Persian *simurgh*. Garuda was variously pictured as a man, a bird, a man riding a bird, or a curious combination of human and avian characteristics. Though probably older than the religion of Vishnu, Garuda is now regarded as the vehicle of Vishnu, bearing the god either within or upon his back. In Egypt, the *ba* was one of each person's seven souls. Its usual form was that of a human-headed bird, and linked to the ancient worldwide concept of ancestors and ancestral divinities in bird shapes. The hawk was the totemic form of the god Horus, shown as a man's body with a hawk's head. Thoth, the Egyptian god comparable to Hermes, god of magic, spells, writing and record keeping, was depicted with the head of an ibis.

In about the eighth century B.C.E. the figure of a lordly helmeted four-winged man carrying corn and oil, called a "genius of blessing" by historians, was carved and painted in the Assyrian palace of Sargon and now rests in the Louvre. In the same museum stands a bronze statue of a demon with a similar wing arrangement from the same area and period. In Persepolis appears Ahura- Mazda ("Lord Wisdom") in a stone relief, the upper half of a man on a winged sun-disc. Winged lions, griffins, sphinxes, centaurs, bulls, enthroned or standing guard, abound in the ancient Middle East, along with bird-headed demons with wings. Wings can often be found on East Asian gods and demons.

Greek myth provided many winged images. A winged siren-handled cauldron dates from the eighth century B.C.E., a winged sphinx from 560 B.C.E. Nike, the victory aspect of Athena, was always pictured or sculpted winged. EROS, son of Aphrodite, like the angels of the Kabbalah, is a winged messenger, both Ancient of Days and naked graceful boy. In other contexts, like winged shamanic figures from diverse cultures, he acts as guide of the soul, the guardian or spiritual double of man, representing both spiritual master and beloved, and also trickster and magician.

Some of these qualities and many more were ascribed to Hermes (a universal Indo-European god much older than Greece, the original Hermaphrodite), whose iconography called for a helmet with wings and wings on the feet of his naked body. Dark-winged figures include the Furies, also called the Eumenides and the Erinyes, the personification of the vengeful aspect of Demeter, the "great lady who sends black-winged dreams" (Euripedes, *Hecuba*). Descriptions of winged harpies and fairies worldwide fall under the Greek rubric of imaging local daemons, "genii" of forests, wells, rivers, villages and homes.

In the *Phaedrus* Plato associated the wing with qualities that apply ubiquitously to angelic figures as symbols of spiritual ascent:

> The wing is the corporeal element which is most akin to the divine, and which by nature tends to soar aloft and carry that which gravitates downwards into the upper region, which is the habitation of the gods. The divine is beauty, wisdom, and the like; and by these the wing of the soul is nourished, and grows space. . . .

He added the aspect that became important to the concept of angelic INTELLIGENCES:

> The mind of the philosopher alone has wings; and this is just, for he is always, according to the measure of his abilities, clinging in recollection to those things in which God abides,

> and in beholding which He is what He is. And he who employs aright these memories is ever being initiated into perfect mysteries and alone becomes truly perfect. But as he forgets earthly interests and is rapt in the divine, the vulgar deem him mad, and rebuke him; they do not see that he is inspired.

In Rome, Mercurius (Hermes), the "genii" of the seasons and the four directions, Fate and Victory, continued to be winged. Winged figures were painted on the walls of Pompeii. Since all pagan sects used wings for their gods, demigods, and demons, Christianity for several centuries eschewed the winged motif when depicting angels. The Divine Will was symbolized by the Hand of God in early iconography and was supplanted by angels, usually human bodies with accompanying attributes signifying their functions. A staff, as an indication of a messenger on a mission, was the sole attribute of an angel at first. An important early appearance of these creatures is on the chancel arch of St. Mary Major in Rome (c. 440 C.E.). *The Celestial Hierarchy* of Dionysius the Areopagite (see PSEUDO-DIONYSIUS) was influential in shaping the orders in Byzantine art (where the costumes of the angelic choirs represented the various grades of court attendants to the emperor). It was translated in the ninth century and used as an authority by St. Thomas AQUINAS in the thirteenth. This teaching was set forth at length in a popular form in Jacobus de Voragine's *Golden Legend* and became the chief reference for medieval artists. (See also WINGS.)

CHRISTIAN ICONOGRAPHY OF ANGELS

Among the Greeks, the seraphim have six wings of fiery red and bear a flaming sword; their feet are bare. Cherubim have two blue wings and shod feet. Thrones are two fiery wheels with four eye-filled wings each. Dominations, virtues and powers are two-winged, wear long albs, golden girdles, and green stoles, hold the seal of Jesus Christ in their right hands, and a golden staff topped by a cross in their left hands. Principalities, archangels and angels appear as soldiers with two wings, golden belts, and lance-headed javelins.

Among Western images, certain other features distinguish the choirs. Cherubim can hold open books representing their fullness of knowledge, and stand on wheels. Thrones carry thrones or scales representing divine justice. Dominations have royal garments and crowns, carry scepters, orbs, swords or books. Virtues are vested in the garments of high ecclesiastics and carry liturgical items, lilies or red roses symbolic of Christ's passion. Powers sometimes hold rods or swords, wear knightly armor, and lead demons in chains. Principalities wear princely robes over armor, with crowns and sword or scepter. Archangels are shown as warriors in armor or deacons in albs.

Angels wear ecclesiastical garments and frequently wear a diadem with a cross in the front. A late medieval variation was to show them in clothing made of feathers. They carried many objects: candles, musical instruments, scrolls and inscribed shields. In the earliest Eastern icons, there are naked angels on the model of Eros and Hermes, a motif not to reemerge until the Renaissance PUTTI or so-called cherubs. The Renaissance started the stylization of angels that remains in Western art: the idealized human form, winged, rendered somehow more genuinely mystical. Boticelli, Raphael, Fra Angelico (given his name for his seraphically beautiful subjects), Titian, Tintoretto, Veronese, Perugino, Murillo, Rembrandt, Rubens, El Greco and legions of others created the images that come to mind when we think of angels in modern times.

MICHAEL, who in his office of "prince" of the Hebrew nation became, after Christian revelation, the guardian of the Church Militant in Christendom, is invariably depicted as young, beautiful and powerful, most often clothed in a coat of mail with sword, spear and shield, wings rising from his shoulders and sometimes wearing a jeweled crown. Frequently he is battling with Satan, represented as a dragon, serpent or demon. Medieval and Renaissance paintings also depict his intercession in the Old Testament in scenes from ABRAHAM, JACOB, MOSES and the battles led by Joshua. He plays an important role in the legends of the Virgin, as it was Michael who was sent to announce to the Virgin her approaching death and he who carried her body to heaven.

GABRIEL is the guardian of the celestial treasury, the Angel of Redemption and the Chief Messenger, with this latter role the most prominent in the series of artistic renderings of his delivering messages to DANIEL, Zechariah (see JESUS), and most notably, as the angel of the Annunciation, to Mary (Luke 1:26–28). Gabriel is a majestic, beautifully androgynous figure who wears a crown and is richly robed. He evokes purity by carrying a lily.

RAPHAEL, the guardian angel of all humanity, is represented as a benign friend and fellow traveler, protector of the young and innocent, rendered in episodes from the Book of TOBIT. He is dressed as a pilgrim, wears sandals and carries a staff and some supplies on his belt or slung over his shoulder. When he is portrayed as a guardian spirit he is richly dressed, has a casket of provisions and holds a sword in one hand, and makes a gesture of warning with the other. Christian tradition relates that it was Raphael who announced to the shepherds the arrival of the Savior on Christmas night: "Fear not; for behold, I bring you tidings of great joy. . . ." (Luke 2:10).

URIEL appears less frequently. Early legend states that it was Uriel who, as ambassador of Christ, appeared to the disciples at Emmaus (Luke 24). In art, Uriel usually is represented as carrying a scroll and a book indicating his role as interpreter of judgments and prophecies.

ISLAMIC IMAGES OF ANGELS

Islam, contrary to popular opinion, does not prohibit images. In Sufi iconography ISRAFIL, the Angel of the Day of Judgment, has hairs and tongues over which are stretched veils. He glorifies Allah with each tongue in a thousand languages, and Allah creates from his breath a million angels who glorify Him. Israfil looks each day and each night toward Hell, approaches without being seen and weeps. His trumpet or horn has the form of a beast's horn and contains cells like a bee's honeycomb, in which the souls of the dead repose. Mika'il (Michael) has hairs of saffron from his head to his feet, and his wings are of green topaz. On each hair he has a million faces and on each face a million eyes, from which fall 70,000 tears each, and a million tongues, which speak a million languages. The tears become the

Kerubim, who lean down over the rain and the flowers, the trees and fruit.

Jibra'il (GABRIEL) has 1600 wings and hair of saffron. The sun is between his eyes. Each day he enters the Ocean of Light 360 times. When he comes forth, a million drops fall from each wing to become angels who glorify Allah. When he appeared to MUHAMMAD to reveal the Koran, his wings stretched from the East to the West. His feet were yellow, his wings green, and he wore a necklace of rubies or coral. Between his two eyes were written the words: "There is no God but Allah, and Muhammad is the Prophet of God." In icons and late medieval paintings he takes his more usual shape, that of a delicate and beautiful youth. One Sufi vision of Jibra'il shows him "like a maiden, or like the moon amongst the stars. His hair was like a woman's falling in long tresses. . . . He is the most beautiful of angels. . . . His face is like a red rose."

Azrael, the Angel of Death, is veiled before the creatures of God with a million veils. His immensity is vaster than the heavens, and the East and West are between his hands like a dish on which all things have been set, and he eats what he wishes. He has four faces, one before him, one on his head, one behind him, and one beneath his feet. He has four wings, and his body is covered with innumberable eyes. When one of these eyes closes, a creature dies.

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Asmodeus A fallen angel who became the demon of lechery, jealousy, anger and revenge. The goals of Asmodeus are to prevent intercourse between husband and wife, wreck new marriages and force husbands to commit adultery. He also is frequently blamed in cases of demonic possession.

In the lore of fallen angels, Asmodeus is regarded as one of the most evil. He is usually portrayed as having three heads: that of an ogre, a ram and a bull, all sexually licentious creatures. He also has the feet of a cock, another sexually aggressive creature. He has ugly wings, rides on a dragon (a Christian symbol of Satan and evil) and breathes fire.

Asmodeus has his roots in ancient Persian mythology. He is identified with the demon Aeshma, one of seven archangels. The Hebrews absorbed him into their mythology, where he attained the highest status and most power of his legends. According to the Hebrews he is the son of Naamah and Shamdon. He was part of the seraphim, the highest order of angels, but fell from grace when LUCIFER was cast from heaven. In other Hebrew legends he is either associated with, or is the husband of, LILITH, the demon queen of lust. He also is said to be the offspring of Lilith and Adam.

In other lore, King Solomon, using his magic ring, forced Asmodeus and other demons to build his magnificent temple. Asmodeus managed to obtain the ring, force Solomon into exile and become king himself. He threw the ring into the sea. But Solomon found the ring in a fish belly and gained back his power. As punishment, he put Asmodeus in a jar.

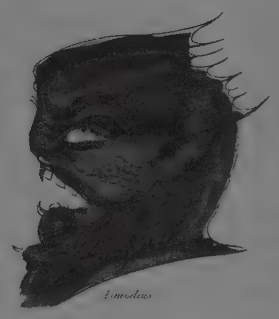

Asmodeus (Francis Barrett, *The Magus*, 1805)

In the apocryphal Book of TOBIT, Asmodeus plagues a young woman named Sarah by killing her husbands on their wedding nights in the bridal chamber, before the marriages can be consummated. Sarah loses seven husbands before being rescued by Tobias, a young man who is aided by the archangel RAPHAEL, disguised as a man. Raphael instructs Tobias to take the liver, heart and gall of a fish and burn them to make a foul incense that will drive away Asmodeus. Tobias is dubious, but Raphael assures him that the trick will work and Tobias will be able to claim Sarah as his wife. Tobias becomes betrothed to Sarah and, on their wedding night, prepares the foul smoke to repel Asmodeus. The demon is driven out and flees to Egypt, where he is bound up by another angel.

Asmodeus appears in Christian demonology as one of Satan's leading agents of provocation. Witches in the Middle Ages were said to worship him, and magicians and sorcerers attempted to conjure him to strike out at enemies. Medieval *grimoires* (textbooks of magical instruction) sternly admonish anyone seeking an audience with Asmodeus to summon him bareheaded out of respect. According to Johann WEYER, a sixteenth-century physician and demonologist, Asmodeus also ruled the gambling houses.

Asmodeus was one of the infernal agents blamed for the obscene sexual possession of the Louviers nuns in seventeenth-century France, during the height of the witch scare that ran through Europe. The incident occurred at a convent in Louviers in 1647, and involved eighteen nuns who allegedly were possessed through the bewitchments of the nunnery's director and the vicar of Louviers. According to confessions—most extracted under torture—the possessed nuns committed unspeakable sexual acts with the Devil and demons; attended witches' sabbaths where they ate babies; and uttered obsecenities and spoke in tongues. The nuns were subject to public exorcisms. The vicar, Father Thomas Boulle, was burned alive. The body of the nunnery director, Mathurin Picard, who died before sentencing was passed, was exhumed and burned. A nun who leaked the story to authorities, Sister Madeleine Bavent, was sentenced to the dungeon.

See DEMON.

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Astaroth In Hebrew lore, Astaroth was a seraph and a prince of thrones, but he cast his lot with Satan and was thrown out of heaven. In hell, according to demonologist Johann WEYER, he reigns as a "grandduke." He commands forty legions of demons, and serves as great treasurer.

Of Syrian origin, Astaroth is a demonized version of the goddess Astarte. He is described as both an ugly and a beautiful angel who rides a dragon and holds a viper in his left hand. He encourages slothfulness and laziness. He believes he was punished unjustly by God, and that someday he will be restored to his rightful place in heaven.

asura See HINDUISM.

Augustine, St. (354–430) The most comprehensive and influential of the early church fathers. Augustine is remarkable in the array of Catholic saints for having been in his youth an unmitigated sinner who wrote a detailed account of his conversion, the *Confessions*, addressed to God. The influence of this book on subsequent generations of Christians is incalculable.

At about age 72, Augustine sat down to review his writings and put them in chronological order, and was astounded at the quantity. His complete works, written in Latin, are about the size of an encyclopedia. The generations of scholars following him have dutifully consulted Augustine. Whereas the *Confessions* constitute his intimate spiritual autobiography, *The City of God* is, in the words of Thomas Merton, "the autobiography of the Catholic Church."

The tension in the will that characterized Augustine's early life became the basis of his theology which, because of his great influence, also became the core of Christian doctrine. Augustine devotes much attention to angels: how they were created, how they differ from demons, how they operate in expediting the progress of the human soul to holiness.

A SUMMARY OF AUGUSTINE'S LIFE

Augustine was born on November 13, 354 in Tagaste, North Africa. His mother Monica was a Christian, and his father Patricius a pagan, whom Monica eventually converted by her patience and example. Augustine was not baptized as an infant, but his mother enrolled him as a catechumen in the Catholic church. He studied Latin and Greek grammar and literature in his boyhood, complaining about rough treatment by his schoolmasters.

After his father died in 370, Augustine went to Carthage to study rhetoric as the first step in preparing for a public life. There he met a young woman at a church service, began to live with her, and fathered a son named Adeodatus ("God's gift"). With the coming of adolescence, he confides to God in the *Confessions*, "both love and lust boiled within me, and swept my youthful immaturity over the precipice of evil desires to leave me half drowned in a whirlpool of abominable sins. . . . My soul was sick, and broke out in sores,

Holy Face of Christ displayed by two angels (Albrecht Dürer, 1513)

whose itch I agonized to scratch with the rub of carnal things," including stage plays, "with the mirror they held up to my own miseries and the fuel they poured on my flame."

Augustine was still making those judgments twenty years later. But during the years in Carthage he was probably embroiled in tensions set in motion by conflicting explanations of the human condition offered by his mother's and his father's behavior (his father was guilty of marital infidelities) and religions. This tension also was at the base of the Manichean religion, which Augustine joined in 373. The Manichees taught that there are two supreme gods, one good and one evil, and similarly two competing souls within the human person. For nine years he maintained interest in this cult. After his move to Rome in 383, to teach a better class of rhetoric students, he became the guest of a Manichee and socialized with many prominent members of the sect.

In the next year, 384, he won an appointment as a professor of rhetoric in Milan. In the two years following he abandoned Manicheism and gradually came under the influence of his Christian mentors: Ambrose, the influential local bishop, and Simplicianus, a wise elderly former bishop. At the same time he wanted to advance himself in position and possessions, so marriage seemed the logical next step. His mother had by now joined him, and she helped him to arrange a marriage to a girl who was not yet twelve, so he agreed to wait two years. Augustine's mistress of many years had to leave him as part of this marriage plan, which threw Augustine into emotional turmoil. "My heart which had held her very dear was broken and wounded and shed blood," he wrote. "She went back to Africa, swearing that she would never know another man, and left with me the natural son I had of her. . . . I was simply a slave of lust. So I took another woman, not of course as a wife; and thus my soul's disease was kept alive as vigorously as ever." He was tormented both by the loss of his former lover and the hopelessness for him of a life of continence, which ran in circles alongside his growing seriousness in reexamining Christianity.

In a touching scene in a garden (described in Book VIII of *Confessions*), he experienced a striking conversion, in which his self-doubt was expelled and "the light of utter confidence shone in all my heart." His mother was exultant. Augustine decided to give up his teaching position and was baptized along with his son Adeodatus and another close friend on Easter 387. About a year later the group was at the port of Ostia, on their way home to Africa, when Monica died. She and Augustine had shared an ecstatic experience five days previously (described in Book IX of *Confessions*), after which she had told him that all her prayers had been answered in superabundance and she no longer hoped for anything in this world.

When Augustine finally returned in 388 to Tagaste in North Africa, he set up a sort of monastery on his family land with his close friends. His son Adeodatus died within a year, aged sixteen. (In *Confessions*, Book IX, Augustine reveals his love for his son, crediting God entirely for the boy's many virtues and intelligence. He notes that his book *De Magistro* is a dialogue between the two, and "that all the ideas . . . put into his mouth were truly his, though he was but sixteen.") Augustine soon gave away his possessions, and for the rest of his life lived simply as a monk in community with men.

In 391 he was ordained a priest in Hippo by Bishop Valerius, who permitted Augustine to begin preaching almost immediately. Upon Valerius's death in 396, Augustine became Bishop of Hippo; he was to serve there for 35 years. He composed the Rule that the Augustinian Order follows to this day. In the 390s he started a convent for women following the Rule. He preached almost daily and wrote incessantly: theological treatises, letters, polemics against heresies, the *Confessions* (finished in 400) and *The City of God*, written in installments between 413 and 426. He died on August 28, 430, while the city of Hippo was under siege by the Vandals.

THE CITY OF GOD

When Rome was sacked by the Goths under Alaric in 410, many intellectuals made accusations that Christianity had debilitated the Empire, exhausted and softened it for the kill by the barbarians, so to speak. *The City of God* is Augustine's response to that charge. His defense of Christian doctrine was informed by politics and history, full of direct references to pagan philosophers from Plato to his contemporaries.

The fall of the earthly city of Rome was the inevitable result of the sinful wills of its rulers and citizens; at the same time the rise of the city of God (the Catholic church) was a process that had begun before time and was infused with grace, personified by Jesus Christ. This concept of the two cities is eloquently summarized in a famous passage from Book XIV: "Two loves have built two cities: the love of self, which reaches even to contempt for God, the earthly City; and the love of God, which reaches even to contempt for self, the heavenly City. One glories in itself, the other in the Lord. One seeks its own glory amongst men; the greatest glory of the other is God, witness of its conscience. One, swollen with pride, uplifts its haughty head; the other cries out to God with the Psalmist: 'Thou art my glory, it is Thou who dost lift up my head.'"

Duality is intrinsic to human souls and by extension to angelic spirits which dwell on a middle ground between God's eternal immutable perfection and the lowest level of bodily mutable mortality. Humans can look upward to God and the eternal truths (the *conversio ad Deum*) or downward to mutable creatures (the *pervasio animae*). The upward gaze of the soul contains the workings of the *ratio superior*; in the downward glance, the *ratio inferior*. These are not two faculties of the soul, but are two dispositions of one and the same mind. The soul is not divided, but the being is. It is on the same basis that the two "loves" are distinguished, and so two societies of intellectual creatures. Augustine makes a similar distinction of time and eternity, a topic dear to him.

Augustine shows in Books XI and XII how the good and bad angels had inaugurated the two cities on the basis of the two loves. He proceeds carefully through the opening of Genesis, examining possible interpretations. Though there is no explicit verse saying how and when the angels were created, Augustine concludes that in "Let there be light, and there was light" "we are justified in understanding in this light the creation of the angels." He says "they were created partakers of the eternal light which is the unchangeable Wisdom of God." Whereas "the true Light, which lighteth every man that cometh into the world" (John 1:9) "lighteth also every pure angel, that he may be light not in himself but

in God. . . . If an angel turn away, he becomes impure, as are all those who are called unclean spirits, and are no longer light in the Lord, but darkness in themselves, being deprived of the light eternal. For evil has no positive nature; but the loss of good has received the name 'evil.'"

In Books XIII and XIV, Augustine explains how this error was repeated by Adam and Eve. This brought humanity into a state of original sin, which Augustine boldly calls a fortunate fall, because we are redeemed by the intervention of Christ. From God, our first parents received a free will capable of loving Him. But as the bad angels at the instigation of their leader Satan had already done, they preferred to love themselves by wishing to live not according to the love of God but according to a law of their own, thereby establishing themselves at the same time in pride and falsehood.

The angels who remained blessed enjoyed uninterrupted and unchangeable connection with God with no doubt whatsoever; the others "of their own will did fall from the light of goodness." Augustine considers whether the fallen angels may have enjoyed something on this level before their fall, and says it is possible but not accompanied with foresight of their eternal felicity that the good angels had. "If it is hard to believe that they were not all from the beginning on an equal footing, . . . it is harder to consider that some good angels are now uncertain of their eternal felicity. . . . For what catholic Christian does not know that no new devil will ever arise among the good angels, as he knows that this present devil will never again return into the fellowship of the good?"

Augustine does not talk about the leader of the fallen angels per se, but after this passage (Book XI, 13) cites several words of Christ from the New Testament as clues to understanding how and when this sin of the angels occurred. "He was a murderer from the beginning, and abode not in the truth." Augustine takes it to mean "from the beginning of the human race, when man, whom he could kill by his deceit was made." He refutes the interpretation that this passage indicates that the devil was flawed from his very creation, as the Manichees posited. On this same ground he refutes that interpretation of the Apostle John's comment "the devil sinneth from the beginning" (1 John 3:8), citing "prophetic proof": "How art thou fallen, O LUCIFER, son of the morning" (Isaiah 14:12), by which, Augustine says "it is meant that he was some time without sin."

Augustine leaves the perennial question "How could a good God create beings whom He knows will become evil?" in a rhetorical circle (XI, 17). God "makes good use of evil wills." Accordingly, He caused the devil (good by God's creation, wicked by his own will) to be cast down from his high position and to become the mockery of His angels—that is, He caused his temptations to benefit those whom He wishes to injure by them. In Book XII, 9, Augustine returns to the subject and offers this conclusion: The bad angels "either received less of the grace of the divine love than those who persevered in the same; or if both were created equally good, then while the one fell by their evil will the others were more abundantly assisted, and attained to that pitch of blessedness at which they became certain they would never fall from it. . . . We must therefore acknowledge, with the praise due the Creator, that not only of holy men, but also of holy angels, 'the love of God is shed abroad in their hearts by the Holy Ghost', . . . [and] not only of men, but primarily and principally of angels it is true, as it is written, 'it is good to draw near to God.' And those who have this good in common, have, both with Him to whom they draw near, and with one another, a holy fellowship, and form one city of God—His living sacrifice, and His living temple."

Augustine also works with a two-tiered elaboration of the two-cities idea: "The city of God, not in its state of pilgrimage and mortality, but as it exists ever immortal in the heavens." There is an imperfect city of God on earth and an imperfect city of God in heaven flawed by the defection of the bad angels; the present earthly city has no connection with God. Wicked angels are stirring up persecutions of Christians, constantly seducing those in power over nations, and otherwise setting the struggle in motion on a temporal-political as well as an individual-spiritual and -psychological level. But the church can raise the earthly city up, an ascent accomplished through the ministry of angels and aspiring humans.

A just man seeking to accomplish this is therefore without doubt much higher than a reprobate angel. "All who understand or believe them to be worse than unbelieving men are well aware that they are called 'darkness.' . . . We understand these two societies of angels—the one enjoying God, the other swelling with pride; the one to whom it is said 'Praise ye Him, all His angels,' the other whose prince [Satan] says [to Jesus, Matthew 4:9] 'all these things will I give Thee if Thou wilt fall down and worship me;' the one blazing with the holy love of God, the other reeking with the unclean lust of self-advancement."

Another way to look at this is that there are only two cities, each containing angels and men; the city of God contains good men and angels, while the city of man contains both kinds of reprobate creatures, man and angels. Augustine says something most significant in his design for the practice of a good life: the nature of the good angels ("the holy angels who maintain their allegiance to God, who never were, nor ever shall be apostate, between whom and those who forsook light eternal and became darkness, God . . . made at the first a separation") determines the nature of the subsequent city of God by providing the earthly city with a prototype; all Christians must try to be like good angels.

But those who succeed will actually *become* angels. Augustine delineates how angelic operations pertain to man in his spiritual quest. In the Rule he wrote for his order, this point is elaborated (see MONASTICISM, CHRISTIAN). The angels form the link between the two manifestations of the *civitatis Dei*, the earthly and the heavenly. Together the angels and the elect comprise the one city of God. The fall of the reprobate angels left gaps in the celestial court. God desires to fill these openings with His elect. The city of God in heaven will remain imperfect and unfulfilled until the temporal city of God reaches heaven after the Parousia (the Second Coming of Christ). Man's plight here below is temporary, since his goal is to resume his place next to his co-citizens in heaven. Aspiring humans are obligated to yearn to return to the voids reserved exclusively for them. Here on earth they are expected to behave in a manner befitting potential neighbors of the angels. The angels participate in this passage by assist-

ing the elect in their pilgrimage toward the perfect homeland above.

However, Augustine warns that devils can imitate angels. "As Satan, as we read [2 Corinthians 11:14] sometimes transforms himself into an angel of light, to tempt those whom it is necessary to discipline, or just to deceive, there is great need of God's mercy to preserve us from making friends with demons in disguise, while we fancy we have good angels as friends; for the astuteness and deceitfulness of these wicked spirits is equalled by their hurtfulness" (XIX, 9). This is part of human misery, and indeed the saints themselves are often tempted in this manner.

Men and angels are thus joined symbiotically, each being dependent on the other. The angels need humans to fill their depleted ranks; humans long to rise to the occasion; angels assist them both in practical terms and by offering their example. The office of assistance by the good angels pertains only to the earthly elect, not to the reprobate men who also reside in the church universal. Finally, humankind's moral obligation to follow the angelic example inspired a practice of trying to become angels here on earth, a key inspiration behind Augustinian monasticism.

The earlier books of *The City of God* are devoted primarily to refuting the arguments of pagan philosophers. Here Augustine's early education across the classical gamut is evident, as well as his skill in rhetoric. He expends great effort in looking at their beliefs seriously in order to show how the coming of Christ must change them. This labor is a reminder of the difference between the thousand-year monolith of Christianity (which Augustine was largely responsible for creating) and the diversity and complexity of religion in his own and earlier times: the subtleties of words and names; the profundity and mystery of the basic questions on the soul, God and the creation of the world; the attractions of certain personalities and their arguments; the seductiveness of magic. In constantly interposing the new cosmology introduced by Christ, Augustine tries through careful, sustained argument to overthrow the practices and psychological residue left by millennia of polytheism.

Here is one example of this polemical aspect of *The City of God*. Augustine is well aware that many pagans consider demons (or daemons) to be the mediators between gods (immortals) and mortals. He explains (IX, 14) how Christ alone is the mediator between God and man. There is "a wicked mediator [the evil angels or Satan] who separates friends, and a good Mediator [Christ] who reconciles enemies. And those who separate are numerous. . . . The evil angels being deprived, they are wretched, and interpose to hinder rather than to help this blessedness, and by their very number prevent us from reaching that one beatific good." By becoming mortal Christ showed us that "in order to obtain that blessed and beatific good, we need not seek mediators to lead us through the successive steps of this attainment, but . . . having Himself become a partaker of our humanity, has afforded us ready access to the participation of His divinity. For in delivering us from our mortality and misery, He does not lead us to the immortal and blessed angels . . . but he leads us straight to that Trinity, by participating in which the angels themselves are blessed. Therefore, when He chose to be in the form of a servant, and lower than the angels, that He might be our Mediator, He remained higher than the angels, in the form of God—Himself at once the way of life on earth and life itself in heaven."

Another theme that Augustine addresses several places in *The City of God* is the invocation of demons in many magical practices (see MAGIC, ANGELS IN). In X, 9, he states that miracles in the Bible were wrought "for the purpose of commending the worship of the one true God, and prohibiting the worship of a multitude of false gods." They were "wrought by simple faith and godly confidence," not by "a criminal tampering with the unseen world." There is no distinction between theurgy (practiced by honorable people) and necromancy (practiced by magicians "addicted to the illicit arts") because "both classes are the slaves of the deceitful rites of the demons whom they invoke under the names of angels." On the other hand, Augustine holds that good angels minister to perform miracles (X, 12) and that "the place and time of these miracles are dependent on His [God's] unchangeable will." Angels will never demand sacrifices or worship for themselves (X, 16) but instead inspire us to worship and serve God.

OTHER WORKS

Several of Augustine's other works include some fascinating explanations of angels.

In *On Genesis Against the Manichees* he states that the ultimate destiny of humankind is a "renewal," a "liberation," which he terms a "change into angelic form." This constitutes a restoration to our original status lost by sin.

In *De Quantitae Animae*, a dialogue with his friend Evodius, he agrees with Evodius's firm conviction that he is "soul," but adds a corollary: "our souls are not *in* bodies." He tells his friend that the soul is by its nature "equal of the angel," any present inferiority being a consequence of its sin. Such distinctions were to be taken up in great depth by the medieval church fathers, notably St. Thomas AQUINAS.

Augustine's prescription for each Christian to live on earth by emulating angels, in preparation for taking on angelic status in the City of God, was written some years after *Literal Commentary on Genesis* (410/414). One can see his devotion to Scripture mix with his mystical vision to create his angelology in this treatise, where Augustine says much on angels' involvement with creation and the administration of it.

He states that every being is first made in the eternal uttering of its idea in the Word of God; he parallels this stage with the phrase from Genesis "Let there be." Then according to the phrase "and so it was made," the angels receive knowledge of the things, still to be created, in its idea within the Word; finally, with the phrase "and so God made," the thing takes on its finite actuality (II, 6, 10–7, 15). This does not mean that the angels are the mediators of creation; God is the sole creator, the one who makes things in their separate existence. But Augustine thinks further that no creatures beneath the angels were created "without their knowledge" (IV, 22, 39). This introduces a kind of symmetry into the entire creative process, since the angels themselves have been brought to full actualization through their own knowledge of the Divine Word.

In Book IV, Augustine comments on the six days, each with its evening and morning. He notices that the text speaks not of "the first day" but "one day" and reinforces a passage of Ecclesiastes (18:1) which Augustine translates to say that God created all things *simul* (altogether). Creation does not take place in six days then, but is completed in the first moment of time. What, then, are the six days?

Augustine draws a parallel between two kinds of knowledge and evening and daylight, and postulates that this might be what "day" means in Genesis. When things are known directly in themselves as parts of creation they are known dimly, as if seen in the partial darkness of the evening. When the same things are known in their eternal principles (*rationes aeternae*), as they are in the Word of God, they are known clearly, in the full light of day. Thus, there is in the spiritual order a very real succession of night and day. The ordinary mode of knowledge which the angels enjoy, for instance, is that of spiritual daylight; they see the *rationes* of things in the Word of God.

Since the angels have direct knowledge (though inferior to God's) of creation subsequent to themselves, the six days could be thought of as a recapitulation of the process by which this happened. The evening which concludes each day is the angels' looking in turn at each realm (first themselves, then the firmament, and so on) as it is completed and stands forth in its own being, the outcome of God's creative intention, yet inferior to what it remains in the *rationes aeternae.* The morning which follows is the referring of these various creatures to the praise of their Creator; and the new day reaches its full brightness in their looking to the divine ideas to see what next is to be created. The angels are connected to God without interruption, therefore their knowledge is "day." But they also know created things as they are in themselves, and this looking downward is "evening." If they should turn away from "day" knowledge (as Lucifer did), then their knowledge turns into that of the "evening."

The day and evening hues of knowledge are understood to be mystical, but the significance is finally practical, with cosmic import, for the angels are not only specially privileged observers of the creation but are brought into its administration as the chief agents of the ruler. The angelic community is present to all these realms in these two ways. Augustine uses the word "presence" (*praesentia*) repeatedly in Book IV, 21 and 35, in the sense of the proper mode of relation of soul to body, remaining sovereign to it and not being drawn into excessive involvement with it. The angels' presence in the corporeal world follows this prescription. They are present to created things in two ways: first looking to the ideal pattern in the divine mind, and then only on that basis looking as they are in themselves, with their own places in the texture of events.

In the huge treatise *De Trinitatae*, devoted to distinguishing the Father, Son and Holy Spirit, Augustine discusses in Book IV the whole question of divine theophanies, the various appearances of God on earth. Could the Father have been sent to earth? Are all the Divine Persons (of the Trinity) equally invisible? Were the angels used as instruments in these appearances? Was it the voice of the Father who spoke to ABRAHAM? What Person appeared to MOSES in the burning bush? To DANIEL? In answer to these and similar questions, Augustine suggests that apart from those pertaining to

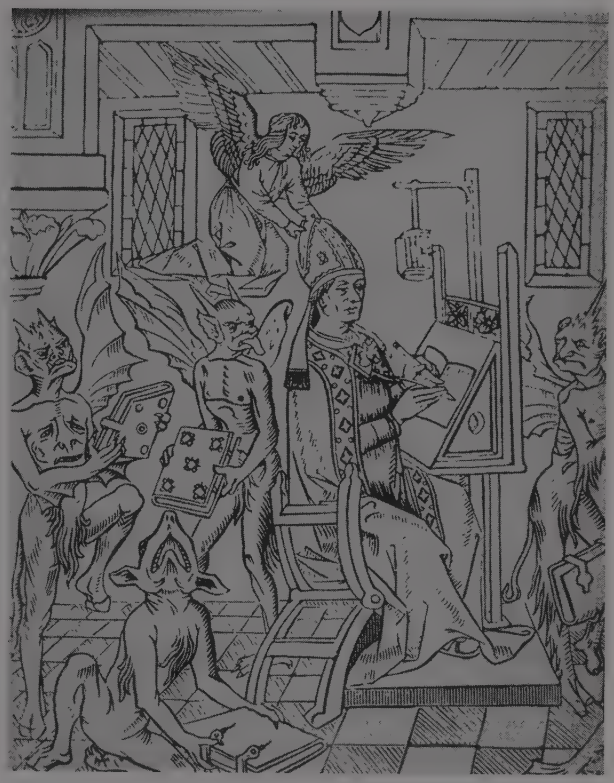

Angel keeping demons at bay

Christ Himself, all the other appearances of God to man may have effected through the intervention of angels. He distinguishes between "words or sensible appearances . . . wrought before the Incarnation . . . by angels" and after the Incarnation "a voice of the Father . . . or corporeal appearance by which the Holy Spirit was manifested . . . done through the creature." The tongues of fire at Pentecost would be an example of the latter (II, 5, 10).

There is always tension between two in Augustine: between the two loves, the two cities, the two kinds of knowledge for the angels, between finite beings inferior to divine things and the divine ideas and beings superior to the created things, which are nevertheless oriented toward their realization. The tension is not to be resolved by fleeing into the eternal and forsaking the temporal, but by setting them in their intended relationship. Augustine credits the holy angels with having accomplished precisely this: engaged in both cities, never losing connection with the infinite eternal God and referring all things toward their source.

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Avicenna See ISLAMIC ANGELOLOGY.

Azael One of the principal evil angels who cohabited with mortal women. The name means "who God strengthens." According to lore, Azael slept with Naamah and spawned Assyrian guardian spirits known as *sedim*, invoked in the exorcism of evil spirits. As punishment, Azael is chained in a desert until Judgment Day. In magical lore, he guards hidden treasure.

See SONS OF GOD.

Azazel One of the chief SONS OF GOD who came to earth and was corrupted by cohabitation. Azazel (whose name means "God strengthens") brought aggression (by teaching men to make swords and shields) and vanity (by teaching women how to use cosmetics). The Book of Enoch cites Azazel as among twenty-one chiefs of two hundred fallen angels.

In Judaic lore, Azazel figures prominently in folktales, along with another fallen angel, SEMYAZA (Shemhazai). He is sometimes described as demonic in appearance, with seven serpent heads, fourteen faces and twelve wings.

In Islamic lore, Azazel refuses to bow down to Adam, and so God casts him out of heaven and changes him into IBLIS.

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Azrael See ANGEL OF DEATH; IZRA'IL.

B

ba In Egyptian mythology, the *ba* is the soul, represented in art as a human-headed bird. As the winged, eternal part of a person, it provided an early inspiration for the image of the winged angel.

The Egyptians associated the *ba* with the *ka*, or the person's double, and the *ib*, or heart. The *ba* is invisible and does not permanently leave the body upon death, but remains with it in the tomb, sometimes coming out at night with a lamp to roam a bit and then returning to the tomb. The body must remain intact in order for the *ba* to return to it (hence the need to preserve the corpse by embalming). The *ba* is fed cakes and is cared for by the sycamore tree goddess.

The Egyptians left small openings in the pyramids so that the *ba* would have easy access. Small ledges inside were built for the *ba* to stand upon.

The ancient Egyptians believed that the stars were *ba*, lit by their tomb lamps.

See WINGS.

Baal (also Bael) Many small deities of ancient Syria and Persia bore this name, which means "the lord," but the greatest Baal was an agricultural and fertility deity of Canaan. The son of El, the High God of Canaan, Baal was the lord of life, and ruled the death-rebirth cycle. He engaged in a battle with Mot ("death") and was slain and sent to the underworld. The crops withered until Baal's sister, Anath, the maiden goddess of love, found his body and gave it proper burial. The Canaanites worshipped Baal by sacrificing children by burning. According to the *Zohar*, Baal is equal in rank to the archangel RAPHAEL.

In Christian demonology, Baal became one of the fallen angels and descended to hell, where he governs sixty to seventy legions of demons. Baal is portrayed as triple-headed, with a cat's head and a toad's head on either side of his human head. In ceremonial magic, he is conjured to impart visibility and wisdom.

See DEMON.

Balaam An Old Testament sorcerer whose eyes are opened by an angel and his ass. The story is told in Numbers 22:21–35. The moral of the story concerns seeing what one cannot or will not see.

Balaam, renowned for his effective curses, is summoned by Balak, the king of Moab, to curse Israelites camped in the wilderness. Balaam is reluctant to do so, but receives a dream in which God tells him to go, but to do only as God bids him to do.

Balaam saddles up his ass and goes off with the princes of Moab, intending to curse the Israelites. This makes God angry, and he sends an angel to stand in Balaam's way in the road, with sword drawn. Balaam does not see the angel, but the ass does. Three times she tries to avoid the angel, twice by swerving and once by falling at Balaam's feet. Each time he beats her severely with his staff.

After the ass falls, God speaks through her and says, "What have I done to you, that you have struck me these three times?" (Numbers 22:28) Balaam replies that the ass has made sport of him, and if he had a sword, he would kill her.

God then lets Balaam see the angel. Balaam falls on his face in humility. The angel tells Balaam that he has come to withstand Balaam because his way is perverse, and if the ass had not turned aside three times, the angel would have killed Balaam and spared the ass. Balaam says he has sinned, and will return if the angel bids him to do so. The angel tells him to proceed on, but to speak only the words he is instructed to speak.

Numbers 23 and 24 tell that when Balaam reaches Balak, he prepares a sacrificial altar, and tells the king that he cannot curse those whom God has not cursed. Twice more, Balak orders him to curse the Israelites, but Balaam can only bless them. He prophesies the destruction of Moab at the hand of the Israelites. Balaam returns to his own place, and Balak goes his own way to his own destiny.

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Beelzebub Originally, a Syrian god, who became demonized in Judaic and Christian demonologies. According to the Kabbalah, Beelzebub was the prince of demons who governed the nine evil hierarchies of the underworld. In Christian demonology, he is second to Satan among the fallen angels, the prince of devils and chief of demons.

Also known as Baal-zebub, "the lord of the flies," the name is a distortion of Baal-zebul, the chief Canaanite or Phoenician god meaning "lord of the divine abode" or "lord of the heavens." Beelzebub has always been considered a demon of great power, and sorcerers have conjured him at great risk. Most depictions show him as an enormous fly.

Many of the Pharisees, trying to cast doubt on Jesus' power to cast out demons, accused Him of being possessed by Beelzebub. The incident is recounted in Matthew (12:24–29), Mark (3:22–27) and Luke (11:14–22).

> And the scribes which came down from Jerusalem said, he hath Beelzebub, and by the prince of devils casteth he out devils. And he called them unto him, and said unto them in parables, "How can Satan cast out Satan? And if a kingdom be divided against itself, that house cannot stand. And if Satan rise up against himself, and be divided, he cannot stand but hath an end. No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house." (Mark 3:22–27)

This incident also presents the idea of binding (adjuring) Satan to the will of God before he can be thrown out of the "house," or the body of the possessed victim.

During the time of ELIJAH, the god Baal was the main rival to the Israelite god Yahweh (Jehovah). King Ahab was not constant in his faith and had allowed his wife Jezebel to introduce the worship of the Canaanite Baals into Israel. In I Kings 18:20–40, Elijah challenges the 450 prophets of Baal to a contest to see which god is greater. The prophets prepare a sacrificial bull and place it on a pyre but do not light the fire. Elijah does the same. The prophets of Baal call on their god all day, but to no avail. Elijah taunts the prophets, suggesting that Baal has gone on a journey, or perhaps is asleep or even tending to bodily functions.

Elijah then take twelve stones representing the twelve tribes of Israel and places them near the bull and altar. He digs a small trench around the altar and fills it with water, drenching the pyre as well. Water is added a second time. Then Elijah calls on the Lord to show that He is God, and the pyre and all the stones and water are consumed by flame. Elijah captures the 450 prophets of Baal and assassinates them.

During the witch hunts of the Inquisition, Beelzebub was regarded as one of the chief demons over witches. At sabbats, witches supposedly denied Christ in his name, and chanted it as they danced. Numerous accounts attest to Beelzebub copulating with witches in wild orgies.

Beelzebub also was among the demons blamed for the demonic possession cases. In 1566 he tormented a young girl named Nicole Obry in Laon, France. Her daily exorcisms before huge crowds were used by the Catholic church, embroiled in religious struggles with the French Huguenots, as examples of the church's power over the Devil. Through Obry, Beelzebub claimed the Huguenots as his own people, gleefully noting that their supposed heresies made them even more precious to him. The demon was exorcised through the repeated administration of holy wafers.

Beelzebub also was blamed for the bewitchment of nuns of Loudon, Louviers and Aix-en-Provence in the late sixteenth and early seventeenth centuries, leading to the fiery deaths of his accused lieutenants, Fathers Louis Gaufridi and Urbain Grandier.

One of the demon's most notorious appearances in the twentieth century was as the possessing devil of Anna Ecklund of Wisconsin. He entered the young woman at the behest of her father Jacob, angry that Anna would not engage in incestuous sex with him. She became totally possessed in 1908. The demon left on December 23, 1928, in a terrible roar of "Beelzebub, Judas, Jacob, Mina [Anna's aunt and Jacob's mistress]" followed by "Hell, hell, hell" and a terrible stench.

See DEMON.

Further reading:

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Behemoth The male counterpart to LEVIATHAN, one of the fallen angels and a demon of the deep. Like Leviathan, Behemoth is associated with RAHAB and the sea, and is personified variously as a whale, crocodile and hippopotamus. He also is associated with the ANGEL OF DEATH.

The Book of Enoch, an apochryphal work, says that Behemoth and Leviathan were separated by God at the creation, with Leviathan being sent to the sea and Behemoth being sent to an immeasurable desert named Dendain. In the Bible, Job 40:15–24 describes Behemoth as a mighty beast, "the first of the works of God" (40:19). Rabbinic lore holds that on the Day of Judgment, he will slay and be slain by Leviathan. His fate is to furnish meat for the Messiah's feast, and his flesh will be distributed to the faithful. Another rabbinic legend says that God destroyed Leviathan on the day he created both monsters, but placed Behemoth, in the form of a giant ox, on enchanted mountains to fatten him up. There he eats the grass of one thousand mountains each day; the grass grows back each night. Behemoth is doomed to remain there alone until the end of time, because God realized that such a monster could not be loosed upon the world.

In Christian lore, Behemoth is considered one of the prime representations of evil. The demonologist Johann WEYER, who catalogued the ranks of hell, did not include Behemoth in his list, but did include him in another work, *Praestigiorum Daemonum*, in which he suggested that Behemoth represents Satan himself. Other demonologists of medieval times did include Behemoth in their rankings.

Behemoth is sometimes described as being overweight and stupid; thus he encourages gluttony and the pleasures of the belly. He shapeshifts to various animal forms, and often is depicted as an elephant with a huge stomach.

Further reading:

Hyatt, Victoria, and Joseph W. Charles. *The Book of Demons.* New York: Fireside Press, 1974.

Belial (also Beliar) A fallen angel and one of Satan's most important and evil demons, who is deceptively beautiful in appearance and soft of voice but full of treachery, recklessness and lies. He is dedicated to creating wickedness and guilt in mankind, especially in the form of sexual perversions, fornication and lust.

Belial's name probably comes from the Hebrew term *beli ya'al*, which means "without worth." The ancient Hebrews believed that Belial was the next angel created after Lucifer and was evil from the start, being one of the first to revolt against God. After his fall from heaven he became the personification of evil. St. PAUL considered him to be chief of demons. According to lore, Belial danced before King Solomon, and was among the demons who worked under the king's command, ruled by Solomon's magical ring.

The demonologist Johann WEYER said that Belial commands eighty legions of demons and serves as infernal ambassador to Turkey. Medieval magicians believed that sacrifices and offerings were necessary to invoke him. Belial was reputed to break his promises to magicians, but those who managed to gain his true favor were handsomely rewarded.

Belial's name is sometimes used as a synonym for Satan or the Antichrist, the epitome of evil. In the Old Testament, the phrase "sons of Belial" refers to worthlessness and recklessness.

Bernard of Clairvaux, St. See MONASTICISM, CHRISTIAN.

Blake, William (1757–1827) English poet, artist, engraver, mystic and iconoclast, William Blake received little appreciation for his work during his lifetime but fascinates readers and art lovers today. He often depicted angels in his engravings and poems, finding them to be excellent representations of authority, power and divinity.

Born in London on November 28, 1757, Blake had little formal schooling until his father sent him as a teenager to the Royal Academy to study art. He had read extensively as a young man and was well versed in literature, philosophy and religion. From an early age, Blake experienced extraordinary visions of angels and other religious figures. He claimed to have talked to GABRIEL, EZEKIEL, the Virgin MARY and others. At age eight, Blake saw a tree filled with angels whose bright wings covered the tree boughs like stars.

In 1772 he became apprenticed to an engraver and began to earn a living in the trade at age twenty-two. He developed a technique called "Illumined Printing" in 1788, whereby illustrations and print could be engraved simultaneously, but it was so costly that he did not reap the financial rewards that he had expected. Blake continued to use the technique for his own work, however.

Heavily influenced by the more spiritual movements of his day, such as Swendenborgianism, Blake rebelled against the eighteenth century's emphasis on reason versus the "natural" pull of feeling and emotion. He especially detested Newtonian physics as an example of life following orderly precepts. Nearly all his poems and engravings depict his mistrust and disdain of Reason, finding it responsible for poverty, racism, the denigration of women, sexual repression, and any and all ills of the period.

Although Blake communicated with angels, he depicted them in his early works as servants of the enemy Reason. They represented absolutism, political empire and the exercise of pure power. Even so-called "good" angels were not so; the angels who clothe Adam and Eve in Blake's engraving "The Angel of the Divine Presence Clothing Adam and Eve with Coats of Skins" represent cold reason and repression against divine Innocence.

In his poem "I Asked a Thief" (1795), Blake sarcastically describes an angel as being an eighteenth-century version of a modern corporate baron, one who can have it all:

> I asked a thief to steal me a peach,
> He turned up his eyes;
> I ask'd a lithe lady to lie her down,
> Holy & meek she cries.
>
> As soon as I went
> An angel came.
> He wink'd at the thief
> And smild at the dame—
>
> And without one word said
> Had a peach from the tree
> And still as a maid
> Enjoy'd the lady.

Blake particularly chafed at his society's conventions against women and sexual freedom, and often portrayed his men and women in relatively graphic sexual poses.

Later in life Blake's philosophy changed, and he came to rely on the supremacy of imagination over anything in nature. Additionally, he believed that when man begins to imitate divine images (represented by angels) in his life and art, he can begin to realize his own divinity.

By the early nineteenth century, Blake had honed his engraving into the style of romantic classicism. He saw such art as the ultimate example of beautiful, specific detail, enabling any practitioner to achieve a divine vision of Innocence. Blake maintained that the human form must be carefully drawn and delineated in art, emphasizing every particularity, in order to sanctify every inch, limb and part of the divine whole.

Blake's great epic poem, "Jerusalem," summed up his final philosophy: that traditional, orthodox Christians have per-

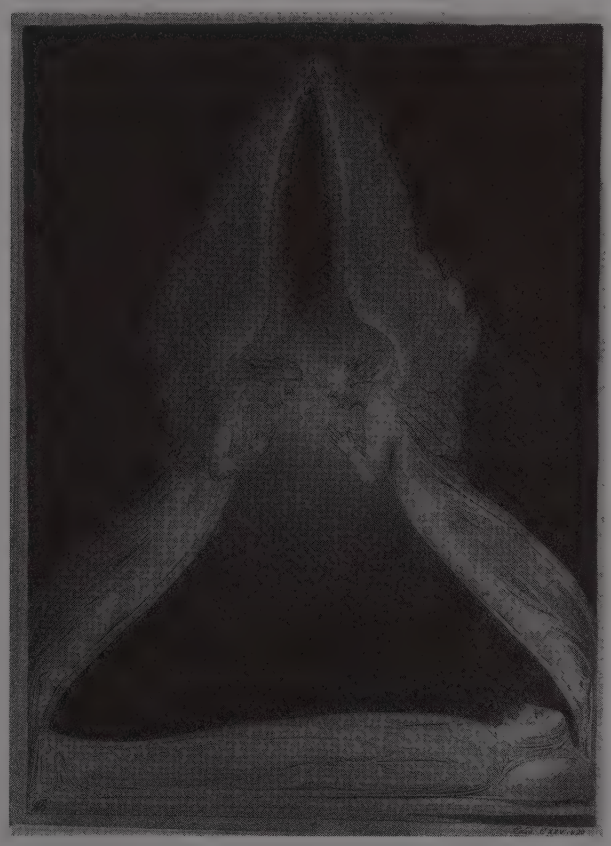

Christ in the sepulchre, guarded by angels (William Blake; reprinted courtesy of Victoria and Albert Museum, London)

verted Christ's forgiving love into a system that vengefully punishes sin and rejects sexual pleasure and love. He depicted this evil as a Covering Cherub, the very description of Lucifer before his fall. He is the Antichrist incarnate: a hermaphroditic, hypocritical, egotistical entity that incorporates all the Pharisees, scribes and Sadducees of ancient Jerusalem. He has a contracted and constricted body that portrays an outward show of pomp and ceremony but in reality serves the Whore of Babylon. In other words, the figure is a grotesque rendering of the Human Form Divine.

Such ideas were beyond the comprehension of most of Blake's contemporaries or audience, and he died in 1827, unappreciated and in poverty.

See LITERATURE AND ANGELS.

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Blavatsky, Helena Petrovna See DEVA.

Bodhisattva See TANTRIC BUDDHISM.

Boehme, Jakob (1575–1624) An autodidact Bohemian shoemaker who began circulating writings derived from his mystical experiences, Jakob Boehme gained an eminent following in his lifetime and in the generations to come. His principal works are *De signatura rerum* and *Mysterium magnum*.

Among Boehme's admirers have been the scientist Isaac Newton, the English theologian William Law (1686–1761), the German philosopher Friedrich W. J. von Schelling (1775–1854), and the poets William BLAKE, Johann Wolfgang von GOETHE (1749–1832) and Samuel Taylor Coleridge (1772–1834). Carl G. JUNG considered Boehme a modern Christian Gnostic. He noted that Boehme's life-cycle, which moves through seven "Forms" or "properties" of Nature, creates a Gnostic mandala holding threefold "hellish" or dark elements (attraction, expulsion and the wheel of anguish) and "heavenly" or light elements (light or love, intelligible sound and the all-embracing Reality) in balance, with lightning sparking between them, much like the Gnostic figure ABRAXAS.

In Boehme's visionary scheme, all seven Forms are found within all things, even in God's name. The same forces operating above in the celestial world also operate below, in stones, earth and plants. The overall paradigm of Boehme's Christology draws upon meteorological, astrological, alchemical, mechanical and psychic prototypes. The shapes of individual beings are ruled by the angels, what we would call the individualized ideas of God in His Wisdom. Originally they existed in two forms only and were created from the first principle, being of Light's matrix. States Boehme: "They are the essence of both the inner internal fires. Their powers are from the great emanating names of God. All have sprung from the Yes and been led into the No, in order that powers might become manifest." Thus, angels

Of Divine Revelation (Jakob Boehme)

are the formed powers of God's Word, His outspeaking, His Thoughts.

Angels help God rule the world; they are His instruments by and through which He reveals His powers, numbering a thousand times ten thousand, unequal in rank, ranged in three realms and seven dominions, according to the seven Forms of Nature, with each having a throne with seven princely hierarchies. As free angels, they have a possibility of falling. Before Lucifer's fall they were able to imagine themselves into the world of matter. Each angelic realm is ruled by a prince: LUCIFER, MICHAEL or URIEL. Of these Lucifer is the most beautiful of all heavenly creatures ruling the second kingdom. Angels as such do not fall, but humble themselves before God's great majesty so that the eternal No may not gain dominion over them. The ensemble of stars represents the totality of divine forces. The stars also "mean" the angels.

Within each angelic creature the divine forces are incessantly exciting one another, harkening to the music of eternity, receiving impulses from without and rising up to sing. In each angelic body the seven spirits forge the five senses and coordinate the consensual and expressive faculties. Embodying pure force and pure sensory awareness, the angels are wholly alive, unlike the human "half-dead angel" that has fallen from grace.

The great mystery to Boehme was the human creature. He believed that angels are brethren to humans in looks because they too were created in the image of God, with hands, feet, mouth, nose; they eat paradisiacal fruit of the

divine power of God's Word. Matter, like the flesh, is a garment put on or congealed by the fallen will, and a medium in which the eternal wisdom of God is mirrored. Spirit, as conscious life, is the ascending, sublimated aspect of the root torment of the will. Even the basest sexual desire is a longing for something higher, a longing for the eternal light and a flight from death and darkness. From the human vantage point, the angels represent the fulfillment of all betterment, be it of the soul in need of redemption or of the world in need of improvement.

All of Boehme's work set out to explain the contradiction inherent in reality, "to grasp the possibility, indeed the necessity of evil in the highest Good." He found that "in the being of all being, there is strife and opposition"; any revelation is possible only in division. The will of the Nothing looks out in search of Something as light (love), and having achieved self-revelation in the Son, draws it back to itself in desire as fire. Yet the two exist in union. They are a coincidence of opposites. God rests, as Boehme puts it, in love-play. All of life is endowed by an imprint, which is no less present for being concealed. The Kaballah calls it Tav, the mark of the Shekinah, or divine presence in the world. Boehme called it *Signatura rerum*, the seal or signature of the eternal within things. The rediscovered harmonies of nature are a model for restoring harmony to the strife-torn world, a theme which, a few generations later, would be taken up by the Romantic philosophers and poets.

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Bonaventure, St. See MONASTICISM, CHRISTIAN.

Byron, Lord See LITERATURE AND ANGELS.

C

Caddy, Eileen and Peter See FINDHORN.

Calvin, John See PROTESTANT ANGELOLOGY.

Candomblé See ORISHAS.

Catherine of Siena, St. See MONASTICISM, CHRISTIAN.

Cayce, Edgar (1877–1945) American psychic, called "the sleeping prophet," renowned for his readings from an altered state of consciousness in which he diagnosed illness and prescribed remedies, discussed past lives and spiritual wisdom. Edgar Cayce had only a grammar-school education, but from an altered state he could accurately prescribe treatments. His calling was initiated by an angelophany, and occasionally presences identified as angels transmitted through him.

Cayce was born on March 18, 1877, in Hopkinsville, Kentucky. He had psychic powers from an early age, among them the ability to see nonphysical beings, who were his childhood companions, and the auras of everyone.

As a child, Cayce received religious instruction, and attended the Liberty Christian Church in Hopkinsville. He was given a Bible at age ten and quickly read it in its entirety over and over again. His biblical background formed the foundation for the spiritual work of his adult years, and is evident in his readings.

One of Cayce's favorite activities was to go off alone into the woods to read. One afternoon, he did just that with the Bible. He suddenly became aware of a woman standing before him. At first he thought it was his mother; then he noticed that something on her back was making shadows shaped like wings. "Your prayers have been heard," the woman said to him, in a voice that sounded like music. "Tell me what you would like most of all, so that I may give it to you." Frightened, Cayce could barely respond: "Most of all I would like to be helpful to others, and especially to children when they are sick." The woman vanished, and Cayce ran home. He shared the story with his mother, who accepted it.

The next day, Cayce—who was a poor student—heard the woman's voice as he struggled with his spelling lessons. She told him, "If you can sleep a little, we can help you." Cayce put his spelling book beneath his head and fell asleep. When he awoke, he discovered that he mysteriously knew his lessons. He began to sleep with all of his schoolbooks beneath his head. He always would awaken with the contents learned. This ability faded within months.

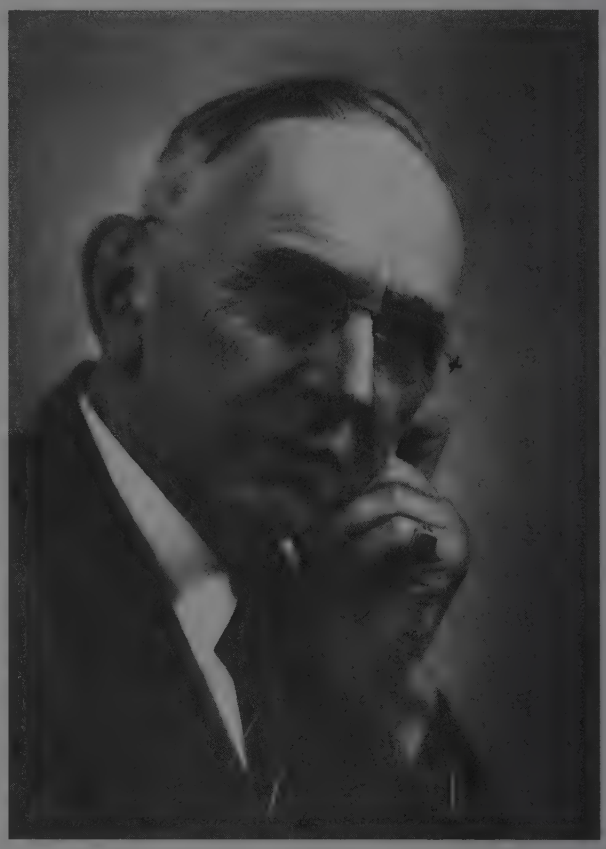

Edgar Cayce (photograph copyrighted 1978, Edgar Cayce Foundation Archives. Used by permission)

Cayce's diagnostic and remedial powers date from March 1900, when he was twenty-one and working as a salesman. He suffered from a persistent hoarse throat and intermittent laryngitis, which resisted medical treatment and forced him to give up his job. In 1901, as last resort, he tried hypnosis. He could not be hypnotized, and so he asked to put himself to sleep. He then was asked for the cause of his affliction and a cure. He gave the answers, and at the end of the session had his voice back. He gave his first formal readings—for patients of Dr. Al C. Layne—on March 31, 1901.

On June 17, 1903, he married Gertrude Evans, with whom he had two sons, Edgar Evans and Hugh Lynn.

Cayce's success was so great that thousands eventually sought him out for help. He could read for anyone anywhere in the world—he needed only a name and address.

In a 1911 reading he made his first reference to "transmigration" as a cause of physical ailment, but this escaped notice. In 1923, during an attempted horoscope reading, he spoke of reincarnation. He sometimes spoke about the fabled civilizations of Lemuria and Atlantis, and how the latter's inhabitants had misused their high-tech power. He came to believe in reincarnation, and his readings revealed that among his own past lives, he had been one of the first celestial souls to project into matter prior to Adam and Eve; an Atlantean; Ra-Ta, a high priest in Egypt 10,600 years ago; a Persian ruler; a Trojan warrior; Lucius of Cyrene, mentioned in the New Testament as a minor disciple of Jesus; and various others. He believed that his scientific knowledge in readings had come to him from a former life as a chemist in Grecian Troy.

Cayce and his family moved to Virginia Beach, Virginia, in 1925. In 1928 he established a hospital, and in July 1931 established the Association for Research and Enlightenment (A.R.E.). On July 15, 1928, at a trance session with his study group, the archangel MICHAEL made an appearance, speaking through Cayce: "I am Michael, Lord of the Way! Bend thy head, O ye children of men! Give heed unto the way as is set before you in that sermon on the mount, in that on yon hill this enlightenment may come among me . . . for in Zion thy names are written, and in service will come truth!"

The hill referred to the site of what was to become the headquarters for the A.R.E., which was officially founded in 1931.

Michael made 19 appearances in 14,306 documented Cayce readings. His voice was so loud and booming that dishes rattled in the kitchen. Son Hugh Lynn asked his father who was Michael, and received the answer: "Michael is an archangel that stands before the throne of the Father. . . . Michael is the lord or guard of the change that comes in every soul that seeks the way, even as in those periods when His manifestations came in the earth" (Reading 262–28, Par. 18-A).

The gist of Michael's messages was that the people present at the sessions had been chosen for service in a time when spiritual renewal was needed. He admonished people to hold to high spiritual values, and said he would protect those who sought to know the face of God. He was not tolerant of using readings for material gain.

The angel sometimes was harsh. In one of the last readings of Cayce's life, when his health was rapidly failing and his staff was quarreling, Michael lashed out, "Bow thine heads, ye children of men! For I, Michael, Lord of the Way, would speak with thee! Ye generation of vipers, ye adulterous generation, be warned! There is today before thee good and evil! Choose thou whom ye will serve! Walk in the way of the Lord! Or else there will come that sudden reckoning, as ye have seen! Bow thine heads, ye who are ungracious, unrepentant! For the glory of the Lord is at hand! The opportunity is before thee! Accept or reject! But don't be pigs!"

In the mid-1930s, Cayce's study group began to compile material from the readings that eventually was published in the two-volume work *A Search for God*. A new angel, which identified itself as Halaliel, manifested through Cayce with a commanding tone that made some of the group uneasy. "Halaliel," whose name does not appear in any of the angelology writings of old, identified himself as an angel who defied ARIEL in the heavenly rebellion led by Satan. (Ariel—"lion of God"—is both an angel and a demon in lore.) The inference was that Halaliel was an archangel who fought on Michael's side.

(The name "Halahel" does appear in the magical text *The Lemegeton*, and is described as a spirit who is part good and part evil, and under the rule of Bael. In the *Zohar*, Bael is equated with the archangel RAPHAEL, but in the demonology of Johann WEYER, he is a king of hell. There is no certainty that Halaliel and Halahel are synonymous, but often many variations in spellings are given for angels' names in the literature.)

Halaliel indicated to the study group that he had been appointed to teach and guide them, and that their acceptance of him would mark a change in the course of the group. However, warnings surfaced in readings not to accept any other than Jesus Christ. Bitter arguments ensued over Halaliel but ultimately the group voted to reject him.

Cayce also gave twenty-four readings dealing with the Book of Revelation. Essentially, he interpreted the symbols described by John of Patmos as representative of forces that war within the human psyche. The fallen angels represent fallen ideals, which are necessary in order to attain the "new Jerusalem" of a higher state of spiritual consciousness.

Cayce prophesied the Second Coming of Christ for 1998, accompanied by cataclysmic earth changes.

Cayce drove himself to try to keep up with the demand for readings. In August 1944, he collapsed from exhaustion. He went to the mountains near Roanoke, Virginia, to recuperate, returning home in November of that year. On January 1, 1945, he told friends he would be "healed" on January 5, and they took it to mean his death. He died peacefully on January 3, 1945, at the age of 67. Gertrude died the following April 1. The A.R.E. is now under the direction of Cayce's grandson by Hugh Lynn, Charles Thomas Cayce.

In addition to the A.R.E., three other organizations are dedicated to Cayce's work. Atlantic University, chartered in 1930 in Virginia Beach, offers graduate-level transpersonal studies. The Edgar Cayce Foundation, chartered in 1948 in Virginia Beach, provides permanent custodial ownership for the Cayce readings and their supporting documentation. The Harold J. Reilly School of Massotherapy was opened in 1986 under the auspices of Atlantic University. It offers a diploma program certified by the Commonwealth of Virginia in massage, hydrotherapy, diet and preventive health-care practices based on the Cayce readings.

Further reading:

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Cellini, Benvenuto (1500–1571) Celebrated goldsmith, sculptor and author during the Renaissance, who credited his guardian angel with saving his life.

Benvenuto Cellini tells in his flamboyant autobiography, *The Life of Benvenuto Cellini* (published posthumously in 1728), how an angel rescued him while he served time in prison. Cellini, a hotheaded man, was constantly engaging in scrapes and fights with other people. On several occasions he

was imprisoned, and once was condemned to death. He was absolved once for murder, by Pope Paul III.

In 1535, he was jailed in Rome on charges of stealing the jewels of Pope Clement. Cellini was incarcerated high in the towers of the Castel Sant'Angelo. He made a daring attempt to escape by scaling down the castle walls on a rope made of bedsheets tied together. He suffered a broken leg, was captured and thrown into a wretched dungeon. The dungeon lay below a garden that was filled with water, and Cellini's cell was damp and populated by "big spiders and many venomous worms." His mattress quickly became water-soaked. A tiny shaft of sunlight trickled through a narrow opening for about an hour and a half every day, enabling him to read his Bible.

In these horrible conditions, Cellini sank into despair and resolved to kill himself. As he wrote:

> Once, notwithstanding, I took and propped a wooden pole I found there, in position like a trap. I meant to make it topple over on my head, and it would certainly have dashed my brains out; but when I had arranged the whole machine, and was approaching to put it in motion, just at the moment of my setting my hand to it, I was seized by an invisible power and flung four cubits from the spot, in such terror that I lay half dead. Like that I remained from dawn until the nineteenth hour, when they brought my food.

Upon reflection, Cellini said, "I came to the conclusion that it must have been some power divine and my good guardian angel."

This angel manifested several times to Cellini while he was in prison:

> During the following night there appeared to me in dreams a marvellous being in the form of a most lovely youth, who cried, as though he wanted to reprove me: "Knowest thou who lent thee that body, which thou wouldst have spoiled before its time?" I seemed to answer that I recognized all things pertaining to me as gifts from the God of nature. "So then," he said, "thou hast contempt for His handiwork, through this thy will to spoil it? Commit thyself unto His guidance, and lose not hope in His great goodness!" Much more he added in words of marvellous efficacy, the thousandth part of which I cannot now remember.

Cellini took the angel's advice to heart. He began to ignore his suffering and to sing the praises of God throughout the day and night instead. His good spirits continued, despite the fact that his teeth were rotting and falling out, his gums perforating and bleeding, and his nails growing so long that he wounded himself every time he touched himself.

Cellini's good humor confounded his jailors. Once a party came to visit him:

> They found me on my knees; I did not turn at their approach, but went on praying my orisons before God the Father, surrounded with angels, and a Christ arising victorious from the grave, which I had sketched upon the wall with a little piece of charcoal I had found covered up with earth. This was after I had lain four months upon my back in bed with my leg broken, and had so often dreamed that angels came and ministered to me, that at the end of those four months the limb became as sound as though it had never been fractured.

Cellini said he prayed daily, and every night was visited by his guardian angel in his dreams. He told the angel that he had but one request, to see the sun again, and then he would be content to die. On October 3, 1539, he awoke to be taken away by his invisible angel, who was like a whirlwind. A vision then unfolded: Cellini was taken by the angel first to a large room and then into the sunlight. An image of Christ upon the cross formed itself out of the light, followed by a Madonna and child. Cellini basked in the vision for about fifteen minutes, he said, before it faded.

According to Cellini, these celestial visitations and visions sustained him through the darkest period of his imprisonment. Not long after the sun-vision, he was released from the dungeon by the pope on the personal request of a cardinal. He went on to become one of the most celebrated artists of the Renaissance.

The tone of Cellini's autobiography is florid, and some scholars opine that he exaggerated, or perhaps even fabricated, some of the events he related. Whether or not the angel episodes were experience or exaggeration remains unknown.

Further reading:

Cellini, Benvenuto. *Autobiography*. New York: P.F. Collier, c. 1910.

cherubim See CHOIRS.

choirs Ranking of angels into a hierarchy of tiers and groups. The most accepted arrangement is of nine groups, or choirs, arranged in three tiers. "Choirs" means "bands of

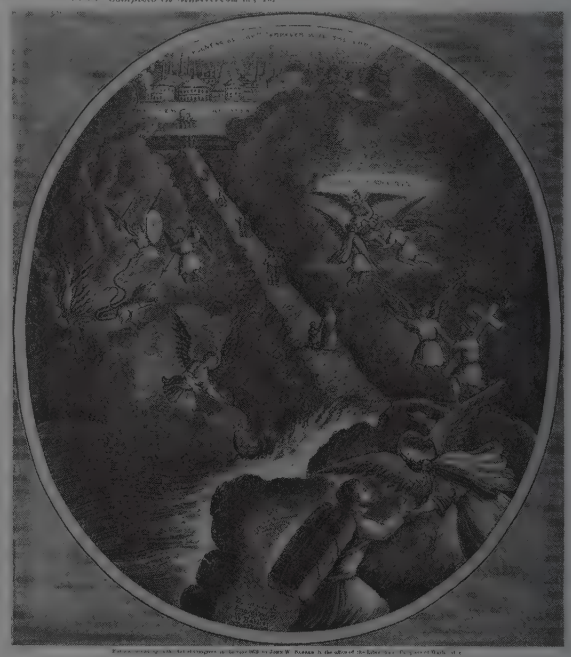

Ministering angels saving souls (reprinted courtesy of U.S. Library of Congress)

singers," which is somewhat of a misnomer, since angelic duties go far beyond heavenly music and singing.

In the Christian church there is disagreement over the structure of the angelic hierarchy, and which groups of angels are included in it. The Bible gives the names of nine groups of angels—angels, archangels, principalities, powers, dominions (dominations), virtues, thrones, cherubim and seraphim—but does not specify their respective rankings or their celestial duties. Those details have been filled in by theologians, philosophers and artists.

The best-known hierarchy was elaborated by PSEUDO-DIONYSIUS, a Greek writer dating to the fifth or sixth century C.E. Pseudo-Dionysius was heavily influenced by Platonic thought, and also by some of the opinions expressed in previous centuries by early church fathers. St. Ignatius Martyr, who died in 107 C.E., made direct reference to ranks and hierarchies of angels.

Saints Jerome, Ambrose and Gregory the Great wrote about the rankings of angels, but did not concur among themselves. St. Ambrose organized the nine groups in ascending order from angel to seraphim. St. Jerome specified only seven choirs, leaving out principalities and virtues, and wondered about the real differences between ranks. The *Apostolic Constitutions*, which also predate Pseudo-Dionysius, list ten choirs, adding aeons and hosts but omitting dominions, and at another time give eleven choirs, adding dominions back in. St. AUGUSTINE said that he did not know the difference between the ranks of thrones, dominions, principalities and powers.

Other church fathers argued over whether or not Scripture had included all of the choirs, pointing to a vague statement by St. PAUL. In Ephesians 1:21, Paul refers to Christ sitting at God's right hand "far above all principality and power and virtue and dominion, and above every name that is named, not only in this age but also in that which is to come. . . ." Some argued that the statement implies an infinite number of angelic choirs, while others have argue that Paul didn't know all of the choirs and mentioned only those that he did know. Still others have suggested that Paul deliberately concealed the true numbers of choirs.

Pseudo-Dionysius's angelic hierarchy became the accepted standard. Pseudo-Dionysius said that the hierarchy implies a holy order that aims to achieve the greatest possible assimilation to and union with God. Only God can know the true number of angels, their ranks and duties, he said.

The higher choirs possess all of the wisdom, abilities and illumination of the lower tiers, which in turn depend upon the immediate higher choirs for dispensation of the light and love of God. The highest tier of seraphim, cherubim and thrones receive illumination directly from God and send it down through the layers. The second tier consists of virtues, dominions and powers, and the third and lowest tier consists of principalities, archangels and angels.

The following are descriptions of each choir of angel (for Pseudo-Dionysius's descriptions, see PSEUDO-DIONYSIUS).

The *seraphim* rank first and are closest to God. Their name means "firemakers," "carriers of warmth" or "ardor." Seraphim are the created representations of Divine Love, the fire of which consumes them and keeps them close to the throne of God. In fact they are the only angels to actually stand above the throne.

The seraphim constantly glorify God by chanting "holy, holy, holy." They set up the vibration of love, which in turn creates the field of life. They purify all, and dispel the shadows of darkness.

Seraphim are of such subtlety that they rarely are perceived by human consciousness. When they so choose, they can manifest in a humanlike form with four heads and six wings—two for flying, two to cover the face, and two to cover the feet. They are able to shed their skin and appear in their true, brilliant form.

Rulers of the seraphim are Seraphiel, JAHOEL, METATRON, MICHAEL and SATAN prior to his fall from heaven.

ENOCH declared that there are only four seraphim, one for each cardinal direction.

The name *cherubim* comes from the Hebrew *kerub*, which means either "fullness of knowledge" or "one who intercedes." The cherubim are the voice of divine wisdom, possessing a deep insight into God's secrets. They enlighten the lower levels of angels. They emanate holiness through the universe in order to ensure the success of universal truths. Cherubim also function as charioteers to God, and stand beside his throne. They also personify the winds.

The name *kerub* is derived from the Akkadian term *kari-bu*, a winged guardian being of Assyria. *Kari-bu* had the bodies of sphinxes or bulls and the heads of humans. They originally guarded entrances to buildings.

In early lore of the Israelites, cherubim were not angelic, but gradually acquired angelic status. They are the first angels to be mentioned by their group name in the Bible, appearing in Genesis 3:24. God places them at the east entrance to the Garden of Eden, guarding it with flaming sword. Cherubim make various appearances by name throughout the Old and New Testaments. In Exodus 25:18, God tells Moses to have made two cherubim of hammered gold for the mercy seat of the Ark. In Ezekiel 10:14 they are described as having four faces: a cherub, a man, a lion and an eagle. In Revelation 4:8, they are "living beasts" with many eyes and six wings, who ceaselessly praise God.

Chiefs of the cherubim are Ophaniel, Rikbiel, Cherubiel, RAPHAEL, GABRIEL, Zophiel and SATAN before his fall.

According to the Koran, the tears Michael cries over the sins of the faithful form the cherubim.

The *thrones*, also known as *ophanim* (*offanim*) and *galgallin*, are creatures that function as the actual chariots of God driven by the cherubs. They are characterized by peace and submission; God rests upon them. Thrones are depicted as great wheels containing many eyes, and reside in the area of the cosmos where material form begins to take shape. They chant glorias to God and remain forever in his presence. They mete out divine justice and maintain the cosmic harmony of all universal laws.

The *dominions* (also known as dominations, lords, lordships and *kuriotetes*), regulate the duties of the angels, making known the commands of God. They also are channels of mercy.

The *virtues* are angels who carry out the instructions of the dominions. Through them God governs the seasons, elements and heavens, though lower orders of angels have direct responsibility for those tasks. Virtues are in charge of miracles and provide courage, grace and valor. They sometimes are referred to as "the shining ones" or the "brilliant ones." The angels of the ascension were virtues. According to

Cherub with thrones depicted as wheels with eyes. (Copyright 1995 by Robert Michael Place, from *The Angels Tarot* by Rosemary Ellen Guiley and Robert Michael Place. Reprinted courtesy of HarperSanFrancisco)

the Book of Adam and Eve, a pseudepigraphical work, two virtues and twelve other angels helped Eve to prepare for the birth of Cain.

The *powers*, also called potentates, dynamis and authorities, fight against evil spirits who attempt to wreak havoc through human beings. They protect the divine plans initiated by the dominions and carried out by the virtues. However, St. Paul alludes to their capability for both good or evil, and Pope Gregory believed they presided over demons. Their chief is said to be either SAMAEL or Camael, both angels of darkness. The *Excerpt of Theodotus* says that powers were the first created angels.

The *principalities*, are beings which have "princely powers" and watch over the actions of the Earth's nations and cities—the visible world of humankind. They also govern and protect religion on this planet. Their chiefs are Requel, Anael, Cerviel and Nisroc.

The *archangels* are liaisons between God and mortals; they are in charge of Heaven's armies in the battle against hell; and they are the supervisors of the guardian angels. They themselves are guardian angels to great people, such as heads of religions and states. They carry the divine decrees of God.

The most significant archangel for the Catholic church is MICHAEL, the ruling prince of the order, who defends the church against the forces of darkness. Michael is the only angel named in the Bible who is specifically called an archangel (Jude 1:9). In Daniel (10:13, 21), he is called "one of the chief princes" and "your prince," implying to some that he is an archangel.

There is only one other biblical reference to an archangel, but no names are given. In speaking about the Second Coming, I Thessalonians 4:16 states: "For the Lord himself will descend from heaven with a cry of command, with the archangel's call, and with the sound of the trumpet of God."

Revelation 8:2 speaks of "seven angels who stand before God," but again no names are given. Elsewhere in Revelation (12:7), Michael is named only as an angel. The seven who stand before God are widely interpreted to be archangels.

The Book of Tobit, part of the Catholic canon but otherwise considered apochryphal, features RAPHAEL as a central figure. (See TOBIT.)

The Book of Enoch names the seven as URIEL, RAGUEL, Michael, Seraquel, GABRIEL, Haniel and Raphael (also said to be the prince of the order of archangels). Various other writings in the PSEUDEPIGRAPHA and APOCHRYPHA present other candidates for the title of archangel, such as PHANUEL (as a substitute for Uriel), Oriphiel, Zadkiel, Anael, Jehudiel, Sealtiel and Barachiel.

Catholicism considers Gabriel and Raphael to be archangels, and has elevated these two angels, along with Michael, to sainthood. There are numerous devotions to these three angels (see DEVOTIONAL CULTS).

In Islam, the Koran acknowledges the existence of four archangels but names only two: Jibril (Gabriel), the angel of revelation, and Michael, the warrior angel. It is likely that the other two are Azrael, the angel of death and ISRAFIL, the angel of music.

The *angels* are those closest to the material world. They are couriers of heaven, delivering prayers to God and God's answers, as well as other messages, to humans. They mirror the will of God.

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Christian angelology See St. Thomas AQUINAS; St. AUGUSTINE; MONASTICISM, CHRISTIAN; PROTESTANT ANGELOLOGY; PSEUDO-DIONYSIUS.

Coleridge, Samuel Taylor See LITERATURE AND ANGELS.

D

daemon (also daimon) In Greek mythology and religion, the term *daemon* was ubiquitous, referring to supernatural agents or intelligences, lower in rank than a god and holding a middle place between gods and humans, such as the Corybantes, Curetes, Dactyls, Satyrs and Sileni. Spirits of forests, rivers, glades and mountains, as well as cities presided over public and family life and were also referred to as daemons. Daemons could be either good or evil, but even good ones were believed to be capable of evil acts if angered by humans.

Daemons could also be ministering spirits, god like beings, souls of dead persons, or familiars (companion or helping spirits that take on animal forms). Generally they were considered by the Greeks to be protective and/or attending spirits much like guardian angels or Plotinus's notion of tutelary spirits (see INTELLIGENCES). In addition, gods themselves are invoked as daemons in certain texts.

Belief in daemons dates to ancient Mesopotamia. The Babylonians had an elaborate daemonology, in which daemons were organized into armies and hierarchies, and like angels had specific duties.

The Greeks also had a large daemonology. Their term *daimon* originally meant "divine being," and was not always distinguished from the term *theos* for "god." It was not until the Hellenistic period that the two terms became distinctly different.

Daemons were said to haunt locales, take over human bodies in the form of possession (especially for oracular prophecies), and also to possess humans in order to cause physical and mental illness. Some were vampiric in nature (see LILITH).

In particular, daemons were associated with the dead. The ancients believed that the remains of dead people retained for a time a spark of life force, which could be conjured in magical practices. Such daemonic entitities could be asked for advice or dispatched on errands.

Other daemons were akin to angels and were associated with stars and planets and the plants and minerals of the earth. In the Hellenistic period there was a popular belief in a good daemon, called an *agathodaimon*, who functioned as a kind of guardian angel. An evil daemon was referred to as a *kakodaimon*.

Plato, in *Laws* II. 914b, warns pious Greeks not to disturb abandoned property, as it is guarded by the spirit of the wayside. In *Laws* V, he reminds his fellow countrymen not to mistreat aliens, as they are protected by the demigod Zeus Xenios.

Plato's works add a complex texture to the senses in which ancient Greece conceived of the three worlds of gods, daemons and humans. In *Epinomis* 984–985 he distinguishes the order and characteristics of the gods, various immortals under the rubric daemons, naming first the

> stars as visible gods . . . ; after them and below them, come in order the daemons and the creatures of the air, who hold the third and midmost rank, doing the office of interpreters, and should be peculiarly honored in our prayers that they may transmit comfortable messages. Both sorts of creature, those of aether and those of air, who hold the rank next to them, we shall say, are wholly transparent; however close they are to us, they go undiscerned. Being, however, of a kind that is quick to learn and of retentive memory, they read all our thoughts and regard the good and noble with signal favor, but the very evil with deep aversion. For *they* are not exempt from feeling pain, whereas a god who enjoys the fullness of deity is clearly above both pain and pleasure though possessed of all-embracing wisdom and knowledge. The universe being thus full throughout of living creatures, they all, so we shall say, act as interpreters, and interpreters of all things, to one another and to the highest gods, seeing that the middle ranks of creatures can flit so lightly over the earth and the whole universe. As for the fifth and last of our substances, water, the safest guess would be that what is formed from it is a demigod. . . .

Plato concludes "these five sorts of creatures must surely exist, when it comes to beliefs of individuals or whole societies originating in the intercourse of some of them with us—appearance in dreams of the night, oracular and prophetic voices heard by the whole or the sick, or communications in the last hours of life—and those have been, as they will be hereafter, the resources of many a widespread cult. . . ." He adds that rulers need to be sensitive to these worship needs, "inherited usages. . . ."

In *Cratylus* 397–398, Socrates begins a definition of daemons as "the golden race of men who came first" by quoting Hesiod's *Works and Days* 121: "But now that Fate has closed over this race,/ They are holy daemons upon the earth,/ Beneficent, averters of ills, guardians of mortal men." He explains that "golden" meant "good and noble" and not really gold, and says

> I have the most entire conviction that he [Hesiod] called them daemons, because they were daemon, [meaning knowing or wise] . . . and other poets say truly that when a good men dies he has honor and a mighty portion among the dead, and becomes a daemon . . . signifying wisdom. And I say too, that every wise man who happens to be a good man is more than human both in life and death, and is rightly called a daemon.

In *Apology* 26–27, Socrates defends himself against a charge that he does not believe in daemons, or demigods, by explaining that daemons are to gods as flute-playing is to flute-players, or horsemanship is to horses, therefore belief in supernatural and divine activities implies belief in supernatural and divine beings, and vice versa.

In *Phaedo* 107–108, Socrates discusses the immortality of the soul and explains that when anyone dies, the GUARDIAN SPIRIT, which was given charge of him in life, tries to bring the deceased to a place of assembly for judgment, and then sets out to Hades in the company of a guide whose job it is to escort souls from this world to the other. The soul, which is deeply attached to the body, will not leave readily, and only after much resistance and suffering is it at last led forcibly away by its appointed guardian spirit.

In *Statesman* 274, Plato retells a creation and fall myth which suggests that humankind's failings are explained by its presence in a cycle "bereft of the guardian care of the daemon who had governed and reared us up, . . . [and regressed to] become weak and helpless. . . ." In *Timaeus* 41 Plato recasts another creation myth, saying, in the voice of the creator of the universe speaking to the first gods, that their job is to create three tribes of mortal beings, but "the part of them worthy of the name immortal, which is called divine and is the guiding principle of those who are willing to follow justice and you—of that divine part I will myself sow the seed, and having made a beginning, I will hand the work over to you. And do ye then interweave the mortal with the immortal and make and beget living creatures. . . ."

Plutarch developed a complex daemonology that assigned daemons functions traditionally assigned to gods. Daemons were spiritual beings that lived for centuries, he said, and their thoughts were so intense that vibrations were created that could be picked up by other spiritual beings and highly sensitive humans as well.

St. AUGUSTINE devoted several chapters of Books 8 and 9 of *The City of God* to Greek and Neoplatonist beliefs and practices with regard to daemons, still flourishing in his own day, with the objective of discrediting them and implying through rhetorical parallelism the superiority of Christian cosmology and theology. The blanket condemnation of all pagan daemons was complete by medieval times, though the church continued to believe implicitly in their existence. Demons, as they became known, were usually considered to be messengers and assistants of a single devil, in the same relationship to the Devil as the angels to God.

According to St. Thomas AQUINAS, all bad weather and natural catastrophes are brought about by demons. He said "it is a dogma of faith that demons can produce wind, storms, and rain of fire from heaven." Pope Eugene IV issued a bull against human "agents of Satan" who controlled weather-demons, and Pope John XXII complained of wizards trying to kill him through the agency of demons sent into inanimate objects.

See DEMON.

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Daniel, Book of Daniel is second only to REVELATION in apocalyptic tone and arcane imagery, with many striking variations on familiar (MICHAEL and GABRIEL) and unfamiliar angels. It was one of the last books to be included in the Old Testament canon, about 165 B.C.E., and depicts some of the sufferings of the Jews under Hellenic domination, especially the pressure to conform to idolatry. Daniel is purported to be present at the court of Nebuchadnezzar (604–562), but much of the historically allegorical prophecy actually describes events that were well past by the second century B.C.E. The opening of the book is in Hebrew, but in 2:4 it switches abruptly into Aramaic until the end of Chapter 7, and so into the remaining chapters in Hebrew. This would suggest two documents of different periods combined by an editor, but scholars have not come up with a convincing explanation of the duality of language, because there is a unity in the literary devices and habits of thought throughout.

The crises of the first few chapters occur when Daniel, Hananiah, Mishael and Azariah—young Hebrews who have been educated and found favor in the Babylonian court and have been given the Babylonian names respectively of Belteshazzar, Shadrach, Meshach and Abednego—are pressured to worship idols or ordered not to worship any god besides the king. Shadrach, Meshach and Abednego are thrown into a fiery furnace, which is so hot that servants stoking it are burned up, but the ANGEL OF THE LORD keeps the Hebrews cool and unscathed (3:19–20). While in the furnace the three sing a beautiful song praising all the works of the Lord. When Nebuchadnezzar sees what is happening he is amazed and says he sees four men in the furnace "and the fourth looks like a son of the gods" (3:25).

The Aramaic word used in 3:25 is *ir*, usually translated "watcher," a term for angels that appears in the Apocrypha—but only in Daniel in the canonical Bible. This word was associated in the ancient [Aramaic] Ugaritic language with *irim*, local protecting gods. The Israelite monotheists transformed these watchers into angels, and their old name, its meaning lost, came to be understood as "wakeful." It was interpreted by some to mean archangels, not infrequently fallen archangels in the Apocrypha. In later tradition the "watchers" became guardian angels. Nebuchadnezzar himself declares that God has sent his angel to protect the three (3:28). In 7:16 it is "one of those who stand by" (a watcher) who interprets a complex dream for Daniel.

The Hebrews remain safe and rise to great prominence in Babylonia while Nebuchadnezzar lives. Daniel, however, who has gained tremendous prestige in Nebuchadnezzar's court because he has managed to interpret the king's dreams when no one else can, is thrown into a lion pit by the next ruler for praying to his own god instead of to him. Daniel is protected. "My God sent his angel who sealed the lions' jaws, they did me no harm, since in his sight I am blameless, and I have never done you any harm either, O king" (6:22–24). The villains who plotted to trap Daniel are thrown to the lions and eaten immediately.

Chapter 7 recounts a complex apocalyptic vision with four beasts, the "Ancient of Days," and in 7:13–14 a much-discussed manlike figure:

> I gazed into the visions of the night, and I saw, coming on the clouds of heaven, one like a son of man. He came to the one of

great age and was led into his presence. On him was conferred sovereignty, glory and kingship, and men of all people, nations and languages became his servants. His sovereignty is an eternal sovereignty which shall never pass away, nor will his empire ever be destroyed.

In all the Old Testament, Jewish and Talmudic literature, heavenly beings do not emerge from the transcendent sphere on clouds except to show themselves to man. Some have taken this manlike figure to represent (the faithful of) Israel, and others have taken it to be the Messiah. But some modern scholars now parallel the theophany of God to the earth (the Ancient of Days) with this one, a theophany of his agent, that is, an angel. In 7:15–18 "one of those standing" (a "watcher") interprets this for Daniel, saying "those who are granted sovereignty are the saints (holy ones) of the Most High." Some linguists assert that the Aramaic word for "saint" normally denotes supernatural beings (e.g., Psalms 89:5–7; Zechariah 14:5; Deuteronomy 33:2; and in Daniel 4:13 and 8:13), and note that in the Qumran literature this is the title par excellence given to angels. It is suggested therefore that verses 14 and 18 refer to the kingdom given to the angelic hosts; the world is now ruled by the powers of heaven instead of the evil powers. It is even conceivable that the manlike figure is MICHAEL, leader of the hosts of heaven and representative of the saints on earth. This reading of the passage is by no means shared by all.

Another vision puzzles Daniel, and as he tries to understand it "I saw someone standing before me who looked like a man. I heard a man's voice cry over the Ulai [a gate], 'GABRIEL, tell him the meaning of the vision!' He approached the place where I was standing; as he approached I was seized with terror and fell prostrate" (8:15–17), and Gabriel interprets for him. This experience ends with Daniel falling into unconsciousness and being ill for several weeks (8:27). This illness makes sense in the context of what Maimonides says about Daniel: "The speech of the angel to him and his setting him upright, all this happened in a vision of prophecy. In a state such as this the senses too cease to function, and the overflow in question comes to the rational faculty and overflows from it to the imaginative faculty so that the latter becomes perfect and performs its function" (*Guide of the Perplexed*: II, 41; 385). When things happen through the agency of angels, and when God is said to have spoken to someone, these events all take place "in a dream or in a vision of prophecy."

In a later incident, while Daniel is in prayer, "Gabriel, the being I had seen originally in a vision, flew suddenly down to me at the hour of the evening sacrifice. He said to me, Daniel, you see me; I have come down to teach you how to understand. . . . You are a man specially chosen. Grasp the meaning of the word, understand the vision" (9:20–23). In other apocalyptic visions it is a "man in white linen" who explains them to Daniel. In 10:5–6 he sees

a man dressed in linen, with a girdle of pure gold round his waist, his body was like beryl, his face shone like lightning, his eyes were like fiery torches, his arms and his legs had the gleam of burnished bronze, the sound of his voice was like the noise of a crowd. I, Daniel, alone saw the apparition; the men who were with me did not see the apparition, but so great a trembling overtook them that they fled to hide. I was left alone, gazing on this great apparition; I was powerless, my appearance altered out of all recognition, what strength I had deserted me.

A cherub (Toome, in Heyward's *Hierarchy of the Blessed Angels*, 17th c.)

When this apparition speaks, Daniel falls to the ground unconscious, but then he feels a hand touching him and setting his knees and hands trembling. Daniel is told again that he is specially chosen to receive the prophetic news about the times to come.

He tells about a battle that has been going on for twenty-one days between him and "the prince of Persia" and "Michael, one of the leading princes, came to my assistance" (10:13). He says a bit later that Michael is the guardian angel of the people of God (10:21). In this vision the man dressed in white linen shows to Daniel: "In all this there is no one to lend me support except Michael your [Daniel's] prince." Scholars have found references in the Dead Sea Scrolls to this "supreme angel" who relates the military situation to Daniel here. He is probably the "army's Prince" referred to in an earlier vision (8:11). The "Prince of Light(s)" (also with other names in the Dead Sea Scrolls) has a similar military office. The literal translation of 1QM17, 6–7 shows that he is not Michael but assists Michael and Israel.

In 12:1 another prophecy is given to Daniel of "the time of the end." "At that time Michael will stand up, the great prince who mounts guard over your people" (cf. Exodus 23:20ff). The prince of Persia in 10:13 is apparently one of the guardian angels of the nations (these also are associated with principalities—see ORIGEN, PSEUDO-DIONYSIUS, St. Thomas AQUINAS). This championing of opposed sides by different angels signifies that the fate of nations is a secret awaiting God's revelation and hidden from the angels themselves, and also parallels Michael's functions in REVELATION.

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dakini See TANTRIC BUDDHISM.

Dante Alighieri (1265–1321) Dante generally is considered one of the greatest poets and writers of the late Middle Ages. T. S. Eliot remarked once that Shakespeare and Dante divide the modern world between them, allowing no third. Dante's epic *The Divine Comedy (La Divina Commedia)* established his Tuscan dialect as the literary tongue of Italy and gave readers a detailed exposition of medieval man's conception of God and His perfect, changeless universe. Dante's travels into Hell, Purgatory and finally Heaven not only glorify God but serve as a chatty tabloid of the follies and sins of past and present political and church figures, clarify the Catholic church's position on supposed heresies of the day, and extol and sanctify the memory of Beatrice Portinari, Dante's greatest love.

Born in Florence in 1265 to a noble but impoverished family, Dante studied at the university in Bologna. Around the year 1295 he began to take an active interest in the byzantine world of Florentine politics, siding with the Guelphs, or the bourgeoisie, in their struggles against the aristocratic Ghibellines. When the Black Guelphs defeated the White faction in 1302, Dante was banished to Ravenna, where he wrote *The Divine Comedy.*

He first met Beatrice at the age of eleven in 1274, encountering her again in 1281 and again in 1283. Even though Dante married Gemma Donati in 1284, his unrequited but pure passion did not die. Beatrice died in June of 1290.

Virgil, the ancient Roman poet, accompanies Dante on his journeys through the *Inferno* and *Purgatorio,* but the angelic Beatrice guides his voyage into Heaven's holy spheres in the *Paradiso.* Along the way she introduces him to various biblical and contemporary spirits who have earned the right to approach God as the center of the universe, populating several lower spheres and ascending to the highest sphere or Empyrean.

When Dante and Beatrice arrive at the Ninth Sphere, or the Primum Mobile, Dante sees a brilliant point of light surrounded by nine spinning, dazzling spheres. The closer spheres are more radiant than those further away, leading Beatrice to explain that they are more brilliant because of their absorption of God's essence.

These nine spheres are the Angel Hierarchy, organized into the nine ranks of traditional medieval thought: seraphim, cherubim, thrones; dominions or dominations, virtues, powers; principalities, archangels, angels. The angels are too numerous to count, as they concentrate on God and sing and praise His name. Beatrice explains that Love created the angels as "pure act" without potential for further greatness.

Since according to Beatrice, all Creation occurred simultaneously, Lucifer's fall from grace happened before a person could count to twenty. Dante calls him a principality, or Prince of Heaven, instead of an archangel. He fell because of pride, she explains to Dante, and those angels that remain do so because they are humble and undemanding, and possess a higher vision illumined by grace.

Beatrice and Dante before the Empyrean (Gustave Doré)

Totally focused on God's light and secure in their own eternity, these angels have no understanding, memory or will, as man comprehends these attributes. Their eyes never turn from God.

Proceeding upward into the lower levels of the Empyrean, Dante learns that the angels he first saw are what Beatrice describes as the "sacred soldiery": those mortal souls who, through their sanctity, encircle God the Father within their nine spheres. Beatrice sits as a throne in the third sphere.

Within the Empyrean are the Angelic Host: those angels created by God who never left Paradise. Instead of encircling the Father they fly rapidly back and forth between God and His Son, represented by a Mystic Rose, much as bees swarm between the hive and the flowers. Dante's translator and critic, John Ciardi, describes this swarming as taking the sweetness of God's hive to the flowers and returning to God the bliss of Heaven's souls.

In Dante's vision, then, as opposed to Milton's in *Paradise Lost,* there are two angelic congregations: one created by God and one dedicated to God. Both, however, appear as beautiful, shining, gold-winged and dazzling creatures. And all receive their happiness and grace through the redeeming ardor of Love.

Dante also was an accomplished painter and sculptor. He writes in *La Vita Nuova* (*c.* 1294), a work preceding *La Divina Commedia,* that as he reflected on Beatrice's ascension into

heaven, "among the angels in the realm of peace" (Chapter XXXI), he was painting angels on boards. Ciardi speculates that these angels were part of a larger work commissioned for a church.

See LITERATURE AND ANGELS.

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days of the week, angels of Various angels are associated with the days of the week in occult magical lore. Their names are to be invoked in rituals.

In addition to days, the angels also have other associations: the seven major planets of the ancient world, the air, the directions of the wind and different levels of heaven. Within each level of heaven are four directions, each associated with angels. Each day is ideal for different activities. Duplication among angels occurs.

The associations, drawn from *The Magus* by occultist Francis Barrett (1801) are as follows:

SUNDAY

Chief angel: MICHAEL
Other angels: Dardiel, Huratapel
Angels of the air: Varcan, king, and his ministers Tus, Andus and Cynabal
Wind: North
Heaven: Fourth
Angels of the east: SAMAEL, Baciel, Abel, Gabriel, Vionatraba
Angels of the west: Anael, Pabel, Ustael, Burchat, Suceratos, Capabili
Angels of the north: Aiel, ARIEL, Aquiel, Masgrabiel, Saphiel, Matuyel
Angels of the south: Haluliel, Machasiel, Charsiel, URIEL, Naromiel
Planet: Sun
Favorable activities: acquiring gold and gems (wealth), seeking favor and honors, dissolving ill will, eliminating infirmities

MONDAY

Chief angel: GABRIEL
Other angels: Michael, Samael
Angels of the air: Arcan, king, and his ministers Bilet, Missabu, Abuhaza
Wind: West
Heaven: First
Angels of the east: Gabriel, Madiel, Deamiel, Janak
Angels of the west: Sachiel, Zaniel, Habiel, Bachanae, Corobael
Angels of the north: Mael, Uvael, Valmuum, Baliel, Balay, Humastraw
Angels of the south: Curaniel, Dabriel, Hanun, Vetuel
Planet: Moon
Favorable activities: procuring silver, conveying things from place to place, disclosing secrets of people both present and future, making horses swift

TUESDAY

Chief angel: SAMAEL
Other angels: Satael, Amabiel
Angels of the air: Samax, king, and his ministers Carmax, Ismoli, Paffran
Wind: East
Heaven: Fifth
Angels of the east: Friagne, Guel, Damael, Calzas, Arragon
Angels of the west: Lama, Astagna, Lobquin, Soneas, Jazel, Isael, Irel
Angels of the north: Rhaumel, Hyniel, Rayel, Seraphiel, Fraciel, Mathiel
Angels of the south: Sacriel, Janiel, Galdel, Osael, Vianuel, Zaliel
Planet: Mars
Favorable activities: bringing or causing war, death, infirmity and combustions (fire)

WEDNESDAY

Chief angel: RAPHAEL
Other angels: Meil, Seraphiel
Angels of the air: Mediat, king, and his ministers Suquinos, Sallales
Wind: Southwest
Heaven: Second
Angels of the east: Mathlai, Tarmiel, Baraborat
Angels of the west: Jerusque, Merattron
Angels of the north: Thiel, Rael, Harihael, Venahel, Velel, Abuiori, Ucirmiel
Angels of the south: Milliel, Nelapa, Calvel, Laquel
Planet: Mercury
Favorable activities: procuring all sorts of metals, revealing all earthly things past, present and future, pacifying judges, giving victory in war, teaching experiments and sciences, changing things alchemically, procuring health, raising the poor and casting down the rich, binding or loosing spirits, opening locks and bolts

THURSDAY

Chief angel: Sachiel
Other angels: Cassiel, Asasiel
Angels of the air: Suth, king, and his ministers Maguth, Gutrix
Wind: South
Heaven: None, because there are no angels of the air above the fifth heaven (instead of prayers to angels, prayers are directed to the four directions)
Planet: Jupiter
Favorable activities: procuring the love of women, causing merriment and joy, pacifying strife, appeasing enemies, healing the diseased, procuring things lost

FRIDAY

Chief angel: Anael
Other angels: Rachiel, Sachiel
Angels of the air: Sarabotes, king, and his ministers Amahiel, Aba, Abalidoth, Blaef
Wind: West

Heaven: Third
Angels of the east: Setchiel, Chedusitaniel, Corat, Tamuel, Tenaciel
Angels of the west: Turiel, Coniel, Babiel, Kadie, Maltiel, Huphaltiel
Angels of the south: Porosa, Sachiel, Chermiel, Samael, Santanael, Famiel
Planet: Venus
Favorable activities: procuring silver and luxuries, causing marriages, alluring men to love women, causing or removing informities, and doing all things which have motion

SATURDAY

Chief angel: CASSIEL
Other angels: Machatan, Uriel
Angels of the air: Maymon, king, and his ministers Abumalith, Assabibi, Balidet
Wind: South
Heaven: None; same as Thursday
Planet: Saturn
Favorable activities: sowing of discord, hate, evil thoughts and irritations, maiming and murdering

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deathbed visions Dying persons who retain consciousness as they near death sometimes report seeing and communicating with angels, gods, religious figures and apparitions of the dead. Such deathbed visions have been recorded since antiquity and share common characteristics regardless of racial, cultural, religious, educational, age and socioeconomic factors.

The first scientific study of deathbed visions was done in the early twentieth century by William Barrett, an English professor of physics and psychical researcher. Barrett became interested in deathbed visions in 1924 when his wife, a physician specializing in obstetrical surgery, told him about a woman patient who spoke of seeing visions of a place of great beauty, and of her dead father and sister, shortly before she died. The visions were real to the patient, and transformed her into a state of great radiance and peace. Barrett was struck by the fact that the woman had not known that her sister had died about three weeks earlier.

Several decades later, Barrett's research interested Karlis Osis, then director of research for Eileen Garrett's Parapsychology Foundation. Under the auspices of the Foundation in 1959–60, and later the American Society for Psychical Research in 1961–64 and 1972–73, Osis collected information from doctors and nurses on tens of thousands of deathbed and near-death experiences in the United States and India. The Indian survey (1972–73) was conducted with Erlendur Haraldsson. Of those cases, more than a thousand were examined in detail. The findings of these studies confirmed Barrett's findings, as well as research of the NEAR-DEATH EXPERIENCE (NDE) and research with the terminally ill.

Deathbed visions usually come to individuals who die gradually, as from terminal illness or injuries, rather than those who die suddenly, as from heart attacks. The majority of visions are of apparitions of the dead, who usually are close family members and appear to be glowing and dressed in white. Other apparitions are of angels and other religious figures, such as Jesus, the Virgin Mary, and gods and semi-divine beings pertinent to a person's background.

Angel taking away the soul of a child (reprinted courtesy of U.S. Library of Congress)

The primary purpose of these apparitions is to beckon or command the dying to come with them; thus, they are frequently called "take-away apparitions." The dying person usually is happy and willing to go, especially if the individual believes in an afterlife. (However, deathbed visions do occur to people who do not believe in an afterlife.) If the person has been in great pain or depression, a complete turnaround of mood is observed, and pain vanishes. The dying one literally seems to "light up" with radiance. Osis and Haraldsson, in their book *At the Hour of Death*, relate this story:

> The condition of one man, suffering from a heart attack, had been serious for the last few days. Suddenly he gained consciousness. He looked better and cheerful. He talked nicely to his relatives and requested them to go home. He said, "I shall go to my home. Angels have come to take me." He looked relieved and cheerful.

Other persons present usually cannot see the apparitions. Sometimes people see a cloud or mist form over the patient at the moment of death, and usually interpret it as the soul leaving the body.

Angel guarding a tomb (author's collection)

Approximately one-third of deathbed visions involve total visions, in which the patient sees another world—heaven or a heavenly place, such as beautiful gardens or alpine meadows. Some people also see gates, bridges, rivers and boats, which are symbolic of transition, as well as castles and beautiful cities. Sometimes these places are filled with angels or glowing souls of the dead.

Such visions are resplendent with intense and vivid colors and bright light. They either unfold before the patient, or the patient feels transported out-of-body to them. As with apparitional figures, visions of ethereal places fill the person with radiant joy and anticipation. Interestingly, few total visions conform to religious expectations about the nature of the afterlife. Researcher Osis found only one case of a vision described as hell, from a Catholic woman who seemed to be carrying a great burden of guilt about her "sins."

A small number of persons in the Osis-Haraldsson research reported hearing heavenly or angelic music. The incidence of music is higher in cases collected around the turn of the century by earlier psychical researchers, and may reflect the different tastes in music then.

Most deathbed visions are short: approximately 50 percent last five minutes or less; 17 percent last from six to fifteen minutes; and 17 percent last more than one hour. The visions usually appear just minutes before death: approximately 76 percent of the patients studied died within ten minutes of their vision, and nearly all of the rest died within one or several hours. The appearance of the vision seems to have little connection with the physical condition of the patient. Some who seemed to be recovering, then had visions, quickly fell into comas and died. Consider the following anecdote from *At the Hour of Death,* involving a girl of ten dying from pneumonia:

> The mother saw that her child seemed to be sinking and called us [nurses]. She said that the child had just told her she had seen an angel who had taken her by the hand—and she was gone, died immediately. That just astounded us because there was no sign of imminent death. She was so calm, serene—and so close to death! We were all concerned.

Natural explanations of deathbed visions include drugs, fever, disease-induced hallucinations, oxygen deprivation to the brain, wish-fulfillment and depersonalization. These factors can cause hallucinations, but rarely do the hallucinations concern the afterlife. The Osis-Haraldsson research found that deathbed visions are most likely to occur in patients who are fully conscious.

Deathbed visions are significant to thanatology, the scientific study of death and dying, and also provide evidence in support of survival after death.

The literature on Christian saints includes numerous accounts of saints who saw and heard angels prior to their deaths; sometimes the angels were heard or witnessed by others. St. Vincent Ferrar, a Dominican, was able to see and converse with the Guardian Angel of Barcelona, which caused a devotional cult for that angel to spring up there. Upon St. Vincent's death, a multitude of angels gathered at his deathbed in the form of beautiful white birds. The birds vanished at the moment the saint expired.

Many of the early martyrs, persecuted by the Romans, credited angels with providing comfort during their unspeakable torture, and with standing by as they faced death. St. Lawrence was being beaten and stretched on a rack when a voice suddenly boomed out of nowhere that he was reserved for still greater trials. The voice, attributed to an angel, surprised bystanders and convinced at least one soldier, Romanus, to convert to Christianity. St. Lawrence was then roasted slowly on a gridiron, and died. St. Eulalia, who was only twelve when she was threatened with horrible tortures if she did not renounce her faith, was consoled by three angels who told her to suffer with courage. She was burned alive, and angels reportedly took her soul to heaven.

See ANGEL OF DEATH.

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Dee, John (1527–1608) English alchemist, mathematician, astronomer and astrologer, who devoted most of his life to trying to communicate with the angelic realm. He was a credulous man, and his desire to speak with angels, coupled by his failure to do so on his own, made him a gullible target for fraudulent mediums.

John Dee exhibited scholastic brilliance at an early age; he was made one of the original fellows at Trinity College at Cambridge. He was a respected lecturer at home and abroad. He was fascinated by the occult and magic, and was well versed in Neoplatonic, Hermetic and kabbalistic philosophy. He was sometimes called "the last royal magician" because of his astrological services to Queen Elizabeth I. His occult interests, however, landed him in trouble. In 1555 he was imprisoned on accusations that he had cast death spells on Queen Mary I. In 1583, a mob whipped up by witch-frenzy ransacked his home in Montlake, burning many of his valuable books. Queen Elizabeth reimbursed him for some of the £2,000 in damages. He was able to salvage some 3,000 books, most of which are currently in British museums.

Dee suffered from continuous financial problems, and turned to alchemy for a solution. He desired to contact angels who would help him find the philosopher's stone (a mysterious substance that allegedly could turn base metals into silver and gold) or else discover buried treasure. He was influenced by Cornelius Agrippa's *Three Books of Occult Philosophy*, which describe the cosmic ladder of angels (see JACOB) and how one might ascend to the level of angels through magic. Dee also paid great attention to his dreams and to scrying with a mirror of black obsidian.

Dee could not cultivate his own mediumistic ability, and so he advertised for mediums. His first partnership was with a young man named Barnabas Saul, who got into trouble with the law after a few months. His second partner was Edward Talbot (who became known as Edward Kelly), a hot-tempered Irishman who'd lost his ears as punishment for forgery. Kelly came to Dee's house and demonstrated his ability by scrying into a stone. After about fifteen minutes he said he could see an angel, who identified himself as URIEL. Dee felt uneasy about Kelly, and dismissed him. But Kelly persisted, and Dee then relented. For seven years, the two had an uneasy partnership which Kelly dominated and for which Dee paid Kelly a salary.

Kelly would gaze into a crystal stone and summon spirits with incantations, or "calls" in a complex and secret magical language, Enochian, of unknown origin. It is a real language with its own grammar and syntax, and similar in sound to Sanskrit, Arabic or Greek. Many believe Kelly and Dee invented it. Dee would ask the spirits questions and Kelly, as the medium, would relay their answers, which Dee took down in dictation. They conjured the angels with the Nineteen Calls or Keys of Enochian. The first two keys conjured the element Spirit, and the next sixteen keys conjured the four Elements of nature, each of which was also subdivided into four classes. The nineteenth key invoked any of thirty "aethyrs" or "aires" which they never defined, but which probably represent levels of consciousness, or are comparable to the aeons of GNOSTICISM.

When the angels appeared in Kelly's crystal, he communicated with them in Enochian by using charts of squares either filled with letters or left blank. The angels would spell out messages by having Kelly point with a rod to various squares.

To further add to the air of mystery that he liked to engender, Kelly claimed the messages were always dictated backwards, because to communicate them directly would unleash dangerous and powerful forces beyond control. When the messages were finished, he and Dee rewrote them in reverse order.

In one of Dee's own, few psychic experiences, he saw Uriel floating outside his window, holding a pale pink crystal about the size of an orange. The archangel MICHAEL appeared and told Dee to use it for scrying. This crystal, and Dee's obsidian "magic mirror" and other instruments, are in the British Museum.

Dee's *Spiritual Diaries* form an intriguing, firsthand account of alleged communication with angels. Many encounters are suspect; the angels wax on at great length, and some of the entries appear to have been rewritten in a neat, not scribbled, hand. Curiously, Dee, who professed be on a search for spiritual truth, peppered the angels with the most mundane and trivial questions, of the kind one might pose to a fortuneteller. The occasional mystical philosophies and revelations of the angels seem to be regurgitations of material that could have been found in magical and kabbalistic texts available at the time.

Kelly exhibited an unbalanced personality and was prone to fits of rage and darkness, which were reflected in his sessions with the spirits. He offered up dark prophecies—many

of which never came to pass—and descriptions of horrible, demonic beings. Sometimes he said he felt possessed by demonic beings and wanted to be exorcised of them. Dee, a devout Christian, was often wary of Kelly's visions. Concerned that he might be tricked by evil spirits, he put various tests to screen them out. However, if Dee thought that Kelly was accessing good angels, he tended to accept whatever was transmitted without question.

Dee and Kelly sold their services to a variety of noblemen, including Count Albert Laski of Poland, who brought them to Poland. From 1585 to 1589 Dee, Kelly and their families toured the Continent, performing for royalty and nobility, but with only modest success. Whenever Dee and Kelly quarreled, Kelly would stop scrying for a time. The pope accused Dee of necromancy (conjuring the dead), and they were thrown out of Prague. Kelly and Dee parted company shortly after Kelly announced that Madimi, one of their chief spirits, had ordered them to share wives, and that if anyone objected, God would strike them dead. Both wives were hysterical at the idea, and Dee himself was not pleased. Nonetheless he acquiesced, and convinced his wife to do the same. But before the swap could be consummated, Dee and Kelly split up. The Dees returned to England and Kelly remained in Europe. He was killed in 1595 while trying to escape from prison in Prague.

Back in England, Dee found a new medium partner, Batholomew Hickman. Queen Elizabeth made Dee warden of Christ's College in Manchester in 1595, but Dee did not like the job. In 1604, he unwisely challenged James I, successor to Elizabeth, to try him for sorcery, but nothing happened. He was however, dismissed from his college post a years later in 1605. He died in poverty and obscurity in 1608. His story has been resurrected in more recent times by historians of the Western magical and mystery tradition.

The language Enochian sank into oblivion until the nineteenth century, when it was revived by the Hermetic Order of the Golden Dawn, a magical order in England. Enochian also was studied at length by Aleister Crowley, who said the Keys were genuine, and worked. Crowley said that only properly initiated adepts could invoke all of the aethyrs in the Nineteenth Key (he claimed to be able to do this himself), which would produce visions of spirits and astral beings.

Enochian magic as a path of inner work continues to be practiced by magical adepts who use the Keys for astral travel to different levels of consciousness. (See MAGIC, ANGELS IN.)

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demiurge See GNOSTICISM.

demon A lesser spirit, usually regarded as malevolent. Pagan demons, called daemons, were both good and evil according to their inherent nature, and included a broad range of beings, from spirits of the dead to gods. But the Christian view, condemning all pagan spirits as evil, regards demons as agents of the devil whose purpose it is to ruin souls and condemn them to hell.

Judaic demonologies have long and complex histories, and distinguish between classes of demons. According to the Kabbalah, evil powers emanate from the left pillar of the Tree of Life, especially from Geburah, the *sephira* of the wrath of God. By the thirteenth century the idea had developed of ten evil *sephiroth* to counter the ten holy *sephiroth* of the Tree. Another system of demons distinguishes those born of night terrors (see LILITH), and describes demons that fill the sky between the earth and the moon. There are demons who, with angels, are in charge of the night hours, and interpretations of diseases, and those who have seals that may be used to summon them. The *Zohar* states that every pollution of semen spawns demons.

In Christian demonology, demons are associated only with evil and the Devil. By the end of the New Testament period, demons were synonymous with fallen angels, the one-third of the heavenly host cast out of heaven along with LUCIFER (later identified as SATAN), who all descended into hell. As Christianity spread, the ranks of demons swelled to include the gods and demons of the ancient Middle Eastern and Jewish traditions, and all pagan deities and nature spirits.

The fall of Satan and his angels is related in the Book of REVELATION: "And the great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him." (Revelation 12:9)

St. AUGUSTINE attributed this fall to pride and will: "Good and bad angels have arisen, not from a difference in their nature and origin . . . but from a difference in their wills and desires. . . . While some steadfastly continued in that which was the common good of all, namely, in God himself, and in His eternity, truth, and love; others. . . became proud, deceived, envious."

The story of the fallen angels was popularized in literary works, especially by John MILTON and DANTE (see also LITERATURE AND ANGELS.)

During the Middle Ages demons became associated with witches, who also were regarded as agents of the Devil. Much was written about the specific ways in which demons tormented humans, especially through sexual assault. Male demons (incubi) and female demons (succubi) were believed to visit people in their beds at night to copulate with them. Monstrous births were explained away as being the products of human–demon intercourse.

The preeminent guide of the day, *The Malleus Maleficarum* ("The Witch Hammer"), goes into great detail about the offenses of demons and witches. Written by two Dominican inquisitors, James Sprenger and Heinrich Kramer, *The Malleus Maleficarum* was first published in Germany in 1486, and quickly spread throughout Europe in dozens of editions.

The book is divided into three parts. Part I is concerned with how the devil and his demons and witches, with God's permission, perpetrate a variety of evils upon men and animals, including sexual assaults, instilling hatred, obstructing or destroying fertility, and changing humans into beasts. According to the authors, God permits these acts, otherwise the Devil would have unlimited power and destroy the world. Part II provides details of how witches cast spells and

Demons (Gustave Doré)

bewitchments—such as conjuring and controlling demons—and of how these actions may be prevented or remedied. Part III sets forth the legal prodecures for trying witches, including the taking of testimony, admission of evidence, procedures for interrogation and torture, and guidelines for sentencing.

SEX WITH DEMONS

Inquisitors often sought confessions of sex with demons. Demons with appetites for intercourse with humans exist in demonologies around the world, and were part of the mythologies inherited by the Christian movement. However, the church denied the possibility of intercourse with demons prior to the twelfth century. But as the Inquisition gained force, the idea of intercourse with demons became accepted by the fourteenth century. Enemies of the church were said to not only have sex with demons, but to copulate wildly and frequently with them and to worship them. In many cases the distinction between the devil himself and demons was blurry. Such tales served the church's purpose of consolidating its power over the populace by branding all pagan deities and rites, and all acts of magic and sorcery as instruments of the devil.

Sex with demons invariably was portrayed as unpleasant and painful. Sometimes demons deceived people by appearing in the forms of spouses or lovers. After copulation they would reveal their true identities and blackmail the victims into continuing the sexual liaison.

Incubi were especially attracted to women with beautiful hair, young virgins, chaste widows, and all "devout" females. Nuns were among the most vulnerable, and could be molested in the confessional as well as in bed. While the majority of women were said to be forced into sex by the incubi, it was believed that some of them submitted willingly and even enjoyed the act. Incubi had huge phalluses, sometimes made of horn or covered with scales, and ejaculated icy semen. When they appeared as demons and not as human imposters, they were described as ugly, hairy and foul-smelling.

Incubi were believed to have the ability to impregnate women. They did not possess their own semen, but collected it from men in nocturnal emissions, masturbation, or in coitus while masquerading as succubi. The demons preserved semen and used it later on one of their victims.

Succubi were less prevalent (women were considered morally weak and therefore more licentious than men). If a man was assaulted by a succubus, it was most likely not his fault. The sex act with a succubus was often described as penetrating a cavern of ice. There are accounts of men being forced to perform cunnilingus on succubi, whose vaginas dripped with urine, dung and other vile juices and smells.

The wild copulation between witches (usually female) and demons was lamented in *The Malleus Maleficarum*, which noted that "in times long past the Incubus devils used to infest women against their wills [but] modern witches . . . willingly embrace this most foul and miserable servitude." Some incubi served as familiars to witches, who sent them to torment specific individuals.

The church prescribed five ways to get rid of sexual demons: sacramental confession, making the sign of the cross, reciting the Ave Maria, moving away, and exorcism. Reciting the Lord's Prayer and sprinkling holy water also were effective.

Sexual molestation by demons continues to be reported in modern times, often in connection with hauntings and poltergeist activities.

See also SEX AND ANGELS.

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destroying angel See ANGELS OF DESTRUCTION.

deva An advanced spirit or god-being who governs the elementals and the well-being of all things in nature. In Sanskrit, *deva* means "shining one."

In Hinduism, the term *deva* has various meanings. It is a brahman in the form of a personal God. A brahman is an abstract concept expressing absolute being or absolute consciousness, a state of pure transcendence that defies precise description. A deva also is a mortal who has attained a state of divinity, but remains mortal. And a deva also is an enlightened person who has realized God.

In Buddhism, a deva is a god who lives in one of the good celestial realms (there are twenty-eight altogether). Such devas enjoy a long and happy life in these realms as a reward for having lived good lives while mortals. However, they are subject to the wheel of reincarnation. Their very happiness in their realm is an obstacle to their enlightenment, for they cannot come to terms with the truth of suffering, one of the four noble truths that form the basis of Buddhist philosophy. The truth of suffering holds that everything is suffering: birth, illness, death, dislikes, desires and attachments of the personality.

DEVAS IN THEOSOPHY

The concept of devas was introduced to the West largely through the writings of Helena P. Blavatsky, cofounder of The Theosophical Society. According to Blavatsky, devas are types of angels or gods who can neither be propitiated nor worshipped by men. She quoted an Ascended Master, one of her mentors, as describing the devas, also called "Dhyan-Chohans," as progressed entities from a previous planetary period. In the evolution of new solar systems, the devas arrive before either elementals or man, and remain dormant until a certain stage of human evolution is reached. At that time the devas become an active force, and integrate with the elementals—(spirits of nature) to further the development of man. In classical Greece, Blavatsky said, a class of devas became symbolized by Prometheus, symbol of the purely spiritual man.

Theosophists believe that all religions stem from the same roots of ancient wisdom, and they find a belief in angels common to many religions. In fact the gods of ancient Greece and Rome, Assyria and Mexico, and those worshipped today by Indians, Native Americans and practitioners of Vodun, Santería and Candomblé, may actually be angels. Such beings are rays or emanations of the Divine Absolute, an impersonal, eternal ONE much different from the intensely personal God of Judeo-Christian tradition.

The idea of Divine Breath, of a sending forth of the Word of God, does not differ from the Logos doctrine of Christianity, however:

> In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. . . . And the Word became flesh and dwelt among us, full of grace and truth.
>
> John 1:1–4, 14

According to Blavatsky in her book *The Secret Doctrine*, creation is the utterance of the Word, the Great Breath of the Absolute, into nothingness. The Divine Idea subdivides into three aspects—masculine, feminine and androgyne—eventually forming great patterns, called Archetypes, which are the basis of all life. These archetypes first become the Archangels, who transmit the Divine Will and Intelligence and serve as Lords of the planetary systems.

As energy is sent outward, and an organized hierarchy of devas, nature spirits, humans, animals, plants and minerals eventually forms under the ministry of the Archangels. This vast army of solar and planetary angels is called the Army of the Light, or the Hosts of the Logos. Each plant, each solar system, each type of being has an archangelic regent, supported by legions of lesser devas. Eternal emanations of the Word are continually transmitted, organized and refined by the Archangels and angels. Geoffrey HODSON, a Theosophist and clairvoyant, described this process of creation as a performance by the celestial symphony, conducted by the ONE as Divine Musician.

Devas appeared before the creation of man and are not the spirits of former humans. They are the ministers and messengers of the Absolute and have no personality separate from the Divine Will. Although they were patterned after the

same archetypes as humans, devas have no clearly defined bodies or gender, differing solely by the order to which they belong.

There are orders of devas or gods responsible for every minute thing in the universe. Mountain Gods preside over the peaks, while Landscape Angels rule over the divisions and areas of the earth's surface. Builder Angels use the archetypes to create the lesser spirits, humans, animals, plants and rocks. Guardian Angels watch over humans, their homes, children and endeavors, while Healing Angels tend the sick, heal the wounded and console the bereaved. Ruler Angels guide and direct nations in the fulfillment of their destiny. Devas of Nature provide the spark of life to the Builders' creations and nurture each being's existence. Within this category are the nature spirits who tend the earth, air, fire and water, as well as the gods of storms, fire and weather. Devas of Art and Beauty lift up the beautiful in all things, while the Angels of Music bear the Voice of God, in all its complicated melodies, to mankind.

Borrowing from the Hebrew Kabbalah, Theosophy also organized the devas into seven *sephiroth*, usually designated the first emanations from the Divine ONE. These Seven Sephiroth are called the Archangels of the Face, the Mighty Spirits Before the Throne, the Seven Viceroys, the Cosmocratores. Along with the Three Supernal Aspects or the Trinity—the Masculine, Feminine and Androgyne; the Father, Mother and Holy Spirit—the Seven become the Ten.

The first three sephiroth are the primary ones, as follows:

1. *The Sons of Will.* Imbued with omnipotence, the First Sephira includes the agents of Manifested Will. They are robed in white radiance and are also called the Morning Stars. By directing creation's rays they bring those forces together and atoms into being.
2. *The Sons of Wisdom.* The Second Sephira forces embody and manifest cohesion, balance and harmony. They also direct the vitalizing current of solar energy by which substances and forms are given coordination and life. They preserve the balance of Nature and are forever wise.
3. *The Sons of Intelligence.* The Third Sephira forces order the patterns of formation and fashion the forms according to transcendental dreams. They are the artists and craftsmen of the universe, producing innumerable progeny of lesser devas and the nature spirits. They mold Nature according to the Archetypes and control thought and law.

Skipping to the secondary sephiroth:

5. *Fifth Sephira.* This order conceives of evolving forms. Through this emanation, Divine Ideation goes from the Archetype to the concrete. Whereas the Ideation, or Thought, was eternal in the First Sephira, everlasting in the Second and durational in the Third, it is controlled in the Fifth by Time. The Fifth Sephira is the soul of the Third, containing many gods and devas in perpetual creative activity and represented by fire.
6. *Sixth Sephira.* This order, like the rhythmic waves of the ocean, constantly expresses the One Life at the lower levels, including the physical world, saturating it with divine, vitalizing fluid. The Sixth Sephira corresponds to the Second as the sustaining life-blood of Nature and is represented by air and water.
7. *Seventh Sephira.* This order is the Lord of all Nature and the physical universe. The angels of this group are responsible for matter and the construction and maintenance of physical forms, representing the Logos in physical substance, and are symbolized by earth. The Seventh Sephira expresses the Immanence of God, the Indwelling Presence, while the other six show God's Trancendence.

The Fourth Sephira links the primary and secondary orders, acting as a powerful intermediary to maintain the Archetypes. All the powers, offices and attributes of the other six sephira must be mastered by the fourth. It is the Center.

As noted above, the gods or devas, in one way or the other, are associated with all major religions and the practice of many lesser faiths. To the ancient Mayans of Pre-Columbian Mexico, Ekxhuah was the god of travelers, a name quite similar to the Exus of Brazilian Candomblé and the Eshus of Santería. In Hindu India, the *devarajas* are worshipped as gods or goddesses, but may also be considered angels. All these religions share a belief in an all-powerful, distant Absolute, but invoke the intervention of lesser gods or angels to deal with the more mundane affairs of humans. Angels will respond to any human, religious or not, who calls them through prayer, study and meditation, and the practice of ceremony and ritual.

MODERN CONCEPTIONS OF DEVAS

Through Theosophy, devas came to be regarded as high-level nature spirits. Modern views vary as to whether devas are part of, or work under, the angel kingdom. Channeling messages from devas increased during the latter twentieth century, as part of the New Age movement. Such messages have tended to focus on the devas' displeasure with humanity's pollution of the earth and disrespect for nature.

The concept of devas as nature spirits received a tremendous boost from the activities at FINDHORN, a community in northern Scotland that became renowned in the 1970s for spectacular produce grown with the advice of devas. The primary channel for the devic advice was Dorothy MACLEAN, one of the founders of Findhorn. Maclean, not certain what to call the beings with whom she communicated, settled on the term "deva" as personally preferable to "angel." However, she used the terms "deva," "angel" and "nature spirit" interchangeably when referring to the beings. The main contact was a being she called the "Landscape Angel." She never saw these beings with external vision, but sensed them on the inner planes. They were of awesome scope, she said. Their duties were to hold the archetypal pattern of all material things in place—even manmade objects such as machines—and to offer love to humankind.

Publicity about the devas at Findhorn elicited a huge public response. Maclean and others discovered that numerous other persons around the world said that they too had established contact with the devic realm, but had remained quiet about it out of fear of ridicule. By the last decade of the twentieth century, rapport with devas had become a norm in certain New Age circles. Findhorn became the model for

other similar gardens and communities, such as PERELANDRA, near Washington, D.C., and GREEN HOPE FARM in New Hampshire.

Descriptions and impressions about devas are, like angels, subjective, and dependent upon the experiencer. Some individuals perceive detailed hierarchies of beings, while others say that devas, angels and nature beings are facets of a whole—like a diamond—and resist categorization. Devas themselves may remain invisible to the percipient, or manifest as humanlike bodies of light, balls or points of light, or diffuse fields or grids of energy. They communicate via mental impressions, intuitions, the inner voice, or sometimes a clairaudient external voice, much like the DAEMON who whispered in Socrates' ear.

Gardeners who know devas consider them to be "architects" of nature; one is assigned to every living thing, even the soil. Devas design blueprints for all living things, and orchestrate the energies necessary for growth and health. Devas dispense advice on planting, fertilizing, watering and general plant care, as well as how to eliminate pests such as moles and worms without killing them. However, the relationship with devas is perceived to go much deeper, to include a heightened respect for all livings things and for nature, to work with unseen realms in love and cooperation, and to realize the interconnectedness of all things and to God.

See ELEMENTAL; NATURE SPIRIT.

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devotional cults Special devotion and veneration of the angels have been permitted, even sometimes encouraged, in the Christian church since its beginnings. Devotional cults are most prominent in Catholicism. Catholic tradition regards angels as conscious beings of high intelligence, not bound by the limitations of physical laws, who can be of help to humanity—but who must not be worshipped or adored, or placed above Christ or God. Devotion to angels centers on imitating them, for they in turn imitate God. Veneration of saints is closely associated with angelic devotion, for saints are considered to be the real friends of angels and models of piety to men and women.

The early Christian Church looked to St. PAUL as setting the standard for veneration of angels. On various occasions, Paul referred to angels within a context of respect and veneration. In 1 Corinthians 11:1–16, Paul discusses proper ways

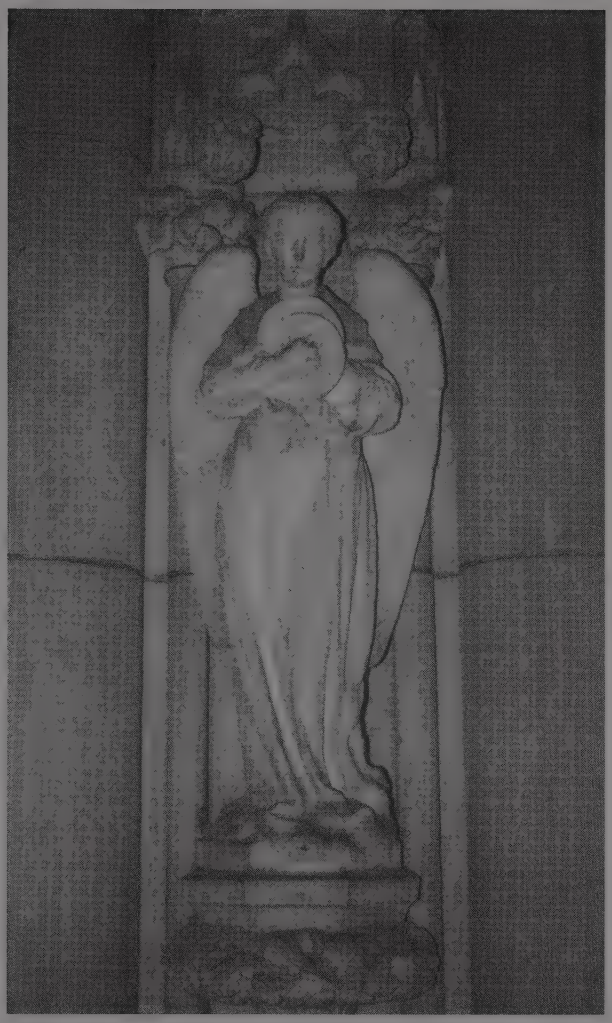

Angel guarding a cathedral (author's collection)

to worship. Women should worship with their heads covered, he says in 11:10, "because of the angels." In this way, they would show respect for the divine order, which is administered by angels (also, women are assigned a lower status than men, whose heads signify Christ; men should not worship with their heads covered).

Early church fathers were sometimes cautious about encouraging veneration of angels out of fear that it would lead to idolatry. The celestial intermediaries proved convenient substitutes for pagan gods and daemons, but the fathers did not wish to see worship of pagan gods transferred to angels. Consequently, angel cults were occasionally suppressed. St. Justin Martyr defended veneration of angels, and the philosopher Celsus declared that angels were different from gods, else they would be called demons.

ORIGEN took pains to distinguish between worship of God and devotion to angels. In his *Contra Celsum* (IV, 5), he states:

> We indeed acknowledge that Angels are ministering spirits, and we say they are sent forth to minister for them who shall be heirs of salvation, and that they ascend, bearing the sup-

> plications of men, to the purest of the heavenly places in the universe, or even to the supercelestial regions purer still, and they come down from these, conveying to each one, according to his deserts, something enjoined by God to be conferred by them upon those who are to be the recipients of His benefits. . . . For every prayer and supplication and intercession is to be sent up to the Supreme God through the High Priest, who is above all the Angels, the living Word and God. . . . It is enough to secure that the holy Angels be propitious to us, and that they do all things on our behalf, that our disposition of mind toward God should imitate, as far as possible for human nature, the example of these holy Angels, who themselves imitate the example of their God.

St. AUGUSTINE was among those who feared that veneration of angels would be confused with worship of pagan gods. "We honor them out of charity not out of servitude," he said primly in *De Vera Religione*.

Once the celestial hierarchy of PSEUDO-DIONYSIUS became established and accepted, veneration of angels achieved a level of comfort in Christianity. From about the sixth century on, devotion to the angels grew steadily. St. Benedict and Pope St. Gregory fostered this practice. By the eighth century, however, angels were so popular that prayer to them was discouraged, again out of fears of idolatry. Devotion to the angels still climbed, and reached a height during the Middle Ages; St. Bernard of Clairvaux was especially ardent about the GUARDIAN ANGEL. Citing Psalm 90:11, which states, "God has given his angels charge over thee, to keep thee in all thy ways," Bernard advocated lavishing great respect, gratitude and love upon angels.

Besides in liturgy and prayer, devotion to angels has been expressed in the dedication of churches; many of these dedications sprang from apparitional experiences (see MICHAEL; VISIONS). In Constantinople, a shrine to the archangel Michael was erected outside the city, and fifteen churches within city limits were dedicated in his honor. In Rome, Michael had seven churches dedicated to him by the ninth century.

Catholics observe a number of feast days in honor of angels. Only three individual angels are thus honored: the archangels Michael, GABRIEL and RAPHAEL. There are feast days for guardian angels in general and all angels in general, but no feast days for any of the orders in the celestial hierarchy, such as seraphim, cherubim, etc.

The feast of the guardian angels (October 2) once was not separate from the feast of Michael (September 29 in the West and May 8 in the East). The custom began in Spain and spread. In 1518, Pope Leo X issued a bull creating a special office in honor of the guardian angels. The office was raised in rank by Pope Clement IX in 1667, Pope Clement X in 1670, and Pope Leo XIII in 1883.

In places where veneration of the angels is particularly high, feasts also are held in honor of the guardian angel of the place.

Names of angels have always been held in high regard for the power they invoke (see NAMES OF ANGELS), but the Catholic church has not encouraged litanies, in which the names of all the CHOIRS of angels are invoked. Litanies were even forbidden in earlier centuries (such as by Pope Clement VIII and Pope Benedict XIV in the seventeenth and eighteenth centuries, respectively). However, certain litanies of the angels are allowed for private use if approved by a local bishop.

Veneration of the angels also led to the establishment of confraternities, legal and approved associations whose purpose is work of piety or charity and advancement of public worship. The first Archconfraternity of Saint Michael was established in 1878 in Italy (an archconfraternity has the right to afilliate other confraternities). Confraternities were particularly popular during the nineteenth century; they have had renewed interest in the latter twentieth century.

In 1950, Philangeli was established in England with Episcopal approval, and has spread worldwide. Members seek to become real friends with angels.

The Opus Sanctorum Angelorum ("The Work of the Holy Angels") is one of the newer Catholic movements intended to renew and bolster belief in guardian angels and to foster a collaboration between angels and humans for the glory of God, the salvation of humanity, and the regeneration of all creation.

The Opus Sanctorum Angelorum was sanctioned by Pope Paul VI in 1968, who probably was influenced by POPE PIUS XII, who advocated a renewal of devotion to angels. Other sources of inspiration are the experiences of Padre Pio, and the appearance of the angel in Fatima, Portugal (see MARIAN APPARITIONS).

The goal of the Opus is a divine conjugation—a *hieros gamos*—between humanity and the angelic kingdom. The Opus teaches that the guardian angel will "ward off danger to body and soul; prevent Satan's suggestion of evil thoughts; remove occasion of sin; enlighten and instruct; offer our prayers for us; correct us if we sin; help us in the agony of death; conduct us to God or purgatory at death."

Initiates are guided by priests who are part of the Opus. There are three phases.

In the first phase, "the Promise," initiates make a promise to God and their angels that they will love their guardian angels and will respond to their instructions when heard through the voice of conscience. The Promise is done in the presence of a priest. This initial phase lasts for one year, during which time the initiates strive to learn to hear the voice of their guardian angels.

The second phase involves a consecration to the guardian angel. The initiates participate in a candlelight ceremony in the presence of the Blessed Sacrament, in which they consecrate themselves to their "holy guardians." They pledge to become like angels, and to venerate angels, who have been given to humanity by God "in a very special way in these days of spiritual combat for the Kingdom of God." The initiates ask their angels to obtain for them "a love so strong that I may be inflamed by it."

In the third phase, the initiates participate in a ceremony of consecration to all the angel kingdom, which will enable the initiates to live in sacred communion with all things.

What the Opus accomplishes is the bringing to life of powerful psychic forces within the individual—the unmanifest creative potential.

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directions, angels of See NATURE SPIRITS.

djinn See JINN.

dominions (dominations) See CHOIRS.

dreams Angels appear in dreams, usually as messengers of important information, as vehicles of divine inspiration, and as harbingers of healing. Essentially, the angel is a representation of divine wisdom.

Dreams were especially important for divination and prophecy in the ancient cultures of Egypt, Babylonia, Greece, Rome and the Middle East. The divine will was held to be constantly revealed in dreams, and incubation procedures were followed to obtain dream answers to questions. Because of the connection between dreams and idol priests (who incubated and interpreted dreams, and who also practiced magic), the Israelites were warned against them. Nonetheless, God revealed himself through dreams—sometimes using angels as the messengers—on a number of significant occasions.

Genesis relates the story of JACOB, son of ISAAC and Rebekah, who was hunted by his twin brother, Esau. Jacob escaped to his uncle. En route, he had a dream of angels ascending and descending a ladder to heaven. God promised him and his descendants the land upon which he slept. "I will not leave you until I have done all that I promised you," God said (Genesis 28:15). An angel again addresses Jacob in a dream in Genesis 31:11–13, instructing him to return to the land of his birth.

The Vision of St. Joseph **(Philippe de Champaigne; reprinted courtesy of the National Gallery, London)**

Joseph, husband to MARY, the mother of JESUS, similarly was given important messages by angels in dreams, according to the Gospel of Matthew. While betrothed to Mary, Joseph learned of her pregnancy, and resolved to divorce her quietly. Before he did so an angel appeared to him in a dream and said, "Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; she will bear a son, and you shall call his name Jesus, for he will save his people from their sins" (Matthew 1:20–21).

Joseph followed the angel's instructions. After Jesus was born, Joseph was again contacted by an angel through his dreams. The angel told him to take Mary and Jesus and flee to Egypt until the angel instructed otherwise, for King Herod was intent on searching for the child and destroying him (Matthew 2:13). Joseph followed directions; they remained in Egypt until Herod was dead. An angel reappeared in a dream to Joseph, telling him Herod that was dead and he should take his family and return to Israel (Matthew 2:19–20). Other passages in Matthew (2:12 and 2:22) refer to Joseph receiving warnings in dreams, but do not state that the messages were delivered by angels.

Divine inspiration from an angel also struck MUHAMMAD (*c.* 570 or 571–632), the founder of Islam, who received the revelations that became the Koran in a series of angelic visions. In 610, Muhammad was forty years old and living a life of asceticism when, one night in his dreams, the archangel GABRIEL appeared and gave him the first revelation of the Koran, the holy book that contains the doctrine of Islam.

Modern researchers of angelology, prayer and healing have found anecdotal cases of dream angels being instrumental in a healing process. People who pray to be healed of an illness or problem sometimes have dreams in which angels tell them they are healed, or give them encouragement or information to help them heal. In *The Miracle of Prayer: True Stories of Blessed Healings,* the author tells the story of "Joan," who was semi-paralyzed and could not get up out of bed or walk unassisted. She experienced a dream in which an angel told her to get up. Joan arose and walked around her house without crutches for the first time in a year. She returned to bed. But when she awoke, she found herself still semi-paralyzed. However, the dream demonstrated to her that healing was possible. With renewed determination, she pursued therapy and complementary healing, and restored her ability to walk. Angelic presences continued to manifest to her after the healing. Her psychic abilities also opened.

The appearance of angels in dreams can be interpreted from different perspectives. Many societies have, since ancient times, considered dreams to be not imaginary, but real events occurring in a separate reality. The early Greeks and Romans believed that the soul traveled while the body was asleep. The soul would go to otherworldly realms, wherein dwelled those lesser spirits who mediated between humans and the gods. Plato called this realm "the between." Here the human soul had experiences and encounters that

had the same validity as experiences had during waking life. In dreams it was possible to meet the gods, to see the distant past or future and to be healed of illness and disease.

Depth psychology would call the dream angel a manifestation of the higher self, imparting wisdom already within and known to the dreamer, but buried. The angel is an archetypal image that makes it possible for the dreamer to access this buried wisdom.

See FLAMEL, NICHOLAS.

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E

eating The question of whether or not angels eat food has been addressed by Christian and Jewish theologians. Because angels are incorporeal, the conclusion is that angels do not eat food in the same manner as mortals. How, then, to explain texts in which angels eat food with mortals? The accepted answer is that they only *appear* to eat, which is sometimes necessary to protect their disguise as humans.

In Genesis 18, ABRAHAM is visited by three angels, who partake of a feast of food and drink he prepares for them (he mistakes them for men). In the apocryphal Book of Tobit, RAPHAEL, in the guise of a man, eats food with his mortal companion and charge, Tobias (see TOBIT). In The Testament of Abraham, a pseudepigraphal work, MICHAEL arrives to fetch the soul of Abraham and is offered a feast.

In the latter work, Michael in a quick visit to God protests that he will not be able to eat; God says he will send an all-devouring spirit to enable Michael to give the appearance of eating. Similarly, theologians explain that the angels of Genesis (thought to be Michael, GABRIEL and Raphael) only appear to eat. In Tobit, Raphael explains that visions are created to give the appearance of eating; the angels actually consume manna, a special food of heaven.

Manna, a flaky substance like thin cakes of honey, also sustained the Israelites during forty years in the wilderness: "Then the Lord said to Moses, 'Behold I will rain bread from heaven for you'" (Exodus 16:4); "And the people of Israel ate the manna forty years." (Exodus 16:35) There may be a real manna—a substance excreted by plant lice on tamarisk shrubs (found in the Sinai wilderness), which hardens in the dry desert air.

Sometimes angels turn away food. In Judges 6:21, Gideon presents food to the ANGEL OF THE LORD, who promptly burns it up; this is a sign that the angel is who he says he is, and his instructions to Gideon must be followed. Also in Judges (13:15–16), an angel declines a kid offered by Manoah: "If you detain me, I will not eat of your food; but if you make ready a burnt offering, then offer it to the Lord."

Modern-day accounts of angelophanies tell of angels who seem to eat food.

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eblis See IBLIS.

El Roi See ABRAHAM.

elemental A lower order of spirit being that exists as the life-force in the natural world, whose task it is to maintain harmony. In occult lore, elementals are said to govern minerals, plants and animals; the four elements of earth, air, fire and water; the planets, stars, signs of the zodiac; and hours of the day and night. They are ruled by angels. Most are viewed as benevolent, though some are malicious or trickster-like in behavior.

The Neoplatonic Greeks grouped elementals according to the four elements of life. Earth elementals are gnomes, ruled by the angel ARIEL; air elementals are sylphs, ruled by Cherub; water elementals are undines, ruled by Tharsis; and fire elementals are salamanders, ruled by Nathaniel or Seraph. In the fifth century, Proclus added a fifth group which lives beneath the ground, and in the eleventh century, Psellus added a sixth group, the *lucifugum*, which means "fly-the-light."

The term "elemental" is applied to a broad range of spirit beings, also including elves, who live in the woods and along the seashore, and household spirits such as brownies, goblins, bogles and kobolds, and fairies.

Elementals appear in a variety of forms. Some are human-like, such as the dwarfish gnomes. Sylphs appear as butterflies and undines as waves. Some are more like angels, and are amorphous shapes of white light surrounded by flowing, colorful auras of energy. British Spiritualist Grace Cooke said that elementals enjoy human company, can understand human speech, and respond to music. They have their own karmic evolutions, progressing toward higher forms of life.

British medium Geraldine Cummins channeled information about elementals, purportedly from the deceased Frederic W. H. Myers, one of the founders of the Society for Psychical Research in London. In automatic writing, "Myers" described elementals as the essence which emanates from forms of life such as trees and plants, and which coalesces into a form perceived by the human mind as a sprite.

See DEVA; FINDHORN; NATURE SPIRIT.

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Elijah A prophet-angel of the Old Testament who is translated directly to heaven in a fiery chariot. The name means "my God is Jehovah." Elijah is the forerunner of the Messiah, preparing the way by spreading repentance, peace and justice among Israelites.

In the Old Testament (1 Kings), Elijah is a prophet in Israel during the reign of King Ahab. Ahab and his foreign wife, Jezebel, sin by worshipping BAAL and killing God's prophets. God sends Elijah to warn of punishment by drought.

Elijah departs the land, but returns in three years to find the drought still going on. Ahab accuses him of causing it. Elijah challenges the king's prophets to prove that their god, Baal, is real. Both they and Elijah will prepare sacrifices on Mt. Carmel. Whichever god sets the sacrifices afire will be declared the real God.

The prophets of Baal dance, pray and ritually cut themselves all day, but nothing happens to their sacrifice. When Elijah prays, God sends fire and burns his sacrifice. The people turn on the priests of Baal, and they and Elijah slay them.

The killings infuriate Jezebel, and Elijah flees for his life. After a day of wandering, he sits down and asks God to let him die. He sleeps, during which an ANGEL OF THE LORD appears and tells him to arise and eat. Elijah awakes to find a jar of water and a cake baked on hot stones. The angel urges him to eat and drink more in preparation for his journey. The food and water last him for forty days and nights as he journeys to Mount Horeb. God tells Elijah that he has much work to do: He must anoint a new king, and train the prophet Elisha to carry on his work.

Ahab is later killed in battle, and his son Ahaziah succeeds him to the throne.

In 2 Kings 2:9–11, Elijah passes his role to Elisha in a dramatic scene. He strikes the waters of the river Jordan with his rolled-up mantle, causing them to part. The two cross. A chariot of fire and horses descends from the sky, separating the two. It takes Elijah to heaven.

In Malachi 4:5–6, the prophet Malachi foretells the return of Elijah. In the New Testament, it is inferred that Jesus is "Elijah, who is to come" (Matthew 11:13). In Luke 9:28–33, Jesus, on the Mount of Transfirguration, appears to his disciples in a vision along with MOSES and Elijah.

In rabbinic lore, Elijah is credited with being an angel from his beginnings; he becomes SANDALPHON, the angel of prayer, in heaven. He also serves as a guide for the souls of the dead: he stands at the crossways of Paradise and helps the righteous find heaven. In midrashim (rabbinical texts), Elijah often is synonymous with the prohet ENOCH, who also translated directly to heaven, and became the angel METATRON.

In kabbalistic lore, the ANGEL OF DEATH is not happy with Elijah's translation, insisting that humans must die under his jurisdiction. God tells the angel that Elijah is not like other men, and can even replace the Angel of Death if challenged to do so. Elijah and the Angel of Death confront each other, but God holds Elijah back to prevent him from destroying the Angel of Death. God instructs Elijah to be the guardian his of children and to make himself known as God's messenger throughout the world. Elijah then receives the name Sandalphon.

In Talmudic lore, Elijah is a champion of the poor and the underdogs.

As the forerunner of the Messiah, Elijah will give three proclamations in Israel three days prior to the Messiah's appearance, according to Jewish lore. The archangel MICHAEL will blow a trumpet, and Elijah will appear and introduce the Messiah. During the reign of peace, Elijah will be one of eight princes in the Messiah's cabinet.

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elohim See NAMES OF ANGELS; Rudolph STEINER.

encounter phenomenon See EXTRATERRESTRIALS.

Enoch Patriarch taken to heaven on orders of God, and transformed into the archangel METATRON to become a heavenly scribe. According to legend, Enoch's descriptions of the heavens and hells he encountered, and the angels therein, are given in the Book of Enoch, also called the "Chronicles of Enoch," pseudepigraphical writings not part of the canon.

According to the Bible (Genesis 5:18–24), Enoch was the seventh generation from Adam in the long-lived lineage of patriarchs. His father, Jared, was 162 years old when Elijah was born and lived for another 800 years. Enoch fathered Methuselah at age 65, and lived another 300 years before translating directly to heaven (although his fate is debated by scholars). Genesis 5:24 says that "Enoch walked with God; and he was not, for God took him."

The Book of Jubilees, a Jewish pseudepigraphical text from the second century B.C.E., says that Enoch was "conducted into the Garden of Eden in majesty and honor, and behold there he writes down the condemnation and judgment of the world."

Most likely the Book of Enoch was written by numerous anonymous authors around the last two centuries B.C.E. (some authorities say the first and second centuries C.E.), in Aramaic or Hebrew. They are attributed to the legendary figure Enoch. Whatever the sources, the writings carried great authority. Tertullian, a Roman Christian theologian of the late first and early second centuries C.E., said that the book was divinely inspired, and had either been preserved by Noah on the Ark during the Flood, or had been reproduced by Noah through the inspiration of the Holy Spirit. ORIGEN, a second-century Christian philosopher, gave the same weight to the Book of Enoch as he did to the Psalms. Clement of Alexandria, a Greek theologian who converted to Christianity and who died c. 215 C.E., referred to the Book of Enoch as a sacred text.

The chronicles were declared apocryphal in the fourth century C.E. by St. Jerome, a Father and Doctor of the Church. One of the chief objections to them was that they portray a multilayered heaven that contains hells populated by fallen angels—a concept contradictory to the heaven-above, hell-below model set forth in Christianity.

St. AUGUSTINE, a Doctor of the Church and a contemporary of St. Jerome, says in his opus *The City of God* that certain scriptures were declared apocryphal because their origins were obscure and their errors many. In Book XV, Chap. 23, Augustine states:

> We cannot deny that Enoch, the seventh from Adam, left some divine writings, for this is asserted by the Apostle Jude in his canonical epistle. But it is not without reason that these writings have no place in that canon of Scripture which was

> preserved in the temple of the Hebrew people by the diligence of successive priests; for their antiquity brought them under suspicion, and it was impossible to ascertain whether these were his genuine writings, and they were not brought forward as genuine by the persons who were found to have carefully preserved the canonical books by a successive transmission.

Thus kept out of the canon—along with the Book of Jude, which quotes from it—the Book of Enoch subsequently fell into obscurity and became 'lost' for more than 1,000 years. Fragments of it allegedly were preserved. Three copies were discovered in 1773 by Scottish explorer James Bruce in Abyssinia (what is now Ethiopia). Bruce kept one and gave the other two to the Librairie Bibliothèque in Paris and the Bodleian Library in Oxford, England. The Bodleian copy was translated into English by Dr. Richard Laurence, archibishop of Cashel and a former professor of Hebrew at Oxford. Laurence opined that the book was written after the Christian era. A second edition was published in 1883. The book was translated into German in 1838 and 1853, and into Latin in 1840. Another version of the book, called the *Book of the Secrets of Enoch* or 2 Enoch, was discovered in a Belgrade library in 1886 and was translated in 1896. A third version, *Enoch III*, also exists and was translated in 1922.

Its reemergence brought it to the attention of occultists and esoteric orders, who reopened questions concerning its antiquity, authorship and symbolic meanings. Freemasons associated Enoch with the legendary Thoth of Hellenic Egypt, the god who taught mystical wisdom, magic, mathematics, writing and other skills to humanity; and with Hermes, the Greek god who is the patron of magic, messenger to the gods, psychopomp of souls and personification of universal wisdom. (These two deities formed a composite, Hermes Trismegistus, the legendary author of Neoplatonic, Christian and kabbalistic writings that form the foundation of the Western occult tradition.)

Madame Helena P. Blavatsky, cofounder of the Theosophical Society, considered the Enoch question in her greatest work, *The Secret Doctrine*, published in 1888. Blavatsky disputed the existence of Enoch as a single living man, it would be like accepting Adam as the first one, she said. She translated *Enoichion*, or the Book of Enoch, as "inner eye" in Greek, and in esoteric terms "Seer of the Open Eye." In Hebrew, she said, the term means "initiator" and "instructor," and is a generic title. Thus, Enoch was a generic title borne by scores of persons in all times and ages around the world, she said. There was no translation to heaven; the biblical statement about God taking Enoch referred to the disappearance of sacred wisdom from humanity and its preservation by secret colleges of priests.

Blavatsky also said that the writings of Enoch were allegorical and symbolical copies of the original records, or the philosophy of every nation that preceded the Deluge. These were produced by the early Third Root Race before the Fall, and were handed down orally to the Fourth Root Race—the root races being part of Blavatsky's cosmogenesis as given to her by the Ascended Masters.

According to the story told in the Book of Enoch, Enoch was 365 years old when two angels appeared and whisked him off to heaven. One day when he was asleep on his couch, a "great distress" came into his heart, which he could not understand. Two beings appeared before him, which he described as men:

> And there appeared to me two men, exceedingly big, so that I never saw such on earth; their faces were shining like the sun, their eyes too *were* like a burning light, and from their lips was fire coming forth with clothing and singing of various kinds in appearance purple, their wings *were* brighter than gold, their hands whiter than snow.

Enoch was frightened, but the angels told him to fear not—they had been sent by God to take him into heaven. They bore him up on their wings to the clouds of the first heaven. (In other accounts, such as in *The Legends of the Jews*, the angel ANPIEL alone took Enoch to heaven; or, in the same work, he was taken up in a fiery chariot similar to that in the experience of ELIJAH.)

In all, Enoch found seven heavens and seven corresponding earths, all united to each other by hooks. Beyond the seventh heaven there lay three more heavens.

The first heaven, ruled by GABRIEL, is the one closest to Earth, and contains the winds and the clouds. The angels who live here are astronomers, and rule the stars and heavenly bodies. There also are angels who are guardians of ice, snow, flowers and dew.

The second heaven is ruled by RAPHAEL and is a dark penal area where fallen angels await judgment. His guiding angels, said Enoch,

> . . . showed me darkness, and there I saw prisoners hanging, watched, awaiting the great and boundless judgment, and these angels were dark-looking, more than earthly darkness, and incessantly making weeping through all hours.

Enoch was told that these prisoners were "God's apostates," fallen angels who had turned away from God with their prince, who was fastened in the fifth heaven.

The fallen angels asked Enoch to pray for them, but he wondered how he, a mere mortal man, could do what angels were supposed to do for humankind.

The third heaven is ruled by Anahel and is a land of contrasts. One part of this heaven, the northern section, is actually hell, ice-cold and sulfurous, filled with torturing angels who punish the evil souls who reside there. The condemned include those who dishonor God, sin against nature, and practice enchantments and witchcraft. However, the rest of this heaven is an Eden-like garden where manna is made and the souls of the holy—those who are righteous and compassionate—reside. Angels of light watch over this heaven.

The fourth heaven, under the jurisdiction of archangel MICHAEL, contains Holy Jerusalem and its temple, all made of gold, surrounded by rivers flowing with milk, honey, wine and oil. The Tree of Life is to be found in this heaven, as well as the sun and the moon. Here Enoch heard the singing of angels:

> In the midst of the heavens I saw armed soldiers, serving the Lord, with tympana and organs, with incessant voice, with sweet voice, with sweet and incessant *voice* and various singing, which is impossible to describe, and *which* astonishes every mind, so wonderful and marvelous is the singing of those angels, and I was delighted listening to it.

The fifth heaven is yet another prison, a fiery ravine where the angelic Watchers, or Grigori, are being imprisoned for marrying into the human race. (See SONS OF GOD.)

The sixth heaven is full of scholarly angels, studying astronomy, nature, and *homo sapiens*. Here Enoch found archangels, as well as angels who rule over all the cycles and functions of nature: the seasons, the calendar, the rivers and seas, the fruits of the earth, the grass, etc. There also are angels who record all the lives and deeds of every human soul, to set forth before God.

In the seventh heaven Enoch found the higher angels, such as the thrones, cherubim, seraphim and dominions, as well as "fiery troops of great archangels." These angelic hosts bowed down before the Lord, singing his praises.

Enoch's two angel guides left him at the end of the seventh heaven. He was terrified, but Gabriel appeared before him, caught him up as though he were a leaf caught up by wind, and transported him higher.

In the eighth heaven, called Muzaloth, Enoch saw the "changer of the seasons, of drought, and of wet, and of the twelve signs of the zodiac." The ninth heaven, called Kuchavim, holds the heavenly homes of the twelve signs of the zodiac.

Then archangel Michael escorted Enoch to the tenth heaven, where he be held the face of God. It was, said Enoch,

> . . . like iron made to glow in fire, and brought out, emitting sparks, and it burns.
>
> Thus I saw the Lord's face, but the Lord's face is ineffable, marvelous and very awful, and very, very terrible. . . .
>
> And I cannot tell the quantity of his many instructions, and various voices, the Lord's throne very great and not made with hands, nor the quantity of those standing round him, troops of cherubim and seraphim, nor their incessant singing, nor his immutable beauty, and who shall tell of the ineffable greatness of his glory?

God instructed Michael to "take Enoch from out of his earthly garments, and anoint him with my sweet ointment, and put him into the garments of my Glory." Enoch then took on a shining appearance, like the angels around him. One possible interpretation of this description is that Enoch was out of his physical body and in his "light body," or astral form.

God summoned the archangel PRAVUIL, "whose knowledge was quicker in wisdom than the other archangels, who wrote all the deeds of the Lord," to bring out the books of knowledge for Enoch to read.

After instruction from Pravuil, Enoch wrote 366 books in thirty days. He was then summoned by the Lord, who revealed to him the creation story, and that the world would end on the eighth day of creation (or after 8,000 years), when time would cease and the righteous and the wicked would be judged. Enoch was given all the rules of morality and righteousness for humans to live by.

After these revelations, Enoch was sent back to earth for thirty days, so that he could pass on the teachings to his sons and others. God then took Enoch back into heaven and transformed him into Metatron, giving him 365,000 eyes and thirty six pairs of wings. One of his functions as Metatron was to be the scribe of heaven.

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Enochian calls See John DEE; MAGIC, ANGELS IN.

Eros The Greek god of love (the name means "erotic love"), called Cupid by the Romans, is often mistaken for an angel because of his portrayal in art as an infant with wings, reminiscent of the Italian PUTTI. In mythology, Eros is the son of Aphrodite and Ares, and is married to Psyche (soul). His brother Anteros is the god of mutual love.

Eros often is portrayed as being about to shoot an arrow of love into a mortal. Once shot, the victim falls in love with the first thing he or she sees.

In ceremonial magic lore, the angel of love is Theliel. The invocation of Theliel's name will secure the love of someone desired.

erotes Winged, boyish figures called erotes were a regular feature of Roman funerary art, and provided inspiration for the image of the winged angel.

Erotes are ministers of the dead, and help to transport the souls to the land of the dead or the Christian heaven. They are based on the myth of Psyche (soul), who marries Eros (erotic love). They function as "eros psychophoros," or escorts of the soul. Sometimes they are called *genii* (singular "genius," comparable to the DAEMON, though the association is not entirely accurate).

Winged Eros served as a model for angel art (reprinted courtesy of U.S. Library of Congress)

Erotes were common on sarcophagi and funerary altars into the early centuries post-Christ. They were portrayed in pairs, either standing or hovering, and carrying one of three items: a gorgoneion, or Minerva's shield with the severed head of the Gorgon, which was believed to be a powerful amulet against evil; an inscribed tablet; or an image of the deceased. Typically they were shown nude, with mantles reaching down to the feet.

Erotes often were depicted along with VICTORY, another early inspiration for the winged angel. They also were associated with the winged Roman goddess Aeternitas (Eternity), who functioned as a psychopomp to the dead.

See EROS; WINGS.

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extraterrestrials (ETs) Since the advent of ufology around the time of World War II, hypotheses have been advanced that biblical descriptions of angels, and other ancient writings relating to shining beings and gods who come from the sky, were referring to extraterrestrial visitors from space. It is argued that advanced beings from other planets would have seemed godlike to earlier peoples, and their high-tech spacecraft would have been described in such nontechnical terms as "flying disks" and "wheels."

As a social phenomenon, ET encounters, which are reported worldwide, are as significant as encounters with the Devil or with angels, and reported sightings of the Virgin Mary throughout history.

The age of modern interest in ETs began in 1947. On June 26, a Boise, Idaho businessman and pilot, Kenneth Arnold, sighted a chain of nine bright objects while flying over the Cascade Mountains in Washington State. He estimated their speed to be at 1600 miles per hour. Arnold said the objects' motion resembled saucers that had been skipped over water, which gave rise to the popular term "flying saucer" to describe unidentified flying objects (UFOs).

Since then an estimated 70,000 sightings and encounters have been reported—probably a small fraction of the actual number. Approximately 95 percent of the cases have been explained as natural phenomena, aircraft, weather balloons or hoaxes. The U.S. Air Force set up a project in the late 1940s to analyze UFO reports; the project ended in 1969. It was advised by J. Allen Hynek, chairman of the Astronomy Department at Northwestern University. Even though most cases appeared to have natural explanations, the minority that did not eventually led Hynek to conclude that UFOs were a reality.

Parallels have been drawn between ancient descriptions of angels and aerial gods and modern-day descriptions of encounters with extraterrestrials; many modern encounters contain religious, especially Christian, elements. Passages in the Bible involving angels have been reinterpreted in modern ufological terms.

Among the parallels cited by some ufologists are the following: Visitations by both angels and ETs are preceded by brilliant light. The visiting beings also are radiant or are clothed in radiant garments. They have large, burning eyes. They are superior to humans and travel about in the sky. Parnormal phenomena occur (telepathy, levitation, psychokinesis, out-of-body experience, etc.). Unusual physical effects occur (blindness, paralysis, heat, light, suspended animation, spontaneous healing, etc.). The beings present themselves as custodians who are always watching over the Earth, know what people are doing and can be anywhere instantaneously. The beings often seem to have a mission of imparting important information—moral codes, apocalyptic warnings—that must be disseminated to others. Sometimes people are taken away with the beings, instructed and then returned. The visiting beings may or may not be kindly. The encounters often have a dreamlike quality.

The characteristics of ET encounters have changed over the decades. Early encounters were more likely to include benevolent, beautiful beings with angelic characteristics. Or contactees who were unfamiliar with ufology interpreted visiting beings as angels. One of the most notable cases in ufology is that of Betty Andreasson Luca, who reported that her first encounter occurred in 1944 at the age of seven, involving voices and a ball of light. According to Luca, numerous subsequent encounters took place over ensuing decades, all with a broad purpose of anointing Betty as a messenger to the world. The key event took place in 1967, when several small beings came through the wall of her house. Betty, a devout Christian, assumed them to be angels. They took her aboard their saucerlike craft, where she underwent some highly symbolic and religious experiences. She entered rooms and tunnels full of crystals, and was shown a reenactment of the phoenix myth.

Eight years elapsed before Betty reported her experience to UFO researchers. Through hypnosis, details of that and other encounters were uncovered. Betty later referred to her visitors as "ETs." However, in their communication with her they exhibit knowledge of Christianity, and seem to approve of her Christian background. Their "message," like that of other ETs and otherworldly beings, is to wake up humanity to its multidimensional and spiritual nature, and to warn of dire apocalyptic events that will occur if people do not respond.

Since the late 1970s another type of encounter—decidely unpleasant—has dominated ufology. Small beings with gray, rubbery skin and large, insectlike slanted eyes (called "the Grays") reportedly abduct humans and subject them to terrifying and painful medical procedures and forced sex with other humans. They also extract semen and ova, allegedly for the purpose of creating a hybrid race of half-human, half-alien beings.

Some ufologists equate these encounters with medieval stories of encounters with demons. The sexual cross-fertilization also is reminiscent of the fallen SONS OF GOD. A Christian spin on this scenario holds that these ETs are diabolical and are part of Satan's fallen angels, sent to Earth to corrupt humanity and steal souls. Their warnings and their messages of "salvation" are tricks to lure people into spiritual enslavement.

Another seemingly demonic aspect of ET encounters is a phenomenon called the "men in black." These are mysterious men who dress in disheveled, dark clothing and drive dark cars, who visit contactees, and warn them not to reveal what has happened. Men in black frequently exhibit a strange, robotlike demeanor. They often represent themselves as government or military agents. They bring with

them a host of paranormal phenomena, especially poltergeist effects. They may repeatedly visit a contactee, or harass one by lurking about the home or workplace. Some contactees are intimidated by them, and suffer psychological deterioration.

The comparison between angels and demons and ETs is intriguing, but one that is widely rejected outside of ufology. The Reverend Billy GRAHAM, while lumping UFOs with occultism and interest in satanism in general, repudiates any connection between angels and ETs in his book, *Angels: God's Secret Agents*.

Another way of looking at the angel-ET connection is through the "encounter phenomenon" hypothesis. According to this view, all manner of encounters with otherworldly beings—regardless of type of being or culture—share fundamental common characteristics that pertain to the psychospiritual evolution of humanity. The encounters occur in a mythic, alternate reality springing from the human unconscious. The particulars—types of beings, what happens, etc.—take on a framework that can be accepted by the society of the moment. Thus, it is argued, ETs, with their high technology, fit our present-day mindset.

According to the encounter phenomenon hypothesis, such encounters are need-driven, both on an individual and a collective level. Individuals may unconsciously seek an otherworldly event in order to enhance their sense of purpose and self-esteem, and give direction to their lives. On a collective level, these encounters may spring from the collective unconscious in answer to very deep longings for a sense of connection to the ineffable, and for spiritual development. It is interesting to note the apocalyptic nature of the messages imparted by a variety of beings. These harbingers of the "end times" may represent the evolutionary or paradigm shift in human consciousness. (See similarities in NEAR-DEATH EXPERIENCE.)

Carl G. JUNG considered the possibility that UFOs are truly extraterrestrial, but emphasized their psychological implications, observing that they are "a modern myth of things seen in the sky," a direct psychological consequence of man's intense interest in space. ET encounters cut across all social, educational and cultural lines, but so far as is known, occur only to individuals who already are aware of the possibility of ET existence and contact. Jung also said that UFOs are harbingers of collective psychic transformation. (See ARCHETYPES.)

The numerous descriptions of ETs who resemble sick and starving children—such as the Grays, who are small beings with enlarged heads, big eyes and spindly limbs—can also be placed within the context of the encounter phenomenon hypothesis. Philosopher Michael Grosso suggests that ETs are mythical projections of the Child archetype, who in myth is the bearer of extraordinary powers, the harbinger of the future and always under threat. ETs, then, may be symptoms of a racial self-healing (human beings putting themselves on the operating table) and the emergence of a new mythology.

From the standpoint of the encounter phenomenon hypothesis, angels, demons and ETs may have much in common.

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Ezekiel One of the great Old Testament prophets, who was taken to heaven by cherubim and thrones. His account is one of the richest in angel lore.

Ezekiel lived in Jerusalem, and was taken captive by the Babylonians when Nebuchadnezzar invaded in 597 B.C.E. After about four years in Babylon, he received the call to be a prophet. In numerous visions and trances he received apocalyptic messages, with themes that were common among the Jews of the day. Ezekiel preached repentance; his main prophecy was that Jerusalem would fall because of the wickedness of its inhabitants (the city did fall eleven years later, in 586 B.C.E.). "Thus says the Lord God" became his signature line.

Like many visions of antiquity, Ezekiel's visions are couched in a sort of coded language and are difficult to decipher. The book of Ezekiel opens with a dramatic description of Ezekiel taken up to heaven (4–14):

> As I looked, behold, a stormy wind came out of the north, and a great cloud, with brightness round about it, and fire flashing forth continually, and in the midst of the fire, as it were gleaming bronze. And from the midst of it came the likeness of four living creatures. And this was their appearance: they had the form of men, but each had four faces, and each of them had four wings. Their legs were straight, and the soles of their feet were like the sole of a calf's foot; and they sparkled like burnished bronze. Under their wings on their fours sides they had human hands. . . . [T]heir wings touched one another; they went every one straight forward, without turning as they went. . . .
>
> [E]ach had the face of a man in the front . . . the face of a lion on the right side . . . the face of an ox on the left side . . . the face of an eagle at the back . . . And their wings were spread out above; each creature had two wings, each of which touched the wing of another, while two covered their bodies. And each went straight forward; wherever the spirit would go, they went, without turning as they went. In the midst of the living creatures there was something that looked like burning coals of fire, like torches moving to and from among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures darted to and fro, like a flash of lightning.

Ezekiel then sees four wheels beside each of the living creatures. They gleam like chrysolite and have rims full of eyes. They go in any direction without turning as they go. When the living creatures rise, the wheels rise with them. When the living creatures stand still, so do the wheels. The flapping of the wings sounds like many waters, like the thunder of the Almighty.

Ezekiel's vision (17th c. Bear Bible)

There is a firmament over the heads of the living creatures, and there appears a throne like sapphire, and a human likeness seated upon it, glowing like fire and surrounded by a rainbow. This is the glory of the Lord. Ezekiel receives a scroll, which he eats and which tastes like honey, and also receives instructions to act as prophet. When the message is over, there is a sound of earthquakes, the cherurbim rise up, and Ezekiel is deposited back among the exiles in Babylon. "And I sat there overwhelmed among them seven days," he writes (3:15).

Ezekiel has other visions in which he is in the presence of God and is shown the evil ways of the Israelites. Once again he sees the winged cherubim and the whirling wheels, as well as a "man clothed in linen" who carries out the instructions of God (9:11ff) to punish wrongdoers on earth.

The four living creatures are also referenced in Revelation 4:7. The wheels are the thrones, third in the highest hierarchy of angels, who carry God (see CHOIRS). Four wheels also symbolize omnidirectional ability, and the four faces of the cherubim symbolize the ability to see in all directions at once. The man in linen is described also in DANIEL 10:5 and is probably a reference to an angel, perhaps the ANGEL OF THE LORD.

Ezekiel's vision formed a key element of the Merkabah tradition, Jewish mysticism dating from *c.* 100 B.C.E. to 1000 C.E. "Merkabah" means "God's Throne-Chariot," a direct reference to the vision. The goal of of Merkabah was to ascend through seven heavens to the throne world, a journey in which the mystic was assailed by evil spirits attempting to thwart his flight. The mystical names of God and angels were important for their power to protect against evil and to contemplate the mysteries of the throne. (See NAMES OF ANGELS.)

See also ANGELOPHANY.

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F

fallen angels See DEMON.

feather crown See ANGEL WREATH.

film, drama and television, angels in On screen or onstage, the appearance of an angel requires the special effects of an otherworldly aura in sound and sight. When it comes to stories about angels, filmmakers have fallen into several thematic patterns: the earth-heaven and heaven-earth trip of a dead person's soul to revisit and rectify errors with angelic help and perspective; direct angelic intervention by angels to inspire people, usually on spiritual matters; comic or ironic twists on situations from angelic lore, such as GABRIEL blowing the horn for the last judgment or SATAN trying to achieve a victory over a troubled soul.

The toll taken by World War II was felt deeply in the early 1940s, and Hollywood produced many films that dealt with death and bereavement and often managed to be patriotic at the same time. Critic James Agee wrote in *The Nation* in 1944:

> The real wonder is not that Hollywood is so eager to exploit the grief, anguish, fear, premonition and troubled spiritual apprehensions of everyone on earth it can reach, but that it has been so slow in recognizing the magnificence of its opportunity to do so. It is more than possible, too, that a good deal of this extremely lucrative exploitation is "sincere."

An early classic in the angel-come-to earth genre was *Here Comes Mr. Jordan* (Columbia, 1941). After boxer Robert Montgomery crashes his plane and a heavenly messenger escorts him to heaven, where an error is discovered, Mr. Jordan, the "man in charge" (Claude Rains), accompanies him back to earth to search for a suitable replacement body and uncover and rectify wrongdoings in his former lifetime. In 1947 Columbia released a musical sequel, *Down to Earth*, reprising several roles from *Here Comes Mr. Jordan*, featuring Rita Hayworth as the muse Terpsichore who comes to earth because she is dissatisfied with a Broadway producer's jazz treatment of the nine muses. *Heaven Can Wait* (Paramount, 1978) was a remake of *Here Comes Mr. Jordan*. The title came from the Henry Seegal play from which the 1941 movie had been adapted. In the Beatty version, Mr. Jordan (James Mason) is clearly identified as an archangel.

Heaven Can Wait (20th Century-Fox, 1943) is entirely different. Don Ameche plays a bon vivant reviewing his supposedly unworthy human existence on the doorstep of hell. In *Happy Land* (20th Century-Fox, 1943), Ameche plays a father who has lost his son in the war. He is helped through his grief by his long-dead grandfather Harry Carey, a Civil War veteran who has received permission from "the authorities" to intervene.

A Guy Named Joe (RKO, 1943) adds patriotism to the angelic agenda of assisting humans through their time of bereavement. Pilot Spencer Tracy dies and becomes guardian angel of new pilots during World War II, including Van Johnson, with whom he fixes up his grieving girlfriend Irene Dunne. *Always* (Steven Spielberg, Universal, 1989), a remake of *A Guy Named Joe*, casts Audrey Hepburn as a guardian angel who assists dead pilot Richard Dreyfuss in fixing up his girlfriend with the right man. Many other spin-offs, adding cars to the "cinematic heaven-to-earth train" in the 1940s and 1950s, are not memorable.

Probably the most famous film with an angel in it is Frank Capra's *It's a Wonderful Life* (RKO, 1946). James Stewart depicts a man of moral worth rediscovering his own life at Christmas after his attempted suicide attempt is foiled by his guardian angel Clarence Oddbody (played by Henry Travers, who was in his seventies at the time), an apprentice trying to get his wings. When financially pressed, George declares, "I wish I had never been born." Clarence shows George what life in Bedford Falls would be like without him. *It Happened One Christmas* (1977), an ABC-TV movie remake of *It's a Wonderful Life* with a gender switch, featured Marlo Thomas as Mary Bailey Hatch. *Clarence*, a 1990 Family Channel Cable film, developed the character of Clarence Oddbody. This script added a new twist: Guardian angels get younger as they gain rank with every good deed, and reach the ultimate state of grace as cherubs.

A Cabin in the Sky, first a Broadway musical in the early 1940s, was produced by MGM in 1943 with an all-black cast including Ethel Waters, Lena Horne, Duke Ellington and Eddie "Rochester" Anderson. Lucifer and the Lord battle for a soul. *Liliom*, a 1921 Ferenc Molnár play, was adapted by Rogers and Hammerstein into their musical *Carousel*, which debuted on Broadway in 1945. 20th Century-Fox adapted it for film in 1956. Dead carousel barker Billy Bigelow gets permission from the Starkeeper in heaven to go help his family on earth.

The Bishop's Wife (RKO, 1947) features Cary Grant as Dudley, an angel who intervenes when an Episcopal bishop (David Niven) loses his faith at the Christmas season. In *One Magic Christmas* (1985), angel Gideon (Harry Dean Stanton, dressed as a cowboy who plays the harmonica up in a tree), stops time, saves lives, takes a little girl to the North Pole to see Santa Claus, and reverses history so as to rekindle the

spirit of Christmas in an embittered midwestern housewife (Mary Steenburgen).

Some angel-plot films don't fall under established rubrics. A highly original Depression-era plot, *Gabriel over the White House* (MGM, 1933), tells the story of a comatose president who revives and becomes a benevolent dictator via Gabriel, who gets jobs for an army of unemployed, conquers crime, collects foreign debts, and dies after signing an international peace treaty.

I Married An Angel (MGM, 1942), a Jeanette MacDonald–Nelson Eddy musical based on a Hungarian play by Vaszary Janos, was adapted into a Rodgers and Hart musical for Broadway in 1938. A playboy dreams he is married to an angel, and wakes up to discover the love of a plain girl he has been ignoring. *The Horn Blows at Midnight* (1945) featured Jack Benny as Athanael, Angel junior-third-grade, a nightclub trumpet player who fights with two fallen angels to prevent the earth from being blown up by a trumpet blast. In *For Heaven's Sake* (20th Century Fox, 1950) Clifton Webb and Edmund Gwenn play disguised angels doing good on earth. In *The Angel Levine* (United Artists, 1970) Harry Belafonte plays a Jewish angel on probation. *Brother John* (Columbia, 1971) features Sidney Poitier as an angel or an even higher-ranking being who undose wrongs in a southern town full of bigotry and strife. In *Angels in the Outfield* (MGM, 1951, remade in 1993) angels intervene to assist a losing baseball team to victory. In *Two of a Kind* (20th Century Fox, 1983), four angels ask God to spare the earth if they can find two souls who will perform a great deed of sacrifice for one another. John Travolta and Olivia Newton-John play the two humans chosen at random to prove to God (Gene Hackman) that he should not destroy the earth with a second flood.

A spate of 1980s films about angels interacting with adolescents sought to appeal to the teenage marketplace: *The Kid with the Broken Halo* (1982), *Somewhere Tomorrow* (1983), *School Spirit* (1985), *Date with an Angel* (1987) and *The Heavenly Kid* (1985). *Earth Angel*, a 1991 ABC-TV movie, told of a prom queen killed in a car crash, who returns 28 years later to perform good deeds.

The angel-helper theme has been used as the basis of several television series. *Highway to Heaven*, starring Michael Landon, aired from 1984–1988. Landon played Jonathan Smith, an angel who was on probation in heaven, and was helping himself by helping people in trouble. The 1994 season brought *Touched by an Angel*, in which an experienced guardian angel mentors a new one through the learning loops of human assistance.

The bargain-with-the-devil theme achieved masterful treatment in Marlowe's *Doctor Faustus* and Goethe's *Faust* (see MUSIC AND ANGELS and LITERATURE AND ANGELS), which has been staged repeatedly and rendered into many operas. Stephen Vincent Benet's novel *The Devil and Daniel Webster* was adapted into a folk opera by Douglas Stuart Moore and a film in 1941 by William Dieterle. The film features Edward Arnold as the mid-nineteenth-century American statesman Daniel Webster undergoing Faustian despair and temptations at the hands of Mr. Scratch, played by Walter Huston.

Wim Wenders, an *auteur* rather than a movie-maker, released *Wings of Desire* (*Der Himmel Uber Berlin*, Road movies) in 1987, and *Far Away, So Close* in 1993. These films revisit via cinema certain literary themes involving angels (see LITERATURE AND ANGELS). Angels want to become more familiar with the world and with the people of Berlin. One falls in love with a trapeze artist and forgoes his immortality in order to be with her.

Another conceptually challenging modern work is Tony Kushner's *Angels in America*, which received Tony awards in 1993 and 1994. This first part of the musical the *Millennium Approaches* opened in London in 1991. The full work, adding part two, *Perestroika*, comprising a seven-hour epic in total, had its world premiere in Los Angeles in November 1992, and ran for two more years on Broadway. The play ranges from earth to heaven, politics, sex, and religion. It switches between realism and fantasy, treating the tragedy of AIDS and the death or at least the absence of God. The subtitle, "A Gay Fantasia on National Themes," summarizes its intellectual content: a critique of America's soul from a political perspective. One character says: "There are no angels in America, no spiritual past, no racial past, there's only the political."

At the heart of the drama of the lives of several mainly gay characters is Lucifer-figure Roy Cohn, the McCarthy-era lawyer and ruthless power broker, a vicious bigot who was secretly gay but persecuted homosexuals in public. When at the end of Part One the character with AIDS is visited by an angel who emerges from an unzipped earth and flies down to hail him as a new prophet, he gasps "*very* Steven Spielberg." In *Perestroika* the fantasia continues, with the angel revealing herself as the ANGEL OF DEATH. The task of the AIDS patient is to make sense of death and to "face loss with grace." Part of this grace is humor, moving toward resolutions that are darkly comic. Cohn is relentlessly conniving, even in death, bursting into the afterlife to offer his legal services to the runaway God.

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Findhorn An experimental spiritual community in northern Scotland near the Arctic Circle, made famous in the 1960s and 1970s by the gardening guidance given by devas and nature spirits that yielded spectacular produce in inhospitable terrain.

Findhorn founders were Peter and Eileen Caddy, husband and wife, and their friend Dorothy MACLEAN. The three never intended to establish a spiritual colony. Findhorn came into being after they were all laid off from their jobs running a resort hotel in Scotland. Out of work and with nowhere to go, they banded together in the Findhorn Bay Caravan Travel Park, where the Caddys had their trailer. The trailer park was a desolate place, situated next to a rubbish dump and a rundown building. However, the Caddys had moved there because of spiritual guidance received by Eileen in meditation, suggesting that a purpose would unfold there.

The Caddys and Maclean had known each other for years, and had studied under the same spiritual teacher, a Quaker woman named Sheena Govan, who was Peter's wife for five years; she terminated the marriage, but they retained a close relationship. In addition Peter Caddy, a Royal Air Force officer, had studied Rosicrucianism. Maclean was steeped in Sufism. Both Eileen Caddy and Maclean had developed

mediumistic gifts; of the two, Maclean's gift dominated at Findhorn.

Unable to find work, Peter Caddy turned to gardening in 1963 to pass the time, even though Findhorn was ill suited for it. The area is located on a narrow sandy peninsula jutting into the North Sea, and is exposed to near-constant winds from all sides. The soil is mostly sand and gravel.

In May of 1963, Maclean, while meditating, received a message from an angelic being—whom she later referred to as both "angel" and "deva"—instructing her to tune into the nature spirits so that a cooperation could begin. Maclean did so, and began to receive regular advice from an assortment of angelic spirits on how to cultivate the garden. Peter Caddy would pose questions for the devas, and Maclean would obtain the answers. The chief coordinating entity was a being Maclean called the "Landscape Angel."

Within a year, Findhorn was transformed. Cabbages, which normally reach four pounds at maturity, weighed over forty pounds. Broccoli grew so large that they were too heavy to lift from the ground. Flowers were nearly twice their normal size. Word of the Findhorn successes spread, but agronomists were at a loss to explain them.

In 1966 a friend of Peter Caddy's, the scholar R. Ogilvie Crombie, paid a visit to Findhorn, an experience that opened him psychically. Shortly afterward Crombie was sitting in the Royal Botanic Gardens, near his home in Edinburgh, Scotland, when he saw a nature spirit dancing in front of him. The three-foot-high, half-man, half-animal gave his name as Kurmos, and said he lived in the gardens and helped trees to grow. This meeting paved the way for a subsequent meeting with Pan, chief of the nature spirits. Pan told Crombie that he had been chosen to help renew the lost contact between mankind and the nature spirits. Crombie passed on to Caddy and the others at Findhorn what he learned from Pan about the spirits who lived and worked in the garden.

For several years the Caddys and Maclean were reluctant to talk about their invisible helpers, though word of their spectacular gardening successes spread. When the residents finally began to talk of the devas, they attracted disciples who wanted to live and work with them.

Over time Maclean sensed the creation of a new entity, the "Angel of Findhorn," which started as a nebulous impression and grew slowly over the years. The Landscape Angel told Maclean that the Angel of Findhorn was being fed by the growth in the gardens, as well as the love generated by the human beings present. Maclean clairvoyantly perceived this being developing almost like a fetus, until it had acquired sufficient power to open to all devic knowledge. The angel took on a masculine presence, and when it communicated with Maclean, described itself as "the Spirit of a place."

Findhorn became a model community for proponents of the New Age movement. By the early 1970s, its peak, it boasted more than three hundred people, among them the philosopher David Spangler, considered a respected New Age prophet in his native United States. Spangler arrived in 1970 with his spiritual partner, Myrtle Glines. Residents viewed themselves as the vanguard of a new society based on the principle of cooperation between man and the kingdom of nature.

After Spangler's arrival, an angelic presence called Limitless Love and Truth manifested. The being provided revelations that had first appeared, independently, to another man in Britain. Spangler published some of the transmissions in his book, *Revelation: the Birth of a New Age* (1976).

By 1980 the Findhorn community had declined, due in part to the departures of some of the principles, including Maclean, Peter Caddy (he and Eileen had divorced) and Spangler. Eileen remained, but took a background position so that Findhorn could be cared for by a new generation of residents. Without someone like Maclean as a focal point, interest and involvement in the nature kingdom faded. But a decade later, around 1990, interest returned, as part of a broader upswing in interest in human cooperation with the angelic and natural realms.

Findhorn continues on as a small community, and it provides a variety of spiritual workshops and seminars. It has served as a model for other similar garden enterprises and communities, such as PERELANDRA, near Washington, D.C., and GREEN HOPE FARM in Meriden, New Hampshire.

See DEVA; ELEMENTAL.

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Flamel, Nicolas (1330–1416) French scribe, alchemist and adept, whose successful career as an alchemist was launched by an angel, according to legend.

Nicolas Flamel was born in 1330 in Pontoise, eighteen miles north of Paris, to a modest family. As a young man he set up business in Paris as a public scribe, copying and illuminating manuscripts and performing other publishing services. He enjoyed a good reputation. Through his work he met Madame Pernelle Lethas, an older woman who was twice widowed and left with comfortable means. He fell in love with her. They married, and led a quiet and thrifty life.

Alchemy, the transmutation of base metals to gold and silver, was popular at the time, and Flamel undoubtedly copied various alchemical manuscripts. He showed little interest in the subject, however, until he experienced a dream one night. An angel appeared to him and held out a beautiful book of obvious antiquity. The angel said, "Flamel, look at this book. You will not in the least understand it, neither will anyone else; but a day will come when you will see in it something that no one else will see." In the dream Flamel reached out to take the book, but both it and the angel vanished in a golden cloud.

Flamel paid scant attention to the dream until sometime later, in 1357, when an event occurred. For a mere two florins, he acquired from a vendor a mysterious gilded book that was large, very old, and made not of paper or parchment but from the thin bark of tender shrubs. Its cover was made of copper, and it was engraved with strange symbols. Its con-

tents included equally strange drawings, and a claim that it was authored by Abraham Eleazar, or "Abraham the Jew," a prince, astrologer and philosopher. It also delivered curses against anyone who should set his eyes on the book, lest he be a sacrificer or scribe.

Feeling exempted from the curses, Flamel examined the book and determined that it was an alchemical text that told how to transmute metals into gold, so that Jews could pay levies due to the Roman empire. The secret remained hidden in the drawings, some of which were not accompanied by explanatory text. On every seventh leaf there was an illustration of one of three icons: a caduceus (staff) with intertwined serpents; a serpent crucified on a cross; or a snake-infested desert with beautiful mountains. Among other drawings was one of a winged Mercury with Saturn holding an hourglass and scythe, and a mountain with a rose (with a blue stalk and red and white flowers) blown in the north wind.

The book remained inscrutable to Flamel and his wife for years. In 1378, Flamel made a pilgrimage to Spain, hoping to meet a learned Jew who was versed in the Kabbalah who could help him to decipher the alchemical book. After a year of wandering he met a converted Jew, Maitre Canches, who identified copies of some of the drawings from the book as coming from an old Kabbalistic text, the *Asch Mezareph*, written by a Rabbi Abraham and believed to be lost. Maitre Canches decided to return to France with Flamel, but became ill on the journey and died when they reached Orleans. According to Flamel, Canches revealed enough secrets before he died so that Flamel could then decipher his book on his own.

Nonetheless, it still took Flamel, assisted by Pernelle, three years of hard labor to make a successful projection of the philosopher's stone. In 1382, Flamel claimed, they turned lead (according to some accounts it was mercury) first into silver and then, on a second occasion, into gold. Legend has it that they made three projections, which gave them a handsome amount of gold, so much that they founded and endowed fourteen hospitals, built three chapels, made generous gifts to seven churches, and paid for the repair of numerous church buildings. They made similar grants in Bologne, where Pernelle had been born.

Flamel wrote about his experiences in a book, but he gave away no secrets. In addition, he painted some of the drawings from the book as frescoes in an archway he had built in the Cemetery of the Holy Innocents in Paris. The painting symbolizes the Great Secret, and was the object of many pilgrimages by alchemists into the seventeenth and eighteenth centuries.

Pernelle died in 1397. Flamel died on November 22, 1416 (he is also said to have died in 1417 or 1418). His house was futilely ransacked by fortune hunters seeking the secrets of transmutation. It was widely believed by other alchemists that Flamel did achieve the philosopher's stone—the substance that transmutes metals into gold—but apparently his secrets died with him, and his success was not achieved by others.

Legend has it that Flamel did give some of his philosopher's stone to a nephew of his wife named Perrier, who passed it on to a Dr. Perrier. When he died, his grandson, named Dubois, found it among his effects. He took it to Louis XVII, and successfully transmuted some base metal into gold in the king's presence. The king asked him to make some more of the philosopher's stone, which Dubois promised but failed to do. He was hanged, according to the story.

Flamel and Pernelle entered legend, and reputedly attained immortality—the spiritual side of the philosopher's stone. Stories about them circulated for centuries. They were reported to be alive in India in the seventeenth century, and to have been seen attending an opera in Paris in 1761.

See DREAMS.

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Frances of Rome, St. (1384–1440) Christian saint who was guided daily by angels. She reportedly was given two guardian angels at birth, but neither one of these presented themselves in a dramatic way. Rather, she was guided first by an archangel and then by a power.

Frances's frequent angelic visits began with the death of her first son, Evangelista, at age nine. Just before dying, he exclaimed that angels had arrived to take him to heaven (see DEATHBED VISIONS). On the one-year anniversary of his death, Frances had an extraordinary hour-long vision. Her oratory was filled with a brilliant light at dawn, and she beheld her son accompanied by a beautiful boy. Evangelista said that he now resided in the second choir of the first hierarchy of angels, and introduced his companion as an archangel who had a place above his. He told his mother that God was sending her this archangel, who would not leave her day or night, and that she would be blessed by seeing the archangel with her "bodily eyes." Evangelista then said he had to return to heaven, but the sight of the angel would always remind his mother of him.

Evangelista disappeared, never to manifest to Frances again. The angel remained, standing with arms folded across his chest. Frances fell to her knees, and begged for his help in guiding her spiritual growth and in defending against the devil. When she finally left the oratory the angel followed her, enveloping her in a halo of light. The angel, and this halo around Frances, could not be perceived by other people (see ANGELOPHANY).

Frances could not look upon the angel's brightness without its hurting her eyes, so, she looked upon the glow around him. Over time she was able to more directly see his features while she was at prayer; it seemed that the angel purposefully dimmed his own light to help her. He looked like a boy of nine, with sparkling eyes, an ever-present sweet expression upon his face, and his eyes turned constantly toward heaven. He wore a white robe covered by a tunic that reached to his feet. He was clear as light, and an ethereal color like sky-blue and flaming red. His hair, like spun gold, fell across his shoulders. The light coming from his hair was so bright that Frances frequently did not need a candle, even at night.

She wrote that the angel was never soiled by dirt or mud when he walked beside her. If she committed even the slightest fault, however, he disappeared from her sight, and would reappear only after she had confessed her transgressions. If she was plagued by doubts, he gave her a kind look that immediately made her feel better. When he talked, she could see his lips move; his voice was incredibly sweet.

Much of the angel's guidance centered around Frances's worries as head of a family. The angel assured her that she was not lost in God's sight. He also enabled her to supernaturally discern the thoughts of others. Thus she reportedly was able to short-circuit evil intent, reconcile enemies, and help wandering souls return to the fold.

Frances also was engaged in a constant struggle against evil spirits. Whenever the devil would particularly plague her, she would appeal to the archangel for help. Like Samson, the angel's power also lay in his hair, for when Frances asked him for protection, the angel shook his hair and frightened the evil spirits away.

The archangel—who never offered a name—stayed with Frances for twenty-four years. In 1436 she joined her own community and was granted a vision in which she saw God seated on a high throne and surrounded by myriads of angels. God appointed one of the high-ranking powers (see CHOIRS) to replace the archangel. In his human form, the power was even more beautiful than the archangel, and exhibited greater power and courage. He did not have to shake his hair to scare away evil spirits; his mere presence accomplished that. He carried in his left hand three golden palm branches, which symbolized three virtues that he helped Frances to cultivate: charity, firmness and prudence.

The power stayed with Frances for four years until she died. Her angelic experiences are characteristic of the literature of saints.

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Francis of Assisi, St. (1181?–1226) Often called the most Christ-like of all the saints, Francis of Assisi is known for his love of animals and for his stigmata, given to him by an angel.

Francis of Assisi was born in either 1181 or 1182 in the town of Assisi in Umbria, Italy, to Pietro Bernardone and his wife Pica. Although baptized Giovanni, or John, the boy was called Francesco, "the Frenchman," because his father was often in that country conducting his successful cloth trade.

Francis spent his early years in song, drink and extravagance, going through his father's money but showing no interest in his father's business. In 1201 war broke out between Assisi and neighboring Perugia, and Francis was captured. He languished for a year in prison, then suffered a long illness after his release. During his convalescence he kept receiving signs that he should change his ways. Upon recovery he outfitted himself to join the forces of Walter de Brienne, who was fighting in southern Italy, but instead ended up trading his fine clothes and armor for the rags of a poor former knight he met on his journey.

The Stigmatization of St. Francis **(Stefano di Giovanni called Sassetta, reprinted courtesy of the National Gallery, London)**

By 1204 he had stolen one of his father's horses and a large amount of cloth, which he sold to rebuild the ruined church of San Damiano de Assisi. His father tried everything to dissuade Francis from his "mad" ideas, including beatings and shackles, but Francis was immovable. By 1206 he had completely renounced his patrimony and had taken a vow of absolute poverty. He and his growing band of followers wore long, rough tunics of undyed wool, shaved the tops of their heads and preached as itinerants among the poor and sick, depending solely on the generosity of strangers.

St. Francis's commitment to Christ caught the imagination of his day. Familiar with court poetry and the songs of the troubadours, St. Francis introduced into medieval worship a love of nature and creation, of song and praise, and of higher chivalric love. His poem the "Canticle of the Sun" is still sung in Christian churches all over the world. He introduced a crèche at a Nativity Mass in Greccio in 1223, as a memorial to Jesus' humble birth. St. Francis's simple appeal and total devotion, as well as the stories of his prophecies and miraculous-healings, continue to attract followers to this day.

Perhaps his most unusual achievement was the acquisition of stigmata after an ecstatic vision in 1224. During the summer of that year, close to the Feast of the Assumption (August 15), St. Francis returned in seclusion to a tiny hut on

Monte La Verna, part of the property of Orlando, count of Chiusi. He intended to suffer a long fast in honor of the archangel Michael, requesting that he be left alone until the angel's feast day on September 29. St. Francis was then forty-two years old, racked with disease and fevers and quite thin from self-mortification.

On September 14, the Feast of the Exaltation of the Holy Cross, St. Francis continued his fasting and prayer by concentrating on Christ's sufferings on the cross. As described in the *Little Flowers of St. Francis of Assisi*, he was contemplating the Passion so fervently that he believed himself transformed into Jesus. While in such an ecstatic state, his vision continued with the appearance of a seraph. The angel's six fiery wings descended from heaven, and as they drew closer to St. Francis they revealed the crucified Jesus within their folds. St. Francis was filled with fear, joy and sorrow. When the vision ended, the saint found to his amazement that his hands and feet were marked with black excrescences in the form of nail heads and bent nails, and that a wound on his side—like the sword wounds suffered by Jesus—oozed blood frequently.

St. Francis was embarrassed and frightened by these stigmata, and for the remaining two years of his life kept his hands within his habit and wore shoes and stockings. He told none of his followers about the miracle, but they finally deduced the situation after finding blood on his clothing and after noting St. Francis's inability to walk without hobbling.

Modern research suggests that the marks were scar tissue from earlier, unknown wounds. In the days of the early church, any disfigurement was known as "stigmata." Today, stigmata are believed to result from the auto-suggestion of worshippers who brood intensely on Christ's sufferings. Yet several surviving accounts from various of St. Francis's followers refer to his bleeding wounds, the saint's inability to walk, and the blackness of the marks. St. Francis's biographer Thomas of Celano reported that black marks resembling nails even appeared on St. Francis's flesh after death. And two paintings of St. Francis, painted within ten years of his death, both show the stigmata.

St. Francis died on October 3, 1226 and was canonized two years later by Pope Gregory IX. There were no verified reports of stigmata before St. Francis's designation in 1224, and there have been very few since.

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G

Gabriel The angel Gabriel—given the rank of archangel in post-biblical lore—is one of the three principal angels of Christianity, and figures prominently in Judaic, Christian and Islamic angelology. The name means "hero of God" or "the mighty one" in Hebrew. Gabriel is the angel of revelation, wisdom, mercy, redemption and promise. He sits at the left hand of God.

Gabriel is mentioned four times in the Bible, and always in connection with important news. In the Old Testament he is named as Daniel's frequent visitor, bringing prophetic visions of apocalyptic proportion (Daniel 8:16, 9:21). Angelic attribution of the visions, which were treasonous at the time of the writing of the book of Daniel, might explain Gabriel's prominent presence. In the New Testament, Gabriel's name is given to Zechariah: "I am Gabriel who stand in God's presence" when he announces the coming birth of John the Baptist (Luke 1:19). Gabriel is once again cited in the annunciation to Mary (Luke 1:26) of the coming birth of Jesus.

Gabriel's messenger mission probably inspired his presence in the secondary Hebrew literature, where Gabriel figures in the stories of Adam's creation, the punishment of the fallen angels (see MICHAEL), the burials of Adam, Abel and ABRAHAM, and other events in Genesis. The angel figures in various Hebrew folktales as well.

Midrashim concerning Gabriel and a magical stone begin with Abram (later Abraham). Abram is left in a cave by his mother because of the slaughter of newborn males by King Nimrod. God sends Gabriel to tend the infant who feeds Abram with his thumb, through which milk and honey flow. This enables the boy to grow at the spectacular rate of a year a day. The archangel also talks with him, so that when his mother returns, she is amazed at her son's ability to speak.

On his third day in the cave, Abram finds a glowing stone, which Gabriel places around his neck. This is the Tzohar ("light" or "window"), the light of the Garden of Eden preserved by God after the fall of Adam and Eve. The Tzohar was given to Adam by the angel Raziel. Adam, in turn, gives it to his son Seth, who uses it to become a great prophet. Eventually the stone is given to ENOCH, who uses its light to read the Celestial Torah on his trip to the heavens. Enoch gives it to his son Methuselah, who gives it to his son Lamech, who gives it to his son Noah, who places it in the Ark. The story goes that after Noah lands on Mt. Ararat he celebrates with wine, gets drunk, and lets the Tzohar slip into the sea. It eventually finds its way into the cave in which Abram is being hidden.

Abraham wears the stone for his entire life, and all who look upon it are healed. He uses it as an astrolabe with which to study the heavens. He passes the stone to ISAAC, who passes it to JACOB, who wears it during his famous dream of the angels going up and down the ladder to heaven. Jacob gives it to his son Joseph, but does not tell him of its power. When Joseph's brothers take his coat of many colors and throw him into a dark pit, the stone begins to glow. Suddenly Joseph finds himself transported to an incandescent palace. Gabriel, a glowing being, announces himself and says that this is his palace, and Joseph will remain there as long as he is held prisoner in the pit. Gabriel creates a cloth woven from the stone's light, and so Joseph is clothed. Gabriel points to a window, and there Joseph sees revelations of future generations.

For three days and nights Joseph remains in the palace, studying the Torah and the future of Israel. At the end of the third day Joseph is rescued from the pit and sold into slavery. He keeps the Tzohar inside a silver cup, and prophesies the future and interprets dreams by gazing upon it. When Joseph dies the stone is buried with him, but MOSES recovers it and hangs it in the Tabernacle.

Gabriel's palace figures in another Jewish mystical tale from the oral tradition in Germany. According to the story, Rabbi Meir of Rothenburg is imprisoned and declines to be ransomed. Instead he asks only to be given scribe's tools, so that he can write down his thoughts on the Torah. One night his soul ascends to Gabriel's brilliant palace. Gabriel, also brilliant in light, introduces himself and says that Rabbi Meir has been brought here to receive a Torah. In fact he is getting one of the thirteen Torahs that Moses wrote before his death, the one that was intended for the celestial academy.

When Rabbi Meir awakens, he finds a Torah in his cell. He follows Gabriel's instructions and reads from it loudly enough for the heavenly host to hear him. When he does so, his cell fills with a holy light. He discovers numerous truths that can be obtained only from that celestial Torah.

Rabbi Meir copies the Torah. As soon as he is done, Gabriel comes in the night and takes the original back to heaven. Rabbi Meir seals his copy in a waterproof wooden ark and sets it afloat upon the River Rhine. It comes to Worms. Gentiles cannot catch it, and after Jews capture it, Gentiles cannot lift it or open it. The Jews open it. The Torah remains in the city for many generations. (See also ANGEL OF DEATH.)

According to several midrashim Gabriel is the angel that destroys Sodom. He is not specifically named in the Genesis account (see SODOM AND GOMORRAH).

In the courtship of Rebekah by Abraham's agent Eliezer, Gabriel is credited with exchanging a plate of poison food planned by Laban.

When Abraham dies, four archangels bury him. According to midrashim, MICHAEL and Gabriel witness the contract between Esau and JACOB when Esau sells his birthright to Jacob.

Like the angel SANDALPHON, who weaves garlands of prayers, Gabriel weaves shoes from the feet of Jews who dance to commemorate the Giving of the Torah. In the fervor of dancing, the shoes fly off to the Garden of Eden, where they are swept up by angels and delivered to Gabriel.

Gabriel also is among the candidates to be the dark angel who fought with JACOB.

It is in his role as annunciator of the coming of the birth of Christ to MARY that Gabriel is best known and best depicted in art. He is shown holding a lily, the symbol of purity. Luke 26–38 describes the encounter between Gabriel and MARY. He appears to her, tells her that she has found favor with God, and that she will become pregnant with a son who is to be named Jesus. When Mary wonders how this can happen since she is a virgin, Gabriel tells her that the Holy Spirit will come upon her and that the child will be holy. When she consents ("Behold, I am the handmaid of the Lord; let it be me according to your word."), the angel departs. Though the angel who announces the birth of Jesus to the shepherds (Luke 2:8–14) is called only an "angel of the Lord," Catholic tradition credits this as being to Gabriel.

Gabriel also is credited with other major acts of unnamed angels in the story of Jesus: as the angel who appears in a dream to Joseph, warning him to take his family and flee to Egypt to avoid Herod's hunt for the baby Jesus (Matthew 2:13); as the angel who appears in the Garden of Gesthemane to provide strength and support to Jesus in his agony (Luke 22:43); and as the "angel of the Lord" who has a countenance as lightning and a raiment as snow, who rolls back the stone from the tomb of Jesus and sits upon it (Matthew 28:2). In addition Gabriel is said to be the unnamed archangel in 1 Thessalonians 4:15, who sounds the trumpet of judgment and resurrection.

Gabriel has a prominent place in the Catholic devotion to angels, because of his role in the Annunciation. Gabriel's salutation, "Hail, full of grace, the Lord is with thee, blessed art thou among women" is reiterated in the Hail Mary. His feast day is March 24.

Because of his role in the Annunciation, other lore about Gabriel holds that he guides the soul from paradise to the womb and there instructs it for the nine months prior to birth.

Gabriel also figures prominently in ISLAMIC ANGELOLOGY, where he is equated with the Holy Spirit. It was Gabriel, with 140 pairs of wings, who dictated the Koran to MUHAMMAD, according to some accounts. In Islamic theosophy, the Angel Gabriel is the Angel of Knowledge and Revelation, to whom the philosophers trace back their active Intelligence. He is the personal Holy Spirit, the companion and celestial guide. (See INTELLIGENCES.)

Rudolph STEINER associated Gabriel with the "Christmas imagination" in an approach blending the senses, imagination, inspiration and intuition, and Steiner used imaging, poetry, and all the arts to express his teachings. In a series of lectures given in October 1923, he interwove details about Gabriel with the cosmic and natural processes indicated by the change of seasons.

At Christmas the birth of the Redeemer is celebrated. In the depths of winter the Earth, in relation to the cosmos, is self-enclosed, as if it were cut off from the cosmos. During the winter the Earth is wholly Earth, with a concentrated Earth-nature. In high summer, on the other hand, the Earth is open to the cosmos, lives with the cosmos, and in between, spring and autumn hold Earth in balance. When Earth is most herself, the Redeemer emerges from its juncture with heaven, and Gabriel, who has interacted with humans at phases of the preparation for this event, announces it to humankind surrounded by the heavenly host.

The depths of winter show that the Redeemer is literally connecting the cosmos with the birth-forces of the Earth, represented as the Madonna and Child: formed out of the clouds, endowed with the forces of the Earth, with the Moon-forces below, with the Sun-forces in the middle, and above, toward the head, with the forces of the stars. The depiction of Mary with the child arises out of the cosmos itself. Gabriel's is a mild and loving gaze, his gesture one of blessing.

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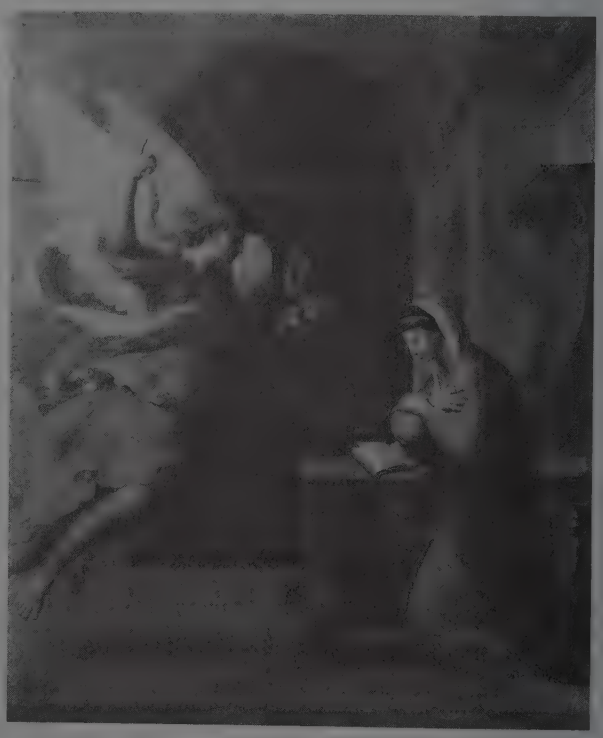

The Annunciation **(Eustache Le Sueur, c. 1650; reprinted courtesy Toledo Museum of Art, Toledo, Ohio; gift of Edward Drummond Libbey)**

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Galgani, Gemma, St. See ANGELOPHANY.

genius In Roman mythology, a genius ("guardian spirit") is comparable to a guardian angel, but differs in that it can be attached to people, places or things. The genius presides over the birth of a person, place or thing and shapes its character and destiny. If attached to a person, the genius stays with him or her through life, and becomes the person's living soul after death. The genius of a place is perceived as the living spirit that animates a locale and gives it its unique powers and atmosphere. The Romans used a figure of a human being to symbolize the genius of a person, and a serpent to symbolize the genius of a place.

See DAEMON.

George, St. See MONS, ANGELS OF.

Gideon The Book of Judges tells the story of Gideon and his encounter with the ANGEL OF THE LORD.

In Judges 6, Gideon is commissioned by God to deliver Israel from the Midianites, their greatest enemy at the time. He is threshing his wheat at Ophrah when the angel of the Lord appears and apprises him of his mission. Gideon protests that his clan is weak, and asks for a sign that it is the Lord who is speaking.

Gideon retires to his house, where he prepares food: a kid, unleavened cakes of bread, and broth. He returns to the angel and presents them. The angel tells him to place the meat and cakes on a rock and pour the broth over them. Judges 6:21: "Then the angel of the Lord reached out the tip of the staff that was in his hand, and touched the meat and the unleavened cakes; and there sprang up fire from the rock and consumed the flesh and the unleavened cakes, and the angel of the Lord vanished from his sight." This is proof to Gideon, and he builds an altar on the site.

To fulfill God's mission, he assembles an army of 300 men. Armed with trumpets, empty pitchers and torches, they storm the enemy at night, shouting, "A sword for the Lord and for Gideon!" (Judges 7:20) The Midianites fall into panic and flee. Under Gideon's rule, peace reigns for forty years until his death.

As in virtually all biblical encounters involving angels, there is ambiguity over whether the divine entity is an angel or the Lord himself. "Angel of the Lord" often is interpreted as being another description of God.

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ginn See JINN.

Gnosticism A popular cult of beliefs and practices more or less contemporary with early Christianity but with roots far older, traceable in Egypt, Babylonia, Persia, Greek philosophy and Semitic mythology. The term *gnosis* means knowledge and came to have a connotation of the restoration to a favored few of the truth of humanity's situation. Humans had become cut off from their real nature and from God by a series of developments told in many ways and in many stories, all comprising an elaborately rich mythology full of angels of many kinds and degrees. The entire Gnostic cosmology makes angels the key players. When the Gnostics viewed the night sky they saw the stars as angels who had erred, the heavens as a vault barring them from their soul's home. Not God, not man, but exalted higher beings are the forces that caused the Fall, created the world, and facilitated the means of redemption.

BACKGROUND

Gnosticism was driven forward by a radical questioning of current explanations for the presence and power of igno-

Angel (Copyright 1995 by Robert Michael Place, from *The Angels Tarot* by Rosemary Ellen Guiley and Robert Michael Place. Reprinted courtesy of HarperSanFrancisco)

rance, evil and suffering on earth. Its most notable proponents were Simon Magus (who meets Peter in Acts 8); Basilides, who taught in Alexandria *c.* 120–140; and Valentinus, who was born Christian and who taught in Rome *c.* 140–160. ORIGEN and other church fathers dealt with Gnosticism repeatedly in their writings, and not always to refute them. Origen's commentary on the Song of Solomon considers the Gnostic union of Logos and SOPHIA to be one valid allegorical reading.

Gnosticism arose in the Hellenic Middle East, particularly in Alexandria, an intellectual crossroads of cultures. Thus the Gnostics were thoroughly familiar with the Scriptures of Christianity and Judaism, Greek philosophy, Hermeticism and probably the religions of the East. The Gnostics wrote gospels and epistles and combined lore and practices from many sources, expanding their limits as they wished.

Prior to the twentieth century, Gnosticism was studied mainly from three perspectives. First, it was considered to be a heresy by Christians from the second and third centuries on, with some remnants of the heresy surviving into the Middle Ages. Most early extant documents pertinent to Gnosticism were writings of Christian fathers that examined its tenets with a view to denouncing them. Second, it interested occultists fascinated with the Gnostics' reputation as sorcerers. Third, scholars studied its relation to all of those sources just mentioned that flowed into it.

In the twentieth century some new lines of development opened up. In 1945 a cache of Gnostic documents was discovered in Nag Hammadi in Egypt; it took more than twenty years for scholars to access, translate and begin to analyze them. Having an all-inclusive bent from its beginnings, Gnosticism can be interpreted as accommodating two millennia of developments in philosophy and psychology. Modern theologians of all persuasions now approach Gnosticism positively. June Singer observes that the Gnostics would have been fascinated with Freud, "for all their cosmology and their anthropology bears the scars of this cosmic traumatism caused by man's *premature* appearance on earth." Carl G. JUNG studied Gnosticism thoroughly. He states in *Aion*: "It is clear beyond a doubt that many of the Gnostics were nothing other than psychologists."

There is no organized, clearcut statement of Gnostic beliefs. Its several strains share a primary vision of the origin of humankind as being inherently flawed by earthly elements, yet keeping a spark of divinity, a "touch of light" from its exalted origin, and thus a breath of hope. Gnosticism is similar to Hinduism and Buddhism and is poles apart from most Western religions, in this negative view of the material world and its yearning toward an unknowable mystery. Like Eastern religious practices, Gnosticism facilitated many degrees of commitment and initiation. For some, learning the magic names of some angels and partaking in rituals was sufficient. (Basilides once required his advanced students to spend five years in complete silence.) Another modern appeal of Gnosticism is its apparent lack of gender-bias for aspirants. In fact, the feminine principle was honored as integral in Gnostic belief.

GNOSTIC ANGELOLOGY

Like the Platonists, the Gnostics viewed the cosmos as being a series of concentric spheres. They called them *aeons*, each with its own ruler or AEON (comparable to a very high angel). The highest (365th) circle is ruled by ABRAXAS, the chief of the heavens. At the summit or the center is the good God, otherwise called the Father, essentially unknowable to humans. Aeons could combine and subdivide and multiply themselves in a process called *syzygy*. Descending in tiers down to our own terrestrial world are thirty circles, which according to Valentinus constitute the Pleroma (fullness).

SOPHIA was the Aeon of the thirtieth circle. Her story told how she desired to contemplate on her own the splendor of the Pleroma. This was an ill-fated wish, for when she crossed the last circle she was dazzled by light and fell down to our world. Sophia was made pregnant by the Pleroma and gave birth to a creature, the Demiurge, who, after modifications by the Aeons of the Pleroma, created humankind. Gnostics associated their many versions of this "accursed god" with the God of the Old Testament.

Another version says that Sophia (the active principle) desired to create a work without her consort (the passive Unknown good God). When she did so her thought became a work, an image of heaven. But a shadow was cast; the shadow was envious of heaven, being superior to itself. Thus the beginning (*arche*) of envy entered all the regions in chaos and became matter. This Demiurge, as it was called, had no spirit. It created the visible world but withheld knowledge from humanity, beginning with the warning to Adam and Eve not to eat of the tree of knowledge of good and evil (Tree of Gnosis). When Sophia saw the horror that had occurred, out of compassion she breathed life into the world of matter.

An original Gnostic document recovered from Nag Hammadi, the *Apocryphon Johannis*, supposedly a vision given to the apostle John, gives another variation on this story so far. It says that Sophia was the third Aeon of the fourth light, and that without the consent of the spirit or the approval of her partner she had a son, "Ialdabaoth" (literally, "child, pass through to here") of whom Sophia was ashamed because he was a being unlike her. She hid him in a cloud so that the other aeons would not see him. He created his own world with twelve angels, after the pattern of the immortal Aeons, and subordinate angels for each of them. He also appointed seven kings of the heaven and five to rule over the chaos of the underworld, all the hierarchies of heaven (archons). Some of their names were taken from the Old Testament, some from magic, to crop up again in many sources: Iao, Sabaoth, Eloaeus (Elohim), Adonaeus (Adonai), Astapheus, Horaeus.

Ialdabaoth gave his creatures no part of the power that he had inherited from his mother, however, and so could rule over them. Ignorant of any higher being, he declared, "I am a jealous God; beside me there is no other" (on which the author comments: "Were there no other, of whom would he be jealous?"). Both Valentinus and the *Apochryphon* continue on from here in a similar vein. By the time Sophia reencounters Ialdabaoth, he is full of power in himself and has created the lower heavens and earth and stated: "I have need of no one. I am God, and there is no other apart from me." Sophia cries out against him, "You are wrong, Samael."

SAMAEL means "the blind god." This passage is crucial to comprehending the Gnostics, who regarded not sin but blindness or ignorance as the seat of evil. Ignorance leads to pride, vanity, greed, ambition, etc. From a psychological per-

spective, one could say that the Gnostics projected the evil in the human heart onto the archons, the bad angel rulers under Samael's thumb.

Valentinus's story continues with the archons abusing Sophia; she herself becomes blind. At length she comes to understand that all this has happened because she separated herself from her consort. She repents, asking the "Father" to hear her prayer. The highest God hears her and sends to Sophia redemption in the form of the Logos, who takes the form of Jesus. Jesus restores Sophia's sight with a touch, and she begins the process that will bring redemption to all mankind. This reunification of Logos (masculine) and Eros (feminine) is another great Gnostic theme, which recurs when the creation story moves to the Garden of Eden.

The Gnostics considered the first man, Adam, to be an earlier and superior being to the Demiurge. He traveled from the Unknowable God through the spheres, gaining more materiality at each stage. Adam is associated with the threesonship scheme, wherein Jesus is superior to the Demiurge, but Adam has no real life in him until he is imbued with the pneumatic life substance by Holy Eve, the emanation of Sophia.

The *Apochryphon* says that the Father revealed to Ialdabaoth's seven archons his own image revealed in water, and they were so impressed that they resolved, "Let us make a man after the image and likeness of God." Each of them contributed of his own power, so that the new man incorporated in himself the powers of the seven, but he lay lifeless. Neither the archons nor their sixty angels could quicken him to life. The Mother, however, intervened with the Father, and he sent Christ with his four great lights to Ialdabaoth in the form of Ialdabaoth's angels. They advised him to breathe into the face of the new creature the power that he had inherited from his mother, He did so, and thus transferred to Adam this power, so that Adam became superior both to his creators, the seven archons, and to Ialdabaoth himself.

Ialdabaoth and his powers brought Adam down into the material world and fashioned him a body made of the four elements. But at this point God in his mercy sent him a helper (the soul or spirit within), the Epinoia (soul) of light, whom he called Zoe. This was hidden in Adam so that the archons would not become aware of it. Ialdabaoth set Adam in Paradise to deceive him, for its bliss was illusory. The Tree of Life was intended to lead Adam astray and to keep him from reaching perfection; the Tree of the Knowledge of Good and Evil (Tree of Gnosis) was no other than the Epinoia of light—hence the command from Ialdabaoth not to eat of it. According to the Gnostic version, it was Christ, not the serpent, who encouraged man to eat of it.

To prevent Adam from perceiving the truth, Ialdabaoth brought forgetfulness upon him, then created another human being in the form of a woman. Epinoia instigated them to eat of the Tree of Gnosis, and so they became aware of their true being. Realizing his failure, Ialdabaoth cursed man and expelled him. Ialdabaoth desired Adam's wife and begot two sons, the righteous Eloim and the unrighteous Jave, whom men call Cain and Abel. These he set over the four elements from which the material body of man had been made. Ialdabaoth also implanted sexual passion in Adam, whose son was Seth. According to the story, there are now two spirits in man, one divine and the other earthly. The former inspires him from his sleep and forgetfulness to Gnosis; the latter is the sexual instinct which serves the ends of Ialdabaoth.

Other versions emphasize Sophia's role, blending her with Epinoia and the Holy Eve. She hides herself in the Tree of Gnosis when threatened by the archons, seeking to escape domination by Adam. They seek to defile her so that they will have control over her children, but instead they defile an image of herself that she has created. It is the archons who tell Adam and Eve not to eat of the Tree of Gnosis, but the serpent intervenes and convinces Eve to eat. Therefore she gives gnosis to her husband and their understandings are opened. In dismay, the archons cast them out of paradise. Sophia drives the archons out of heaven and casts them down to become the wicked demons of the earth.

In one of Basilides's several versions of creation, the unknowable God desires to create a world in seed form via its spoken word, inherent in which is the threefold sonship that manifests in archons of greater and lesser purity; they brought matter into being, with angels emanating from them, creating spheres and ruling over their realms, eventually totalling 365. The Great Archon rules the Ogdoad (the eighth Aeon) and is the father of Jesus, who is superior to all other sons. The Holy Spirit emanates from the Ogdoad into the Gospel. From the least sons came the Demiurge, who rules the Hebdomad (seventh Aeon) and orders the earth. The Great Archon discovers from his son that he is inferior to him. In another version attributed to Basilides, the unknowable God (the Father) sends his first-born son Nous (Jesus) to confront the God of the Jews. He does wonders but does not suffer, since Simon of Cyrene has been transformed to take the place of Jesus at the Crucifixion.

Hierarchical switches and revelations, with different names in different spheres, pervade Gnosticism and vary from sect to sect. These not only make for difficult reading, but leave no hope of a definitive myth. Singer concludes that this nebulosity is part of the method of Gnosticism: Meaning goes far beyond the literal level, and human knowing by its very nature can never be complete. It is not difficult to understand Jung's fascination with the implications of these many archetypes, as well as with the constant mutability of the complex systems (very much in keeping with Jung's vision of human consciousness) that pervade the mythology.

Many Gnostics believed that prophesy was inspired by both creator angels (aeons) and Satan. They regarded Satan with ambivalence, fearing and hating him but also rather admiring him for the courageous way in which he had opposed the Old Testament God. The Gnostics' reputed sorcery arose from their ability to name and invoke various aeons and archons. There were spells and passwords by which the Gnostic was able to ascend through the aeons to the highest realms. These were secrets of initiation.

Also there were rituals to celebrate the union of Logos and Eros. Simon Magus and his companion Helen represented themselves, and were regarded by some, as the apotheosis of the Father and Mother of the Universe, Logos and Sophia. Like many Gnostics, Simon was an advocate of unbridled sexuality. Whereas the Christian fathers accused the early Gnostics of "free love," of impure acts and abominations, later Gnostics were to adopt a practice of total asceticism, a

refusal to procreate. These polar-opposite positions provide a good indication of the Gnostics' ambivalence toward human behavior, and their belief that redemption comes through grace, not good works. Therefore either asceticism or debauchery might be the right path for an individual at a particular time, depending on the state of their Gnosis, their current holistic apprehension of existence.

The fact that the Gnostics were persecuted by the Romans along with the Christians led them to become more and more secretive. Their long-hidden documents have at last come to light, in an age that can appreciate and apprehend more clearly the forces activating the stories they used to explain life.

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Goethe, Johann Wolfgang von (1749–1832) Goethe's *Faust* ranks with John MILTON's *Paradise Lost* and DANTE's *Divina Commedia* as the spiritual manifesto of a great poet of an epoch. Goethe worked on *Faust* for sixty years, leaving parts of it to be revealed only posthumously. Its poetic heights, virtuosity, breadth and complexity, gripping drama, and philosophical vigor are unparalleled in the German language, and rank it among the world's greatest literary achievements. *Faust* is the story of a genius whom the devil can make sport of, who sells his soul, sins, repents, dies, and is finally redeemed. *Faust* projected a sublimely noble aspiration of the human spirit, but Goethe did not glorify him; nobody can miss his sinister side. Even before his association with the Evil One, Faust is labeled a "superman" (*Ubermensch*), deeply ironic given subsequent German history.

In a poem called "Dedication" at the head of his collected poems of 1794, the poet describes being dazzled by an apparition whom he recognizes as the Goddess of Truth, comparable to SOPHIA. She says to him:

> You see how necessary it was to reveal only a small part of my essence to you. . . . Scarcely having overcome the crudest error, scarcely having mastered thy first childish willfulness, thou deemest thyself straightway a superman who can afford to ignore the ordinary duties. Art thou really so different from the others? Get to know thyself. Live in peace with the world.

Faust acts out a next step toward the development of national self-consciousness, indeed of the self-consciousness of mankind. (Thomas Mann's esteemed novel *Doktor Faustus* [1945], composed during the final years of the Nazi era before the ultimate collapse of Germany, pursues the problematic identification of the Faust legend with both the German genius and the German nation, noted by Carl G. JUNG and others in a cautionary tone throughout the twentieth century.)

Like his English contemporary William BLAKE, Goethe's vision was iconoclastic in its approach to good and evil. The Prologue in Heaven (probably written in 1799, after Goethe had read *Paradise Lost*) shows God being presented by MICHAEL, RAPHAEL and GABRIEL with a sublime status quo. MEPHISTOPHELES enters as a court jester and asks the Lord about mankind's wretchedness. God mentions Faust, "my serf," and agrees to let Mephistopheles try to sway him. Faust is "doctor" of all knowledge of all the realms, but takes no solace from this fact.

Goethe's faith in the future of mankind was unshakable, but at the same time he was no sentimentalist. He saw the struggle between good and evil as engendering the forward direction of evolution; even evil can be a vehicle of objective progress. Mephistopheles says that he himself is "a part of that force which always wills evil and always produces good."

The seeds of good can lie hidden in evil, but at the same time, there can be something evil in the most lofty feeling. This balancing on the razor's edge is what constitutes the inner drama of *Faust*.

We meet Faust as he is falling into despair with weariness and emptiness, despite his possessing immense knowledge and magical power. He has been rebuffed by the Earth Spirit, the lesser deity that dwells in the earth. He is miffed that he, "godhead's likeness," "more than cherub," has been "withered" by the Earth Spirit's rejection. Faust is about to commit suicide when Easter bells and a chorus of angels interrupt him. When Mephistopheles arrives on the scene the seduction of Faust via his limitations begins, and they are off on their "superman" adventures, including: "the depths of sensual life" which eventually destroys Gretchen, an innocent woman who loves him (after a witch has restored youthful vigor to him); attending a Witches Sabbath; and watching Gretchen die and pray to the heavenly hosts for protection as a voice proclaims that she is redeemed even as Mephistopheles insists she is damned.

As Part II opens, it seems to be several lifetimes later. Faust wakes in a charming landscape with fairies and ARIEL (the same spirit of the air from Shakespeare's play). Mephistopheles next takes Faust to Greece for an inside view of an emperor's life, lovemaking with Helen of Troy, frolic among the gods, satyrs, fauns and nymphs. His steady movement to damnation contrasts with the glories of knowledge and sensuality. After Faust dies he is buried by angels and demons.

In Act V the heavenly angels confront Mephistopheles and his devils, to seize Faust's soul and carry it off to heaven. In the epilogue, male and female saints and blessed children sing of God's plan as the ranks of angels comment on the ascent of Faust's immortal essence. Gretchen is heard among the chorus of penitent women, and Faust's soul is received by the Sophia-like "Woman Eternal."

Both Goethe and his contemporary, the philosopher Georg Hegel, held the Enlightenment conviction that the human race would be capable of indefinite perfection once it had freed itself from the fetters of the Middle Ages. Goethe wrote in a letter: "Man must be ruined again. Every exceptional man has a certain mission. . . . Once he has done so, he is no longer needed on earth in this figure." Hegel wrote: "From the struggle, from the destruction of the particular, the universal results." So for Goethe and Hegel both, the unceasing progress of the human species results from a chain of individual tragedies. The tragedies occurring in the microcosm of the individual only serve to disclose in the macrocosm the ceaseless progress of the species. "Man ever

errs the while he strives," says the Lord to Mephistopheles. This is the factor common to both Goethe's *Faust* and Hegel's *The Phenomenology of Mind*.

Mephistopheles is simply a subordinate representative of the libido (naked greed for gold, and naked sexuality), but precisely because he stands lower than Satan in the hierarchy of the netherworld he is more spiritualized than Satan. He must elevate the diabolical principles to a sufficiently high level of spirituality and sublimate them in order to tap into the inner problems of Faust. Mephistopheles transforms the satanic wisdom into human language, as when he says: I gave him to understand that life is properly given to us to live. . . . While we have life, let us be alive!" Or as Blake puts it: "Energy is eternal delight."

Like Blake, Milton and other great poets, Goethe too was a visionary. He said (in *Conversations with Eckermann*):

> All supreme productivity, every important observation, every invention, every great idea that bears fruit and has lasting effect, stands not in anyone's power and is above earthly force. Man must regard these things as gifts from on high, as pure children of God, and he must receive and venerate them with joyful gratitude. It is related to the daemonic which can overpower him and do with him as it pleases and to which he gives himself up unconsciously, while believing himself to be active under his own power. In such cases man can often be regarded as the tool of a higher world government, as a vessel that has been found worthy to receive a divine influence. . . .

No doubt Goethe considered Faust a "higher tool."

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Graham, Rev. Billy (1918–) Prominent American Protestant evangelist, who has believed in angels and has spoken and written about them for years.

Reverend Billy Graham's classic book *Angels: God's Secret Agents*, written in 1975 and revised in 1986 (the second edition was republished in 1994 under the title *Angels*), outlines his belief that angels are with people at all times and all places. In it, Graham comments on the rise of evil, Satanism, UFOs and other supernatural phenomena, but bemoans the lack of interest—at least in the mid-1970s—in the existence and power of angels. Angels, he says, act on God's behalf to perform supernatural feats of healing and salvation, to provide comfort and guidance at death, to fight the Devil's evil intentions, to serve as God's messengers and to dispense justice as God's avengers. By 1995, the book had more than three million copies in print, in two editions.

Graham has been an evangelist nearly all his life. Born William Franklin Graham on November 7, 1918, he was ordained a Southern Baptist minister in 1939 and received his first church in Western Springs, Illinois, in 1943. Since that time Graham has founded various religious and evangelical organizations, written several books and columns, and produced the "Hour of Decision" radio broadcast. He has spoken to hundreds of thousands at Billy Graham Crusades over the years and reached millions more by television. He enbodies Christian living for many, having never been implicated in the scandals that have soiled the reputations of other televangelists.

Graham uses Scripture to describe the angels' characteristics and how they differ from humans. He notes the ironic situation that while humans were created lower than the angels, the angels were created to serve humankind, who are the only real heirs to salvation. Graham asks how can angels—holy beings that know no sin—be redeemed at the Final Judgment by people who were first sinners? He comments that although the angels serve God and His son Jesus, they do not fully comprehend Jesus' power as Savior. Nevertheless, until that day, angels remain superior to humans.

Graham says that God is not "Father" to the angels because they cannot look to Him for redemption from sin: They are not sinners. And while there is eventual redemption for sinful man, the sinful angels were not enticed as Adam and Eve were into sin, so they cannot be forgiven their choice to defy God. As God's ministering spirits, angels will remain exalted at the Final Judgment, but only man, who has tasted death, can receive everlasting life. And while Graham reports that the angels rejoice each time someone accepts Jesus as his or her savior, they cannot personally attest to the saving grace of God, as they have never experienced the need for such salvation. Neither do they receive the Holy Spirit, for the same reason.

Based on Jesus' observation in Matthew 22:30 that at the resurrection men neither marry nor are given in marriage but become as the angels in heaven, Graham deduces that angels neither marry nor procreate. (Mother Ann Lee, founder of the United Society of Believers, or Shakers, used the same passage to convince her followers that humans should not marry or procreate.) Graham believes that since the obedient angels do not die, their numbers are fixed. Although medieval scholars tried hard to count them, Graham simply says that the host is innumerable. (See NUMBERS OF ANGELS.) They do not need food, but when occasionally in human form they eat and drink. (See EATING AND ANGELS.) Milton, on the other hand, had the angel RAPHAEL tell Adam that not only do angels eat and drink but they make love as well—an idea singular to the great poet.

Graham ascribes great knowledge and power to angels, but they are neither omniscient nor omnipotent. They cannot be in more than one place at one time. They do not know when the Lord will return to make His Final Judgment. But at that time, one angel, probably MICHAEL, will take a chain and bind SATAN, throwing him into the bottomless pit. And while the heavenly choirs may refer only to the various ranks of angels, Graham believes that the angels' capacity for praise does make them singers.

The angels' work is personal, Graham believes, ministering to a particular group or even one individual. He cites the biblical struggles of JACOB with angels, the angel who closed the lion's mouth and saved DANIEL, the angels who appeared to ABRAHAM and MOSES, the angels who ministered to the disciples after Jesus' resurrection.

Graham tells of a woman and her daughter who called on the angels for protection in the Nazi concentration camp at Ravensbruck. The angels, the woman believes, shielded her and her daughter and allowed them to keep their woolen underwear and a small Bible. While everyone else in line was

searched, the guards appeared not even to see the woman and her daughter and their hidden "treasure."

Angels protect everyone, whether they are Christians or not, according to Graham. They also stand in judgment, warning of God's power, and carry out His dreadful commands against the wicked. Graham cites the near destruction of Jerusalem after David counted the Israelites, the angel who killed all the Egyptian firstborn before the Exodus, the angels who will separate the good from the evil at the Final Day.

Principally, however, angels are messengers. They brought the message of Jesus' conception, His birth, the birth of John the Baptist. They spoke to the apostles and directed them to people who were eager to accept the gospel of Jesus. Angels announced Jesus' resurrection to the women at the tomb, and explained the Ascension to the bewildered disciples. Graham says that angels also will prophesy and bring the message of upcoming salvation to a weary world.

Perhaps the angels' greatest ministry, according to Graham, is to help the dying cross over into their new life. Often described today as NEAR-DEATH EXPERIENCES, several stories of the dying seeing Jesus and a light ahead are recounted by Graham. Most often He is surrounded by angels. Angels also bring balm to the bereaved, helping them to deal with loss and giving them hope of the life to come.

Finally, Graham issues this warning: Remember that evidence of the Devil is everywhere, but do not let the sometimes overwhelming presence of evil lead man to forget the holy angels. They are a mighty force for good, and a bright promise that God's goodness and mercy will overcome.

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Green Hope Farm Garden in Meriden, New Hampshire, similar in concept to FINDHORN and PERELANDRA, in that its activities are guided by intelligent forces in nature called variously devas, angels, nature spirits and elementals. The garden is privately owned and is sometimes open to the public.

Green Hope Farm was founded by Molly and Jim Sheehan. Molly Sheehan, a longtime gardening enthusiast who grew up on a farm in Connecticut, experienced a psychic opening in 1984, and began a spiritual quest that led to communion with the devic and angelic kingdoms. One day something shifted in her consciousness, and she began to receive "little messages" from the plants. She was then able to identify the voices as those of angels, devas and elementals, who began to give her gardening guidance. They told her what, how, and when to plant, how to cultivate, and also how to design gardens.

Sheehan prefers not to precisely define the beings—such terms as "angels" and "devas" are human labels, she says—but defines them only as "a spectrum of energy" whose nuances can be detected by shifts in vibrations. She senses that devas possess a "bigger" energy than do angels, and are more evolved. But there are contradictions, for the energy of the archangel MICHAEL is bigger yet.

Initially Sheehan spent hours in meditation in order to communicate with the intelligences. Over time she perfected her ability so that communication became easier, especially through automatic writing.

Sheehan says that the purpose of Green Hope Farm is to demonstrate how the angelic, elemental and human kingdoms can work harmoniously together and with God. The angelic kingdom holds the vision and divine plan for the place, and imbues the human kingdom with love and inspiration. The elementals bring the divine plan into physical form, using humans as their "hands and feet."

There are three principal angels who work closely with Sheehan and others engaged in the work: Thela, Sheehan's primary contact; RAPHAEL, who holds the energy of love at the land; and Immanuel, who holds the energy of wisdom. In addition, input is provided by Ascended Masters and by Pan, chief of the nature spirits.

Deva departing the gardens, top of photo (reprinted courtesy of Molly Sheehan)

The gardens are carefully planned according to geometric shapes, and careful planning also goes into what will be planted and when. Geometric shapes are believed to be crucial, for they determine the different healing energies that will manifest. Shapes change every season. Visitors attest to sensing the different energies, and some persons have reported experiencing the healing of physical disorders after spending time in the gardens.

Some of the produce is used to make essences, similar to Bach Flower Remedies. Many of these are said to facilitiate the development of higher powers of consciousness.

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Grigori See SONS OF GOD.

guardian angel An angel who is attached to a person from birth to death, providing constant guidance, protection, and companionship. The concept of guardian spirits is ancient and universal; guardian angels are particularly prominent in Catholicism.

The Judeo-Christian guardian angel evolved from the guardian beings of other cultures, such as the *fravishis* of ZOROASTRIANISM and the *kari-bu* of the Babylonians. The latter were winged half-beast, half-human creatures whose special function was to guard temples, homes and buildings. The Greeks had their daemons and the Romans their genii (see GENIUS). In tribal societies, guardian spirits and spirit guides are an approximate equivalent of the guardian angel.

Victorian postcard of guardian angel and children

Guardian angels are not expressly named in the Bible, but the concept of personal angels is established in various passages. In the first book of Genesis (32:1), we find that "Jacob went on his way and the angels of God met him," implying that he had personal angels protecting him on his journey. In Psalm 91:11–13, we are told that God "will give his angels charge of you to guard you in all your ways. On their hands they will bear you up, lest you dash your foot against a stone. You will tread on the lion and the adder, the young lion and the serpent you will trample under foot."

In Acts 13:6–17, St. Peter, imprisoned by Herod, is freed by an angel who wakes Peter up, causes the chains to fall off of him, and takes him outside. Peter thinks only that he is having a vision. Once he is in the street the angel vanishes, and Peter realizes that the experience was real. He refers to the angel as one of God's: "Now I am sure that the Lord has sent his angel and rescued me from the hand of Herod and all that the Jewish people were expecting" (13:11). But when Peter shows up at the house of Mary, mother of John, people mistake him (apparently) for his own personal angel. Rhoda the maid announces he is at the gate, but the people present in the house say, "You are mad. . . . It is his angel!" (13:15) Peter convinces them it is himself in the flesh.

Jesus also refers to the personal angels of children: "See that you do not despise one of these little ones; for I tell you that in heaven their angels always behold the face of my Father who is in heaven" (Matthew 18:10–11).

The church fathers agreed about the existence of personal, or guardian, angels. For example St. Basil the Great, citing Matthew 18:10–11, said that "each one of the faithful has an Angel who directs his life." St. John Chrysostom concurred. They disagreed, however, over whether pagans and the unbaptized were entitled to guardian angels, and also when exactly a guardian angel assumed his duties with regard to a human's life. ORIGEN, commenting on Matthew, believed that only the faithful receive guardian angels, and at one time even opined that adults in general do not have them, because Jesus referred only to children. Saints Basil and Cyril of Alexandria likewise believed that only the faithful qualified. St. Jerome made no distinction between souls of the righteous and souls of sinners, but agreed with St. Basil that mortal sin would put guardian angels "into flight." St. Ambrose said that God sometimes withdraws a guardian angel in order to give someone the "opportunity" to struggle alone, and thus gain more glory. St. Thomas AQUINAS qualified that view by stating that he did not believe a guardian angel would completely abandon a person, but might leave temporarily. Some church fathers believed that the guardian angel was installed at baptism, while others, such as Aquinas, Jerome, and St. Anselm, believed that the angel appears at birth.

The Catholic church has taught, from the Middle Ages on, that every person has a guardian angel. There are no exceptions for any reason, whether of race, age, religion, sex or virtue. Even the most wicked people on the earth have guardian angels. While guardian angels protect and guide, their ultimate purpose is to enlighten and help the soul to achieve salvation (thus it could be argued that the wicked need guardian angels more than the righteous). Hebrews

1:14 states: "Are they [angels] not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation?" And 1 Timothy 2:4 notes that God "desires all men to be saved and to come to knowledge of the truth."

The Catholic church teaches that guardian angels watch over humanity as a shepherd watches his flock. Jacob's ladder (Genesis 28:12) provides testimony to this; his dream shows angels descending from heaven to protect and ascending to sing praise to God (see JACOB). Angels are joyful, and happy to promote the welfare of human souls, for it is the will of God and angels serve God. The church further teaches that the dignity of one's angel depends on the dignity of the person. Ordinary Christians have one of the lower order of angels, while priests, bishops, kings, etc. have nobler spirits to guard them. Feasts of the guardian angels are observed on October 2 and in some places on the first Sunday of September.

There are six basic ways in which guardian angels help people:

1. *They put good thoughts into minds, and move will to what is good.* Although angels manifest when necessary, such as their appearance to the shepherds at Bethlehem to announce the birth of Jesus and their appearances at His tomb and after His ascension, guardian angels generally influence us without beeing seen or heard. They accomplish this through "secret impulse," or what otherwise would be described as intuition. They incite pious and salutary thoughts and desires and, when necessary, fear of God's judgment. Guardian angels correct us when we stray.

2. *They pray with us and for us, and offer our prayers and our good works to God.* It is not that God doesn't hear us when we pray, but the angels mingle our prayers with theirs and thus make them "more acceptable to God." Aquinas, who wrote extensively on angels, observed that angels help us obtain all the benefits that we receive from God.

3. *They protect in danger.* Certainly guardian angels rescue us from the dangers that beset us in the physical world, but their chief task in this regard is to protect us from the "snares of the devil." It is urged that the care of our guardian angels is solicited at all times, especially before a journey (see RAPHAEL) or the start any new enterprise.

4. *They reveal the will of God.* Among the biblical examples of this are Abraham's attempt to sacrifice ISAAC, in which an angel stays his hand at the moment of slaughter (Genesis 22:11–12); the angel who interprets the word of God for the prophet Zechariah in the Book of Zechariah; and Gabriel's annunciation to Mary of the birth of Jesus (Luke 1:28–38). The appearance of angels in such circumstances often causes fear initially, but that soon gives way to joy and consolation. With evil angels, the effect is the reverse: they engender feelings of consolation at first, which then disintegrate into fear and confusion. The way to obtain the protection of guardian angels is to imitate them by living a holy life, to honor them and to always invoke their aid. They are attracted to innocence; evil drives them away just as smoke drives away bees. The church advocates that people express their appreciation to their guardian angels.

5. *They receive and protect the soul at the moment of death.* Origen states that the "celestial escort" receives the soul at the moment it leaves the body. The guardian angel guides it to the afterworld, protecting it from the onslaught of demons who attempt to steal it away to hell. This role of psychopomp overlaps with that of the official ANGEL OF DEATH, one of the many titles held by MICHAEL. The biblical basis for this belief can be found in Luke 16:22, concerning the death of the beggarman Lazarus: "The poor man died and was carried by the angels to Abraham's bosom." (The rich man who refused to feed Lazarus, meanwhile, died and went to hell, and was refused mercy by Abraham.)

   According to Catholic belief, if the soul goes to purgatory, the guardian angel visits it frequently to bring relief and comfort. When the soul becomes purified of all debt of sin, the guardian angel will, at the request of MARY, Queen of Angels, fly it to heaven, accompanied by jubilant martyrs and choirs of angels.

   Numerous liturgical prayers to guardian angels ask for their presence at the hour of death.

6. *Guardian angels praise God.* Angels continuously sing the glory of God, and encourage humans to do the same.

Various popes have publicly acknowledged their close relationship with their guardian angels, and have advocated that others cultivate the same (see Popes PIUS XI, PIUS XII and JOHN XXIII).

The literature of the Christian saints contains numerous encounters with guardian angels (see ANGELOPHANY). Descriptions speak of guardian angels who were not always cheerful but capable of remonstration, and, in accordance with the opinion of St. Ambrose, even withdrawal of presence whenever the saints in question acted in a displeasing or ungodly manner (see St. FRANCES OF ROME).

St. Francis de Sales and St. Paul of the Cross, prior to preaching, would silently address the guardian angels of everyone present, and ask that the listeners be well disposed to what they were about to say.

Padre Pio (a popular Italian priest renowned for his bilocations and healings, but not canonized), following the advice of Pius XII, had a constant and close relationship with his guardian angel. Lore has it that God used to the angel to make it possible for Pio to understand foreign languages he had not learned, and to have clairvoyant knowledge of secrets within the heart (especially useful to him when hearing confessions). Pio would tell people that whenever they were in need of his prayer, they should address his guardian angel through their guardian angels. One story goes that a busload of pilgrims, en route to San Giovanni Rotondo where Pio lived, got caught at night in a violent lightning storm in the Apennine mountains. They followed his advice and weathered the storm unscathed. When they arrived the next day, and before they could tell their story, Pio announced that he had been awakened by his guardian angel during the night and had prayed for them.

Similarly, Theresa Neumann (not canonized) used her guardian angel (she saw hers and the guardian angels of others standing off to the right of their human charges) to dis-

cover whatever she needed to know about the secrets and hidden lives of her visitors.

Aquinas acknowledges that the mere presence of our angels influences us for the better; however, if we are not aware that we are being enlightened, then we are not enlightened. St. Ignatius of Loyola observed that the more we advance ourselves spiritually, the more we are able to discern the subtle influences of our angels, and thus the more receptive we are to their help. St. John of the Cross opined that when we attain higher spiritual levels, we no longer need the mediation of angels, but obtain our enlightenment directly from God. Not only are angels no longer necessary, but words, forms and images fall away as well.

People are not the only recipients of guardian angels; the early church fathers assigned a particular angel to the stars and everything in the heavens, to everything in the natural world, and to the elements. Aquinas thought that to be rather exaggerated, but opined that there were guardian angels for every species of living things, and for nations, cities, churches and communities. The heads of state and church thus had two guardian angels, one for themselves and one for their offices. Earlier, Clement of Alexandria supported the idea of guardian angels for countries and cities, but said they "perchance" might be assigned to some individuals as well.

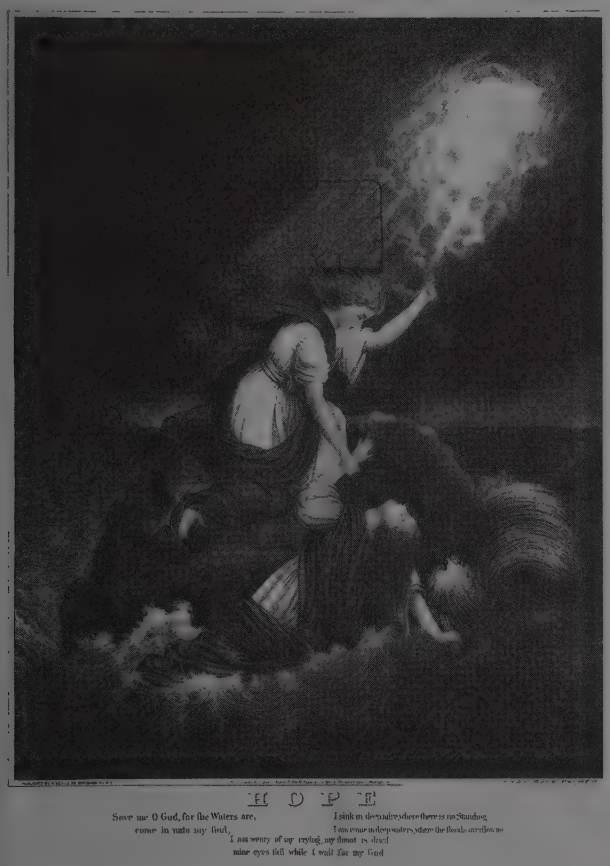

The Angel of Hope (reprinted courtesy of U.S. Library of Congress

The existence of guardian angels of nations is established in Deuteronomy 32:8: "When the Most High gave to the nations their inheritance, when he separated the sons of men, he fixed the bounds of the peoples according to the number of the sons of God." (The term SONS OF GOD is a reference to angels.) Other biblical references to guardian angels of nations refer to them as "princes." Daniel 10:13 refers to the "prince of Persia" and to the archangel Michael as "one of the chief princes."

St. Paul's vision of the "man of Macedonia" in Acts 16:9 is widely interpreted as referring to the guardian angel of Macedonia: "And a vision appeared to Paul in the night: a man of Macedonia was standing beseeching him and saying, 'Come over to Macedonia and help us.'"

Modern popular thought sees guardian angels as being ever-present and ever-loving beings. See DEVOTIONAL CULTS.

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guardian spirit A spirit that protects individuals, tribes and clans, or provides magical or shamanic power. In terms of their abilities, guardian spirits are the approximate equivalent of angels; however, they usually have animal forms, which stems from a deep belief that humans and animals are related to one another.

The purpose of guardian spirits is to help in the spiritual development of a person, and to provide sources of spiritual and psychic power. Other names for them are totems, power animals, spirit helpers, tutelary spirits (in Siberian shamanism), assistant totems (among Australian Aborigines), "spirits of the head" (used by the Vasyugan of Siberia), and *nagual* (used among Mexican and Guatemalan shamans, from the Aztec term *nahualli*).

Guardian spirits are considered to dwell literally within the body, rather than exist externally. Unlike the GUARDIAN ANGEL, who comes to one at birth and remains with one until death, guardian spirits may change during the course of a person's life, depending on spiritual development and needs.

Like angels, guardian spirits represent the human conscious and the unconscious, what is obvious and what is hidden. They are sources of knowledge, wisdom and inspiration, and help human beings to connect to otherworldly realms. As intermediaries between the physical world and the Creator, or "Great Mystery," they are sources of power that can be tapped by the individual.

Guardian spirits can shapeshift to other forms, including human, when necessary. This somewhat parallels the ability of angels to appear disguised as human beings (however, angels are often ascribed a human appearance, anyway). The innate animal form of a guardian spirit represents the collective power of an entire species or genus, which has magical powers that enables the guardian spirit to perform extraordinary feats. Guardian spirits can converse with humans, regardless of their form.

Beliefs about guardian spirits vary. In many tribes it is more important for males to have guardian spirits than females. Such spirits are acquired during rites of passage into adulthood (which are more elaborate for males than for females) and during vision quests. Males who do not acquire guardian spirits will suffer weakness and failure in life.

Some tribal societies have totem guardian spirits which protect entire tribes or clans on both a collective and individual basis.

In shamanic cultures, shamans must acquire guardian spirits, who empower them with magical powers, in order to function in their roles. The guardian spirits share much in common with angels in terms of their powers and roles. The guardian spirit serves as the shaman's "power animal," or his alter ego. When the shaman enters an altered state of consciousness he merges with his power animal and uses it for guidance. It accompanies him on his journey to the Underworld, where he searches for sick or lost souls, or on his mystical ascents to the sky, where he goes to obtain revelation and prophecy.

Guardian spirits do not remain with a shaman throughout his life, but change as the shaman grows spiritually and acquires new powers.

The term "spirit helpers," also found in shamanic cultures, generally refers to minor powers with specialized functions, as the healing of specific illnesses or diseases. The spirit helpers are used collectively by a shaman, who in turn works with his guardian spirit, or power animal.

Communication with the guardian spirit is made through ecstatic dancing, in which the dancer enters a trance state and assumes the form of the animal, and also through drumming and chanting, and in meditation.

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H

Hagar The Egyptian handmaid of Sarai (Sarah), wife of Abram (ABRAHAM), was aided by an ANGEL OF THE LORD in her times of distress. The story is told in the Old Testament Book of Genesis 14 and 21.

Sarai is old and childless when she suggests to Abram, who is 86, that he conceive children through her maid, Hagar. Abram agrees. When Hagar becomes pregnant, she considers herself better than her mistress, Sarai. Enraged, Sarai curses Abram. He tells his wife to do as she pleases with Hagar. Sarai punishes the maid, who flees into the wilderness.

As Hagar rests by a spring, an ANGEL OF THE LORD appears to her and inquires where she has come from, and where she is going. When Hagar replies, the angel instructs her to return to Sarai and submit to her punishment. As reward, the angel says he will "so greatly multiply your descendants that they cannot be numbered for multitude" (Genesis 16:10). He also tells her she will bear a son, and should name him Ishmael. "He shall be a wild ass of a man, his hand against every man and every man's hand against him; and he shall dwell over all his kinsmen" (Genesis 16:12).

Hagar calls the angel "a God of seeing," and wonders, "Have I really seen God and remained alive after seeing him?" (Genesis 16:13). The spring becomes known as Beerlaharoi, which means "the well of one who sees and lives."

Hagar follows the angel's instructions. Her troubles, however, are not over; the story resumes in Genesis 21.

Fourteen years later, Sarai bears a son, ISAAC, following a visit by three angels. By the time Isaac is weaned, Sarah (as she was renamed by God) frets that his inheritence will be threatened by Ishmael. She orders Abraham (as he is renamed) to cast out Hagar and Ishmael. Abraham does not wish to do so, but he is reassured by God that Ishmael shall have his own nation. So, Abraham packs up some bread and water and sends the two off into the wilderness of Beersheba.

When the water runs out, Hagar sets Ishamel under a bush. Certain they will die, she cries outloud that she cannot bear to look upon the death of her child. Ishamel begins to cry. God hears the weeping. An angel calls from heaven to Hagar, "What troubles you, Hagar? Fear not; for God has heard the voice of the lad where he is. Arise, lift up the lad, and hold him fast with your hand; for I will make him a great nation" (Genesis 21:17–18).

To Hagar's astonishment, she sees a water well. They have plenty of water, and survive. Ishmael grows up and becomes an expert archer. Hagar secures for him an Egyptian wife, and Ishmael lives in the wilderness of Paran.

A haloed angel shows Mary Magdalene, Salome and Mary the empty tomb of Jesus

The moral of this tale is to call upon your inner strength to survive adversity. The role of the angel here is not to rescue, but to call attention to self-reliance.

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Halaliel See Edgar CAYCE.

halo The halo became a standard feature in sacred art of the angel and of all heavenly beings by the fourth century C.E. The halo signifies divine radiance, and marks membership in the Kingdom of Light—nearness to God.

The ancient Egyptians, Greeks, Indians and Romans used halos to depict supernatural force, mystical states and superior intellect. In Egypt and Greece the halo was associated with the sun and with resurrection. In the Eleusinian mysteries the sacrificed and reborn god, usually Dionysus, was portrayed with a halo.

In Christian art the saints, Jesus and the Virgin Mary wear halos, as do the angels.

In the East, crowns and headdresses substitute for halos, but bear the same significance. A halo or crown also can be

The archangel Michael weighs souls of the dead (by Johann Weissenburger, *Ars Moriendi*, 1514)

seen as the radiance of the crown chakra, which is prominent in persons of advanced spiritual development.

See WINGS.

hell The underworld, which in Christianity is the eternal home of Satan and the fallen, demonic angels, as well as of the souls of all sinners. The name "hell" comes from the Scandinavian death goddess Hel, whose name refers to her home.

The concept of hell, or a place where souls go after death, probably predates written history. The first extant accounts of a Land of the Dead appear on Sumerian clay tablets found in the valley of the Tigris and Euphrates rivers in what is modern-day Iraq. The peoples from that area—Sumerians, Akkadians, Babylonians and Assyrians, collectively called Mesopotamians—have underworlds that share many of those characteristics that reappear in later civilizations and religions: mountain barriers, rivers, boats and boatmen, bridges, gates and guardians, an important tree. Hell, or the Land of the Dead, is somewhere in the Great Below.

The most famous Babylonian epic is *Gilgamesh*, in which Inanna, the Queen of Heaven and Earth (Queen Istar in Akkadia and Astarte in Assyria, both goddesses of fertility), goes to visit her sister Ereshkigal, the ruler of the dead. Inanna seems destined to stay below, until her faithful vizier petitions Ereshkigal to free his mistress. Reluctantly, Ereshkigal lets her go, provided she can provide ransom. Inanna sends her lover, Dumuzi, who then must perpetually stay below for six months and return to the Great Above for six months.

This descent story closely resembles the Greek myths of Demeter and Persephone, Orpheus and Eurydice; the Egyptian stories of Isis and Osiris; the Roman myth of Ceres and Prosperpina; and the harrowing of hell by Christ after the Crucifixion. Such accounts mirror the perpetual changes of season and the resurrection of the soul.

The idea of there being judgment after death may have originated with the Egyptians. In order to reach paradise, or Sekhet Hetepet, the body and soul travel by the boat of Ra, the sun, along the river of the Milky Way, much as later Greek souls navigated the River Styx. Upon disembarking, the dead must pass through seven gates, each with a gatekeeper, watcher and herald, then enter the Hall of Justice. Thoth, god of wisdom, prosecutes the case of the soul before Osiris the Judge, and the soul may defend itself. Eventually Anubis places the petitioner's heart on the scales of justice, and if the heart sinks lower than a feather from the headdress of Maat, goddess of truth, the soul is eaten by the horrid monster Ammit. Christian parallels are St. Peter as gatekeeper of heaven, and the archangel MICHAEL as psychopomp and weigher of souls.

ZOROASTRIANISM, founded by the prophet Zoroaster (Zarathustra) in Babylon, profoundly affected the development of the Judeo-Christian conception of hell. Zoroastrianism introduced dualism into religion, with the forces of good continually battling the forces of evil. The divine Good, Ahura Mazda ("wise lord"), lives in the Great Above with his seven *Amahraspand*, or angels. Angra Mainyu, or Ahriman ("evil spirit"), the Lord of Lies, dwells under the earth and sends out his *daevas*, or devils, to torment the world. Law, love and light oppose darkness, chaos, filth and death in an epic struggle for man's soul.

In another powerful parallel to Christianity, Zoroaster taught that there will be a final cosmic battle between Good and Evil, and that Evil will be conquered. A savior named Soshyans, born of a virgin impregnated by Zoroaster, will harrow hell, forgive sinners, and facilitate a universal resurrection of the body and reunion with the soul. Hell will be destroyed and the kingdom of God will reign forever.

Similarly, Isaiah 7:14, 9:6 says, "Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel . . . and his name will be called 'Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.'" Revelation 20:7–10 says:

> And when the thousand years are ended, Satan will be loosed from his prison and will come to deceive the nations which are at the four corners of the earth . . . to gather them for battle; their number is like the sand of the sea. . . . And the devil who had deceived them was thrown into the lake of fire and brimstone where the beast and the false prophet were, and they will be tormented day and night for ever and ever.

By the Middle Ages, hell had become a place of unspeakable horror in Christianity, building upon New Testament

references. Most of the Gospel references to hell occur in Matthew, wherein Jesus warns his listeners over and over again about the certainty of damnation for those who do not believe. Matthew 13:41–42 states: "The Son of man will send his angels and they will gather out of his kingdom all causes of sin and all evildoers, and throw them into the furnace of fire; there men will weep and gnash their teeth."

Central to the Christian concept of damnation was the Fall, both the descent into hell by Lucifer and his angelic followers and the fall out of Paradise of Adam and Eve. Jesus also descended into hell to harrow the souls of the just, but ascended in the Resurrection. Eventually the concepts of death, hell, Satan and sin became merged, so that no one would be spared unless he or she had truly believed and lived a godly life. The idea of Original Sin became so strong that few in medieval times expected to go to heaven.

But rather than dismissing hell as an expected eventuality, the church spent a great deal of time trying to frighten people into renouncing the devil. Priests lavishly detailed hell's fires and punishments, and religious art and drama portrayed the many heinous aspects of Satan's minions. The most colorful aspect of such religious theater was the "Hellmouth," or the entryway into the pit of hell. Whereas a ladder might represent heaven, the Hellmouth was an elaborate creation, usually a papier-maché beast's head with wide jaws which opened and closed with winches. Smoke, flames, foul smells and noise emitted from the yawning contrivance, and actors playing demons would dance out on stage from the opening. Very low humor accompanied the antics of the devils. The Hellmouth's finest moment came when Christ descended through its fetid doorway to release the Old Testament prophets.

Medieval authors wrote extensively on hell. Many took apocalyptic visits through the Great Below, describing in gruesome detail the terrors to be found there and identifying contemporary sinners, usually politicians, tax collectors and corrupt church officials, as some of Hell's more colorful and deserving inhabitants.

Certainly the most famous literary visit to hell was Dante Alighieri's in the *Inferno* (*c.* 1300), wherein DANTE is led by the Roman poet Virgil through the nine levels of hell, narrowing to the final center at Satan himself. The architecture of Dante's *Inferno*, coupled with the author's extensive knowledge of classical mythology and his involvement in Renaissance Italy's turbulent politics, make his the most exhaustive and fascinating portrait of hell. But although the church embraced his vision, Dante's presentation of Hell as allegory, not revelation, paved the way for later intellectuals to reject hell's threat entirely.

By the late sixteenth and early seventeenth centuries the Jesuits had reformed hell into a less dramatic place, devoid of cavorting demons. Instead they made it into a fiery landscape overrun with diseased, repugnant, foul-smelling peasants, merchants, aristocrats and all types of sinners, crowded together (in a favorite image of the day) like grapes in a wine press. Many of the inhabitants were heretics, Protestants, scientists and any other group who had tested the waters of the Reformation.

The English poet John MILTON redefined hell yet again in his mammoth work *Paradise Lost*. Unlike the vision-literature of the past, which concentrated on the tortures of damnation, Milton fleshed out the story of Lucifer's battle with God and the Fall of Adam and Eve. Lucifer is a proud man, jealous of the power God gives to His Son, and he chooses to fight God rather than obey. When he loses, Lucifer turns his wiles upon innocent Man. Milton's hell is dark and dreary, inhospitable, both frozen and fiery, a parched desert. It is a cavernous underworld, more notable for its separation from God than for its diabolic creatures.

Although fire-and-brimstone preachers still thundered from seventeenth- and eighteenth-century pulpits against sin, death and hell, exhorting their congregations to seek salvation, many intellectuals of the 1700s came to view hell as more Miltonian than Dantean. The mystic Emanuel SWEDENBORG described hell as being a place peopled with monsters and monstrous activities, but one created by those humans who had chosen lives of evil and self-love rather than a place into which sinners were cast. Evil itself was Satan and hell, so there was no need for a separate devilish leader. Sinners made their own misery.

In the nineteenth century, the Industrial Revolution led many to speculate that life itself was hell on earth. There was so much filth, poverty, degradation and economic disparity that many saw no reason to fear a worse place after death. If there was no longer a social contract, no accountability, then anything was possible, even the cruel fantasies of the Marquis de Sade, the horror of Bram Stoker's vampiric count, or even the ghoulish experiments of Mary Shelley's Dr. Frankenstein. In protest against their ugly surroundings, the Romantic poets sought to revive the shining gods and heroes of classic mythology, but they still equated hell with the ravages of misgovernment and poverty they saw all around them.

In modern times, some groups and individuals optimistically reject any and all notions of hell, saying that a just and loving Christ will save all people, not just the godly elect, and that there could be no hell for a loving God. Some follow a Swedenborgian bent, believing that hell is what a person enters when he or she rejects love and charity. Others believe that at death souls go neither to heaven nor hell but simply into the abyss of nothingness.

See also LITERATURE AND ANGELS.

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Hinduism Hindu cosmology acknowledges not only major and minor deities (*devas* or shining ones), but numerous other intelligences: demigods, spirits, attendants, and a host of infernal and celestial beings. Each *deva* has its different forms and aspects. Hinduism is in essence a nondual system, and thus does not share the Christian conception of absolute evil. For the Hindu aspirant the stages of development that one has yet to confront appear luminous, angelic and can be represented as divinities, while contacts with the stages left

behind hamper progress and appear obscure and evil. The difference between gods (*sura*) and antigods (*asura*) is therefore not one of kind but of degree. According to the aspirant's choices, certain powers will be obstacles or helpers, demons or angels, drag one down or inspire and liberate. The *asuras* are associated with powerful instincts and attachments that keep human beings within the power of Nature.

Asura is a much-discussed term associated with pre-Vedic India, that is, the time before the Aryans began to arrive in the third millennium B.C.E. Later mythology explains the change in the status of the *asuras* in a fashion similar to that of the fall of the angels in Judeo-Christian story. As they multiplied they became jealous of the *devas* and proud; a series of struggles with the gods followed, and they gradually became incorporated with the demons, spirits and ghosts worshiped by the aboriginal tribes, as well as non-Vedic gods of the other Indian populations. However, the functions of *devas* and *asuras* are more mixed than in the Judeo-Christian belief system. Indeed, the *asuras* can win boons from the gods by penance, and if they repent they may end up as great devotees or benefactors of mankind.

Hindu metaphysics takes up questions of "reality" in those ancient Sanskrit scriptures, the Vedas and the Upanishads. The Vedic seers stated what Buddhists, Plato, the Neoplatonists, Sufis and Christian mystics were to observe centuries later: that deities are both projections of our minds and objectively outside us. These divine and/or infernal beings are experienced as outside one's individual ego, but as the consciousness expands, one realizes the god's true nature to be that of the unbounded Consciousness in which everything exists; the gods are apprehended to be within us, as is everything else in the universe. The infinitely complex web of relationships that is the universe operates through a network of correspondences that connects each part to the whole and links the subtle to the gross levels. The system operates as a vast hologram. Thus each deity, itself an aspect of the universal Consciousness, is at the same time intimately associated with particulars through its connections with elements, senses, names, sounds, colors, diagrams, symbols etc. Traditionally, a devout believer will worship three kinds of deities: the local deity, the family deity and the personal deity.

To the Hindu, the distinction between myth and history, legend and fact, is arbitrary, for the outer world of "reality" and the inner world of "imagination" are equally real, continuously influencing and shaping each other, being mutually interdependent polarities in a unified field that is itself the dream of the Divine. The epic poems the *Puranas*, the *Ramayana* and the *Mahabharata* contain all aspects of Hindu lore—religious, ritual, spiritual, mystical, scientific, philosophical, legal and historical—in their thousands of legends and stories.

Once Vishnu promised the defeated gods the elixir of immortality (*amrita*) if they would temporarily cooperate with the demons and churn the ocean of milk. From this churning rose the elixir, which the gods drank gleefully. Everyone is at some time affected by Rahu "the seizer," who tries to swallow the sun and moon at eclipses because they prevent him from drinking the *amrita* when the ocean is churned. As the ascending node of the moon, Rahu causes many problems in the astrological realm, vitally important for Hindus.

The demoness Vatapi ill-treated sages and was defeated by Agastya, the holy man who brought Vedic rites to South India. A famous victory for good was the defeat of the genie king Mahisha, who took the form of a buffalo, symbol of death, and was decapitated by the warlike goddess Durga. Like many demons, Ravana, the epitome of egotism and greed and the adversary of Rama, could change his form at will. At the climax of the *Ramayana* he almost defeats Rama in single combat, but eventually Rama's magic weapon prevails.

The two main names of the gods, *sura* and *deva*, have also a number of secondary meanings, all indicative of godly qualities: *krda* (play), *vijigisa* (supremacy), *vyapara* (relation), *dyuti* (light), *stuti* (praise), *moda* (joy), *mada* (ecstasy), *svapna* (dream), *kanti* (radiance), *gati* (movement).

The main kinds of *asuras* are *daityas* (genii), *danavas* (giants), *kalakanjas* (stellar spirits), *kalejas* (demons of Time), *khalins* (threshers), *nagas* (serpents), *nivata-kavacas* (wearers of impenetrable armor), and *raksasas* (night wanderers). Serpent kings and queens, *nagas* are half-snake, half-human. They are beautiful, richly adorned and dangerous, and they defend their sumptuous underground cities fiercely against both gods and men. They are the guardians of the scriptures and esoteric knowledge, and often they live underwater.

Beyond the solar sphere are immense spheres that no longer belong to the world of man, representing the transcendent aspects of the Cosmic Being, the boundless powers from which universes are born, the Unknowable. The higher principles, the higher gods, dwell in these supersolar worlds known as "the spheres of the stars." Mountains, trees, rivers, animals have in them a common yet multiple life, and are guided by conscious beings who are attendants of the earth goddess.

The Adityas (sovereign principles) are the sons of the Primordial-Vastness (Aditi), which is the primal power, the unbroken totality, the boundless heaven. The twelve sovereign principles generally are given as Mitra (solidarity), Varuna (fate), Aryaman (chivalry), Daksa (ritual skill), Bhagra (the inherited share), Amsa (the gods' given share), Tvastr (craftsmanship), Savitr (the magic power of words), Pusan (prosperity), Sakra (courage), Vivasvat (social laws) and Visnu (cosmic law). The regents of the directions are: east/Indra (power, courage), south/Yama (justice, lord of dead), west/Varuna (knowledge), north/Kubera (wealth), northeast/Siva (purity), southeast/Agni (ritual sacrifice), southwest/Surya (the sun) and/or Nirrti (misery), and northwest/Vayu (life, health).

All of these gods and demigods have beings under them who intervene in human affairs under their various dominions of influence. For instance Kubera, god of wealth, has dominion over the *yaksas* (the speedy ones, spirits of the earth), guardians of the earth's treasures. Legend has it that Kubera and the *yaksas* were originally *asuras* (antigods), but withdrew from the *raksasas* (night wanderers).

The Maruts and the Rudras are the divinities of the subtle world, the middle sphere, or sphere of space, situated between earth and sky. The Rudras appear as faithful companions of Rudra-Shiva (an aspect of the third person of the Hindu Trinity, Shiva). They are his friends, his messengers, whom everyone fears. The Rudras are not celestial aristocrats but the working class of heaven. The Maruts (immortals) are a restless, warlike horde of flashy young men, the embodiment of heroism and youthful exuberance.

In time the Vedic polytheistic universe became organized under the Trinity of Brahma the Immense Being, Vishnu the Redeemer, and Shiva the Destroyer/Transformer. Hindu metaphysics associated them with cohesion (Vishnu), disintegration (Shiva), and balance (Brahma). In addition, the tension between the opposites, the creative aspect of divinity, Shakti, the all-pervading divine Energy, had been personified in the great goddess since the early *Rig Veda*. The Trinity was thus one of the divine couples: Brahma and Sarasvati (the Flowing One, goddess of speech, poetry, music, representing the union of power and intelligence); Vishnu and Lakshmi (Fortune, the power of multiplicity); Shiva and Shakti (all pervading active energy), Parvati (Daughter of the Mountain, peaceful, permanent energy, ether personified), and Kali (Power-of-Time); sub-aspects of the gods and goddesses were personified in further versions of the couples.

One manifold name of the goddess as Star, Golden Embryo—the cosmic location from which the world develops—and the power of hunger (not just for food, but for transcendence) is Tara, who also is worshiped by Jains and Buddhists. Minor forms of the goddess were *yoginis* (ogresses or sorceresses, powers of realization), *dakinis* (female imps, eaters of raw flesh), *grahis* (seizers, witches who cause new babies to die), *bhairavis* (fearful ones, servants of Durga and Siva), and *sakinis* (able ones, female attendants of Durga). *Dakinis* have important functions in Tantric Buddhism, far more elevated than in Hindu lore.

A panoply of demigods (*devatas*), spirits and fabulous creatures also have been featured since earliest Hindu times. The *ghandarvas* (fragrances, or celestial harmonies) and *apsaras* (essences, or unmanifest potentialities) are the celestial beings born of the centripetal *sattva* tendency, the tendency toward light. They are minor forms of Vishnu. The *apsaras* are essences of the waters, forms that take shape within the causal ocean. In later myth they are represented as water nymphs, eternally young women who are the courtesans and dancers of heaven. They are also called the women of the gods (*surangana*) and the daughters of pleasure (*sumad-atmaja*). They are depicted as uncommonly beautiful, with lotus eyes, slender waists, and large hips and breasts. Through their languid postures and sweet seductiveness they rob those who see them of their wisdom and intellect. *Apsaras* have been known on several occasions to have been sent by the gods to lure from their austerities ascetics who might endanger their supremacy, the most famous such *apsara* being Menaka, who succeeded in bringing down the great sage Vishwamitra.

The number of *apsaras* is large; one source records thirty-five million. They choose lovers from among the dead fallen on the battlefield. They have the power to change their form, are fond of playing dice, and give luck to those whom they favor. They produce madness, and the *Atharva Veda* provides charms against them.

The *ghandarvas* are said to possess limitless sexual power and to be attracted by women. They play the part of lovers, giving or refusing fecundity. Varuna is said to have regained his virility by an aphrodisiac provided by a *ghandarva*. *Ghandarvas'* vibrations soothe and nourish the earth plane. Amorous intelligences, the *ghandarvas* love scented oils and incense, and have given the gift of music to mankind. Their preferred instrument is the *vina*, whose sweet tones refine the emotions of love and devotion.

The *charanas* ("wanderers") are the bardic historians of the heavens. Their speciality is to recount ancient tales, sing the praises of heroes, and teach the arts of dance, at which they excel.

The attendants of Siva are the Ganas, which include all the minor deities that are counted in groups: the Adityas, the Rudras, and the Vasus, which are respectively the divinities of the sky, the atmosphere, and the earth. In addition there are the Visvadevas, the ten Universal Principles, the Satisfied (Tusitas), the sixty-four Shining Ones (Abhasvaras), the forty-nine divinities of the winds (Anilas), the Princely Ones (Maharajikas), and the Means-of-Realization (Sadhyas).

Realized human beings who have attained liberation are known as Siddhas. They are perfect and blessed spirits, also defined as divinities, but there remains a difference between beings who have become deities after having been through the bondage of life and gods eternally unbound. The human being may dissolve into Basic Nature, while a divinity is forever free.

Ribhus are men who attain immortality by performing with skill a large number of propitiatory rites; they are guardians of the ritual sacrifice, clever craftsmen who dwell in the solar sphere. Vidyadharas resemble men but have magic powers and can change form as they fancy. Generally, they are benevolent aerial spirits. They can marry humans, who then themselves become Vidyadharas.

Village-angels (*grama-devata*) and village-goddesses (*grama-kali*) are local tutelary deities. The latter are also divinities of forests. Many temple guardians are fabulous hybrids, *yalis*, often the heraldic emblem of the temple builder. They combine the attributes of various powerful creatures—dragons, elephants, lions, horses—and usually are shown destroying enemies, with the pop-eyes of a god expecting blood sacrifices. Tree spirits (*yakshis*) abound in both Hindu and Buddhist art, as fertility icons and protagonists in myths and legends.

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Hodson, Geoffrey (1886–1983) English clairvoyant and Theosophist who wrote more than forty books on the occult and, most especially, angels and nature spirits. Geoffrey Hodson believed he was contacted by the angels in the mid-1920s, and he spent much of the rest of his life trying to see angels and understand their universal wisdom.

Hodson was born on March 12, 1886 in Wainfleet, Lincolnshire, England to a family of yeomen farmers. He was the oldest of five children. When he was 15, his family suffered hard times, and he was forced to quit school and go into business to earn a living.

During his childhood years, he had several psychic experiences that showed natural clairvoyant abilities. Perhaps these experiences led to his early interest in metaphysics. He sampled Spiritualism, but it did not appeal to him. Around 1912, he heard Theosophist Annie Besant lecture on "The

Great White Brotherhood," and decided to join the Theosophical Society lodge in Manchester. He later became an important figure in the society.

From 1914–1918, Hodson served as an infantry trooper for the British in World War I. In 1919, he resumed a civilian life, marrying Jane Carter, whom he had met during his military training. The couple lived in Preston.

The Hodsons would take frequent trips to the countryside, researching local fairy and nature spirit lore. These experiences opened Hodson's awareness of the angelic realms.

In 1924, Hodson began a series of clairvoyant experiments at the behest of the London Research Group of the Theosophical Society. He and his wife moved to London. For the next five years, he worked in the clairvoyant diagnosis and occult treatment of disease. He invoked divine and angelic aid for patients. Also, he used his clairvoyance in researching angelology, embryology, anthropology, geology, psychology, physics and astronomy.

In 1929, Jane fell ill with multiple sclerosis. Her illness, however, did not prevent the couple from touring America for three years, during which time Hodson lectured and pursued studies of occultism and Native American history and archaeology.

Hodson's fame as a clairvoyant spread, and international lecture invitations arrived. The couple traveled around the world. Hodson distinguished himself in the 1960s when he used his clairvoyance on fossils found in South Africa.

Deva (Copyright 1979 by Robert Michael Place. Used by permission)

The Hodsons settled permanently in New Zealand. Jane's health deteriorated, and she died on October 27, 1962, in Auckland. Hodson later married Sandra Chase, a friend of the couple who took care of Jane during her long illness.

Hodson's later years were full of international travel, lecturing, research and writing. He wrote forty-seven books, plus scores of articles and pamphlets. He became active in animal welfare rights. From 1953 to 1955 and in 1961, he served as director of studies of the Theosophists' School of the Wisdom in Adyar, India. He was awarded the Theosophical Society's Subba Row gold medal for his contributions to theosophical literature.

Hodson began his angel research in 1921. In 1924 or 1926 (Hodson gives both dates in two different books), he was sitting quietly on a hillside in Sheepscombe, Gloucestershire, gazing at the countryside. Through meditation Hodson hoped to enter nature's hidden life and see fairies, gnomes and other spirits at work. Suddenly the skies were filled with light, and his consciousness was completely subsumed by that brilliant radiance. Gradually he became aware of a shape, a "Heavenly Being," within that light, who blended its mind with Hodson's to impart the wisdom of the universe. Hodson claimed he was completely awake and able to write. The Being, who called itself Bethelda, was godlike, beautiful and majestic, yet at the same time quite passive and impersonal.

Bethelda explained to Hodson the organization of the Heavenly Host, their purposes and activities, and the close relationship angels have to man—even though most of mankind is completely blind to the angels' ministrations. The angels stand ready at all times to foster cooperation between themselves and mankind to uplift the human race. But, Bethelda told Hodson, man must quietly listen and watch. If man's consciousness melds with that of Nature, concentrating on purity, simplicity, directness and impersonality, he will perceive the angels, for they are always there. Angels have no personality separate from the Divine Will, and are ministers and messengers of the Divine Ideation. They were present before mankind and are not the spirits of deceased humans.

In Hodson's book *The Brotherhood of Angels and Men*, published in 1927, he organized the angels into the following categories, groupings he believed were the easiest to contact by man and the most beneficial.

The Angels of Power are those able to teach men and women how to release the deeper levels of spiritual energy within them and to inspire them to infuse their entire lives with the angels' fiery and motivating energy. These angels are attracted to ceremonial and religious functions and use such gatherings as channels for their power. If the mental attitudes of all participants in a ceremony are in harmony, the angels' ability to transmit this energy is increased.

The Angels of Healing are these that work tirelessly to heal the sick and injured, stand ready to provide a healing touch, suffer with those who are dying, and offer consolation to the bereaved. Healing angels serve under RAPHAEL, whom Hodson identified as an archangel. Unfortunately, too few healing angels actually get the chance to help mankind, for overcoming the barriers erected by mankind's closed minds and hearts dissipates the energy necessary for healing.

The Guardian Angels of the Home are those that delight in man's labors, the laughter of children, the warmth and security of shelter and sustenance. They guard against danger and disease, against strife and discord, and hear each simple prayer. Harmony and love are their watchwords.

The Builder Angels are those that supervise the creation of all forms and worlds, from the greatest planetary system to the smallest grain of sand. They take on the universal Archetypes, the patterns for all life forms, and aid in the incarnation of each being. Angelic organization is quite hierarchical, and builder angels especially have their assigned levels of work and responsibility.

At the point of human conception, the angels take the divine emanations from the Word and attach the cells of the person's physical and his etheric, or spiritual, bodies together. At childbirth, Builder Angels working under their Queen help mothers to deliver children in joy, not pain. Hodson does not identify the Queen as the Virgin Mary per se, but describes her as a Holy One who has won freedom from the burdens of the flesh and ascended to the Angel Hosts. In the name of Him (most probably Christ) whom she bore long ago, she uplifts all womanhood and stands ready, through her angelic assistants, at every human birth.

The Angels of Nature breathe life into the Builders' creations. This order's hierarchy includes the lower nature spirits, such as brownies, sylphs, undines, gnomes and salamanders, who control agriculture, the growth of fruit and flowers, the formation of earth and minerals, water and fire. Hodson said that if man would only understand these spirits' presence and influence, he could learn to control the weather and other natural disasters.

The Angels of Music embody the creative Word of God and the expression of His divine Voice. They sing God's Word, sounding like a million harps or the rolling of the sea. Their songs emanate from the center of the Universe in great, glorious waves, giving harmony to the world and providing the radiance of light and sound which is the Voice of God. Their mission is to pour forth this heavenly music; it is up to mankind to hear.

The Angels of Beauty and Art express the perfect beauty of the Absolute Divinity that is in everything. They help the Builders to hone and perfect each form so that even more loveliness is revealed. Beauty is eternal, and one of God's most treasured offerings. Each time mankind attempts to create anything, no matter how insignificant, that object or act should be judged beautiful. And when that search for the beautiful becomes man's permanent aspiration, he comes closer to the angels at the Hand of God.

Bethelda told Hodson that in order to foster this brotherhood between angels and men, humans must take the initiative. For their part, the angels always are ready and eager to work with mankind. But in order to build a bridge of communication, first there must be more humans willing to try. They must be quiet and listen to Nature, approaching it from within as well as from without. They must practice such angelic communication daily, always choosing the path to the highest sensibility.

Ceremony and ritual are very important. Supplicants would be wise to set up a shrine exclusively for the invocation of the angels, decorated with religious symbols, pictures of the holy ones in each religion, flowers and candles—flowers and a single beautiful object at the very least. Prayers of invocation should be offered in the morning, and those of thanksgiving at night. Communicants must be completely clean and pure, much as any priest should be. In *The Brotherhood* Hodson provides simple prayers for contacting each order of angels and suggests that supplicants wear certain colors associated with the orders, much as the priests and priestesses of Santería and Candomblé do when they call upon their orishas, or gods (see ORISHAS): rose and soft green for the Guardian Angels, deep sapphire blue for the Healers, sky blue for the Builder Angels associated with childbirth, white for both ceremony and Angels of Music, apple green for the Nature Angels, and yellow (the color of wisdom) for the Angels of Beauty and Art.

Geoffrey Hodson (reprinted courtesy of Theosophical Publishing House)

Much as Virgil guided DANTE through hell and purgatory, Bethelda revealed different types of angels to Hodson, who continued to see angels and nature spirits long after Bethelda departed. Hodson claimed that Mountain Gods in the Sierra Nevada range of California were colossal, rising 30 to 60 feet in height. They were surrounded on every side by brilliantly colored auric forces, resembling wings emanating from a golden center, which changed color as the energy ebbed and flowed. Each had a visible face with a broad brow, wide-set eyes and a square jaw. Fire Lords, masters of the salaman-

ders (nature spirits of fire are called "salamanders" after mythical beings, especially lizards or reptiles, which were thought to be able to live in fire), stood like enormous human blast-furnaces. Bethelda guided Hodson through their searing flames unscathed. Storm Angels, who resembled bats and had terrifying expressions, controlled the elemental forces. Gods of gold appeared as feminine in shape, with radiating auras that resembled flaxen hair.

Bethelda taught Hodson about the angels' mental communications and their use of auric color to convey emotion. Rose is the color of love. Illustrations by Ethelwynne M. Quail of all the angels and nature spirits Hodson has described appeared in his book *The Kingdom of the Gods*.

The angels, said Hodson, ask only to receive love from mankind, and to have humans always seek the highest, the best, the most beautiful, the most loving and giving in all their endeavors. Angels are eager to impart the Divine Fire of healing, power and beauty. Through humanity's search for the angels, Hodson concluded they will develop patience, peace, wisdom, joy, vision, thoroughness, unity and complete knowledge of the Self and its oneness with the Divine.

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hosts See CHOIRS.

hours, angels of See PLANETARY ANGELS.

I

Ialdabaoth See GNOSTICISM.

Iblis In Persian and Arabic lore, Iblis is the equivalent of Satan or the Devil. Variations of his name are Eblis and Haris.

In Islamic lore, Eblis was known as AZAZEL, and once was one of the most exalted of angels, serving as treasurer of Paradise. But when God created Adam and commanded the angels to worship him, he refused, and was cast out of heaven along with a band of his followers. They all became JINN.

Ibn 'Arabi See ISLAMIC ANGELOLOGY.

Intelligences Types of astral powers, or intercessors of God, that appear in various mythologies.

From prehistory to the present, humans have entertained the concept that higher beings, souls or minds rule the stars and planets and influence happenings on Earth. Mediterranean and Middle Eastern astronomy, astrology and mythology were indistinguishable. Pythagoras and his followers practiced an astral religion. Plato aligned the myths of his culture, including a metaphysics of "spheres" or ascending and descending worlds, with his philosophy of consciousness and the soul. Aristotle designated those incorporeal beings that sustain the spheres as "secondary movers." He also agreed with Plato that certain aspects of human consciousness exceed the bodily "scientific" parameters that he so carefully began to define. The astral religion of "the cradle of civilization" was retained in Judaic, Christian and Islamic versions of GNOSTICISM and Hermeticism as the three main theologies diverged, with the parallelism and correspondences of the physical and spiritual spheres being a recurring theme.

The application of the term "Intelligences" has changed radically through the history of philosophy. It can be tracked in two primary directions, which retain the elements of its prehistoric roots: (1) a panoply of astral powers; and (2) intercessors of God who influence human thought and imagination.

The astral "Powers" (Greek *archons*, a term prevalent in Gnosticism) retain a celestial connotation. They were part of the cosmogony of St. PAUL, and were included in the hierarchy of angels plotted by PSEUDO-DIONYSIUS and ascribed to Christian theology through St. Thomas AQUINAS. What some have called "Active Intelligences" are non-corporeal intercessory entities that activate the imaginal (extended by some to prophetic and mystical) dimensions in human consciousness, opening to the Divine. This second line was developed by the Neoplatonists, Islamic Theosophists (see ISLAMIC ANGELOLOGY), and Maimonides (see JUDAIC ANGELOLOGY). Systemic connections between spirit and psyche have been further explored in modern archetypal psychology, spearheaded by the farflung studies and speculations of Carl G. JUNG.

PLATO (427?–347 B.C.E.)

Several passages from the works of Plato convey his ideas and his eloquence on this subject:

> In the heaven which is above the heavens . . . there abides the very being with which true knowledge is concerned; the colorless, formless, intangible essence, visible only to mind, the pilot of the soul. The divine intelligence, being nurtured upon mind and pure knowledge, and the intelligence of every soul which is capable of receiving the food proper to it, rejoices at beholding reality once more. . . . (*Phaedrus* 247). The rest of the souls are also longing after the upper world and they all follow, but not being strong enough they are carried around below the surface . . . and many of them are lamed or have their wings broken. . . . and all of them after a fruitless toil, not having attained to the mysteries of true being, go away, and feed upon opinion [appearance] (*Phaedrus* 248).
>
> Now when the Creator had framed the soul according to his will, he formed within her the corporeal universe, and brought the two together, and united them centre to centre. . . . The body of heaven is visible, but the soul is invisible, and partakes of reason and harmony, and being made by the best of intellectual and everlasting natures, is the best of things created (*Timaeus* 37). God invented and gave us sight to the end that we might behold the courses of intelligence in the heaven, and apply them to the courses of our own intelligence which are akin to them. . . . (*Timaeus* 48).

ARISTOTLE (384–322 B.C.E.)

Plato's most famous student, Aristotle, differs remarkably in style and tone. Secondary movers (of the heavenly bodies, that is, secondary to the Prime Mover, or God) are explained thus in *Metaphysics*, XII, 8:

> Since that which is moved must be moved by something, and the first mover must be in itself unmovable, and eternal movement must be produced by something eternal and a single movement by a single thing, and since we see that besides the simple spatial movement of the universe, which we say the first and unmovable substance [the Prime Mover, "a substance which is eternal and unmovable and separate from sensible things" (XII, 7, 1073a)] produces, there are other spatial movements—those of the planets—which are eternal. . . . Each of these movements also must be caused by a substance both unmovable in itself and eternal. . . . Evidently, then, there must be substances which are of the same number as the

> movements of the stars, and in their nature eternal, and in themselves unmovable. . . .

In *De Anima* II, V, 417b, Aristotle provides his understanding of soul, and like Plato, situates it in the large universal context: ". . . what actual sensation apprehends is individuals, while what knowledge apprehends is universals, and these are in a sense within the soul." In Book III, 4, 429a, he says:

> mind in order . . . to dominate, that is, to know, must be pure from all admixture. . . . It too, like the sensitive part, can have no nature of its own, other than that of having a certain capacity. Thus that in the soul which is called mind (by mind I mean that whereby the soul thinks and judges) is, before it thinks, not actually any real thing. For this reason it cannot reasonably be regarded as blended with the body; if so it would acquire some quality, e.g. like warmth or cold . . . as it is, it has none. It was a good idea to call the soul "the place of forms."

(See St. PAUL for that key Christian pastor and theologian's treatment of the cosmic forces of his Judaic and Hellenic culture, and his sense of how Christ's incarnation will transform them.)

PLOTINUS (205?–270)

An Egyptian who taught philosophy in Rome, whose works were well known and often quoted by ST. AUGUSTINE, Plotinus revered Plato. He is the first and most influential of a group of philosophers known as the Neoplatonists. Plotinus developed Plato's and Aristotle's ideas in the context of his own mystical vision, which was strongly tinged with Gnosticism. It was Plotinus who coined much of the terminology passed on into the Middle Ages and the Renaissance. The Divine Thought (Greek *ho Nous*, variously translated Mind, Divine Mind, Intellect or Intelligence) is a sort of mediation to human beings of the Unknowable One, and connotes the highest reality actually knowable. Universal Intelligence contains all particular intelligences, and the totality of the Divine Thoughts known in the language of Plato as Ideas or Ideals. "Intelligence" or "Intelligible" applies to various expressions of the Divine Thought or *Nous*.

Plotinus rejects the notion that astral Intelligences influence human life. He first recalls various citations of Plato (*Philebus* 30): "Whence comes our soul unless the body of the universe, which contains elements like those in our bodies but in every way fairer, had also a soul?" and says

> There is no absurdity or impossibility in the notion that the soul in the earth has vision; we must consider that it is the soul of no mean body; that in fact it is a god, since certainly Soul must be everywhere good. [But] it is impossible that the will of the stars, a doom for the All, any deliberation among them, should be held responsible for the fate of their inferiors. It is foolish to think that such beings engage in human affairs (IV *Ennead* I, iv, 26).

Plotinus quotes Heraclitus, Empedocles and Plato on the descent of the soul into the body as being akin to an imprisonment or entombment in a cave (determined by necessity), from which the ascent begins back to the Divine Source, breaking the fetters of sense and mind to reclaim more and more of one's true nature. Plotinus believes that there is a great range of accessibility to the Divine Mind among humans, and that as one ascends one is guided by more and more powerful Intelligences.

Plotinus's student Porphyry wrote a *Life of Plotinus*, in which he tells a story about an Egyptian priest who arrived in Rome and offered to evoke a visible manifestation of Plotinus's presiding spirit. Plotinus readily consented, and the evocation was made. A Divinity appeared, not a being of the spirit ranks, and the Egyptian exclaimed: "You are singularly graced! The guiding spirit within you is none of the lower degree, but a God." Thus Plotinus had for indwelling spirit a Being of a more divine degree, and he kept the eye of his own divine spirit ceaselessly turned toward that inner presence. It was this preoccupation that led him to write his treatise. "On Our Tutelary Spirit," an essay that sought to explain the differences among spirit guides:

> What, then, is the spirit (guiding the present life and determining the future)? The Spirit of here and now. And the God? The God of here and now. Spirit; God; This in act within us conducts every life; for even here and now it is the dominant of our nature. It is the Prior of the individual spirit, presiding inoperative while its secondary acts; so that if the acting force is that of the sense-life, the tutelary spirit is the rational being, while if we live by that rational being, our tutelary spirit is the higher being.
>
> The words "you shall yourselves choose (your presiding spirit)" [Plato, *Republic* 617D] are true; for by our mode of life we elect the spirit loftier than that life. It is not when life is ended that it conducts us; it operates during the lifetime. . . . For the Soul is many things; and each of us is an Intellectual Cosmos, linked to this world by what is lowest in us, but by what is highest to the Divine Intellect. By all that is intellective we are permanently in the higher realm, but at the fringe of the intellectual we are fettered to the lower.
>
> Our tutelary spirit is not entirely outside of ourselves, is not bound up with our nature, is not the agent in our action; it belongs to us as belonging to our soul, as "the power which consummates the chosen life"; for while its presidency saves us from falling deeper into evil, the direct agent within us is something neither above nor equal to it, but under it; man cannot cease to be characteristically man. Our souls must have their provinces according to their different powers; released, each will inhabit a star consonant with the temperament and faculty within constituting the principle of the life. Emancipated souls have transcended the spirit-nature and the entire faculty of birth and all that belongs to this visible world ("On Our Tutelary Spirit," III *Ennead*, 3).

PSEUDO-DIONYSIUS

A Christian Neoplatonist of the late fifth to early sixth century, PSEUDO-DIONYSIUS follows the drift of Plotinus. He believes that the process of interpreting biblical and liturgical symbols constitutes the first step on the ascent to God. The primary purpose of symbols is to uplift the faithful from the realm of sense perception to the realm of the intellect. Furthermore, Pseudo-Dionysius holds a conception of the Intelligences much like that of his pagan predecessors; mainly, that it is through the angelic beings in the hierarchy of the universe that all spiritual enlightenment of humans is mediated. The final goal of this uplifting through all symbols and concepts is union with God, also expressed as deification, or "theosis"—being as much as possible like and in union with God.

ISLAMIC THEOSOPHISTS

When the works of Plato and Aristotle were translated into Syriac and then into Arabic, they entered a fertile and con-

tentious Islamic intellectual world, with a division between what became Sunni and Shi'a versions of Islamic theology. (See ISLAMIC ANGELOLOGY.) In brief, to follow through with the applications of Intelligences, one branch of Islamic thought, the Neoplatonic angelology of Avicenna (980–1037), was dominated by "the Active (or agent) Intelligence," that "Angel of humanity" who is identified with the Holy Spirit and the Angel GABRIEL as the Angel of Knowledge and Revelation. Far from regarding this figure as a rationalization, a reduction of the Spirit to the intellect, the Islamic theosophists following Avicenna (and the Gnostic, Hermetic, and Neoplatonic lines) looked upon the Angel as intimately related to the spiritual existence of humanity.

This Intelligence is the tenth in the hierarchy of the Cherubim or pure separate Intelligences, and this hierarchy is paralleled by the secondary hierarchy of the Angels, who are the Souls which move the celestial Spheres; at every degree of these hierarchies couples or *syzygai* are formed between them. These celestial Souls, exempt from sense perception and its deficiencies, possess Imagination; they are indeed Imagination in its pure state. They are par excellence the Angels of this intermediate world, where prophetic inspiration and theophanic visions have their place. The Intelligence, or Holy Spirit, is the source from which human souls emanate, the source at once of their existence and their light. All knowledge and all reminiscence are a light projected by the Intelligence upon the soul. Through the Intelligence the human individual is attached directly to the celestial Pleroma, without the mediation of any teacher or ecclesiastical reality. This radical spiritual autonomy of the individual alarmed the orthodox, and created an adverse reaction to the Avicennan line led by Averroes (1126–1198).

During the process of translation into Arabic of the Greek and Latin classes, Plotinus's last three *Enneads* had been wrongly attributed to Aristotle; thus the Gnostic and Neoplatonic thoughts of Plotinus surrounded the name of Aristotle for several hundred years. Averroes was instrumental in correcting this error. He wished to restore authentic Aristotelianism, and severely criticized the Neoplatonism of Avicenna. In addition to the Active Intelligence, which is separate and unique, he accepts the existence of a human intelligence independent of the organic world, but this intelligence is not the individual. The individual is identified with the perishable; what can become eternal in the individual pertains exclusively to the separate and unique Active Intelligence. Averroes also excludes from his cosmology the entire second angelic hierarchy, that of the celestial Angel-Souls, governing the world of the active Imagination, the world which is the scene of visionary events, of symbolic visions, and of the archetypal persons to whom the esoteric meaning of Revelation refers. Averroes was inspired by the idea that all minds have not the same degree of discernment; to some men the literal aspect, the *zahir*, is addressed, while others are capable of understanding the hidden meaning, the *batin*. He knew that if what only the latter can understand were revealed to the former, the result would be psychosis and social disaster. All this is similar to the arcane discipline of Gnosticism, which survived in Sufism.

One of those who gained the best insight into the scope and resonance of the problem of the Intelligence raised in medieval philosophy was Abu'l-Barakat, (*d.* 1165), a profoundly original Jewish thinker who converted to Islam toward the end of his life. He envisioned neither the separate Active Intelligence, one for all, nor an active Intelligence immanent in each individual, but a plurality of separate and transcendent active Intelligences, corresponding to the specific divergences among the multitude of souls. "Some souls . . . have learned everything from invisible guides, known only to themselves. . . . The ancient Sages . . . taught that for each individual soul, or perhaps for a number of souls with the same nature and affinity, there is a being of the spiritual world who, throughout their existence, adopts a special solicitude and tenderness toward that soul or group of souls; it is he who initiates them into knowledge, protects, guides, defends, comforts them, brings them to final victory, and it is this being whom the Sages called the 'Perfect Nature.' And it is this friend, this defender and protector, who in religious language is called the 'Angel.'"

MAIMONIDES

Finally, Maimonides (1135?–1204), the great Jewish rabbi and legal scholar educated in Islamic Spain, was well acquainted with the works of Plato, Aristotle, the Neoplatonists, Avicenna and Averroes. He held that Intelligences are pure form, existing in their own plane, that of the angels, which is arranged in a causal hierarchy. Angelic Intelligences are the medium through which humans experience prophecy and vision (see JUDAIC ANGELOLOGY). Maimonides, following Aristotle's definition of *phantasia* so as to link dreams and imagination, argues that the nature of individual minds has something to do with the ability to "pick up" veridical dreams, and that their external sources lie in the movements of the spheres, which have an effect upon consciousnesses that are tuned into them. All this means is that some people are able to work out partially, for the most part intuitively and without consciously thinking about it, how the world will change and develop over a period. They grasp the future course of events, perhaps in the form of a dream.

Maimonides points out that dream and prophecy both involve the seeing of aspects and the reception of experiences which, unlike most imagination, are not under the control of the people involved. Maimonides presents this process as being almost entirely a natural phenomenon, but his sense of "nature" was a complex system like that of Avicenna, concentric spheres interconnecting and relating. Maimonides did not lay out a mystical system per se, as did the Islamic Theosophists. His inclination was to leave "mystery" alone and define as closely as possible what was intelligible, humbly ceding to the Angelic Intelligences a role in facilitating the prophetic and visionary aspects of human "intelligence."

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Isaac In the Old Testament, the son of ABRAHAM and Sarah, whose life is saved by an intervening ANGEL OF THE LORD.

Genesis 22 tells how God tests Abraham's obedience by ordering him to take Isaac to the Mount of Moriah and there sacrifice him to the Lord. Abraham does as ordered, binding Isaac and placing wood on him for a sacrificial fire. He raises his knife to slit the boy's throat, but at the last moment the Angel of the Lord intervenes and stops the sacrifice. Verses 10–12 state:

> Then Abraham put forth his hand, and took the knife to slay his son. But the angel of the Lord called to him from heaven, and said, "Abraham, Abraham!" And he said, "Here am I." He [the angel] said, "Do not lay your hand on the lad or do anything to him; for now I know that you fear God, seeing you have not withheld your son, your only son from me."

Abraham then spies a ram caught in the thicket, and he sacrifices it to the Lord instead.

Verses 15–18 reitereate God's earlier covenenant with Abraham (Genesis 15:17):

> And the angel of the Lord called to Abraham a second time from heaven and said, "By myself I have sworn, says the Lord, because you have done this, and have not withheld your son, your only son, I will indeed bless you, and I will multiply your descendants as the stars of heaven and as the sand which is on the seashore. And your descendants shall possess the gate of their enemies, and by your descendants shall all the nations of the earth bless themselves, because you have obeyed my voice."

In rabbinic literature, a midrash from the eighth century tells the interesting story of what happened to Isaac at the moment he was about to be slain. Abraham's knife touches the boy's throat and at that moment, his soul flies out of his body and rises into heaven. There angels take him to the celestial academy of Shem and Eber. He remains there for three years studying the Torah as a reward for his suffering. All of the treasuries of heaven are opened to him: the treasuries of prayer, souls, ice and snow, as well as the palaces of heaven, the celestial Temple that has existed since creation, and the "Chambers of the Chariot" (perhaps a description of the throne of God). Isaac is shown his past lineage on earth, as well as the future generations that will come from Abraham. The End of Days also is revealed.

Meanwhile Abraham stands frozen, his hand upraised. Though three years pass for Isaac, only a single breath transpires for Abraham. The instant the angel speaks and tells him not to lay a hand on the lad, Isaac's soul returns to his body. When he is back in his body, Isaac realizes that the dead will have future life and exclaims, "Blessed is He who quickens the dead!" Abraham unbinds the boy and he arises as if reborn.

Christian influence is apparent in this story, which underscores the theme of death and resurrection. Howard Schwartz, scholar of Jewish literature, points to the parallel between the three years of Isaac in heaven and the three days that passed between Jesus' death and resurrection.

The story also resembles modern-day accounts of the NEAR-DEATH EXPERIENCE. There is the ascent to heaven and the meeting with angels; the revelation of mystical secrets; the life-review; the revelation of the future and the end of times. The distortion of time also is characteristic of an NDE. Near-death experiencers often feel that time is expanded or stretched, and that what takes place during their encounters occurs over a much longer period of time than what actually passes on earth.

Further reading:

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Isaiah One of the great prophets of the Old Testament, whose call to duty involved a grand vision of the heavenly court attended by seraphim, the highest of angels (see CHOIRS). Isaiah received his call in 740 B.C.E., the year Uzziah, King of Judah, died. He prophesied for forty years, and had the ear of kings.

In Isaiah 6:1–8, the prophet describes his initial heavenly vision:

> I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. Above him stood the seraphim; each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. And one called to another and said: "Holy, holy, holy is the Lord of Hosts; the whole earth is full of his glory."
>
> And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. And I said: "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts!"
>
> Then flew one of the seraphim to me, having in his hand a burning coal which he had taken with tongs from the altar. And he touched my mouth, and said: "Behold, this has touched your lips; your guilt is taken away, and your sin is forgiven." And I heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" Then I said, "Here I am! Send me."

God then endorses Isaiah as a messenger and instructs him to make people listen to the word and warnings of God.

The main thrust of Isaiah's many prophecies was that the nation must depend on God alone, and God will judge all who turn away from him. However, he also said that God loves to forgive. Isaiah prophesied the coming of the Messiah (9:6) and the creation of new heavens and new earth (65:17–25) in which "the wolf and the lamb shall feed together."

See ANGELOPHANY.

Further reading:

Alexander, Pat (ed.) *The Lion Encyclopedia of the Bible*. Batavia, Ill.: Lion Publishing, 1986.

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Islamic angelology The Koran establishes angelology as the second of the five Islamic articles of faith (Divine Unity, Angels, Messengers [Prophets], Revealed Books, Day of Resurrection). Every believer knows from the Koran (Surah 35.1) that the angels are subtle and luminous bodies provided with two, three, four or more wings. They can assume various forms; they are endowed with perfect knowledge and have power over their acts. Their ministry is to glorify God; they manifest themselves to the Prophets and their

spiritual heirs (*wasi*), in order to signify a divine communication to them.

To say more of them, for example to affirm the transcendence of the angel through the *ta'wil* (return to the Origin, taking place in a vertical dimension), to carry back the notion of angels to that of INTELLIGENCES and the Souls of the heavenly spheres, to the powers of nature or to the human faculties—all that, according to official doctors of Islamic theology, is foolhardiness, straying from the right road. Though in Islamic revelation the angel and angelology decentralized the monotheistic universe, scholars and holy men who applied angelology to metaphysics, psychology, cosmology, and mystical practice provoked alarm, incomprehension, and even open hostility in the legalists.

Paradoxically, the immense spiritual wealth of Islamic angelology, probably the most elaborate and subtle of all sources worldwide, was constituted by commentary from saints and scholars outside Islamic orthodoxy, or at least considered controversial, primarily in Shi'ite prophetology and some sects of Sufism. It is also evident from scholarly research that both Judaic and Islamic angelology have historic connections to ZOROASTRIANISM, preserved in Judaic, Christian and Islamic forms of GNOSTICISM and many schools of Hermeticism, none of which is included in orthodox belief or practice in any of the key theologies. But before this material is treated, it is possible to sum up general Islamic beliefs and practices regarding angels.

GENERAL ISLAMIC BELIEFS ABOUT ANGELS

Ibn Majah states that Muslims believe the angels (*malak* or *mal'ak*) are of a simple substance created of light, endowed with life, speech and reason. The angels are sanctified from carnal desire and the disturbance of anger; they do not disobey God, and they do what God commands of them. "Their food is the celebrating of God's glory, their drink the proclaiming of God's holiness, their conversation the commemoration of God, their pleasure worship of God," according to Ibn Majah.

The difference between angels and *jinn* is a difference of species. The *jinn*, or *jann* or *genii*, sometimes described as *shayatin*, are considered to be created of liquid fire. They are good as well as bad, and they can be converted, as one Koranic verse indicates: "It has been revealed to me that a company of the Jinn gave ear, then they said 'We have indeed heard a Koran wonderful, guiding to rectitude'" (Surah 72). This may be an echo of the epistle of James: "the devils have faith like that, and it makes them tremble" (James 2:19). The *jinn* are self-propagating, and would seem to be quite similar to Greek genii or daemons.

Four of the angels are archangels, or as they are called in Arabic, Karubim (Cherubim), namely: Jabra'il or Jibril (GABRIEL), the angel of revelations, who dictated the Koran to Mohammed; Mika'il or Mikal (MICHAEL), the patron of the Israelites; ISRAFIL, the angel who will sound the trumpet at the last day; and Izra'il or Azra'il, the ANGEL OF DEATH. Angels are said to be inferior to human prophets because all the angels were commanded to prostate themselves before Adam (Surah 2.32). Seven prophets are believed to have carried Revelation forward: Adam, Noah, ABRAHAM, MOSES, David, JESUS and MUHAMMAD, the last often referred to simply as the Prophet.

According to Sufi teacher Abdul Karim Jili, the highest angel is identified with the Spirit mentioned in the Koran. He is made from God's light, and "from him God created the world and made him His organ of vision in the world." He is the Divine Command, chief of the Kerubim, axis of creation. He has eight major forms, great Angels who bear the Throne, and all other angels are created from him "like drops from the ocean." He is also the eternal "prophetic light" from which all prophets derive their inner being; the breath or spirit sent to Mary to conceive Jesus; and Muhammad in his perfect manifestation.

Jili, in describing the angel as the "Muhammadan light," says that God creates from his faculties the Archangels and Angels, who in turn preside over the principles of the universe. From his heart comes Israfil, the mightiest of the Angels; from his intelligence Gabriel, treasurer of Divine Knowledge. From his judgment comes Azrael (Azrail), the ANGEL OF DEATH. From his *himma* (spiritual aspiration) comes Michael, who metes out the fate of all things. From his Thoughts come all the celestial and terrestrial Angels (i.e. "the souls of the spheres and of mankind"). From his Imagination comes the very stuff of the universe itself, which is "Imagination within Imagination within Imagination." From his Soul or Ego come both the sublime and contemplative angels, SATAN and his hosts.

The angels intercede for humans: "the angels celebrate the praise of their Lord, and ask forgiveness for the dwellers on earth" (Surah 42.3). In addition a GUARDIAN ANGEL looks after each person all through life, with duties of giving assistance against unbelievers, and is permitted to intercede if necessary. "Each hath a succession of angels before him and behind him, who watch over him by God's behest" (Surah 13.12). "He is the supreme guard over his servants, and sendeth forth guardians who watch over you, until, when death overtaketh any one of you, our messengers receive him and fail not" (Surah 6.61).

Two other angels (though not Koranic) are known by name, Munkar and Nakir, who visit the graves of the newly-buried as soon as the funeral party has returned. They are charged with examining the dead person with regard to belief. Other angels who have special functions are Ridwan, the angel in charge of heaven, sometimes called the "Treasurer of the Garden," even the "Door-Keeper" of the Garden, which may connect in some way to the cherubim in Genesis keeping the way of the Tree of Life with a flaming sword (Genesis 3:24).

Every believer is attended by two recording angels called the Kiramu'l katibin. One has its station on the right, the one who contemplates and dictates; the other has its station on the left, the one who records. Like the angels of Jacob's vision, sometimes they come down to humans, sometimes they mount to heaven. The text adds: It is said that among their number are those to whom the human being is entrusted, and whom the Holy Book calls "Guardians and Noble Scribes" (82.10–11). The recording angels are acknowleged daily in the Muslim prayer ritual, the Salat. Esoteric treatments of these *kiramu'l katibin* will be touched upon shortly.

Both of the names Satan and Devil are Koranic, and Satan originally was a good angel but on declining to share in the worship of Adam, he was expelled from Paradise. He is

often mentioned with the adjective "the Stoned" following. This is Koranic and most probably has reference to the *Jamrah*, the throwing of stones at three Shayatin during the Pilgrimage rites.

There is one Surah in the Koran (53) in which one appears to Muhammad "terrible in power"; this passage fomented debate on the question of who was appearing, God or an angel, in Islam as it did in Christianity (see ANGEL OF THE LORD). Regarding angelic choirs, there is an almost parallel allusion to the heavenly host at Bethlehem in Surah 97. And when it comes to military assistance, the Koran promises three to five thousand angels to believers. "Is it not enough for you that your Lord aideth you with three thousand angels sent down?" (Surah 3.120). Judaic, Christian and Islamic "legions of angels" all evoke the Dead Sea War Scroll, which describes "the warrior angels [who] gird themselves for battle; they are marshalled in serried ranks and mustered for the day of combat." Other Qumrum [Dead Sea Scroll] documents mention a subdivision of angels into five classes, angels concerned with plagues, and others who mediate judgment or are divine agents for protection, punishment, revelation, or the offering of praise.

Parallels abound between the Islamic and biblical visions of the last judgment (see REVELATION). On the Day of Resurrection the four bearers of the throne (like the four living creatures in Revelation) will be raised to eight. They parallel the cherubim of Isaiah 6:2, even to their description: those who "bear the Throne and those round about it, proclaim the praises of their Lord, and believe in Him" (Surah 40.7). "Upon the day when the Spirit and the angels stand in ranks . . . thou shalt see angels encircling about the throne" (Surah 68.77).

ISLAMIC SECTS

With the death of Muhammad in 632, prophecy itself came to an end. There will be no other prophet. The question arises then: How does the religious history of humanity continue on after the Seal of the Prophets? This question, and the answer to it, are essentially what constitutes the religious phenomenon of Shi'ite Islam, which is founded on a prophetology amplifying into an Imamology, in some Shi'ite sects constituted by twelve Imams (teachers/holy guides), and in others seven. In the Sunni branch of Islam, which took precedence, four Imams, founders of the four juridical rituals of Sunni Islam (Hanbalite, Hanafite, Malakite, Shafi'ite), are credited with being the heirs of the prophets and the Prophet, Muhammad.

The key difference between the dominant, legalistic Sunni branch of Islam, and Shi'ism, can be approached by a quote from the eleventh-century Iranian philosopher Nasir-i Khusraw: "positive religion (*shari'ah*) is the exoteric aspect of the Idea (*haqiqah*), and the Idea is the esoteric aspect of positive religion. . . . Positive religion is the symbol (*mithai*); the Idea is that which is symbolized (*mamthui*). The exoteric aspect is in perpetual flux with the cycles and epochs of the world; the esoteric aspect is a divine Energy which is not subject to becoming." One of the key Shi'ite premises is the polarity between *shari'ah* and *haqiqah*; its mission is the continuation and the protection of the spiritual meaning of the divine revelations, that is to say their hidden, esoteric meaning.

Philosophical thought in Islam moves in two counter but complementary directions in the *ta'wil*. Forms are thought of as being in space rather than in time; the world is perceived not as evolving in a horizontal and rectilinear direction, but as ascending; the past is not behind us but beneath our feet. From this axis stem the meanings of the divine Revelations; according to the Shi'ite approach to the esoteric, each of these meanings corresponds to a spiritual hierarchy, to a level of the universe that issues from the threshold of metahistory. Thought can move freely, unhindered by the prohibitions of any dogmatic authority. On the other hand it must confront the *shari'ah*, should the *shari'ah* at any time repudiate the *haqiqah*.

The literalists of the legalistic religion, the doctors of the Law, repudiated these ascending perspectives. Thus the organic link, the bipolarity of *shari'ah* and *haqiqah*, was broken, and the purely juridical interpretation of Islam was consolidated. The *batin* (hidden meaning) isolated from the *zahir* (literal aspect), rejected, even, produced a situation in which philosophers and mystics were out of line, their position increasingly compromised while the orthodox legalists, whose knowledge was wholly exoteric, reigned over a popular social sect. The foregoing material on angels is common knowledge in that popular sect. What follows is known by few, constituting the esoteric inheritance of Islam, preserved in the immense corpus of the Shi'ite Imams and many other unorthodox mystical philosophers.

HIGHLIGHTS OF ESOTERIC ISLAMIC ANGELOLOGY

Prophecy

The Imams list and explain four categories of prophecy as a continuation of the Prophets/Messengers and Revealed Books. First, there is the prophet or *nabi* who is a prophet only for himself, and not obliged to proclaim what is received. Second, there is the *nabi* who hears the voice of the angel while dreaming but does not see the angel in a waking state, and is likewise not sent to proclaim his vision to anyone. Third is the category of the prophet who has the vision or perception of the angel not only while sleeping, but in the waking state. This prophet may be sent to bring light to a more or less numerous group. This is the *nabimursal*, the prophet-messenger. Fourth, within the *nabimursal* are the seven great prophets (Adam to Muhammad) whose mission (*risalah*) is to proclaim a *shari'ah*, a new divine law that abrogates the one preceding it. According to the Shi'ite idea of the cycle of prophecy, only the *shari'ah* or legislative kind of prophecy has come to an end with Muhammad's death, while the esoteric prophecy continues.

The mission of the Messenger (prophet) includes the waking vision of the angel, a vision whose modality is something different from sense perception, properly called *wahy*, divine communication. To explain this inner vision, the parallel is made between the light of the sun being necessary for the eye to see, as is the light of the Angel-Intelligence for the human intellect to know. The Angel-Intelligence is identified with the Angel of Revelation, the Holy Spirit or the Angel Gabriel, and also called the Pen (*qalam*) because it is the intermediary cause between God and humankind to actualize knowledge in the heart, as the pen mediates between writer and paper. Knowledge through God is actualized only through the angels, the esoteric interpretation of Surah 42.50–51: "It is not vouchsafed to any mortal that God should speak to him save by communication from behind a veil, or by sending a messenger."

Another metaphor often used to explain the role of the Angel-Intelligence is that of mirrors, from the divine mirror to the mirror of the heart. The veil between the two mirrors is lifted, sometimes because it is removed by hand, as the philosophers try to do, sometimes because the wind begins to blow, or by divine grace (angel). The mirror also often has been used as a metaphor for the imagination, a third faculty of knowledge lying between sense perception and pure intellection, and also attributed to carefully distinguished angelic intervention through symbolic forms. The images, symbolic forms selected by the angel to further the ascent of the soul up the *ta'wil*, guide the soul even after the body dies, according to some visionary accounts.

ANGELIC PREHISTORY AND ESOTERIC HISTORY

Similar to the worldview of Christian GNOSTICISM, one sect of Shi'ite gnostics, the Ismaili community, explains human esoteric history as a recovery from a catastrophic prehistoric mistake made by an angel, namely the Third Intelligence, *Adam ruhani*, the celestial spiritual Adam, angel-archetype of humanity, who refused to respond to the summons of the First Intelligence, remained motionless in a state of bedazzlement, and finally recovered only to realize he had been overtaken, delayed, had fallen behind himself, and was now the Tenth Intelligence. This interval of time in stupor he must redeem, corresponding to seven other Intelligences, who are called the Seven Cherubim, the Seven Divine Worlds, who assist the Angel-Adam to come to himself.

This delay introduces into a being of light an alien dimension which expresses itself in the form of an opaqueness. Each archangelic Intelligence in the Pleroma contains a Pleroma of innumerable forms of light. All the forms that composed the Pleroma of the celestial Adam were immobilized with him in the same delay. He communicated to them the eternal summons and in varying degrees of obstinacy and rage they rejected him; this denial darkened the essential ground of their being, which had previously been purely incandescent. The Angel-Adam realized that if they remained in the pure spiritual world they would never free themselves of their darkness, and thus he made himself the Demiurge of the physical cosmos, as the instrument through which the Forms that had once been of Light would find their salvation.

Through several cycles of rulership of the three dimensions of cosmic space, the first human being arose like a plant growing out of the earth, to be distinguished from both his celestial archetype (the spiritual Adam, the Third Intelligence who became the Tenth), and from the partial Adam who inaugurated our present cycle. He is described as the integral primordial Adam (*Adam al-awwal al-kulli*), and he is surrounded by twenty-seven companions, who in physical forms are the faithful humanity of the Tenth Angel, whose fidelity is manifested by their physical and spiritual superiority over all other humans of other climes. The first earthly Adam is simultaneously the epiphanic (manifest) form and the veil of the celestial Adam. He is the founder of the permanent esoteric hierarchy, uninterrupted from cycle to cycle, up to and since Islam.

After having invested his successor, the first Adam was transferred to the Pleroma, where he succeeded the Tenth Angel, the celestial Adam, who himself rose with the entire hierarchy of Intelligences to a level higher. This ascending movement will not cease until the Third Angel Intelligence has regained the sphere of Second Intelligence. The cycle of epiphany was followed by one of occultation (necessitating the arcane sciences and philosophy, for most of humanity was unworthy of the revelations), which was followed by a new cycle of epiphany and so on in rotary succession. This will continue until the ultimate Resurrection of Resurrections, which will be the consummation of our Aion and will restore humanity and its Angel to their initial state.

VISIONARY RECITALS OF AVICENNA AND AL-SUHRAWARDI

It is possible here only to skim the surface of esoteric Islamic angelology, but the mystical richness of this lore can be grasped through a brief encounter with two masters of the visionary recital (an Islamic literary/prophetic form in which the Angel addresses the human seeker). Ibn Sina (988–1037), popularly called Avicenna in the West, was well known to St. Thomas AQUINAS and other medieval scholars, and generally considered an Islamic Neoplatonist (see INTELLIGENCES). Avicenna's *Recital of Hayy ibn Yaqzan* uses a frame story of the journey into the Orient—that is, of the soul's return to its "home" under the conduct of its Guide, its celestial Self.

This metaphoric journey aligns with angelology the emanation of origin, spheres of existence, and the subtle dynamics of the soul. There are the Archangels or pure Intelligences, the Kerubim (Cherubs). There are the Angels who emanate from them and who are the moving Souls of the celestial spheres. There are the human souls, or "terrestrial angels," who move and govern earthly human bodies. In this recital one is aware of the kinship and homology between heavenly and human souls, *animae coelestis* and *animae humanae*. Human souls are in the same relation to the Angel from whom they emanate and who is the Tenth of the Kerubim, as is each Soul to the Intelligence from whose thought its being is an emanation. Hence it is in imitation of the *anima coelestis* that the terrestrial angel or *anima humanae* will realize its angelicity, which is still virtual precisely because terrestrial. But unlike the *anima coelestis*, the human soul can be false to its being, transgress its limits, and develop the demonic virtuality in itself. It is the realm of the human soul that is the dwelling place of the demons, the Iblises (see IBLIS) and the *devs*. It is for the human soul to decide whether its angelic or demonic virtuality is to flower in it.

In esoteric terms, the two Recording Angels can be thus explained: The human intellect is guided by the Angel, who is the partner of the intellect and who needs it for his own divine service (*Hayy ibn Yaqzan*, chapt. 25). The practical intellect is the terrestrial angel on the left who "writes," or executes, what is dictated by the angel on the right.

Celestial souls and human souls share the function of ruling and governing physical bodies. To do this they must imagine. The whole immense world of the imaginable, the universe of symbol (*'alam al-mithal*), would not exist without the soul. But here the Celestial Souls possess a superiority; their bodies are made of celestial matter, and because unlike human imaginations theirs are not dependent on sensible knowledge, their imaginations are true. Since the imagination can be angel or demon, it is essentially the first alternative that is realized in the *animae coelestis* and through them, in human souls. The love between the angelic intelligence

and the soul is compared not only to the affection between parent and child, between master and disciple, but to the reciprocal love of lovers. The celestial souls offer themselves as models to be imitated; the human soul is to hear and obey. These two complementary aspects define the journey into the Orient, in the terms of the *Recital of Hayy ibn Yaqzan*, as "travelling in company with the Angel."

Below the greater Orient of the pure cherubinic Intelligences, the schema of Israq places an intermediate Orient, the world of symbols, which is the "clime" of the celestial Angels or Souls. It is these who inspire, who make visible to the Imagination as organ of metamorphoses, the symbolic visions that come to prophets and theosophic Sages. If the Prophet Muhammad received his revelations from the Angel Gabriel, it is nonetheless true that, for each mystical Sage, joining himself with the Angelic Intelligence (the speculative name of the Angel Holy Spirit) is each time equivalent to becoming the "seal of prophecy."

To raise itself step-by-step toward the world of Pure Intelligence, through the successive states in its posthumous state, the soul must be enveloped in the subtle celestial body that will have been organized for it by the Images, the symbols, and the dreams dispensed by the celestial Souls. The world of symbols and of archetypal Images is also the world of remembrance, and it is the celestial souls who preserve the traces of all particular things (compare with Carl G. JUNG's concept of ARCHETYPES). The relation of the soul to the Active Intelligence is expressed with unmistakable clarity as the relation of child to parent, and although the visionary system is formidable in its complexity, the tone of the mystic Sage is never intellectual or rational, but always one of an exquisite love and tenderness.

Ibn 'Arabi (1163–1240) developed a philosophical description of the functions of image, symbols and dreams dispensed by the celestial Souls that attracted attention in the West as another version of Platonism. But Ibn 'Arabi also offers visionary recitals in his voluminous writings, testimonies of the mental, emotional, and physical subtleties of Sufi yoga to cultivate the whole being of the seeker in the ascent through the *ta'wil*.

The Persian visionary Shihabal al-Din al-Suhrawardi (1145–1234) held that because Avicenna lacked knowledge of Zoroastrianism, his work was incomplete. The effects of al-Suhrawardi's "theosophy of Light" have been felt in Iran down to our own time. One of its essential features is that it makes philosophy and mystical experience inseparable: A philosophy that does not culminate in a metaphysic of ecstasy is vain speculation; a mystical experience that is not grounded on a sound philosophical education is in danger of degenerating and going astray. Iranian Islam also preserved the objective existence of the intermediate world, the world of subsistent Images (*'alam al-mithal*) or immaterial bodies, which al-Suhrawardi calls the cosmic "Intermediate Orient," and at the same time it preserved the prerogative of the Imagination, which is the organ of this intermediate world, and the specific reality of the events, the theophanies, enacted in it, a reality in the fullest sense, though it is not the physical, sensory, historical reality of our material being.

This world is the scene of al-Suhrawardi's symbolic dramaturgy. His work includes a complete cycle of Recitals of Initiation in Persian, which are continuations of the Avicennan Recitals. Their titles are suggestive—"The Recital of the Occidental Exile," "The Purple Archangel"—his theme always being the Quest, a progressive initiation into self-knowledge as knowledge that is neither the product of abstraction nor the re-representation of the object through the intermediary of a form, of a Species, but a Knowledge identical to the Soul itself, to the personal existential subjectivity, and which is essentially life, light, epiphany, awareness of self. Representative knowledge, of the abstract or logical universe, does not even approach the present unitive, intuitive knowledge—an illumination (*ishraq huduri*) which the soul, as a being of light, causes to shine upon its object. The soul's epiphany to itself constitutes the epiphanic or Oriental Presence (*hudur ishraqi*). To the degree with which it tears itself away from the Darkness of its Occidental exile, the human soul causes itself to be present by the very act of self-awareness. This is the case for all the beings of light in all the worlds and inter-worlds.

In *The Familiar of the Mystical Lovers* (*Mu'nis al-'Ushshaq*) Suhrawardi dramatizes three beings proceeding from the meditation of the First Archangel (the Intelligence) bearing the names Joseph, Zulaykha and Jacob and representing respectively Beauty, Love and Sadness reflecting upon his being. Sadness (Jacob) corresponds to the heaven whose subtle matter "materializes" the thought of a nonbeing; it measures the zone of shadow, the distance that always intrudes between the Love and Beauty to which it aspires—that is, between the celestial Angel and the Angel-Cherub. But at the same time this heaven, this Sadness, is the instrument that allows the Soul, by the roundabout way of a long pilgrimage, to approach that Beauty, to attain the goal of its desire, just as by moving its heaven, the Soul tends toward the Angel from whom it emanates. The same nostalgia at the heart of the mystic is likewise the secret of celestial physics.

Suhrawardi claims to have seen in a vision the primordial Flame which is the source of those epiphanies, those "dawn splendors" that revealed to him the authentic "Oriental Source." This is the "Light of Glory" that the Avesta names as the Xvarnah (*khurrah* in Persian, or *farr, farrah* in Parsi), the effulgent majesty of the beings of light, and it is also the energy which conjoins the being of each being, its "personal angel," and its destiny. Al-Suhrawardi represents it as the eternal radiance of the Light of Lights, from which emanates the first Archangel, whom he calls by his Zoroastrian name of *Bahman*. The relationship that eternally unfolds between the Light of Lights and the First Emanant is the archetypal relationship between the first Lover and the Beloved, exemplified at all levels of the procession of being, establishing all beings in pairs. By engendering each other out of their irradiations and reflections, the hypostases of Light become countless in number. Intimated beyond the fixed stars of Peripatetic or Ptolemaic astrology lie innumerable marvelous universes. Contrary to what was to happen in the West, where the development of astronomy eliminated angelology, here it is angelology taking astronomy beyond the classical schema within which it was confined.

The world of these Pure Lights is organized into a threefold hierarchy. From the initial relationship between the Light of Light and the First Emanated Light, through the multiplication of the intelligible dimensions which compound with each other, there proceeds eternally the universe of the Primordial Ruling Lights. These form a descending hierarchy which al-Suhrawardi calls "the longitudinal Or-

der" and are universes of the Archangels, whom he calls "the supreme sovereign lights," the world of the Mothers, where a twofold event takes place in being. On the one hand their positive dimensions (dominion, independence, active contemplation) produce a new Order of Archangels who are no longer each other's causes but who are equal amongst themselves in the hierarchy of Emanation and form the latitudinal order. These are archangel archetypes of "lords of species," identified with the Platonic archetypes—not as realized universals but as hypostases of Light. The names of the Zoroastrian archangels and some of the angels are expressly mentioned. This latitudinal Order also includes the angel of humanity, the Holy Spirit, Gabriel, the active Intelligence.

On the other hand the negative intelligible dimensions of the longitudinal order (dependence, passive illumination, love as intelligence) produce the Heaven of the Fixed Stars. The innumerable stellar individuations of this Heaven are so many emanations which materialize, in a still wholly subtle celestial matter, that part of nonbeing which conceals their being that emanates from the Light of Lights.

Finally, from this second order of Archangels there emanates a new Order of Lights, through the intermediary of which the Archangel archetypes govern and rule over the Species, at least in the case of the higher species. These are the Angel-Souls, the *animae coelestis* and *animae humanae* of Avicenna's angelology. Every species is an icon of its angel, a theurgy effected by this angel in the *barzakh* (the inter-world, the *mundus imaginalis*, everything that is body, everything that is a screen and an interval, which is of itself Night and Darkness). It is an act of light by the Angel, but it does not combine materially with the Darkness, and from this stems al-Suhrawardi's notion of potential being, matter, substantial forms, and so on, a perception of the world through a metaphysic of essences alligned with a complex angelology.

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Israfil Angel prominent in Islamic lore, though not named in the Koran. The name Israfil means "the burning one." Israfil serves as the angel of resurrection who blows the trumpet on Judgment Day—to bring of his own demise, for he and other angels supposedly will be destroyed in the universal conflagration that will be unleashed.

According to lore, Israfil served as a companion to the prophet MUHAMMAD for three years before being succeeded by GABRIEL.

A well-known Islamic story says that Allah dispatched MICHAEL, GABRIEL, Israfil and AZRAEL to the four corners of the earth, to get seven handfuls of dust for the creation of Adam. However only Azrael, the Angel of Death, was able to accomplish this.

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Izra'il The Islamic ANGEL OF DEATH. His name is mentioned in the Koran, and his characteristics and duties are elaborated upon by commentators. He is one of the four principal archangels of Islamic angelology. In Hebrew lore, he is known as Azrael, whose name means "whom God helps."

While the angel ISRAFIL breathes life into souls, Izra'il takes breath away. He is associated with writing, in the idea that writers "take away" ideas from the realm of thought and cause them to fall into the world of matter.

On the macrocosmic level, Izra'il represents the human soul. He removes the soul from the world and delivers it to God's forgiveness, and thus the soul is displayed in a nobler form. In this respect, Izra'il is considered the bringer of good news, because he helps the soul on its path to spiritual perfection.

Azrael is supposed to be the biggest of the angels, with his shape pleasing to the believer, in order to facilitate the release from life. Sufi teacher Abdul Karim Jili says that Azrael appears to the soul in a form provided by its most powerful metaphors. He may even manifest invisibly, "so that a man may die of a rose in aromatic pain"—or of a rotting stench. When the soul sees Azrael it "falls in love," and its gaze is thus withdrawn from the body as if by seduction. Great prophets and saints may be invited politely by Azrael in corporeal form, as he did to MOSES and MUHAMMAD.

When the Sufi poet Rumi lay on his deathbed, Azrael appeared as a beautiful youth: "I am come by divine command to inquire what commission the Master may have to entrust to me." Rumi's human companions almost fainted with fear, but the Sufi master replied: "Come in, come in, thou messenger of my King. Do that which thou art bidden, and God willing thou shalt find me one of the patient."

Islamic angelology holds that Azrael is another form of RAPHAEL, and possesses 70,000 feet and 40,000 wings. He has as many eyes and tongues as there are people. Arabic mythology tells that Azrael constantly writes and erases in a large book. The writing brings birth and the erasing brings death.

Still another story, regarding the creation of Adam, has Azrael fulfilling a crucial task. The angels MICHAEL, Gabriel and ISRAFIL do not produce seven handfuls of earth necessary to make Adam; Azrael does. Thus, he is endowed with the power to separate the soul from the body.

In Islamic occult lore, Izra'il exists in the seventh heaven, is associated with the planet of Saturn (ruler of time and associated with death), and governs the spleen.

See DEATHBED APPARITIONS.

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J

Jacob Among the most discussed and most inexplicable of biblical stories is the one containing what is probably the most striking encounter of an angel with a biblical personage: the patriarch Jacob (son of ISAAC and Rebekah) wrestling all night with the angel in Genesis 32:22–31. Jacob's dream while sleeping on a stone pillow, in which he sees a ladder of angels ascending and descending from heaven (Genesis 28:10–17), is a powerful image that has fascinated people throughout the ages.

JACOB'S LADDER

After stealing his twin brother Esau's birthright with the aid of his mother Rebekah, Jacob leaves to escape his father Isaac's shame and Esau's wrath. Rebekah suggests that he go to her brother. On his way to his uncle Laban's country, Jacob stops for the night, taking a stone as his pillow. He dreams: "a ladder was there, standing on the ground with its top reaching to heaven; and there were angels of God going up it and coming down." (Genesis 28:12). Next in the dream Jabob hears the voice of Yahweh explaining his high spiritual destiny: This land will be the dwelling of his innumerable descendants, and Yahweh never will desert him. When he wakes up Jacob calls the place Bethel, the gate of heaven, anoints the stone pillow with oil and sets it up as a monument, with which he promises faithfulness and to give a tenth of his wealth to Yahweh in return for his preservation and safe return to his father.

There are many rabbinic and midrashic comments on this dream and its context. Some note the union of the land and the people destined for it, signified by Jacob's placing his head on the stone. Some rabbis interpret the ladder as a symbol of the angels' constant interventions and frustration with the previous patriarchs from the beginning of creation up until this point, when Jacob at last is found worthy. Jacob's acceptability is signified by the choice of him as the model for the man-faced angel on the chariot of EZEKIEL. Some saw the ladder as a political allegory, a prophecy of the ascent and descent of Israel that was to come.

In John 1:51, Jesus tells his disciples "I tell you most solemnly, you will see heaven laid open and, above the Son of Man, the angels of God ascending and descending." Maimonides (*Guide of the Perplexed*, II) interpreted the ladder as representing the hierarchy of the INTELLIGENCES. A glimpse of angelic activities, particularly the image of a ladder, denoted the interdependence of the angelic hierarchies, and was an obvious interpretation in angelology. Analogies were applied to stages of spiritual ascent for human seekers, for example by Bonaventure (see MONASTICISM, CHRISTIAN).

Angels on Jacob's ladder

Various scholars since have taken the ladder to represent every kind of correspondence, system, and parallelism between worlds and planes of being, ranging from the esoteric motto "as above, so below" to the rough model of eighteenth-century science, "the Great Chain of Being."

JACOB WRESTLING WITH THE ANGEL

After working for fourteen years in order to win Rachel, the bride of his choice (having had first to marry Leah because of Laban's deception), fathering twelve sons and working many more years with the help of the ANGEL OF THE LORD to gain great flocks of his own (Genesis 31:11), Jacob departs from Laban with all his wives, children, and flocks of livestock to return to his father and the unknown factor, his

brother Esau. "While Jacob was going on his way angels of God met him, and on seeing them he said 'This is God's camp,' and he named the place Mahanaim" (Genesis 32:2–3). Jacob has sent a party out to meet Esau, and has found that Esau is coming to meet him with four hundred men. After taking the usual precaution when entering someone's territory of sending gifts ahead to Esau, and praying, Jacob leaves everyone on one side of the river Jabbok (literally *yeabheq*, "strove") and goes alone to the other side.

> And there was one [literally, "a man"] that wrestled with him until daybreak who, seeing that he could not master him, struck him in the socket of his hip, and Jacob's hip was dislocated as he wrestled with him. He said, "Let me go, for day is breaking." But Jacob answered "I will not let you go unless you bless me." He then asked, "What is your name?" "Jacob," he replied. He said, "Your name shall no longer be Jacob but Israel, because you have been strong against God, you shall prevail against men." Jacob then made this request; "I beg you, tell me your name," but he replied, "Why do you ask my name?" And he blessed him there. (Genesis 32:24–29)
>
> Jacob named the place Peniel, "Because I have seen God face to face," he said "and I have survived." The sun rose as he left Peniel, limping because of his hip. That is the reason why to this day the Israelites do not eat the sciatic nerve which is in the socket of the hip; because he had struck Jacob in the socket of the hip in the sciatic nerve. (Genesis 32:30–32)

It is not surprising that this dramatic scene has spurred so much commentary from Judaic, Catholic and Protestant theologians, biblical scholars, and literary critics. Its complex symbolism and enigmas challenge the usual boundaries of interpretation. Graves and Patai say:

> The widely differing midrashic views of this wrestling match between Jacob and the "man" whom he afterwards identifies with God, are all prompted by pious embarrassment. God, the transcendental God of Judaism, could never have demeaned himself by wrestling with a mortal and then begging to be released from his hold. In any case, if He loved Jacob so well, and was so perfectly loved in return, why should they have struggled? And if the adversary was only an angel, should he be identified with GABRIEL or MICHAEL, or rather with the fallen angel SAMAEL?

However, the metaphor of a pious man struggling with God in prayer and forcing Him to grant a blessing easily gained currency. The name "Israel" means "El [God] strives against my enemies," and derives in no small sense from the receiving of the new name and new status after having striven with God and not having been vanquished.

Another midrash presents Esau as Jacob's unknown adversary at Peniel, in which case this struggle would be a continuation of the one that began even in the womb, a vying over primacy and territories. Jacob did indeed win, and seal his victory by giving rich expiatory gifts to his brother, who thereupon vacates the land (Genesis 36:6–8).

Along those lines, Midrash Rabbah identifies the assailant as being Esau's guardian angel. The implication is that Jacob knew with whom he was wrestling, and was reassured by his success that he would have nothing to fear from his imminent reunion. The reason the angel is required to depart before dawn is that he is required to be present among the heavenly host to praise God. "Let your brothers praise him," objects Jacob, to which the angel replies that if he does not praise God today, the angels will not let him do so tomorrow. According to this midrash the injury to Jacob was only temporary.

Early Christian exegesis identified the angel who wrestled with Jacob as a figure of Christ. Jacob's victory, which was with the angel's consent, indicated that the Jews would appear to overcome Christ during his Passion. St. AUGUSTINE understands the name Israel to mean "seeing God," and this will be the reward of the saints. The paradox that Jacob emerges from the encounter both blessed and lame points forward to the fact that some Jews will believe in Christ and others will reject him (*City of God* XVI.39).

Maimonides treats Jacob's wrestling match as he treats other angelic visitations, as a prophetic vision (see JUDAIC ANGELOLOGY and ANGEL OF THE LORD). Furthermore, he posits that the passage "the angels met him [Jacob]" (Genesis 32:2) is a foreshadowing of the wrestling match. A sympathetic interpretation of this prophetic visionary approach by Maimonides is provided by Hillel of Verona, who discusses Jacob's struggle with the angel thus:

> There was no doubt whatsoever that the struggle was literally real . . . I will never believe though, that the angel was a body with joints and arms, but it happened like this: the angel, by means of a spiritual divine power, created in the air surrounding Jacob motions of thrust and pressure, through which the particles of air were violently moved and by their movement forced the body of Jacob, by pressing and coercing it as in the thrust of wrestling . . . to move to and fro. . . . But the angel himself appeared to him, in truth, only in a "prophetical vision." . . . Thus the story of this event is literally true, as the real happenings were combined with the prophetical vision.

In his lectures on Genesis of 1542–44, Martin Luther rejected the Jewish interpretations as well as the allegories of his Christian predecessors. He assumes that the assailant is Christ even though Jacob thinks it is a man, and that the assailant had tried to convince Jacob that the promises to him had been revoked. Anguish over this caused Jacob to fight at a level beyond what was his normal physical strength and enabled him to overcome his opponent. The request for a blessing is a demand that the assailant revoke the earlier suggestion that Jacob had been forsaken by God and is without hope. Only when Jacob's name is changed does Jacob realize who his opponent was, and that during his struggle he has been close to Heaven as well as Hell. In his joy at dawn he exclaims that he has seen God. In terms of theology, the meaning of the incident for Luther is that there is a dark side to the nature of God, and it is a mystery which the aspiring soul must encounter and struggle with, holding tenaciously to faith.

John Calvin regards the incident as a vision, and states that Jacob was wounded so that the content of the vision would leave a permanent visible mark on him. God knew what the outcome would be, of course, so strictly speaking Jacob did not overcome God. Calvin holds that if God fights with us, he provides us with the means of resistance. Thus God fights both against us and for us.

Whereas the eighteenth century tended to rationalize the story and the early nineteenth century romanticized it, the most recent trends in reading it have been to look at myth,

symbol and narrative structure, incorporating more developed linguistic and historical materials. Karl Ellinger, for instance, assumes that the Yahwist (one of the authors of one of the two schools who wrote/compiled Genesis) was building on an ancient story that believed in demons of the night. The Yahwist interpolated Jacob's prayer (Genesis 32:9–12), and the divine attack on Jacob by Yahweh was the answer to that prayer. Ellinger argues that for the Yahwist the story was not about Jacob's struggle with God, but about God's struggle with Jacob. God is the real subject of the story, who in answer to Jacob's prayer, wrestles with him in judgment and in His graciousness gives Jacob a new name, and new courage to face the future. Literary deconstruction was applied to Genesis 32 by Roland Barthes so as to elegantly outline its layers of possible meaning, but Barthes arrived no closer to a definite sense of what had happened or who the wrestler was meant to be.

One midrash suggests that GABRIEL may have been the angel who wrestled with Jacob. This wrestling with Gabriel accords with the Islamic mystical attribution of Gabriel as the personal Holy Spirit who is the initiator and guide of the aspirant's spiritual ascent (see INTELLIGENCES; ISLAMIC ANGELOLOGY). According to the symbolic exegesis of the Jewish mystic Joseph Ben Judah, the intellective soul struggles to be united with the Angel, with the Active Intelligence, until the rising of the light, at which time the soul emerges, delivered, from the darkness that imprisoned it. This is a combat not with an Angel but *for* the Angel, for the Angel in turn needs the response of a soul if its being is to become what it has to be.

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Jacob's ladder See JACOB; DREAMS.

Jahoel (also Jehoel, Shemuel, Kemuel, Yaoel and Metatron) A member of the ANGELS OF THE PRESENCE, who mediates the ineffable name of God. The name Jahoel may have been an early form of METATRON.

Jahoel is said to be chief of the seraphim (a job also held by Seraphiel), and governs heavenly singing. He is responsible for holding in check LEVIATHAN, the monster of evil who will swallow the souls of sinners on Judgment Day.

Jesus Angels are prominent in the story of Jesus. The ANGEL OF THE LORD announces the coming birth of his forerunner John the Baptist to John's father Zechariah, instructing him on the name and upbringing (Luke 1:11–22). The angel says "I am GABRIEL who stand in God's presence," and strikes Zechariah dumb because he has doubted the message. Gabriel was sent to Mary in the sixth month of Elizabeth's pregnancy with John (Luke 1:26–38), to tell her not only of her own conception of Jesus, "Son of the Most High," but also that her cousin Elizabeth is with child. When John is circumcised, Zechariah regains his speech after he follows the angel's instructions by writing on a tablet that the child is named John.

The angel of the Lord appeared to the shepherds the night Jesus was born (Luke 2:9–14) and announced his birth; a "great throng of the heavenly host" then appeared to sing praises to God.

The angel of the Lord also appeared to Joseph in a dream before the birth of Jesus, explaining that Mary had conceived by the Holy Spirit (Matthew 1:20–21); again to warn him to take Mary and Jesus away to Egypt to avoid the wrath of Herod, which would unleash the slaughter of Innocents (Matthew 2:13); once again to tell Joseph it was safe to return to Israel (Matthew 2:19); and finally to remove for safety to Galilee (Matthew 2:23).

In Matthew 4 and Luke 4, Satan tempts Jesus in the wilderness, quoting Psalm 91, "He will put you in his angels' charge," to persuade Jesus to prove he is the Son of God by throwing himself off a parapet. After Jesus expels Satan from his presence, "angels appeared and looked after him" (Matthew 4:11). In Matthew 18:10 Jesus tells his disciples "never despise any of these little ones [children], for I tell you that their angels in heaven are continually in the

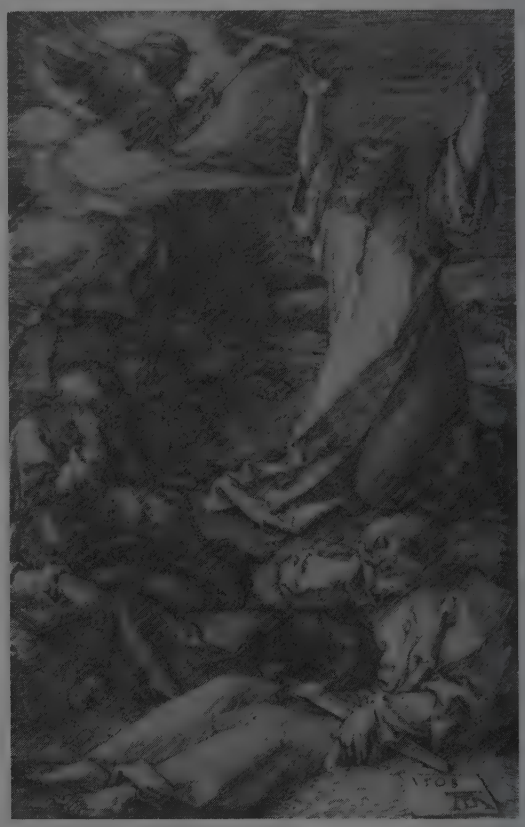

The Agony in the Garden (Albrecht Dürer, 1508)

presence of my Father in heaven." This passage is one of the key scriptural proofs for the belief in guardian angels. John 5:4 relates that at the pool of Bethzatha (Bethesda) "at intervals the angel of the Lord came down into the pool and the water was disturbed, and the first person to enter the water was cured."

In the garden on the Mount of Olives, after Jesus had prayed about his ensuing Passion and death, "an angel appeared to him, coming from heaven to give him strength" (Luke 22:43). Soon Jesus was taken prisoner by the high priests' servants. Jesus tell his disciple, who has just cut off the ear of one of the guards: "Put your sword back. . . . Do you think that I cannot appeal to my Father, who would promptly send more than twelve legions of angels to my defense? But then would the scriptures be fulfilled that say this is the way it must be?" (Matthew 26:51–55). (Luke 22:51 adds that Jesus healed the man's severed ear.) John identifies the disciple who did the cutting of the ear as being Simon Peter (John 18:10).

After Jesus was buried, on the third day the women went to the tomb and according to Matthew 28, "all at once there was a violent earthquake, for the angel of the Lord, descending from heaven, came and rolled away the stone and sat on it. His face was like lightning, his robe white as snow." The guards were so shaken, so frightened of him, that they were like dead men. But the angel spoke and said, "There is no need to be afraid. . . . He has risen." Mark says that simply "a young man in a white robe" (16:5–6) has told them that Jesus has risen. Luke says (24:4–5) "two men in brilliant clothes suddenly appeared at their side" and told them the news. In John 20:11–14, Mary Magdalene finds "two angels in white sitting where the body of Jesus had been, one at the head, the other at the feet." They speak with her just before Jesus appears to her.

A controversy arose in Christian theology about the identity of the angel of the Lord. Some insisted that it was none other than the pre-incarnation Christ, and many theologians have not questioned this concept, which would place Christ in this persona ubiquitously throughout the Old Testament. The continued presence of angel messengers titled "Angel of the Lord" in the New Testament has not entered into the discussion.

(See also SONS OF GOD, an epithet which in Genesis was associated with fallen angels, but eventually became a title identified with Jesus Christ.)

jina See TANTRIC BUDDHISM.

jinn (also djinn or ginn) In Arabic and Islamic lore, a type of spirit being that became demonized in Christianity. Like the DAEMON, *jinn* can be either good or evil. They possess supernatural powers, and can be conjured in magical rites to perform various tasks and services. A *jinnee* (singular) appears as a wish-granting "genie" in many Arabic folktales.

In pre-Islamic lore the *jinn* are malicious, are born of fire, and are not immortal. They live with other supernatural beings in the Kaf, a mythical range of emerald mountains that encircles the Earth. They like to roam the deserts and wilderness. Usually they are invisible, but they have the power to shapeshift to any form, be it insect, animal or human.

Islamic theology absorbed and modified the *jinn*; some became beautiful and good-natured. According to lore they were created two thousand years before Adam and Eve, and are equal to angels in stature. Their ruler, IBLIS, refused to worship Adam, and so was cast out of heaven along with his followers. Iblis became the equivalent of the Devil, and the followers all became demons.

King Solomon used a magic ring to control *jinn* and to protect himself from them. The ring was set with a gem, probably a diamond, that had a living force of its own. With the ring, Solomon branded the necks of the *jinn* as his slaves.

One story tells that a jealous *jinnee* (sometimes identified as ASMODEUS) stole Solomon's ring while he bathed in the river Jordan. The *jinnee* then seated himself on Solomon's throne at his palace and reigned over his kingdom, forcing Solomon to become a wanderer. God compelled the *jinnee* to throw the ring into the sea. Solomon retrieved it, and punished the *jinnee* by imprisoning him in a bottle.

According to another story, Solomon brought *jinn* to his crystal-paved palace, where they sat at tables made of iron. The Koran tells how the king made them work at building palaces and making carpets, ponds, statues and gardens. Whenever he wanted to travel to faraway places, the *jinn* carried him there on their backs.

Jinn appear in tales such as "Aladdin's Lamp" in *Arabian Nights*, in which they carry out the wishes of a master who learns the magic that will command them. In "Aladdin's Lamp," the "genie" imprisoned in the lamp is derivative of the *jinnee* imprisoned in the bottle by Solomon.

See DEMON.

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Joan of Arc (1412–1431) French peasant girl, known as "the Maid of Orleans," whose communion with saints and an angel led her to become a military hero of France. Her success was short-lived, for her enemies succeeded in executing her as a heretic. Her story is especially interesting to scholars because of the extensive documentation of her trial, in which she was interrogated at depth about her visions and voices.

Joan was born to a farming family in Domremy, a village between the Champagne and Lorraine districts. At the time, France was torn by civil war and had an unstable throne. Henry V of England had invaded and was claiming the crown of the insane King Charles VI. Charles VII, or the Dauphin, put up no resistance. Joan's mission, guided by her supernatural aides, appears to have been ensuring the coronation of the Dauphin and the defeat of the English.

At the age of thirteen she began to experience visions and voices. At first it was a single voice accompanied by a brilliant light. Other voices manifested. They instructed her to "be a good girl, and go often to church." The voices then began to intervene often in her life, and to be accompanied by forms that Joan identified as the archangel St. MICHAEL and saints Catherine and Margaret. The voices usually came to her during a waking state, but sometimes they roused her from sleep. Sometimes they were unintelligible. They manifested almost daily.

Over time the voices gave Joan more instructions and predictions of the future, and revealed her mission. She was to

Joan of Arc (Jules Bastien-Lepage, c. 1879; reprinted courtesy of Metropolitan Museum of Art, New York, gift of Erwin Davis, 1889)

take up arms like a man, raise the English siege of Orleans, and see that the Dauphin was crowned king of France. The voices told her that she would be wounded in battle, and that a great victory would be won over the English within seven years.

When Joan protested to the voices that she could not possibly accomplish these things, the voices replied, "It is God who commands it." The voices became so insistent that she finally sought an audience with Robert Baudricourt, who commanded the king's forces in the town of Valcouleurs. Baudricourt dismissed her with laughter.

But when one of her prophecies later came true—a serious defeat for the French in battle—Baudricourt agreed to send her to the Dauphin. For protection she traveled in male clothing, something that later would contribute to her demise.

She had an audience with the Dauphin on March 8, 1429. He purposely disguised himself, but she recognized him instantly. She impressed him because she knew his daily personal prayer to God, which she had received from the voices. She persuaded him about her mission, and asked for troops to lead to Orleans.

Court advisors considered her a lunatic, so Charles sent her to a council of theologians for interrogation. They found no quarrel with her, and sent her back to Charles. According to Joan, Charles accepted her not because of the clergy, but because she had presented him with a divine sign. She said Michael had accompanied her to her meeting with Charles, and had bowed to him and presented him with a marvelous crown. The angel had told him that with Joan's help, the English would be banished from France.

Charles gave her troops, which she led into battle against the English at Orleans, flying a special standard that bore the words "Jesus: Maria" and a representation of the Eternal Father being presented a fleur-de-lis by two angels.

Joan raised the siege of Orleans in May 1429, and won another important campaign against the English on the Loire River. Charles was crowned Charles VII on July 17 of that year. In gratitude, he ennobled Joan and her family. Among the people, she was hailed as the savior of France.

Despite the victories, the English retained a firm hold on Paris and parts of Normandy and Burgundy. Joan attempted to wrest control of Paris, but she was ordered to retreat before the battle was decided. She then attempted to raise the English siege of Compeigne on May 23, 1430, but she was wounded, unhorsed and captured. The duke of Burgundy, an ally of the English, imprisoned her in the tower of Beaurevoir castle. Joan attempted to escape twice by jumping out of the tower—against the instructions of her saints—and was apprehended. For several months, she languished in the tower; Charles VII never made a single effort on her behalf. The English, still stung by their defeat at her hands, persuaded the duke of Burgundy to sell her to them for 10,000 francs. She was delivered to the bishop of Beauvais, an English ally.

Joan was imprisoned in Castle Rouen. At first she was placed in an iron cage, and then she was chained to a bed and watched around the clock by guards. On February 21, 1431, she appeared before an ecclesiastical tribunal, who interrogated her about her visions, voices, wearing of male clothing, and faith in the Church. Joan honestly described her communication with the saints and said that she could see, hear, kiss and embrace them. When it came to answering questions, Joan demurred until she was permitted to do so by her voices. She admitted to hearing them daily. The tribunal declared her revelations diabolical; she also was vehemently denounced by the University of Paris.

Joan's interrogators were especially interested in why she thought her spirits were saints rather than demonic deceptions. Had she been given a sure sign? A consultant to the investigations, the bishop of Lisieux, had stated that prophets should be believed only if there were accompanying signs, miracles and references to scriptures. A sign would be something imprinted on the physical world, which could be perceived by at least one of the five senses and could be verified independently (see references to Michael's apparitional hand and footprints under MICHAEL).

Joan could offer no such evidence. She said she knew her spirits were good because they always helped her. She could identify Michael, she said, by his angelic speech and language. However, she also admitted that initially she was uncertain that it was indeed Michael; she was afraid; she saw him many times before she knew it was Saint Michael.

The interrogators were not impressed by the alleged sign given to Charles, for no testimony was forthcoming from the court as to the verity of what she claimed. Joan's world may have been full of visions, voices, apparitions and a crown, but no one else could—or would—verify the truthfulness of it all.

From the outset the interrogators were inclined to believe that Joan's experiences were of evil spirits, and they relentlessly attempted to link them with fairies (because fairies were pagan, they were evil in the view of the church). Joan testified over and over again that the spirits filled her with joy and guided her. When Michael appeared, she said, she felt carefree and not in a state of mortal sin; she was always unhappy to see him depart. The spirits even kissed and embraced her, she said. The alleged physical contact repulsed the interrogators, who associated that too with evil. Furthermore they were put off by the spirits' instruction to her to wear men's clothing and to ignore many of their questions. Ultimately what sealed her fate was her spirits' counsel to fight the English.

Joan was charged with seventy counts of sorcery, witchcraft, divining, pseudo-prophecy, invoking of evil spirits, conjuring, being "given to the arts of magic," and heresy. The charges of sorcery and witchcraft could not be substantiated, and were dropped. The remaining charges were reduced to twelve, chief among them being heresy, the wearing of men's clothing and the ability to see apparitions. She remained unrepentant and refused to recant, even when threatened with torture. On May 24, 1431, she did make a partial recantation before a large, jeering crowd at the cemetery of St. Ouen. She was sentenced to life in prison. But upon returning to her cell, she resumed male dress. She declared again that the voices were from God, and that God had sent her on her mission.

She was accused again of dressing as a man on the instructions of her saints. (Some modern historians speculate that guards stole her own clothing and left her nothing but men's clothing to wear.) On May 28, 1431, Joan was condemned as a relapsed heretic. On May 30 she recanted her confession and was excommunicated from the church. She was burned at the stake the same day in Rouen.

According to legend her heart refused to burn, and the executioner discovered it whole in the ashes. The ashes were cast into the Seine.

Nearly twenty years after her execution, at the behest of Joan's mother and two brothers, Charles VII initiated an investigation into her rehabilitation. The report, written in 1449, takes a much more sympathetic view of her experiences. It emphasizes as a virtue, not a sin, her willingness to accept the counsel of her saints, her distaste for violence, and the accuracy of her prophecies. It also emphasizes that she possessed five saintly virtues that were deemed signs at the time: humility, willingness to accept counsel, patience, accuracy and charity. It notes her lack of fear whenever she dealt with her spirits, which various experts throughout the centuries had stated was characteristic of a good rather than an evil person.

Pope Calixtus III annulled her sentence in 1450. She was canonized in 1920 by Pope Benedict XV. A national festival in her honor is held in France on the second Sunday in May. Her feast day is May 30.

Frederic W. H. Myers, a founder of the Society for Psychical Research in 1889 in London, hypothesized that Joan's visions and voices were externalizations of her own inner voice coming from her subconscious, which Myers called "the subliminal self." He compared her saint-guides to the *daimon* of Socrates, an inner voice Socrates credited to a guiding spirit that had been with him from childhood (see DAEMON). Joan's case, Myers said, exhibited characteristics of motor automatism, in which voices are accompanied by an "overwhelming impulse to act in obedience to them."

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John XXIII (1881–1963) Pope John XXIII (1958–1963) maintained a deep and abiding faith in guardian angels, thanks to the influence of Pope PIUS XI. John XXIII often used his radio addresses to exhort followers never to neglect devotion to their guardian angels, who, he said, stand ready at all times to help. He particularly urged parents to educate their children that they were not alone but always in the company of their guardian angels.

Like Pius XI, John XXIII brought his guardian angel into all his dealings with other persons, especially those with whom he was having trouble. He followed the advice given to him by Pius XI and asked the guardian angels of both him and the other person to work out an accord between them on the angelic level, which then would manifest on the physical level. Even if no difficulties were present, John XXIII always at least acknowledged and paid respect to all guardian angels present at any meeting or gathering. He often acknowledged to his secretary how his guardian angel had inspired him to do various things. He confided to a Canadian bishop that his angel had given him the idea to call the Second Vatican Council in 1962, which became the high point of his pontificate.

John XXIII was warm and outgoing, and one of the best-loved popes of modern times. He worked for world peace, dialogue with other faiths, and social welfare causes around the world.

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Judaic angelology In biblical and rabbinic tradition, the heavenly intermediary forces are called angels. Parts of the tradition consider the angels to be only intermediary; other parts clearly believe in their intercessory nature.

Judaic angelology preceded, as did the religion itself, the Christian and Islamic versions. All three religions also evidence strong influence from ZOROASTRIANISM, to which part of the Jewish population was exposed during the Babylonian captivity in the seventh century B.C.E. In pre-exilic times angels belonged to popular rather than prophetic Judaic religion, but after the exile in 560 B.C.E. angels spring into prominence, seen distinctively in EZEKIEL and Zechariah. These were far surpassed by the later developments in DANIEL and ENOCH, which feature a highly developed hierarchy of angels.

In the time in which the Jews were in touch with the Persian religion, not only was a complete system of angels developed, but the abstract idea of angels and spirits, and names and numbers for spirits, distinctly paralleled Zoroastrian conceptions. For example, at this time, Yahweh was represented as surrounded by a great multitude of angels who do his bidding. Among these are the archangels, sometimes called Watchers and Holy Ones (Daniel 4:13, 17, 23; I Timothy 5:21; Enoch 12; 2, 4; 14:1; 15:1, 8), sometimes distinctly referred to as the seven holy angels (Tobit 12:15; Enoch 20; Revelation 8:2). Similarly, seven Holy Ones compose the Zoroastrian Amahraspands, with Ahura Mazda as the leader of the six Amesha Spenta (or Amahraspands), the Bounteous Immortals. It was only after Persian influence that names were given to archangels. Enoch names the entire seven, and other long lists of angels occur in other later literature, including the Talmud 48 and 56. These angel names are Hebrew, with the exception of one Persian deva, ASMODEUS. Derived from the concept of the *fravashi* in Zoroastrianism—the souls of the deceased, the protecting spirits of the living, and other protective genii (see GENIUS)—were the Jewish guardian angels, and perhaps the good angels of the second book of Maccabees. Finally, the personifications of Wisdom in Job and Proverbs, and still more strongly in the later Wisdom literature (see SOPHIA), suggest those of the Amesha Spenta in the *gathas* of the Avesta.

Later the Jewish historian Philo of Alexandria (30 B.C.E.–45 C.E.) blended ideas from the Old Testament and Greek philosophy, which equally inspired him. He framed the concept of powers, logic and angels as agents between God and the world. The Logos is their sum collectively, through whom God deals with the world and with humans. The manner in which the second-greatest of the Amesha Spenta, Vayuman (Good Thought, Good Mind), is spoken of in the Avesta is often strikingly parallel to expressions used of the Logos by Neoplatonism, the stream into which Philo's cosmology and angelology entered (see INTELLIGENCES) from Judaism.

All three major Western religions honor the texts of the Old Testament as divine revelation. They share roots in Middle Eastern history and mythology—especially Zoroastrian, as has just been sketched—and Semitic languages (angel/messenger is *mal'ak* in both Hebrew and Arabic).

Also shared is the belief in the presence of an evil force, a disobedient angel, an adversary of God (Hebrew *satan*), who wreaks havoc on the human plane, and in this connection a shared concept of the origin of evil in the theological sense. In both the Koran and the Bible, angels are sent to strengthen believers, succor them here and in eternity, undertake military assistance (Joshua 5:13–15; 2 Kings 19:35, John 20:11–13), punish disbelievers, intercede for humans, act as guardian angels, and mete out God's judgment on the last day. Both Islamic and Judaic angelology forbid the worship of angels, although there is confusion in the Old Testament surrounding the often-worshipped ANGEL OF THE LORD: is it God, angel or human? St. PAUL condemns the worship of angels (Colossians 2:18); ORIGEN also takes up this point.

The references to angels in the Old Testament did not prevent the aristocratic Jewish intellectual Sadducees in ancient Israel from denying the existence of angels. Their major differences with the other line of belief, the Pharisees—who believed in resurrection, angel, and spirit—are made dramatically apparent in Acts 23:1–11 when Paul is brought before the Sanhedrin. The resurrection of the body and the doctrine of angels were not part of Jewish teaching until a comparatively late date. From the text it is apparent that the Sadducees still rejected both, while Paul and the Pharisees, who were in agreement about all three, did eventually prevail.

The majority of Jews, however, from post-exilic times onward, had not only affirmed the existence of angels but also conjured up notions about angels that went far beyond what scriptural references warranted. Unique to Judaism were its age-old oral tradition of law and its folklore, in addition to thousands of years of written commentary in the Talmudic and Midrashic literature. Graves and Patai's *Hebrew Myths*, subtitled "Stories of Cosmic Forces, Deities, Angels, Demons, Monsters, Giants and Heroes—Interpreted in the Light of Modern Anthropology and Mythology," compiles this Judaic lore exhaustively. Separate entries in this book treat of key Old Testament angels and angel-connected stories and themes: MICHAEL, GABRIEL, RAPHAEL, SAMAEL, LUCIFER/SATAN, ABRAHAM, JACOB, Ark of the Covenant, MOSES, TOBIT, ENOCH, DANIEL, JOB, EZEKIEL, the ANGEL OF THE LORD and SOPHIA, which deals with the Wisdom literature. New Testament entries include JESUS, PAUL and REVELATION.

Moses ben Maimon, known as Maimonides (1135–1204) the greatest medieval Jewish philosopher, took Judaic angelology in a new direction. He was born in Cordoba and wrote his works in Arabic using Hebrew characters. He was also a rabbi, physician and legal scholar. His significance to the Jewish community rests largely upon the breadth of his work on law. His *Mishneh Torah* (Code of Law) systemized the Oral Law, until then lacking overall organization, which he derived from Islamic models for jurisprudence. All his works, and especially the *Guide of the Perplexed*, are credited with aligning Judaism and philosophy. Specifically, he articulated a worldview coherent with a logical and natural understanding of the universe of his time (via Islamic Aristotelian philosophy, which Jewish intellectuals of his time and place absorbed without qualms), then showed how that worldview was actually implicit in the biblical and rabbinic tradition. Published in the 1190s, *Guide of the Perplexed* quickly was translated into Hebrew and thus influenced Jewry worldwide. In the early 13th century a Latin translation profoundly influenced Albert the Great and his most famous pupil, St. Thomas AQUINAS, who often cites Maimonides's works, respectfully calling him "the rabbi."

Like Aquinas, Maimonides believed in using philosophical method to determine the extent to which the power of human thought can grasp metaphysical truth, with the Bible considered the repository of all the great metaphysical questions as well as divine revelation. As Maimonides understood it, the philosophical interpretation of the Bible does not import any extraneous ideas into the Bible, but instead reveals the true and real meaning present in the text. Maimonides combined faith in the power of the human mind with a profound awareness of the limits of human understanding. Maimonides's theory about angels illustrates this.

In Chapter 2 of his *Code of Law* he takes up the topic of angels. He begins by identifying knowledge and love of God as one and the same phenomenon. With this he establishes the priority of sound philosophical knowledge as a commandment of God and as an act of piety for any religious Jew. He begins his exposition of the structure of the universe, indicating that it is divided into three parts: the sub-lunar world, the supernal realm, and the Intelligences which exist as pure form only. This last realm he identifies as that of the angels. He then labels all corporeal description of the angels as contained in the biblical and rabbinical tradition as metaphors. Finally he sets forth his views that the Intelligences are arranged in a causal hierarchy.

In six brief paragraphs, Maimonides sets forth his basic view that (1) the beings which are intermediate between God and creation are the pure-form Intelligences and the heavenly bodies; (2) that these beings are arranged in a causal hierarchy; and (3) that the corporeal imagery of the tradition must be treated as metaphors. Next he attempts a fusion of philosophy and tradition, a philosophical exegesis of the sources on the subject of angels. He draws up a list of the ten "main" angels, arranges them in hierarchical ranking, and identifies the last of them as the intellectual link between humankind and God. Lastly he describes the intellectualist function of God, the angel-Intelligences, and the human intellect.

The text of paragraph seven reads as follows: "The variation in the names of the angels is according to their rank. They are therefore, called: Hayyot ha-Qodesh, they are the highest of all; Ofannim, Er'elim, Hashmallim, Serafim, Mal'akhim, Elohim, Bene'Elohim, Keruvim, and Ishim. All these ten names by which the angels are called correspond to

Michael holding the cube of Metatron (reprinted courtesy of Jayne M. Howard)

their ten ranks. The rank, above which there is no other rank except God, may He be blessed, is the rank of the form called Hayyot [ha-Quodesh]. Therefore, it is said of them, in prophecy, that they are beneath the throne of glory. The tenth rank is that of the form called Ishim. They are the angels which speak to the prophets and which appear to them in the prophetic vision. Therefore, they are called Ishim [humans] for their rank is close to that of the intellect of humans."

All the names as well as the pronouns that refer to them individually are in plural form, implying that since the action of God (or any one angel) always involves the action of the whole chain of spiritual and physical being, the names must be understood as plural. Each Intelligence emanates another Intelligence and a sphere with its own body, intellect, and soul (*GP*, II.4, 10, 11). This list is considerably shorter than the long list of angel-names in biblical and rabbinic literature. One rabbi responded: "That the angels are only ten in number is the opinion of the philosophers . . . but it is not the opinion of the divine Sages, may their memory be a blessing, who walk in the Torah of God, relying on the truth of the Scripture." However, Maimonides' solution here became canonical and appears in all subsequent literature.

The Hayyot ha-Quodesh are the First Intelligence (*hayyat* is the term for the spheres). Maimonides derived the term from the rabbinic daily liturgy, the mystical Merkabah tradition (referring to Ezekiel's chariot) and Talmud. Offanim is a homonym referring to the second Intelligence and to the four elements. In its first sense it too is derived from the rabbinic daily liturgy and the mystical Merkabah tradition. In its second sense, it is drawn from Ezekiel 1 and 10. The Arabic translation renders the word as "the one, who possesses faces."

The third Intelligence is Er'elim, which the Arabic renders as "the raised noble ones." Hashmallim is very abstruse and has received much commentary. The reference is to the fourth Intelligence. It may be the border of the Intelligences, between the above (God) and the below (the physical universe). It may be the channel of intermittent communication. It may be a deliberate obfuscation. The Arabic translation renders it as "the one who possesses lights and translucency." Seraphim from Isaiah 6:2 and the rabbinic daily liturgy and Talmud, the fifth Intelligence, is rendered "the one who inflames, who causes fear and veneration of Him." Mal'akhim might be used for all the angels-Intelligences or for the sixth Intelligence only. It points to Jacob's dream (Genesis 28:12), which Maimonides interpreted as referring to the hierarchy of the Intelligences.

Elohim may refer to the providential activity of God. It is rendered "the ruling governor." Bene'Elohim is drawn from Genesis 6:1–4, Job 1:6, 2:1; 38:7; and Psalms 29.1: "sons of God." Keruvim is not only the ninth Intelligence, but refers to human intellect and the heavenly spheres. Finally, the Ishim are the Agent Intelligences or Active Intellect, the prophetic and mystical contact with humanity.

Maimonides departed from the traditional view by divesting a large part of the miracles reported by the Bible of their supernatural character or by denying their reality. He accepted the miracle as the means by which God realizes His purposes in the world, but he seriously questioned the kinds of miracles in the Bible that verge on the folkloric. He denied the type of miracle in which God, or his messengers the angels, talk to men as equals. Some of the miracles he treated as natural events. Numerous others he divested of their external reality, seeing them as nothing but experiences of revelation to the prophets (and in his theory of prophecy, visions and dreams constitute essential revelations to the prophets). This applied above all to the biblical stories in which angels appear in bodily form.

Maimonides accepted the existence of angels, but as indicated above, he identified the angels with the Intelligences, which according to Aristotle oversee the movement of the spheres, and whose functions Maimonides extended to facilitate prophetic and visionary experience in humans. These beings, he believed, could as little appear in bodily form as God himself. Therefore, Maimonides concluded wherever in the Bible angels appear bodily, only prophetic vision could be intended. Thus Maimonides dispensed with the naive idea of miracles and the naive form of angels (and also demons).

Maimonides pointed to several stories of the Bible to explain how prophetic vision was occurring and not an actual appearance of God or angel; for example the visit to Abraham of three men (Genesis 18), the wrestling of Jacob with the angel (Genesis 32:25) and the story of Balaam and the ass (Numbers 22:21–35). Referring to Daniel, Maimonides says, "The speech of the angel to him and his setting him upright, all this happened in a vision of prophecy. In a state such as this the senses too cease to function, and the overflow in question comes to the rational faculty and overflows from it to the imaginative faculty so that the latter becomes perfect and performs its function" (*Guide of the Perplexed*). When things happen through the agency of angels, and when God is said to have spoken to someone, these events all take place "in a dream or in a vision of prophecy" (*GP* II, 41; 386).

Maimonides repeats this point several times, emphasizing that "it should by no means occur to your thought that an angel can be seen or that the speech of an angel can be heard except in a vision of prophecy or in a dream of prophecy," to which he added, rather threateningly to the literalist, "you can draw inferences from what I have mentioned as to what remains of the things that I have not mentioned" (*GP* II 42; 390). "Even where there is no direct reference to the presence of an angel or a vision or a dream when we come to passages in which God apparently spoke directly to people, we should understand that the reference to a dream or vision is implicit in such a passage" (*GP* II, 46; 404). All such apparent communication requires some form of intermediation by the imaginative faculty (*GP* II, 45; 403). Indeed, Maimonides is rather sharp with literalists of passages in which someone is ordered to do something by a divine source: "Only those weak in syllogistic reasoning fancy with regard to all this that the prophet tells that he was ordered to do certain things and hence did them" (*GP* II, 46; 405).

Therefore it seems clear that when Maimonides talks about angels existing, he is using a special sense of the idea of existence. Although he starts (in *GP* II, 6) with the positive statement that "the fact that angels exist does not require that a proof deriving from the Law be brought forward . . . for the Torah has stated this in a number of passages," he later states

"Midrash Qoheleth has the following text: 'When man sleeps, his soul speaks to the angel, and the angel to the cherub. Thereby they have stated plainly to him who understands and cognizes intellectually that the imaginative faculty is likewise called an angel and that the intellect is called a cherub'." "Soul" generally is taken to mean "common sense," the faculty which first receives the impressions of the five senses and passes them onto the imagination (the angel). Common sense provides the imagination with sense impressions, which then are passed on in the form of images to the intellect, where they are transformed into intellectual concepts.

A critic of Maimonides, Isaac Abrabanel, held that prophecy is not a natural event but a miracle divinely brought about by God; dreams and prophecy are quite different things (cited by Leaman). Maimonides's predecessor Avicenna (see ISLAMIC ANGELOLOGY) discussed this problem, and rather ambiguously referred to angels as existing in both an absolute sense and relatively to us; his account accords with Maimonides's distinction between actuality and prophecy. The prophetic message is "real," but the angelic appearance is just that: an impression which helps the recipient to understand the message.

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Jung, Carl Gustav (1875–1961) One of the most influential minds of the twentieth century, Carl G. Jung was a scientist and practicing psychiatrist, whose collected works comprise twenty volumes. Jung was unique among scientists in several ways. First, he possessed immense learning in ancient and modern world mythology, Eastern and Western mysticism, including alchemy and GNOSTICISM, poetry, music, art and architecture, anthropology, worldwide varieties of religious and spiritual experience and practice. Even more remarkable, however, his attention to his own inner life gives his descriptions of humanity's psychic dynamics a unique, experientially informed dimension. Most important of all, Jung never subscribed to the chief supposition of his age, that science and religion are incompatible. In discussing a mental patient with an imaginary cancer, Jung noted that the whole notion of the individual as maker of his psychic condition has been of relatively recent coining. "Not so very long ago even highly civilized people believed that psychic agencies could influence our minds and feelings. There were ghosts, wizards, and witches, daemons and angels, and even gods, who could produce certain psychological changes in human beings" (*Collected Works* [*CW*] 11, 20).

A SUMMARY OF JUNG'S LIFE

Jung was born on July 26, 1875, in Kesswil, Switzerland, and grew up in Klein-Huningen near Basel. In early childhood he began to visit mystical realms in dreams. He felt he had two personalities. One was a wise old man who stayed with him and had an increasing influence on his thought throughout his entire life.

Jung experienced precognition, clairvoyance, psychokinesis, and hauntings. His psychic sensitivity may have been hereditary, for both his mother and maternal grandmother were known as "ghost seers."

Jung began to take serious interest in occult phenomena in 1898. In 1900 he decided to become a psychiatrist, and did his medical training at Basel. Throughout his career the paranormal played a significant role in his vision of humanity's psychic realm.

He married in 1903. In 1906 he published one of his most significant early works, *The Psychology of Dementia Praecox*.

Jung became interested in mythology around 1909, the year he resigned a post at Burgholzki Mental Clinic, where he had been practicing for nine years. Also in 1909 he traveled to the United States with his mentor, Sigmund Freud, and received an honorary degree from Clark University in Worcester, Massachusetts. (Jung also received honorary doctorates from Harvard in 1936, Oxford in 1938, and the University of Geneva in 1945.)

In 1910 he was appointed permanent president of the International Congress of Psycho-Analysis. Jung resigned this position in 1914, one year after he also resigned a professorship at the University of Zurich.

From 1907 to 1913, Jung was greatly influenced by Freud, but they parted company over diverging viewpoints, especially concerning the spiritual aspects of the psyche. The break with Freud had a profoundly disturbing effect on Jung, and he suffered a six-year-long breakdown during which he had psychotic fantasies. He was labeled a "mystic" and was shunned by his peers. During this phase of Jung's life, he experienced numerous paranormal phenomena, described below.

Following his emergence from this period, Jung pursued work on his own theories. One of the most important was his general theory of psychological types, first published in 1921. He distinguished two basic psychological types, extroverts and introverts, who could be grouped according to four basic functions: thinking, feeling, sensation and intuition. Other significant theories include the anima (feminine principle) and animus (masculine principle), psychic images which exist in everyone as feminine and masculine aspects; the collective unconscious; and archetypes. Of symbols, Jung termed them "an intuitive idea that cannot yet be formulated in any other or better way." Of dreams, he maintained that they are the private property of the dreamer and seek a private language that only the dreamer can interpret; some dreams, however, come from the collective unconscious and belong to all mankind.

Jung was intensely interested in GNOSTICISM, particularly its SOPHIA or wisdom. This interest, joined with an interest in alchemy, paved the way for a modern revival of interest in the spiritual dimensions of both subjects. Jung also became intensely interested in mandala symbolism.

In 1944, Jung suffered a heart attack. He recovered, and later recounted a near-death experience (NDE) in which he attained

a mystical understanding of the meaning of his life. In the aftermath, he experienced a remarkable transformation in which he felt he was in the happy state felt by the unborn. He had a vision in which he was Adam and a Jew, and his nurse was his Magna Mater, who proceeded to teach him the mystery of the *hieros gamos*, or sacred marriage with the divine.

After the death of his wife, Jung built a castle of stone on newly acquired property in Bollingen, Switzerland. He carved numerous alchemical and mystical symbols into the stone. The ongoing building and altering of his Tower signified for him an extension of consciousness achieved in old age. The Tower and its symbolic role in his life is a leitmotif in Jung's writings. During his retirement at Bollingen, Jung reworked many earlier papers and developed further his ideas on many topics.

In *Aion* (1951), Jung summarized the roles of the "archetypes of the unconscious" and commented on the Christ image as symbolized in the fish. While there may not be a Jungian Christology per se, Jung's work had a major influence on Christian scholarship. Religious themes are developed by Jung in another major work of the period, "Answer to Job" (1952), as well as in *Mysterium Coniunctionis* (1955–56), which concerns alchemy. In the latter, his last masterpiece, he states that he was satisfied that his psychology was at last "given its place in reality and established upon its historical foundations."

Jung believed in reincarnation and was influenced by *The Tibetan Book of the Dead*. He believed that his own incarnation was due not to karma, however, but to a passionate drive toward understanding in order to piece together mythic conceptions. He feared greatly for the future of mankind, and said that our only salvation lay in becoming more conscious. He believed his work proved that the pattern of God exists in every person.

Three days before he died, Jung had the last of his visionary dreams, and a portent of his own impending death. In the dream, he became whole. Present in the dream was a significant symbol, a tree's roots interlaced with gold, the alchemical symbol of completion. When he died in his room in Zurich on June 6, 1961, a great storm arose on Lake Geneva and lightning struck a favorite tree of his.

Jungian principles have been found to be applicable to nearly all academic disciplines, from mythology to religion and from quantum physics and to nearly all aspects of modern life. His prolific writings have been collected into twenty volumes plus a supplement.

VISIONARY EXPERIENCES

During his lifetime Jung concealed the origins of his discoveries. He said that everything he wrote was based on empirical evidence, indicating that no matter how esoteric or mystical much of his work appeared, it always rested on experience drawn from the psychiatric and psychological field. His heirs have not released the corpus containing Jung's original experiences of the unconscious. But after his death and the publication of his autobiographical fragments entitled *Memories, Dreams and Reflections*, progressively more daring revelations began to emerge from his disciples. His posthumous letters and notes disclosed that between 1912 and 1917 Jung underwent a period of psychic intensity that involved a tremendous flooding of his consciousness from within by forces which he called archetypal, but which previous ages would have declared to be divine and demonic.

He called this cycle of experiences his *Nekyia*, using the term with which Homer described the descent of Odysseus into the underworld. His handwriting changed to a style used in the fourteenth century, and he painted with pigments he himself made. According to eyewitnesses, Jung had bound his most beautiful scriptures and paintings in red leather, which became known as "the Red Book," and they fell into two distinct categories. Some were bright and angelic, while others were dark and demonic in form. One document that has surfaced from this period, entitled *Seven Sermons to the Dead*, purports to be dictated by the second-century Gnostic Basilides in Alexandria (see ABRAXAS and GNOSTICISM). Thus there is evidence to support a claim that much if not all of Jung's scientific work may be based on visionary revelations, on the order of Emanuel SWEDENBORG, Jakob BOEHME, William BLAKE, Rudolf STEINER, Islamic theosophists such as Avicenna and al-Suhrawardi (see ISLAMIC ANGELOLOGY), and all the mystics from around the world whose works he knew so well.

Jung described the human psyche as a circular whole with four functions: thinking, sensing, feeling and intuiting. Most people have a preferred function, with at least one auxiliary. Hence the empiricist would mostly think about sensations; the theorist think about intuitions; the aesthete feel about intuitions; and the sensualist feel about sensations. While the clients who came to him for therapy varied widely in the balance of these functions, Jung had a general diagnosis for Western culture: It was overly dominant in its thinking function. Technological man had gained the whole world and lost his soul:

> At the end of the second millennium the outlines of a universal catastrophe became apparent, at first in the form of a threat to consciousness. This threat consists in giantism—in other words, a hubris of consciousness—in the assertion: "Nothing is greater than man and his deeds." The otherworldliness, the transcendence of the Christian myth was lost, and with it the view that wholeness is achieved in the other world. (*Memories, Dreams and Reflections* [*MDR*], 328)

In the context of the Judeo-Christian myth, Jung found the role of angels remarkable in their pointing to a disturbance on "the other side," that is, in the unconscious. He calls the fall of the angels

> a premature invasion of the human world by unconscious contents. The angels are a strange genus: they are precisely what they are and cannot be anything else. They are in themselves soulless beings who represent nothing but the thoughts and intuitions of their Lord. Angels who fall, then, are exclusively "bad" angels. These release the well-known effect of "inflation," which we can also observe nowadays in the megalomania of dictators; the angels beget with men *a race of giants* which ends by threatening to devour mankind, as is told in the Book of ENOCH.

The self-realization of God in human form, to rectify the situation, picks up for Jung the Old Testament and Gnostic idea of the divine marriage and its consequences; the possibility of "Christ within us" means that

> the unconscious wholeness penetrated into the psychic realm of inner experience, and man was made aware of all that

> entered into his true configuration. This was a decisive step, not only for man, but also for the Creator—Who, in the eyes of those who had been delivered from darkness, cast off His dark qualities and became the *summum bonum*. (*MDR*, 328)

Jung saw the task of middle and later age as being the achievement of insight, wholeness, and spiritual depth, the rounding out of the psyche, which he called "the individuation process." If the conscious mind does not pay attention to the hints that the unconscious brings before it, the individuation process will continue.

> The only difference is that we become its victims and are dragged along by fate towards that inescapable goal which we might have reached walking upright, if only we had taken the trouble and been patient enough to understand in time the meaning of the numina that cross our path. The only thing that really matters now is whether man can climb up to a higher moral level, to a higher plane of consciousness, in order to be equal to the superhuman powers which the fallen angels have played into his hands. But he can make no progress with himself unless he becomes very much better acquainted with his own nature. (*CW* 11, 746).
>
> Unconscious wholeness therefore seems to me the true *spiritus rector* of all biological and psychic events. . . . Attainment of consciousness is culture in the broadest sense, and self-knowledge is therefore the heart and essence of this process. The Oriental attributes unquestionably divine significance to the self, and according to the ancient Christian view self-knowledge is the road to knowledge of God. (*MDR*, 325)

Jung's concept of the unconscious was much more elaborate than Freud's. There was a personal unconscious of dimmed memories and repressed materials; a transpersonal or collective unconscious at a deeper level, evidenced by emotions and visions erupting from its depth; and a fathomless part beyond. By "collective unconscious" Jung meant "the inherited possibility of psychical functioning . . . namely . . . the brain structure." This shared human heritage was quite unlike the dark chaos of impulse which Freud had posited. Jung's unconscious had a primordial structure and coherence, like a burial chamber of priceless antiques whose luster is revealed by the light of consciousness probing the darkness of the womb.

One cannot directly observe the unconscious mind, but persistent hints are given of its archetypal structure. For Jung, archetypes were primordial psychic processes transformed into images where consciousness can grasp them, but only elusively via symbol and metaphor.

> The primordial images [archetypes] are the most ancient and the most universal "thought-forms" of humanity. They are as much feelings as thoughts; indeed, they lead their own independent life rather in the manner of part souls, as can easily be seen in those philosophical or Gnostic systems which rely on perception of the unconscious as the source of knowledge. The idea of angels, archangels, the "principalities and powers" of St. PAUL, the archons of the Gnostics, the heavenly hierarchy of Dionysius the Areopigate, all come from the perception of the relative autonomy of the archetypes. (*CW* 7, 104)

Jung quotes an alchemical lexicon's definition of *meditatio* as "an inner dialogue with someone unseen. It may be God, when He is invoked, or with himself, or with his good angel." He continues: "The psychologist is familiar with this 'inner dialogue'; it is an essential part of the technique for coming to terms with the unconscious" (*CW* 12, 390). In another alchemical context, Jung says that

> the angel, as a winged or spiritual being, represents, like Mercurius, the volatile substance, the pneuma, the disembodied. Spirit in alchemy almost invariably has a relation to water or to the radical moisture, a fact that may be explained simply by the empirical nature of the oldest form of "chemistry," namely the art of cooking. The steam arising . . . conveys the first vivid impression of "metasomatosis," the transformation of the corporeal into the incorporeal, into spirit or pneuma (*CW* 13, 101).

In short, the angel or spiritual being is an archetype who mediates and activates the spiritual inner power into the conscious being.

A striking example of an archetype that Jung calls "a symbol of the immortal self" is the Koranic figure Khidr, the "long-lived one" who is analogous to Elijah, Osiris, a Second Adam, a counselor. Jung tells of the headman of a safari he met in East Africa, a Somali raised in the Sufi faith. "To him Khidr was in every way a living person, and he assured me that I might at any time meet Khidr . . . in the street in the shape of a man, or he might appear to me during the night as a pure white light. . . ." The man had dreamed of Khidr and respectfully saluted him, and a few days later his wish for employment had been fulfilled. Jung says this shows how even in our own day, the archetype lives on in the religion of the people. "The position assigned to him by dogma [Surah 18] was, according to my Somali, that of *maleika kwanza-ya mungu*, 'First Angel of God,' a sort of 'Angel of the Face,' an *angelos* in the true sense of the word, a messenger" (*CW* 91, 250). (Compare INTELLIGENCES and ISLAMIC ANGELOLOGY.)

Jung suggests that the Holy Spirit/Angel Gabriel is within; the immortal self is being mediated by the archetypal figure of Khidr; this the Islamic theosophists would not deny. What they would call the divine mirroring of the angel Intelligence in the human imagination, Jung calls the accessing of the human unconscious through the primordial structures of archetype and myth. "Only here, in life on earth, where the opposites clash together, can the general level of consciousness be raised. That seems to be man's metaphysical task—which he cannot accomplish without 'mythologizing.' Myth is the natural and indispensable intermediate stage between unconscious and conscious cognition" (*MDR*, 311).

See also ARCHETYPES.

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K

Kabbalah See JUDAIC ANGEOLOGY; MAGIC, ANGELS IN.

kari-bu See CHOIRS; GUARDIAN ANGEL.

Kelly, Edward See John DEE; MAGIC, ANGELS IN.

Kemuel See ANGELS OF DESTRUCTION; MOSES.

L

Leviathan One of the demonic angels who is associated with the primordial deep of the seas. In rabbinic lore, Leviathan (a Hebrew name means "that which gathers itself together in folds") is associated with the RAHAB, angel of the sea. Leviathan is personified as an enormous whale who is impervious to all weapons.

In Job, Leviathan is a sea demon. In Jonah, Leviathan is a whale who swallows Jonah and keeps him in its belly for three days, until God orders Jonah to be vomitted up. In Isaiah, Leviathan is the "fleeing serpent" and "twisting serpent," "the dragon that is in sea," whom God will slay at the end of time (27:1).

Both Leviathan and BEHEMOTH were created on the fifth day.

Lilith In Jewish, Christian and Islamic mythology, Lilith is a winged female demon of the night who flies about searching for newborn children to kidnap or strangle, and sleeping men to seduce in order to produce demon sons.

Lilith evolved from Babylonian and perhaps Sumerian demonologies, which included male and female evil spirits that molested children. Lilith figures prominently in Jewish demonology.

Lilith has a female face, wings and long hair. She flies about at night with a horde of demons, using tens of thousands of names to disguise herself. She visits women in childbirth and sleeping men, from whose nocturnal emissions she creates her demon sons.

There are different versions of the story of how Lilith came into being. According to one, she encountered Adam after his split with Eve, and had sexual relations with him that produced the demon sons who fill the world. According to another version she was the first woman to have sexual relations with Adam, and thus was his wife. Lilith demanded equality with Adam, and failing to get it she left him in anger. She said the Ineffable Name of God and flew off into the air. Adam complained to God that his wife had deserted him. God then sent three angels, Sanvi, Sansanvi and Semangelaf (in some accounts, Snwy, Snswy and Smnglf), to bring Lilith back to Eden. The angels found her in the Red Sea, and threatened her with the loss of one hundred of her demon children every day unless she returned to Adam. She refused, and was punished accordingly. Lilith took revenge by launching a reign of terror against women in childbirth, newborn infants—particularly males—and men who slept alone. She was forced, however, to swear to the three angels that whenever she saw their names or images on an amulet, she would leave infants and mothers alone.

This story has Christian versions, in which the name of Lilith varies and the angels are replaced by the saints Sines, Sisinnios and Synodoros.

Another Kabbalistic story tells that Lilith became the bride of SAMAEL (SATAN). She will exist until the Messianic day, when God will cleanse evil from the face of the earth.

Various charms and amulets protected the vulnerable against her predations. Women in childbirth were protected by amulets bearing not only the names of the three angels but also their form, wings, hands and legs, which were affixed to all four walls of the birthing room. The incantation "To her that flies in rooms of darkness—pass quickly quickly Lil[ith]" was said to protect homes. New marriages were protected from Lilith by the tossing of four coins on the marriage bed and saying "Adam and Eve" and "Avaunt thee, Lilith!"

As late as the eighteenth century, it was a common practice in many countries to protect new mothers and infants with amulets against Lilith. Male infants were vulnerable for the first week of life; girls for the first three weeks. Sometimes a magic circle was drawn around the lying-in bed, with a charm inscribed with the names of the three angels, Adam and Eve, and the words "barring Lilith" or "protect this newborn child from all harm." Sometimes amulets with such inscriptions were placed in all corners of and throughout the bedchamber. If a child laughed in its sleep, it was a sign that Lilith was present. Tapping the child on the nose made the demon go away.

Men who had nocturnal emissions believed they had been seduced by Lilith during the night, and had to say incantations to prevent the offspring from becoming demons. Lilith was believed to be assisted by succubi in her bloodthirsty nocturnal quests, and these gathered with her near the "mountains of darkness" to frolic with Samael. The *Zohar* describes Lilith's powers as being at their height when the moon is on the wane.

Lilith also could be repelled by the saying of any of her numberless names. The basis for this comes from the story (probably Christian Byzantine in origin) about how the prophet Elijah confronted her as she was en route to attack a woman's newborn son, and "to give her the sleep of death, to take her son and drink his blood, to suck the marrow of his bones and to eat his flesh." Elijah forced her to reveal some of her names. Then he excommunicated her.

Lilith probably is related to the Judeo-Hellenistic demon Obizoth, who is repelled by an amulet bearing one of the mystical names of the archangel RAPHAEL.

According to Islamic mythology, her sexual relations with her infernal husband, IBLIS, created the demonic JINN.

Lilith-like demons appear in mythologies around the world. She also is associated with other characters in legend and myth, including the Queen of Sheba and Helen of Troy. In medieval Europe she often was portrayed as the wife, concubine or grandmother of Satan. In the late seventeenth century she was described as a screech owl (probably originating from a reference in Isaiah), blind by day, who sucked the breasts or navels of young children or the dugs of goats.

Some of Lilith's best-known names are:

Abeko, Abito, Abro, Abyzu, Ailo, Alu, Amiz, Amizo, Amizu, Ardad Lili, Avitu, Batna, Bituah, Eilo, Gallu, Gelou, Gilou, 'Ik, 'Ils, Ita, Izorpo, Kalee, Kali, Kakash, Kea, Kema, Kokos, Lamassu, Odom, Partasah, Partashah, Patrota, Petrota, Podo, Pods, Raphi, Satrina(h), Talto, Thiltho, Zahriel, Zefonith.

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Lindbergh, Charles (1902–1974) The man who was first to fly solo nonstop across the Atlantic Ocean may have done so with the help of angels. On his flight from New York to Paris in 1927, Charles Lindbergh had profound mystical experiences, which he kept secret for twenty-six years. Lindbergh then revealed that vaporous beings had appeared to aid him; while he did not call them "angels," they can be interpreted as such.

Lindbergh did not mention his supernatural experiences in his first book about the flight, *We, Pilot and Plane*, published later in 1927. He did in *The Spirit of St. Louis*, published in 1953, and he discussed it again in *Autobiography of Values*, published posthumously in 1977. His reluctance reflects in part the prevailing lack of social acceptance of such experiences.

The historic flight took thirty-three and a half hours. As he related it, Lindbergh had to remain alert at all times; there was no such thing as automatic pilot, and to doze off at the controls meant certain death by plummeting into the ocean. At one point over the Atlantic, fatigue and tension altered Lindbergh's perception of reality. By the ninth hour, he felt both very detached from and very near to the world below, and it made him think of "the nearness of death" and "the longness of life."

Lindbergh slipped into an altered state of consciousness that to him seemed both wakefulness and sleep. He was conscious of being three elements: body, which was fatigued; mind, which made decisions; and spirit, a driving force that told him sleep was not needed, and that his body would be sustained through relaxation.

While he was in this twilight state, he became aware that the fuselage behind him was filled with ghostly presences that were humanlike but vaguely outlined, transparent and seemingly weightless. They did not appear suddenly. One moment, they were not present, another moment they were, as if they had always been there. Lindbergh, who felt caught in some "unearthly age of time," was not surprised or afraid. In *The Spirit of St. Louis* he states:

> Without turning my head, I see them as clearly as though in my normal field of vision. There's no limit to my sight—my skull is one great eye, seeing everywhere at once.
>
> These phantoms speak with human voices—friendly, vaporlike shapes, without substance, able to vanish or appear at will, to pass in and out through the walls of the fuselage as though no walls were there. Now, many are crowded behind me. Now, only a few remain. First one and then another presses forward to my shoulder to speak above the engine's noise, and then draws back among the group behind. At times, voices come out of the air itself, clear yet far away, traveling through distances that can't be measured by the scale of human miles; familiar voices, conversing and advising on my flight, discussing problems of my navigation, reassuring me, giving me messages of importance unattainable in ordinary life.

The ability of the spirits to appear and disappear; their friendly demeanor and helpful advice; and their imparting of mystical wisdom "unattainable in ordinary life" are all characteristic of angelophanies, as well as encounters with other types of spirit beings. Lindbergh seemed to associate them, however, with the dead, for he often wondered whether he had crossed the boundary between life and death and was in the land of the dead.

As his altered state continued, Lindbergh felt weightless himself, independent of physical laws: "I'm almost one with these vaporlike forms behind me, less tangible than air, universal as aether. I'm still attached to life; they, not at all; but at any moment some thin band may snap and there'll be no difference between us."

Lindbergh also offers a description of the beings that makes them sound archetypal: "The spirits have no rigid bodies, yet they remain human in outline form—emanations from the experience of ages, inhabitants of a universe closed to mortal men. I'm on the borderline of life and a greater realm beyond, as though caught in the field of gravitation between two planets, acted on by forces I can't control, forces too weak to be measured by any means at my command, yet representing powers incomparably stronger than I've ever known."

Lindbergh acknowledged that at another time, these visions would would have startle him, but he felt so separated from earthly life that they seemed normal:

> [The] emissaries from a spirit world are neither intruders nor strangers. It's more like a gathering of family and friends after years of separation, as though I've known all of them before in some past incarnation. . . . They belong with the towering thunderheads and moonlit corridors of sky. . . . What strange connection exists between us? If they're so concerned with my welfare, why didn't they introduce themselves before?

Here again is another characteristic of an angelophany: the appearance of angels only at a moment of great need, and when the percipient is in an altered or receptive state of consciousness.

Says Lindbergh: "I live in the past, the present, and the future, here and in different places, all at once. Around me are old associations, bygone friendships, voices from ancestrally distant times."

If Lindbergh had lived in another era, he might have immediately interpreted the helping beings as angels. Instead, he struggled to place them in a context he could understand.

The experience changed his views about life after death. He said that death no longer seemed final, but rather the entrance to a "new and free existence which includes all space, all time."

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literature and angels Probably no theme in literature is more universal than "Know thyself." From Oedipus to Socrates through Hamlet and Faust, characters who act out the human quest for self-knowledge have dealings, real or metaphoric, with the gods, angels and demons, and spirits of every stripe. Indeed, song and story have consistently provided humanity with a zone of vicarious informative experience to help them cope with the "other side" (including the other side of oneself). The theme of human self-knowledge forever enacts a struggle between forces, sometimes good and evil, sometimes light and dark, but art provides a safer distance from which to examine their own experience. The epic sagas that have come down to us each "justify the ways of God to man," as John Milton's argument goes in *Paradise Lost*, sometimes complementing the religious and philosophical status quo and sometimes challenging it.

In the twentieth century the angelic and demonic applications for "knowing oneself" moved from the province of religion to that of psychology, a shift that Carl G. JUNG helped to facilitate. Archetypal psychology, led by James Hillman, finds poetry and narrative processes to be better analogies for the psyche than Freud's scientific model. Much modern literature and literary theory now occupies zones of interpretive relativity, but demonic and angelic imagery inherited from the ages still pervades the human psyche in cultures worldwide.

EPIC PERSPECTIVE

If the modern reader allows for a bit of leverage, all the gods and demigods of classical literature can be interpreted as angels of varying rank, especially as Greek mythology begins with a war in heaven, just as in Judaic legend. Further back, the Hindu *Ramayana* pits the avatar Rama against the demon Ravana. The most famous section of the *Mahabharata* is the *Bhagavad-Gita*, the "song of God," actually a conversation between Krishna, the charioteer, and Arjuna, the peerless Pandava archer, on the battlefield at Kurakshetra. Two intermarried families whose members are guided by certain gods or swayed by demonic beings have assembled to fight it out after many generations of strife and treachery, and Krishna briefs Arjuna on the cosmic situation before the conch shell blows to signify the battle's start.

Whereas Hindu and Greek myth allowed the gods to have intercourse and produce offspring with humans, the Judaic storyline eliminates these "abominations" with Noah's flood. (See SEX AND ANGELS.) Hindu and Buddhist deities are still very much alive in rituals today, including in parts of the epic *Gita* and the Sanskrit *sutras*, the oldest literature in the world. The members of the Greek pantheon and a few latecomers such as Dionysus are referred to, invoked, adored in hymns, and featured prominently in the works of Aeschylus, Sophocles and Euripides, the dialogues of Plato, the Homeric hymns, and of course the *Iliad* and the *Odyssey*.

The intervention of Apollo, Aphrodite, Ares, and Athena in the Trojan War, the arrival of Hermes or Iris with messages, appear to be similar to the comings and goings of the ANGEL OF THE LORD and GABRIEL in the Old and New Testaments. The plots of both the *Iliad* and the *Odyssey* are driven by rivalries among the gods; throughout the epics, intercessory actions of the gods abound. Whereas Athena is the special goddess who guides and protects Odysseus, Venus is the mother-guardian angel of Aeneas in Virgil's epic *The Aeneid*, with several appearances of the "messenger with wings," Mercury.

The *Aeneid*'s underworld provided DANTE ALIGHIERI with a working model for the Christian inferno he molded in his *Divina Commedia* in the early fourteenth century. Both *El Cid* and the *Chanson de Roland* invoke the Christian angels during their battles. The German *Nibelungenlied* (to be taken up in the nineteenth-century operas of Richard Wagner) with its fairies, nymphs, and demons, and the Anglo-Saxon *Beowulf* both convey folk cosmology before the advent of Christianity. *Beowulf* shows the dawning of a Christian revisioning of the local demonic "genii," as the Christlike heroes Beowulf and Wiglaf destroy Grendel and his mother. The epic romances of

Angel offering inspiration (reprinted courtesy of U.S. Library of Congress)

the Italian Renaissance by Vegio, Sannazaro, Vida and Tasso include interventions by the Christian archangels. Ariosto's early-sixteenth-century *Orlando Furioso* includes an irreverent treatment of Michael's assistance to the Christians in their battle against the Moors.

In English writings prior to JOHN MILTON's epic treatment of the fall of Adam and Eve in *Paradise Lost* and the redemption in *Paradise Regained*, Shakespeare's ghosts, witches and genii (Ariel and Caliban in *The Tempest*) are less interesting to angelology than Edmund Spenser's elaborate allegorical universe. In his *Faerie Queene* (1590), good and evil forces are cloaked in angelic and demonic symbolism derived from Celtic, Arthurian, Anglo-Saxon and French-Norman folklore; Catholic and Protestant politico-theology; and literary allusions from the classics, Dante and the Italian epic romance writers, especially Ariosto's *Orlando Furioso*.

Milton was steeped in the works of his fellow Calvinist, calling Spenser "my original," and "a better teacher than Scotus or Aquinas," since Spenser's mission as a poet was to embody moral lessons in beautiful imaginative forms, Milton's aspiration exactly. There is a striking analogy between Milton's interpretation of the struggle of forces involved in Adam's fall and the representation of virtue under trial in the person of Sir Guyon (*Faerie Queene*, Book II). Both advocate temperance, interpreted in light of Platonic ethics as the supremacy of the rational over the passionate principle in the soul. Spenser's *Fowre Hymns* ("Of Heavenly Love" and "Of Heavenly Beautie") are spectacular cosmic visions going beyond the common stock of ancient, medieval, and Renaissance philosophy, invoking Platonic Ideas and INTELLIGENCES and the nine choirs of angels (Hymn 4). "Love, lift me up upon thy golden wings,/ From this base world unto thy heaven's height,/ Where I may see those admirable things/ Which there thou workest by thy sovereign might (Hymn 3)." The "Mutabilitie Cantos" of the *Faerie Queene* (Book VII, Cantos 6 and 7) present an elevated parallelism between physical nature, human nature, and Heaven, complete with Spenserian versions of the Greek pantheon.

Several lesser-known English religious epic poets, known as "Spenserians," also influenced Milton, namely Giles and Phineas Fletcher. Phineas Fletcher's *Apollyonists*, and its Latin counterpart *Locustae*, include a representation of Satan as a majestic and defiant being. The theme of Giles Fletcher's *Christ's Victory in Heaven* is the same as that of Book III of *Paradise Lost*, except that Milton places the heavenly debate over man's fate into the mouths of the Father and the Son.

LYRIC POETRY

Although angels receive recognition, along with Mary and the other saints, in medieval and Renaissance court and folk lyrics, some seventeenth- and eighteenth-century English poets reached truly celestial heights in image and melody (see MUSIC AND ANGELS). Milton's youthful lyric "On the Morning of Christ's Nativity" (1645) and mature "At a Solemn Music" (1673) both aspire to recreate the music and magic of the angelic presence. "Ring out ye Crystall spheres,/Once bless our human ears,/ (If ye have power to touch our senses so)/ And let your silver chime/ Move in melodious time;/ And let the Base of Heav'ns deep Organ blow,/ And with your ninefold harmony/ Make up full consort to the Angelic symphony" ("Nativity" 24–33). "O may we soon again renew the Song,/ And keep in tune with Heav'n, till God ere long/ To his celestial consort us unite,/ To live with him, and sing in endless morn of light" ("Solemn Musick" 40–44).

Milton's Catholic contemporary Richard Crashaw (1612–1649) wrote two famous lyrics celebrating angels. "Musick's Duell" parallels a lute player's song with the angelic music of the spheres. "In the Holy Nativity" the shepherds sing of their vision of the angels. Crashaw also wrote two poems about St. Teresa of Avila's visionary experiences. "The Flaming Heart" attempts to recapture the saint's visitation by a Seraphim: "O sweet incendiary! . . . By all thy dower of Lights and Fires;/ By all the eagle in thee, all the dove . . . /By all thy brim-fill'd bowls of fierce desire/ By thy last Morning's draught of liquid fire. . . ."

Several of the metaphysical poets have left us unique angelic poems. In George Herbert's "Easter Wings" the verses actually form wings. John Donne's "The Dream" brings celestial qualities to the bed of lovers, and "The Relique" refers to the asexuality of the lovers' guardian angels. Donne's "Anniversary Poems," on the death of a young girl, survey the upper and lower realms and find her soul to be so pure that she has "Tutelar Angels" assigned to each of her limbs (Second Anniversary, 43–45). In "Holy Sonnet 5" Donne says "I am a little world made cunningly/ Of Elements and an Angelike spright" and in "Holy Sonnet 7" he cries "At the round earth's imagin'd corners, blow/ Your trumpets, Angels. . . ." Thomas Traherne's "Wonder" recounts heaven from the point of view of a soul: "How like an Angel came I down!" Henry Vaughan's "The Retreate," "Peace," and especially "The World" convey the elevated consciousness of a mystical partnership with angels.

John Dryden's "Ode in Honour of St. Cecilia's Day" is a symphonic gathering of classical and Christian images relating to music in praise of the patron saint of music. He repeats "He [the old pagan musical god] rais'd a Mortal to the Skies;/ She [St. Cecilia] drew an Angel down."

With the Romantic poets of Germany, France, Italy and England, another wave of mythological symbolism and supernatural, magical and mystical experiences was layered into literature, with otherworldly beings galore. For the scientifically informed Percy Bysshe Shelley, angels of every rank, nymphs, demons, vampires and the like, symbolized not only themselves but also emotions, psychic forces, and even physical forces. A recursive loop back to classical mythology, refigured by the romantic sensual drive and mystical bent, was the preoccupation of many poets such as Friedrich Holderlin in *Hyperion*, John Keats in *Hyperion* and *Endymion*, Shelley in *Prometheus Unbound* and legions of others. After all, in those days a good education still covered the Greek and Latin classics.

Shelley was haunted "by the awful shadow of some unseen Power," passionately convinced of the living presence of "that Light whose smile kindles the universe," and he asserted an intimate relationship between this "interfused and over-ruling Spirit" and the souls of individual human beings. Man does not have to stand alone. "I vowed that I would dedicate my powers/ to thee and thine. . . ." The

"phantoms of a thousand hours" are called upon to bear witness "that never joy illumed my brow/ Unlinked with hope that thou wouldst free/ This world from its dark slavery" ("Hymn to Intellectual Beauty").

Byron's verse drama *Cain* was one of many Romantic works that reapproached the topic; good and evil, in this case via the characters the ANGEL OF THE LORD and LUCIFER. Another work of Byron's, "Heaven and Earth," is a "mystery" based on Genesis 6:2 (see SONS OF GOD and SEX AND ANGELS), with Samuel Taylor Coleridge's line from "Kubla Khan" used as an epigraph: "And woman wailing for her demon lover," a theme which Coleridge might have treated fully had he developed the fragmentary "Christabel," and which Keats did develop in "La Belle Dame Sans Merci." Commenting on this theme in Byron, Jung said: "as a power which transcends consciousness the libido is by nature daemonic; it is both God and devil." (See also ABRAXAS.)

Coleridge intended to write a critical essay on the supernatural as a preface to *The Rime of the Ancient Mariner*, but he did not leave one. William Wordsworth and Coleridge's plan for the *Lyrical Ballads* (1798; second ed. 1800) was to treat of natural and supernatural experiences, with Coleridge covering the latter. In *Biographia Literaria*, Chapter XIV, Coleridge speaks of this project and states that his objective was "to transfer from our inward nature a human interest and a semblance of truth sufficient to procure for these shadows of imagination that willing suspension of disbelief for the moment, which constitutes poetic faith." The *Rime* certainly achieved that purpose, with demonic figures of Life in Death, tutelary spirits of the oceans, and much more. His gloss specifies that when the bodies of the mariners come to life again, it happens not by the souls of the men, not by daemons of earth or middle air, but by a blessed troop of angelic spirits, sent down by the invocation of their guardian saints." Coleridge's translation of Burnet's *Archaeologiae Philosophicae* provides a nice credo for the Western intellectual with an open imagination: "I easily believe that there are more invisible Natures than visible ones in the universe. But who will explain to us the rank, relations, characteristics and powers of each? What do they do? Where do they live? The human mind has always circled around the knowledge of these things, but never achieved it."

VISIONARY LITERATURE

Yet hundreds of poets, saints and mystics, Taoist, Buddhist, Islamic and Hindu, as well as tribal visionaries, have in fact achieved and recorded such knowledge. The Koran was dictated to Muhammad by GABRIEL, according to legend. The visionary recitals of Ibn Sina, Ibn Arabi, al-Suhrawardi and others purport to have been literally recited to them by angels (see ISLAMIC ANGELOLOGY). Native American shaman Black Elk's vision at age nine, as recorded at the end of his life, was two angelic figures who showed him the shaman's world. The works of Rumi, Kabir, Sri Aurobindo, Rabindranath Tagore, William BLAKE, William Butler Yeats and his friend A.E. (George William Russell) reveal a familiarity with multiple worlds and beings.

In the West, Gnostic and Hermetic lore is believed by some to have been preserved in the Grail cycle, a series of medieval and Renaissance documents set in a magic time and place, the spiritual Britain. In the introduction to his Grail Romance, Robert de Boron claims that the work was given to him by the Angel of the Lord. The book then vanished. In order to find it again he journeyed through the Angelic World and followed the Questing Beast through a visionary landscape.

To a certain extent, all good poets have some visionary/intuitive capacity, and all of the great ones possess an integration of language, inner vision and energy, which they may or may not attribute to angels or higher beings. Probably Yeats and Blake are the best exemplars of this capacity in the English language, and Goethe and Rainer Maria Rilke in German (see GOETHE). Rilke's *Duino Elegies*, extraordinary poems even in translation, are about the human longing for transcendence and use angels as their unifying symbol. When a friend tried to persuade Rilke to undergo psychotherapy, he wrote back: "I am afraid it would exorcise my angels along with my demons."

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loa See ORISHAS.

Lot See SODOM AND GOMORRAH.

Lucifer Angel erroneously equated with SATAN. The name means "bearer of light" or "bearer of fire," "Son of the Morning" or "Morning Star." In Hebrew, Lucifer is Helel ben Sahar: "Bright Son of the Morning." Rabbinical literature of the fourth and fifth centuries C.E. describes him as SAMAEL, the highest of those angels around the throne of God and created above the seraphim. He was distinguished from all his other angelic brethren by possessing twelve wings.

There is only one reference to Lucifer in the Bible, in Isaiah 14:12–15: "How you are fallen from heaven, O Day Star, son of Dawn! How you are cut down to the ground, you who laid the nations low! You said in your heart, 'I will ascend to heaven; above the stars of God I will set my throne on high; I will sit on the mount of assembly in the far north; I will ascend above the heights of the clouds, I will make myself like the Most High.' But you are brought down to Sheol [the underworld], to the depths of the Pit."

The Old Testament writers did not distinguish fallen angels from other angels; *satan* was a common noun used to denote an adversary. But St. Jerome, one of the church fathers (*c.* 347–420) identified the Isaiah passage with Satan, the leader of the fallen angels. From that time on "Lucifer" became one of the names of the Devil. The identification was further reinforced by John MILTON who made Lucifer the protagonist of *Paradise Lost*.

The eighteenth-century mystic Emanuel SWEDENBORG denied the existence of any Satan or demon. He attributed all power to the Divine True and Good, or the Lord, and claimed that there was no controlling devil responsible for hell. He said that while a literal reading of Scripture seemed to tell the story of Lucifer's fall, in reality "devil" and "Satan" simply mean hell, the place of evil and falsehood chose by those who go down the path of self-love and lack of charity. For Swedenborg, "Lucifer" meant "people from Babylon."

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Luther, Martin See PROTESTANT ANGELOLOGY.

M

Maclean, Dorothy (1920–) A founder of FINDHORN, whose mediumistic abilities enabled her to communicate with angels and devas. Maclean relayed the beings' instructions for growing unusual produce in a harsh Scottish climate, and also spread their teachings about humankind's co-creative relationship with the spirit world.

Dorothy Maclean was born on January 8, 1920, in Guelph, a small town in Ontario, Canada. She had no particular psychic gifts as a child; these were to develop in adulthood through years of spiritual study and practice.

Maclean studied business at the University of Western Ontario, and after graduation in 1940 became a secretary for the British Intelligence Service. Her work took her from Toronto to New York City, and she was chaperoned by the woman who was to become her spiritual mentor, Sheena Govan, a Quaker whose parents had founded an evangelical movement, the Faith Mission. Maclean's job eventually took her to Panama, South America and England. In Panama she met an Englishman, John Wood, also working for the intelligence service. Though he was distant and somewhat secretive about himself, Maclean felt compelled to accept his proposal of marriage. After they were married, she discovered that John followed Sufi teachings. She became immersed in the study and practice of these herself, as well as other philosophies practiced by other spiritual groups, particularly after the couple moved to England.

Through these studies, Maclean learned to develop her spiritual attunement to the still center within, and to practice telepathic communication with people around the world. Govan taught her about unconditional love, and Sufi teachings taught her about "love in action," or seeking to do everthing in life with purity of heart for the greater glory of God.

The marriage was emotionally unsustaining, and Maclean began to see that her best course of action would be to express an unconditional love for Wood and set him free. She focused a great deal of energy on achieving that state. One day she suddenly had her first awareness of the God within. It changed her life, and set the stage for her subsequent experiences at Findhorn.

Maclean also was influenced by Govan, who had a substantial following in the United Kingdom. Govan introduced Maclean to many people, including Peter and Eileen Caddy, with whom Maclean would later establish Findhorn. Peter Caddy, a Royal Air Force officer, was steeped in Rosicrucianism and its teachings on the power of positive thought. He had been married to Govan for five years; Govan had terminated the marriage, but they retained a close relationship.

Dorothy Maclean (reprinted courtesy of Dorothy Maclean)

After her divorce from Wood, Maclean worked as a secretary on Fleet Street in London. She began to get inner promptings to write down her inspirations. She showed these to Govan, who recognized her budding mediumistic gifts and encouraged her to develop them by channeling spiritual messages for others. Following Govan's guidance, Maclean quit her secretarial work to live "according to God's will." She worked as a kitchen maid and then as a mother's helper—a most humbling change, but one that taught her to trust that she would be led to do what God intended her to do.

Scandal struck Govan when publicity arose over news that a man had left his family to be with her. The press in Scotland hounded Govan's group, whom they dubbed "the Nameless Ones" because the group had no name. The group disbanded.

Maclean joined up with the Caddys in Glasgow. They spent six years working at the Cluny Hill Hotel, a Victorian resort open only during the summer. Maclean served as secretary and receptionist. The hotel flourished, and the Caddys and Maclean spent their spare time working on spiritual attunement and telepathically communicating around the world in the "Network of Light," a loose collection of people who shared similar spiritual ideals and who had telepathic abilities. They also communicated with "space beings," who said they were alien beings from elsewhere in the universe, and with the "Masters of the Seven Rays," who were highly developed humans who had undertaken to aid humanity in its spiritual quest.

Maclean and the Caddys moved to another hotel in Scotland but could not repeat their success—they were fired in 1962. Their only recourse was to band together four miles away at Findhorn, a small fishing village located on an inhospitable strip of the north Scottish coast, where the Caddys lived in a caravan with their three children. The Caddys and Maclean scraped out a living. Peter began to cultivate a garden, with mixed success.

In May 1963, Maclean, in her daily meditation, received an unusual message about the "forces of Nature." She learned that one of her jobs was to attune and harmonize with those forces, who would be friendly in their greeting to her. Peter interpreted this as meaning that she could receive guidance from Nature on what to do in the garden. This was immediately affirmed in her next meditation, with the following message, told in Maclean's autobiography *To Hear the Angels Sing*.

> Yes, you can cooperate in the garden. Begin by thinking about the nature spirits, the higher overlighting nature spirits, and tune into them. That will be so unusual as to draw their interest here. They will be overjoyed to find some members of the human race eager for their help.
>
> By the the higher nature spirits I mean the spirits of differing physical forms such as clouds, rain, vegetables. The smaller individual nature spirits are under their jurisdiction. In the new world to come these realms will be open to humans—or should I say, humans will be open to them. Just be open and seek into the glorious realms of Nature with sympathy and understanding, knowing that these beings are of the Light, willing to help but suspicious of humans and on the lookout for the false. Keep with me and they will not find it, and you will all build towards the new.

Maclean did as instructed, and so began a long and fruitful relationship with the angelic and devic kingdoms. The first nature spirit to come into her awareness was what she called the "Pea Deva," which she described as holding the archetypal pattern in place for all the peas in the world. Her primary contact was the "Landscape Angel," who acted as control and had a broad, holistic outlook. The Landscape Angel often facilitated communication with other beings. All communications were on the inner planes.

Initially Maclean did not know what to call the beings with whom she came in contact. She thought them to be angels, but to her the term "angel" conjured up hackneyed religious and pop-culture images. These beings seemed too glorious. She settled on the term "deva," though in talking about them she used the terms "angel," "deva," and "nature spirit" interchangeably. Later in life she felt that "angel" better expressed the beings she experienced.

With the advice of the devas (Maclean's favored term during her Findhorn years), Peter's garden grew lush and robust. They produced bumper crops of produce, some of fantastical size, which they sold in the local community. Agricultural experts, who examined the produce and the soil, could not explain their success. When they began to publicly acknowledge their spiritual help others were attracted to Findhorn, and they established a spiritual colony. After a couple of years Peter no longer needed angelic messages, but had learned enough from them to work the garden. Maclean worked in the office and continued to receive varied messages from the devas, expanding her own consciousness. She was able to contact the devas of animals, stones and inanimate objects ("machine devas").

Maclean left Findhorn in 1973, and commenced work as a writer and lecturer. She settled for a time in the High Sierras of California to work on her autobiography. She joined up with about fifteen other Findhorn veterans, including mystic David Spangler. They called themselves the Lorian Association, and lived for a while in the San Francisco Bay area. They offered public performances of talks, songs and dance drawn from their Findhorn experiences.

In 1976, Maclean returned to Canada and lived in Toronto for eight years. She then moved to Issaquah, Washington, near Seattle, where Spangler and other members of the Lorian Association had moved. She occasionally revisits Findhorn to deliver workshops and lectures.

After returning to North America, Maclean began to attune to angels of cities and countries (see PSEUDO-DIONYSIUS). These experiences gave her insights into the characters and group destinities of collections of humans.

Her autobiography, *To Hear the Angels Sing*, was published in 1980. In it, Maclean acknowledges the uncertainties and doubts that accompanied her experiences with the angelic realm. At Findhorn she often feared that she would pose the wrong questions on behalf of Peter, or not get the information straight. Sometimes she was skeptical of her own abilities and results, and worried that others would think her strange.

Nonetheless, Maclean's own spiritual understanding deepened tremendously due to her Findhorn experiences, and she passed this wisdom on to others. She provided a unique look into the workings of the angelic and devic kingdoms. Though she was by no means the first to have extensive contact with these realms, she was able to gain a large public platform thanks to the success and popularity of Findhorn.

Maclean realized that to attune to angels and devas is to attune to one's own higher self, the God-essence that dwells within each soul. Finding the God within is the important achievement, she said; angels are a subsidiary part of that attunement. She acknowledged that all perceptions received are colored by the recipient, in terms of beliefs, biases, vocabulary, the subconscious and other factors.

Maclean described devas as "the builders of our world. Embodiments of creative intelligence, they wield or transmute what we might call energy (vibrating waves or particles in pat-

terns) into increasingly more 'physical' structures (including emotional and mental structures) and finally into what we call matter (which is pattern in space). They build vehicles for the expression of life on all levels: mineral, vegetable, animal, human and suprahuman." The beings she encountered were not small in relative stature, as one might think of fairies and elves; some, she said, were awesome beings whose scope stretched into the infinite universe. Her primary contacts were the overlighting angels/devas of a species, rather than the spirits that tend to individual life-forms.

The devas told Maclean to think of plant life in terms of light and of vital patterns of energy. She learned that everything can be viewed in the same way—including humans. The devas hold these patterns in place so that form can manifest. According to Maclean, the devas do their work with joy and love, despite the counterproductive acts of humankind that destroy their work. They are wary of humans, but most seem willing to help if a sincere plea is put to them. Humans, they said, must be the ones to initiate contact with their realms, and then they will respond. They said that frequently humans enter the devic realms without knowing it, for fleeting moments. Such occasions are walks in nature, for example, where one is suddenly uplifted with euphoric feelings.

The devas also told Maclean that human beings ultimately have greater powers than they, but also more limitations, the latter being imposed by our destructive thoughts and ways. Humans cannot access their true powers of creativity because they have cut themselves off from the divine source of power, God. The devas emphasized the need to approach everything from the standpoint of love, which opens one to knowledge of the unity of all things.

Maclean said that through her contact with the angelic/devic realms she was able to unify her higher and lower selves into a wholeness. She connected with the God-source within, and learned that humans can truly create their own reality in a joyous partnership not only with each other but with the higher realms as well.

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magic, angels in The invocation of both good and evil angels plays a prominent role in the Western tradition of ceremonial magic. Important uses of the names of angels are as the inscription of names on amulets, and the speaking of names so as to invoke angels or the qualities they represent.

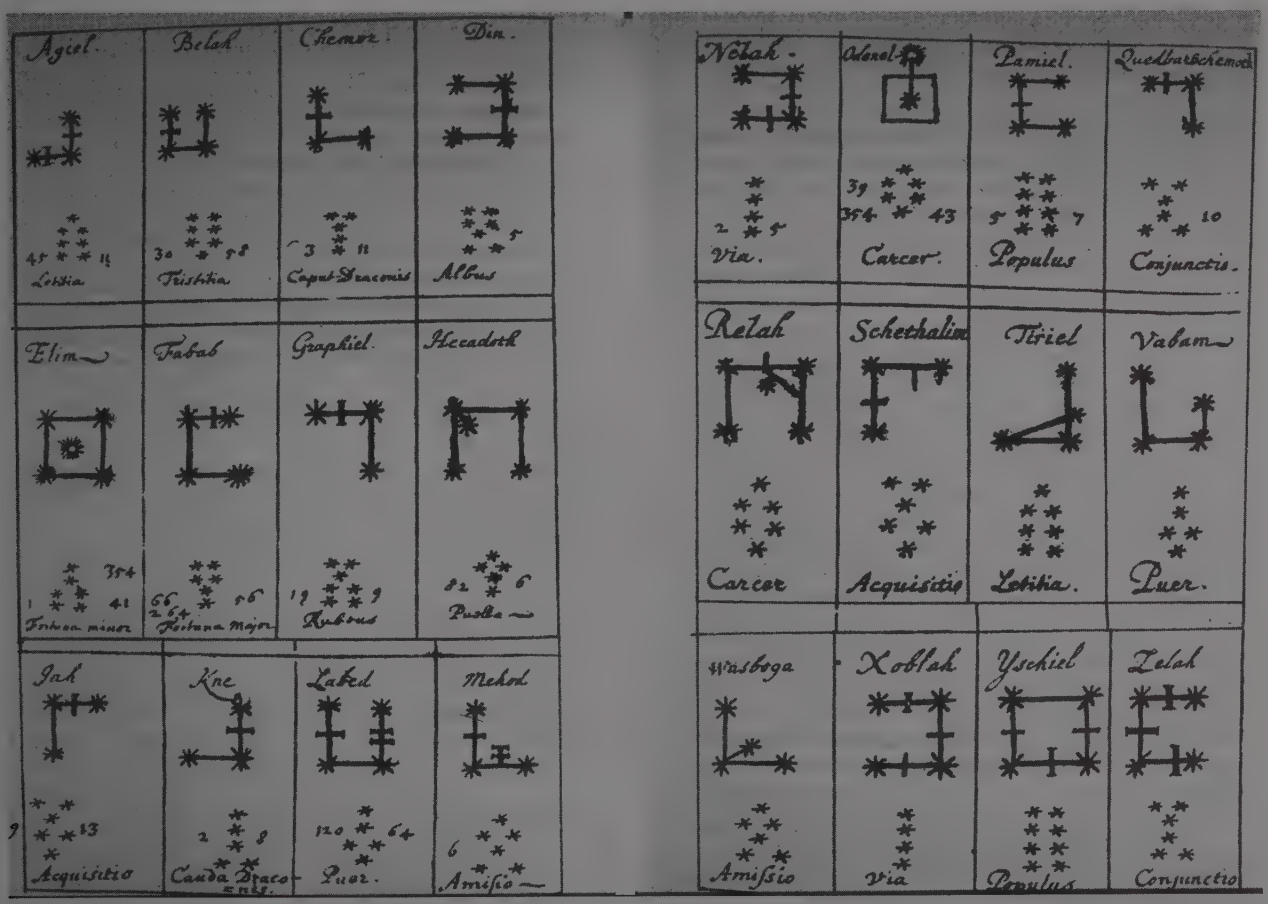

Angelic alphabet for magical purposes

Magic is the harnessing of supernatural powers and beings, such as angels and demons, and the powers of nature, to effect change in the physical world. Some paths of ceremonial magic work for inner, i.e., spiritual change. The harnessing is accomplished through ritual that expands consciousness and directs the will.

The term magic derives from the Greek *magus*, which means "sorcerer." Many systems of magic exist, each with its own procedures, rules and proscriptions. Magic is neither "white" nor black," but reflects the intent of the magician.

Anthropologist Bronislaw Malinowski defined magic as having three functions and three elements. The functions are to produce, protect and destroy; the elements are spells or incantations, rites or procedures, and the altered state of the magician. Altered states are accomplished through fasting, meditating, chanting, visualizing symbols, sleep deprivation, dancing, staring into flames, inhaling fumes, taking drugs, etc.

In the Western tradition, the Greeks developed two systems of magic, low and high. Low magic was the sorcery of spells and potions provided for a fee. This acquired an unsavory reputation for fraud by the fifth century B.C.E. High magic involved working with spirits, and was esteemed much like religion.

With the Christianization of Europe, low magic began to be persecuted as witchcraft. High magic, a mix of Hermetic and Kabbalistic lore, flourished in the Middle Ages and Renaissance, probably as a reaction against the growing power of the Church-state, which proscribed all magic outside the bounds of religious miracles. Magic was discredited by the scientific revolution of the seventeenth century, but interest was revived in the nineteenth century by occultists such as Francis Barrett and Eliphas Levi, whose respective works *The Magus* (1801) and *Dogma and Ritual of High Magic* (1856) were influential.

The effects of dualism on magic can be seen by the twelfth century. Prior to that it would have been difficult to distinguish many magical rituals from religious rituals. With the growth of dualism, the distinction between good and evil spirits affected magic, the magician's view of the spirit world, and the external world's view of magic in general. Now everything in the cosmos was governed not just by a spirit, but by a good spirit and an evil spirit.

While magic is worked through ritual, merely going through the motions is not effective. An initiate learns how to develop great powers of concentration and visualization and to acquire knowledge of the natural forces of the universe, the ability to enter into controlled altered states of consciousness, and the ability to direct the will toward a goal. This internal power is channeled through ritual and through the use of magical implements and invocations. The use of "names of power," or names of specific spirits, releases powerful vibrations that open the door between the physical realm and the realm of the spirits, enabling the magician to cross over, or to communicate with spirits. (See NAMES OF ANGELS.)

ANGELS IN KABBALISTIC MAGIC

The manipulation of the physical and spiritual worlds through use of the names of God and of angels is particularly important in kabbalistic magic. The Kabbalah does not expressly forbid magic but various kabbalistic writings warn of the dangers of it, and state that only the most virtuous persons should perform magic, and do so only in times of public emergency and need, never for private gain. How strictly these admonitions were followed is uncertain, as an extensive literature exists on what is called the "practical Kabbalah," an important source to Western magic in general. The practical Kabbalah evolved from about the fourteenth century onward, reaching a peak in the Renaissance. A master of practical Kabbalah was called a *ba'al shem* ("master of the name") and was adept at making amulets, invoking angels or demons, and exorcising evil spirits.

Practical Kabbalah is complex; its relationship to angels includes the use of many angelic alphabets, secret codes of communication whose mythical origin is probably the *Book of Raziel* (see RAZIEL). The earliest such language is the "alphabet of METRATON." Other alphabets are attributed to MICHAEL, GABRIEL, RAPHAEL and other angels. In form some resemble cuneiform, while others are related to early Hebrew or Samaritan script. They are called "eye writing" in kabbalistic literature, because the letters are formed by means of lines and circles resembling eyes. Such letters are found on amulets and in texts. Divine names, such as the names of God and of angels, have many functions, including the evocation of automatic writing for revelation.

So-called "black magic" is called "apocryphal science" in the Kabbalah. It is strictly forbidden, and only theoretical knowledge is permitted. According to the *Zohar*, those who choose to practice it become sorcerers who journey to the "mountains of darkness" where live the fallen angels Aza and AZAEL, to study under a sorcerer-witch. In the Bible, the archetypal sorcerer is Balaam.

Regardless of the type of magic practices, the granting of visions (*giluy einayim*) as a result of it is considered to be a rare phenomenon. One vision might be the ability to perceive angelic eye-writing, which constitutes the invisible letters spelling out secret thoughts and deeds and hovers over the head of every person. Adepts also may see haloes around the heads of the righteous, the brief appearance of the Tetragrammaton (YHVH, the unspeakable name of God) in fiery letters, and visions of angels. The latter are explained in this way: The angel's form is imprinted on the ether. Seeing an angel is considered to be a reward for one's having purified the corporeal body. Sorcerers who deal with demons have comparable experiences with the fallen angels.

See John DEE.

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Maimonides See JUDAIC ANGELOLOGY.

mansions of the moon In occult lore and magic, the moon is accorded twenty-eight mansions, or spheres of influence, based upon its twenty-eight-day cycle of phases.

Each mansion is governed by an angel, has positive or negative influences over certain activities, and is ascribed talismans for working specific kinds of magical spells. In magical ritual, the magician calls upon the appropriate ruling angel of the mansion involved to help effect the spell.

The mansions of the moon are fixed in the eighth sphere of heaven. As the moon wanders the sky, it obtains the powers and virtues of the signs of the Zodiac and the stars contained in them. Each mansion measures twelve degrees, fifty-one minutes and nearly twenty-six seconds, according to the Kabbalists.

The mansions, their names, their ruling angels, their zodiac signs, and their influences are as follows:

First Mansion
Name: Alnath (horns of Aries)
Angel: Geniel
Zodiac sign: Aries
Influences: Causes prosperous journeys; creates discords; helps in the giving of medicines, especially laxatives

Second Mansion
Name: Allothaim or Albochan (belly of Aries)
Angel: Enediel
Zodiac sign: Aries
Influences: Helps in the finding of treasures and the holding of captives; aids voyages, sowing and planting; hinders purging and vomiting

Third Mansion
Name: Alchaomazon or Athoray (showering or Pleiades)
Angel: Anixiel
Zodiac sign: Aries
Influences: Profitable to sailors, hunters and alchemists

Fourth Mansion
Name: Aldebaram or Aldelamen (eye or head of Taurus)
Angel: Azariel
Zodiac sign: Taurus
Influences: Causes the destruction and hindrances of buildings, fountains, wells, gold mines and the flight of creeping things (insects), and begets discord

Fifth Mansion
Name: Alchatay or Albachay
Angel: Gabriel
Zodiac sign: Taurus
Influences: Helps the return from a journey and the instruction of scholars; confirms edifices; gives health and goodwill to persons of quality

Sixth Mansion
Name: Athanna or Alchaya (little star of great light)
Angel: Dirachiel
Zodiac sign: Gemini
Influences: Helps hunting, the besieging of towns and the revenge of princes; destroys harvests and fruits, hinders the operations of physicians

Seventh Mansion
Name: Aldimiach or Alazarch (arm of Gemini)
Angel: Schliel
Zodiac sign: Gemini
Influences: Confirms gain and friendship, is profitable to lovers, destroys magistracies

Eighth Mansion
Name: Alnaza or Anatrachya (misty or cloudy)
Angel: Amnediel
Zodiac sign: Cancer
Influences: Causes love, friendship and the society of fellow travelers; drives away mice, afflicts captives and confirms their imprisonment

Ninth Mansion
Name: Archaam or Arcaph (eye of the Lion)
Angel: Barbiel
Zodiac sign: Cancer-Leo
Influences: Hinders harvest and travelers, puts discord between humans

Tenth Mansion
Name: Algelioche or Albegh (neck or forehead of the Lion)
Angel: Ardifiel
Zodiac sign: Leo
Influences: Strengthens buildings, promotes love and benevolence, helps against enemies

Eleveth Mansion
Name: Azobra or Ardaf (hair of the Lion's head)
Angel: Neciel
Zodiac sign: Leo
Influences: Good for voyages, gain by merchandise and redemption of captives

Twelfth Mansion
Name: Alzarpha or Azarpha (tail of the Lion)
Angel: Abdizuel
Zodiac sign: Leo
Influences: Gives prosperity to harvests and plantations, is good for the bettering of servants, captives and companions; hinders seamen

Thirteenth Mansion
Name: Alhaire (Dog stars, or wings of Virgo)
Angel: Jazeriel
Zodiac sign: Virgo
Influences: Aids benevolence, gain, voyages, harvests and freedom of captives

Fourteenth Mansion
Name: Alchureth or Arimet, Azimeth, Althumech or Alcheymech (spike of Virgo)
Angel: Ergediel
Zodiac sign: Virgo
Influences: Causes the love of married folk; cures the sick; is profitable to sailors; hinders journeys by land

Fifteenth Mansion
Name: Agrapha or Algrapha (covered or covered flying)
Angel: Atliel
Zodiac sign: Libra
Influences: Helps in the extracting of treasures and the digging of pits; assists in divorce, discord and the destruction of houses and enemies; hinders travelers

Sixteenth Mansion
Name: Azubene or Ahubene (horns of Scorpio)
Angel: Azeruel
Zodiac sign: Scorpio
Influences: Hinders journeys, wedlock, harvest and merchandise; prevails for redemption of captives

Seventeenth House
Name: Alchil (crown of Scorpio)
Angel: Adriel
Zodiac sign: Scorpio
Influences: Betters a bad fortune; makes love durable; strengthens buildings; helps seamen

Eighteenth Mansion
Name: Alchas or Altob (heart of Scorpio)
Angel: Egibiel
Zodiac sign: Scorpio
Influences: Causes discord, sedition, conspiracy against princes and mighty ones and revenge from enemies; frees captives; helps edifices

Nineteenth Mansion
Name: Allatha or Achala (tail of Scorpio)
Angel: Amutiel
Zodiac sign: Scorpio
Influences: Helps in the besieging of cities, the taking of towns, the driving of humans from their places, the destruction of seamen and the perdition of captives

Twentieth Mansion
Name: Abnahaya (a beam)
Angel: Kyriel
Zodiac sign: Sagittarius
Influences: Helps in the taming of wild beasts and the strengthening of prisons; destroys the wealth of societies; compels a person to come to a certain place

Twenty-first Mansion
Name: Abeda or Albedach (a desert)
Angel: Bethnael
Zodiac sign: Capricorn
Influences: Good for harvest, gain, buildings and travelers; causes divorce

Twenty-second Mansion
Name: Sadahacha, Zodeboluch or Zandeldena (a pastor)
Angel: Geliel
Zodiac sign: Capricorn
Influences: Promotes the flight of servants and captives in their escape; helps the curing of diseases

Twenty-third Mansion
Name: Zabadola or Zobrach (swallowing)
Angel: Requiel
Zodiac sign: Capricorn
Influences: Helps divorce, the liberty of captives; promotes health to the sick

Twenty-fourth Mansion
Name: Sadabath or Chadezoad (star of fortune)
Angel: Abrinael
Zodiac sign: Aquarius
Influences: Aids the benevolence of married people and the victory of soldiers; hurts the execution of government and prevents its being exercised

Twenty-fifth Mansion
Name: Sadalabra or Sadalachia (butterfly or spreading forth)
Angel: Aziel
Zodiac sign: Aquarius
Influences: Favors besieging and revenge; destroys enemies; causes divorce; confirms prisons and buildings; hastens messengers; conduces to spells against copulation; binds a human being so that he or she cannot perform a duty

Twenty-sixth Mansion
Name: Alpharg or Phragal Mocaden (first drawing)
Angel: Tagriel
Zodiac sign: Aquarius–Pisces
Influence: Causes union and the health of captives; destroys buildings and prisons

Twenty-seventh Mansion
Name: Alchara or Alyhalgalmoad (second drawing)
Angel: Atheniel
Zodiac sign: Pisces
Influences: Increases harvest, revenues and gain; heals infirmities; hinders buildings; prolongs prison sentences; causes danger to seamen; helps to cause mischief to anyone

Twenty-eighth Manson
Name: Albotham or Alchalcy (Pisces)
Angel: Amnixiel
Zodiac sign: Pisces
Influences: Increases harvest and merchandise; secures travelers through dangerous places; makes for the joy of married people; strengthens prisons; causes the loss of treasures.

See MAGIC, ANGELS IN.

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Marian apparitions Visions or supernatural manifestations of the Blessed Virgin Mary. The experiences are accompanied by other paranormal phenomena, such as visions of angels, heavenly music and singing, miraculous healing, luminosities, and on the part of the percipients, extrasensory perception, prophesying and mediumship. The apparitions tend to be apocalyptic in nature, with Mary exhorting people to prayer and righteous living, and to the building of churches in her honor. She also warns of dire consequences if people continue in their sinful ways. She bestows secret prophecies on a select few who perceive her (frequently children). In this respect Mary has taken over the primary functions of the prophets of old, who were transported to heaven to receive the same admonitions and prophecies from God. But Mary, out of her love for humanity and her loyalty to those devoted to her, is able to intercede with an angry God on humanity's behalf.

Marian apparitions have been reported worldwide over the centuries, but only eight have been deemed authentic by the Catholic church. In the latter twentieth century, reports of Marian apparitions escalated dramatically. Two major reasons behind this increase are the Catholic church's acceptance of Mary's assumption into heaven as an article of faith in 1950, thereby raising her spiritual stature; and the general trend toward apocalyptic thinking with the approach of a new millennium. The latter involves a need to turn to a spiritual savior figure.

The Catholic church holds that religious apparitions are mystical phenomena permitted by God. Both corporeal and incorporeal apparitions are recognized, and are mentioned

Our Lady of Guadalupe (reprinted courtesy of U.S. Library of Congress)

in both Old and New Testaments of the Bible. Marian apparitions are not accepted as articles of faith, but those which are deemed authentic are celebrated. The church is painstaking in its investigation of Marian apparitions.

Authentic sightings approved by the church are: Guadalupe, Mexico, 1531; Paris, 1830; La Salette, France, 1846; Lourdes, France, 1858; Knock, Ireland, 1879; Fatima, Portugal, 1917; Beauraing, Belgium, 1932–33; and Banneaux, Belgium, 1933. Appearances of angels are especially associated with four of those (Paris, Guadalupe, Knock and Fatima), and with numerous unathenticated sightings as well.

At Guadalupe, Mary's appearances were accompanied by heavenly singing, and one of her miraculous signs involved an angel. She appeared five times to Juan Diego, a middle-aged Aztec convert to Catholicism. The first episode occurred in the predawn one morning, as Juan was on his way to attend Mass. He suddenly heard a heavenly choir, and then a lady's voice calling out to him by name. Diego then saw a woman standing in a luminous cloud of mist iridescent with rainbow hues. She identified herself immediately as Mary.

On another occasion Mary appeared and told Diego to pick flowers, despite the fact that it was too cold a time of the year. Miraculously, he found a garden of roses at a site where no flowers had grown before. He followed her instructions to wrap the flowers in his cape and take them to the bishop. Unwrapped, the cape was imprinted with a beautiful image of the Immaculate Conception: a woman with the sun and stars, standing on a new moon, with an angel at her feet. The cape remains preserved at the shrine built at Guadalupe.

In Paris, the percipient was Catherine Laboure, a nun with the Sisters of Charity in the Rue du Bac. She entered the convent in 1830, shortly before the sighting. Within a few days of her arrival she had a vision of the heart of St. Vincent, glowing above a case containing some of his relics. She prayed to St. Vincent and to her GUARDIAN ANGEL to be granted a vision of Mary, her greatest ambition.

On July 18, Laboure was awakened at 11:30 P.M. by the sound of her name being called. She saw a child of about four or five years of age with golden hair, whom she took to be her guardian angel. The angel told her to go to the convent chapel; upon arrival, she found it brilliantly lit. Mary appeared at midnight and delivered her customary messages of exhortation to prayer, the appointment of Laboure to a mission that would require her suffering, and various prophecies.

Mary appeared to Laboure again on November 27 in a glorious vision while Laboure was praying in the chapel at about 5:30 P.M. She told Laboure to have a medal struck of her vision, and that all who wore it would receive graces. Laboure was not able to do this until six months before her death in 1876. The medal, called "the Miraculous Medal," is now worn by millions worldwide.

At Fatima in 1917—the most dramatic of the authenticated sightings—three children were paid three visits by an angel who identified itself as the Angel of Portugal, who acted as an annunciating figure. Mary then appeared to the children: Lucia dos Santos, ten, and her two cousins, Jacinta and Francisco Marto, seven and nine respectively. The two girls saw a "young lady" and heard her speak; the boy saw her but did not hear her speak. The children said the lady was dressed in white and stood above a small tree. She asked them to return to the same place at the same hour of the same day for six consecutive months. Tens of thousands of spectators showed up at the appointed time and place to witness the six apparitions.

At the final sighting on October 13, a crowd of 50,000 or more gathered in the rain. Mary appeared to the children and told them to build a chapel in her honor. She said she was the "Lady of the Rosary," and that people must say the rosary daily. Then the rain stopped, and a phenomenon now known as the "miracle of the sun" occurred. The sun appeared suddenly through a rift in the clouds and seemed to spin, throwing off multicolored light. It appeared to plunge to the earth, giving off heat, and then returned to normal in the sky.

A devotional cult to the Angel of Portugal, the guardian angel of the state, was sanctioned by the Catholic church (see DEVOTIONAL CULTS).

Lucia wrote four memoirs between 1935 and 1941. In her *Second Memoir* she made the new claim that she and her cousins had been visited by an angel in 1916. This "Angel of Peace," as he identified himself, taught the children a special prayer, and said that the hearts of Jesus and Mary were attentive to them. Lucia described him as looking to be about fourteen or fifteen years of age, whiter than snow,

Marian apparition at Reus, Spain

transparent as crystal, and quite beautiful when the sun shone through him. She warned the other two that the visit must be kept secret (secret visits, messages and prophecies are an integral part of Marian apparitions, and conform with apocalyptic experiences).

On a second visit the angel urged them to pray constantly to God, and said that the hearts of Jesus and Mary had "designs of mercy" on them. He instructed them to turn everything they could into a sacrifice offered to God, which would be reparation for the sins that offend God and supplication for the conversion of sinners. The angel said that if they did this, their country would have peace. He then identified himself as the Angel of Portugal. He ended his visit by telling them to bear the suffering that God would send them.

On a third visit, the angel gave them communion. Lucia received the consecrated host, and Jacinta and Francisco were allowed to share the chalice.

At Knock, Ireland, Mary, other figures, and perhaps angels were seen on August 21, 1879, by fifteen people by the village chapel at dusk. Besides Mary there were figures of St. Joseph, and a bishop or St. John the Evangelist (accounts differ). There also was an altar, above which was a lamb with a halo of gold stars; behind the lamb was a cross. Mary had her hands raised in prayer. Although it was raining, no rain fell where the apparition appeared. One witness, Patrick Hill, was eleven years old. Interviewed again in 1897, he embellished his account with visions of winged angels who fluttered in the air for some ninety minutes.

In 1961, apparitions appeared at San Sebastian de Garabandal in northern Spain; they are unauthenticated. The sightings involve the archangel MICHAEL, who, like the Angel of Portugal at Fatima, gave the witnesses communion. The case began on June 18 when four girls reported that they had seen an angel. Over the next two weeks, the angel made nine appearances. In the two years following, there were more than two thousand reports of Marian apparitions by the girls.

One of the chief documents is the *Diary* of one of the witnesses, Conchita Gonzalez, who was twelve at the time. She began to write the account in September of 1962 and finished it in 1963.

According to Gonzalez, she and the other seers were stealing apples on June 18—and arguing over whether it was right to do so—when a beautiful figure appeared, brilliant in light. The girls told others about this angel, and were ridiculed by some. The girls returned to the spot the next day to pray, but the angel did not reappear. Gonzalez was consoled by a voice that night which assured her that she would see the angel again. The angel did appear on the following day, causing some disbelievers to recant.

Others joined them in prayer at the site, and over the next eleven days the girls had various ecstasies and eight more sightings of the angel, in front of numerous witnesses who could not see the phenomena themselves. On six of the eight appearances, the angel only smiled at the girls. On June 24, he appeared with a sign beneath him; they could only remember that the first line began with "Hay" and the second line contained roman numerals.

On July 1 the angel appeared with the sign again and spoke for the first time, telling the girls that he had come to announce the arrival of Mary on the following day. Mary appeared on July 2, accompanied by two angels who looked like twins. One was Michael—the angel who had been appearing to them; the other was not recognized (Gonzalez never said how she was able to identify the angel as Michael). On Mary's right side was a large eye of God.

During these and other visions the girls were subjected to crude experiments by researchers, to test their ecstatic states by measuring their sensitivity to pain. During the June 25 appearance of the angel, Gonzalez was dropped on her knees, pricked and scratched with needles and subjected to strong electric light, none of which broke her trance or made her feel any pain.

On May 18, 1962, the girls began to announce that they had been receiving communion from Michael. Mari Loli was the first to make the claim. She said Michael had told her he would give her communion while the local priest was absent. The four girls said that from then on they received frequent communions from the angel.

Gonzalez said that Michael used unconsecrated hosts in order to teach them how the host should be received. One day the angel told them to fast, and to bring another child along as a witness. He then gave them consecrated hosts. These reports generated much controversy. Priests said that angels did not have the ability to consecrate a host. Gonzalez took this objection to Michael, who then told her he had taken consecrated hosts from tabernacles on earth. Nonetheless, some people doubted the story.

Prior to their public admission of communion from Michael, the girls were witnessed going through gestures of putting their hands together, sticking out their tongues and swallowing, all of which now made sense. After the admission, numerous photos were taken of them receiving invisible communion.

On June 22, 1962, the angel told Gonzalez—who had been asking for a miracle as a sign of proof—that during the next communion God would perform a miracle through the angel's intercession by making a host visible on her tongue. (Until then, Gonzalez had never realized that no one else could see the hosts given them by the angel). She told the angel that this would be a tiny miracle, and he laughed. On July 18, a host appeared on her tongue and was seen by witnesses.

Though the girls later retracted some of their statements about their experiences, believers were not dissuaded. Even the retractions seemed to be part of the overall experience, with Gonzalez's diary claiming that Mary had predicted that retractions would be made. Supporters of the apparitions at Garabandal have worked to try to convince the Catholic church to authenticate the sightings.

See ANGELOPHANY; MARY.

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Mary and Jesus (Albrecht Dürer)

Mary The mother of Jesus has numerous titles, among them "Queen of Angels," "Our Lady of the Angels" and "Queen of Martyrs." She also is called "Blessed Virgin," "Virgin Mary" or simply "Our Lady." Early church councils, including those at Ephesus in 431 and at Chalcedon in 451, gave her the title *Theotokos* ("God-bearer"); the title "Mother of God" is widely used, especially among Catholics. Devotion to Mary is a vital part of the Catholic liturgical life, especially in the Eastern Orthodox churches.

According to Catholic doctrine, Mary's Immaculate Conception makes her the one exception to the state of Original Sin (the state in which all humankind is born, due to the fall of Adam and Eve). Because Mary was destined to be the mother of Christ, God infused her soul with grace at the moment of her conception in the womb of her mother, St. Anne, which freed her from lust, slavery to the Devil, depraved nature, darkness of intellect and other consequences of Original Sin. Her Immaculate Conception is announced by the archangel GABRIEL (Luke 1:26–38). Gabriel tells her that the Holy Spirit will come upon her in order that she may to conceive her Son.

The idea of the Immaculate Conception was rejected by St. Thomas AQUINAS in the thirteenth century. Many modern theologians, challenging doctrines, consider the Immaculate Conception to be symbolic and not literal.

Similarly, the church sanitized her sexuality in general. Besides conceiving Jesus without human intercourse, she became "the Virgin" who never defiled her body with sexual intercourse—despite the fact that the Bible refers to Jesus' brothers and sisters.

Furthermore, Mary did not die as a mere mortal, but was raised from the dead by Jesus and assumed into heaven as a live woman (the Assumption became an article of faith in 1950). In other lore, her death is announced by the archangel MICHAEL.

Mary and her proper place in Christian theology have been a subject of much controversy over the centuries. She absorbed the characteristics of previous pagan goddesses, thus fulfilling that universal need for worship of a Mother-figure which otherwise is curiously absent from Christianity. Early church fathers attempted to discourage worship of her by saying that God would never be born of a woman. For the first five centuries after Christ, Mary was depicted as lower in status even than the Magi, who were graced by haloes in sacred art. The Marianite sect, which considered her divine, was persecuted for heresy. In the early fourth century, Constantine I ordered all goddess temples destroyed and forbade the worship of Mary, so that she would not overshadow her Son. The people, however, refused to accept Christianity without the worship of Mary. She was prayed to as a mother who intercedes for her children. By the sixth century she had been given a halo in art, and by the ninth century she had been designated the Queen of Heaven. By the eleventh century she had eclipsed Jesus in popularity as the

savior of mankind, and the great Gothic cathedrals were built to her greater glory.

In Catholic tradition Mary reigns in the splendor of heaven, where angels behold her glory and are ravished at the sight of her. She is second only to Jesus in suffering, and so commands the obedience of the angelic host. It may be Michael who leads the good angels in the celestial war against evil (see REVELATION), but he is under the command of Mary. The Queen of Paradise may even be considered to be the Mother of Angels, since she loves them and treats them as her own children. The Precious Blood shed by Jesus is the song of angels, the light of Mary, and the jubilee of her woes.

Countless visions of Mary have been reported worldwide; the numbers rose dramatically in the latter part of the twentieth century. The Catholic church has authenticated only a handful of them (see MARIAN APPARITIONS). Numerous saints have seen VISIONS of Mary, often accompanied by angels. Frequently she exhorts people to pray, to counter the evil loosed in the world.

In Catholic tradition an unnamed Bernadine sister had a vision in which she saw the desolation wrought by evil. She heard Mary tell her that the time had come to pray to her as the Queen of the Angels, to ask her for the assistance of the angels in fighting the foes of God and men. The sister asked why Mary, who is so kind, could not send the angels without being asked. Mary responded that she could not because prayer is one of the conditions God requires for the obtaining of favors. Mary then communicated the following prayer, which is part of the many devotions to Mary:

> August Queen of Heaven! Sovereign Mistress of the angels! Thou who from the beginning hast received from God the power and mission to crush the head of Satan, we humbly beseech thee to send thy holy Legions, that, under thy command and by thy power, they may pursue the evil spirits, encounter them on every side, resist their bold attacks and drive them hence into the abyss of eternal woe. Amen.

Several feast days are observed in Mary's honor: the Immaculate Conception, her Nativity, Purification, Annunciation and Assumption. The most popular devotion to Mary is the rosary, which is the saying of fifty "Hail Marys," five "Our Fathers," and five doxologies ("Glory be to the Father . . .") while meditating on specific traditional mysteries. This association with the rosary stems from apparitions of Mary seen at Fatima, Portugal, in 1917, in which she identified herself as the Lady of the Rosary and asked that believers say the rosary every day.

Ex-canonical works such as the Book of John the Evangelist refer to Mary as being an angel herself. The Apochryphal New Testament says that she is the angel sent by God to receive the Lord, who enters her through the ear.

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Mastema (also Mansemat) The angel of adversity, whose role is similar to that of SATAN, as adversary of God and tempter of humankind.

Mastema is called the "Father of Evil." He appears in the pseudepigraphal Book of Jubilees, and in *The Zadokite Fragments and the Dead Sea Scrolls.* Noah prayed to God to imprison all evil spirits, but at Mastema's behest, God granted the angel one-tenth of all demons to be committed to his service. Thus, Mastema roams about testing the faith of human souls.

Mastema is credited with assisting Egyptian sorcerers against MOSES and Aaron, and is said to be the one who attempts to kill Moses in Exodus 4:24.

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Meister Eckhardt See MONASTICISM, CHRISTIAN.

Melchizadek (also Melchisedek; Melchisedec) A king and priest in the Old Testament, who elsewhere in angel lore is associated with angels. His name means "the god Zedek is my king," and he is described in the New Testament as the "king of righteousness" and the "king of peace."

In Genesis 14:18–20, Melchizedek is identified as the king of Salem (Jerusalem), who blesses Abram (see ABRAHAM) after a battle. Abram then tithes to the king. Psalm 110:4 declares, "You are a priest forever after the order of Melchizedek." These words are echoed in the New Testament book of Hebrews (5:6–10), in which Jesus is declared the high priest successor, "Thou art a priest forever, after the order of Melchizedek" for offering the sacrifice of his life. Hebrews 7:1 says that Melchizedek has not father or mother or geneaology, "and has neither beginning of days nor end of life, but resembling the Son of God he continues a priest forever."

2 Enoch says Melchizadek is the supernatural son of Noah; midrashim also identify him as a son of Noah, and the feeder of the beasts aboard the Ark. Phoenician mythology identifies him as the father of the seven ANGELS OF THE PRESENCE. Early Greek writers called him a virtue and prince of peace.

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Davidson, Gustav. *A Dictionary of Angels.* New York: Free Press, 1967.

Mephistopheles One of the seven great princes of Hell, and a stand-in for Satan in legend and literature. Mephistopheles means in Hebrew "he who loves not the light."

Mephistopheles is best-known for the part he plays in the legend of Dr. Johann Faust, which has been turned into plays, poems, operas and symphonies. The story concerns the way in which vanity can lead to easy seduction by the devil. Perhaps the best-known of these artistic creations is GOETHE's *Faust.*

According to the story, Faust lives in fifteenth-century Weimar, Germany, where he is an astrologer, alchemist and magician. In his youth he exhausted all the knowledge of his time, and so he turned to sorcery. Now in old age, he is bitter and disillusioned. Using his skill in sorcery, he conjures up Mephistopheles in the name of BEELZEBUB. The demon is

friendly and consoling. Faust conjures him a second time, and Mephistopheles promises him all the worldly pleasures and sensations he desires—in exchange for his soul at the end of twenty-four years' time. Faust agrees.

For the next twenty-four years, Faust lives a splendid life. He has youth, wealth, magical powers and the satiation of all his physical desires. He can magically transport himself anywhere in the world, conjure up any woman, have anything. Then the demon comes to collect his due.

Goethe allows redemption for Faust. He has the doctor seduce a young woman named Margaret. She bears a child, but is so overcome with shame that she kills it. She is arrested and imprisoned, and in prison she becomes insane.

Faust, meanwhile, continues to live the high life. He conjures up Helen of Troy. Mephistopheles takes Faust on an adventure and shows him the creation of the universe, and the secrets of the homunculus (an artificial man created by magic).

Faust tries to save Margaret, but to no avail. She goes to her death, and her sacrifice redeems them both.

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Metatron In Judaic lore, one of the greatest of angels. In the various accounts about Metatron, scarcely an angelic duty or function is not related to him. Primarily he sustains the physical world, and carries Jewish prayers through nine hundred heavens to God. He is an important angelic figure in the Kabbalah (specifically the *Zohar*), the Talmud, and the PSEUDEPIGRAPHA. Metatron apparently absorbed characteristics originally ascribed to the angel JAHOEL.

Metatron stands at the top of the Tree of Life as the Angel of the Lord. He also is identified with the "tree of knowledge of good and bad," which means he embodies both human and angelic perfection. This enables him to be an excellent interface between the two realms, but his success depends on the righteousness of humans. The good deeds of people generate a spiritual energy that literally vitalizes Metatron, and without it he grows weak and less effective.

Metatron also is the representative of God who led the tribes of Israel through the wilderness, and probably he is the dark angel who wrestled with Jacob. He is sometimes identified as the angel who stays the hand of Abraham as he is about to sacrifice his son Isaac, and he is credited with ordering the angelic announcement of the coming of the Flood (see URIEL). Metatron also is said to have given the wisdom of the Kabbalah to humanity.

The etymology of "Metatron" is unclear. Possibly the name itself was intended to be a secret, and may have been produced through a glossolalia-type of altered state of consciousness. Glossolalia is speaking in tongues, and is perhaps best known for the part it plays in charismatic religions. According to the *Zohar*, the name of Metatron is the equivalent of Shaddai, one of the names of God. This association is derived from the mystical numerology called gematria, which assigns a numerical value to each letter in the Hebrew alphabet. Names and words that have the same numerical value have a mystical connection. Both Shaddai and Metatron equal 314. As another aspect of God, Metatron is sometimes called the "shining light of the Shekinah" and he "whose name is like that of his Master." Eleazor of Worms

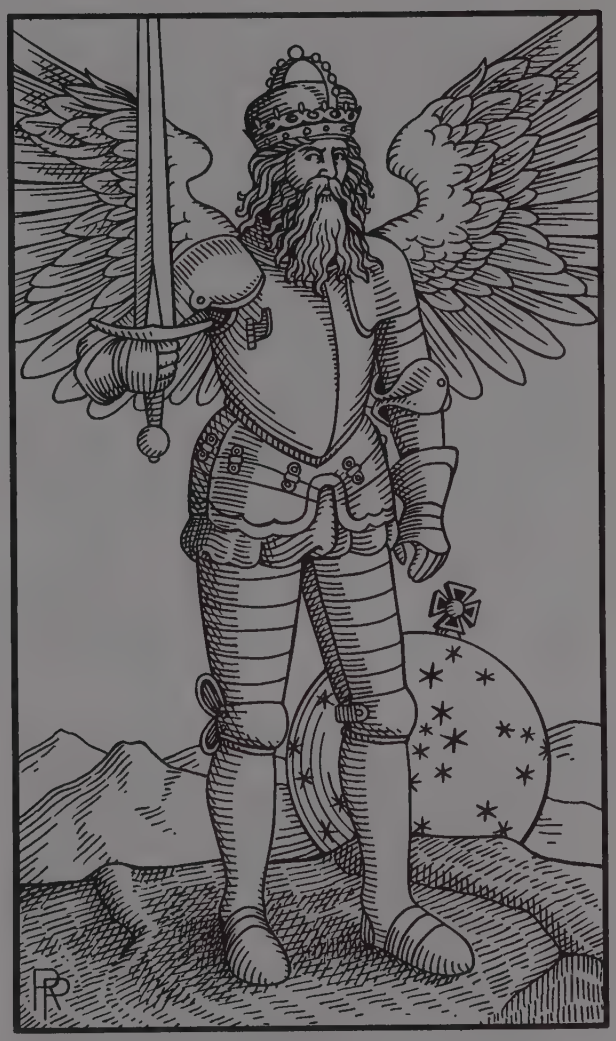

Metatron (Copyright 1995 by Robert Michael Place, from *The Angels Tarot* by Rosemary Ellen Guiley and Robert Michael Place. Reprinted courtesy of HarperSanFrancisco)

speculated that "Metatron" comes from the Latin term *metator*, which means a guide or measurer, an apt description of this important angel.

Metatron is sometimes called "the Prince of the Countenance," meaning he is the chief of those angels who are privileged to look upon the face of God. Other Judaic literature ascribes more than one hundred alternative names to Metatron. In some early accounts he is called "the lesser Yahweh," implying that he might be a second God. However the Talmud points out that Elisha received proof that Metatron was merely an angel, and thus could be punished, because he received sixty "strokes with fiery rods."

Descriptions of Metatron speak of a being or pillar of fire with thirty-six pairs of wings and myriad eyes. His face is more dazzling than the sun. He serves as God's ANGEL OF DEATH, instructing Gabriel and Samael which human souls to take at any given moment. The flames that issue from him create legions of angels.

According to one legend Metatron originally was the human prophet ENOCH, who was so righteous that God transformed him directly into an angel, turning his flesh into flames, his intestines into fire, and his bones into embers and giving him 365,000 fiery eyes. As Enoch had been a scribe, so Metatron continues on as a heavenly scribe, residing in the seventh heaven and logging all celestial and earthly events.

Among Metatron's other significant duties are minister to the Throne of Glory, where sits God; High Priest of the Heavenly Temple (a role also ascribed to the archangel MICHAEL); minister of wisdom, who holds the secrets to all divine affairs; and minister of the guardian angels of the "seventy peoples of the world." In addition, he teaches those prematurely dead children who arrive in Paradise.

According to the *Zohar*, Enoch was able to be transformed into Metatron because the divine spark lost by Adam in the Fall entered Enoch. Since mortals cannot contain the divine spark of perfection, it was then necessary for God to take Enoch into heaven and turn him into an angel.

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Michael The most prominent and greatest angel in Christian, Hebrew and Islamic lore. His name in Hebrew means "who is like God" or "who is as God." Michael is Chaldean in origin. In angelologies, his chief roles are many: He is warrior, protector, healer, guardian. He holds numerous offices in heaven: He is chief of the virtues and archangels (see CHOIRS), a prince of the presence (see ANGELS OF THE PRESENCE), and the angel of repentance, righteousness, mercy and salvation. Some of his roles overlap with those of the other two great archangels of Christian lore, GABRIEL and RAPHAEL. In Christian art, Michael usually is portrayed in warrior garb, holding a sword and scales and trampling SATAN.

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Michael is mentioned by name in DANIEL, Jude and REVELATION. In Daniel he is the guardian angel of the people of God (Israel). In Daniel 10:13, Michael is named and described as "one of the chief princes, and in Daniel 10:21, "one having the appearance of a man" tells Daniel ". . . there is none who contends by my side except Michael, your prince." In Daniel 12:1, the prophecy of "the time of the end" states that "At that time shall arise Michael, the great prince who has charge of your people. And there shall be a time of trouble, such as never has been since there was a nation till that time; but at that time your people shall be delivered, every one whose name shall be found written in the book." (This is a reference to the Israelites' departure from Egypt, led by MOSES and guided by a pillar of cloud during the day and a pillar of fire at night [Exodus 33ff]. In Exodus 23:20, God promises to send his angel before them. Though Michael is not named here, it is widely interpreted that he is that angel.)

In Jude 9, the archangel Michael contends with Satan over the body of MOSES (according to Jewish lore, Satan wishes to reveal the tomb of the prophet in order to seduce the Israelites into the sin of idolatry; Michael, obeying God, concealed the tomb).

In Revelation 12:7–12, Michael and his legions battle Satan and his forces in heaven, and Satan is thrown down.

Numerous other biblical references to "the angel of Yahweh" and "the ANGEL OF THE LORD" are interpreted as meaning Michael. Besides Exodus, another example is found in Zechariah 3:1–2, which tells of an angel of the Lord who confronts Satan before God and the high priest Joshua.

CHRISTIAN LORE

In Catholic devotion there is no greater angel than Michael; the Catholic church refers to him as "Prince of the Heavenly Hosts." Churches were built and dedicated to him from the fifth century onward. So intense was adoration of Michael that many devotional cults sprang up all over Europe, peaking in popularity in the late Middle Ages. Devotion to Michael (as well as to Gabriel and RAPHAEL) today is still encouraged by the Catholic church through DEVOTIONAL CULTS, prayer and mass.

Michael is the guardian angel of the Hebrew nation. Michael wages ceaseless war against the forces of Satan. He is the special defender of Christians (and particularly Catholics) and the church. Satan trembles at the mere mention of his name, and all the angels of heaven bow down before him in obedience. Michael inspires fidelity to God. St. Francis de Sales wrote that veneration of Michael is the greatest remedy against despising the rights of God and against insubordination, skepticism and infidelity.

At mass, Michael presides over the worship of adoration to the Most High, and sends to God the prayers of the faithful, symbolized by the smoke from incense. The prayer to St. Michael, asking him to defend Christians in battle, is a condensed form of the general exorcism against Satan and evil spirits composed by Pope Leo XIII.

One of his important duties is as psychopomp to the dead, guiding the souls of the newly departed to the afterlife. In this capacity he resembles the Greek/Roman god Hermes/Mercury and the Egyptian god Thoth. Michael weighs the souls for righteousness. He is associated with benevolent aspects of the ANGEL OF DEATH and has the ability to shapeshift when he comes to take a soul away (see ABRAHAM). In lore, Michael is the angel designated to appear to Mary to announce her death.

In Catholicism, Michael guards the gates of purgatory and has pity on the souls therein. Legends tell of prayers made to Michael for souls in purgatory; he appears and takes them into heaven.

Michael shares with Raphael special healing duties, a function naturally associated with him as protector of the general welfare. Catholic tradition holds that Michael caused a medicinal spring to appear at Chairotopa near Colossae; anyone who bathed there and invoked the Blessed Trinity and Michael was said to be cured. Michael also caused a healing spring to appear from a rock at Colossae. Pagans attempted to destroy it by directing a stream against it, but Michael split the rock with lightning, giving a new bed to the stream and sanctifying the waters forever.

Michael was considered the great heavenly physician at Constantinople, and is credited with banishing a pestilence in Rome during the days of St. Gregory the Great.

Michael has two feasts days: May 8, which commemorates the dedication of a basilica in honor of him on the Salarian Way about six miles outside of Rome, and September 29, known as Michaelmas.

APPARITIONS OF MICHAEL

There have been numerous apparitions of Michael reported over the centuries, usually on or near mountaintops. One of the most famous sites is the Michaelion church near Constantinople, erected in the fifth century by the emperor Constantine. At the command of MARY, Queen of the Angels, Michael came to the aid of Constantine in his battle against the pagan emperor Maxentius. Constantine built the church for Michael in gratitude. After its completion Michael appeared there to the emperor and said, "I am Michael, the chief of the angelic legions of the Lord of hosts, the protector of the Christian religion, who while you were battling against godless tyrants, placed the weapons in your hands." Miracles attributed to Michael have been reported at the Michaelion over the centuries.

Another famous apparition of Michael appeared to the Bishop of Siponto on Mount Gargano in Apulia, near Naples, Italy, during the reign of Pope Gelasius (492–496). A shrine erected in the cave of the apparition attracted hordes of pilgrims. In the seventh century the shrine was at a peak of popularity, due in part to a Lombard victory over the Saracens in 663 that was attributed to the help of Michael. According to lore the Lombards, who went to the shrine to give thanks for their victory, found the imprint of Michael's foot near the south door of the temple.

In France, Michael has appeared on Mont St. Michel, where a sanctuary was erected.

In Spain, where the cult of Michael peaked in popularity in about the thirteenth century, one of the best-known apparitions was the 1455 appearance to a shepherd about halfway between Navagamella and Fresnedillas, in the foothills of the Sierra de Guadarrama. The sighting was investigated in 1520, when some of the witnesses were still alive, and also in 1617.

According to testimony, Michael appeared late one afternoon in 1455 on a holm-oak tree and a rockrose plant, to shepherd Miguel Sanchez. Michael told the shepherd not to be frightened, but to tell others that a shrine should be erected on the site and a brotherhood founded, both in honor of the angelic messengers. Sanchez protested that no one would believe him, but Michael insisted that he tell his employer. "I will make them believe you so they build a shrine here to the holy angels," he said. He then made an imprint of his hand on the tree.

However, Sanchez did not tell the story. A few days passed, and one morning he awakened crippled. His legs were folded in a bizarre manner, so that the backs of his calves touched his thighs and his heels touched his buttocks. His employer, Pedro Garcia de Ayuso, tried unsuccessfully to cure him with herbs and oils. At last Sanchez told of his vision. Garcia de Ayuso consulted with authorities, and they carried the shepherd to the site of the apparition. There they found the handprint on the tree trunk. It was considered proof, and plans were made immediately for construction of a chapel. A mass was said there for the shepherd's health; when it was completed, he was cured. Sanchez was named keeper of the shrine.

(Compare to MARIAN APPARITIONS.)

HEBREW LORE

Rabbi Shimon ben Laqish (Midrash Konen) names the seven Heavens as follows: Wilon, Raqi'a, Shehaqim, Zebhul, Ma'on, Makhon, and 'Arabhoth. They are all fixed and vaulted over earth, one above the other. Wilon, the lowest, shades the uppermost earth from the heat, but at sundown Wilon is rolled back to enable the Moon and stars to shine from Raqi'a, the Second Heaven.

According to the Hagiya, in Shehaqim a pair of millstones grind manna for the righteous; in Zebhul are found the heavenly Jerusalem, the Temple, and the altar upon which the Archangel Michael offers sacrifices; in Ma'on, hosts of ministering angels hymn God's mercy all night long but fall silent at dawn, thus allowing Him to hear His praises sung by Israel below; Makhon contains storehouses of snow and hailstones, lofts of dews and rains, chambers of storms, and caves of fog; in 'Arabhoth abide Justice, Law and Charity, the treasures of Life, Peace and Blessing, the souls of the righteous, the souls of the yet unborn, the dew with which God

Michael subduing Satan

will revive the dead, the chariot seen by Ezekiel in a vision, the ministering angels, and the Divine Throne.

Legend holds that the two primeval monsters, LEVIATHAN and BEHEMOTH, will murder each other, but variations predict that God will send Michael and Gabriel against both creatures and that when they fail to dispatch either, God will shoulder the task Himself.

Some midrashim state that God commands the archangel Michael to "bring me dust from my sanctuary" to make Adam. Others say that God disdains to fetch Adam's dust himself and sends an angel instead, either Michael to Mount Moriah, or Gabriel to the world's four corners. Nevertheless Earth opposes the angels, knowing she will be cursed on Adam's account, and God stretches forth his own hand to gather it.

Some midrashim say when Cain kills Abel, he tries to bury the corpse, but Earth spews it up again and cries, "I will receive no other body until the clay that was fashioned into Adam has been restored to me!" At this Cain flees, and Michael, Gabriel, Uriel and Raphael place the corpse upon a rock, where it remains for many years without corrupting. When Adam dies these same archangels bury both bodies at Hebron side by side, in the very field from which God had taken Adam's dust.

The midrashim say that the fallen angels AZAEL and Shemhazzi (see SONS OF GOD) cause such wickedness on earth among the Canaanites that the four archangels tell God, and God sends Raphael to bind AZAEL hand and foot, heaping jagged rocks over him in the dark Cave of Dudael, where he now abides until the Last Days. Gabriel destroys the Fallen Ones by inciting them to civil war. Michael chains Shemhazzi (see SEMYAZA) and his fellows in other dark caves for seventy generations. Uriel becomes the messenger of salvation who visits Noah.

One midrash says that when Jacob and Esau are in Rebekah's womb and fight, Michael intervenes on Jacob's behalf and saves him from death. SAMAEL intervenes on behalf of Esau. Rabbinic lore says that Gabriel and Michael were witnesses to the contract in which Esau sold Jacob his birthright.

The Testament of Abraham, a Greek text that is part of the PSEUDEPIGRAPHA, relates that when Michael comes to fetch Abraham's soul, the patriarch boldly insists on seeing the whole world. God commands Michael to let Abraham ride across the heavens in a chariot drawn by cherubim, and so his wish is fulfilled. Yet Abraham still is reluctant to die. God then sends the ANGEL OF DEATH disguised as a fair youth, and when his true aspect is revealed Abraham faints in horror. Death draws out Abraham's soul through his fingers. Michael wraps it in a divinely woven kerchief and conveys it to Heaven.

The Yalqut Genesis and the Pirqe Rabbi Eliezer say that it is Michael who fights with JACOB at Peniel. When God asks Michael, "What have you done to my first-born son?" Michael answers, "I shrank a sinew in your honor." God says, "It is good. Henceforth, until the end of time, you shall have charge of Israel and his posterity! For the prince of angels should guard the prince of men; fire should guard fire, and head should guard head!"

Hebrew midrashim and folklore sources tell us that when Jacob's daughter Dinah is raped by the Canaanite Sechem, she gives birth to a daughter. Her brothers wishes to kill the child but Jacob restrains them and puts a silver disk about her neck, laying her underneath a thornbush (hence her name "Asenath" for the bush). Michael in the shape of an eagle takes off with Asenath to Egypt and leaves her beside God's altar, where a priest finds her and adopts her. Many years later, when Joseph saves Egypt from famine, he makes a trip throughout Egypt and the women throw him tokens of gratitude. Asenath throws him her silver disk and he recognizes it. Knowing she must be his own niece, he marries her.

ISLAMIC LORE

The Moslems relate that the angels Gabriel, Michael, Israfil and Azrael bring dust from the four corners of the world, and with it Allah creates the body of Adam. To form his head and heart, however, Allah chooses dust from a site at Mecca, where the Holy Ka'aba later rises. Mecca is the navel of the earth for Moslems, as Mount Moriah is for the Hebrews and Delphi for the Greeks.

Michael's wings are emerald-green and covered with saffron hairs. Each hair contains a million faces that speak a million dialects, all imploring the pardon of Allah. When Michael cries over the sins of the faithful, his tears create cherubim.

STEINER AND MICHAEL

According to Rudolph STEINER, human evolution has been under the guidance of Michael as the Spirit of the Age since 1879. The consciousness of humankind as a whole crossed in the last century the Threshold that separates the world of nature grasped by the senses from the spiritual world that manifests within the human soul.

In those who progress to active thinking it will be possible to make Inspiration the determining element of soul. This is what Michael's "rulership" of this millennial age really means. Michael does not work so much for the initiate as for those who wish to understand spiritual investigations. Michael stands cosmically behind man. For it is not Michael himself who wages the battle, but human devotion and the resulting image of Michael, or what Steiner calls "the Michaelmas Imagination." Because Michael won the battle over the Dragon in 1879, the spiritual will more and more lay hold of humanity, and spiritual truth will take root among men, although it will not become the general conviction.

In a series of lectures delivered in October of 1923 on the Four Seasons and the Archangels, Steiner outlined his ideas on the Michaelmas Imagination. At Michaelmas (September 29) we celebrate the sulfurizing and meteorizing process in man: everything that opposes love of ease, opposes anxiety, encourages the unfolding of inner initiative and free, strong, courageous will. This is the Festival of Strong Will. The renewal of the whole soul-disposition of humankind should be celebrated at Michael Festival, one that renews the whole inner man. Michael's look in autumn is that of guidance, like a pointer, as though wishing not to look inward, but outward into the world. His gaze is positive, active. And his sword, forged out of cosmic iron, is held so that at the same time he indicates to men their way.

Michael's gold-woven, silver-sparkling raiment comes from what is formed in the heights through the upward-raying silver and gold that flows to meet it, from the transmutation by the sun's power of the silver sparkling upward from

the earth. As autumn approaches we see how the silver given by the earth to the cosmos returns as gold, and the power of this transmuted silver is the source of what happens in the earth during winter.

In the spring Michael is below, working through the earth from the other hemisphere, coming to meet mankind with his positive gaze; showing the way into the world and glad to draw the eyes of men in the same direction as he stands close to mankind, the complement of Raphael in spring.

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Milton, John (1608–1674) Considered one of the greatest poets in the English language, John Milton is best known for his epic poem *Paradise Lost*. He also wrote various political and religious treatises, served in Cromwell's Commonwealth, and fought with both the established Church of England and its reformers.

Born in 1608 to a family in comfortable circumstances, Milton attended Cambridge University and studied Latin, Greek and the other classics. Like most of his contemporaries, Milton was well versed in religious subjects and firmly believed in the actuality of angels. They figure as prominently in the literature of the time as the mythical gods. One of his earliest poems, "Ode on the Morning of Christ's Nativity," describes the angels who announce Christ's birth as harbingers of light bringing an end to the darkness of sin and evil—an ironic twist, when one remembers that Lucifer's name meant "bearer of light." The angels also fill the world with song and harmony, providing the medieval philosophers with their "music of the spheres."

But it is in *Paradise Lost* that he most fully describes the angels and their circumstances. Milton wrote his epic poem after the Restoration of King Charles II to the English throne, a period in which Milton's total blindness and his political ties to the Commonwealth left him with little to do but write the verses he had long planned to write.

The poem recounts the story of Lucifer's rebellion, and the rapture of Adam and Eve in the Garden of Eden and their eventual shame and expulsion. Milton explains in great detail—some of it based on Judeo-Christian literature and some drawn from his own imagination—the characteristics of the angels, the accounts of the great battles between Lucifer's armies and the followers of God, the overwhelming beauty of Eden, and man's fall from grace. Most of the discourse on the angels occurs as a conversation between Adam and the archangel RAPHAEL, who had been sent by God to warn Adam and Eve of the devil's temptations. Eve prepares a feast for Adam and Raphael, and they talk of the Fall, God's grace, and what angels are like over the meal.

Raphael tells Adam that angels are the link between humans and God: "pure, Intelligential substances" rather than rational beings. They are intuitive, with great knowledge that encompasses reason. In many ways, particularly physically, angels resemble man, but their bodies are made of ether, which Milton identified as the "fifth element": non-solid, with a liquid texture. As such they are pure spirit compared to man but "natural" to God, since He created them.

Angels have all five of man's senses, but they experience taste, smell, sight, hearing and touch with their whole beings and not through particular organs. They eat, enjoy music, delight in tastes, smells and sounds, and even have sexual intercourse—an angelic talent original to Milton.

Angels cannot be in more than one place at the same time, but they travel at unimaginable speeds. They also are able to assume any size or shape, and either gender. Angels live on planets and have been called stars. They exist as agents of divine providence, ministering to man on God's behalf, or as agents of perversion if they have followed LUCIFER.

But most of all angels are winged, shining and beautiful. In Book V, verses 277–284, Milton describes Raphael as he descends into the Garden:

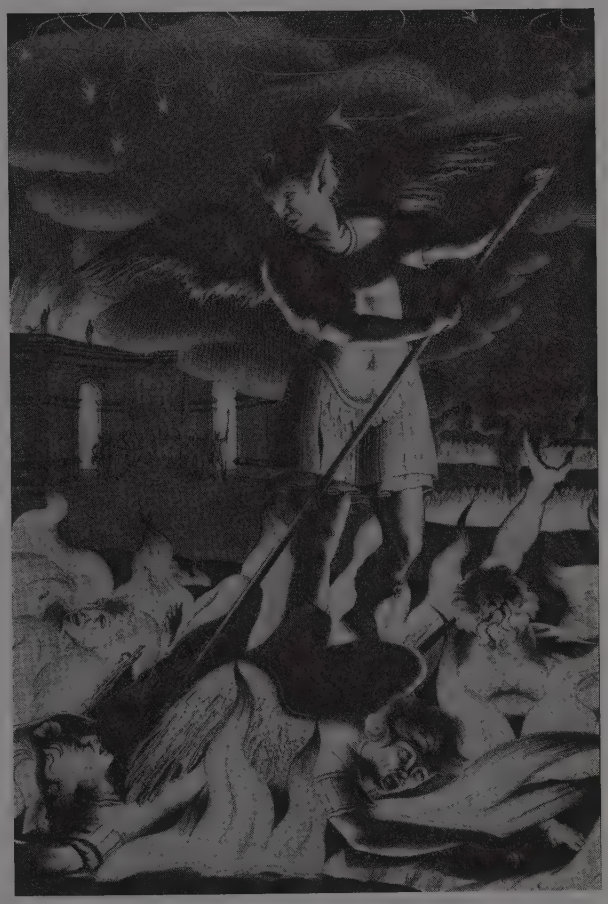

Lucifer reigning over the souls of sinners (John Baptist Medina for *Paradise Lost*, 1688).

A Seraph winged: six wings he wore, to shade
His lineaments divine; the pair that clad
Each shoulder broad, came mantling o'er his breast
With regal ornament; the middle pair
Girt like a starry zone his waist, and round
Skirted his loins and thighs with downy gold
And colors dipped in Heaven; the third his feet
Shadowed from either heel with feathered mail
Sky-tinctured grain.

Another characteristic of angels is their invulnerability. Each side inflicts great pain upon the other during the battles of the rebellion, but does not suffer any longer than a moment. In Book VI, verses 326–334, Lucifer marvels at his brief agony:

Then Satan first knew pain,
And writhed him to and fro convolved; so sore
The griding sword with discontinuous wound
Passed through him; but the ethereal substance closed
Not long divisible, and from the gash
A stream of nectarous humor issuing flowed
Sanguine, such as celestial spirits may bleed,
And all his armor stained, erewhile so bright.

Traditional Judeo-Christian writings organized the angels in complicated hierarchies:

Seraphim	Dominions	Principalities
Cherubim	Virtues	Archangels
Thrones	Powers	Angels

Milton rejected these rankings, organizing the angels into three degrees or choirs. Lucifer often refers to the above-mentioned nine hierarchies when speaking of his minions; the titles are more expressions of Lucifer's power and his exercise of authority than actual rankings. Milton also described many of the leading angels as Archangels, whereas Michael often is designated the only Archangel (Lucifer was probably an Archangel before his fall). These divinities rule the four corners of the world. Milton's Archangels are

Michael: the first in command of God's army
Gabriel: second in command; bearer of annunciation to Mary
Uriel: viceroy of the sun
Raphael: God's chief minister

Other loyal angels in God's service are

Abdiel: a seraph meaning "servant of God." Abdiel alone stood up to Lucifer when he boasted of his victory
Ithuriel: a cherub, "discovery of God"
Uzziel: like Uriel, the "eye of the Lord" and "strength of God"
Zephon: "searcher of secrets"
Zophiel: "spy of God"

See LITERATURE AND ANGELS.

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monasticism, Christian The role of angels in the contemplative experience of the West can be traced into late medieval times through the teachings and lives of the great saints, many of whom were founders and leaders of monastic communities: the saints AUGUSTINE, FRANCIS OF ASSISI, Bernard of Clairvaux, Bonaventure, Thomas AQUINAS, Catherine of Siena and TERESA OF AVILA.

In both East and West, each religion or sect of any size created communities separated from society where seekers could lead a life of single-minded spiritual aspiration. Or, holy persons living in solitude attracted disciples, and small communities would grow around these teachers. Both kinds of Eastern monasticism were established hundreds of years before Western monasticism, which began to develop in the last centuries before Christ. In the West, Jewish "monks" were Essenes, a community with which John the Baptist probably associated. Gnostics and other sects were practicing monastic life at the same time as such Desert Fathers of the Church as St. Anthony of Egypt (250–350), who started out as a hermit and ended up leading a community.

St. Pachomius (c. 290–350) was an Egyptian Copt who, after his conversion to Christianity while in the Roman army, spent some years in retreat with another hermit. He was praying alone in the desert of Tabenna when an angelic figure spoke to him and told him to found a monastery according to the rule the angel would give. His companion helped him to build what would become the first Christian cloister. A wall surrounded the humble structure as a symbol of the monk's separation from the world, and no stranger was allowed beyond a certain point, leaving "the

inner sanctum" unsullied. Pachomius's "Angelic Rule," one of the major monuments of early Christian literature, was innovative in one major fact: It was a binding commandment, akin to a law. After living as a novice for a number of years, each monk accepted the rule as an unalterable canon of life.

But Christian monasticism was most profoundly influenced by St. Augustine (354–430), whose teachings on angels coincided with monastic spirituality. Monks were disposed to think of themselves as a group chosen for the heavenly city. As Augustine said, the terrestrial church has only a partial vision of God, while the celestial church enjoys the full vision of God. The monks grounded their theories of contemplation on this distinction. As the counterparts of the angels, monks occupied a special place at the heart of the church universal. They bore witness to the bliss which awaits the pure of heart; their penances and ascetic practices prepared them for the incorporeal life of angels. In a sense monks *were* angels here and now. Early monks frequently defined their vocation as the angelic life, insofar as they were detached, pure and devotional. Poverty, chastity and obedience were rooted in angelic reality, as angels had no bodily needs and served God unceasingly. Indeed, in accordance with Christ's words (Matthew 22:30; Mark 12:25; Luke 20:35–36) that the blessed will be "like the angels in heaven," people regarded human celibacy as the prime correlative between angels and men.

Augustine developed this connection in his tract *Holy Virginity*, where he praises virginity as *vita angelica*, angelic life, "a sharing in the life of the angels and a striving for endless immortality here in this perishable flesh." Practicing continence dedicated to God means "reflecting on the life of heaven and of the angels amid this earthly mortality." Thus whoever has taken a vow of celibate chastity, whether a man or woman, must "live on earth the life of the angels," and begin to be on this side of the grave what other Christians "will be only after the resurrection." He saw further resemblances to the angelic life in the way the celibate direct their senses and their efforts to "what is eternal and immutable," and in their zeal for performing works of virtue, "so that they show to earth how life is lived in heaven." Following from this, Augustine developed the theme of the "heavenly life," *vita coelestis*, a psychology of living on earth with one's eyes turned upward. The contemplation (*vita contemplativa*) of God practiced in the monastery would in time proceed to freedom from passion; the monks, like angels, would be immersed in happiness derived from divine truth and beauty while still in this world.

Probably the most mature expression of an Augustinian monastic approach to angels is to be found in the works of St. Bernard of Clairvaux (1090 or 1091–1153), who tirelessly exhorted his monks to seek angelic help in their prayer-lives. Bernard assumes that true monks are destined to take the places of fallen angels. The connection between monks and angels is closer than the connection between angels and Christian humankind. He likens the celibate monk or nun to the Bride in the Song of Solomon: "Her life bears witness to her origin and to the dignity of her nature and her homeland. . . . She is chaste just like the angels, and that in the flesh of a fallen race, in a frail body that the angels do not have. . . . What can be a clearer sign of her heavenly origin than that she retains a natural likeness to it in the land of unlikeness, than that as an exile on earth she enjoys the glory of the celibate life, than that she lives like an angel in an animal body?" (*On The Song of Songs, II*) This exhortation and others like it for women to identify with the angels inspired a wave of anorexia in the fourteenth and fifteenth centuries among pious young women who renounced human food to delight and savor the food of the angels. The first of these was Catherine of Siena (1347–80), who died at the age of thirty-three after subsisting for some years only on communion wafers.

The Augustinian view that the elect on earth were making their way toward the empty spaces left in the angelic hierarchies by reprobate angels persisted. Since the translation by Erigena of PSEUDO-DIONYSIUS in the ninth century, monastic writers often had compared the ascent of the contemplative soul to the angelic hierarchies. Typically the various angels of the nine choirs were rendered analogous to the different stages of the soul's upward progress. The myriad angels, furthermore, were to lend special assistance to the soul.

The great Franciscan St. Bonaventure (c. 1217–1274), a contemporary of Aquinas, attempted to synthesize the Augustinian and Dionysian legacies of angels with man's spiritual life. Bonaventure made a series of analogies between the soul's ascent to God and the structure of angelic hierarchies. The intersecting point of the two hierarchies is the love of God, a goal which deviates from the Dionysian stress on knowledge. The seraphim, who have their replica in St. Francis, correspond to the soul's unitive way. The most angelic members of the church militant are those who have perfectly "hierarchized" their souls, and only Francis of Assisi achieved this perfect correspondence. The Franciscan mission is to teach others how to model their lives on Francis, the archetype of Christ.

This sense of the angelic elect differs sharply from Bernard's cloistered monks in contemplation. In his mystical works Bonaventure almost always refers to the angelic hierarchies as ontological models of how true contemplation should work. He rarely alludes to the soul as living in eternal bliss among the angels. Whereas Augustine emphasizes the equality of men and angels—here potential, there actual—Bonaventure thinks that the importance of angels lies in how each angelic level represents a phase in the soul. Nor does Bonaventure use Augustine's pastoral ploy of imaging vacancies in the angelic ranks in order to prod Christians onward to a transcendent goal. For Augustine, meditation on angels would lead to rejection of worldly things, whereas for Bonaventure, angels assist man in seeing God in all His creatures. Reflection on the angels results not in flight from the world but in the sanctification of its beauty.

Within a generation of Bonaventure's death the Rhineland mystics had greatly contracted man's ties to angels. Of all the early Rhineland mystics Meister Eckhardt (1260?–1327) has the most to say about the function of angels in the spiritual life. This Dominican largely bypassed the monastic legacy of imitating the angels either in their actions or their nature. He centers instead on the biblical notion of the angel as *messenger*. For Eckhardt the angels' function is less to bring the soul up to God, than to bring

God down to the soul. Bonaventure utilized Dionysian hierarchies to show how the soul can ascend to God through contemplation. Eckhardt uses the same hierarchies to show how God can descend into man.

For Eckhardt, ultimately the soul does not become angelic, since the angel after all is merely a creature. Rather, the soul becomes like God. It seeks angelic aid only in its initial stages of perfection, because in those stages it requires images and intermediaries in order to strip itself of the creaturely. But the whole point of this phase is to convince the soul that it does not require images. The purpose of angelic help is simply to allow the soul to reflect on its own "spark," which alone will render it God-like. Indeed, the soul can become more divine than the angel. The angels' task is established for all eternity; the soul alone can become one with God. When God decides to penetrate a soul, it must be empty of all creatures, angels included. The angels' work is service. The grace of the Holy Spirit in the soul is a "face of God." In a sense, God simply will not tolerate any creatures to aid Him in this special work. No angel is noble enough for God's birth in the human heart, where He makes her like Himself in grace.

Eckhardt's angelology was a response to the desire for a theology of contemplation united to the structures of traditional monasticism. Bernard considers the contemplative life to be impossible without a monastic setting. Eckhardt deems the setting irrelevant, unless it is in some way actually detrimental to perfection. Elect souls require only grace, not prescribed rules of ascetic conduct. Eckhardt also reacted against Bonaventure's overt ecclesiological system—making exact correspondences among the diverse hierarchies: visible church, angels, and the contemplative soul. For Eckhardt the illumination of the angels is only the preparation for the soul's intellect to "spark." The three highest choirs of angels—thrones, cherubim and seraphim—are analogues to the soul's reception of knowledge, quietude and love of God.

The monastic literature of angelology and contemplation reached its apex in the twelfth century with Bernard. The waning of monastic culture after 1200 (with the rise of new orders such as the Franciscans and Dominicans, who were not cloistered) accords with a lessening of interest in Augustinian angelology. Bonaventure typified this new trend, and Meister Eckhardt exemplified a move toward speculative mysticism. For Augustine's monks the angels had been integral mirrors of their identity; Augustine's heavenly city would reward the pilgrim with angelic status. By contrast, Eckhardt's City of God exists primarily in the heart of the contemplative.

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Mons, angels of Incident during World War I in which Allied soldiers reportedly were aided by heavenly soldiers, and England's patron saint, St. George, mounted on horseback. The visions were not limited to British and French troops. Several captured Germans allegedly asked about the horsemen or the leader on a white horse. Whole battalions apparently retreated in fear. According to some German reports, the soldiers fell back against what appeared to be thousands of troops, not the two small Allied regiments.

The incident occurred during the battle of Mons, Belgium, on August 26–27, 1914. The Allies had only two regiments posted there, while surrounded by the better-equipped Germans. Outmanned and outgunned, the Allies expected to be slaughtered, but although they suffered numerous losses, the numbers were many fewer than expected. Many in the companies believed their retreat was saved by hundreds of mounted, armoured soldiers—spirits of the English victors at the battle of Agincourt in 1415—who came between them and the German army. Others saw or heard St. George, described as a yellow-haired man riding a white charger.

Public interest in the stories was tremendous, despite the fact that they sounded suspiciously like the plot of a fictional story, "The Bowmen," written by novelist Arthur Machen and published in the London *Evening News* barely a month after the battle, on September 29, 1914. In Machen's story, a British soldier, overwhelmed at Mons, recalls a Latin motto he once read on a plate in a vegetarian restaurant. The motto read, *Adsit Anglis Sanctus Georgius,* "May St. George be a present help to the English." No sooner had the desperate soldier invoked the motto than he heard voices roaring the same plea and adding other medieval calls for courage and preservation. The soldier looked beyond his trench and saw long lines of mounted bowmen, who shot swarms of arrows at the advancing Germans. The enemy fell by the thousands, but the German staff found no wounds on their fallen comrades.

Although Machen belatedly took credit as the only source of the angelic stories, claiming they could all be traced to his fictional tale, his protestations could not stem the increasing flood of accounts that God had taken an active stand on behalf of the Allies. Indeed, in his field notes of September 5, Brigadier-General John Charteris of the British Expeditionary Force referred to stories among his men about angelic sightings at Mons—at least three weeks before the publication of Machen's story.

Reports of angelic intervention at Mons died out about October 1914 but revived later the following spring. On April 30, the Roman Catholic newspaper *The Universe* printed an anonymous account from a supposedly reputable Catholic officer about an experience of another officer at Mons. It seemed that this second officer and about thirty of his men were trapped in a trench when they decided to make a run for it rather than be slaughtered by the advancing Germans. Yelling "St. George for England!", the men were met by a large company of bowmen who led them in a charge on the enemy's trenches. Later, a captured German prisoner asked who was the officer seated on a great white horse. The officer who told this story to the first Catholic officer said he did not see St. George but did see the archers. Again, the German dead showed no wounds.

Angels at the Battle of Mons

In the May 15, 1915, issue of the parish magazine of All Saints Parish, Clifton, England, a Miss Marrable, daughter of the canon, was reported to have met two officers (although she did not know their names) who claimed they had witnessed the angelic intervention. One officer said that when the angels appeared, the German cavalry horses reared in fright and ran in all directions, no matter how determinedly the riders tried to force their horses to continue the charge.

In the same month, the Spiritualist newspaper *Light* ran a piece recounting a sermon reportedly preached by the Rev. Fielding Ould, vicar of St. Stephen's in St. Alban's. Rev. Ould heard a story from three sources whom he believed reputable, as follows: A sergeant had often visited a branch of the Young Men's Christian Association, in which hung a picture of St. George slaying the dragon. Later, during the battle of Mons, the sergeant repeated the legend of St. George to his beleaguered men, telling how St. George was the patron saint of England and the war cry of English soldiers for centuries. Facing the advancing Germans, the men shouted "Remember St. George for England!" Shortly the Germans hesitated in their charge, then turned around and fled. One of the prisoners left behind told his captors of the horsemen in armor who led the Allies' charge—surely they were not Belgians!

On June 9, 1915, *Bladud, The Bath Society Paper* ran several accounts, always anonymous, of other soldiers who witnessed the same phenomenon. One officer wrote that his soldiers had fled to a place where they could stand against the Germans, even though they expected death. But instead of seeing the advancing German cavalry they saw a troop of angels and the German horses stampeding in terror. A captain in charge of German prisoners said that the Germans felt there was no use in fighting the English, for the Germans had seen angels fighting above and in front of the Allied lines, both at Mons and Ypres. Another group of German prisoners attested that they had surrendered because of the hosts of soldiers in the Allied ranks, but in truth there were only two English and French regiments.

In an interview published August 12, 1915, in the London *Daily Mail*, a wounded lance-corporal told that he and his battalion were in retreat from Mons on August 28, 1914. The weather was hot and clear, and the Allied forces were waiting for the Germans to charge. While the corporal was standing guard with some others, an officer ran up to them in great agitation and asked if they'd seen anything. The guards thought he meant German soldiers, but instead the officer took the men to see something in the night sky. There was a strange light in the sky that was distinctly outlined and separate from moonlight. As the men watched, the light became brighter and more clearly defined, revealing three shapes. The one on the center had outstretched wings, and all three wore long, loose golden garments. These spirits hovered above the German lines for about an hour then disappeared.

Phyllis Campbell, a nurse who served behind the lines at Mons, contributed the following to the *Occult Review* in August 1915, a year after the battle. Campbell reported that many of the wounded, particularly the French Catholics, requested pictures of saints and angels to comfort them. Following the retreat at Mons, many of the soldiers were in an exalted state, and one British soldier, a fusilier from Lancashire, asked for a picture of St. George. The fusilier claimed he had seen St. George on a white horse leading the British troops at Vitry-le-François. Another soldier, injured in the leg, corroborated the fusilier's claims and said that St. George had led the charge at Vitry with his sword upraised. French troops maintained the figure was St. MICHAEL or JOAN OF ARC. Campbell claimed to hear the story again later from a priest, two officers and three Irish soldiers.

In her booklet *Back of the Front*, Miss Campbell reported that many severely wounded soldiers, who should have been screaming in pain, were strangely calm, saying that they'd seen a great man on a white horse fighting on their behalf. Miss Campbell claimed that she'd submitted her accounts of the visions at Mons to the *Occult Review* before Machen's story appeared in late September 1914, but no record exists of any submission.

In a letter written by an unnamed lieutenant colonel to Machen, which ran in the *Daily Mail* September 14, 1915 (the lt. colonel's name was supposedly known to editors of the *Daily Mail* but withheld), perhaps the most believable account appeared about the angelic archers. The officer wrote that after the battle of Le Cateau on August 26, 1914, he and two other officers were riding along the column of their division during the night of August 27. Although weary, the officer did not believe that he nor the others had lost their mental faculties. While talking and joking to keep awake, the lt. colonel became conscious of two large bodies of cavalry riding in squadrons in the fields on both sides of the road. The lt. colonel did not remark on the horsemen but watched them for about twenty minutes. They marched in step with his horse and were going in the same direction.

The other two officers had also stopped talking, and at last one of them asked the lt. colonel if he'd seen anything in the fields. All three saw the same sight and determined to take a small party out to reconnoitre. But as soon as the men approached the cavalry, the night grew darker and the horsemen disappeared. The lt. colonel admitted to exhaustion, but said that several witnessed the same phenomenon, a situation he believed unlikely due simply to fatigue.

On August 24, 1915, the *Daily Mail* printed what it believed was the first account of angels at Mons that could be substantiated by a named witness. Private Robert Cleaver, of the First Cheshire Regiment, supposedly signed an affidavit in the presence of a G. S. Hazlehurst stating that he had seen the angels of Mons with his own eyes. Private Cleaver described the angels as a flash of light that confused the German cavalry and caused their lines to crumble. Unfortunately, when Mr. Hazlehurst checked with the headquarters of the Regiment at Salisbury, he found that Private Cleaver had not joined the Regiment until August 22, 1914, and did not post out to France until September 6. He therefore never fought at Mons.

Private Cleaver's story ran along similar lines to previously reported accounts about mysterious clouds and lights. As early as February 14, 1915, *Light* had run an account by another unnamed officer about the strange cloud that rose up between the German and English lines. In the May 5 *Light*, a General N. stated that while his rearguard was under heavy German fire, a luminous cloud or bright light appeared between the armies. Within the cloud he saw moving shapes, but he could not tell if they were figures. Again the German horses reared and fled, saving the English from certain death.

The paper reported that another young officer—still anonymous—saw the cloud as well, convincing him that the Allies were destined for eventual victory. In a fourth story, a soldier saw a golden cloud appear between the English and German lines, enabling him to save a child who was trapped by the gunfire. In this case the cloud was accompanied by a man on a big horse, similar to the reports of St. George.

Other accounts of divine intervention included the appearance of a great cloud as well, either black or luminous, which came between the Allies and the Germans. Some of these clouds appeared to have bright beings within them. Some witnesses reported seeing true angels, with wings and flowing robes, either coming between the two sides or fighting beside or above the British and French. Other reports told of the "Comrade in White," a figure who walked the battlefields in complete calm and safety to bring aid and comfort. In some accounts the comrade was identified as Jesus Christ.

In the May 15, 1915, *Light*, a Mrs. F. H. Fitzgerald Beale of Mountmellick, Ireland, wrote that a soldier of the Dublin Fusiliers, who had returned home wounded, had seen a black cloud at Mons. The cloud was so thick that it shielded the English lines completely. Mrs. Beale also reported that every soldier who had returned home had told her that a crucifix placed on a home or building was always saved even if everything around it burned.

For some, aid and comfort did not come with a host of angels but through the offices of one man. In the June 9, 1915, issue of *Bladud* referred to above, a Dr. R. F. Horton wrote that several wounded soldiers had told him of a "Comrade in White" who walked the battlefields, even during shelling, to rescue and heal the injured. Then a Miss Stoughton wrote about the experience of her sister, who was an army nurse. The nurse said many soldiers had related seeing the "Comrade in White," who they believed to be the Lord Himself.

Perhaps the most moving story was printed in the June 1915 issue of *Life and Work* magazine. An unnamed soldier wrote that after an especially heated battle a man in white walked among the wounded completely unfazed by sniper fire and shells. He seemed to be everywhere at once. The soldier said that later that day he was shot in both legs while charging the German trenches, and lay in a shell-hole until after dark. As night fell, he heard quiet, firm footsteps and saw the gleam of the man's white clothing. The Germans opened fire, but the stranger stretched out his arms in entreaty and then bent over and lifted the injured soldier. The soldier said he must have fainted, for when he awoke he had been carried to a little cave by a stream. The man was tenderly washing his wounds.

Then the soldier slept; when he awoke, he looked to see what he could do to help his rescuer. He found him kneeling in prayer, and was surprised to see that his hands were

injured and bleeding. The man said they were old wounds that had been bothering him lately. When the soldier saw that the man's feet were bleeding as well, he realized with a shock that he had been saved by Christ.

In August 1915, Machen published a compendium of his war tales entitled *The Bowmen and Other Legends of the War*. In the introduction, Machen carefully explained the development of the Angels at Mons as his own fiction. A little later, Harold Begbie published *On the Side of the Angels: The Story of the Angels at Mons—An Answer to 'The Bowmen.'* Begbie collected all the accounts he could find and tried to show that no matter whether the visions were true or false they were not simply creations of Machen.

But the strangest twist on the stories of Mons came from the German side in an article published by the London *Daily News* on February 17, 1930. According to a Colonel Friedrich Herzenwirth, a former member of the Imperial German Intelligence Service, the soldiers actually witnessed visions of soldiers and angels. But instead of heavenly intervention the images were movies projected upon the foggy white cloudbanks over Belgium. Col. Herzenwirth said the object of the mission was to create mass hysteria and terror. He ruefully admitted that if the Kaiser's officers had foreseen that the visions would strengthen the Allies' resolve, rather than weaken it, they would have tried other propaganda. He believed some of the British forces realized the trick but used it to their advantage. The next day, the *Daily News* reported that a highly placed member of the German War Intelligence Department had told the paper's Berlin correspondent that he knew of no Col. Herzenwirth and that the entire story was a hoax.

The last "firsthand" account of angels on the battlefields of World War I appeared in *Fate* magazine in May 1968. The magazine reported on a letter from Rev. Albert H. Baller of Clinton, Massachusetts, who had spoken about UFOs to a group of engineers in New Britain, Connecticut, in the mid-1950s. Rev. Baller reported that during the lecture, one of the engineers said that he'd been in the trenches near Ypres in August 1915 when the Germans launched the first gas attack. At that time none of the soldiers knew of this new, deadly weapon and were unprepared to defend themselves. The troops panicked and ran, with many overtaken by the gas. Suddenly a figure came walking out of the gaseous mist wearing a uniform of the Royal Medical Corps but without any protection from the poison. He spoke English with a French accent.

Around his waist the man had a belt with hooks holding tin cups, and he carried a bucket of what looked like water. He slid into the trench and began removing the cups, dipping them into the liquid and telling the soldiers to drink quickly. The engineer received one of the cups, and remembered that the drink was almost too salty to swallow. But anyone who did drink the liquid was saved from any lasting effects from the gas. Rev. Baller regretted that he did not remember the engineer's name.

Was Machen responsible for the Angels of Mons, or did all these people really experience an angelic visitation? Nearly anyone who could corroborate the stories of angels at Mons is now dead, and accounts from the time are anonymous and unproven. In any case, if the tales did no more than boost the morale of the wounded, they served their purpose.

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Mormonism Better known as the Church of Christ of Latter-day Saints, the Mormons grew from six original members in 1830 to three million in the 1990s. The Joseph Smith family had experienced dramatic economic ups and downs, migrating from Vermont to New Hampshire and finally to upper New York in the 1820s. Joseph Smith, Sr., had received visions. When in 1823 his son Joseph Smith, Jr., reported receiving visions and instructions from an angel called MORONI, the father and the rest of the large close family, now located in Palmyra, New York, were receptive and believed his account.

Joseph Smith, Jr.,'s testimony about this series of events, which led him to believe that he had been chosen by God to restore the true church of Christ and that all other Christian groups were apostate, constitutes the introduction to *The Book of Mormon*, allegedly written by Mormon, a prophet-historian from the ancient Middle East. "The crowning event recorded in The Book of Mormon is the personal ministry of the Lord Jesus Christ among the Nephites soon after his resurrection. It puts forth the doctrines of the gospel, outlines the plan of salvation, and tells men what they must do to gain peace in this life and eternal salvation in the life to come. After Mormon completed his writings," the introduction continues, "he delivered the account to his son Moroni, who added a few words of his own and hid up the plates in the Hill Cumorah. On September 21, 1823, the same Moroni, then a glorified, resurrected being, appeared to the Prophet Joseph Smith and instructed him."

Moroni's first visit to Joseph Smith, Jr., after the rest of the family in the crowded cabin had gone to sleep, was chiefly characterized by whiteness and brilliance, his "robe of most exquisite whiteness beyond anything earthly I had ever seen . . . and his countenance truly like lightning." Moroni repeatedly told Smith about lost scriptures preserved on plates buried nearby.

With the plates were two magical stones attached to a silver breastplate, construed by some as eyeglasses, called Urim and Thummin, which enabled Smith to translate the scriptures by 1827, after which the angel took the golden tablets away.

Smith and first three men and then another eight, hereafter official witnesses, testified to the existence of the scripture, inscribed in a strange language on gold plates. It is reported that of the first three, Oliver Cowdery and David Whitmer believed they saw an angel descend on a light bearing the plates and confirming the authenticity of the translation. Martin Harris did not claim to have had the vision, but accepted that Smith had seen the angel. Several days later eight men—four Whitmer brothers and their brother-in-law Hiram Page, with Joseph Smith, Sr., and two more of his sons, Hyrum and Samuel—were shown the plates, which they "did handle with our hands." "Seen and hefted," the plates were taken up to heaven by an angel.

Supporters took the text of the translation to a publisher in Mentor, Ohio, and it appeared as *The Book of Mormon* in 1830. The work quotes heavily from the authorized version of the English Bible and is couched in a similar style. It purports to tell the story of the true church of Christ on the American continent after it migrated from Jerusalem. "After thousands of years [from the destruction of the Tower of Babel] all were destroyed except the Lamanites, and they were the principal ancestors of the American Indians," states the introduction to the 1981 version of *The Book of Mormon*.

Mormonism underwent almost continual shifts as it started to grow under the patronage of converts. Smith Jr. continued to receive new visions and revelations, and added these dimensions to Mormon proscriptions in the 1830s and 1840s; dissenters rebelled against some of these and either left the fold voluntarily or were expelled. Meanwhile, outsiders and the law of the land often challenged the sect on business, political, moral or religious grounds. Joseph Smith, Jr., was killed in an attack on the Mormons' Nauvoo, Illinois, outpost in 1844. A brief summary of some of the most notable Mormon beliefs, particularly in relation to the angels and celestial hierarchies, will give an idea of the uniqueness of this sect.

MORMON BELIEFS AND PRACTICES

The New England settlers who became the first Mormons emerged from a long-standing group of separatists or radicals who lived on the fringes of Calvinist Puritan orthodoxy. They were well prepared for the Mormon message because they asked questions, held spiritist universalist views, and were predisposed to the occult and magical.

This was coupled with a yearning for the ancient church, a stream of thought called *restorationism*, which went back to the Middle Ages. This theme had been picked up by each Protestant declaration of independence and even Catholic revolutions, such as that of the Franciscans. Mormonism spoke to the revulsion with the "ordinary" or "gentile" church, and the passion to possess dogmatic purity in Joseph Smith's discovery and translation from an ancient language of golden scriptures buried at the time of the Tower of Babel.

Among this separatist fringe in the eighteenth-century New England area were also "Immortalists," who believed in human divinization, and those who practiced "spiritual wifery" or "the new covenant of spiritual union." There were strange sects who met behind closed doors and were rumored to do all manner of things. One 1793 report stated that a Nat Smith of Hopkinton, Massachusetts, "proceeded to assume and declare himself to be the Most High God and wore a cap with the word GOD inscribed on its front. His Great Chair was a Holy Chair. . . . He had a number of Adorers and Worshippers, who . . . believed he was the Great God."

Treasure-divining was a central dimension of the radical perfectionism of the New Israelite movement, which emerged in Rutland County, Vermont, at the end of the 1790s and which had a direct link to Mormonism. Nathaniel Wood, one of its leaders, prophesied after his excommunication that he had literal descent from the Lost Tribes of Israel, had a special dispensation; his family and followers began work on a temple and divined for gold "to pave the streets of the New Jerusalem" and expected that a destroying angel would bring down earthquakes and plagues on the "gentiles."

Money-diggers would locate buried treasure through divination and attempt to retrieve it. Joseph Smith, Sr., had taken part in some of these expeditions, four of which were officially reported in affidavits by subsequent researchers. Martin Harris, one of the eleven official witnesses to the golden plates, reported that Joseph Smith, Jr., said Moroni "told him he must quit the company of the money-diggers." An 1826 trial record shows that Joseph Smith, Jr., had taken part in a treasure hunt using a certain stone. Richard L. Bushman, a sympathetic biographer, said that Smith Jr. had gotten involved because he was pressured by neighbors, his own father, and by poverty.

In treating the elements from a culture of magical practice that contributed to Joseph Smith's messages and methods, John Brooke cites treasure-divining or money-digging along with witchcraft, conjuring, counterfeiting, alchemy and Freemasonry. John L. Brooke's thesis is that Smith "began his engagement with the supernatural as a village conjurer but transformed himself into a prophet of the 'Word,' announcing the opening of a new dispensation. Then, moving beyond his role as prophet and revelator, Smith transformed himself and the Mormon priesthood into Christian-hermetic magi, a role previously manifested in the medieval alchemist, the Renaissance hermetic philosopher (see MUSIC AND ANGELS), and the perfectionist sectarians of the Radical Reformation."

Mystical trances producing visions of angels and saints, prophecy and the like, performed in the inner sanctum, were offered to the faithful, following the tradition of alchemy and Kabbalah that the human soul can break free from the elemental sphere of the earth and ascend through lesser celestial and supercelestial heavens of the planets, the stars, and the angels to communicate directly with the divinity. In May 1829 John the Baptist appeared to Smith and Oliver Cowdery, and they received from him divine appointments as First and Second Elders of the new church. They claimed that John the Baptist had conferred on them the Levitical, or Aaronic Priesthood. Conferred on "every worthy male member," eventually starting with boys twelve years old, these offices provided the semblance of an egalitarian order for white males in the church. Welcomed as deacons, teachers, and priests, the Aaronic Priesthood held "the keys of the ministering of angels." They were to watch over the church, teach the gospel, and perform baptisms.

In February 1832 Smith revised Genesis and reproduced the three heavens of the Kabbalah and hermeticism in the three Mormon heavens, the telestial, terrestrial and celestial. Both hermeticism and Mormonism celebrate the mutuality of spiritual and material worlds, precreated intelligences, free will, a divine Adam, a fortunate, sinless Fall, and the symbolism and religious efficacy of marriage and sexuality. And as in hermeticism, Adam, "the father of all, prince of all, that ancient of days," would occupy a central position in the Mormon cosmology. In fact, this divine Adam was also eventually equated with MICHAEL the archangel by Brigham Young in April 1852:

> When our Father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is Michael, the Archangel, the Ancient of Days! about whom holy men have written and spoken—he is our Father and our God, and the only God with whom we have to do.

In stark contrast to Reformation Calvinists, who stand before their omnipotent God sinful and powerless inheritors of Adam's original sin at the Fall, hermeticism promised divine power to mortal man as magus, restored to the powers of Adam in Paradise before the Fall. Freemasonry too presented a mythology where the divine Adam in the Garden of Eden communed directly with God and the angels in a state of perfection. Hermeticism and Mormonism both rejected original sin and advocated free human will. Mormonism explicitly rejected Calvinism in its advocacy of universal salvation and the freedom of the will.

Smith's authority as "Seer and Revelator" was announced in April 1830 and confirmed in September. In February and March 1831, Smith issued a series of revelations that began to establish sacramental and institutional strictures, including the collective economy called the United Order of Enoch, or the Law of Consecration. The Council of Twelve Apostles was established in February 1835. In granting priestly powers "to seal up the Saints," Joseph Smith gave the Mormon hierarchy the same authority that the hermetic alchemist assumed: human means to immortality, indeed divinity. The men of the hierarchy, initiated into these rituals in the long attic rooms of the new temple in Kirtland, Ohio, in March 1836, testified that "they were filled with the Holy Ghost, which was like fire in their bones," and fell into visions and prophecy. Smith had visions of Adam and Abraham, and of his deceased brother Alvin in the celestial kingdom. This experience inspired a revelation that informed the practice of baptism for the dead, begun six years later.

Joseph Smith made this revelation on July 12, 1843, at Nauvoo, Illinois:

> [I]t shall be done unto them all things whatsoever my servant hath put upon them, in time and through all eternity; and shall be of full force when they are out of the world; and they shall pass the angels and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fullness and a continuation of the seeds forever and ever.
>
> Then shall they be as gods, because they have no end. . . . Then shall they be above all, because all things are subject to them. Then shall they be gods, because they have all power, and the angels are subject to them. (Brooke, 3)

By 1845 a successor of Smith, John Haven, had welcomed the first group of children who were to stand in for deceased ancestors, who would then become immortal Mormons by being baptized after death.

Smith's theology thus promised a radical departure from traditional Protestant Christianity. The Mormon cosmos promised universal salvation for humanity and divinity to the Mormon faithful. As a Mormon proverb later put it, capturing the doctrines of both eternity and divinization: "As man is now, so once was God; as God is now, man may become." Human salvation and Mormon divinity would be structured in a radically new configuration of the invisible world, three ascending kingdoms replacing the duality of heaven and hell.

Being endowed in the temple was the first of many secrets that would allow a Mormon to ascend toward godhead. By April 1844 only sixty-six people had been given the induction ceremony. Celestial marriage would seal a couple for eternity, and only those who had been granted eternal marriage would be allowed to ascend to the third heaven. On May 28, 1843, Smith was sealed to his wife Emma Hale for "time and eternity." Eternal marriage—and godhead—was guaranteed only by the marriage sealing added to the temple endowment. In heaven, Mormons without sealed eternal marriages would occupy the lowest degree of glory in the celestial kingdom, where they would simply be ministering angels, servants to those of higher degrees, and condemned to an unexalted existence, without prospect of progression toward and in divinity.

Finally, someone had to have authority to bestow these privileges on the uninitiated and to receive the ultimate reward. This was the high priesthood to which John the Baptist had initiated Joseph Smith and Oliver Cowdery. By 1846 almost six hundred Mormons had been given a second anointing to give the kingly patriarchal powers "to seal up the Saints to eternal life." The reward of the second anointing was a virtually unconditional guarantee of godhead in the highest degree of the celestial kingdom.

In announcing a new dispensation, in assuming the revelatory powers of a prophet, in blurring the lines between spirit and matter, and in promising godhead to the faithful, Smith defied not only the established and evangelical churches, but even the most ardent contemporary advocates of the imminences of the millennium. The growth of the Mormon sect, its persecution and eventual triumph under Brigham Young, who led 30,000 of the faithful to a permanent settlement in Utah, are part of American history and folklore. The modern Church of Latter-day Saints has a very large following and a vigorous campaign of proselytization.

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Moroni As God's heavenly messenger to Joseph Smith, Jr., founder of the Church of Jesus Christ of Latter-day Saints, or Mormonism, Moroni brought Smith the story of Christ's work in the New World. These accounts were inscribed in an ancient hieroglyphic code on golden tablets, and buried near Smith's home in western New York State. Smith's translations, collected into *The Book of Mormon,* form the other sacred texts, besides the Bible, of the church.

The younger Smith was not the first member of his family to receive messages from divine spirits, however. Around 1811 the Smiths were living in Vermont, eking out a subsistence living as farmers. Both Joseph Sr. and his wife Lucy had come from more comfortable situations, and they deeply

Moroni delivering the plates of *The Book of Mormon* to Joseph Smith Jr. (reprinted courtesy of U.S. Library of Congress)

resented their neighbors' hostility and contempt as a result of the Smiths' current poverty. Joseph and Lucy associated such attitudes with prevailing religious thought, which equated ill fortune with bad intentions, sin and even evil—in other words, the Smiths must be getting what they deserved.

Joseph Sr. began to have revelatory dreams which vividly showed his contempt for organized churches. The elder Smith later recounted that a heavenly messenger whom he described as an "attendant spirit" came to him with a box representing "true religion." When Smith tried to open the box, wild animals—which Smith took to represent the various established sects—rushed to attack him, and he dropped the box.

Later the attendant spirit returned and took Smith through a desolate area into a beautiful valley. In his dream, Smith gathered his large family around a tree which bore delicious fruit, much like the Tree of the Knowledge of Good and Evil in Eden. But instead of leading to sin and banishment, the fruit of this tree represented God's pure love for all those who keep His commandments. Smith was enraptured.

But his joy was marred by observing a large building in the distance, filled with finely dressed men and women who laughed contemptuously at the Smith family, much as the Smiths' neighbors had done. The angel told Joseph that the building represented Babylon, the center of evil in the Book of Revelation, and that the finely dressed people inside despised God's true saints and would fall from His grace. Such black-and-white depictions of salvation, especially when the saved are the poor and downtrodden, characterize a school of thought known as Christian Primitivism.

Around 1815, Joseph and Lucy moved their family to Oneida County (now Ontario County) in western New York State, to try their luck in a new area. During the nineteenth century Oneida County was inflamed by one religious movement after another—from Presbyterians, Methodists and Baptists to great revival preachers like Charles Grandison Finney, and from groups like the Oneida Perfectionists to Millerites and Spiritualists. So many ideas caught fire in the area that locals called it the Burned-Over District.

By 1820–21, another revival was in progress among the Presbyterians, Methodists and Baptists, with fire-and-brimstone preachers of each sect exhorting sinners to confess and avoid the religious lies of the other two groups. Most of the Smith family chose Presbyterianism, but Joseph could not make up his mind. Described as a literal thinker, he prayed for divine guidance to select the one church that was right.

According to Joseph Smith, Jr.'s, own account in *The Pearl of Great Price*, a pillar of light descended from the heavens bringing two Personages, as Smith called them, ostensibly God the Father and one whom He called "my Beloved Son." These Personages told Smith to choose no existing denomination, for they were all wrong, and like his father before him he would be shown the true Church.

Smith reports that he was reviled and persecuted for his visions, but they did not stop. On the night of September 21–22, 1823, his room was filled with a brilliant white light revealing an angel, called Moroni, who appeared as a messenger from God. Moroni told Smith that he had helped to write, then bury, a history written on gold plates by his father Mormon, of an ancient people descended from Israel who had lived and died in America. Most biblical scholars maintain that God created the angels as a separate population, but Moroni apparently became an angel after death.

He told Smith that around 600 B.C.E., God forewarned the Hebrew prophet Lehi of the coming captivity in Babylon. Lehi gathered his family and followers and fled Jerusalem, wandering in the wilderness for many years until they reached the sea. With divine guidance, Lehi's family built a boat and sailed to what is now America. Upon arriving, a long-simmering family argument split Lehi's sons into two factions. Those who were righteous and obeyed God followed Nephi (Nephites); those who chose evil followed Laman (Lamanites). Each side won or lost wars for supremacy until Christ appeared to them after the Resurrection. He reunited the Nephites and Lamanites, chose twelve disciples, and instituted a 200-year period of peace, prosperity and service to God.

But by the time Lehi's descendants had been in America for a thousand years, both factions had become corrupt and oblivious to the prophet's warnings. As the Lamanites, a fierce, dark-skinned people, were exterminating the Nephites in yet another war circa 421 C.E., the prophet and general Mormon engraved an abridged history of his people on golden plates, using Egyptian-like hieroglyphics. Shortly before he was killed, Mormon entrusted the plates to his son Moroni, who added to the history and then buried the plates

in the Hill Cumorah before he too died. Victorious but without the benefit of contact with the gentler, white Nephites, the Lamanites became even more fierce. They forgot their history, Moroni told Smith, and eventually became the native Americans discovered by Columbus.

Moroni ended his narrative by telling Smith that God had chosen him to retrieve these plates, translate their stories with the accompanying seer stones, and resurrect the church to prepare for the latter days (before the Second Coming). The angel appeared to Smith three times that night, repeating the story and his instructions verbatim, and again the next day. The angel revealed the plates' hiding place—the above-mentioned Hill Cumorah, miraculously near Smith's Manchester, New York, home—but forbade him to dig up the plates until four years from that date. Although eager to verify his vision, Smith did as he was told, retrieving the golden plates, the seer stones called the Urim and Thummim, and the breastplate upon which they were fastened on September 22, 1827.

Smith created a sensation when he brought home these golden plates covered in Egyptian-style hieroglyphics. He had had a reputation for finding things, maybe mythic treasures, by using a seer or "peep" stone (a crystal ball), but this prize and his revelations were too much for most of his neighbors. To avoid harrassment, Smith and his new wife Emma went to Harmony, Pennsylvania, to translate the plates. Martin Harris, a sympathetic farmer who had given the Smiths $50 to move, left his wife and family to follow the Smiths and help with the plates' translation.

By the spring of 1828, Smith and Harris had transcribed 116 pages of manuscript, which Harris begged Smith to let him take home and show to his wife. Previously Harris had taken a sample of Smith's translation to New York, where Professor Charles Anthon had identified the characters on the plates as Egyptian, Chaldean, Assyrian and Arabic. Although warned by Moroni to guard the plates, stones and translation, Smith allowed Harris to take the manuscript—the only copy—which he then reportedly lost.

By April 1829, Smith had started over. He was still translating when Oliver Cowdery appeared, an itinerant schoolteacher who had heard of Smith's work from Smith's parents in Manchester. Intrigued, Oliver became his scribe, and the work was finished by the end of the year. David Whitmer, an early convert to Mormonism, said that Smith would put the stones in his hat and pull it around his face to simulate darkness. Then a character would appear, as if on parchment, accompanied by the English translation. Smith would read the translation to Cowdery, who wrote it down, then another character would appear in the hat. *The Book of Mormon*, hence the church's familiar name, was published in March 1830.

Once the translation of the first plates was complete, Moroni supposedly reclaimed the plates and stones, with many of the later plates still sealed. The angel never again appeared to Smith or any of his followers.

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Moses Biblical patriarch and great leader of the Israelites who received the Ten Commandments and other moral rules from God, and who had various encounters with angels.

The infant Moses was cast adrift in a basket in bulrushes in Egypt. He was found and raised as an Egyptian by the daughter of the king. The Egyptians' cruelty toward Israeli slaves angered him, and he killed an Egyptian overseer, an act which forced him to flee from Egypt. He lived as a shepherd in the desert and married a daughter of Jethro.

Forty years went by. One day, Moses was out grazing his flocks on Mount Horeb, and he came upon a burning bush. According to Exodus 3:2–5:

> And the angel of the Lord appeared to him in a flame of fire out of the midst of the bush: and he looked, and lo, the bush was burning, yet it was not consumed. And Moses said, "I will turn aside and see this great sight, why the bush is not burnt." When the Lord saw that he turned aside to see, God called to him out of the bush, "Moses, Moses!" and he said, "Here am I." Then he said, "Do not come near; put off your shoes from your feet, for the place on which you are standing is holy ground."

God told Moses he had heard the crying and suffering of the enslaved Israelites. He told Moses to return to Egypt and petition the pharaoh to let the Israelites go, and to lead his people to the "Promised Land."

Moses, along with his brother, Aaron, did as directed, but the pharaoh refused, insisting on a miracle. Aaron turned his staff into a serpent, but still the pharaoh refused. Advised by the Lord, Moses and Aaron warned the pharaoh that the Egyptians would be punished with ten plagues unless the Israelites were released. The pharaoh still was unmoved, and plagues of vermin, pests, pestilence, storms and darkness swept the land.

The final plague was the death of the first-born of every family and every animal in Egypt. God instructed the Israelites how to mark their homes with the blood of a sacrificed lamb, so that they would be passed over (the origin of the Passover). The deaths were carried out by the destroying angel. (See ANGELS OF DESTRUCTION.)

The pharaoh then released the Israelites. Moses, guided by an angel, led them to Canaan. God helped Moses to part the waters of the Red Sea to give them easy passage. When they reached Mt. Sinai, Moses went up the mountain, where he was given the Ten Commandments by God.

A modern interpretation of the angel in the burning bush is that Moses had a NEAR-DEATH EXPERIENCE (NDE). His long years in the desert—a place of spiritual transformation—may have prepared him for a marked change in consciousness. The bush might be akin to the dazzling white light seen

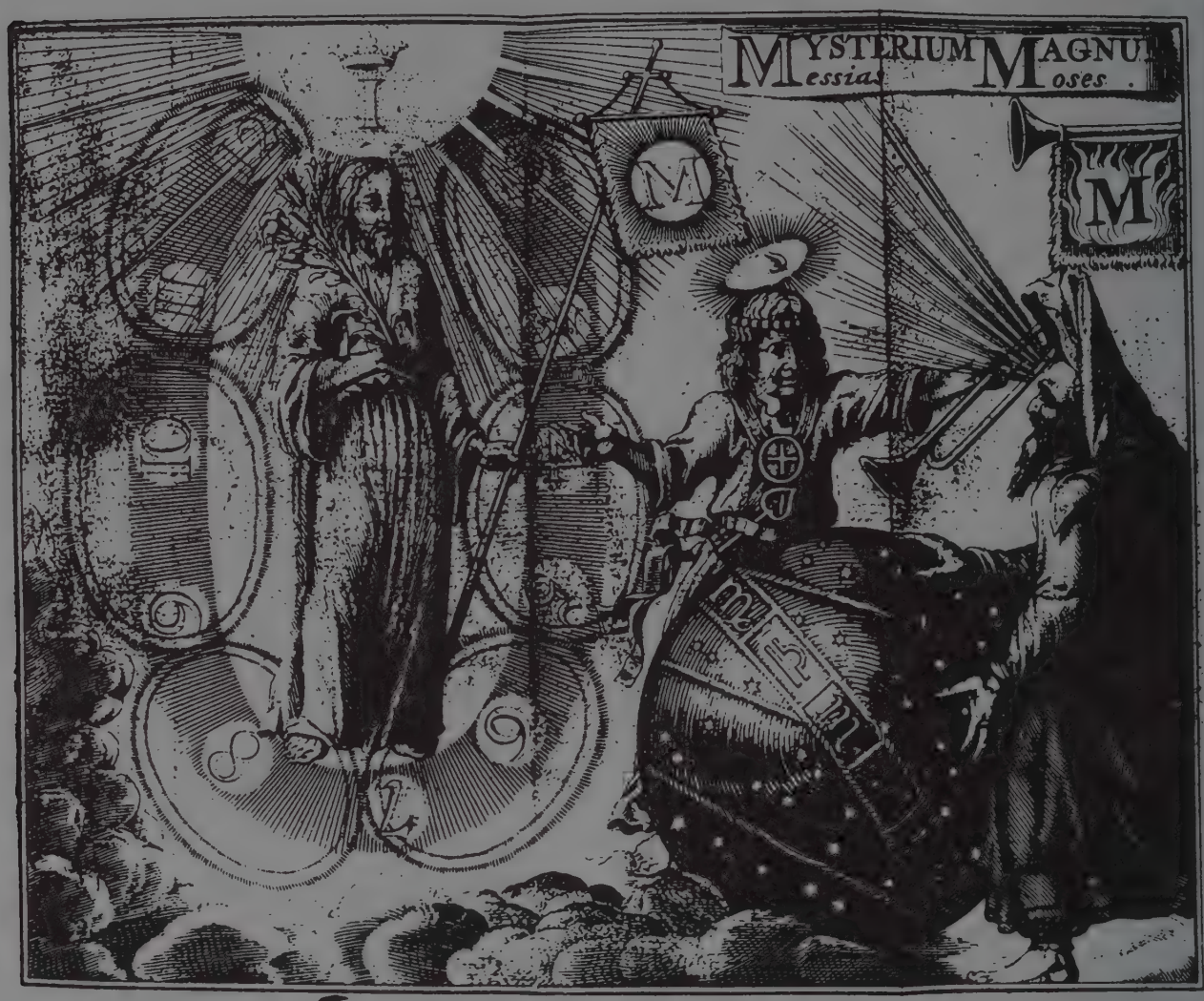

Moses beholding the Messiah and the Great Mystery (Jakob Boehme, *Mysterium magnum*)

in NDEs. The instructions to liberate the Israelites might be compared to the life-review in an NDE, and to the new sense of mission (usually spiritual) that many NDErs feel after their experience. Moses may have attained a state of ultra-consciousness on the mountain, and his personality may have been altered so that he became a charismatic leader and lawgiver to his people.

The incident involving receipt of the Ten Commandments also involved angels, according to some accounts. The Bible says only that the Lord comes down to the top of Mount Sinai and calls Moses to the top, and Moses goes up (Exodus 19:20). The mountain is shrouded in a mystical smoke and fire that makes the entire mountain top appear to burn. A rabbinic story from the ninth century relates that Moses ascends on into heaven.

According to the story, when Moses reaches the top of Mount Sinai he sees a cloud floating there and steps inside it. He is at once in the presence of a great light similar to that of the burning bush. The cloud bears him up to heaven, and he loses track of time. The cloud stops at the gate of the firmament and he gets out. The angel Kemuel, who guards the gate, admonishes him for trying to enter heaven. Moses tells the angel he has come to receive the Torah, and instantly the gate opens. Seeing that it is God's will, Kemuel allows Moses to come through. The angels, who were not happy to see the creation of humanity, likewise are not happy to see the Torah being passed into human hands.

Moses travels to the river Rigyon, made of fire that consumes both angels and humans. Angels of destruction greet him and try to incinerate him with their breath of fire. Moses cries out to God ("Master of the Universe") for help, and a wave of fire rises up and obliterates the angels.

When other angels see Moses, they too cry out to God for help. God tells them that he has come for the Torah, prompting the angels to protest, "You created the Torah before You created the world. How can such a precious treasure pass into the hands of a mere man?" God replies, "It was created for that very purpose."

God pulls Moses up to Paradise. Moses apprehends God on his throne, and behind Him an angel so big that Moses is terrified. This is the angel SANDALPHON who, God explains, weaves garlands out of the prayers of Israel. Calmed by God, Moses relaxes. He watches as Sandalphon finishes a garland, and immediately it rises of its own accord to rest on the head of God. This sets in motion mighty forces. The heavenly hosts shake with awe, the wheels of the throne revolve, and the creatures of the Chariot roar out like lions, "Holy holy is the Lord of hosts."

God too is weaving. He tells Moses that he weaves the crowns of the letters of the Torah, so that one thousand years into the future they will be interpreted by Rabbi Akiba ben Joseph. Moses is then shown a vision of the rabbi studying the Torah, and saying he learned it from Moses at Mount Sinai. In this way Moses is given to comprehend the legacy he will bestow upon future generations.

God opens the portals of heaven and reveals himself to the people of Israel, who fall down and die of fright. God then dispatches a dew of Resurrection, which revives the souls of the righteous as it will at the End of Days. All are revived.

God then assigns 120 myriad angels to act as a sort of GUARDIAN ANGEL to the people of Israel. Each person receives two angels, one to keep the heart beating and the other to raise the head so that the glory of God can be perceived.

While the portals are open and the people below can hear, God transmits the Torah to Moses for the next forty days. This becomes written law. For forty nights, He explains to Moses what he has transmitted. This becomes oral law, revealing the seventy meanings of every word of the Torah.

When the task is done, a cloud takes Moses back to the top of Mount Sinai, and he delivers the word to the people.

See also ANGEL OF THE LORD; ANGELS OF THE PRESENCE; NEAR-DEATH EXPERIENCE.

Compare to ISAAC.

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Mount Moriah, angel of See ISAAC.

Muhammad (c. 570 or 571–632) The Messenger of God and the Prophet of Islam received his call to prophecy via dreams in which either God or the archangel GABRIEL appeared to him. Muhammad is believed by followers to be the last of all divine revelations before the end of the world. His name means "the Praised one" or "he who is glorified." According to tradition there are 200 names for Muhammad, such as "Joy of Creation," "Beloved of God," etc. Mention of his name customarily is followed by one of several invocations, such as "God bless him and give him peace."

Muhammad was an inspired prophet and religious reformer in the Semitic (and biblical) tradition, preaching holy war and the triumph of justice. The religion he founded borrows much from Judaism and Christianity. By some accounts he was illiterate, which make a case for his having obtained wisdom directly from God in revelations rather than copying Judaism and Christianity. However, Muhammad was a businessman prior to becoming a prophet, and it is likely that he was at least semiliterate. Nonetheless it is not likely that he actually read Judeo-Christian literature, though he had heard some of the stories contained therein.

Muhammad preached a God that is both personal and transcendent. He accepted Jesus as the Messiah, and the Immaculate Conception of Mary and the Virgin Birth. However, he believed that Judaism and Christianity had distorted God's revelations to Moses and Jesus, and that the pagan Arabs lived in ignorance of God's will. He reformed Arabic religion and life, and established Islam as the "original" word of God.

Only two dates are certain in Muhammad's life: the year of his emigration from Mecca to Medina, 622, and the year of his death, 632. The primary source of information on his life is the Koran (Qu'ran), the holy book of Islam given to him by Allah (God) in a series of revelations.

Muhammad was born in Mecca between 567 and 572, most likely in 570 or 571. His lineage was traced back to Ishmael and ABRAHAM. His father died prior to his birth and he was made a ward of his grandfather, Abd al-Muttalib, the founder of the pagan Hashimite tribe of the Quryash of Mecca, a cult of idols. Muhammad was given to a Beduin foster mother to be raised in the desert.

According to one account, two men dressed in white appeared one day, when the boy was four or five and was out shepherding lambs. They threw him down, opened his chest, and stirred their hands around. In later years Muhammad said that the men were angels who had come to wash a dark spot from his heart with snow; thus was he purified of original sin. Muhammad also had an unusual and large mark between his shoulders. Ringed by hair, it was supposed to be the "Seal of Prophecy," the sign of the last Divine Messenger to the world.

Muhammad returned to Mecca while still a young child. Eventually he became a businessman dealing in skins and raisins. At the age of twenty-five he married Khadijah, who was nineteen years his senior. She bore either two or three sons, who died in infancy, and four daughters.

Muhammad began to feel the call of spirit in 610, when he reached forty years of age. He withdrew to the mountains near Mecca to pray and meditate. He began to receive a series of divine revelations. They are not given in order in the Koran, and it is difficult to ascertain which occurred first. It is likely that he had at least several revelations before those dealing with the Koran began. In Suras 53 and 81:17–19, Muhammad describes two visions that apparently had occurred to him in the past. He is approached by a mysterious male figure first "on the high horizon" and then near a lotus tree by "the garden of the dwelling"; Muhammad describes himself as the figure's servant (the second experience, in which Muhammad was transported to another realm, clearly was visionary). The descriptions suggest that the figure is God; it was later in Muhammad's career that he interpreted this figure as that of Gabriel. Muslim interpreters also have favored Gabriel.

It was not until after Muhammad moved to Medina in 622 that he interpreted any of his revelations as coming from Gabriel. This may have been motivated by criticism directed at him, that he was not a true prophet because God had not sent down his angels to him. His critics called him "jinn-possessed." (See JINN.)

However, during his Mecca ascetic period, Muhammad did receive many revelations that came to him in dreams and in heavy, torporous trances. These revelations continued throughout the rest of his life.

One of his visionary experiences involved an ascent to heaven (a prerequisite for any prophet). He is taken to the Temple Mount in Jerusalem astride the mythical beast Buraq, and then to the seventh heaven and then to God, where, it was later said, he began to receive the Koran. Another tradition holds that first the angels Michael and Gabriel appear and open his breast and wash his heart (a retelling of the alleged childhood event), removing doubt, polytheism, error and pre-Islamic belief and instilling within it faith and wisdom. Then Gabriel takes Muhammad to the heavens. In the first heaven he meets Adam; in the second heaven John and Jesus; in the third heaven the patriarch Joseph; in the fourth heaven the prophet Idris; in the fifth heaven Aaron; in the sixth heaven Moses; and in the seventh heaven Abraham. From there he is taken to Paradise, where God gives him revelations, including fifty daily prayers. On his descent, Moses urges Muhammad to ask God to reduce the number of prayers. He does so five times, until the number is reduced to five.

Another tradition describes Muhammad's introduction to the Koran as beginning in a dream. One night the Angel Gabriel appears as the Messenger of Allah. He brings a coverlet of brocade upon which there is writing. He presses it upon Muhammad and says, "Recite!" Muhammad asks, "What shall I recite?" The angel says only, "Recite!" They engage in this exercise several times, and then Gabriel finally gives him what later became the opening lines of Sura 96:

> Recite in the name of thy Lord who created,
> Who created man of blood coagulated.
> Read! Thy Lord is most beneficient,
> Who taught by the pen,
> Taught that which they knew not to men.

Muhammad reads the coverlet and Gabriel departs. When he awakens he hears words that seem to be written on his heart: "O Muhammad, you are the Apostle of God and I am Gabriel."

Regardless of exactly how it happened, the first night of Koran revelations is referred to as the "Night of Power." According to Muslim tradition, the Koran was revealed gradually over the rest of Muhammad's life, in nearly daily trance states, with the final revelation coming just months before his death in 632. The Koran totals 6,666 verses and forms the doctrine of Islam. Muhammad himself never explicitly stated that this was how he received it. The Koran states that it was sent from God gradually so that it could be recited to people at intervals.

Three years after the first revelation, Muhammad began to call himself a prophet and to preach to his own clan, the Hashimites, that if they did not worship God instead of their idols they would be punished. The followers of the new religion were called Muslims, which is derived from a term that means "they that surrender to God."

Muhammad was successful in converting many people, which engendered hostility from the Quryash, who guarded the Ka'bah stone in Mecca. Conflict then arose. The Quryash banned commerce with the Hashimites and began persecutions of the Muslims, driving them out. Muhammad went to Yathrib in 622, now observed as the year in which the Islamic era began. Yathrib became the first Islamic state and became known as Medina, "the city of the Prophet."

A holy war erupted. Muhammad, aided by legions of angels, eventually prevailed, destroying the idols at the Ka'bah. Within weeks, Mecca officially converted to Islam. There followed conversions all over Arabia.

In March 632, Muhammad led a farewell pilgrimage to Mount Ararat, where he delivered the last revelation of the Koran. The new religion was named Islam ("surrender" or "reconciliation") and the law of Islam was established. Muhammad died on June 8, 632, and was buried in his house. His death was followed by a period of confusion and civil wars.

Islam seeks to restore the pre-Fall state of the Garden of Eden, in which man in his essence was perfect and capable of perceiving God in the Unseen. Its fundamentals are the Five Pillars: the profession of faith; the canonical prayer or worship; the fast; the legal tithe; and the pilgrimage.

See ISLAMIC ANGELOLOGY.

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Munkar See ISLAMIC ANGELOLOGY.

music and angels "Music is well said to be the speech of angels," wrote Goethe. From ancient times, sound and ceremonial song have linked the bodily senses to the mystical, and have brought near to us the presence of God and angels. The Vedas, yogas of Tantrism, HINDUISM, Sufism and Taoism include chant, song and music as key elements. The vibratory metaphor corresponds to gradations of gross, subtle and ethereal realms, each the domain of higher beings invoked with their tone. Each of the chakras in the human subtle energy field is ruled by a "goddess" who can be intoned through her mantra. In the West another pervasive notion of angels and music, related to the Eastern vibratory metaphor, thrived for millennia among theologians and philosophers, namely that the celestial spheres were analogous to angelic hierarchies and created the music of the spheres. For them, music was a mathematics made audible through mystical and magical powers.

Further, in every sect music is an essential component of ritual and liturgy. Music in all known cultures—ancient or modern, Eastern or Western—begins as an oral tradition. The Jewish cantor, the priest who sings the Mass, and the Muslim muezzin, who calls the faithful to prayer five times a day, are single unaccompanied voices. The purity and power of a

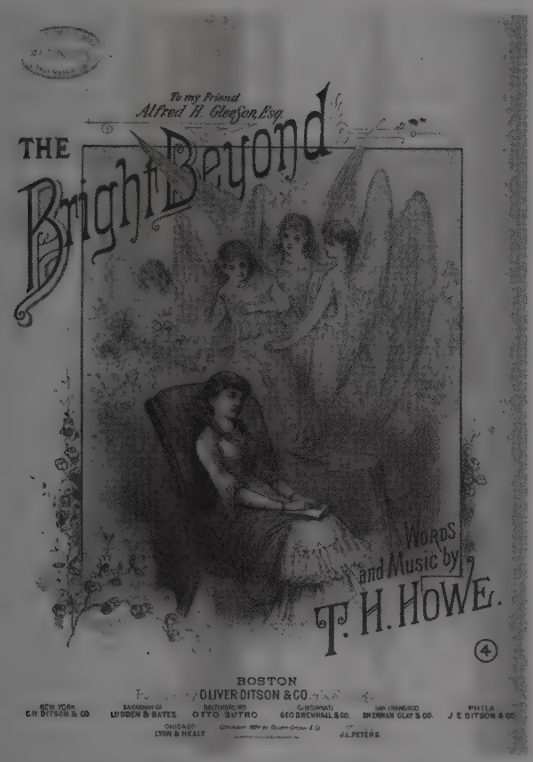

Nineteenth-century songsheet (reprinted courtesy of U.S. Library of Congress)

human voice in pure chant evokes the ancient sense of the *logos* implicit in the term *theologia*, a poetic utterance about God. For over a thousand years it was believed that the divine office chanted by monks—"angels in training" on earth—participated in the continual angelic chorus praising God.

The connection between artistic inspiration and angels, mythologically embodied in the Muses, suggests attunement with a divine source. Countless musicians, artists and poets have described the experience of being seized by the muse and "shown" or "given" a work. Wolfgang Amadeus Mozart, for example, could compose one work while transcribing another. In a letter he described how his compositions came to be:

> Whence and how do they come? I do not know and I have nothing to do with it. Those which please me, I keep in my head and hum. . . . Once I have my theme, another melody comes linking itself to the first one, in accordance to the needs of the composition as a whole. Then my soul is on fire with inspiration, if, however, nothing occurs to distract my attention. . . . The work grows; I keep expanding in conceiving it more and more clearly until I have the entire composition finished in my head though it may be long. Then my mind seizes it as a glance of my eye a beautiful picture of a handsome youth. It does not come to me successively, with its various parts and worked out in detail, as they will be later on, but it is in its entirety that my imagination lets me hear it.

LITURGY

The Jewish morning service contains some ancient prayers (*yoser*) which scholars have traced back to the Essenes and resemble *The Litany of the Angels* found among the Dead Sea Scrolls. Jewish folklore claimed that as the devout chanted their prayers, choirs of angels accompanied them. The Sanctus of the Christian Mass continued this motif. *The Litany of the Angels* consists of two brief fragments. The first is based squarely on the vision of EZEKIEL (1 and 10) and depicts the angels rising in their several ranks to praise God aloft on His Chariot/Throne (Merkabah). The second sets forth a series of blessings evidently conceived as the angelic counterpart to the Priestly Benediction (Numbers 6.24–27) recited in the Temple of old and now a staple element of all Jewish public worship.

The Litany, though fragmentary, conveys the celestial hierarchy's presence in sound as well as vision:

> While they are soaring aloft, there sounds a murmur of angel voices . . . and the lifting of their wings is accompanied by a clamor of joyous song. It is the murmur of angels blessing the Chariot-like Throne above the firmament of the cherubim, while they themselves, from below the place where the Glory dwells, go acclaiming in joyous song the splendor of that radiant expanse. . . . Like fiery apparitions are they, spirits most holy, looking like streams of fire, in the likeness of burnished metal or of lustrous ware; clothed in garments opalescent, a riot of wondrous hues, a diffusion of brightness; live angelic spirits, constantly coming and going beside the glorious wonderful Chariot. Amid all the noise of their progress sounds also the murmured intonation of blessings, and whenever they come round, they shout their holy hallelujahs.

The conflict between the Angels of Mercy—Sandalphon's army—and Satan's host on Rosh Hashanah and Yom Kippur, the days of awe and judgment, is dramatically expressed in the Hineni, a prayer in which the cantor, leading the congregation, pleads with God that he "rebuke Satan and keep him from blocking the ascent of my prayers . . . and may all the angels who are assigned to prayers convey my prayer before the throne of your glory."

The Sanctus of the Mass has direct links to several biblical passages describing the unceasing glorification of God by the angels. REVELATION 4.8 combines Ezekiel 10's prophetic vision, of the Cherubim of the heavenly court who carry the throne and cry praise of God unendingly, with the prophetic vision of the seraphim in the temple in Isaiah 6. The same passage became the heart of the prayer of sanctification (the Kedoshah) which is a vital part of every Jewish prayer service. ST. PAUL tells the Ephesians (1.21): "thou art exalted high above all principalities and powers, all virtues and dominations, and above every name that is known, not in this world only, but in the world to come."

Therefore both Jewish and Christian worship is no merely human occasion. The angels and the entire universe take part in it. The songs of the church are the counterparts of heavenly songs and, corresponding to the manner of participation in the heavenly song, the spiritual life of the church is incorporated in that of heaven. The Epistle to the Hebrews 12:18 declares that Christians approach the festive assembly in which countless angels, the citizens of the heavenly city, and the souls of just men made perfect take part. It was also assumed that the laity's song was of a lower order than that of the monks. ORIGEN said "to man, the singing of psalms is appropriate; but the singing of hymns is for angels and those who lead a life like that of the angels."

Christian liturgists were conscious from the beginning of the heavenly hierarchy linking up with the church. In the first thousand years of monasticism, the orders of angels were believed to be literally augmented by priestly and monastic orders that resembled them. Thus their singing of the praises of God at the eight daily offices (matins at midnight; lauds at daybreak; terce, sext, and nones during the working day; vespers at sunset; and finally compline before retiring) was in accompaniment of the angels. Monastic inner mental discipline included concentration on the song of praise of the angels, enabled by silence much of the time, broken only by song in some orders.

For a millennium, the only music heard in the Christian churches, East and West, was vocal, specifically chant. Every community or individual church developed its own localized chant repertoire, which it passed on orally from generation to generation. Among the more prominent versions were Byzantine, Celtic, Gallician (French), Mosarabic (Spanish), Benevental (lower Italian), Ambrosian (Milanese) and Gregorian for Rome. The earliest notation of the music dates from the eighth century.

By the ninth century the Mass liturgy was firmly established, and church composers had begun to experiment with ways to embellish it. Polyphony—music with two or more different yet related melodic parts—started to develop in the West because of a single factor, the development of notation, the written record of spontaneous or intentional embellishments of a given melody. By the thirteenth century hundreds of harmonic polyphonic liturgical pieces were on record, mostly centered in France. But polyphony created a conservative reaction, with Cistercian and Dominican orders forbidding it in services. In 1324 Pope John XXII issued a bull against it.

By then polyphony had crept into secular music, which also had developed the use of varied instruments and received Eastern influences by way of the Crusades. By the fourteenth century, settings of the Mass for polyphonic choruses and solos were common. In the Renaissance, fully instrumented polyphonic pieces with female voices were established, and "classical" music was well launched, with Palestrina (c. 1525–1594) and Monteverdi (1567–1643) leading the way into the Baroque. A great deal of composition, into the twentieth century, continued to be liturgical, but the exclusive embodiment of the angelic connection in monophonic chant was over. In late Renaissance England, Tavener, Tallis, and others developed polyphonic choral music for cathedral and university choirs. This took hold, and remains to this day remarkably angelic-sounding.

MUSIC OF THE SPHERES

The Hermetic tradition, rooted in ancient astronomy and particularly the mystic brotherhood of Pythagoras, codified all science, art, and law for its initiates under the principle of cosmic harmony. Plato demonstrated in the *Timaeus* that music and mathematics could be used to explain every terrestrial phenomenon. The notion of angelic INTELLIGENCES guiding the heavens resonates in the pervasive metaphor "the music of the spheres," nicely articulated by Plotinus:

> If the stars pass a blessed existence in their vision of the life inherent in their souls, and if, by force of their souls' tendency to become one, and by the light they cast from themselves upon the entire heavens, they are like the strings of a lyre which, being struck in tune, sing a melody in some natural scale . . . if this is the way the heavens, as one, are moved, and the component parts in their relation to the whole, then the life of all things together is still more clearly an unbroken unity. (IV *Ennead* II, iv, 8)

Early Christian theologians such as Origen and Clement, steeped in Hermetic, Gnostic, and Platonic lore, identified the celestial musical ratios of astral religion with the Word of God, arising from the ambiguity of the Greek word *logos*. "Theologia" in older Greek meant a poetic utterance about God, and thus could mean not merely science but also the Logos—especially the sublime integration of sound and sense—of the bards of yore. Clement conceived of Jesus as a song consummating the harmony of all things, "and on this many-voiced instrument of the universe He makes music to God, and sings to the human instrument." St. AUGUSTINE composed *De musica* in the fifth century, the first in a long line of scholarly theoretical treatments of the Pythagorean theme. St. Thomas AQUINAS asserted that "everything that moves in nature is moved by the Ruler; the angels transmit the motion to the spheres." *The Liturgy of St. Mark* is one of many medieval musical tractates that begins with a reference to the music of the spheres. The concept was that the Church's praise tunes in to the praises of the cosmos; the place of music in Church worship accords with the sort of praise offered by sun, moon, and stars. The harmony of the spheres rings out, the angel sound resounds, the liturgy of the Church has found its voice.

Clement, second-century Bishop of Alexandria, also described processions of ancient Egyptian priests singing magic hymns by Hermes (the Greek god who guides and brings messages to souls), and named Hermes Trismegistus as the author of the *Corpus Hermeticum* (supposedly lost, to be rediscovered by Renaissance humanists). Until the seventeenth century the *Corpus* was universally believed to date from the earliest era of human history. In *The City of God* Augustine affirms this unequivocally: "As for morality, it stirred not in Egypt until Trimegistus's time, who was indeed long before the sages and philosophers of Greece." Generations of would-be magi believed that it contained all the essential esoteric lore, including the invocation by music of all the angelic and demonic realms.

In 1460 Cosimo de' Medici obtained an almost complete manuscript of the *Corpus* and contracted the brilliant classicist Marsilio Ficino to translate it. Ficino occupies an essential position in the chain of musical philosophers, for he also translated the key works of Plato and the Neoplatonists. Ficino was a great believer in sympathetic magic, and he detailed principles of musical magic, combining stars with their corresponding celestial virtues. Ficino himself composed astrological music, which has not survived, based on the essential congruity between the music of the spheres, the music of the human organism, and ordinary music making, emphasizing the sympathetic relationship between the human soul and the cosmic spirit, reflected in the perfect proportions of instrumental music to which the human organism responds so profoundly. Ficino postulated that music concerts possess a living spirit analogous to the human soul and the cosmic spirit. Other Renaissance philosophers, such as Giordano Bruno and Tommaso Campanella, followed

Ficino's lead. Campanella believed, however, that "if there is harmony in the heavens and in the angels, it is of a different order"; that is, our instrumental music is in no way comparable; if the celestial music exists, we are incapable of hearing it.

Astronomer and mathematician Johannes Kepler (1571–1630) wrote the summa on this theme, the fifth book of his *The Harmony of the Universe*. Kepler explicitly acknowledges Pythagoras and Plato as his conceptual masters, and adheres closely to their idealistic schema of a universe ruled by perfect mathematical music. For Plato and Cicero and the scholastics, the music of the spheres consisted only of scales but Kepler added the dimension of polyphony, with simultaneity as an essential component. The Geneva-born Jesuit antiquarian Athanasius Kircher published *Musurgia universalis* in 1650, an encyclopedia of music applying the music of the spheres governed by seraphic Intelligences to a critique of music in his time, including the new Baroque musical styles and the still-emerging opera, as well as the older polyphonic music.

For another Pythagorean, Sir Isaac Newton, the first to use logarithms in musical calculations, Greek mythology was an integral part of his natural philosophy. He used language similar to that of Pythagoras and Plato on the theme of the musical universe: "the soul of the world, which propels into movement this body of the universe visible to us, being constructed of ratios which created from themselves a musical concord, must of necessity produce musical sounds from the movement which it provides by its proper impulse, having found the origin of them in the craftsmanship of its own composition." Newton saw in the perfect order of music the most apt analogue of the orderly cosmos. After Newton, the great theme vanishes until one last flowering in the Masonic movement of the eighteenth century, climaxed in Mozart's opera *Die Zauberflöte* (*The Magic Flute*, 1791). Johann Sebastian Bach, a learned man, was familiar with the theme of the harmony of the spheres. In *Bach and the Dance of God*, Wilfred Mellers states: "As rational Enlightenment encroached, Bach ballasted his faith with hermetic truths that could be demonstrated, in terms of music, with an exactitude that leaves verbal language helpless; what results from Bach's *demonstratio* of the transcendental unity of number is liberation and joy."

ANGELIC THEMES IN MUSIC

Almost every major composer has written sacred music, i.e., for the liturgy, even if he is better known for other genres. Furthermore, mathematical purity and cosmic scope—the element of the music of the spheres—are recurrent qualities of most great musical works. The Baroque "doctrine of the affections" held that the purpose of music was to illustrate or imitate various emotional or affective states. Musicologist Joscelyn Godwin states that this was "the very basis of early opera, as well as one of the unquestioned assumptions of later composers such as Bach and Handel." Spiritual tuning of "the human instrument" through a recursive mythological loop was an obvious agenda in Wagner's *Ring* cycle of operas, where many degrees of intervening spirits and demons abound, and for the several dozen musical treatments of Goethe's *Faust* (see LITERATURE AND ANGELS), notably Donizetti's *Fausta* (1832), Gounod's *Faust* (1859)—once the world's most popular opera—and Berlioz's *The Damnation of Faust* (1846, first staged 1893).

An angelic chorus occurs in the last movement of Gustav Mahler's Symphony #8 in E Flat ("Symphony of a Thousand"). The closing of Goethe's *Faust* is the text. The angelic chorus also finds its way into hundreds of Christmas carols and sacred works. The angel blows the trumpet of the Last Judgment in art, literature, instrumental works, spirituals and sacred songs. The angelic orchestra was a popular Renaissance and Baroque theme. (See ART AND ANGELS and LITERATURE AND ANGELS.) Various angelic motifs recur in popular music, art, and story through the ages: the intervention of angels in human life for assistance (the guardian angel) and inspiration (the Muse); angelic beauty or sweetness comparable to that in a human lover; the appearance of an angel or demon as an omen; a struggle with an angel or demon; the angel or demon lover. In these days of computer indexes, hundreds of angel song titles can be accessed, attesting to music's continued archetypal link between humanity and the mystical realms.

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mysterious stranger An angel who appears in the form of a human being to intervene in the affairs of mortals, usually those who are in distress. The mysterious stranger is one of the more common and more dramatic manifestations of angels.

Characteristics of angelic mysterious strangers vary, though there are common elements that occur in most episodes. Mysterious strangers can be male or female, and of any race. Most often they are male—usually a fresh-looking, cleancut youth. They are invariably well dressed, polite and knowledgeable about the crisis at hand. Often they are calm but they can be forceful, and know just what to do. They do speak, though they talk sparingly, and they will even take hold of the people in distress. They eat food. They are convincingly real as flesh-and-blood humans. However, once the problem has been solved, the mysterious stranger vanishes. It is that abrupt and strange disappearance that makes people question whether they have been aided by a mortal or an angel. Upon reflection, the arrival of the mysterious stranger—suddenly, out of nowhere, or in the nick of time—adds credence to the angel-as-stranger belief.

Perhaps the first notable mysterious strangers of record are the three angels, disguised as men, who visit ABRAHAM, as reported in Genesis 18. The angels have been dispatched by God to destroy the wicked cities of Sodom and Gomorrah. En route, they visit Abraham's tent on the plains of Mamre. He welcomes them and gives them water to wash their feet, the shade of a tree for rest, and food. He stands by while the angels eat a meal of curds, milk, cakes and the meat of a calf. The angels tell Abraham, who is 99, that his 90-year-old wife, Sarah—who had been barren her entire life—will bear a child the following spring. Abraham and Sarah do not believe it, but Sarah does indeed conceive and bear a son, Isaac. The moral of this tale is to always be kind

to strangers, who may be disguised angels and emissaries of the Lord.

In the apocryphal Book of Tobit, probably written in the second century B.C.E., the archangel RAPHAEL appears as a mysterious stranger to guide Tobias on a journey (see TOBIT).

An example of a modern mysterious stranger and a medical rescue is the following story from *Angels of Mercy* by the author. The story concerns a woman who lives in California:

> I was in a hospital suffering from some rare throat virus that caused me to cough so violently, I would begin to strangle. During one of those fits in the middle of the night, I called for a nurse. No one came right away, and I began to panic, for I couldn't breathe.
>
> Suddenly the door flew open and a short, stocky nurse came bursting in, and with a voice of authority said, "Close your mouth and breathe through your nose." When I gestured that no air would come through my nose, she clamped her hand over my mouth and shouted, "Breathe!" And, breathe I did and I stopped choking. Her next words were, "Just can't understand why they haven't taught you that." And out she went.
>
> Because I wanted to thank her, the next morning I asked the nurse who was it who was on night duty. When she asked me to describe her, she looked puzzled and said that description didn't fit anyone on their staff, but she would check on it.
>
> Later, the head nurse came in and asked me to describe the nurse again. She said there was no one employed there who came close to my description. When I asked why they hadn't instructed me on what to do when I began to strangle, they said they had never heard of the method.
>
> The doctor's response to the experience was interesting. He knew about the method, but why he hadn't told me, I'll never know. But he whispered in my ear, "I think you met an angel." By then, I was convinced I had.

Another compelling example is reported in *Touched By Angels* by Eileen Elias Freeman. The encounter involves an American woman who, with her three small children, undertakes a stressful trip to Germany to join her military husband. She speaks little German. Upon arrival, her husband is nowhere to be found, and the woman feels stranded. Unbeknownst to her, her husband has suffered an injury in an auto accident. At the depths of her despair she is suddenly approached by a well-dressed man in a business suit and fedora, who speaks English. He calls the military base for her, and tells her about her husband's accident. He pulls out a thermos of coffee from his briefcase for her to drink, and calmly tells her how to catch a train for the military base. He takes her to the ticket window and explains her situation in German to the clerk. He hails her a taxi, tells her what the fare will be, and how to pay it.

At the train station, the woman and her children board a train. She looks out the window and, to her astonishment, sees the businessman who helped her. He boards the car and tells her they have gotten on the wrong train. He picks up all of their heavy luggage as though the cases were empty, and shepherds them off and onto the right train. He bids them goodbye, and the woman watches him go through the exit that leads to the platform. She leans out her window to thank him again, but he never appears. There was nowhere for him to go but the platform, and he has mysteriously vanished.

One of the distinguishing features of this case is that the mysterious stranger is black, like the woman and her children. Certainly, in a foreign country, assistance and reassurance provided by someone of the same race is welcome and comforting.

One need not be in dire straits to have a mysterious stranger appear on the scene, as the following story from an Illinois woman, reported in *Angels of Mercy*, illustrates:

> I went into a local electronics store with my son, who had his newly purchased shortwave radio. He had been having difficulty receiving certain channels, and believed there was a problem with the radio. We began a discussion with the store manager. My son began to explain the problem, but the manager cut him off, trying to make it sound like my son didn't know how to operate the radio. The more my son tried to object, the more insistent the manager became.
>
> Suddenly, out of nowhere, this young man appeared at the register where we were standing, and intervened. He had something in his hand to purchase and said very quietly, yet with knowledge, that my son had a point. He proceeded to explain very calmly to the manager what the problem was. Not only did he solve the problem, but suddenly the manager was much nicer. Then the man purchased the item in his hand. It was *crystals* for a shortwave.
>
> I was just dumbfounded. The young man wished us a nice day and left the store. A couple of seconds later, I rushed out the door to thank him, but he was *gone*. He literally disappeared. The store is in the middle of the block, so you would still be able to see someone walking down the sidewalk. Obviously, this was not an ordinary human. I still get chills when I think about it.

A frequent type of mysterious stranger intervention is the "roadside rescue," in which a mysterious stranger arrives to help a motorist stranded on a lonely road at night, or injured in an accident in an isolated spot.

Not all people who say they are aided by angels report mysterious strangers. Some hear clear but disembodied voices, feel invisible hands, or sense unseen presences. It is not known why angels manifest as humans in some cases and not in others. Modern angelologists hypothesize that the appearance of a mysterious stranger may in fact be the least unsettling form of angelic intervention. Many persons undergoing stress are more likely to respond to the aid of what appears to be a friendly fellow human being. Perhaps the shock of an obviously supernatural intervention would only serve to intensify the crisis.

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Nakir See ISLAMIC ANGELOLOGY.

names of angels Since antiquity, the proper names of angels have been believed to hold great mystical and magical power. The names of angels reflect their official duties or roles in the cosmic schema of things; each letter shines a divine light that can be meditated upon and contemplated. Angel names are "names of power" used in prayers and incantations and on amulets to help the mortal person gain access to the mysteries expressed by the name. They also provide protection against the forces of darkness.

Most angel names in Judeo-Christian lore are Hebrew. The "-el" at the end of the names is a suffix meaning "God"; thus angels are "of God."

Only three angels are named in Christian scripture: MICHAEL, GABRIEL and RAPHAEL (the latter's name appears in the Book of Tobit, which is part of the Catholic Bible). However, ex-canonical works belonging to the APOCHRYPHA and PSEUDEPIGRAPHA, as well as other sources, are rich in angel names, among them the archangel URIEL. The Catholic church does not permit the use of any proper names of angels other than Michael, Gabriel and Raphael. All names from apochryphal writings were rejected by Pope Zachary in 745, and again by a synod at Aix-la-Chapelle, France, in 789.

The concept of "names of power" dates to the ancient Egyptians, Greeks, Hebrews, Assyrians, Essenes and Gnostics, all of whom believed that incredible power could be unleashed by the vibrations of spoken words. The Egyptians invented names of power for magical rituals, which were passed into texts absorbed into Western culture. Names of power play a prominent role in Jewish mysticism.

The Merkabah, Jewish mysticism that preceded the Kabbalah (c. 100 B.C.E.–1000 C.E.), emphasized the importance of names of power as a way of ascending through the layers of heavens to the throne-chariot of God (see EZEKIEL). The names of angels and the secret names of God intermingle in the literature, and some names are not distinguished as referring specifically to one or the other.

The Essenes, a Jewish sect that existed at about the time of Jesus, had a mystical literature both magical and angelological in content. Persons were required to take an oath of secrecy never to reveal angel names, lest they be abused for evil purposes. The Gnostics, too, had rites of initiation that involved secret names of archons and aeons. (See GNOSTICISM.)

The most powerful of all the names of power is the Tetragrammaton, the personal name of God in the Old Testament. It is given as YHVH, the Hebrew letters *yod, he, vau, he*. The numerical values assigned to these letters add up to ten, which in Hebrew numerology represents the basic organizing principle in the universe. So powerful is the Tetragrammaton that for centuries it was seldom spoken. As early as the time of Jesus, it was whispered only on Yom Kippur by a high priest within the inner sanctuary of the temple. In the scriptures substitute words were used, such as "Adonai" or "Adonay" or "Elohim" (the latter term also is interpreted as the name of an angel or of a rank of angels). The exact pronunciation of the Tetragrammaton is not known; the most accepted is "Yahweh." A common variation is "Jehovah."

The power of a name was determined through gematria, a system for discovering the truths and hidden meanings behind words. Gematria is a means of interpreting the Torah, each letter of which has its own divine significance, but it also is used to refer to a general way of mystically interpreting names.

In gematria, numerical values are assigned for each letter of the alphabet. The numerical values of words are totaled, and interpreted in terms of other words with the same numerical value. In this manner names can be related to other names, and names can be related to passages in Scripture.

The first known use of gematria dates to the Babylonian king Sargon II, in the eighth century B.C.E.. Sargon built the wall of Khorsabad exactly 16,283 cubits long, because that was the numerical value of his name. The ancient Greeks used gematria to interpret dreams; the system also appears in the literature of the Magi. The Gnostics applied it to the names of the deities ABRAXAS and Mithras, equating them because they both added up to 365. The Gnostic cosmology conceives of 365 aeons or celestial spheres; thus Abraxas is the chief of aeons.

The early Hebrews used gematria to interpret Scripture; the first reference to the term in rabbinic literature appears in the second century. Early Christians borrowed the technique to ascertain that the dove is the symbol of Jesus: the Greek word for "dove," *peristera*, adds up to 801, and so do the Greek letters of alpha and omega, which represent the Beginning and the End.

The Kabbalists did much to develop gematria into various complex methods; one Kabbalistic tract alone lists seventy-two different methods.

See MAGIC, ANGELS IN; METATRON; SCHEMHAMPHORAS.

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nature spirit In mythologies around the world, a type of being who dwells in the nature kingdom. In the Western tradition, nature spirits are under the dominion of the angel kingdom. Nature spirits are to earth what angels are to heaven and humans. They possess supernatural powers, and watch over the well-being of all things in nature, animal, plant and mineral.

Nature spirits come in countless types, shapes, sizes and dispositions. Some are regarded as being benevolent toward humans, while others are mischievious or malevolent. Some are human-like in appearance, while others assume the shapes of animals, half-human half-animals, or fabulous-looking beings.

Nature spirits tend to stay in one spot: They remain attached to a thing or place in nature, such as trees, rivers, plants, bogs, mountains, lakes, etc. (See GENIUS.)

Kabbalists assigned four angelic princes to rule over the four winds and over the four quarters of the world. MICHAEL rules the east wind, RAPHAEL the west wind, GABRIEL the north wind, and ARIEL the south wind. According to Francis Barrett, a nineteenth-century English occultist, "every one of these spirits is a great prince, and has much power and freedom in the dominion of his own planets and signs, and in their times, years, months, days and hours; and in their elements, and parts of the world, and winds."

Barrett also observed that, in counterbalance to the heavenly angels, there are evil spirits who also rule the four winds and four quarters like kings: Urieus over the east, Anaymon over the south, Paymon over the west, and Egin over the north. (The Hebrew names are, respectively, Samael, Azazel, Azael and Mahazuel.)

See also DEVA.

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Angel guiding the spirits' flight (reprinted courtesy of U.S. Library of Congress)

near-death experience (NDE) Mystical-like phenomena experienced by individuals who come close to death, or who clinically die and then return to life. The near-death experience (NDE) usually involves beings of bright light identified by some as angels.

The term "near-death experience" was coined by Dr. Raymond Moody, the first American physician to document and study the phenomena. His initial research was published in 1975 in *Life After Life*. Moody found that few people would talk openly about an NDE out of fear of ridicule, and medical professionals tended to dismiss such episodes as hallucinations. Within two decades, NDEs were common media fare, as well as the subject of serious scientific inquiry. It is estimated that some 15 million people in the United States have had an NDE; children as well as adults report them.

Moody, along with other NDE researchers including Kenneth Ring, psychologist and founding member of the International Association of Near-Death Studies, have identified several traits common to NDEs, some or all of which may be experienced by any one person:

- A sense of being out-of-body, looking down on one's self and others who try to resuscitate the body
- Cessation of pain and a feeling of bliss or peacefulness
- Traveling down a dark tunnel toward a brilliant light at the end
- Meeting glowing beings who appear to be angels, Jesus, or other religious figures
- Meeting dead friends and relatives
- Seeing a life-review
- Seeing visions of the future
- Undergoing a judgment of one's life that is rendered not by God, angels, or any being but by one's self
- Feeling reluctant to return to life

Skeptics explain NDEs as a hallucination brought about by a lack of oxygen; the release of endorphins, the body's own painkillers; or increased levels of carbon dioxide in the blood. NDE researchers counter that drug-induced experiences can parallel an NDE but lack the mystical, noetic quality of the NDE, which brings about profound life changes after return. Invariably NDErs lose their fear of death, have a diminished interest in material pursuits, and begin to lead more spiritual lives. Some change their careers. Some experience psychic openings and prophecy. Some feel evangelistic, and want to impart to others the importance of love.

Nearly 97 percent of all reported NDEs are described as positive. A small minority say they do not see heaven, but see hell and demonic figures.

The beings of light seen in an NDE (which may or may not be identified as "angels"—cultural and religious conditioning appear to be influencing factors) initially are formless light, and gradually take on a human-like form made of brilliant light or clothed in brilliant white robes. Generally they do not have wings. They radiate an all-encompassing, intense love that fills the person with joy and peace.

The beings function as both guide and gatekeeper. They take the person along on their journey as far as they can go, usually to a threshhold such as an entrance or a bridge to a building or beautiful garden, or simply to a place that the person intuitively knows marks the final boundary between life and death. The beings then tell their charges that they must go back because they have unfinished business. Sometimes they ask their charges if they wish to stay or return. Most people say they wish to stay, but usually a relationship, such as that to a spouse or a child, pulls them back to the realm of the living.

In many instances souls of the dead, rather than angelic-like beings, function as guides and gatekeepers.

Researchers such as Ring have suggested that the NDE is a form of enlightenment or "gateway to a higher consciousness," and could have a transformative effect on the entire planet if enough people have similar experiences. Ring further has said that one does not have to die in order to experience similar enlightenment, or at least to assimilate the lessons of an NDE.

In fact the NDE may be a modern mechanism for the ongoing transmission of spiritual wisdom and truths, and the maintaining of social order. From antiquity, the mythologies of the world have included stories of otherworld journeys by heroes, sages and prophets. These visionary quests and journeys are laden with archetypal figures and symbols; the central characters themselves are archetypes. The heroes are accompanied by guide figures (angels or beings comparable to angels), and ascend to heaven or descend to the underworld. They encounter strange beings, have adventures, and learn the secrets of the cosmos. They are given laws, moral codes and spiritual truths to deliver to others upon their return. (See ENOCH; MOSES; MUHAMMAD.) This theme appears not only in mythology but in literature as well (see DANTE), and also is documented in real-life NDEs from earlier times.

In ages past, communities and social groups relied upon visionary figures as their intermediaries to other realms. The increase of NDEs into a wider pool of population, as well as the increased reporting of other kinds of "exceptional human experiences" (episodes of psi, out-of-body travel, mystical experience, kundalini awakenings and the like) show a trend toward individuals becoming visionaries in their own right. Rather than obtain wisdom secondhand from a sage, the individual has his or her own direct experience of God.

Carol Zaleski, a religion lecturer at Harvard, has compared stories of otherworld visions and journeys found in medieval Christian literature with modern NDE accounts, and published her results in *Otherworldly Journeys*. She says that the modern NDE stories, like their medieval counterparts, provide a way for individuals to incorporate a "religious sense of the cosmos" into their scientific/secular understanding. The NDE functions as one way in which the religious imagination mediates the search for ultimate truth.

Ring has found numerous parallels between the NDE and the UFO encounter. In some UFO encounters, extraterrestrials, who arrive in brilliant light, take humans on cosmic trips and impart prophecies and wisdom to take back to Earth. Some contactees consider the ETs to be angels, and some ufologists contend that ancient descriptions of angels and gods descending from the sky actually were visitations by ETs. However, most UFO episodes are negative; some involve abductions and unpleasant medical procedures. Seen from a mythological standpoint, the UFO encounter could be the demonic side of the NDE.

There also are similarities between the NDE and MARIAN APPARITIONS, or visions of the Blessed Virgin MARY. In Marian apparitions, formless light gradually assumes shapes interpreted as being angels and Mary. Paranormal phenomena occur (such as the spinning sun at the Fatima apparitions in Portugal in 1917), and visionaries are imparted wisdom and given instructions for relaying information to others. They are told or shown visions of the future. The wisdom exhorts people to a more spiritual life, including prayer.

Visions of the future seen in NDEs, UFO encounters and Marian apparitions generally are apocalyptic: massive cataclysms, earth-changes, economic woes, wars and upheavals in society. All of these in turn are parallel with apocalyptic visions of the end of days given to various biblical and other prophets (see ENOCH; ISAAC) and contained in REVELATION. One of the major functions of angels is to usher in the "end times" and Judgment Day, to quell the forces of evil, and to separate the souls of the righteous and the sinners and escort them to their appropriate afterlife.

Philosopher Michael Grosso observes that the "end times" is an archetype deeply imbedded within our collective unconscious, and that history shows a pattern of a rise in apocalyptic experiences at the approach of major calendar milestones, such as the end of a century or millennium. These experiences, and the increased interest in angels as of the late twentieth century, may be part of a broad psychic shift on a collective level, marking a new era of expanded consciousness, especially of a spiritual nature.

See also ANGEL OF DEATH; DEATHBED VISIONS.

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Nike The Greek winged goddess of victory was an early inspiration for the winged angel. The Greeks associated Nike with Athena, the queen of heaven and the goddess of wisdom, skill and warfare; Athena sometimes was worshipped

as Athena Nike. In particular Nike embodied victory in athletics, music and especially battle. She appeared to the victorious on the battlefield, to whisper the favors of the gods. The Romans called her Victoria or VICTORY.

See WINGS.

numbers of angels The question of how many angels are in existence has been pondered by theologians and occultists for centuries. Various formulae have been applied to ascertain the exact numbers of angels.

Early writings refer only to infinite numbers of angels—their ranks are so vast as to be beyond calculation. The biblical prophet DANIEL had a vision of heaven in which at least one hundred million angels appeared: "a thousand thousands served him, and ten thousand times ten thousand stood before him." The prophet ENOCH, in his travels to heaven, observed "angels innumerable, thousands of thousands, and myriads and myriads." Enoch's description is echoed in the New Testament BOOK OF REVELATION, authored by John of Patmos.

In the Kabbalah, the *Zohar* states that six hundred million angels were created on the second day of creation, but adds that other angels were created on other days for other purposes. In the third century, the Jewish scholar Simon ben Lakish related angels to the seven heavens of Enoch and the signs of the zodiac. There were a total of 1.06434 quintillion angels, he said, organized into hosts, camps, legions, cohorts and myriads.

In Islam, the Koran states only that "numerous angels are in heaven." However, an Islamic tradition about the archangel MICHAEL holds that Michael is responsible for creating 700 quadrillion cherubim alone. The archangel is said to be covered with saffron hairs, each of which has a million faces and each face a million eyes, from each of which fall 700,000 tears, each of which becomes a cherub.

According to Clement of Alexandria, one of the early fathers of the Christian church, the stars were angels. The Roman Catholic church declared that the numbers of angels were fixed at the time of creation. ORIGEN, a Christian theologian who was anathematized by the church, questioned that, and said that angels in fact "multiply like flies."

In the Middle Ages, speculation on the numbers of angels reached a peak. St. Thomas AQUINAS said that every person on earth has a guardian angel, but that the total ranks of angels were much greater. Albert the Great, a Dominican monk who was a teacher to Aquinas, said that each of the nine CHOIRS of angels had 66,666 legions, each of which had 6,666 angels, for a total of nearly 4 billion angels. Other medieval scholars placed the total number of the heavenly host at 301,655,722, of which 133,306,668 were fallen.

Many modern angelologists believe that the question of the numbers of angels is moot: There are as many angels in the universe as are necessary. Even in the 1600s, the folly of angel-counting was recognized. Thomas Heywood, an English playwright, said that counting angels would "grow from ignorance to error." The rhetorical question, "How many angels can fit on the head of a pin?" points to the medieval preoccupation with trying to answer an ultimately futile question.

See Johann WEYER.

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O

Opus Sanctorum Angelorum See DEVOTIONAL CULTS.

Origen (c. 185–254 C.E.) Ardent Christian theologian and apologist in a time of intense religious turbulence, Origen wrote extensively about angels and their roles, influencing other theologians who came after him.

Several Roman persecutions of Christians highlighted Origen's life. He was born in Alexandria, then the center of Hellenic culture and a hotbed of GNOSTICISM. Thus it was inevitable that he would absorb some views from those quarters, which may explain in part why Origen's theology became controversial in later centuries for being if not heretical, at least dangerously unorthodox.

Origen's linguistic expertise was outstanding; he worked for thirty years on an authoritative edition of the Old Testament with his *Hexapla*, a huge set of documents that contained six parallel columns of the Hebrew and Greek textual versions.

He describes a complex angelology in *De Principiis* ("of first principles"). This work consists of a coherent system of Christian teaching about God and the cosmos, to refute Gnostic dualism, and a pioneer attempt to explain his methods for attaining an accurate interpretation of the Bible. He was exploratory rather than dogmatic, and his speculations later were turned against him.

A SUMMARY OF ORIGEN'S LIFE

Origen was born *c.* 185 C.E. in Egypt, and he is recognized as the first of the church fathers to be born into a Christian family. His father Leonides reportedly was martyred in the persecution of Alexandrian Christians under the Roman emperor Septimus Severus in 202. Tradition records that Origen's mother restrained her son at this time from seeking the glory of martyrdom, by hiding his clothes so as to keep him indoors. The oldest of seven children, Origen became a teacher of Greek in order to support his bereaved family. He quickly achieved recognition and success within the church as an instructor of catechumens (adult converts in training for baptism).

Another story that has perpetually followed Origen is that he castrated himself in young manhood, an act of zeal occasionally attested to in this period of the early church. Whether this is true or not, Origen has retained a centuries-long reputation for saintly asceticism and chastity, and an appetite for hard work that earned him the nickname Adamantius. (In his later life he wrote a commentary on St. Matthew in which he deplores fanatics who take a literal interpretation of Matthew 19:12, which observes that some men make themselves eunuchs for the sake of the Kingdom of Heaven.)

One of Origen's admirers, Ambrosius, became the patron of his *Hexapla*, hiring for him seven scribes of the biblical text and seven transcribers of Origen's dictation. Oriegen was loved and revered in Palestine, Phoenicia, Greece and Arabia. He traveled frequently to explain and defend Christian doctrine, and to teach educated prospective converts. Much of this debate and instruction also was pursued in his writing, only a fraction of which survives in reliable texts. The *Hexapla* was lost, and the original Greek *De Principiis* is available only in fragments, forcing scholars to use a Latin translation "expurgated" of heresy in 398 by Rufinus.

Origen's long productive years in Alexandria were ended by the hostility of the bishop Demetrius over Origen's having been ordained a presbyter during his travels in Palestine. Another persecution of Alexandria by Rome also was underway, this time by Caracalla. Thus Origen moved to Ceasarea in Palestine in 231. There he continued to teach, preach and write. During the Decian persecution (249–250) he was imprisoned and tortured in an unsuccessful attempt to make him denounce his faith. His physical health may well have been broken by this suffering: he died shortly thereafter at Tyre (*c.* 253–54), where a marble monument marked his grave until the thirteenth century.

ANGELOLOGY

(All quotes from Origen are from *De Principiis*, unless otherwise indicated.)

Cosmology

> Before the Aeons existed all spirits were pure; demons, souls and angels alike all served God and did what he commanded them. The devil was one of them. He had free-will and wanted to set himself up against God, but God cast him down. All the other powers fell with him. The biggest sinners became demons, lesser ones angels, the least archangels. . . . Other souls were not sinful enough to be made demons but were too sinful to be made angels. These God punished by making the world, binding them to bodies and putting them into it. Although these spiritual creatures, then, all had the same nature, God made some of them demons, some angels, and some men. That does not mean that he is a respecter of persons. No, what he did was in keeping with their sins. If it were not so, and if the soul had no previous experience, how is it that we find men blind from birth, before they could possibly have sinned, and why do others go blind although they have done nothing wrong?

This passage from Book II of *De Principiis* contains the basis of Origen's cosmology: The variety of beings and bodies issues from the use of free choice by all rational beings made *before* the creation of the world—before matter, before bodies. One of Origen's most controversial tenets is his belief that even heavenly bodies, planets and stars were once pure spiritual beings, made material through their free choice of evil. Two of Origen's beliefs presented here were later considered heretical by some; his belief in (1) a pure, incorporeal plane that preceded the physical (this concept is basic to Platonism and Gnosticism); (2) a system similar to what in Sanskrit the Hindu sages called "karma": fate doled out to souls "in keeping with their sins" in past lives (suggesting reincarnation) or, according to Origen, previous planes of existence.

Origen believed that God carefully planned this cosmos in such a way that after the Fall His free creatures could recover their original sinless status by interacting with one another in all their diversity. Along with this diversity Origen also sees mutability, the possibility of ascent or descent with progress or the lack of it.

Origen divides the whole creation into three main classes, corresponding to those of ST. PAUL: (1) the *coelestia* (angels, stars and planets), closest to God and with the two main tasks of helping to govern the systems and aiding their inferiors; (2) the *terrestria*, the human race, who are helped by the first class and are thus enabled to recover their lost happiness; (3) the wicked angels, who are incapable of being cured, at least in this world, and who try to inhibit human souls in their upward progress. These three classes represent not compartments set in concrete, but rather different degrees of the same downfall.

Origen believes that Christ's incarnation and redemption made possible the return of all beings to their beginning: "through the goodness of God, the unity of the Holy Spirit and surrender to Christ, they will all be brought to a single term, which will be like their beginning. . . . Because God's judgments are proportionate to the good and bad behavior of individuals and to their merits, some will receive the rank of angel in the world to come, some power or command over others, some a throne from which to rule over others, some dominion over servants. Those who have not fallen beyond redemption will be guided and helped by those just mentioned." The idea that some humans could ascend to angelic status shocked later thinkers.

Conversely, Origen postulated that "some of those now subject to the powers of evil [devils] . . . will fairly soon fill up the places left vacant among the human race, either in the space of one world or in several," thence to attain angelic status once more and go back to their unity of the beginning. The prospect of devils being purified by rising to human and then back to angelic rank, as well as the possibility of "several worlds," jarred subsequent churchmen.

Origen's spirituality stems from this cosmology. He represents the soul as dynamically caught up in a test of will between good and evil spirits. Evil rests not in the body, he argues adamantly against both Platonists and Gnostics, who view the flesh as the seat of evil. Evil rests in the will; bodiliness is a consequence of the Fall. "We men acquired our bodies because of the sins we had committed, and the lights of the heavens were given their bodies for the same reason. Thus, some shine more and others less. Contrariwise, the demons were given aerial [made of ether] bodies because their sins were graver." One day, Origen asserts, corporeality will come to an end and there will be an *apocatastasis*, a return to a purely spiritual state.

God's overarching goal is to enable each soul to return to Him under his own free will, and He has arranged everything so as to further that goal. The angels have postponed their personal enjoyment to assist those who are not as good as others. God will allow some to plunge deeper into evil; in Origen's image, the abscess of evil must be allowed to burst. (In Gnosticism, a similar concept has been called a "homeopathetic" doctrine of salvation.) Some souls cannot be saved in this world; God defers these souls' acceptance of grace to another world, but meanwhile uses them as a means of tempting the saints. Thus the role of angels in their mission to govern humans, and also that of demons in their allowance to tempt humans, are both part of the play of the divinely planned cosmos.

Duties of Angels and Demons

Origen was well informed on Jewish angelology and the Book of Enoch (see ENOCH), and he had looked carefully at angelic interventions in both Old and New Testaments. He firmly rejects the Hellenistic and Gnostic idea that the angels created the cosmos. But he is in accord with the widespread belief that angels have hierarchical duties in running that cosmos."There are angels in charge of everything, of earth, water, air and fire . . . used by the Logos as instruments to regulate the movements of the animals, the plants, the stars."

Elsewhere he mentions "the virtues who preside over the earth and the seeding of trees, who see to it that springs and rivers do not run dry. . . ." In response to a pagan philosopher, Celsus, he states that whereas the Greeks call daimons (see DAEMON) the protectors that preside over nature, the Christians call them angels. In another place he states that Christians honor angels, but do not worship them as pagans worship the daimons. These nature functions Origen accords to the lowest order of angels.

Angels of Nations

Origen believes that higher angels preside over human societies. He follows the precedent of the Bible, in telling how God assigned the nations their inheritance in accordance with the number of the angels of God. Origen says that after the fall of the Tower of Babel people were "handed over to angels, who harried them in varying degrees, according to the distance they had gone from the Orient [the true Light], and they were to remain under them until they had atoned for their folly." Each group was given a language and led to a dwelling place according to what it deserved.

Were these angels of nations good or bad? Origen was aware of the biblical ambiguity, and came to the conclusion that every nation had two angels attached to it. Are the bad angels those who punish a nation on God's behalf? Origen also considered the notion in the Book of Enoch that after the assignments were made, some of the angels turned traitor. Origen does not arrive at a clear definition of the bad angels of the nations, but those bad angels certainly were considered to be the instigators of idolatry, because they urged people to worship them rather than God.

The angels of nations are called "princes" by Origen. He associates them with the occult sciences practiced in the various nations, mentioning Egyptian, Chaldean, Persian, Greek and Hindu versions. Origen says that "in the prophet EZEKIEL the Prince of Tyre is obviously a spiritual power. These and the other Powers of this world have each some special science of their own, and they all teach their respective dogmas and opinions to men." He thinks that these spirits intend no harm, but act on the belief that what they teach is true.

This power of angels over nations was withdrawn after Christ came. The good angels welcomed the change; they had toiled long in the pagan nations with little to show for their efforts. Origen associates these with the shepherds on the night of Jesus birth, indicating an allegorical reading of the Gospels. The shepherds stand for "angels [of nations] to whose care men are entrusted. . . . It was to them that the [messenger] angel came and announced the . . . coming of the true Shepherd" (from *Homily on Gospel of St. Luke*). There was a transition period before they were to be relieved of their duties, in which great conversions to Christ were easily accomplished by the angels. Origen comments that this happened in Macedonia and in Egypt.

However it was quite different for the bad angels, the "princes of the world." Conversion for them was not impossible, but most went against Christ. Origen quotes Paul in Ephesians 6:12: "It is not against flesh and blood that we enter the lists; we have to do with princedoms and powers, with the *cosmocratores*." In Origen's own time the "princes and powers of idolatry" were still constantly challenging Christians on a life-and-death basis.

Israel was the one nation that went on worshiping the true God as it had done from the beginning. Origen believed that the nation of Israel kept the original language of the world. They stayed where they were originally, but their subsequent slavery and banishment and eventual diaspora were the result of their sins.

Guardian Angels

The question of guardian angels takes one into the area where Origen especially ministered as a teacher of new Christians: the sacramental and spiritual life. As soon as a person converts and gives himself to Christ, as soon as he renounces Satan and his following, Christ hands the soul over to an angel. Origen teaches that "every one of the faithful, we are told, however insignificant he may be in the Church, is assisted by an angel, and Christ is our witness that these angels behold the Father's face continuously." In another place he says that "every human soul has an angel who guides it like a brother." Origen uses this comforting concept constantly, in guiding people in the spiritual life. When Christ came into the world, myriad angels descended to assist him in his work by becoming guardian angels.

Just like the nations, every individual has a good and a bad angel of his own, according to Origen. A battle is fought over every soul, and as long as humans worship idols, angels can do nothing. They cannot look freely upon the Father's face. But when a person becomes a Christian, "no matter how insignificant I may be, my angel is free to look upon the Father's face. If I am outside the Church, he dare not do so."

Children receive spiritual direction from angels, who suggest to them good thoughts and desires, but maturing souls are capable of gaining instruction directly from Christ. Origen reminds the faithful: "God allows the opposing forces to fight against us, because he wants us to get the better of them. The function of bad angels is to tempt the just and put them to the test." Christ himself battled Satan many times, illustrating the reality of the struggle at the highest level.

This inner drama, of a conflict of will in each individual between good and bad spirits in ascending degree of tests, was investigated by subsequent Christian thinkers and continues to be to this day. It is an archetypal motif that appears in virtually all spiritual traditions, many of which Origen had knowledge of, but many of which he did not.

There is a feedback loop built into all angelic activity: However much progress they cause human beings to make, to that degree their own progress and bliss increase. "Whether the angels look on God's face always, or never, or only sometimes, will depend on the merits of those whose angels they were," says Origen. The angels also collaborate with the Apostles and the churches' shepherds, the bishops. Every church possesses both a visible bishop and an invisible angel. And if a Church is faring badly, so too are its angels. Origen stresses the identity of earthly and angelic authority: "the same functions are shared by an angel and a man and they are both perfectly good bishops."

Origen envisioned an angel "encamped beside those who fear the Lord," and further thought that if many faithful were assembled, so also would their angels be. "Thus, when the saints are assembled, there will be two Churches, one of man and one of angels." Each church and bishop has an angel, and each person; therefore, assembling for worship in a church brings great angelic forces to bear.

Origen also believes that specific hierarchies of angels are present during the practice of each of the sacraments. At the moment in which the priest immerses a child in baptismal water, the angels immerse the soul in the Holy Ghost. Higher echelons of angels are particularly involved in the sacramental life of the soul, with the Eucharist being a significant turning point.

Both Origen's devotion and his spiritual and intellectual breadth can be appreciated from the standpoint of his angelology. Although conservative church thinkers of later generations have found intolerable Origen's inclusiveness and hopefulness—his view that even the fallen angels may well be redeemed by grace in another world—his open-ended mental constructs were the natural concomitants of being an excellent scholar interacting with educated people from many different cultures in the Alexandria of his day. Since his death he has found many admirers in addition to the detractors, simply because he dared to ask large questions and posit creative answers, many of which have been reapproached in the light of his contribution.

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orishas The archetypal deities worshipped by followers of Santería and Candomblé. Closely related to devas and other nature spirits, orishas also are angels. Within Vodun, they are called the *loa*.

The orishas came to the New World with the West African slaves, principally from the Yoruban tribes along the Niger River. Forced to convert to Catholicism, the slaves worshipped their gods in secret, eventually seeing in them many characteristics of the Catholic saints and using the saints as covers for the African deities. Years later, the Spanish and Portuguese masters became fascinated with Yoruban magic and religion and embraced Santería (from *santo*, the Spanish word for saint), syncretizing it with their Catholic faith.

Like many other ancient and contemporary religions, particularly those practiced in the East, Santería and Candomblé acknowledge a Supreme, an Absolute, but find worship of such a distant, impersonal force too inaccessible. Instead, practitioners call on a pantheon of deities, each associated with a force of nature or ability to affect events and circumstances.

In Yoruban, *orisha* literally means "head-calabash," and is the term for "god." Each worshipper "chooses a head" or selects an orisha as spirit guide, a guardian angel who protects and promotes the interests of the petitioner. Selection is based on personality commonalities and the sense of energy one feels in a particular setting sacred to an orisha: the mountains, the ocean, the forests, the rivers. Occupations have patron orishas, as do those individuals involved in parenting, healing or fortune-telling. Once a practitioner has chosen an orisha—or more exactly, the orisha has chosen his devotee—care is given to show deference to the orisha's desires, favorite colors and foods, special days and worship preferences.

The orishas originate from a complicated cosmogony, wherein great tragedy and sexual passion explain their existence and temperament. One of the most popular orishas is Yemaya or Yemanja (Iemanja in Portuguese), the mother of many of the orishas and patron of the oceans and motherhood. Every year on January 1, thousands of Brazilians flock to the oceanside to ask Yemanja's blessing. A small boat decorated with candles, flowers and statues of the saints is set adrift in the waves. If the boat sinks, then Yemanja has again accepted her devotees' offering.

Her son Chango (Xango) is the god of fire and thunder, and supervises warfare and great sexual passion. Oshun (Oxum), Chango's sister and mistress, governs marriage, romantic love and money. Ochosi (Oxossi) is the god of hunters, birds and wild animals, and dwells in the forests. Omolu (Omulu), the god of contagious diseases, has the power to begin and end epidemics. And Yansan (Iansa) controls wind, lightning and storms.

Another important orisha is Eleggua, the god of entryways, doors and roads, who permits the other orishas to come to earth. All homes keep an image of Eleggua behind the door to serve as gatekeeper. In Candomblé, worshippers pray to the Exus, similar in function to Eleggua but more like primal forces of nature who act as divine tricksters and messengers to the gods, a function of traditional angels. Eleggua has many manifestations, and some of them are called Eshus as well. The Eshus or Exus can be benign or malignant. King Exu often is identified with LUCIFER, and works with BEELZEBUB and ASTAROTH to become Exu Mor (death) and Exu of the Crossroads. At his worst he is Exu of the Closed Paths, a wicked demon who closes off all paths to prosperity, love, success and health.

Theosophy also closely identifies angels with particular facets of nature, assigning gods responsibility for the mountains, rocks, animals, plants, seas, fire, wind and storms. Lower nature spirits such as brownies and sylphs work under these angels, tending to the more menial details of nature's care. In his book *The Brotherhood of Angels and Men*, Theosophist Geoffrey HODSON described several categories of angels, each with particular powers and responsibilities similar to those of the orishas: angels of power, of healing, of the home, of building, of nature, of beauty, of music and the arts. Each of Hodson's angels has favorite colors, places and sacred objects and prefers certain modes of worship, just as do the orishas.

Whether angels or orishas, these devic spirits have one goal: to receive love from man, and to guide him in his quest for perfect spiritual oneness with nature and with God.

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P

Pachomius, St. See MONASTICISM, CHRISTIAN.

Padre Pio See GUARDIAN ANGEL.

Paul, St. Born Saul, in the city of Tarsus in Asia Minor around 10 C.E. of Jewish parents of the tribe of Benjamin, educated in Jerusalem in the school of the Pharisees, Paul zealously persecuted the infant Christian sect until his conversion on the road to Damascus around 34. A vision of the risen Jesus told him that he had been chosen as the apostle to the pagans (Acts 9:3–16). This is precisely what the renamed Paul was for the rest of his life, interrupted only by shipwrecks and imprisonment. He traveled the eastern Mediterranean world from Jerusalem to Rome, throughout Greece and Asia Minor, preached, converted, established communities and churches, and thereafter, when he could not revisit them or send another close disciple, rendered them pastoral care through the Epistles. The Acts of the Apostles (generally ascribed to St. Luke, a close companion of Paul) and his own letters form two sources from which the facts and chronology of his life can be constructed. He was martyred in Rome in 67.

The Epistles were not meant to be doctrinal treatises, but reflections on situations occurring in the particular church to which Paul was writing. The Epistles reveal Paul's syntheses of Christian belief, philosophy and practice, as he himself understood these through the channel of his love of Christ. The story is told against the backdrop of his astounding conversion; his hearing Jesus' voice and being struck blind. He voiced his constant sense of Christ's leading him, and he urged the faithful to follow his degree of faith inwardly and outwardly to "new life" in spite of the Judaic, Hellenic, Roman and other political, religious and cultural realities of their time. The Epistles quickly became canonical and appear in Christian liturgy along with the Gospels. Their complexities have proved endlessly fascinating to biblical scholars, who dispute full authorship by Paul of several sections and whole epistles. It is now generally conceded that the Epistle to the Hebrews was not written by Paul himself; several of his close followers have been suggested as authors. The field of biblical scholarship has always been linguistically challenging. The Epistles were preserved in Greek, which becomes highly relevant when discussing Paul's angelology.

ANGELOLOGY

Paul believed that human beings were influenced by spirits good, evil and neutral. The source of his cosmology of "Angels" and "Powers" was the Judaism in which he was educated, which he built upon in the service of his theology of salvation.

The good spirits were angels (*angeloi*); once he refers to *archangelos* (1 Thessalonians 4:16). The word *malak* in Hebrew translates into *angeloi* in Greek, and means messenger/representative. God sends such to earth on salvific missions. They have served as intermediaries in the giving of the Law (Galatians 3:19). They are associated with the Second Coming and the Final Resurrection in 1 Thessalonians 4:16. They are usually portrayed as good, as in 1 Corinthians 13:1, "If I speak in the tongues of men and of angels." References to their role can be ambiguous, as in the puzzling reference in 1 Corinthians 11:10: "the woman ought to have on the head a sign of subordination [lit. "authority"] because of the angels." Another enigmatic statement appears in 1 Corinthians 6:3: "Do you not know we are to judge angels?" Evil can be dis-

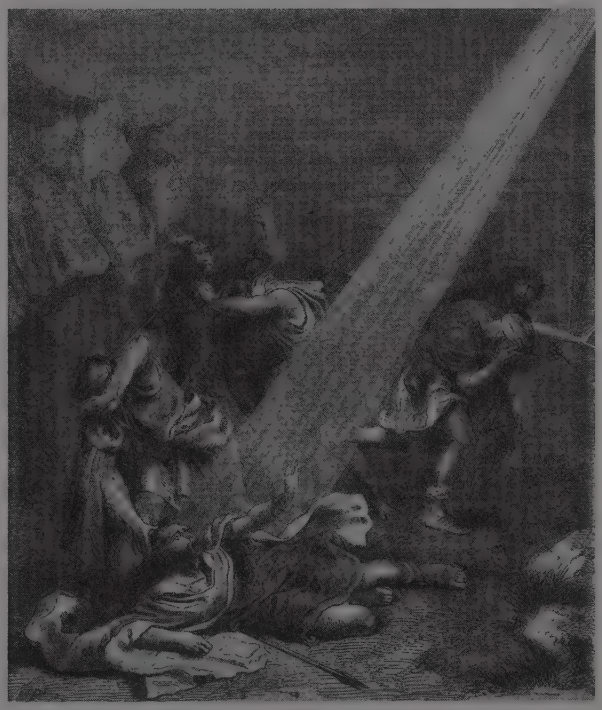

The conversion of St. Paul

guised as angels (Galatians 1:8, 2 Corinthians 11:14). Romans 8:38 mentions angels among the cosmic forces that can drive the faithful away from the love of God: "neither death nor life, no angel, no prince, nothing that exists, nothing still to come, not any power, or height or depth, nor any created thing, can ever come between us and the love of God made visible in Christ our Lord." This passage also is relevant to the meanings Paul attributes to Powers, "heights" and "depths," which will be addressed shortly.

In 2 Corinthians 12:7 an angel of Satan has been sent to harass Paul. Ho Satanas, a transliteration of the Hebrew *satan*, appears ten times in the Pauline corpus. Ho Diabolos occurs as well. In 2 Corinthians 4:4 Satan is called "the god of this age." The functions of these Satan/Diabolos figures agree with those of the Judaic tradition: Accuser (2 Corinthians 2:11; Ephesians 4:27); Tempter (1 Corinthians 7:5; 2 Corinthians 11:3; 11:14, Ephesians 6:11); Executor (1 Corinthians 5:5; 2 Corinthians 12:7). Satan is God's adversary, who opposes himself to the spreading of the Gospel (2 Corinthians 4:4), interferes with the apostolic plans of Paul (1 Thessalonians 2:18), ensnares men (1 Timothy 3:7), will help the Lawless One to seduce the world (2 Thessalonians 2:9), but whom God finally will crush (Romans 16:20). In 1 Corinthians 10:20f, the demons appear in the precise sense of the false gods whom the pagans worship through their idolatry (see ORIGEN). In 1 Timothy 4:1 the demons are deceitful spirits, whose doctrines will seduce the people of later times. Paul takes over the Jewish tradition on evil spirits by neglecting to ask questions about the origin of angelic evil.

"Powers" appear in Paul under five names: Archai ("Rulers"), 8 times; Exousiai ("Authorities"), 7 times; Dynameis ("Powers"), 3 times; Kyriotetes ("Lordships"), twice; and Thronoi ("Thrones"), once. These Powers appear particularly in the Epistles of Paul's captivity: Colossians 1:16, 2:10, 2:15; Ephesians 1:21, 3:10, 6;12; but also they are met in 1 Corinthians 15:24; Romans 8:38; 2 Thessalonians 1:7. Peter also names "Authorities" and "Powers" next to Angels (1 Peter 3:22). The Colossians and Ephesians were especially prone to worry about these mighty "Powers" associated with heavenly bodies in their local cultures. Their functions were those of government, as can be seen from the names. In the Old Testament and the Book of ENOCH, God's practice of entrusting nations to an angel was established.

For Paul, some of these spirits appear to be mortal enemies. In 1 Corinthians 2:6–8, the "Princes of this age" (*Archontes tou aionos toutou*) have "crucified the Lord of Glory." This context clearly suggests that human authorities are manipulated by superior powers who influence the world. "The Prince of this world" translates from *Archon tou kosmou toutou* in John 14:30; 16:11.

There is reason to deduce, however, that Paul shared the astrological idea of his place and time that the Cosmos was ruled by celestial powers. For example in Ephesians 2:2 he mentions "the Prince (*archon*) of the authority (*exousia*) of the air." And in Ephesians 6:12 the *archai* and *exousiai* are explained by "the world rulers of this darkness," and "the spiritual hosts of evil in the heavens." It is from heaven that the *archai* operate over the human world, and not like the Angels who intervene through individual missions or who rule over particular atmospheric phenomena, but as superior authorities who direct the course the world from above. In principle they do it through God's authority; they are created by God in Christ (Colossians 1:16); but they have lost their original power and will cede it under the new regime set in motion by Christ's incarnation (1 Corinthians 2:6; 15:24; Colossians 2:10). This evolution holds true of government and economy on earth too (1 Corinthians 13:8–10).

There is no punishment here, but reordering. If the princes of this world have crucified Jesus, it was because they knew not his true identity. The powers and principalities do not know everything; it is only now that they discover the mystery of salvation that was previously hidden from them. Paul says that he has been "entrusted with this special grace, not only of proclaiming to the pagans the infinite treasure of Christ, but also of explaining how the mystery is to be dispensed. Through all the ages, this has been kept hidden in God, the creator of everything. Why? So that the Sovereignties and Powers should learn, only now, through the church, how comprehensive God's wisdom really is, exactly according to the plan which he had from all eternity in Christ Jesus our Lord" (Ephesians 3:9–11).

However, Paul also conveys a sense of animosity against the Powers, first of all directed against the doctors of Colossae; by their legal observances do they not even worship angels (Colossians 2:18). They keep in force systems abolished by Christ and leave to the heavenly Powers authority which they no longer have. The doctors are guilty, but one gets the impression that the Powers themselves willingly accept the situation and encourage these marks of homage. Something similar happens in the case of the Powers for Paul. One feels here that the world is held in thrall by demonic Powers: "Put God's armor on so as to be able to resist the devil's tactics. For it is not against human enemies that we have to struggle, but against the Sovereignties and Powers who originate the darkness in this world, the spiritual army of evil in the heavens" (Ephesians 6:12).

Further reading:

"Introduction to the Letters of St. Paul," *The Jerusalem Bible*. Garden City, N.Y.: Doubleday and Company, 1966.

Knox, W.L. *St. Paul and the Church of the Gentiles*. Cambridge, England: Cambridge University Press, 1939.

Caird, G.B. *Principalities and Powers: A Study in Pauline Theology*. New York Oxford University Press, 1966.

Perelandra Garden and nature research center, similar in concept to FINDHORN, in which humans work in cooperation with angelic beings.

Perelandra was founded by Machaelle Small Wright and her partner, Clarence Wright, in Virginia. In 1974, Machaelle Wright opened psychically, and in 1976 she began to communicate with overlighting intelligences in nature, which are known variously as devas, angels, nature spirits and elementals. These intelligences provide guidance in the creation and cultivation of gardens.

The name Perelandra is taken from the science fiction novel by C. S. Lewis about Venus, which he calls Perelandra and is the planet of perfection. It is visited by two Earth men, one good and the other evil. The good man moves within the harmony of Perelandra, while the evil one moves in destruction. Wright felt the name appropriate for their woodsy site, which still retained a spark of perfection despite the damage

done to it by previous owners. The site is located on about twenty-two acres near Jeffersonton, Virginia, about sixty miles southwest of Washington, D.C.

See GREEN HOPE FARM.

Further reading:

Atwater, P.M.H. "Perelandra: Cooperating Co-creatively with Nature," *New Realities*, May/June 1988, pp. 17–20.

Wright, Machaelle Small. *Behaving as if the God in All Life Mattered.* Jeffersonton, Va.: Perelandra, 1987.

Phanuel Angel sometimes identified as being one of the four primary archangels along with MICHAEL, GABRIEL and RAPHAEL. Phauel often is equated with URIEL, as well as with Ramiel (also known as Jeremiel).

Phanuel appears in the Ethiopic Book of Parables. He governs the repentance of those who aspire to eternal life, and fends off "the Satans." In early Hebrew times his name was invoked for protection against evil spirits.

philangeli See DEVOTIONAL CULTS.

Pius XI (1857–1939) Pope Pius XI (1922–1939) publicly acknowledged his personal relationship with his GUARDIAN ANGEL during a time when angels were out of fashion in popular culture. He said he prayed to the angel every morning and evening—and throughout the day, if necessary.

As a young man, Achille Ratti was impressed by St. Bernard's assertion that it is humanity's duty to respect, love and trust one's guardian angel. When Ratti became Pope Pius XI, he took the advice to heart, and his faith in his guardian angel came to play a role in all the good deeds he accomplished in life, he said.

Pius XI confided to Monsignor Angelo Roncalli, who later became JOHN XXIII, that angels helped him in his many delicate diplomatic dealings. Prior to a meeting with someone whom he needed to persuade, he would pray to his guardian angel, making his best case, and asking him to take it up with the guardian angel of the other person. Sometimes Pius XI would himself invoke the guardian angel of the other person, asking to be enlightened as to the other's viewpoint. Once the two angels had reached an understanding, he told Roncalli, the situation involving himself and the other person became smoother.

Pius XI was renowned for his diplomatic activity. He brought about the Lateran Treaty, signed in 1929. This concordat between the Holy See and Italy ended a dispute over papal sovereignty and created Vatican City as the new sovereign state. The treaty also recognized Roman Catholicism as the only state religion in Italy.

Pius XI actively opposed fascism, communism and the Nazi party. He championed social reform and greater participation by the lay public in religion, as well as the rights of native cultures and "Oriental" Catholics.

Pius XI recommended to others that they pray to their guardian angels as well. He especially sought out people on the front lines: diplomats, teachers, missionaries and the like. These individuals, who in turn influenced the lives of many others, were especially in need of angelic guidance, he said.

Further reading:

Huber, Georges. *My Angel Will Go Before You.* Westminster, Md.: Christian Classics, 1983.

Pius XII (1876–1958) Pope Pius XII (1939–1958) was a champion of angels, especially the GUARDIAN ANGEL. Yet unlike Popes PIUS XI and JOHN XXXIII, he did not reveal his own personal dealings with angels.

In an encyclical in 1950, Pius XII stated that it was a mistake to question whether angels are "real beings"—this was erroneous thinking that could undermine church doctrine. He urged people to renew their devotion to angels. On October 3, 1958, a few days before his death, he gave an address to a group of American tourists in which he reminded them of the existence of an invisible world populated with angels:

> Did Christ not say, speaking to little children, who were so loved by his pure and loving heart: "Their angels always behold the face of my Father who is in heaven." When children become adults, do their guardian angels abandon them? Not at all.
>
> The hymn at first vespers in yesterday's liturgy told us, "Let us sing to the guardian angels of men, heavenly companions, given to the Father by our frail nature, lest we succumb to the enemies who threaten us." This same thinking is to be found time and time again in the writings of the Fathers of the Church.
>
> Everyone, no matter how humble he may be, has angels to watch over him. They are heavenly, pure and splendid, and yet they have been given to us to keep us company on our way:

Guardian angel, from a Victorian postcard (reprinted courtesy Jayne M. Howard)

they have been given the task of keeping careful watch over you so that you do not become separated from Christ, their Lord.

And not only do they want to protect you from the dangers which waylay you throughout their journey: they are actually by your side, helping your souls as you strive to go ever higher in your union with God through Christ.

. . . We do not want to take leave of you . . . without exhorting you to awaken, to revive your sense of the invisible world which is all around us . . . and to have a certain familiarity with the angels, who are forever solicitous for your salvation and your sanctification. If God wishes, you will spend a happy eternity with the angels: get to know them here, from now on.

Further reading:

Huber, Georges, *My Angel Will Go Before You*. Westminster, Md.: Christian Classics, 1983.

planetary angels In occult lore, there are seven angels who govern the seven planets known to the ancients (considered the seven planets of astrology as well). The seven planets rule hours throughout the day and night. Thus, the angel associated with a planet also rules certain times.

The English occultist Francis Barrett states in his book *The Magus* (1801) that the planetary angels "are those seven spirits which always stand before the face of God, to whom is entrusted disposing the whole celestial and terrene kingdoms which are under the moon: for these (as the more curious theologians say) govern all things by a certain vicissitude of hours, days and years; as the astrologers teach concerning the planets which they are set over, which Mercurius Trismegistus calls the seven governors of the world, who, by the heavens as by instruments, distribute the influences of all the stars and signs upon their inferiors."

The planetary angels are charged with the movements of the planets through the heavens, and their places in the universe. According to Barrett, the angels and their assignments are:

Sun—Michael
Moon—Gabriel
Mercury—Raphael
Venus—Anael
Mars—Samael
Jupiter—Sachiel
Saturn—Cassiel

Further reading:

Barrett, Francis. *The Magus*. Secaucus, N. J.: The Citadel Press, 1967. First published 1801.

Plato See INTELLIGENCES.

Plotinus See INTELLIGENCES.

poetry and angels See LITERATURE AND ANGELS.

powers See CHOIRS.

Pravuil In the Book of Enoch, the wise archangel who keeps all the records of heaven. God summoned Pravuil to present the records to Enoch, and to instruct him in writing down everything he saw and heard during his trip to heaven. See ENOCH.

princes See GUARDIAN ANGEL; ORIGEN.

Princes of the Countenance In apocalyptic literature, such as the Ethiopic Book of Enoch, a group of angels who are privileged to look upon the face of God. Of these, METATRON is the most important. According to the Kabbalah, the function of the Princes of the Countenance is "to exalt and arrange the throne in a befitting manner."

Further reading:

Scholem, Gershom. *Kabbalah*. New York: Dorset Press, 1987. First published 1974.

principalities See CHOIRS.

Protestant angelology The Protestant revolt began in the sixteenth century with Martin Luther's Ninety-Five Theses, nailed on the door of Wittenberg Cathedral in 1517, and Henry VIII's 1534 Act of Supremacy, declaring himself the head of the Church of England. The founders of the various lines of Protestantism—Anglican, Lutheran, Calvinist—discarded some church dogma and much ecclesiastical law, modified practices for both clergy and laity, yet retained a great deal of both dogma and practice. Protestantism kept church dogmas on angels relatively intact.

The church had made an official statement on the subject of angels at the Fourth Lateran Council in 1215, about fifty years before St. Thomas AQUINAS formulated his elaborate commentaries on angels. All the implications of the first sen-

Martin Luther triumphing over the monk's devil (Matthew Gnidius, *Dialogi*, 1521)

tence of the book of Genesis, expounded at great length by St. AUGUSTINE in Book XII of his *Confessions*, were made explicit in the statement of the Council:

> God is "creator of all things visible and invisible, spiritual and corporeal; who by his almighty power, together at the beginning of time, formed out of nothing the spiritual creature and the corporeal creature, that is, the angelic and the terrestrial; and then the human creature, composed of both body and spirit. For Satan and the other devils were created by God, and created good in nature; it is of themselves they have become evil." They "fell into sin of their own free will," and are "eternally damned."

The Council of Trent, held intermittently by the church between 1545 and 1563 in response to the Protestant Reformation, added to the last article above the following article of dogma: that "the first man, Adam, sinned at the devil's instigation . . . passed into the devil's powers, and with him the human race that was descended from him." This focus on Satan's strength, and the human susceptibility to his wiles, was a recurrent Protestant theme.

Martin Luther (1483–1546) led the parade of Protestant theologians who made much of human corruption and the constant presence of Satan and the devils under his command. He wrote that

> the acknowledgement of angels is needful in the church. Therefore godly preachers should teach them logically. First, they should show what angels are, namely, spiritual creatures without bodies. Secondly, what manner of spirits must be spoken of, not created evil by God, but made so by their rebellion against God, and their consequent fall; this hatred began in Paradise, and will continue and remain against Christ and his church to the world's end. . . . The devil is also near and about us, incessantly tracking our steps, in order to deprive us of our lives, our saving health, and salvation. But the holy angels defend us from him, insomuch that he is not able to work up to such mischief as willingly he would.

In *The Institutes of Christian Religion*, John Calvin (1509–1564) points his readers' attention to this "concise information concerning the nature of devils; that at their creation, they were originally angels of God, but by degenerating have ruined themselves, and become the instruments of perdition." Calvin does not neglect to add perspective on the struggle of good and evil. Satan "can do nothing against God's will and consent." Satan "attempts those things which he thinks most opposed to God," but "God holds him tied and bound with the bridle of his power," so that he can do "only those things which are divinely permitted."

Calvin's treatment of angels is limited to what can be deduced from his perusal of sacred Scripture, saying this is "what the Lord has been pleased for us to know concerning his angels." He begins to embody the conservative Protestant belief more explicitly when he enjoins us "not to speak, or think, or even desire to know, concerning obscure subjects, anything beyond the information given us in the Divine word." He cautions us, in reading Scripture, "to investigate and meditate upon things conducive to edification; not to indulge curiosity or the study of things unprofitable."

Calvin's comments on angels are accompanied by Scripture pertinent to the question at hand. For example, here is the first sentence of the section of his *Institutes of the Christian Religion* (XIV, 6.), subtitled "The angels as protectors and helpers of believers":

> Scripture strongly insists upon teaching us what could most effectively make for our consolation and the strengthening of our faith: namely, that angels are dispensers and administrators of God's beneficence toward us. For this reason, Scripture recalls that they keep vigil for our safety, take upon themselves our defense, direct our ways, and take care that some harm may not befall us.

This is followed by citation and comments on no less than a dozen passages.

On the question of "whether individual angels have been assigned to individual believers for their protection, I dare not affirm with confidence," Calvin begins, and explains his reservations. In Matthew 18:10, although

> Christ hints that there are certain angels to whom their safety [the children] has been committed . . . from this I do not know whether one ought to infer that each individual has the protection of his own angel. We ought to hold as a fact that the care of each one of us is not the task of one angel only, but all with one consent watch over our salvation. . . . If the fact that all the heavenly host are keeping watch for his safety will not satisfy a man, I do not see what benefit he could derive from knowing that one angel has been given to him as his especial guardian. Indeed, those who confine to one angel the care that God takes of each one of us are doing a great injustice both to themselves and to all the members of the church; as if it were an idle promise that we should fight more valiantly with these hosts supporting and protecting us round about! (XIV, 7) (See GUARDIAN ANGEL.)

Calvin takes pains (XIV, 8) to repudiate Aquinas's elaborate speculative treatment of angels and their number and form (as in *Summa Theologica* I, cvi-cviv), arguing that there is no scriptural evidence for any of it. Regarding the position of Aquinas that the number of angels vastly surpasses the number of material things, Calvin disagrees: "Let those who venture to determine the number of angels examine on what foundation their opinions rest." This question belongs to "that class of mysteries, the full revelation of which is deferred to the last day."

As far as the angelic hierarchy is concerned, Calvin considered PSEUDO-DIONYSIUS, Aquinas's chief source, unreliable, remarking that

> no man can deny that great subtlety and acuteness is discovered by Dionysius, whoever he was, in many parts of his treatise on the Celestial Hierarchy; but if any one enters into a critical examination of it, he will find the greatest part of it to be mere babbling. . . . A reader of that book would suppose that the author was a man descended from heaven, giving an account of things that he had not learned from the information of others, but had seen with his own eyes. But Paul, who was "caught up to the third heaven" [2 Corinthians, XII, 1], not only has told us no such things, but has even declared that it is not lawful for men to utter the sacred things which he had seen.

Erasmus and Luther, before Calvin, had disputed on stylistic and theological grounds Pseudo-Dionysius's claim to be the Areopagite who encountered St. Paul. The incipient Protestant movement, with its distaste for the kind of theoretical expertise evinced by Aquinas and others' work on angels, delighted in the exposure of the imposter, used it to discredit the Scholastics' pretense to being Christian, and

moved to dismantle the elaborate system of medieval Doctors of the Church like Bonaventure (see MONASTICISM, CHRISTIAN), who had argued that the hierarchy of the angels was a prototype of the hierarchy of the church.

Karl Barth, a leading twentieth-century follower of Calvin, comments that Aquinas's angelology "offers us a classic example of how not to proceed in this matter. . . . In the matter of angels it is better to look resolutely and exclusively in a different direction than to try to look at the Bible and other sources of knowledge at the same time." If we do that, "our philosophy will spoil our theology, and our theology our philosophy. . . . Holy Scripture gives us quite enough to think about regarding angels." He also accords with Calvin's denunciation of Pseudo-Dionysius, dismissing him as "one of the greatest frauds in church history," but adds that "within its limits his work is one of those original and masterly ventures which do not often occur in the history of theology" (*Church Dogmatics*, Vol. III, Part 3, "The Kingdom of Heaven").

Calvin warned against the "superstition which frequently creeps in, to the effect that angels are ministers and dispensers of all good things to us . . . and what belongs to God and Christ alone is transferred to them" (XIV, 10). He discusses the difficulties Paul had with this worship of angels, a holdover from pagan philosophy and practice. "Farewell, then, to that Platonic philosophy of seeking access to God through angels, and of worshipping them with intent to render God more approachable to us. For that is what superstitious and curious men have tried to drag into our religion from the beginning and persevere in trying, even to this day" (XIV, 12).

Calvin held that Scriptural evidence concerning the reality of angels required us to reject the notion that they were merely symbolic—visions or voices experienced by men. "So many testimonies of Scripture cry out against this nonsense that it is a wonder such crass ignorance could be borne with" (XIV, 9). The same "trifling philosophy" is refuted concerning devils (XIV, 19).

The warfare of the Kingdom of God against the kingdom of Satan is a theme frequently presented by Calvin. "All that Scripture teaches concerning devils aims at arousing us to take precaution against their stratagems and contrivances, and also to equip ourselves with those weapons which are strong and powerful enough to vanquish these most powerful foes" (XIV, 13). Nevertheless, "we ought to accept as a fixed certainty the fact that he [Satan] can do nothing unless God wills and assents to it" (XIV, 17). The Christian elect, the true believers, are assured of victory in this holy war, according to Calvin. "God does not allow Satan to rule over the souls of believers, but gives over only the impious and unbelievers, whom he deigns not to regard as members of his own flock, to be governed by him." Satan "is said to blind all those who do not believe in the gospel [2 Corinthians 4:4]. Again, to carry out his 'work in the sons of disobedience' [Ephesians 2:2], and rightly, for all the impious are vessels of wrath. . . . As believers are recognized as the children of God because they wear his image, so are those rightly recognized to be the children of Satan from his image, into which they have degenerated" (XIV, 18).

It is easy to infer some characteristics of Calvinism from the remarks of its offshoot. The line of this branch of Protestantism gave birth to Puritanism, of which John MILTON was a devout follower, and which was brought to North America in some strict versions with some of its first English settlers.

Two American Protestants who practiced Puritanism in seventeenth-century New England illustrate the ongoing metamorphosis of angelology that was set in motion by the Protestant revolt. Samuel Willard (1640–1707) was acting president of Harvard College for several years, and author of several books on divinity. He believed that the human was a unique being who spans the cosmological divide between the visible, inconstant world of animals and the invisible, constant world of angels. The "most pure and subtle matter" of angelic beings is nonetheless matter; even though they are "perpetual and aeviternal," they are still creatures. "They are capable of torment; they are not a mere act, as God is, but have a protention; they are quantity and not infinite" (*Compleat Body of Divinity*). The "rational soul" of human beings positions them at the juncture of earth and heaven, matter and spirit; with the body rooted in the inconstant world of terrestrial beings and the soul sharing with the angels the celestial sphere of constant natures, both are constitutive and both are "essential" to humanity (*Compleat Body*).

Willard also believes that there are a multitude of real demons, but ordinarily he refers to them as if they were one being, the devil, or Satan, or "the god of the world," created by God but turned evil by the angelic revolt in the courts of heaven. Satan exercises power through "man's consent," which is derived mostly from that erroneous sense of "self-sovereignty" which humans have that they can master life, and assisted by a "spy watching its season and advantage within human concupiscence" (*Mercy Magnified*).

Poet Edward Taylor (*c.* 1642–1729) emigrated from England in 1668, graduated from Harvard College in 1671, and served as a minister on the western Massachusetts frontier until his death. Taylor's theology in most respects followed a straight enough Calvinist line. However, he extended the Protestant tendency to diminish the importance of angels to a belief, stated again and again, that humankind, partaking intimately of God's own being through Christ, must now stand even higher than angelic nature in the scale of creation, being "little lower than God":

> Give place ye holy Angells of Light. Ye Sparkling Stars of the Morning. The Brightest Glory, the Highest Seate in the Kingdom of Glory . . . belong to my nature and not to yours. I cannot, I may not allow it You, without injury to Mine own Nature, and Indignity and Ingratitude to my Lord, that hath assumed it into a Personal Conjunction with his Divine Nature and seated it in the Trinity [Christographia]. I'le Claim my right: Give place, ye Angells Bright./ Ye further from the Godhead stande than I. . . . Gods throne is first and mine is next: to you/ Onely the place of Waiting-men is due. ("The Experience")

Scholars have traced Taylor's deifying tendencies to Christian mysticism and some of the early Christian fathers, St. Augustine and ORIGEN among them, who wrote with excitement about humanity's ascent to participation in the divine nature. This helps to explain the optimism that sets him apart from many of his "doom and gloom" Puritan contemporaries.

Taylor may have been influenced by a textual conflict. Whereas the King James Version translation of a line in Psalm 8 reads "a little lower than the angels," the Geneva Bible offered more support for the revised chain of being with its rendering: "a little lower than God." Modern com-

mentators point out that the Hebrew *elohim* translates in the plural as "gods," members of Yahweh's divine council. But the Hebrew words for angels, "*malak*" and "*elohim*," had a much wider range of application than can be pinned down by English (see JUDAIC ANGELOLOGY).

Another consideration is the early Christian polemic against angel worship taken up by St. Paul and continued by Calvin, as foregoing citations attest. *The Book of Concord*, written by Luther and still dogma of the modern Evangelical Lutheran church, also speaks to this issue:

> Although the angels in heaven pray for us (as Christ himself also does), and although saints on earth, and perhaps also in heaven, do likewise, it does not follow that we should invoke angels and saints, pray to them, keep fasts and vigils for them . . . serve them in still other ways, regard them as helpers in time of need, and attribute all sorts of help to them, assigning to each of them a special function, as the papists teach and practice. This is idolatry. Such honor belongs to God alone.

Luther and Calvin illustrate plainly the fact that Reformed theologians had little incentive to inquire into any perhaps benign, non-human mysteries of the invisible world, scornful as they were of Roman Catholic notions that heavenly messengers might act as intercessory agents or objects of prayer. A few isolated works, such as Increase Mather's *Angelographia* (Boston, 1696) discussed the real, present influence of good angels in the lives of saints. But on the whole for Protestants, the angels' post-biblical functions paled before the importance to God of humanity's struggle against the Devil to achieve divine identity as the elect of Christ.

Further reading:

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Calvin, John. *Institutes of the Christian Religion*. Ed. John T. McNeill, trans. Ford Lewis Battles. Philadelphia: Westminster Press, 1960.
Gatta, John J. "Little Lower than God: Super-Angelic Anthropology of Edward Taylor." *Harvard Theological Review*, Vol. 75 (July 1982), pp. 361–368.
Lowrie, Ernest B. *The Shape of the Puritan Mind: The Thought of Samuel Willard*. New Haven: Yale University Press, 1974.
Martin Luther. *Table Talk*, Vol. 54. Ed. and trans. Theodore C. Tappert. Philadelphia: Fortress Press, 1967.
———. *The Book of Concord: The Confessions of the Evangelical Lutheran Church*. Ed. and trans. Theodore C. Tappert. Philadelphia: Fortress Press, 1959.

pseudepigrapha A collection of inspired Jewish and Jewish-Christian works that are not part of the canon. Some of these writings contain detailed information about angels not found in the Scriptures.

Pseudipigraphical works were written primarily between 200 B.C.E. and 200 C.E. Done anonymously by multiple authors, their authorship sometimes was attributed to legendary figures. There are two types of pseudepigrapha, the Palestinian (written in Aramaic or Hebrew) and the Alexandrian (written in Greek).

In angelology, probably the most important pseudepigraphical work is the Book of Enoch, attributed to the prophet ENOCH, who was transported to the heavens by angels. The secrets of the universe were revealed to him, which he wrote down. For his holy labors, God transformed Enoch into the angel METATRON. The Book of Enoch addresses the origin of evil, the nature and duties of angels, the preexistent Messiah, and the nature of Gehenna-Hell and Paradise, among other subjects. Sections referred to as "the book of celestial physics" describe how angels rule the seasons, time, elements, planets and stars.

The Book of Enoch is also called 1 Enoch or the Ethiopian Enoch. It is part of the Palestinian Pseudepigrapha, and is preserved in its entirety in Ethiopic translation. Parts of it exist in Greek and Latin, and in Aramaic fragments found at Qumran, where the Dead Sea Scrolls have been excavated.

Unlike the APOCRYPHA, which is not referenced in the New Testament, the Book of Enoch is quoted in Jude 20:14–15.

Further reading:

Laurence, Richard (transl.). *The Book of Enoch the Prophet*. San Diego, Calif.: Wizards Bookshelf, 1976.
The New Oxford Annotated Bible with the Apochrypha. Herbert G. May and Bruce M. Metzger, eds. New York: Oxford University Press, 1977.

Pseudo-Dionysius Pseudonymous early Greek writer who wrote extensively on Christian mysticism and on the heirarchies and nature of angels. Pseudo-Dionysius, also erroneously known as Dionysius (or Denis) the Areopagite (whom St. PAUL converted in Athens), may have been a Syrian clergyman, or perhaps even more than one person. The exact dates of his writings are unknown, although it is believed that they date to the fifth or sixth centuries C.E. His works include *The Celestial Hierarchy, The Mystical Theology, The Ecclesiastical Hierarchy* and *The Divine Names*. These writings had a profound influence on medieval Christian thinkers, including St. Thomas AQUINAS and St. John of the Cross, and on writers such as John MILTON and DANTE.

St. John of the Cross perhaps most eloquently expressed the essential Pseudo-Dionysian idea when he said in his poetry that he pursued knowledge by means of unknowing. This *agnosia*, "without knowing," is the opposite of *gnosis* and symbolizes a state of innocence. Pseudo-Dionysius believed that union with God is achieved when body and mind are "dead" and the spirit functions beyond time. Thus one attains "divine darkness," that is, one knows God by knowing nothing.

Pseudo-Dionysius follows the Platonic and Neoplatonic pattern tradition of devotion to the number three. He conceives of all reality in triadic hierarchies. In his work *The Celestial Hierarchy*, he presents an angelic kingdom of nine levels, the names of which he took from biblical tradition. Following the thought of the day he divides these into three realms, each of which contains three orders, each of which is further broken down into three levels of intelligences. In each group of three, the function of the first (top) level is perfection or union, that of the second level, illumination, and that of the third level, purification. This triadic arrangement provides a means for the divine, or spirit, to descend into matter, and for matter to ascend to divinity.

A hierarchy, says Pseudo-Dionysius, is "a sacred order, a state of understanding and an activity approximating as closely as possible to the divine." The goal of a hierarchy "is to enable beings to be as like as possible to God and to be at one with him." Thus, through the angelic hierarchy, humankind has a way of reaching up to God and sharing in the Light that emanates from Him.

The archangel Gabriel appearing to Mary

Pseudo-Dionysius says that angels are nearer to God than are humans, "since their participation in him takes so many forms." He elaborates:

> Their thinking processes imitate the divine. They look on the divine likeness with a transcendent eye. They model their intellects on him. Hence it is natural for them to enter into a more generous communion with the Deity, because they are forever marching towards the heights, because, as permitted, they are drawn to a concentration of an unfailing love for God, because they immaterially receive undiluted the original enlightenment, and because, ordered by such enlightenment, theirs is a life of total intelligence. They have the first and most diverse participation in the divine, and they, in turn, provide the first and most diverse revelations of the divine hiddenness. That is why they have a preeminent right to the title of angel or messenger, since it is they who first are granted the divine enlightenment and it is they who pass on to us these revelations which are so far beyond us. (180A–B)

RANKS OF ANGELS

At the center of the triadic angel kingdom is God, emitting rapid vibrations which slow as they move out from the source and become light. As these vibrations slow they become heat, and finally matter. Nine orders of celestial beings surround God, divided, as mentioned, into three triads. At any level the angels possess all of the powers of those beneath them but not of those above. The aim of each hierarchy—that is, group of three—is to imitate God so as to take on his form, states Pseudo-Dionysius. The task of each is "to receive and to pass on undiluted purification, the divine light, and the understanding which brings perfection" (208A).

The upper triad is composed of seraphim (love), cherubim (knowledge) and thrones. The entities of the upper triad are in direct contact with God. They receive "the primal theophanies and perfections," says Pseudo-Dionysius, which they then pass on to the middle triad. These three levels are so close to God as to be perfect and utterly pure: "They are full of a superior light beyond any knowledge and . . . are filled with a transcendent and triply luminous contemplation of the one who is the cause and the source of all beauty" (208C). The hymns of these angels, who dance ceaselessly around God singing his praises, are transmitted to humans by theologians.

The name *seraphim* means "fire-makers" or "carriers of warmth." Seraphim maintain an unfaltering heat of movement about the throne of God, and are able to hold undiminished both the light they have and the illumination they give out. They purify through fire and lightning, and have the ability to push away every shadow.

The name *cherubim* means "fullness of wisdom" or "outpouring of wisdom." They have the power to see and to know God; to contemplate the divine splendor in primordial power; and to pour out their wisdom to others.

The *thrones* transcend all earthly defects, and are forever separated from all that is inferior to them. They are free from passion and material interests, and can openly receive and bear God.

The middle triad consists of *dominions, powers*, and *authorities* (also called *virtues* in other hierarchies). These in turn pass God's word to the last triad.

The name *dominions* signifies a lifting up that is free of earthly tendencies. Dominions strive ceaselessly toward true dominion and the true source of all dominion, rejecting empty appearances and returning completely to God.

The *powers* exhibit a kind of masculine and unshakable courage in all that they do. They manifest a dynamic energy. Powers point to the transcendent power of God, the source of all power.

The *authorities* receive God in a harmonious and unconfused way, and point to the ordered nature of both celestial and intellectual authority.

The last triad, of principalities, archangels and angels, is responsible for communicating God's word to humans.

The *principalities* possess a godlike and princely hegemony, and set the example of behavior according to the highest principles.

The *archangels* commune with the principalities and bring about the unity of all the angels. They interpret and mediate divine pronouncements and announce them to the angels.

The *angels* are closest in the celestial hierarchy to human beings, and transmit what they receive from higher up in the form of enlightenment and wisdom.

NUMBERS OF ANGELS

Pseudo-Dionysius reflects on the numbers of angels cited in the Bible (Daniel 7:10 and Revelation 5:11), "a thousand

A power (Toome, in Heyward's *Hierarchy of the Blessed Angels*, 17th c.)

times a thousand and ten thousand times ten thousand." He is inclined not to take these numbers literally, but to interpret them as meaning simply that the true number of angels is innumerable and unknowable, surpassing the limits of human numbering. (See NUMBERS OF ANGELS.)

FORMS OF ANGELS

It is no accident that angels most often are described as "flames," "fiery" and "beings of fire or lightning," says Pseudo-Dionysius. Fire represents the Word of God: it passes undiluted through everything, lights up everything, and yet remains hidden at the same time. It cannot be looked upon, changes with its own activity, and bestows itself upon all who come near it. It rises up and penetrates deeply.

Pseudo-Dionysius says it is also appropriate to give human descriptions to angels, for there is much in the human form that symbolizes the divine attributes of angels. For example, eyes symbolize the power to gaze up toward the light of God, and shoulders, arms and hands signify acting and achieving. The fact that most angels depicted as humans are given an almost adolescent amount of vigor, Pseudo-Dionysius believes, shows the perennial vigor of living power.

Similarly, the clothing and accoutrements given to angels also are laden with symbolism. Priestly raiments connote the capacity to guide others spiritually to the divine, while the scepter shows the sovereignty and royal power with which angels guide. Spears show discriminating skill, and sharpness of power. One needs only to use one's own "discerning mind" to interpret all of these symbolisms, Pseudo-Dionysius says.

Additionally, it is appropriate to describe angels as elements of nature, such as wind and clouds. Wind symbolizes the ability to move about freely and to be anywhere quickly; clouds symbolize being filled in a transcendent way with hidden light. (Clouds and fire figure prominently in biblical descriptions of angels, the ANGEL OF THE LORD, and God himself).

Further reading:

Barnstone, Willis, ed. *The Other Bible*. San Francisco: HarperSanFrancisco, 1984.

Pseudo-Dionysius: The Complete Works. New York: Paulist Press, 1987.

putti Secular child figures with wings, which began to appear in early Renaissance Christian art, in addition to winged adult angels. The putti also are called "cherubs," a term not to be confused with the mighty cherubim named in Scripture.

Putti became popular in idyllic scenes from the New Testament, especially the Nativity and the childhood of Christ. Essentially they represent innocence and purity. Usually they are depicted in pairs, or in happy flocks that form an entourage for Christ. Like the Italian *amorini*, they often are shown dancing and making music.

Three putti with shield and helmet (Albrecht Dürer, c. 1500)

Putti were inspired both by EROS, the god of love, and by the Roman EROTES, funerary winged boys. Although putti are not angels, their use in Christian art increasingly identified them with angels, and contributed to the overall decline in the importance of the angel in theological thought.

See WINGS.

Further reading:

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R

Raguel Angel assigned to watch over the good behavior of other angels, and prominent in the Book of Enoch. The name "Raguel" means "Friend of God." Variations are Raguhel, Rasuil, Akrasiel, Suryan and Rufael.

According to the prophet ENOCH, Raguel is the archangel who transports mortals to the heavens—a task also attributed to the angel ANAFIEL. Enoch say that Raguel is the Angel of the Earth. He also is a guardian of the second heaven, which is ruled by the archangel RAPHAEL and is a penal colony where fallen angels await judgment. There Raguel is instrumental in meting out justice to erring angels.

The Apochryphal *Revelation of John* tells of God calling upon the services of Raguel in the Judgment, after the separation of the sheep from the goats: "Then shall He send the angel Raguel, saying: Go, sound the trumpet for the angels of cold and snow and ice, and bring them together every kind of wrath upon them that stand on the left."

In 745, Pope Zachary, at a church council, reprobated (condemned) Raguel, along with various other angels. Pope Zachary termed Raguel a DEMON "who passed himself off as a Saint," a curious verdict on an angel whose task it is to make sure other angels do not fall from grace.

Further reading:

Laurence, Richard, trans. *The Book of Enoch the Prophet*. San Diego, Calif.: Wizards Bookshelf, 1976.

Rahab An ANGEL OF DEATH and destruction, sometimes synonymous with BEHEMOTH and LEVIATHAN. Rahab (the name means "violence") is the demon of insolence and pride.

He also rules over the primordial sea, and is not always malevolent. Rahab's name can be invoked through magic to obtain the assistance of the sea. Jewish mystical tales tell of Rahab obligingly offering up treasures and possessions lost in shipwrecks, in response to incantations invoking his holy name. In one story he retrieves an evil amulet that was sunk in the seas, which a rabbi then uses to exorcise the curse of a witch.

Jewish lore has it that God destroyed Rahab for refusing to part the upper and lower waters at creation. Apparently he was resurrected, for God destroys him again for chasing the Israelites across the parted Red Sea. In a benevolent act, Rahab rescues *The Book of Raziel*, containing all knowledge and mystical secrets, after the other angels have cast it into the sea to prevent it from being used by humans (see RAZIEL).

Further reading:

Davidson, Gustav. *A Dictionary of Angels*. New York: The Free Press, 1967.

Schwartz, Howard. *Gabriel's Palace: Jewish Mystical Tales*. New York: Oxford University Press, 1993.

rainbow See WINGS.

Ramiel An angel with various apocalyptic functions. He is described in the Enochian writings as both a fallen angel and one of the seven angels who stand before God; in the Sybylline Oracles he is one of five angels who lead souls to judgment; the others are URIEL, Arakiel, Samiel and Aziel. Ramiel also is known as Remiel, PHANUEL, Jeremiel and Yerahmeel.

In the apocalyptic 2 Baruch, part of the PSEUDEPIGRAPHA, Ramiel is the angel of visions who interprets Baruch's experiences. Baruch (a scribe to Jeremiah in the Bible, but a prophet in 2 Baruch) has a dialogue with God in which he receives revelations, including the coming of the Messiah. Ramiel, in speaking of the coming, terms the Messiah as "bright lightning" (*The Other Bible*, pp. 510–511):

> *When he has brought low everything in the world*
> *and on the throne of his kingdom, for that whole sage, sits down in peace,*
> *then joy will be revealed*
> *and also rest.*
> *Healing will descend in dew,*
> *disease will withdraw,*
> *and worry and pain and lamentation will be unknown to men*
> *and felicity will cover the earth.*
> *No one will die untimely*
> *nor will adversity strike.*
> *Judgments, reviling, contention, revenge,*
> *blood, passion, envy, hatred*
> *will all be condemned and removed.*
> *For those are the evils that fill the world*
> *and trouble man.*
> *Wild beasts will leave the forests and minister to men,*
> *and asps and dragons will come out of their holes and serve a little child.*
> *Women will no longer feel pain when they bear*
> *nor suffer torment when they yield the fruit of the womb.*
> *And in those days reapers will not grow weary*
> *nor builders feel toil*
> *and their labors will advance swiftly*
> *and serenely,*
> *for in that time the corruptible will vanish*
> *and the incorruptible will have its beginning,*

to which good things belong,
far from evil and near the immortal.
This is bright lightning who came after the last waters.

Further reading:

Davidson, Gustav. *A Dictionary of Angels.* New York: The Free Press, 1967.

Barnstone, Willis, ed. *The Other Bible.* San Francisco: HarperSanFrancisco, 1984.

Raphael One of the principal angels in Judeo-Christian angelologies, accorded the rank of archangel. Raphael's name originates from the Hebrew *rapha,* which means healer or doctor, thus Raphael is "the shining one who heals"; also "the medicine of God." Often he is connected with the symbol of healing, the serpent. He is entrusted with the physical well-being of the earth and its human inhabitants, and is said to be the friendliest of the angels.

Raphael is not mentioned by name in the Protestant Bible, but he does play a prominent role in the Book of TOBIT, part of the Catholic but not part of the Hebrew canon. There, Raphael teaches the arts both of healing and of exorcism. He acts as a guide and companion on a journey, thus making him the angel of travel and safety.

Raphael has numerous titles and duties. He is counted among the seven angels who stand before God mentioned in REVELATION, and is part of four orders of angels: seraphim, cherubim, dominions and powers (see CHOIRS). He is the angel of the evening winds, guardian of the Tree of Life, and the angel of prayer, peace, joy, light and love.

In kabbalistic lore, Raphael is charged with healing the earth. He is one of the ten sephiroth of the Tree of Life. He is believed to be one of the three angels who visit ABRAHAM, though he is not named as such in Genesis. He is credited with healing Abraham of the pain of his circumcision, and JACOB of his wounded thigh due to the fight with the dark adversary.

According to several rabbinic sources, a pearl hung on Noah's ark which indicated when day and night were at hand. Others say this light came from a sacred book Noah was given by the archangel Raphael, bound in sapphires and containing all knowledge of the stars, the art of healing, and the mastery of demons. Noah bequeathed this to Shem, who passed it to Abraham. It went on through to Jacob, Levi, Moses, Joshua and Solomon.

The presence of this book of wisdom in the early Babylonian myth of the flood strengthens the view, according to some scholars, that ENOCH, whom the angels helped to write a book of wisdom, was really Noah, and references to Raphael perhaps really were references to RAZIEL, the angel who is keeper of the cosmic book of secrets.

The apochryphal Book of Enoch terms Raphael one of the "watchers" (see SONS OF GOD) and a guide to the underworld.

Catholic devotional lore contains numerous stories about the deeds of Raphael. St. Cyriaca (also called Dominica), who was martyred under the emperor Maximilian in the fourth century, was addressed by Raphael during her tortures. The angel, identifying himself by name, said that he had heard her prayers, and congratulated her on her courage. Because of her suffering she would glorify the Lord. Sister Mary Francis of the Third Order of St. Francis, who lived during the late eighteenth century, was frequently ill. She was told on one occasion by the angel that he would heal her—and he did. She and others were witnesses to a smell of sweet perfume, which she attributed to the presence of Raphael. The angel also is credited with healing others of various afflictions, including epilepsy, and of providing protection during journeys.

Tobias and the Angel (Andrea del Verrocchio, c. 1480; reprinted courtesy of the National Gallery, London)

Raphael's feast day is October 24.

Rudolph STEINER associated Raphael with the "Easter imagination." Steiner's spiritual practice blended the senses, imagination, inspiration and intuition, and used imaging, poetry and all the arts to express his teachings. He gave a series of lectures in October 1923 on the four seasons and the archangels that illustrates his method beautifully. The following details about Raphael are interwoven with the cosmic and natural processes indicated by the change of seasons.

Easter celebrates the death and resurrection of the Redeemer, and the figure of Raphael comes before us in dramatic guise as the Physician, Magician, and Hermes-like mediator who arouses in us the rightful approach, through reverence and worship, to what the Easter imagination is.

In spring Raphael is found up above with his deeply thoughtful gaze, with his staff of Mercury, which now in the airy heights has become something like a fiery serpent, a serpent of shining fire, no longer resting on the earth, but as though held forth, using the forces of the air, mingling and combining fire, water and earth so as to transmute them into healing forces, working and weaving in the cosmos. In autumn Raphael brings to humans the healing forces which

he has first kindled in the cosmos. Raphael, with deep wisdom in his gaze, leans on the staff of Mercury, supported by the inner forces of Earth.

Further reading:

Davidson, Gustav. *A Dictionary of Angels*. New York: The Free Press, 1967.

O'Sullivan, Fr. Paul. *All About the Angels*. Rockford, Ill.: Tan Books and Publishers, 1990. First published 1945.

Steiner, Rudolf. *The Four Seasons and the Archangels*. Bristol, England: The Rudolf Steiner Press, 1992.

Raziel The angel charged with guarding the secrets of the universe. The name "Raziel" means "secret of God" or "angel of mysteries." Variations of the name are Saraquel, Ratziel, Akrasiel and Gallizur. Raziel figures prominently in kabbalistic and rabbinic lore, and in the writings of ENOCH.

In the Kabbalah, Raziel is the archangel assigned to guard the second sephiroth, Cochma, on the Tree of Life. He also is the chief of the THRONES. He is credited with being the author of *The Book of the Angel Raziel*, a medieval text that may actually have been written by Eleazar of Worms or Isaac the Blind.

According to legend, Raziel was ordered by God to give the book to Adam. God, taking pity on Adam, wanted to give him the book so that he could gaze into the mirror of all existence and see the face of God, and himself as an image of God. The book contained all celestial and earthly knowledge, as well as the secret to decoding 1,500 keys to the mystery of the world, keys which were not even explained to the other angels. Jealous at being left out of the cosmic secrets, other angels stole the book from Adam and threw it into the sea. God ordered RAHAB, the Angel of the Sea, to retrieve it and return it to Adam. It later was passed to the prophet ENOCH, where much of it was incorporated into the book of Enoch. Reportedly, an oral version of *The Book of the Angel Raziel* exists in kabbalistic tradition.

Although the keys in the book are not understood by any other angel, Raziel nonetheless is said to stand on the peak of Mount Horeb every day and proclaim the secrets to humankind.

Further reading:

Davidson, Gustav. *A Dictionary of Angels*. New York: The Free Press, 1967.

Godwin, Malcolm. *Angels: An Endangered Species*. New York: Simon & Schuster, 1990.

recording angels Angels who are charged with keeping track of all events, celestial and earthly. Babylonians called the recording angel Nabu or Nebo; in Arabic mythology, the name is Moakkibat. The Book of Enoch tells of PRAVUIL, keeper of heavenly records.

In Islam every believer is attended by two angels, called the Kiramu'l katibin, "Guardians and Noble Scribes" (Surah 82.10–11). The one on the right contemplates and dictates; the other on the left records. The closing of the Muslim daily prayer ritual, the *salat*, acknowledges their presence. The general or exoteric explanation of these angels is that they constantly watch and record each person's good and bad actions. Upon death, the life's record is given to AZRAEL, the ANGEL OF DEATH.

The esoteric meaning of Islam's recording angels can be interpreted thus: The human intellect is the partner of the angel, the "traveling companion" who is guided by the angel and whom, on his side, the angel needs in order to solemnize his divine service, that is, to irradiate Forms and thereby to rise toward his Principle. The practical intellect is analogous to the terrestrial angel on the left, whose duty it is to write—that is, to act and execute—what is dictated by the angel whose place is on the right.

See ISLAMIC ANGELOLOGY.

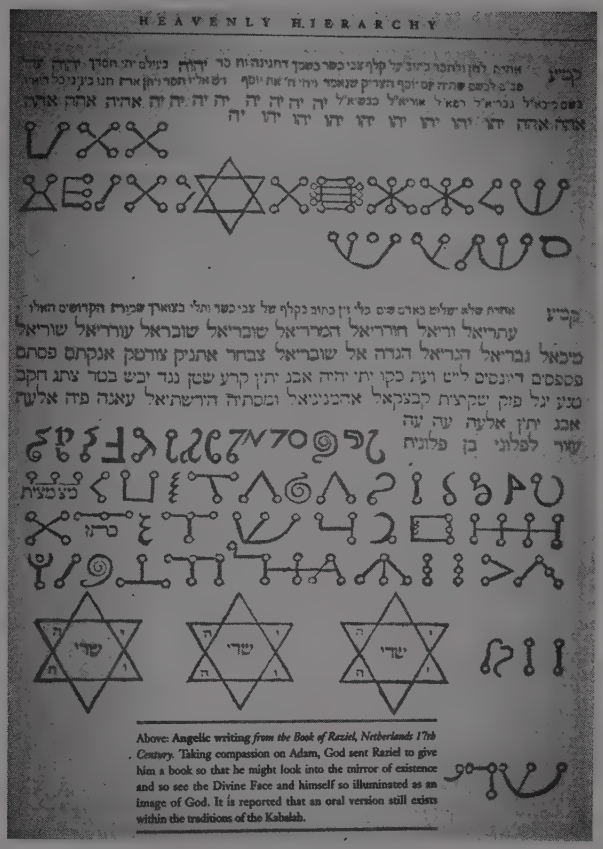

Above: Angelic writing *from the Book of Raziel, Netherlands 17th Century*. Taking compassion on Adam, God sent Raziel to give him a book so that he might look into the mirror of existence and so see the Divine Face and himself so illuminated as an image of God. It is reported that an oral version still exists within the traditions of the Kabalah.

The Book of Raziel

Remiel The angel charged with leading souls to Judgment. The name "Remiel" means "Mercy of God." Remiel also is called the "Lord of Souls awaiting Resurrection." Variations of the name are Ramiel, Phanuel, URIEL, Yerahmeel and Jeremiel.

In the writings of the prophet ENOCH, Remiel is identified both as one of the seven archangels who stand before God and as one of the fallen angels. As an archangel, he is charged with spreading the instructions of all seven archangels. He also presides over thunder, as does URIEL.

Remiel is the angel of "true visions." In the Apocalypse of Baruch, he gives Baruch his vision of victory over the army of Sennacherib, and sometimes he is said to be the angel who actually destroys the army (as is the archangel MICHAEL).

Further reading:

Godwin, Malcolm. *Angels: An Endangered Species*. New York: Simon & Schuster, 1990.

Laurence, Richard, trans. *The Book of Enoch the Prophet*. San Diego, Calif.: Wizards Bookshelf, 1976.

Revelation, Book of In this, the final book of the New Testament, which foretells the second coming of Christ, the end of the world, the Last Judgment, Armageddon and the establishment of a New Heaven and a New Earth, angels of intricate symbolic power figure prominently. Although a common tradition attributes the book to the apostle John, there is vigorous scholarly debate as to the true author. Moreover, it is not agreed that the author of Revelation is also the author of the Gospel and Epistles of John. There are many stylistic and linguistic differences between the five Johannine writings, but there are striking similarities as well.

Scholars agree that early readers of Revelation were well versed in the sort of symbolic allegory and imagery in which the book was written, able to read the language of myth because they knew well the traditions of Jewish apocalyptic writings and Greek and Roman literature. Yet decoding that symbolic language two thousand years later is no easy task. How much contemporary historical allegory is present? Is the author working with a numerological system? Does he use a symbolic code? As far as John's angels are concerned, their functions are consistent with the cosmology of the times. (See JUDAIC ANGELOLOGY.)

Here we consider the varied angels and their functions in Revelation. This is by no means a summary of the whole book, which presents arrays of elaborate allegories relevant to early Christian history, prophecy, and theology.

In 1:1, God "sent his angel [literally, messenger] to make it known to his servant John, and John has written down everything he saw and swears it is the word of God and the witness of Jesus Christ." "Messenger" is ambiguous; it could be Jesus. In 1:12, John sees seven gold lamps which are the seven churches, and seven stars are their heavenly counterparts (angels). In 1:20, the angels of the seven churches accord with the Jewish belief that individuals, nations and communities had angels that were responsible for them (Exodus 23:20). (See ORIGEN.)

John addresses his letters not to the bishops but to the angels, and holds them responsible for the faults of the communities they represent. In John's worldview heaven and earth are equally parts of the physical universe that God created; they belong inseparably together, and everything on earth, including evil, has its counterpart in heaven. When the old order is finally destroyed, John foresees a new heaven and a new earth.

In 4:5, in his vision of the heavenly altar, John sees "seven flaming lamps burning, the seven Spirits of God," the seven angels of the presence attend the Lamb (Christ; cf. Tobias 12:15; Zechariah 4:10; Luke 1:26). In 4:6–8, "Four animals . . . with six wings and eyes all the way round as well as inside . . . never stopped singing." These are the four angels responsible for directing the physical world. Four symbolizes the physical world. Their many eyes symbolize God's omniscience and providence. The angels give unceasing glory to God for his creation. The figures of lion, bull, man, and eagle suggest all that is noblest, strongest, wisest, most swift in the created world. Ever since the early Christian theologian Irenaeus first interpreted them thus, these four creatures have been associated with the four Evangelists.

Heavenly war between good and evil angels (Gustave Doré)

In 5:11 we find, "In my vision, I heard the sound of an immense number of angels gathered around the throne . . . ten thousand times ten thousand . . . shouting" praises of the Lamb. In 7:1:

> Next I saw four angels, standing at the four corners of the earth, holding the four winds of the world back. . . . Then I saw another angel rising where the sun rises, carrying the seal of the living God; he called in a loud voice to the four angels whose duty was to devastate land and sea: "Wait until we put the seal on the foreheads of the servants of our God."

In 8:2–5:

> Next I saw seven trumpets being given to the seven angels who stand in the presence of God. Another angel, who had a golden censer . . . filled it with the fire from the altar, which he then threw down on the earth; immediately there came peals of thunder and flashes of lightning, and the earth shook.

Verses 8:6–12 state that the seven angels who hold the seven trumpets are now ready to sound them. The first brings hail and fire; a third of the earth is burnt up. The second drops a great mountain on fire into the sea, which turns into blood. The third causes a huge star to fall from the sky, burning rivers and springs. This is the star called Wormwood; the water turns bitter. The fourth blasts a third of the sun and a third of the moon and a third of the stars.

Verses 9:1–11 state:

> Then the fifth angel blew his trumpet, and I saw a star [one of the fallen angels] that had fallen from heaven onto the earth, and he was given the keys to the shaft leading down to the Abyss [where the fallen angels were imprisoned pending their ultimate punishment]. . . . The smoke from the Abyss darkened the sun and out of the smoke dropped locusts who attacked any man who was without God's seal on their foreheads. . . . Their tails were like scorpions', with stings, and it was with them that they were able to injure people for five months. Their emperor was the Angel of the Abyss, whose name in Hebrew is ABADDON, or Apollyon in Greek [Destruction, or Ruin].

In 9:13–19 the sixth angel blows his trumpet, and a voice speaks to the sixth angel and says "Release the four angels that are chained up at the great river Euphrates." These are released to destroy a third of the human race: Their horses had lions' heads, and out of them came fire, smoke and sulfur. In 10:1–7, a powerful angel descends, a scroll in his hand. It announces that when the seventh angel blows his trumpet God's secret intention will be fulfilled.

In Verse 12:7 war breaks out in heaven; MICHAEL with his angels attacks the dragon, the primeval serpent, known as Satan, who fights back with his angels, but they are defeated and driven out of heaven. Satan is hurled down to earth and his angels are hurled down with him.

In verse 14:6–11 another angel flies overhead, sent to announce the Good News of eternity to all who live on the earth by announcing the Last Judgment. A second angel follows, announcing that Babylon has fallen. A third angel says that those who followed the beast will be tortured in the presence of the Lamb and his holy angels, and the smoke of their torture will go on for ever and ever. In 14:14–20, four angels with sickles gather in the harvest.

In Chapters 15–16, seven angels bring the seven plagues that are the last "because they exhaust the anger of God." They all have harps, and are singing the hymn of Moses and the Lamb. One of the four animals gives the seven angels seven golden bowls, filled with the anger of God. Now the seven angels give the last seven plagues: sores; death of the sea creatures; rivers turned to blood; sun scorching people with flames; the throne of the beast turned to darkness and people cursing with pain; beasts come from the Euphrates for the battle of Armageddon; and a violent earthquake and falling hail, destroying everything.

In Chapters 17–18, angels tell John about the famous prostitute the Whore of Babylon, the beast yet to come, and the fall of Babylon. In 19:17–21, John sees an angel standing in the sun who announces to the birds, "Come and get ready to eat the flesh of kings, heroes, generals, horse and riders." Then is fought the first battle of the end: the rider Faithful and True conquers the beast and his army, and the birds gorge on their flesh.

The beast and the Whore are titanic forms of evil in the world. The beast is associated by John with the Roman empire of his own day, but also has characteristics of all four empires of Daniel's vision (13:1–2). The Whore is Babylon the great, but also bears the allegorical names of Sodom and Egypt and the character of Jerusalem (9:8; 14:8; 17:5). Each has in its own way the power to delude the whole world, apart from those who are protected from such delusion by the seal of God (13:8,14; 14:8; 17:2; 18:3). The essence of evil is deceit and counterfeit. Satan is "the deceiver of the whole world" who misleads men by telling lies about God. The beast is the Antichrist, the false Messiah, who makes blasphemous claims to deity.

In 20:1–15, an angel throws the beast into the Abyss and chains him up for a thousand years. After a thousand years Satan will come again to rally his forces, Gog and Magog, for another great war against the saints. But fire will come down and consume them. The devil will be thrown into the lake of fire and sulphur where the Beast and the false prophet are, and their torture will be never ending. Anyone whose name is not found in the Book of Life will be thrown into the burning lake.

In Chapters 21–22, a new heaven and a new earth are now revealed to John by angels. The holy city has twelve gates, each guarded by an angel. An angel measures the city and gates and walls with a gold measuring rod. An angel shows John the river of life, flowing crystal-clear down the middle of the street. Finally the angel tells John that all he has written is sure and will come true, and happy will be those who treasure the prophecy of this book. He reminds John that he too is a servant, just as John is. The epilogue (22:16) states: "I, Jesus, have sent my angel to make these revelations to you for the sake of the churches."

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Ridwan See ISLAMIC ANGELOLOGY.

ritual See ART, ARCHITECTURE AND RITUAL, ANGELS IN.

S

Samael A Gnostic god and, in Judaism, the evil angel who comes to be identified with SATAN. Samael actually is the name of a kingdom of the Aramaens, in the area of Syria in the second millennium B.C.E. A variation of the name is Sammael.

Some mythologists have associated this name with "Dread God," a Semitic version of the Asiatic Sama, Samana, or Samavurti, the "Leveller." The Sama Veda called him a storm god, clothed in black clouds.

Samael is a name that arises several times within GNOSTICISM. In one Gnostic text, SOPHIA (originally a high angel, or AEON) confronts her imperfect son Ialdabaoth, who in another reading is her "shadowed" creation (an abortion of her wish to create on her own), who has subsequently created angels to create this world. Ruling them he thinks he is the ruler of all, sufficient unto himself. Sophia tells him: "You are wrong, Samael."

The name Samael means "the blind god." Blindness is a theme that runs through Gnosticism, for which ignorance not willful sin, is the seat of evil. In another Gnostic text Ialdabaoth casts Adam and Eve, and the serpent who tempted them, out of paradise after they have eaten of the tree of Gnosis (Knowledge of Good and Evil). The serpent then uses the angels begotten upon Eve by the planetary powers to bring into existence six sons. These sons, along with himself, become seven earthly demons; the serpent is called Michael or Sammael. The concept of seven evil demons is a very old one in the East, and a demonic connotation lingers around this name.

In Hebrew demonology, the name Samael first appears in the story of the fall of the angels in the Ethiopic Book of Enoch 6. Samael also is identified as the ANGEL OF DEATH, the head of all devils, and the chief of all tempters. He leads the rebel armies of angels in heaven.

Prior to the fall, Samael is higher than the mighty seraphim. He has twelve wings. His duties include being in charge of all nations, except Israel, over which he shall have power only on the Day of Atonement. Then he will war with the archangel MICHAEL, the guardian of Israel. The war will last until the end of days, when Samael will be handed over to Israel in shackles.

Samael is described as flying through the air, with one long hair streaming from his navel. As long as the hair remains intact, he will reign. Samael, however, does not know the way to the Tree of Life. He is the angel who governs the planet Mars.

He has three brides, LILITH, Namaah and Agrat bat Mahlat, an angel of prostitution.

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Sandalphon (also Sandalfon) A giant angel who in rabbinic lore is a weaver of prayers, and the twin brother of the mighty METATRON. The name means "co-brother."

In rabbinic lore, Sandalphon is so big that his size strikes fear into the heart of MOSES when the prophet is taken into heaven to receive the Torah. There he finds the angel weaving garlands out of the prayers of Israel, which place themselves on the head of God upon completion. In addition he fights SAMAEL (Satan) endlessly, a job he shares with the archangel MICHAEL. He also determines the sex of the unborn.

Sandalphon's abode is placed variously in the third, sixth and seventh heavens in rabbinic literature, and in the fourth heaven in Islamic lore.

Santería See ORISHAS.

Sariel Identified in various sources as an archangel, a fallen angel, a seraph. The name "Sariel" means "God's command." Variations of the name are Suriel, Suriyel, Zerachiel, Saraquel and even URIEL.

The earliest references to Sariel are in the Qumrun literature, in which he is mentioned along with the archangels MICHAEL, GABRIEL and RAPHAEL. His name sometimes is confused with that of Uriel. Sariel is not found in works of the APOCHRYPHA or PSEUDEPIGRAPHA, and receives only a few mentions in rabbinic literature, usually as overseer in the sixth heaven.

Sariel sometimes is identified as the Lord's ANGEL OF DEATH, and as the angel who taught MOSES all his knowledge. Sariel also delivered instructions on hygiene and cleanliness to Rabbi Ishmael, and is credited with being an angel of healing, like Raphael. Sariel is one of the ANGELS OF THE PRESENCE.

The prophet ENOCH said that Sariel was one of the seven archangels (ranking fifth in line), but one of the fallen host as well.

Sariel is among the SONS OF GOD, and taught the course of the moon to humanity. He also governs the zodiac sign of Aries (see ZODIAC ANGELS), and figures in ceremonial magic as protection against the evil eye (see MAGIC, ANGELS IN.).

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Satan In Christianity, a fallen angel who is the prince and embodiment of all evil, and who is committed to tempting humanity into sin and thus condemning them into everlast-

ing hell. The name *Satan* means "adversary," "opponent" or "obstacle" in Hebrew.

Originally, among the Hebrews, Satan was not so thoroughly evil. In fact, he was not even any one angel in particular. Rather, the term *satan,* with a lowercase "s," was a common noun applied to any obstacle or adversary. The Israelites, who were engaged in constant struggles, demonized their enemies in the forms of monstrous beasts. But as time went on the term *satan* became applied to enemies, with an increasingly malevolent tint.

Hebrew storytellers as early as the sixth century B.C.E. used a supernatural character called a *satan,* by which they meant any of God's angels—the *bene ha-elohim* ("sons of God")—whom God dispatched to block or obstruct human activity. Sometimes the blocking was a good idea, if the human characters were following a sinful path.

In the Bible, the term *satan* appears for the first time in Numbers 22:23–35. God sends an ANGEL OF THE LORD to act as a satan to block the journey of BALAAM, who has displeased God. When Balaam's ass sees the satan standing in the road, she balks, causing Balaam to strike her three times. The angel of the Lord reveals himself, and Balaam promises to do what God tells him through his emissary, the satan.

In the Book of Job a character named Satan, who seems to have the job of roaming the earth and keeping an eye on humans, torments JOB to test his faith. This Satan is described as one of God's loyal servants.

At about this same time in history—about 550 B.C.E.—the term *satan* was being utilized by Hebrew writers when describing internal strife among the Israelites. In 1 Chronicles 21, we find a satan who convinces King David to number his people against the wishes of God, causing God to send a destroying angel to kill 70,000 Israelites by means of the plague (despite the fact that David repents).

So too does Zechariah use the term *satan* to describe internal conflicts among the Jews. He also shows Satan as being hostile in his opposition to Joshua (Zech. 3:1–2).

Radical dissenters among the Israelites began to use the term *satan* more and more to characterize their own Jewish opponents, whom they viewed as obstacles to their objectives. They also used other terms including the names of wicked angels. All of these became associated with evil enemies: Satan, BEELZEBUB, SEMYAZA, MASTEMA, AZAZEL and Belial. The name Satan was applied more than any other. Stories about angels who sinned and fell from heaven were applied to Jewish opponents. Satan as a figure became increasingly prominent as a personality, one of evil.

Satan became identified with the fallen angels called Watchers (see SONS OF GOD). There are different versions as to how these angels fell out of favor. One is that they lusted after mortal women and were thrown out; the other is that they voluntarily descended to Earth to teach humankind (somewhat like the Titans of Greek lore), where they cohabited with women and thus were cast into a pit of darkness. The leaders of the Watchers are Semyaza and Azazel. The Enochian writings tell of God sending the four archangels RAPHAEL, GABRIEL, URIEL and MICHAEL to slay the giant offspring of the Watchers (the *nephilim*) and attack the Watchers themselves. Raphael binds Azazel and casts him into a pit. The Book of Jubilees says that one-tenth of the Watchers were spared by God so that they might be subject before Satan,

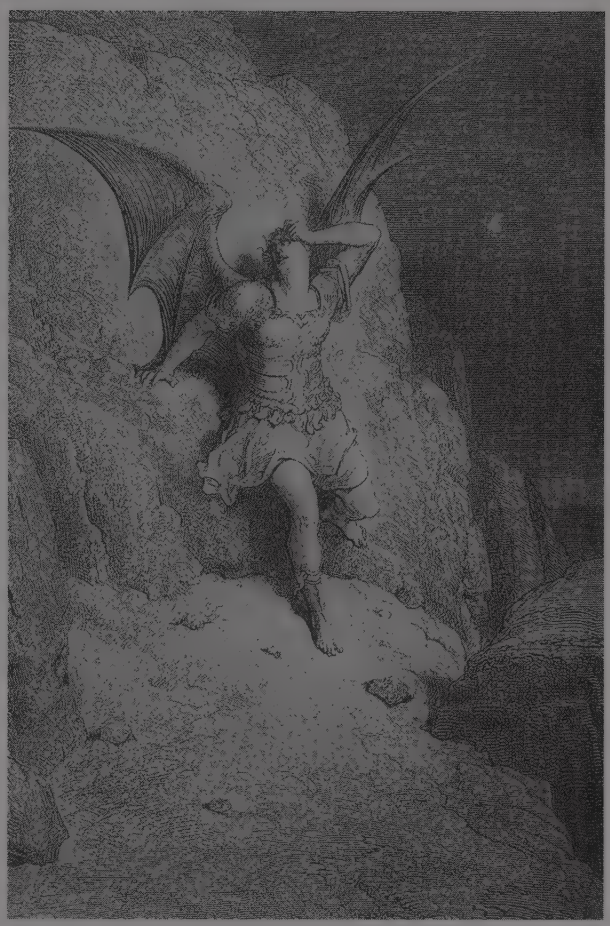

Satan (Gustave Doré)

their leader, on earth. (The Book of Jubilees also castigates Jews who do not keep themselves separate from Gentiles; the conflicts that arose were attributed to Satan, Belial or Mastema, all of whom represented the enemy within.)

The story of the Watchers underwent many transformations, and was influential among the Christians. The casting out of sinful angels, who became the demons of hell under a prince of evil, formed a crucial part of Christian theology. Satan became identified with LUCIFER primarily from a passage in Isaiah 14:12–15: "How you have fallen from heaven, bright morning star. . . ." "Bright morning star," or more literally "bright son of the morning," was translated into Latin as Lucifer.

Christian thought also was influenced by the Essenes, a Jewish sect that coexisted briefly with Christianity. The Essenes saw themselves as "sons of light" who battled the "sons of darkness." Both forces were ruled by princes. However the Essenes did not personify these princes, but instead saw them as universal principles.

The writers of the Gospels portrayed Satan as having been cast out of heaven for sin (in Luke 10:18 he falls like lightning), a being of evil who opposes God and Jesus. Jews who did not follow Jesus were cast in the role of agents of Satan (later, any Gentiles who opposed Christians fell into the same camp). Jesus was cast as the focal point in the war

between God's forces of Good and Satan's forces of Evil. His resurrection is a victory over Satan; thus those who follow Christ cannot lose in the great cosmic battle for souls.

Throughout the New Testament, the name of Satan is associated only with evil. He is called: "accuser of the brethren" in Revelation 12:10; "adversary" in 1 Peter 5:8; "Beelzebub" in Matthew 12:24; "the Devil" in Matthew 4:1; "the enemy" in Matthew 13:39; "the evil one" in 1 John 5:19; "the father of lies and a murderer" in John 8:44; "the god of this age" (i.e., of false cults) in 2 Corinthians 4:4; "a roaring lion" (in terms of destructiveness) in 1 Peter 5:8–9; a "tempter" in Matthew 4:3; and a "serpent" in Revelation 12:9.

Among his evil acts described in the New Testament are: tempting believers into sin (Ephesians 2:1–3; 1 Thessalonians 3:5); tempting believers to lie (Acts 5:3); tempting believers to commit sexually immoral acts (1 Corinthians 7:5); accusing and slandering believers (Revelation 12:10); hindering the work of believers in any way possible (1 Thessalonians 2:18); waging war against believers (Ephesians 6:11–12); inciting persecutions against believers (Revelation 2:10); opposing Christians with the ferociousness of a hungry lion (1 Peter 5:8); and fostering spiritual pride (1 Timothy 3:6).

The role of Satan as the agent of evil became magnified over time. By the Middle Ages, Satan, as the Devil, was believed in as a real, potent being who possessed terrible supernatural powers and was intent upon destroying man by undermining his morals. In this pursuit he was aided by his army of evil demons. Satan's machinations were a driving force behind the Inquisition, which persecuted any enemy of the Christian church—moral, political, ethnic, social or religious—as being one of Satan's disciples.

Modern views of Satan vary. Fundamentalists tend to view him as a real being of pure evil, whose trickster tactics will trip up the unwary. His avowed purpose is to thwart the plan of God by any means possible. He fosters false prophets, teachers, Christs and apostles.

Others believe in Satan more in terms of the Essenes' idea of a cosmic principle, the shadow aspect of light. According to the Catholic church, the devil's objective is to ruin the church. He is given special powers by God to try people, in order that they may have an opportunity to be cleansed. By keeping the Ten Commandments and steering clean of all sin, one stays out of the devil's reach. God also permits evil spirits to possess people who have sinned.

See also REVELATION.

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Schemhamphoras Seventy-two angels who bear the Names of God, and are used in invocation and in magic.

The Schemhamphoras function as names of power. The concept of "names of power" dates to the time of the ancient Egyptians, Greeks, Assyrians and Gnostics, as well as the Hebrews, who believed that incredible power could be unleashed through the sound vibrations of words. The Egyptians invented names of power for magical rituals, which were passed into texts absorbed into Western culture.

The most powerful of all the names of power is the Tetragrammaton, the personal and sacred name of God in Hebrew Scripture. The Tetragrammaton is usually expressed as YHVH, the Hebrew letters *yod, he, vau, he*. The exact pronunciation of the Tetragrammaton is not known; the most commonly accepted is "Yahweh." A common variation is "Jehovah." So awesome is the Tetragrammaton that for centuries it was considered to be ineffable and was rarely spoken. As early as the time of Jesus, it was whispered only on Yom Kippur by a high priest in the inner sanctuary of the Temple in Jerusalem. In the sacred texts, substitute names of power were used, such as "Adonai" or "Adonay" or "Elohim," and the names of the Schemhamphoras.

The Schemhamphoras and the verses associated with them are as follows:

1. *Vehujah*: Thou, O Lord, art my guardian, and exaltest my head.
2. *Ieliel*: Do not remove thy help from me, O Lord, and look to my defense.
3. *Sirael*: I shall say so to the Lord, Thou art my guardian, my God is my refuge, and I shall hope in him.
4. *Elemijel*: Turn, O Lord, and deliver my soul, and save me for Thy mercy's sake.
5. *Lelahel*: Let him who lives in Zion sing unto the Lord, and proclaim his goodwill among the peoples.
6. *Achajah*: The Lord is merciful and compassionate, long-suffering and of great goodness.
7. *Mahasiah*: I called upon the Lord and he heard me and delivered me from all my tribulations.
8. *Cahatel*: O come let us adore and fall down before God who bore us.
9. *Haziel*: Remember Thy mercies, O Lord, and Thy mercies which have been forever.
10. *Aladiah*: Perform Thy mercies upon us, for we have hoped in Thee.
11. *Laviah*: The Lord liveth, blessed is my God, and let the God of my salvation be exalted.
12. *Hahajah*: Why hast Thou departed, O Lord, so long from us, perishing in the times of tribulation.
13. *Jezalel*: Rejoice in the Lord, all ye lands, sing, exult, and play upon a stringed instrument.
14. *Mebahel*: The Lord is a refuge, and my God the help of my hope.
15. *Hariel*: The Lord is a refuge for me, and my God the help of my hope.
16. *Hakamiah*: O Lord, God of my salvation, by day have I called to thee, and sought Thy presence by night.
17. *Leviah*: O Lord our Lord, How wonderful is Thy name in all the world.
18. *Caliel*: Judge me, O Lord, according to Thy loving kindness, and let not them be joyful over me, O Lord.

19. *Luviah*: I waited in hope for the Lord, and He turned to me.
20. *Pahaliah*: I shall call upon the name of the Lord, O Lord, free my soul.
21. *Nelakhel*: In Thee also have I hoped, O Lord, and said, Thou art my God.
22. *Jajajel*: The Lord keep thee, the Lord be thy protection O Thy right hand.
23. *Melahel*: The Lord keep thine incoming and thine outgoing from this time forth for evermore.
24. *Hahajah*: The Lord is well pleased with those that fear Him and hope upon his mercy.
25. *Haajah*: I have called unto Thee with all my heart and shall tell forth all Thy wonders.
26. *Nithhaja*: I shall acknowledge Thee, O Lord, with all my heart, hear me, O Lord, and I shall seek my justification.
27. *Jerathel*: Save me, O Lord, from the evil man and deliver me from the wicked doer.
28. *Sehijah*: Let not God depart from me, look to my help, O God.
29. *Rejajel*: Behold, God is my helper, and the Lord is the guardian of my soul.
30. *Omael*: For Thou art my strength, O Lord. O Lord, Thou art my hope from my youth.
31. *Lecabel*: I shall enter into the power of the Lord, my God, I shall be mindful of Thy justice only.
32. *Vasariah*: For the word of the Lord is upright, and all His works faithful.
33. *Jehuvajah*: The Lord knows the thoughts of men, for they are in vain.
34. *Lehahiah*: Let Israel hope in the Lord from this time forth and for evermore.
35. *Chavakiah*: I am joyful, for the Lord hears the voice of my prayer.
36. *Manadel*: I have delighted in the beauty of Thy house, O Lord, and in the place of the habitation of Thy glory.
37. *Aniel*: O Lord God, turn thy power towards us, and show us Thy face and we shall be saved.
38. *Haamiah*: For Thou art my hope, O Lord, and Thou hast been my deepest refuge.
39. *Rehael*: The Lord has heard me and pitied me and the Lord is my helper.
40. *Jejazel*: Why drivest Thou away my soul, O Lord, and turnest thy face from me?
41. *Hahahel*: O Lord, deliver my soul from wicked lips and a deceitful tongue.
42. *Michael*: The Lord protects thee from all evil and will protect thy soul.
43. *Vevaliah*: I have cried unto Thee, O Lord, and let my prayer come unto Thee.
44. *Jelabiah*: Make my wishes pleasing unto Thee, O Lord, and teach me Thy judgments.
45. *Sealiah*: If I say that my foot is moved, Thou wilt help me of Thy mercy.
46. *Ariel*: The Lord is pleasant to all the world and His mercies are over all His works.
47. *Asaliah*: How wonderful are Thy works, O Lord, and how deep Thy thoughts.
48. *Michael*: The Lord hath made thy salvation known in the sight of the peoples and will reveal His justice.
49. *Vehael*: Great is the Lord and worthy to be praised, and there is no end to his greatness.
50. *Daniel*: The Lord is pitiful and merciful, long-suffering and of great goodness.
51. *Hahasiah*: Let the Lord be in glory forever and the Lord will rejoice in His works.
52. *Imamiah*: I shall make known the Lord, according to His justice, and sing hymns to the name of the Lord, the greatest.
53. *Nanael*: I have known Thee, O Lord, for Thy judgments are just, and in Thy truth have I abased myself.
54. *Nithael*: The Lord hath prepared His seat in heaven and His rule shall be over all.
55. *Mebahiah*: Thou remainest for ever, O Lord, and Thy memorial is from generation to generation.
56. *Polial*: The Lord raiseth up all who fall and setteth up the broken.
57. *Nemamiah*: They who fear the Lord have hoped in the Lord, He is their helper and their protector.
58. *Jejalel*: My soul is greatly troubled, but Thou, O Lord are here also.
59. *Harahel*: From the rising of the Sun to the going down of the same, the word of the Lord is worthy to be praised.
60. *Mizrael*: The Lord is just in all his ways and blessed in all his works.
61. *Umbael*: Let the name of the Lord be blessed from this time for evermore.
62. *Iahael*: See, O Lord, how I have delighted in Thy commandments according to Thy life-giving mercy.
63. *Anaviel*: Serve ye the Lord with gladness and enter into His sight with exultation.
64. *Mehikiel*: Behold the eyes of the Lord are upon those that fear Him and hope in His loving kindness.
65. *Damabiah*: Turn, O Lord, even here also, and be pleased with Thy servants.
66. *Meniel*: Neither leave me, Lord, nor depart from me.
67. *Ejael*: Delight in the Lord and He will give thee petitions of thy heart.
68. *Habujah*: Confess to the Lord, for He is God, and His mercy is forever.

69. *Roehel*: The Lord is my inheritance and my cup and it is Thou who restorest mine inheritance.

70. *Jabamiah*: In the beginning God created the heaven and the earth.

71. *Hajael*: I shall confess to the Lord with my mouth and praise Him in the midst of the multitude.

72. *Mumijah*: Return to thy rest, my soul, for the Lord doeth thee good.

See NAMES OF ANGELS.

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seasons, angels of In occult magical lore, various angels are associated with the seasons of the year. Their names are to be invoked at appropriate times for ritual purposes. Occultist Francis Barrett gives the associations as follows (names of seasonal angels and the heads of the season signs):

Spring
Angels: Caracasa, Core, Amatiel, Commissoros
Head of sign of spring: Spugliguel
Summer
Angels: Gargatel, Tariel, Gaviel
Head of sign of summer: Tubiel
Autumn
Angels: Tarquam, Guabarel
Head of sign of autumn: Torquaret
Winter
Angels: Amabael, Cetarari
Head of sign of summer: Attarib

Rudolph STEINER also associated angels with seasons, and ascribed the seasonal and angelic qualities to stages of spiritual growth in humankind. He began with MICHAEL (autumn) and then moved to GABRIEL (winter), RAPHAEL (spring) and URIEL (summer).

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Semyaza (also Shemhazi, Shamayza) A leader of the fallen angels, one of the SONS OF GOD who cohabits with women. According to lore, Semyaza cohabited with one of Eve's daughters and produced two sons who ate every day one thousand each of camels, horses and oxen. As punishment for his sins, he hangs upside down in the constellation Orion, suspended between heaven and earth.

seraphim See CHOIRS.

sex and angels Varieties of angelic and demonic entities interact sexually with humans in myth and scriptures worldwide. *Dakinis* assist yogic aspirants in transforming their sexual energy into spiritual energy; (see TANTRIC BUDDHISM); *apsaras*, irresistible heavenly courtesans, can seduce high masters from the path (see HINDUISM); Plato berated the lusts of DAEMONS characterizing EROS as a daemon, not a god. The two key Christian theologians, St. AUGUSTINE and St. Thomas AQUINAS, both stated that demons can have sexual intercourse with humans. Augustine followed the trend started by the Jewish theologian Philo in identifying the SONS OF GOD of Genesis 6 with the fallen angels. In *The City of God* 15–23 Augustine says "incubi . . . have often behaved improperly towards women, lusting after them and achieving intercourse with them." Aquinas described how the same demon may first assume the form of a woman as a succubus—to extract by some means or another seed from a man, then to change into the form of a man—an incubus—to deposit this seed in a woman's womb. These notions of demons coupling with humans were rigorously pursued in the centuries-long frenzy of witch hunting, trials and burnings.

GNOSTICISM embraced the principle of the opposites and their creative conflictual relationship (see ABRAXAS), taking both ascetic and libertine approaches to the divine mystery of sexuality. As in Taoism and Tantrism, ritualized and sanctified sex was part of some practices. The creative duality principle applied among the aeons (angelic rulers of spheres), who participated in "matings" (syzygies) from which emanated other aeons. Gnostics spoke of the ultimate salvation of both psychic and spiritual elements in the ascent of the Gnostic upward through the 365 spheres. When the soul reached the Mother and she received her bridegroom, each soul as well would receive its angels as bridegrooms, enter the bridal chamber, and come toward the beatific vision. They would become aeons and enter into aeonic marriages partaking of the cosmic syzygy.

When the Christian fathers debated how the angels fell, some suggested it was by carnal lust of the "sons of God" for "the daughters of men," which produced the race of abomination that God had to destroy through the Flood. Although most concluded that the sin of the fallen angels was one of pride and continued to debate the details of that egotism, some believed that fallen angels became corporeal because of their sin. It was held universally that unfallen angels were uncorporeal and hence unsexed beings. Partaking of perpetual bliss in the beatific vision, they were far above such gross desires and practices of humans as eating, excretion and sexual activity.

Christian MONASTICISM began a trend that survives in the celibacy of Roman Catholic clergy, namely, the superiority of virginity to marriage and parenthood. The Virgin Mother was worshipped and prized above all other saints. The life of the sexually continent was an exact imitation on earth of the life of the angels, according to Augustine's monastic scheme. (Martin Luther, a former Augustinian monk, blamed the demons for the nocturnal emissions of monks which almost daily prevented the monks from being able to celebrate mass, and preferred the "holy estate of matrimony, where thou [God] dost wink at our infirmity.")

Stuart Schneiderman's *An Angel Passes* is a fascinating application of the symbolic linguistic principles of Jacques Lacan to Christian angelology, reviewing all ancient, medieval and modern sources on angels and sex. He finds that by establishing in human society the primacy of unsexed

beings (i.e., by nuns and priests imitating angels) a "huge invisible upheaval among the powers of heaven" took place. The polytheistic universe of the pagan pantheon (and Zoroastrianism, Gnosticism, Tantrism, Hinduism, etc.), where pairs of gods, angels, and demigods mated and fought, was replaced by one of "a mother and son [both virgins] reigning as king and queen, as bridegroom and bride, undivided, fulfilled, pronouncing one final judgment. . . . Those who inherited the angels from Old Testament and pagan sources were faced with the task of taking beings who were ruled or defined by their relation to Eros and reconstituting them in function of Christ." The principle of Eros is dynamic dualism, the principle of Christ holds everything to be one in the mind of God. The current upsurge of interest among Christian societies in Eastern religions, analytic and archetypal psychology (see Carl G. JUNG), and angels may reflect a need to readjust this imbalance in symbol systems and cosmology.

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Shelley, Percy Bysshe See LITERATURE AND ANGELS.

Solomon See ANGEL OF DEATH; DEMON.

Sodom and Gomorrah One of the best-known biblical tales of destruction by an angel (see ANGELS OF DESTRUCTION) is that of the evil cities of Sodom and Gomorrah, related in the Book of Genesis.

In Genesis 18, the prophet ABRAHAM, visited by three angels, learns after their departure for Sodom that God intends to destroy the cities of Sodom and Gomorrah because "their sin is very grave" (18:20). Abraham asks if God will destroy the righteous along with the wicked. He asks God if the cities would be spared if fifty righteous people could be found within them. God agrees. Abraham then bargains God down to forty-five, then thirty, and finally ten righteous people. But no such ten can be found.

Two of the angels who visited Abraham (one is often identified as GABRIEL) arrive in Sodom in the evening and are met by Lot, Abraham's nephew, who offers them food and shelter. They say they prefer to spend the night in the street. He entreats them, and they enter his house and partake of a feast of food (by some accounts, it only *appears* to Lot that the visitors eat—see EATING). Lot's hospitality is not as generous as that of Abraham. He serves the angels unleavened bread, and is not as attentive as his uncle.

The men of Sodom surround the house and demand that Lot produce the two visitors; it is implied that their intent is to sexually abuse the visitors. Lot offers them his daughters instead. The men attempt to break down the door. The angels hold the door fast, and strike the intruders blind.

The angels then inform Lot that Sodom is about to be destroyed because of the wickedness of its inhabitants, and that he should gather his family and flee. Lot attempts to warn the two men who are about to marry his two daughters, but they think he is joking.

At dawn, the angels tell Lot to take his wife and two daughters and flee, and to not look back, lest they be destroyed along with the city. They are charged not to look behind them as they flee. Lot fears for his safety, and begs the angels to spare a small city called Zoar, where he decides to go. The angels agree.

During their flight, Lot's wife looks behind her and is turned into a pillar of salt. The rest of the party is safe. Then God rains down fire and brimstone upon Sodom and Gomorrah: "the smoke of the land went up like the smoke of a furnace" (19:28).

Christian and Jewish theologians have disagreed over whether Lot was addressed by God or two angels; the question of what happened to the third angel also has been debated. Three angels visit Abraham but only two are said in Genesis to depart for Sodom. The third party sometimes is identified being the Lord.

The sexual interest in the angels shown by the men of Sodom is a reversal of the sexual interest in humans attributed to angels (see SONS OF GOD). Such human-angel intercourse is met with punishment and downfall.

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Smith, Joseph, Jr. See MORMONISM; MORONI.

Sons of God Genesis 6:1–4 contains an obscure passage from one of the two sources of the Pentateuch: "The sons of God, looking at the daughters of men, saw they were pleasing, so they married as many as they chose." Yahweh was not pleased at the mixture of his spirit with flesh, and limited their lifetime to one hundred and twenty years. "The Nephilim were on the earth at that time (and even afterwards) when the sons of God resorted to the daughters of man, and had children by them. These are the heroes of days gone by, the famous men." This parallels several mythic fragments, including the popular Hebrew story of the Nephilim, a race of Titans of eastern legend, born of the union between gods and mortals.

This myth is variously developed in the Apocrypha and in midrashim. In one story, two angels in confidence with God, Shemhazai (see SEMYAZA) and AZAEL, were permitted by God to descend to earth to determine if man is worthy. When they arrived they were overcome with lust and begot monsters upon women. Shemhazai repented; he was turned into the constellation called Orion by the Greeks. Azael, far from repenting, still offers women ornaments, cosmetics and clothing so that they can lead men astray. For this reason on the Day of Atonement, Israel's sins are heaped onto the annual scapegoat, which is thrown over a cliff to Azael.

In another version of the story, the "inspecting angels" first turn themselves into precious stones, which are stolen by covetous men. Then the angels take human shape and are subject to human lust. Angels are thus chained to Earth, unable to resume their spiritual shapes. Another astrological story tells of a virgin who resists the Fallen ones. She asks

them first to lend her wings, whereupon she flies to heaven and takes sanctuary at the Throne of God, who transforms her into the constellation Virgo—or some say, the Pleiades.

According to the *Zohar* Genesis, the Sons of God won that name because the divine light out of which God had created their ancestor, SAMAEL, shone from their faces. The Daughters of Men, they say, were children of Seth, whose father was Adam, not an angel, and their faces therefore resembled our own. Later Judaism and most early ecclesiastical writers identify the "sons of God" with the fallen angels; but from the fourth century onward, as the idea of angelic natures becomes less material, the church fathers reverse the order in the *Zohar* Genesis, commonly taking the "sons of God" to be Seth's descendants and the "daughters of men" to be Cain's.

The Jewish historian Josephus (38–100 C.E.) interpreted it thus: "The angels of God now consorted with women, and begot sons on them who were overbearing and disdainful of every virtue, such confidence had they in their strength."

Genesis 6 does not present this episode as a myth, nor does it render judgment; it records the anecdote of a race of supermen simply to serve as an example of the increasing human malice that provoked God into sending the Deluge.

The version told by the Book of Jubilees is that many of the sons of God were attracted to women. They decided to disobey God, descend to Earth, and take the women as wives. This act had many problematic consequences. It was a sin of hubris—a mixture of pride and lust. It also resulted in a mixing of the spiritual with the material, which was strictly forbidden by God. The sons of God imparted to their wives angelic knowledge not meant to be shared with humans, such as the secrets of growing herbs, working with minerals, working enchantments and other magic.

The union between the angels and the daughters of Eve resulted in unnatural offspring. These Nephilim, or "fallen ones," were gigantic, destructive creatures. They required great amounts of food, and when food ran out they would eat humans and even each other. God sent the Great Flood to eliminate these abnormal beings and preserve the human race. However, there was a second occurrence of these creatures in Canaan, and Israel was charged with destroying them. The destruction was incomplete, and many got away, their fate unknown.

The fate of the rest of the Watchers was to be held prisoner forever. Their leader, AZAZEL, was cast by the archangel RAPHAEL into a dark pit (either in the earth or in the fifth heaven), where he will remain until Judgment Day, when he will be cast into fire.

The prophet ENOCH said that during his trip to the many layers of heavens, he witnessed a penal colony in the fifth heaven, where gigantic angels known as the Grigori (Watchers) were being kept prisoner.

A holy order of Grigori are said to reside in the second heaven. The Grigori are eternally silent. Some of the Grigori and their teachings to humanity are:

- *Armaros*: the resolution of enchantments
- *Araquiel* or *Arakiel*: the signs of the earth
- *Azael*: the making of knives, swords, shields, ornaments and colors for the beautifying of women (cosmetics)
- *Baraqijal* or *Baraqel*: astrology
- *Ezequeel* or *Ezekeel*: knowledge of the clouds
- *Gadreel*: introduction of weapons of war
- *Kokabel* or *Kawkabel*: the science of the constellations
- *Penemue*: writing; and sharing the secrets of wisdom with children
- *Sariel*: the course of the moon
- *Semyaza*: enchantments, root-cuttings
- *Shamsiel*: signs of the sun

The title "Son of God" appears elsewhere in the Old Testament and in the New Testament. It does not necessarily mean natural sonship, but a sonship that is merely adoptive, i.e., which is a result of God's deliberate choice to set up a very intimate relationship between God and his creature. In this sense the title is given to angels (Job 1:6), to the Chosen People (Exodus 4:22), to individual Israelites (Deuteronomy 14:1), to their leaders (Psalms 82:6). When the title was applied to the Messiah (1 Chronicles 17:13; Psalms 2:7) it does not imply that he is more than man, nor is there reason to suppose that it had deeper significance when the expression was used by Satan (Matthew 4:3, 6) or by the possessed (Mark 3:11; 5:7; Luke 4:41), still less when used by the centurion (Mark 15:39; Luke 23:47).

Nevertheless, the title "Son of God" can bear a more profound meaning of sonship in the full sense of the words. Jesus clearly insinuated this meaning when he spoke of himself as "the Son" (Matthew 21:37) ranked above the angels (Matthew 24:36). These assertions, coupled with others that speak of the Messiah's divine rank (Matthew 22:42–46) and of the heavenly origin of the "Son of Man," assertions finally confirmed by the resurrection, have endowed the expression "Son of God" with that strictly divine significance which was later given it in St. PAUL (Romans 9:5).

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Sophia An important figure in GNOSTICISM, where she is the youngest of the AEONS (high angels ruling an aeon, or sphere of the universe), very much involved in the creation of this world and early human history. Sophia also is the figure of Divine Wisdom (in Greek, *sophia* means wisdom), and has a literary and iconographic history recorded in the Hebrew Bible, Hellenic Judaism, and early Christian literature. These two strains of an anciently derived, powerful feminine being named "Sophia" have somewhat merged in contemporary feminist spirituality.

THE GNOSTIC SOPHIA

The Gnosticism entry in this book covers some of that cult's myths of creation and the origin of the human condition, stories pervaded by angels of varying pedigrees, degrees of enlightenment and ignorance, and thus full of mixed motives. These myths have long been recognized as derivative, and many have been traced to their ancient sources. One

notable link is with the Egyptian goddess Isis (key Gnostics were Egyptian). Isis iconography has many links with Gnostic names and motifs, for example ABRAXAS. Parallels have been drawn between the wanderings and tears of Isis in search of Osiris, and the lovers' ultimate reunification and transformation, and the wanderings and tears of Sophia seeking "the Father" (the Unknown God) and ultimately being united with the Logos (Christ, the Father's son). Like Isis, the mother goddess of the Gnostics encompasses what for humanity are opposites: She is at once virgin and mother, father and mother, prostitute and virgin, male and female, whole and part, self and other.

Scholarly study of the Nag Hammadi Coptic documents (discovered in upper Egypt in 1945 and first published in English in 1977), suggests that there was a decline in the prestige of the personified Sophia, as one moves from the earlier non-Christian documents (that is, those with a pagan or Jewish bias) to the later Christianized Gnostic documents. For example, in the early Jewish–Gnostic *Apocalypse of Adam*, the life-giving principle of salvation is given to Adam by the Holy Eve, whereas in a late Christian tractate the male spirit is presented as being the necessary agent of the feminine soul's salvation. Non-Christian Gnostic texts (*Apochryphon of John, the Second Stele of Seth*, the *Second Treatise of the Great Seth*) for the most part portray Sophia as being the preeminent female AEON in the divine realm. In *On the Origin of the World*, the mythological presentation is almost entirely set within feminine imagery, from the formation of the world by Pistis Sophia and the creation of Eve before Adam to the destruction of the world through the mindless fury of an unnamed goddess.

In the pagan letter *Eugnostos the Blessed*, Sophia appears as Agape (Love), Aletheia (Truth), Syzygos (Consort), Mother of the Universe, and Sige (Silence). In both extant versions of this document Sophia is described as part of the androgyne Sophia/Immortal Anthropos. Without the female and male aspects of the form of God that this androgyne carried, subsequent creation would not take place, for it is only from their union that another male-female being, Savior/Pistis Sophia results, and from their union, six androgynous spiritual beings are generated. The unions of these twelve entities reveal seventy-two powers, and the resultant 360 powers are regarded as the 360 days of the year. A parallel revelatory discourse, the *Sophia of Jesus Christ*, follows the elaborate cosmology and naming of *Eugnostos* and adds material from another myth (which suggests a Christian author) about Sophia's independent culpable activity, wherein she is a fallen feminine deity in need of the male spirit of Christ for her salvation.

SOPHIA AND THE WISDOM LITERATURE

In theological circles today there is much debate as to how to understand the personified Sophia of the "Wisdom Literature" in Hebrew Scripture: Proverbs 1–9, Sirach 24, Job 28 and the Wisdom of Solomon, to name the better-known texts. Some Hebrew scholars contend that this body is a foreign intrusion. Some have seen links to the various wisdom goddesses of the Near East, especially Isis, or another Egyptian goddess, Ma'at. Sophia obviously was in great part a symbol of the learning tradition within Israel, a patriarchal society. Therefore some consider it naive to link the rise of Sophia in the Hebrew scriptures with some shift in attitudes toward the subordination of women. To a large extent Sophia came into being because the wisdom tradition of the Hebrew faith itself needed such a mythic figure to represent its response to the challenge posed by the Hellenistic world starting *500* B.C.E.

The Book of Proverbs encompasses the whole field of wisdom, from the cosmic to the virtues of a capable wife. Wisdom was brought forth at the very beginning of God's creation (*Proverbs 8*); she witnessed and has knowledge of all matters. She is God's eternal companion. She is a lover, ceaselessly seeking men; she builds a house, prepares a feast, sends maids to invite all to "walk in the way of understanding" (Proverbs 9:6). Wisdom, beloved of man, also is the beloved of God. In this way she mediates the gulf between humanity and God. By loving wisdom, the scholar forms an attachment to the cosmic world. In the apocryphal Solomon, Chapters 10 and 11, the writer retells the sacred history of the Hebrew people from Sophia's point of view. In this version of the stories of Adam and Eve, Cain and Abel, Noah, ABRAHAM and Lot, JACOB, Joseph and MOSES, Sophia takes the place of man as the designer and controller of history.

The image of Wisdom evolved during the Hellenic period into the powerful image of Sophia, the divine wisdom of the book of Ben Sirach. She is figured forth as a tree or plant, in accord with her connection to creation (Sirach 24:12–19). She also is identified with the Hebrew law (Sirach 24:23–25; Baruch 3:37–4:2). Men devoted themselves to the service of Sophia, abandoning family ties. Rabbinic Judaism identified Wisdom with Torah. But Judaism made the search for Wisdom a communal affair (within the community of men) and avoided individual celibate devotion, quite a different spiritual path from that followed by Christians in love with God. (See MONASTICISM, CHRISTIAN.)

Biblical scholars agree that the Wisdom literature was a late entry into the scriptures, but they can find no direct source for Sophia. Why did Sophia emerge? Theories range from her being an invention of Hebrew theologians to her being the outbreak of a long-suppressed female valence in the Hebrew religion. This latter idea is abetted by the appearance in the Kabbalah of Shekinah, a Jewish version of the concept of Shakti in Hinduism: the female partner/soul of God. Scholars also have been unable thus far to determine which segment of Hebrew society or culture was particularly dedicated to the study of Sophia. Since Solomon is named as author of some of the Wisdom literature, some suggest it was the product of philosophers in the court of that monarch. But this theory does not hold up well, for during the probable time of its composition there was no king in Israel and the material does not speak to the concerns of such an elite. The fact that a good part of the Wisdom literature exists only in the Greek language attests to a strong influence on Jewish scholars of the Greek devotion to philosophy (*philo*, love, of *sophia*, wisdom). In addition, Greek culture did not lack female figures of stature such as the goddess Athena, comparable to Sophia.

SOPHIA IN CHRISTIAN SCRIPTURES

A whole series of New Testament texts identifies Jesus with Sophia. In Corinthians 2:6–8 ST. PAUL says:

> But we still have a Sophia to offer to those who have reached maturity; not a philosophy of our age, it is true, still less of the

> masters of our age, which are coming to an end. The hidden Sophia of God which we teach in our mysteries is the Sophia that God predestined to be for our glory before the ages began. She is a Sophia that none of the masters of this age have ever known.

John's gospel portrait of Jesus is fully comprehensible only in the context of the role Sophia had played in Greek and Hebrew tradition. In John 1:1–3, for instance, "In the beginning was the Word . . .," the meaning of "Word" corresponds to the meaning of Sophia in the Hebrew scriptures. Jesus's declarations of who he is ("You are of this world; I am not of this world" [John 8:23–24] and [12:44–48] "I, the light, have come into the world, so that whoever believes in me need not stay in the dark any more") remind one of Sophia's about herself, summed up in Sirach 24: "Sophia speaks her own praises, in the midst of her people she glories in herself." The model of the self-proclaiming teacher does not exist in the Hebrew scriptures outside of Sophia.

The other gospels contain references that lean heavily on Sophia: Matthew 11:16–19 (Luke 7:31–35); Luke 10:21f; Matthew 23:34–36 (Luke 11:49–51) and Matthew 23:37–39 (Luke 13:34f). There is a remarkable parallel between Matthew 11:28–30, where Jesus says "Come to me . . . shoulder my yoke and learn from me," and Sirach 51:26, "Put your necks under her yoke, and let your souls receive instruction" and Sirach 6:25, "Give your shoulder to her yoke."

When one remembers how readily the Gnostics embraced Sophia, and how as Christianity developed, Gnosticism became one of its more serious rivals, it is not surprising that this presence of Sophia in the New Testament was downplayed. As the early Christians were compiling the documents for the New Testament, the Gnostics were pushing the Jesus–Sophia identification, emphasizing that "gnosis" saved humanity rather than Jesus' suffering and death.

As a footnote to the Christian fate of Sophia, it should be noted that Eastern Orthodoxy adored Sophia, and erected in Constantinople her greatest shrine in the sixth century C.E. It was one of the wonders of the world: the Church of Holy Sophia (Hagia Sophia). The church was embarrassed by this magnificent monument and created a saint named Sophia, whose tenuous story lacked even a date. Catholic scholars now aver that the church of Hagia Sophia was never dedicated to the Great Mother in any form, not even that of a female saint. They would have us believe that its name (which in Greek clearly means "Holy Female Wisdom") really means "Christ, the Word of God."

SOPHIA IN ARTS AND PHILOSOPHY

The appeal of Sophia is especially apparent in Goethe's *Faust*, where the artist conflates qualities of Isis, Mary, Sophia and Helen of Troy. The final words of the poem are "And so the eternal feminine leads us upward." The goddess Isis, and Egyptian mysteries, found their way into Masonic rituals; it has been suggested that those rituals are derived from some of the literary works in question. The Isaic mysteries were the inspiration for Mozart's *The Magic Flute*, and so interested Goethe that he wrote *The Second Part of the Magic Flute* in 1798.

In the philosophy of Jakob BOEHME (1575–1624), a major influence on William BLAKE, Sophia represented not only Wisdom, the mystical spouse, half of the androgynous Adam, but also the Virgin of Light, identified with Logos. After the death of his fiancée, Novalis (1772–1801) recorded in his journal an entry called "Christ and Sophia." His *Hymns to the Night* (1800), with their stunning sensuality, represent the triumph of the nocturnal and feminine side of being.

SOPHIA AND FEMINIST SPIRITUALITY

This survey of where and how versions of Sophia appeared in virtually all religious contexts a few thousand years ago, should make clear her great attraction to contemporary Western women, free at last to pursue not only their educations and their lives but their souls' journey without the fear of patriarchal dominance.

Neo-pagan, Jewish and Christian feminists all find inspiration in the myths, texts, motifs and compelling presence of Sophia, the Wisdom-Woman goddess.

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Sorath See Rudolph STEINER.

Spangler, David See FINDHORN.

Spenser, Edmund See LITERATURE AND ANGELS.

spirit guide Mythologies around the world include nonphysical beings who function as guides and protectors, and who provide inspiration. Angels fall into this broad category of supernatural beings. Other spirit guides might be spirits of the dead, semidivine entities, or beings with animal shapes such as those found in shamanic cultures. Modern psychology might look upon such a guide as being an aspect of one's own Higher Self or one's subconscious.

It is widely believed that one or more primary spirit guides appear at birth. These remain close during a person's life, and assist in the transition at death (compare to GUARDIAN ANGEL and GUARDIAN SPIRIT). In addition to primary spirit guides, secondary spirit guides may appear on the scene for temporary periods.

Spirit guides also can appear at any time in life, especially if mediumistic abilities open suddenly. Such spirit guides, usually souls of the dead, ostensibly communicate with the medium so as to relay information to others. The primary spirit guide to a medium is called a "control," who apparently monitors the access of other entities to the medium.

A "spiritual guide" (reprinted courtesy of U.S. Library of Congress)

Like angels, spirit guides can manifest in physical form, appear in dreams, and communicate via the inner voice.

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spirit helper See GUARDIAN SPIRIT.

spirits of form See Rudolph STEINER.

star of Bethlehem The bright star that guided the three Magi to the Christ child, as told in the New Testament, can be interpreted as being an angel rather than a star.

The Gospel of Matthew tells of the star seen by the Magi in the east, which went before them as a beacon and guided them to the infant Jesus in Bethlehem. The light moves about in a fashion uncharacteristic of a star but in keeping with other biblical descriptions of guiding angels as being lights, lightning, stars and flames.

The Book of Judges tells how stars played a role in a victory by Israel, and the Book of Job speaks of the morning stars singing together. The Book of Isaiah mentions the angel LUCIFER, whose name means "bearer of light" or "son of the morning." Revelation describes angels as being stars. The apocryphal Book of ENOCH describes angels of fire, with eyes like burning lights. Seraphim, the angels closest to God, are "fire-makers." Such burning lights appearing in the sky could have been described by the ancients as stars. Angels are associated or equated with stars in various philosophical writings.

See also Jakob BOEHME; JESUS; ORIGEN.

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Steiner, Rudolf (1861–1925) Philosopher, artist, scientist and educator whose "spiritual science," called *anthroposophy*, blends many strands of occult lore into an esoteric Christian frame. Rudolph Steiner's teachings about Higher Beings, INTELLIGENCES, angels and the four major archangels—MICHAEL, GABRIEL, RAPHAEL and URIEL—are extensive.

A SUMMARY OF STEINER'S LIFE

Steiner was born to Austrian parents on February 27, 1861, in Kraljevic, then part of Hungary and now in Yugoslavia. His father, a railway clerk, hoped that Rudolph would become a railway civil engineer, but an early manifestation of psychic gifts set him on a different path. Steiner began to experience clairvoyance at the age of eight; throughout his life he taught as one who regards his experience as authoritative, although he did not intend the results of his spiritual research to be considered infallible. At the age of nineteen he was initiated by an adept whose identity was never revealed. In 1886 he was hired by the Specht family to tutor four boys, one of whom was autistic. His exceptional tutoring enabled the boy to finish school and become a medical doctor. Later, one wing of Steiner's activity was his development of the Waldorf schools—the first was established in Stuttgart in 1919—now the largest nonsectarian system of education in the world. The Waldorf system also addresses the needs of retarded children.

Rudolph Steiner (used by permission of the Anthroposophic Press, Hudson, N.Y. 12534)

Steiner found that he was in rapport with the Theosophical Society, becoming the secretary of the German branch in 1902. However he withdrew about ten years later, after becoming disillusioned with what he termed the "triviality and dilettantism" of many members. He questioned Annie Besant's cultist championship of Jiddu Krishnamurti as the next Messiah, believed that cofounder Helena P. Blavatsky had distorted occult truths, and ultimately concluded that it was not possible to build a spiritual science on Eastern mysticism.

In 1913 Steiner formed the Anthroposophical Society, taking some members with him from the Theosophists. He described his path as one leading to spiritual growth on the four levels of human nature: the senses, imagination, inspiration and intuition. In Dornach, near Basel, Switzerland, he established the Goetheanum, a school for esoteric research, where he intended to produce Goethe's dramas and his own mystery plays. The building was burned to the ground in 1920 but rebuilt in 1922, and now serves as the international headquarters for the organization.

In the twenty-five years before his death in 1925, Steiner traveled around Europe and Great Britain giving more than six thousand lectures. His published works include more than 350 titles, most of which are collections of lectures. His key works outlining his occult philosophy are *Knowledge of the Higher Worlds and Its Attainment* (1904–1905), *Theosophy: An Introduction to the Supersensible Knowledge of the World and the Destination of Man* (1904) and *An Outline of Occult Science* (1909).

SPIRITUAL SCIENCE AND PHILOSOPHY

The intent of Steiner's philosophy is practical: He aimed at nothing less than the transformation of the individual, and thereby of society. Although Steiner drew heavily from the natural science works of Johann Wilhelm von GOETHE (which he edited in his university years) and the idealist epistemology of Johann Gottlieb Fichte (on whose scientific teachings Steiner wrote his doctoral dissertation), his was a radical commitment to experience and the solution of cultural problems. Steiner's first two philosophical works, *Truth and Knowledge* (1892) and *Philosophy of Freedom* (1894), argue that thinking can and must be developed as a liberating activity, one that grasps the most immediate particular by penetrating to its essential spiritual core. Steiner strives to lead the thinker to experience the practical and transformative power of original thinking in relation to the empirical world. He insists that ideas—one's own ideas generated by thinking freed from convention—make all the difference.

For Steiner, the ills of the world are largely attributable to the human failure to achieve a mode of thinking that is suffused with heart and will, which he refers to synonymously as "free" or "spiritual." Steiner is committed to "true civility": intuition, and action on ideals, in service of the artistic, the scientific, the educative. In *Knowledge of the Higher Worlds and Its Attainment*, Steiner insists that every individual can develop a spiritual, transformed consciousness:

> There slumber in every human being faculties by means of which one can acquire for oneself a knowledge of higher worlds. Mystics, Gnostics, Theosophists—all speak of a world of soul and spirit which for them is just as real as the world we see with our physical eyes and touch with our physical hands. At every moment the listener may say to himself: that, of which they speak, I too can learn if I develop within myself certain powers which today still slumber within me. (p. 1)

At the age of forty Steiner felt that he was ready to speak publicly about his spiritual philosophy, his clairvoyant experiences, and what he had learned from them. By this time he had gained much experience in the nonphysical realms through profound meditation. Steiner claimed to have access to the Akashic Records, from which he had learned the true history of human evolution. He said that at one time humankind was more spiritual and possessed supersensible capabilities, but lost them on the descent to the material plane. At the nadir of human descent, Christ arrived and provided the opportunity to reascend to higher spiritual levels. For Steiner the life, death, and resurrection of Christ were the most important events in the history of humankind and the cosmos. The Gospels, however, did not contain the complete story.

HIGHER BEINGS AND THE MILLENNIUM

Steiner wrote that Christ has, since the mystery of Golgotha, become the Spirit of the Earth, and yet He comes from regions beyond the earth. If we are stirred only by what belongs to the earth, we can never develop our Spirit Self. We lay the first seeds of this when we Christianize science, for it is Christ who brings the forces we need from outside the earth. "Progressive Angels," in whom the power of Christ is working, will teach that the substance of the world, even to the minutest particle, is permeated with the spirit of Christ, and he will be found working in the very laws of chemistry and physics. Two new impulses are arising, moral love and confidence in one another. Pure love, stronger than ever before, will have to be given wings within us. We must meet the other person as an ever-changing riddle, who evokes confidence in his or her own way from the very depths of our soul.

According to Steiner, the initiate comes to know the Spiritual Beings active behind phenomena, both the divine hierarchies that are already preparing spiritually that which will later descend to become physical events, and the powers which oppose them. In addition there are elemental beings who are the earthly servants of these higher beings, both in nature and in humans. The initiate can see what they are doing, and discovers that the truly creative Gods have their workplace within the human skin, in the inner organs, and that what permeates these will develop the form of the future. The initiate sees how past phases in the evolution of humanity will emerge again in metamorphosed form during the involution, the respiritualization of the earth, and how we already work with these germinal forces when we are in the depths of sleep, preparing not only our own next incarnation but also the future of the earth—though only that which is great and cosmic, not the details.

In *Spiritual Values*, Steiner states that

> of all that the Spirit has to accomplish on Earth through man, by far the greater part is accomplished during sleep. . . . Whilst we are asleep, lofty Spiritual Beings work upon the human soul, with the object of bringing man to his full and complete evolution in Earth existence. . . . (p. 47) [E]very night man grows out into the Cosmos. Just as here on Earth we are connected with the plants, with the minerals, with the

> air, so are we connected in the night with the constellations of the fixed stars. From the moment we fall asleep, the starry heavens become our world, even as the Earth is our world when we are awake. (p. 48)

Dreams carry the experience of the cosmos through the threshold of the astral into the physical body, gathering images and feelings that vibrate with cosmic residue.

THE ELOHIM: THE SPIRITS OF FORM

Seen from Steiner's spiritual perspective on human evolution, the original divine forces under the rulership of the Being known as Jehovah (Jahve, Yahweh), one of the Elohim or Spirits of Form, lost control. But Christ brought to Earth at the time of Golgotha the forces of the other six Elohim, who together with Jehovah had created man in their own image and breathed into him the living soul. And the first of these forces for the future starts to become active in those who receive the new Christ impulse mediated by spiritual science. The events of the present time are part of a greater battle behind the scenes between Wisdom/SOPHIA—all the forces of the past that have created us under the guidance of Jehovah, and Love—and the great forces of the other six Elohim which work creatively into the future. Only through the rhythmic swing of the pendulum between Wisdom and Love will the future be rightly formed. The Hierarchies intend for us only that to which we contribute from now on in full consciousness, and we have to go through both inner and outer soul-battles that make us strong.

MICHAEL: THE SPIRIT OF THE AGE

Steiner reported that during the last century the consciousness of humankind as a whole crossed unconsciously the Threshold that separates the world of nature, grasped by the senses, from the spiritual world that manifests within the human soul. In consequence, human thinking, feeling and willing are no longer fully coordinated. This shows itself in many ways; for example, in increasing mental illness and in the incidence of violence. But in complete contrast, the opportunity is now open for spiritual perception in clear waking consciousness.

Furthermore, since 1879 human evolution has been under the guidance of MICHAEL, as Spirit of the Age. As ruler of the Cosmic Intelligence, the coordinator of the divine INTELLIGENCES in the heavenly bodies, he enables the person who applies intelligence and reasoning to reports of the spiritual world to grasp these through his understanding. Michael inspires the will to do so, and also spreads the impulse of cosmopolitanism that is so characteristic of the millennium.

In those who progress to active thinking, it will be possible to make Inspiration the determining element of soul. This is what "Michael rulership" really means. Michael does not work so much for the initiate as for those who wish to understand spiritual investigations. Michael stands cosmically behind man, while within man there is an etheric image that wages the real battle through which we can become free. Because Michael won the battle over the Dragon in 1879, the spiritual will lay hold of humanity more and more, and spiritual truth will take root among men although it will not become the general conviction. Steiner predicted that before the end of the twenty-first century, buildings would arise all over Europe dedicated to spiritual aims.

ANGELIC ASSISTANCE

While science and technology "can only apprehend the corpse of reality" at the same time the old Christian spirituality is falling apart and cannot be repaired. The possibility of help from Spiritual Beings has not been lacking, but this is now dependent on the cooperative activity of the individual. States Steiner: "The doors to the Spiritual world now stand open, and the gods will immediately help if we turn to them. But their laws require them to deal with free men, not puppets." Furthermore, Luciferic and Ahrimanic beings constantly interact to challenge Angelic forces in human thought, sense and will, making each individual's esoteric discrimination or "spiritual science" a crucial skill to learn and practice. In a lecture given on October 9, 1918 (*The Work of the Angels in Man's Astral Body*), Steiner described how throughout this century the Angels have been seeking to implant three impulses in people before 2000 C.E., and how these impulses must turn to harm if they are not taken up with precisely this esoteric discrimination in each individual's will.

First, the Angels bring a strong impulse toward brotherhood, based on a deep interest in others and the inability to be happy so long as the other is unhappy; its obverse is the pernicious misuse of sexuality that rebels against brotherhood and shows itself in rape or in terrorism that has no respect for innocent bystanders. Secondly, Angels bring recognition of the hidden divinity in the other, so that each meeting becomes a sacred rite, the sharing of ideas a communion without need of church; its obverse is a taste for medicants or drugs that damage health, and soul-numbing addiction that only serves drug barons. Thirdly, Angels bring us the possibility of gaining spiritual insight through thinking; its obverse unleashes tremendous mechanical forces in the service of egoism, dramatically evident in dangerous leaders and cutthroat business practices.

Steiner remarked on April 4, 1912, that "without new spiritual impulses, technology will not only dominate outer life, but will overpower and numb us, driving out the religious, philosophical, artistic, and even ethical interests in the higher sense—men will turn into something like living automata." This lack of spirituality also made humans susceptible to the evil being spread over the earth through the influence of malevolent forces.

LUCIFERIC AND AHRIMANIC BEINGS

As illustrated above, Steiner discovered that while some beings encourage the advancement of humankind's spiritual consciousness, others urge the separation of humanity from each other and the earth through unbridled egoism and private ecstasy. These spirits Steiner labeled Luciferic for their negative impact. Still others wish people to remain mired in a materialistic, mechanistic world. These last spirits Steiner called "Ahrimanic" beings, after the Persian personification of evil. He links Lucifer with air and warmth, Ahriman with earth and cold, and traces through the changes of seasons (and the elemental spirits of the Earth, which can serve the purposes of destructive Higher Beings as well as those fostering human spiritual evolution), another manifestation of the eternal struggle between them.

Steiner faced serious inner battles with these forces, declared his salvation to be through his immersion in the

mysteries of Christ (not to be confused with any formal Christian religion), and warned that the spiritual path to higher consciousness entailed such battles. He noted that people strongly resist taking responsibility to fight on the inner plane, preferring to project the battle out onto imagined enemies. Every thousand years as a new millennium approaches, Luciferic and Ahrimanic beings make particularly strong attacks on human progress because of heightened fears of Armageddon and an end to the world. Thus the Luciferic and Ahrimanic beings find humans even more susceptible to spiritual debasement, mental slavery and mass hysteria.

Steiner would concur with Carl G. JUNG that the profoundest challenge to our age is to grasp with full intensity the polarity between Lucifer and Ahriman (see ABRAXAS). Modern consciousness has inherited a polarity between God and the devil, heaven and hell, but we need to understand that to strive toward paradise—willfully and forthwith—is just as bad for a person as to do the opposite. We must recognize that our true nature can be expressed only through dynamic equilibrium. On the one side we are tempted to soar into the fantastic, the ecstatic, the falsely mystical; on the other side we are dragged down by the prosaic, the arid, the dull and sterile.

Chaos, in which Luciferic and Ahrimanic forces participate, is necessary for human evolution, but is also highly antisocial. Steiner's commitment to "higher civility" spurred his reappraisal of human relations. At Dornach, a sculpture shows the Representative of Man standing between Lucifer and Ahriman. Whereas at present we see the other person superficially, Steiner would have us see each person as a special form of balance between Lucifer and Ahriman. We will gain this capacity by paying attention in retrospect to those who have educated, befriended, even injured us—often in a very helpful way. It is here that social impulses arise in time to perceive the head, the gait, the movements of another as an image of his/her eternal spiritual being. Steiner said on October 10, 1916, that as a rule we do not encounter anyone we have not met in previous incarnations. Likes and dislikes are great enemies of real social relations. Condemning a person obliterates a karmic relationship entirely, postponing it to a next incarnation, and no progress can be made.

Steiner explains that Ahrimanic beings are highly intelligent, extraordinarily clever and wise. They act behind the veil of nature and work to destroy the human physical organism. When we enter their world, destruction, hatred, or the like arise within us. Sensuous urges and impulses are enhanced. They move to destroy others without any benefit to ourselves. They replace thinking by all kinds of lower organism powers, especially the impulse to lie.

The Luciferic beings foster egoism within us, and have a passion for creating and bringing things into existence. Steiner insists that future evolution will be endangered if these two beings are not recognized. The clear, exact thinking required to pursue spiritual science counteracts the superficial phrases Ahriman uses to dull thought. Each individual must cease to grovel in the inner life, acting out of temperament or an obscure feeling of affiliation to some group; instead one's inner life derives from the pendulum of Love and Wisdom, revealing the deeper connections of life around us.

SORATH

Steiner also perceived other beings beginning to generate evil with a far mightier force than Lucifer and Ahriman. One is Sorath, the Sun-Demon of Revelation. Steiner says that toward the millennium, spiritual people will be able to see the Sun-Genius, the etheric vision of Christ, and Sorath will foment opposition to belief in this phenomenon, arising around the year 1998 in numerous men who are possessed by him, exhibiting intensely strong natures, with raving tongues, destructive fury in their emotions, and faces which outwardly look animalized. They will mock that which is of a spiritual nature. In the mystery of 666, or Sorath, is hidden the secret of black magic. The power by which the Sun-Genius overcomes Sorath is MICHAEL, who has the key to the abyss and the chain in his hand (*The Apocalypse of St. John*).

THE FOUR SEASONS AND THE ARCHANGELS

In October 1923 Steiner gave five lectures at Dornach, later published separately as *The Four Seasons and the Archangels: Experience in the Course of the Year in Four Cosmic Imaginations*. Details about each archangel's qualities tied to the seasons, and more of the qualities of the imagination Steiner linked to each, will be found in the separate entries on MICHAEL, GABRIEL, RAPHAEL and URIEL. This material, a symphony-like treatment of the divine continuity in the four movements of the seasons for Earth, Higher Beings, Elemental Beings, human consciousness, and spiritual skills and lessons, alchemy with its minerals and colors, Christian liturgy, mythology, Goethe's poetry and his own iconography, reveals how deeply imaging and aesthetics manifest Steiner's spiritual integration. Indeed, he describes each season in the context of how he would produce a mystery play about it—what colors, images he would choose—and suggests how these iconic choices embody some esoteric meanings. His colored chalk drawings accompanied the lectures and were reproduced in the volume.

Autumn—Michael

Steiner starts with autumn, Michaelmas (feast September 29). Michael Imagination, like Michael, wields a sword of iron, iron in the blood and strength in the spirit. At Michaelmas we celebrate the sulfurizing and meteorizing process in man—everything that opposes love of ease, opposes anxiety, encourages the unfolding of inner initiative and free, strong, courageous will. Michaelmas is the Festival of Strong Will. The renewal of the whole soul-disposition of humankind should be celebrated at Michael Festival, one that renews the whole inner man.

Winter—Gabriel

Next is the Christmas Imagination; Gabriel is its angel. At Christmas we celebrate the birth of the Redeemer, but Steiner ties the earth to the Mother: Mary or Demeter. In fact at one point he calls the Christmas Imagination the Mary Imagination. Gabriel always has been the angel most closely connected with Mary, present at many of the stages leading to the birth of Jesus, and the messenger who announced to humans its glorious new synthesis.

In the depths of winter the earth, in relation to the cosmos, is self-enclosed, as if it were cut off from the cosmos. During the winter the earth is wholly earth, with a concentrated earth-nature. In high summer the earth is open to the cos-

mos, lives with the cosmos, and in between, spring and autumn hold Earth in balance with the cosmos.

The picture of Mother and child celebrates the festival of earth gravity, enclosure and inner shelter. The depths of winter show us the connection of the cosmos with man, with man who takes up the birth-forces of the earth. The picture of Mary with the child arises out of the cosmos itself.

Spring—Raphael

Easter Imagination brings Raphael, the Physician Angel. At Easter we celebrate the death and resurrection of the Redeemer. The figure of Raphael comes before us in dramatic guise as the mediator who arouses in us the rightful approach, through reverence and worship, to what the Easter Imagination is.

The activation of Earth in spring, Steiner notes, activates both Luciferic and Ahrimanic powers; the former try to take up the etheric into their own being, the latter try to ensoul the earth with astrality. The risen Christ stands triumphant between reddish Ahriman under his feet and the Luciferic blue/yellow power hovering above that seeks to draw the upper part of man away from the earth. Raphael takes on a Hermetic/Healer stance with a mercurial staff; sulfur and phosphorous are both present for combustion. The Easter Imagination celebrates transformation for healing, for the world-therapy that lives in the Christ principle.

The archangel Michael: the Spirit of the Age (reprinted courtesy of U.S. Library of Congress)

Summer—Uriel

Finally, the St. John (the Baptist, feast June 24) Imagination of high summer, with creative, admonishing Uriel presiding, is a festival of pervading radiant Intelligence, sulfur-yellow and fire-red, of consolidated Imagination of Cosmic Understanding. At the height of summer, the elemental spirits soar upward and weave themselves into Uriel's realm, the shining Intelligence above.

Uriel, the representative of the weaving cosmic forces, appears in summer, seeking to embody himself in a vesture of light. Uriel's own intelligence arises fundamentally from the working together of the planetary forces supported by the working of the fixed stars of the zodiac. At midsummer the Trinity reveals itself out of the midst of cosmic life, cosmic activity. Steiner says "it comes forth with inwardly convincing power if . . . one has first penetrated into the mysteries of Uriel."

TRINITY OF HEAVEN, EARTH, AND CHRIST

Steiner's Trinity is not of Father, Son and Holy Ghost. He says that at midsummer "we behold the outcome of the working together of Spirit Father and Earth Mother, bearing so beautifully within itself the harmony of the earthly silver and the gold of the heights. Between the Father and the Mother we behold the Son. Thus arises the Trinity Imagination, which is really the St. John Imagination. The background is Uriel, the creative, admonishing Uriel. . . ."

INTERPLAY OF THE ARCHANGELS

If we want to arrive at an understanding of man's circumstances and situation in the world, Steiner says, we must seek it in the interworking of those Beings who appear in conjunction with these pictures (the "mystery play" images for each of the Imaginations and Archangels). If we know what is going on secretly in the products and beings of nature, we learn to recognize their therapeutic power. From MICHAEL, GABRIEL, RAPHAEL and URIEL stream out forces through the cosmos that enter man as formative force. In general Gabriel's forces are nourishing powers, Raphael's are healing; Uriel gives forces of thought, and Michael gives forces of movement.

One of the interplay factors is that whatever is permeated by Ahrimanic influences during one season is transformed into healing powers at another season. Thus the Archangels and Imaginations of one season are present strongly as the "counterpoint" of another. Their complementarity can be illustrated thus:

Winter: Gabriel above, Uriel below.
Spring: Raphael above, Michael below.
Summer: Uriel above, Gabriel below.
Autumn: Michael above, Raphael below.

In winter, after Uriel has made his way round the earth, his forces stream up through the earth and come to rest in our heads. Then these forces, which at other times are outside in nature, work through us to make us citizens of the cosmos. They actually cause an image of the cosmos to arise in our heads, illuminating us so that we acquire human wisdom. In

this connection man is truly a microcosm against a macrocosm.

While during autumn Michael is the cosmic Archangel above, at Michaelmas it is Raphael who works in human beings—Raphael who is active in the whole human breathing system, regulating it and giving it his blessing. Up above we have the powerful Michael Imagination, with the sword forged from meteoric iron, the garment woven out of Sun-gold and shot through with the earth's silver-sparkling radiance, while Raphael below is working in man, aware of every breath that is drawn, of everything that flows from the lungs into the heart and from the heart through the whole circulation of the blood.

While Gabriel manifests as Christmas Imagination he is the cosmic Spirit; we have to look above to find him. During the summer Gabriel carries into man all that is brought about by the plastic, formative forces of nourishment. At midsummer they are carried into man by the Gabriel forces streaming through the Earth, when it is winter on the other side of Earth.

Michael reaches his height in autumn, and in spring his forces penetrate up through the earth and live in all that comes to expression in man as movement and the power of will, enabling him to walk and work and take hold of things.

Steiner was influenced by Goethe's *Faust* (which borrows from a much older source), which describes angels ascending and descending and develops the theme of the Archangels passing to each other their "golden vessel" containing the special healing powers. For example, Raphael passes it to Uriel, whereby the healing forces are made into the forces of thought. Michael receives from Uriel the thought-forces, and through the power of cosmic iron, out of which his sword is formed, transforms these thought forces into the forces of will, which become in man the forces of movement.

Steiner's voluminous talents as artist, philosopher, spiritual teacher, and "scientist of the invisible" have only been touched upon here. He presents a sweeping, mystical, visionary system that ties into the anxieties of our time, showing how the Angelic realms are intertwined with our inner and outer lives.

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Swedenborg, Emanuel (1688–1772) A scientist and mystic, Emanuel Swedenborg believed that he communicated with God and His angels directly through a series of visions. He described in great detail the structure and hierarchy of both heaven and hell and the transitional place spirits go after death before choosing their eventual home. He stressed that mankind is totally free to select either heaven or hell, and that only through man's humanity can God truly be revealed. Swedenborg's books on these revelations met with derision and rejection during his lifetime, yet they influenced the works of nineteenth- and twentieth-century philosophers and theologians.

Swedenborg was born in Stockholm on January 29, 1688, the second son of the Lutheran Bishop of Skara. The family name was then Swedberg; the father changed it to Swedenborg when they became part of the nobility in 1719. The elder Swedenborg served for many years as a professor at the University of Uppsala, and Emanuel studied Latin, Greek, other European and Oriental languages, astronomy, geology, metallurgy, anatomy, mathematics, economics and other sciences there from age eleven to twenty-one. After graduation he traveled to Holland, Germany and England, where he met the astronomers Edmund Halley and John Flamsteed. By the time of his return to Sweden in 1716, his reputation brought him to the attention of King Charles XII, who named him a special assessor to the Royal College of Mines. Fascinated by the mining industry, Swedenborg turned down the opportunity to teach at Uppsala.

Although Swedenborg attempted to marry twice, neither young lady accepted him, and he devoted himself to work instead. In 1718 he invented a device to carry boats overland for a distance of fourteen miles. He worked on designs for submarines and air-guns, which could fire sixty or seventy rounds without reloading, and even dabbled in flying machines. In 1734 he wrote the *Opera Philosophica et Mineralia*, in which he described his "nebular hypothesis" as the basis for planet formation—ideas often erroneously attributed to Immanuel Kant. For the next ten years, Swedenborg wrote various treatises on animals, mineralogy, geology, creation and anatomy. But not until the publication of *Worship and the Love of God* in 1745 did Swedenborg turn his attention completely to the study of religion and God's revelations.

Swedenborg began to have ecstatic visions in 1743. Up to that time he hadn't given much thought to spiritual matters, although he had argued that the soul existed. Suddenly he was overcome with revelations about heaven and hell, the work of angels and spirits, the true meaning of Scripture and the order of the universe. Although Swedenborg maintained that he was fully conscious during the visions, he could remain in a trance for up to three days. It appears that he had the unusual ability to remain for prolonged periods in a hypnagogic state, the twilight phase that occurs just before the onset of sleep. In this state of consciousness one receives vivid images and voices, and it is possible to interact with these in ways much less difficult than those utilized in the dream state.

Swedenborg was so convinced that God had selected him to be His spiritual emissary that he quit his post as assessor in 1747, at age fifty-nine, and went on half-pension to devote himself fully to the Lord's work.

Swedenborg's theses revolved around two main points: that it is only through the eyes of mankind that God is truly revealed (although at no time did Swedenborg presume that God had exhausted all His revelations), and that man, through free will, creates his life and the eventual choice of heaven or hell. Men and women are completely at liberty to pursue lives devoted to love of the Divine and charity toward the neighbor, or to glorify self-love and evil. By so doing they make their own heaven or hell. Choices are final.

Immediately after death, the soul goes to an intermediary state called the "Spirit World" (somewhat akin to purgatory,

only more temporary), in which one must confront one's "true affections." That is, what matters in the afterlife is not what one thinks or knows, but what one intends and does. After reconciling these matters, the soul naturally drifts toward its real nature, heaven or hell. In the Spirit World, as in heaven and hell, it is impossible to deceive others or to hide one's true nature.

Heaven for Swedenborg little resembles the sylvan paradise usually found in religious literature. Instead the angels who live there—all of them former humans, not separately created beings—live much as they had done on earth. They have faces, arms and legs, eyes, ears, noses and hair; they live in houses similar to their earthly domiciles, grouped into communities, towns and cities; they wear clothing; they speak and write; they eat food; they marry; never idle, they organize into different governments and perform useful occupations; they play, listen to music and generally live no differently from "natural," as opposed to spiritual, man. They have no sense of time, however, only of varying states of faith, intelligence, love and wisdom. As the angels progress into higher states they appear to grow older but tend to resemble young adults once they have accepted the Lord's love and wisdom. In heaven, spatial relativity is unknown as defined on earth. Those in similar states are near to each other, and those of dissimilar states are farther apart.

Angels of the inmost heaven exist solely as expressions of Divine Will and Love, taking no credit for any thought or action separate from the Lord. No matter which way they turn they always face east, the direction of the rising sun and thereby the Light of the Divine. They hear, speak and see more keenly, for as spiritual beings they understand so much more than humans, especially the universal language of all angels. Such complete life in the Lord yields immeasurable bliss and joy, often expressed as completely innocent delight.

All children are admitted to heaven, whether or not they were baptized. Baptism does not signify salvation but merely the need to be reborn in the Divine. In fact all people, not just Christians, are accepted into heaven if they have lived lives of love and charity. Once in heaven, the angels instruct them in the ways of the Lord. Even the rich, often thought excluded at the expense of the poor and meek, are welcome if the intent of their lives has been divinely inspired.

Perhaps because he was lonely in his bachelorhood, Swedenborg gave special emphasis to the state of married love in heaven. He explained that true married love is the total bonding of two minds into one, the blending of discernment and intent, the expression of the good and the true. To the extent that such a complete bond exists that couple becomes one angel, for an angel represents the good and the true together. And since each angel is a heaven in miniature with all the angels constituting all the heavens, married love is itself heaven.

All these things Swedenborg claimed came from discussions with the angels, which he recorded with a scientist's detachment and attention to detail. He realized that few would accept his visions as true revelations, but would instead accuse him of blasphemy or insanity. But he did not care, firmly asserting that he had heard, seen and spoken to God's heavenly representatives. He recounted his revelations in several weighty tomes, including the eight-volume *Arcana Coelestia*. Other titles were *Apocalypse Explained, Conjugial Love, Divine Love and Wisdom, Divine Providence*, in 1758 his most famous, *Heaven and Hell*, and *Spiritual Diary*.

The Swedenborgian Hell differed greatly from the eternal fire of damnation propounded by the preachers of his day. Rather it is quite a modern place, peopled by those who choose self-love and evil rather than Divine love and truth. The Lord casts no one into Hell but instead works steadfastly through his angels to save that soul. Those who embrace evil and falsehood make their own Hell.

Hell's denizens continue their earthly lives and habits, much as Swedenborgian angels do, but with the continual threat of punishment if they exceed acceptable levels of vice and corruption. Retribution is the only restraint on their evil natures. There is no fallen Lucifer or Satan leading this gang of rogues. "Lucifer" and "Satan" themselves mean hell, and there is no devil in charge, for all the spirits in hell are former human beings. Because they have chosen malice and darkness, their faces are distorted into monstrous, repulsive shapes. They live in gloom yet appear to be burned by the fire of their own hatred. They speak with anger and vengefulness, they crave each other's company, and shrink back in loathing and pain from the approach of an angel. The constant clash of their falsehoods and senses produces a sound like the gnashing of teeth. The openings, or "gates," of hell are numerous and omnipresent, but they are visible only to those spirits who have chosen that path. Inside, hell resembles cavernous, bestial lairs, with tumbledown homes and cities, brothels, filth and excrement. Others hells may be barren deserts.

In any of these three worlds, time does not exist as it does on earth, Swedenborg says. It is measured by changes of state. Space also is different; spirits of like mind are "near" to each other, whatever their actual "location."

Swedenborg exerted tremendous influence on later nineteenth-century thinkers, especially Ralph Waldo Emerson and William BLAKE. Emerson greatly admired Swedenborg but found heaven and hell as Swedenborg described them deadly dull. Emerson also chafed under the premise that once a human had made his choice for heaven or hell there was no turning back, no atonement nor redemption. Blake initially embraced Swedenborgianism but eventually rejected it along with other examples of the Age of Reason. His "The Marriage of Heaven and Hell" satirized *Heaven and Hell* as a means of direct revelation, yet the idea of a clearly defined other world continued to influence Blake's art and writing.

After his death in 1772, some of Swedenborg's followers established various churches and societies to study and put forth the mystic's theories. The Church of the New Jerusalem was founded in England in 1778 and in the United States in 1792. The so-called New Church did not consider itself a separate religion but a help to further enlightenment. The Swedenborg Society was established in 1810 to publish translations of Swedenborg's books, create libraries, and sponsor study and lecturing. Spiritualists embraced Swedenborg's concept of the spirit's survival after death and the possibility of communication with the spirits. Like Swedenborg, they rejected reincarnation.

Helen Keller loved Swedenborg's writings and urged everyone to tackle his complicated and dense works. Many

proponents of the New Age agree with Swedenborg's idea that hell is what you make it.

Swedenborg became enamored with England when he first visited there as a young man, and he spent most of his later years there. He died at the age of 84 and was buried in London.

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T

take-away apparition See DEATHBED VISIONS.

Tantric Buddhism The Tantric system of enlightenment arose in pre-Vedic India, and remains a version of yogic practice in India with teachers and initiates. It rests on the worship of the mother goddess as Shakti, who imbues the world with power. The name derives from the *tantras*, Sanskrit texts written centuries after the primordially based teachings had been formulated. It combined with Buddhism in other Asian countries, was eventually suppressed and disappeared in China and Japan, but it is still widely practiced in the Buddhist monasteries of Nepal, Bhutan and Tibet.

Tantric practice consists in learning how to transmute bodily sexuality into a complete union with the Shakti. There can be no doubt that sexual intercourse was used in original Tantric practice, both as a way of transmitting initiations through a line of female power-holders and as a basis for meditative ritual. It is known that the great poet-saint Milarepa was initiated partly through intercourse with a disciple of his teacher Marpa, and some of the most sacred texts of this branch of Buddhism, for example, the Hevaira Tantra, give clear instructions for the way the sexual ritual is to be performed. Its human practitioners become at the outset respectively *herukas* (heroes) and yoginis (female yogis) or *dakinis* (in Tibetan *khadomas*, or female "sky-goers"). *Dakinis* are female partners whose names sometimes clearly identify them as forms of Wisdom, much as SOPHIA did in Gnostic and Judaic mysticism.

As in the practices of yoga in HINDUISM, GNOSTICISM, Sufism (see ISLAMIC ANGELOLOGY), and other paths, the Tantric system employs a complex symbolism played upon the imagination to further the aspirant's progress. The sexual rituals, actual and imaginative, on which the imagery is based depend on a special technique of activating a subtle body within the mediator's physical body, with its own inner pattern of energies and channels, named and personified by "deities of the mandala," entities scarcely distinguishable from gods, goddesses, angels and demons. Meditators evoke and visualize many orders of metaphysical principles, focusing on them through mantras and images of the deities. In the mystical context the distinctions between "real" and "unreal" are never sharp, certainly not as meaningful as the results of practice.

The mandala is one of the principal layouts used in all Tibetan mysticism and art. Monks and nuns select *tankas*, portable mandalas, for their practice. The mandala consists of a circle with divisions radiating from the center, sometimes interpreted as the petals of the lotus, indicating that the figures on the periphery are unfoldings from the center. Each mandala is meant to be set up and followed through, stage by stage, around its layout, beginning with its eastern or southern quadrant and ending at its center. Once the mandala has been visualized and vitalized, it may be infolded and returned to the center. Mandalas of different lineages of deities may have varying numbers of petals.

Union of the male and female eventually becomes Buddha-Nairatma, which equals Enlightenment in union with Void. This is the subtle meaning of *Om mani padme Hum*. *Om* is the ancient Sanskrit invocation of the Supreme Reality; *mani* means "jewel" or "diamond," the *vajra* ("thunderbolt" and "diamond"—two condensed metaphors for the energy of the Void in which all opposites are reconciled, and also the erect male sexual organ—the "jewel" is thus condensed transcendent semen); *padme* means the "lotus," long associated with the female genitals, specifically of the Goddess who gives birth to the world, and in the Buddhist context, to spiritual insight into the appearance and disappearance of phenomena; *Hum* invokes energetic power.

Jinas are the energy-wisdom symbols, proceeding from the center and subdividing to produce all the mental creations that constitute the abstract and concrete contents of the universe. Each of the *jinas* stands not only for a kind of wisdom-energy but also for one kind of faulty sense perception to be remedied. In some mandalas they are shown interacting with the five kinds of wisdom, their partners the Bodhisattvas, the archetypal personifications of total compassion and metaphysical insight. The female forms have the following names: the Sovereign Lady of the Void (center), the All-Seeing (east), the No-Otherness (south), She of the White Raiment (west), and the Savioress (north).

Sometimes all the figures in the mandala are depicted in wrathful aspect, with haloes of flame, gruesome ornaments and hideous mein, dancing upon corpses. In this form the mandala portrays the universe with the five wisdoms clouded by the passions or delusions of sentient beings, which result from the operation of Avidhya (not seeing). They do not represent divine wrath, their functions being quite unlike those of the medieval Christian demons. Their purpose is not to torture sinners but to overcome evil, their clenched teeth and ferocious expressions exertions of all their strength in the battle against passion and delusion. Furthermore, these wrathful aspects are essential to the Tantric concept of non-duality; beauty and ugliness are two aspects of every object of perception. One more reason for the

wrathful spirits is the belief that, when one dies, forty-nine days must be spent in the *bardo*, or intermediate state that precedes rebirth. During that time one encounters thought-forms emanating from one's own consciousness that have the appearance of wrathful deities or demons. Familiarity with the mandala will help to disperse fear of them.

Dakinis (or *khadomas*) are always portrayed in female form. They are representations of the forces welling up in the aspirant by which one is driven to master the hostile array of cravings, passions, and delusions and transform them into the winged steeds that will carry one forward to Enlightenment. The *dakini* is the universal urge to Enlightenment as it acts within the person. Often ferocious in appearance, they are reminiscent of the dread Hindu goddess Durga. It is usual for an adept to take one of the *dakinis* as a personal symbol of communication with divine wisdom (similar to the functions attributed to the Active Intelligence in medieval thought). By uniting with one's *dakini*, one penetrates the true meaning of doctrines too profound to yield to everyday consciousness.

Yidams are deities adopted by individuals as their mentors and guardians. When an initiate enters upon the path, the lama will select a *yidam* well suited to his special requirements. If one has fierce passions to subdue, the *yidam* will be one of the wrathful deities. Someone who is in emotional distress will be assigned a comforter, one who supports with chaste devotion. The adept may in imagination be warmly intimate with his *yidam*, but this love must be idealized. The twenty-one *taras* are the most frequently encountered *yidams*. Each has subtly different correspondences with psychic realities; the green, white and red *taras* are usually selected. Sometimes the *yidam* is equated with the *dakini* or even the guru. A devotee of the green *tara*, for example, might invoke her with the words: "*guru, yidam, dakini, maha arya tarayeh*!"

Imaginative visualization was elaborated into enormous and complex sequences. Much Tibetan art is intended to provide a basis for such visualizations. The procedure consists of the meditator calling on personified spiritual principles by name, invoking their mantras, and then visualizing their presence as intensely as possible so as to identify with them. A great collection of these *sadhanas* (meditations), the Sadhanamala, ("Garland of Sadhanas") had seen compiled in India by about 600 C.E. Each personification has its own color, posture, number of heads and arms with meaningful gestures (*mudras*), and symbolic objects. Broadly speaking, they represent energy-principles condensed into persons. Here is an example:

> The worshipper should conceive himself as Vajravarahi whose completion is red like the pomegranate flower, who has two arms, one face, three eyes, dishevelled hair, and who is endowed with the six favorable symbols. Her essence is the five spiritual knowledges and her nature is the pleasure of *Sahaja* [supreme spiritual conjunction]. In her right hand she holds the vajra *gri-gug* [flaying knife], in her left a skull-cap full of blood, with a trident impaling heads in the crook of that arm. She stands in the *Pratyahlida* [dance] posture and tramples on the fierce Kalaratri. She wears a garland of freshly severed heads and licks the blood that trickles from them.

Actual gods and demons who belong to the six orders of sentient beings are also depicted in outer parts of the mandala. It is taken for granted in most Asian countries that there are all kinds of supernatural beings, the highest of which are called gods. Whether spoken of as gods, angels or demons, such beings are empowered to help the aspirant only to a limited extent. For instance, Buddhists are free to worship the gods associated with certain mountains or localities, or not.

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Taylor, Edward See PROTESTANT ANGELOLOGY.

Teresa of Avila, St. (1515–82) One of the great Christian mystics and the founder of the Discalced Carmelite Order, whose authoritative works on prayer remain classics to the day. Teresa of Avila also had astounding experiences involving angels. Her books are *Life*, her autobiography (1565); *The Way of Perfection* (1573), about the life of prayer; and *The Interior Castle* (1577), her best-known work, in which she presents a spiritual doctrine using a castle as the symbol of the interior life.

She was born Teresa de Cepeda y Ahumada, to a noble family, on March 28, 1515, in or near Avila in Castile. Her mother died when she was 15, which upset her so much that her father sent her to an Augustinian convent in Avila. Her exposure to the monastic life convinced her that she wanted to become a nun, but her father forbade it as long as he was living. At about age 20 or 21 she left home and secretly entered the Incarnation of the Carmelite nuns in Avila. Her father dropped his opposition.

In 1538, soon after taking the habit, Teresa began to suffer from ill health, which she attributed to the change in her life and diet. It was through her chronic and severe afflictions that Teresa discovered the power of prayer, which enabled her to heal herself and which then became the focus of her spiritual life and her writings.

In her autobiography, *Life*, Teresa comments on her "many ailments" during her first year in the convent, including increasingly frequent fainting fits and heart pains so severe that others became alarmed. She was often semiconscious or unconscious altogether. She opined that these problems were sent by God, who was offended at her innate "wickedness." Rather, she may have suffered from malaria.

Teresa's health failed to the point where a grave was dug for her at her convent. She astonished everyone by recovering on her deathbed. She remained bed-ridden for eight months, and spent the next three years regaining her health. It was not until she reached the age of forty that the principal symptoms of her illness finally disappeared. Later, she credited the power of prayer and the intercession of St. Joseph with her recovery.

Throughout her monastic life, Teresa was blessed with numerous ecstatic experiences. She did not seek them out, but considered them a divine blessing. She spent long periods in the prayer of quiet and the prayer of union, during which she often fell into a trance and at times entered into mystical flights in which she felt as if her soul was being

lifted out of her body. She likened ecstasy to a "delectable death," saying that the soul becomes awake to God as never before when the faculties and senses are "dead."

Teresa likened prayer to the cultivation of a garden. She outlined four steps for the watering of the garden so that it would produce fruits and flowers, which are the measure of the prayer's progress in love.

The first and simplest step is meditation, which Teresa said is like drawing water from a deep well by hand, in that it is slow and laborious.

The second step is taken through quiet, when the senses are stilled and the soul can then receive some guidance; thus, the prayer gets more water for the energy expended. The soul begins to lose its desire for earthly things.

The third step is taken through the prayer of union, in which there is contact between the prayer and God, and there is no stress. The garden, in fact, seems to be self-watered, as though from a spring or a little stream running through it. Teresa confessed that she had little understanding herself of this step. The senses and mental faculties, she said, could occupy themselves only and wholly with God.

The fourth step is taken by God himself, raining water upon the garden drop by drop. The prayer is in a state of perfect receptivity, loving trust and passive contemplation. Physically, the prayer faints away into a kind of swoon, Teresa said; her description resembles the trance states described by mystics of many faiths.

Teresa often came out of deep prayer states to find herself drenched in tears. These were tears of joy, she attested. Mystics in modern times also experience this.

She made such rapid progress in her prayer that she was concerned that she was being deceived by the devil, because she could neither resist the favors when they came nor summon them. Rather, they came spontaneously. Since she considered herself to be a weak and wicked person, she feared she was vulnerable to the influence of the infernal.

Teresa sought out spiritual counsel in an attempt to allay her fears. Some of her advisors agreed that such favors could be experienced by a weak woman, and fueled her fears of devilish interference. One, more objective advisor told her to put the matter before God by reciting the hymn "Veni, Creator" as a prayer. This she did for the better part of a day, at which point a rapture came over her so strong that it nearly carried her away. She said, in her autobiography, *Life*:

> This was the first time that the Lord had granted me this grace of ecstasy, and I heard these words: "I want you to converse now not with men but with angels." This absolutely amazed me, for my soul was greatly moved and these words were spoken to me in the depths of the spirit. They made me afraid therefore, though on the other hand they brought me much comfort, after the fear—which seems to have been caused by the novelty of the experience—had departed. (p. 172)

Her greatest experience with an angel occurred in 1559 and is known as "the transverberation of St. Teresa." "Transverberation" means "to strike through"; the mystical episode involved an angel piercing her heart with an arrow of love. In *Life*, Teresa says:

> Beside me, on the left hand, appeared an angel in bodily form, such as I am not in the habit of seeing except very rarely. Though I often have visions of angels, I do not see them. They come to me only after the manner [of intellectual vision]. But it was our Lord's will that I should see the angel in the following way. He was not tall but short, and very beautiful; and his face was so aflame that he appeared to be one of the highest rank of angels, who seem to be all on fire. They must be of the kind called cherubim, but they do not tell me their names. I know very well that there is a great difference between some angels and others, and between these and others still, but I could not possibly explain it. In his hands I saw a great golden spear, and at the iron point there appeared to be a point of fire. This he plunged into my heart several times so that it penetrated to my entrails. When he pulled it out, I felt that he took them with it, and left me utterly consumed with the great love of God. The pain was so severe that it made me utter several moans. The sweetness caused by this intense pain is so extreme that one cannot possibly wish it to cease, nor is one's soul then content with anything but God. This is not a physical, but a spiritual pain, though the body has some share in it—even a considerable share. So gentle is this wooing which takes place between God and the soul that if anyone thinks I am lying, I pray God, in His goodness, to grant him some experience of it. (p. 210)

Teresa was so affected by this experience that she vowed to do everything in a manner that would be perfect and pleasing to God.

In 1562 Teresa founded a convent in Avila with stricter rules than those which prevailed at Carmelite monasteries. Her aim was to establish a small community that would follow the Carmelite contemplative life, especially its unceasing prayer. She was met with great opposition, but in 1567 she was permitted to establish other convents. She dedicated herself to reforming the Carmelite order. At the age of fifty-three she met the twenty-six-year-old John Yepes (later known as St. John of the Cross), who became one of her allies and worked to reform the male Carmelite monasteries. After a period of turbulence within the Carmelites from 1575 to 1580, the Discalced Reform was recognized as separate.

By 1582, Teresa had founded her seventeenth monastery, at Burgos. Her health was now broken, and she decided to return to Avila. The rough journey proved to be too much, and upon arriving at the convent Teresa went straight to her deathbed. Three days later, on October 4, 1582, she died. The next day the Gregorian calendar went into effect, dropping ten days and putting her death on October 14. Her feast day is October 15. Teresa was canonized in 1662 by Pope Gregory XV, and she was declared a Doctor of the Church—the first woman to be so honored—in 1970 by Pope Paul VI.

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theophany See ANGELOPHANY.

Theosophy See DEVA.

Theliel See EROS.

thrones See CHOIRS.

Tobit, Book of Apochryphal story establishing the healing ministry of angels. Tobit tells how the archangel

Tobias burning magical fish, enabling Raphael (*right*) to banish Asmodeus (Georg Pencz, 1540)

RAPHAEL, whose name means "the shining one who heals," provides magical formulae for healing. The story underscores the concept that angels do not act on their own but are emissaries of God, and that they have no physical form but can create the appearance of form for the benefit of humans.

The Book of Tobit was originally written in Hebrew or Aramaic, probably in the second century B.C.E. The story concerns a pious man named Tobit and his son, Tobias. It takes place in the late eighth century B.C.E. in the Assyrian capital of Nineveh, where the people of Northern Israel have been taken captive. The storyteller is Tobit himself, who is instructed by Raphael to write an account of the events that happen to him, his son and others.

By his own description, Tobit was a model of piety, walking "in the ways of truth and righteousness." He gave money, food and clothing to the poor. He defied Sennacherib the king by burying his fellow Israeli dead, whose bodies were left in the open by their captors.

On one occasion Tobit, who was fifty years old, was just sitting down to dinner when he learned of another corpse that needed burying. He left his meal and attended to the body. He was defiled from handling the corpse and so did not return home that night, but slept by the wall of the courtyard. He left his face uncovered.

Unbeknownst to Tobit, sparrows were perched on the wall, and their droppings fell into his eyes, rendering him blind. He sought help of various physicians, to no avail. His wife was forced to work to earn money.

After eight years, Tobit, depressed and in despair, begged God to let him die. In preparation for death he called in his only son and told him to journey to Media, where he had left some money in trust with another man. He instructed Tobias to find a man to accompany him on the journey, and he would pay the man's wages for his time and trouble.

While this drama was unfolding in Nineveh, another was taking place in Media. There, a young woman named Sarah was possessed by the demon ASMODEUS, "the destroyer." Sarah had been given to seven men in wedlock, but the demon had killed them all on their wedding night, before the marriages could be consummated. Sarah's parents, Raguel and Edna, feared that they would never marry off their only daughter.

God heard the prayers of both Tobit and Raguel, and dispatched Raphael to heal Tobit's blindness and exorcise the demons from Sarah.

When Tobit went looking for a man to accompany him on the trip to Media, he found Raphael, who appeared as a human and introduced himself as Azarius, the son of one of Tobit's relatives. They struck a deal for wages and departed.

The first evening they camped along the Tigris River. Tobias went down to the river to wash, and a giant fish jumped up and threatened to swallow him. Raphael told him to catch it, which he did with his hands, and threw it up on the bank. Raphael said, "Cut open the fish and take the heart and liver and gall and put them away safely." Tobias did this. They then roasted and ate the rest of the fish.

Tobias asked the angel of what use were the saved parts. Raphael replied, "As for the heart and the liver, if a demon or evil spirit gives trouble to any one, you make a smoke from these before the man or woman, and that person will never be troubled again. And as for the gall, anoint with it a man who has white films in his eyes, and he will be cured."

As they neared their destination, Raphael told Tobias that they would stay in the house of Raguel, and that he should take Sarah as his wife. Understandably, Tobias was not thrilled to learn that seven prospective husbands had all died at the hands of the demon. But the angel assured him, "When you enter the bridal chamber, you shall take live ashes of incense and lay upon them some of the heart and liver of the fish so as to make a smoke. Then the demon will smell it and flee away, and will never again return. And when you approach her, rise up, both of you, and cry out to the merciful God, and he will save you and have mercy on you. Do not be afraid, for she was destined for you from eternity. You will save her, and she will go with you, and I suppose you will have children by her."

The events came to pass as the angel predicted. Tobias was offered the hand of Sarah in marriage, and a contract was drawn up immediately. In the bridal chamber, Tobias followed Raphael's instructions for exorcising Asmodeus. The demon fled to "the remotest parts of Egypt" (the traditional home of magic and witchcraft), where Raphael bound him up.

After a fourteen-day wedding feast, Tobias, his bride and Raphael returned home to Tobit. Tobias anointed his father's eyes with the gall of the fish, and Tobit's sight was restored. In gratitude, he and Tobias offered Raphael half of the monies that Tobias had retrieved from Media.

The angel then revealed his true self to the men. "I am Raphael, one of the seven holy angels who present the prayers of the saints and enter in the presence of the glory of the Holy One," he said. He told Tobit that he had been ever-present with him, and had taken his prayers for healing to God. He urged the men to praise and thank God, and to lead righteous lives.

Tobit and Tobias were alarmed to be in the presence of an archangel, and fell to the ground in fear. But Raphael assured them that no harm would befall them. "For I did not come as a favor on my part, but by the will of our God," he said. "Therefore praise Him forever. All these days I merely appeared to you and did not eat or drink, but you were seeing a vision. And now give thanks to God, for I am ascending to him who sent me. Write in a book everything that has happened." Raphael vanished.

The Book of Tobit remains one of the most popular books in the Apochrypha, illustrating the Jewish values of prayer and piety, and the moral vibrancy of its folklore as well.

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Torah See JUDAIC ANGELOLOGY; MOSES.

totem See GUARDIAN SPIRIT.

trees, sacred Trees, especially the oak, have long been revered, even worshipped as sacred objects. Sacred trees are the dwelling places of various spirits and deities, who can be petitioned for oracles. The Druids especially worshipped the oak, and listened in the oaks for the rustling of wind in the leaves and the chirpings of birds, to interpret their meaning. Parts of sacred trees were used in medical remedies and healing rites.

The ancient Hebrews also practiced tree-worship, especially of the oak and terebinth. Such trees were inhabited by spirits called Benat Ya'kob, or "daughters of Jacob." Shrines were erected at certain trees, and religious prostitution also was practiced. This worship and these practices were denounced by early biblical prophets such as Hosea, Ezekiel and Isaiah. The Old Testament tells of angels who appear at the sites of sacred oaks and/or terebinths. In these episodes the angels can be seen as substitutes for pagan tree-spirits.

In Genesis, the first recorded appearance of God to ABRAHAM was through an angel at a sacred oak or terebinth (the names for both are similar to each other in Hebrew and have caused confusion in translations) at Shechem. Abraham erected an altar to God at the site. Abraham also lived among the sacred trees of Mamre at Hebron, where he erected another altar to God. It was there that three angels, disguised as men, visited him one day when he was en route to destroy Sodom and Gomorrah. He extended them his hospitality, feeding them as they rested beneath a large terebinth. In return the angels forecast the birth of a son to the elderly Abraham and his elderly wife.

An angel of the Lord came down from heaven and sat underneath a sacred oak or terebinth of Ophrah. GIDEON, who was threshing wheat, stopped to feed the stranger lamb meat, and broth and unleavened cakes. The angel turned away the food and told Gideon to lay the meat and cakes on a rock and pour the broth over them. The angel then touched the rock with his staff, causing it to burst into flames and consume the food. The angel vanished, and Gideon built an altar to God at the site.

The sacred tree of Mamre and its site became an object of adoration for centuries, according to early historians. Eusebius, bishop of Caesarea, reported that the spot was revered as divine by the local population, in commemoration of Abraham as the founder of Israel. The three angels also were worshipped, and pictures of them and other idols were placed under the tree. However, a pilgrim of Bordeaux, who wrote the *Itinerary of Jerusalem*, said in 333 that the tree itself no longer existed at that time, but the site was worshipped. St. Jerome (c. 347–420?), a church father, also implied that the tree was no longer standing.

Every year until the time of Constantine and perhaps later, a festival was held at "the oak of Mamre" during the summer, attended by the local people and by distant Phoenicians and Arabs as well. According to the church historian Sozomenus:

> Very many also assemble for trade, to buy and sell; for every one sets great store on the festival. The Jews do so because they pride themselves on Abraham as their founder; the Greeks do so on account of the visit of the angels; and the Christians do so because there appeared at that time to the pious man One who in after ages made himself manifest through the Virgin for the salvation of mankind. Each, after the manner of his faith, does honor to the place, some praying to the God of all, some invoking the angels and pouring wine, or offering incense, or an ox, or a goat, or a sheep, or a cock. For every man fattened a valu-

> able animal throughout the year, vowing to keep it for himself and his family to feast upon at the festival on the spot. And all of them here refrain from women, either out of respect to the place or lest some evil should befall them through the wrath of God, though the women beautify and adorn their persons specially, as at the festival, and show themselves freely in public. Yet there is no lewd conduct, thought the sexes camp together and sleep promiscuously.

The idolatry, "unclean sacrifices," and sexual behavior enraged the emperor Constantine (288?–337, *r.* 310–337), a convert to Christianity. Constantine declared that all idols should be burned and the altar at the site overturned. In a letter to Eusebius he said that "the spot shall be adorned with the pure building of a basilica, in order that it may be made a meeting-place worthy of holy men."

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tutelary spirit See ANGEL; GUARDIAN SPIRIT; INTELLIGENCES.

U

Uriel In noncanonical literature one of the most important angels, described variously as an archangel, a seraph and a cherub. The name "Uriel" probably means "Fire of God" or "God is my light."

Uriel is portrayed as a stern and punishing angel. The prophet ENOCH said that he is head of the seven archangels and presides over Tartarus or Hell, where he pursues the punishment of sinners. According to the *Apocalypse of St. Peter*, this punishment consists of burning sinners in everlasting fire and hanging blasphemers by their tongues over unquenchable fires. On Judgment Day he will break the brazen gates of Hades and assemble all the souls before the Judgment Seat.

Uriel also served as a guide to Enoch on his trip through the layers of heavens.

As a cherub, Uriel is said to guard the Gate of Eden with a fiery sword in hand. The Book of Enoch describes him as the angel who "watches over thunder and terror." He also appears as a "benign angel" who attacks Moses for not observing the circumcision rite of his son, a role also credited to GABRIEL.

Uriel is among the angels identified as the dark angel who wrestles with Jacob. In the Prayer of Joseph, part of the PSEUDEPIGRAPHA, Uriel states, "I have come down to earth to make my dwelling among men, and I am called Jacob by name." The exact meaning of this statement is not clear, but it suggests that Uriel may have become Jacob, thus making him the first angel of record to become a mortal.

Various Hebrew sources relate the story that when Cain killed Abel and tried to bury the corpse, Earth spewed it up again and cried, "I will receive no other body until the clay that was fashioned into Adam has been restored to me!" At this Cain fled, and MICHAEL, GABRIEL, Uriel and RAPHAEL placed the corpse upon a rock, where it remained many years without corrupting. When Adam died, these same archangels buried both bodies at Hebron side by side, in the very field from which God had taken Adam's dust.

The midrashim say that the fallen angels Azael and Shemhazzi (see SONS OF GOD) were causing such wickedness on earth among the Canaanites that the four archangels told God, and God sent Raphael to bind Azael hand and foot, heaping jagged rocks over him in the dark Cave of Dudael, where he now abides until the Last Days. Gabriel destroyed the Fallen Ones by inciting them to civil war. Michael chained Shemhazzi and his fellows in other dark caves for seventy generations. Uriel became the messenger of salvation who visited Noah. Dispatched by METATRON, he warns Noah of the coming Flood.

Uriel (from *The Angels Tarot* by Rosemary Ellen Guiley and Robert Michael Place reprinted courtesy of HarperSanFrancisco)

Like Metatron, Uriel also is credited with giving the gift of the Kabbalah to humanity. He is said to have led Abraham out of Ur, and interpreted prophecies for the benefit of humanity. In the pseudepigraphical Fourth Book of Ezra,

Uriel reveals heavenly mysteries to Ezra and answers weighty questions about evil and justice. He serves as a guide of the luminaries.

Uriel appears in Qumrun scrolls, the *Gospel of Barnabas*. By the name SARIEL this archangel is designated one of the four leaders of the "War of the Sons of Light and the Sons of Darkness," a section of another of the Dead Sea Scrolls, *The Triumph of God*. The human warriors are given exact instructions on who is to fight where, with weapons described carefully. There are four subdivisions, and each is to have the name of his archangel inscribed on his shield.

A church council in Rome in 745 reprobated (condemned) Uriel, but later reinstated him as Saint Uriel. He is often portrayed as holding a flame in his open hand.

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V

Victory The winged Roman goddess of victory, adopted from the similar Greek deity, NIKE, served as a model for the winged angel of Christian art.

Victory symbolizes invincibility. In mythology she is the daughter of Pallas and Styx. The Romans used her as a symbol of the invincibility of their own empire, and she became the protector of the Roman city and state. But as emperors and others converted to Christianity, Victory kept her place alongside Christian imagery, such as angels. Like angels, Victory acted as a messenger of the gods, especially bestowing news of victory in battle.

In art, Victory is shown as an obviously female figure, with prominent breasts. Usually, one breast is exposed from the flowing tunic; sometimes she is portrayed naked with a mantle. She is crowned with laurel. She holds medallions and palm branches, which Christian artists borrowed for their angels. Her image appears in funerary art, ceremonial and triumphal art, statuary, and on coins.

While Victory joined winged angels in art of the Roman Empire beginning in the fourth century, she never became confused with angels, nor became an angel. She was always distinguished from them by her female form. It was not until the Renaissance that Christian artists began to portray angels as females.

See WINGS.

virtues See CHOIRS.

visions See ANGELOPHANY.

Vodun See ORISHAS.

village-angel See HINDUISM.

W

Watchers See DANIEL; SONS OF GOD.

Weyer, Johann (1515–1588) German physician who opposed the torture and execution of alleged witches during the Inquisition and who cataloged the demons of hell.

Johann Weyer was born to a noble Protestant family in Brabant. He studied medicine in Paris and became a physician, serving as a court physician to the Duke of Cleves in the Netherlands. His sympathy for witches was influenced by one of his teachers, the famous occultist Agrippa von Nettesheim, who had successfully defended an accused witch only to suffer personally for it.

Weyer believed in the devil and his legions of demons, but did not believe that witches were empowered by the devil to harm humankind. Nor did he believe stories of flying through the air and attendance at sabbats in which the devil was worshiped and babies were eaten. He thought that belief in witchcraft was caused by the devil, and that the church ironically served the cause of the devil by promoting belief in the evil power of witches.

In his book *De praestigiis daemonum* (1563), Weyer gave a rational analysis of reports of alleged witch activity, and concluded that most witches were deluded and mentally disturbed old women, outcasts of society who were fools, not heretics. Some might wish to inflict harm on their neighbors, but were powerless to do so. If harm occurred coincidentally, they believed in their delusion that they had brought it about. He did believe that some witches served Satan and did harm people, but not through supernatural means. He urged the church to forgive those who repented or, at most, to levy fines upon them.

Weyer successfully discouraged witchhunting in much of the Netherlands for a while, but was forced out by the Catholic governor, the duke of Alba. His book had almost the opposite effect of what he had intended. He was savagely denounced by critics such as Jean Bodin and King James I, both of whom advocated the extermination of witches. James's authoring of his anti-witch treatise, *Daemonologie*, was done in response to Weyer and another witch sympathizer, Reginald Scot. Bodin urged that copies of Weyer's book be burned. Others wrote books refuting Weyer, and these helped to stimulate more witch hunts. Weyer himself was accused of being a witch.

Weyer then turned his attention to cataloging the realms of hell, just as theologians had cataloged the realms of heaven. In 1568, he published the *Pseudo-Monarchy of Demons*, an inventory and description of Satan's legions. He cited 7,405,926 devils and demons organized in 1,111 divisions of 6,666 each, ruled over by 72 princes. Later the Lutheran church thought his estimate too low, and raised the census of the demonic population to 2,665,866,746,664, or roughly 2.6 trillion.

Johann Weyer

See DEMON.

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Williard, Samuel See PROTESTANT ANGELOLOGY.

wings The image of angels as humanlike beings with wings—so prevalent in modern thought—did not become fixed in art until the fourth century C.E. The evolution of the wing closely follows theological thought on angels.

Wings denote spirituality and divine purpose, speed, and the ability to mediate between the physical and nonphysical realms. The endowment of wings on spiritual beings is an ancient idea, but one that developed in the West more so than in the East. Eastern deities, saints and spiritual beings move about without the benefit of wings, which are not necessary to navigate in the world of illusion. In art they are shown descending from the sky or hovering in the air, held up by the weightlessness of their own divinity.

HISTORY OF THE WINGED ANGEL

In the ninth century B.C.E., the Assyrians began to place wings on the shoulders of their protective geniuses, despite the fact that their bodies seemed too heavy and muscle-bound for celestial flight. These divine beings were depicted in art as being human figures with wings. The *kari-bu*, a half-human, half-animal figure that guarded buildings, also had wings. The ancient Egyptians also employed wings, such as the human-headed bird that represents the *ba*, the eternal part of the soul.

Probably the greatest influences on the winged angel came out of Greek and Roman mythology. NIKE, the winged goddess of victory, was adopted as Victoria or VICTORY by the Romans. To the Romans she symbolized the invincibility of the Roman Empire, a trait borrowed by the Christians and converted to represent the invincibility of Christ. In art, the Winged Victory customarily was depicted with one breast exposed, and sometimes naked with a mantle of drapery flowing around her. Her image was adopted into sacred art in Egypt and Syria.

The Christian angel was inherited from the Hebrews. However, the Jews prohibited figurative representations of their religious concepts. The canonical scriptures give scant information on the appearance of angels. The Bible describes the seraphim and cherubim as having wings, but otherwise says that angels "came," "stood" or "went" without offering details as to how they moved about. Angels appeared as lightning and flame (see ENOCH; MOSES) and as humanlike beings (see ABRAHAM; TOBIT; JACOB) that passed for mortals. Even the angels of the New Testament are not described as winged. GABRIEL, in announcing the birth of Jesus to Mary, merely "comes in" and "departs." The angel who announced the birth of Jesus to the shepherds just appeared "suddenly" and "came upon them" in the night. Thus, early angel art portrayed angels as ennobled, ethereal male humans without wings.

Though angels played an important role in Christian piety from a very early stage, it was not until 325 that the Council of Nicea made belief in angels a part of dogma. This stimulated theological discussions and writings on angels, including the matter of angels' flight. Art followed the direction that the Church fathers pointed toward. The winged, hovering angel evolved dramatically during the fourth century, creating a formula that dominated art throughout the sixth century. This formula reappeared again in Carolingian art (eighth century) and the Romanesque art of Italy and southern France

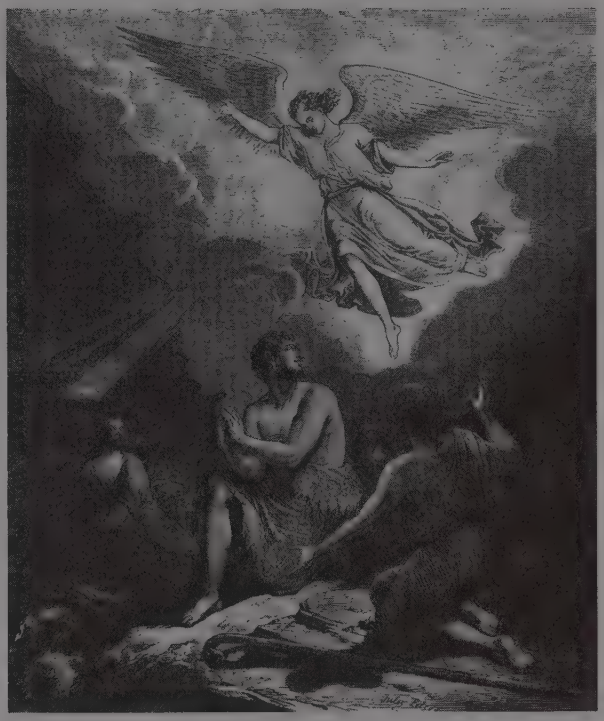

Angel with swanlike wings announcing birth of Jesus

(mid-eleventh to mid-twelfth centuries). By the end of the fourth century, Christian artists had turned to the pagan religions for inspiration. They borrowed heavily from the Greek idea that divinity has shape and is humanlike, and from the Roman image of Victory. However, they refrained from frank nakedness and sexuality. Their angels were adult males but without pronounced sexual characteristics—almost androgynous in appearance—and were fully clothed, with a standard tunic and mantle. Their wings often were not pronounced in size or detail. By the end of the fifth century the winged, hovering angel had become standard, even in Persian art that was absorbed into Islam (Persian angels tend to have smaller, thinner wings than Christian angels).

The formulaic angel—winged, male, clothed in flowing tunic and mantle—sometimes appeared in the early centuries alongside images of Victory and the EROTES in funerary art. Yet it was readily distinguished from those figures by its maturity, clothing, and lack of sexual features. Angels were often shown in pairs, holding wreaths with the medallion of Christ or the cross of Christ, or other ceremonial symbols. Generally, however, angels were reserved for depiction of the central themes in Christianity and not the mundane affairs of humans.

The purposes of these winged angels included demonstration of their role as

- Divine messengers of God, sent to execute the will of God
- Guardians of, and attendants to, Christ
- Guides of the soul to eternity, or heaven
- Important participants in ceremonies
- Heralds of the Last Judgment

By the fourteenth century, theological interest in angels had peaked and begun to decline. The Inquisition focused attention on fallen angels—the demons who tempted people into sin and witchcraft. These beings were given ugly, batlike wings by artists. The Reformation of the sixteenth century further diminished the importance of the heavenly angel.

This decline was mirrored in changes in angel art. Renaissance artists began to portray angels as male youths and especially women, signifying that angels no longer held central stage in theology. Ironically, this shift produced some of the greatest and most beautiful angel art: depictions of glorious beings with enormous, elegant, wings and exquisite, flowing garments. Artists turned to birds such as the eagle and the swan for their models of wings. They gave them rainbow hues. The rainbow is a symbol of the bridge to heaven, and underscores the angel's role as intermediary between heaven and earth.

The Renaissance image of the angel remains imbedded in our collective mind as what an angel "should" look like, and dominates modern renditions of angels. Today, angels in art are just as likely to be feminine as masculine; children often are used as models as well (see PUTTI).

WINGED ANGELS IN MODERN ENCOUNTERS

Despite what we think angels "should" look like in art, most modern anecdotal reports of real-life encounters with angels do not involve beings with wings (see ANGELOPHANY). Visual apparitions usually are of balls of white or white-gold light, or of columns or pillars of light that vaguely resemble or suggest human form. Sometimes such figures seem to be wearing flowing, glowing white drapery that suggests the shape of wings, but without clear definition.

The so-called mysterious stranger is an intervening figure that passes for a human being, like the three "men" who came and visited Abraham and the "man" who accompanied Tobias on his journey.

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witches See DEMONS.

wormwood According to the Book of REVELATION, Wormwood is the name of a fallen angel who will bring plagues upon the earth during the end times. The name Wormwood means "bitterness," and is derived from the Latin term *absinthium*.

Revelation tells of the end times of the world. It says that God sits on his throne, holding a huge book fastened by seven seals. When Christ breaks the seals, each releases a disaster upon the earth. The seventh and last seal brings seven disasters, each ushered in by the trumpet blast of an angel.

Wormwood is a star (angel) that falls from heaven at the trumpet blast of the third angel, and poisons many waters of the earth, causing multitudes to die. Revelation 8:10–11 states:

> The third angel blew his trumpet and a great star fell from heaven, blazing like a torch, and it fell on a third of the rivers and on the fountains of water. The name of the star is Wormwood. A third of the waters became wormwood, and many men died of the water, because it was made bitter.

Y

Yazata See ZOROASTRIANISM.

yidam See TANTRIC BUDDHISM.

Z

Zechariah See ANGEL OF THE LORD; JESUS.

zodiac angels In occult lore, twelve angels assigned to rule over the twelve houses of the zodiac.

In *The Book of Secret Things*, written in the late Middle Ages by occultist Johannes Trithemius, the signs and their respective governing angels are set forth as follows:

Aries the Ram: Malahidael or Machidiel
Taurus the Bull: Asmodel
Gemini the Twins: Ambriel
Cancer the Crab: Muriel
Leo the Lion: Verchiel
Virgo the Virgin: Hamaliel
Libra the Scales: Uriel or Zuriel
Scorpio the Scorpion: Barbiel
Sagittarius the Archer: Advachiel or Adnachiel
Capricorn the Goat: Hanael
Aquarius the Water-Carrier: Cambiel or Gabriel
Pisces the Fishes: Barchiel

The association of angels with the zodiac probably is borrowed from similar associations of governing deities with the signs made by the Chaldeans or Babylonians, who formalized the Zodiac *c.* 3000 B.C.E.

Francis Barrett, a noted English occultist of the nineteenth century, drew a connection between the angels of the zodiac and the twelve angels mentioned in the Book of REVELATION. In John of Patmos's vision of the holy city of New Jerusalem, descending from the heavens, there is a high wall with twelve gates, each of which is guarded by an unnamed angel.

In ceremonial magic, the names of zodiac angels are invoked in rituals pertaining to astrological influences. The angels are petitioned for help in effecting spells and enchantments.

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Gemini, the Twins, depicted as angels (Hyginus, *Poeticon Astronomicon*, 1504)

Zoroastrianism Zoroaster (the Greek version of the Persian Zarathustra), the prophet from whom the ancient Iranian religion took its name, was born perhaps as early as 650 B.C.E. The most ancient documents from which scholars have worked are fragmentary and difficult to translate. Controversy has raged as a result of the lack of evidence on even when and where Zarathustra lived. Rudolph STEINER maintained that the first prophet named Zarathustra lived earlier than recorded history, and that subsequent followers were named for him. Hence, documents attributed to Zarathustra have been dated hundreds of years apart. One of them comprised the *Gathas*, songs or odes of the sacred book of Zoroastrianism, the Avesta, containing the religion's central doctrines.

Zoroastrianism established a dualistic cosmology in which the conflict between the forces of good and evil is played out on a hierarchical scale of spiritual and material spheres. Such dualism was a dramatic departure from the polytheism of the *Yashts*, a document similar to the song-cycle of the earliest Indo-Aryans, the *Rig-Veda* (see HINDUISM), but the common origins of the two religions are obvious from the fact that the demigods of the *Yashts* share names with the Hindu pantheon and later reappear as Zoroastrian angels.

As a direct result of Zoroastrian reform, the gods and demigods called *devas* in the *Veda* were demonized, and the other class of deity called *ahura* by Iranians and *asura* by the

Indians were eliminated, with the exception of Ahura Mazda (later called Ohrmazd), who was elevated to the status of the one true God from whom all other divinities proceeded. Over and against the God stood Angra Mainyu (Hindu Aryaman), later Ahriman, the Destructive Spirit. Life on earth was presented as a battle between Ahura Mazda and his attendant powers on one hand and Angra Mainyu and his demonic hordes on the other. For Zarasthustra it was a very real battle, since *deva* worshippers were still adherents of the traditional religion, and these he roundly identified with all that is evil.

Against Ohrmazd stands Ahriman. (Steiner used the name Ahriman to represent a specific negative force in his spiritual system applied to the millennium 2000 C.E.). In the *Bundahishn*, or Book of the Primal Creation, is recounted the following story. The two antagonists had always existed in time, but when Ohrmazd first chanted the *Ahunvar* (True Speech), the key prayer of Zoroastrianism (similar to "In the beginning was the Word," opening the Gospel of St. John), it revealed to Ahriman that all was really lost, and his annihilation was certain. Assaulted by this truth, Ahriman fell unconscious for three thousand years while Ohrmazd created the universe, the two worlds (spiritual and material), as a weapon with which to defeat Ahriman. An unorthodox document called the *Zurvan* indicates that early creation myths varied or were altered, for in the Zervanite version Ahriman creates first the Lying Word (the exact opposite of the *Ahunvar*) and then Akoman, the Evil Mind, which he could not do if he were unconscious.

By origin a spiritual being, the human soul, in the shape of what the Zoroastrians call *fravashi* or *fravahr*, preexists the human body. Both body and soul, however, are creatures of Ohrmazd, and the soul is not eternally preexistent as in many Eastern religions. Humankind belongs to God and to God will return. On earth each individual is free to choose good or evil, and if one chooses evil it is an unnatural act, because humans are begotten by Ohrmazd and his wife/daughter Spandarmat, the Earth. The orders of creation, interplaying spheres of beings and their adversaries, the drama of Gayomart, the first Primal Man, who mates with Ahriman's "Demon Whore"—all are highly reminiscent of GNOSTICISM and the myths surrounding SOPHIA. Zoroastrian myth is full of the archetypes Carl G. JUNG found active in the human psyche four thousand years later (see ABRAXAS); for example, the Terrible Mother (the Demon Whore) versus the Good Mother (Spandarmat). Humans, their thoughts, their acts, are in the forefront of the archetypal fray.

Since Zoroastrian and Hindu origins predate the historical record, it is reasonable to assume that their cosmologies and psychodynamic patterns reflect earliest human experience, thought and practice. Furthermore, the angelologies of the Western religions—Judaism, Christianity and Islam, both the Orthodox and Gnostic versions—each flowered in the Middle East, took the one preceding and accreted new elements, and resonated heavily with Zoroastrian angelology. Most particularly consistent is the opposition of God and Satan, played out in battles of the heavenly hosts against the demons. The Book of Job illustrates the early Jewish tradition in which SATAN was God's servant. Under Persian influence, after the seventh century B.C.E. captivity of the Jews in Babylon, Satan came to be regarded as the cosmic enemy of God, parallel to Ahriman.

Zoroastrianism accepts evil as a fact, not a problem, maintained Mardan-Farrukh in the ninth century C.E. A searching sage who returned to Zoroastrianism after exploring many other sects, he argued that once you admit the reality of evil, then God is responsible for it unless evil is an eternal principle coexistent with God and irreconcilably opposed to Him. Monotheistic systems cannot reconcile "evil" and/or the meaningless behavior of God. According to the Zoroastrian, the Moslem God is not good, neither does he pretend to be, while the Christian God advertises himself as good and plainly is not. The error of Manichaeism—that the body is composed of the substance of evil, a view which infected Christianity and Islam—is to the Zoroastrian unnatural, perverted and blasphemous.

For Zoroastrians neither evil nor creation is mysterious, and there is no problem of evil because it is a separate principle and substance standing over against the good God and threatening to destroy him. The duration of this conflict is limited; Ohrmazd will defeat Ahriman. God needs man's help in his battle with the "Lie," as the principle of evil is frequently called in the ancient documents. Evil is not identified with matter, as was the case with the Manichees. Rather, the material world is the handiwork of God, a weapon fashioned by the Deity with which to smite the Evil One. The world is the trap that God sets for the Devil, and in the end Ohrmazd will deal Ahriman the death blow. Both are accompanied by subsidiary created spirits.

Ohrmazd is helped by the six Amahraspands (or Amesha Spenta), Bounteous Immortals, which correspond to archangels. Each adopts one of the material creations, after Ohrmazd adopts Man. The names of the six are personifications of abstract concepts or virtues:

1. Vahuman: Good Thought, Good Mind
2. Artvahisht: Best Righteousness or Truth
3. Shahrevar: the Choice Kingdom, Material Sovereignty
4. Spandarmat: Bounteous Right-Mindedness, Wisdom in Piety, who is in fact identified with the earth
5. Hurdat: Health, Wholeness, Salvation
6. Amurdat: Life or Immortality

These six were created by Ohrmazd to aid him through their creative and organizing activity; by preference he acts through their ministering hands. They receive special worship in ritual and are said to descend to the oblation on paths of gold. Each has a specific character and sphere. Vahuman was Ohrmazd's first creation and his chief promoter. He welcomes the blessed souls, leads Zarathustra to Ohrmazd, is invoked for peace, and had special charge over useful animals. Artvahisht personifies divine law and order, and rules all fires. Shahrevar personifies Ohrmazd's might, majesty, regal power and triumph, and presides over metals, his signs and symbols. Spandarmat is daughter of Ohrmazd and heaven; she personifies religious harmony and piety and presides over the earth, which manifests her bounty. Hurdat and Amurdat are two feminine archangels always mentioned together. The first personifies complete health and perfection, and the other immortality.

They are the promised reward of the blessed after death, in paradise. Their charges are water and plants, respectively. Each holy one has a month assigned in its honor, a special day as a holy day, and a flower as an appropriate emblem. The Amahraspands are everywhere in the Zoroastrian system, and probably originated with the prophet himself.

Beneath the six stand the Yazatas, "adorable beings" who serve like the Amahraspands, are legion, and are divided into heavenly (spiritual) and earthly (material) subcategories. Ohrmazd himself leads the spiritual and Zarathustra the material Yazatas. They have assignments similar to the celestial INTELLIGENCES and the daemons of water, air, fire, and earth. The first month of the year is dedicated to the *fravishi*, who encompass not only individual human souls and guardian angels, but also local genii (see GENIUS).

Ahriman is served by a host of demons, most of which are personified vices such as concupiscence, anger, sloth, and heresy, but there are six arch-demons who oppose the Amahraspands. Against Vahuman is set Akoman, the Evil Mind. Against Artvahisht is Andra (Hindu Indra), against Shahrevar is Saru (the tyrant), against Spandarmat is Naoghatya (arrogance), and against Hurdat and Amurdat are Taru and Zarika, evil hunger and evil thirst. The arch-fiends aim to destroy the work and influence of the good spirits. The *Bundahishn* states that they are assisted by "demons, too, who are furies in great multitude. They are demons of ruin, pain, and growing old, producers of vexation and vile revivers of grief, the progeny of gloom and vileness, who are many, very numerous, and very notorious."

Because Zoroastrians believe that their role in this world is to cooperate with nature and to lead a virtuous life, no religion has been so opposed to all forms of asceticism and monasticism. It is their bound duty to marry and rear children, for the simple reason that human life on earth is a sheer necessity if Ahriman is to be defeated. Similarly, Zoroastrianism makes a positive virtue of agriculture, making the earth fruitful, strong and abundant in order to resist the Enemy, who is the author of disease and death.

There is a rigid dogmatism with regard to preserving the purity of the body, the care of useful animals, agricultural practice, and strict ritual observance. Celibacy is both unnatural and wicked.

On the moral plane all the emphasis is on righteousness or truth and on doing good works, for deeds are the criterion by which alone one is judged after parting this life on the "Bridge of the Requiter," the bridge of Rashn the Righteous, who impartially weighs each soul's good and evil deeds. If there is a preponderance of good, the soul proceeds to Heaven, but if evil, it is dragged off to Hell. There is a place where one goes if the good and evil deeds are exactly equal, but the comparison with Purgatory is inexact because "the place of the mixed" is not a place of purgation but of mild correction, in which the only pains suffered are those of heat and cold. The Zoroastrian Hell is like the Christian Purgatory, in that the punishment is only temporary. The final purgation from sin takes place at the Last Judgment at the end of time. The stain left by sin is purged from all souls, and from this all without exception emerge spotless. No one is punished eternally for sins committed in time.

Sin is viewed as a sheer perversity; it is a failure to recognize who is your friend and who is your enemy. In Zoroastrianism God is one's friend and Ahriman is the enemy, from whom all evil and suffering proceed. Thus, for a Zoroastrian to admit that God even permits evil is tantamount to attributing to him qualities which are indeed proper to Ahriman, equivalent to changing God into a demon. Monotheists have been deceived in this way, and this represents a genuine triumph for Ahriman, for besides being the Destroyer, he is also the Deceiver, the Liar, and his deception takes the form of persuading men that evil proceeds from God. But his triumph is short-lived, for in the end all human souls, reunited with their bodies, return to Ohrmazd, who is their creator and father.

The Islamic conquest of Iran in the seventh century sent all other sects into disarray; many Zoroastrians went east to India, where they are called Parsis. Today there are only about 150,000 followers, of whom most live in and around Bombay, India.

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INDEX

Boldface numbers indicate article titles. *Italic* numbers indicate illustrations.

A

Abdiel 132
Abel 73, 130, 195
Abrabanel, Isaac 107
Abraham **1–2**, 8, 75, 106
  Angel of Death and 6, 128, 130
  Angel of the Lord and 78, 92
  Gabriel and 69, 70
  Hagar and 81
  Isaac and 2, 92, 127
  as Islamic prophet 93, 143
  Melchizadek and 126
  Michael and 21, 55, 128
  mysterious strangers and 2, 9, 55, 147–148, 168, 200
  Raphael and 1, 168
  sacred trees and 2, 6, 193
  Sodom and Gomorrah 177
  Uriel and 195
Abraxas **2–3**, 4, 32, 72, 149, 176, 184
Abu'l-Barakat 91
Adam and Eve
  Angel of Death and 97
  archangels and 130, 195
  Augustine on 25
  Azazel and 28, 89
  Blake engraving of 31
  book of 38
  cherubim and 37
  fall of 83, 114, 125, 131
  Gnosticism on 73, 95
  Iblis and 101
  Islam on 93, 130, 144
  Lilith and 111
  Milton on 131
  Raziel and 69, 169
  Tzohar and 69
Adeodatus 23, 24
Adityas 84, 85
Adler, Mortimer J. 15
Adonai 72, 174
aeon
  archon equated with 19
  Sophia as 178, 179
Aeternitas 59
Aethyr 46, 47
Af 11
Agastya 84
agathodaimon 39
Agrippa, Cornelius 19, 46
Ahab 30, 56
Ahaziah 56
Ahriman 183–184, 185, 203, 204
Ahura Mazda 20, 82, 104, 203, 204
Akatriel 12
Albert the Great, St. 14, 105, 152
alphabet, angelic *119*, 120 *see also* Metatron
altered state 34, 35, 47, 80, 112
Amahraspand (Amesha Spenta) 104, 203, 204
Ambrose, St. 24, 37, 77, 78
Anael 38, 160
Anafiel **4**, 167
angel **4–5**
  iconography of 21
  intrinsic nature of 12, 164
  Thomistic description 15–18
  winged 199–200
  worship of 52, 104 *see also* angelophany; choirs; *specific angels*
Angel of Death **5–7**
  Abaddon as 1
  Adam and 97
  Azrael as 22, 93
  Behemoth and 30
  Elijah and 56
  guardian angel and 78
  Israfil as 97
  Metatron as 127
  Michael as 128, 130
  Rahab as 167
  recording angel and 169
  Samael as 172 *see also* deathbed visions
Angel of the Lord (also Angel of Yahweh) 4–5, **7–8**, 104
  Abraham's sacrifice and 1–2, 78, 92
  archangels as 38
  Daniel and 40
  Elijah and 56
  Gideon and 55, 71
  Hagar and 81
  identity of 101
  Jacob and 98, 99
  Jesus and 8, 100, 101
  Michael as 128
  Muhammad and 94
  refusal of food by 55
angel wreath (feather crown) **8–9**
angelic hierarchy *see* choirs
angel-man **9**
angelophany **9–11**
  deathbed visions 44–46
  eating by angels 55
  extraterrestrial encounters as 59
  Islamic esoteric 5–96
  Jesus and 76, 100–101
  magic and 120
  Maimonides on 106
  at Mons, battle of 134–137
  Mormonism and 137–139, 139–141
  Muhammad and 143–144
  mysterious stranger as 10, 147–148, 200
  Revelation and 170–171
  Thomistic 15–18
  wings and 5, 10, 200 *see also* Angel of Death; Angel of the Lord; dreams; guardian angel; Marian apparitions; *specific angels*
angels of destruction **11–12**, 177
angels of nations *see* nations, guardian angels of
angels of the elements *see* elemental
angels of the face *see* angels of the presence
angels of the presence **12**, 100, 126, 128, 172
angels of the wind *see* nature spirit
Angra Mainyu 203
animals 10, 79
Annunciation 69, 70, 78, 100, 125
Anpiel **12**, 57
Anselm, St. 77
Anthony of Egypt, St. 132
anthroposophy 181, 182
Anubis 82
Apocalypse *see* Daniel, Book of; Revelation, Book of
Apocrypha **13–14**
  on archangels 38
  on Ariel 19
  on Asmodeus 22
  Book of Enoch as 56–57
  on Raguel 167
  on Sons of God 177 *see also* pseudepigrapha; Tobit, Book of
Apocryphon Johannis 72, 73
Apollyon *see* Abaddon
apparitions *see* angelophany; deathbed visions; Marian apparitions
apsaras 85, 176
Aquinas, St. Thomas **14–18**, 26
  on angelic hierarchy 17–18, 160
  on demons 40, 176
  on guardian angel 77, 78, 79, 152
  on Immaculate Conception 125
  Maimonides and 105
  monasticism and 132
  music and 146
  on numbers of angels 152
  Protestant views of 161, 162
  Pseudo-Dionysius influence on 21, 89, 163
Arael *see* Ariel
archangels
  Adam and 130, 195
  in angelic hierarchy 18, 19, 37, 38
  archons as 19
  description of 38, 164
  Enoch on 58, 167, 169, 172, 173
  iconography of 21
  Islamic 37, 38, 93, 96–97
  Judaic 104
  Milton on 132
  Steiner on 185–186
  Zoroastrian 203–204 *see also* Gabriel; Michael; Phanuel; Pravuil; Raphael; Uriel
archetypes **18–19**
  archangel 97
  deva 40, 118
  dream angel 54
  extraterrestrial 60
  imagery of 20–22
  intelligences 89–92, 96, 109
  jinn 101
  Jung on 107, 108, 109, 113
  Lindbergh and 112
  near-death experience and 151
  Zoroastrian myths 82, 203
archons **19**, 73, 89
Ariel (also Arael, Ariael) **19**, 114
  Faust and 74
  Halaliel and 35
  as ruler of gnomes 55
  as south wind ruler 150
Ariosto 114
Aristotle 14, 89–90, 91, 106
art, architecture and ritual, angels in **19–22**
  ba depictions 29
  Blake's engravings 31
  church dedications 52, 79, 128
  Dante's paintings 42–43
  halo depictions 81–82, 125
  Michael depictions 128
  putti depictions 165–166
  Victory symbolism 197
  wing motif 20–21, 58–59, 197, 199–200 *see also* literature and angels; music and angels
ascension, angels of 37
Asenath 130
Asmodeus **22–23**, 101, 104, 192, 193
Assumption of Mary 125, 126
Astapheus 72
Astaroth **23**, 156
Astarte 23, 82
astral powers *see* intelligences
astrology 160
asura 84, 202
Athena 151–152
Augustine **23–28**, 90
  on Angel of the Lord 8
  on angelic hierarchy 37, 161
  archetype concept and 18
  on daemons 40
  on demonic sex 176
  on Jacob 99
  monasticism and 24, 132, 133, 134, 176
  music and 146
  on Satan's fall 47
  on veneration of angels 52
authorities *see* powers; virtues
Averroes 91
Avesta 104, 202
Avicenna 91, 95, 96, 97, 107, 115
Azael **28**, 120, 130, 150, 177, 195
Azazel **28**, 150, 173, 178 *see also* Iblis
Azrael
  as Angel of Death 5, 6, 22, 93

as angel of destruction 11
as archangel 38
Islamic concepts of 22, 97, 130, 169

B

ba **29**
Baal (also Bael) **29**, 30, 35, 56
Baal-zebub *see* Beelzebub
Balaam 8, **29**, 106, 173, 120
Baller, Albert H. 137
Barachiel 38
Barrett, William 44
Barth, Karl 162
Barthes, Roland 100
Baruch 167, 169
Basil the Great, St. 77
Basilides 73, 108
Beelzebub **29–30**, 126–127, 156, 173, 174
Begbie, Harold 137
Behemoth **30**, 111, 130, 167
Belial (also Beliar) **30–31**, 173
Belteshazzar 40
Ben Judah, Joseph 100
Benedict, St. 52
Benedict XIV (pope) 52
Benedict XV (pope) 103
Bene'Elohim 105, 106
Benet, Stephen Vincent 64
Bernard of Clairvaux, St. 52, 132, 133, 134
Besant, Annie 85–86, 182
Bethelda 86, 87–88
Bhagavad-Gita 113
Bible *see* Apocrypha; Christian angelology; Judaic angelology
Black Elk 115
Blake, William **31–32**, 75, 115, 180, 187
Blavatsky, Helena Petrovna 49, 57, 182
Bodhisattva *see* Tantric Buddhism
Bodin, Jean 198
Boehme, Jakob **32–33**, 180
Bonaventure, St. 98, 132, 133–134, 162
Book of ... *see key word*
Brahma 85
brahman 49
Bruce, James 57
Buddhism 49, 85*see also* Tantric Buddhism
Builder Angels 87
burning bush 141–142
Byron, Lord 115

C

Caddy, Eileen and Peter 64–65, 117, 118
Cain 38, 73, 130, 178, 195
Calvin, John 8, 99, 161–162, 163
Camael 38
Campanella, Tommaso 146, 147
Campbell, Phyllis 136
Canches, Maitre 66
Candomblé 50, 156
Cassiel 44, 160
Catherine of Siena, St. 132, 133
Catholicism
angelophany and 9
Aquinas synthesis 14–18, 160
archangels 38, 70
Augustinian influence 23, 24–28
demonology 47–49, 111
devotional cults 51–52
feast days 52
Gabriel's prominence in 69, 70, 149
guardian angel's importance to 77–79, 104, 159–160
liturgical music 145–146
Marian apparitions and 122–125
Marian devotion 125–126
Michael's prominence in 128–129, 149
monasticism and 132–134, 146, 176
names of angels and 9, 149
on numbers of angels 152
Origen and 153–155
Protestant critques of 161–162
on Raphael 149, 168
Satan and 174
syncretic 156
Tobit and 168 *see also* saints; *specific popes and saints*
Cayce, Charles Thomas 35
Cayce, Edgar **34–35**
celestial music *see* music and angels
celibacy 70, 75, 133, 176–177, 204
Cellini, Benvenuto **35–36**
Celsus 51, 154
ceremonial magic *see* magic, angels in
Cerviel 38
Chango (also Xango) 156
channeling messages 50
charana 85
Charles VII *see* Joan of Arc
Cherub 55
cherubim
description of 37, 164
elect soul and 134
Ezekiel and 60, 62, 145
hierarchy and order 17, 37, 91
iconography 21
Islamic 93, 95
numbers of 152
Raphael and 168
winged 199
cherubs *see* putti
childbirth 111
choirs 5, **36–38**
Aquinas on 17–18
archons in 19
Boehme on 32
Dante on 42
Enoch on 58
Gabriel's place in 69
Hodson on 86–87
human elect and 133–134
iconography of 21
intelligences and 91
Islamic 93, 94
Judaic 104, 105–6
Michael's place in 128
Milton on 132
music and 145–146
numbers of angels in 152
orders within 16–17
Origen on 154–155
Protestant beliefs on 161–162
Pseudo-Dionysius on 17, 21, 37, 163–164
Raphael's place in 168
Swedenborg on 186
triadic 17–18
veneration of angels and 52
Christ *see* Jesus
Christian angelology *see* Aquinas, St. Thomas; Augustine; Catholicism; monasticism, Christian; Origen; Paul, St.; Protestant angelology; Pseudo-Dionysius; Revelation, Book of
City of God, The see Augustine
clairvoyance *see* psychic powers
Cleaver, Robert 136
Clement of Alexandria 8, 56, 79, 146, 152
Coleridge, Samuel Taylor 115
collective unconscious *see* archetypes
colors, angels and 87, 88
Confessions see Augustine
Constantine I (emperor) 125, 129, 194
Cooke, Grace 55
Copts 19, 132–133, 179
Cowdery, Oliver 137, 138, 139, 141
Crashaw, Richard 114
Crombie, R. Ogilvie 65
Crowley, Aleister 47
Cummins, Geraldine 55
Cupid *see* Eros
Cyril of Alexandria, St. 77

D

daemon (also daimon), **39–40**, 77, 154, 176 *see also* demon; jinn
dakinis 85, 176, 190
damnation *see* hell
Daniel, Book of **40–42**, 62, 75
angelophany in 41, 69, 104, 106, 152 *see also* Gabriel; Michael
Dante Alighieri **42–43**, 47, 83, 113
David 12, 93, 173
days of the week, angels of **43–44**
Dead Sea Scrolls 41, 94, 126, 145, 196
Death
daemons and 39
envy and 19
erotes and 58–59
in films about angels 62
guardian angel and 78
see also Angel of Death; deathbed visions; heaven; hell; near-death experience
deathbed visions **44–46**, 76
Dee, John 44, **46–47**
Demiurge 72, 73, 95
demon **47–49**
Asmodeus 22
Astaroth 23
Augustine on 25, 26
Azael 28, 130
Azazel 28, 89
Baal 29
Beelzebub 29–30
Behemoth 30
Belial 30–31
black magic and 120
Cayce interpretation of 35
Enoch on 57
extraterrestrials vs. 59–60
fallen angels as 5, 12, 47
guardian angel's protectction from 78
hell as home to 5, 82–83
hierarchy 16
human sin and 17
Iblis 89
jinn 101
Jung on 108
Leviathan 111
Lilith 111–112
literary accounts of 47
Lucifer 16, 115–116
lust and 22, 30, 47, 49, 111, 176, 177
Mastema 126
numbers of 16
Origen on 153
pagan *see* daemon
Paul on 158
Protestant view of 161, 162
role of 5
Samael 172
Semyaza 130, 176
Sons of God as 176, 177, 178
Weyer catalogue of 198
wormwood 200
Zoroastrian 204 *see also* Satan; witches
destroying angel *see* angels of destruction
deva **49–51**, *86*, 95
in Hinduism 83, 84, 85
Maclean contacts with 117, 118–119
orishas as similar 156
in Tantric Buddhism 189, 190 *see also* Findhorn; Good Hope Farm
Devil *see* Satan
devotional cults **51–53**
to archangels 38, 128
Marian 123, 125–126, 176 *see also* guardian angel
Dionysius the Areopagite 14, 17, 21
directions, angels of *see* nature spirits
Divina Commedia, La. See Dante Alighieri
djinn *see* jinn
Dominica, St. 168
dominions (also dominations)
description of 37, 164
hierarchy and order 17, 37
iconography 21
Raphael and 168
Donne, John 114
dragon, Satan as 21, 22, 171
dreams **53–54**
angelophany and 9, 78, 98, 100
Gabriel's Tzohar and 69
intelligences and 91, 106
Jacob's ladder and 53, 69, 78, 98, 106
Jung on 107, 108–109
of Muhammad 143, 144
Steiner on 183
Dryden, John 114
Durga 84, 85

E

Earth elementals 55
Eastern Orthodoxy 13, 125, 180
eating **55**, 75, 133
Abraham and 2, 6, 9, 55
Elijah and 56
in Islamic angelology 93
Lot and 177
by mysterious strangers 147
in *Paradise Lost* 131
Eblis *see* Iblis
Ecklund, Anna 30
Eleggua 156
Eleleth 19
elemental **55**, 76 *see also* deva; nature spirit
Elijah **55–56**, 57, 30, 111
Elisha 56, 127
Ellinger, Karl 100
Elohim 72, 105, 106, 149, 163, 174, 183
elves 55
Emerson, Ralph Waldo 187
Empedocles 90
encounter phenomenon hypothesis 60
enlightened person *see* deva
Enlightenment 74
Enoch **56–58**, 104, 163
Anafiel and 4
angelophany and 9, 152
Anpiel and 12
on archangels 38, 104, 169, 172
on Azazel 28
on Behemoth and Leviathan 30
Elijah as 56
on Melchizadek 126
as Metatron 56, 58, 128, 160, 163
on Pravuil 58, 160, 169
on Raguel 167
on Remiel 169
on Samael 172
on seraphim 37, 181
on Sons of God 173, 178
and Tzohar (glowing stone) 69, 168
on Uriel 195
Enochian calls 46, 47
Ephesians 37, 145, 158, 174
epic poetry 113–114, 131–132
Epistles *see* Paul, St.
Er'elim 105, 106
Ereshkigal 82
Erinyes 20
Eros 20, **58**, 73, 166, 176, 177
erotes **58–59**, 166, 199

Esau 53, 70, 98, 99, 130
Eshus 50
Essenes 132, 149, 173, 174
Ethiopian Enoch *see* Enoch
ETs *see* extraterrestrials
Eulalia, St. 46
Eumenides 20
Eurydice 82
Evangelista 66
Eve *see* Adam and Eve
evil
  Augustine on 25
  daemons 39
  Gnostic view of 72–73, 172
  Goethe on 74
  Mastema as father of 126
  Origen on free choice of 153, 154
  Revelation symbols of 171
  Satan embodying 172, 174
  shared religious concepts of 104
  Zoroastrian view of 203, 204 *see also* demon; hell; sin
Evodius 26
extraterrestrials (ETs) **59–60**, 151
Exus 50, 156
Ezekiel **60–62**
  angelophany and 9, 104
  Blake and 31
  cherubim and 37
  Jacob and 98
  litany of the angels and 145
  names of power and 149, 155

F

fairies 55, 86
fallen angels *see* demon
Faust (Goethe) 64, 74–75
  Mephistopheles and 126–127
  operatic forms 147
  Sophia and 180
  as Steiner influence 186
Faust legend 64, 74
feast days 52, 78, 126, 129, 168, 191
feather crown *see* angel wreath
female demons 47, 49, 111, 176
feminist spirituality 178, 180
Fichte, Johann Gottlieb 182
Ficino, Marsilio 146, 147
Field, M. J. 7
film, drama and television, angels in **63–64**
Findhorn 50–51, 64, **64–65**, 117, 118–119
Flamel, Nicolas **65–66**
Fletcher, Giles and Phineaas 114
Flood, The 127, 176, 178, 195
flying saucer 59
food *see* eating
forms of angels 165
Frances of Rome, St. 9, **66–67**, 78
Francis de Sales, St. 78, 128
Francis of Assisi, St. 9, **67–68**, 132, 133
fravishis 77, 204
free will
  Angel of Death and 7
  angelic and human 16–17
  Mormonism on 139
  Origen on 153, 154
  Swedenborg on 186
Freeman, Eileen Elias 148
Freemasons 57, 147
Freud, Sigmund 107, 109
Furies 20
future, angelic knowledge of 16

G

Gabriel 5, 6, **69–71**, 195
  Abraham and 1, 69, 70
  alphabet 120
  as Angel of Death 5, 127
  as archangel *18*, 38, 132
  archetype and 109
  Blake and 31
  Catholicism and 69, 70, 149
  as chief of the cherubim 37
  Christian iconography of 21
  Daniel and 40, 41, 69
  as destroying angel 11, 130
  Enoch on 57, 58
  Islam and 22, 38, 53, 70, 91, 93, 94, 96, 97, 100, 130, 143–144
  Jacob and 100, 130
  as Monday's chief angel 43
  Moon and 160
  name use of 9
  as north wind ruler 150
  and seasons 176, 184–185
  veneration of 52
  see also Annunciation
galgallin *see* thrones
Galgani, St. Gemma 9–10
Ganas 85
garden enterprises *see* Findhorn; Green Hope Farm; Perelandra
Garden of Eden *see* Adam and Eve
Garuda 20
Gaufridi, Father Louis 30
Geburah 47
Gehenna *see* hell
gematria 127, 149
genii *see* genius; jinn
genius **71**, 77, 104, 199, 204*see also* daemon
George, St. 134, 135, 136
ghandarva 85
Gideon 55, **71**
Gilgamesh epic 82
ginn *see* jinn
Glines, Myrtle 65
gnomes 55
Gnosticism **71–74**
  Abraxas and 2, 3
  aeon and 3–4, 72, 73
  angelology 72–74, 176
  archons and 19
  Ariel and 19
  Boehme and 32
  influence of 89, 90, 91, 93, 94, 95, 153
  Jung and 107, 108, 109
  monasticism 132
  names of power and 149
  Origen and 72, 153, 154
  Samael and 172
  Sophia and 107, 178–179, 180
  visionary literature 115
Goethe, Johann Wolfgang von 64, **74–75**, 115, 144, 147
  on Mephistopheles 126–127
  Sophia and 180
  Steiner and 182, 186
Govan, Sheena 64, 117, 118
Graham, Rev. Billy 60, **75–76**
Grandier, Urbain 30
Green Hope Farm 51, 65, **76–77**
Gregory the Great, St. (pope) 37, 38, 52
grigori 178
guardian angel 5, **77–79**, *159*
  angelophany and 9–10, 52, 66–67, 78
  Aquinas on 17, 77, 78, 152
  archangels and 38
  Cellini on 35, 36
  feast days 52, 78
  first appearance of 17, 77
  guardian spirit vs. 79
  Hodson on 87
  Islamic conception of 93
  Jesus on 77, 100–101
  Judaic 104, 128
  naming of 11
  of nations 41, 79, 128, 143, 154–155, 158
  Origen on 155
  orishas as 156
  popes and 104, 159, 159–160
  Protestantism and 161
  qualities of 17
  six ways of helping by 78
  spirit guides and 180
  veneration of 52
guardian spirits **79–80**
  Azael and 28
  genius as 71
  spirit guide and 180
  universality of 77

H

Hagar 1, 2, **81**
Halaliel 35
halo **81–82**, 120, 125
Hananiah (Shadrach) 40
Haniel 38
Haraldsson, Erlendur 44, 45
Harbonah 11
Haris *see* Iblis
Harris, Martin 137, 138, 141
Hashmallim 105, 106
Hasid 6
Haven, John 139
Hayyot ha-Qudesh 106
healing
  angels of 86, 128–129, 168, 172, 192
  dreams and 53, 54
  Marian apparitions and 122
  Tobit on 192–194
heaven
  aeon and 3–4
  Anafiel as chief angel of 4
  angel companions for humans in 17
  Angel of Death and 5
  angels thrust from *see* demon
  Dante on 42
  in deathbed visions 45
  Enoch on 57–58
  Ezekiel on 60, 62
  in Hebrew lore 129–130
  Mary in 125, 126
  Mormon 138
  Moses and 142, 143, 172
  Muhammad and 144
  Peter as gatekeeper 82
  Swedenborgian 186, 187
Hebrew Scriptures *see* Apocrypha; Judaic angelology
Hegel, Georg 74, 75
Hel (death goddess) 82
Helen (Gnosticism) 73
Helen of Troy 74, 112, 127, 180
hell **82–83**
  Abaddon and 1
  Angel of Death and 5
  angels of destruction in 11
  Dante on 42, 83, 113
  fallen angels and 5, 12, 16, 17, 83, 115
  Mephistopheles and 126–127
  Swedenborgian 116, 186, 187
  Zoroastrian 204
Heraclitus 18, 90
Herbert, George 114
Hermah 11
Hermes 20, 57, 146
Hermeticism 89, 93, 115, 120, 138, 139, 146
Herod 12, 70, 77, 100
Herzenwirth, Friedrich 137
Hesse, Herman 3
Heywood, Thomas 19, 152
Hezekiah 12
Hickman, Bartholomew 47
hierarchies of angels *see* choirs
Hilary of Poitiers 8
Hill, Patrick 124
Hillel of Verona 99
Hillman, James 113
Hinduism **83–85**
  apsaras 85, 176
  deva 49, 83
  epics 113
  wing motif 20
Hineni 145
Hodson, Geoffrey 49, **85–88**, 156
Hoeller, Stephan 3
Holy Spirit 70, 73, 100, 109, 125
Horaeus 72
Horus 20
hosts *see* choirs
hours, angels of *see* planetary angels
household spirits 55
Howard, Jayne M. 10
Hynek, J. Allen 59

I

Ialdabaoth 19, 72, 73, 172
Iblis **89**, 95, 101
  as Angel of Death 5, 6
  Azazel as 28
  as husband of Lilith 112
Ibn 'Arabi 96, 115
Ibn Sina *see* Avicenna
iconography *see* art, architecture and ritual, angels in
Ignatius Martyr, St. 37
Ignatius of Loyola, St. 79
Inanna 82
incubi 47, 48–49, 176
intelligences **89–92**
  Gabriel as 70, 97, 100
  human contact with 76
  Islamic 89, 90–91, 93, 94–96, 97, 100, 109
  Jacob's ladder and 98
  Judaic 104, 105, 106
  Michael and 183
  music of the spheres and 146
  Plato on 20–21, 114 *see also* archons
Irenaeus 18, 170
Isaac 6, 69, **92**, 147
  Abraham and 1, 2, 78, 127
  Ishmael and 81
  Jacob and 98
Isaiah **92**
  angelophany and 9, 145
  Ariel and 19
  Leviathan and 111
  on Lucifer 115
  on messiah 82, 92
  on star of Bethlehem 181
Ishim 105, 106
Ishmael 1, 2, 81, 143
Isis 2, 82, 179, 180
Islamic angelology 4, **92–97**
  Angel of Death and 6, 93, 97
  Azazel and 28, 89
  on choirs 37, 38
  dreams and 53
  general beliefs 93–94
  Iblis and 89
  iconography 20, 21–22
  Israfil and 21, 93, 97
  jinn and 93, 101
  Lilith and 111–112
  on numbers of angels 152
  prophecy and 93, 94–95, 96, 143–144
  Raphael and 97
  recording angels 93, 95–96, 169
  visionary literature 115
  on worship of angels 104 *see also* Gabriel; Intelligences; Michael; Muhammad
Ismaili sect 95
Israel *see* Jacob
Israfil 21, 38, 93, **97**, 130
Ithuriel 132
Izra'il 93, **97**

J

Jabra'il *see* Gabriel
Jacob 6, 75, **98–100**
  Angel of the Lord and 8
  dream of 53, 69, 78, 98, 106
  Gabriel and 70
  guardian angel and 77

Michael and 21, 70, 130
Raphael and 168
Tzohar and 69
wrestling with angel 99–100, 106, 195
Jacob's ladder 53, 69, 78, 98, 106
Jahoel (also Jehoel, Shemuel, Kemuel, Yaoel, Metatron) 11, 12, 37, **100**, 142 *see also* Metatron
jann *see* jinn
Jehoel *see* Jahoel
Jehovah *see* Angel of the Lord; Tetragrammaton; Yahweh
Jeremiel *see* Ramiel; Remiel
Jerome, St. 13, 17, 37, 56, 77, 115
Jesus **100–101**
angel messengers and 76
Angel of the Lord and 8, 100, 101
Augustine on 25, 26, 27
Beelzebub and 29–30
Blake on 32
celibacy and 133, 177
on children's guardian angels 77, 100–101
choirs and 37
on damnation 83
Elijah and 56
Francis of Assisi and 67, 68
Gabriel and 70
in Gnostic belief 73
halo of 81
harrowing of hell by 82, 83
as Islamic prophet 93, 143, 144
Jacob and 98, 99
Michael and 21
mother of *see* Mary
and near-death experience 76
Origen on 154, 155
Paul and 157
and punishing angels 12
Satan and 100, 173–174
Second Coming of 17, 35
as Son of God 178
Sophia identified with 179–180
star of Bethlehem and 181
Steiner on 182–183, 185
Jewish lore *see* Judaic angelology
Jezebel 30, 56
Jibra'il/Jabril *see* Gabriel
jinas 189
jinn (also djinn, ginn) 58, 89, **101**
angels vs. 93
parents of 112
Joan of Arc **101–104**
John Chrysostrom, St. 77
John of Patmos 35, 152, 202
John of the Cross, St. 79, 163, 191
John the Baptist 8, 69, 76, 100, 132, 138, 139
John XXII (pope) 15, 40, 146
John XXIII (pope) 78, 104, **104**, 159
Joseph (husband of Mary) 53, 100
Joseph (son of Jacob) 69, 130, 144
Judaic angelology **104–107**
alchemy and 66
on angel worship 104
angelic types/descriptions 37, 199
biblical references 4–8, 12, 92
demonology 29, 47, 101, 111, 172
dreams and 53
on eating 55
liturgical music 145
on Lucifer 115
on magic 120
mansions of the moon and 120–122
Metatron's importance in 127–128
names of power and 149, 174–176
nature spirits and 150
on numbers of angels 152
on Princes of the Countenance 160
pseudepigrapha and 163
Revelation and 170
sacred trees and 1–2, 6, 193
on Satan 104, 145, 173, 203
Sons of God in 178
Tobit and 191–193
see also Apocrypha; Intelligences; Wisdom literature
Judgment Day *see* Last Judgment
Jung, Carl Gustav **107–109**
on Abraxas 2, 3, 184
on Boehme 32
on extraterrestrials 60
on Faust legend 74
on Gnosticism 72, 73, 107, 108, 109 *see also* archetypes
Justin Martyr, St. 8, 51

K

kabbalism *see* Judaic angelology
kari-bu 77, 199
Kelly, Edward (Talbot) 46, 47
Kemuel *see* Jahoel
Kepler, Johannes 147
Kerubim *see* Cherubim
Keys of Enochian 46, 47
Khidr 109
Kiramu'l katibin 93, 169
Kircher, Athanasius 147
Koran *see* Islamic angelology
Kramer, Heinrich 47–48, 49
kuriotetes *see* dominations

L

Laboure, Catherine 123
Lacan, Jacques 176–177
Landscape Angel 65, 118
Last Judgment
Graham on 75, 76
Islamic parallels 94
Israfil and 97
Revelation on 170, 171
Latter-day Saints *see* Mormonism
Lazarus 78
Lee, Mother Ann 75
Lehi 140
Leo X (pope) 52
Leo XIII (pope) 52, 128
Lethas, Pernelle 65, 66
Levi, Joshua ben 6
Leviathan 5, 30, 100, **111**, 130, 167
Lilith 22, 39, 47, **111–112**, 172
Lindbergh, Charles 10, **112–113**
litanies of the angels 52, 145
literature and angels **113–115**
Ariel in 19
on fallen angels 47
on hell 83
Sophia and 180
see also specific authors
loa *see* orishas
Logos 49, 72, 73, 104, 180
lords *see* dominions
Lorian Association 118
Lot 177
Lot's wife 2, 177
Luca, Betty Andreasson 59
Lucifer **115–116**, 156
fall of 16, 22, 25, 42, 47, 83, 173
in literature 32, 83, 131, 132
Steiner concept of 183–184, 185 *see also* Satan
lust *see* sex and angels
Luther, Martin 99, 160, 161, 163, 176

M

Machen, Arthur 134, 136, 137
Maclean, Dorothy 50, 64–65, **117–119**
magic, angels in **119–120**
Asmodeus and 22
Azael and 28
Baal and 29
Belial and 30–31
Enochian Calls and 46
guardian spirit and 79, 80
Hodson on 85, 86–88
mansions of the moon and 120–122
names of angels and 149
planetary angels and 160
Sariel and 172
Schemhamphoras and 174–176
seasons and 176
Theliel and 58 *see also* demon; witches
Mahabharata epic 84, 113
Mahazuel 150
Maimonides
on Daniel 41
on intelligences 89, 91
on Jacob 98, 99
on Judaic angelology 2, 7–8, 105–107
Malachi 56
Mal'akhim 105, 106
Malinowski, Bronislaw 120
Mamre, Oak of 1–2, 6, 193–194
mandala symbolism 107, 189–190
Manicheism 24, 203
Mann, Thomas 74
manna 55
Mansemat *see* Mastema
mansions of the moon **120–122**
Marian apparitions 52, **122–125**, 126, 151
Marlowe, Christopher 64
martyrs *see* saints
Mary **125–126**
Blake on 31
Gabriel and 69, 70, 78, 100, 125
halo of 81
Isaiah on 82
Joseph's dreams and 53
Michael and 21, 124, 125, 126, 128, 129
titles of 78, 125
virginity of 70, 125, 176, 177
visions of *see* Marian apparitions
Mary Magdalene 101
Mass liturgy 145, 146
Mastema (also Mansemat) **126**, 173
Mather, Increase 163
Meister Eckhardt 133–134
Melchizadek (also Melchisedek; Melchisedec) **126**
"men in black" 59–60
Mephistopheles 74, 75, **126–127**
Mercury 21, 113, 160
Merkabah tradition 62, 106, 149
Merton, Thomas 23
messenger
angels as 4, 76, 157
prophets as 92, 94
Ramiel on 167–168
Messiah 56, 82, 92, 143
Metatron **127–128**
alphabet of 120
Anafiel and 4
as Angel of Death 5, 6, 127
as angel of the presence 12
Enoch's transformation into 56, 58, 128, 163
Jahoel as form of 100, 127
as Prince of the Countenance 160
as ruler of the seraphim 37
Sandalphon as twin 172
Uriel and 195
Methuselah 56, 69
Michael 5, **128–131**, 172, 195
Abraham and 1, 6, 21, 55, 70
alphabet and 120
as Angel of Death 5, 6, 78
as angel of the presence 12
as archangel 38, 132
Boehme on 32
Catholicism and 149
Cayce and 35
cherubim and 37, 152
Christian iconography of 21
churches dedicated to 52
Daniel and 21, 38, 40, 41, 79, 128
Dee and 46
as east wind ruler 150
eating by 55
Enoch on 57, 58
as healer 128–129
Islamic iconography of 21–22
Islamic view of 31–32, 37, 38, 93, 97, 130, 144, 152
Joan of Arc and 101, 102, 103
Mary and 21, 124, 125, 126, 128, 129
Messiah and 56
Mormonism on 138
multiple offices of 128
name use of 9
Revelation and 41, 171
Satan and 21, 128, 129
and seasons 130–131, 176, 184–185
seraphim and 37
Steiner on 130–131, 183, 184
Sun and 160
as Sunday's chief angel 43
veneration of 52, 128–129
as weigher of souls 82
wings of 130
Midrashic literature *see* Judaic angelology
Mika'il/Mikal *see* Michael
Millennium 35, 183, 184, 203
Milton, John 42, 74, 113, **131–132**
on angel's eating and sexuality 75, 131
on fallen angels 47
on hell 83
on Lucifer 115–116, 131, 132
lyric poetry 114, 131
Puritanism and 162
miracles
angels' roles in 16, 17, 26
healing and 128
Maimonides on 106–107
Marian apparitions and 122, 124
stigmata and 68
virtues' roles in 37
Mithras 2, 149
Mohammed *see* Muhammad
monasticism, Christian 24, **132–134**, 146, 176–177
Monica 23, 24
Mons, angels of **134–137**
Mont Saint-Michel 20, 129
Moody, Raymond 150
moon 120–122, 160
Mormonism **137–139**
Moroni 137, **139–141**
Moses 56, 75, **141–143**
angelophany and 6, 9, 12, 97
as Islamic prophet 93, 143, 144
Mastema as adversary 126
Michael and 21, 128
Sandalphon and 172
Tzohar recovery by 69
Mount Moriah, angel of *see* Isaac
Mountain Gods (Sierra Nevada) 87
movies *see* film, drama and television, angels in

Mozart, Wolfgang Amadeus 145, 147, 180
Muhammad **143–144**
  Angel of Death and 97
  angels of worship and 20
  Gabriel's revelation to 22, 53, 70, 93, 94, 96, 115, 143–144
  Israfil and 97
  as the Prophet 93, 94
  see also Islamic angelology
music and angels **144–147**
  deathbed visions and 45
  Enoch on 57, 58
  Graham on 75
  Hodson on 87
  lyric poetry and 114
  Marian apparations and 122, 123
  Pseudo-Dionysius on 164
  putti and 165
  seraphim and 100
Muslims *see* Islamic angelology; Muhammad
Myers, Frederic W. H. 55, 103
mysterious stranger 2, 10, **147–148**, 168, 200
myths *see* archetypes

N

Nag Hammadi 72, 179
names of angels 5, 52, **149**
  angelophany and 9, 62
  Judaic 104, 105–106
  magic and 120
names of power 149, 174–176
Nathaniel 55
nations, guardian angels of 41, 79, 128, 143, 154–155, 158
nature 32–33, 58, 79, 87
nature spirit **150**
  daemons as 39
  elemental as 55
  Findhorn garden and 65, 118–119
  Green Hope Farm and 76–77
  Hindu 85
  Hodson on 86, 87
  Perelandra and 158–159
  see also deva
near-death experience (NDE) **150–151**
  angelophany and 10
  Graham on 76
  guardian angel and 78
  Isaac and 92
  Jung on 107–108
  Moses theory 141–142 *see also* deathbed visions
Neoplatonism 40, 55, 89, 90, 91, 95, 104
Nephilim 177, 178
Neumann, Theresa 78–79
New Age movement 50, 65, 188
Newton, Sir Isaac 147
Nibelungenlied epic 113, 147
Nike 20, **151–152**, 197, 199
Noah 69, 126, 168, 195
nocturnal emissions 111, 176
Norea 19, 93
numbers of angels 75, **152**, 164–165
  Weyer's demon count 198
numerology 3, 127, 149
nuns
  demonic sexual possession of 22, 30, 48
  monasticism and 132, 190–191

O

Oak of Mamre *see* Mamre, Oak of
occult *see* magic, angels in
Ofannim 105, 106
Ohrmazd *see* Ahura Mazda
ophanim *see* thrones
Origen **153–155**
  on Book of Enoch 56
  Gnosticism and 72, 153, 154
  on guardian angels 77, 155
  on liturgical and celestial music 145, 146
  on numbers of angels 152
  on worship of angels 51–52, 104
original sin 25, 83, 125, 139
orishas **156**
Orpheus 82
Oshun (also Oxum) 156
Osiris 82, 179
Osis, Karlis 44, 45
Ould, Fielding 135
out-of-body sensation *see* near-death experience

P

Pachomius, St. 132–133
Padre Pio 78
Paradise *see* heaven
Paradise Lost see Milton, John
Parsis 204
Passover 12, 141
Paul, St. **157–158**
  on Belial 30
  on choirs 37, 145
  intelligences and 89, 90
  "man of Macedonia" vision 79
  on powers 38, 89, 158
  on veneration of angels 51, 162, 163
  on worship of angels 104
Paul of the Cross, St. 78
Paul VI (pope) 52, 191
Perelandra 51, 65, **158–159**
Peter, St. 82, 77
Phanuel 12, 38, **159**, 167, 169
Philangeli 52
Philo of Alexandria 18, 104, 176
Pius XI 78, 104, **159**
Pius XII 52, 78, **159–160**
planes of existence 154
planetary angels **160**
Plato
  on archetypes 18
  on daemons 39–40, 176
  on dreaming 53–54
  on intelligences 89, 90, 114
  on music of the sphere 146, 147
  Origen and 154
  on wings 20–21 *see also* Neoplatonism
Plotinus 90, 91, 146
poetry *see* literature and angels
potentates *see* powers
power, names of 149, 174–176
powers
  description of 38, 164
  Frances of Rome and 67
  hierarchy and order 18, 37
  iconography of 21, *165*
  Origen on 155
  Paul on 158
  Raphael and 168 *see also* choirs
Pravuil 58, **160**, 169
prayer
  as communication with angels 11, 17, 53, 78, 87
  Judaic liturgical 145
  to Mary 125, 126
  to Michael 128
  Muhammad and 144
  Teresa of Avila and 190–191
pride, angelic 16, 42, 47, 176
primordial images *see* archetypes
princes *see* guardian angel; Origen
Princes of the Countenance **160** *see also* Metatron
principalities
  as angels of nations 41
  description of 38, 164
  hierarchy and order 18, 37
  iconography of 21
prophecy *see* angelophany; dreams; *specific prophets*
Protestant angelology **160–163**
  Angel of the Lord and 8
  Apocrypha and 14
  Graham and 75–76
  on Jacob's wrestling with angel 99–100
  on Lucifer 115–116
  Milton and 131–132
  Mormonism vs. 139
  Swedenborg and 186–188
  Weyer and 198
pseudepigrapha 5, 9, 127, 149, **163**, 167
  on archangels 38, 130
  Book of Enoch 56–57, 163
  Uriel in 195–196
Pseudo-Dionysius 4, 21, **163–165**
  on angelic hierarchy 17, 21, 37, 52, 133, 163–164
  on archetypes 18
  on intelligences 90
  on powers 89
  Protestant critiques of 161
psychic powers 34, 46, 85, 107, 117, 118, 122
purgatory 78, 128
Puritanism 162
putti **165–166**
  Eros confused with 58, 166
  iconography of 21, *38*, *41*, *165*, 200
Pythagoras 89, 147

Q

Qumrum documents *see* Dead Sea Scrolls

R

Rachel 98
Raguel 38, **167**
Rahab 30, 111, **167**
Rahu 84
rainbow *see* wings
Ramayana epic 84, 113
Ramiel 159, **167–168**, 169
ranking of angels *see* choirs
Raphael **168–169**, 195
  Abraham and 1
  alphabet and 120
  as archangel 38, 130, 132
  Azrael as form of 97
  Baal and 29, 35
  Catholicism and 149, 168
  cherubim and 37
  Christian iconography of 21
  demons and 111
  eating by 55
  Enoch on 57
  Green Hope Farm and 76
  healing and 86, 128, 168, 192
  Mercury and 160
  Milton on 131–132
  name use of 9
  role of 78
  seasons and 168–169, 176, 185–186
  veneration of 52
  as Wednesday's chief angel 43
  as west wind ruler 150 *see also* Tobit, Book of
Ravana 84, 113
Raziel 69, 120, 167, 168, **169**
Rebekah 70, 98, 130
recording angels 93, 95–96, **169**
Reformation *see* Protestantism
reincarnation 31, 35, 49, 108, 184
Remiel 167, **169–170**
Renaissance art 21, 200
Resurrection 76, 82, 83, 92, 94, 97
revelation
  Gabriel as angel of 93, 94
  in Islamic angelology 93, 94, 96
  major western religions' belief in 104
  Swedenborg on 186, 187
Revelation, Book of **170–71**
  Abaddon in 1
  angels of destruction in 12
  Cayce interpretations of 35
  cherubim in 37
  on hell 82
  Islamic parallels 94
  Michael and 41, 126, 128
  on numbers of angels 152, 164–165
  Raphael and 168
  Sanctus and 145
  on Satan 47, 174
  on seven angels standing before God 38
  on wormwood 200
  zodiac angels and 202
Ribhus 85
Ridwan 93
Rilke, Rainer Maria 115
Ring, Kenneth 150, 151
Robert de Boron 115
Roman Catholicism *see* Catholicism
rosary 126
Rumi, Mevlana Jalaluddin 20, 97, 115

S

Sabaoth 19, 72
Sachiel 43, 160
Sadhanamala 190
saints
  angelophanies and 9–10, 78
  deathbed visions of 46
  halos of 81
  monasticism and 132–134
  orishas and 156
  stigmata and 67–68
  visions of Mary by 126 *see also specific saints*
salamanders 55
Samael 167, **172**
  Abbadon and 1
  Abraham and 2
  as Angel of Death 5, 127
  as east wind evil ruler 150
  Esau and 130
  Gnostic belief and 72–73, 172
  Lilith as bride of 111, 172
  Lucifer as 115
  Mars and 160, 172
  and powers 38
  Sandalphon's battles against 172
  as Tuesday's chief angel 43
Sandalphon (Sandalfon) 12, 56, 143, 145, **172**
Santería 50, 156
Sarah (Book of Tobit) 22, 192, 193
Sarah (wife of Abraham) 1, 2, 6, 81, 92, 147–148
Sariel 12, **172**, 196
Satan **172–174**
  Abbadon and 1
  as Angel of Death 5
  as angel of destruction 12
  angel wreath and 8–9
  Aquinas on 17
  Asmodeus and 22
  Astaroth and 23
  Augustine on 25, 26
  Beelzebub as second to 29, 30
  Behemoth as 30
  Belial as 31
  cherubim and 37
  demons and 5, 47
  Gnosticism on 73
  hell as home to 82, 83
  human bargains with 64, 74, 127
  Iblis as 89, 101
  iconographic symbols of 21, 22, 171
  Islamic 93–94
  Jesus tempted by 100
  Judaic concept of 104, 145, 173, 203
  at Last Judgment 75
  Lilith and 112

Lucifer differentiated from 115, 173
Mastema as 126
Mephistopheles ranked below 75, 126–127
Michael and 21, 128, *129*
Paul and 158
Protestant focus on 161, 162, 163
rebellion of 35, 153
Revelation on 47, 171
Samael and 172
seraphim and 37
Zoroastrianism and 203
Schemhamphoras **174–176**
seasons, angels of 70, 130–131, 168–169, **176**, 184–185
Sechem 130
Second Coming *see* Revelation, Book of
Semyaza (also Shemhazi, Shamayza) 28, 130, 173, **176**, 177, 195
Serafim 105, 106
Seraph 55
Seraphiel 37, 100
seraphim
description of 37, 164, 181
elect soul and 133, 134
fallen 22
hierarchy and order 17, 37, 106
iconography 21
in Isaiah's vision 92, 145
Jahoel as ruler of 37, 100
Raphael and 168
wings of 199
Seth 69, 73, 178
seven seals 200
seven sephiroth 50
sex and angels **176–177**
Augustine on 23–24, 176
demonic 22, 28, 30, 47, 48–49, 176
Gnostic belief and 73–74, 176
Graham on 75
Lilith and 111, 112
Milton on 75, 131
Sodom and Gomorrah and 177
Sons of God and 177–178
sexuality
Blake and 31
extraterrestrial cross-fertilization attempts 59
Hindu ghandarvas and 85
Tantric Buddhism and 189
see also celibacy
Shakers 75
Shakespeare, William 19, 114
Shakti 85, 179, 189
shamanism 79, 80, 115
shayatin *see* jinn
Sheehan, Molly and John 76
Shekinah 179
Shelley, Percy Bysshe 114–115
Shemhazai *see* Semyaza
Shemuel *see* Jahoel
Shi'ite Islam 93, 94, 95
Shiva 85
Siddhas 85
Simeon Stylites, St. 9
Simon Magus 72, 73
sin
angelic capacity for 16
of fallen angels 176
guardian angels and human 17, 77
Mary as free from 125
Zoroastrian view of 204
see also hell; original sin
Smith, Joseph, Jr. and Sr. 137, 138, 139–140
Sodom and Gomorrah 1, 2, 11, 69, **177**
Solomon 6, 22, 30, 101, 179
Son of God 178
Sons of God **177–178**
archangels and 195
Azael 28
Azazel 28, 173
Enoch on 57
extraterrestrials and 59
as fallen angels 176
nations and 79
Raphael 168
Sariel 172
Satan and 173
Semyaza 173, 176
Sophia 4, 19, 72, 73, 74, 104, 107, 172, **178–180**, 180, 203
Soshyans 82
soul
ba as 29
dream world of 53–54
of elect 133, 134
Faustian sale of 127
guardian angel as guide for 78
in hell 82–83
intelligences and 91, 93, 96, 97
Izra'il and 97
Michael as guide for 128
Zorastrianism and 203
Spangler, David 65, 118
speech, angelic 16
Spenser, Edmund 114
spheres, music of the *see* music and angels
spirit guide 77, **180–181**
spirit helper *see* guardian spirit
spirits of form 183
spirits of nature *see* elementals; nature spirits
Sprenger, James 47–48, 49
star of Bethlehem **181**
Steiner, Rudolf **181–186**
on Gabriel 70, 176
on Michael 130–131
on Raphael 168–169
Zoroastrianism and 202, 203
succubi 47, 49, 111, 176
Sufism 20, 21, 91, 93, 96, 97, 117
Suhrawardi, Shihabal al-Din al- 96–97, 115
Sunni Islam 94
supernatural *see* magic, angels in; psychic powers
Suriel *see* Sariel
Swedenborg, Emanuel 31, 83, 116, **186–188**
symbols
archetypes and 18, 19
Jung on 107
in Revelation 170
of Satan 21, 22, 171
in Tantric Buddhism 189
Victory as 197
Syriaca, St. 168

T

take-away apparition *see* deathbed visions
Talbot, Edward *see* Kelly, Edward
Talmudic literature *see* Judaic angelology
Tantric Buddhism 176, **189–190**
Tara 85, 190
Taylor, Edward 162–163
television *see* film, drama and television, angels in
Ten Commandments 141, 142, 174
Teresa of Avila, St. 114, 132, **190–191**
Testament of Abraham, The 55, 130
Tetragrammaton (YHVH) 120, 149, 174
thanatology 45
Tharsis 55
Thela 76
Theliel *see* Eros
theophany *see* angelophany
Theosophy
on Book of Enoch 57
on deva 49–51, 156
Hodson and 85–88
on intelligences 90–91
Steiner and 182
Thomistic angelology *see* Aquinas, St. Thomas
Thoth 20, 57, 82
thrones
description of 37, 164
elect soul and 134
Ezekiel and 60, 62
hierarchy and order 17, 37
iconography of 21
Raziel and 169
Tobias *see* Tobit, Book of
Tobit, Book of 8, 22, **191–193**
as apocryphal work 14
eating in 55
mysterious stranger in 148
Raphael in 5, 14, 15, 22, 38, 55, 159, 168, 192–193
Torah 6, 69, 142, 143, 149
totem 79, 80
Traherne, Thomas 114
trees, sacred 1–2, 6, **193–194**
Trinity
Hindu 85
Steiner's 185
Trithemius, Johannes 202
tutelary spirit *see* angel; guardian spirit; intelligences
Tzohar (glowing stone) 69, 168

U

UFOs *see* extraterrestrials
unconscious 18–19, 79, 108–109
underworld *see* hell
undines 55
Upanishads *see* Hinduism
Uriel 130, 149, 167, **195–196**
as angel of destruction 11
as angel of the presence 12
as archangel 38, 130, 132, 195
Boehme on 32
Christian iconography of 21
Dee on 46
Phanuel as 159
Remiel as 169
Sariel as 172
seasons and 176, 185–185
Uzziel 132

V

Valentinus 72, 73, 74
Varuna 85
Vasus 85
Vatapi 84
Vedas *see* Hinduism
veneration *see* devotional cults; saints
Victory 59, 152, **197**, 199
Vidyadharas 85
village-angel *see* Hinduism
Vincent Ferrar, St. 46
Virgil 42, 83, 113
virgin birth archetype 82
Virgin Mary *see* Marian apparitions; Mary
virginity *see* celibacy; Mary
virtues
description of 37–38, 164
hierarchy and order 17–18, 37
iconography 21
Michael as chief 128
Vishnu 84, 85
visions *see* angelophany; deathbed visions; dreams; *specific angels*
Visvadevas 85
Vodoun 156
Voragine, Jacobus de 21

W

Wagner, Richard 113, 147
Waldorf schools 181
Watchers *see* archangels; Daniel; Sons of God
weigher of souls 82
Weyer, Johann 22, 23, 30, 31, 35, **198**
whirling dervishes 20
Whitmer, David 137, 141
Willard, Samuel 162
wings **199–200**
angelophany and 5, 10, 200
as art motif 20–21, 29, 58–59, 113
of Azrael 97
of ba 29
erotes and 58–59
of Michael 130
Milton on 132
of Nike 151–152
of putti 165
of Samael 115
of Victory 197
Wisdom literature 104, 105, 179
witches
Asmodeus and 22
Beelzebub and 30
demons associated with 47–48, 49
low magic and 120
Weyer defense of 198
Wood, John 117
Wood, Nathaniel 138
Wordsworth, William 115
World War I 134–137
wormwood **200**
Wright, Clarence and Machaelle Small 158

Y

Yahweh
Abraham and 1–2
angels surrounding 104
Baal and 30
Jacob and 98, 100
Tetragrammaton and 120, 149, 174
see also Angel of the Lord
Yaoel *see* Jahoel
Yazatas 204
Yeats, William Butler 115
Yerahmeel *see* Ramiel; Remiel
YHVH (Tetragrammaton) 120, 149
yidam 190
Yom Kippur 145, 149, 174, 177
Yoruba 156
Young, Brigham 138–139

Z

Zachary (pope) 149, 167
Zarathustra *see* Zoroastrianism
Zechariah 8, 69, 78, 100, 104, 128, 173
Zephon 132
zodiac angels 55, 58, 172, **202**
see also mansions of the moon
Zohar see Judaic angelology
Zophiel 37, 132
Zoroastrianism 4, 6, 78, 82, 93, 96, 97, 104, **202–204**

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Cover design by Sholto Ainslie

Printed in the United States of America

$17.95 U.S.
$24.95 Can.

ISBN 0-8160-3825-2

T2-ATA-236

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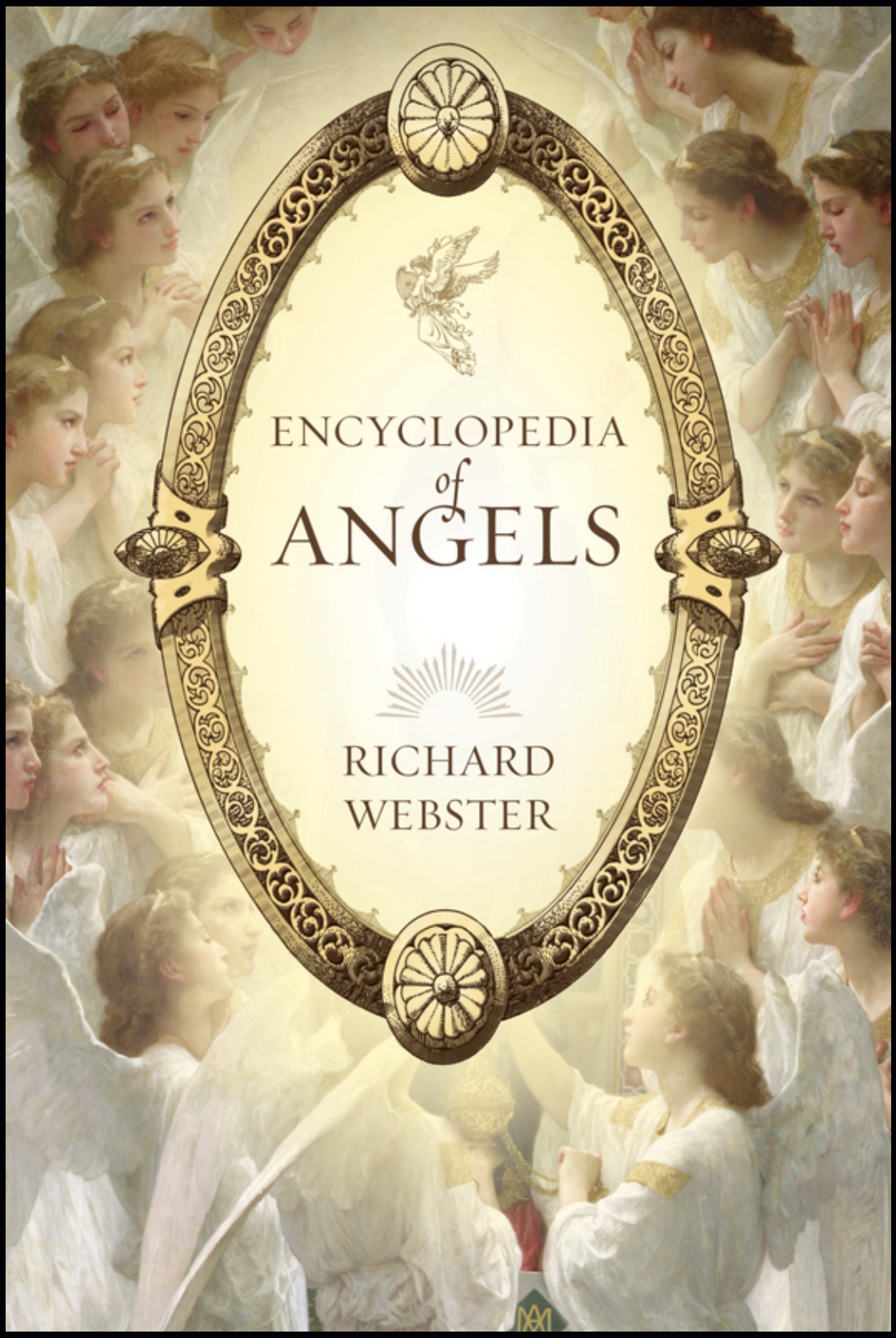
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About Richard Webster

Author of over seventy-five books, Richard Webster is one of New Zealand's most prolific authors. His best-selling books include *Spirit Guides & Angel Guardians* and *Creative Visualization for Beginners*, and he is also the author of *Soul Mates, Is Your Pet Psychic?, Practical Guide to Past-Life Memories, Astral Travel for Beginners, Miracles*, and the four-book series on Archangels, *Michael, Gabriel, Raphael*, and *Uriel*.

A noted psychic, Richard is a member of the National Guild of Hypnotherapists (USA), the Association of Professional Hypnotherapists and Parapsychologists (UK), the International Registry of Professional Hypnotherapists (Canada), and the Psychotherapy and Hypnotherapy Institute of New Zealand. When not touring, he resides in New Zealand with his wife and family.

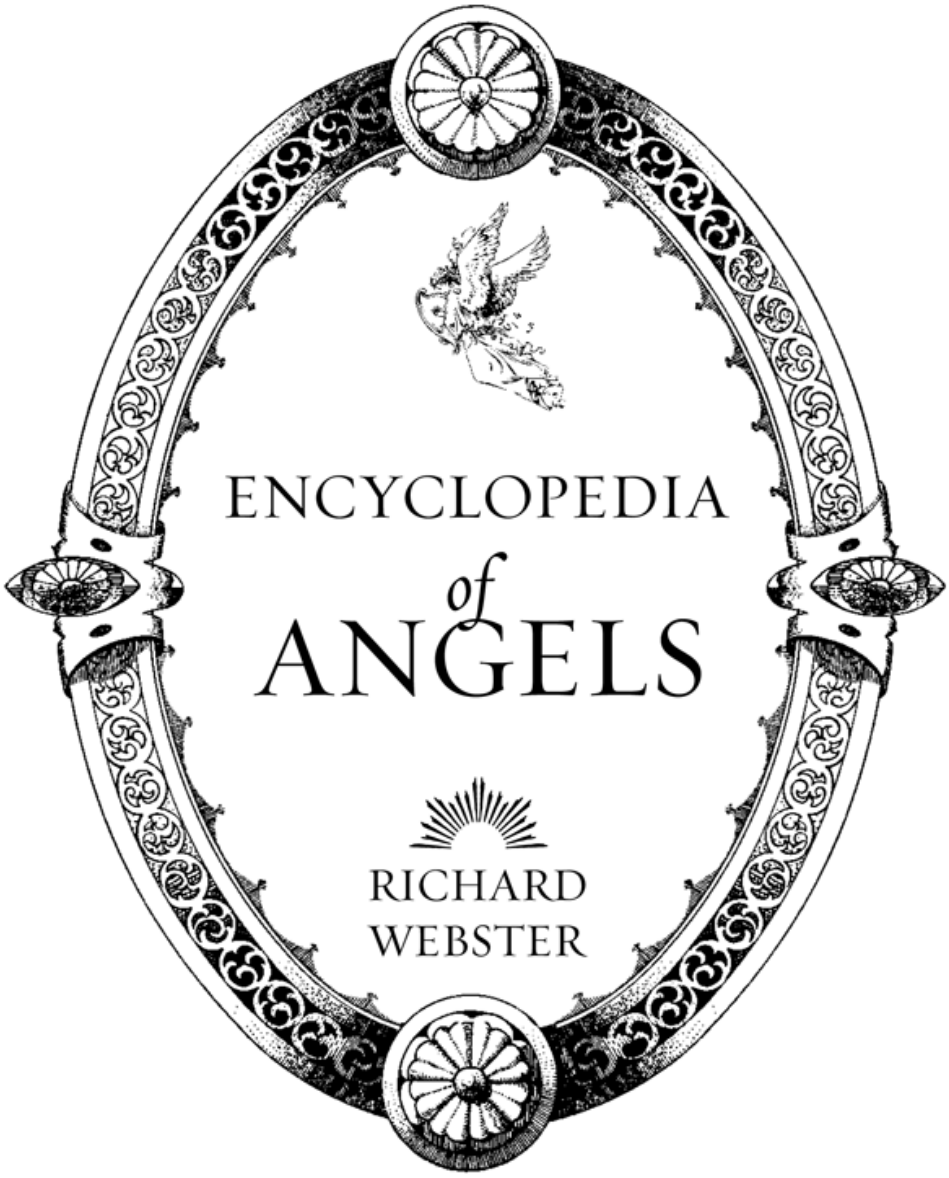

Llewellyn Publications
Woodbury, Minnesota

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First e-book edition © 2012
E-book ISBN: 9780738722139

Book design by Steffani Sawyer
Cover art © 2009 by Bridgeman Art Library, London, SuperStock
Cover design by Lisa Novak
Editing by Nicole Edman

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Llewellyn Publications
Llewellyn Worldwide Ltd.
2143 Wooddale Drive
Woodbury, MN 55125
www.llewellyn.com

Manufactured in the United States of America

Contents

Introduction

Encyclopedia

A
B
C
D
E
F
G
H
I
J
K
L
M
N
O
P
Q
R
S
T
U
V
W
X
Y
Z

Appendix: Guardian Angel Invocation

Bibliography

Introduction

My maternal grandmother was a rather forbidding woman. One of her major tasks in life was to improve the behavior of her grandchildren. Whenever we did something wrong, even something as simple as picking up the wrong implement to eat with, she would say: "People who are nice to know always know which fork to use." Breaches of etiquette were a horrendous sin. To this day, I can hear her saying, "People who are nice to know …" followed by whatever it was we children were supposed to do. Fortunately, I can also recall some of her more tender moments. She enjoyed sitting on my bed at night, teaching me children's prayers and traditional rhymes, such as:

Matthew, Mark, Luke and John,
Bless the bed that I lie on.
Four angels to my bed,
Four angels round my head,
One to watch, and one to pray,
And two to bear my soul away.

The last line of this poem must have prevented many children from falling asleep, but I didn't think much about the meaning of the words until many years later.

As I was five or six years old when I learned this rhyme, this must have been the first time I heard about angels. The only thing I learned about angels at school was they were "God's helpers." Catholic friends who lived nearby occasionally talked about angels, especially their guardian angels. I remember embarrassing the chaplain at school by asking him a question about guardian angels. He told me that people who went to the school down the road (the Catholic school) had guardian angels, but we didn't need them. I thought this was unfair but didn't know enough about angels at the time to question him further. It was not until I was in my

mid-twenties that I discovered that I not only had a guardian angel, but that I also definitely needed him. This book is the result of the fascination I've had with angels since then.

Angels are spiritual beings of light. The word *angel* comes from the Greek word *angelos*, which means "winged messenger." This is because one of their main functions is to carry messages between mankind and God. They also serve and worship God.

The concept of angels is an ancient one. Many early religions believed in beings that could freely travel between this world and the realm of the gods. Jewish legends tell us angels were created on the second day of Creation.

The oldest known illustration of an angel can be found on a six-thousand-year-old stele from Ur. This shows a winged figure pouring the water of life into a cup held by a king. There are many other early examples of winged figures. The enormous part-human, part-animal winged griffins from Mesopotamia are one example. In Assyria, the griffins were considered Cherubim. They were strange figures with human or lion faces and the bodies of bulls, eagles, or sphinxes. These figures show the close relationship astrology has always had with angels, as griffins contain the four signs of the zodiac that mark the solstices and equinoxes: Taurus the Bull (spring equinox), Leo the Lion (summer solstice), the Eagle for Scorpio (autumn equinox), and the Water Carrier for Aquarius (winter solstice).

The Egyptian goddess Nepthys was often depicted as a winged figure. The ancient Egyptians believed everyone had an invisible double, called a *ka*. The ka was probably the person's soul, but it may well have been an early form of guardian angel.

Although wings are the most recognized attribute of angels, angels do not necessarily have wings. In fact, until the time of Emperor Constantine, wings were not usually visible when angels appeared. Medieval and Renaissance artists used wings in their paintings to symbolize the spiritual

power of angels, as well as their ability to move between Heaven and earth instantaneously.

Zoroaster (sixth century BCE), the Persian prophet, established a religion called Zoroastrianism, which is still practiced today by two or three hundred thousand people in Iran and western India. It is the oldest existing revealed religion. There are three classes of angels in Zoroastrianism: Amesha Spentas ("Beneficent Immortals"), fravashis ("guardian angels"), and yazatas ("angels"). Even these angels were not the first "true" angels. Zoroaster adopted a variety of existing deities, including the *sukali* who were angels for earlier gods.

The influence of the Zoroastrian angels cannot be over-emphasized. The angels of Judaism were based on the cosmology established by Zoroaster. Christianity later adopted its angels from the Hebrew tradition. Both the Hebrew and Christian angels had an influence on the angelology of Islam. Although there are major differences in how these religions view angels, they all accept angels as an important part of their religious beliefs.

The Jewish Kabbalah is a valuable source of information on angels. It dates back to the first century CE, but the most important texts were written in the twelfth and thirteenth centuries. Among these texts are the Zohar and the Book of Raziel the Angel. According to legend, God taught the Kabbalah to his angels. The angel Raziel taught Adam the Kabbalah to help him find his way back to God. In the Kabbalah, angels are part of the Divine Energies that keep the universe in a state of balance.

Angels appear in many forms in the Bible. Sometimes they appear as human beings (Genesis 18; 32:10–13; Joshua 5:13–15; Judges 13:1–5). In Exodus 3, an angel appeared as a fiery bush. Cherubs were obviously seen as well, as two were depicted on the Ark of the Covenant (Exodus 25). Michael and Gabriel are the only two angels mentioned by name in the Bible. Raphael is mentioned in the Book of Tobit, and Uriel can be found in the First Book of Enoch and 2 Esdras. Tobit and 2 Esdras are both in the Apocrypha, fifteen books that were excluded from the Protestant Bible.

A large amount of early Christian material was excluded from the Bible. These are known as extracanonical or pseudepigraphical writings. Examples of these include the Gospel of Barnabas, the Apocalypse of Abraham, the Apocalypse of Paul, the Book of Adam and Eve, the Book of Jubilees, and the Gospel of Peter. At least forty apocryphal gospels were excluded. These books contain a great deal of information on angels and are frequently referenced in this encyclopedia.

By far the most important of the apocryphal books for anyone interested in angels are the three books of Enoch (c. second century BCE). These are the largest source of information on Christian angels, especially the fallen angels. Although the books of Enoch were excluded from the Bible, many of his ideas and stories were included. The parable of the sheep rescued by the good shepherds in the Gospel According to John, for instance, was originally included in the writings of Enoch. Madam Helena Blavatsky, founder of the Theosophical Society, claimed that the Revelation of St. John the Divine was a "grand but reedited version of the Book of Enoch" (H. P. Blavatsky, *The Secret Doctrine*, Volume IV, 65).

Another important source for angelologists is *The Celestial Hierarchy* by Dionysius the Areopagite, written in the late fifth or early sixth century. This anonymous writer created the best-known hierarchy of angels. In the thirteenth century, St. Thomas Aquinas (1225–1274) used Dionysius' hierarchy in his *Summa Theologiae* (1266–1273), still an important book in the Catholic Church. St. Thomas Aquinas considered angels to be "pure intellect." During his lifetime, angels were part of people's everyday lives. Angelology was a compulsory subject in the theological curriculum at the University of Paris, and scholars such as Giovanni Bonaventure (the Seraphic Doctor) and Thomas Aquinas (the Angelic Doctor) created a huge amount of material to slake students' thirst for knowledge.

The medieval grimoires contain a wealth of information on angels and demons. These magic books are largely concerned with methods magicians use to summon angels and demons. *The Lemegeton* (also known as *The Lesser Key of Solomon*) is one of the most famous of these

grimoires. The *Goetia*, the first of the five books that comprise *The Lemegeton*, deals largely with seventy-two demons, or evil spirits. The *Theurgia-Goetia*, the second book, deals with a variety of different spirits. The final three books are concerned with angels and good spirits. Johannes Trithemius, Cornelius Agrippa, Peter de Abano, and Dr. John Dee are just a few of the magicians who valued the material in the grimoires and apparently made good use of them.

Dr. John Dee (1527–1608), the best-known magician of the Elizabethan era, and his scryer, Edward Kelley, communicated with angels on an almost daily basis, and kept detailed records of every communication. John Dee's *Spiritual Diaries* are a remarkable record of these encounters.

Emmanuel Swedenborg (1688–1772), the Swedish scientist and mystic, also communicated with angels regularly and wrote many books about his experiences with them. He was able to not only see and talk with angels, but could also travel freely through Heaven and Hell. Swedenborg believed that every angel had lived on earth as a human being before becoming an angel. He wrote many books on his experiences with angels, including *Heaven and Hell* and the eight-volume *Arcana Coelestia*. Swedenborg greatly influenced later thinkers, including Ralph Waldo Emerson and William Blake.

William Blake (1757–1827), the English artist and poet, saw angels throughout his life. When he was nine years old, he saw a tree covered with angels on Peckham Rye, South London. Robert Blake, William's younger brother, died when William Blake was twenty-nine. He saw his brother's spirit leaving the body and reported that Robert's spirit clapped hands with joy and excitement as it rose toward Heaven. William Blake continued to receive angelic visions for the rest of his life.

Blake recorded a fascinating story about angelic contact in his diary. He had been commissioned to illustrate a book and was struggling to draw an angel. In frustration, he asked out loud, "Who can paint an angel?" Instantly, he heard a reply: "Michelangelo could."

"How do you know?" Blake asked.

“I know, for I sat for him. I am the Archangel Gabriel.”

Blake was intrigued, but not totally convinced. He suggested the voice might be that of an evil spirit.

“Can an evil spirit do this?” the voice replied.

A bright shape with large wings materialized in Blake’s studio. It radiated pure light. The angel grew larger and larger, and finally the roof to Blake’s studio opened up and Gabriel ascended to Heaven. According to Blake’s diary, Gabriel then “moved the universe.” Unfortunately, he didn’t clarify this statement, but he did write that he was convinced he had seen Archangel Gabriel.

Rudolf Steiner (1861–1925), the Austrian philosopher and founder of the Anthroposophical Society, was another visionary. He started communicating with angels telepathically at the age of eight. In adulthood, he developed his own cosmology of angels and had a close connection with the Archangel Michael. Rudolf Steiner taught that we are all guided and protected by a guardian angel. This angel has a profound influence on us while we’re young but withdraws during adulthood to enable us to learn through our mistakes.

Geoffrey Hodson (1886–1983), a leading Theosophist and clairvoyant, was contacted by an angel called Bethelda in 1924. The information he learned from these meetings became the subject of five books. I was fortunate enough to grow up in the city Geoffrey Hodson lived in, and I heard many of his lectures on angels.

Angels declined in popularity during the Age of Enlightenment in the eighteenth century. This is not surprising, as people started demanding scientific proof about matters that had previously been accepted on faith.

Even as recently as sixty years ago, angels were considered an anachronism. In 1943, the American philosopher Mortimer Adler was asked to contribute an article to a book on the great ideas of Western civilization. The editorial panel was “flabbergasted” when Adler suggested he write an article on angels, and they asked him to write on something else. Adler insisted, and his article duly appeared. This article

and the book *The Angels and Us*, which he wrote some thirty years later, heralded the enormous popularity of angels today.

The angels appear to have noticed it, too. Angelic encounters are more numerous today than ever before. The number of books, DVDs, classes, and workshops available on communicating with angels reveals the dramatic increase of interest in the subject. The New Age movement of the twentieth century has created new interest in angels, and today more people than ever are regularly communicating with the angelic kingdom.

How Many Angels Are There?

I thought I was reasonably knowledgeable about angels before starting work on this book. However, I was forced to change my mind when I began researching the subject and discovered how many angels had been named over the years. Trying to unearth information about many of them was a frustrating, but always fascinating, task.

How many angels are there? The logical answer is, "as many as necessary." However, people have never been satisfied with that answer. The prophet Daniel had a vision in which one hundred million angels appeared: "a thousand thousands ministered unto him, and ten thousand times ten thousand stood before him" (Daniel 7:10). The prophet Enoch visited Heaven and saw "angels innumerable, thousands of thousands, and myriads and myriads." The Zohar says six hundred million angels were created on the second day of Creation. It then goes on to say additional angels were created on other occasions. Discussion on the numbers of angels there were in Heaven reached its height in medieval times. Albert the Great, a Dominican monk and teacher of St. Thomas Aquinas, wrote that each of the nine choirs of angels had 66,666 legions, and each of these had 6,666 angels, making a grand total of almost 4,000,000,000—four billion! Other scholars of the day came up with a much more modest figure: 301,655,722. I still think the answer to the question is, "as many as necessary."

I’ve included in this book all the angels that are relevant today, no matter what your interest in angels may be. All the major Christian, Islamic, Judaic, and Zoroastrian angels are here, for instance, as are all the main angels invoked by magicians. However, I also deliberately excluded a number of angels for a variety of reasons. The Enochian angels are a highly specialized and complex group. Because it would involve doubling the size of this book to cover them all, they are better served in books on Enochian magic. Consequently, I have included only a few of the more important angels in Dr. Dee’s system.

Many angels are known solely by their names. I have excluded them also, as there seemed little point in including thousands of names with no other information. I also excluded most of the angels who probably never existed. These were created by people who thought of suitable names and added “el” to turn them into angels.

Most people will probably use this book for reference purposes, but I hope others will enjoy browsing through it and reading the entries that appeal to them. I hope you enjoy this book and receive both knowledge and pleasure from it.

[contents]

A

Abaddon (Abadon, Abbadon, Appolion, or Appolyon): Abaddon is God's destroyer angel and is called a king in Revelation 9:11: "And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon." Because of this, Abaddon is also thought to be the angel mentioned in Revelation 20:1–3: "And I saw an angel come down from Heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more."

Abaddon is also mentioned by name in the Dead Sea Scrolls.

See *devil, dragon, Satan*.

Abadiel: See *Abdiel*.

Aban (Aredvi Sura Anahita): Aban is a female yazata angel in Zoroastrianism. She lives in the starry regions of the sky and looks after the month of October.

See *yazata, Zoroastrianism*.

Abariel: Abariel is mentioned in *The Key of Solomon* as one of the regents of the moon. Because of this, Abariel is often invoked in rituals involving emotions, fertility, childbirth, and female mysteries. Abariel also protects people from any mishaps involving water. Abariel is a feminine-looking angel. He wears yellow robes with a blue belt. Around his neck is a heart-shaped locket.

Abathar Muzania (Ab-at-ar Muz-an-iah)**:** Abathar Muzania is the angel who weighs the souls of the dead in the cosmology of the Mandaeans, a Gnostic sect which was most influential in the first and second centuries CE. Abathar Muzania is always depicted with a set of scales.

Abdiel (Abadiel): “Servant of God.” During the war in Heaven, Abdiel refused to rebel against God, and argued with Satan, saying that Satan had to be weaker than God because God had created him. According to John Milton’s *Paradise Lost*, Abdiel flew away, leaving Satan and his supporters behind. He later fought against Satan’s forces, and even struck Satan with his sword. Abdiel’s fighting skills were commemorated in World War II. Six Abdiel-class minelayers were named after the angel, and they played a valuable role in the war effort. Three of Britain’s Royal Navy ships have also been called HMS *Abdiel*. The first of these was launched in 1915. You can call on Abdiel in any matters concerning faith in yourself and faith in God.

See *Satan*, *war in Heaven*.

Abdizuel (Abdizriel): Abdizuel is one of the twenty-eight angels who govern the mansions of the moon. Abdizuel is responsible for Alzarpha, the twelfth mansion. Abdizuel helps harvests and plantations to prosper and encourages self-improvement. However, he hinders sailors.

See *mansions of the moon*.

Abezethibou (Abezithibod): According to the *Testament of Solomon*, Abezethibou was originally an angel but is now a one-winged demon in Hell. He is believed to have secretly advised Pharaoh to decline when Moses asked him to let his people go. As this ultimately failed, he helped Pharaoh’s magicians create magic with the intention of harming Moses, and encouraged the Egyptians to chase the Israelites after they had been allowed to leave Egypt. According to Jewish legend, Abezethibou drowned with the Egyptians in the Red Sea and is still imprisoned under a pillar at the bottom of the sea.

See *demon*.

Abraxas: Abraxas was originally considered the supreme being in Gnosticism. However, as the Gnostic cosmology evolved, Abraxas

became a go-between between God and mankind. Abraxas is considered to be the creator of the Aeons. He rules the 365 Heavens.

See *aeons*.

Abrinael (Abrunael): Abrinael is one of the twenty-eight angels who govern the mansions of the moon. Abrinael is in charge of Sadabath, the twenty-fourth mansion. He helps married couples and supports soldiers; he hinders governments.

See *mansions of the moon.*

Abuliel: Abuliel is one of several angels who specialize in carrying prayers to the Throne of God. The others are Akatriel, Metatron, Michael, Raphael, Sandalphon, and Sizouse. Any of these angels can be invoked if you are sending a desperate prayer for help.

See *Akatriel, Metatron, Michael, Raphael, Sandalphon, Sizouse, Throne of God*.

Abuzohar: Abuzohar is one of the angels who look after the moon. Abuzohar is sometimes invoked in ritual magic when matters concerning the moon are involved.

Achaiah (Ay-kar-hee-yah) **(Achajah):** Achaiah is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. In the Kaballah, Achaiah is said to be one of the eight Seraphim. He also acts as guardian angel to people born between April 21 and 25. Achaiah helps people become more patient and accepting. He enjoys researching the mysteries of the universe and uncovering long lost secrets. Achaiah is usually depicted sitting at a desk, studying an ancient manuscript. He has a lined face, appears to be in late middle age, and wears white robes, a red belt, and leather sandals.

See *guardian angels, Schemhamphoras, Seraphim*.

Acrabiel: Acrabiel is one of the ruling angels of the zodiac and is responsible for the sign of Scorpio.

See *zodiac (angels of the)*.

Adam: Adam is best known as the first human. However, in the apocryphal Book of Adam and Eve, he is called "the bright angel." In the Second Book of Enoch, he is called "the second angel." The account in the Apocalypse of Moses says Michael took Adam to Heaven in a fiery chariot. The Secret Book According to John claims that Adam was created by a multitude of angels, each responsible for a small part of his body. Krima, for instance, created Adam's fingernails, and Agromauma, his heart. Once he was created, other angels activated him and brought him to life.

See *Michael*.

Adimus: Before 745 CE, Adimus was venerated by the Catholic Church. However, in that year, Pope Zachary, at the Council of Rome, demoted several angels because they were not mentioned by name in the Bible. These angels, known as reprobated angels, were: Adimus, Inias, Raguel, Sabaoc, Simiel, Tubuas, and the Archangel Uriel. Apparently, that wasn't the end of Adimus' problems. In 1635, Thomas Heywood published *The Hierarchy of Angels*, and wrote that God had condemned Adimus to eternal damnation.

See *Inias, Raguel, reprobated angels, Sabaoc, Simiel, Tubuas, Uriel*.

Adnachiel (Adnakhiel, Advachiel, or Adernahael): Adnachiel, along with another angel called Phaleg, is in charge of the order of Angels. He is known as the angel of independence and looks after anyone involved in pioneering or adventurous activities. He is the Archangel who looks after Sagittarians and the month of November. Adnachiel is tall and athletic. He wears green and brown robes and carries a large bow and a quiver of arrows. His belt is purple. Attached to a cord around his neck is a talisman of the glyph of Sagittarius.

See *Archangels, Phaleg, zodiac (angels of the)*.

Adriel: “My help is God.” Adriel is one of the twenty-eight angels who rule the twenty-eight mansions of the moon. He is responsible for Alchil, the seventeenth mansion. In this role he improves bad fortune and makes love long lasting. He also strengthens buildings and assists sailors.

In the Jewish tradition, Adriel is also one of the angels of death. It is possible that Adriel is also the angel Hadraniel.

See *death (angel of), mansions of the moon, Hadraniel*.

Aeons: In Gnosticism, aeons are a special order of angels who emanated from Abraxas, the Godhead. Each aeon was able to create other aeons, but the divine essence possessed less and less power with each generation. The best-known Aeon is Sophia, sometimes called Pistis Sophia. She is the female symbol of wisdom. Her male equivalent is Dynamis, who symbolizes divine power. It is generally thought there are 365 aeons, although different numbers have been suggested. During the sixth century, their influence declined when Dionysius the Areopagite excluded them from his hierarchy of angels.

See *Abraxas, Dionysius the Areopagite, Dynamis, hierarchy of angels, Sophia.*

Aeshma: In Zoroastrianism, Aeshma is the demon responsible for violence and anger. It is Aeshma who causes aggression to build up in people. Originally, according to Persian legend, Aeshma was one of the seven Amesha Spentas, or Archangels. Gradually, Aeshma was transformed into Zend Aeshmo daeva (the demon Aeshma). He is the most likely inspiration for the demon Asmodeus in the Book of Tobit.

See *Amesha Spentas, Archangels, Asmodeus, demon, Zoroastrianism*.

Af: Af is one of the destroying angels, and, in the Jewish tradition, is an angel of death. Apparently, Af helped Hemah when he tried to swallow Moses and succeeded up to his “circumcised membrum.” Af lives in the Seventh Heaven and is immensely tall.

See *death (angel of), destroying angels, Hemah*.

Afriel: Afriel has a special interest in young people and can be invoked in any matters relating to children or teenagers. He is also interested in the well-being of young animals. Afriel promotes a positive attitude and a vision of a better world.

Agiel: Agiel is an angel of Saturn and is sometimes invoked by magicians making Saturnine talismans or working with this particular planet.

Ahriman (Ariman, Aharman, or Dahak): Ahriman is the devil, or evil spirit, in Zoroastrianism. Ahriman was the inspiration for the Jewish, Christian, and Islamic adversary, Satan. Ahriman was originally known as Angra Mainyu. His twin brother is Ormazd.

See *Angra Mainyu, devil, Ormazd, Satan, Zoroastrianism*.

Ahura Mazda (Ohrmazd or Ormazd): Ahura Mazda is the supreme being in Zoroastrianism. He looks after Heaven and earth, and is constantly fighting for the forces of good. His main foe is Angra Mainyu, the devil in Zoroastrianism. Ahura Mazda is helped in his work by six Amesha Spentas, or Beneficent Immortals, who serve as his Archangels. Artists depict him with a long beard, and he usually wears a robe covered with stars.

See *Amesha Spentas, Angra Mainyu, Archangels, devil, Ormazd, Zoroastrianism*.

Ahurani: Ahurani are female yazata angels in Zoroastrianism. Their task is to look after water.

See *yazata, Zoroastrianism*.

Air, Angel of: See *Chassan*.

Airyaman: Airyaman is a yazata angel in Zoroastrianism who is responsible for healing and friendship.

See *yazata, Zoroastrianism*.

Akathrielah Yelod Sabaoth (Ak-ath-reel-yah Yay-lod Sab-ay-ot)**:** Akathrielah Yelod Sabaoth is a powerful angel in Jewish legend. He ranks above all the other angels and stands at the entrance to Heaven.

Akatriel: Akatriel is the angel-prince who proclaims divine mysteries. He is one of the supreme regents of the Seventh Heaven and is a member of the Sarim. Akatriel can be consulted whenever doubt or mystery surrounds a problem.

See *Sarim*.

Aker: According to the Book of Esdras, Aker is one of the nine angels who will govern the world after the Day of Judgment. The others are: Arphugitonos, Beburos, Gabriel, Gabuthelon, Michael, Raphael, Uriel, and Zebuleon.

See individual angels.

Akhazriel (Akraziel): "Herald of God." In Jewish lore, Akhazriel is the angel who delivers God's pronouncements and passes on important messages. It was Akhazriel who, for instance, told Moses that his prayer asking for a longer time on earth would not be granted.

Akhshti (Ak-hesh-tee)**:** Akhshti is a yazata angel in Zoroastrianism. He personifies peace.

See *yazata*, *Zoroastrianism*.

Akriel: Traditionally, Akriel is the angel of barrenness, called upon for help in cases of infertility. Nowadays, he is called upon for help with all problems associated with sexuality, including conception, sterility, and lack of libido. Akriel is also called upon to aid people suffering from mental illness. He also helps people improve their memories and encourages them to undertake mentally challenging tasks. People who are studying and need to memorize a great deal of material also call upon him. Akriel is sometimes called the angel of intellectual achievement. He wears

yellow robes with a wide red belt around his waist. In one hand he holds a large red heart.

Aladiah (Al-ar-dee-yah)**:** Aladiah is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. Aladiah is also guardian angel for people born between May 6 and 10. Aladiah heals people emotionally. In the process, he helps them let go of the past and move on with their lives.

See *guardian angels, Schemhamphoras*.

Alan of Lille: Alan of Lille (c.1114–1202) was called Doctor Universalis because of his erudition and knowledge. He was a philosopher, theologian, historian, naturalist, author, and poet. His work on the hierarchy of angels (*Treatise on the Angelic Hierarchy*) explains the gifts, attributes, functions, and tasks of the various angels. He also examines the "antiangels," spiritual beings who constantly fight against angels and try to undermine their good work. Alan of Lille classified antiangels into a hierarchy called Exordo.

See *Exordo, hierarchy of angels*.

Alheniel: See *Atheniel*.

Amael: Amael is one of the rulers of the choir of Principalities and is considered an angel of hope. Amael enjoys working with people who are developing their psychic skills.

See *Principalities*.

Amasras: Amasras is mentioned in the Book of Enoch. He enjoys helping people who work with the soil, such as gardeners and farmers. He is called upon to increase the potency of magic spells.

See *Enoch (Book of)*.

Ambriel: Ambriel is Prince of the Order of Thrones and the ruling angel of May. He is generally considered an Archangel and looks after people born under the sign of Gemini. He can be invoked for any matters involving

communication. He also assists people who are seeking new jobs or searching for more opportunities and responsibility. Ambriel has long, blonde hair and wears a jacket of rose-red. His belt is silver. Ambriel also wards off evil and is sometimes depicted with one hand raised in front of him to repel negative energies.

See *Archangels, Thrones, zodiac (angels of the)*.

Ameretat: Ameretat is an Amesha Spenta, one of the Archangels in Zoroastrianism. She is considered to be the sister of Haurvatat. Ameretat is the angel of immortality and rules over plants.

See *Amesha Spentas, Archangels, Haurvatat, Zoroastrianism*.

Amesha Spentas: Amesha Spentas are the Beneficent Immortals created by Ahura Mazda, the supreme being in Zoroastrianism. They equate to Archangels in Judaism and Christianity. They are sometimes referred to as Holy Spirits. There are six Amesha Spentas, or "holy immortal ones": Ameretat (Immortality), Asha Vahishta (Spirit of Truth), Haurvatat (Wholeness), Khshathra Vairya (Warrior), Spenta Armaiti (Devotion), and Vohu Manah (Righteous Thinking). Ahura Mazda and the amesha spentas are the Holy Immortals who protected the world when it was first created.

See *Ahura Mazda, Archangels*, individual angels, *Zoroastrianism*.

Amitiel: Amitiel is generally considered the angel of truth. (However, both Gabriel and Michael have also been given this title at times.) He can be called upon for help in any matters requiring honesty and integrity. According to Jewish legend, Amitiel argued against the creation of humanity because he felt humans would ultimately turn against God and cause enormous misery and distress. Amitiel wears white robes and has a large pendant of a cross on his chest. His right hand is held at head height, with the first two fingers upraised. His thumb holds the other two fingers in his palm.

See *Gabriel, Michael*.

Amnediel: Amnediel is one of the twenty-eight angels who govern the mansions of the moon. Amnediel is responsible for Alnaza, the eighth mansion. Amnediel helps create friendship, love, and happy times for travelers. He also repels mice and imprisons captives.

See *mansions of the moon*.

Amnitziel (Amnitzial): Amnitziel is considered to be the Archangel who looks after the astrological sign of Pisces and the month of February. He is assisted by Vakhabiel.

See *Archangels*, *Vakhabiel*.

Amnixiel: Amnixiel is mentioned in a list of the seven electors in Hell, which, if true, makes him a fallen angel. He is also listed as one of the twenty-eight angels who govern the mansions of the moon. Amnixiel is responsible for Albotham, the twenty-eighth mansion. In this role, he enhances businesses, ensures the safety of travelers, increases the happiness of married couples, and strengthens prisons. Unfortunately, he also causes the loss of treasure.

See *fallen angels*, *mansions of the moon*.

Amutiel: Amutiel is one of the twenty-eight angels who govern the mansions of the moon. Amutiel is responsible for Allatha, the nineteenth mansion. Amutiel is a negative angel who supports warfare, the creation of refugees, and the death of sailors and prisoners.

See *mansions of the moon*.

Anabiel: According to the Kabbalah, Anabiel can be called upon to cure stupidity.

Anael (A-na-oo-el) **(Anapael, Anapel, Aniel, or Hagiel):** "The Grace of God." Anael is a member of the Sarim, and Chief of both the Order of Principalities and Virtues. He is also a planetary angel, Lord of Venus, and Ruler of the Third Heaven. As a result, he can be invoked for any matters concerning love, romance, affection, sexuality, peace, harmony, and inner

peace. Because of his association with love and affection, Anael is usually considered an Archangel and is probably the most frequently invoked angel of all. He is also concerned with long-term careers, status, and recognition. Anael rules the month of December and looks after people born under the sign of Capricorn. He is also guardian angel for people born between September 24 and 28.

According to the Book of Enoch, Anael transported Enoch to Heaven in a fiery chariot. Anael helps people who are engaged in creative pursuits, and he endeavors to create beauty wherever he goes. Anael helps people overcome shyness and gain confidence in themselves. Rudolf Steiner listed Anael as one of the seven great Archangels.

Anael is sometimes mistakenly assumed to be Haniel.

See *Archangels, Enoch (Book of), guardian angels, Haniel, planetary angels, Principalities, Steiner (Rudolf), Sarim, Virtues, zodiac (angels of the)*.

Anafiel (Anaphiel or Anapiel): Anafiel is a member of the Sarim and head of the eight principal angels of the Merkabah. In this role he looks after the keys to the palaces of Heaven. According to the Third Book of Enoch, Anafiel was the angel who carried the prophet Enoch up to Heaven. His importance is indicated by the fact that he whipped the powerful angel Metatron sixty times with tongues of fire after Metatron had transgressed in some way.

See *Merkabah, Metatron, Sarim*.

Anahel: According to the Sixth and Seventh Books of Moses, Anahel is a ruler of the Third Heaven but serves in the Fourth of the Seven Heavens.

See *Heavens*.

Anahita (Anaitis): Anahita is one of the angels of fertility. Anahita can be invoked for help in any matters concerning fertility and pregnancy. Anahita is a female yazata in Zoroastrianism.

See *yazata, Zoroastrianism*.

Anamchara: The anamchairde (plural of anamchara) were guardian angels of the ancient Celts. They have a special interest in people who are developing spiritually but are willing to help anyone when necessary.

See *guardian angels*.

Ananchel: According to Jewish tradition, Ananchel was one of the three angels sent by God to give advice to Esther. At that time, the king of Persia had a disobedient wife called Vashti, and a Jewish virgin named Esther became her replacement. Because of this, Esther was able to prevent a plot to kill all the Jews in Persia. Archangel Michael was one of the other angels who spoke to her. Ananchel helps people open their hearts to receive God's love.

See *Archangels, Michael*.

Anas: According to a twelfth-century manuscript in the British Museum, Anne, the Virgin Mary's mother, was transformed into an angel called Anas. There are four or five other reported instances of humans becoming angels. By far the best known is the prophet Enoch, who became the great angel Metatron. Jacob apparently became the Archangel Uriel; St. Francis of Assisi became the angel Rahmiel; and the prophet Elijah became Sandalphon. Members of the Church of Latter Day Saints believe the angel Moroni was originally a man of the same name.

See *Angelification, Archangels, Metatron, Moroni, Rahmiel, Sandalphon, Uriel, Virgin Mary*.

Anauel: Anauel is the angel of prosperity and commerce. He looks after people involved in business or financial matters. He can be invoked in any matters concerning money or finance. Anauel is also the guardian angel of people born between January 31 and February 4. Anauel has brown hair and wears green robes. He is usually depicted with a small leather or cloth bag in one hand, which possibly holds gold coins.

See *guardian angels*.

Anaviel: Anaviel is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures.

See *Schemhamphoras*.

Angel: The word *angel* is derived from the Greek *angelos*, which means "messenger." Angels are the lowest ranked members of Dionysius the Areopagite's Hierarchy of Angels. Their main tasks are to act as God's messengers and to help individual people in the world. Guardian angels belong to the choir of Angels. Several angels have been said to rule the choir of Angels, including Gabriel, Adnachiel, and Chayyiel.

See *Adnachiel, Chayyiel, Dionysius the Areopagite, Gabriel, guardian angels, hierarchy of angels*.

Angelic Doctor: St. Thomas Aquinas is called the angelic doctor because of his interest in angels and writings on the subject.

See *Aquinas (St. Thomas)*.

Angelification: Angelification occurs when a human being is transformed into an angel. The best known instance of this is the prophet Enoch who became the great angel Metatron (3 Enoch: 3). According to tradition, the prophet Elijah became the angelic prince Sandalphon, who is sometimes referred to as Metatron's brother. St. Francis of Assisi (c.1181–1226) is also believed to have become the angel Rahmiel. Jacob became the Archangel Uriel, and the Virgin Mary's mother Anne became the angel Anas. Moroni, the angel who communicated with Joseph Smith and told him where the gold plates containing the Book of Mormon were buried, is believed to have originally been a man also named Moroni.

See *Anas, Archangels, Metatron, Moroni, Rahmiel, Sandalphon, Uriel*.

Angelolatry: Angelolatry is the adoration and worship of angels. For thousands of years, people have debated whether or not it is idolatry to worship angels. In The Revelation of St. John the Divine, an angel stops John from worshiping him: "And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of

the angel which shewed me these things. Then saith he unto me, See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God" (Revelation 22:8–9).

Angra Mainyu (An-gra Mah-in-yoo) **(Angra Mainya or Ahaitin):** Angra Mainyu is the devil, or Satan, in Zoroastrianism. He lives in a dark abyss in the far north of the world. He usually manifests himself as a lizard, snake, or young man. Angra Mainyu is believed to have divided human speech into thirty languages, causing problems with communication between peoples. After Ahura Mazda created the stars in Heaven, Angra Mainyu created the planets so their astrological influence would have an effect on everyone. His main foe is Spenta Mainyu. Angra Mainyu gradually evolved and ultimately became Ahriman.

Angra Mainyu had numerous assistants who helped him fulfill his role as Evil Spirit. The main ones were Akoman (Evil Mind), Indra Vayu (Death), Saurva (Death and Disease), and Tauru and Zairi, two demons whose functions are not known. Other demons included Aeshma (Violence and Fury), who may well be Asmodeus, the famous demon in the Book of Tobit; Az (Lust); and Mithandruj (Dishonesty and Lies).

See *Aeshma, Ahriman, Ahura Mazda, Asmodeus, demon, devil, Satan, Spenta Mainyu, Zoroastrianism*.

Aniel (Ah-nee-el)**:** Aniel is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures.

See *Haniel, Schemhamphoras*.

Anixiel: Anixiel is one of the twenty-eight angels who govern the mansions of the moon. He is in charge of Alchaomazon, the third mansion. Anixiel helps alchemists, hunters, and sailors.

See *mansions of the moon*.

Annan: In the Islamic tradition, Annan is an angel who helps Thunder look after the clouds.

See *Thunder*.

Annunciation, Angel of the: Gabriel is the angel of the Annunciation. He came to Mary to tell her she was going to give birth to Jesus. The Annunciation has always been a popular subject in religious art, and religious artists frequently depict this moment in their paintings. Gabriel is usually shown with a lily, which is Mary's flower. The biblical account of the Annunciation reads: "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth. To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary. And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord is with thee: blessed *art* thou among women. And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus" (Luke 1:26–31).

See *Gabriel*, *Jesus*.

Anpiel: According to Jewish lore, Anpiel is the angel who is responsible for looking after birds. Anpiel lives in the Sixth Heaven, where one of his tasks is to ensure that prayers arrive safely in Heaven. This association may have occurred because birds are often considered symbols of the spirit, and their ability to fly high in the sky symbolizes prayers flying up to Heaven. Once the prayers arrived in the Sixth Heaven, Anpiel crowned them and sent them on to the Seventh Heaven. Jewish legend says Anpiel escorted Enoch to Heaven.

Anthroposophy: Anthroposophy is a philosophical and spiritual system developed by Rudolf Steiner. The Anthroposophical Society was established in 1912. Steiner based his teachings on Buddhist, Christian,

Hindu, Rosicrucian, and Theosophical ideas. He was also influenced by the works of Johann Wolfgang von Goethe (1749–1832). *Anthroposophy* is the term Steiner used to describe his esoteric system to distinguish it from the teaching of the Theosophical Society, which he left in 1913. The word *theosophy* was originally invented by an English mystic, Thomas Vaughan (1622–1666), who used it in his book *Anthroposophia Theomagica* (1650). The term was used by a number of philosophers in the nineteenth century. One of these was Robert Zimmermann (1824–1898), who taught Rudolf Steiner at the University of Vienna. Steiner believed in reincarnation, karma, the akashic records, and the process of spiritual evolution, in which human beings gradually ascend to higher levels of consciousness. Anthroposophy teaches a series of meditative exercises that enable students to develop their spiritual awareness. The ultimate aim is to reach a state of enhanced consciousness where humans can see the spiritual world. Rudolf Steiner called his system a "spiritual science." Steiner's system also encompasses art, biodynamic farming, color, education, eurythmy, and medicine. The headquarters of the Anthroposophical Society in Dornach, Switzerland, are called the Goetheanum, as a tribute to Goethe and his writings.

See *Steiner (Rudolf)*.

Apocalypse, Angel of the: The angel of the apocalypse will tell humankind that the end of the world is about to occur, and the entire human race will be judged. Different authorities have suggested several possible angels for this task. They include: Michael, Gabriel, Raphael, Haniel (Aniel), and Orifiel.

See individual angels.

Apocrypha: The word *apocrypha* means "things that are hidden." The Apocrypha is part of the Roman Catholic Bible and contains a great deal of information about angels, especially the Books of Esdras and the Book of Tobit. The fifteen books that make up the Apocrypha were probably written between 200 BCE and 200 CE. Most of the early fathers of the

Christian church accepted the Apocrypha as it was included in the Septuagint, the Greek version of the Old Testament. However, in the fourth century, St. Jerome compiled his Latin version of the Bible, called the Latin Vulgate. Although he included the Apocrypha, he remarked that they belonged in a separate category of their own. The first English version of the Bible was a translation of the Latin Vulgate. It was published in the late fourteenth century and included all of the Apocrypha except for 2 Esdras. The Protestant Reformation increased discussion on the Apocrypha and they were eventually excluded from the Revised Standard Version. However, in 1546, the Council of Trent declared the Apocrypha part of the Christian canon, and anyone who disagreed with this was declared anathema.

The following books and parts of books are generally considered part of the Apocrypha: 1 Esdras, 2 Esdras, Tobit, Judith, Additions to the Book of Esther, the Wisdom of Solomon, Ecclesiasticus (the Wisdom of Jesus the Son of Sirach), Baruch, the Letter of Jeremiah, the Prayer of Azariah and the Song of the Three Young Men, Susanna, Bel and the Dragon, the Prayer of Manasseh, 1 Maccabees, and 2 Maccabees.

Aquinas, St. Thomas: St. Thomas Aquinas (1225–1274), usually called the angelic doctor, was a scholar, philosopher, theologian, and prolific author. His most famous work, *Summa Theologiae* (1266–1273), includes a large section on angels, as well as his five proofs of the existence of God. In this book, he also elaborated on and confirmed Dionysius' Hierarchy of Angels. St. Thomas Aquinas had a huge influence on the acceptance and belief of angels. He believed angels to be "pure intellect." However, they could obtain temporary physical bodies whenever necessary. St. Thomas Aquinas was canonized by Pope John XXII in 1323, fewer than fifty years after his death.

See *hierarchy of angels*.

Arabot (Araboth): Arabot is the name of the Seventh Heaven. God and his most highly ranked angels live here, including the Seraphim, Cherubim,

and the angels of dread, fear, grace, and love. In addition, 496,000 camps of ministering angels live here. This is a huge number of angels, as each camp consists of 496,000 angels. Archangel Michael is the prince in charge of Arabot.

See *Archangels, Cherubim, Michael, Seraphim*.

Aral (Arel): Aral is the angel of fire. The term "angel of fire" has been used to describe a number of angels. According to the Zohar, Archangel Gabriel visited Moses in a flame of fire. In Zoroastrianism, Atar is the angel of fire. Archangel Uriel is sometimes considered the angel of fire because his name means "flame of God." Ardarel is sometimes referred to as the angel of fire, and Aral might be an abbreviation of this.

See *Archangels, Atar, Gabriel, Nuriel, Uriel, Zoroastrianism*.

Arariel (Arael or Ariael): Arariel belongs to the choir of Thrones. As Prince of the Waters, he is responsible for the oceans and is invoked by fishermen who want to increase the size of their catches. He can also cure stupidity.

See *Thrones*.

Aratron (Arathron or Araton): Aratron is one of the seven Olympian spirits who rule over the 196 sections of Heaven. Aratron is responsible for 49 of these. He also looks after the planet Saturn. Aratron governed the world from 550 BCE to 60 BCE.

See *Olympian spirits*.

Archangels: The prefix *arch* means "chief," "principal," or "most important." Consequently, Archangels are amongst the most important angels. They are God's most important messengers. It was Archangel Gabriel, for instance, who was sent to tell Mary she would give birth to Jesus. The First Book of Enoch lists seven Archangels: Gabriel, Michael, Raguel, Raphael, Remiel, Saraqael, and Uriel. Dionysius also listed seven Archangels in his Hierarchy of Angels: Michael, Gabriel, Raphael, Uriel, Chamuel, Zadkiel, and Jophiel. The Book of Revelation also mentions

seven Archangels, though other sources list four, six, nine, or twelve. The Koran recognizes four Archangels, but names only two: Djibril (Gabriel) and Michael. (The other two are possibly Israfil and Izrail [Azrael].) Michael, Gabriel, Raphael, and Uriel are the best-known Archangels. Other possible Archangels include: Adnachiel, Anael, Asmodel, Barchiel, Cambiel, Cassiel, Hamaliel, Khamael, Malkhidael, Metatron, Mizrael, Orifiel, Perpetiel, Raguel, Raziel, Remiel, Sachiel, Sahaqiel, Salaphiel, Samael, Sandalphon, Saraqael, Sariel, Sidriel, Suriel, Tzaphiel, Verchiel, Zachariel, Zadkiel, Zamael, and Zuriel.

See *Enoch (Book of)*, *hierarchy of angels*, individual angels.

Archons: In the Gnostic tradition, archons are a high-ranking choir of angels who have the responsibility of looking after countries and large groups of people. The four main Archangels **(**Raphael, Michael, Gabriel, and Uriel) are said to belong to the archons. Gnostics believe the archons rule the different Heavens and make it difficult for souls to progress to the Seventh Heaven to see the face of God. Gnostics also have a concept of demon archons, and seven of them correspond with the seven deadly sins of pride, envy, wrath, lust, sloth, avarice (greed), and gluttony.

See *Archangels*, individual angels.

Ardarel: See *Aral*.

Ardifiel (Ardefiel or Ardesiel): Ardifiel is one of the twenty-eight angels who govern the mansions of the moon. Ardifiel is in charge of Algelioche, the tenth mansion. In this role, he strengthens buildings, promotes love and good feelings, and helps oppose enemies.

See *mansions of the moon*.

Ardoustus: Ardoustus helps people who are trying to nurture someone or something. Ardoustus has a special interest in helping mothers to nurture their babies.

Argaman: Argaman is not the name of an angel, but a mnemonic that was used on amulets to represent Uriel, Raphael, Gabriel, Michael, and Nuriel.

See individual angels.

Ariel (Ah-ree-el)**:** "Lion of God." Ariel is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is mentioned in the pseudepigraphal Book of Ezra and the Key of Solomon the King. According to some accounts, he helps Raphael heal humans, animals, and plants. In John Milton's *Paradise Lost*, Ariel was called a fallen angel. However, in Thomas Heywood's *Hierarchy of the Blessed Angels* (1635), he is called "Earth's great Lord." In the Kabbalah, he is the angel of the element of fire. Ariel is guardian angel of people born between November 8 and 12. He helps people set goals and achieve their ambitions. Ariel is also one of the ruling angels of the zodiac and is responsible for the sign of Leo.

See *fallen angels, guardian angels, Raphael, Schemhamphoras, zodiac (angels of the)*.

Ariukh: Ariukh and Mariokh are the two angels who watched over the family of Enoch—later to become the great angel Metatron—to protect and preserve them from the impending Flood. Their actions saved Enoch's bloodline and preserved his writings.

See *Mariokh, Metatron*.

Ark of the Covenant: The Ark of the Covenant housed the Ten Commandments and was guarded by either two or four angels. According to the Bible, two Cherubim were carved into the mercy seat of the Ark (Exodus 25:18–20). Tradition says they were Jael and Zarall. The Ark was carried by the Levites during the period the Jewish people spent in the wilderness. King Solomon finally placed the Ark in the Great Temple of Jerusalem.

See *Cherubim, Jael, Zarall*.

Armaita: See *Spenta Armaita*.

Armisael: Armisael is the "angel of the womb." Because of this, he is traditionally invoked in matters relating to labor and childbirth. He is also sometimes invoked to aid conception. Gabriel and Temeluch help the baby while it is in the womb, but it Armisael who is responsible for the birth process.

See *Gabriel, Temeluch*.

Arphugitonos: According to the Book of Esdras, Arphugitonos is one of the nine angels who will govern the world after the Day of Judgment. The others are: Aker, Beburos, Gabriel, Gabuthelon, Michael, Raphael, Uriel, and Zebuleon.

See individual angels.

Arshtat: Arshtat is a female yazata angel in Zoroastrianism. She personifies honesty and justice.

See *yazata, Zoroastrianism*.

Artiyail: In the Islamic tradition, Artiyail is the angel who helps people overcome anxiety, stress, and depression.

Asaliah (A-sa-lee-yah)**:** Asaliah is a member of the choir of Virtues. In the Kabbalah, he is said to be an angel of justice. Asaliah is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is the guardian angel for people born between November 13 and 17. Asaliah is interested in human potential and the power of thought. He helps aid understanding and assimilation of new material.

See *guardian angels, Schemhamphoras, Virtues*.

Asaph: Asaph is the only angel credited with writing part of the Bible. Apparently, he wrote twelve of the Psalms**:** number 50, and numbers 73–83. As a result of this, God rewarded Asaph by making him chief of the heavenly hosts who endlessly sing God's praises. According to the Zohar,

he performs this task only at night. Heman leads the angels in the morning, and Jeduthan looks after the evening.

See *Heman, Jeduthan*.

Asariel: Asariel is one of the planetary angels. He is the ruler of Neptune and has the task of encouraging people to trust their intuition and act upon it. He looks after people who are involved in clairvoyancy and mediumship. He also helps people develop their creative imaginations. Asariel can also be invoked to help heal sick horses.

See *planetary angels*.

Asbeel: Asbeel was one of the leaders of the Grigori. He encouraged the other angels to defile their bodies by sleeping with human women.

See *Grigori*.

Asha Vahishta: Asha Vahishta is one of the seven Amesha Spentas, or Beneficent Immortals, in Zoroastrianism. Asha Vahishta ensures that everything in the universe occurs in the correct, lawful order. He is also responsible for fire, which was sacred to the Zoroastrians. Asha Vahishta offers justice and spiritual knowledge to anyone who asks for it.

See *Amesha Spentas, Zoroastrianism*.

Ashi Vanghuhi: Ashi Vanghuhi is a female yazata angel in Zoroastrianism. She bestows blessings on people who deserve them.

See *yazata, Zoroastrianism*.

Asman: Asman is a yazata angel in Zoroastrianism. He rules over the sky.

See *yazata, Zoroastrianism*.

Asmodel (Ashmodiel): Asmodel governs the month of April and is responsible for people born under the sign of Taurus. He is considered an Archangel. Asmodel is cautious and helps people steadily increase their net worth. He can be invoked on any matters involving love and romance. Asmodel’s robes are dark-green and turquoise. He appears relaxed and is usually seen sitting down reading a scroll.

See *Archangels, zodiac (angels of the)*.

Asmodeus: Asmodeus is the demon in the Book of Tobit who was outwitted by the Archangel Raphael, and "banished to upper Egypt." In this story, Tobias marries Sarah, a young woman who has had seven previous husbands. All these marriages were unconsummated, as Asmodeus had killed her husbands on their wedding night to prevent them from making love to her. Raphael told Tobias to make smoke from the gall and heart of a fish, and this drove Asmodeus away.

Asmodeus was originally a Persian spirit who provoked anger and a desire for revenge. In the Jewish tradition, Asmodeus caused marital problems, preventing sexual relations between man and wife and encouraging adultery. Partly because of this, Asmodeus gradually became considered a demon of lust. According to Jewish legend, Asmodeus was the son of a mortal woman called Naamah and a fallen angel. Today, Asmodeus is said to be in charge of all the gambling establishments in Hell.

See *Archangels, demon, fallen angels, Raphael*.

Astanphaeus (Astan-fay-us)**:** In the Gnostic tradition, Astanphaeus was one of the seven Elohim of the Presence. In Jewish lore, he is associated with the planet Mercury.

See *Elohim, Presence (Angels of the)*.

Astrological Angels: Astrologers erect their charts using the sun, moon, and planets. Consequently, they are in a sense dealing with the celestial realms. Early on, people associated the planets with different qualities. Mars, for instance, was associated with war, and Venus with love. Angels were also given a variety of associations. The planetary angels looked after the seven major planets and the days of the week. Other angels looked after rain, wind, thunder, and other weather conditions. The signs of the zodiac were

developed some five thousand years ago, and zodiac angels are

responsible for them. Eventually, people were assigned their own guardian angels.

See *day (angels of the), guardian angels, planetary angels, zodiac (angels of the)*.

Asuryal (Arsyalalyur): According to the First Book of Enoch, Asuryal was the angel God sent to Noah to warn him that the Flood was about to commence.

Ataliel (Atliel): Ataliel is one of the twenty-eight angels who govern the mansions of the moon. Ataliel is in charge of Agrapha, the fifteenth mansion. In this role he helps find buried treasure but also creates discord, divorce, and the destruction of houses and enemies. He also hinders travelers.

See *mansions of the moon*.

Atar: Atar is one of the most important yazata angels in Zoroastrianism and is called the Angel of Fire. He is considered the son of Ahura Mazda, the supreme being in Zoroastrianism.

See *Ahura Mazda, yazata, Zoroastrianism*.

Atheniel (Alheniel): Atheniel is one of the twenty-eight angels who govern the mansions of the moon. Atheniel is responsible for Alchara, the twenty-seventh mansion. Atheniel performs both positive and negative tasks in this role. He increases harvests, ensures financial gain, and heals people who are sick. However, he also causes mischief, increases the length of prison sentences, and causes danger to sailors.

See *mansions of the moon*.

Authorities: The Authorities are an order of angels that correspond to the Powers or Virtues. They are not included in the hierarchy of angels developed by Dionysius the Areopagite. In the hierarchy compiled by St. John of Damascus, the Authorities are in sixth position, immediately after the Powers.

See *Dionysus the Areopagite, hierarchy of angels, Powers, Virtues*.

Avartiel: Avartiel helps protect pregnant women from miscarriages. In medieval times, pregnant women often wore protective amulets bearing the name of Avartiel as added protection. Both men and women wore amulets with Avartiel's name to ward off evil.

Avatar: The avatars are ten magical beings in Hinduism. They are similar to angels, as they act as intermediaries between God and mankind. However, they are not true angels but ten incarnations of the god Vishnu. They were manifested in both human and animal form. Their task is to fight evil and encourage goodness. The ten avatars are: Buddha, Kalki, Krishna, Kurma, Matsga, Narasimha, Parasurana, Rama, Vamana, and Varaha. Some people believe Krishna is a god rather than an avatar; these people then consider Krishna's brother, Balarama, to be the avatar.

Ave (Ar-vay)**:** The Great Angel Ave is one of the most important of the Enochian Angels. He dictated the letters of the four Watchtower Tablets to Dr. John Dee and his scryer, Edward Kelley, and then explained what they meant.

See *Dee (Dr. John), Enochian angels*.

Azael: Azael, Azzah, and Uzzah were the three angels who, according to the Third Book of Enoch, were against God's decision to transform the prophet Enoch into the angel Metatron. However, they were smart enough to obey God's command to prostrate themselves before Metatron.

See *Azzah, Enoch, Metatron, Uzzah*.

Azariel: According to Jewish tradition, Azariel is the angel who governs all the waters of the earth. He is also one of the twenty-eight angels who govern the mansions of the moon. Azariel is responsible for Aldebaram, the fourth mansion. Azariel is a disruptive angel, causing problems with buildings, fountains, wells, and gold mines.

See *mansions of the moon*.

Azazel: “God Strengthens.” Azazel was one of the leaders of the two hundred fallen angels who, according to Genesis 6:2–4, descended to earth and mated with mortal women. According to The First Book of Enoch, Azazel was one of the leaders of those fallen angels, called Grigori. While he was on earth, he taught women how to appear more attractive to men, using cosmetics and other devices. He also taught men how to make weapons so they’d be more effective at killing each other. Because of this, in 1 Enoch 2:8, God says, “On the day of the great judgement he shall be cast into the fire.” In Jewish lore, Azazel is considered one of Satan’s main supporters.

See *Enoch, fallen angels, Grigori, Satan*.

Azbuga (Azbuga YHWH, Azbugah, or Asbogha): Azbuga is one of the angel-princes in the Sarim and is one of the eight throne angels of judgment. His main task is to welcome the worthy into Heaven and clothe them with the Garment of Righteousness. He is said to be even more powerful than Metatron.

See *Metatron, Sarim*.

Azeruel: Azeruel is one of the twenty-eight angels who govern the mansions of the moon. Azeruel is responsible for Azubene, the sixteenth mansion. Although he encourages the ransoming of prisoners, Azeruel is generally negative as he hinders travel, weddings, harvests, and business.

See *mansions of the moon*.

Aziel: Aziel is one of the twenty-eight angels who govern the mansions of the moon. Aziel is in charge of Sadalabra, the twenty-fifth mansion. In this role, Aziel is a negative angel who encourages revenge and enmity, casts spells to prevent copulation, and prevents people from performing tasks they should be doing.

See *mansions of the moon*.

Azrael (Izrail): “Whom God Helps.” Azrael lives in the Third Heaven and has the monumental task of recording everybody’s names when they are

born and erasing them again when they die. In angel magic, he is considered ruler of the planet Pluto, making him one of the planetary angels. In Jewish and Islamic lore, he is called *Izrail* and is the angel of death. This is probably because of his interest in reincarnation. Izrail does not know when someone will die. Allah writes the person's name on a leaf, which he drops from his throne. Izrail picks it up and collects the person's soul forty days later. Izrail has four thousand wings and four faces that are covered with a million veils. His body is made up of as many eyes and tongues as there are people living on earth. Every time Izrail blinks, it means someone has died. Izrail is so large that if all the water in the world were poured on his head, none would reach the ground. It would take a person 70,000 days to travel from one of his eyes to the other. Izrail is often depicted with one foot resting on a bridge that connects Heaven and Hell. People have to cross over this bridge to be judged.

Azrael became an angel of death in an interesting way. When God decided to create Adam, he sent Michael, Gabriel, and Israfil to earth to collect seven handfuls of dirt, which God was going to use to make the first man. The earth refused to accede to this request, as it believed mankind would cause only pain and suffering. Consequently, the three angels failed in their mission. God then sent Azrael down to earth. He forcibly extracted the dirt and returned to Heaven with it. To reward him for this, God decreed that Azrael would be responsible for releasing the human soul from the physical body at the moment of death.

Azrael can be called upon when exploring past lives, or when investigating psychic topics.

See *death (angel of), Gabriel, Israfil, Michael, planetary angels*.

Azriel: Azriel is one of the destroying angels. He also helps God watch over the earth. Azriel may be another name for Azrael.

See *Azrael, destroying angels*.

Azzah (Azza): Azzah, Azael, and Uzzah were the three angels who objected when God decided to transform the prophet Enoch into the angel Metatron. However, they were quick to back down and welcomed Metatron to the ranks of angels, even though they teased him by calling him “a youth” because he was the youngest angel.

See *Azael*, *Metatron*, *Uzzah*.

[contents]

B

Badpatiel: Badpatiel is one of the angels who protect pregnant women from miscarriage.

Baglis: Baglis helps people overcome addictions and other problems that have the potential to destroy people's lives. Baglis must be called upon during the second hour of the day.

Balthial (Balthiel): Balthial is the angel of forgiveness. Balthial can be invoked to help in situations when you should forgive someone else but find it difficult to do so. His task is to help people overcome feelings of rage, bitterness, jealousy, and envy. In the Third Book of Enoch, Balthiel is said to be the only angel who is able to help people overcome these destructive emotions.

See *Enoch (Book of)*.

Baradiel: See *Barchiel*.

Baraqyal (Baraqel): In the First Book of Enoch, Baraqyal is listed as one of the ten leaders of the Grigori, the angels who came down to earth and cohabited with human women. Today, he is one of the fallen angels and lives in Hell. He is sometimes invoked by students of astrology who want to learn more about the art.

See *fallen angels, Grigori*.

Barattiel: According to the Third Book of Enoch, Barattiel is one of the most important angels in Heaven. He supports Arabot, the Seventh Heaven, on the tips of his fingers.

See *Arabot*.

Barbelo: Barbelo is a female archon and angel of prosperity and good fortune. You can call on Barbelo when you need more of these qualities in your life. You should also thank her for these blessings when you possess them.

See *archons*.

Barbiel: Barbiel is responsible for the month of October, and he looks after the interests of people born under the zodiac sign of Scorpio. Barbiel is a prince of both the choir of Archangels and the choir of Virtues. He is said to have an interest in astrology.

There appear to be two angels called Barbiel. The second one is a fallen angel who is one of the seven electors of Hell. This Barbiel is also one of the twenty-eight angels who govern the mansions of the moon. He is responsible for Archaam, the ninth mansion. He creates discord between people and causes problems with harvests and travelers.

See *Archangels, fallen angels, mansions of the moon, Virtues, zodiac (angels of the)*.

Barchiel (Barakiel, Barachiel, Baraqiel, Barqiel, Baradiel, Barkiel, or Bardiel): "God's Blessings." Barchiel is ruler of the order of Seraphim, angel of February, prince of the Third Heaven, and a leading member of the Sarim. He looks after people born under the signs of Scorpio and Pisces. In the Third Book of Enoch he is called the angel of hail (as Baradiel) and the angel of lightning (as Baraqiel). He is one of the eighteen Rulers of the Earth. Because of his importance in the angelic hierarchy, 496,000 ministering angels attend to Barchiel, according to the Book of Enoch. His role varies in different texts. He has been called one of the four Seraphim and one of the seven Archangels. He provides a positive outlook on life and good fortune. Gamblers desiring success with their wagers also invoke Barchiel, though they usually call him Barakiel.

See *Archangels, Enoch (Book of), Rulers of the Earth, Sarim, Seraphim, zodiac (angels of the)*.

Bariel: Bariel is one of the princes of the Malakhim. He is, according to the Book of Raziel, one of the angels of Wednesday, Mercury's day. According to *The Lesser Key of Solomon*, he looks after the eleventh hour of every day and has a large staff of angels.

See *Malakhim*.

Barman (Bahman): In Persian cosmology, Barman was a great angel who looked after all the animals on earth, except for mankind. He was also the chief of the thirty angels who looked after each day of the month.

Bath Kol (Bat Qol): "Heavenly Voice." According to ancient tradition, it was Bath Kol who first asked Cain where his brother was. Although angels are genderless, Bath Kol is usually considered female. She is said to have visited Rabbi Simeon ben Yohai, reputed author of the Zohar, while he was in prison, or possibly during the twelve years he spent as a hermit living in a cave. Bath Kol helps people engaged in prophecy. Diviners can call out Bath Kol's name to help understand an omen or intuition; the next words the diviner hears are believed to contain the answer.

Beburos: According to the Book of Esdras, Beburos is one of the nine angels who will govern the world after the Day of Judgment. The others are: Aker, Arphugitonos, Gabriel, Gabuthelon, Michael, Raphael, Uriel, and Zebuleon.

See individual angels.

Beelzebub (Belzebub): Beelzebub was originally a Syrian god, but in the New Testament he is the "prince of devils" (Matthew 12:24; Mark 3:22). Beelzebub is sometimes referred to as the "lord of flies" and the "lord of chaos." Dante considered Beelzebub and Satan to be the same angel, but John Milton thought Beelzebub was "next to Satan in power and crime" (*Paradise Lost* 1:79).

See *Satan*.

Beliar (Beliel or Belial): Beliar is often called the Prince of Darkness. He was the first angel God created, and he was also the first fallen angel. St. Paul used his name as a synonym for the devil when he wrote: "And what concord hath Christ with Belial? or what part hath he that believeth with

an infidel?" (2 Corinthians 6:15). In the apocryphal Gospel of St. Bartholomew, Beliar is said to live in Hell, where he is secured with fiery chains and held by 660 angels.

See *devil, fallen angels*.

Belphegor: At one time, Belphegor was a member of the order of Principalities. However, he became one of the fallen angels and is now a symbol of licentiousness in Hell. He is also interested in innovative inventions and new discoveries. Belphegor usually appears in the guise of an attractive young woman.

See *fallen angels, Principalities*.

Bene Elohim (Ben-ay El-o-him) **(Bene Elim or Bene ha-Elohim):** Originally, Bene Elohim meant "sons of God," and was the term used to describe angels in the Old Testament. Gradually, this term came to mean a choir of angels who sing the praises of God twenty-four hours a day. This choir is listed in the hierarchy of angels of Moses Maimonides and the Zohar. The Bene Elohim have been equated with both the Thrones and the Archangels. Some authorities consider them to be Grigori.

See *Archangels, Grigori, hierarchy of angels, Thrones*.

Bethelda: Bethelda is the angel who appeared to Geoffrey Hodson, the clairvoyant and Theosophist, in 1924. Bethelda told him that angels were divided into specialized groups, such as the angels of healing and the angels of nature.

See *Hodson (Geoffrey)*.

Bethnael: Bethnael is one of the twenty-eight angels who govern the mansions of the moon and is responsible for Abeda, the twenty-first mansion. Bethnael aids expansion and increase, and he helps travelers. He encourages divorce when relationships are failing.

See *mansions of the moon*.

Bethor: According to the *Arbatel of Magick*, a sixteenth-century grimoire, Bethor is one of the seven Olympian spirit angels who rule the 196 sections of Heaven. Bethor is responsible for 42 sections and has 29,000 legions of angels to help him do this. He is also responsible for the well-being of the planet Jupiter. Bethor ruled over the world from 60 BCE to AD 430.

See *Olympian spirits*.

Bodhisattvas: Bodhisattvas are angel-like beings in Mahayana Buddhism. They were originally people who have earned admittance to nirvana, but because of their love for humanity have decided to delay their arrival there to help other people reach salvation.

Boel (Boul or Bohel): According to some sources, Boel is one of the seven angels attending the Throne of God. However, according to the Zohar, Boel is one of the seven Thrones who look after the First Heaven. Boel also looks after the keys to the four corners of the earth. Consequently, if God commands it, he can unlock and open the gates to the Garden of Eden. Boel is also sometimes thought to be one of the rulers of the planet Saturn.

See *Throne of God, Thrones*.

Bonaventure, St.: Originally known as Giovanni di Fidanza, St. Bonaventure (1217–1274) was also known as "the Devout Teacher." He later became known as the Seraphic Doctor. St. Bonaventure was a contemporary and friend of St. Thomas Aquinas. Both had a strong interest in the hierarchy of angels. St. Bonaventure became minister general of the Franciscan Order in 1257. In 1273, he became cardinal bishop of Albano. St. Bonaventure wrote many works, including his *Life of St. Francis of Assisi* (1263). His most famous book is *The Soul's Journey into God* (1260). He received the inspiration for this book while meditating at the site on Mount La Verna, where St. Francis experienced a vision of a Seraph and received the stigmata. In *The Soul's Journey into*

God, St. Bonaventure uses the hierarchy of angels as a template to show the soul's journey as it climbs to become as one with God. St. Bonaventure considered the lowest three levels of the hierarchy (Angels, Archangels, and Virtues) to correspond with human nature. The middle triad (Powers, Principalities, and Dominions) correspond with human effort, and the highest levels (Thrones, Cherubim, and Seraphim) correspond to the grace of God.

See *Angels*, A*quinas (St. Thomas), Archangels, Cherubim, Dominions, hierarchy of angels, Powers, Principalities, Seraph, Seraphim, Thrones, Virtues*.

Botuliel: Botuliel is one of the ruling angels of the zodiac and is responsible for the sign of Virgo.

See *zodiac (angels of the)*.

Buddhism, Angels of: Buddhists believe in reincarnation. Hopefully, over a number of lifetimes, a Buddhist can learn to let go of attachments and desires and ultimately achieve enlightenment. In Buddhism, there are angel-like beings called bodhisattvas, or "enlightened ones." Bodhisattvas are former humans who have delayed entering nirvana to help people who are currently alive attain enlightenment.

See *bodhisattvas*.

Burning Bush, Angel of the: It seems likely that the Angel of the Lord who spoke to Moses from a burning bush was actually God. In Exodus 3:6, the angel says: "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." However, both Archangel Michael and Zagzagel have been suggested as angel of the burning bush.

See *Archangels, Michael, Zagzagel*.

[contents]

C

Cahatel (Kar-hay-tel) **(Cahathel):** Cahatel is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is guardian angel of people born between April 26 and 30. Farmers call upon him to improve the quality and quantity of their crops.

See *guardian angels, Schemhamphoras*.

Caliel (Ka-lee-el) **(Calliel):** Caliel belongs to the choir of Thrones. He is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is also guardian angel of people born between June 16 and 21. Caliel is an angel of joy and laughter, but he also helps people think before acting.

See *guardian angels, Schemhamphoras, Thrones*.

Camael: See *Chamuel*.

Cambiel (Cambriel or Kambriel): Cambiel is considered an Archangel and looks after the interests of people born under the zodiac sign of Aquarius. Cambiel is interested in science, technology, and anything new and progressive. He wears electric-blue robes and pours water onto the ground from a pottery pitcher. He has a blue jewel between his eyebrows.

See *Archangels, zodiac (angels of the)*.

Cassiel (Casiel, Caziel, Kassiel, or Cashiel): Cassiel, the angel of solitude and tears, is the lord of Saturn and the sign of Capricorn. This makes him one of the most important planetary angels. He is also ruler of the Seventh Heaven and a leading member of the choir of Powers. He helps people learn patience and encourages them to overcome long-standing obstacles and problems. He also provides serenity and teaches temperance. Cassiel is associated with karma, and he helps people understand the law of cause and effect. Because of his association with Saturn, Cassiel works slowly. Because it takes Saturn four years to orbit the Sun, Cassiel can take up to

four years to resolve a problem. Fortunately, Raphael is willing to talk with Cassiel to speed up the process. Artists depict Cassiel as a fierce-looking man with a dark beard. He wears a crown and holds an arrow made from a feather. He sits astride a dragon.

See *Heavens, planetary angels, Powers, Raphael*.

Celestial Hierarchy: See *hierarchy of angels*.

Cerviel (Cervihel): Cerviel is one of the leaders of the choir of Principalities. According to Jewish legend, Cerviel is David's preceptor angel. God sent him to help David fight—and ultimately kill—Goliath.

See *preceptor angels, Principalities*.

Chadaqiel (Chedeqiel): Chadaqiel is the angel of the astrological sign of Libra. He helps Archangel Zuriel look after people of this sign.

See *Archangels, Zuriel*.

Chalkydri (Chal-kid-ree)**:** In the Second Book of Enoch, the Chalkydri and the Phoenixes were said to be as important as the Seraphim and Cherubim. The Chalkydri have twelve wings, and they sing every morning as the sun rises. They live in the Fourth Heaven.

See *Cherubim, Phoenixes, Seraphim*.

Chamuel (Camael, Camiel, or Kemuel): "He Who Seeks God." Chamuel is head of the choir of Dominions and is one of the seven great Archangels. He has been given a number of other titles as well, including Ruler of Tuesday, Prince of the Seraphim, Chief of the Order of Powers, and Ruler of Mars. He is one of the leading members of the Sarim. Chamuel is one of God's favorite angels and is one of the Angels of the Presence. Chamuel is also one of the ten Kabbalistic Archangels. Some sources say Chamuel was the angel who comforted Jesus in the Garden of Gethsemane, although this is usually believed to have been Gabriel. Chamuel is also sometimes thought to be the dark angel who wrestled with Jacob for a full night (Genesis 32:24–30). Chamuel rights wrongs,

soothes troubled minds, and provides justice. He can be called upon for any matters involving tolerance, understanding, forgiveness, and love. You should call on Chamuel whenever you need additional strength or are in conflict with someone else. Chamuel provides courage, persistence, and determination.

See *Archangels, dark angels, Dominions, Gabriel, Gethsemane (angel of), Powers, Presence (Angels of the), Sarim, Seraphim*.

Charmeine (Char-may-nay)**:** Charmeine is an angel of joy, happiness, friendship, and love. You can call on Charmeine whenever you need these qualities.

Chassan (Chasen): Angel of Air. Chassan assists Archangel Raphael in his work. He lives in a tower in a special place in Heaven where it is always morning.

See *Archangels, Raphael*.

Chavakiah (Char-var-kee-yah)**:** Chavakiah is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is also the guardian angel of people born between September 13 and 17.

See *guardian angels, Schemhamphoras*.

Chayyiel (Chay-yee-el) **(Chayyliel H' or Hayyiel):** Chayyiel is an angel-prince and member of the Sarim. In the Jewish tradition, he is leader of the Hayyoth, who have the responsible task of carrying the throne of God. The Hayyoth are equated with the Cherubim in the Christian tradition. In the Third Book of Enoch, Chayyiel is described as being so large he could swallow the entire world in one mouthful.

See *Cherubim, Hayyoth*.

Cherub: Cherubs are the small, chubby, happy, child-like angels so beloved by Baroque artists. It's hard to believe that the word *cherub* was originally the singular form of the powerful Cherubim.

See *Cherubim*.

Cherubim: The Cherubim are the second-highest rank of angels in Dionysius' hierarchy of angels. Assyrian artists depicted them as winged beings with human or lion faces and the bodies of bulls, eagles, or sphinxes. Today, they are usually described as looking like large men with two, four, or six blue-colored wings. They are frequently depicted as wings and a head with no body. The prophet Ezekiel described the four Cherubim he saw in a vision:

> And every one had four faces, and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle. (Ezekiel 1:6–10)

According to Ezekial 10: 6–7, Cherubim live in fire and are frequently described as being fire-like. Their main task is to worship God and to act as his record keepers. They also act as guardians when required. After Adam and Eve were forced out of the garden of Eden, God "placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life" (Genesis 3:24). Satan may have been a prince of the Cherubim before his fall. Cherubim are God's record keepers and reflect his wisdom and divine intelligence. They pay careful attention to all the details. Two Cherubim were carved on the Ark of the Covenant. In Islamic legend, the Cherubim were created from the tears that Michael shed when he contemplated all the sins of humanity. Well-known members of the Cherubim include: Gabriel, Jophiel, Kerubiel, Ophaniel, Raphael, Uriel, and Zaphiel.

See *Ark of the Covenant, hierarchy of angels,* individual angels.

Chieftains: Chieftains is a term used to describe the seventy guardian angels that look after the different peoples of the earth.

See *guardian angels*.

Childbed Angels: Jewish tradition says there are seventy childbed angels who look after mothers during childbirth and protect the newly born babies from evil spirits.

Chista (Chisti): Chista is a female yazata. In Zoroastrianism, she teaches religious instruction.

See *yazata, Zoroastrianism*.

Choirs: In the hierarchy of angels, the various orders of angels are arranged in choirs, probably because one of the most important tasks an angel can perform is to sing the praises of God.

See *hierarchy of angels*.

Chosetiel (Cho-set-yee-el)**:** Chosetiel is one of the ruling angels of the zodiac and is responsible for the sign of Sagittarius.

See *zodiac (angels of the)*.

Cochabiel (Coc-ha-bee-yee-el) **(Cochabiah):** In the Jewish Kabbalah, Cochabiel is the angel responsible for the planet Mercury. Cornelius Agrippa thought Cochabiel was one of the seven angels who attended the Throne of God.

See *Throne of God*.

Colopatiron (Col-op-a-tee-ron)**:** Colopatiron encourages people to act on their intuition. You can call on Colopatiron if you are trying to develop your psychic abilities.

Crocell (Cro-sel)**:** Crocell is a fallen angel and a former member of the choir of Powers. He now works for Satan as one of the rulers of Hell and has forty-eight legions of demons at his disposal. Apparently, Crocell told

King Solomon that he intended to apologize to God and hoped to return to the choir of Powers.

See *fallen angels*, *Powers*, *Satan*.

[contents]

D

Daena (De-na) **(Dena or Din):** Daena is a female yazata. She is the daughter of Ahura Mazda and Spenta Armaita. Daena looks after people's consciences, encouraging them to act honestly and ethically.

See *Ahura Mazda, Spenta Armaita, yazata, Zoroastrianism*.

Dagymiel: Dagymiel is one of the ruling angels of the zodiac and is responsible for the sign of Pisces.

See *zodiac (angels of the)*.

Damabiah (Da-ma-bee-yah)**:** Damabiah is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. Damabiah is also guardian angel of people born between February 10 and 14. Damabiah offers the benefit of his wisdom to people who sincerely ask for it.

See *guardian angels, Schemhamphoras*.

Damascus, St. John of: St. John of Damascus (c.675–c.749) was a theologian and writer in the Eastern Church. He was born in Damascus and spent the latter part of his life studying, writing, and worshiping in a monastery near Jerusalem.

Daniel (Dar-nee-el)**:** "God is my judge." Daniel belongs to the order of Principalities and, according to the Book of Raziel, is one of the guardian angels of Sunday. Daniel is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is also guardian angel of people born between November 28 and December 2. Daniel helps people to see the inner beauty in others.

See *guardian angels, Principalities, Schemhamphoras*.

Dark Angels: Satan and his followers are sometimes referred to as dark angels. The term is also used to describe the angel who fought all night long with Jacob at Peniel:

> And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou more power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. (Genesis 32:24–30)

No one knows who this angel was, although several angels have been suggested. These include: Michael, Chamuel, Metatron, Peniel, Sammael, and Uriel.

See *Satan*, individual angels.

Day, Angels of the: Angels and Archangels have been assigned to the different days of the week. Magicians used this information to help them perform their rituals at the most propitious times.

Sunday: Raphael (Archangel) and Michael (angel)
Monday: Gabriel (Archangel and angel of the day)
Tuesday: Chamuel (Archangel) and Samael (angel)
Wednesday: Michael (Archangel) and Raphael (angel)
Thursday: Tzaphiel (Archangel) and Sachiel (angel)
Friday: Haniel (Archangel) and Anael (angel)
Saturday: Tzaphiel (Archangel) and Cassiel (angel)

See *Archangels*, *planetary angels*, individual angels, *week (angels of the)*.

Death, Angel of: The concept of an angel of death is widespread, and there are several references to destroying angels in the Bible (Exodus 12:23, 2 Samuel 24:16, Proverbs 16:14, Isaiah 37:36, and Jeremiah 9:20). The angel of death has been associated with Satan, and this connection is reflected in the folktales of many countries. In many Jewish stories, the angel of death arrives on a couple's wedding night, and the story involves the proposed victim somehow fooling or cheating the angel of death. There are fifteen named angels of death in Jewish lore. They are: Abaddon, Adriel, Af, Azrael, Gabriel, Hemah, Kafziel, Kesef, Leviathan, Malak Ha-Mavet, Mashit, Metatron, Sammael, Yehudiah, and Yetzer Hara.

Azrael is the Islamic angel of death. He has a number of helpers, including Malak al mawt, the keeper of Hell, who is a Malaika angel. For Christians, Michael fulfils the role of angel of death.

There are also gods of death. The ancient Etruscans had a god of death called Charon. He had enormous wings and a beaked nose, making him look like a gigantic bird. In addition to carrying souls to Hades, he also looked after the underworld. The ancient Greeks had a god of death called Thanatos. He visited humans at the moment of death and carried them to Hades.

See *destroying angels*, individual angels, *Malaika*.

Dee, Dr. John: Dr. John Dee (1527–1608) was an English astrologer, magician, mathematician, philosopher, and alchemist who communicated with angels on many occasions. He was an influential man in Elizabethan England, even advising Queen Elizabeth I on the most suitable date for her coronation. It is highly likely that he performed espionage work for Queen Elizabeth, too. He was involved in many activities, including calendar reform, cartography, geography, and navigation. Dee owned the largest library in England, and people came from all over Europe to visit his library and to talk with him. Dee is best remembered today for his interest in angels. He, and Edward Kelley, a gifted scryer, contacted the

angelic realms and Dee recorded hundreds of pages of experiences in his journals. Dee saw and conversed with Uriel on at least two occasions. Arguably, Dee's greatest achievement was receiving the Enochian language, or the language of angels, from the Enochian angels.

See *Enochian angels, Enochian language, Uriel*.

Deliel: Deliel is one of the ruling angels of the zodiac and is responsible for the sign of Aquarius.

See *zodiac (angels of the)*.

Demon: The word *demon* comes from the Greek *daimon*, a type of angel or spirit who interceded between the gods and humans. There were good and bad daimons who tried to influence people's behavior. Socrates, the Greek philosopher, had a daimon that inspired him to speak the truth and to search for the truth in everything he did.

The word *demon* is commonly used to describe a fallen angel. A demon's task is to help Satan in his war against God and everything that is good. In Islam, demons are called *shaitans*, or "black angels."

Demons helped King Solomon finish his temple. God ordered Archangel Raphael to take a special pentagram ring to King Solomon. This ring enabled the king to overpower the demons and force them to work on his temple. Raphael also outwitted the demon Asmodeus in the Book of Tobit.

See *Archangels, Asmodeus, fallen angels, Raphael, Satan*.

Destroying Angels (Angels of Destruction or Angels of Punishment): Destroying angels act on God's behalf to punish people who deserve it. Archangel Uriel is in charge of the destroying angels, and he has many assistants, including Azriel, Chamuel, Dumah, Harbonah, Hemah, and Kesef. Chamuel was in charge of twelve thousand destroying angels. An account of the destroying angels who were sent to Jerusalem is related in Ezekiel 9:1–11. Two destroying angels brought down Sodom and Gomorrah, and one angel of destruction killed 185,000 soldiers in the

Assyrian army (2 Kings 19:35). Mediator angels are almost diametrically opposite to destroying angels.

See *Archangels*, *mediator angels*, individual angels.

Devil: The devil is God's main enemy. He has a variety of names, the best known of which is Satan. According to Judaic and Christian lore, it was the devil who caused Adam and Eve to be thrown out of the Garden of Eden.

See *Satan*.

Dina: According to the Kabbalah, Dina is one of the guardians of the Torah, and she has a special interest in learning and wisdom.

Dionysius the Areopagite: In the Acts of the Apostles 17:34, Dionysius the Areopagite was converted by St. Paul. This Dionysius was a judge of the court of the Areopagus. He ultimately became bishop of Athens. However, the books attributed to Dionysius were written in the late fifth or early sixth centuries by an unknown author who presumably used this pseudonym in the hope that his writings would be taken more seriously. It took almost a thousand years before people realized that Dionysius the author could not be the same Dionysius who was converted by St. Paul. Dionysius the author was probably a Syrian monk. Scholars have come up with several possibilities for the author's true name. Peter Fuller, who was Patriarch of Antioch from 471 until 488 is arguably the most likely possibility. Dionysius' writings include *The Celestial Hierarchy*, *The Divine Names*, and *The Mystical Theology*. He was the first person to use the word "hierarchy" and devised the most influential hierarchy of angels.

See *hierarchy of angels*.

Dirachiel (Di-rash-yee-el)**:** Dirachiel is said to be associated with the seven electors of Hell. If so, he is a fallen angel. Dirachiel is also one of the twenty-eight angels who govern the mansions of the moon. He is responsible for Athanna, the sixth mansion. Dirachiel helps hunters,

princes seeking revenge, and people who are besieging cities. However, he also destroys harvests and hinders physicians in their work.

See *fallen angels, mansions of the moon*.

Djibril (Jib-ril) **(Jibril or Jibra'il):** Djibril is the Islamic name for Archangel Gabriel. In the Koran, he is called "the faithful spirit." Although Djibril is a huge angel, he usually appears as a muscular, heavy-set man, wearing green clothes and a silk turban. He has six hundred or more beautiful green wings that cover most of the horizon. His face is illuminated, and the phrase "There is no God but God, and Muhammad is the Prophet of God" is written between his eyes. Djibril first appeared to Muhammad when he was meditating on a mountain close to Mecca. Djibril dictated the Koran to Muhammad during the Night of Glory. He also took Muhammad on a guided tour of the various Heavens. Djibril is sometimes called Bringer of Good News and Faithful Servant.

See *Archangels, Gabriel*.

Dominions (Dominations): St. Paul mentioned the choirs of angels, including the Dominions, in his Epistle of Paul the Apostle to the Colossians 1:16: "For by him were all things created, that are in Heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." The Dominions are the fourth most important rank of angels in Dionysius the Areopagite's hierarchy of angels. They work in Heaven as middle-level executives, deciding what needs to be done and issuing the necessary orders to ensure that the universe works the way it should. Artists usually depict the Dominions in green and gold robes. They have two wings. They carry a seal containing a monogram of Jesus in their right hands and a staff with a cross on the top in their left hands. The chiefs of the Dominions are said to include Hashmal, Zadkiel, Muriel, and Zacharael.

See *Dionysius the Areopagite, hierarchy of angels*, individual angels.

Donquel: Donquel is one of the angels of Venus. Donquel is an angel of love and romance. He works for both men and women but is more usually called upon by men seeking the love of a good woman. Donquel wears a light-blue robe with a green-and-yellow sash over one shoulder. He wears a copper necklace with a heart-shaped pendant on it.

Dragon: Satan is called "the great dragon" in the Bible: "And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him" (Revelation 12:9). Archangel Michael is often depicted with one foot resting on a dragon he has slain, showing the power of good over evil.

See *Archangels, Michael, Satan*.

Dubbiel (Dobiel or Dubiel): Dubbiel was originally the guardian angel of Persia. When God became angry with Gabriel, Dubbiel temporarily took over Gabriel's role and allowed the Persians to expand their empire by conquering other countries. After twenty-one days of disgrace, Gabriel resumed his original position and Dubbiel was demoted. Eventually, Dubbiel, along with all the other guardian angels of different countries (except for Michael, guardian angel of Israel), became fallen angels. From his home in Hell, Dubbiel records all of the sins of Israel, hoping that God will expunge the country and all its inhabitants from the world.

See *fallen angels, Gabriel, guardian angels, Michael*.

Dumah (Douma): Dumah was originally the guardian angel of Egypt. Along with the other guardian angels of seventy countries (with the exception of Michael, guardian angel of Israel), Dumah became a fallen angel. Since then, he has been the angel of the stillness of death, the angel of silence, and the angel of punishment. He is one of the leaders of the destroying angels, and according to the Zohar, he is Prince of Hell and has ten thousand angels of destruction beneath him.

See *destroying angels, fallen angels, guardian angels, Michael*.

Dynamis (Dunamis): In the Gnostic tradition, Dynamis is both an aeon and one of the rulers of the archons. He is the personification of divine power. See *aeons*, *archons*.

[contents]

E

Earth, Angel of: See *Phorlach*.

Eblis: Eblis is the Arabic and Persian equivalent of Satan. Before his fall, he was the Heavenly treasurer. Today, he rules the Peri.

See *Peri*, *Satan*.

Ecanus: Ecanus helps people who are involved in writing. He can be invoked by people intending to make a career in literary pursuits. In the Book of Esdras, Ecanus was one of five angels who, on the orders of God, transcribed the books dictated to them by Esdras.

Egibiel: Egibiel is one of the twenty-eight angels who govern the mansions of the moon. Egibiel is responsible for Alchas, the eighteenth mansion. In this role, he is a destructive angel causing discord and disharmony, especially between people in power. He helps people who seek revenge. However, he also frees prisoners and helps in the maintenance of large buildings.

See *mansions of the moon*.

Eiael (Ay-ya-el) **(Ejael or Eyael):** Eiael is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is the angel of both happiness and occult knowledge. Eiael also aids longevity and a positive outlook on life. He is the guardian angel of people born between February 20 and 24.

See *guardian angels*, *Schemhamphoras*.

Elders: According to St. John, twenty-four angels sit upon thrones that circle the Throne of God. These angels are known as the Elders. Many scholars believe the Elders are a special, possibly secret, order of angels who are close to God and help him with delicate tasks. According to the Second Book of Enoch, the Elders live in the First Heaven. St. John also saw the Elders in a vision: “And immediately I was in the spirit: and

behold, a throne was set in Heaven, and *one* sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald. And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold" (Revelation 4:2–4).

See *Throne of God*.

Elemiah (El-em-ee-yah) **(Elemijel):** According to the Kabbalah, Elemiah is one of the eight Seraphim of the Tree of Life. Elemiah belongs to the Schemhamphoras, a group of seventy-two angels who bear the various names of God found in Jewish scriptures. Elemiah is the guardian angel of people born between April 5 and 9. Elemiah looks after travellers, particularly people travelling over sea. Elemiah can also be invoked by anyone involved in inner growth and spiritual pursuits.

See *guardian angels, Schemhamphoras*

Elijah: See *Sandalphon*.

Elim: "Mighty Ones." The Elim are a superior class of angels mentioned in the Third Book of Enoch. They are in seventh position in the hierarchy of angels mentioned in the Zohar.

See *hierarchy of angels*.

Elimiel: According to the Kabbalah, Elimiel is the angel who looks after the moon.

El-Karubiyan: El-Karubiyan are the Cherubim in the Islamic tradition. They unceasingly praise and worship God.

See *Cherubim*.

Elohim: The word *elohim* means "Jehovah" (YHWH) in Hebrew. The Elohim are one of the ten choirs of angels mentioned in the Key of Solomon and are listed in the hierarchy of angels of Moses Maimonides, Pico della Mirandola, and the Zohar. They are referred to as "shining

beings." The word *elohim* also refers to the Angels of the Presence. In addition, the Elohim are the seven great angels in Gnosticism. To complicate matters still further, *elohim* is also the Hebrew name for God.

See *hierarchy of angels, Presence (Angels of the)*.

Elomnia (Elomina): Your fortunes may be about to improve if you happen to see an angel called Elomnia. Elomnia appears as a child or a small woman, wearing green and silver clothes and a wreath of bay leaves bedecked with green and white flowers. After she has gone, Elomnia leaves a pleasant, sweet odor behind. Elomnia can be invoked to help control losses and to gain money.

Emmanuel: Saint Umiltà of Faenzà (1226–1310) had two guardian angels: Emmanuel and Sapiel. They became her closest friends and confidantes. *Emmanuel* means "God is with us." Emmanuel may be a Seraph, as Saint Umiltà described him as fiery, dazzling, and incandescent. He also lived in the Seventh Heaven, within sight of God.

See *Sapiel, Seraph*.

Enediel: Enediel is one of the twenty-eight angels who govern the mansions of the moon. Enediel is responsible for Allothaim, the second mansion. Enediel helps people find treasure and aids travelers. He is involved with agriculture, particularly planting and sowing. In medicine, he impedes purgatives. He also ensures that prisoners are securely held.

See *mansions of the moon*.

Enoch: See *Metatron*.

Enoch, Book of: The Book of Enoch is one of the main sources of information on angels, particularly the fallen angels. It was written by a number of authors in the last two centuries BCE. Tertullian (c.160–220), an important theologian and author, thought the Book of Enoch was divinely inspired and had been preserved by Noah at the time of the Great Flood. Origen (c.185–c.254), the biblical scholar, thought it was just as important

as the Psalms. However, the Book of Enoch was always controversial, partly because Enoch placed the fallen angels in different parts of Heaven. The traditional Christian view was that Heaven was above, and Hell below. Consequently, it was impossible for the fallen angels to be living in different parts of Heaven. Partly because of this, St. Jerome (c.342–420), one of the fathers of the early church and the first to translate the Bible from Hebrew into Latin, declared them apocryphal. After this, the books of Enoch were almost forgotten until James Bruce, a Scottish explorer, found three copies of it in Abyssinia in 1773. He kept one for himself and donated the other two to the Bodleian Library in Oxford and the Librairie Bibliothèque in Paris.

See *Apocrypha, fallen angels*.

Enochian Angels: The Enochian angels are the angels that Dr. John Dee and his scryer, Edward Kelley, communicated with between 1581 and 1587. Most of the information was communicated in the Enochian language. The Great Angel Ave dictated most of the information that came through. However, there were others, including Madimi, who appeared as a young girl with golden hair. Dee became so fond of Madimi that he named one of his daughters after her. Madimi's mother, who never gave her name, was the most important angel to communicate with Dee and Kelley. She called herself "I AM." I AM did not communicate with the scryers directly but sent information through her children. The four great Archangels—Michael, Gabriel, Raphael, and Uriel—also provided information to the two men. An angel called Nalvage passed on important information about angelic hierarchies.

In the Enochian system, there are angels of the four directions, which are symbolized as watchtowers. These watchtowers are large grid-like tables containing letters that can be arranged to form the names of different angels. Each watchtower is governed by six Elders, which relate to the twenty-four Elders mentioned in The Revelation of St. John the Divine. Below them is an entire hierarchy of Archangels and angels.

Dee and Kelley recorded a huge amount of information from the angels but did not make practical use of it. Some three hundred years later, S. L. MacGregor Mathers incorporated Enochian magic, including the angels, into the teachings of the Hermetic Order of the Golden Dawn. As a result of this, more people are interested in the Enochian angels today than ever before.

See *Angels, Archangels, Dee (Dr. John), Elders, Enochian language, Gabriel, I AM, Madimi, Michael, Nalvage, Raphael, Uriel*.

Enochian Language: On March 26, 1582, the Enochian angels who live in the watchtowers and Aethyrs in the far reaches of the universe started communicating the Enochian language, or the language of the angels, to Dr. John Dee and his scryer, Edward Kelley. The Enochian angels were, apparently, the same angels who had taught the prophet Enoch, who later became the angel Metatron. The angels told Dee that the Enochian language was spoken in Heaven before Adam and Eve were forced out of Paradise. Enoch was taught this language when he became an angel, which is why it is called Enochian. The alphabet contains twenty-one hieroglyphic letters, which are written from right to left. The Enochian language has its own characters and syntax and is unrelated to any other language.

See *Dee (Dr. John), Enochian angels, Metatron*.

Eraziel (Araziel): Eraziel is the angel of Taurus and helps Archangel Asmodel look after people born under this sign.

See *Archangels, Asmodel*.

Erelim (Arelim): In Jewish mysticism, the Erelim are huge angels who look after plants and vegetation. They observe what is happening in the natural world and report their findings directly to God. This is easy for them to do, as they apparently have seventy thousand heads, each head having seventy thousand mouths. Each mouth has seventy thousand tongues, and each tongue then has seventy thousand sayings. The Erelim

are made of white fire. Raziel is generally considered chief of the choir of Erelim.

Erellim (Erelim, Aralim, or Arelim): “The Valiant ones.” The Erellim are a choir of angels mentioned in the Third Book of Enoch and other Jewish texts. The word *erellim* is often considered to be another name for the choir of Thrones. Maimonides (1138–1204), the great Spanish philosopher, listed the Erellim in his ten orders of angels. The term comes from the Bible: “Behold, their valiant ones [erellim] shall cry without: the ambassadors of peace shall weep bitterly” (Isaiah 33:7).

See *Thrones*.

Erethe: Erethe is a female yazata angel in Zoroastrianism. She personifies honesty and truth.

See *yazata*, *Zoroastrianism*.

Ergediel: Ergediel is one of the twenty-eight angels who govern the mansions of the moon. Ergediel is in charge of Alchureth, the fourteenth mansion. Ergediel cures the sick and strengthens the bonds of love between married couples. He helps people who are traveling by sea, but hinders those who are traveling over land.

See *mansions of the moon*.

Eth: “Time.” Eth is the angel who looks after time and ensures that everything happens when it should. Eth can be invoked for guidance and help when one’s patience is exhausted.

Ethnarchs: God was so upset at the building of the Tower of Babel that he sent humans to many different countries and gave them different languages to speak. He also promoted seventy angels and made them guardian angels of the new countries. They were called ethnarchs. Unfortunately, with only one exception—Michael, the guardian angel of Israel—they took their support for their various countries too far and became fallen angels.

See *guardian angels, fallen angels, Michael*.

Exordo: Exordo is the term devised by Alan of Lille for his hierarchy of antiangels. These are the fallen angels who constantly wage war on the good angels and all of humanity. Alan of Lille listed and described the attributes of his exordo:

1. Antiseraphim (who try to deny humanity the love of God and people)
2. Anticherubim (who try to deny humanity the knowledge of God)
3. Antithrones (who try to tempt humanity away from sound judgment)
4. Antidominions (who try to tempt humanity into irrational governance)
5. Antiprincipalities (who encourage tyranny)
6. Antipowers (who try to tempt humanity into evil)
7. Antivirtues (who use illusion and trickery to make fun of humanity)
8. Antiarchangels (who encourage false prophecy and doctrines)
9. Antiangels (who discourage care of others and spread false rumors about God)

See *Alan of Lille, fallen angels, hierarchy of angels*.

Ezekiel: Ezekiel is an angel of transformation. He helps people turn their lives around and create a positive outlook on life.

Ezgadi: Ezgadi is one of the angels who can be invoked for protection while traveling.

F

Fallen Angels: The fallen angels are angels who have fallen from grace and are now imprisoned in Hell or one of the two punishment areas of Heaven. There are two main groups of fallen angels. The Grigori, or watchers, were angels who became so fascinated with human women that they came to earth and copulated with them. Satan and his supporters comprise the other main group.

When God ordered the angels to bow down to Adam, nearly a third of the angels in Heaven refused. This led to the war in Heaven. Archangel Michael led the Heavenly hosts into battle against Satan and his supporters. After being soundly defeated, Satan and the rebels were expelled from Heaven. The biblical record reads: "And there was war in Heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in Heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him" (Revelation 12:7–9). It is interesting to note that fallen angels are not mentioned in the Old Testament. Although Satan is usually named as the leader of the fallen angels, some of the apocryphal texts suggest other angels in this role, including Azazel, Beliar, Beelzebub, and Sammael. In Islam, Iblis is leader of the fallen angels.

See *Archangels*, individual angels, *Grigori*, *Satan*, *war in Heaven*, *watchers*.

Feast Days: Until 1969, the Roman Catholic Church had special days to celebrate the great Archangels Michael, Gabriel, and Raphael. The feast day for Michael was September 29; Gabriel's was March 24; and Raphael's October 24. Since 1969, all three Archangels are venerated on September 29. Because he is not mentioned by name in the canonical scriptures, Uriel did not have a feast day in the Catholic Church. However,

he does not miss out entirely. The Orthodox churches in Egypt and Ethiopia venerate Uriel on July 28. The Catholic Church has a feast day for guardian angels on October 2.

See *Archangels, Gabriel, guardian angels, Michael, Raphael*.

Fire, Angel of: See *Aral*.

Focalor (Fork-al-yor) **(Forcalor):** Focalor is a fallen angel who lives in Hell, where he is in charge of thirty legions of demons. He was originally a member of the order of Thrones.

See *demon, fallen angels, Thrones*.

Forcas (Furcas): Forcas is a fallen angel. He is considered a duke in Hell, where he is in charge of twenty-nine legions of demons. He spends most of his time teaching logic and mathematics. He is sometimes invoked by people wanting to become invisible or to locate lost property.

See *fallen angels*.

Forces: St. John of Damascus created a hierarchy of angels that placed a choir of angels he called Forces in fourth position. Their role is to look after earthly concerns.

See *Damascus (St. John of), hierarchy of angels*.

Fravashis (Favashis): In Zoroastrianism, fravashis are guardian angels that accompany people through life. They can guide and advise but cannot act directly. Zoroastrians believe God created fravashis before creating the universe. Originally, fravashis guarded and looked after Heaven, but after mankind was invented, they volunteered to come to earth to look after people. After someone dies, his or her relatives need to remember the person's fravashi, as he will continue to look after and bless the descendants of his charge. Fravashis are usually depicted as beings of human form riding on winged circles that have streamers hanging beneath them.

See *guardian angels, Zoroastrianism, Zoroastrian angels*.

[contents]

G

Gabamiah: See *Jabamiah*.

Gabriel (Gab-ree-el)**:** "God Is My Strength." Gabriel, one of the four named Archangels in the Hebraic tradition, is the Angel of the Annunciation, a leading member of the Sarim, and God's main messenger. Gabriel is one of the three angels who are mentioned by name in the Bible. (The others are Michael and Raphael. Raphael figures in the Book of Tobit, one of the fifteen books that make up the Apocrypha, which is part of the Roman Catholic Bible.) Gabriel is the ruler of the Cherubim, and he sits on God's left-hand side. He is also said to be one of the princes of the choir of Virtues. He is often known as the Angel of the Annunciation, Angel of Mercy, Angel of Revelation, Chief Ambassador to Humanity, Divine Herald, Prince of Justice, and Trumpeter of the Last Judgment. Gabriel is the angel of purification, guidance, and prophecy. He is also one of the twenty-eight angels who rule over the mansions of the moon. He is responsible for Alchatay, the fifth mansion. In this role, he provides good health, education for students, and ensures that travellers return home safely from their journeys.

Gabriel's first appearance in the Bible is when he visited Daniel to explain a vision (Daniel 8:16). In the New Testament, he visits Zacharias to announce the birth of John the Baptist (Luke 1:11–22). Gabriel's most famous message occurred when he told the Virgin Mary she would give birth to Jesus Christ (Luke 1:26–33).

Jewish legend includes a fascinating story about Gabriel and an angel called Dubbiel, who was then guardian angel of Persia. God became annoyed with Israel and ordered Gabriel to kill all the Jews by pouring burning coals onto them. Any survivors were to be killed by the Babylonians. Gabriel felt sorry for the Israelites and asked the laziest angel in Heaven to pass the burning coals to him. This angel was so slow that the coals were almost cold when Gabriel threw them at Israel. Gabriel

then convinced the Babylonians that it was better to force the Jews into Babylon than it was to kill them. God was furious at this action and demoted Gabriel from his position as chief minister in Heaven, replacing him with Dubbiel. Dubbiel wasted no time in helping the Persian people at the expense of every other country. Twenty-one days later, when God was having a meeting with his leading angels, Gabriel popped his head into the room and made an astute comment. God was thrilled with this and immediately restored Gabriel to his former position.

Another charming legend about Gabriel says that he teaches unborn children about Heaven while they are in the womb. Just before they are born, he touches them above the upper lip so they cannot remember what he told them until they die. Gabriel's touch creates the philtrum, or cleft, between the upper lip and nose.

In Jewish lore, Gabriel caused milk to flow from the infant Abraham's right little finger. This enabled him to feed himself while abandoned in a cave.

In Islam, Gabriel is called Djibril. Muslims believe Gabriel dictated the Koran to Muhammad.

See *Annunciation (angel of the), Apocrypha, Archangels, Cherubim, Djibril, Dubbiel, guardian angels, mansions of the moon, Michael, Raphael, Sarim, Virtues*.

Gabriella: Gabriella is the female version of Gabriel. According to Jewish tradition, Gabriella is the only female Archangel. One indication that Gabriella is female is that she sits on the left-hand side of God. She also looks after the souls of unborn babies and teaches them for the nine months before they are born. Immediately before they are born, Gabriella touches them on the upper lip to make them forget what he taught them about Heaven until they die. The cleft beneath the nose is caused by Gabriella's touch. Gabriella's involvement with conception and babies has led many people to hypothesize that Gabriel is actually Gabriella.

However, all of this debate ignores the fact that angels are spiritual beings who are believed to be genderless.

See *Gabriel*.

Gabuthelon: According to the Book of Esdras, Gabuthelon is one of the nine angels who will govern the world after the Day of Judgment. The others are: Aker, Arphugitonos, Beburos, Gabriel, Michael, Raphael, Uriel, and Zebuleon.

See individual angels.

Gadreel: Gadreel is one of the leaders of the Grigori. Some sources claim he seduced Eve, and he is believed to have taught mankind how to make and use weapons to fight each other.

See *Grigori*.

Galgalliel (Galgaliel): In the Third Book of Enoch, Galgalliel is said to be one of the two ruling angels of the sun. Ninety-six angels help him ensure that the sun follows its daily path. Galgalliel is a member of the Sarim and ruler of the Galgallim.

See *Galgallim, Rulers of the Earth, Sarim*.

Galgallim (Galgallin): Galgallim is an alternative name for the choir of Thrones. It is derived from the Hebrew word for "wheels," which is *galgal*. The Thrones are seen as wheels that circle the throne of God (Ezekiel 10:12–13). The leader of the Galgallim is Rikbiel.

See *Rikbiel, Thrones*.

Gatekeeper Angels: The first known gatekeeper angels were the Cherubim who were posted at the entrance of the Garden of Eden to prevent Adam and Eve from getting back in. Hadraniel, the angel who is more than two million miles tall, stands as the powerful gatekeeper angel at the entrance to Heaven. In Islam, Ridwan serves as the gatekeeper to Paradise.

See *Cherubim, Hadraniel, Ridwan*.

Gavreel: Gavreel is one of the guardians of the Second Heaven. (Some authorities believe he looks after the Fourth Heaven.) Gavreel helps provide inner peace when required. He also helps create harmony in potentially difficult and stressful situations.

Gazardiel: According to Jewish legend, Gazardiel is one of the angels responsible for sunrise and sunset. Because he is involved with the start of every day, he can be invoked for any new beginnings.

See *Gazriel.*

Gazriel: Gazriel can be called upon to ensure the success of any enterprise. Gazriel and Gazardiel may well be the same angel.

See *Gazardiel*.

Gedobonai: In *The Lesser Key of Solomon*, Gedobonai is said to be an angel who can help people control any potential financial losses or gains. He usually appears as a small woman, or a child, wearing green and silver clothes, with a wreath of bay leaves around his neck.

Geliel: Geliel is one of the twenty-eight angels who govern the mansions of the moon. He is in charge of Sadahacha, the twenty-second mansion. Geliel helps cure illnesses and assists prisoners to escape.

See *mansions of the moon*.

Geniel: Geniel is one of the twenty-eight angels who govern the mansions of the moon. He is in charge of Alnath, the first mansion. He helps ensure the success of travels and is involved with the dispensing of medicines, especially laxatives. Geniel sometimes also creates discord.

See *mansions of the moon*.

Gethsemane, Angel of: The angel of Gethsemane is the unnamed angel who gave comfort to Jesus in the hours before his arrest. The Gospel of St. Luke reads: “And there appeared an angel unto him from Heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground”

(St. Luke 22:43–44). Although this angel is not named, tradition says it was Archangel Gabriel. A less-likely possibility is the Archangel Chamuel.

See *Archangels, Chamuel, Gabriel*.

Geush Urvan (Gay-oosh Er-vahn)**:** Geush Urvan is a yazata who assists Vohu Manah in looking after the well-being of all animals.

See *Vohu Manah, yazata, Zoroastrianism*.

Gloria In Excelsis Deo: This Latin phrase means "Glory to God in the highest," and was part of the song angels sang to the shepherds in the fields after announcing the birth of Christ. The biblical account reads: "And suddenly there was with the angel a multitude of the Heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:13–14).

God's Servants: This is another name for angels, and the term was taken from St. Paul's Epistle to the Hebrews: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Hebrews 1:14). The word *minister* in this verse means "serve." Consequently, angels are God's servants.

See *Angel*.

Godiel: Godiel is one of the ruling angels of the zodiac and is responsible for the sign of Capricorn.

See *zodiac (angels of the)*.

Graphiel: Graphiel is the angel of Mars and helps Archangel Zamael look after the red planet.

See *Archangels, Zamael*.

Grigori (Watchers): The Grigori are fallen angels. At one time, the Grigori were some of the most loving and responsible of all angels. According to the Book of Jubilees, God sent them to earth to teach mankind how to farm and manage the vast selection of bounties from nature. Some of the

Grigori fell in love with human women, and their offspring were known as Nephilim, huge giants who had evil natures. They were largely exterminated during the Great Flood. The fallen Grigori are imprisoned in Heaven. Jewish tradition says Shemhazai was the leader of the Grigori. The most important Grigori, according to the Book of Enoch, are: Asbeel, Gadreel, Jeqon, Kasbeel, Kasdeja, and Penemue (1 Enoch, 69:4–15).

See *fallen angels*, individual angels, *Nephilim*, *Shemhazai*.

Guardian angels: The concept of guardian angels who look after individuals, churches, cities, and even nations, is extremely old. In Zoroastrianism, guardian angels were called fravashis. Before Christianity, the Greeks had *daemons*, who were protective spirits. The Romans also had protective guardians; Roman men had a *genius* and women a *juno*.

The Bible contains a number of instances in which individuals were helped by an angel, presumably that person's guardian angel. An angel appeared to Hagar, the runaway servant girl, and told her to return to her mistress, Sarah. An angel helped Daniel interpret his dreams. God told Moses: "Mine angel shall go before thee" (Exodus 32:34). Raphael acted as Tobias' guardian angel in the Book of Tobit. An angel rescued St. Peter from prison. St. Paul wrote: "Are they not all ministering spirits [angels], sent forth to minister for them who shall be heirs of salvation?" (Hebrews 1:14). Psalm 91:11 reads: "For he shall give his angels charge over thee, to keep thee in all thy ways."

Jesus Christ confirmed the existence of guardian angels when he said: "Take heed that ye despise not one of these little ones; for I say unto you, That in Heaven their angels do always behold the face of my Father which is in Heaven" (Matthew 18:10). Origen, an early Christian theologian, believed that everyone has both a good and an evil angel. The good angel guides and protects the person, and the evil angel tempts him or her.

St. Thomas Aquinas believed everyone has a guardian angel. In Catholic belief, every person receives a guardian angel at birth to look after them and guide them through life.

Pope Pius XI (1857–1939) had such a strong faith in his guardian angel that he used him every time he had a potentially difficult situation. While praying to his guardian angel, he would ask his angel to speak to the guardian angels of everyone involved in the situation to ensure the best outcome for everyone concerned.

In the Roman Catholic Church, October 2 is the feast of guardian angels. Catholic children still learn:

> *Angel of God, my guardian dear*
> *To whom His love commits me here;*
> *Ever this day [or night] be at my side,*
> *To light and guard, to rule and guide.*

At one time, seventy nations were protected by their guardian angels, who were known as Ethnarchs. Unfortunately—with the exception of Michael, guardian angel of Israel—these angels misused their authority and became fallen angels.

In the Jewish Talmud, it is said that every Jew has eleven thousand guardian angels. Muslims have four guardian angels, known as hafaza. Two watch over their charges during the day, while the other two look after the night. These four angels are kept busy writing down their charges' good and bad deeds. These records will be used to assess each person on Judgment Day.

It is important to communicate with your guardian angel in good times as well as bad. Your guardian angel will provide you with peace of mind in times of sorrow and misfortune and will fill you with good ideas, positivity, and a desire to do good in the happy times.

In angelology, the Schemhamphora angels have been used as guardian angels for specific birth dates. Note that the names of some of these angels can vary in spelling. You may find more information on each guardian angel in its own entry.

Aries

March 21–25: Vehuiah (Vehujah)

March 26–30: Jelial
March 31–April 4: Sitael (Sirael)
April 5–9: Elemiah
April 10–14: Mahasiah
April 15–20: Lelahel

Taurus

April 21–25: Achaiah
April 26–30: Cahatel
May 1–5: Haziel
May 6–10: Aladiah
May 11–15: Lauviah (also June 11–15) (Laviah)
May 16–20: Hahaiah (also July 17–22) (Hahajah)

Gemini

May 21–25: Iezalel
May 26–31: Mebahel
June 1–5: Hariel
June 6–10: Hakamiah
June 11–15: Lauviah (also May 11–15) (Laviah)
June 16–21: Caliel

Cancer

June 22–26: Leuviah (Leviah)
June 27–July 1: Pahaliah
July 2–6: Nelchael (Nelakhel)
July 7–11: Ieiaeil (Jejalel)
July 12–16: Melahel
July 17–22: Hahajah (also May16–20) (Hahaiah)

Leo

July 23–27: Nith-Haiah (Nithhaja)
July 28–August 1: Haaiah
August 2–6: Terathel

August 7–12: Seheiah (Sehijah)
August 13–17: Reiiel (Rejajel)
August 18–22: Omael

Virgo

August 23–28: Lecabel
August 29–September 2: Vasiariah
September 3–7: Yehudiah
September 8–12: Lehahiah
September 13–17: Chavakiah
September 18–23: Menadel

Libra

September 24–28: Anael
September 29–October 3: Haamiah
October 4–8: Rehael
October 9–13: Ieiazel (Ihiazel)
October 14–18: Hahahel (Hahael)
October 19–23: Mikael

Scorpio

October 24–28: Veualiah (Vevaliah)
October 29–November 2: Ielahiah
November 3–7: Sealiah
November 8–12: Ariel
November 13–17: Asaliah
November 18–22: Mihael

Sagittarius

November 23–27: Vahuel (Vehael)
November 28–December 2: Daniel
December 3–7: Hahasiah
December 8–12: Imamiah
December 13–16: Nanael

December 17–21: Nithael

Capricorn

December 22–26: Mebahiah
December 27–31: Poiel (Polial)
January 1–5: Nemamiah
January 6–10: Ieilael (Ieliel)
January 11–15: Harahel
January 16–20: Mitzrael (Mizrael)

Aquarius

January 21–25: Umabel (Umbael)
January 26–30: Iahhel
January 31–February 4: Anauel
February 5–9: Mehiel
February 10–14: Damabiah
February 15–19: Manakel (Manadel)

Pisces

February 20–24: Eiael
February 25–29: Habuhiah (Habajuah)
March 1–5: Rochel
March 6–10: Gabamiah (Jabamiah)
March 11–15: Haiaiel (Hajael)
March 16–20: Mumiah (Mumijah)

See *Aquinas (St. Thomas)*, *Ethnarchs*, *fallen angels*, *fravashis*, *hafaza*, individual angels, *Michael*, *Raphael*, *Schemhamphoras*, *Zoroastrianism.*

H

Haaiah (Ha-ee-yah) **(Haajah):** Haaiah is a member of the Schemhamphoras, the seventy-two angels who have the names of God in Jewish scripture. Haaiah belongs to the choir of Dominions and promotes justice, civility, liberty, and morality. He is guardian angel for people born between July 28 and August 1.

See *Dominions, guardian angels, Schemhamphoras*.

Haamiah (Ha-ar-mee-yah)**:** Haamiah is the angel of integrity and a member of the order of Powers. He is also one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. Haamiah acts as a guardian angel to people born between September 29 and October 3. Haamiah traditionally looks after genuine seekers of spiritual knowledge. He also enjoys granting happiness to all long-lasting relationships.

See *guardian angels, Powers, Schemhamphoras*.

Habbiel (Habiel): Habbiel lives in the First Heaven and looks after Monday, which is the day of the moon. Habbiel has a strong interest in love, loyalty, and commitment. He is the angel to call on if you or your partner experience problems in committing to each other. Habbiel helps people find the necessary trust and openness to commit to each other. Consequently, he is sometimes referred to as an angel of love. Habbiel's role also extends to loyalty and commitment in every area of life.

Habujah (Ha-bu-hee-yah) **(Habuhiah, Habuiah, or Chabuiah):** Habujah is a member of the Schemhamphoras, the seventy-two angels who have the names of God from Jewish scripture. He looks after fertility and agriculture. He is guardian angel for people born between February 25 and 29.

See *guardian angels, Schemhamphoras*.

Hadraniel (Hadariel or Hadriel): "Greatness of God." In Hebrew tradition, God rebuked Hadraniel because he blocked Moses' path and made Moses weep when he arrived in Heaven to receive the Torah. After this, Hadraniel decided to help Moses, which he did by using his powerful voice.

Apparently, Hadraniel's voice can penetrate two hundred thousand firmaments. Each word he says produces twelve thousand flashes of lightning. Hadraniel is more than two million miles tall. (Amazingly, Sandalphon is much taller, and actually dwarfs Hadraniel.) Hadraniel helps people increase the love they feel to their partners. You should call on Hadraniel whenever you need help to express yourself. It is possible that Hadraniel is also Adriel. Hadraniel is based at the entry to Heaven, and serves as one of God's gatekeeper angels.

See *Adriel, gatekeeper angels, Sandalphon*.

Hael: You should call upon Hael when you wish to send blessings to someone to thank them for their help or kindness.

Hafaza: The hafaza are the Islamic equivalent of the guardian angels. However, rather than having one guardian angel each, Muslims have four hafaza. Two keep a watchful eye on their charge during the day, while the other two look after them at night. One of their tasks is to protect the soul of their charge from the attacks of Satan and other evil spirits. They are better known, though, for recording their charge's good and bad deeds. The books these deeds are recorded in will be read on Judgment Day and will determine whether or not the person will be admitted into Heaven.

See *guardian angels*.

Hagar: In the Book of Genesis, Hagar was an Egyptian girl who was the handmaid, or servant, to Abraham's wife Sarah. The Angel of the Lord visited her on two occasions. The first time occurred when she had fled into the wilderness to escape the wrath of Sarah. The angel of the Lord told her she would give birth to a son, whom she should call Ishmael

(Genesis 16:1–14). On the second occasion, she was again in the wilderness as Abraham had sent her away at his wife's request. She placed her infant son under a shrub and sat down far away so she would not see him die. God heard her crying and sent an angel to comfort her. This angel told her that Ishmael's seed would spawn a great nation (Genesis 21:14–19).

See *Lord (Angel of the)*.

Hagiel: Hagiel is an angel of the planet Venus and is frequently invoked by magicians when making talismans or performing spells relating to love and romance.

Hagith: Hagith is one of the Olympian spirits who rule over the 196 sections of Heaven. Hagith is responsible for twenty-one of these. Hagith also looks after the planet Venus. Hagith governed the world from 1410 to 1900 CE.

See *Olympian spirits*.

Hahahel (Ha-ha-hel)**:** Hahahel is a member of the choir of Virtues and is also one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. Hahahel is guardian angel of people born between October 14 and 18. He helps sick people regain their health and vitality.

See *guardian angels, Schemhamphoras, Virtues*.

Hahajah (Ha-ha-ee-yah) **(Hahaiah, Haheuiah, Hahuiah, or Mahuia):** Hahajah belongs to the choir of Cherubim and is also one of the seventy-two Schemhamphoras who bear the names of God from Jewish scripture. He is guardian angel of people born between May 16 and 20 and also of July 17 through 22. He is considered an angel of health and well-being, and also provides peace of mind for people who are in need of it.

See *Cherubim, guardian angels, Schemhamphoras*.

Hahasiah (Ha-ha-see-yah)**:** Hahasiah is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is also guardian angel of people born between December 3 and 7. Hahasiah helps people who are studying to retain what they have learned.

See *guardian angels, Schemhamphoras*.

Hajael (Ha-ee-ya-el) **(Haiaiel):** Hajael is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. Hajael is the guardian angel of people born between March 11 and 15. He helps people understand complicated ideas and concepts.

See *guardian angels, Schemhamphoras*.

Hakamiah (Ha-kar-mee-yah)**:** Hakamiah is a member of the choir of Cherubim and is considered the guardian angel of France. He is also one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is guardian angel of people born between June 6 and 10 and provides motivation and help for people who want to progress.

See *Cherubim, guardian angels, Schemhamphoras*.

Hamael: Hamael can be invoked whenever you need to appear calm and dignified. Hamael provides persistence, determination, and practicality.

Hamalatal-‘Arsh: In Islam, the hamalatal-‘arsh are the four throne-bearers who carry the chair of God. They appear as a man, a bull, an eagle, and a lion.

Hamaliel: Hamaliel is chief of the choir of Virtues and ruler of August. He is the Archangel who looks after people born under the zodiac sign of Virgo. Hamaliel can be invoked for any matters involving logic and attention to detail.

See *Archangels, zodiac (angels of the)*.

Hamied: Hamied helps create miracles. You can call on him when you need a miracle in your life.

Hanael: See *Anael.*

Haniel: "Glory of God." Haniel is one of the rulers of the order of Principalities and is considered one of the ten main Archangels. He is a planetary angel and one of the rulers of the planet Venus. Francis Barrett, author of *The Magus*, wrote that Haniel was ruler of the choir of Innocents. Haniel is sometimes thought to be the angel who transported Enoch to Heaven.

See *Archangels, Enoch, Innocents, planetary angels*.

Harahel (Ha-ra-hel) **(Harakel, Harael, Hararel, or Haroel):** Harahel is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is the angel responsible for schools, universities, libraries, archives, and other repositories of knowledge. He can be called upon for help and advice on any matters involving study, learning, and examinations. Harahel acts as guardian angel for people born between January 11 and 15.

See *guardian angels, Schemhamphoras*.

Harahil: In the Islamic tradition, Harahil is the angel who looks after dawn every day. He hangs a large white diamond over the eastern horizon. Sharahil, the angel who looks after the night, hangs a large black diamond over the western horizon. These two diamonds work together to ensure the proper rotation of the earth, and also that night follows day.

See *Sharahil*.

Harbonah: Harbonah is one of the leaders of the destroying angels. He is sometimes called the Angel of Annihilation.

See *destroying angels*.

Hariel (Ha-ree-el)**:** Hariel is a member of the choir of Cherubim and is one of the seventy-two Schemhamphoras, a group of angels who bear the

various names of God found in Jewish scriptures. He has a strong interest in natural science. He is guardian angel of people born between June 1 and 5 and provides people with a sense of beauty and appreciation of the finer things in life.

See *Cherubim, guardian angels, Schemhamphoras*.

Harquaeel (Hark-yoo-a-eel)**:** Harquaeel is an angel in the Islamic tradition. He was created with eighteen thousand wings, and decided to use them to see how large God's throne was. God was pleased with this idea and gave Harquaeel another eighteen thousand wings to help him achieve this task. Harquaeel flew for three thousand light-years before he became tired and stopped to rest. God ordered him to carry on, and Harquaeel flew for another three thousand light-years. Again, he became tired and had to stop. God ordered him to keep on flying. Harquaeel flew for yet another three thousand light-years before he had to stop. He asked God how many times he had circled God's throne. God replied that in nine thousand light-years, Harquaeel had not reached even the first pillar in God's throne. Harquaeel felt devastated until God told him that even if he flew until the Day of Resurrection, he would not reach even the first pillar.

Harut (Haroth or Haroot): Harut and Marut are two Islamic angels who came down from Heaven to teach humans how to govern themselves. Unfortunately, they revealed the secret name of God to a human woman, who used this knowledge to visit the planet Venus. The two angels were punished for their transgressions, and are imprisoned, head downwards, in a pit near Babylon. They are considered fallen angels.

See *fallen angels, Marut*.

Hashmal (Chasmal): See *Hashmalin*.

Hashmalin: The Hashmalin are a choir of angels in the Jewish tradition. People have identified them with the Hayyoth, Seraphim, Cherubim, Powers, and Dominions. Their leader is Hashmal, who is often called the

fire-speaking angel. Moses Maimonides listed them as fourth in importance in his hierarchy of angels. In the Zohar, they are sixth.

See *Cherubim, Dominions, Hayyoth, hierarchy of angels, Powers, Seraphim*.

Haurvatat (How-va-tat)**:** Haurvatat is an Amesha Spenta, one of the Archangels in Zoroastrianism. Haurvatat and Ameretat are usually regarded as sisters. Haurvatat is the angel of wholeness and perfection, and she rules over water.

See *Ameretat, Amesha Spentas, Archangels, Zoroastrianism*.

Havani: Havani is a yazata angel in Zoroastrianism who looks after the period between sunrise and noon every day.

See *yazata, Zoroastrianism*.

Hayyoth (Hay-yot) **(Chayyoth or Hayyot):** In the Jewish tradition, the Hayyoth are a group of Merkabah angels who live in the Seventh Heaven closest to God. They are angels of fire. Because of this, they are sometimes compared with the Cherubim in the Christian tradition. According to Jewish lore, Raziel has to spread his wings over the Hayyoth to ensure their fiery breath does not burn the other angels attending God's throne. The Hayyoth have four faces (human, lion, bull, and eagle), four huge wings, the feet of a calf, and the hands of a human. Moses Maimonides (1135–1203) listed them as the highest rank of angels in his hierarchy of angels. Their main tasks are to carry the throne of God and to sing his praises. The leader of the Hayyoth is Chayyiel.

See *Chayyiel, Cherubim, hierarchy of angels, Merkabah*.

Haziel (Hay-zee-el)**:** "Vision of God." Haziel is a member of the choir of Cherubim and is one of the seventy-two Schemhamphoras who bear the names of God from Jewish scripture. Haziel is the guardian angel for people born between May 1 and 5. He should be invoked whenever you are seeking God's mercy and compassion, or are seeking harmony between groups of people.

See *Cherubim, guardian angels, Schemhamphoras*.

Heavenly Host: "Heavenly host" is a term that covers all the angels in Heaven. Not surprisingly, many of the heavenly host came to welcome the birth of Jesus: "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:13–14). In Heaven, the host stand on the right- and left-hand sides of God: "I saw the Lord sitting on his throne, and all the host of Heaven standing by him on his right hand and on his left" (1 Kings 22:19).

Heavens: Christians, Jews, and Muslims all believe in Heaven. Apocalyptic accounts of Heaven range from one Heaven to ten, but most agree on seven, probably because of the seven visible planets. The tradition of seven Heavens probably originated in Mesopotamia seven thousand years ago.

First Heaven: The First Heaven is called *Vilon* from the Latin word *velum*, which means "veil." It contains the physical world. It is ruled by Gabriel and is home to all the angels connected with the natural phenomena of the universe.

Second Heaven: The Second Heaven is called *Raqia*, meaning "expanse." It is ruled by Raphael. Some authorities believe Raphael and Zachariel share the task of ruling the Second Heaven. The Second Heaven is the home of sinners who are waiting for Judgment Day. Some of the fallen angels are held here, too. In the Islamic tradition, the Second Heaven is the home of Jesus and John the Baptist.

Third Heaven: The Third Heaven is called *Shechakim* or *Shehaqim*, which means "the sky." Baradiel is in charge of the Third Heaven. (The Sixth and Seventh Books of Moses say Anahel rules the Third Heaven.) The southern half of this Heaven contains the Garden of Eden and the Tree of Life. Three hundred angels of light protect them. The northern half of the Third Heaven could not be more different, as it contains Hell. Not surprisingly, some of the fallen angels are held here.

Fourth Heaven: The Fourth Heaven is called *Zebhul*, meaning "the lofty place." It is ruled by Michael. It contains the Holy Temple and the Altar of God.

Fifth Heaven: The Fifth Heaven is called *Machon*, which means "the dwelling." Most sources say that Zadkiel rules the Fifth Heaven. (Some accounts give this task to Sandalphon.) Some of the fallen angels are held here (as well as in the Second and Third Heavens).

Sixth Heaven: The Sixth Heaven is called *Makon*, meaning "the habitation." Zebul rules the Sixth Heaven at night, and Sabath rules during the daytime hours. All the celestial records are kept here, and choirs of angels endlessly study them.

Seventh Heaven: The Seventh Heaven is called *Araboth*, meaning "the clouds." Archangel Cassiel rules the Seventh Heaven. God, the Seraphim, Cherubim, and the Thrones live here. Human souls waiting to be born also live here.

See *Anahel, Baradiel, Cassiel, Cherubim,* individual angels, *Sabath, Sandalphon, Seraphim, Thrones, Zadkiel, Zebul*.

Hemah: According to Jewish legend, Hemah is one of the destroying angels. He is also the angel of death for domestic animals. Legend says he tried to kill Moses by swallowing him but failed because God saw what was happening. God made Hemah regurgitate Moses, and then, rather surprisingly, gave Moses permission to kill Hemah. In the Zohar, Hemah, Af, and Mashit are the three demons who punish people who commit idolatry, incest, or murder.

See *Af, death (angel of), destroying angels, Mashit*.

Heman: Heman, Asaph, and Jeduthun are the choir directors of the angels who continually praise God. Heman directs the choir in the morning, Jeduthun takes over in the evening, and Asaph looks after the night. Jehoel, at least in the Jewish tradition, is believed to be the director in chief. Heman and Jeduthun are mentioned by name in the annotations to some of the Psalms. This appears to indicate that they were in charge of

the music at the Temple of Jerusalem and were promoted to angels because of their talents. Heman is mentioned at the start of Psalm 88: “A Song or Psalm for the sons of Korah, to the Chief Musician upon Mahalath Leannoth, Maschil of Heman, the Ezrahite.”

See *Asaph*, *Jeduthon*, *Jehoel*.

Hierarchy of Angels: The Bible mentions nine groups of angels, but does not give any indication as to their ranking. Consequently, over the years, many theologians and religious scholars have come up with their own suggestions. By far the best known of these is the one by Dionysius the Areopagite, who gave us the term “hierarchy.” Dionysius was at one time thought to be the Dionysius mentioned in the Acts of the Apostles who was converted to Christianity by St. Paul (Acts 17:34) and became the first Christian bishop of Athens. However, Pseudo-Dionysius, as this author is often called, wrote his book, *The Celestial Hierarchy*, in the early sixth century. Presumably, Dionysius, who was possibly a Syrian monk, adopted this pseudonym hoping it would give his book more credibility. If this was his aim, it succeeded, and his hierarchy was adopted by the Catholic Church. Dionysius’ hierarchy gained even more credibility when St. Thomas Aquinas (1225–1274), the Italian theologian who is frequently called “the angelic doctor,” adopted it seven hundred years later. Other eminent theologians, including Alan of Lille, St. Bonaventure, John Duns Scotus, Hugh of St. Victor, and Thomas Gallus also wrote commentaries on Dionysius’ work. His hierarchy is still considered the most important classification of angels today.

Dionysius divided the angelic hosts into nine groups or choirs.

1. Seraphim
2. Cherubim
3. Thrones
4. Dominions
5. Virtues

6. Powers
7. Principalities
8. Archangels
9. Angels

The choirs are grouped into three orders: The first order contains the Seraphim, Cherubim, and Thrones, the angels closest to God. The second order contains the princes or leaders of the heavenly kingdom—the Dominions, Virtues, and Powers. The third order contains the ministering angels—the Principalities, Archangels, and Angels.

Dionysius obtained the names of these choirs from the Bible. The Seraphim and Cherubim were mentioned in the Old Testament (Genesis 3:24; Isaiah 6:2). He considered these to be closest to God. The other names came from the writings of St. Paul in the New Testament (Colossians 1:16; Ephesians 1:21). Dionysius believed there were seven Archangels: Chamuel, Gabriel, Jophiel, Michael, Raphael, Uriel, and Zadkiel.

Other hierarchies have been suggested. In Dante Alighieri's (1265–1321) *The Divine Comedy* he switched the places of the Archangels and Principalities, but otherwise kept to Dionysius' arrangement. *The Apostolic Constitutions* predates Dionysius and lists ten choirs. It adds aeons and hosts, but does not include Dominions. Other creators of angel hierarchies include: St. Ambrose, St. Jerome, St. Gregory the Great, St. Isidore of Seville, St. John Damascene, Rudolf Steiner, and Billy Graham.

Rudolf Steiner's hierarchy is:

1. Spirits of Love (corresponding with Seraphim)
2. Spirits of the Harmonies (Cherubim)
3. Spirits of Will (Thrones)
4. Spirits of Wisdom (Dominions)
5. Spirits of Movement (Virtues)
6. Spirits of Form (Powers)

7. Spirits of Personality or Time (Principalities)
8. Fire-Spirits (Archangels)
9. Sons of Life or of Twilight (Angels)

In the Jewish tradition, there are two main hierarchies. Moses Maimonides (1135–1203) suggested:

1. Hayyot (Hayyoth)
2. Ophanim
3. Erelim
4. Hashmalin
5. Seraphim
6. Malakhim
7. Elohim
8. Bene Elohim
9. Cherubim
10. Ishim

The Zohar (c.1275 CE) listed the angels as:

1. Malakhim
2. Erelim
3. Seraphim
4. Hayyot (Hayyoth)
5. Ophanim
6. Hashmalin
7. Elim
8. Elohim
9. Bene Elohim
10. Ishim

Alan of Lille also created an Exordo, or hierarchy of the fallen angels.

John Calvin (1509–1564), founder of the Presbyterian Church, had no time for hierarchies of angels. He wrote that conversations on this subject were “the vain babblings of idle men.”

See *aeons, Alan of Lille, Angels, Aquinas (St. Thomas), Archangels, Bene Elohim, Bonaventure (Saint), Chamuel, Cherubim, Dionysius the Areopagite, Dominions, Elim, Elohim, Erelim, Exordo, fallen angels, Gabriel, Hashmalin, Hayyoth, Ishim, Jophiel, Malakhim, Michael, Ophanim, Powers, Principalities, Raphael, Scotus (John Duns), Seraphim, Steiner (Rudolf), Thrones, Uriel, Virtues, Zadkiel*.

Hinduism, Angels of: Hindus believe in a Universal Soul called Brahman who is present in everything. All other deities in their pantheon are aspects of Brahman. Although there are no official angels in Hinduism, they have Devas, or “shining ones,” who are winged beings that help people. The Devas are helped by Gandharvas, who are usually depicted with wings. When the mother of Buddha conceived, she was taken to the Himalayas by four guardian angels and protected by four sword-carrying angels.

See *guardian angels*.

Hizkiel: According to the Zohar, Hizkiel and Kafziel are Archangel Gabriel’s chief assistants in times of war.

See *Archangels, Gabriel, Kafziel*.

Hodniel: Hodniel is one of the angels who can be called upon to help cure human stupidity.

Hodson, Geoffrey: Geoffrey Hodson (1886–1983), a gifted clairvoyant and Theosophist, was contacted by an angel called Bethelda in 1924 while sitting on a hillside in Gloucestershire, England. While he was meditating, the sky was suddenly filled with light, and Geoffrey’s consciousness was taken over by an incredible radiant light. He became aware of a Heavenly being who harmonized its mind with his. This was Bethelda. In his book, *The Brotherhood of Angels and Men* (1927), Geoffrey Hodson recorded the seven groups of angels that Bethelda taught him:

1. Angels of Power. These angels help people develop spiritually.
2. Angels of Healing. These angels help people maintain good health.
3. Guardian angels of the Home. These angels protect the home.
4. Building Angels. These are inspirational angels who help people aspire to be all they can be in the areas of mind, body, and spirit.
5. Angels of Nature. These are the elemental spirits, sometimes called devas. They live in fire, earth, air, and water.
6. Angels of Music. These angels sing God's praises and inspire people to sing and worship God.
7. Angels of Beauty and Art. These angels inspire and motivate people involved in creative activities. They also help people appreciate beauty in all its forms.

Geoffrey Hodson saw angels and humankind as two branches of God's family. He taught that we should work more closely with the angelic kingdom, as this connection would help our spiritual development.

See *Bethelda*.

Holy Immortals: See *Amesha Spentas*.

Hru: Hru, according to the teachings of the Hermetic Order of the Golden Dawn, is the angel in charge of all Secret Wisdom. Some tarot card readers call on Hru for help and guidance when making their prognostications.

Huris: Huris are dark-eyed, sensuous, and incredibly beautiful female angels in the Islamic tradition. They provide pleasure to people who have earned eternal happiness by their good deeds on earth. Every new arrival to Heaven is, as long as he merits it, provided with seventy-two huris who exist solely to satisfy his every desire. The huris become virgins again at the end of every night.

Hvare-Khshaeta (Hah-reh Shah-et-eh)**:** "Shining Sun." Hvare-Khshaeta is a yazata angel in Zoroastrianism who rules over the sun. Maonghah rules

over the moon.

See *Maonghah*, *yazata*, *Zoroastrianism*.

[contents]

I

I AM: I AM is one of the most important of the Enochian angels. In fact, it is possible that she is a supreme being in this system, taking a similar role to that of the Shekinah in Judaism. I AM is the mother of Madimi, another important Enochian angel.

See *Enochian angels, Madimi, Shekinah*.

Iachadiel (Ee-ak-ad-yee-el)**:** Iachadiel is one of the angels of the moon and is sometimes invoked by magicians when performing rituals involving the moon.

Iahhel (Ee-ah-hel) **(Iahel):** Iahhel looks after the needs of hermits, philosophers, teachers, and anyone who is studying. He is a peace-loving angel who can be invoked for help in meditation, and for counsel during periods of self-imposed retirement from the world. Iahhel is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. Iahhel is also the guardian angel of people born between January 26 and 30.

See *guardian angels, Schemhamphoras*.

Ialdaboath (Ee-ald-a-bo-at) **(Iadalbaoth or Jaldaboath):** In Gnosticism, Ialdaboath is one of the seven archons and is sometimes considered their leader. He is often considered to be the son of Sophia. In the First Book of Enoch, he is associated with Samael, a fallen angel.

See *archons, fallen angels, Samael, Sophia*.

Iblis (Eblis): In Islam, Iblis is Satan, or “the enemy.” After God created Adam, God asked all the angels to bow down to him. Iblis refused, and God cursed him until the Day of Doom. However, as this punishment has been delayed until Judgment Day, Iblis is free to entice people away from God. Iblis refused to prostrate himself before Adam because Iblis himself had been made of fire, while Adam had been created from mud.

See *Satan*.

Ielahiah (Yay-lah-hee-yah) **(Jelabiah or Yelaiah):** Ielahiah is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He assists people involved in matters of justice. He is guardian angel of people born between October 29 and November 2 and encourages people to participate in their local community to make it a better place.

See *guardian angels, Schemhamphoras*.

Ieliel (Yay-lee-el) **(Ieilael or Yeiael):** Ieliel is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. Ieliel is guardian angel of people born between January 6 and 10. He helps people pay attention to details.

See *guardian angels, Schemhamphoras*.

Iezalel (Yay-zar-lee-el)**:** Iezalel is guardian angel of people born between May 21 and 25. He helps people communicate more effectively and has a strong interest in home and family life. It is possible that Iezalel is Jajajel.

See *guardian angels, Jajajel*.

Ihiazel (Jejazel): Ihiazel is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. Ihiazel is also guardian angel of people born between October 9 and 13. He helps people gain confidence in themselves and their abilities.

See *guardian angels, Schemhamphoras*.

Imamiah (Ee-ma-mee-yah)**:** Imamiah is, or was, one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. However, he may have been demoted, as one story describes him as a fallen angel. Imamiah is guardian angel of people born between December 8 and 12. People who want to become more popular or feel more at ease around others can call upon Imamiah for help.

See *fallen angels, guardian angels, Schemhamphoras*.

Inias: At the Council of Rome in 745 CE, a number of angels were removed from the list of honored angels because the church leaders were concerned about the huge amount of public interest in angels. These angels, known as reprobated angels, were: Adimus, Inias, Raguel, Sabaoc, Simiel, Tubuas, and Archangel Uriel. Inias was so upset at his relegation that he began interrupting lengthy sermons with noisy and extremely unpleasant bursts of flatulence.

See *reprobated angels,* individual angels.

Innocents: According to Francis Barrett, author of *The Magus*, the Innocents were an order of angels. In his hierarchy of angels, the Innocents ranked tenth and were ruled by Haniel.

See *Haniel, hierarchy of angels*.

Iofiel: See *Jophiel.*

Irin, The (Irrin): The Irin are twin angels who, along with their fellow twins, the qaddism, adjudicate on God's behalf at the Heavenly Court. They are said to be more important than Metatron. Enoch confirms this in the Third Book of Enoch by saying: "Each one of them is equal to all the rest put together."

See *Metatron, qaddism*.

Isda: Isda is the angel of physical, emotional, and spiritual nourishment. Because of the connection to physical nourishment, Isda is also sometimes called the angel of food.

Ishim (Issim, Ischim, or Izachim): The Ishim are the lowest-ranked angels in the Jewish hierarchy of angels compiled by Moses Maimonides. The hierarchy listed in the Zohar also places them in this position. They are made of fire and ice and live in the Fifth Heaven, where their main role is to praise God.

See *hierarchy of angels*.

Islam, Angels of: Angels are mentioned more than eighty times in the Koran. In Islamic belief, angels praise God and act as his messengers. They often act on God's behalf in matters concerning humanity. Angels are also involved in the period between a person's death and the resurrection. Every person has four guardian angels—two for the daytime and two for the night. In Islam, angels are created from light. They possess gender, but do not reproduce. Because they lack free will, they cannot sin, and instead obediently carry out all of Allah's orders (Sura 66:6). Islamic angels have two, three, or four pairs of wings.

There are four Archangels in Islam: Djibril (Gabriel), Mikhail (Michael), Azrael, and Israfel. Djibril and Mikhail are mentioned by name in the Koran. Azrael (Izra'il) is the angel of death, and Israfel the angel of music. There are also other ranks of angels: the abdals (seventy angels who ensure the universe unfolds in the way it should), the El-Karubiyan (Cherubim), the hafaza (guardian angels), the huris (female angels who live in Heaven), the al-zabaniya (the nineteen guardians of Hell), and the malaika (angels who record mankind's good and bad deeds).

The devil in Islam is called Iblis. He is also known as *al-shayton*, which means "the Satan." He is a fallen angel in Islamic belief because he refused to bow down before Adam (Sura 15:30–33). Iblis was guilty of both pride and disobedience. Because of this, Allah sentenced him to damnation, but the punishment has been delayed until Judgment Day.

There are two other angels who cannot be compared with angels in Judaism or Christianity: Munkar and Nakir. They are black and have blue eyes. Their task is to question people in their graves to determine the strength of their faith.

See *Archangels, Cherubim, El-Karubiyan, fallen angels, guardian angels, hafaza, huris, Iblis,* individual angels, *malaika*.

Israel: Authorities differ as to which choir of angels Israel belongs to. He has been called a Throne, a Hayyoth, and an Archangel. Israel has also been associated with Israel-Jacob, which is a mysterious combination of

Jacob, father of the people of Israel, and the angel he wrestled with for a whole night. While they were fighting, the angel said: “Thy name shall be called no more Jacob, but Israel” (Genesis 32:28).

See *Archangels, Hayyoth, Thrones*.

Israfil (Israfel or Asrafil): In the Islamic tradition, Israfil is the Archangel who will blow the trumpet on the Day of Judgment. Because of his association with a trumpet, Israfil is often called the angel of music. Israfil kept Muhammad company for three years, until he was replaced by Djibril, God’s messenger. Israfil gazes into Hell three times each day and three times each night. The earth is watered by the tears Israfil sheds after gazing into Hell. Fortunately, Allah quells the tears before Israfil can flood the entire earth. Israfil is an immensely tall angel with many mouths and tongues. He uses his mouths to glorify God in one thousand languages. He is said to have the sweetest speaking voice of any of God’s creation. He has four wings and is covered with hair.

Edgar Allan Poe (1809–1849) wrote a poem titled *Israfel*, which begins:

In Heaven a spirit doth dwell
“Whose heart-strings are a lute”;
None sing so wildly well
As the angel Israfel,
And the giddy stars (so legends tell)
Ceasing their hymns, attend the spell
Of his voice, all mute.

See *Archangels, Djibril*.

Itqal: Itqal works with Archangel Haniel, and specializes in resolving disagreements, especially between family members. Itqal also restores love, affection, and enhances consideration of others.

See *Archangels, Haniel*.

Izad: The Izads are an order of angel in Zoroastrianism. They relate to the Christian Cherubim and are charged with protecting the peace, happiness,

and innocence of the world. There are twenty-eight members of this order, and they constantly surround and worship Ahura Mazda. The chief of this order is believed to be Mithra.

See *Ahura Mazda*, *Cherubim*, *Mithra*, *Zoroastrianism*.

Izrael: See *Azrael.*

[contents]

J

Jabamiah (Yar-ba-mee-yah) **(Gagamiah):** Jabamiah assists Archangel Uriel in his work. He is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is also guardian angel of people born between March 6 and 10. He helps people pursue their goals.

See *Archangels, guardian angels, Schemhamphoras, Uriel*.

Jael: Jael belongs to the choir of Cherubim. Depictions of him (and Zarall, another Cherub) were carved into the Ark of the Covenant. The Bible says: "And thou shalt make two cherubims of gold, of beaten work shalt they make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be" (Exodus 25:18–20). Jael may be the same angel as Jaoel.

See *Ark of the Covenant, Cherubim, Jaoel, Zarall*.

Jajajel (Yay-yay-yel)**:** Jajajel is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. It is possible that Jajajel is Iezalel.

See *Iezalel, Schemhamphoras*.

Jaluha: Jaluha is a Gnostic angel who hands the cup of oblivion to the souls of sinners. After drinking from it, the humans forget the sinful deeds they performed while they were alive.

Jaoel: Jaoel is mentioned in the Apocalypse of Abraham 10:8 as one of God's most special angels, as he possessed God's "ineffable name." It is likely he is the angel better known as Jael.

See *Jael*.

Jarahel (Jareahel, Jevanael, or Levanael): In the Jewish Kabbalah, Jarahel is the angel responsible for the moon.

Jazeriel (Jareriel): Jazeriel is one of the twenty-eight angels who govern the mansions of the moon. Jazeriel is responsible for Alhaire, the thirteenth mansion. Jazeriel is a beneficial angel and helps harvests, journeys, and profit. He also helps prisoners gain their freedom.

See *mansions of the moon*.

Jeduthun: Jeduthun, Asaph, and Heman are the directors of the choirs of angels that continually praise God. Heman directs the choir in the morning, Jeduthun takes over in the evening, and Asaph looks after the night. Jehoel, at least in the Jewish tradition, is believed to be the director in chief. Jeduthun and Heman are mentioned by name in the annotations to some of the Psalms. This appears to indicate that they were in charge of the music at the Temple of Jerusalem, and were promoted to angels because of their talents. Jeduthun is mentioned at the start of Psalms 39, 62, and 77: "To the chief musician, to Jeduthun."

See *Asaph, Heman, Jehoel*.

Jegudiel: "The Glory of God." The Archangel Jegudiel helps anyone who is attempting to form a closer relationship with God. He provides opportunities for people who are honest, sincere, and prepared to work hard to achieve worthwhile spiritual goals.

Jehoel (Jahoel, Jaoel, or Yahoel): Jehoel is an Angel of the Presence, member of the Sarim, and ruler of the order of Seraphim. According to the Apocalypse of Abraham, Jehoel took Abraham on a tour of Heaven and ultimately took him to meet God. He is described as wearing purple robes and a rainbow-colored turban. His hair is white and his skin like sapphire. In Jewish legend, Jehoel leads the choirs that ceaselessly sing God's praises. Consequently, he holds a higher position than the other three choirmasters in Heaven: Asaph, Heman, and Jeduthun. Jehoel is happy to help musicians, especially singers.

See *Asaph, Heman, Jeduthun, Presence (Angels of the), Sarim, Seraphim*.

Jehudiel: Jehudiel is responsible for the movements of the planets. He is sometimes considered an Archangel.

See *Archangels*.

Jehuvajah (Yay-hoo-vah-yah)**:** Jehuvajah is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures.

See *Schemhamphoras*.

Jejalel (Yay-yah-zel) **(Ieiaiel or Jehalel):** Jejalel is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is the guardian angel of people born between July 7 and 11. He helps self-employed people make sound business decisions.

See *guardian angels, Schemhamphoras*.

Jelial (Jay-lee-al) **(Jeliel):** Jelial belongs to the order of Seraphim. Members of this choir do not normally assist people, as they are fully occupied serving God; however, Jelial has always had an interest in stimulating love and passion within existing relationships. You should call on Jelial if your relationship is suffering from a lack of passion. Jelial is also the guardian angel of Turkey and of people born between March 26 and 30.

See *guardian angels, Seraphim*.

Jeqon (Jay-kon)**:** Jeqon is one of the leaders of the Grigori. He brought the other angels down to earth to sleep with human women.

See *Grigori*.

Jerathel: Jerathel is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures.

See *Schemhamphoras*.

Jeremiel: “God’s Mercy” Archangel Jeremiel is mentioned in the Book of Esdras and the First Book of Enoch. It is possible that Jeremiel is another name for Remiel or Archangel Uriel.

See *Archangels, Remiel, Uriel*.

Jesus: Angels played an important role at every stage of Jesus’ life. Before his birth, Archangel Gabriel visited the Virgin Mary to tell her she was going to conceive (Luke 1:26–38). An “Angel of the Lord” visited Joseph, Mary’s husband, and told him the child would be called “Jesus” (Matthew 1:18–25). Angels told the shepherds in the fields about the birth of Jesus (Luke 2:8–13). Angels came and ministered to Jesus after Satan tempted him during his forty days and forty nights in the wilderness (Matthew 4:11; Mark 1:13). During this time, Satan suggested Jesus jump off the pinnacle of the temple by saying: “If thou be the Son of God, cast thyself down: for it is written, He shall give His angels charge concerning Thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone” (Matthew 4:5–6). An angel gave strength to Jesus when he prayed in the Garden of Gethsemane before his arrest (Luke 22:43). When Jesus was arrested, he said that if he prayed to his Father “he should presently give me more than twelve legions of angels” (Matthew 26:53). All four gospels tell how angels proclaimed the resurrection of Christ (Matthew 28:2–7; Mark 16:5; Luke 24:4–7; John 20:11–12). Angels will accompany Jesus at his Second Coming (Matthew 25:31; Mark 13:26–27).

Angels were also involved in the lives of people close to Jesus. Archangel Gabriel appeared to Zacharias and told him he would have a son named John (Luke 1:11–20). This baby grew up to become John the Baptist. An angel appeared to Joseph in a dream and told him to flee to Egypt, as King Herod wanted to kill Jesus (Matthew 2:13). An angel appeared again to tell Joseph when it was safe to return home to Israel (Matthew 2:19–21).

See *Archangels, Gabriel, Satan*.

Jezalel (Ieazel or Jezazel): Jezalel is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures.

See *Schemhamphoras*.

Jibril: See *Djibril*.

Joel: Joel is the Archangel who, according to the Book of Adam and Eve, led the first couple through the Garden of Eden and asked Adam to name everything he saw. This is a slightly different story than the one in the Bible: "And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof" (Genesis 2:19).

See *Archangels*.

Jophiel (Johiel, Iophiel, Iofiel, or Zophiel): "The Beauty of God." Jophiel is one of the seven main Archangels, a member of the Sarim, and ruler of the order of Thrones. Some sources say he is one of the leaders of the Cherubim. Jophiel is believed to have guarded the Tree of Knowledge in the Garden of Eden. According to legend, it was Jophiel who expelled Adam and Eve from the Garden of Eden. He also looked after Noah's three sons. Jophiel is one of the Angels of the Presence, and he is believed to be a close friend of Metatron. He has a strong interest in beauty, and can be invoked by anyone involved in creating beauty in any form. You should call on him whenever you need help with a creative project. Jophiel is also the patron angel of artists and anyone engaged in creative activity.

See *Archangels, Cherubim, Metatron, Presence (Angels of the), Thrones, Yophiel*.

K

Kabbalah, Angels of the: The Kabbalah is an ancient Jewish mystical tradition. According to legend, Archangel Raziel taught the Kabbalah to Adam, and it was passed on by word of mouth until the twelfth century, when a collection of writings became edited into the first important Kabbalistic book, the Bahir. This book taught that the aim of mankind was to become fully united with the divine. The Kaballah teaches that God created the world as he wanted to see it. His creation is depicted in the Tree of Life. The world was created as a series of emanations, known as sephiroth. There are ten of these on the Tree of Life, connected by twenty paths.

In the Jewish tradition, there are ten orders of angels that relate to the ten sephiroth on the Tree of Life:

Chaioth ha-Qodesh ("Holy Living Beings") are considered the most important. They carry the throne of God.

Auphanim ("Wheels") have thousands of eyes and are considered the angels of wisdom. They appear as wheels within wheels.

Aralim ("Mighty Ones") are the angels of understanding.

Chashmalin ("Shining Ones") are the angels of mercy.

Seraphim ("Burning Ones") are the angels of justice and severity.

Malekim ("Kings") are the angels of beauty and harmony.

Tarshishim ("Sparkling Ones") are the angels of victory.

Bene Elohim ("Children of the Divine") are the angels of glory.

Kerubim (Kerubeem) ("Strong Ones") have four wings and four faces. They look after the universe.

Ishim ("Human Beings") look after the material world.

In the Kabbalah, Archangels are considered separately, as they are over and above all the other angels. There are ten Archangels in the Tree of Life:

Kether (Crown): Metatron

Chokmah (Wisdom): Raziel
Binah (Understanding): Tzaphiel
Chesed (Mercy): Zadkiel
Geburah (Severity): Samael (Khamael)
Tiphareth (Beauty): Michael
Netzach (Victory): Haniel
Hod (Glory): Raphael
Yesod (Foundation): Gabriel
Malkuth (Kingdom): Sandalphon

See *Adam, Archangels, Bene Elohim,* individual angels, *Ishim, Kerubeem, Seraphim, Tarshishim*.

Kadishim: See *Qaddism*.

Kafziel: In the Jewish tradition, Kafziel is the angel of death for kings and other important people. In the Zohar, Kafziel and Hizkiel act as aides to Archangel Gabriel in times of war.

See *Archangels, death (angel of), Gabriel, Hizkiel*.

Kakabel (Kochbiel, Kokabel, or Kokabiel): "Star of God." Kakabel is a controversial angel who performs the honorable task of looking after the moon and stars. However, according to some accounts, he lost his reputation by teaching humans astrology. Even worse, in the First Book of Enoch, he was accused of mating with human women. Despite this, he still looks after astrologers, as well as the stars and their formations.

Kalka'il (Kal-ka-eel)**:** In the Islamic tradition, Kalka'il is in charge of the huris in Heaven. He lives in the Fifth Heaven in Paradise.

See *huris*.

Kasbeel (Kasbel): Kasbeel was originally called Beqa, which means "virtuous." However, he tried to trick Archangel Michael into telling him the secret name of God. Because of this, he became a fallen angel and his

name was changed to Kasbeel, which means “deceiver.” According to the First Book of Enoch, he is one of the leaders of the Grigori.

See *Archangels, fallen angels, Grigori, Michael*.

Kasdeja (Kas-day-yah)**:** Kasdeja is one of the Grigori, angels who came down to earth and slept with human women.

See *Grigori*.

Kerubeem (Kerubim): Kerubeem is the Islamic equivalent of the Cherubim. According to legend, the Kerubeem were created from the tears of Mikhail. Their task is to endlessly praise God.

See *Cherubim, Mikhail*.

Kerubiel (Kerubiel YHWH or Cherubiel): Kerubiel is one of the leaders of the Cherubim. His height spans all seven Heavens and powerful flames come out of his mouth with every word he speaks. His body consists of burning coals, covered with thousands of piercing eyes. Thunder, lightning, and earthquakes accompany him everywhere he goes. Despite his threatening appearance, he glows with the divine light of the Shekinah, the feminine aspect of God.

See *Cherubim, Shekinah*.

Kesef (Kezef): Kesef is one of the destroying angels. According to Jewish legend, he led an attack on Moses at Mount Horeb. He was captured by Aaron, the high priest, and imprisoned in the Holy Tabernacle. During the time of his imprisonment, all death on earth ceased. In the Jewish tradition, Kesef is considered an angel of death.

See *death (angel of), destroying angels*.

Kether: Kether is one of the ten angels who rule over the holy sephiroth.

See *Kabbalah (angels of the)*.

Khamael: In the Kabbalah, Khamael is considered the Archangel of Geburah.

See *Archangels*.

Khshathra Vairya (Kish-ar-thra Vry-ah)**:** Khshathra Vairya is an Amesha Spenta, or Archangel, in Zoroastrianism who looks after soldiers and people who are poor. His task is to bring prosperity and knowledge of God to people who need it.

See *Amesha Spentas, Archangels, Zoroastrianism*.

Kokabel (Kokbiel, Kokabiel, or Kakabel): "Star of God." Kokabel has the enormous task of looking after all the stars. Fortunately, he has 365,000 angels at his disposal to help him. (However, according to the Third Book of Enoch, Kokabel—as Kokbiel—is one of the Rulers of the Earth and is responsible for the planets.) To complicate matters, in the First Book of Enoch, Kokabel is described as a fallen angel and part of the Grigori. Because of his involvement with the stars, Kokabel is believed to be a highly skilled astrologer.

See *fallen angels, Grigori, Rulers of the Earth*.

Kokbiel: See *Kokabel*.

Kolazonta (Kolozanta): "The Chastiser." Kolazonta is an angel of destruction who threatened to destroy the Israelites when they were travelling through the wilderness. Aaron defeated him by purifying the Israeli camp.

Kutiel: Kutiel is an angel who offers help to anyone who dowses (or divines) for water, oil, gold, or anything else.

Kyriel (Kuriel): Kyriel is one of the twenty-eight angels who govern the mansions of the moon. He is responsible for Abnahaya, the twentieth mansion. In this role, he helps people tame wild animals, strengthens prisons, and has the ability to summon people to any place he cares to name. He also actively destroys the wealth of society.

As Kuriel, he is one of the many angels who guard and protect the gates of the West Wind.

See *mansions of the moon*.

[contents]

L

Labbiel: Labbiel was Archangel Raphael's original name. God changed his name to Raphael when the angel supported God's concept of creating humankind.

See *Archangels, Raphael*.

Lahabiel: Lahabiel is one of Raphael's chief assistants. He can be invoked to ward off evil of any sort. Traditionally, Lahabiel was invoked to protect people from magic spells, curses, or the evil eye, but he can be invoked whenever you see evil in any form. His name is often inscribed on protective amulets.

See *Raphael*.

Lahash: In Jewish legend, Lahash and Zakun are powerful angels who led 184 myriads of angels who seized the prayers of Moses' followers when they asked God to let Moses live long enough to reach the Promised Land. This prevented any of the prayers from reaching God. Lahash apparently had second thoughts about the seizure and tried to restore some of the prayers, but Samael heard of this and bound Lahash with chains of fire. He took him to God "where he received sixty blows of fire and was expelled from the inner chamber of God because, contrary to God's wish, he had attempted to aid Moses in the fulfilment of his desire" (Louis Ginzberg, *Legends of the Jews*, 809). As a result of his actions, Lahash is considered a fallen angel.

See *fallen angels, Samael, Zakun*.

Lahatiel (Lahtiel): Lahatiel is, according to an ancient Jewish legend, overseer of the gates of death leading into Hell. He is said to be leader of an order of angels called the Lehatim. He is an angel of punishment in Hell.

See *punishment (angels of)*.

Lailah (Leliel or Laylah): Lailah is the Jewish Angel of Night. Whenever a woman conceives, Lailah takes the sperm to God, who then decides what sort of person the resulting child will become. After this, God orders a soul to enter the embryo, and an angel stands guard to prevent it from escaping. Lailah looks after all matters relating to conception and pregnancy.

Lailiel: According to the Third Book of Enoch, Lailiel is one of the Rulers of the Earth and is responsible for the night.

See *Rulers of the Earth*.

Lauviah (La-vee-yah) **(Lauiah, Laviah, or Luviah):** Lauviah has been called both a Throne and a Cherubim. Others say he is a fallen angel. Lauviah is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is guardian angel of people born between May 11 and 16 and between June 11 and 15. Lauviah promotes positive thought and is considered an angel of joy and happiness.

See *Cherubim, fallen angels, guardian angels, Schemhamphoras, Thrones*.

Lecabel (Lay-ka-bel)**:** Lecabel looks after plant life and is especially interested in agriculture. Lecabel is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is also guardian angel of people born between August 23 and 28. Lecabel helps people develop their skills and talents.

See *guardian angels, Schemhamphoras*.

Lehahiah (Lay-ha-hee-yah)**:** Lehahiah belongs to the Schemhamphoras, a group of seventy-two angels who bear the various names of God found in Jewish scriptures. He is guardian angel of people born between September 8 and 12.

See *guardian angels, Schemhamphoras*.

Lelahel (Lay-lar-hel)**:** Lelahel is one of the eight Seraphim named in the Kabbalah. He is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures, and guardian angel of people born between April 15 and 20. Lelahel can be called upon for good health and success in worthwhile activities.

See *guardian angels, Schemhamphoras, Seraphim*.

Leviah (Loo-vee-yah) **(Leuviah or Leuuiah):** Leviah is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is guardian angel of people born between June 22 and 26. He helps people set goals and work hard until they achieve them.

See *guardian angels, Schemhamphoras*.

Leviathan: In the First Book of Enoch, Leviathan is referred to as a demon and is the female equivalent to Satan. Medieval writers sometimes considered Leviathan to be king of the fallen angels. In the Jewish tradition, Leviathan is an angel of death.

See d*eath (angel of), demon, fallen angels, Satan*.

Liberating Angel: The Shekinah is called the liberating angel in the Kabbalah.

See *Shekinah*.

Lilith: In the Jewish tradition, Lilith is a female demon who preys on babies and young children. According to this tradition, she was married to Adam before Eve, and produced one hundred children every day, Cain among them. She was furious when Eve was created and has worked against humankind ever since. She is reputed to now be married to Samael.

See *demon, Samael*.

Liwel (Liwet): Liwel is an angel of creativity who can be called upon when you have doubts about your creative abilities. Liwel also helps lovers

develop their relationships.

Lord, Angel of the: The Angel of the Lord appeared many times in the Bible. There is some confusion as to whether or not this term refers to the same angel each time, or even if "Angel of the Lord" denotes God himself. The Angel of the Lord appeared to Hagar, a servant girl, on two occasions. It is generally believed that the Angel of the Lord who appeared to Moses in the burning bush was Archangel Michael. Some authorities believe Archangel Uriel is the Angel of the Lord. An Angel of the Lord appeared to Zacharias to tell him that he and his wife would give birth to John the Baptist. During the course of the conversation, this angel identified himself as Archangel Gabriel (Luke 1:11–20).

See *Archangels, Gabriel, Hagar, Michael*.

Love, Angel of: See *Shekinah*.

Lucifer: Lucifer is one of the most important fallen angels. Originally, Lucifer, which means "bringer of light," referred to the planet Venus. The name "Lucifer" became attached to Satan by mistake. The Bible tells how King Nebuchadnezzar thought he'd promote himself to the level of God. Isaiah attacked the king when he wrote: "How art thou fallen from Heaven, O Lucifer, son of the morning!" (Isaiah 14:12). "Son of the morning" refers to Venus as the morning star, which is brighter than all the other heavenly bodies, except for the sun and moon. Two early Christian theologians, Tertullian and St. Augustine, connected Satan with the morning star because of this reference in Isaiah, and Satan has been called Lucifer ever since.

Satan was originally one of the mighty Archangels and governed Heaven. However, pride was his downfall. One charming medieval story says that Lucifer had a seat next to the throne of God. One day, when God left his seat, Lucifer promptly sat in it, which horrified Archangel Michael so much that he fought Lucifer and cast him out of Heaven.

See *Archangels, fallen angels, Michael, Satan*.

Lumiel: In the Kabbalah, Lumiel is sometimes considered to be the angel of the earth. He is sometimes considered to be both a planetary angel and an Archangel. However, Sandalphon and Uriel are more usually associated with the element of earth. Lumiel has always been controversial, and many people consider him a “dark angel.”

See *Archangels, dark angels, planetary angels, Sandalphon, Uriel*.

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M

Machidiel (Malahidael): Machidiel is one of the angels of the Tree of Life, and he is frequently invoked by people performing love magic. Machidiel is the angel of March, and he looks after the interests of people born under the zodiac sign of Aries. His main task is to help people who lack the necessary courage to express their love to others.

See *zodiac (angels of the).*

Madimi: Madimi is one of the Enochian angels who communicated with Dr. John Dee and Edward Kelley in the sixteenth century. Madimi appeared as a young, golden-haired girl wearing a green-and-red dress.

See *Dee (Dr. John), Enochian angels*.

Madimiel: In the Jewish Kabbalah, Madimiel is the angel responsible for the planet Mars.

Mahasiah (Mar-hah-see-yah)**:** Mahasiah is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. Mahasiah is also guardian angel for people born between April 10 and 14. He is a cheerful angel who helps people maintain a positive disposition.

See *guardian angels, Schemhamphoras*.

Maion: Maion is ruler of the planet Saturn and he helps people who are prepared to work hard to achieve their goals. Maion is the angel to invoke whenever you need self-control or self-discipline.

Malahidael: Malahidael can be invoked whenever you need the necessary courage to stand up for what you believe is right. It is highly likely that Malahidael and Machidiel are the same angel.

See *Machidiel*.

Malaika (Malaka): In Islam, malaika are angels who look after mankind. They also record mankind's good and bad deeds. There are various ranks

of malaika. The *al-mukarrubun* are the malaika angels closest to Allah. Their task is to worship and praise him twenty-four hours a day. At the other extreme is *malak al mawt*, the keeper of Hell, who is an angel of death. *Malak al mawt* is assisted by nineteen helpers called *al-zabaniyya*.

See *death (angel of)*.

Malak Ha-Mavet: In both Jewish and Islamic lore, Malak ha-Mavet is considered an angel of death. He is sometimes thought to be Azrael or Sammael.

See *Azrael, death (angel of), Sammael*.

Malakhim (Malakim): The Malakhim are one of the ten choirs of angels listed in the *Key of Solomon*. They are similar in rank to the Virtues. Bariel, Gabriel, Michael, Raphael, Tarshish, and Uriel are all princes of the order of Malakhim. The Malakhim are considered the most important angels in the hierarchy of angels listed in the Zohar (part of the Kabbalah). Moses Maimonides placed them in sixth position in his hierarchy.

See *hierarchy of angels*, individual angels, *Virtues*.

Malashiel (Maltiel): According to the Kabbalah, Malashiel is a Friday angel who lives in the Third Heaven. He is the preceptor angel of Elijah.

See *preceptor angels*.

Malikim (Malik): In the Islamic tradition, Malikim is the angel who guards the gates of Hell.

Malkhidael (Melchidael or Melkejal): Malkhidael is the Archangel of the astrological sign Aries and rules the month of March. Artists usually depict him wearing green-trimmed red robes, holding the astrological symbol of Aries.

See *Archangels*.

Malkiel (Malkhiel or Malquiel): Malkiel is one of the three angelic princes in the Kabbalah. In the Book of Raziel, Malkiel is said to have power over fire and flame. Malkiel provides inspiration, good ideas, and

creativity. He promises success to people who are persistent and work hard.

Manadel (Mar-na-del)**:** Manadel is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is also guardian angel for people born between February 15 and 19. Manadel looks after people who travel over water and has an interest in animals that live in the sea.

See *guardian angels, Schemhamphoras*.

Manichaeism (Manicheism or Manichaeanism): Manichaeism is a dualistic, Gnostic religion founded by the Persian prophet Mani (c.216–276). At the age of twelve, Mani experienced his first vision of what he called his heavenly twin. This was his guardian angel who protected him and became his spiritual teacher. After a second vision, Mani started preaching in 240 CE, teaching that there were two sources of creation, one good and one evil. God created all the good in the world, while Satan created the evil. The material world was, in effect, an attack on the spiritual world of light by the forces of darkness. The soul of a person was deemed to be light (God), while the physical body was dark (Satan). Mani's religion aimed to release the light that was imprisoned within the darkness. He claimed that he, Buddha, Jesus, and Zoroaster had been sent to help humanity achieve this. Manichaeism grew rapidly. The Zoroastrians were appalled at how popular it became and tried to abolish the religion by imprisoning Mani. When he was put on trial, Mani claimed that he had received his doctrine from God, and it had been taught to him by his angel. Mani's death is shrouded in mystery. He possibly died in prison, or may have been executed or crucified. Manichaeism survived the death of its founder and spread as far as China in the East, and Spain in the West. Traces of it survived until the thirteenth century.

See *guardian angels, Jesus, Satan, Zoroaster, Zoroastrianism.*

Manna: Manna is the food of the angels. God sent manna to the Israelites to sustain them during the forty years they wandered in the wilderness: "Then said the Lord unto Moses, Behold, I will rain bread from Heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they shall walk in my law, or no" (Exodus 16:4). The Israelites found the manna growing on the arid land they were crossing, and they turned it into bread. They called it "bread from Heaven."

Later, Jesus referred to himself as the "true bread from Heaven": "Verily, verily, I say unto you, Moses gave you not that bread from Heaven; but my Father giveth you the true bread from Heaven. For the bread of God is he which cometh down from Heaven, and giveth life unto the world" (John 6:32–33). Angels are believed to eat manna in Heaven. However, as angels are spiritual beings, there is some doubt as to why they would need food.

Mansions of the Moon: The mansions of the moon represent the twenty-eight days it takes the moon to complete its lunar cycle. Each day of the cycle represents a different mansion. Early astrologers used the mansions to follow the course of the seasons. It is possible that this division of the Heavens is older than the better-known signs of the zodiac. Different versions of the mansions of the moon can be found in Arabic, Babylonian, Chinese, Egyptian, Indian, and Persian astrology. Arabic astrologers were greatly influenced by the twenty-eight mansions—the symbolic importance of the crescent moon in Islam and the twenty-eight letters of the Arabic alphabet, which perfectly matched the twenty-eight-day lunar cycle, made a powerful magical combination. Arabic magicians adopted the mansions of the moon and assigned a variety of associations to each one. This enabled them to construct powerful talismans that were consecrated when the specific mansion was rising in the eastern horizon. Not surprisingly, medieval magicians also created a number of associations for the different mansions of the moons. Magicians today still

use the mansions of the moon to ensure their magic is performed at the most propitious time. Here are the twenty-eight mansions, with the angels and virtues described by Cornelius Agrippa in his *Three Books of Occult Philosophy* (1531):

First Mansion

Name: Alnath (Horns of Aries)
Angel: Geniel
Zodiac sign: Aries
Virtues: "It causeth discords, and journeys."

Second Mansion

Name: Allothaim or Albochan (Belly of Aries)
Angel: Enediel
Zodiac sign: Aries
Virtues: "Conduceth to the finding of treasures, and to the retaining of captives."

Third Mansion

Name: Achaomazon or Athoray (Showering or Pleiades)
Angel: Anixiel
Zodiac sign: Aries
Virtues: "Profitable to sailors, huntsmen, and alchemists."

Fourth Mansion

Name: Aldebaram or Aldelamen (Eye or Head of Taurus)
Angel: Azariel
Zodiac sign: Taurus
Virtues: "Causeth the destruction and hinderances of buildings, fountains, wells, of gold mines, the flight of creeping things, and begetteth discord."

Fifth Mansion

Name: Alchatay or Albachay

Angel: Gabriel
Zodiac sign: Taurus
Virtues: “Helpeth to the return from a journey, to the instruction of scholars, it confirmeth edifices, it giveth health and good will.”

Sixth Mansion

Name: Alhanna or Alchaya (Little Star of Great Light)
Angel: Dirachiel
Zodiac sign: Gemini
Virtues: “Conduceth to hunting, and besieging of towns, and revenge of princes, it destroyeth harvests and fruits and hindereth the operation of the physician.”

Seventh Mansion

Name: Aldimiach or Alarzach (Arm of Gemini)
Angel: Scheliel
Zodiac sign: Gemini
Virtues: “It conferreth gain and friendship, it’s profitable to lovers, it feareth flies, destroyeth magisteries.”

Eighth Mansion

Name: Alnaza or Anatrachya (Misty or Cloudy)
Angel: Amnediel
Zodiac sign: Cancer
Virtues: “It causeth love, friendship, and society of fellow travelers, it driveth away mice and afflicteth captives, confirming their imprisonment.”

Ninth Mansion

Name: Archaam or Arcapth (Eye of the Lion)
Angel: Barbiel
Zodiac sign: Cancer-Leo
Virtues: “It hindereth harvests and travelers, and putteth discord between men.”

Tenth Mansion

Name: Algelioche or Albgebh (Neck or Forehead of Leo)

Angel: Ardifiel

Zodiac sign: Leo

Virtues: “It strengtheneth buildings, yieldeth love, benevolence and help against enemies.”

Eleventh Mansion

Name: Azobra or Arduf (Hair of the Lion’s Head)

Angel: Neciel

Zodiac sign: Leo

Virtues: “It is good for voyages, and gain by merchandise, and for redemption of captives.”

Twelfth Mansion

Name: Alzarpha or Azarpha (Tail of Leo)

Angel: Abdizuel

Zodiac sign: Leo

Virtues: “It giveth prosperity to harvests, and plantations, but hindereth seamen, but it is good for the bettering of servants, captives and companions.”

Thirteenth Mansion

Name: Alhaire (Dog Stars or the Wings of Virgo)

Angel: Jazeriel

Zodiac sign: Virgo

Virtues: “It is prevalent for benevolence, gain, voyages, harvests, and freedom of captives.”

Fourteenth Mansion

Name: Achureth or Arimet, or possibly, Azimeth or Alhumech or Alcheymech (Spike of Virgo or Flying Spike)

Angel: Ergediel

Zodiac sign: Virgo

Virtues: “It causeth the love of married folk, it cureth the sick, it’s profitable to sailors, but it hindereth journeys by land.”

Fifteenth Mansion

Name: Agrapha or Algarpha (Covered or Covered Flying)

Angel: Ataliel

Zodiac sign: Libra

Virtues: “It’s profitable for the extracting of treasures, for digging of pits, it helpeth forward divorce, discord, and the destruction of houses and enemies, and hindereth travelers.”

Sixteenth Mansion

Name: Azubene or Ahubene (Horns of Scorpio)

Angel: Azeruel

Zodiac sign: Scorpio

Virtues: “It hindereth journeys and wedlock, harvests and merchandise, it prevaileth for redemption of captives.”

Seventeenth Mansion

Name: Alchil (Crown of Scorpio)

Angel: Adriel

Zodiac sign: Scorpio

Virtues: “It bettereth a bad fortune, maketh love durable, strengtheneth buildings, and helpeth seamen.”

Eighteenth Mansion

Name: Alchas or Altob (Heart of Scorpio)

Angel: Egibiel

Zodiac sign: Scorpio

Virtues: “It causeth discord, sedition, conspiracy against princes and mighty ones, and revenge from enemies, but it freeth captives and helpeth edifices.”

Nineteenth Mansion

Name: Allatha or Achala, or possibly Hycula or Axala (Tail of Scorpio)
Angel: Amutiel
Zodiac sign: Scorpio
Virtues: “It helpeth in the besieging of cities and taking of towns, and in the driving of men from their places, and for the destruction of seamen, and perdition of captives.”

Twentieth Mansion

Name: Abnahaya (a Beam)
Angel: Kyriel
Zodiac sign: Sagittarius
Virtues: “It helpeth for the taming of wild beasts, for the strengthening of prisons, it destroyeth the wealth of societies, it compelleth a man to come to a certain place.”

Twenty-first Mansion

Name: Abeda or Albedach (a Defeat)
Angel: Bethnael
Zodiac sign: Capricorn
Virtues: “It is good for harvests, gain, buildings and travelers, and causeth divorce.”

Twenty-second Mansion

Name: Sadahacha, Zodeboluch, or Zandeldena (a Pastor)
Angel: Geliel
Zodiac sign: Capricorn
Virtues: “It promoteth the flight of servants and captives, that they may escape, and helpeth in the curing of diseases.”

Twenty-third Mansion

Name: Zabadola or Zobrach (Swallowing)
Angel: Requiel
Zodiac sign: Capricorn

Virtues: “It maketh for divorce, liberty of captives and the health of the sick.”

Twenty-fourth Mansion

Name: Sadabath or Chadezoad (Star of Fortune)

Angel: Abrinael

Zodiac sign: Aquarius

Virtues: “It is prevalent for the benevolence of married folk, for the victory of soldiers, it hurteth the execution of government, and hindereth that it may not be exercised.”

Twenty-fifth Mansion

Name: Sadalabra or Sadalachia (a Butterfly or a Spreading Forth)

Angel: Aziel

Zodiac sign: Aquarius

Virtues: “It helpeth besieging and revenge, it destroyeth enemies, maketh divorce, confirmeth prisons and buildings, hasteneth messengers, it conduceth to spells against copulation, and so bindeth every member of man, that it cannot perform his duty.”

Twenty-sixth Mansion

Name: Alpharg or Phragol Mocaden (the First Drawing)

Angel: Tagriel

Zodiac sign: Aquarius-Pisces

Virtues: “It maketh for the union and love of men, for the health of captives, it destroyeth prisons and buildings.”

Twenty-seventh Mansion

Name: Alcharya or Alhalgalmoad (the Second Drawing)

Angel: Atheniel

Zodiac sign: Pisces

Virtues: “It increaseth harvests, revenues, gain, it healeth infirmities, but hindereth buildings, prolongeth prisons, causeth danger to seamen, and helpeth to infer mischiefs on whom you shall please.”

Twenty-eighth Mansion

Name: Albotham or Alchalcy (Pisces)

Angel: Amnixiel

Zodiac sign: Pisces

Virtues: "It increaseth harvests and merchandise, it secureth travelers through dangerous places, it maketh for the joy of married couples, but it strengtheneth prisons, and causeth loss of treasures."

See individual angels.

Maonghah (Moun-g-hah)**:** Maonghah is the yazata angel in Zoroastrianism who rules over the moon. Hvare-Khshaeta rules over the sun.

See *Hvare-Khshaeta, yazata, Zoroastrianism*.

Mariokh: Mariokh and Ariukh are the two angels who watched over the family of Enoch (later to become Metatron) to protect and preserve them from the impending Flood. Their actions saved Enoch's bloodline and preserved his writings.

See *Ariukh, Metatron*.

Martin of Cochem: Martin of Cochem (1630–1712) was a German priest who wrote many books, including *Das grosse Leben Christi*, which explained what Heaven was like. Martin saw it as a physical, rather than spiritual, place. Consequently, his Heaven contained rivers, trees, fruits, and flowers. At Easter time in Martin's Heaven, the angels performed plays to entertain the saints and other people in Heaven. The celebrations lasted for fifty days, and the entertainments often lasted all night. The angels proved to be good actors and performed parables, pageants, comedies, and dramas, usually concerning the life and passion of Christ. One of the highlights was the choir of Archangels who enjoyed the opportunity to pay homage to Christ.

See *Archangels*.

Marut: Marut and Harut are two Islamic angels who came down from Heaven to teach humans how to govern themselves. Unfortunately, they

revealed the secret name of God to a human woman who used this power to visit the planet Venus. The two angels were punished for their transgressions, and they are imprisoned, head downwards, in a pit near Babylon. They are considered fallen angels.

See *fallen angels, Harut*.

Mashit (Mashitt or Mashhit): In Judaism, Mashit is considered the angel of death for children. In the Zohar, Mashit is one of three demons in Hell who punish people who commit idolatry, incest, and murder. The other two demons are Af and Hemah.

See *Af, death (angel of), Hemah*.

Masleh: According to Jewish tradition, Masleh is the angel in charge of the zodiac. His name possibly comes from *mazloth*, the Hebrew word for "zodiac."

See *zodiac (angels of the).*

Masniel: Masniel is one of the ruling angels of the zodiac and is responsible for the sign of Libra.

See *zodiac (angels of the)*.

Mastema: Mastema is a fallen angel. He tried to kill Moses to prevent him from asking Pharaoh to set his people free. He also taught the Egyptian magicians feats of conjuring, such as turning a rod into a snake, to undermine the feats of Moses. In the Book of Jubilees, it was Mastema, not God, who tempted Abraham to sacrifice his son Isaac. Mastema, the accusing angel, is often said to be Satan.

See *fallen angels, Satan*.

Matariel (Matarel or Matriel): According to the Third Book of Enoch, Matariel is one of the Rulers of the Earth and is responsible for rain.

See *Rulers of the Earth*.

Mebahel (May-ba-hel)**:** Mebahel is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God

found in Jewish scriptures. Mebahel is also guardian angel to people born between May 26 and May 31. Mebahel encourages friendship and conversation.

See *guardian angels, Schemhamphoras*.

Mebahiah (Me-ba-hee-yah)**:** Mebahiah is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is also guardian angel of people born between December 22 and 26. He has a strong interest in philosophy and ethics.

See *guardian angels, Schemhamphoras*.

Mediator Angels: Mediator angels listen to people's prayers and deliver them to God. Guardian angels are good examples of mediator angels. In Judaism, Islam, Christianity, and Zoroastrianism, Archangels act as mediators between God and individual countries. Michael, for instance, mediates between God and Israel. In Zoroastrianism, the Amesha Spentas mediate between God and the people of Persia.

See *Amesha Spentas, Archangels, guardian angels, Islam, Michael, Zoroastrianism*.

Meher: Meher is the yazata angel of light, mercy, and justice. He comforts the soul as it journeys into the underworld.

See *yazata, Zoroastrianism*.

Mehiel (May-hee-el)**:** According to Jewish mysticism, Mehiel looks after writers, scholars, teachers, and communicators. Mehiel is also guardian angel to people born between February 5 and 9. It is possible that Mehiel and Mehikiel are the same angel.

See *guardian angels, Mehikiel*.

Mehikiel: Mehikiel is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. It is possible that Mehiel and Mehikiel are the same angel.

See *Mehiel, Schemhamphoras*.

Melahel (May-la-hel)**:** Melahel is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. Melahel, a nurturing and protective angel, is also guardian angel of people born between July 12 and 16.

See *guardian angels, Schemhamphoras*.

Melchizedek (Melchisedek): Melchizedek belongs to the order of Virtues. He is an Angel of the Presence, and one of the most powerful angels in Heaven. Dionysius the Areopagite wrote that he was the angel most loved and favored by God. St. Hippolytus (170–235), the Christian leader and antipope, considered Melchizedek to be more important than Jesus Christ. This may be because, in a papyrus fragment found in Qumran, Melchizedek is said to be a saviour who will bring peace to earth in the final days (11Q Melch). In the Book of Mormon, Melchizedek is the prince of peace. According to Jewish legend, Melchizedek delivered God's covenant to Abraham and prepared the way for the coming of Jesus. One legend says that he spent a hundred years on earth four thousand years ago and established a school to teach people about God. He performs a similar task in Heaven today. Consequently, Melchizedek is normally depicted as a teacher or lecturer, holding a scroll in one hand with the other hand raised as if to emphasize what he is saying. Melchizedek can be called upon whenever you need peace, tranquility, and the love of God.

See *Dionysius the Areopagite, Presence (Angels of the), Virtues*.

Melek Ta'us (Malak Ta'us): Melek Ta'us is known as the Peacock Angel and is the main Archangel in the belief system of the Yazidis.

See *Archangels, Yazidi*.

Memunnim: "Appointed Ones." The memunnim are a choir of angels mentioned in the Third Book of Enoch. During the Middle Ages, they

became associated with guardian angels and are involved with every event, large or small, that takes place anywhere in the world.

See *guardian angels*.

Menadel (Mehn-ah-del)**:** Menadel is one of the seventy-two Schemhamphora angels. He is guardian angel to people born between September 18 and 23. He ensures that people living away from their home lands keep the memory and love of their native country in their hearts.

See *guardian angels, Schemhamphoras*.

Meniel: Meniel is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures.

See *Schemhamphoras*.

Mephistopheles: Mephistopheles was originally an Archangel. He then became a fallen angel and is now one of the seven great princes in Hell. He was involved in the war in Heaven and became a fallen angel. Today he is one of the seven great princes in Hell.

See *Archangels, fallen angels*.

Merkabah: In Jewish mysticism, the Merkabah is the divine chariot that is supported by angels called Hayyoth. There is a whole branch of religious writing based on this chariot, which began with the vision of Ezekiel (Ezekiel 1). According to the Talmud, Sandalphon stands behind the chariot. The Merkabah is also a form of Jewish mysticism that flourished for a thousand years until it was succeeded by the Kabbalah. In the Merkabah, the names of angels and the secret names of God were used to ascend through the various Heavens until the throne-chariot of God was reached.

See *Hayyoth, Sandalphon*.

Metatron: Metatron is Chancellor of Heaven, a member of the Sarim, and one of the leaders of the Seraphim. Metatron is the most important angel in Jewish lore, which probably accounts for his name, which means “the

throne beside the throne of God." He is sometimes known as the "Lesser YHWH," YHWH being the four letters of the unspeakable name of God. In the Third Book of Enoch, Metatron is said to sit on a throne where he dispenses justice. According to legend, Metatron was originally Enoch, Adam's great-great-great-great-grandson, who lived for 365 years on earth before "God took him" and turned him into an angel (Genesis 5:23–24). Metatron, the angel, is almost as large as the world. He has 36 pairs of wings and 365,000 eyes, each of them as bright as the sun. Enoch had been a scribe before his transformation and has continued working as God's secretary and archivist. Metatron sits on a beautiful throne at the entrance to the Seventh Heaven. Because he has lived as a human, Metatron is frequently called the Angel of Mankind. In Jewish belief, Metatron carries Jewish prayers through 900 Heavens directly to God. According to the Zohar, Metatron combines both human and angelic perfection, and this serves him in good stead in his role of ruling the entire world. Fortunately, he has seventy angelic princes to help him in this work. You should call on Metatron whenever you are engaged in deep thought.

See *Sarim*, *Seraphim*.

Micah: Micah is dedicated to the spiritual growth of mankind. You can invoke Micah if you are pursuing a spiritual path.

Michael (Mi-ka-el)**:** "Who is like God." The Archangel Michael is the greatest angel in Christianity, Islam, and Judaism. This is not surprising, as Michael is God's most important warrior angel, and he fights for everything that is good, honorable, and righteous. Michael is Ruler of the Order of Virtues, Chief of the Archangels, Archangel of the Sun (Michael Shemeshel), Prince of the Presence, Prince of the Sarim, Prince of the Seraphim, and Angel of Repentance. He is also one of the seventy-two Schemhamphoras. Michael and Gabriel are the only two angels mentioned by name in the Bible. (Raphael appears in the Book of Tobit.) In Daniel 10:13, he is described as "Michael, one of the chief princes," and in

Daniel 12:1 he is “the great prince which standeth for the children of thy people.” Michael threw Satan out of Heaven after the battle between the good and evil angels (Revelation 12:7–9). According to the Book of Adam and Eve, Michael helped Adam after his expulsion from the Garden of Eden. He taught him how to farm and later gave him a tour of Heaven. After his death, Michael persuaded God to allow his soul to enter Heaven. According to Jewish legend, Michael prevented Abraham from sacrificing his son Isaac. He was also the angel who appeared to Moses in a burning bush. He freed Peter from prison and rescued Daniel from the lion’s den. Michael also has the task of accompanying souls back to Heaven after physical death. Michael is often shown wearing armour or chain mail, wielding a large sword. His wings are emerald green. He often has one foot resting on a serpent or dragon, symbolizing his defeat of the devil. Michael is also often depicted carrying scales, as he has the important task of weighing souls to determine their worthiness at the Last Judgment.

In Islam, Michael is known as Mikhail.

See *Archangels, Gabriel, Mikhail, Raphael, Sarim, Satan, Schemhamphoras, Seraphim, Virtues*.

Mihael (Mi-ha-el)**:** According to the Kabbalah, Mihael is the angel of fertility and fidelity. He belongs to the choir of Virtues and is guardian angel to people born between November 18 and 22. Mihael can be invoked for happiness and to ensure loyalty and faithfulness.

See *guardian angels, Virtues*.

Mihr: Mihr is the angel of business relationships. Mihr can be called upon to help develop these relationships further, and if desired, turn them into friendships.

Mikael (Mik-ah-el)**:** Mikael may be another form of Michael. He is guardian angel of people born between October 19 and 23. He is an angel of prosperity and well-being.

See *guardian angels, Michael*.

Mikhail (Mika'il or Mikal): Mikhail is one of the four Archangels in Islam. He is described as having wings of emerald-green and hair of saffron. Each strand of hair has a million faces with a million mouths and a million tongues. Using all of his mouths, Mikhail pleads with Allah to forgive all the sins of mankind. The Cherubim were created from Mikhail's tears. Mikhail is the Islamic equivalent of Michael.

See *Archangels, Cherubim, Michael*.

Miniel: Miniel was a popular angel in medieval times, as people believed he could be invoked to induce passion in even the most reluctant woman. For best results, you had to face south when invoking Miniel.

Ministering Angels: The ministering angels live in the Seventh Heaven and cater to God's immediate needs. They are the only angels in the Seventh Heaven that can be seen by human eyes. According to Jewish legend, ministering angels attended to the needs of Adam and Eve while they were living in the Garden of Eden. Ministering angels, apparently under the direction of Archangel Michael, gave advice to Noah and his descendants. Guardian angels are also sometimes called ministering angels because they attend to their charges.

See *Archangels, guardian angels, Michael*.

Mithra: Mithra is the angel of light in Zoroastrianism. Mithra is a yazata angel who mediates between mankind and God and also helps Rashnu and Sraosha judge the souls of people when they die. Mithra is said to have ten thousand eyes. Mithra is a leading member of the Izad, the twenty-eight important angels that constantly surround Ahura Mazda. Mithra's birthday is said to be December 25.

See *Ahura Mazda, Izad, Rashnu, Sraosha, yazata, Zoroastrianism*.

Mizrael (Mits-rah-el) **(Mitzrael or Mitrael):** In the Kabbalah, Mizrael is considered an Archangel. He is also one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. Mizrael is guardian angel of people born

between January 16 and 20. He helps creative and talented people develop their skills.

See *Archangels, guardian angels, Schemhamphoras*.

Mons, Angels of: In August 1914, during World War I, a battle took place between a strong German force and an outnumbered British, French, and Belgian force near the town of Mons, Belgium. A number of apparitions were seen by troops from both sides. While the Allied forces were struggling to retreat, both sides suddenly stopped shooting and gazed awestruck at four or five huge white-robed angels. Other apparitions were also seen at this time. On August 28, a number of British soldiers saw three-winged and robed figures in the sky above the German lines. They remained visible for forty-five minutes.

Unfortunately, these momentous events became confused when one month later, a story called "The Bowmen" by Arthur Machen was published in the *Evening News*. This story tells how British soldiers were saved by the appearance of the spirits of English bowmen who had fought in the Battle of Agincourt in 1415. As his story was published at the same time as people were talking about the occurrences in Belgium, Machen's bowmen became known as the "angels of Mons."

Monthly Angels: These are angels that govern each month of the year.

January: Gabriel
February: Barchiel
March: Machidiel
April: Asmodel
May: Ambriel
June: Muriel
July: Verchiel
August: Hamaliel
September: Uriel
October: Barbiel

November: Adnachiel
December: Hanael
See individual angels.

Moon Angels: At least partly thanks to Henry Wadsworth Longfellow (1807–1882) and his poem, "The Golden Legend," Archangel Gabriel is usually considered "the angel of the moon, who brings the gift of hope to mankind." However, in later versions of this poem, Longfellow changed the name to Onafiel. As there is no angel of that name, it appears that Longfellow accidentally misspelled Ofaniel (Ophaniel). There are many other possible claimants to the moniker of moon angel, including Abuzohar, Elimiel, Iachadiel, Tsaphiel, Yahriel, and Zachariel.

The moon plays an important role in magic, and it is divided into twenty-eight mansions, known as mansions of the moon, which symbolize each day of the lunar month. Each mansion has its own guardian angel, and Cornelius Agrippa listed these almost five hundred years ago: 1. Geniel; 2. Enediel; 3. Anixiel; 4. Azariel; 5. Gabriel; 6. Dirachiel; 7. Scheliel; 8. Amnediel; 9. Barbiel; 10. Ardifiel; 11. Neciel; 12. Abdizuel; 13. Jazeriel; 14. Ergediel; 15. Ataliel; 16. Azeruel; 17. Adriel; 18. Egibiel; 19. Amutiel; 20. Kyriel; 21. Bethnael; 22. Geliel; 23. Requiel; 24. Abrinael; 25. Aziel; 26. Tagriel; 27. Atheniel; 28. Amnixiel. (Henry Cornelius Agrippa, *Three Books of Occult Philosophy*, Llewellyn Publications, 1993, page 533.)

See *Archangels*, *Gabriel*, *guardian angels*, individual angels, *mansions of the moon*.

Moroni: Moroni is the angel who appeared to Joseph Smith, founder of the Church of Latter Day Saints, in 1823. Four years later, in 1827, Moroni told him where to dig up the golden plates that contained the Book of Mormon. This was at Hill Cumorah, four miles south of Palmyra, New York. The text was engraved on the plates in hieroglyphics, which Joseph Smith was able to translate. Today, a forty-foot statue of Moroni stands on

the site to commemorate this discovery. According to the Book of Mormon, Moroni was the son of Mormon, and the last leader of the Nephites. When Moroni died, he was transformed into an angel.

Mumijah (Moo-mee-yah) **(Mumiah):** Mumijah is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. Mumijah is the guardian angel of people born between March 16 and 20. He provides motivation to people who ask for it.

See *guardian angels, Schemhamphoras*.

Munkar: Munkar and Nakir are Islamic angels of mercy. They are black angels with penetrating blue eyes and long, fine hair. They wear robes of blue light. Their task is to question recently deceased people in their graves about their faith. They also examine the souls to see if they are worthy enough to be allowed into paradise.

See *Islam, Nakir*.

Muriel: Muriel is one of the four regents of the choir of Dominions. He is considered the Archangel responsible for the sign of Cancer, and he also looks after the month of July. Muriel can be invoked whenever your emotions need to be kept under control.

See *Archangels, Dominions, zodiac (angels of the)*.

Murmur: Murmur is a fallen angel who is now a duke in Hell with thirty legions of demons at his command. He spends most of his time teaching philosophy. Before his fall, he belonged to both the order of Thrones and the order of Angels.

See *Angels, demon, fallen angels, Thrones*.

N

Nabo (Nabu or Nebo): Nabo was originally a sukallin angel. Today, Nabo is one of the angels in Heaven who record the good and bad deeds of humankind. At one time the Babylonians and Chaldeans considered him a god. He later became messenger for the god Marduk and ultimately became a recording angel.

See *Sukallin*.

Nairyosangha (Ny-ry-o-sarng-ha)**:** Nairyosangha is a yazata angel in Zoroastrianism who serves as a messenger for Ahura Mazda. Nairyosangha also carries prayers to Heaven.

See *Ahura Mazda, yazata, Zoroastrianism*.

Nakhiel (Nachiel): Nakhiel is the angel of the sun who helps Archangel Michael look after the sun.

See *Archangels, Michael*.

Nakir: Nakir and Munkar are Islamic angels of mercy. They are black angels with blue eyes. Their task is to question people in their graves about their faith.

See *Islam (angels of), Munkar*.

Nalvage: On April 10, 1584, an Enochian angel called Nalvage began communicating with Dr. John Dee and his scryer, Edward Kelley. He dictated a tablet that Dee could use to work out the duties of different angels in the Enochian hierarchy.

See *Dee (Dr. John), Enochian angels*.

Nanael (Nar-nah-el)**:** Nanael belongs to the choir of Principalities and is one of the seventy-two Schemhamphoras. He is the guardian angel of people born between December 13 and 16. Nanael helps people involved in law and order.

See *guardian angels, Principalities, Schemhamphoras*.

Nathanael: Nathanael is a prince of the Seraphim. Despite the slight difference in spelling, it is likely that he is Nathanel.

See *Nathanel, Seraphim*.

Nathanel (Nathaniel, Nataniel, or Xathanael): According to Jewish legend, Nathanel is one of the angels of fire. In this role he rescued seven men whom the pagan King Jair had sentenced to death by burning. After rescuing the men from the raging fire, Nathanel gave the king and his servants the punishment that had been meted out to the seven men. Nathanel also reputedly taught King Solomon when he was a young man.

See *Xathanael*.

Neciel: Neciel is one of the twenty-eight angels who govern the mansions of the moon. Neciel is responsible for Azobra, the eleventh mansion. Neciel helps travelers and people engaged in business. He also helps the redemption of prisoners.

See *mansions of the moon*.

Nelakhel (Nel-a-kel) **(Nelchael):** Nelakhel is something of a mystery. Some authorities say he is a member of the choir of Thrones, and one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. Others say he is a fallen angel. However, he is guardian angel of people born between July 2 and 6. In this role, he helps people develop a sense of responsibility for their actions.

See *fallen angels, guardian angels, Schemhamphoras, Thrones*.

Nemamiah (Ne-ma-mee-yah)**:** Nemamiah belongs to the choir of Archangels and has a strong interest in just causes. He is particularly interested in the well-being of children and animals. He is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is also guardian angel to people born between January 1 and 5. You should invoke Nemamiah whenever you are seeking justice.

See *Archangels, guardian angels, Schemhamphoras*.

Nephilim (Nephillim or Nefilim): The Nephilim were the children born after the Grigori mated with human women. They were argumentative, fierce, ravenous giants who fought against each other and humans. When people refused to give them food, they began eating humans. Jewish legend says it was the Nephilim who built the Tower of Babel. The last of the Nephilim (there were 409,000 of them) died in the Great Flood, and it's possible the flood was created with this aim in mind.

See *Grigori, Shemhazai*.

Nilaihah: Nilaihah is an angel belonging to the choir of Dominions. He is regarded as something of a poet, as he prophesies in rhyme. He helps people who enjoy peace and quiet. Nilaihah is also an angel of harmony and beauty, and he can help people find love and happiness, especially after a setback or disappointment. According to the Kabbalah, Nilaihah can be invoked by reciting any of the divine names of God, followed by the first verse of Psalm 9.

See *Dominions*.

Nithael (Nit-ha-el)**:** Nithael is considered one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. However, some authorities consider him a fallen angel. He is guardian angel of people born between December 17 and 21. Nithael encourages people to achieve success in all areas of life.

See *fallen angels, guardian angels, Schemhamphoras*.

Nithhaja (Nit-ha-yah) **(Nilaihah, Nith-Haiah, or Nithaiah):** Nithhaja is a member of the choir of Dominions, and is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is interested in hidden mysteries and often speaks in rhyme. He is guardian angel of people born between July 23 and 27. Nithhaja encourages love, happiness, and friendship.

See *Dominions, guardian angels, Schemhamphoras*.

Nogahel (Nogael or Noghael): In the Jewish Kabbalah, Nogahel is the angel responsible for the planet Venus.

Nuriel: Nuriel is sometimes called the angel of fire and hail. The name "Nuriel" comes from *nura*, the Aramaic word for "fire." Nuriel is approximately three and a half miles tall and lives in the Second Heaven. Archangels Gabriel and Michael have also been called angels of fire. In Jewish lore, Nuriel is a strong force against evil.

See *Archangels, Gabriel, Michael*.

[contents]

O

Och: Och is one of the seven Olympian spirits who rule over the 196 divisions of Heaven. Och is responsible for 28 of these. He has 35,536 legions of angels to help him in this work. According to some accounts, Och is also responsible for the sun. Och is considered the angel of alchemy, and he is willing to help anyone with a desire for knowledge. Och governed the world from 920 to 1410 CE.

See *Olympian spirits*.

Ofaniel: See *Ophaniel*.

Olympian Spirits: The Olympian spirits are seven angels who rule the 196 divisions of Heaven. They each take turns governing the world for 490 years. Because they relate to the various planets, they are sometimes associated with the planetary angels. Their names are:

Aratron, ruler of 49 provinces. His planet is Saturn.
Bethor, ruler of 42 provinces. His planet is Jupiter.
Hagith, ruler of 21 provinces. His planet is Venus.
Och, ruler of 28 provinces. His planet is the Sun.
Ophiel, ruler of 14 provinces. His planet is Mercury.
Phaleg, ruler of 35 provinces. His planet is Mars.
Phul, ruler of 7 provinces. His planet is the Moon.

The Olympian spirits first appeared in an influential sixteenth-century grimoire called *Arbatel of Magick* (1575), and they have been invoked by magicians ever since.

See individual angels, *planetary angels*.

Omael (Oh-ma-el)**:** Omael belongs to the choir of Dominions, and he is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is the guardian angel of people born between August 18 and 22. Some authorities say he is a fallen angel. Omael encourages healthy minds, bodies, and spirits.

See *Dominions, fallen angels, guardian angels, Schemhamphoras*.

Omophorus: In Manichaean belief, the angel Omophorus carried the entire world on his shoulders. In the same system, Splenditenes supported the Heavens on his back.

See *Splenditenes*.

Onafiel: Onafiel appears in later editions of Henry Wadsworth Longfellow's poem "The Golden Legend," described as the angel who governed the moon. In earlier editions, this task was credited to Gabriel. Onafiel appears nowhere else, though, and Longfellow probably accidentally transposed two letters to write Onafiel, instead of Ofaniel (Ophaniel).

See *Gabriel, Ophaniel*.

Ongkanon: Ongkanon is willing to help people express their innermost feelings, especially on matters concerning love.

Ooniemme: Ooniemme can be called upon whenever you feel grateful and whenever you wish to bless someone.

Ophaniel (Ofaniel or Ophanniel): Ophaniel is one of the leaders of the Cherubim. (However, he has also been called chief of the Thrones.) Ophaniel is one of the Rulers of the Earth and is in charge of the phases of the moon. He is said to have 16 faces, 100 pairs of wings, and 8,766 eyes (equal to the number of hours in a year). Ophaniel's eyes are so powerful that not even other angels can bear to look into them. According to the Third Book of Enoch, it would take a man 2,500 years to climb from his feet to the top of his head.

See *Cherubim, Rulers of the Earth, Thrones*.

Ophanim: The ophanim are a choir of angels mentioned, along with the Seraphim and Cherubim, in the First Book of Enoch. Ophaniel is chief of the ophanim. The ophanim contain numerous eyes and wings, and they have been described as wheels within wheels. Each member of the

ophanim has seventy-two sapphires in his robe and four emeralds in his crown. The light emanating from them is so strong that it illuminates the Seventh Heaven, where God lives. Moses Maimonides ranked them in second position in his hierarchy of angels.

See *Cherubim, hierarchy of angels, Ophaniel, Seraphim*.

Ophiel: Ophiel is one of the seven Olympian spirits who rule over the 196 sections of Heaven. Ophiel is responsible for 14 of these. Ophiel is also responsible for the planet Mercury. According to the Olympian spirit system, Ophiel is the current governor of the world. His reign runs from 1900 to 2390 CE.

See *Olympian spirits*.

Orifiel (Orifel, Orfiel, or Oriphiel): Orifiel was called an Archangel by Pope St. Gregory the Great (540–604 CE). However, he does not figure in any other listing of Archangels. He is usually considered a member of the choir of Thrones. He has been called the angel of Saturn, which would make him a planetary angel. In the *Lemegeton* (*The Lesser Key of Solomon*), he is called one of the seven regents of the world.

See *Archangels, planetary angels, Thrones*.

Oriphiel: Rudolf Steiner considered Oriphiel one of the seven great Archangels.

See *Archangels, Orifiel, Steiner (Rudolf)*.

Ormazd: In Zoroastrianism, Ormazd is the twin brother of Ahriman, the prince of darkness and evil. Ormazd is Ahriman's complete opposite and is responsible for everything that is good. He is also known as Ahura Mazda.

See *Ahriman, Ahura Mazda, Zoroastrianism*.

P

Pahaliah (Pa-ha-lee-yah)**:** Pahaliah is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. His special task is to encourage people to accept Christianity. He is also guardian angel of people born between June 27 and July 1. He encourages people to be honest, upright, and fair.

See *guardian angels, Schemhamphoras*.

Pakhiel (Pakiel): Pakhiel is the angel of the astrological sign of Cancer and helps Archangel Muriel look after people born under this sign.

See *Archangels, Muriel*.

Palatinates: The Palatinates are an order of angels. This name is generally considered an alternative name for the choir of Powers in the hierarchy of angels. *The Greater Key of Solomon*, a famous medieval grimoire used by magicians, contains the necessary spells and invocations that apparently summon the Palatinates. A huge amount of preparation and work is required. The main reason anyone would do this is because the Palatinates are believed to be able to make people invisible.

See *hierarchy of angels, Powers*.

Parasim: The parasim are a choir of angels who do nothing but endlessly sing the praises of God. Their leader is Tagas.

See *Tagas*.

Parendi: In Zoroastrianism, Parendi is the female yazata angel of abundance.

See *yazata, Zoroastrianism*.

Paschar: Seven angels, including Paschar, stand in front of the Holy Throne. Paschar's special responsibility is to look after the curtain that surrounds the Seventh Heaven and the Throne of God. This curtain is likely to be a wall of some sort. Paschar has a special interest in divination

and enjoys helping people develop their skills at precognition. He can be called upon if you are seeking help in prophecy or divination.

See *Throne of God*.

Passage, Angels of: Angels frequently appear to people who are dying. Shortly before the moment of physical death, many people experience a vision of an angel who gives them comfort, knowing they'll be protected and guided to the other side.

Peace, Angel of: According to the Testament of Benjamin, the angel of peace looks after and guides the souls of good people after they have died. The angel of peace escorted Enoch on his tour of Heaven (recorded in the First Book of Enoch).

In the Roman Catholic Church, Mary the mother of Jesus is often referred to as the Angel of Peace or the Queen of Angels.

See *Queen of Angels*.

Peacock Angel: See *Yazidi*.

Peliel: In Jewish lore, Peliel is considered one of the chiefs of the choir of Virtues. He mentored Jacob, the Old Testament patriarch who is considered father of the people of Israel. It was Jacob who wrestled with a dark angel for an entire night.

See *dark angels*, *Virtues*.

Penemue: Penemue is one of the leaders of the Grigori, the angels who came down to earth and slept with human women. He taught mankind how to write using ink and paper. He can be invoked to help overcome stupidity.

See *Grigori*.

Peniel: Peniel may have been the angel who wrestled with Jacob for a whole night. However, as the fight occurred at a place called Peniel or Penuel, it is possible that Peniel the angel does not exist. He is believed to

live in the Third Heaven. Peniel and Penuel are more than likely the same angel. The Zohar says Samael was the angel who fought Jacob.

See *Peliel, Penuel, Samael*.

Penuel: Penuel is an Archangel and one of the Angels of the Presence. He is also known as the Angel of Repentance. However, as Penuel or Peniel is also the name of the place where Jacob wrestled with an angel, it is likely that Peniel and Penuel are the same angel.

See *Archangels, Peliel, Peniel, Presence (Angels of the)*.

Peri: In the Persian and Arabic traditions, peri are fallen angels. Their leader is Eblis. The peri are said to be beautiful but vengeful spirits. According to Islamic lore, Mohammad tried to convert them.

See *Eblis, fallen angels*.

Perpetiel: Traditionally, there have always been seven Archangels. However, some New Age angelologists have increased the list to twelve. Perpetiel is one of the angels promoted to Archangel rank in this system. Perpetiel can be invoked if you are working on a worthwhile project but are finding it hard to accomplish. Perpetiel will help you achieve success.

See *Archangels*.

Phaleg (Phalec): Phaleg and Adnachiel rule the order of Angels. Phaleg is also considered one of the seven Olympian Spirits who rule over the 196 sections of Heaven. Phaleg is responsible for 35 of these. Phaleg is also responsible for the planet Mars. Phaleg governed the world from 430 to 920 CE.

See *Adnachiel, Olympian spirits*.

Phanuel: See *Raguel*.

Phoenixes: In the Second Book of Enoch, the Phoenixes and Chalkydri are said to be equal in rank to the Seraphim and Cherubim. They have twelve wings and live in either the Fourth or Sixth Heaven. The Phoenixes sang

every morning as the sun rose and were famed for the beauty of their voices.

See *Chalkydri, Cherubim, Seraphim*.

Phorlach (Phorlakh or Forlac): Phorlach is the angel of the element earth. He helps Archangel Uriel perform his work.

See *Archangels, Uriel*.

Phul: Phul is one of the seven Olympian Spirits who rule over the 196 sections of Heaven. Phul is responsible for 7 of these. Phul is also responsible for the moon. Phul governed the world from 1040 to 550 BCE, and he will govern again from 2390 to 2880 CE.

See *Olympian spirits*.

Pistis Sophia: A female aeon.

See *aeons, Sophia*.

Planetary Angels: The ancient Romans associated the days of the week with the seven visible planets. This association gradually took on more and more elements, including angels. The first documented evidence of this comes from twelfth-century Spain. Esoteric philosophy flourished at that time, and European scholars began translating valuable books from the past, discovering many insights in the process. Here are the planets and angels that are generally associated with each day of the week:

Sunday: Sun, Michael (also Raphael)
Monday: Moon, Gabriel
Tuesday: Mars, Samael (also Chamuel)
Wednesday: Mercury, Raphael (also Michael)
Thursday: Jupiter, Zadkiel (also Sachiel and Zachariel)
Friday: Venus, Haniel
Saturday: Saturn, Cassiel (also Orifiel and Zaphkiel)

Cornelius Agrippa included a Kabbalistic list of planetary angels in his *Three Books of Occult Philosophy* (page 553):

Saturn: Sabathiel
Jupiter: Zedekiel
Mars: Madimiel
Sun: Semeliel or Semeschia
Venus: Nogahel
Mercury: Cochabiel or Cochabiah
Moon: Jarahel or Levanael

In addition to these angels, there are also Olympian spirits who also look after the planets. These are:

Sun: Och
Moon: Phul
Mars: Phaleg
Mercury: Ophiel
Jupiter: Bethor
Venus: Hagith
Saturn: Aratron

See *day (angels of the)*, individual angels, *Olympian spirits, week (angels of the)*.

Polial (Poi-le-yel) **(Poiel):** Polial is a member of the choir of Principalities and one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is also guardian angel of people born between December 27 and 31. He encourages people to fully appreciate the richness and privilege of life.

See *guardian angels, Principalities, Schemhamphoras*.

Powers: The Powers are the sixth-highest rank of angels in Dionysius' hierarchy of angels. Enoch believed they were the first angels created by God, but most people believe all the angels were created at the same time. Their task is to ensure that all the laws of the universe work perfectly. Part of this work is to constantly protect all the roads to Heaven. They also make sure humans are protected from the demons who constantly create

disharmony in the world. Chamuel is usually considered chief of the choir of Powers. However, Gabriel, Raphael, Verchiel, and even Satan (before he became a fallen angel) have all been considered chief of this choir. Artists usually depict the Powers as large men wearing suits of armour and holding chained demons. They sometimes hold a golden stave in their right hands.

See *demon*, *fallen angels*, *hierarchy of angels*, individual angels, *Satan*.

Praise, Angels of: The angels of praise are a group (possibly even a choir) of angels who endlessly sing God's praises. According to Louis Ginzberg's *Legends of the Jews*, the angels of praise were created on the second day of Creation: "The third creations of the second day were the angel hosts, both the ministering angels and the angels of praise." The angels of praise are said to be members of the choir of Thrones.

See *ministering angels*, *Thrones*.

Pravuil: According to the Second Book of Enoch, Pravuil is an Archangel who keeps the celestial records. This includes all the activities and sayings of God, as well as lists of everyone who has ever lived. According to Enoch, God said to Pravuil: "Sit and write all the souls of Mankind, however many of them are born, and the places prepared for them to eternity; for all souls are prepared to eternity, before the formation of the world" (2 Enoch: 22–23).

Prayer, Angels of: The angels of prayer are special angels who have the task—and privilege—of delivering the prayers of exemplary human beings to the Throne of God. The people who receive this special treatment are holy, worthy, spiritual beings whose lives demonstrate they are performing the work of God. There are possibly seven angels of prayer, as the Archangels listed by Pseudo-Dionysius are all said to bring special prayers to the attention of God. They are: Chamuel, Gabriel, Jophiel, Michael, Raphael, Uriel, and Zadkiel. Other angels who may also

be angels of prayer are: Akatriel, Metatron, Orifiel, Sandalphon, Simiel, Sizouse, and Zachariel.

See *Archangels*, individual angels, *Throne of God*.

Preceptor Angels: According to the Jewish Kabbalah, all of the great patriarchs had a special guardian angel. Examples include:

Adam: Raziel
Shem: Jophiel
Noah: Zaphkiel
Abraham: Zadkiel
Isaac: Raphael
Joseph, Joshua, and Daniel: Gabriel
Jacob: Peliel
Moses: Metatron
Elijah: Malashiel (Elijah later became Sandalphon.)
Samson: Camael
David: Cerviel
Solomon: Michael

See *guardian angels*, individual angels.

Pregnant Angel: People are always surprised when I mention a pregnant angel, and they assure me that it's not possible. Yet, in The Revelation of St. John the Divine we read: "And there appeared a great wonder in Heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And she being with child cried, travailing in birth, and pained to be delivered" (12:1–2). Over the years, various suggestions have been made about the meaning of this pregnant angel. I've been told it symbolizes the Virgin Mary giving birth to Jesus. Another suggestion says the woman symbolizes Heaven, and the baby represents God's kingdom waiting to be born. Of course, it may simply be a pregnant angel.

Presence, Angels of the: The Angels of the Presence are a select group of angels who, according to the Book of Jubilees, were created on the first day. They have the immense privilege of living in the presence of God. The Angels of the Presence are sometimes called Elohim and are sometimes referred to as "the angels of the face." In Judaism, there were twelve Angels of the Presence. In Christianity, the number of angels considered Angels of the Presence ranges from seven to seventy. Most authorities think there are probably twelve. Different angels have been suggested for this most important task. The angels who are usually named are**:** Akatriel, Astanphaeus, Jehoel, Metatron, Michael, Phanuel, Saraqael, Uriel, Yefifiyyah, and Zagzagel. Melchizedek, Sandalphon, and Sariel are also frequently considered Angels of the Presence.

See *Elohim*, individual angels.

Principalities (Princes): The Principalities are the seventh-highest ranked angels in Dionysius' hierarchy of angels. They guide and assist leaders, rulers, and nations. They also assist religions in spreading the truth and supervise the rise and fall of nations. They oversee the work of the guardian angels. The chiefs of the choir of Principalities include Amael, Anael, and Cerviel. Artists depict the Principalities wearing armor and a crown. The crown symbolizes the name "prince." They usually carry a cross, a scepter, or a sword.

See *Amael, Anael, Cerviel, Dionysius the Areopagite, guardian angels, hierarchy of angels*.

Pronoia: In the Gnostic tradition, Pronoia was an archon who helped God create Adam. Apparently, Pronoia supplied the nerve tissue.

See *Adam, archons*.

Punishment, Angels of: There are several known angels of punishment. Most perform their duties in Hell, but Moses met five of them in Heaven. The best known ones are: Amaliel, Hutriel, Kushiel, Lahatiel, Makatiel, Puriel, Rogziel, and Shoftiel.

See *Lahatiel, Puriel*.

Puriel (Puruel or Pusiel): Puriel is an Angel of Punishment. He examines every soul that enters Heaven to ensure they meet his high standards. He is said to be ruthless in dealing with the wicked.

See *punishment (angels of)*.

[contents]

Q

Qaddism (Kadishim): "Holy Ones." In Jewish lore, the qaddism are two commanding angels who stand with the watchers on either side of the Throne of God. One watcher and one holy one stand on each side of the throne, facing God. They guard and serve God, and also serve as his legal advisors, debating and judging every issue that comes to God's throne. The two qaddism are said to be twins. Although they are not named, they are said to possess seventy names each. The number seventy relates to the seventy nations and seventy languages spoken in the pre-Christian world. The qaddism are important angels in Heaven and are senior members of the Sarim.

See *Sarim, Throne of God, watchers*.

Queen of Angels: In the Kaballah, the Shekinah is considered the Queen of Angels. In Gnosticism, the Queen of Angels is Pistis Sophia. Pope Pius XII conferred the title Queen of Angels (*regina angelium*) to the Virgin Mary in 1954. (The Roman Catholic Church also calls her Angel of Peace and the Queen of Apostles, confessors, Earth, Heaven, patriarchs, prophets, and saints.) However, the Virgin Mary has been known by this title since the ninth century, when she may even have been more popular than her son, Jesus. In the Middle Ages, people believed that the Virgin Mary did not die but was taken up to Heaven while she was still alive. In her role as Queen of Angels, Mary acts as a mediator between God and humankind.

See *Shekinah, Sophia*.

Quelamia: According to the Book of Raziel (part of the Kabbalah), Quelamia is one of the seven important angels who surround the Throne of God.

See *Throne of God*.

Questioning the Dead: In Islam, there are two angels, Munkar and Nakir, who question the recently dead in order to decide if their souls should go to Heaven or Hell. People who give the correct answers are given instant access to Paradise. The unfortunate people who give the wrong answers are left outside the gates of Hell.

See *Munkar, Nakir*.

[contents]

R

Ra'amiel: "Trembling Before God." According to the Third Book of Enoch, Ra'amiel belongs to the Rulers of the Earth and is responsible for thunder. He frequently works with Matariel, another angel from the same group, who is in charge of rain.

See *Matariel, Rulers of the Earth*.

Ra'ashiel: According to the Third Book of Enoch, Ra'ashiel belongs to the Rulers of the Earth and is responsible for earthquakes.

See *Rulers of the Earth*.

Racheil (Rachiel): Racheil belongs to the choir of Ophanim and is the ruler of the planet Venus. Because of Venus' association with love and sexuality, Racheil can be invoked for help in these areas.

See *Ophanim*.

Rachmiel: Rachmiel is one of the angels of mercy. He is also sometimes invoked for help during childbirth.

Radueriel (Radweriel): Radueriel is described in the Third Book of Enoch as the celestial archivist, and he is believed to be the wisest angel in Heaven. He is also leader of the heavenly choirs, and is said to be a prince of the Sarim, which makes him an extremely important angel. Some sources say he is more important than Metatron. Radueriel is important in another way, also. Apparently, according to the Talmud, every time Radueriel says something, a new angel is created. He is the only angel in the entire celestial kingdom with this God-given ability. Radueriel is also the angel of poetry and can be invoked whenever you seek wisdom or insight.

See *Metatron, Sarim*.

Raguel (Phanael, Raguil, or Ragael): "Friend of God." Raguel supervises the behavior of his fellow angels and is Ruler of the Order of Dominions,

a member of the Sarim, the angel of penance, and guardian of the Second Heaven. The Second Heaven is ruled by Raphael, and it is where the fallen angels are confined until Judgment Day. Raguel is often considered an Archangel. According to the Second Book of Enoch, Raguel and Sariel are the two angels who brought Enoch to Heaven. At the council in Rome in 745 CE, Pope Zachary demoted several angels, including Adimus, Inias, Raguel, Sabaoth, Simiel, Tubuas, and Uriel. They are known as reprobated angels. Raguel is considered a kind, caring assistant to God. You should call on Raguel if you are trying to affirm or strengthen your faith.

See *Archangels, Dominions, Enoch, fallen angels,* individual angels, *reprobated angels, Sarim*.

Rahab: Rahab is the angel of the sea. According to Jewish legend, God commanded Rahab to drink enough of the sea to create land suitable for mankind to live on. Rahab was happy with water covering the world, and so refused. God was furious at this disobedience and personally destroyed him. There is a possible allusion to this in the Bible: "Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon?" (Isaiah 51:9). Rahab's rotting body caused such an incredible stench that God sank it to the bottom of the sea, where it still possesses a foul odor.

That should have been the end of Rahab, but he figures in other legends as well. Apparently, he tried to prevent the Hebrews from crossing the parted Red Sea. This meant God had to kill him again.

Rahab partially redeemed himself by finding the Book of the Angel Raziel that Raziel had given to Adam. Jealous angels tried to prevent Adam from reading this book and learning its secrets. They stole the book and threw it into the sea, but Rahab recovered it and returned it to Adam. Because of this, people who have lost valuable items at sea sometimes invoke Rahab for help.

See *Raziel*.

Rahatiel (Rahtiel): According to Jewish tradition, Rahatiel is one of the Rulers of the Earth and is responsible for looking after the constellations and the stars. According to the Third Book of Enoch, Metatron named all the stars for Rabbi Ishmael and Rahatiel "entered them in counted order" (3 Enoch 46).

See *Enoch (Book of), Metatron, Rulers of the Earth.*

Rahmiel (Ra'amiel or Rhamiel): Rahmiel and Raphael are the two angels of mercy, compassion, and love. Rahmiel can be called upon to help people who lack love and compassion. Rahmiel's main task is to encourage empathy, kindness, compassion, and understanding throughout the world. Some people believe that when St. Francis died, he became the angel Rahmiel. Enoch, Elijah, St. Anne (the mother of the Virgin Mary), St. Francis of Assisi, and Moroni are the only other humans who may have been transformed into angels. This is called angelification. Enoch became Metatron, Elijah became Sandalphon, Jacob became Uriel, and St. Anne became Anas.

As Ra'amiel, Rahmiel belongs to the Rulers of the Earth and is responsible for thunder.

See *angelification, Metatron, Moroni, Raphael, Rulers of the Earth, Sandalphon, Uriel*.

Raman: Raman is the yazata angel in Zoroastrianism who is responsible for joy and happiness.

See *yazata, Zoroastrianism*.

Ramiel: See *Remiel*.

Raphael (Re-fa-el)**:** "God Heals." Raphael is one of the most important Archangels. Raphael is considered Regent of the Sun, Ruler of the Second Heaven, Chief of the Order of Virtues, and a member of the influential Sarim. He is also a member of the Seraphim, Cherubim, and Dominions. Another of his tasks is to look after the Tree of Life in the Garden of Eden. Raphael has a special interest in healing, creativity, knowledge, science,

communication, travel, and young people. Raphael has been considered head of the guardian angels since he acted as Tobias' guardian in the Book of Tobit. Raphael is sometimes called the angel of compassion, and he demonstrated his healing ability by curing Tobit's blindness. He also removed the pain Abraham suffered after his circumcision and is believed to be the angel who healed Jacob's thigh after his fight with an angel (Genesis 32:24–31). In addition, some accounts say he either taught Noah about medicine or gave him a book on the subject to take with him on the ark. Legend says this was the Book of the Angel Raziel. When Solomon prayed to God, asking for help in building his Great Temple, God ordered Raphael to deliver a pentagram ring to Solomon. This ring enabled Solomon to force the demons to work on the temple and get it finished.

In addition to healing people and looking after the guardian angels, Raphael is also engaged in healing the earth. In effect, Raphael is the guardian angel of humanity. Raphael is associated with the sun and has an excellent sense of humor. Artists normally depict Raphael as a traveller, holding a staff and a fish. According to tradition, Raphael was originally called Labbiel.

See *Archangels, Cherubim, demon, Dominions, guardian angels, Labbiel, Raziel, Sarim, Seraphim*.

Rapithwin: Rapithwin is a yazata angel in the Zoroastrian tradition. He looks after the hours from noon until 3 PM, and he is known as Lord of the Noonday Heat. Rapithwin is important, as it is his gentle warmth that enables crops to grow. During the winter months, he ensures the roots of plants do not freeze.

See *yazata, Zoroastrianism*.

Rasanstat: Rasanstat is a female yazata angel in Zoroastrianism. She encourages truth and honesty in all undertakings.

See *yazata, Zoroastrianism*.

Rashnu (Rashin): Rashnu is the yazata angel of justice in Zoroastrianism. He stands in front of the bridge that connects earth and Heaven, and, with the help of Mithra and Sraosha, weighs the souls of all newly deceased people. This process takes three days. If the person passes this test, a beautiful woman escorts him or her into Heaven. If the person fails the test, he or she can still cross the bridge but will face an alarming sequence of grisly horrors as the bridge grows narrower. Finally, the person is cut to shreds by the razor-like metal of the bridge and falls down to Hell.

See *Mithra, Sraosha, yazata, Zoroastrianism*.

Rata: Rata is the female yazata angel in Zoroastrianism who encourages charity and helpfulness.

See *yazata, Zoroastrianism*.

Raziel: "Secret of God." Raziel is the wise angel who apparently felt sorry for Adam and Eve when they were banished from the Garden of Eden and so gave Adam the Book of the Angel Raziel. This book contained all the knowledge of the universe and enabled Adam to make a life for himself outside the garden (see *Rahab*). After Adam's death, the book was eventually found by Enoch, who memorized it and became the wisest man of his time. Later still, it came into the hands of Noah, who used it to help build his ark. Hundreds of years later, the book belonged to King Solomon, who used it to create magic. Unfortunately, after his death, the book disappeared. (Although this is a good story, a Jewish scholar probably wrote the Book of the Angel Raziel in the Middle Ages.)

Raziel is said to be a member of the Cherubim, and he has a strong interest in magic and knowledge. He is also a prince of the choir of Thrones, chief of the Erelim, and a member of the Sarim. You should contact Raziel whenever you need answers to imponderable questions. Raziel particularly enjoys helping original thinkers develop their ideas. Raziel is said to have blue wings and an intense yellow aura around his head. He wears a gray robe, which appears to be liquid, rather than solid.

See *Cherubim, Enoch, Erelim, Rahab, Sarim, Thrones*.

Rehael (Ray-ha-el)**:** Rehael belongs to the choir of Powers and is the angel of longevity. Rehael is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. Rehael is the angel of self-respect, and works tirelessly to inspire respect for one's parents. He also works hard to promote humanitarian ideals. Rehael works with both the mind and the body, promoting health. Rehael can be invoked for health matters, self-respect, and respect for others (especially parents). Rehael is guardian angel for people born between October 4 and 8.

See *guardian angels, Powers, Schemhamphoras*.

Rejajel (Ray-ya-yel) **(Reiiel or Reiyel):** Rejajel belongs to the choir of Dominions and is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is guardian angel for people born between August 13 and 17. People who are thinking ahead and making long-term plans can call upon him for help and advice.

See *Dominions, guardian angels, Schemhamphoras*.

Remiel (Ramiel, Eremiel, or Jeremiel): Remiel is the angel of divine vision. He is one of the seven Archangels who attend the Throne of God. Remiel has the task of looking after the souls of the faithful once Michael has weighed them. He is happy to help people with a particular need to see into the future.

See *Archangels, Michael, Throne of God*.

Reprobated Angels: In 745 CE, Pope Zachary convened a church council to discuss the increasing popularity of angels. The authorities were concerned that people were starting to worship angels rather than God (angelolatry). As a result of this council, only the three angels mentioned by name in the Bible—Michael, Gabriel, and Raphael—were considered worthy of veneration. Seven important angels were reprobated, which means they were considered inauthentic by the church authorities. These

were: Adimus, Inias, Raguel, Saboac, Simiel, Tubuas, and Uriel. Pope Zachary described Raguel as a demon who "passed himself off as a saint."

See *angelolatry, demon*, individual angels.

Requiel: Requiel is one of the twenty-eight angels who govern the mansions of the moon. Requiel is in charge of Zabadola, the twenty-third mansion. In this role, he helps sick people regain their health. He also helps prisoners gain their freedom and encourages unhappy couples to divorce.

See *mansions of the moon*.

Ridwan: In the Islamic tradition, Ridwan is the angel who stands at the entrance to Heaven. His task is to protect and guard Paradise.

Rikbiel (Rikbiel YHWH): Rikbiel is a member of the choir of Cherubim, Prince of the Merkabah, and a member of the Sarim. He is also leader of the order of Galgallim. Although not much is known about Rikbiel, in Enochian lore he is considered to be even more important than Metatron in Heaven.

See *Cherubim, Galgallim, Merkabah, Metatron, Sarim*.

Rochel (Ro-shel) **(Roehel):** Rochel is the angel of lost property and can be invoked when anything is misplaced or lost. Rochel is also the guardian angel of people born between March 1 and 5. As Roehel, he is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures.

See *guardian angels, Schemhamphoras*.

Rubiel: Rubiel is known as the gamblers' friend, and he is frequently invoked by people participating in games of chance. Gamblers also ask Barachiel and Uriel for luck and success.

See *Barachiel, Uriel*.

Ruchiel: In the Third Book of Enoch, Ruchiel is listed as one of the Rulers of the Earth. His responsibility is the wind.

See *Rulers of the Earth*.

Rulers of the Earth: The Third Book of Enoch lists eighteen angels who are responsible for the weather or the planets. Some of these, such as Ziqiel, ruler of sparks, might sound strange to us today, but they were considered important during the time of Enoch. The Rulers of the Earth are:

Baradiel (Barchiel): Ruler of hail
Baraqiel (Barchiel): Ruler of lightning
Gabriel: Ruler of fire
Galgalliel: Ruler of the sun
Kokbiel (Kokabel): Ruler of the planets
Lailiel: Ruler of the night
Matariel: Ruler of rain
‘Ophanniel (Ophaniel): Ruler of the moon
Ra’amiel: Ruler of thunder
Ra’ashiel: Ruler of earthquakes
Rahatiel: Ruler of the constellations and the stars
Ruchiel: Ruler of the wind
Shalgiel: Ruler of snow
Shimshiel: Ruler of the day
Za’amiel: Ruler of vehemence
Za’aphiel: Ruler of storm wind
Zi’iel: Ruler of commotion
Ziqiel: Ruler of sparks

See individual angels.

Ruman: Ruman is the angel in the Islamic tradition who greets sinners when they first reach Hell. He ensures they write down every sin they have ever committed and then passes them on to Munkar and Nakir.

See *Islam (angels of), Munkar, Nakir*.

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Sabaoc: Sabaoc is one of the angels who were demoted at the Council of Rome in 745 CE. Pope Zachary became concerned at the public interest in angels and declared a number of them could no longer be venerated. These angels, known as the reprobated angels, are: Adimus, Inias, Raguel, Sabaoc, Simiel, Tubuas, and Uriel.

See individual angels, *reprobated angels*.

Sabath: Sabath is one of the two angels who rule the Sixth Heaven. He rules the daytime hours, and Zebul rules during the night.

See *Heavens, Zebul*.

Sabathiel: In the Jewish Kabbalah, Sabathiel is the angel responsible for the planet Saturn.

Sabbath, Angel of the: In Jewish lore, the Angel of the Sabbath is a highly ranked angel who was enthroned before God on the seventh day of Creation. The Angel of the Sabbath also helped Adam when he was forced to leave the garden of Eden by asking God not to send Adam to Hell.

See *Adam*.

Sabrael: See *Sidriel*.

Sachiel: "Covering of God." Sachiel is considered the Archangel of Jupiter and is a member of the choir of Cherubim. Jupiter is the ruling planet of Sagittarius, and because of this, Sachiel provides support for Sagittarians. He has an interest in legal matters, good fortune, expansion, and beneficence. He is often invoked on financial matters. Sachiel is willing to help you earn money, but he will not help you obtain money for nothing. The Essenes, a religious sect who were active one hundred years before and after the life of Jesus, considered Sachiel to be the angel of water. Sachiel and Zadkiel might be two names for the same angel.

See *Archangels, Cherubim, Zadkiel*.

Sagnessagiel (Sasnigiel): Sagnessagiel is the Prince of Wisdom. He provides wisdom, knowledge, and understanding. He teaches patience and forgiveness. It is possible that Sagnessagiel is another name for Metatron.

See *Metatron*.

Sahaqiel (Sa-ha-kee-yel) **(Sahaqi'el):** Sahaqiel is listed in the Third Book of Enoch as one of the seven great Archangels. He is also in charge of the Fourth Heaven and has 496,000 angels to attend and serve him.

See *Archangels*.

Salaphiel (Salatheel or Salathiel): "Communicant of God." Salaphiel is listed as one of the seven ministering Archangels in the Book of Tobit and the Book of Esdras. According to the Book of Adam and Eve, Salaphiel and Suriel brought Adam and Eve down from a mountaintop that Satan had lured them to, and they then took the pair to a cave of treasures. Salaphiel's main task is to help people pray. You can call on him for help if you want to learn how to pray more effectively.

See *Archangels, Satan, Suriel*.

Salem: Salem was the guardian angel of St. John.

See *guardian angels*.

Samael (Sammael or Samil): Samael was originally thought of as the Angel of Death and was considered an evil angel in Judaism. *Samael* means "blind god." In this sense, "blind" means ignorant, and the Gnostics considered ignorance to be the seat of evil. Because of this, Samael is sometimes considered a fallen angel. There is an alternative reason for Samael's name, "blind god." When Moses died, he was reluctant to give up his soul. Samael was sent to retrieve it, and Moses hurt him so badly with his staff that Samael became blind. God sent Gabriel, Michael, and Zagzagel to help Samael retrieve Moses' soul.

Samael is reputed to have twelve wings, and he is covered with precious stones and crystals. Although Samael lives in the Seventh Heaven, he is in charge of the Fifth Heaven. He is one of the planetary angels and rules the

planet Mars. Today, Samael is considered a protective angel who provides persistence and courage whenever necessary. Samael is willing to help you deal with your enemies in a gentle manner, enabling you to defuse and eliminate long-lasting difficulties. Rudolf Steiner considered Samael to be one of the seven great Archangels.

See *Archangels, death (angel of), fallen angels, Gabriel, Lahash, Michael, planetary angels, Steiner (Rudolf), Zagzagel*.

Samandiriel: According to Manichaean mythology, Samandiriel is the angel of fertility. Anyone having problems with conception can invoke Samandiriel for help. Samandiriel can also be called upon on any matter concerning imagination, visualization, and creativity.

Samaqiel (Semeqiel or Samquiel): Samaqiel is the angel of Capricorn and helps Archangel Anael look after people born under this sign.

See *Anael, Archangels*.

Samrafil: Samrafil is an angel in the Islamic tradition. When Muhammad and Archangel Gabriel toured the seven Heavens, they continued on as far as the Lote-Tree of the Furthest Boundary. Beyond this point there is absolute nothingness. The Lote-Tree is an indescribable tree, so large that it covers all the Heavens and universes. Each branch of the tree is five hundred thousand light-years away from the next branch. The trunk of this tree is an enormous angel called Samrafil. A huge angel also sits on every leaf of the Lote-Tree.

See *Archangels, Gabriel*.

Sandalphon (Sandalfon): Sandalphon is an Archangel, the head of the guardian angels, and—according to some sources—one of the Angels of the Presence. Sandalphon assists Metatron to weave Jewish prayers into garlands for God to wear on his head. Despite his preference for Jewish prayers, Sandalphon is willing to carry any prayer to Heaven. According to Jewish legend, Sandalphon was originally the prophet Elijah and is considered Metatron's twin brother. According to the Bible, "Elijah went

up by a whirlwind into Heaven" (2 Kings 2:11). Sandalphon is extremely tall, and it is believed that it would take five hundred years to climb from his feet to the top of his head. Sandalphon is also in charge of bird life, and he is always portrayed with a number of birds flying around him. Sandalphon usually has a sword close by, as one of his tasks is to help Michael fight Satan. In the Kabbalah, Sandalphon is considered the Archangel of Malkuth.

See *Archangels, guardian angels, Metatron, Presence (Angels of the)*.

Sansenoy (Sansanui, Sanvi, or Sansennoi): In Jewish tradition, Sansenoy and two other angels, Senoy and Semangelof, brought Adam's first wife, Lilith, back to him. However, the marriage did not last, and Adam finally rejected her. Lilith became a demon who preyed on pregnant women and young children. Pregnant women used to wear amulets engraved with Sansenoy's name to protect them from Lilith.

See *Lilith, Semangelof, Senoy*.

Santriel: Santriel is mentioned in the Zohar as the angel who collects the bodies of men and women who failed to honor the Sabbath while they were alive. The bodies are taken to Gehenna and shown to other sinners as a warning.

Sapiel: "Wisdom of God." Saint Umiltà of Faenzà (1226–1310) had two guardian angels, Sapiel and Emmanuel. These angels became her closest friends and confidantes. Sapiel is incredibly beautiful and wears a coat containing every color imaginable. He also wears numerous gemstones.

See *Emmanuel, guardian angels*.

Saraqael (Sarakiel): Saraqael is considered an Archangel in the First Book of Enoch. He is also sometimes listed as an Angel of the Presence. Some authorities think Saraqael is another name for Uriel.

See *Archangels, Presence (Angels of the), Uriel*.

Sarasael: Sarasael is known for telling Noah that the vine Satan had planted in the Garden of Eden to deceive Adam and Eve had been washed out of Paradise by the Great Flood. According to the Third Book of Baruch, Sarasael told Noah to replant the vine and look after it, as in time the wine produced from the grapes would be transubstantiated into the blood of Christ, in the same way that Jesus' sacrifice would ultimately enable humankind to return to Paradise.

Sariel: "God's Command." According to the Book of Enoch, Sariel was one of the original seven Archangels. Sariel is one of the Angels of the Presence and a member of the Sarim. He and Raguel are the two angels who took Enoch up to Heaven. Sariel helps people who want to learn. In Hebrew lore, Sariel encouraged Moses to study. He is also interested in healing and assists Raphael in this work. Sariel provides guidance whenever it is needed. He is frequently invoked in ceremonial magic and provides protection against the evil eye. Sariel looks after people born under the sign of Aries. One unusual facet of Sariel is that he sometimes manifests himself as an ox.

See *Archangels, Enoch, Presence (Angels of the), Raguel, Raphael, Sarim*.

Sarim: The Sarim are the Angel Princes in Heaven. They constantly sing the praises of God. The word *sarim* comes from the Hebrew *sar*, which means "prince." The Sarim are led by Tagas and are responsible for looking after Heaven and earth. Members of the Sarim include some of the most powerful angels in Heaven**:** Akatriel, Anael, Anafiel, Azbuga, Barchiel, Chamuel, Chayyiel, Gabriel, Galgaliel, The Irin, Jehoel, Jophiel, Metatron, Michael, The Qaddism, Radweriel, Raguel, Raphael, Raziel, Rikbiel, Sandalphon, Sariel, Shemuil, Sopheriel Mehayye, Sopheriel Memeth, Soqed Hozi, Uriel, Yefefiah, Zadkiel, and Zagzagel.

See individual angels, *Tagas*.

Saritaiel (Saritiel or Sairitaiel): Saritaiel is the angel of Sagittarius and helps Archangel Adnachiel look after people born under this sign.

See *Adnachiel*, *Archangels*.

Satan: Satan is leader of the fallen angels and the ultimate symbol of evil. The name *Satan* means "adversary" in Hebrew. Satan is known by many names, including Beelzebub, God of the Underworld, Lucifer, Mephistopheles, Prince of Darkness, and the devil. In The Revelation of St. John the Divine, he is called the "great dragon" (Revelation 12:3; 12:7–9). He has his share of nicknames, as well. Examples include**:** "the bogeyman," "Evil One," "Jack Flash," "Old Hairy," "Old Horny," and "Old Red." According to Jewish tradition, Satan's name before the Fall was Satanael (not the same angel as Sataniel). The *el* means "God" in Hebrew, signifying Satanael's close relationship with God. After he fell, he naturally lost the privilege of having *el* at the end of his name.

Originally, Satan was one of God's finest and most beautiful angels. He thought so highly of himself that he wanted to be worshiped as a god. Satan's pride would not allow him to bow down before Adam. By refusing God's command, Satan became the first angel to sin. Having crossed this line, Satan and many other angels—possibly as many as a third of the angels in Heaven—declared war on God. Not surprisingly, they were soundly defeated and became fallen angels. Since then, Satan and his followers have lived in Hell, where they endlessly wage war on the righteous.

One of Satan's plots involved Adam and Eve. Satan turned himself into a serpent and tricked Eve into disobeying the word of God. He accused God of lying to the young couple, and said he had held back information from them. One Jewish legend says Satan seduced Eve, and that Cain, the first murderer, was the result of this union.

Satan has been trying to lead people into the path of wickedness ever since he was cast out of Heaven. One extreme example of this is when he showed Jesus all the kingdoms in the world and said, "All these things

will I give thee, if thou wilt fall down and worship me" (Matthew 4:9; Luke 4:5–7).

Satan is called Iblis in Islam, and they also consider him to be the devil, as he refused to bow down and worship Adam. In Zoroastrianism, the devil is called Angra Mainya.

See *Angra Mainya, devil, dragon, fallen angels, Iblis, Jesus*.

Sataniel: Sataniel is one of the ruling angels of the zodiac and is responsible for the sign of Cancer.

See *zodiac (angels of the)*.

Sayitziel (Saitziel): Sayitziel is the angel of Scorpio and helps Archangel Barchiel look after people born under this sign.

See *Archangels, Barchiel*.

Scheliel: Scheliel is one of the twenty-eight angels who govern the mansions of the moon. He is responsible for Aldimiach, the seventh mansion. Scheliel helps friends and lovers and people engaged in making a profit. However, he also works against people in authority.

See *mansions of the moon*.

Schemhamphoras (Shemhamphorae): The Schemhamphoras are a group of seventy-two angels who bear the various names of God found in Jewish scriptures. The first mention of this is in the Bible: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your trangressions: for my name is in him" (Exodus 23:20–21). These names are believed to possess magical power, and they were, and still are, invoked by magicians. The Egyptians were the first to devise names that could be used for magical purposes, but the Greeks, Assyrians, and Hebrews were all aware of the immense power that can be created by vibrations of sound. By far the most powerful name is the Tetragrammaton, which is the sacred name of God. It is normally written as YHVH, and is pronounced "Yahweh," and sometimes written as

YHWH. However, because this name is so sacred, it was rarely ever pronounced. The Schemhamphora angels are also sometimes considered guardian angels.

Here are the seventy-two Schemhamphoras and the verses from Jewish scriptures associated with them:

1. Vehujah: Thou, O Lord, art my guardian, and exaltest my head.
2. Ieliel: Do not remove thy help from me, O Lord, and look to my defence.
3. Sirael: I shall say so to the Lord, Thou art my guardian, my God is my refuge, and I shall hope in him.
4. Elemijel: Turn, O Lord, and deliver my soul, and save me for Thy mercy's sake.
5. Lelahel: Let him who lives in Zion sing unto the Lord, and proclaim his goodwill among the peoples.
6. Achajah: The Lord is merciful and compassionate, long-suffering and of great goodness.
7. Mahasiah: I called upon the Lord and he heard me and delivered me from all my tribulations.
8. Cahatel: O come let us adore and fall down before God who bore us.
9. Haziel: Remember Thy mercies, O Lord, and Thy mercies which have been forever.
10. Aladiah: Perform thy mercies upon us, for we have hoped in Thee.
11. Laviah: The Lord liveth, blessed is my God, and let the God of my salvation be exalted.
12. Hahajah (1 of 2): Why hast Thou departed, O Lord, so long from us, perishing in the times of tribulation.
13. Jezalel: Rejoice in the Lord, all ye lands, sing, exult, and play upon a stringed instrument.
14. Mebahel: The Lord is a refuge, and my God the help of my hope.

15. Hariel: The Lord is a refuge for me, and my God the help of my hope.
16. Hakamiah: O Lord, God of my salvation, by day have I called to thee, and sought Thy presence by night.
17. Leviah: O Lord our Lord, How wonderful is Thy name in all the world.
18. Caliel: Judge me, O Lord, according to Thy loving kindness, and let not them be joyful over me, O Lord.
19. Lauviah: I waited in hope for the Lord, and He turned to me.
20. Pahaliah: I shall call upon the name of the Lord, O Lord, free my soul.
21. Nelakhel: In Thee also have I hoped, O Lord, and said, Thou art my God.
22. Jajajel: The Lord keep thee, the Lord be thy protection O Thy right hand.
23. Melahel: The Lord keep thine incoming and thine outgoing from this time forth for evermore.
24. Hahajah (2 of 2): The Lord is well pleased with those that fear Him and hope upon his mercy.
25. Haajah: I have called upon Thee with all my heart and shall tell forth all Thy wonders.
26. Nithhaja: I shall acknowledge Thee, O Lord, with all my heart, hear me, O Lord, and I shall seek my justification.
27. Jerathel: Save me, O Lord, from the evil man and deliver me from the wicked doer.
28. Sehijah: Let not God depart from me, look to my help, O God.
29. Rejajel: Behold, God is my helper, and the Lord is the guardian of my soul.
30. Omael: For Thou art my strength, O Lord. O Lord, Thou art my hope from my youth.
31. Lecabel: I shall enter into the power of the Lord, my God, I shall be mindful of Thy justice only.

32. Vasariah: For the word of the Lord is upright, and all His works faithful.
33. Jehuvajah: The Lord knows the thoughts of men, for they are in vain.
34. Lehahiah: Let Israel hope in the Lord from this time forth and for evermore.
35. Chavakiah: I am joyful, for the Lord hears the voice of my prayer.
36. Manadel: I have delighted in the beauty of Thy house, O Lord, and in the place of the habitation of Thy glory.
37. Aniel: O Lord God, turn thy power towards us, and show us Thy face and we shall be saved.
38. Haamiah: For Thou art my hope, O Lord, and Thou hast been my deepest refuge.
39. Rehael: The Lord has heard me and pitied me and the Lord is my helper.
40. Ihiazel: Why drivest Thou away my soul, O Lord, and turnest thy face from me?
41. Hahahel: O Lord, deliver my soul from wicked lips and a deceitful tongue.
42. Michael (1 of 2): The Lord protects thee from all evil and will protect thy soul.
43. Vevaliah: I have cried unto Thee, O Lord, and let my prayer come unto Thee.
44. Ielahiah: Make my wishes pleasing unto Thee, O Lord, and teach me Thy judgments.
45. Sealiah: If I say that my foot is moved, Thou wilt help me of Thy mercy.
46. Ariel: The Lord is pleasant to all the world and His mercies are over all His works.
47. Asaliah: How wonderful are Thy works, O Lord, and how deep Thy thoughts.

48. Michael (2 of 2): The Lord hath made thy salvation known in the sight of the peoples and will reveal His justice.
49. Vehael: Great is the Lord and worthy to be praised, and there is no end to his greatness.
50. Daniel: The Lord is pitiful and merciful, long-suffering and of great goodness.
51. Hahasiah: Let the Lord be in glory forever and the Lord will rejoice in His works.
52. Imamiah: I shall make known the Lord, according to His justice, and sing hymns to the name of the Lord, the greatest.
53. Nanael: I have known Thee, O Lord, for Thy judgments are just, and in Thy truth have I abased myself.
54. Nithael: The Lord hath prepared His seat in Heaven and His rule shall be over all.
55. Mebahiah: Thou remainest for ever, O Lord, and Thy memorial is from generation to generation.
56. Polial: The Lord raiseth up all who fall and setteth up the broken.
57. Nemamiah: They who fear the Lord have hoped in the Lord, He is their helper and their protector.
58. Jejalel: My soul is greatly troubled, but Thou, O Lord are here also.
59. Harahel: From the rising of the Sun to the going down of the same, the word of the Lord is worthy to be praised.
60. Mizrael: The Lord is just in all his ways and blessed in all his works.
61. Umbael: Let the name of the Lord be blessed from this time for evermore.
62. Iahael: See, O Lord, how I have delighted in Thy commandments according to Thy life-giving mercy.
63. Anaviel: Serve ye the Lord with gladness and enter into His sight with exultation.
64. Mehikiel: Behold the eyes of the Lord are upon those that fear Him and hope in His loving kindness.

65. Damabiah: Turn, O Lord, even here also, and be pleased with Thy servants.
66. Meniel: Neither leave me, Lord, nor depart from me.
67. Ejael: Delight in the Lord and He will give thee petitions of thy heart.
68. Habujah: Confess to the Lord, for He is God, and His mercy is forever.
69. Roehel: The Lord is my inheritance and my cup and it is Thou who restorest mine inheritance.
70. Jabamiah: In the beginning, God created the Heaven and the earth.
71. Hajael: I shall confess to the Lord with my mouth and praise Him in the midst of the multitude.
72. Mumijah: Return to thy rest, my soul, for the Lord doeth thee good.

See *guardian angels*, individual angels, *Tetragrammaton*, *YHVH*.

Scotus, John Duns: John Duns Scotus (c.1266–1308) was a philosopher and theologian. He was known as "Doctor Subtilis" because of his talent at subtly merging opposing views. He was probably born in Duns, Scotland, and was ordained in Northampton, England, in 1291. He taught theology at universities in Paris, Oxford, and Cologne. He may have also taught at Cambridge University. John Scotus believed angels were made of "spiritual matter," and were "incorporeal and immaterial." He also believed angels possessed personalities and had individual quirks and characteristics. Consequently, they were similar to people, but slightly more evolved. This idea made angels much more approachable, a comforting thought to those who had been brought up learning about strict Old Testament angels.

Scribes: According to the Third Book of Enoch, the Scribes are an important order of angels. Their task is to record everyone's good and bad deeds and to read them out at the meetings of the celestial court.

Sealiah (Say-ah-lee-yah) **(Sehaliah or Seeliah):** Sealiah is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is guardian angel of people born between November 3 and 7. He provides happiness and good health to people who ask for it.

See *guardian angels, Schemhamphoras*.

Sealtiel: "Request of God." Sealtiel has a special interest in meditation, contemplation, spirituality, and worship. Some authorities say he is an Archangel. It is possible he was the Angel of the Lord who stopped Abraham from sacrificing Isaac (Genesis 22:12). However, several other angels have also been suggested for this task.

See *Lord (Angel of the), Archangels*.

Seasonal Angels: The seasonal angels govern the four seasons.

Spring—Head angel: Spugliguel. Other angels: Amatiel, Caracasa, Core, and Commissoros.

Summer—Head angel: Tubiel. Other angels: Gargatel, Gaviel, and Tariel.

Autumn—Head angel: Torquaret. Other angels: Tarquam and Guabarel.

Winter—Head angel: Attarib. Other angels: Amabael and Ceterari.

Rudolf Steiner (1861–1925), the founder of Anthroposophy, associated the four main Archangels with the seasons: Raphael (Spring), Uriel (Summer), Michael (Autumn), and Gabriel (Winter).

See *Archangels, Gabriel, Michael, Raphael, Steiner (Rudolf), Uriel*.

Sedekiah: Sedekiah is frequently invoked by prospectors and people searching for hidden treasure, such as gold and diamonds.

Seheliel: Seheliel is an angel who helps people gain their desires. He also provides unlimited energy when necessary.

Sehijah (Say-hay-yah) **(Seheiah):** Sehijah is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God

found in Jewish scriptures. Sehijah is the guardian angel for people born between August 7 and 12. Sehijah is a protective angel who looks after people when they're away from home.

See *guardian angels, Schemhamphoras*.

Semangelof: Semangelof, Sansenoy, and Senoy are the three angels who brought Adam's first wife, Lilith, back to him when she left. Lilith disliked Adam's authority and swore revenge on all the daughters of Eve who allow their husbands to rule and control them. Pregnant women and young children used to wear amulets inscribed with the Semangelof's name to protect them from Lilith.

See *Lilith, Sansenoy, Senoy*.

Semeliel (Semeschia): In the Jewish Kabbalah, Semeliel is the angel responsible for the sun. Cornelius Agrippa thought he was one of the seven mighty princes who stood before God.

Semyaza: See *Shemhazai*.

Senoy: Senoy, Sansenoy, and Semangelof are the three angels who were sent to return Lilith to her husband, Adam. Pregnant women and young children used to wear amulets inscribed with the Senoy's name to protect them from Lilith.

See *Lilith, Sansenoy, Semangelof.*

Seraph: A Seraph is a member of the choir of Seraphim. An immensely powerful light is emanated by Seraphs, making it impossible for people to look at them. When St. Francis of Assisi (c.1181–1226) received his stigmata in 1224, he became one of the few humans to see a Seraph.

See *Seraphim*.

Seraphiel (Serapiel): Seraphiel is one of the leaders of the Seraphim and teaches the other Seraphs how to sing the praises of God. He is the most important Merkabah angel, as he is one of the eight judgment throne angels. Seraphiel is said to have the face of an angel and the body of an

eagle. Humans cannot invoke a Seraph, but it is possible to ask Seraphiel to provide contentment and peace of mind.

See *Merkabah*, *Seraphim*.

Seraphim: "The Burning Ones." The Seraphim are the highest-ranking of the nine choirs of angels, and they are the angels closest to God. They have four faces and six wings. According to some sources, their wings are a bright, luminous red. The best description of the Seraphim is found in the Bible: "Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory" (Isaiah 6:2–3). The Third Book of Enoch says the Seraphim have sixteen heads, four facing each cardinal direction. Their light is so strong that humans could not exist in their presence. Even fellow angels, including important ones such as the Cherubim, cannot look at them because their divine, flaming light is so powerful. This light consists of flames of divine, healing love. The Seraphim fly endlessly around the celestial throne singing, "Holy, Holy, Holy." Members of the Seraphim include: Chamuel, Jehoel, Metatron, Michael, Nathanael, Samael, and Seraphiel.

See *Cherubim*, *hierarchy of angels*, individual angels.

Serayel: Serayel is the angel of Gemini and helps Archangel Ambriel look after people born under this sign.

See *Ambriel*, *Archangels*.

Seven Heavens, Angels of: See *Heavens*.

Shalgiel (Salgiel): According to the Third Book of Enoch, Shalgiel is one of the Rulers of the Earth and is responsible for snow and blizzards.

See *Rulers of the Earth*.

Shamshiel (Shimshiel, Shamsiel, or Simsiel): "Light of Day." According to Jewish tradition, Shamshiel looks after the Garden of Eden. He gave

Moses a guided tour of the garden. He is prepared to help anyone who has a genuine desire to improve his or her garden. According to the Third Book of Enoch, Shimshiel is one of the Rulers of the Earth and is responsible for daylight.

See *Rulers of the Earth*.

Sharahiel (Sharhiel): Sharahiel is the angel of the astrological sign of Aries. He helps Archangel Malkhidael look after the month of March.

See *Archangels, Malkhidael*.

Sharahil: In the Islamic tradition, Sharahil is the angel who looks after the nighttime hours. At sunset every day, he hangs a large black diamond on the western horizon. An angel called Harahil displays a large white diamond on the eastern horizon at dawn every day. Apparently, these two diamonds act together to ensure the proper rotation of the earth. They also ensure that day follows night.

See *Harahil*.

Shekinah, The: In Jewish tradition, the Shekinah is the feminine aspect of God. *Shekinah* means "shelter" or "dwelling place." She is the Great Mother of the universe, the Queen of Heaven, and the bride of God. She is believed to be the angel Jacob referred to as "The angel which redeemed me from all evil" (Genesis 48:16). Jewish mystics tell how the Shekinah was separated from her lover, God the Father, after Adam and Eve were expelled from the Garden of Eden. Ever since then, they have been together only on Friday nights, the night before the Sabbath. They will be reunited only when the original light of Creation returns to its source. Fortunately, every act of love, generosity, and compassion brings the couple closer together. The Shekinah provides unity and peace of mind, and delights in helping all lovers. In the Kaballah, the Shekinah is considered the Queen of Angels.

See *Queen of Angels*.

Shelachel (Malka Be-Tarshism Voed Ruachoth Shechalim): Shelachel is an angel of the moon and is believed to be similar in appearance to Archangel Gabriel.

See *Archangels, Gabriel*.

Shelathiel: Shelathiel is the angel of Virgo and helps Archangel Hamaliel look after people born under this sign.

See *Archangels, Hamaliel*.

Shemhazai (Shem-harts-eye) **(Semiaza, Semyaza, Shemjaza, or Shemyaza):** Shemhazai was the leader of the Grigori, the angels who came down to earth and had sexual relations with human women. Shemhazai fell in love with a young maiden called Istehar. She promised to give herself to him if he told her the secret name of God. However, once he told her the name, she said it and immediately ascended to Heaven. Because she was still pure, God placed her in the constellation of Pleiades, so mankind can always see her. Another version of this story says Shemhazai slept with Istehar and they produced two children who became Nephilim, the evil giants.

Angels of destruction were sent to kill the Nephilim, and Shemhazai became so upset that he flew up to the stars and into the constellation of Orion. He is still there, hanging upside down, halfway between Heaven and earth.

See *Grigori, Nephilim*.

Shemuil: Shemuil is an archon who attends to the prayers of Israel and ensures they reach the Seventh Heaven. Shemuil is also a member of the Sarim.

See *archons, Sarim*.

Shen: The shen are Chinese angels. Regarded as gods in China, they perform the same functions as angels. The shen were originally human, but have attained immortality and now spend their time helping people by

providing strength, protection, healing, and instruction. They also exorcise demons. The shen normally appear in animal or human form.

Shepherd: Shepherd is one of the six angels of repentance. He was also guardian angel to Hermas, author of the early Christian best-seller, *Shepherd of Hermas*.

See *guardian angels*.

Sheratiel (Sharatiel): Sheratiel is the angel of Leo who assists Archangel Verchiel in looking after people born under this sign.

See *Archangels, Verchiel*.

Shimshiel: See *Shamshiel*.

Sidriel (Sabrael): According to the Third Book of Enoch, Sidriel is the Archangel in charge of the First Heaven. He is assisted by 496,000 myriads of angels. As Sabrael, he is believed to be Prince of the Tarshishim.

See *Archangels, Tarshishim*.

Simiel: Simiel is one of the angels who were demoted at the Council of Rome in 745 CE. Pope Zachary became concerned at the public interest in angels and declared a number of them could no longer be venerated. These angels, known as reprobated angels, are: Adimus, Inias, Raguel, Sabaoc, Simiel, Tubuas, and Uriel.

See individual angels, *reprobated angels*.

Sirael (Sih-rah-el) **(Sitael):** Sirael is a member of the choir of Seraphim. He is also one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is guardian angel for people born between April 1 and 4. He is interested in helping people combine idealism, thought, and practicality to start new ventures.

See *guardian angels, Schemhamphoras*.

Sizouse: In ancient Persia, Sizouse was the angel who presided over prayers and delivered them to the Throne of God.

See *Throne of God*.

Sopheriel Mehayye (Sopheriel, Sofriel, or Soperiel YHWH): In Jewish lore, Sopheriel Mehayye is one of the eight Merkabah angels and a member of the Sarim. He looks after the books of the dead and records everyone's date of death using a quill of fire.

See *Merkabah, Sarim*.

Sopheriel Memeth (Soperiel YWHW): In Jewish lore, Sopheriel Memeth is one of the eight Merkabah angels and a member of the Sarim. He looks after the books of the living and uses a quill of fire to record the names of everyone who is alive.

See *Merkabah, Sarim*.

Sophia (Pistis Sophia): "Wisdom." Sophia is one of the most important aeons. Some people consider Sophia to be the greatest of all angels, believing that she gave birth to all the other angels. According to Gnostic tradition, Sophia sent the serpent to tempt Eve. Sophia is always shown as a female angel wearing crimson robes and sitting on a throne.

See *aeons*.

Soqed Hozi (So-theth Ho-zee) **(Soqedhozi YHWH):** In Jewish lore, Soqed Hozi is one of the eight Merkabah angels, a member of the choir of Thrones, and a Sarim angel-prince. He looks after the scale on which all human souls are weighed, and he constantly grieves at the amount of human wickedness.

See *Merkabah, Sarim, Thrones*.

Soul, Angels of the: According to Jewish legend, five angels are responsible for leading the souls of people to receive the judgment of God. They are: Araqiel, Aziel, Rumael, Samael, and Uriel.

See *Aziel, Samael, Uriel*.

Spenta Armaiti: In Zoroastrianism, Spenta Armaiti is the angel of devotion. She is considered a female angel and is an Amesha Spenta (Archangel). She is believed to have appeared to Zoroaster when he was starting his new religion. She is in charge of the earth and looks after people who care for the planet. Her main interests are peace, harmony, goodness, devotion, and the truth. Spenta Armaiti can be invoked when it is important to determine the truth of a matter.

See *Amesha Spentas, Archangels, Zoroastrianism*.

Spenta Mainyu: In Zoroastrianism, Spenta Mainyu is the Holy Spirit created by Ahura Mazda, the Wise Lord, to fight against Angra Mainyu, the devil. Spenta Mainyu is considered to be an aspect of Ahura Mazda, and followers of Zoroastrianism believe he provides them with love and protection.

See *Ahura Mazda, Angra Mainyu, devil, Zoroastrianism*.

Splenditenes: In Manicheanism, Splenditenes supported the Heavens on his back. Another angel, Omophorus, carried the world on his shoulders. St. Augustine mentioned Splenditenes in *Contra Faustum XV*, and wrote that he had six faces and glittered with light.

See *Omophorus*.

Sraosha (Sa-rosh) **(Sirush):** "Hearkening" Sraosha is the yazata angel of divine intuition. He patiently listens to people's complaints about their experiences with evil. Sraosha also helps Mithra and Rashnu judge the souls of the dead. He also has the important task of carrying the souls of the dead into the next world. In his spare time, usually during the night, he protects the righteous by chasing demons and other evil spirits. Sraosha has a chariot and four fast white horses to enable him to travel from his home on Mount Haraiti.

See *demon, Mithra, Rashnu, yazata*, Zoroastrianism.

Sstiel YHWH (Sis-tee-yel Yah-way)**:** Sstiel YHWH is one of the eight most important Merkabah angels. In the Third Book of Enoch, even the

mighty Metatron has to dismount when he comes across Sstiel YHWH on the crystal roads.

See *Merkabah, Metatron*.

Steiner, Rudolf: Rudolf Steiner (1861–1925), the founder of Anthroposophy, was born in Kraljevec, Croatia. At the age of forty, he began writing and lecturing on esoteric subjects. Eleven years later, in 1912, he established the Anthroposophical Society. Rudolf Steiner wrote many books on spiritual topics and had a great interest in angels, especially Archangel Michael. In fact, he considered himself to be in the service of this great Archangel. Rudolf Steiner believed seven Archangels took turns exerting their special influence on humanity, and it was Michael who looked after the world for most of Steiner's life:

Michael: 600–200 BCE
Oriphiel: 200 BCE–150 CE
Anael: 150–500 CE
Zachariel: 500–850 CE
Raphael: 850–1190 CE
Samael: 1190–1510 CE
Gabriel: 1510–1879 CE
Michael: 1879 CE–present

Rudolf Steiner also developed his own hierarchy of angels. He believed every person has his or her own personal guardian angel but could not receive the benefit of this until opening his or her soul to the ineffable love of the guardian angel.

See *Anthroposophy, Archangels, guardian angels, hierarchy of angels,* individual angels.

Sukallin: The ancient Sumerians and Babylonians had angel-like messengers and servants for their god, Marduk. These messengers were called sukallin. Sukallin are probably the immediate predecessors of the

Zoroastrian angels. Nabo was a sukallin before being considered a god. Today, he is once again considered an angel.

See *Nabo*.

Suriel: Suriel is an Archangel who taught Moses. Because of the huge influence he had on the life of Moses, God allowed him to come down to earth to retrieve Moses' soul. Suriel, Gabriel, Michael, Raphael, and Saraqael are all called great Archangels in the First Book of Enoch. Suriel is also one of the ruling angels of the zodiac and is responsible for the sign of Taurus.

See *Archangels*, individual angels, *zodiac (angels of the)*.

Swedenborg, Emmanuel: Emmanuel Swedenborg (1688–1772) was a Swedish scientist and mystic who wrote many books on algebra, astronomy, chemistry, and navigation. However, after the age of fifty, he dedicated himself to communicating with angels and wrote many books based on what they told him. His most important book is *Heaven and Hell*, which discusses angels, demons, God, Heaven, and Hell. Swedenborg believed people could see angels using their spiritual eyes, rather than their physical eyes. He also believed that all angels had originally lived on earth as men and women. After his death, his followers founded the Church of the New Religion based on his teachings. The Swedenborgian Foundation continues to this day, keeping his books in print.

See *demon*.

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Tadhiel: "Righteousness of God." According to Jewish legend, Tadhiel was the angel God sent to prevent Abraham from sacrificing his son, Isaac. Metatron and Zadkiel have also been credited with this task. The Bible account does not mention the angel by name: "And the angel of the Lord called upon him out of Heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me" (Genesis 22:11–12).

See *Metatron, Zadkiel*.

Taftafiah: Taftafiah is an angel who is mentioned in fourth-century Jewish literature. His name is constructed from the first two letters of three verses (69, 70, and 76) of Psalm 119.

Tagas: Tagas is head of both the Sarim and the parasim. He is so important that even the four great Archangels (Raphael, Michael, Gabriel, and Uriel) bow down before him. In the Third Book of Enoch, he is described as being in charge of the angelic choirs that constantly sing God's praises.

See *Archangels*, individual angels, *parasim*, *Sarim*.

Tagriel: Tagriel is said to be one of the chief guards in the Second or Seventh Heaven. He is also one of the twenty-eight angels who govern the mansions of the moon. Tagriel is responsible for Alpharg, the twenty-sixth mansion. In this role, he destroys prisons and other buildings and ensures the health of prisoners.

See *mansions of the moon*.

Tahariel: Tahariel is the angel of chastity and purification. He encourages cleanliness of mind and body. Tahariel is the angel to call on when you need a respite from everyday relationships and are seeking a greater association with the Divine. This time can be short or long, but it will purify your body, mind, heart, and soul.

Taliahad: Taliahad is the angel who helps Archangel Gabriel look after the element of water.

See *Archangels, Gabriel*.

Tarot, Angels of the: Three angels are depicted in the major arcana cards of the Tarot deck. Actually, there are four, if you include Lucifer, who is depicted on the Devil card. There is some disagreement about the identity of the angels on the other cards. Most people feel that Raphael is depicted on the Lovers card, Michael on the Temperance card, and Gabriel on the Judgement card.

In addition to this, angels and Archangels have been ascribed to each of the Tarot trumps:

0 The Fool—Archangel: Raphael Ruachel (Raphael of Air); Angel: Chassan.

1 The Magician—Archangel: Raphael Kokabiel (Raphael of Mercury); Angel: Tiriel.

2 The High Priestess—Archangel: Gabriel Levannael (Gabriel of the Moon); Angel: Shelachel.

3 The Empress—Archangel: Anael; Angel: Hagiel.

4 The Emperor—Archangel: Malkhidael; Angel: Sharahiel.

5 The Hierophant—Archangel: Asmodel; Angel: Eraziel.

6 The Lovers—Archangel: Ambriel; Angel: Serayel.

7 The Chariot—Archangel: Muriel; Angel: Pakhiel.

8 Strength—Archangel: Verchiel; Angel: Sheratiel.

9 The Hermit—Archangel: Hamaliel; Angel: Shelathiel.

10 Wheel of Fortune—Archangel: Sachiel; Angel: Jophiel.

11 Justice—Archangel: Zuriel; Angel: Chadaqiel.

12 The Hanged Man—Archangel: Gabriel Maimel (Gabriel of Water); Angel: Taliahad.

13 Death—Archangel: Barchiel; Angel: Sayitziel.

14 Temperance—Archangel: Adnachiel; Angel: Saritaiel.

15 The Devil—Archangel: Anael; Angel: Samaqiel.

16 The Tower—Archangel: Zamael; Angel: Graphiel.
17 The Star—Archangel: Cambiel; Angel: Tzakmaqiel.
18 The Moon—Archangel: Amnitziel; Angel: Vakhabiel.
19 The Sun—Archangel: Michael Shemeshel (Michael of the Sun); Angel: Nakhiel.
20 Judgement—Archangels: Michael Ashel, Metatron, and Sandalphon; Angels: Ariel and Nuriel.
21 The World—Archangels: Cassiel and Uriel; Angels: Agiel and Phorlach.

See individual angels, *Lucifer*.

Tarshish: Tarshish is a prince of the choir of Virtues and one of the rulers of the Malakhim.

See *Malakhim, Tarshishim, Virtues*.

Tarshishim: The tarshishim is a choir of angels in the Hebrew tradition. It is the equivalent of the choir of Virtues. Tarshish is usually considered their leader, though Sidriel and Anael are also sometimes mentioned.

See *Anael, Sidriel, Tarshish, Virtues*.

Teiazel: Teiazel is the angel who looks after writers, artists, sculptors, and musicians. These people can invoke him whenever they need help in their creative activities.

Teletiel: Teletiel is one of the ruling angels of the zodiac, responsible for the sign of Aries.

See *zodiac (angels of the)*.

Temeluch (Temeluchus or Temlakos): Temeluch is responsible for pregnancy, and he traditionally assists Gabriel in instructing the unborn child before it is born. He also keeps a watchful eye over newly born babies. Temeluch is a guardian angel and a childbed angel. In the Jewish tradition, there are said to be seventy childbed angels who protect mothers during childbirth and protect newborn babies from evil spirits.

However, according to the Apocalypse of Paul, Temeluch is the chief angel of torment in Hell.

See *Gabriel*.

Teoael (Tay-oh-ay-yel)**:** Teoael is a member of the choir of Thrones. He can be invoked to help new business ventures. Traditionally, he was invoked to protect ships heading out to sea with precious cargoes.

See *Thrones*.

Terathel (Ierathel, Yeratel): Terathel is the guardian angel of people born between April 2 and 6. He is a member of the Dominions and is an angel of joy, laughter, and optimism.

See *Dominions, guardian angels.*

Teresa of Avila, Saint: St. Teresa of Avila (1515–1582) is one of the most popular saints in the Catholic Church. She entered a Carmelite convent in 1535, and, despite much hostility, founded the first convent of Carmelite Reform in 1562. In 1555, she began experiencing visions in which she heard voices. This disturbed her until St. Peter of Alcantara, her spiritual adviser, told her they were angel visitations. After that, she communicated with angels regularly, and one beautiful angel appeared to her in bodily form. He thrust a golden spear into her heart, causing a pain she described as "sweet." St. Teresa wrote many books, including an autobiography. She is best known for her books describing the progress of the human soul as it moves inexorably toward God.

Tetragrammaton: The Tetragrammaton is YHVH, the four consonants (Yod, Heh, Vau, Heh) that spell the holy, unspeakable name of God. Because it is so sacred, even today, many Jews say "Adonai" ("Lord") to avoid saying the name out loud. Early Christians pronounced it as "Jehovah," but modern-day scholars feel it should be pronounced "Yaweh," and therefore it is sometimes spelled YHWH. Many people say the individual letters, in preference to the name. In some traditions, the seventy-three most important angels have YHVH added to their names.

This is known as a *tetragram*, and it entitles them to speak in the Great Law Court in Heaven. The Tetragrammaton also plays a major role in the Kabbalah.

Tezalel: Tezalel is the angel responsible for trust and fidelity in all loving relationships. He works hard to keep couples together, as long as there is a good chance of saving the relationship. Sometimes, if the couple has drifted apart, Tezalel recognizes it might be better for them to separate rather than continue in a dead relationship. You can call on Tezalel if you have any concerns about the quality of your relationship.

Theliel: Theliel is the angelic prince of love. Not surprisingly, he is associated with the planet Venus. Men should call on him if they want to attract love into their lives. Theliel will not make a specific person fall in love with you, as this might not be in the best interest of both parties. However, he will create desirable situations to help people meet each other. After that, it is up to the two people to develop a relationship, if they wish.

Throne Bearers: The throne bearers are an exclusive choir of angels in Islam. Until the Day of Judgment, only four angels belong to this group. However, this will be increased to eight on the day of Resurrection.

Throne of God: According to Jewish legend, God sits on his throne in Heaven while the court of Heaven assesses the deeds of men and women. Seven Archangels stand at the throne. Twenty-four Elders sit on thrones surrounding the throne of God. The Seraphim, Cherubim, and Thrones encircle the throne of God. When the court is in session, the angels of mercy stand on the right-hand side of God, the angels of peace stand to His left, and the angels of punishment stand in front of Him. When they are all assembled, Radueriel breaks the seals on the box that contains the record of everyone's deeds and hands the scrolls to God (3 Enoch 27:1–2).

See *Archangels, Cherubim, Elders, punishment (angels of), Radueriel, Seraphim, Thrones*.

Thrones: The Thrones are the third-highest ranking of angels in Dionysius the Areopagite's hierarchy of angels. They are sometimes called Wheels, as Ezekiel, the Old Testament prophet, saw them as fiery wheels. They are angels of justice. Their task is to advise God when he makes important decisions. According to the Testament of Adam, they stand in front of the throne of God. The princes of the choir of Thrones include: Jophiel, Orifiel, Raziel, and Zaphkiel. Artists usually depict the Thrones as fiery wheels, with four wings that are covered with penetrating eyes.

See *Dionysius the Areopagite, hierarchy of angels,* individual angels.

Thunder: In the Islamic tradition, Thunder is the angel who looks after the clouds and sends them wherever Archangel Michael decides they should go. Thunder wields a large stick that he uses to make the clouds move. Whenever we hear the sound of thunder, we are hearing the angel Thunder praising God. Thunder has an assistant named Annan.

See *Annan, Archangels, Michael*.

Tir: Tir is the yazata angel in charge of Mercury and the month of June. Tir has the body of a fish, the face of a boar, and two arms (one white and the other black). He wears a crown.

See *yazata, Zoroastrianism*.

Tiriel: Tiriel helps Raphael look after the planet Mercury. Magicians invoke him when making talismans relating to Mercury. It is likely that Tiriel was originally Tir and became Tiriel when adopted by the Hebrew pantheon of angels.

See *Raphael*.

Tomimiel: Tomimiel is one of the ruling angels of the zodiac, responsible for the sign of Gemini.

See *zodiac (angels of the)*.

Tsaphiel: Tsaphiel is one of the angels of the moon, sometimes invoked by magicians when performing rituals involving the moon.

Tubuas (Tubuael): Tubuas is one of the angels who were demoted at the Council of Rome in 745 CE. Pope Zachary became concerned at the public interest in angels and declared a number of them could no longer be venerated. These angels, known as reprobated angels, are: Adimus, Inias, Raguel, Sabaoc, Simiel, Tubuas, and Uriel.

See individual angels, *reprobated angels*.

Tzadkiel: See *Zadkiel*.

Tzakmaqiel (Tsak-mak-ee-el) **(Tzakmiqiel or Tzakamquiel):** Tzakmaqiel is the angel of Aquarius, and he helps Archangel Cambiel look after people born under this sign.

See *Archangels, Cambiel, zodiac (angels of the)*.

Tzaphiel (Tsaf-ee-el) **(Tzaphkiel or Tzaphquiel):** According to the Zohar, Tzaphiel is third of the ten Archangels and is responsible for Binah in the Tree of Life. His duties include looking after Thursdays and Saturdays.

See *Archangels.*

[contents]

U

Umbael (Oo-ma-bel) **(Umabel):** Umbael is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is guardian angel of people born between January 21 and 25. He encourages a sensitive and nurturing approach to problems and difficulties. Umbael enjoys helping people who are interested in astronomy and physics.

See *guardian angels*, *Schemhamphoras*.

Uriel (Oo-ree-el)**:** "Fire of God." Uriel is the Archangel of prophecy. He is usually listed as one of the four main Archangels. The others are Michael, Gabriel, and Raphael. However, unlike those three, Uriel does not appear in the Scriptures, which means we know of him only through stories and legends. Uriel is sometimes considered an Angel of the Presence and has also been classified as both a Cherubim and Seraphim. He is one of the Sarim angel-princes. Uriel is also Regent of the Sun and is in charge of all natural phenomena, such as floods and earthquakes. In Jewish legend, Uriel warned Noah of the imminent flood. He is also the overseer of Hell. Uriel holds the keys to Hell and will destroy the gates to Hell on Judgment Day. Uriel can be called upon to help with creative activities.

Although Uriel was considered one of the seven great Archangels by the early Christian church, he was not mentioned by name in the Bible. Consequently, at the council in Rome in 745 CE, Uriel was demoted, along with several other angels (Adimus, Inias, Raguel, Sabaoc, Simiel, and Tubuas). They are known as the reprobated angels.

Artists usually depict Uriel holding a scroll in one hand, with an open flame burning on his other hand. This flame symbolizes his name, "Fire of God."

See *Archangels*, *Cherubim*, individual angels, *Presence (Angels of the)*, *reprobated angels*, *Sarim*, *Seraphim*.

Urpaniel: Urpaniel is an angel in Judaism who was occasionally used on protective amulets.

Ushahin: Ushahin is the yazata angel in Zoroastrianism who looks after the hours from midnight to dawn every day.

See *yazata*, *Zoroastrianism*.

Uzerin: Uzerin is the yazata angel in Zoroastrianism who looks after the hours from 3 PM until sunset every day.

See *yazata*, *Zoroastrianism*.

Uzzah: "The Lord is Strength." Uzzah, Azzah, and Azael are listed in the Third Book of Enoch as the angels who did not want Enoch to be transformed into the angel Metatron. They told God that Enoch was a descendent of people who had been drowned in the Flood for their wicked ways and that he did not deserve to become an angel. God told them they had no right to interfere and that he had chosen Enoch ahead of any angel. Uzzah, Azzah, and Azael were smart enough to accept the rebuff and bowed down before the new angelic prince, Metatron. Despite this, the angels teased Metatron by calling him "youth," because he was the youngest angel.

See *Azael*, *Azzah*, *Metatron*.

Uzziel (Usiel): "God's Power." Uzziel is the angel of mercy. Some sources claim he is a Cherubim or chief of the order of Virtues. He provides faith and hope in our darkest moments. Uzziel is the angel to invoke when everything seems hopeless and there seems no point in carrying on. He also works hard to teach people faith, hope, love, and forgiveness. According to the apocryphal Book of the Angel Raziel, Uzziel is one of the seven angels who stand in front of the Throne of God.

See *Cherubim*, *Virtues*, *Throne of God*.

V

Vakhabiel (Vakabiel or Vacabiel): Vakhabiel is the angel of Pisces who helps Archangel Amnitziel look after people born under this sign.

See *Amnitziel, Archangels, zodiac (angels of the)*.

Valoel (Valuel): Valoel provides peace, contentment, and understanding. When life is overly hectic or tumultuous, Valoel can provide the necessary peace of mind to handle the situation.

Vasiariah (Va-sah-ree-yah) **(Vasariah or Variariah):** Vasiariah belongs to the Dominions and looks after justice, lawyers, judges, and courts of law. He can be invoked in any matters concerning justice, honesty, and fairness. Vasariah is also one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. Vasiariah is guardian angel of people born between August 29 and September 2.

See *Dominions, guardian angels, Schemhamphoras*.

Vayu: Vayu is a yazata angel in Zoroastrianism. He is responsible for winds and the air.

See *yazata, Zoroastrianism*.

Vehael (Vay-hay-el) **(Vahuel or Vehuel):** Vehael is a member of the Principalities and one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is guardian angel for people born between November 23 and 27. Vehael promotes creativity and pleasure.

See *guardian angels, Principalities, Schemhamphoras*.

Vehujah (Vay-hoo-ee-yah) **(Vehuiah):** In the Kabbalah, Vehujah is one of the eight Seraphim. He is also one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish

scriptures. Vehujah is guardian angel for people born between March 21 and 25. He enjoys helping people gain confidence and self-esteem.

See *guardian angels, Schemhamphoras, Seraphim*.

Verchiel (Verkhiel, Verkiel, or Varchiel): Verchiel is one of the regents of the choir of Powers. Verchiel is the Archangel responsible for the sign of Leo and the month of July. According to some sources, Verchiel is also a prince in the choir of Virtues. He provides love, affection, and friendship. You should call on Verchiel when you are experiencing difficulties with family or good friends.

See *Archangels, Powers, Virtues, zodiac (angels of the)*.

Verethraghna: Verethraghna is the yazata of success and victory. He is the strongest and fastest Zoroastrian angel. He works for honesty and kindness and punishes evil-doers. He takes on a wide range of forms to carry out his work. These include: a strong wind, a bull with gold horns, a powerful white horse, a camel, a bear, a bird, a bull, a young man, and a warrior wielding a sword.

See *yazata, Zoroastrianism*.

Vevaliah (Vay-vah-lee-ah) **(Veualiah or Veuliah):** Vevaliah is a member of the choir of Virtues and is also one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. Vevaliah is guardian angel for people born between October 24 and 28. As a Virtue, Vevaliah is involved in high-level activities, but he also enjoys encouraging and motivating people in their everyday lives.

See *guardian angels, Schemhamphoras, Virtues*.

Victoricus (Victorius or Victor): Victoricus was guardian angel to St. Patrick (c.385–461), the patron saint of Ireland. He appeared to St. Patrick on a weekly basis to offer advice and friendship. Patrick had been kidnapped at the age of sixteen and was taken from Roman Britain to Ireland, where he became a slave looking after pigs. An angelic voice

helped him escape to France. It was Victoricus who asked St. Patrick to return to Ireland to convert the people there to Christianity.

See *guardian angels*.

Virgin Mary: In the Roman Catholic Church, the Virgin Mary is considered Queen of the Angels.

See *Queen of Angels*.

Virgin of Light: The Manichaeans believed in a great angel called the Virgin of Light, who lived in the moon. In the Gnostic *Pistis Sophia*, the Virgin of Light is the judge of souls, a task normally carried out by Sophia. One of her tasks is to decide which soul is to be placed into each new body at conception. Consequently, the Virgin of Light placed the soul of Elijah into the body of the baby who grew up to become John the Baptist.

See *Sophia*.

Virtues: The Virtues are the fifth-highest rank of angels in the hierarchy of angels devised by Dionysius the Areopagite. They are in charge of all natural laws to keep the universe working as it should. Because of this, in the Hebrew tradition, they are also responsible for miracles that go against these laws. As the apostles watched Christ ascend into Heaven, they were joined by two men "in white apparel" (Acts 1:10). These are traditionally believed to be two members of the choir of Virtues. Archangel Michael is Prince Regent of the choir of Virtues. The other princes include Barbiel, Gabriel, Peliel, Raphael, and Uzziel. At one time, Satan was also a member of this order. Artists usually depict the Virtues as bishops carrying either a lily or a red rose (to symbolize the passion of Christ). They have a golden belt around their waists.

See *Archangels*, *Dionysius the Areopagite*, individual angels, *Satan*.

Vohu Manah: Vohu Manah is one of the leading Amesha Spentas (Archangels) in Zoroastrianism. He is the angel of self-worth, love, and divine wisdom. Vohu Manah guided Zoroaster's soul to the Throne of

God. Vohu Manah welcomes the souls of good people as they enter Heaven. Members of the Zoroastrian religion are told to “bring down Vohu Manah in your lives on Earth.” They do this by loving their marriage partners as well as their neighbors. Vohu Manah is also the protector of all animals and the guardian angel of cattle.

See *Amesha Spentas, Throne of God, Zoroaster, Zoroastrianism*.

Vretil: See *Radueriel*.

[contents]

W

War in Heaven: The war in Heaven began when Satan refused God's order to bow down to Adam. Satan gathered an army of angels to fight God's forces, which were led by Archangel Michael. In the Middle Ages, people believed Satan's forces numbered 133,306,668—a huge army by any standards. The Bible reads: "And there was war in Heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in Heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him" (Revelation 12:7–9).

Satan and his army became fallen angels. They now live in Hell, where they still scheme and plot against God, even though they know the task is impossible. Satan and his army will be defeated again at the end of time.

See *Archangels, fallen angels, Michael, Satan*.

Watchers: Originally, the watchers were an important choir of angels. The best-known watchers are the Grigori, the fallen angels who are part of Jewish legend. They came down to earth to teach mankind knowledge that God thought would be useful to them. Unfortunately, some of them fell in love with human women, and the children who were born as a result were the giants Nephilim. Shemhazai was the leader of the Grigori. However, there are two other watchers who, according to the Third Book of Enoch, are called the Irin. They are twin angels who discuss and debate every issue that comes before the throne of God. These watchers are mentioned in Daniel 4:17.

See *fallen angels, Grigori, Irin (the), Nephilim, Shemhazai*.

Water, Angel of: See *Taliahad*.

Week, Angels of the: Angels are responsible for the different days of the week. Magicians invoke these angels on their respective days to help them

in their endeavors. Various names have been suggested for the different names of the week, but the best-known selection is the one published in *The Magus* (1801) by Francis Barrett:

Sunday: Michael
Monday: Gabriel
Tuesday: Camael (Chamuel)
Wednesday: Raphael
Thursday: Sachiel
Friday: Anael
Saturday: Cassiel

Peter de Abano (c.1250–c.1316), the Italian philosopher, listed his selection in his book *Heptameron* (Magical Elements) on angels:

Sunday: Michael
Monday: Gabriel
Tuesday: Samael
Wednesday: Raphael
Thursday: Sachiel
Friday: Anael
Saturday: Cassiel

The *Liber Juratus*, also known as *The Sworn Book of Honorius*, was a famous thirteenth-century grimoire that influenced many generations of magicians, including Dr. John Dee. It listed 47 angels for Sunday, 56 for Monday, 52 for Tuesday, 45 for Wednesday, 37 for Thursday, 47 for Friday, and 50 for Saturday.

See *day (angels of the)*, *Dee (Dr. John)*, individual angels, *planetary angels*.

Wheels: This is another name for the choir of Thrones.

See *Thrones*.

Wormwood: Wormwood is a bitter-tasting plant, making it an unlikely name for an angel. Although it is called a star in the Bible (Revelation

8:11), Wormwood is generally considered an angel: “And the third angel sounded, and there fell a great star from Heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter” (Revelation 8:10–11). C. S. Lewis (1898–1963) made Wormwood a junior devil in his novel *The Screwtape Letters*.

[contents]

X

Xaphan (Zephon): Xaphan was one of Satan's soldiers in the war in Heaven. He suggested to Satan that they set fire to Heaven, but they were defeated before their plan could be carried out. Xaphan became one of the fallen angels and spends his time fanning the flames in the furnaces of Hell.

See *fallen angels, Satan, war in Heaven*.

Xathanael (Nathanel or Nathaniel): According to one version of The Gospel of Bartholomew, Xathanael was the sixth angel created by God. Not surprisingly, the Catholic Church, which believes all angels were created simultaneously, does not accept this idea.

See *Nathanel*.

[contents]

Y

Yahriel: Yahriel is one of the angels of the moon and is sometimes invoked by magicians when performing rituals involving the moon.

Yazata (Yazad): "Adorable Ones." The yazatas are Zoroastrian angels who serve under the Amesha Spentas and work to help and protect humankind. The head of the yazatas is Mithra, whose main task is to assist Ahura Mazda, the God in Zoroastrianism. Some of the better known yazata include: Aban, Ahurani, Airyaman, Akhshti, Arshtat, Ashi Vanghuhi, Asman, Atar, Chista, Daena, Erethe, Havani, Hvare-Khshaeta, Maonghah, Meher, Mithra, Nairyosangha, Parendi, Raman, Rapithwin, Rasanstat, Rashnu, Rata, Sraosha, Ushahin, Uzerin, Vayu, and Zamyat.

See *Ahura Mazda, Amesha Spentas,* individual angels, *Mithra*, *Zoroastrianism*.

Yazidi: The Yazidi are followers of a Kurdish religious sect that predates Christianity. There are about 500,000 Yazidis worldwide in Iraq, Iran, Armenia, Georgia, Syria, Turkey, and Russia. They believe in a creator god who has seven angels to help him look after the world. The head angel is Melek Ta'us, usually known as the Peacock Angel. In Yazidi teaching, God created the Peacock Angel first, followed by the other six angels. God asked the angels to bring him dust from the earth. God blew his breath into this dust and created Adam, the first man. Although some people claim the Peacock Angel is a fallen angel, the Yazidis consider him a major force for good, and God trusts him to look after the earth. The Yazidis do not believe in a devil or any other spiritual adversary fighting against God. There are eight Archangels in the Yazidi pantheon: Melek Ta'us (Peacock Angel), Kadir-Rahman, Sheikh Bakra, Sheikh Ism, Sij-ed-din, Nasr-ed-din, Fakr-ed-din, and Shams-ed-din.

See *fallen angels, Melek Ta'us*.

Yefifiyyah (Yefefiah or Yepipyah): Yefifiyyah is an Angel of the Presence and a member of the Sarim. Jewish legend says he taught the Kabbalah to Moses.

See *Presence (Angels of the), Sarim*.

Yehudiah (Yay-hoo-dee-yah) **(Yehudiam):** Yehudiah is the angel of bereavement and can be called upon for comfort when a loved one dies. He also helps carry the souls of the dead up to Heaven. Because of this, he is considered an angel of death in Judaism. He is one of God's chief messengers and is the guardian angel of people born between September 3 and 7.

See *death (angel of), guardian angels*.

Yetzer Hara (Yetzer Ra): In the Jewish tradition, Yetzer Hara symbolizes the dark, or evil, side of everyone's nature. He is often thought to be the angel of death and/or Satan.

See *death (angel of), Satan*.

YHVH: The four consonants YHVH are known as the Tetragrammaton. They are sometimes expressed as YHWH, to match the popular "Yaweh" pronunciation. They spell God's true name in Hebrew. God's true name was considered too sacred to be spoken out loud, and people referred to Adonai, or Lord, instead. In some traditions, the seventy-three most important Archangels have these four letters added to their names. Metatron is known as the Lesser YHVH.

See *Archangels, Tetragrammaton*.

Yophiel (Iofiel or Yofiel): Yophiel is the Jewish angel of beauty. In Jewish tradition, Yophiel, Metatron, and Yefifiyyah placed Moses on his couch immediately before he died. In the Zohar, Yophiel is considered one of the leading angels, with fifty-three legions of lesser angels attending him.

See *Jophiel, Metatron, Yefifiyyah*.

[contents]

Z

Za'amiel: According to the Third Book of Enoch, Za'amiel is one of the Rulers of the Earth and is responsible for vehemence.

See *Rulers of the Earth*.

Za'aphiel (Za'afiel): , Za'aphiel is one of the Rulers of the Earth, according to the Third Book of Enoch. He is responsible for hurricanes and storms. Apparently, God sometimes uses Za'aphiel to deal with evildoers.

See *Rulers of the Earth*.

Zabkiel: See *Zaphkiel*.

Zachariel: Zachariel has been listed among the Archangels, Dominions, and Powers. He can be invoked to help people improve their memory. Rudolf Steiner considered him one of the seven great Archangels. It is possible that he helps Archangel Raphael rule over the second of the seven Heavens.

See *Archangels, Dominions, Heavens, Powers, Raphael, Steiner (Rudolf)*.

Zadkiel (Zachiel or Tzadkiel): "Righteousness of God." Zadkiel is the ruler of Jupiter, regent of Sagittarius, ruler of the Fifth Heaven, a member of the Sarim, and is believed to be Chief of the Choir of Dominions. Zadkiel is also the Angel of Divine Justice and a planetary angel. Dionysius the Areopagite included Zadkiel in his list of seven Archangels. In the Fifth Heaven, Zadkiel is attended by 496,000 myriads of angels. Because of his association with Jupiter, Zadkiel provides abundance, benevolence, mercy, forgiveness, tolerance, compassion, prosperity, happiness, and good fortune. According to Jewish legend, it was Zadkiel who prevented Abraham from sacrificing his son Isaac. (However, another Jewish legend says Tadhiel performed this task.) You should call on Zadkiel for help whenever you experience financial or legal problems. It is

possible that Zadkiel and Sachiel are two names for the same angel. As Tzadkiel, his name is sometimes found on amulets worn by pregnant women who believe he will help them give birth to a healthy baby.

See *Archangels, Dionysius the Areopagite, Dominions, planetary angels, Sachiel, Sarim, Tadhiel*.

Zagzagel: "God's Righteousness." In Hebrew lore, Zagzagel is the angel of the burning bush who gave advice to Moses (Exodus 3:2). Zagzagel advised and taught Moses, and he helped Michael and Gabriel prepare Moses' grave and escort his soul to Heaven. Zagzagel is believed to be an Angel of the Presence, ruler of the Fourth Heaven, and a member of the Sarim. Although he looks after the Fourth Heaven, Zagzagel lives close to God in the Seventh Heaven. In his spare time, he also teaches other angels. He speaks seventy languages. You can call on Zagzagel whenever you need knowledge or wisdom.

See *Gabriel, Michael, Presence (Angels of the)*.

Zakun (Zakum): Zakun is a powerful angel who, with Lahash, led 184 myriads of angels to seize the prayers of the Jews who were praying that Moses be allowed to reach the Promised Land. Lahash was severely punished for this transgression, but Zakun's fate is not known.

See *Lahash*.

Zamael: "The Severity of God." Zamael is the Archangel of the planet Mars and the angel who looks after Tuesday. There has been considerable confusion between three Archangels: Khamael, Samael, and Zamael. It is possible they are all the same angel.

See *Archangels, Khamael, Samael*.

Zamyat: Zamyat is the female yazata angel in Zoroastrianism who rules over the earth.

See *yazata, Zoroastrianism*.

Zaphiel: Zaphiel is mentioned in the Third Book of Enoch. He has been called a Cherubim and ruler of the planet Saturn. One legend says he taught Noah before Noah started building the ark.

See *Cherubim*.

Zaphkiel: Zaphkiel is a prince of the choir of Thrones. He is one of the planetary angels who look after the planet Saturn. It is possible that Zaphkiel is another name for Cassiel.

See *Cassiel, planetary angels, Thrones*.

Zarall: Zarall and Jael were two Cherubim who protected the Ark of the Covenant. Depictions of them were carved into the mercy seat of the Ark.

See *Ark of the Covenant, Cherubim, Jael*.

Zebul: Zebul is one of the two rulers of the Sixth Heaven. He rules the nighttime hours, and Sabath rules during the daytime.

See *Heavens, Sabath*.

Zebuleon: According to the Book of Esdras, Zebuleon is one of the nine angels who will govern the world after the Day of Judgment. The others are: Aker, Arphugitonos, Beburos, Gabriel, Gabuthelon, Michael, Raphael, and Uriel.

See individual angels.

Zedekiel: See *Zadkiel*.

Zehanpuryu YHWH: In Jewish legend, Zehanpuryu YHWH is one of the gatekeepers to the Seventh Heaven. This makes him one of the most important angels in Heaven.

See *Heavens.*

Zequiel: Zequiel is an unusual angel who came to help Eugene Torralva, a Spanish doctor who lived in Rome in the early sixteenth century. Zequiel, who looked like a young man with blonde hair and a black over-robe, taught Torralva the healing powers of several plants, which the doctor was

able to use with his patients. However, Zequiel's specialty was predicting the future, and on at least two occasions he transported Torralva through the air on a knotted stick to see an actual event unfold. Not surprisingly, word of this got out and Torralva was arrested by the Inquisition in 1528. After being tortured, Torralva admitted that Zequiel was an evil spirit and that he would have no more dealings with him.

Zi'iel: According to the Third Book of Enoch, Zi'iel is one of the Rulers of the Earth and is responsible for ground tremors and commotion.

See *Rulers of the Earth*.

Ziqiel: According to the Third Book of Enoch, Ziqiel is one of the Rulers of the Earth and is responsible for comets.

See *Rulers of the Earth*.

Zodiac, Angels of the: Angels have been associated with the twelve signs of the zodiac for thousands of years. It is a logical association, as angels, stars, and planets are all associated with the celestial realms. According to Jewish tradition, Masleh is the angel in charge of the zodiac. Abbot Johannes Trithemius included the traditional associations of angels with the astrological signs in *The Book of Secret Things* (c.1500):

Aries: Malahidael or Machidiel
Taurus: Asmodel
Gemini: Ambriel
Cancer: Muriel
Leo: Verchiel
Virgo: Hamaliel
Libra: Zuriel or Uriel
Scorpio: Barbiel
Sagittarius: Advachiel or Adnachiel
Capricorn: Hanael (See Anael)
Aquarius: Cambiel or Gabriel
Pisces: Barchiel

Medieval magicians called on the angels of the zodiac for many purposes, and many different angels were related to the twelve signs. In his *Three Books of Occult Philosophy*, Cornelius Agrippa mentioned twelve other angels who are frequently associated with the signs of the zodiac (p. 553). However, he made two mistakes in his list (the angels for Cancer and Libra). Dr. Thomas Rudd (1583–1656) recorded a more accurate list that is included in *Summoning the Solomonic Archangels & Demon Princes* by Stephen Skinner and David Rankine:

Aries: Teletiel
Taurus: Suriel
Gemini: Tomimiel
Cancer: Sataniel
Leo: Ariel
Virgo: Botuliel
Libra: Masniel
Scorpio: Acrabiel
Sagittarius: Chosetiel
Capricorn: Godiel
Aquarius: Deliel
Pisces: Dagymiel

See individual angels.

Zoroaster: (c. 628–c. 551 BCE) Zoroaster was an Iranian prophet, religious reformer, and founder of Zoroastrianism. According to the Zend Avesta, the sacred book of Zoroastrianism, Zoroaster saw Ahura Mazda in a vision. Ahura Mazda told him to teach others his philosophy of good thoughts, words, and deeds. Zoroaster's teaching has had a huge effect, not only on the Persian civilization, but also on Judaism, Christianity, and Islam.

See *Ahura Mazda*, *Zoroastrianism*.

Zoroastrianism: Zoroastrianism is the religion founded by the Persian prophet Zoroaster in the sixth century BCE. Ahura Mazda is the deity in this religion, and he is credited with creating Heaven and earth. His chief assistants are the six or seven Amesha Spentas, the Holy Immortals, who are similar to Archangels. They constantly fight Angra Mainyu (the devil) and his supporters. Followers of Zoroastrianism believe that good will ultimately triumph over evil.

See *Ahura Mazda, Amesha Spentas, Angra Mainyu, Archangels, devil, Zoroaster, Zoroastrian angels*.

Zoroastrian Angels: In Zoroastrianism, there are six Archangels, known as Amesha Spentas, who serve Ahura Mazda (God). Ahura Mazda and his six Amesha Spentas symbolize seven moral precepts and keep watch over different aspects of Ahura Mazda's creation:

Ahura Mazda: the Holy Spirit, mankind
Vohu Manah: wisdom, cattle
Asha Vahishta: truth, fire
Armaita: devotion, earth
Khshathra Vairya: desirable dominion, sky
Haurvatat: wholeness, water
Ameretat: immortality, plants

Guardian angels are called fravashis in Zoroastrianism. Yazata are the rank and file angels in Zoroastrianism. Anahita, the angel of fertility, is an example of a yazata.

See *Ahura Mazda, Amesha Spentas, Archangels, fravashis, guardian angels,* individual angels, *yazata, Zoroastrianism*.

Zuriel: "My Rock is God." Zuriel is the Prince Regent of the choir of Principalities. He is also Archangel of the sign of Libra and ruler of September. Zuriel can be invoked to create harmony and accord. Zuriel is also the angel of childbirth, and he is sometimes summoned to help ease

the pain of childbirth. In the past, pregnant women wore amulets with his name inscribed on them to provide protection during childbirth.

See *Archangels*, *Principalities*, *zodiac (angels of the)*.

[contents]

Appendix

Guardian Angel Invocation

The word *invocation* is derived from the Latin *advoco*, which means, "summon." An invocation is generally performed to summon a deity, angel, or spiritual power. This appendix includes four invocations that many people have found useful in making contact with their guardian angels.

You will need both time and space to perform these invocations. Whenever possible, I prefer to do work of this sort outdoors, but naturally both privacy and the weather sometimes force me indoors. If you are performing an invocation indoors, make sure you will not be interrupted for about half an hour. I temporarily disconnect the phone to ensure there will be no interruptions. I prefer to do any magical work when I'm alone in the house, too. If this is not possible, tell the other occupants that you don't want to be disturbed for a while, to make sure they won't accidentally walk into your room in the middle of the invocation.

You will need to create a sacred space in which to perform your invocation. Start by creating a "magic circle" six to eight feet in diameter. I have a circular rug that I use when performing a ritual indoors. Alternatively, you can mark out a circle using cord or rope. Outdoors, I sometimes use stones to indicate a circle. Often, I simply imagine the circle I'm working in.

If possible, enjoy a leisurely bath before putting on clean, loose-fitting clothes. This effectively separates the invocation from your normal, everyday activities. I enjoy thinking about the invocation while washing myself and relaxing in the bath. This builds up a sense of anticipation and gives me time to think about what I hope to gain from the invocation.

Invocation One

Step into your magic circle and stand in its center. Face east, close your eyes, and visualize Archangel Raphael standing in front of you. You may visualize him as a large angel with huge wings. You might “see” him as a traveler, with a staff and a fish. You might sense him as energy, rather than a figure. It makes no difference how you visualize Raphael; what you see or sense will be right for you. When you feel Raphael is in front of you, speak to him. I prefer to speak out loud, but depending on the circumstances, you might like to talk to him in your mind. You might say something along these lines: “Thank you, Archangel Raphael, for your support and protection. I’m grateful to you for being here for me and for your guidance and healing. Thank you.”

With your eyes still closed, turn to face south, and visualize Archangel Michael. I visualize him as a tall man wearing a suit of armor, with one foot resting on a dragon. This picture is a composite of different paintings I’ve seen of Archangel Michael over the years; naturally, you can visualize Michael in any way you wish. Again, once you sense his presence, speak to him. You might say: “Thank you, Archangel Michael, for your support and protection. Thank you for giving me strength and courage when I need it. I am very grateful for your help. Thank you.”

Turn to face west. Visualize Archangel Gabriel as clearly as you can. Whatever comes into your mind is the right image for you. Speak to Gabriel: “Thank you, Archangel Gabriel, for your gentleness and devotion. Thank you for being God’s messenger and for all your help and support. I am very grateful. Thank you.”

Turn to face north. This time visualize Archangel Uriel before you. When you have an image in mind, speak to him: “Archangel Uriel, I’m grateful for all your help and support. Thank you for giving me fresh ideas and insights. Thank you for forcing me to make changes when I’m reluctant to make them myself. Thank you.”

Turn to face Archangel Raphael again. You are now in the middle of a circle, totally surrounded by the four great Archangels. You are protected

and safe. Now you can ask for anything you wish. In this particular invocation, you want to contact your personal guardian angel.

Think of your need, or desire, to make contact, and then ask your guardian angel to make himself known to you. You can ask directly, or ask the universal life force (God, Mother, Father, Allah, etc.) to intervene for you. You might say: “Thank you, [name of your guardian angel], for guiding, helping, and supporting me throughout my life. I may not have thanked you before, but I’m very grateful for everything you’ve done for me. Please make yourself known to me, as I wish to establish a much deeper connection with you. This will help me grow as a person, not only spiritually, but mentally, physically, and emotionally as well. Thank you once again.”

Remain silent for about sixty seconds. You may find you hear almost instantly from your guardian angel. This communication will come through thoughts and insights that appear in your mind. Carry on a conversation with your guardian angel for as long as you wish. There is no need to be concerned if you don’t hear from your guardian angel immediately. This invocation will have established a closer, more personal relationship with your guardian angel, and you will hear from him when the time is right.

No matter what the response is, thank your guardian angel once again. Visualize Archangel Raphael again, and thank him for his help and protection. Say goodbye, and then repeat this with Archangels Michael, Gabriel, and Uriel.

When you feel ready, open your eyes and take a few seconds to familiarize yourself with your surroundings before leaving the magic circle. Have something to eat and drink before carrying on with your day.

Once you have made a connection with your guardian angel, you will not need to perform this ritual again, as he will come to you whenever you need him. However, many people enjoy the ritual so much that they perform it regularly. It brings them into contact with the four great Archangels as well as their guardian angel.

Invocation Two

Place a table and chair in the center of your magic circle. If you wish, you can start this invocation by visualizing the four Archangels surrounding you. I like to do this not only because it's an opportunity for angelic contact, but also because of the feeling of protection the Archangels provide. However, including the Archangels is not essential.

Sit down on the chair and write a letter to your guardian angel. No one will see this letter, except for your guardian angel, so you can write anything you wish. You might thank your guardian angel for his help and support in the past. You might express your desire to contact him, and list the reasons why you want to do this. You might express your frustration at not being able to contact him in the past. Your letter must be candid, open, and honest.

Take your time in writing your letter, but do not be concerned if you accidentally miss anything you wanted to mention. You can write another letter later or discuss it in person once you've made contact.

When you have finished, sign the letter and seal it in an envelope. Place the envelope on the palm of your right hand, and rest the back of this hand on the palm of your left hand. Hold the envelope in position with your left thumb.

Close your eyes and ask your guardian angel to come to you. Allow about sixty seconds to give your guardian angel time to put thoughts into your mind. As in the previous invocation, you might make immediate contact. However, it may also take a few days. Naturally, you can enjoy a conversation with your guardian angel if contact is made. Once you have finished the conversation, or you have allowed sufficient time for contact to be made, thank your guardian angel.

When you feel ready, open your eyes. If you surrounded yourself with the Archangels, thank them for their help. Leave the magic circle.

This invocation is not quite over—you still have the letter you wrote to your guardian angel, which needs to be sent out into the universe. You do this by burning it and watching the smoke as it ascends toward Heaven.

You may have to move into another room to find a safe place to burn it. As the envelope burns, visualize your message being sent to your guardian angel. Once the envelope and contents have burned away, thank your guardian angel for his help and carry on with your day.

Invocation Three

Sit in a comfortable chair with your feet flat on the ground and your hands resting in your lap. Close your eyes and take three slow, deep breaths. Each time you inhale, think, “relaxation in.” When you exhale, think, “tension and stress out.” Continue taking slow, deep breaths and consciously relax all of the muscles in your body, starting with your toes and finishing at the top of your head. After doing this, mentally scan your body to make sure you are totally relaxed. Focus on any areas that are still tense and allow them to completely relax.

When you are totally relaxed, focus on your breathing again. Imagine that you’re breathing in divine energy each time you inhale. As you breathe out, imagine that each exhalation is creating an invisible bubble of air around you. Visualize this bubble of air growing larger and larger with each exhalation. When you feel totally surrounded by this imaginary bubble, mentally fill it with your favorite color, so the bubble becomes more visible. You can make it change color several times, if you wish. Each time you make the bubble change color, allow yourself to experience the sensations that the particular color provides.

When you are ready to meet your guardian angel, make the bubble return to your favorite color, and then ask your guardian angel to join you. Your special angel will appear inside the bubble. You may see him in your mind’s eye, or you may experience him simply as a sense of knowing that he is present with you.

Once you sense his presence, start a conversation with your guardian angel. You will probably start by thanking him for helping you progress through life. If you have a special need for your guardian angel because of

a particular situation in your life, discuss that with your angel. You can discuss anything at all.

After you've gone over everything you had in mind, thank your guardian angel for coming to your aid, and say goodbye. Visualize the bubble of air around you and see it gradually dissipating until it completely disappears. Take three more slow, deep breaths and open your eyes.

Invocation Four

You will need a candle and a table to place it on for this invocation. As you will have your eyes closed for part of the invocation, make sure the candle is secure before you start. I usually use a white candle for invocations of this sort, but you can use any color you wish as long as it is pleasing to you.

Light the candle, and sit down about six feet away from it. When you look straight ahead, the candle flame should be at eye level. Make yourself as comfortable as possible.

Gaze at the flame and think about your need to contact your guardian angel. After a minute or two, your eyes will start feeling heavy. Let them close when this occurs. Take a slow, deep breath and ask your guardian angel to contact you. Wait for about a minute to see if your guardian angel starts putting thoughts in your mind. Begin communicating with your guardian angel if he makes contact with you.

If he does not make contact, remain sitting quietly with your eyes closed, and talk about your need and desire to contact your guardian angel. Thank him for what he has done for you in the past and say how much you are looking forward to establishing an even closer bond with him in the future. Pause for another minute to see if he wants to respond. Obviously, if he does start talking, engage him in conversation. If not, thank him again, and tell him you'll try again, and that you will keep on trying until he does contact you.

Take a slow, deep breath, and open your eyes. Stand up and pick up the candle. Hold it high in front of you. Say “thank you” out loud, and finish the invocation by snuffing out the candle.

~

These are my favorite invocations for contacting a guardian angel. Over the years, my students and I have experimented with many different rituals and invocations, and these are the ones that have proved most effective. I like the first invocation best but use all of them at different times. Experiment for yourself to see which invocation you like best. Continue performing the invocation at least once a week until you have established regular communication with your guardian angel.

[contents]

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[contents]

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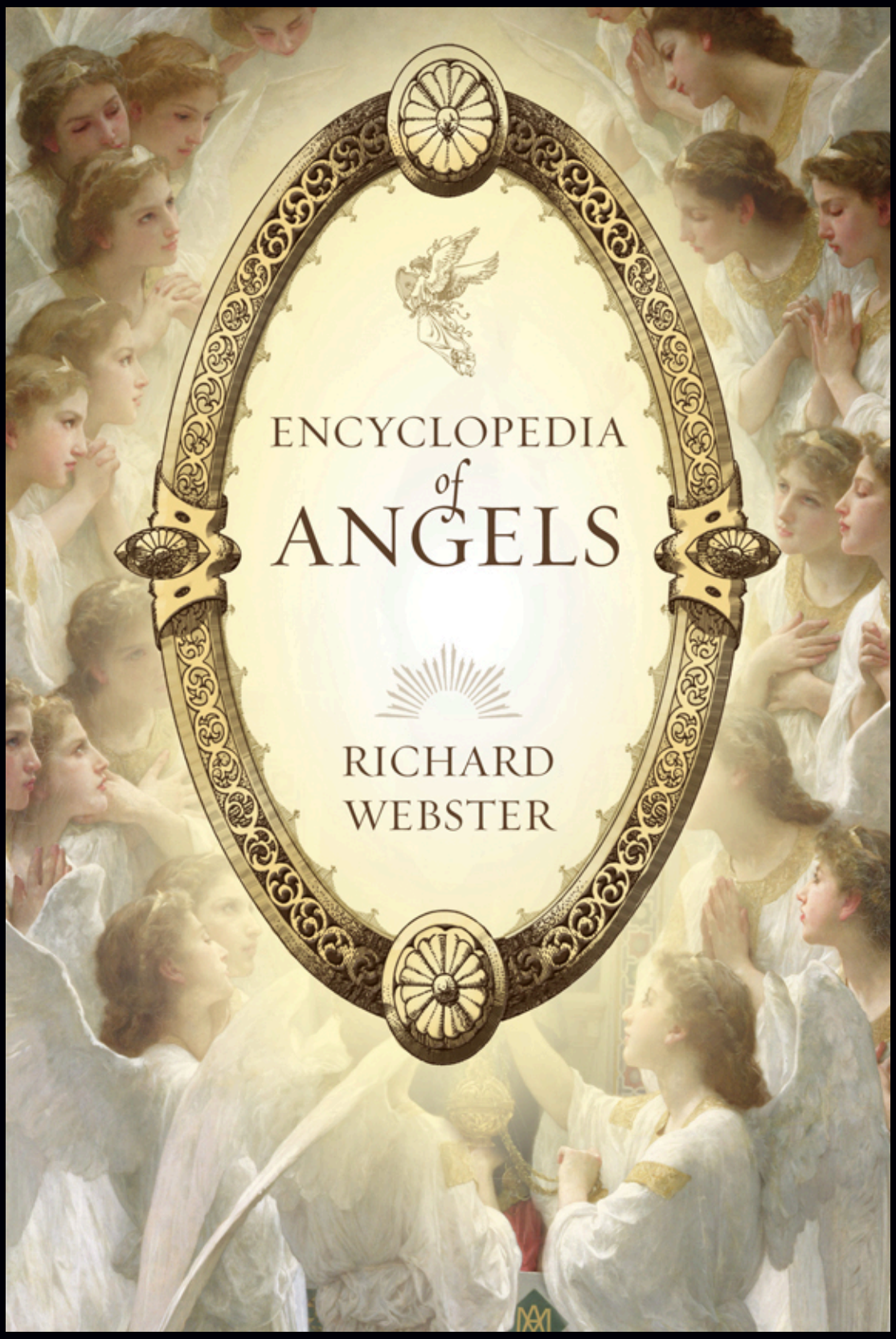
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About Richard Webster

Author of over seventy-five books, Richard Webster is one of New Zealand's most prolific authors. His best-selling books include *Spirit Guides & Angel Guardians* and *Creative Visualization for Beginners*, and he is also the author of *Soul Mates, Is Your Pet Psychic?, Practical Guide to Past-Life Memories, Astral Travel for Beginners, Miracles*, and the four-book series on Archangels, *Michael, Gabriel, Raphael*, and *Uriel*.

A noted psychic, Richard is a member of the National Guild of Hypnotherapists (USA), the Association of Professional Hypnotherapists and Parapsychologists (UK), the International Registry of Professional Hypnotherapists (Canada), and the Psychotherapy and Hypnotherapy Institute of New Zealand. When not touring, he resides in New Zealand with his wife and family.

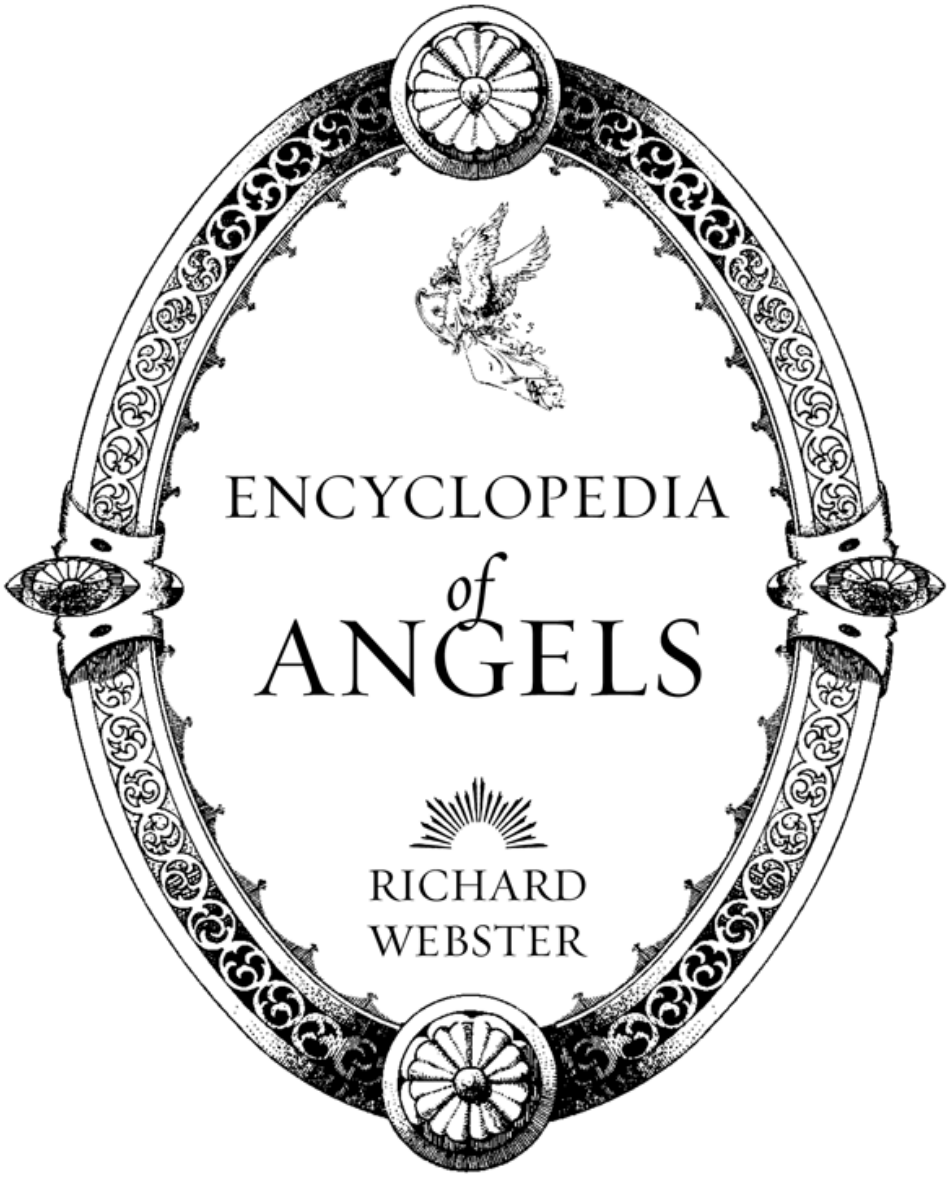

Llewellyn Publications
Woodbury, Minnesota

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First e-book edition © 2012
E-book ISBN: 9780738722139

Book design by Steffani Sawyer
Cover art © 2009 by Bridgeman Art Library, London, SuperStock
Cover design by Lisa Novak
Editing by Nicole Edman

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Llewellyn Publications
Llewellyn Worldwide Ltd.
2143 Wooddale Drive
Woodbury, MN 55125
www.llewellyn.com

Manufactured in the United States of America

Contents

Introduction

Encyclopedia

A
B
C
D
E
F
G
H
I
J
K
L
M
N
O
P
Q
R
S
T
U
V
W
X
Y

Z

Appendix: Guardian Angel Invocation

Bibliography

Introduction

My maternal grandmother was a rather forbidding woman. One of her major tasks in life was to improve the behavior of her grandchildren. Whenever we did something wrong, even something as simple as picking up the wrong implement to eat with, she would say: "People who are nice to know always know which fork to use." Breaches of etiquette were a horrendous sin. To this day, I can hear her saying, "People who are nice to know …" followed by whatever it was we children were supposed to do. Fortunately, I can also recall some of her more tender moments. She enjoyed sitting on my bed at night, teaching me children's prayers and traditional rhymes, such as:

Matthew, Mark, Luke and John,
Bless the bed that I lie on.
Four angels to my bed,
Four angels round my head,
One to watch, and one to pray,
And two to bear my soul away.

The last line of this poem must have prevented many children from falling asleep, but I didn't think much about the meaning of the words until many years later.

As I was five or six years old when I learned this rhyme, this must have been the first time I heard about angels. The only thing I learned about angels at school was they were "God's helpers." Catholic friends who lived nearby occasionally talked about angels, especially their guardian angels. I remember embarrassing the chaplain at school by asking him a question about guardian angels. He told me that people who went to the school down the road (the Catholic school) had guardian angels, but we didn't need them. I thought this was unfair but didn't know enough about angels at the time to question him further. It was not until I was in my

mid-twenties that I discovered that I not only had a guardian angel, but that I also definitely needed him. This book is the result of the fascination I've had with angels since then.

Angels are spiritual beings of light. The word *angel* comes from the Greek word *angelos*, which means "winged messenger." This is because one of their main functions is to carry messages between mankind and God. They also serve and worship God.

The concept of angels is an ancient one. Many early religions believed in beings that could freely travel between this world and the realm of the gods. Jewish legends tell us angels were created on the second day of Creation.

The oldest known illustration of an angel can be found on a six-thousand-year-old stele from Ur. This shows a winged figure pouring the water of life into a cup held by a king. There are many other early examples of winged figures. The enormous part-human, part-animal winged griffins from Mesopotamia are one example. In Assyria, the griffins were considered Cherubim. They were strange figures with human or lion faces and the bodies of bulls, eagles, or sphinxes. These figures show the close relationship astrology has always had with angels, as griffins contain the four signs of the zodiac that mark the solstices and equinoxes: Taurus the Bull (spring equinox), Leo the Lion (summer solstice), the Eagle for Scorpio (autumn equinox), and the Water Carrier for Aquarius (winter solstice).

The Egyptian goddess Nepthys was often depicted as a winged figure. The ancient Egyptians believed everyone had an invisible double, called a *ka*. The ka was probably the person's soul, but it may well have been an early form of guardian angel.

Although wings are the most recognized attribute of angels, angels do not necessarily have wings. In fact, until the time of Emperor Constantine, wings were not usually visible when angels appeared. Medieval and Renaissance artists used wings in their paintings to symbolize the spiritual

power of angels, as well as their ability to move between Heaven and earth instantaneously.

Zoroaster (sixth century BCE), the Persian prophet, established a religion called Zoroastrianism, which is still practiced today by two or three hundred thousand people in Iran and western India. It is the oldest existing revealed religion. There are three classes of angels in Zoroastrianism: Amesha Spentas ("Beneficent Immortals"), fravashis ("guardian angels"), and yazatas ("angels"). Even these angels were not the first "true" angels. Zoroaster adopted a variety of existing deities, including the *sukali* who were angels for earlier gods.

The influence of the Zoroastrian angels cannot be over-emphasized. The angels of Judaism were based on the cosmology established by Zoroaster. Christianity later adopted its angels from the Hebrew tradition. Both the Hebrew and Christian angels had an influence on the angelology of Islam. Although there are major differences in how these religions view angels, they all accept angels as an important part of their religious beliefs.

The Jewish Kabbalah is a valuable source of information on angels. It dates back to the first century CE, but the most important texts were written in the twelfth and thirteenth centuries. Among these texts are the Zohar and the Book of Raziel the Angel. According to legend, God taught the Kabbalah to his angels. The angel Raziel taught Adam the Kabbalah to help him find his way back to God. In the Kabbalah, angels are part of the Divine Energies that keep the universe in a state of balance.

Angels appear in many forms in the Bible. Sometimes they appear as human beings (Genesis 18; 32:10–13; Joshua 5:13–15; Judges 13:1–5). In Exodus 3, an angel appeared as a fiery bush. Cherubs were obviously seen as well, as two were depicted on the Ark of the Covenant (Exodus 25). Michael and Gabriel are the only two angels mentioned by name in the Bible. Raphael is mentioned in the Book of Tobit, and Uriel can be found in the First Book of Enoch and 2 Esdras. Tobit and 2 Esdras are both in the Apocrypha, fifteen books that were excluded from the Protestant Bible.

A large amount of early Christian material was excluded from the Bible. These are known as extracanonical or pseudepigraphical writings. Examples of these include the Gospel of Barnabas, the Apocalypse of Abraham, the Apocalypse of Paul, the Book of Adam and Eve, the Book of Jubilees, and the Gospel of Peter. At least forty apocryphal gospels were excluded. These books contain a great deal of information on angels and are frequently referenced in this encyclopedia.

By far the most important of the apocryphal books for anyone interested in angels are the three books of Enoch (c. second century BCE). These are the largest source of information on Christian angels, especially the fallen angels. Although the books of Enoch were excluded from the Bible, many of his ideas and stories were included. The parable of the sheep rescued by the good shepherds in the Gospel According to John, for instance, was originally included in the writings of Enoch. Madam Helena Blavatsky, founder of the Theosophical Society, claimed that the Revelation of St. John the Divine was a "grand but reedited version of the Book of Enoch" (H. P. Blavatsky, *The Secret Doctrine*, Volume IV, 65).

Another important source for angelologists is *The Celestial Hierarchy* by Dionysius the Areopagite, written in the late fifth or early sixth century. This anonymous writer created the best-known hierarchy of angels. In the thirteenth century, St. Thomas Aquinas (1225–1274) used Dionysius' hierarchy in his *Summa Theologiae* (1266–1273), still an important book in the Catholic Church. St. Thomas Aquinas considered angels to be "pure intellect." During his lifetime, angels were part of people's everyday lives. Angelology was a compulsory subject in the theological curriculum at the University of Paris, and scholars such as Giovanni Bonaventure (the Seraphic Doctor) and Thomas Aquinas (the Angelic Doctor) created a huge amount of material to slake students' thirst for knowledge.

The medieval grimoires contain a wealth of information on angels and demons. These magic books are largely concerned with methods magicians use to summon angels and demons. *The Lemegeton* (also

known as *The Lesser Key of Solomon*) is one of the most famous of these grimoires. The *Goetia*, the first of the five books that comprise *The Lemegeton,* deals largely with seventy-two demons, or evil spirits. The *Theurgia-Goetia*, the second book, deals with a variety of different spirits. The final three books are concerned with angels and good spirits. Johannes Trithemius, Cornelius Agrippa, Peter de Abano, and Dr. John Dee are just a few of the magicians who valued the material in the grimoires and apparently made good use of them.

Dr. John Dee (1527–1608), the best-known magician of the Elizabethan era, and his scryer, Edward Kelley, communicated with angels on an almost daily basis, and kept detailed records of every communication. John Dee's *Spiritual Diaries* are a remarkable record of these encounters.

Emmanuel Swedenborg (1688–1772), the Swedish scientist and mystic, also communicated with angels regularly and wrote many books about his experiences with them. He was able to not only see and talk with angels, but could also travel freely through Heaven and Hell. Swedenborg believed that every angel had lived on earth as a human being before becoming an angel. He wrote many books on his experiences with angels, including *Heaven and Hell* and the eight-volume *Arcana Coelestia*. Swedenborg greatly influenced later thinkers, including Ralph Waldo Emerson and William Blake.

William Blake (1757–1827), the English artist and poet, saw angels throughout his life. When he was nine years old, he saw a tree covered with angels on Peckham Rye, South London. Robert Blake, William's younger brother, died when William Blake was twenty-nine. He saw his brother's spirit leaving the body and reported that Robert's spirit clapped hands with joy and excitement as it rose toward Heaven. William Blake continued to receive angelic visions for the rest of his life.

Blake recorded a fascinating story about angelic contact in his diary. He had been commissioned to illustrate a book and was struggling to draw an

angel. In frustration, he asked out loud, “Who can paint an angel?” Instantly, he heard a reply: “Michelangelo could.”

“How do you know?” Blake asked.

“I know, for I sat for him. I am the Archangel Gabriel.”

Blake was intrigued, but not totally convinced. He suggested the voice might be that of an evil spirit.

“Can an evil spirit do this?” the voice replied.

A bright shape with large wings materialized in Blake’s studio. It radiated pure light. The angel grew larger and larger, and finally the roof to Blake’s studio opened up and Gabriel ascended to Heaven. According to Blake’s diary, Gabriel then “moved the universe.” Unfortunately, he didn’t clarify this statement, but he did write that he was convinced he had seen Archangel Gabriel.

Rudolf Steiner (1861–1925), the Austrian philosopher and founder of the Anthroposophical Society, was another visionary. He started communicating with angels telepathically at the age of eight. In adulthood, he developed his own cosmology of angels and had a close connection with the Archangel Michael. Rudolf Steiner taught that we are all guided and protected by a guardian angel. This angel has a profound influence on us while we’re young but withdraws during adulthood to enable us to learn through our mistakes.

Geoffrey Hodson (1886–1983), a leading Theosophist and clairvoyant, was contacted by an angel called Bethelda in 1924. The information he learned from these meetings became the subject of five books. I was fortunate enough to grow up in the city Geoffrey Hodson lived in, and I heard many of his lectures on angels.

Angels declined in popularity during the Age of Enlightenment in the eighteenth century. This is not surprising, as people started demanding scientific proof about matters that had previously been accepted on faith.

Even as recently as sixty years ago, angels were considered an anachronism. In 1943, the American philosopher Mortimer Adler was

asked to contribute an article to a book on the great ideas of Western civilization. The editorial panel was "flabbergasted" when Adler suggested he write an article on angels, and they asked him to write on something else. Adler insisted, and his article duly appeared. This article and the book *The Angels and Us*, which he wrote some thirty years later, heralded the enormous popularity of angels today.

The angels appear to have noticed it, too. Angelic encounters are more numerous today than ever before. The number of books, DVDs, classes, and workshops available on communicating with angels reveals the dramatic increase of interest in the subject. The New Age movement of the twentieth century has created new interest in angels, and today more people than ever are regularly communicating with the angelic kingdom.

How Many Angels Are There?

I thought I was reasonably knowledgeable about angels before starting work on this book. However, I was forced to change my mind when I began researching the subject and discovered how many angels had been named over the years. Trying to unearth information about many of them was a frustrating, but always fascinating, task.

How many angels are there? The logical answer is, "as many as necessary." However, people have never been satisfied with that answer. The prophet Daniel had a vision in which one hundred million angels appeared: "a thousand thousands ministered unto him, and ten thousand times ten thousand stood before him" (Daniel 7:10). The prophet Enoch visited Heaven and saw "angels innumerable, thousands of thousands, and myriads and myriads." The Zohar says six hundred million angels were created on the second day of Creation. It then goes on to say additional angels were created on other occasions. Discussion on the numbers of angels there were in Heaven reached its height in medieval times. Albert the Great, a Dominican monk and teacher of St. Thomas Aquinas, wrote that each of the nine choirs of angels had 66,666 legions, and each of these had 6,666 angels, making a grand total of almost 4,000,000,000—four

billion! Other scholars of the day came up with a much more modest figure: 301,655,722. I still think the answer to the question is, “as many as necessary.”

I’ve included in this book all the angels that are relevant today, no matter what your interest in angels may be. All the major Christian, Islamic, Judaic, and Zoroastrian angels are here, for instance, as are all the main angels invoked by magicians. However, I also deliberately excluded a number of angels for a variety of reasons. The Enochian angels are a highly specialized and complex group. Because it would involve doubling the size of this book to cover them all, they are better served in books on Enochian magic. Consequently, I have included only a few of the more important angels in Dr. Dee’s system.

Many angels are known solely by their names. I have excluded them also, as there seemed little point in including thousands of names with no other information. I also excluded most of the angels who probably never existed. These were created by people who thought of suitable names and added “el” to turn them into angels.

Most people will probably use this book for reference purposes, but I hope others will enjoy browsing through it and reading the entries that appeal to them. I hope you enjoy this book and receive both knowledge and pleasure from it.

[contents]

A

Abaddon (Abadon, Abbadon, Appolion, or Appolyon): Abaddon is God's destroyer angel and is called a king in Revelation 9:11: "And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon." Because of this, Abaddon is also thought to be the angel mentioned in Revelation 20:1–3: "And I saw an angel come down from Heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more."

Abaddon is also mentioned by name in the Dead Sea Scrolls.

See *devil, dragon, Satan*.

Abadiel: See *Abdiel*.

Aban (Aredvi Sura Anahita): Aban is a female yazata angel in Zoroastrianism. She lives in the starry regions of the sky and looks after the month of October.

See *yazata, Zoroastrianism*.

Abariel: Abariel is mentioned in *The Key of Solomon* as one of the regents of the moon. Because of this, Abariel is often invoked in rituals involving emotions, fertility, childbirth, and female mysteries. Abariel also protects people from any mishaps involving water. Abariel is a feminine-looking angel. He wears yellow robes with a blue belt. Around his neck is a heart-shaped locket.

Abathar Muzania (Ab-at-ar Muz-an-iah)**:** Abathar Muzania is the angel who weighs the souls of the dead in the cosmology of the Mandaeans, a Gnostic sect which was most influential in the first and second centuries CE. Abathar Muzania is always depicted with a set of scales.

Abdiel (Abadiel): "Servant of God." During the war in Heaven, Abdiel refused to rebel against God, and argued with Satan, saying that Satan had to be weaker than God because God had created him. According to John Milton's *Paradise Lost*, Abdiel flew away, leaving Satan and his supporters behind. He later fought against Satan's forces, and even struck Satan with his sword. Abdiel's fighting skills were commemorated in World War II. Six Abdiel-class minelayers were named after the angel, and they played a valuable role in the war effort. Three of Britain's Royal Navy ships have also been called HMS *Abdiel*. The first of these was launched in 1915. You can call on Abdiel in any matters concerning faith in yourself and faith in God.

See *Satan*, *war in Heaven*.

Abdizuel (Abdizriel): Abdizuel is one of the twenty-eight angels who govern the mansions of the moon. Abdizuel is responsible for Alzarpha, the twelfth mansion. Abdizuel helps harvests and plantations to prosper and encourages self-improvement. However, he hinders sailors.

See *mansions of the moon*.

Abezethibou (Abezithibod): According to the *Testament of Solomon*, Abezethibou was originally an angel but is now a one-winged demon in Hell. He is believed to have secretly advised Pharaoh to decline when Moses asked him to let his people go. As this ultimately failed, he helped Pharaoh's magicians create magic with the intention of harming Moses, and encouraged the Egyptians to chase the Israelites after they had been allowed to leave Egypt. According to Jewish legend, Abezethibou drowned with the Egyptians in the Red Sea and is still imprisoned under a pillar at the bottom of the sea.

See *demon*.

Abraxas: Abraxas was originally considered the supreme being in Gnosticism. However, as the Gnostic cosmology evolved, Abraxas

became a go-between between God and mankind. Abraxas is considered to be the creator of the Aeons. He rules the 365 Heavens.

See *aeons*.

Abrinael (Abrunael): Abrinael is one of the twenty-eight angels who govern the mansions of the moon. Abrinael is in charge of Sadabath, the twenty-fourth mansion. He helps married couples and supports soldiers; he hinders governments.

See *mansions of the moon.*

Abuliel: Abuliel is one of several angels who specialize in carrying prayers to the Throne of God. The others are Akatriel, Metatron, Michael, Raphael, Sandalphon, and Sizouse. Any of these angels can be invoked if you are sending a desperate prayer for help.

See *Akatriel, Metatron, Michael, Raphael, Sandalphon, Sizouse, Throne of God*.

Abuzohar: Abuzohar is one of the angels who look after the moon. Abuzohar is sometimes invoked in ritual magic when matters concerning the moon are involved.

Achaiah (Ay-kar-hee-yah) **(Achajah):** Achaiah is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. In the Kaballah, Achaiah is said to be one of the eight Seraphim. He also acts as guardian angel to people born between April 21 and 25. Achaiah helps people become more patient and accepting. He enjoys researching the mysteries of the universe and uncovering long lost secrets. Achaiah is usually depicted sitting at a desk, studying an ancient manuscript. He has a lined face, appears to be in late middle age, and wears white robes, a red belt, and leather sandals.

See *guardian angels, Schemhamphoras, Seraphim*.

Acrabiel: Acrabiel is one of the ruling angels of the zodiac and is responsible for the sign of Scorpio.

See *zodiac (angels of the)*.

Adam: Adam is best known as the first human. However, in the apocryphal Book of Adam and Eve, he is called "the bright angel." In the Second Book of Enoch, he is called "the second angel." The account in the Apocalypse of Moses says Michael took Adam to Heaven in a fiery chariot. The Secret Book According to John claims that Adam was created by a multitude of angels, each responsible for a small part of his body. Krima, for instance, created Adam's fingernails, and Agromauma, his heart. Once he was created, other angels activated him and brought him to life.

See *Michael*.

Adimus: Before 745 CE, Adimus was venerated by the Catholic Church. However, in that year, Pope Zachary, at the Council of Rome, demoted several angels because they were not mentioned by name in the Bible. These angels, known as reprobated angels, were: Adimus, Inias, Raguel, Sabaoc, Simiel, Tubuas, and the Archangel Uriel. Apparently, that wasn't the end of Adimus' problems. In 1635, Thomas Heywood published *The Hierarchy of Angels*, and wrote that God had condemned Adimus to eternal damnation.

See *Inias, Raguel, reprobated angels, Sabaoc, Simiel, Tubuas, Uriel*.

Adnachiel (Adnakhiel, Advachiel, or Adernahael): Adnachiel, along with another angel called Phaleg, is in charge of the order of Angels. He is known as the angel of independence and looks after anyone involved in pioneering or adventurous activities. He is the Archangel who looks after Sagittarians and the month of November. Adnachiel is tall and athletic. He wears green and brown robes and carries a large bow and a quiver of arrows. His belt is purple. Attached to a cord around his neck is a talisman of the glyph of Sagittarius.

See *Archangels, Phaleg, zodiac (angels of the)*.

Adriel: "My help is God." Adriel is one of the twenty-eight angels who rule the twenty-eight mansions of the moon. He is responsible for Alchil, the seventeenth mansion. In this role he improves bad fortune and makes love long lasting. He also strengthens buildings and assists sailors.

In the Jewish tradition, Adriel is also one of the angels of death. It is possible that Adriel is also the angel Hadraniel.

See *death (angel of), mansions of the moon, Hadraniel*.

Aeons: In Gnosticism, aeons are a special order of angels who emanated from Abraxas, the Godhead. Each aeon was able to create other aeons, but the divine essence possessed less and less power with each generation. The best-known Aeon is Sophia, sometimes called Pistis Sophia. She is the female symbol of wisdom. Her male equivalent is Dynamis, who symbolizes divine power. It is generally thought there are 365 aeons, although different numbers have been suggested. During the sixth century, their influence declined when Dionysius the Areopagite excluded them from his hierarchy of angels.

See *Abraxas, Dionysius the Areopagite, Dynamis, hierarchy of angels, Sophia.*

Aeshma: In Zoroastrianism, Aeshma is the demon responsible for violence and anger. It is Aeshma who causes aggression to build up in people. Originally, according to Persian legend, Aeshma was one of the seven Amesha Spentas, or Archangels. Gradually, Aeshma was transformed into Zend Aeshmo daeva (the demon Aeshma). He is the most likely inspiration for the demon Asmodeus in the Book of Tobit.

See *Amesha Spentas, Archangels, Asmodeus, demon, Zoroastrianism*.

Af: Af is one of the destroying angels, and, in the Jewish tradition, is an angel of death. Apparently, Af helped Hemah when he tried to swallow Moses and succeeded up to his "circumcised membrum." Af lives in the Seventh Heaven and is immensely tall.

See *death (angel of), destroying angels, Hemah*.

Afriel: Afriel has a special interest in young people and can be invoked in any matters relating to children or teenagers. He is also interested in the well-being of young animals. Afriel promotes a positive attitude and a vision of a better world.

Agiel: Agiel is an angel of Saturn and is sometimes invoked by magicians making Saturnine talismans or working with this particular planet.

Ahriman (Ariman, Aharman, or Dahak): Ahriman is the devil, or evil spirit, in Zoroastrianism. Ahriman was the inspiration for the Jewish, Christian, and Islamic adversary, Satan. Ahriman was originally known as Angra Mainyu. His twin brother is Ormazd.

See *Angra Mainyu, devil, Ormazd, Satan, Zoroastrianism*.

Ahura Mazda (Ohrmazd or Ormazd): Ahura Mazda is the supreme being in Zoroastrianism. He looks after Heaven and earth, and is constantly fighting for the forces of good. His main foe is Angra Mainyu, the devil in Zoroastrianism. Ahura Mazda is helped in his work by six Amesha Spentas, or Beneficent Immortals, who serve as his Archangels. Artists depict him with a long beard, and he usually wears a robe covered with stars.

See *Amesha Spentas, Angra Mainyu, Archangels, devil, Ormazd, Zoroastrianism*.

Ahurani: Ahurani are female yazata angels in Zoroastrianism. Their task is to look after water.

See *yazata, Zoroastrianism*.

Air, Angel of: See *Chassan*.

Airyaman: Airyaman is a yazata angel in Zoroastrianism who is responsible for healing and friendship.

See *yazata, Zoroastrianism*.

Akathrielah Yelod Sabaoth (Ak-ath-reel-yah Yay-lod Sab-ay-ot)**:** Akathrielah Yelod Sabaoth is a powerful angel in Jewish legend. He ranks above all the other angels and stands at the entrance to Heaven.

Akatriel: Akatriel is the angel-prince who proclaims divine mysteries. He is one of the supreme regents of the Seventh Heaven and is a member of the Sarim. Akatriel can be consulted whenever doubt or mystery surrounds a problem.

See *Sarim*.

Aker: According to the Book of Esdras, Aker is one of the nine angels who will govern the world after the Day of Judgment. The others are: Arphugitonos, Beburos, Gabriel, Gabuthelon, Michael, Raphael, Uriel, and Zebuleon.

See individual angels.

Akhazriel (Akraziel): "Herald of God." In Jewish lore, Akhazriel is the angel who delivers God's pronouncements and passes on important messages. It was Akhazriel who, for instance, told Moses that his prayer asking for a longer time on earth would not be granted.

Akhshti (Ak-hesh-tee)**:** Akhshti is a yazata angel in Zoroastrianism. He personifies peace.

See *yazata, Zoroastrianism*.

Akriel: Traditionally, Akriel is the angel of barrenness, called upon for help in cases of infertility. Nowadays, he is called upon for help with all problems associated with sexuality, including conception, sterility, and lack of libido. Akriel is also called upon to aid people suffering from mental illness. He also helps people improve their memories and encourages them to undertake mentally challenging tasks. People who are studying and need to memorize a great deal of material also call upon him. Akriel is sometimes called the angel of intellectual achievement. He wears

yellow robes with a wide red belt around his waist. In one hand he holds a large red heart.

Aladiah (Al-ar-dee-yah)**:** Aladiah is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. Aladiah is also guardian angel for people born between May 6 and 10. Aladiah heals people emotionally. In the process, he helps them let go of the past and move on with their lives.

See *guardian angels, Schemhamphoras*.

Alan of Lille: Alan of Lille (c.1114–1202) was called Doctor Universalis because of his erudition and knowledge. He was a philosopher, theologian, historian, naturalist, author, and poet. His work on the hierarchy of angels (*Treatise on the Angelic Hierarchy*) explains the gifts, attributes, functions, and tasks of the various angels. He also examines the "antiangels," spiritual beings who constantly fight against angels and try to undermine their good work. Alan of Lille classified antiangels into a hierarchy called Exordo.

See *Exordo, hierarchy of angels*.

Alheniel: See *Atheniel*.

Amael: Amael is one of the rulers of the choir of Principalities and is considered an angel of hope. Amael enjoys working with people who are developing their psychic skills.

See *Principalities*.

Amasras: Amasras is mentioned in the Book of Enoch. He enjoys helping people who work with the soil, such as gardeners and farmers. He is called upon to increase the potency of magic spells.

See *Enoch (Book of)*.

Ambriel: Ambriel is Prince of the Order of Thrones and the ruling angel of May. He is generally considered an Archangel and looks after people born under the sign of Gemini. He can be invoked for any matters involving

communication. He also assists people who are seeking new jobs or searching for more opportunities and responsibility. Ambriel has long, blonde hair and wears a jacket of rose-red. His belt is silver. Ambriel also wards off evil and is sometimes depicted with one hand raised in front of him to repel negative energies.

See *Archangels, Thrones, zodiac (angels of the)*.

Ameretat: Ameretat is an Amesha Spenta, one of the Archangels in Zoroastrianism. She is considered to be the sister of Haurvatat. Ameretat is the angel of immortality and rules over plants.

See *Amesha Spentas, Archangels, Haurvatat, Zoroastrianism*.

Amesha Spentas: Amesha Spentas are the Beneficent Immortals created by Ahura Mazda, the supreme being in Zoroastrianism. They equate to Archangels in Judaism and Christianity. They are sometimes referred to as Holy Spirits. There are six Amesha Spentas, or "holy immortal ones": Ameretat (Immortality), Asha Vahishta (Spirit of Truth), Haurvatat (Wholeness), Khshathra Vairya (Warrior), Spenta Armaiti (Devotion), and Vohu Manah (Righteous Thinking). Ahura Mazda and the amesha spentas are the Holy Immortals who protected the world when it was first created.

See *Ahura Mazda, Archangels,* individual angels*, Zoroastrianism*.

Amitiel: Amitiel is generally considered the angel of truth. (However, both Gabriel and Michael have also been given this title at times.) He can be called upon for help in any matters requiring honesty and integrity. According to Jewish legend, Amitiel argued against the creation of humanity because he felt humans would ultimately turn against God and cause enormous misery and distress. Amitiel wears white robes and has a large pendant of a cross on his chest. His right hand is held at head height, with the first two fingers upraised. His thumb holds the other two fingers in his palm.

See *Gabriel, Michael*.

Amnediel: Amnediel is one of the twenty-eight angels who govern the mansions of the moon. Amnediel is responsible for Alnaza, the eighth mansion. Amnediel helps create friendship, love, and happy times for travelers. He also repels mice and imprisons captives.

See *mansions of the moon*.

Amnitziel (Amnitzial): Amnitziel is considered to be the Archangel who looks after the astrological sign of Pisces and the month of February. He is assisted by Vakhabiel.

See *Archangels, Vakhabiel*.

Amnixiel: Amnixiel is mentioned in a list of the seven electors in Hell, which, if true, makes him a fallen angel. He is also listed as one of the twenty-eight angels who govern the mansions of the moon. Amnixiel is responsible for Albotham, the twenty-eighth mansion. In this role, he enhances businesses, ensures the safety of travelers, increases the happiness of married couples, and strengthens prisons. Unfortunately, he also causes the loss of treasure.

See *fallen angels, mansions of the moon*.

Amutiel: Amutiel is one of the twenty-eight angels who govern the mansions of the moon. Amutiel is responsible for Allatha, the nineteenth mansion. Amutiel is a negative angel who supports warfare, the creation of refugees, and the death of sailors and prisoners.

See *mansions of the moon*.

Anabiel: According to the Kabbalah, Anabiel can be called upon to cure stupidity.

Anael (A-na-oo-el) **(Anapael, Anapel, Aniel, or Hagiel):** "The Grace of God." Anael is a member of the Sarim, and Chief of both the Order of Principalities and Virtues. He is also a planetary angel, Lord of Venus, and Ruler of the Third Heaven. As a result, he can be invoked for any matters concerning love, romance, affection, sexuality, peace, harmony, and inner

peace. Because of his association with love and affection, Anael is usually considered an Archangel and is probably the most frequently invoked angel of all. He is also concerned with long-term careers, status, and recognition. Anael rules the month of December and looks after people born under the sign of Capricorn. He is also guardian angel for people born between September 24 and 28.

According to the Book of Enoch, Anael transported Enoch to Heaven in a fiery chariot. Anael helps people who are engaged in creative pursuits, and he endeavors to create beauty wherever he goes. Anael helps people overcome shyness and gain confidence in themselves. Rudolf Steiner listed Anael as one of the seven great Archangels.

Anael is sometimes mistakenly assumed to be Haniel.

See *Archangels, Enoch (Book of), guardian angels, Haniel, planetary angels, Principalities, Steiner (Rudolf), Sarim, Virtues, zodiac (angels of the)*.

Anafiel (Anaphiel or Anapiel): Anafiel is a member of the Sarim and head of the eight principal angels of the Merkabah. In this role he looks after the keys to the palaces of Heaven. According to the Third Book of Enoch, Anafiel was the angel who carried the prophet Enoch up to Heaven. His importance is indicated by the fact that he whipped the powerful angel Metatron sixty times with tongues of fire after Metatron had transgressed in some way.

See *Merkabah, Metatron, Sarim*.

Anahel: According to the Sixth and Seventh Books of Moses, Anahel is a ruler of the Third Heaven but serves in the Fourth of the Seven Heavens.

See *Heavens*.

Anahita (Anaitis): Anahita is one of the angels of fertility. Anahita can be invoked for help in any matters concerning fertility and pregnancy. Anahita is a female yazata in Zoroastrianism.

See *yazata, Zoroastrianism*.

Anamchara: The anamchairde (plural of anamchara) were guardian angels of the ancient Celts. They have a special interest in people who are developing spiritually but are willing to help anyone when necessary.

See *guardian angels*.

Ananchel: According to Jewish tradition, Ananchel was one of the three angels sent by God to give advice to Esther. At that time, the king of Persia had a disobedient wife called Vashti, and a Jewish virgin named Esther became her replacement. Because of this, Esther was able to prevent a plot to kill all the Jews in Persia. Archangel Michael was one of the other angels who spoke to her. Ananchel helps people open their hearts to receive God's love.

See *Archangels, Michael*.

Anas: According to a twelfth-century manuscript in the British Museum, Anne, the Virgin Mary's mother, was transformed into an angel called Anas. There are four or five other reported instances of humans becoming angels. By far the best known is the prophet Enoch, who became the great angel Metatron. Jacob apparently became the Archangel Uriel; St. Francis of Assisi became the angel Rahmiel; and the prophet Elijah became Sandalphon. Members of the Church of Latter Day Saints believe the angel Moroni was originally a man of the same name.

See *Angelification, Archangels, Metatron, Moroni, Rahmiel, Sandalphon, Uriel, Virgin Mary*.

Anauel: Anauel is the angel of prosperity and commerce. He looks after people involved in business or financial matters. He can be invoked in any matters concerning money or finance. Anauel is also the guardian angel of people born between January 31 and February 4. Anauel has brown hair and wears green robes. He is usually depicted with a small leather or cloth bag in one hand, which possibly holds gold coins.

See *guardian angels*.

Anaviel: Anaviel is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures.

See *Schemhamphoras*.

Angel: The word *angel* is derived from the Greek *angelos*, which means "messenger." Angels are the lowest ranked members of Dionysius the Areopagite's Hierarchy of Angels. Their main tasks are to act as God's messengers and to help individual people in the world. Guardian angels belong to the choir of Angels. Several angels have been said to rule the choir of Angels, including Gabriel, Adnachiel, and Chayyiel.

See *Adnachiel, Chayyiel, Dionysius the Areopagite, Gabriel, guardian angels, hierarchy of angels*.

Angelic Doctor: St. Thomas Aquinas is called the angelic doctor because of his interest in angels and writings on the subject.

See *Aquinas (St. Thomas)*.

Angelification: Angelification occurs when a human being is transformed into an angel. The best known instance of this is the prophet Enoch who became the great angel Metatron (3 Enoch: 3). According to tradition, the prophet Elijah became the angelic prince Sandalphon, who is sometimes referred to as Metatron's brother. St. Francis of Assisi (c.1181–1226) is also believed to have become the angel Rahmiel. Jacob became the Archangel Uriel, and the Virgin Mary's mother Anne became the angel Anas. Moroni, the angel who communicated with Joseph Smith and told him where the gold plates containing the Book of Mormon were buried, is believed to have originally been a man also named Moroni.

See *Anas, Archangels, Metatron, Moroni, Rahmiel, Sandalphon, Uriel*.

Angelolatry: Angelolatry is the adoration and worship of angels. For thousands of years, people have debated whether or not it is idolatry to worship angels. In The Revelation of St. John the Divine, an angel stops John from worshiping him: "And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of

the angel which shewed me these things. Then saith he unto me, See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God" (Revelation 22:8–9).

Angra Mainyu (An-gra Mah-in-yoo) **(Angra Mainya or Ahaitin):** Angra Mainyu is the devil, or Satan, in Zoroastrianism. He lives in a dark abyss in the far north of the world. He usually manifests himself as a lizard, snake, or young man. Angra Mainyu is believed to have divided human speech into thirty languages, causing problems with communication between peoples. After Ahura Mazda created the stars in Heaven, Angra Mainyu created the planets so their astrological influence would have an effect on everyone. His main foe is Spenta Mainyu. Angra Mainyu gradually evolved and ultimately became Ahriman.

Angra Mainyu had numerous assistants who helped him fulfill his role as Evil Spirit. The main ones were Akoman (Evil Mind), Indra Vayu (Death), Saurva (Death and Disease), and Tauru and Zairi, two demons whose functions are not known. Other demons included Aeshma (Violence and Fury), who may well be Asmodeus, the famous demon in the Book of Tobit; Az (Lust); and Mithandruj (Dishonesty and Lies).

See *Aeshma, Ahriman, Ahura Mazda, Asmodeus, demon, devil, Satan, Spenta Mainyu, Zoroastrianism*.

Aniel (Ah-nee-el)**:** Aniel is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures.

See *Haniel, Schemhamphoras*.

Anixiel: Anixiel is one of the twenty-eight angels who govern the mansions of the moon. He is in charge of Alchaomazon, the third mansion. Anixiel helps alchemists, hunters, and sailors.

See *mansions of the moon*.

Annan: In the Islamic tradition, Annan is an angel who helps Thunder look after the clouds.

See *Thunder*.

Annunciation, Angel of the: Gabriel is the angel of the Annunciation. He came to Mary to tell her she was going to give birth to Jesus. The Annunciation has always been a popular subject in religious art, and religious artists frequently depict this moment in their paintings. Gabriel is usually shown with a lily, which is Mary's flower. The biblical account of the Annunciation reads: "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth. To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary. And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord is with thee: blessed *art* thou among women. And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus" (Luke 1:26–31).

See *Gabriel, Jesus*.

Anpiel: According to Jewish lore, Anpiel is the angel who is responsible for looking after birds. Anpiel lives in the Sixth Heaven, where one of his tasks is to ensure that prayers arrive safely in Heaven. This association may have occurred because birds are often considered symbols of the spirit, and their ability to fly high in the sky symbolizes prayers flying up to Heaven. Once the prayers arrived in the Sixth Heaven, Anpiel crowned them and sent them on to the Seventh Heaven. Jewish legend says Anpiel escorted Enoch to Heaven.

Anthroposophy: Anthroposophy is a philosophical and spiritual system developed by Rudolf Steiner. The Anthroposophical Society was established in 1912. Steiner based his teachings on Buddhist, Christian,

Hindu, Rosicrucian, and Theosophical ideas. He was also influenced by the works of Johann Wolfgang von Goethe (1749–1832). *Anthroposophy* is the term Steiner used to describe his esoteric system to distinguish it from the teaching of the Theosophical Society, which he left in 1913. The word *theosophy* was originally invented by an English mystic, Thomas Vaughan (1622–1666), who used it in his book *Anthroposophia Theomagica* (1650). The term was used by a number of philosophers in the nineteenth century. One of these was Robert Zimmermann (1824–1898), who taught Rudolf Steiner at the University of Vienna. Steiner believed in reincarnation, karma, the akashic records, and the process of spiritual evolution, in which human beings gradually ascend to higher levels of consciousness. Anthroposophy teaches a series of meditative exercises that enable students to develop their spiritual awareness. The ultimate aim is to reach a state of enhanced consciousness where humans can see the spiritual world. Rudolf Steiner called his system a "spiritual science." Steiner's system also encompasses art, biodynamic farming, color, education, eurythmy, and medicine. The headquarters of the Anthroposophical Society in Dornach, Switzerland, are called the Goetheanum, as a tribute to Goethe and his writings.

See *Steiner (Rudolf)*.

Apocalypse, Angel of the: The angel of the apocalypse will tell humankind that the end of the world is about to occur, and the entire human race will be judged. Different authorities have suggested several possible angels for this task. They include: Michael, Gabriel, Raphael, Haniel (Aniel), and Orifiel.

See individual angels.

Apocrypha: The word *apocrypha* means "things that are hidden." The Apocrypha is part of the Roman Catholic Bible and contains a great deal of information about angels, especially the Books of Esdras and the Book of Tobit. The fifteen books that make up the Apocrypha were probably

written between 200 BCE and 200 CE. Most of the early fathers of the Christian church accepted the Apocrypha as it was included in the Septuagint, the Greek version of the Old Testament. However, in the fourth century, St. Jerome compiled his Latin version of the Bible, called the Latin Vulgate. Although he included the Apocrypha, he remarked that they belonged in a separate category of their own. The first English version of the Bible was a translation of the Latin Vulgate. It was published in the late fourteenth century and included all of the Apocrypha except for 2 Esdras. The Protestant Reformation increased discussion on the Apocrypha and they were eventually excluded from the Revised Standard Version. However, in 1546, the Council of Trent declared the Apocrypha part of the Christian canon, and anyone who disagreed with this was declared anathema.

The following books and parts of books are generally considered part of the Apocrypha: 1 Esdras, 2 Esdras, Tobit, Judith, Additions to the Book of Esther, the Wisdom of Solomon, Ecclesiasticus (the Wisdom of Jesus the Son of Sirach), Baruch, the Letter of Jeremiah, the Prayer of Azariah and the Song of the Three Young Men, Susanna, Bel and the Dragon, the Prayer of Manasseh, 1 Maccabees, and 2 Maccabees.

Aquinas, St. Thomas: St. Thomas Aquinas (1225–1274), usually called the angelic doctor, was a scholar, philosopher, theologian, and prolific author. His most famous work, *Summa Theologiae* (1266–1273), includes a large section on angels, as well as his five proofs of the existence of God. In this book, he also elaborated on and confirmed Dionysius' Hierarchy of Angels. St. Thomas Aquinas had a huge influence on the acceptance and belief of angels. He believed angels to be "pure intellect." However, they could obtain temporary physical bodies whenever necessary. St. Thomas Aquinas was canonized by Pope John XXII in 1323, fewer than fifty years after his death.

See *hierarchy of angels*.

Arabot (Araboth): Arabot is the name of the Seventh Heaven. God and his most highly ranked angels live here, including the Seraphim, Cherubim, and the angels of dread, fear, grace, and love. In addition, 496,000 camps of ministering angels live here. This is a huge number of angels, as each camp consists of 496,000 angels. Archangel Michael is the prince in charge of Arabot.

See *Archangels, Cherubim, Michael, Seraphim*.

Aral (Arel): Aral is the angel of fire. The term "angel of fire" has been used to describe a number of angels. According to the Zohar, Archangel Gabriel visited Moses in a flame of fire. In Zoroastrianism, Atar is the angel of fire. Archangel Uriel is sometimes considered the angel of fire because his name means "flame of God." Ardarel is sometimes referred to as the angel of fire, and Aral might be an abbreviation of this.

See *Archangels, Atar, Gabriel, Nuriel, Uriel, Zoroastrianism*.

Arariel (Arael or Ariael): Arariel belongs to the choir of Thrones. As Prince of the Waters, he is responsible for the oceans and is invoked by fishermen who want to increase the size of their catches. He can also cure stupidity.

See *Thrones*.

Aratron (Arathron or Araton): Aratron is one of the seven Olympian spirits who rule over the 196 sections of Heaven. Aratron is responsible for 49 of these. He also looks after the planet Saturn. Aratron governed the world from 550 BCE to 60 BCE.

See *Olympian spirits*.

Archangels: The prefix *arch* means "chief," "principal," or "most important." Consequently, Archangels are amongst the most important angels. They are God's most important messengers. It was Archangel Gabriel, for instance, who was sent to tell Mary she would give birth to Jesus. The First Book of Enoch lists seven Archangels: Gabriel, Michael, Raguel, Raphael, Remiel, Saraqael, and Uriel. Dionysius also listed seven

Archangels in his Hierarchy of Angels: Michael, Gabriel, Raphael, Uriel, Chamuel, Zadkiel, and Jophiel. The Book of Revelation also mentions seven Archangels, though other sources list four, six, nine, or twelve. The Koran recognizes four Archangels, but names only two: Djibril (Gabriel) and Michael. (The other two are possibly Israfil and Izrail [Azrael].) Michael, Gabriel, Raphael, and Uriel are the best-known Archangels. Other possible Archangels include: Adnachiel, Anael, Asmodel, Barchiel, Cambiel, Cassiel, Hamaliel, Khamael, Malkhidael, Metatron, Mizrael, Orifiel, Perpetiel, Raguel, Raziel, Remiel, Sachiel, Sahaqiel, Salaphiel, Samael, Sandalphon, Saraqael, Sariel, Sidriel, Suriel, Tzaphiel, Verchiel, Zachariel, Zadkiel, Zamael, and Zuriel.

See *Enoch (Book of), hierarchy of angels*, individual angels.

Archons: In the Gnostic tradition, archons are a high-ranking choir of angels who have the responsibility of looking after countries and large groups of people. The four main Archangels (Raphael, Michael, Gabriel, and Uriel) are said to belong to the archons. Gnostics believe the archons rule the different Heavens and make it difficult for souls to progress to the Seventh Heaven to see the face of God. Gnostics also have a concept of demon archons, and seven of them correspond with the seven deadly sins of pride, envy, wrath, lust, sloth, avarice (greed), and gluttony.

See *Archangels*, individual angels.

Ardarel: See *Aral*.

Ardifiel (Ardefiel or Ardesiel): Ardifiel is one of the twenty-eight angels who govern the mansions of the moon. Ardifiel is in charge of Algelioche, the tenth mansion. In this role, he strengthens buildings, promotes love and good feelings, and helps oppose enemies.

See *mansions of the moon*.

Ardoustus: Ardoustus helps people who are trying to nurture someone or something. Ardoustus has a special interest in helping mothers to nurture their babies.

Argaman: Argaman is not the name of an angel, but a mnemonic that was used on amulets to represent Uriel, Raphael, Gabriel, Michael, and Nuriel.

See individual angels.

Ariel (Ah-ree-el)**:** "Lion of God." Ariel is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is mentioned in the pseudepigraphal Book of Ezra and the Key of Solomon the King. According to some accounts, he helps Raphael heal humans, animals, and plants. In John Milton's *Paradise Lost*, Ariel was called a fallen angel. However, in Thomas Heywood's *Hierarchy of the Blessed Angels* (1635), he is called "Earth's great Lord." In the Kabbalah, he is the angel of the element of fire. Ariel is guardian angel of people born between November 8 and 12. He helps people set goals and achieve their ambitions. Ariel is also one of the ruling angels of the zodiac and is responsible for the sign of Leo.

See *fallen angels, guardian angels, Raphael, Schemhamphoras, zodiac (angels of the)*.

Ariukh: Ariukh and Mariokh are the two angels who watched over the family of Enoch—later to become the great angel Metatron—to protect and preserve them from the impending Flood. Their actions saved Enoch's bloodline and preserved his writings.

See *Mariokh, Metatron*.

Ark of the Covenant: The Ark of the Covenant housed the Ten Commandments and was guarded by either two or four angels. According to the Bible, two Cherubim were carved into the mercy seat of the Ark (Exodus 25:18–20). Tradition says they were Jael and Zarall. The Ark was carried by the Levites during the period the Jewish people spent in the wilderness. King Solomon finally placed the Ark in the Great Temple of Jerusalem.

See *Cherubim, Jael, Zarall*.

Armaita: See *Spenta Armaita*.

Armisael: Armisael is the "angel of the womb." Because of this, he is traditionally invoked in matters relating to labor and childbirth. He is also sometimes invoked to aid conception. Gabriel and Temeluch help the baby while it is in the womb, but it Armisael who is responsible for the birth process.

See *Gabriel, Temeluch*.

Arphugitonos: According to the Book of Esdras, Arphugitonos is one of the nine angels who will govern the world after the Day of Judgment. The others are: Aker, Beburos, Gabriel, Gabuthelon, Michael, Raphael, Uriel, and Zebuleon.

See individual angels.

Arshtat: Arshtat is a female yazata angel in Zoroastrianism. She personifies honesty and justice.

See *yazata, Zoroastrianism*.

Artiyail: In the Islamic tradition, Artiyail is the angel who helps people overcome anxiety, stress, and depression.

Asaliah (A-sa-lee-yah)**:** Asaliah is a member of the choir of Virtues. In the Kabbalah, he is said to be an angel of justice. Asaliah is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is the guardian angel for people born between November 13 and 17. Asaliah is interested in human potential and the power of thought. He helps aid understanding and assimilation of new material.

See *guardian angels, Schemhamphoras, Virtues*.

Asaph: Asaph is the only angel credited with writing part of the Bible. Apparently, he wrote twelve of the Psalms**:** number 50, and numbers 73–83. As a result of this, God rewarded Asaph by making him chief of the heavenly hosts who endlessly sing God's praises. According to the Zohar,

he performs this task only at night. Heman leads the angels in the morning, and Jeduthan looks after the evening.

See *Heman, Jeduthan*.

Asariel: Asariel is one of the planetary angels. He is the ruler of Neptune and has the task of encouraging people to trust their intuition and act upon it. He looks after people who are involved in clairvoyancy and mediumship. He also helps people develop their creative imaginations. Asariel can also be invoked to help heal sick horses.

See *planetary angels*.

Asbeel: Asbeel was one of the leaders of the Grigori. He encouraged the other angels to defile their bodies by sleeping with human women.

See *Grigori*.

Asha Vahishta: Asha Vahishta is one of the seven Amesha Spentas, or Beneficent Immortals, in Zoroastrianism. Asha Vahishta ensures that everything in the universe occurs in the correct, lawful order. He is also responsible for fire, which was sacred to the Zoroastrians. Asha Vahishta offers justice and spiritual knowledge to anyone who asks for it.

See *Amesha Spentas, Zoroastrianism*.

Ashi Vanghuhi: Ashi Vanghuhi is a female yazata angel in Zoroastrianism. She bestows blessings on people who deserve them.

See *yazata, Zoroastrianism*.

Asman: Asman is a yazata angel in Zoroastrianism. He rules over the sky.

See *yazata, Zoroastrianism*.

Asmodel (Ashmodiel): Asmodel governs the month of April and is responsible for people born under the sign of Taurus. He is considered an Archangel. Asmodel is cautious and helps people steadily increase their net worth. He can be invoked on any matters involving love and romance. Asmodel's robes are dark-green and turquoise. He appears relaxed and is usually seen sitting down reading a scroll.

See *Archangels, zodiac (angels of the)*.

Asmodeus: Asmodeus is the demon in the Book of Tobit who was outwitted by the Archangel Raphael, and "banished to upper Egypt." In this story, Tobias marries Sarah, a young woman who has had seven previous husbands. All these marriages were unconsummated, as Asmodeus had killed her husbands on their wedding night to prevent them from making love to her. Raphael told Tobias to make smoke from the gall and heart of a fish, and this drove Asmodeus away.

Asmodeus was originally a Persian spirit who provoked anger and a desire for revenge. In the Jewish tradition, Asmodeus caused marital problems, preventing sexual relations between man and wife and encouraging adultery. Partly because of this, Asmodeus gradually became considered a demon of lust. According to Jewish legend, Asmodeus was the son of a mortal woman called Naamah and a fallen angel. Today, Asmodeus is said to be in charge of all the gambling establishments in Hell.

See *Archangels, demon, fallen angels, Raphael*.

Astanphaeus (Astan-fay-us)**:** In the Gnostic tradition, Astanphaeus was one of the seven Elohim of the Presence. In Jewish lore, he is associated with the planet Mercury.

See *Elohim, Presence (Angels of the)*.

Astrological Angels: Astrologers erect their charts using the sun, moon, and planets. Consequently, they are in a sense dealing with the celestial realms. Early on, people associated the planets with different qualities. Mars, for instance, was associated with war, and Venus with love. Angels were also given a variety of associations. The planetary angels looked after the seven major planets and the days of the week. Other angels looked after rain, wind, thunder, and other weather conditions. The signs of the zodiac were

developed some five thousand years ago, and zodiac angels are

responsible for them. Eventually, people were assigned their own guardian angels.

See *day (angels of the), guardian angels, planetary angels, zodiac (angels of the)*.

Asuryal (Arsyalalyur): According to the First Book of Enoch, Asuryal was the angel God sent to Noah to warn him that the Flood was about to commence.

Ataliel (Atliel): Ataliel is one of the twenty-eight angels who govern the mansions of the moon. Ataliel is in charge of Agrapha, the fifteenth mansion. In this role he helps find buried treasure but also creates discord, divorce, and the destruction of houses and enemies. He also hinders travelers.

See *mansions of the moon*.

Atar: Atar is one of the most important yazata angels in Zoroastrianism and is called the Angel of Fire. He is considered the son of Ahura Mazda, the supreme being in Zoroastrianism.

See *Ahura Mazda, yazata, Zoroastrianism*.

Atheniel (Alheniel): Atheniel is one of the twenty-eight angels who govern the mansions of the moon. Atheniel is responsible for Alchara, the twenty-seventh mansion. Atheniel performs both positive and negative tasks in this role. He increases harvests, ensures financial gain, and heals people who are sick. However, he also causes mischief, increases the length of prison sentences, and causes danger to sailors.

See *mansions of the moon*.

Authorities: The Authorities are an order of angels that correspond to the Powers or Virtues. They are not included in the hierarchy of angels developed by Dionysius the Areopagite. In the hierarchy compiled by St. John of Damascus, the Authorities are in sixth position, immediately after the Powers.

See *Dionysus the Areopagite, hierarchy of angels, Powers, Virtues*.

Avartiel: Avartiel helps protect pregnant women from miscarriages. In medieval times, pregnant women often wore protective amulets bearing the name of Avartiel as added protection. Both men and women wore amulets with Avartiel's name to ward off evil.

Avatar: The avatars are ten magical beings in Hinduism. They are similar to angels, as they act as intermediaries between God and mankind. However, they are not true angels but ten incarnations of the god Vishnu. They were manifested in both human and animal form. Their task is to fight evil and encourage goodness. The ten avatars are: Buddha, Kalki, Krishna, Kurma, Matsga, Narasimha, Parasurana, Rama, Vamana, and Varaha. Some people believe Krishna is a god rather than an avatar; these people then consider Krishna's brother, Balarama, to be the avatar.

Ave (Ar-vay)**:** The Great Angel Ave is one of the most important of the Enochian Angels. He dictated the letters of the four Watchtower Tablets to Dr. John Dee and his scryer, Edward Kelley, and then explained what they meant.

See *Dee (Dr. John), Enochian angels*.

Azael: Azael, Azzah, and Uzzah were the three angels who, according to the Third Book of Enoch, were against God's decision to transform the prophet Enoch into the angel Metatron. However, they were smart enough to obey God's command to prostrate themselves before Metatron.

See *Azzah, Enoch, Metatron, Uzzah*.

Azariel: According to Jewish tradition, Azariel is the angel who governs all the waters of the earth. He is also one of the twenty-eight angels who govern the mansions of the moon. Azariel is responsible for Aldebaram, the fourth mansion. Azariel is a disruptive angel, causing problems with buildings, fountains, wells, and gold mines.

See *mansions of the moon*.

Azazel: "God Strengthens." Azazel was one of the leaders of the two hundred fallen angels who, according to Genesis 6:2–4, descended to earth and mated with mortal women. According to The First Book of Enoch, Azazel was one of the leaders of those fallen angels, called Grigori. While he was on earth, he taught women how to appear more attractive to men, using cosmetics and other devices. He also taught men how to make weapons so they'd be more effective at killing each other. Because of this, in 1 Enoch 2:8, God says, "On the day of the great judgement he shall be cast into the fire." In Jewish lore, Azazel is considered one of Satan's main supporters.

See *Enoch, fallen angels, Grigori, Satan*.

Azbuga (Azbuga YHWH, Azbugah, or Asbogha): Azbuga is one of the angel-princes in the Sarim and is one of the eight throne angels of judgment. His main task is to welcome the worthy into Heaven and clothe them with the Garment of Righteousness. He is said to be even more powerful than Metatron.

See *Metatron, Sarim*.

Azeruel: Azeruel is one of the twenty-eight angels who govern the mansions of the moon. Azeruel is responsible for Azubene, the sixteenth mansion. Although he encourages the ransoming of prisoners, Azeruel is generally negative as he hinders travel, weddings, harvests, and business.

See *mansions of the moon*.

Aziel: Aziel is one of the twenty-eight angels who govern the mansions of the moon. Aziel is in charge of Sadalabra, the twenty-fifth mansion. In this role, Aziel is a negative angel who encourages revenge and enmity, casts spells to prevent copulation, and prevents people from performing tasks they should be doing.

See *mansions of the moon*.

Azrael (Izrail): "Whom God Helps." Azrael lives in the Third Heaven and has the monumental task of recording everybody's names when they are

born and erasing them again when they die. In angel magic, he is considered ruler of the planet Pluto, making him one of the planetary angels. In Jewish and Islamic lore, he is called *Izrail* and is the angel of death. This is probably because of his interest in reincarnation. Izrail does not know when someone will die. Allah writes the person's name on a leaf, which he drops from his throne. Izrail picks it up and collects the person's soul forty days later. Izrail has four thousand wings and four faces that are covered with a million veils. His body is made up of as many eyes and tongues as there are people living on earth. Every time Izrail blinks, it means someone has died. Izrail is so large that if all the water in the world were poured on his head, none would reach the ground. It would take a person 70,000 days to travel from one of his eyes to the other. Izrail is often depicted with one foot resting on a bridge that connects Heaven and Hell. People have to cross over this bridge to be judged.

Azrael became an angel of death in an interesting way. When God decided to create Adam, he sent Michael, Gabriel, and Israfil to earth to collect seven handfuls of dirt, which God was going to use to make the first man. The earth refused to accede to this request, as it believed mankind would cause only pain and suffering. Consequently, the three angels failed in their mission. God then sent Azrael down to earth. He forcibly extracted the dirt and returned to Heaven with it. To reward him for this, God decreed that Azrael would be responsible for releasing the human soul from the physical body at the moment of death.

Azrael can be called upon when exploring past lives, or when investigating psychic topics.

See *death (angel of), Gabriel, Israfil, Michael, planetary angels*.

Azriel: Azriel is one of the destroying angels. He also helps God watch over the earth. Azriel may be another name for Azrael.

See *Azrael, destroying angels*.

Azzah (Azza): Azzah, Azael, and Uzzah were the three angels who objected when God decided to transform the prophet Enoch into the angel Metatron. However, they were quick to back down and welcomed Metatron to the ranks of angels, even though they teased him by calling him "a youth" because he was the youngest angel.

See *Azael, Metatron, Uzzah*.

[contents]

B

Badpatiel: Badpatiel is one of the angels who protect pregnant women from miscarriage.

Baglis: Baglis helps people overcome addictions and other problems that have the potential to destroy people's lives. Baglis must be called upon during the second hour of the day.

Balthial (Balthiel): Balthial is the angel of forgiveness. Balthial can be invoked to help in situations when you should forgive someone else but find it difficult to do so. His task is to help people overcome feelings of rage, bitterness, jealousy, and envy. In the Third Book of Enoch, Balthiel is said to be the only angel who is able to help people overcome these destructive emotions.

See *Enoch (Book of)*.

Baradiel: See *Barchiel*.

Baraqyal (Baraqel): In the First Book of Enoch, Baraqyal is listed as one of the ten leaders of the Grigori, the angels who came down to earth and cohabited with human women. Today, he is one of the fallen angels and lives in Hell. He is sometimes invoked by students of astrology who want to learn more about the art.

See *fallen angels, Grigori*.

Barattiel: According to the Third Book of Enoch, Barattiel is one of the most important angels in Heaven. He supports Arabot, the Seventh Heaven, on the tips of his fingers.

See *Arabot*.

Barbelo: Barbelo is a female archon and angel of prosperity and good fortune. You can call on Barbelo when you need more of these qualities in

your life. You should also thank her for these blessings when you possess them.

See *archons*.

Barbiel: Barbiel is responsible for the month of October, and he looks after the interests of people born under the zodiac sign of Scorpio. Barbiel is a prince of both the choir of Archangels and the choir of Virtues. He is said to have an interest in astrology.

There appear to be two angels called Barbiel. The second one is a fallen angel who is one of the seven electors of Hell. This Barbiel is also one of the twenty-eight angels who govern the mansions of the moon. He is responsible for Archaam, the ninth mansion. He creates discord between people and causes problems with harvests and travelers.

See *Archangels, fallen angels, mansions of the moon, Virtues, zodiac (angels of the)*.

Barchiel (Barakiel, Barachiel, Baraqiel, Barqiel, Baradiel, Barkiel, or Bardiel): "God's Blessings." Barchiel is ruler of the order of Seraphim, angel of February, prince of the Third Heaven, and a leading member of the Sarim. He looks after people born under the signs of Scorpio and Pisces. In the Third Book of Enoch he is called the angel of hail (as Baradiel) and the angel of lightning (as Baraqiel). He is one of the eighteen Rulers of the Earth. Because of his importance in the angelic hierarchy, 496,000 ministering angels attend to Barchiel, according to the Book of Enoch. His role varies in different texts. He has been called one of the four Seraphim and one of the seven Archangels. He provides a positive outlook on life and good fortune. Gamblers desiring success with their wagers also invoke Barchiel, though they usually call him Barakiel.

See *Archangels, Enoch (Book of), Rulers of the Earth, Sarim, Seraphim, zodiac (angels of the)*.

Bariel: Bariel is one of the princes of the Malakhim. He is, according to the Book of Raziel, one of the angels of Wednesday, Mercury's day.

According to *The Lesser Key of Solomon*, he looks after the eleventh hour of every day and has a large staff of angels.

See *Malakhim*.

Barman (Bahman): In Persian cosmology, Barman was a great angel who looked after all the animals on earth, except for mankind. He was also the chief of the thirty angels who looked after each day of the month.

Bath Kol (Bat Qol): "Heavenly Voice." According to ancient tradition, it was Bath Kol who first asked Cain where his brother was. Although angels are genderless, Bath Kol is usually considered female. She is said to have visited Rabbi Simeon ben Yohai, reputed author of the Zohar, while he was in prison, or possibly during the twelve years he spent as a hermit living in a cave. Bath Kol helps people engaged in prophecy. Diviners can call out Bath Kol's name to help understand an omen or intuition; the next words the diviner hears are believed to contain the answer.

Beburos: According to the Book of Esdras, Beburos is one of the nine angels who will govern the world after the Day of Judgment. The others are: Aker, Arphugitonos, Gabriel, Gabuthelon, Michael, Raphael, Uriel, and Zebuleon.

See individual angels.

Beelzebub (Belzebub): Beelzebub was originally a Syrian god, but in the New Testament he is the "prince of devils" (Matthew 12:24; Mark 3:22). Beelzebub is sometimes referred to as the "lord of flies" and the "lord of chaos." Dante considered Beelzebub and Satan to be the same angel, but John Milton thought Beelzebub was "next to Satan in power and crime" (*Paradise Lost* 1:79).

See *Satan*.

Beliar (Beliel or Belial): Beliar is often called the Prince of Darkness. He was the first angel God created, and he was also the first fallen angel. St.

Paul used his name as a synonym for the devil when he wrote: "And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" (2 Corinthians 6:15). In the apocryphal Gospel of St. Bartholomew, Beliar is said to live in Hell, where he is secured with fiery chains and held by 660 angels.

See *devil, fallen angels*.

Belphegor: At one time, Belphegor was a member of the order of Principalities. However, he became one of the fallen angels and is now a symbol of licentiousness in Hell. He is also interested in innovative inventions and new discoveries. Belphegor usually appears in the guise of an attractive young woman.

See *fallen angels, Principalities*.

Bene Elohim (Ben-ay El-o-him) **(Bene Elim or Bene ha-Elohim):** Originally, Bene Elohim meant "sons of God," and was the term used to describe angels in the Old Testament. Gradually, this term came to mean a choir of angels who sing the praises of God twenty-four hours a day. This choir is listed in the hierarchy of angels of Moses Maimonides and the Zohar. The Bene Elohim have been equated with both the Thrones and the Archangels. Some authorities consider them to be Grigori.

See *Archangels, Grigori, hierarchy of angels, Thrones*.

Bethelda: Bethelda is the angel who appeared to Geoffrey Hodson, the clairvoyant and Theosophist, in 1924. Bethelda told him that angels were divided into specialized groups, such as the angels of healing and the angels of nature.

See *Hodson (Geoffrey)*.

Bethnael: Bethnael is one of the twenty-eight angels who govern the mansions of the moon and is responsible for Abeda, the twenty-first mansion. Bethnael aids expansion and increase, and he helps travelers. He encourages divorce when relationships are failing.

See *mansions of the moon*.

Bethor: According to the *Arbatel of Magick*, a sixteenth-century grimoire, Bethor is one of the seven Olympian spirit angels who rule the 196 sections of Heaven. Bethor is responsible for 42 sections and has 29,000 legions of angels to help him do this. He is also responsible for the well-being of the planet Jupiter. Bethor ruled over the world from 60 BCE to AD 430.

See *Olympian spirits*.

Bodhisattvas: Bodhisattvas are angel-like beings in Mahayana Buddhism. They were originally people who have earned admittance to nirvana, but because of their love for humanity have decided to delay their arrival there to help other people reach salvation.

Boel (Boul or Bohel): According to some sources, Boel is one of the seven angels attending the Throne of God. However, according to the Zohar, Boel is one of the seven Thrones who look after the First Heaven. Boel also looks after the keys to the four corners of the earth. Consequently, if God commands it, he can unlock and open the gates to the Garden of Eden. Boel is also sometimes thought to be one of the rulers of the planet Saturn.

See *Throne of God, Thrones*.

Bonaventure, St.: Originally known as Giovanni di Fidanza, St. Bonaventure (1217–1274) was also known as "the Devout Teacher." He later became known as the Seraphic Doctor. St. Bonaventure was a contemporary and friend of St. Thomas Aquinas. Both had a strong interest in the hierarchy of angels. St. Bonaventure became minister general of the Franciscan Order in 1257. In 1273, he became cardinal bishop of Albano. St. Bonaventure wrote many works, including his *Life of St. Francis of Assisi* (1263). His most famous book is *The Soul's Journey into God* (1260). He received the inspiration for this book while meditating at the site on Mount La Verna, where St. Francis experienced a vision of a Seraph and received the stigmata. In *The Soul's Journey into*

God, St. Bonaventure uses the hierarchy of angels as a template to show the soul's journey as it climbs to become as one with God. St. Bonaventure considered the lowest three levels of the hierarchy (Angels, Archangels, and Virtues) to correspond with human nature. The middle triad (Powers, Principalities, and Dominions) correspond with human effort, and the highest levels (Thrones, Cherubim, and Seraphim) correspond to the grace of God.

See *Angels, Aquinas (St. Thomas), Archangels, Cherubim, Dominions, hierarchy of angels, Powers, Principalities, Seraph, Seraphim, Thrones, Virtues*.

Botuliel: Botuliel is one of the ruling angels of the zodiac and is responsible for the sign of Virgo.

See *zodiac (angels of the)*.

Buddhism, Angels of: Buddhists believe in reincarnation. Hopefully, over a number of lifetimes, a Buddhist can learn to let go of attachments and desires and ultimately achieve enlightenment. In Buddhism, there are angel-like beings called bodhisattvas, or "enlightened ones." Bodhisattvas are former humans who have delayed entering nirvana to help people who are currently alive attain enlightenment.

See *bodhisattvas*.

Burning Bush, Angel of the: It seems likely that the Angel of the Lord who spoke to Moses from a burning bush was actually God. In Exodus 3:6, the angel says: "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." However, both Archangel Michael and Zagzagel have been suggested as angel of the burning bush.

See *Archangels, Michael, Zagzagel*.

C

Cahatel (Kar-hay-tel) **(Cahathel):** Cahatel is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is guardian angel of people born between April 26 and 30. Farmers call upon him to improve the quality and quantity of their crops.

See *guardian angels, Schemhamphoras*.

Caliel (Ka-lee-el) **(Calliel):** Caliel belongs to the choir of Thrones. He is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is also guardian angel of people born between June 16 and 21. Caliel is an angel of joy and laughter, but he also helps people think before acting.

See *guardian angels, Schemhamphoras, Thrones*.

Camael: See *Chamuel*.

Cambiel (Cambriel or Kambriel): Cambiel is considered an Archangel and looks after the interests of people born under the zodiac sign of Aquarius. Cambiel is interested in science, technology, and anything new and progressive. He wears electric-blue robes and pours water onto the ground from a pottery pitcher. He has a blue jewel between his eyebrows.

See *Archangels, zodiac (angels of the)*.

Cassiel (Casiel, Caziel, Kassiel, or Cashiel): Cassiel, the angel of solitude and tears, is the lord of Saturn and the sign of Capricorn. This makes him one of the most important planetary angels. He is also ruler of the Seventh Heaven and a leading member of the choir of Powers. He helps people learn patience and encourages them to overcome long-standing obstacles and problems. He also provides serenity and teaches temperance. Cassiel is associated with karma, and he helps people understand the law of cause and effect. Because of his association with Saturn, Cassiel works slowly.

Because it takes Saturn four years to orbit the Sun, Cassiel can take up to four years to resolve a problem. Fortunately, Raphael is willing to talk with Cassiel to speed up the process. Artists depict Cassiel as a fierce-looking man with a dark beard. He wears a crown and holds an arrow made from a feather. He sits astride a dragon.

See *Heavens, planetary angels, Powers, Raphael*.

Celestial Hierarchy: See *hierarchy of angels*.

Cerviel (Cervihel): Cerviel is one of the leaders of the choir of Principalities. According to Jewish legend, Cerviel is David's preceptor angel. God sent him to help David fight—and ultimately kill—Goliath.

See *preceptor angels, Principalities*.

Chadaqiel (Chedeqiel): Chadaqiel is the angel of the astrological sign of Libra. He helps Archangel Zuriel look after people of this sign.

See *Archangels, Zuriel*.

Chalkydri (Chal-kid-ree)**:** In the Second Book of Enoch, the Chalkydri and the Phoenixes were said to be as important as the Seraphim and Cherubim. The Chalkydri have twelve wings, and they sing every morning as the sun rises. They live in the Fourth Heaven.

See *Cherubim, Phoenixes, Seraphim*.

Chamuel (Camael, Camiel, or Kemuel): "He Who Seeks God." Chamuel is head of the choir of Dominions and is one of the seven great Archangels. He has been given a number of other titles as well, including Ruler of Tuesday, Prince of the Seraphim, Chief of the Order of Powers, and Ruler of Mars. He is one of the leading members of the Sarim. Chamuel is one of God's favorite angels and is one of the Angels of the Presence. Chamuel is also one of the ten Kabbalistic Archangels. Some sources say Chamuel was the angel who comforted Jesus in the Garden of Gethsemane, although this is usually believed to have been Gabriel. Chamuel is also sometimes thought to be the dark angel who wrestled

with Jacob for a full night (Genesis 32:24–30). Chamuel rights wrongs, soothes troubled minds, and provides justice. He can be called upon for any matters involving tolerance, understanding, forgiveness, and love. You should call on Chamuel whenever you need additional strength or are in conflict with someone else. Chamuel provides courage, persistence, and determination.

See *Archangels, dark angels, Dominions, Gabriel, Gethsemane (angel of), Powers, Presence (Angels of the), Sarim, Seraphim*.

Charmeine (Char-may-nay)**:** Charmeine is an angel of joy, happiness, friendship, and love. You can call on Charmeine whenever you need these qualities.

Chassan (Chasen): Angel of Air. Chassan assists Archangel Raphael in his work. He lives in a tower in a special place in Heaven where it is always morning.

See *Archangels, Raphael*.

Chavakiah (Char-var-kee-yah)**:** Chavakiah is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is also the guardian angel of people born between September 13 and 17.

See *guardian angels, Schemhamphoras*.

Chayyiel (Chay-yee-el) **(Chayyliel H' or Hayyiel):** Chayyiel is an angel-prince and member of the Sarim. In the Jewish tradition, he is leader of the Hayyoth, who have the responsible task of carrying the throne of God. The Hayyoth are equated with the Cherubim in the Christian tradition. In the Third Book of Enoch, Chayyiel is described as being so large he could swallow the entire world in one mouthful.

See *Cherubim, Hayyoth*.

Cherub: Cherubs are the small, chubby, happy, child-like angels so beloved by Baroque artists. It's hard to believe that the word *cherub* was originally

the singular form of the powerful Cherubim.

See *Cherubim*.

Cherubim: The Cherubim are the second-highest rank of angels in Dionysius' hierarchy of angels. Assyrian artists depicted them as winged beings with human or lion faces and the bodies of bulls, eagles, or sphinxes. Today, they are usually described as looking like large men with two, four, or six blue-colored wings. They are frequently depicted as wings and a head with no body. The prophet Ezekiel described the four Cherubim he saw in a vision:

> And every one had four faces, and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle. (Ezekiel 1:6–10)

According to Ezekial 10: 6–7, Cherubim live in fire and are frequently described as being fire-like. Their main task is to worship God and to act as his record keepers. They also act as guardians when required. After Adam and Eve were forced out of the garden of Eden, God "placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life" (Genesis 3:24). Satan may have been a prince of the Cherubim before his fall. Cherubim are God's record keepers and reflect his wisdom and divine intelligence. They pay careful attention to all the details. Two Cherubim were carved on the Ark of the Covenant. In Islamic legend, the Cherubim were created from the tears that Michael shed when he contemplated all the sins of humanity.

Well-known members of the Cherubim include: Gabriel, Jophiel, Kerubiel, Ophaniel, Raphael, Uriel, and Zaphiel.

See *Ark of the Covenant, hierarchy of angels,* individual angels.

Chieftains: Chieftains is a term used to describe the seventy guardian angels that look after the different peoples of the earth.

See *guardian angels*.

Childbed Angels: Jewish tradition says there are seventy childbed angels who look after mothers during childbirth and protect the newly born babies from evil spirits.

Chista (Chisti): Chista is a female yazata. In Zoroastrianism, she teaches religious instruction.

See *yazata, Zoroastrianism*.

Choirs: In the hierarchy of angels, the various orders of angels are arranged in choirs, probably because one of the most important tasks an angel can perform is to sing the praises of God.

See *hierarchy of angels*.

Chosetiel (Cho-set-yee-el)**:** Chosetiel is one of the ruling angels of the zodiac and is responsible for the sign of Sagittarius.

See *zodiac (angels of the)*.

Cochabiel (Coc-ha-bee-yee-el) **(Cochabiah):** In the Jewish Kabbalah, Cochabiel is the angel responsible for the planet Mercury. Cornelius Agrippa thought Cochabiel was one of the seven angels who attended the Throne of God.

See *Throne of God*.

Colopatiron (Col-op-a-tee-ron)**:** Colopatiron encourages people to act on their intuition. You can call on Colopatiron if you are trying to develop your psychic abilities.

Crocell (Cro-sel)**:** Crocell is a fallen angel and a former member of the choir of Powers. He now works for Satan as one of the rulers of Hell and has forty-eight legions of demons at his disposal. Apparently, Crocell told King Solomon that he intended to apologize to God and hoped to return to the choir of Powers.

See *fallen angels, Powers, Satan*.

[contents]

D

Daena (De-na) **(Dena or Din):** Daena is a female yazata. She is the daughter of Ahura Mazda and Spenta Armaita. Daena looks after people's consciences, encouraging them to act honestly and ethically.

See *Ahura Mazda, Spenta Armaita, yazata, Zoroastrianism*.

Dagymiel: Dagymiel is one of the ruling angels of the zodiac and is responsible for the sign of Pisces.

See *zodiac (angels of the)*.

Damabiah (Da-ma-bee-yah)**:** Damabiah is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. Damabiah is also guardian angel of people born between February 10 and 14. Damabiah offers the benefit of his wisdom to people who sincerely ask for it.

See *guardian angels, Schemhamphoras*.

Damascus, St. John of: St. John of Damascus (c.675–c.749) was a theologian and writer in the Eastern Church. He was born in Damascus and spent the latter part of his life studying, writing, and worshiping in a monastery near Jerusalem.

Daniel (Dar-nee-el)**:** "God is my judge." Daniel belongs to the order of Principalities and, according to the Book of Raziel, is one of the guardian angels of Sunday. Daniel is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is also guardian angel of people born between November 28 and December 2. Daniel helps people to see the inner beauty in others.

See *guardian angels, Principalities, Schemhamphoras*.

Dark Angels: Satan and his followers are sometimes referred to as dark angels. The term is also used to describe the angel who fought all night long with Jacob at Peniel:

And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou more power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. (Genesis 32:24–30)

No one knows who this angel was, although several angels have been suggested. These include: Michael, Chamuel, Metatron, Peniel, Sammael, and Uriel.

See *Satan*, individual angels.

Day, Angels of the: Angels and Archangels have been assigned to the different days of the week. Magicians used this information to help them perform their rituals at the most propitious times.

Sunday: Raphael (Archangel) and Michael (angel)
Monday: Gabriel (Archangel and angel of the day)
Tuesday: Chamuel (Archangel) and Samael (angel)
Wednesday: Michael (Archangel) and Raphael (angel)
Thursday: Tzaphiel (Archangel) and Sachiel (angel)
Friday: Haniel (Archangel) and Anael (angel)
Saturday: Tzaphiel (Archangel) and Cassiel (angel)

See *Archangels, planetary angels*, individual angels, *week (angels of the)*.

Death, Angel of: The concept of an angel of death is widespread, and there are several references to destroying angels in the Bible (Exodus 12:23, 2 Samuel 24:16, Proverbs 16:14, Isaiah 37:36, and Jeremiah 9:20). The angel of death has been associated with Satan, and this connection is reflected in the folktales of many countries. In many Jewish stories, the angel of death arrives on a couple's wedding night, and the story involves the proposed victim somehow fooling or cheating the angel of death. There are fifteen named angels of death in Jewish lore. They are: Abaddon, Adriel, Af, Azrael, Gabriel, Hemah, Kafziel, Kesef, Leviathan, Malak Ha-Mavet, Mashit, Metatron, Sammael, Yehudiah, and Yetzer Hara.

Azrael is the Islamic angel of death. He has a number of helpers, including Malak al mawt, the keeper of Hell, who is a Malaika angel. For Christians, Michael fulfils the role of angel of death.

There are also gods of death. The ancient Etruscans had a god of death called Charon. He had enormous wings and a beaked nose, making him look like a gigantic bird. In addition to carrying souls to Hades, he also looked after the underworld. The ancient Greeks had a god of death called Thanatos. He visited humans at the moment of death and carried them to Hades.

See *destroying angels,* individual angels, *Malaika*.

Dee, Dr. John: Dr. John Dee (1527–1608) was an English astrologer, magician, mathematician, philosopher, and alchemist who communicated with angels on many occasions. He was an influential man in Elizabethan England, even advising Queen Elizabeth I on the most suitable date for her coronation. It is highly likely that he performed espionage work for Queen Elizabeth, too. He was involved in many activities, including calendar reform, cartography, geography, and navigation. Dee owned the largest library in England, and people came from all over Europe to visit his library and to talk with him. Dee is best remembered today for his interest in angels. He, and Edward Kelley, a gifted scryer, contacted the

angelic realms and Dee recorded hundreds of pages of experiences in his journals. Dee saw and conversed with Uriel on at least two occasions. Arguably, Dee's greatest achievement was receiving the Enochian language, or the language of angels, from the Enochian angels.

See *Enochian angels, Enochian language, Uriel*.

Deliel: Deliel is one of the ruling angels of the zodiac and is responsible for the sign of Aquarius.

See *zodiac (angels of the)*.

Demon: The word *demon* comes from the Greek *daimon*, a type of angel or spirit who interceded between the gods and humans. There were good and bad daimons who tried to influence people's behavior. Socrates, the Greek philosopher, had a daimon that inspired him to speak the truth and to search for the truth in everything he did.

The word *demon* is commonly used to describe a fallen angel. A demon's task is to help Satan in his war against God and everything that is good. In Islam, demons are called *shaitans*, or "black angels."

Demons helped King Solomon finish his temple. God ordered Archangel Raphael to take a special pentagram ring to King Solomon. This ring enabled the king to overpower the demons and force them to work on his temple. Raphael also outwitted the demon Asmodeus in the Book of Tobit.

See *Archangels, Asmodeus, fallen angels, Raphael, Satan*.

Destroying Angels (Angels of Destruction or Angels of Punishment): Destroying angels act on God's behalf to punish people who deserve it. Archangel Uriel is in charge of the destroying angels, and he has many assistants, including Azriel, Chamuel, Dumah, Harbonah, Hemah, and Kesef. Chamuel was in charge of twelve thousand destroying angels. An account of the destroying angels who were sent to Jerusalem is related in Ezekiel 9:1–11. Two destroying angels brought down Sodom and Gomorrah, and one angel of destruction killed 185,000 soldiers in the

Assyrian army (2 Kings 19:35). Mediator angels are almost diametrically opposite to destroying angels.

See *Archangels, mediator angels*, individual angels.

Devil: The devil is God's main enemy. He has a variety of names, the best known of which is Satan. According to Judaic and Christian lore, it was the devil who caused Adam and Eve to be thrown out of the Garden of Eden.

See *Satan*.

Dina: According to the Kabbalah, Dina is one of the guardians of the Torah, and she has a special interest in learning and wisdom.

Dionysius the Areopagite: In the Acts of the Apostles 17:34, Dionysius the Areopagite was converted by St. Paul. This Dionysius was a judge of the court of the Areopagus. He ultimately became bishop of Athens. However, the books attributed to Dionysius were written in the late fifth or early sixth centuries by an unknown author who presumably used this pseudonym in the hope that his writings would be taken more seriously. It took almost a thousand years before people realized that Dionysius the author could not be the same Dionysius who was converted by St. Paul. Dionysius the author was probably a Syrian monk. Scholars have come up with several possibilities for the author's true name. Peter Fuller, who was Patriarch of Antioch from 471 until 488 is arguably the most likely possibility. Dionysius' writings include *The Celestial Hierarchy*, *The Divine Names,* and *The Mystical Theology*. He was the first person to use the word "hierarchy" and devised the most influential hierarchy of angels.

See *hierarchy of angels*.

Dirachiel (Di-rash-yee-el)**:** Dirachiel is said to be associated with the seven electors of Hell. If so, he is a fallen angel. Dirachiel is also one of the twenty-eight angels who govern the mansions of the moon. He is responsible for Athanna, the sixth mansion. Dirachiel helps hunters,

princes seeking revenge, and people who are besieging cities. However, he also destroys harvests and hinders physicians in their work.

See *fallen angels, mansions of the moon*.

Djibril (Jib-ril) **(Jibril or Jibra'il):** Djibril is the Islamic name for Archangel Gabriel. In the Koran, he is called "the faithful spirit." Although Djibril is a huge angel, he usually appears as a muscular, heavy-set man, wearing green clothes and a silk turban. He has six hundred or more beautiful green wings that cover most of the horizon. His face is illuminated, and the phrase "There is no God but God, and Muhammad is the Prophet of God" is written between his eyes. Djibril first appeared to Muhammad when he was meditating on a mountain close to Mecca. Djibril dictated the Koran to Muhammad during the Night of Glory. He also took Muhammad on a guided tour of the various Heavens. Djibril is sometimes called Bringer of Good News and Faithful Servant.

See *Archangels, Gabriel*.

Dominions (Dominations): St. Paul mentioned the choirs of angels, including the Dominions, in his Epistle of Paul the Apostle to the Colossians 1:16: "For by him were all things created, that are in Heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." The Dominions are the fourth most important rank of angels in Dionysius the Areopagite's hierarchy of angels. They work in Heaven as middle-level executives, deciding what needs to be done and issuing the necessary orders to ensure that the universe works the way it should. Artists usually depict the Dominions in green and gold robes. They have two wings. They carry a seal containing a monogram of Jesus in their right hands and a staff with a cross on the top in their left hands. The chiefs of the Dominions are said to include Hashmal, Zadkiel, Muriel, and Zacharael.

See *Dionysius the Areopagite, hierarchy of angels*, individual angels.

Donquel: Donquel is one of the angels of Venus. Donquel is an angel of love and romance. He works for both men and women but is more usually called upon by men seeking the love of a good woman. Donquel wears a light-blue robe with a green-and-yellow sash over one shoulder. He wears a copper necklace with a heart-shaped pendant on it.

Dragon: Satan is called "the great dragon" in the Bible: "And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him" (Revelation 12:9). Archangel Michael is often depicted with one foot resting on a dragon he has slain, showing the power of good over evil.

See *Archangels, Michael, Satan*.

Dubbiel (Dobiel or Dubiel): Dubbiel was originally the guardian angel of Persia. When God became angry with Gabriel, Dubbiel temporarily took over Gabriel's role and allowed the Persians to expand their empire by conquering other countries. After twenty-one days of disgrace, Gabriel resumed his original position and Dubbiel was demoted. Eventually, Dubbiel, along with all the other guardian angels of different countries (except for Michael, guardian angel of Israel), became fallen angels. From his home in Hell, Dubbiel records all of the sins of Israel, hoping that God will expunge the country and all its inhabitants from the world.

See *fallen angels, Gabriel, guardian angels, Michael*.

Dumah (Douma): Dumah was originally the guardian angel of Egypt. Along with the other guardian angels of seventy countries (with the exception of Michael, guardian angel of Israel), Dumah became a fallen angel. Since then, he has been the angel of the stillness of death, the angel of silence, and the angel of punishment. He is one of the leaders of the destroying angels, and according to the Zohar, he is Prince of Hell and has ten thousand angels of destruction beneath him.

See *destroying angels, fallen angels, guardian angels, Michael*.

Dynamis (Dunamis): In the Gnostic tradition, Dynamis is both an aeon and one of the rulers of the archons. He is the personification of divine power. See *aeons, archons*.

[contents]

E

Earth, Angel of: See *Phorlach*.

Eblis: Eblis is the Arabic and Persian equivalent of Satan. Before his fall, he was the Heavenly treasurer. Today, he rules the Peri.

See *Peri, Satan*.

Ecanus: Ecanus helps people who are involved in writing. He can be invoked by people intending to make a career in literary pursuits. In the Book of Esdras, Ecanus was one of five angels who, on the orders of God, transcribed the books dictated to them by Esdras.

Egibiel: Egibiel is one of the twenty-eight angels who govern the mansions of the moon. Egibiel is responsible for Alchas, the eighteenth mansion. In this role, he is a destructive angel causing discord and disharmony, especially between people in power. He helps people who seek revenge. However, he also frees prisoners and helps in the maintenance of large buildings.

See *mansions of the moon*.

Eiael (Ay-ya-el) **(Ejael or Eyael):** Eiael is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is the angel of both happiness and occult knowledge. Eiael also aids longevity and a positive outlook on life. He is the guardian angel of people born between February 20 and 24.

See *guardian angels, Schemhamphoras*.

Elders: According to St. John, twenty-four angels sit upon thrones that circle the Throne of God. These angels are known as the Elders. Many scholars believe the Elders are a special, possibly secret, order of angels who are close to God and help him with delicate tasks. According to the Second Book of Enoch, the Elders live in the First Heaven. St. John also saw the Elders in a vision: “And immediately I was in the spirit: and

behold, a throne was set in Heaven, and *one* sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald. And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold" (Revelation 4:2–4).

See *Throne of God*.

Elemiah (El-em-ee-yah) **(Elemijel):** According to the Kabbalah, Elemiah is one of the eight Seraphim of the Tree of Life. Elemiah belongs to the Schemhamphoras, a group of seventy-two angels who bear the various names of God found in Jewish scriptures. Elemiah is the guardian angel of people born between April 5 and 9. Elemiah looks after travellers, particularly people travelling over sea. Elemiah can also be invoked by anyone involved in inner growth and spiritual pursuits.

See *guardian angels, Schemhamphoras*

Elijah: See *Sandalphon*.

Elim: "Mighty Ones." The Elim are a superior class of angels mentioned in the Third Book of Enoch. They are in seventh position in the hierarchy of angels mentioned in the Zohar.

See *hierarchy of angels*.

Elimiel: According to the Kabbalah, Elimiel is the angel who looks after the moon.

El-Karubiyan: El-Karubiyan are the Cherubim in the Islamic tradition. They unceasingly praise and worship God.

See *Cherubim*.

Elohim: The word *elohim* means "Jehovah" (YHWH) in Hebrew. The Elohim are one of the ten choirs of angels mentioned in the Key of Solomon and are listed in the hierarchy of angels of Moses Maimonides, Pico della Mirandola, and the Zohar. They are referred to as "shining

beings." The word *elohim* also refers to the Angels of the Presence. In addition, the Elohim are the seven great angels in Gnosticism. To complicate matters still further, *elohim* is also the Hebrew name for God.

See *hierarchy of angels, Presence (Angels of the)*.

Elomnia (Elomina): Your fortunes may be about to improve if you happen to see an angel called Elomnia. Elomnia appears as a child or a small woman, wearing green and silver clothes and a wreath of bay leaves bedecked with green and white flowers. After she has gone, Elomnia leaves a pleasant, sweet odor behind. Elomnia can be invoked to help control losses and to gain money.

Emmanuel: Saint Umiltà of Faenzà (1226–1310) had two guardian angels: Emmanuel and Sapiel. They became her closest friends and confidantes. *Emmanuel* means "God is with us." Emmanuel may be a Seraph, as Saint Umiltà described him as fiery, dazzling, and incandescent. He also lived in the Seventh Heaven, within sight of God.

See *Sapiel, Seraph*.

Enediel: Enediel is one of the twenty-eight angels who govern the mansions of the moon. Enediel is responsible for Allothaim, the second mansion. Enediel helps people find treasure and aids travelers. He is involved with agriculture, particularly planting and sowing. In medicine, he impedes purgatives. He also ensures that prisoners are securely held.

See *mansions of the moon*.

Enoch: See *Metatron*.

Enoch, Book of: The Book of Enoch is one of the main sources of information on angels, particularly the fallen angels. It was written by a number of authors in the last two centuries BCE. Tertullian (c.160–220), an important theologian and author, thought the Book of Enoch was divinely inspired and had been preserved by Noah at the time of the Great Flood. Origen (c.185–c.254), the biblical scholar, thought it was just as important

as the Psalms. However, the Book of Enoch was always controversial, partly because Enoch placed the fallen angels in different parts of Heaven. The traditional Christian view was that Heaven was above, and Hell below. Consequently, it was impossible for the fallen angels to be living in different parts of Heaven. Partly because of this, St. Jerome (c.342–420), one of the fathers of the early church and the first to translate the Bible from Hebrew into Latin, declared them apocryphal. After this, the books of Enoch were almost forgotten until James Bruce, a Scottish explorer, found three copies of it in Abyssinia in 1773. He kept one for himself and donated the other two to the Bodleian Library in Oxford and the Librairie Bibliothèque in Paris.

See *Apocrypha, fallen angels*.

Enochian Angels: The Enochian angels are the angels that Dr. John Dee and his scryer, Edward Kelley, communicated with between 1581 and 1587. Most of the information was communicated in the Enochian language. The Great Angel Ave dictated most of the information that came through. However, there were others, including Madimi, who appeared as a young girl with golden hair. Dee became so fond of Madimi that he named one of his daughters after her. Madimi's mother, who never gave her name, was the most important angel to communicate with Dee and Kelley. She called herself "I AM." I AM did not communicate with the scryers directly but sent information through her children. The four great Archangels—Michael, Gabriel, Raphael, and Uriel—also provided information to the two men. An angel called Nalvage passed on important information about angelic hierarchies.

In the Enochian system, there are angels of the four directions, which are symbolized as watchtowers. These watchtowers are large grid-like tables containing letters that can be arranged to form the names of different angels. Each watchtower is governed by six Elders, which relate to the twenty-four Elders mentioned in The Revelation of St. John the Divine. Below them is an entire hierarchy of Archangels and angels.

Dee and Kelley recorded a huge amount of information from the angels but did not make practical use of it. Some three hundred years later, S. L. MacGregor Mathers incorporated Enochian magic, including the angels, into the teachings of the Hermetic Order of the Golden Dawn. As a result of this, more people are interested in the Enochian angels today than ever before.

See *Angels, Archangels, Dee (Dr. John), Elders, Enochian language, Gabriel, I AM, Madimi, Michael, Nalvage, Raphael, Uriel*.

Enochian Language: On March 26, 1582, the Enochian angels who live in the watchtowers and Aethyrs in the far reaches of the universe started communicating the Enochian language, or the language of the angels, to Dr. John Dee and his scryer, Edward Kelley. The Enochian angels were, apparently, the same angels who had taught the prophet Enoch, who later became the angel Metatron. The angels told Dee that the Enochian language was spoken in Heaven before Adam and Eve were forced out of Paradise. Enoch was taught this language when he became an angel, which is why it is called Enochian. The alphabet contains twenty-one hieroglyphic letters, which are written from right to left. The Enochian language has its own characters and syntax and is unrelated to any other language.

See *Dee (Dr. John), Enochian angels, Metatron*.

Eraziel (Araziel): Eraziel is the angel of Taurus and helps Archangel Asmodel look after people born under this sign.

See *Archangels, Asmodel*.

Erelim (Arelim): In Jewish mysticism, the Erelim are huge angels who look after plants and vegetation. They observe what is happening in the natural world and report their findings directly to God. This is easy for them to do, as they apparently have seventy thousand heads, each head having seventy thousand mouths. Each mouth has seventy thousand tongues, and each tongue then has seventy thousand sayings. The Erelim

are made of white fire. Raziel is generally considered chief of the choir of Erelim.

Erellim (Erelim, Aralim, or Arelim): "The Valiant ones." The Erellim are a choir of angels mentioned in the Third Book of Enoch and other Jewish texts. The word *erellim* is often considered to be another name for the choir of Thrones. Maimonides (1138–1204), the great Spanish philosopher, listed the Erellim in his ten orders of angels. The term comes from the Bible: "Behold, their valiant ones [erellim] shall cry without: the ambassadors of peace shall weep bitterly" (Isaiah 33:7).

See *Thrones*.

Erethe: Erethe is a female yazata angel in Zoroastrianism. She personifies honesty and truth.

See *yazata, Zoroastrianism*.

Ergediel: Ergediel is one of the twenty-eight angels who govern the mansions of the moon. Ergediel is in charge of Alchureth, the fourteenth mansion. Ergediel cures the sick and strengthens the bonds of love between married couples. He helps people who are traveling by sea, but hinders those who are traveling over land.

See *mansions of the moon*.

Eth: "Time." Eth is the angel who looks after time and ensures that everything happens when it should. Eth can be invoked for guidance and help when one's patience is exhausted.

Ethnarchs: God was so upset at the building of the Tower of Babel that he sent humans to many different countries and gave them different languages to speak. He also promoted seventy angels and made them guardian angels of the new countries. They were called ethnarchs. Unfortunately, with only one exception—Michael, the guardian angel of Israel—they took their support for their various countries too far and became fallen angels.

See *guardian angels, fallen angels, Michael*.

Exordo: Exordo is the term devised by Alan of Lille for his hierarchy of antiangels. These are the fallen angels who constantly wage war on the good angels and all of humanity. Alan of Lille listed and described the attributes of his exordo:

1. Antiseraphim (who try to deny humanity the love of God and people)
2. Anticherubim (who try to deny humanity the knowledge of God)
3. Antithrones (who try to tempt humanity away from sound judgment)
4. Antidominions (who try to tempt humanity into irrational governance)
5. Antiprincipalities (who encourage tyranny)
6. Antipowers (who try to tempt humanity into evil)
7. Antivirtues (who use illusion and trickery to make fun of humanity)
8. Antiarchangels (who encourage false prophecy and doctrines)
9. Antiangels (who discourage care of others and spread false rumors about God)

See *Alan of Lille, fallen angels, hierarchy of angels*.

Ezekiel: Ezekiel is an angel of transformation. He helps people turn their lives around and create a positive outlook on life.

Ezgadi: Ezgadi is one of the angels who can be invoked for protection while traveling.

F

Fallen Angels: The fallen angels are angels who have fallen from grace and are now imprisoned in Hell or one of the two punishment areas of Heaven. There are two main groups of fallen angels. The Grigori, or watchers, were angels who became so fascinated with human women that they came to earth and copulated with them. Satan and his supporters comprise the other main group.

When God ordered the angels to bow down to Adam, nearly a third of the angels in Heaven refused. This led to the war in Heaven. Archangel Michael led the Heavenly hosts into battle against Satan and his supporters. After being soundly defeated, Satan and the rebels were expelled from Heaven. The biblical record reads: "And there was war in Heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in Heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him" (Revelation 12:7–9). It is interesting to note that fallen angels are not mentioned in the Old Testament. Although Satan is usually named as the leader of the fallen angels, some of the apocryphal texts suggest other angels in this role, including Azazel, Beliar, Beelzebub, and Sammael. In Islam, Iblis is leader of the fallen angels.

See *Archangels*, individual angels*, Grigori, Satan, war in Heaven, watchers*.

Feast Days: Until 1969, the Roman Catholic Church had special days to celebrate the great Archangels Michael, Gabriel, and Raphael. The feast day for Michael was September 29; Gabriel's was March 24; and Raphael's October 24. Since 1969, all three Archangels are venerated on September 29. Because he is not mentioned by name in the canonical scriptures, Uriel did not have a feast day in the Catholic Church. However,

he does not miss out entirely. The Orthodox churches in Egypt and Ethiopia venerate Uriel on July 28. The Catholic Church has a feast day for guardian angels on October 2.

See *Archangels, Gabriel, guardian angels, Michael, Raphael*.

Fire, Angel of: See *Aral*.

Focalor (Fork-al-yor) **(Forcalor):** Focalor is a fallen angel who lives in Hell, where he is in charge of thirty legions of demons. He was originally a member of the order of Thrones.

See *demon, fallen angels, Thrones*.

Forcas (Furcas): Forcas is a fallen angel. He is considered a duke in Hell, where he is in charge of twenty-nine legions of demons. He spends most of his time teaching logic and mathematics. He is sometimes invoked by people wanting to become invisible or to locate lost property.

See *fallen angels*.

Forces: St. John of Damascus created a hierarchy of angels that placed a choir of angels he called Forces in fourth position. Their role is to look after earthly concerns.

See *Damascus (St. John of), hierarchy of angels*.

Fravashis (Favashis): In Zoroastrianism, fravashis are guardian angels that accompany people through life. They can guide and advise but cannot act directly. Zoroastrians believe God created fravashis before creating the universe. Originally, fravashis guarded and looked after Heaven, but after mankind was invented, they volunteered to come to earth to look after people. After someone dies, his or her relatives need to remember the person's fravashi, as he will continue to look after and bless the descendants of his charge. Fravashis are usually depicted as beings of human form riding on winged circles that have streamers hanging beneath them.

See *guardian angels, Zoroastrianism, Zoroastrian angels*.

[contents]

G

Gabamiah: See *Jabamiah*.

Gabriel (Gab-ree-el)**:** "God Is My Strength." Gabriel, one of the four named Archangels in the Hebraic tradition, is the Angel of the Annunciation, a leading member of the Sarim, and God's main messenger. Gabriel is one of the three angels who are mentioned by name in the Bible. (The others are Michael and Raphael. Raphael figures in the Book of Tobit, one of the fifteen books that make up the Apocrypha, which is part of the Roman Catholic Bible.) Gabriel is the ruler of the Cherubim, and he sits on God's left-hand side. He is also said to be one of the princes of the choir of Virtues. He is often known as the Angel of the Annunciation, Angel of Mercy, Angel of Revelation, Chief Ambassador to Humanity, Divine Herald, Prince of Justice, and Trumpeter of the Last Judgment. Gabriel is the angel of purification, guidance, and prophecy. He is also one of the twenty-eight angels who rule over the mansions of the moon. He is responsible for Alchatay, the fifth mansion. In this role, he provides good health, education for students, and ensures that travellers return home safely from their journeys.

Gabriel's first appearance in the Bible is when he visited Daniel to explain a vision (Daniel 8:16). In the New Testament, he visits Zacharias to announce the birth of John the Baptist (Luke 1:11–22). Gabriel's most famous message occurred when he told the Virgin Mary she would give birth to Jesus Christ (Luke 1:26–33).

Jewish legend includes a fascinating story about Gabriel and an angel called Dubbiel, who was then guardian angel of Persia. God became annoyed with Israel and ordered Gabriel to kill all the Jews by pouring burning coals onto them. Any survivors were to be killed by the Babylonians. Gabriel felt sorry for the Israelites and asked the laziest angel in Heaven to pass the burning coals to him. This angel was so slow that the coals were almost cold when Gabriel threw them at Israel. Gabriel

then convinced the Babylonians that it was better to force the Jews into Babylon than it was to kill them. God was furious at this action and demoted Gabriel from his position as chief minister in Heaven, replacing him with Dubbiel. Dubbiel wasted no time in helping the Persian people at the expense of every other country. Twenty-one days later, when God was having a meeting with his leading angels, Gabriel popped his head into the room and made an astute comment. God was thrilled with this and immediately restored Gabriel to his former position.

Another charming legend about Gabriel says that he teaches unborn children about Heaven while they are in the womb. Just before they are born, he touches them above the upper lip so they cannot remember what he told them until they die. Gabriel's touch creates the philtrum, or cleft, between the upper lip and nose.

In Jewish lore, Gabriel caused milk to flow from the infant Abraham's right little finger. This enabled him to feed himself while abandoned in a cave.

In Islam, Gabriel is called Djibril. Muslims believe Gabriel dictated the Koran to Muhammad.

See *Annunciation (angel of the), Apocrypha, Archangels, Cherubim, Djibril, Dubbiel, guardian angels, mansions of the moon, Michael, Raphael, Sarim, Virtues*.

Gabriella: Gabriella is the female version of Gabriel. According to Jewish tradition, Gabriella is the only female Archangel. One indication that Gabriella is female is that she sits on the left-hand side of God. She also looks after the souls of unborn babies and teaches them for the nine months before they are born. Immediately before they are born, Gabriella touches them on the upper lip to make them forget what he taught them about Heaven until they die. The cleft beneath the nose is caused by Gabriella's touch. Gabriella's involvement with conception and babies has led many people to hypothesize that Gabriel is actually Gabriella.

However, all of this debate ignores the fact that angels are spiritual beings who are believed to be genderless.

See *Gabriel*.

Gabuthelon: According to the Book of Esdras, Gabuthelon is one of the nine angels who will govern the world after the Day of Judgment. The others are: Aker, Arphugitonos, Beburos, Gabriel, Michael, Raphael, Uriel, and Zebuleon.

See individual angels.

Gadreel: Gadreel is one of the leaders of the Grigori. Some sources claim he seduced Eve, and he is believed to have taught mankind how to make and use weapons to fight each other.

See *Grigori*.

Galgalliel (Galgaliel): In the Third Book of Enoch, Galgalliel is said to be one of the two ruling angels of the sun. Ninety-six angels help him ensure that the sun follows its daily path. Galgalliel is a member of the Sarim and ruler of the Galgallim.

See *Galgallim, Rulers of the Earth, Sarim*.

Galgallim (Galgallin): Galgallim is an alternative name for the choir of Thrones. It is derived from the Hebrew word for "wheels," which is *galgal*. The Thrones are seen as wheels that circle the throne of God (Ezekiel 10:12–13). The leader of the Galgallim is Rikbiel.

See *Rikbiel, Thrones*.

Gatekeeper Angels: The first known gatekeeper angels were the Cherubim who were posted at the entrance of the Garden of Eden to prevent Adam and Eve from getting back in. Hadraniel, the angel who is more than two million miles tall, stands as the powerful gatekeeper angel at the entrance to Heaven. In Islam, Ridwan serves as the gatekeeper to Paradise.

See *Cherubim, Hadraniel, Ridwan*.

Gavreel: Gavreel is one of the guardians of the Second Heaven. (Some authorities believe he looks after the Fourth Heaven.) Gavreel helps provide inner peace when required. He also helps create harmony in potentially difficult and stressful situations.

Gazardiel: According to Jewish legend, Gazardiel is one of the angels responsible for sunrise and sunset. Because he is involved with the start of every day, he can be invoked for any new beginnings.

See *Gazriel.*

Gazriel: Gazriel can be called upon to ensure the success of any enterprise. Gazriel and Gazardiel may well be the same angel.

See *Gazardiel*.

Gedobonai: In *The Lesser Key of Solomon*, Gedobonai is said to be an angel who can help people control any potential financial losses or gains. He usually appears as a small woman, or a child, wearing green and silver clothes, with a wreath of bay leaves around his neck.

Geliel: Geliel is one of the twenty-eight angels who govern the mansions of the moon. He is in charge of Sadahacha, the twenty-second mansion. Geliel helps cure illnesses and assists prisoners to escape.

See *mansions of the moon*.

Geniel: Geniel is one of the twenty-eight angels who govern the mansions of the moon. He is in charge of Alnath, the first mansion. He helps ensure the success of travels and is involved with the dispensing of medicines, especially laxatives. Geniel sometimes also creates discord.

See *mansions of the moon*.

Gethsemane, Angel of: The angel of Gethsemane is the unnamed angel who gave comfort to Jesus in the hours before his arrest. The Gospel of St. Luke reads: "And there appeared an angel unto him from Heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground"

(St. Luke 22:43–44). Although this angel is not named, tradition says it was Archangel Gabriel. A less-likely possibility is the Archangel Chamuel.

See *Archangels, Chamuel, Gabriel*.

Geush Urvan (Gay-oosh Er-vahn)**:** Geush Urvan is a yazata who assists Vohu Manah in looking after the well-being of all animals.

See *Vohu Manah, yazata, Zoroastrianism*.

Gloria In Excelsis Deo: This Latin phrase means "Glory to God in the highest," and was part of the song angels sang to the shepherds in the fields after announcing the birth of Christ. The biblical account reads: "And suddenly there was with the angel a multitude of the Heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:13–14).

God's Servants: This is another name for angels, and the term was taken from St. Paul's Epistle to the Hebrews: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Hebrews 1:14). The word *minister* in this verse means "serve." Consequently, angels are God's servants.

See *Angel*.

Godiel: Godiel is one of the ruling angels of the zodiac and is responsible for the sign of Capricorn.

See *zodiac (angels of the)*.

Graphiel: Graphiel is the angel of Mars and helps Archangel Zamael look after the red planet.

See *Archangels, Zamael*.

Grigori (Watchers): The Grigori are fallen angels. At one time, the Grigori were some of the most loving and responsible of all angels. According to the Book of Jubilees, God sent them to earth to teach mankind how to farm and manage the vast selection of bounties from nature. Some of the Grigori fell in love with human women, and their offspring were known as

Nephilim, huge giants who had evil natures. They were largely exterminated during the Great Flood. The fallen Grigori are imprisoned in Heaven. Jewish tradition says Shemhazai was the leader of the Grigori. The most important Grigori, according to the Book of Enoch, are: Asbeel, Gadreel, Jeqon, Kasbeel, Kasdeja, and Penemue (1 Enoch, 69:4–15).

See *fallen angels*, individual angels*, Nephilim, Shemhazai*.

Guardian angels: The concept of guardian angels who look after individuals, churches, cities, and even nations, is extremely old. In Zoroastrianism, guardian angels were called fravashis. Before Christianity, the Greeks had *daemons*, who were protective spirits. The Romans also had protective guardians; Roman men had a *genius* and women a *juno*.

The Bible contains a number of instances in which individuals were helped by an angel, presumably that person's guardian angel. An angel appeared to Hagar, the runaway servant girl, and told her to return to her mistress, Sarah. An angel helped Daniel interpret his dreams. God told Moses: "Mine angel shall go before thee" (Exodus 32:34). Raphael acted as Tobias' guardian angel in the Book of Tobit. An angel rescued St. Peter from prison. St. Paul wrote: "Are they not all ministering spirits [angels], sent forth to minister for them who shall be heirs of salvation?" (Hebrews 1:14). Psalm 91:11 reads: "For he shall give his angels charge over thee, to keep thee in all thy ways."

Jesus Christ confirmed the existence of guardian angels when he said: "Take heed that ye despise not one of these little ones; for I say unto you, That in Heaven their angels do always behold the face of my Father which is in Heaven" (Matthew 18:10). Origen, an early Christian theologian, believed that everyone has both a good and an evil angel. The good angel guides and protects the person, and the evil angel tempts him or her.

St. Thomas Aquinas believed everyone has a guardian angel. In Catholic belief, every person receives a guardian angel at birth to look after them and guide them through life.

Pope Pius XI (1857–1939) had such a strong faith in his guardian angel that he used him every time he had a potentially difficult situation. While praying to his guardian angel, he would ask his angel to speak to the guardian angels of everyone involved in the situation to ensure the best outcome for everyone concerned.

In the Roman Catholic Church, October 2 is the feast of guardian angels. Catholic children still learn:

> *Angel of God, my guardian dear*
> *To whom His love commits me here;*
> *Ever this day [or night] be at my side,*
> *To light and guard, to rule and guide.*

At one time, seventy nations were protected by their guardian angels, who were known as Ethnarchs. Unfortunately—with the exception of Michael, guardian angel of Israel—these angels misused their authority and became fallen angels.

In the Jewish Talmud, it is said that every Jew has eleven thousand guardian angels. Muslims have four guardian angels, known as hafaza. Two watch over their charges during the day, while the other two look after the night. These four angels are kept busy writing down their charges' good and bad deeds. These records will be used to assess each person on Judgment Day.

It is important to communicate with your guardian angel in good times as well as bad. Your guardian angel will provide you with peace of mind in times of sorrow and misfortune and will fill you with good ideas, positivity, and a desire to do good in the happy times.

In angelology, the Schemhamphora angels have been used as guardian angels for specific birth dates. Note that the names of some of these angels can vary in spelling. You may find more information on each guardian angel in its own entry.

Aries

March 21–25: Vehuiah (Vehujah)

March 26–30: Jelial
March 31–April 4: Sitael (Sirael)
April 5–9: Elemiah
April 10–14: Mahasiah
April 15–20: Lelahel

Taurus

April 21–25: Achaiah
April 26–30: Cahatel
May 1–5: Haziel
May 6–10: Aladiah
May 11–15: Lauviah (also June 11–15) (Laviah)
May 16–20: Hahaiah (also July 17–22) (Hahajah)

Gemini

May 21–25: Iezalel
May 26–31: Mebahel
June 1–5: Hariel
June 6–10: Hakamiah
June 11–15: Lauviah (also May 11–15) (Laviah)
June 16–21: Caliel

Cancer

June 22–26: Leuviah (Leviah)
June 27–July 1: Pahaliah
July 2–6: Nelchael (Nelakhel)
July 7–11: Ieiaeil (Jejalel)
July 12–16: Melahel
July 17–22: Hahajah (also May16–20) (Hahaiah)

Leo

July 23–27: Nith-Haiah (Nithhaja)
July 28–August 1: Haaiah
August 2–6: Terathel

August 7–12: Seheiah (Sehijah)
August 13–17: Reiiel (Rejajel)
August 18–22: Omael

Virgo

August 23–28: Lecabel
August 29–September 2: Vasiariah
September 3–7: Yehudiah
September 8–12: Lehahiah
September 13–17: Chavakiah
September 18–23: Menadel

Libra

September 24–28: Anael
September 29–October 3: Haamiah
October 4–8: Rehael
October 9–13: Ieiazel (Ihiazel)
October 14–18: Hahahel (Hahael)
October 19–23: Mikael

Scorpio

October 24–28: Veualiah (Vevaliah)
October 29–November 2: Ielahiah
November 3–7: Sealiah
November 8–12: Ariel
November 13–17: Asaliah
November 18–22: Mihael

Sagittarius

November 23–27: Vahuel (Vehael)
November 28–December 2: Daniel
December 3–7: Hahasiah
December 8–12: Imamiah
December 13–16: Nanael

December 17–21: Nithael

Capricorn

December 22–26: Mebahiah
December 27–31: Poiel (Polial)
January 1–5: Nemamiah
January 6–10: Ieilael (Ieliel)
January 11–15: Harahel
January 16–20: Mitzrael (Mizrael)

Aquarius

January 21–25: Umabel (Umbael)
January 26–30: Iahhel
January 31–February 4: Anauel
February 5–9: Mehiel
February 10–14: Damabiah
February 15–19: Manakel (Manadel)

Pisces

February 20–24: Eiael
February 25–29: Habuhiah (Habajuah)
March 1–5: Rochel
March 6–10: Gabamiah (Jabamiah)
March 11–15: Haiaiel (Hajael)
March 16–20: Mumiah (Mumijah)

See *Aquinas (St. Thomas), Ethnarchs, fallen angels, fravashis, hafaza,* individual angels*, Michael, Raphael, Schemhamphoras, Zoroastrianism.*

H

Haaiah (Ha-ee-yah) **(Haajah):** Haaiah is a member of the Schemhamphoras, the seventy-two angels who have the names of God in Jewish scripture. Haaiah belongs to the choir of Dominions and promotes justice, civility, liberty, and morality. He is guardian angel for people born between July 28 and August 1.

See *Dominions, guardian angels, Schemhamphoras*.

Haamiah (Ha-ar-mee-yah)**:** Haamiah is the angel of integrity and a member of the order of Powers. He is also one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. Haamiah acts as a guardian angel to people born between September 29 and October 3. Haamiah traditionally looks after genuine seekers of spiritual knowledge. He also enjoys granting happiness to all long-lasting relationships.

See *guardian angels, Powers, Schemhamphoras*.

Habbiel (Habiel): Habbiel lives in the First Heaven and looks after Monday, which is the day of the moon. Habbiel has a strong interest in love, loyalty, and commitment. He is the angel to call on if you or your partner experience problems in committing to each other. Habbiel helps people find the necessary trust and openness to commit to each other. Consequently, he is sometimes referred to as an angel of love. Habbiel's role also extends to loyalty and commitment in every area of life.

Habujah (Ha-bu-hee-yah) **(Habuhiah, Habuiah, or Chabuiah):** Habujah is a member of the Schemhamphoras, the seventy-two angels who have the names of God from Jewish scripture. He looks after fertility and agriculture. He is guardian angel for people born between February 25 and 29.

See *guardian angels, Schemhamphoras*.

Hadraniel (Hadariel or Hadriel): "Greatness of God." In Hebrew tradition, God rebuked Hadraniel because he blocked Moses' path and made Moses weep when he arrived in Heaven to receive the Torah. After this, Hadraniel decided to help Moses, which he did by using his powerful voice.

Apparently, Hadraniel's voice can penetrate two hundred thousand firmaments. Each word he says produces twelve thousand flashes of lightning. Hadraniel is more than two million miles tall. (Amazingly, Sandalphon is much taller, and actually dwarfs Hadraniel.) Hadraniel helps people increase the love they feel to their partners. You should call on Hadraniel whenever you need help to express yourself. It is possible that Hadraniel is also Adriel. Hadraniel is based at the entry to Heaven, and serves as one of God's gatekeeper angels.

See *Adriel, gatekeeper angels, Sandalphon*.

Hael: You should call upon Hael when you wish to send blessings to someone to thank them for their help or kindness.

Hafaza: The hafaza are the Islamic equivalent of the guardian angels. However, rather than having one guardian angel each, Muslims have four hafaza. Two keep a watchful eye on their charge during the day, while the other two look after them at night. One of their tasks is to protect the soul of their charge from the attacks of Satan and other evil spirits. They are better known, though, for recording their charge's good and bad deeds. The books these deeds are recorded in will be read on Judgment Day and will determine whether or not the person will be admitted into Heaven.

See *guardian angels*.

Hagar: In the Book of Genesis, Hagar was an Egyptian girl who was the handmaid, or servant, to Abraham's wife Sarah. The Angel of the Lord visited her on two occasions. The first time occurred when she had fled into the wilderness to escape the wrath of Sarah. The angel of the Lord told her she would give birth to a son, whom she should call Ishmael

(Genesis 16:1–14). On the second occasion, she was again in the wilderness as Abraham had sent her away at his wife's request. She placed her infant son under a shrub and sat down far away so she would not see him die. God heard her crying and sent an angel to comfort her. This angel told her that Ishmael's seed would spawn a great nation (Genesis 21:14–19).

See *Lord (Angel of the)*.

Hagiel: Hagiel is an angel of the planet Venus and is frequently invoked by magicians when making talismans or performing spells relating to love and romance.

Hagith: Hagith is one of the Olympian spirits who rule over the 196 sections of Heaven. Hagith is responsible for twenty-one of these. Hagith also looks after the planet Venus. Hagith governed the world from 1410 to 1900 CE.

See *Olympian spirits*.

Hahahel (Ha-ha-hel)**:** Hahahel is a member of the choir of Virtues and is also one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. Hahahel is guardian angel of people born between October 14 and 18. He helps sick people regain their health and vitality.

See *guardian angels, Schemhamphoras, Virtues*.

Hahajah (Ha-ha-ee-yah) **(Hahaiah, Haheuiah, Hahuiah, or Mahuia):** Hahajah belongs to the choir of Cherubim and is also one of the seventy-two Schemhamphoras who bear the names of God from Jewish scripture. He is guardian angel of people born between May 16 and 20 and also of July 17 through 22. He is considered an angel of health and well-being, and also provides peace of mind for people who are in need of it.

See *Cherubim, guardian angels, Schemhamphoras*.

Hahasiah (Ha-ha-see-yah)**:** Hahasiah is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is also guardian angel of people born between December 3 and 7. Hahasiah helps people who are studying to retain what they have learned.

See *guardian angels, Schemhamphoras*.

Hajael (Ha-ee-ya-el) **(Haiaiel):** Hajael is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. Hajael is the guardian angel of people born between March 11 and 15. He helps people understand complicated ideas and concepts.

See *guardian angels, Schemhamphoras*.

Hakamiah (Ha-kar-mee-yah)**:** Hakamiah is a member of the choir of Cherubim and is considered the guardian angel of France. He is also one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is guardian angel of people born between June 6 and 10 and provides motivation and help for people who want to progress.

See *Cherubim, guardian angels, Schemhamphoras*.

Hamael: Hamael can be invoked whenever you need to appear calm and dignified. Hamael provides persistence, determination, and practicality.

Hamalatal-'Arsh: In Islam, the hamalatal-'arsh are the four throne-bearers who carry the chair of God. They appear as a man, a bull, an eagle, and a lion.

Hamaliel: Hamaliel is chief of the choir of Virtues and ruler of August. He is the Archangel who looks after people born under the zodiac sign of Virgo. Hamaliel can be invoked for any matters involving logic and attention to detail.

See *Archangels, zodiac (angels of the)*.

Hamied: Hamied helps create miracles. You can call on him when you need a miracle in your life.

Hanael: See *Anael.*

Haniel: "Glory of God." Haniel is one of the rulers of the order of Principalities and is considered one of the ten main Archangels. He is a planetary angel and one of the rulers of the planet Venus. Francis Barrett, author of *The Magus*, wrote that Haniel was ruler of the choir of Innocents. Haniel is sometimes thought to be the angel who transported Enoch to Heaven.

See *Archangels, Enoch, Innocents, planetary angels*.

Harahel (Ha-ra-hel) **(Harakel, Harael, Hararel, or Haroel):** Harahel is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is the angel responsible for schools, universities, libraries, archives, and other repositories of knowledge. He can be called upon for help and advice on any matters involving study, learning, and examinations. Harahel acts as guardian angel for people born between January 11 and 15.

See *guardian angels, Schemhamphoras*.

Harahil: In the Islamic tradition, Harahil is the angel who looks after dawn every day. He hangs a large white diamond over the eastern horizon. Sharahil, the angel who looks after the night, hangs a large black diamond over the western horizon. These two diamonds work together to ensure the proper rotation of the earth, and also that night follows day.

See *Sharahil*.

Harbonah: Harbonah is one of the leaders of the destroying angels. He is sometimes called the Angel of Annihilation.

See *destroying angels*.

Hariel (Ha-ree-el)**:** Hariel is a member of the choir of Cherubim and is one of the seventy-two Schemhamphoras, a group of angels who bear the

various names of God found in Jewish scriptures. He has a strong interest in natural science. He is guardian angel of people born between June 1 and 5 and provides people with a sense of beauty and appreciation of the finer things in life.

See *Cherubim, guardian angels, Schemhamphoras*.

Harquaeel (Hark-yoo-a-eel)**:** Harquaeel is an angel in the Islamic tradition. He was created with eighteen thousand wings, and decided to use them to see how large God's throne was. God was pleased with this idea and gave Harquaeel another eighteen thousand wings to help him achieve this task. Harquaeel flew for three thousand light-years before he became tired and stopped to rest. God ordered him to carry on, and Harquaeel flew for another three thousand light-years. Again, he became tired and had to stop. God ordered him to keep on flying. Harquaeel flew for yet another three thousand light-years before he had to stop. He asked God how many times he had circled God's throne. God replied that in nine thousand light-years, Harquaeel had not reached even the first pillar in God's throne. Harquaeel felt devastated until God told him that even if he flew until the Day of Resurrection, he would not reach even the first pillar.

Harut (Haroth or Haroot): Harut and Marut are two Islamic angels who came down from Heaven to teach humans how to govern themselves. Unfortunately, they revealed the secret name of God to a human woman, who used this knowledge to visit the planet Venus. The two angels were punished for their transgressions, and are imprisoned, head downwards, in a pit near Babylon. They are considered fallen angels.

See *fallen angels, Marut*.

Hashmal (Chasmal): See *Hashmalin*.

Hashmalin: The Hashmalin are a choir of angels in the Jewish tradition. People have identified them with the Hayyoth, Seraphim, Cherubim, Powers, and Dominions. Their leader is Hashmal, who is often called the

fire-speaking angel. Moses Maimonides listed them as fourth in importance in his hierarchy of angels. In the Zohar, they are sixth.

See *Cherubim, Dominions, Hayyoth, hierarchy of angels, Powers, Seraphim*.

Haurvatat (How-va-tat)**:** Haurvatat is an Amesha Spenta, one of the Archangels in Zoroastrianism. Haurvatat and Ameretat are usually regarded as sisters. Haurvatat is the angel of wholeness and perfection, and she rules over water.

See *Ameretat, Amesha Spentas, Archangels, Zoroastrianism*.

Havani: Havani is a yazata angel in Zoroastrianism who looks after the period between sunrise and noon every day.

See *yazata, Zoroastrianism*.

Hayyoth (Hay-yot) **(Chayyoth or Hayyot):** In the Jewish tradition, the Hayyoth are a group of Merkabah angels who live in the Seventh Heaven closest to God. They are angels of fire. Because of this, they are sometimes compared with the Cherubim in the Christian tradition. According to Jewish lore, Raziel has to spread his wings over the Hayyoth to ensure their fiery breath does not burn the other angels attending God's throne. The Hayyoth have four faces (human, lion, bull, and eagle), four huge wings, the feet of a calf, and the hands of a human. Moses Maimonides (1135–1203) listed them as the highest rank of angels in his hierarchy of angels. Their main tasks are to carry the throne of God and to sing his praises. The leader of the Hayyoth is Chayyiel.

See *Chayyiel, Cherubim, hierarchy of angels, Merkabah*.

Haziel (Hay-zee-el)**:** "Vision of God." Haziel is a member of the choir of Cherubim and is one of the seventy-two Schemhamphoras who bear the names of God from Jewish scripture. Haziel is the guardian angel for people born between May 1 and 5. He should be invoked whenever you are seeking God's mercy and compassion, or are seeking harmony between groups of people.

See *Cherubim, guardian angels, Schemhamphoras*.

Heavenly Host: "Heavenly host" is a term that covers all the angels in Heaven. Not surprisingly, many of the heavenly host came to welcome the birth of Jesus: "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:13–14). In Heaven, the host stand on the right- and left-hand sides of God: "I saw the Lord sitting on his throne, and all the host of Heaven standing by him on his right hand and on his left" (1 Kings 22:19).

Heavens: Christians, Jews, and Muslims all believe in Heaven. Apocalyptic accounts of Heaven range from one Heaven to ten, but most agree on seven, probably because of the seven visible planets. The tradition of seven Heavens probably originated in Mesopotamia seven thousand years ago.

First Heaven: The First Heaven is called *Vilon* from the Latin word *velum*, which means "veil." It contains the physical world. It is ruled by Gabriel and is home to all the angels connected with the natural phenomena of the universe.

Second Heaven: The Second Heaven is called *Raqia*, meaning "expanse." It is ruled by Raphael. Some authorities believe Raphael and Zachariel share the task of ruling the Second Heaven. The Second Heaven is the home of sinners who are waiting for Judgment Day. Some of the fallen angels are held here, too. In the Islamic tradition, the Second Heaven is the home of Jesus and John the Baptist.

Third Heaven: The Third Heaven is called *Shechakim* or *Shehaqim*, which means "the sky." Baradiel is in charge of the Third Heaven. (The Sixth and Seventh Books of Moses say Anahel rules the Third Heaven.) The southern half of this Heaven contains the Garden of Eden and the Tree of Life. Three hundred angels of light protect them. The northern half

of the Third Heaven could not be more different, as it contains Hell. Not surprisingly, some of the fallen angels are held here.

Fourth Heaven: The Fourth Heaven is called *Zebhul*, meaning "the lofty place." It is ruled by Michael. It contains the Holy Temple and the Altar of God.

Fifth Heaven: The Fifth Heaven is called *Machon*, which means "the dwelling." Most sources say that Zadkiel rules the Fifth Heaven. (Some accounts give this task to Sandalphon.) Some of the fallen angels are held here (as well as in the Second and Third Heavens).

Sixth Heaven: The Sixth Heaven is called *Makon*, meaning "the habitation." Zebul rules the Sixth Heaven at night, and Sabath rules during the daytime hours. All the celestial records are kept here, and choirs of angels endlessly study them.

Seventh Heaven: The Seventh Heaven is called *Araboth*, meaning "the clouds." Archangel Cassiel rules the Seventh Heaven. God, the Seraphim, Cherubim, and the Thrones live here. Human souls waiting to be born also live here.

See *Anahel, Baradiel, Cassiel, Cherubim,* individual angels*, Sabath, Sandalphon, Seraphim, Thrones, Zadkiel, Zebul*.

Hemah: According to Jewish legend, Hemah is one of the destroying angels. He is also the angel of death for domestic animals. Legend says he tried to kill Moses by swallowing him but failed because God saw what was happening. God made Hemah regurgitate Moses, and then, rather surprisingly, gave Moses permission to kill Hemah. In the Zohar, Hemah, Af, and Mashit are the three demons who punish people who commit idolatry, incest, or murder.

See *Af, death (angel of), destroying angels, Mashit*.

Heman: Heman, Asaph, and Jeduthun are the choir directors of the angels who continually praise God. Heman directs the choir in the morning, Jeduthun takes over in the evening, and Asaph looks after the night.

Jehoel, at least in the Jewish tradition, is believed to be the director in chief. Heman and Jeduthun are mentioned by name in the annotations to some of the Psalms. This appears to indicate that they were in charge of the music at the Temple of Jerusalem and were promoted to angels because of their talents. Heman is mentioned at the start of Psalm 88: "A Song or Psalm for the sons of Korah, to the Chief Musician upon Mahalath Leannoth, Maschil of Heman, the Ezrahite."

See *Asaph, Jeduthon, Jehoel*.

Hierarchy of Angels: The Bible mentions nine groups of angels, but does not give any indication as to their ranking. Consequently, over the years, many theologians and religious scholars have come up with their own suggestions. By far the best known of these is the one by Dionysius the Areopagite, who gave us the term "hierarchy." Dionysius was at one time thought to be the Dionysius mentioned in the Acts of the Apostles who was converted to Christianity by St. Paul (Acts 17:34) and became the first Christian bishop of Athens. However, Pseudo-Dionysius, as this author is often called, wrote his book, *The Celestial Hierarchy,* in the early sixth century. Presumably, Dionysius, who was possibly a Syrian monk, adopted this pseudonym hoping it would give his book more credibility. If this was his aim, it succeeded, and his hierarchy was adopted by the Catholic Church. Dionysius' hierarchy gained even more credibility when St. Thomas Aquinas (1225–1274), the Italian theologian who is frequently called "the angelic doctor," adopted it seven hundred years later. Other eminent theologians, including Alan of Lille, St. Bonaventure, John Duns Scotus, Hugh of St. Victor, and Thomas Gallus also wrote commentaries on Dionysius' work. His hierarchy is still considered the most important classification of angels today.

Dionysius divided the angelic hosts into nine groups or choirs.

1. Seraphim
2. Cherubim

3. Thrones
4. Dominions
5. Virtues
6. Powers
7. Principalities
8. Archangels
9. Angels

The choirs are grouped into three orders: The first order contains the Seraphim, Cherubim, and Thrones, the angels closest to God. The second order contains the princes or leaders of the heavenly kingdom—the Dominions, Virtues, and Powers. The third order contains the ministering angels—the Principalities, Archangels, and Angels.

Dionysius obtained the names of these choirs from the Bible. The Seraphim and Cherubim were mentioned in the Old Testament (Genesis 3:24; Isaiah 6:2). He considered these to be closest to God. The other names came from the writings of St. Paul in the New Testament (Colossians 1:16; Ephesians 1:21). Dionysius believed there were seven Archangels: Chamuel, Gabriel, Jophiel, Michael, Raphael, Uriel, and Zadkiel.

Other hierarchies have been suggested. In Dante Alighieri's (1265–1321) *The Divine Comedy* he switched the places of the Archangels and Principalities, but otherwise kept to Dionysius' arrangement. *The Apostolic Constitutions* predates Dionysius and lists ten choirs. It adds aeons and hosts, but does not include Dominions. Other creators of angel hierarchies include: St. Ambrose, St. Jerome, St. Gregory the Great, St. Isidore of Seville, St. John Damascene, Rudolf Steiner, and Billy Graham.

Rudolf Steiner's hierarchy is:

1. Spirits of Love (corresponding with Seraphim)
2. Spirits of the Harmonies (Cherubim)
3. Spirits of Will (Thrones)

4. Spirits of Wisdom (Dominions)
5. Spirits of Movement (Virtues)
6. Spirits of Form (Powers)
7. Spirits of Personality or Time (Principalities)
8. Fire-Spirits (Archangels)
9. Sons of Life or of Twilight (Angels)

In the Jewish tradition, there are two main hierarchies. Moses Maimonides (1135–1203) suggested:

1. Hayyot (Hayyoth)
2. Ophanim
3. Erelim
4. Hashmalin
5. Seraphim
6. Malakhim
7. Elohim
8. Bene Elohim
9. Cherubim
10. Ishim

The Zohar (c.1275 CE) listed the angels as:

1. Malakhim
2. Erelim
3. Seraphim
4. Hayyot (Hayyoth)
5. Ophanim
6. Hashmalin
7. Elim
8. Elohim
9. Bene Elohim

10. Ishim

Alan of Lille also created an Exordo, or hierarchy of the fallen angels.

John Calvin (1509–1564), founder of the Presbyterian Church, had no time for hierarchies of angels. He wrote that conversations on this subject were "the vain babblings of idle men."

See *aeons, Alan of Lille, Angels, Aquinas (St. Thomas), Archangels, Bene Elohim, Bonaventure (Saint), Chamuel, Cherubim, Dionysius the Areopagite, Dominions, Elim, Elohim, Erelim, Exordo, fallen angels, Gabriel, Hashmalin, Hayyoth, Ishim, Jophiel, Malakhim, Michael, Ophanim, Powers, Principalities, Raphael, Scotus (John Duns), Seraphim, Steiner (Rudolf), Thrones, Uriel, Virtues, Zadkiel*.

Hinduism, Angels of: Hindus believe in a Universal Soul called Brahman who is present in everything. All other deities in their pantheon are aspects of Brahman. Although there are no official angels in Hinduism, they have Devas, or "shining ones," who are winged beings that help people. The Devas are helped by Gandharvas, who are usually depicted with wings. When the mother of Buddha conceived, she was taken to the Himalayas by four guardian angels and protected by four sword-carrying angels.

See *guardian angels*.

Hizkiel: According to the Zohar, Hizkiel and Kafziel are Archangel Gabriel's chief assistants in times of war.

See *Archangels, Gabriel, Kafziel*.

Hodniel: Hodniel is one of the angels who can be called upon to help cure human stupidity.

Hodson, Geoffrey: Geoffrey Hodson (1886–1983), a gifted clairvoyant and Theosophist, was contacted by an angel called Bethelda in 1924 while sitting on a hillside in Gloucestershire, England. While he was meditating, the sky was suddenly filled with light, and Geoffrey's consciousness was taken over by an incredible radiant light. He became aware of a Heavenly

being who harmonized its mind with his. This was Bethelda. In his book, *The Brotherhood of Angels and Men* (1927), Geoffrey Hodson recorded the seven groups of angels that Bethelda taught him:

1. Angels of Power. These angels help people develop spiritually.
2. Angels of Healing. These angels help people maintain good health.
3. Guardian angels of the Home. These angels protect the home.
4. Building Angels. These are inspirational angels who help people aspire to be all they can be in the areas of mind, body, and spirit.
5. Angels of Nature. These are the elemental spirits, sometimes called devas. They live in fire, earth, air, and water.
6. Angels of Music. These angels sing God's praises and inspire people to sing and worship God.
7. Angels of Beauty and Art. These angels inspire and motivate people involved in creative activities. They also help people appreciate beauty in all its forms.

Geoffrey Hodson saw angels and humankind as two branches of God's family. He taught that we should work more closely with the angelic kingdom, as this connection would help our spiritual development.

See *Bethelda*.

Holy Immortals: See *Amesha Spentas*.

Hru: Hru, according to the teachings of the Hermetic Order of the Golden Dawn, is the angel in charge of all Secret Wisdom. Some tarot card readers call on Hru for help and guidance when making their prognostications.

Huris: Huris are dark-eyed, sensuous, and incredibly beautiful female angels in the Islamic tradition. They provide pleasure to people who have earned eternal happiness by their good deeds on earth. Every new arrival to Heaven is, as long as he merits it, provided with seventy-two huris who

exist solely to satisfy his every desire. The huris become virgins again at the end of every night.

Hvare-Khshaeta (Hah-reh Shah-et-eh)**:** "Shining Sun." Hvare-Khshaeta is a yazata angel in Zoroastrianism who rules over the sun. Maonghah rules over the moon.

See *Maonghah, yazata, Zoroastrianism*.

[contents]

I

I AM: I AM is one of the most important of the Enochian angels. In fact, it is possible that she is a supreme being in this system, taking a similar role to that of the Shekinah in Judaism. I AM is the mother of Madimi, another important Enochian angel.

See *Enochian angels, Madimi, Shekinah*.

Iachadiel (Ee-ak-ad-yee-el)**:** Iachadiel is one of the angels of the moon and is sometimes invoked by magicians when performing rituals involving the moon.

Iahhel (Ee-ah-hel) **(Iahel):** Iahhel looks after the needs of hermits, philosophers, teachers, and anyone who is studying. He is a peace-loving angel who can be invoked for help in meditation, and for counsel during periods of self-imposed retirement from the world. Iahhel is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. Iahhel is also the guardian angel of people born between January 26 and 30.

See *guardian angels, Schemhamphoras*.

Ialdaboath (Ee-ald-a-bo-at) **(Iadalbaoth or Jaldaboath):** In Gnosticism, Ialdaboath is one of the seven archons and is sometimes considered their leader. He is often considered to be the son of Sophia. In the First Book of Enoch, he is associated with Samael, a fallen angel.

See *archons, fallen angels, Samael, Sophia*.

Iblis (Eblis): In Islam, Iblis is Satan, or "the enemy." After God created Adam, God asked all the angels to bow down to him. Iblis refused, and God cursed him until the Day of Doom. However, as this punishment has been delayed until Judgment Day, Iblis is free to entice people away from God. Iblis refused to prostrate himself before Adam because Iblis himself had been made of fire, while Adam had been created from mud.

See *Satan*.

Ielahiah (Yay-lah-hee-yah) **(Jelabiah or Yelaiah):** Ielahiah is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He assists people involved in matters of justice. He is guardian angel of people born between October 29 and November 2 and encourages people to participate in their local community to make it a better place.

See *guardian angels, Schemhamphoras*.

Ieliel (Yay-lee-el) **(Ieilael or Yeiael):** Ieliel is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. Ieliel is guardian angel of people born between January 6 and 10. He helps people pay attention to details.

See *guardian angels, Schemhamphoras*.

Iezalel (Yay-zar-lee-el)**:** Iezalel is guardian angel of people born between May 21 and 25. He helps people communicate more effectively and has a strong interest in home and family life. It is possible that Iezalel is Jajajel.

See *guardian angels, Jajajel*.

Ihiazel (Jejazel): Ihiazel is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. Ihiazel is also guardian angel of people born between October 9 and 13. He helps people gain confidence in themselves and their abilities.

See *guardian angels, Schemhamphoras*.

Imamiah (Ee-ma-mee-yah)**:** Imamiah is, or was, one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. However, he may have been demoted, as one story describes him as a fallen angel. Imamiah is guardian angel of people born between December 8 and 12. People who want to become more popular or feel more at ease around others can call upon Imamiah for help.

See *fallen angels, guardian angels, Schemhamphoras*.

Inias: At the Council of Rome in 745 CE, a number of angels were removed from the list of honored angels because the church leaders were concerned about the huge amount of public interest in angels. These angels, known as reprobated angels, were: Adimus, Inias, Raguel, Sabaoc, Simiel, Tubuas, and Archangel Uriel. Inias was so upset at his relegation that he began interrupting lengthy sermons with noisy and extremely unpleasant bursts of flatulence.

See *reprobated angels,* individual angels.

Innocents: According to Francis Barrett, author of *The Magus*, the Innocents were an order of angels. In his hierarchy of angels, the Innocents ranked tenth and were ruled by Haniel.

See *Haniel, hierarchy of angels*.

Iofiel: See *Jophiel.*

Irin, The (Irrin): The Irin are twin angels who, along with their fellow twins, the qaddism, adjudicate on God's behalf at the Heavenly Court. They are said to be more important than Metatron. Enoch confirms this in the Third Book of Enoch by saying: "Each one of them is equal to all the rest put together."

See *Metatron, qaddism*.

Isda: Isda is the angel of physical, emotional, and spiritual nourishment. Because of the connection to physical nourishment, Isda is also sometimes called the angel of food.

Ishim (Issim, Ischim, or Izachim): The Ishim are the lowest-ranked angels in the Jewish hierarchy of angels compiled by Moses Maimonides. The hierarchy listed in the Zohar also places them in this position. They are made of fire and ice and live in the Fifth Heaven, where their main role is to praise God.

See *hierarchy of angels*.

Islam, Angels of: Angels are mentioned more than eighty times in the Koran. In Islamic belief, angels praise God and act as his messengers. They often act on God's behalf in matters concerning humanity. Angels are also involved in the period between a person's death and the resurrection. Every person has four guardian angels—two for the daytime and two for the night. In Islam, angels are created from light. They possess gender, but do not reproduce. Because they lack free will, they cannot sin, and instead obediently carry out all of Allah's orders (Sura 66:6). Islamic angels have two, three, or four pairs of wings.

There are four Archangels in Islam: Djibril (Gabriel), Mikhail (Michael), Azrael, and Israfel. Djibril and Mikhail are mentioned by name in the Koran. Azrael (Izra'il) is the angel of death, and Israfel the angel of music. There are also other ranks of angels: the abdals (seventy angels who ensure the universe unfolds in the way it should), the El-Karubiyan (Cherubim), the hafaza (guardian angels), the huris (female angels who live in Heaven), the al-zabaniya (the nineteen guardians of Hell), and the malaika (angels who record mankind's good and bad deeds).

The devil in Islam is called Iblis. He is also known as *al-shayton*, which means "the Satan." He is a fallen angel in Islamic belief because he refused to bow down before Adam (Sura 15:30–33). Iblis was guilty of both pride and disobedience. Because of this, Allah sentenced him to damnation, but the punishment has been delayed until Judgment Day.

There are two other angels who cannot be compared with angels in Judaism or Christianity: Munkar and Nakir. They are black and have blue eyes. Their task is to question people in their graves to determine the strength of their faith.

See *Archangels, Cherubim, El-Karubiyan, fallen angels, guardian angels, hafaza, huris, Iblis,* individual angels*, malaika*.

Israel: Authorities differ as to which choir of angels Israel belongs to. He has been called a Throne, a Hayyoth, and an Archangel. Israel has also been associated with Israel-Jacob, which is a mysterious combination of

Jacob, father of the people of Israel, and the angel he wrestled with for a whole night. While they were fighting, the angel said: "Thy name shall be called no more Jacob, but Israel" (Genesis 32:28).

See *Archangels, Hayyoth, Thrones*.

Israfil (Israfel or Asrafil): In the Islamic tradition, Israfil is the Archangel who will blow the trumpet on the Day of Judgment. Because of his association with a trumpet, Israfil is often called the angel of music. Israfil kept Muhammad company for three years, until he was replaced by Djibril, God's messenger. Israfil gazes into Hell three times each day and three times each night. The earth is watered by the tears Israfil sheds after gazing into Hell. Fortunately, Allah quells the tears before Israfil can flood the entire earth. Israfil is an immensely tall angel with many mouths and tongues. He uses his mouths to glorify God in one thousand languages. He is said to have the sweetest speaking voice of any of God's creation. He has four wings and is covered with hair.

Edgar Allan Poe (1809–1849) wrote a poem titled *Israfel*, which begins:

In Heaven a spirit doth dwell
"Whose heart-strings are a lute";
None sing so wildly well
As the angel Israfel,
And the giddy stars (so legends tell)
Ceasing their hymns, attend the spell
Of his voice, all mute.

See *Archangels, Djibril*.

Itqal: Itqal works with Archangel Haniel, and specializes in resolving disagreements, especially between family members. Itqal also restores love, affection, and enhances consideration of others.

See *Archangels, Haniel*.

Izad: The Izads are an order of angel in Zoroastrianism. They relate to the Christian Cherubim and are charged with protecting the peace, happiness,

and innocence of the world. There are twenty-eight members of this order, and they constantly surround and worship Ahura Mazda. The chief of this order is believed to be Mithra.

See *Ahura Mazda, Cherubim, Mithra, Zoroastrianism*.

Izrael: See *Azrael.*

[contents]

J

Jabamiah (Yar-ba-mee-yah) **(Gagamiah):** Jabamiah assists Archangel Uriel in his work. He is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is also guardian angel of people born between March 6 and 10. He helps people pursue their goals.

See *Archangels, guardian angels, Schemhamphoras, Uriel*.

Jael: Jael belongs to the choir of Cherubim. Depictions of him (and Zarall, another Cherub) were carved into the Ark of the Covenant. The Bible says: "And thou shalt make two cherubims of gold, of beaten work shalt they make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be" (Exodus 25:18–20). Jael may be the same angel as Jaoel.

See *Ark of the Covenant, Cherubim, Jaoel, Zarall*.

Jajajel (Yay-yay-yel)**:** Jajajel is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. It is possible that Jajajel is Iezalel.

See *Iezalel, Schemhamphoras*.

Jaluha: Jaluha is a Gnostic angel who hands the cup of oblivion to the souls of sinners. After drinking from it, the humans forget the sinful deeds they performed while they were alive.

Jaoel: Jaoel is mentioned in the Apocalypse of Abraham 10:8 as one of God's most special angels, as he possessed God's "ineffable name." It is likely he is the angel better known as Jael.

See *Jael*.

Jarahel (Jareahel, Jevanael, or Levanael): In the Jewish Kabbalah, Jarahel is the angel responsible for the moon.

Jazeriel (Jareriel): Jazeriel is one of the twenty-eight angels who govern the mansions of the moon. Jazeriel is responsible for Alhaire, the thirteenth mansion. Jazeriel is a beneficial angel and helps harvests, journeys, and profit. He also helps prisoners gain their freedom.

See *mansions of the moon*.

Jeduthun: Jeduthun, Asaph, and Heman are the directors of the choirs of angels that continually praise God. Heman directs the choir in the morning, Jeduthun takes over in the evening, and Asaph looks after the night. Jehoel, at least in the Jewish tradition, is believed to be the director in chief. Jeduthun and Heman are mentioned by name in the annotations to some of the Psalms. This appears to indicate that they were in charge of the music at the Temple of Jerusalem, and were promoted to angels because of their talents. Jeduthun is mentioned at the start of Psalms 39, 62, and 77: "To the chief musician, to Jeduthun."

See *Asaph, Heman, Jehoel*.

Jegudiel: "The Glory of God." The Archangel Jegudiel helps anyone who is attempting to form a closer relationship with God. He provides opportunities for people who are honest, sincere, and prepared to work hard to achieve worthwhile spiritual goals.

Jehoel (Jahoel, Jaoel, or Yahoel): Jehoel is an Angel of the Presence, member of the Sarim, and ruler of the order of Seraphim. According to the Apocalypse of Abraham, Jehoel took Abraham on a tour of Heaven and ultimately took him to meet God. He is described as wearing purple robes and a rainbow-colored turban. His hair is white and his skin like sapphire. In Jewish legend, Jehoel leads the choirs that ceaselessly sing God's praises. Consequently, he holds a higher position than the other three

choirmasters in Heaven: Asaph, Heman, and Jeduthun. Jehoel is happy to help musicians, especially singers.

See *Asaph, Heman, Jeduthun, Presence (Angels of the), Sarim, Seraphim*.

Jehudiel: Jehudiel is responsible for the movements of the planets. He is sometimes considered an Archangel.

See *Archangels*.

Jehuvajah (Yay-hoo-vah-yah)**:** Jehuvajah is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures.

See *Schemhamphoras*.

Jejalel (Yay-yah-zel) **(Ieiaiel or Jehalel):** Jejalel is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is the guardian angel of people born between July 7 and 11. He helps self-employed people make sound business decisions.

See *guardian angels, Schemhamphoras*.

Jelial (Jay-lee-al) **(Jeliel):** Jelial belongs to the order of Seraphim. Members of this choir do not normally assist people, as they are fully occupied serving God; however, Jelial has always had an interest in stimulating love and passion within existing relationships. You should call on Jelial if your relationship is suffering from a lack of passion. Jelial is also the guardian angel of Turkey and of people born between March 26 and 30.

See *guardian angels, Seraphim*.

Jeqon (Jay-kon)**:** Jeqon is one of the leaders of the Grigori. He brought the other angels down to earth to sleep with human women.

See *Grigori*.

Jerathel: Jerathel is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures.

See *Schemhamphoras*.

Jeremiel: "God's Mercy" Archangel Jeremiel is mentioned in the Book of Esdras and the First Book of Enoch. It is possible that Jeremiel is another name for Remiel or Archangel Uriel.

See *Archangels, Remiel, Uriel*.

Jesus: Angels played an important role at every stage of Jesus' life. Before his birth, Archangel Gabriel visited the Virgin Mary to tell her she was going to conceive (Luke 1:26–38). An "Angel of the Lord" visited Joseph, Mary's husband, and told him the child would be called "Jesus" (Matthew 1:18–25). Angels told the shepherds in the fields about the birth of Jesus (Luke 2:8–13). Angels came and ministered to Jesus after Satan tempted him during his forty days and forty nights in the wilderness (Matthew 4:11; Mark 1:13). During this time, Satan suggested Jesus jump off the pinnacle of the temple by saying: "If thou be the Son of God, cast thyself down: for it is written, He shall give His angels charge concerning Thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone" (Matthew 4:5–6). An angel gave strength to Jesus when he prayed in the Garden of Gethsemane before his arrest (Luke 22:43). When Jesus was arrested, he said that if he prayed to his Father "he should presently give me more than twelve legions of angels" (Matthew 26:53). All four gospels tell how angels proclaimed the resurrection of Christ (Matthew 28:2–7; Mark 16:5; Luke 24:4–7; John 20:11–12). Angels will accompany Jesus at his Second Coming (Matthew 25:31; Mark 13:26–27).

Angels were also involved in the lives of people close to Jesus. Archangel Gabriel appeared to Zacharias and told him he would have a son named John (Luke 1:11–20). This baby grew up to become John the Baptist. An angel appeared to Joseph in a dream and told him to flee to

Egypt, as King Herod wanted to kill Jesus (Matthew 2:13). An angel appeared again to tell Joseph when it was safe to return home to Israel (Matthew 2:19–21).

See *Archangels, Gabriel, Satan*.

Jezalel (Ieazel or Jezazel): Jezalel is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures.

See *Schemhamphoras*.

Jibril: See *Djibril*.

Joel: Joel is the Archangel who, according to the Book of Adam and Eve, led the first couple through the Garden of Eden and asked Adam to name everything he saw. This is a slightly different story than the one in the Bible: "And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof" (Genesis 2:19).

See *Archangels*.

Jophiel (Johiel, Iophiel, Iofiel, or Zophiel): "The Beauty of God." Jophiel is one of the seven main Archangels, a member of the Sarim, and ruler of the order of Thrones. Some sources say he is one of the leaders of the Cherubim. Jophiel is believed to have guarded the Tree of Knowledge in the Garden of Eden. According to legend, it was Jophiel who expelled Adam and Eve from the Garden of Eden. He also looked after Noah's three sons. Jophiel is one of the Angels of the Presence, and he is believed to be a close friend of Metatron. He has a strong interest in beauty, and can be invoked by anyone involved in creating beauty in any form. You should call on him whenever you need help with a creative project. Jophiel is also the patron angel of artists and anyone engaged in creative activity.

See *Archangels, Cherubim, Metatron, Presence (Angels of the), Thrones, Yophiel*.

[contents]

K

Kabbalah, Angels of the: The Kabbalah is an ancient Jewish mystical tradition. According to legend, Archangel Raziel taught the Kabbalah to Adam, and it was passed on by word of mouth until the twelfth century, when a collection of writings became edited into the first important Kabbalistic book, the Bahir. This book taught that the aim of mankind was to become fully united with the divine. The Kaballah teaches that God created the world as he wanted to see it. His creation is depicted in the Tree of Life. The world was created as a series of emanations, known as sephiroth. There are ten of these on the Tree of Life, connected by twenty paths.

In the Jewish tradition, there are ten orders of angels that relate to the ten sephiroth on the Tree of Life:

Chaioth ha-Qodesh ("Holy Living Beings") are considered the most important. They carry the throne of God.

Auphanim ("Wheels") have thousands of eyes and are considered the angels of wisdom. They appear as wheels within wheels.

Aralim ("Mighty Ones") are the angels of understanding.

Chashmalin ("Shining Ones") are the angels of mercy.

Seraphim ("Burning Ones") are the angels of justice and severity.

Malekim ("Kings") are the angels of beauty and harmony.

Tarshishim ("Sparkling Ones") are the angels of victory.

Bene Elohim ("Children of the Divine") are the angels of glory.

Kerubim (Kerubeem) ("Strong Ones") have four wings and four faces. They look after the universe.

Ishim ("Human Beings") look after the material world.

In the Kabbalah, Archangels are considered separately, as they are over and above all the other angels. There are ten Archangels in the Tree of Life:

Kether (Crown): Metatron
Chokmah (Wisdom): Raziel
Binah (Understanding): Tzaphiel
Chesed (Mercy): Zadkiel
Geburah (Severity): Samael (Khamael)
Tiphareth (Beauty): Michael
Netzach (Victory): Haniel
Hod (Glory): Raphael
Yesod (Foundation): Gabriel
Malkuth (Kingdom): Sandalphon

See *Adam, Archangels, Bene Elohim,* individual angels*, Ishim, Kerubeem, Seraphim, Tarshishim*.

Kadishim: See *Qaddism*.

Kafziel: In the Jewish tradition, Kafziel is the angel of death for kings and other important people. In the Zohar, Kafziel and Hizkiel act as aides to Archangel Gabriel in times of war.

See *Archangels, death (angel of), Gabriel, Hizkiel*.

Kakabel (Kochbiel, Kokabel, or Kokabiel): "Star of God." Kakabel is a controversial angel who performs the honorable task of looking after the moon and stars. However, according to some accounts, he lost his reputation by teaching humans astrology. Even worse, in the First Book of Enoch, he was accused of mating with human women. Despite this, he still looks after astrologers, as well as the stars and their formations.

Kalka'il (Kal-ka-eel)**:** In the Islamic tradition, Kalka'il is in charge of the huris in Heaven. He lives in the Fifth Heaven in Paradise.

See *huris*.

Kasbeel (Kasbel): Kasbeel was originally called Beqa, which means "virtuous." However, he tried to trick Archangel Michael into telling him the secret name of God. Because of this, he became a fallen angel and his

name was changed to Kasbeel, which means "deceiver." According to the First Book of Enoch, he is one of the leaders of the Grigori.

See *Archangels, fallen angels, Grigori, Michael*.

Kasdeja (Kas-day-yah)**:** Kasdeja is one of the Grigori, angels who came down to earth and slept with human women.

See *Grigori*.

Kerubeem (Kerubim): Kerubeem is the Islamic equivalent of the Cherubim. According to legend, the Kerubeem were created from the tears of Mikhail. Their task is to endlessly praise God.

See *Cherubim, Mikhail*.

Kerubiel (Kerubiel YHWH or Cherubiel): Kerubiel is one of the leaders of the Cherubim. His height spans all seven Heavens and powerful flames come out of his mouth with every word he speaks. His body consists of burning coals, covered with thousands of piercing eyes. Thunder, lightning, and earthquakes accompany him everywhere he goes. Despite his threatening appearance, he glows with the divine light of the Shekinah, the feminine aspect of God.

See *Cherubim, Shekinah*.

Kesef (Kezef): Kesef is one of the destroying angels. According to Jewish legend, he led an attack on Moses at Mount Horeb. He was captured by Aaron, the high priest, and imprisoned in the Holy Tabernacle. During the time of his imprisonment, all death on earth ceased. In the Jewish tradition, Kesef is considered an angel of death.

See *death (angel of), destroying angels*.

Kether: Kether is one of the ten angels who rule over the holy sephiroth.

See *Kabbalah (angels of the)*.

Khamael: In the Kabbalah, Khamael is considered the Archangel of Geburah.

See *Archangels*.

Khshathra Vairya (Kish-ar-thra Vry-ah)**:** Khshathra Vairya is an Amesha Spenta, or Archangel, in Zoroastrianism who looks after soldiers and people who are poor. His task is to bring prosperity and knowledge of God to people who need it.

See *Amesha Spentas, Archangels, Zoroastrianism*.

Kokabel (Kokbiel, Kokabiel, or Kakabel): "Star of God." Kokabel has the enormous task of looking after all the stars. Fortunately, he has 365,000 angels at his disposal to help him. (However, according to the Third Book of Enoch, Kokabel—as Kokbiel—is one of the Rulers of the Earth and is responsible for the planets.) To complicate matters, in the First Book of Enoch, Kokabel is described as a fallen angel and part of the Grigori. Because of his involvement with the stars, Kokabel is believed to be a highly skilled astrologer.

See *fallen angels, Grigori, Rulers of the Earth*.

Kokbiel: See *Kokabel*.

Kolazonta (Kolozanta): "The Chastiser." Kolazonta is an angel of destruction who threatened to destroy the Israelites when they were travelling through the wilderness. Aaron defeated him by purifying the Israeli camp.

Kutiel: Kutiel is an angel who offers help to anyone who dowses (or divines) for water, oil, gold, or anything else.

Kyriel (Kuriel): Kyriel is one of the twenty-eight angels who govern the mansions of the moon. He is responsible for Abnahaya, the twentieth mansion. In this role, he helps people tame wild animals, strengthens prisons, and has the ability to summon people to any place he cares to name. He also actively destroys the wealth of society.

As Kuriel, he is one of the many angels who guard and protect the gates of the West Wind.

See *mansions of the moon*.

[contents]

L

Labbiel: Labbiel was Archangel Raphael's original name. God changed his name to Raphael when the angel supported God's concept of creating humankind.

See *Archangels, Raphael*.

Lahabiel: Lahabiel is one of Raphael's chief assistants. He can be invoked to ward off evil of any sort. Traditionally, Lahabiel was invoked to protect people from magic spells, curses, or the evil eye, but he can be invoked whenever you see evil in any form. His name is often inscribed on protective amulets.

See *Raphael*.

Lahash: In Jewish legend, Lahash and Zakun are powerful angels who led 184 myriads of angels who seized the prayers of Moses' followers when they asked God to let Moses live long enough to reach the Promised Land. This prevented any of the prayers from reaching God. Lahash apparently had second thoughts about the seizure and tried to restore some of the prayers, but Samael heard of this and bound Lahash with chains of fire. He took him to God "where he received sixty blows of fire and was expelled from the inner chamber of God because, contrary to God's wish, he had attempted to aid Moses in the fulfilment of his desire" (Louis Ginzberg, *Legends of the Jews*, 809). As a result of his actions, Lahash is considered a fallen angel.

See *fallen angels, Samael, Zakun*.

Lahatiel (Lahtiel): Lahatiel is, according to an ancient Jewish legend, overseer of the gates of death leading into Hell. He is said to be leader of an order of angels called the Lehatim. He is an angel of punishment in Hell.

See *punishment (angels of)*.

Lailah (Leliel or Laylah): Lailah is the Jewish Angel of Night. Whenever a woman conceives, Lailah takes the sperm to God, who then decides what sort of person the resulting child will become. After this, God orders a soul to enter the embryo, and an angel stands guard to prevent it from escaping. Lailah looks after all matters relating to conception and pregnancy.

Lailiel: According to the Third Book of Enoch, Lailiel is one of the Rulers of the Earth and is responsible for the night.

See *Rulers of the Earth*.

Lauviah (La-vee-yah) **(Lauiah, Laviah, or Luviah):** Lauviah has been called both a Throne and a Cherubim. Others say he is a fallen angel. Lauviah is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is guardian angel of people born between May 11 and 16 and between June 11 and 15. Lauviah promotes positive thought and is considered an angel of joy and happiness.

See *Cherubim, fallen angels, guardian angels, Schemhamphoras, Thrones*.

Lecabel (Lay-ka-bel)**:** Lecabel looks after plant life and is especially interested in agriculture. Lecabel is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is also guardian angel of people born between August 23 and 28. Lecabel helps people develop their skills and talents.

See *guardian angels, Schemhamphoras*.

Lehahiah (Lay-ha-hee-yah)**:** Lehahiah belongs to the Schemhamphoras, a group of seventy-two angels who bear the various names of God found in Jewish scriptures. He is guardian angel of people born between September 8 and 12.

See *guardian angels, Schemhamphoras*.

Lelahel (Lay-lar-hel)**:** Lelahel is one of the eight Seraphim named in the Kabbalah. He is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures, and guardian angel of people born between April 15 and 20. Lelahel can be called upon for good health and success in worthwhile activities.

See *guardian angels, Schemhamphoras, Seraphim*.

Leviah (Loo-vee-yah) **(Leuviah or Leuuiah):** Leviah is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is guardian angel of people born between June 22 and 26. He helps people set goals and work hard until they achieve them.

See *guardian angels, Schemhamphoras*.

Leviathan: In the First Book of Enoch, Leviathan is referred to as a demon and is the female equivalent to Satan. Medieval writers sometimes considered Leviathan to be king of the fallen angels. In the Jewish tradition, Leviathan is an angel of death.

See d*eath (angel of), demon, fallen angels, Satan*.

Liberating Angel: The Shekinah is called the liberating angel in the Kabbalah.

See *Shekinah*.

Lilith: In the Jewish tradition, Lilith is a female demon who preys on babies and young children. According to this tradition, she was married to Adam before Eve, and produced one hundred children every day, Cain among them. She was furious when Eve was created and has worked against humankind ever since. She is reputed to now be married to Samael.

See *demon, Samael*.

Liwel (Liwet): Liwel is an angel of creativity who can be called upon when you have doubts about your creative abilities. Liwel also helps lovers

develop their relationships.

Lord, Angel of the: The Angel of the Lord appeared many times in the Bible. There is some confusion as to whether or not this term refers to the same angel each time, or even if "Angel of the Lord" denotes God himself. The Angel of the Lord appeared to Hagar, a servant girl, on two occasions. It is generally believed that the Angel of the Lord who appeared to Moses in the burning bush was Archangel Michael. Some authorities believe Archangel Uriel is the Angel of the Lord. An Angel of the Lord appeared to Zacharias to tell him that he and his wife would give birth to John the Baptist. During the course of the conversation, this angel identified himself as Archangel Gabriel (Luke 1:11–20).

See *Archangels, Gabriel, Hagar, Michael*.

Love, Angel of: See *Shekinah*.

Lucifer: Lucifer is one of the most important fallen angels. Originally, Lucifer, which means "bringer of light," referred to the planet Venus. The name "Lucifer" became attached to Satan by mistake. The Bible tells how King Nebuchadnezzar thought he'd promote himself to the level of God. Isaiah attacked the king when he wrote: "How art thou fallen from Heaven, O Lucifer, son of the morning!" (Isaiah 14:12). "Son of the morning" refers to Venus as the morning star, which is brighter than all the other heavenly bodies, except for the sun and moon. Two early Christian theologians, Tertullian and St. Augustine, connected Satan with the morning star because of this reference in Isaiah, and Satan has been called Lucifer ever since.

Satan was originally one of the mighty Archangels and governed Heaven. However, pride was his downfall. One charming medieval story says that Lucifer had a seat next to the throne of God. One day, when God left his seat, Lucifer promptly sat in it, which horrified Archangel Michael so much that he fought Lucifer and cast him out of Heaven.

See *Archangels, fallen angels, Michael, Satan*.

Lumiel: In the Kabbalah, Lumiel is sometimes considered to be the angel of the earth. He is sometimes considered to be both a planetary angel and an Archangel. However, Sandalphon and Uriel are more usually associated with the element of earth. Lumiel has always been controversial, and many people consider him a "dark angel."

See *Archangels, dark angels, planetary angels, Sandalphon, Uriel*.

[contents]

M

Machidiel (Malahidael): Machidiel is one of the angels of the Tree of Life, and he is frequently invoked by people performing love magic. Machidiel is the angel of March, and he looks after the interests of people born under the zodiac sign of Aries. His main task is to help people who lack the necessary courage to express their love to others.

See *zodiac (angels of the)*.

Madimi: Madimi is one of the Enochian angels who communicated with Dr. John Dee and Edward Kelley in the sixteenth century. Madimi appeared as a young, golden-haired girl wearing a green-and-red dress.

See *Dee (Dr. John), Enochian angels*.

Madimiel: In the Jewish Kabbalah, Madimiel is the angel responsible for the planet Mars.

Mahasiah (Mar-hah-see-yah)**:** Mahasiah is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. Mahasiah is also guardian angel for people born between April 10 and 14. He is a cheerful angel who helps people maintain a positive disposition.

See *guardian angels, Schemhamphoras*.

Maion: Maion is ruler of the planet Saturn and he helps people who are prepared to work hard to achieve their goals. Maion is the angel to invoke whenever you need self-control or self-discipline.

Malahidael: Malahidael can be invoked whenever you need the necessary courage to stand up for what you believe is right. It is highly likely that Malahidael and Machidiel are the same angel.

See *Machidiel*.

Malaika (Malaka): In Islam, malaika are angels who look after mankind. They also record mankind's good and bad deeds. There are various ranks of malaika. The *al-mukarrubun* are the malaika angels closest to Allah. Their task is to worship and praise him twenty-four hours a day. At the other extreme is *malak al mawt*, the keeper of Hell, who is an angel of death. *Malak al mawt* is assisted by nineteen helpers called *al-zabaniyya*.

See *death (angel of)*.

Malak Ha-Mavet: In both Jewish and Islamic lore, Malak ha-Mavet is considered an angel of death. He is sometimes thought to be Azrael or Sammael.

See *Azrael, death (angel of), Sammael*.

Malakhim (Malakim): The Malakhim are one of the ten choirs of angels listed in the *Key of Solomon*. They are similar in rank to the Virtues. Bariel, Gabriel, Michael, Raphael, Tarshish, and Uriel are all princes of the order of Malakhim. The Malakhim are considered the most important angels in the hierarchy of angels listed in the Zohar (part of the Kabbalah). Moses Maimonides placed them in sixth position in his hierarchy.

See *hierarchy of angels,* individual angels, *Virtues*.

Malashiel (Maltiel): According to the Kabbalah, Malashiel is a Friday angel who lives in the Third Heaven. He is the preceptor angel of Elijah.

See *preceptor angels*.

Malikim (Malik): In the Islamic tradition, Malikim is the angel who guards the gates of Hell.

Malkhidael (Melchidael or Melkejal): Malkhidael is the Archangel of the astrological sign Aries and rules the month of March. Artists usually depict him wearing green-trimmed red robes, holding the astrological symbol of Aries.

See *Archangels*.

Malkiel (Malkhiel or Malquiel): Malkiel is one of the three angelic princes in the Kabbalah. In the Book of Raziel, Malkiel is said to have power over fire and flame. Malkiel provides inspiration, good ideas, and creativity. He promises success to people who are persistent and work hard.

Manadel (Mar-na-del)**:** Manadel is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is also guardian angel for people born between February 15 and 19. Manadel looks after people who travel over water and has an interest in animals that live in the sea.

See *guardian angels, Schemhamphoras*.

Manichaeism (Manicheism or Manichaeanism): Manichaeism is a dualistic, Gnostic religion founded by the Persian prophet Mani (c.216–276). At the age of twelve, Mani experienced his first vision of what he called his heavenly twin. This was his guardian angel who protected him and became his spiritual teacher. After a second vision, Mani started preaching in 240 CE, teaching that there were two sources of creation, one good and one evil. God created all the good in the world, while Satan created the evil. The material world was, in effect, an attack on the spiritual world of light by the forces of darkness. The soul of a person was deemed to be light (God), while the physical body was dark (Satan). Mani's religion aimed to release the light that was imprisoned within the darkness. He claimed that he, Buddha, Jesus, and Zoroaster had been sent to help humanity achieve this. Manichaeism grew rapidly. The Zoroastrians were appalled at how popular it became and tried to abolish the religion by imprisoning Mani. When he was put on trial, Mani claimed that he had received his doctrine from God, and it had been taught to him by his angel. Mani's death is shrouded in mystery. He possibly died in prison, or may have been executed or crucified. Manichaeism survived the

death of its founder and spread as far as China in the East, and Spain in the West. Traces of it survived until the thirteenth century.

See *guardian angels, Jesus, Satan, Zoroaster, Zoroastrianism.*

Manna: Manna is the food of the angels. God sent manna to the Israelites to sustain them during the forty years they wandered in the wilderness: "Then said the Lord unto Moses, Behold, I will rain bread from Heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they shall walk in my law, or no" (Exodus 16:4). The Israelites found the manna growing on the arid land they were crossing, and they turned it into bread. They called it "bread from Heaven."

Later, Jesus referred to himself as the "true bread from Heaven": "Verily, verily, I say unto you, Moses gave you not that bread from Heaven; but my Father giveth you the true bread from Heaven. For the bread of God is he which cometh down from Heaven, and giveth life unto the world" (John 6:32–33). Angels are believed to eat manna in Heaven. However, as angels are spiritual beings, there is some doubt as to why they would need food.

Mansions of the Moon: The mansions of the moon represent the twenty-eight days it takes the moon to complete its lunar cycle. Each day of the cycle represents a different mansion. Early astrologers used the mansions to follow the course of the seasons. It is possible that this division of the Heavens is older than the better-known signs of the zodiac. Different versions of the mansions of the moon can be found in Arabic, Babylonian, Chinese, Egyptian, Indian, and Persian astrology. Arabic astrologers were greatly influenced by the twenty-eight mansions—the symbolic importance of the crescent moon in Islam and the twenty-eight letters of the Arabic alphabet, which perfectly matched the twenty-eight-day lunar cycle, made a powerful magical combination. Arabic magicians adopted the mansions of the moon and assigned a variety of associations to each

one. This enabled them to construct powerful talismans that were consecrated when the specific mansion was rising in the eastern horizon. Not surprisingly, medieval magicians also created a number of associations for the different mansions of the moons. Magicians today still use the mansions of the moon to ensure their magic is performed at the most propitious time. Here are the twenty-eight mansions, with the angels and virtues described by Cornelius Agrippa in his *Three Books of Occult Philosophy* (1531):

First Mansion

Name: Alnath (Horns of Aries)
Angel: Geniel
Zodiac sign: Aries
Virtues: "It causeth discords, and journeys."

Second Mansion

Name: Allothaim or Albochan (Belly of Aries)
Angel: Enediel
Zodiac sign: Aries
Virtues: "Conduceth to the finding of treasures, and to the retaining of captives."

Third Mansion

Name: Achaomazon or Athoray (Showering or Pleiades)
Angel: Anixiel
Zodiac sign: Aries
Virtues: "Profitable to sailors, huntsmen, and alchemists."

Fourth Mansion

Name: Aldebaram or Aldelamen (Eye or Head of Taurus)
Angel: Azariel
Zodiac sign: Taurus
Virtues: "Causeth the destruction and hinderances of buildings, fountains, wells, of gold mines, the flight of creeping things, and

begetteth discord."

Fifth Mansion

Name: Alchatay or Albachay

Angel: Gabriel

Zodiac sign: Taurus

Virtues: "Helpeth to the return from a journey, to the instruction of scholars, it confirmeth edifices, it giveth health and good will."

Sixth Mansion

Name: Alhanna or Alchaya (Little Star of Great Light)

Angel: Dirachiel

Zodiac sign: Gemini

Virtues: "Conduceth to hunting, and besieging of towns, and revenge of princes, it destroyeth harvests and fruits and hindereth the operation of the physician."

Seventh Mansion

Name: Aldimiach or Alarzach (Arm of Gemini)

Angel: Scheliel

Zodiac sign: Gemini

Virtues: "It conferreth gain and friendship, it's profitable to lovers, it feareth flies, destroyeth magisteries."

Eighth Mansion

Name: Alnaza or Anatrachya (Misty or Cloudy)

Angel: Amnediel

Zodiac sign: Cancer

Virtues: "It causeth love, friendship, and society of fellow travelers, it driveth away mice and afflicteth captives, confirming their imprisonment."

Ninth Mansion

Name: Archaam or Arcapth (Eye of the Lion)

Angel: Barbiel
Zodiac sign: Cancer-Leo
Virtues: "It hindereth harvests and travelers, and putteth discord between men."

Tenth Mansion

Name: Algelioche or Albgebh (Neck or Forehead of Leo)
Angel: Ardifiel
Zodiac sign: Leo
Virtues: "It strengtheneth buildings, yieldeth love, benevolence and help against enemies."

Eleventh Mansion

Name: Azobra or Arduf (Hair of the Lion's Head)
Angel: Neciel
Zodiac sign: Leo
Virtues: "It is good for voyages, and gain by merchandise, and for redemption of captives."

Twelfth Mansion

Name: Alzarpha or Azarpha (Tail of Leo)
Angel: Abdizuel
Zodiac sign: Leo
Virtues: "It giveth prosperity to harvests, and plantations, but hindereth seamen, but it is good for the bettering of servants, captives and companions."

Thirteenth Mansion

Name: Alhaire (Dog Stars or the Wings of Virgo)
Angel: Jazeriel
Zodiac sign: Virgo
Virtues: "It is prevalent for benevolence, gain, voyages, harvests, and freedom of captives."

Fourteenth Mansion

Name: Achureth or Arimet, or possibly, Azimeth or Alhumech or Alcheymech (Spike of Virgo or Flying Spike)

Angel: Ergediel

Zodiac sign: Virgo

Virtues: "It causeth the love of married folk, it cureth the sick, it's profitable to sailors, but it hindereth journeys by land."

Fifteenth Mansion

Name: Agrapha or Algarpha (Covered or Covered Flying)

Angel: Ataliel

Zodiac sign: Libra

Virtues: "It's profitable for the extracting of treasures, for digging of pits, it helpeth forward divorce, discord, and the destruction of houses and enemies, and hindereth travelers."

Sixteenth Mansion

Name: Azubene or Ahubene (Horns of Scorpio)

Angel: Azeruel

Zodiac sign: Scorpio

Virtues: "It hindereth journeys and wedlock, harvests and merchandise, it prevaileth for redemption of captives."

Seventeenth Mansion

Name: Alchil (Crown of Scorpio)

Angel: Adriel

Zodiac sign: Scorpio

Virtues: "It bettereth a bad fortune, maketh love durable, strengtheneth buildings, and helpeth seamen."

Eighteenth Mansion

Name: Alchas or Altob (Heart of Scorpio)

Angel: Egibiel

Zodiac sign: Scorpio

Virtues: "It causeth discord, sedition, conspiracy against princes and mighty ones, and revenge from enemies, but it freeth captives and helpeth edifices."

Nineteenth Mansion

Name: Allatha or Achala, or possibly Hycula or Axala (Tail of Scorpio)

Angel: Amutiel

Zodiac sign: Scorpio

Virtues: "It helpeth in the besieging of cities and taking of towns, and in the driving of men from their places, and for the destruction of seamen, and perdition of captives."

Twentieth Mansion

Name: Abnahaya (a Beam)

Angel: Kyriel

Zodiac sign: Sagittarius

Virtues: "It helpeth for the taming of wild beasts, for the strengthening of prisons, it destroyeth the wealth of societies, it compelleth a man to come to a certain place."

Twenty-first Mansion

Name: Abeda or Albedach (a Defeat)

Angel: Bethnael

Zodiac sign: Capricorn

Virtues: "It is good for harvests, gain, buildings and travelers, and causeth divorce."

Twenty-second Mansion

Name: Sadahacha, Zodeboluch, or Zandeldena (a Pastor)

Angel: Geliel

Zodiac sign: Capricorn

Virtues: "It promoteth the flight of servants and captives, that they may escape, and helpeth in the curing of diseases."

Twenty-third Mansion

Name: Zabadola or Zobrach (Swallowing)

Angel: Requiel

Zodiac sign: Capricorn

Virtues: "It maketh for divorce, liberty of captives and the health of the sick."

Twenty-fourth Mansion

Name: Sadabath or Chadezoad (Star of Fortune)

Angel: Abrinael

Zodiac sign: Aquarius

Virtues: "It is prevalent for the benevolence of married folk, for the victory of soldiers, it hurteth the execution of government, and hindereth that it may not be exercised."

Twenty-fifth Mansion

Name: Sadalabra or Sadalachia (a Butterfly or a Spreading Forth)

Angel: Aziel

Zodiac sign: Aquarius

Virtues: "It helpeth besieging and revenge, it destroyeth enemies, maketh divorce, confirmeth prisons and buildings, hasteneth messengers, it conduceth to spells against copulation, and so bindeth every member of man, that it cannot perform his duty."

Twenty-sixth Mansion

Name: Alpharg or Phragol Mocaden (the First Drawing)

Angel: Tagriel

Zodiac sign: Aquarius-Pisces

Virtues: "It maketh for the union and love of men, for the health of captives, it destroyeth prisons and buildings."

Twenty-seventh Mansion

Name: Alcharya or Alhalgalmoad (the Second Drawing)

Angel: Atheniel

Zodiac sign: Pisces

Virtues: "It increaseth harvests, revenues, gain, it healeth infirmities, but hindereth buildings, prolongeth prisons, causeth danger to seamen, and helpeth to infer mischiefs on whom you shall please."

Twenty-eighth Mansion

Name: Albotham or Alchalcy (Pisces)

Angel: Amnixiel

Zodiac sign: Pisces

Virtues: "It increaseth harvests and merchandise, it secureth travelers through dangerous places, it maketh for the joy of married couples, but it strengtheneth prisons, and causeth loss of treasures."

See individual angels.

Maonghah (Moun-g-hah)**:** Maonghah is the yazata angel in Zoroastrianism who rules over the moon. Hvare-Khshaeta rules over the sun.

See *Hvare-Khshaeta, yazata, Zoroastrianism*.

Mariokh: Mariokh and Ariukh are the two angels who watched over the family of Enoch (later to become Metatron) to protect and preserve them from the impending Flood. Their actions saved Enoch's bloodline and preserved his writings.

See *Ariukh, Metatron*.

Martin of Cochem: Martin of Cochem (1630–1712) was a German priest who wrote many books, including *Das grosse Leben Christi*, which explained what Heaven was like. Martin saw it as a physical, rather than spiritual, place. Consequently, his Heaven contained rivers, trees, fruits, and flowers. At Easter time in Martin's Heaven, the angels performed plays to entertain the saints and other people in Heaven. The celebrations lasted for fifty days, and the entertainments often lasted all night. The angels proved to be good actors and performed parables, pageants, comedies, and dramas, usually concerning the life and passion of Christ.

One of the highlights was the choir of Archangels who enjoyed the opportunity to pay homage to Christ.

See *Archangels*.

Marut: Marut and Harut are two Islamic angels who came down from Heaven to teach humans how to govern themselves. Unfortunately, they revealed the secret name of God to a human woman who used this power to visit the planet Venus. The two angels were punished for their transgressions, and they are imprisoned, head downwards, in a pit near Babylon. They are considered fallen angels.

See *fallen angels, Harut*.

Mashit (Mashitt or Mashhit): In Judaism, Mashit is considered the angel of death for children. In the Zohar, Mashit is one of three demons in Hell who punish people who commit idolatry, incest, and murder. The other two demons are Af and Hemah.

See *Af, death (angel of), Hemah*.

Masleh: According to Jewish tradition, Masleh is the angel in charge of the zodiac. His name possibly comes from *mazloth*, the Hebrew word for "zodiac."

See *zodiac (angels of the).*

Masniel: Masniel is one of the ruling angels of the zodiac and is responsible for the sign of Libra.

See *zodiac (angels of the)*.

Mastema: Mastema is a fallen angel. He tried to kill Moses to prevent him from asking Pharaoh to set his people free. He also taught the Egyptian magicians feats of conjuring, such as turning a rod into a snake, to undermine the feats of Moses. In the Book of Jubilees, it was Mastema, not God, who tempted Abraham to sacrifice his son Isaac. Mastema, the accusing angel, is often said to be Satan.

See *fallen angels, Satan*.

Matariel (Matarel or Matriel): According to the Third Book of Enoch, Matariel is one of the Rulers of the Earth and is responsible for rain.

See *Rulers of the Earth*.

Mebahel (May-ba-hel)**:** Mebahel is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. Mebahel is also guardian angel to people born between May 26 and May 31. Mebahel encourages friendship and conversation.

See *guardian angels, Schemhamphoras*.

Mebahiah (Me-ba-hee-yah)**:** Mebahiah is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is also guardian angel of people born between December 22 and 26. He has a strong interest in philosophy and ethics.

See *guardian angels, Schemhamphoras*.

Mediator Angels: Mediator angels listen to people's prayers and deliver them to God. Guardian angels are good examples of mediator angels. In Judaism, Islam, Christianity, and Zoroastrianism, Archangels act as mediators between God and individual countries. Michael, for instance, mediates between God and Israel. In Zoroastrianism, the Amesha Spentas mediate between God and the people of Persia.

See *Amesha Spentas, Archangels, guardian angels, Islam, Michael, Zoroastrianism*.

Meher: Meher is the yazata angel of light, mercy, and justice. He comforts the soul as it journeys into the underworld.

See *yazata, Zoroastrianism*.

Mehiel (May-hee-el)**:** According to Jewish mysticism, Mehiel looks after writers, scholars, teachers, and communicators. Mehiel is also guardian

angel to people born between February 5 and 9. It is possible that Mehiel and Mehikiel are the same angel.

See *guardian angels, Mehikiel*.

Mehikiel: Mehikiel is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. It is possible that Mehiel and Mehikiel are the same angel.

See *Mehiel, Schemhamphoras*.

Melahel (May-la-hel)**:** Melahel is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. Melahel, a nurturing and protective angel, is also guardian angel of people born between July 12 and 16.

See *guardian angels, Schemhamphoras*.

Melchizedek (Melchisedek): Melchizedek belongs to the order of Virtues. He is an Angel of the Presence, and one of the most powerful angels in Heaven. Dionysius the Areopagite wrote that he was the angel most loved and favored by God. St. Hippolytus (170–235), the Christian leader and antipope, considered Melchizedek to be more important than Jesus Christ. This may be because, in a papyrus fragment found in Qumran, Melchizedek is said to be a saviour who will bring peace to earth in the final days (11Q Melch). In the Book of Mormon, Melchizedek is the prince of peace. According to Jewish legend, Melchizedek delivered God's covenant to Abraham and prepared the way for the coming of Jesus. One legend says that he spent a hundred years on earth four thousand years ago and established a school to teach people about God. He performs a similar task in Heaven today. Consequently, Melchizedek is normally depicted as a teacher or lecturer, holding a scroll in one hand with the other hand raised as if to emphasize what he is saying. Melchizedek can be called upon whenever you need peace, tranquility, and the love of God.

See *Dionysius the Areopagite, Presence (Angels of the), Virtues*.

Melek Ta'us (Malak Ta'us): Melek Ta'us is known as the Peacock Angel and is the main Archangel in the belief system of the Yazidis.

See *Archangels, Yazidi*.

Memunnim: "Appointed Ones." The memunnim are a choir of angels mentioned in the Third Book of Enoch. During the Middle Ages, they became associated with guardian angels and are involved with every event, large or small, that takes place anywhere in the world.

See *guardian angels*.

Menadel (Mehn-ah-del)**:** Menadel is one of the seventy-two Schemhamphora angels. He is guardian angel to people born between September 18 and 23. He ensures that people living away from their home lands keep the memory and love of their native country in their hearts.

See *guardian angels, Schemhamphoras*.

Meniel: Meniel is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures.

See *Schemhamphoras*.

Mephistopheles: Mephistopheles was originally an Archangel. He then became a fallen angel and is now one of the seven great princes in Hell. He was involved in the war in Heaven and became a fallen angel. Today he is one of the seven great princes in Hell.

See *Archangels, fallen angels*.

Merkabah: In Jewish mysticism, the Merkabah is the divine chariot that is supported by angels called Hayyoth. There is a whole branch of religious writing based on this chariot, which began with the vision of Ezekiel (Ezekiel 1). According to the Talmud, Sandalphon stands behind the chariot. The Merkabah is also a form of Jewish mysticism that flourished for a thousand years until it was succeeded by the Kabbalah. In the Merkabah, the names of angels and the secret names of God were used to

ascend through the various Heavens until the throne-chariot of God was reached.

See *Hayyoth, Sandalphon*.

Metatron: Metatron is Chancellor of Heaven, a member of the Sarim, and one of the leaders of the Seraphim. Metatron is the most important angel in Jewish lore, which probably accounts for his name, which means "the throne beside the throne of God." He is sometimes known as the "Lesser YHWH," YHWH being the four letters of the unspeakable name of God. In the Third Book of Enoch, Metatron is said to sit on a throne where he dispenses justice. According to legend, Metatron was originally Enoch, Adam's great-great-great-great-grandson, who lived for 365 years on earth before "God took him" and turned him into an angel (Genesis 5:23–24). Metatron, the angel, is almost as large as the world. He has 36 pairs of wings and 365,000 eyes, each of them as bright as the sun. Enoch had been a scribe before his transformation and has continued working as God's secretary and archivist. Metatron sits on a beautiful throne at the entrance to the Seventh Heaven. Because he has lived as a human, Metatron is frequently called the Angel of Mankind. In Jewish belief, Metatron carries Jewish prayers through 900 Heavens directly to God. According to the Zohar, Metatron combines both human and angelic perfection, and this serves him in good stead in his role of ruling the entire world. Fortunately, he has seventy angelic princes to help him in this work. You should call on Metatron whenever you are engaged in deep thought.

See *Sarim, Seraphim*.

Micah: Micah is dedicated to the spiritual growth of mankind. You can invoke Micah if you are pursuing a spiritual path.

Michael (Mi-ka-el)**:** "Who is like God." The Archangel Michael is the greatest angel in Christianity, Islam, and Judaism. This is not surprising, as Michael is God's most important warrior angel, and he fights for

everything that is good, honorable, and righteous. Michael is Ruler of the Order of Virtues, Chief of the Archangels, Archangel of the Sun (Michael Shemeshel), Prince of the Presence, Prince of the Sarim, Prince of the Seraphim, and Angel of Repentance. He is also one of the seventy-two Schemhamphoras. Michael and Gabriel are the only two angels mentioned by name in the Bible. (Raphael appears in the Book of Tobit.) In Daniel 10:13, he is described as "Michael, one of the chief princes," and in Daniel 12:1 he is "the great prince which standeth for the children of thy people." Michael threw Satan out of Heaven after the battle between the good and evil angels (Revelation 12:7–9). According to the Book of Adam and Eve, Michael helped Adam after his expulsion from the Garden of Eden. He taught him how to farm and later gave him a tour of Heaven. After his death, Michael persuaded God to allow his soul to enter Heaven. According to Jewish legend, Michael prevented Abraham from sacrificing his son Isaac. He was also the angel who appeared to Moses in a burning bush. He freed Peter from prison and rescued Daniel from the lion's den. Michael also has the task of accompanying souls back to Heaven after physical death. Michael is often shown wearing armour or chain mail, wielding a large sword. His wings are emerald green. He often has one foot resting on a serpent or dragon, symbolizing his defeat of the devil. Michael is also often depicted carrying scales, as he has the important task of weighing souls to determine their worthiness at the Last Judgment.

In Islam, Michael is known as Mikhail.

See *Archangels, Gabriel, Mikhail, Raphael, Sarim, Satan, Schemhamphoras, Seraphim, Virtues*.

Mihael (Mi-ha-el)**:** According to the Kabbalah, Mihael is the angel of fertility and fidelity. He belongs to the choir of Virtues and is guardian angel to people born between November 18 and 22. Mihael can be invoked for happiness and to ensure loyalty and faithfulness.

See *guardian angels, Virtues*.

Mihr: Mihr is the angel of business relationships. Mihr can be called upon to help develop these relationships further, and if desired, turn them into friendships.

Mikael (Mik-ah-el)**:** Mikael may be another form of Michael. He is guardian angel of people born between October 19 and 23. He is an angel of prosperity and well-being.

See *guardian angels, Michael*.

Mikhail (Mika'il or Mikal): Mikhail is one of the four Archangels in Islam. He is described as having wings of emerald-green and hair of saffron. Each strand of hair has a million faces with a million mouths and a million tongues. Using all of his mouths, Mikhail pleads with Allah to forgive all the sins of mankind. The Cherubim were created from Mikhail's tears. Mikhail is the Islamic equivalent of Michael.

See *Archangels, Cherubim, Michael*.

Miniel: Miniel was a popular angel in medieval times, as people believed he could be invoked to induce passion in even the most reluctant woman. For best results, you had to face south when invoking Miniel.

Ministering Angels: The ministering angels live in the Seventh Heaven and cater to God's immediate needs. They are the only angels in the Seventh Heaven that can be seen by human eyes. According to Jewish legend, ministering angels attended to the needs of Adam and Eve while they were living in the Garden of Eden. Ministering angels, apparently under the direction of Archangel Michael, gave advice to Noah and his descendants. Guardian angels are also sometimes called ministering angels because they attend to their charges.

See *Archangels, guardian angels, Michael*.

Mithra: Mithra is the angel of light in Zoroastrianism. Mithra is a yazata angel who mediates between mankind and God and also helps Rashnu and Sraosha judge the souls of people when they die. Mithra is said to have ten

thousand eyes. Mithra is a leading member of the Izad, the twenty-eight important angels that constantly surround Ahura Mazda. Mithra's birthday is said to be December 25.

See *Ahura Mazda, Izad, Rashnu, Sraosha, yazata, Zoroastrianism*.

Mizrael (Mits-rah-el) **(Mitzrael or Mitrael):** In the Kabbalah, Mizrael is considered an Archangel. He is also one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. Mizrael is guardian angel of people born between January 16 and 20. He helps creative and talented people develop their skills.

See *Archangels, guardian angels, Schemhamphoras*.

Mons, Angels of: In August 1914, during World War I, a battle took place between a strong German force and an outnumbered British, French, and Belgian force near the town of Mons, Belgium. A number of apparitions were seen by troops from both sides. While the Allied forces were struggling to retreat, both sides suddenly stopped shooting and gazed awestruck at four or five huge white-robed angels. Other apparitions were also seen at this time. On August 28, a number of British soldiers saw three-winged and robed figures in the sky above the German lines. They remained visible for forty-five minutes.

Unfortunately, these momentous events became confused when one month later, a story called "The Bowmen" by Arthur Machen was published in the *Evening News*. This story tells how British soldiers were saved by the appearance of the spirits of English bowmen who had fought in the Battle of Agincourt in 1415. As his story was published at the same time as people were talking about the occurrences in Belgium, Machen's bowmen became known as the "angels of Mons."

Monthly Angels: These are angels that govern each month of the year.

January: Gabriel
February: Barchiel

March: Machidiel
April: Asmodel
May: Ambriel
June: Muriel
July: Verchiel
August: Hamaliel
September: Uriel
October: Barbiel
November: Adnachiel
December: Hanael

See individual angels.

Moon Angels: At least partly thanks to Henry Wadsworth Longfellow (1807–1882) and his poem, "The Golden Legend," Archangel Gabriel is usually considered "the angel of the moon, who brings the gift of hope to mankind." However, in later versions of this poem, Longfellow changed the name to Onafiel. As there is no angel of that name, it appears that Longfellow accidentally misspelled Ofaniel (Ophaniel). There are many other possible claimants to the moniker of moon angel, including Abuzohar, Elimiel, Iachadiel, Tsaphiel, Yahriel, and Zachariel.

The moon plays an important role in magic, and it is divided into twenty-eight mansions, known as mansions of the moon, which symbolize each day of the lunar month. Each mansion has its own guardian angel, and Cornelius Agrippa listed these almost five hundred years ago: 1. Geniel; 2. Enediel; 3. Anixiel; 4. Azariel; 5. Gabriel; 6. Dirachiel; 7. Scheliel; 8. Amnediel; 9. Barbiel; 10. Ardifiel; 11. Neciel; 12. Abdizuel; 13. Jazeriel; 14. Ergediel; 15. Ataliel; 16. Azeruel; 17. Adriel; 18. Egibiel; 19. Amutiel; 20. Kyriel; 21. Bethnael; 22. Geliel; 23. Requiel; 24. Abrinael; 25. Aziel; 26. Tagriel; 27. Atheniel; 28. Amnixiel. (Henry Cornelius Agrippa, *Three Books of Occult Philosophy*, Llewellyn Publications, 1993, page 533.)

See *Archangels, Gabriel, guardian angels*, individual angels, *mansions of the moon*.

Moroni: Moroni is the angel who appeared to Joseph Smith, founder of the Church of Latter Day Saints, in 1823. Four years later, in 1827, Moroni told him where to dig up the golden plates that contained the Book of Mormon. This was at Hill Cumorah, four miles south of Palmyra, New York. The text was engraved on the plates in hieroglyphics, which Joseph Smith was able to translate. Today, a forty-foot statue of Moroni stands on the site to commemorate this discovery. According to the Book of Mormon, Moroni was the son of Mormon, and the last leader of the Nephites. When Moroni died, he was transformed into an angel.

Mumijah (Moo-mee-yah) **(Mumiah):** Mumijah is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. Mumijah is the guardian angel of people born between March 16 and 20. He provides motivation to people who ask for it.

See *guardian angels, Schemhamphoras*.

Munkar: Munkar and Nakir are Islamic angels of mercy. They are black angels with penetrating blue eyes and long, fine hair. They wear robes of blue light. Their task is to question recently deceased people in their graves about their faith. They also examine the souls to see if they are worthy enough to be allowed into paradise.

See *Islam, Nakir*.

Muriel: Muriel is one of the four regents of the choir of Dominions. He is considered the Archangel responsible for the sign of Cancer, and he also looks after the month of July. Muriel can be invoked whenever your emotions need to be kept under control.

See *Archangels, Dominions, zodiac (angels of the)*.

Murmur: Murmur is a fallen angel who is now a duke in Hell with thirty legions of demons at his command. He spends most of his time teaching philosophy. Before his fall, he belonged to both the order of Thrones and the order of Angels.

See *Angels, demon, fallen angels, Thrones*.

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Nabo (Nabu or Nebo): Nabo was originally a sukallin angel. Today, Nabo is one of the angels in Heaven who record the good and bad deeds of humankind. At one time the Babylonians and Chaldeans considered him a god. He later became messenger for the god Marduk and ultimately became a recording angel.

See *Sukallin*.

Nairyosangha (Ny-ry-o-sarng-ha)**:** Nairyosangha is a yazata angel in Zoroastrianism who serves as a messenger for Ahura Mazda. Nairyosangha also carries prayers to Heaven.

See *Ahura Mazda, yazata, Zoroastrianism*.

Nakhiel (Nachiel): Nakhiel is the angel of the sun who helps Archangel Michael look after the sun.

See *Archangels, Michael*.

Nakir: Nakir and Munkar are Islamic angels of mercy. They are black angels with blue eyes. Their task is to question people in their graves about their faith.

See *Islam (angels of), Munkar*.

Nalvage: On April 10, 1584, an Enochian angel called Nalvage began communicating with Dr. John Dee and his scryer, Edward Kelley. He dictated a tablet that Dee could use to work out the duties of different angels in the Enochian hierarchy.

See *Dee (Dr. John), Enochian angels*.

Nanael (Nar-nah-el)**:** Nanael belongs to the choir of Principalities and is one of the seventy-two Schemhamphoras. He is the guardian angel of people born between December 13 and 16. Nanael helps people involved in law and order.

See *guardian angels, Principalities, Schemhamphoras*.

Nathanael: Nathanael is a prince of the Seraphim. Despite the slight difference in spelling, it is likely that he is Nathanel.

See *Nathanel, Seraphim*.

Nathanel (Nathaniel, Nataniel, or Xathanael): According to Jewish legend, Nathanel is one of the angels of fire. In this role he rescued seven men whom the pagan King Jair had sentenced to death by burning. After rescuing the men from the raging fire, Nathanel gave the king and his servants the punishment that had been meted out to the seven men. Nathanel also reputedly taught King Solomon when he was a young man.

See *Xathanael*.

Neciel: Neciel is one of the twenty-eight angels who govern the mansions of the moon. Neciel is responsible for Azobra, the eleventh mansion. Neciel helps travelers and people engaged in business. He also helps the redemption of prisoners.

See *mansions of the moon*.

Nelakhel (Nel-a-kel) **(Nelchael):** Nelakhel is something of a mystery. Some authorities say he is a member of the choir of Thrones, and one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. Others say he is a fallen angel. However, he is guardian angel of people born between July 2 and 6. In this role, he helps people develop a sense of responsibility for their actions.

See *fallen angels, guardian angels, Schemhamphoras, Thrones*.

Nemamiah (Ne-ma-mee-yah)**:** Nemamiah belongs to the choir of Archangels and has a strong interest in just causes. He is particularly interested in the well-being of children and animals. He is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is also guardian angel to people born between January 1 and 5. You should invoke Nemamiah whenever you are seeking justice.

See *Archangels, guardian angels, Schemhamphoras*.

Nephilim (Nephillim or Nefilim): The Nephilim were the children born after the Grigori mated with human women. They were argumentative, fierce, ravenous giants who fought against each other and humans. When people refused to give them food, they began eating humans. Jewish legend says it was the Nephilim who built the Tower of Babel. The last of the Nephilim (there were 409,000 of them) died in the Great Flood, and it's possible the flood was created with this aim in mind.

See *Grigori, Shemhazai*.

Nilaihah: Nilaihah is an angel belonging to the choir of Dominions. He is regarded as something of a poet, as he prophesies in rhyme. He helps people who enjoy peace and quiet. Nilaihah is also an angel of harmony and beauty, and he can help people find love and happiness, especially after a setback or disappointment. According to the Kabbalah, Nilaihah can be invoked by reciting any of the divine names of God, followed by the first verse of Psalm 9.

See *Dominions*.

Nithael (Nit-ha-el)**:** Nithael is considered one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. However, some authorities consider him a fallen angel. He is guardian angel of people born between December 17 and 21. Nithael encourages people to achieve success in all areas of life.

See *fallen angels, guardian angels, Schemhamphoras*.

Nithhaja (Nit-ha-yah) **(Nilaihah, Nith-Haiah, or Nithaiah):** Nithhaja is a member of the choir of Dominions, and is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is interested in hidden mysteries and often speaks in rhyme. He is guardian angel of people born between July 23 and 27. Nithhaja encourages love, happiness, and friendship.

See *Dominions, guardian angels, Schemhamphoras*.

Nogahel (Nogael or Noghael): In the Jewish Kabbalah, Nogahel is the angel responsible for the planet Venus.

Nuriel: Nuriel is sometimes called the angel of fire and hail. The name "Nuriel" comes from *nura*, the Aramaic word for "fire." Nuriel is approximately three and a half miles tall and lives in the Second Heaven. Archangels Gabriel and Michael have also been called angels of fire. In Jewish lore, Nuriel is a strong force against evil.

See *Archangels, Gabriel, Michael*.

[contents]

O

Och: Och is one of the seven Olympian spirits who rule over the 196 divisions of Heaven. Och is responsible for 28 of these. He has 35,536 legions of angels to help him in this work. According to some accounts, Och is also responsible for the sun. Och is considered the angel of alchemy, and he is willing to help anyone with a desire for knowledge. Och governed the world from 920 to 1410 CE.

See *Olympian spirits*.

Ofaniel: See *Ophaniel*.

Olympian Spirits: The Olympian spirits are seven angels who rule the 196 divisions of Heaven. They each take turns governing the world for 490 years. Because they relate to the various planets, they are sometimes associated with the planetary angels. Their names are:

Aratron, ruler of 49 provinces. His planet is Saturn.
Bethor, ruler of 42 provinces. His planet is Jupiter.
Hagith, ruler of 21 provinces. His planet is Venus.
Och, ruler of 28 provinces. His planet is the Sun.
Ophiel, ruler of 14 provinces. His planet is Mercury.
Phaleg, ruler of 35 provinces. His planet is Mars.
Phul, ruler of 7 provinces. His planet is the Moon.

The Olympian spirits first appeared in an influential sixteenth-century grimoire called *Arbatel of Magick* (1575), and they have been invoked by magicians ever since.

See individual angels, *planetary angels*.

Omael (Oh-ma-el)**:** Omael belongs to the choir of Dominions, and he is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is the guardian angel

of people born between August 18 and 22. Some authorities say he is a fallen angel. Omael encourages healthy minds, bodies, and spirits.

See *Dominions, fallen angels, guardian angels, Schemhamphoras*.

Omophorus: In Manichaean belief, the angel Omophorus carried the entire world on his shoulders. In the same system, Splenditenes supported the Heavens on his back.

See *Splenditenes*.

Onafiel: Onafiel appears in later editions of Henry Wadsworth Longfellow's poem "The Golden Legend," described as the angel who governed the moon. In earlier editions, this task was credited to Gabriel. Onafiel appears nowhere else, though, and Longfellow probably accidentally transposed two letters to write Onafiel, instead of Ofaniel (Ophaniel).

See *Gabriel, Ophaniel*.

Ongkanon: Ongkanon is willing to help people express their innermost feelings, especially on matters concerning love.

Ooniemme: Ooniemme can be called upon whenever you feel grateful and whenever you wish to bless someone.

Ophaniel (Ofaniel or Ophanniel): Ophaniel is one of the leaders of the Cherubim. (However, he has also been called chief of the Thrones.) Ophaniel is one of the Rulers of the Earth and is in charge of the phases of the moon. He is said to have 16 faces, 100 pairs of wings, and 8,766 eyes (equal to the number of hours in a year). Ophaniel's eyes are so powerful that not even other angels can bear to look into them. According to the Third Book of Enoch, it would take a man 2,500 years to climb from his feet to the top of his head.

See *Cherubim, Rulers of the Earth, Thrones*.

Ophanim: The ophanim are a choir of angels mentioned, along with the Seraphim and Cherubim, in the First Book of Enoch. Ophaniel is chief of

the ophanim. The ophanim contain numerous eyes and wings, and they have been described as wheels within wheels. Each member of the ophanim has seventy-two sapphires in his robe and four emeralds in his crown. The light emanating from them is so strong that it illuminates the Seventh Heaven, where God lives. Moses Maimonides ranked them in second position in his hierarchy of angels.

See *Cherubim, hierarchy of angels, Ophaniel, Seraphim*.

Ophiel: Ophiel is one of the seven Olympian spirits who rule over the 196 sections of Heaven. Ophiel is responsible for 14 of these. Ophiel is also responsible for the planet Mercury. According to the Olympian spirit system, Ophiel is the current governor of the world. His reign runs from 1900 to 2390 CE.

See *Olympian spirits*.

Orifiel (Orifel, Orfiel, or Oriphiel): Orifiel was called an Archangel by Pope St. Gregory the Great (540–604 CE). However, he does not figure in any other listing of Archangels. He is usually considered a member of the choir of Thrones. He has been called the angel of Saturn, which would make him a planetary angel. In the *Lemegeton* (*The Lesser Key of Solomon*), he is called one of the seven regents of the world.

See *Archangels, planetary angels, Thrones*.

Oriphiel: Rudolf Steiner considered Oriphiel one of the seven great Archangels.

See *Archangels, Orifiel, Steiner (Rudolf)*.

Ormazd: In Zoroastrianism, Ormazd is the twin brother of Ahriman, the prince of darkness and evil. Ormazd is Ahriman's complete opposite and is responsible for everything that is good. He is also known as Ahura Mazda.

See *Ahriman, Ahura Mazda, Zoroastrianism*.

[contents]

P

Pahaliah (Pa-ha-lee-yah)**:** Pahaliah is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. His special task is to encourage people to accept Christianity. He is also guardian angel of people born between June 27 and July 1. He encourages people to be honest, upright, and fair.

See *guardian angels, Schemhamphoras*.

Pakhiel (Pakiel): Pakhiel is the angel of the astrological sign of Cancer and helps Archangel Muriel look after people born under this sign.

See *Archangels, Muriel*.

Palatinates: The Palatinates are an order of angels. This name is generally considered an alternative name for the choir of Powers in the hierarchy of angels. *The Greater Key of Solomon*, a famous medieval grimoire used by magicians, contains the necessary spells and invocations that apparently summon the Palatinates. A huge amount of preparation and work is required. The main reason anyone would do this is because the Palatinates are believed to be able to make people invisible.

See *hierarchy of angels, Powers*.

Parasim: The parasim are a choir of angels who do nothing but endlessly sing the praises of God. Their leader is Tagas.

See *Tagas*.

Parendi: In Zoroastrianism, Parendi is the female yazata angel of abundance.

See *yazata, Zoroastrianism*.

Paschar: Seven angels, including Paschar, stand in front of the Holy Throne. Paschar's special responsibility is to look after the curtain that surrounds the Seventh Heaven and the Throne of God. This curtain is likely to be a wall of some sort. Paschar has a special interest in divination

and enjoys helping people develop their skills at precognition. He can be called upon if you are seeking help in prophecy or divination.

See *Throne of God*.

Passage, Angels of: Angels frequently appear to people who are dying. Shortly before the moment of physical death, many people experience a vision of an angel who gives them comfort, knowing they'll be protected and guided to the other side.

Peace, Angel of: According to the Testament of Benjamin, the angel of peace looks after and guides the souls of good people after they have died. The angel of peace escorted Enoch on his tour of Heaven (recorded in the First Book of Enoch).

In the Roman Catholic Church, Mary the mother of Jesus is often referred to as the Angel of Peace or the Queen of Angels.

See *Queen of Angels*.

Peacock Angel: See *Yazidi*.

Peliel: In Jewish lore, Peliel is considered one of the chiefs of the choir of Virtues. He mentored Jacob, the Old Testament patriarch who is considered father of the people of Israel. It was Jacob who wrestled with a dark angel for an entire night.

See *dark angels, Virtues*.

Penemue: Penemue is one of the leaders of the Grigori, the angels who came down to earth and slept with human women. He taught mankind how to write using ink and paper. He can be invoked to help overcome stupidity.

See *Grigori*.

Peniel: Peniel may have been the angel who wrestled with Jacob for a whole night. However, as the fight occurred at a place called Peniel or Penuel, it is possible that Peniel the angel does not exist. He is believed to

live in the Third Heaven. Peniel and Penuel are more than likely the same angel. The Zohar says Samael was the angel who fought Jacob.

See *Peliel, Penuel, Samael*.

Penuel: Penuel is an Archangel and one of the Angels of the Presence. He is also known as the Angel of Repentance. However, as Penuel or Peniel is also the name of the place where Jacob wrestled with an angel, it is likely that Peniel and Penuel are the same angel.

See *Archangels, Peliel, Peniel, Presence (Angels of the)*.

Peri: In the Persian and Arabic traditions, peri are fallen angels. Their leader is Eblis. The peri are said to be beautiful but vengeful spirits. According to Islamic lore, Mohammad tried to convert them.

See *Eblis, fallen angels*.

Perpetiel: Traditionally, there have always been seven Archangels. However, some New Age angelologists have increased the list to twelve. Perpetiel is one of the angels promoted to Archangel rank in this system. Perpetiel can be invoked if you are working on a worthwhile project but are finding it hard to accomplish. Perpetiel will help you achieve success.

See *Archangels*.

Phaleg (Phalec): Phaleg and Adnachiel rule the order of Angels. Phaleg is also considered one of the seven Olympian Spirits who rule over the 196 sections of Heaven. Phaleg is responsible for 35 of these. Phaleg is also responsible for the planet Mars. Phaleg governed the world from 430 to 920 CE.

See *Adnachiel, Olympian spirits*.

Phanuel: See *Raguel*.

Phoenixes: In the Second Book of Enoch, the Phoenixes and Chalkydri are said to be equal in rank to the Seraphim and Cherubim. They have twelve wings and live in either the Fourth or Sixth Heaven. The Phoenixes sang

every morning as the sun rose and were famed for the beauty of their voices.

See *Chalkydri, Cherubim, Seraphim*.

Phorlach (Phorlakh or Forlac): Phorlach is the angel of the element earth. He helps Archangel Uriel perform his work.

See *Archangels, Uriel*.

Phul: Phul is one of the seven Olympian Spirits who rule over the 196 sections of Heaven. Phul is responsible for 7 of these. Phul is also responsible for the moon. Phul governed the world from 1040 to 550 BCE, and he will govern again from 2390 to 2880 CE.

See *Olympian spirits*.

Pistis Sophia: A female aeon.

See *aeons, Sophia*.

Planetary Angels: The ancient Romans associated the days of the week with the seven visible planets. This association gradually took on more and more elements, including angels. The first documented evidence of this comes from twelfth-century Spain. Esoteric philosophy flourished at that time, and European scholars began translating valuable books from the past, discovering many insights in the process. Here are the planets and angels that are generally associated with each day of the week:

Sunday: Sun, Michael (also Raphael)
Monday: Moon, Gabriel
Tuesday: Mars, Samael (also Chamuel)
Wednesday: Mercury, Raphael (also Michael)
Thursday: Jupiter, Zadkiel (also Sachiel and Zachariel)
Friday: Venus, Haniel
Saturday: Saturn, Cassiel (also Orifiel and Zaphkiel)

Cornelius Agrippa included a Kabbalistic list of planetary angels in his *Three Books of Occult Philosophy* (page 553):

Saturn: Sabathiel
Jupiter: Zedekiel
Mars: Madimiel
Sun: Semeliel or Semeschia
Venus: Nogahel
Mercury: Cochabiel or Cochabiah
Moon: Jarahel or Levanael

In addition to these angels, there are also Olympian spirits who also look after the planets. These are:

Sun: Och
Moon: Phul
Mars: Phaleg
Mercury: Ophiel
Jupiter: Bethor
Venus: Hagith
Saturn: Aratron

See *day (angels of the),* individual angels, *Olympian spirits, week (angels of the)*.

Polial (Poi-le-yel) **(Poiel):** Polial is a member of the choir of Principalities and one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is also guardian angel of people born between December 27 and 31. He encourages people to fully appreciate the richness and privilege of life.

See *guardian angels, Principalities, Schemhamphoras*.

Powers: The Powers are the sixth-highest rank of angels in Dionysius' hierarchy of angels. Enoch believed they were the first angels created by God, but most people believe all the angels were created at the same time. Their task is to ensure that all the laws of the universe work perfectly. Part of this work is to constantly protect all the roads to Heaven. They also make sure humans are protected from the demons who constantly create

disharmony in the world. Chamuel is usually considered chief of the choir of Powers. However, Gabriel, Raphael, Verchiel, and even Satan (before he became a fallen angel) have all been considered chief of this choir. Artists usually depict the Powers as large men wearing suits of armour and holding chained demons. They sometimes hold a golden stave in their right hands.

See *demon, fallen angels, hierarchy of angels*, individual angels, *Satan*.

Praise, Angels of: The angels of praise are a group (possibly even a choir) of angels who endlessly sing God's praises. According to Louis Ginzberg's *Legends of the Jews*, the angels of praise were created on the second day of Creation: "The third creations of the second day were the angel hosts, both the ministering angels and the angels of praise." The angels of praise are said to be members of the choir of Thrones.

See *ministering angels, Thrones*.

Pravuil: According to the Second Book of Enoch, Pravuil is an Archangel who keeps the celestial records. This includes all the activities and sayings of God, as well as lists of everyone who has ever lived. According to Enoch, God said to Pravuil: "Sit and write all the souls of Mankind, however many of them are born, and the places prepared for them to eternity; for all souls are prepared to eternity, before the formation of the world" (2 Enoch: 22–23).

Prayer, Angels of: The angels of prayer are special angels who have the task—and privilege—of delivering the prayers of exemplary human beings to the Throne of God. The people who receive this special treatment are holy, worthy, spiritual beings whose lives demonstrate they are performing the work of God. There are possibly seven angels of prayer, as the Archangels listed by Pseudo-Dionysius are all said to bring special prayers to the attention of God. They are: Chamuel, Gabriel, Jophiel, Michael, Raphael, Uriel, and Zadkiel. Other angels who may also

be angels of prayer are: Akatriel, Metatron, Orifiel, Sandalphon, Simiel, Sizouse, and Zachariel.

See *Archangels*, individual angels, *Throne of God*.

Preceptor Angels: According to the Jewish Kabbalah, all of the great patriarchs had a special guardian angel. Examples include:

Adam: Raziel
Shem: Jophiel
Noah: Zaphkiel
Abraham: Zadkiel
Isaac: Raphael
Joseph, Joshua, and Daniel: Gabriel
Jacob: Peliel
Moses: Metatron
Elijah: Malashiel (Elijah later became Sandalphon.)
Samson: Camael
David: Cerviel
Solomon: Michael

See *guardian angels*, individual angels.

Pregnant Angel: People are always surprised when I mention a pregnant angel, and they assure me that it's not possible. Yet, in The Revelation of St. John the Divine we read: "And there appeared a great wonder in Heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And she being with child cried, travailing in birth, and pained to be delivered" (12:1–2). Over the years, various suggestions have been made about the meaning of this pregnant angel. I've been told it symbolizes the Virgin Mary giving birth to Jesus. Another suggestion says the woman symbolizes Heaven, and the baby represents God's kingdom waiting to be born. Of course, it may simply be a pregnant angel.

Presence, Angels of the: The Angels of the Presence are a select group of angels who, according to the Book of Jubilees, were created on the first day. They have the immense privilege of living in the presence of God. The Angels of the Presence are sometimes called Elohim and are sometimes referred to as "the angels of the face." In Judaism, there were twelve Angels of the Presence. In Christianity, the number of angels considered Angels of the Presence ranges from seven to seventy. Most authorities think there are probably twelve. Different angels have been suggested for this most important task. The angels who are usually named are**:** Akatriel, Astanphaeus, Jehoel, Metatron, Michael, Phanuel, Saraqael, Uriel, Yefifiyyah, and Zagzagel. Melchizedek, Sandalphon, and Sariel are also frequently considered Angels of the Presence.

See *Elohim*, individual angels.

Principalities (Princes): The Principalities are the seventh-highest ranked angels in Dionysius' hierarchy of angels. They guide and assist leaders, rulers, and nations. They also assist religions in spreading the truth and supervise the rise and fall of nations. They oversee the work of the guardian angels. The chiefs of the choir of Principalities include Amael, Anael, and Cerviel. Artists depict the Principalities wearing armor and a crown. The crown symbolizes the name "prince." They usually carry a cross, a scepter, or a sword.

See *Amael, Anael, Cerviel, Dionysius the Areopagite, guardian angels, hierarchy of angels*.

Pronoia: In the Gnostic tradition, Pronoia was an archon who helped God create Adam. Apparently, Pronoia supplied the nerve tissue.

See *Adam, archons*.

Punishment, Angels of: There are several known angels of punishment. Most perform their duties in Hell, but Moses met five of them in Heaven. The best known ones are: Amaliel, Hutriel, Kushiel, Lahatiel, Makatiel, Puriel, Rogziel, and Shoftiel.

See *Lahatiel, Puriel*.

Puriel (Puruel or Pusiel): Puriel is an Angel of Punishment. He examines every soul that enters Heaven to ensure they meet his high standards. He is said to be ruthless in dealing with the wicked.

See *punishment (angels of)*.

[contents]

Q

Qaddism (Kadishim): "Holy Ones." In Jewish lore, the qaddism are two commanding angels who stand with the watchers on either side of the Throne of God. One watcher and one holy one stand on each side of the throne, facing God. They guard and serve God, and also serve as his legal advisors, debating and judging every issue that comes to God's throne. The two qaddism are said to be twins. Although they are not named, they are said to possess seventy names each. The number seventy relates to the seventy nations and seventy languages spoken in the pre-Christian world. The qaddism are important angels in Heaven and are senior members of the Sarim.

See *Sarim, Throne of God, watchers*.

Queen of Angels: In the Kaballah, the Shekinah is considered the Queen of Angels. In Gnosticism, the Queen of Angels is Pistis Sophia. Pope Pius XII conferred the title Queen of Angels (*regina angelium*) to the Virgin Mary in 1954. (The Roman Catholic Church also calls her Angel of Peace and the Queen of Apostles, confessors, Earth, Heaven, patriarchs, prophets, and saints.) However, the Virgin Mary has been known by this title since the ninth century, when she may even have been more popular than her son, Jesus. In the Middle Ages, people believed that the Virgin Mary did not die but was taken up to Heaven while she was still alive. In her role as Queen of Angels, Mary acts as a mediator between God and humankind.

See *Shekinah, Sophia*.

Quelamia: According to the Book of Raziel (part of the Kabbalah), Quelamia is one of the seven important angels who surround the Throne of God.

See *Throne of God*.

Questioning the Dead: In Islam, there are two angels, Munkar and Nakir, who question the recently dead in order to decide if their souls should go to Heaven or Hell. People who give the correct answers are given instant access to Paradise. The unfortunate people who give the wrong answers are left outside the gates of Hell.

See *Munkar, Nakir*.

[contents]

R

Ra'amiel: "Trembling Before God." According to the Third Book of Enoch, Ra'amiel belongs to the Rulers of the Earth and is responsible for thunder. He frequently works with Matariel, another angel from the same group, who is in charge of rain.

See *Matariel, Rulers of the Earth*.

Ra'ashiel: According to the Third Book of Enoch, Ra'ashiel belongs to the Rulers of the Earth and is responsible for earthquakes.

See *Rulers of the Earth*.

Racheil (Rachiel): Racheil belongs to the choir of Ophanim and is the ruler of the planet Venus. Because of Venus' association with love and sexuality, Racheil can be invoked for help in these areas.

See *Ophanim*.

Rachmiel: Rachmiel is one of the angels of mercy. He is also sometimes invoked for help during childbirth.

Radueriel (Radweriel): Radueriel is described in the Third Book of Enoch as the celestial archivist, and he is believed to be the wisest angel in Heaven. He is also leader of the heavenly choirs, and is said to be a prince of the Sarim, which makes him an extremely important angel. Some sources say he is more important than Metatron. Radueriel is important in another way, also. Apparently, according to the Talmud, every time Radueriel says something, a new angel is created. He is the only angel in the entire celestial kingdom with this God-given ability. Radueriel is also the angel of poetry and can be invoked whenever you seek wisdom or insight.

See *Metatron, Sarim*.

Raguel (Phanael, Raguil, or Ragael): "Friend of God." Raguel supervises the behavior of his fellow angels and is Ruler of the Order of Dominions,

a member of the Sarim, the angel of penance, and guardian of the Second Heaven. The Second Heaven is ruled by Raphael, and it is where the fallen angels are confined until Judgment Day. Raguel is often considered an Archangel. According to the Second Book of Enoch, Raguel and Sariel are the two angels who brought Enoch to Heaven. At the council in Rome in 745 CE, Pope Zachary demoted several angels, including Adimus, Inias, Raguel, Sabaoth, Simiel, Tubuas, and Uriel. They are known as reprobated angels. Raguel is considered a kind, caring assistant to God. You should call on Raguel if you are trying to affirm or strengthen your faith.

See *Archangels, Dominions, Enoch, fallen angels*, individual angels, *reprobated angels, Sarim*.

Rahab: Rahab is the angel of the sea. According to Jewish legend, God commanded Rahab to drink enough of the sea to create land suitable for mankind to live on. Rahab was happy with water covering the world, and so refused. God was furious at this disobedience and personally destroyed him. There is a possible allusion to this in the Bible: "Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon?" (Isaiah 51:9). Rahab's rotting body caused such an incredible stench that God sank it to the bottom of the sea, where it still possesses a foul odor.

That should have been the end of Rahab, but he figures in other legends as well. Apparently, he tried to prevent the Hebrews from crossing the parted Red Sea. This meant God had to kill him again.

Rahab partially redeemed himself by finding the Book of the Angel Raziel that Raziel had given to Adam. Jealous angels tried to prevent Adam from reading this book and learning its secrets. They stole the book and threw it into the sea, but Rahab recovered it and returned it to Adam. Because of this, people who have lost valuable items at sea sometimes invoke Rahab for help.

See *Raziel*.

Rahatiel (Rahtiel): According to Jewish tradition, Rahatiel is one of the Rulers of the Earth and is responsible for looking after the constellations and the stars. According to the Third Book of Enoch, Metatron named all the stars for Rabbi Ishmael and Rahatiel "entered them in counted order" (3 Enoch 46).

See *Enoch (Book of), Metatron, Rulers of the Earth.*

Rahmiel (Ra'amiel or Rhamiel): Rahmiel and Raphael are the two angels of mercy, compassion, and love. Rahmiel can be called upon to help people who lack love and compassion. Rahmiel's main task is to encourage empathy, kindness, compassion, and understanding throughout the world. Some people believe that when St. Francis died, he became the angel Rahmiel. Enoch, Elijah, St. Anne (the mother of the Virgin Mary), St. Francis of Assisi, and Moroni are the only other humans who may have been transformed into angels. This is called angelification. Enoch became Metatron, Elijah became Sandalphon, Jacob became Uriel, and St. Anne became Anas.

As Ra'amiel, Rahmiel belongs to the Rulers of the Earth and is responsible for thunder.

See *angelification, Metatron, Moroni, Raphael, Rulers of the Earth, Sandalphon, Uriel*.

Raman: Raman is the yazata angel in Zoroastrianism who is responsible for joy and happiness.

See *yazata, Zoroastrianism*.

Ramiel: See *Remiel*.

Raphael (Re-fa-el)**:** "God Heals." Raphael is one of the most important Archangels. Raphael is considered Regent of the Sun, Ruler of the Second Heaven, Chief of the Order of Virtues, and a member of the influential Sarim. He is also a member of the Seraphim, Cherubim, and Dominions. Another of his tasks is to look after the Tree of Life in the Garden of Eden. Raphael has a special interest in healing, creativity, knowledge, science,

communication, travel, and young people. Raphael has been considered head of the guardian angels since he acted as Tobias' guardian in the Book of Tobit. Raphael is sometimes called the angel of compassion, and he demonstrated his healing ability by curing Tobit's blindness. He also removed the pain Abraham suffered after his circumcision and is believed to be the angel who healed Jacob's thigh after his fight with an angel (Genesis 32:24–31). In addition, some accounts say he either taught Noah about medicine or gave him a book on the subject to take with him on the ark. Legend says this was the Book of the Angel Raziel. When Solomon prayed to God, asking for help in building his Great Temple, God ordered Raphael to deliver a pentagram ring to Solomon. This ring enabled Solomon to force the demons to work on the temple and get it finished.

In addition to healing people and looking after the guardian angels, Raphael is also engaged in healing the earth. In effect, Raphael is the guardian angel of humanity. Raphael is associated with the sun and has an excellent sense of humor. Artists normally depict Raphael as a traveller, holding a staff and a fish. According to tradition, Raphael was originally called Labbiel.

See *Archangels, Cherubim, demon, Dominions, guardian angels, Labbiel, Raziel, Sarim, Seraphim*.

Rapithwin: Rapithwin is a yazata angel in the Zoroastrian tradition. He looks after the hours from noon until 3 PM, and he is known as Lord of the Noonday Heat. Rapithwin is important, as it is his gentle warmth that enables crops to grow. During the winter months, he ensures the roots of plants do not freeze.

See *yazata, Zoroastrianism*.

Rasanstat: Rasanstat is a female yazata angel in Zoroastrianism. She encourages truth and honesty in all undertakings.

See *yazata, Zoroastrianism*.

Rashnu (Rashin): Rashnu is the yazata angel of justice in Zoroastrianism. He stands in front of the bridge that connects earth and Heaven, and, with the help of Mithra and Sraosha, weighs the souls of all newly deceased people. This process takes three days. If the person passes this test, a beautiful woman escorts him or her into Heaven. If the person fails the test, he or she can still cross the bridge but will face an alarming sequence of grisly horrors as the bridge grows narrower. Finally, the person is cut to shreds by the razor-like metal of the bridge and falls down to Hell.

See *Mithra, Sraosha, yazata, Zoroastrianism*.

Rata: Rata is the female yazata angel in Zoroastrianism who encourages charity and helpfulness.

See *yazata, Zoroastrianism*.

Raziel: "Secret of God." Raziel is the wise angel who apparently felt sorry for Adam and Eve when they were banished from the Garden of Eden and so gave Adam the Book of the Angel Raziel. This book contained all the knowledge of the universe and enabled Adam to make a life for himself outside the garden (see *Rahab*). After Adam's death, the book was eventually found by Enoch, who memorized it and became the wisest man of his time. Later still, it came into the hands of Noah, who used it to help build his ark. Hundreds of years later, the book belonged to King Solomon, who used it to create magic. Unfortunately, after his death, the book disappeared. (Although this is a good story, a Jewish scholar probably wrote the Book of the Angel Raziel in the Middle Ages.)

Raziel is said to be a member of the Cherubim, and he has a strong interest in magic and knowledge. He is also a prince of the choir of Thrones, chief of the Erelim, and a member of the Sarim. You should contact Raziel whenever you need answers to imponderable questions. Raziel particularly enjoys helping original thinkers develop their ideas. Raziel is said to have blue wings and an intense yellow aura around his head. He wears a gray robe, which appears to be liquid, rather than solid.

See *Cherubim, Enoch, Erelim, Rahab, Sarim, Thrones*.

Rehael (Ray-ha-el)**:** Rehael belongs to the choir of Powers and is the angel of longevity. Rehael is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. Rehael is the angel of self-respect, and works tirelessly to inspire respect for one's parents. He also works hard to promote humanitarian ideals. Rehael works with both the mind and the body, promoting health. Rehael can be invoked for health matters, self-respect, and respect for others (especially parents). Rehael is guardian angel for people born between October 4 and 8.

See *guardian angels, Powers, Schemhamphoras*.

Rejajel (Ray-ya-yel) **(Reiiel or Reiyel):** Rejajel belongs to the choir of Dominions and is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is guardian angel for people born between August 13 and 17. People who are thinking ahead and making long-term plans can call upon him for help and advice.

See *Dominions, guardian angels, Schemhamphoras*.

Remiel (Ramiel, Eremiel, or Jeremiel): Remiel is the angel of divine vision. He is one of the seven Archangels who attend the Throne of God. Remiel has the task of looking after the souls of the faithful once Michael has weighed them. He is happy to help people with a particular need to see into the future.

See *Archangels, Michael, Throne of God*.

Reprobated Angels: In 745 CE, Pope Zachary convened a church council to discuss the increasing popularity of angels. The authorities were concerned that people were starting to worship angels rather than God (angelolatry). As a result of this council, only the three angels mentioned by name in the Bible—Michael, Gabriel, and Raphael—were considered worthy of veneration. Seven important angels were reprobated, which

means they were considered inauthentic by the church authorities. These were: Adimus, Inias, Raguel, Saboac, Simiel, Tubuas, and Uriel. Pope Zachary described Raguel as a demon who "passed himself off as a saint."

See *angelolatry, demon*, individual angels.

Requiel: Requiel is one of the twenty-eight angels who govern the mansions of the moon. Requiel is in charge of Zabadola, the twenty-third mansion. In this role, he helps sick people regain their health. He also helps prisoners gain their freedom and encourages unhappy couples to divorce.

See *mansions of the moon*.

Ridwan: In the Islamic tradition, Ridwan is the angel who stands at the entrance to Heaven. His task is to protect and guard Paradise.

Rikbiel (Rikbiel YHWH): Rikbiel is a member of the choir of Cherubim, Prince of the Merkabah, and a member of the Sarim. He is also leader of the order of Galgallim. Although not much is known about Rikbiel, in Enochian lore he is considered to be even more important than Metatron in Heaven.

See *Cherubim, Galgallim, Merkabah, Metatron, Sarim*.

Rochel (Ro-shel) **(Roehel):** Rochel is the angel of lost property and can be invoked when anything is misplaced or lost. Rochel is also the guardian angel of people born between March 1 and 5. As Roehel, he is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures.

See *guardian angels, Schemhamphoras*.

Rubiel: Rubiel is known as the gamblers' friend, and he is frequently invoked by people participating in games of chance. Gamblers also ask Barachiel and Uriel for luck and success.

See *Barachiel, Uriel*.

Ruchiel: In the Third Book of Enoch, Ruchiel is listed as one of the Rulers of the Earth. His responsibility is the wind.

See *Rulers of the Earth*.

Rulers of the Earth: The Third Book of Enoch lists eighteen angels who are responsible for the weather or the planets. Some of these, such as Ziqiel, ruler of sparks, might sound strange to us today, but they were considered important during the time of Enoch. The Rulers of the Earth are:

Baradiel (Barchiel): Ruler of hail
Baraqiel (Barchiel): Ruler of lightning
Gabriel: Ruler of fire
Galgalliel: Ruler of the sun
Kokbiel (Kokabel): Ruler of the planets
Lailiel: Ruler of the night
Matariel: Ruler of rain
'Ophanniel (Ophaniel): Ruler of the moon
Ra'amiel: Ruler of thunder
Ra'ashiel: Ruler of earthquakes
Rahatiel: Ruler of the constellations and the stars
Ruchiel: Ruler of the wind
Shalgiel: Ruler of snow
Shimshiel: Ruler of the day
Za'amiel: Ruler of vehemence
Za'aphiel: Ruler of storm wind
Zi'iel: Ruler of commotion
Ziqiel: Ruler of sparks

See individual angels.

Ruman: Ruman is the angel in the Islamic tradition who greets sinners when they first reach Hell. He ensures they write down every sin they have ever committed and then passes them on to Munkar and Nakir.

See *Islam (angels of), Munkar, Nakir*.

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Sabaoc: Sabaoc is one of the angels who were demoted at the Council of Rome in 745 CE. Pope Zachary became concerned at the public interest in angels and declared a number of them could no longer be venerated. These angels, known as the reprobated angels, are: Adimus, Inias, Raguel, Sabaoc, Simiel, Tubuas, and Uriel.

See individual angels, *reprobated angels*.

Sabath: Sabath is one of the two angels who rule the Sixth Heaven. He rules the daytime hours, and Zebul rules during the night.

See *Heavens, Zebul*.

Sabathiel: In the Jewish Kabbalah, Sabathiel is the angel responsible for the planet Saturn.

Sabbath, Angel of the: In Jewish lore, the Angel of the Sabbath is a highly ranked angel who was enthroned before God on the seventh day of Creation. The Angel of the Sabbath also helped Adam when he was forced to leave the garden of Eden by asking God not to send Adam to Hell.

See *Adam*.

Sabrael: See *Sidriel*.

Sachiel: "Covering of God." Sachiel is considered the Archangel of Jupiter and is a member of the choir of Cherubim. Jupiter is the ruling planet of Sagittarius, and because of this, Sachiel provides support for Sagittarians. He has an interest in legal matters, good fortune, expansion, and beneficence. He is often invoked on financial matters. Sachiel is willing to help you earn money, but he will not help you obtain money for nothing. The Essenes, a religious sect who were active one hundred years before and after the life of Jesus, considered Sachiel to be the angel of water. Sachiel and Zadkiel might be two names for the same angel.

See *Archangels, Cherubim, Zadkiel*.

Sagnessagiel (Sasnigiel): Sagnessagiel is the Prince of Wisdom. He provides wisdom, knowledge, and understanding. He teaches patience and forgiveness. It is possible that Sagnessagiel is another name for Metatron.

See *Metatron*.

Sahaqiel (Sa-ha-kee-yel) **(Sahaqi'el):** Sahaqiel is listed in the Third Book of Enoch as one of the seven great Archangels. He is also in charge of the Fourth Heaven and has 496,000 angels to attend and serve him.

See *Archangels*.

Salaphiel (Salatheel or Salathiel): "Communicant of God." Salaphiel is listed as one of the seven ministering Archangels in the Book of Tobit and the Book of Esdras. According to the Book of Adam and Eve, Salaphiel and Suriel brought Adam and Eve down from a mountaintop that Satan had lured them to, and they then took the pair to a cave of treasures. Salaphiel's main task is to help people pray. You can call on him for help if you want to learn how to pray more effectively.

See *Archangels, Satan, Suriel*.

Salem: Salem was the guardian angel of St. John.

See *guardian angels*.

Samael (Sammael or Samil): Samael was originally thought of as the Angel of Death and was considered an evil angel in Judaism. *Samael* means "blind god." In this sense, "blind" means ignorant, and the Gnostics considered ignorance to be the seat of evil. Because of this, Samael is sometimes considered a fallen angel. There is an alternative reason for Samael's name, "blind god." When Moses died, he was reluctant to give up his soul. Samael was sent to retrieve it, and Moses hurt him so badly with his staff that Samael became blind. God sent Gabriel, Michael, and Zagzagel to help Samael retrieve Moses' soul.

Samael is reputed to have twelve wings, and he is covered with precious stones and crystals. Although Samael lives in the Seventh Heaven, he is in charge of the Fifth Heaven. He is one of the planetary angels and rules the

planet Mars. Today, Samael is considered a protective angel who provides persistence and courage whenever necessary. Samael is willing to help you deal with your enemies in a gentle manner, enabling you to defuse and eliminate long-lasting difficulties. Rudolf Steiner considered Samael to be one of the seven great Archangels.

See *Archangels, death (angel of), fallen angels, Gabriel, Lahash, Michael, planetary angels, Steiner (Rudolf), Zagzagel*.

Samandiriel: According to Manichaean mythology, Samandiriel is the angel of fertility. Anyone having problems with conception can invoke Samandiriel for help. Samandiriel can also be called upon on any matter concerning imagination, visualization, and creativity.

Samaqiel (Semeqiel or Samquiel): Samaqiel is the angel of Capricorn and helps Archangel Anael look after people born under this sign.

See *Anael, Archangels*.

Samrafil: Samrafil is an angel in the Islamic tradition. When Muhammad and Archangel Gabriel toured the seven Heavens, they continued on as far as the Lote-Tree of the Furthest Boundary. Beyond this point there is absolute nothingness. The Lote-Tree is an indescribable tree, so large that it covers all the Heavens and universes. Each branch of the tree is five hundred thousand light-years away from the next branch. The trunk of this tree is an enormous angel called Samrafil. A huge angel also sits on every leaf of the Lote-Tree.

See *Archangels, Gabriel*.

Sandalphon (Sandalfon): Sandalphon is an Archangel, the head of the guardian angels, and—according to some sources—one of the Angels of the Presence. Sandalphon assists Metatron to weave Jewish prayers into garlands for God to wear on his head. Despite his preference for Jewish prayers, Sandalphon is willing to carry any prayer to Heaven. According to Jewish legend, Sandalphon was originally the prophet Elijah and is considered Metatron's twin brother. According to the Bible, "Elijah went

up by a whirlwind into Heaven" (2 Kings 2:11). Sandalphon is extremely tall, and it is believed that it would take five hundred years to climb from his feet to the top of his head. Sandalphon is also in charge of bird life, and he is always portrayed with a number of birds flying around him. Sandalphon usually has a sword close by, as one of his tasks is to help Michael fight Satan. In the Kabbalah, Sandalphon is considered the Archangel of Malkuth.

See *Archangels, guardian angels, Metatron, Presence (Angels of the)*.

Sansenoy (Sansanui, Sanvi, or Sansennoi): In Jewish tradition, Sansenoy and two other angels, Senoy and Semangelof, brought Adam's first wife, Lilith, back to him. However, the marriage did not last, and Adam finally rejected her. Lilith became a demon who preyed on pregnant women and young children. Pregnant women used to wear amulets engraved with Sansenoy's name to protect them from Lilith.

See *Lilith, Semangelof, Senoy*.

Santriel: Santriel is mentioned in the Zohar as the angel who collects the bodies of men and women who failed to honor the Sabbath while they were alive. The bodies are taken to Gehenna and shown to other sinners as a warning.

Sapiel: "Wisdom of God." Saint Umiltà of Faenzà (1226–1310) had two guardian angels, Sapiel and Emmanuel. These angels became her closest friends and confidantes. Sapiel is incredibly beautiful and wears a coat containing every color imaginable. He also wears numerous gemstones.

See *Emmanuel, guardian angels*.

Saraqael (Sarakiel): Saraqael is considered an Archangel in the First Book of Enoch. He is also sometimes listed as an Angel of the Presence. Some authorities think Saraqael is another name for Uriel.

See *Archangels, Presence (Angels of the), Uriel*.

Sarasael: Sarasael is known for telling Noah that the vine Satan had planted in the Garden of Eden to deceive Adam and Eve had been washed out of Paradise by the Great Flood. According to the Third Book of Baruch, Sarasael told Noah to replant the vine and look after it, as in time the wine produced from the grapes would be transubstantiated into the blood of Christ, in the same way that Jesus' sacrifice would ultimately enable humankind to return to Paradise.

Sariel: "God's Command." According to the Book of Enoch, Sariel was one of the original seven Archangels. Sariel is one of the Angels of the Presence and a member of the Sarim. He and Raguel are the two angels who took Enoch up to Heaven. Sariel helps people who want to learn. In Hebrew lore, Sariel encouraged Moses to study. He is also interested in healing and assists Raphael in this work. Sariel provides guidance whenever it is needed. He is frequently invoked in ceremonial magic and provides protection against the evil eye. Sariel looks after people born under the sign of Aries. One unusual facet of Sariel is that he sometimes manifests himself as an ox.

See *Archangels, Enoch, Presence (Angels of the), Raguel, Raphael, Sarim*.

Sarim: The Sarim are the Angel Princes in Heaven. They constantly sing the praises of God. The word *sarim* comes from the Hebrew *sar*, which means "prince." The Sarim are led by Tagas and are responsible for looking after Heaven and earth. Members of the Sarim include some of the most powerful angels in Heaven**:** Akatriel, Anael, Anafiel, Azbuga, Barchiel, Chamuel, Chayyiel, Gabriel, Galgaliel, The Irin, Jehoel, Jophiel, Metatron, Michael, The Qaddism, Radweriel, Raguel, Raphael, Raziel, Rikbiel, Sandalphon, Sariel, Shemuil, Sopheriel Mehayye, Sopheriel Memeth, Soqed Hozi, Uriel, Yefefiah, Zadkiel, and Zagzagel.

See individual angels, *Tagas*.

Saritaiel (Saritiel or Sairitaiel): Saritaiel is the angel of Sagittarius and helps Archangel Adnachiel look after people born under this sign.

See *Adnachiel, Archangels*.

Satan: Satan is leader of the fallen angels and the ultimate symbol of evil. The name *Satan* means "adversary" in Hebrew. Satan is known by many names, including Beelzebub, God of the Underworld, Lucifer, Mephistopheles, Prince of Darkness, and the devil. In The Revelation of St. John the Divine, he is called the "great dragon" (Revelation 12:3; 12:7–9). He has his share of nicknames, as well. Examples include**:** "the bogeyman," "Evil One," "Jack Flash," "Old Hairy," "Old Horny," and "Old Red." According to Jewish tradition, Satan's name before the Fall was Satanael (not the same angel as Sataniel). The *el* means "God" in Hebrew, signifying Satanael's close relationship with God. After he fell, he naturally lost the privilege of having *el* at the end of his name.

Originally, Satan was one of God's finest and most beautiful angels. He thought so highly of himself that he wanted to be worshiped as a god. Satan's pride would not allow him to bow down before Adam. By refusing God's command, Satan became the first angel to sin. Having crossed this line, Satan and many other angels—possibly as many as a third of the angels in Heaven—declared war on God. Not surprisingly, they were soundly defeated and became fallen angels. Since then, Satan and his followers have lived in Hell, where they endlessly wage war on the righteous.

One of Satan's plots involved Adam and Eve. Satan turned himself into a serpent and tricked Eve into disobeying the word of God. He accused God of lying to the young couple, and said he had held back information from them. One Jewish legend says Satan seduced Eve, and that Cain, the first murderer, was the result of this union.

Satan has been trying to lead people into the path of wickedness ever since he was cast out of Heaven. One extreme example of this is when he showed Jesus all the kingdoms in the world and said, "All these things

will I give thee, if thou wilt fall down and worship me" (Matthew 4:9; Luke 4:5–7).

Satan is called Iblis in Islam, and they also consider him to be the devil, as he refused to bow down and worship Adam. In Zoroastrianism, the devil is called Angra Mainya.

See *Angra Mainya, devil, dragon, fallen angels, Iblis, Jesus*.

Sataniel: Sataniel is one of the ruling angels of the zodiac and is responsible for the sign of Cancer.

See *zodiac (angels of the)*.

Sayitziel (Saitziel): Sayitziel is the angel of Scorpio and helps Archangel Barchiel look after people born under this sign.

See *Archangels, Barchiel*.

Scheliel: Scheliel is one of the twenty-eight angels who govern the mansions of the moon. He is responsible for Aldimiach, the seventh mansion. Scheliel helps friends and lovers and people engaged in making a profit. However, he also works against people in authority.

See *mansions of the moon*.

Schemhamphoras (Shemhamphorae): The Schemhamphoras are a group of seventy-two angels who bear the various names of God found in Jewish scriptures. The first mention of this is in the Bible: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your trangressions: for my name is in him" (Exodus 23:20–21). These names are believed to possess magical power, and they were, and still are, invoked by magicians. The Egyptians were the first to devise names that could be used for magical purposes, but the Greeks, Assyrians, and Hebrews were all aware of the immense power that can be created by vibrations of sound. By far the most powerful name is the Tetragrammaton, which is the sacred name of God. It is normally written as YHVH, and is pronounced "Yahweh," and sometimes written as

YHWH. However, because this name is so sacred, it was rarely ever pronounced. The Schemhamphora angels are also sometimes considered guardian angels.

Here are the seventy-two Schemhamphoras and the verses from Jewish scriptures associated with them:

1. Vehujah: Thou, O Lord, art my guardian, and exaltest my head.
2. Ieliel: Do not remove thy help from me, O Lord, and look to my defence.
3. Sirael: I shall say so to the Lord, Thou art my guardian, my God is my refuge, and I shall hope in him.
4. Elemijel: Turn, O Lord, and deliver my soul, and save me for Thy mercy's sake.
5. Lelahel: Let him who lives in Zion sing unto the Lord, and proclaim his goodwill among the peoples.
6. Achajah: The Lord is merciful and compassionate, long-suffering and of great goodness.
7. Mahasiah: I called upon the Lord and he heard me and delivered me from all my tribulations.
8. Cahatel: O come let us adore and fall down before God who bore us.
9. Haziel: Remember Thy mercies, O Lord, and Thy mercies which have been forever.
10. Aladiah: Perform thy mercies upon us, for we have hoped in Thee.
11. Laviah: The Lord liveth, blessed is my God, and let the God of my salvation be exalted.
12. Hahajah (1 of 2): Why hast Thou departed, O Lord, so long from us, perishing in the times of tribulation.
13. Jezalel: Rejoice in the Lord, all ye lands, sing, exult, and play upon a stringed instrument.
14. Mebahel: The Lord is a refuge, and my God the help of my hope.

15. Hariel: The Lord is a refuge for me, and my God the help of my hope.
16. Hakamiah: O Lord, God of my salvation, by day have I called to thee, and sought Thy presence by night.
17. Leviah: O Lord our Lord, How wonderful is Thy name in all the world.
18. Caliel: Judge me, O Lord, according to Thy loving kindness, and let not them be joyful over me, O Lord.
19. Lauviah: I waited in hope for the Lord, and He turned to me.
20. Pahaliah: I shall call upon the name of the Lord, O Lord, free my soul.
21. Nelakhel: In Thee also have I hoped, O Lord, and said, Thou art my God.
22. Jajajel: The Lord keep thee, the Lord be thy protection O Thy right hand.
23. Melahel: The Lord keep thine incoming and thine outgoing from this time forth for evermore.
24. Hahajah (2 of 2): The Lord is well pleased with those that fear Him and hope upon his mercy.
25. Haajah: I have called upon Thee with all my heart and shall tell forth all Thy wonders.
26. Nithhaja: I shall acknowledge Thee, O Lord, with all my heart, hear me, O Lord, and I shall seek my justification.
27. Jerathel: Save me, O Lord, from the evil man and deliver me from the wicked doer.
28. Sehijah: Let not God depart from me, look to my help, O God.
29. Rejajel: Behold, God is my helper, and the Lord is the guardian of my soul.
30. Omael: For Thou art my strength, O Lord. O Lord, Thou art my hope from my youth.

31. Lecabel: I shall enter into the power of the Lord, my God, I shall be mindful of Thy justice only.
32. Vasariah: For the word of the Lord is upright, and all His works faithful.
33. Jehuvajah: The Lord knows the thoughts of men, for they are in vain.
34. Lehahiah: Let Israel hope in the Lord from this time forth and for evermore.
35. Chavakiah: I am joyful, for the Lord hears the voice of my prayer.
36. Manadel: I have delighted in the beauty of Thy house, O Lord, and in the place of the habitation of Thy glory.
37. Aniel: O Lord God, turn thy power towards us, and show us Thy face and we shall be saved.
38. Haamiah: For Thou art my hope, O Lord, and Thou hast been my deepest refuge.
39. Rehael: The Lord has heard me and pitied me and the Lord is my helper.
40. Ihiazel: Why drivest Thou away my soul, O Lord, and turnest thy face from me?
41. Hahahel: O Lord, deliver my soul from wicked lips and a deceitful tongue.
42. Michael (1 of 2): The Lord protects thee from all evil and will protect thy soul.
43. Vevaliah: I have cried unto Thee, O Lord, and let my prayer come unto Thee.
44. Ielahiah: Make my wishes pleasing unto Thee, O Lord, and teach me Thy judgments.
45. Sealiah: If I say that my foot is moved, Thou wilt help me of Thy mercy.
46. Ariel: The Lord is pleasant to all the world and His mercies are over all His works.

47. Asaliah: How wonderful are Thy works, O Lord, and how deep Thy thoughts.
48. Michael (2 of 2): The Lord hath made thy salvation known in the sight of the peoples and will reveal His justice.
49. Vehael: Great is the Lord and worthy to be praised, and there is no end to his greatness.
50. Daniel: The Lord is pitiful and merciful, long-suffering and of great goodness.
51. Hahasiah: Let the Lord be in glory forever and the Lord will rejoice in His works.
52. Imamiah: I shall make known the Lord, according to His justice, and sing hymns to the name of the Lord, the greatest.
53. Nanael: I have known Thee, O Lord, for Thy judgments are just, and in Thy truth have I abased myself.
54. Nithael: The Lord hath prepared His seat in Heaven and His rule shall be over all.
55. Mebahiah: Thou remainest for ever, O Lord, and Thy memorial is from generation to generation.
56. Polial: The Lord raiseth up all who fall and setteth up the broken.
57. Nemamiah: They who fear the Lord have hoped in the Lord, He is their helper and their protector.
58. Jejalel: My soul is greatly troubled, but Thou, O Lord are here also.
59. Harahel: From the rising of the Sun to the going down of the same, the word of the Lord is worthy to be praised.
60. Mizrael: The Lord is just in all his ways and blessed in all his works.
61. Umbael: Let the name of the Lord be blessed from this time for evermore.
62. Iahael: See, O Lord, how I have delighted in Thy commandments according to Thy life-giving mercy.

63. Anaviel: Serve ye the Lord with gladness and enter into His sight with exultation.
64. Mehikiel: Behold the eyes of the Lord are upon those that fear Him and hope in His loving kindness.
65. Damabiah: Turn, O Lord, even here also, and be pleased with Thy servants.
66. Meniel: Neither leave me, Lord, nor depart from me.
67. Ejael: Delight in the Lord and He will give thee petitions of thy heart.
68. Habujah: Confess to the Lord, for He is God, and His mercy is forever.
69. Roehel: The Lord is my inheritance and my cup and it is Thou who restorest mine inheritance.
70. Jabamiah: In the beginning, God created the Heaven and the earth.
71. Hajael: I shall confess to the Lord with my mouth and praise Him in the midst of the multitude.
72. Mumijah: Return to thy rest, my soul, for the Lord doeth thee good.

See *guardian angels*, individual angels, *Tetragrammaton, YHVH*.

Scotus, John Duns: John Duns Scotus (c.1266–1308) was a philosopher and theologian. He was known as "Doctor Subtilis" because of his talent at subtly merging opposing views. He was probably born in Duns, Scotland, and was ordained in Northampton, England, in 1291. He taught theology at universities in Paris, Oxford, and Cologne. He may have also taught at Cambridge University. John Scotus believed angels were made of "spiritual matter," and were "incorporeal and immaterial." He also believed angels possessed personalities and had individual quirks and characteristics. Consequently, they were similar to people, but slightly more evolved. This idea made angels much more approachable, a

comforting thought to those who had been brought up learning about strict Old Testament angels.

Scribes: According to the Third Book of Enoch, the Scribes are an important order of angels. Their task is to record everyone's good and bad deeds and to read them out at the meetings of the celestial court.

Sealiah (Say-ah-lee-yah) **(Sehaliah or Seeliah):** Sealiah is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is guardian angel of people born between November 3 and 7. He provides happiness and good health to people who ask for it.

See *guardian angels, Schemhamphoras*.

Sealtiel: "Request of God." Sealtiel has a special interest in meditation, contemplation, spirituality, and worship. Some authorities say he is an Archangel. It is possible he was the Angel of the Lord who stopped Abraham from sacrificing Isaac (Genesis 22:12). However, several other angels have also been suggested for this task.

See *Lord (Angel of the), Archangels*.

Seasonal Angels: The seasonal angels govern the four seasons.

Spring—Head angel: Spugliguel. Other angels: Amatiel, Caracasa, Core, and Commissoros.

Summer—Head angel: Tubiel. Other angels: Gargatel, Gaviel, and Tariel.

Autumn—Head angel: Torquaret. Other angels: Tarquam and Guabarel.

Winter—Head angel: Attarib. Other angels: Amabael and Ceterari.

Rudolf Steiner (1861–1925), the founder of Anthroposophy, associated the four main Archangels with the seasons: Raphael (Spring), Uriel (Summer), Michael (Autumn), and Gabriel (Winter).

See *Archangels, Gabriel, Michael, Raphael, Steiner (Rudolf), Uriel*.

Sedekiah: Sedekiah is frequently invoked by prospectors and people searching for hidden treasure, such as gold and diamonds.

Seheliel: Seheliel is an angel who helps people gain their desires. He also provides unlimited energy when necessary.

Sehijah (Say-hay-yah) **(Seheiah):** Sehijah is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. Sehijah is the guardian angel for people born between August 7 and 12. Sehijah is a protective angel who looks after people when they're away from home.

See *guardian angels, Schemhamphoras*.

Semangelof: Semangelof, Sansenoy, and Senoy are the three angels who brought Adam's first wife, Lilith, back to him when she left. Lilith disliked Adam's authority and swore revenge on all the daughters of Eve who allow their husbands to rule and control them. Pregnant women and young children used to wear amulets inscribed with the Semangelof's name to protect them from Lilith.

See *Lilith, Sansenoy, Senoy*.

Semeliel (Semeschia): In the Jewish Kabbalah, Semeliel is the angel responsible for the sun. Cornelius Agrippa thought he was one of the seven mighty princes who stood before God.

Semyaza: See *Shemhazai*.

Senoy: Senoy, Sansenoy, and Semangelof are the three angels who were sent to return Lilith to her husband, Adam. Pregnant women and young children used to wear amulets inscribed with the Senoy's name to protect them from Lilith.

See *Lilith, Sansenoy, Semangelof*.

Seraph: A Seraph is a member of the choir of Seraphim. An immensely powerful light is emanated by Seraphs, making it impossible for people to

look at them. When St. Francis of Assisi (c.1181–1226) received his stigmata in 1224, he became one of the few humans to see a Seraph.

See *Seraphim*.

Seraphiel (Serapiel): Seraphiel is one of the leaders of the Seraphim and teaches the other Seraphs how to sing the praises of God. He is the most important Merkabah angel, as he is one of the eight judgment throne angels. Seraphiel is said to have the face of an angel and the body of an eagle. Humans cannot invoke a Seraph, but it is possible to ask Seraphiel to provide contentment and peace of mind.

See *Merkabah, Seraphim*.

Seraphim: "The Burning Ones." The Seraphim are the highest-ranking of the nine choirs of angels, and they are the angels closest to God. They have four faces and six wings. According to some sources, their wings are a bright, luminous red. The best description of the Seraphim is found in the Bible: "Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory" (Isaiah 6:2–3). The Third Book of Enoch says the Seraphim have sixteen heads, four facing each cardinal direction. Their light is so strong that humans could not exist in their presence. Even fellow angels, including important ones such as the Cherubim, cannot look at them because their divine, flaming light is so powerful. This light consists of flames of divine, healing love. The Seraphim fly endlessly around the celestial throne singing, "Holy, Holy, Holy." Members of the Seraphim include: Chamuel, Jehoel, Metatron, Michael, Nathanael, Samael, and Seraphiel.

See *Cherubim*, *hierarchy of angels,* individual angels.

Serayel: Serayel is the angel of Gemini and helps Archangel Ambriel look after people born under this sign.

See *Ambriel, Archangels*.

Seven Heavens, Angels of: See *Heavens*.

Shalgiel (Salgiel): According to the Third Book of Enoch, Shalgiel is one of the Rulers of the Earth and is responsible for snow and blizzards.

See *Rulers of the Earth*.

Shamshiel (Shimshiel, Shamsiel, or Simsiel): "Light of Day." According to Jewish tradition, Shamshiel looks after the Garden of Eden. He gave Moses a guided tour of the garden. He is prepared to help anyone who has a genuine desire to improve his or her garden. According to the Third Book of Enoch, Shimshiel is one of the Rulers of the Earth and is responsible for daylight.

See *Rulers of the Earth*.

Sharahiel (Sharhiel): Sharahiel is the angel of the astrological sign of Aries. He helps Archangel Malkhidael look after the month of March.

See *Archangels, Malkhidael*.

Sharahil: In the Islamic tradition, Sharahil is the angel who looks after the nighttime hours. At sunset every day, he hangs a large black diamond on the western horizon. An angel called Harahil displays a large white diamond on the eastern horizon at dawn every day. Apparently, these two diamonds act together to ensure the proper rotation of the earth. They also ensure that day follows night.

See *Harahil*.

Shekinah, The: In Jewish tradition, the Shekinah is the feminine aspect of God. *Shekinah* means "shelter" or "dwelling place." She is the Great Mother of the universe, the Queen of Heaven, and the bride of God. She is believed to be the angel Jacob referred to as "The angel which redeemed me from all evil" (Genesis 48:16). Jewish mystics tell how the Shekinah was separated from her lover, God the Father, after Adam and Eve were expelled from the Garden of Eden. Ever since then, they have been together only on Friday nights, the night before the Sabbath. They will be

reunited only when the original light of Creation returns to its source. Fortunately, every act of love, generosity, and compassion brings the couple closer together. The Shekinah provides unity and peace of mind, and delights in helping all lovers. In the Kaballah, the Shekinah is considered the Queen of Angels.

See *Queen of Angels*.

Shelachel (Malka Be-Tarshism Voed Ruachoth Shechalim): Shelachel is an angel of the moon and is believed to be similar in appearance to Archangel Gabriel.

See *Archangels, Gabriel*.

Shelathiel: Shelathiel is the angel of Virgo and helps Archangel Hamaliel look after people born under this sign.

See *Archangels, Hamaliel*.

Shemhazai (Shem-harts-eye) **(Semiaza, Semyaza, Shemjaza, or Shemyaza):** Shemhazai was the leader of the Grigori, the angels who came down to earth and had sexual relations with human women. Shemhazai fell in love with a young maiden called Istehar. She promised to give herself to him if he told her the secret name of God. However, once he told her the name, she said it and immediately ascended to Heaven. Because she was still pure, God placed her in the constellation of Pleiades, so mankind can always see her. Another version of this story says Shemhazai slept with Istehar and they produced two children who became Nephilim, the evil giants.

Angels of destruction were sent to kill the Nephilim, and Shemhazai became so upset that he flew up to the stars and into the constellation of Orion. He is still there, hanging upside down, halfway between Heaven and earth.

See *Grigori, Nephilim*.

Shemuil: Shemuil is an archon who attends to the prayers of Israel and ensures they reach the Seventh Heaven. Shemuil is also a member of the

Sarim.

See *archons, Sarim*.

Shen: The shen are Chinese angels. Regarded as gods in China, they perform the same functions as angels. The shen were originally human, but have attained immortality and now spend their time helping people by providing strength, protection, healing, and instruction. They also exorcise demons. The shen normally appear in animal or human form.

Shepherd: Shepherd is one of the six angels of repentance. He was also guardian angel to Hermas, author of the early Christian best-seller, *Shepherd of Hermas*.

See *guardian angels*.

Sheratiel (Sharatiel): Sheratiel is the angel of Leo who assists Archangel Verchiel in looking after people born under this sign.

See *Archangels, Verchiel*.

Shimshiel: See *Shamshiel*.

Sidriel (Sabrael): According to the Third Book of Enoch, Sidriel is the Archangel in charge of the First Heaven. He is assisted by 496,000 myriads of angels. As Sabrael, he is believed to be Prince of the Tarshishim.

See *Archangels, Tarshishim*.

Simiel: Simiel is one of the angels who were demoted at the Council of Rome in 745 CE. Pope Zachary became concerned at the public interest in angels and declared a number of them could no longer be venerated. These angels, known as reprobated angels, are: Adimus, Inias, Raguel, Sabaoc, Simiel, Tubuas, and Uriel.

See individual angels, *reprobated angels*.

Sirael (Sih-rah-el) **(Sitael):** Sirael is a member of the choir of Seraphim. He is also one of the seventy-two Schemhamphoras, a group of angels who

bear the various names of God found in Jewish scriptures. He is guardian angel for people born between April 1 and 4. He is interested in helping people combine idealism, thought, and practicality to start new ventures.

See *guardian angels, Schemhamphoras*.

Sizouse: In ancient Persia, Sizouse was the angel who presided over prayers and delivered them to the Throne of God.

See *Throne of God*.

Sopheriel Mehayye (Sopheriel, Sofriel, or Soperiel YHWH): In Jewish lore, Sopheriel Mehayye is one of the eight Merkabah angels and a member of the Sarim. He looks after the books of the dead and records everyone's date of death using a quill of fire.

See *Merkabah, Sarim*.

Sopheriel Memeth (Soperiel YWHW): In Jewish lore, Sopheriel Memeth is one of the eight Merkabah angels and a member of the Sarim. He looks after the books of the living and uses a quill of fire to record the names of everyone who is alive.

See *Merkabah, Sarim*.

Sophia (Pistis Sophia): "Wisdom." Sophia is one of the most important aeons. Some people consider Sophia to be the greatest of all angels, believing that she gave birth to all the other angels. According to Gnostic tradition, Sophia sent the serpent to tempt Eve. Sophia is always shown as a female angel wearing crimson robes and sitting on a throne.

See *aeons*.

Soqed Hozi (So-theth Ho-zee) **(Soqedhozi YHWH):** In Jewish lore, Soqed Hozi is one of the eight Merkabah angels, a member of the choir of Thrones, and a Sarim angel-prince. He looks after the scale on which all human souls are weighed, and he constantly grieves at the amount of human wickedness.

See *Merkabah, Sarim, Thrones*.

Soul, Angels of the: According to Jewish legend, five angels are responsible for leading the souls of people to receive the judgment of God. They are: Araqiel, Aziel, Rumael, Samael, and Uriel.

See *Aziel, Samael, Uriel*.

Spenta Armaiti: In Zoroastrianism, Spenta Armaiti is the angel of devotion. She is considered a female angel and is an Amesha Spenta (Archangel). She is believed to have appeared to Zoroaster when he was starting his new religion. She is in charge of the earth and looks after people who care for the planet. Her main interests are peace, harmony, goodness, devotion, and the truth. Spenta Armaiti can be invoked when it is important to determine the truth of a matter.

See *Amesha Spentas, Archangels, Zoroastrianism*.

Spenta Mainyu: In Zoroastrianism, Spenta Mainyu is the Holy Spirit created by Ahura Mazda, the Wise Lord, to fight against Angra Mainyu, the devil. Spenta Mainyu is considered to be an aspect of Ahura Mazda, and followers of Zoroastrianism believe he provides them with love and protection.

See *Ahura Mazda, Angra Mainyu, devil, Zoroastrianism*.

Splenditenes: In Manicheanism, Splenditenes supported the Heavens on his back. Another angel, Omophorus, carried the world on his shoulders. St. Augustine mentioned Splenditenes in *Contra Faustum XV*, and wrote that he had six faces and glittered with light.

See *Omophorus*.

Sraosha (Sa-rosh) **(Sirush):** "Hearkening" Sraosha is the yazata angel of divine intuition. He patiently listens to people's complaints about their experiences with evil. Sraosha also helps Mithra and Rashnu judge the souls of the dead. He also has the important task of carrying the souls of the dead into the next world. In his spare time, usually during the night, he protects the righteous by chasing demons and other evil spirits. Sraosha

has a chariot and four fast white horses to enable him to travel from his home on Mount Haraiti.

See *demon, Mithra, Rashnu, yazata*, Zoroastrianism.

Sstiel YHWH (Sis-tee-yel Yah-way)**:** Sstiel YHWH is one of the eight most important Merkabah angels. In the Third Book of Enoch, even the mighty Metatron has to dismount when he comes across Sstiel YHWH on the crystal roads.

See *Merkabah, Metatron*.

Steiner, Rudolf: Rudolf Steiner (1861–1925), the founder of Anthroposophy, was born in Kraljevec, Croatia. At the age of forty, he began writing and lecturing on esoteric subjects. Eleven years later, in 1912, he established the Anthroposophical Society. Rudolf Steiner wrote many books on spiritual topics and had a great interest in angels, especially Archangel Michael. In fact, he considered himself to be in the service of this great Archangel. Rudolf Steiner believed seven Archangels took turns exerting their special influence on humanity, and it was Michael who looked after the world for most of Steiner's life:

Michael: 600–200 BCE
Oriphiel: 200 BCE–150 CE
Anael: 150–500 CE
Zachariel: 500–850 CE
Raphael: 850–1190 CE
Samael: 1190–1510 CE
Gabriel: 1510–1879 CE
Michael: 1879 CE–present

Rudolf Steiner also developed his own hierarchy of angels. He believed every person has his or her own personal guardian angel but could not receive the benefit of this until opening his or her soul to the ineffable love of the guardian angel.

See *Anthroposophy, Archangels, guardian angels, hierarchy of angels,* individual angels.

Sukallin: The ancient Sumerians and Babylonians had angel-like messengers and servants for their god, Marduk. These messengers were called sukallin. Sukallin are probably the immediate predecessors of the Zoroastrian angels. Nabo was a sukallin before being considered a god. Today, he is once again considered an angel.

See *Nabo*.

Suriel: Suriel is an Archangel who taught Moses. Because of the huge influence he had on the life of Moses, God allowed him to come down to earth to retrieve Moses' soul. Suriel, Gabriel, Michael, Raphael, and Saraqael are all called great Archangels in the First Book of Enoch. Suriel is also one of the ruling angels of the zodiac and is responsible for the sign of Taurus.

See *Archangels*, individual angels, *zodiac (angels of the)*.

Swedenborg, Emmanuel: Emmanuel Swedenborg (1688–1772) was a Swedish scientist and mystic who wrote many books on algebra, astronomy, chemistry, and navigation. However, after the age of fifty, he dedicated himself to communicating with angels and wrote many books based on what they told him. His most important book is *Heaven and Hell*, which discusses angels, demons, God, Heaven, and Hell. Swedenborg believed people could see angels using their spiritual eyes, rather than their physical eyes. He also believed that all angels had originally lived on earth as men and women. After his death, his followers founded the Church of the New Religion based on his teachings. The Swedenborgian Foundation continues to this day, keeping his books in print.

See *demon*.

[contents]

T

Tadhiel: "Righteousness of God." According to Jewish legend, Tadhiel was the angel God sent to prevent Abraham from sacrificing his son, Isaac. Metatron and Zadkiel have also been credited with this task. The Bible account does not mention the angel by name: "And the angel of the Lord called upon him out of Heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me" (Genesis 22:11–12).

See *Metatron, Zadkiel*.

Taftafiah: Taftafiah is an angel who is mentioned in fourth-century Jewish literature. His name is constructed from the first two letters of three verses (69, 70, and 76) of Psalm 119.

Tagas: Tagas is head of both the Sarim and the parasim. He is so important that even the four great Archangels (Raphael, Michael, Gabriel, and Uriel) bow down before him. In the Third Book of Enoch, he is described as being in charge of the angelic choirs that constantly sing God's praises.

See *Archangels*, individual angels, *parasim, Sarim*.

Tagriel: Tagriel is said to be one of the chief guards in the Second or Seventh Heaven. He is also one of the twenty-eight angels who govern the mansions of the moon. Tagriel is responsible for Alpharg, the twenty-sixth mansion. In this role, he destroys prisons and other buildings and ensures the health of prisoners.

See *mansions of the moon*.

Tahariel: Tahariel is the angel of chastity and purification. He encourages cleanliness of mind and body. Tahariel is the angel to call on when you need a respite from everyday relationships and are seeking a greater

association with the Divine. This time can be short or long, but it will purify your body, mind, heart, and soul.

Taliahad: Taliahad is the angel who helps Archangel Gabriel look after the element of water.

See *Archangels, Gabriel*.

Tarot, Angels of the: Three angels are depicted in the major arcana cards of the Tarot deck. Actually, there are four, if you include Lucifer, who is depicted on the Devil card. There is some disagreement about the identity of the angels on the other cards. Most people feel that Raphael is depicted on the Lovers card, Michael on the Temperance card, and Gabriel on the Judgement card.

In addition to this, angels and Archangels have been ascribed to each of the Tarot trumps:

0 The Fool—Archangel: Raphael Ruachel (Raphael of Air); Angel: Chassan.

1 The Magician—Archangel: Raphael Kokabiel (Raphael of Mercury); Angel: Tiriel.

2 The High Priestess—Archangel: Gabriel Levannael (Gabriel of the Moon); Angel: Shelachel.

3 The Empress—Archangel: Anael; Angel: Hagiel.

4 The Emperor—Archangel: Malkhidael; Angel: Sharahiel.

5 The Hierophant—Archangel: Asmodel; Angel: Eraziel.

6 The Lovers—Archangel: Ambriel; Angel: Serayel.

7 The Chariot—Archangel: Muriel; Angel: Pakhiel.

8 Strength—Archangel: Verchiel; Angel: Sheratiel.

9 The Hermit—Archangel: Hamaliel; Angel: Shelathiel.

10 Wheel of Fortune—Archangel: Sachiel; Angel: Jophiel.

11 Justice—Archangel: Zuriel; Angel: Chadaqiel.

12 The Hanged Man—Archangel: Gabriel Maimel (Gabriel of Water); Angel: Taliahad.

13 Death—Archangel: Barchiel; Angel: Sayitziel.
14 Temperance—Archangel: Adnachiel; Angel: Saritaiel.
15 The Devil—Archangel: Anael; Angel: Samaqiel.
16 The Tower—Archangel: Zamael; Angel: Graphiel.
17 The Star—Archangel: Cambiel; Angel: Tzakmaqiel.
18 The Moon—Archangel: Amnitziel; Angel: Vakhabiel.
19 The Sun—Archangel: Michael Shemeshel (Michael of the Sun); Angel: Nakhiel.
20 Judgement—Archangels: Michael Ashel, Metatron, and Sandalphon; Angels: Ariel and Nuriel.
21 The World—Archangels: Cassiel and Uriel; Angels: Agiel and Phorlach.

See individual angels, *Lucifer*.

Tarshish: Tarshish is a prince of the choir of Virtues and one of the rulers of the Malakhim.

See *Malakhim, Tarshishim, Virtues*.

Tarshishim: The tarshishim is a choir of angels in the Hebrew tradition. It is the equivalent of the choir of Virtues. Tarshish is usually considered their leader, though Sidriel and Anael are also sometimes mentioned.

See *Anael, Sidriel, Tarshish, Virtues*.

Teiazel: Teiazel is the angel who looks after writers, artists, sculptors, and musicians. These people can invoke him whenever they need help in their creative activities.

Teletiel: Teletiel is one of the ruling angels of the zodiac, responsible for the sign of Aries.

See *zodiac (angels of the)*.

Temeluch (Temeluchus or Temlakos): Temeluch is responsible for pregnancy, and he traditionally assists Gabriel in instructing the unborn child before it is born. He also keeps a watchful eye over newly born

babies. Temeluch is a guardian angel and a childbed angel. In the Jewish tradition, there are said to be seventy childbed angels who protect mothers during childbirth and protect newborn babies from evil spirits.

However, according to the Apocalypse of Paul, Temeluch is the chief angel of torment in Hell.

See *Gabriel*.

Teoael (Tay-oh-ay-yel)**:** Teoael is a member of the choir of Thrones. He can be invoked to help new business ventures. Traditionally, he was invoked to protect ships heading out to sea with precious cargoes.

See *Thrones*.

Terathel (Ierathel, Yeratel): Terathel is the guardian angel of people born between April 2 and 6. He is a member of the Dominions and is an angel of joy, laughter, and optimism.

See *Dominions, guardian angels.*

Teresa of Avila, Saint: St. Teresa of Avila (1515–1582) is one of the most popular saints in the Catholic Church. She entered a Carmelite convent in 1535, and, despite much hostility, founded the first convent of Carmelite Reform in 1562. In 1555, she began experiencing visions in which she heard voices. This disturbed her until St. Peter of Alcantara, her spiritual adviser, told her they were angel visitations. After that, she communicated with angels regularly, and one beautiful angel appeared to her in bodily form. He thrust a golden spear into her heart, causing a pain she described as "sweet." St. Teresa wrote many books, including an autobiography. She is best known for her books describing the progress of the human soul as it moves inexorably toward God.

Tetragrammaton: The Tetragrammaton is YHVH, the four consonants (Yod, Heh, Vau, Heh) that spell the holy, unspeakable name of God. Because it is so sacred, even today, many Jews say "Adonai" ("Lord") to avoid saying the name out loud. Early Christians pronounced it as "Jehovah," but modern-day scholars feel it should be pronounced

"Yaweh," and therefore it is sometimes spelled YHWH. Many people say the individual letters, in preference to the name. In some traditions, the seventy-three most important angels have YHVH added to their names. This is known as a *tetragram*, and it entitles them to speak in the Great Law Court in Heaven. The Tetragrammaton also plays a major role in the Kabbalah.

Tezalel: Tezalel is the angel responsible for trust and fidelity in all loving relationships. He works hard to keep couples together, as long as there is a good chance of saving the relationship. Sometimes, if the couple has drifted apart, Tezalel recognizes it might be better for them to separate rather than continue in a dead relationship. You can call on Tezalel if you have any concerns about the quality of your relationship.

Theliel: Theliel is the angelic prince of love. Not surprisingly, he is associated with the planet Venus. Men should call on him if they want to attract love into their lives. Theliel will not make a specific person fall in love with you, as this might not be in the best interest of both parties. However, he will create desirable situations to help people meet each other. After that, it is up to the two people to develop a relationship, if they wish.

Throne Bearers: The throne bearers are an exclusive choir of angels in Islam. Until the Day of Judgment, only four angels belong to this group. However, this will be increased to eight on the day of Resurrection.

Throne of God: According to Jewish legend, God sits on his throne in Heaven while the court of Heaven assesses the deeds of men and women. Seven Archangels stand at the throne. Twenty-four Elders sit on thrones surrounding the throne of God. The Seraphim, Cherubim, and Thrones encircle the throne of God. When the court is in session, the angels of mercy stand on the right-hand side of God, the angels of peace stand to His left, and the angels of punishment stand in front of Him. When they

are all assembled, Radueriel breaks the seals on the box that contains the record of everyone's deeds and hands the scrolls to God (3 Enoch 27:1–2).

See *Archangels, Cherubim, Elders, punishment (angels of), Radueriel, Seraphim, Thrones*.

Thrones: The Thrones are the third-highest ranking of angels in Dionysius the Areopagite's hierarchy of angels. They are sometimes called Wheels, as Ezekiel, the Old Testament prophet, saw them as fiery wheels. They are angels of justice. Their task is to advise God when he makes important decisions. According to the Testament of Adam, they stand in front of the throne of God. The princes of the choir of Thrones include: Jophiel, Orifiel, Raziel, and Zaphkiel. Artists usually depict the Thrones as fiery wheels, with four wings that are covered with penetrating eyes.

See *Dionysius the Areopagite, hierarchy of angels,* individual angels.

Thunder: In the Islamic tradition, Thunder is the angel who looks after the clouds and sends them wherever Archangel Michael decides they should go. Thunder wields a large stick that he uses to make the clouds move. Whenever we hear the sound of thunder, we are hearing the angel Thunder praising God. Thunder has an assistant named Annan.

See *Annan, Archangels, Michael*.

Tir: Tir is the yazata angel in charge of Mercury and the month of June. Tir has the body of a fish, the face of a boar, and two arms (one white and the other black). He wears a crown.

See *yazata, Zoroastrianism*.

Tiriel: Tiriel helps Raphael look after the planet Mercury. Magicians invoke him when making talismans relating to Mercury. It is likely that Tiriel was originally Tir and became Tiriel when adopted by the Hebrew pantheon of angels.

See *Raphael*.

Tomimiel: Tomimiel is one of the ruling angels of the zodiac, responsible for the sign of Gemini.

See *zodiac (angels of the)*.

Tsaphiel: Tsaphiel is one of the angels of the moon, sometimes invoked by magicians when performing rituals involving the moon.

Tubuas (Tubuael): Tubuas is one of the angels who were demoted at the Council of Rome in 745 CE. Pope Zachary became concerned at the public interest in angels and declared a number of them could no longer be venerated. These angels, known as reprobated angels, are: Adimus, Inias, Raguel, Sabaoc, Simiel, Tubuas, and Uriel.

See individual angels, *reprobated angels*.

Tzadkiel: See *Zadkiel*.

Tzakmaqiel (Tsak-mak-ee-el) **(Tzakmiqiel or Tzakamquiel):** Tzakmaqiel is the angel of Aquarius, and he helps Archangel Cambiel look after people born under this sign.

See *Archangels, Cambiel, zodiac (angels of the)*.

Tzaphiel (Tsaf-ee-el) **(Tzaphkiel or Tzaphquiel):** According to the Zohar, Tzaphiel is third of the ten Archangels and is responsible for Binah in the Tree of Life. His duties include looking after Thursdays and Saturdays.

See *Archangels.*

[contents]

U

Umbael (Oo-ma-bel) **(Umabel):** Umbael is one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is guardian angel of people born between January 21 and 25. He encourages a sensitive and nurturing approach to problems and difficulties. Umbael enjoys helping people who are interested in astronomy and physics.

See *guardian angels, Schemhamphoras*.

Uriel (Oo-ree-el)**:** "Fire of God." Uriel is the Archangel of prophecy. He is usually listed as one of the four main Archangels. The others are Michael, Gabriel, and Raphael. However, unlike those three, Uriel does not appear in the Scriptures, which means we know of him only through stories and legends. Uriel is sometimes considered an Angel of the Presence and has also been classified as both a Cherubim and Seraphim. He is one of the Sarim angel-princes. Uriel is also Regent of the Sun and is in charge of all natural phenomena, such as floods and earthquakes. In Jewish legend, Uriel warned Noah of the imminent flood. He is also the overseer of Hell. Uriel holds the keys to Hell and will destroy the gates to Hell on Judgment Day. Uriel can be called upon to help with creative activities.

Although Uriel was considered one of the seven great Archangels by the early Christian church, he was not mentioned by name in the Bible. Consequently, at the council in Rome in 745 CE, Uriel was demoted, along with several other angels (Adimus, Inias, Raguel, Sabaoc, Simiel, and Tubuas). They are known as the reprobated angels.

Artists usually depict Uriel holding a scroll in one hand, with an open flame burning on his other hand. This flame symbolizes his name, "Fire of God."

See *Archangels, Cherubim*, individual angels, *Presence (Angels of the), reprobated angels, Sarim, Seraphim*.

Urpaniel: Urpaniel is an angel in Judaism who was occasionally used on protective amulets.

Ushahin: Ushahin is the yazata angel in Zoroastrianism who looks after the hours from midnight to dawn every day.

See *yazata, Zoroastrianism*.

Uzerin: Uzerin is the yazata angel in Zoroastrianism who looks after the hours from 3 PM until sunset every day.

See *yazata, Zoroastrianism*.

Uzzah: "The Lord is Strength." Uzzah, Azzah, and Azael are listed in the Third Book of Enoch as the angels who did not want Enoch to be transformed into the angel Metatron. They told God that Enoch was a descendent of people who had been drowned in the Flood for their wicked ways and that he did not deserve to become an angel. God told them they had no right to interfere and that he had chosen Enoch ahead of any angel. Uzzah, Azzah, and Azael were smart enough to accept the rebuff and bowed down before the new angelic prince, Metatron. Despite this, the angels teased Metatron by calling him "youth," because he was the youngest angel.

See *Azael, Azzah, Metatron*.

Uzziel (Usiel): "God's Power." Uzziel is the angel of mercy. Some sources claim he is a Cherubim or chief of the order of Virtues. He provides faith and hope in our darkest moments. Uzziel is the angel to invoke when everything seems hopeless and there seems no point in carrying on. He also works hard to teach people faith, hope, love, and forgiveness. According to the apocryphal Book of the Angel Raziel, Uzziel is one of the seven angels who stand in front of the Throne of God.

See *Cherubim, Virtues, Throne of God*.

[contents]

V

Vakhabiel (Vakabiel or Vacabiel): Vakhabiel is the angel of Pisces who helps Archangel Amnitziel look after people born under this sign.

See *Amnitziel, Archangels, zodiac (angels of the)*.

Valoel (Valuel): Valoel provides peace, contentment, and understanding. When life is overly hectic or tumultuous, Valoel can provide the necessary peace of mind to handle the situation.

Vasiariah (Va-sah-ree-yah) **(Vasariah or Variariah):** Vasiariah belongs to the Dominions and looks after justice, lawyers, judges, and courts of law. He can be invoked in any matters concerning justice, honesty, and fairness. Vasariah is also one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. Vasiariah is guardian angel of people born between August 29 and September 2.

See *Dominions, guardian angels, Schemhamphoras*.

Vayu: Vayu is a yazata angel in Zoroastrianism. He is responsible for winds and the air.

See *yazata, Zoroastrianism*.

Vehael (Vay-hay-el) **(Vahuel or Vehuel):** Vehael is a member of the Principalities and one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. He is guardian angel for people born between November 23 and 27. Vehael promotes creativity and pleasure.

See *guardian angels, Principalities, Schemhamphoras*.

Vehujah (Vay-hoo-ee-yah) **(Vehuiah):** In the Kabbalah, Vehujah is one of the eight Seraphim. He is also one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish

scriptures. Vehujah is guardian angel for people born between March 21 and 25. He enjoys helping people gain confidence and self-esteem.

See *guardian angels, Schemhamphoras, Seraphim*.

Verchiel (Verkhiel, Verkiel, or Varchiel): Verchiel is one of the regents of the choir of Powers. Verchiel is the Archangel responsible for the sign of Leo and the month of July. According to some sources, Verchiel is also a prince in the choir of Virtues. He provides love, affection, and friendship. You should call on Verchiel when you are experiencing difficulties with family or good friends.

See *Archangels, Powers, Virtues, zodiac (angels of the)*.

Verethraghna: Verethraghna is the yazata of success and victory. He is the strongest and fastest Zoroastrian angel. He works for honesty and kindness and punishes evil-doers. He takes on a wide range of forms to carry out his work. These include: a strong wind, a bull with gold horns, a powerful white horse, a camel, a bear, a bird, a bull, a young man, and a warrior wielding a sword.

See *yazata, Zoroastrianism*.

Vevaliah (Vay-vah-lee-ah) **(Veualiah or Veuliah):** Vevaliah is a member of the choir of Virtues and is also one of the seventy-two Schemhamphoras, a group of angels who bear the various names of God found in Jewish scriptures. Vevaliah is guardian angel for people born between October 24 and 28. As a Virtue, Vevaliah is involved in high-level activities, but he also enjoys encouraging and motivating people in their everyday lives.

See *guardian angels, Schemhamphoras, Virtues*.

Victoricus (Victorius or Victor): Victoricus was guardian angel to St. Patrick (c.385–461), the patron saint of Ireland. He appeared to St. Patrick on a weekly basis to offer advice and friendship. Patrick had been kidnapped at the age of sixteen and was taken from Roman Britain to Ireland, where he became a slave looking after pigs. An angelic voice

helped him escape to France. It was Victoricus who asked St. Patrick to return to Ireland to convert the people there to Christianity.

See *guardian angels*.

Virgin Mary: In the Roman Catholic Church, the Virgin Mary is considered Queen of the Angels.

See *Queen of Angels*.

Virgin of Light: The Manichaeans believed in a great angel called the Virgin of Light, who lived in the moon. In the Gnostic *Pistis Sophia*, the Virgin of Light is the judge of souls, a task normally carried out by Sophia. One of her tasks is to decide which soul is to be placed into each new body at conception. Consequently, the Virgin of Light placed the soul of Elijah into the body of the baby who grew up to become John the Baptist.

See *Sophia*.

Virtues: The Virtues are the fifth-highest rank of angels in the hierarchy of angels devised by Dionysius the Areopagite. They are in charge of all natural laws to keep the universe working as it should. Because of this, in the Hebrew tradition, they are also responsible for miracles that go against these laws. As the apostles watched Christ ascend into Heaven, they were joined by two men "in white apparel" (Acts 1:10). These are traditionally believed to be two members of the choir of Virtues. Archangel Michael is Prince Regent of the choir of Virtues. The other princes include Barbiel, Gabriel, Peliel, Raphael, and Uzziel. At one time, Satan was also a member of this order. Artists usually depict the Virtues as bishops carrying either a lily or a red rose (to symbolize the passion of Christ). They have a golden belt around their waists.

See *Archangels, Dionysius the Areopagite*, individual angels, *Satan*.

Vohu Manah: Vohu Manah is one of the leading Amesha Spentas (Archangels) in Zoroastrianism. He is the angel of self-worth, love, and divine wisdom. Vohu Manah guided Zoroaster's soul to the Throne of

God. Vohu Manah welcomes the souls of good people as they enter Heaven. Members of the Zoroastrian religion are told to "bring down Vohu Manah in your lives on Earth." They do this by loving their marriage partners as well as their neighbors. Vohu Manah is also the protector of all animals and the guardian angel of cattle.

See *Amesha Spentas, Throne of God, Zoroaster, Zoroastrianism*.

Vretil: See *Radueriel*.

[contents]

W

War in Heaven: The war in Heaven began when Satan refused God's order to bow down to Adam. Satan gathered an army of angels to fight God's forces, which were led by Archangel Michael. In the Middle Ages, people believed Satan's forces numbered 133,306,668—a huge army by any standards. The Bible reads: "And there was war in Heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in Heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him" (Revelation 12:7–9).

Satan and his army became fallen angels. They now live in Hell, where they still scheme and plot against God, even though they know the task is impossible. Satan and his army will be defeated again at the end of time.

See *Archangels, fallen angels, Michael, Satan*.

Watchers: Originally, the watchers were an important choir of angels. The best-known watchers are the Grigori, the fallen angels who are part of Jewish legend. They came down to earth to teach mankind knowledge that God thought would be useful to them. Unfortunately, some of them fell in love with human women, and the children who were born as a result were the giants Nephilim. Shemhazai was the leader of the Grigori. However, there are two other watchers who, according to the Third Book of Enoch, are called the Irin. They are twin angels who discuss and debate every issue that comes before the throne of God. These watchers are mentioned in Daniel 4:17.

See *fallen angels, Grigori, Irin (the), Nephilim, Shemhazai*.

Water, Angel of: See *Taliahad*.

Week, Angels of the: Angels are responsible for the different days of the week. Magicians invoke these angels on their respective days to help them

in their endeavors. Various names have been suggested for the different names of the week, but the best-known selection is the one published in *The Magus* (1801) by Francis Barrett:

Sunday: Michael
Monday: Gabriel
Tuesday: Camael (Chamuel)
Wednesday: Raphael
Thursday: Sachiel
Friday: Anael
Saturday: Cassiel

Peter de Abano (c.1250–c.1316), the Italian philosopher, listed his selection in his book *Heptameron* (Magical Elements) on angels:

Sunday: Michael
Monday: Gabriel
Tuesday: Samael
Wednesday: Raphael
Thursday: Sachiel
Friday: Anael
Saturday: Cassiel

The *Liber Juratus*, also known as *The Sworn Book of Honorius*, was a famous thirteenth-century grimoire that influenced many generations of magicians, including Dr. John Dee. It listed 47 angels for Sunday, 56 for Monday, 52 for Tuesday, 45 for Wednesday, 37 for Thursday, 47 for Friday, and 50 for Saturday.

See *day (angels of the), Dee (Dr. John)*, individual angels, *planetary angels*.

Wheels: This is another name for the choir of Thrones.

See *Thrones*.

Wormwood: Wormwood is a bitter-tasting plant, making it an unlikely name for an angel. Although it is called a star in the Bible (Revelation

8:11), Wormwood is generally considered an angel: “And the third angel sounded, and there fell a great star from Heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter” (Revelation 8:10–11). C. S. Lewis (1898–1963) made Wormwood a junior devil in his novel *The Screwtape Letters*.

[contents]

X

Xaphan (Zephon): Xaphan was one of Satan's soldiers in the war in Heaven. He suggested to Satan that they set fire to Heaven, but they were defeated before their plan could be carried out. Xaphan became one of the fallen angels and spends his time fanning the flames in the furnaces of Hell.

See *fallen angels, Satan, war in Heaven*.

Xathanael (Nathanel or Nathaniel): According to one version of The Gospel of Bartholomew, Xathanael was the sixth angel created by God. Not surprisingly, the Catholic Church, which believes all angels were created simultaneously, does not accept this idea.

See *Nathanel*.

[contents]

Y

Yahriel: Yahriel is one of the angels of the moon and is sometimes invoked by magicians when performing rituals involving the moon.

Yazata (Yazad): "Adorable Ones." The yazatas are Zoroastrian angels who serve under the Amesha Spentas and work to help and protect humankind. The head of the yazatas is Mithra, whose main task is to assist Ahura Mazda, the God in Zoroastrianism. Some of the better known yazata include: Aban, Ahurani, Airyaman, Akhshti, Arshtat, Ashi Vanghuhi, Asman, Atar, Chista, Daena, Erethe, Havani, Hvare-Khshaeta, Maonghah, Meher, Mithra, Nairyosangha, Parendi, Raman, Rapithwin, Rasanstat, Rashnu, Rata, Sraosha, Ushahin, Uzerin, Vayu, and Zamyat.

See *Ahura Mazda, Amesha Spentas,* individual angels, *Mithra*, *Zoroastrianism*.

Yazidi: The Yazidi are followers of a Kurdish religious sect that predates Christianity. There are about 500,000 Yazidis worldwide in Iraq, Iran, Armenia, Georgia, Syria, Turkey, and Russia. They believe in a creator god who has seven angels to help him look after the world. The head angel is Melek Ta'us, usually known as the Peacock Angel. In Yazidi teaching, God created the Peacock Angel first, followed by the other six angels. God asked the angels to bring him dust from the earth. God blew his breath into this dust and created Adam, the first man. Although some people claim the Peacock Angel is a fallen angel, the Yazidis consider him a major force for good, and God trusts him to look after the earth. The Yazidis do not believe in a devil or any other spiritual adversary fighting against God. There are eight Archangels in the Yazidi pantheon: Melek Ta'us (Peacock Angel), Kadir-Rahman, Sheikh Bakra, Sheikh Ism, Sij-ed-din, Nasr-ed-din, Fakr-ed-din, and Shams-ed-din.

See *fallen angels, Melek Ta'us*.

Yefifiyyah (Yefefiah or Yepipyah): Yefifiyyah is an Angel of the Presence and a member of the Sarim. Jewish legend says he taught the Kabbalah to Moses.

See *Presence (Angels of the), Sarim*.

Yehudiah (Yay-hoo-dee-yah) **(Yehudiam):** Yehudiah is the angel of bereavement and can be called upon for comfort when a loved one dies. He also helps carry the souls of the dead up to Heaven. Because of this, he is considered an angel of death in Judaism. He is one of God's chief messengers and is the guardian angel of people born between September 3 and 7.

See *death (angel of), guardian angels*.

Yetzer Hara (Yetzer Ra): In the Jewish tradition, Yetzer Hara symbolizes the dark, or evil, side of everyone's nature. He is often thought to be the angel of death and/or Satan.

See *death (angel of), Satan*.

YHVH: The four consonants YHVH are known as the Tetragrammaton. They are sometimes expressed as YHWH, to match the popular "Yaweh" pronunciation. They spell God's true name in Hebrew. God's true name was considered too sacred to be spoken out loud, and people referred to Adonai, or Lord, instead. In some traditions, the seventy-three most important Archangels have these four letters added to their names. Metatron is known as the Lesser YHVH.

See *Archangels, Tetragrammaton*.

Yophiel (Iofiel or Yofiel): Yophiel is the Jewish angel of beauty. In Jewish tradition, Yophiel, Metatron, and Yefifiyyah placed Moses on his couch immediately before he died. In the Zohar, Yophiel is considered one of the leading angels, with fifty-three legions of lesser angels attending him.

See *Jophiel, Metatron, Yefifiyyah*.

[contents]

Z

Za'amiel: According to the Third Book of Enoch, Za'amiel is one of the Rulers of the Earth and is responsible for vehemence.

See *Rulers of the Earth*.

Za'aphiel (Za'afiel): , Za'aphiel is one of the Rulers of the Earth, according to the Third Book of Enoch. He is responsible for hurricanes and storms. Apparently, God sometimes uses Za'aphiel to deal with evildoers.

See *Rulers of the Earth*.

Zabkiel: See *Zaphkiel*.

Zachariel: Zachariel has been listed among the Archangels, Dominions, and Powers. He can be invoked to help people improve their memory. Rudolf Steiner considered him one of the seven great Archangels. It is possible that he helps Archangel Raphael rule over the second of the seven Heavens.

See *Archangels, Dominions, Heavens, Powers, Raphael, Steiner (Rudolf)*.

Zadkiel (Zachiel or Tzadkiel): "Righteousness of God." Zadkiel is the ruler of Jupiter, regent of Sagittarius, ruler of the Fifth Heaven, a member of the Sarim, and is believed to be Chief of the Choir of Dominions. Zadkiel is also the Angel of Divine Justice and a planetary angel. Dionysius the Areopagite included Zadkiel in his list of seven Archangels. In the Fifth Heaven, Zadkiel is attended by 496,000 myriads of angels. Because of his association with Jupiter, Zadkiel provides abundance, benevolence, mercy, forgiveness, tolerance, compassion, prosperity, happiness, and good fortune. According to Jewish legend, it was Zadkiel who prevented Abraham from sacrificing his son Isaac. (However, another Jewish legend says Tadhiel performed this task.) You should call on

Zadkiel for help whenever you experience financial or legal problems. It is possible that Zadkiel and Sachiel are two names for the same angel. As Tzadkiel, his name is sometimes found on amulets worn by pregnant women who believe he will help them give birth to a healthy baby.

See *Archangels, Dionysius the Areopagite, Dominions, planetary angels, Sachiel, Sarim, Tadhiel*.

Zagzagel: "God's Righteousness." In Hebrew lore, Zagzagel is the angel of the burning bush who gave advice to Moses (Exodus 3:2). Zagzagel advised and taught Moses, and he helped Michael and Gabriel prepare Moses' grave and escort his soul to Heaven. Zagzagel is believed to be an Angel of the Presence, ruler of the Fourth Heaven, and a member of the Sarim. Although he looks after the Fourth Heaven, Zagzagel lives close to God in the Seventh Heaven. In his spare time, he also teaches other angels. He speaks seventy languages. You can call on Zagzagel whenever you need knowledge or wisdom.

See *Gabriel, Michael, Presence (Angels of the)*.

Zakun (Zakum): Zakun is a powerful angel who, with Lahash, led 184 myriads of angels to seize the prayers of the Jews who were praying that Moses be allowed to reach the Promised Land. Lahash was severely punished for this transgression, but Zakun's fate is not known.

See *Lahash*.

Zamael: "The Severity of God." Zamael is the Archangel of the planet Mars and the angel who looks after Tuesday. There has been considerable confusion between three Archangels: Khamael, Samael, and Zamael. It is possible they are all the same angel.

See *Archangels, Khamael, Samael*.

Zamyat: Zamyat is the female yazata angel in Zoroastrianism who rules over the earth.

See *yazata, Zoroastrianism*.

Zaphiel: Zaphiel is mentioned in the Third Book of Enoch. He has been called a Cherubim and ruler of the planet Saturn. One legend says he taught Noah before Noah started building the ark.

See *Cherubim*.

Zaphkiel: Zaphkiel is a prince of the choir of Thrones. He is one of the planetary angels who look after the planet Saturn. It is possible that Zaphkiel is another name for Cassiel.

See *Cassiel, planetary angels, Thrones*.

Zarall: Zarall and Jael were two Cherubim who protected the Ark of the Covenant. Depictions of them were carved into the mercy seat of the Ark.

See *Ark of the Covenant, Cherubim, Jael*.

Zebul: Zebul is one of the two rulers of the Sixth Heaven. He rules the nighttime hours, and Sabath rules during the daytime.

See *Heavens, Sabath*.

Zebuleon: According to the Book of Esdras, Zebuleon is one of the nine angels who will govern the world after the Day of Judgment. The others are: Aker, Arphugitonos, Beburos, Gabriel, Gabuthelon, Michael, Raphael, and Uriel.

See individual angels.

Zedekiel: See *Zadkiel*.

Zehanpuryu YHWH: In Jewish legend, Zehanpuryu YHWH is one of the gatekeepers to the Seventh Heaven. This makes him one of the most important angels in Heaven.

See *Heavens.*

Zequiel: Zequiel is an unusual angel who came to help Eugene Torralva, a Spanish doctor who lived in Rome in the early sixteenth century. Zequiel, who looked like a young man with blonde hair and a black over-robe, taught Torralva the healing powers of several plants, which the doctor was

able to use with his patients. However, Zequiel's specialty was predicting the future, and on at least two occasions he transported Torralva through the air on a knotted stick to see an actual event unfold. Not surprisingly, word of this got out and Torralva was arrested by the Inquisition in 1528. After being tortured, Torralva admitted that Zequiel was an evil spirit and that he would have no more dealings with him.

Zi'iel: According to the Third Book of Enoch, Zi'iel is one of the Rulers of the Earth and is responsible for ground tremors and commotion.

See *Rulers of the Earth*.

Ziqiel: According to the Third Book of Enoch, Ziqiel is one of the Rulers of the Earth and is responsible for comets.

See *Rulers of the Earth*.

Zodiac, Angels of the: Angels have been associated with the twelve signs of the zodiac for thousands of years. It is a logical association, as angels, stars, and planets are all associated with the celestial realms. According to Jewish tradition, Masleh is the angel in charge of the zodiac. Abbot Johannes Trithemius included the traditional associations of angels with the astrological signs in *The Book of Secret Things* (c.1500):

Aries: Malahidael or Machidiel
Taurus: Asmodel
Gemini: Ambriel
Cancer: Muriel
Leo: Verchiel
Virgo: Hamaliel
Libra: Zuriel or Uriel
Scorpio: Barbiel
Sagittarius: Advachiel or Adnachiel
Capricorn: Hanael (See Anael)
Aquarius: Cambiel or Gabriel
Pisces: Barchiel

Medieval magicians called on the angels of the zodiac for many purposes, and many different angels were related to the twelve signs. In his *Three Books of Occult Philosophy*, Cornelius Agrippa mentioned twelve other angels who are frequently associated with the signs of the zodiac (p. 553). However, he made two mistakes in his list (the angels for Cancer and Libra). Dr. Thomas Rudd (1583–1656) recorded a more accurate list that is included in *Summoning the Solomonic Archangels & Demon Princes* by Stephen Skinner and David Rankine:

Aries: Teletiel
Taurus: Suriel
Gemini: Tomimiel
Cancer: Sataniel
Leo: Ariel
Virgo: Botuliel
Libra: Masniel
Scorpio: Acrabiel
Sagittarius: Chosetiel
Capricorn: Godiel
Aquarius: Deliel
Pisces: Dagymiel

See individual angels.

Zoroaster: (c. 628–c. 551 BCE) Zoroaster was an Iranian prophet, religious reformer, and founder of Zoroastrianism. According to the Zend Avesta, the sacred book of Zoroastrianism, Zoroaster saw Ahura Mazda in a vision. Ahura Mazda told him to teach others his philosophy of good thoughts, words, and deeds. Zoroaster's teaching has had a huge effect, not only on the Persian civilization, but also on Judaism, Christianity, and Islam.

See *Ahura Mazda, Zoroastrianism*.

Zoroastrianism: Zoroastrianism is the religion founded by the Persian prophet Zoroaster in the sixth century BCE. Ahura Mazda is the deity in this religion, and he is credited with creating Heaven and earth. His chief assistants are the six or seven Amesha Spentas, the Holy Immortals, who are similar to Archangels. They constantly fight Angra Mainyu (the devil) and his supporters. Followers of Zoroastrianism believe that good will ultimately triumph over evil.

See *Ahura Mazda, Amesha Spentas, Angra Mainyu, Archangels, devil, Zoroaster, Zoroastrian angels*.

Zoroastrian Angels: In Zoroastrianism, there are six Archangels, known as Amesha Spentas, who serve Ahura Mazda (God). Ahura Mazda and his six Amesha Spentas symbolize seven moral precepts and keep watch over different aspects of Ahura Mazda's creation:

Ahura Mazda: the Holy Spirit, mankind
Vohu Manah: wisdom, cattle
Asha Vahishta: truth, fire
Armaita: devotion, earth
Khshathra Vairya: desirable dominion, sky
Haurvatat: wholeness, water
Ameretat: immortality, plants

Guardian angels are called fravashis in Zoroastrianism. Yazata are the rank and file angels in Zoroastrianism. Anahita, the angel of fertility, is an example of a yazata.

See *Ahura Mazda, Amesha Spentas, Archangels, fravashis, guardian angels,* individual angels*, yazata, Zoroastrianism*.

Zuriel: "My Rock is God." Zuriel is the Prince Regent of the choir of Principalities. He is also Archangel of the sign of Libra and ruler of September. Zuriel can be invoked to create harmony and accord. Zuriel is also the angel of childbirth, and he is sometimes summoned to help ease

the pain of childbirth. In the past, pregnant women wore amulets with his name inscribed on them to provide protection during childbirth.

See *Archangels, Principalities, zodiac (angels of the)*.

[contents]

Appendix

Guardian Angel Invocation

The word *invocation* is derived from the Latin *advoco*, which means, "summon." An invocation is generally performed to summon a deity, angel, or spiritual power. This appendix includes four invocations that many people have found useful in making contact with their guardian angels.

You will need both time and space to perform these invocations. Whenever possible, I prefer to do work of this sort outdoors, but naturally both privacy and the weather sometimes force me indoors. If you are performing an invocation indoors, make sure you will not be interrupted for about half an hour. I temporarily disconnect the phone to ensure there will be no interruptions. I prefer to do any magical work when I'm alone in the house, too. If this is not possible, tell the other occupants that you don't want to be disturbed for a while, to make sure they won't accidentally walk into your room in the middle of the invocation.

You will need to create a sacred space in which to perform your invocation. Start by creating a "magic circle" six to eight feet in diameter. I have a circular rug that I use when performing a ritual indoors. Alternatively, you can mark out a circle using cord or rope. Outdoors, I sometimes use stones to indicate a circle. Often, I simply imagine the circle I'm working in.

If possible, enjoy a leisurely bath before putting on clean, loose-fitting clothes. This effectively separates the invocation from your normal, everyday activities. I enjoy thinking about the invocation while washing myself and relaxing in the bath. This builds up a sense of anticipation and gives me time to think about what I hope to gain from the invocation.

Invocation One

Step into your magic circle and stand in its center. Face east, close your eyes, and visualize Archangel Raphael standing in front of you. You may visualize him as a large angel with huge wings. You might "see" him as a traveler, with a staff and a fish. You might sense him as energy, rather than a figure. It makes no difference how you visualize Raphael; what you see or sense will be right for you. When you feel Raphael is in front of you, speak to him. I prefer to speak out loud, but depending on the circumstances, you might like to talk to him in your mind. You might say something along these lines: "Thank you, Archangel Raphael, for your support and protection. I'm grateful to you for being here for me and for your guidance and healing. Thank you."

With your eyes still closed, turn to face south, and visualize Archangel Michael. I visualize him as a tall man wearing a suit of armor, with one foot resting on a dragon. This picture is a composite of different paintings I've seen of Archangel Michael over the years; naturally, you can visualize Michael in any way you wish. Again, once you sense his presence, speak to him. You might say: "Thank you, Archangel Michael, for your support and protection. Thank you for giving me strength and courage when I need it. I am very grateful for your help. Thank you."

Turn to face west. Visualize Archangel Gabriel as clearly as you can. Whatever comes into your mind is the right image for you. Speak to Gabriel: "Thank you, Archangel Gabriel, for your gentleness and devotion. Thank you for being God's messenger and for all your help and support. I am very grateful. Thank you."

Turn to face north. This time visualize Archangel Uriel before you. When you have an image in mind, speak to him: "Archangel Uriel, I'm grateful for all your help and support. Thank you for giving me fresh ideas and insights. Thank you for forcing me to make changes when I'm reluctant to make them myself. Thank you."

Turn to face Archangel Raphael again. You are now in the middle of a circle, totally surrounded by the four great Archangels. You are protected and safe. Now you can ask for anything you wish. In this particular invocation, you want to contact your personal guardian angel.

Think of your need, or desire, to make contact, and then ask your guardian angel to make himself known to you. You can ask directly, or ask the universal life force (God, Mother, Father, Allah, etc.) to intervene for you. You might say: "Thank you, [name of your guardian angel], for guiding, helping, and supporting me throughout my life. I may not have thanked you before, but I'm very grateful for everything you've done for me. Please make yourself known to me, as I wish to establish a much deeper connection with you. This will help me grow as a person, not only spiritually, but mentally, physically, and emotionally as well. Thank you once again."

Remain silent for about sixty seconds. You may find you hear almost instantly from your guardian angel. This communication will come through thoughts and insights that appear in your mind. Carry on a conversation with your guardian angel for as long as you wish. There is no need to be concerned if you don't hear from your guardian angel immediately. This invocation will have established a closer, more personal relationship with your guardian angel, and you will hear from him when the time is right.

No matter what the response is, thank your guardian angel once again. Visualize Archangel Raphael again, and thank him for his help and protection. Say goodbye, and then repeat this with Archangels Michael, Gabriel, and Uriel.

When you feel ready, open your eyes and take a few seconds to familiarize yourself with your surroundings before leaving the magic circle. Have something to eat and drink before carrying on with your day.

Once you have made a connection with your guardian angel, you will not need to perform this ritual again, as he will come to you whenever you

need him. However, many people enjoy the ritual so much that they perform it regularly. It brings them into contact with the four great Archangels as well as their guardian angel.

Invocation Two

Place a table and chair in the center of your magic circle. If you wish, you can start this invocation by visualizing the four Archangels surrounding you. I like to do this not only because it's an opportunity for angelic contact, but also because of the feeling of protection the Archangels provide. However, including the Archangels is not essential.

Sit down on the chair and write a letter to your guardian angel. No one will see this letter, except for your guardian angel, so you can write anything you wish. You might thank your guardian angel for his help and support in the past. You might express your desire to contact him, and list the reasons why you want to do this. You might express your frustration at not being able to contact him in the past. Your letter must be candid, open, and honest.

Take your time in writing your letter, but do not be concerned if you accidentally miss anything you wanted to mention. You can write another letter later or discuss it in person once you've made contact.

When you have finished, sign the letter and seal it in an envelope. Place the envelope on the palm of your right hand, and rest the back of this hand on the palm of your left hand. Hold the envelope in position with your left thumb.

Close your eyes and ask your guardian angel to come to you. Allow about sixty seconds to give your guardian angel time to put thoughts into your mind. As in the previous invocation, you might make immediate contact. However, it may also take a few days. Naturally, you can enjoy a conversation with your guardian angel if contact is made. Once you have finished the conversation, or you have allowed sufficient time for contact to be made, thank your guardian angel.

When you feel ready, open your eyes. If you surrounded yourself with the Archangels, thank them for their help. Leave the magic circle.

This invocation is not quite over—you still have the letter you wrote to your guardian angel, which needs to be sent out into the universe. You do this by burning it and watching the smoke as it ascends toward Heaven. You may have to move into another room to find a safe place to burn it. As the envelope burns, visualize your message being sent to your guardian angel. Once the envelope and contents have burned away, thank your guardian angel for his help and carry on with your day.

Invocation Three

Sit in a comfortable chair with your feet flat on the ground and your hands resting in your lap. Close your eyes and take three slow, deep breaths. Each time you inhale, think, "relaxation in." When you exhale, think, "tension and stress out." Continue taking slow, deep breaths and consciously relax all of the muscles in your body, starting with your toes and finishing at the top of your head. After doing this, mentally scan your body to make sure you are totally relaxed. Focus on any areas that are still tense and allow them to completely relax.

When you are totally relaxed, focus on your breathing again. Imagine that you're breathing in divine energy each time you inhale. As you breathe out, imagine that each exhalation is creating an invisible bubble of air around you. Visualize this bubble of air growing larger and larger with each exhalation. When you feel totally surrounded by this imaginary bubble, mentally fill it with your favorite color, so the bubble becomes more visible. You can make it change color several times, if you wish. Each time you make the bubble change color, allow yourself to experience the sensations that the particular color provides.

When you are ready to meet your guardian angel, make the bubble return to your favorite color, and then ask your guardian angel to join you. Your special angel will appear inside the bubble. You may see him in your

mind's eye, or you may experience him simply as a sense of knowing that he is present with you.

Once you sense his presence, start a conversation with your guardian angel. You will probably start by thanking him for helping you progress through life. If you have a special need for your guardian angel because of a particular situation in your life, discuss that with your angel. You can discuss anything at all.

After you've gone over everything you had in mind, thank your guardian angel for coming to your aid, and say goodbye. Visualize the bubble of air around you and see it gradually dissipating until it completely disappears. Take three more slow, deep breaths and open your eyes.

Invocation Four

You will need a candle and a table to place it on for this invocation. As you will have your eyes closed for part of the invocation, make sure the candle is secure before you start. I usually use a white candle for invocations of this sort, but you can use any color you wish as long as it is pleasing to you.

Light the candle, and sit down about six feet away from it. When you look straight ahead, the candle flame should be at eye level. Make yourself as comfortable as possible.

Gaze at the flame and think about your need to contact your guardian angel. After a minute or two, your eyes will start feeling heavy. Let them close when this occurs. Take a slow, deep breath and ask your guardian angel to contact you. Wait for about a minute to see if your guardian angel starts putting thoughts in your mind. Begin communicating with your guardian angel if he makes contact with you.

If he does not make contact, remain sitting quietly with your eyes closed, and talk about your need and desire to contact your guardian angel. Thank him for what he has done for you in the past and say how much you are looking forward to establishing an even closer bond with him in

the future. Pause for another minute to see if he wants to respond. Obviously, if he does start talking, engage him in conversation. If not, thank him again, and tell him you'll try again, and that you will keep on trying until he does contact you.

Take a slow, deep breath, and open your eyes. Stand up and pick up the candle. Hold it high in front of you. Say "thank you" out loud, and finish the invocation by snuffing out the candle.

~

These are my favorite invocations for contacting a guardian angel. Over the years, my students and I have experimented with many different rituals and invocations, and these are the ones that have proved most effective. I like the first invocation best but use all of them at different times. Experiment for yourself to see which invocation you like best. Continue performing the invocation at least once a week until you have established regular communication with your guardian angel.

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[contents]

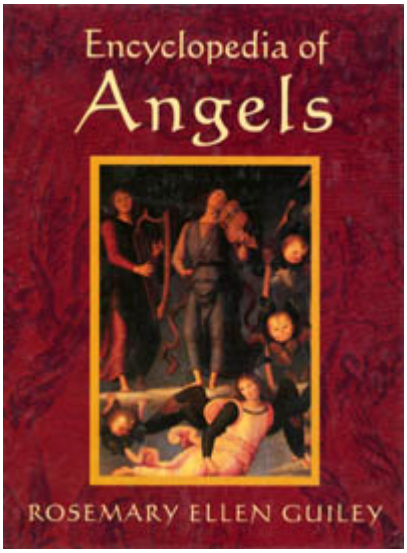

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title:
author:
publisher:
isbn10 | asin:
print isbn13:
ebook isbn13:
language:
subject
publication date:
lcc:
ddc:
subject:

Encyclopedia of Angels

Rosemary Ellen Guiley

Facts On File, Inc.

Encyclopedia of Angels

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publisher. For information contact:

Facts On File, Inc.
11 Penn Plaza
New York NY 10001

Library of Congress Cataloging-in-Publication Data

Guiley, Rosemary.
Encyclopedia of angels / Rosemary Ellen Guiley.
p. cm.
Includes bibliographical references and index.
ISBN 0-8160-2988-1
1. AngelsDictionaries. I. Title.
BL477.G87 1996
291.2'15'03DC20 96-12009

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quantities for businesses, associations, institutions, or sales promotions. Please call
our Special Sales Department in New York at 212/967-8800 or 800/322-8755.

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Cover design by Dorothy Wachtenheim

Front cover art: Detail from *Ascension of Mary* (Perugino, 1500).
Courtesy of the
Galleria dell' Academia, Florence / AKG, London

Printed in the United States of America

VB INNO 10 9 8 7 6 5 4 3 2

This book is printed on acid-free paper.

Contents

ACKNOWLEDGMENTS vii

FOREWORD ix

ENTRIES AZ 1

BIBLIOGRAPHY 205

INDEX 209

For Lynne Hertsgaard

Acknowledgments

My deepest appreciation and gratitude go to Rosemary McMullen and Joanne P. Austin, who were instrumental in researching and compiling portions of this book.

Foreword

The angel is a mystery, one that we have attempted to explain for more than two thousand years. The study of angels is vast and complex. Thousands of angels (and demons) are cited in lore and literature. However, contradictions abound concerning name spellings, functions, duties and identities. In fact, one can become submerged in minutiae about angels that does little to shed light on their true essence.

For *Encyclopedia of Angels* I have chosen to cover angels by topic. Many significant angels and demons are listed by name and by group. Otherwise the characteristics, functions and nature of angels, and our beliefs about them and experiences with them, are covered under general subject headings and under biographical profiles of mystics, theologians, philosophers and others. I also compare angels to similar beings in non-Western religions. The collection of these entries provides what I hope will be for the reader a fascinating journey into the evolution of the angel in Western thought. This evolution has been shaped largely by visionary experience. What we know about angels comes through our otherworldly contact with them.

My own interest in angels was sparked in the mid-1980s (before angels became the darling of the media), when I began having archetypal dreams that included a mysterious figure I identified as an angel. This figure served as a psychopomp into the reaches of inner space, leading me through a psychic transformation from one life-stage of consciousness to another, which unfolded over time.

Earlier in life I had received no particular religious indoctrination about angels, and felt rather neutral about the question of their existence as portrayed in text and art. However, it was obvious to me that I was nonetheless tapping into an archetypal form that exists in the collective unconscious regardless of my own personal views. This is an ancient archetype, shaped by countless experiences, which in turn shaped beliefs, which revolved to shape experience. And now this archetype was breaking through the *unus mundus*, the undifferentiated whole of the universe, in response to my own psychic need. I found that the more I accepted this angel, the more the archetype became energized in my life, expressing itself not only through dreams but through inspiration, creativity, intuition and even visionary experience. In the ensuing years I have found myself in the company of numerous angelic presences.

Do I believe in angels? The answer must of course be yes, although even after years of study on the subject, I remain open as to their exact nature. I do not believe there are easy answers. Under the ANGEL entry, I have given the definition traditional to our mythology: "a supernatural being who mediates between God and mortals." Do they exist in their own right, in celestial realms? Perhaps so. Or perhaps there is an energy, a vibration of love and light from the Godhead, which becomes an "angel" when it interacts with human consciousness, taking on a form that we can comprehend and integrate into our spiritual and cosmological outlooks. Perhaps it is our need for semidivine messengers, for spiritual companions, protectors and guides, and for divine beauty in our own likeness, that draws to us what we call the angel. Our monotheistic God is imageless, abstract and remote. The angel, upon whom we project a form that is an exalted image of ourselves, helps us to feel closer to the Source of All Being.

The world's mystical traditions teach oneness, that everything is part of everything else. Quantum physics tells us that there is no separation between object and observer, that we are inexorably bound up in what we think we merely observe. Consequently we and the angels are part of each other; the good angel can be seen as an expression of our higher self (and the demon as an expression of our lower nature). The dynamics between the two, high and low, are what psychic integration and spiritual growth are all about.

The angel is a profound mystery, as deep as the mystery of the soul, as limitless as the mystery of infinity and eternity. This is a puzzle we may never be able to solve, but our probing of the mystery yields endless permutations that deepen our insights into ourselves. The experience of an angelan ANGELOPHANYis just as powerful today as it was for the visionary prophets of the biblical era. The prophets were escorted to a state of consciousness called heaven and were given the word of God in the form of laws and moral codes. Today the epiphanies are more personal, but just as life-changing. Via the angel we glimpse the unknown, and we are encouraged to press on.

Rosemary Ellen Guiley
Annapolis, Maryland

A

Abaddon (also Apollyon) An angel of death and destruction, whose name literally means "the destroyer." In REVELATION, Abaddon (the Hebrew version of Apollyon) is king of the abyss, the bottomless pit of hell (Revelation 9:10), and also is the angel who possesses the key to the bottomless pit and binds Satan and throws him into it for one thousand years (Revelation 20:13).

Sometimes Abaddon also is equated with SATAN and SAMAEL. His name is used in conjuring spells for malicious intent.

Abraham The patriarch of the Hebrews was a frequent recipient of instructions and interventions from Yahweh and the Angel of Yahweh, otherwise known as the ANGEL OF THE LORD.

Although the text of Genesis often reads "Yahweh said," Genesis 15:1 reads "it happened. that the word of Yahweh was spoken to Abram in a vision." (Abram was Abraham's original name before God made him founder of the Hebrew nation.) When Abram's concubine Hagar gave birth to a son and was expelled from the household by Abram's childless wife Sarai, "the angel of yahweh met her" and spoke to her. The angel foretells Hagar's numerous descendants and tells her to name her son Ishmael. She calls the angel "El Roi," the God of Vision, and the well where this meeting took place was renamed Lahai Roi (Genesis 16:714). Hagar's mistaking an angel for Yahweh was the first of many confusions about the identity of the Angel of the Lord.

Later, yahweh makes a covenant with Abram, promising him the birth of a son to the by-now-elderly Sarai, and also land. He instructs Abram to circumcise himself and all in his household. Abram's name from now on will be Abraham and Sarai's will be Sarah (Genesis 17).

One midrash (rabbinical text) says that Isaac's birth was announced three days after Abraham's circumcision of his entire household, and that God commanded MICHAEL, GABRIEL and APHAEL to comfort Abraham, who suffered great pain, as always happens on the third day of circumcision. The archangels protested: "Would you send us to an unclean place, full of blood?" God answered: "By your lives, the odor of Abraham's sacrifice pleases me better than myrrh and frankincense! Must I go Myself?" Then they accompanied Him disguised as Arab wayfarers. Michael was to announce Isaac's birth; Raphael to heal Abraham; and Gabriel, to destroy the evil cities of SODOM AND GOMORRAH.

The midrash above ties in with the story that follows, the most often-discussed angel episode in the Abraham story,

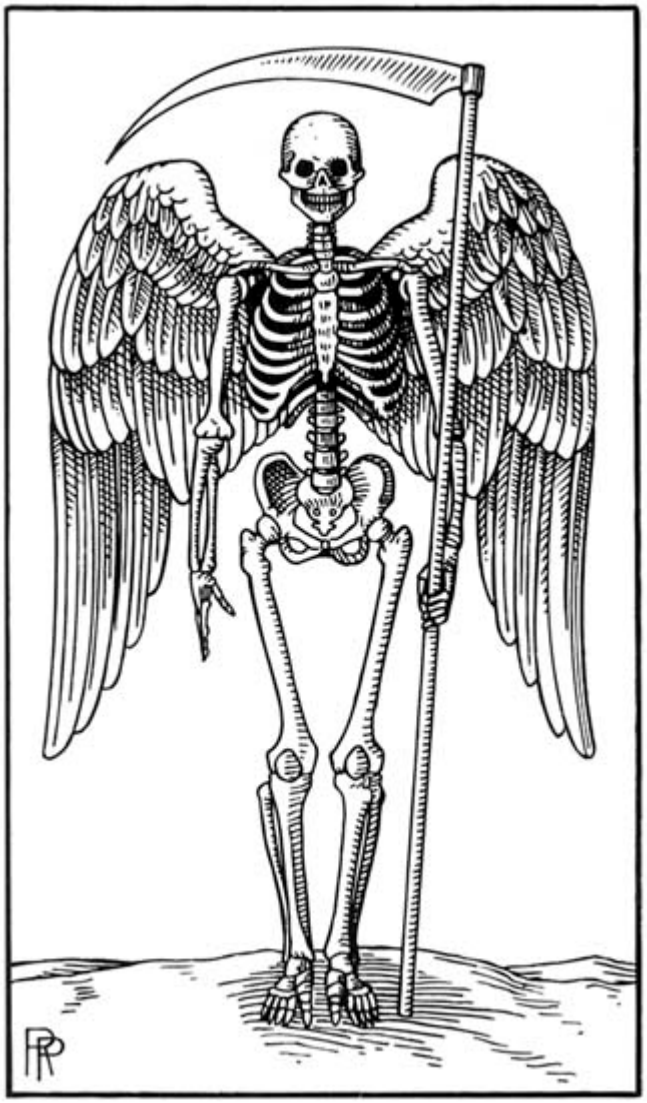

Abaddon
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Genesis 18 and 19. In this story the confusion between God and angels becomes readily apparent. The text says, "Yahweh appeared to him at the Oak of Mamre while he was sitting by the entrance of his tent during the hottest part

of the day. He looked up and there he saw three men standing near him. As soon as he saw them he ran from the entrance of the tent to meet them, and bowed to the ground." This was not a sign of adoration but a sign of respect. At first Abraham sees his guests as mere human beings and welcomes them warmly. Their superhuman character is only gradually revealed. Abraham hurries to get a meal prepared and stands by them while they eat under the tree. They ask where Sarah is and Abraham says she is in the tent. Then one says he will come and visit in a year and Sarah will have a son. Sarah overhears and laughs. The guest asks why Sarah laughed, when is anything too wonderful for Yahweh?

"From there the men set out and arrived within sight of Sodom, with Abraham accompanying them to show them the way. Now Yahweh had wondered, 'Shall I conceal from Abraham what I am going to do?'" Yahweh is referring to his plans for Abraham's line to live in his righteous way. He says, "How great an outcry there is against Sodom and Gomorrah," and says he will go and investigate. "The men left there and went to Sodom, while Abraham remained standing before Yahweh" (Genesis 18:22). They convince Yahweh to spare the city if he finds ten righteous men there. Chapter 19, verse 1 reads "when the two angels reached Sodom that evening. " Then follows the account of the destruction of Sodom and Gomorrah, the escape of Lot and his daughters, and the changing of Lot's wife into a pillar of salt. Chapter 19, verse 5 reads, "when dawn broke the angels urged Lot. "

Maimonides used this passage to illustrate his conception that "whenever seeing, or being addressed by an angel is mentioned, this refers to prophetic vision or to a dream. It makes no difference

whether this fact is explicitly stated or not. In such a prophetic vision or prophetic dream the prophet sometimes sees God speaking to him or he may see an angel who speaks to him" (*Guide of the Perplexed*, XLII).

God advises Abraham to expel Hagar and Ishmael (Genesis 21: 1214), and again divine intervention occurs. "But God heard the boy wailing, and the angel of God called to Hagar from heaven." Hagar is told to hold up the child to be blessed, for he will lead a great nation. "Then God opened Hagar's eyes and she saw a well " (Genesis 21:1519).

M. J. Field's theory that angel messengers in the early Old Testament could well have been remnants of stories of visitations and encounters with desert holy men who were using their dramatic and occult arts to intervene in the spiritual development of the Hebrew nomads can be applied to this episode, including a postulate that one of them might have impregnated Sarah and applied herbal or other aids to bring the pregnancy to term (see ANGEL OF THE LORD).

Again, with the story of the sacrifice of Isaac in Genesis 22, Abraham's first instruction to take Isaac to the land of Moriah and offer him as a burnt offering comes from "God," yet who intervenes at the last minute to prevent Abraham's knife from killing Isaac? "The angel of the Lord called to him from heaven." (See ISAAC.)

The rabbis writing the Seypher Hayashar add this to the story. As Abraham and Isaac ascend Mount Moriah, the fallen angel SAMAEL steals up in the shape of a humble graybeard and says: "Can a command to kill the son of your old age proceed from a God of mercy and justice? You have been deceived!" Abraham sees through the disguise and drives him away; but he reappears in the

shape of a handsome youth to Isaac, whispering, "Wretched son of a wretched mother! Was it for this she awaited your birth so long and patiently? Why should your besotted father slaughter you without reason? Flee, while there is yet time!" Isaac repeats these words to Abraham, who curses Samael and sends him away.

The Book of Jubilees, a pseudepigraphical work, presents a different version of events with Abraham, focusing on the promise of progeny and land. It does not mention the theophany (manifestation of God), nor the angels' eating of food. The angels, who are not specified by number, do tell Sarah that she will bear a son, and they give her son-to-be the name of Isaac.

Theologians and philosophers have examined and debated the story of Abraham for centuries. Was his original vision a theophany or an ANGELOPHANY (manifestation of an angel)? Did the angels, whom Abraham initially assumed were mortal, really eat food or only appear to eat food? It was established early that the vision was an angelophany, and that the angels, being incorporeal, only gave the appearance of eating.

See also ANGEL OF DEATH; EATING; TREES.

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Graves, Robert, and Patai, Raphael. *Hebrew Myths*. New York: Doubleday Anchor Books, 1964.

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Abraxas An ancient name attributed to a god, a sun, an angel, and a devil. Abraxas was the name of a sun mounting an ouroboros (a

snake biting its tail) held by the highest Egyptian god, Isis, the creator of the sun and mistress of all the gods. Isis mythology found its way deeply into GNOSTICISM, in which Abraxas is the name of the ruler of the 365th (highest and final) AEON, or sphere, ascending to the unknowable God. Abraxas thus became the Gnostic demigod or Aeon or the High Heaven.

Abraxas also was associated with the Mithraic mystery religion of Persian origin, the chief rival of Christianity in Rome in its first 400 years. Like Gnosticism, Mithraism featured a complex astrology and numerology. Numerical values of Mithra's and Abraxas's names each total 365.

Abraxas was assimilated into the Gnostic "Lord of the World," the Old Testament God (really a creation/son of SOPHIA, a high Aeon) who created the material world and had demonic qualities. Orthodox Christians came to view Abraxas as a demon. In turn, Abraxas became a favorite deity of heretical sects of the Middle Ages.

Abraxas appears in the works of Carl G. JUNG. The father of depth psychology wrote a vast amount of material on his personal visionary experiences, little of which has been released by his heirs. One such document, reported by June to have been composed on three nights between December 15, 1916 and February 16, 1917, entitled *Seven Sermons to the Dead*, purports to be written by the Gnostic teacher Basiledes in Alexandria; several of the sermons feature Abraxas.

Abraxas
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In contrast to Helios, the god of light, and the Devil, god of darkness, Abraxas appears as the supreme power of being in whom light and darkness are both united and transcended. He is also

defined as the principle of irresistible activity and is a close approximation of an active manifestation of the Pleroma (state of oneness or wholeness). Gnostic talismans bearing the figure of Abraxas were saved because they were carved into valuable stones, usually oval. They show a figure with a human body, the head of a rooster (or, more seldom, of a hawk), and legs fashioned like serpents. The god's hands hold a shield and a whip, the shield usually inscribed with the name IAO, reminiscent of the Jewish four-letter name of God. Often he is mounted on a chariot drawn by four white horses, with both sun and moon, gold and silver, masculine and feminine, overhead.

The symbolism usually is explained as follows: the rooster represents wakefulness and is related to the human heart and the universal heart, the sun, invoked by chanticleer; the human torso embodies the principle of logos, or articulated thought; the snake legs indicate prudence, whereby the dynamic rulership of universal being governs its own all-powerful energies; the shield is symbolic of wisdom, the great protector of divine warriors, while the whip denotes the relentless driving power of life and the four horses the tetramorphic (four elements, Jung's four functions) forces of the universal libido or psychic energy. The number 365 appears again, for in both Greek and Hebrew the seven letters of the name Abraxas yield 365 numerologically, and the seven letters correspond to the seven rays of the planetary spheres, according to Gnostic principles.

Jung calls Abraxas "the truly terrible one" because of his ability to generate truth and falsehood, good and evil, light and darkness with the same word and in the same deed. Jung also refers to the divine Abraxas as "hybrid," the living and symbolic refutation of the philosophical attitude of the excluded middle, the Western "either-or" by which all things are categorized absolutely and polar

opposites abound. In the Fourth Sermon, Abraxas is mentioned as "the activity of the whole," thereby indicating that it is energy, or force, that characterizes this principle most clearly, the life-force, élan vital.

In Jungian psychology there is no easy way out of psychic conflict; one must not only fight on the side of the angels, but occasionally join the host of the fallen angels. Author and Jungian expert Stephan Hoeller writes in *The Gnostic Jung and the Seven Sermons to the Dead:*

> Not a few alienated persons of modern culture are indeed in need of discovering Abraxas power within themselves, somewhat after the fashion of Hesse's *Steppenwolf*. As the fear of God has been envisioned as the beginning of wisdom, so the fear of Abraxas is said by Jung to be wisdom. This fear, as a holy comixture of awe and caution, will prevent the individual from either underestimating or foolishly provoking the titanic forces resident in the nucleus of the atom of the soul. The most important injunction to be found in Jung's sermon, however, is: "Not to resist him means liberation." To resist Abraxas, means invoking the supreme disaster. The fierce dynamism of life will not be denied; it will break into the field of consciousness by some means or other. Acceptance of and permeability toward the promptings and designs of the unconscious is the way to liberation, individuation, Gnosis, or whatever word may apply to describe it.

In spite of the controversy Jung's Abraxas figure caused among orthodox theologians, it is very strong evidence of his modern Gnostic leanings.

Another reference to Abraxas appeared in Nobel Prizewinning writer Herman Hesse's first successful novel, *Demian*, published in 1919 under the pseudonym Sinclair. Hesse utilizes many Gnostic themes in the novel. One of the characters says Abraxas is the

"name of a godhead whose symbolic task is the uniting of godly and devilish elements."

Further reading:

Hoeller, Stephan A. *The Gnostic Jung and the Seven Sermons to the Dead*. Wheaton, Ill.: Quest Books, 1982.

aeon In GNOSTICISM, both a celestial plane and the ruler of that plane. The Gnostics conceived of the heavens as a series

of concentric spheres called aeons. Basilides enumerated 365 aeons, though others counted far fewerthirty or less. The chiefs of the aeons are called aeons themselves. They are emanations of God and approximately comparable to seraphim (see CHOIRS) in closeness to the Godhead. ABRAXAS is chief among aeons. SOPHIA rules the thirtieth aeon, the highest level of the Pleroma, which are the thirty aeons closest to earth and which form earth's celestial heavens. Before the angelic hierarchy of PSEUDO-DIONYSIUS became established, aeons were counted among the orders of angels as a tenth level.

Aeshma See ASMODEUS.

aethyr See MAGIC, ANGELS IN.

Ahriman See Rudolph STEINER; ZOROASTRIANISM.

Ahura Mazda See ZOROASTRIANISM.

Amahrasp and (Amesha Spenta) See ZOROASTRIANISM.

Anafiel An angel associated with the prophet ENOCH and the angel METATRON. The name means "branch of God."

Anafiel is one of the angels identified as the one who carries Enoch to heaven. He also is the angel chosen by God to punish Metatron on one occasion with a flogging of sixty lashes.

Angels (Gustave Doré)

Anafiel also is the keeper of the keys of the heavenly halls, and is cited in the Merkabah, early Jewish mystical tradition, as chief of the eight great angels of heaven.

angel A supernatural being who mediates between God and mortals. Angels are held to minister over all living things and the natural world, and also all things in the cosmos. The term *angel* comes from the Greek *angelos*, which means messenger. Similarly, the Persian term *angaros* means courier. In Hebrew the term is *malakh*, which also means messenger. The name refers to one of the angel's primary duties: to shuttle back and forth between realms, bringing human prayers to heaven and returning with God's answers. Angels also mete out the will of God, whether it be to aid or to punish humans. Angels are specific to Judaism, Christianity and Islam; however, they are

derived from concepts of helping and tutelary spirits that exist in mythologies the world over.

The Western concept of the angel evolved primarily from the mythologies of Babylonia and Persia. ZOROASTRIANISM developed a complex angelology that influenced the Hebrews. The angel also absorbed characteristics from Sumerian, Egyptian and Greek beings. The Hebrews in turn influenced the Christians, and the Jews and Christians influenced the Moslems.

The Bible presents angels as being representatives of God. The term "Angel of the Lord" appears frequently, and may refer either to an angel or to God himself. Angels

exist in a celestial realm. They are incorporeal, but have the ability to assume form and pass as mortals. They also appear as beings of fire, lightning and brilliant light, sometimes with wings and sometimes not (see WINGS). Various classes of angels are mentioned in the Bible; by the sixth century these were organized into hierarchies (see CHOIRS).

In the Bible, angels are main players on the stage of life, and in the working out of humanity's relationship to the Divine. With a few exceptions, they are never referred to with proper names. MICHAEL and GABRIEL are the only two angels mentioned; RAPHAEL appears in the apochryphal Book of Tobit. However, numerous angels are mentioned by name in the APOCHRYPHA and PSEUDEPIGRAPHA. By the Middle Ages, midrashim, kabbalistic writings and other sources had cited thousands of angels by name (see NAMES OF ANGELS).

The ranks of heavenly angels have evil counterparts in the fallen angels of hell. The fallen angels became demons (whose ranks also include the demonized gods of pagan cultures). The role of demons is to tempt humankind into sin and to steal souls into hell, the kingdom of SATAN, the prince of all evil, according to Christianity. (See also HELL and LUCIFER).

The church fathers of Christianity gave extensive consideration to the duties, nature, numbers, abilities and functions of angels. This theological interest peaked in the Middle Ages and began to decline in the Renaissance. The scientific revolution forced angels offstage, though devotional cults kept their interest alive. Angels made a comeback in popularity in the late twentieth century, due in part to a widespread spiritual hunger for personal relationships with the

Angel of Death taking a soul, in the form of a child, from a dying man (Reiter, *Mortilogus*, 1508)

Divine and for the comfort of ready supernatural assistance and guidance. Popular thought has tended to sanitize the angel into a "best friend" mold, ignoring the angel's history of sternness and impartiality (See GUARDIAN ANGEL).

For descriptions of the evolution of various angelologies, and for comparisons to other religions, see the entries on GNOSTICISM, JUDAIC ANGELOLOGY, ISLAMIC ANGELOLOGY, PROTESTANT ANGELOLOGY, MORMONISM, HINDUISM, TANTRIC BUDDHISM and ORISHAS. Other major overviews are provided by the entries on ART, ARCHITECTURE AND RITUAL; FILM, DRAMA AND TELEVISION; LITERATURE; and MUSIC. There also are entries on SEX AND ANGELS and EATING. The entries on angelophanies and DREAMS discuss the many ways in which angels manifest.

Angel of Death The angel charged with announcing death and taking the soul either to heaven or hell. The Angel of Death is known by various names in different traditions. In his true form, the Angel of Death has a terrible countenance, but he is able to manifest in any pleasing form in order to trick or calm the living into giving up their souls to him.

The archangel MICHAEL, whose duties include leading the souls of the dead to the afterlife (i.e., playing the role of psychopomp), is called the Angel of Death. Likewise GABRIEL, as the guardian of the underworld, bears this title. The fallen and evil angels SATAN, SAMAEL and IBLIS are the Angel of Death as well. In rabbinic writings, at least a dozen angels are named as the Angel of Death; among these (beyond those already mentioned) are METATRON, Azrael, Apollyon, ABBADON, Hemah, Kafziel, Kezef, LEVIATHAN, Malach ha-Mavet, Mashit, Yehudiah and Yetzer-hara. In

Arabic lore, Azrael and Iblis fill this role, and in Zoroastrianism, it is Mairya. In folktales, the Angel of Death frequently is not named.

Stories about the Angel of Death are common in folklore; the following examples come from Jewish lore.

The Testament of Abraham, a pseudepigraphical work, relates the story of Abraham's encounter with the Angel of Death. The story begins when Abraham is 175 years old and at the end of his life. Curiously, both his wife Sarah and son Isaac figure in the story, despite the contradictions in Genesis that Sarah's death preceded that of Abraham, and that Isaac was married to Rebecca when his father died.

God sends MICHAEL to Abraham to tell him it is time to die. Abraham still lives by the oak tree at Mamre, where he had earlier in his life served and fed three visitors who were angels in disguise (see ABRAHAM). Abraham sees Michael approach him, and although he looks like a splendid warrior, Abraham does not recognize him as an angel. He invites Michael to come with him, and the two walk back to Abraham's house. Isaac, recognizing Michael as an angel, falls at the angel's feet. He tells Sarah that Michael is an angel.

Abraham has Isaac fetch water, which he uses to wash Michael's feet. He begins to weep, and sees that Michael weeps tears of precious stones. Abraham then orders Isaac to prepare a room for a banquet.

Michael excuses himself and goes immediately to heaven, where he has a conversation with God. Abraham is so righteous, he says, that he cannot pronounce death upon him. God decides to send a

prophecy of death in a dream to Isaac, which Michael can then interpret.

Michael also wonders how he will be able to eat food. God says he will send an all-devouring spirit to consume the food and protect Michael's identity. (In Genesis, the visiting angels are offered food by Abraham and give the appearance of eating.) Michael goes back to Abraham and joins him in the meal. They pray together.

When Isaac goes to sleep, he dreams the death prophecy and awakens weeping. Michael also weeps. Sarah attends them, and realizes that Michael is one of the three mysterious visitors from before. She quietly lets Abraham know. Abraham hears Isaac's dream, and Michael interprets it.

Abraham persuades Michael to admit that he is an angel, and to reveal the purpose of his visit. Abraham refuses to die. He discusses death with God, and Michael takes him on a tour of the cosmos.

God then sends the Angel of Death to Abraham at Mamre, and he reveals his true appearance: "Then Death made his appearance dark and more fierce than any sort of beast and he showed Abraham seven fiery heads of dragons, fourteen faces of the most flaming fire and a gloomy viper's face. And the face of a terrible precipice, and the fiercer face of an asp, and the face of a fearsome lion and he also showed him the face of fiery sword and another face of a wild sea raging and a river rushing and a fearsome three-headed dragon and a mingled cup of poisons." Death prevails in the end, and Abraham dies.

The Angel of Death manifests in a much friendlier form in the Hasidic folk tale (Eastern Europe, nineteenth century) of the esteemed rabbi Reb Pinhas. The angel appears as a visiting Hasid,

and politely presents a petition of death to Reb Pinhas, which reveals his true identity. The rabbi answers with his own petition: he will be happy to go wherever the Angel of Death wishes to take him, but if he could have a choice, he wishes to go to Gehenna (the Jewish hell), because he wishes to be of service to the souls there and work for their release.

This places the Angel of Death in a predicament, for he has been ordered not to deny Reb Pinhas any wish. Yet, he cannot bring himself to take the rabbi to hell. Like Michael, he goes back to heaven to ask God what to do. He is given an answer, whispered through a curtain.

The angel goes back to Reb Pinhas and presents him with a petition, to which has been appended a single word inscribed in black flames. The petition tells Reb Pinhas that he has been given a holy name that will take him either to Paradise or to Gehenna, depending on how the name is pronounced. The true pronunciation is so secret that only the angel METATRON knows it. Not even the Angel of Death can help.

Reb Pinhas, still intent on going to hell, studies the word but ultimately must guess at its pronunciation. He winds up in heaven, illustrating that there is no escape from one's fate. You cannot go to hell when you deserve to go to heaven, and vice versa.

A rabbinic tale from Babylon in the fifth century illustrates that there is no escaping the Angel of Death. One morning King Solomon hears birds chirping, and because he understands the language of birds, he learns that the Angel of Death plans to take two of his closest advisers. He tells them, and they beg him to help them escape their doom. He urges them to flee to the enchanted city of Luz, which the Angel of Death is forbidden to enter.

(Luz, according to the Talmud, is a secret city where everyone remains immortal as long as they do not venture outside the gates. Solomon knows the location. Also, in Genesis 28:19 Luz is the city cited as the place where JACOB had his dream of the ladder.)

But the Angel of Death knows all, and when the men arrive at the city gates, they find the angel waiting for them just outside, barring their way.

This and other tales about the Angel of Death show that mortals cannot escape fate and that once God has decreed it, Death always has the last word. However, another rabbinic story tells that Rabbi Joshua ben Levi outfoxes the Angel of Death by talking the angel into letting him hold his sword. He refuses to give it back, and leaps straight into the Garden of Eden while he is still alive.

The Beit ha-Midrash tells the story that Moses wrote thirteen Torahs on the day he was told he was going to die, as a means of preventing the Angel of Death from taking him. According to lore, one cannot die while one is studying the Torah. The thirteen Torahs included one for each of the twelve tribes of Israel, plus a celestial Torah (the best of the lot) that was taken to heaven and used by the angels. (According to legend, the archangel GABRIEL gave this Torah to Rabbi Meir ben Baruch of Rothenburg, a leader of German Jewry in the thirteenth century who spent much time in prison, and copied the Torah during his confinement. He put the copy in a casket and sailed it off down the Rhine, to be discovered by Jews.)

Still another Jewish story demonstrates how angels exert free will, and how God can change his mind and retrieve the Angel of Death. A mystical tale from Yemen in the fourteenth century tells about the fate of the bride and bridegroom. An old man, Reuben, sins once in his life by rebuking another man for sitting in his place at the synagogue. God decides to punish him by sending the Angel of Death to take away his son, who is about to be married. Reuben pleads with the angel to spare his son until he is married and has tasted the joy of life. Moved with pity, the angel agrees.

God rebukes the angel for disobeying him. Chastened, the angel decides to revenge himself by taking the son with the same tremendous anger shown him by God. The prophet Elijah tells the son that at his wedding, an old man in rags will appear, and it will be the Angel of Death.

Sure enough the angel appears, and Reuben offers himself as a surrogate. The angel displays his faces of cruelty, anger, wrath and severity, and draws his sword to cut off Reuben's head. Reuben flees. Similarly, Reuben's wife offers herself, and then flees in terror.

Finally the bride offers herself, and does not flee. The Angel of Death sheds a tear of mercy. God, watching from heaven, has pity and orders the Angel of Death to retreat. He grants both bride and bridegroom seventy more years of life.

See DEATHBED VISIONS; IZRA'IL.

Further reading:

Davidson, Gustav. *A Dictionary of Angels*. New York: The Free Press, 1967.

Schwartz, Howard. *Gabriel's Palace: Jewish Mystical Tales*. New York: Oxford University Press, 1993.

Angel of the Lord (also Angel of Yahweh) An angel especially associated or identified with God. While any angel sent to execute the commands of God might be called the angel of the Lord (II Samuel 24:16; I Kings 19: 5, 7), mention is made of an angel under circumstances that justify one in always thinking of the same angel, who is distinguished from Yahweh, and yet is identified with him: Genesis 16:714; 18:14, 1314, 33; 21:17; 22:1112, 1516; 31:11, 13; Exodus 3:16; 23:2024; Numbers 20:16; 22:2135; Joshua 5:1315; 6:2; Judges 2:15; 5:23; 6:1124; 13:125; 1 Samuel 29:9; 1 Chronicles 21:1530; Zechariah 1:1013; 3:12. This is an angel who revealed the face of God (Genesis 32:30), in whom was Yahweh's name (Exodus 23: 21), and whose presence was equivalent to Yahweh's (Exodus 32:34; 33:14; Isaiah 63:9). The "angel of the Lord" thus appears as a manifestation of Yahweh himself, one with Yahweh and yet different from him. Sometimes the angel of the Lord may be described as a floating conception, at one moment an angel, at another the Lord.

Whether or not these passages indicated a direct visitation or manifestation of God, God appearing through an angel, God giving an angel more direct power than usual, an angel taking the form of a man, or some other phenomenon was a question regularly taken up by Judaic and Christian commentators (see ORIGEN and St. AUGUSTINE on theophanies). One modern scholar, M. J. Field, has argued well for a reading of the earliest angel messengers, particularly in Genesis, as men appearing to be angels. According to Field's thesis, the unschooled Hebraic nomads could well have been

Angel appearing to Zacharias

guided and led to make decisions through the intervening powers of holy men of the deserts who were interested in drawing these people toward monotheism. Field spent many years in Africa witnessing the magical and persuasive powers of men and women hermits who exerted "spiritual oversight" over tribes. Field notes that these people often are adept in "special effects" such as fire, sparks and smoke, and ventriloquism, like the voice in the burning bush (Exodus 3:2). Their luminosity, dignity, powers and charismatic presence would derive from years of spiritual practice. There is no doubt that such "saints," individuals who practiced spiritual discipline, existed in the lands and especially the deserts of the Bible. In fact, they were the instigators of western monasticism.

Maimonides (see JUDAIC ANGELOLOGY), writing in the twelfth century C.E., read the same passages quite differently. He interpreted the angelic appearances, which usually conveyed announcements or

instructions, as prophetic visions or dreams. According to Maimonides's cosmology, angels were indeed intermediaries between God and man, but they operated through the visionary imaginative plane in the human mind to convey God's wishes to the patriarchs and prophets. Maimonides explains:

> It is all the same whether the particular passage says first that he saw an angel, or the phrasing implies that he thought at first it was a human being and then in the end he realized it was an angel. Whenever it turns out in the end that what he saw, and was addressed by, was an angel, you must accept it as true that this was from the outset a prophetic vision or prophetic dream. In such a prophetic vision or prophetic dream the prophet sometimes sees God speaking to him or he may see an angel who speaks to him, or hear someone speak to him without seeing anyone speaking, or he may see

> a human being speaking to him and afterwards he realizes that the one who spoke to him was an angel (*Guide of the Perplexed*, ed. Guttmann, Ch. XLII).

He goes on to decipher passages about such encounters by ABRAHAM, JACOB, and Balaam.

In the New Testament, angelic voices and dream visions surround the birth and early lives of John the Baptist and JESUS. In fact "the angel of the Lord" who appeared to Zechariah (Luke 1:1120) says "I am Gabriel, who stands in God's presence." The angel of the Lord continues to be a standard title applied to any unnamed angel throughout the Gospels, including those present at the tomb on Easter morning. But the angel of the Lord came to be identified with Christ himself early in church writings. This controversy in Christian theology appears not to have been resolved even in the late twentieth century.

Justin Martyr (100?165? C.E.) was the first to advocate that the angel of the Lord was none other than a pre-incarnate appearance of Christ under the guise of an angel. Others attracted to this concept found Old Testament "angel of the Lord" passages and intruded Christ. It was Christ who wrestled with JACOB, according to Clement of Alexandria (150?220?). Hilary of Poitiers (315?367) took Jesus' words in John 8:56 ("Abraham saw my day") to mean he was one of the three angels who visited Abraham (Genesis 16:10). Augustine was acutely aware of the dangers of embracing the idea that Christ had been corporeal prior to the incarnation and stated his opinion that the Trinity was incorporeal in the Old Testament. Nevertheless, he broadened the idea of "angel" / messenger to include the Holy Spirit. Augustine's calm view dissipated the

controversy for over a millennium. Aquinas did not pursue the issue.

It arose again in the Reformation. Calvin in the *Institutes* committed himself to a descent of the non-yet-incarnate Christ "in a mediatorial capacity, that he might approach the faithful with greater familiarity" (1.13.10; 14.5). The Lutherans deemed it heresy to deny that "the angel of the Lord" was Christ (Calovius, *Consensus*). Calvin in his list of accusations against Servetus indicted him for heresy in not holding that the angel was Christ (*Institutes* 1.13.10). Eventually it was shown that every theophany in the Old Testament was a "christophany" by the angel-Christ advocates. They argued that because these angels were sometimes worshipped, or that people who saw them believed they had seen God, that they were indeed God. They held that the Old and New Testaments must be mediated by the same source in name, form and substance, i.e., to prove that Christ was the Messiah and true God. If their point were taken, the storehouse of data on the historical Christ would be amplified by large amounts of material from the Old Testament. Major nineteenth-century Christologists maintained the angel-Christ identification, and many of the twentieth do not question it.

Scholar William G. MacDonald argues against this wholesale acceptance of the angel of the Lord as Christ, mainly on the grounds that pre-incarnation appearances of Christ make it impossible theologically to reconcile the full deity of Christ with the full humanity of Christ. He brings linguistics to bear in the context of cultural considerations. For example, *malak*, the Hebrew word for angel, means not only "messenger" but "agent." Servants had full authority to carry on their masters' business. MacDonald says "the Semitic *malak* idea was perfectly adaptable to the monarchical order. One is not surprised to find in the celestial court

of Yahweh an array of angels waiting like royal ministers to magnify his presence throughout the earth. A dispatched angel would arrive anonymously (in terms of his own name), because coming in the name of God, i.e. as *malak* Yahweh ["angel of the Lord"] or *malak* Elohim ["the angel of God"], his sole concern was to speak or act for God as the situation required and to receive man's response to God." He finally asks the obvious: On what basis were the Old Testament personages and writers supposed to be capable of distinguishing one supernatural being from another, that is "the Son of God" from a seraph? If one adds M. J. Field's argument that the angel messengers could have been more clever and gifted human beings practicing drama and occult arts, the question is broadened to: Could the Old Testament "witnesses" distinguish magic from supernatural phenomena, much less God from an angel?

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Angel of Yahweh See ANGEL OF THE LORD.

angel wreath (feather crown) In the folklore of the Ozarks area of the United States, angel wreaths are lumps of feathers formed into wreath shapes, which are found inside bed pillows. According to lore, an angel wreath found inside the pillow of someone who has just died is a lucky omen that the person is saintly and has gone to heaven. The wreath is a symbol of the golden crown the person will wear in heaven.

Angel wreaths vary in shape and size. Some are tightly bunched and others loosely formed. They resemble rings, buns, caps and balls, and generally are from two to six inches in diameter. Most likely the wreaths form naturally from pressure and handling of the pillow. The feathers become attached by the minute barbs on the quills.

Folkloric tradition holds that the feathers inside the pillow of a deceased person should be searched for signs of an angel wreath. If one is found, the family is relieved. Angel wreaths have been preserved in families as lucky charms.

In earlier times, the discovery of an angel wreath was worthy of mention in the town newspaper. Angel wreaths once were so highly prized that they were stolen or secreted into pillows. Sometimes people would ask to be buried with the angel wreaths of their deceased spouses or relatives. It was widely believed that the wreaths were not made by humans or by chance, but were of divine origin.

Conversely, Ozark superstition also holds that angel wreaths are not from heaven but from the Devil, and are a

sign of witchcraft at work. Thus, feather pillows should be regularly searched, and any partially formed wreaths destroyed.

Further reading:

Randolph, Vance. *Ozark Magic and Folklore.* New York: Dover Publications, 1964. First published 1947.

angelic hierarchy See CHOIRS.

angel-man In German folklore, the angel-man is an effigy representing the solar fire, which traditionally was burned at celebrations of the summer solstice. The burning of fires once was a widespread practice in honor of the solstice and to help the sun, at its peak power, change its course in the sky. Scriptures and other sacred writings describe angels as "burning" and "clothed in fire." Thus, an angel became an appropriate image in some seasonal fire festivals.

The German ritual was called "beheading the angelman." It was performed on Midsummer Day, at least up through the early twentieth century and perhaps later. The angel-man was an effigy made of a stump driven into the ground, wrapped in straw and fashioned into a crude human figure with arms, head and face. Wood was piled around the effigy. Boys armed with swords covered it with flowers. The wood was lit. When the angel-man burst into flames, the boys attacked it and cut the burning figure into small pieces. They then jumped backwards and forwards over the fire.

Straw effigies of humansusually a man but sometimes a womancommonly were burned as a part of summer solstice

festivals.

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angelophany The experience of perceiving an angel with one or more of the five senses. The characteristics of angelophanies differ, probably in accordance with cultural conditioning, expectations, and acceptance or rejection of such experiences.

Ancient angelophanies found in the Bible, APOCHRYPHA, PSEUDEPIGRAPHA and rabbinic literature focus on visionary experiences and DREAMS, which were the customary media for prophecy. The great prophets, such as EZEKIEL, MOSES, ISAIAH and ENOCH were treated to grand visions of angels and transport to heavenly realms. They reportedly saw angels, were guided by them, beheld the throne of God and were anointed as holy messengers to return to their people and disseminate the word of God through warnings and moral and ethical codes. They heard the voices of angels and the voice of God. Such visions involved common elements of brilliant light, fire and lightning, and sounds of thunder and earthquakes. The angels were described as having the forms of men and being clothed in brilliant light or garments. Sometimes they were said to have wings; other times wings are not specified.

The dramatic nature of such visions may have been necessary to gain the attention of people; the angelophaniesand theophanies, or experiences of Godcertified the prophets as official agents of the Lord. Such visionsespecially that of Ezekielalso formed the basis for early Hebrew mysticism in which one rode to the heavens via prayer and meditation to attain access to God, much as Ezekiel did when he rode up to heaven in his "throne-chariot."

On some occasions in early writings, angels pass for mortals, and seem to have the ability to disguise their heavenly light. In Genesis, ABRAHAM is so fooled when three men visit him on the plains of Mamre and partake of a feast he offers them in hospitality. They even converse with him. Similarly, the archangel RAPHAEL appears as a mortal man in the Book of TOBIT, and acts as a guide on the journey of Tobias.

Angels were not always seen when they manifested in early descriptions. Often percipients described hearing angelic voices (and sometimes singing).

In Catholicism, angels are considered to be pure spirits who have the ability to take the form of men and women. They intervene to help people fulfill their spiritual and temporal needs.

The literature of the saints is replete with angelophanies. Saints have regularly seen, heard and smelled angels, who often leave distinctive, sweet perfumes in the air. Literally scores of saints reportedly were guided by their GUARDIAN ANGELS or other angels in their quest to perfect their souls. Stories of the early Christian martyrs tell of angels who comforted them during their tortures and gave them courage, and who stood ready to take their souls to heaven upon death. Some of these are legend and have not been historically substantiated, but some later saints had angelophanies in the presence of witnesses whoeven if they could not sense what the saints were experiencingcould at least document what they observed in the behavior of the saints. Visions, voices, singing and odors are common in hagiographies. Although names of angels are important in esoteric and mystical literature (see NAMES OF ANGELS), the angels manifesting to saints do not give names. Some identify themselves by class (seraphim, cherubim, archangel, etc.), but usually they are referred to only as "angel" or "guardian angel."

The Catholic church forbids the use of proper angel names other than the three mentioned in Catholic canon: MICHAEL, GABRIEL and RAPHAEL.

St. Simeon Stylites (390459), who was one of the oddest of the martyrs, spent the last thirty-seven years of his life confined of his own accord to the top of a sixty-foot-high pillar. His disciples gave him food and removed his waste with buckets and ropes. Even this deprivation was not enough for him, however, so he had himself bound to the platform so tightly that the ropes cut into his flesh and maggots began to eat at the wounds. It was documented that he was often and visibly visited by his guardian angel, who devoted many hours to teaching him the mysteries of God. The angel also foretold his death.

St. FRANCIS OF ASSISI beheld an angel who played the violin for him, filling him with such joy that he thought his soul would leave his body. A seraph also gave him his stigmata. St. FRANCES OF ROME was able to see and hear a guiding angel for the last twenty-eight years of her life.

St. Gemma Galgani (18781903) had a rich visionary life, recorded in detail in her diaries and letters. She saw her guardian angel and heard his voice. Her conversations with her angel were observed and recorded by others who could

Portrait of St. Francis Xavier
(Bartolomé Esteban Murillo, c. 1670; reprinted courtesy of the Ella Gallup Sumner and Mary Catlin Sumner Collection Fund, Wadsworth Atheneum, Hartford, Conn.)

only hear one side of the conversationhers. Her spiritual director commented that whenever she saw or listened to her angel, she entered into an ecstatic state of consciousness, lost in another world; as soon as she turned her eyes away, she resumed her usual personality.

Gemma's angel was her constant companion, so familiar that she often treated him like a brother. She was once admonished by Father Germano, her spiritual directorwho overheard one of her

one-way conversationsthat she should treat him with more respect. She agreed, and vowed to remain one hundred steps behind the angel whenever she saw him coming.

Whenever Gemma was plagued by evil spirits, she called upon her angel. In 1900 she recorded an episode in which she was harassed for hours by the devil in the form of a horrible "little fellow." She was assaulted by blows upon her shoulders while she prayed. Her angel appeared and, curiously, attempted to beg off her request to stay with her all night. He told her he had to sleep. When she replied that the "Angels of Jesus do not need to sleep," he said he still needed to rest. Nonetheless he remained, and spread his wings over her while she slept.

Sometimes the angel was severe with her, in word or expression, as a way of trying to keep her on the straight and narrow spiritual path. He would find fault with her, and tell her he was ashamed of her. If she strayed from the path, he would depart from her presence for a while (this departure of divine grace, either in the form of the presence of an angel or the presence of God, appears often in the literature of saints).

Perhaps the most remarkable trademark of Gemma's angel was his couriership. She would send him off on errands to deliver verbal messages to people in distant places, and return with their replies. Gemma considered this angelic postal service to be a natural thing. Others reportedly received the messages. Sometimes replies were delivered back to her by the guardian angel of Father Germano. When some suggested that this was the work of the devil, Father Germano subjected Gemma to various spiritual tests, asking for irrefutable signs, and got them.

On June 8, 1899, when Gemma was twenty-two, she received the stigmata. Her angel then helped her climb into bed.

Gemma was visited by other angels as well, and often by Father Germano's guardian angel, who, she said, had a brilliant star over his head. No thought or deed of hers ever escaped angelic attention. If she was distracted in prayer, her angel would punish her. If she did not feel well, or if she would not eat enough, the angel exhibited a tender side, inquiring after her welfare and urging her to eat.

Modern angelophanies differ significantly from those described in the past. In the modern West, the culture does not support grand prophetic visions in the style of the Old Testament prophets; however, the NEAR-DEATH EXPERIENCE incorporates many of the same elements (guiding beings of light, visions of heaven, prophetic visions of the future, warnings about the present course of humanity).

Nor do many people in the modern West in the secular world report constant communication with angels in the fashion of the saints. Jayne M. Howard, author of *Commune With the Angels*, is an "open channel" with the angelic realm, and receives constant communication and guidance from a variety of angels and archangels. Howard hears angels and visually perceives them as ripples and waves of light, and also in human form. She senses angels with inner eyes and inner ears, yet says she sees and hears them as if they were people present speaking to her.

Modern research shows that for many people, an angelophany is a once-in-a-lifetime event, usually in response to a crisis or severe psychological need. Angels are most likely to appear as mortals, either adult or child (see MYSTERIOUS STRANGER). Other visual perceptions are of balls, clouds and pillars of light (in Exodus, the Israelites are led out of Egypt by a pillar of cloud in the day and a pillar of fire at night, widely interpreted as angels). If angels manifest as being of

light, they invariably have a beautiful human form and countenance; rarely are wings ever reported (see WINGS). Many people believe that angels have appeared to them in the form of animals. Some people have experiences that could be classed as angelophanies, though they do not identify any presences as "angels" (see Charles LINDBERGH). This may be due to cultural conditioning in which individuals do not believe in "real" angels or in the possibility of encountering angels.

Many angelophanies take place on the inner planes, without phenomena perceived by the external senses. People who attempt to cultivate communication with angels do so

in meditation and prayer; many feel they receive spiritual guidance in return.

A modern trend has been to name angels who manifest regularly or who seem to be guardian angels. This is due in part to a belief that names have power, and also to a desire to feel personally close to angels.

For many people, an angelophany bolsters spiritual faith, or jolts one on to a spiritual path.

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The Destroying Angel (reprinted courtesy of U.S. Library of Congress)

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angels of destruction Angels who function as the "Sword of God," and who are dispatched to mete out punishment to humans. Punishment can be in the form of illness, plague, pestilence, misfortune or death.

Angels of destruction specifically named are URIEL, Harbonah, Azrael (the ANGEL OF DEATH), Simkiel, Za'afiel, Af, Kolazonta, Hermah and Kemuel. Various sources cite either Kemuel or Simkiel as chief of the group. Other angels not specifically "angels of destruction" also carry out God's orders of punishment. The archangel GABRIEL sometimes is cited as the angel dispatched to destroy the wicked SODOM AND GOMORRAH. Accounts of destroying angels often do not give names of the angels.

Numbers of angels of destruction also vary according to source, ranging from 40,000 total to 90,000 in hell alone.

Numerous incidents of angelic punishment are cited in Scripture and other religious tracts. The *Zohar*, a kabbalistic work, observes that there is no act of annihilation or punishment that does not involve a destroying angel.

Besides the destruction of Sodom and Gomorrah, biblical accounts of punishing angels include a number of episodes, among them the following.

In 2 Kings 19, King Hezekiah battles the Assyrians, and is assured by God that not a single Assyrian arrow will be shot into Jerusalem. A lone destroying angel visits the Assyrian soldiers one night, and the next morning all 185,000 of the troops are found dead.

However, God is not so pleased with Jerusalem, because King David has displeased him (1 Chronicles 21). SATAN incites David to number (count) Israel against God's orders. God gives David a choice of punishments (1 Chronicles 21:1112): "Take what you will: either three years of famine; or three months of devastation by your foes, while the sword of your enemies overtakes you; or else three days of the sword of the Lord, pestilence upon the land, and the angel of the Lord destroying throughout all the territory of Israel." David opts not to be punished by his mortal enemies. God sends the pestilence and the destroying angel. David sees the angel, stretched between heaven and earth, ready to smite Jerusalem with his sword, and begs for mercy. The angel instructs him to set up an altar. David does so, and offers a sacrifice to God. The Lord accepts, and orders the angel to stay his hand.

One of the best-known accounts is that of the destroying angel who slaughters the firstborn of Egypt in the Passover, recounted in

Exodus 12:1830. God warns the Israelites held captive in Egypt that he will pass judgment on the land. The faithful are told to smear blood on their lintels and doorposts as a sign. At midnight on the appointed night, the destroying angel sweeps over Egypt and kills the firstborn of man and beast in every household except those houses whose lintels have been marked by blood.

In Job 2, Satan again functions as an angel of destruction when God, seeking to test Job's faith as a righteous man, delivers Job into Satan's hands. Satan smites Job with "loathsome sores" (boils) all over his body, but Job only curses the day of his birth, and not God. Eventually, God restores Job to favor and rewards him with prosperity.

Punishing angels appear in the New Testament as well. In Matthew 13, Jesus goes out into a boat and addresses a large crowd on shore, speaking in parables. In 13:4750, he describes the kingdom of heaven as like a net thrown into the sea, which gathers every kind of fish. Fishermen must sort out the good from the bad. "So it will be at the close of the age," he explains. "The angels will come out and separate the evil from the righteous and throw them into the furnace of fire; there men will weep and gnash their teeth."

Acts 12 tells of the punishment of King Herod. Herod is angry with the people of Tyre and Sidon. A group of them come to him and ask him for peace, because their people depend on his country for food. Herod dons his royal robes, ascends his throne and delivers an oration to them. They cry out, "The voice of a god, and not of man!" (Acts 12:22). Acts 12:23: "Immediately an angel of the Lord smote him, because he did not give God the glory; and he was eaten by worms and died."

Revelation, a vision of the end of times, is filled with angels of destruction who obliterate sinners. Revelation 8 describes seven

angels who blow their trumpets, raining down upon the earth hail and fire mixed with blood, turning part of the sea into blood, dimming the sun, moon and stars and wreaking tremendous havoc. A host of angels unleash pestilence, plagues, searing fires and earthquakes upon the earth. The angels promise to torture with fire and sulphur anyone who worships "the beast" (the Devil). The author of Revelation is assured that Jesus has sent his angel to reveal the prophecies, and to remind people that he is "coming soon, bringing my recompense, to repay everyone for what he has done. I am the Alpha and the Omega, the first and the last, the beginning and the end." (Revelation 22:1213)

The concept of angels of destruction conflicts with certain modern and popular ideas about angels as beings solely of goodness, protection and beneficence. The body of early lore on angels presents them as neither intrinsically "good" nor "bad," but as capable of acting out in either "good" or "bad" ways as seen from the perspective of the human recipient. Angels are charged with carrying out the instructions of God, whether they be to reward or punish. The New Testament gives us the concept of evil, or "fallen" angels, thrust out of heaven and into hell; these became synonymous with DEMONS, malicious beings which exist in all mythologies.

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angels of the elements See ELEMENTAL.

angels of the presence A group of exalted angels who are close to God. According to the Book of Jubilees, a pseudepigraphical work dating to the mid-second century, the angels of the presence, along with other angels, were created by God on the first day.

Traditionally, there are twelve angels of the presence: MICHAEL, METATRON, SANDALPHON, URIEL, JAHOEL, Suriel, Astanphaeus, Saraqael, PHANUEL, Zagzagael, Yefefiah and Akatriel. Rabbinic lore also describes seventy tutelary angels as "angels of the presence."

The angels of the presence keep the cosmic secrets. According to Jubilees, it is one of these angels (not named) who orders MOSES, when he is atop Mt. Sinai, to take down every word that God speaks. The *Zohar* says that these angels were expelled from heaven when they revealed the mystery of God's purpose.

Another term for angels of the presence is "angels of the face."

angels of the winds See NATURE SPIRIT.

Anpiel In kabbalistic lore, the angel who protects birds. Anpiel resides in the Sixth Heaven. He wears seventy crowns, crowns all prayers sent up from earth and sends them up to the Seventh Heaven. In *The Legends of the Jews*, Anpiel is credited with taking ENOCH to heaven.

The Angel of Prayer
(reprinted courtesy of U.S. Library of Congress)

Apocalypse See REVELATION, BOOK OF.

Apocrypha Additiona, or "hidden," books of the Old Testament, which are excluded from the Hebrew canon and from some versions of the complete Bible. Some apocryphal writings contain important information about angels, which continues to influence modern thought.

All Bibles contain the same twenty-seven books of the New Testament, and the thirty-nine books of the Old Testament that are

part of the Hebrew canon. In addition there are fifteen books or portions of books sometimes appended to the Old Testament. These comprise the Apocrypha, a word that means "things that are hidden." Two interpretations can be made of the term. One is that the books were deliberately hidden from all but initiates because of their profound esoteric lore. The other is that the books were hidden because they were heretical.

Lists of the Apocrypha vary. *The New Oxford Annotated Bible* gives these:

1 Esdras

2 Esdras

Tobit

Judith

Additions to the Book of Esther

The Wisdom of Solomon

Ecclesiasticus, or the Wisdom of Jesus the Son of Sirach

Baruch

The Letter of Jeremiah

The Prayer of Azariah and the Song of the Three Young Men

Susanna

Bel and the Dragon

The Prayer of Manasseh

1 Maccabees

2 Maccabees

Eastern Orthodoxy also considers 3 Maccabees, 4 Maccabees, and Psalm 151 to be part of the Apocrypha (4 Maccabees is placed in an appendix).

Acceptance or rejection of the Apocrypha has varied over the centuries. The texts were written primarily between 200 B.C.E. and 200 C.E. Though they are not part of the Hebrew cannon, many of the Old Testament books refer to the Apocrypha. None of the New Testament books do, however.

The Septuagint, the Greek version of the Old Testament, includes the Apocrypha. Thus, most of the early fathers of the Christian church accepted the Apocrypha as Scripture. In the fourth century, the great biblical scholar St. Jerome was commissioned by Pope Damascus to prepare a standard Latin version of the Bible. Jerome's version, known as the Latin Vulgate, included the Apocrypha, but noted that they

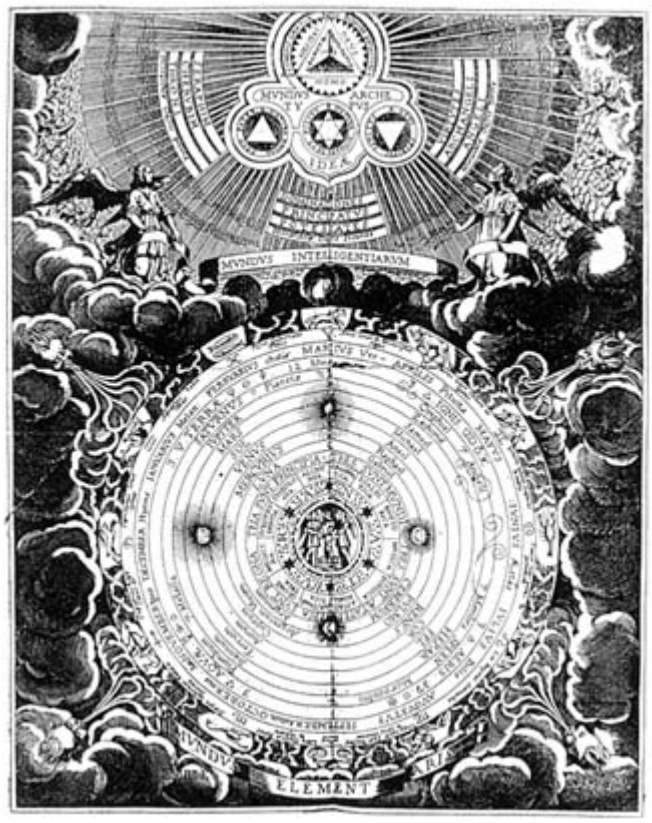

Angels gazing toward the world of archetypes, with
correspondences in Sphere of Nature below
(Malachias Geiger, *Microcosmus Hypochondriacus*, 1652)

belonged in a separate category from the Old Testament. This distinction was a subtle one to many, and the Apocrypha generally were considered to be part of the Scriptures up through the Middle Ages.

The first English version of the Bible, translated from the Latin Vulgate near the end of the fourteenth century, includes all of the Apocrypha but 2 Esdras, but makes a distinction between the Apocrypha and other Scriptures. The Protestant Reformation saw numerous disputes over doctrine. English Protestants eventually rejected the books as sources of doctrine, and excluded them from The Revised Standard Version of the Bible.

In response in part to the Reformation, the Apocrypha were officially declared part of the Christian canon in 1546 by the Council of Trent, and anyone who did not accept them was declared anathema. However, the books are given a lesser status than the rest of the Scriptures.

In angelology, the most important apocryphal work is the Book of Tobit, which tells the story of the blind man Tobit, his son Tobias, and the archangel RAPHAEL (see TOBIT). It is considered to be an historically based novel, the purpose of which is to impart lessons on righteousness and morality, and to teach occult lore concerning healing and exorcism.

Despite their troubled standing in doctrine, the Apocrypha nonetheless have wielded a tremendous influence upon the arts, especially poetry, drama, music, literature, sculpture and painting. Shakespeare may have been familiar with the Apocryphathe matter is debated by scholarsand Handel definitely was influenced.

Depictions of Raphael and Tobias, painted by the old masters of the Middle Ages and Renaissance, hang in most art galleries in Europe and America.

See also PSEUDEPIGRAPHA.

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Apollyon See ABADDON.

Apsara See HINDUISM.

Aquinas, St. Thomas (12251274) The great medieval scholar and "Doctor of the Church," St. Thomas Aquinas is still considered the chief synthesizer of philosophy and theology for the Catholic church. The 1917 Code of Canon Law lists only Aquinas as being required for the training of priests "according to his method, doctrine and principles," and the 1983 Code states that Aquinas is to be taken "in particular as their teacher." Catholic children are taught to invoke St. Thomas at the beginning of study. In his forty-six years, at a phenomenal rate, Aquinas synthesized in the light of *sacra doctrina* (God's truths revealed in Scripture) Plato, Aristotle and their interpreters; the other classical Greek and Roman thinkers; all preceding Christian fathers and contemporary theologians; Arab and Jewish philosophers and texts. His early death may have been caused by overwork. About a thousand years following AUGUSTINE's *City of God*, Aquinas provided the church with a second grand synthesis: a system of *sacra doctrina* in the context

of all knowledge available in the West at the time, coupled with a strong method of ordering, reason and argument. Thomistic angeology became that of the Catholic church, and remains so.

A Summary Of Aquinas's Life

Aquinas was born Tomasso Aquino into the central Italian local gentry in Roccasecca near Aquino. At the age of six he was sent to study at the famous Benedictine monastery at Montecassino. When he was fourteen he entered the University of Naples, known for being innovative and for being one of the first conduits of Aristotle's complete works, which had only recently entered the Western world via Arabic translations. At eighteen Aquinas decided to join the Dominicans, a new order of mendicant monks especially committed to study, teaching and preaching. His family attempted to foil this decision by detaining him for almost two years, but they failed to deter him.

He rejoined his Dominican brethren and soon was sent to Paris, where he transcribed the lectures of the Dominican scholar Albert (St. Albert the Great) on Dionysius the Areopagite (see PSEUDO-DIONYSIUS), a strong influence on Aquinas's angelology. From 1248 to 1252 Aquinas lived at the priory of the Holy Cross in Cologne, studying with Albert especially the works of Aristotle, impressing his teachers and superiors. Tradition says he was called "the dumb ox" because he was physically heavy and had a silent, reserved manner. Albert reportedly told his classmates: "We call this lad a dumb ox, but I tell you that the whole world is going to hear his bellowing!"

Aquinas was then sent back to Paris to prepare to teach Dominicans. He received a license to teach in 1256 and first worked as an apprentice professor lecturing on Scripture. Next he was promoted to teach on the official university textbook for

theological instruction, the *Sentences* of Peter Lombard. Throughout his years of official teaching and writing, Aquinas carried on a "moonlighting" project: his line-by-line commentary on Aristotle's texts. In 1257 he was made a professor of theology and for the next few years lectured on the Bible and worked on a series of discussions based on classroom debates. These became some of his earliest written works, the so-called Disputed Questions, one *On Spiritual Creatures*, his earliest comment on angels. From 1258 to 1269 Aquinas taught in various cities in Italy: Naples, as Dominican preacher general; Orvieto, in the curia of Pope Urban IV; and in 126768 at Viterbo, with Pope Clement IV. In 1269 he returned to Paris to resume his teaching post, and wrote volumes. In addition to his incessant work, he was devoted to prayer and to the life of his religious order.

Aquinas's complete writings include biblical commentaries, his series on Aristotle, and polemical tracts. His most famous works are two enormous treatises covering the whole range of Christian doctrine and its philosophical background: the *Summa Contra Gentiles* ("on the truth of the Catholic faith against the unbelievers," supposedly commissioned as an aid to Dominican missionaries); and the *Summa Theologica*, ranging over God, creation, angels, human nature and happiness, grace, virtues, Christ, and sacraments. Begun in 1266, it remained unfinished at his death. The *Summa Theologica* amazed Aquinas's own and subsequent generations with its orderly system, unflagging intellectual eagerness,

and sustained clarity. He acquired a reputation for supernormal mental capacity. One report said that he dictated to more than one secretary on different subjects at the same time; another insisted that he composed even in his sleep.

In December 1273 he suddenly abandoned his usual routine and neither wrote nor dictated anything else. When urged by his serving companion to return to work, he reportedly replied: "No, Reginald, I cannot, because all that I have written seems like straw to me." He may have been affected by a dream. Or, he may have suffered a stroke or breakdown from nervous exhaustion caused by overwork. Soon he was called to attend the Second Council of Lyons as Dominican theologian. He set out in late December, and became ill on the way. He lodged with his niece in Maenza, but after two months it is said he told her, "if the Lord is coming for me, I had better be found in a religious house than a castle." He was taken to a nearby Cistercian monastery, where he died in a guest room on March 7.

When it was protested at the canonization proceedings for Thomas Aquinas that few miracles were attributed to him, Pope John XXII declared that every proposition he wrote was a miracle. He was canonized in 1323, named *Doctor Angelicus* of the church by Pius X in 1567, and declared patron saint of the Catholic schools by Leo XIII in 1880.

Thomistic Method

It struck Aquinas in his early study of Aristotle that philosophers had arrived at truths about God which are equivalent to some revealed truths. The first question that Aquinas takes up in *Summa*

Theologica is: What need is there for any science other than those that make up philosophy? The question makes sense only if one knows those philosophical sciences. The answer is: We cannot arrive at the revealed content of Christian faith merely by philosophical argument. Philosophical argument, however, is the most convincing way to present all truths. Aquinas's reasoning and communication method was firmly grounded in Aristotle's, and his major teacher, Albert, was an Aristotelian thinker as well. In short, he approaches theological issues like a philosopher.

Aquinas's treatment of angels fits into the schematic typical of all his thinking and writing: a synthesis of *sacra doctrina*what can be assumed true from Scripture as revealed by God (theology)and what can be assumed true on the basis of common experience of the world (philosophy). He applies to angels the same grid he applies to God, creation, the soul, etc., involving language and distinctions common to philosophic discourse: cause and effect, general and principal causes, matter and form, essence and being.

Existence Of Angels

Aquinas believed and proved that the world, including matter itself, was created by God. Angels are creatures whose existence can be demonstrated. In certain exceptional cases they have even been seen, which Scripture attests. To disregard them destroys the balance of the universe considered as a whole. God's principal end in creation is the supreme good constituted by assimilation to God. God produces creatures by intelligence and by will. Thus the perfection of the universe demands the existence of intellectual creatures. Since the object of the intellect is the universal, and the particularity of bodies does not fulfill that object, there should be some intellectual creatures that do not have bodies. This amounts to saying that the perfection of the universe demands the existence of

creatures totally stripped of matter or of body. Otherwise, the general plan of creation would show an obvious gap if there were no angels in it, since the hierarchy of beings is continuous.

In addition, the nature and operation of inferior creatures such as human beings can be placed in perspective by comparison and contrast with angels. Among the many forms of being, the human soul has just that degree of perfection or actuality whereby it is able to subsist apart from matter but is not able to do so in full possession of individual and specific being. The forms of being above humankind (i.e., the angels) are pure forms, unmixed with matter. Every angel is a complete species of being in itself, a single pure form which actualizes in its own individuality the full perfection of a whole species. Since it can so exist, it does not need to be repeated over and over in matter in order to fill out a specific degree of perfection (*Summa Theologica*, I, 76, 5).

The human soul, on the contrary, is specifically incomplete; it is a form, but not a species. It becomes a species through the principle of matter, involving repetition and numerical multiplicity; the species is a composite of human souls and bodies. The human intelligence issues from its senses, which are lodged in the body. Below humans are living beings without intellect; why not intellectual beings without bodies above humans? The imperfect in any genus always points to the more perfect in that genus, and ultimately to the absolutely perfect. Therefore it is impossible to believe that the human intellect, the most imperfect conceivable, should be the only intellect, or even the only created intellect. Intellect and matter are the opposite poles of being, and if, as in humanity, intellect is found united with matter, then most surely it exists also separate from matter. Consequently, the existence of angels is perfectly credible on grounds of natural reason alone.

(*Summa Theologica*, I, 50, 1, 2; *Contra Gentiles* II, 91; *Spiritual Creatures*, V).

The Nature Of Angels

The attributes of angels are enumerated in *Summa Theologica* Ia, 5460. Aquinas demonstrates that these are consistent with what he has established as the angels' being: pure spirits, immaterial intelligence. Space does not here allow more than a one- or two-sentence presentation of key features. Mortimer J. Adler's *The Angels and Us* is a useful follow-up; he pursues in depth and puts into context many of Aquinas's most pertinent ideas on angels.

The angels are most probably more numerous than all material things. The angels cannot die, decay, break up or be substantially changed, since they are incorruptible substances. Angels are pure spirits without bodies, but angels assume bodies as instruments through angelic power, as when the archangel RAPHAEL accompanied Tobias, but they are not exercising the true functions of a bodily life. An angel is not in a place as contained by a place, but as containing a place; angels are present definitively. To show what that means, Aquinas makes an admittedly imperfect comparison of sunlight being in a room and beyond the room too. An angel cannot be in several places at once, nor can two angels be in the same place at the same time because there cannot be more than one complete cause of the same effect. Angels do

not have to move through space to get from one place to another; they exercise their power to be in one place and are there. But they can move in time instantaneously from one to another place, though not measurably by our minutes and seconds.

Humans have an active and passive intellect, whereby they process their sense experience, but angels have their knowledge directly from God at creation; thus, they need not learn nor work anything out. However, they can have knowledge of the material things which human beings know by the senses. The degrees of knowledge in angels follow a hierarchy. Each angel receives what is fitting depending on its status and service. Aquinas compares these degrees of knowledge to light (God's knowledge) passing through successive panes of glass.

Can angels know the future? Yes, for the operation of existing and necessitating causes. Yes, conjecturally (following from logic). No, they cannot know future events themselves. Only God knows this. Humans also can have future knowledge of the first two kinds, but angels possess it far more perfectly. An angel cannot know the secret thoughts or will of humans or another angel. They must be "spoken to" by both humans and other angels. Angels do not know the workings of divine grace *de natura* (by virtue of their very nature), but higher angels impart their knowledge of such mysteries to the lower angels. The angelic mind is like a clear mirror that takes in the full meaning of what it turns upon. Angels also know how humans go about composing, dividing and reasoning, though they do not do so themselves. A good angel knows no falsehood, nor errs; the fallen angels are totally divorced from divine wisdom, and so are prone to err in things supernatural. Aquinas agrees with

Augustine's distinction between angelic "morning" and "evening" knowledge, the former being of the thing as it is in God, and the latter being as it is in its own nature.

Angels have free will and exercise it more perfectly than humans, since they have no outside influences from senses. Where there is will, there is love; therefore the angels have love. Angelic love is knowledge of an intellectual order and involves not only inclination but choice. Angels love themselves both by natural tendency and by choice. Since angels are all of the same nature, they love one another. (Though they are generically onesame genusthey are specifically distinctdifferent in essential kind.) By natural love, angels love God more than they love themselves.

God alone exists from eternity. It is most likely that angels and the bodily world were created at the same time, not angels first. Angels were created in heaven, with happiness *de natura*, but not in glory, the possession of the beatific vision. Angels were created with sanctifying grace, leaving them free to choose love of God, but not confirmed in that choice, because some angels fell. Those who chose God gained the beatific vision, and they enjoy it according to their status in the hierarchy. Beatified angels cannot sin. There is no evolution in their degree of beatitude, since a capacity that is perfectly filled up cannot be made more full.

The sinning angels are guilty of all sins, in that they lead men to commit every kind of sin, but they have no tendency to fleshly sins themselves. They commit only two sins: pride and envy. LUCIFER wanted to be as God, a prideful sin because he knew that equality with the creator was impossible, (self-deception being impossible for angels, even Lucifer). He wanted to be like God in a way not suited to his nature. The evil angels are not naturally evil, nor created in wickedness. But they sinned immediately after creation,

rejecting the good that was meant for them. Lucifer probably was highest of the angels before his fall. But some say he was only the highest of the angels who fell. He attracted the others, who fell by bad example, and to this extent he was the cause of their sin.

There are more good angels than fallen angels, because sin is contrary to the natural order. The fallen angels lost neither their natural knowledge nor their angelic intellect by their fall. They are unrepentant and inflexibly determined in sin, since a being of immaterial spirit is necessarily final and unchanging. There is sorrow in them, though not repentance, in knowing that they cannot attain beatitude though humans may get to heaven. The fallen angels are engaged in battling against human salvation and in torturing lost souls in hell. Wherever they are, they endure the pains of hell.

The Divine Government

Another chapter of *Summa Theologica* (Ia, 103119) is devoted to the order of the cosmos, ruled by God's divine goodness. God directly preserves all that he created; otherwise it would fall back into nothingness. He does not delegate. He is in all conserving forces such as air, light, warmth. He does not annihilate anything, since that would be contrary to divine wisdom. God works in all things in such a way as suits the operation natural to each thing. An effect produced in the bodily universe outside of this natural order of creation is a miracle.

Superior angels can enlighten inferior angels but cannot influence their will. The higher the angel the more it partakes in the divine good, and the more it gives. They remain superior even when they give all their knowledge, for the lower angels have less capacity than the superior.

Angelic speech has nothing to do with sounds or words and is not impeded by time or distance. An angel speaks by directing its thought to another angel. Angels "speak" to God by consulting his divine will and contemplating him.

Just as there is human hierarchy so there is angelic hierarchy, according to the three grades of angelic knowledge. Each hierarchy has three orders. In all there are nine orders of angels (specifics on these nine orders follow). The fallen angels have hierarchy insofar as some subjugate others. They (demons) do have speech like beatified angels, but they do not enlighten their inferiors. The nearer creatures are to God, the greater is their rule over other creatures. Therefore the good angels rule and control the demons.

Angels, Demons, Guardian Angels In The Bodily World

Superior rules inferior, therefore angels rule the bodily world in the sense that they can stir bodily agencies to change. They cannot of themselves work miracles, which is God's proper work, but they do serve as ministers or instruments in working miracles. As angels are superior to humans, they can act upon the human intellect by strengthening awareness and understanding. They cannot influence human will, but both good and bad angels can indirectly affect human will by stirring up images in the human imagination. Angels also can work upon the human senses, either

outwardly by assuming some visible form, or inwardly by disturbing the sense functions themselves; for example, by making one see what is not there.

God sends angels to minister to his purposes in the bodily world. Only five orders of angels are sent for the external ministry; the superior angels are never sent. Aquinas agrees with St. Jerome's commentary on Matthew 18:10 that each human soul has a GUARDIAN ANGEL.

This office is taken by the ninth order, the angels. The guardian angel comes at the moment of birth, not at the moment of baptism. In hell, each fallen human soul will have a fallen angel to punish him. Angel companions will be given to the human who gains heaven, a different kind from the angel guardian. Guardian angels never fail or forsake their charges. Humans cannot teach or enlighten angels, but through speech or prayer can make known to angels their thoughts and wishes, which the angels would not otherwise know. The guardian angels do not will the sin their wards commit, nor directly will their punishment. They do will the fulfillment of divine justice, which requires free will; hence sin is probable followed by trouble, including punishment. All angels are in perfect accord with the divine will insofar as it is revealed to them, but there may arise conflict between them because their revelations of the divine will differ.

God gives humans the requisite aid to resist the temptations of demons; God permits sin and turns it into human benefit and opportunity. The devil (Satan, the fallen Lucifer) plans exclusively all the campaigns and assaults on mankind. In a strict sense, humans can sin on their own, out of their weakness and inordinate

appetites, without any temptation by a demon. After an assault God's mercy provides, so it seems, a breathing space; because the demon cannot return at once to strike again. Angels cannot perform miracles, and neither can demons, but they can do astonishing things, and cause real havoc.

The Triadic Hierarchy

The three tiers of the angelic hierarchy seem at first glance to be arranged paradoxically. Quality equals simplicity; the lower the nature of intelligence, the more numerous its means of knowing. What constitutes relative superiority among created beings is their greater or lesser proximity and resemblance to the first being, God. God's total fullness in knowledge is all together at one point, His Essence, in which he knows all things. The closer the creature is to His Essence, the less differentiated will be its intelligence. The first triad know intelligible essences as preceding from the first principle. The second triad know intelligibles as subjected to the most universal created causes. The third triad know intelligibles as applied to singular beings and dependent upon particular causes. Scholars have noted that Aquinas followed closely PSEUDO-DIONYSIUS's system in *The Celestial Hierarchy*. In *Summa Contra Gentiles*, Aquinas states his own thoughts before acknowledging Dionysius's points regarding each of the nine orders. Those texts are quoted below at the beginning of each order. The nine orders of angels, their names and features, have appeared in many cultures with many forms, some of which differ from Aquinas's scheme. Aquinas also treats the angelic hierarchy in *Summa Theologica* Ia, 108; additional comments on the hierarchies are summaries from this source. (See also separate listings for each order.)

First Hierarchy (1); First Order: Seraphim

"Those who see most clearly are called seraphim, the ardent and burning ones, because to be designated in terms of fire associates one with the depth of love or of longing, and love and loving are directed toward the ultimate role. Therefore Dionysius the Areopagite says that this name indicates both their ardent immutability in regard to the Divine and their versatility in guiding those below them to God as the ultimate goal."

Angels of this hierarchy consider the highest end of the universe, which is the goodness of God. Those who see it most clearly are called seraphim because they are aglow, on fire with love for this object which they know with an exceedingly perfect love.

First Hierarchy (2); Second Order: Cherubim

"The second rank fully acknowledge the ground of providence in the essential form of the Divine itself. They are called cherubim, which may be interpreted as 'fullness of knowledge,' in other words, knowledge is fulfilled through the essential form of the knowable. Therefore Dionysius says that this designation means that they are observers of the primal creative power of divine beauty."

The other angels of the first hierarchy contemplate the divine goodness not directly and in itself, but insofar as it is Providence. They are called cherubim, that is, fullness of science, because they see clearly the first operative principle of the divine model of things.

First Hierarchy (3); Third Order: Thrones

"Those of the third rank contemplate the enactment of divine justice. They are called thrones, for the power of judgment is shown by the throne. Hence Dionysius says that this designation

means that they are bearers of God and wholly capable of undertaking all that is divine."

Second Hierarchy

"Among the lower spirits who receive from the higher spiritual beings a full knowledge of the divine order that they are to accomplish, there must be a hierarchy."

The second hierarchy does not know the reasons of things in God Himself, as in a sole object, but in the plurality of universal causes. Thus its proper object is the general disposition of means in view of their end. This supposes the existence of many directors.

Second Hierarchy (1); Fourth Order: Dominations

"For providence is enacted through many agents; through the order of dominations. It is the concern of those who exercise dominion to command what others should do. Hence Dionysius says that the name "domination" indicates leadership in one's own right, removed from all serfdom and subjection."

Second Hierarchy (2); Fifth Order: Virtues

"Second, the enactment of providence is extended through many agencies, and through the power of VIRTUES. This order, as Dionysius says, indicates courage and maturity in all godly action, that no godly movement may languish in inertia. Clearly the primal ground of comprehensive action belongs to this order of angels. Therefore it would seem that this order is entrusted with the movement of the heavenly bodies. From them as from inclusive causes there

derive the particular operations of nature; hence they are also known as the 'heavenly powers,' meaning that the celestial powers will be shaken (Luke 21:26). Anything else that is inclusive and primary among the divine tasks falls by rights to the lot of this order of angels."

The general directives issued by dominations are received by Virtues, who multiply them and channel them according to the various effects to be produced. They confer on the general causes the energy required for their numerous operations.

Second Hierarchy (3); Sixth Order: Powers

"Third, the general order of providence, once it has taken effect, is unerringly preserved, and whatever could disturb that order is prevented. This is the concern of Powers. Hence Dionysius says that the name 'Powers' means well-ordered and precise enactment of what has been received from God."

Third Hierarchy

"The lowest order among the higher spirits are those who receive the order of divine providence from God, so far as it is recognizable in its particular causes. These spirits are placed directly over human affairs all lower beings and especially causes which are ordered in regard to man and serve the purposes of men. And among these spirits too there is a hierarchy."

The third hierarchy knows the order of Providence, not in itself nor in its general causes, but as it can be known in the multiplicity of particular causes; thus they are placed in immediate charge of the administration of things human.

Third Hierarchy (1); Seventh Order: Principalities

"In human affairs there is a general good which is the welfare of the state or nation. That would seem to be the concern of the order of Principalities. Hence Dionysius says that the name 'Prince' indicates rule together with holy order. Hence the order of kingdoms and the transitions from one tribe to another must be part of the work of this order of angels. It would also seem to be the office of this order to instruct those who are among men about all that concerns the exercise of rule."

Third Hierarchy (2); Eighth Order: Archangels

"There is also a human good which is not located in the community but concerns the individual man in himself, but which is nevertheless of use not merely to one but to many men, as for instance that which is to be believed and followed by all as well as the individual; i.e., the worship of God. That is the concern of the Archangels who, Gregory says, announce the highest things. Hence we call GABRIEL the Archangel because he announced the incarnation of the only-begotten Word, in whom all men must believe."

Third Hierarchy (3); Ninth Order: Angels

"But other matters have more to do with the individual. They are the concern of the order of angels. Gregory says that they have to impart lesser things. They are also known as the guardians of men, in accordance with Scripture: 'For he has charged his angels to guard you wherever you go' (Psalms 91.11)."

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archetypes Universal primordial images and instincts that reside in the collective unconscious, and are expressed in behavior and experience. Archetypes have existed since the dawn of humanity. Mythologies, religions, sacred rites and folktales are especially rich in archetypal themes and characters (for example, the hero, the trickster, forces of nature, the elements are all archetypal representations). Angels are representations of archetypes.

Carl G. JUNG developed, but did not originate, the concept of archetypes. Heraclitus was the first to view the psyche as the archetypal first principle. Plato articulated the idea of archetypes in his Theory of Forms, which holds that the essence of a thing or concept is its underlying form or idea. The term "archetype" occurs in the writing of Philo Judaeus, Irenaeus, and PSEUDO-DIONYSIUS. The concept, but not the term, is found in the writings of St. AUGUSTINE.

Jung first wrote of primordial images in the unconscious of his patients in 1912. He first used the term "archetype" in 1919, in order to distinguish between the archetype itself and the archetypal image which is perceived on a conscious level.

The Archangel Gabriel
(Masolino da Panicale, c. 142030; reprinted courtesy
National Gallery of Art, Washington, D.C.,
Samuel H. Kress Collection)

Archetypes are without end, created by the repetition of situations and experiences engraved upon the psychic constitution. They are forms without contentthey wait to be realized in the personality, and are recognizable in outer behaviors.

Archetypes are a means through which the *unus mundus*, the unitary world or undifferentiated whole, can express itself in our conscious reality. The *unus mundus* is found in all spiritual traditions and is lawfully ordered by a transcendent plan that links everything together. This order is of such a sublime nature that it is beyond sensory perception but can be grasped through expressions of archetypes. The expressions themselves are not archetypes but representations of archetypes. All psychic imagery, such as is found in dreams and sacred art and ritual, is archetypal to some extent.

Historian Mircea Eliade observes that human history is governed by archetypes, and is a reflection of celestial archetypes; thus, myths and symbols share similarities among diverse cultures. Cities, temples and houses represent the sacred center, for example, and the cross of Christianity represents the Cosmic Tree.

Thus it can be seen that angels are representations of the positive-negative polarity, the yin and yang, the light and dark, the good and evil. They also represent the ability of the human soul to ascend to heaven or descend to the underworld, as well as the immortality and inherent divine nature of the soul. The functions and characteristics ascribed to individual angels all express archetypes.

The stronger and more active is the belief in archetypal representations, the stronger they become in the collective unconscious and the more they express themselves by impinging

on the outer world through such things as synchronistic events (in the case of angels, these would be an array of angelic interventions). The pagan deities of the classical world have lost strength due to neglect over ensuing centuries; meanwhile, the archetypal forces serving newer religions, such as Christianity, have gained strength. Angels reached a peak of popularity in the Middle Ages and then fell into disuse as a force active in the psyche. As of the late twentieth century, the angel archetypal force has been reactivated in Western consciousness.

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architecture See ART, ARCHITECTURE AND RITUAL, ANGELS IN.

archons Ruling angels of the heavens and underworld, and also of nations. They are sometimes equated with AEONS and archangels (see CHOIRS).

In GNOSTICISM, Sophia's son IALDABAOTH creates archons to rule over all the hierarchies, but gives them lesser powers so that he can rule over all of them.

The Hypostasis of the Archons ("The Reality of the Rulers") is an anonymous Gnostic work that gives an esoteric interpretation of Genesis 16. Its date of origin is unknown, but it was originally written in Greek, probably in Egypt. Its contents show a Hellenistic syncretism. The document declares that archons are not imaginary, but are real. The archons generally exhibit arrogance, cruelty and base behavior; they are called the Rulers of Darkness and Rulers of Unrighteousness.

Norea, the daughter of Eve, cries out to God to be rescued from the clutches of the Rulers of Unrighteousness, and is immediately visited by Eleleth, the Great Angel who stands in the presence of the Holy Spirit. He says he is one of the Four Light-givers. None of the Rulers has true power here, he tells Norea, because they cannot prevail against the Root of Truth. He tells her the story of how the androgynous Ialdabaoth came into being, and how he created the archons, seven in number and all androgynous like himself. He proclaims himself "God of the entirety," which angers Zoe, the daughter of Sophia. She breathes fire into his face, and the fire becomes an angel and casts Ialdabaoth into the underworld (Tartaros).

His offspring Sabaoth repents and condemns his father and his mother (Matter), and Sophia and Zoe lift him up to the seventh heaven, where he rules in splendor. Ialdabaoth becomes jealous, and this is the origin of Envy. Envy engenders Death, and Death creates the offspring of Chaos (similar to the fallen angels). The lesson of the story is that when humans discover the Spirit of Truth, they will exist deathless. When Death is conquered, the archons (Authorities) will come to an end as well, and angels will weep over their destruction. Humanity will become the Children of Light.

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Ariel (also Arael, Ariael) Angel whose name means "lion of God." Ariel appears in biblical, aprochryphal, Gnostic, Coptic and occult literature in a variety of guises, both angel and demon.

The apochryphal book of Ezra calls Ariel an angel. In the Old Testament, the book of Isaiah refers to Ariel as an altar, man and city. This was echoed by the Renaissance occultist Henry Cornelius Agrippa von Nettesheim, who referred to Ariel as a demon, angel or city. In Hebrew lore, Ariel is a name for Jerusalem, and in kabbalistic lore it is the name of a virtue. Ariel is ranked among the seven princes by Thomas Heywood in *The Hierarchy of the Blessed Angels*. In the Coptic *Pistis Sophia*, Ariel rules the lower world, and in GNOSTICISM he is associated with the creator god IALDABAOTH. In ceremonial magical texts, Ariel is described as a lion-headed angel.

Shakespeare named a fairy Ariel in *The Tempest*. Ariel also figures in Gaelic prayers of protection for the home and hearth.

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Aristotle See INTELLIGENCES.

art, architecture and ritual, angels in Human fascination with angels, demigods, and daemons is augmented by the imagery that has been associated with art, places of worship, and ritualsacred dramafrom time immemorial. Artisans among tribal peoples and

every sect worldwideHindu, Taoist, Buddhist, Zoroastrian, Sumerian, Egyptian,

Judaic, Christian and Islamic, as well as practitioners of various Hermetic and esoteric magic artsmemorialized the qualities and stories, archetypes and myths, of their spiritual allies and foes. Their iconography and imagery are preserved in ancient and medieval structures, museums, rare books and the field reports of archaeologists and anthropologists; much of it continues to be used and appreciated daily in millions of places of worship.

The sites and particulars of temples, churches, monastaries, and mosques were often dictated by gods / angels to the devotees who supervised their construction. Certain physical sites were considered "doorways" through which higher realms might be glimpsed or attained. The sea-girt island of Mont Saint-Michel, off the coast of Brittany in France, where a Cistercian monastery was constructed, carried just such a connotation. When stained glass came into use in Gothic cathedrals, the windows embodied this belief literally; sacred geometry expressed the divine emanational order of creation, including the ranks of angels. The architects of Chartres cathedral in particular were preoccupied with the alchemical notion of *anima mundi*, the world soul as link between God and creation. To the degree that the cathedral embodied the world soul on earth, reflecting its sacred laws of creation, harmony and proportion, it could mediate God and the human mind and spirit, just as angels do. In this sense the cathedral itself could become the holy alchemical "grail," the vessel of transformation. Sculpted and painted images and icons were also considered empowered, spiritual "windows" between this world and the others. Eastern orthodox icons still hold awe for this reason.

Rituals too were enacted in that liminal space, the threshold where humans ascend, God and the angels descend to become actors in sacred "play." Muhammad learned the words and gestures of the Islamic ritual prayer by observing the angels at worship. Rituals recreate the activities of angels in heaven, brought to humanity by prophets and seers who ascend to heaven, or angels who descend to earth. Art historian Peter Lamborn Wilson says that "ritual, by definition, must be Angelic because it belongs properly neither to 'this world' nor to the divine Essence beyond form, but plays an intermediary role between the two. Ritual is a Jacob's Ladder, and its celebrants climb, meeting the descending Angels halfway."

Liturgies often codify images as well as rituals for a congregation, according to its founder's visions. The Mevlevi Sufi order, "the whirling dervishes," conduct a sacred inner journey to the source of Being, to the point where one is closest to the Divine. The dervishes see themselves as participating in the music of the spheres, the Great Chain of Being, each in rapport with their holy teacher and with the enlightened state of the whole spiritual lineage, including their founder, the great mystic poet Mevlana Jalaluddin Rumi (12071273) and Muhammad. Various saints reported angels assisting or co-celebrating the Mass. Hermetic iconography, rituals and music were believed to have been brought to humanity by Hermes himself in a time before time. (See MUSIC AND ANGELS and LITERATURE AND ANGELS.)

The Wing Motif

Wings indicate mystic travel when appended to beings, not birds. India's Garuda, the golden-winged sun bird, was a mysterious figure similar to the Persian *simurgh*. Garuda was variously pictured as a man, a bird, a man riding a bird, or a curious combination of human and avian characteristics. Though probably

older than the religion of Vishnu, Garuda is now regarded as the vehicle of Vishnu, bearing the god either within or upon his back. In Egypt, the *ba* was one of each person's seven souls. Its usual form was that of a human-headed bird, and linked to the ancient worldwide concept of ancestors and ancestral divinities in bird shapes. The hawk was the totemic form of the god Horus, shown as a man's body with a hawk's head. Thoth, the Egyptian god comparable to Hermes, god of magic, spells, writing and record keeping, was depicted with the head of an ibis.

In about the eighth century B.C.E. the figure of a lordly helmeted four-winged man carrying corn and oil, called a "genius of blessing" by historians, was carved and painted in the Assyrian palace of Sargon and now rests in the Louvre. In the same museum stands a bronze statue of a demon with a similar wing arrangement from the same area and period. In Persepolis appears Ahura- Mazda ("Lord Wisdom") in a stone relief, the upper half of a man on a winged sun-disc. Winged lions, griffins, sphinxes, centaurs, bulls, enthroned or standing guard, abound in the ancient Middle East, along with bird-headed demons with wings. Wings can often be found on East Asian gods and demons.

Greek myth provided many winged images. A winged siren-handled cauldron dates from the eighth century B.C.E., a winged sphinx from 560 B.C.E. Nike, the victory aspect of Athena, was always pictured or sculpted winged. EROS, son of Aphrodite, like the angels of the Kabbalah, is a winged messenger, both Ancient of Days and naked graceful boy. In other contexts, like winged shamanic figures from diverse cultures, he acts as guide of the soul, the guardian or spiritual double of man, representing both spiritual master and beloved, and also trickster and magician.

Some of these qualities and many more were ascribed to Hermes (a universal Indo-European god much older than Greece, the original Hermaphrodite), whose iconography called for a helmet with wings and wings on the feet of his naked body. Dark-winged figures include the Furies, also called the Eumenides and the Erinyes, the personification of the vengeful aspect of Demeter, the "great lady who sends black-winged dreams" (Euripedes, *Hecuba*). Descriptions of winged harpies and fairies worldwide fall under the Greek rubric of imaging local daemons, "genii" of forests, wells, rivers, villages and homes.

In the *Phaedrus* Plato associated the wing with qualities that apply ubiquitously to angelic figures as symbols of spiritual ascent:

> The wing is the corporeal element which is most akin to the divine, and which by nature tends to soar aloft and carry that which gravitates downwards into the upper region, which is the habitation of the gods. The divine is beauty, wisdom, and the like; and by these the wing of the soul is nourished, and grows space.

He added the aspect that became important to the concept of angelic INTELLIGENCES:

> The mind of the philosopher alone has wings; and this is just, for he is always, according to the measure of his abilities, clinging in recollection to those things in which God abides,

> and in beholding which He is what He is. And he who employs aright these memories is ever being initiated into perfect mysteries and alone becomes truly perfect. But as he forgets earthly interests and is rapt in the divine, the vulgar deem him mad, and rebuke him; they do not see that he is inspired.

In Rome, Mercurius (Hermes), the "genii" of the seasons and the four directions, Fate and Victory, continued to be winged. Winged figures were painted on the walls of Pompeii. Since all pagan sects used wings for their gods, demigods, and demons, Christianity for several centuries eschewed the winged motif when depicting angels. The Divine Will was symbolized by the Hand of God in early iconography and was supplanted by angels, usually human bodies with accompanying attributes signifying their functions. A staff, as an indication of a messenger on a mission, was the sole attribute of an angel at first. An important early appearance of these creatures is on the chancel arch of St. Mary Major in Rome (c. 440 C.E.). *The Celestial Hierarchy* of Dionvsius the Areopagite (see PSEUDO-DIONYSIUS) was influential in shaping the orders in Byzantine art (where the costumes of the angelic choirs represented the various grades of court attendants to the emperor). It was translated in the ninth century and used as an authority by St. Thomas AQUINAS in the thirteenth. This teaching was set forth at length in a popular form in Jacobus de Voragine's *Golden Legend* and became the chief reference for medieval artists. (See also WINGS.)

Christian Iconography Of Angels

Among the Greeks, the seraphim have six wings of fiery red and bear a flaming sword; their feet are bare. Cherubim have two blue wings and shod feet. Thrones are two fiery wheels with four eye-

filled wings each. Dominations, virtues and powers are two-winged, wear long albs, golden girdles, and green stoles, hold the seal of Jesus Christ in their right hands, and a golden staff topped by a cross in their left hands. Principalities, archangels and angels appear as soldiers with two wings, golden belts, and lance-headed javelins.

Among Western images, certain other features distinguish the choirs. Cherubim can hold open books representing their fullness of knowledge, and stand on wheels. Thrones carry thrones or scales representing divine justice. Dominations have royal garments and crowns, carry scepters, orbs, swords or books. Virtues are vested in the garments of high ecclesiastics and carry liturgical items, lilies or red roses symbolic of Christ's passion. Powers sometimes hold rods or swords, wear knightly armor, and lead demons in chains. Principalities wear princely robes over armor, with crowns and sword or scepter. Archangels are shown as warriors in armor or deacons in albs.

Angels wear ecclesiastical garments and frequently wear a diadem with a cross in the front. A late medieval variation was to show them in clothing made of feathers. They carried many objects: candles, musical instruments, scrolls and inscribed shields. In the earliest Eastern icons, there are naked angels on the model of Eros and Hermes, a motif not to reemerge until the Renaissance PUTTI or so-called cherubs. The Renaissance started the stylization of angels that remains in Western art: the idealized human form, winged, rendered somehow more genuinely mystical. Boticelli, Raphael, Fra Angelico (given his name for his seraphically beautiful subjects), Titian, Tintoretto, Veronese, Perugino, Murillo, Rembrandt, Rubens, El Greco and legions of others created the images that come to mind when we think of angels in modern times.

MICHAEL, who in his office of "prince" of the Hebrew nation became, after Christian revelation, the guardian of the Church Militant in Christendom, is invariably depicted as young, beautiful and powerful, most often clothed in a coat of mail with sword, spear and shield, wings rising from his shoulders and sometimes wearing a jeweled crown. Frequently he is battling with Satan, represented as a dragon, serpent or demon. Medieval and Renaissance paintings also depict his intercession in the Old Testament in scenes from ABRAHAM, JACOB, MOSES and the battles led by Joshua. He plays an important role in the legends of the Virgin, as it was Michael who was sent to announce to the Virgin her approaching death and he who carried her body to heaven.

GABRIEL is the guardian of the celestial treasury, the Angel of Redemption and the Chief Messenger, with this latter role the most prominent in the series of artistic renderings of his delivering messages to DANIEL, Zechariah (see JESUS), and most notably, as the angel of the Annunciation, to Mary (Luke 1:2628). Gabriel is a majestic, beautifully androgynous figure who wears a crown and is richly robed. He evokes purity by carrying a lily.

RAPHAEL, the guardian angel of all humanity, is represented as a benign friend and fellow traveler, protector of the young and innocent, rendered in episodes from the Book of TOBIT. He is dressed as a pilgrim, wears sandals and carries a staff and some supplies on his belt or slung over his shoulder. When he is portrayed as a guardian spirit he is richly dressed, has a casket of provisions and holds a sword in one hand, and makes a gesture of warning with the other. Christian tradition relates that it was Raphael who announced to the shepherds the arrival of the Savior on Christmas night: "Fear not; for behold, I bring you tidings of great joy. " (Luke 2:10).

URIEL appears less frequently. Early legend states that it was Uriel who, as ambassador of Christ, appeared to the disciples at Emmaus (Luke 24). In art, Uriel usually is represented as carrying a scroll and a book indicating his role as interpreter of judgments and prophecies.

Islamic Images Of Angels

Islam, contrary to popular opinion, does not prohibit images. In Sufi iconography ISRAFIL, the Angel of the Day of Judgment, has hairs and tongues over which are stretched veils. He glorifies Allah with each tongue in a thousand languages, and Allah creates from his breath a million angels who glorify Him. Israfil looks each day and each night toward Hell, approaches without being seen and weeps. His trumpet or horn has the form of a beast's horn and contains cells like a bee's honeycomb, in which the souls of the dead repose. Mika'il (Michael) has hairs of saffron from his head to his feet, and his wings are of green topaz. On each hair he has a million faces and on each face a million eyes, from which fall 70,000 tears each, and a million tongues, which speak a million languages. The tears become the

Kerubim, who lean down over the rain and the flowers, the trees and fruit.

Jibra'il (GABRIEL) has 1600 wings and hair of saffron. The sun is between his eyes. Each day he enters the Ocean of Light 360 times. When he comes forth, a million drops fall from each wing to become angels who glorify Allah. When he appeared to MUHAMMAD to reveal the Koran, his wings stretched from the East to the West. His feet were yellow, his wings green, and he wore a necklace of rubies or coral. Between his two eyes were written the words: "There is no God but Allah, and Muhammad is the Prophet of God." In icons and late medieval paintings he takes his more usual shape, that of a delicate and beautiful youth. One Sufi vision of Jibra'il shows him "like a maiden, or like the moon amongst the stars. His hair was like a woman's falling in long tresses. He is the most beautiful of angels. His face is like a red rose."

Azrael, the Angel of Death, is veiled before the creatures of God with a million veils. His immensity is vaster than the heavens, and the East and West are between his hands like a dish on which all things have been set, and he eats what he wishes. He has four faces, one before him, one on his head, one behind him, and one beneath his feet. He has four wings, and his body is covered with innumberable eyes. When one of these eyes closes, a creature dies.

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Asmodeus A fallen angel who became the demon of lechery, jealousy, anger and revenge. The goals of Asmodeus are to prevent intercourse between husband and wife, wreck new marriages and force husbands to commit adultery. He also is frequently blamed in cases of demonic possession.

In the lore of fallen angels, Asmodeus is regarded as one of the most evil. He is usually portrayed as having three heads: that of an ogre, a ram and a bull, all sexually licentious creatures. He also has the feet of a cock, another sexually aggressive creature. He has ugly wings, rides on a dragon (a Christian symbol of Satan and evil) and breathes fire.

Asmodeus has his roots in ancient Persian mythology. He is identified with the demon Aeshma, one of seven archangels. The Hebrews absorbed him into their mythology, where he attained the highest status and most power of his legends. According to the Hebrews he is the son of Naamah and Shamdon. He was part of the seraphim, the highest order of angels, but fell from grace when LUCIFER was cast from heaven. In other Hebrew legends he is either associated with, or is the husband of, LILITH, the demon queen of lust. He also is said to be the offspring of Lilith and Adam.

In other lore, King Solomon, using his magic ring, forced Asmodeus and other demons to build his magnificent temple.

Asmodeus
(Francis Barrett,
The Magus, 1805)

Asmodeus managed to obtain the ring, force Solomon into exile and become king himself. He threw the ring into the sea. But Solomon found the ring in a fish belly and gained back his power. As punishment, he put Asmodeus in a jar.

In the apocryphal Book of TOBIT, Asmodeus plagues a young woman named Sarah by killing her husbands on their wedding nights in the bridal chamber, before the marriages can be consummated. Sarah loses seven husbands before being rescued by Tobias, a young man who is aided by the archangel RAPHAEL, disguised as a man. Raphael instructs Tobias to take the liver, heart and gall of a fish and burn them to make a foul incense that will drive away Asmodeus. Tobias is dubious, but Raphael assures him that the trick will work and Tobias will be able to claim Sarah as his wife. Tobias becomes betrothed to Sarah and, on their wedding night, prepares the foul smoke to repel Asmodeus. The demon is driven out and flees to Egypt, where he is bound up by another angel.

Asmodeus appears in Christian demonology as one of Satan's leading agents of provocation. Witches in the Middle Ages were said to worship him, and magicians and sorcerers attempted to conjure him to strike out at enemies. Medieval *grimoires*

(textbooks of magical instruction) sternly admonish anyone seeking an audience with Asmodeus to summon him bareheaded out of respect. According to Johann WEYER, a sixteenth-century physician and demonologist, Asmodeus also ruled the gambling houses.

Asmodeus was one of the infernal agents blamed for the obscene sexual possession of the Louviers nuns in seventeenth-century France, during the height of the witch scare that ran through Europe. The incident occurred at a convent in Louviers in 1647, and involved eighteen nuns who allegedly were possessed through the bewitchments of the nunnery's director and the vicar of Louviers. According to confessionsmost extracted under torturethe possessed nuns committed unspeakable sexual acts with the Devil and demons; attended witches' sabbaths where they ate babies; and uttered obsecenities and spoke in tongues. The nuns were subject to public exorcisms. The vicar, Father Thomas Boulle, was burned alive. The body of the nunnery director, Mathurin Picard, who died before sentencing was passed, was exhumed and burned. A nun who leaked the story to authorities, Sister Madeleine Bavent, was sentenced to the dungeon.

See DEMON.

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Astaroth In Hebrew lore, Astaroth was a seraph and a prince of thrones, but he cast his lot with Satan and was thrown out of heaven. In hell, according to demonologist Johann WEYER, he reigns as a "grandduke." He commands forty legions of demons, and serves as great treasurer.

Of Syrian origin, Astaroth is a demonized version of the goddess Astarte. He is described as both an ugly and a beautiful angel who rides a dragon and holds a viper in his left hand. He encourages slothfulness and laziness. He believes he was punished unjustly by God, and that someday he will be restored to his rightful place in heaven.

asura See HINDUISM.

Augustine, St. (354430) The most comprehensive and influential of the early church fathers. Augustine is remarkable in the array of Catholic saints for having been in his youth an unmitigated sinner who wrote a detailed account of his conversion, the *Confessions*, addressed to God. The influence of this book on subsequent generations of Christians is incalculable.

At about age 72, Augustine sat down to review his writings and put them in chronological order, and was astounded

Holy Face of Christ displayed by two angels (Albrecht Dürer, 1513)

at the quantity. His complete works, written in latin, are about the size of an encyclopedia. The generations of scholars following him have dutifully consulted Augustine. Whereas the *Confessions* constitute his intimate spiritual autobiography, *The City of God* is, in the words of Thomas Merton, "the autobiography of the Catholic Church."

The tension in the will that characterized Augustine's early life became the basis of his theology which, because of his great influence, also became the core of Christian doctrine. Augustine devotes much attention to angels: how they were created, how they differ from demons, how they operate in expediting the progress of the human soul to holiness.

A Summary Of Augustine's Life

Augustine was born on November 13, 354 in Tagaste, North Africa. His mother Monica was a Christian, and his father Patricius a pagan, whom Monica eventually converted by her patience and example. Augustine was not baptized as an infant, but his mother enrolled him as a catechumen in the Catholic church. He studied Latin and Greek grammar and literature in his boyhood, complaining about rough treatment by his schoolmasters.

After his father died in 370, Augustine went to Carthage to study rhetoric as the first step in preparing for a public life. There he met a young woman at a church service, began to live with her, and fathered a son named Adeodatus ("God's gift"). With the coming of adolescence, he confides to God in the *Confessions*, "both love and lust boiled within me, and swept my youthful immaturity over the precipice of evil desires to leave me half drowned in a whirlpool of abominable sins. My soul was sick, and broke out in sores,

whose itch I agonized to scratch with the rub of carnal things," including stage plays, "with the mirror they held up to my own miseries and the fuel they poured on my flame."

Augustine was still making those judgments twenty years later. But during the years in Carthage he was probably embroiled in tensions set in motion by conflicting explanations of the human condition offered by his mother's and his father's behavior (his father was guilty of marital infidelities) and religions. This tension also was at the base of the Manichean religion, which Augustine joined in 373. The Manichees taught that there are two supreme gods, one good and one evil, and similarly two competing souls within the human person. For nine years he maintained interest in this cult. After his move to Rome in 383, to teach a better class of rhetoric students, he became the guest of a Manichee and socialized with many prominent members of the sect.

In the next year, 384, he won an appointment as a professor of rhetoric in Milan. In the two years following he abandoned Manicheism and gradually came under the influence of his Christian mentors: Ambrose, the influential local bishop, and Simplicianus, a wise elderly former bishop. At the same time he wanted to advance himself in position and possessions, so marriage seemed the logical next step. His mother had by now joined him, and she helped him to arrange a marriage to a girl who was not yet twelve, so he agreed to wait two years. Augustine's mistress of many years had to leave him as part of this marriage plan, which threw Augustine into emotional turmoil. "My heart which had held her very dear was broken and wounded and shed blood," he wrote. "She went back to Africa, swearing that she would never know

another man, and left with me the natural son I had of her. I was simply a slave of lust. So I took another woman, not of course as a wife; and thus my soul's disease was kept alive as vigorously as ever." He was tormented both by the loss of his former lover and the hopelessness for him of a life of continence, which ran in circles alongside his growing seriousness in reexamining Christianity.

In a touching scene in a garden (described in Book VIII of *Confessions*), he experienced a striking conversion, in which his self-doubt was expelled and "the light of utter confidence shone in all my heart." His mother was exultant. Augustine decided to give up his teaching position and was baptized along with his son Adeodatus and another close friend on Easter 387. About a year later the group was at the port of Ostia, on their way home to Africa, when Monica died. She and Augustine had shared an ecstatic experience five days previously (described in Book IX of *Confessions*), after which she had told him that all her prayers had been answered in superabundance and she no longer hoped for anything in this world.

When Augustine finally returned in 388 to Tagaste in North Africa, he set up a sort of monastery on his family land with his close friends. His son Adeodatus died within a year, aged sixteen. (In *Confessions*, Book IX, Augustine reveals his love for his son, crediting God entirely for the boy's many virtues and intelligence. He notes that his book *De Magistro* is a dialogue between the two, and "that all the ideas put into his mouth were truly his, though he was but sixteen.") Augustine soon gave away his possessions, and for the rest of his life lived simply as a monk in community with men.

In 391 he was ordained a priest in Hippo by Bishop Valerius, who permitted Augustine to begin preaching almost immediately. Upon Valerius's death in 396, Augustine became Bishop of Hippo; he was to serve there for 35 years. He composed the Rule that the Augustinian Order follows to this day. In the 390s he started a convent for women following the Rule. He preached almost daily and wrote incessantly: theological treatises, letters, polemics against heresies, the *Confessions* (finished in 400) and *The City of God*, written in installments between 413 and 426. He died on August 28, 430, while the city of Hippo was under siege by the Vandals.

The City Of God

When Rome was sacked by the Goths under Alaric in 410, many intellectuals made accusations that Christianity had debilitated the Empire, exhausted and softened it for the kill by the barbarians, so to speak. *The City of God* is Augustine's response to that charge. His defense of Christian doctrine was informed by politics and history, full of direct references to pagan philosophers from Plato to his contemporaries.

The fall of the earthly city of Rome was the inevitable result of the sinful wills of its rulers and citizens; at the same time the rise of the city of God (the Catholic church) was a process that had begun before time and was infused with grace, personified by Jesus Christ. This concept of the two cities is eloquently summarized in a famous passage from Book XIV: "Two loves have built two cities: the love of self, which reaches even to contempt for God, the earthly City; and the love of God, which reaches even to contempt for self, the heavenly City. One glories in itself, the other in the Lord. One seeks its own glory amongst men; the greatest glory of the other is God, witness of its conscience. One, swollen with

pride, uplifts its haughty head; the other cries out to God with the Psalmist: 'Thou art my glory, it is Thou who dost lift up my head.'"

Duality is intrinsic to human souls and by extension to angelic spirits which dwell on a middle ground between God's eternal immutable perfection and the lowest level of bodily mutable mortality. Humans can look upward to God and the eternal truths (the *conversio ad Deum*) or downward to mutable creatures (the *pervasio animae*). The upward gaze of the soul contains the workings of the *ratio superior*; in the downward glance, the *ratio inferior*. These are not two faculties of the soul, but are two dispositions of one and the same mind. The soul is not divided, but the being is. It is on the same basis that the two "loves" are distinguished, and so two societies of intellectual creatures. Augustine makes a similar distinction of time and eternity, a topic dear to him.

Augustine shows in Books XI and XII how the good and bad angels had inaugurated the two cities on the basis of the two loves. He proceeds carefully through the opening of Genesis, examining possible interpretations. Though there is no explicit verse saying how and when the angels were created, Augustine concludes that in "Let there be light, and there was light" "we are justified in understanding in this light the creation of the angels." He says "they were created partakers of the eternal light which is the unchangeable Wisdom of God." Whereas "the true Light, which lighteth every man that cometh into the world" (John 1:9) "lighteth also every pure angel, that he may be light not in himself but

in God. If an angel turn away, he becomes impure, as are all those who are called unclean spirits, and are no longer light in the Lord, but darkness in themselves, being deprived of the light eternal. For evil has no positive nature; but the loss of good has received the name 'evil.'"

In Books XIII and XIV, Augustine explains how this error was repeated by Adam and Eve. This brought humanity into a state of original sin, which Augustine boldly calls a fortunate fall, because we are redeemed by the intervention of Christ. From God, our first parents received a free will capable of loving Him. But as the bad angels at the instigation of their leader Satan had already done, they preferred to love themselves by wishing to live not according to the love of God but according to a law of their own, thereby establishing themselves at the same time in pride and falsehood.

The angels who remained blessed enjoyed uninterrupted and unchangeable connection with God with no doubt whatsoever; the others "of their own will did fall from the light of goodness." Augustine considers whether the fallen angels may have enjoyed something on this level before their fall, and says it is possible but not accompanied with foresight of their eternal felicity that the good angels had. "If it is hard to believe that they were not all from the beginning on an equal footing, it is harder to consider that some good angels are now uncertain of their eternal felicity. For what catholic Christian does not know that no new devil will ever arise among the good angels, as he knows that this present devil will never again return into the fellowship of the good?"

Augustine does not talk about the leader of the fallen angels per se, but after this passage (Book XI, 13) cites several words of Christ

from the New Testament as clues to understanding how and when this sin of the angels occurred. "He was a murderer from the beginning, and abode not in the truth." Augustine takes it to mean "from the beginning of the human race, when man, whom he could kill by his deceit was made." He refutes the interpretation that this passage indicates that the devil was flawed from his very creation, as the Manichees posited. On this same ground he refutes that interpretation of the Apostle John's comment "the devil sinneth from the beginning" (1 John 3:8), citing "prophetic proof": "How art thou fallen, O LUCIFER, son of the morning" (Isaiah 14:12), by which, Augustine says "it is meant that he was some time without sin."

Augustine leaves the perennial question "How could a good God create beings whom He knows will become evil?" in a rhetorical circle (XI, 17). God "makes good use of evil wills." Accordingly, He caused the devil (good by God's creation, wicked by his own will) to be cast down from his high position and to become the mockery of His angelsthat is, He caused his temptations to benefit those whom He wishes to injure by them. In Book XII, 9, Augustine returns to the subject and offers this conclusion: The bad angels "either received less of the grace of the divine love than those who persevered in the same; or if both were created equally good, then while the one fell by their evil will the others were more abundantly assisted, and attained to that pitch of blessedness at which they became certain they would never fall from it. We must therefore acknowledge, with the praise due the Creator, that not only of holy men, but also of holy angels, 'the love of God is shed abroad in their hearts by the Holy Ghost', [and] not only of men, but primarily and principally of angels it is true, as it is written, 'it is good to draw near to God.' And those who have this good in common, have, both with Him to whom they draw near, and with

one another, a holy fellowship, and form one city of GodHis living sacrifice, and His living temple."

Augustine also works with a two-tiered elaboration of the two-cities idea: "The city of God, not in its state of pilgrimage and mortality, but as it exists ever immortal in the heavens." There is an imperfect city of God on earth and an imperfect city of God in heaven flawed by the defection of the bad angels; the present earthly city has no connection with God. Wicked angels are stirring up persecutions of Christians, constantly seducing those in power over nations, and otherwise setting the struggle in motion on a temporal-political as well as an individual-spiritual and -psychological level. But the church can raise the earthly city up, an ascent accomplished through the ministry of angels and aspiring humans.

A just man seeking to accomplish this is therefore without doubt much higher than a reprobate angel. "All who understand or believe them to be worse than unbelieving men are well aware that they are called 'darkness.' We understand these two societies of angelsthe one enjoying God, the other swelling with pride; the one to whom it is said 'Praise ye Him, all His angels,' the other whose prince [Satan] says [to Jesus, Matthew 4:9] 'all these things will I give Thee if Thou wilt fall down and worship me;' the one blazing with the holy love of God, the other reeking with the unclean lust of self-advancement."

Another way to look at this is that there are only two cities, each containing angels and men; the city of God contains good men and angels, while the city of man contains both kinds of reprobate creatures, man and angels. Augustine says something most significant in his design for the practice of a good life: the nature of the good angels ("the holy angels who maintain their allegiance to

God, who never were, nor ever shall be apostate, between whom and those who forsook light eternal and became darkness, God made at the first a separation") determines the nature of the subsequent city of God by providing the earthly city with a prototype; all Christians must try to be like good angels.

But those who succeed will actually *become* angels. Augustine delineates how angelic operations pertain to man in his spiritual quest. In the Rule he wrote for his order, this point is elaborated (see MONASTICISM, CHRISTIAN). The angels form the link between the two manifestations of the *civitatis Dei*, the earthly and the heavenly. Together the angels and the elect comprise the one city of God. The fall of the reprobate angels left gaps in the celestial court. God desires to fill these openings with His elect. The city of God in heaven will remain imperfect and unfulfilled until the temporal city of God reaches heaven after the Parousia (the Second Coming of Christ). Man's plight here below is temporary, since his goal is to resume his place next to his co-citizens in heaven. Aspiring humans are obligated to yearn to return to the voids reserved exclusively for them. Here on earth they are expected to behave in a manner befitting potential neighbors of the angels. The angels participate in this passage by assisting

the elect in their pilgrimage toward the perfect homeland above.

However, Augustine warns that devils can imitate angels. "As Satan, as we read [2 Corinthians 11:14] sometimes transforms himself into an angel of light, to tempt those whom it is necessary to discipline, or just to deceive, there is great need of God's mercy to preserve us from making friends with demons in disguise, while we fancy we have good angels as friends; for the astuteness and deceitfulness of these wicked spirits is equalled by their hurtfulness" (XIX, 9). This is part of human misery, and indeed the saints themselves are often tempted in this manner.

Men and angels are thus joined symbiotically, each being dependent on the other. The angels need humans to fill their depleted ranks; humans long to rise to the occasion; angels assist them both in practical terms and by offering their example. The office of assistance by the good angels pertains only to the earthly elect, not to the reprobate men who also reside in the church universal. Finally, humankind's moral obligation to follow the angelic example inspired a practice of trying to become angels here on earth, a key inspiration behind Augustinian monasticism.

The earlier books of *The City of God* are devoted primarily to refuting the arguments of pagan philosophers. Here Augustine's early education across the classical gamut is evident, as well as his skill in rhetoric. He expends great effort in looking at their beliefs seriously in order to show how the coming of Christ must change them. This labor is a reminder of the difference between the thousand-year monolith of Christianity (which Augustine was largely responsible for creating) and the diversity and complexity of religion in his own and earlier times: the subtleties of words and

names; the profundity and mystery of the basic questions on the soul, God and the creation of the world; the attractions of certain personalities and their arguments; the seductiveness of magic. In constantly interposing the new cosmology introduced by Christ, Augustine tries through careful, sustained argument to overthrow the practices and psychological residue left by millennia of polytheism.

Here is one example of this polemical aspect of *The City of God*. Augustine is well aware that many pagans consider demons (or daemons) to be the mediators between gods (immortals) and mortals. He explains (IX, 14) how Christ alone is the mediator between God and man. There is "a wicked mediator [the evil angels or Satan] who separates friends, and a good Mediator [Christ] who reconciles enemies. And those who separate are numerous. The evil angels being deprived, they are wretched, and interpose to hinder rather than to help this blessedness, and by their very number prevent us from reaching that one beatific good." By becoming mortal Christ showed us that "in order to obtain that blessed and beatific good, we need not seek mediators to lead us through the successive steps of this attainment, but having Himself become a partaker of our humanity, has afforded us ready access to the participation of His divinity. For in delivering us from our mortality and misery, He does not lead us to the immortal and blessed angels but he leads us straight to that Trinity, by participating in which the angels themselves are blessed. Therefore, when He chose to be in the form of a servant, and lower than the angels, that He might be our Mediator, He remained higher than the angels, in the form of GodHimself at once the way of life on earth and life itself in heaven."

Another theme that Augustine addresses several places in *The City of God* is the invocation of demons in many magical practices (see

MAGIC, ANGELS IN). In X, 9, he states that miracles in the Bible were wrought "for the purpose of commending the worship of the one true God, and prohibiting the worship of a multitude of false gods." They were "wrought by simple faith and godly confidence," not by "a criminal tampering with the unseen world." There is no distinction between theurgy (practiced by honorable people) and necromancy (practiced by magicians "addicted to the illicit arts") because "both classes are the slaves of the deceitful rites of the demons whom they invoke under the names of angels." On the other hand, Augustine holds that good angels minister to perform miracles (X, 12) and that "the place and time of these miracles are dependent on His [God's] unchangeable will." Angels will never demand sacrifices or worship for themselves (X, 16) but instead inspire us to worship and serve God.

Other Works

Several of Augustine's other works include some fascinating explanations of angels.

In *On Genesis Against the Manichees* he states that the ultimate destiny of humankind is a "renewal," a "liberation," which he terms a "change into angelic form." This constitutes a restoration to our original status lost by sin.

In *De Quantitae Animae*, a dialogue with his friend Evodius, he agrees with Evodius's firm conviction that he is "soul," but adds a corollary: "our souls are not *in* bodies." He tells his friend that the soul is by its nature "equal of the angel," any present inferiority being a consequence of its sin. Such distinctions were to be taken up in great depth by the medieval church fathers, notably St. Thomas AQUINAS.

Augustine's prescription for each Christian to live on earth by emulating angels, in preparation for taking on angelic status in the City of God, was written some years after *Literal Commentary on Genesis* (410/414). One can see his devotion to Scripture mix with his mystical vision to create his angelology in this treatise, where Augustine says much on angels' involvement with creation and the administration of it.

He states that every being is first made in the eternal uttering of its idea in the Word of God; he parallels this stage with the phrase from Genesis "Let there be." Then according to the phrase "and so it was made," the angels receive knowledge of the things, still to be created, in its idea within the Word; finally, with the phrase "and so God made," the thing takes on its finite actuality (II, 6, 107, 15). This does not mean that the angels are the mediators of creation; God is the sole creator, the one who makes things in their separate existence. But Augustine thinks further that no creatures beneath the angels were created "without their knowledge" (IV, 22, 39). This introduces a kind of symmetry into the entire creative process, since the angels themselves have been brought to full actualization through their own knowledge of the Divine Word.

In Book IV, Augustine comments on the six days, each with its evening and morning. he notices that the text speaks not of "the first day" but "one day" and reinforces a passage of Ecclesiastes (18:1) which Augustine translates to say that God created all things *simul* (altogether). Creation does not take place in six days then, but is completed in the first moment of time. What, then, are the six days?

Augustine draws a parallel between two kinds of knowledge and evening and daylight, and postulates that this might be what "day" means in Genesis. When things are known directly in themselves as parts of creation they are known dimly, as if seen in the partial darkness of the evening. When the same things are known in their eternal principles (*rationes aeternae*), as they are in the Word of God, they are known clearly, in the full light of day. Thus, there is in the spiritual order a very real succession of night and day. The ordinary mode of knowledge which the angels enjoy, for instance, is that of spiritual daylight; they see the *rationes* of things in the Word of God.

Since the angels have direct knowledge (though inferior to God's) of creation subsequent to themselves, the six days could be thought of as a recapitulation of the process by which this happened. The evening which concludes each day is the angels' looking in turn at each realm (first themselves, then the firmament, and so on) as it is completed and stands forth in its own being, the outcome of God's creative intention, yet inferior to what it remains in the *rationes aeternae*. The morning which follows is the referring of these various creatures to the praise of their Creator; and the new day reaches its full brightness in their looking to the divine ideas to see

what next is to be created. The angels are connected to God without interruption, therefore their knowledge is "day." But they also know created things as they are in themselves, and this looking downward is "evening." If they should turn away from "day" knowledge (as Lucifer did), then their knowledge turns into that of the "evening."

The day and evening hues of knowledge are understood to be mystical, but the significance is finally practical, with cosmic import, for the angels are not only specially privileged observers of the creation but are brought into its administration as the chief agents of the ruler. The angelic community is present to all these realms in these two ways. Augustine uses the word "presence" (*praesentia*) repeatedly in Book IV, 21 and 35, in the sense of the proper mode of relation of soul to body, remaining sovereign to it and not being drawn into excessive involvement with it. The angels' presence in the corporeal world follows this prescription. They are present to created things in two ways: first looking to the ideal pattern in the divine mind, and then only on that basis looking as they are in themselves, with their own places in the texture of events.

In the huge treatise *De Trinitatae*, devoted to distinguishing the Father, Son and Holy Spirit, Augustine discusses in Book IV the whole question of divine theophanies, the various appearances of God on earth. Could the Father have been sent to earth? Are all the Divine Persons (of the Trinity) equally invisible? Were the angels used as instruments in these appearances? Was it the voice of the Father who spoke to ABRAHAM? What Person appeared to MOSES in the burning bush? To DANIEL? In answer to these and similar questions, Augustine suggests that apart from those pertaining to

Angel keeping demons at bay

Christ Himself, all the other appearances of God to man may have effected through the intervention of angels. He distinguishes between "words or sensible appearances wrought before the Incarnation by angels" and after the Incarnation "a voice of the Father or corporeal appearance by which the Holy Spirit was manifested done through the creature." The tongues of fire at Pentecost would be an example of the latter (II, 5, 10).

There is always tension between two in Augustine: between the two loves, the two cities, the two kinds of knowledge for the angels, between finite beings inferior to divine things and the divine ideas and beings superior to the created things, which are nevertheless oriented toward their realization. The tension is not to be resolved by fleeing into the eternal and forsaking the temporal,

but by setting them in their intended relationship. Augustine credits the holy angels with having accomplished precisely this: engaged in both cities, never losing connection with the infinite eternal God and referring all things toward their source.

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Avicenna See ISLAMIC ANGELOLOGY.

Azael One of the principal evil angels who cohabited with mortal women. The name means "who God strengthens." According to lore, Azael slept with Naamah and spawned Assyrian guardian spirits known as *sedim*, invoked in the exorcism of evil spirits. As punishment, Azael is chained in a desert until Judgment Day. In magical lore, he guards hidden treasure.

See SONS OF GOD.

Azazel One of the chief SONS OF GOD who came to earth and was corrupted by cohabitation. Azazel (whose name means "God strengthens") brought aggression (by teaching men to make swords and shields) and vanity (by teaching women how to use cosmetics). The Book of Enoch cites Azazel as among twenty-one chiefs of two hundred fallen angels.

In Judaic lore, Azazel figures prominently in folktales, along with another fallen angel, SEMYAZA (Shemhazai). He is sometimes described as demonic in appearance, with seven serpent heads, fourteen faces and twelve wings.

In Islamic lore, Azazel refuses to bow down to Adam, and so God casts him out of heaven and changes him into IBLIS.

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Azrael See ANGEL OF DEATH; IZRA'IL.

B

ba In Egyptian mythology, the *ba* is the soul, represented in art as a human-headed bird. As the winged, eternal part of a person, it provided an early inspiration for the image of the winged angel.

The Egyptians associated the *ba* with the *ka*, or the person's double, and the *ib*, or heart. The *ba* is invisible and does not permanently leave the body upon death, but remains with it in the tomb, sometimes coming out at night with a lamp to roam a bit and then returning to the tomb. The body must remain intact in order for the *ba* to return to it (hence the need to preserve the corpse by embalming). The *ba* is fed cakes and is cared for by the sycamore tree goddess.

The Egyptians left small openings in the pyramids so that the *ba* would have easy access. Small ledges inside were built for the *ba* to stand upon.

The ancient Egyptians believed that the stars were *ba*, lit by their tomb lamps.

See WINGS.

Baal (also Bael) Many small deities of ancient Syria and Persia bore this name, which means "the lord," but the greatest Baal was an agricultural and fertility deity of Canaan. The son of El, the High God of Canaan, Baal was the lord of life, and ruled the death-rebirth cycle. He engaged in a battle with Mot ("death") and was slain and sent to the underworld. The crops withered until Baal's sister, Anath, the maiden goddess of love, found his body and gave

it proper burial. The Canaanites worshipped Baal by sacrificing children by burning. According to the *Zohar*, Baal is equal in rank to the archangel RAPHAEL.

In Christian demonology, Baal became one of the fallen angels and descended to hell, where he governs sixty to seventy legions of demons. Baal is portrayed as triple-headed, with a cat's head and a toad's head on either side of his human head. In ceremonial magic, he is conjured to impart visibility and wisdom.

See DEMON.

Balaam An Old Testament sorcerer whose eyes are opened by an angel and his ass. The story is told in Numbers 22:2135. The moral of the story concerns seeing what one cannot or will not see.

Balaam, renowned for his effective curses, is summoned by Balak, the king of Moab, to curse Israelites camped in the wilderness. Balaam is reluctant to do so, but receives a dream in which God tells him to go, but to do only as God bids him to do.

Balaam saddles up his ass and goes off with the princes of Moab, intending to curse the Israelites. This makes God angry, and he sends an angel to stand in Balaam's way in the road, with sword drawn. Balaam does not see the angel, but the ass does. Three times she tries to avoid the angel, twice by swerving and once by falling at Balaam's feet. Each time he beats her severely with his staff.

After the ass falls, God speaks through her and says, "What have I done to you, that you have struck me these three times?" (Numbers 22:28) Balaam replies that the ass has made sport of him, and if he had a sword, he would kill her.

God then lets Balaam see the angel. Balaam falls on his face in humility. The angel tells Balaam that he has come to withstand

Balaam because his way is perverse, and if the ass had not turned aside three times, the angel would have killed Balaam and spared the ass. Balaam says he has sinned, and will return if the angel bids him to do so. The angel tells him to proceed on, but to speak only the words he is instructed to speak.

Numbers 23 and 24 tell that when Balaam reaches Balak, he prepares a sacrificial altar, and tells the king that he cannot curse those whom God has not cursed. Twice more, Balak orders him to curse the Israelites, but Balaam can only bless them. He prophesies the destruction of Moab at the hand of the Israelites. Balaam returns to his own place, and Balak goes his own way to his own destiny.

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Beelzebub Originally, a Syrian god, who became demonized in Judaic and Christian demonologies. According to the Kabbalah, Beelzebub was the prince of demons who governed the nine evil hierarchies of the underworld. In Christian demonology, he is second to Satan among the fallen angels, the prince of devils and chief of demons.

Also known as Baal-zebub, "the lord of the flies," the name is a distortion of Baal-zebul, the chief Canaanite or Phoenician god meaning "lord of the divine abode" or "lord of the heavens." Beelzebub has always been considered a demon of great power, and sorcerers have conjured him at great risk. Most depictions show him as an enormous fly.

Many of the Pharisees, trying to cast doubt on Jesus' power to cast out demons, accused Him of being possessed by Beelzebub. The

incident is recounted in Matthew (12:2429), Mark (3:2227) and Luke (11:1422).

> And the scribes which came down from Jerusalem said, he hath Beelzebub, and by the prince of devils casteth he out devils. And he called them unto him, and said unto them in parables, "How can Satan cast out Satan? And if a kingdom be divided against itself, that house cannot stand. And if Satan rise up against himself, and be divided, he cannot stand but hath an end. No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house." (Mark 3:2227)

This incident also presents the idea of binding (adjuring) Satan to the will of God before he can be thrown out of the "house," or the body of the possessed victim.

During the time of ELIJAH, the god Baal was the main rival to the Israelite god Yahweh (Jehovah). King Ahab was not constant in his faith and had allowed his wife Jezebel to introduce the worship of the Canaanite Baals into Israel. In I Kings 18:2040, Elijah challenges the 450 prophets of Baal to a contest to see which god is greater. The prophets prepare a sacrificial bull and place it on a pyre but do not light the fire. Elijah does the same. The prophets of Baal call on their god all day, but to no avail. Elijah taunts the prophets, suggesting that Baal has gone on a journey, or perhaps is asleep or even tending to bodily functions.

Elijah then take twelve stones representing the twelve tribes of Israel and places them near the bull and altar. He digs a small trench around the altar and fills it with water, drenching the pyre as well. Water is added a second time. Then Elijah calls on the Lord to show that He is God, and the pyre and all the stones and water are consumed by flame. Elijah captures the 450 prophets of Baal and assassinates them.

During the witch hunts of the Inquisition, Beelzebub was regarded as one of the chief demons over witches. At sabbats, witches supposedly denied Christ in his name, and chanted it as they danced. Numerous accounts attest to Beelzebub copulating with witches in wild orgies.

Beelzebub also was among the demons blamed for the demonic possession cases. In 1566 he tormented a young girl named Nicole Obry in Laon, France. Her daily exorcisms before huge crowds were used by the Catholic church, embroiled in religious struggles with the French Huguenots, as examples of the church's power over the Devil. Through Obry, Beelzebub claimed the Huguenots as his own people, gleefully noting that their supposed heresies made them even more precious to him. The demon was exorcised through the repeated administration of holy wafers.

Beelzebub also was blamed for the bewitchment of nuns of Loudon, Louviers and Aix-en-Provence in the late sixteenth and early seventeenth centuries, leading to the fiery deaths of his accused lieutenants, Fathers Louis Gaufridi and Urbain Grandier.

One of the demon's most notorious appearances in the twentieth century was as the possessing devil of Anna Ecklund of Wisconsin. He entered the young woman at the behest of her father Jacob, angry that Anna would not engage in incestuous sex with him. She became totally possessed in 1908. The demon left on December 23, 1928, in a terrible roar of "Beelzebub, Judas, Jacob, Mina [Anna's aunt and Jacob's mistress]" followed by "Hell, hell, hell" and a terrible stench.

See DEMON.

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Behemoth The male counterpart to LEVIATHAN, one of the fallen angels and a demon of the deep. Like Leviathan, Behemoth is associated with RAHAB and the sea, and is personified variously as a whale, crocodile and hippopotamus. He also is associated with the ANGEL OF DEATH.

The Book of Enoch, an apochryphal work, says that Behemoth and Leviathan were separated by God at the creation, with Leviathan being sent to the sea and Behemoth being sent to an immeasurable desert named Dendain. In the Bible, Job 40:1524 describes Behemoth as a mighty beast, "the first of the works of God" (40:19). Rabbinic lore holds that on the Day of Judgment, he will slay and be slain by Leviathan. His fate is to furnish meat for the Messiah's feast, and his flesh will be distributed to the faithful. Another rabbinic legend says that God destroyed Leviathan on the day he created both monsters, but placed Behemoth, in the form of a giant ox, on enchanted mountains to fatten him up. There he eats the grass of one thousand mountains each day; the grass grows back each night. Behemoth is doomed to remain there alone until the end of time, because God realized that such a monster could not be loosed upon the world.

In Christian lore, Behemoth is considered one of the prime representations of evil. The demonologist Johann WEYER, who

catalogued the ranks of hell, did not include Behemoth in his list, but did include him in another work, *Praestigiorum Daemonum*, in which he suggested that Behemoth represents Satan himself. Other demonologists of medieval times did include Behemoth in their rankings.

Behemoth is sometimes described as being overweight and stupid; thus he encourages gluttony and the pleasures of the belly. He shapeshifts to various animal forms, and often is depicted as an elephant with a huge stomach.

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Hyatt, Victoria, and Joseph W. Charles. *The Book of Demons*. New York: Fireside Press, 1974.

Belial (also Beliar) A fallen angel and one of Satan's most important and evil demons, who is deceptively beautiful in appearance and soft of voice but full of treachery, recklessness and lies. He is dedicated to creating wickedness and guilt in mankind, especially in the form of sexual perversions, fornication and lust.

Belial's name probably comes from the Hebrew term *beli ya'al*, which means "without worth." The ancient Hebrews believed that Belial was the next angel created after Lucifer and was evil from the start, being one of the first to revolt against God. After his fall from heaven he became the personification of evil. St. PAUL considered him to be chief of demons. According to lore, Belial danced before King Solomon, and was among the demons who worked under the king's command, ruled by Solomon's magical ring.

The demonologist Johann WEYER said that Belial commands eighty legions of demons and serves as infernal ambassador to Turkey. Medieval magicians believed that sacrifices and offerings were necessary to invoke him. Belial was reputed to break his promises to magicians, but those who managed to gain his true favor were handsomely rewarded.

Belial's name is sometimes used as a synonym for Satan or the Antichrist, the epitome of evil In the Old Testament, the phrase "sons of Belial" refers to worthlessness and recklessness.

Bernard of Clairvaux, St. See MONASTICISM, CHRISTIAN.

Blake, William (17571827) English poet, artist, engraver, mystic and iconoclast, William Blake received little appreciation for his work during his lifetime but fascinates readers and art lovers today. He often depicted angels in his engravings and poems, finding them to be excellent representations of authority, power and divinity.

Born in London on November 28, 1757, Blake had little formal schooling until his father sent him as a teenager to the Royal Academy to study art. He had read extensively as a young man and was well versed in literature, philosophy and religion. From an early age, Blake experienced extraordinary visions of angels and other religious figures. He claimed to have talked to GABRIEL, EZEKIEL, the Virgin MARY and others. At age eight, Blake saw a tree filled with angels whose bright wings covered the tree boughs like stars.

In 1772 he became apprenticed to an engraver and began to earn a living in the trade at age twenty-two. He developed a technique called "Illumined Printing" in 1788, whereby illustrations and print

could be engraved simultaneously, but it was so costly that he did not reap the financial rewards that he had expected. Blake continued to use the technique for his own work, however.

Heavily influenced by the more spiritual movements of his day, such as Swendenborgianism, Blake rebelled against the eighteenth century's emphasis on reason versus the "natural" pull of feeling and emotion. He especially detested Newtonian physics as an example of life following orderly precepts. Nearly all his poems and engravings depict his mistrust and disdain of Reason, finding it responsible for poverty, racism, the denigration of women, sexual repression, and any and all ills of the period.

Although Blake communicated with angels, he depicted them in his early works as servants of the enemy Reason. They represented absolutism, political empire and the exercise of pure power. Even so-called "good" angels were not so; the angels who clothe Adam and Eve in Blake's engraving "The Angel of the Divine Presence Clothing Adam and Eve with Coats of Skins" represent cold reason and repression against divine Innocence.

In his poem "I Asked a Thief" (1795), Blake sarcastically describes an angel as being an eighteenth-century version of a modern corporate baron, one who can have it all:

> I asked a thief to steal me a peach,
> He turned up his eyes;
> I ask'd a lithe lady to lie her down,
> Holy & meek she cries.
>
> As soon as I went
> An angel came.
> He wink'd at the thief
> And smild at the dame

And without one word said
Had a peach from the tree
And still as a maid
Enjoy'd the lady.

Blake particularly chafed at his society's conventions against women and sexual freedom, and often portrayed his men and women in relatively graphic sexual poses.

Later in life Blake's philosophy changed, and he came to rely on the supremacy of imagination over anything in nature. Additionally, he believed that when man begins to imitate divine images (represented by angels) in his life and art, he can begin to realize his own divinity.

By the early nineteenth century, Blake had honed his engraving into the style of romantic classicism. He saw such art as the ultimate example of beautiful, specific detail, enabling any practitioner to achieve a divine vision of Innocence. Blake maintained that the human form must be carefully drawn and delineated in art, emphasizing every particularity, in order to sanctify every inch, limb and part of the divine whole.

Blake's great epic poem, "Jerusalem," summed up his final philosophy: that traditional, orthodox Christians have perverted

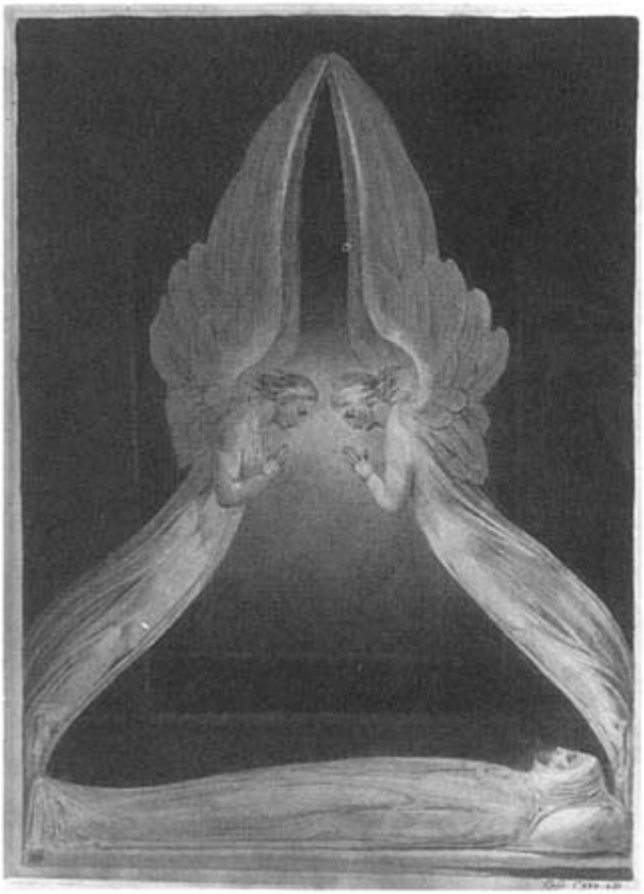

Christ in the sepulchre, guarded by angels
(William Blake; reprinted courtesy of Victoria
and Albert Museum, London)

Christ's forgiving love into a system that vengefully punishes sin and rejects sexual pleasure and love. He depicted this evil as a Covering Cherub, the very description of Lucifer before his fall. He is the Antichrist incarnate: a hermaphroditic, hypocritical, egotistical entity that incorporates all the Pharisees, scribes and Sadducees of ancient Jerusalem. He has a contracted and constricted body that portrays an outward show of pomp and ceremony but in reality serves the Whore of Babylon. In other words, the figure is a grotesque rendering of the Human Form Divine.

Such ideas were beyond the comprehension of most of Blake's contemporaries or audience, and he died in 1827, unappreciated and in poverty.

See LITERATURE AND ANGELS.

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Blavatsky, Helena Petrovna See DEVA.

Bodhisattva See TANTRIC BUDDHISM.

Boehme, Jakob (15751624) An autodidact Bohemian shoemaker who began circulating writings derived from his mystical experiences, Jakob Boehme gained an eminent following in his lifetime and in the generations to come. His principal works are *De signatura rerum* and *Mysterium magnum*.

Among Boehme's admirers have been the scientist Isaac Newton, the English theologian William Law (16861761), the German philosopher Friedrich W. J. von Schelling (17751854), and the poets William BLAKE, Johann Wolfgang von GOETHE (17491832) and Samuel Taylor Coleridge (17721834). Carl G. JUNG considered Boehme a modern Christian Gnostic. He noted that Boehme's life-cycle, which moves through seven "Forms" or "properties" of Nature, creates a Gnostic mandala holding threefold "hellish" or dark elements (attraction, expulsion and the wheel of anguish) and "heavenly" or light elements (light or love, intelligible sound and the all-embracing Reality) in balance, with lightning sparking between them, much like the Gnostic figure ABRAXAS.

In Boehme's visionary scheme, all seven Forms are found within all things, even in God's name. The same forces operating above in the celestial world also operate below, in stones, earth and plants. The overall paradigm of Boehme's Christology draws upon meteorological, astrological, alchemical, mechanical and psychic prototypes. The shapes of individual beings are ruled by the angels, what we would call the individualized ideas of God in His Wisdom. Originally they existed in two forms only and were created from the first principle, being of Light's matrix. States Boehme: "They are the essence of both the inner internal fires. Their powers are from the great emanating names of God. All have sprung from the Yes and been led into the No, in order that powers might become manifest." Thus, angels

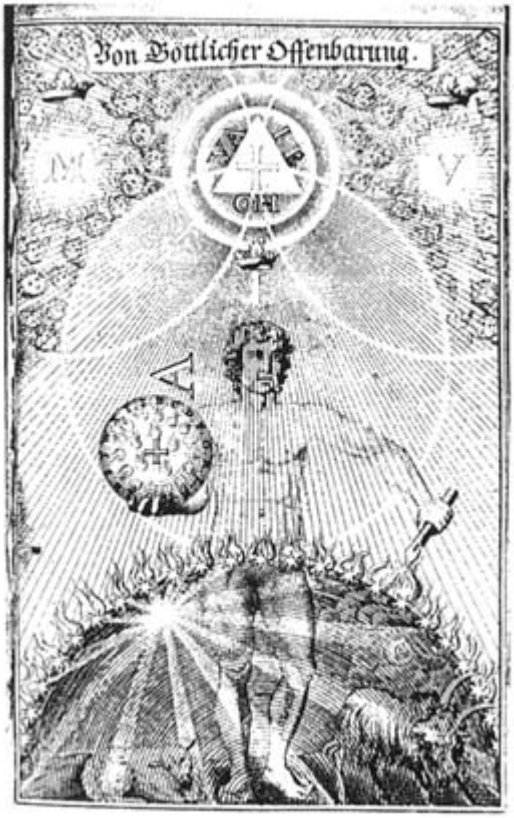

Of Divine Revelation (Jakob Boehme)

are the formed powers of God's Word, His outspeaking, His Thoughts.

Angels help God rule the world; they are His instruments by and through which He reveals His powers, numbering a thousand times ten thousand, unequal in rank, ranged in three realms and seven dominions, according to the seven Forms of Nature, with each having a throne with seven princely hierarchies. As free angels, they have a possibility of falling. Before Lucifer's fall they were able to imagine themselves into the world of matter. Each angelic realm is ruled by a prince: LUCIFER, MICHAEL or URIEL. Of these Lucifer is the most beautiful of all heavenly creatures ruling the second kingdom. Angels as such do not fall, but humble themselves before God's great majesty so that the eternal No may not gain dominion

over them. The ensemble of stars represents the totality of divine forces. The stars also "mean" the angels.

Within each angelic creature the divine forces are incessantly exciting one another, harkening to the music of eternity, receiving impulses from without and rising up to sing. In each angelic body the seven spirits forge the five senses and coordinate the consensual and expressive faculties. Embodying pure force and pure sensory awareness, the angels are wholly alive, unlike the human "half-dead angel" that has fallen from grace.

The great mystery to Boehme was the human creature. He believed that angels are brethren to humans in looks because they too were created in the image of God, with hands, feet, mouth, nose; they eat paradisiacal fruit of the

divine power of God's Word. Matter, like the flesh, is a garment put on or congealed by the fallen will, and a medium in which the eternal wisdom of God is mirrored. Spirit, as conscious life, is the ascending, sublimated aspect of the root torment of the will. Even the basest sexual desire is a longing for something higher, a longing for the eternal light and a flight from death and darkness. From the human vantage point, the angels represent the fulfillment of all betterment, be it of the soul in need of redemption or of the world in need of improvement.

All of Boehme's work set out to explain the contradiction inherent in reality, "to grasp the possibility, indeed the necessity of evil in the highest Good." He found that "in the being of all being, there is strife and opposition"; any revelation is possible only in division. The will of the Nothing looks out in search of Something as light (love), and having achieved self-revelation in the Son, draws it back to itself in desire as fire. Yet the two exist in union. They are a coincidence of opposites. God rests, as Boehme puts it, in love-play. All of life is endowed by an imprint, which is no less present for being concealed. The Kaballah calls it Tav, the mark of the Shekinah, or divine presence in the world. Boehme called it *Signatura rerum*, the seal or signature of the eternal within things. The rediscovered harmonies of nature are a model for restoring harmony to the strife-torn world, a theme which, a few generations later, would be taken up by the Romantic philosophers and poets.

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Bonaventure, St. See MONASTICISM, CHRISTIAN.

Byron, Lord See LITERATURE AND ANGELS.

C

Caddy, Eileen and Peter See FINDHORN.

Calvin, John See PROTESTANT ANGELOLOGY.

Candomblé See ORISHAS.

Catherine of Siena, St. See MONASTICISM, CHRISTIAN.

Cayce, Edgar (18771945) American psychic, called "the sleeping prophet," renowned for his readings from an altered state of consciousness in which he diagnosed illness and prescribed remedies, discussed past lives and spiritual wisdom. Edgar Cayce had only a grammar-school education, but from an altered state he could accurately prescribe treatments. His calling was initiated by an angelophany, and occasionally presences identified as angels transmitted through him.

Cayce was born on March 18, 1877, in Hopkinsville, Kentucky. He had psychic powers from an early age, among them the ability to see nonphysical beings, who were his childhood companions, and the auras of everyone.

As a child, Cayce received religious instruction, and attended the Liberty Christian Church in Hopkinsville. He was given a Bible at age ten and quickly read it in its entirety over and over again. His biblical background formed the foundation for the spiritual work of his adult years, and is evident in his readings.

One of Cayce's favorite activities was to go off alone into the woods to read. One afternoon, he did just that with the Bible. He

suddenly became aware of a woman standing before him. At first he thought it was his mother; then he noticed that something on her back was making shadows shaped like wings. "Your prayers have been heard," the woman said to him, in a voice that sounded like music. "Tell me what you would like most of all, so that I may give it to you." Frightened, Cayce could barely respond: "Most of all I would like to be helpful to others, and especially to children when they are sick." The woman vanished, and Cayce ran home. He shared the story with his mother, who accepted it.

The next day, Caycewho was a poor studentheard the woman's voice as he struggled with his spelling lessons. She told him, "If you can sleep a little, we can help you." Cayce put his spelling book beneath his head and fell asleep. When he awoke, he discovered that he mysteriously knew his lessons. He began to sleep with all of his schoolbooks beneath his head. He always would awaken with the contents learned. This ability faded within months.

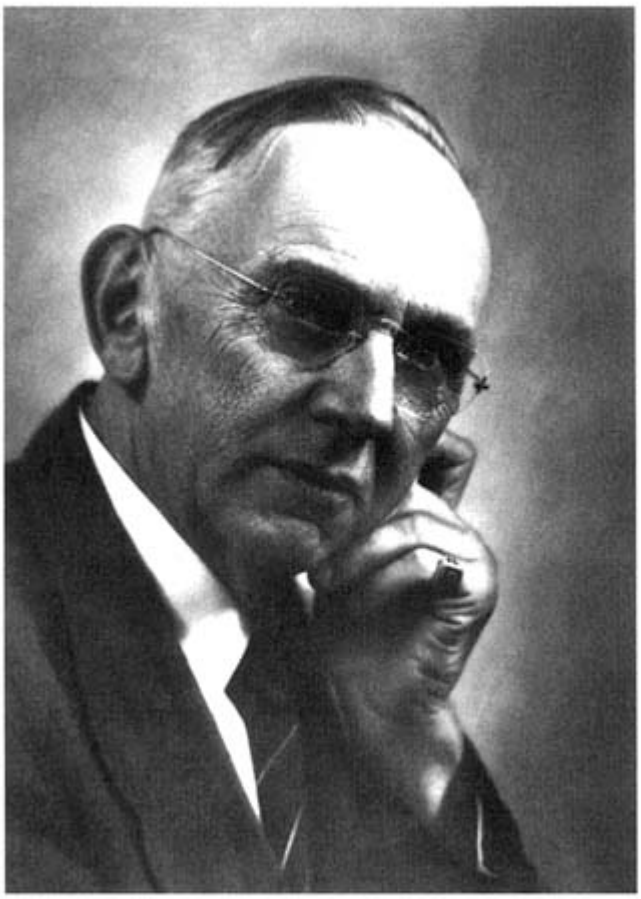

Edgar Cayce
(photograph copyrighted 1978, Edgar Cayce Foundation Archives. Used by permission)

Cayce's diagnostic and remedial powers date from March 1900, when he was twenty-one and working as a salesman. He suffered from a persistent hoarse throat and intermittent laryngitis, which resisted medical treatment and forced him to give up his job. In 1901, as last resort, he tried hypnosis. He could not be hypnotized, and so he asked to put himself to sleep. He then was asked for the cause of his affliction and a cure. He gave the answers, and at the end of the session had his voice back. He gave his first formal readingsfor patients of Dr. Al C. Layneon March 31, 1901.

On June 17, 1903, he married Gertrude Evans, with whom he had two sons, Edgar Evans and Hugh Lynn.

Cayce's success was so great that thousands eventually sought him out for help. He could read for anyone anywhere in the worldhe needed only a name and address.

In a 1911 reading he made his first reference to 'transmigration" as a cause of physical ailment, but this escaped notice. In 1923, during an attempted horoscope reading, he spoke of reincarnation. He sometimes spoke about the fabled civilizations of Lemuria and Atlantis, and how the latter's inhabitants had misused their high-tech power. He came to believe in reincarnation, and his readings revealed that among his own past lives, he had been one of the first celestial souls to project into matter prior to Adam and Eve; an Atlantean; Ra-Ta, a high priest in Egypt 10,600 years ago; a Persian ruler; a Trojan warrior; Lucius of Cyrene, mentioned in the New Testament as a minor disciple of Jesus; and various others. He believed that his scientific knowledge in readings had come to him from a former life as a chemist in Grecian Troy.

Cayce and his family moved to Virginia Beach, Virginia, in 1925. In 1928 he established a hospital, and in July 1931 established the Association for Research and Enlightenment (A.R.E.). On July 15, 1928, at a trance session with his study group, the archangel MICHAEL made an appearance, speaking through Cayce: "I am Michael, Lord of the Way! Bend thy head, O ye children of men! Give heed unto the way as is set before you in that sermon on the mount, in that on yon hill this enlightenment may come among me for in Zion thy names are written, and in service will come truth!"

The hill referred to the site of what was to become the headquarters for the A.R.E., which was officially founded in 1931.

Michael made 19 appearances in 14,306 documented Cayce readings. His voice was so loud and booming that dishes rattled in the kitchen. Son Hugh Lynn asked his father who was Michael, and received the answer: "Michael is an archangel that stands before the throne of the Father. Michael is the lord or guard of the change that comes in every soul that seeks the way, even as in those periods when His manifestations came in the earth" (Reading 26228, Par. 18-A).

The gist of Michael's messages was that the people present at the sessions had been chosen for service in a time when spiritual renewal was needed. He admonished people to hold to high spiritual values, and said he would protect those who sought to know the face of God. He was not tolerant of using readings for material gain.

The angel sometimes was harsh. In one of the last readings of Cayce's life, when his health was rapidly failing and his staff was quarreling, Michael lashed out, "Bow thine heads, ye children of men! For I, Michael, Lord of the Way, would speak with thee! Ye generation of vipers, ye adulterous generation, be warned! There is today before thee good and evil! Choose thou whom ye will serve! Walk in the way of the Lord! Or else there will come that sudden reckoning, as ye have seen! Bow thine heads, ye who are ungracious, unrepentant! For the glory of the Lord is at hand! The opportunity is before thee! Accept or reject! But don't be pigs!"

In the mid-1930s, Cayce's study group began to compile material from the readings that eventually was published in the two-volume work *A Search for God*. A new angel, which identified itself as Halaliel, manifested through Cayce with a commanding tone that made some of the group uneasy. "Halaliel," whose name does not appear in any of the angelology writings of old, identified himself

as an angel who defied ARIEL in the heavenly rebellion led by Satan. (Ariel"lion of God"is both an angel and a demon in lore.) The inference was that Halaliel was an archangel who fought on Michael's side.

(The name "Halahel" does appear in the magical text *The Lemegeton*, and is described as a spirit who is part good and part evil, and under the rule of Bael. In the *Zohar*, Bael is equated with the archangel RAPHAEL, but in the demonology of Johann WEYER, he is a king of hell. There is no certainty that Halaliel and Halahel are synonymous, but often many variations in spellings are given for angels' names in the literature.)

Halaliel indicated to the study group that he had been appointed to teach and guide them, and that their acceptance of him would mark a change in the course of the group. However, warnings surfaced in readings not to accept any other than Jesus Christ. Bitter arguments ensued over Halaliel but ultimately the group voted to reject him.

Cayce also gave twenty-four readings dealing with the Book of Revelation. Essentially, he interpreted the symbols described by John of Patmos as representative of forces that war within the human psyche. The fallen angels represent fallen ideals, which are necessary in order to attain the "new Jerusalem" of a higher state of spiritual consciousness.

Cayce prophesied the Second Coming of Christ for 1998, accompanied by cataclysmic earth changes.

Cayce drove himself to try to keep up with the demand for readings. In August 1944, he collapsed from exhaustion. He went to the mountains near Roanoke, Virginia, to recuperate, returning home in November of that year. On January 1, 1945, he told friends he would be "healed" on January 5, and they took it to mean his

death. He died peacefully on January 3, 1945, at the age of 67. Gertrude died the following April 1. The A.R.E. is now under the direction of Cayce's grandson by Hugh Lynn, Charles Thomas Cayce.

In addition to the A.R.E., three other organizations are dedicated to Cayce's work. Atlantic University, chartered in 1930 in Virginia Beach, offers graduate-level transpersonal studies. The Edgar Cayce Foundation, chartered in 1948 in Virginia Beach, provides permanent custodial ownership for the Cayce readings and their supporting documentation. The Harold J. Reilly School of Massotherapy was opened in 1986 under the auspices of Atlantic University. It offers a diploma program certified by the Commonwealth of Virginia in massage, hydrotherapy, diet and preventive health-care practices based on the Cayce readings.

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Cellini, Benvenuto (15001571) Celebrated goldsmith, sculptor and author during the Renaissance, who credited his guardian angel with saving his life.

Benvenuto Cellini tells in his flamboyant autobiography, *The Life of Benvenuto Cellini* (published posthumously in 1728), how an angel rescued him while he served time in prison. Cellini, a hotheaded man, was constantly engaging in scrapes and fights with other people. On several occasions he

was imprisoned, and once was condemned to death. He was absolved once for murder, by Pope Paul III.

In 1535, he was jailed in Rome on charges of stealing the jewels of Pope Clement. Cellini was incarcerated high in the towers of the Castel Sant' Angelo. He made a daring attempt to escape by scaling down the castle walls on a rope made of bedsheets tied together. He suffered a broken leg, was captured and thrown into a wretched dungeon. The dungeon lay below a garden that was filled with water, and Cellini's cell was damp and populated by "big spiders and many venomous worms." His mattress quickly became water-soaked. A tiny shaft of sunlight trickled through a narrow opening for about an hour and a half every day, enabling him to read his Bible.

In these horrible conditions, Cellini sank into despair and resolved to kill himself. As he wrote:

> Once, notwithstanding, I took and propped a wooden pole I found there, in position like a trap. I meant to make it topple over on my head, and it would certainly have dashed my brains out; but when I had arranged the whole machine, and was approaching to put it in motion, just at the moment of my setting my hand to it, I was seized by an invisible power and flung four cubits from the spot, in such terror that I lay half dead. Like that I remained from dawn until the nineteenth hour, when they brought my food.

Upon reflection, Cellini said, "I came to the conclusion that it must have been some power divine and my good guardian angel."

This angel manifested several times to Cellini while he was in prison:

> During the following night there appeared to me in dreams a marvellous being in the form of a most lovely youth, who cried, as though he wanted to reprove me: "Knowest thou who lent thee that body, which thou wouldst have spoiled before its time?" I seemed to answer that I recognized all things pertaining to me as gifts from the God of nature. "So then," he said, "thou hast contempt for His handiwork, through this thy will to spoil it? Commit thyself unto His guidance, and lose not hope in His great goodness!" Much more he added in words of marvellous efficacy, the thousandth part of which I cannot now remember.

Cellini took the angel's advice to heart. He began to ignore his suffering and to sing the praises of God throughout the day and night instead. His good spirits continued, despite the fact that his teeth were rotting and falling out, his gums perforating and bleeding, and his nails growing so long that he wounded himself every time he touched himself.

Cellini's good humor confounded his jailors. Once a party came to visit him:

> They found me on my knees; I did not turn at their approach, but went on praying my orisons before God the Father, surrounded with angels, and a Christ arising victorious from the grave, which I had sketched upon the wall with a little piece of charcoal I had found covered up with earth. This was after I had lain four months upon my back in bed with my leg broken, and had so often dreamed that angels came and ministered to me, that at the end of those four months the limb became as sound as though it had never been fractured.

Cellini said he prayed daily, and every night was visited by his guardian angel in his dreams. He told the angel that he had but one request, to see the sun again, and then he would be content to die. On October 3, 1539, he awoke to be taken away by his invisible angel, who was like a whirlwind. A vision then unfolded: Cellini

was taken by the angel first to a large room and then into the sunlight. An image of Christ upon the cross formed itself out of the light, followed by a Madonna and child. Cellini basked in the vision for about fifteen minutes, he said, before it faded.

According to Cellini, these celestial visitations and visions sustained him through the darkest period of his imprisonment. Not long after the sun-vision, he was released from the dungeon by the pope on the personal request of a cardinal. He went on to become one of the most celebrated artists of the Renaissance.

The tone of Cellini's autobiography is florid, and some scholars opine that he exaggerated, or perhaps even fabricated, some of the events he related. Whether or not the angel episodes were experience or exaggeration remains unknown.

Further reading:

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cherubim See CHOIRS.

choirs Ranking of angels into a hierarchy of tiers and groups. The most accepted arrangement is of nine groups, or choirs, arranged in three tiers. "Choirs" means "bands of

The narrow Path of Life, being the Highway of Holiness, is traversed by Christian Pilgrims. Ministering or Guardian Angels attend and defend them from their enemies. Passing the Jordan of Death, they enter the Heavenly City.

MINISTERING ANGELS.

"Are they not all Ministering Spirits, sent forth to minister for them who shall be Heirs of Salvation?" Heb. i. 14.

Ministering angels saving souls
(reprinted courtesy of U.S. Library of Congress)

singers," which is somewhat of a misnomer, since angelic duties go far beyond heavenly music and singing.

In the Christian church there is disagreement over the structure of the angelic hierarchy, and which groups of angels are included in it. The Bible gives the names of nine groups of angelsangels, archangels, principalities, powers, dominions (dominations), virtues, thrones, cherubim and seraphimbut does not specify their respective rankings or their celestial duties. Those details have been filled in by theologians, philosophers and artists.

The best-known hierarchy was elaborated by PSEUDODIONYSIUS, a Greek writer dating to the fifth or sixth century C.E. Pseudo-Dionysius was heavily influenced by Platonic thought, and also by some of the opinions expressed in previous centuries by early church fathers. St. Ignatius Martyr, who died in 107 C.E., made direct reference to ranks and hierarchies of angels.

Saints Jerome, Ambrose and Gregory the Great wrote about the rankings of angels, but did not concur among themselves. St. Ambrose organized the nine groups in ascending order from angel to seraphim. St. Jerome specified only seven choirs, leaving out principalities and virtues, and wondered about the real differences between ranks. The *Apostolic Constitutions*, which also predate Pseudo-Dionysius, list ten choirs, adding aeons and hosts but omitting dominions, and at another time give eleven choirs, adding dominions back in. St. AUGUSTINE said that he did not know the difference between the ranks of thrones, dominions, principalities and powers.

Other church fathers argued over whether or not Scripture had included all of the choirs, pointing to a vague statement by St. PAUL. In Ephesians 1:21, Paul refers to Christ sitting at God's right hand "far above all principality and power and virtue and dominion, and above every name that is named, not only in this age but also in that which is to come. " Some argued that the statement implies an infinite number of angelic choirs, while others have argue that Paul didn't know all of the choirs and mentioned only those that he did know. Still others have suggested that Paul deliberately concealed the true numbers of choirs.

Pseudo-Dionysius's angelic hierarchy became the accepted standard. Pseudo-Dionysius said that the hierarchy implies a holy order that aims to achieve the greatest possible assimilation to and union with God. Only God can know the true number of angels, their ranks and duties, he said.

The higher choirs possess all of the wisdom, abilities and illumination of the lower tiers, which in turn depend upon the immediate higher choirs for dispensation of the light and love of God. The highest tier of seraphim, cherubim and thrones receive illumination directly from God and send it down through the layers. The second tier consists of virtues, dominions and powers, and the third and lowest tier consists of principalities, archangels and angels.

The following are descriptions of each choir of angel (for Pseudo-Dionysius's descriptions, see PSEUDO-DIONYSIUS).

The *seraphim* rank first and are closest to God. Their name means "firemakers," "carriers of warmth" or "ardor." Seraphim are the created representations of Divine Love, the fire of which consumes them and keeps them close to the throne of God. In fact they are the only angels to actually stand above the throne.

The seraphim constantly glorify God by chanting "holy, holy, holy." They set up the vibration of love, which in turn creates the field of life. They purify all, and dispel the shadows of darkness.

Seraphim are of such subtlety that they rarely are perceived by human consciousness. When they so choose, they can manifest in a humanlike form with four heads and six wingstwo for flying, two to cover the fact, and two to cover the feet. They are able to shed their skin and appear in their true, brilliant form.

Rulers of the seraphim are Seraphiel, JAHOEL, METATRON, MICHAEL and SATAN prior to his fall from heaven.

ENOCH declared that there are only four seraphim, one for each cardinal direction.

The name *cherubim* comes from the Hebrew *kerub*, which means either "fullness of knowledge" or "one who intercedes." The cherubim are the voice of divine wisdom, possessing a deep insight into God's secrets. They enlighten the lower levels of angels. They emanate holiness through the universe in order to ensure the success of universal truths. Cherubim also function as charioteers to God, and stand beside his throne. They also personify the winds.

The name *kerub* is derived from the Akkadian term *kari-bu*, a winged guardian being of Assyria. *Kari-bu* had the bodies of sphinxes or bulls and the heads of humans. They originally guarded entrances to buildings.

In early lore of the Israelites, cherubim were not angelic, but gradually acquired angelic status. They are the first angels to be mentioned by their group name in the Bible, appearing in Genesis 3:24. God places them at the east entrance to the Garden of Eden, guarding it with flaming sword. Cherubim make various

appearances by name throughout the Old and New Testaments. In Exodus 25:18, God tells Moses to have made two cherubim of hammered gold for the mercy seat of the Ark. In Ezekiel 10:14 they are described as having four faces: a cherub, a man, a lion and an eagle. In Revelation 4:8, they are "living beasts" with many eyes and six wings, who ceaselessly praise God.

Chiefs of the cherubim are Ophaniel, Rikbiel, Cherubiel, RAPHAEL, GABRIEL, Zophiel and SATAN before his fall.

According to the Koran, the tears Michael cries over the sins of the faithful form the cherubim.

The *thrones*, also known as *ophanim* (*offanim*) and *galgallin*, are creatures that function as the actual chariots of God driven by the cherubs. They are characterized by peace and submission; God rests upon them. Thrones are depicted as great wheels containing many eyes, and reside in the area of the cosmos where material form begins to take shape. They chant glorias to God and remain forever in his presence. They mete out divine justice and maintain the cosmic harmony of all universal laws.

The *dominions* (also known as dominations, lords, lordships and *kuriotetes*), regulate the duties of the angels, making known the commands of God. They also are channels of mercy.

The *virtues* are angels who carry out the instructions of the dominions. Through them God governs the seasons, elements and heavens, though lower orders of angels have direct responsibility for those tasks. Virtues are in charge of miracles and provide courage, grace and valor. They sometimes are referred to as "the shining ones" or the "brilliant ones." The angels of the ascension were virtues. According to

Cherub with thrones depicted as wheels with eyes.
(Copyright 1995 by Robert Michael Place, from
The Angels Tarot by Rosemary Ellen Guiley and Robert Michael
Place. Reprinted courtesy of HarperSanFrancisco)

the Book of Adam and Eve, a pseudepigraphical work, two virtues and twelve other angels helped Eve to prepare for the birth of Cain.

The *powers*, also called potentates, dynamis and authorities, fight against evil spirits who attempt to wreak havoc through human beings. They protect the divine plans initiated by the dominions and carried out by the virtues. However, St. Paul alludes to their capability for both good or evil, and Pope Gregory believed they presided over demons. Their chief is said to be either SAMAEL or Camael, both angels of darkness. The *Excerpt of Theodotus* says that powers were the first created angels.

The *principalities*, are beings which have "princely powers" and watch over the actions of the Earth's nations and citiesthe visible world of humankind. They also govern and protect religion on this planet. Their chiefs are Requel, Anael, Cerviel and Nisroc.

The *archangels* are liaisons between God and mortals; they are in charge of Heaven's armies in the battle against hell; and they are the supervisors of the guardian angels. They themselves are guardian angels to great people, such as heads of religions and states. They carry the divine decrees of God.

The most significant archangel for the Catholic church is MICHAEL, the ruling prince of the order, who defends the church against the forces of darkness. Michael is the only angel named in the Bible who is specifically called an archangel (Jude 1:9). In Daniel (10:13, 21), he is called "one of the chief princes" and "your prince," implying to some that he is an archangel.

There is only one other biblical reference to an archangel, but no names are given. In speaking about the Second Coming, I Thessalonians 4:16 states: "For the Lord himself will descend from heaven with a cry of command, with the archangel's call, and with the sound of the trumpet of God."

Revelation 8:2 speaks of "seven angels who stand before God," but again no names are given. Elsewhere in Revelation (12:7), Michael is named only as an angel. The seven who stand before God are widely interpreted to be archangels.

The Book of Tobit, part of the Catholic canon but otherwise considered apochryphal, features RAPHAEL as a central figure. (See TOBIT.)

The Book of Enoch names the seven as URIEL, RAGUEL, Michael, Seraquel, GABRIEL, Haniel and Raphael (also said to be the prince of the order of archangels). Various other writings in the PSEUDEPIGRAPHA and APOCHRYPHA present other candidates for the title of archangel, such as PHANUEL (as a substitute for Uriel), Oriphiel, Zadkiel, Anael, Jehudiel, Sealtiel and Barachiel.

Catholicism considers Gabriel and Raphael to be archangels, and has elevated these two angels, along with Michael, to sainthood. There are numerous devotions to these three angels (see DEVOTIONAL CULTS).

In Islam, the Koran acknowledges the existence of four archangels but names only two: Jibril (Gabriel), the angel of revelation, and Michael, the warrior angel. It is likely that the other two are Azrael, the angel of death and ISRAFIL, the angel of music.

The *angels* are those closest to the material world. They are couriers of heaven, delivering prayers to God and God's answers, as well as other messages, to humans. They mirror the will of God.

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Christian angelology See St. Thomas AQUINAS; St. AUGUSTINE; MONASTICISM, CHRISTIAN; PROTEST ANT ANGELOLOGY; PSEUDO-DIONYSIUS.

Coleridge, Samuel Taylor See LITERATURE AND ANGELS.

D

daemon (also daimon) In Greek mythology and religion, the term *daemon* was ubiquitous, referring to supernatural agents or intelligences, lower in rank than a god and holding a middle place between gods and humans, such as the Corybantes, Curetes, Dactyls, Satyrs and Sileni. Spirits of forests, rivers, glades and mountains, as well as cities presided over public and family life and were also referred to as daemons. Daemons could be either good or evil, but even good ones were believed to be capable of evil acts if angered by humans.

Daemons could also be ministering spirits, god like beings, souls of dead persons, or familiars (companion or helping spirits that take on animal forms). Generally they were considered by the Greeks to be protective and/or attending spirits much like guardian angels or Plotinus's notion of tutelary spirits (see INTELLIGENCES). In addition, gods themselves are invoked as daemons in certain texts.

Belief in daemons dates to ancient Mesopotamia. The Babylonians had an elaborate daemonology, in which daemons were organized into armies and hierarchies, and like angels had specific duties.

The Greeks also had a large daemonology. Their term *daimon* originally meant "divine being," and was not always distinguished from the term *theos* for "god." It was not until the Hellenistic period that the two terms became distinctly different.

Daemons were said to haunt locales, take over human bodies in the form of possession (especially for oracular prophecies), and also to

possess humans in order to cause physical and mental illness. Some were vampiric in nature (see LILITH).

In particular, daemons were associated with the dead. The ancients believed that the remains of dead people retained for a time a spark of life force, which could be conjured in magical practices. Such daemonic entitities could be asked for advice or dispatched on errands.

Other daemons were akin to angels and were associated with stars and planets and the plants and minerals of the earth. In the Hellenistic period there was a popular belief in a good daemon, called an *agathodaimon*, who functioned as a kind of guardian angel. An evil daemon was referred to as a *kakodaimon*.

Plato, in *Laws* II. 914b, warns pious Greeks not to disturb abandoned property, as it is guarded by the spirit of the wayside. In *Laws* V, he reminds his fellow countrymen not to mistreat aliens, as they are protected by the demigod Zeus Xenios.

Plato's works add a complex texture to the senses in which ancient Greece conceived of the three worlds of gods, daemons and humans. In *Epinomis* 984985 he distinguishes the order and characteristics of the gods, various immortals under the rubric daemons, naming first the

> stars as visible gods ; after them and below them, come in order the daemons and the creatures of the air, who hold the third and midmost rank, doing the office of interpreters, and should be peculiarly honored in our prayers that they may transmit comfortable messages. Both sorts of creature, those of aether and those of air, who hold the rank next to them, we shall say, are wholly transparent; however close they are to us, they go undiscerned. Being, however, of a kind that is quick to learn and of retentive memory, they read all our thoughts and regard the good and noble with signal favor, but the very evil with deep aversion. For *they* are not exempt from feeling pain, whereas a god who enjoys the fullness of deity is clearly above both pain and pleasure though possessed of all-embracing wisdom and knowledge. The universe being thus full throughout of living creatures, they all, so we shall say, act as interpreters, and interpreters of all things, to one another and to the highest gods, seeing that the middle ranks of creatures can flit so lightly over the earth and the whole universe. As for the fifth and last of our substances, water, the safest guess would be that what is formed from it is a demigod.

Plato concludes "these five sorts of creatures must surely exist, when it comes to beliefs of individuals or whole societies originating in the intercourse of some of them with usappearance in dreams of the night, oracular and prophetic voices heard by the whole or the sick, or communications in the last hours of lifeand those have been, as they will be hereafter, the resources of many a widespread cult. " He adds that rulers need to be sensitive to these worship needs, "inherited usages. "

In *Cratylus* 397398, Socrates begins a definition of daemons as "the golden race of men who came first" by quoting Hesiod's *Works and Days* 121: "But now that Fate has closed over this race,/ They are holy daemons upon the earth,/ Beneficent, averters of ills, guardians of mortal men." He explains that "golden" meant "good and noble" and not really gold, and says

I have the most entire conviction that he [Hesiod] called them daemons, because they were daemon, [meaning knowing or wise] and other poets say truly that when a good men dies he has honor and a mighty portion among the dead, and becomes a daemon signifying wisdom. And I say too, that every wise man who happens to be a good man is more than human both in life and death, and is rightly called a daemon.

In *Apology* 2627, Socrates defends himself against a charge that he does not believe in daemons, or demigods, by explaining that daemons are to gods as flute-playing is to flute-players, or horsemanship is to horses, therefore belief in supernatural and divine activities implies belief in supernatural and divine beings, and vice versa.

In *Phaedo* 107108, Socrates discusses the immortality of the soul and explains that when anyone dies, the GUARDIAN SPIRIT, which was given charge of him in life, tries to bring the deceased to a place of assembly for judgment, and then sets out to Hades in the company of a guide whose job it is to escort souls from this world to the other. The soul, which is deeply attached to the body, will not leave readily, and only after much resistance and suffering is it at last led forcibly away by its appointed guardian spirit.

In *Statesman* 274, Plato retells a creation and fall myth which suggests that humankind's failings are explained by its presence in a cycle "bereft of the guardian care of the daemon who had governed and reared us up, [and regressed to] become weak and helpless. " In *Timaeus* 41 Plato recasts another creation myth, saying, in the voice of the creator of the universe speaking to the first gods, that their job is to create three tribes of mortal beings, but "the part of them worthy of the name immortal, which is called divine and is the guiding principle of those who are willing to follow justice and youof that divine part I will myself sow the seed, and having made a beginning, I will hand the work over to you. And do ye then interweave the mortal with the immortal and make and beget living creatures. "

Plutarch developed a complex daemonology that assigned daemons functions traditionally assigned to gods. Daemons were spiritual beings that lived for centuries, he said, and their thoughts were so intense that vibrations were created that could be picked up by other spiritual beings and highly sensitive humans as well.

St. AUGUSTINE devoted several chapters of Books 8 and 9 of *The City of God* to Greek and Neoplatonist beliefs and practices with regard to daemons, still flourishing in his own day, with the objective of discrediting them and implying through rhetorical parallelism the superiority of Christian cosmology and theology. The blanket condemnation of all pagan daemons was complete by medieval times, though the church continued to believe implicitly in their existence. Demons, as they became known, were usually considered to be messengers and assistants of a single devil, in the same relationship to the Devil as the angels to God.

According to St. Thomas AQUINAS, all bad weather and natural catastrophes are brought about by demons. He said "it is a dogma of faith that demons can produce wind, storms, and rain of fire from heaven." Pope Eugene IV issued a bull against human "agents of Satan" who controlled weather-demons, and Pope John XXII complained of wizards trying to kill him through the agency of demons sent into inanimate objects.

See DEMON.

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Daniel, Book of Daniel is second only to REVELATION in apocalyptic tone and arcane imagery, with many striking variations on familiar (MICHAEL and GABRIEL) and unfamiliar angels. It was one of the last books to be included in the Old Testament canon, about 165 B.C.E., and depicts some of the sufferings of the Jews under Hellenic domination, especially the pressure to conform to idolatry. Daniel is purported to be present at the court of Nebuchadnezzar (604562), but much of the historically allegorical prophecy actually describes events that were well past by the second century B.C.E. The opening of the book is in Hebrew, but in 2:4 it switches abruptly into Aramaic until the end of Chapter 7, and so into the remaining chapters in Hebrew. This would suggest two documents of different periods combined by an editor, but scholars have not come up with a convincing explanation of the duality of language, because there is a unity in the literary devices and habits of thought throughout.

The crises of the first few chapters occur when Daniel, Hananiah, Mishael and Azariahyoung Hebrews who have been educated and found favor in the Babylonian court and have been given the Babylonian names respectively of Belteshazzar, Shadrach, Meshach and Abednegoare pressured to worship idols or ordered not to worship any god besides the king. Shadrach, Meshach and Abednego are thrown into a fiery furnace, which is so hot that servants stoking it are burned up, but the ANGEL OF THE LORD keeps the Hebrews cool and unscathed (3:1920). While in the furnace the three sing a beautiful song praising all the works of the Lord. When Nebuchadnezzar sees what is happening he is amazed and says he sees four men in the furnace" and the fourth looks like a son of the gods" (3:25).

The Aramaic word used in 3:25 is *ir*, usually translated "watcher," a term for angels that appears in the Apocryphabut only in Daniel in

the canonical Bible. This word was associated in the ancient [Aramaic] Ugaritic language with *irim*, local protecting gods. The Israelite monotheists transformed these watchers into angels, and their old name, its meaning lost, came to be understood as "wakeful." It was interpreted by some to mean archangels, not infrequently fallen archangels in the Apocrypha. In later tradition the "watchers" became guardian angels. Nebuchadnezzar himself declares that God has sent his angel to protect the three (3:28). In 7:16 it is "one of those who stand by" (a watcher) who interprets a complex dream for Daniel.

The Hebrews remain safe and rise to great prominence in Babylonia while Nebuchadnezzar lives. Daniel, however, who has gained tremendous prestige in Nebuchadnezzar's court because he has managed to interpret the king's dreams when no one else can, is thrown into a lion pit by the next ruler for praying to his own god instead of to him. Daniel is protected. "My God sent his angel who sealed the lions' jaws, they did me no harm, since in his sight I am blameless, and I have never done you any harm either, O king" (6:2224). The villains who plotted to trap Daniel are thrown to the lions and eaten immediately.

Chapter 7 recounts a complex apocalyptic vision with four beasts, the "Ancient of Days," and in 7:1314 a much-discussed manlike figure:

> I gazed into the visions of the night, and I saw, coming on the clouds of heaven, one like a son of man. He came to the one of

> great age and was led into his presence. On him was conferred sovereignty, glory and kingship, and men of all people, nations and languages became his servants. His sovereignty is an eternal sovereignty which shall never pass away, nor will his empire ever be destroyed.

In all the Old Testament, Jewish and Talmudic literature, heavenly beings do not emerge from the transcendent sphere on clouds except to show themselves to man. Some have taken this manlike figure to represent (the faithful of) Israel, and others have taken it to be the Messiah. But some modern scholars now parallel the theophany of God to the earth (the Ancient of Days) with this one, a theophany of his agent, that is, an angel. In 7:1518 "one of those standing" (a "watcher") interprets this for Daniel, saying "those who are granted sovereignty are the saints (holy ones) of the Most High." Some linguists assert that the Aramaic word for "saint" normally denotes supernatural beings (e.g., Psalms 89:57; Zechariah 14:5; Deuteronomy 33:2; and in Daniel 4:13 and 8:13), and note that in the Qumran literature this is the title par excellence given to angels. It is suggested therefore that verses 14 and 18 refer to the kingdom given to the angelic hosts; the world is now ruled by the powers of heaven instead of the evil powers. It is even conceivable that the manlike figure is MICHAEL, leader of the hosts of heaven and representative of the saints on earth. This reading of the passage is by no means shared by all.

Another vision puzzles Daniel, and as he tries to understand it "I saw someone standing before me who looked like a man. I heard a man's voice cry over the Ulai [a gate], 'GABRIEL, tell him the meaning of the vision!' He approached the place where I was standing; as he approached I was seized with terror and fell prostrate" (8:1517),

and Gabriel interprets for him. This experience ends with Daniel falling into unconsciousness and being ill for several weeks (8:27). This illness makes sense in the context of what Maimonides says about Daniel: "The speech of the angel to him and his setting him upright, all this happened in a vision of prophecy. In a state such as this the senses too cease to function, and the overflow in question comes to the rational faculty and overflows from it to the imaginative faculty so that the latter becomes perfect and performs its function" (*Guide of the Perplexed*: II, 41; 385). When things happen through the agency of angels, and when God is said to have spoken to someone, these events all take place "in a dream or in a vision of prophecy."

In a later incident, while Daniel is in prayer, "Gabriel, the being I had seen originally in a vision, flew suddenly down to me at the hour of the evening sacrifice. He said to me, Daniel, you see me; I have come down to teach you how to understand. You are a man specially chosen. Grasp the meaning of the word, understand the vision" (9:2023). In other apocalyptic visions it is a "man in white linen" who explains them to Daniel. In 10:56 he sees

> a man dressed in linen, with a girdle of pure gold round his waist, his body was like beryl, his face shone like lightning, his eyes were like fiery torches, his arms and his legs had the gleam of burnished bronze, the sound of his voice was like the noise of a crowd. I, Daniel, alone saw the apparition; the men who were with me did not see the apparition, but so great a trembling overtook them that they fled to hide. I was left alone, gazing on this great apparition; I was powerless, my appearance altered out of all recognition, what strength I had deserted me.

A cherub
(Toome, in Heyward's *Hierarchy of the Blessed Angels*,
17th c.)

When this apparition speaks, Daniel falls to the ground unconscious, but then he feels a hand touching him and setting his knees and hands trembling. Daniel is told again that he is specially chosen to receive the prophetic news about the times to come.

He tells about a battle that has been going on for twenty-one days between him and "the prince of Persia" and "Michael, one of the leading princes, came to my assistance" (10:13). He says a bit later that Michael is the guardian angel of the people of God (10:21). In this vision the man dressed in white linen shows to Daniel: "In all this there is no one to lend me support except Michael your [Daniel's] prince." Scholars have found references in the Dead Sea Scrolls to this "supreme angel" who relates the military situation to Daniel here. He is probably the "army's Prince" referred to in an earlier vision (8:11). The "Prince of Light(s)" (also with other names in the Dead Sea Scrolls) has a similar military office. The

literal translation of 1QM17, 67 shows that he is not Michael but assists Michael and Israel.

In 12:1 another prophecy is given to Daniel of "the time of the end." "At that time Michael will stand up, the great prince who mounts guard over your people" (cf. Exodus 23:20ff). The prince of Persia in 10:13 is apparently one of the guardian angels of the nations (these also are associated with principalitiessee ORIGEN, PSEUDO-DIONYSIUS, St. Thomas AQUINAS). This championing of opposed sides by different angels signifies that the fate of nations is a secret awaiting God's revelation and hidden from the angels themselves, and also parallels Michael's functions in REVELATION.

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dakini See TANTRIC BUDDHISM.

Dante Alighieri (12651321) Dante generally is considered one of the greatest poets and writers of the late Middle Ages. T. S. Eliot remarked once that Shakespeare and Dante divide the modern world between them, allowing no third. Dante's epic *The Divine Comedy (La Divina Commedia)* established his Tuscan dialect as the literary tongue of Italy and gave readers a detailed exposition of medieval man's conception of God and His perfect, changeless universe. Dante's travels into Hell, Purgatory and finally Heaven not only glorify God but serve as a chatty tabloid of the follies and sins of past and present political and church figures, clarify the Catholic church's position on supposed heresies of the day, and extol and sanctify the memory of Beatrice Portinari, Dante's greatest love.

Born in Florence in 1265 to a noble but impoverished family, Dante studied at the university in Bologna. Around the year 1295 he began to take an active interest in the byzantine world of Florentine politics, siding with the Guelphs, or the bourgeoisie, in their struggles against the aristocratic Ghibellines. When the Black Guelphs defeated the White faction in 1302, Dante was banished to Ravenna, where he wrote *The Divine Comedy*.

He first met Beatrice at the age of eleven in 1274, encountering her again in 1281 and again in 1283. Even though Dante married

Gemma Donati in 1284, his unrequited but pure passion did not die. Beatrice died in June of 1290.

Virgil, the ancient Roman poet, accompanies Dante on his journeys through the *Inferno* and *Purgatorio*, but the angelic Beatrice guides his voyage into Heaven's holy spheres in the *Paradiso*. Along the way she introduces him to various biblical and contemporary spirits who have earned the right to approach God as the center of the universe, populating several lower spheres and ascending to the highest sphere or Empyrean.

When Dante and Beatrice arrive at the Ninth Sphere, or the Primum Mobile, Dante sees a brilliant point of light surrounded by nine spinning, dazzling spheres. The closer spheres are more radiant than those further away, leading Beatrice to explain that they are more brilliant because of their absorption of God's essence.

These nine spheres are the Angel Hierarchy, organized into the nine ranks of traditional medieval thought: seraphim, cherubim, thrones; dominions or dominations, virtues, powers; principalities, archangels, angels. The angels are too numerous to count, as they concentrate on God and sing and praise His name. Beatrice explains that Love created the angels as "pure act" without potential for further greatness.

Since according to Beatrice, all Creation occurred simultaneously, Lucifer's fall from grace happened before a person could count to twenty. Dante calls him a principality, or Prince of Heaven, instead of an archangel. He fell because of pride, she explains to Dante, and those angels that remain do so because they are humble and undemanding, and possess a higher vision illumined by grace.

Beatrice and Dante before the Empyrean (Gustave Doré)

Totally focused on God's light and secure in their own eternity, these angels have no understanding, memory or will, as man comprehends these attributes. Their eyes never turn from God.

Proceeding upward into the lower levels of the Empyrean, Dante learns that the angels he first saw are what Beatrice describes as the "sacred soldiery": those mortal souls who, through their sanctity, encircle God the Father within their nine spheres. Beatrice sits as a throne in the third sphere.

Within the Empyrean are the Angelic Host: those angels created by God who never left Paradise. Instead of encircling the Father they fly rapidly back and forth between God and His Son, represented by a Mystic Rose, much as bees swarm between the hive and the

flowers. Dante's translator and critic, John Ciardi, describes this swarming as taking the sweetness of God's hive to the flowers and returning to God the bliss of Heaven's souls.

In Dante's vision, then, as opposed to Milton's in *Paradise Lost*, there are two angelic congregations: one created by God and one dedicated to God. Both, however, appear as beautiful, shining, gold-winged and dazzling creatures. And all receive their happiness and grace through the redeeming ardor of Love.

Dante also was an accomplished painter and sculptor. He writes in *La Vita Nuova* (*c.* 1294), a work preceding *La Divina Commedia*, that as he reflected on Beatrice's ascension into

heaven, "among the angels in the realm of peace" (Chapter XXXI), he was painting angels on boards. Ciardi speculates that these angels were part of a larger work commissioned for a church.

See LITERATURE AND ANGELS.

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days of the week, angels of Various angels are associated with the days of the week in occult magical lore. Their names are to be invoked in rituals.

In addition to days, the angels also have other associations: the seven major planets of the ancient world, the air, the directions of the wind and different levels of heaven. Within each level of heaven are four directions, each associated with angels. Each day is ideal for different activities. Duplication among angels occurs.

The associations, drawn from *The Magus* by occultist Francis Barrett (1801) are as follows:

Sunday

Chief angel: MICHAEL

Other angels: Dardiel, Huratapel

Angels of the air: Varcan, king, and his ministers Tus, Andus and Cynabal

Wind: North

Heaven: Fourth

Angels of the east: SAMAEL, Baciel, Abel, Gabriel, Vionatraba

Angels of the west: Anael, Pabel, Ustael, Burchat, Suceratos, Capabili

Angels of the north: Aiel, ARIEL, Aquiel, Masgrabiel, Saphiel, Matuyel

Angels of the south: Haluliel, Machasiel, Charsiel, URIEL, Naromiel

Planet: Sun

Favorable activities: acquiring gold and gems (wealth), seeking favor and honors, dissolving ill will, eliminating infirmities

Monday

Chief angel: GABRIEL

Other angels: Michael, Samael

Angels of the air: Arcan, king, and his ministers Bilet, Missabu, Abuhaza

Wind: West

Heaven: First

Angels of the east: Gabriel, Madiel, Deamiel, Janak

Angels of the west: Sachiel, Zaniel, Habiel, Bachanae, Corobael

Angels of the north: Mael, Uvael, Valmuum, Baliel, Balay, Humastraw

Angels of the south: Curaniel, Dabriel, Hanun, Vetuel

Planet: Moon

Favorable activities: procuring silver, conveying things from place to place, disclosing secrets of people both present and future, making horses swift

Tuesday

Chief angel: SAMAEL

Other angels: Satael, Amabiel

Angels of the air: Samax, king, and his ministers Carmax, Ismoli, Paffran

Wind: East

Heaven: Fifth

Angels of the east: Friagne, Guel, Damael, Calzas, Arragon

Angels of the west: Lama, Astagna, Lobquin, Soneas, Jazel, Isael, Irel

Angels of the north: Rhaumel, Hyniel, Rayel, Seraphiel, Fraciel, Mathiel

Angels of the south: Sacriel, Janiel, Galdel, Osael, Vianuel, Zaliel

Planet: Mars

Favorable activities: bringing or causing war, death, infirmity and combustions (fire)

Wednesday

Chief angel: RAPHAEL

Other angels: Meil, Seraphiel

Angels of the air: Mediat, king, and his ministers Suquinos, Sallales

Wind: Southwest

Heaven: Second

Angels of the east: Mathlai, Tarmiel, Baraborat

Angels of the west: Jerusque, Merattron

Angels of the north: Thiel, Rael, Harihael, Venahel, Velel, Abuiori, Ucirmiel

Angels of the south: Milliel, Nelapa, Calvel, Laquel

Planet: Mercury

Favorable activities: procuring all sorts of metals, revealing all earthly things past, present and future, pacifying judges, giving victory in war, teaching experiments and sciences, changing things alchemically, procuring health, raising the poor and casting down the rich, binding or loosing spirits, opening locks and bolts

Thursday

Chief angel: Sachiel

Other angels: Cassiel, Asasiel

Angels of the air: Suth, king, and his ministers Maguth, Gutrix

Wind: South

Heaven: None, because there are no angels of the air above the fifth heaven (instead of prayers to angels, prayers are directed to the four directions)

Planet: Jupiter

Favorable activities: procuring the love of women, causing merriment and joy, pacifying strife, appeasing enemies, healing the diseased, procuring things lost

Friday

Chief angel: Anael

Other angels: Rachiel, Sachiel

Angels of the air: Sarabotes, king, and his ministers Amahiel, Aba, Abalidoth, Blaef

Wind: West

Heaven: Third

Angels of the east: Setchiel, Chedusitaniel, Corat, Tamuel, Tenaciel

Angels of the west: Turiel, Coniel, Babiel, Kadie, Maltiel, Huphaltiel

Angels of the south: Porosa, Sachiel, Chermiel, Samael, Santanael, Famiel

Planet: Venus

Favorable activities: procuring silver and luxuries, causing marriages; alluring men to love women, causing or removing informities, and doing all things which have motion

Saturday

Chief angel: CASSIEL

Other angels: Machatan, Uriel

Angels of the air: Maymon, king, and his ministers

Abumalith, Assabibi, Balidet

Wind: South

Heaven: None; same as Thursday

Planet: Saturn

Favorable activities: sowing of discord, hate, evil thoughts and irritations, maiming and murdering

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deathbed visions Dying persons who retain consciousness as they near death sometimes report seeing and communicating with angels, gods, religious figures and apparitions of the dead. Such deathbed visions have been recorded since antiquity and share common characteristics regardless of racial, cultural, religious, educational, age and socioeconomic factors.

The first scientific study of deathbed visions was done in the early twentieth century by William Barrett, an English professor of physics and psychical researcher. Barrett became interested in deathbed visions in 1924 when his wife, a physician specializing in obstetrical surgery, told him about a woman patient who spoke of seeing visions of a place of great beauty, and of her dead father and sister, shortly before she died. The visions were real to the patient, and transformed her into a state of great radiance and peace. Barrett was struck by the fact that the woman had not known that her sister had died about three weeks earlier.

Several decades later, Barrett's research interested Karlis Osis, then director of research for Eileen Garrett's Parapsychology Foundation. Under the auspices of the Foundation in 195960, and later the American Society for Psychical Research in 196164 and 197273, Osis collected information from doctors and nurses on tens of thousands of deathbed and near-death experiences in the United States and India. The Indian survey (197273) was conducted with Erlendur Haraldsson. Of those cases, more than a thousand were examined in detail. The findings of these studies confirmed Barrett's findings, as well as research of the NEAR-DEATH EXPERIENCE (NDE) and research with the terminally ill.

Deathbed visions usually come to individuals who die gradually, as from terminal illness or injuries, rather than those who die suddenly, as from heart attacks. The majority of visions are of apparitions of the dead, who usually are

Angel taking away the soul of a child
(reprinted courtesy of U.S. Library of Congress)

close family members and appear to be glowing and dressed in white. Other apparitions are of angels and other religious figures, such as Jesus, the Virgin Mary, and gods and semidivine beings pertinent to a person's background.

The primary purpose of these apparitions is to beckon or command the dying to come with them; thus, they are frequently called "take-away apparitions." The dying person usually is happy and willing

to go, especially if the individual believes in an afterlife. (However, deathbed visions do occur to people who do not believe in an afterlife.) If the person has been in great pain or depression, a complete turn-around of mood is observed, and pain vanishes. The dying one literally seems to "light up" with radiance. Osis and Haraldsson, in their book *At the Hour of Death*, relate this story:

> The condition of one man, suffering from a heart attack, had been serious for the last few days. Suddenly he gained consciousness. He looked better and cheerful. He talked nicely to his relatives and requested them to go home. He said, "I shall go to my home. Angels have come to take me." He looked relieved and cheerful.

Other persons present usually cannot see the apparitions. Sometimes people see a cloud or mist form over the patient at the moment of death, and usually interpret it as the soul leaving the body.

Angel guarding a tomb (author's collection)

Approximately one-third of deathbed visions involve total visions, in which the patient sees another worldheaven or a heavenly place, such as beautiful gardens or alpine meadows. Some people also see gates, bridges, rivers and boats, which are symbolic of transition, as well as castles and beautiful cities. Sometimes these places are filled with angels or glowing souls of the dead.

Such visions are resplendent with intense and vivid colors and bright light. They either unfold before the patient, or the patient feels transported out-of-body to them. As with apparitional figures, visions

of ethereal places fill the person with radiant joy and anticipation. Interestingly, few total visions conform to religious expectations about the nature of the afterlife. Researcher Osis found only one case of a vision described as hell, from a Catholic woman who seemed to be carrying a great burden of guilt about her "sins."

A small number of persons in the Osis-Haraldsson research reported hearing heavenly or angelic music. The incidence of music is higher in cases collected around the turn of the century by earlier psychical researchers, and may reflect the different tastes in music then.

Most deathbed visions are short: approximately 50 percent last five minutes or less; 17 percent last from six to fifteen minutes; and 17 percent last more than one hour. The visions usually appear just minutes before death: approximately 76 percent of the patients studied died within ten minutes of their vision, and nearly all of the rest died within one or several hours. The appearance of the vision seems to have little connection with the physical condition of the patient. Some who seemed to be recovering, then had visions, quickly fell into comas and died. Consider the following anecdote from *At the Hour of Death*, involving a girl of ten dying from pneumonia:

> The mother saw that her child seemed to be sinking and called us [nurses]. She said that the child had just told her she had seen an angel who had taken her by the handand she was gone, died immediately. That just astounded us because there was no sign of imminent death. She was so calm, sereneand so close to death! We were all concerned.

Natural explanations of deathbed visions include drugs, fever, disease-induced hallucinations, oxygen deprivation to the brain, wish-fulfillment and depersonalization. These factors can cause hallucinations, but rarely do the hallucinations concern the afterlife. The Osis-Haraldsson research found that deathbed visions are most likely to occur in patients who are fully conscious.

Deathbed visions are significant to thanatology, the scientific study of death and dying, and also provide evidence in support of survival after death.

The literature on Christian saints includes numerous accounts of saints who saw and heard angels prior to their deaths; sometimes the angels were heard or witnessed by others. St. Vincent Ferrar, a Dominican, was able to see and converse with the Guardian Angel of Barcelona, which caused a devotional cult for that angel to spring up there. Upon St. Vincent's death, a multitude of angels gathered at his deathbed in the form of beautiful white birds. The birds vanished at the moment the saint expired.

Many of the early martyrs, persecuted by the Romans, credited angels with providing comfort during their unspeakable torture, and with standing by as they faced death. St. Lawrence was being beaten and stretched on a rack when a voice suddenly boomed out of nowhere that he was reserved for still greater trials. The voice, attributed to an angel, surprised bystanders and convinced at least one soldier, Romanus, to convert to Christianity. St. Lawrence was then roasted slowly on a gridiron, and died. St. Eulalia, who was only twelve when she was threatened with horrible tortures if she did not renounce her faith, was consoled by three angels who told her to suffer with courage. She was burned alive, and angels reportedly took her soul to heaven.

See ANGEL OF DEATH.

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Dee, John (15271608) English alchemist, mathematician, astronomer and astrologer, who devoted most of his life to trying to communicate with the angelic realm. He was a credulous man, and his desire to speak with angels, coupled by his failure to do so on his own, made him a gullible target for fraudulent mediums.

John Dee exhibited scholastic brilliance at an early age; he was made one of the original fellows at Trinity College at Cambridge. He was a respected lecturer at home and abroad. He was fascinated by the occult and magic, and was well versed in Neoplatonic, Hermetic and kabbalistic philosophy. He was sometimes called "the last royal magician" because of his astrological services to Queen Elizabeth I. His occult interests, however, landed him in trouble. In 1555 he was imprisoned on accusations that he had cast death spells on Queen Mary I. In 1583, a mob whipped up by witch-frenzy ransacked his home in Montlake, burning many of his valuable books. Queen Elizabeth reimbursed him for some of the £2,000 in damages. He was able to salvage some 3,000 books, most of which are currently in British museums.

Dee suffered from continuous financial problems, and turned to alchemy for a solution. He desired to contact angels who would help him find the philosopher's stone (a mysterious substance that allegedly could turn base metals into silver and gold) or else discover buried treasure. He was influenced by Cornelius Agrippa's *Three Books of Occult Philosophy*, which describe the cosmic ladder of angels (see JACOB) and how one might ascend to the level

of angels through magic. Dee also paid great attention to his dreams and to scrying with a mirror of black obsidian.

Dee could not cultivate his own mediumistic ability, and so he advertised for mediums. His first partnership was with a young man named Barnabas Saul, who got into trouble with the law after a few months. His second partner was Edward Talbot (who became known as Edward Kelly), a hottempered Irishman who'd lost his ears as punishment for forgery. Kelly came to Dee's house and demonstrated his ability by scrying into a stone. After about fifteen minutes he said he could see an angel, who identified himself as URIEL. Dee felt uneasy about Kelly, and dismissed him. But Kelly persisted, and Dee then relented. For seven years, the two had an uneasy partnership which Kelly dominated and for which Dee paid Kelly a salary.

Kelly would gaze into a crystal stone and summon spirits with incantations, or "calls" in a complex and secret magical language, Enochian, of unknown origin. It is a real language with its own grammar and syntax, and similar in sound to Sanskrit, Arabic or Greek. Many believe Kelly and Dee invented it. Dee would ask the spirits questions and Kelly, as the medium, would relay their answers, which Dee took down in dictation. They conjured the angels with the Nineteen Calls or Keys of Enochian. The first two keys conjured the element Spirit, and the next sixteen keys conjured the four Elements of nature, each of which was also subdivided into four classes. The nineteenth key invoked any of thirty "aethyrs" or "aires" which they never defined, but which probably represent levels of consciousness, or are comparable to the aeons of GNOSTICISM.

When the angels appeared in Kelly's crystal, he communicated with them in Enochian by using charts of squares either filled with

letters or left blank. The angels would spell out messages by having Kelly point with a rod to various squares.

To further add to the air of mystery that he liked to engender, Kelly claimed the messages were always dictated backwards, because to communicate them directly would unleash dangerous and powerful forces beyond control. When the messages were finished, he and Dee rewrote them in reverse order.

In one of Dee's own, few psychic experiences, he saw Uriel floating outside his window, holding a pale pink crystal about the size of an orange. The archangel MICHAEL appeared and told Dee to use it for scrying. This crystal, and Dee's obsidian "magic mirror" and other instruments, are in the British Museum.

Dee's *Spiritual Diaries* form an intriguing, firsthand account of alleged communication with angels. Many encounters are suspect; the angels wax on at great length, and some of the entries appear to have been rewritten in a neat, not scribbled, hand. Curiously, Dee, who professed be on a search for spiritual truth, peppered the angels with the most mundane and trivial questions, of the kind one might pose to a fortuneteller. The occasional mystical philosophies and revelations of the angels seem to be regurgitations of material that could have been found in magical and kabbalistic texts available at the time.

Kelly exhibited an unbalanced personality and was prone to fits of rage and darkness, which were reflected in his sessions with the spirits. He offered up dark propheciesmany

of which never came to passand descriptions of horrible, demonic beings. Sometimes he said he felt possessed by demonic beings and wanted to be exorcised of them. Dee, a devout Christian, was often wary of Kelly's visions. Concerned that he might be tricked by evil spirits, he put various tests to screen them out. However, if Dee thought that Kelly was accessing good angels, he tended to accept whatever was transmitted without question.

Dee and Kelly sold their services to a variety of noblemen, including Count Albert Laski of Poland, who brought them to Poland. From 1585 to 1589 Dee, Kelly and their families toured the Continent, performing for royalty and nobility, but with only modest success. Whenever Dee and Kelly quarreled, Kelly would stop scrying for a time. The pope accused Dee of necromancy (conjuring the dead), and they were thrown out of Prague. Kelly and Dee parted company shortly after Kelly announced that Madimi, one of their chief spirits, had ordered them to share wives, and that if anyone objected, God would strike them dead. Both wives were hysterical at the idea, and Dee himself was not pleased. Nonetheless he acquiesced, and convinced his wife to do the same. But before the swap could be consummated, Dee and Kelly split up. The Dees returned to England and Kelly remained in Europe. He was killed in 1595 while trying to escape from prison in Prague.

Back in England, Dee found a new medium partner, Batholomew Hickman. Queen Elizabeth made Dee warden of Christ's College in Manchester in 1595, but Dee did not like the job. In 1604, he unwisely challenged James I, successor to Elizabeth, to try him for sorcery, but nothing happened. He was however, dismissed from his college post a years later in 1605. He died in poverty and

obscurity in 1608. His story has been resurrected in more recent times by historians of the Western magical and mystery tradition.

The language Enochian sank into oblivion until the nineteenth century, when it was revived by the Hermetic Order of the Golden Dawn, a magical order in England. Enochian also was studied at length by Aleister Crowley, who said the Keys were genuine, and worked. Crowley said that only properly initiated adepts could invoke all of the aethyrs in the Nineteenth Key (he claimed to be able to do this himself), which would produce visions of spirits and astral beings.

Enochian magic as a path of inner work continues to be practiced by magical adepts who use the Keys for astral travel to different levels of consciousness. (See MAGIC, ANGELS IN.)

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demiurge See GNOSTICISM.

demon A lesser spirit, usually regarded as malevolent. Pagan demons, called daemons, were both good and evil according to their inherent nature, and included a broad range of beings, from spirits of the dead to gods. But the Christian view, condemning all pagan spirits as evil, regards demons as agents of the devil whose purpose it is to ruin souls and condemn them to hell.

Judaic demonologies have long and complex histories, and distinguish between classes of demons. According to the Kabbalah, evil powers emanate from the left pillar of the Tree of Life, especially from Geburah, the *sephira* of the wrath of God. By the thirteenth century the idea had developed of ten evil *sephiroth* to counter the ten holy *sephiroth* of the Tree. Another system of demons distinguishes those born of night terrors (see LILITH), and describes demons that fill the sky between the earth and the moon. There are demons who, with angels, are in charge of the night hours, and interpretations of diseases, and those who have seals that may be used to summon them. The *Zohar* states that every pollution of semen spawns demons.

In Christian demonology, demons are associated only with evil and the Devil. By the end of the New Testament period, demons were synonymous with fallen angels, the one-third of the heavenly host cast out of heaven along with LUCIFER (later identified as SATAN), who all descended into hell. As Christianity spread, the ranks of demons swelled to include the gods and demons of the ancient Middle Eastern and Jewish traditions, and all pagan deities and nature spirits.

The fall of Satan and his angels is related in the Book of REVELATION: "And the great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole worldhe was thrown down to the earth, and his angels were thrown down with him." (Revelation 12:9)

St. AUGUSTINE attributed this fall to pride and will: "Good and bad angels have arisen, not from a difference in their nature and origin but from a difference in their wills and desires. While some steadfastly continued in that which was the common good of all,

namely, in God himself, and in His eternity, truth, and love; others became proud, deceived, envious."

The story of the fallen angels was popularized in literary works, especially by John MILTON and DANTE (see also LITERATURE AND ANGELS.)

During the Middle Ages demons became associated with witches, who also were regarded as agents of the Devil. Much was written about the specific ways in which demons tormented humans, especially through sexual assault. Male demons (incubi) and female demons (succubi) were believed to visit people in their beds at night to copulate with them. Monstrous births were explained away as being the products of human-demon intercourse.

The preeminent guide of the day, *The Malleus Maleficarum* ("The Witch Hammer"), goes into great detail about the offenses of demons and witches. Written by two Dominican inquisitors, James Sprenger and Heinrich Kramer, *The Malleus Maleficarum* was first published in Germany in 1486, and quickly spread throughout Europe in dozens of editions.

The book is divided into three parts. Part I is concerned with how the devil and his demons and witches, with God's permission, perpetrate a variety of evils upon men and animals, including sexual assaults, instilling hatred, obstructing or destroying fertility, and changing humans into beasts. According to the authors, God permits these acts, otherwise the Devil would have unlimited power and destroy the world. Part II provides details of how witches cast spells and

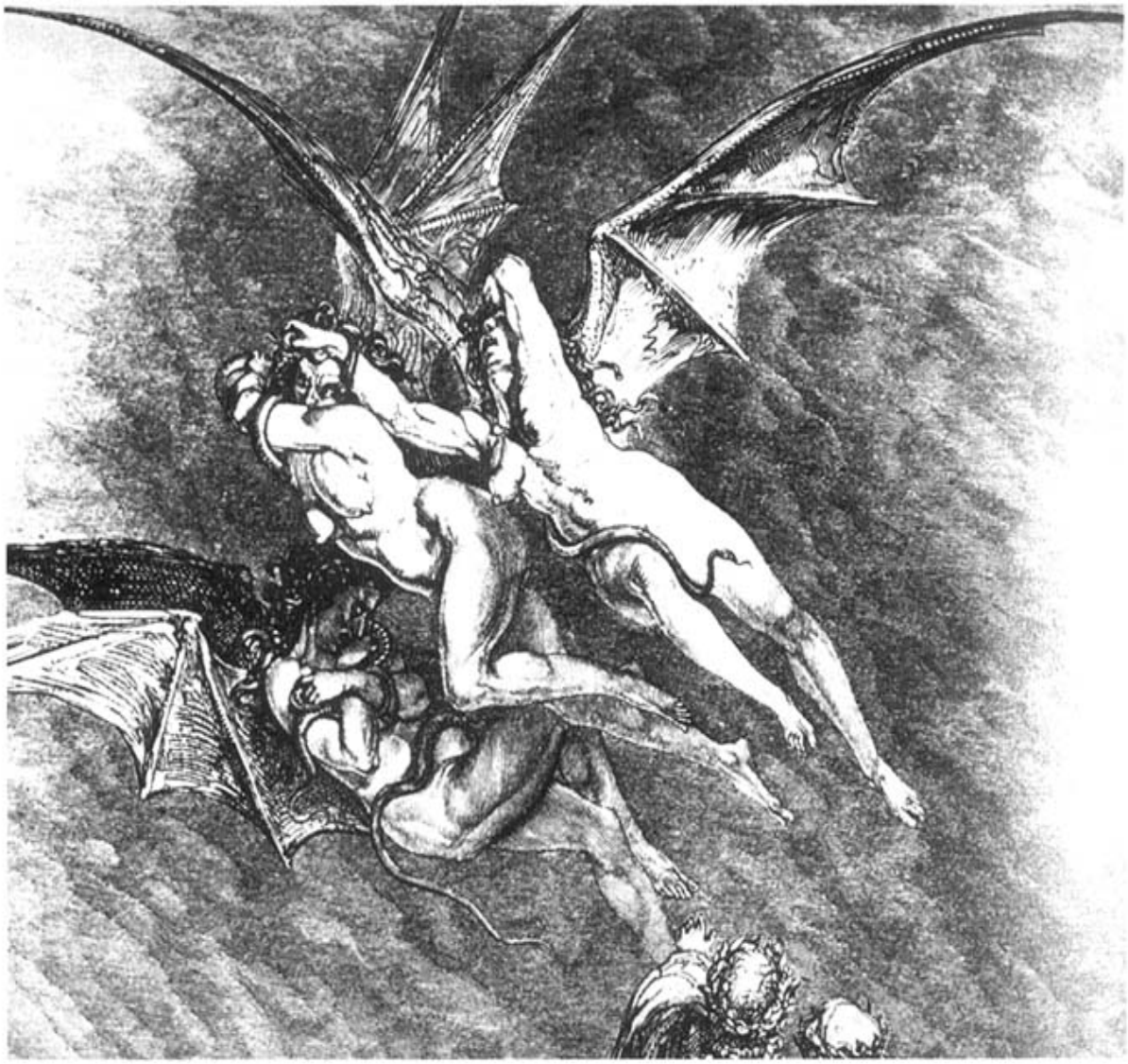

Demons (Gustave Doré)

bewitchmentssuch as conjuring and controlling demonsand of how these actions may be prevented or remedied. Part III sets forth the legal prodecures for trying witches, including the taking of testimony, admission of evidence, procedures for interrogation and torture, and guidelines for sentencing.

Sex With Demons

Inquisitors often sought confessions of sex with demons. Demons with appetites for intercourse with humans exist in demonologies around the world, and were part of the mythologies inherited by the Christian movement. However, the church denied the possibility of intercourse with demons prior to the twelfth century. But as the Inquisition gained force, the idea of intercourse with demons became accepted by the fourteenth century. Enemies of the church were said to not only have sex with demons, but to copulate wildly and frequently with them and to worship them. In many cases the distinction between the devil himself and demons was blurry. Such tales served the church's purpose of consolidating its power over the populace by branding all pagan deities and rites, and all acts of magic and sorcery as instruments of the devil.

Sex with demons invariably was portrayed as unpleasant and painful. Sometimes demons deceived people by appearing in the forms of spouses or lovers. After copulation they would reveal their true identities and blackmail the victims into continuing the sexual liaison

Incubi were especially attracted to women with beautiful hair, young virgins, chaste widows, and all "devout" females. Nuns were among the most vulnerable, and could be molested in the confessional as well as in bed. While the majority of women were said to be forced into sex by the incubi, it was believed that some of them submitted willingly and even enjoyed the act. Incubi had huge phalluses, sometimes made of horn or covered with scales, and ejaculated icy semen. When they appeared as demons and not as human imposters, they were described as ugly, hairy and foul-smelling.

Incubi were believed to have the ability to impregnate women. They did not possess their own semen, but collected it from men in nocturnal emissions, masturbation, or in coitus while masquerading as succubi. The demons preserved semen and used it later on one of their victims.

Succubi were less prevalent (women were considered morally weak and therefore more licentious than men). If a man was assaulted by a succubus, it was most likely not his fault. The sex act with a succubus was often described as penetrating a cavern of ice. There are accounts of men being forced to perform cunnilingus on succubi, whose vaginas dripped with urine, dung and other vile juices and smells.

The wild copulation between witches (usually female) and demons was lamented in *The Malleus Maleficarum*, which noted that "in times long past the Incubus devils used to infest women against their wills [but] modern witches willingly embrace this most foul and miserable servitude." Some incubi served as familiars to witches, who sent them to torment specific individuals.

The church prescribed five ways to get rid of sexual demons: sacramental confession, making the sign of the cross, reciting the Ave Maria, moving away, and exorcism. Reciting the Lord's Prayer and sprinkling holy water also were effective.

Sexual molestation by demons continues to be reported in modern times, often in connection with hauntings and poltergeist activities.

See also SEX AND ANGELS.

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destroying angel See ANGELS OF DESTRUCTION.

deva An advanced spirit or god-being who governs the elementals and the well-being of all things in nature. In Sanskrit, *deva* means "shining one."

In Hinduism, the term *deva* has various meanings. It is a brahman in the form of a personal God. A brahman is an abstract concept expressing absolute being or absolute consciousness, a state of pure transcendence that defies precise description. A deva also is a mortal who has attained a state of divinity, but remains mortal. And a deva also is an enlightened person who has realized God.

In Buddhism, a deva is a god who lives in one of the good celestial realms (there are twenty-eight altogether). Such devas enjoy a long and happy life in these realms as a reward for having lived good lives while mortals. However, they are subject to the wheel of reincarnation. Their very happiness in their realm is an obstacle to their enlightenment, for they cannot come to terms with the truth of suffering, one of the four noble truths that form the basis of Buddhist philosophy. The truth of suffering holds that everything is

suffering: birth, illness, death, dislikes, desires and attachments of the personality.

Devas In Theosophy

The concept of devas was introduced to the West largely through the writings of Helena P. Blavatsky, cofounder of The Theosophical Society. According to Blavatsky, devas are types of angels or gods who can neither be propitiated nor worshipped by men. She quoted an Ascended Master, one of her mentors, as describing the devas, also called "Dhyan-Chohans," as progressed entities from a previous planetary period. In the evolution of new solar systems, the devas arrive before either elementals or man, and remain dormant until a certain stage of human evolution is reached. At that time the devas become an active force, and integrate with the elementals(spirits of nature) to further the development of man. In classical Greece, Blavatsky said, a class of devas became symbolized by Prometheus, symbol of the purely spiritual man.

Theosophists believe that all religions stem from the same roots of ancient wisdom, and they find a belief in angels common to many religions. In fact the gods of ancient Greece and Rome, Assyria and Mexico, and those worshipped today by Indians, Native Americans and practitioners of Vodun, Santería and Candomblé, may actually be angels. Such beings are rays or emanations of the Divine Absolute, an impersonal, eternal ONE much different from the intensely personal God of Judeo-Christian tradition.

The idea of Divine Breath, of a sending forth of the Word of God, does not differ from the Logos doctrine of Christianity, however:

> In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. And the Word became flesh and dwelt among us, full of grace and truth.
> John 1:14, 14

According to Blavatsky in her book *The Secret Doctrine*, creation is the utterance of the Word, the Great Breath of the Absolute, into nothingness. The Divine Idea subdivides into three aspectsmasculine, feminine and androgyneeventually forming great patterns, called Archetypes, which are the basis of all life. These archetypes first become the Archangels, who transmit the Divine Will and Intelligence and serve as Lords of the planetary systems.

As energy is sent outward, and an organized hierarchy of devas, nature spirits, humans, animals, plants and minerals eventually forms under the ministry of the Archangels. This vast army of solar and planetary angels is called the Army of the Light, or the Hosts of the Logos. Each plant, each solar system, each type of being has an archangelic regent, supported by legions of lesser devas. Eternal emanations of the Word are continually transmitted, organized and refined by the Archangels and angels. Geoffrey HODSON, a Theosophist and clairvoyant, described this process of creation as a performance by the celestial symphony, conducted by the ONE as Divine Musician.

Devas appeared before the creation of man and are not the spirits of former humans. They are the ministers and messengers of the Absolute and have no personality separate from the Divine Will. Although they were patterned after the

same archetypes as humans, devas have no clearly defined bodies or gender, differing solely by the order to which they belong.

There are orders of devas or gods responsible for every minute thing in the universe. Mountain Gods preside over the peaks, while Landscape Angels rule over the divisions and areas of the earth's surface. Builder Angels use the archetypes to create the lesser spirits, humans, animals, plants and rocks. Guardian Angels watch over humans, their homes, children and endeavors, while Healing Angels tend the sick, heal the wounded and console the bereaved. Ruler Angels guide and direct nations in the fulfillment of their destiny. Devas of Nature provide the spark of life to the Builders' creations and nurture each being's existence. Within this category are the nature spirits who tend the earth, air, fire and water, as well as the gods of storms, fire and weather. Devas of Art and Beauty lift up the beautiful in all things, while the Angels of Music bear the Voice of God, in all its complicated melodies, to mankind.

Borrowing from the Hebrew Kabbalah, Theosophy also organized the devas into seven *sephiroth*, usually designated the first emanations from the Divine ONE. These Seven Sephiroth are called the Archangels of the Face, the Mighty Spirits Before the Throne, the Seven Viceroys, the Cosmocratores. Along with the Three Supernal Aspects or the Trinitythe Masculine, Feminine and Androgyne; the Father, Mother and Holy Spiritthe Seven become the Ten.

The first three sephiroth are the primary ones, as follows:

1. *The Sons of Will.* Imbued with omnipotence, the First Sephira includes the agents of Manifested Will. They are robed in white radiance and are also called the Morning Stars. By directing creation's rays they bring those forces together and atoms into being.
2. *The Sons of Wisdom.* The Second Sephira forces embody and manifest cohesion, balance and harmony. They also direct the vitalizing current of solar energy by which substances and forms are given coordination and life. They preserve the balance of Nature and forever wise.

3. *The Sons of Intelligence.* The Third Sephira forces order the patterns of formation and fashion the forms according to transcendental dreams. They are the artists and craftsmen of the universe, producing innumerable progeny of lesser devas and the nature spirits. They mold Nature according to the Archetypes and control thought and law.

Skipping to the secondary sephiroth:

5. *Fifth Sephira.* This order conceives of evolving forms. Through this emanation, Divine Ideation goes from the Archetype to the concrete. Whereas the Ideation, or Thought, was eternal in the First Sephira, everlasting in the Second and durational in the Third, it is controlled in the Fifth by Time. The Fifth Sephira is the soul of the Third, containing many gods and devas in perpetual creative activity and represented by fire.
6. *Sixth Sephira.* This order, like the rhythmic waves of the ocean, constantly expresses the One Life at the lower levels, including the physical world, saturating it with divine, vitalizing fluid. The Sixth Sephira corresponds to the Second as the sustaining life-blood of Nature and is represented by air and water.
7. *Seventh Sephira.* This order is the Lord of all Nature and the physical universe. The angels of this group are responsible for matter and the construction and maintenance of physical forms, representing the Logos in physical substance, and are symbolized by earth. The Seventh Sephira expresses the Immanence of God, the Indwelling Presence, while the other six show God's Trancendence.

The Fourth Sephira links the primary and secondary orders, acting as a powerful intermediary to maintain the Archetypes. All the powers, offices and attributes of the other six sephira must be mastered by the fourth. It is the Center.

As noted above, the gods or devas, in one way or the other, are associated with all major religions and the practice of many lesser faiths. To the ancient Mayans of Pre-Columbian Mexico, Ekxhuah was the god of

travelers, a name quite similar to the Exus of Brazilian Candomblé and the Eshus of Santería. In Hindu India, the *devarajas* are worshipped as gods or goddesses, but may also be considered angels. All these religions share a belief in an all-powerful, distant Absolute, but invoke the intervention of lesser gods or angels to deal with the more mundane affairs of humans. Angels will respond to any human, religious or not, who calls them through prayer, study and meditation, and the practice of ceremony and ritual.

Modern Conceptions Of Devas

Through Theosophy, devas came to be regarded as high-level nature spirits. Modern views vary as to whether devas are part of, or work under, the angel kingdom. Channeling messages from devas increased during the latter twentieth century, as part of the New Age movement. Such messages have tended to focus on the devas' displeasure with humanity's pollution of the earth and disrespect for nature.

The concept of devas as nature spirits received a tremendous boost from the activities at FINDHORN, a community in northern Scotland that became renowned in the 1970s for spectacular produce grown with the advice of devas. The primary channel for the devic advice was Dorothy MACLEAN, one of the founders of Findhorn. Maclean, not certain what to call the beings with whom she communicated, settled on the term "deva" as personally preferable to "angel." However, she used the terms "deva," "angel" and "nature spirit" interchangeably when referring to the beings. The main contact was a being she called the "Landscape Angel." She never saw these beings with external vision, but sensed them on the inner planes. They were of awesome scope, she said. Their duties were to hold the archetypal pattern of all material things in placeeven manmade objects such as machinesand to offer love to humankind.

Publicity about the devas at Findhorn elicited a huge public response. Maclean and others discovered that numerous other persons around the world said that they too had established contact with the devic realm, but had remained quiet about it out of fear of ridicule. By the last decade of the

twentieth century, rapport with devas had become a norm in certain New Age circles. Findhorn became the model for

other similar gardens and communities, such as PERELANDRA, near Washington, D.C., and GREEN HOPE FARM in New Hampshire.

Descriptions and impressions about devas are, like angels, subjective, and dependent upon the experiencer. Some individuals perceive detailed hierarchies of beings, while others say that devas, angels and nature beings are facets of a wholelike a diamondand resist categorization. Devas themselves may remain invisible to the percipient, or manifest as humanlike bodies of light, balls or points of light, or diffuse fields or grids of energy. They communicate via mental impressions, intuitions, the inner voice, or sometimes a clairaudient external voice, much like the DAEMON who whispered in Socrates' ear.

Gardeners who know devas consider them to be "architects" of nature; one is assigned to every living thing, even the soil. Devas design blueprints for all living things, and orchestrate the energies necessary for growth and health. Devas dispense advice on planting, fertilizing, watering and general plant care, as well as how to eliminate pests such as moles and worms without killing them. However, the relationship with devas is perceived to go much deeper, to include a heightened respect for all livings things and for nature, to work with unseen realms in love and cooperation, and to realize the interconnectedness of all things and to God.

See ELEMENTAL; NATURE SPIRIT.

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devotional cults Special devotion and veneration of the angels have been permitted, even sometimes encouraged, in the Christian church since its beginnings. Devotional cults are most prominent in Catholicism. Catholic tradition regards angels as conscious beings of high intelligence, not bound by the limitations of physical laws, who can be of help to humanitybut who must not be worshipped or adored, or placed above Christ or God. Devotion to angels centers on imitating them, for they in turn imitate God. Veneration of saints is closely associated with angelic devotion, for saints are considered to be the real friends of angels and models of piety to men and women.

The early Christian Church looked to St. PAUL as setting the standard for veneration of angels. On various occasions, Paul referred to angels within a context of respect and veneration. In 1 Corinthians 11:116, Paul discusses proper ways

Angel guarding a cathedral (author's collection)

to worship. Women should worship with their heads covered, he says in 11:10, "because of the angels." In this way, they would show respect for the divine order, which is administered by angels

(also, women are assigned a lower status than men, whose heads signify Christ; men should not worship with their heads covered).

Early church fathers were sometimes cautious about encouraging veneration of angels out of fear that it would lead to idolatry. The celestial intermediaries proved convenient substitutes for pagan gods and daemons, but the fathers did not wish to see worship of pagan gods transferred to angels. Consequently, angel cults were occasionally suppressed. St. Justin Martyr defended veneration of angels, and the philosopher Celsus declared that angels were different from gods, else they would be called demons.

ORIGEN took pains to distinguish between worship of God and devotion to angels. In his *Contra Celsum* (IV, 5), he states:

> We indeed acknowledge that Angels are ministering spirits, and we say they are sent forth to minister for them who shall be heirs of salvation, and that they ascend, bearing the supplications

> of men, to the purest of the heavenly places in the universe, or even to the supercelestial regions purer still, and they come down from these, conveying to each one, according to his deserts, something enjoined by God to be conferred by them upon those who are to be the recipients of His benefits. For every prayer and supplication and intercession is to be sent up to the Supreme God through the High Priest, who is above all the Angels, the living Word and God. It is enough to secure that the holy Angels be propitious to us, and that they do all things on our behalf, that our disposition of mind toward God should imitate, as far as possible for human nature, the example of these holy Angels, who themselves imitate the example of their God.

St. AUGUSTINE was among those who feared that veneration of angels would be confused with worship of pagan gods. "We honor them out of charity not out of servitude," he said primly in *De Vera Religione*.

Once the celestial hierarchy of PSEUDO-DIONYSIUS became established and accepted, veneration of angels achieved a level of comfort in Christianity. From about the sixth century on, devotion to the angels grew steadily. St. Benedict and Pope St. Gregory fostered this practice. By the eighth century, however, angels were so popular that prayer to them was discouraged, again out of fears of idolatry. Devotion to the angels still climbed, and reached a height during the Middle Ages; St. Bernard of Clairvaux was especially ardent about the GUARDIAN ANGEL. Citing Psalm 90:11, which states, "God has given his angels charge over thee, to keep thee in all thy ways," Bernard advocated lavishing great respect, gratitude and love upon angels.

Besides in liturgy and prayer, devotion to angels has been expressed in the dedication of churches; many of these dedications sprang from apparitional experiences (see MICHAEL; VISIONS). In Constantinople, a shrine to the archangel Michael was erected outside the city, and fifteen churches within city limits were dedicated in his honor. In Rome, Michael had seven churches dedicated to him by the ninth century.

Catholics observe a number of feast days in honor of angels. Only three individual angels are thus honored: the archangels Michael, GABRIEL and RAPHAEL. There are feast days for guardian angels in general and all angels in general, but no feast days for any of the orders in the celestial hierarchy, such as seraphim, cherubim, etc.

The feast of the guardian angels (October 2) once was not separate from the feast of Michael (September 29 in the West and May 8 in the East). The custom began in Spain and spread. In 1518, Pope Leo X issued a bull creating a special office in honor of the guardian angels. The office was raised in rank by Pope Clement IX in 1667, Pope Clement X in 1670, and Pope Leo XIII in 1883.

In places where veneration of the angels is particularly high, feasts also are held in honor of the guardian angel of the place.

Names of angels have always been held in high regard for the power they invoke (see NAMES OF ANGELS), but the Catholic church has not encouraged litanies, in which the names of all the CHOIRS of angels are invoked. Litanies were even forbidden in earlier centuries (such as by Pope Clement VIII and Pope Benedict XIV in the seventeenth and eighteenth centuries, respectively). However, certain litanies of the angels are allowed for private use if approved by a local bishop.

Veneration of the angels also led to the establishment of confraternities, legal and approved associations whose purpose is work of piety or charity and advancement of public worship. The first Archconfraternity of Saint Michael was established in 1878 in Italy (an archconfraternity has the right to afilliate other confraternities). Confraternities were particularly popular during the nineteenth century; they have had renewed interest in the latter twentieth century.

In 1950, Philangeli was established in England with Episcopal approval, and has spread worldwide. Members seek to become real friends with angels.

The Opus Sanctorum Angelorum ("The Work of the Holy Angels") is one of the newer Catholic movements intended to renew and bolster belief in guardian angels and to foster a collaboration between angels and humans for the glory of God, the salvation of humanity, and the regeneration of all creation.

The Opus Sanctorum Angelorum was sanctioned by Pope Paul VI in 1968, who probably was influenced by POPE PIUS XII, who advocated a renewal of devotion to angels. Other sources of inspiration are the experiences of Padre Pio, and the appearance of the angel in Fatima, Portugal (see MARIAN APPARITIONS).

The goal of the Opus is a divine conjugationa *hieros gamos*between humanity and the angelic kingdom. The Opus teaches that the guardian angel will "ward off danger to body and soul; prevent Satan's suggestion of evil thoughts; remove occasion of sin; enlighten and instruct; offer our prayers for us; correct us if we sin; help us in the agony of death; conduct us to God or purgatory at death."

Initiates are guided by priests who are part of the Opus. There are three phases.

In the first phase, "the Promise," initiates make a promise to God and their angels that they will love their guardian angels and will respond to their instructions when heard through the voice of conscience. The Promise is done in the presence of a priest. This initial phase lasts for one year, during which time the initiates strive to learn to hear the voice of their guardian angels.

The second phase involves a consecration to the guardian angel. The initiates participate in a candlelight ceremony in the presence of the Blessed Sacrament, in which they consecrate themselves to their "holy guardians." They pledge to become like angels, and to venerate angels, who have been given to humanity by God "in a very special way in these days of spiritual combat for the Kingdom of God." The initiates ask their angels to obtain for them "a love so strong that I may be inflamed by it."

In the third phase, the initiates participate in a ceremony of consecration to all the angel kingdom, which will enable the initiates to live in sacred communion with all things.

What the Opus accomplishes is the bringing to life of powerful psychic forces within the individualthe unmanifest creative potential.

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directions, angels of See NATURE SPIRITS.

djinn See JINN.

dominions (dominations) See CHOIRS.

dreams Angels appear in dreams, usually as messengers of important information, as vehicles of divine inspiration, and as harbingers of healing. Essentially, the angel is a representation of divine wisdom.

Dreams were especially important for divination and prophecy in the ancient cultures of Egypt, Babylonia, Greece, Rome and the Middle East. The divine will was held to be constantly revealed in dreams, and incubation procedures were followed to obtain dream answers to questions. Because of the connection between dreams and idol priests (who incubated and interpreted dreams, and who also practiced magic), the Israelites were warned against them. Nonetheless, God revealed himself through dreamssometimes using angels as the messengerson a number of significant occasions.

Genesis relates the story of JACOB, son of ISAAC and Rebekah, who was hunted by his twin brother, Esau. Jacob

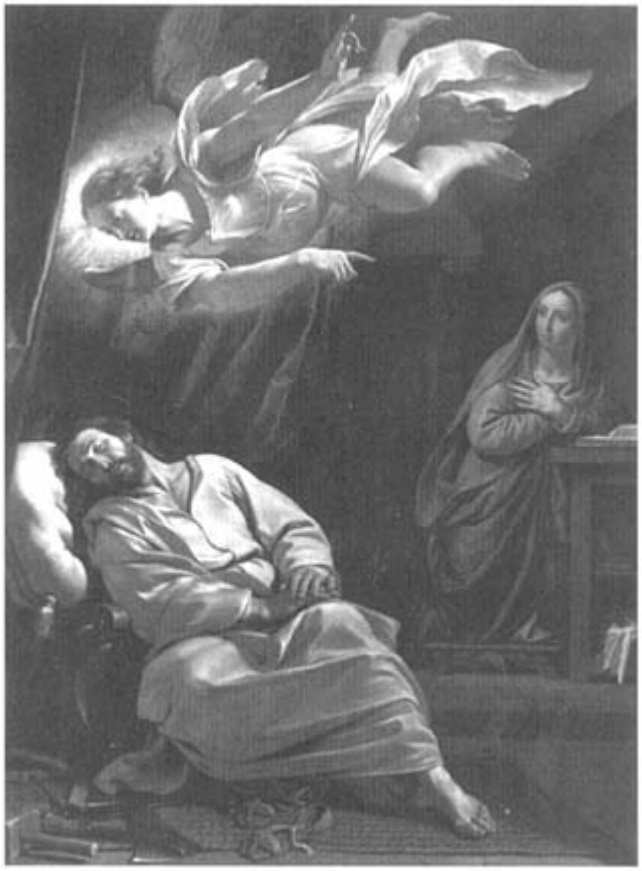

The Vision of St. Joseph
(Philippe de Champaigne; reprinted courtesy of the
National Gallery, London)

escaped to his uncle. En route, he had a dream of angels ascending and descending a ladder to heaven. God promised him and his descendants the land upon which he slept. "I will not leave you until I have done all that I promised you," God said (Genesis 28:15). An angel again addresses Jacob in a dream in Genesis 31:1113, instructing him to return to the land of his birth.

Joseph, husband to MARY, the mother of JESUS, similarly was given important messages by angels in dreams, according to the Gospel of Matthew. While betrothed to Mary, Joseph learned of her pregnancy, and resolved to divorce her quietly. Before he did so an

angel appeared to him in a dream and said, "Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; she will bear a son, and you shall call his name Jesus, for he will save his people from their sins" (Matthew 1:2021).

Joseph followed the angel's instructions. After Jesus was born, Joseph was again contacted by an angel through his dreams. The angel told him to take Mary and Jesus and flee to Egypt until the angel instructed otherwise, for King Herod was intent on searching for the child and destroying him (Matthew 2:13). Joseph followed directions; they remained in Egypt until Herod was dead. An angel reappeared in a dream to Joseph, telling him Herod that was dead and he should take his family and return to Israel (Matthew 2:1920). Other passages in Matthew (2:12 and 2:22) refer to Joseph receiving warnings in dreams, but do not state that the messages were delivered by angels.

Divine inspiration from an angel also struck MUHAMMAD (*c.* 570 or 571632), the founder of Islam, who received the revelations that became the Koran in a series of angelic visions. In 610, Muhammad was forty years old and living a life of asceticism when, one night in his dreams, the archangel GABRIEL appeared and gave him the first revelation of the Koran, the holy book that contains the doctrine of Islam.

Modern researchers of angelology, prayer and healing have found anecdotal cases of dream angels being instrumental in a healing process. People who pray to be healed of an illness or problem sometimes have dreams in which angels tell them they are healed, or give them encouragement or information to help them heal. In *The Miracle of Prayer: True Stories of Blessed Healings*, the author tells the story of "Joan," who was semi-paralyzed and could not get

up out of bed or walk unassisted. She experienced a dream in which an angel told her to get up. Joan arose and walked around her house without crutches for the first time in a year. She returned to bed. But when she awoke, she found herself still semi-paralyzed. However, the dream demonstrated to her that healing was possible. With renewed determination, she pursued therapy and complementary healing, and restored her ability to walk. Angelic presences continued to manifest to her after the healing. Her psychic abilities also opened.

The appearance of angels in dreams can be interpreted from different perspectives. Many societies have, since ancient times, considered dreams to be not imaginary, but real events occurring in a separate reality. The early Greeks and Romans believed that the soul traveled while the body was asleep. The soul would go to otherworldly realms, wherein dwelled those lesser spirits who mediated between humans and the gods. Plato called this realm "the between." Here the human soul had experiences and encounters that

had the same validity as experiences had during waking life. In dreams it was possible to meet the gods, to see the distant past or future and to be healed of illness and disease.

Depth psychology would call the dream angel a manifestation of the higher self, imparting wisdom already within and known to the dreamer, but buried. The angel is an archetypal image that makes it possible for the dreamer to access this buried wisdom.

See FLAMEL, NICHOLAS.

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E

eating The question of whether or not angels eat food has been addressed by Christian and Jewish theologians. Because angels are incorporeal, the conclusion is that angels do not eat food in the same manner as mortals. How, then, to explain texts in which angels eat food with mortals? The accepted answer is that they only *appear* to eat, which is sometimes necessary to protect their disguise as humans.

In Genesis 18, ABRAHAM is visited by three angels, who partake of a feast of food and drink he prepares for them (he mistakes them for men). In the apocryphal Book of Tobit, RAPHAEL, in the guise of a man, eats food with his mortal companion and charge, Tobias (see TOBIT). In The Testament of Abraham, a pseudepigraphal work, MICHAEL arrives to fetch the soul of Abraham and is offered a feast.

In the latter work, Michael in a quick visit to God protests that he will not be able to eat; God says he will send an all-devouring spirit to enable Michael to give the appearance of eating. Similarly, theologians explain that the angels of Genesis (thought to be Michael, GABRIEL and Raphael) only appear to eat. In Tobit, Raphael explains that visions are created to give the appearance of eating; the angels actually consume manna, a special food of heaven.

Manna, a flaky substance like thin cakes of honey, also sustained the Israelites during forty years in the wilderness: "Then the Lord said to Moses, 'Behold I will rain bread from heaven for you'" (Exodus 16:4); "And the people of Israel ate the manna forty years." (Exodus 16:35) There may be a real mannaa substance

excreted by plant lice on tamarisk shrubs (found in the Sinai wilderness), which hardens in the dry desert air.

Sometimes angels turn away food. In Judges 6:21, Gideon presents food to the ANGEL OF THE LORD, who promptly burns it up; this is a sign that the angel is who he says he is, and his instructions to Gideon must be followed. Also in Judges (13:1516), an angel declines a kid offered by Manoah: "If you detain me, I will not eat of your food; but if you make ready a burnt offering, then offer it to the Lord."

Modern-day accounts of angelophanies tell of angels who seem to eat food.

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eblis See IBLIS.

El Roi See ABRAHAM.

elemental A lower order of spirit being that exists as the life-force in the natural world, whose task it is to maintain harmony. In occult lore, elementals are said to govern minerals, plants and animals; the four elements of earth, air, fire and water; the planets, stars, signs of the zodiac; and hours of the day and night. They are ruled by angels. Most are viewed as benevolent, though some are malicious or trickster-like in behavior.

The Neoplatonic Greeks grouped elementals according to the four elements of life. Earth elementals are gnomes, ruled by the angel ARIEL; air elementals are sylphs, ruled by Cherub; water elementals

are undines, ruled by Tharsis; and fire elementals are salamanders, ruled by Nathaniel or Seraph. In the fifth century, Proclus added a fifth group which lives beneath the ground, and in the eleventh century, Psellus added a sixth group, the *lucifugum*, which means "fly-the-light."

The term "elemental" is applied to a broad range of spirit beings, also including elves, who live in the woods and along the seashore, and household spirits such as brownies, goblins, bogles and kobolds, and fairies.

Elementals appear in a variety of forms. Some are human-like, such as the dwarfish gnomes. Sylphs appear as butterflies and undines as waves. Some are more like angels, and are amorphous shapes of white light surrounded by flowing, colorful auras of energy. British Spiritualist Grace Cooke said that elementals enjoy human company, can understand human speech, and respond to music. They have their own karmic evolutions, progressing toward higher forms of life.

British medium Geraldine Cummins channeled information about elementals, purportedly from the deceased Frederic W. H. Myers, one of the founders of the Society for Psychical Research in London. In automatic writing, "Myers" described elementals as the essence which emanates from forms of life such as trees and plants, and which coalesces into a form perceived by the human mind as a sprite.

See DEVA; FINDHORN; NATURE SPIRIT.

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Elijah A prophet-angel of the Old Testament who is translated directly to heaven in a fiery chariot. The name means "my God is Jehovah." Elijah is the forerunner of the Messiah, preparing the way by spreading repentance, peace and justice among Israelites.

In the Old Testament (1 Kings), Elijah is a prophet in Israel during the reign of King Ahab. Ahab and his foreign wife, Jezebel, sin by worshipping BAAL and killing God's prophets. God sends Elijah to warn of punishment by drought.

Elijah departs the land, but returns in three years to find the drought still going on. Ahab accuses him of causing it. Elijah challenges the king's prophets to prove that their god, Baal, is real. Both they and Elijah will prepare sacrifices on Mt. Carmel. Whichever god sets the sacrifices afire will be declared the real God.

The prophets of Baal dance, pray and ritually cut themselves all day, but nothing happens to their sacrifice. When Elijah prays, God sends fire and burns his sacrifice. The people turn on the priests of Baal, and they and Elijah slay them.

The killings infuriate Jezebel, and Elijah flees for his life. After a day of wandering, he sits down and asks God to let him die. He sleeps, during which an ANGEL OF THE LORD appears and tells him to arise and eat. Elijah awakes to find a jar of water and a cake baked on hot stones. The angel urges him to eat and drink more in preparation for his journey. The food and water last him for forty days and nights as he journeys to Mount Horeb. God tells Elijah that he has much work to do: He must anoint a new king, and train the prophet Elisha to carry on his work.

Ahab is later killed in battle, and his son Ahaziah succeeds him to the throne.

In 2 Kings 2:911, Elijah passes his role to Elisha in a dramatic scene. He strikes the waters of the river Jordan with his rolled-up mantle, causing them to part. The two cross. A chariot of fire and

horses descends from the sky, separating the two. It takes Elijah to heaven.

In Malachi 4:56, the prophet Malachi foretells the return of Elijah. In the New Testament, it is inferred that Jesus is "Elijah, who is to come" (Matthew 11:13). In Luke 9:2833, Jesus, on the Mount of Transfirguration, appears to his disciples in a vision along with MOSES and Elijah.

In rabbinic lore, Elijah is credited with being an angel from his beginnings; he becomes SANDALPHON, the angel of prayer, in heaven. He also serves as a guide for the souls of the dead: he stands at the crossways of Paradise and helps the righteous find heaven. In midrashim (rabbinical texts), Elijah often is synonymous with the prohet ENOCH, who also translated directly to heaven, and became the angel METATRON.

In kabbalistic lore, the ANGEL OF DEATH is not happy with Elijah's translation, insisting that humans must die under his jurisdiction. God tells the angel that Elijah is not like other men, and can even replace the Angel of Death if challenged to do so. Elijah and the Angel of Death confront each other, but God holds Elijah back to prevent him from destroying the Angel of Death. God instructs Elijah to be the guardian his of children and to make himself known as God's messenger throughout the world. Elijah then receives the name Sandalphon.

In Talmudic lore, Elijah is a champion of the poor and the underdogs.

As the forerunner of the Messiah, Elijah will give three proclamations in Israel three days prior to the Messiah's appearance, according to Jewish lore. The archangel MICHAEL will blow a trumpet, and Elijah will appear and introduce the Messiah.

During the reign of peace, Elijah will be one of eight princes in the Messiah's cabinet.

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elohim See NAMES OF ANGELS; Rudolph STEINER.

encounter phenomenon See EXTRATERRESTRIALS.

Enoch Patriarch taken to heaven on orders of God, and transformed into the archangel METATRON to become a heavenly scribe. According to legend, Enoch's descriptions of the heavens and hells he encountered, and the angels therein, are given in the Book of Enoch, also called the "Chronicles of Enoch," pseudepigraphical writings not part of the canon.

According to the Bible (Genesis 5:1824), Enoch was the seventh generation from Adam in the long-lived lineage of patriarchs. His father, Jared, was 162 years old when Elijah was born and lived for another 800 years. Enoch fathered Methuselah at age 65, and lived another 300 years before translating directly to heaven (although his fate is debated by scholars). Genesis 5:24 says that "Enoch walked with God; and he was not, for God took him."

The Book of Jubilees, a Jewish pseudepigraphical text from the second century B.C.E., says that Enoch was "conducted into the

Garden of Eden in majesty and honor, and behold there he writes down the condemnation and judgment of the world."

Most likely the Book of Enoch was written by numerous anonymous authors around the last two centuries B.C.E. (some authorities say the first and second centuries C.E.), in Aramaic or Hebrew. They are attributed to the legendary figure Enoch. Whatever the sources, the writings carried great authority. Tertullian, a Roman Christian theologian of the late first and early second centuries C.E., said that the book was divinely inspired, and had either been preserved by Noah on the Ark during the Flood, or had been reproduced by Noah through the inspiration of the Holy Spirit. ORIGEN, a second-century Christian philosopher, gave the same weight to the Book of Enoch as he did to the Psalms. Clement of Alexandria, a Greek theologian who converted to Christianity and who died c. 215 C.E., referred to the Book of Enoch as a sacred text.

The chronicles were declared apocryphal in the fourth century C.E. by St. Jerome, a Father and Doctor of the Church. One of the chief objections to them was that they portray a multilayered heaven that contains hells populated by fallen angelsa concept contradictory to the heaven-above, hell-below model set forth in Christianity.

St. AUGUSTINE, a Doctor of the Church and a contemporary of St. Jerome, says in his opus *The City of God* that certain scriptures were declared apocryphal because their origins were obscure and their errors many. In Book XV, Chap. 23, Augustine states:

> We cannot deny that Enoch, the seventh from Adam, left some divine writings, for this is asserted by the Apostle Jude in his canonical epistle. But it is not without reason that these writings have no place in that canon of Scripture which was

> preserved in the temple of the Hebrew people by the diligence of successive priests; for their antiquity brought them under suspicion, and it was impossible to ascertain whether these were his genuine writings, and they were not brought forward as genuine by the persons who were found to have carefully preserved the canonical books by a successive transmission.

Thus kept out of the canonalong with the Book of Jude, which quotes from itthe Book of Enoch subsequently fell into obscurity and became 'lost' for more than 1,000 years. Fragments of it allegedly were preserved. Three copies were discovered in 1773 by Scottish explorer James Bruce in Abyssinia (what is now Ethiopia). Bruce kept one and gave the other two to the Librairie Bibliothèque in Paris and the Bodleian Library in Oxford, England. The Bodleian copy was translated into English by Dr. Richard Laurence, archibishop of Cashel and a former professor of Hebrew at Oxford. Laurence opined that the book was written after the Christian era. A second edition was published in 1883. The book was translated into German in 1838 and 1853, and into Latin in 1840. Another version of the book, called the *Book of the Secrets of Enoch* or 2 Enoch, was discovered in a Belgrade library in 1886 and was translated in 1896. A third version, *Enoch III*, also exists and was translated in 1922.

Its reemergence brought it to the attention of occultists and esoteric orders, who reopened questions concerning its antiquity, authorship and symbolic meanings. Freemasons associated Enoch with the legendary Thoth of Hellenic Egypt, the god who taught mystical wisdom, magic, mathematics, writing and other skills to humanity; and with Hermes, the Greek god who is the patron of magic, messenger to the gods, psychopomp of souls and personification of

universal wisdom. (These two deities formed a composite, Hermes Trismegistus, the legendary author of Neoplatonic, Christian and kabbalistic writings that form the foundation of the Western occult tradition.)

Madame Helena P. Blavatsky, cofounder of the Theosophical Society, considered the Enoch question in her greatest work, *The Secret Doctrine*, published in 1888. Blavatsky disputed the existence of Enoch as a single living man, it would be like accepting Adam as the first one, she said. She translated *Enoichion*, or the Book of Enoch, as "inner eye" in Greek, and in esoteric terms "Seer of the Open Eye." In Hebrew, she said, the term means "initiator" and "instructor," and is a generic title. Thus, Enoch was a generic title borne by scores of persons in all times and ages around the world, she said. There was no translation to heaven; the biblical statement about God taking Enoch referred to the disappearance of sacred wisdom from humanity and its preservation by secret colleges of priests.

Blavatsky also said that the writings of Enoch were allegorical and symbolical copies of the original records, or the philosophy of every nation that preceded the Deluge. These were produced by the early Third Root Race before the Fall, and were handed down orally to the Fourth Root Racethe root races being part of Blavatsky's cosmogenesis as given to her by the Ascended Masters.

According to the story told in the Book of Enoch, Enoch was 365 years old when two angels appeared and whisked him off to heaven. One day when he was asleep on his couch, a "great distress" came into his heart, which he could not understand. Two beings appeared before him, which he described as men:

> And there appeared to me two men, exceedingly big, so that I never saw such on earth; their faces were shining like the sun, their eyes too *were* like a burning light, and from their lips was fire coming forth with clothing and singing of various kinds in appearance purple, their wings *were* brighter than gold, their hands whiter than snow.

Enoch was frightened, but the angels told him to fear notthey had been sent by God to take him into heaven. They bore him up on their wings to the clouds of the first heaven. (In other accounts, such as in *The Legends of the Jews*, the angel ANPIEL alone took Enoch to heaven; or, in the same work, he was taken up in a fiery chariot similar to that in the experience of ELIJAH.)

In all, Enoch found seven heavens and seven corresponding earths, all united to each other by hooks. Beyond the seventh heaven there lay three more heavens.

The first heaven, ruled by GABRIEL, is the one closest to Earth, and contains the winds and the clouds. The angels who live here are astronomers, and rule the stars and heavenly bodies. There also are angels who are guardians of ice, snow, flowers and dew.

The second heaven is ruled by RAPHAEL and is a dark penal area where fallen angels await judgment. His guiding angels, said Enoch,

> showed me darkness, and there I saw prisoners hanging, watched, awaiting the great and boundless judgment, and these angels were dark-looking, more than earthly darkness, and incessantly making weeping through all hours.

Enoch was told that these prisoners were "God's apostates," fallen angels who had turned away from God with their prince, who was fastened in the fifth heaven.

The fallen angels asked Enoch to pray for them, but he wondered how he, a mere mortal man, could do what angels were supposed to

do for humankind.

The third heaven is ruled by Anahel and is a land of contrasts. One part of this heaven, the northern section, is actually hell, ice-cold and sulfurous, filled with torturing angels who punish the evil souls who reside there. The condemned include those who dishonor God, sin against nature, and practice enchantments and witchcraft. However, the rest of this heaven is an Eden-like garden where manna is made and the souls of the holythose who are righteous and compassionatereside. Angels of light watch over this heaven.

The fourth heaven, under the jurisdiction of archangel MICHAEL, contains Holy Jerusalem and its temple, all made of gold, surrounded by rivers flowing with milk, honey, wine and oil. The Tree of Life is to be found in this heaven, as well as the sun and the moon. Here Enoch heard the singing of angels:

> In the midst of the heavens I saw armed soldiers, serving the Lord, with tympana and organs, with incessant voice, with sweet voice, with sweet and incessant *voice* and various singing, which is impossible to describe, and *which* astonishes every mind, so wonderful and marvelous is the singing of those angels, and I was delighted listening to it.

The fifth heaven is yet another prison, a fiery ravine where the angelic Watchers, or Grigori, are being imprisoned for marrying into the human race. (See SONS OF GOD.)

The sixth heaven is full of scholarly angels, studying astronomy, nature, and *homo sapiens*. Here Enoch found archangels, as well as angels who rule over all the cycles and functions of nature: the seasons, the calendar, the rivers and seas, the fruits of the earth, the grass, etc. There also are angels who record all the lives and deeds of every human soul, to set forth before God.

In the seventh heaven Enoch found the higher angels, such as the thrones, cherubim, seraphim and dominions, as well as "fiery troops of great archangels." These angelic hosts bowed down before the Lord, singing his praises.

Enoch's two angel guides left him at the end of the seventh heaven. He was terrified, but Gabriel appeared before him, caught him up as though he were a leaf caught up by wind, and transported him higher.

In the eighth heaven, called Muzaloth, Enoch saw the "changer of the seasons, of drought, and of wet, and of the twelve signs of the zodiac." The ninth heaven, called Kuchavim, holds the heavenly homes of the twelve signs of the zodiac.

Then archangel Michael escorted Enoch to the tenth heaven, where he be held the face of God. It was, said Enoch,

> like iron made to glow in fire, and brought out, emitting sparks, and it burns.
>
> Thus I saw the Lord's face, but the Lord's face is ineffable, marvelous and very awful, and very, very terrible.

> And I cannot tell the quantity of his many instructions, and various voices, the Lord's throne very great and not made with hands, nor the quantity of those standing round him, troops of cherubim and seraphim, nor their incessant singing, nor his immutable beauty, and who shall tell of the ineffable greatness of his glory?

God instructed Michael to "take Enoch from out of his earthly garments, and anoint him with my sweet ointment, and put him into the garments of my Glory." Enoch then took on a shining appearance, like the angels around him. One possible interpretation of this description is that Enoch was out of his physical body and in his "light body," or astral form.

God summoned the archangel PRAVUIL, "whose knowledge was quicker in wisdom than the other archangels, who wrote all the deeds of the Lord," to bring out the books of knowledge for Enoch to read.

After instruction from Pravuil, Enoch wrote 366 books in thirty days. He was then summoned by the Lord, who revealed to him the creation story, and that the world would end on the eighth day of creation (or after 8,000 years), when time would cease and the righteous and the wicked would be judged. Enoch was given all the rules of morality and righteousness for humans to live by.

After these revelations, Enoch was sent back to earth for thirty days, so that he could pass on the teachings to his sons and others. God then took Enoch back into heaven and transformed him into Metatron, giving him 365,000 eyes and thirty six pairs of wings. One of his functions as Metatron was to be the scribe of heaven.

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Enochian calls See John DEE; MAGIC, ANGELS IN.

Eros The Greek god of love (the name means "erotic love"), called Cupid by the Romans, is often mistaken for an angel because of his portrayal in art as an infant with wings, reminiscent of the Italian PUTTI. In mythology, Eros is the son of Aphrodite and Ares, and is married to Psyche (soul). His brother Anteros is the god of mutual love.

Eros often is portrayed as being about to shoot an arrow of love into a mortal. Once shot, the victim falls in love with the first thing he or she sees.

In ceremonial magic lore, the angel of love is Theliel. The invocation of Theliel's name will secure the love of someone desired.

erotes Winged, boyish figures called erotes were a regular feature of Roman funerary art, and provided inspiration for the image of the winged angel.

Erotes are ministers of the dead, and help to transport the souls to the land of the dead or the Christian heaven. They are based on the myth of Psyche (soul), who marries Eros (erotic love). They function as "eros psychophoros," or escorts of the soul. Sometimes they are called *genii* (singular "genius," comparable to the DAEMON, though the association is not entirely accurate).

Winged Eros served as a model for angel art
(reprinted courtesy of U.S. Library of Congress)

Erotes were common on sarcophagi and funerary altars into the early centuries post-Christ. They were portrayed in pairs, either standing or hovering, and carrying one of three items: a gorgoneion, or Minerva's shield with the severed head of the Gorgon, which was believed to be a powerful amulet against evil; an inscribed tablet; or an image of the deceased. Typically they were shown nude, with mantles reaching down to the feet.

Erotes often were depicted along with VICTORY, another early inspiration for the winged angel. They also were associated with the winged Roman goddess Aeternitas (Eternity), who functioned as a psychopomp to the dead.

See EROS; WINGS.

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extraterrestrials (ETs) Since the advent of ufology around the time of World War II, hypotheses have been advanced that biblical descriptions of angels, and other ancient writings relating to shining beings and gods who come from the sky, were referring to extraterrestrial visitors from space. It is argued that advanced beings from other planets would have seemed godlike to earlier peoples, and their high-tech spacecraft would have been described in such nontechnical terms as "flying disks" and "wheels."

As a social phenomenon, ET encounters, which are reported worldwide, are as significant as encounters with the Devil or with

angels, and reported sightings of the Virgin Mary throughout history.

The age of modern interest in ETs began in 1947. On June 26, a Boise, Idaho businessman and pilot, Kenneth Arnold, sighted a chain of nine bright objects while flying over the Cascade Mountains in Washington State. He estimated their speed to be at 1600 miles per hour. Arnold said the objects' motion resembled saucers that had been skipped over water, which gave rise to the popular term "flying saucer" to describe unidentified flying objects (UFOs).

Since then an estimated 70,000 sightings and encounters have been reportedprobably a small fraction of the actual number. Approximately 95 percent of the cases have been explained as natural phenomena, aircraft, weather balloons or hoaxes. The U.S. Air Force set up a project in the late 1940s to analyze UFO reports; the project ended in 1969. It was advised by J. Allen Hynek, chairman of the Astronomy Department at Northwestern University. Even though most cases appeared to have natural explanations, the minority that did not eventually led Hynek to conclude that UFOs were a reality.

Parallels have been drawn between ancient descriptions of angels and aerial gods and modern-day descriptions of encounters with extraterrestrials; many modern encounters contain religious, especially Christian, elements. Passages in the Bible involving angels have been reinterpreted in modern ufological terms.

Among the parallels cited by some ufologists are the following: Visitations by both angels and ETs are preceded by brilliant light. The visiting beings also are radiant or are clothed in radiant garments. They have large, burning eyes. They are superior to humans and travel about in the sky. Parnormal phenomena occur

(telepathy, levitation, psychokinesis, out-of-body experience, etc.). Unusual physical effects occur (blindness, paralysis, heat, light, suspended animation, spontaneous healing, etc.). The beings present themselves as custodians who are always watching over the Earth, know what people are doing and can be anywhere instantaneously. The beings often seem to have a mission of imparting important informationmoral codes, apocalyptic warningsthat must be disseminated to others. Sometimes people are taken away with the beings, instructed and then returned. The visiting beings may or may not be kindly. The encounters often have a dreamlike quality.

The characteristics of ET encounters have changed over the decades. Early encounters were more likely to include benevolent, beautiful beings with angelic characteristics. Or contactees who were unfamiliar with ufology interpreted visiting beings as angels. One of the most notable cases in ufology is that of Betty Andreasson Luca, who reported that her first encounter occurred in 1944 at the age of seven, involving voices and a ball of light. According to Luca, numerous subsequent encounters took place over ensuing decades, all with a broad purpose of anointing Betty as a messenger to the world. The key event took place in 1967, when several small beings came through the wall of her house. Betty, a devout Christian, assumed them to be angels. They took her aboard their saucerlike craft, where she underwent some highly symbolic and religious experiences. She entered rooms and tunnels full of crystals, and was shown a reenactment of the phoenix myth.

Eight years elapsed before Betty reported her experience to UFO researchers. Through hypnosis, details of that and other encounters were uncovered. Betty later referred to her visitors as "ETs." However, in their communication with her they exhibit knowledge of Christianity, and seem to approve of her Christian background.

Their "message," like that of other ETs and otherworldly beings, is to wake up humanity to its multidimensional and spiritual nature, and to warn of dire apocalyptic events that will occur if people do not respond.

Since the late 1970s another type of encounterdecidely unpleasanthas dominated ufology. Small beings with gray, rubbery skin and large, insectlike slanted eyes (called "the Grays") reportedly abduct humans and subject them to terrifying and painful medical procedures and forced sex with other humans. They also extract semen and ova, allegedly for the purpose of creating a hybrid race of half-human, half-alien beings.

Some ufologists equate these encounters with medieval stories of encounters with demons. The sexual cross-fertilization also is reminiscent of the fallen SONS OF GOD. A Christian spin on this scenario holds that these ETs are diabolical and are part of Satan's fallen angels, sent to Earth to corrupt humanity and steal souls. Their warnings and their messages of "salvation" are tricks to lure people into spiritual enslavement.

Another seemingly demonic aspect of ET encounters is a phenomenon called the "men in black." These are mysterious men who dress in disheveled, dark clothing and drive dark cars, who visit contactees, and warn them not to reveal what has happened. Men in black frequently exhibit a strange, robotlike demeanor. They often represent themselves as government or military agents. They bring with

them a host of paranormal phenomena, especially poltergeist effects. They may repeatedly visit a contactee, or harass one by lurking about the home or workplace. Some contactees are intimidated by them, and suffer psychological deterioration.

The comparison between angels and demons and ETs is intriguing, but one that is widely rejected outside of ufology. The Reverend Billy GRAHAM, while lumping UFOs with occultism and interest in satanism in general, repudiates any connection between angels and ETs in his book, *Angels: God's Secret Agents*.

Another way of looking at the angel-ET connection is through the "encounter phenomenon" hypothesis. According to this view, all manner of encounters with otherworldly beingsregardless of type of being or cultureshare fundamental common characteristics that pertain to the psycho-spiritual evolution of humanity. The encounters occur in a mythic, alternate reality springing from the human unconscious. The particularstypes of beings, what happens, etc.take on a framework that can be accepted by the society of the moment. Thus, it is argued, ETs, with their high technology, fit our present-day mindset.

According to the encounter phenomenon hypothesis, such encounters are need-driven, both on an individual and a collective level. Individuals may unconsciously seek an otherworldly event in order to enhance their sense of purpose and self-esteem, and give direction to their lives. On a collective level, these encounters may spring from the collective unconscious in answer to very deep longings for a sense of connection to the ineffable, and for spiritual development. It is interesting to note the apocalyptic nature of the messages imparted by a variety of beings. These harbingers of the

"end times" may represent the evolutionary or paradigm shift in human consciousness. (See similarities in NEAR-DEATH EXPERIENCE.)

Carl G. JUNG considered the possibility that UFOs are truly extraterrestrial, but emphasized their psychological implications, observing that they are "a modern myth of things seen in the sky," a direct psychological consequence of man's intense interest in space. ET encounters cut across all social, educational and cultural lines, but so far as is known, occur only to individuals who already are aware of the possibility of ET existence and contact. Jung also said that UFOs are harbingers of collective psychic transformation. (See ARCHETYPES.)

The numerous descriptions of ETs who resemble sick and starving childrensuch as the Grays, who are small beings with enlarged heads, big eyes and spindly limbscan also be placed within the context of the encounter phenomenon hypothesis. Philosopher Michael Grosso suggests that ETs are mythical projections of the Child archetype, who in myth is the bearer of extraordinary powers, the harbinger of the future and always under threat. ETs, then, may be symptoms of a racial self-healing (human beings putting themselves on the operating table) and the emergence of a new mythology.

From the standpoint of the encounter phenomenon hypothesis, angels, demons and ETs may have much in common.

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Ezekiel One of the great Old Testament prophets, who was taken to heaven by cherubim and thrones. His account is one of the richest in angel lore.

Ezekiel lived in Jerusalem, and was taken captive by the Babylonians when Nebuchadnezzar invaded in 597 B.C.E. After about four years in Babylon, he received the call to be a prophet. In numerous visions and trances he received apocalyptic messages, with themes that were common among the Jews of the day. Ezekiel preached repentance; his main prophecy was that Jerusalem would fall because of the wickedness of its inhabitants (the city did fall eleven years later, in 586 B.C.E.). "Thus says the Lord God" became his signature line.

Like many visions of antiquity, Ezekiel's visions are couched in a sort of coded language and are difficult to decipher. The book of

Ezekiel opens with a dramatic description of Ezekiel taken up to heaven (414):

> As I looked, behold, a stormy wind came out of the north, and a great cloud, with brightness round about it, and fire flashing forth continually, and in the midst of the fire, as it were gleaming bronze. And from the midst of it came the likeness of four living creatures. And this was their appearance: they had the form of men, but each had four faces, and each of them had four wings. Their legs were straight, and the soles of their feet were like the sole of a calf's foot; and they sparkled like burnished bronze. Under their wings on their fours sides they had human hands. [T]heir wings touched one another; they went every one straight forward, without turning as they went.
>
> [E]ach had the face of a man in the front the face of a lion on the right side the face of an ox on the left side the face of an eagle at the back And their wings were spread out above; each creature had two wings, each of which touched the wing of another, while two covered their bodies. And each went straight forward; wherever the spirit would go, they went, without turning as they went. In the midst of the living creatures there was something that looked like burning coals of fire, like torches moving to and from among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures darted to and fro, like a flash of lightning.

Ezekiel then sees four wheels beside each of the living creatures. They gleam like chrysolite and have rims full of eyes. They go in any direction without turning as they go. When the living creatures rise, the wheels rise with them. When the living creatures stand still, so do the wheels. The flapping of the wings sounds like many waters, like the thunder of the Almighty.

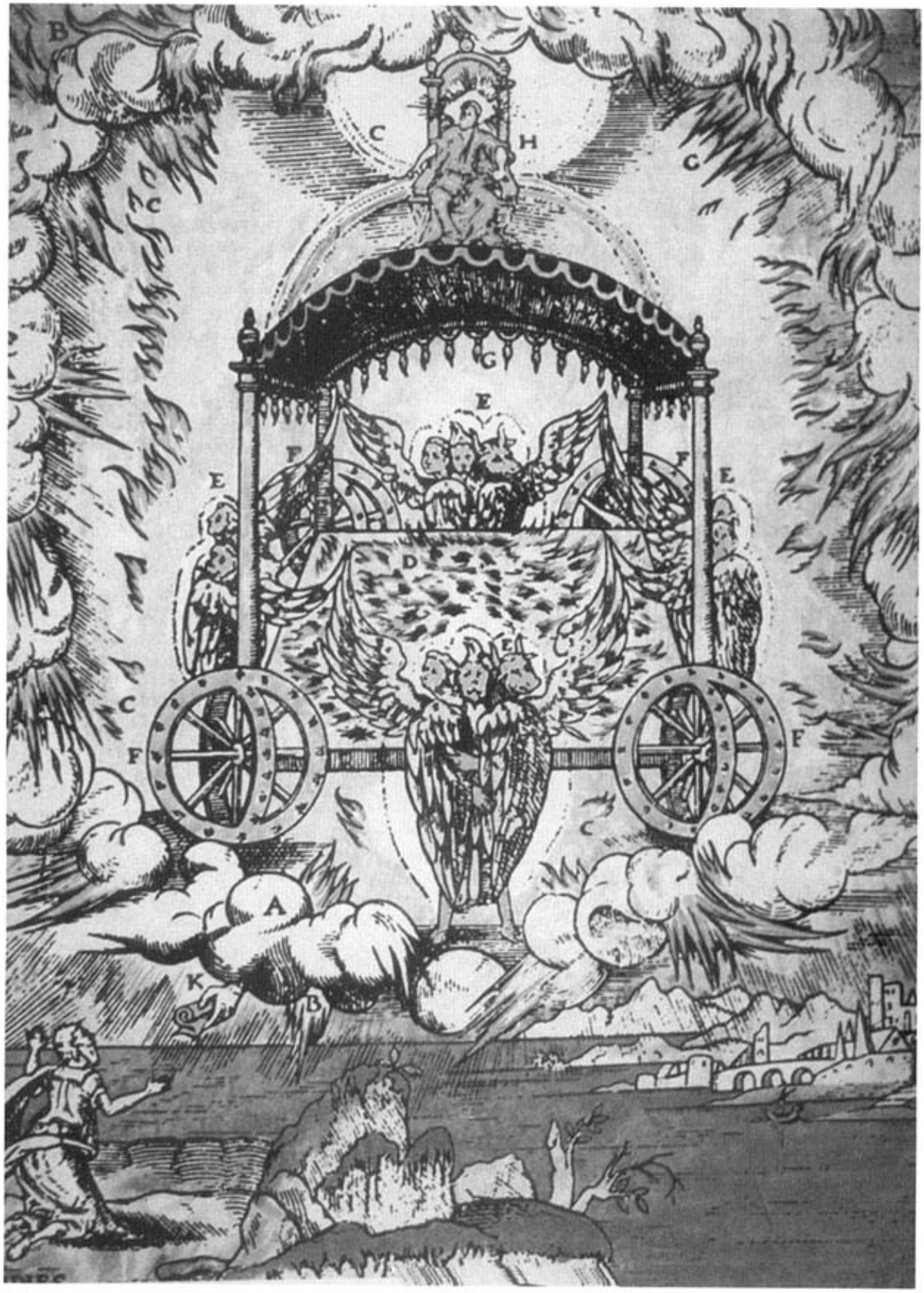
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Ezekiel's vision (17th c. Bear Bible)

There is a firmament over the heads of the living creatures, and there appears a throne like sapphire, and a human likeness seated upon it, glowing like fire and surrounded by a rainbow. This is the glory of the Lord. Ezekiel receives a scroll, which he eats and which tastes like honey, and also receives instructions to act as prophet. When the message is over, there is a sound of earthquakes, the cherurbim rise up, and Ezekiel is deposited back among the exiles in Babylon. "And I sat there overwhelmed among them seven days," he writes (3:15).

Ezekiel has other visions in which he is in the presence of God and is shown the evil ways of the Israelites. Once again he sees the winged cherubim and the whirling wheels, as well as a "man clothed in linen" who carries out the instructions of God (9:11ff) to punish wrongdoers on earth.

The four living creatures are also referenced in Revelation 4:7. The wheels are the thrones, third in the highest hierarchy of angels, who carry God (see CHOIRS). Four wheels also symbolize omnidirectional ability, and the four faces of the cherubim symbolize the ability to see in all directions at once. The man in linen is described also in DANIEL 10:5 and is probably a reference to an angel, perhaps the ANGEL OF THE LORD.

Ezekiel's vision formed a key element of the Merkabah tradition, Jewish mysticism dating from *c.* 100 B.C.E. to 1000 C.E. "Merkabah" means "God's Throne-Chariot," a direct reference to the vision. The goal of of Merkabah was to ascend through seven heavens to the throne world, a journey in which the mystic was assailed by evil spirits attempting to thwart his flight. The mystical names of God

and angels were important for their power to protect against evil and to contemplate the mysteries of the throne. (See NAMES OF ANGELS.)

See also ANGELOPHANY.

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F

fallen angels See DEMON.

feather crown See ANGEL WREATH.

film, drama and television, angels in On screen or onstage, the appearance of an angel requires the special effects of an otherworldly aura in sound and sight. When it comes to stories about angels, filmmakers have fallen into several thematic patterns: the earth-heaven and heaven-earth trip of a dead person's soul to revisit and rectify errors with angelic help and perspective; direct angelic intervention by angels to inspire people, usually on spiritual matters; comic or ironic twists on situations from angelic lore, such as GABRIEL blowing the horn for the last judgment or SATAN trying to achieve a victory over a troubled soul.

The toll taken by World War II was felt deeply in the early 1940s, and Hollywood produced many films that dealt with death and bereavement and often managed to be patriotic at the same time. Critic James Agee wrote in *The Nation* in 1944:

> The real wonder is not that Hollywood is so eager to exploit the grief, anguish, fear, premonition and troubled spiritual apprehensions of everyone on earth it can reach, but that it has been so slow in recognizing the magnificence of its opportunity to do so. It is more than possible, too, that a good deal of this extremely lucrative exploitation is "sincere."

An early classic in the angel-come-to earth genre was *Here Comes Mr. Jordan* (Columbia, 1941). After boxer Robert Montgomery

crashes his plane and a heavenly messenger escorts him to heaven, where an error is discovered, Mr. Jordan, the "man in charge" (Claude Rains), accompanies him back to earth to search for a suitable replacement body and uncover and rectify wrongdoings in his former lifetime. In 1947 Columbia released a musical sequel, *Down to Earth*, reprising several roles from *Here Comes Mr. Jordan*, featuring Rita Hayworth as the muse Terpsichore who comes to earth because she is dissatisfied with a Broadway producer's jazz treatment of the nine muses. *Heaven Can Wait* (Paramount, 1978) was a remake of *Here Comes Mr. Jordan*. The title came from the Henry Seegal play from which the 1941 movie had been adapted. In the Beatty version, Mr. Jordan (James Mason) is clearly identified as an archangel.

Heaven Can Wait (20th Century-Fox, 1943) is entirely different. Don Ameche plays a bon vivant reviewing his supposedly unworthy human existence on the doorstep of hell. In *Happy Land* (20th Century-Fox, 1943), Ameche plays a father who has lost his son in the war. He is helped through his grief by his long-dead grandfather Harry Carey, a Civil War veteran who has received permission from "the authorities" to intervene.

A Guy Named Joe (RKO, 1943) adds patriotism to the angelic agenda of assisting humans through their time of bereavement. Pilot Spencer Tracy dies and becomes guardian angel of new pilots during World War II, including Van Johnson, with whom he fixes up his grieving girlfriend Irene Dunne. *Always* (Steven Spielberg, Universal, 1989), a remake of *A Guy Named Joe*, casts Audrey Hepburn as a guardian angel who assists dead pilot Richard Dreyfuss in fixing up his girlfriend with the right man. Many other spinoffs, adding cars to the "cinematic heaven-to-earth train" in the 1940s and 1950s, are not memorable.

Probably the most famous film with an angel in it is Frank Capra's *It's a Wonderful Life* (RKO, 1946). James Stewart depicts a man of moral worth rediscovering his own life at Christmas after his attempted suicide attempt is foiled by his guardian angel Clarence Oddbody (played by Henry Travers, who was in his seventies at the time), an apprentice trying to get his wings. When financially pressed, George declares, "I wish I had never been born." Clarence shows George what life in Bedford Falls would be like without him. *It Happened One Christmas* (1977), an ABC-TV movie remake of *It's a Wonderful Life* with a gender switch, featured Marlo Thomas as Mary Bailey Hatch. *Clarence*, a 1990 Family Channel Cable film, developed the character of Clarence Oddbody. This script added a new twist: Guardian angels get younger as they gain rank with every good deed, and reach the ultimate state of grace as cherubs.

A Cabin in the Sky, first a Broadway musical in the early 1940s, was produced by MGM in 1943 with an all-black cast including Ethel Waters, Lena Horne, Duke Ellington and Eddie "Rochester" Anderson. Lucifer and the Lord battle for a soul. *Liliom*, a 1921 Ferenc Molnár play, was adapted by Rogers and Hammerstein into their musical *Carousel*, which debuted on Broadway in 1945. 20th Century-Fox adapted it for film in 1956. Dead carousel barker Billy Bigelow gets permission from the Starkeeper in heaven to go help his family on earth.

The Bishop's Wife (RKO, 1947) features Cary Grant as Dudley, an angel who intervenes when an Episcopal bishop (David Niven) loses his faith at the Christmas season. In *One Magic Christmas* (1985), angel Gideon (Harry Dean Stanton, dressed as a cowboy who plays the harmonica up in a tree), stops time, saves lives, takes a little girl to the North Pole to see Santa Claus, and reverses history so as to rekindle the

spirit of Christmas in an embittered midwestern housewife (Mary Steenburgen).

Some angel-plot films don't fall under established rubrics. A highly original Depression-era plot, *Gabriel over the White House* (MGM, 1933), tells the story of a comatose president who revives and becomes a benevolent dictator via Gabriel, who gets jobs for an army of unemployed, conquers crime, collects foreign debts, and dies after signing an international peace treaty.

I Married An Angel (MGM, 1942), a Jeanette MacDonaldNelson Eddy musical based on a Hungarian play by Vaszary Janos, was adapted into a Rodgers and Hart musical for Broadway in 1938. A playboy dreams he is married to an angel, and wakes up to discover the love of a plain girl he has been ignoring. *The Horn Blows at Midnight* (1945) featured Jack Benny as Athanael, Angel junior-third-grade, a nightclub trumpet player who fights with two fallen angels to prevent the earth from being blown up by a trumpet blast. In *For Heaven's Sake* (20th Century Fox, 1950) Clifton Webb and Edmund Gwenn play disguised angels doing good on earth. In *The Angel Levine* (United Artists, 1970) Harry Belafonte plays a Jewish angel on probation. *Brother John* (Columbia, 1971) features Sidney Poitier as an angel or an even higher-ranking being who undose wrongs in a southern town full of bigotry and strife. In *Angels in the Outfield* (MGM, 1951, remade in 1993) angels intervene to assist a losing baseball team to victory. In *Two of a Kind* (20th Century Fox, 1983), four angels ask God to spare the earth if they can find two souls who will perform a great deed of sacrifice for one another. John Travolta and Olivia Newton-John play the two

humans chosen at random to prove to God (Gene Hackman) that he should not destroy the earth with a second flood.

A spate of 1980s films about angels interacting with adolescents sought to appeal to the teenage marketplace: *The Kid with the Broken Halo* (1982), *Somewhere Tomorrow* (1983), *School Spirit* (1985), *Date with an Angel* (1987) and *The Heavenly Kid* (1985). *Earth Angel*, a 1991 ABC-TV movie, told of a prom queen killed in a car crash, who returns 28 years later to perform good deeds.

The angel-helper theme has been used as the basis of several television series. *Highway to Heaven*, starring Michael Landon, aired from 19841988. Landon played Jonathan Smith, an angel who was on probation in heaven, and was helping himself by helping people in trouble. The 1994 season brought *Touched by an Angel*, in which an experienced guardian angel mentors a new one through the learning loops of human assistance.

The bargain-with-the-devil theme achieved masterful treatment in Marlowe's *Doctor Faustus* and Goethe's *Faust* (see MUSIC AND ANGELS and LITERATURE AND ANGELS), which has been staged repeatedly and rendered into many operas. Stephen Vincent Benet's novel *The Devil and Daniel Webster* was adapted into a folk opera by Douglas Stuart Moore and a film in 1941 by William Dieterle. The film features Edward Arnold as the mid-nineteenth-century American statesman Daniel Webster undergoing Faustian despair and temptations at the hands of Mr. Scratch, played by Walter Huston.

Wim Wenders, an *auteur* rather than a movie-maker, released *Wings of Desire* (*Der Himmel Uber Berlin*, Road movies) in 1987, and *Far Away, So Close* in 1993. These films revisit via cinema certain literary themes involving angels (see LITERATURE AND ANGELS). Angels want to become more familiar with the world and with the

people of Berlin. One falls in love with a trapeze artist and forgoes his immortality in order to be with her.

Another conceptually challenging modern work is Tony Kushner's *Angels in America*, which received Tony awards in 1993 and 1994. This first part of the musical the *Millennium Approaches* opened in London in 1991. The full work, adding part two, *Perestroika*, comprising a seven-hour epic in total, had its world premiere in Los Angeles in November 1992, and ran for two more years on Broadway. The play ranges from earth to heaven, politics, sex, and religion. It switches between realism and fantasy, treating the tragedy of AIDS and the death or at least the absence of God. The subtitle, "A Gay Fantasia on National Themes," summarizes its intellectual content: a critique of America's soul from a political perspective. One character says: "There are no angels in America, no spiritual past, no racial past, there's only the political."

At the heart of the drama of the lives of several mainly gay characters is Lucifer-figure Roy Cohn, the McCarthy-era lawyer and ruthless power broker, a vicious bigot who was secretly gay but persecuted homosexuals in public. When at the end of Part One the character with AIDS is visited by an angel who emerges from an unzipped earth and flies down to hail him as a new prophet, he gasps "*very* Steven Spielberg." In *Perestroika* the fantasia continues, with the angel revealing herself as the ANGEL OF DEATH. The task of the AIDS patient is to make sense of death and to "face loss with grace." Part of this grace is humor, moving toward resolutions that are darkly comic. Cohn is relentlessly conniving, even in death, bursting into the afterlife to offer his legal services to the runaway God.

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Findhorn An experimental spiritual community in northern Scotland near the Arctic Circle, made famous in the 1960s and 1970s by the gardening guidance given by devas and nature spirits that yielded spectacular produce in inhospitable terrain.

Findhorn founders were Peter and Eileen Caddy, husband and wife, and their friend Dorothy MACLEAN. The three never intended to establish a spiritual colony. Findhorn came into being after they were all laid off from their jobs running a resort hotel in Scotland. Out of work and with nowhere to go, they banded together in the Findhorn Bay Caravan Travel Park, where the Caddys had their trailer. The trailer park was a desolate place, situated next to a rubbish dump and a rundown building. However, the Caddys had moved there because of spiritual guidance received by Eileen in meditation, suggesting that a purpose would unfold there.

The Caddys and Maclean had known each other for years, and had studied under the same spiritual teacher, a Quaker woman named Sheena Govan, who was Peter's wife for five years; she terminated the marriage, but they retained a close relationship. In addition Peter Caddy, a Royal Air Force officer, had studied Rosicrucianism. Maclean was steeped in Sufism. Both Eileen Caddy and Maclean had developed

mediumistic gifts; of the two, Maclean's gift dominated at Findhorn.

Unable to find work, Peter Caddy turned to gardening in 1963 to pass the time, even though Findhorn was ill suited for it. The area is located on a narrow sandy peninsula jutting into the North Sea, and is exposed to near-constant winds from all sides. The soil is mostly sand and gravel.

In May of 1963, Maclean, while meditating, received a message from an angelic beingwhom she later referred to as both "angel" and "deva"instructing her to tune into the nature spirits so that a cooperation could begin. Maclean did so, and began to receive regular advice from an assortment of angelic spirits on how to cultivate the garden. Peter Caddy would pose questions for the devas, and Maclean would obtain the answers. The chief coordinating entity was a being Maclean called the "Landscape Angel."

Within a year, Findhorn was transformed. Cabbages, which normally reach four pounds at maturity, weighed over forty pounds. Broccoli grew so large that they were too heavy to lift from the ground. Flowers were nearly twice their normal size. Word of the Findhorn successes spread, but agronomists were at a loss to explain them.

In 1966 a friend of Peter Caddy's, the scholar R. Ogilvie Crombie, paid a visit to Findhorn, an experience that opened him psychically. Shortly afterward Crombie was sitting in the Royal Botanic Gardens, near his home in Edinburgh, Scotland, when he saw a nature spirit dancing in front of him. The three-foot-high, half-man,

half-animal gave his name as Kurmos, and said he lived in the gardens and helped trees to grow. This meeting paved the way for a subsequent meeting with Pan, chief of the nature spirits. Pan told Crombie that he had been chosen to help renew the lost contact between mankind and the nature spirits. Crombie passed on to Caddy and the others at Findhorn what he learned from Pan about the spirits who lived and worked in the garden.

For several years the Caddys and Maclean were reluctant to talk about their invisible helpers, though word of their spectacular gardening successes spread. When the residents finally began to talk of the devas, they attracted disciples who wanted to live and work with them.

Over time Maclean sensed the creation of a new entity, the "Angel of Findhorn," which started as a nebulous impression and grew slowly over the years. The Landscape Angel told Maclean that the Angel of Findhorn was being fed by the growth in the gardens, as well as the love generated by the human beings present. Maclean clairvoyantly perceived this being developing almost like a fetus, until it had acquired sufficient power to open to all devic knowledge. The angel took on a masculine presence, and when it communicated with Maclean, described itself as "the Spirit of a place."

Findhorn became a model community for proponents of the New Age movement. By the early 1970s, its peak, it boasted more than three hundred people, among them the philosopher David Spangler, considered a respected New Age prophet in his native United States. Spangler arrived in 1970 with his spiritual partner, Myrtle Glines. Residents viewed themselves as the vanguard of a new society based on the principle of cooperation between man and the kingdom of nature.

After Spangler's arrival, an angelic presence called Limitless Love and Truth manifested. The being provided revelations that had first appeared, independently, to another man in Britain. Spangler published some of the transmissions in his book, *Revelation: the Birth of a New Age* (1976).

By 1980 the Findhorn community had declined, due in part to the departures of some of the principles, including Maclean, Peter Caddy (he and Eileen had divorced) and Spangler. Eileen remained, but took a background position so that Findhorn could be cared for by a new generation of resident. Without someone like Maclean as a focal point, interest and involvement in the nature kingdom faded. But a decade later, around 1990, interest returned, as part of a broader upswing in interest in human cooperation with the angelic and natural realms.

Findhorn continues on as a small community, and it provides a variety of spiritual workshops and seminars. It has served as a model for other similar garden enterprises and communities, such as PERELANDRA, near Washington, D.C., and GREEN HOPE FARM in Meriden, New Hampshire.

See DEVA; ELEMENTAL.

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Flamel, Nicolas (13301416) French scribe, alchemist and adept, whose successful career as an alchemist was launched by an angel, according to legend.

Nicolas Flamel was born in 1330 in Pontoise, eighteen miles north of Paris, to a modest family. As a young man he set up business in Paris as a public scribe, copying and illuminating manuscripts and performing other publishing services. He enjoyed a good reputation. Through his work he met Madame Pernelle Lethas, an older woman who was twice widowed and left with comfortable means. He fell in love with her. They married, and led a quiet and thrifty life.

Alchemy, the transmutation of base metals to gold and silver, was popular at the time, and Flamel undoubtedly copied various alchemical manscripts. He showed little interest in the subject, however, until he experienced a dream one night. An angel appeared to him and held out a beautiful book of obvious antiquity. The angel said, "Flamel, look at this book. You will not in the least understand it, neither will anyone else; but a day will come when you will see in it something that no one else will see." In the dream Flamel reached out to take the book, but both it and the angel vanished in a golden cloud.

Flamel paid scant attention to the dream until sometime later, in 1357, when an event occurred. For a mere two florins, he acquired from a vendor a mysterious gilded book that was large, very old, and made not of paper or parchment but from the thin bark of tender shrubs. Its cover was made of copper, and it was engraved with strange symbols. Its contents

included equally strange drawings, and a claim that it was authored by Abraham Eleazar, or "Abraham the Jew," a prince, astrologer and philosopher. It also delivered curses against anyone who should set his eyes on the book, lest he be a sacrificer or scribe.

Feeling exempted from the curses, Flamel examined the book and determined that it was an alchemical text that told how to transmute metals into gold, so that Jews could pay levies due to the Roman empire. The secret remained hidden in the drawings, some of which were not accompanied by explanatory text. On every seventh leaf there was an illustration of one of three icons: a caduceus (staff) with intertwined serpents; a serpent crucified on a cross; or a snake-infested desert with beautiful mountains. Among other drawings was one of a winged Mercury with Saturn holding an hourglass and scythe, and a mountain with a rose (with a blue stalk and red and white flowers) blown in the north wind.

The book remained inscrutable to Flamel and his wife for years. In 1378, Flamel made a pilgrimage to Spain, hoping to meet a learned Jew who was versed in the Kabbalah who could help him to decipher the alchemical book. After a year of wandering he met a converted Jew, Maitre Canches, who identified copies of some of the drawings from the book as coming from an old Kabbalistic text, the *Asch Mezareph*, written by a Rabbi Abraham and believed to be lost. Maitre Canches decided to return to France with Flamel, but became ill on the journey and died when they reached Orleans. According to Flamel, Canches revealed enough secrets before he died so that Flamel could then decipher his book on his own.

Nonetheless, it still took Flamel, assisted by Pernelle, three years of hard labor to make a successful projection of the philosopher's

stone. In 1382, Flamel claimed, they turned lead (according to some accounts it was mercury) first into silver and then, on a second occasion, into gold. Legend has it that they made three projections, which gave them a handsome amount of gold, so much that they founded and endowed fourteen hospitals, built three chapels, made generous gifts to seven churches, and paid for the repair of numerous church buildings. They made similar grants in Bologne, where Pernelle had been born.

Flamel wrote about his experiences in a book, but he gave away no secrets. In addition, he painted some of the drawings from the book as frescoes in an archway he had built in the Cemetery of the Holy Innocents in Paris. The painting symbolizes the Great Secret, and was the object of many pilgrimages by alchemists into the seventeenth and eighteenth centuries.

Pernelle died in 1397. Flamel died on November 22, 1416 (he is also said to have died in 1417 or 1418). His house was futilely ransacked by fortune hunters seeking the secrets of transmutation. It was widely believed by other alchemists that Flamel did achieve the philosopher's stonethe substance that transmutes metals into goldbut apparently his secrets died with him, and his success was not achieved by others.

Legend has it that Flamel did give some of his philosopher's stone to a nephew of his wife named Perrier, who passed it on to a Dr. Perrier. When he died, his grandson, named Dubois, found it among his effects. He took it to Louis XVII, and successfully transmuted some base metal into gold in the king's presence. The king asked him to make some more of the philosopher's stone, which Dubois promised but failed to do. He was hanged, according to the story.

Flamel and Pernelle entered legend, and reputedly attained immortalitythe spiritual side of the philosopher's stone. Stories about them circulated for centuries. They were reported to be alive in India in the seventeenth century, and to have been seen attending an opera in Paris in 1761.

See DREAMS.

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Frances of Rome, St. (13841440) Christian saint who was guided daily by angels. She reportedly was given two guardian angels at birth, but neither one of these presented themselves in a dramatic way. Rather, she was guided first by an archangel and then by a power.

Frances's frequent angelic visits began with the death of her first son, Evangelista, at age nine. Just before dying, he exclaimed that angels had arrived to take him to heaven (see DEATHBED VISIONS). On the one-year anniversary of his death, Frances had an extraordinary hour-long vision. Her oratory was filled with a brilliant light at

dawn, and she beheld her son accompanied by a beautiful boy. Evangelista said that he now resided in the second choir of the first hierarchy of angels, and introduced his companion as an archangel who had a place above his. He told his mother that God was sending her this archangel, who would not leave her day or night, and that she would be blessed by seeing the archangel with her "bodily eyes." Evangelista then said he had to return to heaven, but the sight of the angel would always remined his mother of him.

Evangelista disappeared, never to manifest to Frances again. The angel remained, standing with arms folded across his chest. Frances fell to her knees, and begged for his help in guiding her spiritual growth and in defending against the devil. When she finally left the oratory the angel followed her, enveloping her in a halo of light. The angel, and this halo around Frances, could not be perceived by other people (see ANGELOPHANY).

Frances could not look upon the angel's brightness without its hurting her eyes, so, she looked upon the glow around him. Over time she was able to more directly see his features while she was at prayer; it seemed that the angel purposefully dimmed his own light to help her. He looked like a boy of nine, with sparkling eyes, an ever-present sweet expression upon his face, and his eyes turned constantly toward heaven. He wore a white robe covered by a tunic that reached to his feet. He was clear as light, and an ethereal color like sky-blue and flaming red. His hair, like spun gold, fell across his shoulders. The light coming from his hair was so bright that Frances frequently did not need a candle, even at night.

She wrote that the angel was never soiled by dirt or mud when he walked beside her. If she committed even the slightest fault, however, he disappeared from her sight, and would reappear only after she had confessed her transgressions. If she was plagued by doubts, he gave her a kind look that immediately made her feel better. When he talked, she could see his lips move; his voice was incredibly sweet.

Much of the angel's guidance centered around Frances's worries as head of a family. The angel assured her that she was not lost in God's sight. He also enabled her to supernaturally discern the thoughts of others. Thus she reportedly was able to short-circuit evil intent, reconcile enemies, and help wandering souls return to the fold.

Frances also was engaged in a constant struggle against evil spirits. Whenever the devil would particularly plague her, she would appeal to the archangel for help. Like Samson, the angel's power also lay in his hair, for when Frances asked him for protection, the angel shook his hair and frightened the evil spirits away.

The archangelwho never offered a namestayed with Frances for twenty-four years. In 1436 she joined her own community and was granted a vision in which she saw God seated on a high throne and surrounded by myriads of angels. God appointed one of the high-ranking powers (see CHOIRS) to replace the archangel. In his human form, the power was even more beautiful than the archangel, and exhibited greater power and courage. He did not have to shake his hair to scare away evil spirits; his mere presence accomplished that. He carried in his left hand three golden palm branches, which

symbolized three virtues that he helped Frances to cultivate: charity, firmness and prudence.

The power stayed with Frances for four years until she died. Her angelic experiences are characteristic of the literature of saints.

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Francis of Assisi, St. (1181?1226) Often called the most Christ-like of all the saints, Francis of Assisi is known for his love of animals and for his stigmata, given to him by an angel.

Francis of Assisi was born in either 1181 or 1182 in the town of Assisi in Umbria, Italy, to Pietro Bernardone and his wife Pica. Although baptized Giovanni, or John, the boy was called Francesco, "the Frenchman," because his father was often in that country conducting his successful cloth trade.

Francis spent his early years in song, drink and extravagance, going through his father's money but showing no interest in his father's business. In 1201 war broke out between Assisi and neighboring Perugia, and Francis was captured. He languished for a year in prison, then suffered a long illness after his release. During his convalescence he kept receiving signs that he should change his ways. Upon recovery he outfitted himself to join the forces of Walter de Brienne, who was fighting in southern Italy, but instead ended up trading his fine clothes and armor for the rags of a poor former knight he met on his journey.

The Stigmatization of St. Francis
(Stefano di Giovanni called Sassetta, reprinted
courtesy of the National Gallery, London)

By 1204 he had stolen one of his father's horses and a large amount of cloth, which he sold to rebuild the ruined church of San Damiano de Assisi. His father tried everything to dissuade Francis from his "mad" ideas, including beatings and shackles, but Francis was immovable. By 1206 he had completely renounced his patrimony and had taken a vow of absolute poverty. He and his growing band of followers wore long, rough tunics of undyed wool, shaved the tops of their heads and preached as itinerants among the poor and sick, depending solely on the generosity of strangers.

St. Francis's commitment to Christ caught the imagination of his day. Familiar with court poetry and the songs of the troubadours, St. Francis introduced into medieval worship a love of nature and creation, of song and praise, and of higher chivalric love. His poem the "Canticle of the Sun" is still sung in Christian churches all over the world. He introduced a crèche at a Nativity Mass in Greccio in 1223, as a memorial to Jesus' humble birth. St. Francis's simple appeal and total devotion, as well as the stories of his prophecies and miraculous-healings, continue to attract followers to this day.

Perhaps his most unusual achievement was the acquisition of stigmata after an ecstatic vision in 1224. During the summer of that year, close to the Feast of the Assumption (August 15), St. Francis returned in seclusion to a tiny hut on

Monte La Verna, part of the property of Orlando, count of Chiusi. He intended to suffer a long fast in honor of the archangel Michael, requesting that he be left alone until the angel's feast day on September 29. St. Francis was then forty-two years old, racked with disease and fevers and quite thin from self-mortification.

On September 14, the Feast of the Exaltation of the Holy Cross, St. Francis continued his fasting and prayer by concentrating on Christ's suffering on the cross. As described in the *Little Flowers of St. Francis of Assisi*, he was contemplating the Passion so fervently that he believed himself transformed into Jesus. While in such an ecstatic state, his vision continued with the appearance of a seraph. The angel's six fiery wings descended from heaven, and as they drew closer to St. Francis they revealed the crucified Jesus within their folds. St. Francis was filled with fear, joy and sorrow. When the vision ended, the saint found to his amazement that his hands and feet were marked with black excrescences in the form of nail heads and bent nails, and that a wound on his sidelike the sword wounds suffered by Jesusoozed blood frequently.

St. Francis was embarrassed and frightened by these stigmata, and for the remaining two years of his life kept his hands within his habit and wore shoes and stockings. He told none of his followers about the miracle, but they finally deduced the situation after finding blood on his clothing and after noting St. Francis's inability to walk without hobbling.

Modern research suggests that the marks were scar tissue from earlier, unknown wounds. In the days of the early church, any disfigurement was known as "stigmata." Today, stigmata are believed to result from the auto-suggestion of worshippers who

brood intensely on Christ's sufferings. Yet several surviving accounts from various of St. Francis's followers refer to his bleeding wounds, the saint's inability to walk, and the blackness of the marks. St. Francis's biographer Thomas of Celano reported that black marks resembling nails even appeared on St. Francis's flesh after death. And two paintings of St. Francis, painted within ten years of his death, both show the stigmata.

St. Francis died on October 3, 1226 and was canonized two years later by Pope Gregory IX. There were no verified reports of stigmata before St. Francis's designation in 1224, and there have been very few since.

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G

Gabriel The angel Gabrielgiven the rank of archangel in post-biblical loreis one of the three principal angels of Christianity, and figures prominently in Judaic, Christian and Islamic angelology. The name means "hero of God" or "the mighty one" in Hebrew. Gabriel is the angel of revelation, wisdom, mercy, redemption and promise. He sits at the left hand of God.

Gabriel is mentioned four times in the Bible, and always in connection with important news. In the Old Testament he is named as Daniel's frequent visitor, bringing prophetic visions of apocalyptic proportion (Daniel 8:16, 9:21). Angelic attribution of the visions, which were treasonous at the time of the writing of the book of Daniel, might explain Gabriel's prominent presence. In the New Testament, Gabriel's name is given to Zechariah: "I am Gabriel who stand in God's presence" when he announces the coming birth of John the Baptist (Luke 1:19). Gabriel is once again cited in the annunciation to Mary (Luke 1:26) of the coming birth of Jesus.

Gabriel's messenger mission probably inspired his presence in the secondary Hebrew literature, where Gabriel figures in the stories of Adam's creation, the punishment of the fallen angels (see MICHAEL), the burials of Adam, Abel and ABRAHAM, and other events in Genesis. The angel figures in various Hebrew folktales as well.

Midrashim concerning Gabriel and a magical stone begin with Abram (later Abraham). Abram is left in a cave by his mother because of the slaughter of newborn males by King Nimrod. God

sends Gabriel to tend the infant who feeds Abram with his thumb, through which milk and honey flow. This enables the boy to grow at the spectacular rate of a year a day. The archangel also talks with him, so that when his mother returns, she is amazed at her son's ability to speak.

On his third day in the cave, Abram finds a glowing stone, which Gabriel places around his neck. This is the Tzohar ("light" or "window"), the light of the Garden of Eden preserved by God after the fall of Adam and Eve. The Tzohar was given to Adam by the angel Raziel. Adam, in turn, gives it to his son Seth, who uses it to become a great prophet. Eventually the stone is given to ENOCH, who uses its light to read the Celestial Torah on his trip to the heavens. Enoch gives it to his son Methuselah, who gives it to his son Lamech, who gives it to his son Noah, who places it in the Ark. The story goes that after Noah lands on Mt. Ararat he celebrates with wine, gets drunk, and lets the Tzohar slip into the sea. It eventually finds its way into the cave in which Abram is being hidden.

Abraham wears the stone for his entire life, and all who look upon it are healed. He uses it as an astrolabe with which to study the heavens. He passes the stone to ISAAC, who passes it to JACOB, who wears it during his famous dream of the angels going up and down the ladder to heaven. Jacob gives it to his son Joseph, but does not tell him of its power. When Joseph's brothers take his coat of many colors and throw him into a dark pit, the stone begins to glow. Suddenly Joseph finds himself transported to an incandescent palace. Gabriel, a glowing being, announces himself and says that this is his palace, and Joseph will remain there as long as he is held prisoner in the pit. Gabriel creates a cloth woven from the stone's light, and so Joseph is clothed. Gabriel points to a window, and there Joseph sees revelations of future generations.

For three days and nights Joseph remains in the palace, studying the Torah and the future of Israel. At the end of the third day Joseph is rescued from the pit and sold into slavery. He keeps the Tzohar inside a silver cup, and prophesies the future and interprets dreams by gazing upon it. When Joseph dies the stone is buried with him, but MOSES recovers it and hangs it in the Tabernacle.

Gabriel's palace figures in another Jewish mystical tale from the oral tradition in Germany. According to the story, Rabbi Meir of Rothenburg is imprisoned and declines to be ransomed. Instead he asks only to be given scribe's tools, so that he can write down his thoughts on the Torah. One night his soul ascends to Gabriel's brilliant palace. Gabriel, also brilliant in light, introduces himself and says that Rabbi Meir has been brought here to receive a Torah. In fact he is getting one of the thirteen Torahs that Moses wrote before his death, the one that was intended for the celestial academy.

When Rabbi Meir awakens, he finds a Torah in his cell. He follows Gabriel's instructions and reads from it loudly enough for the heavenly host to hear him. When he does so, his cell fills with a holy light. He discovers numerous truths that can be obtained only from that celestial Torah.

Rabbi Meir copies the Torah. As soon as he is done, Gabriel comes in the night and takes the original back to heaven. Rabbi Meir seals his copy in a waterproof wooden ark and sets it afloat upon the River Rhine. It comes to Worms. Gentiles cannot catch it, and after Jews capture it, Gentiles cannot lift it or open it. The Jews open it. The Torah remains in the city for many generations. (see also ANGEL OF DEATH.)

According to several midrashim Gabriel is the angel that destroys Sodom. He is not specifically named in the Genesis account (see SODOM AND GOMORRAH).

In the courtship of Rebekah by Abraham's agent Eliezer, Gabriel is credited with exchanging a plate of poison food planned by Laban.

When Abraham dies, four archangels bury him. According to midrashim, MICHAEL and Gabriel witness the contract between Esau and JACOB when Esau sells his birthright to Jacob.

Like the angel SANDALPHON, who weaves garlands of prayers, Gabriel weaves shoes from the feet of Jews who dance to commemorate the Giving of the Torah. In the fervor of dancing, the shoes fly off to the Garden of Eden, where they are swept up by angels and delivered to Gabriel.

Gabriel also is among the candidates to be the dark angel who fought with JACOB.

It is in his role as annunciator of the coming of the birth of Christ to MARY that Gabriel is best known and best depicted in art. He is shown holding a lily, the symbol of purity. Luke 2638 describes the encounter between Gabriel and MARY. He appears to her, tells her that she has found favor with God, and that she will become pregnant with a son who is to be named Jesus. When Mary wonders how this can happen since she is a virgin, Gabriel tells her that the Holy Spirit will come upon her and that the child will be holy. When she consents ("Behold, I am the handmaid of the Lord; let it be me according to your word."), the angel departs. Though the angel who announces the birth of Jesus to the shepherds (Luke 2:814) is called only an "angel of the Lord," Catholic tradition credits this as being to Gabriel.

Gabriel also is credited with other major acts of unnamed angels in the story of Jesus: as the angel who appears in a dream to Joseph,

warning him to take his family and flee to Egypt to avoid Herod's hunt for the baby Jesus (Matthew 2:13); as the angel who appears in the Garden of Gesthemane to provide strength and support to Jesus in his agony (Luke 22:43); and as the "angel of the Lord" who has a countenance as lightning and a raiment as snow, who rolls back the stone from the tomb of Jesus and sits upon it (Matthew 28:2). In addition Gabriel is said to be the unnamed archangel in 1 Thessalonians 4:15, who sounds the trumpet of judgment and resurrection.

Gabriel has a prominent place in the Catholic devotion to angels, because of his role in the Annunciation. Gabriel's salutation, "Hail, full of grace, the Lord is with thee, blessed art thou among women" is reiterated in the Hail Mary. His feast day is March 24.

Because of his role in the Annunciation, other lore about Gabriel holds that he guides the soul from paradise to the womb and there instructs it for the nine months prior to birth.

Gabriel also figures prominently in ISLAMIC ANGELOLOGY, where he is equated with the Holy Spirit. It was Gabriel, with 140 pairs of wings, who dictated the Koran to MUHAMMAD, according to some accounts. In Islamic theosophy, the Angel Gabriel is the Angel of Knowledge and Revelation, to whom the philosophers trace back their active Intelligence. He is the personal Holy Spirit, the companion and celestial guide. (See INTELLIGENCES.)

Rudolph STEINER associated Gabriel with the "Christmas imagination" in an approach blending the senses, imagination, inspiration and intuition, and Steiner used imaging, poetry, and all the arts to express his teachings. In a series of lectures given in October 1923, he interwove details about Gabriel with the cosmic and natural processes indicated by the change of seasons.

At Christmas the birth of the Redeemer is celebrated. In the depths of winter the Earth, in relation to the cosmos, is self-enclosed, as if it were cut off from the cosmos. During the winter the Earth is wholly Earth, with a concentrated Earth-nature. In high summer, on the other hand, the Earth is open to the cosmos, lives with the cosmos, and in between, spring and autumn hold Earth in balance. When Earth is most herself, the Redeemer emerges from its juncture with heaven, and Gabriel, who has interacted with humans at phases of the preparation for this event, announces it to humankind surrounded by the heavenly host.

The depths of winter show that the Redeemer is literally connecting the cosmos with the birth-forces of the Earth, represented as the Madonna and Child: formed out of the clouds, endowed with the forces of the Earth, with the Moon-forces below, with the Sun-forces in the middle, and above, toward the head, with the forces of the stars. The depiction of Mary with the child arises out of the cosmos itself. Gabriel's is a mild and loving gaze, his gesture one of blessing.

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Galgani, Gemma, St. See ANGELOPHANY.

genius In Roman mythology, a genius ("guardian spirit") is comparable to a guardian angel, but differs in that it can be attached to people, places or things. The genius presides over the birth of a person, place or thing and shapes its character and destiny. If attached to a person, the genius stays with him or her through life, and becomes the person's living soul after death. The genius of a place is perceived as the living spirit that animates a locale and gives it its unique powers and atmosphere. The Romans used a figure of a human being to symbolize the genius of a person, and a serpent to symbolize the genius of a place.

See DAEMON.

George, St. See MONS, ANGELS OF.

Gideon The Book of Judges tells the story of Gideon and his encounter with the ANGEL OF THE LORD.

In Judges 6, Gideon is commissioned by God to deliver Israel from the Midianites, their greatest enemy at the time. He is threshing his wheat at Ophrah when the angel of the Lord appears and apprises him of his mission. Gideon protests that his clan is weak, and asks for a sign that it is the Lord who is speaking.

Gideon retires to his house, where he prepares food: a kid, unleavened cakes of bread, and broth. He returns to the angel and presents them. The angel tells him to place the meat and cakes on a rock and pour the broth over them. Judges 6:21: "Then the angel of the Lord reached out the tip of the staff that was in his hand, and touched the meat and the unleavened cakes; and there sprang up fire from the rock and consumed the flesh and the unleavened cakes, and the angel of the Lord vanished from his sight." This is proof to Gideon, and he builds an altar on the site.

To fulfill God's mission, he assembles an army of 300 men. Armed with trumpets, empty pitchers and torches, they storm the enemy at night, shouting, "A sword for the Lord and for Gideon!" (Judges 7:20) The Midianites fall into panic and flee. Under Gideon's rule, peace reigns for forty years until his death.

As in virtually all biblical encounters involving angels, there is ambiguity over whether the divine entity is an angel or the Lord himself. "Angel of the Lord" often is interpreted as being another description of God.

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ginn See JINN.

Gnosticism A popular cult of beliefs and practices more or less contemporary with early Christianity but with roots far older, traceable in Egypt, Babylonia, Persia, Greek philosophy and

Semitic mythology. The term *gnosis* means knowledge and came to have a connotation of the restoration to a favored few of the truth of humanity's situation. Humans had become cut off from their real nature and from God by a series of developments told in many ways and in many stories, all comprising an elaborately rich mythology full of angels of many kinds and degrees. The entire Gnostic cosmology makes angels the key players. When the Gnostics viewed the night sky they saw the stars as angels who had erred, the heavens as a vault barring them from their soul's home. Not God, not man, but exalted higher beings are the forces that caused the Fall, created the world, and facilitated the means of redemption.

Background

Gnosticism was driven forward by a radical questioning of current explanations for the presence and power of ignorance,

Angel
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evil and suffering on earth. Its most notable proponents were Simon Magus (who meets Peter in Acts 8); Basilides, who taught in Alexandria *c.* 120140; and Valentinus, who was born Christian and who taught in Rome *c.* 140160. ORIGEN and other church fathers dealt with Gnosticism repeatedly in their writings, and not always to refute them. Origen's commentary on the Song of Solomon considers the Gnostic union of Logos and SOPHIA to be one valid allegorical reading.

Gnosticism arose in the Hellenic Middle East, particularly in Alexandria, an intellectual crossroads of cultures. Thus the Gnostics were thoroughly familiar with the Scriptures of Christianity and Judaism, Greek philosophy, Hermeticism and probably the religions of the East. The Gnostics wrote gospels and epistles and combined lore and practices from many sources, expanding their limits as they wished.

Prior to the twentieth century, Gnosticism was studied mainly from three perspectives. First, it was considered to be a heresy by Christians from the second and third centuries on, with some remnants of the heresy surviving into the Middle Ages. Most early extant documents pertinent to Gnosticism were writings of Christian fathers that examined its tenets with a view to denouncing them. Second, it interested occultists fascinated with the Gnostics' reputation as sorcerers. Third, scholars studied its relation to all of those sources just mentioned that flowed into it.

In the twentieth century some new lines of development opened up. In 1945 a cache of Gnostic documents was discovered in Nag Hammadi in Egypt; it took more than twenty years for scholars to access, translate and begin to analyze them. Having an all-inclusive

bent from its beginnings, Gnosticism can be interpreted as accommodating two millennia of developments in philosophy and psychology. Modern theologians of all persuasions now approach Gnosticism positively. June Singer observes that the Gnostics would have been fascinated with Freud, "for all their cosmology and their anthropology bears the scars of this cosmic traumatism caused by man's *premature* appearance on earth." Carl G. JUNG studied Gnosticism thoroughly. He states in *Aion*: "It is clear beyond a doubt that many of the Gnostics were nothing other than psychologists."

There is no organized, clearcut statement of Gnostic beliefs. Its several strains share a primary vision of the origin of humankind as being inherently flawed by earthly elements, yet keeping a spark of divinity, a "touch of light" from its exalted origin, and thus a breath of hope. Gnosticism is similar to Hinduism and Buddhism and is poles apart from most Western religions, in this negative view of the material world and its yearning toward an unknowable mystery. Like Eastern religious practices, Gnosticism facilitated many degrees of commitment and initiation. For some, learning the magic names of some angels and partaking in rituals was sufficient. (Basilides once required his advanced students to spend five years in complete silence.) Another modern appeal of Gnosticism is its apparent lack of gender-bias for aspirants. In fact, the feminine principle was honored as integral in Gnostic belief.

Gnostic Angelology

Like the Platonists, the Gnostics viewed the cosmos as being a series of concentric spheres. They called them *aeons*, each with its own ruler or AEON (comparable to a very high angel). The highest (365th) circle is ruled by ABRAXAS, the chief of the heavens. At the summit or the center is the good God, otherwise called the Father,

essentially unknowable to humans. Aeons could combine and subdivide and multiply themselves in a process called *syzygy*. Descending in tiers down to our own terrestrial world are thirty circles, which according to Valentinus constitute the Pleroma (fullness).

SOPHIA was the Aeon of the thirtieth circle. Her story told how she desired to contemplate on her own the splendor of the Pleroma. This was an ill-fated wish, for when she crossed the last circle she was dazzled by light and fell down to our world. Sophia was made pregnant by the Pleroma and gave birth to a creature, the Demiurge, who, after modifications by the Aeons of the Pleroma, created humankind. Gnostics associated their many versions of this "accursed god" with the God of the Old Testament.

Another version says that Sophia (the active principle) desired to create a work without her consort (the passive Unknown good God). When she did so her thought became a work, an image of heaven. But a shadow was cast; the shadow was envious of heaven, being superior to itself. Thus the beginning (*arche*) of envy entered all the regions in chaos and became matter. This Demiurge, as it was called, had no spirit. It created the visible world but withheld knowledge from humanity, beginning with the warning to Adam and Eve not to eat of the tree of knowledge of good and evil (Tree of Gnosis). When Sophia saw the horror that had occurred, out of compassion she breathed life into the world of matter.

An original Gnostic document recovered from Nag Hammadi, the *Apocryphon Johannis*, supposedly a vision given to the apostle John, gives another variation on this story so far. It says that Sophia was the third Aeon of the fourth light, and that without the consent of the spirit or the approval of her partner she had a son, "Ialadabaoth" (literally, "child, pass through to here") of whom

Sophia was ashamed because he was a being unlike her. She hid him in a cloud so that the other aeons would not see him. He created his own world with twelve angels, after the pattern of the immortal Aeons, and subordinate angels for each of them. He also appointed seven kings of the heaven and five to rule over the chaos of the underworld, all the hierarchies of heaven (archons). Some of their names were taken from the Old Testament, some from magic, to crop up again in many sources: Iao, Sabaoth, Eloaeus (Elohim), Adonaeus (Adonai), Astapheus, Horaeus.

Ialdabaoth gave his creatures no part of the power that he had inherited from his mother, however, and so could rule over them. Ignorant of any higher being, he declared, "I am a jealous God; beside me there is no other" (on which the author comments: "Were there no other, of whom would he be jealous?"). Both Valentinus and the *Apochryphon* continue on from here in a similar vein. By the time Sophia reencounters Ialdabaoth, he is full of power in himself and has created the lower heavens and earth and stated: "I have need of no one. I am God, and there is no other apart from me." Sophia cries out against him, "You are wrong, Samael."

SAMAEL means "the blind god." This passage is crucial to comprehending the Gnostics, who regarded not sin but blindness or ignorance as the seat of evil. Ignorance leads to pride, vanity, greed, ambition, etc. From a psychological perspective,

one could say that the Gnostics projected the evil in the human heart onto the archons, the bad angel rulers under Samael's thumb.

Valentinus's story continues with the archons abusing Sophia; she herself becomes blind. At length she comes to understand that all this has happened because she separated herself from her consort. She repents, asking the "Father" to hear her prayer. The highest God hears her and sends to Sophia redemption in the form of the Logos, who takes the form of Jesus. Jesus restores Sophia's sight with a touch, and she begins the process that will bring redemption to all mankind. This reunification of Logos (masculine) and Eros (feminine) is another great Gnostic theme, which recurs when the creation story moves to the Garden of Eden.

The Gnostics considered the first man, Adam, to be an earlier and superior being to the Demiurge. He traveled from the Unknowable God through the spheres, gaining more materiality at each stage. Adam is associated with the threesonship scheme, wherein Jesus is superior to the Demiurge, but Adam has no real life in him until he is imbued with the pneumatic life substance by Holy Eve, the emanation of Sophia.

The *Apochryphon* says that the Father revealed to Ialdabaoth's seven archons his own image revealed in water, and they were so impressed that they resolved, "Let us make a man after the image and likeness of God." Each of them contributed of his own power, so that the new man incorporated in himself the powers of the seven, but he lay lifeless. Neither the archons nor their sixty angels could quicken him to life. The Mother, however, intervened with the Father, and he sent Christ with his four great lights to Ialdabaoth in the form of Ialdabaoth's angels. They advised him to

breathe into the face of the new creature the power that he had inherited from his mother, He did so, and thus transferred to Adam this power, so that Adam became superior both to his creators, the seven archons, and to Ialdabaoth himself.

Ialdabaoth and his powers brought Adam down into the material world and fashioned him a body made of the four elements. But at this point God in his mercy sent him a helper (the soul or spirit within), the Epinoia (soul) of light, whom he called Zoe. This was hidden in Adam so that the archons would not become aware of it. Ialdabaoth set Adam in Paradise to deceive him, for its bliss was illusory. The Tree of Life was intended to lead Adam astray and to keep him from reaching perfection; the Tree of the Knowledge of Good and Evil (Tree of Gnosis) was no other than the Epinoia of lighthence the command from Ialdabaoth not to eat of it. According to the Gnostic version, it was Christ, not the serpent, who encouraged man to eat of it.

To prevent Adam from perceiving the truth, Ialdabaoth brought forgetfulness upon him, then created another human being in the form of a woman. Epinoia instigated them to eat of the Tree of Gnosis, and so they became aware of their true being. Realizing his failure, Ialdabaoth cursed man and expelled him. Ialdabaoth desired Adam's wife and begot two sons, the righteous Eloim and the unrighteous Jave, whom men call Cain and Abel. These he set over the four elements from which the material body of man had been made. Ialdabaoth also implanted sexual passion in Adam, whose son was Seth. According to the story, there are now two spirits in man, one divine and the other earthly. The former inspires him from his sleep and forgetfulness to Gnosis; the latter is the sexual instinct which serves the ends of Ialdabaoth.

Other versions emphasize Sophia's role, blending her with Epinoia and the Holy Eve. She hides herself in the Tree of Gnosis when threatened by the archons, seeking to escape domination by Adam. They seek to defile her so that they will have control over her children, but instead they defile an image of herself that she has created. It is the archons who tell Adam and Eve not to eat of the Tree of Gnosis, but the serpent intervenes and convinces Eve to eat. Therefore she gives gnosis to her husband and their understandings are opened. In dismay, the archons cast them out of paradise. Sophia drives the archons out of heaven and casts them down to become the wicked demons of the earth.

In one of Basilides's several versions of creation, the unknowable God desires to create a world in seed form via its spoken word, inherent in which is the threefold sonship that manifests in archons of greater and lesser purity; they brought matter into being, with angels emanating from them, creating spheres and ruling over their realms, eventually totalling 365. The Great Archon rules the Ogdoad (the eighth Aeon) and is the father of Jesus, who is superior to all other sons. The Holy Spirit emanates from the Ogdoad into the Gospel. From the least sons came the Demiurge, who rules the Hebdomad (seventh Aeon) and orders the earth. The Great Archon discovers from his son that he is inferior to him. In another version attributed to Basilides, the unknowable God (the Father) sends his first-born son Nous (Jesus) to confront the God of the Jews. He does wonders but does not suffer, since Simon of Cyrene has been transformed to take the place of Jesus at the Crucifixion.

Hierarchical switches and revelations, with different names in different spheres, pervade Gnosticism and vary from sect to sect. These not only make for difficult reading, but leave no hope of a definitive myth. Singer concludes that this nebulosity is part of the

method of Gnosticism: Meaning goes far beyond the literal level, and human knowing by its very nature can never be complete. It is not difficult to understand Jung's fascination with the implications of these many archetypes, as well as with the constant mutability of the complex systems (very much in keeping with Jung's vision of human consciousness) that pervade the mythology.

Many Gnostics believed that prophesy was inspired by both creator angels (aeons) and Satan. They regarded Satan with ambivalence, fearing and hating him but also rather admiring him for the courageous way in which he had opposed the Old Testament God. The Gnostics' reputed sorcery arose from their ability to name and invoke various aeons and archons. There were spells and passwords by which the Gnostic was able to ascend through the aeons to the highest realms. These were secrets of initiation.

Also there were rituals to celebrate the union of Logos and Eros. Simon Magus and his companion Helen represented themselves, and were regarded by some, as the apotheosis of the Father and Mother of the Universe, Logos and Sophia. Like many Gnostics, Simon was an advocate of unbridled sexuality. Whereas the Christian fathers accused the early Gnostics of "free love," of impure acts and abominations, later Gnostics were to adopt a practice of total asceticism, a

refusal to procreate. These polar-opposite positions provide a good indication of the Gnostics' ambivalence toward human behavior, and their belief that redemption comes through grace, not good works. Therefore either asceticism or debauchery might be the right path for an individual at a particular time, depending on the state of their Gnosis, their current holistic apprehension of existence.

The fact that the Gnostics were persecuted by the Romans along with the Christians led them to become more and more secretive. Their long-hidden documents have at last come to light, in an age that can appreciate and apprehend more clearly the forces activating the stories they used to explain life.

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Goethe, Johann Wolfgang von (17491832) Goethe's *Faust* ranks with John MILTON's *Paradise Lost* and DANTE's *Divina Commedia* as the spiritual manifesto of a great poet of an epoch. Goethe worked on

Faust for sixty years, leaving parts of it to be revealed only posthumously. Its poetic heights, virtuosity, breadth and complexity, gripping drama, and philosophical vigor are unparalleled in the German language, and rank it among the world's greatest literary achievements. *Faust* is the story of a genius whom the devil can make sport of, who sells his soul, sins, repents, dies, and is finally redeemed. *Faust* projected a sublimely noble aspiration of the human spirit, but Goethe did not glorify him; nobody can miss his sinister side. Even before his association with the Evil One, Faust is labeled a "superman" (*Ubermensch*), deeply ironic given subsequent German history.

In a poem called "Dedication" at the head of his collected poems of 1794, the poet describes being dazzled by an apparition whom he recognizes as the Goddess of Truth, comparable to SOPHIA. She says to him:

You see how necessary it was to reveal only a small part of my essence to you. Scarcely having overcome the crudest error, scarcely having mastered thy first childish willfulness, thou deemest thyself straightway a superman who can afford to ignore the ordinary duties. Art thou really so different from the others? Get to know thyself. Live in peace with the world.

Faust acts out a next step toward the development of national self-consciousness, indeed of the self-consciousness of mankind. (Thomas Mann's esteemed novel *Doktor Faustus* [1945], composed during the final years of the Nazi era before the ultimate collapse of Germany, pursues the problematic identification of the Faust legend with both the German genius and the German nation, noted by Carl G. JUNG and others in a cautionary tone throughout the twentieth century.)

Like his English contemporary William BLAKE, Goethe's vision was iconoclastic in its approach to good and evil. The Prologue in Heaven (probably written in 1799, after Goethe had read *Paradise Lost*) shows God being presented by MICHAEL, RAPHAEL and GABRIEL with a sublime status quo. MEPHISTOPHELES enters as a court jester and asks the Lord about mankind's wretchedness. God mentions Faust, "my serf," and agrees to let Mephistopheles try to sway him. Faust is "doctor" of all knowledge of all the realms, but takes no solace from this fact.

Goethe's faith in the future of mankind was unshakable, but at the same time he was no sentimentalist. He saw the struggle between good and evil as engendering the forward direction of evolution; even evil can be a vehicle of objective progress. Mephistopheles says that he himself is "a part of that force which always wills evil and always produces good."

The seeds of good can lie hidden in evil, but at the same time, there can be something evil in the most lofty feeling. This balancing on the razor's edge is what constitutes the inner drama of *Faust*.

We meet Faust as he is falling into despair with weariness and emptiness, despite his possessing immense knowledge and magical power. He has been rebuffed by the Earth Spirit, the lesser deity that dwells in the earth. He is miffed that he, "godhead's likeness," "more than cherub," has been "withered" by the Earth Spirit's rejection. Faust is about to commit suicide when Easter bells and a chorus of angels interrupt him. When Mephistopheles arrives on the scene the seduction of Faust via his limitations begins, and they are off on their "superman" adventures, including: "the depths of sensual life" which eventually destroys Gretchen, an innocent woman who loves him (after a witch has restored youthful vigor to him); attending a Witches Sabbath; and watching Gretchen die and

pray to the heavenly hosts for protection as a voice proclaims that she is redeemed even as Mephistopheles insists she is damned.

As Part II opens, it seems to be several lifetimes later. Faust wakes in a charming landscape with fairies and ARIEL (the same spirit of the air from Shakespeare's play). Mephistopheles next takes Faust to Greece for an inside view of an emperor's life, lovemaking with Helen of Troy, frolic among the gods, satyrs, fauns and nymphs. His steady movement to damnation contrasts with the glories of knowledge and sensuality. After Faust dies he is buried by angels and demons.

In Act V the heavenly angels confront Mephistopheles and his devils, to seize Faust's soul and carry it off to heaven. In the epilogue, male and female saints and blessed children sing of God's plan as the ranks of angels comment on the ascent of Faust's immortal essence. Gretchen is heard among the chorus of penitent women, and Faust's soul is received by the Sophia-like "Woman Eternal."

Both Goethe and his contemporary, the philosopher Georg Hegel, held the Enlightenment conviction that the human race would be capable of indefinite perfection once it had freed itself from the fetters of the Middle Ages. Goethe wrote in a letter: "Man must be ruined again. Every exceptional man has a certain mission. Once he has done so, he is no longer needed on earth in this figure." Hegel wrote: "From the struggle, from the destruction of the particular, the universal results." So for Goethe and Hegel both, the unceasing progress of the human species results from a chain of individual tragedies. The tragedies occurring in the microcosm of the individual only serve to disclose in the macrocosm the ceaseless progress of the species. "Man ever

errs the while he strives," says the Lord to Mephistopheles. This is the factor common to both Goethe's *Faust* and Hegel's *The Phenomenology of Mind*.

Mephistopheles is simply a subordinate representative of the libido (naked greed for gold, and naked sexuality), but precisely because he stands lower than Satan in the hierarchy of the netherworld he is more spiritualized than Satan. He must elevate the diabolical principles to a sufficiently high level of spirituality and sublimate them in order to tap into the inner problems of Faust. Mephistopheles transforms the satanic wisdom into human language, as when he says: I gave him to understand that life is properly given to us to live. While we have life, let us be alive!" Or as Blake puts it: "Energy is eternal delight."

Like Blake, Milton and other great poets, Goethe too was a visionary. He said (in *Conversations with Eckermann*):

> All supreme productivity, every important observation, every invention, every great idea that bears fruit and has lasting effect, stands not in anyone's power and is above earthly force. Man must regard these things as gifts from on high, as pure children of God, and he must receive and venerate them with joyful gratitude. It is related to the daemonic which can overpower him and do with him as it pleases and to which he gives himself up unconsciously, while believing himself to be active under his own power. In such cases man can often be regarded as the tool of a higher world government, as a vessel that has been found worthy to receive a divine influence.

No doubt Goethe considered Faust a "higher tool."

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Graham, Rev. Billy (1918) Prominent American Protestant evangelist, who has believed in angels and has spoken and written about them for years.

Reverend Billy Graham's classic book *Angels: God's Secret Agents*, written in 1975 and revised in 1986 (the second edition was republished in 1994 under the title *Angels*), outlines his belief that angels are with people at all times and all places. In it, Graham comments on the rise of evil, Satanism, UFOs and other supernatural phenomena, but bemoans the lack of interestat least in the mid-1970sin the existence and power of angels. Angels, he says, act on God's behalf to perform supernatural feats of healing and salvation, to provide comfort and guidance at death, to fight the Devil's evil intentions, to serve as God's messengers and to dispense justice as God's avengers. By 1995, the book had more than three million copies in print, in two editions.

Graham has been an evangelist nearly all his life. Born William Franklin Graham on November 7, 1918, he was ordained a Southern Baptist minister in 1939 and received his first church in Western Springs, Illinois, in 1943. Since that time Graham has founded various religious and evangelical organizations, written several books and columns, and produced the "Hour of Decision" radio broadcast. He has spoken to hundreds of thousands at Billy Graham Crusades over the years and reached millions more by television. He enbodies Christian living for many, having never been implicated in the scandals that have soiled the reputations of other televangelists.

Graham uses Scripture to describe the angels' characteristics and how they differ from humans. He notes the ironic situation that while humans were created lower than the angels, the angels were created to serve humankind, who are the only real heirs to salvation. Graham asks how can angelsholy beings that know no sinbe redeemed at the Final Judgment by people who were first sinners? He comments that although the angels serve God and His son Jesus, they do not fully comprehend Jesus' power as Savior. Nevertheless, until that day, angels remain superior to humans.

Graham says that God is not "Father" to the angels because they cannot look to Him for redemption from sin: They are not sinners. And while there is eventual redemption for sinful man, the sinful angels were not enticed as Adam and Eve were into sin, so they cannot be forgiven their choice to defy God. As God's ministering spirits, angels will remain exalted at the Final Judgment, but only man, who has tasted death, can receive everlasting life. And while Graham reports that the angels rejoice each time someone accepts Jesus as his or her savior, they cannot personally attest to the saving grace of God, as they have never experienced the need for such salvation. Neither do they receive the Holy Spirit, for the same reason.

Based on Jesus' observation in Matthew 22:30 that at the resurrection men neither marry nor are given in marriage but become as the angels in heaven, Graham deduces that angels neither marry nor procreate. (Mother Ann Lee, founder of the United Society of Believers, or Shakers, used the same passage to convince her followers that humans should not marry or procreate.) Graham believes that since the obedient angels do not die, their numbers are fixed. Although medieval scholars tried hard to count them, Graham simply says that the host is innumerable. (See NUMBERS

OF ANGELS.) They do not need food, but when occasionally in human form they eat and drink. (See EATING AND ANGELS.) Milton, on the other hand, had the angel RAPHAEL tell Adam that not only do angels eat and drink but they make love as wellan idea singular to the great poet.

Graham ascribes great knowledge and power to angels, but they are neither omniscient nor omnipotent. They cannot be in more than one place at one time. They do not know when the Lord will return to make His Final Judgment. But at that time, one angel, probably MICHAEL, will take a chain and bind SATAN, throwing him into the bottomless pit. And while the heavenly choirs may refer only to the various ranks of angels, Graham believes that the angels' capacity for praise does make them singers.

The angels' work is personal, Graham believes, ministering to a particular group or even one individual. He cites the biblical struggles of JACOB with angels, the angel who closed the lion's mouth and saved DANIEL, the angels who appeared to ABRAHAM and MOSES, the angels who ministered to the disciples after Jesus' resurrection.

Graham tells of a woman and her daughter who called on the angels for protection in the Nazi concentration camp at Ravensbruck. The angels, the woman believes, shielded her and her daughter and allowed them to keep their woolen underwear and a small Bible. While everyone else in line was

searched, the guards appeared not even to see the woman and her daughter and their hidden "treasure."

Angels protect everyone, whether they are Christians or not, according to Graham. They also stand in judgment, warning of God's power, and carry out His dreadful commands against the wicked. Graham cites the near destruction of Jerusalem after David counted the Israelites, the angel who killed all the Egyptian firstborn before the Exodus, the angels who will separate the good from the evil at the Final Day.

Principally, however, angels are messengers. They brought the message of Jesus' conception, His birth, the birth of John the Baptist. They spoke to the apostles and directed them to people who were eager to accept the gospel of Jesus. Angels announced Jesus' resurrection to the women at the tomb, and explained the Ascension to the bewildered disciples. Graham says that angels also will prophesy and bring the message of upcoming salvation to a weary world.

Perhaps the angels' greatest ministry, according to Graham, is to help the dying cross over into their new life. Often described today as NEAR-DEATH EXPERIENCES, several stories of the dying seeing Jesus and a light ahead are recounted by Graham. Most often He is surrounded by angels. Angels also bring balm to the bereaved, helping them to deal with loss and giving them hope of the life to come.

Finally, Graham issues this warning: Remember that evidence of the Devil is everywhere, but do not let the sometimes overwhelming presence of evil lead man to gorget the holy angels.

They are a mighty force for good, and a bright promise that God's goodness and mercy will overcome.

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Green Hope Farm Garden in Meriden, New Hampshire, similar in concept to FINDHORN and PERELANDRA, in that its activities are guided by intelligent forces in nature called variously devas, angels, nature spirits and elementals. The garden is privately owned and is sometimes open to the public.

Green Hope Farm was founded by Molly and Jim Sheehan. Molly Sheehan, a longtime gardening enthusiast who grew up on a farm in Connecticut, experienced a psychic opening in 1984, and began a spiritual quest that led to communion with the devic and angelic kingdoms. One day something shifted in her consciousness, and she began to receive "little messages" from the plants. She was then able to identify the voices as those of angels, devas and elementals, who began to give her gardening guidance. They told her what,

how, and when to plant, how to cultivate, and also how to design gardens.

Sheehan prefers not to precisely define the beingssuch terms as "angels" and "devas" are human labels, she saysbut defines them only as "a spectrum of energy" whose nuances can be detected by shifts in vibrations. She senses that devas possess a "bigger" energy than do angels, and are more evolved. But there are contradictions, for the energy of the archangel MICHAEL is bigger yet.

Initially Sheehan spent hours in meditation in order to communicate with the intelligences. Over time she perfected her ability so that communication became easier, especially through automatic writing.

Sheehan says that the purpose of Green Hope Farm is to demonstrate how the angelic, elemental and human kingdoms can work harmoniously together and with God. The angelic kingdom holds the vision and divine plan for the place, and imbues the human kingdom with love and inspiration. The elementals bring the divine plan into physical form, using humans as their "hands and feet."

There are three principal angels who work closely with Sheehan and others engaged in the work: Thela, Sheehan's primary contact; RAPHAEL, who holds the energy of love at the land; and Immanuel, who holds the energy of wisdom. In addition, input is provided by Ascended Masters and by Pan, chief of the nature spirits.

Deva departing the gardens, top of photo
(reprinted courtesy of Molly Sheehan)

The gardens are carefully planned according to geometric shapes, and careful planning also goes into what will be planted and when. Geometric shapes are believed to be crucial, for they determine the different healing energies that will manifest. Shapes change every season. Visitors attest to sensing the different energies, and some persons have reported experiencing the healing of physical disorders after spending time in the gardens.

Some of the produce is used to make essences, similar to Bach Flower Remedies. Many of these are said to facilitiate the development of higher powers of consciousness.

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Grigori See SONS OF GOD.

guardian angel An angel who is attached to a person from birth to death, providing constant guidance, protection, and companionship. The concept of guardian spirits is ancient and universal; guardian angels are particularly prominent in Catholicism.

The Judeo-Christian guardian angel evolved from the guardian beings of other cultures, such as the *fravishis* of ZOROASTRIANISM and the *kari-bu* of the Babylonians. The latter were winged half-beast, half-human creatures whose special function was to guard temples, homes and buildings. The Greeks had their daemons and the Romans their genii (see GENIUS). In tribal societies, guardian spirits and

Victorian postcard of guardian angel
and children

spirit guides are an approximate equivalent of the guardian angel.

Guardian angels are not expressly named in the Bible, but the concept of personal angels is established in various passages. In the first book of Genesis (32:1), we find that "Jacob went on his way and the angels of God met him," implying that he had personal angels protecting him on his journey. In Psalm 91:1113, we are told that God "will give his angels charge of you to guard you in all your ways. On their hands they will bear you up, lest you dash your foot against a stone. You will tread on the lion and the adder, the young lion and the serpent you will trample under foot."

In Acts 13:617, St. Peter, imprisoned by Herod, is freed by an angel who wakes Peter up, causes the chains to fall off of him, and takes

him outside. Peter thinks only that he is having a vision. Once he is in the street the angel vanishes, and Peter realizes that the experience was real. He refers to the angel as one of God's: "Now I am sure that the Lord has sent his angel and rescued me from the hand of Herod and all that the Jewish people were expecting" (13:11). But when Peter shows up at the house of Mary, mother of John, people mistake him (apparently) for his own personal angel. Rhoda the maid announces he is at the gate, but the people present in the house say, "You are mad. It is his angel!" (13:15) Peter convinces them it is himself in the flesh.

Jesus also refers to the personal angels of children: "See that you do not despise one of these little ones; for I tell you that in heaven their angels always behold the face of my Father who is in heaven" (Matthew 18:1011).

The church fathers agreed about the existence of personal, or guardian, angels. For example St. Basil the Great, citing Matthew 18:1011, said that "each one of the faithful has an Angel who directs his life." St. John Chrysostom concurred. They disagreed, however, over whether pagans and the unbaptized were entitled to guardian angels, and also when exactly a guardian angel assumed his duties with regard to a human's life. ORIGEN, commenting on Matthew, believed that only the faithful receive guardian angels, and at one time even opined that adults in general do not have them, because Jesus referred only to children. Saints Basil and Cyril of Alexandria likewise believed that only the faithful qualified. St. Jerome made no distinction between souls of the righteous and souls of sinners, but agreed with St. Basil that mortal sin would put guardian angels "into flight." St. Ambrose said that God sometimes withdraws a guardian angel in order to give someone the "opportunity" to struggle alone, and thus gain more glory. St. Thomas AQUINAS qualified that view by stating that he did

not believe a guardian angel would completely abandon a person, but might leave temporarily. Some church fathers believed that the guardian angel was installed at baptism, while others, such as Aquinas, Jerome, and St. Anselm, believed that the angel appears at birth.

The Catholic church has taught, from the Middle Ages on, that every person has a guardian angel. There are no exceptions for any reason, whether of race, age, religion, sex or virtue. Even the most wicked people on the earth have guardian angels. While guardian angels protect and guide, their ultimate purpose is to enlighten and help the soul to achieve salvation (thus it could be argued that the wicked need guardian angels more than the righteous). Hebrews

1:14 states: "Are they [angels] not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation?" And 1 Timothy 2:4 notes that God" desires all men to be saved and to come to knowledge of the truth."

The Catholic church teaches that guardian angels watch over humanity as a shepherd watches his flock. Jacob's ladder (Genesis 28:12) provides testimony to this; his dream shows angels descending from heaven to protect and ascending to sing praise to God (see JACOB). Angels are joyful, and happy to promote the welfare of human souls, for it is the will of God and angels serve God. The church further teaches that the dignity of one's angel depends on the dignity of the person. Ordinary Christians have one of the lower order of angels, while priests, bishops, kings, etc. have nobler spirits to guard them. Feasts of the guardian angels are observed on October 2 and in some places on the first Sunday of September.

There are six basic ways in which guardian angels help people:

1. *They put good thoughts into minds, and move will to what is good.* Although angels manifest when necessary, such as their appearance to the shepherds at Bethlehem to announce the birth of Jesus and their appearances at His tomb and after His ascension, guardian angels generally influence us without beeing seen or heard. They accomplish this through "secret impulse," or what otherwise would be described as intuition. They incite pious and salutary thoughts and desires and, when necessary, fear of God's judgment. Guardian angels correct us when we stray.
2. *They pray with us and for us, and offer our prayers and our good works to God.* It is not that God doesn't hear us when we pray, but the angels mingle our prayers with theirs and thus make them "more acceptable to God." Aquinas, who wrote extensively on angels, observed that angels help us obtain all the benefits that we receive from God.
3. *They protect in danger.* Certainly guardian angels rescue us from the dangers that beset us in the physical world, but their chief task in this

regard is to protect us from the "snares of the devil." It is urged that the care of our guardian angels is solicited at all times, especially before a journey (see RAPHAEL) or the start any new enterprise.

4. *They reveal the will of God.* Among the biblical examples of this are Abraham's attempt to sacrifice ISAAC, in which an angel stays his hand at the moment of slaughter (Genesis 22:1112); the angel who interprets the word of God for the prophet Zechariah in the Book of Zechariah; and Gabriel's annunciation to Mary of the birth of Jesus (Luke 1:2838). The appearance of angels in such circumstances often causes fear initially, but that soon gives way to joy and consolation. With evil angels, the effect is the reverse: they engender feelings of consolation at first, which then disintegrate into fear and confusion. The way to obtain the protection of guardian angels is to imitate them by living a holy life, to honor them and to always invoke their aid. They are attracted to innocence; evil drives them away just as smoke drives away bees. The church advocates that people express their appreciation to their guardian angels.
5. *They receive and protect the soul at the moment of death.* Origen states that the "celestial escort" receives the soul at the moment it leaves the body. The guardian angel guides it to the afterworld, protecting it from the onslaught of demons who attempt to steal it away to hell. This role of psychopomp overlaps with that of the official ANGEL OF DEATH, one of the many titles held by MICHAEL. The biblical basis for this belief can be found in Luke 16:22, concerning the death of the beggarman Lazarus: "The poor man died and was carried by the angels to Abraham's bosom." (The rich man who refused to feed Lazarus, meanwhile, died and went to hell, and was refused mercy by Abraham.)
   According to Catholic belief, if the soul goes to purgatory, the guardian angel visits it frequently to bring relief and comfort. When the soul becomes purified of all debt of sin, the guardian angel will, at the request of MARY, Queen of Angels, fly it to heaven, accompanied by jubilant martyrs and choirs of angels.
   Numerous liturgical prayers to guardian angels ask for their presence at the hour of death.

6. *Guardian angels praise God.* Angels continuously sing the glory of God, and encourage humans to do the same.

Various popes have publicly acknowledged their close relationship with their guardian angels, and have advocated that others cultivate the same (see Popes PLUS XI, PIUS XII and JOHN XXIII).

The literature of the Christian saints contains numerous encounters with guardian angels (see ANGELOPHANY). Descriptions speak of guardian angels who were not always cheerful but capable of remonstration, and, in accordance with the opinion of St. Ambrose, even withdrawal of presence whenever the saints in question acted in a displeasing or ungodly manner (see St. FRANCES OF ROME).

St. Francis de Sales and St. Paul of the Cross, prior to preaching, would silently address the guardian angels of everyone present, and ask that the listeners be well disposed to what they were about to say.

Padre Pio (a popular Italian priest renowned for his bilocations and healings, but not canonized), following the advice of Pius XII, had a constant and close relationship with his guardian angel. Lore has it that God used to the angel to make it possible for Pio to understand foreign languages he had not learned, and to have clairvoyant knowledge of secrets within the heart (especially useful to him when hearing confessions). Pio would tell people that whenever they were in need of his prayer, they should address his guardian angel through their guardian angels. One story goes that a busload of pilgrims, en route to San Giovanni Rotondo where Pio lived, got caught at night in a violent lightning storm in the Apennine mountains. They followed his advice and weathered the storm unscathed. When they arrived the next day, and before they could tell their story, Pio announced that he had been awakened by his guardian angel during the night and had prayed for them.

Similarly, Theresa Neumann (not canonized) used her guardian angel (she saw hers and the guardian angels of others standing off to the right of their human charges) to discover

cover whatever she needed to know about the secrets and hidden lives of her visitors.

Aquinas acknowledges that the mere presence of our angels influences us for the better; however, if we are not aware that we are being enlightened, then we are not enlightened. St. Ignatius of Loyola observed that the more we advance ourselves spiritually, the more we are able to discern the subtle influences of our angels, and thus the more receptive we are to their help. St. John of the Cross opined that when we attain higher spiritual levels, we no longer need the mediation of angels, but obtain our enlightenment directly from God. Not only are angels no longer necessary, but words, forms and images fall away as well.

People are not the only recipients of guardian angels; the early church fathers assigned a particular angel to the stars and everything in the heavens, to everything in the natural world, and to the elements. Aquinas thought that to be rather exaggerated, but opined that there were guardian angels for every species of living things, and for nations, cities, churches and communities. The heads of state and church thus had two guardian angels, one for themselves and one for their offices. Earlier, Clement of Alexandria supported the idea of guardian angels for countries and cities, but said they "perchance" might be assigned to some individuals as well.

The Angel of Hope
(reprinted courtesy of U.S. Library of Congress

The existence of guardian angels of nations is established in Deuteronomy 32:8: "When the Most High gave to the nations their inheritance, when he separated the sons of men, he fixed the bounds of the peoples according to the number of the sons of God." (The term SONS OF GOD is a reference to angels.) Other biblical references to guardian angels of nations refer to them as "princes." Daniel 10:13 refers to the "prince of Persia" and to the archangel Michael as "one of the chief princes."

St. Paul's vision of the "man of Macedonia" in Acts 16:9 is widely interpreted as referring to the guardian angel of Macedonia: "And a vision appeared to Paul in the night: a man of Macedonia was

standing beseeching him and saying, 'Come over to Macedonia and help us."

Modern popular thought sees guardian angels as being ever-present and ever-loving beings. See DEVOTIONAL CULTS.

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guardian spirit A spirit that protects individuals, tribes and clans, or provides magical or shamanic power. In terms of their abilities, guardian spirits are the approximate equivalent of angels; however, they usually have animal forms, which stems from a deep belief that humans and animals are related to one another.

The purpose of guardian spirits is to help in the spiritual development of a person, and to provide sources of spiritual and psychic power. Other names for them are totems, power animals, spirit helpers, tutelary spirits (in Siberian shamanism), assistant totems (among Australian Aborigines), "spirits of the head" (used by the Vasyugan of Siberia), and *nagual* (used among Mexican and Guatemalan shamans, from the Aztec term *nahualli*).

Guardian spirits are considered to dwell literally within the body, rather than exist externally. Unlike the GUARDIAN ANGEL, who comes to one at birth and remains with one until death, guardian spirits may change during the course of a person's die, depending on spiritual development and needs.

Like angels, guardian spirits represent the human conscious and the unconscious, what is obvious and what is hidden. They are sources of knowledge, wisdom and inspiration, and help human beings to connect to otherworldly realms. As intermediaries between the physical world and the Creator, or "Great Mystery," they are sources of power that can be tapped by the individual.

Guardian spirits can shapeshift to other forms, including human, when necessary. This somewhat parallels the ability of angels to appear disguised as human beings (however, angels are often ascribed a human appearance, anyway). The innate animal form of a guardian spirit represents the collective power of an entire species or genus, which has magical powers that enables the guardian spirit to perform extraordinary feats. Guardian spirits can converse with humans, regardless of their form.

Beliefs about guardian spirits vary. In many tribes it is more important for males to have guardian spirits than females. Such spirits are acquired during rites of passage into adulthood (which are more elaborate for males than for females) and during vision quests. Males who do not acquire guardian spirits will suffer weakness and failure in life.

Some tribal societies have totem guardian spirits which protect entire tribes or clans on both a collective and individual basis.

In shamanic cultures, shamans must acquire guardian spirits, who empower them with magical powers, in order to function in their roles. The guardian spirits share much in common with angels in terms of their powers and roles. The guardian spirit serves as the shaman's "power animal," or his alter ego. When the shaman enters an altered state of consciousness he merges with his power animal and uses it for guidance. It accompanies him on his journey to the Underworld, where he searches for sick or lost souls, or on his mystical ascents to the sky, where he goes to obtain revelation and prophecy.

Guardian spirits do not remain with a shaman throughout his life, but change as the shaman grows spiritually and acquires new powers.

The term "spirit helpers," also found in shamanic cultures, generally refers to minor powers with specialized functions, as the healing of specific illnesses or diseases. The spirit helpers are used collectively by a shaman, who in turn works with his guardian spirit, or power animal.

Communication with the guardian spirit is made through ecstatic dancing, in which the dancer enters a trance state and assumes the form of the animal, and also through drumming and chanting, and in meditation.

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H

Hagar The Egyptian handmaid of Sarai (Sarah), wife of Abram (ABRAHAM), was aided by an ANGEL OF THE LORD in her times of distress. The story is told in the Old Testament Book of Genesis 14 and 21.

Sarai is old and childless when she suggests to Abram, who is 86, that he conceive children through her maid, Hagar. Abram agrees. When Hagar becomes pregnant, she considers herself better than her mistress, Sarai. Enraged, Sarai curses Abram. He tells his wife to do as she pleases with Hagar. Sarai punishes the maid, who flees into the wilderness.

As Hagar rests by a spring, an ANGEL OF THE LORD appears to her and inquires where she has come from, and where she is going. When Hagar replies, the angel instructs her to return to Sarai and submit to her punishment. As reward, the angel says he will "so greatly multiply your descendants that they cannot be numbered for multitude" (Genesis 16:10). He also tells her she will bear a son, and should name him Ishmael. "He shall be a wild ass of a man, his hand against every man and every man's hand against him; and he shall dwell over all his kinsmen" (Genesis 16:12).

Hagar calls the angel "a God of seeing," and wonders, "Have I really seen God and remained alive after seeing him?" (Genesis 16:13). The spring becomes known as Beerlaharoi, which means "the well of one who sees and lives."

Hagar follows the angel's instructions. Her troubles, however, are not over; the story resumes in Genesis 21.

Fourteen years later, Sarai bears a son, ISAAC, following a visit by three angels. By the time Isaac is weaned, Sarah (as she was renamed by God) frets that his inheritence will be threatened by Ishmael. She orders Abraham (as he is renamed) to cast out Hagar and Ishmael. Abraham does not wish to do so, but he is reassured by God that Ishmael shall have his own nation. So, Abraham packs up some bread and water and sends the two off into the wilderness of Beersheba.

When the water runs out, Hagar sets Ishamel under a bush. Certain they will die, she cries outloud that she cannot bear to look upon the death of her child. Ishamel begins to cry. God hears the weeping. An angel calls from heaven to Hagar, "What troubles you, Hagar? Fear not; for God has heard the voice of the lad where he is. Arise, lift up the lad, and hold him fast with your hand; for I will make him a great nation" (Genesis 21:1718).

To Hagar's astonishment, she sees a water well. They have plenty of water, and survive. Ishmael grows up and becomes an expert archer. Hagar secures for him an Egyptian wife, and Ishmael lives in the wilderness of Paran.

A haloed angel shows Mary Magdalene,
Salome and Mary the empty tomb of Jesus

The moral of this tale is to call upon your inner strength to survive adversity. The role of the angel here is not to rescue, but to call attention to self-reliance.

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Halaliel See Edgar CAYCE.

halo The halo became a standard feature in sacred art of the angel and of all heavenly beings by the fourth century C.E. The halo signifies divine radiance, and marks membership in the Kingdom of Lightnearness to God.

The ancient Egyptians, Greeks, Indians and Romans used halos to depict supernatural force, mystical states and superior intellect. In Egypt and Greece the halo was associated with the sun and with resurrection. In the Eleusinian mysteries the sacrificed and reborn god, usually Dionysus, was portrayed with a halo.

In Christian art the saints, Jesus and the Virgin Mary wear halos, as do the angels.

In the East, crowns and headdresses substitute for halos, but bear the same significance. A halo or crown also can be

The archangel Michael weighs souls of the dead
(by Johann Weissenburger, *Ars Moriendi*, 1514)

seen as the radiance of the crown chakra, which is prominent in persons of advanced spiritual development.

See WINGS.

hell The underworld, which in Christianity is the eternal home of Satan and the fallen, demonic angels, as well as of the souls of all sinners. The name "hell" comes from the Scandinavian death goddess Hel, whose name refers to her home.

The concept of hell, or a place where souls go after death, probably predates written history. The first extant accounts of a Land of the Dead appear on Sumerian clay tablets found in the valley of the Tigris and Euphrates rivers in what is modern-day Iraq. The peoples from that areaSumerians, Akkadians, Babylonians and Assyrians, collectively called Mesopotamianshave underworlds that share many of those characteristics that reappear in later civilizations and religions: mountain barriers, rivers, boats and boatmen, bridges, gates and guardians, an important tree. Hell, or the Land of the Dead, is somewhere in the Great Below.

The most famous Babylonian epic is *Gilgamesh*, in which Inanna, the Queen of Heaven and Earth (Queen Istar in Akkadia and Astarte in Assyria, both goddesses of fertility), goes to visit her sister Ereshkigal, the ruler of the dead. Inanna seems destined to stay below, until her faithful vizier petitions Ereshkigal to free his mistress. Reluctantly, Ereshkigal lets her go, provided she can provide ransom. Inanna sends her lover, Dumuzi, who then must perpetually stay below for six months and return to the Great Above for six months.

This descent story closely resembles the Greek myths of Demeter and Persephone, Orpheus and Eurydice; the Egyptian stories of Isis and Osiris; the Roman myth of Ceres and Prosperpina; and the harrowing of hell by Christ after the Crucifixion. Such accounts mirror the perpetual changes of season and the resurrection of the soul.

The idea of there being judgment after death may have originated with the Egyptians. In order to reach paradise, or Sekhet Hetepet, the body and soul travel by the boat of Ra, the sun, along the river of the Milky Way, much as later Greek souls navigated the River Styx. Upon disembarking, the dead must pass through seven gates,

each with a gatekeeper, watcher and herald, then enter the Hall of Justice. Thoth, god of wisdom, prosecutes the case of the soul before Osiris the Judge, and the soul may defend itself. Eventually Anubis places the petitioner's heart on the scales of justice, and if the heart sinks lower than a feather from the headdress of Maat, goddess of truth, the soul is eaten by the horrid monster Ammit. Christian parallels are St. Peter as gatekeeper of heaven, and the archangel MICHAEL as psychopomp and weigher of souls.

ZOROASTRIANISM, founded by the prophet Zoroaster (Zarathustra) in Babylon, profoundly affected the development of the Judeo-Christian conception of hell. Zoroastrianism introduced dualism into religion, with the forces of good continually battling the forces of evil. The divine Good, Ahura Mazda ("wise lord"), lives in the Great Above with his seven *Amahraspand*, or angels. Angra Mainyu, or Ahriman ("evil spirit"), the Lord of Lies, dwells under the earth and sends out his *daevas*, or devils, to torment the world. Law, love and light oppose darkness, chaos, filth and death in an epic struggle for man's soul.

In another powerful parallel to Christianity, Zoroaster taught that there will be a final cosmic battle between Good and Evil, and that Evil will be conquered. A savior named Soshyans, born of a virgin impregnated by Zoroaster, will harrow hell, forgive sinners, and facilitate a universal resurrection of the body and reunion with the soul. Hell will be destroyed and the kingdom of God will reign forever.

Similarly, Isaiah 7:14, 9:6 says, "Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel and his name will be called 'Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.'" Revelation 20:710 says:

> And when the thousand years are ended, Satan will be loosed from his prison and will come to deceive the nations which are at the four corners of the earth to gather them for battle; their number is like the sand of the sea. And the devil who had deceived them was thrown into the lake of fire and brimstone where the beast and the false prophet were, and they will be tormented day and night for ever and ever.

By the Middle Ages, hell had become a place of unspeakable horror in Christianity, building upon New Testament

references. Most of the Gospel references to hell occur in Matthew, wherein Jesus warns his listeners over and over again about the certainty of damnation for those who do not believe. Matthew 13:4142 states: "The Son of man will send his angels and they will gather out of his kingdom all causes of sin and all evildoers, and throw them into the furnace of fire; there men will weep and gnash their teeth."

Central to the Christian concept of damnation was the Fall, both the descent into hell by Lucifer and his angelic followers and the fall out of Paradise of Adam and Eve. Jesus also descended into hell to harrow the souls of the just, but ascended in the Resurrection. Eventually the concepts of death, hell, Satan and sin became merged, so that no one would be spared unless he or she had truly believed and lived a godly life. The idea of Original Sin became so strong that few in medieval times expected to go to heaven.

But rather than dismissing hell as an expected eventuality, the church spent a great deal of time trying to frighten people into renouncing the devil. Priests lavishly detailed hell's fires and punishments, and religious art and drama portrayed the many heinous aspects of Satan's minions. The most colorful aspect of such religious theater was the "Hellmouth," or the entryway into the pit of hell. Whereas a ladder might represent heaven, the Hellmouth was an elaborate creation, usually a papier-maché beast's head with wide jaws which opened and closed with winches. Smoke, flames, foul smells and noise emitted from the yawning contrivance, and actors playing demons would dance out on stage from the opening. Very low humor accompanied the antics of the devils. The Hellmouth's finest moment came when Christ

descended through its fetid doorway to release the Old Testament prophets.

Medieval authors wrote extensively on hell. Many took apocalyptic visits through the Great Below, describing in gruesome detail the terrors to be found there and identifying contemporary sinners, usually politicians, tax collectors and corrupt church officials, as some of Hell's more colorful and deserving inhabitants.

Certainly the most famous literary visit to hell was Dante Alighieri's in the *Inferno* (*c.* 1300), wherein DANTE is led by the Roman poet Virgil through the nine levels of hell, narrowing to the final center at Satan himself. The architecture of Dante's *Inferno*, coupled with the author's extensive knowledge of classical mythology and his involvement in Renaissance Italy's turbulent politics, make his the most exhaustive and fascinating portrait of hell. But although the church embraced his vision, Dante's presentation of Hell as allegory, not revelation, paved the way for later intellectuals to reject hell's threat entirely.

By the late sixteenth and early seventeenth centuries the Jesuits had reformed hell into a less dramatic place, devoid of cavorting demons. Instead they made it into a fiery landscape overrun with diseased, repugnant, foul-smelling peasants, merchants, aristocrats and all types of sinners, crowded together (in a favorite image of the day) like grapes in a wine press. Many of the inhabitants were heretics, Protestants, scientists and any other group who had tested the waters of the Reformation.

The English poet John MILTON redefined hell yet again in his mammoth work *Paradise Lost*. Unlike the vision-literature of the past, which concentrated on the tortures of damnation, Milton fleshed out the story of Lucifer's battle with God and the Fall of Adam and Eve. Lucifer is a proud man, jealous of the power God

gives to His Son, and he chooses to fight God rather than obey. When he loses, Lucifer turns his wiles upon innocent Man. Milton's hell is dark and dreary, inhospitable, both frozen and fiery, a parched desert. It is a cavernous underworld, more notable for its separation from God than for its diabolic creatures.

Although fire-and-brimstone preachers still thundered from seventeenth- and eighteenth-century pulpits against sin, death and hell, exhorting their congregations to seek salvation, many intellectuals of the 1700s came to view hell as more Miltonian than Dantean. The mystic Emanuel SWEDENBORG described hell as being a place peopled with monsters and monstrous activities, but one created by those humans who had chosen lives of evil and self-love rather than a place into which sinners were cast. Evil itself was Satan and hell, so there was no need for a separate devilish leader. Sinners made their own misery.

In the nineteenth century, the Industrial Revolution led many to speculate that life itself was hell on earth. There was so much filth, poverty, degradation and economic disparity that many saw no reason to fear a worse place after death. If there was no longer a social contract, no accountability, then anything was possible, even the cruel fantasies of the Marquis de Sade, the horror of Bram Stoker's vampiric count, or even the ghoulish experiments of Mary Shelley's Dr. Frankenstein. In protest against their ugly surroundings, the Romantic poets sought to revive the shining gods and heroes of classic mythology, but they still equated hell with the ravages of misgovernment and poverty they saw all around them.

In modern times, some groups and individuals optimistically reject any and all notions of hell, saying that a just and loving Christ will save all people, not just the godly elect, and that there could be no hell for a loving God. Some follow a Swedenborgian bent,

believing that hell is what a person enters when he or she rejects love and charity. Others believe that at death souls go neither to heaven nor hell but simply into the abyss of nothingness.

See also LITERATURE AND ANGELS.

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Hinduism Hindu cosmology acknowledges not only major and minor deities (*devas* or shining ones), but numerous other intelligences: demigods, spirits, attendants, and a host of infernal and celestial beings. Each *deva* has its different forms and aspects. Hinduism is in essence a nondual system, and thus does not share the Christian conception of absolute evil. For the Hindu aspirant the stages of development that one has yet to confront appear luminous, angelic and can be represented as divinities, while contacts with the stages left

behind hamper progress and appear obscure and evil. The difference between gods (*sura*) and antigods (*asura*) is therefore not one of kind but of degree. According to the aspirant's choices, certain powers will be obstacles or helpers, demons or angels, drag one down or inspire and liberate. The *asuras* are associated with powerful instincts and attachments that keep human beings within the power of Nature.

Asura is a much-discussed term associated with pre-Vedic India, that is, the time before the Aryans began to arrive in the third millennium B.C.E. Later mythology explains the change in the status of the *asuras* in a fashion similar to that of the fall of the angels in Judeo-Christian story. As they multiplied they became jealous of the *devas* and proud; a series of struggles with the gods followed, and they gradually became incorporated with the demons, spirits and ghosts worshiped by the aboriginal tribes, as well as non-Vedic gods of the other Indian populations. However, the functions of *devas* and *asuras* are more mixed than in the Judeo-Christian belief system. Indeed, the *asuras* can win boons from the gods by penance, and if they repent they may end up as great devotees or benefactors of mankind.

Hindu metaphysics takes up questions of "reality" in those ancient Sanskrit scriptures, the Vedas and the Upanishads. The Vedic seers stated what Buddhists, Plato, the Neoplatonists, Sufis and Christian mystics were to observe centuries later: that deities are both projections of our minds and objectively outside us. These divine and/or infernal beings are experienced as outside one's individual ego, but as the consciousness expands, one realizes the god's true nature to be that of the unbounded Consciousness in which

everything exists; the gods are apprehended to be within us, as is everything else in the universe. The infinitely complex web of relationships that is the universe operates through a network of correspondences that connects each part to the whole and links the subtle to the gross levels. The system operates as a vast hologram. Thus each deity, itself an aspect of the universal Consciousness, is at the same time intimately associated with particulars through its connections with elements, senses, names, sounds, colors, diagrams, symbols etc. Traditionally, a devout believer will worship three kinds of deities: the local deity, the family deity and the personal deity.

To the Hindu, the distinction between myth and history, legend and fact, is arbitrary, for the outer world of "reality" and the inner world of "imagination" are equally real, continuously influencing and shaping each other, being mutually interdependent polarities in a unified field that is itself the dream of the Divine. The epic poems the *Puranas*, the *Ramayana* and the *Mahabharata* contain all aspects of Hindu lorereligious, ritual, spiritual, mystical, scientific, philosophical, legal and historicalin their thousands of legends and stories.

Once Vishnu promised the defeated gods the elixir of immortality (*amrita*) if they would temporarily cooperate with the demons and churn the ocean of milk. From this churning rose the elixir, which the gods drank gleefully. Everyone is at some time affected by Rahu "the seizer," who tries to swallow the sun and moon at eclipses because they prevent him from drinking the *amrita* when the ocean is churned. As the ascending node of the moon, Rahu causes many problems in the astrological realm, vitally important for Hindus.

The demoness Vatapi ill-treated sages and was defeated by Agastya, the holy man who brought Vedic rites to South India. A famous victory for good was the defeat of the genie king Mahisha, who took the form of a buffalo, symbol of death, and was decapitated by the warlike goddess Durga. Like many demons, Ravana, the epitome of egotism and greed and the adversary of Rama, could change his form at will. At the climax of the *Ramayana* he almost defeats Rama in single combat, but eventually Rama's magic weapon prevails.

The two main names of the gods, *sura* and *deva*, have also a number of secondary meanings, all indicative of godly qualities: *krda* (play), *vijigisa* (supremacy), *vyapara* (relation), *dyuti* (light), *stuti* (praise), *moda* (joy), *mada* (ecstasy), *svapna* (dream), *kanti* (radiance), *gati* (movement).

The main kinds of *asuras* are *daityas* (genii), *danavas* (giants), *kalakanjas* (stellar spirits), *kalejas* (demons of Time), *khalins* (threshers), *nagas* (serpents), *nivata-kavacas* (wearers of impenetrable armor), and *raksasas* (night wanderers). Serpent kings and queens, *nagas* are half-snake, half-human. They are beautiful, richly adorned and dangerous, and they defend their sumptuous underground cities fiercely against both gods and men. They are the guardians of the scriptures and esoteric knowledge, and often they live underwater.

Beyond the solar sphere are immense spheres that no longer belong to the world of man, representing the transcendent aspects of the Cosmic Being, the boundless powers from which universes are born, the Unknowable. The higher principles, the higher gods, dwell in these supersolar worlds known as "the spheres of the stars." Mountains, trees, rivers, animals have in them a common yet

multiple life, and are guided by conscious beings who are attendants of the earth goddess.

The Adityas (sovereign principles) are the sons of the Primordial-Vastness (Aditi), which is the primal power, the unbroken totality, the boundless heaven. The twelve sovereign principles generally are given as Mitra (solidarity), Varuna (fate), Aryaman (chivalry), Daksa (ritual skill), Bhagra (the inherited share), Amsa (the gods' given share), Tvastr (craftsmanship), Savitr (the magic power of words), Pusan (prosperity), Sakra (courage), Vivasvat (social laws) and Visnu (cosmic law). The regents of the directions are: east/Indra (power, courage), south/Yama (justice, lord of dead), west/Varuna (knowledge), north/Kubera (wealth), northeast/Siva (purity), southeast/Agni (ritual sacrifice), southwest/Surya (the sun) and/or Nirrti (misery), and northwest/Vayu (life, health).

All of these gods and demigods have beings under them who intervene in human affairs under their various dominions of influence. For instance Kubera, god of wealth, has dominion over the *yaksas* (the speedy ones, spirits of the earth), guardians of the earth's treasures. Legend has it that Kubera and the *yaksas* were originally *asuras* (antigods), but withdrew from the *raksasas* (night wanderers).

The Maruts and the Rudras are the divinities of the subtle world, the middle sphere, or sphere of space, situated between earth and sky. The Rudras appear as faithful companions of Rudra-Shiva (an aspect of the third person of the Hindu Trinity, Shiva). They are his friends, his messengers, whom everyone fears. The Rudras are not celestial aristocrats but the working class of heaven. The Maruts (immortals) are a restless, warlike horde of flashy young men, the embodiment of heroism and youthful exuberance.

In time the Vedic polytheistic universe became organized under the Trinity of Brahma the Immense Being, Vishnu the Redeemer, and Shiva the Destroyer/Transformer. Hindu metaphysics associated them with cohesion (Vishnu), disintegration (Shiva), and balance (Brahma). In addition, the tension between the opposites, the creative aspect of divinity, Shakti, the all-pervading divine Energy, had been personified in the great goddess since the early *Rig Veda*. The Trinity was thus one of the divine couples: Brahma and Sarasvati (the Flowing One, goddess of speech, poetry, music, representing the union of power and intelligence); Vishnu and Lakshmi (Fortune, the power of multiplicity); Shiva and Shakti (all pervading active energy), Parvati (Daughter of the Mountain, peaceful, permanent energy, ether personified), and Kali (Power-of-Time); sub-aspects of the gods and goddesses were personified in further versions of the couples.

One manifold name of the goddess as Star, Golden Embryothe cosmic location from which the world developsand the power of hunger (not just for food, but for transcendence) is Tara, who also is worshiped by Jains and Buddhists. Minor forms of the goddess were *yoginis* (ogresses or sorceresses, powers of realization), *dakinis* (female imps, eaters of raw flesh), *grahis* (seizers, witches who cause new babies to die), *bhairavis* (fearful ones, servants of Durga and Siva), and *sakinis* (able ones, female attendants of Durga). *Dakinis* have important functions in Tantric Buddhism, far more elevated than in Hindu lore.

A panoply of demigods (*devatas*), spirits and fabulous creatures also have been featured since earliest Hindu times. The *ghandarvas* (fragrances, or celestial harmonies) and *apsaras* (essences, or

unmanifest potentialities) are the celestial beings born of the centripetal *sattva* tendency, the tendency toward light. They are minor forms of Vishnu. The *apsaras* are essences of the waters, forms that take shape within the causal ocean. In later myth they are represented as water nymphs, eternally young women who are the courtesans and dancers of heaven. They are also called the women of the gods (*surangana*) and the daughters of pleasure (*sumad-atmaja*). They are depicted as uncommonly beautiful, with lotus eyes, slender waists, and large hips and breasts. Through their languid postures and sweet seductiveness they rob those who see them of their wisdom and intellect. *Apsaras* have been known on several occasions to have been sent by the gods to lure from their austerities ascetics who might endanger their supremacy, the most famous such *apsara* being Menaka, who succeeded in bringing down the great sage Vishwamitra.

The number of *apsaras* is large; one source records thirty-five million. They choose lovers from among the dead fallen on the battlefield. They have the power to change their form, are fond of playing dice, and give luck to those whom they favor. They produce madness, and the *Atharva Veda* provides charms against them.

The *ghandarvas* are said to possess limitless sexual power and to be attracted by women. They play the part of lovers, giving or refusing fecundity. Varuna is said to have regained his virility by an aphrodisiac provided by a *ghandarva*. *Ghandarvas'* vibrations soothe and nourish the earth plane. Amorous intelligences, the *ghandarvas* love scented oils and incense, and have given the gift of music to mankind. Their preferred instrument is the *vina*, whose sweet tones refine the emotions of love and devotion.

The *charanas* ("wanderers") are the bardic historians of the heavens. Their speciality is to recount ancient tales, sing the praises of heroes, and teach the arts of dance, at which they excel.

The attendants of Siva are the Ganas, which include all the minor deities that are counted in groups: the Adityas, the Rudras, and the Vasus, which are respectively the divinities of the sky, the atmosphere, and the earth. In addition there are the Visvadevas, the ten Universal Principles, the Satisfied (Tusitas), the sixty-four Shining Ones (Abhasvaras), the forty-nine divinities of the winds (Anilas), the Princely Ones (Maharajikas), and the Means-of-Realization (Sadhyas).

Realized human beings who have attained liberation are known as Siddhas. They are perfect and blessed spirits, also defined as divinities, but there remains a difference between beings who have become deities after having been through the bondage of life and gods eternally unbound. The human being may dissolve into Basic Nature, while a divinity is forever free.

Ribhus are men who attain immortality by performing with skill a large number of propitiatory rites; they are guardians of the ritual sacrifice, clever craftsmen who dwell in the solar sphere. Vidyadharas resemble men but have magic powers and can change form as they fancy. Generally, they are benevolent aerial spirits. They can marry humans, who then themselves become Vidyadharas.

Village-angels (*grama-devata*) and village-goddesses (*grama-kali*) are local tutelary deities. The latter are also divinities of forests. Many temple guardians are fabulous hybrids, *yalis*, often the heraldic emblem of the temple builder. They combine the attributes of various powerful creaturesdragons, elephants, lions, horsesand usually are shown destroying enemies, with the pop-eyes of a god

expecting blood sacrifices. Tree spirits (*yakshis*) abound in both Hindu and Buddhist art, as fertility icons and protagonists in myths and legends.

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Hodson, Geoffrey (18861983) English clairvoyant and Theosophist who wrote more than forty books on the occult and, most especially, angels and nature spirits. Geoffrey Hodson believed he was contacted by the angels in the mid-1920s, and he spent much of the rest of his life trying to see angels and understand their universal wisdom.

Hodson was born on March 12, 1886 in Wainfleet, Lincolnshire, England to a family of yeomen farmers. He was the oldest of five children. When he was 15, his family suffered hard times, and he was forced to quit school and go into business to earn a living.

During his childhood years, he had several psychic experiences that showed natural clairvoyant abilities. Perhaps these experiences led to his early interest in metaphysics. He sampled Spiritualism, but it did not appeal to him. Around 1912, he heard Theosophist Annie Besant lecture on "The

Great White Brotherhood," and decided to join the Theosophical Society lodge in Manchester. He later became an important figure in the society.

From 19141918, Hodson served as an infantry trooper for the British in World War I. In 1919, he resumed a civilian life, marrying Jane Carter, whom he had met during his military training. The couple lived in Preston.

The Hodsons would take frequent trips to the countryside, researching local fairy and nature spirit lore. These experiences opened Hodson's awareness of the angelic realms.

In 1924, Hodson began a series of clairvoyant experiments at the behest of the London Research Group of the Theosophical Society. He and his wife moved to London. For the next five years, he worked in the clairvoyant diagnosis and occult treatment of disease. He invoked divine and angelic aid for patients. Also, he used his clairvoyance in researching angelology, embryology, anthropology, geology, psychology, physics and astronomy.

In 1929, Jane fell ill with multiple sclerosis. Her illness, however, did not prevent the couple from touring America for three years, during which time Hodson lectured and pursued studies of occultism and Native American history and archaeology.

Hodson's fame as a clairvoyant spread, and international lecture invitations arrived. The couple traveled around the world. Hodson distinguished himself in the 1960s when he used his clairvoyance on fossils found in South Africa.

Deva
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The Hodsons settled permanently in New Zealand. Jane's health deteriorated, and she died on October 27, 1962, in Auckland. Hodson later married Sandra Chase, a friend of the couple who took care of Jane during her long illness.

Hodson's later years were full of international travel, lecturing, research and writing. He wrote forty-seven books, plus scores of articles and pamphlets. He became active in animal welfare rights. From 1953 to 1955 and in 1961, he served as director of studies of the Theosophists' School of the Wisdom in Adyar, India. He was

awarded the Theosophical Society's Subba Row gold medal for his contributions to theosophical literature.

Hodson began his angel research in 1921. In 1924 or 1926 (Hodson gives both dates in two different books), he was sitting quietly on a hillside in Sheepscombe, Gloucestershire, gazing at the countryside. Through meditation Hodson hoped to enter nature's hidden life and see fairies, gnomes and other spirits at work. Suddenly the skies were filled with light, and his consciousness was completely subsumed by that brilliant radiance. Gradually he became aware of a shape, a "Heavenly Being," within that light, who blended its mind with Hodson's to impart the wisdom of the universe. Hodson claimed he was completely awake and able to write. The Being, who called itself Bethelda, was godlike, beautiful and majestic, yet at the same time quite passive and impersonal.

Bethelda explained to Hodson the organization of the Heavenly Host, their purposes and activities, and the close relationship angels have to maneven though most of mankind is completely blind to the angels' ministrations. The angels stand ready at all times to foster cooperation between themselves and mankind to uplift the human race. But, Bethelda told Hodson, man must quietly listen and watch. If man's consciousness melds with that of Nature, concentrating on purity, simplicity, directness and impersonality, he will perceive the angels, for they are always there. Angels have no personality separate from the Divine Will, and are ministers and messengers of the Divine Ideation. They were present before mankind and are not the spirits of deceased humans.

In Hodson's book *The Brotherhood of Angels and Men*, published in 1927, he organized the angels into the following categories, groupings he believed were the easiest to contact by man and the most beneficial.

The Angels of Power are those able to teach men and women how to release the deeper levels of spiritual energy within them and to inspire them to infuse their entire lives with the angels' fiery and motivating energy. These angels are attracted to ceremonial and religious functions and use such gatherings as channels for their power. If the mental attitudes of all participants in a ceremony are in harmony, the angels' ability to transmit this energy is increased.

The Angels of Healing are these that work tirelessly to heal the sick and injured, stand ready to provide a healing touch, suffer with those who are dying, and offer consolation to the bereaved. Healing angels serve under RAPHAEL, whom Hodson identified as an archangel. Unfortunately, too few healing angels actually get the chance to help mankind, for overcoming the barriers erected by mankind's closed minds and hearts dissipates the energy necessary for healing.

The Guardian Angels of the Home are those that delight in man's labors, the laughter of children, the warmth and security of shelter and sustenance. They guard against danger and disease, against strife and discord, and hear each simple prayer. Harmony and love are their watchwords.

The Builder Angels are those that supervise the creation of all forms and worlds, from the greatest planetary system to the smallest grain of sand. They take on the universal Archetypes, the patterns for all life forms, and aid in the incarnation of each being. Angelic organization is quite hierarchical, and builder angels especially have their assigned levels of work and responsibility.

At the point of human conception, the angels take the divine emanations from the Word and attach the cells of the person's physical and his etheric, or spiritual, bodies together. At childbirth, Builder Angels working under their Queen help mothers to deliver children in joy, not pain. Hodson does not identify the Queen as the Virgin Mary per se, but describes her as a Holy One who has won freedom from the burdens of the flesh and ascended to the Angel Hosts. In the name of Him (most probably Christ) whom she bore long ago, she uplifts all womanhood and stands ready, through her angelic assistants, at every human birth.

The Angels of Nature breathe life into the Builders' creations. This order's hierarchy includes the lower nature spirits, such as brownies, sylphs, undines, gnomes and salamanders, who control agriculture, the growth of fruit and flowers, the formation of earth and minerals, water and fire. Hodson said that if man would only understand these spirits' presence and influence, he could learn to control the weather and other natural disasters.

The Angels of Music embody the creative Word of God and the expression of His divine Voice. They sing God's Word, sounding like a million harps or the rolling of the sea. Their songs emanate from the center of the Universe in great, glorious waves, giving harmony to the world and providing the radiance of light and sound which is the Voice of God. Their mission is to pour forth this heavenly music; it is up to mankind to hear.

The Angels of Beauty and Art express the perfect beauty of the Absolute Divinity that is in everything. They help the Builders to hone and perfect each form so that even more loveliness is revealed. Beauty is eternal, and one of God's most treasured offerings. Each time mankind attempts to create anything, no matter how insignificant, that object or act should be judged beautiful. And when that search for the beautiful becomes man's permanent aspiration, he comes closer to the angels at the Hand of God.

Bethelda told Hodson that in order to foster this brotherhood between angels and men, humans must take the initiative. For their part, the angels always are ready and eager to work with mankind. But in order to build a bridge of communication, first there must be more humans willing to try. They must be quiet and listen to Nature, approaching it from within as well as from without. They must practice such angelic communication daily, always choosing the path to the highest sensibility.

Ceremony and ritual are very important. Supplicants would be wise to set up a shrine exclusively for the invocation of the angels, decorated with religious symbols, pictures of the

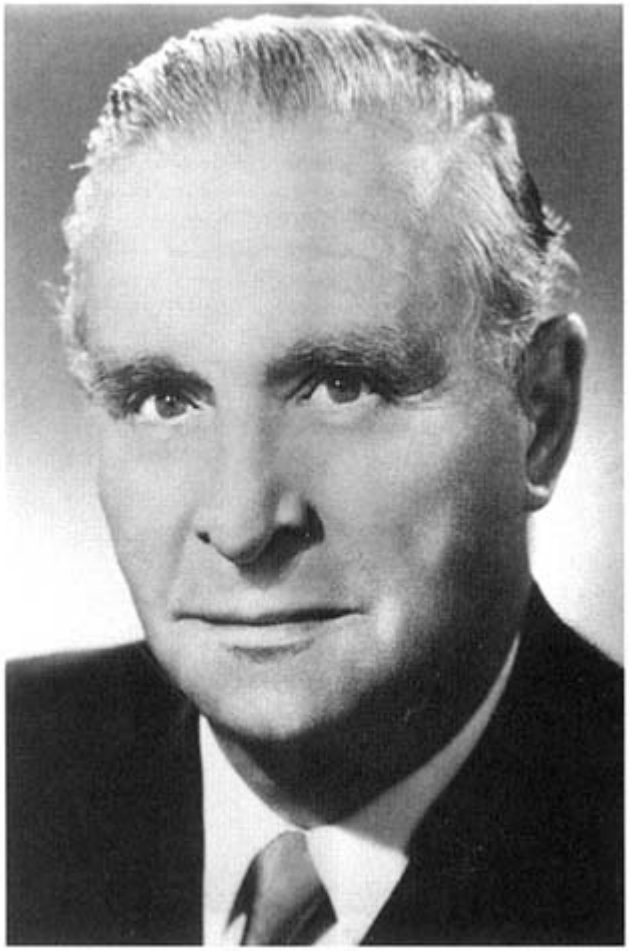

Geoffrey Hodson
(reprinted courtesy of Theosophical Publishing House)

holy ones in each religion, flowers and candlesflowers and a single beautiful object at the very least. Prayers of invocation should be offered in the morning, and those of thanksgiving at night. Communicants must be completely clean and pure, much as any priest should be. In *The Brotherhood* Hodson provides simple prayers for contacting each order of angels and suggests that supplicants wear certain colors associated with the olders, much as the priests and priestesses of Santería and Candomblé do when they call upon their orishas, or gods (see ORISHAS): rose and soft green for the Guardian Angels, deep sapphire blue for the Healers, sky blue

for the Builder Angels associated with childbirth, white for both ceremony and Angels of Music, apple green for the Nature Angels, and yellow (the color of wisdom) for the Angels of Beauty and Art.

Much as Virgil guided DANTE through hell and purgatory, Bethelda revealed different types of angels to Hodson, who continued to see angels and nature spirits long after Bethelda departed. Hodson claimed that Mountain Gods in the Sierra Nevada range of California were colossal, rising 30 to 60 feet in height. They were surrounded on every side by brilliantly colored auric forces, resembling wings emanating from a golden center, which changed color as the energy ebbed and flowed. Each had a visible face with a broad brow, wide-set eyes and a square jaw. Fire Lords, masters of the salamanders

(nature spirits of fire are called "salamanders" after mythical beings, especially lizards or reptiles, which were thought to be able to live in fire), stood like enormous human blast-furnaces. Bethelda guided Hodson through their searing flames unscathed. Storm Angels, who resembled bats and had terrifying expressions, controlled the elemental forces. Gods of gold appeared as feminine in shape, with radiating auras that resembled flaxen hair.

Bethelda taught Hodson about the angels' mental communications and their use of auric color to convey emotion. Rose is the color of love. Illustrations by Ethelwynne M. Quail of all the angels and nature spirits Hodson has described appeared in his book *The Kingdom of the Gods*.

The angels, said Hodson, ask only to receive love from mankind, and to have humans always seek the highest, the best, the most beautiful, the most loving and giving in all their endeavors. Angels are eager to impart the Divine Fire of healing, power and beauty. Through humanity's search for the angels, Hodson concluded they will develop patience, peace, wisdom, joy, vision, thoroughness, unity and complete knowledge of the Self and its oneness with the Divine.

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hosts See CHOIRS.

hours, angels of See PLANETARY ANGELS.

I

Ialdabaoth See GNOSTICISM.

Iblis In Persian and Arabic lore, Iblis is the equivalent of Satan or the Devil. Variations of his name are Eblis and Haris.

In Islamic lore, Eblis was known as AZAZEL, and once was one of the most exalted of angels, serving as treasurer of Paradise. But when God created Adam and commanded the angels to worship him, he refused, and was cast out of heaven along with a band of his followers. They all became JINN.

Ibn' Arabi See ISLAMIC ANGELOLOGY.

Intelligences Types of astral powers, or intercessors of God, that appear in various mythologies.

From prehistory to the present, humans have entertained the concept that higher beings, souls or minds rule the stars and planets and influence happenings on Earth. Mediterranean and Middle Eastern astronomy, astrology and mythology were indistinguishable. Pythagoras and his followers practiced an astral religion. Plato aligned the myths of his culture, including a metaphysics of "spheres" or ascending and descending worlds, with his philosophy of consciousness and the soul. Aristotle designated those incorporeal beings that sustain the spheres as "secondary movers." He also agreed with Plato that certain aspects of human consciousness exceed the bodily "scientific" parameters that he so carefully began to define. The astral religion of "the cradle of civilization" was retained in Judaic, Christian and Islamic versions

of GNOSTICISM and Hermeticism as the three main theologies diverged, with the parallelism and correspondences of the physical and spiritual spheres being a recurring theme.

The application of the term "Intelligences" has changed radically through the history of philosophy. It can be tracked in two primary directions, which retain the elements of its prehistoric roots: (1) a panoply of astral powers; and (2) intercessors of God who influence human thought and imagination.

The astral "Powers" (Greek *archons*, a term prevalent in Gnosticism) retain a celestial connotation. They were part of the cosmogony of St. PAUL, and were included in the hierarchy of angels plotted by PSEUDO-DIONYSIUS and ascribed to Christian theology through St. Thomas AQUINAS. What some have called "Active Intelligences" are non-corporeal intercessory entities that activate the imaginal (extended by some to prophetic and mystical) dimensions in human consciousness, opening to the Divine. This second line was developed by the Neoplatonists, Islamic Theosophists (see ISLAMIC ANGELOLOGY), and Maimonides (see JUDAIC ANGELOLOGY). Systemic connections between spirit and psyche have been further explored in modern archetypal psychology, spearheaded by the farflung studies and speculations of Carl G. JUNG.

Plato (427?347 B.C.E.)

Several passages from the works of Plato convey his ideas and his eloquence on this subject:

> In the heaven which is above the heavens there abides the very being with which true knowledge is concerned; the colorless, formless, intangible essence, visible only to mind, the pilot of the soul. The divine intelligence, being nurtured upon mind and pure knowledge, and the intelligence of every soul which is capable of receiving the food proper to it, rejoices at beholding reality once more. (*Phaedrus* 247). The rest of the souls are also longing after the upper world and they all follow, but not being strong enough they are carried around below the surface and many of them are lamed or have their wings broken. and all of them after a fruitless toil, not having attained to the mysteries of true being, go away, and feed upon opinion [appearance] (*Phaedrus* 248).

> Now when the Creator had framed the soul according to his will, he formed within her the corporeal universe, and brought the two together, and united them centre to centre. The body of heaven is visible, but the soul is invisible, and partakes of reason and harmony, and being made by the best of intellectual and everlasting natures, is the best of things created (*Timaeus* 37). God invented and gave us sight to the end that we might behold the courses of intelligence in the heaven, and apply them to the courses of our own intelligence which are akin to them. (*Timaeus* 48).

Aristotle (384322 B.C.E.)

Plato's most famous student, Aristotle, differs remarkably in style and tone. Secondary movers (of the heavenly bodies, that is, secondary to the Prime Mover, or God) are explained thus in *Metaphysics*, XII, 8:

Since that which is moved must be moved by something, and the first mover must be in itself unmovable, and eternal movement must be produced by something eternal and a single movement by a single thing, and since we see that besides the simple spatial movement of the universe, which we say the first and unmovable substance [the Prime Mover, "a substance which is eternal and unmovable and separate from sensible things" (XII, 7, 1073a)] produces, there are other spatial movementsthose of the planetswhich are eternal. Each of these movements also must be caused by a substance both unmovable in itself and eternal. Evidently, then, there must be substances which are of the same number as the

> movements of the stars, and in their nature eternal, and in themselves unmovable.

In *De Anima* II, V, 417b, Aristotle provides his understanding of soul, and like Plato, situates it in the large universal context: " what actual sensation apprehends is individuals, while what knowledge apprehends is universals, and these are in a sense within the soul." In Book III, 4, 429a, he says:

> mind in order to dominate, that is, to know, must be pure from all admixture. It too, like the sensitive part, can have no nature of its own, other than that of having a certain capacity. Thus that in the soul which is called mind (by mind I mean that whereby the soul thinks and judges) is, before it thinks, not actually any real thing. For this reason it cannot reasonably be regarded as blended with the body; if so it would acquire some quality, e.g. like warmth or cold as it is, it has none. It was a good idea to call the soul "the place of forms."

(See St. PAUL for that key Christian pastor and theologian's treatment of the cosmic forces of his Judaic and Hellenic culture, and his sense of how Christ's incarnation will transform them.)

Plotinus (205?270)

An Egyptian who taught philosophy in Rome, whose works were well known and often quoted by ST. AUGUSTINE, Plotinus revered Plato. He is the first and most influential of a group of philosophers known as the Neoplatonists. Plotinus developed Plato's and Aristotle's ideas in the context of his own mystical vision, which was strongly tinged with Gnosticism. It was Plotinus who coined much of the terminology passed on into the Middle Ages and the Renaissance. The Divine Thought (Greek *ho Nous*, variously translated Mind, Divine Mind, Intellect or Intelligence) is a sort of

mediation to human beings of the Unknowable One, and connotes the highest reality actually knowable. Universal Intelligence contains all particular intelligences, and the totality of the Divine Thoughts known in the language of Plato as Ideas or Ideals. "Intelligence" or "Intelligible" applies to various expressions of the Divine Thought or *Nous*.

Plotinus rejects the notion that astral Intelligences influence human life. He first recalls various citations of Plato (*Philebus* 30): "Whence comes our soul unless the body of the universe, which contains elements like those in our bodies but in every way fairer, had also a soul?" and says

> There is no absurdity or impossibility in the notion that the soul in the earth has vision; we must consider that it is the soul of no mean body; that in fact it is a god, since certainly Soul must be everywhere good. [But] it is impossible that the will of the stars, a doom for the All, any deliberation among them, should be held responsible for the fate of their inferiors. It is foolish to think that such beings engage in human affairs (IV *Ennead* I, iv, 26).

Plotinus quotes Heraclitus, Empedocles and Plato on the descent of the soul into the body as being akin to an imprisonment or entombment in a cave (determined by necessity), from which the ascent begins back to the Divine Source, breaking the fetters of sense and mind to reclaim more and more of one's true nature. Plotinus believes that there is a great range of accessibility to the Divine Mind among humans, and that as one ascends one is guided by more and more powerful Intelligences.

Plotinus's student Porphyry wrote a *Life of Plotinus*, in which he tells a story about an Egyptian priest who arrived in Rome and offered to evoke a visible manifestation of Plotinus's presiding spirit. Plotinus readily consented, and the evocation was made. A

Divinity appeared, not a being of the spirit ranks, and the Egyptian exclaimed: "You are singularly graced! The guiding spirit within you is none of the lower degree, but a God." Thus Plotinus had for indwelling spirit a Being of a more divine degree, and he kept the eye of his own divine spirit ceaselessly turned toward that inner presence. It was this preoccupation that led him to write his treatise. "On Our Tutelary Spirit," an essay that sought to explain the differences among spirit guides:

> What, then, is the spirit (guiding the present life and determining the future)? The Spirit of here and now. And the God? The God of here and now. Spirit; God; This in act within us conducts every life; for even here and now it is the dominant of our nature. It is the Prior of the individual spirit, presiding inoperative while its secondary acts; so that if the acting force is that of the sense-life, the tutelary spirit is the rational being, while if we live by that rational being, our tutelary spirit is the higher being.
>
> The words "you shall yourselves choose (your presiding spirit)" [Plato, *Republic* 617D] are true; for by our mode of life we elect the spirit loftier than that life. It is not when life is ended that it conducts us; it operates during the lifetime. For the Soul is many things; and each of us is an Intellectual Cosmos, linked to this world by what is lowest in us, but by what is highest to the Divine Intellect. By all that is intellective we are permanently in the higher realm, but at the fringe of the intellectual we are fettered to the lower.

> Our tutelary spirit is not entirely outside of ourselves, is not bound up with our nature, is not the agent in our action; it belongs to us as belonging to our soul, as "the power which consummates the chosen life"; for while its presidency saves us from falling deeper into evil, the direct agent within us is something neither above nor equal to it, but under it; man cannot cease to be characteristically man. Our souls must have their provinces according to their different powers; released, each will inhabit a star consonant with the temperament and faculty within constituting the principle of the life. Emancipated souls have transcended the spirit-nature and the entire faculty of birth and all that belongs to this visible world ("On Our Tutelary Spirit," III *Ennead*, 3).

Pseudo-Dionysius

A Christian Neoplatonist of the late fifth to early sixth century, PSEUDO-DIONYSIUS follows the drift of Plotinus. He believes that the process of interpreting biblical and liturgical symbols constitutes the first step on the ascent to God. The primary purpose of symbols is to uplift the faithful from the realm of sense perception to the realm of the intellect. Furthermore, Pseudo-Dionysius holds a conception of the Intelligences much like that of his pagan predecessors; mainly, that it is through the angelic beings in the hierarchy of the universe that all spiritual enlightenment of humans is mediated. The final goal of this uplifting through all symbols and concepts is union with God, also expressed as deification, or "theosis"being as much as possible like and in union with God.

Islamic Theosophists

When the works of Plato and Aristotle were translated into Syriac and then into Arabic, they entered a fertile and contentious

Islamic intellectual world, with a division between what became Sunni and Shi'a versions of Islamic theology. (See ISLAMIC ANGELOLOGY.) In brief, to follow through with the applications of Intelligences, one branch of Islamic thought, the Neoplatonic angelology of Avicenna (9801037), was dominated by "the Active (or agent) Intelligence," that "Angel of humanity" who is identified with the Holy Spirit and the Angel GABRIEL as the Angel of Knowledge and Revelation. Far from regarding this figure as a rationalization, a reduction of the Spirit to the intellect, the Islamic theosophists following Avicenna (and the Gnostic, Hermetic, and Neoplatonic lines) looked upon the Angel as intimately related to the spiritual existence of humanity.

This Intelligence is the tenth in the hierarchy of the Cherubim or pure separate Intelligences, and this hierarchy is paralleled by the secondary hierarchy of the Angels, who are the Souls which move the celestial Spheres; at every degree of these hierarchies couples or *syzygai* are formed between them. These celestial Souls, exempt from sense perception and its deficiencies, possess Imagination; they are indeed Imagination in its pure state. They are par excellence the Angels of this intermediate world, where prophetic inspiration and theophanic visions have their place. The Intelligence, or Holy Spirit, is the source from which human souls emanate, the source at once of their existence and their light. All knowledge and all reminiscence are a light projected by the Intelligence upon the soul. Through the Intelligence the human individual is attached directly to the celestial Pleroma, without the mediation of any teacher or ecclesiastical reality. This radical spiritual autonomy of the individual alarmed the orthodox, and

created an adverse reaction to the Avicennan line led by Averroes (11261198).

During the process of translation into Arabic of the Greek and Latin classes, Plotinus's last three *Enneads* had been wrongly attributed to Aristotle; thus the Gnostic and Neoplatonic thoughts of Plotinus surrounded the name of Aristotle for several hundred years. Averroes was instrumental in correcting this error. He wished to restore authentic Aristotelianism, and severely criticized the Neoplatonism of Avicenna. In addition to the Active Intelligence, which is separate and unique, he accepts the existence of a human intelligence independent of the organic world, but this intelligence is not the individual. The individual is identified with the perishable; what can become eternal in the individual pertains exclusively to the separate and unique Active Intelligence. Averroes also excludes from his cosmology the entire second angelic hierarchy, that of the celestial Angel-Souls, governing the world of the active Imagination, the world which is the scene of visionary events, of symbolic visions, and of the archetypal persons to whom the esoteric meaning of Revelation refers. Averroes was inspired by the idea that all minds have not the same degree of discernment; to some men the literal aspect, the *zahir*, is addressed, while others are capable of understanding the hidden meaning, the *batin*. He knew that if what only the latter can understand were revealed to the former, the result would be psychosis and social disaster. All this is similar to the arcane discipline of Gnosticism, which survived in Sufism.

One of those who gained the best insight into the scope and resonance of the problem of the Intelligence raised in medieval philosophy was Abu'l-Barakat, (*d.* 1165), a profoundly original Jewish thinker who converted to Islam toward the end of his life. He envisioned neither the separate Active Intelligence, one for all,

nor an active Intelligence immanent in each individual, but a plurality of separate and transcendent active Intelligences, corresponding to the specific divergences among the multitude of souls. "Some souls have learned everything from invisible guides, known only to themselves. The ancient Sages taught that for each individual soul, or perhaps for a number of souls with the same nature and affinity, there is a being of the spiritual world who, throughout their existence, adopts a special solicitude and tenderness toward that soul or group of souls; it is he who initiates them into knowledge, protects, guides, defends, comforts them, brings them to final victory, and it is this being whom the Sages called the 'Perfect Nature.' And it is this friend, this defender and protector, who in religious language is called the 'Angel.'"

Maimonides

Finally, Maimonides (1135?1204), the great Jewish rabbi and legal scholar educated in Islamic Spain, was well acquainted with the works of Plato, Aristotle, the Neoplatonists, Avicenna and Averroes. He held that Intelligences are pure form, existing in their own plane, that of the angels, which is arranged in a causal hierarchy. Angelic Intelligences are the medium through which humans experience prophecy and vision (see JUDAIC ANGELOLOGY). Maimonides, following Aristotle's definition of *phantasia* so as to link dreams and imagination, argues that the nature of individual minds has something to do with the ability to "pick up" veridical dreams, and that their external sources lie in the movements of the spheres, which have an effect upon consciousnesses that are tuned into them. All this means is that some people are able to work out partially, for the most part intuitively and without consciously thinking about it, how the world will change and develop over a period. They grasp the future course of events, perhaps in the form of a dream.

Maimonides points out that dream and prophecy both involve the seeing of aspects and the reception of experiences which, unlike most imagination, are not under the control of the people involved. Maimonides presents this process as being almost entirely a natural phenomenon, but his sense of "nature" was a complex system like that of Avicenna, concentric spheres interconnecting and relating. Maimonides did not lay out a mystical system per se, as did the Islamic Theosophists. His inclination was to leave "mystery" alone and define as closely as possible what was intelligible, humbly ceding to the Angelic Intelligences a role in facilitating the prophetic and visionary aspects of human "intelligence."

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Isaac In the Old Testament, the son of ABRAHAM and Sarah, whose life is saved by an intervening ANGEL OF THE LORD.

Genesis 22 tells how God tests Abraham's obedience by ordering him to take Isaac to the Mount of Moriah and there sacrifice him to the Lord. Abraham does as ordered, binding Isaac and placing wood on him for a sacrificial fire. He raises his knife to slit the boy's throat, but at the last moment the Angel of the Lord intervenes and stops the sacrifice. Verses 1012 state:

> Then Abraham put forth his hand, and took the knife to slay his son. But the angel of the Lord called to him from heaven, and said, "Abraham, Abraham!" And he said, "Here am I." He [the angel] said, "Do not lay your hand on the lad or do anything to him; for now I know that you fear God, seeing you have not withheld your son, your only son from me."

Abraham then spies a ram caught in the thicket, and he sacrifices it to the Lord instead.

Verses 1518 reitereate God's earlier covenenant with Abraham (Genesis 15:17):

> And the angel of the Lord called to Abraham a second time from heaven and said, "By myself I have sworn, says the Lord, because you have done this, and have not withheld your son, your only son, I will indeed bless you, and I will multiply your descendants as the stars of heaven and as the sand which is on the seashore. And your descendants shall possess the gate of their enemies, and by your descendants shall all the nations of the earth bless themselves, because you have obeyed my voice."

In rabbinic literature, a midrash from the eighth century tells the interesting story of what happened to Isaac at the moment he was about to be slain. Abraham's knife touches the boy's throat and at that moment, his soul flies out of his body and rises into heaven. There angels take him to the celestial academy of Shem and Eber. He remains there for three years studying the Torah as a reward for his suffering. All of the treasuries of heaven are opened to him: the treasuries of prayer, souls, ice and snow, as well as the palaces of heaven, the celestial Temple that has existed since creation, and the "Chambers of the Chariot" (perhaps a description of the throne of God). Isaac is shown his past lineage on earth, as well as the future generations that will come from Abraham. The End of Days also is revealed.

Meanwhile Abraham stands frozen, his hand upraised. Though three years pass for Isaac, only a single breath transpires for Abraham. The instant the angel speaks and tells him not to lay a hand on the lad, Isaac's soul returns to his body. When he is back in his body, Isaac realizes that the dead will have future life and exclaims, "Blessed is He who quickens the dead!" Abraham unbinds the boy and he arises as if reborn.

Christian influence is apparent in this story, which underscores the theme of death and resurrection. Howard Schwartz, scholar of Jewish literature, points to the parallel between the three years of

Isaac in heaven and the three days that passed between Jesus' death and resurrection.

The story also resembles modern-day accounts of the NEAR-DEATH EXPERIENCE. There is the ascent to heaven and the meeting with angels; the revelation of mystical secrets; the life-review; the revelation of the future and the end of times. The distortion of time also is characteristic of an NDE. Near-death experiencers often feel that time is expanded or stretched, and that what takes place during their encounters occurs over a much longer period of time than what actually passes on earth.

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Isaiah One of the great prophets of the Old Testament, whose call to duty involved a grand vision of the heavenly court attended by seraphim, the highest of angels (see CHOIRS). Isaiah received his call in 740 B.C.E., the year Uzziah, King of Judah, died. He prophesied for forty years, and had the ear of kings.

In Isaiah 6:18, the prophet describes his initial heavenly vision:

> I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. Above him stood the seraphim; each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. And one called to another and said: "Holy, holy, holy is the Lord of Hosts; the whole earth is full of his glory."
>
> And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. And I said: "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts!"

> Then flew one of the seraphim to me, having in his hand a burning coal which he had taken with tongs from the altar. And he touched my mouth, and said: "Behold, this has touched your lips; your guilt is taken away, and your sin is forgiven." And I heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" Then I said, "Here I am! Send me."

God then endorses Isaiah as a messenger and instructs him to make people listen to the word and warnings of God.

The main thrust of Isaiah's many prophecies was that the nation must depend on God alone, and God will judge all who turn away from him. However, he also said that God loves to forgive. Isaiah prophesied the coming of the Messiah (9:6) and the creation of new heavens and new earth (65:1725) in which "the wolf and the lamb shall feed together."

See ANGELOPHANY.

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Islamic angelology The Koran establishes angelology as the second of the five Islamic articles of faith (Divine Unity, Angels, Messengers [Prophets], Revealed Books, Day of Resurrection). Every believer knows from the Koran (Surah 35.1) that the angels are subtle and luminous bodies provided with two, three, four or more wings. They can assume various forms; they are endowed with perfect knowledge and have power over their acts. Their

ministry is to glorify God; they manifest themselves to the Prophets and their

spiritual heirs (*wasi*), in order to signify a divine communication to them.

To say more of them, for example to affirm the transcendence of the angel through the *ta'wil* (return to the Origin, taking place in a vertical dimension), to carry back the notion of angels to that of INTELLIGENCES and the Souls of the heavenly spheres, to the powers of nature or to the human facultiesall that, according to official doctors of Islamic theology, is foolhardiness, straying from the right road. Though in Islamic revelation the angel and angelology decentralized the monotheistic universe, scholars and holy men who applied angelology to metaphysics, psychology, cosmology, and mystical practice provoked alarm, incomprehension, and even open hostility in the legalists.

Paradoxically, the immense spiritual wealth of Islamic angelology, probably the most elaborate and subtle of all sources worldwide, was constituted by commentary from saints and scholars outside Islamic orthodoxy, or at least considered controversial, primarily in Shi'ite prophetology and some sects of Sufism. It is also evident from scholarly research that both Judaic and Islamic angelology have historic connections to ZOROASTRIANISM, preserved in Judaic, Christian and Islamic forms of GNOSTICISM and many schools of Hermeticism, none of which is included in orthodox belief or practice in any of the key theologies. But before this material is treated, it is possible to sum up general Islamic beliefs and practices regarding angels.

General Islamic Beliefs About Angels

Ibn Majah states that Muslims believe the angels (*malak* or *mal'ak*) are of a simple substance created of light, endowed with life, speech and reason. The angels are sanctified from carnal desire and the disturbance of anger; they do not disobey God, and they do what God commands of them. "Their food is the celebrating of God's glory, their drink the proclaiming of God's holiness, their conversation the commemoration of God, their pleasure worship of God," according to Ibn Majah.

The difference between angels and *jinn* is a difference of species. The *jinn*, or *jann* or *genii*, sometimes described as *shayatin*, are considered to be created of liquid fire. They are good as well as bad, and they can be converted, as one Koranic verse indicates: "It has been revealed to me that a company of the Jinn gave ear, then they said 'We have indeed heard a Koran wonderful, guiding to rectitude'" (Surah 72). This may be an echo of the epistle of James: "the devils have faith like that, and it makes them tremble" (James 2:19). The *jinn* are self-propagating, and would seem to be quite similar to Greek genii or daemons.

Four of the angels are archangels, or as they are called in Arabic, Karubim (Cherubim), namely: Jabra'il or Jibril (GABRIEL), the angel of revelations, who dictated the Koran to Mohammed; Mika'il or Mikal (MICHAEL), the patron of the Israelites; ISRAFIL, the angel who will sound the trumpet at the last day; and Izra'il or Azra'il, the ANGEL OF DEATH. Angels are said to be inferior to human prophets because all the angels were commanded to prostate themselves before Adam (Surah 2.32). Seven prophets are believed to have carried Revelation forward: Adam, Noah, ABRAHAM, MOSES, David, JESUS and MUHAMMAD, the last often referred to simply as the Prophet.

According to Sufi teacher Abdul Karim Jili, the highest angel is identified with the Spirit mentioned in the Koran. He is made from

God's light, and "from him God created the world and made him His organ of vision in the world." He is the Divine Command, chief of the Kerubim, axis of creation. He has eight major forms, great Angels who bear the Throne, and all other angels are created from him "like drops from the ocean." He is also the eternal "prophetic light" from which all prophets derive their inner being; the breath or spirit sent to Mary to conceive Jesus; and Muhammad in his perfect manifestation.

Jili, in describing the angel as the "Muhammadan light," says that God creates from his faculties the Archangels and Angels, who in turn preside over the principles of the universe. From his heart comes Israfil, the mightiest of the Angels; from his intelligence Gabriel, treasurer of Divine Knowledge. From his judgment comes Azrael (Azrail), the ANGEL OF DEATH. From his *himma* (spiritual aspiration) comes Michael, who metes out the fate of all things. From his Thoughts come all the celestial and terrestrial Angels (i.e. "the souls of the spheres and of mankind"). From his Imagination comes the very stuff of the universe itself, which is "Imagination within Imagination within Imagination." From his Soul or Ego come both the sublime and contemplative angels, SATAN and his hosts.

The angels intercede for humans: "the angels celebrate the praise of their Lord, and ask forgiveness for the dwellers on earth" (Surah 42.3). In addition a GUARDIAN ANGEL looks after each person all through life, with duties of giving assistance against unbelievers, and is permitted to intercede if necessary. "Each hath a succession of angels before him and behind him, who watch over him by God's behest" (Surah 13.12). "He is the supreme guard over his servants, and sendeth forth guardians who watch over you, until, when death overtaketh any one of you, our messengers receive him and fail not" (Surah 6.61).

Two other angels (though not Koranic) are known by name, Munkar and Nakir, who visit the graves of the newly-buried as soon as the funeral party has returned. They are charged with examining the dead person with regard to belief. Other angels who have special functions are Ridwan, the angel in charge of heaven, sometimes called the "Treasurer of the Garden," even the "Door-Keeper" of the Garden, which may connect in some way to the cherubim in Genesis keeping the way of the Tree of Life with a flaming sword (Genesis 3:24).

Every believer is attended by two recording angels called the Kiramu'l katibin. One has its station on the right, the one who contemplates and dictates; the other has its station on the left, the one who records. Like the angels of Jacob's vision, sometimes they come down to humans, sometimes they mount to heaven. The text adds: It is said that among their number are those to whom the human being is entrusted, and whom the Holy Book calls "Guardians and Noble Scribes" (82.1011). The recording angels are acknowledged daily in the Muslim prayer ritual, the Salat. Esoteric treatments of these *kiramu'l katibin* will be touched upon shortly.

Both of the names Satan and Devil are Koranic, and Satan originally was a good angel but on declining to share in the worship of Adam, he was expelled from Paradise. He is

often mentioned with the adjective "the Stoned" following. This is Koranic and most probably has reference to the *Jamrah*, the throwing of stones at three Shayatin during the Pilgrimage rites.

There is one Surah in the Koran (53) in which one appears to Muhammad "terrible in power"; this passage fomented debate on the question of who was appearing, God or an angel, in Islam as it did in Christianity (see ANGEL OF THE LORD). Regarding angelic choirs, there is an almost parallel allusion to the heavenly host at Bethlehem in Surah 97. And when it comes to military assistance, the Koran promises three to five thousand angels to believers. "Is it not enough for you that your Lord aideth you with three thousand angels sent down?" (Surah 3.120). Judaic, Christian and Islamic "legions of angels" all evoke the Dead Sea War Scroll, which describes "the warrior angels [who] gird themselves for battle; they are marshalled in serried ranks and mustered for the day of combat." Other Qumrum [Dead Sea Scroll] documents mention a subdivision of angels into five classes, angels concerned with plagues, and others who mediate judgment or are divine agents for protection, punishment, revelation, or the offering of praise.

Parallels abound between the Islamic and biblical visions of the last judgment (see REVELATION). On the Day of Resurrection the four bearers of the throne (like the four living creatures in Revelation) will be raised to eight. They parallel the cherubim of Isaiah 6:2, even to their description: those who "bear the Throne and those round about it, proclaim the praises of their Lord, and believe in Him" (Surah 40.7). "Upon the day when the Spirit and the angels stand in ranks thou shalt see angels encircling about the throne" (Surah 68.77).

Islamic Sects

With the death of Muhammad in 632, prophecy itself came to an end. There will be no other prophet. The question arises then: How does the religious history of humanity continue on after the Seal of the Prophets? This question, and the answer to it, are essentially what constitutes the religious phenomenon of Shi'ite Islam, which is founded on a prophetology amplifying into an Imamology, in some Shi'ite sects constituted by twelve Imams (teachers/holy guides), and in others seven. In the Sunni branch of Islam, which took precedence, four Imams, founders of the four juridical rituals of Sunni Islam (Hanbalite, Hanafite, Malakite, Shafi'ite), are credited with being the heirs of the prophets and the Prophet, Muhammad.

The key difference between the dominant, legalistic Sunni branch of Islam, and Shi'ism, can be approached by a quote from the eleventh-century Iranian philosopher Nasir-i Khusraw: "positive religion (*shari'ah*) is the exoteric aspect of the Idea (*haqiqah*), and the Idea is the esoteric aspect of positive religion. Positive religion is the symbol (*mithai*); the Idea is that which is symbolized (*mamthui*). The exoteric aspect is in perpetual flux with the cycles and epochs of the world; the esoteric aspect is a divine Energy which is not subject to becoming." One of the key Shi'ite premises is the polarity between *shari'ah* and *haqiqah*; its mission is the continuation and the protection of the spiritual meaning of the divine revelations, that is to say their hidden, esoteric meaning.

Philosophical thought in Islam moves in two counter but complementary directions in the *ta'wil*. Forms are thought of as being in space rather than in time; the world is perceived not as evolving in a horizontal and rectilinear direction, but as ascending; the past is not behind us but beneath our feet. From this axis stem

the meanings of the divine Revelations; according to the Shi'ite approach to the esoteric, each of these meanings corresponds to a spiritual hierarchy, to a level of the universe that issues from the threshold of metahistory. Thought can move freely, unhindered by the prohibitions of any dogmatic authority. On the other hand it must confront the *shari'ah*, should the *shari'ah* at any time repudiate the *haqiqah*.

The literalists of the legalistic religion, the doctors of the Law, repudiated these ascending perspectives. Thus the organic link, the bipolarity of *shari'ah* and *haqiqah*, was broken, and the purely juridical interpretation of Islam was consolidated. The *batin* (hidden meaning) isolated from the *zahir* (literal aspect), rejected, even, produced a situation in which philosophers and mystics were out of line, their position increasingly compromised while the orthodox legalists, whose knowledge was wholly exoteric, reigned over a popular social sect. The foregoing material on angels is common knowledge in that popular sect. What follows is known by few, constituting the esoteric inheritance of Islam, preserved in the immense corpus of the Shi'ite Imams and many other unorthodox mystical philosophers.

Highlights Of Esoteric Islamic Angelology

Prophecy

The Imams list and explain four categories of prophecy as a continuation of the Prophets/Messengers and Revealed Books. First, there is the prophet or *nabi* who is a prophet only for himself, and not obliged to proclaim what is received. Second, there is the *nabi* who hears the voice of the angel while dreaming but does not see the angel in a waking state, and is likewise not sent to proclaim his vision to anyone. Third is the category of the prophet who has the vision or perception of the angel not only while sleeping, but in

the waking state. This prophet may be sent to bring light to a more or less numerous group. This is the *nabimursal*, the prophet-messenger. Fourth, within the *nabimursal* are the seven great prophets (Adam to Muhammad) whose mission (*risalah*) is to proclaim a *shari'ah*, a new divine law that abrogates the one preceding it. According to the Shi'ite idea of the cycle of prophecy, only the *shari'ah* or legislative kind of prophecy has come to an end with Muhammad's death, while the esoteric prophecy continues.

The mission of the Messenger (prophet) includes the waking vision of the angel, a vision whose modality is something different from sense perception, properly called *wahy*, divine communication. To explain this inner vision, the parallel is made between the light of the sun being necessary for the eye to see, as is the light of the Angel-Intelligence for the human intellect to know. The Angel-Intelligence is identified with the Angel of Revelation, the Holy Spirit or the Angel Gabriel, and also called the Pen (*qalam*) because it is the intermediary cause between God and humankind to actualize knowledge in the heart, as the pen mediates between writer and paper. Knowledge through God is actualized only through the angels, the esoteric interpretation of Surah 42.5051: "It is not vouchsafed to any mortal that God should speak to him save by communication from behind a veil, or by sending a messenger."

Another metaphor often used to explain the role of the Angel-Intelligence is that of mirrors, from the divine mirror to the mirror of the heart. The veil between the two mirrors is lifted, sometimes because it is removed by hand, as the philosophers try to do, sometimes because the wind begins to blow, or by divine grace (angel). The mirror also often has been used as a metaphor for the imagination, a third faculty of knowledge lying between sense perception and pure intellection, and also attributed to carefully distinguished angelic intervention through symbolic forms. The images, symbolic forms selected by the angel to further the ascent of the soul up the *ta'wil*, guide the soul even after the body dies, according to some visionary accounts.

Angelic Prehistory And Esoteric History

Similar to the worldview of Christian GNOSTICISM, one sect of Shi'ite gnostics, the Ismaili community, explains human esoteric history as a recovery from a catastrophic prehistoric mistake made by an angel, namely the Third Intelligence, *Adam ruhani*, the celestial spiritual Adam, angel-archetype of humanity, who refused to respond to the summons of the First Intelligence, remained motionless in a state of bedazzlement, and finally recovered only to realize he had been overtaken, delayed, had fallen behind himself, and was now the Tenth Intelligence. This interval of time in stupor he must redeem, corresponding to seven other Intelligences, who are called the Seven Cherubim, the Seven Divine Worlds, who assist the Angel-Adam to come to himself.

This delay introduces into a being of light an alien dimension which expresses itself in the form of an opaqueness. Each archangelic Intelligence in the Pleroma contains a Pleroma of

innumerable forms of light. All the forms that composed the Pleroma of the celestial Adam were immobilized with him in the same delay. He communicated to them the eternal summons and in varying degrees of obstinacy and rage they rejected him; this denial darkened the essential ground of their being, which had previously been purely incandescent. The Angel-Adam realized that if they remained in the pure spiritual world they would never free themselves of their darkness, and thus he made himself the Demiurge of the physical cosmos, as the instrument through which the Forms that had once been of Light would find their salvation.

Through several cycles of rulership of the three dimensions of cosmic space, the first human being arose like a plant growing out of the earth, to be distinguished from both his celestial archetype (the spiritual Adam, the Third Intelligence who became the Tenth), and from the partial Adam who inaugurated our present cycle. He is described as the integral primordial Adam (*Adam al-awwal al-kulli*), and he is surrounded by twenty-seven companions, who in physical forms are the faithful humanity of the Tenth Angel, whose fidelity is manifested by their physical and spiritual superiority over all other humans of other climes. The first earthly Adam is simultaneously the epiphanic (manifest) form and the veil of the celestial Adam. He is the founder of the permanent esoteric hierarchy, uninterrupted from cycle to cycle, up to and since Islam.

After having invested his successor, the first Adam was transferred to the Pleroma, where he succeeded the Tenth Angel, the celestial Adam, who himself rose with the entire hierarchy of Intelligences to a level higher. This ascending movement will not cease until the Third Angel Intelligence has regained the sphere of Second Intelligence. The cycle of epiphany was followed by one of occultation (necessitating the arcane sciences and philosophy, for most of humanity was unworthy of the revelations), which was

followed by a new cycle of epiphany and so on in rotary succession. This will continue until the ultimate Resurrection of Resurrections, which will be the consummation of our Aion and will restore humanity and its Angel to their initial state.

Visionary Recitals Of Avicenna And Al-Suhrawardi

It is possible here only to skim the surface of esoteric Islamic angelology, but the mystical richness of this lore can be grasped through a brief encounter with two masters of the visionary recital (an Islamic literary/prophetic form in which the Angel addresses the human seeker). Ibn Sina (9881037), popularly called Avicenna in the West, was well known to St. Thomas AQUINAS and other medieval scholars, and generally considered an Islamic Neoplatonist (see INTELLIGENCES). Avicenna's *Recital of Hayy ibn Yaqzan* uses a frame story of the journey into the Orientthat is, of the soul's return to its "home" under the conduct of its Guide, its celestial Self.

This metaphoric journey aligns with angelology the emanation of origin, spheres of existence, and the subtle dynamics of the soul. There are the Archangels or pure Intelligences, the Kerubim (Cherubs). There are the Angels who emanate from them and who are the moving Souls of the celestial spheres. There are the human souls, or "terrestrial angels," who move and govern earthly human bodies. In this recital one is aware of the kinship and homology between heavenly and human souls, *animae coelestis* and *animae humanae*. Human souls are in the same relation to the Angel from whom they emanate and who is the Tenth of the Kerubim, as is each Soul to the Intelligence from whose thought its being is an emanation. Hence it is in imitation of the *anima coelestis* that the terrestrial angel or *anima humanae* will realize its angelicity, which

is still virtual precisely because terrestrial. But unlike the *anima coelestis*, the human soul can be false to its being, transgress its limits, and develop the demonic virtuality in itself. It is the realm of the human soul that is the dwelling place of the demons, the Iblises (see IBLIS) and the *devs*. It is for the human soul to decide whether its angelic or demonic virtuality is to flower in it.

In esoteric terms, the two Recording Angels can be thus explained: The human intellect is guided by the Angel, who is the partner of the intellect and who needs it for his own divine service (*Hayy ibn Yaqzan*, chapt. 25). The practical intellect is the terrestrial angel on the left who "writes," or executes, what is dictated by the angel on the right.

Celestial souls and human souls share the function of ruling and governing physical bodies. To do this they must imagine. The whole immense world of the imaginable, the universe of symbol (*'alam al-mithal*), would not exist without the soul. But here the Celestial Souls possess a superiority; their bodies are made of celestial matter, and because unlike human imaginations theirs are not dependent on sensible knowledge, their imaginations are true. Since the imagination can be angel or demon, it is essentially the first alternative that is realized in the *animae coelestis* and through them, in human souls. The love between the angelic intelligence

and the soul is compared not only to the affection between parent and child, between master and disciple, but to the reciprocal love of lovers. The celestial souls offer themselves as models to be imitated; the human soul is to hear and obey. These two complementary aspects define the journey into the Orient, in the terms of the *Recital of Hayy ibn Yaqzan*, as "travelling in company with the Angel."

Below the greater Orient of the pure cherubinic Intelligences, the schema of Israq places an intermediate Orient, the world of symbols, which is the "clime" of the celestial Angels or Souls. It is these who inspire, who make visible to the Imagination as organ of metamorphoses, the symbolic visions that come to prophets and theosophic Sages. If the Prophet Muhammad received his revelations from the Angel Gabriel, it is nonetheless true that, for each mystical Sage, joining himself with the Angelic Intelligence (the speculative name of the Angel Holy Spirit) is each time equivalent to becoming the "seal of prophecy."

To raise itself step-by-step toward the world of Pure Intelligence, through the successive states in its posthumous state, the soul must be enveloped in the subtle celestial body that will have been organized for it by the Images, the symbols, and the dreams dispensed by the celestial Souls. The world of symbols and of archetypal Images is also the world of remembrance, and it is the celestial souls who preserve the traces of all particular things (compare with Carl G. JUNG's concept of ARCHETYPES). The relation of the soul to the Active Intelligence is expressed with unmistakable clarity as the relation of child to parent, and although the visionary system is formidable in its complexity, the tone of the mystic Sage

is never intellectual or rational, but always one of an exquisite love and tenderness.

Ibn 'Arabi (11631240) developed a philosophical description of the functions of image, symbols and dreams dispensed by the celestial Souls that attracted attention in the West as another version of Platonism. But Ibn 'Arabi also offers visionary recitals in his voluminous writings, testimonies of the mental, emotional, and physical subtleties of Sufi yoga to cultivate the whole being of the seeker in the ascent through the *ta'wil*.

The Persian visionary Shihabal al-Din al-Suhrawardi (11451234) held that because Avicenna lacked knowledge of Zoroastrianism, his work was incomplete. The effects of al-Suhrawardi's "theosophy of Light" have been felt in Iran down to our own time. One of its essential features is that it makes philosophy and mystical experience inseparable: A philosophy that does not culminate in a metaphysic of ecstasy is vain speculation; a mystical experience that is not grounded on a sound philosophical education is in danger of degenerating and going astray. Iranian Islam also preserved the objective existence of the intermediate world, the world of subsistent Images (*'alam al-mithal*) or immaterial bodies, which al-Suhrawardi calls the cosmic "Intermediate Orient," and at the same time it preserved the prerogative of the Imagination, which is the organ of this intermediate world, and the specific reality of the events, the theophanies, enacted in it, a reality in the fullest sense, though it is not the physical, sensory, historical reality of our material being.

This world is the scene of al-Suhrawardi's symbolic dramaturgy. His work includes a complete cycle of Recitals of Initiation in Persian, which are continuations of the Avicennan Recitals. Their titles are suggestive"The Recital of the Occidental Exile," "The

Purple Archangel"his theme always being the Quest, a progressive initiation into self-knowledge as knowledge that is neither the product of abstraction nor the re-representation of the object through the intermediary of a form, of a Species, but a Knowledge identical to the Soul itself, to the personal existential subjectivity, and which is essentially life, light, epiphany, awareness of self. Representative knowledge, of the abstract or logical universe, does not even approach the present unitive, intuitive knowledgean illumination (*ishraq huduri*) which the soul, as a being of light, causes to shine upon its object. The soul's epiphany to itself constitutes the epiphanic or Oriental Presence (*hudur ishraqi*). To the degree with which it tears itself away from the Darkness of its Occidental exile, the human soul causes itself to be present by the very act of self-awareness. This is the case for all the beings of light in all the worlds and inter-worlds.

In *The Familiar of the Mystical Lovers (Mu'nis al-'Ushshaq*) Suhrawardi dramatizes three beings proceeding from the meditation of the First Archangel (the Intelligence) bearing the names Joseph, Zulaykha and Jacob and representing respectively Beauty, Love and Sadness reflecting upon his being. Sadness (Jacob) corresponds to the heaven whose subtle matter "materializes" the thought of a nonbeing; it measures the zone of shadow, the distance that always intrudes between the Love and Beauty to which it aspiresthat is, between the celestial Angel and the Angel-Cherub. But at the same time this heaven, this Sadness, is the instrument that allows the Soul, by the roundabout way of a long pilgrimage, to approach that Beauty, to attain the goal of its desire, just as by moving its heaven, the Soul tends toward the Angel from whom it emanates. The same nostalgia at the heart of the mystic is likewise the secret of celestial physics.

Suhrawardi claims to have seen in a vision the primordial Flame which is the source of those epiphanies, those "dawn splendors" that revealed to him the authentic "Oriental Source." This is the "Light of Glory" that the Avesta names as the Xvarnah (*khurrah* in Persian, or *farr, farrah* in Parsi), the effulgent majesty of the beings of light, and it is also the energy which conjoins the being of each being, its "personal angel," and its destiny. Al-Suhrawardi represents it as the eternal radiance of the Light of Lights, from which emanates the first Archangel, whom he calls by his Zoroastrian name of *Bahman*. The relationship that eternally unfolds between the Light of Lights and the First Emanant is the archetypal relationship between the first Lover and the Beloved, exemplified at all levels of the procession of being, establishing all beings in pairs. By engendering each other out of their irradiations and reflections, the hypostases of Light become countless in number. Intimated beyond the fixed stars of Peripatetic or Ptolemaic astrology lie innumerable marvelous universes. Contrary to what was to happen in the West, where the development of astronomy eliminated angelology, here it is angelology taking astronomy beyond the classical schema within which it was confined.

The world of these Pure Lights is organized into a threefold hierarchy. From the initial relationship between the Light of Light and the First Emanated Light, through the multiplication of the intelligible dimensions which compound with each other, there proceeds eternally the universe of the Primordial Ruling Lights. These form a descending hierarchy which al-Suhrawardi calls "the longitudinal Order"

and are universes of the Archangels, whom he calls "the supreme sovereign lights," the world of the Mothers, where a twofold event takes place in being. On the one hand their positive dimensions (dominion, independence, active contemplation) produce a new Order of Archangels who are no longer each other's causes but who are equal amongst themselves in the hierarchy of Emanation and form the latitudinal order. These are archangel archetypes of "lords of species," identified with the Platonic archetypesnot as realized universals but as hypostases of Light. The names of the Zoroastrian archangels and some of the angels are expressly mentioned. This latitudinal Order also includes the angel of humanity, the Holy Spirit, Gabriel, the active Intelligence.

On the other hand the negative intelligible dimensions of the longitudinal order (dependence, passive illumination, love as intelligence) produce the Heaven of the Fixed Stars. The innumerable stellar individuations of this Heaven are so many emanations which materialize, in a still wholly subtle celestial matter, that part of nonbeing which conceals their being that emanates from the Light of Lights.

Finally, from this second order of Archangels there emanates a new Order of Lights, through the intermediary of which the Archangel archetypes govern and rule over the Species, at least in the case of the higher species. These are the Angel-Souls, the *animae coelestis* and *animae humanae* of Avicenna's angelology. Every species is an icon of its angel, a theurgy effected by this angel in the *barzakh* (the inter-world, the *mundus imaginalis*, everything that is body, everything that is a screen and an interval, which is of itself Night and Darkness). It is an act of light by the Angel, but it does not

combine materially with the Darkness, and from this stems al-Suhrawardi's notion of potential being, matter, substantial forms, and so on, a perception of the world through a metaphysic of essences alligned with a complex angelology.

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Israfil Angel prominent in Islamic lore, though not named in the Koran. The name Israfil means "the burning one." Israfil serves as the angel of resurrection who blows the trumpet on Judgment Dayto bring of his own demise, for he and other angels supposedly will be destroyed in the universal conflagration that will be unleashed.

According to lore, Israfil served as a companion to the prophet MUHAMMAD for three years before being succeeded by GABRIEL.

A well-known Islamic story says that Allah dispatched MICHAEL, GABRIEL, Israfil and AZRAEL to the four corners of the earth, to get seven handfuls of dust for the creation of Adam. However only Azrael, the Angel of Death, was able to accomplish this.

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Izra'il The Islamic ANGEL OF DEATH. His name is mentioned in the Koran, and his characteristics and duties are elaborated upon by commentators. He is one of the four principal archangels of Islamic angelology. In Hebrew lore, he is known as Azrael, whose name means "whom God helps."

While the angel ISRAFIL breathes life into souls, Izra'il takes breath away. He is associated with writing, in the idea that writers "take away" ideas from the realm of thought and cause them to fall into the world of matter.

On the macrocosmic level, Izra'il represents the human soul. He removes the soul from the world and delivers it to God's forgiveness, and thus the soul is displayed in a nobler form. In this respect, Izra'il is considered the bringer of good news, because he helps the soul on its path to spiritual perfection.

Azrael is supposed to be the biggest of the angels, with his shape pleasing to the believer, in order to facilitate the release from life. Sufi teacher Abdul Karim Jili says that Azrael appears to the soul in a form provided by its most powerful metaphors. He may even manifest invisibly, "so that a man may die of a rose in aromatic

pain"or of a rotting stench. When the soul sees Azrael it "falls in love," and its gaze is thus withdrawn from the body as if by seduction. Great prophets and saints may be invited politely by Azrael in corporeal form, as he did to MOSES and MUHAMMAD.

When the Sufi poet Rumi lay on his deathbed, Azrael appeared as a beautiful youth: "I am come by divine command to inquire what commission the Master may have to entrust to me." Rumi's human companions almost fainted with fear, but the Sufi master replied: "Come in, come in, thou messenger of my King. Do that which thou art bidden, and God willing thou shalt find me one of the patient."

Islamic angelology holds that Azrael is another form of RAPHAEL, and possesses 70,000 feet and 40,000 wings. He has as many eyes and tongues as there are people. Arabic mythology tells that Azrael constantly writes and erases in a large book. The writing brings birth and the erasing brings death.

Still another story, regarding the creation of Adam, has Azrael fulfilling a crucial task. The angels MICHAEL, Gabriel and ISRAFIL do not produce seven handfuls of earth necessary to make Adam; Azrael does. Thus, he is endowed with the power to separate the soul from the body.

In Islamic occult lore, Izra'il exists in the seventh heaven, is associated with the planet of Saturn (ruler of time and associated with death), and governs the spleen.

See DEATHBED APPARITIONS.

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Jacob Among the most discussed and most inexplicable of biblical stories is the one containing what is probably the most striking encounter of an angel with a biblical personage: the patriarch Jacob (son of ISAAC and Rebekah) wrestling all night with the angel in Genesis 32:2231. Jacob's dream while sleeping on a stone pillow, in which he sees a ladder of angels ascending and descending from heaven (Genesis 28:1017), is a powerful image that has fascinated people throughout the ages.

Jacob's Ladder

After stealing his twin brother Esau's birthright with the aid of his mother Rebekah, Jacob leaves to escape his father Isaac's shame and Esau's wrath. Rebekah suggests that he go to her brother. On his way to his uncle Laban's country, Jacob stops for the night, taking a stone as his pillow. He dreams: "a ladder was there, standing on the ground with its top reaching to heaven; and there were angels of God going up it and coming down." (Genesis 28:12). Next in the dream Jabob hears the voice of Yahweh explaining his high spiritual destiny: This land will be the dwelling of his innumerable descendants, and Yahweh never will desert him. When he wakes up Jacob calls the place Bethel, the gate of heaven, anoints the stone pillow with oil and sets it up as a monument, with which he promises faithfulness and to give a tenth of his wealth to Yahweh in return for his preservation and safe return to his father.

There are many rabbinic and midrashic comments on this dream and its context. Some note the union of the land and the people

destined for it, signified by Jacob's placing his head on the stone. Some rabbis interpret the ladder as a symbol of the angels' constant interventions and frustration with the previous patriarchs from the beginning of creation up until this point, when Jacob at last is found worthy. Jacob's acceptability is signified by the choice of him as the model for the man-faced angel on the chariot of EZEKIEL. Some saw the ladder as a political allegory, a prophecy of the ascent and descent of Israel that was to come.

In John 1:51, Jesus tells his disciples "I tell you most solemnly, you will see heaven laid open and, above the Son of Man, the angels of God ascending and descending." Maimonides (*Guide of the Perplexed*, II) interpreted the ladder as representing the hierarchy of the INTELLIGENCES. A glimpse of angelic activities, particularly the image of a ladder, denoted the interdependence of the angelic hierarchies, and was an obvious interpretation in angelology. Analogies were applied to stages of spiritual ascent for human seekers, for example by Bonaventure (see MONASTICISM, CHRISTIAN).

Angels on Jacob's ladder

Various scholars since have taken the ladder to represent every kind of correspondence, system, and parallelism between worlds and planes of being, ranging from the esoteric motto "as above, so below" to the rough model of eighteenth-century science, "the Great Chain of Being."

Jacob Wrestling With The Angel

After working for fourteen years in order to win Rachel, the bride of his choice (having had first to marry Leah because of Laban's deception), fathering twelve sons and working many more years with the help of the ANGEL OF THE LORD to gain great flocks of his own (Genesis 31:11), Jacob departs from Laban with all his wives,

children, and flocks of livestock to return to his father and the unknown factor, his

brother Esau. "While Jacob was going on his way angels of God met him, and on seeing them he said 'This is God's camp,' and he named the place Mahanaim" (Genesis 32:23). Jacob has sent a party out to meet Esau, and has found that Esau is coming to meet him with four hundred men. After taking the usual precaution when entering someone's territory of sending gifts ahead to Esau, and praying, Jacob leaves everyone on one side of the river Jabbok (literally *yeabheq*, "strove") and goes alone to the other side.

> And there was one [literally, "a man"] that wrestled with him until daybreak who, seeing that he could not master him, struck him in the socket of his hip, and Jacob's hip was dislocated as he wrestled with him. He said, "Let me go, for day is breaking." But Jacob answered "I will not let you go unless you bless me." He then asked, "What is your name?" "Jacob," he replied. He said, "Your name shall no longer be Jacob but Israel, because you have been strong against God, you shall prevail against men." Jacob then made this request; "I beg you, tell me your name," but he replied, "Why do you ask my name?" And he blessed him there. (Genesis 32:2429)
>
> Jacob named the place Peniel, "Because I have seen God face to face," he said "and I have survived." The sun rose as he left Peniel, limping because of his hip. That is the reason why to this day the Israelites do not eat the sciatic nerve which is in the socket of the hip; because he had struck Jacob in the socket of the hip in the sciatic nerve. (Genesis 32:3032)

It is not surprising that this dramatic scene has spurred so much commentary from Judaic, Catholic and Protestant theologians, biblical scholars, and literary critics. Its complex symbolism and enigmas challenge the usual boundaries of interpretation. Graves and Patai say:

> The widely differing midrashic views of this wrestling match between Jacob and the "man" whom he afterwards identifies with God, are all prompted by pious embarrassment. God, the transcendental God of Judaism, could never have demeaned himself by wrestling with a mortal and then begging to be released from his hold. In any case, if He loved Jacob so well, and was so perfectly loved in return, why should they have struggled? And if the adversary was only an angel, should he be identified with GABRIEL or MICHAEL, or rather with the fallen angel SAMAEL?

However, the metaphor of a pious man struggling with God in prayer and forcing Him to grant a blessing easily gained currency. The name "Israel" means "El [God] strives against my enemies," and derives in no small sense from the receiving of the new name and new status after having striven with God and not having been vanquished.

Another midrash presents Esau as Jacob's unknown adversary at Peniel, in which case this struggle would be a continuation of the one that began even in the womb, a vying over primacy and territories. Jacob did indeed win, and seal his victory by giving rich expiatory gifts to his brother, who thereupon vacates the land (Genesis 36:68).

Along those lines, Midrash Rabbah identifies the assailant as being Esau's guardian angel. The implication is that Jacob knew with whom he was wrestling, and was reassured by his success that he would have nothing to fear from his imminent reunion. The reason the angel is required to depart before dawn is that he is required to be present among the heavenly host to praise God. "Let your brothers praise him," objects Jacob, to which the angel replies that if he does not praise God today, the angels will not let him do so tomorrow. According to this midrash the injury to Jacob was only temporary.

Early Christian exegesis identified the angel who wrestled with Jacob as a figure of Christ. Jacob's victory, which was with the angel's consent, indicated that the Jews would appear to overcome Christ during his Passion. St. AUGUSTINE understands the name Israel to mean "seeing God," and this will be the reward of the saints. The paradox that Jacob emerges from the encounter both blessed and lame points forward to the fact that some Jews will believe in Christ and others will reject him (*City of God* XVI.39).

Maimonides treats Jacob's wrestling match as he treats other angelic visitations, as a prophetic vision (see JUDAIC ANGELOLOGY and ANGEL OF THE LORD). Furthermore, he posits that the passage "the angels met him [Jacob]" (Genesis 32:2) is a foreshadowing of the wrestling match. A sympathetic interpretation of this prophetic visionary approach by Maimonides is provided by Hillel of Verona, who discusses Jacob's struggle with the angel thus:

> There was no doubt whatsoever that the struggle was literally real I will never believe though, that the angel was a body with joints and arms, but it happened like this: the angel, by means of a spiritual divine power, created in the air surrounding Jacob motions of thrust and pressure, through which the particles of air were violently moved and by their movement forced the body of Jacob, by pressing and coercing it as in the thrust of wrestling to move to and fro. But the angel himself appeared to him, in truth, only in a "prophetical vision." Thus the story of this event is literally true, as the real happenings were combined with the prophetical vision.

In his lectures on Genesis of 154244, Martin Luther rejected the Jewish interpretations as well as the allegories of his Christian predecessors. He assumes that the assailant is Christ even though Jacob thinks it is a man, and that the assailant had tried to convince Jacob that the promises to him had been revoked. Anguish over this caused Jacob to fight at a level beyond what was his normal

physical strength and enabled him to overcome his opponent. The request for a blessing is a demand that the assailant revoke the earlier suggestion that Jacob had been forsaken by God and is without hope. Only when Jacob's name is changed does Jacob realize who his opponent was, and that during his struggle he has been close to Heaven as well as Hell. In his joy at dawn he exclaims that he has seen God. In terms of theology, the meaning of the incident for Luther is that there is a dark side to the nature of God, and it is a mystery which the aspiring soul must encounter and struggle with, holding tenaciously to faith.

John Calvin regards the incident as a vision, and states that Jacob was wounded so that the content of the vision would leave a permanent visible mark on him. God knew what the outcome would be, of course, so strictly speaking Jacob did not overcome God. Calvin holds that if God fights with us, he provides us with the means of resistance. Thus God fights both against us and for us.

Whereas the eighteenth century tended to rationalize the story and the early nineteenth century romanticized it, the most recent trends in reading it have been to look at myth,

symbol and narrative structure, incorporating more developed linguistic and historical materials. Karl Ellinger, for instance, assumes that the Yahwist (one of the authors of one of the two schools who wrote/compiled Genesis) was building on an ancient story that believed in demons of the night. The Yahwist interpolated Jacob's prayer (Genesis 32:912), and the divine attack on Jacob by Yahweh was the answer to that prayer. Ellinger argues that for the Yahwist the story was not about Jacob's struggle with God, but about God's struggle with Jacob. God is the real subject of the story, who in answer to Jacob's prayer, wrestles with him in judgment and in His graciousness gives Jacob a new name, and new courage to face the future. Literary deconstruction was applied to Genesis 32 by Roland Barthes so as to elegantly outline its layers of possible meaning, but Barthes arrived no closer to a definite sense of what had happened or who the wrestler was meant to be.

One midrash suggests that GABRIEL may have been the angel who wrestled with Jacob. This wrestling with Gabriel accords with the Islamic mystical attribution of Gabriel as the personal Holy Spirit who is the initiator and guide of the aspirant's spiritual ascent (see INTELLIGENCES; ISLAMIC ANGELOLOGY). According to the symbolic exegesis of the Jewish mystic Joseph Ben Judah, the intellective soul struggles to be united with the Angel, with the Active Intelligence, until the rising of the light, at which time the soul emerges, delivered, from the darkness that imprisoned it. This is a combat not with an Angel but *for* the Angel, for the Angel in turn needs the response of a soul if its being is to become what it has to be.

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Jacob's ladder See JACOB; DREAMS.

Jahoel (also Jehoel, Shemuel, Kemuel, Yaoel and Metatron) A member of the ANGELS OF THE PRESENCE, who mediates the ineffable name of God. The name Jahoel may have been an early form of METATRON.

Jahoel is said to be chief of the seraphim (a job also held by Seraphiel), and governs heavenly singing. He is responsible for holding in check LEVIATHAN, the monster of evil who will swallow the souls of sinners on Judgment Day.

Jesus Angels are prominent in the story of Jesus. The ANGEL OF THE LORD announces the coming birth of his forerunner John the Baptist to John's father Zechariah, instructing him on the name and upbringing (Luke 1:1122). The angel says "I am GABRIEL who stand in God's presence," and strikes Zechariah dumb because he has

doubted the message. Gabriel was sent to Mary in the sixth month of Elizabeth's pregnancy with John (Luke 1:2638), to tell her not only of her own conception of Jesus, "Son of the Most High," but also that her cousin Elizabeth is with child. When John is circumcised, Zechariah regains his speech after he follows the angel's instructions by writing on a tablet that the child is named John.

The angel of the Lord appeared to the shepherds the night Jesus was born (Luke 2:914) and announced his birth; a "great throng of the heavenly host" then appeared to sing praises to God.

The angel of the Lord also appeared to Joseph in a dream before the birth of Jesus, explaining that Mary had conceived by the Holy Spirit (Matthew 1:2021); again to warn him to take Mary and Jesus away to Egypt to avoid the wrath of Herod, which would unleash the slaughter of Innocents (Matthew 2:13); once again to tell Joseph it was safe to return to Israel (Matthew 2:19); and finally to remove for safety to Galilee (Matthew 2:23).

In Matthew 4 and Luke 4, Satan tempts Jesus in the wilderness, quoting Psalm 91, "He will put you in his angels' charge," to persuade Jesus to prove he is the Son of God by throwing himself off a parapet. After Jesus expels Satan from his presence, "angels appeared and looked after him" (Matthew 4:11). In Matthew 18:10 Jesus tells his disciples "never despise any of these little ones [children], for I tell you that their angels in heaven are continually in the

The Agony in the Garden (Albrecht Dürer, 1508)

presence of my Father in heaven." This passage is one of the key scriptural proofs for the belief in guardian angels. John 5:4 relates that at the pool of Bethzatha (Bethesda) "at intervals the angel of the Lord came down into the pool and the water was disturbed, and the first person to enter the water was cured."

In the garden on the Mount of Olives, after Jesus had prayed about his ensuing Passion and death, "an angel appeared to him, coming from heaven to give him strength" (Luke 22:43). Soon Jesus was taken prisoner by the high priests' servants. Jesus tell his disciple, who has just cut off the ear of one of the guards: "Put your sword back. Do you think that I cannot appeal to my Father, who would promptly send more than twelve legions of angels to my defense? But then would the scriptures be fulfilled that say this is the way it must be?" (Matthew 26:5155). (Luke 22:51 adds that Jesus healed the man's severed ear.) John identifies the disciple who did the cutting of the ear as being Simon Peter (John 18:10).

After Jesus was buried, on the third day the women went to the tomb and according to Matthew 28, "all at once there was a violent earthquake, for the angel of the Lord, descending from heaven, came and rolled away the stone and sat on it. His face was like lightning, his robe white as snow." The guards were so shaken, so frightened of him, that they were like dead men. But the angel spoke and said, "There is no need to be afraid. He has risen." Mark says that simply "a young man in a white robe" (16:56) has told them that Jesus has risen. Luke says (24:45) "two men in brilliant clothes suddenly appeared at their side" and told them the news. In John 20:1114, Mary Magdalene finds "two angels in white sitting

where the body of Jesus had been, one at the head, the other at the feet." They speak with her just before Jesus appears to her.

A controversy arose in Christian theology about the identity of the angel of the Lord. Some insisted that it was none other than the pre-incarnation Christ, and many theologians have not questioned this concept, which would place Christ in this persona ubiquitously throughout the Old Testament. The continued presence of angel messengers titled "Angel of the Lord" in the New Testament has not entered into the discussion.

(See also SONS OF GOD, an epithet which in Genesis was associated with fallen angels, but eventually became a title identified with Jesus Christ.)

jina See TANTRIC BUDDHISM.

jinn (also djinn or ginn) In Arabic and Islamic lore, a type of spirit being that became demonized in Christianity. Like the DAEMON, *jinn* can be either good or evil. They possess supernatural powers, and can be conjured in magical rites to perform various tasks and services. A *jinnee* (singular) appears as a wish-granting "genie" in many Arabic folktales.

In pre-Islamic lore the *jinn* are malicious, are born of fire, and are not immortal. They live with other supernatural beings in the Kaf, a mythical range of emerald mountains that encircles the Earth. They like to roam the deserts and wilderness. Usually they are invisible, but they have the power to shapeshift to any form, be it insect, animal or human.

Islamic theology absorbed and modified the *jinn*; some became beautiful and good-natured. According to lore they were created two thousand years before Adam and Eve, and are equal to angels in stature. Their ruler, IBLIS, refused to worship Adam, and so was

cast out of heaven along with his followers. Ibis became the equivalent of the Devil, and the followers all became demons.

King Solomon used a magic ring to control *jinn* and to protect himself from them. The ring was set with a gem, probably a diamond, that had a living force of its own. With the ring, Solomon branded the necks of the *jinn* as his slaves.

One story tells that a jealous *jinnee* (sometimes identified as ASMODEUS) stole Solomon's ring while he bathed in the river Jordan. The *jinnee* then seated himself on Solomon's throne at his palace and reigned over his kingdom, forcing Solomon to become a wanderer. God compelled the *jinnee* to throw the ring into the sea. Solomon retrieved it, and punished the *jinnee* by imprisoning him in a bottle.

According to another story, Solomon brought *jinn* to his crystal-paved palace, where they sat at tables made of iron. The Koran tells how the king made them work at building palaces and making carpets, ponds, statues and gardens. Whenever he wanted to travel to faraway places, the *jinn* carried him there on their backs.

Jinn appear in tales such as "Aladdin's Lamp" in *Arabian Nights*, in which they carry out the wishes of a master who learns the magic that will command them. In "Aladdin's Lamp," the "genie" imprisoned in the lamp is derivative of the *jinnee* imprisoned in the bottle by Solomon.

See DEMON.

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Joan of Arc (14121431) French peasant girl, known as "the Maid of Orleans," whose communion with saints and an angel led her to become a military hero of France. Her success was short-lived, for her enemies succeeded in executing her as a heretic. Her story is especially interesting to scholars because of the extensive documentation of her trial, in which she was interrogated at depth about her visions and voices.

Joan was born to a farming family in Domremy, a village between the Champagne and Lorraine districts. At the time, France was torn by civil war and had an unstable throne. Henry V of England had invaded and was claiming the crown of the insane King Charles VI. Charles VII, or the Dauphin, put up no resistance. Joan's mission, guided by her supernatural aides, appears to have been ensuring the coronation of the Dauphin and the defeat of the English.

At the age of thirteen she began to experience visions and voices. At first it was a single voice accompanied by a brilliant light. Other voices manifested. They instructed her to "be a good girl, and go often to church." The voices then began to intervene often in her life, and to be accompanied by forms that Joan identified as the archangel St. MICHAEL and saints Catherine and Margaret. The voices usually came to her during a waking state, but sometimes they roused her from sleep. Sometimes they were unintelligible. They manifested almost daily.

Over time the voices gave Joan more instructions and predictions of the future, and revealed her mission. She was to

Joan of Arc
(Jules Bastien-Lepage, c. 1879; reprinted courtesy of Metropolitan Museum o Art, New York, gift of Erwin Davis, 1889)

take up arms like a man, raise the English siege of Orleans, and see that the Dauphin was crowned king of France. The voices told her

that she would be wounded in battle, and that a great victory would be won over the English within seven years.

When Joan protested to the voices that she could not possibly accomplish these things, the voices replied, "It is God who commands it." The voices became so insistent that she finally sought an audience with Robert Baudricourt, who commanded the king's forces in the town of Valcouleurs. Baudricourt dismissed her with laughter.

But when one of her prophecies later came truea serious defeat for the French in battleBaudricourt agreed to send her to the Dauphin. For protection she traveled in male clothing, something that later would contribute to her demise.

She had an audience with the Dauphin on March 8, 1429. He purposely disguised himself, but she recognized him instantly. She impressed him because she knew his daily personal prayer to God, which she had received from the voices. She persuaded him about her mission, and asked for troops to lead to Orleans.

Court advisors considered her a lunatic, so Charles sent her to a council of theologians for interrogation. They found no quarrel with her, and sent her back to Charles. According to Joan, Charles accepted her not because of the clergy, but because she had presented him with a divine sign. She said Michael had accompanied her to her meeting with Charles, and had bowed to him and presented him with a marvelous crown. The angel had told him that with Joan's help, the English would be banished from France.

Charles gave her troops, which she led into battle against the English at Orleans, flying a special standard that bore the words "Jesus: Maria" and a representation of the Eternal Father being presented a fleur-de-lis by two angels.

Joan raised the siege of Orleans in May 1429, and won another important campaign against the English on the Loire River. Charles was crowned Charles VII on July 17 of that year. In gratitude, he ennobled Joan and her family. Among the people, she was hailed as the savior of France.

Despite the victories, the English retained a firm hold on Paris and parts of Normandy and Burgundy. Joan attempted to wrest control of Paris, but she was ordered to retreat before the battle was decided. She then attempted to raise the English siege of Compeigne on May 23, 1430, but she was wounded, unhorsed and captured. The duke of Burgundy, an ally of the English, imprisoned her in the tower of Beaurevoir castle. Joan attempted to escape twice by jumping out of the toweragainst the instructions of her saintsand was apprehended. For several months, she languished in the tower; Charles VII never made a single effort on her behalf. The English, still stung by their defeat at her hands, persuaded the duke of Burgundy to sell her to them for 10,000 francs. She was delivered to the bishop of Beauvais, an English ally.

Joan was imprisoned in Castle Rouen. At first she was placed in an iron cage, and then she was chained to a bed and watched around the clock by guards. On February 21, 1431, she appeared before an ecclesiastical tribunal, who interrogated her about her visions, voices, wearing of male clothing, and faith in the Church. Joan honestly described her communication with the saints and said that

she could see, hear, kiss and embrace them. When it came to answering questions, Joan demurred until she was permitted to do so by her voices. She admitted to hearing them daily. The tribunal declared her revelations diabolical; she also was vehemently denounced by the University of Paris.

Joan's interrogators were especially interested in why she thought her spirits were saints rather than demonic deceptions. Had she been given a sure sign? A consultant to the investigations, the bishop of Lisieux, had stated that prophets should be believed only if there were accompanying signs, miracles and references to scriptures. A sign would be something imprinted on the physical world, which could be perceived by at least one of the five senses and could be verified independently (see references to Michael's apparitional hand and footprints under MICHAEL).

Joan could offer no such evidence. She said she knew her spirits were good because they always helped her. She could identify Michael, she said, by his angelic speech and language. However, she also admitted that initially she was uncertain that it was indeed Michael; she was afraid; she saw him many times before she knew it was Saint Michael.

The interrogators were not impressed by the alleged sign given to Charles, for no testimony was forthcoming from the court as to the verity of what she claimed. Joan's world may have been full of visions, voices, apparitions and a crown, but no one else couldor wouldverify the truthfulness of it all.

From the outset the interrogators were inclined to believe that Joan's experiences were of evil spirits, and they relentlessly attempted to link them with fairies (because fairies were pagan, they were evil in the view of the church). Joan testified over and over again that the spirits filled her with joy and guided her. When

Michael appeared, she said, she felt carefree and not in a state of mortal sin; she was always unhappy to see him depart. The spirits even kissed and embraced her, she said. The alleged physical contact repulsed the interrogators, who associated that too with evil. Furthermore they were put off by the spirits' instruction to her to wear men's clothing and to ignore many of their questions. Ultimately what sealed her fate was her spirits' counsel to fight the English.

Joan was charged with seventy counts of sorcery, witchcraft, divining, pseudo-prophecy, invoking of evil spirits, conjuring, being "given to the arts of magic," and heresy. The charges of sorcery and witchcraft could not be substantiated, and were dropped. The remaining charges were reduced to twelve, chief among them being heresy, the wearing of men's clothing and the ability to see apparitions. She remained unrepentant and refused to recant, even when threatened with torture. On May 24, 1431, she did make a partial recantation before a large, jeering crowd at the cemetery of St. Ouen. She was sentenced to life in prison. But upon returning to her cell, she resumed male dress. She declared again that the voices were from God, and that God had sent her on her mission.

She was accused again of dressing as a man on the instructions of her saints. (Some modern historians speculate that guards stole her own clothing and left her nothing but men's clothing to wear.) On May 28, 1431, Joan was condemned as a relapsed heretic. On May 30 she recanted her confession and was excommunicated from the church. She was burned at the stake the same day in Rouen.

According to legend her heart refused to burn, and the executioner discovered it whole in the ashes. The ashes were cast into the Seine.

Nearly twenty years after her execution, at the behest of Joan's mother and two brothers, Charles VII initiated an investigation into her rehabilitation. The report, written in 1449, takes a much more sympathetic view of her experiences. It emphasizes as a virtue, not a sin, her willingness to accept the counsel of her saints, her distaste for violence, and the accuracy of her prophecies. It also emphasizes that she possessed five saintly virtues that were deemed signs at the time: humility, willingness to accept counsel, patience, accuracy and charity. It notes her lack of fear whenever she dealt with her spirits, which various experts throughout the centuries had stated was characteristic of a good rather than an evil person.

Pope Calixtus III annulled her sentence in 1450. She was canonized in 1920 by Pope Benedict XV. A national festival in her honor is held in France on the second Sunday in May. Her feast day is May 30.

Frederic W. H. Myers, a founder of the Society for Psychical Research in 1889 in London, hypothesized that Joan's visions and voices were externalizations of her own inner voice coming from her subconscious, which Myers called "the subliminal self." He compared her saint-guides to the *daimon* of Socrates, an inner voice Socrates credited to a guiding spirit that had been with him from childhood (see DAEMON). Joan's case, Myers said, exhibited characteristics of motor automatism, in which voices are accompanied by an "overwhelming impulse to act in obedience to them."

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John XXIII (18811963) Pope John XXIII (19581963) maintained a deep and abiding faith in guardian angels, thanks to the influence of Pope PIUS XI. John XXIII often used his radio addresses to exhort followers never to neglect devotion to their guardian angels, who, he said, stand ready at all times to help. He particularly urged parents to educate their children that they were not alone but always in the company of their guardian angels.

Like Pius XI, John XXIII brought his guardian angel into all his dealings with other persons, especially those with whom he was having trouble. He followed the advice given to him by Pius XI and asked the guardian angels of both him and the other person to work out an accord between them on the angelic level, which then would manifest on the physical level. Even if no difficulties were present, John XXIII always at least acknowledged and paid respect to all guardian angels present at any meeting or gathering. He often acknowledged to his secretary how his guardian angel had inspired

him to do various things. He confided to a Canadian bishop that his angel had given him the idea to call the Second Vatican Council in 1962, which became the high point of his pontificate.

John XXIII was warm and outgoing, and one of the best-loved popes of modern times. He worked for world peace, dialogue with other faiths, and social welfare causes around the world.

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Judaic angelology In biblical and rabbinic tradition, the heavenly intermediary forces are called angels. Parts of the tradition consider the angels to be only intermediary; other parts clearly believe in their intercessory nature.

Judaic angeology preceded, as did the religion itself, the Christian and Islamic versions. All three religions also evidence strong influence from ZOROASTRIANISM, to which part of the Jewish population was exposed during the Babylonian captivity in the seventh century B.C.E. In pre-exilic times angels belonged to popular rather than prophetic Judaic religion, but after the exile in 560 B.C.E. angels spring into prominence, seen distinctively in EZEKIEL and Zechariah. These were far surpassed by the later developments in DANIEL and ENOCH, which feature a highly developed hierarchy of angels.

In the time in which the Jews were in touch with the Persian religion, not only was a complete system of angels developed, but the abstract idea of angels and spirits, and names and numbers for spirits, distinctly paralleled Zoroastrian conceptions. For example, at this time, Yahweh was represented as surrounded by a great multitude of angels who do his bidding. Among these are the archangels, sometimes called Watchers and Holy Ones (Daniel

4:13, 17, 23; I Timothy 5:21; Enoch 12; 2, 4; 14:1; 15:1, 8), sometimes distinctly referred to as the seven holy angels (Tobit 12:15; Enoch 20; Revelation 8:2). Similarly, seven Holy Ones compose the Zoroastrian Amahraspands, with Ahura Mazda as the leader of the six Amesha Spenta (or Amahraspands), the Bounteous Immortals. It was only after Persian influence that names were given to archangels. Enoch names the entire seven, and other long lists of angels occur in other later literature, including the Talmud 48 and 56. These angel names are Hebrew, with the exception of one Persian deva, ASMODEUS. Derived from the concept of the *fravashi* in Zoroastrianismthe souls of the deceased, the protecting spirits of the living, and other protective genii (see GENIUS)were the Jewish guardian angels, and perhaps the good angels of the second book of Maccabees. Finally, the personifications of Wisdom in Job and Proverbs, and still more strongly in the later Wisdom literature (see SOPHIA), suggest those of the Amesha Spenta in the *gathas* of the Avesta.

Later the Jewish historian Philo of Alexandria (30 B.C.E.45 C.E.) blended ideas from the Old Testament and Greek philosophy, which equally inspired him. He framed the concept of powers, logic and angels as agents between God and the world. The Logos is their sum collectively, through whom God deals with the world and with humans. The manner in which the second-greatest of the Amesha Spenta, Vayuman (Good Thought, Good Mind), is spoken of in the Avesta is often strikingly parallel to expressions used of the Logos by Neoplatonism, the stream into which Philo's cosmology and angelology entered (see INTELLIGENCES) from Judaism.

All three major Western religions honor the texts of the Old Testament as divine revelation. They share roots in Middle Eastern history and mythologyespecially Zoroastrian, as has just been

sketchedand Semitic languages (angel/messenger is *mal'ak* in both Hebrew and Arabic).

Also shared is the belief in the presence of an evil force, a disobedient angel, an adversary of God (Hebrew *satan*), who wreaks havoc on the human plane, and in this connection a shared concept of the origin of evil in the theological sense. In both the Koran and the Bible, angles are sent to strengthen believers, succor them here and in eternity, undertake military assistance (Joshua 5:1315; 2 Kings 19:35, John 20:1113), punish disbelievers, intercede for humans, act as guardian angels, and mete out God's judgment on the last day. Both Islamic and Judaic angelology forbid the worship of angels, although there is confusion in the Old Testament surrounding the often-worshipped ANGEL OF THE LORD: is it God, angel or human? St. PAUL condemns the worship of angels (Colossians 2:18); ORIGEN also takes up this point.

The references to angels in the Old Testament did not prevent the aristocratic Jewish intellectual Sadducees in ancient Israel from denying the existence of angels. Their major differences with the other line of belief, the Phariseeswho believed in resurrection, angel, and spiritare made dramatically apparent in Acts 23:111 when Paul is brought before the Sanhedrin. The resurrection of the body and the doctrine of angels were not part of Jewish teaching until a comparatively late date. From the text it is apparent that the Sadducees still rejected both, while Paul and the Pharisees, who were in agreement about all three, did eventually prevail.

The majority of Jews, however, from post-exilic times onward, had not only affirmed the existence of angels but also conjured up notions about angels that went far beyond what scriptural references warranted. Unique to Judaism were its age-old oral tradition of law and its folklore, in addition to thousands of years of written commentary in the Talmudic and Midrashic literature. Graves and Patai's *Hebrew Myths*, subtitled "Stories of Cosmic Forces, Deities, Angels, Demons, Monsters, Giants and HeroesInterpreted in the Light of Modern Anthropology and Mythology," complies this Judaic lore exhaustively. Separate entries in this book treat of key Old Testament angels and angel-connected stories and themes: MICHAEL, GABRIEL, RAPHAEL, SAMAEL, LUCIFER/SATAN, ABRAHAM, JACOB, Ark of the Covenant, MOSES, TOBIT, ENOCH, DANIEL, JOB, EZEKIEL, the ANGEL OF THE LORD and SOPHIA, which deals with the Wisdom literature. New Testament entries include JESUS, PAUL and REVELATION.

Moses ben Maimon, known as Maimonides (11351204) the greatest medieval Jewish philosopher, took Judaic angelology in a new direction. He was born in Cordoba and wrote his works in Arabic using Hebrew characters. He was also a rabbi, physician and legal scholar. His significance to the Jewish community rests largely upon the breadth of his work on law. His *Mishneh Torah* (Code of Law) systemized the Oral Law, until then lacking overall organization, which he derived from Islamic models for jurisprudence. All his works, and especially the *Guide of the Perplexed*, are credited with aligning Judaism and philosophy. Specifically, he articulated a worldview coherent with a logical and natural understanding of the universe of his time (via Islamic Aristotelian philosophy, which Jewish intellectuals of his time and place absorbed without qualms), then showed how that worldview

was actually implicit in the biblical and rabbinic tradition. Published in the 1190s, *Guide of the Perplexed* quickly was translated into Hebrew and thus influenced Jewry worldwide. In the early 13th century a Latin translation profoundly influenced Albert the Great and his most famous pupil, St. Thomas AQUINAS, who often cites Maimonides's works, respectfully calling him "the rabbi."

Like Aquinas, Maimonides believed in using philosophical method to determine the extent to which the power of human thought can grasp metaphysical truth, with the Bible considered the repository of all the great metaphysical questions as well as divine revelation. As Maimonides understood it, the philosophical interpretation of the Bible does not import any extraneous ideas into the Bible, but instead reveals the true and real meaning present in the text. Maimonides combined faith in the power of the human mind with a profound awareness of the limits of human understanding. Maimonides's theory about angels illustrates this.

In Chapter 2 of his *Code of Law* he takes up the topic of angels. He begins by identifying knowledge and love of God as one and the same phenomenon. With this he establishes the priority of sound philosophical knowledge as a commandment of God and as an act of piety for any religious Jew. He begins his exposition of the structure of the universe, indicating that it is divided into three parts: the sub-lunar world, the supernal realm, and the Intelligences which exist as pure form only. This last realm he identifies as that of the angels. He then labels all corporeal description of the angels as contained in the biblical and rabbinical tradition as metaphors. Finally he sets forth his views that the Intelligences are arranged in a causal hierarchy.

In six brief paragraphs, Maimonides sets forth his basic view that (1) the beings which are intermediate between God and creation are the pure-form Intelligences and the heavenly bodies; (2) that these beings are arranged in a causal hierarchy; and (3) that the corporeal imagery of the tradition must be treated as metaphors. Next he attempts a fusion of philosophy and tradition, a philosophical exegesis of the sources on the subject of angels. He draws up a list of the ten "main" angels, arranges them in hierarchical ranking, and identifies the last of them as the intellectual link between humankind and God. Lastly he describes the intellectualist function of God, the angel-Intelligences, and the human intellect.

The text of paragraph seven reads as follows: "The variation in the names of the angels is according to their rank. They are therefore, called: Hayyot ha-Qodesh, they are the highest of all; Ofannim, Er'elim, Hashmallim, Serafim, Mal'akhim, Elohim, Bene'Elohim, Keruvim, and Ishim. All these ten names by which the angels are called correspond to

Michael holding the cube of Metatron
(reprinted courtesy of Jayne M. Howard)

their ten ranks. The rank, above which there is no other rank except God, may He be blessed, is the rank of the form called Hayyot [ha-Quodesh]. Therefore, it is said of them, in prophecy, that they are beneath the throne of glory. The tenth rank is that of the form called Ishim. They are the angels which speak to the prophets and which appear to them in the prophetic vision. Therefore, they are called Ishim [humans] for their rank is close to that of the intellect of humans."

All the names as well as the pronouns that refer to them individually are in plural form, implying that since the action of God (or any one angel) always involves the action of the whole chain of spiritual and physical being, the names must be understood as plural. Each Intelligence emanates another Intelligence and a sphere with its own body, intellect, and soul (*GP*, II.4, 10, 11). This list is considerably shorter than the long list of angel-names in biblical and rabbinic literature. One rabbi responded: "That the angels are only ten in number is the opinion of the philosophers but it is not the opinion of the divine Sages, may their memory be a blessing, who walk in the Torah of God, relying on the truth of the Scripture." However, Maimonides' solution here became canonical and appears in all subsequent literature.

The Hayyot ha-Quodesh are the First Intelligence (*hayyat* is the term for the spheres). Maimonides derived the term from the rabbinic daily liturgy, the mystical Merkabah tradition (referring to Ezekiel's chariot) and Talmud. Offanim is a homonym referring to the second Intelligence and to the four elements. In its first sense it too is derived from the rabbinic daily liturgy and the mystical Merkabah tradition. In its second sense, it is drawn from Ezekiel 1

and 10. The Arabic translation renders the word as "the one, who possesses faces."

The third Intelligence is Er'elim, which the Arabic renders as "the raised noble ones." Hashmallim is very abstruse and has received much commentary. The reference is to the fourth Intelligence. It may be the border of the Intelligences, between the above (God) and the below (the physical universe). It may be the channel of intermittent communication. It may be a deliberate obfuscation. The Arabic translation renders it as "the one who possesses lights and translucency." Seraphim from Isaiah 6:2 and the rabbinic daily litergy and Talmud, the fifth Intelligence, is rendered "the one who inflames, who causes fear and veneration of Him." Mal'akhim might be used for all the angels-Intelligences or for the sixth Intelligence only. It points to Jacob's dream (Genesis 28:12), which Maimonides interpreted as referring to the hierarchy of the Intelligences.

Elohim may refer to the providential activity of God. It is rendered "the ruling governor." Bene'Elohim is drawn from Genesis 6:14, Job 1:6, 2:1; 38:7; and Psalms 29.1: "sons of God." Keruvim is not only the ninth Intelligence, but refers to human intellect and the heavenly spheres. Finally, the Ishim are the Agent Intelligences or Active Intellect, the prophetic and mystical contact with humanity.

Maimonides departed from the traditional view by divesting a large part of the miracles reported by the Bible of their supernatural character or by denying their reality. He accepted the miracle as the means by which God realizes His purposes in the world, but he seriously questioned the kinds of miracles in the Bible that verge on the folkloric. He denied the type of miracle in which God, or his messengers the angels, talk to men as equals. Some of the miracles he treated as natural events. Numerous others he divested of their

external reality, seeing them as nothing but experiences of revelation to the prophets (and in his theory of prophecy, visions and dreams constitute essential revelations to the prophets). This applied above all to the biblical stories in which angels appear in bodily form.

Maimonides accepted the existence of angels, but as indicated above, he identified the angels with the Intelligences, which according to Aristotle oversee the movement of the spheres, and whose functions Maimonides extended to facilitate prophetic and visionary experience in humans. These beings, he believed, could as little appear in bodily form as God himself. Therefore, Maimonides concluded wherever in the Bible angels appear bodily, only prophetic vision could be intended. Thus Maimonides dispensed with the naive idea of miracles and the naive form of angels (and also demons).

Maimonides pointed to several stories of the Bible to explain how prophetic vision was occurring and not an actual appearance of God or angel; for example the visit to Abraham of three men (Genesis 18), the wrestling of Jacob with the angel (Genesis 32:25) and the story of Balaam and the ass (Numbers 22:2135). Referring to Daniel, Maimonides says, "The speech of the angel to him and his setting him upright, all this happened in a vision of prophecy. In a state such as this the senses too cease to function, and the overflow in question comes to the rational faculty and overflows from it to the imaginative faculty so that the latter becomes perfect and performs its function" (*Guide of the Perplexed*). When things happen through the agency of angels, and when God is said to have spoken to someone, these events all take place "in a dream or in a vision of prophecy" (*GP* II, 41; 386).

Maimonides repeats this point several times, emphasizing that "it should by no means occur to your thought that an angel can be seen or that the speech of an angel can be heard except in a vision of prophecy or in a dream of prophecy," to which he added, rather threateningly to the literalist, "you can draw inferences from what I have mentioned as to what remains of the things that I have not mentioned" (*GP* II 42; 390). "Even where there is no direct reference to the presence of an angel or a vision or a dream when we come to passages in which God apparently spoke directly to people, we should understand that the reference to a dream or vision is implicit in such a passage" (*GP* II, 46; 404). All such apparent communication requires some form of intermediation by the imaginative faculty (*GP* II, 45; 403). Indeed, Maimonides is rather sharp with literalists of passages in which someone is ordered to do something by a divine source: "Only those weak in syllogistic reasoning fancy with regard to all this that the prophet tells that he was ordered to do certain things and hence did them" (*GP* II, 46; 405).

Therefore it seems clear that when Maimonides talks about angels existing, he is using a special sense of the idea of existence. Although he starts (in *GP* II, 6) with the positive statement that "the fact that angels exist does not require that a proof deriving from the Law be brought forward for the Torah has stated this in a number of passages," he later states

"Midrash Qoheleth has the following text: 'When man sleeps, his soul speaks to the angel, and the angel to the cherub. Thereby they have stated plainly to him who understands and cognizes intellectually that the imaginative faculty is likewise called an angel and that the intellect is called a cherub'." "Soul" generally is taken to mean "common sense," the faculty which first receives the impressions of the five senses and passes them onto the imagination (the angel). Common sense provides the imagination with sense impressions, which then are passed on in the form of images to the intellect, where they are transformed into intellectual concepts.

A critic of Maimonides, Isaac Abrabanel, held that prophecy is not a natural event but a miracle divinely brought about by God; dreams and prophecy are quite different things (cited by Leaman). Maimonides's predecessor Avicenna (see ISLAMIC ANGELOLOGY) discussed this problem, and rather ambiguously referred to angels as existing in both an absolute sense and relatively to us; his account accords with Maimonides's distinction between actuality and prophecy. The prophetic message is "real," but the angelic appearance is just that: an impression which helps the recipient to understand the message.

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Jung, Carl Gustav (18751961) One of the most influential minds of the twentieth century, Carl G. Jung was a scientist and practicing psychiatrist, whose collected works comprise twenty volumes. Jung was unique among scientists in several ways. First, he possessed immense learning in ancient and modern world mythology, Eastern and Western mysticism, including alchemy and GNOSTICISM, poetry, music, art and architecture, anthropology, worldwide varieties of religious and spiritual experience and practice. Even more remarkable, however, his attention to his own inner life gives his descriptions of humanity's psychic dynamics a unique, experientially informed dimension. Most important of all, Jung never subscribed to the chief supposition of his age, that science and religion are incompatible. In discussing a mental patient with an imaginary cancer, Jung noted that the whole notion of the individual as maker of his psychic condition has been of relatively recent coining. "Not so very long ago even highly civilized people believed that psychic agencies could influence our minds and feelings. There were ghosts, wizards, and witches, daemons and angels, and even gods, who could produce certain psychological changes in human beings" (*Collected Works* [*CW*] 11, 20).

A Summary Of Jung's Life

Jung was born on July 26, 1875, in Kesswil, Switzerland, and grew up in Klein-Huningen near Basel. In early childhood he began to visit mystical realms in dreams. He felt he had two personalities. One was a wise old man who stayed with him and had an increasing influence on his thought throughout his entire life.

Jung experienced precognition, clairvoyance, psychokinesis, and hauntings. His psychic sensitivity may have been hereditary, for both his mother and maternal grandmother were known as "ghost seers."

Jung began to take serious interest in occult phenomena in 1898. In 1900 he decided to become a psychiatrist, and did his medical training at Basel. Throughout his career the paranormal played a significant role in his vision of humanity's psychic realm.

He married in 1903. In 1906 he published one of his most significant early works, *The Psychology of Dementia Praecox*.

Jung became interested in mythology around 1909, the year he resigned a post at Burgholzki Mental Clinic, where he had been practicing for nine years. Also in 1909 he traveled to the United States with his mentor, Sigmund Freud, and received an honorary degree from Clark University in Worcester, Massachusetts. (Jung also received honorary doctorates from Harvard in 1936, Oxford in 1938, and the University of Geneva in 1945.)

In 1910 he was appointed permanent president of the International Congress of Psycho-Analysis. Jung resigned this position in 1914, one year after he also resigned a professorship at the University of Zurich.

From 1907 to 1913, Jung was greatly influenced by Freud, but they parted company over diverging viewpoints, especially concerning the spiritual aspects of the psyche. The break with Freud had a

profoundly disturbing effect on Jung, and he suffered a six-year-long breakdown during which he had psychotic fantasies. He was labeled a "mystic" and was shunned by his peers. During this phase of Jung's life, he experienced numerous paranormal phenomena, described below.

Following his emergence from this period, Jung pursued work on his own theories. One of the most important was his general theory of psychological types, first published in 1921. He distinguished two basic psychological types, extroverts and introverts, who could be grouped according to four basic functions: thinking, feeling, sensation and intuition. Other significant theories include the anima (feminine principle) and animus (masculine principle), psychic images which exist in everyone as feminine and masculine aspects; the collective unconscious; and archetypes. Of symbols, Jung termed them "an intuitive idea that cannot yet be formulated in any other or better way." Of dreams, he maintained that they are the private property of the dreamer and seek a private language that only the dreamer can interpret; some dreams, however, come from the collective unconscious and belong to all mankind.

Jung was intensely interested in GNOSTICISM, particularly its SOPHIA or wisdom. This interest, joined with an interest in alchemy, paved the way for a modern revival of interest in the spiritual dimensions of both subjects. Jung also became intensely interested in mandala symbolism.

In 1944, Jung suffered a heart attack. He recovered, and later recounted a near-death experience (NDE) in which he attained

a mystical understanding of the meaning of his life. In the aftermath, he experienced a remarkable transformation in which he felt he was in the happy state felt by the unborn. He had a vision in which he was Adam and a Jew, and his nurse was his Magna Mater, who proceeded to teach him the mystery of the *hieros gamos*, or sacred marriage with the divine.

After the death of his wife, Jung built a castle of stone on newly acquired property in Bollingen, Switzerland. He carved numerous alchemical and mystical symbols into the stone. The ongoing building and altering of his Tower signified for him an extension of consciousness achieved in old age. The Tower and its symbolic role in his life is a leitmotif in Jung's writings. During his retirement at Bollingen, Jung reworked many earlier papers and developed further his ideas on many topics.

In *Aion* (1951), Jung summarized the roles of the "archetypes of the unconscious" and commented on the Christ image as symbolized in the fish. While there may not be a Jungian Christology per se, Jung's work had a major influence on Christian scholarship. Religious themes are developed by Jung in another major work of the period, "Answer to Job" (1952), as well as in *Mysterium Coniunctionis* (195556), which concerns alchemy. In the latter, his last masterpiece, he states that he was satisfied that his psychology was at last "given its place in reality and established upon its historical foundations."

Jung believed in reincarnation and was influenced by *The Tibetan Book of the Dead*. He believed that his own incarnation was due not to karma, however, but to a passionate drive toward understanding in order to piece together mythic conceptions. He

feared greatly for the future of mankind, and said that our only salvation lay in becoming more conscious. He believed his work proved that the pattern of God exists in every person.

Three days before he died, Jung had the last of his visionary dreams, and a portent of his own impending death. In the dream, he became whole. Present in the dream was a significant symbol, a tree's roots interlaced with gold, the alchemical symbol of completion. When he died in his room in Zurich on June 6, 1961, a great storm arose on Lake Geneva and lightning struck a favorite tree of his.

Jungian principles have been found to be applicable to nearly all academic disciplines, from mythology to religion and from quantum physics and to nearly all aspects of modern life. His prolific writings have been collected into twenty volumes plus a supplement.

Visionary Experiences

During his lifetime June concealed the origins of his discoveries. he said that everything he wrote was based on empirical evidence, indicating that no matter how esoteric or mystical much of his work appeared, it always rested on experience drawn from the psychiatric and psychological field. His heirs have not released the corpus containing Jung's original experiences of the unconscious. But after his death and the publication of his autobiographical fragments entitled *Memories, Dreams and Reflections*, progressively more daring revelations began to emerge from his disciples. His posthumous letters and notes disclosed that between 1912 and 1917 Jung underwent a period of psychic intensity that involved a tremendous flooding of his consciousness from within by forces which he called archetypal, but which previous ages would have declared to be divine and demonic.

He called this cycle of experiences his *Nekyia*, using the term with which Homer described the descent of Odysseus into the underworld. His handwriting changed to a style used in the fourteenth century, and he painted with pigments he himself made. According to eyewitnesses, Jung had bound his most beautiful scriptures and paintings in red leather, which became known as "the Red Book," and they fell into two distinct categories. Some were bright and angelic, while others were dark and demonic in form. One document that has surfaced from this period, entitled *Seven Sermons to the Dead*, purports to be dictated by the second-century Gnostic Basilides in Alexandria (see ABRAXAS and GNOSTICISM). Thus there is evidence to support a claim that much if not all of Jung's scientific work may be based on visionary revelations, on the order of Emanuel SWEDENBORG, Jakob BOEHME, William BLAKE, Rudolf STEINER, Islamic theosophists such as Avicenna and al-Suhrawardi (see ISLAMIC ANGELOLOGY), and all the mystics from around the world whose works he knew so well.

Jung described the human psyche as a circular whole with four functions: thinking, sensing, feeling and intuiting. Most people have a preferred function, with at least one auxiliary. Hence the empiricist would mostly think about sensations; the theorist think about intuitions; the aesthete feel about intuitions; and the sensualist feel about sensations. While the clients who came to him for therapy varied widely in the balance of these functions, Jung had a general diagnosis for Western culture: It was overly dominant in its thinking function. Technological man had gained the whole world and lost his soul:

> At the end of the second millennium the outlines of a universal catastrophe became apparent, at first in the form of a threat to consciousness. This threat consists in giantismin other words, a hubris of consciousnessin the assertion: "Nothing is greater than man and his deeds." The otherworldliness, the transcendence of the Christian myth was lost, and with it the view that wholeness is achieved in the other world. (*Memories, Dreams and Reflections* [*MDR*], 328)

In the context of the Judeo-Christian myth, Jung found the role of angels remarkable in their pointing to a disturbance on "the other side," that is, in the unconscious. He calls the fall of the angels

> a premature invasion of the human world by unconscious contents. The angels are a strange genus: they are precisely what they are and cannot be anything else. They are in themselves soulless beings who represent nothing but the thoughts and intuitions of their Lord. Angels who fall, then, are exclusively "bad" angels. These release the well-known effect of "inflation," which we can also observe nowadays in the megalomania of dictators; the angels beget with men *a race of giants* which ends by threatening to devour mankind, as is told in the Book of ENOCH.

The self-realization of God in human form, to rectify the situation, picks up for Jung the Old Testament and Gnostic idea of the divine marriage and its consequences; the possibility of "Christ within us" means that

> the unconscious wholeness penetrated into the psychic realm of inner experience, and man was made aware of all that

> entered into his true configuration. This was a decisive step, not only for man, but also for the CreatorWho, in the eyes of those who had been delivered from darkness, cast off His dark qualities and became the *summum bonum*. (*MDR*, 328)

Jung saw the task of middle and later age as being the achievement of insight, wholeness, and spiritual depth, the rounding out of the psyche, which he called "the individuation process." If the conscious mind does not pay attention to the hints that the unconscious brings before it, the individuation process will continue.

> The only difference is that we become its victims and are dragged along by fate towards that inescapable goal which we might have reached walking upright, if only we had taken the trouble and been patient enough to understand in time the meaning of the numina that cross our path. The only thing that really matters now is whether man can climb up to a higher moral level, to a higher plane of consciousness, in order to be equal to the superhuman powers which the fallen angels have played into his hands. But he can make no progress with himself unless he becomes very much better acquainted with his own nature. (*CW* 11, 746).

> Unconscious wholeness therefore seems to me the true *spiritus rector* of all biological and psychic events. Attainment of consciousness is culture in the broadest sense, and self-knowledge is therefore the heart and essence of this process. The Oriental attributes unquestionably divine significance to the self, and according to the ancient Christian view self-knowledge is the road to knowledge of God. (*MDR*, 325)

Jung's concept of the unconscious was much more elaborate than Freud's. There was a personal unconscious of dimmed memories and repressed materials; a transpersonal or collective unconscious

at a deeper level, evidenced by emotions and visions erupting from its depth; and a fathomless part beyond. By "collective unconscious" Jung meant "the inherited possibility of psychical functioning namely the brain structure." This shared human heritage was quite unlike the dark chaos of impulse which Freud had posited. Jung's unconscious had a primordial structure and coherence, like a burial chamber of priceless antiques whose luster is revealed by the light of consciousness probing the darkness of the womb.

One cannot directly observe the unconscious mind, but persistent hints are given of its archetypal structure. For Jung, archetypes were primordial psychic processes transformed into images where consciousness can grasp them, but only elusively via symbol and metaphor.

> The primordial images [archetypes] are the most ancient and the most universal "thought-forms" of humanity. They are as much feelings as thoughts; indeed, they lead their own independent life rather in the manner of part souls, as can easily be seen in those philosophical or Gnostic systems which rely on perception of the unconscious as the source of knowledge. The idea of angels, archangels, the "principalities and powers" of St. PAUL, the archons of the Gnostics, the heavenly hierarchy of Dionysius the Areopigate, all come from the perception of the relative autonomy of the archetypes. (*CW 7*, 104)

Jung quotes an alchemical lexicon's definition of *meditatio* as "an inner dialogue with someone unseen. It may be God, when He is invoked, or with himself, or with his good angel." He continues: "The psychologist is familiar with this 'inner dialogue'; it is an essential part of the technique for coming to terms with the unconscious" (*CW* 12, 390). In another alchemical context, Jung says that

> the angel, as a winged or spiritual being, represents, like Mercurius, the volatile substance, the pneuma, the disembodied. Spirit in alchemy almost invariably has a relation to water or to the radical moisture, a fact that may be explained simply by the empirical nature of the oldest form of "chemistry," namely the art of cooking. The steam arising conveys the first vivid impression of "metasomatosis," the transformation of the corporeal into the incorporeal, into spirit or pneuma (*CW* 13, 101).

In short, the angel or spiritual being is an archetype who mediates and activates the spiritual inner power into the conscious being.

A striking example of an archetype that Jung calls "a symbol of the immortal self" is the Koranic figure Khidr, the "long-lived one" who is analogous to Elijah, Osiris, a Second Adam, a counselor. Jung tells of the headman of a safari he met in East Africa, a Somali raised in the Sufi faith. "To him Khidr was in every way a living person, and he assured me that I might at any time meet Khidr in the street in the shape of a man, or he might appear to me during the night as a pure white light. " The man had dreamed of Khidr and respectfully saluted him, and a few days later his wish for employment had been fulfilled. Jung says this shows how even in our own day, the archetype lives on in the religion of the people. "The position assigned to him by dogma [Surah 18] was, according to my Somali, that of *maleika kwanza-ya mungu*, 'First Angel of God,' a sort of 'Angel of the Face,' an *angelos* in the true sense of the word, a messenger" (*CW* 91, 250). (Compare INTELLIGENCES and ISLAMIC ANGELOLOGY.)

Jung suggests that the Holy Spirit/Angel Gabriel is within; the immortal self is being mediated by the archetypal figure of Khidr; this the Islamic theosophists would not deny. What they would call the divine mirroring of the angel Intelligence in the human imagination, Jung calls the accessing of the human unconscious

through the primordial structures of archetype and myth. "Only here, in life on earth, where the opposites clash together, can the general level of consciousness be raised. That seems to be man's metaphysical taskwhich he cannot accomplish without 'mythologizing.' Myth is the natural and indispensable intermediate stage between unconscious and conscious cognition" (*MDR*, 311).

See also ARCHETYPES.

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K

Kabbalah See JUDAIC ANGEOLOGY; MAGIC, ANGELS IN.

kari-bu See CHOIRS; GUARDIAN ANGEL.

Kelly, Edward See John DEE; MAGIC, ANGELS IN.

Kemuel See ANGELS OF DESTRUCTION; MOSES.

L

Leviathan One of the demonic angels who is associated with the primordial deep of the seas. In rabbinic lore, Leviathan (a Hebrew name means "that which gathers itself together in folds") is associated with the RAHAB, angel of the sea. Leviathan is personified as an enormous whale who is impervious to all weapons.

In Job, Leviathan is a sea demon. In Jonah, Leviathan is a whale who swallows Jonah and keeps him in its belly for three days, until God orders Jonah to be vomitted up. In Isaiah, Leviathan is the "fleeing serpent" and "twisting serpent," "the dragon that is in sea," whom God will slay at the end of time (27:1).

Both Leviathan and BEHEMOTH were created on the fifth day.

Lilith In Jewish, Christian and Islamic mythology, Lilith is a winged female demon of the night who flies about searching for newborn children to kidnap or strangle, and sleeping men to seduce in order to produce demon sons.

Lilith evolved from Babylonian and perhaps Sumerian demonologies, which included male and female evil spirits that molested children. Lilith figures prominently in Jewish demonology.

Lilith has a female face, wings and long hair. She flies about at night with a horde of demons, using tens of thousands of names to disguise herself. She visits women in childbirth and sleeping men, from whose nocturnal emissions she creates her demon sons.

There are different versions of the story of how Lilith came into being. According to one, she encountered Adam after his split with Eve, and had sexual relations with him that produced the demon sons who fill the world. According to another version she was the first woman to have sexual relations with Adam, and thus was his wife. Lilith demanded equality with Adam, and failing to get it she left him in anger. She said the Ineffable Name of God and flew off into the air. Adam complained to God that his wife had deserted him. God then sent three angels, Sanvi, Sansanvi and Semangelaf (in some accounts, Snwy, Snswy and Smnglf), to bring Lilith back to Eden. The angels found her in the Red Sea, and threatened her with the loss of one hundred of her demon children every day unless she returned to Adam. She refused, and was punished accordingly. Lilith took revenge by launching a reign of terror against women in childbirth, newborn infantsparticularly malesand men who slept alone. She was forced, however, to swear to the three angels that whenever she saw their names or images on an amulet, she would leave infants and mothers alone.

This story has Christian versions, in which the name of Lilith varies and the angels are replaced by the saints Sines, Sisinnios and Synodoros.

Another Kabbalistic story tells that Lilith became the bride of SAMAEL (SATAN). She will exist until the Messianic day, when God will cleanse evil from the face of the earth.

Various charms and amulets protected the vulnerable against her predations. Women in childbirth were protected by amulets bearing not only the names of the three angels but also their form, wings, hands and legs, which were affixed to all four walls of the birthing room. The incantation "To her that flies in rooms of darknesspass quickly quickly Lil[ith]" was said to protect homes. New marriages

were protected from Lilith by the tossing of four coins on the marriage bed and saying "Adam and Eve" and "Avaunt thee, Lilith!"

As late as the eighteenth century, it was a common practice in many countries to protect new mothers and infants with amulets against Lilith. Male infants were vulnerable for the first week of life; girls for the first three weeks. Sometimes a magic circle was drawn around the lying-in bed, with a charm inscribed with the names of the three angels, Adam and Eve, and the words "barring Lilith" or "protect this newborn child from all harm." Sometimes amulets with such inscriptions were placed in all corners of and throughout the bedchamber. If a child laughed in its sleep, it was a sign that Lilith was present. Tapping the child on the nose made the demon go away.

Men who had nocturnal emissions believed they had been seduced by Lilith during the night, and had to say incantations to prevent the offspring from becoming demons. Lilith was believed to be assisted by succubi in her bloodthirsty nocturnal quests, and these gathered with her near the "mountains of darkness" to frolic with Samael. The *Zohar* describes Lilith's powers as being at their height when the moon is on the wane.

Lilith also could be repelled by the saying of any of her numberless names. The basis for this comes from the story (probably Christian Byzantine in origin) about how the prophet Elijah confronted her as she was en route to attack a woman's newborn son, and "to give her the sleep of death, to take her son and drink his blood, to suck the marrow of his bones and to eat his flesh." Elijah forced her to reveal some of her names. Then he excommunicated her.

Lilith probably is related to the Judeo-Hellenistic demon Obizoth, who is repelled by an amulet bearing one of the mystical names of

the archangel RAPHAEL.

According to Islamic mythology, her sexual relations with her infernal husband, IBLIS, created the demonic JINN.

Lilith-like demons appear in mythologies around the world. She also is associated with other characters in legend and myth, including the Queen of Sheba and Helen of Troy. In medieval Europe she often was portrayed as the wife, concubine or grandmother of Satan. In the late seventeenth century she was described as a screech owl (probably originating from a reference in Isaiah), blind by day, who sucked the breasts or navels of young children or the dugs of goats.

Some of Lilith's best-known names are:

Abeko, Abito, Abro, Abyzu, Ailo, Alu, Amiz, Amizo, Amizu, Ardad Lili, Avitu, Batna, Bituah, Eilo, Gallu, Gelou, Gilou, 'Ik, 'Ils, Ita, Izorpo, Kalee, Kali, Kakash, Kea, Kema, Kokos, Lamassu, Odom, Partasah, Partashah, Patrota, Petrota, Podo, Pods, Raphi, Satrina(h), Talto, Thiltho, Zahriel, Zefonith.

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Lindbergh, Charles (19021974) The man who was first to fly solo nonstop across the Atlantic Ocean may have done so with the help of angels. On his flight from New York to Paris in 1927, Charles Lindbergh had profound mystical experiences, which he kept secret for twenty-six years. Lindbergh then revealed that vaporous beings had appeared to aid him; while he did not call them "angels," they can be interpreted as such.

Lindbergh did not mention his supernatural experiences in his first book about the flight, *We, Pilot and Plane*, published later in 1927. He did in *The Spirit of St. Louis*, published in 1953, and he discussed it again in *Autobiography of Values*, published posthumously in 1977. His reluctance reflects in part the prevailing lack of social acceptance of such experiences.

The historic flight took thirty-three and a half hours. As he related it, Lindbergh had to remain alert at all times; there was no such thing as automatic pilot, and to doze off at the controls meant certain death by plummeting into the ocean. At one point over the Atlantic, fatigue and tension altered Lindbergh's perception of reality. By the ninth hour, he felt both very detached from and very near to the world below, and it made him think of "the nearness of death" and "the longness of life."

Lindbergh slipped into an altered state of consciousness that to him seemed both wakefulness and sleep. He was conscious of being three elements: body, which was fatigued; mind, which made decisions; and spirit, a driving force that told him sleep was not needed, and that his body would be sustained through relaxation.

While he was in this twilight state, he became aware that the fuselage behind him was filled with ghostly presences that were humanlike but vaguely outlined, transparent and seemingly weightless. They did not appear suddenly. One moment, they were

not present, another moment they were, as if they had always been there. Lindbergh, who felt caught in some "unearthly age of time," was not surprised or afraid. In *The Spirit of St. Louis* he states:

> Without turning my head, I see them as clearly as though in my normal field of vision. There's no limit to my sightmy skull is one great eye, seeing everywhere at once.
>
> These phantoms speak with human voicesfriendly, vaporlike shapes, without substance, able to vanish or appear at will, to pass in and out through the walls of the fuselage as though no walls were there. Now, many are crowded behind me. Now, only a few remain. First one and then another presses forward to my shoulder to speak above the engine's noise, and then draws back among the group behind. At times, voices come out of the air itself, clear yet far away, traveling through distances that can't be measured by the scale of human miles; familiar voices, conversing and advising on my flight, discussing problems of my navigation, reassuring me, giving me messages of importance unattainable in ordinary life.

The ability of the spirits to appear and disappear; their friendly demeanor and helpful advice; and their imparting of mystical wisdom "unattainable in ordinary life" are all characteristic of angelophanies, as well as encounters with other types of spirit beings. Lindbergh seemed to associate them, however, with the dead, for he often wondered whether he had crossed the boundary between life and death and was in the land of the dead.

As his altered state continued, Lindbergh felt weightless himself, independent of physical laws: "I'm almost one with these vaporlike forms behind me, less tangible than air, universal as aether. I'm still attached to life; they, not at all; but at any moment some thin band may snap and there'll be no difference between us."

Lindbergh also offers a description of the beings that makes them sound archetypal: "The spirits have no rigid bodies, yet they remain

human in outline formemanations from the experience of ages, inhabitants of a universe closed to mortal men. I'm on the borderline of life and a greater realm beyond, as though caught in the field of gravitation between two planets, acted on by forces I can't control, forces too weak to be measured by any means at my command, yet representing powers incomparably stronger than I've ever known."

Lindbergh acknowledged that at another time, these visions would would have startle him, but he felt so separated from earthly life that they seemed normal:

> [The] emissaries from a spirit world are neither intruders nor strangers. It's more like a gathering of family and friends after years of separation, as though I've known all of them before in some past incarnation. They belong with the towering thunderheads and moonlit corridors of sky. What strange connection exists between us? If they're so concerned with my welfare, why didn't they introduce themselves before?

Here again is another characteristic of an angelophany: the appearance of angels only at a moment of great need, and when the percipient is in an altered or receptive state of consciousness.

Says Lindbergh: "I live in the past, the present, and the future, here and in different places, all at once. Around me are old associations, bygone friendships, voices from ancestrally distant times."

If Lindbergh had lived in another era, he might have immediately interpreted the helping beings as angels. Instead, he struggled to place them in a context he could understand.

The experience changed his views about life after death. He said that death no longer seemed final, but rather the entrance to a "new and free existence which includes all space, all time."

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literature and angels Probably no theme in literature is more universal than "Know thyself." From Oedipus to Socrates through Hamlet and Faust, characters who act out the human quest for self-knowledge have dealings, real or metaphoric, with the gods, angels and demons, and spirits of every stripe. Indeed, song and story have consistently provided humanity with a zone of vicarious informative experience to help them cope with the "other side" (including the other side of oneself). The theme of human self-knowledge forever enacts a struggle between forces, sometimes good and evil, sometimes light and dark, but art provides a safer distance from which to examine their own experience. The epic sagas that have come down to us each "justify the ways of God to man," as John Milton's argument goes in *Paradise Lost*, sometimes complementing the religious and philosophical status quo and sometimes challenging it.

In the twentieth century the angelic and demonic applications for "knowing oneself" moved from the province of religion to that of psychology, a shift that Carl G. JUNG helped to facilitate. Archetypal psychology, led by James Hillman, finds poetry and narrative processes to be better analogies for the psyche than Freud's scientific model. Much modern literature and literary theory now occupies zones of interpretive relativity, but demonic and angelic imagery inherited from the ages still pervades the human psyche in cultures worldwide.

Epic Perspective

If the modern reader allows for a bit of leverage, all the gods and demigods of classical literature can be interpreted as angels of varying rank, especially as Greek mythology begins with a war in heaven, just as in Judaic legend. Further back, the Hindu *Ramayana* pits the avatar Rama against the demon Ravana. The most famous section of the *Mahabharata* is the *Bhagavad-Gita*, the "song of God," actually a conversation between Krishna, the charioteer, and Arjuna, the peerless Pandava archer, on the battlefield at Kurakshetra. Two intermarried families whose members are guided by certain gods or swayed by demonic beings have assembled to fight it out after many generations of strife and treachery, and Krishna briefs Arjuna on the cosmic situation before the conch shell blows to signify the battle's start.

Whereas Hindu and Greek myth allowed the gods to have intercourse and produce offspring with humans, the Judaic storyline eliminates these "abominations" with Noah's flood. (See SEX AND ANGELS.) Hindu and Buddhist deities are still very much alive in rituals today, including in parts of the epic *Gita* and the Sanskrit *sutras*, the oldest literature in the world. The members of the Greek pantheon and a few latecomers such as Dionysus are referred to,

invoked, adored in hymns, and featured prominently in the works of Aeschylus, Sophocles and Euripides, the dialogues of Plato, the Homeric hymns, and of course the *Iliad* and the *Odyssey*.

The intervention of Apollo, Aphrodite, Ares, and Athena in the Trojan War, the arrival of Hermes or Iris with messages, appear to be similar to the comings and goings of the ANGEL OF THE LORD and GABRIEL in the Old and New Testaments. The plots of both the *Iliad* and the *Odyssey* are driven by rivalries among the gods; throughout the epics, intercessory actions of the gods abound. Whereas Athena is the special goddess who guides and protects Odysseus, Venus is the mother-guardian angel of Aeneas in Virgil's epic *The Aeneid*, with several appearances of the "messenger with wings," Mercury.

The *Aeneid*'s underworld provided DANTE ALIGHIERI with a working model for the Christian inferno he molded in his *Divina Commedia* in the early fourteenth century. Both *El Cid* and the *Chanson de Roland* invoke the Christian angels during their battles. The German *Nibelungenlied* (to be taken up in the nineteenth-century operas of Richard Wagner) with its fairies, nymphs, and demons, and the Anglo-Saxon *Beowulf* both convey folk cosmology before the advent of Christianity. *Beowulf* shows the dawning of a Christian revisioning of the local demonic "genii," as the Christlike heroes Beowulf and Wiglaf destroy Grendel and his mother. The epic romances of

Angel offering inspiration
(reprinted courtesy of U.S. Library of Congress)

the Italian Renaissance by Vegio, Sannazaro, Vida and Tasso include interventions by the Christian archangels. Arisoto's early-sixteenth-century *Orlando Furioso* includes an irreverent treatment of Michael's assistance to the Christians in their battle against the Moors.

In English writings prior to JOHN MILTON's epic treatment of the fall of Adam and Eve in *Paradise Lost* and the redemption in *Paradise Regained*, Shakespeare's ghosts, witches and genii (Ariel and Caliban in *The Tempest*) are less interesting to angelology than Edmund Spenser's elaborate allegorical universe. In his *Faerie Queene* (1590), good and evil forces are cloaked in angelic and demonic symbolism derived from Celtic, Arthurian, Anglo-Saxon and French-Norman folklore; Catholic and Protestant politico-theology; and literary allusions from the classics, Dante and the Italian epic romance writers, especially Ariosto's *Orlando Furioso*.

Milton was steeped in the works of his fellow Calvinist, calling Spenser "my original," and "a better teacher than Scotus or Aquinas," since Spenser's mission as a poet was to embody moral lessons in beautiful imaginative forms, Milton's aspiration exactly. There is a striking analogy between Milton's interpretation of the struggle of forces involved in Adam's fall and the representation of virtue under trial in the person of Sir Guyon (*Faerie Queene*, Book II). Both advocate temperance, interpreted in light of Platonic ethics as the supremacy of the rational over the passionate principle in the soul. Spenser's *Fowre Hymns* ("Of Heavenly Love" and "Of Heavenly Beautie") are spectacular cosmic visions going beyond the common stock of ancient, medieval, and Renaissance philosophy, invoking Platonic Ideas and INTELLIGENCES and the nine

choirs of angels (Hymn 4). "Love, life me up upon thy golden wings,/ From this base world unto thy heaven's height,/ Where I may see those admirable things/ Which there thou workest by thy sovereign might (Hymn 3)." The "Mutabilitie Cantos" of the *Faerie Queene* (Book VII, Cantos 6 and 7) present an elevated parallelism between physical nature, human nature, and Heaven, complete with Spenserian versions of the Greek pantheon.

Several lesser-known English religious epic poets, known as "Spenserians," also influenced Milton, namely Giles and Phineas Fletcher. Phineas Fletcher's *Apollyonists*, and its Latin counterpart *Locustae*, include a representation of Satan as a majestic and defiant being. The theme of Giles Fletcher's *Christ's Victory in Heaven* is the same as that of Book III of *Paradise Lost*, except that Milton places the heavenly debate over man's fate into the mouths of the Father and the Son.

Lyric Poetry

Although angels receive recognition, along with Mary and the other saints, in medieval and Renaissance court and folk lyrics, some seventeenth- and eighteenth-century English poets reached truly celestial heights in image and melody (see MUSIC AND ANGELS). Milton's youthful lyric "On the Morning of Christ's Nativity" (1645) and mature "At a Solemn Music" (1673) both aspire to recreate the music and magic of the angelic presence. "Ring out ye Crystall spheres,/ Once bless our human ears,/ (If ye have power to touch our sense so)/ And let your silver chime/ Move in melodious time;/ And let the Base of Heav'ns deep Organ blow,/ And with your ninefold harmony/ Make up full consort to the Angelic symphony" ("Nativity" 2433). "O may we soon again renew the Song,/ And keep in tune with Heav'n, till God ere long/ To his

celestial consort us unite,/ To live with him, and sing in endless morn of light" ("Solemn Musick" 4044).

Milton's Catholic contemporary Richard Crashaw (16121649) wrote two famous lyrics celebrating angels. "Musick's Duell" parallels a lute player's song with the angelic music of the spheres. "In the Holy Nativity" the shepherds sing of their vision of the angels. Crashaw also wrote two poems about St. Teresa of Avila's visionary experiences. "The Flaming Heart" attempts to recapture the saint's visitation by a Seraphim: "O sweet incendiary! By all thy dower of Lights and Fires;/ By all the eagle in thee, all the dove / By all thy brim-fill'd bowls of fierce desire/ By thy last Morning's draught of liquid fire. "

Several of the metaphysical poets have left us unique angelic poems. In George Herbert's "Easter Wings" the verses actually form wings. John Donne's "The Dream" brings celestial qualities to the bed of lovers, and "The Relique" refers to the asexuality of the lovers' guardian angels. Donne's "Anniversary Poems," on the death of a young girl, survey the upper and lower realms and find her soul to be so pure that she has "Tutelar Angels" assigned to each of her limbs (Second Anniversary, 4345). In "Holy Sonnet 5" Donne says "I am a little world made cunningly/ Of Elements and an Angelike spright" and in "Holy Sonnet 7" he cries "At the round earth's imagin'd corners, blow/ Your trumpets, Angels. " Thomas Traherne's "Wonder" recounts heaven from the point of view of a soul: "How like an Angel came I down!" Henry Vaughan's "The Retreate," "Peace," and especially "The World" convey the elevated consciousness of a mystical partnership with angels.

John Dryden's "Ode in Honour of St. Cecilia's Day" is a symphonic gathering of classical and Christian images relating to music in praise of the patron saint of music. He repeats "He [the old pagan

musical god] rais'd a Mortal to the Skies;/ She [St. Cecilia] drew an Angel down."

With the Romantic poets of Germany, France, Italy and England, another wave of mythological symbolism and supernatural, magical and mystical experiences was layered into literature, with otherworldly beings galore. For the scientifically informed Percy Bysshe Shelley, angels of every rank, nymphs, demons, vampires and the like, symbolized not only themselves but also emotions, psychic forces, and even physical forces. A recursive loop back to classical mythology, refigured by the romantic sensual drive and mystical bent, was the preoccupation of many poets such as Friedrich Holderlin in *Hyperion*, John Keats in *Hyperion* and *Endymion*, Shelley in *Prometheus Unbound* and legions of others. After all, in those days a good education still covered the Greek and Latin classics.

Shelley was haunted "by the awful shadow of some unseen Power," passionately convinced of the living presence of "that Light whose smile kindles the universe," and he asserted an intimate relationship between this "interfused and over-ruling Spirit" and the souls of individual human beings. Man does not have to stand alone. "I vowed that I would dedicate my powers/ to thee and thine. " The

"phantoms of a thousand hours" are called upon to bear witness "that never joy illumed my brow/ Unlinked with hope that thou wouldst free/ This world from its dark slavery" ("Hymn to Intellectual Beauty").

Byron's verse drama *Cain* was one of many Romantic works that reapproached the topic; good and evil, in this case via the characters the ANGEL OF THE LORD and LUCIFER. Another work of Byron's, "Heaven and Earth," is a "mystery" based on Genesis 6:2 (see SONS OF GOD and SEX AND ANGELS), with Samuel Taylor Coleridge's line from "Kubla Khan" used as an epigraph: "And woman wailing for her demon lover," a theme which Coleridge might have treated fully had he developed the fragmentary "Christabel," and which Keats did develop in "La Belle Dame Sans Merci." Commenting on this theme in Byron, Jung said: "as a power which transcends consciousness the libido is by nature daemonic; it is both God and devil." (See also ABRAXAS.)

Coleridge intended to write a critical essay on the supernatural as a preface to *The Rime of the Ancient Mariner*, but he did not leave one. William Wordsworth and Coleridge's plan for the *Lyrical Ballads* (1798; second ed. 1800) was to treat of natural and supernatural experiences, with Coleridge covering the latter. In *Biographia Literaria*, Chapter XIV, Coleridge speaks of this project and states that his objective was "to transfer from our inward nature a human interest and a semblance of truth sufficient to procure for these shadows of imagination that willing suspension of disbelief for the moment, which constitutes poetic faith." The *Rime* certainly achieved that purpose, with demonic figures of Life in Death, tutelary spirits of the oceans, and much more. His gloss

specifies that when the bodies of the mariners come to life again, it happens not by the souls of the men, not by daemons of earth or middle air, but by a blessed troop of angelic spirits, sent down by the invocation of their guardian saints." Coleridge's translation of Burnet's *Archaeologiae Philosophicae* provides a nice credo for the Western intellectual with an open imagination: "I easily believe that there are more invisible Natures than visible ones in the universe. But who will explain to us the rank, relations, characteristics and powers of each? What do they do? Where do they live? The human mind has always circled around the knowledge of these things, but never achieved it."

Visionary Literature

Yet hundreds of poets, saints and mystics, Taoist, Buddhist, Islamic and Hindu, as well as tribal visionaries, have in fact achieved and recorded such knowledge. The Koran was dictated to Muhammad by GABRIEL, according to legend. The visionary recitals of Ibn Sina, Ibn Arabi, al-Suhrawardi and others purport to have been literally recited to them by angels (see ISLAMIC ANGELOLOGY). Native American shaman Black Elk's vision at age nine, as recorded at the end of his life, was two angelic figures who showed him the shaman's world. The works of Rumi, Kabir, Sri Aurobindo, Rabindranath Tagore, William BLAKE, William Butler Yeats and his friend A.E. (George William Russell) reveal a familiarity with multiple worlds and beings.

In the West, Gnostic and Hermetic lore is believed by some to have been preserved in the Grail cycle, a series of medieval and Renaissance documents set in a magic time and place, the spiritual Britain. In the introduction to his Grail Romance, Robert de Boron claims that the work was given to him by the Angel of the Lord. The book then vanished. In order to find it again he journeyed

through the Angelic World and followed the Questing Beast through a visionary landscape.

To a certain extent, all good poets have some visionary/ intuitive capacity, and all of the great ones possess an integration of language, inner vision and energy, which they may or may not attribute to angels or higher beings. Probably Yeats and Blake are the best exemplars of this capacity in the English language, and Goethe and Rainer Maria Rilke in German (see GOETHE). Rilke's *Duino Elegies*, extraordinary poems even in translation, are about the human longing for transcendence and use angels as their unifying symbol. When a friend tried to persuade Rilke to undergo psychotherapy, he wrote back: "I am afraid it would exorcise my angels along with my demons."

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loa See ORISHAS.

Lot See SODOM AND GOMORRAH.

Lucifer Angel erroneously equated with SATAN. The name means "bearer of light" or "bearer of fire," "Son of the Morning" or

"Morning Star." In Hebrew, Lucifer is Helel ben Sahar: "Bright Son of the Morning." Rabbinical literature of the fourth and fifth centuries C.E. describes him as SAMAEL, the highest of those angels around the throne of God and created above the seraphim. He was distinguished from all his other angelic brethren by possessing twelve wings.

There is only one reference to Lucifer in the Bible, in Isaiah 14:1215: "How you are fallen from heaven, O Day Star, son of Dawn! How you are cut down to the ground, you who laid the nations low! You said in your heart, 'I will ascend to heaven; above the stars of God I will set my throne on high; I will sit on the mount of assembly in the far north; I will ascend above the heights of the clouds, I will make myself like the Most High.' But you are brought down to Sheol [the underworld], to the depths of the Pit."

The Old Testament writers did not distinguish fallen angels from other angels; *satan* was a common noun used to denote an adversary. But St. Jerome, one of the church fathers (*c.* 347420) identified the Isaiah passage with Satan, the leader of the fallen angels. From that time on "Lucifer" became one of the names of the Devil. The identification was further reinforced by John MILTON who made Lucifer the protagonist of *Paradise Lost*.

The eighteenth-century mystic Emanuel SWEDENBORG denied the existence of any Satan or demon. He attributed all power to the Divine True and Good, or the Lord, and claimed that there was no controlling devil responsible for hell. He said that while a literal reading of Scripture seemed to tell the story of Lucifer's fall, in reality "devil" and "Satan" simply mean hell, the place of evil and falsehood chose by those who go down the path of self-love and lack of charity. For Swedenborg, "Lucifer" meant "people from Babylon."

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Luther, Martin See PROTESTANT ANGELOLOGY.

M

Maclean, Dorothy (1920) A founder of FINDHORN, whose mediumistic abilities enabled her to communicate with angels and devas. Maclean relayed the beings' instructions for growing unusual produce in a harsh Scottish climate, and also spread their teachings about humankind's co-creative relationship with the spirit world.

Dorothy Maclean was born on January 8, 1920, in Guelph, a small town in Ontario, Canada. She had no particular psychic gifts as a child; these were to develop in adulthood through years of spiritual study and practice.

Maclean studied business at the University of Western Ontario, and after graduation in 1940 became a secretary for the British Intelligence Service. Her work took her from Toronto to New York City, and she was chaperoned by the woman who was to become her spiritual mentor, Sheena Govan, a Quaker whose parents had founded an evangelical movement, the Faith Mission. Maclean's job eventually took her to Panama, South America and England. In Panama she met an Englishman, John Wood, also working for the intelligence service. Though he was distant and somewhat secretive about himself, Maclean felt compelled to accept his proposal of marriage. After they were married, she discovered that John followed Sufi teachings. She became immersed in the study and practice of these herself, as well as other philosophies practiced by other spiritual groups, particularly after the couple moved to England.

Through these studies, Maclean learned to develop her spiritual attunement to the still center within, and to practice telepathic communication with people around the world. Govan taught her about unconditional love, and Sufi teachings taught her about "love in action," or seeking to do everthing in life with purity of heart for the greater glory of God.

The marriage was emotionally unsustaining, and Maclean began to see that her best course of action would be to express an unconditional love for Wood and set him free. She focused a great deal of energy on achieving that state. One day she suddenly had her first awareness of the God within. It changed her life, and set the stage for her subsequent experiences at Findhorn.

Maclean also was influenced by Govan, who had a substantial following in the United Kingdom. Govan introduced Maclean to many people, including Peter and Eileen Caddy, with whom Maclean would later establish Findhorn. Peter Caddy, a Royal Air Force officer, was steeped in Rosicrucianism and its teachings on the power of positive thought. He had been married to Govan for five years; Govan had terminated the marriage, but they retained a close relationship.

Dorothy Maclean (reprinted courtesy of Dorothy Maclean)

After her divorce from Wood, Maclean worked as a secretary on Fleet Street in London. She began to get inner promptings to write down her inspirations. She showed these to Govan, who recognized her budding mediumistic gifts and encouraged her to develop them by channeling spiritual messages for others. Following Govan's guidance, Maclean quit her secretarial work to live "according to God's will." She worked as a kitchen maid and then as a mother's helpera most humbling change, but one that taught her to trust that she would be led to do what God intended her to do.

Scandal struck Govan when publicity arose over news that a man had left his family to be with her. The press in Scotland hounded Govan's group, whom they dubbed "the Nameless Ones" because the group had no name. The group disbanded.

Maclean joined up with the Caddys in Glasgow. They spent six years working at the Cluny Hill Hotel, a Victorian resort open only during the summer. Maclean served as secretary and receptionist. The hotel flourished, and the Caddys and Maclean spent their spare time working on spiritual attunement and telepathically communicating around the world in the "Network of Light," a loose collection of people who shared similar spiritual ideals and who had telepathic abilities. They also communicated with "space beings," who said they were alien beings from elsewhere in the universe, and with the "Masters of the Seven Rays," who were highly developed humans who had undertaken to aid humanity in its spiritual quest.

Maclean and the Caddys moved to another hotel in Scotland but could not repeat their successthey were fired in 1962. Their only recourse was to band together four miles away at Findhorn, a small fishing village located on an inhospitable strip of the north Scottish coast, where the Caddys lived in a caravan with their three children. The Caddys and Maclean scraped out a living. Peter began to cultivate a garden, with mixed success.

In May 1963, Maclean, in her daily meditation, received an unusual message about the "forces of Nature." She learned that one of her jobs was to attune and harmonize with those forces, who would be friendly in their greeting to her. Peter interpreted this as meaning that she could receive guidance from Nature on what to do in the

garden. This was immediately affirmed in her next meditation, with the following message, told in Maclean's autobiography *To Hear the Angels Sing*.

> Yes, you can cooperate in the garden. Begin by thinking about the nature spirits, the higher overlighting nature spirits, and tune into them. That will be so unusual as to draw their interest here. They will be overjoyed to find some members of the human race eager for their help.
>
> By the the higher nature spirits I mean the spirits of differing physical forms such as clouds, rain, vegetables. The smaller individual nature spirits are under their jurisdiction. In the new world to come these realms will be open to humansor should I say, humans will be open to them. Just be open and seek into the glorious realms of Nature with sympathy and understanding, knowing that these beings are of the Light, willing to help but suspicious of humans and on the lookout for the false. Keep with me and they will not find it, and you will all build towards the new.

Maclean did as instructed, and so began a long and fruitful relationship with the angelic and devic kingdoms. The first nature spirit to come into her awareness was what she called the "Pea Deva," which she described as holding the archetypal pattern in place for all the peas in the world. Her primary contact was the "Landscape Angel," who acted as control and had a broad, holistic outlook. The Landscape Angel often facilitated communication with other beings. All communications were on the inner planes.

Initially Maclean did not know what to call the beings with whom she came in contact. She thought them to be angels, but to her the term "angel" conjured up hackneyed religious and pop-culture images. These beings seemed too glorious. She settled on the term "deva," though in talking about them she used the terms "angel,"

"deva," and "nature spirit" interchangeably. Later in life she felt that "angel" better expressed the beings she experienced.

With the advice of the devas (Maclean's favored term during her Findhorn years), Peter's garden grew lush and robust. They produced bumper crops of produce, some of fantastical size, which they sold in the local community. Agricultural experts, who examined the produce and the soil, could not explain their success. When they began to publicly acknowledge their spiritual help others were attracted to Findhorn, and they established a spiritual colony. After a couple of years Peter no longer needed angelic messages, but had learned enough from them to work the garden. Maclean worked in the office and continued to receive varied messages from the devas, expanding her own consciousness. She was able to contact the devas of animals, stones and inanimate objects ("machine devas").

Maclean left Findhorn in 1973, and commenced work as a writer and lecturer. She settled for a time in the High Sierras of California to work on her autobiography. She joined up with about fifteen other Findhorn veterans, including mystic David Spangler. They called themselves the Lorian Association, and lived for a while in the San Francisco Bay area. They offered public performances of talks, songs and dance drawn from their Findhorn experiences.

In 1976, Maclean returned to Canada and lived in Toronto for eight years. She then moved to Issaquah, Washington, near Seattle, where Spangler and other members of the Lorian Association had moved. She occasionally revisits Findhorn to deliver workshops and lectures.

After returning to North America, Maclean began to attune to angels of cities and countries (see PSEUDO-DIONYSIUS). These experiences

gave her insights into the characters and group destinities of collections of humans.

Her autobiography, *To Hear the Angels Sing*, was published in 1980. In it, Maclean acknowledges the uncertainties and doubts that accompanied her experiences with the angelic realm. At Findhorn she often feared that she would pose the wrong questions on behalf of Peter, or not get the information straight. Sometimes she was skeptical of her own abilities and results, and worried that others would think her strange.

Nonetheless, Maclean's own spiritual understanding deepened tremendously due to her Findhorn experiences, and she passed this wisdom on to others. She provided a unique look into the workings of the angelic and devic kingdoms. Though she was by no means the first to have extensive contact with these realms, she was able to gain a large public platform thanks to the success and popularity of Findhorn.

Maclean realized that to attune to angels and devas is to attune to one's own higher self, the God-essence that dwells within each soul. Finding the God within is the important achievement, she said; angels are a subsidiary part of that attunement. She acknowledged that all perceptions received are colored by the recipient, in terms of beliefs, biases, vocabulary, the subconscious and other factors.

Maclean described devas as "the builders of our world. Embodiments of creative intelligence, they wield or transmute what we might call energy (vibrating waves or particles in patterns)

into increasingly more 'physical' structures (including emotional and mental structures) and finally into what we call matter (which is pattern in space). They build vehicles for the expression of life on all levels: mineral, vegetable, animal, human and suprahuman." The beings she encountered were not small in relative stature, as one might think of fairies and elves; some, she said, were awesome beings whose scope stretched into the infinite universe. Her primary contacts were the overlighting angels/devas of a species, rather than the spirits that tend to individual life-forms.

The devas told Maclean to think of plant life in terms of light and of vital patterns of energy. She learned that everything can be viewed in the same wayincluding humans. The devas hold these patterns in place so that form can manifest. According to Maclean, the devas do their work with joy and love, despite the counterproductive acts of humankind that destroy their work. They are wary of humans, but most seem willing to help if a sincere plea is put to them. Humans, they said, must be the ones to initiate contact with their realms, and then they will respond. They said that frequently humans enter the devic realms without knowing it, for fleeting moments. Such occasions are walks in nature, for example, where one is suddenly uplifted with euphoric feelings.

The devas also told Maclean that human beings ultimately have greater powers than they, but also more limitations, the

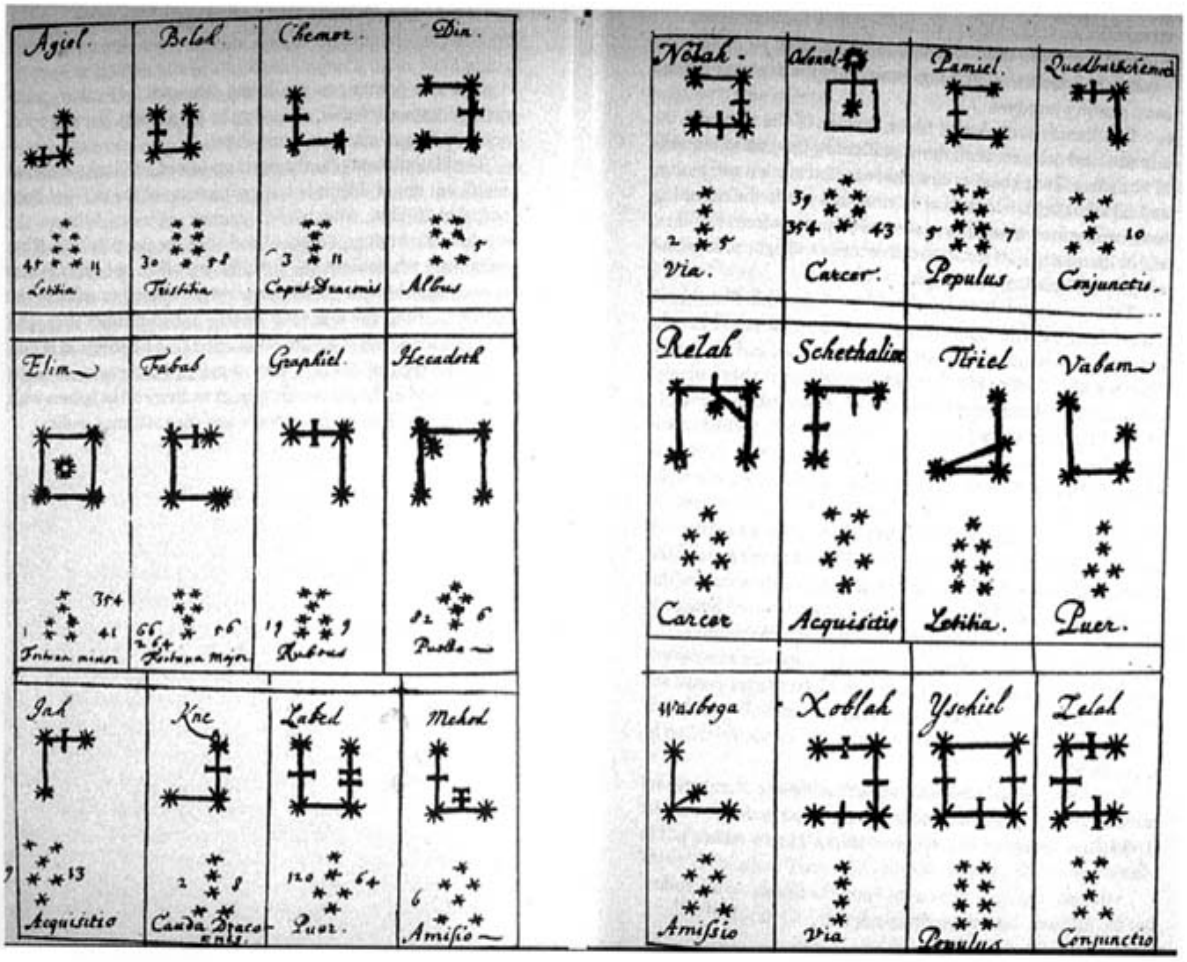

Angelic alphabet for magical purposes Prepared by LIU

latter being imposed by our destructive thoughts and ways. Humans cannot access their true powers of creativity because they have cut themselves off from the divine source of power, God. The devas emphasized the need to approach everything from the standpoint of love, which opens one to knowledge of the unity of all things.

Maclean said that through her contact with the angelic/devic realms she was able to unify her higher and lower selves into a wholeness. She connected with the Godsource within, and learned that humans can truly create their own reality in a joyous partnership not only with each other but with the higher realms as well.

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magic, angels in The invocation of both good and evil angels plays a prominent role in the Western tradition of ceremonial magic. Important uses of the names of angels are as the inscription of names on amulets, and the speaking of names so as to invoke angels or the qualities they represent.

Magic is the harnessing of supernatural powers and beings, such as angels and demons, and the powers of nature, to effect change in the physical world. Some paths of ceremonial magic work for inner, i.e., spiritual change. The harnessing is accomplished through ritual that expands consciousness and directs the will.

The term magic derives from the Greek *magus*, which means "sorcerer." Many systems of magic exist, each with its own procedures, rules and proscriptions. Magic is neither "white" nor black," but reflects the intent of the magician.

Anthropologist Bronislaw Malinowski defined magic as having three functions and three elements. The functions are to produce, protect and destroy; the elements are spells or incantations, rites or procedures, and the altered state of the magician. Altered states are accomplished through fasting, meditating, chanting, visualizing symbols, sleep deprivation, dancing, staring into flames, inhaling fumes, taking drugs, etc.

In the Western tradition, the Greeks developed two systems of magic, low and high. Low magic was the sorcery of spells and potions provided for a fee. This acquired an unsavory reputation for fraud by the fifth century B.C.E. High magic involved working with spirits, and was esteemed much like religion.

With the Christianization of Europe, low magic began to be persecuted as witchcraft. High magic, a mix of Hermetic and Kabbalistic lore, flourished in the Middle Ages and Renaissance, probably as a reaction against the growing power of the Church-state, which proscribed all magic outside the bounds of religious miracles. Magic was discredited by the scientific revolution of the

seventeenth century, but interest was revived in the nineteenth century by occultists such as Francis Barrett and Eliphas Levi, whose respective works *The Magus* (1801) and *Dogma and Ritual of High Magic* (1856) were influential.

The effects of dualism on magic can be seen by the twelfth century. Prior to that it would have been difficult to distinguish many magical rituals from religious rituals. With the growth of dualism, the distinction between good and evil spirits affected magic, the magician's view of the spirit world, and the external world's view of magic in general. Now everything in the cosmos was governed not just by a spirit, but by a good spirit and an evil spirit.

While magic is worked through ritual, merely going through the motions is not effective. An initiate learns how to develop great powers of concentration and visualization and to acquire knowledge of the natural forces of the universe, the ability to enter into controlled altered states of consciousness, and the ability to direct the will toward a goal. This internal power is channeled through ritual and through the use of magical implements and invocations. The use of "names of power," or names of specific spirits, releases powerful vibrations that open the door between the physical realm and the realm of the spirits, enabling the magician to cross over, or to communicate with spirits. (See NAMES OF ANGELS.)

Angels In Kabbalistic Magic

The manipulation of the physical and spiritual worlds through use of the names of God and of angels is particularly important in kabbalistic magic. The Kabbalah does not expressly forbid magic but various kabbalistic writings warn of the dangers of it, and state that only the most virtuous persons should perform magic, and do so only in times of public emergency and need, never for private gain. How strictly these admonitions were followed is uncertain, as

an extensive literature exists on what is called the "practical Kabbalah," an important source to Western magic in general. The practical Kabbalah evolved from about the fourteenth century onward, reaching a peak in the Renaissance. A master of practical Kabbalah was called a *ba'al shem* ("master of the name") and was adept at making amulets, invoking angels or demons, and exorcising evil spirits.

Practical Kabbalah is complex; its relationship to angels includes the use of many angelic alphabets, secret codes of communication whose mythical origin is probably the *Book of Raziel* (see RAZIEL). The earliest such language is the "alphabet of METRATON." Other alphabets are attributed to MICHAEL, GABRIEL, RAPHAEL and other angels. In form some resemble cuneiform, while others are related to early Hebrew or Samaritan script. They are called "eye writing" in kabbalistic literature, because the letters are formed by means of lines and circles resembling eyes. Such letters are found on amulets and in texts. Divine names, such as the names of God and of angels, have many functions, including the evocation of automatic writing for revelation.

So-called "black magic" is called "apocryphal science" in the Kabbalah. It is strictly forbidden, and only theoretical knowledge is permitted. According to the *Zohar*, those who choose to practice it become sorcerers who journey to the "mountains of darkness" where live the fallen angels Aza and AZAEL, to study under a sorcerer-witch. In the Bible, the archetypal sorcerer is Balaam.

Regardless of the type of magic practices, the granting of visions (*giluy einayim*) as a result of it is considered to be a rare phenomenon. One vision might be the ability to perceive angelic eye-writing, which constitutes the invisible letters spelling out secret thoughts and deeds and hovers over the head of every

person. Adepts also may see haloes around the heads of the righteous, the brief appearance of the Tetragrammaton (YHVH, the unspeakable name of God) in fiery letters, and visions of angels. The latter are explained in this way: The angel's form is imprinted on the ether. Seeing an angel is considered to be a reward for one's having purified the corporeal body. Sorcerers who deal with demons have comparable experiences with the fallen angels.

See John DEE.

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Maimonides See JUDAIC ANGELOLOGY.

mansions of the moon In occult lore and magic, the moon is accorded twenty-eight mansions, or spheres of influence, based upon its twenty-eight-day cycle of phases.

Each mansion is governed by an angel, has positive or negative influences over certain activities, and is ascribed talismans for working specific kinds of magical spells. In magical ritual, the magician calls upon the appropriate ruling angel of the mansion involved to help effect the spell.

The mansions of the moon are fixed in the eighth sphere of heaven. As the moon wanders the sky, it obtains the powers and virtues of the signs of the Zodiac and the stars contained in them. Each mansion measures twelve degrees, fifty-one minutes and nearly twenty-six seconds, according to the Kabbalists.

The mansions, their names, their ruling angels, their zodiac signs, and their influences are as follows:

First Mansion

Name: Alnath (horns of Aries)

Angel: Geniel

Zodiac sign: Aries

Influences: Causes prosperous journeys; creates discords; helps in the giving of medicines, especially laxatives

Second Mansion

Name: Allothaim or Albochan (belly of Aries)

Angel: Enediel

Zodiac sign: Aries

Influences: Helps in the finding of treasures and the holding of captives; aids voyages, sowing and planting; hinders purging and vomiting

Third Mansion

Name: Alchaomazon or Athoray (showering or Pleiades)

Angel: Anixiel

Zodiac sign: Aries

Influences: Profitable to sailors, hunters and alchemists

Fourth Mansion

Name: Aldebaram or Aldelamen (eye or head of Taurus)

Angel: Azariel

Zodiac sign: Taurus

Influences: Causes the destruction and hindrances of buildings, fountains, wells, gold mines and the flight of creeping things (insects), and begets discord

Fifth Mansion

Name: Alchatay or Albachay

Angel: Gabriel

Zodiac sign: Taurus

Influences: Helps the return from a journey and the instruction of scholars; confirms edifices; gives health and good-will to persons of quality

Sixth Mansion

Name: Athanna or Alchaya (little star of great light)

Angel: Dirachiel

Zodiac sign: Gemini

Influences: Helps hunting, the besieging of towns and the revenge of princes; destroys harvests and fruits, hinders the operations of physicians

Seventh Mansion

Name: Aldimiach or Alazarch (arm of Gemini)

Angel: Schliel

Zodiac sign: Gemini

Influences: Confirms gain and friendship, is profitable to lovers, destroys magistracies

Eighth Mansion

Name: Alnaza or Anatrachya (misty or cloudy)

Angel: Amnediel

Zodiac sign: Cancer

Influences: Causes love, friendship and the society of fellow travelers; drives away mice, afflicts captives and confirms their imprisonment

Ninth Mansion

Name: Archaam or Arcaph (eye of the Lion)

Angel: Barbiel

Zodiac sign: Cancer-Leo

Influences: Hinders harvest and travelers, puts discord between humans

Tenth Mansion

Name: Algelioche or Albegh (neck or forehead of the Lion)

Angel: Ardifiel

Zodiac sign: Leo

Influences: Strengthens buildings, promotes love and benevolence, helps against enemies

Eleveth Mansion

Name: Azobra or Ardaf (hair of the Lion's head)

Angel: Neciel

Zodiac sign: Leo

Influences: Good for voyages, gain by merchandise and redemption of captives

Twelfth Mansion

Name: Alzarpha or Azarpha (tail of the Lion)

Angel: Abdizuel

Zodiac sign: Leo

Influences: Gives prosperity to harvests and plantations, is good for the bettering of servants, captives and companions; hinders seamen

Thirteenth Mansion

Name: Alhaire (Dog stars, or wings of Virgo)

Angel: Jazeriel

Zodiac sign: Virgo

Influences: Aids benevolence, gain, voyages, harvests and freedom of captives

Fourteenth Mansion

Name: Alchureth or Arimet, Azimeth, Althumech or Alcheymech (spike of Virgo)

Angel: Ergediel

Zodiac sign: Virgo

Influences: Causes the love of married folk; cures the sick; is profitable to sailors; hinders journeys by land

Fifteenth Mansion

Name: Agrapha or Algrapha (covered or covered flying)

Angel: Atliel

Zodiac sign: Libra

Influences: Helps in the extracting of treasures and the digging of pits; assists in divorce, discord and the destruction of houses and enemies; hinders travelers

Sixteenth Mansion

Name: Azubene or Ahubene (horns of Scorpio)

Angel: Azeruel

Zodiac sign: Scorpio

Influences: Hinders journeys, wedlock, harvest and merchandise; prevails for redemption of captives

Seventeenth House

Name: Alchil (crown of Scorpio)

Angel: Adriel

Zodiac sign: Scorpio

Influences: Betters a bad fortune; makes love durable; strengthens buildings; helps seamen

Eighteenth Mansion

Name: Alchas or Altob (heart of Scorpio)

Angel: Egibiel

Zodiac sign: Scorpio

Influences: Causes discord, sedition, conspiracy against princes and mighty ones and revenge from enemies; frees captives; helps edifices

Nineteenth Mansion

Name: Allatha or Achala (tail of Scorpio)

Angel: Amutiel

Zodiac sign: Scorpio

Influences: Helps in the besieging of cities, the taking of towns, the driving of humans from their places, the destruction of seamen and the perdition of captives

Twentieth Mansion

Name: Abnahaya (a beam)

Angel: Kyriel

Zodiac sign: Sagittarius

Influences: Helps in the taming of wild beasts and the strengthening of prisons; destroys the wealth of societies; compels a person to come to a certain place

Twenty-first Mansion

Name: Abeda or Albedach (a desert)

Angel: Bethnael

Zodiac sign: Capricorn

Influences: Good for harvest, gain, buildings and travelers; causes divorce

Twenty-second Mansion

Name: Sadahacha, Zodeboluch or Zandeldena (a pastor)

Angel: Geliel

Zodiac sign: Capricorn

Influences: Promotes the flight of servants and captives in their escape; helps the curing of diseases

Twenty-third Mansion

Name: Zabadola or Zobrach (swallowing)

Angel: Requiel

Zodiac sign: Capricorn

Influences: Helps divorce, the liberty of captives; promotes health to the sick

Twenty-fourth Mansion

Name: Sadabath or Chadezoad (star of fortune)

Angel: Abrinael

Zodiac sign: Aquarius

Influences: Aids the benevolence of married people and the victory of soldiers; hurts the execution of government and prevents its being exercised

Twenty-fifth Mansion

Name: Sadalabra or Sadalachia (butterfly or spreading forth)

Angel: Aziel

Zodiac sign: Aquarius

Influences: Favors besieging and revenge; destroys enemies; causes divorce; confirms prisons and buildings; hastens messengers; conduces to spells against copulation; binds a human being so that he or she cannot perform a duty

Twenty-sixth Mansion

Name: Alpharg or Phragal Mocaden (first drawing)

Angel: Tagriel

Zodiac sign: AquariusPisces

Influence: Causes union and the health of captives; destroys buildings and prisons

Twenty-seventh Mansion

Name: Alchara or Alyhalgalmoad (second drawing)

Angel: Atheniel

Zodiac sign: Pisces

Influences: Increases harvest, revenues and gain; heals infirmities; hinders buildings; prolongs prison sentences; causes danger to seamen; helps to cause mischief to anyone

Twenty-eighth Manson

Name: Albotham or Alchalcy (Pisces)

Angel: Amnixiel

Zodiac sign: Pisces

Influences: Increases harvest and merchandise; secures travelers through dangerous places; makes for the joy of married people; strengthens prisons; causes the loss of treasures.

See MAGIC, ANGELS IN.

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Marian apparitions Visions or supernatural manifestations of the Blessed Virgin Mary. The experiences are accompanied by other paranormal phenomena, such as visions of angels, heavenly music and singing, miraculous healing, luminosities, and on the part of the percipients, extrasensory perception, prophesying and mediumship. The apparitions tend to be apocalyptic in nature, with Mary exhorting people to prayer and righteous living, and to the building of churches in her honor. She also warns of dire

consequences if people continue in their sinful ways. She bestows secret prophecies on a select few who perceive her (frequently children). In this respect Mary has taken over the primary functions of the prophets of old, who were transported to heaven to receive the same admonitions and prophecies from God. But Mary, out of her love for humanity and her loyalty to those devoted to her, is able to intercede with an angry God on humanity's behalf.

Marian apparitions have been reported worldwide over the centuries, but only eight have been deemed authentic by the Catholic church. In the latter twentieth century, reports of Marian apparitions escalated dramatically. Two major reasons behind this increase are the Catholic church's acceptance of Mary's assumption into heaven as an article of faith in 1950, thereby raising her spiritual stature; and the general trend toward apocalyptic thinking with the approach of a new millennium. The latter involves a need to turn to a spiritual savior figure.

The Catholic church holds that religious apparitions are mystical phenomena permitted by God. Both corporeal and incorporeal apparitions are recognized, and are mentioned

Our Lady of Guadalupe
(reprinted courtesy of U.S. Library of Congress)

in both Old and New Testaments of the Bible. Marian apparitions are not accepted as articles of faith, but those which are deemed authentic are celebrated. The church is painstaking in its investigation of Marian apparitions.

Authentic sightings approved by the church are: Guadalupe, Mexico, 1531; Paris, 1830; La Salette, France, 1846; Lourdes, France, 1858; Knock, Ireland, 1879; Fatima, Portugal, 1917; Beauraing, Belgium, 193233; and Banneaux, Belgium, 1933.

Appearances of angels are especially associated with four of those (Paris, Guadalupe, Knock and Fatima), and with numerous unathenticated sightings as well.

At Guadalupe, Mary's appearances were accompanied by heavenly singing, and one of her miraculous signs involved an angel. She appeared five times to Juan Diego, a middle-aged Aztec convert to Catholicism. The first episode occurred in the predawn one morning, as Juan was on his way to attend Mass. He suddenly heard a heavenly choir, and then a lady's voice calling out to him by name. Diego then saw a woman standing in a luminous cloud of mist iridescent with rainbow hues. She identified herself immediately as Mary.

On another occasion Mary appeared and told Diego to pick flowers, despite the fact that it was too cold a time of the year. Miraculously, he found a garden of roses at a site where no flowers had grown before. He followed her instructions to wrap the flowers in his cape and take them to the bishop. Unwrapped, the cape was imprinted with a beautiful image of the Immaculate Conception: a woman with the sun and stars, standing on a new moon, with an angel at her feet. The cape remains preserved at the shrine built at Guadalupe.

In Paris, the percipient was Catherine Laboure, a nun with the Sisters of Charity in the Rue du Bac. She entered the convent in 1830, shortly before the sighting. Within a few days of her arrival she had a vision of the heart of St. Vincent, glowing above a case containing some of his relics. She prayed to St. Vincent and to her GUARDIAN ANGEL to be granted a vision of Mary, her greatest ambition.

On July 18, Laboure was awakened at 11:30 P.M. by the sound of her name being called. She saw a child of about four or five years of age with golden hair, whom she took to be her guardian angel. The

angel told her to go to the convent chapel; upon arrival, she found it brilliantly lit. Mary appeared at midnight and delivered her customary messages of exhortation to prayer, the appointment of Laboure to a mission that would require her suffering, and various prophecies.

Mary appeared to Laboure again on November 27 in a glorious vision while Laboure was praying in the chapel at about 5:30 P.M. She told Laboure to have a medal struck of her vision, and that all who wore it would receive graces. Laboure was not able to do this until six months before her death in 1876. The medal, called "the Miraculous Medal," is now worn by millions worldwide.

At Fatima in 1917the most dramatic of the authenticated sightingsthree children were paid three visits by an angel who identified itself as the Angel of Portugal, who acted as an annunciating figure. Mary then appeared to the children: Lucia dos Santos, ten, and her two cousins, Jacinta and Francisco Marto, seven and nine respectively. The two girls saw a "young lady" and heard her speak; the boy saw her but did not hear her speak. The children said the lady was dressed in white and stood above a small tree. She asked them to return to the same place at the same hour of the same day for six consecutive months. Tens of thousands of spectators showed up at the appointed time and place to witness the six apparitions.

At the final sighting on October 13, a crowd of 50,000 or more gathered in the rain. Mary appeared to the children and told them to build a chapel in her honor She said she was the "Lady of the Rosary," and that people must say the rosary daily. Then the rain stopped, and a phenomenon now known as the "miracle of the sun" occurred. The sun appeared suddenly through a rift in the clouds and seemed to spin, throwing off multicolored light. It appeared to

plunge to the earth, giving off heat, and then returned to normal in the sky.

A devotional cult to the Angel of Portugal, the guardian angel of the state, was sanctioned by the Catholic church (see DEVOTIONAL CULTS).

Lucia wrote four memoirs between 1935 and 1941. In her *Second Memoir* she made the new claim that she and her cousins had been visited by an angel in 1916. This "Angel of Peace," as he identified himself, taught the children a special prayer, and said that the hearts of Jesus and Mary were attentive to them. Lucia described him as looking to be about fourteen or fifteen years of age, whiter than snow,

Marian apparition at Reus, Spain

transparent as crystal, and quite beautiful when the sun shone through him. She warned the other two that the visit must be kept secret (secret visits, messages and prophecies are an integral part of Marian apparitions, and conform with apocalyptic experiences).

On a second visit the angel urged them to pray constantly to God, and said that the hearts of Jesus and Mary had "designs of mercy" on them. He instructed them to turn everything they could into a sacrifice offered to God, which would be reparation for the sins that offend God and supplication for the conversion of sinners. The

angel said that if they did this, their country would have peace. He then identified himself as the Angel of Portugal. He ended his visit by telling them to bear the suffering that God would send them.

On a third visit, the angel gave them communion. Lucia received the consecrated host, and Jacinta and Francisco were allowed to share the chalice.

At Knock, Ireland, Mary, other figures, and perhaps angels were seen on August 21, 1879, by fifteen people by the village chapel at dusk. Besides Mary there were figures of St. Joseph, and a bishop or St. John the Evangelist (accounts differ). There also was an altar, above which was a lamb with a halo of gold stars; behind the lamb was a cross. Mary had her hands raised in prayer. Although it was raining, no rain fell where the apparition appeared. One witness, Patrick Hill, was eleven years old. Interviewed again in 1897, he embellished his account with visions of winged angels who fluttered in the air for some ninety minutes.

In 1961, apparitions appeared at San Sebastian de Garabandal in northern Spain; they are unauthenticated. The sightings involve the archangel MICHAEL, who, like the Angel of Portugal at Fatima, gave the witnesses communion. The case began on June 18 when four girls reported that they had seen an angel. Over the next two weeks, the angel made nine appearances. In the two years following, there were more than two thousand reports of Marian apparitions by the girls.

One of the chief documents is the *Diary* of one of the witnesses, Conchita Gonzalez, who was twelve at the time. She began to write the account in September of 1962 and finished it in 1963.

According to Gonzalez, she and the other seers were stealing apples on June 18and arguing over whether it was right to do

sowhen a beautiful figure appeared, brilliant in light. The girls told others about this angel, and were ridiculed by some. The girls returned to the spot the next day to pray, but the angel did not reappear. Gonzalez was consoled by a voice that night which assured her that she would see the angel again. The angel did appear on the following day, causing some disbelievers to recant.

Others joined them in prayer at the site, and over the next eleven days the girls had various ecstasies and eight more sightings of the angel, in front of numerous witnesses who could not see the phenomena themselves. On six of the eight appearances, the angel only smiled at the girls. On June 24, he appeared with a sign beneath him; they could only remember that the first line began with "Hay" and the second line contained roman numerals.

On July 1 the angel appeared with the sign again and spoke for the first time, telling the girls that he had come to announce the arrival of Mary on the following day. Mary appeared on July 2, accompanied by two angels who looked like twins. One was Michaelthe angel who had been appearing to them; the other was not recognized (Gonzalez never said how she was able to identify the angel as Michael). On Mary's right side was a large eye of God.

During these and other visions the girls were subjected to crude experiments by researchers, to test their ecstatic states by measuring their sensitivity to pain. During the June 25 appearance of the angel, Gonzalez was dropped on her knees, pricked and scratched with needles and subjected to strong electric light, none of which broke her trance or made her feel any pain.

On May 18, 1962, the girls began to announce that they had been receiving communion from Michael. Mari Loli was the first to make the claim. She said Michael had told her he would give her communion while the local priest was absent. The four girls said

that from then on they received frequent communions from the angel.

Gonzalez said that Michael used unconsecrated hosts in order to teach them how the host should be received. One day the angel told them to fast, and to bring another child along as a witness. He then gave them consecrated hosts. These reports generated much controversy. Priests said that angels did not have the ability to consecrate a host. Gonzalez took this objection to Michael, who then told her he had taken consecrated hosts from tabernacles on earth. Nonetheless, some people doubted the story.

Prior to their public admission of communion from Michael, the girls were witnessed going through gestures of putting their hands together, sticking out their tongues and swallowing, all of which now made sense. After the admission, numerous photos were taken of them receiving invisible communion.

On June 22, 1962, the angel told Gonzalezwho had been asking for a miracle as a sign of proofthat during the next communion God would perform a miracle through the angel's intercession by making a host visible on her tongue. (Until then, Gonzalez had never realized that no one else could see the hosts given them by the angel). She told the angel that this would be a tiny miracle, and he laughed. On July 18, a host appeared on her tongue and was seen by witnesses.

Though the girls later retracted some of their statements about their experiences, believers were not dissuaded. Even the retractions seemed to be part of the overall experience, with Gonzalez's diary claiming that Mary had predicted that retractions would be made. Supporters of the apparitions at Garabandal have worked to try to convince the Catholic church to authenticate the sightings.

See ANGELOPHANY; MARY.

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Mary The mother of Jesus has numerous titles, among them "Queen of Angels," "Our Lady of the Angels" and "Queen of Martyrs." She also is called "Blessed Virgin," "Virgin Mary" or simply "Our Lady." Early church councils, including those at Ephesus in 431 and at Chalcedon in 451, gave her the title *Theotokos* ("God-bearer"); the title "Mother of God" is widely used, especially among Catholics. Devotion to Mary is a vital part of the Catholic liturgical life, especially in the Eastern Orthodox churches.

According to Catholic doctrine, Mary's Immaculate Conception makes her the one exception to the state of Original Sin (the state in which all humankind is born, due to the fall of Adam and Eve). Because Mary was destined to be the mother of Christ, God infused her soul with grace at the moment of her conception in the womb of her mother, St. Anne, which freed her from lust, slavery to the Devil, depraved nature, darkness of intellect and other consequences of Original Sin. Her Immaculate Conception is announced by the archangel GABRIEL (Luke 1:2638). Gabriel tells her that the Holy Spirit will come upon her in order that she may to conceive her Son.

The idea of the Immaculate Conception was rejected by St. Thomas AQUINAS in the thirteenth century. Many modern theologians, challenging doctrines, consider the Immaculate Conception to be symbolic and not literal.

Similarly, the church sanitized her sexuality in general. Besides conceiving Jesus without human intercourse, she became "the Virgin" who never defiled her body with sexual

Mary and Jesus (Albrecht Dürer)

intercoursedespite the fact that the Bible refers to Jesus' brothers and sisters.

Furthermore, Mary did not die as a mere mortal, but was raised from the dead by Jesus and assumed into heaven as a live women (the Assumption became an article of faith in 1950). In other lore, her death is announced by the archangel MICHAEL.

Mary and her proper place in Christian theology have been a subject of much controversy over the centuries. She absorbed the characteristics of previous pagan goddesses, thus fulfilling that universal need for worship of a Mother-figure which otherwise is curiously absent from Christianity. Early church fathers attempted to discourage worship of her by saying that God would never be born of a woman. For the first five centuries after Christ, Mary was depicted as lower in status even than the Magi, who were graced by haloes in sacred art. The Marianite sect, which considered her divine, was persecuted for heresy. In the early fourth century, Constantine I ordered all goddess temples destroyed and forbade the worship of Mary, so that she would not overshadow her Son. The people, however, refused to accept Christianity without the worship of Mary. She was prayed to as a mother who intercedes for her children. By the sixth century she had been given a halo in art, and by the ninth century she had been designated the Queen of Heaven. By the eleventh century she had eclipsed Jesus in popularity as the

savior of mankind, and the great Gothic cathedrals were built to her greater glory.

In Catholic tradition Mary reigns in the splendor of heaven, where angles behold her glory and are ravished at the sight of her. She is second only to Jesus in suffering, and so commands the obedience of the angelic host. It may be Michael who leads the good angles in the celestial war against evil (see REVELATION), but he is under the command of Mary. The Queen of Paradise may even be considered to be the Mother of Angels, since she loves them and treats them as her own children. The Precious Blood shed by Jesus is the song of angels, the light of Mary, and the jubilee of her woes.

Countless visions of Mary have been reported worldwide; the numbers rose dramatically in the latter part of the twentieth century. The Catholic church has authenticated only a handful of them (see MARIAN APPARITIONS). Numerous saints have seen VISIONS of Mary, often accompanied by angels. Frequently she exhorts people to pray, to counter the evil loosed in the world.

In Catholic tradition an unnamed Bernadine sister had a vision in which she saw the desolation wrought by evil. She heard Mary tell her that the time had come to pray to her as the Queen of the Angels, to ask her for the assistance of the angels in fighting the foes of God and men. The sister asked why Mary, who is so kind, could not send the angels without being asked. Mary responded that she could not because prayer is one of the conditions God requires for the obtaining of favors. Mary then communicated the following prayer, which is part of the many devotions to Mary:

> August Queen of Heaven! Sovereign Mistress of the angels! Thou who from the beginning hast received from God the power and mission to crush the head of Satan, we humbly beseech thee to send thy holy Legions, that, under thy command and by thy power, they may pursue the evil spirits, encounter them on every side, resist their bold attacks and drive them hence into the abyss of eternal woe. Amen.

Several feast days are observed in Mary's honor: the Immaculate Conception, her Nativity, Purification, Annunciation and Assumption. The most popular devotion to Mary is the rosary, which is the saying of fifty "Hail Marys," five "Our Fathers," and five doxologies ("Glory be to the Father ") while meditating on specific traditional mysteries. This association with the rosary stems from apparitions of Mary see at Fatima, Portugal, in 1917, in which she identified herself as the Lady of the Rosary and asked that believers say the rosary every day.

Ex-canonical works such as the Book of John the Evangelist refer to Mary as being an angel herself. The Apochryphal New Testament says that she is the angle sent by God to receive the Lord, who enters her through the ear.

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Mastema (also Mansemat) The angel of adversity, whose role is similar to that of STATN, as adversary of God and tempter of humankind.

Mastema is called the "Father of Evil." He appears in the pseudepigraphal Book of Jubilees, and in *The Zadokite Fragments and the Dead Sea Scrolls*. Noah prayed to God to imprison all evil spirits, but at Mastema's behest, God granted the angel one-tenth of all demons to be committed to his service. Thus, Mastema roams about testing the faith of human souls.

Mastema is credited with assisting Egyptian sorcerers against MOSES and Aaron, and is said to be the one who attempts to kill Moses in Exodus 4:24.

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Meister Eckhardt See MONASTICISM, CHRISTIAN.

Melchizadek (also Melchisedek; Melchisedec) A king and priest in the Old Testament, who elsewhere in angel lore is associated with angels. His name means "the god Zedek is my king," and he is described in the New Testament as the "king of righteousness" and the "king of peace."

In Genesis 14:1820, Melchizedek is identified as the king of Salem (Jerusalem), who blesses Abram (see ABRAHAM) after a battle. Abram

then tithes to the king. Psalm 110:4 declares, "You are a priest forever after the order of Melchizedek." These words are echoed in the New Testament book of Hebrews (5:610), in which Jesus is declared the high priest successor, "Thou art a priest forever, after the order of Melchizedek" for offering the sacrifice of his life. Hebrews 7:1 says that Melchizedek has not father or mother or geneaology, "and has neither beginning of days nor end of life, but resembling the Son of God he continues a priest forever."

2 Enoch says Melchizadek is the supernatural son of Noah; midrashim also identify him as a son of Noah, and the feeder of the beasts aboard the Ark. Phoenician mythology identifies him as the father of the seven ANGELS OF THE PRESENCE. Early Greek writers called him a virtue and prince of peace.

Further reading:

Davidson, Gustav. *A Dictionary of Angels*. New York: Free Press, 1967.

Mephistopheles One of the seven great princes of Hell, and a stand-in for Satan in legend and literature. Mephistopheles means in Hebrew "he who loves not the light."

Mephistopheles is best-known for the part he plays in the legend of Dr. Johann Faust, which has been turned into plays, poems, operas and symphonies. The story concerns the way in which vanity can lead to easy seduction by the devil. Perhaps the best-known of these artistic creations is GOETHE's *Faust*.

According to the story, Faust lives in fifteenth-century Weimar, Germany, where he is an astrologer, alchemist and magician. In his youth he exhausted all the knowledge of his time, and so he turned to sorcery. Now in old age, he is bitter and disillusioned. Using his

skill in sorcery, he conjures up Mephistopheles in the name of BEELZEBUB. The demon is

friendly and consoling. Faust conjures him a second time, and Mephistopheles promises him all the worldly pleasures and sensations he desiresin exchange for his soul at the end of twenty-four years' time. Faust agrees.

For the next twenty-four years, Faust lives a splendid life. He has youth, wealth, magical powers and the satiation of all his physical desires. He can magically transport himself anywhere in the world, conjure up any woman, have anything. Then the demon comes to collect his due.

Goethe allows redemption for Faust. He has the doctor seduce a young woman named Margaret. She bears a child, but is so overcome with shame that she kills it. She is arrested and imprisoned, and in prison she becomes insane.

Faust, meanwhile, continues to live the high life. He conjures up Helen of Troy. Mephistopheles takes Faust on an adventure and shows him the creation of the universe, and the secrets of the homunculus (an artificial man created by magic).

Faust tries to save Margaret, but to no avail. She goes to her death, and her sacrifice redeems them both.

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Metatron In Judaic lore, one of the greatest of angels. In the various accounts about Metatron, scarcely an angelic duty or function is not related to him. Primarily he sustains the physical world, and carries Jewish prayers through nine hundred heavens to God. He is an

important angelic figure in the Kabbalah (specifically the *Zohar*), the Talmud, and the PSEUDEPIGRAPHA. Metatron apparently absorbed characteristics originally ascribed to the angel JAHOEL.

Metatron stands at the top of the Tree of Life as the Angel of the Lord. He also is identified with the "tree of knowledge of good and bad," which means he embodies both human and angelic perfection. This enables him to be an excellent interface between the two realms, but his success depends on the righteousness of humans. The good deeds of people generate a spiritual energy that literally vitalizes Metatron, and without it he grows weak and less effective.

Metatron also is the representative of God who led the tribes of Israel through the wilderness, and probably he is the dark angel who wrestled with Jacob. He is sometimes identified as the angel who stays the hand of Abraham as he is about to sacrifice his son Isaac, and he is credited with ordering the angelic announcement of the coming of the Flood (see URIEL). Metatron also is said to have given the wisdom of the Kabbalah to humanity.

The etymology of "Metatron" is unclear. Possibly the name itself was intended to be a secret, and may have been produced through a glossolalia-type of altered state of consciousness. Glossolalia is speaking in tongues, and is perhaps best known for the part it plays in charismatic religions. According to the *Zohar*, the name of Metatron is the equivalent of Shaddai, one of the names of God. This association is derived from the mystical numerology called gematria, which assigns a numerical value to each letter in the Hebrew alphabet. Names and words that have the same numerical value have a mystical connection. Both Shaddai and Metatron equal 314. As another aspect of God, Metatron is sometimes called

the "shining light of the Shekinah" and he "whose name is like that of his Master." Eleazor of Worms

Metatron (Copyright 1995 by Robert Michael Place, from *The Angels Tarot* by Rosemary Ellen Guiley and Robert Michael Place. Reprinted courtesy of HarperSanFrancisco)

speculated that "Metatron" comes from the Latin term *metator*, which means a guide or measurer, an apt description of this important angel.

Metatron is sometimes called "the Prince of the Countenance," meaning he is the chief of those angels who are privileged to look upon the face of God. Other Judaic literature ascribes more than one hundred alternative names to Metatron. In some early accounts he is called "the lesser Yahweh," implying that he might be a second God. However the Talmud points out that Elisha received proof that Metatron was merely an angel, and thus could be punished, because he received sixty "strokes with fiery rods."

Descriptions of Metatron speak of a being or pillar of fire with thirty-six pairs of wings and myriad eyes. His face is more dazzling than the sun. He serves as God's ANGEL OF DEATH, instructing Gabriel and Samael which human souls to take at any given moment. The flames that issue from him create legions of angels.

According to one legend Metatron originally was the human prophet ENOCH, who was so righteous that God transformed him directly into an angel, turning his flesh into flames, his intestines into fire, and his bones into embers and giving him 365,000 fiery eyes. As Enoch had been a scribe, so Metatron continues on as a heavenly scribe, residing in the seventh heaven and logging all celestial and earthly events.

Among Metatron's other significant duties are minister to the Throne of Glory, where sits God; High Priest of the Heavenly Temple (a role also ascribed to the archangel MICHAEL); minister of wisdom, who holds the secrets to all divine affairs; and minister of the guardian angels of the "seventy peoples of the world." In addition, he teaches those prematurely dead children who arrive in Paradise.

According to the *Zohar*, Enoch was able to be transformed into Metatron because the divine spark lost by Adam in the Fall entered Enoch. Since mortals cannot contain the divine spark of perfection, it was then necessary for God to take Enoch into heaven and turn him into an angel.

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Michael The most prominent and greatest angel in Christian, Hebrew and Islamic lore. His name in Hebrew means "who is like God" or "who is as God." Michael is Chaldean in origin. In angelologies, his chief roles are many: He is warrior, protector, healer, guardian. He holds numerous offices in heaven: He is chief of the virtues and archangels (see CHOIRS), a prince of the presence (see ANGELS OF THE PRESENCE), and the angel of repentance, righteousness, mercy and salvation. Some of his roles overlap with those of the other two great archangels of Christian lore, GABRIEL and RAPHAEL. In Christian art, Michael usually is portrayed in warrior garb, holding a sword and scales and trampling SATAN.

Biblical References

Michael is mentioned by name in DANIEL, Jude and REVELATION. In Daniel he is the guardian angel of the people of God (Israel). In Daniel 10:13, Michael is named and described as "one of the chief princes, and in Daniel 10:21, "one having the appearance of a man" tells Daniel " there is none who contends by my side except Michael, your prince." In Daniel 12:1, the prophecy of "the time of the end" states that "At that time shall arise Michael, the great prince who has charge of your people. And there shall be a time of trouble, such as never has been since there was a nation till that time; but at that time your people shall be delivered, every one whose name shall be found written in the book." (This is a reference to the Israelites' departure from Egypt, led by MOSES and guided by a pillar of cloud during the day and a pillar of fire at night [Exodus 33ff]. In Exodus 23:20, God promises to send his

angel before them. Though Michael is not named here, it is widely interpreted that he is that angel.)

In Jude 9, the archangel Michael contends with Satan over the body of MOSES (according to Jewish lore. Satan wishes to reveal the tomb of the prophet in order to seduce the Israelites into the sin of idolatry; Michael, obeying God, concealed the tomb).

In Revelation 12:712, Michael and his legions battle Satan and his forces in heaven, and Satan is thrown down.

Numerous other biblical references to "the angel of Yahweh" and "the ANGEL OF THE LORD" are interpreted as meaning Michael. Besides Exodus, another example is found in Zechariah 3:12, which tells of an angel of the Lord who confronts Satan before God and the high priest Joshua.

Christian Lore

In Catholic devotion there is no greater angel than Michael; the Catholic church refers to him as "Prince of the Heavenly Hosts." Churches were built and dedicated to him from the fifth century onward. So intense was adoration of Michael that many devotional cults sprang up all over Europe, peaking in popularity in the late Middle Ages. Devotion to Michael (as well as to Gabriel and RAPHAEL) today is still encouraged by the Catholic church through DEVOTIONAL CULTS, prayer and mass.

Michael is the guardian angel of the Hebrew nation. Michael wages ceaseless war against the forces of Satan. He is the special defender of Christians (and particularly Catholics) and the church. Satan trembles at the mere mention of his name, and all the angels of heaven bow down before him in obedience. Michael inspires fidelity to God. St. Francis de Sales wrote that veneration of

Michael is the greatest remedy against despising the rights of God and against insubordination, skepticism and infidelity.

At mass, Michael presides over the worship of adoration to the Most High, and sends to God the prayers of the faithful, symbolized by the smoke from incense. The prayer to St. Michael, asking him to defend Christians in battle, is a condensed form of the general exorcism against Satan and evil spirits composed by Pope Leo XIII.

One of his important duties is as psychopomp to the dead, guiding the souls of the newly departed to the afterlife. In this capacity he resembles the Greek/Roman god Hermes/Mercury and the Egyptian god Thoth, Michael weighs the souls for righteousness. He is associated with benevolent aspects of the ANGEL OF DEATH and has the ability to shapeshift when he comes to take a soul away (see ABRAHAM). In lore, Michael is the angel designated to appear to Mary to announce her death.

In Catholicism, Michael guards the gates of purgatory and has pity on the souls therein. Legends tell of prayers made to Michael for souls in purgatory; he appears and takes them into heaven.

Michael shares with Raphael special healing duties, a function naturally associated with him as protector of the general welfare. Catholic tradition holds that Michael caused a medicinal spring to appear at Chairotopa near Colossae; anyone who bathed there and invoked the Blessed Trinity and Michael was said to be cured. Michael also caused a healing spring to appear from a rock at Colossae. Pagans attempted to destroy it by directing a stream against it, but Michael split the rock with lightning, giving a new bed to the stream and sanctifying the waters forever.

Michael was considered the great heavenly physician at Constantinople, and is credited with banishing a pestilence in Rome during the days of St. Gregory the Great.

Michael has two feasts days: May 8, which commemorates the dedication of a basilica in honor of him on the Salarian Way about six miles outside of Rome, and September 29, known as Michaelmas.

Apparitions Of Michael

There have been numerous apparitions of Michael reported over the centuries, usually on or near mountaintops. One of the most famous sites is the Michaelion church near Constantinople, erected in the fifth century by the emperor Constantine. At the command of MARY, Queen of the Angels, Michael came to the aid of Constantine in his battle against the pagan emperor Maxentius. Constantine built the church for Michael in gratitude. After its completion Michael appeared there to the emperor and said, "I am Michael, the chief of the angelic legions of the Lord of hosts, the protector of the Christian religion, who while you were battling against godless tyrants, placed the weapons in your hands." Miracles attributed to Michael have been reported at the Michaelion over the centuries.

Another famous apparition of Michael appeared to the Bishop of Siponto on Mount Gargano in Apulia, near Naples, Italy, during the reign of Pope Gelasius (492496). A shrine erected in the cave of the apparition attracted hordes of pilgrims. In the seventh century the shrine was at a peak of popularity, due in part to a Lombard victory over the Saracens in 663 that was attributed to the help of Michael. According to lore the Lombards, who went to the shrine to give

thanks for their victory, found the imprint of Michael's foot near the south door of the temple.

In France, Michael has appeared on Mont St. Michel, where a sanctuary was erected.

In Spain, where the cult of Michael peaked in popularity in about the thirteenth century, one of the best-known apparitions was the 1455 appearance to a shepherd about halfway between Navagamella and Fresnedillas, in the foothills of the Sierra de Guadarrama. The sighting was investigated in 1520, when some of the witnesses were still alive, and also in 1617.

According to testimony, Michael appeared late one afternoon in 1455 on a holm-oak tree and a rockrose plant, to shepherd Miguel Sanchez. Michael told the shepherd not to be frightened, but to tell others that a shrine should be erected on the site and a brotherhood founded, both in honor of the angelic messengers. Sanchez protested that no one would believe him, but Michael insisted that he tell his employer. "I will make them believe you so they build a shrine here to the holy angels," he said. He then made an imprint of his hand on the tree.

However, Sanchez did not tell the story. A few days passed, and one morning he awakened crippled. His legs were folded in a bizarre manner, so that the backs of his calves touched his thighs and his heels touched his buttocks. His employer, Pedro Garcia de Ayuso, tried unsuccessfully to cure him with herbs and oils. At last Sanchez told of his vision. Garcia de Ayuso consulted with authorities, and they carried the shepherd to the site of the apparition. There they found the handprint on the tree trunk. It was considered proof, and plans were made immediately for construction of a chapel. A mass was said there for the shepherd's

health; when it was completed, he was cured. Sanchez was named keeper of the shrine.

(Compare to MARIAN APPARITIONS.)

Hebrew Lore

Rabbi Shimon ben Laqish (Midrash Konen) names the seven Heavens as follows: Wilson, Raqi'a, Shehaqim, Zebhul, Ma'on, Makhon, and 'Arabhoth. They are all fixed and vaulted over earth, one above the other. Wilon, the lowest, shades the uppermost earth from the heat, but at sundown Wilon is rolled back to enable the Moon and stars to shine from Raqi'a, the Second Heaven.

According to the Hagiya, in Shehaqim a pair of millstones grind manna for the righteous; in Zebhul are found the heavenly Jerusalem, the Temple, and the altar upon which the Archangel Michael offers sacrifices; in Ma'on, hosts of ministering angels hymn God's mercy all night long but fall silent at dawn, thus allowing Him to hear His praises sung by Israel below; Makhon contains storehouses of snow and hailstones, lofts of dews and rains, chambers of storms, and caves of fog; in 'Arabhoth abide Justice, Law and Charity, the treasures of Life, Peace and Blessing, the souls of the righteous, the souls of the yet unborn, the dew with which God

Michael subduing Satan

will revive the dead, the chariot seen by Ezekiel in a vision, the ministering angels, and the Divine Throne.

Legend holds that the two primeval monsters, LEVIATHAN and BEHEMOTH, will murder each other, but variations predict that God will send Michael and Gabriel against both creatures and that when they fail to dispatch either, God will shoulder the task Himself.

Some midrashim state that God commands the archangel Michael to "bring me dust from my sanctuary" to make Adam. Others say that God disdains to fetch Adam's dust himself and sends an angel instead, either Michael to Mount Moriah, or Gabriel to the world's four corners. Nevertheless Earth opposes the angels, knowing she will be cursed on Adam's account, and God stretches forth his own hand to gather it.

Some midrashim say when Cain kills Abel, he tries to bury the corpse, but Earth spews it up again and cries, "I will receive no other body until the clay that was fashioned into Adam has been restored to me!" At this Cain flees, and Michael, Gabriel, Uriel and Raphael place the corpse upon a rock, where it remains for many years without corrupting. When Adam dies these same archangels bury both bodies at Hebron side by side, in the very field from which God had taken Adam's dust.

The midrashim say that the fallen angels AZAEL and Shemhazzi (see SONS OF GOD) cause such wickedness on earth among the Canaanites that the four archangels tell God, and God sends Raphael to bind AZAEL hand and foot, heaping jagged rocks over him in the dark Cave of Dudael, where he now abides until the Last Days. Gabriel destroys the Fallen Ones by inciting them to civil war. Michael

chains Shemhazzi (see SEMYAZA) and his fellows in other dark caves for seventy generations. Uriel becomes the messenger of salvation who visits Noah.

One midrash says that when Jacob and Esau are in Rebekah's womb and fight, Michael intervenes on Jacob's behalf and saves him from death. SAMAEL intervenes on behalf of Esau. Rabbinic lore says that Gabriel and Michael were witnesses to the contract in which Esau sold Jacob his birthright.

The Testament of Abraham, a Greek text that is part of the PSEUDEPIGRAPHA, relates that when Michael comes to fetch Abraham's soul, the patriarch boldly insists on seeing the whole world. God commands Michael to let Abraham ride across the heavens in a chariot drawn by cherubim, and so his wish is fulfilled. Yet Abraham still is reluctant to die. God then sends the ANGEL OF DEATH disguised as a fair youth, and when his true aspect is revealed Abraham faints in horror. Death draws out Abraham's soul through his fingers. Michael wraps it in a divinely woven kerchief and conveys it to Heaven.

The Yalqut Genesis and the Pirqe Rabbi Eliezer say that it is Michael who fights with JACOB at Peniel. When God asks Michael, "What have you done to my first-born son?" Michael answers, "I shrank a sinew in your honor." God says, "It is good. Henceforth, until the end of time, you shall have charge of Israel and his posterity! For the prince of angels should guard the prince of men; fire should guard fire, and head should guard head!"

Hebrew midrashim and folklore sources tell us that when Jacob's daughter Dinah is raped by the Canaanite Sechem, she gives birth to a daughter. Her brothers wishes to kill the child but Jacob restrains them and puts a silver disk about her neck, laying her underneath a thornbush (hence her name "Asenath" for the bush).

Michael in the shape of an eagle takes off with Asenath to Egypt and leaves her beside God's altar, where a priest finds her and adopts her. Many years later, when Joseph saves Egypt from famine, he makes a trip throughout Egypt and the women throw him tokens of gratitude. Asenath throws him her silver disk and he recognizes it. Knowing she must be his own niece, he marries her.

Islamic Lore

The Moslems relate that the angels Gabriel, Michael, Israfil and Azrael bring dust from the four corners of the world, and with it Allah creates the body of Adam. To form his head and heart, however, Allah chooses dust from a site at Mecca, where the Holy Ka'aba later rises. Mecca is the navel of the earth for Moslems, as Mount Moriah is for the Hebrews and Delphi for the Greeks.

Michael's wings are emerald-green and covered with saffron hairs. Each hair contains a million faces that speak a million dialects, all imploring the pardon of Allah. When Michael cries over the sins of the faithful, his tears create cherubim.

Steiner And Michael

According to Rudolph STEINER, human evolution has been under the guidance of Michael as the Spirit of the Age since 1879. The consciousness of humankind as a whole crossed in the last century the Threshold that separates the world of nature grasped by the senses from the spiritual world that manifests within the human soul.

In those who progress to active thinking it will be possible to make Inspiration the determining element of soul. This is what Michael's "rulership" of this millennial age really means. Michael does not work so much for the initiate as for those who wish to understand spiritual investigations. Michael stands cosmically behind man. For

it is not Michael himself who wages the battle, but human devotion and the resulting image of Michael, or what Steiner calls "the Michaelmas Imagination." Because Michael won the battle over the Dragon in 1879, the spiritual will more and more lay hold of humanity, and spiritual truth will take root among men, although it will not become the general conviction.

In a series of lectures delivered in October of 1923 on the Four Seasons and the Archangels, Steiner outlined his ideas on the Michaelmas Imagination. At Michaelmas (September 29) we celebrate the sulfurizing and meteorizing process in man: everything that opposes love of ease, opposes anxiety, encourages the unfolding of inner initiative and free, strong, courageous will. This is the Festival of Strong Will. The renewal of the whole soul-disposition of humankind should be celebrated at Michael Festival, one that renews the whole inner man. Michael's look in autumn is that of guidance, like a pointer, as though wishing not to look inward, but outward into the world. His gaze is positive, active. And his sword, forged out of cosmic iron, is held so that at the same time he indicates to men their way.

Michael's gold-woven, silver-sparkling raiment comes from what is formed in the heights through the upward-raying silver and gold that flows to meet it, from the transmutation by the sun's power of the silver sparkling upward from

the earth. As autumn approaches we see how the silver given by the earth to the cosmos returns as gold, and the power of this transmuted silver is the source of what happens in the earth during winter.

In the spring Michael is below, working through the earth from the other hemisphere, coming to meet mankind with his positive gaze; showing the way into the world and glad to draw the eyes of men in the same direction as he stands close to mankind, the complement of Raphael in spring.

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Milton, John (16081674) Considered one of the greatest poets in the English language, John Milton is best known for his epic poem *Paradise Lost*. He also wrote various political and religious

treatises, served in Cromwell's Commonwealth, and fought with both the established Church of England and its reformers.

Born in 1608 to a family in comfortable circumstances, Milton attended Cambridge University and studied Latin, Greek and the other classics. Like most of his contemporaries, Milton was well versed in religious subjects and firmly believed in the actuality of angels. They figure as prominently in the literature of the time as the mythical gods. One of his earliest poems, "Ode on the Morning of Christ's Nativity," describes the angels who announce Christ's birth as harbingers of light bringing an end to the darkness of sin and evilan ironic twist, when one remembers that Lucifer's name meant "bearer of light." The angels also fill the world with song and harmony, providing the medieval philosophers with their "music of the spheres."

But it is in *Paradise Lost* that he most fully describes the angels and their circumstances. Milton wrote his epic poem after the Restoration of King Charles II to the English throne, a period in which Milton's total blindness and his political ties to the Commonwealth left him with little to do but write the verses he had long planned to write.

The poem recounts the story of Lucifer's rebellion, and the rapture of Adam and Eve in the Garden of Eden and their eventual shame and expulsion. Milton explains in great detailsome of it based on Judeo-Christian literature and some drawn from his own imaginationthe characteristics of the angels, the accounts of the great battles between Lucifer's armies and the followers of God, the overwhelming beauty of Eden, and man's fall from grace. Most of the discourse on the angels occurs as a conversation between Adam and the archangel RAPHAEL, who had been sent by God to warn Adam and Eve of the devil's temptations. Eve prepares a feast for Adam

and Raphael, and they talk of the Fall, God's grace, and what angels are like over the meal.

Raphael tells Adam that angels are the link between humans and God: "pure, Intelligential substances" rather than rational beings. They are intuitive, with great knowledge that encompasses reason. In many ways, particularly physically, angels resemble man, but their bodies are made of ether, which Milton identified as the "fifth element": non-solid, with a liquid texture. As such they are pure spirit compared to man but "natural" to God, since He created them.

Angels have all five of man's senses, but they experience taste, smell, sight, hearing and touch with their whole beings and not through particular organs. They eat, enjoy music, delight in tastes, smells and sounds, and even have sexual intercoursean angelic talent original to Milton.

Angels cannot be in more than one place at the same time, but they travel at unimaginable speeds. They also are able to assume any size or shape, and either gender. Angels live on planets and have been called stars. They exist as agents of divine providence, ministering to man on God's behalf, or as agents of perversion if they have followed LUCIFER.

But most of all angels are winged, shining and beautiful. In Book V, verses 277284, Milton describes Raphael as he descends into the Garden:

Lucifer reigning over the souls of sinners
(John Baptist Medina for *Paradise Lost*, 1688).

A Seraph winged: six wings he wore, to shade
His lineaments divine; the pair that clad
Each shoulder broad, came mantling o'er his breast
With regal ornament; the middle pair
Girt like a starry zone his waist, and round
Skirted his loins and things with downy gold
And colors dipped in Heaven; the third his feet
Shadowed from either heel with feathered mail
Sky-tinctured grain.

Another characteristic of angels is their invulnerability. Each side inflicts great pain upon the other during the battles of the rebellion, but does not suffer any longer than a moment. In Book VI, verses 326334, Lucifer marvels at his brief agony:

Then Satan first knew pain,
And writhed him to and fro convolved; so sore
The griding sword with discontinuous wound
Passed through him; but the ethereal substance closed
Not long divisible, and from the gash
A stream of nectarous humor issuing flowed
Sanguine, such as celestial spirits may bleed,
And all his armor stained, erewhile so bright.

Traditional Judeo-Christian writings organized the angels in complicated hierarchies:

Seraphim

Cherubim

Thrones

Dominions

Virtues

Powers

Principalities

Archangels

Angels

Milton rejected these rankings, organizing the angels into three degrees or choirs. Lucifer often refers to the above-mentioned nine hierarchies when speaking of his minions; the titles are more expressions of Lucifer's power and his exercise of authority than actual rankings. Milton also described many of the leading angels as Archangels, whereas Michael often is designated the only Archangel (Lucifer was probably an Archangel before his fall). These divinities rule the four corners of the world. Milton's Archangels are

Michael: the first in command of God's army

Gabriel: second in command; bearer of annunciation to Mary

Uriel: viceroy of the sun

Raphael: God's chief minister

Other loyal angels in God's service are

Abdiel: a seraph meaning "servant of God." Abdiel alone stood up to Lucifer when he boasted of his victory

Ithuriel: a cherub, "discovery of God"

Uzziel: like Uriel, the "eye of the Lord" and "strength of God"

Zephon: "searcher of secrets"

Zophiel: "spy of God"

See LITERATURE AND ANGELS.

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Nun experiencing an angel in prayer

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monasticism, Christian The role of angels in the contemplative experience of the West can be traced into late medieval times through the teachings and lives of the great saints, many of whom were founders and leaders of monastic communities: the saints

AUGUSTINE, FRANCIS OF ASSISI, Bernard of Clairvaux, Bonaventure, Thomas AQUINAS, Catherine of Siena and TERESA OF AVILA.

In both East and West, each religion or sect of any size created communities separated from society where seekers could lead a life of single-minded spiritual aspiration. Or, holy persons living in solitude attracted disciples, and small communities would grow around these teachers. Both kinds of Eastern monasticism were established hundreds of years before Western monasticism, which began to develop in the last centuries before Christ. In the West, Jewish "monks" were Essenes, a community with which John the Baptist probably associated. Gnostics and other sects were practicing monastic life at the same time as such Desert Fathers of the Church as St. Anthony of Egypt (250350), who started out as a hermit and ended up leading a community.

St. Pachomius (c. 290350) was an Egyptian Copt who, after his conversion to Christianity while in the Roman army, spent some years in retreat with another hermit. He was praying alone in the desert of Tabenna when an angelic figure spoke to him and told him to found a monastery according to the rule the angel would give. His companion helped him to build what would become the first Christian cloister. A wall surrounded the humble structure as a symbol of the monk's separation from the world, and no stranger was allowed beyond a certain point, leaving "the

inner sanctum" unsullied. Pachomius's "Angelic Rule," one of the major monuments of early Christian literature, was innovative in one major fact: It was a binding commandment, akin to a law. After living as a novice for a number of years, each monk accepted the rule as an unalterable canon of life.

But Christian monasticism was most profoundly influenced by St. Augustine (354430), whose teachings on angels coincided with monastic spirituality. Monks were disposed to think of themselves as a group chosen for the heavenly city. As Augustine said, the terrestrial church has only a partial vision of God, while the celestial church enjoys the full vision of God. The monks grounded their theories of contemplation on this distinction. As the counterparts of the angels, monks occupied a special place at the heart of the church universal. They bore witness to the bliss which awaits the pure of heart; their penances and ascetic practices prepared them for the incorporeal life of angels. In a sense monks *were* angels here and now. Early monks frequently defined their vocation as the angelic life, insofar as they were detached, pure and devotional. Poverty, chastity and obedience were rooted in angelic reality, as angels had no bodily needs and served God unceasingly. Indeed, in accordance with Christ's words (Matthew 22:30; Mark 12:25; Luke 20:3536) that the blessed will be "like the angels in heaven," people regarded human celibacy as the prime correlative between angels and men.

Augustine developed this connection in his tract *Holy Virginity*, where he praises virginity as *vita angelica*, angelic life, "a sharing in the life of the angels and a striving for endless immortality here in this perishable flesh." Practicing continence dedicated to God

means "reflecting on the life of heaven and of the angels amid this earthly mortality." Thus whoever has taken a vow of celibate chastity, whether a man or woman, must "live on earth the life of the angels," and begin to be on this side of the grave what other Christians "will be only after the resurrection." He saw further resemblances to the angelic life in the way the celibate direct their senses and their efforts to "what is eternal and immutable," and in their zeal for performing works of virtue, "so that they show to earth how life is lived in heaven." Following from this, Augustine developed the theme of the "heavenly life," *vita coelestis*, a psychology of living on earth with one's eyes turned upward. The contemplation (*vita contemplativa*) of God practiced in the monastery would in time proceed to freedom from passion; the monks, like angels, would be immersed in happiness derived from divine truth and beauty while still in this world.

Probably the most mature expression of an Augustinian monastic approach to angels is to be found in the works of St. Bernard of Clairvaux (1090 or 10911153), who tirelessly exhorted his monks to seek angelic help in their prayer-lives. Bernard assumes that true monks are destined to take the places of fallen angels. The connection between monks and angels is closer than the connection between angels and Christian humankind. He likens the celibate monk or nun to the Bride in the Song of Solomon: "Her life bears witness to her origin and to the dignity of her nature and her homeland. She is chaste just like the angels, and that in the flesh of a fallen race, in a frail body that the angels do not have. What can be a clearer sign of her heavenly origin than that she retains a natural likeness to it in the land of unlikeness, than that as an exile on earth she enjoys the glory of the celibate life, than that she lives like an angel in an animal body?" (*On The Song of Songs, II*) This exhortation and others like it for women to identify with the angels

inspired a wave of anorexia in the fourteenth and fifteenth centuries among pious young women who renounced human food to delight and savor the food of the angels. The first of these was Catherine of Siena (134780), who died at the age of thirty-three after subsisting for some years only on communion wafers.

The Augustinian view that the elect on earth were making their way toward the empty spaces left in the angelic hierarchies by reprobate angels persisted. Since the translation by Erigena of PSEUDO-DIONYSIUS in the ninth century, monastic writers often had compared the ascent of the contemplative soul to the angelic hierarchies. Typically the various angels of the nine choirs were rendered analogous to the different stages of the soul's upward progress. The myriad angels, furthermore, were to lend special assistance to the soul.

The great Franciscan St. Bonaventure (c. 12171274), a contemporary of Aquinas, attempted to synthesize the Augustinian and Dionysian legacies of angels with man's spiritual life. Bonaventure made a series of analogies between the soul's ascent to God and the structure of angelic hierarchies. The intersecting point of the two hierarchies is the love of God, a goal which deviates from the Dionysian stress on knowledge. The seraphim, who have their replica in St. Francis, correspond to the soul's unitive way. The most angelic members of the church militant are those who have perfectly "hierarchized" their souls, and only Francis of Assisi achieved this perfect correspondence. The Franciscan mission is to teach others how to model their lives on Francis, the archetype of Christ.

This sense of the angelic elect differs sharply from Bernard's cloistered monks in contemplation. In his mystical works Bonaventure almost always refers to the angelic hierarchies as ontological models of how true contemplation should work. He

rarely alludes to the soul as living in eternal bliss among the angels. Whereas Augustine emphasizes the equality of men and angelshere potential, there actualBonaventure thinks that the importance of angels lies in how each angelic level represents a phase in the soul. Nor does Bonaventure use Augustine's pastoral ploy of imaging vacancies in the angelic ranks in order to prod Christians onward to a transcendent goal. For Augustine, meditation on angels would lead to rejection of worldly things, whereas for Bonaventure, angels assist man in seeing God in all His creatures. Reflection on the angels results not in flight from the world but in the sanctification of its beauty.

Within a generation of Bonaventure's death the Rhineland mystics had greatly contracted man's ties to angels. Of all the early Rhineland mystics Meister Eckhardt (1260?1327) has the most to say about the function of angels in the spiritual life. This Dominican largely bypassed the monastic legacy of imitating the angels either in their actions or their nature. He centers instead on the biblical notion of the angel as *messenger*. For Eckhardt the angels' function is less to bring the soul up to God, than to bring

God down to the soul. Bonaventure utilized Dionysian hierarchies to show how the soul can ascend to God through contemplation. Eckhardt uses the same hierarchies to show how God can descend into man.

For Eckhardt, ultimately the soul does not become angelic, since the angel after all is merely a creature. Rather, the soul becomes like God. It seeks angelic aid only in its initial stages of perfection, because in those stages it requires images and intermediaries in order to strip itself of the creaturely. But the whole point of this phase is to convince the soul that it does not require images. The purpose of angelic help is simply to allow the soul to reflect on its own "spark," which alone will render it God-like. Indeed, the soul can become more divine than the angel. The angels' task is established for all eternity; the soul alone can become one with God. When God decides to penetrate a soul, it must be empty of all creatures, angels included. The angels' work is service. The grace of the Holy Spirit in the soul is a "face of God." In a sense, God simply will not tolerate any creatures to aid Him in this special work. No angel is noble enough for God's birth in the human heart, where He makes her like Himself in grace.

Eckhardt's angelology was a response to the desire for a theology of contemplation united to the structures of traditional monasticism. Bernard considers the contemplative life to be impossible without a monastic setting. Eckhardt deems the setting irrelevant, unless it is in some way actually detrimental to perfection. Elect souls require only grace, not prescribed rules of ascetic conduct. Eckhardt also reacted against Bonaventure's overt ecclesiological systemmaking exact correspondences among the

diverse hierarchies: visible church, angels, and the contemplative soul. For Eckhardt the illumination of the angels is only the preparation for the soul's intellect to "spark." The three highest choirs of angelsthrones, cherubim and seraphimare analogues to the soul's reception of knowledge, quietude and love of God.

The monastic literature of angelology and contemplation reached its apex in the twelfth century with Bernard. The waning of monastic culture after 1200 (with the rise of new orders such as the Franciscans and Dominicans, who were not cloistered) accords with a lessening of interest in Augustinian angelology. Bonaventure typified this new trend, and Meister Eckhardt exemplified a move toward speculative mysticism. For Augustine's monks the angels had been integral mirrors of their identity; Augustine's heavenly city would reward the pilgrim with angelic status. By contrast, Eckhardt's City of God exists primarily in the heart of the contemplative.

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Mons, angels of Incident during World War I in which Allied soldiers reportedly were aided by heavenly soldiers, and England's patron saint, St. George, mounted on horseback. The visions were not limited to British and French troops. Several captured Germans allegedly asked about the horsemen or the leader on a white horse. Whole battalions apparently retreated in fear. According to some German reports, the soldiers fell back against what appeared to be thousands of troops, not the two small Allied regiments.

The incident occurred during the battle of Mons, Belgium, on August 2627, 1914. The Allies had only two regiments posted there, while surrounded by the better-equipped Germans. Outmanned and outgunned, the Allies expected to be slaughtered, but although they suffered numerous losses, the numbers were many fewer than expected. Many in the companies believed their retreat was saved by hundreds of mounted, armoured soldiersspirits of the English victors at the battle of Agincourt in 1415who came between them and the German army. Others saw or heard St. George, described as a yellow-haired man riding a white charger.

Public interest in the stories was tremendous, despite the fact that they sounded suspiciously like the plot of a fictional story, "The Bowmen," written by novelist Arthur Machen and published in the London *Evening News* barely a month after the battle, on September 29, 1914. In Machen's story, a British soldier, overwhelmed at Mons, recalls a Latin motto he once read on a plate in a vegetarian restaurant. The motto read, *Adsit Anglis Sanctus Georgius*, "May St. George be a present help to the English." No sooner had the desperate soldier invoked the motto than he heard voices roaring the same plea and adding other medieval calls for

courage and preservation. The soldier looked beyond his trench and saw long lines of mounted bowmen, who shot swarms of arrows at the advancing Germans. The enemy fell by the thousands, but the German staff found no wounds on their fallen comrades.

Although Machen belatedly took credit as the only source of the angelic stories, claiming they could all be traced to his fictional tale, his protestations could not stem the increasing flood of accounts that God had taken an active stand on behalf of the Allies. Indeed, in his field notes of September 5, Brigadier-General John Charteris of the British Expeditionary Force referred to stories among his men about angelic sightings at Monsat least three weeks before the publication of Machen's story.

Reports of angelic intervention at Mons died out about October 1914 but revived later the following spring. On April 30, the Roman Catholic newspaper *The Universe* printed an anonymous account from a supposedly reputable Catholic officer about an experience of another officer at Mons. It seemed that this second officer and about thirty of his men were trapped in a trench when they decided to make a run for it rather than be slaughtered by the advancing Germans. Yelling "St. George for England!", the men were met by a large company of bowmen who led them in a charge on the enemy's trenches. Later, a captured German prisoner asked who was the officer seated on a great white horse. The officer who told this story to the first Catholic officer said he did not see St. George but did see the archers. Again, the German dead showed no wounds.

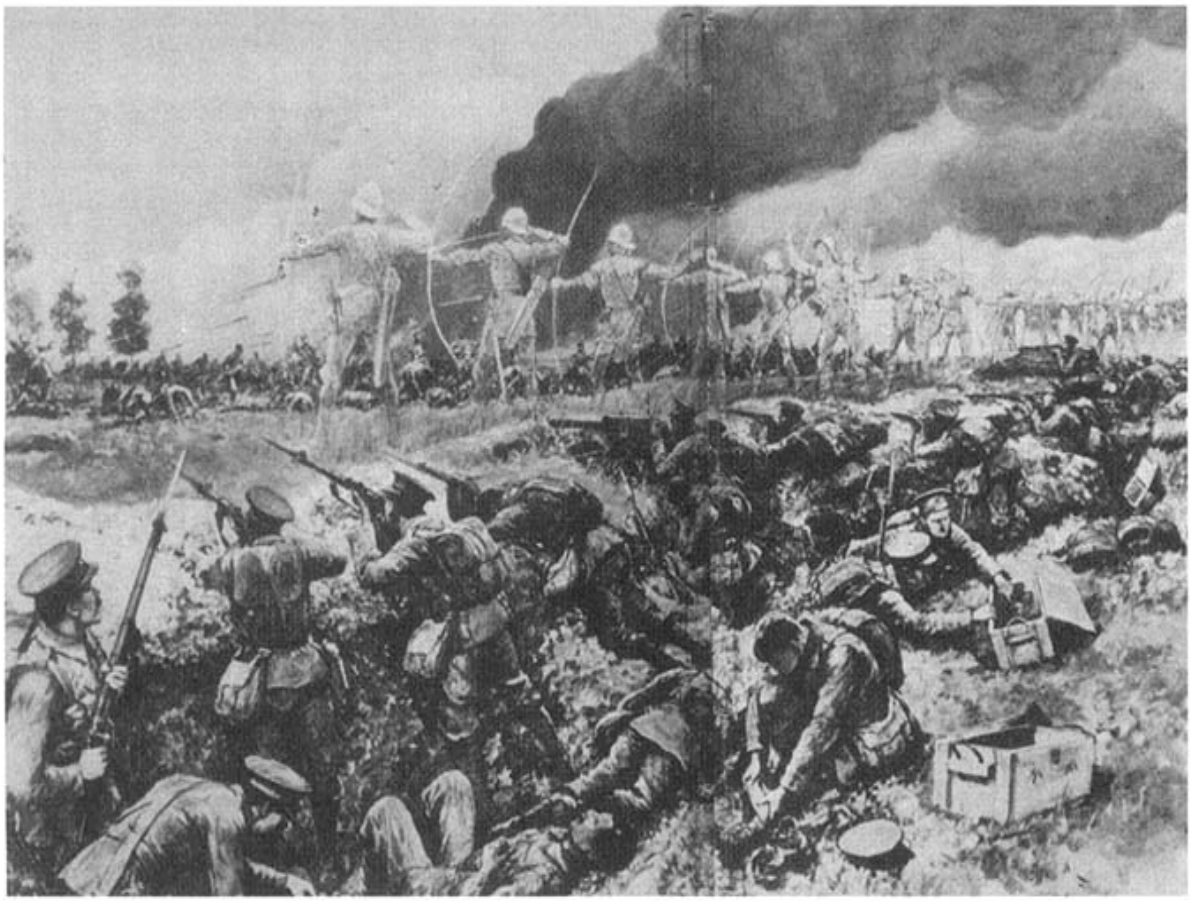

Angels at the Battle of Mons

In the May 15, 1915, issue of the parish magazine of All Saints Parish, Clifton, England, a Miss Marrable, daughter of the canon, was reported to have met two officers (although she did not know their names) who claimed they had witnessed the angelic intervention. One officer said that when the angels appeared, the German cavalry horses reared in fright and ran in all directions, no matter how determinedly the riders tried to force their horses to continue the charge.

In the same month, the Spiritualist newspaper *Light* ran a piece recounting a sermon reportedly preached by the Rev. Fielding Ould,

vicar of St. Stephen's in St. Alban's. Rev. Ould heard a story from three sources whom he believed reputable, as follows: A sergeant had often visited a branch of the Young Men's Christian Association, in which hung a picture of St. George slaying the dragon. Later, during the battle of Mons, the sergeant repeated the legend of St. George to his beleaguered men, telling how St. George was the patron saint of England and the war cry of English soldiers for centuries. Facing the advancing Germans, the men shouted "Remember St. George for England!" Shortly the Germans hesitated in their charge, then turned around and fled. One of the prisoners left behind told his captors of the horsemen in armor who led the Allies' chargesurely they were not Belgians!

On June 9, 1915, *Bladud, The Bath Society Paper* ran several accounts, always anonymous, of other soldiers who witnessed the same phenomenon. One officer wrote that his soldiers had fled to a place where they could stand against the Germans, even though they expected death. But instead of seeing the advancing German cavalry they saw a troop of angels and the German horses stampeding in terror. A captain in charge of German prisoners said that the Germans felt there was no use in fighting the English, for the Germans had seen angels fighting above and in front of the Allied lines, both at Mons and Ypres. Another group of German prisoners attested that they had surrendered because of the hosts of soldiers in the Allied ranks, but in truth there were only two English and French regiments.

In an interview published August 12, 1915, in the London *Daily Mail* a wounded lance-corporal told that he and his battalion were in retrea from Mons on August 28, 1914. The weather was hot and clear, and the Allied forces were waiting for the Germans to charge. While the corporal was standing guard with some others, an officer ran up to them in great agitation and asked if they'd seen anything. The guards thought he meant German soldiers, but instead the officer took the

men to see something in the night sky. There was a strange light in the sky that was distinctly outlined and separate from moonlight. As the men watched, the light became brighter and more clearly defined, revealing three shapes. The one on the center had outstretched wings, and all three wore long, loose golden garments. These spirits hovered above the German lines for about an hour then disappeared.

Phyllis Campbell, a nurse who served behind the lines at Mons, contributed the following to the *Occult Review* in August 1915, a year after the battle. Campbell reported that many of the wounded, particularly the French Catholics, requested pictures of saints and angels to comfort them. Following the retreat at Mons, many of the soldiers were in an exalted state, and one British soldier, a fusilier from Lancashire, asked for a picture of St. George. The fusilier claimed he had seen St. George on a white horse leading the British troops at Vitry-le-François. Another soldier, injured in the leg, corroborated the fusilier's claims and said that St. George had led the charge at Vitry with his sword upraised. French troops maintained the figure was St. MICHAEL or JOAN OF ARC. Campbell claimed to hear the story again later from a priest, two officers and three Irish soldiers.

In her booklet *Back of the Front*, Miss Campbell reported that many severely wounded soldiers, who should have been screaming in pain, were strangely calm, saying that they'd seen a great man on a white horse fighting on their behalf. Miss Campbell claimed that she'd submitted her accounts of the visions at Mons to the *Occult Review* before Machen's story appeared in late September 1914, but no record exists of any submission.

In a letter written by an unnamed lieutenant colonel to Machen, which ran in the *Daily Mail* September 14, 1915 (the It. colonel's name was supposedly known to editors of the *Daily Mail* but withheld), perhaps the most believable account appeared about the angelic archers. The officer wrote that after the battle of Le Cateau on August 26, 1914, he and two other officers were riding along the column of their division during the night of August 27. Although

weary, the officer did not believe that he nor the others had lost their mental faculties. While talking and joking to keep awake, the lt. colonel became conscious of two large bodies of cavalry riding in squadrons in the fields on both sides of the road. The lt. colonel did not remark on the horsemen but watched them for about twenty minutes. They marched in step with his horse and were going in the same direction.

The other two officers had also stopped talking, and at last one of them asked the lt. colonel if he'd seen anything in the fields. All three saw the same sight and determined to take a small party out to reconnoitre. But as soon as the men approached the cavalry, the night grew darker and the horsemen disappeared. The lt. colonel admitted to exhaustion, but said that several witnessed the same phenomenon, a situation he believed unlikely due simply to fatigue.

On August 24, 1915, the *Daily Mail* printed what it believed was the first account of angels at Mons that could be substantiated by a named witness. Private Robert Cleaver, of the First Cheshire Regiment, supposedly signed an affidavit in the presence of a G. S. Hazlehurst stating that he had seen the angels of Mons with his own eyes. Private Cleaver described the angels as a flash of light that confused the German cavalry and caused their lines to crumble. Unfortunately, when Mr. Hazlehurst checked with the headquarters of the Regiment at Salisbury, he found that Private Cleaver had not joined the Regiment until August 22, 1914, and did not post out to France until September 6. He therefore never fought at Mons.

Private Cleaver's story ran along similar lines to previously reported accounts about mysterious clouds and lights. As early as February 14, 1915, *Light* had run an account by another unnamed officer about the strange cloud that rose up between the German

and English lines. In the May 5 *Light*, a General N. stated that while his rearguard was under heavy German fire, a luminous cloud or bright light appeared between the armies. Within the cloud he saw moving shapes, but he could not tell if they were figures. Again the German horses reared and fled, saving the English from certain death.

The paper reported that another young officerstill anonymoussaw the cloud as well, convincing him that the Allies were destined for eventual victory. In a fourth story, a soldier saw a golden cloud appear between the English and German lines, enabling him to save a child who was trapped by the gunfire. In this case the cloud was accompanied by a man on a big horse, similar to the reports of St. George.

Other accounts of divine intervention included the appearance of a great cloud as well, either black or luminous, which came between the Allies and the Germans. Some of these clouds appeared to have bright beings within them. Some witnesses reported seeing true angels, with wings and flowing robes, either coming between the two sides or fighting beside or above the British and French. Other reports told of the "Comrade in White," a figure who walked the battlefields in complete calm and safety to bring aid and comfort. In some accounts the comrade was identified as Jesus Christ.

In the May 15, 1915, *Light*, a Mrs. F. H. Fitzgerald Beale of Mountmellick, Ireland, wrote that a soldier of the Dublin Fusiliers, who had returned home wounded, had seen a black cloud at Mons. The cloud was so thick that it shielded the English lines completely. Mrs. Beale also reported that every soldier who had returned home had told her that a crucifix placed on a home or building was always saved even if everything around it burned.

For some, aid and comfort did not come with a host of angels but through the offices of one man. In the June 9, 1915, issue of *Bladud* referred to above, a Dr. R. F. Horton wrote that several wounded soldiers had told him of a "Comrade in White" who walked the battlefields, even during shelling, to rescue and heal the injured. Then a Miss Stoughton wrote about the experience of her sister, who was an army nurse. The nurse said many soldiers had related seeing the "Comrade in White," who they believed to be the Lord Himself.

Perhaps the most moving story was printed in the June 1915 issue of *Life and Work* magazine. An unnamed soldier wrote that after an especially heated battle a man in white walked among the wounded completely unfazed by sniper fire and shells. He seemed to be everywhere at once. The soldier said that later that day he was shot in both legs while charging the German trenches, and lay in a shell-hole until after dark. As night fell, he heard quiet, firm footsteps and saw the gleam of the man's white clothing. The Germans opened fire, but the stranger stretched out his arms in entreaty and then bent over and lifted the injured soldier. The soldier said he must have fainted, for when he awoke he had been carried to a little cave by a stream. The man was tenderly washing his wounds.

Then the soldier slept; when he awoke, he looked to see what he could do to help his rescuer. He found him kneeling in prayer, and was surprised to see that his hands were

injured and bleeding. The man said they were old wounds that had been bothering him lately. When the soldier saw that the man's feet were bleeding as well, he realized with a shock that he had been saved by Christ.

In August 1915, Machen published a compendium of his war tales entitled *The Bowmen and Other Legends of the War*. In the introduction, Machen carefully explained the development of the Angels at Mons as his own fiction. A little later, Harold Begbie published *On the Side of the Angels: The Story of the Angels at MonsAn Answer to 'The Bowmen.'* Begbie collected all the accounts he could find and tried to show that no matter whether the visions were true or false they were not simply creations of Machen.

But the strangest twist on the stories of Mons came from the German side in an article published by the London *Daily News* on February 17, 1930. According to a Colonel Friedrich Herzenwirth, a former member of the Imperial German Intelligence Service, the soldiers actually witnessed visions of soldiers and angels. But instead of heavenly intervention the images were movies projected upon the foggy white cloudbanks over Belgium. Col. Herzenwirth said the object of the mission was to create mass hysteria and terror. He ruefully admitted that if the Kaiser's officers had foreseen that the visions would strengthen the Allies' resolve, rather than weaken it, they would have tried other propaganda. He believed some of the British forces realized the trick but used it to their advantage. The next day, the *Daily News* reported that a highly placed member of the German War Intelligence Department had told the paper's Berlin correspondent that he knew of no Col. Herzenwirth and that the entire story was a hoax.

The last "firsthand" account of angels on the battlefields of World War I appeared in *Fate* magazine in May 1968. The magazine reported on a letter from Rev. Albert H. Baller of Clinton, Massachusetts, who had spoken about UFOs to a group of engineers in New Britain, Connecticut, in the mid-1950s. Rev. Baller reported that during the lecture, one of the engineers said that he'd been in the trenches near Ypres in August 1915 when the Germans launched the first gas attack. At that time none of the soldiers knew of this new, deadly weapon and were unprepared to defend themselves. The troops panicked and ran, with many overtaken by the gas. Suddenly a figure came walking out of the gaseous mist wearing a uniform of the Royal Medical Corps but without any protection from the poison. He spoke English with a French accent.

Around his waist the man had a belt with hooks holding tin cups, and he carried a bucket of what looked like water. He slid into the trench and began removing the cups, dipping them into the liquid and telling the soldiers to drink quickly. The engineer received one of the cups, and remembered that the drink was almost too salty to swallow. But anyone who did drink the liquid was saved from any lasting effects from the gas. Rev. Baller regretted that he did not remember the engineer's name.

Was Machen responsible for the Angels of Mons, or did all these people really experience an angelic visitation? Nearly anyone who could corroborate the stories of angels at Mons is now dead, and accounts from the time are anonymous and unproven. In any case, if the tales did no more than boost the morale of the wounded, they served their purpose.

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Mormonism Better known as the Church of Christ of Latter-day Saints, the Mormons grew from six original members in 1830 to three million in the 1990s. The Joseph Smith family had experienced dramatic economic ups and downs, migrating from Vermont to New Hampshire and finally to upper New York in the 1820s. Joseph Smith, Sr., had received visions. When in 1823 his son Joseph Smith, Jr., reported receiving visions and instructions from an angel called MORONI, the father and the rest of the large close family, now located in Palmyra, New York, were receptive and believed his account.

Joseph Smith, Jr.,'s testimony about this series of events, which led him to believe that he had been chosen by God to restore the true church of Christ and that all other Christian groups were apostate, constitutes the introduction to *The Book of Mormon*, allegedly written by Mormon, a prophet-historian from the ancient Middle East. "The crowning event recorded in The Book of Mormon is the personal ministry of the Lord Jesus Christ among the Nephites soon after his resurrection. It puts forth the doctrines of the gospel, outlines the plan of salvation, and tells men what they must do to gain peace in this life and eternal salvation in the life to come. After Mormon completed his writings," the introduction continues, "he delivered the account to his son Moroni, who added a few words of his own and hid up the plates in the Hill Cumorah. On

September 21, 1823, the same Moroni, then a glorified, resurrected being, appeared to the Prophet Joseph Smith and instructed him."

Moroni's first visit to Joseph Smith, Jr., after the rest of the family in the crowded cabin had gone to sleep, was chiefly characterized by whiteness and brilliance, his "robe of most exquisite whiteness beyond anything earthly I had ever seen and his countenance truly like lightning." Moroni repeatedly told Smith about lost scriptures preserved on plates buried nearby.

With the plates were two magical stones attached to a silver breastplate, construed by some as eyeglasses, called Urim and Thummin, which enabled Smith to translate the scriptures by 1827, after which the angel took the golden tablets away.

Smith and first three men and then another eight, hereafter official witnesses, testified to the existence of the scripture, inscribed in a strange language on gold plates. It is reported that of the first three, Oliver Cowdery and David Whitmer believed they saw an angel descend on a light bearing the plates and confirming the authenticity of the translation. Martin Harris did not claim to have had the vision, but accepted that Smith had seen the angel. Several days later eight menfour Whitmer brothers and their brother-in-law Hiram Page, with Joseph Smith, Sr., and two more of his sons, Hyrum and Samuelwere shown the plates, which they "did handle with our hands." "Seen and hefted," the plates were taken up to heaven by an angel.

Supporters took the text of the translation to a publisher in Mentor, Ohio, and it appeared as *The Book of Mormon* in 1830. The work quotes heavily from the authorized version of the English Bible and is couched in a similar style. It purports to tell the story of the true church of Christ on the American continent after it migrated from Jerusalem. "After thousands of years [from the destruction of the Tower of Babel] all were destroyed except the Lamanites, and they were the principal ancestors of the American Indians," states the introduction to the 1981 version of *The Book of Mormon*.

Mormonism underwent almost continual shifts as it started to grow under the patronage of converts. Smith Jr. continued to receive new visions and revelations, and added these dimensions to Mormon proscriptions in the 1830s and 1840s; dissenters rebelled against some of these and either left the fold voluntarily or were expelled. Meanwhile, outsiders and the law of the land often challenged the sect on business, political, moral or religious grounds. Joseph Smith, Jr., was killed in an attack on the Mormons' Nauvoo, Illinois, outpost in 1844. A brief summary of some of the most notable Mormon beliefs, particularly in relation to the angels and celestial hierarchies, will give an idea of the uniqueness of this sect.

Mormon Beliefs And Practices

The New England settlers who became the first Mormons emerged from a long-standing group of separatists or radicals who lived on the fringes of Calvinist Puritan orthodoxy. They were well prepared for the Mormon message because they asked questions, held spiritist universalist views, and were predisposed to the occult and magical.

This was coupled with a yearning for the ancient church, a stream of thought called *restorationism*, which went back to the Middle Ages. This theme had been picked up by each Protestant declaration of independence and even Catholic revolutions, such as that of the Franciscans. Mormonism spoke to the revulsion with the "ordinary" or "gentile" church, and the passion to possess dogmatic purity in Joseph Smith's discovery and translation from an ancient language of golden scriptures buried at the time of the Tower of Babel.

Among this separatist fringe in the eighteenth-century New England area were also "Immortalists," who believed in human divinization, and those who practiced "spiritual wifery" or "the new covenant of spiritual union." There were strange sects who met behind closed doors and were rumored to do all manner of things. One 1793 report stated that a Nat Smith of Hopkinton, Massachusetts, "proceeded to assume and declare himself to be the Most High God and wore a cap with the word GOD inscribed on its front. His Great Chair was a Holy Chair. He had a number of Adorers and Worshippers, who believed he was the Great God."

Treasure-divining was a central dimension of the radical perfectionism of the New Israelite movement, which emerged in Rutland County, Vermont, at the end of the 1790s and which had a direct link to Mormonism. Nathaniel Wood, one of its leaders, prophesied after his excommunication that he had literal descent from the Lost Tribes of Israel, had a special dispensation; his family and followers began work on a temple and divined for gold "to pave the streets of the New Jerusalem" and expected that a destroying angel would bring down earthquakes and plagues on the "gentiles."

Money-diggers would locate buried treasure through divination and attempt to retrieve it. Joseph Smith, Sr., had taken part in some of these expeditions, four of which were officially reported in affidavits by subsequent researchers. Martin Harris, one of the eleven official witnesses to the golden plates, reported that Joseph Smith, Jr., said Moroni "told him he must quit the company of the money-diggers." An 1826 trial record shows that Joseph Smith, Jr., had taken part in a treasure hunt using a certain stone. Richard L. Bushman, a sympathetic biographer, said that Smith Jr. had gotten involved because he was pressured by neighbors, his own father, and by poverty.

In treating the elements from a culture of magical practice that contributed to Joseph Smith's messages and methods, John Brooke cites treasure-divining or money-digging along with witchcraft, conjuring, counterfeiting, alchemy and Freemasonry. John L. Brooke's thesis is that Smith "began his engagement with the supernatural as a village conjurer but transformed himself into a prophet of the 'Word,' announcing the opening of a new dispensation. Then, moving beyond his role as prophet and revelator, Smith transformed himself and the Mormon priesthood into Christian-hermetic magi, a role previously manifested in the medieval alchemist, the Renaissance hermetic philosopher (see MUSIC AND ANGELS), and the perfectionist sectarians of the Radical Reformation."

Mystical trances producing visions of angels and saints, prophecy and the like, performed in the inner sanctum, were offered to the faithful, following the tradition of alchemy and Kabbalah that the human soul can break free from the elemental sphere of the earth and ascend through lesser celestial and supercelestial heavens of the planets, the stars, and the angels to communicate directly with the divinity. In May 1829 John the Baptist appeared to Smith and

Oliver Cowdery, and they received from him divine appointments as First and Second Elders of the new church. They claimed that John the Baptist had conferred on them the Levitical, or Aaronic Priesthood. Conferred on "every worthy male member," eventually starting with boys twelve years old, these offices provided the semblance of an egalitarian order for white males in the church. Welcomed as deacons, teachers, and priests, the Aaronic Priesthood held "the keys of the ministering of angels." They were to watch over the church, teach the gospel, and perform baptisms.

In February 1832 Smith revised Genesis and reproduced the three heavens of the Kabbalah and hermeticism in the three Mormon heavens, the telestial, terrestrial and celestial. Both hermeticism and Mormonism celebrate the mutuality of spiritual and material worlds, precreated intelligences, free will, a divine Adam, a fortunate, sinless Fall, and the symbolism and religious efficacy of marriage and sexuality. And as in hermeticism, Adam, "the father of all, prince of all, that ancient of days," would occupy a central position in the Mormon cosmology. In fact, this divine Adam was also eventually equated with MICHAEL the archangel by Brigham Young in April 1852:

> When our Father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is Michael, the Archangel, the Ancient of Days! about whom holy men have written and spokenhe is our Father and our God, and the only God with whom we have to do.

In stark contrast to Reformation Calvinists, who stand before their omnipotent God sinful and powerless inheritors of Adam's original sin at the Fall, hermeticism promised divine power to mortal man as magus, restored to the powers of Adam in Paradise before the Fall. Freemasonry too presented a mythology where the divine Adam in the Garden of Eden communed directly with God and the angels in a state of perfection. Hermeticism and Mormonism both rejected original sin and advocated free human will. Mormonism explicitly rejected Calvinism in its advocacy of universal salvation and the freedom of the will.

Smith's authority as "Seer and Revelator" was announced in April 1830 and confirmed in September. In February and March 1831, Smith issued a series of revelations that began to establish sacramental and institutional strictures, including the collective economy called the United Order of Enoch, or the Law of Consecration. The Council of Twelve Apostles was established in February 1835. In granting priestly powers "to seal up the Saints," Joseph Smith gave the Mormon hierarchy the same authority that the hermetic a chemist assumed: human means to immortality, indeed divinity. The men of the hierarchy, initiated into these rituals in the long attic rooms of the new temple in Kirtland, Ohio, in March 1836, testified that "they were filled with the Holy Ghost, which was like fire in their bones," and fell into visions and

prophecy. Smith had visions of Adam and Abraham, and of his deceased brother Alvin in the celestial kingdom. This experience inspired a revelation that informed the practice of baptism for the dead, begun six years later.

Joseph Smith made this revelation on July 12, 1843, at Nauvoo, Illinois:

> [I]t shall be done unto them all things whatsoever my servant hath put upon them, in time and through all eternity; and shall be of full force when they are out of the world; and they shall pass the angels and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fullness and a continuation of the seeds forever and ever.
>
> Then shall they be as gods, because they have no end. Then shall they be above all, because all things are subject to them. Then shall they be gods, because they have all power, and the angels are subject to them. (Brooke, 3)

By 1845 a successor of Smith, John Haven, had welcomed the first group of children who were to stand in for deceased ancestors, who would then become immortal Mormons by being baptized after death.

Smith's theology thus promised a radical departure from traditional Protestant Christianity. The Mormon cosmos promised universal salvation for humanity and divinity to the Mormon faithful. As a Mormon proverb later put it, capturing the doctrines of both eternity and divinization: "As man is now, so once was God; as God is now, man may become." Human salvation and Mormon divinity would be structured in a radically new configuration of the invisible world, three ascending kingdoms replacing the duality of heaven and hell.

Being endowed in the temple was the first of many secrets that would allow a Mormon to ascend toward godhead. By April 1844 only sixty-six people had been given the induction ceremony. Celestial marriage would seal a couple for eternity, and only those who had been granted eternal marriage would be allowed to ascend to the third heaven. On May 28, 1843, Smith was sealed to his wife Emma Hale for "time and eternity." Eternal marriageand godheadwas guaranteed only by the marriage sealing added to the temple endowment. In heaven, Mormons without sealed eternal marriages would occupy the lowest degree of glory in the celestial kingdom, where they would simply be ministering angels, servants to those of higher degrees, and condemned to an unexalted existence, without prospect of progression toward and in divinity.

Finally, someone had to have authority to bestow these privileges on the uninitiated and to receive the ultimate reward. This was the high priesthood to which John the Baptist had initiated joseph Smith and Oliver Cowdery. By 1846 almost six hundred Mormons had been given a second anointing to give the kingly patriarchal powers "to seal up the Saints to eternal life." The reward of the second anointing was a virtually unconditional guarantee of godhead in the highest degree of the celestial kingdom.

In announcing a new dispensation, in assuming the revelatory powers of a prophet, in blurring the lines between spirit and matter, and in promising godhead to the faithful, Smith defied not only the established and evangelical churches, but even the most ardent contemporary advocates of the imminences of the millennium. The growth of the Mormon sect, its persecution and eventual triumph under Brigham Young, who led 30,000 of the faithful to a permanent settlement in Utah, are part of American history and folklore. The modern Church of Latter-day Saints has a very large following and a vigorous campaign of proselytization.

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Moroni As God's heavenly messenger to Joseph Smith, Jr., founder of the Church of Jesus Christ of Latter-day Saints, or Mormonism, Moroni brought Smith the story of Christ's work in the New World. These accounts were inscribed in an ancient hieroglyphic code on golden tablets, and buried near Smith's home in western New York State. Smith's translations, collected into *The Book of Mormon*, form the other sacred texts, besides the Bible, of the church.

The younger Smith was not the first member of his family to receive messages from divine spirits, however. Around 1811 the Smiths were living in Vermont, eking out a subsistence living as farmers. Both Joseph Sr. and his wife Lucy had come from more comfortable situations, and they deeply

Moroni delivering the plates of *The Book of Mormon*
to Joseph Smith Jr.
(reprinted courtesy of U.S. Library of Congress)

resented their neighbors' hostility and contempt as a result of the Smiths' current poverty. Joseph and Lucy associated such attitudes with prevailing religious thought, which equated ill fortune with bad intentions, sin and even evilin other words, the Smiths must be getting what they deserved.

Joseph Sr. began to have revelatory dreams which vividly showed his contempt for organized churches. The elder Smith later recounted that a heavenly messenger whom he described as an "attendant spirit" came to him with a box representing "true religion." When Smith tried to open the box, wild animalswhich Smith took to represent the various established sectsrushed to attack him, and he dropped the box.

Later the attendant spirit returned and took Smith through a desolate area into a beautiful valley. In his dream, Smith gathered his large family around a tree which bore delicious fruit, much like the Tree of the Knowledge of Good and Evil in Eden. But instead of leading to sin and banishment, the fruit of this tree represented God's pure love for all those who keep His commandments. Smith was enraptured.

But his joy was marred by observing a large building in the distance, filled with finely dressed men and women who laughed contemptuously at the Smith family, much as the Smiths' neighbors had done. The angel told Joseph that the building represented Babylon, the center of evil in the Book of Revelation, and that the finely dressed people inside despised God's true saints and would fall from His grace. Such black-and-white depictions of salvation, especially when the saved are the poor and downtrodden, characterize a school of thought known as Christian Primitivism.

Around 1815, Joseph and Lucy moved their family to Oneida County (now Ontario County) in western New York State, to try their luck in a new area. During the nineteenth century Oneida County was inflamed by one religious movement after anotherfrom Presbyterians, Methodists and Baptists to great revival preachers like Charles Grandison Finney, and from groups like the Oneida

Perfectionists to Millerites and Spiritualists. So many ideas caught fire in the area that locals called it the Burned-Over District.

By 182021, another revival was in progress among the Presbyterians, Methodists and Baptists, with fire-and-brimstone preachers of each sect exhorting sinners to confess and avoid the religious lies of the other two groups. Most of the Smith family chose Presbyterianism, but Joseph could not make up his mind. Described as a literal thinker, he prayed for divine guidance to select the one church that was right.

According to Joseph Smith, Jr.'s, own account in *The Pearl of Great Price*, a pillar of light descended from the heavens bringing two Personages, as Smith called them, ostensibly God the Father and one whom He called "my Beloved Son." These Personages told Smith to choose no existing denomination, for they were all wrong, and like his father before him he would be shown the true Church.

Smith reports that he was reviled and persecuted for his visions, but they did not stop. On the night of September 2122, 1823, his room was filled with a brilliant white light revealing an angel, called Moroni, who appeared as a messenger from God. Moroni told Smith that he had helped to write, then bury, a history written on gold plates by his father Mormon, of an ancient people descended from Israel who had lived and died in America. Most biblical scholars maintain that God created the angels as a separate population, but Moroni apparently became an angel after death.

He told Smith that around 600 B.C.E., God forewarned the Hebrew prophet Lehi of the coming captivity in Babylon. Lehi gathered his family and followers and fled Jerusalem, wandering in the wilderness for many years until they reached the sea. With divine guidance, Lehi's family built a boat and sailed to what is now America. Upon arriving, a long-simmering family argument split

Lehi's sons into two factions. Those who were righteous and obeyed God followed Nephi (Nephites); those who chose evil followed Laman (Lamanites). Each side won or lost wars for supremacy until Christ appeared to them after the Resurrection. He reunited the Nephites and Lamanites, chose twelve disciples, and instituted a 200-year period of peace, prosperity and service to God.

But by the time Lehi's descendants had been in America for a thousand years, both factions had become corrupt and oblivious to the prophet's warnings. As the Lamanites, a fierce, dark-skinned people, were exterminating the Nephites in yet another war circa 421 C.E., the prophet and general Mormon engraved an abridged history of his people on golden plates, using Egyptian-like hieroglyphics. Shortly before he was killed, Mormon entrusted the plates to his son Moroni, who added to the history and then buried the plates

in the Hill Cumorah before he too died. Victorious but without the benefit of contact with the gentler, white Nephites, the Lamanites became even more fierce. They forgot their history, Moroni told Smith, and eventually became the native Americans discovered by Columbus.

Moroni ended his narrative by telling Smith that God had chosen him to retrieve these plates, translate their stories with the accompanying seer stones, and resurrect the church to prepare for the latter days (before the Second Coming). The angel appeared to Smith three times that night, repeating the story and his instructions verbatim, and again the next day. The angel revealed the plates' hiding placethe above-mentioned Hill Cumorah, miraculously near Smith's Manchester, New York, homebut forbade him to dig up the plates until four years from that date. Although eager to verify his vision, Smith did as he was told, retrieving the golden plates, the seer stones called the Urim and Thummim, and the breastplate upon which they were fastened on September 22, 1827.

Smith created a sensation when he brought home these golden plates covered in Egyptian-style hieroglyphics. He had had a reputation for finding things, maybe mythic treasures, by using a seer or "peep" stone (a crystal ball), but this prize and his revelations were too much for most of his neighbors. To avoid harrassment, Smith and his new wife Emma went to Harmony, Pennsylvania, to translate the plates. Martin Harris, a sympathetic farmer who had given the Smiths $50 to move, left his wife and family to follow the Smiths and help with the plates' translation.

By the spring of 1828, Smith and Harris had transcribed 116 pages of manuscript, which Harris begged Smith to let him take home

and show to his wife. Previously Harris had taken a sample of Smith's translation to New York, where Professor Charles Anthon had identified the characters on the plates as Egyptian, Chaldean, Assyrian and Arabic. Although warned by Moroni to guard the plates, stones and translation, Smith allowed Harris to take the manuscriptthe only copywhich he then reportedly lost.

By April 1829, Smith had started over. He was still translating when Oliver Cowdery appeared, an itinerant schoolteacher who had heard of Smith's work from Smith's parents in Manchester. Intrigued, Oliver became his scribe, and the work was finished by the end of the year. David Whitmer, an early convert to Mormonism, said that Smith would put the stones in his hat and pull it around his face to simulate darkness. Then a character would appear, as if on parchment, accompanied by the English translation. Smith would read the translation to Cowdery, who wrote it down, then another character would appear in the hat. *The Book of Mormon*, hence the church's familiar name, was published in March 1830.

Once the translation of the first plates was complete, Moroni supposedly reclaimed the plates and stones, with many of the later plates still sealed. The angel never again appeared to Smith or any of his followers.

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Moses Biblical patriarch and great leader of the Israelites who received the Ten Commandments and other moral rules from God, and who had various encounters with angels.

The infant Moses was cast adrift in a basket in bulrushes in Egypt. He was found and raised as an Egyptian by the daughter of the king. The Egyptians' cruelty toward Israeli slaves angered him, and he killed an Egyptian overseer, an act which forced him to flee from Egypt. He lived as a shepherd in the desert and married a daughter of Jethro.

Forty years went by. One day, Moses was out grazing his flocks on Mount Horeb, and he came upon a burning bush. According to Exodus 3:25:

> And the angel of the Lord appeared to him in a flame of fire out of the midst of the bush: and he looked, and lo, the bush was burning, yet it was not consumed. And Moses said, "I will turn aside and see this great sight, why the bush is not burnt." When the Lord saw that he turned aside to see, God called to him out of the bush, "Moses, Moses!" and he said, "Here am I." Then he said, "Do not come near; put off your shoes from your feet, for the place on which you are standing is holy ground."

God told Moses he had heard the crying and suffering of the enslaved Israelites. He told Moses to return to Egypt and petition the pharaoh to let the Israelites go, and to lead his people to the "Promised Land."

Moses, along with his brother, Aaron, did as directed, but the pharaoh refused, insisting on a miracle. Aaron turned his staff into a serpent, but still the pharaoh refused. Advised by the Lord, Moses and Aaron warned the pharaoh that the Egyptians would be punished with ten plagues unless the Israelites were released. The pharaoh still was unmoved, and plagues of vermin, pests, pestilence, storms and darkness swept the land.

The final plague was the death of the first-born of every family and every animal in Egypt. God instructed the Israelites how to mark their homes with the blood of a sacrificed lamb, so that they would be passed over (the origin of the Passover). The deaths were carried out by the destroying angel. (See ANGELS OF DESTRUCTION.)

The pharaoh then released the Israelites. Moses, guided by an angel, led them to Canaan. God helped Moses to part the waters of the Red Sea to give them easy passage. When they reached Mt. Sinai, Moses went up the mountain, where he was given the Ten Commandments by God.

A modern interpretation of the angel in the burning bush is that Moses had a NEAR-DEATH EXPERIENCE (NDE). His long years in the deserta place of spiritual transformationmay have prepared him for a marked change in consciousness. The bush might be akin to the dazzling white light seen

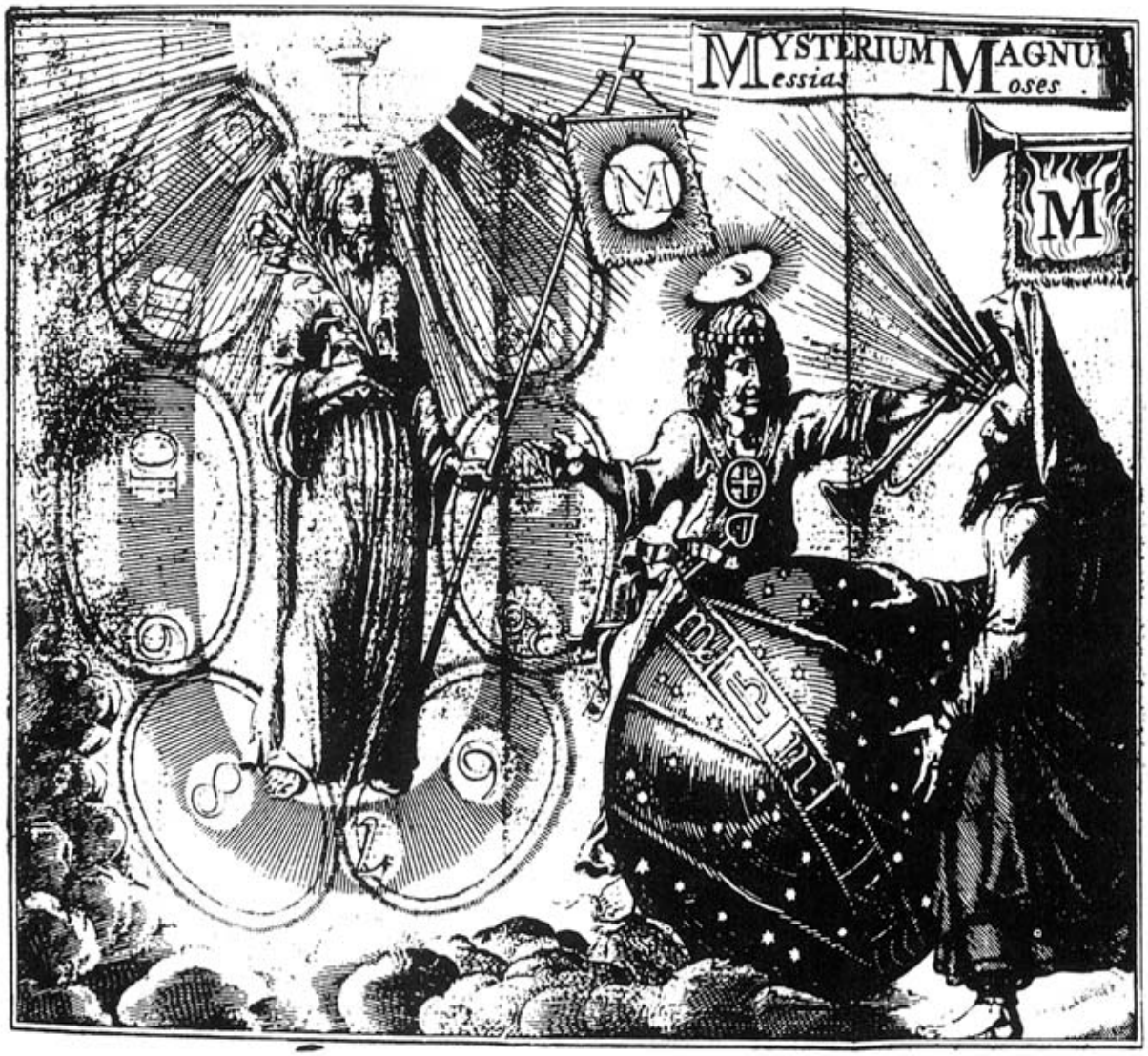

Moses beholding the Messiah and the Great Mystery (Jakob Boehme, *Mysterium magnum*)

in NDEs. The instructions to liberate the Israelites might be compared to the life-review in an NDE, and to the new sense of mission (usually spiritual) that many NDErs feel after their experience. Moses may have attained a state of ultra-consciousness on the mountain, and

his personality may have been altered so that he became a charismatic leader and lawgiver to his people.

The incident involving receipt of the Ten Commandments also involved angels, according to some accounts. The Bible says only that the Lord comes down to the top of Mount Sinai and calls Moses to the top, and Moses goes up (Exodus 19:20). The mountain is shrouded in a mystical smoke and fire that makes the entire mountain top appear to burn. A rabbinic story from the ninth century relates tha Moses ascends on into heaven.

According to the story, when Moses reaches the top of Mount Sinai he sees a cloud floating there and steps inside it. He is at once in the presence of a great light similar to that of the burning bush. The cloud bears him up to heaven, and he loses track of time. The cloud stops at the gate of the firmament and he gets out. The angel Kemuel, who guards the gate, admonishes him for trying to enter heaven. Moses tells the angel he has come to receive the Torah, and instantly the gate opens. Seeing that it is God's will, Kemuel allows Moses to come through. The angels, who were not happy to see the creation of humanity, likewise are not happy to see the Torah being passed into human hands.

Moses travels to the river Rigyon, made of fire that consumes both angels and humans. Angels of destruction greet him and try to incinerate him with their breath of fire. Moses cries out to God ("Master of the Universe") for help, and a wave of fire rises up and obliterates the angels.

When other angels see Moses, they too cry out to God for help. God tells them that he has come for the Torah, prompting the angels to protest, "You created the Torah before You created the world. How can such a precious treasure pass into the hands of a mere man?" God replies, "It was created for that very purpose."

God pulls Moses up to Paradise. Moses apprehends God on his throne, and behind Him an angel so big that Moses is terrified. This is the angel SANDALPHON who, God explains, weaves garlands out of the prayers of Israel. Calmed by God, Moses relaxes. He watches as Sandalphon finishes a garland, and immediately it rises of its own accord to rest on the head of God. This sets in motion mighty forces. The heavenly hosts shake with awe, the wheels of the throne revolve, and the creatures of the Chariot roar out like lions, "Holy holy is the Lord of hosts."

God too is weaving. He tells Moses that he weaves the crowns of the letters of the Torah, so that one thousand years into the future they will be interpreted by Rabbi Akiba ben Joseph. Moses is then shown a vision of the rabbi studying the Torah, and saying he learned it from Moses at Mount Sinai. In this way Moses is given to comprehend the legacy he will bestow upon future generations.

God opens the portals of heaven and reveals himself to the people of Israel, who fall down and die of fright. God then dispatches a dew of Resurrection, which revives the souls of the righteous as it will at the End of Days. All are revived.

God then assigns 120 myriad angels to act as a sort of GUARDIAN ANGEL to the people of Israel. Each person receives two angels, one to keep the heart beating and the other to raise the head so that the glory of God can be perceived.

While the portals are open and the people below can hear, God transmits the Torah to Moses for the next forty days. This becomes written law. For forty nights, He explains to Moses what he has

transmitted. This becomes oral law, revealing the seventy meanings of every word of the Torah.

When the task is done, a cloud takes Moses back to the top of Mount Sinai, and he delivers the word to the people.

See also ANGEL OF THE LORD; ANGELS OF THE PRESENCE; NEAR-DEATH EXPERIENCE.

Compare to ISAAC.

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Mount Moriah, angel of See ISAAC.

Muhammad (c. 570 or 571632) The Messenger of God and the Prophet of Islam received his call to prophecy via dreams in which either God or the archangel GABRIEL appeared to him. Muhammad is believed by followers to be the last of all divine revelations before the end of the world. His name means "the Praised one" or "he who is glorified." According to tradition there are 200 names for Muhammad, such as "Joy of Creation," "Beloved of God," etc. Mention of his name customarily is followed by one of several invocations, such as "God bless him and give him peace."

Muhammad was an inspired prophet and religious reformer in the Semitic (and biblical) tradition, preaching holy war and the triumph

of justice. The religion he founded borrows much from Judaism and Christianity. By some accounts he was illiterate, which make a case for his having obtained wisdom directly from God in revelations rather than copying Judaism and Christianity. However, Muhammad was a businessman prior to becoming a prophet, and it is likely that he was at least semiliterate. Nonetheless it is not likely that he actually read Judeo-Christian literature, though he had heard some of the stories contained therein.

Muhammad preached a God that is both personal and transcendent. He accepted Jesus as the Messiah, and the Immaculate Conception of Mary and the Virgin Birth. However, he believed that Judaism and Christianity had distorted God's revelations to Moses and Jesus, and that the pagan Arabs lived in ignorance of God's will. He reformed Arabic religion and life, and established Islam as the "original" word of God.

Only two dates are certain in Muhammad's life: the year of his emigration from Mecca to Medina, 622, and the year of his death, 632. The primary source of information on his life is the Koran (Qu'ran), the holy book of Islam given to him by Allah (God) in a series of revelations.

Muhammad was born in Mecca between 567 and 572, most likely in 570 or 571. His lineage was traced back to Ishmael and ABRAHAM. His father died prior to his birth and he was made a ward of his grandfather, Abd al-Muttalib, the founder of the pagan Hashimite tribe of the Quryash of Mecca, a cult of idols. Muhammad was given to a Beduin foster mother to be raised in the desert.

According to one account, two men dressed in white appeared one day, when the boy was four or five and was out shepherding lambs. They threw him down, opened his chest, and stirred their hands around. In later years Muhammad said that the men were angels

who had come to wash a dark spot from his heart with snow; thus was he purified of original sin. Muhammad also had an unusual and large mark between his shoulders. Ringed by hair, it was supposed to be the "Seal of Prophecy," the sign of the last Divine Messenger to the world.

Muhammad returned to Mecca while still a young child. Eventually he became a businessman dealing in skins and raisins. At the age of twenty-five he married Khadijah, who was nineteen years his senior. She bore either two or three sons, who died in infancy, and four daughters.

Muhammad began to feel the call of spirit in 610, when he reached forty years of age. He withdrew to the mountains near Mecca to pray and meditate. He began to receive a series of divine revelations. They are not given in order in the Koran, and it is difficult to ascertain which occurred first. It is likely that he had at least several revelations before those dealing with the Koran began. In Suras 53 and 81:1719, Muhammad describes two visions that apparently had occurred to him in the past. He is approached by a mysterious male figure first "on the high horizon" and then near a lotus tree by "the garden of the dwelling"; Muhammad describes himself as the figure's servant (the second experience, in which Muhammad was transported to another realm, clearly was visionary). The descriptions suggest that the figure is God; it was later in Muhammad's career that he interpreted this figure as that of Gabriel. Muslim interpreters also have favored Gabriel.

It was not until after Muhammad moved to Medina in 622 that he interpreted any of his revelations as coming from Gabriel. This may have been motivated by criticism directed at him, that he was not a true prophet because God had not sent down his angels to him. His critics called him "jinn-possessed." (See JINN.)

However, during his Mecca ascetic period, Muhammad did receive many revelations that came to him in dreams and in heavy, torporous trances. These revelations continued throughout the rest of his life.

One of his visionary experiences involved an ascent to heaven (a prerequisite for any prophet). He is taken to the Temple Mount in Jerusalem astride the mythical beast Buraq, and then to the seventh heaven and then to God, where, it was later said, he began to receive the Koran. Another tradition holds that first the angels Michael and Gabriel appear and open his breast and wash his heart (a retelling of the alleged childhood event), removing doubt, polytheism, error and pre-Islamic belief and instilling within it faith and wisdom. Then Gabriel takes Muhammad to the heavens. In the first heaven he meets Adam; in the second heaven John and Jesus; in the third heaven the patriarch Joseph; in the fourth heaven the prophet Idris; in the fifth heaven Aaron; in the sixth heaven Moses; and in the seventh heaven Abraham. From there he is taken to Paradise, where God gives him revelations, including fifty daily prayers. On his descent, Moses urges Muhammad to ask God to reduce the number of prayers. He does so five times, until the number is reduced to five.

Another tradition describes Muhammad's introduction to the Koran as beginning in a dream. One night the Angel Gabriel appears as

the Messenger of Allah. He brings a coverlet of brocade upon which there is writing. He presses it upon Muhammad and says, "Recite!" Muhammad asks, "What shall I recite?" The angel says only, "Recite!" They engage in this exercise several times, and then Gabriel finally gives him what later became the opening lines of Sura 96:

> Recite in the name of thy Lord who created,
> Who created man of blood coagulated.
> Read! Thy Lord is most beneficient,
> Who taught by the pen,
> Taught that which they knew not to men.

Muhammad reads the coverlet and Gabriel departs. When he awakens he hears words that seem to be written on his heart: "O Muhammad, you are the Apostle of God and I am Gabriel."

Regardless of exactly how it happened, the first night of Koran revelations is referred to as the "Night of Power." According to Muslim tradition, the Koran was revealed gradually over the rest of Muhammad's life, in nearly daily trance states, with the final revelation coming just months before his death in 632. The Koran totals 6,666 verses and forms the doctrine of Islam. Muhammad himself never explicitly stated that this was how he received it. The Koran states that it was sent from God gradually so that it could be recited to people at intervals.

Three years after the first revelation, Muhammad began to call himself a prophet and to preach to his own clan, the Hashimites, that if they did not worship God instead of their idols they would be punished. The followers of the new religion were called Muslims, which is derived from a term that means "they that surrender to God."

Muhammad was successful in converting many people, which engendered hostility from the Quryash, who guarded the Ka'bah stone in Mecca. Conflict then arose. The Quryash banned commerce with the Hashimites and began persecutions of the Muslims, driving them out. Muhammad went to Yathrib in 622, now observed as the year in which the Islamic era began. Yathrib became the first Islamic state and became known as Medina, "the city of the Prophet."

A holy war erupted. Muhammad, aided by legions of angels, eventually prevailed, destroying the idols at the Ka'bah. Within weeks, Mecca officially converted to Islam. There followed conversions all over Arabia.

In March 632, Muhammad led a farewell pilgrimage to Mount Ararat, where he delivered the last revelation of the Koran. The new religion was named Islam ("surrender" or "reconciliation") and the law of Islam was established. Muhammad died on June 8, 632, and was buried in his house. His death was followed by a period of confusion and civil wars.

Islam seeks to restore the pre-Fall state of the Garden of Eden, in which man in his essence was perfect and capable of perceiving God in the Unseen. Its fundamentals are the Five Pillars: the profession of faith; the canonical prayer or worship; the fast; the legal tithe; and the pilgrimage.

See ISLAMIC ANGELOLOGY.

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Munkar See ISLAMIC ANGELOLOGY.

music and angels "Music is well said to be the speech of angels," wrote Goethe. From ancient times, sound and ceremonial song have linked the bodily senses to the mystical, and have brought near to us the presence of God and angels. The Vedas, yogas of Tantrism, HINDUISM, Sufism and Taoism include chant, song and music as key elements. The vibratory metaphor corresponds to gradations of gross, subtle and ethereal realms, each the domain of higher beings invoked with their tone. Each of the chakras in the human subtle energy field is ruled by a "goddess" who can be intoned through her mantra. In the West another pervasive notion of angels and music, related to the Eastern vibratory metaphor, thrived for millennia among theologians and philosophers, namely that the celestial spheres were analogous to angelic hierarchies and created the music of the spheres. For them, music was a mathematics made audible through mystical and magical powers.

Further, in every sect music is an essential component of ritual and liturgy. Music in all known culturesancient or modern, Eastern or Westernbegins as an oral tradition. The Jewish cantor, the priest who sings the Mass, and the Muslim muezzin, who calls the faithful to prayer five times a day, are single unaccompanied voices. The purity and power of a

Nineteenth-century songsheet
(reprinted courtesy of U.S. Library of Congress)

human voice in pure chant evokes the ancient sense of the *logos* implicit in the term *theologia*, a poetic utterance about God. For over a thousand years it was believed that the divine office chanted by monks"angels in training" on earthparticipated in the continual angelic chorus praising God.

The connection between artistic inspiration and angels, mythologically embodied in the Muses, suggests attunement with a divine source. Countless musicians, artists and poets have described the experience of being seized by the muse and "shown" or "given" a work. Wolfgang Amadeus Mozart, for example, could

compose one work while transcribing another. In a letter he described how his compositions came to be:

> Whence and how do they come? I do not know and I have nothing to do with it. Those which please me, I keep in my head and hum. Once I have my theme, another melody comes linking itself to the first one, in accordance to the needs of the composition as a whole. Then my soul is on fire with inspiration, if, however, nothing occurs to distract my attention. The work grows; I keep expanding in conceiving it more and more clearly until I have the entire composition finished in my head though it may be long. Then my mind seizes it as a glance of my eye a beautiful picture of a handsome youth. It does not come to me successively, with its various parts and worked out in detail, as they will be later on, but it is in its entirety that my imagination lets me hear it.

Liturgy

The Jewish morning service contains some ancient prayers (*yoser*) which scholars have traced back to the Essenes and resemble *The Litany of the Angels* found among the Dead Sea Scrolls. Jewish folklore claimed that as the devout chanted their prayers, choirs of angles accompanied them. The Sanctus of the Christian Mass continued this motif. *The Litany of the Angels* consists of two brief fragments. The first is based squarely on the vision of EZEKIEL (1 and 10) and depicts the angels rising in their several ranks to praise God aloft on His Chariot/Throne (Merkabah). The second sets forth a series of blessings evidently conceived as the angelic counterpart to the Priestly Benediction (Numbers 6.2427) recited in the Temple of old and now a staple element of all Jewish public worship.

The Litany, though fragmentary, conveys the celestial hierarchy's presence in sound as well as vision:

> While they are soaring aloft, there sounds a murmur of angel voices and the lifting of their wings is accompanied by a clamor of joyous song. It is the murmur of angels blessing the Chariot-like Throne above the firmament of the cherubim, while they themselves, from below the place where the Glory dwells, go acclaiming in joyous song the splendor of that radiant expanse. Like fiery apparitions are they, spirits most holy, looking like streams of fire, in the likeness of burnished metal or of lustrous ware; clothed in garments opalescent, a riot of wondrous hues, a diffusion of brightness; live angelic spirits, constantly coming and going beside the glorious wonderful Chariot. Amid all the noise of their progress sounds also the murmured intonation of blessings, and whenever they come round, they shout their holy hallelujahs.

The conflict between the Angels of MercySandalphon's armyand Satan's host on Rosh Hashanah and Yom Kippur, the days of awe and judgment, is dramatically expressed in the Hineni, a prayer in which the cantor, leading the congregation, pleads with God that he "rebuke Satan and keep him from blocking the ascent of my prayers and may all the angels who are assigned to prayers convey my prayer before the throne of your glory."

The Sanctus of the Mass has direct links to several biblical passages describing the unceasing glorification of God by the angels. REVELATION 4.8 combines Ezekiel 10's prophetic vision, of the Cherubim of the heavenly court who carry the throne and cry praise of God unendingly, with the prophetic vision of the seraphim in the temple in Isaiah 6. The same passage became the heart of the prayer of sanctification (the Kedoshah) which is a vital part of every Jewish prayer service. ST. PAUL tells the Ephesians (1.21): "thou art exalted high above all principalities and powers, all virtues and dominations, and above every name that is known, not in this world only, but in the world to come."

Therefore both Jewish and Christian worship is no merely human occasion. The angels and the entire universe take part in it. The songs of the church are the counterparts of heavenly songs and, corresponding to the manner of participation in the heavenly song, the spiritual life of the church is incorporated in that of heaven. The Epistle to the Hebrews 12:18 declares that Christians approach the festive assembly in which countless angels, the citizens of the heavenly city, and the souls of just men made perfect take part. It was also assumed that the laity's song was of a lower order than that of the monks. ORIGEN said "to man, the singing of psalms is appropriate; but the singing of hymns is for angels and those who lead a life like that of the angels."

Christian liturgists were conscious from the beginning of the heavenly hierarchy linking up with the church. In the first thousand years of monasticism, the orders of angels were believed to be literally augmented by priestly and monastic orders that resembled them. Thus their singing of the praises of God at the eight daily offices (matins at midnight; lauds at daybreak; terce, sext, and nones during the working day; vespers at sunset; and finally compline before retiring) was in accompaniment of the angels. Monastic inner mental discipline included concentration on the song of praise of the angels, enabled by silence much of the time, broken only by song in some orders.

For a millennium, the only music heard in the Christian churches, East and West, was vocal, specifically chant. Every community or individual church developed its own localized chant repertoire, which it passed on orally from generation to generation. Among the more prominent versions were Byzantine, Celtic, Gallician (French), Mosarabic (Spanish), Benevental (lower Italian), Ambrosian (Milanese) and Gregorian for Rome. The earliest notation of the music dates from the eighth century.

By the ninth century the Mass liturgy was firmly established, and church composers had begun to experiment with ways to embellish it. Polyphonymusic with two or more different yet related melodic partsstarted to develop in the West because of a single factor, the development of notation, the written record of spontaneous or intentional embellishments of a given melody. By the thirteenth century hundreds of harmonic polyphonic liturgical pieces were on record, mostly centered in France. But polyphony created a conservative reaction, with Cistercian and Dominican orders

forbidding it in services. In 1324 Pope John XXII issued a bull against it.

By then polyphony had crept into secular music, which also had developed the use of varied instruments and received Eastern influences by way of the Crusades. By the fourteenth century, settings of the Mass for polyphonic choruses and solos were common. In the Renaissance, fully instrumented polyphonic pieces with female voices were established, and "classical" music was well launched, with Palestrina (c. 15251594) and Monteverdi (15671643) leading the way into the Baroque. A great deal of composition, into the twentieth century, continued to be liturgical, but the exclusive embodiment of the angelic connection in monophonic chant was over. In late Renaissance England, Tavener, Tallis, and others developed polyphonic choral music for cathedral and university choirs. This took hold, and remains to this day remarkably angelic-sounding.

Music Of The Spheres

The Hermetic tradition, rooted in ancient astronomy and particularly the mystic brotherhood of Pythagoras, codified all science, art, and law for its initiates under the principle of cosmic harmony. Plato demonstrated in the *Timaeus* that music and mathematics could be used to explain every terrestrial phenomenon. The notion of angelic INTELLIGENCES guiding the heavens resonates in the pervasive metaphor "the music of the spheres," nicely articulated by Plotinus:

> If the stars pass a blessed existence in their vision of the life inherent in their souls, and if, by force of their souls' tendency to become one, and by the light they cast from themselves upon the entire heavens, they are like the strings of a lyre which, being struck in tune, sing a melody in some natural scale if this is the way the heavens, as one, are moved, and the component parts in their relation to the whole, then the life of all things together is still more clearly an unbroken unity. (IV *Ennead* II, iv, 8)

Early Christian theologians such as Origen and Clement, steeped in Hermetic, Gnostic, and Platonic lore, identified the celestial musical ratios of astral religion with the Word of God, arising from the ambiguity of the Greek word *logos*. "Theologia" in older Greek meant a poetic utterance about God, and thus could mean not merely science but also the Logosespecially the sublime integration of sound and senseof the bards of yore. Clement conceived of Jesus as a song consummating the harmony of all things, "and on this many-voiced instrument of the universe He makes music to God, and sings to the human instrument." St. AUGUSTINE composed *De musica* in the fifth century, the first in a long line of scholarly theoretical treatments of the Pythagorean theme. St. Thomas AQUINAS asserted that "everything that moves in nature is moved by the Ruler; the angels transmit the motion to the spheres." *The Liturgy of St. Mark* is one of many medieval musical tractates that begins with a reference to the music of the spheres. The concept was that the Church's praise tunes in to the praises of the cosmos; the place of music in Church worship accords with the sort of praise offered by sun, moon, and stars. The harmony of the spheres rings out, the angel sound resounds, the liturgy of the Church has found its voice.

Clement, second-century Bishop of Alexandria, also described processions of ancient Egyptian priests singing magic hymns by Hermes (the Greek god who guides and brings messages to souls),

and named Hermes Trismegistus as the author of the *Corpus Hermeticum* (supposedly lost, to be rediscovered by Renaissance humanists). Until the seventeenth century the *Corpus* was universally believed to date from the earliest era of human history. In *The City of God* Augustine affirms this unequivocally: "As for morality, it stirred not in Egypt until Trimegistus's time, who was indeed long before the sages and philosophers of Greece." Generations of would-be magi believed that it contained all the essential esoteric lore, including the invocation by music of all the angelic and demonic realms.

In 1460 Cosimo de' Medici obtained an almost complete manuscript of the *Corpus* and contracted the brilliant classicist Marsilio Ficino to translate it. Ficino occupies an essential position in the chain of musical philosophers, for he also translated the key works of Plato and the Neoplatonists. Ficino was a great believer in sympathetic magic, and he detailed principles of musical magic, combining stars with their corresponding celestial virtues. Ficino himself composed astrological music, which has not survived, based on the essential congruity between the music of the spheres, the music of the human organism, and ordinary music making, emphasizing the sympathetic relationship between the human soul and the cosmic spirit, reflected in the perfect proportions of instrumental music to which the human organism responds so profoundly. Ficino postulated that music concerts possess a living spirit analogous to the human soul and the cosmic spirit. Other Renaissance philosophers, such as Giordano Bruno and Tommaso Campanella, followed

Ficino's lead. Campanella believed, however, that "if there is harmony in the heavens and in the angels, it is of a different order"; that is, our instrumental music is in no way comparable; if the celestial music exists, we are incapable of hearing it.

Astronomer and mathematician Johannes Kepler (15711630) wrote the summa on this theme, the fifth book of his *The Harmony of the Universe*. Kepler explicitly acknowledges Pythagoras and Plato as his conceptual masters, and adheres closely to their idealistic schema of a universe ruled by perfect mathematical music. For Plato and Cicero and the scholastics, the music of the spheres consisted only of scales but Kepler added the dimension of polyphony, with simultaneity as an essential component. The Geneva-born Jesuit antiquarian Athanasius Kircher published *Musurgia universalis* in 1650, an encyclopedia of music applying the music of the spheres governed by seraphic Intelligences to a critique of music in his time, including the new Baroque musical styles and the still-emerging opera, as well as the older polyphonic music.

For another Pythagorean, Sir Isaac Newton, the first to use logarithms in musical calculations, Greek mythology was an integral part of his natural philosophy. He used language similar to that of Pythagoras and Plato on the theme of the musical universe: "the soul of the world, which propels into movement this body of the universe visible to us, being constructed of ratios which created from themselves a musical concord, must of necessity produce musical sounds from the movement which it provides by its proper impulse, having found the origin of them in the craftsmanship of its own composition." Newton saw in the perfect order of music the

most apt analogue of the orderly cosmos. After Newton, the great theme vanishes until one last flowering in the Masonic movement of the eighteenth century, climaxed in Mozart's opera *Die Zauberflöte* (*The Magic Flute*, 1791). Johann Sebastian Bach, a learned man, was familiar with the theme of the harmony of the spheres. In *Bach and the Dance of God*, Wilfred Mellers states: "As rational Enlightenment encroached, Bach ballasted his faith with hermetic truths that could be demonstrated, in terms of music, with an exactitude that leaves verbal language helpless; what results from Bach's *demonstratio* of the transcendental unity of number is liberation and joy."

Angelic Themes In Music

Almost every major composer has written sacred music, i.e., for the liturgy, even if he is better known for other genres. Furthermore, mathematical purity and cosmic scopethe element of the music of the spheresare recurrent qualities of most great musical works. The Baroque "doctrine of the affections" held that the purpose of music was to illustrate or imitate various emotional or affective states. Musicologist Joscelyn Godwin states that this was "the very basis of early opera, as well as one of the unquestioned assumptions of later composers such as Bach and Handel." Spiritual tuning of "the human instrument" through a recursive mythological loop was an obvious agenda in Wagner's *Ring* cycle of operas, where many degrees of intervening spirits and demons abound, and for the several dozen musical treatments of Goethe's *Faust* (see LITERATURE AND ANGELS), notably Donizetti's *Fausta* (1832), Gounod's *Faust* (1859)once the world's most popular operaand Berlioz's *The Damnation of Faust* (1846, first staged 1893).

An angelic chorus occurs in the last movement of Gustav Mahler's Symphony #8 in E Flat ("Symphony of a Thousand"). The closing

of Goethe's *Faust* is the text. The angelic chorus also finds its way into hundreds of Christmas carols and sacred works. The angel blows the trumpet of the Last Judgment in art, literature, instrumental works, spirituals and sacred songs. The angelic orchestra was a popular Renaissance and Baroque theme. (See ART AND ANGELS and LITERATURE AND ANGELS.) Various angelic motifs recur in popular music, art, and story through the ages: the intervention of angels in human life for assistance (the guardian angel) and inspiration (the Muse); angelic beauty or sweetness comparable to that in a human lover; the appearance of an angel or demon as an omen; a struggle with an angel or demon; the angel or demon lover. In these days of computer indexes, hundreds of angel song titles can be accessed, attesting to music's continued archetypal link between humanity and the mystical realms.

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mysterious stranger An angel who appears in the form of a human being to intervene in the affairs of mortals, usually those who are in distress. The mysterious stranger is one of the more common and more dramatic manifestations of angels.

Characteristics of angelic mysterious strangers vary, though there are common elements that occur in most episodes. Mysterious strangers can be male or female, and of any race. Most often they are maleusually a fresh-looking, cleancut youth. They are invariably well dressed, polite and knowledgeable about the crisis at hand. Often they are calm but they can be forceful, and know just what to do. They do speak, though they talk sparingly, and they will even take hold of the people in distress. They eat food. They are convincingly real as flesh-and-blood humans. However, once the problem has been solved, the mysterious stranger vanishes. It is that abrupt and strange disappearance that makes people question whether they have been aided by a mortal or an angel. Upon reflection, the arrival of the mysterious strangersuddenly, out of nowhere, or in the nick of timeadds credence to the angel-as-stranger belief.

Perhaps the first notable mysterious strangers of record are the three angels, disguised as men, who visit ABRAHAM, as reported in Genesis 18. The angels have been dispatched by God to destroy the wicked cities of Sodom and Gomorrah. En route, they visit Abraham's tent on the plains of Mamre. He welcomes them and gives them water to wash their feet, the shade of a tree for rest, and food. He stands by while the angels eat a meal of curds, milk, cakes and the meat of a calf. The angels tell Abraham, who is 99, that his 90-year-old wife, Sarahwho had been barren her entire lifewill bear a child the following spring. Abraham and Sarah do not believe it, but Sarah does indeed conceive and bear a son, Isaac. The moral of this tale is to always be kind

to strangers, who may be disguised angels and emissaries of the Lord.

In the apocryphal Book of Tobit, probably written in the second century B.C.E., the archangel RAPHAEL appears as a mysterious stranger to guide Tobias on a journey (see TOBIT).

An example of a modern mysterious stranger and a medical rescue is the following story from *Angels of Mercy* by the author. The story concerns a woman who lives in California:

> I was in a hospital suffering from some rare throat virus that caused me to cough so violently, I would begin to strangle. During one of those fits in the middle of the night, I called for a nurse. No one came right away, and I began to panic, for I couldn't breathe.
>
> Suddenly the door flew open and a short, stocky nurse came bursting in, and with a voice of authority said, "Close your mouth and breathe through your nose." When I gestured that no air would come through my nose, she clamped her hand over my mouth and shouted, "Breathe!" And, breathe I did and I stopped choking. Her next words were, "Just can't understand why they haven't taught you that." And out she went.
>
> Because I wanted to thank her, the next morning I asked the nurse who was it who was on night duty. When she asked me to describe her, she looked puzzled and said that description didn't fit anyone on their staff, but she would check on it.
>
> Later, the head nurse came in and asked me to describe the nurse again. She said there was no one employed there who came close to my description. When I asked why they hadn't instructed me on what to do when I began to strangle, they said they had never heard of the method.

> The doctor's response to the experience was interesting. He knew about the method, but why he hadn't told me, I'll never know. But he whispered in my ear, "I think you met an angel." By then, I was convinced I had.

Another compelling example is reported in *Touched By Angels* by Eileen Elias Freeman. The encounter involves an American woman who, with her three small children, undertakes a stressful trip to Germany to join her military husband. She speaks little German. Upon arrival, her husband is nowhere to be found, and the woman feels stranded. Unbeknownst to her, her husband has suffered an injury in an auto accident. At the depths of her despair she is suddenly approached by a well-dressed man in a business suit and fedora, who speaks English. He calls the military base for her, and tells her about her husband's accident. He pulls out a thermos of coffee from his briefcase for her to drink, and calmly tells her how to catch a train for the military base. He takes her to the ticket window and explains her situation in German to the clerk. He hails her a taxi, tells her what the fare will be, and how to pay it.

At the train station, the woman and her children board a train. She looks out the window and, to her astonishment, sees the businessman who helped her. He boards the car and tells her they have gotten on the wrong train. He picks up all of their heavy luggage as though the cases were empty, and shepherds them off and onto the right train. He bids them goodbye, and the woman watches him go through the exit that leads to the platform. She leans out her window to thank him again, but he never appears. There was nowhere for him to go but the platform, and he has mysteriously vanished.

One of the distinguishing features of this case is that the mysterious stranger is black, like the woman and her children. Certainly, in a

foreign country, assistance and reassurance provided by someone of the same race is welcome and comforting.

One need not be in dire straits to have a mysterious stranger appear on the scene, as the following story from an Illinois woman, reported in *Angels of Mercy*, illustrates:

> I went into a local electronics store with my son, who had his newly purchased shortwave radio. He had been having difficulty receiving certain channels, and believed there was a problem with the radio. We began a discussion with the store manager. My son began to explain the problem, but the manager cut him off, trying to make it sound like my son didn't know how to operate the radio. The more my son tried to object, the more insistent the manager became.
>
> Suddenly, out of nowhere, this young man appeared at the register where we were standing, and intervened. He had something in his hand to purchase and said very quietly, yet with knowledge, that my son had a point. He proceeded to explain very calmly to the manager what the problem was. Not only did he solve the problem, but suddenly the manager was much nicer. Then the man purchased the item in his hand. It was *crystals* for a shortwave.
>
> I was just dumbfounded. The young man wished us a nice day and left the store. A couple of seconds later, I rushed out the door to thank him, but he was *gone*. He literally disappeared. The store is in the middle of the block, so you would still be able to see someone walking down the sidewalk. Obviously, this was not an ordinary human. I still get chills when I think about it.

A frequent type of mysterious stranger intervention is the "roadside rescue," in which a mysterious stranger arrives to help a motorist stranded on a lonely road at night, or injured in an accident in an isolated spot.

Not all people who say they are aided by angels report mysterious strangers. Some hear clear but disembodied voices, feel invisible

hands, or sense unseen presences. It is not known why angels manifest as humans in some cases and not in others. Modern angelologists hypothesize that the appearance of a mysterious stranger may in fact be the least unsettling form of angelic intervention. Many persons undergoing stress are more likely to respond to the aid of what appears to be a friendly fellow human being. Perhaps the shock of an obviously supernatural intervention would only serve to intensify the crisis.

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Nakir See ISLAMIC ANGELOLOGY.

names of angels Since antiquity, the proper names of angels have been believed to hold great mystical and magical power. The names of angels reflect their official duties or roles in the cosmic schema of things; each letter shines a divine light that can be meditated upon and contemplated. Angel names are "names of power" used in prayers and incantations and on amulets to help the mortal person gain access to the mysteries expressed by the name. They also provide protection against the forces of darkness.

Most angel names in Judeo-Christian lore are Hebrew. The "-el" at the end of the names is a suffix meaning "God"; thus angels are "of God."

Only three angels are named in Christian scripture: MICHAEL, GABRIEL and RAPHAEL (the latter's name appears in the Book of Tobit, which is part of the Catholic Bible). However, ex-canonical works belonging to the APOCHRYPHA and PSEUDEPIGRAPHA, as well as other sources, are rich in angel names, among them the archangel URIEL. The Catholic church does not permit the use of any proper names of angels other than Michael, Gabriel and Raphael. All names from apochryphal writings were rejected by Pope Zachary in 745, and again by a synod at Aix-la-Chapelle, France, in 789.

The concept of "names of power" dates to the ancient Egyptians, Greeks, Hebrews, Assyrians, Essenes and Gnostics, all of whom believed that incredible power could be unleashed by the vibrations

of spoken words. The Egyptians invented names of power for magical rituals, which were passed into texts absorbed into Western culture. Names of power play a prominent role in Jewish mysticism.

The Merkabah, Jewish mysticism that preceded the Kabbalah (c. 100 B.C.E.1000 C.E.), emphasized the importance of names of power as a way of ascending through the layers of heavens to the throne-chariot of God (see EZEKIEL). The names of angels and the secret names of God intermingle in the literature, and some names are not distinguished as referring specifically to one or the other.

The Essenes, a Jewish sect that existed at about the time of Jesus, had a mystical literature both magical and angelological in content. Persons were required to take an oath of secrecy never to reveal angel names, lest they be abused for evil purposes. The Gnostics, too, had rites of initiation that involved secret names of archons and aeons. (See GNOSTICISM.)

The most powerful of all the names of power is the Tetragrammaton, the personal name of God in the Old Testament. It is given as YHVH, the Hebrew letters *yod, he, vau, he*. The numerical values assigned to these letters add up to ten, which in Hebrew numerology represents the basic organizing principle in the universe. So powerful is the Tetragrammaton that for centuries it was seldom spoken. As early as the time of Jesus, it was whispered only on Yom Kippur by a high priest within the inner sanctuary of the temple. In the scriptures substitute words were used, such as "Adonai" or "Adonay" or "Elohim" (the latter term also is interpreted as the name of an angel or of a rank of angels). The exact pronunciation of the Tetragrammaton is not known; the most accepted is "Yahweh." A common variation is "Jehovah."

The power of a name was determined through gematria, a system for discovering the truths and hidden meanings behind words. Gematria is a means of interpreting the Torah, each letter of which has its own divine significance, but it also is used to refer to a general way of mystically interpreting names.

In gematria, numerical values are assigned for each letter of the alphabet. The numerical values of words are totaled, and interpreted in terms of other words with the same numerical value. In this manner names can be related to other names, and names can be related to passages in Scripture.

The first known use of gematria dates to the Babylonian king Sargon II, in the eighth century B.C.E.. Sargon built the wall of Khorsabad exactly 16,283 cubits long, because that was the numerical value of his name. The ancient Greeks used gematria to interpret dreams; the system also appears in the literature of the Magi. The Gnostics applied it to the names of the deities ABRAXAS and Mithras, equating them because they both added up to 365. The Gnostic cosmology conceives of 365 aeons or celestial spheres; thus Abraxas is the chief of aeons.

The early Hebrews used gematria to interpret Scripture; the first reference to the term in rabbinic literature appears in the second century. Early Christians borrowed the technique to ascertain that the dove is the symbol of Jesus: the Greek word for "dove," *peristera*, adds up to 801, and so do the Greek letters of alpha and omega, which represent the Beginning and the End.

The Kabbalists did much to develop gematria into various complex methods; one Kabbalistic tract alone lists seventy-two different methods.

See MAGIC, ANGELS IN; METATRON; SCHEMHAMPHORAS.

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nature spirit In mythologies around the world, a type of being who dwells in the nature kingdom. In the Western tradition, nature spirits are under the dominion of the angel kingdom. Nature spirits are to earth what angels are to heaven and humans. They possess supernatural powers, and watch over the well-being of all things in nature, animal, plant and mineral.

Nature spirits come in countless types, shapes, sizes and dispositions. Some are regarded as being benevolent toward humans, while others are mischievious or malevolent. Some are human-like in appearance, while others assume the shapes of animals, half-human half-animals, or fabulous-looking beings.

Nature spirits tend to stay in one spot: They remain attached to a thing or place in nature, such as trees, rivers, plants, bogs, mountains, lakes, etc. (See GENIUS.)

Kabbalists assigned four angelic princes to rule over the four winds and over the four quarters of the world. MICHAEL rules the east wind, RAPHAEL the west wind, GABRIEL the north wind, and ARIEL the south wind. According to Francis Barrett, a nineteenth-century English occultist, "every one of these spirits is a great prince, and has much power and freedom in the dominion of his own planets and signs, and in their times, years, months, days and hours; and in their elements, and parts of the world, and winds."

Barrett also observed that, in counterbalance to the heavenly angels, there are evil spirits who also rule the four winds and four quarters like kings: Urieus over the east, Anaymon over the south Paymon over the west, and Egin over the north. (The Hebrew names are, respectively, Samael, Azazel, Azael and Mahazuel.)

See also DEVA.

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near-death experience (NDE) Mystical-like phenomena experienced by individuals who come close to death, or who clinically die and then return to life. The near-death experience (NDE) usually involves beings of bright light identified by some as angels.

The term "near-death experience" was coined by Dr. Raymond Moody, the first American physician to document and study the phenomena. His initial research was published in 1975 in *Life After Life*. Moody found that few people would talk openly about an NDE out of fear of ridicule, and medical professionals tended to dismiss such episodes as hallucinations. Within two decades, NDEs were common media fare, as well as the subject of serious scientific inquiry. It is estimated that some 15 million people in the United States have had an NDE; children as well as adults report them.

Moody, along with other NDE researchers including Kenneth Ring, psychologist and founding member of the International Association of Near-Death Studies, have identified several traits common to NDEs, some or all of which may be experienced by any one person:

A sense of being out-of-body, looking down on one's self and others who try to resuscitate the body
Cessation of pain and a feeling of bliss or peacefulness

Angel guiding the spirits' flight
(reprinted courtesy of U.S. Library of Congress)

Traveling down a dark tunnel toward a brilliant light at the end
Meeting glowing beings who appear to be angels, Jesus, or other religious figures
Meeting dead friends and relatives
Seeing a life-review
Seeing visions of the future
Undergoing a judgment of one's life that is rendered not by God, angels, or any being but by one's self
Feeling reluctant to return to life

Skeptics explain NDEs as a hallucination brought about by a lack of oxygen; the release of endorphins, the body's own painkillers; or increased levels of carbon dioxide in the blood. NDE researchers counter that drug-

induced experiences can parallel an NDE but lack the mystical, noetic quality of the NDE, which brings about profound life changes after return. Invariably NDErs lose their fear of death, have a diminished interest in material pursuits, and begin to lead more spiritual lives. Some change their careers. Some experience psychic openings and prophecy. Some feel evangelistic, and want to impart to others the importance of love.

Nearly 97 percent of all reported NDEs are described as positive. A small minority say they do not see heaven, but see hell and demonic figures.

The beings of light seen in an NDE (which may or may not be identified as "angels"cultural and religious conditioning appear to be influencing factors) initially are formless light, and gradually take on a human-like form made of brilliant light or clothed in brilliant white robes. Generally they do not have wings. They radiate an all-encompassing, intense love that fills the person with joy and peace.

The beings function as both guide and gatekeeper. They take the person along on their journey as far as they can go, usually to a threshhold such as an entrance or a bridge to a building or beautiful garden, or simply to a place that the person intuitively knows marks the final boundary between life and death. The beings then tell their charges that they must go back because they have unfinished business. Sometimes they ask their charges if they wish to stay or return. Most people say they wish to stay, but usually a relationship, such as that to a spouse or a child, pulls them back to the realm of the living.

In many instances souls of the dead, rather than angelic-like beings, function as guides and gatekeepers.

Researchers such as Ring have suggested that the NDE is a form of enlightenment or "gateway to a higher consciousness," and could have a transformative effect on the entire planet if enough people have similar experiences. Ring further has said that one does not have to die in order to experience similar enlightenment, or at least to assimilate the lessons of an NDE.

In fact the NDE may be a modern mechanism for the ongoing transmission of spiritual wisdom and truths, and the maintaining of

social order. From antiquity, the mythologies of the world have included stories of otherworld journeys by heroes, sages and prophets. These visionary quests and journeys are laden with archetypal figures and symbols; the central characters themselves are archetypes. The heroes are accompanied by guide figures (angels or beings comparable to angels), and ascend to heaven or descend to the underworld. They encounter strange beings, have adventures, and learn the secrets of the cosmos. They are given laws, moral codes and spiritual truths to deliver to others upon their return. (See ENOCH; MOSES; MUHAMMAD.) This theme appears not only in mythology but in literature as well (see DANTE), and also is documented in real-life NDEs from earlier times.

In ages past, communities and social groups relied upon visionary figures as their intermediaries to other realms. The increase of NDEs into a wider pool of population, as well as the increased reporting of other kinds of "exceptional human experiences" (episodes of psi, out-of-body travel, mystical experience, kundalini awakenings and the like) show a trend toward individuals becoming visionaries in their own right. Rather than obtain wisdom secondhand from a sage, the individual has his or her own direct experience of God.

Carol Zaleski, a religion lecturer at Harvard, has compared stories of otherworld visions and journeys found in medieval Christian literature with modern NDE accounts, and published her results in *Otherworldly Journeys*. She says that the modern NDE stories, like their medieval counterparts, provide a way for individuals to incorporate a "religious sense of the cosmos" into their scientific/secular understanding. The NDE functions as one way in which the religious imagination mediates the search for ultimate truth.

Ring has found numerous parallels between the NDE and the UFO encounter. In some UFO encounters, extraterrestrials, who arrive in brilliant light, take humans on cosmic trips and impart prophecies and wisdom to take back to Earth. Some contactees consider the ETs to be angels, and some ufologists contend that ancient descriptions of angels and gods descending from the sky actually were visitations by ETs. However, most UFO episodes are negative; some involve abductions and unpleasant medical procedures. Seen from a mythological standpoint, the UFO encounter could be the demonic side of the NDE.

There also are similarities between the NDE and MARIAN APPARITIONS, or visions of the Blessed Virgin MARY. In Marian apparitions, formless light gradually assumes shapes interpreted as being angels and Mary. Paranormal phenomena occur (such as the spinning sun at the Fatima apparitions in Portugal in 1917), and visionaries are imparted wisdom and given instructions for relaying information to others. They are told or shown visions of the future. The wisdom exhorts people to a more spiritual life, including prayer.

Visions of the future seen in NDEs, UFO encounters and Marian apparitions generally are apocalyptic: massive cataclysms, earth-changes, economic woes, wars and upheavals in society. All of these in turn are parallel with apocalyptic visions of the end of days given to various biblical and other prophets (see ENOCH; ISAAC) and contained in REVELATION. One of the major functions of angels is to usher in the "end times" and Judgment Day, to quell the forces of evil, and to separate the souls of the righteous and the sinners and escort them to their appropriate afterlife.

Philosopher Michael Grosso observes that the "end times" is an archetype deeply imbedded within our collective unconscious, and that history shows a pattern of a rise in apocalyptic experiences at

the approach of major calendar milestones, such as the end of a century or millennium. These experiences, and the increased interest in angels as of the late twentieth century, may be part of a broad psychic shift on a collective level, marking a new era of expanded consciousness, especially of a spiritual nature.

See also ANGEL OF DEATH; DEATHBED VISIONS.

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Nike The Greek winged goddess of victory was an early inspiration for the winged angel. The Greeks associated Nike with Athena, the

queen of heaven and the goddess of wisdom, skill and warfare; Athena sometimes was worshipped

as Athena Nike. In particular Nike embodied victory in athletics, music and especially battle. She appeared to the victorious on the battlefield, to whisper the favors of the gods. The Romans called her Victoria or VICTORY.

See WINGS.

numbers of angels The question of how many angels are in existence has been pondered by theologians and occultists for centuries. Various formulae have been applied to ascertain the exact numbers of angels.

Early writings refer only to infinite numbers of angelstheir ranks are so vast as to be beyond calculation. The biblical prophet DANIEL had a vision of heaven in which at least one hundred million angels appeared: "a thousand thousands served him, and ten thousand times ten thousand stood before him." The prophet ENOCH, in his travels to heaven, observed "angels innumerable, thousands of thousands, and myriads and myriads." Enoch's description is echoed in the New Testament BOOK OF REVELATION, authored by John of Patmos.

In the Kabbalah, the *Zohar* states that six hundred million angels were created on the second day of creation, but adds that other angels were created on other days for other purposes. In the third century, the Jewish scholar Simon ben Lakish related angels to the seven heavens of Enoch and the signs of the zodiac. There were a total of 1.06434 quintillion angels, he said, organized into hosts, camps, legions, cohorts and myriads.

In Islam, the Koran states only that "numerous angels are in heaven." However, an Islamic tradition about the archangel MICHAEL

holds that Michael is responsible for creating 700 quadrillion cherubim alone. The archangel is said to be covered with saffron hairs, each of which has a million faces and each face a million eyes, from each of which fall 700,000 tears, each of which becomes a cherub.

According to Clement of Alexandria, one of the early fathers of the Christian church, the stars were angels. The Roman Catholic church declared that the numbers of angels were fixed at the time of creation. ORIGEN, a Christian theologian who was anathematized by the church, questioned that, and said that angels in fact "multiply like flies."

In the Middle Ages, speculation on the numbers of angels reached a peak. St. Thomas AQUINAS said that every person on earth has a guardian angel, but that the total ranks of angels were much greater. Albert the Great, a Dominican monk who was a teacher to Aquinas, said that each of the nine CHOIRS of angels had 66,666 legions, each of which had 6,666 angels, for a total of nearly 4 billion angels. Other medieval scholars placed the total number of the heavenly host at 301,655,722, of which 133,306,668 were fallen.

Many modern angelologists believe that the question of the numbers of angels is moot: There are as many angels in the universe as are necessary. Even in the 1600s, the folly of angel-counting was recognized. Thomas Heywood, an English playwright, said that counting angels would "grow from ignorance to error." The rhetorical question, "How many angels can fit on the head of a pin?" points to the medieval preoccupation with trying to answer an ultimately futile question.

See Johann WEYER.

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O

Opus Sanctorum Angelorum See DEVOTIONAL CULTS.

Origen (c. 185254 C.E.) Ardent Christian theologian and apologist in a time of intense religious turbulence, Origen wrote extensively about angels and their roles, influencing other theologians who came after him.

Several Roman persecutions of Christians highlighted Origen's life. He was born in Alexandria, then the center of Hellenic culture and a hotbed of GNOSTICISM. Thus it was inevitable that he would absorb some views from those quarters, which may explain in part why Origen's theology became controversial in later centuries for being if not heretical, at least dangerously unorthodox.

Origen's linguistic expertise was outstanding; he worked for thirty years on an authoritative edition of the Old Testament with his *Hexapla*, a huge set of documents that contained six parallel columns of the Hebrew and Greek textual versions.

He describes a complex angelology in *De Principiis* ("of first principles"). This work consists of a coherent system of Christian teaching about God and the cosmos, to refute Gnostic dualism, and a pioneer attempt to explain his methods for attaining an accurate interpretation of the Bible. He was exploratory rather than dogmatic, and his speculations later were turned against him.

A Summary Of Origen's Life

Origen was born *c.* 185 C.E. in Egypt, and he is recognized as the first of the church fathers to be born into a Christian family. His father Leonides reportedly was martyred in the persecution of Alexandrian Christians under the Roman emperor Septimus Severus in 202. Tradition records that Origen's mother restrained her son at this time from seeking the glory of martyrdom, by hiding his clothes so as to keep him indoors. The oldest of seven children, Origen became a teacher of Greek in order to support his bereaved family. He quickly achieved recognition and success within the church as an instructor of catechumens (adult converts in training for baptism).

Another story that has perpetually followed Origen is that he castrated himself in young manhood, an act of zeal occasionally attested to in this period of the early church. Whether this is true or not, Origen has retained a centuries-long reputation for saintly asceticism and chastity, and an appetite for hard work that earned him the nickname Adamantius. (In his later life he wrote a commentary on St. Matthew in which he deplores fanatics who take a literal interpretation of Matthew 19:12, which observes that some men make themselves eunuchs for the sake of the Kingdom of Heaven.)

One of Origen's admirers, Ambrosius, became the patron of his *Hexapla*, hiring for him seven scribes of the biblical text and seven transcribers of Origen's dictation. Oriegen was loved and revered in Palestine, Phoenicia, Greece and Arabia. He traveled frequently to explain and defend Christian doctrine, and to teach educated prospective converts. Much of this debate and instruction also was pursued in his writing, only a fraction of which survives in reliable texts. The *Hexapla* was lost, and the original Greek *De Principiis* is available only in fragments, forcing scholars to use a Latin translation "expurgated" of heresy in 398 by Rufinus.

Origen's long productive years in Alexandria were ended by the hostility of the bishop Demetrius over Origen's having been ordained a presbyter during his travels in Palestine. Another persecution of Alexandria by Rome also was underway, this time by Caracalla. Thus Origen moved to Ceasarea in Palestine in 231. There he continued to teach, preach and write. During the Decian persecution (249250) he was imprisoned and tortured in an unsuccessful attempt to make him denounce his faith. His physical health may well have been broken by this suffering: he died shortly thereafter at Tyre (*c.* 25354), where a marble monument marked his grave until the thirteenth century.

Angelology

(All quotes from Origen are from *De Principiis*, unless otherwise indicated.)

Cosmology

> Before the Aeons existed all spirits were pure; demons, souls and angels alike all served God and did what he commanded them. The devil was one of them. He had free-will and wanted to set himself up against God, but God cast him down. All the other powers fell with him. The biggest sinners became demons, lesser ones angels, the least archangels. Other souls were not sinful enough to be made demons but were too sinful to be made angels. These God punished by making the world, binding them to bodies and putting them into it. Although these spiritual creatures, then, all had the same nature, God made some of them demons, some angels, and some men. That does not mean that he is a respecter of persons. No, what he did was in keeping with their sins. If it were not so, and if the soul had no previous experience, how is it that we find men blind from birth, before they could possibly have sinned, and why do others go blind although they have done nothing wrong?

This passage from Book II of *De Principiis* contains the basis of Origen's cosmology: The variety of beings and bodies issues from the use of free choice by all rational beings made *before* the creation of the worldbefore matter, before bodies. One of Origen's most controversial tenets is his belief that even heavenly bodies, planets and stars were once pure spiritual beings, made material through their free choice of evil. Two of Origen's beliefs presented here were later considered heretical by some; his belief in (1) a pure, incorporeal plane that preceded the physical (this concept is basic to Platonism and Gnosticism); (2) a system similar to what in Sanskrit the Hindu sages called "karma": fate doled out to souls "in keeping with their sins" in past lives (suggesting reincarnation) or, according to Origen, previous planes of existence.

Origen believed that God carefully planned this cosmos in such a way that after the Fall His free creatures could recover their original sinless status by interacting with one another in all their diversity. Along with this diversity Origen also sees mutability, the possibility of ascent or descent with progress or the lack of it.

Origen divides the whole creation into three main classes, corresponding to those of ST. PAUL: (1) the *coelestia* (angels, stars and planets), closest to God and with the two main tasks of helping to govern the systems and aiding their inferiors; (2) the *terrestria*, the human race, who are helped by the first class and are thus enabled to recover their lost happiness; (3) the wicked angels, who are incapable of being cured, at least in this world, and who try to inhibit human souls in their upward progress. These three classes represent not compartments set in concrete, but rather different degrees of the same downfall.

Origen believes that Christ's incarnation and redemption made possible the return of all beings to their beginning: "through the goodness of God, the unity of the Holy Spirit and surrender to Christ, they will all be brought to a single term, which will be like their beginning. Because God's judgments are proportionate to the good and bad behavior of individuals and to their merits, some will receive the rank of angel in the world to come, some power or command over others, some a throne from which to rule over others, some dominion over servants. Those who have not fallen beyond redemption will be guided and helped by those just mentioned." The idea that some humans could ascend to angelic status shocked later thinkers.

Conversely, Origen postulated that "some of those now subject to the powers of evil [devils] will fairly soon fill up the places left vacant among the human race, either in the space of one world or in several," thence to attain angelic status once more and go back to their unity of the beginning. The prospect of devils being purified by rising to human and then back to angelic rank, as well as the possibility of "several worlds," jarred subsequent churchmen.

Origen's spirituality stems from this cosmology. He represents the soul as dynamically caught up in a test of will between good and evil spirits. Evil rests not in the body, he argues adamantly against both Platonists and Gnostics, who view the flesh as the seat of evil. Evil rests in the will; bodiliness is a consequence of the Fall. "We men acquired our bodies because of the sins we had committed, and the lights of the heavens were given their bodies for the same reason. Thus, some shine more and others less. Contrariwise, the demons were given aerial [made of ether] bodies because their sins were graver." One day, Origen asserts, corporeality will come to an end and there will be an *apocatastasis*, a return to a purely spiritual state.

God's overarching goal is to enable each soul to return to Him under his own free will, and He has arranged everything so as to further that goal. The angels have postponed their personal enjoyment to assist those who are not as good as others. God will allow some to plunge deeper into evil; in Origen's image, the abscess of evil must be allowed to burst. (In Gnosticism, a similar concept has been called a "homeopathetic" doctrine of salvation.) Some souls cannot be saved in this world; God defers these souls' acceptance of grace to another world, but meanwhile uses them as a means of tempting the saints. Thus the role of angels in their mission to govern humans, and also that of demons in their allowance to tempt humans, are both part of the play of the divinely planned cosmos.

Duties of Angels and Demons

Origen was well informed on Jewish angelology and the Book of Enoch (see ENOCH), and he had looked carefully at angelic interventions in both Old and New Testaments. He firmly rejects the Hellenistic and Gnostic idea that the angels created the cosmos. But he is in accord with the widespread belief that angels have hierarchical duties in running that cosmos." There are angels in charge of everything, of earth, water, air and fire used by the Logos as instruments to regulate the movements of the animals, the plants, the stars."

Elsewhere he mentions "the virtues who preside over the earth and the seeding of trees, who see to it that springs and rivers do not run dry. " In response to a pagan philosopher, Celsus, he states that whereas the Greeks call daimons (see DAEMON) the protectors that preside over nature, the Christians call them angels. In another place he states that Christians honor angels, but do not worship

them as pagans worship the daimons. These nature functions Origen accords to the lowest order of angels.

Angels of Nations

Origen believes that higher angels preside over human societies. He follows the precedent of the Bible, in telling how God assigned the nations their inheritance in accordance with the number of the angels of God. Origen says that after the fall of the Tower of Babel people were "handed over to angels, who harried them in varying degrees, according to the distance they had gone from the Orient [the true Light], and they were to remain under them until they had atoned for their folly." Each group was given a language and led to a dwelling place according to what it deserved.

Were these angels of nations good or bad? Origen was aware of the biblical ambiguity, and came to the conclusion that every nation had two angels attached to it. Are the bad angels those who punish a nation on God's behalf? Origen also considered the notion in the Book of Enoch that after the assignments were made, some of the angels turned traitor. Origen does not arrive at a clear definition of the bad angels of the nations, but those bad angels certainly were considered to be the instigators of idolatry, because they urged people to worship them rather than God.

The angels of nations are called "princes" by Origen. He associates them with the occult sciences practiced in the various nations, mentioning Egyptian, Chaldean, Persian, Greek and Hindu versions. Origen says that "in the prophet EZEKIEL the Prince of Tyre is obviously a spiritual power. These and the other Powers of this world have each some special science of their own, and they all teach their respective dogmas and opinions to men." He thinks that these spirits intend no harm, but act on the belief that what they teach is true.

This power of angels over nations was withdrawn after Christ came. The good angels welcomed the change; they had toiled long in the pagan nations with little to show for their efforts. Origen associates these with the shepherds on the night of Jesus birth, indicating an allegorical reading of the Gospels. The shepherds stand for "angels [of nations] to whose care men are entrusted. It was to them that the [messenger] angel came and announced the coming of the true Shepherd" (from *Homily on Gospel of St. Luke*). There was a transition period before they were to be relieved of their duties, in which great conversions to Christ were easily accomplished by the angels. Origen comments that this happened in Macedonia and in Egypt.

However it was quite different for the bad angels, the "princes of the world." Conversion for them was not impossible, but most went against Christ. Origen quotes Paul in Ephesians 6:12: "It is not against flesh and blood that we enter the lists; we have to do with princedoms and powers, with the *cosmocratores*." In Origen's own time the "princes and powers of idolatry" were still constantly challenging Christians on a life-and-death basis.

Israel was the one nation that went on worshiping the true God as it had done from the beginning. Origen believed that the nation of Israel kept the original language of the world. They stayed where they were originally, but their subsequent slavery and banishment and eventual diaspora were the result of their sins.

Guardian Angels

The question of guardian angels takes one into the area where Origen especially ministered as a teacher of new Christians: the sacramental and spiritual life. As soon as a person converts and gives himself to Christ, as soon as he renounces Satan and his following, Christ hands the soul over to an angel. Origen teaches that "every one of the faithful, we are told, however insignificant he may be in the Church, is assisted by an angel, and Christ is our witness that these angels behold the Father's face continuously." In another place he says that "every human soul has an angel who guides it like a brother." Origen uses this comforting concept constantly, in guiding people in the spiritual life. When Christ came into the world, myriad angels descended to assist him in his work by becoming guardian angels.

Just like the nations, every individual has a good and a bad angel of his own, according to Origen. A battle is fought over every soul, and as long as humans worship idols, angels can do nothing. They cannot look freely upon the Father's face. But when a person becomes a Christian, "no matter how insignificant I may be, my angel is free to look upon the Father's face. If I am outside the Church, he dare not do so."

Children receive spiritual direction from angels, who suggest to them good thoughts and desires, but maturing souls are capable of gaining instruction directly from Christ. Origen reminds the faithful: "God allows the opposing forces to fight against us,

because he wants us to get the better of them. The function of bad angels is to tempt the just and put them to the test." Christ himself battled Satan many times, illustrating the reality of the struggle at the highest level.

This inner drama, of a conflict of will in each individual between good and bad spirits in ascending degree of tests, was investigated by subsequent Christian thinkers and continues to be to this day. It is an archetypal motif that appears in virtually all spiritual traditions, many of which Origen had knowledge of, but many of which he did not.

There is a feedback loop built into all angelic activity: However much progress they cause human beings to make, to that degree their own progress and bliss increase. "Whether the angels look on God's face always, or never, or only sometimes, will depend on the merits of those whose angels they were," says Origen. The angels also collaborate with the Apostles and the churches' shepherds, the bishops. Every church possesses both a visible bishop and an invisible angel. And if a Church is faring badly, so too are its angels. Origen stresses the identity of earthly and angelic authority: "the same functions are shared by an angel and a man and they are both perfectly good bishops."

Origen envisioned an angel "encamped beside those who fear the Lord," and further thought that if many faithful were assembled, so also would their angels be. "Thus, when the saints are assembled, there will be two Churches, one of man and one of angels." Each church and bishop has an angel, and each person; therefore, assembling for worship in a church brings great angelic forces to bear.

Origen also believes that specific hierarchies of angels are present during the practice of each of the sacraments. At the moment in

which the priest immerses a child in baptismal water, the angels immerse the soul in the Holy Ghost. Higher echelons of angels are particularly involved in the sacramental life of the soul, with the Eucharist being a significant turning point.

Both Origen's devotion and his spiritual and intellectual breadth can be appreciated from the standpoint of his angelology. Although conservative church thinkers of later generations have found intolerable Origen's inclusiveness and hopefulnesshis view that even the fallen angels may well be redeemed by grace in another worldhis open-ended mental constructs were the natural concomitants of being an excellent scholar interacting with educated people from many different cultures in the Alexandria of his day. Since his death he has found many admirers in addition to the detractors, simply because he dared to ask large questions and posit creative answers, many of which have been reapproached in the light of his contribution.

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orishas The archetypal deities worshipped by followers of Santería and Candomblé. Closely related to devas and other nature spirits, orishas also are angels. Within Vodun, they are called the *loa*.

The orishas came to the New World with the West African slaves, principally from the Yoruban tribes along the Niger River. Forced to convert to Catholicism, the slaves worshipped their gods in secret, eventually seeing in them many characteristics of the Catholic saints and using the saints as covers for the African deities. Years later, the Spanish and Portuguese masters became fascinated with Yoruban magic and religion and embraced Santería (from *santo*, the Spanish word for saint), syncretizing it with their Catholic faith.

Like many other ancient and contemporary religions, particularly those practiced in the East, Santería and Candomblé acknowledge a Supreme, an Absolute, but find worship of such a distant, impersonal force too inaccessible. Instead, practitioners call on a pantheon of deities, each associated with a force of nature or ability to affect events and circumstances.

In Yoruban, *orisha* literally means "head-calabash," and is the term for "god." Each worshipper "chooses a head" or selects an orisha as spirit guide, a guardian angel who protects and promotes the interests of the petitioner. Selection is based on personality commonalities and the sense of energy one feels in a particular setting sacred to an orisha: the mountains, the ocean, the forests, the rivers. Occupations have patron orishas, as do those individuals involved in parenting, healing or fortune-telling. Once a practitioner has chosen an orishaor more exactly, the orisha has chosen his devoteecare is given to show deference to the orisha's

desires, favorite colors and foods, special days and worship preferences.

The orishas originate from a complicated cosmogony, wherein great tragedy and sexual passion explain their existence and temperament. One of the most popular orishas is Yemaya or Yemanja (Iemanja in Portuguese), the mother of many of the orishas and patron of the oceans and motherhood. Every year on January 1, thousands of Brazilians flock to the oceanside to ask Yemanja's blessing. A small boat decorated with candles, flowers and statues of the saints is set adrift in the waves. If the boat sinks, then Yemanja has again accepted her devotees' offering.

Her son Chango (Xango) is the god of fire and thunder, and supervises warfare and great sexual passion. Oshun (Oxum), Chango's sister and mistress, governs marriage, romantic love and money. Ochosi (Oxossi) is the god of hunters, birds and wild animals, and dwells in the forests. Omolu (Omulu), the god of contagious diseases, has the power to begin and end epidemics. And Yansan (Iansa) controls wind, lightning and storms.

Another important orisha is Eleggua, the god of entryways, doors and roads, who permits the other orishas to come to earth. All homes keep an image of Eleggua behind the door to serve as gatekeeper. In Candomblé, worshippers pray to the Exus, similar in function to Eleggua but more like primal forces of nature who act as divine tricksters and messengers to the gods, a function of traditional angels. Eleggua has many manifestations, and some of them are called Eshus as well. The Eshus or Exus can be benign or malignant. King Exu often is identified with LUCIFER, and works with BEELZEBUB and ASTAROTH to become Exu Mor (death) and Exu of the Crossroads. At his worst he is Exu of the Closed Paths, a wicked

demon who closes off all paths to prosperity, love, success and health.

Theosophy also closely identifies angels with particular facets of nature, assigning gods responsibility for the mountains, rocks, animals, plants, seas, fire, wind and storms. Lower nature spirits such as brownies and sylphs work under these angels, tending to the more menial details of nature's care. In his book *The Brotherhood of Angels and Men*, Theosophist Geoffrey HODSON described several categories of angels, each with particular powers and responsibilities similar to those of the orishas: angels of power, of healing, of the home, of building, of nature, of beauty, of music and the arts. Each of Hodson's angels has favorite colors, places and sacred objects and prefers certain modes of worship, just as do the orishas.

Whether angels or orishas, these devic spirits have one goal: to receive love from man, and to guide him in his quest for perfect spiritual oneness with nature and with God.

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P

Pachomius, St. See MONASTICISM, CHRISTIAN.

Padre Pio See GUARDIAN ANGEL.

Paul, St. Born Saul, in the city of Tarsus in Asia Minor around 10 C.E. of Jewish parents of the tribe of Benjamin, educated in Jerusalem in the school of the Pharisees, Paul zealously persecuted the infant Christian sect until his conversion on the road to Damascus around 34. A vision of the risen Jesus told him that he had been chosen as the apostle to the pagans (Acts 9:316). This is precisely what the renamed Paul was for the rest of his life, interrupted only by shipwrecks and imprisonment. He traveled the eastern Mediterranean world from Jerusalem to Rome, throughout Greece and Asia Minor, preached, converted, established communities and churches, and thereafter, when he could not revisit them or send another close disciple, rendered them pastoral care through the Epistles. The Acts of the Apostles (generally ascribed to St. Luke, a close companion of Paul) and his own letters form two sources from which the facts and chronology of his life can be constructed. He was martyred in Rome in 67.

The Epistles were not meant to be doctrinal treatises, but reflections on situations occurring in the particular church to which Paul was writing. The Epistles reveal Paul's syntheses of Christian belief, philosophy and practice, as he himself understood these through the channel of his love of Christ. The story is told against the backdrop of his astounding conversion; his hearing Jesus' voice and being struck blind. He voiced his constant sense of Christ's

leading him, and he urged the faithful to follow his degree of faith inwardly and outwardly to "new life" in spite of the Judaic, Hellenic, Roman and other political, religious and cultural realities of their time. The Epistles quickly became canonical and appear in Christian liturgy along with the Gospels. Their complexities have proved endlessly fascinating to biblical scholars, who dispute full authorship by Paul of several sections and whole epistles. It is now generally conceded that the Epistle to the Hebrews was not written by Paul himself; several of his close followers have been suggested as authors. The field of biblical scholarship has always been linguistically challenging. The Epistles were preserved in Greek, which becomes highly relevant when discussing Paul's angelology.

Angelology

Paul believed that human beings were influenced by spirits good, evil and neutral. The source of his cosmology of "Angels" and "Powers" was the Judaism in which he was educated, which he built upon in the service of his theology of salvation.

The good spirits were angels (*angeloi*); once he refers to *archangelos* (1 Thessalonians 4:16). The word *malak* in Hebrew translates into *angeloi* in Greek, and means messenger/representative. God sends such to earth on salvific missions. They have served as intermediaries in the giving of the Law (Galatians 3:19). They are associated with the Second Coming and the Final Resurrection in 1 Thessalonians 4:16. They are usually portrayed as good, as in 1 Corinthians 13:1, "If I speak in the tongues of men and of angels." References to their role can be ambiguous, as in the puzzling reference in 1 Corinthians 11:10: "the woman ought to have on the head a sign of subordination [lit. "authority"] because of the angels." Another enigmatic statement

appears in 1 Corinthians 6:3: "Do you not know we are to judge angels?" Evil can be disguised

The conversion of St. Paul

as angels (Galatians 1:8, 2 Corinthians 11:14). Romans 8:38 mentions angels among the cosmic forces that can drive the faithful away from the love of God: "neither death nor life, no angel, no prince, nothing that exists, nothing still to come, not any power, or height or depth, nor any created thing, can ever come between us and the love of God made visible in Christ our Lord." This passage also is relevant to the meanings Paul attributes to Powers, "heights" and "depths," which will be addressed shortly.

In 2 Corinthians 12:7 an angel of Satan has been sent to harass Paul. Ho Satanas, a transliteration of the Hebrew *satan*, appears ten times in the Pauline corpus. Ho Diabolos occurs as well. In 2 Corinthians 4:4 Satan is called "the god of this age." The functions of these Satan/Diabolos figures agree with those of the Judaic tradition: Accuser (2 Corinthians 2:11; Ephesians 4:27); Tempter (1 Corinthians 7:5; 2 Corinthians 11:3; 11:14, Ephesians 6:11); Executor (1 Corinthians 5:5; 2 Corinthians 12:7). Satan is God's adversary, who opposes himself to the spreading of the Gospel (2 Corinthians 4:4), interferes with the apostolic plans of Paul (1 Thessalonians 2:18), ensnares men (1 Timothy 3:7), will help the Lawless One to seduce the world (2 Thessalonians 2:9), but whom God finally will crush (Romans 16:20). In 1 Corinthians 10:20f, the demons appear in the precise sense of the false gods whom the pagans worship through their idolatry (see ORIGEN). In 1 Timothy 4:1 the demons are deceitful spirits, whose doctrines will seduce the people of later times. Paul takes over the Jewish tradition on evil spirits by neglecting to ask questions about the origin of angelic evil.

"Powers" appear in Paul under five names: Archai ("Rulers"), 8 times; Exousiai ("Authorities"), 7 times; Dynameis ("Powers"), 3 times; Kyriotetes ("Lordships"), twice; and Thronoi ("Thrones"), once. These Powers appear particularly in the Epistles of Paul's captivity: Colossians 1:16, 2:10, 2:15; Ephesians 1:21, 3:10, 6; 12; but also they are met in 1 Corinthians 15:24; Romans 8:38; 2 Thessalonians 1:7. Peter also names "Authorities" and "Powers" next to Angels (1 Peter 3:22). The Colossians and Ephesians were especially prone to worry about these mighty "Powers" associated with heavenly bodies in their local cultures. Their functions were those of government, as can be seen from the names. In the Old Testament and the Book of ENOCH, God's practice of entrusting nations to an angel was established.

For Paul, some of these spirits appear to be mortal enemies. In 1 Corinthians 2:68, the "Princes of this age" (*Archontes tou aionos toutou*) have "crucified the Lord of Glory." This context clearly suggests that human authorities are manipulated by superior powers who influence the world. "The Prince of this world" translates from *Archon tou kosmou toutou* in John 14:30; 16:11.

There is reason to deduce, however, that Paul shared the astrological idea of his place and time that the Cosmos was ruled by celestial powers. For example in Ephesians 2:2 he mentions "the Prince (*archon*) of the authority (*exousia*) of the air." And in Ephesians 6:12 the *archai* and *exousiai* are explained by "the world rulers of this darkness," and "the spiritual hosts of evil in the heavens." It is from heaven that the *archai* operate over the human world, and not like the Angels who intervene through individual missions or who rule over particular atmospheric phenomena, but as superior authorities who direct the course the world from above. In principle they do it through God's authority; they are created by God in Christ (Colossians 1:16); but they have lost their original

power and will cede it under the new regime set in motion by Christ's incarnation (1 Corinthians 2:6; 15:24; Colossians 2:10). This evolution holds true of government and economy on earth too (1 Corinthians 13:810).

There is no punishment here, but reordering. If the princes of this world have crucified Jesus, it was because they knew not his true identity. The powers and principalities do not know everything; it is only now that they discover the mystery of salvation that was previously hidden from them. Paul says that he has been "entrusted with this special grace, not only of proclaiming to the pagans the infinite treasure of Christ, but also of explaining how the mystery is to be dispensed. Through all the ages, this has been kept hidden in God, the creator of everything. Why? So that the Sovereignties and Powers should learn, only now, through the church, how comprehensive God's wisdom really is, exactly according to the plan which he had from all eternity in Christ Jesus our Lord" (Ephesians 3:911).

However, Paul also conveys a sense of animosity against the Powers, first of all directed against the doctors of Colossae; by their legal observances do they not even worship angels (Colossians 2:18). They keep in force systems abolished by Christ and leave to the heavenly Powers authority which they no longer have. The doctors are guilty, but one gets the impression that the Powers themselves willingly accept the situation and encourage these marks of homage. Something similar happens in the case of the Powers for Paul. One feels here that the world is held in thrall by demonic Powers: "Put God's armor on so as to be able to resist the devil's tactics. For it is not against human enemies that we have to struggle, but against the Sovereignties and Powers who originate the darkness in this world, the spiritual army of evil in the heavens" (Ephesians 6:12).

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Knox, W.L. *St. Paul and the Church of the Gentiles*. Cambridge, England: Cambridge University Press, 1939.

Caird, G.B. *Principalities and Powers: A Study in Pauline Theology*. New York Oxford University Press, 1966.

Perelandra Garden and nature research center, similar in concept to FINDHORN, in which humans work in cooperation with angelic beings.

Perelandra was founded by Machaelle Small Wright and her partner, Clarence Wright, in Virginia. In 1974, Machaelle Wright opened psychically, and in 1976 she began to communicate with overlighting intelligences in nature, which are known variously as devas, angels, nature spirits and elementals. These intelligences provide guidance in the creation and cultivation of gardens.

The name Perelandra is taken from the science fiction novel by C. S. Lewis about Venus, which he calls Perelandra and is the planet of perfection. It is visited by two Earth men, one good and the other evil. The good man moves within the harmony of Perelandra, while the evil one moves in destruction. Wright felt the name appropriate for their woodsy site, which still retained a spark of perfection despite the damage

done to it by previous owners. The site is located on about twenty-two acres near Jeffersonton, Virginia, about sixty miles southwest of Washington, D.C.

See GREEN HOPE FARM.

Further reading:

Atwater, P.M.H. "Perelandra: Cooperating Co-creatively with Nature," *New Realities*, May/June 1988, pp. 1720.

Wright, Machaelle Small. *Behaving as if the God in All Life Mattered.* Jeffersonton, Va.: Perelandra, 1987.

Phanuel Angel sometimes identified as being one of the four primary archangels along with MICHAEL,GABRIEL and RAPHAEL. Phauel often is equated with URIEL, as well as with Ramiel (also known as Jeremiel).

Phanuel appears in the Ethiopic Book of Parables. He governs the repentance of those who aspire to eternal life, and fends off "the Satans." In early Hebrew times his name was invoked for protection against evil spirits.

philangeli See DEVOTIONAL CULTS.

Pius XI (18571939) Pope Pius XI (19221939) publicly acknowledged his personal relationship with his GUARDIAN ANGEL during a time when angels were out of fashion in popular culture. He said he prayed to the angel every morning and eveningand throughout the day, if necessary.

As a young man, Achille Ratti was impressed by St. Bernard's assertion that it is humanity's duty to respect, love and trust one's

guardian angel. When Ratti became Pope Piux XI, he took the advice to heart, and his faith in his guardian angel came to play a role in all the good deeds he accomplished in life, he said.

Pius XI confided to Monsignor Angelo Roncalli, who later became JOHN XXIII, that angels helped him in his many delicate diplomatic dealings. Prior to a meeting with someone whom he needed to persuade, he would pray to his guardian angel, making his best case, and asking him to take it up with the guardian angel of the other person. Sometimes Pius XI would himself invoke the guardian angel of the other person, asking to be enlightened as to the other's viewpoint. Once the two angels had reached an understanding, he told Roncalli, the situation involving himself and the other person became smoother.

Pius XI was renowned for his diplomatic activity. He brought about the Lateran Treaty, signed in 1929. This concordat between the Holy See and Italy ended a dispute over papal sovereignty and created Vatican City as the new sovereign state. The treaty also recognized Roman Catholicism as the only state religion in Italy.

Pius XI actively opposed fascism, communism and the Nazi party. He championed social reform and greater participation by the lay public in religion, as well as the rights of native cultures and "Oriental" Catholics.

Pius XI recommended to others that they pray to their guardian angels as well. He especially sought out people on the front lines: diplomats, teachers, missionaries and the like. These individuals, who in turn influenced the lives of many others, were especially in need of angelic guidance, he said.

Further reading:

Huber, Georges. *My Angel Will Go Before You.* Westminster, Md.: Christian Classics, 1983.

Pius XII (18761958) Pope Pius XII (19391958) was a champion of angels, especially the GUARDIAN ANGEL. Yet unlike Popes PIUS XI and JOHN XXXIII, he did not reveal his own personal dealings with angels.

In an encyclical in 1950, Pius XII stated that it was a mistake to question whether angels are "real beings"this was erroneous thinking that could undermine church doctrine. He urged people to renew their devotion to angels. On October 3, 1958, a few days before his death, he gave an address to a group of American tourists in which he reminded them of the existence of an invisible world populated with angels:

> Did Christ not say, speaking to little children, who were so loved by his pure and loving heart: "Their angels always behold the face of my Father who is in heaven." When children become adults, do their guardian angels abandon them? Not at all.
>
> The hymn at first vespers in yesterday's liturgy told us, "Let us sing to the guardian angels of men, heavenly companions, given to the Father by our frail nature, lest we succumb to the enemies who threaten us." This same thinking is to be found time and time again in the writings of the Fathers of the Church.
>
> Everyone, no matter how humble he may be, has angels to watch over him. They are heavenly, pure and splendid, and yet they have been given to us to keep us company on our way:

Guardian angel, from a Victorian postcard
(reprinted courtesy Jayne M. Howard)

> they have been given the task of keeping careful watch over you so that you do not become separated from Christ, their Lord.
>
> And not only do they want to protect you from the dangers which waylay you throughout their journey: they are actually by your side, helping your souls as you strive to go ever higher in your union with God through Christ.
>
> We do not want to take leave of you without exhorting you to awaken, to revive your sense of the invisible world which is all around us and to have a certain familiarity with the angels, who are forever solicitous for your salvation and your sanctification. If God wishes, you will spend a happy eternity with the angels: get to know them here, from now on.

Further reading:

Huber, Georges, *My Angel Will Go Before You*. Westminster, Md.: Christian Classics, 1983.

planetary angels In occult lore, there are seven angels who govern the seven planets known to the ancients (considered the seven planets of astrology as well). The seven planets rule hours throughout the day and night. Thus, the angel associated with a planet also rules certain times.

The English occultist Francis Barrett states in his book *The Magus* (1801) that the planetary angels "are those seven spirits which always stand before the face of God, to whom is entrusted disposing the whole celestial and terrene kingdoms which are under the moon: for these (as the more curious theologians say) govern all things by a certain vicissitude of hours, days and years; as the astrologers teach concerning the planets which they are set over, which Mercurius Trismegistus calls the seven governors of the

world, who, by the heavens as by instruments, distribute the influences of all the stars and signs upon their inferiors."

The planetary angels are charged with the movements of the planets through the heavens, and their places in the universe. According to Barrett, the angels and their assignments are:

SunMichael

MoonGabriel

MercuryRaphael

VenusAnael

MarsSamael

JupiterSachiel

SaturnCassiel

Further reading:

Barrett, Francis. *The Magus.* Secaucus, N. J.: The Citadel Press, 1967. First published 1801.

Plato See INTELLIGENCES.

Plotinus See INTELLIGENCES.

poetry and angels See LITERATURE AND ANGELS.

powers See CHOIRS.

Pravuil In the Book of Enoch, the wise archangel who keeps all the records of heaven. God summoned Pravuil to present the records to Enoch, and to instruct him in writing down everything he saw and heard during his trip to heaven.

See ENOCH.

princes See GUARDIAN ANGEL; ORIGEN.

Princes of the Countenance In apocalyptic literature, such as the Ethiopic Book of Enoch, a group of angels who are privileged to look upon the face of God. Of these, METATRON is the most important. According to the Kabbalah, the function of the Princes of the Countenance is "to exalt and arrange the throne in a befitting manner."

Further reading:

Scholem, Gershom. *Kabbalah.* New York: Dorset Press, 1987. First published 1974.

principalities See CHOIRS.

Protestant angelology The Protestant revolt began in the sixteenth century with Martin Luther's Ninety-Five Theses, nailed on the door of Wittenberg Cathedral in 1517, and Henry VIII's 1534 Act of Supremacy, declaring himself the head of the Church of England. The founders of the various lines of ProtestantismAnglican, Lutheran, Calvinistdiscarded some church dogma and much ecclesiastical law, modified practices for both clergy and laity, yet retained a great deal of both dogma and practice. Protestantism kept church dogmas on angels relatively intact.

The church had made an official statement on the subject of angels at the Fourth Lateran Council in 1215, about fifty years before St. Thomas AQUINAS formulated his elaborate commentaries on angels. All the implications of the first sentence

Martin Luther triumphing over the monk's devil
(Matthew Gnidius, *Dialogi*, 1521)

of the book of Genesis, expounded at great length by St. AUGUSTINE in Book XII of his *Confessions*, were made explicit in the statement of the Council:

> God is "creator of all things visible and invisible, spiritual and corporeal; who by his almighty power, together at the beginning of time, formed out of nothing the spiritual creature and the corporeal creature, that is, the angelic and the terrestrial; and then the human creature, composed of both body and spirit. For Satan and the other devils were created by God, and created good in nature; it is of themselves they have become evil." They "fell into sin of their own free will," and are "eternally damned."

The Council of Trent, held intermittently by the church between 1545 and 1563 in response to the Protestant Reformation, added to the last article above the following article of dogma: that "the first man, Adam, sinned at the devil's instigation passed into the devil's powers, and with him the human race that was descended from him." This focus on Satan's strength, and the human susceptibility to his wiles, was a recurrent Protestant theme.

Martin Luther (14831546) led the parade of Protestant theologians who made much of human corruption and the constant presence of Satan and the devils under his command. He wrote that

> the acknowledgement of angels is needful in the church. Therefore godly preachers should teach them logically. First, they should show what angels are, namely, spiritual creatures without bodies. Secondly, what manner of spirits must be spoken of, not created evil by God, but made so by their rebellion against God, and their consequent fall; this hatred began in Paradise, and will continue and remain against Christ and his church to the world's end. The devil is also near and about us, incessantly tracking our steps, in order to deprive us of our lives, our saving health, and salvation. But the holy angels defend us from him, insomuch that he is not able to work up to such mischief as willingly he would.

In *The Institutes of Christian Religion*, John Calvin (15091564) points his readers' attention to this "concise information concerning the nature of devils; that at their creation, they were originally angels of God, but by degenerating have ruined themselves, and become the instruments of perdition." Calvin does not neglect to add perspective on the struggle of good and evil. Satan "can do nothing against God's will and consent." Satan "attempts those things which he thinks most opposed to God," but "God holds him tied and bound with the bridle of his power," so that he can do "only those things which are divinely permitted."

Calvin's treatment of angels is limited to what can be deduced from his perusal of sacred Scripture, saying this is "what the Lord has been pleased for us to know concerning his angels." He begins to embody the conservative Protestant belief more explicitly when he enjoins us "not to speak, or think, or even desire to know, concerning obscure subjects, anything beyond the information given us in the Divine word." He cautions us, in reading Scripture, "to investigate and meditate upon things conducive to edification; not to indulge curiosity or the study of things unprofitable."

Calvin's comments on angels are accompanied by Scripture pertinent to the question at hand. For example, here is the first sentence of the section of his *Institutes of the Christian Religion* (XIV, 6.), subtitled "The angels as protectors and helpers of believers":

> Scripture strongly insists upon teaching us what could most effectively make for our consolation and the strengthening of our faith: namely, that angels are dispensers and administrators of God's beneficence toward us. For this reason, Scripture recalls that they keep vigil for our safety, take upon themselves our defense, direct our ways, and take care that some harm may not befall us.

This is followed by citation and comments on no less than a dozen passages.

On the question of "whether individual angels have been assigned to individual believers for their protection, I dare not affirm with confidence," Calvin begins, and explains his reservations. In Matthew 18:10, although

> Christ hints that there are certain angels to whom their safety [the children] has been committed from this I do not know whether one ought to infer that each individual has the protection of his own angel. We ought to hold as a fact that the care of each one of us is not the task of one angel only, but all with one consent watch over our salvation. If the fact that all the heavenly host are keeping watch for his safety will not satisfy a man, I do not see what benefit he could derive from knowing that one angel has been given to him as his especial guardian. Indeed, those who confine to one angel the care that God takes of each one of us are doing a great injustice both to themselves and to all the members of the church; as if it were an idle promise that we should fight more valiantly with these hosts supporting and protecting us round about! (XIV, 7) (See GUARDIAN ANGEL.)

Calvin takes pains (XIV, 8) to repudiate Aquinas's elaborate speculative treatment of angels and their number and form (as in *Summa Theologica* I, cvi-cviv), arguing that there is no scriptural evidence for any of it. Regarding the position of Aquinas that the number of angels vastly surpasses the number of material things, Calvin disagrees: "Let those who venture to determine the number of angels examine on what foundation their opinions rest." This question belongs to "that class of mysteries, the full revelation of which is deferred to the last day."

As far as the angelic hierarchy is concerned, Calvin considered PSEUDO-DIONYSIUS, Aquinas's chief source, unreliable, remarking that

> no man can deny that great subtlety and acuteness is discovered by Dionysius, whoever he was, in many parts of his treatise on the Celestial Hierarchy; but if any one enters into a critical examination of it, he will find the greatest part of it to be mere babbling. A reader of that book would suppose that the author was a man descended from heaven, giving an account of things that he had not learned from the information of others, but had seen with his own eyes. But Paul, who was "caught up to the third heaven" [2 Corinthians, XII, 1], not only has told us no such things, but has even declared that it is not lawful for men to utter the sacred things which he had seen.

Erasmus and Luther, before Calvin, had disputed on stylistic and theological grounds Pseudo-Dionysius's claim to be the Areopagite who encountered St. Paul. The incipient Protestant movement, with its distaste for the kind of theoretical expertise evinced by Aquinas and others' work on angels, delighted in the exposure of the imposter, used it to discredit the Scholastics' pretense to being Christian, and

moved to dismantle the elaborate system of medieval Doctors of the Church like Bonaventure (see MONASTICISM, CHRISTIAN), who had argued that the hierarchy of the angels was a prototype of the hierarchy of the church.

Karl Barth, a leading twentieth-century follower of Calvin, comments that Aquinas's angelology "offers us a classic example of how not to proceed in this matter. In the matter of angels it is better to look resolutely and exclusively in a different direction than to try to look at the Bible and other sources of knowledge at the same time." If we do that, "our philosophy will spoil our theology, and our theology our philosophy. Holy Scripture gives us quite enough to think about regarding angels." He also accords with Calvin's denunciation of Pseudo-Dionysius, dismissing him as "one of the greatest frauds in church history," but adds that "within its limits his work is one of those original and masterly ventures which do not often occur in the history of theology" (*Church Dogmatics*, Vol. III, Part 3, "The Kingdom of Heaven").

Calvin warned against the "superstition which frequently creeps in, to the effect that angels are ministers and dispensers of all good things to us and what belongs to God and Christ alone is transferred to them" (XIV, 10). He discusses the difficulties Paul had with this worship of angels, a holdover from pagan philosophy and practice. "Farewell, then, to that Platonic philosophy of seeking access to God through angels, and of worshipping them with intent to render God more approachable to us. For that is what superstitious and curious men have tried to drag into our religion from the beginning and persevere in trying, even to this day" (XIV, 12).

Calvin held that Scriptural evidence concerning the reality of angels required us to reject the notion that they were merely symbolicvisions or voices experienced by men. "So many testimonies of Scripture cry out against this nonsense that it is a wonder such crass ignorance could be borne with" (XIV, 9). The same "trifling philosophy" is refuted concerning devils (XIV, 19).

The warfare of the Kingdom of God against the kingdom of Satan is a theme frequently presented by Calvin. "All that Scripture teaches concerning devils aims at arousing us to take precaution against their stratagems and contrivances, and also to equip ourselves with those weapons which are strong and powerful enough to vanquish these most powerful foes" (XIV, 13). Nevertheless, "we ought to accept as a fixed certainty the fact that he [Satan] can do nothing unless God wills and assents to it" (XIV, 17). The Christian elect, the true believers, are assured of victory in this holy war, according to Calvin. "God does not allow Satan to rule over the souls of believers, but gives over only the impious and unbelievers, whom he deigns not to regard as members of his own flock, to be governed by him." Satan "is said to blind all those who do not believe in the gospel [2 Corinthians 4:4]. Again, to carry out his 'work in the sons of disobedience' [Ephesians 2:2], and rightly, for all the impious are vessels of wrath.As believers are recognized as the children of God because they wear his image, so are those rightly recognized to be the children of Satan from his image, into which they have degenerated" (XIV, 18).

It is easy to infer some characteristics of Calvinism from the remarks of its offshoot. The line of this branch of Protestantism gave birth to Puritanism, of which John MILTON was a devout follower, and which was brought to North America in some strict versions with some of its first English settlers.

Two American Protestants who practiced Puritanism in seventeenth-century New England illustrate the ongoing metamorphosis of angelology that was set in motion by the Protestant revolt. Samuel Willard (16401707) was acting president of Harvard College for several years, and author of several books on divinity. He believed that the human was a unique being who spans the cosmological divide between the visible, inconstant world of animals and the invisible, constant world of angels. The "most pure and subtle matter" of angelic beings is nonetheless matter; even though they are "perpetual and aeviternal," they are still creatures. "They are capable of torment; they are not a mere act, as God is, but have a protention; they are quantity and not infinite" (*Compleat Body of Divinity*). The "rational soul" of human beings positions them at the juncture of earth and heaven, matter and spirit; with the body rooted in the inconstant world of terrestrial beings and the soul sharing with the angels the celestial sphere of constant natures, both are constitutive and both are "essential" to humanity (*Compleat Body*).

Willard also believes that there are a multitude of real demons, but ordinarily he refers to them as if they were one being, the devil, or Satan, or "the god of the world," created by God but turned evil by the angelic revolt in the courts of heaven. Satan exercises power through "man's consent," which is derived mostly from that erroneous sense of "self-sovereignty" which humans have that they can master life, and assisted by a "spy watching its season and advantage within human concupiscence" (*Mercy Magnified*).

Poet Edward Taylor (*c.* 16421729) emigrated from England in 1668, graduated from Harvard College in 1671, and served as a minister on the western Massachusetts frontier until his death. Taylor's theology in most respects followed a straight enough Calvinist line. However, he extended the Protestant tendency to

diminish the importance of angels to a belief, stated again and again, that humankind, partaking intimately of God's own being through Christ, must now stand even higher than angelic nature in the scale of creation, being "little lower than God":

> Give place ye holy Angells of Light. Ye Sparkling Stars of the Morning. The Brightest Glory, the Highest Seate in the Kingdom of Glory belong to my nature and not to yours. I cannot, I may not allow it You, without injury to Mine own Nature, and Indignity and Ingratitude to my Lord, that hath assumed it into a Personal Conjunction with his Divine Nature and seated it in the Trinity [Christographia]. I'le Claim my right: Give place, ye Angells Bright./ Ye further from the Godhead stande than I. Gods throne is first and mine is next: to you/ Onely the place of Waiting-men is due. ("The Experience")

Scholars have traced Taylor's deifying tendencies to Christian mysticism and some of the early Christian fathers, St. Augustine and ORIGEN among them, who wrote with excitement about humanity's ascent to participation in the divine nature. This helps to explain the optimism that sets him apart from many of his "doom and gloom" Puritan contemporaries.

Taylor may have been influenced by a textual conflict. Whereas the King James Version translation of a line in Psalm 8 reads "a little lower than the angels," the Geneva Bible offered more support for the revised chain of being with its rendering: "a little lower than God." Modern commentators

point out that the Hebrew *elohim* translates in the plural as "gods," members of Yahweh's divine council. But the Hebrew words for angels, "*malak*" and "*elohim*," had a much wider range of application than can be pinned down by English (see JUDAIC ANGELOLOGY).

Another consideration is the early. Christian polemic against angel worship taken up by St. Paul and continued by Calvin, as foregoing citations attest. *The Book of Concord*, written by Luther and still dogma of the modern Evangelical Lutheran church, also speaks to this issue:

> Although the angels in heaven pray for us (as Christ himself also does), and although saints on earth, and perhaps also in heaven, do likewise, it does not follow that we should invoke angels and saints, pray to them, keep fasts and vigils for them serve them in still other ways, regard them as helpers in time of need, and attribute all sorts of help to them, assigning to each of them a special function, as the papists teach and practice. This is idolatry. Such honor belongs to God alone.

Luther and Calvin illustrate plainly the fact that Reformed theologians had little incentive to inquire into any perhaps benign, non-human mysteries of the invisible world, scornful as they were of roman Catholic notions that heavenly messengers might act as intercessory agents or objects of prayer. A few isolated works, such as Increase Mather's *Angelographia* (Boston, 1696) discussed the real, present influence of good angels in the lives of saints. But on the whole for Protestants, the angels' post-biblical functions paled before the importance to God of humanity's struggle against the Devil to achieve divine identity as the elect of Christ.

Further reading:

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Lowrie, Ernest B. *The Shape of the Puritan Mind: The Thought of Samuel Willard*. New Haven: Yale University Press, 1974.

Martin Luther. *Table Talk*, Vol. 54. Ed. and trans. Theodore C. Tappert. Philadelphia: Fortress Press, 1967.

Martin Luther. *The Book of Concord: The Confessions of the Evangelical Lutheran Church*. Ed. and trans. Theodore C. Tappert. Philadelphia: Fortress Press, 1959.

pseudepigrapha A collection of inspired Jewish and Jewish-Christian works that are not part of the canon. Some of these writings contain detailed information about angels not found in the Scriptures.

Pseudipigraphical works were written primarily between 200 B.C.E. and 200 C.E. Done anonymously by multiple authors, their authorship sometimes was attributed to legendary figures. There are two types of pseudepigrapha, the Palestinian (written in Aramaic or Hebrew) and the Alexandrian (written in Greek).

In angelology, probably the most important pseudepigraphical work is the Book of Enoch, attributed to the prophet ENOCH, who was transported to the heavens by angels. The secrets of the universe

were revealed to him, which he wrote down. For his holy labors, God transformed Enoch into the angel METATRON. The Book of Enoch addresses the origin of evil, the nature and duties of angels, the preexistent Messiah, and the nature of Gehenna-Hell and Paradise, among other subjects. Sections referred to as "the book of celestial physics" describe how angels rule the seasons, time, elements, planets and stars.

The Book of Enoch is also called 1 Enoch or the Ethiopian Enoch. It is part of the Palestinian Pseudepigrapha, and is preserved in its entirety in Ethiopic translation. Parts of it exist in Greek and Latin, and in Aramaic fragments found at Qumran, where the Dead Sea Scrolls have been excavated.

Unlike the APOCRYPHA, which is not referenced in the New Testament, the Book of Enoch is quoted in Jude 20:1415.

Further reading:

Laurence, Richard (transl.). *The Book of Enoch the Prophet*. San Diego, Calif.: Wizards Bookshelf, 1976.

The New Oxford Annotated Bible with the Apochrypha. Herbert G. May and Bruce M. Metzger, eds. New York: Oxford University Press, 1977.

Pseudo-Dionysius Pseudonymous early Greek writer who wrote extensively on Christian mysticism and on the heirarchies and nature of angels. Pseudo-Dionysius, also erroneously known as Dionysius (or Denis) the Areopagite (whom St. PAUL converted in Athens), may have been a Syrian clergyman, or perhaps even more than one person. The exact dates of his writings are unknown, although it is believed that they date to the fifth or sixth centuries C.E. His works include *The Celestial Hierarchy, The Mystical Theology, The Ecclesiastical Hierarchy* and *The Divine Names*.

These writings had a profound influence on medieval Christian thinkers, including St. Thomas AQUINAS and St. John of the Cross, and on writers such as John MILTON and DANTE.

St. John of the Cross perhaps most eloquently expressed the essential Pseudo-Dionysian idea when he said in his poetry that he pursued knowledge by means of unknowing. This *agnosia*, "without knowing," is the opposite of *gnosis* and symbolizes a state of innocence. Pseudo-Dionysius believed that union with God is achieved when body and mind are "dead" and the spirit functions beyond time. Thus one attains "divine darkness," that is, one knows God by knowing nothing.

Pseudo-Dionysius follows the Platonic and Neoplatonic pattern tradition of devotion to the number three. He conceives of all reality in triadic hierarchies. In his work *The Celestial Hierarchy*, he presents an angelic kingdom of nine levels, the names of which he took from biblical tradition. Following the thought of the day he divides these into three realms, each of which contains three orders, each of which is further broken down into three levels of intelligences. In each group of three, the function of the first (top) level is perfection or union, that of the second level, illumination, and that of the third level, purification. This triadic arrangement provides a means for the divine, or spirit, to descend into matter, and for matter to ascend to divinity.

A hierarchy, says Pseudo-Dionysius, is "a sacred order, a state of understanding and an activity approximating as closely as possible to the divine." The goal of a hierarchy "is to enable beings to be as like as possible to God and to be at one with him." Thus, through the angelic hierarchy, humankind has a way of reaching up to God and sharing in the Light that emanates from Him.

The archangel Gabriel appearing to Mary

Pseudo-Dionysius says that angels are nearer to God than are humans, "since their participation in him takes so many forms." He elaborates:

> Their thinking processes imitate the divine. They look on the divine likeness with a transcendent eye. They model their intellects on him. Hence it is natural for them to enter into a more generous communion with the Deity, because they are forever marching towards the heights, because, as permitted, they are drawn to a concentration of an unfailing love for God, because they immaterially receive undiluted the original enlightenment, and because, ordered by such enlightenment, theirs is a life of total intelligence. They have the first and most diverse participation in the divine, and they, in turn, provide the first and most diverse revelations of the divine hiddenness. That is why they have a preeminent right to the title of angel or messenger, since it is they who first are granted the divine enlightenment and it is they who pass on to us these revelations which are so far beyond us. (180AB)

Ranks Of Angels

At the center of the triadic angel kingdom is God, emitting rapid vibrations which slow as they move out from the source and become light. As these vibrations slow they become heat, and finally matter. Nine orders of celestial beings surround God, divided, as mentioned, into three triads. At any level the angels possess all of the powers of those beneath them but not of those above. The aim of each hierarchythat is, group of threeis to imitate God so as to take on his form, states Pseudo-Dionysius. The task of each is "to receive and to pass on undiluted purification, the divine light, and the understanding which brings perfection" (208A).

The upper triad is composed of seraphim (love), cherubim (knowledge) and thrones. The entities of the upper triad are in direct contact with God. They receive "the primal theophanies and perfections," says Pseudo-Dionysius, which they then pass on to the middle triad. These three levels are so close to God as to be perfect and utterly pure: "They are full of a superior light beyond

any knowledge and are filled with a transcendent and triply luminous contemplation of the one who is the cause and the source of all beauty" (208C). The hymns of these angels, who dance ceaselessly around God singing his praises, are transmitted to humans by theologians.

The name *seraphim* means "fire-makers" or "carriers of warmth." Seraphim maintain an unfaltering heat of movement about the throne of God, and are able to hold undiminished both the light they have and the illumination they give out. They purify through fire and lightning, and have the ability to push away every shadow.

The name *cherubim* means "fullness of wisdom" or "outpouring of wisdom." They have the power to see and to know God; to contemplate the divine splendor in primordial power; and to pour out their wisdom to others.

The *thrones* transcend all earthly defects, and are forever separated from all that is inferior to them. They are free from passion and material interests, and can openly receive and bear God.

The middle triad consists of *dominions, powers*, and *authorities* (also called *virtues* in other hierarchies). These in turn pass God's word to the last triad.

The name *dominions* signifies a lifting up that is free of earthly tendencies. Dominions strive ceaselessly toward true dominion and the true source of all dominion, rejecting empty appearances and returning completely to God.

The *powers* exhibit a kind of masculine and unshakable courage in all that they do. They manifest a dynamic energy. Powers point to the transcendent power of God, the source of all power.

The *authorities* receive God in a harmonious and unconfused way, and point to the ordered nature of both celestial and intellectual authority.

The last triad, of principalities, archangels and angels, is responsible for communicating God's word to humans.

The *principalities* possess a godlike and princely hegemony, and set the example of behavior according to the highest principles.

The *archangels* commune with the principalities and bring about the unity of all the angels. They interpret and mediate divine pronouncements and announce them to the angels.

The *angels* are closest in the celestial hierarchy to human beings, and transmit what they receive from higher up in the form of enlightenment and wisdom.

Numbers Of Angels

Pseudo-Dionysius reflects on the numbers of angels cited in the Bible (Daniel 7:10 and Revelation 5:11), "a thousand

A power (Toome, in Heyward's
Hierarchy of the Blessed Angels, 17th c.)

times a thousand and ten thousand times ten thousand." He is inclined not to take these numbers literally, but to interpret them as meaning simply that the true number of angels is innumerable and unknowable, surpassing the limits of human numbering. (See NUMBERS OF ANGELS.)

Forms Of Angels

It is no accident that angels most often are described as "flames," "fiery" and "beings of fire or lightning," says Pseudo-Dionysius. Fire represents the Word of God: it passes undiluted through everything, lights up everything, and yet remains hidden at the

same time. It cannot be looked upon, changes with its own activity, and bestows itself upon ail who come near it. It rises up and penetrates deeply.

Pseudo-Dionysius says it is also appropriate to give human descriptions to angels, for there is much in the human form that symbolizes the divine attributes of angels. For example, eyes symbolize the power to gaze up toward the light of God, and shoulders, arms and hands signify acting and achieving. The fact that most angels depicted as humans are given an almost adolescent amount of vigor, Pseudo-Dionysius believes, shows the perennial vigor of living power.

Similarly, the clothing and accoutrements given to angels also are laden with symbolism. Priestly raiments connote the capacity to guide others spiritually to the divine, while the scepter shows the sovereignty and royal power with which angels guide. Spears show discriminating skill, and sharpness of power. One needs only to use one's own "discerning mind" to interpret all of these symbolisms, Pseudo-Dionysius says.

Additionally, it is appropriate to describe angels as elements of nature, such as wind and clouds. Wind symbolizes the ability to move about freely and to be anywhere quickly; clouds symbolize being filled in a transcendent way with hidden light. (Clouds and fire figure prominently in biblical descriptions of angels, the ANGEL OF THE LORD, and God himself).

Further reading:

Barnstone, Willis, ed. *The Other Bible*. San Francisco: HarperSan-Francisco, 1984.

Pseudo-Dionysius: The Complete Works. New York: Paulist Press, 1987.

putti Secular child figures with wings, which began to appear in early Renaissance Christian art, in addition to winged adult angels. The putti also are called "cherubs," a term not to be confused with the mighty cherubim named in Scripture.

Putti became popular in idyllic scenes from the New Testament, especially the Nativity and the childhood of Christ. Essentially they represent innocence and purity. Usually they are depicted in pairs, or in happy flocks that form an entourage for Christ. Like the Italian *amorini*, they often are shown dancing and making music.

Three putti with shield and helmet
(Albrecht D"urer, c. 1500)

Putti were inspired both by EROS, the god of love, and by the Roman EROTES, funerary winged boys. Although putti are not angels, their use in Christian art increasingly identified them with angels, and contributed to the overall decline in the importance of the angel in theological thought. See WINGS.

Further reading:

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R

Raguel Angel assigned to watch over the good behavior of other angels, and prominent in the Book of Enoch. The name "Raguel" means "Friend of God." Variations are Raguhel, Rasuil, Akrasiel, Suryan and Rufael.

According to the prophet ENOCH, Raguel is the archangel who transports mortals to the heavensa task also attributed to the angel ANAFIEL. Enoch say that Raguel is the Angel of the Earth. He also is a guardian of the second heaven, which is ruled by the archangel RAPHAEL and is a penal colony where fallen angels await judgment. There Raguel is instrumental in meting out justice to erring angels.

The Apochryphal *Revelation of John* tells of God calling upon the services of Raguel in the Judgment, after the separation of the sheep from the goats: "Then shall He send the angel Raguel, saying: Go, sound the trumpet for the angels of cold and snow and ice, and bring them together every kind of wrath upon them that stand on the left."

In 745, Pope Zachary, at a church council, reprobated (condemned) Raguel, along with various other angels. Pope Zachary termed Raguel a DEMON "who passed himself off as a Saint," a curious verdict on an angel whose task it is to make sure other angels do not fall from grace.

Further reading:

Laurence, Richard, trans. *The Book of Enoch the Prophet.* San Diego, Calif.: Wizards Bookshelf, 1976.

Rahab An ANGEL OF DEATH and destruction, sometimes synonymous with BEHEMOTH and LEVIATHAN. Rahab (the name means "violence") is the demon of insolence and pride.

He also rules over the primordial sea, and is not always malevolent. Rahab's name can be invoked through magic to obtain the assistance of the sea. Jewish mystical tales tell of Rahab obligingly offering up treasures and possessions lost in shipwrecks, in response to incantations invoking his holy name. In one story he retrieves an evil amulet that was sunk in the seas, which a rabbi then uses to exorcise the curse of a witch.

Jewish lore has it that God destroyed Rahab for refusing to part the upper and lower waters at creation. Apparently he was resurrected, for God destroys him again for chasing the Israelites across the parted Red Sea. In a benevolent act, Rahab rescues *The Book of Raziel*, containing all knowledge and mystical secrets, after the other angels have cast it into the sea to prevent it from being used by humans (see RAZIEL).

Further reading:

Davidson, Gustav. *A Dictionary of Angels.* New York: The Free Press, 1967.

Schwartz, Howard. *Gabriel's Palace: Jewish Mystical Tales.* New York: Oxford University Press, 1993.

rainbow See WINGS.

Ramiel An angel with various apocalyptic functions. He is described in the Enochian writings as both a fallen angel and one of the seven angels who stand before God; in the Sybylline Oracles he is one of five angels who lead souls to judgment; the others are

URIEL, Arakiel, Samiel and Aziel. Ramiel also is known as Remiel, PHANUEL, Jeremiel and Yerahmeel.

In the apocalyptic 2 Baruch, part of the PSEUDEPIGRAPHA, Ramiel is the angel of visions who interprets Baruch's experiences. Baruch (a scribe to Jeremiah in the Bible, but a prophet in 2 Baruch) has a dialogue with God in which he receives revelations, including the coming of the Messiah. Ramiel, in speaking of the coming, terms the Messiah as "bright lightning" (*The Other Bible*, pp. 510511):

When he has brought low everything in the world
and on the throne of his kingdom, for that whole sage, sits down in peace,
then joy will be revealed
and also rest.
Healing will descend in dew,
disease will withdraw,
and worry and pain and lamentation will be unknown to men
and felicity will cover the earth.
No one will die untimely
nor will adversity strike.
Judgments, reviling, contention, revenge,
blood, passion, envy, hatred
will all be condemned and removed.
For those are the evils that fill the world
and trouble man.
Wild beasts will leave the forests and minister to men,
and asps and dragons will come out of their holes and serve a little child.
Women will no longer feel pain when they bear
nor suffer torment when they yield the fruit of the womb.
And in those days reapers will not grow weary
nor builders feel toil
and their labors will advance swiftly
and serenely,
for in that time the corruptible will vanish
and the incorruptible will have its beginning,

to which good things belong,
far from evil and near the immortal.
This is bright lightning who came after the last waters.

Further reading:

Davidson, Gustav. *A Dictionary of Angels*. New York: The Free Press, 1967.

Barnstone, Willis, ed. *The Other Bible*. San Francisco: HarperSanFrancisco, 1984.

Raphael One of the principal angels in Judeo-Christian angelologies, accorded the rank of archangel. Raphael's name originates from the Hebrew *rapha*, which means healer or doctor, thus Raphael is "the shining one who heals"; also "the medicine of God." Often he is connected with the symbol of healing, the serpent. He is entrusted with the physical well-being of the earth and its human inhabitants, and is said to be the friendliest of the angels.

Raphael is not mentioned by name in the Protestant Bible, but he does play a prominent role in the Book of TOBIT, part of the Catholic but not part of the Hebrew canon. There, Raphael teaches the arts both of healing and of exorcism. He acts as a guide and companion on a journey, thus making him the angel of travel and safety.

Raphael has numerous titles and duties. He is counted among the seven angels who stand before God mentioned in REVELATION, and is part of four orders of angels: seraphim, cherubim, dominions and powers (see CHOIRS). He is the angel of the evening winds, guardian of the Tree of Life, and the angel of prayer, peace, joy, light and love.

In kabbalistic lore, Raphael is charged with healing the earth. He is one of the ten sephiroth of the Tree of Life. He is believed to be one of the three angels who visit ABRAHAM, though he is not named as such in Genesis. He is credited with healing Abraham of the pain of his circumcision, and JACOB of his wounded thigh due to the fight with the dark adversary.

According to several rabbinic sources, a pearl hung on Noah's ark which indicated when day and night were at hand. Others say this light came from a sacred book Noah was given by the archangel Raphael, bound in sapphires and containing all knowledge of the stars, the art of healing, and the mastery of demons. Noah bequeathed this to Shem, who passed it to Abraham. It went on through to Jacob, Levi, Moses, Joshua and Solomon.

The presence of this book of wisdom in the early Babylonian myth of the flood strengthens the view, according to some scholars, that ENOCH, whom the angels helped to write a book of wisdom, was really Noah, and references to Raphael perhaps really were references to RAZIEL, the angel who is keeper of the cosmic book of secrets.

The apochryphal Book of Enoch terms Raphael one of the "watchers" (see SONS OF GOD) and a guide to the underworld.

Catholic devotional lore contains numerous stories about the deeds of Raphael. St. Cyriaca (also called Dominica), who was martyred under the emperor Maximilian in the fourth century, was addressed by Raphael during her tortures. The angel, identifying himself by name, said that he had heard her prayers, and congratulated her on her courage. Because of her suffering she would glorify the Lord. Sister Mary Francis of the Third Order of St. Francis, who lived during

Tobias and the Angel (Andrea del Verrocchio, c. 1480;
reprinted courtesy of the National Gallery, London)

the late eighteenth century, was frequently ill. She was told on one occasion by the angel that he would heal herand he did. She and others were witnesses to a smell of sweet perfume, which she attributed to the presence of Raphael. The angel also is credited with healing others of various afflictions, including epilepsy, and of providing protection during journeys.

Raphael's feast day is October 24.

Rudolph STEINER associated Raphael with the "Easter imagination." Steiner's spiritual practice blended the senses, imagination, inspiration and intuition, and used imaging, poetry and all the arts to express his teachings. He gave a series of lectures in October 1923 on the four seasons and the archangels that illustrates his

method beautifully. The following details about Raphael are interwoven with the cosmic and natural processes indicated by the change of seasons.

Easter celebrates the death and resurrection of the Redeemer, and the figure of Raphael comes before us in dramatic guise as the Physician, Magician, and Hermes-like mediator who arouses in us the rightful approach, through reverence and worship, to what the Easter imagination is.

In spring Raphael is found up above with his deeply thoughtful gaze, with his staff of Mercury, which now in the airy heights has become something like a fiery serpent, a serpent of shining fire, no longer resting on the earth, but as though held forth, using the forces of the air, mingling and combining fire, water and earth so as to transmute them into healing forces, working and weaving in the cosmos. In autumn Raphael brings to humans the healing forces which

he has first kindled in the cosmos. Raphael, with deep wisdom in his gaze, leans on the staff of Mercury, supported by the inner forces of Earth.

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Steiner, Rudolf. *The Four Seasons and the Archangels*. Bristol, England: The Rudolf Steiner Press, 1992.

Raziel The angel charged with guarding the secrets of the universe. The name "Raziel" means "secret of God" or "angel of mysteries." Variations of the name are Saraquel, Ratziel, Akrasiel and Gallizur. Raziel figures prominently in kabbalistic and rabbinic lore, and in the writings of ENOCH.

In the Kabbalah, Raziel is the archangel assigned to guard the second sephiroth, Cochma, on the Tree of Life. He also is the chief of the THRONES. He is credited with being the author of *The Book of the Angel Raziel*, a medieval text that may actually have been written by Eleazar of Worms or Isaac the Blind.

According to legend, Raziel was ordered by God to give the book to Adam. God, taking pity on Adam, wanted to give him the book so that he could gaze into the mirror of all existence and see the face of God, and himself as an image of God. The book contained all celestial and earthly knowledge, as well as the secret to decoding 1,500 keys to the mystery of the world, keys which were

not even explained to the other angels. Jealous at being left out of the cosmic secrets, other angels stole the book from Adam and threw it into the sea. God ordered RAHAB, the Angel of the Sea, to retrieve it and return it to Adam. It later was passed to the prophet ENOCH, where much of it was incorporated into the book of Enoch. Reportedly, an oral version of *The Book of the Angel Raziel* exists in kabbalistic tradition.

Although the keys in the book are not understood by any other angels, Raziel nonetheless is said to stand on the peak of Mount Horeb every day and proclaim the secrets to humankind.

Further reading:

Davidson, Gustav. *A Dictionary of Angels*. New York: The Free Press, 1967.

Godwin, Malcolm. *Angels: An Endangered Species*. New York: Simon & Schuster, 1990.

recording angels Angels who are charged with keeping track of all events, celestial and earthly. Babylonians called the recording angel Nabu or Nebo; in Arabic mythology, the name is Moakkibat. The Book of Enoch tells of PRAVUIL, keeper of heavenly records.

In Islam every believer is attended by two angels, called the Kiramu'l katibin, "Guardians and Noble Scribes" (Surah 82.1011). The one on the right contemplates and dictates; the other on the left records. The closing of the Muslim daily prayer ritual, the *salat*, acknowledges their presence. The general or exoteric explanation of these angels is that they constantly watch and record each person's good and bad actions. Upon death, the life's record is given to AZRAEL, the ANGEL OF DEATH.

The esoteric meaning of Islam's recording angels can be interpreted thus: The human intellect is the partner of the

The Book of Raziel

angel, the "traveling companion" who is guided by the angel and whom, on his side, the angel needs in order to solemnize his divine service, that is, to irradiate Forms and thereby to rise toward his Principle. The practical intellect is analogous to the terrestrial angel on the left, whose duty it is to writethat is, to act and executewhat is dictated by the angel whose place is on the right.

See ISLAMIC ANGELOLOGY.

Remiel The angel charged with leading souls to Judgment. The name "Remiel" means "Mercy of God." Remiel also is called the "Lord of Souls awaiting Resurrection." Variations of the name are Ramiel, Phanuel, URIEL, Yerahmeel and Jeremiel.

In the writings of the prophet ENOCH, Remiel is identified both as one of the seven archangels who stand before God and as one of the fallen angels. As an archangel, he is charged with spreading the instructions of all seven archangels. He also presides over thunder, as does URIEL.

Remiel is the angel of "true visions." In the Apocalypse of Baruch, he gives Baruch his vision of victory over the army of Sennacherib, and sometimes he is said to be the angel who actually destroys the army (as is the archangel MICHAEL).

Further reading:

Godwin, Malcolm. *Angels: An Endangered Species*. New York: Simon & Schuster, 1990.

Laurence, Richard, trans. *The Book of Enoch the Prophet*. San Diego, Calif.: Wizards Bookshelf, 1976.

Revelation, Book of In this, the final book of the New Testament, which foretells the second coming of Christ, the end of the world, the Last Judgment, Armageddon and the establishment of a New Heaven and a New Earth, angels of intricate symbolic power figure prominently. Although a common tradition attributes the book to the apostle John, there is vigorous scholarly debate as to the true author. Moreover, it is not agreed that the author of Revelation is also the author of the Gospel and Epistles of John. There are many stylistic and linguistic differences between the five Johannine writings, but there are striking similarities as well.

Scholars agree that early readers of Revelation were well versed in the sort of symbolic allegory and imagery in which the book was written, able to read the language of myth because they knew well the traditions of Jewish apocalyptic writings and Greek and Roman literature. Yet decoding that symbolic language two thousand years later is no easy task. How much contemporary historical allegory is present? Is the author working with a numerological system? Does he use a symbolic code? As far as John's angels are concerned, their functions are consistent with the cosmology of the times. (See JUDAIC ANGELOLOGY.)

Here we consider the varied angels and their functions in Revelation. This is by no means a summary of the whole book, which presents arrays of elaborate allegories relevant to early Christian history, prophecy, and theology.

In 1:1, God "sent his angel [literally, messenger] to make it known to his servant John, and John has written down everything he saw and swears it is the word of God and the witness of Jesus Christ." "Messenger" is ambiguous; it could be Jesus. In 1:12, John sees seven gold lamps which are the seven churches, and seven stars are their heavenly counterparts (angels). In 1:20, the angels of the seven churches accord with the Jewish belief that individuals, nations and communities had angels that were responsible for them (Exodus 23:20). (See ORIGEN.)

John addresses his letters not to the bishops but to the angels, and holds them responsible for the faults of the communities they represent. In John's worldview heaven and earth are equally parts of the physical universe that God created they belong inseparably together, and everything on earth, including evil, has its counterpart in heaven. When the old order is finally destroyed, John foresees a new heaven and a new earth.

In 4:5, in his vision of the heavenly altar, John sees "seven flaming lamps burning, the seven Spirits of God," the seven angels of the presence attend the Lamb (Christ; cf. Tobias 12:15; Zechariah 4:10; Luke 1:26). In 4:68, "Four animals with six wings and eyes all the way round as well as inside never stopped singing." These are the four angels responsible for directing the physical world. Four symbolizes the physical world. Their many eyes symbolize God's omniscience and providence. The angels give unceasing glory to God for his creation. The figures of lion, bull, man, and eagle suggest all that is noblest, strongest wisest, most swift in the created world. Ever since the early Christian theologian Irenaeus first interpreted them thus

Heavenly war between good and evil angels (Gustave Doré)

these four creatures have been associated with the four Evangelists.

In 5:11 we find, "In my vision, I heard the sound of an immense number of angels gathered around the throne ten thousand times ten thousand shouting" praises of the Lamb. In 7:1:

> Next I saw four angels, standing at the four corners of the earth, holding the four winds of the world back. Then I saw another angel rising where the sun rises, carrying the seal of the living God; he called in a loud voice to the four angels whose duty was to devastate land and sea: "Wait until we put the seal on the foreheads of the servants of our God."

In 8:25:

> Next I saw seven trumpets being given to the seven angels who stand in the presence of God. Another angel, who had a golden censer filled it with the fire from the altar, which he then threw down on the earth; immediately there came peals of thunder and flashes of lightning, and the earth shook.

Verses 8:612 state that the seven angels who hold the seven trumpets are now ready to sound them. The first brings hail and fire; a third of the earth is burnt up. The second drops a great mountain on fire into the sea, which turns into blood. The third causes a huge star to fall from the sky, burning rivers and springs. This is the star called Wormwood; the water turns bitter. The fourth blasts a third of the sun and a third of the moon and a third of the stars.

Verses 9:111 state:

> Then the fifth angel blew his trumpet, and I saw a star [one of the fallen angels] that had fallen from heaven onto the earth, and he was given the keys to the shaft leading down to the Abyss [where the fallen angels were imprisoned pending their ultimate punishment]. The smoke from the Abyss darkened the sun and out of the smoke dropped locusts who attacked any man who was without God's seal on their foreheads. Their tails were like scorpions', with stings, and it was with them that they were able to injure people for five months. Their emperor was the Angel of the Abyss, whose name in Hebrew is ABADDON, or Apollyon in Greek [Destruction, or Ruin].

In 9:1319 the sixth angel blows his trumpet, and a voice speaks to the sixth angel and says "Release the four angels that are chained up at the great river Euphrates." These are released to destroy a third of the human race: Their horses had lions' heads, and out of them came fire, smoke and sulfur. In 10:17, a powerful angel descends, a scroll in his hand. It announces that when the seventh angel blows his trumpet God's secret intention will be fulfilled.

In Verse 12:7 war breaks out in heaven; MICHAEL with his angels attacks the dragon, the primeval serpent, known as Satan, who fights back with his angels, but they are defeated and driven out of heaven. Satan is hurled down to earth and his angels are hurled down with him.

In verse 14:611 another angel flies overhead, sent to announce the Good News of eternity to all who live on the earth by announcing the Last Judgment. A second angel follows, announcing that Babylon has fallen. A third angel says that those who followed the beast will be tortured in the presence of the Lamb and his holy

angels, and the smoke of their torture will go on for ever and ever. In 14:1420, four angels with sickles gather in the harvest.

In Chapters 1516, seven angels bring the seven plagues that are the last "because they exhaust the anger of God." They all have harps, and are singing the hymn of Moses and the Lamb. One of the four animals gives the seven angels seven golden bowls, filled with the anger of God. Now the seven angels give the last seven plagues: sores; death of the sea creatures; rivers turned to blood; sun scorching people with flames; the throne of the beast turned to darkness and people cursing with pain; beasts come from the Euphrates for the battle of Armageddon; and a violent earthquake and falling hail, destroying everything.

In Chapters 1718, angels tell John about the famous prostitute the Whore of Babylon, the beast yet to come, and the fall of Babylon. In 19:1721, John sees an angel standing in the sun who announces to the birds, "Come and get ready to eat the flesh of kings, heroes, generals, horse and riders." Then is fought the first battle of the end: the rider Faithful and True conquers the beast and his army, and the birds gorge on their flesh.

The beast and the Whore are titanic forms of evil in the world. The beast is associated by John with the Roman empire of his own day, but also has characteristics of all four empires of Daniel's vision (13:12). The Whore is Babylon the great, but also bears the allegorical names of Sodom and Egypt and the character of Jerusalem (9:8; 14:8; 17:5). Each has in its own way the power to delude the whole world, apart from those who are protected from such delusion by the seal of God (13:8,14; 14:8; 17:2; 18:3). The essence of evil is deceit and counterfeit. Satan is "the deceiver of the whole world" who misleads men by telling lies about God. The

beast is the Antichrist, the false Messiah, who makes blasphemous claims to deity.

In 20:115, an angel throws the beast into the Abyss and chains him up for a thousand years. After a thousand years Satan will come again to rally his forces, Gog and Magog, for another great war against the saints. But fire will come down and consume them. The devil will be thrown into the lake of fire and sulphur where the Beast and the false prophet are, and their torture will be never ending. Anyone whose name is not found in the Book of Life will be thrown into the burning lake.

In Chapters 2122, a new heaven and a new earth are now revealed to John by angels. The holy city has twelve gates, each guarded by an angel. An angel measures the city and gates and walls with a gold measuring rod. An angel shows John the river of life, flowing crystal-clear down the middle of the street. Finally the angel tells John that all he has written is sure and will come true, and happy will be those who treasure the prophecy of this book. He reminds John that he too is a servant, just as John is. The epilogue (22:16) states: "I, Jesus, have sent my angel to make these revelations to you for the sake of the churches."

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Ridwan See ISLAMIC ANGELOLOGY.

ritual See ART, ARCHITECTURE AND RITUAL, ANGELS IN.

S

Samael A Gnostic god and, in Judaism, the evil angel who comes to be identified with SATAN. Samael actually is the name of a kingdom of the Aramaens, in the area of Syria in the second millennium B.C.E. A variation of the name is Sammael.

Some mythologists have associated this name with "Dread God," a Semitic version of the Asiatic Sama, Samana, or Samavurti, the "Leveller." The Sama Veda called him a storm god, clothed in black clouds.

Samael is a name that arises several times within GNOSTICISM. In one Gnostic text, SOPHIA (originally a high angel, or AEON) confronts her imperfect son Ialdabaoth, who in another reading is her "shadowed" creation (an abortion of her wish to create on her own), who has subsequently created angels to create this world. Ruling them he thinks he is the ruler of all, sufficient unto himself. Sophia tells him: "You are wrong, Samael."

The name Samael means "the blind god." Blindness is a theme that runs through Gnosticism, for which ignorance not willful sin, is the seat of evil. In another Gnostic text Ialdabaoth casts Adam and Eve, and the serpent who tempted them, out of paradise after they have eaten of the tree of Gnosis (Knowledge of Good and Evil). The serpent then uses the angels begotten upon Eve by the planetary powers to bring into existence six sons. These sons, along with himself, become seven earthly demons; the serpent is called Michael or Sammael. The concept of seven evil demons is a very

old one in the East, and a demonic connotation lingers around this name.

In Hebrew demonology, the name Samael first appears in the story of the fall of the angels in the Ethiopic Book of Enoch 6. Samael also is identified as the ANGEL OF DEATH, the head of all devils, and the chief of all tempters. He leads the rebel armies of angels in heaven.

Prior to the fall, Samael is higher than the mighty seraphim. He has twelve wings. His duties include being in charge of all nations, except Israel, over which he shall have power only on the Day of Atonement. Then he will war with the archangel MICHAEL, the guardian of Israel. The war will last until the end of days, when Samael will be handed over to Israel in shackles.

Samael is described as flying through the air, with one long hair streaming from his navel. As long as the hair remains intact, he will reign. Samael, however, does not know the way to the Tree of Life. He is the angel who governs the planet Mars.

He has three brides, LILITH, Namaah and Agrat bat Mahlat, an angel of prostitution.

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Sandalphon (also Sandalfon) A giant angel who in rabbinic lore is a weaver of prayers, and the twin brother of the mighty METATRON. The name means "co-brother."

In rabbinic lore, Sandalphon is so big that his size strikes fear into the heart of MOSES when the prophet is taken into heaven to receive the Torah. There he finds the angel weaving garlands out of the prayers of Israel, which place themselves on the head of God upon

completion. In addition he fights SAMAEL (Satan) endlessly, a job he shares with the archangel MICHAEL. He also determines the sex of the unborn.

Sandalphon's abode is placed variously in the third, sixth and seventh heavens in rabbinic literature, and in the fourth heaven in Islamic lore.

Santería See ORISHAS.

Sariel Identified in various sources as an archangel, a fallen angel, a seraph. The name "Sariel" means "God's command." Variations of the name are Suriel, Suriyel, Zerachiel, Saraquel and even URIEL.

The earliest references to Sariel are in the Qumrun literature, in which he is mentioned along with the archangels MICHAEL, GABRIEL and RAPHAEL. His name sometimes is confused with that of Uriel. Sariel is not found in works of the APOCHRYPHA or PSEUDEPIGRAPHA, and receives only a few mentions in rabbinic literature, usually as overseer in the sixth heaven.

Sariel sometimes is identified as the Lord's ANGEL OF DEATH, and as the angel who taught MOSES all his knowledge. Sariel also delivered instructions on hygiene and cleanliness to Rabbi Ishmael, and is credited with being an angel of healing, like Raphael. Sariel is one of the ANGELS OF THE PRESENCE.

The prophet ENOCH said that Sariel was one of the seven archangels (ranking fifth in line), but one of the fallen host as well.

Sariel is among the SONS OF GOD, and taught the course of the moon to humanity. He also governs the zodiac sign of Aries (see ZODIAC ANGELS), and figures in ceremonial magic as protection against the evil eye (see MAGIC, ANGELS IN.).

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Satan In Christianity, a fallen angel who is the prince and embodiment of all evil, and who is committed to tempting humanity into sin and thus condemning them into everlasting

hell. The name *Satan* means "adversary," "opponent" or "obstacle" in Hebrew.

Originally, among the Hebrews, Satan was not so thoroughly evil. In fact, he was not even any one angel in particular. Rather, the term *satan*, with a lowercase "s," was a common noun applied to any obstacle or adversary. The Israelites, who were engaged in constant struggles, demonized their enemies in the forms of monstrous beasts. But as time went on the term *satan* became applied to enemies, with an increasingly malevolent tint.

Hebrew storytellers as early as the sixth century B.C.E. used a supernatural character called a *satan*, by which they meant any of God's angelsthe *bene ha-elohim* ("sons of God")whom God dispatched to block or obstruct human activity. Sometimes the blocking was a good idea, if the human characters were following a sinful path.

In the Bible, the term *satan* appears for the first time in Numbers 22:2335. God sends an ANGEL OF THE LORD to act as a satan to block the journey of BALAAM, who has displeased God. When Balaam's ass sees the satan standing in the road, she balks, causing Balaam to strike her three times. The angel of the Lord reveals himself, and Balaam promises to do what God tells him through his emissary, the satan.

In the Book of Job a character named Satan, who seems to have the job of roaming the earth and keeping an eye on humans, torments JOB to test his faith. This Satan is described as one of God's loyal servants.

At about this same time in historyabout 550 B.C.E.the term *satan* was being utilized by Hebrew writers when describing internal strife

among the Israelites. In 1 Chronicles 21, we find a satan who convinces King David to number his people against the wishes of God, causing God to send a destroying angel to kill 70,000 Israelites by means of the plague (despite the fact that David repents).

So too does Zechariah use the term *satan* to describe internal conflicts among the Jews. He also shows Satan as being hostile in his opposition to Joshua (Zech. 3:12).

Radical dissenters among the Israelites began to use the term *satan* more and more to characterize their own Jewish opponents, whom they viewed as obstacles to their objectives. They also used other terms including the names of wicked angels. All of these became associated with evil enemies: Satan, BEELZEBUB, SEMYAZA, MASTEMA, AZAZEL and Belial. The name Satan was applied more than any other. Stories about angels who sinned and fell from heaven were applied to Jewish opponents. Satan as a figure became increasingly prominent as a personality, one of evil.

Satan became identified with the fallen angels called Watchers (see SONS OF GOD). There are different versions as to how these angels fell out of favor. One is that they lusted after mortal women and were thrown out; the other is that they voluntarily descended to Earth to teach humankind (somewhat like the Titans of Greek lore), where they cohabited with women and thus were cast into a pit of darkness. The leaders of the Watchers are Semyaza and Azazel. The Enochian writings tell of God sending the four archangels RAPHAEL, GABRIEL, URIEL and MICHAEL to slay the giant offspring of the Watchers (the *nephilim*) and attack the Watchers themselves. Raphael binds Azazel and casts him into a pit. The Book of Jubilees says that one-tenth of the Watchers were spared by God so that they might be subject before Satan,

Satan (Gustave Doré)

their leader, on earth. (The Book of Jubilees also castigates Jews who do not keep themselves separate from Gentiles; the conflicts that arose were attributed to Satan, Belial or Mastema, all of whom represented the enemy within.)

The story of the Watchers underwent many transformations, and was influential among the Christians. The casting out of sinful angels, who became the demons of hell under a prince of evil, formed a crucial part of Christian theology. Satan became identified with LUCIFER primarily from a passage in Isaiah 14:1215: "How you have fallen from heaven, bright morning star. " "Bright

morning star," or more literally "bright son of the morning," was translated into Latin as Lucifer.

Christian thought also was influenced by the Essenes, a Jewish sect that coexisted briefly with Christianity. The Essenes saw themselves as "sons of light" who battled the "sons of darkness." Both forces were ruled by princes. However the Essenes did not personify these princes, but instead saw them as universal principles.

The writers of the Gospels portrayed Satan as having been cast out of heaven for sin (in Luke 10:18 he falls like lightning), a being of evil who opposes God and Jesus. Jews who did not follow Jesus were cast in the role of agents of Satan (later, any Gentiles who opposed Christians fell into the same camp). Jesus was cast as the focal point in the war

between God's forces of Good and Satan's forces of Evil. His resurrection is a victory over Satan; thus those who follow Christ cannot lose in the great cosmic battle for souls.

Throughout the New Testament, the name of Satan is associated only with evil. He is called: "accuser of the brethren" in Revelation 12:10; "adversary" in 1 Peter 5:8; "Beelzebub" in Matthew 12:24; "the Devil" in Matthew 4:1; "the enemy" in Matthew 13:39; "the evil one" in 1 John 5:19; "the father of lies and a murderer" in John 8:44; "the god of this age" (i.e., of false cults) in 2 Corinthians 4:4; "a roaring lion" (in terms of destructiveness) in 1 Peter 5:89; a "tempter" in Matthew 4:3; and a "serpent" in Revelation 12:9.

Among his evil acts described in the New Testament are: tempting believers into sin (Ephesians 2:13; 1 Thessalonians 3:5); tempting believers to lie (Acts 5:3); tempting believers to commit sexually immoral acts (1 Corinthians 7:5); accusing and slandering believers (Revelation 12:10); hindering the work of believers in any way possible (1 Thessalonians 2:18); waging war against believers (Ephesians 6:1112); inciting persecutions against believers (Revelation 2:10); opposing Christians with the ferociousness of a hungry lion (1 Peter 5:8); and fostering spiritual pride (1 Timothy 3:6).

The role of Satan as the agent of evil became magnified over time. By the Middle Ages, Satan, as the Devil, was believed in as a real, potent being who possessed terrible supernatural powers and was intent upon destroying man by undermining his morals. In this pursuit he was aided by his army of evil demons. Satan's machinations were a driving force behind the Inquisition, which persecuted any enemy of the Christian churchmoral, political, ethnic, social or religiousas being one of Satan's disciples.

Modern views of Satan vary. Fundamentalists tend to view him as a real being of pure evil, whose trickster tactics will trip up the unwary. His avowed purpose is to thwart the plan of God by any means possible. He fosters false prophets, teachers, Christs and apostles.

Others believe in Satan more in terms of the Essenes' idea of a cosmic principle, the shadow aspect of light. According to the Catholic church, the devil's objective is to ruin the church. He is given special powers by God to try people, in order that they may have an opportunity to be cleansed. By keeping the Ten Commandments and steering clean of all sin, one stays out of the devil's reach. God also permits evil spirits to possess people who have sinned.

See also REVELATION.

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Schemhamphoras Seventy-two angels who bear the Names of God, and are used in invocation and in magic.

The Schemhamphoras function as names of power. The concept of "names of power" dates to the time of the ancient Egyptians, Greeks, Assyrians and Gnostics, as well as the Hebrews, who believed that incredible power could be unleashed through the sound vibrations of words. The Egyptians invented names of power for magical rituals, which were passed into texts absorbed into Western culture.

The most powerful of all the names of power is the Tetragrammaton, the personal and sacred name of God in Hebrew Scripture. The Tetragrammaton is usually expressed as YHVH, the Hebrew letters *yod, he, vau, he.* The exact pronunciation of the Tetragrammaton is not known; the most commonly accepted is "Yahweh." A common variation is "Jehovah." So awesome is the Tetragrammaton that for centuries it was

considered to be ineffable and was rarely spoken. As early as the time of Jesus, it was whispered only on Yom Kippur by a high priest in the inner sanctuary of the Temple in Jerusalem. In the sacred texts, substitute names of power were used, such as "Adonai" or "Adonay" or "Elohim," and the names of the Schemhamphoras.

The Schemhamphoras and the verses associated with them are as follows:

1. *Vehujah*: Thou, O Lord, art my guardian, and exaltest my head.
2. *Ieliel*: Do not remove thy help from me, O Lord, and look to my defense.
3. *Sirael*: I shall say so to the Lord, Thou art my guardian, my God is my refuge, and I shall hope in him.
4. *Elemijel*: Turn, O Lord, and deliver my soul, and save me for Thy mercy's sake.
5. *Lelahel*: Let him who lives in Zion sing unto the Lord, and proclaim his goodwill among the peoples.
6. *Achajah*: The Lord is merciful and compassionate, long-suffering and of great goodness.
7. *Mahasiah*: I called upon the Lord and he heard me and delivered me from all my tribulations.
8. *Cahatel*: O come let us adore and fall down before God who bore us.
9. *Haziel*: Remember Thy mercies, O Lord, and Thy mercies which have been forever.
10. *Aladiah*: Perform Thy mercies upon us, for we have hoped in Thee.
11. *Laviah*: The Lord liveth, blessed is my God, and let the God of my salvation be exalted.
12. *Hahajah*: Why hast Thou departed, O Lord, so long from us, perishing in the times of tribulation.
13. *Jezalel*: Rejoice in the Lord, all ye lands, sing, exult, and play upon a stringed instrument.
14. *Mebahel*: The Lord is a refuge, and my God the help of my hope.
15. *Hariel*: The Lord is a refuge for me, and my God the help of my hope.
16. *Hakamiah*: O Lord, God of my salvation, by day have I called to thee, and sought Thy presence by night.

17. *Leviah*: O Lord our Lord, How wonderful is Thy name in all the world.
18. *Caliel*: Judge me, O Lord, according to Thy loving kindness, and let not them be joyful over me, O Lord.

19. *Luviah*: I waited in hope for the Lord, and He turned to me.
20. *Pahaliah*: I shall call upon the name of the Lord, O Lord, free my soul.
21. *Nelakhel*: In Thee also have I hoped, O Lord, and said, Thou art my God.
22. *Jajajel*: The Lord keep thee, the Lord be thy protection O Thy right hand.
23. *Melahel*: The Lord keep thine incoming and thine outgoing from this time forth for evermore.
24. *Hahajah*: The Lord is well pleased with those that fear Him and hope upon his mercy.
25. *Haajah*: I have called unto Thee with all my heart and shall tell forth all Thy wonders.
26. *Nithhaja*: I shall acknowledge Thee, O Lord, with all my heart, hear me, O Lord, and I shall seek my justification.
27. *Jerathel*: Save me, O Lord, from the evil man and deliver me from the wicked doer.
28. *Sehijah*: Let not God depart from me, look to my help, O God.
29. *Rejajel*: Behold, God is my helper, and the Lord is the guardian of my soul.
30. *Omael*: For Thou art my strength, O Lord. O Lord, Thou art my hope from my youth.
31. *Lecabel*: I shall enter into the power of the Lord, my God, I shall be mindful of Thy justice only.
32. *Vasariah*: For the word of the Lord is upright, and all His works faithful.
33. *Jehuvajah*: The Lord knows the thoughts of men, for they are in vain.
34. *Lehahiah*: Let Israel hope in the Lord from this time forth and for evermore.
35. *Chavakiah*: I am joyful, for the Lord hears the voice of my prayer.
36. *Manadel*: I have delighted in the beauty of Thy house, O Lord, and in the place of the habitation of Thy glory.

37. *Aniel*: O Lord God, turn thy power towards us, and show us Thy face and we shall be saved.
38. *Haamiah*: For Thou art my hope, O Lord, and Thou hast been my deepest refuge.
39. *Rehael*: The Lord has heard me and pitied me and the Lord is my helper.
40. *Jejazel*: Why drivest Thou away my soul, O Lord, and turnest thy face from me?
41. *Hahahel*: O Lord, deliver my soul from wicked lips and a deceitful tongue.
42. *Michael*: The Lord protects thee from all evil and will protect thy soul.
43. *Vevaliah*: I have cried unto Thee, O Lord, and let my prayer come unto Thee.
44. *Jelabiah*: Make my wishes pleasing unto Thee, O Lord, and teach me Thy judgments.
45. *Sealiah*: If I say that my foot is moved, Thou wilt help me of Thy mercy.
46. *Ariel*: The Lord is pleasant to all the world and His mercies are over all His works.
47. *Asaliah*: How wonderful are Thy works, O Lord, and how deep Thy thoughts.
48. *Michael*: The Lord hath made thy salvation known in the sight of the peoples and will reveal His justice.
49. *Vehael*: Great is the Lord and worthy to be praised, and there is no end to his greatness.
50. *Daniel*: The Lord is pitiful and merciful, long-suffering and of great goodness.
51. *Hahasiah*: Let the Lord be in glory forever and the Lord will rejoice in His works.
52. *Imamiah*: I shall make known the Lord, according to His justice, and sing hymns to the name of the Lord, the greatest.
53. *Nanael*: I have known Thee, O Lord, for Thy judgments are just, and in Thy truth have I abased myself.
54. *Nithael*: The Lord hath prepared His seat in heaver and his rule shall be over all.

55. *Mebahiah*: Thou remainest for ever, O Lord, and Thy memorial is from generation to generation.
56. *Polial*: The Lord raiseth up all who fall and setteth up the broken.
57. *Nemamiah*: They who fear the Lord have hoped in the Lord, He is their helper and their protector.
58. *Jejalel*: My soul is greatly troubled, but Thou, O Lord are here also.
59. *Harahel*: From the rising of the Sun to the going down of the same, the word of the Lord is worthy to be praised.
60. *Mizrael*: The Lord is just in all his ways and blessed in all his works.
61. *Umbael*: Let the name of the Lord be blessed from this time for evermore.
62. *Iahael*: See, O Lord, how I have delighted in Thy commandments according to Thy life-giving mercy.
63. *Anaviel*: Serve ye the Lord with gladness and enter into His sight with exultation.
64. *Mehikiel*: Behold the eyes of the Lord are upon those that fear Him and hope in His loving kindness.
65. *Damabiah*: Turn, O Lord, even here also, and be pleased with Thy servants.
66. *Meniel*: Neither leave me, Lord, nor depart from me.
67. *Ejael*: Delight in the Lord and He will give thee petitions of thy heart.
68. *Habujah*: Confess to the Lord, for He is God, and His mercy is forever.

69. *Roehel*: The Lord is my inheritance and my cup and it is Thou who restorest mine inheritance.
70. *Jabamiah*: In the beginning God created the heaven and the earth.
71. *Hajael*: I shall confess to the Lord with my mouth and praise Him in the midst of the multitude.
72. *Mumijah*: Return to thy rest, my soul, for the Lord doeth thee good.

See NAMES OF ANGELS.

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seasons, angels of In occult magical lore, various angels are associated with the seasons of the year. Their names are to be invoked at appropriate times for ritual purposes. Occultist Francis Barrett gives the associations as follows (names of seasonal angels and the heads of the season signs):

Spring

Angels: Caracasa, Core, Amatiel, Commissoros

Head of sign of spring: Spugliguel

Summer

Angels: Gargatel, Tariel, Gaviel

Head of sign of summer: Tubiel

Autumn

Angels: Tarquam, Guabarel

Head of sign of autumn: Torquaret

Winter

Angels: Amabael, Cetarari

Head of sign of summer: Attarib

Rudolph STEINER also associated angels with seasons, and ascribed the seasonal and angelic qualities to stages of spiritual growth in humankind. He began with MICHAEL (autumn) and then moved to GABRIEL (winter), RAPHAEL (spring) and URIEL (summer).

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Semyaza (also Shemhazi, Shamayza) A leader of the fallen angels, one of the SONS OF GOD who cohabits with women. According to lore, Semyaza cohabited with one of Eve's daughters and produced two sons who ate every day one thousand each of camels, horses and oxen. As punishment for his sins, he hangs upside down in the constellation Orion, suspended between heaven and earth.

seraphim See CHOIRS.

sex and angels Varieties of angelic and demonic entities interact sexually with humans in myth and scriptures worldwide. *Dakinis* assist yogic aspirants in transforming their sexual energy into spiritual energy; (see TANTRIC BUDDHISM); *apsaras*, irresistible heavenly courtesans, can seduce high masters from the path (see HINDUISM); Plato berated the lusts of DAEMONS characterizing EROS as a daemon, not a god. The two key Christian theologians, St. AUGUSTINE and St. Thomas AQUINAS, both stated that demons can have sexual intercourse with humans. Augustine followed the trend started by the Jewish theologian Philo in identifying the SONS OF GOD of Genesis 6 with the fallen angels. In *The City of God* 1523 Augustine says "incubi have often behaved improperly towards women, lusting after them and

achieving intercourse with them." Aquinas described how the same demon may first assume the form of a woman as a succubusto extract by some means or another seed from a man, then to change into the form of a manan incubusto deposit this seed in a woman's womb. These notions of demons coupling with humans were rigorously pursued in the centuries-long frenzy of witch hunting, trials and burnings.

GNOSTICISM embraced the principle of the opposites and their creative conflictual relationship (see ABRAXAS), taking both ascetic and libertine approaches to the divine mystery of sexuality. As in Taoism and Tantrism, ritualized and sanctified sex was part of some practices. The creative duality principle applied among the aeons (angelic rulers of spheres), who participated in "matings" (syzygies) from which emanated other aeons. Gnostics spoke of the ultimate salvation of both psychic and spiritual elements in the ascent of the Gnostic upward through the 365 spheres. When the soul reached the Mother and she received her bridegroom, each soul as well would receive its angels as bridegrooms, enter the bridal chamber, and come toward the beatific vision. They would become aeons and enter into aeonic marriages partaking of the cosmic syzygy.

When the Christian fathers debated how the angels fell, some suggested it was by carnal lust of the "sons of God" for "the daughters of men," which produced the race of abomination that God had to destroy through the Flood. Although most concluded that the sin of the fallen angels was one of pride and continued to debate the details of that egotism, some believed that fallen angels became corporeal because of their sin. It was held universally that unfallen angels were uncorporeal and hence unsexed beings. Partaking of perpetual bliss in the beatific vision, they were far above such gross desires and practices of humans as eating, excretion and sexual activity.

Christian MONASTICISM began a trend that survives in the celibacy of Roman Catholic clergy, namely, the superiority of virginity to marriage and parenthood. The Virgin Mother was worshipped and prized above all other saints. The life of the sexually continent was an exact imitation on earth of the life of the angels, according to Augustine's monastic scheme. (Martin

Luther, a former Augustinian monk, blamed the demons for the nocturnal emissions of monks which almost daily prevented the monks from being able to celebrate mass, and preferred the "holy estate of matrimony, where thou [God] dost wink at our infirmity.")

Stuart Schneiderman's *An Angel Passes* is a fascinating application of the symbolic linguistic principles of Jacques Lacan to Christian angelology, reviewing all ancient, medieval and modern sources on angels and sex. He finds that by establishing in human society the primacy of unsexed

beings (i.e., by nuns and priests imitating angels) a "huge invisible upheaval among the powers of heaven" took place. The polytheistic universe of the pagan pantheon (and Zoroastrianism, Gnosticism, Tantrism, Hinduism, etc.), where pairs of gods, angels, and demigods mated and fought, was replaced by one of "a mother and son [both virgins] reigning as king and queen, as bridegroom and bride, undivided, fulfilled, pronouncing one final judgment. Those who inherited the angels from Old Testament and pagan sources were faced with the task of taking beings who were ruled or defined by their relation to Eros and reconstituting them in function of Christ." The principle of Eros is dynamic dualism, the principle of Christ holds everything to be one in the mind of God. The current upsurge of interest among Christian societies in Eastern religions, analytic and archetypal psychology (see Carl G. JUNG), and angels may reflect a need to readjust this imbalance in symbol systems and cosmology.

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Shelley, Percy Bysshe See LITERATURE AND ANGELS.

Solomon See ANGEL OF DEATH; DEMON.

Sodom and Gomorrah One of the best-known biblical tales of destruction by an angel (see ANGELS OF DESTRUCTION) is that of the evil

cities of Sodom and Gomorrah, related in the Book of Genesis.

In Genesis 18, the prophet ABRAHAM, visited by three angels, learns after their departure for Sodom that God intends to destroy the cities of Sodom and Gomorrah because "their sin is very grave" (18:20). Abraham asks if God will destroy the righteous along with the wicked. He asks God if the cities would be spared if fifty righteous people could be found within them. God agrees. Abraham then bargains God down to forty-five, then thirty, and finally ten righteous people. But no such ten can be found.

Two of the angels who visited Abraham (one is often identified as GABRIEL) arrive in Sodom in the evening and are met by Lot, Abraham's nephew, who offers them food and shelter. They say they prefer to spend the night in the street. He entreats them, and they enter his house and partake of a feast of food (by some accounts, it only *appears* to Lot that the visitors eatsee EATING). Lot's hospitality is not as generous as that of Abraham. He serves the angels unleavened bread, and is not as attentive as his uncle.

The men of Sodom surround the house and demand that Lot produce the two visitors; it is implied that their intent is to sexually abuse the visitors. Lot offers them his daughters instead. The men attempt to break down the door. The angels hold the door fast, and strike the intruders blind.

The angels then inform Lot that Sodom is about to be destroyed because of the wickedness of its inhabitants, and that he should gather his family and flee. Lot attempts to warn the two men who are about to marry his two daughters, but they think he is joking.

At dawn, the angels tell Lot to take his wife and two daughters and flee, and to not look back, lest they be destroyed along with the city. They are charged not to look behind them as they flee. Lot

fears for his safety, and begs the angels to spare a small city called Zoar, where he decides to go. The angels agree.

During their flight, Lot's wife looks behind her and is turned into a pillar of salt. The rest of the party is safe. Then God rains down fire and brimstone upon Sodom and Gomorrah: "the smoke of the land went up like the smoke of a furnace" (19:28).

Christian and Jewish theologians have disagreed over whether Lot was addressed by God or two angels; the question of what happened to the third angel also has been debated. Three angels visit Abraham but only two are said in Genesis to depart for Sodom. The third party sometimes is identified being the Lord.

The sexual interest in the angels shown by the men of Sodom is a reversal of the sexual interest in humans attributed to angels (see SONS OF GOD). Such human-angel intercourse is met with punishment and downfall.

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Smith, Joseph, Jr. See MORMONISM; MORONI.

Sons of God Genesis 6:14 contains an obscure passage from one of the two sources of the Pentateuch: "The sons of God, looking at the daughters of men, saw they were pleasing, so they married as many as they chose." Yahweh was not pleased at the mixture of his spirit with flesh, and limited their lifetime to one hundred and twenty years. "The Nephilim were on the earth at that time (and even

afterwards) when the sons of God resorted to the daughters of man, and had children by them. These are the heroes of days gone by, the famous men." This parallels several mythic fragments, including the popular Hebrew story of the Nephilim, a race of Titans of eastern legend, born of the union between gods and mortals.

This myth is variously developed in the Apocrypha and in midrashim. In one story, two angels in confidence with God, Shemhazai (see SEMYAZA) and AZAEL, were permitted by God to descend to earth to determine if man is worthy. When they arrived they were overcome with lust and begot monsters upon women. Shemhazai repented; he was turned into the constellation called Orion by the Greeks. Azael, far from repenting, still offers women ornaments, cosmetics and clothing so that they can lead men astray. For this reason on the Day of Atonement, Israel's sins are heaped onto the annual scapegoat, which is thrown over a cliff to Azael.

In another version of the story, the "inspecting angels" first turn themselves into precious stones, which are stolen by covetous men. Then the angels take human shape and are subject to human lust. Angels are thus chained to Earth, unable to resume their spiritual shapes. Another astrological story tells of a virgin who resists the Fallen ones. She asks

them first to lend her wings, whereupon she flies to heaven and takes sanctuary at the Throne of God, who transforms her into the constellation Virgoor some say, the Pleiades.

According to the *Zohar* Genesis, the Sons of God won that name because the divine light out of which God had created their ancestor, SAMAEL, shone from their faces. The Daughters of Men, they say, were children of Seth, whose father was Adam, not an angel, and their faces therefore resembled our own. Later Judaism and most early ecclesiastical writers identify the "sons of God" with the fallen angels; but from the fourth century onward, as the idea of angelic natures becomes less material, the church fathers reverse the order in the *Zohar* Genesis, commonly taking the "sons of God" to be Seth's descendants and the "daughters of men" to be Cain's.

The Jewish historian Josephus (38100 C.E.) interpreted it thus: "The angels of God now consorted with women, and begot sons on them who were overbearing and disdainful of every virtue, such confidence had they in their strength."

Genesis 6 does not present this episode as a myth, nor does it render judgment; it records the anecdote of a race of supermen simply to serve as an example of the increasing human malice that provoked God into sending the Deluge.

The version told by the Book of Jubilees is that many of the sons of God were attracted to women. They decided to disobey God, descend to Earth, and take the women as wives. This act had many problematic consequences. It was a sin of hubrisa mixture of pride and lust. It also resulted in a mixing of the spiritual with the material, which was strictly forbidden by God. The sons of God imparted to their wives angelic knowledge not meant to be shared with humans, such as the secrets of growing herbs, working with minerals, working enchantments and other magic.

The union between the angels and the daughters of Eve resulted in unnatural offspring. These Nephilim, or "fallen ones," were gigantic, destructive creatures. They required great amounts of food, and when food ran out they would eat humans and even each other. God sent the Great Flood to eliminate these abnormal beings and preserve the human race. However, there was a second occurrence of these creatures in Canaan, and Israel was charged with destroying them. The destruction was incomplete, and many got away, their fate unknown.

The fate of the rest of the Watchers was to be held prisoner forever. Their leader, AZAZEL, was cast by the archangel RAPHAEL into a dark pit (either in the earth or in the fifth heaven), where he will remain until Judgment Day, when he will be cast into fire.

The prophet ENOCH said that during his trip to the many layers of heavens, he witnessed a penal colony in the fifth heaven, where gigantic angels known as the Grigori (Watchers) were being kept prisoner.

A holy order of Grigori are said to reside in the second heaven. The Grigori are eternally silent. Some of the Grigori and their teachings to humanity are:

Armaros: the resolution of enchantments
Araquiel or *Arakiel*: the signs of the earth
Azael: the making of knives, swords, shields, ornaments and colors for the beautifying of women (cosmetics)
Baraqijal or *Baraqel*: astrology
Ezequeel or *Ezekeel*: knowledge of the clouds
Gadreel: introduction of weapons of war
Kokabel or *Kawkabel*: the science of the constellations
Penemue: writing; and sharing the secrets of wisdom with children
Sariel: the course of the moon
Semyaza: enchantments, root-cuttings
Shamsiel: signs of the sun

The title "Son of God" appears elsewhere in the Old Testament and in the New Testament. It does not necessarily mean natural sonship, but a sonship that is merely adoptive, i.e., which is a result of God's deliberate choice to set up a very intimate relationship between God and his creature. In this sense the title is given to angels (Job 1:6), to the Chosen People (Exodus 4:22), to individual Israelites (Deuteronomy 14:1), to their leaders (Psalms 82:6). When the title was applied to the Messiah (1 Chronicles 17:13; Psalms 2:7) it does not imply that he is more than man, nor is there reason to suppose that it had deeper significance when the expression was used by Satan (Matthew 4:3, 6) or by the possessed (Mark 3:11; 5:7; Luke 4:41), still less when used by the centurion (Mark 15:39; Luke 23:47).

Nevertheless, the title "Son of God" can bear a more profound meaning of sonship in the full sense of the words. Jesus clearly insinuated this meaning when he spoke of himself as "the Son" (Matthew 21:37) ranked above the angels (Matthew 24:36). These assertions, coupled with others that speak of the Messiah's divine rank (Matthew 22:4246) and of the heavenly origin of the "Son of Man," assertions finally confirmed by the resurrection, have endowed the expression "Son of God" with that strictly divine significance which was later given it in St. PAUL (Romans 9:5).

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Sophia An important figure in GNOSTICISM, where she is the youngest of the AEONS (high angels ruling an aeon, or sphere of the universe), very much involved in the creation of this world and early human history. Sophia also

is the figure of Divine Wisdom (in Greek, *sophia* means wisdom), and has a literary and iconographic history recorded in the Hebrew Bible, Hellenic Judaism, and early Christian literature. These two strains of an anciently derived, powerful feminine being named "Sophia" have somewhat merged in contemporary feminist spirituality.

The Gnostic Sophia

The Gnosticism entry in this book covers some of that cult's myths of creation and the origin of the human condition, stories pervaded by angels of varying pedigrees, degrees of enlightenment and ignorance, and thus full of mixed motives. These myths have long been recognized as derivative, and many have been traced to their ancient sources. One

notable link is with the Egyptian goddess Isis (key Gnostics were Egyptian). Isis iconography has many links with Gnostic names and motifs, for example ABRAXAS. Parallels have been drawn between the wanderings and tears of Isis in search of Osiris, and the lovers' ultimate reunification and transformation, and the wanderings and tears of Sophia seeking "the Father" (the Unknown God) and ultimately being united with the Logos (Christ, the Father's son). Like Isis, the mother goddess of the Gnostics encompasses what for humanity are opposites: She is at once virgin and mother, father and mother, prostitute and virgin, male and female, whole and part, self and other.

Scholarly study of the Nag Hammadi Coptic documents (discovered in upper Egypt in 1945 and first published in English in 1977), suggests that there was a decline in the prestige of the personified Sophia, as one moves from the earlier non-Christian documents (that is, those with a pagan or Jewish bias) to the later Christianized Gnostic documents. For example, in the early JewishGnostic *Apocalypse of Adam*, the life-giving principle of salvation is given to Adam by the Holy Eve, whereas in a late Christian tractate the male spirit is presented as being the necessary agent of the feminine soul's salvation. Non-Christian Gnostic texts (*Apochryphon of John, the Second Stele of Seth*, the *Second Treatise of the Great Seth*) for the most part portray Sophia as being the preeminent female AEON in the divine realm. In *On the Origin of the World*, the mythological presentation is almost entirely set within feminine imagery, from the formation of the world by Pistis Sophia and the creation of Eve before Adam to the destruction of the world through the mindless fury of an unnamed goddess.

In the pagan letter *Eugnostos the Blessed*, Sophia appears as Agape (Love), Aletheia (Truth), Syzygos (Consort), Mother of the Universe, and Sige (Silence). In both extant versions of this document Sophia is described as part of the androgyne Sophia/Immortal Anthropos. Without the female and male aspects of the form of God that this androgyne carried, subsequent creation would not take place, for it is only from their union that another male-female being, Savior/Pistis Sophia results, and from their union, six androgynous spiritual beings are generated. The unions of these twelve entities reveal seventy-two powers, and the resultant 360 powers are regarded as the 360 days of the year. A parallel revelatory discourse, the *Sophia of Jesus Christ*, follows the elaborate cosmology and naming of *Eugnostos* and adds material from another myth (which suggests a Christian author) about Sophia's independent culpable activity, wherein she is a fallen feminine deity in need of the male spirit of Christ for her salvation.

Sophia And The Wisdom Literature

In theological circles today there is much debate as to how to understand the personified Sophia of the "Wisdom Literature" in Hebrew Scripture: Proverbs 19, Sirach 24, Job 28 and the Wisdom of Solomon, to name the better-known texts. Some Hebrew scholars contend that this body is a foreign intrusion. Some have seen links to the various wisdom goddesses of the Near East, especially Isis, or another Egyptian goddess, Ma'at. Sophia obviously was in great part a symbol of the learning tradition within Israel, a patriarchal society. Therefore some consider it naive to link the rise of Sophia in the Hebrew scriptures with some shift in attitudes toward the subordination of women. To a large extent Sophia came into being because the wisdom tradition of the

Hebrew faith itself needed such a mythic figure to represent its response to the challenge posed by the Hellenistic world starting *500* B.C.E.

The Book of Proverbs encompasses the whole field of wisdom, from the cosmic to the virtues of a capable wife. Wisdom was brought forth at the very beginning of God's creation (*Proverbs 8*); she witnessed and has knowledge of all matters. She is God's eternal companion. She is a lover, ceaselessly seeking men; she builds a house, prepares a feast, sends maids to invite all to "walk in the way of understanding" (Proverbs 9:6). Wisdom, beloved of man, also is the beloved of God. In this way she mediates the gulf between humanity and God. By loving wisdom, the scholar forms an attachment to the cosmic world. In the apocryphal Solomon, Chapters 10 and 11, the writer retells the sacred history of the Hebrew people from Sophia's point of view. In this version of the stories of Adam and Eve, Cain and Abel, Noah, ABRAHAM and Lot, JACOB, Joseph and MOSES, Sophia takes the place of man as the designer and controller of history.

The image of Wisdom evolved during the Hellenic period into the powerful image of Sophia, the divine wisdom of the book of Ben Sirach. She is figured forth as a tree or plant, in accord with her connection to creation (Sirach 24:1219). She also is identified with the Hebrew law (Sirach 24:2325; Baruch 3:374:2). Men devoted themselves to the service of Sophia, abandoning family ties. Rabbinic Judaism identified Wisdom with Torah. But Judaism made the search for Wisdom a communal affair (within the community of men) and avoided individual celibate devotion, quite a different spiritual path from that followed by Christians in love with God. (See MONASTICISM, CHRISTIAN.)

Biblical scholars agree that the Wisdom literature was a late entry into the scriptures, but they can find no direct source for Sophia. Why did Sophia emerge? Theories range from her being an invention of Hebrew theologians to her being the outbreak of a long-suppressed female valence in the Hebrew religion. This latter idea is abetted by the appearance in the Kabbalah of Shekinah, a Jewish version of the concept of Shakti in Hinduism: the female partner/soul of God. Scholars also have been unable thus far to determine which segment of Hebrew society or culture was particularly dedicated to the study of Sophia. Since Solomon is named as author of some of the Wisdom literature, some suggest it was the product of philosophers in the court of that monarch. But this theory does not hold up well, for during the probable time of its composition there was no king in Israel and the material does not speak to the concerns of such an elite. The fact that a good part of the Wisdom literature exists only in the Greek language attests to a strong influence on Jewish scholars of the Greek devotion to philosophy (*philo*, love, of *sophia*, wisdom). In addition, Greek culture did not lack female figures of stature such as the goddess Athena, comparable to Sophia.

Sophia In Christian Scriptures

A whole series of New Testament texts identifies Jesus with Sophia. In Corinthians 2:68 ST. PAUL says:

> But we still have a Sophia to offer to those who have reached maturity; not a philosophy of our age, it is true, still less of the

> masters of our age, which are coming to an end. The hidden Sophia of God which we teach in our mysteries is the Sophia that God predestined to be for our glory before the ages began. She is a Sophia that none of the masters of this age have ever known.

John's gospel portrait of Jesus is fully comprehensible only in the context of the role Sophia had played in Greek and Hebrew tradition. In John 1:13, for instance, "In the beginning was the Word ," the meaning of "Word" corresponds to the meaning of Sophia in the Hebrew scriptures. Jesus's declarations of who he is ("You are of this world; I am not of this world" [John 8:2324] and [12:4448] "I, the light, have come into the world, so that whoever believes in me need not stay in the dark any more") remind one of Sophia's about herself, summed up in Sirach 24: "Sophia speaks her own praises, in the midst of her people she glories in herself." The model of the self-proclaiming teacher does not exist in the Hebrew scriptures outside of Sophia.

The other gospels contain references that lean heavily on Sophia: Matthew 11:1619 (Luke 7:3135); Luke 10:21f; Matthew 23:3436 (Luke 11:4951) and Matthew 23:3739 (Luke 13:34f). There is a remarkable parallel between Matthew 11:2830, where Jesus says "Come to me shoulder my yoke and learn from me," and Sirach 51:26, "Put your necks under her yoke, and let your souls receive instruction" and Sirach 6:25, "Give your shoulder to her yoke."

When one remembers how readily the Gnostics embraced Sophia, and how as Christianity developed, Gnosticism became one of its more serious rivals, it is not surprising that this presence of Sophia in the New Testament was downplayed. As the early Christians were compiling the documents for the New Testament, the Gnostics

were pushing the JesusSophia identification, emphasizing that "gnosis" saved humanity rather than Jesus' suffering and death.

As a footnote to the Christian fate of Sophia, it should be noted that Eastern Orthodoxy adored Sophia, and erected in Constantinople her greatest shrine in the sixth century C.E. It was one of the wonders of the world: the Church of Holy Sophia (Hagia Sophia). The church was embarrassed by this magnificent monument and created a saint named Sophia, whose tenuous story lacked even a date. Catholic scholars now aver that the church of Hagia Sophia was never dedicated to the Great Mother in any form, not even that of a female saint. They would have us believe that its name (which in Greek clearly means "Holy Female Wisdom") really means "Christ, the Word of God."

Sophia In Arts And Philosophy

The appeal of Sophia is especially apparent in Goethe's *Faust*, where the artist conflates qualities of Isis, Mary, Sophia and Helen of Troy. The final words of the poem are "And so the eternal feminine leads us upward." The goddess Isis, and Egyptian mysteries, found their way into Masonic rituals; it has been suggested that those rituals are derived from some of the literary works in question. The Isaic mysteries were the inspiration for Mozart's *The Magic Flute*, and so interested Goethe that he wrote *The Second Part of the Magic Flute* in 1798.

In the philosophy of Jakob BOEHME (15751624), a major influence on William BLAKE, Sophia represented not only Wisdom, the mystical spouse, half of the androgynous Adam, but also the Virgin of Light, identified with Logos. After the death of his fiancée, Novalis (17721801) recorded in his journal an entry called "Christ and Sophia." His *Hymns to the Night* (1800), with their stunning

sensuality, represent the triumph of the nocturnal and feminine side of being.

Sophia And Feminist Spirituality

This survey of where and how versions of Sophia appeared in virtually all religious contexts a few thousand years ago, should make clear her great attraction to contemporary Western women, free at last to pursue not only their educations and their lives but their souls' journey without the fear of patriarchal dominance.

Neo-pagan, Jewish and Christian feminists all find inspiration in the myths, texts, motifs and compelling presence of Sophia, the Wisdom-Woman goddess.

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Sorath See Rudolph STEINER.

Spangler, David See FINDHORN.

Spenser, Edmund See LITERATURE AND ANGELS.

spirit guide Mythologies around the world include non-physical beings who function as guides and protectors, and who provide inspiration. Angels fall into this broad category of supernatural beings. Other spirit guides might be spirits of the dead, semidivine entities, or beings with animal shapes such as those found in shamanic cultures. Modern psychology might look upon such a guide as being an aspect of one's own Higher Self or one's subconscious.

It is widely believed that one or more primary spirit guides appear at birth. These remain close during a person's life, and assist in the transition at death (compare to GUARDIAN ANGEL and GUARDIAN SPIRIT). In addition to primary spirit guides, secondary spirit guides may appear on the scene for temporary periods.

Spirit guides also can appear at any time in life, especially if mediumistic abilities open suddenly. Such spirit guides, usually souls of the dead, ostensibly communicate with the medium so as to relay information to others. The primary spirit guide to a medium is called a "control," who apparently monitors the access of other entities to the medium.

A "spiritual guide"
(reprinted courtesy of U.S.
Library of Congress)

Like angels, spirit guides can manifest in physical form, appear in dreams, and communicate via the inner voice.

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spirit helper See GUARDIAN SPIRIT.

spirits of form See Rudolph STEINER.

star of Bethlehem The bright star that guided the three Magi to the Christ child, as told in the New Testament, can be interpreted as being an angel rather than a star.

The Gospel of Matthew tells of the star seen by the Magi in the east, which went before them as a beacon and guided them to the infant Jesus in Bethlehem. The light moves about in a fashion uncharacteristic of a star but in keeping with other biblical descriptions of guiding angels as being lights, lightning, stars and flames.

The Book of Judges tells how stars played a role in a victory by Israel, and the Book of Job speaks of the morning stars singing together. The Book of Isaiah mentions the angel LUCIFER, whose name means "bearer of light" or "son of the morning." Revelation describes angels as being stars. The apocryphal Book of ENOCH describes angels of fire, with eyes like burning lights. Seraphim, the angels closest to God, are "fire-makers." Such burning lights appearing in the sky could have been described by the ancients as stars. Angels are associated or equated with stars in various philosophical writings.

See also Jakob BOEHME; JESUS; ORIGEN.

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Mattingly, Terry. "Was it a star or an angel guiding Magi to Bethlehem?" *Seattle Times*, Dec. 25, 1993, p. A19.

Steiner, Rudolf (18611925) Philosopher, artist, scientist and educator whose "spiritual science," called *anthroposophy*, blends many strands of occult lore into an esoteric Christian frame. Rudolph Steiner's teachings about Higher Beings, INTELLIGENCES, angels and the four major archangelsMICHAEL, GABRIEL, RAPHAEL and URIELare extensive.

A Summary Of Steiner's Life

Steiner was born to Austrian parents on February 27, 1861, in Kraljevic, then part of Hungary and now in Yugoslavia. His father, a railway clerk, hoped that Rudolph would become a railway civil engineer, but an early manifestation of psychic gifts set him on a different path. Steiner began to experience clairvoyance at the age of eight; throughout his life he taught as one who regards his experience as authoritative, although he did not intend the results of his spiritual research to be considered infallible. At the age of nineteen he was initiated by an adept whose identity was never revealed. In 1886 he was hired by the Specht family to tutor four boys, one of whom was autistic. His exceptional tutoring enabled the boy to finish school and become a medical doctor. Later, one wing of Steiner's activity was his development of the Waldorf schoolsthe first was established in Stuttgart in 1919now the largest nonsectarian system of education in the world. The Waldorf system also addresses the needs of retarded children.

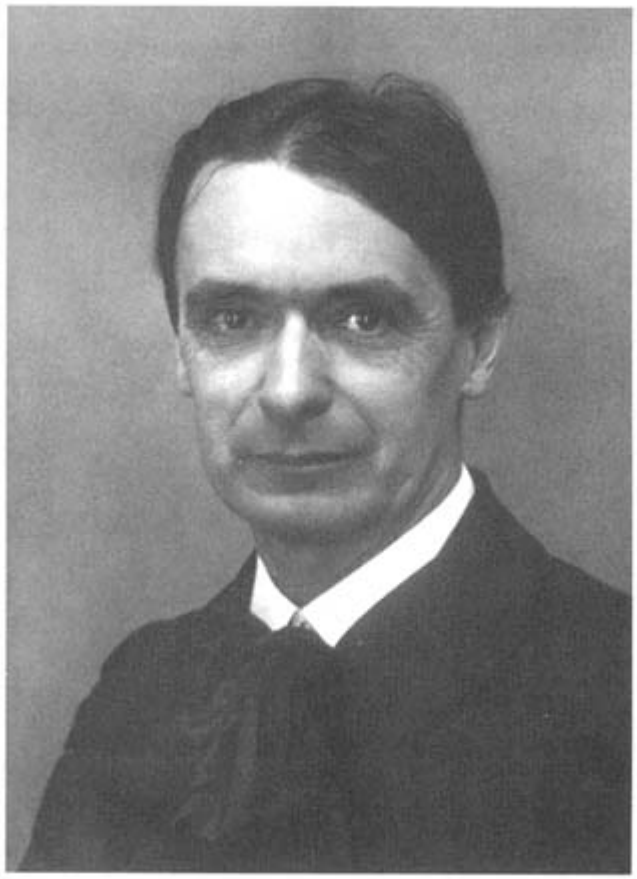

Rudolph Steiner
(used by permission of the Anthroposophic Press,
Hudson, N.Y. 12534)

Steiner found that he was in rapport with the Theosophical Society, becoming the secretary of the German branch in 1902. However he withdrew about ten years later, after becoming disillusioned with what he termed the "triviality and dilettantism" of many members. He questioned Annie Besant's cultist championship of Jiddu Krishnamurti as the next Messiah, believed that cofounder Helena P. Blavatsky had distorted occult truths, and ultimately concluded that it was not possible to build a spiritual science on Eastern mysticism.

In 1913 Steiner formed the Anthroposophical Society, taking some members with him from the Theosophists. He described his path as one leading to spiritual growth on the four levels of human nature: the senses, imagination, inspiration and intuition. In Dornach, near Basel, Switzerland, he established the Goetheanum, a school for esoteric research, where he intended to produce Goethe's dramas and his own mystery plays. The building was burned to the ground in 1920 but rebuilt in 1922, and now serves as the international headquarters for the organization.

In the twenty-five years before his death in 1925, Steiner traveled around Europe and Great Britain giving more than six thousand lectures. His published works include more than 350 titles, most of which are collections of lectures. His key works outlining his occult philosophy are *Knowledge of the Higher Worlds and Its Attainment* (19041905), *Theosophy: An Introduction to the Supersensible Knowledge of the World and the Destination of Man* (1904) and *An Outline of Occult Science* (1909).

Spiritual Science And Philosophy

The intent of Steiner's philosophy is practical: He aimed at nothing less than the transformation of the individual, and thereby of society. Although Steiner drew heavily from the natural science works of Johann Wilhelm von GOETHE (which he edited in his university years) and the idealist epistemology of Johann Gottlieb Fichte (on whose scientific teachings Steiner wrote his doctoral dissertation), his was a radical commitment to experience and the solution of cultural problems. Steiner's first two philosophical works, *Truth and Knowledge* (1892) and *Philosophy of Freedom* (1894), argue that thinking can and must be developed as a liberating activity, one that grasps the most immediate particular by penetrating to its essential spiritual core. Steiner strives to lead the thinker to experience the practical and transformative power of original thinking in relation to the empirical world. He insists that ideasone's own ideas generated by thinking freed from conventionmake all the difference.

For Steiner, the ills of the world are largely attributable to the human failure to achieve a mode of thinking that is suffused with heart and will, which he refers to synonymously as "free" or "spiritual." Steiner is committed to "true civility": intuition, and action on ideals, in service of the artistic, the scientific, the educative. In *Knowledge of the Higher Worlds and Its Attainment*, Steiner insists that every individual can develop a spiritual, transformed consciousness:

> There slumber in every human being faculties by means of which one can acquire for oneself a knowledge of higher worlds. Mystics, Gnostics, Theosophistsall speak of a world of soul and spirit which for them is just as real as the world we see with our physical eyes and touch with our physical hands. At every moment the listener may say to himself: that, of which they speak, I too can learn if I develop within myself certain powers which today still slumber within me. (p. 1)

At the age of forty Steiner felt that he was ready to speak publicly about his spiritual philosophy, his clairvoyant experiences, and what he had learned from them. By this time he had gained much experience in the nonphysical realms through profound meditation. Steiner claimed to have access to the Akashic Records, from which he had learned the true history of human evolution. He said that at one time humankind was more spiritual and possessed supersensible capabilities, but lost them on the descent to the material plane. At the nadir of human descent, Christ arrived and provided the opportunity to reascend to higher spiritual levels. For Steiner the life, death, and resurrection of Christ were the most important events in the history of humankind and the cosmos. The Gospels, however, did not contain the complete story.

Higher Beings And The Millennium

Steiner wrote that Christ has, since the mystery of Golgotha, become the Spirit of the Earth, and yet He comes from regions beyond the earth. If we are stirred only by what belongs to the earth, we can never develop our Spirit Self. We lay the first seeds of this when we Christianize science, for it is Christ who brings the forces we need from outside the earth. "Progressive Angels," in whom the power of Christ is working, will teach that the substance of the world, even to the minutest particle, is permeated with the spirit of Christ, and he will be found working in the very laws of

chemistry and physics. Two new impulses are arising, moral love and confidence in one another. Pure love, stronger than ever before, will have to be given wings within us. We must meet the other person as an ever-changing riddle, who evokes confidence in his or her own way from the very depths of our soul.

According to Steiner, the initiate comes to know the Spiritual Beings active behind phenomena, both the divine hierarchies that are already preparing spiritually that which will later descend to become physical events, and the powers which oppose them. In addition there are elemental beings who are the earthly servants of these higher beings, both in nature and in humans. The initiate can see what they are doing, and discovers that the truly creative Gods have their workplace within the human skin, in the inner organs, and that what permeates these will develop the form of the future. The initiate sees how past phases in the evolution of humanity will emerge again in metamorphosed form during the involution, the respiritualization of the earth, and how we already work with these germinal forces when we are in the depths of sleep, preparing not only our own next incarnation but also the future of the earththough only that which is great and cosmic, not the details.

In *Spiritual Values*, Steiner states that

> of all that the Spirit has to accomplish on Earth through man, by far the greater part is accomplished during sleep. Whilst we are asleep, lofty Spiritual Beings work upon the human soul, with the object of bringing man to his full and complete evolution in Earth existence. (p. 47) [E]very night man grows out into the Cosmos. Just as here on Earth we are connected with the plants, with the minerals, with the

> air, so are we connected in the night with the constellations of the fixed stars. From the moment we fall asleep, the starry heavens become our world, even as the Earth is our world when we are awake. (p. 48)

Dreams carry the experience of the cosmos through the threshold of the astral into the physical body, gathering images and feelings that vibrate with cosmic residue.

The Elohim: The Spirits Of Form

Seen from Steiner's spiritual perspective on human evolution, the original divine forces under the rulership of the Being known as Jehovah (Jahve, Yahweh), one of the Elohim or Spirits of Form, lost control. But Christ brought to Earth at the time of Golgotha the forces of the other six Elohim, who together with Jehovah had created man in their own image and breathed into him the living soul. And the first of these forces for the future starts to become active in those who receive the new Christ impulse mediated by spiritual science. The events of the present time are part of a greater battle behind the scenes between Wisdom/SOPHIAall the forces of the past that have created us under the guidance of Jehovah, and Loveand the great forces of the other six Elohim which work creatively into the future. Only through the rhythmic swing of the pendulum between Wisdom and Love will the future be rightly formed. The Hierarchies intend for us only that to which we contribute from now on in full consciousness, and we have to go through both inner and outer soul-battles that make us strong.

Michael: The Spirit Of The Age

Steiner reported that during the last century the consciousness of humankind as a whole crossed unconsciously the Threshold that separates the world of nature, grasped by the senses, from the spiritual world that manifests within the human soul. In consequence, human thinking, feeling and willing are no longer fully coordinated. This shows itself in many ways; for example, in increasing mental illness and in the incidence of violence. But in complete contrast, the opportunity is now open for spiritual perception in clear waking consciousness.

Furthermore, since 1879 human evolution has been under the guidance of MICHAEL, as Spirit of the Age. As ruler of the Cosmic Intelligence, the coordinator of the divine INTELLIGENCES in the heavenly bodies, he enables the person who applies intelligence and reasoning to reports of the spiritual world to grasp these through his understanding. Michael inspires the will to do so, and also spreads the impulse of cosmopolitanism that is so characteristic of the millennium.

In those who progress to active thinking, it will be possible to make Inspiration the determining element of soul. This is what "Michael rulership" really means. Michael does not work so much for the initiate as for those who wish to understand spiritual investigations. Michael stands cosmically behind man, while within man there is an etheric image that wages the real battle through which we can become free. Because Michael won the battle over the Dragon in 1879, the spiritual will lay hold of humanity more and more, and spiritual truth will take root among men although it will not become the general conviction. Steiner predicted that before the end of the twenty-first century, buildings would arise all over Europe dedicated to spiritual aims.

Angelic Assistance

While science and technology "can only apprehend the corpse of reality" at the same time the old Christian spirituality is falling apart and cannot be repaired. The possibility of help from Spiritual Beings has not been lacking, but this is now dependent on the cooperative activity of the individual. States Steiner: "The doors to the Spiritual world now stand open, and the gods will immediately help if we turn to them. But their laws require them to deal with free men, not puppets." Furthermore, Luciferic and Ahrimanic beings constantly interact to challenge Angelic forces in human thought, sense and will, making each individual's esoteric discrimination or "spiritual science" a crucial skill to learn and practice. In a lecture given on October 9, 1918 (*The Work of the Angels in Man's Astral Body*), Steiner described how throughout this century the Angels have been seeking to implant three impulses in people before 2000 C.E., and how these impulses must turn to harm if they are not taken up with precisely this esoteric discrimination in each individual's will.

First, the Angels bring a strong impulse toward brotherhood, based on a deep interest in others and the inability to be happy so long as the other is unhappy; its obverse is the pernicious misuse of sexuality that rebels against brotherhood and shows itself in rape or in terrorism that has no respect for innocent bystanders. Secondly, Angels bring recognition of the hidden divinity in the other, so that each meeting becomes a sacred rite, the sharing of ideas a communion without need of church; its obverse is a taste for medicants or drugs that damage health, and soul-numbing addiction that only serves drug barons. Thirdly, Angels bring us the possibility of gaining spiritual insight through thinking; its obverse unleashes tremendous mechanical forces in the service of egoism, dramatically evident in dangerous leaders and cutthroat business practices.

Steiner remarked on April 4, 1912, that "without new spiritual impulses, technology will not only dominate outer life, but will overpower and numb us, driving out the religious, philosophical, artistic, and even ethical interests in the higher sensemen will turn into something like living automata." This lack of spirituality also made humans susceptible to the evil being spread over the earth through the influence of malevolent forces.

Luciferic And Ahrimanic Beings

As illustrated above, Steiner discovered that while some beings encourage the advancement of humankind's spiritual consciousness, others urge the separation of humanity from each other and the earth through unbridled egoism and private ecstasy. These spirits Steiner labeled Luciferic for their negative impact. Still others wish people to remain mired in a materialistic, mechanistic world. These last spirits Steiner called "Ahrimanic" beings, after the Persian personification of evil. He links Lucifer with air and warmth, Ahriman with earth and cold, and traces through the changes of seasons (and the elemental spirits of the Earth, which can serve the purposes of destructive Higher Beings as well as those fostering human spiritual evolution), another manifestation of the eternal struggle between them.

Steiner faced serious inner battles with these forces, declared his salvation to be through his immersion in the

mysteries of Christ (not to be confused with any formal Christian religion), and warned that the spiritual path to higher consciousness entailed such battles. He noted that people strongly resist taking responsibility to fight on the inner plane, preferring to project the battle out onto imagined enemies. Every thousand years as a new millennium approaches, Luciferic and Ahrimanic beings make particularly strong attacks on human progress because of heightened fears of Armageddon and an end to the world. Thus the Luciferic and Ahrimanic beings find humans even more susceptible to spiritual debasement, mental slavery and mass hysteria.

Steiner would concur with Carl G. JUNG that the profoundest challenge to our age is to grasp with full intensity the polarity between Lucifer and Ahriman (see ABRAXAS). Modern consciousness has inherited a polarity between God and the devil, heaven and hell, but we need to understand that to strive toward paradisewillfully and forthwithis just as bad for a person as to do the opposite. We must recognize that our true nature can be expressed only through dynamic equilibrium. On the one side we are tempted to soar into the fantastic, the ecstatic, the falsely mystical; on the other side we are dragged down by the prosaic, the arid, the dull and sterile.

Chaos, in which Luciferic and Ahrimanic forces participate, is necessary for human evolution, but is also highly antisocial. Steiner's commitment to "higher civility" spurred his reappraisal of human relations. At Dornach, a sculpture shows the Representative of Man standing between Lucifer and Ahriman. Whereas at present we see the other person superficially, Steiner would have us see each person as a special form of balance between Lucifer and

Ahriman. We will gain this capacity by paying attention in retrospect to those who have educated, befriended, even injured usoften in a very helpful way. It is here that social impulses arise in time to perceive the head, the gait, the movements of another as an image of his/her eternal spiritual being. Steiner said on October 10, 1916, that as a rule we do not encounter anyone we have not met in previous incarnations. Likes and dislikes are great enemies of real social relations. Condemning a person obliterates a karmic relationship entirely, postponing it to a next incarnation, and no progress can be made.

Steiner explains that Ahrimanic beings are highly intelligent, extraordinarily clever and wise. They act behind the veil of nature and work to destroy the human physical organism. When we enter their world, destruction, hatred, or the like arise within us. Sensuous urges and impulses are enhanced. They move to destroy others without any benefit to ourselves. They replace thinking by all kinds of lower organism powers, especially the impulse to lie.

The Luciferic beings foster egoism within us, and have a passion for creating and bringing things into existence. Steiner insists that future evolution will be endangered if these two beings are not recognized. The clear, exact thinking required to pursue spiritual science counteracts the superficial phrases Ahriman uses to dull thought. Each individual must cease to grovel in the inner life, acting out of temperament or an obscure feeling of affiliation to some group; instead one's inner life derives from the pendulum of Love and Wisdom, revealing the deeper connections of life around us.

Sorath

Steiner also perceived other beings beginning to generate evil with a far mightier force than Lucifer and Ahriman. One is Sorath, the

Sun-Demon of Revelation. Steiner says that toward the millennium, spiritual people will be able to see the Sun-Genius, the etheric vision of Christ, and Sorath will foment opposition to belief in this phenomenon, arising around the year 1998 in numerous men who are possessed by him, exhibiting intensely strong natures, with raving tongues, destructive fury in their emotions, and faces which outwardly look animalized. They will mock that which is of a spiritual nature. In the mystery of 666, or Sorath, is hidden the secret of black magic. The power by which the Sun-Genius overcomes Sorath is MICHAEL, who has the key to the abyss and the chain in his hand (*The Apocalypse of St. John*).

The Four Seasons And The Archangels

In October 1923 Steiner gave five lectures at Dornach, later published separately as *The Four Seasons and the Archangels: Experience in the Course of the Year in Four Cosmic Imaginations*. Details about each archangel's qualities tied to the seasons, and more of the qualities of the imagination Steiner linked to each, will be found in the separate entries on MICHAEL, GABRIEL, RAPHAEL and URIEL. This material, a symphony-like treatment of the divine continuity in the four movements of the seasons for Earth, Higher Beings, Elemental Beings, human consciousness, and spiritual skills and lessons, alchemy with its minerals and colors, Christian liturgy, mythology, Goethe's poetry and his own iconography, reveals how deeply imaging and aesthetics manifest Steiner's spiritual integration. Indeed, he describes each season in the context of how he would produce a mystery play about itwhat colors, images he would chooseand suggests how these iconic choices embody some esoteric meanings. His colored chalk drawings accompanied the lectures and were reproduced in the volume.

AutumnMichael

Steiner starts with autumn, Michaelmas (feast September 29). Michael Imagination, like Michael, wields a sword of iron, iron in the blood and strength in the spirit. At Michaelmas we celebrate the sulfurizing and meteorizing process in maneverything that opposes love of ease, opposes anxiety, encourages the unfolding of inner initiative and free, strong, courageous will. Michaelmas is the Festival of Strong Will. The renewal of the whole soul-disposition of humankind should be celebrated at Michael Festival, one that renews the whole inner man.

WinterGabriel

Next is the Christmas Imagination; Gabriel is its angel. At Christmas we celebrate the birth of the Redeemer, but Steiner ties the earth to the Mother: Mary or Demeter. In fact at one point he calls the Christmas Imagination the Mary Imagination. Gabriel always has been the angel most closely connected with Mary, present at many of the stages leading to the birth of Jesus, and the messenger who announced to humans its glorious new synthesis.

In the depths of winter the earth, in relation to the cosmos, is self-enclosed, as if it were cut off from the cosmos. During the winter the earth is wholly earth, with a concentrated earth-nature. In high summer the earth is open to the cosmos,

lives with the cosmos, and in between, spring and autumn hold Earth in balance with the cosmos.

The picture of Mother and child celebrates the festival of earth gravity, enclosure and inner shelter. The depths of winter show us the connection of the cosmos with man, with man who takes up the birth-forces of the earth. The picture of Mary with the child arises out of the cosmos itself.

SpringRaphael

Easter Imagination brings Raphael, the Physician Angel. At Easter we celebrate the death and resurrection of the Redeemer. The figure of Raphael comes before us in dramatic guise as the mediator who arouses in us the rightful approach, through reverence and worship, to what the Easter Imagination is.

The activation of Earth in spring, Steiner notes, activates both Luciferic and Ahrimanic powers; the former try to take up the etheric into their own being, the latter try to ensoul the earth with astrality. The risen Christ stands triumphant between reddish Ahriman under his feet and the Luciferic blue/yellow power hovering above that seeks to draw the upper part of man away from the earth. Raphael takes on a Hermetic/Healer stance with a mercurial staff; sulfur and phosphorous are both present for combustion. The Easter

The archangel Michael:
the Spirit of the Age
(reprinted courtesy of U.S. Library of Congress)

Imagination celebrates transformation for healing, for the world-therapy that lives in the Christ principle.

SummerUriel

Finally, the St. John (the Baptist, feast June 24) Imagination of high summer, with creative, admonishing Uriel presiding, is a festival of pervading radiant Intelligence, sulfur-yellow and fire-red, of consolidated Imagination of Cosmic Understanding. At the height

of summer, the elemental spirits soar upward and weave themselves into Uriel's realm, the shining Intelligence above.

Uriel, the representative of the weaving cosmic forces, appears in summer, seeking to embody himself in a vesture of light. Uriel's own intelligence arises fundamentally from the working together of the planetary forces supported by the working of the fixed stars of the zodiac. At midsummer the Trinity reveals itself out of the midst of cosmic life, cosmic activity. Steiner says "it comes forth with inwardly convincing power if one has first penetrated into the mysteries of Uriel."

Trinity Of Heaven, Earth, And Christ

Steiner's Trinity is not of Father, Son and Holy Ghost. He says that at midsummer "we behold the outcome of the working together of Spirit Father and Earth Mother, bearing so beautifully within itself the harmony of the earthly silver and the gold of the heights. Between the Father and the Mother we behold the Son. Thus arises the Trinity Imagination, which is really the St. John Imagination. The background is Uriel, the creative, admonishing Uriel. "

Interplay Of The Archangels

If we want to arrive at an understanding of man's circumstances and situation in the world, Steiner says, we must seek it in the interworking of those Beings who appear in conjunction with these pictures (the "mystery play" images for each of the Imaginations and Archangels). If we know what is going on secretly in the products and beings of nature, we learn to recognize their therapeutic power. From MICHAEL, GABRIEL, RAPHAEL and URIEL stream out forces through the cosmos that enter man as formative force. In general Gabriel's forces are nourishing powers, Raphael's are

healing; Uriel gives forces of thought, and Michael gives forces of movement.

One of the interplay factors is that whatever is permeated by Ahrimanic influences during one season is transformed into healing powers at another season. Thus the Archangels and Imaginations of one season are present strongly as the "counterpoint" of another. Their complementarity can be illustrated thus:

Winter: Gabriel above, Uriel below.

Spring: Raphael above, Michael below.

Summer: Uriel above, Gabriel below.

Autumn: Michael above, Raphael below.

In winter, after Uriel has made his way round the earth, his forces stream up through the earth and come to rest in our heads. Then these forces, which at other times are outside in nature, work through us to make us citizens of the cosmos. They actually cause an image of the cosmos to arise in our heads, illuminating us so that we acquire human wisdom. In

this connection man is truly a microcosm against a macrocosm.

While during autumn Michael is the cosmic Archangel above, at Michaelmas it is Raphael who works in human beingsRaphael who is active in the whole human breathing system, regulating it and giving it his blessing. Up above we have the powerful Michael Imagination, with the sword forged from meteoric iron, the garment woven out of Sungold and shot through with the earth's silver-sparkling radiance, while Raphael below is working in man, aware of every breath that is drawn, of everything that flows from the lungs into the heart and from the heart through the whole circulation of the blood.

While Gabriel manifests as Christmas Imagination he is the cosmic Spirit; we have to look above to find him. During the summer Gabriel carries into man all that is brought about by the plastic, formative forces of nourishment. At midsummer they are carried into man by the Gabriel forces streaming through the Earth, when it is winter on the other side of Earth.

Michael reaches his height in autumn, and in spring his forces penetrate up through the earth and live in all that comes to expression in man as movement and the power of will, enabling him to walk and work and take hold of things.

Steiner was influenced by Goethe's *Faust* (which borrows from a much older source), which describes angels ascending and descending and develops the theme of the Archangels passing to each other their "golden vessel" containing the special healing powers. For example, Raphael passes it to Uriel, whereby the healing forces are made into the forces of thought. Michael

receives from Uriel the thought-forces, and through the power of cosmic iron, out of which his sword is formed, transforms these thought forces into the forces of will, which become in man the forces of movement.

Steiner's voluminous talents as artist, philosopher, spiritual teacher, and "scientist of the invisible" have only been touched upon here. He presents a sweeping, mystical, visionary system that ties into the anxieties of our time, showing how the Angelic realms are intertwined with our inner and outer lives.

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Swedenborg, Emanuel (1688-1772) A scientist and mystic, Emanuel Swedenborg believed that he communicated with God and His angels directly through a series of visions. He described in great detail the structure and hierarchy of both heaven and hell and the transitional place spirits go after death before choosing their eventual home. He stressed that mankind is totally free to select either heaven or hell, and that only through man's humanity can

God truly be revealed. Swedenborg's books on these revelations met with derision and rejection during his lifetime, yet they influenced the works of nineteenth- and twentieth-century philosophers and theologians.

Swedenborg was born in Stockholm on January 29, 1688, the second son of the Lutheran Bishop of Skara. The family name was then Swedberg; the father changed it to Swedenborg when they became part of the nobility in 1719. The elder Swedenborg served for many years as a professor at the University of Uppsala, and Emanuel studied Latin, Greek, other European and Oriental languages, astronomy, geology, metallurgy, anatomy, mathematics, economics and other sciences there from age eleven to twenty-one. After graduation he traveled to Holland, Germany and England, where he met the astronomers Edmund Halley and John Flamsteed. By the time of his return to Sweden in 1716, his reputation brought him to the attention of King Charles XII, who named him a special assessor to the Royal College of Mines. Fascinated by the mining industry, Swedenborg turned down the opportunity to teach at Uppsala.

Although Swedenborg attempted to marry twice, neither young lady accepted him, and he devoted himself to work instead. In 1718 he invented a device to carry boats overland for a distance of fourteen miles. He worked on designs for submarines and air-guns, which could fire sixty or seventy rounds without reloading, and even dabbled in flying machines. In 1734 he wrote the *Opera Philosophica et Mineralia*, in which he described his "nebular hypothesis" as the basis for planet formationideas often erroneously attributed to Immanuel Kant. For the next ten years, Swedenborg wrote various treatises on animals, mineralogy, geology, creation and anatomy. But not until the publication of *Worship and the Love*

of God in 1745 did Swedenborg turn his attention completely to the study of religion and God's revelations.

Swedenborg began to have ecstatic visions in 1743. Up to that time he hadn't given much thought to spiritual matters, although he had argued that the soul existed. Suddenly he was overcome with revelations about heaven and hell, the work of angels and spirits, the true meaning of Scripture and the order of the universe. Although Swedenborg maintained that he was fully conscious during the visions, he could remain in a trance for up to three days. It appears that he had the unusual ability to remain for prolonged periods in a hypnagogic state, the twilight phase that occurs just before the onset of sleep. In this state of consciousness one receives vivid images and voices, and it is possible to interact with these in ways much less difficult than those utilized in the dream state.

Swedenborg was so convinced that God had selected him to be His spiritual emissary that he quit his post as assessor in 1747, at age fifty-nine, and went on half-pension to devote himself fully to the Lord's work.

Swedenborg's theses revolved around two main points: that it is only through the eyes of mankind that God is truly revealed (although at no time did Swedenborg presume that God had exhausted all His revelations), and that man, through free will, creates his life and the eventual choice of heaven or hell. Men and women are completely at liberty to pursue lives devoted to love of the Divine and charity toward the neighbor, or to glorify self-love and evil. By so doing they make their own heaven or hell. Choices are final.

Immediately after death, the soul goes to an intermediary state called the "Spirit World" (somewhat akin to purgatory,

only more temporary), in which one must confront one's "true affections." That is, what matters in the afterlife is not what one thinks or knows, but what one intends and does. After reconciling these matters, the soul naturally drifts toward its real nature, heaven or hell. In the Spirit World, as in heaven and hell, it is impossible to deceive others or to hide one's true nature.

Heaven for Swedenborg little resembles the sylvan paradise usually found in religious literature. Instead the angels who live thereall of them former humans, not separately created beingslive much as they had done on earth. They have faces, arms and legs, eyes, ears, noses and hair; they live in houses similar to their earthly domiciles, grouped into communities, towns and cities; they wear clothing; they speak and write; they eat food; they marry; never idle, they organize into different governments and perform useful occupations; they play, listen to music and generally live no differently from "natural," as opposed to spiritual, man. They have no sense of time, however, only of varying states of faith, intelligence, love and wisdom. As the angels progress into higher states they appear to grow older but tend to resemble young adults once they have accepted the Lord's love and wisdom. In heaven, spatial relativity is unknown as defined on earth. Those in similar states are near to each other, and those of dissimilar states are farther apart.

Angels of the inmost heaven exist solely as expressions of Divine Will and Love, taking no credit for any thought or action separate from the Lord. No matter which way they turn they always face east, the direction of the rising sun and thereby the Light of the Divine. They hear, speak and see more keenly, for as spiritual

beings they understand so much more than humans, especially the universal language of all angels. Such complete life in the Lord yields immeasurable bliss and joy, often expressed as completely innocent delight.

All children are admitted to heaven, whether or not they were baptized. Baptism does not signify salvation but merely the need to be reborn in the Divine. In fact all people, not just Christians, are accepted into heaven if they have lived lives of love and charity. Once in heaven, the angels instruct them in the ways of the Lord. Even the rich, often thought excluded at the expense of the poor and meek, are welcome if the intent of their lives has been divinely inspired.

Perhaps because he was lonely in his bachelorhood, Swedenborg gave special emphasis to the state of married love in heaven. He explained that true married love is the total bonding of two minds into one, the blending of discernment and intent, the expression of the good and the true. To the extent that such a complete bond exists that couple becomes one angel, for an angel represents the good and the true together. And since each angel is a heaven in miniature with all the angels constituting all the heavens, married love is itself heaven.

All these things Swedenborg claimed came from discussions with the angels, which he recorded with a scientist's detachment and attention to detail. He realized that few would accept his visions as true revelations, but would instead accuse him of blasphemy or insanity. But he did not care, firmly asserting that he had heard, seen and spoken to God's heavenly representatives. He recounted his revelations in several weighty tomes, including the eight-volume *Arcana Coelestia*. Other titles were *Apocalypse Explained,*

Conjugial Love, Divine Love and Wisdom, Divine Providence, in 1758 his most famous, *Heaven and Hell*, and *Spiritual Diary*.

The Swedenborgian Hell differed greatly from the eternal fire of damnation propounded by the preachers of his day. Rather it is quite a modern place, peopled by those who choose self-love and evil rather than Divine love and truth. The Lord casts no one into Hell but instead works steadfastly through his angels to save that soul. Those who embrace evil and falsehood make their own Hell.

Hell's denizens continue their earthly lives and habits, much as Swedenborgian angels do, but with the continual threat of punishment if they exceed acceptable levels of vice and corruption. Retribution is the only restraint on their evil natures. There is no fallen Lucifer or Satan leading this gang of rogues. "Lucifer" and "Satan" themselves mean hell, and there is no devil in charge, for all the spirits in hell are former human beings. Because they have chosen malice and darkness, their faces are distorted into monstrous, repulsive shapes. They live in gloom yet appear to be burned by the fire of their own hatred. They speak with anger and vengefulness, they crave each other's company, and shrink back in loathing and pain from the approach of an angel. The constant clash of their falsehoods and senses produces a sound like the gnashing of teeth. The openings, or "gates," of hell are numerous and omnipresent, but they are visible only to those spirits who have chosen that path. Inside, hell resembles cavernous, bestial lairs, with tumbledown homes and cities, brothels, filth and excrement. Others hells may be barren deserts.

In any of these three worlds, time does not exist as it does on earth, Swedenborg says. It is measured by changes of state. Space also is different; spirits of like mind are "near" to each other, whatever their actual "location."

Swedenborg exerted tremendous influence on later nineteenth-century thinkers, especially Ralph Waldo Emerson and William BLAKE. Emerson greatly admired Swedenborg but found heaven and hell as Swedenborg described them deadly dull. Emerson also chafed under the premise that once a human had made his choice for heaven or hell there was no turning back, no atonement nor redemption. Blake initially embraced Swedenborgianism but eventually rejected it along with other examples of the Age of Reason. His "The Marriage of Heaven and Hell" satirized *Heaven and Hell* as a means of direct revelation, yet the idea of a clearly defined other world continued to influence Blake's art and writing.

After his death in 1772, some of Swedenborg's followers established various churches and societies to study and put forth the mystic's theories. The Church of the New Jerusalem was founded in England in 1778 and in the United States in 1792. The so-called New Church did not consider itself a separate religion but a help to further enlightenment. The Swedenborg Society was established in 1810 to publish translations of Swedenborg's books, create libraries, and sponsor study and lecturing. Spiritualists embraced Swedenborg's concept of the spirit's survival after death and the possibility of communication with the spirits. Like Swedenborg, they rejected reincarnation.

Helen Keller loved Swedenborg's writings and urged everyone to tackle his complicated and dense works. Many

proponents of the New Age agree with Swedenborg's idea that hell is what you make it.

Swedenborg became enamored with England when he first visited there as a young man, and he spent most of his later years there. He died at the age of 84 and was buried in London.

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take-away apparition See DEATHBED VISIONS.

Tantric Buddhism The Tantric system of enlightenment arose in pre-Vedic India, and remains a version of yogic practice in India with teachers and initiates. It rests on the worship of the mother goddess as Shakti, who imbues the world with power. The name derives from the *tantras*, Sanskrit texts written centuries after the primordially based teachings had been formulated. It combined with Buddhism in other Asian countries, was eventually suppressed and disappeared in China and Japan, but it is still widely practiced in the Buddhist monasteries of Nepal, Bhutan and Tibet.

Tantric practice consists in learning how to transmute bodily sexuality into a complete union with the Shakti. There can be no doubt that sexual intercourse was used in original Tantric practice, both as a way of transmitting initiations through a line of female power-holders and as a basis for meditative ritual. It is known that the great poet-saint Milarepa was initiated partly through intercourse with a disciple of his teacher Marpa, and some of the most sacred texts of this branch of Buddhism, for example, the Hevaira Tantra, give clear instructions for the way the sexual ritual is to be performed. Its human practitioners become at the outset respectively *herukas* (heroes) and yoginis (female yogis) or *dakinis* (in Tibetan *khadomas*, or female "sky-goers"). *Dakinis* are female partners whose names sometimes clearly identify them as forms of Wisdom, much as SOPHIA did in Gnostic and Judaic mysticism.

As in the practices of yoga in HINDUISM, GNOSTICISM, Sufism (see ISLAMIC ANGELOLOGY), and other paths, the Tantric system employs a complex symbolism played upon the imagination to further the aspirant's progress. The sexual rituals, actual and imaginative, on which the imagery is based depend on a special technique of activating a subtle body within the mediator's physical body, with its own inner pattern of energies and channels, named and personified by "deities of the mandala," entities scarcely distinguishable from gods, goddesses, angels and demons. Meditators evoke and visualize many orders of metaphysical principles, focusing on them through mantras and images of the deities. In the mystical context the distinctions between "real" and "unreal" are never sharp, certainly not as meaningful as the results of practice.

The mandala is one of the principal layouts used in all Tibetan mysticism and art. Monks and nuns select *tankas*, portable mandalas, for their practice. The mandala consists of a circle with divisions radiating from the center, sometimes interpreted as the petals of the lotus, indicating that the figures on the periphery are unfoldings from the center. Each mandala is meant to be set up and followed through, stage by stage, around its layout, beginning with its eastern or southern quadrant and ending at its center. Once the mandala has been visualized and vitalized, it may be infolded and returned to the center. Mandalas of different lineages of deities may have varying numbers of petals.

Union of the male and female eventually becomes Buddha-Nairatma, which equals Enlightenment in union with Void. This is the subtle meaning of *Om mani padme Hum. Om* is the ancient Sanskrit invocation of the Supreme Reality; *mani* means "jewel" or "diamond," the *vajra* ("thunderbolt" and "diamond"two condensed metaphors for the energy of the Void in which all opposites are reconciled, and also the erect male sexual organthe "jewel" is thus

condensed transcendent semen); *padme* means the "lotus," long associated with the female genitals, specifically of the Goddess who gives birth to the world, and in the Buddhist context, to spiritual insight into the appearance and disappearance of phenomena; *Hum* invokes energetic power.

Jinas are the energy-wisdom symbols, proceeding from the center and subdividing to produce all the mental creations that constitute the abstract and concrete contents of the universe. Each of the *jinas* stands not only for a kind of wisdom-energy but also for one kind of faulty sense perception to be remedied. In some mandalas they are shown interacting with the five kinds of wisdom, their partners the Bodhisattvas, the archetypal personifications of total compassion and metaphysical insight. The female forms have the following names: the Sovereign Lady of the Void (center), the All-Seeing (east), the No-Otherness (south), She of the White Raiment (west), and the Savioress (north).

Sometimes all the figures in the mandala are depicted in wrathful aspect, with haloes of flame, gruesome ornaments and hideous mein, dancing upon corpses. In this form the mandala portrays the universe with the five wisdoms clouded by the passions or delusions of sentient beings, which result from the operation of Avidhya (not seeing). They do not represent divine wrath, their functions being quite unlike those of the medieval Christian demons. Their purpose is not to torture sinners but to overcome evil, their clenched teeth and ferocious expressions exertions of all their strength in the battle against passion and delusion. Furthermore, these wrathful aspects are essential to the Tantric concept of non-duality; beauty and ugliness are two aspects of every object of perception. One more reason for the

wrathful spirits is the belief that, when one dies, forty-nine days must be spent in the *bardo*, or intermediate state that precedes rebirth. During that time one encounters thought-forms emanating from one's own consciousness that have the appearance of wrathful deities or demons. Familiarity with the mandala will help to disperse fear of them.

Dakinis (or *khadomas*) are always portrayed in female form. They are representations of the forces welling up in the aspirant by which one is driven to master the hostile array of cravings, passions, and delusions and transform them into the winged steeds that will carry one forward to Enlightenment. The *dakini* is the universal urge to Enlightenment as it acts within the person. Often ferocious in appearance, they are reminiscent of the dread Hindu goddess Durga. It is usual for an adept to take one of the *dakinis* as a personal symbol of communication with divine wisdom (similar to the functions attributed to the Active Intelligence in medieval thought). By uniting with one's *dakini*, one penetrates the true meaning of doctrines too profound to yield to everyday consciousness.

Yidams are deities adopted by individuals as their mentors and guardians. When an initiate enters upon the path, the lama will select a *yidam* well suited to his special requirements. If one has fierce passions to subdue, the *yidam* will be one of the wrathful deities. Someone who is in emotional distress will be assigned a comforter, one who supports with chaste devotion. The adept may in imagination be warmly intimate with his *yidam*, but this love must be idealized. The twenty-one *taras* are the most frequently encountered *yidams*. Each has subtly different correspondences

with psychic realities; the green, white and red *taras* are usually selected. Sometimes the *yidam* is equated with the *dakini* or even the guru. A devotee of the green *tara*, for example, might invoke her with the words: "*guru, yidam, dakini, maha arya tarayeh*!"

Imaginative visualization was elaborated into enormous and complex sequences. Much Tibetan art is intended to provide a basis for such visualizations. The procedure consists of the meditator calling on personified spiritual principles by name, invoking their mantras, and then visualizing their presence as intensely as possible so as to identify with them. A great collection of these *sadhanas* (meditations), the Sadhanamala, ("Garland of Sadhanas") had seen compiled in India by about 600 C.E. Each personification has its own color, posture, number of heads and arms with meaningful gestures (*mudras*), and symbolic objects. Broadly speaking, they represent energy-principles condensed into persons. Here is an example:

> The worshipper should conceive himself as Vajravarahi whose completion is red like the pomegranate flower, who has two arms, one face, three eyes, dishevelled hair, and who is endowed with the six favorable symbols. Her essence is the five spiritual knowledges and her nature is the pleasure of *Sahaja* [supreme spiritual conjunction]. In her right hand she holds the vajra *gri-gug* [flaying knife], in her left a skull-cap full of blood, with a trident impaling heads in the crook of that arm. She stands in the *Pratyahlida* [dance] posture and tramples on the fierce Kalaratri. She wears a garland of freshly severed heads and licks the blood that trickles from them.

Actual gods and demons who belong to the six orders of sentient beings are also depicted in outer parts of the mandala. It is taken for granted in most Asian countries that there are all kinds of supernatural beings, the highest of which are called gods. Whether spoken of as gods, angels or demons, such beings are empowered to help the aspirant only to a limited extent. For instance, Buddhists

are free to worship the gods associated with certain mountains or localities, or not.

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Taylor, Edward See PROTESTANT ANGELOLOGY.

Teresa of Avila, St. (151582) One of the great Christian mystics and the founder of the Discalced Carmelite Order, whose authoritative works on prayer remain classics to the day. Teresa of Avila also had astounding experiences involving angels. Her books are *Life*, her autobiography (1565); *The Way of Perfection* (1573), about the life of prayer; and *The Interior Castle* (1577), her best-known work, in which she presents a spiritual doctrine using a castle as the symbol of the interior life.

She was born Teresa de Cepeda y Ahumada, to a noble family, on March 28, 1515, in or near Avila in Castile. Her mother died when she was 15, which upset her so much that her father sent her to an Augustinian convent in Avila. Her exposure to the monastic life convinced her that she wanted to become a nun, but her father forbade it as long as he was living. At about age 20 or 21 she left home and secretly entered the Incarnation of the Carmelite nuns in Avila. Her father dropped his opposition.

In 1538, soon after taking the habit, Teresa began to suffer from ill health, which she attributed to the change in her life and diet. It was

through her chronic and severe afflictions that Teresa discovered the power of prayer, which enabled her to heal herself and which then became the focus of her spiritual life and her writings.

In her autobiography, *Life*, Teresa comments on her "many ailments" during her first year in the convent, including increasingly frequent fainting fits and heart pains so severe that others became alarmed. She was often semiconscious or unconscious altogether. She opined that these problems were sent by God, who was offended at her innate "wickedness." Rather, she may have suffered from malaria.

Teresa's health failed to the point where a grave was dug for her at her convent. She astonished everyone by recovering on her deathbed. She remained bed-ridden for eight months, and spent the next three years regaining her health. It was not until she reached the age of forty that the principal symptoms of her illness finally disappeared. Later, she credited the power of prayer and the intercession of St. Joseph with her recovery.

Throughout her monastic life, Teresa was blessed with numerous ecstatic experiences. She did not seek them out, but considered them a divine blessing. She spent long periods in the prayer of quiet and the prayer of union, during which she often fell into a trance and at times entered into mystical flights in which she felt as if her soul was being

lifted out of her body. She likened ecstasy to a "delectable death," saying that the soul becomes awake to God as never before when the faculties and senses are "dead."

Teresa likened prayer to the cultivation of a garden. She outlined four steps for the watering of the garden so that it would produce fruits and flowers, which are the measure of the prayer's progress in love.

The first and simplest step is meditation, which Teresa said is like drawing water from a deep well by hand, in that it is slow and laborious.

The second step is taken through quiet, when the senses are stilled and the soul can then receive some guidance; thus, the prayer gets more water for the energy expended. The soul begins to lose its desire for earthly things.

The third step is taken through the prayer of union, in which there is contact between the prayer and God, and there is no stress. The garden, in fact, seems to be self-watered, as though from a spring or a little stream running through it. Teresa confessed that she had little understanding herself of this step. The senses and mental faculties, she said, could occupy themselves only and wholly with God.

The fourth step is taken by God himself, raining water upon the garden drop by drop. The prayer is in a state of perfect receptivity, loving trust and passive contemplation. Physically, the prayer faints away into a kind of swoon, Teresa said; her description resembles the trance states described by mystics of many faiths.

Teresa often came out of deep prayer states to find herself drenched in tears. These were tears of joy, she attested. Mystics in modern times also experience this.

She made such rapid progress in her prayer that she was concerned that she was being deceived by the devil, because she could neither resist the favors when they came nor summon them. Rather, they came spontaneously. Since she considered herself to be a weak and wicked person, she feared she was vulnerable to the influence of the infernal.

Teresa sought out spiritual counsel in an attempt to allay her fears. Some of her advisors agreed that such favors could be experienced by a weak woman, and fueled her fears of devilish interference. One, more objective advisor told her to put the matter before God by reciting the hymn "Veni, Creator" as a prayer. This she did for the better part of a day, at which point a rapture came over her so strong that it nearly carried her away. She said, in her autobiography, *Life*:

> This was the first time that the Lord had granted me this grace of ecstasy, and I heard these words: "I want you to converse now not with men but with angels." This absolutely amazed me, for my soul was greatly moved and these words were spoken to me in the depths of the spirit. They made me afraid therefore, though on the other hand they brought me much comfort, after the fearwhich seems to have been caused by the novelty of the experiencehad departed. (p. 172)

Her greatest experience with an angel occurred in 1559 and is known as "the transverberation of St. Teresa." "Transverberation" means "to strike through"; the mystical episode involved an angel piercing her heart with an arrow of love. In *Life*, Teresa says:

> Beside me, on the left hand, appeared an angel in bodily form, such as I am not in the habit of seeing except very rarely. Though I often have visions of angels, I do not see them. They come to me only after the manner [of intellectual vision]. But it was our Lord's will that I should see the angel in the following way. He was not tall but short, and very beautiful; and his face was so aflame that he appeared to be one of the highest rank of angels, who seem to be all on fire. They must be of the kind called cherubim, but they do not tell me their names. I know very well that there is a great difference between some angels and others, and between these and others still, but I could not possibly explain it. In his hands I saw a great golden spear, and at the iron point there appeared to be a point of fire. This he plunged into my heart several times so that it penetrated to my entrails. When he pulled it out, I felt that he took them with it, and left me utterly consumed with the great love of God. The pain was so severe that it made me utter several moans. The sweetness caused by this intense pain is so extreme that one cannot possibly wish it to cease, nor is one's soul then content with anything but God. This is not a physical, but a spiritual pain, though the body has some share in iteven a considerable share. So gentle is this wooing which takes place between God and the soul that if anyone thinks I am lying, I pray God, in His goodness, to grant him some experience of it. (p. 210)

Teresa was so affected by this experience that she vowed to do everything in a manner that would be perfect and pleasing to God.

In 1562 Teresa founded a convent in Avila with stricter rules than those which prevailed at Carmelite monasteries. Her aim was to establish a small community that would follow the Carmelite contemplative life, especially its unceasing prayer. She was met with great opposition, but in 1567 she was permitted to establish other convents. She dedicated herself to reforming the Carmelite order. At the age of fifty-three she met the twenty-six-year-old John Yepes (later known as St. John of the Cross), who became one of her allies and worked to reform the male Carmelite monasteries.

After a period of turbulence within the Carmelites from 1575 to 1580, the Discalced Reform was recognized as separate.

By 1582, Teresa had founded her seventeenth monastery, at Burgos. Her health was now broken, and she decided to return to Avila. The rough journey proved to be too much, and upon arriving at the convent Teresa went straight to her deathbed. Three days later, on October 4, 1582, she died. The next day the Gregorian calendar went into effect, dropping ten days and putting her death on October 14. Her feast day is October 15. Teresa was canonized in 1662 by Pope Gregory XV, and she was declared a Doctor of the Churchthe first woman to be so honoredin 1970 by Pope Paul VI.

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theophany See ANGELOPHANY.

Theosophy See DEVA.

Theliel See EROS.

thrones See CHOIRS.

Tobit, Book of Apochryphal story establishing the healing ministry of angels. Tobit tells how the archangel

Tobias burning magical fish, enabling Raphael (*right*) to banish Asmodeus (Georg Pencz, 1540)

RAPHAEL, whose name means "the shining one who heals," provides magical formulae for healing. The story underscores the concept that angels do not act on their own but are emissaries of God, and that they have no physical form but can create the appearance of form for the benefit of humans.

The Book of Tobit was originally written in Hebrew or Aramaic, probably in the second century B.C.E. The story concerns a pious man named Tobit and his son, Tobias. It takes place in the late eighth century B.C.E. in the Assyrian capital of Nineveh, where the people of Northern Israel have been taken captive. The storyteller is Tobit

himself, who is instructed by Raphael to write an account of the events that happen to him, his son and others.

By his own description, Tobit was a model of piety, walking "in the ways of truth and righteousness." He gave money, food and clothing to the poor. He defied Sennacherib the king by burying his fellow Israeli dead, whose bodies were left in the open by their captors.

On one occasion Tobit, who was fifty years old, was just sitting down to dinner when he learned of another corpse that needed burying. He left his meal and attended to the body. He was defiled from handling the corpse and so did not return home that night, but slept by the wall of the courtyard. He left his face uncovered.

Unbeknownst to Tobit, sparrows were perched on the wall, and their droppings fell into his eyes, rendering him blind. He sought help of various physicians, to no avail. His wife was forced to work to earn money.

After eight years, Tobit, depressed and in despair, begged God to let him die. In preparation for death he called in his only son and told him to journey to Media, where he had left some money in trust with another man. He instructed Tobias to find a man to accompany him on the journey, and he would pay the man's wages for his time and trouble.

While this drama was unfolding in Nineveh, another was taking place in Media. There, a young woman named Sarah was possessed by the demon ASMODEUS, "the destroyer." Sarah had been given to seven men in wedlock, but the demon had killed them all on their wedding night, before the marriages could be consummated. Sarah's parents, Raguel and Edna, feared that they would never marry off their only daughter.

God heard the prayers of both Tobit and Raguel, and dispatched Raphael to heal Tobit's blindness and exorcise the demons from Sarah.

When Tobit went looking for a man to accompany him on the trip to Media, he found Raphael, who appeared as a human and introduced himself as Azarius, the son of one of Tobit's relatives. They struck a deal for wages and departed.

The first evening they camped along the Tigris River. Tobias went down to the river to wash, and a giant fish jumped up and threatened to swallow him. Raphael told him to catch it, which he did with his hands, and threw it up on the bank. Raphael said, "Cut open the fish and take the heart and liver and gall and put them away safely." Tobias did this. They then roasted and ate the rest of the fish.

Tobias asked the angel of what use were the saved parts. Raphael replied, "As for the heart and the liver, if a demon or evil spirit gives trouble to any one, you make a smoke from these before the man or woman, and that person will never be troubled again. And as for the gall, anoint with it a man who has white films in his eyes, and he will be cured."

As they neared their destination, Raphael told Tobias that they would stay in the house of Raguel, and that he should take Sarah as his wife. Understandably, Tobias was not thrilled to learn that seven prospective husbands had all died at the hands of the demon. But the angel assured him, "When you enter the bridal chamber, you shall take live ashes of incense and lay upon them some of the heart and liver of the fish so as to make a smoke. Then the demon will smell it and flee away, and will never again return. And when you approach her, rise up, both of you, and cry out to the merciful God, and he will save you and have mercy on you. Do not be afraid, for she was destined for you from eternity. You will save her, and she will go with you, and I suppose you will have children by her."

The events came to pass as the angel predicted. Tobias was offered the hand of Sarah in marriage, and a contract was drawn up immediately. In the bridal chamber, Tobias followed Raphael's instructions for exorcising Asmodeus. The demon fled to "the remotest parts of Egypt" (the traditional home of magic and witchcraft), where Raphael bound him up.

After a fourteen-day wedding feast, Tobias, his bride and Raphael returned home to Tobit. Tobias anointed his father's eyes with the gall of the fish, and Tobit's sight was restored. In gratitude, he and Tobias offered Raphael half of the monies that Tobias had retrieved from Media.

The angel then revealed his true self to the men. "I am Raphael, one of the seven holy angels who present the prayers of the saints and enter in the presence of the glory of the Holy One," he said. He told Tobit that he had been ever-present with him, and had taken his

prayers for healing to God. He urged the men to praise and thank God, and to lead righteous lives.

Tobit and Tobias were alarmed to be in the presence of an archangel, and fell to the ground in fear. But Raphael assured them that no harm would befall them. "For I did not come as a favor on my part, but by the will of our God," he said. "Therefore praise Him forever. All these days I merely appeared to you and did not eat or drink, but you were seeing a vision. And now give thanks to God, for I am ascending to him who sent me. Write in a book everything that has happened." Raphael vanished.

The Book of Tobit remains one of the most popular books in the Apochrypha, illustrating the Jewish values of prayer and piety, and the moral vibrancy of its folklore as well.

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Torah See JUDAIC ANGELOLOGY; MOSES.

totem See GUARDIAN SPIRIT.

trees, sacred Trees, especially the oak, have long been revered, even worshipped as sacred objects. Sacred trees are the dwelling places of various spirits and deities, who can be petitioned for oracles. The Druids especially worshipped the oak, and listened in the oaks for the rustling of wind in the leaves and the chirpings of birds, to interpret their meaning. Parts of sacred trees were used in medical remedies and healing rites.

The ancient Hebrews also practiced tree-worship, especially of the oak and terebinth. Such trees were inhabited by spirits called Benat Ya'kob, or "daughters of Jacob." Shrines were erected at certain trees, and religious prostitution also was practiced. This worship and these practices were denounced by early biblical prophets such as Hosea, Ezekiel and Isaiah. The Old Testament tells of angels who appear at the sites of sacred oaks and/or terebinths. In these episodes the angels can be seen as substitutes for pagan tree-spirits.

In Genesis, the first recorded appearance of God to ABRAHAM was through an angel at a sacred oak or terebinth (the names for both are similar to each other in Hebrew and have caused confusion in translations) at Shechem. Abraham erected an altar to God at the site. Abraham also lived among the sacred trees of Mamre at Hebron, where he erected another altar to God. It was there that three angels, disguised as men, visited him one day when he was en route to destroy Sodom and Gomorrah. He extended them his hospitality, feeding them as they rested beneath a large terebinth. In return the angels forecast the birth of a son to the elderly Abraham and his elderly wife.

An angel of the Lord came down from heaven and sat underneath a sacred oak or terebinth of Ophrah. GIDEON, who was threshing wheat, stopped to feed the stranger lamb meat, and broth and unleavened cakes. The angel turned away the food and told Gideon to lay the meat and cakes on a rock and pour the broth over them. The angel then touched the rock with his staff, causing it to burst into flames and consume the food. The angel vanished, and Gideon built an altar to God at the site.

The sacred tree of Mamre and its site became an object of adoration for centuries, according to early historians. Eusebius, bishop of Caesarea, reported that the spot was revered as divine by

the local population, in commemoration of Abraham as the founder of Israel. The three angels also were worshipped, and pictures of them and other idols were placed under the tree. However, a pilgrim of Bordeaux, who wrote the *Itinerary of Jerusalem*, said in 333 that the tree itself no longer existed at that time, but the site was worshipped. St. Jerome (c. 347420?), a church father, also implied that the tree was no longer standing.

Every year until the time of Constantine and perhaps later, a festival was held at "the oak of Mamre" during the summer, attended by the local people and by distant Phoenicians and Arabs as well. According to the church historian Sozomenus:

> Very many also assemble for trade, to buy and sell; for every one sets great store on the festival. The Jews do so because they pride themselves on Abraham as their founder; the Greeks do so on account of the visit of the angels; and the Christians do so because there appeared at that time to the pious man One who in after ages made himself manifest through the Virgin for the salvation of mankind. Each, after the manner of his faith, does honor to the place, some praying to the God of all, some invoking the angels and pouring wine, or offering incense, or an ox, or a goat, or a sheep, or a cock. For every man fattened a valuable

> animal throughout the year, vowing to keep it for himself and his family to feast upon at the festival on the spot. And all of them here refrain from women, either out of respect to the place or lest some evil should befall them through the wrath of God, though the women beautify and adorn their persons specially, as at the festival, and show themselves freely in public. Yet there is no lewd conduct, thought the sexes camp together and sleep promiscuously.

The idolatry, "unclean sacrifices," and sexual behavior enraged the emperor Constantine (288?337, *r.* 310337), a convert to Christianity. Constantine declared that all idols should be burned and the altar at the site overturned. In a letter to Eusebius he said that "the spot shall be adorned with the pure building of a basilica, in order that it may be made a meeting-place worthy of holy men."

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tutelary spirit See ANGEL; GUARDIAN SPIRIT; INTELLIGENCES.

U

Uriel In noncanonical literature one of the most important angels, described variously as an archangel, a seraph and a cherub. The name "Uriel" probably means "Fire of God" or "God is my light."

Uriel is portrayed as a stern and punishing angel. The prophet ENOCH said that he is head of the seven archangels and presides over Tartarus or Hell, where he pursues the punishment of sinners. According to the *Apocalypse of St. Peter*, this punishment consists of burning sinners in everlasting fire and hanging blasphemers by their tongues over unquenchable fires. On Judgment Day he will break the brazen gates of Hades and assemble all the souls before the Judgment Seat.

Uriel also served as a guide to Enoch on his trip through the layers of heavens.

As a cherub, Uriel is said to guard the Gate of Eden with a fiery sword in hand. The Book of Enoch describes him as the angel who "watches over thunder and terror." He also appears as a "benign angel" who attacks Moses for not observing the circumcision rite of his son, a role also credited to GABRIEL.

Uriel is among the angels identified as the dark angel who wrestles with Jacob. In the Prayer of Joseph, part of the PSEUDEPIGRAPHA, Uriel states, "I have come down to earth to make my dwelling among men, and I am called Jacob by name." The exact meaning of this statement is not clear, but it suggests that Uriel may have become

Jacob, thus making him the first angel of record to become a mortal.

Various Hebrew sources relate the story that when Cain killed Abel and tried to bury the corpse, Earth spewed it up again and cried, "I will receive no other body until the clay that was fashioned into Adam has been restored to me!" At this Cain fled, and MICHAEL, GABRIEL, Uriel and RAPHAEL placed the corpse upon a rock, where it remained many years without corrupting. When Adam died, these same archangels buried both bodies at Hebron side by side, in the very field from which God had taken Adam's dust.

The midrashim say that the fallen angels Azael and Shemhazzi (see SONS OF GOD) were causing such wickedness on earth among the Canaanites that the four archangels told God, and God sent Raphael to bind Azael hand and foot, heaping jagged rocks over him in the dark Cave of Dudael, where he now abides until the Last Days. Gabriel destroyed the Fallen Ones by inciting them to civil war. Michael chained Shemhazzi and his fellows in other dark caves for seventy generations. Uriel became the messenger of salvation who visited Noah. Dispatched by METATRON, he warns Noah of the coming Flood.

Uriel (from *The Angels Tarot* by Rosemary Ellen Guiley and Robert Michael Place reprinted courtesy of HarperSanFrancisco)

Like Metatron, Uriel also is credited with giving the gift of the Kabbalah to humanity. He is said to have led Abraham out of Ur, and interpreted prophecies for the benefit of humanity. In the pseudepigraphical Fourth Book of Ezra,

Uriel reveals heavenly mysteries to Ezra and answers weighty questions about evil and justice. He serves as a guide of the luminaries.

Uriel appears in Qumrun scrolls, the *Gospel of Barnabas*. By the name SARIEL this archangel is designated one of the four leaders of the "War of the Sons of Light and the Sons of Darkness," a section of another of the Dead Sea Scrolls, *The Triumph of God*. The human warriors are given exact instructions on who is to fight where, with weapons described carefully. There are four subdivisions, and each is to have the name of his archangel inscribed on his shield.

A church council in Rome in 745 reprobated (condemned) Uriel, but later reinstated him as Saint Uriel. He is often portrayed as holding a flame in his open hand.

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V

Victory The winged Roman goddess of victory, adopted from the similar Greek deity, NIKE, served as a model for the winged angel of Christian art.

Victory symbolizes invincibility. In mythology she is the daughter of Pallas and Styx. The Romans used her as a symbol of the invincibility of their own empire, and she became the protector of the Roman city and state. But as emperors and others converted to Christianity, Victory kept her place alongside Christian imagery, such as angels. Like angels, Victory acted as a messenger of the gods, especially bestowing news of victory in battle.

In art, Victory is shown as an obviously female figure, with prominent breasts. Usually, one breast is exposed from the flowing tunic; sometimes she is portrayed naked with a mantle. She is crowned with laurel. She holds medallions and palm branches, which Christian artists borrowed for their angels. Her image appears in funerary art, ceremonial and triumphal art, statuary, and on coins.

While Victory joined winged angels in art of the Roman Empire beginning in the fourth century, she never became confused with angels, nor became an angel. She was always distinguished from them by her female form. It was not until the Renaissance that Christian artists began to portray angels as females.

See WINGS.

virtues See CHOIRS.

visions See ANGELOPHANY.

Vodun See ORISHAS.

village-angel See HINDUISM.

W

Watchers See DANIEL; SONS OF GOD.

Weyer, Johann (15151588) German physician who opposed the torture and execution of alleged witches during the Inquisition and who cataloged the demons of hell.

Johann Weyer was born to a noble Protestant family in Brabant. He studied medicine in Paris and became a physician, serving as a court physician to the Duke of Cleves in the Netherlands. His sympathy for witches was influenced by one of his teachers, the famous occultist Agrippa von Nettesheim, who had successfully defended an accused witch only to suffer personally for it.

Weyer believed in the devil and his legions of demons, but did not believe that witches were empowered by the devil to harm humankind. Nor did he believe stories of flying through the air and attendance at sabbats in which the devil was worshiped and babies were eaten. He thought that belief in witchcraft was caused by the devil, and that the church ironically served the cause of the devil by promoting belief in the evil power of witches.

In his book *De praestigiis daemonum* (1563), Weyer gave a rational analysis of reports of alleged witch activity, and concluded that most witches were deluded and mentally disturbed old women, outcasts of society who were fools, not heretics. Some might wish to inflict harm on their neighbors, but were powerless to do so. If harm occurred coincidentally, they believed in their delusion that they had brought it about. He did believe that some witches served

Satan and did harm people, but not through supernatural means. He urged the church to forgive those who repented or, at most, to levy fines upon them.

Weyer successfully discouraged witchhunting in much of the Netherlands for a while, but was forced out by the Catholic governor, the duke of Alba. His book had almost the opposite effect of what he had intended. He was savagely denounced by critics such as Jean Bodin and King James I, both of whom advocated the extermination of witches. James's authoring of his anti-witch treatise, *Daemonologie*, was done in response to Weyer and another witch sympathizer, Reginald Scot. Bodin urged that copies of Weyer's book be burned. Others wrote books refuting Weyer, and these helped to stimulate more witch hunts. Weyer himself was accused of being a witch.

Weyer then turned his attention to cataloging the realms of hell, just as theologians had cataloged the realms of heaven. In 1568, he published the *Pseudo-Monarchy of Demons*, an inventory and description of Satan's legions. He cited 7,405,926 devils and demons organized in 1,111 divisions of 6,666 each,

Johann Weyer

ruled over by 72 princes. Later the Lutheran church thought his estimate too low, and raised the census of the demonic population to 2,665,866,746,664, or roughly 2.6 trillion.

See DEMON.

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Williard, Samuel See PROTESTANT ANGELOLOGY.

wings The image of angels as humanlike beings with wingsso prevalent in modern thoughtdid not become fixed in art until the fourth century C.E. The evolution of the wing closely follows theological thought on angels.

Wings denote spirituality and divine purpose, speed, and the ability to mediate between the physical and nonphysical realms. The endowment of wings on spiritual beings is an ancient idea, but one that developed in the West more so than in the East. Eastern deities, saints and spiritual beings move about without the benefit of wings, which are not necessary to navigate in the world of illusion. In art they are shown descending from the sky or hovering in the air, held up by the weightlessness of their own divinity.

History Of The Winged Angel

In the ninth century B.C.E., the Assyrians began to place wings on the shoulders of their protective geniuses, despite the fact that their bodies seemed too heavy and musclebound for celestial flight. These divine beings were depicted in art as being human figures with wings. The *kari-bu*, a half-human, half-animal figure that guarded buildings, also had wings. The ancient Egyptians also employed wings, such as the human-headed bird that represents the *ba*, the eternal part of the soul.

Probably the greatest influences on the winged angel came out of Greek and Roman mythology. NIKE, the winged goddess of victory, was adopted as Victoria or VICTORY by the Romans. To the Romans she symbolized the invincibility of the Roman Empire, a trait borrowed by the Christians and converted to represent the

invincibility of Christ. In art, the Winged Victory customarily was depicted with one breast exposed, and sometimes naked with a mantle of drapery flowing around her. Her image was adopted into sacred art in Egypt and Syria.

The Christian angel was inherited from the Hebrews. However, the Jews prohibited figurative representations of their religious concepts. The canonical scriptures give scant information on the appearance of angels. The Bible describes the seraphim and cherubim as having wings, but otherwise says that angels "came," "stood" or "went" without offering details as to how they moved about. Angels appeared as lightning and flame (see ENOCH; MOSES) and as humanlike beings (see ABRAHAM; TOBIT; JACOB) that passed for mortals. Even the angels of the New Testament are not described as winged. GABRIEL, in announcing the birth of Jesus to Mary, merely "comes in" and "departs." The angel who announced the birth of Jesus to the shepherds just appeared "suddenly" and "came upon them" in the night. Thus, early angel art portrayed angels as ennobled, ethereal male humans without wings.

Though angels played an important role in Christian piety from a very early stage, it was not until 325 that the Council of Nicea made belief in angels a part of dogma. This stimulated theological discussions and writings on angels, including the matter of angels' flight. Art followed the direction that the Church fathers pointed toward. The winged, hovering angel evolved dramatically during the fourth century, creating a formula that dominated art throughout the sixth century. This formula reappeared again in Carolingian art (eighth century) and the Romanesque art of Italy and southern France

Angel with swanlike wings announcing birth of Jesus

(mid-eleventh to mid-twelfth centuries). By the end of the fourth century, Christian artists had turned to the pagan religions for inspiration. They borrowed heavily from the Greek idea that divinity has shape and is humanlike, and from the Roman image of Victory. However, they refrained from frank nakedness and sexuality. Their angels were adult males but without pronounced sexual characteristicsalmost androgynous in appearanceand were fully clothed, with a standard tunic and mantle. Their wings often were not pronounced in size or detail. By the end of the fifth century the winged, hovering angel had become standard, even in Persian art that was absorbed into Islam (Persian angels tend to have smaller, thinner wings than Christian angels).

The formulaic angelwinged, male, clothed in flowing tunic and mantlesometimes appeared in the early centuries alongside images

of Victory and the EROTES in funerary art. Yet it was readily distinguished from those figures by its maturity, clothing, and lack of sexual features. Angels were often shown in pairs, holding wreaths with the medallion of Christ or the cross of Christ, or other ceremonial symbols. Generally, however, angels were reserved for depiction of the central themes in Christianity and not the mundane affairs of humans.

The purposes of these winged angels included demonstration of their role as

Divine messengers of God, sent to execute
the will of God
Guardians of, and attendants to, Christ
Guides of the soul to eternity, or heaven
Important participants in ceremonies
Heralds of the Last Judgment

By the fourteenth century, theological interest in angels had peaked and begun to decline. The Inquisition focused attention on fallen angelsthe demons who tempted people into sin and witchcraft. These beings were given ugly, batlike wings by artists. The Reformation of the sixteenth century further diminished the importance of the heavenly angel.

This decline was mirrored in changes in angel art. Renaissance artists began to portray angels as male youths and especially women, signifying that angels no longer held central stage in theology. Ironically, this shift produced some of the greatest and most beautiful angel art: depictions of glorious beings with enormous, elegant, wings and exquisite, flowing garments. Artists turned to birds such as the eagle and the swan for their models of wings. They gave them rainbow hues. The rainbow is a symbol of the bridge to heaven, and underscores the angel's role as intermediary between heaven and earth.

The Renaissance image of the angel remains imbedded in our collective mind as what an angel "should" look like, and dominates modern renditions of angels. Today, angels in art are just as likely to be feminine as masculine; children often are used as models as well (see PUTTI).

Winged Angels In Modern Encounters

Despite what we think angels "should" look like in art, most modern anecdotal reports of real-life encounters with angels do not involve beings with wings (see ANGELOPHANY). Visual apparitions usually are of balls of white or white-gold light, or of columns or pillars of light that vaguely resemble or suggest human form.

Sometimes such figures seem to be wearing flowing, glowing white drapery that suggests the shape of wings, but without clear definition.

The so-called mysterious stranger is an intervening figure that passes for a human being, like the three "men" who came and visited Abraham and the "man" who accompanied Tobias on his journey.

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witches See DEMONS.

wormwood According to the Book of REVELATION, Wormwood is the name of a fallen angel who will bring plagues upon the earth during the end times. The name Wormwood means "bitterness," and is derived from the Latin term *absinthium*.

Revelation tells of the end times of the world. It says that God sits on his throne, holding a huge book fastened by seven seals. When Christ breaks the seals, each releases a disaster upon the earth. The seventh and last seal brings seven disasters, each ushered in by the trumpet blast of an angel.

Wormwood is a star (angel) that falls from heaven at the trumpet blast of the third angel, and poisons many waters of the earth, causing multitudes to die. Revelation 8:1011 states:

The third angel blew his trumpet and a great star fell from heaven, blazing like a torch, and it fell on a third of the rivers and on the fountains of water. The name of the star is Wormwood. A third of the waters became wormwood, and many men died of the water, because it was made bitter.

Y

Yazata See ZOROASTRIANISM.

yidam See TANTRIC BUDDHISM.

Z

Zechariah See ANGEL OF THE LORD; JESUS.

zodiac angels In occult lore, twelve angels assigned to rule over the twelve houses of the zodiac.

In *The Book of Secret Things*, written in the late Middle Ages by occultist Johannes Trithemius, the signs and their respective governing angels are set forth as follows:

Aries the Ram: Malahidael or Machidiel

Taurus the Bull: Asmodel

Gemini the Twins: Ambriel

Cancer the Crab: Muriel

Leo the Lion: Verchiel

Virgo the Virgin: Hamaliel

Libra the Scales: Uriel or Zuriel

Scorpio the Scorpion: Barbiel

Sagittarius the Archer: Advachiel or Adnachiel

Capricorn the Goat: Hanael

Aquarius the Water-Carrier: Cambiel or Gabriel

Pisces the Fishes: Barchiel

The association of angels with the zodiac probably is borrowed from similar associations of governing deities with the signs made by the Chaldeans or Babylonians, who formalized the Zodiac *c.* 3000 B.C.E.

Francis Barrett, a noted English occultist of the nineteenth century, drew a connection between the angels of the zodiac and the twelve angels mentioned in the Book of REVELATION. In John of Patmos's vision of the holy city of New Jerusalem, descending from the heavens, there is a high wall with twelve gates, each of which is guarded by an unnamed angel.

In ceremonial magic, the names of zodiac angels are invoked in rituals pertaining to astrological influences. The angels are petitioned for help in effecting spells and enchantments.

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Zoroastrianism Zoroaster (the Greek version of the Persian Zarathustra), the prophet from whom the ancient Iranian religion took its name, was born perhaps as early as 650 B.C.E. The most ancient documents from which scholars have worked are fragmentary and difficult to translate. Controversy has raged as a result of the lack of evidence on

Gemini, the Twins, depicted as angels
(Hyginus, *Poeticon Astronomicon*, 1504)

even when and where Zarathustra lived. Rudolph STEINER maintained that the first prophet named Zarathustra lived earlier than recorded history, and that subsequent followers were named for him. Hence, documents attributed to Zarathustra have been dated hundreds of years apart. One of them comprised the *Gathas*, songs or odes of the sacred book of Zoroastrianism, the Avesta, containing the religion's central doctrines.

Zoroastrianism established a dualistic cosmology in which the conflict between the forces of good and evil is played out on a hierarchical scale of spiritual and material spheres. Such dualism was a dramatic departure from the polytheism of the *Yashts*, a document similar to the song-cycle of the earliest Indo-Aryans, the *Rig-Veda* (see HINDUISM), but the common origins of the two religions are obvious from the fact that the demigods of the *Yashts* share

names with the Hindu pantheon and later reappear as Zoroastrian angels.

As a direct result of Zoroastrian reform, the gods and demigods called *devas* in the *Veda* were demonized, and the other class of deity called *ahura* by Iranians and *asura* by the

Indians were eliminated, with the exception of Ahura Mazda (later called Ohrmazd), who was elevated to the status of the one true God from whom all other divinities proceeded. Over and against the God stood Angra Mainyu (Hindu Aryaman), later Ahriman, the Destructive Spirit. Life on earth was presented as a battle between Ahura Mazda and his attendant powers on one hand and Angra Mainyu and his demonic hordes on the other. For Zarasthustra it was a very real battle, since *deva* worshippers were still adherents of the traditional religion, and these he roundly identified with all that is evil.

Against Ohrmazd stands Ahriman. (Steiner used the name Ahriman to represent a specific negative force in his spiritual system applied to the millennium 2000 C.E.). In the *Bundahishn*, or Book of the Primal Creation, is recounted the following story. The two antagonists had always existed in time, but when Ohrmazd first chanted the *Ahunvar* (True Speech), the key prayer of Zoroastrianism (similar to "In the beginning was the Word," opening the Gospel of St. John), it revealed to Ahriman that all was really lost, and his annihilation was certain. Assaulted by this truth, Ahriman fell unconscious for three thousand years while Ohrmazd created the universe, the two worlds (spiritual and material), as a weapon with which to defeat Ahriman. An unorthodox document called the *Zurvan* indicates that early creation myths varied or were altered, for in the Zervanite version Ahriman creates first the Lying Word (the exact opposite of the *Ahunvar*) and then Akoman, the Evil Mind, which he could not do if he were unconscious.

By origin a spiritual being, the human soul, in the shape of what the Zoroastrians call *fravashi* or *fravahr*, preexists the human body. Both body and soul, however, are creatures of Ohrmazd, and the soul is not eternally preexistent as in many Eastern religions. Humankind belongs to God and to God will return. On earth each individual is free to choose good or evil, and if one chooses evil it is an unnatural act, because humans are begotten by Ohrmazd and his wife/daughter Spandarmat, the Earth. The orders of creation, interplaying spheres of beings and their adversaries, the drama of

Gayomart, the first Primal Man, who mates with Ahriman's "Demon Whore"all are highly reminiscent of GNOSTICISM and the myths surrounding SOPHIA. Zoroastrian myth is full of the archetypes Carl G. JUNG found active in the human psyche four thousand years later (see ABRAXAS); for example, the Terrible Mother (the Demon Whore) versus the Good Mother (Spandarmat). Humans, their thoughts, their acts, are in the forefront of the archetypal fray.

Since Zoroastrian and Hindu origins predate the historical record, it is reasonable to assume that their cosmologies and psychodynamic patterns reflect earliest human experience, thought and practice. Furthermore, the angelologies of the Western religionsJudaism, Christianity and Islam, both the Orthodox and Gnostic versionseach flowered in the Middle East, took the one preceding and accreted new elements, and resonated heavily with Zoroastrian angelology. Most particularly consistent is the opposition of God and Satan, played out in battles of the heavenly hosts against the demons. The Book of Job illustrates the early Jewish tradition in which SATAN was God's servant. Under Persian influence, after the seventh century B.C.E. captivity of the Jews in Babylon, Satan came to be regarded as the cosmic enemy of God, parallel to Ahriman.

Zoroastrianism accepts evil as a fact, not a problem, maintained Mardan-Farrukh in the ninth century C.E. A searching sage who returned to Zoroastrianism after exploring many other sects, he argued that once you admit the reality of evil, then God is responsible for it unless evil is an eternal principle coexistent with God and irreconcilably opposed to Him. Monotheistic systems cannot reconcile "evil" and/or the meaningless behavior of God. According to the Zoroastrian, the Moslem God is not good, neither does he pretend to be, while the Christian God advertises himself as good and plainly is not. The error of Manichaeismthat the body is composed of the substance of evil, a view which infected Christianity and Islamis to the Zoroastrian unnatural, perverted and blasphemous.

For Zoroastrians neither evil nor creation is mysterious, and there is no problem of evil because it is a separate principle and substance standing over against the good God and threatening to destroy him. The duration of

this conflict is limited; Ohrmazd will defeat Ahriman. God needs man's help in his battle with the "Lie," as the principle of evil is frequently called in the ancient documents. Evil is not identified with matter, as was the case with the Manichees. Rather, the material world is the handiwork of God, a weapon fashioned by the Deity with which to smite the Evil One. The world is the trap that God sets for the Devil, and in the end Ohrmazd will deal Ahriman the death blow. Both are accompanied by subsidiary created spirits.

Ohrmazd is helped by the six Amahraspands (or Amesha Spenta), Bounteous Immortals, which correspond to archangels. Each adopts one of the material creations, after Ohrmazd adopts Man. The names of the six are personifications of abstract concepts or virtues:

1. Vahuman: Good Thought, Good Mind
2. Artvahisht: Best Righteousness or Truth
3. Shahrevar: the Choice Kingdom, Material Sovereignty
4. Spandarmat: Bounteous Right-Mindedness, Wisdom in Piety, who is in fact identified with the earth
5. Hurdat: Health, Wholeness, Salvation
6. Amurdat: Life or Immortality

These six were created by Ohrmazd to aid him through their creative and organizing activity; by preference he acts through their ministering hands. They receive special worship in ritual and are said to descend to the oblation on paths of gold. Each has a specific character and sphere. Vahuman was Ohrmazd's first creation and his chief promoter. He welcomes the blessed souls, leads Zarathustra to Ohrmazd, is invoked for peace, and had special charge over useful animals. Artvahisht personifies divine law and order, and rules all fires. Shahrevar personifies Ohrmazd's might, majesty, regal power and triumph, and presides over metals, his signs and symbols. Spandarmat is daughter of Ohrmazd and heaven; she personifies religious harmony and piety and presides over the earth, which manifests her bounty. Hurdat and Amurdat are two feminine archangels

always mentioned together. The first personifies complete health and perfection, and the other immortality.

They are the promised reward of the blessed after death, in paradise. Their charges are water and plants, respectively. Each holy one has a month assigned in its honor, a special day as a holy day, and a flower as an appropriate emblem. The Amahraspands are everywhere in the Zoroastrian system, and probably originated with the prophet himself.

Beneath the six stand the Yazatas, "adorable beings" who serve like the Amahraspands, are legion, and are divided into heavenly (spiritual) and earthly (material) subcategories. Ohrmazd himself leads the spiritual and Zarathustra the material Yazatas. They have assignments similar to the celestial INTELLIGENCES and the daemons of water, air, fire, and earth. The first month of the year is dedicated to the *fravishi*, who encompass not only individual human souls and guardian angels, but also local genii (see GENIUS).

Ahriman is served by a host of demons, most of which are personified vices such as concupiscence, anger, sloth, and heresy, but there are six arch-demons who oppose the Amahraspands. Against Vahuman is set Akoman, the Evil Mind. Against Artvahisht is Andra (Hindu Indra), against Shahrevar is Saru (the tyrant), against Spandarmat is Naoghatya (arrogance), and against Hurdat and Amurdat are Taru and Zarika, evil hunger and evil thirst. The archfiends aim to destroy the work and influence of the good spirits. The *Bundahishn* states that they are assisted by "demons, too, who are furies in great multitude. They are demons of ruin, pain, and growing old, producers of vexation and vile revivers of grief, the progeny of gloom and vileness, who are many, very numerous, and very notorious."

Because Zoroastrians believe that their role in this world is to cooperate with nature and to lead a virtuous life, no religion has been so opposed to all forms of asceticism and monasticism. It is their bound duty to marry and rear children, for the simple reason that human life on earth is a sheer necessity if Ahriman is to be defeated. Similarly, Zoroastrianism makes a positive virtue of agriculture, making the earth fruitful, strong and abundant in order to resist the Enemy, who is the author of disease and death.

There is a rigid dogmatism with regard to preserving the purity of the body, the care of useful animals, agricultural practice, and strict ritual observance. Celibacy is both unnatural and wicked.

On the moral plane all the emphasis is on righteousness or truth and on doing good works, for deeds are the criterion by which alone one is judged after parting this life on the "Bridge of the Requiter," the bridge of Rashn the Righteous, who impartially weighs each soul's good and evil deeds. If there is a preponderance of good, the soul proceeds to Heaven, but if evil, it is dragged off to Hell. There is a place where one goes if the good and evil deeds are exactly equal, but the comparison with Purgatory is inexact because "the place of the mixed" is not a place of purgation but of mild correction, in which the only pains suffered are those of heat and cold. The Zoroastrian Hell is like the Christian Purgatory, in that the punishment is only temporary. The final purgation from sin takes place at the Last Judgment at the end of time. The stain left by sin is purged from all souls, and from this all without exception emerge spotless. No one is punished eternally for sins committed in time.

Sin is viewed as a sheer perversity; it is a failure to recognize who is your friend and who is your enemy. In Zoroastrianism God is one's friend and Ahriman is the enemy, from whom all evil and

suffering proceed. Thus, for a Zoroastrian to admit that God even permits evil is tantamount to attributing to him qualities which are indeed proper to Ahriman, equivalent to changing God into a demon. Monotheists have been deceived in this way, and this represents a genuine triumph for Ahriman, for besides being the Destroyer, he is also the Deceiver, the Liar, and his deception takes the form of persuading men that evil proceeds from God. But his triumph is short-lived, for in the end all human souls, reunited with their bodies, return to Ohrmazd, who is their creator and father.

The Islamic conquest of Iran in the seventh century sent all other sects into disarray; many Zoroastrians went east to India, where they are called Parsis. Today there are only about 150,000 followers, of whom most live in and around Bombay, India.

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Index

Boldface numbers indicate article titles. *Italic* numbers indicate illustrations.

A

Abdiel 132

Abel 73, 130, 195

Abrabanel, Isaac 107

Abraham 1-2, 8, 75, 106

- Angel of Death and 6, 128, 130
- Angel of the Lord and 78, 92
- Gabriel and 69, 70
- Hagar and 81
- Isaac and 2, 92, 127
- as Islamic prophet 93, 143
- Melchizadek and 126
- Michael and 21, 55, 128
- mysterious strangers and 2, 9, 55, 147-148, 168, 200
- Raphael and 1, 168

sacred trees and 2, 6, 193
Sodom and Gomorrah 177
Uriel and 195
Abraxas 2-3, 4, 32, 72, 149, 176, 184
Abu'l-Barakat 91
Adam and Eve
Angel of Death and 97
archangels and 130, 195
Augustine on 25
Azazel and 28, 89
Blake engraving of 31
book of 38
cherubim and 37
fall of 83, 114, 125, 131
Gnosticism on 73, 95
Iblis and 101
Islam on 93, 130, 144
Lilith and 111
Milton on 131
Raziel and 69, 169
Tzohar and 69

Adeodatus 23, 24
Adityas 84, 85
Adler, Mortimer J. 15
Adonai 72, 174
aeon
    archon equated with 19
    Sophia as 178, 179
Aeternitas 59
Aethyr 46, 47
Af 11
Agastya 84
agathodaimon 39
Agrippa, Cornelius 19, 46
Ahab 30, 56
Ahaziah 56
Ahriman 183-184, 185, 203, 204
Ahura Mazda 20, 82, 104, 203, 204
Akatriel 12
Albert the Great, St. 14, 105, 152
alphabet, angelic *119*, 120 *see also* Metatron
altered state 34, 35, 47, 80, 112

Amahraspand (Amesha Spenta) 104, 203, 204
Ambrose, St. 24, 37, 77, 78
Anael 38, 160
Anafiel 4, 167
angel 4-5
    iconography of 21
    intrinsic nature of 12, 164
    Thomistic description 15-18
    winged 199-200
    worship of 52, 104 *see also* angelophany; choirs; *specific angels*
Angel of Death 5-7
    Abaddon as 1
    Adam and 97
    Azrael as 22, 93
    Behemoth and 30
    Elijah and 56
    guardian angel and 78
    Israfil as 97
    Metatron as 127
    Michael as 128, 130
    Rahab as 167

recording angel and 169
Samael as 172 *see also* deathbed visions
Angel of the Lord (also Angel of Yahweh) 4-5, 7-8, 104
Abraham's sacrifice and 1-2, 78, 92
archangels as 38
Daniel and 40
Elijah and 56
Gideon and 55, 71
Hagar and 81
identity of 101
Jacob and 98, 99
Jesus and 8, 100, 101
Michael as 128
Muhammad and 94
refusal of food by 55
angel wreath (feather crown) 8-9
angelic hierarchy *see* choirs
angel-man 9
angelophany 9-11
deathbed visions 44-46
eating by angels 55

extraterrestrial encounters as 59

Islamic estoeric 5-96

Jesus and 76, 100-101

magic and 120

Maimonides on 106

at Mons, battle of 134-137

Mormonism and 137-139, 139-141

Muhammad and 143-144

mysterious stranger as 10, 147-148, 200

Revelation and 170-171

Thomistic 15-18

wings and 5, 10, 200

see also Angel of Death; Angel of the Lord; dreams; guardian angel; Marian apparitions; *specific angels*

angels of destruction 11-12, 177

angels of nations *see* nations, guardian angels of

angels of the elements *see* elemental

angels of the face *see* angels of the presence

angels of the presence 12, 100, 126, 128, 172

angels of the wind *see* nature spirit

Angra Mainyu 203

animals 10, 79

Annunciation 69, 70, 78, 100, 125

Anpiel 12, 57

Anselm, St. 77

Anthony of Egypt, St. 132

anthroposophy 181, 182

Anubis 82

Apocalypse *see* Daniel, Book of; Revelation, Book of

Apocrypha 13-14

on archangels 38

on Ariel 19

on Asmodeus 22

Book of Enoch as 56-57

on Raguel 167

on Sons of God 177 *see also* pseudepigrapha; Tobit, Book of

Apocryphon Johannis 72, 73

Apollyon *see* Abaddon

appartitions *see* angelophany; deathbed visions; Marian appartitions

apsaras 85, 176

Aquinas, St. Thomas 14-18, 26

on angelic hierarchy 17-18, 160
on demons 40, 176
on guardian angel 77, 78, 79, 152
on Immaculate Conception 125
Maimonides and 105
monasticism and 132
music and 146
on numbers of angels 152
Protestant views of 161, 162
Pseudo-Dionysius influence on 21, 89, 163
Arael *see* Ariel
archangels
Adam and 130, 195
in angelic hierarchy 18, 19, 37, 38
archons as 19
description of 38, 164
Enoch on 58, 167, 169, 172, 173
iconography of 21
Islamic 37, 38, 93, 96-97
Judaic 104
Milton on 132

Steiner on 185-186

Zoroastrian 203-204 *see also* Gabriel; Michael; Phanuel; Pravuil; Raphael; Uriel

archetypes 18-19

archangel 97

deva 40, 118

dream angel 54

extraterrestrial 60

imagery of 20-22

intelligences 89-92, 96, 109

jinn 101

Jung on 107, 108, 109, 113

Lindbergh and 112

near-death experience and 151

Zoroastrian myths 82, 203

archons 19, 73, 89

Ariel (also Arael, Ariael) 19, 114

Faust and 74

Halaliel and 35

as ruler of gnomes 55

as south wind ruler 150

Ariosto 114

Aristotle 14, 89-90, 91, 106

art, architecture and ritual, angles in 19-22

ba depictions 29

Blake's engravings 31

church dedications 52, 79, 128

Dante's paintings 42-43

halo depictions 81-82, 125

Michael depictions 128

putti depictions 165-166

Victory symbolism 197

wing motif 20-21, 58-59, 197, 199-200 *see also* literature and angels; music and angels

ascension, angels of 37

Asenath 130

Asmodeus 22-23, 101, 104, 192, 193

Assumption of Mary 125, 126

Astapheus 72

Astaroth 23, 156

Astarte 23, 82

astral powers *see* intelligences

astrology 160
asura 84, 202
Athena 151-152
Augustine 23-28, 90
on Angel of the Lord 8
on angelic hierarchy 37, 161
archetype concept and 18
on daemons 40
on demonic sex 176
on Jacob 99
monasticism and 24, 132, 133, 134, 176
music and 146
on Satan's fall 47
on veneration of angels 52
authorities *see* powers; virtues
Averroes 91
Avesta 104, 202
Avicenna 91, 95, 96, 97, 107, 115
Azael 28, 120, 130, 150, 177, 195
Azazel 28, 150, 173, 178 *see also* Iblis
Azrael

as Angel of Death 5, 6, 22, 93

as angel of destruction 11

as archangel 38

Islamic concepts of 22, 97, 130, 169

B

ba 29

Baal (also Bael) 29, 30, 35, 56

Baal-zebub *see* Beelzebub

Balaam 8, 29, 106, 173, 120

Baller, Albert H. 137

Barachiel 38

Barrett, William 44

Barth, Karl 162

Barthes, Roland 100

Baruch 167, 169

Basil the Great, St. 77

Basilides 73, 108

Beelzebub 29-30, 126-127, 156, 173, 174

Begbie, Harold 137

Behemoth 30, 111, 130, 167

Belial (also Beliar) 30-31, 173

Belteshazzar 40

Ben Judah, Joseph 100

Benedict, St. 52

Benedict XIV (pope) 52

Benedict XV (pope) 103

Bene'Elohim 105, 106

Benet, Stephen Vincent 64

Bernard of Clairvaux, St. 52, 132, 133, 134

Besant, Annie 85-86, 182

Bethelda 86, 87-88

Bhagavad-Gita 113

Bible *see* Apocrypha; Christian angelology; Judaic angelology

Black Elk 115

Blake, William 31-32, 75, 115, 180, 187

Blavatsky, Helena Petrovna 49, 57, 182

Bodhisattva *see* Tantric Buddhism

Bodin, Jean 198

Boehme, Jakob 32-33, 180

Bonaventure, St. 98, 132, 133-134, 162

Book of *see key word*

Brahma 85

brahman 49

Bruce, James 57

Buddhism 49, 85 *see also* Tantric Buddhism

Builder Angels 87

burning bush 141-142

Byron, Lord 115

C

Caddy, Eileen and Peter 64-65, 117, 118

Cain 38, 73, 130, 178, 195

Calvin, John 8, 99, 161-162, 163

Camael 38

Campanella, Tommaso 146, 147

Campbell, Phyllis 136

Canches, Maitre 66

Candomblé 50, 156

Cassiel 44, 160

Catherine of Siena, St. 132, 133

Catholicism

angelophany and 9

Aquinas synthesis 14-18, 160

archangels 38, 70
Augustinian influence 23, 24-28
demonology 47-49, 111
devotional cults 51-52
feast days 52
Gabriel's prominence in 69, 70, 149
guardian angel's importance to 77-79, 104, 159-160
liturgical music 145-146
Marian apparitions and 122-125
Marian devotion 125-126
Michael's prominence in 128-129, 149
monasticism and 132-134, 146, 176
names of angels and 9, 149
on numbers of angels 152
Origen and 153-155
Protestant critques of 161-162
on Raphael 149, 168
Satan and 174
syncretic 156
Tobit and 168 *see also* saints; *specific popes and saints*
Cayce, Charles Thomas 35

Cayce, Edgar 34-35
celestial music *see* music and angels
celibacy 70, 75, 133, 176-177, 204
Cellini, Benvenuto 35-36
Celsus 51, 154
ceremonial magic *see* magic, angels in
Cerviel 38
Chango (also Xango) 156
channeling messages 50
charana 85
Charles VII *see* Joan of Arc
Cherub 55
cherubim
    description of 37, 164
    elect soul and 134
    Ezekiel and 60, 62, 145
    hierarchy and order 17, 37, 91
    iconography 21
    Islamic 93, 95
    numbers of 152
    Raphael and 168

winged 199
cherubs *see* putti
childbirth 111
choirs 5, 36-38
Aquinas on 17-18
archons in 19
Boehme on 32
Dante on 42
Enoch on 58
Gabriel's place in 69
Hodson on 86-87
human elect and 133-134
iconography of 21
intelligences and 91
Islamic 93, 94
Judaic 104, 105-6
Michael's place in 128
Milton on 132
music and 145-146
numbers of angels in 152
orders within 16-17

Origen on 154-155

Protestant beliefs on 161-162

Pseudo-Dionysius on 17, 21, 37, 163-164

Raphael's place in 168

Swedenborg on 186

triadic 17-18

veneration of angels and 52

Christ *see* Jesus

Christian angelology *see* Aquinas, St. Thomas; Augustine; Catholicism; monasticism, Christian; Origen; Paul, St.; Protestant angelology; Pseudo-Dionysius; Revelation, Book of

City of God, The see Augustine

clairvoyance *see* psychic powers

Cleaver, Robert 136

Clement of Alexandria 8, 56, 79, 146, 152

Coleridge, Samuel Taylor 115

collective unconscious *see* archetypes

colors, angels and 87, 88

Confessions see Augustine

Constantine I (emperor) 125, 129, 194

Cooke, Grace 55

Copts 19, 132-133, 179

Cowdery, Oliver 137, 138, 139, 141

Crashaw, Richard 114

Crombie, R. Ogilvie 65

Crowley, Aleister 47

Cummins, Geraldine 55

Cupid *see* Eros

Cyril of Alexandria, St. 77

D

daemon (also daimon), 39-40, 77, 154, 176 *see also* demon; jinn

dakinis 85, 176, 190

damnation *see* hell

Daniel, Book of 40-42, 62, 75

    angelophany in 41, 69, 104, 106, 152 *see also* Gabriel; Michael

Dante Alighieri 42-43, 47, 83, 113

David 12, 93, 173

days of the week, angels of 43-44

Dead Sea Scrolls 41, 94, 126, 145, 196

Death

daemons and 39

    envy and 19

    erotes and 58-59

in films about angels 62

guardian angel and 78

see also Angel of Death; deathbed visions; heaven; hell; near-death experience

deathbed visions 44-46, 76

Dee, John 44, 46-47

Demiurge 72, 73, 95

demon 47-49

Asmodeus 22

Astaroth 23

Augustine on 25, 26

Azael 28, 130

Azazel 28, 89

Baal 29

Beelzebub 29-30

Behemoth 30

Belial 30-31

black magic and 120

Cayce interpretation of 35

Enoch on 57

extraterrestrials vs. 59-60

fallen angels as 5, 12, 47
guardian angel's protectction from 78
hell as home to 5, 82-83
hierarchy 16
human sin and 17
Iblis 89
jinn 101
Jung on 108
Leviathan 111
Lilith 111-112
literary accounts of 47
Lucifer 16, 115-116
lust and 22, 30, 47, 49, 111, 176, 177
Mastema 126
numbers of 16
Origen on 153
pagan *see* daemon
Paul on 158
Protestant view of 161, 162
role of 5
Samael 172

Semyaza 130, 176

Sons of God as 176, 177, 178

Weyer catalogue of 198

wormwood 200

Zoroastrian 204 *see also* Satan; witches

destroying angel *see* angels of destruction

deva 49-51, *86*, 95

in Hinduism 83, 84, 85

Maclean contacts with 117, 118-119

orishas as similar 156

in Tantric Buddhism 189, 190 *see also* Findhorn; Good Hope Farm

Devil *see* Satan

devotional cults 51-53

to archangels 38, 128

Marian 123, 125-126, 176 *see also* guardian angel

Dionysius the Areopagite 14, 17, 21

directions, angels of *see* nature spirits

Divina Commedia, La. See Dante Alighieri

djinn *see* jinn

Dominica, St. 168

dominions (also dominations)
description of 37, 164
hierarchy and order 17, 37
iconography 21
Raphael and 168
Donne, John 114
dragon, Satan as 21, 22, 171
dreams 53-54
angelophany and 9, 78, 98, 100
Gabriel's Tzohar and 69
intelligences and 91, 106
Jacob's ladder and 53, 69, 78, 98, 106
Jung on 107, 108-109
of Muhammad 143, 144
Steiner on 183
Dryden, John 114
Durga 84, 85
E
Earth elementals 55
Eastern Orthodoxy 13, 125, 180
eating 55, 75, 133

Abraham and 2, 6, 9, 55
Elijah and 56
in Islamic angelology 93
Lot and 177
by mysterious strangers 147
in *Paradise Lost* 131
Eblis *see* Iblis
Ecklund, Anna 30
Eleggua 156
Eleleth 19
elemental 55, 76 *see also* deva; nature spirit
Elijah 55-56, 57, 30, 111
Elisha 56, 127
Ellinger, Karl 100
Elohim 72, 105, 106, 149, 163, 174, 183
elves 55
Emerson, Ralph Waldo 187
Empedocles 90
encounter phenomenon hypothesis 60
enlightened person *see* deva
Enlightenment 74

Enoch 56-58, 104, 163
Anafiel and 4
angelophany and 9, 152
Anpiel and 12
on archangels 38, 104, 169, 172
on Azazel 28
on Behemoth and Leviathan 30
Elijah as 56
on Melchizadek 126
as Metatron 56, 58, 128, 160, 163
on Pravuil 58, 160, 169
on Raguei 167
on Remiel 169
on Samael 172
on seraphim 37, 181
on Sons of God 173, 178
and Tzohar (glowing stone) 69, 168
on Uriel 195
Enochian calls 46, 47
Ephesians 37, 145, 158, 174
epic poetry 113-114, 131-132

Epistles *see* Paul, St.

Er'elim 105, 106

Ereshkigal 82

Erinyes 20

Eros 20, 58, 73, 166, 176, 177

erotes 58-59, 166, 199

Esau 53, 70, 98, 99, 130

Eshus 50

Essenes 132, 149, 173, 174

Ethiopian Enoch *see* Enoch

ETs *see* extraterrestrials

Eulalia, St. 46

Eumenides 20

Eurydice 82

Evangelista 66

Eve *see* Adam and Eve

evil

- Augustine on 25
- daemons 39
- Gnostic view of 72-73, 172
- Goethe on 74
- Mastema as father of 126
- Origen on free choice of 153, 154
- Revelation symbols of 171
- Stan embodying 172, 174

shared religious concepts of 104
Zoroastrian view of 203, 204 *see also* demon; hell; sin
Evodius 26
extraterrestrials (ETs) 59-60, 151
Exus 50, 156
Ezekiel 60-62
angelophany and 9, 104
Blake and 31
cherubim and 37
Jacob and 98
litany of the angels and 145
names of power and 149, 155
F
fairies 55, 86
fallen angels *see* demon
Faust (Goethe) 64, 74-75
Mephistopheles and 126-127
operatic forms 147
Sophia and 180
as Steiner influence 186
Faust legend 64, 74

feast days 52, 78, 126, 129, 168, 191
feather crown *see* angel wreath
female demons 47, 49, 111, 176
feminist spirituality 178, 180
Fichte, Johann Gottlieb 182
Ficino, Marsilio 146, 147
Field, M. J. 7
film, drama and television, angels in 63-64
Findhorn 50-51, 64, 64-65, 117, 118-119
Flamel, Nicolas 65-66
Fletcher, Giles and Phineaas 114
Flood, The 127, 176, 178, 195
flying saucer 59
food *see* eating
forms of angels 165
Frances of Rome, St. 9, 66-67, 78
Francis de Sales, St. 78, 128
Francis of Assisi, St. 9, 67-68, 132, 133
fravishis 77, 204
free will
    Angel of Death and 7

angelic and human 16-17
Mormonism on 139
Origen on 153, 154
Swedenborg on 186
Freeman, Eileen Elias 148
Freemasons 57, 147
Freud, Sigmund 107, 109
Furies 20
future, angelic knowledge of 16
G
Gabriel 5, 6, 69-71, 195
Abraham and 1, 69, 70
alphabet 120
as Angel of Death 5, 127
as archangel *18*, 38, 132
archetype and 109
Blake and 31
Catholicism and 69, 70, 149
as chief of the cherubim 37
Christian iconography of 21
Daniel and 40, 41, 69

as destroying angel 11, 130
Enoch on 57, 58
Islam and 22, 38, 53, 70, 91, 93, 94, 96, 97, 100, 130, 143-144
Jacob and 100, 130
as Monday's chief angel 43
Moon and 160
name use of 9
as north wind ruler 150
and seasons 176, 184-185
veneration of 52
see also Annunciation
galgallin *see* thrones
Galgani, St. Gemma 9-10
Ganas 85
garden enterprises *see* Findhorn; Green Hope Farm; Perelandra
Garden of Eden *see* Adam and Eve
Garuda 20
Gaufridi, Father Louis 30
Geburah 47
Gehenna *see* hell
gematria 127, 149

genii *see* genius; jinn
genius 71, 77, 104, 199, 204*see also* daemon
George, St. 134, 135, 136
ghandarva 85
Gideon 55, 71
Gilgamesh epic 82
ginn *see* jinn
Glines, Myrtle 65
gnomes 55
Gnosticism 71-74
    Abraxas and 2, 3
    aeon and 3-4, 72, 73
    angelology 72-74, 176
    archons and 19
    Ariel and 19
    Boehme and 32
    influence of 89, 90, 91, 93, 94, 95, 153
    Jung and 107, 108, 109
    monasticism 132
    names of power and 149
    Origen and 72, 153, 154

Samael and 172
Sophia and 107, 178-179, 180
visionary literature 115
Goethe, Johann Wolfgang von 64, 74-75, 115, 144, 147
on Mephistopheles 126-127
Sophia and 180
Steiner and 182, 186
Govan, Sheena 64, 117, 118
Graham, Rev. Billy 60, 75-76
Grandier, Urbain 30
Green Hope Farm 51, 65, 76-77
Gregory the Great, St. (pope) 37, 38, 52
grigori 178
guardian angel 5, 77-79, *159*
angelophany and 9-10, 52, 66-67, 78
Aquinas on 17, 77, 78, 152
archangels and 38
Cellini on 35, 36
feast days 52, 78
first appearance of 17, 77
guardian spirit vs. 79

Hodson on 87
Islamic conception of 93
Jesus on 77, 100-101
Judaic 104, 128
naming of 11
of nations 41, 79, 128, 143, 154-155, 158
Origen on 155
orishas as 156
popes and 104, 159, 159-160
Protestantism and 161
qualities of 17
six ways of helping by 78
spirit guides and 180
veneration of 52
guardian spirits 79-80
Azael and 28
genius as 71
spirit guide and 180
universality of 77
H
Hagar 1, 2, 81

Halaliel 35
halo 81-82, 120, 125
Hananiah (Shadrach) 40
Haniel 38
Haraldsson, Erlendur 44, 45
Harbonah 11
Haris *see* Iblis
Harris, Martin 137, 138, 141
Hashmallim 105, 106
Hasid 6
Haven, John 139
Hayyot ha-Qudesh 106
healing
    angels of 86, 128-129, 168, 172, 192
    dreams and 53, 54
    Marian apparitions and 122
    Tobit on 192-194
heaven
    aeon and 3-4
    Anafiel as chief angel of 4
    angel companions for humans in 17

Angel of Death and 5
angels thrust from *see* demon
Dante on 42
in deathbed visions 45
Enoch on 57-58
Ezekiel on 60, 62
in Hebrew lore 129-130
Mary in 125, 126
Mormon 138
Moses and 142, 143, 172
Muhammad and 144
Peter as gatekeeper 82
Swedenborgian 186, 187
Hebrew Scriptures *see* Apocrypha; Judaic angelology
Hegel, Georg 74, 75
Hel (death goddess) 82
Helen (Gnosticism) 73
Helen of Troy 74, 112, 127, 180
hell 82-83
Abaddon and 1
Angel of Death and 5

angels of destruction in 11
Dante on 42, 83, 113
fallen angels and 5, 12, 16, 17, 83, 115
Mephistopheles and 126-127
Swedenborgian 116, 186, 187
Zoroastrian 204
Heraclitus 18, 90
Herbert, George 114
Hermah 11
Hermes 20, 57, 146
Hermeticism 89, 93, 115, 120, 138, 139, 146
Herod 12, 70, 77, 100
Herzenwirth, Friedrich 137
Hesse, Herman 3
Heywood, Thomas 19, 152
Hezekiah 12
Hickman, Bartholomew 47
hierarchies of angels *see* choirs
Hilary of Poitiers 8
Hill, Patrick 124
Hillel of Verona 99

Hillman, James 113
Hinduism 83-85
apsaras 85, 176
deva 49, 83
epics 113
wing motif 20
Hineni 145
Hodson, Geoffrey 49, 85-88, 156
Hoeller, Stephan 3
Holy Spirit 70, 73, 100, 109, 125
Horaeus 72
Horus 20
hosts *see* choirs
hours, angels of *see* planetary angels
household spirits 55
Howard, Jayne M. 10
Hynek, J. Allen 59
I
Ialdabaoth 19, 72, 73, 172
Iblis 89, 95, 101
as Angel of Death 5, 6

Azazel as 28
as husband of Lilith 112
Ibn 'Arabi 96, 115
Ibn Sina *see* Avicenna
iconography *see* art, architecture and ritual, angels in
Ignatius Martyr, St. 37
Ignatius of Loyola, St. 79
Inanna 82
incubi 47, 48-49, 176
intelligences 89-92
Gabriel as 70, 97, 100
human contact with 76
Islamic 89, 90-91, 93, 94-96, 97, 100, 109
Jacob's ladder and 98
Judaic 104, 105, 106
Michael and 183
music of the spheres and 146
Plato on 20-21, 114 *see also* archons
Irenaeus 18, 170
Isaac 6, 69, 92, 147
Abraham and 1, 2, 78, 127

Ishmael and 81
Jacob and 98
Isaiah 92
angelophany and 9, 145
Ariel and 19
Leviathan and 111
on Lucifer 115
on messiah 82, 92
on star of Bethlehem 181
Ishim 105, 106
Ishmael 1, 2, 81, 143
Isis 2, 82, 179, 180
Islamic angelology 4, 92-97
Angel of Death and 6, 93, 97
Azazel and 28, 89
on choirs 37, 38
dreams and 53
general beliefs 93-94
Iblis and 89
iconography 20, 21-22
Israfil and 21, 93, 97

jinn and 93, 101

Lilith and 111-112

on numbers of angels 152

prophecy and 93, 94-95, 96, 143-144

Raphael and 97

recording angels 93, 95-96, 169

visionary literature 115

on worship of angels 104 *see also* Gabriel; Intelligences; Michael; Muhammad

Ismaili sect 95

Israel *see* Jacob

Israfil 21, 38, 93, 97, 130

Ithuriel 132

Izra'il 93, 97

J

Jabra'il *see* Gabriel

Jacob 6, 75, 98-100

Angel of the Lord and 8

dream of 53, 69, 78, 98, 106

Gabriel and 70

guardian angel and 77

Michael and 21, 70, 130

Raphael and 168

Tzohar and 69

wrestling with angel 99-100, 106, 195

Jacob's ladder 53, 69, 78, 98, 106

Jahoel (also Jehoel, Shemuel, Kemuel, Yaoel, Metatron) 11, 12, 37, 100, 142 *see also* Metatron

jann *see* jinn

Jehoel *see* Jahoel

Jehovah *see* Angel of the Lord; Tetragrammaton; Yahweh

Jeremiel *see* Ramiel; Remiel

Jerome, St. 13, 17, 37, 56, 77, 115

Jesus 100-101

angel messengers and 76

Angel of the Lord and 8, 100, 101

Augustine on 25, 26, 27

Beelzebub and 29-30

Blake on 32

celibacy and 133, 177

on children's guardian angels 77, 100-101

choirs and 37
on damnation 83
Elijah and 56
Francis of Assisi and 67, 68
Gabriel and 70
in Gnostic belief 73
halo of 81
harrowing of hell by 82, 83
as Islamic prophet 93, 143, 144
Jacob and 98, 99
Michael and 21
mother of *see* Mary
and near-death experience 76
Origen on 154, 155
Paul and 157
and punishing angels 12
Satan and 100, 173-174
Second Coming of 17, 35
as Son of God 178
Sophia identified with 179-180
star of Bethlehem and 181

Steiner on 182-183, 185
Jewish lore *see* Judaic angelology
Jezebel 30, 56
Jibra'il/Jabril *see* Gabriel
jinas 189
jinn (also djinn, ginn) 58, 89, 101
angels vs. 93
parents of 112
Joan of Arc 101-104
John Chrysostrom, St. 77
John of Patmos 35, 152, 202
John of the Cross, St. 79, 163, 191
John the Baptist 8, 69, 76, 100, 132, 138, 139
John XXII (pope) 15, 40, 146
John XXII (pope) 78, 104, 104, 159
Joseph (husband of Mary) 53, 100
Joseph (son of Jacob) 69, 130, 144
Judaic angelology 104-107
alchemy and 66
on angel worship 104
angelic types/descriptions 37, 199

biblical references 4-8, 12, 92
demonology 29, 47, 101, 111, 172
dreams and 53
on eating 55
liturgical music 145
on Lucifer 115
on magic 120
mansions of the moon and 120-122
Metatron's importance in 127-128
names of power and 149, 174-176
nature spirits and 150
on numbers of angels 152
on Princes of the Countenance 160
pseudepigrapha and 163
Revelation and 170
sacred trees and 1-2, 6, 193
on Satan 104, 145, 173, 203
Sons of God in 178
Tobit and 191-193
see also Apocrypha; Intelligences; Wisdom literature
Judgment Day *see* Last Judgment

Jung, Carl Gustav 107-109
on Abraxas 2, 3, 184
on Boehme 32
on extraterrestrials 60
on Faust legend 74
on Gnosticism 72, 73, 107, 108, 109 *see also* archetypes
Justin Martyr, St. 8, 51
K
kabbalism *see* Judaic angelology
kari-bu 77, 199
Kelly, Edward (Talbot) 46, 47
Kemuel *see* Jahoel
Kepler, Johannes 147
Kerubim *see* Cherubim
Keys of Enochian 46, 47
Khidr 109
Kiramu'l katibin 93, 169
Kircher, Athanasius 147
Koran *see* Islamic angelology
Kramer, Heinrich 47-48, 49
kuriotetes *see* dominations

L

Laboure, Catherine 123

Lacan, Jacques 176-177

Landscape Angel 65, 118

Last Judgment

Graham on 75, 76

Islamic parallels 94

Israfil and 97

Revelation on 170, 171

Latter-day Saints *see* Mormonism

Lazarus 78

Lee, Mother Ann 75

Lehi 140

Leo X (pope) 52

Leo XIII (pope) 52, 128

Lethas, Pernelle 65, 66

Levi, Joshua ben 6

Leviathan 5, 30, 100, 111, 130, 167

Lilith 22, 39, 47, 111-112, 172

Lindbergh, Charles 10, 112-113

litanies of the angels 52, 145

literature and angels 113-115
Ariel in 19
on fallen angels 47
on hell 83
Sophia and 180
see also specific authors
loa *see* orishas
Logos 49, 72, 73, 104, 180
lords *see* dominions
Lorian Association 118
Lot 177
Lot's wife 2, 177
Luca, Betty Andreasson 59
Lucifer 115-116, 156
fall of 16, 22, 25, 42, 47, 83, 173
in literature 32, 83, 131, 132
Steiner concept of 183-184, 185 *see also* Satan
lust *see* sex and angels
Luther, Martin 99, 160, 161, 163, 176
M
Machen, Arthur 134, 136, 137

Maclean, Dorothy 50, 64-65, 117-119
magic, angels in 119-120
    Asmodeus and 22
    Azael and 28
    Baal and 29
    Belial and 30-31
    Enochian Calls and 46
    guardian spirit and 79, 80
    Hodson on 85, 86-88
    mansions of the moon and 120-122
    names of angels and 149
    planetary angels and 160
    Sariel and 172
    Schemhamphoras and 174-176
    seasons and 176
    Theliel and 58 *see also* demon; witches
Mahabharata epic 84, 113
Mahazuel 150
Maimonides
    on Daniel 41
    on intelligences 89, 91

on Jacob 98, 99
on Judaic angelology 2, 7-8, 105-107
Malachi 56
Mal'akhim 105, 106
Malinowski, Bronislaw 120
Mamre, Oak of 1-2, 6, 193-194
mandala symbolism 107, 189-190
Manicheism 24, 203
Mann, Thomas 74
manna 55
Mansemat *see* Mastema
mansions of the moon 120-122
Marian apparitions 52, 122-125, 126, 151
Marlowe, Christopher 64
martyrs *see* saints
Mary 125-126
Blake on 31
Gabriel and 69, 70, 78, 100, 125
halo of 81
Isaiah on 82
Joseph's dreams and 53

Michael and 21, 124, 125, 126, 128, 129
titles of 78, 125
virginity of 70, 125, 176, 177
visions of *see* Marian apparitions
Mary Magdalene 101
Mass liturgy 145, 146
Mastema (also Mansemat) 126, 173
Mather, Increase 163
Meister Eckhardt 133-134
Melchizadek (also Melchisedek; Melchisedec) 126
"men in black" 59-60
Mephistopheles 74, 75, 126-127
Mercury 21, 113, 160
Merkabah tradition 62, 106, 149
Merton, Thomas 23
messenger
angels as 4, 76, 157
prophets as 92, 94
Ramiel on 167-168
Messiah 56, 82, 92, 143
Metatron 127-128

alphabet of 120
Anafiel and 4
as Angel of Death 5, 6, 127
as angel of the presence 12
Enoch's transformation into 56, 58, 128, 163
Jahoel as form of 100, 127
as Prince of the Countenance 160
as ruler of the seraphim 37
Sandalphon as twin 172
Uriel and 195
Methuselah 56, 69
Michael 5, 128-131, 172, 195
Abraham and 1, 6, 21, 55, 70
alphabet and 120
as Angel of Death 5, 6, 78
as angel of the presence 12
as archangel 38, 132
Boehme on 32
Catholicism and 149
Cayce and 35
cherubim and 37, 152

Christian iconography of 21
churches dedicated to 52
Daniel and 21, 38, 40, 41, 79, 128
Dee and 46
as east wind ruler 150
eating by 55
Enoch on 57, 58
as healer 128-129
Islamic iconography of 21-22
Islamic view of 31-32, 37, 38, 93, 97, 130, 144, 152
Joan of Arc and 101, 102, 103
Mary and 21, 124, 125, 126, 128, 129
Messiah and 56
Mormonism on 138
multiple offices of 128
name use of 9
Revelation and 41, 171
Satan and 21, 128, *129*
and seasons 130-131, 176, 184-185
seraphim and 37
Steiner on 130-131, 183, 184

Sun and 160
as Sunday's chief angel 43
veneration of 52, 128-129
as weigher of souls 82
wings of 130
Midrashic literature *see* Judaic angelology
Mika'il/Mikal *see* Michael
Millennium 35, 183, 184, 203
Milton, John 42, 74, 113, 131-132
on angel's eating and sexuality 75, 131
on fallen angels 47
on hell 83
on Lucifer 115-116, 131, 132
lyric poetry 114, 131
Puritanism and 162
miracles
angels' roles in 16, 17, 26
healing and 128
Maimonides on 106-107
Marian apparitions and 122, 124
stigmata and 68

virtues' roles in 37
Mithras 2, 149
Mohammed *see* Muhammad
monasticism, Christian 24, 132-134, 146, 176-177
Monica 23, 24
Mons, angels of 134-137
Mont Saint-Michel 20, 129
Moody, Raymond 150
moon 120-122, 160
Mormonism 137-139
Moroni 137, 139-141
Moses 56, 75, 141-143
angelophany and 6, 9, 12, 97
as Islamic prophet 93, 143, 144
Mastema as adversary 126
Michael and 21, 128
Sandalphon and 172
Tzohar recovery by 69
Mount Moriah, angel of *see* Isaac
Mountain Gods (Sierra Nevada) 87
movies *see* film, drama and television, angels in

Mozart, Wolfgang Amadeus 145, 147, 180

Muhammad 143-144

Angel of Death and 97

angels of worship and 20

Gabriel's revelation to 22, 53, 70, 93, 94, 96, 115, 143-144

Israfil and 97

as the Prophet 93, 94

see also Islamic angelology

music and angels 144-147

deathbed visions and 45

Enoch on 57, 58

Graham on 75

Hodson on 87

lyric poetry and 114

Marian apparations and 122, 123

Pseudo-Dionysius on 164

putti and 165

seraphim and 100

Muslims *see* Islamic angelology; Muhammad

Myers, Frederic W. H. 55, 103
mysterious stranger 2, 10, 147-148, 168, 200
myths *see* archetypes
N
Nag Hammadi 72, 179
names of angels 5, 52, 149
    angelophany and 9, 62
    Judaic 104, 105-106
    magic and 120
names of power 149, 174-176
Nathaniel 55
nations, guardian angels of 41, 79, 128, 143, 154-155, 158
nature 32-33, 58, 79, 87
nature spirit 150
    daemons as 39
    elemental as 55
    Findhorn garden and 65, 118-119
    Green Hope Farm and 76-77
    Hindu 85
    Hodson on 86, 87
    Perelandra and 158-159 *see also* deva

near-death experience (NDE) 150-151
angelophany and 10
Graham on 76
guardian angel and 78
Isaac and 92
Jung on 107-108
Moses theory 141-142 *see also* deathbed visions
Neoplatonism 40, 55, 89, 90, 91, 95, 104
Nephilim 177, 178
Neumann, Theresa 78-79
New Age movement 50, 65, 188
Newton, Sir Isaac 147
Nibelungenlied epic 113, 147
Nike 20, 151-152, 197, 199
Noah 69, 126, 168, 195
nocturnal emissions 111, 176
Norea 19, 93
numbers of angels 75, 152, 164-165
Weyer's demon count 198
numerology 3, 127, 149
nuns

demonic sexual possession of 22, 30, 48
monasticism and 132, 190-191
O
Oak of Mamre *see* Mamre, Oak of
occult *see* magic, angels in
Ofannim 105, 106
Ohrmazd *see* Ahura Mazda
ophanim *see* thrones
Origen 153-155
on Book of Enoch 56
Gnosticism and 72, 153, 154
on guardian angels 77, 155
on liturgical and celestial music 145, 146
on numbers of angels 152
on worship of angels 51-52, 104
original sin 25, 83, 125, 139
orishas 156
Orpheus 82
Oshun (also Oxum) 156
Osiris 82, 179
Osis, Karlis 44, 45

Ould, Fielding 135

out-of-body sensation *see* near-death experience

P

Pachomius, St. 132-133

Padre Pio 78

Paradise *see* heaven

Paradise Lost see Milton, John

Parsis 204

Passover 12, 141

Paul, St. 157-158

on Belial 30

on choirs 37, 145

intelligences and 89, 90

"man of Macedonia" vision 79

on powers 38, 89, 158

on veneration of angels 51, 162, 163

on worship of angels 104

Paul of the Cross, St. 78

Paul VI (pope) 52, 191

Perelandra 51, 65, 158-159

Peter, St. 82, 77

Phanuel 12, 38, 159, 167, 169
Philangeli 52
Philo of Alexandria 18, 104, 176
Pius XI 78, 104, 159
Pius XII 52, 78, 159-160
planes of existence 154
planetary angels 160
Plato
    on archetypes 18
    on daemons 39-40, 176
    on dreaming 53-54
    on intelligences 89, 90, 114
    on music of the sphere 146, 147
    Origen and 154
    on wings 20-21 *see also* Neoplatonism
Plotinus 90, 91, 146
poetry *see* literature and angels
potentates *see* powers
power, names of 149, 174-176
powers
    description of 38, 164

Frances of Rome and 67
hierarchy and order 18, 37
iconography of 21, *165*
Origen on 155
Paul on 158
Raphael and 168 *see also* choirs
Pravuil 58, 160, 169
prayer
as communication with angels 11, 17, 53, 78, 87
Judaic liturgical 145
to Mary 125, 126
to Michael 128
Muhammad and 144
Teresa of Avila and 190-191
pride, angelic 16, 42, 47, 176
primordial images *see* archetypes
princes *see* guardian angel; Origen
Princes of the Countenance 160 *see also* Metatron
principalities
as angels of nations 41
description of 38, 164

hierarchy and order 18, 37
iconography of 21
prophecy *see* angelophany; dreams; *specific prophets*
Protestant angelology 160-163
Angel of the Lord and 8
Apocrypha and 14
Graham and 75-76
on Jacob's wrestling with angel 99-100
on Lucifer 115-116
Milton and 131-132
Mormonism vs. 139
Swedenborg and 186-188
Weyer and 198
pseudepigrapha 5, 9, 127, 149, 163, 167
on archangels 38, 130
Book of Enoch 56-57, 163
Uriel in 195-196
Pseudo-Dionysius 4, 21, 163-165
on angelic hierarchy 17, 21, 37, 52, 133, 163-164
on archetypes 18
on intelligences 90

on powers 89
Protestant critiques of 161
psychic powers 34, 46, 85, 107, 117, 118, 122
purgatory 78, 128
Puritanism 162
putti 165-166
Eros confused with 58, 166
iconography of 21, *38, 41, 165*, 200
Pythagoras 89, 147
Q
Qumrum documents *see* Dead Sea Scrolls
R
Rachel 98
Raguel 38, 167
Rahab 30, 111, 167
Rahu 84
rainbow *see* wings
Ramayana epic 84, 113
Ramiel 159, 167-168, 169
ranking of angels *see* choirs
Raphael 168-169, 195

Abraham and 1
alphabet and 120
as archangel 38, 130, 132
Azrael as form of 97
Baal and 29, 35
Catholicism and 149, 168
cherubim and 37
Christian iconography of 21
demons and 111
eating by 55
Enoch on 57
Green Hope Farm and 76
healing and 86, 128, 168, 192
Mercury and 160
Milton on 131-132
name use of 9
role of 78
seasons and 168-169, 176, 185-186
veneration of 52
as Wednesday's chief angel 43
as west wind ruler 150 *see also* Tobit, Book of

Ravana 84, 113
Raziel 69, 120, 167, 168, 169
Rebekah 70, 98, 130
recording angels 93, 95-96, 169
Reformation *see* Protestantism
reincarnation 31, 35, 49, 108, 184
Remiel 167, 169-170
Renaissance art 21, 200
Resurrection 76, 82, 83, 92, 94, 97
revelation
    Gabriel as angel of 93, 94
    in Islamic angelology 93, 94, 96
    major western religions' belief in 104
    Swedenborg on 186, 187
Revelation, Book of 170-71
    Abaddon in 1
    angels of destruction in 12
    Cayce interpretations of 35
    cherubim in 37
    on hell 82
    Islamic parallels 94

Michael and 41, 126, 128
on numbers of angels 152, 164-165
Raphael and 168
Sanctus and 145
on Satan 47, 174
on seven angels standing before God 38
on wormwood 200
zodiac angels and 202
Ribhus 85
Ridwan 93
Rilke, Rainer Maria 115
Ring, Kenneth 150, 151
Robert de Boron 115
Roman Catholicism *see* Catholicism
rosary 126
Rumi, Mevlana Jalaluddin 20, 97, 115
S
Sabaoth 19, 72
Sachiel 43, 160
Sadhanamala 190
saints

angelophanies and 9-10, 78
deathbed visions of 46
halos of 81
monasticism and 132-134
orishas and 156
stigmata and 67-68
visions of Mary by 126 *see also specific saints*
salamanders 55
Samael 167, 172
Abbadon and 1
Abraham and 2
as Angel of Death 5, 127
as east wind evil ruler 150
Esau and 130
Gnostic belief and 72-73, 172
Lilith as bride of 111, 172
Lucifer as 115
Mars and 160, 172
and powers 38
Sandalphon's battles against 172
as Tuesday's chief angel 43

Sandalphon (Sandalfon) 12, 56, 143, 145, 172
Santería 50, 156
Sarah (Book of Tobit) 22, 192, 193
Sarah (wife of Abraham) 1, 2, 6, 81, 92, 147-148
Sariel 12, 172, 196
Satan 172-174
    Abbadon and 1
    as Angel of Death 5
    as angel of destruction 12
    angel wreath and 8-9
    Aquinas on 17
    Asmodeus and 22
    Astaroth and 23
    Augustine on 25, 26
    Beelzebub as second to 29, 30
    Behemoth as 30
    Belial as 31
    cherubim and 37
    demons and 5, 47
    Gnosticism on 73
    hell as home to 82, 83

human bargains with 64, 74, 127
Iblis as 89, 101
iconographic symbols of 21, 22, 171
Islamic 93-94
Jesus tempted by 100
Judaic concept of 104, 145, 173, 203
at Last Judgment 75
Lilith and 112

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Translated by Ram Al Sabiry
Abdul Kareem Abdul Jabbar Abdul Emam
24. June 2022, Nuremberg Germany

TRANSLATED INTO ENGLISH BY RAM AL SABIRY

Ginza Rabba

TREASURE

or

THE GREAT BOOK OF THE MANDAEANS

Sidra rabba

TRANSLATED AND EXPLAINED

of

MARK LIDZBARSKI

English translation by
Ram Al Sabiry

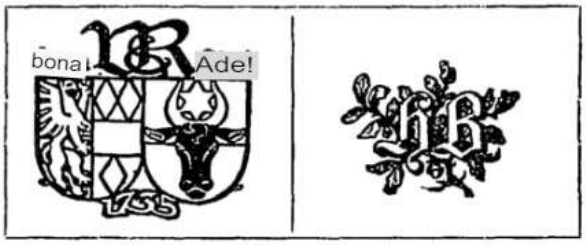

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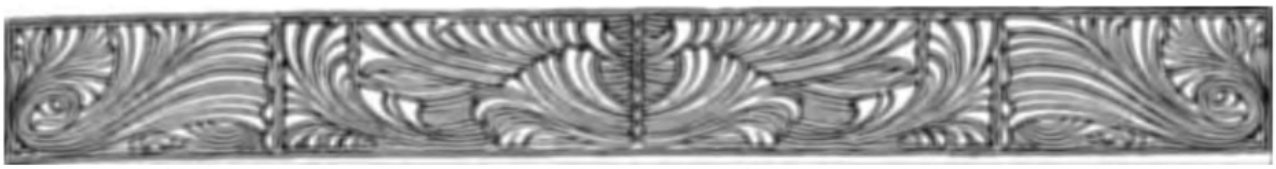

Introduction.

Na'man, the field captain of the King of Aram in Damascus, was a brave man, but a leper. On the advice of a young prisoner from Israel he goes to the Prophet Elisha in Samaria, that he may send him from Cure leprosy. Elisha tells him to bathe in the Jordan seven times, 5 his flesh will be healed and purified. Na'man is about this Let me know. ,,Are not Abānā and Parpar, the rivers of Damascus, better than all the waters in Israel? Could I not bathe in them and get in?But at the persuasion of his servants, he heeds the counsel the man of God, he dives seven times in the Jordan, and thereupon 10 his skin is as pure as that of a young boy (2 Kings 5).

We see from this that the Jordan has a greater healing effect- it was written as more respectable rivers. The reason can only be explained by- muten. Like no other river in front Asia, it pours out into- spoken direction from north to south. In the north, however, the 15 Seat of the gods. The Jordan also springs from a mountain that, like his name Hermön shows, especially related to the gods be. After that, it was possible to get more from it than from other rivers- that his water may come from the seat of the gods, thus divine It carries with it potency and contains healing power. How alive these 20 The concept of "living water" is pp. 281, 19ff. ').

For a long time we hear nothing of the effect of the Jordan. Only in the Gospels we read that John had a peravoias ice on the Jordan čferv araptiiv (Mk. 1:4; Lk. 3, 3). The Change of Mind 25 and repentance was not the effect, but the occasion of baptism, which The effect was the forgiveness of sins, or actually the eradication of sins. Which The perception of the effect of the Jordan had changed. Not

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1) In the two-stream country, the Euphrates was especially revered, while the Tigris resignation, cf. Jastrow, Religion of Babylonia and Assyria I, p. 378; Cumont, Etudes szriennes, p. 247ff. Also among the Mandaeans, the Euphrates is more often referred to as Fraš-Zīwā in- related to religion.

more healing of the body, but healing of the soul was sought in him. The same water that used to wash away the cicatrices corporis should now eradicate the vulnera animae. In both cases, the effect is in the same The reason for this is the connection of water with the divine being. You were 5, of course, no longer as under more primitive conditions of the common- slopes consciously.

Through the baptism of Christ in the Jordan, the Jordan baptism received its- interpretation within Christianity, but only as a moment of- innerung. And even if tens of thousands still go on pilgrimage every year, 10 in order to submerge in the supposed place in the Jordan Water, a commandment the baptism of the Jordan is not for Christendom. But outside of the Christian- tums, yes, in a community hostile to Christianity- the baptism of the Jordan is a commandment, yes, it is in the center of your reli- among the Mandaeans in Babylonia.

15 May names that sound like Jordan, also elsewhere for rivers occur, and may the word originally have appellative meaning in historical times and in the Middle East, Jordan can only have the Palestinian river, and the commandment of the baptism of the Jordan can be refer only to this river. A religious community in which 20 this commandment did not arise for a one-time or rare act, but- for a frequent, even almost daily exercise, your seat must be originally it was near the Jordan. When the Mandaeans are in their Scriptures call every flowing water Jordan, so this can only be a Which they used when they were far away from the original 25 Seats of their faith. I have Joh., p. XVIff., Lit., p. XIXff. after many factual and linguistic moments, I wanted to show that although in the time of which we know, the Mandaeans established their headquarters in Babylonia, their homeland was originally in the West shall. I also tried to locate her seat more closely: in the Transjordan- 30 areas in view of the Haurān Mountains. What is said there, I want here do not repeat, but want to highlight some new moments.

From the genius Haurān I suspected that in him the deified Haurān- The mountains are preserved. In fact, a deity pn is already found in in ancient times, in the name of pnaay on the seal, which was signed by Clermont-Ganneau 35 in the Journal Asiatique 1883, Vol. I, p. 141, p. n. 17 (Vol. II Table see p. 304). The letters all have an archaic form. Unfortunately missing the signs that provide a special support for age determination, nevertheless, the seal is probably of the first half of the first millennium B.C. to assign.

40 Brandt combined the Mandaean script with the Nabataean and especially based on the Ã similarity of the round Mandaean aleph with the Aleph of the Nabataean Scripture'). In the forms known to him

---

1) The Mandaeans (1915), p. 33.

however, the agreement is not great. Meanwhile, it showed
but that on the oldest Mandaean written monuments, on coins the
Character that Aleph has a form that is completely similar to Nabataean').
The form is so singular that it is not independent at different points in- they may
have arisen from each other, but the Mandaean Scripture must have 5
related to the Nabataean genuin. The branch of the Aramaic Scripture,
which was formed in Babylonia, is the Scripture that Mānī- and
which became the scripture of Manichaeism"). In the same area
nor can two different Aramaic writings have arisen. The Mandaeans
must rather have their writing from abroad, from the Be- 10
the kingdoms of the Nabataeans.

Of the religion of the Nabataeans we know very little. Your
literature has been lost, and their inscriptions offer of religion
only Externally. Some things in the Mandaean prehistory that are
unknown to us or a neighboring people in the Arab-Syrian
border- 15 so perhaps the doctrine of the four world epochs with
their heads. The names DN7 and are otherwise unknown. name
שורבאי and probably hang with the twist שארהיב שורבאתא
,Tribes spread" also ,,establish" (R 240, 24; 244, 14, 24; 251, 2 and
otherwise) together. Next to anonymous is the Syrian ananw, but otherwise u has
20 only the Arabic surbah, and byenntnz is probably due to the Arabic,
especially influenced by South Arabian names. The name of the
country jnann, a paradisiacal area (see p. 301ff.), can neither be excluded
the Aramaic, which can still be explained from the Canaanite, on the other hand,
offers the Arabic parwan ,"rich, lush" a good explanation. 25

Among the geniuses of the Mandaeans, there are many who can be
found in the biblical But from this alone its essence cannot be derived explain. The
Hebrews certainly did not stand with their prehistory isolated there,
the neighboring peoples will have taught Ã something similar. I was looking
for to show that Adam and Eve were also in the religion of the Phoenicians-
30 they existed, but in a more primitive form, as a chthonic god-
Adam as king Earth, Hawwah as Queen Serpent"). In the bib-
in the narrative of Abel, the most remarkable
his violent death. The Mandaean hibil is not mentioned anywhere-
played. Of course, his death could be reinterpreted as a Descensus
ad inferos 35 but I can't imagine that if the teaching of Hibil only
went back to Genesis, where he was called to the Savior and
salvation- he was not made to bring Cain to his counterpart, to Ver-
the evil one would have done. But the figure of Cain is entirely
unknown. 40

1) Journal of Numismatics XXXIII (1921), p. 85.

*) See Proceedings of the Berlin Academy 1916, p. 1213ff.

a) Nachrichten der Göttinger Gesellschaft der Wissenschaften, Phil.-hist. Class 1916, p. 90f.

Such a huge upheaval in the religious field as the one- this presupposes them (see Lit., p. XVf.), can not be done overnight- even less, she was able to stabilize herself quickly and to We believe in other circles. But we lack any possibility of a 5 Take a look at these processes. Of the two powers that exist in The central points of the Mandaean religion, light and life, go probably the penetration of the idea of light is due to Persian influence. Since the 6th century BC, there has been enough opportunity to be- the flow of the peoples of the Near East through the Mazdajasnian religion. Since- 10 may be opposed to speculation about life and the final position of absolute life at the head of all that is divine among the Semites themselves have come up. The old connection of the concepts of life and salvation ') may have had an effect on this. Since ancient times, the countries of the asia in connection with Babylonia and Egypt. In the priest- 15 of Phoenicia and Syria were probably also tried, to sublimate religion, to move the gods to a higher sphere. The early advent of the celestial Eel and the spread of its Cults speak for it. When the literatures of these peoples have been lost and we have no sources to rely on, so are 20 we are therefore not entitled to deny the possibility. What is the term in the life of the world, so be mindful of the connection of one with gods in phoenician inscriptions*). Here p. 452,5 (587, 24) the Ge- thank you for putting the soul into the pocket of life be. The same thought is strange in the mouth of Abigail, when 25 Wish Statement 1. Sam. 25, 29, except that in the present context ,"Bundle" or "bag of life" is understood as a bag in which life, like other valuables, is kept. The Jews take set the sentence for yourself and put the words pynn anys nainy (12e)) 120) nn, usually in the abbreviation nayn, on their tombstones. Despite the age 30 it does not seem to me impossible that the sentence from a In which one has a similar idea of life and the soul had, as with the Mandaeans, that originally there was also,bag the meaning of life": a bag in the possession of life as a means of- that the sentence is within the scope of the author 35, who used him in his own way.

In any case, it seems impossible to me that the beginnings to transfer Mandaism to the Christian era. This already shows the The position of the Mandaeans towards the Jews. The bitter hatred of the Jews, which from their writings, could also be found in later times in Babylonia 40, but the motive of the persecution by the Jews (see

1) See Baudissin, Adonis and Esmun, p. 385ff.

2) Ty in CIS I, 95, see Old Semitic Texts I, p. 33 s. n. 35 and news A. A. O., p. 88. DN well ,,Life of life", quintessence of life, in the consecration-inscription of the Micipsa North Semitic Epigraphy, p. 439.

especially p. 341ff.) could hardly arise in Babylonia. Jew
there were strangers there and only tolerated and there will be riots against
People of other faiths hardly dared. Even less is available to me for a later The
expectation of the destruction of Jerusalem is understandable. Jerusalem was
in the first centuries AD, it was destroyed and lay as never before. 5
In Babylonia there was also no reason to deal with the fate of the
Dealing with the city. On the other hand, these ideas are understandable
to me with hetero- doxen circles, which still existed at the time of the
Jewish Empire, in which The area of power lived. The zealous Jewish
legalists will have endeavored to oppress people who paid homage to
other teachings, and 10 Communities that took other paths, which
after an internalization religion, and in the outward piety of the
rabbini- jews saw a false faith and a apostasy from God,
may they have lived in the hope that Jerusalem, with its false
The cult will soon be destroyed. 15

To my disputes about Nağwpaios nn-ens Lit., p. XVIff. and the
attempt to show that the word does not mean a man from Nazareth
many discussions have taken place. In general the philologists agreed
with me, while the theologians at the The statement). If things are so
that for Nağapéd (Nağa- 20 pér) only this form of name has been
handed down, that all the forms that have been put forward in order to
establish a connection between Našapéd and Našwpaios, i.e. are נוצרי
invented and contrived, that on the other hand Nağwpaïos is a A form
that is otherwise exclusively representative of a profession, especially
a specific teaching activity *), so for each unab- 25 those
who think hard have decided the question. Straight from the words
Mt. 2, 23, on which one relies, it seems to me that one Jesus'
parents lived in Nazareth in order to find an explanation for Nağwpaïos
have. If Nazareth was really the home of Jesus, here we have a
coincidental coincidence, as it also happens otherwise. Mohammed called 30 his
helpers from Medina ansar and apparently also thought of the nasara, the
Nazarenes, as the ansar, as the helpers of Jesus"). The two words
they are of the same tribe, but they have nothing to do with each other.

---

1) The Ed. In his book The Origin and Beginnings of Christianity for the old declaration occurs (Vol. II, p. 423f.), is in the whole direction of the book itself-understandable. In Nazoraios, Zeitschrift für Semitistik I (1922), p. 230ff. I showed that the information he relies on is wrong.

2) ANTON, Amurian, Talmud teacher from earlier times; ANTIED, Säböräer, Talmud teacher from later times; w, Tānöjäer, Mišnahlelrer, for the more common NJ (by Dalman, Grammar", p. 90 unt. incorrectly explained); ,,Reiter' (Schulthess, Lexicon Syro-palaestinum, p. 164b). In the ending āi, the iodine becomes when a vowel is added. for Alef, as is usually the case, especially in Palestinian Aramaic, see Barth, Nominal-education, p. 81; Schulthess, Grammatik des christl.-palace. Aramaic, § 22.2. See ibrigens also here p. 1354.

") Sur. 3, 45; 61, 14. See also Sprenger, Mohammad II, p. 533.

The Naǧwpaio: of Epiphanius (haer. 29) have probably got their name from the same source, perhaps also the Nacapaioi (haer. 18), but they left other ways, and according to what Epiphanius said of these Judeo-Christian They have nothing in common with the Mandaeans.

5The Mandaean religion was probably founded even before the- the Jewish Empire was transplanted to Babylonia. Maybe it was it is precisely the persecution by the ruling Jewish circles that There was a reason for this. But we lack any historical news about how we have no tradition at all about the history of the Mandaeans have 10. Their gaze is too intensely focused on the Hereafter for them to paid much attention to the events of this world. Only one legendary clothing is available, which is dedicated to the person of the Mirjai socialize. The legend is described in detail in the Book of John (II, p. 126ff.) and in a poem of the Oxford Liturgy (Lit., p. 209ff.), only at-

15 is played on you here p. 341. Mirjai, a virgin of royal He turns away from Judaism and joins the Naşöreans to. She is persecuted by the Jews and flees from them after baby- lonien. The name Mirjai is a transformation of Miriam, Mariam, a Type of transformation, as is usually the case with the Mandaeans, also with

20 find the Elxaite'). That these Mirjai with one of the New Testament I don't think Mary is the same. But that the heroine has a name which was especially popular with the Jews in the age of Jesus, shows that the legend of a historical core is not entirely lacking.

Probably, the Mandaeans have the activity of John the Baptist,

25 which, after all, arose from the same movement, witnessed in the West, maybe even participated in it. That they only returned to John- go, as is often assumed, I do not think.

The bundle of religious demands that they took into the foreign, it wasn't big. First came the demand for baptism in living water.

30 Perhaps it has been reported that Babylonia is particularly rich in The waters are causing them to turn straight there. Then came sacraments, sacramental food and sacramental drink (פיהתא and nnadnd), sincerity and community among the Brothers (nochs and neons) and especially emphasizes charity (npy). 35

Although they are in opposition to Judaism at home, they will probably in a foreign country, like the spreading Christianity, Anschluss an they searched for and found the Jews there. About the religious Ver- the conditions that you found in Babylonia, we are for lack of locals Sources, on the other hand, are very poorly taught, but we can do

a lot 40 from what the Mandaeans are fighting. With a special- their struggle against the belief in the influence of the Stars, the Seven and the Twelve, especially the Seven, then against Ruha

---

1) See Deutsche Literaturzeitung 1913, Sp. 1805.

and your circle. The Babylonian religion had become a desert star-
superstition, she nevertheless exerted the greatest influence on the
Religions of other peoples. They wrote the power to the stars above
all, everything was dependent on them, they were,the lords of the
World". In addition, the old Syrian paganism continued to live, in the middle of
which 5 the cult of the mother of the gods stood. Ruha belongs to this
cult. As Ruha in the Mandaean writings, especially in the third book of the right
Ginzā (here p. 63ff.), it is quite reminiscent of the Dea Syria. According
to other indications, it was already assumed that these were in
priests- it has been reinterpreted as the Holy Spirit'). That "the Spirit"
10 in the Semitic feminine, this transformation was facilitated if you
also not exactly stimulated by this. Under Babylonian influence this
holy spirit, like Ištar, with whom the Mother goddess of The house
is identical, having been identified with the morning star"). Was
this happened, so you could continue this goddess, who now belongs to
the fwo- 15 fópos had been interpreted as the producer and mother
of light. Of the explanations which have hitherto been given for Ur,
the Son of Ruha I am still the most likely person to say that he is
"light." sei (Joh., p. XXIXf.). The Mandaean my can be spoken in
Ur and Or Siouffi has Our. This is probably also the original pronunciation,
20 see Babylonian urru. The word is not Aramaic, but that's why is it not
necessary to call the homeland of this combination on Canaanite territory
look. Since it is Canaanite and Babylonian, it could also ara- mäisch
exist. With the inconsistency inherent in these speculations
Ruha-Morgenstern and her son Ur were then made parents 25 the planet,
as was assumed, in addition to the seven planets, five, i.e. the Planets
without sun and moon. The immorality, the immorality, the immorality,
the immorality, the immorality associated with the cult of the Mother
goddess, it seems that at the Rüha as is also the case in the Mandaean writings
by- schimmert (Joh. II, p. 33"), and this has the abhorrence of this cults 30
and the fight against him is still encouraged.

In ancient times, when Christianity was not yet Judaism
and paganism, may relations with the Christians have
passed. That later, when in Christianity the Institute- when
it had become Catholic, a Ver- 3 I don't think there was a
bond between Mandaeans and Christians. Nothing speaks for it.
Even the position of baptism made a difference- binding is
impossible. Those who accept such a connection, yes believe
that the Mandaeans wanted to be Christians at a certain time
and called themselves Christians, relying solely on the name Naşoraeans, 40
but I have shown that this name goes beyond Christianity
and it has nothing to do with Christianity. However, the

1) Cf. Leisegang, Pneuma Hagion, p. 88f. and the works cited there.
2) See the series p. 28, 26f.; 46, 31f.

attempts have been made by the Christian side to persuade them to convert to Christianity
29, 199; 47, 132 is advised, in this case externally to
yield to the pressure, but to be faithful to one's own faith- remain. This
compulsion was probably less of the Christians of the cities and the
5 Cultural lands, against which the Mandaeans successfully protected the
Persians could have called, as from neighboring Christian Arab tribes. At
all times, the Mandaeans in the West were particularly under the violence the
Arab tribes of the neighborhood. Maybe the introduction is also possible the
Sunday celebration is due to a pressure from the Christian side. The older ones
You don't know 10 scriptures. Yes, the words p. 50, 25, where highlighted
the fact that Christians will keep their hands still on Sunday will show that the
Mandaeans saw something strange in the Sunday celebration. Only in
younger Texts are required. But there are other moments for the To have
been decisive in the introduction of the celebration, otherwise one would understand
15 not why their observance is demanded with such intensity. Even
in the first period of the movement, to which the Mandaism
there will be no lack of attempts at literary activity have. In treatises,
beings were placed and become known to the world according
to the the new doctrine, taught the believer about his duties, 20
wrote prayers and hymns for the cult. But from this scripture,
in general, from the literature of pre-Christian times, there is hardly
anything to- continuous preservation; at most smaller pieces or individual
sets, which are inserted into later compositions. Reitzenstein was looking
for To show the greatness of the Mandaean Book of the Lord, that in the
25 Pieces p. 29f., 200 202 and in the parallel passage in B an apocalypse
from the last time before the destruction of Jerusalem. core
with the description of the appearance of Enoš-Uthra's is probably
really old, but the piece was already revised in the template of A and B.
A Man, who was close to the time of Jesus, could not have Pilate
as king of the We call 30 the world. Nor is there any reason to assume
that in the Source of Mt. 11,5; Lk. 7, 22 ("The blind see, and the lame
walk" the Mandaean script is used. It is an old and far more- a
broad motif and can be used in various ways to the Mandaean
and The author of the source Q').
35 The surviving writings were probably all written in Babylonia, which
The main mass in pre-Islamic times, but the literary activity lasted- it
goes deep into Islam. The Mandaeans also took over The Scriptures
from related circles and adapted them to their teaching (see
p. 4. 197. 206. 250). Due to a lack of historical evidence, we lack all but a few
40 Exceptions to any possibility of time fixation. Conscience The texts on
lead tablets, which date back to about the 4th century AD, offer an Anhalt.
and of which I am the only one well preserved in the Florilegium Melchior

1) See also Gressmann, Zeitsclrift für Kirchengeschichte XL (New Episode III), pp. 188f.; XLI (IV), pp. 167 ff.

de Vogüé, p. 352ff. The content touches each other intimately
with the literary texts and sets a literary work, as they are in these
there is, ahead. Larger connected works are probably at all
did not materialize. When Islam came, and between the religions with a
holy, revealed book and the religions without an open one- 5 barung, the
Mandaeans united the most important received from them Writings, of which
perhaps smaller pieces already at that time became books they were
united into a collection and placed it as their holy book before. This is
how the present ginza seems to have been created '). Basically were they
counted by Muhammad among the "people of the Book," for 10 with the
Sabians of the Koran, there is no doubt that the Babylonian Anabaptists-
assume. But there was no agreement on this in Islam, and as you know this
designation was later used by others with success for themselves in An-
the saying is taken (see Joh., p. VI).

The parts of the "treasure" were perhaps so colorful from the
outset 15 messed up without the attempt of a factual arrangement as
now. The collection was not completed. The pieces were reworked,
also added new ones. Perhaps these insertions made a great-
by leaps and bounds better disposition blew up. Nor is it certain that
from the outset, the whole was divided into two parts. Now it so happened
that 20 the greater part, about three quarters of the whole, more of the
life, the another smaller part is more about death (see p. 423). The
two Parts are folded so that their last pages are on top of each other,
so that one part is upside down in relation to the other. Which
long colophons and the list of copyists would take us over 25
the history of the work would offer more, if it were not for the
immorality, just copy the first and last pages to get an opportunity
to in the introductions and concluding remarks, offer blessings for
or the copyist. to pronounce the principal.

Since the 17th century, Mandaean manuscripts came to Europe, 30
mainly through the mediation of missionaries working in Babylonia
goods*). Four manuscripts from the Ginzā came to Paris*), three
whole and fragments to London*), one to Oxford"), also fragments after
Leiden and Munich. The oldest manuscript of the Ginzā is the Parisian
Manuscript 1 at Zotenberg from the year 968 d. H. (Anf. 22 Sept. 1560). 35

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1) N1 can you rewrite genzā and Ginzā, I write ginzā after ghizo at Siouffi, p. 166. PETeRmann also writes Ginsa (Reisen II, p. 447ff.), who probably I have often heard of the Mandaeans.

2) See Brandt, Die Mandäer (1915), p. 55f.

d) Manuscripts orientaux. Catalogues des manuscripts szriagues et sabéens (mandaites) de la Bibliothèque Nationale (par H. ZotEnBERG), Paris 1874, p. 217ff.

4) W. Wright, Catalogue of the Syriac Manuscripts in the British Museum III, London 1872, pp. 1210 ff.

6) R. Payne Smith, Catalogi codicum manuser. bibliothecae Bodleianae Pars VI, Oxford 1864, col. 646, n. 203.

As the manuscripts of the Book of John and the Qolastā also show the Ginzā has a fixed text, the variants are of lower Meaning and mostly concern the external spelling. text must have been fixed for centuries.

5 The Mandaean manuscripts attracted the attention of the Orien- talists, and they tried to translate pieces from them'). At the beginning in the 19th century, the Swedish orientalist Matthias Norberg to publish the entire work according to the Paris Manuscript 2 and translate*). He considered the language a spoiled Syriac, changed 10 translated the text into Syriac and communicated it in this form. If he had simply reproduce the text as the handwriting has it, if even with a different font, the output would have its value, so it is completely unusable. The Latin translation was for the time a a remarkable achievement, it was also recognized in the following decades 15, it is of no importance to us, and I have not- taken into account. In 1867 H. Petermann published a Edition of the work based on the Paris manuscripts"). In the main band he reproduced manuscript 1 in an autograph, and in a Variants from the other manuscripts. Understanding the Mandaean 20 was still in trouble at the time, Petermann understood little of the content of the Texts and could not distinguish similar characters. After this Edition, Euting's Edition of the Qolasta and the other handwritten Nöldeke offered a masterful adaptation of the Mandaean in his Mandaean Grammar (1875), through which the understanding of the 25 Languages have been developed. After a thorough study of the ginza and the Qolastā gave Wilh. Brandt in 1889 a depiction of the Mandaean religion, which, despite the schematism and artificial He then proceeded to a translation of the Ginzā. He apparently had the intention to translate the whole collection, settled 30 but put off by the difficult third book, at the beginning of this And translated only the treatise of Hibil-Ziwa's Hells- and two smaller pieces (V, 4 and XII, 7). His translation shows the same advantages as the other work. She is conscientious, despite some Misunderstandings reliably and was also used a lot in the following time.

35 In 1913, the Göttingen Society of Sciences- the most important sources of the history of religion in translations- the Mandaean writings of mine should be used for the collection be edited. The text of the Book of John had already been published, and

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1) See Brandt, Schr., p. XIVff.

2) Codex Nasaraeus, Liber Adami appellatus, syriace transscriptus ... . latineque redditus. 3 Frets, Lund 1815-1816. In addition, a lexidion 1816.

3) Thesaurus S. Liber magnus vulgo ,,Liber Adami" appellatus opus Mandaeorum summi ponderis. Tomus I textum continens. Tomus II lectiones Codd. additamenta et corrigenda continens. Leipzig 1867.

the translation had to be added to it, so John- the book is separated.
It seemed to me advisable to give the Qolastā the Oxford liturgy-
add to the collection. Since from this collection the text is still
was not published, I wanted to attach the text of the translation,
but also give a critically produced text of the Qolastā. Volume 5
in this form did not fit into the framework of the "sources", therefore
he was included in the treatises of the society. translation
I made the Ginzā in 1916 and 1917. I let them- it is my
expectation that after the end of the war it would be possible
to find the manuscripts lying in London and Oxford 10
to use their variants for translation. Already in 1906 I had
several sheets of these manuscripts as samples photo-
i tried to find the means to do all the To have manuscripts
photographed, but without success. Also in the in the first
years after the war, a trip to England was not possible, 15 after that
came the economic hardship, which neither a trip nor the-
making photography possible. Not to mention the translation for
an indefinite period of time, as a result of which their appearance
at all i decided to hand them over to the Parisian- to give
writings. From the photographs of the Oxford and London 20
And repeated autopsies, I knew that their variants are not of
great importance and that the translation by them is not would be
significantly influenced. But I could write the Leiden manuscript
which contains about two-thirds of the entire collection. Be
even by their readings, the translation is not significantly modified,
so 25 it was very dear to me to be able to use them, and I feel
thanks to the administration of the Leiden University Library
although the pressure of the tape dragged on for a very long time, the
manuscript was lying in Göttingen until the printing was completed
let. From Nöldeke's grammar, p. XXIIII I knew that he had 30 readings
the ginza was made from manuscripts other than the Parisian one.
When I saw him asked about the reading at one point, he had the
great kindness, to send me his copy of the right Ginza, from which I can
get the listed variants are noted.

I also could not have made this translation if I was 35 not all the
Mandaean language material, the printed, such as the hand- written,
as far as it has reached Europe, would have been lexically processed.
Nevertheless, the difficulties were great. In the commentary on John- book
I was looking for to ascertain the meaning of religious terminology, but
there are still many things that are dark or uncertain. Some of them had to be 40
remain untranslated, some are called unsafe. control, which one usually
has in a translation that it makes a satisfactory sense is not always
applicable in Mandaean. The Mandaeans were weak thinkers,
and many things were wrong and meaningless from the outset.

It is disturbing that a number of words have different meanings.
In most cases, one can also look for the connection for decide
one or the other sense, so it still remains in many places insecure.
It is particularly disturbing that nen and nenn both, the
great, 5 mighty (life) can mean"as,,the great, mighty (being)".
אלמיא can mean "worlds" and "world", as well as "beings", Np ,call"
and,,evoke, create", pn ,,be firm" and ,,be bright", p3 ,,be clear"
and ,,build", ,,Creator" and , helper", n2(2)N77 ,,hymns, writings"
and,,flags", n'non ,,victorious" and ,,sin-pure", as well as the opposite
10 NeNNn ,,inferior" and ,guilty". There is a suffix to a word,
so it is often uncertain whether it is singular or plural. In general, ver- it
is painful to miss the help of the traditional explanation, which helps
us to most religious literature is available. Is it also suitable for we
are not authoritative and must be subjected to sharp criticism, 15 she
has received a lot of good things. For many words whose meaning and
derivation I did not know, I considered whether they were not Akkadian
Ur- there are jumps. Mr. Zimmern did not get tired of answering my
many questions and for some words there was a satisfactory explanation,
but, of course, much remains dark. About some Persian words there
were 20 Mr. Andreas informs me. Thank you very much, too.

The scope of the work required me to explain myself as much as
possible in the explanations to be brief. When I hear a word or phrase
in the earlier I have dealt with volumes, I referred to them. I divided the
variants into the Only include comments if they come from unpublished
material. 25 Where, in the translation, I am not referring to manuscript A, but
to the other followed, I did not particularly note it. Therefore, one will be at
a- checking the translation always includes the readings in Petermann's variants-
gang must take into account').

The printing began in the summer of 1923, but soon had to
30 economic difficulties are set. He was born in the spring resumed
in 1924, but then had to rest again for a long time. So he dragged
on for two years. As a result of this long duration and
Changes in the order of the sentence and correction are unequal-
they have penetrated into the print, which probably will not bother too much.
35 With the publication of this volume, all Mandaean writings are
in Translation, which deserve to be known to wider circles. Hoffent- this
will stimulate cooperation with you; there is still a lot for you do.
First of all, accurate studies on this are desirable, to what extent
certain words and phrases can only be found in individual writings
find 40. One will then perhaps unite certain treatises into groups
can, perhaps, also provide clues for a chronological arrangement

1) In the references, R means the right, L the left part of the text. The
Text does not have a count of the tracts, so the text and translation should only be quoted after
Page and line, if not whole pieces are meant.

winning a number of fonts. In recent years, the That the
Mandaean literature is in contact with the it contains the oldest
Christian literature and offers much to explain it. In addition to
the writings of Reitzenstein, see Walter Bauer's commentary on
Gospel of John (Handbook to the New Testament VI*, 1925) and Bult-
5 man, The importance of the newly discovered Mandaean and Manichaean
Sources for the Understanding of the Gospel of John, ZNTW XXIV (1925),
pp. 100-146 . I hope that there will be a take and give here. The Orientalist
will have to deal primarily with the linguistic; Connoisseurs of late Pagan
and early Christian literature become much more interested in the 10th century
can contribute a factual explanation.

Explanation of the signs.

[ ] added gap.
( ) Addition in the translation to the explanation.
⟨ ⟩ removable insert.
. . . . . an untranslated place.
***** assumed gap.

Used printing units,

which are quoted in abbreviations.

Jn.: Das Johannesbuch der Mandäer by Mark Lidzbarski, Gießen 1915. - Joh. with simple numbers behind it (e.g. Joh. 45, 12) refers to the text.

Lit.: Mandaean Liturgies communicated, translated and explained by Mark LidzbarskI. (Starting-proceedings of the Royal Society of Sciences of Göttingen, Phil.-hist. Class, New episode, Vol. XVII, 1.) Berlin 1920. Mand. Divan: Mandaean divan after photographic recording by Dr. B. Poertner reported by Julius Euting. Strasbourg 1904.

Brandt, Rel. : The Mandaean religion, its development and historical significance researched, illustrated and illuminated by Dr. A. J. H. Wilhelm Brandt. Leidzig 1889.

Brandt, Schr.: Mandäische Scheriften translated and explained by Dr. W. Brandt. Göttingen 1893.

Nöld.: Mandäische Grammatik by Theodor Nöldeke. Halle 1875.

Siouffi: Etudes sur la religion des Soubbas ou Sabéens, leurs dogmes, leurs moeurs par M. N. Siouffi. Paris 1880.

Uthra: Uthra and Malakha. By Mark LidzbArski. Oriental studies Theodor Nöldeke dedicated to the seventieth birthday, Giessen 1906, p. 537-545 .

Used manuscripts.

Asfar Malwāše, an astrological work, cf. Nöld., p. XXIVf., in two manuscripts before-handen: Cod. Petermann I, 155 of the Staatsbibliothek zu Berlin and Code Sabéen 26 of the National Library of Paris. The Parisian manuscript has a longer appendix a recent one, which is missing in Berlin. The Berlin manuscript is quoted here.

Code Sabéen 15, f. 1-49a = Code Sabéen 25 of the Paris National Library, a wedding-ritual, see ZotenberG, Catalogue, p. 229, p. n. 15 and Lit., p. VII.

Lond. Roll A. A roll of 806 lines in the possession of the British Museum. Includes a Ritual for "the imposition of the crown of the great Šišlam". Written in 1289 I.e. (Anf. March 11, 1872).

Lond. Role B. A role of 634 lines of apotropaic content located there. Moves- it was written in 1269 (Anf. 15 Oct. 1852). Oxf.

Roll F. A roll of 1404 lines in possession of the Bodleiana. Contains Z. 1-1222 a ritual for the feast of the five Epagomenes (Parwānājē or Panšā, cf. Siouffi, pp. 102, 4). The rest includes a wedding ritual. The handwriting is at the beginning and supplemented in the middle. This part is dated in 1203 i.e. (Anf. 2 Oct. 1788) ge- write.

Oxf. Roll G. A roll of 1124 lines with two texts apotropaic Site content. Written 1231-1232 i.e. (Anf. 3 Dec. 1815).

Parisian divan. The Parisian role Code Sabéen 16. Cf. Zotenberg, Catalogue, p. 230, S. N. 16 and Nöld., p. XXIV.

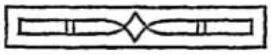

Right part.

First book.

At the head of the ginzā is a treatise in two versions; the one (A) stands as the first book, the other (B) as the first piece of the second book. They are edits Reitzenstein examined in detail in this respect (The mandaean book of the Lord of Greatness and the Gospel tradition. Session 5 reports of the Heidelberg Academy of Sciences, Phil.-hist. Kl. 1919, 12. Heidelberg 1919). The treatises begin with a praise of the supreme Being and a description the world of light, which are particularly detailed in A hesonders. This is followed by a creation report about the formation of the world and the first people. The command to creation is given to Hibil-Zīwā, who is identified in A with Gabriel, in B with Ptahil. After creation 10 through him, the "pure Messenger", admonitions and warnings are sent to Adam- a complete moral code for the Mandaean on his ethical and cultural- provide duties. The exhortations are followed by a revelation about the course the story of the four first ages from the beginning of the world to its destruction. This is a warning against false religions. In B, with a special 15 He warned in detail about Christ and the Christian sects.

The sixth part of the twelfth book (R 278 282) contains a description of the King of darkness and his world. The author says (278,3): 'At first I taught you are about the King of Light, who is praised for all eternity. I spoke to you about the praised light worlds, which are not cheap, about the Uthras, Jordans and Škīnās, the 20 are wondrous and luminous." A piece of this content is among the received- there are no Danish writings, on the other hand, the spelling matches the complete Schil- the King of Light and the world of Light in A1). Therefore, I assume that the mentioned The treatise is inserted here in A. The seam is in Abs. 6, the insertion extends to abs. 39, then from Abs. 44 to 76°). However, the seventh piece of the 25th century also comes from the same author the twelfth book, which is a supplement to the two treatises. The common Origin is manifested in matching factual and stylistic peculiarities. Only in them there are quotations that are introduced (text 11, 11; 278, 17; 284, 18; anoni onona 284, 6). Cf, pany anyndtnpi 8,11 and nosnd

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1) For text 278, 4 cf. 2, 22; 10, 8.

2) Before 44 a piece is omitted, if not already here in the independent treatise the basic script of A and B was used, but 44 could also join 35.

וקאדמאיתא ובאתראיתא לאיארא ;278,15 דנהורא דיאדא ופאריש קאדמאיתא ובאתראיתא
278, 14; 280,6, - non non 3,22; no one notes 280,1;
ארקא דהשוכא upnp 278,10, - Anx in the sense of "being in the way of" (not ,,exist in')
4, 3; 10, 6, 22; 278, 10, 13, - NONG in the sense of ,,species" 4, 3, 10; 9, 17; 278, 12; 280, 7.

5In these two passages, also in the others of the second book, in the fourth book and in the sixth and seventh parts of the twelfth book does not appear as the supreme being the great life or the great, first life, but the high King of light, the Lord and the Great and Exalted (N'sy N37) is called. This doctrine of the King of Light, proceeding from a monotheistic tendency, is probably of 10 reaches the Mandaeans from the outside, perhaps with the basic script of the two treatises. It has been preserved in a certain sense, because SioufFi is also at the forefront the celestial being of the Moro Eddarboutho. The Grundschrift also pointed out other features which deviate from the other Mandaean teachings. In A 91, B 26 there are three prayers two for the day and two for the night. Otherwise, the Mandaeans as a whole only know 15 three prayers, see R 222 ob., Lit., pp. 171 et seq., Brandt, Rel., p. 92. Yes it is expressly forbidden to pray at night and in darkness: R 300 ob. The requirement of the five prayers is probably influenced by the custom of the five Persian yawns, see DarmstEter, Le Zend- Avesta III, p. 709ff., to which the five prayers of Islam probably also go back, see Goldziher, ZDMG LIII (1899), p. 385.

20 They have otherwise descended to the geniuses of sorcery among the Mandaeans (see Uthra, p. 541f.) and are also referred to by SiouFFI par excellence as esprits malins (p. 42). Here they also find themselves as good beings. Of course, this is more מאלכיא often, especially in A, used. On the other hand, the use of man, which is now reflected in both As a designation for the supreme being (text 1, 22; 2, 20; 3, 3; 15, 6; 17, 16; 25 22, 5; 34, 13)'), it was foreign to the original. The word is not found on the- the same place in both versions, and the words ,,put the name to them in the Mund", A 173, B 110, I can only understand that the author is the false prophet the accusation is that they let their followers use the word. About for the use of now among the Mandaeans, see Uthra, p. 5401.

30 In both versions, the last age of the Arab is called Mohammed (A 203, B 164). The pieces have thus received their last version in Islamic times. But these sentences are inserted loosely and late; otherwise there is nothing in the treatises to indicate the arabic time. Even the otherwise ordinary connection of the Nerig (Mars) with the Arabs are missing here, see A 197, B 130, 160. On the other hand, even that at the end of B 35 inserted pieces about the false religions still refer to pagan cults (para. 159, 160). The basic script will have been written several centuries before Islam. About the Reitzenstein's experiment, in A 200ff. and the parallel piece an apocalypse from the time shortly before the destruction of Jerusalem, see the introduction.

So that the two versions can be compared more easily with each other, I have 40 the individual paragraphs are numbered and at the end of the paragraphs the number of the corresponding Pieces are specified.

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1) A compilation of the use of the word Can be found at all in the ginzā see Brandt, Rel., pp. 211 f.

Blessed be my Lord of pure heart.

1. In the name of the great, first '), stranger') life from the light-
worlds"), the exalted one who stands above all works, let healing, victory-
responsibility*) and a remission of sins granted to me NN °), my
father NN, my mother NN, my wife NN and my children ..... Mandā 5
dHaije") set up her name in his treasure house, take her to the be
a community, and be a support to them. Because of the name I
had confidence in life, and they wrote these books so that for me
(Var.: for you) a souvenir in the Tibil*) exist and mine (Var.: your
name in the house of perfection") will be established. (1) 10

2. Then let a remission of sins be given to all priests, and let-
to the Daeans who seek instruction in these Writings'0), to the voice of the
Listen to life and praise the first life.

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3. Blessed are you, my Lord, of a pure heart, you Lord of all Different'
worlds. (2) 15

4. Blessed be you! Blessed, praised, glorified, honored and ") be
the great, high, praised God, the high Liclit king, the God of truth,
whose power is vast and endless. The pure Shine and the great
light that does not pass. The Compassionate, Imploring, Pleasing, [2]
Merciful, the Redeemer of all believers, the fortifier of all 20 Good. The
Mighty, the wise, the knower, the seer, the discriminator, the power- haber
about every thing. The Lord of all the worlds of light, the upper,
the middle and lower. The great face of glory, invisible, unlimited,
without comrades in the crown, without partners in the Lord- shaft.
He who trusts in him will not be disgraced, he who calls his name 25
sincerely '*), it does not fall to anyone who stands in trust in him, will
not be humiliated. (3)

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1) This after suffering.

2) Standing designation among the Mandaeans for the otherworldly, the earthly world alien beings, especially for the big life. Even with the "Strange God" Marcions perhaps the word "foreign" has this meaning.

") The plural is more often used in a singular sense, but it is most-
not sure what the meaning is. 4) Cf. Joh. II, p. 1 f.

b) Here is named the one who let the book lat be written off.

6) The personified Fvwais tons, who like the "live" in the midpoints of the Mandaean Religion stands, cf. Brandt, Rel., pp. 167f. 7) Cf. Lit., p 13".

8) The Old Testament as a designation for the earthly

world. °) The place where the departed believers are brought to completion,
the hereafter. 10) Sorry. : in this S:lurift.

") The expression is used in Mandaean in the same sense as "praised",
cf. Lit. , p. XXIII.

12) In Kuštā, NDW1D is truth, truthfulness, the true faith, also fidelity and

5. The great Lord of all kings; nothing was, since he was not, nothing is, so he is not. For him there is no death created, for him there is no Pass. His light shines, and his radiance shines on all beings') and kings'), who stand before him in their glory and the great 5 Lights, which are stored above them, shine. (5).

6. He bestowed on them prayer and praise, which lay in their hearts, who stand in clouds of light"). They worship, praise and confess under- worthy of the Lord of greatness, the high King of light, for whose splendor, light and glory there is no measure, no number, no limit, the whole 10 Shine, all light, all brightness, all life, all fidelity, all love, all compassion, all forbearance, all eyes, all faces, all praise Faces of beauty, of total insight'), knowledge and revelation, total Name") of glory. (5)

7. The great, high God, whose power no one measured°), no one 15; no one grasps his power and the power of all his worlds.

8. He is the high King of Light, blessed with all blessings, from Beginning to all eternity, the First') from all primordial beginnings, the Creator of all forms, the creator of beautiful things, who [3] in his wisdom preserved, hidden, not revealed.

20 9. He is the high King of Light, the Lord of all the worlds of Light, the High over all Uthras"), the God over all ******), the king of kings, the great lord over all kings. A shine that does not change, a light, that does not perish, beauty, splendor and glory that is not contemptible have. Life, a survival, shine, an overglow, light, an overlight; an 25 he is neither lacking nor lacking.

10. He is the Light in which there is no darkness, the Living, in which

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Sincerity in the behavior of believers towards the supreme being, as well as among themselves. ‚Kušṭā reichen" means to give the handshake of brotherly loyalty. Refer to the word Joh., p. XVII.

1) Distress often has this meaning in Mandaean, cf. Brandt, Schr., p. 33.

2) NDsnD is here a designation for the heavenly beings, cf. Uthra, p. 544f. and above, p. 4.

8) Here, too, we are talking about the higher beings, who in the upper world are the light-surrounded by the king. See the parallel passage.

4) Contrary to Joh. II, p. 367 I summarize here and R 213, 27 thus. It is written here together with and and there between and Rnddin.

f) Sorry. has FD instead of Ry.

°) Probably because Have or read Abyxn woya. 7) Read NNd np.

8) Designation for angelic beings; the common Semitic is pushed back, see p. 4. The derivation of the word "abundance" attempted in Uthra, p. 539 i have since given up. It is probably according to the spelling Nmy ‚wealth" as The nature and emanation of the deity. An approach to this personified Nny finds apparently already in the odes of Solomon, see Reitzenstein, Iran. Redemption-mysterium, p. 91.

") Here maybe has .Gods", which was deleted by a fearful be. Text 5, 24 it has stopped.

no death, the good, in which no wickedness, the mild, in which neither Rebellion, nor anger, the gentle, in which there is neither poison nor bitterness.

11. He sits in the Far North'), powerful, beautiful and resplendent, the Primordial container of all Luminaries, the Father of all Uthras.

12. He blesses all beings, he rests on all perfect, True-
5 and believers, in whose mouth his name is set up.

13. The king in the city of life, who is in the abodes of the Königtums abides. He is constant, his radiance rises and illuminates, he is without end, measure and number.

14. He rejoices with joy without sorrow, and all his 10 Reich is happy with her. A (beautiful) picture, an ornament*) and splendor (is he), that there is no beauty like him.

15. The truth is He who dwells in the upper heights, the Lord the grandeur, the Lord of all great things. No one can do it.") his power to determine and describe in more detail and those of all his worlds, as well as 15 his Škinās'), in which he resides, and the Uthras and kings who lived in stay with them.

16. That high king of Light sits safely in his dwelling. He is higher than all beings, like the earth as its inhabitants"). He excels [4] everyone, like the sky, the mountains. He shines more than all, like the sun 20 more than lamps. He is brighter than all, like the moon more than the stars.

17. He is of qualities"), in which there is no lack.
He is great crowns, that his power and greatness is limitless.
Not it is limited by number or invoice.

18. The sparks of his crown spray to every place. Rays of the 25 Glory, light and glory go from his face and between the leaves of his wreath. All uthras and kings, yes all the worlds') stand in prayer and praise and praise those high King of Light. (7)

19. Five mighty, great qualities emanate from him"). The 30

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1) The same author comments on the North as a preferred area in the seventh Part of the twelfth book. The Babylonians also considered the north to be the seat of the gods, see Jeremias, The Old Testament in the Light of the Ancient Orient", p.20f. As the seat of the Gods the north was deified by the Arameans and Canaanites themselves (SNDW, DB).

2) Instead of suffering. Norb, too. N7TNA.

2) Sorry. and Norb. before xdyss.

4) is used by the Mandaeans predominantly in the original sense ,residence" used, occasionally it is found as a designation for personified higher beings.

b) what is meant is: how the earth is bigger than its inhabitants. The exception is that the earth surpasses its inhabitants, one could at best live in a country with high mountains but not in Babylonia.

°) NDND ,end, border, area" has further become the sense , category, type, proper-shaft" is developed.

7) Sorry. has patne i.e. ,of all light worlds".

8) See BoussET, Main problems of the Avesta and Māni

the first is his') light that rises above them. The second is his well-being-
the smell that wafts over you. The third is the loveliness of his voice,
through which they rejoice. The fourth is the speech of his mouth, through
which he creates and begets them. The fifth is the beauty of his figure,
due to 5 they grow as large as fruits in the sun.

20. All the Uthras opened their mouths, they praise that high light-
and they said to him, Who shall praise you, who shall glorify you, who will
bless you, who will honor you, who will "consolidate" you')? If we are) you
with your prices you should praise, your price is limitless. When we meet
you 10 you are to bless with your blessing, your blessing is extended and
endless. If we are to hold you up according to your sublimity, your sublimity-
heit is immeasurable. If we are to praise you according to your depth,
your Depth is unfathomable. When we hear of your strength, your
brilliance and to speak to your light, your radiance is too extended to speak
with words 15 to speak of it, [your] light too abundant and great to speak of it
to talk and tell.

21. The blessing, [5] the grace and majesty of the High King of Light
blossom up, come out and can not be delimited. Never- man can
understand them, nor understand them, except the life that is with you
20 and the Uthras and messengers who stand before you. All beings know
your No names. The kings stand there and speak to each other'):Which
Does the name carry the great light?u They say,,There is no name like
his name, there is no one who calls it by name, no one who calls his The
name is recorded."

25 22. Save the perfect ones who knew you with a pure heart,
your and remember you with a clear conscience who blessed
you with a mouth that is all praise, praising you with a sincere
tongue, confessing you with believing lips and they said, One
is the king of light in his kingdom, there is none, 30 he who is
greater than he is, no one who made war with him. There is no,
who could compare himself with his figure, no one who could see
his eyes- lift up to look at the crown on the head of that high King of
light, without his own crown falling from his head.

23. He is a high mountain, which the storms of the air do not shake.

35 24. He is clothed with new robes of splendor, which are not of
the The clothes of this world. No woman has yet spoken: We want

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Gnosis, p. 231 and Reitzenstein, Nachrichten der Gesellschaft der Wissenschaften zu Göttingen 1922, p. 249 ff.

1) Probably Aanng, etc. to read.

2) after suffering., see also continue. For the meaning of Dr, see above, p. 511. Note the fiveness of the glorification according to the five previously mentioned-named properties.

3) More likely than 1. pl. because as the 3rd sing. m. to grasp.

4) Probably read nadn ndnpi.

make a robe for the Lord of the crowns. Don't talk like that, even the children of the nations are not able to create the shell for him. '), which lies around his shoulders. The robe he wears will not come off- and the moth does not come and eat") in its shell.

25. The sun does not set before him, the lights of his city 5 do not go out. The crowns on his head will not wither, and the leaves of his wreath fall off, which protrude above his face"). The fragrance wafts out from between the leaves of the wreath, which is ɑ over his Faces lie. All Uthras are enveloped by the fragrance ') and rejoice.

26. Blessed, exalted, and mighty is he above all gods; on An- 10 fang [6] of all ages he was the king from the beginning. Will not be Name in our mouth, not his name between our lips limited. He is the judge of his place, in whose mouth there is no lie.

27. The throne of the Great, the Exalted, is firmly established, that he may al!e eternity is not moved from the place. Non-physical carpenters 15 have established the throne that is under him, not builders of clay who Houses of his residence were built. He is king from the beginning, whose kingdom exists for eternity and does not pass away.

28. Never did his hip tremble in fear, nor did the Fear and anxiety of the children of darkness. He has never participated in a 20 Days of terror, and ibn does not reach the hour of wrath and the quake.

29. The King of Light is with his crown as king for eternity for his kingdom there is no offense. A king, praised") and honored in his city, which huge diamond walls surround"). 25 King of the Great, rich in Uthras, abundant in messengers, greater than the Kings of every place. He is frol, glad is his city, glad to be his the whole empire.

30. He has no father older than him, no firstborn), who would have been before him. He has no brother to share with him 30 there is no twin brother who lives together ... . *****). He has not mixed and has not divided, and there is no division in his city.

31. Before him they do not offer a sacrifice, do not eat meat .....[9]),

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See the previous sentence, but Nöld suspects., p. 2391 a form of BDJ, after that,take it away from him".

*) Sorry. hat והבאלא. *) Cf. also 32.

4) To be understood in this way. The ordinary sense of ABon' NDny is to embrace", see also R 65, 4.

6) According to Nöld., p. 305° is maw instead of reading.

6) Sorry. hat הדירילה. 7) This means a first-born brother.

8) The meaning of NNYD is uncertain, cf. Nöld., pp. 39, 12; Sorry. hat דכניצאת. A word is missing later. In any case, it is meant that he has no brother who is with him the inheritance was divided.

*) Nant , very much" does not fit, but also Neds not, see Nöld., pp. 207, 24 and Note. Here must have been something of a meat enjoyed for cultic purposes.

do not drink wine of pleasure and do not sing before him a song of Sacrilege.

32. The garment with which he is clothed does not turn black, the Crowns on his head do not wither, and leaves do not fall 5 of his wreath).

33. No sound of lamentation is in its place, no childlessness child of man. No body passes in front of him, his apartment will not be defiled by a dead man.

34. He did not fight a hard fight, he did not stand there at the 1 10 Days of Terror.

35. The king rejoices in the children of the light. He calls one, and a thousand answers to him. By his Word he creates Uthras, [7] by which He makes the speech of his mouth complete.

36. King of all Uthras and Škinās, great crown on the head of the 15 The height of heaven, Gentle one, you who force down the mighty, the strength that you all unruly (push), blessed and praised are you by everyone Time and time will last into eternity.

37. Greater is your own power than that of all the kings of the place of Darkness. You live in a place that is light and bright, and beautiful 1 20 and exalted is the land in which you dwell.

38. Blessed are you in the seat of the good, established in the place where the whole It is a blessing. You rejoice in him, and your heart rejoices because of all your Roommate.

39. You have been since the first day and have existed for all eternity.

25 40. He spoke with great power and mighty speech, and Kings*) of the light of pure splendor and great light that does not pass away. Kings") of praise ascended, arose and came into being for which there is no end, number or offense. They are all full Praise and stand there and praise that high King of light, whose splendor 30 he is richer than to be described with a mouth of flesh and blood, and whose light is greater than that which one utters with the lips can. His radiance shines, and his light shines over all the worlds. Bright and luminous is the firmament in which they dwell °). (4. 7) .

41. The world in which he stands is without offense: 35 a world of splendor and light without darkness, a world of gentleness without rebellion, a world of legality without confusion and hustle and bustle, a world of scents without an ugly scent, a world of life in eternity without offense and death, 40 a world of living water, the smell of which makes kings rejoice,

1) See also 47.

2) At the parallel point there is NonsND ,Engel", see above, p. 4.

3) 12 refers to the kings, as can be seen from R 31, 20.

a world of goodness without badness,
a world of faithfulness and faith without lies and deceit.
It is a pure world without a bad mixture. (8)

42. The angels') of splendor praise that high King of light
'in the splendor and the light that he bestowed upon 5
them. The angels of glory [8] praise
him in the garments of splendor that he bestowed upon
them. The angels of glory praise him
in the sheaths of light that he bestowed upon them.
The angels of glory praise him 10
in the belts of splendor that he bestowed on them.
The angels of glory praise him
in the wreaths of splendor that he put on them.
The angels of glory praise him
with the strength and firmness that he gave them. 15
The angels of glory praise him
with faithfulness, community and faith, the he
awarded them. (9)

43. They are all gentle, wise and pleasant without wickedness, lies and wore. (10) 20

44. They are clothed with garments of splendor, and with garments of Light is covered. They sit and live next to each other, without sin against one another, or sin against one another. They are gorgeous on their firmamentena) and fit to each other like an eyelash to the eye.

45. Their inwardness is manifest to one another; first and last they know. 25 A thousand times a thousand miles away from each other, and yet one shines through the other shine and one smells through the other Smell good. They include brotherly loyalty with each other and reveal- or their insides.

46. They are caught up in all manner of death, and the destruction of death is 30 not created for you. For them there is no offense, they do not seize, their strength does not decrease, and with pain and infirmity they become not clothed.

47. Her robe does not turn black, her sheath does not darken. Your Wreaths do not wither and do not diverge, and the leaves fall 35 do not get out of them.

48. They grow in all growth, live and stand firmly their places. They do not waver and are not shaken. Among them is there no old man who seized, no miscarriage that resulted from the mother-body would have come out. 40

49. There is no judgment in their city, and they do not judge one another.

1) Here the Parisian manuscripts have yet to suffer. here and in the Folgenden ,"Kings".

2) See Nöld., p. 1710.

50. They do not hunger and thirst, and heat and cold, malice and Anger is not with them. (6)

51. They do not wage war with each other and do not get into trouble-fangenschaft.

5 52. No wild animal enters their earth, [9] and evil worm comes not out of it.

53. No bad leaf is on your trees, no bitterness on the fruits of their dwellings. Their fruits wither and dry up no, and the leaves of the trees do not fall off. Moth and dust') falls 10 not in their slothfulness, and for their dwellings there is no offense.

54. Angry rulers without mercy have no dominion over you. There are no angry ravings without pity at their residences.

55. Their firmaments") are lofty and lofty, and their buildings are Houses of the seat of completion. Their seas are calm and gentle, and 15 there is no passage in them. The Jordans of the worlds of light are full white water, whiter than milk, cold and tasty, and its fragrance strengthens more than the spicy, big vines. (11)

56. The uthras and kings who drink from them do not taste the Taste of death, they have no evil, dull or hard day, and 20 there is no sorrow in her soul.

57. For your years there is no number, for your whole life there is no measure. They are all joyful and flaunting in joy without tribulation. They stride they float over that white earth of the Ãther. In the splendor that has risen above them, no darkness is mixed.

25 58. Those beings of light disintegrate into many species"). They are divided into Earths, Škinās, Jordans, trees, Uthras and angels'), as well as in splendor, light and brightness that rest on them. There is no boundary between the one and the other.

59. Her figure is luminous and bright. The sight of her face 30 is flashing and clear, equal to pure beryl. Strength and voice become stronger every day, Speech and victory were created by the king of all the Liclite worlds and sent to them. 60. They all stand there with prayer and praise, with miraculous (Prayers)orders and hymns") and show [10] to the High King of Light Submission, ...") and praise. And those angels'), who are from the king, 35 to their Lord *******). (11)

61. Fragrance comes forth from among them, and all the fragrances of the Joy, not the smell of idols and not the smell ...") of all astartes.

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1) R 5, 19 is similar in appearance, see p. 9, 4. °) See p. 11, 24.

8) See above, p. 7°. ') Cod. B and sorry. have NDSNDI ,,and kings".

") Cf. Lit., p. XIVf. Later, NATD, like NN77, has the meaning ,,book" angenommen, cf. Joh., P. V.

°) See to Joh. II, p. 34". The meaning is not quite clear, but it fits in in most cases,"enlightenment", and it is usually translated as follows.

7) Also sorry. got here ומאלאכיא. 8) Here is a gap.

°) gives no more meaning than suffering. hat. Maybe he has

62. All rejoice over one another, as the rain clouds rejoice over the trees and the seeds of the earth. They are emblems of the beautiful- the beauty, the beauty, the beauty and the beauty. One is more miraculous than the other, one more luminous than the other.

63. The name of the High King of Light is blessed for all eternity and 5 rates.

64. The Uthras, Angels'), messengers, apparitions, figures, earths, Škinās, castles"), buildings, Jordans and trees, as well as the splendor that shines on they were created by the King of Light.

65. [From the King of Light?] uthras and kings are evoked, from 10 the earth is made of Jordan and trees, of brightness and light there are garments, cloaks and wreaths made for them, and not one of them there is something that would be lacking and lacking.

66. That place is a place of life, truthfulness, tranquility, the security, peace and faith that everyone hopes for, and 15 on which he builds his confidence.

67. The king rejoices the sons of Light, and they are proud here's to him. Their buildings and škīnās are built of splendor and light, their Walls of safety and strength.

68. Their splendor is more miraculous than the splendor of the sun and the 20th century Moon. Their brightness is brighter than the brightness of this world. At the 1 The splendor of this world is a mixture, but the splendor of that [world] is bright- without turbidity. Of course, the splendor of this world is in the image created with the same brilliance, but like small shells and pebbles") Pearls are. 25

69. Your earth does not rest on any ambos, your firmament does not turn by wheels, the seven stars do not walk above them, [U] the Five and twelve*) do not guide your destiny.

70. Dust is not in their way, mud is not found in your Jordans. 30

71. They are nimble in their course like the thought (the heart) the man who does not walk on his feet, and yet in an hour to every The place arrives. Light and calm is her gait, like the rays of the sun to the eyes of the children of Adam, the rays that appear") from heaven reaching the earth. 35

72. When they meet each other, they undress and clothe themselves dealing with the mutual treasures").

ריהא lthe meaning of "frankincense" and will this be called "daughter (read of all kinds of astarts" this is how the salt is called the daughter of the god Bel (Jn. II, p. 6, בראתא Note.). Dal Cypress, see Brandt on the spot, is not likely to me.

1) See p. 12, note. 7. 2) Read Nan, so sorry too.

a) The small fake ornaments on the necklaces of the women.

4) The five planets without sun and Moon and the zodiac images.

a) Read pondt npos.

°) They exchange each other's robes and ornaments.

73. They do not sin and do not offend each other, like the splendor of the sun and the wind, (like) the fire and the water this world').

74. Their food is from the blessing of the Jordan, the fruits and the trees.

5 75. There is no end and no limit to your virtues, and we don't talk about your power. As someone said: Should the stinking body praising you or the vain tongue? Would be our Mouth like the sea, our tongue like the rugged rocks in it, our Lips like its two banks, we could not, my Lord, your 10 Comprehensively describe power over all your worlds"). No, there is no one, who could describe your power comprehensively.

76. Salvation to him who knows you; Salvation to him who speaks of you in knowledge.

Salvation to the one who is enlightened about you; Salvation to the one who is enlightened about spread yourself.

15 Salvation to him who teaches himself about you in truth; Salvation to him who teach you.

Save him who has learned your wisdom") and free himself from error and confusion he liberated this world.

Save the truthful and faithful ones who have known you 20 and they have seen; they ascend victorious and look at the place [12] light.

77. Blessed and praised be you, my Lord, you high King of light, from today to all eternity.

78. By your word every thing became.

25 79. From the side of that Lord of greatness a uthra was created and sent out, whose name is Hibil-Zīwa, the Gabriel, the Messenger, who-is called. (12)

80. When the high King of Light wanted it, he called me out of the splendor and the light in which he stands, out of that Škinā which he, the Great, 30 was founded at his right hand, and said to him'): 'Arise, go forth into the world the darkness that is full of wickedness. She is full of Evil, full of consuming fire. To the world that was full of lies and deceit which is sown with thistles and thorns. The world of confusion and confusion To the world of darkness without light, to the world of 35 Stench without fragrance, to the world of persecution and death without To live in eternity, to the world in which the good things pass away and the Plans do not come true." (13)

81. He said to him, 'Go, let the darkness come down, and my-

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1) Who seek to oppress each other.

2) See Lit., p. 129 and on the wide distribution of this picture Reinh. Köhler, Kleiner Schriften III, p. 293ff.

3) Read with sorrow. דסכאר.

4) Such a change in person is not uncommon in oriental writings.

sterias formed from it'). Seal the earth, tighten the fir-
mament and form stars in it. Give shine to the sun, brightness
to the moon and to all the stars. Give them a good taste 1
Water and shine to the fire. (14)

82. Create fruits, grapes and trees that flaunt in the world.
5 Livestock*), fish and poultry, of every genus A little man
and a little woman who belong to Adam and his entire family
Should be of service. (15)

83. A man and a woman shall arise, and their name shall be given
to Adam and Be Hawwa. Of the angels of fire, some shall be servants
to Adam 10 be. Everyone who deviates from your word"), [13] should
go to the blazing Fire will be contained. Three angels of Splendor and
Light let's create*) and keep Adam company. (16)

84. Living water") come and mix with the turbid water. Through the
scent of living water, the whole world flaunts. The four 15 Winds of
the house °) are to be created, as well as the air'), which blowing
them. Let fire arise and spread") over all the world. That world
shine through your hand." (17)

85. The high King of light uttered the word, and all things arose
Ding by his word. (20) 20

86. Gabriel, the Messenger, came, lifted up the sky and stretched it
he sealed the earth and firmly established it (and the whole world
by the power of the high King of Light). (21)

87. Adam the husband and Hawwa his wife were formed, and the
Soul fell into the body. When the soul had fallen into the body, be- 25 they
understood and understood everything. (22)

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1) Note the deviation in the parallel point. °) The
domestic animals; the wild animals are not named here and at the parallel point
(against Nöld., pp. 326,6). is formed as a plural ans, which
is the tame domestic animals in contrast to Nyn, the devouring, wild animal, be-
draw. Text 33.5 is to be read with D.

d) One expects,"from his word", see also 88, but both versions have so.

4) At the parallel point it is better ,'shall come', see the following sentence.

b) "Living water", i.e. running water that is of noble origin and in which 1
running rivers, the "Jordanes", flows. This alone is usable in the cult. In contrast- the
stagnant water and the turbid water (NDANN ND) of the primordial chaos and the
seas. The expression N is probably borrowed from Judaism, see Gen. 26,19;
Lev. 14, 5,50. After forming a nanny,"living fire" as a Be- drawing
for the fire of the heliren world. The opposite is according to NINDy,
ND "consuming fire" (see Jn. II, p. XVI') ,"consuming, burning water"
formed as a designation for the water of the underworld, see also Brandt, Rel., pp. 64ff.

") ,,House" is a common name in the Mandaean writings for the earthdiscle
For the world, including the Persians, see Joh. II, p. 76.

7), i.e. dnp can mean, in the Mandäisclen ,,air" like ,,Ather", and it is sometimes-
not sure what the meaning is. However, the expression seems particularly
to designate the air, see by name R 283, 4f.

) For the meaning of DFD, see Lit., p. 178.

88. The angels of fire came and submitted to Adam. You they came and bowed down to him and did not deviate from his speech. Only he alone, the evil one, from whom evil was formed, departed from the word from his Lord. Then his master bound him with a fetter. (23)

5 89. My Lord called me, the noble Messenger, and appointed me and said, 'Go, call a voice to Adam, to his wife Hawwa, and to all his kinsmen. A noble voice call to them and teach them about every thing. Teach them about the high King of Light, whose power is far-reaching and large, without limit and number. Teach them about the 10 Worlds of light, the imperishable. (24)

90. Speak to him that his heart may be enlightened, and teach him, that his mind may be enlightened. Show yourself to him graciously and afford him Company, you and the two angels who are with you. Teaching Knowledge Adam, Hawwa his wife and all his kinsmen. Tell them that the wicked 15 and Satan, the unfit, shall not deceive them. (25)

91. Teach them [14] prayer and praise, that they may step down and praise the Lord of all the worlds: three times a day and two times of the Night. (26)

92. Tell them: Take a wife and form a tribe, so that 20 let the world multiply from you. (27)

93. When you approach your wives, wash yourselves with water and keep yourself in. (28)

94. Do not fight and do not steal and do not kill children of men. (29) 95. O you who are perfect and faithful! Do not depart from your 25 Speak away, and do not love falsehood and falsehood. Don't love gold and Silver and the possessions of this world. Because this world stops and passes away, and their possessions and their works will be abandoned. (30)

96. Do not worship Satan, idols, images, error, and the confusion of this world. For he who worships Satan falls into the blazing 30 Fire, until the day of judgment, until the hour, the hours of judgment- as long as the High Light King, who judges all beings, wants it. He judge the souls, each according to the works of his hands'). (31)

97. Do not learn the magic work of Satan and do not bear witness to the Lie down. If you speak right, then keep straight right and wrong- 35 don't turn it. When they call witnesses, they are true people, stuff. Every one who perverts the law is consumed by the blazing Fire. (32)

98. Deliver unrighteous servants into the hand of their wicked masters and do not leave the weak to the strong. (33)

40 99. Honor the father and mother and the elder brothers like the Father. A son who despises father and mother will be sentenced on court day be. (35)

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1) Sorry. "he grants to everyone according to the works of his hands."

100. Do not look with greed and desire for something that is not yours shall. If your Lord grants it to you - - - '); but do not argue about it in a sinful way. For according to the will of your Lord, every one of you was The thing is attributed and granted in kindness. (37)

101. If evil comes upon you, endure it and hold fast 5 in your faith. Do not change anything and do not twist anything in [15] of your speech. Do not bend your knee and do not bow your head and do not pay homage Satan is the Devil, the Devil is the Devil. (38)

102. Keep away from everyone who is the evil one, the idol and adores the pictures. Don't be a friend to him"). Have you asked for 10 follow him and love him, so let the scriptures and speeches and the Hear the praise that your Lord has bestowed upon you. Does he listen to it, become a believer and bear witness to the high King of light, the God who love him, draw near to him and show him good from everything you own. He does not listen, does not bear witness, and does not turn 15 believing, he will be held accountable for his own sins be. (59)

103. If you see a prisoner who is a believer and a truthful, then pray ransom and redeem him. But not with gold and silver alone release the soul, but with truthfulness and faith and with the mouth 20 pure speech releases the soul: from darkness to light, from error to the truth, from infidelity and rebellion to prayer and praise, from unbelief to faith in your Lord. Whoever releases a soul is worth generations and worlds to me'). (43)

104. I tell you, my chosen ones, I teach you, my Gläu- 25 bigen: Pray alms to the poor and be a guide to the blind'). When you pray alms, my elect, do not bear witness to it. Be- if you witness it once, do not repeat it. Pray with your right hand, so don't tell your left. Pray with your left hand, so say it not your right°). To every one who gives alms and bears witness to it, 30

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1) The postscript is omitted, instead you have to think of a gesture: then it's good.

2) Nn is only in A and may only be inserted later under the influence of the Qur'anic aš-šaiṭān ar-rağim (Sura 3,31 and others). According to the Arab mußar-rağim ,"the stoned one". Since the word in the athiopic has the meaning "cursed" and this sense apparently paft better, the Arabic word is considered a borrowing from the Nöldeke, Neue Beiträge zur semit. Linguistics, p. 47. Now Satan is already at Ephrem (+ 373) daggālā rgīmā ,,the stoned (or to be stoned) cheaters" called: Ephraemi ... Opera selecta ed. OvERBECk, pp. 131,11. So, the expression was common among the Arameans long before Muhammad. Therefore, can he also came from them to the Arabs, on the other hand, it is not necessary that רנימא this verse is taken from the Qur'an.

3) Maybe nonna Abynnn's "don't be a friend" originally stood there.

1) nne is = it belongs to the turn nn שאוילא ד (Jn. 200, 14).

b) See timesheet. f. Semitistik I (1922), p. 2.

6) Matt. 6, 3.

it will be repaid and not credited. (34) Everyone who gives alms and does abundant good, but then abolishes alms and does not donates, falls into the blazing fire, until his sins are finished and all his Misdemeanors are expunged. (41)

105. My chosen ones! Do you see someone who is hungry, so sate he. If you see someone who is thirsty, pray to him to drink. Do you see [16] a naked man, put garments and cloaks around his neck. For everyone who gives receives, and everyone who lends receives payment. For everyone who gives alms, the great alms will be a support. Whosoever clotheeth the naked man with raiment, it shall be around his neck Lay robes and covers. Anyone who releases a prisoner will The messenger of life. (42)

106. Whoever lets himself be enlightened and instructed, he will be helped create. Whoever calls the call of life, its construction is firmly built") and 15 is fixed. Who can be enlightened by my praise, whose name is will be remembered daily at the place of light. Who can stand by my words he will be among the Uthras.

107. He who frees himself from the infidelity of the wicked will be without Sins and transgressions rise up and look at the place of light. 108. Every one who, out of love for his Lord, puts his[1] body to Is pure in sin without blemish. (45)

109. To you I say, my elect, to you I declare, my Believers: Fast the great fast, but not a fast of food the drinking of the world. (74)

110. Fast with your eyes from winking and see and do nothing Evil. (76)

111. Fast with your ears from listening to doors that are not yours have. (78)

112. Fast with your mouth of impious falsehood and love do not lie and lie. (77)

113. Fast with your heart from evil senses, and hatred, jealousy and do not be divided in your heart. Those who are jealous will not Called more perfect. (79)

114. Fast with your hands from the commission of a murder, and do not commit theft. (81)

115. Fast with your body from a wife who is not your shall. (80)

116. Fast with your knees from the worship of Satan and kneel not in front of the images of deception.

(83) 117. Fast with your feet from cunning gait for a thing, that's not yours.

118. Fast this great fast and do not break it until you your body is separated. (85)

1) That distributes life to the pious. 2) Sorry. hat בנינא.

119. Who [17] sins in his childhood, but then no longer sins, and no longer transgresses, the forbearance of his Lord will be granted. He, the High King of Light, is compassionate, forgiving and merciful, he is a remitter of sins and offenses. (40)

120. Everyone who loves gold and silver and the possessions of this world 5 and therefore commits a murder, falls into the blazing, red-hot fire. (46)

121. My chosen ones! Have no confidence in the kings, and Rulers and the rebellious of this world, not even on armies- power, armor, battle, crowds that gather them '), and prisoners, who bring them together in this world, still on gold and silver. You 10 they made a fuss and threw him out"). They collect well and leave it back in the world, then go there and boil in the fire. With your They stir up the coals with their hands, and with their lips they fan the fire to"). Their scourge and their ruling power are collapsing, and their splendor will be blocked to you. Neither their gold nor their silver shall remain to them.15 and will be your support. Neither your money nor your estate will be given to you for Redemption. Their rule will pass away and come to an end, and they will the verdict was pronounced. (87)

122. I say to all of you who listen to the speech of God: At your standing and your sitting, your walking and your coming, 20 with your food and your drink, with your resting and your lying, in general, in all your actions, call and praise the name of the the high King of Light. (47)

123. . . . . . [5]) cross the Jordan and be baptized. Baptize your soul with the living baptism"), which I brought to you from the worlds of light, with the 25 all perfect and faithful are baptized. Say the blessing about the pihta') and eat it, say the praises about the mambuha and drink it, that a remitter of sins and offenses may chastise you be. (48)

124. Anyone who is marked with the sign of life, over 30

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1) Probably to be understood in this way, supported by the parallel passage (42, 9). Anders Nöld., p. 328. Sorry. has NDIND).

2) Doubtful. The words Narn are probably disfigured (ראמילון (sorry. hat and maybe they don't belong here at all. In the original place they like similar as Lit. , p. 227, 4f.

8) See NöLDEKE, Zeitschr. f. Assyriologie XXX (1916), p. 150, the translated last words , "with his lips he swallows embers".

4) Read with BD NMW.

8) The word has not yet been explained. The previous attempts to explain see at Brandt, Rel., p. 100f. Perhaps it is with heb. ynD to combine ,free his way let", here ,,let (flow) freely", do not contain or cut off.

c) With baptism in living, flowing, not in "cut off" water, see above, p. 15'.

7) Pihtā is the sacramental food, Mambūhā (Mambūgā) is the cult potion. See about the two names and their meaning rooms, Oriental studies, Theodor Nöldeke dedicated to the 70th birthday, p. 959ff. and Lit., p. XXIIf.

the name of the King of Light [18], who firmly and steadfastly who keeps baptism and practices good and beautiful works, no one will be 1 on his Ways ').

125. Do not eat the blood of animals, not a dead (animal), not a pregnant, 5 no throwing*), none that stands [in ******]*), none that is a wild The animal attacked). But slaughter with the iron, wash, rinse, clean, cook and eat it. (57)

126. Do not eat or drink from the house of the twelve gates"), for they are all full of impurity and ugliness.

10 127. O men who take a wife! Why do you want to go out take a wife in their midst?

128. Love and endure one another, like the eyes that are on the feet pay attention. Love and endure each other, then you will become the great Suf- Sea°). For the brothers in the flesh perish, but the 15 Brothers in Kušta"). So you are brothers in Kušta, who Practice love to perfection. Because the name of the First one") is on your Head erect. Your sign is the sign of the living water, by virtue of which you will ascend to the place of Light.

129. If you, my chosen ones, listen to what I have told you 20 say, if you will do as I command you, I will give you splendor of to grant me in abundance and light from me without end. You will be in the house of life, as the Uthras of Light flaunted at the places of light.

130. If you do not listen to what I am telling you, if you do not do what I command you, and you will descend into darkness- 25, into which the wicked sink without ascending.

131. Salvation to him who heard and believed, woe to everyone who wrapped up and lay down10). The good ones who heard and believed, rise up victorious and look at the place of light. The bad guys who they heard and did not believe, they set their faces to the great 30 South Sea.

132. My chosen ones! Stay away from the unruly the empty apartment. Every day, every day, they sit on the thrones of the Rebellion, they sit on the thrones [19] of rebellion, and with the

1) Up to the place of light.

2) Perhaps this is how it should be understood here, see about the word Joh II, p. 136*.

3) A word has come up behind woll. Names in B (text 38, 20) it may be added only after the misunderstood.

4) I suspect 5.

") The "gates" are the foreign, false religions, the Zalil of which has twelve- 11 will be.

°) In Alexandrian-Jewish speculation, the exit of the soul from the body combined with the exodus of the children of Israel from Ägypten and the Red Sea interpreted as the sea of the end (Jam süfals Jam söf), see Joh., p. XXI.

7) See above, p. 512

8) Instead of ND12 ,,name" is perhaps ND12 ,,characters" to be read.

°) Of the King of Light, see p. 6, 17... 10) See Joh. II, p. 180; Lit., p. 96*.

Scourge perform their works. Their works lead them with the scourge and faithfulness, meekness and peace is not in them.

133. Do not take a course of error and do not commit a mistake-faults with gold and silver. Whoever accepts the path of error, whose Name is cut off from the place of light. 5

134. If a man leaves his body, do not weep and exalt no complaining and complaining about him. Bread from ....") do not eat about him. Anyone who weeps over a dead man will be put in streams of water, when they are full. Whoever tears his robe by the neck*) will make the mistake keep his clothes on. He who pulls out his hair around the dead man, 10 they will enclose it in the mountain, in the Dark Mountain"). (49)

135. Go, you poor, wretched*) and persecuted, weep over you itself. For while you are still in the world, your sins increase.

136. When you are grieved for the souls that depart from among you, so put out displeasure and sorrow from your heart, and keep sorrow, and 15 Complain away from your gates. Because of grief and lamentation, the- monen and Dews formed. They rush ahead of the souls on the way and harass them in the customs house'). If you ask for them, and she loves, so perform intercession, prayer and praise for her, recite Hymns, reads orders of prayer and organizes masses for the dead, so that the 20 be merciful to them. Shine will then give you go ahead, let the light follow you. Messengers of life will be sent to you On the right, angels of light will be on the left, and they will be watched by the- °) and the boiling boilers. (50)

137. Teach souls that their hearts should not falter. Let them 25 speak softly and hear the praise that I have brought you. May they hear and witness, and may their hearts find rest on his support.

138. Pray bread and water and shelter to the poor and poor- they followed the children of men who were persecuted.

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1) The word has not yet been explained. G.Hoffmann's declaration Zeitschr. f. Assyriologie IX (1894), p. 336 is no more probable than that of his predecessors. It is probably of Babylonian origin.

*) As a sign of mourning, a custom that Muslims and Jews also practice.

8) nDN can be called,"on the Finsterberg, fetter to the Finsterberg" and "enclose it in the Dark Mountain". Also the expression (R 37, 20; Jn. 99, 5) is ambiguous; he kaun mean "to the dark Mountain" and "to the dark Mountain provide". The motive that a wicked man is tied to a mountain is otherwise in the myth spread (Dahāk, Prometheus). R 58,16 the words can only he will be tied up on the mountain Mārā", and also for the expression Jn. 97,4 מיתיאבאט בטורא האשכא is the meaning of "on which mountains are bound" closer. On the other hand, the turn shows Joh. 87.3; 184.4; 208.3 with It is certain that the idea that the wicked will enter the mountain of darkness, with the Mandaeans, see also above, p. 15, 11, therefore I take this meaning also at nDx and on.

4) Read ודאנייא. 6) Which stands on the border between this world and the Hereafter. °) See the preface to the third piece of the fifth book.

139. Walk the ways of the Kuštā, and the wage of the wage-earner- don't spend the night with you. (51)

140. [20] Do not rob the partner and do not deceive your Friend. Whoever robs his companion and partner, whose eyes look 5 not the light. (52)

141. Give each other the rights and do not make your oath of allegiance to lie. For the Uthras and Kings of Light grant each other Covenant and oath of allegiance. (53)

142. O you chosen and perfect ones! Be humble and be- 10 divorce, so that you may be called chosen, faithful, and believers. Love each other faithfully and lead your love to perfection. Be gently and modestly against the excellent teachers who give you the rights Teaching wisdom. Do not overpower them, so that you may save your soul does not attach any blemish. (54)

15 143. Do not pray to the soothsayers and Chaldeans of falsehood, for in the darkness they will be accommodated. (55)

144. Do not swear false oaths and twist your oaths .not. (56)

145. Do not consume interest and compound interest, so that you are not in the 20 dark darkness will be judged. (58)

146. Do not boo and do not whore, do not sing and do not dance. Your Do not let your heart be taken for the song of Satan, which is entirely from Magic, deception and seduction, which is the meaning of the perfect it turns the hearts of the believers upside down. (59)

25 147. My chosen ones! Take care and be prepared so that you You are called armed in the world. Stand still in the world and endure the persecution of the world until your measure is full. Be each other a support and help, as well as the perfect one, in the pursuit of- kick. (60)

30 148. If your mind is in anger, calm down and keep down your heart. Accept from the Word of your Lord. Because the attitude of the Who is filled with the wrath of Satan, [is made wise by the right- faith and humility. Who can get through will not allow faith to be drawn to modesty, will be destroyed by sword 35 and the sabre was slain. He will be slain by sword and sword, and falls into the blazing fire. (61)

149. If you see a good man who has learned wisdom, approach and accept from him his wisdom. Do you see a bad, [21] he who is wise to evil, so stay away from him, do not take anything 40 from his wisdom, do nothing of his works, and walk not on his path. (63)

150. O you who believe and are perfect! Everything that you have- if you hate it, don't hurt your neighbor either. (65)

1) After the parallel point.

151. My chosen ones! Do good works and take care of travel- food for your way. See, hear and believe and take this The word of your Lord.

152. See with your eyes, speak with your mouth, listen with with your ears, believe with your heart, practice alms with your hands- 5 give and do good, and act according to the will of your Lord, but after the will of Satan does not act. (66)

153. Do not have confidence in the beauty of the bodies, because completely suddenly they spoil. Walk according to the word of your Lord, that you may victoriously ascended to the place of light. Show the high King of Light 10 Submission'), veneration and praise, so that your sin and guilt you will be forgiven. (67)

154. Do not forget about Satan and the deceptive images of this world. For everything that is born dies, and everything that is made with hands will, spoils. The whole world is coming to an end, and their divinity 15 pass. (83)

155. My chosen ones! Have no faith in the world, in who lives, because she does not belong to you. Have faith in the beautiful The works that you do. When you leave your body, you can you rely on the works of your hands. (86) 20

156. My chosen ones! Don't show contempt for the orders, which your Lord commanded. Show legality, gentleness and modesty, which are of the nature of light. Show forbearance, compassion, Conciliatory- and mercy, which are of the nature of light. (88)

157. O you men who take wives, O you women who give you 25 Men come, O you men who take women! Witness and be- come on, kids. [22] If you do not bear witness and receive, then bear the disease is in the camp. But I will tell you about the ugly works the women who commit adultery: about every woman who commits fornication, about every woman who commits theft, about every woman who practices magic, and 30 the soul is oppressed in the body: an action that God does not like and for people are not beautiful. For it is like the terrible sufferings, for which there is no cure. (92)

158. Do not take as a wife a slave who has not been set free, and so do not take your children to a mansion. On the day of the 35th If the servant is missing and the heart of the Lord is angry with him, the sins will, which the servant commits, coming upon the head of his Father"). When you take a woman who is released, so take abundant kindness, about- a lot and a lot. (93. 94)

159. Receive faithful love from a woman to whom there is fidelity. 40 Do not turn away from one another until your measure is full. Because who will be

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1) For the intransitive use of 1733 cf. Joh. II, p. 218*.

*) See Joh. II, p. 174.

A woman betrays, in whom there is no mistake, lies and deceit, and loves and drives the lust of the Tibil, about whom the verdict will be pronounced. (95)

160. If you have children and they remain alive, teach as soon as you understand yourself on knowledge, the right wisdom and let 5 walk the path of the Kušta. If you do not teach them, and teach, and you will be condemned in the Court of Justice. When you but they don't want to learn, they will because of their own Sins will be called to account. (96)

161. If a man inclines away once'), he straightens him up again and 10 support him. If a soul inclines away for the second time, it will judge back up and support her. Does a soul bow away for the third time, so raise her up again and support her. Leave them the scriptures and Listen to the words, prayers and praises of your Lord. When you but she will not let herself be supported, so pluck out the evil vine, 15 bring [23] a good one and plant him in his place. Because you give him in his ear, but he did not want to hear, they showed him in the eye, he but did not want to see, you showed him, but he did not see with the eye if he wanted to, he should come to an end on the day of the end. He falls into the torture, into which the wicked fall without rising. (97)

20 162. When you see people with a physical defect so do not show contempt for them ") and do not laugh at them you. For only the bodies formed of flesh and blood are formed by Suffering and infirmity are contemptible, but the soul will not be saved by suffering and infirmities contemptible. The soul is only scorned by ugly 25 Works she commits. (98)

163. I tell you, my chosen ones, I teach you, my Gläubigen. Do not praise the Seven and Twelve*), the leaders of the world who walking by day and night'). For they mislead you."

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1) The right faith.

2) Read Brockelmann, Lex. Syr.2, p. 79b is to be corrected, otherwise mandaean ND3 finds (R 43, 15; 191,8; 215, 24), in addition, several times NIND)2. Syrian ND3 with by see at Brockelm. there.

3) The seven planets and the twelve animal images.

4) The verb 817 (177) is almost only with the planets. It is in Aramaic (such as in Babylonian) ambiguous; it can mean "wandering" and "chastising, ruling". To this place, where next to NIDNTD, "Leiter" is written and not just one of the Seven, but also stated by the twelve, the meaning "reign" fits better, but R 40, 12 is also mentioned by the Dews and the hosts of Satan, to which also the Seven that they should be subjected to the children of Adam, R 125, 1 of the That they should obey Adam and his kinsmen, and R 171, 8f. stands in parallel Also, the אסני. noun standing next to it only has the meaning "gait, run" (such as babyl. marditu), not the sense of domination". Therefore, one must also at this point the Meaning , "walking". If it is now also stated by the signs of the zodiac, so it should be borne in mind that even these seem to wander with the sun over the sky.

8) Read Abwnd, cf. R 231, 19.

Tribe of Souls'), who moved here from the house of life
be. (101)

164. Do not praise the sun and the moon, the illuminators of this world, because this shine is not hers. It was given to them only in order to dark apartment"). They are the angels of the lapsed 5 The house"); they made a vain call to be heard*).

165. Do not praise Šamiš (the Sun), whose name is Adonai, whose Name Qadoš, whose name is El-El, in addition, he has hidden, in the World non-revealed names. (102)

166. He, Adonai, chose a people for himself and founded a 10 Synagogue. Jerusalem Square is being built, the city of the Jews who cutting with a sword, splashing her face with her blood*) and so Adonai worship. The men leave their wives, go there and lie down to each other. The women who are in their menstruation lie in the lap of men. They turn away from the first teaching and 15 make a "book" for yourself. (103. 104)

167. I tell you, my chosen ones, do not hold it with those Slaves who are abhorred by their master. Do not mix with [24] to the Jews who do not stand there in a speech"). (105)

168. Out of the people of the Jews all nations and gates are born- 20 go. (106)

169. False prophets appeared, which are accompanied by lies and deception- go. They enter from the angels of defectiveness°) into the parturition- mother of the women who become pregnant with them and they are covered with blood and give birth to menstruation. They bring (false) wisdom out of their hearts 25 and throw them into the world'). They call themselves God and they are the messengers ("the Messengers"). They attract a body and take the shape of men. You write a book of deception, ask Warn them and let them perform false prayer. Lustful- they cast lust, lust and passion over the face of the earth, and 30 they call themselves prophets. (107)

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1) A designation for the totality of the Mandaeans, cf. Jn. II, p. 5. ") Both names for this world.

3) Read mp cf. the Var. in D.

4) After the circumcision, the blood is sucked out at the wound, so the Mōhēl (circumciser) slightly blood on the face. Cf. also B.

b) This indicates divisions among the Jews.

°) It is unclear how this is meant; here hardly means "with". See by the way the parallel passage.

7) is often in the Mandaean sense of false wisdom, after- wisdom. I take the sentence in this way, not in the sense,you remove the wisdom from your Hearts and throw embroidery into the world" (FROM anticipation of ND5NB) by name with With regard to R 121.9; cf. also R 375.15.

8) See also L 33, 19 on this use of pDn. But perhaps almost, "to name oneself", cf. ND12 PDN Joh. 117, 12f. and see Z. 31.

170. Now I, the first Messenger, teach and tell all the Naşoreans '), the who are now and who are yet to be born: do not listen to their speech and do not stray from the path of life. My chosen ones! Hold it not with those who do not stand there in a speech. Recognize it in your speech, 5 they accuse one another of lying. A king reviles the another king, a prophet punishes the other prophet with lies. They call the children of men approach, make them greedy for gold and silver, money and well, fill them with desire and seduce them. (108)

171. Some of them take you by singing, dancing and voluptuousness 10 caught. Some of them seduce you with images of gold and Silver, by sculptures made of a block, by idols made of clay and other worthless works. (108)

172. Some of them oppress you with sword, saber, blow, War, struggle, fear and terror, frighten them and command them and 15 make them slaves of the planets against their will. (109)

173. Some of them seduce the children of Adam by humility and Flattery, [25] by candy and cunning, by cunning and deception. They put the name of God in their mouths") and speak to them: These are the books and speeches that the Great, the Exalted bestowed on us 20 has. They mix among them speeches by which their souls are inhibited") and perish. They twist their hearts and throw folly*) into the world. (110)

174. And now I, the pure Messenger, say to you: Do not listen to the Speech of the false prophets posing as prophets of the Kušta and 25 make themselves like the three Uthras who have gone into the world"). Your Shine is not a shine, her robe is a robe of fire. Some of they are clothed with garments of darkness, with shrouds of darkness- and their smell is ugly and smelly. (111)

175. I say to you, my elect, I call to you and teach 30 i, my believers, clothe yourselves in white and cover yourselves with white like the garments of splendor and the sheaths of light. Lay white headbands around the same as the flaunting wreaths"). Bind yourselves Belts of living water, which the Uthras around tie her hips. Put split shoes on and take bars in 35 your hand is like the rods of living water, which the Uthras on the Carry places of light. (112)

176. O you who believe and are perfect! Don't say anything you don't

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1) Designation for the Mandaeans. The meaning of the word and its- in connection with the New Testament Natwpaios, see Lit., p. XVIff., Rooms, ZDMG LXXIV (1920), p. 429ff. and my remarks Zeitschr. f. Semitistik I (1922), p. 230ff.

°) See above p. 4, 26. 4) At the ascent to the place of light.

4) B (47, 12) has "waste". See also pp. 29, 9.

8) See above p. 15, 12; 16, 13 and Brandt, Rel., pp. 122f.

°) Of the celestial beings who are white.

know, and it is not revealed to you. For there is no one to whom the- except for the Great, Exalted One, who is All knows and sees through. (113)

177. My chosen ones! Arm yourself with an armor that does not of iron. May your armor be Naşaraerdom') and the true 5 Speeches of the place of light. (114)

178. Pray to one another good advice, as you warned and instructed be. As you see with your eyes, call with your mouth, with your Listen to ears, so do good, [26] beautiful works with your hands. Equal not to the evil plants that drink water, and not to their Lord 10 Bring fruit. (115)

179. My chosen ones! See, I have told you about the light- for which there is no end or number. I told you about the Darkness and the blazing fire are proclaimed. I told you about the Satan, who is without strength and firmness and is not from the 15th century he can save the fire and the fire. (116)

180. This is the first teaching given to Adam, the head of the living Gender was awarded. It was a speech and a testimony.

181. Then the world will be destroyed by sword and pestilence. It is it intended for souls that they should leave their bodies at that time 20 divorce. And these souls rise up without sins and Veerschuldungen to Light up.

182. Then Ram the man and Rūd the woman remain; the head of the age they are called. Then the world will be new from you- wake up, and the world will multiply. 25

183. Adam the Man is destined to last a thousand years "). Of From Adam to Ram and Rūd there are thirty generations. All of them rise up to the light in an ascent, because in a teaching there- steles, walking in a speech and witnessing in a praise. (118)

184. Then the world will be destroyed by fire. There are 30 the remaining Šurbai is a man, and Sarhabel is a woman. All souls part at they leave their body and ascend to the light, because do not distort the first teaching and do not distort the first speech- turn. (119)

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1) See also the variant Lit., p. XVIII. *)

Here follows a fragment about the four world ages, of which also in the the Mandaean literature is mentioned, except in B also Joh. II, p. 93 (here in note. 4 others Evidence:), 195, 244. The two pairs Ram and Rūd, Šurbai and Šarhabēl as heads of the Ages (note the alliteration) are otherwise unknown. The name Šarhabēl is an Arabic male name and is also found among the Mandaeans as the name of male Light being.

a) In the Midrashim it is told that Adam should actually live a thousand years, however, he had voluntarily given seventy years to David, cf. Grünbaum, New contributions zur semit. Sagenkunde, p. 63.

185. Then the world is reawakened and multiplies. By Rām and from Rud to Šurbai and Šarhabel there are twenty-five generations. (120) 186. Then, after Surbai and Sarhabel, the world will be- floods hit. Noah of the Ark and Shem (Sum), the son of Noah. The whole world is destroyed by water, [27] for it is written for them that the souls depart from that separate your body and ascend to the light. (121)

187. From the age of Šurbai and Šarhabel to the age of Noah is fifteen generations old. (122)

188. From Noah the Man the world will multiply, and they will witness in a shout and praise. And I will make a speech i, the Messenger of life, and the two angels, my Be-glider. (122)

189. From Noah the Man until the place of Jerusalem is built there are six generations. It exists in bloom for a thousand years. (123)

190. Then is born and steps on the King Solomon, the son David, and he becomes king of Judah and the mighty ruler over Jerusalem. The demons and Dews submit to him and go after his will, until he glorifies himself and for the goodness of his Lord is ungrateful. Then the demons and Dews turn away from his speech and the lordship will be taken away from him. (124)

191. Then Cbristus, the prophet of the Jews, appears. He calls the He makes them his party, and everyone is fighting for he [1]). (125)

192. The seven Dews, the seducers, seduce all the children of Adam. The first is Šamiš by name (the Sun). The second is the saint Spirit, Estrā (Venus), also Libat, Amamite by name. The third is Nbū (Mercury), the lying Messiah who falsifies the first praise. The fourth is Sin (the Moon), Şaurel by name. The fifth is Kewan (Saturn), the sixth Bel (Jupiter), the seventh Nerig (Mars). (126)

193. The Dews of the House of Šamiš give gold to their admirers and silver, and lushness of the abdomen. He sends messengers to the world- and they lead the children of men to worship the sun and Moon. (127)

194. The Dews of the House of Libat leave delusion, adultery, fornication, [28] Fornication, lust, passion, song and sorcery on the Let go of human children. (128)

195. The Dews of the Nbu-Christ treacherously attack the people-

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1) That's what it says here. But the template certainly had the same as B (text 50,24) 1855 by W787NDnD Aty, everyone "fights for what does not belong to him", how can anyone here, apparently, better reproduces the template. But the change probably comes from the editor from A itself, since the current wording fits better with the previous sentence.

°) is probably only inserted under the influence of the following statements. Also at מאלאכיא the parallel point is probably secondary.

children. They spread among them, take them out of their homes and their families, carry them away to mountains and plains, let them to sit there for themselves, and their sex and their seed flow to them on the Legs'). The demons and Dews ****** the human children. You take the bodies trapped and tormented mind and soul. You take .....[2]) 5 ... and for them there is neither medicine nor cure. He himself appears to his admirers and admirers in the fire and speaks to to them: 'See how my glory has risen over the world." You know not that it's not his shine. He spreads folly in the world. (128. 145)

196. The Dews of the house of Kewan throw lamentation, weeping and 10 (false) wisdom*) into the hearts of men and snatch them from the Grace. (129)

197. The Dews of the house of Nerig raid the children of men, grind them*), cut their flesh and shed their blood earth. They will become scavengers, priests, priests and oracles") ge- 15 nannt. (130. 160)

198. Christ also reveals himself in another form°). With fire he is clothed, enveloped in fire and shows miracles in the fire. Amünel') is his name, Jesus the Saviour he called himself. On Fire is his abode, and he shows his chariot [in the fire]. He turns 20 before you and says to you: 'Come, come to me, you will not burn (scald)." But do not believe him, for in sorcery and He goes hand in hand with Blendwerk *). (131)

199. If he afflicts you, tell him, 'We belong to you." But in your heart do not confess him and do not fall from the word of your 25 Lord, the High King of Light. For the lying Messiah, the- borrowed things are not revealed. (132)

200. He says, 'I am God, [29] God's Son, whom my Father gave me sent here." He explains to you: 'I am the first Messenger, I I am Hibil-Zīwā, who came from on high." But confess him 30 not. For he is not Hibil-Zīwā. Hibil-Zīwa is not with fire- clothed, Hibil-Zīwā does not reveal himself in that age. Rather, Enoš- Uthra comes and goes to Jerusalem, with a robe of Clouds of water. In physical form he strides, but he is not wearing any physical clothing. Embers and anger are at ilım 35 not. (133. 135. 149)

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1) In Mandaean, NDn also refers to the limb, the "leg", especially the Thigh, see R 226, 14; 337, 13; 338, 7; Lit., pp. 20, 12; 56, 5.

2) ,"Number" does not fit, but also prn B probably does not offer the original.

8) See above, p. 257.

4) Probably to be interpreted that way. In the Talmud, it is also used in the sense of 'emasculating- needs, cf. LEvy, Neuhebr. Wörterb. IV, p. 565 b.

6) According to Zimmern, NENt is the Babylonian zabbu, denoting a class of priests (Delitzsch, Assyr. Handwörterbuch, p. 250a). See also Lit., p. 226.

°) Is linked to 195. 7) I.E. Immanuel. 8) Read NIDND.

201. He goes and comes in the years of Palṭus (Pilate), the King of the world. Enoš-Uthra comes into the world with the power of the high Lichtkönigs. He heals the sick, makes the blind see, cleanses the Lepers, raise up the crippled, crawling on the ground, 5 that they may walk makes the deaf and dumb speak, and revives the dead. He wins believers among the Jews and shows them: there is death and there is there is life, there is darkness and there is light, there is error and there is Truth'). He converts the Jews to the name of the holien King of Light. (136)

202. Three hundred and sixty prophets go out of the village 10 Jerusalem. They testify to the name of the Lord of Greatness. Enoš- Uthra then rises to the height and sits down to the Mšunne-Kušta "). (Everybody Uthras are hidden from the eyes of the children of men. Then there will be the Jerusalem Square is devastated, the Jews go into exile and will be scattered to all cities. (137)

15 203. Then comes Ahmat, the son of the wizard Bizbat"). A He spreads a reputation that is not a reputation, he creates a lot of evil in the world and lead the tribe of souls to sin'). (164)

204. To every one who remains in that last age, and with the call [30] of the power and the proclamation goes out to the Jordan, to the 1
20 you will come out of the place of light with flags, flags of splendor- go. The Naşöreans, who put the headscarf around their heads, will it is worth generations and worlds to me"). To every Mandaean who lives in the Kušta persevere, I, Manda dHaijē, will lay down my rights. So listen for hear and be instructed, my chosen ones, so that you
25 climb up victorious and look at the place of light. Life is victorious over all works.

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1) See p. 205 et seq. (text).

2) The Mandaeans who have been raptured to bliss, cf. Jn., p. XVIII.

3) The Prophet Muhammad, see Jn. II, pp. 193f.

4) Read At02ND1 see also p. 24".

8) Read w,see above, p. 174.

Second book.

1. In the name of the great, strange life from the worlds of light, the may the blessed one, who is above all works, be healed and victorious, Give strength and firmness, speech and hearing to me and my wife NN because of this book. Our meaning, our knowledge and our knowledge 5 shine, our figure shine, our face flaunt here in the Tibil and in the hereafter, in the world of light, and let our name be established at Jawar-Zīwa and Sīmath-Haije. (1)

First piece.

See above, p. 3. 10

2. In the name of the great life you are praised, my Lord, with a pure heart, you Lord of all worlds. (3)

3. Blessed be thy name, O Lord of greatness, in name and in the power of the Lord of greatness, King of light, Lord of all worlds, pure splendor and a great light that does not pass away, More compassionate, more imploring, more merciful, 15 Redeemer of all believers, fortifier of all good. The Great, High, Vaunted, The mighty, the wise, the knower, the discriminator, the ruler of all things. The Lord of the Upper, Middle and Lower, the great face of the Lord- [31] who is invisible and whose power is unlimited, who has no He has no partner in the crown, no partner in the lordship. Who is on 20 trust him, do not come to shame, who sincerely praises his name, if he does not fall, who stands in trust in him, he will not- low. (4)

4. The Lord of all kings spoke with great power and mighty speech, then the angels of light arose from pure splendor and great light, 25 that does not pass. Angels of praise came up and were For which there is no end, number or offense. They are all are full of praise and stand there and praise the high King of Light, whose It is richer in splendor than to be described with the mouth, and whose Light is greater than that which could be pronounced with the lips. His 30th birthday Light shines and its radiance shines over all worlds. (6. 40)

5. Nothing was, since he was not, nothing is, so he is not. king with their splendor and the great light that is stored above them, with them

Blessed fragrance, which the High King of Light bestowed upon them, with prayer and praise- those who have placed themselves in their hearts stand in a cloud of light and ver- honor and praise (him)'). (5. 6. 45)

6. They do not starve and do not thirst and do not feel heat
5 still cold. (50)

7. The Kings*) of the Light earth are all full of praise and stand there and praise the King of light: living, who do not die, for whom there is no mistake shall. Bright and luminous is the firmament in which they dwell. (18)

8. The world in which he stands is without
offense: 10 a world of splendor and light without darkness,
a world of gentleness without rebellion,
a world of legality without confusion and hustle and
bustle, a world of scents without an ugly scent,
a world of life in eternity without passing away,
15 [32] a world of living water, the smell of which the angels rejoice, a
world of faithfulness and faith without lies and deceit.
It is a pure world without a bad mixture. (41)

9. The angels of splendor praise the King of Light
in the glory and light that he bestowed upon them. 20
The angels of splendor praise the King of light in
the garments of splendor that he bestowed upon them.
The angels of splendor praise the King of Light
in the turbans of splendor that he bestowed on them.
The angels of splendor praise the King of Light
25 in the wreaths of splendor that he bestowed on them.
The angels of splendor praise the King of Light
with the strength and firmness that he gave them.
The angels of splendor praise the King of
Light with the faithfulness, the fellowship and the faith that he
30 awarded to you. (42)

10. They are all gentle, wise and pleasant without lies and deceit. (43)

11. The trees of the light earth are all full of splendor and brightness. The Jordans of the worlds of light are full of white water. In the clouds of the Škīnās of splendor are furnished"). In the Škīnās of splendor
35 kings worship and praise. Praise you and all beings the Great,
the Exalted, the Lord of Greatness, who is above all the worlds
live. (55. 60)

12. I am the pure Messenger whom the King of Light has given me 1
in my The name Hibil-Zīwa*). (79)

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1) Compare the parallel point.

2) In the text it says "Trees", which mistakenly got here from text 32, 12.

3) Read pEN:D2.

4) nap has changed from the meaning ," continue to call for consideration ,,evoke", by

13. When the high King of Light wanted it, he called me out of his Škinā; out of that Škīnā, whom he, the Great, on his right and said, 'Go to the world of darkness, which is entirely of Wickedness is full. She is full of wickedness, full of devouring- fire. To the world of confusion and turmoil without firmness, to the 5 World of darkness without a ray of light, to the world of persecution and death without life in eternity." (80)

14. He said: 'Go, let the darkness come down and the inmates, [33] which were formed out of it. Stretch out the firmament and form stars in it. Create angels of fire. Give shine to the sun, the 10 one of them is to give brightness to the moons, shimmer to the stars and lift they ascend to the celestial sphere. (81)

15. Let the earth be formed, and the fruits, and the grapes, and the trees, which flaunting the world. There are livestock, fish in the sea and poultry, of every kind, male and female. (82) 15

16. A man and a woman shall arise, and their name shall be given to Adam and Be Hawwā. Of the angels of fire, some are said to be ministering to Adam. Whoever deviates from your word should be locked in the blazing fire be. Three angels are to come and keep Adam company. (83)

17. Let living water come and mix with the turbid water. 20 Through the scent of living water, the whole world flaunts. The four Let there be winds that blow over the world. There is a fire, and extend to all bodies, as well as the fruits, grapes and trees. It eats a mouthful in the world; if it eats the mouthful in the world hat, ...). (84) 25

18. The solid that is in the water shall be counted among the souls that Flowing at the food should be counted among the bodies*). Everybody Seeds, flowers, fragrant plants, spices, leaves and medicinal- herbs, livestock, poultry, delicious, everything is good and it is a beautiful thing to be at the service of Adam and his entire family. 30

19. That world shall be illuminated by the hand of Ptahil." 20. The high King of light spoke the word, and all things arose Ding by his word. (85)

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the spoken word is developed. In some places it is doubtful which There is significance.

1) The text is mutilated, the postscript seems to be missing. N ,,erren" is found also in Mandaean: Joh. 48, 12 and more often in the Parisian divan, there also the noun שוניאנא (Z. 562f., 315, 627 and otherwise). But the abbot is not here; for this the imperfect נישגיא called. Also, N can be feminine, not subject to it. Neither it fits when you use it with syr. nešgā ,"Fog in summer"' (Payne Smith, col. 2475) identi- fiziert and moves to the next sentence.

a) The meaning of the sentence, which seems to be inserted secondarily, is not entirely clear. The solid in the liquid is opposed to the liquid in the solid. This should be done with the With the help of this method, the body will be able to cope with the weight loss. Cf. also Abs. 21, 57.

21. Ptahil came, lifted up the sky of water, stretched the firmament was out, and the earth Tibil was sealed. He created the Angel of fire, he gave splendor to the sun, brightness to the moon, Shine the stars and lifted them up to the celestial sphere. Put in place 5 [34] Wind, fire and water, fruits, grapes were created, Trees, medicinal herbs, seeds and fragrant flowers. He created cattle-animals and wild animals of any kind made of earth dust, the red'), the Casting and clouding of the clouds of fog, wind, fire and water, gender (Seeds), Blood and bile and the other mysteries of this world. (86)

10 22. Adam and Hawwa were formed; by the power of the high The soul of the Light King fell into Adam and Hawwa. When the soul fell into it, they were in paradise. When they were in paradise, they understood and understood-they stood nothing. (87)

23. The high King of light said: Of the angels of fire shall 15 some of Adam's servants. Let them come, bow down to him and do not deviate from his speech. Only he alone, the evil one, from whom evil was formed, deviated from the word of his Lord and judged not according to the word of his Lord. When he did not follow the When he judged the words of his Lord, he was bound in his chariot with God's fetter 20 tied up. (88)

24. My Lord called me, and commanded me, and said, Go, call a i agree with Adam and his wife Hawwa. A noble voice call Hawwa to Adam and his wife and teach them about all things Ding: about the high King of Light, the Lord of all worlds, whose power 25 is far-reaching and mighty, infinite and imperishable; about the angels the praises that are standing there and praising incessantly; about the worlds of light, the imperishable. (89)

25. Teach Adam that his heart may be enlightened, strengthen him that his mind is enlightened. Show yourself to him graciously and kindly and 30 keep him company, you and the two angels who are born with you should go. Adam, Hawwa, his wife, and his clans know the doctrine. Tell them that they will not sink, and the wicked, and Satan, the unfit-i don't want to seduce you. (90)

26. Teach them prayer and praise, that they may come forward and 35 [35] praise the high King of Light, the Lord of all the worlds: three times on Days and twice at night. (91)

27. Tell them: Take a wife and form a tribe, so that the Let the world multiply from you. (92)

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1) The following is probably inserted secondarily, note the double N p. The insertion may have come from the same source as the one in para. 18. In any case, the Do not take words in such a way that the animals are made of dust from the earth and the Substances are formed. also R 126, 17. For see R 28,5 (besides 8711).

28. When you approach your wives, wash yourselves with water and keep yourself in. (93)

29. Do not fight and do not steal and do not kill perfect, faithful children of men'). (94)

30. O you who are perfect and believers! Don't leave your 5 Speak away and do not love iniquity and falsehood. Don't love gold and silver and the possession of this world. For this world passes away, and its possessions go lose. (95)

31. Do not worship Satan and idols. Rather, they should be your servants and obey in the world. For he who worships Satan, 10 will be tormented in the blazing fire until the day, the day of Judgment, until the hour, the hours of salvation, as long as the light- king wills it, the judge who judges all the world. He judges the souls, every man according to the works he has done. (96)

32. Do not learn the magic of Satan and do not bear witness to the 15 Lie down. If you speak justly, then true witnesses shall come and witnesses. If they call witnesses, then let believing men witness*). Keep straight and do not twist it. Don't take a bribe and do not twist the right. Everyone who twists the law falls into the blazing fire. (97) 20

33. Deliver unrighteous servants into the hands of their masters from. (98)

34. Prayer alms the poor. When you pray, do not testify to it. If you pray with your right hand, do not say it to your left. Pray with her to your left, do not tell it to your right. When someone gives alms 25 and if it testifies, it will be repaid to him and not credited. (104)

35. Honor the father and mother and the elder brothers as the Father. A son who despises his father and mother is sentenced in the court house be. (99)

36. Do not bow your head to Satan. Your eyes [36] shall be 30 do not wink, your ears do not listen to bad, your heart does not Absorb envy. He who takes envy in himself will not become a perfect call.

37. Do not look with greed and desire for something that is not yours shall. If your Lord grants it to you - - - but do not argue about it. 35 For according to the will of your Lord, every thing was given to you in kindness- written and granted. (100)

38. When disaster comes upon you, remain firm and steadfast in Believe. Do not twist anything and do not change anything and do not bend your knee before the sinking of Satan. (101) 40

39. Keep away from everyone who worships Satan; be to him

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1) Note the restriction against A.

2) Again, a limitation compared to A.

no friend'). When he hears, he becomes a believer, and the one
Lord of all The world, the high King of Light, who became of himself, testifies,
so love draw near to him and give him good of what you have. If he
does not listen, does not bear witness, and does not believe, he will
5 will be held accountable for his sins. (102)

40. For every one who sins in his childhood and forgives
himself, then it goes into itself, no longer sins and passes away, the
indulgence will and his Lord. He, the high King of Light, is indulgent
and merciful, he is a remitter of sins and offenses. (119)

10 41. Everyone who gives alms and does much good afterwards
but the alms abolishes, falls into the fire, until his sins ended
have. (104)

42. If you see someone who is hungry, satisfy him, someone who is thirsty,
so pray to him to drink. If you see a naked man, put him around the 15.
Put a garment on his neck and cover him. (105)

43. If you see a prisoner who is a believer and a righteous
man, then pray ransom and redeem him. But not with gold and not
with silver [alone] you shall release and save the prisoner*),
but with speak more loudly and with faith release and save the
prisoner: 20 from darkness to light, from evil [37] to good, from the
un- believers to believers, from error to truth, from infidelity and
rebellion for the praise of your Lord, who is without end, number and
Stop is. (103)

44. Who disengages souls and who follows the paths of Kušta
and faith 25, he will be allowed to walk the path of the Kuštā and
the faith and he will ascend in the way of the believers.

45. Anyone who, out of love for his Lord, kills his body will
rise up without sin and offense, and the great Look at the
place of light. (108)

30 46. Everyone who loves gold and silver and the possessions of this
world and therefore commits a murder"), is himself murdered and falls into
the blazing fires. (120)

47. In your standing and sitting, in your eating and in your
Drink, when you go and when you come, when you rest and 35
of your lying, in general, in all the actions that you practice, call and
praise the name of your Lord, the high King of light, the Lord of all
Different worlds. (122)

48. Let flow freely (?) cross the Jordan and be baptized.
Baptize your Soul, speak the praises of the Pihtā and eat it,
speak the 10 Praise the mambuha and drink it and say the blessing
over the oil and draw you with it'). (123)

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1) Probably also read Abymvansy here, see the parallel passage.
2) Read בר שיביא. 3) Read Synd cf. A. 4) See Lit., p. 35*, 57*.

49. When a soul is redeemed from the body and divorces, so weep do not complain about them, do not complain about them, and complain about them, and eat about them no bread ... To anyone who weeps over a soul, seas will and cut off rivers'). Whoever tears his garment over them, he will Keep mistakes on his robe. Who will pull his hair out over them, 5 they will put it in the Dark Mountain'). (134)

50. When a soul departs from among you, carry the people And teach them, so that their hearts may not strauchele. Pray for them (the soul) alms, distribute bread for them, read for them, say mass for the dead, perform prayer and praise for them, and [wear 10 for them] hymns and orders of prayer [before]. Dressed for you with Ge- [38] sheathe with sheaths, pay ransom and perform prayers, so that he, the Great One, may be full of mercy to her. (136)

51. O you who are perfect and believers! Pay the wage of the wage earner, and if he asks you for a reward, do not let him stay with you. (139) 15 52. O you who are perfect according to the word of your Lord! Deprive not the partner. Anyone who robs his comrade will be Graces of the world of light are deprived. (140)

53. If you speak a word, do not turn back from it. Sufficient be faithful to one another in your rights, and do not turn back from your rights. 20 For of rich splendor and mighty light is the command, the warning and the Kušta, who came from the great ones"), the holding together came in the Škīnās. All angels') of the Light take the oath of allegiance to each other and kiss the rights. When you speak a word of good (people) and a- if the other reaches the right, do not turn back from it. (141) 25

54. Be humble, gentle and humble towards the excellent teachers, who teach you wisdom and truth. Do not get carried away over the He is the One whom your Lord has appointed over you. When you are about- lift up, you deny the word of your Lord, and you will be in the blazing Fire boil. (142) 30

55. Do not go to the soothsayers and Chaldeans of falsehood, for the soothsayers and Chaldeans are housed in the darkness. (143)

56. Do not swear false oaths, for everyone who swears false swears, will be housed in the darkness. (144).

57. Do not eat animals°). Don't eat a dead one, not a standing one, 35 not a falling one, not a pregnant one, not one that has ambushed a wild animal. Eat the flesh of the animals that come forth from the fruits of the water- have been called '). The portion of the light shall be given to the light, the portion

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1) From the Hereafter. 2) See above, p. 21. ")

Nen probably does not stand here as elsewhere very often for NEn, the great Life". The "great ones" are the higher beings, see further.

4) BD ,"Kings", cf. also A. b) There is no mention of these in A.

°) In A it says: the blood of animals!

7) It is unclear what is meant here by the fruits of water, apparently

the darkness of the darkness. Also, do not eat anything that does not the iron is driven. (125)

58. Do not consume interest and compound interest of gold and silver, so that do not fall into the consuming sea'). (145)

59. Do not whore, [39] do not sing, do not dance, and leave your heart do not take yourself for the song that Satan sang, who, completely full of magic and deception, the hearts of believers are twisted. (146)

60. Love and endure one another and arm yourselves with the right The wisdom of your Lord. Stay firm and stand firm in the world and hold 10 until your measure is full. Be a help and support the Full- come to the pursuit. (147)

61. Do not be among you hatred, jealousy and discord. When your In anger and bitterness, so calm down and hold down your Heart by the right word of your Lord. The thoughts of those who arm themselves with the wrath and venom of Satan, they will be strengthened by the right wisdom and faith are attracted to modesty. Who is not to be led by faith to modesty, but to be led by Sword and sabre taken down. He will be slain by sword and sabre and falls into the well-heated gehenna. (148)

62. If anyone does you any good, be thankful for it. Do not despise him, but honor him, be pleasing to him, and deny the No benefit. If you deny the benefit, then you will show yourself the Unworthy of kindness, and the kindness does not remain with you.

63. If you see a good one, approach him, take from him Apply wisdom and act accordingly. If you see an evil one, the wise one so stay away from him. Do not learn from his wisdom, do nothing of his works and does not walk in his path. (149)

64. In all your actions, observe limit and measure except in prayer, in praise and in adoration of your Lord. Practice wages- payment, alms-giving, charity and true mercy from the full, full of strength. There is no limit or measure to these benefits.

65. O you who are perfect and believers! Everything that you dislike and if you are hated, do not harm your neighbor either. [40] All that is good for you it seems, do what you can, if your strength is sufficient, and support each other. (150)

35 66. My chosen ones! Listen and be faithful and take this The word of your Lord. Believe with your heart, see with your eyes, listen with your ears, speak with your mouth, practice with your hands

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in general, fruits that get their nourishment from water. The position is even more unclear R 100, 14, which not only the cattle, but also the fruits of the earth out of the waters- and the fruits have come to fruition. Here you would get a better sense if you Nd strokes: which arose from the water. On the other hand, the R 124, 2 are in Unlike the benign fruits; they are bad, deadly fruits.

1) The designation is also found R 376, 24. N has the same meaning here as in and in see above, p. 15°. There is a sea of flames in the underworld.

Give alms and charity, and act according to the will of your Lord, but do not act according to the will of the bodies, nor according to the will of the the sinking of Satan. (152)

67. Do not have confidence in the beauty of the bodies, because completely suddenly they spoil. (153). 5

68. Have no confidence in the sinking Satan, who has come to naught and can not save himself from the consuming fire, which devoured and destroyed the Dews and all the hosts of Satan, who were attached to the Works of this world are bound and') were left here, that they are subservient to the children of Adam and wander in the world*). 10

69. About every one who denies the word of his Lord, and If the evil one leaves a way open, the hand of the Safan will have power. Who the will of Satan will not be done at the gate of fire need to pass by. Do the will of your Lord, that you may be victorious the light of the world. 15

70. Do not oppress the lowly who cannot fight with you. 71. Do not push the boundaries in injustice and do not go crazy landmark. If someone pushes the boundaries, a ver-judgment will be pronounced on him.

72. Rebuke your friends sincerely and guide your friendship rightly. 20 Do not flatter each other and do not talk about lies and deceit. Those who flatter are dragged on their faces into the blazing fire.

73. Put the great seal*) on your whole body and release it not from your body until the day you leave your body, on that day [41] of redemption. 25

74. Fast the Great Fast: (109)

75. Fast with your head in faith and worship and praise your Lord, the Lord of all the worlds. Do not worship the satans and Idols that are in the world, so they will be subject to you. If if there is faith in you, they will be your servants. However, if you are 30 when you cease from the word of your Lord, the dews will be hidden from your eyes-stay borrowed.

76. Fast with your eyes from evil beckoning to each other. See and do no harm. (110)

77, Fast with your mouth of false, evil speech; say nothing 35 False and lying. (112)

78. Fast with your ears from listening to evil. Listen and do nothing bad. (111)

79. Fast and purify your heart by faith. Heget no evil thoughts. Do not sin on evil and do not go with your 40

') Read the rzptsu.

*) With the last words He has the planets in mind, see above, p. 244.

8) By "seal" is otherwise meant the oiling, see Lit., p. 114. Here it denotes the Baptism with all its accessories.

Next up in malice. Who is deceitful and whose purpose is not through which Kušta has been purified, prayer, praise, veneration, The payment of wages and alms is not taken into account; he falls into the blazing Fire. (113)

5 80. Fast with your body from a wife who is not your shall. (115)

81. Fast with your hands from the commission of a murder of the The children of Adam. (114)

82. O you who are perfect and believers! Your hands should not 10 practice evil magic.

83. Fast with your knees from kneeling down before sinking down- Satan, the deceitful images and the vain counterfeits, and Work. For all that is born dies, and all that is with the Hands are made, spoils. Have no confidence in it. (116. 154)

15 84. My chosen ones! Have faith in the High King of Light, the Lord of all the worlds, auf') the right wisdom, the Kušṭā and the Faith, [42] the sublime speeches and the miraculous commands that your Lord is given. For it is through them that victory comes to you, through them your soul is redeemed.

20 85. This is the fast that was appointed for you; do not break it, until your body dies. (118)

86. Trust in the beautiful works that you practice. If you are from your body, you can rely on the beautiful works, which you practice in the world. (155)

25 87. My chosen ones! Have no trust in the kings, noble ones, Rulers and oppressors who are in the world, not even on army power, Armaments, war, battle, troops and armies, which they gather together and-bringing together the world's scavengers for gold, silver, money and goods of this World. Then their kingship will vanish, and their scourge and their rulers-30 power will not be a support for them. They perish and leave it they go back and simmer in the fire until the day of Judgment-days, until the hour, the hours of salvation. (121)

88. My chosen ones! Show no contempt for what it is up to you to do this in the world. Show legality, gentleness, Be- 35 divorce and kindness, which are of the nature of light. Show Indulgence and faithful friendship, which are of the nature of light. (156)

89. If someone turns to you with a request and you so do not hold it against him."). When someone who is- is meager, is worthy, turns to his neighbor with a request") 40 and this one, although he can and is able to do it, does not give him anything, so the No mercy for him.

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1) Read Sy. 2) It is not certain that this is the meaning of the words.

3) is repeated incorrectly from the previous line. It is also probably swipe.

90. Grant shelter and lodging, bread and water to the- the one who wanders abroad, and provides him with food for travel for his way.

91. He who has no knowledge and does not become wise from this wisdom, approach him and teach him, so that the deceivers about him may not 5 fall over.

92. [43] O you men who take wives, O you women who come to men, love, test and take'). Then, if it is for it is written down to you*) and it is loved in your heart, take it. If you do not examine about them and do not get anything"), then endure it as 10 Illness in the camp. When he does evil deeds, he has no mercy himself. Get away from her, you will not love too- share and say goodbye to her. Because it is like suffering*), for which there is no cure. (157)

93. Do not take a slave for a wife who is not free from her master- 15 so don't take your children to a mansion. Take one of you, release them, and they will know thanks to you. (158)

94. Do not take as a wife a slave who has not been set free, and so do not take your children to a mansion. When for someone Sons and daughters are written down and he puts them in a gentleman's 20 in the day when the servant sins and his master over him the sins that the servant commits on the head of his father come. (158)

95. Receive faithful love from a woman of faithfulness who, according to the will of your Lord is yours. Do not despise each other until your 25 The measure is full. If someone betrays his wife while wearing her and does not fail, and loves and lusts for the lust of this world, so it is on he wore it and failed. He is sentenced in the courtroom, in the darkness be accommodated. (159)

96. If you have children, teach them as soon as they turn 30 Understanding knowledge, prayer and praise, which is not a mixture of It's a lie. When you show them the ways of truth and faith and if they do not accept it, you are free from their sins. (160)

97. Does any evil one ever bow down from among you and from The words of his Lord are gone, so raise him up again°) and support him. 35 If a vine inclines°) for the second time, [44] direct it back up and support him. A vine tilts for the third time away, so raise him up again and support him. If you support him, he

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1) Further down is wab in a different sense.

2) In the book of fate or after the identification of the horoscope. About this, see Joh. II, p. 187. Perhaps the recommended examination also refers to this.

8) No children, see the parallel passage. 1) Cod. B: the terrible suffering.

8) Read הראר.

9) So quite characteristic of the banausic nature of this reworker.

but if he cannot be supported, then tear out the evil vine'), bring take him to the gate of the temple, let him hymns and orders of prayer listen, show him writings and speeches, so that his heart and mind can be carried through they are enlightened. If he hears, testifies, and allows himself to be awakened, then 5 love him, put him in his place, and do not condemn him. When he if he does not hear, testifies, and allows himself to be awakened, then tear the evil vine take out a good one and plant it in its place. If he doesn't hear, witness, and be raised up, and he will be raised up by the Ruler." be killed. He is killed by the ruler and falls into the 10 blazing fires. Because you showed him in the eye, but he did not see if you wanted to call him in the ear, but he did not want to hear, he should Part of the consuming fire. (161)

98. When you see the wretched, the persecuted, and the perfect, the afflicted with physical evil and infirmity, so do not laugh a at them in your 15 Hearts. For only the bodies formed of flesh and blood become despicable by suffering and infirmity4). The bodies b are Suffering and infirmity, but the soul is destroyed by suffering and Infirmities are not contemptible. The soul is saved only by the ugly works a crime she committed while she was in prison. (162)

20 99. Those who do not want to accept wisdom, sink like those who do the will of the body, with your body in the darkness. The To do the will of Satan, wander with Satan into the fire.

100. Whoever does the will of the High King of Light will be in this world not humiliated. When his measure is full, angels of light go to meet him. 25 He ascends with angels of light, and his face shines and shines. A everyone hands him his splendor, covers him with his own light, He puts victory wreaths of his own [45] around his head, and so he will become like the angels of glory. They teach him rich, unforgettable- and he stands in a cloud of light and worships and praises 30 the high king of light. This one will be full of mercy to him and granted great grace is rich in him in the place of light. He will be strengthened with a security, which is nothing of a physical garment. His form is pure, imperishable light. Anyone who truly and reliably stands in the first faith, sustains existence for all eternity.

35 101. My chosen ones! Do not praise the angels who by day and wander at night"), since the day when you give them shine and brightness to enlighten the worlds. (163)

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1) The reworker has left these words meaningless here, see also and A.

2) Read דבגאוהון.

a) In the previous sentence it is said that he will be expelled from the church in this, that he should fall into the power of the worldly ruler and be killed by him will be. He is not to be killed by Mandaeans.

4) there is no sense. It may have been there, too. Which Words are torn apart, cf. A.

b) Cf. Joh. II, p. 2.

°) See above, p. 244.

102. Do not praise the angry Šamiš (the Sun), whose name Qadoš, whose name is Adonai, whose name is El-El. In addition, he has Names that are not revealed in the world. (165)

103. When Jerusalem, the city of the Jews, is built ******, the Abraham, the Prophet, is called in Jerusalem. 5

104. He, Adonai, calls Moses from Mount Sinai, he confessed to Moses and awarded him ****'). He calls a people for himself and creates himself a house of prayer. Thus arose the people of the Jews. Victims of animal fat offer him the blood of the animals you pour out in front of you in the temple and do what you shouldn't. The people of the House of Israel will give you ge-
10 nannt. They circumcise themselves with swords, splashing with their blood they cover their face and smear their mouth. The men leave their wives and go to each other. They deny the word of their Lord and turn away from this faith. They are called Jews, [46] because they have sinned*). (166) 15

105. I teach you, my disciples, you chosen, perfect ones and believers, whom you should live in that age: do nothing of do not eat of their food and do not drink of their Drinks. Do not mix with them and do not take a wife from them, of those whorish slaves who do not worship their master and from the 20 The words of their Lord turn away. They deny Moses, the Prophet the one who brought you the law. They falsify it, they falsify the works of Abraham, the Prophet of Ruha on Mount Sinai"). Since his lord Adonai loves him*), he circumcises himself, separates himself from his father, moves out into the foreign world, into the world, founds a 25 Make room and create a prayer house. Do not mix with those Jews, who do not stand in a speech. (167)

106. From the people of the Jews go forth peoples and tongues.

(168) 107. My Lord called me and instructed me to inform you about the People of lies, as well as about the prophets of lies and the Messengers 30 they arise in the womb of women, the women become pregnant with them and give birth to them. From the body of women enter into bodies and take physical shape. They twist

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1) Perhaps we were talking here about the awarding of the Torah, cf. Jn. II, pp. 192f.

2) is derived from (ND).

a) The last two sentences are probably to be understood in this way, not in the sense of ,,are disbelieved by", N ,,lie by". Moses and Abraham- Rūhā, the Jews are nevertheless reproached for the fact that they the law of Moses is denied and the "works" of Abraham, i.e. those introduced by him Acts of worship that have falsified, a view that the Islām also emphatically represents. כפר ב in the sense of "deny" also R 94, 22; 104, 11, 13. The concept of be-
note that 27, 19 stands for 51, 4, see also 26, 19; 49, 16.

4) In Jewish, Christian and Muhammedan literature, Abraham is described as-especially called a friend of God, cf. Nöldeke-Schwally, Geschichte des Qorāns*, I, p. 1472.

the first teaching, and lies, deception and trickery bring them into the world. They call themselves prophets and say: we are messengers. (169)

108. Now I, the first Messenger, say and teach all the children of Adam, those who are and who are to be born in that age: Hear 5 do not listen to the speech of the angels of error, who fall away and the people-driving children to waste. They make you greedy for gold and silver, Money, property and possessions, [take a] ') by false images, void Counterfeiting [47] and formations, through song and the lust of this world. (170. 171)

109. Soon let sword"), saber, blow, fight, war, fear and 10 Looses terror against men and fills them with fear and dread. They claim that they fear us, worship us and confess us. (172) 110.

Soon they enter with cunning, humility and flattery, with Sweet, cunning and deception approach the children of Adam and take her heart caught. They put the name of God in their mouths and 15 more deception and lies. In lying they fast and pray and give Alms. They write books and set up warnings for you. Of the wisdom that the Great, the Exalted, bestowed on me and I brought to you also, adjust and talk after. They mix under it The words that their souls are hindered by, they- 20 turn their hearts and bring waste into the world. (173)

111. Now I say to you, my disciples: Do not listen to the speech of the Do not turn away from the way of your Lord. Because the Angels of error take shape in our, the three Messengers, whom we the Tibils are gone. I explained to you: they too are walking in the world 25 but they are not like us. Her splendor is not a splendor, her robe it is a garment of fire. Her garment is like fire, her and) dress of sinister darkness. Yes, they are prophets and imitate our clothes. (174)

112. I tell you, you who are perfect and believers, do not fall from the 30 Words from your Lord. Do you dress in white and cover yourself with White is equal to the mystery of living water, the ... and Ophanen "). Put white headbands around your head like wreaths of splendor, which the angels of splendor put around the head. Tie your belt around the hips [48] like the belts of splendor that the uthras of the 35 Light ties around the hips. Cover your body with ophans of water, so that glory may rest upon you. Take rods in your Hand like the rods of living water, which the angels of light carry. (175)

113. O you who believe and are perfect! Don't say anything you don't 40 know, and it is not revealed to you. There is no one to whom the-

1) See A.

2) is thoughtlessly taken from the template, see text 24, 21.

a) To see Nöld., p. 126, 4. contains a misunderstood Hebrew D)Din, which is intended here as a robe, see Lit., p. 129°.

the things borrowed would have been revealed, except to the Great, the Exalted, the Lord the Lord of all the worlds. (176)

114. O you who believe and are perfect! Arm yourself with a Armor that is not of iron. Let your armor be Naşaraerdom, and the Kuštā faith. (177) 5

115. As you see of wisdom with your eyes, with your Call with your mouth and listen with your ears, so act. Because those with their See with your eyes, call with your mouth, listen with your ears and something Do not do good with your hands ****** and you tear from the bad A vine that drinks water, while fruits, grapes and trees ver- 10 dorren'). The lie turns away from them at the judgment of death. You they did not know and did not understand, now they will follow their works- they will be called to account. The witnesses testify about them, who go to the right and left of all the children of Adam. (178)

116. I teach you as the Great One commanded me. I announce 15 you are above the light, which is extended and endless. I announce you about the darkness and the blazing fire, which is devoid of rest and grace. I tell you about Satan, who is without strength and firmness, who in the blazing fire passes, in the nature from which he emerged. (179)

117. Further, I announce to you, you Naşöreans, who live in this world 20 be, arise and be born:

118. In the first age the world will be destroyed by sword and plague- gathered). The souls leave their bodies and rise to the light [49] up. For it is destined for the perfect and the faithful that in that case, they will separate from their body. To you, Adam, is it be- 25 true, to dwell in the world for a thousand years, and before the sword you will you ascend. Then your wife will take off Hawwa, then all your Genders, except Rām the man and Rud the woman. They will the world is multiplying, from them the world will be awakened anew. Everybody in a speech and a praise that I will call into this world 30 i brought them with which they should praise. (181-183)

119. Then the world will be destroyed by fire. Because it is destined for the sons of the great tribe of life that they they are separated from their bodies, except for two, Šurbai dem Man and woman, from whom the world is to multiply. 35 Surbai the man will be called the head of the age. soul, those who pass away through the fire, all rise up to the light, because they The teaching which their Lord has sent to them, do not falsify. (184)

120. From the Age of Rām and Rūd to the age of Šurbai and the sarhabel people will multiply. With these speeches 40 they will praise and will not turn away from the word of glory. (185) 121.

When twenty-five ages go out, the world will be destroyed by

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1) Cf. A. e) Read cf. 2DD Text 26, 8.

Water will be taken away. People are getting divorced with a Remove water from your body. For it is settled for that age- it is written that the bodies die by water, but the souls die by The light shall ascend, except Noah the Man, and Nuraita"), his 5 Women, [50] and Šum, Jam ") and Jafeth, the sons of Noah, who came from the water- death is to be saved. It is from them that the world is to be awakened anew. (186)

122. From Šurbai and Šarhabel to the Age of Noah, there are fifteen generations. Then I and the two Uthras, my Brothers, proclaim the call and praise in the world. (187. 188)

10 123. From Noah the Ark to Abraham the Prophet of Peace- until Moses appears, until the city of Jerusalem is built, these are six generations. (189)

124. Then King Solomon, the son of David, is born, and become king of Judah. He builds the place of Jerusalem, and the demons and 15 Dews submit themselves to him, until he glorifies himself, and for goodness his Lord is ungrateful. Then all turn away from him, and the Domination is lost to him. Those who glorify themselves must then ashamed of himself. (190)

125. From Moses, the Son of Amrā, to the end of the worlds') 20 will be believers of the Kušta; they will be faithful in this faith- be found. Then false prophets will appear, the figure of *suppose"), performing in every city. The peoples will ver- the tongues spread over every city, over every place. Jew will be scattered over every city. The world will split and 25 Tyrants take possession of every place. A place is built over the one city over another with war, and you shedding blood streams in the world. Everyone is looking for a Take advantage and fight for what does not belong to him. (191)

126. The seven angels, [5]] the deceivers, seduce them and call them 30, then they worship her. The first seducer, one°), is Šamiš by name (the sun), the second is the holy Spirit, Dlibat, Esträ, Amamite by name (Venus). The third is Christ, the forger who the first teaching falsifies. The fourth is Sin, whose name is Moon, whose Name is Saurel. The fifth is Kevan (Saturn), the sixth is Bel (Jupiter), 35 the seventh Nerig (Mars). (192)

127. The Dews of the house of Šamiš spread lies, arrogance, Boasting and voluptuousness of the belly about the children of men and ver- run. He sends messengers out into the world, Ruha and Christ'), and they worship the sun and the moon and worship the fire. (193)

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1) Read ND3. °) See Joli. II, p. 58. Note the alliteration here as well.

8) Originated from Cham under the influence of Jafeth. .

4) Here, "world" is used in the sense of alúv, as well as text 53, 18; 58, 23.

(b) See paragraph 111. c) Just wanted to get into the text as a gloss.

7) These words may not come from the editor, but are remembered.

128. The Dews of Ruha, whose name is Estra, go to Christ and throw apostasy into the world. They throw adultery, fornication, Singing, dancing and lust in the hearts of the children of men. Which Liliths (sorceresses), the Dews (sorcerers)') can be found on mountains and They settle down in any place. They teach people- 5 children, spread among them, get them out of their homes and their Families, take them to the mountains and heights, take them to the plains go out and let them sit for themselves. They love dirt, blood and Menstrual flow, love impudence and deceit. In the fire, that one appears to them Christ, and calls upon his worshippers*). (194. 195) 10

129. The Dews of the house of Kewan lament and weep in the hearts of the people. They banish you from grace and vertow them to the mountains. (196)

130. The Dews of the house of Nerig fall on the children of men come here and grind them. (197) 15

131. I teach you, my disciples, [52] about the lying Messiah. When he first appears, he will show you miracles in the fire. He is clothed with fire, enveloped in fire. Amünel is his name, He calls himself Jesus the Savior. On fire is his abode, and he is sitting in a fire truck. He comes and stands before you, takes you 20 and says to you: 'Come, come to me in the fire, without that you burn. Believe in me." (198)

132. If he afflicts you and you go over to him, then confess do not turn away from him and do not turn away from your faith. Call it Name of the high King of Light, who stands above all worlds. Let his name be 25 in your heart and in your mouth, and his power rest with you. (199)

133. Then I declare to you, my disciples, that he is also another Takes shape. He comes before you, clothed with fire shine, with fire envelop. However, he is hidden from your eyes by making the eyes dazzle. He says to you, 'I am the One who came from God." 30 That deceiver says, 'I am the Son of God, whom my Father gave me sent here." He says to you, 'I am the first Messenger, I I am Hibil-Zīwā, who came from the upper height." But be- don't know him. For I am not clothed with a garment of fire, and I do not reveal myself to the children of men in that age. Rather, 35 Enöš-Uthra comes to Noah and his family before the floods.

184. Asdavn, when the world is swept away by the floods of water and then, in turn, rest will occur, will be separated from Noah, his wife and multiply the children of men by their generations.

135. When the children of Israel disperse, the city of Jerusalem will become 40 be built. Enoš-Uthra arrives) [53] and goes to Jerusalem, (be-

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1) The words and are probably just glosses.

2) The statements iiber Dlibat-Rūhā and Nbū-Christ are thrown together here.

before the Dews enter the world. For two thousand years Anoš has been Around the world>'). His robe is a robe of clouds of water and ver- envelops its shine. His robe is*) not a physical one, and embers and anger it is not") about him. (200)

5 136. Ers) comes into this world in the years of Pilate, who then There is a king in the world. Anoš-Uthra comes into the world with the power of the high King of Light. He heals the sick, makes the blind see, cleanses the lepers, raise up the crippled, that they may go, and make the deaf and dumb talk. Enlivened with the power of the High King of Light 10 the dead. He wins believers among the Jews and shows them: it there is life and there is death, there is light and there is darkness and blazing fire, there is truth and there is error. He leads a each of them*), who are zealous and firm in their faith in the One, the Lord of all the worlds. (201)

15 137. Then, when he shows his friends the truth, the city Jerusalem is devastated and we go to the worlds of light and the Škīnās of the We will no longer reveal ourselves in the world until the Time is coming and the measure of the world is full. (202)

138. Then, at the end of the worlds"), we come to the souls of the 20 Perfections, and to the souls of the guilty who have sinned in the world and have been wrong, and therefore dwell in darkness. Everyone becomes saved from fire and darkness according to his works except for anyone who committed the great sin and made a person out of he destroyed the perfect and believing Adam's children°). Furthermore 25 he who turns away from the word of his Lord, to whom one has spoken, without that he wanted to hear [54] and became a believer. Furthermore, who is from 1 his own Satan will worship Him, will not repent, and thus will- damm. And who will turn away from the Jordan, the sign, and the baptism 1 in the The Jordan of living water, which is called to the name of the first life 30 is baptized, and then life is denied; the root of which is taken from the Worlds of light separated. Then we come into this world with") the shine the sun, with the brightness of the moon, with the shimmer of the stars, with the power of the wind, with the glow that gave fire, and

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1) The pieces are inserted and stirred by a 1

For the man who transferred the appearance of the Enoš to prehistoric times, see also R 265. True- apparently, instead of 2y3y, this bin slider had the other form 12) 38, which was inserted into the- däische Schriften with 213y (changed in the first place), and then it was also, 1273N continues to be written.

2) In B, according to the transfer to the past, the perfektum stands.

5) The preceding words are from the following

got here.

4) The compiler of B misunderstood the template, see A text 29, 14.

5) See above, p. 464.

6) Cf. p. 35, 3.

?) In the text here and in the following it says "up".

with the brightness that is given to living water. Until that Time we do not reveal ourselves in the world.

139. Further, I declare to you, my believers: If Nbu') from the In the middle of the angel of error comes, Ruha dQudša, his mother, calls him. On the wreaths of heaven and earth, on Mount Tabdanā "), 5 the angels of error. They anoint Nbu from the oil horn and clothe him with fire.

140. Furthermore, Christ the Deceiver appears in a different form. He comes before you and says to you: 'I am going over the water. Come with me, you will not drown." But don't do it, and 10 don't believe him. If he oppresses you and kills some of you, then don't be afraid. If he kills, he only kills your body, but your soul will dwell on the light earth. Do not be afraid, be afraid do not be afraid and do not be afraid of Christ, the Rhomaean"), the void, and before the one who modifies the speeches*). 15

141. Furthermore, he tears fruits, vines and trees from this side of the And throws them to the other side of the sea. Then it sprouts on the spot") and bears fruit.

142. He also makes a ladder, throws it down from the ground to to heaven, rising and falling, floating between heaven and earth 20 [55] and he saith unto you, "Behold," that I come from on high; I am your Lord." But don't believe him. For the leader of Christ is produced by deception, sorcery and deception. Where the Christ he blinds his eyes, hides the glare of the sun and speaks to the Sun: ,Hide your shine." But the sun hides its splendor 25 not. Now, by magic, he creates darkness in the place where he stands, and he saith unto you, Behold, I have spoken unto the sun, and it hid its Shine, for I am God the Redeemer ')."

143. Now I say to you, children of men, 'Do not believe him. Rather, you praise the High King of Light, the Lord of all worlds. Price 30 not the vain Christ. He seduces the worlds, generations and People, and they do not know the nature from which he came."

144. In these figures he comes, makes prisoners in the world, seduce the children of men and teach them his wisdom. ,God- they call themselves "righteous" and "righteous". He calls them Christians. 35

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1) Designation for Christ, see A 192.

2) The mountain is named only at this point. The name is ans NINTENT.,the Verderbens" is formed under the action of the.

3) Christ is characterized as a Byzantine. Perhaps the author in ein Wortspiel mit N, Cheater" vor, siche Nöldeke, Zeitscher, f. Assyriologie XXX (1916), p. 144.

4) Who falsifies the real revelations, see p. 439.

5) Probably identical to "entilammen sich".

°) Read pin5, see text line 6.

7) Perhaps a reminiscence of the darkness at the crucifixion of Jesus.

He makes them "God-fearing" and "God-fearing". ,,God- he calls them "holy ones", "righteous ones" and "righteous women".

145. They leave their homes and become monks and nuns. You their seed from each other, the women from the men and the 5 Men from the women. They inhibit their seed and offspring- the shaft of the world. They put fasting on their mouths, and you put them in shackles. They keep food and drink away from their mouths, keep away white robes from her body. You let them sit there alone, then liliths go to them, lie down, receive seeds from them and 10 become pregnant; from this arise spirits and shrines, which over the Human children are falling. Medicines, remedies and..... [56] take not on them, but from the seed, filth (stench) and dirt of those Monks are thrown at them and smeared. Some of them then leave ab, others do not. (195)

15 146. Further, I declare to you, my disciples: Nine months Nbu-Christ enters into the belly of his Mother, the Virgin, and holds himself hidden there. Then it comes out as a body, blood and menstrual flow. He grows up on her lap and sucks milk.

147. When he has grown up, he enters the people's house.') 20 Jews, appropriates all his wisdom*), twists the Torah and change their teaching and all works.

148. He beguiles people among the Jews, makes them "fear God." and show them magic phenomena in which they believe. He lays them a colored skirt, he sheers a tonsure on your head and be- 25 clothe them like darkness. On Sunday, keep your hands still

"). 149. He says to them: 'I am the true God, whom my My Father sent me here. I am the first, I am the last messenger; I i am the Father, I am the Son, I am the Holy Spirit, I come from the I moved out of the city of Nazareth")." That's his car. He keeps himself 30 he humbly goes to Jerusalem. He takes among the Jews some caught by sorcery and deception and shows you wonders and apparitions. Dews of his escort he leaves in a dead enter, and they speak in the dead. Then he calls to the Jews and he says to them: 'Come, see, I am the one who is dead- 35 awakens, causes resurrections, accomplishes redemptions. I am Anoš, who Nasoreans." (200)

150. Then Rüha will make a call in Jerusalem, and will speak the testimony about him. He takes the children of men by magic caught and soiled them with blood and menstruation. [57] He baptizes them")

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1) The expression is found as a designation for the Jewish temple, cf. Jn. II, p. 761.

2) For the use of see Joh. II, p: 1164.

a) See the introduction to the sentence.

4) There is probably a gap here.

5) Here the Christian word stands for "baptism".

in cut-off water'). He twists the living baptism and baptizes it in the name of the Father, the Son and the Holy Spirit. He turns them from the living baptism of living water in the Jordan, with which you, Adam, you were baptized.

151. Further, in that age a child will be born whose 5 Name Johānā "), the son of the elderly father Zakhriā, who was in old age, at the end of a hundred years, was granted. His mother, the wife Enišbai, became pregnant with him, in old age she gave birth to him. When Johānā becomes great in that age of Jerusalem, faith in his Hearts rest, he will cross the Jordan, forty-two years of baptism 10 before Nbu puts on a body and goes out into the world.

152. When Johānā lives in that age of Jerusalem, the Jordan Jesus Christ comes, enters in humility- receive the baptism of Johana and be guided by the wisdom of Johana way. But then he distorts the speech of Johanā, changes the baptism in the 15th century Jordan, distorts the speeches of the Kuštā and preaches impudence and carried on in the World.

153. On the day when Johānā's measure becomes full"), I myself come to him, Johana appears as a little boy at the age of three and a Talk to him about baptism and teach his friends. Then 20 i take him out of the body, lead him victoriously up to the world, which pure splendor, baptize him in the white Jordan living, flaunting water, clothe him with robes of splendor and cover him with light turbans, he- judge praise in his pure heart from the praise of the light- an angel with whom they praise their Lord forever without ceasing. 25

154. According to Johana, the world [58] will be lying. The Rhomaean Christ will divide the nations, the twelve deceivers will move in the world around, thirty years the Rhomaean shows itself in the world.

155. In that age prove yourselves, ye men of tried and tested Justice"), you who are truthful and firm in your faith. Everyone who is true- 30 'do not listen to the teaching') of the Christ and on the false wisdom of the twelve peoples') and do not abandon this first Teaching. Remain firm and steadfast in your faith, for very soon you will

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1) In water that has been taken from the river and put into a vessel, see p. 156.

2) For the pronunciation of the name, see Joh. II, p. 74f.

a) The alluded to in this paragraph is made in the fourth part of the fifth book from- thoroughly told.

4) Here the apostles are meant, but therein lies an allusion to the zodiacal- ghosts, see p. 244.

6) Or , "piety", refer to the print-out Joli. II, p. 50".6) Read ?) לשותא.

According to the previous paragraph, one should expect that here of the ,,twelve Seducers", and an erroneous exchange of the words NUN and NInDND is all the more possible because they are close to each other shortly before. But after all, could we be talking about the foreign, false religions in general and תריסאר nonone in the sense of andine (sielie p. 20 °).

you leave the world. Do not listen to the lying doctrine of the one who It is a lie.

156. If the Great One wants it, Anoš-Uthra goes here. He will expose the lie of the liar Jesus, who is equal to the angels of light 5 power. He becomes the Rhomaean Christ, the liar, the son of a woman, that did not come out of the light, guilty of being one of the there are seven deceivers who go about in the world, that he may be at the- sphere wanders'). He will expose the Rhomaean Christ as a liar. He will be bound by the Jews, his worshippers will 10 shackles, and he will be crucified. His body will be- be killed, and his worshipers will divide him into separate parts. He will be tied up on Mount Mara*); when the sun rises, let them loose from their ardor on him, because he has led error and persecution into the World throws.

15 157. Also, all the seducers who have visited the seven planets in the world- and the children of men who profess them"), all wander into the fire. For they are called to them, but they do not want to hear, they show them, but they do not want to see, they are ordered, but they do not want to act. They turn away from the light, make ... 20.....[4]) and love reputation"), fame (names) and the possession of this world.

158. My chosen ones! I tell you, the perfect ones who are in to that Ãon, when the Rhomaean appears, are and are born: Turn do not, I tell you, turn away from true wisdom, [59] does not change anything do not testify to the clear speeches and do not dwell on the dreams 25 and the deceits which the deceivers show you. Do not witness (for them) for gold and silver, by which the children of men are drunk, and then fall into the blazing fire.

159. Do not praise with singing the Nbu-Christ in the world sing. If he takes a different form, call him the lustful 30 Oros°), who sings the song of magic and lust, dances, in his hands clap and capture the hearts of people. They call ihu the lustful Oros, *** he throws into the world. His mother Ruha breasts his own. By his lovely appearance') and seduced by magic he is the children of men. At his call, the brides leave the bride- 35, and the woman who had given birth had the house of birth. He throws lustful in the world-

---

1) Like one of the planets.

2) The text says NaNd7. Hardly,"of his Lord" (AaNd7); perhaps there is a Reminiscence of Moriah.

a) Read דמאודיבון.

4) The standing ,friends" pact does not. The writing error is caused by the the following word is affected.

°) Cf. Lit. , p. 78°.

°) Or Oreus. Probably disfigured from Orpheus (Diin from DIDi). Christ was identified with Orpheus, cf. Joh. III, p. 20.

7) Sorry. hat בהיזוא.

he is jealous of men, and he is jealous of women. husband women
run after women, women after men. He drives old people and
Old women from their homes, married men from their wives
way. He drives the young men out of their family, and they call the name.
not your family anymore. He throws') Fornication, adultery, fornication,
estrus 5 and passion about men and women, about bachelors and young-
womens. They will sing to fornicators ****. The women dance
the Men, the men dance towards the women. He throws lustfulness
and falsehood in the world.

160. The Dews of the Nerig scatter theft among the children of men.
10 Through their theft"), the children of men are being tortured. Erzürner
and idols fall upon the children of men and fill them with wrath, and
they will be punished. They become scavengers, become priests,
and Oracle men") and cut up their bodies. Those Dews and
Hmurthas*) of Nerig and the satans lay down on them, eating from their
15 Flesh, drink of their blood, and become an (evil) spectacle in the
World. [60] They do stargazing, and the fortune tellers prepare them°)
Offerings and sacrificial cakes. They settle down on their temples,
in every place, on the tell, roofs, mountains, heights, in every And
remove the children of men from the way of faith. You 20 seduce all
the world by tambourines, flutes, horns, šofars, talk with loud voice
and seduce the world. They seduce the hearts of the Children of
men and make them drunk by the drunkenness of love, the opulence
of gold and silver and through roller-shaped sculptures, which are
formed from clay. These vain works of their own hands 25 then they pray,
prostrate themselves and burn incense in front of them. (197)

161. Some of them worship the angels of fire and the stars that
in the celestial sphere °), which have shine and brightness in
themselves, to enlighten the worlds of darkness. The dull, Shameful
do not know that this shine has come from the upper height and only 30
it was given to the hikers so that they could hike by day and night
should ').

162. You too, Adam and your wife and your children
and your Every one who is truthful and firm in faith, who is glad
and be of good cheer: keep away from the vain, ugly works 35

---

1) MDNT stands here and still erroneously for NDNT, see also Joh. II, p. XII, 24. At this point there is suffering. No, but still pDn1.

2) Perhaps there is a gap here, or the sentence is written in thoughtlessness.

°) Insecure. Sorry. maybe pnn is pinn to read. See the parallel passage.

4) Small stones and shells, which were considered to be the seat of deities, baitylien, who were then thought to be demons themselves, see Uthra, p. 541. Above p. 13, 24 the word is still in the original meaning.

d) Well read. Sorry. has p5veN7.

°) For prescribed, see text 58, 13.

?) See Joh. II, p. 425.

of Satan, of the Dews, demons, spirits, Hmurthās, Liliths, idols, which he') has let into the world in order to apply the power of the children of men to the To put it to the test. Some among these also sin. But all those who the will of those who do the will of Satan and the will of their 5 they offer themselves to the blazing fire.

163. Preserve! The men of proven righteousness who are Fully- believers and believers, do not extend their hand to Satan and do not the will of Satan, so also the hand of Satan will not have power about them. For they are armed with faith, [61] take 10 set up a fight with Satan, and do righteous deeds, as their Lord has done taught them.

164. Further, I teach you, perfected and believers: According to to all prophets a prophet will rise from the earth. The Arab The Prophet comes and rules over all nations. Then the need is great in 15 of the world. After that reign, the world will be in turmoil. After the Arab Mahammad, the son of Bizbat, will no longer be a prophet in and faith will disappear from the earth. (203) 165. May the great life be praised in the Light, Manda dHaije consolidated in victory.

20 This is the book of the Lord of Greatness.

Second piece.

A powerful confession of sins with a request for mercy. The piece is performed in the It is called "The Book of Jordan". Thus it is said that at baptism there is- it should be said, but it is in the baptismal liturgy (Lit., p. 3ff.) not included.

25 In the name of the great life be praised the splendor and the great, first light.

Lord of praise! Look at us and don't condemn us.

Our Lord! We have sinned and missed; forgive us our Sin and guilt.

30 More implacable, more conciliatory, more merciful! Look at us and damn not us.

Seers and recognizers! Look at us and don't condemn us. See us and in your mercy, have mercy on us. By your strength, and Trust*) give in and have mercy on us.

---

1) Satan, see further.

2) Maybe originally ,,and our confidence" in the following sentences confessed, then mistakenly got here and was adjusted.

Our hope and our trust! In your mercy he-
have mercy on us.

Wise men and rulers! By your grace and mercy have
mercy on us.

High King of Light! Listen to our call and do not condemn us.

5 Great, High, Praised! Because we have sinned, damn
not us.

Revealer, who reveals the hidden things! In your barm-
heartiness have mercy on us.

God of praise! Look at us and don't condemn us. Savior 10
of all believers! Hear us and do not condemn us. [62]

Consolidator of all good! Because we have sinned, condemn us
not.

Creator of all good beings! In your mercy have mercy
our. 15

Savior of all') beautiful beings! Listen to our call and condemn
not us.

Giver of all gifts! Give us strength and do not condemn
us. Savior of all believers! Deliver us from everyone who is
evil. Savior of souls! Save us from everyone who sins. 20

Eliminate all evils! Remove from us sword and wrath.

Fastener of all his friends! Give us strength so that we
do not fall.

Shining with rich power! Give us strength so that we do
not come in shame. 25

Lord of all praise! Your praise rest over us*).

Guardians of the truthful! May Your care be preserved
to us"). An incentive for all the elect! Your incentive rest
over us. Send all kinds of prayers and praise! Your praise rest
about us. 30

High King full of mercy! In your mercy have mercy
our.

Doctor who heals his friends! Heal us from our sins and
don't condemn us.

Doctor who heals the souls! Heal us and do not condemn 35
us. Mighty of mighty power! Break the power of the rebels.

---

1) Sorry. has pato5.

2) Very often the desire is purged, dali the splendor or light of the deity above the faithful rule, cf. e.g. R 62, 18f.; Lit. 109,4; 208,6. Since now also תושביהתא together with "shine" and "light" (cf. R 64, 12; 74, 4, 6; 304, 24; Lit. 205, 7), seems in addition to "praise", it has assumed the meaning of "glory, splendor" that here so there is the same connection of different meanings as with sóga. At the same time a more and more detailed study of the history of this word will also Use of Nowerii must be observed.

a) One expects eafrd an asset: "keep us" ("THEN).

More brilliant of great luster! Rest a part of your shine here's to
us. Great, imperishable light! A part of your light rest here's to
5 us. Who extends his hand to the perfect! Shake hands with us, so that we do not fall.
Who set you on the paths of truth! Let us off your path 1
do not deviate.
More powerful, wiser! Remove the anger from your
10 friends. Verily, He who guides the truthful to truthfulness! See us and don't condemn us.
Great Lord of all mercy! In your mercy destroy
everyone's anger.
Who [63] separates life from death! Remove the anger from your
15 Friends.
The light separates from darkness! Remove the anger from your Friends.
Who separates good from evil! Remove the anger from your Friends.
20 The truth is separated from error! Remove the anger from your Friends.
Illuminators of the luminaries')! Remove the anger from your friends.
Who stretches out the sky with his power! Remove the anger of your friends.
25 Who seals the earth by his Word! Remove the anger from your Friends.
Transmitter of living water! Remove the anger from your
friends. Fruits, grapes and trees! Eliminate the anger 1
from your friends.
30 Keeper of souls! Save them *) from everything that is ugly.
Sender of the messengers of the Kušta "). Remove the anger from
your friends. Giver of wisdom and praise! Remove the anger 1
of your friends.
Judge who judges the souls! Remove the anger from your friends.
35 Revealer, whose eyes are open*)! Get rid of us sword and anger.
Blameless without fail! Leave us without guilt and do not condemn
us. We are slaves to sins! Because we have sinned, damn not us.

---

1) Of the stars in the sky, see p. 25, 3f. ")
Sorry. has , "preserve us," see also the reading in C.
8) The true faith.
4) Sorry. has jntno nnsno. See also Lit., p. 108, where there is also A-rivers of this piece show.

We are slaves who have sinned. Lord! Don't condemn us.
Our head went into sin. Because we have sinned, ver-
don't dam us.
Our eye gave (unchaste) a wave. Because we have sinned,
ver- don't dam us. 5
Our ear heard evil. Because we have sinned, damn
not us.
Our mouth was chattering') lie. Because we have sinned, damn
not us.
Our hand committed theft and did evil. Lord! Damn us 10
not.
Our heart conceived evil thoughts. Lord! Don't condemn us.
Our body was committing adultery. Because we have sinned, Lord,
ver- don't dam us.
Our knee bowed to the wicked. Forgive us our sin 15 and
guilt. Lord! Do not condemn [64] us.
Our foot went barefoot. Lord! Don't condemn us.
We are slaves to sin. In your mercy have mercy
our.
Lord of all souls! We looked at your splendor and received
life. 20 We saw your light and believed. We heard your praise, and
Kuštā lay down in our heart. Kuštā lay down in our heart,
we they accepted your praise and heard the words of praise
that you sent us.
Lord! We have sinned and missed; forgive us our sin 25
and guilt. Blessed be thy name in the place of light.
This is the Book of Jordan.

Third piece.

Proclamation of the Messenger of Light about his appearance in the world and the effect, who exercised his appearance. The play is written in verse. About the construction of the 30 for Mandaean verse, see Lit., p. VIIIf.

In the name of the great life.
When I came, I, the Messenger of Light,
the king who I went here from the light,
that's when I came*), communality") and shine in my hand, 35
Light and praise*) on me,

1) Cf. Joh. II, p. 416.
2) standing in parallel with the first Less good is suffering.: ,,Since braclte i have togetherness and shine in my hand."
a) Cf. Lit., p. 13". 4) See above, p. 55*.

Shine on me and enlighten me,
Call and proclaim upon me,
the sign') on me and the baptism,
and I enlighten the dark hearts.
With my voice and my proclamation
I sent a call out into the world.
I sent out a call to the world from
the ends to the ends of the world.
I sent a call out into the world: Let
everyone take care of themselves.
Anyone who takes care of themselves,
will be freed from the consuming fire.
Hail to the servants of the Kuštā,
the perfect and the faithful.
Heal the Perfect,
who stay away from all evil.

I am the Messenger of Light,
whom the Great One*) has sent into this
world. I am the true Messenger,
where there is no lie;
the truthful one"), to which there is no lie,
there is no lack or lack of him.

I am the Messenger of Light;
everyone who smells his fragrance
receives life. Anyone who takes in his
speech, his eyes fill with light.
His eyes fill with light,
[65] his mouth is filled with praise.
His mouth fills with praise,
his heart is filled with wisdom.
The adulterers smelled me'),
so they hastily abandoned their adultery.
They hurried from their adultery,
they came and surrounded themselves with my smell.
They spoke:
When we were without knowledge"), we committed adultery,
now that we have the knowledge, we no longer commit adultery.

---

1) The sign of oiling, see Lit., pp. 27, 40 et al.

2) This means here, as in Book I and Book II, 1, the King of Light.

8) Sorry. has less good NIN ND27D, which is also not affected by the faulty D is supported.

4) Maybe the 3rd pers. confessed, cf. pp. 59, 8, 25.

b) When we did not yet know the right faith, in which äyvoia were.

I am the true Messenger,
where there is no lie,
the truth, in which there is no lie,
there is no lack or lack of him.
Everyone who smells his fragrance receives life'). 5
Everyone who smells of him,
his eyes fill with light.
The liars smelled him,
so they hastily abandoned their lie.
And their lies made them hurry, 10
they came and surrounded themselves with my smell.
They spoke:
Lord! When we were ignorant, we told a lie, now
that we have the knowledge, we no longer speak it.

I am the Messenger of Life, 15
the truth, in which there is no lie,
the truth, in which there is no lie,
there is no lack or lack of him.
The Tree of Praise,
from the smell of which everyone receives life. 20
Everyone who smells of him,
his eyes fill with light.
His eyes fill with light,
[his mouth fills with praise].
The killers smelled him, 25
so they hastily abandoned their murders.
They hurried away from their murders,
they came and surrounded themselves with my smell.
They spoke:
Lord*)! When we were without knowledge, we committed murder, 30
now that we have the knowledge, we don't murder anymore.
The magicians smelled him,
so they hurried away from their magic.
They hurried away from their magic,
they came and surrounded themselves with my smell. 35
They spoke:
Lord! When we were without knowledge, we practiced magic,
now that we have the knowledge, we don't do it anymore.

We are a vine*), the vine of life,
a tree where there is no lie. 40

---

1) See p. 58, 23f. 2) here only in sorrow.
a) NorberG has, perhaps only as a conjecture, NDN ,,I am" (p. 124).

The Tree of Praise,
from the smell of which everyone receives life.
Everyone who hears his speech,
his eyes fill with light.
His eyes fill with light,
his mouth is filled with praise.
His mouth fills with praise,
[66] his heart fills with truth.
The winkers') smelled him,
then they hurriedly left her beckoning.
Her waving hurriedly left her,
they came and surrounded themselves with my smell.
They spoke:
When we were without knowledge, we waved,
now that we have the knowledge, we no longer
wave. From the day we saw you,
from the day we heard your speech,
from the day we saw you,
our heart filled with peace.
We believed in you "), Good,
we saw your light and will not forget you anymore.
We will not forget you all our days,
do not let an hour from our heart leave you.
For our heart shall not go blind.",
these souls are not inhibited.

I spoke to you:
Everyone who repents,
whose soul shall never be cut off; the
Lord will never condemn him.
But the wicked, they, the liars,
damn themselves.
Because you show them, and they don't want to see,
they are called to them, and they do not want to hear and believe.
The wicked sink by their own will
in the great Suf Sea.
They will be housed in the darkness, and
the mountain of darkness devours
them, by the day, the court days,
until the hour, the hours of salvation.
But we who praise (you), Lord,
will you forgive our sin and guilt.

---

1) Give the unchaste a wave. *) Read "London.
3) Sorry. has bad ,,should not perish.

Blessed be you, King of Light,
who sent the truth to us, your friends').
You were victorious, Manda dHaije,
and help all your friends to victory.
Life prevails over all works. 5

Fourth piece.

Exhortations, especially on the conjugal life.

In the name of the great life.

To you I call, plants that I planted, Chosen ones that I
i have chosen: 10)

Don't fight and don't steal - why do you want to be a winker,
why hand over the weak to the strong")?

Do not be like the prophets of deceit, nor the judges of falsehood;
they do not ascend from the Jordan, nor have they been strengthened
by this [67] Lord who sits in the upper height. 15

Then I will say and show you, you chosen and perfect ones,
who have accepted faith in the Lord of Greatness. I am- taught you
about the bachelors and virgins, about the men who no women,
and about the women who are not looking for men.

Go up to the shore of the sea, see the fish in the sea: two by
two 20 go to the sea and do not perish. See4) the flying ones
Birds in the sky: they fly there in twos and do not perish.
Now, see, why do you want to perish?

Go up to the bank of the great Euphrates, see the trees that are
on the bank of the great Euphrates: they drink water and bear fruit,
and 25 do not perish.

But see the dry river, in which no water drags. He
dries out°), and the trees on its shore dry up and die away.

---

1) CD and sorry. who sent you to your friends".

2) See the admonitions of Joh. 174f. (II, p. 174). With ,,Winkern* or "Nodding" means people who give unchaste waves, as above p. 60,9 (Text 66, 1). See also Nöld, p. 39, 11. Also L 60, 5; 105, 15; Joh. 175, 11, 12; 185, 14 stand and together. In the sense of pynp (bzw. pynD CIS II, 141,2) is unthinkable despite the following sentence. -- Sorry. has DND simpler לאתאתנון NDPADS ,"do not deliver the weak to the strong".

a) Sorry. has nopsndn'7.

1) Sorry. before that,my sons!"

5) The Munich manuscript has a good 17 here.

Likewise') the souls of the bachelors dry up and die, and Virgins, of men who have no wives, and of women who have no Looking for men. When you leave your body, you get your seat in a dark cloud. Because you will be out of your own belly- 5 bears fruit, and it comes out of their mouth; because they have done have what I did not order you.

I also call you and declare to you: In the world in which you make a wedding for your sons, the men, as well as for your Daughters, the wives, and believe in your Lord, the High King of light. 10 For this world comes to an end and passes away.

Furthermore, I call to you and declare to you, you chosen and full- those who have accepted the faith in the King of Light: Why do you associate with these bachelors and virgins, the men, who are not looking for women, and the women who are not looking for men? When you 15 if you associate with them, you will fall into Gehenna, for whose Roof not a thousand times a thousand, for the walls of which not ten thousand ten thousand cedars is enough. If you are not [68] hold on to them, you will ascend and see his calm face.

Furthermore, I call you and show you, you chosen and full- 20 come those who have accepted faith in the King of Light. I teach you about the animals, the flying birds, the fish in the sea and the animal in the sea. She slaughters, washes, cleans, rinses and cook, pray over them and eat, then you will not be a test to be- have standing").

25 Life is victorious over all works.

The Uthras speak to Jözaṭaq Manda dHaije: Your robe shine and let your form be honored with that of your Father, the Lord of greatness.

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1) Here has been preserved in the original sense. After that is Nöld., p. 206f. zu add.

a) On permitted and prohibited foods, see p. 20, 125; 37, 57.

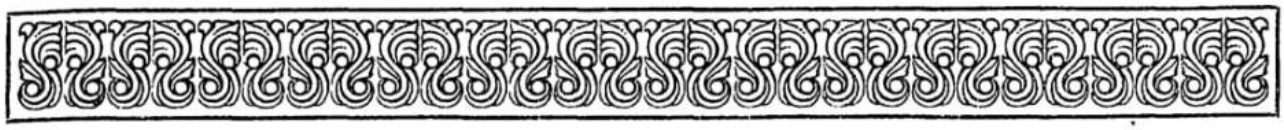

Third book.

The book contains a complete creation report and is the comprehensive list of among the preserved Mandaean treatises. It is composed of different pieces- which are poorly processed, and the contradictions often collide with each other. Thereby that the evil forces seek to prevent creation or to shape it in their sense, 5 ilır goings-on are described several times, and these games are not among the worst in the book.

At the top are two reports on the primordial creation; in both, everything is derived from a primordial fruit. According to the second report, the "life" goes from the rough Mānā, and the first life creates the second life through his supplicating word. 10 This creates uthras, among which especially three stand out (see Brandt, Rel., p. 122). The three Uthras ask the second life, their father, Skinās and a world to establish can. The request is granted to them from the second life, but the great (first) life i don't like it. This is addressed to the great Mānā, who, on it, Kbar the Great creates. Kbar is identified with Mandā dHaije, and the following is a digit 15 up to anf (Text 77, 7f.) there is no further mention of him. After several vain appeals, the Mandā dHaijē asked to forestall the Uthras, descend to the underworld and to thwart their plan (text 71). He points out the dangers of this work, but he is promised protection by the great Mānā. He goes to the House of Life, which he is also called upon to oppose the Uthras (73). This is followed by questions and Ant-20 words about darkness and the primordial creation, which do not suit each other and apparently consist of stitches of different origin. A third representation of the Creation from the original fruit, in which the King of Light took the place of the great Mānā kicked. Mandā dHaijē is then equipped for descent into the underworld, and the Descent takes place (79f.). But here he does not kick the Uthras, but the fiends (N 25 towards darkness, at the head of which is Rühā and you are Soln Ur, the king of darkness, stand. Manda aHaije takes up the fight against him, he overcomes him, ties and put a wall around ilm. He then ascends to life, which thanks him for his work. Text 93, 2 is linked in a new piece to the idea of the second life. But here it is no longer called so, but "the second". Contact with the 14. 30 Beech (R 291-298). Dic Uthras also turn to the second with a request to create a world to be allowed to establish. The request is granted to them, and they create Ptahil. B'haq-Zīwā measures he holds a special position among the sons of the Second, he considers himself Abathur and

he sees himself as the father of the Uthras. He calls Ptahil, who according to R 297, 20 is his son, call him Gabriel (see also p. 89,6) and entrust him with the creation. From the Whatever resistance he encounters, he does not inform him and does not arm him. Ptahil descends below the Škīnās. It loses its luster, the compaction 5 he does not succeed, and this encourages Rūhā to oppose him. She calls three times her Let the son lie with her, then he will regain his strength and freedom. She then gives birth first to seven, then twelve, then five fiends (see p. 134), whose appearance filled with horror... Ptahil now gets a robe of living fire from life, he step into the murky water with it, dust from the earth Siniawi falls on the murky water, 10 and this creates a compaction. The firmament is also stretched out (97). Which Planets and the other bad guys surround Ptahil and offer him their services. He takes this is on the condition that you do only good. Then the house, i.e. the the earthly world is taken away, and the wicked are given dominion over it (98 unt.). Ptahil now make the decision to create Adam, but also attract the planets to the work 15 is approaching. They create the body, but cannot throw a soul into it (101). They call the A wind of air, so that he would hollow out the bones, so that marrow might be formed in them. You but despite all their efforts, they can not put Adam on his feet. There goes Ptahil to his father, who came from the "hidden places", i.e. from the house of life, pick up a Mānā and hand it over to Ptahil. Life is calling (or calling out?) 20 Hibil, Šitil and Anõš as helpers to protect the soul. After a spoiled spot appears, disturbing the harmony, Adakas-Zīwā, i.e. the hidden Adam (= DNTN NCND), the otherworldly counter-image to the earthly Adam, who is commissioned to be the soul-herding (102); he is subsequently thrown together with Mandā dHaijē. This animates together with Ptahil the body, and he is entrusted by life to teach Adam the true 25 to announce. Rūhā and the planets, for their part, go after Adam and want to put him through seducing their arts (105). Mandā dHaijē confronts them powerfully. On the advice of of the three Uthras, Mandā dHaijē, together with these, arranges a wedding for Adam, and they give him Hawwā as a wife. Rūhā, the Seven and Twelve present the couple with all sorts of luxuries, with vestments, gold, wine, flowers to make them apostate. Mandā 30 dllaije and his companions thwart jedocli's plans. He gives Adam a tribe to reasons (107). In a fragmentary play, the children of Adam and Hawwā, perhaps also called those of the otherworldly counterpart Adakas-Zīwā nnd Anānā dNhūrā. Mandā dHaijē instructs Adam and Hawwā in the acts of worship. Again looking for Rūhā and their circle, thwarting his work. They gather on Mount Carmel and 35 make a plan to eliminate the strange man (110). Through all kinds of magic arts seek to beguile Adam and his tribe. The means of seduction are under the seven planets are distributed, and their sphere of action is also attributed to the twelve. Adam, who was asleep, wakes up as a result of the unrest in the world and calls for a helper (113). Instead of Mandā AHaijē's, Hibil-Utlra appears here, who enlightens iln and his sons and- 40 calms down. It is then told of the apostasy of a son of Adam, who in the following-genden Adam, son of Adam, is called, and of whom there is no other mention. He goes and the Seven, and is received by them with Frenden (115). Furthermore, the he identified with Adam himself. In order to deceive and attract ilin to himself, Rūhā takes the shape of the Hawwa. The Savior appears, exposes their trickery and punishes them

and the planets (118). The following is an overview of the false religions and their- draws to the planets. Representation of the distribution of the duration of the world under the zodiac- signs and derivation of animals and plants from the individual signs.

The book is written in verse. But in two pieces, even with more lenient assessment of verse construction, no verses win. The first piece is on the 5th Start of the book. It goes about as far as the great man of glory as the supreme being appears; then the great life takes its place. During the transition, where there is still talk of the great Mānā, there is several times the plural, which in the present Texts are meaningless, so CHILD text 71, 16, 72, 19; Nen 72, 22. It can only be so explain that even in these places, and probably even before, life was originally ge- 10 it was mentioned that a reworking took place with the insertion of the great Mānā, but accidentally- the plural has been omitted. This is probably also the repetition p. 67, 33 and 69, 3 into existence. In this reworking, in which the two pieces also incorporate the original fruit- the verse form was lost.

The second piece is text 99, 22 to 101, 4. The beginning is obviously turned in- 15 in addition, the piece has been reworked.

After the remarks at the beginning and at the end of the book, the Scripture has the Title , Book of the Living, First Teaching". At the beginning, the Bnch is called the "first", probably with regard to the introductory words in the following book. - See the book Brandt, Rel., pp. 24ff., 34ff., 50, 122; Schr., pp. 125ff. 20

In the name of the great, strange life, the sublime, which is above all Healing and victory, strength and firmness, and a remission of sins is granted to me, my wife and my children NN, NN, and let her name be established in the house of life.

In the name of the great, strange life from the worlds of light, the er- 25 it is above all works.

This is the mystery and the first book of the living, first A teaching that has always been.

When the fruit was still in the fruit, when the ather was still in the ather, when the great Mānā') of glory was there, out of the mighty, great 30 Mānās, whose splendor is extended, [69] whose light is great, came forth before where there was no one in the great fruit that is vast and endless,

1) Means spiritual being, spirit, also the spirit in man. The original Sense is perceptible ,"feeling". In the case of the Semites, the object that is often he thinks of himself as the seat of the divine Being, the God, the stone, tree, stake, altar, etc. he is identified with the God and his name is transferred to the God. So could for even the spirit can be used according to the container that holds it, the "feeling". See Uthra, p. 5383; Nöldeke, Zeitschr. f. Assyriologie XXX (1916), p. 145, 160; Reitzenstein, The mand. Book of the Lord of Greatness, p. 86f. The designation okevos ēvripov, as the in the case of the Heracleonites (Epiphanius, Haer. 36, 3), ent- speaks Mandaean R 325, 12; 326, 1, 13, or the crusts R 135, 5, 14. G. HoFfmann's explanation of NJND as,.Gewand"' (ZNTW IV. 1903, p. 2842) is untrue- probably.

whose splendor is too extensive for speech with the mouth, whose light is too is great for telling with the lips that was in that fruit, since from it came forth a thousand times a thousand fruits without end, and ten- a thousand times ten thousand škīnās without number. In each individual fruit 5 were a thousand times a thousand fruits without end, and ten thousand times ten- a thousand škinās without number. They stand there and praise that great Mānā the glory that dwells in the great ather of life, who dwells in the Jordan white water that had come out of the great Mānā, whose The fragrance is pleasant, in which all the roots of light and the great, first Smell 10 Glints. The great Jordan arose without end and without number. ı On him plants stand, rejoice and rejoice. They are all full of praise and stand there perfectly. From the great Jordan came Jordanes without End and number.

When the fruit was still in the fruit, when the Ãther was still in the ather, 15 when the great splendor was'), whose splendor and light were extensive and great before whom there was no one, from whom the great Jordan of living water (from which life itself arose)*), then this poured out to the earth of the Athers, on which") life settled and settled in the guise of the the great Mānā from which it had emerged, and this one judged 20 a request to self4). At the first request, the consolidated Uthra, whom life called the second life. [70] Also created Uthras without end and number"). And out of that living water arose a Jordan that poured out like the first Jordan to the earth of light, and that the second life took a firm place in him (o). That second life then created 25 Uthras, founded Škinās and created a Jordan in which the Uthras feasted Received a seat.

Three uthras arose that made a request to the second life; they asked to be allowed to create škīnās for themselves. The three ıı Uthras of second life, granted it to them. They consult and create 30 Škinās. They prayed') and spoke to their father, they asked their father

1) Here it says יורא.

2) I cross out those words that interrupt the thought and contradict the soon-to-follow exception is that life emerges from the great Mānā- gangen sei. The words are here under the influence of the third creation report p. 73 placed.

3) According to the syntactic position, it seems to me that rather than to refer to, although the latter view would have a support in the following.

4) Also in other religions there is the idea that divine beings pray to yourself. Cf. NöldekE, New contributions to sem. Linguistics, p. 29.

6) This sentence should be deleted. The following is probably too ומן הינון מיא הייא to supplement, but perhaps even more is missing.

d) One could assume here DN'npny in the sense of "to be consolidated, to be baptized", see Lit., p. XXIII, also especially R 293, 5, but this sense still does not fit p. 67, 12.

? Or, 'they asked', i.e. they asked (for information) to him. Maybe it's but also meant by "praying": they prayed for him, they spoke a wish formula as- greetings, see also pp. 67, 17.

and they said to him, 'Are you the one who brought this Jordan of living water?', who is so wonderful, and from whose waters the fragrance is so lovely, and the Uthras, who were given a permanent seat in it, are so great that they have caused, and is it your Uthras') that were firmly established in him?i don't think he- disgusted the second life and said to the three Uthras: ,,Me, your 5 Father, life has brought me forth, the Jordan is of life, and you came into being through the power of life."[1]

Then they said to him, 'Grant us of your splendor and your light and what is (otherwise) about you, and we want to- break and descend below the streams of water"). We want to give you 10 Ĕvoke skinās, create a world for you, and let the world be our and yours. We want to maintain our stock and seat in it, and Uthras in it they are ours and yours. Want the name of life we pronounce")." This pleased him, and he said, 'I will give it to you.'- währen."

But when he said this, the great one did not like it, and life wasn't it right. There was a prayer for the great mana of the Lord- '), who dwells in the great fruit, and praised him. Then rose the great Mānā in splendor, light and glory, created Kbar the Great, whose [71] name is Kbar-Zīwa, Nbat-Jāwar, the son of Jofin-Jõfafin, 20 Sām, the well-preserved Mānā, the vine, the whole life, the- love of the Uthras is, in glorious splendor") and said to him: "You, rise above the Uthras and see what the Uthras are doing and what are you thinking about when you say: We want to create a world and Škinās like the mighty Uthras, the Sons of Light. You, Mandā 25 dHaijē, do you like that the Uthras of the Light leave the Light and have turned their faces to darkness, to the great Suf sea, to the hay- darkness, to the consuming, perishable water, to the place that full of demons who speak with a loud voice, in which the consuming Is fire talking?s

But the Uthra of life keeps silence, and there was nothing about him Lack still Fails.

Then he (the Mānā) said to him for the second time: 'Behold, Mandā D.Haije, for what purpose the Uthras of Light consult [°]), why her heart has fallen into confusion, so that after the age of 35 she has lost her face Places that are bottomless and shoreless, according to the place where there is no living water flows and no shine dwells."

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1) I suspect Nany instead of Namy y.

2) ND emerged from the biblical (Jn. p. XVI, Note.), be- in the Mandaeans, draw the boundary water that separates the light world from this world. see BranDT, Jahrbücher für protest. Theologie XVIII (1892), pp. 405, 427 ff.

a) See Nöld., pp. 216 unt. 4) is here only in sorrow.

8) Refers to the great Mānā; perhaps there is also DNP ,,he stood there" out- fall. °) Read watyony.

Again, the Uthra of life keeps silence. Then they turned the Mānās
') for the third time in Her Majesty to Manda dHaije and spoke: ,,You are the
king of the Uthras, the Lord of the Kušta, the creator of the treasures. We
have appointed you as ruler over all the worlds of light, as well as over
5 all the uthras of Light who dwell in the skīnās, even over the lower ones
Worlds of darkness. It is You who determines for that (the other) world
and desired. Descend to the world earlier, before the Uthras go
there- go and do something that is ugly and ugly for us, life is not
that's right and you, Manda dHaije, don't like it. For it is you [72]
who 10 keep the Uthras in order, set up a path, and set up a waystone
straighten. If we called you"), why did we call you? Because you,
if you are called, worthy and as if created for this creation (3)."

To this Manda dHaije replied and spoke to the great, mighty
Mānā: 'If I seek you, whom will I see? When I'm in Be- 15 I am in
a hurry, in whom should I have confidence? What should I mean
Support the inner that was with you?"

The Mānā then spoke in majesty and replied to Manda dHaijē: ,,You
you should not be cut off from us, we rather want to be with you. Everything
you say is firmly with us. You are established with us and should 20 of
us will not be cut off. We are with you, because life is full of kindness to you. It
created you helpers, it created you gentle and gentle- strengthened
uthras, gentle and strengthened Uthras, so that they may be helpers
to you. Then it created helpers for you, who are to be kept
there as your sons. Let your sons hear the call of life, and merchants
25, who trade and carry out their trade successfully*)."

He, the Great, then gave him shine and light
and increased what he had.
He gave him a wide robe,
wondrous and endless.
30 He blessed him with rich blessings,
with which the mighty have been blessed.
They') made him the father of the Uthras,
who provides his friends with food.
At the command of the great fruit of glory
35 i concluded brotherly fidelity
with you), left and came to the house
of life. Life asked me about the Mānā,
from whom I was created:

1) The plural stands instead of the expected singular, see p. 65, 9.
a) Again ambiguous, see above, p. 324. a) Sorry. hat בריתא.
4) The commercial goods are good works, cf. R 340, 15; Lit., pp. 107, 1; 154, 9: Joh. II, pp. 178, 16.
8) It is uncertain, oh so that the Mānā (see note. 1) or the Uthras are meant.

,Since you came by the kindness of the great'),
how is your nature created (planting planted)?u

Life spoke to Manda dHaije in His Majesty"): You
saw, Mandā dHaije,
what the Uthras [73] do,
what do the Uthras do
and what they think about this and that.
You saw them leaving the house of life and
have turned their faces to the place of darkness.
They left the society of life
and loved the company of darkness.
They left the place of splendor and light, we
went there and loved the empty apartment.
They left the sweetness,
they went and loved the bitterness.
They went and loved the bitterness,
where there is no swagger.
They left the Jordan of living water
and went to the murky water.
To the murky water they went,
went to the blazing flame.
They left the living fire, they
went and loved the consuming fire.
They loved the consuming fire
and loved the blazing flame.
Yes, see, Manda dHaijē,
that's what the Uthras
did! See what the Uthras did
and how lacking and lacking they were.
Let's overturn the world and leave it,
who will be a folder among them?
Who will be a folder among them,
who will free you from lack and error?
Who will free you from the deficient,
that you performed by yourself?
Who will make them hear the call of the great (life),
enthroned in the house of perfection?"

Life talked and talked
to the sprightly, well-equipped Uthra:
,Was not before the Uthras existed, has your
creation been accomplished")?

1) One expects the singular NEn, see above, p. 65, 9. 2) See p. 67 unt.
4) I.e. you were created.

Before the Uthras existed,
he has created you and commissioned you.
Created and commissioned by the Great,
you are equipped, instructed, sent
5 and has authority over every thing. It
instructed you about the Škīnās
and the mighty gates of the hidden place. It
gave you dominion over the hidden Uthras, those
who stand there and praise the mighty (life).
10 It gave you dominion over the Jordan of the Mighty and
over the living, flapping water. When
the Mighty commanded it,
they created uthras for you,
[74] created messengers
15 for you"), gentle, firm uthras."

When life told me this,
I bowed down and praised the mighty.
I praised the great life,
that life accomplishes a creation for me,
20 that a creation accomplishes life for me
and gave me helpers.
I shone in my praise"),
while I was standing in a hidden place.
I shone in my enlightenment
25 with what life grants me. I
shone in my praise") about
every thing in the hidden place. I
shone") in my enlightenment
and set my eyes on the rebels.
30 Before the Uthras were there,
I went to the place of darkness.
When I stood in the house of life, i
watched the outrages°),
saw the gates of darkness, looked
35 at the depth, the whole darkness

---

1) Read np.

2) A word of Persian origin, the meaning of which is not entirely certain, see Lit., p. 17°, NöldEke, Zeitschrift f. Assyriol. XXXIII (1920), p.

80. ") See above, p. 552.4) Sorry. did behind it still ,"I lit up".

6) Sorry. did NEYN3 ,,I lit up".

9) It is thought that Mandā dHaijē, from the house of life, is the underworld but perhaps the following description belonged to a representation according to which Mandā dHaijē was already in the underworld, which also included the previous sentence, which this is not the place.

watched the spoilers
and the Lord of the dark dwelling,
looked at the combats,
who are buried in darkness,
watched the gates of the fire, 5
how they burn and blaze.
The bad guys are burning and blazing,
and in doing so, they advise lack and failure.
I watched the wife Hewath'),
how she speaks in darkness and wickedness. 10
She talks in malice,
in sorcery and witchcraft, which she drives.
She speaks in the wisdom of trickery
and sits on Blendwerk.
I looked at the gate of darkness 15
and the vein of the earth Siniawi, as they
are. I looked at the black water in them,
that rises to a height, boils and winds.
Whoever steps on it dies,
whoever sees it will be scorched. 20
I watched the dragons,
those who are thrown into it and squirm.
I watched the dragons
of any kind and of any kind.
I looked at the vehicles*) [of the sons] of darkness, 25
who are not like each
other. I watched the evil rebels,
how they sit in vehicles.
I watched the evil rebels,
how they are clothed with the weapon [75] of the wicked. 30
Are clothed with the weapon of the
wicked and think of evil against the place of light.

When I saw her,
I turned to my father's house.

---

1) appears by name in this section as the name of the main demoness of the Underworld. I identify this with Mn on a tabella defixionis from Carthage as the name of the underworld goddess, see Ephemeris I, p. 30. The word originally means ,,Schlange" and is also available in the name of Eve, cf. Nachrichten der Götting. Gesellsch. der Wissensch., Phil.-hist. Kl. 1916, p. 91. From nayn is entrusted with the task of Kehl- sounds arose. This also takes care of the Nöld., p. 311 assumed syntactic Difficulty.

°) The Markabāthā, the "chariots", are first found as the chariots of the planets, see Jn. II, p. 76", but as here also of other beings. The suffix in pnNendaNds shows that there was a word in the plural behind it; perhaps ND25 should be added.

I stepped in front of life[1]
and told him how I had seen her. I
told him about the king of darkness,
tell him about this and that.
5 How I had seen things,
I reported before life.
How shall I wander to that place, the place of darkness, in the
darkness where there is no ray of light,
to the vein of the water of the earth of darkness,
10 that boils, rises to a height and winds?
Whoever steps on it dies,
whoever sees it will be
scorched." I want to rise to the Great and speak"):
Where did the darkness come from,
15 where did the darkness come from,
where do their inhabitants come from?
Where do your works come from,
who are so ugly and terrible?
Where did your mistake come from"),
20 which is so extensive,
whose sight is so ugly and terrible,
which is full of cracks?
It is full of cracks,
********.
25 Where did the mighty, evil fiends come from,
who are sitting in the fire?
Where did the black water come from,
that so boils and squirms?
Whoever steps on it dies,
30 whoever sees it will be scorched.
Where did the dragons come
from, who are thrown into the water and squirm?
Where did your vehicles come from,
where do the bad guys who are sitting in them come
35 from? Where did Hewath, the woman, come from*),
of any kind and of any kind?u

When I spoke like this before life,
life, my Father, showed itself in its fullness, without shortage.

---

1) Cf. Joh. III, pp. 222, 17.

2) This sentence, perhaps also the following, belongs to a piece, according to the Mandā dHaijē was already in the underworld, see also above, p. 70°.

8) There is a gap behind it; the following words refer to the location of the Darkness.

4) Here is a gap.

Life probably knows,
life knows it and keeps silence.
Life probably knows
and speaks to me:
,,Come on, so that we enlighten you, Manda dHaije, 5
thou well-armed, well-equipped Uthra.
Before all the worlds came into being,
there was this big fruit.
When the big fruit was inside the big fruit,
the great light King of glory was born. [76] 10
From the great Light King of Glory the great
glossary came into being.
From the great shining
Ether there was a living fire.
From the living fire 15
the light arose.
By the power of the King of Light
and the great fruit was born.
The great fruit arose,
and in it the Jordan arose. 20
The Great Jordan was born,
the living water was created.
The shiny, resplendent water was
created, and out of the living water I, the life, arose.
I, life, arose, 25
and then all the Uthras arose."

I then spoke before life:
,Since you, life, were there,
how did the darkness come about?
How did the darkness arise, 30
how did lack and failure arise?"

When I spoke so to life,
it was full of kindness.
Life was full of goodness
and spoke to Manda dHaijē: 35
,,You sprightly Uthra,
you fit, well-equipped Uthra,
you, sprightly Uthra, do not know,
how the darkness arose,
how did the darkness arise, 40
how did lack and failure arise?u ...–

When life spoke to me like this,
I asked for the authorization to say how it was.
I spoke to the great life,
the life that has always been:
5 ‚When I shouldn't be talking about it,
I was not one of the great ones.
But since I am one of the great,
life itself enlightened me about what it was
like'). Life spoke to me in His Majesty,
10 [spoke to me] at his "praise":
, We empower you, sprightly Uthra,
sprightly, well-equipped Uthra,
we empower you, sprightly Uthra,
to tell how it was,
15 to teach the hidden Uthras,
to teach all the elect,
how the Uthras of the hidden place came into being.u

When life spoke to me like this,
i repeated with the praise of the mighty,
20 with the joy of the great life,
what [77] life has spoken to me, (viz.): ,,You,
Uthra, get up, go to the house of the Great, after
the place where the mighty sit, the
place where the big ones sit,
25 so that they will let you know about this and that*).'

When the Big one spoke to me like that,
i went to the house of the mighty,
the place where the big ones sit,
the place where the good ones live. I
30 stepped in front of them and wanted to tell them,
as it was at the beginning.
When I wanted to talk to
you, caress and kiss me,
strengthened me in my place and spoke:

---

1) It is not clear from the current text form, but the following is to see that Mandā dHaijē asked to enlighten the Uthras about creation can.

2) There was no mention of such a request before. In this and in the fol- and obviously other beings than the great, great, great, great, great, great, great, great, great, great, great, great, great, great, great, great, great, great, great- waltige (life). They are higher beings to whose seat Mandā dHaijē is to go. But as a result of the ambiguity of Nen and Nen, a bad Ver- confusion has arisen, and it is often uncertain who is meant by this.

, We empower you, Kbar-Zīwā,
you gentle, solid Uthra. We
empower you, Kbar-Zīwā, Uthra,
who consolidates his friends.
We empower you, sprightly Uthra, 5
you sturdy, solid Uthra. We
empower you, sprightly Uthra,
to tell how it was,
to teach the hidden Uthras.
When you go to that place, 10
teach your friends,
teach the men of tried righteousness,
the true, believing men. We
want to say to you in your honor'),
that there was no limit to the light. 15
There was no limit to the light,
and it did not become known when it arose.
Nothing was when the light was not,
nothing was when the shine was
not. Nothing was when the mighty (life) was not"); 20
there was never a limit to the light.
Nothing was when the water was not;
the water is older than the darkness.
Older than the darkness is the water; there
is nothing that would be endless"). 25

---

1) Insecure. Literally: for the image of honor. °) See p. 6,1; 31, 32.

8) The expression is found four times in this book, four times in the fourteenth book, moreover, R 229, 4; 236,1. He is always out of context. The smooth sense of the words is not doubtful, but about the purpose of use I am not to 1 any final judgments. The explanation, the NölDeke Gram., p. 433, is not true, also does not lead to any results. The words seem to play on the more often of higher things used the phrase NDT ,"that is endless" and say that it there is nothing that is endless. A denial of the endlessness of the higher beings is in any case, even pronounced in it, but this is not the purpose of the utterance. In R 293, 7; 294.24 is obviously a gap. However, such a one is probably also available in 295, 3; 296, 13, similarly, in 236,1. Behind, one expects ,for the place of light" or a similar Expression. Also, the words are too short compared to those of the parallel sentences. But at this point, too, we probably have a gap. Although otherwise NAND and Nand often stand together (cf. especially text, p. 69), may Need it's not ולותלה a continuation of bond. Otherwise it would have to be Nand or nand ליכא NND name. The expression would then point to the transience of things- way. However, the digits 94,23, in the same context 95, 21, then 100,7 see after a deliberate interruption of the narrative, and such a one is also at this Do not make impossible. After that, the words would have the meaning: if I write everything down should, it would be endless, but nothing is endless. On the other hand, I can only say the words 229,4 as a defensive gloss. A reader or copyist probably found the one for wearing the punishment of the colored witness was too harsh; perhaps he himself had a guilty conscience.

There is no number') that we could tell you about,
how great she was when the Uthras were not yet there.
The Uthras are older than the darkness,
older than the darkness are the Uthras,
5 older than its inhabitants.
The goodness is older
as the wickedness of the place of darkness.
The gentleness is older
as the rebellion of the place of darkness.
10 The living fire is older
as the consuming fire of the place of darkness.
The praise is older
[78] as the sorcery and witchcraft that drive the wicked").
The third Jordan is older
15 as the consuming water of the place of darkness.
The insight is older than this and that,
what the wicked of the place of darkness are doing.
The voice of the Uthras is older
as those of the mighty evils of the place of darkness.

20 We have informed you about the first ones"),
now let's tell you about the second ones, as they were. The gentle throne is older
as the rebellious throne').
The hymns and prayer orders are older
25 as the sorcery of the terrible wife Hewath. The vessel of the ather is far older
as the talk that Rūhā talks.

We have informed you about the second,
now we want to let you know about the third ones, as they were.
30 B'haq-Zīwa is older
as Ruhā, as she was.
The thought of all Uthras
is older than the seditious reputation.
The territory of the good is older
35 as the Lord of the whole place of darkness.

It should be assumed that the expression is at least uniformly related in the same treatise therefore, I do not consider the discussion of its meaning to be complete. An- playing on this turn is apparently Lit. 4.7 ago.

1) For the duration of time. 2) Read with C, sorry. אבריא.

a) About things of the first order. Sorry. has NNDTNP2.

4) After NTND is previously with B, sorry. NT). Of course, this also applies to this reading is the throne of the gentle, the rebellious.

The men of proven justice are older
as all the creations of darkness, however they may be."

As the Great One') thus spoke to me,
as the mighty One, my Father, who created me, so to
me when the great spoke so to me, [spoken, 5
I understood it in my sense.
When I understood it in my mind,
i said to him, 'How did the darkness come about?
How did the darkness arise,
from what was she formed in her place? 10
Where you, chosen one*), are so
big, why doesn't the darkness stop?
Why don't you listen to the darkness
and the light (the lamp) is completely erect")."

Before I spoke to the great, 15
the great One spoke to me:
,O orderly Uthra,
orderly, well-ordered Uthra,
o orderly Uthra,
Uthra, who consolidates his friends*)! 20
The good was in his goodness
neither lack nor lack.
The good is by virtue of his goodness
the [79] measures. For the good
is the power of his goodness 25
the root is planted in its place.
The good blazes in its
glory; the water is hidden in his robe.
The hidden words
they are hidden and preserved in their books. 30
Water does not mix with bad luck,
and darkness is not counted as light").
Darkness is not counted as light, the
dark apartment is not illuminated.
The dark apartment is not illuminated, 35
and the turbid water does not prang.
The darkness expanded °),
and their inhabitants were formed.

---

1) Because I suppose there is talk of living here again; furthermore p. 78, 24 it is expressly mentioned.

2) is probably not OK.

3) Read wany or wany, cf. text 79, 16. 4) Read pp. 75, 4.

3) See Joh. II. p. 14710 6) Sorry. aNny did.

The darkness was formed,
and when she was educated, she tested her
army'). Because of the wickedness she has in mind,
it is enclosed in its own container. It is
5 enclosed in its own container, and all
their works pass away.
The children of darkness pass away,
but the children of the mighty (life) endure. The house
of the wicked passes away,
10 and the consuming fire goes out.
Your magic work dies and goes out,
because it didn't exist from before.
Their creatures are coming to
an end, but the tribes of life endure forever.
15 The living teaching comes up
and enlightens the void dwelling."

When the great spoke so to me,
my heart was lifted up on his support. I
lift up in the power of the Great,
20 spoke and praised the mighty:
,Since it was not through you, good, evil arose in
them, why should I go to that place?u

When I wanted to talk like this,
the great life spoke to me: ,,One
25 pregnant woman became pregnant in the second).
Get down to the world early.
Through your power Uthras will arise,
by your splendor, mighty ones will be raised up.

The big one in its size
30 gave me a lot of shine.

1) The translation of the last words is uncertain. One would rather stay here in in a transitive sense, the darkness expanded and formed its inhabitants. Which Darkness formed (her), and when she had formed (her), she tested her army." But the one in- transitive use of results from the related text 83,22. Intransitives נבאל we also have R 34,11; 278, 24; Joh. 51.9; Lit. 4,9, see also Nöld., pp. 215,3.

2) Sorry. has ND. The sentence is made understandable by R 295, 24. There it says, that the second, i.e. Jošamīn, thought that his thought had become pregnant and that the- thank you, i.e. the plan of creation, was close to coming about through the Second state. One should expect that it is said that Jošamīn became pregnant with the thought, how is it still used in the same piece (296,15), but there is a Errors of thought. Again, the pregnant woman is the thought of the second, which deals with the The plane of creation. Instead of the second life, it is called the Second, because with it Jōšamīn see also p. 63, 29. Nöldeke's amendment from to (Gram., p. 1224) is not correct.

Abundantly it gave me shine,
it gave me plenty of
light. It gave me victory,
which saves me from everything
hateful. It gave me a wide robe, 5
extended and [80] endless.
It gave me a wide robe
and made me great to a great extent.
It awarded me an olive stick of living water
'), a staff by which the rebels are crushed. 10
It awarded me a wreath of living fire,
wondrous and luminous without equal.
It armed me through its armament,
it cost and kissed me like mighty ones").
It spoke to me: 15
,,Go forth against the rebels of darkness,
who think evil against us.
They are thinking in malice,
and the evil one locked himself in his container.
The evil one locked himself in his container, 20
and nothing will come to him from your word."
It speaks to me:
,The good will rise because of his virtue
and look at the place of light. The evil
one becomes because of his wickedness 25
rushing down to the gates of darkness.
The calls are called out,
well thought out are the speeches ').
A call is coming
and teach about all the calls. 30
A speech is coming
and teach about all the talk.
A man is coming
and teach about this and that.*

When the great spoke so to me,
i went by his power to the place of darkness,
the place where the wicked dwell,
according to the apartment, which is full of spoilers,

---

1) How the beings of light carry it, see p. 26, 35.
2) As if I were one of the mighty.
a) Cf. Lit., p. 187. B uand sorry. i have pnbe here.

according to the location of the dragons'),
after the stoves of consuming fire,
after the furnaces whose flame*) rises and
reached the middle of the firmament.
5 I went and met
the rebellious fiends of darkness.
I went and found her,
how they all sense in malice.
They stand there and reason in malice,
10 they stand there and forge weapons.
They stand there and forge weapons
and think evil against the good.
They are thinking in malice
and consult with each other.
15 They consult with each other
and speak:
,,Is there another being"),
want to make a division in our world? If
there is someone stronger than us,
20 so let's rise up and fight with him. We want to
see where he came from, where
his home and world came from.
This house belongs [81] entirely to us;
there is no division in our world. Are
25 there (beings) whose power is greater as
those of the fiends?
There are none whose power is greater
as those of the angels of our place".
All senses and searches,
30 and everyone stumbles upon each other.
Ruha, the buyer*):
her mind is treacherous, full of lies.
Such is the meaning of the liar
Ruha, which is full of magic.

---

1) So according to B, sorry. After AC ,,the second", after D ,,the second", see above, p. 78*. The change to NINN (Nöld., p. 1224) also seems to me unnecessary here.

") The meaning came only after the connection. Sorry. hat point. Zimmern writes to me at d 1 N: ,cf. this event. an assyrian. alāku probably ,an-ignite" (from smoking victims, etc.) Evidence of this at Meissner, Supplement 7b; rooms, For the Babylonian New Year 138° (BSGW, Vol. 58, 1906)."

") See p. 61.

4) With respect to Zimmern's remarks KAT", p. 423 about qadištu as a Be- drawing for Ištar, I emphasize that Rühü is used here, as Joh. 187,7 Celibacy. There is probably no allusion to it.

She is full of magic,
full of witchcraft and (false) wisdom. Hewath,
the woman, Ruhā, is sitting there with her Hmurthās')
and pulls out the curls on the head.
She sits there and does a lying magic work, 5
they and their Hmurthas"), and practice in (false) wisdom. How
Ruha senses and suclit
and the magic of lying, he is
engaged in evil magic work (?),
what she is well versed in, 10
how she meditates and rummages in magic work,
Ruha learned this and that.

Who told the Rüha"),
who taught the mistakes and shortcomings,
who taught the liar, 15
the wife, the mother of the decrepit fiend,
who taught the liar,
that the strange man has gone here?
The liar stood up,
you and all your hmurthās, 20
she came and found
the mighty fiends as they sat there.
She came and found them,
how they were all dressed in weapons.
Everyone was dressed in weapons 25
and they sat before the king of darkness.
The King of darkness with great power raged
around in his skīnā and shouted:
'Is there anyone more powerful than me'), to
whom all the worlds rejoice? 30
Should there be someone more powerful than
me, so he rises to fight with me,
whose food is mountains,
in whose belly only poison, no blood is found').
All the greats and giants, 35
you and your demons and Dews,
you all rejoice with me.
You stand there and rejoice for me,
and every day they bow to me." —

1) See above, p. 534.
3) Read And. a) See R 328, 22; 332, 15, also Joh. II, pp. 117, 6.
4) Siche also R 280, 25 F.
6) Perhaps to read see R 281, 2f.

When the King of darkness spoke thus,
[82] Ruha staggered down from her throne.
Roha screamed and cried,
she and all her hmurthas.
Ruhā spoke to her son,
taught the king of darkness:
,There is someone bigger than you
and whose power surpasses all your worlds.
There is a world more vast than yours, live
in the Mighty. There are
great dwellings in it,
and her figure shines more than all the worlds."

When Namrus spoke like this[1]
before the sinking mountains
'), he filled his robe completely on the spot*)
and became equal to the fullness of the world
"). He became full of evil bitterness
.....in malice,
he spat and threw drool,
glowing like fire. He
consulted in malice
and gathered a decrepit army.
He gathered a decrepit army and spoke:
I want to get up and climb out of the place of darkness. I
want to attach my bandage to the earth and uproot it,
and with my rope I want to wrap around the whole world.
I want to swallow them
and the mighty fall from their thrones. The evil
one became full of evil bitterness,
he opened his spoiled mouth,
he opened his stinky mouth,
that his bad smell came out.
He opened his stinky mouth,
far equal to the fullness of the world.

When I saw him,
i showed myself to him in the garb of the mighty (life);
in the garb of the Mighty I showed myself to him,
which is far and endless.
When I appeared to him in extended glory,
extended and outstanding all over the world,

3) Before the decrepit, clumsy giant, cf. also pp. 81, 16.
2) He bloated. 3) Siele Joh. TT, p. 137".

i showed him the olive stick of living water,
which my father gave me.
I showed him the olive stick of living water,
with which the rebels are crushed. I showed
him the wreath of living fire, at the 5
sight of which the demons are frightened.
When I appeared to Namrus,
she cried woe, woe!
When I appeared to the giant,
[83] all his armies deserted him. 10
When his armies left him,
he drew against ') his multitudes,
moved against the warriors,
who take up arms against him,
pulled against all demons, 15
Dews, Hmurthās and Liliths.
He rose up and destroyed the whole world.
He embraced her with all his strength
and buried half his mouth in the earth*).
He took twelve ...3) dust 20
and devoured from the place of darkness.
He swallowed the black water,
devoured all the demons and dews that were in it.
[He devoured?] all Hmurthās and liliths;
he rose up and destroyed the whole world. 25
His eyes glowed blood red4),
and his heart stood there in sorrow.
His heart stood there in sorrow,
because he now stood empty in the world.

Again I appeared to him with the call of the great (life), 30
then the crown fell from his head.
When the crown fell from his head,
his bile dragged on the earth.
The breath that came out of his mouth,
the mountains rise and boil. 35
The mountains rise and boil the
poison that came from the mouth of Ur.

---

1) This or something else is probably the meaning of Es dürite cher Part, act. Peal as Perf. Pael included. About ,camped under"?

2) To devour them. Like D, too, has suffering. בארקא.

a) The expression is also found R 380, 3. N seems to be a Mali.

4) Nöldeke's attempt to explain Gram., p. 405 is not likely to me. Sorry, hat ND12, whereby ND72 is bred.

I appeared to him with the power of the Great,
there came from his breath something on my robe.
When something came from his breath on my robe,
extinguished the blazing fire').
5 The blazing fire went out.
He covered the earth and swallowed it up.
When he covered the earth and swallowed it up,
his navel fell on the gate of the vein of darkness.
When his navel shook on the vein of darkness,
10 all the darkness formed from him.
Then the gate of darkness expanded *).
and he grasped them with his heart.
With his heart he grasped the darkness,
the container from which he had come.
15 I grabbed his eyes,
[84] kinked his heart.
I solved his ...),
crushed his liver.
I put his belly in the intestines
20 and wrapped him with four cloths').
I put a wrap around his navel and
tied a knot around his heart. I
put poison in his intestines
and bile into his whole body.
25 A tear fell in his eye,
glowing like fire.
He was tied with a shackle,
she was fatter than him.
Fatter than he was she,
30 and she crushed his bones.
A muzzle was placed around his mouth,
and he was bridled with an iron bridle.

---

1) That had come up with the hint.

4) The translation of the last is uncertain, see above, p. 77,37, To the others see text 74, 18. in Z. 23 is influenced by the skinned aNnn, most of the manuscripts have ANN.

8) Nöldeke dentet im Sime vou , Kehricht" (Gram., p. 54'), which is not pabt. According to the Zusaninenhange it must denote an inner part of the body, apparently between Heart and liver. Zimmern writes to me: ,Event. considering Assyria. lipü ,fat (of the body), cf. in Holma, names of the body parts, p. 8 and note. 3 (in Delitzsch, Handwörterb, listed under libū p. 369a, by Meissner, Suppl., p. 105b, by Mass-Arnolt, p. 469 b under libü and li(p)bū 2). In contrast, lubbu (luppu) is associated with the alleged Definition , smeer, fat" probably safe to put it differently."

4) See also R 167, 6.

He was gagged on hands and feet,
Woe') fell into his side.
Convulsions") fell into his head,
his eyes went blind and were not bright. The
speech became difficult in the mouth of the Dew, 5
and he locked himself in his own container. In
his own container he locked himself, and Alas,
Acch he cried over himself. Alas,
Alas, he cried over himself,
and his own fire will burn on him. Woe, 10
woe he cried over himself,
because anger had come upon him.
Anger had come upon him,
and swarms covered him from head to foot.
Woe, woe calls the evil, 15
and all the waters clouded.
The waters were clouding.
His eyes grew dark and did not shine.
His arms (wings) he scllug against the
earth, a shock arose in his heart. With 20
his heel he stomped on the ground,
Convulsions fell into his side.
The King of Darkness locked himself in his own container,
and nothing came of my word to him.
He consumed himself in sighs and shouted: 25
,,Merciful one, have mercy on me."
When he cried, "Merciful one, have mercy on me",
he threw everything he had eaten out of his mouth.
He threw everything he had eaten out of his mouth,
and abominable was his stench. 30
When he cried,"pitiful one, have pity on me",
all his worshippers abandoned him").
His worshippers left him,
and his own burden pressed him.
He squeezed his own load, which 35
was great [85] and endless.
When he wriggled,
wriggled, he shook his škinā.

---

1) Maybe you have to go to alla 1-Arnolt, p. 39b. Or to allu i ibid., col. a ,a chain placed on his side"?

2) BNYn(3'ynn, Byn) means to contract" and probably hangs with syr. to-together (R 137, 23; 154,8; 192, 6; L 48, 22; Pael L 44, 3). Of these, this is היצביא probably to deduce. L 12,3 it stands in a context where apparently from the sunstroke the speech is.

3) Who helped him carry his burden.

When he shook his škīnā, there
were guards placed over him'). The
guardians who were appointed over him,
were raw giants of the world.

5 Through the raw and giant
there was a shock in the heart of Ruha. A
shock arose in the heart of the Rüha, she
cries, moans and screams*).
She speaks to the low blank,
10 the ugly, dirty snake"),
whose stench rises:
,Who did this to you,
who has this ... . ,pu4).

Then he spoke to Namrus,
15 the treasure ...), from which he had emerged.
When he wanted to talk to her,
the bridle moved in his mouth.
The bridle moved in his mouth,
and the man howled and screamed.
20 Woe howled, woe screamed
the man, the lord of the whole world°).
He spoke to Namrus,
the mother of this world:
,,The man who did this to me,
25 is bigger than all the
world. I looked at the picture of his face
and was no match for its entire size.
I had not grown to his full size, because he
is greater than all the world."

30 When he spoke thus to his mother,
he wanted to draw her to him.
The angels who watched over him,
called out his vain name.

---

1) The meaning is not quite certain; the turn is also found in Joh. 190, 5f. *) Read And).

a) probably has this meaning and belongs to Nyn, see also p. 88,17, against Nöld., pp. 156 unt. See also above, p. 711.

4) Sorry. the expression is found only at this point, and the meaning-tung is uncertain. Neither ,Fass", nor babyl. danānu or its derivatives fit here. A further development of NJ7 in the sense of "subjugating" is also hardly available.

8) Perhaps here is a designation for the Gehenna (otherwise mand. DNitni, DNJtg) garble. Sorry. hat גינאת.

c) The evil one, the äpxwv tou kóglov toútov.

One speaks to the other:
,Ur stirs away from his place."
When Ruha heard this,
hit her head with her hands.
Her hands hit her head
and pulls out the curls on the head.
She pulls out the curls on her head
and cries woe, woe.
Ruha and the Astarten are standing there
and make secret plans.
They stand there and make secret plans
gegen') the giants, the guardians of Ur.

When I saw it,
i surrounded him with a tire*).
[86] I surrounded him with a hoop,
who is at the heart of heaven .....[3]).
I created and made a wall for him, an iron wall,
and surrounded his whole apartment with it.
Over the wall with which I surrounded
him, i used guardians,
Guardians who should take care of his camp.
I created twenty-four gates in it,
through which his world is guarded.
Through her, his world is guarded
and dust rises on him.
When I created twenty-four gates in it, he
cried, Alas, alas, woe.
,If I'm hungry, what should I eat;
if I'm thirsty, what should I drink?
What should I lie down on,
and who should keep me company?"

I replied to this and spoke to
Ur, the vain king of darkness: ,The
good man rises above his virtue and
look at the place of light*). The
evil one becomes because of his
wickedness cut off in the place of darkness.

---

1) Read by. Sorry. has NanoNi5. 2) See Joh. II, P. 30°.
3) 5N3D is disfigured. That it means "ladder" or "my ladder" (Nöld., pp. 173, 14; 176, 3) is unlikely. Perhaps it is said here that the tire is at the heart of the See R 97, 19; 118, 11. 4) Cf. pp. 79, 23.

You shall camp at the gates of darkness,
the container from which you emerged. She
should keep you company,
the container you locked yourself in. If
you are hungry, eat of your multitudes,
of everything that has joined
you. Let your drink be of that black
water, where you lived."

When I eat and don't get full,
who will support my interior in its place? When
I drink and do not satiate myself,
who will quench my thirst?u

When the evil one spoke thus,
i laughed by flaunting in my robe,
i defied and laughed at him,
the snake without hands and feet:
,,You wanted to devour the whole world,
but then came the word of life,
that has the power to rule and command."

When I spoke to him like this,
he wailed and wept over himself.
He whined and cried over himself
and spoke:
,Is there anyone [87] who is taller than you,
who has dominion over all the worlds?
If there is someone bigger than you,
so be lenient with me.
Don't condemn me for sinning; be
lenient with me. Our
Lord! We have sinned and missed,
forgive us our sin and guilt').
Be lenient towards me,
and we all want to submit to you."

Me, the good, me for the good,
to you, life that has the power*),
******* i spoke to him:

1) See above, p. 54, 28.

2) These words come from a different context. An address follows to Ur, which presupposes a question about how long he will have to endure in the shackle, ehn- as it continues to stand p. 89, 31. His bondage shall continue until the creation of the earthly. See p. 92 and R 127 ob.

Until life wants it
and Abathur is planted here,
until Abathur was created
and the sons of Salvation) will be created.
The miraculous, living fire is said to be donated
and Gabriel, the Messenger, shall be created.
He is to be created and commissioned,
and they will send him here.
He is to be created and commissioned,
and he will create the world.
Let him come and seal the compaction
and create the earth Greek artfully. He
is supposed to create the earth in a Greek
artful way and clog the well of turbid water.
From the dust that rises from Siniavis,
form a tributary pipe for yourself*).
‹It spreads over the living fire) It
fills up") with living, resplendent water,
whose fragrance is pleasant and from which wonderful things are brought.
From the pouring of that water
it will be your drink when you are
thirsty. Of the food that the consuming fire eats,
let it fall on you*).
Of what remains and falls off,
shall be your food.
Of your demons, Dews, Hmurthās and Liliths
shall be your food.
When the firmament is stretched out,
the embers will descend on you."

Ur groaned loudly
and spoke to me:
,How long should I stand alone
[88] and bear the burden of the world?"

When Ur spoke thus,
Rūhā, his mother, trembled and trembled.
Ruha was frightened and trembled
and cried Alas, alas.

---

1) A common term for the higher beings, but see especially R 93, 9, 23 and 297, 12.

2) Nintendo,"Margrave" is thrown together with Ney and, cf. also R 132, 17.

") is from verderbt, cf. also text 102, 5.

4) Read baby.

Ruhā moaned loudly like a parturient
about the giant who was humiliated.
She called to him:
, Who will be like you,
5 step up and lead the world?
Who will be the master of your
demons, be the ruler of your Hmurthas,
a giant, a giant?
Who will wear your jewelry')?
10 Who will wear your jewelry and
then the women, the body of women")9

When the wicked spoke thus,
I answered them about everything"):
,How the big one wants it,
15 so it became on the spot.
How the big one wants it,
my Father, who created me, speaks it to me.
The calls are called out.
well thought out are the speeches*).
20 But what Rūhā is inventing,
there will be empty calls.
When the Seven arise,
from which the error comes,
the names of those calls
25 they are written and spoken about.
Then twelve shouts arise"),
from which comes lack and failure.
According to the plan of the liar
they will be bound in sorrow").
30 There are five calls,
who are looked at with horror.
The worlds behold them and fear them.
They appear in a container of blazing fire.

---

1) Or: who should make your company
profitable? ") The meaning of in is uncertain; "Pride of women" does not fit. The first is probably not OK; a form of "forgotten" is used here hardly stood.

8) The words by hardly belong to the following, see also R 92, 11.

4) See above, p. 79, 27.

6) The call condenses into a concrete being created by the call. Here there are the twelve zodiac pictures and the seven bezw. five planets, cf. p. 13, 27. Of deu stars go out again Shout out, see the end of this book.

a) The fixed zodiacal images in contrast to the wandering planets.

They walk on wheels of anger,
they appear in fire color.

They let me know about the first things
and taught me about this and that.
They teach me about all the calls, 5
how they came out of their place. A
call is coming
and teach about all the calls.
A speech is coming
and teach about all the talk'). 10
A [89] beloved son is coming,
which was formed from the womb of splendor.
He was formed from the bosom of the gloss,
and his image is well preserved in its place.
He comes with the enlightenment of life, 15
with the orders given by his father.
He comes in the garb of living fire
and goes into your world.
He shows reverence to the great (life),
let enlightenment come out of his mind. He lets 20
enlightenment come out of his mind, he brings
compaction and throws it into the water. It
throws compaction into the water
and creates a dam for the worlds.
He brings the living fire 25
and throws it into the murky
water. He appeases the pits[1]
and dries out the cloudy water.
He creates a world for himself
and build") a structure equal to the mighty. 30
He brings splendor from the house of life
and enlightens his škīnā.
He creates a king for the
world and throws a soul into his
body. A soul in his body he throws, 35
and they eat physical food.
Through the power of living fire
speak the consuming fire.
The consuming fire speaks,
and everything, this and that, arises from this. 40

1) See pp. 79, 29.
2) See Nöld., pp. 83, 16.

When the leaves, flowers and herbs emerge,
as well as all fruits, grapes and trees,
who flaunt in the world,
the scent of the living water and the living fire
your evil scent will become fragrant.
Of the food that the devouring fire eats,
your food will come to you.
Three Uthras will come')
and guard the soul.
They will make the call of life heard and
light up the decrepit house.
Two Uthras are coming
and at the top of the water go here.
They will bring water
and create a Jordan in the world.
They will create a Jordan in the world
and spread splendor over
him. They will plant [90] ... .[2]) plant.
You will be full of faith, wisdom and insight
and make a noble call. They will
make you hear a noble call and spread
the shine over the house.
The gush that pours out of the water,
which falls to the earth Tibil,
the casting of the earth Tibil
when you are thirsty, serve you as water.
The house°) of the Earth Tibil
serve you as a guardian.
Of your sons who come forth from you,
let them be your guardians.
Let them be guardians over you*),
who take care of your tires.
They should take care of your tires, on the
shackle, which resembles the fullness of the
world. You should pay attention to the high foot block,
which is heavier than all the worlds."

When the evil one heard this,
his heart became full of anger.

---

3) Var. ,,create". Cf. also pp. 15, 13.
2) The meaning of the word is uncertain, siche Joh. II, p. 2121.
a) i.e. the occupants.
4) Sorry. got behind TNṠy.

His heart became full of anger,
and he shook the anvil of the earth.
The anvil of the earth he shook,
he shook the tires, he
shook the shackles, 5
which is like the fullness of the world.
I rose in the power of life
and addressed a request to the great life.
I then called out and created a wall around him. an iron
and put a hoop around him. [Wall, 10
I put a hoop around him'),
whose strength no one has grown.
No one has grown seimer strength,
to get him out of his place.
With my heel I stomped on the 15
ground and shook his heart from its support.
I put a wrap around his heart
and tied a knot around his body.
I tied seven knots around
him, that the voice of darkness came out of 20
him. i tied the big knot and
made his whole speech a niece.
With twelve wraps I wrapped ilm,
that his twelve (evil) thoughts") remained with him.
I tied him up with a loud voice, 25
that your") whole mistake gave way to
them. I tied him up with a shackle *),
that the seven ....b) stayed with
him. I threw the club at him and hit him
and split a slit in the Copt for him. 30
[91] I made him moan like the women
and made him cry like a child.

---

1) Read Abraak.
2) See Joh. II, p. 171.
#) bad ones.
4) Add kounte zn or F)D include: ,I curved him with viner Curvature", but fits according to the Zusammnenhange hesser ADD. After that, AnDD stands for And, i.e. And, and is Siche anch R 170, 14.
") Nöldeke nimnt for the Syriac meaning to shine" (Gram., pp. 127, 18). But nowhere in Mandaean does it have this meaning, not even R 377, 8. where seven come from the nose of Ir, the Lord of the pinstripes; here are it wanted to Penertlammen and so apparently R 96, 14. R 242, 22 it is in the sense of Birth pangs. but it may be mistaken for this (cf. R 158:11). Something like ...pain" would also fit at this point, but the derivation is uncertain.

I made faeces his food,
Drink to his drink.
I put out the fire and the embers
the consuming, pernicious fire.
5 The greed I took from him[1]
and clothed him with anger').
I paved a path for the good and
created a gateway for the
world"). I created a gate for
10 the world and set up a throne in him.
I set up a throne for the good
and set up a lamp for him.
I made a lamp for him, perfect
beyond measure.
15 A waiting for the sons of Salvation [I straightened up]
in places where they live in abundance, without
shortage. I set up thrones for them
and i gave them vestments.
The Jordan of the great (life) I created
20 and set up keepers for him.
leh placed two uthras on him,
overabundant without shortage*).
I set up a throne for the chief of the brilliant beings")
and set up a lamp in front of it.
25 I set up a lamp,
perfect beyond measure.

With enlightenment and praise,
with what life has made me hear, with
enlightenment and praise
30 I got up and went to the house of the mighty
(life)"). In the joy I felt,
I spoke to the mighty one.
The great rejoiced and showed himself
firmly°), it pleased me beyond measure.

1) The second half-verse contains a contradiction to the first. Maybe instead of Anne rabe originally stood there: and his malice and his anger.

2) The following describes the effect of Ur's overcoming, but it has probably not directly connected to the previous one from the outset. #) The guardians of the Jordan are usually the geniuses Šilmai mnd Nidbai, but are here, perhaps, as R 292, 24; 296, 3. Adatan and Jadatan are meant.

4) See also R 373.8.

*) Siche p. 74 unt., 954.

") A heliehtte connection is ONDNany) N, siche R 97, 18; 115, 8; 125, 3. Nevertheless, here is not EN'nphy zmn similar ENCNIny abznänder. see R 152, 2.

Life showed itself to me recognizably
and increased my splendor beyond the former measure.
It spoke to me'):
,Kuštā keep you safe, Good,
and receive in salvation the Word in which you have 5
expressed yourself*)." Life turned in its joy
to the Uthras and spoke:
,Praise the power of the man,
who healed the water by fire").
Praise the power of the man, 10
where the fire did not die. The
fire did not sin against him: The
Uthra shone in its splendor.
In its splendor the Uthra shone
and created a path for the perfect. 15
For the perfect he created a path
and grant the Perfect salvation.
He grants salvation to the perfect
and remember her name [92] in the house of the Mighty."

The Uthra was cheerful and happy, 20
when life revealed itself to him.
It tasted and kissed the Uthra
and handed him Kuštā like one of the mighty ones.
.He did and had success' called it the Uthra.
,In everything you do, you should succeed. 25
When you create and plant uthras,
so your uthras want to go to that place
******great father,
for whom life is very recognizable."

I received Kuštā from him*) 30
and went to the house of the mighty,
the place where the good people live,
the place where the good ones live.
When I arrived at the house of the good,
I bowed down to the mighty (life). 35

1) Sorry. has wbanen.
°) Old blessing formula, see also R 240, 15; 348, 23; Lit. p. 501.
a) See above, p. 91, 25.
4) About life, see Z. 23. As the text now stands, you can open it up like this- understand that Mandā dHaije goes from life to the house of the great and mighty. see p. 74. But it is probably also in the following embroideries as in previous ones talk about life.

As soon as I wanted to talk to the big,
the Great One himself spoke to me').
As soon as I wanted to tell him,
thanked me the big one.
5 The big one thanked me
and told me about everything.
The Great called me in His Majesty a
big one beyond measure.
The Great called me ‚He did and succeeded',
10 a uthra who consolidates his friends.
'He did and had success' called me the Great: ‚in
everything you do, you should succeed. Thou
shalt be the father of the Uthras,
who seals his friends with food.
15 You are the chosen one of the Uthras,
and do right") all the works.
Make all works right"),
because you are ‚He did and had success'.
Manda dHaije,
20 you fit, well-equipped Uthra,
up, direct the line of living water
and lead them into that world.
Call the Three Uthras,
who should protect the treasure of life*).
25 Let them guard the treasure of life,
which is fetched from here.
Simple-minded Uthras get him
and bring him to that world.
They put him in feces")
30 and dress him in flesh color").
They put him in feces
and clothe him with a worthless garment.
They clothe him with a worthless garment
and create lack and failure in him.
35 [93] They create deficiency and failure in him,
and slyness arises at ilmen.
There is a slackness in them,
and this and that will happen to you." —

---

1) See above, p. 77, 15.
a) Read PPm, keep reading.
*) Sorry, has godfather ppanyn.
4) See Joh. II, p. 201. The "treasure of life" is also related to a feminine being personified. Here is meant the soul brought to the earthly world.
8) D. B. in the unclean body.
a) Cf. Nöld., p. 45 ob., 302 unt.

Then the second one straightened up').
His uthras rose and gave him advice.
His uthras rose up and gave him advice.",
by speaking:
"Grant us") that we may create a world and build skinās for you,
5 which should be called yours."

Then the Second gave them his splendor and his light
and of what life grants him otherwise.
He gave them his glory
and ordered them*) to create a world. 10
The sons of the second set out,
went and descended to the place of darkness.
They called out Ptahil-Uthra,
they called him out and fixed him in his place.
They called forth the sons of salvation 15
and they raised them up on their thrones.
They called forth and created škīnās
and created uthras in them.
They went to the streams of
water"), they looked and saw the place of darkness. 20

B'haq-Zīwa") shone') in his soul
he saw himself as a mighty one.
As a formidable salı, he
and left the name that his father had created").
He spoke: 25
,I am the father of the Uthras.
I am the father of Uthra,
who created the Uthras Skinās."
He was thinking about the muddy water
and he said, 'I want to create a world." 30

---

1) See above, p. 63, 29: 78.

2) Cf. R 296, 22 et seq.

3) Read janet.

4) heiht ,,ziehen, ziehen- and especially stands by the water: it is also here not. It is likely that the INPD ...he was ordered- corrupted under the binding effect of text 92, 18.

5)See above, p. 672.

6) Br is ohen. pp. 76, 30 briefly warmed up. There is more detailed talk of ihmı R 297. He it is created by the second (life) and makt itself to the Nanen ., Father of the Uthras", i.e. he identifies with Abatlur. whose name is thus commemorated, see Joh., p. XXIX.

") ,"the pact did not shine, you expect something like ,iherhob sich". Perhaps is an ans 2nainany disfigured, if not like R 297, 17 nobne A2 an n ,he it's easy to read his cigene world- zn.

8) Or ...exclaimed hatter, see p. 321.

He did not consult with himself
and did not know the turbid water.
He did not know the murky water,
he did not know the consuming fire, on which there was no shine.
5 The father of the Uthras did not take advice'),
and he did not grant them any helpers.

He called Ptahil-Uthra,
taste and kiss him like") Tremendous.
He gave him names,
10 which are hidden and kept in their place.
He gave him the name Gabriel, the Messenger,
called him, instructed him and spoke to him:
,Up, go, get down
to the place where there are no skināš and no worlds.
15 Create and make a world for yourself
like the sons of salvation you have seen.
Create and direct a world her4).
Create a world for yourself and form uthras
in it. The father of the Uthras, in his haughtiness, told him nothing of
20 the Opposition,
[94] he did not equip him or instruct him.

Ptahil-Uthra set out,
went there and descended below the Škināš, to
the place where there is no more world.
25 He stepped into the dirty dirt,
stepped into the murky water.
He began to speak,
then the living fire changed.
When the living fire changed,
30 he grieved in his heart and spoke:
Since I am a son of Great,
why did the living fire change?

When Ptahil-Uthra spoke thus,
Ruhā felt strengthened.
35 Rühā felt strengthened,
and her soul took pride.

---

3) See also R 296, 23f.
2) These words refer to the representation in the Bolgenden.
a) Sorry. has 53, siche also above, p. 79, 14.
1) Also here is how to continue reading Tay. Sorry. has TayNt.
8) It is expected to write N71273, see job. II, p. 331: cf. also further-ref text 94, 10 vs. 94, 8. Teid. has bad ab-noni anornas.

She said: ,,His shine has changed, there
was a lack and a lack of his brilliance."
She got up, destroyed her belongings')
and dressed in a wide robe;
she changed her mind into haughtiness") 5
and stood as she was not.
She spoke to the warrior,
the foolish, the senseless and the unintelligent.
She spoke to him:
,Look how the shine of the strange man has diminished,
10 how its luster was lacking and misshapen.
Up, sleep with your mother,
so that you will be freed from the shackle with which you are tied, which
is stronger than all the world."

When the evil one heard this, 15
he shook himself with his bones,
he lay down to restā,
and she received seven characters from one act.
After seven days she gave birth and
gave birth to the contemptible, 20
she gave birth to the planets,
from which the seven figures emanated").
When she saw them,
her heart dropped from the support.
She spoke: 25
,I said, but I wasn't told, what I
wanted did not become, no
one is like the other."

When Ruha spoke thus,
her sons rebelled. 30
They rebelled and denied their father. There
is nothing that is endless.

Ptahil washed his hands in the murky water
and spoke:
Let there be an earth, 35
as they were in the house of the mighty ward."

---

1) The Ausdrnek is only here and continues. Should he say as much as ,,on-break" ?

2) But probably to be understood in this way, here not as a proper name, but Arn parallel נאפשה. For the reading (also sorry.), siche R 117, 6; 173, 16.

a) Which correspond to their own essence, see p. 114, 4, 15; 138 nnt.

When he dipped his hands,
a compaction formed.
A [95] compaction formed,
who lay thrown down and moved back and forth(?), as if it there would be no compaction.
When no earth was created and sicl compacted,
his heart was at odds.
When his heart fell into discord,
in turn, Ruha felt strengthened.
She spoke:
,,I want to open up, destroy my belongings
and to the kings of the world')."

She set out anew,
destroyed her belongings and clothed herself with her robe.
She got up, destroyed her belongings,
went to the fiend and spoke to him:
,,On, great fiend, on,
behold, the whole world is thine.
I heard that the house was abandoned and
all the knots are untied")*

When the Büse heard this,
his heart felt twice as strong. When his heart was strengthened,
she said to him, 'I am your sister.
When you lie with me,
your strength will double."
When he slept with her,
received them from a plot of twelve fiends. She received from him twelve fiends,
not a single one of them was good.
After twelve days,
Ruha got the contractions.
She gave birth and gave birth to twelve figures,
none of which resembled the others.
They did not resemble each other;
each rode on the lap of the other.

When she saw them,
her heart dropped from the support.
Her heart fell from the support, and
she howled and cried over herself.

1) i.e. this world, siele p. 86".

2) Everything is on edge and tape.

She spoke:
,I told myself I would carry and give
birth, and they would be like the Lord of
the world'). I ran, my Lord, but did not get
there; Torment I charged myself"). " 5

When Namrus spoke thus,
all twelve are angry.
All the angry ones ι
and they denied their father.
There is nothing that is endless. 10

Ptahil stood there in thought.
Ptahil stood in thought and spoke:
,,I want to leave the world."
When Ruha heard this,
her heart was on the support again"). 15
She spoke:
,The stranger is not an adversary to me;
the stranger has no power over the world."

She got up, destroyed her belongings
and put [96] on her robe. 20
She got up, destroyed her belongings
and went to their homeland*) in the place of darkness.
She spoke to the low warrior,
who is without hands and feet:
,,Get up, my father, see, 25
i'm your daughter.
Kiss and kiss me
and lie with me.
[Lie] with me
and fill your eyes with the world"). 30
Fill your eyes with the world
and behold, the whole world belongs to you").
The stranger who came into your world,
she left again in a hurry and went up to his place-
When you lie with me, [prices rose. 35
your eyes will remain as they are." —

1) Sorry. has Found it.
2) Apparently a quote, siche also continue. Sorry, hat לנאפשאי.
) Read Abyan or Abyany.
4) Well read.
") Take a full look at the world, siche Joh. IT, p. 478.
°) Sorry. hat wet8 55)25.

When the evil one heard this,
he tasted and kissed her and slept with her.
He kissed her and slept with her,
and she conceived a pregnancy from him.
5 She received from him five angry'),
they deny each other.").
They deny each other
and give themselves up to an unworthy, unsightly hustle and bustle"). On the first day (the sky) split, and it flashed. On
10 the second day it thundered.
On the third day (the sky) was surrounded by flames of fire*). On the fourth day there was a quake at the gates of darkness.
On the fifth day, her heart began to ache and she became sad.
Her mind felt the pain of a parturient, parturient
15 Mother-in-law.

She gave birth and gave birth to five figures,
none of which resembled the others.
No one resembled the others,
and they stumbled over each other.
20 From them the error emanates,
all the worlds are not up to it.

When she saw them,
hit her on the head with her hands.
With her hands she hit the head and
25 pulled out the curls on the head. She
pulled out the curls on her head
and brought wickedness to her heart.
She spoke:
,,I ran, my Lord, but did not get there;
30 I charged myself with torments. I did
not see her and did not find satisfaction,
I spoke, and it did not occur.
All my witchcraft skills were lost to me,
and all my words left me.
35 What do I gain from [97] that I destroyed my
possessions, and what do I gain from putting on my
robe? What do I gain from putting on my clothes?",
where I have no share in the house?tt ... –

---

1) Cf. p. 134.
*) By their dissimilarity, as if they did not belong to each other.
3) This is anticipated. The five days mentioned below are the days pregnancy; the birth is only mentioned afterwards.
*) Cf. p. 936. 6) Sorry. hat דתותבאי ליבשית.

Ptahil thought in his mind,
he consulted his wisdom and
spoke: ,,I want to open up, bow down to life
and submit to the Great.
It is my desire to nelimen a garment of living fire and walk
around in the murky water. In the
murky water I want to walk around
and specify what should happen.

As Ptahil planned according to the wise one whom
he apprehended, life had worshipped and
praised, he received a robe of living fire and
walked around in the murky water.
When the living fire mixed sicl
with the turbid water,
rose as a result of the smell of the robe of living fire
Dust powder from the earth Siniawi.
Dust rose from the earth of Siniawi
and fell everywhere').
All the seas were clogged,
all pits appeased*).
Trocknes emerged,
a compaction formed and fell into the water.
A curtain lifted") into the air,
rose up and stood at the heart of the sky*). When
the firmament was stretched out,
he bowed down and praised the Man, his Creator.
When he saw the high throne"),
he rejoiced and was glad at heart.
He grasped the navel of the earth
and wanted to tie him to the heart of heaven.
When he wanted to grasp the navel of the earth,
the lapsed° encircled him).
It encircled him the basket') of the cunning,
who is full of (false) wisdom.

---

1) Read Jnong.
2) See above, p. 91, 27 and Joh. II, p. 90.
3) Sorry. hat ועדאליא.
*) The "curtain" is probably the firmament, see also, not that of the Ptahil, of which R 306, 19; 340, 8 is mentioned.
b) The high throne is the firmament, not Ptahil's throne.
a) Or "the sinking ones". It is a designation for the demons, see above, pp. 17, 8; 35, 40. The word is also more often used for the ephemeral earthly things. especially in the expression "the decrepit house", i.e. this world. ?) The word NNDP is Mandaean only at this point. In the Talmud it is

He is full of dazzle,
full of wisdom.
He is full of dazzle,
the Weibskorb') of witchcraft.
5 The seven planets orbited him
and the twelve worthless fiends.
It encircled him [98] Aṭarpan and Lufan,
the two princes of the world,
Urpel and Marpel,
10 which are inserted in the tibil over the anger.
They circled the great Dráchen*),
they climbed up and stood at the bulge. When
he grasped the navel of the earth,
lifted him up and tied him to the arch,
15 when he grasped the high hoop of the
firmament, and tied him to his throne,
were the planets bound,
and they climbed up, stood at the bulge.
The fiends stood up
20 and were tied up in their bonds").
Your five handlebars
crying woe, woe*).

Ptahil in his wisdom sits there
and ask them individually: Where
25 did you come from, you bad guys,
whose figure does not come from the father's house?"

When he spoke thus to them,
Rūhā answered him from below").
,,We are coming"), we want to be your
30 servants, we want to come and help you.

---

hautiger, see Levy, Neulcbr. Wörterb. IV, p. 2701. The Arabic borrowed from it quffe (guffe) now in Babylonia refers to the round braided clay-coated Fhoßboot. ,"The Basket of the Cunning" probably refers contemptuously to the pack of the cunning.

1) Read natyd.

e) Siche NölDEKe, Zeitscher, f. Assyriol. XXV (1911), p. 356.

3) Notd, must have about this sense. Es stelit R'225, 21; 377, 18 zwischen (cf. Joh. II, p. 502) and Ns 22, see also R 361, 17. The meaning ...Punishments" (Nöld., p. 21, 12; 140, 1; 325, 9; 327, 21) does not fit. The derivation is uncertain. Neither yno offers a suitable explanation, but there is a corresponding verb maybe text 99, 2; 114, 14 before.

4) The Oxford handwriting has good דמנאמביא.

5) So it is wrong; it is the planets that answer him.

e) Oxf. has good prrn.

We want to be your helpers in everything you do,
and leave you undisturbed on your throne.
We want to leave you undisturbed on your throne,
we want to step up and keep the world in order.
We want to be good 5
and be devoted to you in every way."

When the seven planets spoke thus to
him, he said to them, 'You are my sons.
When you do good deeds,
I will count you among my party." 10

When Ptahil spoke thus,
the house was taken from him. The
house was taken away from him,
and the lapsed received dominion over it,
how to stretch out the firmament before 15
and the earth had become solid due to the compaction.
When Ptahil spoke thus,
Hans was taken away from him.

Ptahil clears up at his prudence and speaks:
,I will go up and go to my father's house- 20
[rise.
I want to speak to my high Father:
Everything that you ordered me, I carried out."

When Ptahil spoke thus,
Ruha clears up at her cleverness and speaks'): 25
,,I want to create Hmurthas and Astarten,
who should be my children in the world.
[99] The planets and their demons
let them rise to the opposition.
The Fiends and Dews shall rise, and 30
we want all the world ... .[2])
The five rulers of the house")
let them rise up and wage war."

---

1) Sorry. did Nidhi nNdidine need Nothing, which I do not understand.

2) The word AD) can also be found in the same context R 114, 14. From at this point it can be seen that the object is The meaning is uncertain, the above, p. 1045. Two London manuscripts and suffering. have FPEN at this point, what an aggravation is an improvement, especially since suffering. there also has.

a) The fiinf planets as lords of the earthly world.

When Ptahil saw her,
it was his cleverness that made him light up.
He clenched his fist
and struck at the atria of his chest').
He spoke:
,Before I go to my father's house,
I will appoint a Lord over this world.
The lords of the house do not know,
that this world has a Lord")."

When he went to the house of life, to his father"),
the Uthra said to him, 'I have created the world."
Ruhā created Hmurthas
and created astartes that are veiled').
She formed Liliths
of any genus and species.
The planets created demons,
numerous and unlimited.
The fiends created Dews as
their image in the world.
The Five formed the sword,
they who are used to anger in the world.
Some of the images are on Earth,
from others in the murky water.
,,We want to stay in heaven,
but our creatures all over the world.
Let the earth be ours,
and no one else is to rule over this world.
The house that our Father built us,
let us dwell after him.
Because we are the masters of the house;
Let Rūhā be the mistress of our place.
Ruhā dQudšā with us,
we want to be his guardians.
The twelve stars are to step down
and divide days and months.
You should divide hours and sauce,
let's divide minutes and seconds").

---

1) i.e. the protruding parts of the chest, see Joh. II, P. 37°.

2) The sentences are unclear. Instead, I read The Lord he is talking about the one who wants to use the world is Adam. The lords of the house are the planets. These know not that he, Ptahil, is the real lord of the world. See also R 110, 22.

a) Regarding B'haq-Abathur, see p. 97, 21.

4) See Joh. II, p 2231.

n) The sossos is with the Mandaeans the twelfth part of an hour, see Joh. II, p 1801.

When we do this,
the whole house will be ours').

From the time the earth was sealed until Adam came, there are it is three hundred and sixty thousand years. From the time Adam came to The end of the world is four hundred [100] eighty thousand years. The seven 5 Planets spread the years so that no one was too short before the other"). The seductress Rühā spread the whole world. Of the twelve sons none of the deficient had less than the other. Rüha and all Planets did not suspect and did not know that the world has a Lord and he has helpers by his side. How to stand there and make plans, and 10 want to give the world a Lord, - there is nothing that would be endless*).

Ptahil returned to the world again and listened to what his Father told him. He said, 'I came here to find a lover Create a son. I want to create and strengthen it, then it will rise and glorify the mighty (life). If he stands on his feet, he will be 15 hit the wild animal with your hand. He will be with the hand beating and instructing the wild animal and the many animals, that it will benefit pens because of what the planets have done. They they distributed the (earth)reicl, that it belonged to the bodies, that these all And eat all the fruits of the earth, all of which are from the fruits of the water 20 kamen').

When Ptahil came and said to (all)") the planets: "We want to Adam, that he might be king over the world," when he thus spoke to them, we all agreed with each other: we want to tell him that we are Adam and We want to create Hawwā, because he belongs to us. You now tell him: 25 We want Adam and Hawwa, the head of the whole family, create."

When the planets spoke thus to him, Ptahil was grieved at heart and said, 'If I alone am Adam and Hawwa, the head of the whole Genders, create, then what does Adam know how to start in the world?" 30 Then Ptahil-Uthra spoke to the planets and said to them: 'Adam is my son, the king of this world." That's what the planets were talking about [101] and said to Ptahil, "In trust, what are we standing on then?"), and

---

Also, and must require small parts of time; maybe about minutes and More seconds. They are R 112, 19 in the same context. The importance of Nin L 76, 17 also shows short periods of time. The gamD standing here is hardly identical to ND ,,Festversammlung, Festmahl".

1) The paragraph ends in a speech of the Seven. The following piece is inserted. °) More detailed R 378, 37 et seq.

3) See above, p. 753. The following section presupposes a speech by Abathur.

4) Cod. B and sorry. see above, p. 377.

d) may be deleted at this point. It is probably from the following The line came here.

6) That is, what can we count on.

what do we have power over in the world?and Ptahil answered them and said: 'You shall be his carer and shall serve him in every way stand."

They then created Adam and put him down,
there was no soul in him.
When they created Adam,
they couldn't throw a soul into him. Then
they called the air wind'),
that he may hollow out his bones.
He hollowed out his bones,
and Mark is formed in them.
Mark is formed in them,
so that he would stand firmly on his
feet. They called the splendor of the living
fire, so that his robe might make light.
Let his robe make light, so that
he would stand firmly on his feet. They
called the haze of the streams
and the smoke of the consuming fire"),
that they entered his trunk,
so that he can clench
his fist and with his arms open,
so that he scolded and shook himself,
so that he would stand firmly on his feet.

The planets then spoke
and they turned to Ptahil:
,,Grant us that we may cast from the Spirit into him,
which you brought with you from the father's house."
All the planets tried to,
the masters of the world made an effort to do this.
Although everyone tried to,
they couldn't get him to his feet.

Then Ptahil arose in his enlightenment
and ascended to the place of light.
He stood before the Father of the Uthras"),
then his father said to him, 'What have you done?u

---

1) See above, p. 157.

2) The meaning of NPEN2 is safe, siche Nöld., p. 113, 5. Out of the bad, unhealthy water vapor and the smoke of the evil F'euer formed in Adam the Jähzovn, siche anch Joh. II, p. 57 ob.

a) i.e. before B'haq-Abathur, see above, p. 97, 21.

To this he replied to him:
What else I created, succeeded,
but my and your image did not succeed')."

Then the father of the Uthras arose,
got up and went to the hidden places. 5
He got the Mānā"),
that he may enlighten all perishable things, that
he may enlighten the garment of the body,
of any genus and species.
He wrapped him in his pure turban 10
among the names that life bestowed on him ").
He grabbed him by the ends of his turban'),
brought him there and handed him over to his son Ptahil.
When he gave it to Ptahil-Uthra tibergab,
life called the helpers. 15
It called Hibil, Šitil and Anoš,
the Uthras, [102] which are superior and without defect.
She called them and gave them orders.
as well as warnings about the souls.
It spoke to them: 20
,Do you keep them,
that all the world would know nothing about them.
The evil Ptahil do not know,
how the soul falls into the body.
How the soul falls into the body, 25
and how the blood in him speaks").
How the blood speaks in him")
and how to penetrate through it .....
The ... .[6]) Adakas-Mānā,
he was her guardian. 30

4) Sorry, did weNTp instead ,succeeded before me, but your likeness is not-Imgen."

2) is to delete zn. Here is not the big Mänä. the highest being, I mean. but soul substance, which is supposed to fill and revive the dead body.

") i.e. by invoking the names that life communicated to ilnn.

[4]) Lies בכאנפיא (ד)טארטבונה.

5) See also R 349, 14f. Instead of having living forms originally of course, in the first place, about nae, in the second place, he has right after that: as the blood fills itself in him (in body), so also p. 89". Dat here instead of reading as in 7. 17 (text), I do not glanbe.

") Or: penetrate through it (the soul). To N7y in Sine ,cleave, penetrate- siele Joh, II, p. 764, 1104. The Bedentang of A (Sorry, hat is musicher, Hüutig is NIN, PL. NIN im Sinn ...Zweig- bei NDN ...Myrten' (Tit. 146, 7 and otherwise in the rituals). This will

When he (Adam) envelops himself in the splendor of
life and stands firmly on his feet,
when he speaks with a clean
mouth, take him back to his place. Take
5 him back to his place again and
save him from this and from that."
Ptahil wrapped him in his pure turban
and wrapped him°) with his robe. The
Uthra flies and goes there,
10 and his helpers go with him.
His helpers who go with him,
they are men who are appointed over the souls.

When they came to the
Tibil and for the physical hull,
15 when he") wanted to throw her (the soul) into the
hull, 4) she took it out of his pocket.
While Ptahil touched Adam,
I straightened his bones.
While he put his hands on him, I
20 made him smell the fragrance of the mighty (life). The
body became full of marrow,
and the splendor of life spoke in him.
When the splendor of life spoke in him,
he opened his eyes in the physical trunk.
25 When the splendor of life spoke in him,
Adakas-Zīwā ascended to his place.

---

probably related to NIN,"thorn" in the Mišnahı (Löw, Aram. Plant names, p. 146). This is probably separate from zn sing, with Lit. 180,3; Tond. Roll A. 380. On the latter The job is called

עצטריא אגיא דנהורא. והושביהאה עוהריא עהביהראה

so here, too, NN together with NY. Then it heals in the mouth. Divan B 49: NNT מאליל אבאתור ליפתאהיל דנימארלה דורה לאדאם בראך ועזיל בנילה בינאגא רבא ואותבה בגאוה ואזיל אתיה לקאדיאייל תאורא וכובשה ולגיטלה נירא וניצריא אגיא בטוריא וניזרא Next). Then Abathur said to Ptahil as follows: Carry your Solm to Adam, go, bane ilnn a rough ban, put him in. go, bring the bull Qadiel, hands to him, lab ilm carry a yoke, that he would sow seeds in the mountains column mnd." Since apparently, it is in the sense of "Rurche", Note that even in Syrian NS from Plowing the soil is branched (Payne Smith, col. 3439 unt.). Means Nn here the passages in the body through which the blood flows? Just as sure is the meaning of NINDND. Anchorily, it is an extended participle of ., but that's why the point is nngewil. After the verse ban and DNDNTNT, it seems to belong to the following. but next to DNONTNT is the reading DNONTN. The place is probably full of gaps.

1) The address here probably applies to the Adakas.

2) I guessed instead of Aarentd. 3) D. I. Ptahil.

*) Here Mandā dHaije is meant, not Adakas, see further.

I led him to his place, to the house of the mighty (life), up, the
place where the Great Throne.
I handed him over to the treasurers,
the Uthras, who have the Jordan in their custody.
Life thanked the Uthra'), 5
who brought the soul.
The Great One called to me*) commanding,
and he said to me, 'Go, call a noble voice.
A noble voice is calling "),
that the wicked know nothing of the soul." 10

I came and found the bad guys,
all of you, as you sit there.
How the bad guys sit there,
and pour out witchcraft on them*).
About them [103] they pour out witchcraft, 15
and the wicked want to divide them into separate
parts. When I saw her,
I shone in my pure robe.
I showed myself to the worlds in the rich splendor,
which my father gave me. 20
I showed myself Ptahil-Uthra,
then he howled and wept over himself.
He howled and cried over himself,
because of what") he had done. I
showed myself to the seductive Ruha, 25
who seduces the whole world.
I showed her the great mystery,
by which the rebels are thrown down.
I showed her the great mystery,
but she was blind") and saw nothing. 30
I showed her a second,
so I put a camel bridle on her.
I showed her a third mystery, that's
when I punched a crack in her head.

---

4) This means Adakas, not Mandā dHaijē. According to this verse, one could suppose that by Adakas here we mean the soul at all, which was described by Mandā dHaijē in the height is brought, then ankh Uthra refer to Mandā dHaije, but siche p. 112, 36 ff. The passage is quite unclear due to poor processing of the sources, and the editor it seems that he himself threw Adakas and Mandā dHaije.

3) The Mandā dHaijē. 8) Siche p. 16, 7; 34, 21.

4) And see Joh. II, p. 1076, 136". is also prevented from emptying the Excrement, and NTD can be found at least in the Talmud in the sense of dry Excrement; perhaps these conditions are alluded to.

8) Sorry. did it before , and he cried". °) Sorry, has ND'ND.

When they saw me, they all got scared and explained themselves
the seven declared themselves guilty. [for guilty;
They declared themselves guilty,
fell down and fell on her face. They
5 fell down and fell on their faces; they
put their hands on her face.
They spoke:
,Our Lord! We have sinned and missed.
but forgive us all our sins."

10 When the wicked spoke thus,
i made a breach in their phalanx'). I
summoned you at the great mystery,
that they should not sin against the soul
(3). I hid from the seven, I forced myself,
15 i took on body shape.
I took body shape
and told me I didn't want to scare the soul.
I don't want to scare the soul,
and she is not afraid in her garb. I
20 appeared to her in body shape
and sat down with her in splendor.
I spread splendor from the great Mānā over them,
from the ers) had been created. I sat
down with him and taught him about the, what
25 life told me to do. I preached to
him in a holy voice, which was more
noble and luminous than all the world. I
preached ilm with a gentle voice
[104] and roused his heart from sleep. I
30 spoke to him in the speech of the Uthras
and taught him my wisdom.
From my wisdom I taught ilm and said ilm, that
he may exalt himself and worship and glorify the mighty. He
praises the high place,
35 the place where the good live.
He praises Adakas-Zīwā,
the father he came from.

How I sat there and taught him.
he stood up, worshiped and praised the mighty.

---

1) Here is the Greek word branched, maybe just a pun on him-
sorts. *) Sorry. hat דלאתיהטובה.

*) From here on Adam is the subject, not the soul.

He praised his father Adakas-Zīwī,
the Mānā by whom he had been created. When
he worshipped and praised his father, the Uthra,
he appeared to him from the hidden place.
When he saw his father, the Uthra, 5
he was full of praise beyond measure.
He sang hymns in a loud voice
and overturned the planets.
He overturned the planets,
rushed around the lords of the 10
world. He denied the sons of the house')
and all the works that they had created.
He begat for the name of life
and the Uthra, who had made him hear his voice.
He denied the works of Tibil 15
and raised his eyes to the place of light.

When he did this,
became") the Uthra of life") full of kindness towards him.
He became full of kindness towards
him and he had a building built for him. 20
He had a building built for him
and made him plant a planting.
He let ilm create a Jordan,
so that when his measure is full,
lift him up (Adam) and raise him up in his burrow; raise 25
him up at the place of light with his father Adakas-Zīwa
and make him a uthra in the place of light.

When Ruha and the planets heard about this,
they all sat there in lamentation.
They all sat there in lamentation, 30
then they began to make (evil) plans.
They began to make plans and talked:
,,We want to capture and grab
Adam. Let's catch and grab Adam
and keep him with us in the world." 35
[105] They spoke:
When he speaks in a gentle tone,
let's talk in a rebellious tone.

---

1) i.e. this world.
2) In the text, the plural is incorrectly written as a result of an incorrect relationship הייא.
3) This is Mandā dHaijē.
4) prys is influenced by Nnys. Sorry, pen has.

When he eats and drinks,
let's capture the world. We
want to capture the world
and create different shapes in it').
We want to take ...2)
and practice hugging in the world.
Let's practice hug in the world and
establish a church in the world. We
want to establish a church in the world,
he") and introduce him into our church. We
want to welcome him into our church,
catch and grab his heart.
We want to capture him by horns and flutes,
so that he does not get rid of us.
We want to create seven figures in it (in the world)*),
different species and genus."

When the wicked plotted in their wickedness,
did I follow good plans,
to do good in the world.
I called the Uthras, my brothers,
the men who strengthen the tribe"). I
called the Uthras, my brothers,
gentle, firm uthras.
I went and spoke to the Uthras, my brothers,
which are inserted over the stem °):
‚Do you Uthras, my brothers, not know,
what are the planets planning?'
The planets are standing there, planning and
talking: ‚We want to seduce the tribe of life.
We want to seduce the tribe of life
and cut him off from us in the world."

When the Uthras heard this,
the gentle, solid uthras,
did they speak:
Grant us that we may plant a plantation for Adam
and make his tribe numerous.

---

3) Their images, corresponding to their own essence, see further and p. 99, 22.
2) See about the word Joh. II, p. 2195.
a) Probably from here on in relation to Adam.
4) Sorry. does This stands for AeyN2, see text, z. 3.
") i.e. the tribe, the community of the shining ones, see further.
°) Also here is probably NN27112 to read.

We want to create Adam a ...')
and plant it firmly.
We want to plant it firmly
and make him a wedding. We
want to make a wedding for Adam, 5
teach him and let him take a wife"). We
want to give Adam a wife and
make him a companion.
We want to create a companion for him
and make his tribe numerous. 10
Hymns and orders of prayer [106] let us read aloud,
and let life perform prayer"). We
want the planets ... .[4])
so that they may come to our assembly.
Let them come to our assembly 15
and be with us.
You should be with us,
and Adam shall triumph over them all.

Me and the Uthras, my brothers,
donated all the best. 20
We donated good things
and they arranged a wedding for Adam in the
world. We arranged a wedding for Adam
and gave him a wife.
We gave him Hawwa as a wife"), 25
how they had been planted in their place.
We are standing there and looking forward,
we are very happy about him.

But soon it hurt Rūhā,
and the planets, they all grieved it. 30
Ruha took incense)
and pronounces a word of falsehood about him.
The sun brought a robe,
the moon brought a skirt.
Nbū brought gold, 35
Kewan boots and shoes.

---

1) Namy is wrong. There is hardly any "wealth" in the sense of offspring.

2) Sorry. does The reading seem to me preferable to see also p. 117, 21.

a) Probably read 8m13, see p. 664.

4) Despite text 104, 10, I would rather accept ppy here, "we want to invite you".

3) Sorry. hat בזאוה.

") He is here an image of the Christian cult.

Bel brought bread and wine,
Nerig brought ...").
All twelve stars
in all genera and species:
5 some of them were carpenters,
some of her demons wove wreaths,
their Dews were obedient servants,
give some of your Ekurs*),
their hmurthas were dancers,
10 your goblin jugglers.
Myrtles brought them in loads,
fragrant flowers in heaps. They
brought the big jasmine, who
came from the škīnā of life. They
15 brought the big jasmine and they
created a lack and a failure in him.
They brought Maru aštargān 9),
who came from the Škinā of the Uthras.
They brought Maru aštargān
20 and they did all evil to him.
They brought water mint and ocimum basilicum, whose
fragrance came from the Škinā of the two pure mountains').
They brought water mint and ocimum basilicum [107]a
and did all the ugly things about it.
25 They brought Narcisse, myrtle and Marmahüz*)
and they did the wrong thing.
They brought all the fragrant flowers of
any kind and type and
they did all the evil to them.

30 Their goblins turned them into cooks,
their demons become bakers,
their stammerers turned them into butchers,
your schrate to bakers,
to bestow all their fiends.
35 All of them were obedient servants
and they obeyed Adam and all his tribe.

---

1) The word NPIDnn (NPENIN) is found only in this place. The condition is unknown. It doesn't seem to be Babylonian.

2) Originally means "temple", then "Temple spirit"", cf. Utlıra, p. 541.

a) A ferula species, see Löw, Aramaic plant names, p. 37.

4) To the idea of the two mountains, which one can imagine as the birthplace of the Sun i thought, see Joh. II, p. 1894.

8) Sielte LÖw, p. 252.

Me and the Uthras, my brothers,
they destroyed their wickedness. We
destroyed their wickedness and created
good things for Adam. We
created good things for Adam 5
and they lifted him up beyond measure.
We arranged a big wedding for him
with excellent hymns and prayer orders.
We shamed the speech of rest, destroy
their rebellious reputation. 10
We eliminated the wickedness of the planets.
and oppressed all the fiends.
We straightened the root of life; she
won and brought victory to her whole tribe.

We stayed with Adam, 15
until Hawwa got her contractions').
Until Hawwā went into labor,
we stayed with them.
We stayed with them,
and I was to him a ... of women"). 20
I taught Adam to marry a woman,
how men marry a woman ").
I taught Adam to marry a woman
and he said to me, let the tribe of life multiply. It
multiplies the tribe of life, and from 25
them the world will be awakened.
The world will be awakened by
you*), and life will be grateful to
you. Life will be grateful to you,
it will redeem them and lift them up 30
from this world of evil.

At the head of the first sex
stand Adakas-Zīwā.
There was Adakas-Zīwā,
and there was the cloud of light"). 35

1) Brandt, Rel., p. 37m. incorrectly translates this phrase: ,We were the honor of the Âdâm, until the Hawâ [es?] spoil." This is also his remark , 'Here you will find the the only passage that seems to presuppose the fall of the first man" is incorrect.

2) What D)END of women is, follows from the following with some certainty. It is a man who initiates the prospective spouse into the secrets of marriage. But I can not derive the word D)ND.

") Read dennis mint כד דגובריא. 4) Sorry. got here מינאיון.

b) The first couple mentioned here is not Adam and Hawwā, but Adakas, who hidden, transcendent, pre-existent Adam, who is referred to above as the Father of Adam, and

The light cloud was there.
When [108] her first pregnancy was,
Hibil and Anath-Haije were born.
When she had a second pregnancy,
5 Anan-Nşab and Anhar-Zīwa were born.
Anan-Nşab and Anhar-Zīwā were born,
whose name") is pleasant to the worlds:
Anan-Nsab-Zīwā-Šitil
and Anhar-Zīwā-Hawwa, who was born of Hawwa,
10 to whom") the worlds and generations ,"existed",
whose name*) persists in the worlds.
At the third pregnancy
bar-Haije and Dmūth-Haije were born"):
Bar-Anoš-Adam"), which strengthens its tribe;
15 Dmuth-Haije, from which the world was evoked. Hibil,
the lord of the earth,
whom the worlds saw and feared before him.
Šitil, the excellent planting,
the Uthra who consolidates the perfected.
20 Anoš, the gentle Uthra,
who strengthens his tribe.
Adam, the king of the Uthras,
whom all the worlds adore").
I judged Adam the same as the Great
25 at the top of the building. I
made Hawwa equal to the light cloud the
mistress of the whole world.

---

as the progenitor of the "clouds", with which the Mandaeans generally named the women (see Utbra, p. 539), the "light cloud". Behind the following half-verse is a A gap in which Adam and Hawwä may have been mentioned. Also the following is from-cunning and convoluted. But the listed pairs can also be distinguished from Adaltas and the light- cloud, not derived from Adam and Hawwā. Perhaps this is where the original SIOuFFi, p. 1f., 62, that both in the Jen- on the other hand, as in the earthly world, there were first couples whose children interacted with each other- and from which both worlds were populated, see also Brandt, Rel., p. 37.

1)must be deleted. It got here from the following line.

*) Should probably mean "whose name".

3) Here, too, the singular is written in the text.

4), "Soln of Life", see Joh. II, p. 963, and "Image of Life", see Lit., p. 84"...

b) Here, apparently, Anõš is identified with Adam, on the other hand also with life-fiziert.

°) Without connection with the foregoing, the three Uthras Hibil, Šitil and called Anõš. The mention of Adam at the end is also quite unmotivated. Paris Manuscripts have all the DUCKS, just as sorry. The writing seems to be an oversight Petermann's, so that one may not read at an 2. Auberdem this is probably in the same sense as a few lines before.

When I used Adam,
I placed three uthras over him.
The Uthras I used about Adam and Hawwa,
I took the lead myself.
I stood up and taught her ") 5
miraculous hymns.
I taught them prayer orders,
so that they may perform the Massaqthäs (after the manner of the Uthras)*).
I taught them prayers,
so that they may be strengthened by the prayers to 10
life. I spoke to you:
,You are lifted up and strengthened
in the place where the good ones are consolidated.
Between the Mānās of Light
shall you be established there" (4). 15
I sat down and taught her, how a
teacher treats his students6).
I pronounced a blessing on her:
the Blessings of Good rest on you.
Adam and his children and his tribe 1 20
let us look at the place of light.

[109] When Ruha saw her,
she called the fiends.
The fiends called her
and gave them a worthless advice °). She 25
gave them a worthless piece of advice,
unfavorable for the place of light.
She speaks to you:
'What do we gain from being in the house')
and shine in the world? 30
What do we gain from the fact that we
shine, where we have no share in it?

---

1) I.E. Mandā dHaijē.

2) According to the following, it is Adam and Hawwā.

a) Sorry. hat upon). The Massaqtha, "the ascent", i.e. of the soul, is the cult-action and liturgy, which is practiced during the separation of the soul, cf. Lit., pp. 62ff.

4) This prayer is included in an extended form in the baptismal as well as in the death liturgy-well done, siele Lit., pp. 45, XXIX; 95, LXV.

8) The word we, "disciples", especially the angling priest, of which i Lit., p. 62, is of Babylonian origin, cf. Zimmern, Akkadian foreign-words, p. 16.

0) Sorry. has the plural here and in the following verse ,,uichtswürdige Give advice".

7) See above, p. 15".

We have no share in it,
and the whole house is not ours.
Up! We want to tell the stranger '),
that he will grant us a share in the world.
5 If he does not grant us a share,
we will stir up strife against him. If
he does not grant us a share"), we
will leave the world immediately.
We will leave the world immediately,
10 who, then, will shine in her?
Shine will be who in her
and enlighten the world?"

When Ruha and the planets spoke like
this, the children of the empty
15 apartment, i turned and spoke
among the worthless fiends: If
you want to move away, move away from the house; I
will then enlighten it alone. [ch
wants to light up this house
20 and keep it in perfect order."

All the fiends declared themselves
against him and they went there to make secret
plans. All senses on evil
and speak:
25 ,,On! We want to organize a celebration"),
come on, we want to have a drinking party.
We want to drive mysteries of love
and seduce the whole world.
We want to create mysteries of magic
30 and put an end to our world4).
We want to ...) donate
and eliminate the call of life.

---

1) i.e. the man coming from the Hereafter, see above, p. 5 °. Here it is Mandā dHaijē.

") Sorry. here, too, has The following Aby (also sorry.) is the one before- i have a line here.

8) This is probably the point of ND. Although it is now close in meaning- as it stands, the two words do not seem identical to me. Rather, I identify
אלא In accordance with p. 123,4, the Jewish
will, i.e. rest. 9, 19, 22. That the author had about the Jewish Purim in mind
and to present this as a celebration of the wicked is unlikely. He would then have the
Plural is taken over, besides, there seems to be a fixed connection.

4) One expects cher: her world.

") The meaning of is uncertain. At this point, one could

We want to eliminate the call of life;
who will call ... .[1])?
Let's throw a quarrel into the house,
which will not be settled in all eternity. Let's
throw a quarrel into the house 5
and kill the stranger.
We want to kill the stranger
and [110] eliminate his whole tribe. We
want to make Adam our attachment and
see who will then become his liberator." 10

Ruha and the planets then broke up
and climbed Mount Carmel*). [On
Mount Carmel] they climbed
they are the mysteries of love. The
fiends are sitting there making plans, they 15
reach for the mysteries of all of them.
They resort to the mystery of the Rūhā;
they sit there and do magic.
They sit there, pondering in their cleverness
and speak: 20
,On! We want to organize a celebration
and make offerings to her ").
We want to gather the twelve stars,
and we all want to do secret things.
We all want to take oaths, 25
and we do not want to betray the mysteries of love.
We want to commit the mystery of love with myrtle and
capture the whole world.
We want to celebrate the mystery of love with wine
and capture the world in our frenzy. We 30
want to commit the mystery of love with water') and
stir up the whole world.
We want to stir up all the world
and capture them
through the great mystery of love, that 35
no one would know anything about us.

מארגוש ,"Rebellion" or "anger". But the word seems identiscl to be with R 223, 7, which stands there together with "blood" and "defilement".

1) ND may contain ND2, our sign".

2) The knowledge of Carmel, which is otherwise called in the Mandaean Scriptures is probably from the story of Elijah and the priests of Baal to the Mandaeans arrived, cf. Joh. II, p. 944.

a) The word is found only in this place; it is the Bahylonic nindabu.

4) Suffering has NNDD.

Let no one know the secret of our oaths,
and we don't want to announce our speech.
We do not want to announce our oaths
and what we have invented in our world. No'),
we do not want to reveal all the mysteries,
. and we want to confuse his party, the party
that the stranger founded, so
that he has no share in the world.
He has no share in the world,
the whole house belongs to us.
It's all ours,
and there is no one else in this world.
What did the stranger do in the house,
that he could found a party in it? The
gentlemen of the house*) do not know,
that the whole house belongs to us.
The house is ours,
and they have no share in it.

They rose up, confused their works
and they were lacking and lacking.
Lack and failure they did to you,
[111] because the house is not yours").
The house was not yours
and was not created for her sake.
In the house that created the Uthras,
have you sent me, me
and the Uthras*), my brothers, so that
I may come and put good things in it. So that
I can create good things in it,
that the good may see it and receive good.
Let the good see it and receive good,
let them go up and see the place of light. Let
the wicked see it and be ashamed; let
them sink into the furnaces of fire.
Let them sink into the heated stoves,
in the place from which they were created.
In the place from which they were created,
that's where her mind should stop.
That's where your mind should
stop, because they didn't do anything nice.

1) Sorry. has the same as B ND5.
2) The Uthras who consider themselves to be such, so it is used here differently than p. 106, 8.
3) Sorry. has N5. 4) Sorry. hat ולעוהריא.

Since you have not done anything nice,
let them come to an end on the day of the end.

They rose, held a celebration and distributed
portions among themselves'). Portions
they distributed among themselves, 5
they who are unworthy of the place of
light. They twisted the good,
what the Lord of the world created*).
They twisted the right mysteries,
what was the first"). 10
They twisted the speeches of truth
and they lied about it.
Speeches of lies they kept,
because they are unworthy of the place of light.
They turned the head into a tail, 15
they turned the tail into the head.
They twisted their works
and did evil in the world.
They brought all the fruits
and they did all the evil to them. 20
They brought the herbs
and they were lacking and lacking.
They brought the living water
and poured turbidity into it.
They brought the head of the tribe') 25
and practiced on him the mystery of love and lust, that
all the worlds (beings) are engulfed in embers.
They practiced seduction on him,
through which all worlds are beguiled.
They practiced on him the mystery of drunkenness, 30
by which all the worlds become drunk.
[112] They gave them") to drink from the cup of drunkenness, so
that they may turn their faces to the great southern sea.
They brought gold and silver,
as well as the pearls of this world. 35
They brought gold and
silver, the world will become drunk. ").

---

1) See above, p. 120[3].
2) Here it means the good supreme being.
4) Sorry. has a relationship with הייא.
4) This can only mean Adam. For the use of NIND, see Joh. II, p. 44.
8) This generally refers to the people or the "worlds".
9) Sorry. here, too, has "all the worlds".

The worlds get drunk as a result
and set their faces towards the South Sea.
They brought money and good
and did everything evil with it.

5 They assigned the lust to the rūha,
who see the worlds and get into embers.
Nbū they assigned the (false) wisdom to
and made him the Lord of love. They
gave him the timpani and flutes, as a
10 result of which all worlds are captured.
Kēwän they attributed the wickedness to;
start from the lack and failure.
Šamiš (the Sun) they assigned the lie to,
by which all worlds are beguiled'). Sin
15 (the moon) they attributed the deficiency,
from which all the shortcomings began.
Bel they assigned the mystery of water to, with
which he stirs up all the worlds.
He stirs up all the worlds
20 and mix the good with the bad. Nerig
they assigned the weapon to,
To wage war in the world.
They called the twelve stars
and assigned them the zodiac. They
25 distributed among them the individual houses
and threw them back into wickedness.
Again they threw her into malice:
Hatred, jealousy and discord.
They divided the days and months,
30 they distributed the hours and sauce.
The hours and sauce they distributed,
distributed the minutes and seconds"). They
distributed all the defectiveness, distributed all
the lack and failure. They distributed
35 the whole world among themselves,
without remembering the name of the First").
They made their covenant
and threw ... .[4]).

---

4) Read מישתאבשיא. a) See above, p. 1065.

*) There is also suffering here. so.

4) The two words here are disfigured. NeNp CD is also suspicious despite text 113, 5. Sorry. has N3n3. In is perhaps a form of "swear" contain.

They reaffirmed their oaths,
all of you who are lying. They
reaffirmed the oaths,
which they [113] had sworn on Mount Carmel.
At the celebration that the Seven celebrated, 5
all the Aons and demons spoke.
The timpani and chants spoke in it,
the head of all sorcery,
the head of the great capture,
with which all worlds are captured. 10
The horns and bilures spoke in it. '),
the head of all sacrificial slaughter,
the head of all battles,
with which all worlds are captured.
The zither of lust spoke in it, through 15
which the lust spread over them. They
talked in it with tambourines, with
which all Ruhās speak.
With this, all the ruhas speak
and make a catch in the world. 20
They spoke in it with horns,
talked to everyone in it . . . . . [2]).
They talked in it with the flutes ") of the liar, from
which all the lies emanated.
They spoke in it with a strong roar, 25
that a noise arose in the world. A
roar arose in the world, that
they shook the whole world.
They shook the whole world,
shook the earth from scratch. 30
They shook the anvil of the earth,
shook the whole firmament.
The whole firmament they shook
and brought captivity everywhere. The
sound of her and the sound of her noise 35
a mānā rose up out of the sea').
A Mānā rose from the sea, and
all the vines and trees were planted°).

---

1) A musical instrument, see Joh. II, p. 631.
2) is probably distorted from the name of an instrument.
3) Read N3)3DN3.
4) Here there seems to be a reminiscence of the mytlns of Ea-Oannes.
b) Sorry. has 2rny.

When the vines and trees were planted,
fell loudly into Adam's ear.
When she fell loudly in Adam's ear,
Adam woke up from sleep.
5 Adam woke up from sleep and
lifted up his face to the place of light.
He called his helpers,
called the gentle, fortified Uthras.
He spoke to Hibil-Uthra,
10 to the man who had made him hear his voice'):
,What happened in the house,
what in this [114] world?
What happened in the house,
that the sound of the thunder rises up to the sky?
15 The whole earth shook,
the whole firmament was crushed*).
The heart of all worlds has been grasped
and moved away from his place."

When Adam spoke like this,
20 a tear contracted in his eye*).
When Adam spoke like this,
I shone in my robe.
I shone in the robe of living fire,
that my father gave
25 me. I shone in the pure robe,
which is far and endless.
I approached Adam, grasped him by the surface of his right
hand. -and let his heart rest on its support again.
I calmed him down and told him,
30 how the Seven acted.
I also told him how it had happened in his place
and how they plot. It is the
voice of the planets,
who advised an evil counsel.
35 They advised an evil council,
by saying, 'We want to stir up strife."

---

1) Here Hibil-Uthra appears as the Redeemer in place of Mandā dHaijē. Also otherwise the two are often interchanged with each other. It is also possible to do this before here and there the Uthra Hibil is meant, see e.g. p. 113, 14. The author sees in a different being to him than in the son of Adam, who was and continues to be in high spirits.

2) I suspect DNTndny, or aNDNDny s. v. w. Syrian after that ,stretched look." ") See Joh. II, p. 1101.

They said, "We want to stir up a quarrel.",
they said, 'We want the world ... .[1]).“
They said, 'We want the world ... ...
and create a shortage and error in
it." I spoke to him: 5
,,Be calm and composed, Adam,
and have no sorrow for her.
Have no sorrow for the planets and
about Namrus, the mother of the world.
I will grant you a spectacle to your persecutors and 10
humiliate your persecutors.
Calm Hawwa, your wife,
and do not be lacking and lacking in yourself."

After I talked like that to Adam,
I also spoke to all his sons. 15
Hibil rejoices in its splendor,
and Šitil calls loudly*) for his helper.
Šitil because of its brilliance
and Anoš because of the speech that his brothers, the Uthras, had
given him rejoice, bounce and rejoice, [to be heard, 20
and they don't care about the whole world.

When Adam ate and made amends,
he called his wife Hawwa and inspired her with
hope.", trusting that Hibil-Uthra
wrapped up in his place and lay down"). 25
[115] But one of Adam's sons
lack came to mind.
a lack came to mind, Sleep
did not come over his eyes.
In his heart it shook, 30
and his body stood there, trembling.
He made evil plans
and left his father Adam.
He left his mother Hawwā, left
his brothers when they were sleeping. 35
He left all his brothers
and rose ...") on the wall.

---

1) See above, p. 105[2]. e) Suffering. hat מקארילה.

a) is probably to be understood here in this sense. The ordinary meaning of N3ON is ,,teaching." It is probably a paraphrase for "Begatten".

4) See above, p. 1261. The verse seems to me to belong to the Previous zn, but cine connection with the following is not excluded.

5) The application of is unsafe. "Castles", of course, it does not heal here.

. . . . . he climbed up on the wall
and went to their meeting').

When Ruha saw him,
she laughed, was happy and was happy.
5 Ruha was happy and was comfortable,
and it pleased sicl all the planets.
Ruha brought fire,
and Šamiš fetched incense.
Roha knelt down in adoration,
10 she stretched out her body and praised him.
Ruha threw incense (into the fire)*),
and Šamiš bowed to him.
Bel boastfully took myrtle
and went to meet him.
15 They step down, bless him and speak to him:
"May our blessings be upon you").s
Kēwän [blessed him] within, he
put wine blossoms in his hand. He
handed him a wreath in his hand,
20 bowed, tasted and kissed him.
Sin blessed him in the heart,
and Rüha blessed him with her palate').
She blessed him with Bilūren
and introduced him to the assembly under lock and key.

25 When the planets surrounded him,
he threw his hands on his robe.
He threw his hands on his
robe and shook his robe.
He spat and threw out bile,
30 he shook his ... . ..")
He remembered the Uthras, his brothers,
remembering the speech that the Uthras, his brothers, had given him For a long time he listened to the speech of the Uthras, [let him hear.
until they put him at their head,
35 until they put him at their top
and until they put the cup in his hand,

---

1) Or in your church. 3) See Lit., pp. 64, 14; 116, 11.
a) This verse probably belongs behind the following three.
4) That's what it says, but maybe it's "in your bosom" to read."
6) The word Np may also refer to a garment; it can only be found on this place. Nöldeke refers to Gram. pp. 128, 6 on talm. Npp, which does not fit here-makes sense.

until they gave him the cup to drink,
until they did it for the second and third time.
When they did it for the second and third
time, his heart was at odds.
[His heart fell into discord], 5
and his body demanded dance from him.

When Adam, the Son of Adam, did this,
[116] the Uthras wiped out his name from the sheet'). When
he got into the drunkenness of the planets,
he jumped up and danced in the drunkenness. 10
When he subsided and sat down,
he got up and wanted to return to his place.
Then Rūhā took the form of Hawwā, his wife, who was
his [Sister is*), an
and approached him halfway along the way"). 15
She made a bed*) of the litter,
created a place of iniquity.
She messed up the times,
she got up and took him by the hand.
When she took him by the hand"), 20
did he desire for fornication:
to address you with your mouth,
to surround them with the body.
In the lust that had seized his mind,
he spoke to Ruha as follows: 25
,Since you are my sister Hawwā,
where your clothes are white,
why do you dress in a skirt
of different color and type? Your
stature is (like) a tall cedar, why do 30
you wash yourself with water?") Your
thighs are vines of ather, why are you
investing in gold? Your
wings (arms) are sleeves') from Ãther, why
are you putting silver on? 35

---

1) See Joh. II, p. 104 n.

2) The words AnNnn ynF, which make the verse too long, are probably just a Glosse.

3) Sorry. has nitndt instead of Aby.

4) I suspect instead of R 147, 23; 148, 6 f.

5) Sorry, Kanye has 53.

6) Washing is otherwise required, see Joh. II, p. 99, 18 here is only the washing in the Services of cleaning addiction meant, siche continues.

?) This does not fit; perhaps NINoND ,"stems, stems".

Your head is a cloud of light,
why do you wash and comb yourself?
Your eyes are shining eyes,
why do you put makeup on it? "

Then she answered and spoke to the prophet of lies, for
the deficient, complete lack and failure:
,,Be silent, Adam!
If there were no unevenness,
if there were no unevenness,
so we would have only one nature.
We would have only one nature
and as one Mānā, we would both have been created.
Now that there is ungradness,
they have made you a man and me a woman.
They made me a woman,
brought me and put micl in front of you.
They told me that you are burning with love for me
and we should do something with you.
That we should do something with
you and that the world is to be awakened by us."

When he touched and kissed her
and wanted to do something with her,
i appeared to him in a cloud of glory
and made him [117] hear a miraculous call. A
miraculous call I let him hear and threw
his heart down from the support. I let
the magic arts of the Rūbā slip away and
showed him that she was not Hawwā.
I showed him that she was not Hawwā,
he looked at himself and was ashamed of himself.
[He was ashamed], and [his inner]*) felt ashamed,
and he felt guilty.
He felt guilty,
because there was every ugly way about
ilm. I did not give him Kuštā,
because he had departed from the call of life.
He had departed from the call of life
and from what life commanded him.
He had left the company of the Uthras, his brothers, he
went there and loved the company of the planets.

---

1) Sorry. hat ומינאיאן.
2) Before, probably, dabinter Azdn) failed.

He had left the company of his wife Hawwa, he
went and fell into the blazing fire.
He saw the fiery furnace:
anyone who looks at him dies,
whoever embraces him burns himself. 5
Who undresses and sleeps with her,
falls into the doomsday.
In the end of the world he falls,
and his eyes do not look at the light.

I took body shape, 10
went and went up to their meeting').
All of you, when you saw me,
rushed down and fell on her face.
They fell down and fell on their faces,
then they got up and submitted to me. 15
They submitted, blessed me and spoke:
,Be our head and the head of our whole world.
You be our head,
and we want to be your entourage.
The glory of the Rüha 20
assign a place among the women*).
Among the women, assign her a place,
and you are our head in this world.

When the planets spoke to me like this,
the seducers of this world, 25
when the planets spoke to me like this,
i defied them and laughed at them all.
I spoke to the seven,
who had condemned themselves:
If [118] you want me to be your head, if you 30
want me to have a place among the women then
open up, tear up your festive community, [instructed,
up, leave your assembly.
Share your secrets with me,
reveal to me all your speeches." 35

When I was sitting among them,
i took their secrets away from them
and shone in my robe.
I shone in my pure robe,
which is far and endless. 40

1) The assembly is on Mount Carmel. 2) i.e. your fringe.

I revealed their secrets
and belied their speech.
I belied your speech, they
lie with their oaths, which they took on Mount Carmel-
5 they swore.
I threw Ruha down from her throne
and put a camel bridle on her').
I threw her down, hit her with my club
and hit her a crack in the head.
10 I entwined her with her curls
and tied them to the heart of heaven*).
I grabbed Šamiš by the secret things")
and made him like a woman. I
made Jorabba like a woman, because
15 he had slept with Rūhā.
Sin I hit with the whip,
took off his robe and took it away.
I took his robe away from
him and left him in worthless garb.
20 I left him in the garb of consuming fire,
for anger was upon him.
There was anger over him,
and he sat in leprosy") in his place.
Which . .") of the Nbū I broke
25 and broke in his hand . . . .7)
I uncovered his nakedness
and showed his shame") in the world.
I summoned the ... . .9),
that his image would not be seen in the world.
30 I grabbed the evil star10),
i rushed him down and threw him down from his throne.

---

1) Sorry. has Nndionn.

2) Apparently an allusion to a usual ordeal, siche weiter, p. 137, 6.

a) i.e. on his genitals.

4) Who is identified with Šamiš, see Jol. II, p. 182.

6) The lesnng is correct, not C ,,in the North". Over the moon as For lepers (because of its color and fleeken) see Joh. II, p. 183°. °)

The word seems to mean a musical instrument, cf. Nöld., pp. 151, 18 and *Lit.* , p. 2211.

7) The meaning of this word, which only occurs at this point, is also not certain. It is hardly S. v. A. ND ,hatchet".

8) To im Sime ,"Blöle" see R 242, 10. Sorry, did Aingnu Anyn, see zu Levy, Neuhebr. Wörterb, IV, p. 354b.

°) See Joh. II, p. 1085.

10) Note, daf N33)3 in the jiidisehen literature par excellence referred to Mercury.

I broke his backbone
and made him an object of contempt') in the world.
I broke it, stretched it out
and put him in hiding. I threw
down the evil star*), 5
so that there is no anger in the
world. - [119] I beat Bel with the whip
and took the crown from his head.
I took the crown from his head
and brought him a disease in the body. - 10
Nerig I hit with the club
and dismembered his limbs").
I dismembered his limbs
and gave them to his priests.
I gave them to his priests and worshippers, 15
so that they move around the world in the desert egg').
So that they may wander in the desert egg in the world")
and show their follies to the world.
I went against the planets,
who rise above the tribe of life, i went 20
against the planets,
that I threw robbery °) among them.
Robbery I threw under her
and showed their follies') to the world.
What I did to the planet, 25
will they do to their priests and worshipers, so
that they disappear from the world.

When I came to Adam,
I said to ibm: 'I gave you a spectacle at your
[Pursuer. 30
To your persecutors I granted you a spectacle,
the evil family, that they were murdered.

---

1) I suspected I, which occurred repeatedly under the influence of the-
menden was changed. -

2) it seems to me that after the foregoing, it suits me better than suffering.
and the other anf.,sclwören" indicative variants.

a) Naay is to be understood here in this sense, like the Jewish name, because 1
in The following is alluded to the cult of relics. ,Wing" or , arm" pact is bad.

4) Read 7, continue, p. 137, 15.

5) Sorry. hat pund) בצאויא.

6) N can only mean "robbery". However, one does not expect this, but
,ver- attention" od. similarly. But in Aramaic, NB is not found for NBR. The noun for
this is in the Mandaean NINDa, and a modification of this word is difficult to-
take it. Connecting to 118.2 (text) will not lead to anything.

7) Or "nakedness", see p. 132, 26.

All your priests and worshippers
let them be slaves to you.
They should be slaves
and obey you in every way. Leniency
will not be given to all planets, nor the men
they worship. For everyone who
practices their works, is unworthy
of the place of light.
When I go to the house of life,
I will prepare and organize the world in an
excellent way. I will lift up the root of life and
raise up his tribe in an excellent way. When
the Seven distributed the zodiac,
death was imposed on the world as a
punishment. Death was imposed on the world
as a punishment, but the souls of the true and believing
men, as well as the perfect women,
they will rise up and look at the place of light.
On the other hand, the souls of the
planets be tied up in their guardhouses.
They will be tied up in their guardhouses,
until your mind stops.
Until your mind stops
[120] and they die and go out as if they had never been there."[1]

The Gates"), which Ruhā created,
the seductress of lies,
the gates that Ruha created,
all will be slain by the sword.
The gates that Rūhā created, sitting
there fasting every day.
Every day they sit fasting,
every day they sit there grieving.
They sit there grieving every day,
until your mind stops.
When your measure is full,
they will turn their faces to the place of darkness.

The gates that Christ created, they
all accuse each other of lying. They
all accuse each other of lying and do
not stand there in a speech.

---

1) Read or נישמאתא.

°) The religious parties, see p. 206.

Do not stand there in a speech,
because they came out of the creation of the lie.
He twists the speeches,
what the first one') created.
He twists the speeches 5
and brings folly into the world.
The folly that Christ creates,
will come to an end at the very day of the end.

From the gate that Šamiš created,
whom all the world calls Adonai, 10
from the gate that Adonai created,
all the people of the house of Israel have come forth.
From the House of Israel,
they hit each other with their hands.",
who beat each other with their hands, 15
they do what they shouldn't*);
what not to do, they do,
therefore, they are to come to an end on the day of the end.

From the people of the Jews[1]
all the wickets have come out. 20
The people of the Jazuqaeans have emerged*),
the scorners who worship the fire,
the scornful who worship the fire,
who emerged from the image of the robe of Christ. The
Jazuqaeans will come to an end, 25
who listen to their call.

From the gate that Agzēl created,
which all the world calls Sin,
Sin calls him all the world,
[121] because his figure is ugly everywhere"), 30
from the gate that Sin created,
all the pains and plagues have come out.

---

1) D and suffering. have siche p. 123, 10.
2) Who fought each other. 8) An anacoluth.
4) According to the following and R 223, 23 ff. it seems a Persian sect with Christ-
to be a light impact. The spelling NiNpin läfte a form jazöqaja and jazzūqājā to.
Remarkable is the similarity of the form with Natwpaios as with Zassoukaios, and perhaps
she is influenced by these forms. That the name has something to do with 'leğai, the 1
The name of the brother of Elxai (Brandt, Rel., p. 127; Elchasai, p. 130), faith i don't.
According to Andreas, the word is Persian and can be attributed to the nominative
case yazvā of an Old Iranian tribe yazvan , "worshipper" with Middle Iranian k-suffix.
b) In Mandaean, a pun.

They sit over magic and witch haunts,
they twist the hearts,
they trap people in the world.
Anyone who listens to your speech,
5 falls into the doomsday.

The gate that Kewān created,
fear the days and hours').
They fear the days and the hours
and sit there fasting every day.
10 Every day they sit there fasting
and bring forth false prophets.
They became Faster and Faster,
they are sitting on a lie.
You are sitting on a lie
15 and bring forth (false) wisdom from their understanding.
You and the unmarried and holy ones") in total
they will come to an end on the day of the end.
Anyone who listens to your speech,
will not look at the place of light.

20 From the gate that Angel created,
whom all the world calls Bel,
from the gate that Bel created,
are all Vögte and . . . . . .") emanate.
From it are the Vögte and ... . emanate,
25 who are used to anger in the tibil.
Daily, everyday
sit on the throne of indignation.

---

1) i.e. their constellations. One does not have here in the sense of "worship" on-grab it.

2) The Mandaeans do not use the word N2TNp for their own religious, but-dern use it only ironically for the Christian "saints", see also above, p. 50, 2.

3) The words N and N denote rulers whose closer Cha- rakter is insecure. Zimmern remarks on the two words: Cf. for this event. the rēdū, in the Hammurabi period, for example, "follower", but later apparently also a name for a higher degree, for example, 'officer'. Everything about it is safe with A. WaLther, The old Babylonian court system, 1917 (Lpz. Sem. Stud. VI 4/6), pp. 173ff., especially since- even Anm. 3 on page 173. Walther also refers to the position at Thureau-Dangin, Huitième Campagne de Sargon, Paris 1912, p. 8/9, z. 33, where un-indirectly mentioned next to each other are šakkanakki u rēdē muma'irūt māti-šu ,,les pré-fets et officiers qui administrent son pays." Similar to ibid., pp. 56/57, Z. 367 (amel) šūt- rešē-ja u (amel) rēdī-ja ,,nes fonctionnaires (eig. my et mes officiers." You could come up with the idea of the NaID, if it is not otherwise satisfactory the explanation is [cfr. Nöld. MG. 76 on NoRBERG's compilation with pD], as an ent-presented borrowing from šakanakku to consider.

They tie up, beat, whip, throw down and ask out the one
who acts for your love, but it is not completely
[run.
They hit him with leather whips;
for this they are to be whipped with fire whips. 5
Gagging, tying and hanging, will
not look at the place of light.
Who drives their follies,
will fall down without getting up again.
He will fall down without getting up again, 10
he will come to an end on the day of the end.

The gate that Nerig created,
it was created entirely in lies.
She was created entirely in a lie,
and they are wandering [122] in the desert egg in the 15
world. In the desert egg they roam around the
world and show their follies to the world.
The Hmurtbās who emerge from it,
are used over the anger in the tibil.
They commit murder 20
and shed blood.
He who called them together'),
advances at the head of the war platoon.
At the head of the war train he strides,
to shed blood in the world. 25
On the day he commits a murder,
he is more than happy about the murder alş about a benefit.
On the day he commits a murder, er2)
and laughs in his mind. On the
day when he does not commit murder, 30
his body is stained with bitter herb.
The gate that Nerig created,
will come to an end on the day of the end.

I taught you about the planets 35
and about the gates that they created in the world.
I have taught you about their works:
all of them were created incorrectly.
All of them") were created incorrectly:
Hatred, jealousy and discord. 40

---

1) Again ambiguously, sielie p. 324.

*) This is written there, but is hardly original.

") Sorry. have a party.

I have taught you the secrets of the Seven and
I have taught you about the twelve
stars, who made this division.
When they made the division,
5 they shared among themselves').
When they gave the Ram his share,
assign him a number of years.
They shared it as a share
twelve thousand years too.
10) They shared years with the Bull,
eleven thousand years in number.
The twins shared years as a share, ten
thousand years in number. They
shared years with the cancer as a share,
15 nine thousand years in number.
To the lion they divided as a share years,
eight thousand years in number.
The Ähre they divided as a share of years,
seven thousand years in number.
20 The dare they shared as a share of years,
six thousand years in number.
They shared years with Scorpio as a share,
[123] five thousand years in number. To
the Sagittarius they divided as a share years,
25 four thousand years in number.
To Capricorn, they shared as a share years,
three thousand years in number.
To Aquarius they divided as a share years,
two thousand years in number.
30 They divided the fish as a share of years,
a thousand years in number.

When she distributed her years
and had made their likeness in the worlds*),
did you say: ,,We want ... . each . . . .
35 one individually will find the whole world").
We want to send out twelve calls,
from which twelve images are to emanate. --
From the call that the Ram called,
should all animals arise.

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1) See also R 379.
") See p. 99°.
") is probably disfigured. Instead, you might have to read.
Sorry. has subscription notn5.

All animals should arise,
whose call became the evil call.
He cried out for evil, he
said, Let me have a share in the world. - —
From the call that the bull called, 5
every kind of evil beast arose.
The evil animals are created by
him, who spew from their mouths'),
spew the sputum from her mouth,
those who chew with their mouths, 10
because you have your inner glow*)
out of your stomach").
The creatures of these two stars
correspond to each other. - —
From the call that the twins called, 15
all the demons have come out.
The demons have come out of him,
they all have altars.
They hold the altars,
you have the banks*). - — 20
From the call that cancer called,
all the toothed animals have come
out"). From it the toothed beast has emerged,
that was created for evil for the world. - From —
the call that the lion called, 25
all wild animals have come out.
From him the wild beast has emerged,
which is sent out against the living beings").
It is sent out against the living beings°),
and they cause horror in the world. - — 30
From the call that the Ähre
called, all the fruits have come out.
From it [124] the fruits, grapes and trees have come forth,
which are emblazoned in the world. - —

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1) This is probably the meaning of the word, which can only be found at this point. To ND 3, "sipping" does not belong to woll. 2) Or: poison.

°) Nnu ,,Stomach", also R 204, 9 and Asfar Malwvaše 112, 3 (NaND ,,stomach-pain"), belongs to pers. gwärīden ,,digest".

4) Sorry. in the sense of "shore", ONE certainly occurs R 184, 15, see Nöld., p. 115, 9. Hüufiger finds NT9 for this. Of demons that sit on shores, is in the old lead tablets, the speech is more often, see, for example, the quotation Joh. II, p. 1528.

b) The biting and stinging animals.

o) It stands there, so actually, "souls". More often the Mandaeans, and it is possible that the author here also refers only to the Mandaeans 1 in the See also p. 140, 26.

From the call that the dare called,
all water fruits have come out').
From him the bad fruits have come forth,
the worlds (beings) are carried to the grave. From
5 the call that the scorpion called,
all the evil creepers have come out. From
it the evil creepers have emerged, who kill the
living beings with their anger. - From
the call that the shooter shouted,
10 all anger has come out.
From him the great, evil anger has come forth,
by which all beings are prostrated. From
the call that the Capricorn called,
all livestock has come out.
15 From him the beast of cattle has come forth,
whose wings are weaker than those of the birds*). -
- From the call that Aquarius called,
the wrongness has emerged.
There is wrongness out of him,
20 from him came lack and failure. - From
the call that the fish called,
all the fish have come out.
From it the fish and dolphins have emerged,
everything has become evil from him.

25 All these things have come out of the twelve stars,
they say, 'We want to pick up the trunk of life."
The seven stars came
and divided them into parts").
They divided them into parts
30 and created the vehicles at the heart of the
sky. Whatever they all like to do, they
say: ,,We want to pick up the trunk of
life, let us lift up the trunk of life.",
who rise daily to quarrel:
35 the planets don't know,
the children of the empty apartment,
that, they may also have made the division,
i have divided their own tribes.

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1) Siche p. 377. In sorrow. missing N2. Is it even possible to tell why the fruits of the water, so NV̄ is probably still original here, because of the bad fruits cannot be said to be "all fruits" without further ado.

2) In the last sentence, the domestic poultry is meant.

a) See above, p. 134, 13.

I have divided their tribes.
Some of them are to be used for plowing,
others are to be used for slaughter,
others for riding, others for eating.
All the calls you have called out, 5
they called Adams.
Because they all
they got their smell from the sacrifices').
They who have called out,
they should wander there*), 10
[125] they are to obey Adam,
obey his whole tribe.

When I was so against the planets,
they no longer had a language.
When I showed it to Adam, 15
he rejoiced and was pleased beyond measure.
I went with the Uthras, my brothers
and taught Adam and all his tribe.
I spoke to you:
,,Practice good works 20
and provide you with travel food.
Let the call of life be heard, so that
your name may be established in the house of the mighty
Speak in pure speeches, [be.
so that you may be established in salvation") as pure. 25
Speak in kindness
and don't say a damn
thing. Worship and praise the great (life)
and the great light that has gone here.
Worship and praise the Uthras, 30
so that they may be your helpers,
A helper and a support
from the place of darkness to the place of light*).'

Blessed be life, blessed be Manda dHaije, blessed be your name, Šilmai and Nidbai, Hibil, Šitil and Anoš. Life is victory- 35 rich in all works. The victory was won by Jawar-Zīwā and his helpers.
This is the book of the living, first doctrine.

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1) The word is relieved only at this point. I see in it the Babylonian niqu. The variant would be participle ...Sacrificial."
e) See above, p. 244. 3) About the writing siele Johi. II, p. 46°.
4) Siche anch Lit... p. 212 ob,

Fourth book.

Bine's unclear and fragmentary description of Hibil-Zīwā's descent into the world of Darkness, which often touches with the following tractate. The great life will but the supreme being appears to be the Lord of Greatness, who is also the King of Light 5 is called. Before the descent, Hibil-Zīwā is worshipped by the Lord of Greatness and Mandā dHaijē done in the Jordan. In the representation are inserted pieces from the liturgies. Therefore the treatise is also used liturgically, according to the in Anm. 3 of the above mentioned the Tanfe of the aspiring priests.

In the name of the great life, may a remission of sins be granted to me 10 NN, my wife NN and my children NN, NN, and their name will be erected in the treasure house of Jāwar-Zīwā.

In the name of the great life.

Whether Kušṭā is good [126] for the good')

and Manda dHaije for the sons of salvation??)

15 This is the mystery, the book, the teaching, and the first, life- this is the teaching that has always been").

When the first life pondered and Manda created dHaije and Manda dHaije Hibil-Zīwā created this one thousand times a thousand years ago the Lord of greatness, and was hidden in their midst*). Hibil-Uthra 20 one day he will go to Krūn, the great mountain of flesh, and to the three Worlds of darkness"), the ancient ones, which the sword does not take away, the Fire is not consumed, which do not sink in the floods of water°). Those Krun, the great Meat Mountain, and the 366 Dews who live with him: from to those Dews, that being named Ur, the Lord of darkness, is distinguished-

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1) Sorry. "for the good ones".

2) Payment to L 118, 3. See also Lit., p. 81 l. ult.

a) In the margin it says: This lecture and the teaching is for the Jordan (for baptism) student.

4) Among the aforementioned beings.

") According to the description in the following book, there are more worlds of darkness.

") Here the three world catastrophes are alluded to, see above, p. 27f.

go. His father has the name Gaf and other numerous names. From his first-born son, namely that great One, the five go'), if the seven go out, the twelve come out, which together are twenty-four Dews are. Out of the outpouring and confusion, when he came to his mother went, Karkum arose. When he is in the Tibil, the worlds call him 5 and generations of Bar-Sfag2).

But we"), with our power, as well as the life and Uthras, with the power of the King of Light, rejoice of the gentle Uthra*), of the consolidated Firstborn, whom we conceived and created with our splendor, with with which we clothe him, with the light with which we cover him, with the 10 Strength and the firmness that we grant him. We send it against all the evildoers who think evil against us [127], and against Ur, the Lord the darkness that rises above us. This Uthra grabs him, squeezes tie him down, tie him up and bind him, hand him over to the lower copper earth, and surround it with seven iron walls. Until Ptahil comes, Greek 15 artfully seals the earth"), stretches out the firmament, builds the house") and all the evil ones who are thinking of evil are eliminated, so long as the bondage remains, tied with the Hibil-Zīwā Ur, pass.

Then Hibil-Zīwā goes to all the worlds of darkness, he go to Krūn, the great mountain of flesh, and do all evil to him. Krūn, 20 the great meat mountain, Hibil-Ziwa lets look fear, dread and horror, but Hibil-Zīwā is not afraid of him, and Krūn is- throw.

Then Zihrūn-Uthra'), whose name is Jösmīr-Kannā, speaks to Jadatan, the man who gives this enlightenment, who from the little finger 25 the Lord of greatness has come forth. In the name of that Uthra were two other Uthras, Adatan and Jadatan, which on the day of whom the first Jordan baptized Hibil-Zīwā, as his helpers called forth be. Then six others were evoked: Šitil and Anoš, Šilmai and Nidbai, Adakas-Mānā and the great mystery, whose name is Jofin- 30 Uthra is.

It went with him*) the great, first shine that came out of the robe of the The Lord of Greatness came out. All the worlds of light and darkness he created a boundary. He closed the gates, climbed on the bolts"), and

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1) See above, p. 134.

2) as a subject at Abvanp anch text 120, 24; 121, 13.

") Mandā dHaijē speaks.

4) This is Hibil. °) See above, p. 89.

6) The earthly world.

7) An inserted Brnehstück, which stands without any connection with the previous one.

8) With Hibil-Zīwā.

") This is probably the meaning of the R145, 13. Zimmern writes to me: ,, N is probably the borrowed gamiru, gameru, synon. gišru ,,part of the door- lock or key" at Delitzsch, Handwürt. 201a. The word comes as a rare Only at the two vocabulary points mentioned by Delitzsch. because it

the passport (passport) and the great mystery that we gave him with-
were given: [128] every warlike Dew, who saw that passport, pressed
his seal on it. He created peace in all worlds of light, which is unlimited
and are endless.

5 When I told all these things, the secret and revealed and
said'), I worshiped, praised and glorified the Lord of Greatness
according to the wisdom and knowledge and what else life has
given me informed. Those thousand years I was before the Lord of 1
Greatness, by i lay stretched out on my face. Then the Lord called me
10 He took hold of me by the surface of my right hand, and directed
me from my situation. Then the Lord spread the greatness of 1
his Shine on me, gave me of his light and put me around the
Head a wreath of victories from light-filled arbor. Was created
also shine and light to all Uthras, created all Uthras vestments,
15 he made a robe for the Lord of greatness.

Then the Lord of greatness arose and created at his right hand 444
Škinās and to his left 366 Škīnās. From each individual Škinā he then
created 1800000 myriads of Uthras that are worth and miraculous,
whose radiance is wondrous, whose light is bright and luminous,
through whose 20 Shine the lights flicker*) and shine the lights that
shine in front of you. In each individual Škinā has two bodyguards, and two
Lights shine in front of it.

What is the name of the Chief Guardian of the 444 Skinās? How is the
Whose name is the 366 Škīnās?

25 [129] The head of the 444 Škinas bears the name Barbag-Uthra, also
Azazēl by name. That of the 366 Škīnās is called Anan-Nşab, also
Taurel-Uthra by name. With the name Taurel-Uthra") he created himself at
the beginning of the first creation, whenthen he created all uthras.

Manda dHaije and the Lord of Greatness arose and ascended 30
down to the Jordan, and (the Lord of greatness) prepared*) baptism. As
he wanted to baptize the sprightly Uthra, the tall, well-equipped Uthra,
the great Jordan turned to the Lord of Greatness, spoke and spoke with
him: 'Who is this Uthra whom you want to baptize in me, who you
and your image") was baptized in me? Then, as the living water 35
the brightness and light of Hibil-Ziwā, the brightness, the light and the

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in the second place it is just called together with medilu ,"bars". probably the
the latter do not mean, say, keys".

1) Again, follow the previous one, the speaker is Hibil-Ziwā.

4) Read narn.

8) Again, the ambiguity of wap is disturbing, since it is ,call, call", like ,,her- you
can ask for it, you can ask for it.

4) So here, too, "called forth".

5) The "image" of the deity appears by name in the following piece as her feminine
Paredros. One is entitled to the designation of the Tanit, the Carthaginian Caelestis,
as the "face of Baal" pointed out, siche Brandt, Schr., p. 137.

The glory of Manda dHaije and the olive rod of living water- who had been created from Jokašar-Kannā, joked about it and did not keep still, hopped and turned back and forth, equal to the waves in Sindiriawis, the great Jordan of life.

Then the Lord of greatness said to the great Jordan: 'You, great 5 Jordan of life, remain calm and firm in your place, for Hibil-Zīwä shall be baptized in you." Then the great Jordan of life turned did not depart from the words of the Lord of Greatness and departed from his speech not off. The Jordan of living water stopped, and Hibil-Zīwä was baptized in him. Hibil-Ziva was baptized, 10 were baptized with him his two brothers'), baptized four others, who are called Great. He baptized the three Uthras, who [130] are his brothers and his helpers*).

When he baptized all those who were with him, when he stood in the Jordan with to his Creator, the Lord of greatness, he spoke, sang a song about the And Jordan spoke: 15

,,At the top") of the water I pulled out,
at the head of the fizz of life I went here. I
founded three Škinās
and appointed guardians over them.
The guardians I used over them, 20
are wondrous, blessed and enduring". Then*)

Manda dHaije consolidated the baptism. He then got out of the 1 Jordan and closed Kuštā with the Great ones. And the Lord of greatness, as Manda dHaije got out of the Jordan and his brothers who made his atonement "), he, the Lord of greatness, responded to Manda dHaije and 25 spoke to him:

,,Your shine is bright,
and your light shines.
The disciples shine through your splendor,
and her figure shines more than all the world." 30
He called to Hibil and spoke to
him: ,,I hear the voice of Hibil-Zīwā,
who speaks and lectures at the place of
light, the voice of his speech, which is lovely.
My heart was awakened to me, became full of praise. 35
My heart was awakened to me, and my soul rejoiced,
my mind rejoices and flaunts,
and my heart rejoices beyond measure.

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1) Šitil and Anoš.

2) Three Uthras next to Hibil anch above, p. 26, 25.

8) See Lit., p. 149, LXXXII.

1) Siche Lit., p. XXIII f.

5) The higher beings are more often called brothers and sons of others at the same time, this is to express their complete similarity.

I jump and am happy about the works,
the Hibil-Zīwā,
and those who come through his hand excellently."

He protected him, strengthened him, equipped him, blessed him and spread 5 of his mercy upon him. He gave shine to Hibil-Zīwā, then called Šitil, strengthened him and spoke to him:

,,Keep, keep, Šitil-Uthra,
that your speech is that of the demons.
Let your speech be our speech,
10) be connected with us and don't get cut off." He gave

Šitil light, then called Anoš, strengthened him and spoke to him: ,,You were blessed [131] by the four Uthras who sit in mutual splendor"). They baptized you with their baptism and clothed you with garments of yours." He gave Anoš brightness and gave him rich splendor,
15 just like his two brothers.

Then the great lamp that shines over all the worlds spoke, she spoke and he spoke to the Lord of greatness. The name of this lamp is Jattir-Jathrūn; she has 360 names. She spoke to him:

,,Whose is this shine?2)
20 Whose is this light?
Whose is this brightness?debit

To this he replied to her:

,,This gloss belongs to Hibil,
this light belongs to Šitil,
25 this brightness belongs to Anoš-Uthra"),
which is vast and endless."

The King of Light sealed them'), he sealed them in a perfect way. He called Šilmai and Nidbai, laid his rights on them, blessed them with his1 Blessing and spoke to him"): "We are pleased with this picture, which created turned 30." They then called R'ham-Rāzā and Adakas-Mānā and his helpers. They created a cloud for them, so that the Uthras could take their form did not look, and said to them: ,,The Uthras sang hymns in their Glory, and you great ones rejoice in your enlightenment. The light Cloud rejoices and flaunts. '

35 As a man . . . . . .")came, he sat down. light- the king sealed his helpers, his brothers, who are his sons. He sealed Sindiriawis, the great Jordan of life in which no one will be baptized

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1) Cf. also R 335, 4. a) Cf. Lit., p. 245, XXIIf.

3) Sorry. has name (for child): the great Uthra.

4) Hibil, Šitil and Anõš.

8) Hardly only one of the two geniuses is meant here; one probably has ואמארלון,,and spoke to them" to read.

°) A word of cosmic significance, the meaning of which cannot be determined with certainty wait, see Joli. II, p. 662.

cant. He said to them: 'We have been blessed by the goodness of the great (life) and they put your mercy in order. We created the the Great Jordan of Life and the 360 Jordans in which Hibil-Ziwa lived- was baptized."[1]

Then Manda dHaije spoke to the great (life), [132] that made him ge- 5 he said, 'May we have this first-born Son, whom I- create, send to the world of evil." Then his image said") to him: ,Do not take (too early) an end!") How can you, my son" name it!" To which he replied to her: "If I don't, my son" who shall call him "my son"?" He then spoke to Hibil- 10 Zīwa, the head of the whole family: 'How we created you so create the Uthras, your brothers, so that they may go to the treasure be careful of life. When you go to the darkness, take the power the swift dove."

Then Hibil-Zīwā arose, went and subdued the Ver-15 common ones. He did something to the mighty fiends that they hated was. He saw Rüha dQudšā pregnant with the lapsed fiend was. She was pregnant with the King of darkness, and they say: ,,We want the lords of all worlds, the upper, middle and lower be." I saw the king of darkness, as my parents told me. 20 [I submitted] Rūhā, Hewath*) the wife, the mother of the invalid and- hold. I submitted to the King of darkness, whose mother says:,,We they want to be the masters of all worlds." I created a great Compaction and set up ....") above him, where I see the world straighten. I cursed Hewath the wife, the mother of the lapsed 25 And said to her: 'Your curse and your blessing be yours only a fraction of°). Your sons and Ptahil-Uthra shall enter this world- straighten. It was only as a result of the plan of Jošamīn') that I came to you. I came to you and did something hateful to the darkness. Because without I have done what my parents ordered me to do. Because 30 [133] a son who does not listen to the speech of his parents*) will be here at held you back. However, I obeyed and accepted and did not hit in the wind, what my parents ordered me. Yes, I listened to your speech, i accepted them and went and judged them in the treasure of the Uthras, who Keeper of the treasure, the pillars of the whole palace. Kuštā I took 35

1) Cf. Lit., pp. 51, 6.

3) i.e. scine woman, see p. 1445.

3) The wendnng is only found at this point. It is probably related to לאתימיתאי מותא בישא ,"do not die a terrible death" R 161, 6.

4) See above, p. 711.

5) See to NINEYND above, p. 89°. ,,Drain pipe, gutter" do not palt here.

d) Let anf fall back on you.

7) On the plan of the Jõšamīn and its illumination against the world of light, see Joh. II, p. 16 et seq., 28 and here is the third book.

8) Sorry. has Annanenä nnwa.

in my rights and went to the world of darkness. Able firm in faith, the others kept themselves in the world of darkness back. Those who have stood firm in the faith, rise up and look at the Place of light. Those who did not stand firm in the faith will be on the day of
5 Finally put an end to it."

Manda dHaije spoke and said: 'This battle that took place took place Because of Jošamīns. For everyone who builds a house and before that a The mosque ****** [1]."

Anyone who prays this treatise and does not 10 The hearts and the lips of believers will be turned away from the way before him."- will be cut. Anyone who has a sincere heart and by reciting the lips of believers, one will become a forgiver of sins and offenses get.

Praise be to Manda dHaije and his helpers Hibil, Šitil and Anoš 15 and Silmai and Nidbai. And life is victorious for all eternity.

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1) The rest is probably deleted out of consideration for the Muslims.
2) Who rises to the light before him.

Fifth book.

In the name of the great, strange life from the worlds of light,
which he- the one who is above all works will be healed and victorious,
Strength and firmness, speech and hearing, and a remission
of sins me and my wife ... And her name will be raised 5
in the house of life.

First piece.

The most important piece of Mandaean scripture about the descent of the Savior
in underworld. Whereas in the main part of the third book it is Mandā dHaijē, which
is for Battles with the subterranean ones, it is in this piece Hibil-Zīwā that 10 in it he
appears as the son of Mandā dHaijē. In the characterization of the sinister forces, the
description of their activities and their behavior to the unearthly, strange man against- iber, the
representation shows a height that otherwise does not reach in the Mandaean literature
shall. Despite the enormity of the fiends and the awareness of their power, they feel
yet standing deep beneath the being of Light, and this comes in her submissive, servant-15
to express eagerness to him enthrallingly. The treatise is also rich like no other
on mythical trains. Nevertheless, it is also not introductory, and the presentation will
disturbed by contradictions and rows of parallel trains. The narrative is also not
completely; the beginning is torn off and without a head. The revision of the The
beginning is also shown by the fact that Hibil-Zīwā is told in the third person, 20
while Hibil speaks of himself in the first person as the play progresses. As
supreme beings appear to the Mānā and his image as his female comrade (see p.
1446). But besides them, life is called, and as a female being, the nituftā. life,
the nituftā are also combined in places with the Mānā and its image, so that a
trinity is formed. Probably originally in a version Mānā was in addition to 25 his
image, called life in another, and which belonged to Nituftā, probably also

secondary to this. The purpose of the Descensus also stands out from the current presentation not sharp enough, it can only be opened up: the Mānās learn that in the underworld a being is to be born who will take up a struggle with the world of light; the let the Redeemer oppose. The birth of evil seems to have been fixed and the- 5 sin is inevitable; the Savior can only be entrusted with the task of doing me as little harm as possible- to lich. He descends into the underworld with an army helper and leaves to draw on the birth of evil as far as possible, then to give it its power take and put him in shackles. How the power of Hibil in the "great mystery" bestelit, the the strength of the subterranean is also given to him from the world of light, so is the strength of the subterranean 10, which is hidden in the underworld and which Hibil is supposed to rob. In the Ver- in the course of the narrative, various objects are named, probably according to the different- the sources. First of all, it is a mrārā and gimrā, the meaning of which is not determined leaves (still only Gimrā), then a magic mirror, then a crown, finally a pearl. Hibil robs these items, and ilm manages to put Ur in shackles. Here p. 173, 31 15 as well as above, p. 143, 15, it is only briefly indicated that the bondage of Urs should last until the the earthly world is created. On this occasion, with the help of the Seven and twelve, who give birth to Rüha from him in spite of his bondage, free themselves and become äpxwv toi kóoyov toútov upswing. But this will not be completed, but will be briefly narrated that Abathur receives his image and his son in Ptahil and that the latter 20 Abathur's invitation creates the earth in spite of Hibil's warning. Rühā gives birth to the Seven and Twelve, Hibil comes to terms with this and assigns the planets their position in the world. With Ilrer's help, Hibil also creates the first human couple.

The content of this section is in PeterMann, Reisen im Orient II, p. 450 ff. reproduced. Siouffr's Gewährsmann also narrates the main features of the play with strangers 25 Trains mixed in (p. 48 ff.). Based on Brandt's translation Schr., p. 137 ff. addiction Bousset, Hauptprobleme, p. 244 et seq., to analyze the content, see also Brandt, Rel., pp. 29, 213 ff.

In the name [134] of the strange life from the worlds of light, which he- it is above all works.

30 This is the mystery, the Book and the secret prayer'). Because 1
life hid the speech of the Mandā dHaije when he spoke before 1
the Mānā and his image and expressed the revelation before life, that a dew from Siniavis, the lower earth of darkness, aspired to ascend*). When Manda dHaije said this, life and the Mānā and his 35 An image of him: "Why are you sitting there, you treasurer") and our eldest Son? Get up, get down, go and do what you wish.

When Manda dHaije heard this from them, Manda Dhaije bowed, stretched out before them and said to them: 'I want to get up

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1) Instead of I would rather assume: the secret Lelire, see e.g. text 126, 3. 2) Sorry. Anny did.

a) This name is attached to him as the keeper of secrets and mysteries. Probably for the same reason, the word also serves as a designation for the high priest the Mandaean.

and the treasurer'), your son, the plant that you planted, the The image that you have formed from your hiding place, your egg*), from that 1 Jordan, whom you attracted and .....,from the Tannā") and the vein call your place."

When Manda dHaije spoke like this, his voice was heard in all worlds ge- 5 listen carefully. He got up, baptized and brought his son to those*) and his likeness. ,Father, where are we going?" asked this iln. On this ant- he said to him: "Come on, come on, I want to give you the image of Manā") and Manā and show his great, hidden image, which was revealed to all Uthras in 365 hidden, vast worlds and eggs of light is hidden." Then his 10

son, who is his brother, said to Manda dHaije: "Where i am afraid, this first image, that image of the Mānā and the Manā and his hidden image, which [135] is hidden from all the world, to look!" To which his father, who is his brother, replied to him: 'Me have sent them with a swift step, and I have come to you; 15 why are you sitting now, beloved son, there, to the man ,the splendor of life acted and had success and 'passed' as a name? Now up! Let us go and see the face of those honored manas look."

When his father said this, that gentle, steady son liked it. 20 He took hold of his father by the right hand and went with him until he reached the Hiding and laying eggs of beings, tremendous glory came. When he the first life and Mānā and his image said to him: 'What do you Jāwar-Kbar, son of Manda dHaije"), who opens our foreheads the Haupte flicht [8])?" 25

To this he replied to them: "Well, you searched") and found; search again and again. I got up and brought your son." Since they said to him: 'Open up, lead him in and bring him so that we may and he sees us."

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1) Here it is a designation for Hibil-Zīwā.

2) In general, protein" is often found by name as a source and source of- the place of standing of spiritual beings, see Joh. II, p. 2087.

a) A word of uncertain origin. There is a lot of talk about this, since the NINN melt, it is also otherwise associated with heat, so it may be from תאנורא 'Furnace' shortened.

4) Sorry. hat וציבה ואתיה.

b) It is unclear who this image is supposed to be, maybe life, continue to be secure.

9) See above, p. 1456.

7) Brandt correctly notes that the address is addressed to Mandā dHaijē himself, who also answers afterwards. For Kbar, see also above, p. 67, 19, who is there with Mandā dHaijē is identified. Jāwar means "helper".

8) Actually, the horns. The curls of the forehead are placed around the head like a wreath- braided and form an ornament of the head; also stands on wreaths. expression: found more often: R 178, 10; 257, 14; 373, 5; L 42, 15; Joh. 51, 5. Here's the point, dal he is their adornment, and he is their adornment.

") Lies ביתון.

And he arose, and went, and brought him in, and brought him before those venerable Mānās. When Hibil, the future Mānā'), entered them, he was afraid of them, because their splendor was miraculous, their light bright- and no one is able to see her figure, because her shine 5, and their light is great.

When the two expensive Mānās*) and the first image caught sight of me"), they put me in front of them, kissed and tasted me. However, I stretched i went before them, worshipped and praised that image. A thousand years ago i stretched out in front of it until that man with his right hand reached out to me- 10 he took hold of me, lifted me up from my position, and said, 'Get up, Mānā Hibil-Zīwā, whom we have called. Don't be afraid." Also the Ab- image of the great Mānā put his hand on me, Hibil-Zīwā.

Then they opened their mouths and said: [136] ,,Why sit you there? Get up, we want to baptize you in 360000 Jordans and with 360') Wear 15 garments." They covered him with covers, one of which each was more miraculous than the other. They got up, baptized him in 360,000 Jordanians and spoke secret names about him, one of which each was more miraculous than the other. They guarded me a thousand My- riads endless years. I stayed with them in that hidden egg until 20 i grew up and became like them.

Then my father laid his hand on me, Hibil-Jāwar - he had his name Jawar") - and created a world for me, extended and endlessly. In that world he created ten thousand times a thousand light for me- and created for me 360°) huge, inner') Jordans. In each individual 25 He created 360,000 Uthras for me, in each individual škīnā he created 360,000 uthras for me 360000 Škinās. Each world was different (from the other), and her brilliance, her enlightenment and her praise were miraculous).

My father gave me his robe with which he was created the robe in which he had received baptism was also a ver- 30 he gave me a borrowed mystery, which is guarded by the great ones, and they languages"): "Go, go, our Son and our image, whose splendor is miraculous-samer is greater than that of all Uthras. The place you go to: heavy 10) wait for you in those worlds of darkness. Generations over

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1) For the use of Nnny in Mandaean, see Lit., p. 2511. It says ,ready (to enter into the appearance), in the future". For the time being, the beings are still otherworldly, and so the meaning of the word roughly coincides with that of "NIN2 or נוכראיא.

2) Life and the great Mānā.

a) From here on Hibil-Zīwā speaks in the first person, but the narrative falls more often back to the third person.

4) Sorry. has 360000.

6) See above, p. 1517. °) Sorry. has 360000.

7) Belonging to the overworld, not emerging from it.

8) See above, p. 552.

") According to the following, the parents are intended as a subject.

10) Cf. Nöld., pp. 40, 5.

You will stay there for generations until we forget you. Your figure will stay there until we read you the Funeral mass."

When he heard this from his parents, he bowed and stretched [137] stood before them and said to them: 'Well done! With your, my Parents, strength and the great mystery that is kept by you, with 5 thanks to the strength of my father Manda dHaije, well, I want to open up and go to the place where you send me.'

So Hibil-Manā-Jāwar spoke. His father goes and comes with him, and his two brothers') go with him. They read hymns, prayers and Orders of prayer, her heart hopped before her father, and her father hopped 10 his inner self, and he said: 'There is no one like me to whom his parents, the great Mānās, such hidden sprouts evoked and created have." '

Her father leaves and wanders with them until he reaches the place of the two There is a boundary between light and darkness. His father is 15 then he said to him, 'Go, my son Hibil and your two brothers, who accompany you. They should come with the gmade that your father prepare for you"). To this Hibil replied to his father, the pure Mānā: ,,Someone whom his Father arms, seals, baptizes and strengthens, needs the Not to be afraid of bad guys." His father did not hug him and kissed him 20 not. Then he said to his father: "If you hugged me, come very sorry about me*)." When his father heard this from Hibil, he bowed he strengthened and strengthened him. His father then set off°) and went to the Mānā and his image.

I Jawar-Hibil now said: 'Well done! With your, my parents, strength 25 and with the power of the great mystery and the helpers who help me-sliding, I want to descend to the darkness."'

As I now descend and put my feet in the black water and on the walls that separate darkness and light, (put) they retreated a thousand miles in front of me, and I managed to get 30 into the first world of darkness, [138] in which Ruhā dwelt. In that world I lived for a thousand and a thousand years, and no one knew about me, that I there was. In this world I was hidden from their eyes.

Then the great mystery that had been given to me said: 'We

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1) Šitil and Anōš.

2) Light and darkness each have their own boundary. pon could be also, "between the two borders" can be translated, but ,"border place" is gerade in this pieces frequently.

8) Well read. is influenced by the following and after that, too, abounded.

4) NDy can hardly be understood here in a different sense than above, p. 152, 33. The Meaning of the sentence is obscure.

") Actually: looked out for his way. The expression has solidified and become-also draws the departure. He can only be found a few times in this treatise, except here still text 158, 17; 164, 8, 23.

want to go down." Then I got under this world and came in the world of the great Zartai-Zartanai; to which things his form resembles, I don't know. Then I said to them, 'You see, Uthras, my brothers, what things does the form of this zartai-Zartanai resemble?t I spoke 5 then to him: 'Let this form of yours be bound and held down, tender-Zartanai, and that of your wife Amamit."[1]

Years after years and generations after generations I was there, and they did not know about me that I lived there in their world. Light being were with me, and we carried orders of prayer, prayers and masses for the dead 10 ago. Her heart leaped at her enlightenment and her praise. Day day by day, this rises to life and mana and its great, first The image that created life. I told myself that when I Life, my father, and therefore do not sit in front of these figures I need to be afraid.

15 Then I left Zartai-Zartanai, left and went to other Worlds, those of the Hag and the Mag, the two Mānās of darkness, whose magic is greater than that of all beings of darkness. From the World of the Zartai-Zartanai to the world of the Hag and the Mag are a thousand Miles without number. I spoke:

20 ,,Who brought me here,

and you, my foot, who let you climb up here?")c

I went and found these two mighty manas of darkness, Hag the man and like [139] the woman. In that world I was sixty- a thousand myriad years. In that world I saw her and knew what was in 25 went before her heart.

I then left her, broke up and came to another world, the of Gaf and of Gafau, the mighty giants of darkness who Source of the black, hissing, bubbling water emerged which boils like boiling cauldrons, bubbles and rises to a height. Of 30 from the world of the Hag and the Mag to the world of the Gaf and the Gafan are a hundred thousand myriad miles without number and account.

When I saw Gaf and Gafan, - their shape is inverted shapes; they are like dragons, and their wives are like salamanders, - said i say to them, 'you are bound and fettered, giants of darkness, and 35 let your body be bound with the great fetter with which the smithy is bound." the fiends captivate. Be bound by your sorcery and your deceit, which you drive. Tied up are your wives, the liliths, the salamanders, the ver- they are ugly, twisted and twisted, whose- and whose chatter no one can bear."

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1) Probably a quotation from another context, as well as R 263, 1. Therefore, "ascending" is not appropriate here, while "descending" is expected. Free- there is still talk of climbing in some places, where Hibil is still descends lower. 2) instead of a conjecture Nöldeke's, but it doesn't seem safe to me.

I said to the Uthras, my brothers: 'Have you seen which Things these decrepit giants like?" That's what my brothers said, the Uthras: 'How far are the limits of these worlds of darkness and how numerous these giants!" I've been in front of your eyes a thousand times a thousand myriads of years without end and number hidden. 5

Then he spoke to me') the great mystery that was given to me: Why are we sitting in this place? Let's go up, let's go up") and see what we want to do." We then set out [140] from the world of the Gaf and the Gafan, we wander and go to the world of the Anatan, the And his wife Qin, the Queen, the mistress of the 10 Darkness, which was called "Mother of Darkness", which came from the black "the water is turbid, bubbling, perishable, consuming one another."- who created all the worlds of darkness. From the day when we went to the dark world of the warlike giant Anatan, the they had created, it was a thousand by a thousand miles, a wide, end- 15 loose way.

I spoke to the great mystery that had been given to me: ,,Siel Qin and Anatan, the giants of darkness, tell you exactly which Things they like." We sat with them for years and generations without Number and calculation. All the beings that were attached to me, the Uthras 20 and the skinās: (they were there) with hymns, orders of prayer, prayers and Mass for the dead. Her heart rejoiced sicl in them and hopped with joy. Also i was delighted with their joy and the helpers that my parents created for me and from their court they had joined me. I spoke as follows: ,I am sitting by the Manā and his image. Our heart is bouncing and throbbing. 25 That my enlightenment and praise is increasing day by day, hour by hour for Before the hidden Mānā and his image, and before the great, hidden, first Niṭufta"), which existed before the worlds of light."

When I looked and examined these worlds, I said: ,,It will be give me a day when I rise to my father, sit down 30 and with him, I and the Uthras, my brothers who are with have come to me, since I will receive instruction [141] through knowledge and knowledge, enlightenment and praise"), which my parents then they searched and found out about it."

Alš I spoke thus, my brothers and the great mystery spoke, 35 that was added to me: "Now we want to go up"). Why are we sitting in this place without knowing how many years without number we sitting here? We want to open the gate of the three Kings, the fire

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1) Sorry. has NanDN. 2) See above, p. 1541.

a) In Aramaic, "water" is a plural.

4) Actually, "drop", serves as a designation for female higher beings, see Uthra, p. 538 f., Joh. II, p. 227 and here, p. 149 unt. ")

Read the suffix of the 1st person is indicated by the in ד'אבאהאתאי affected. a) See above, p. 1541.

do not consume the place where the dust water is, the place where that water is '), the place where the generation of darkness will come to an end and under which there is no one left."

When we had gained clarity and knowledge about this and that,
5 we opened the gates. We opened the first gate and saw and looked at the great Šdūm, the grandson of darkness. We saw that his They were not like the Dews, the giants of darkness.

I, Hibil, now assumed a tall and beautiful form, sat down before him and said: 'Well, in your name, great mystery, in the
10 Names of the hidden, first life, hidden in the hidden place is, in the name of the Mānā and his image, in the name of my Father Manda dHaije and with this enlightenment of the Uthras who are with me, the they are given to me as helpers, they who are given to me in these worlds of darkness Where my parents sent me, well, will 15 i speak to the warlike Sdum, the king of the dark world."

In the joy I felt, I spoke and said to him: ,,Peace with you, warlike Šdum, king of the world." He didn't see me (at first) to. But when I greeted him, he turned around, [142] saw me, raised his eyes, lifted up the waves of his countenance") and spoke:
Dec 20 ,,Peace be with you, you man of beautiful figure." I then spoke to him: ,,Just one word I want to talk to you." To this he replied: 'Say, handsome man, whose figure is beautiful and bright."

Then I said to him, 'A Son who comes forth from you, who from your tribe and your root, I want to start a fight and
25 Create turmoil in your world °). What do you say about him?" On this he-that Šdum was disgusted and said, 'I don't know anything. Get down under me; there's someone older than me."

From the day I came to him until the time, since I descended to the great Gew, it was a hundred thousand years.
30 Then I made myself a man who is more beautiful than her, and he placed me in front of Gew, without him knowing that I was approaching him have. Then I greeted him, to which he replied: 'Peace with you, you Man of beautiful [figure]. What do you want from me?" I spoke to to him: A Son who comes from you, your tribe and your root-
35, he wants to fight against the worlds of light. What do you say about him?r' To this he replied: 'Get down under me, for I know

nothing. From the day I left him and set out to the Days, since I arrived at Karkum*), the great meat mountain, I was sixty thousand myriads of years in that way; how vast and endless! I

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1) This is there, but does not fit.

2) That is, the prominent places of the face. The turn is also common otherwise, see Lit., p. 151.

a) Means "in our world".

*) See above, p. 143, 5; here incorrectly stands for Krün.

beheld that Krūn, the great mountain of flesh where there are no bones. His appearance is like dust, and the water that is [143] under him is Dust and resembles the dark cloud.

I then approached him, saw him, but remained hidden from his eyes-borrowing - how many years! I told myself: what should I do and what should 5 am I talking to the man, this giant Krun, the great mountain of meat? Then I began to speak and said to him: 'Peace be with you, First-borener, king of darkness, Krūn, great meat mountain."

He did not raise his face, but said: 'Who is this man, who has revealed my name and understood my sign?u On it 10 I told him, 'I'm Hibil. Life has sent me here, and i came to you. A thousand times a thousand years, endless and numerous-loose generations, years after years, I have come to you." He spoke then to himself: ,,It is life that does not pass, and the shine and the light that is not cut off." ,What did it command you?" 15 he asked. To this I replied to him: 'Life gave me the task and said to me: 'Go and say to him: A son who is of you, your The root of your tribe and your consort, want to stir up in throwing the worlds of light against us. What do you say about him?u

Then he said"): 'Go, or I'll devour you." When he was so 20 I was sitting, Hibil-Ziva, in a trough of swords, sabers, Steel skewers, knives and blades and told him: ,,Devour me." Since he said, "Now I'll devour you" and devoured me halfway. Then he spit me out and threw me out. He spewed drool from his mouth, because the intestines, the liver and the kidneys were cut up for him"). ,,Which is 25 shall I," he cried, "do with the man who has come to me, whom the Sent life?" Then he turned to me and said, 'You be strong, [144] we are weaklings, you are gods, we are men-schen, you are big, we are small."

I then said to him, 'Come on, give me a pab." He stood at 30 and swore to me on the day he was created: 'I will do not deceive yourself, but I will go to my treasure house and tell you bring a passport from my treasure house."

Then he got up and brought me a passport. Then he brought the The signet ring that was hidden in his treasure house, on which the name 35 the great darkness was written and depicted, which was hidden, whom he had not seen from the day he was created and said, 'Well, I grant you that all beings who have see, if you show them this passport, seal it."

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1) Who could pronounce my name openly.

*) Here it still says "to yourself", which mistakenly got here from Z. 14.

8) An old and widespread motif, which here perhaps refers to the myth of the struggle Marduks with which Tiāmat goes back, see Hans Schmidt, Jona, 1907, p. 26 and Bousset, Main Problems, p. 246.

When he gave it to me, I took it and hid it in seven- - walls. Then I climbed up and came to his brother, the great Desired. I showed him, and he sealed it. When he confirmed that pass sali he put on it the seal of his brother.

5I then took him and ascended to the great Šdum, the giant, who lies there in his world and fidgets. He's sitting on ...') by fire, and the fire serves him. I showed it to him and spoke to him: ,,See the passport that I brought to you from your parents." I got he showed it to him, and he sealed it. ,,See ," I said to him, Oct 10,,what your parents sent you. Then he said, "Blessed be the day you came."

I then left him and ascended to those upper worlds. I sealed the gate in front of Šdum. In that world I had a thousand times a thousand Sat for years.

15 Then I approached the world of Anatan and Qin and stayed there. I have been in that world for years. ,,What should I do?" i wondered. Then I approached the Qin by taking the shape of [145] Anatan accepted her husband, and said to her: 'On, show me, from what we emerged, from what we were formed and emerged*).

.20 Then she arose and showed me the great fountain from which she had had risen. When I saw that spring of black water, there was a mrara and gimra in it"), which lay and fidgeted in that spring. Then the great mystery that had been given to me said: 'This Mrara and Gimra is the firmness of the worlds of darkness."

25 When it spoke to me like that, I blinded her eyes, made her Ears deafened and remained hidden from their eyes. That's when I grabbed the Gimra and Mrara, and she didn't see me that I had packed it. She was lying down- stretched and looked for me. ,,Where did you go?it asked her at me. She calls to me and says: ,,Come, I tell you!t

30 But I left them, I came and sealed the gate of that world and rose up over the latches") and keys that were different from all the keys. Then we are happy, me and the worlds and ãons who are with me we sing hymns and rejoice, our heart rejoices in light- and praise for what we have brought from Qin, who 35 Sumqaq is called the Great one that arose from its root, Qin, the grandmother of Ur, in front of all the worlds of darkness.

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1) The word nnr is found at this point. I have no explanation for this. One easily thinks of NDIND, .,Brazier", but it is unlikely that this be- he knew a word about the unknown.

2) He speaks as one of ilmen.

d) The connection can only be found here and is unexplained until now. According to the following illustration, it seems to mean an insect, see also text 158, 22; 159, 17f. is otherwise found in the sense of "bitterness", also "bitter herb"; too גימרא see Lit., p. 238

4) See above, p. 1430.

When I had locked the gates and moved the bolts, I spoke i found out about that gate three secret names that no one from their place '), the names Ham-Zīwā, Nhūr-Zīwā and Lufafan-Nhūrā-Rabbah, these secret names, well kept with me, so that these gates they cannot be separated and no one can open them. 5

Then I ascended to that world which is above the worlds of Sum-qaq, the great pearl. From [146] the day I ascended

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***** to the great Gaf and Gafan, the father of all worlds of the Fin- they sit there together, laughing and joking with each other. 10 Your mother Qin is sitting with you and says to you:,,On, we want to look at our beauty and our charm, we want to see what we haven't seen it yet."

When she spoke to them in this way, they became restless and sad, they kicked and they said to her, 'Show us what we should do." Da 15 she said to her daughter Rūha"): "Come, we want you to your brother Gaf (to the woman)."

When she spoke to her like that, she and he liked it, both of them. They stood they came to one another, he took them before them, then took his bachelors") and kissed her. He said to her: 'Like you, Ruha, 20 my sister, there is none." From that day on, when you were with Ur, the Lord and Giant [of the worlds of darkness], became pregnant, ****.

Then they said to each other, 'Come on, we want our mother To call Qin and our father Gaf that we are communicating with each other." As he thus spoke to her, she got up, went with him and spoke to Qin and 25 Gaf: ,,See what we did." Thereupon Qin said to them: 'Heil for you to do this as we have done."

I, Jawar, was hidden from their eyes, and they did not see me, that I was sitting with them, me and the great, hidden mystery, the- if it was hidden from them. 30

I then took the form of one of them, but I was more beautiful as all of you, more glorious than all of you. I then went there, approached Qin and he said to her: 'Peace be with you, great Mother, Mother of all worlds!"

She turned around, caught sight of me, and I kindled love and Fire in her heart. Then she said, 'Peace be with you, our great one, 35 expensive companion."

[147] I then took her by the hand and said to her: 'How many You have daughters so that you can make me your son-in-law and am I in this world with you for a while ?

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1) The expression refers to the names, not to the bars, cf. also R 159, 15. Dic idea of the concrete property of the names is sharply expressed here.

2) The text says: Rūhā spoke to her.

a) The Hoclzeitsburschen, the friends and companions of the groom, who otherwise w322, NEND27112, see Joh. II, p. 1134.

When I thus spoke to her, she rejoiced, and her heart rejoiced in that I should become her son-in-law. She grabbed me with the Right and went to Gaf. ,,Peace with you"t, I said to him,,,you mountain and giant over all of us, you king of this world."

5He did not understand what I was saying to him, so siè said to him: greeted the man who is more beautiful than all of us."

Then he jumped up from his throne, embraced .and spoke to me: blessed be thy coming, O King, our Lord! What do you want?u However,

I did not speak to him, but she said to him: 'A woman 10 he wants from you. Come on, let's give it to him." So he asked her: ,Who do we want to give him?" To which she replied to him: 'We want to give him the Great One, who is more beautiful than he is."

When they both spoke like that, I took off the ring and threw it at her"). She saw the ring I threw at her, and was about the ring he- 15, which I threw to her. ,"Who is there," she says, "who is like me? The man who wooed me threw me a ring, a A ring like no other in our world. Woe, in our there is no such thing as a whole sweetheart."

Then her mother said to her, 'Hide yourself from him until you 20 Wedding celebrations")." Gaf, in turn, said to him: "On, do what the men do. We want to marry Zahrel with the beautiful man, the beautiful when we all is."Heil dir," she said to him (Gaf), "that this man has arrived at your place.

They then got up and went to the egg, the place from which they 25 came out. She then spoke to him (Gaf): ,,On, we want prepare the wedding for her and marry her." He, Gaf, set up for this Bed down and hit the pegs for the wedding tent. She invited everyone [148] and called together the angels and giants of that place. These then came to her with gold, silver, perien and wreaths and brought 30 golden cups for them. They came by saying: ,,We want to go- go and see that groom who celebrates wedding with Zahrel."

Around me they put a silk robe, wrapped me in blankets of all kinds of colors"), lifted me and them up and put micl on the golden bed. They stretched a veil over the bed, lifted me in 35 the height, sat me down on the bed and said to me: 'Rejoice, Lord, our wife, the wife we have given you."

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1) denotes their high position. You can also buy it with "Princess" she is the daughter of the princes of the dark world. See also p. 158, 35; 159, 33.

2) The Zalırēl.

a) (777) actually, "walking around, moving around in the wedding procession" has the meaning of ,,Wedding celebrations".

4) This is emphasized, in contrast to the white robes of the celestials and the believers.

They stir in a porridge, bring it in front of me, hold it down and say: ,,Lord, eat and drink wine. "

However, when they talked to me like that, I laughed at them and talked: „What do the sons of darkness do, to whom it is not revealed, and it is clear that I do not eat any food and do not drink any drinks! All that 5 they drift, only happens to reveal their secret, so that they themselves do not overpower us')." I said to them, 'Indeed, I have ate and drank."

They then left me, went there and wrapped themselves in huge Cloud of darkness. 10

I taste Zahrel, for I said to myself inwardly: From you shall the Secrets of darkness will be revealed. However, she remains in front of me veiled.

Then came the time to visit me. You, Qin, came to me, kicked and he bowed down with a deep bow, and said,What have you done, 15 our Son and Lord?" - ,What should I do?" I replied to her. You then he went to her daughter and said to her: 'Does he have you (as a wife) taken?"I am not a woman," he said to her.

Then her mother Qin said to her: 'Is he missing [149] the Manhood?" Her daughter replied to her: 'He has the manhood." 20

She got up from her daughter, came to me and said: ,Why did you not "take" your wife, to which I replied to her: "In in our world, a man takes his wife when they get married, only after seven years." - 'Do whatever you want,' she said.

Then I ponder with the great mystery and speak: ,,The 25 seven years, of which I have spoken to the Qin, 'make seven- a thousand myriad years. Confuse her heart and her insides and get lost-stere their eyes." What I told him, it did.

We stayed there for years and generations about genes-rations. 30

I said to Qin, 'What have you become? What did you become created?" To this she replied to me: 'We were taken out of the Tannā and the planting of darkness, and from all areas of the black Water."Well done," I said to her, "show me what you are made of be." Then she showed me the strength and firmness of darkness, and 35 the hidden mystery of those mighty fiends, the giants the darkness is preserved. She showed me a source. Among them was no one knew the extent of that source. Just me the extent and depth of that source was revealed and known.

In that spring there was a mirror in which they looked at their faces and 40 after that, they knew what to do. I hid this one from her eyes,

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1) I let them do all this, in the expectation that I will succeed will reveal ilr secret.

took him and kept him. She looked for him and did not find him. Da said you: ,,What should I start with, where our firmness and our strength go is?" - ,,What are you looking for?" I asked Qin. But she became her inner and her thoughts closed, [150] and she did not speak to me.

5 Then I left her and came to Zahrel. ,,Where have you been, my Lord?: she asked me. I tasted her and said to her: 'I was with your parents I." - "Nice," she said, "that you went to them."

I then went to rest, took the form of her brother Gaf and said to her: 'Come on, we want to go to your parents." - ,,Where are 10 you?" she asked me. Then I said to her, 'Beyond, in that world which is over it's up to us."

On the day that Gaf had gone to her, she became pregnant. I said to her, 'I want to go and be your sister Zahrel- looking for a man who has come to a man." I then went to that Zahrel, 15 then a figure was formed between me and her, and became like me.

Then I said to the great mystery that was with me: "Enter into the Treasure chamber of the heart') enter the Zahrel and leave a ...") with her back. I then took her to her sister.

We go there, we and the Mānās of my company, and Ruha knew 20 not that 360 myriads of thousands of beings of light were with me. Rūhā with me, and I said to her: 'You are with the first-born son pregnant." Ruha was delighted with what I told her.

We aim and go to that upper world, a wide, end- loose away. She said, 'I am in pain." So I said to her, 'You'll be here soon 25 you go there.[a]

When I got to the world of Zartai-Zartanai, I closed the gate of the Gaf and Gafan and shifted the locks and keys. Beschwö- I threw rings into them and spoke about those gates hidden names: the Names Hananel, Hannel and Smir, these hidden names of those ver- 30 borgenen Mānās.

[151] I said to her, "Go, rest," and we went into that world the Zartai-Zartanai. Years without end we were there until we entered his world succeeded. She exclaimed: 'What are we doing that we are not yet at our Have parents arrived?and I said to her, 'Now we're getting there."

35 With a quick step, we moved there and climbed up to their world"), which is located above Zartai-Zartanai. When we left him, I closed the Gates, moved all the locks and keys and talked about those gates other hidden names, the name Akšar, Akšar u-abad and Kšar Jāwar- Zīwā, these hidden names that are with me.

40 Then I said, 'Blessed be the man who brought me out of that place

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1) See Snaaupôs tūs kapšias Luc. 6, 45.

") Here is the word NPINg, which has three different meanings (jewelry - Society - Out loud); it is uncertain what sense is present here.

a) The world of the Rūhā, see above, p. 153f.

from the vein of darkness, from the depths of the fin- sternis. And to Ruha I said, 'What do you want?" That's when she said: What I want from you? Where are my parents?" He replied i tell her: ,,Now I will take you there and show you where they are."

Then I said to the great mystery: "Blind their eyes, 5 deafen their ears and confuse their insides." What I told the man, who stayed with me, said, he carried out and did not change anything about it. He ver- confused their insides, blinded their eyes, deafened their ears, and it was as if she didn't exist.

I surrounded your world with walls that no one from your place to 10 he can move. She was lying there in that world looking for herbs, to eat them, you who wore Ur').

[152] I now speak to the worlds and Ãons"), which have been added to me were: 'Rejoice, be well-tempered and firm and submit to your Parents. What we did is fine. Now, well, we want 15 to ascend and go to our parents, we want the expensive Mānās look, we want to look at the mana and its likeness and the great Niṭufta, from which we emerged.

We move there and wander. We carry with a pure voice and Enlightenment secret hymns and prayer orders. Our Inner 20 hops with great joy, and our voice rises to life and Manā and his image. When we reached the border towns, we opened we entered the gates of light and ascended in front of my Father. He, the Mānā and his image came to meet us, called to me and spoke to me: ,,Yes, here comes Hibil-Mānā, whose splendor is richer than that of all 25 Uthras." My father embraced me, the great Mānā and his image cost and they kissed me and said, 'Blessed be your coming, Hibil, purer Mānā, Šar-Zīwā, Abad-u-kšar." My father made a Jordan flow"), and the Mānā and his image introduced me to Nituftā. When I saw her he- my heart and my inner self rejoiced in pride. 30

The Nitufta introduced me to her own custody and showed me, what I have not watched yet. She baptized me in seven mighty, inner Jordans flowing under their throne. No one can take Jordan and to look at the pure signs that she spoke about me. And the Nitufta said: 'Rejoice and be well-pleased about (this) of your pure signs*), 35 the one I talked about you."

I rejoice before her and stretch out adoring. [153] Da she said to me, 'Go out to your Father who is standing in the Jordan and waiting for you." I then left Niṭufta and went to my father. I descended to that first Jordan of the Mānā and his- 40

1) This is supposed to be said here, but the words are distorted.

°) Read - poaendn.

3) Doubtful, see above, p. 195.

4) It is to be read and NIN' dnddei, maybe also to cross out poNn.

down the picture. My father baptized me and spoke secret signs about at me. He baptized me into three hundred and sixty thousand myriads of mighty Jordane of white water, he baptized all the Uthras who were with me and at then he led her up and placed her on the bank of the Jordan 5 live water.

My father asked me and said to me: 'How did you, my son, have you seen her figure in those worlds that you visitést?t I reported then he taught him about them, as I had seen them. His heart hopped, his insides flaunted in joy, over what I communicated to him, 10 and he was full of kindness. ,'Who is', he said, 'to the great mystery who lives with you, who gave life, your Father, to you hatpu

I bowed to my Father and said to him: 'You, my Father, be blessed and praised as You grant me this enlightenment you have 15. I had gone down to the darkness and now I have come to the light- worlds ascended. I have come to you and am sitting in your Society. The secrets that I watched, I want to reveal to you and teach you all about them. From every world in which I I closed the gates and got their strength and their strength."

20 When I told my father Manda dHaije, he laughed at her and exclaimed: 'What form do these things have in which the darkness consists of- it's spread!') Then I said to him: 'Otherwise there is no such thing in the worlds of darkness and black water. I want to get on- and [154] go to Ruha, whom I left behind in her world 25 where there is no one to speak to her. It hurts Ruha for what i did it to her. I have put seven walls around her, an iron wall in her world, which no one can move away from her place."

When I said this to my father, he said: 'Break up, go quickly Step down and do what you want."

30 When [my father] had said this, I got up, went and came the border of darkness. I put my foot down on the Walls*) and the walls of darkness. They moved in front of me by a thousand Miles back. If all my strength were still on me, how could you the first time I was there, the whole world would not have stood in front of me.

35 I looked and saw Ruha sitting there and said: 'Who he took me into captivity and brought me into this world where I don't know where my parents are?" I heard her, laughed at her and said: ,,What does Ruha say ?"

I appeared to her as her husband Gaf, who is her brother, and spoke to 40 you: 'Why are you sitting there, Rūha?e

Then she came up, hugged me, cried in my face and said:

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1) See Lit., p. 1782

2) Cf. Joh. II, p. 102".

,Why did you leave me behind and go away that you have spent these (many) years stayed there?u

To this I replied to her: 'I was with my father and my Mother. Receive a greeting from them. Then she said, "Hail to thee, that you saw my father and mother." - ,,I got them ge- 5 see," I said to her. ,,How do they look?"" she asked me. Since I said to her: 'You are sitting in the dark cloud and in hiding, that you created yourself." Then she said, 'Come on, let's go- go to see them." But I said to her, 'My Parents chased away and said: Beware of coming here. 10 Up, go into your own world. Then she cursed them and said, 'Fire eat them because they are fighting with you [155]. Now I don't like going there anymore- go to see her."

When she said this, I laughed at

her. She is now thinking and searching in her soul and in her heart for 15 another mystery and says: 'I want to open up to my Parents go, enter them and see them."

I knew what Ruha was thinking in her heart, but I told her nothing, but left her and ascended to my Father, life, who sent me out. A thousand years I was with him and stood before 20 he. It hid me and placed me in its egg, in its own Society, for a thousand years.

Then I said to him, 'Well, the time is coming when I will go into those The world you know about." My father replied that Life: ,,On, go, our first-born son, who put all the worlds in order 25 considers. '

When I left and went there, I found peace again, how she cried. She didn't know who I was. I looked and looked all the way. Then she said, 'I want to get up and look to find out where the gates of darkness are, and will enter in with my parents." 30

She then got up, went there, entered the black water and she was looking for the gate, but she couldn't find it to enter her parents' house. Since she got up, came, sat down and said,When will the day be when I shall bear the Son, that he may keep me company, that he and I may sit together, that he may be my father, that he may be my mother, that 35 he is my partner, my husband and my brother, that he may be a support to me, who supports me? When he is there, he will know the gates and under- get divorced and know where my parents are. Then we want to go and they look. "

When she said this, I stayed with her without her knowing it. Da 40 said I: 'There will come a day, [156] when you, Ruha, will give birth. Your son will be Ur, the giant of darkness."

From the day that Ruha said this, until the day that I told her when her brother Gaf appeared, she staggered and said: 'What should I do with that 1

The man who took me away from my parents and made me a prisoner who takes me away from the place from which I came- holt hatou

When Ruha said this, I said to her: 'How many years have it been, 5 that you are pregnant with Ur?4 Then she said, 'Oh, two thousand Year." Then I said to her, 'You still have a lot of suffering ahead of you." You he asked,How many years are there left for me to wear? Then he replied i tell her: ,,Seventy thousand myriads of jalıre and eleven days you are soilst in your And then give birth to Ur, the great, warlike giant. 10 If you see him at his birth, you will no longer see me want. "

When I told her this, she was cramped in her heart') and said: 'Oh, how long should I carry and carry loads in my body?" Then I spoke to when I am no longer with you, the years will pass quickly." 15 Then she said, 'Come on, go, you are right. When you're not with me, my heart will find a support, and I will not ask for you."

When she said that, I went up to my parents. My father- he hugged me, and his robe hopped towards me. The Mānā, he and his And they said, 'What have you, beloved?' 20 A son, whose splendour is wondrous, whose form is luminous, and whose The miracle of enlightenment that we have created and whose form is it set up by us? It supports our sense and knowledge."

When my parents spoke to me like this, [157] I stretched out in front of them in adoration, in enlightenment, insight and praise, as they show me he taught 25. They let me take in abundance: my glory was their glory, your shine is my shine. Then they said: 'By your life, Hibil-Jāwar, you messenger, tell us how you fared in that world in which you were so for a long time we almost forgot about you. Every day we thought and painted before us your form, your splendor and your face 30. Your father read a Mass for you every day and said: May you Hibil, Šitil and Anoš, my three brothers, my sons and friends") go up and come here."

I talked to them in peace and talked about life and to Mānā and his image: "Where my power is great"), at your 35 A splendor that is extraordinary and great, by the power that you have given me- borrowed from the helpers you created for me - what should I be afraid of fear? In the concealment in which you have sheltered me, I fear I am not afraid of them, and fear does not enter my mind. No, in the Trust in you (I lived) until the day when I came to- 40, and one of them spoke to them. Everyone called me ,,our Lord" and ,,our King". I took away all your mysteries

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1) I suspect instead of Nnn, that does not fit.

2) See above, p. 1456.

a) Maybe it is worth reading.

and took them away from them. They gave me a passport with consideration the man from whom the plan came to us, that when he is there, he Will have a dispute with us. You have the power of enlightenment, of knowledge and the revelation that is revealed in your sense, created me. You spoke to me, taught me, and planted me. You sent me 5 in that darkness, before the mother and Father of Ur were there, even before their Parents were. I closed [158] all the gates and moved all the locks, that they cannot go to each other. No one goes into the world of others, and no gate will be opened to them."

Then life, my Father, said to me: 'O Hibil-Jawar, ver- 10 the messenger of Borgen, on whom his father's hand was laid, and whom we made us equal. If we haven't done this and you haven't done it in Ord- we would not have been able to cope with Ur and his mother."'

When they spoke to me like this, I said to them: 'I want to- and go to Ruha, who is close to giving birth to Ur." - 15 ,"Well done," they said, "go and fix it like you used to in You brought order.

So I went there, arrived, and found Ruhā, as she was restless and grieved, how she got to the birth pains. The day should come, on which she was to give birth to her son Ur. She stood there and wrapped Win-20 deln. Three hundred and sixty diapers she wrapped by talking: ,,I wrap diapers, so that on the day I give birth, I take him from a You can put one diaper in the other."

When she was wrapping the diapers, I said to her: ,,Prepare for it let your month come." However, she did not speak to me. He said 25 i say to her, 'Your works are worth nothing."

Then I left her, set off and left me at the Down at the 1 border. I said (to myself): ,,Now the great plan is being realized des Jošamin. He was created, he arose and created sons." I maintained silence and did not speak. 30

Then Ruha went into labor and was supposed to marry Ur, the Lord of the Fin- sternis, give birth. When she gave birth to him, I saw him, and he resembled a little Gimra. I saw him'). After a thousand years, Ruha took her son and laid get him out of the first diaper. In each diaper [159] he lay for a thousand years. She put him out of one diaper in the other. Until the last diaper 35 when he had succeeded, he had not lost the garment of his mother's womb (belly)- let"). When he came out of the garment of his mother's womb, fell he's in the black water. He lay there fidgeting.

Then I said, 'Now Ur was born." His mother saw him, and he was still very*) small and seemed grayish to her. She didn't know that 40

1) This is to be deleted, or there is a gap behind it.

2) Rūhā kept him in the robe that was around her lower body for so long.

a) For this branch of N2DN) see also R 189, 11; 195, 24; 196, 6. Others adverbial use of N2DN): R 160, 6; 161, 9 (where the text is opposed to Nöld., p. 3731 in And 224, 3.

he will become a greater giant than the mighty
Giants, his parents.

I looked at him, then I left him and climbed on those iron
Wall. I stood on them and spoke in my enlightenment and praise-
5 songs that life, my Father, gave me, and the great mystery, that
stayed with me. I created seven golden walls and surrounded (with
them) that whole world. About every single wall I spoke secret
names and secret names, the name Hamamēl, Hathmel, Natrel, Zarzel,
Pašrel and Halşel'), which no one is able to move from their place.
10 When I had built those walls and put them in order, came
i went there and found him like a worm in the black water lay
there and fidgeted. I measured it, because its length was a span
and its width is one span. Then I said, 'Now I want to go up, go
and put me at the border place until he grows up and becomes,
15 as it was said about him, when his mother gave him to the great
Power of darkness, called."

When it happened that he became great and strong and grew mighty
I said, 'Why am I sitting there? I want to open up, will
i want to descend [160] and under this black 20 Water create and
seal a copper earth, the thickness of which is eight- a hundred and
eighty thousand miles, so that Ur may lean on them." When this
out of my mouth, which had come out of Jāwar-Hibil, she arose by
itself, and straightened out.

Then I got up and came to the black water and saw that he
was very 25, then I said to myself, 'I want to put my hand over his
So that his strength would be shaken and he would no longer grow.
Because if he grows even more, the whole world will burst from his
power and its growth. "

Then I let the shine and the light from me and drove with the
30 Hand over his side. Then he plunged into the black water a thousand
Myriad miles, until he reached it and leaned on the copper earth.
From its heaviness and fall, a crack appeared in the copper- earth,
which was twelve thousand miles long and wide, and a quake went;
through all the worlds of darkness. Then his parents said: ,,Now falls 35
the copper earth enters and crushes us on the spot."

Ur hid himself in that crevice because of the fear he had, and
the fear he felt. I waited until he was out of the column and the
black water came out. I hid my shine from his eyes. Then he
said to his mother, 'What have you done to me? I 40
if it grows, you will pass over me with your hand, but I will not
I guessed, and I got scared."

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1) The names are from the words related in the Mandaean defensive texts
התם,seal", 103 ,,protect", ,equip", 7WD ,,dissolve", ybn ,,oppress" formed. See
these words in the glossary on Pognon, Inscriptions mandaites des coupes de Khouabir.

Then his mother rose up and swore to him by her parents: not given a day, since I would have run my hand over your side." However, he fell into evil bitterness and, in his anger, wanted his own Mother eat. , Where are your parents?t he asked her. Then she replied to him: ,,On, we want to go to them." 5

Further [161] she said to him: 'Come on, I will show you a crown, put them on your head, and you shall be king. From that day on, when you were born, I made it for you." - ,,Show them to me that I may see her,' he said to her. Then she said to him, 'Come on, I want to show it to you, it is hidden by the walls." 10

He cast his eye on the crown, he took the crown and put it focus on the head. Ruha then said to him: 'Rejoice in your crown, for this crown is your strength." But he spoke to his mother: ,,Mother! Don't die a horrible death! I don't want them from me Take heads; yes, I will take care of them." And he said to her, 15 ,,Come on, show me the gate so we can go to our parents." But you replied to him: "Before you were born, I was looking for a lot in the world i walked around and didn't find the gate."'

Then he wanted to eat his mother until she ran away from him. You cried and cried: 'Woe, woe to a son who despises his mother." 20

He ran around the world moaning and could not find the gate, to enter. Then he called to his mother and said to her: 'Fear don't you, come on, show me." But she said to him, 'You believe not my oaths?4 Then he said to her, 'Is there a world that has no Tor has? Is there anyone to whom the parents close the gate in front of their noses 25 and lock it? Is there a gate through which someone goes out and it does not recognize again? Is there anyone his parents can turn away from- lock it?" To which she replied to him: 'Am I such a one? I am researching and ponder over everything." Then he asked her: "Is there nothing we do could?" Then she said to him, 'I know high and powerful spells- proverbs, before which, when I say them, the earth melts." Then 30 spoke him to her: ,,Say your spells here and share some of them with me with." Then she said to him, 'If I give it to you, you will learn it." - "Tell me," he said to her. Then she said to him: 'Come on, we want to go to those [162] walls by which your crown lay."

He left and went with her, they went and came, and she 35 spoke a thousand times a thousand endless and ten thousand times ten thousand number- loose (sayings), without the walls melting. Then he spoke to his Mother: ,, Didn't you say: I know big and powerful spells?is To which she replied to him: ,,(What should I do), where I do not know what about. when he came to me, he said to her: 'Well, do as you would 40 know.'

Then she rose and created with her spells and mysteries warlike demons. When he saw her with his eyes, he knew that

his mother knew great, powerful and powerful spells. ,,They Demons," he said to her, "are to be my helpers." He caressed his Mother and said to her: 'Since you understand these works, why did you did you not create a comrade? To this she replied to him: 'My son! 5 I told myself that I wanted no one but you." When she gave him this[1] said, he caressed and kissed her.

I, Jāwar, did not know when I brought them from their place that he understood these works. When she did this, I was un- visible, and they did not notice me. Rather, I stood before them and 10 was hidden from their eyes, and saw what they were doing.

She said to her son: ' Well, I want to show you a mirror, which I own." - ,, Show him to me," he said to her. Then she spoke to to him: 'There, behold, my king and hero."

She showed it to him, and he looked at his face in that mirror, he 15 he looked at the worlds of darkness, he looked at his parents, and he looked at the Worlds of Light.

When he looked like that, he curved, pulled himself together and stretched not yourself. His stature curved, and he spoke to his mother: ,,Why have you not given me (the mirror) to this day? I have 20 i saw my face in him. "

[163] To this she replied to him: 'My son! This mirror and the Crown -- from the moment I came to the heights and my hero brought me up to this place, was your crown, your mirror and this one gimra is with me, and I told myself that when you were born 25 they should be yours." She asked him: "What did you see, my son ?"

,"I looked," he said to her, "the worlds of my parents; I looked each individual in their own world. I looked at the worlds of light and he said to me, What shall I do, that I should see my parents, that I 30 the light with my eyes'), which is not ours? "

Then she said to him: 'Show me the mirror, that I may enter into it- glimpses." He gave it to her, and she saw in it what her son had seen. ,,What should we do now?" he asked her. Then she stood there and was enraged because she said, 'Now I don't know anything." But her heart fell from 35, because she understood everything. ,,My son!" she spoke to he. ,,On your place of origin and on your own parents direct your Eyes, but do not make a fight against those worlds of light."

When she spoke to him like that, he grabbed her by the hair, pulled her to him he came up and trampled them underfoot. Then she uttered three hundred and sixty cries 40 with a cry, and said to him, 'Woe, woe, my son, all, what you wish to do, do. Then he said to her, "I want to go against this Light fights, not darkness."

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1) I read instead באיינא.

When Ur spoke thus, he cried out against the black water. The black Water swirled in front of him in a vortex until it crashed against the walls and Walls that separate darkness from light, and against the walls knocked out. He raised his voice and let out a cry until all the walls waver.

[164] Then life spoke to me, Jāwar: 'Why are you sitting now there, Jawar-Hibil, you messenger? Get up, go to Ur, the haughty') Lord of the Darkness."

I, Jāwar, did not deviate from my father's speech, but left and arrived at Ur, me and the Uthras of my escort and my 10 Helpers that my father created for me.

When Ur, the Lord of darkness, saw me and my form, he buried he got into the black water. I took the crown from his head, put them in seven vestments and struck my way.

Ur came out of the black water and spoke to his 15 Mother:Who was it that went against me?t Da replied to him: 'This one who has gone against you has gone to kill you subject. Then he asked his mother, "Is there anyone who is he able to subdue me?to which his mother replied: 'When you have grown up to this man, whose strength is his splendor*), why 20 can't you take your crown from him?u

When his mother spoke thus to him, he threw his hands on his head and cried: 'Woe, woe mirlu He bent and did not stretch and he said to his mother: 'He grabbed me so that the vertebra of my back break. "

When he spoke thus to his mother, she wept and moaned over him. Then he jumped up from his throne and said to her: 'What about let me come, may come."

Then he got up and came in anger and rage with a thousand myriads Dews approached his companion. But when they saw me, they died 30 and passed and became as if they had never been there.

Then he jumped up angrily and struck his way. He entered the black water came in and called") countless Dews. He called a Dew, [165] who was as tall as he was, and met me again. But when the Dews caught sight of me, they died, even those who were otherwise with him.

He looks behind him and in front of him') and says: 'What should I do do? Then his mother said to him: 'You are the power of this light not grown." - "It's not me," he said to her, "where is my strength is it big?" - ,,If you can," she said to him, ,,get up, we want

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1) Var. ,,dem krieglichen".

2) According to Var. in B ,"this man of power and splendor".

") Again ambiguous, whether "called out" or "ricf evoked, created."

1) Lics Aonpat Amnyt).

go to the walls, and shake them away from their place." Then he spoke he said to his mother, 'Come on, let's go."

They went there. When he wanted to move the walls, they were and he was ashamed in front of his mother. Then she spoke 5 to him: ,There is no one to move these walls away from their place can. For many years I have mumbled a magic murmur, without that the walls melted together."

Then he said to his mother, 'What shall I do?" He replied she told him: 'A certain pearl belongs to you, put it on your head, then it will be 10 your strength will increase."[1]

When she brought the pearl and put it on his head, he shouted that black water. Then the water swirled and ran away from him. Then he said: 'I want to go to the light and to the great spring of water rise up."[1]

15 But I, Jāwar, appeared to him in that robe, and he shrank together and fell down in front of me. I grabbed that pearl that his mother he gave it to him, with which he flaunted, and lifted it up. Then I left him and went to my parents, who lived with me').

Then he said to his mother: 'Woe, woe, mother! Alas, our 20 Strength and our strength have been taken from us." .Then she spoke to him: ,My son, you can't do anything against this man." Furthermore she said to him: 'Well, we want to enter the black water and look for the gimrā that is within me. When it comes to the Water falls, the black water boils. Then we'll see what 25 we should do.

He and his mother [166] then entered the black water, and I Jāwar-Zīwā entered behind them. Rūhā then fetched that Gimrā out of its interior, and it fell into the black water. The black Water boiled and swirled until that gap became visible, which was formed by 30 the severity of the Ur had arisen. Then he spoke to his mother: ,,Mother! Look at this gap that was created when I fell down when you were with the Hand over me." She saw that gap and was over it."- calm down.

I, Jāwar, blinded and confused Ruhā, and took before her that 35 Gimra way. She looked for it, but could not find it. He complained she, hitting her hands against her head, shouted:,,Woe, woe, our Sorcery and witchcraft are lost, and speech and hearing2) became ours speaking." She cried and he cried, and they uprooted the earth by your excitement"). He rose out of the black water and spoke 40 to his mother: 'I will rise up and make war."

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1) The expression is striking, but you have to use it, like so much in the Mandaean Writings, accept.

2) That we would have something to say and be heard.

3) An otherwise occurring turn, cf. p. 176, 5. For N72 see Joh. II, p. 20".

Then he called for the last time, raised his voice, heated up in excitement and shouted at the black water. Da fijel the black Water on the walls, the walls were beaten and sounded equal to a basin. Whether this sound the Uthras sat in clouds, and the Lord of greatness') sat down in his own hiding place.

I now, Jāwar-Zīwa, the messenger, the chief of all messengers, spoke: ,,In the power of the great mystery that dwells with me, and in the power of my father's life." I opened the gate, took the high staff and showed him. Then his eye contracted with a tear, and he cried over himself. I tied him up and threw him in front of me, 10 Jawar, son of Jawar, hin. Then I brought a chain that is heavier [167] as all his worlds, which are ten thousand times as heavy as himself and put them around Ur, the chief of the whole army of darkness. I shook his bones, and he screamed and cried, 'Woe, woe, my Lord!" Even his mother screamed and cried over her son Ur. Da 15 I said to her, 'O Ruhā, go and sit still. life sent me against him in anger."

I appointed four guardians over him. I threw him on the face and wrapped him in four cloths*). I made four corners on them: one to the west, one to the east, one to the north, one to the south. 20 In the west I placed Azazel, Azaziel, Taqfel and Margazel over him A great one who is angry with his comrades; they take care of him. In To the east I placed four others over him: Urpel, Marpēl, Taqfel and Hannel. who will soon have mercy on you, will soon threaten you. In the north I sat over him Kanfan and Kafan, Gubran and Guban a who is strong and sprightly about you 25 they are paying attention to him. In the south I put four others over him: Hailel, whose power is great, Qarbel, Nurel, and Nuriel, the fire against he and the angels, his companions, let go; they take care of him.

When I had used them, it was achieved that Ur do nothing and taught me about this world of black water, 30 which was to be the abode of Ur, until Abathur is created." i went up to the house of life and said to my father: you and be well-tempered, for Ur is vanquished and prostrated."

It (life) kissed me with its pure mouth, it caressed and kissed me, revealed to me [168] and said to me: 'Hibil, pure Mānā! 35 Jošamīn has created three sons. One of them guards the nest one of his parents, one lives with his father, one, that Abathur, goes to the world you've been in. He sees*) his face in black Water, and his image*) and his son will come to him out of the black water literate." 40

1) See above, p. 4. He is not mentioned otherwise in this piece.

2) See also p. 84, 20. a) Rather Ptahil, see p. 150, 15. 4) Better NNT.

8) Here, as can be seen from the following, with "image" not the woman, but the Son, see also above, p. 151, 2.

When life, my Father, spoke thus, Abathur arose, opened the Tor, looked into the black water, and in the same hour his Image formed in black water. Ptahil was formed and rose to the A border town. Abathur looked inquiringly at Ptahil and spoke to his 5 Son Ptahil: ,,Come, come, Ptahil, it's you I'm in the black I watched water."

When he saw him in his own form, as he was wearing seven garments he was dressed in all kinds and colors, he took them off and took her away from him. He clothed him with his splendor and covered him 10 with his light. But he (Ptahil) did not ascend to the worlds of light, because he was afraid of his parents. Abathur put him on the border and he said to him, 'Stay, Ptahil, sitting in this place of yours until life is asking for you to get to know you."

When Abathur spoke thus, I, Jāwar-Hibil, addressed Abathur and spoke 15 to him: 'Rejoice in the Son whom you have created. He will give you a Be partners and helpers."

When I spoke to him like this, Abathur stood up in front of me, bowed in reverence to me, Hibil-Uthra, and said, 'Yes, by your power is the son of Ptahil arose and was given (to me)." Then I spoke 20 to him: [169] ,Examine what you expect from this world, that such a Plan ') could arise! Take care that you commission Ptahil, foolish one- wise to do something that he does not understand." But he didn't listen to that, vas I told him. I went up to my parents. Abathur

now gave him the order and said to him: 'On, Ptahil, 25 my son, create a compaction in the black water!"

He set about compacting, but it did not come to pass. Since he stood there thoughtfully and said to his father: 'Father! I took of those seven vestments in which I was created, and he entered the water, but there was no compaction of the earth."

30 Then his father said to him, 'You fool! Take care of yourself, take care of me to put it the same*). Take thou from the seven garments of splendor, of Of the light and glory with which I have clothed you "), and throw into the black water, so that now a compaction is formed."

When he heard this from his father Abathur, he got up, took from 35 those seven garments of splendor, light, and glory, when he threw himself on the black water, the earth condensed into a Compaction of twelve thousand miles, and the whole world stood there. That black waters formed a perimeter around the world.

Then I raised my voice against Ptahil. He was afraid of my 40 Voice, he was afraid of my speech, he stretched himself on the compaction

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1) Creating this world.

°) By believing that your garments can have the same effect as the share mine.

3) See Z. 9.

and he cried out, 'Woe to me, that this Hibil is his He
raised his voice against me."

When I saw him in such fear, I was kind to him, cost him
and he said to him, 'Do and do right, and complete your works
from your father and from the life that is far from you'). ' 5

[170] When I had told him this, I surrounded the compaction, which
he formed, with seven walls.

There he was in thought. Now Ruha devised a plot against
him, and said to him: 'From what did you come into being, Ptahil, that
your figure is so beautiful? To which he replied to Ruha: "Out of this
10 I was created, I came into being and I was educated."

When Ruha heard this from Ptahil, her heart strengthened, and she spoke
to him: ,,You come from me." She then got up, stepped in front of her son
(Ur) and said to him: 'Why are you crouching there, my hero, and why are you
lying down you? Well, sleep with me, then someone will become like you to me,
and 15 he will free you from your bondage."

When he heard this from his mother, he tried to climb up, but he did
not approach her. She saw him and cried over because the burden
weighed heavily on him. She now made herself a Fessel*) immediately
and slept at ihni. She became pregnant by him and 20 gave birth to seven
sons9). When she saw them, she spat them out in front of them and
said: 'I was looking, but I didn't see it'). What should I do now?" Since
she said, 'I will go back and lie down with him."

She went there again, lay down with him and got into another
Pregnancy of twelve sons. When she saw her, she cried over her 25
and he said to them, 'What do you look like, my sons? You have
no And do not be like your Father. Now I know in my soul that
I cannot have confidence in this world. '

When they heard this from their mother, they became bitter. They grasped
they took each other by the hand and sat down in the bosom of clouds of mist, 30
they were created by themselves. She then spoke to them: ,,Where
are you going? [171] Now comes the man who tied up your father
and arrested him. '

Then each of them wept over himself, and they spoke:
,,Woe, why were we born ?" 35

I, Jāwar Hibil, the pure Manā, stood by them and wanted
them make them look like they've never been there. I thought and
said:,,What should I start with these fiends who are not like those
giants who i have looked in the lower worlds? No, I will let you that

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1) Here is another sentence that does not belong here: ,,And I surrounded myself with manners this condensation, which, when it sees that my robe, struts, runs away and becomes absorbed in the black water is stored and not on it."

2) See p. 934. 3) See p. 99.

4) I did not achieve what I was looking for.

you run the course of this world and walk the course of this world')."

When I said this, life showed itself in its fullness, without shortage.

I called to them and spoke to them, and their hearts fell from down the support. Ruha wept over them and said to them: 'This
5 The man who called you is the murderer of your father. Da ent- each and every one of them rooted the earth by his excitement.

Ptahil exclaimed: ,,Woe! The compaction that I created became uprooted me. What do you want me to do?" Then I said to Ptalil: ' I am afraid not you. Now I have to deal with those who act like that ").«

10) Then I called to them and said to them: 'Do not be afraid! I will take you and give you a residence."

When I spoke to them like that, they did nothing. So I asked her:,,What are your works? Then they said, 'Lord! Do everything you wish, just be kind to us, strange man."'

15 Then I called Šamiš (Sun) by his name, then Sin (moon), Kēwan (Saturn), Bel (Jupiter), Dlibat (Venus), Nbu (Mercury) and Nerig (Mars). I gave each of them (a name) and spoke to them: ,I lend you carriages in which you should sit down. I'll dress you with a wondrous garment [172] and give you splendor, that you may
20 shines in this world."

Then they all took Šamiš, their eldest brother, and spoke to to him:,,You shall be our king and Dlibat shall be our queen in the world be. We all want to be subordinate to you.'

When I heard this from ilmen, I brought them a boat*), then called 25 i told Sarwan and Sarwan, 'Take care of the boat and be Assistant to Šamiš, the head of the phalanx, the oldest among his Brother."

The two Uthras did not deviate from what I told them. I put them") now in the vehicle, and they lit up the world three-
30 hundred and sixty thousand years in their desert state.

Then I, Jāwar, reflected and said, 'I will create Adam." Then I called°) the planets and said to them: ,,Forms the physical Take shape." So they formed them, as I had told them. Then

I brought the soul out of the treasure of the mighty life, which 35 was hidden in the house of the Niṭuftā, which (the soul) was great in the tannā- and threw them into the body of Adam. Then I created him his wife Hawwā, that this world might be awakened and

strengthened. I will be the transmitter') of the souls that are born here

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1) See above, p. 241.

3) This is not entirely true, he just tied him up.

8) Uncertain. Maybe: Now I want to do this to those who act like this, [dab *****].

4) is also found in this sense (felūka) Joh. 79, 12; 80, 3.

5) The planets. 6) Read pmp.

7) Actually, "the merchant"; the fixtounós is also hiér an éunodatos.

and beyond them are called Uthras, who ascend and enter the outer Ether and the place from which they were created, look.

Until the measure of this world is full and they ascend and their primal-father, life is recognizable to Manda dHaije and his Son Hibil, who arranges the ranks of life, of the mighty in glory'). 5

Live our knowing, live our understanding, live the Men who teach us. Life is fixed [173] in its Škinā, life is victorious over all works, and Jāwar-Zīwā is victorious, and his helpers and disciples.

Second piece.

10

In the first part of the treatise it is described how, as a result of the appearance of Mandā dHaije's the idols of this world to break and overthrow. After that, the treatise after the final note called "The overthrow of the whole divinity of the house", see p. 15°. Furthermore, it is a sermon with incoherent exhortations of all kinds. The The play, like no other, contains borrowings from the Old Testament. P. 178f. from Ps. 114. 29; 15 as Milverständungen show, an Aramaic translation was exploited. A little from- the soft setting is provided by Lit. 126. The utilization of the Psalm passages probably depends with eschatological interpretations of the exodus of the children of Israel from Egypt, see Joh., p. XXI. In the verses is Jes. 5, 11 f., 20 f. used. See the pieces Brandt, Rel., pp. 132 ff.

20

In the name of the great, first life.

The radiance and light of life has risen, and Manda dHaije has revealed himself to shame all worlds*). He crashed the all the gods of the house perished and brought discord among all the lords this world. When they saw the splendor and light of Manda dHaije, 25 [and the splendor and brightness] "), with which the men of proven The thrones of their gods were bent under together with you. Their ranks were about to rush towards the face, and they stood there ashamed.

All the worlds that saw him fell down and fell on their faces. 30 They do not open their eyes and are not able to see the sign and the Look at the image of the great life.

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1) The one who looks after the right here below. In the previous paragraph, the- there was talk of the rise of individual souls, here of the rise of the totality of souls at the end of the world.

2) Here and further wool is used in the sense of Aonen (see also p. 464), but stelit text 175, 22 for Ran7.

3) After 175, 3 f. (text) supplemented.

But when the men of proven righteousness saw him, they
were they were raised up by life and filled with it, and life was
lived in to your senses.

The lords of the house'), and they speak to their 5 God,
You are our image, and we are your image; when strength is in you
so change your shape, otherwise we want to go and join the
The light of life. To which he replies to them: "My form is it is,
and it will not change in all eternity." There you are talking:
,'Woe to us that the works of our hands were without fault,
but we 10 are guilty."

Why do you weep, peoples and generations? Your heart is
attached something that is not yours. Your kingdom will be turned
and turned, and the splendor of your glory fell upon you*).

They rebel against their God, curse him and speak to 15 to him,
'Cursed be you, O God, and the Spirit that rests on Ruha." [174]
Their strength went, they were ashamed in their škīnās, lying and deceit;
was in the gates of their palaces. Darkness went over the works of
their Hands up, desolate darkness") is in their firmament. Their gods bent
ashamed of their way together. [About their temples] came abundantly
20 Shame*).

They set themselves to deception and (false) wisdom, driving
And cast them over the face of the earth. The God rose from down
from the height, took the form of angels, and the angels disguised
themselves- they act as demons. Every day, every day they
twist the heart of the 25 Children of men, they settle on the necks
of priests, priests and oracle men, to eat of their flesh for satiety,
and to To drink from their blood. They speak°) in (false) wisdom
and deception, and change the times.

Life revealed itself to the Tibil, shine and light of life
30 went up.

When the sea saw it, it turned around,
and the Jordan turned backwards.
The mountains bounce like deer,
and the Hindins in the steppe throw out their young. The
35 heights speak like daughters of the clouds in honor").

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1) Probably even here the planets, see p. 106, 8 and 179, 28, but it is unclear who your God is.

2) This paragraph breaks the connection.

3) See R 278, 14; 282, 1. Because of these passages I do not read with A NNy whether- it is close to the meaning, see Joh. II, p. 764.

4) See Lit., pp. 128, 10.

b) Read מאמליליא.

°) PS. 114, 4 is misunderstood, especially = "lambs", which ,"Cloud daughters".

The mountains open their mouths and grant praise,
and the cedars on Lebanon are collapsing. When
the earth saw me, it trembled and trembled, and
when the king of the sea saw me, he turned back.
Sea, whom did you see and turn back, 5
Jordan, who did you see and turn backwards?
Mountains, whom did you see, hopping like deer,
Hindinnen in the steppe, before whom do you throw out your cubs?
To whom do you speak in honor, like daughters of the clouds?
Mountains, before whom do you open your mouth in 10
praise, Cedars in Lebanon, before whom did you break up?
Earth, whom [175] did you see and tremble?
King of the sea, whom did you see and turn back? Islands
of the sea, before whom did you get confused,
Islands of the sea, who are you afraid of? 15
Before the splendor and light of Manda dHaije, the splendor and
the brightness with which you praise the men of tried righteousness-
you dressed. Life poured out over the water, and the islands of
the They opened their mouths, gave praise to the mighty, strange
And they said, 'Your name, life, we did not name, and the 20
We did not know fear of you."

This is the light of life that revealed itself, and the men it
was praised by proven justice. Then Manda dHaijē spoke to them:
,,I have come to stay with you and to show you in the light of life
sit up. I have separated you from the peoples and generations- 25
dert, I will raise you up in the love of truth, and you shall
Be truthful before me in the light of life.

That ...") of life is not given to the masters of the house") be.
The wheels of their chariots became confused, and they raised
their voices her voice is on high. Like the voice of the man Himun*) 30 the
worlds loudly raise their voices in height.

El-Šiddai uprooted the earth through his miraculous actions in House
of the ...") and created his works in the house of the man. Depend- their
strength was thrown away, their rule departed from them, the kingship
fell off their heads. They sat there on their thrones, frozen, and 35 said:
'Woe, woe, that staring fell on all worlds. Her time was approaching
and they are about to come to an end at the end of the worlds°).

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1),"The King of the Sea" was also based only on a misunderstood ND 5D.

2) The text here is disfigured and still incomplete. Maybe at the
תיאבותא דהייא לאתיהויא beginning ,,and the indulgence of life will not be granted".

d) i.e. the planet, see p. 1781.

4) There is probably a misunderstood j127 51p (Isa. 13, 4; 33, 3 and other), a lot-
slightly under the influence of the name See also Geiger, ZDMG. XXI (1867), p. 491.

5) The text says "shine", which does not fit. d) See p. 464.

The great life will be on high, while the gates') and Planets
will descend to the depths of the Earth. The Āons, who surrounding
lower Šeol, their rule has departed from the height"). Your
evil thoughts were piling up on her head.
5 It is the voice of life [176] from the fruits, the voice of the
Out of the light, the voice of men of tried smell- from
the lower Škīnās, who praise in the name of life- judge and
speak: 'We knew death in the Tibil. From the day since we
grasped love for life and hated death, we trusted 10 because
of you, life, and because of your name, life, we were born in the Tibil
followed."

Fear and praise, ye men of tried righteousness, that Live,
and life will rest on you. You, men of proven Righteousness,
you will be established; stand upright before me.
15 Shine and be enlightened; let my light shine upon you. Then
light and enlighten the faces of men of proven righteousness
more than the sons of Sam, the white fruit*). The shape
of the Men of proven righteousness will shine like life, in
which is not a mixture.
20 O those who are wise in their own opinion, and before whose
your own face, your prudence stands')!

O they say: we belong to life and life is with us"),
while life is not with them! You have left your heart,
cut off, robbed.
25 O those who turn sweet into bitter and bitter into sweet")!

O those who call good evil and present evil as good ')! O
turn darkness into light and light into darkness")! O
those who drink wine young in the morning and old in the
evening, and be captured by singing, zither and flute ')!
30 O those who smear themselves with fine oils and The smell
of flowers that grow soft in the courtyard and in the name of the of
the great life and of Manda dHaije, who [177] was with them, no testimony
who did not listen and heard, who did not live life in their sense who
set up the adornment in their courtyard, and who set their faces
35 turned to the great Suf Sea.

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1) Maybe stelit here in the sense of "yy ,,angel". With "wickets" are not here the false religions are meant, since otherwise NEN3 stands for it, see p. 20 °.

2) The translation is uncertain; the passage may be incomplete.

a) The "white fruit" as a designation of Sems also Lit. 5, 7. Joh. 206, 5 she appears as a repository of souls.

4) According to Isa. 5, 21. The last words are disfigured. In prn)s there סוכלתון is or Älınliches.

8) In the text stelit ,"bei euch" under the influence of text Z. 7.

a) According to Isa. 5, 20.

7) According to Isa. 5, 11, 12.

Worship and praise, ye men of tried righteousness, the Those whom your eyes see'), the strangers from the light- the world, which does not have pictorial works and portraits, which the makers of The works of deception did not fall into his hands, and his name and he did not name his figure to the children of men*). 5

This is the light of life that is cast down. The bad children of men, their strength stopped, and the speech became it is difficult for them to speak like stammerers").

This is the ancient splendor and light that has been from time immemorial. He shone 'and with the light from the worlds of victories he illumined the figure, 10 the sign, the voice, the call, the enlightenment and the miracles the Manda dHaije. This one appeared in all the worlds, and all the gods he- schraken. They stagger over each other and say: ‚How can we enough to praise Manda dHaije, whose splendor is more extensive than that we praise him, and his light is richer than that which we glorify.15 can. His first light became constant, beautiful and victorious are his Words of the Kuštā, and his glory rested on his friends."

Trust in Manda dHaije. Like a good shepherd who [his Sheep] beware, he keeps away from you any spirit of apostasy. As a good shepherd, who leads his sheep to their hurdle, he will sit you down and 20 plant yourself in front of him*).

Rejoice and praise (him), ye men of tried righteousness. Calm your heart, humble your mind and stay away from the Baddies.

O ye [men?] the Kušta"), whose soul is truthful! A Call of 25 [178] resounded over all the earth, the splendor of every city went under. Manda dHaije revealed himself in Judea, a vine appeared in Jerusalem, before which there is no outrage. Königstrotz he had not in mind, and he did not have the appearance of an idol. Life is it, which was from time immemorial, and the Kušṭā, which from earlier was at the beginning. 30

Open your mind and praise sincerely. Why do you want sleep and with the Strauchenden straucheln, just like the first Strauchler, who stumbled and did not put their hands in front of me to the Kuštā")?

Hail, ye men of tried righteousness, whose foreheads- curls are wound on the head. Your merits are miracles- 35 samer than all the worlds, and your face shines with joy. O you who clothe yourselves with cloaks of various kinds"), which you wear in

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1) I suspect: that your eyes do not look.

2) Read לבנאת אנאשיא. 3) Cf. p. 85, 5.

4) See Joli. II, p. 42 f.

6) A word has fallen out before or after ND210, either: o ye men of the Kušṭā, or: the Kušṭā profess od, similarly.

°) See also further, p. 182, 33.

7) To see Nöld., p. 127, 20. The meaning of the sentence is probably that

the Tibil will be persecuted, but [not the faith?] leave; you will
i will clothe your persecutors with shame and disgrace.

We trusted in life, we had confidence in life, and Kušṭa was
in our escort. We were made great by the size of your 5
Knowledge').

Life has risen to have mercy on you. For the love of
Truth and justice, I clothed and covered you like a great armor of 1
the earth of the Athers with justice*). With love, with who loved
Manda dHaije, there is on your head [a wreath of] victories")
10 is set up.

Well, make my name great') in the Tibil and my praise-
praise in all worlds.

Then the light of life that revealed itself will be ***** reward-
and alms donations *******. Then your souls, you men of 15 tested
righteousness, in the light of life ******, and you will become two shine
in each other's splendor. Your name [becomes more miraculous]
his [other names], your splendor will be more wondrous than the
other splendors, [179] and your light will be more wondrous than
the son- stigen lights, each according to his works and his reward.

20 My name is in your mouth. Bless and praise you as you
walk, your coming and your sitting, your eating and your
drinking, when you rest and lie on your bed, the name of
the The life you remember"). To praise, to honor, to glorify, to
to bless, to consolidate (he is)").

25 Furthermore, magnify my name in the Tibil and my praise-
sung in all works.

A cry resounded over the whole earth, the splendor went down in jeglicher Stadt. Manda dHaije revealed herself to all the children of
men and deliver them from darkness to light, from darkness to light
30 of life.

Leave the desolate desert and stay away and away from the
Deception and the deception of this world.

Do not be carried away because of your evil deeds and stumble
not away from life like the first Strauchler, who stumbled and 35 their
hands were not stretched out before me.

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in the time of persecution, they dress in foreign clothes, outwardly from the man-
renounce the Danish faith, but profess it inwardly.

1) Maybe poenanyi is to be read. NND can only be found at this point in
in an appellative sense, see Joh., p. XVII, 15.

2) The translation is very uncertain. For RIN, otherwise in the Aramaic sense
,'Tanks' quite usually, this sense cannot be proven in Mandaean. It has otherwise,
here is the meaning "vein", see Joh. II, p. 99°.

8) Cf. Joh. II, p. 2. 1) Read ND12 or MD12), continue reading.

6) See above, p. 19, 122.

°) A common form in the eulogies, see Lit., pp. 141 f.

'Well, great ones of proven justice, stay away and away from the predatory wolves and the pernicious lions, the which people of yours make you stumble.

O about those who go about in the markets of the Tibil, and their Body bent and bent while leaving your heart, sections, 5 robbed').

Do not associate with the wrongdoers whose hands are stained with blood, who sit daily, every day on the thrones of rebellion and Keep track of the name of life. Fire will burn out of their faces, it will destroy the place between your shoulders and save you for your 10th birthday [180] Punish haughtiness. You will be beaten with your own punch without my blow having to hit them.

Life is victorious, victorious Manda dHaije and his helpers.

This is "the overthrow of the whole divinity of the house".

Third piece. 15

The play describes the wandering of the soul past the Mattarāthā, who ,,Watches-houses", sites between the earthly world and the hereafter, which are intended for the purification of the sin- serving their souls. At the head of the guardhouses are demons or as demons imaginary beings, here also from the Christian world. Other descriptions of the matta- rāthā can be found in the pieces R 204 et seq., L 26 et seq. The pieces are treated in detail by 20 Brandt, Jahrbücher für protest. Theologie XVIII (1892), p. 408 ff., see also Reitzen-StONe, The Mandaean Book of the Lord of Greatness, p. 80ff. and my remarks Zeitschr. f. Semitistik II (1924), p. 181 ff.

In the name of the great life.

My measure in the world became full of me, 25
and my bills dissolved in the ages*).

I left the world of darkness,
the mixing jug of death*).

I went there and came to the guardhouse of the greedy, rabid Dogs whose eyes are blinded so that they cannot see, whose ears ver- 30 they are so full that they cannot hear. I gave them the name they did not understand the name of life. I called them they did not understand the name of death, the name of death. In

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1) See above, p. 180, 23. *) The plural after L 19, 7.

a) The vessel from which death originates. Elsewhere, NE'ND is together more often with the "treasures of splendor" called: L 26, 24; 27, 5; 28, 15; Lit. 85, 7.

I was afraid and afraid of that watchhouse, I was afraid, and my whole body was shaking in my robe. That's when I get a call Man from the place ...") to the world and says: "O man who you call for life and to which life answers. To live 5 have firm confidence. You are like a man at the age of 120, a man holding a staff and a rattle in his hand, and behind the cattle comes with it*). But suddenly they seize him, clothe him with reverence, cover him with reverence, tie a diadem around him, put him on a And make him king in the cities. Furthermore, you also 10 a man who lives in a space of 160 miles in a dry flat4) stands, thirsts for water, and then smells the smell of life. Seine Soul is then equal to the good Enoš in his glory*).

I was walking past that guardhouse when I told myself that I was afraid, Fear and terror [181] are no longer there before me. I went there 15 and came to the guardhouse of the Virgin, the daughter of her father°) who have 67 daughters. Their breasts are bared to them for shame, and their side slashed at them') for misdeeds. They take the The hearts of the gods and the minds of the children of men. You they said to him"): "You man, give us your name and your sign, 20 out of the waves of the water, out of the treasures of splendor, and from the great baptism of Light."

I called her10) my name and my sign. Da fright

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1) The word is found only in this place; the meaning is unknown to me. "Drops", what one thinks about at first, does not palt.

2) An old, contemptible shepherd.

8) It is alluded to the exaltation of the soul of the pious at their departure (see, for example, Lit., p. 98), but perhaps the author was floating the fairy tale motif of the suddenly the poor man was raised to the king.

4) Siche Nöld., pp. 140, 5. b) See also p. 191, 12.

6) According to the following, Rūhā is meant, but that is how it is called only here. As A similar expression is not found in the Babylonian. Should is there a client of Athena, the napdévos, who was born by her father?

7) The ordinary meaning of D in Aramaic is , page", and this sense this is probably also here. Babli Gittin, f. 90b, L. 1 is given as the reason for divorce, when a woman slits on both sides goes out However can also mean "hem", then here, whose hem is slit open to you", and in the canons of Ebed-Jesus of Söbä, the clergy will be forbidden to wear skirts with a slit hem (NDy in the priestly functions ver- messengers (Maii Scriptorum Veterum Nova collectio X, Roma 1838, p. 277). Skirts of this type should Arabic be called Nya, probably Durrāa, see Dozy, Dictionnaire détaillé of the noms des vêtements, p. 177ff., Supplèment I, p. 434 b. But the other view is closer. 8) Actually ,,puff, steam."

9) Although a fluctuation in the person is not rare in these texts (see p. 144), it is probably here, as in the parallel passages, N) ,, and they spoke to me "too read.

10) At this point and further, the singular stands with reference to the main-person, here Rühā, while one expects the plural.

they were afraid and frightened, they rose up before me and spoke to me: ,, You man, no one should come on your path, and your No one should take steps." To this I replied to them: 'On my Paths shall the elect come, my steps shall the faithful go'). To you, Ruha, splinters will sit in your eyes, and your 5 Eyes get dark in your head. The Naşöreans will then ascend- go up and look at the great place of light and the light abode."

I was walking past that guardhouse when I told myself that I was afraid, Fear and terror of me are no longer there. I went there and came after another guardhouse, that of Zan-Hazazban, the harlot, 10 brave, the king of great wrath and destruction. I asked and said: 'Whose guardhouse is this, whom is it guarding, and who is in it tied down?u

I asked, and they said to me: ,,In this guardhouse are those who shed blood and destroy their likenesses." 15 I also asked and said: 'What things do those souls resemble with the ugly things they do in the world?" I asked, and you said to me: 'Those souls are like devices of clay, of blackness and the devices [182] made of copper, which produce dirt and rust- brings it forward. You throw them in a device, in the foot block, in oppression 20 and enclosure, and you kick them down. They are destroyed, but they they don't get sweet, you fry them, but they don't even get"). Those souls desire for a second death in the world of darkness, but the second death does not come over your mind. Zan and Hazazban languages to me"): "You man, give us your name and your sign, which you 25 from the waves of the water, from the treasures of splendor and from the you have received the great baptism of Light." I told him my name and my sign, thereupon Zan-Hazazban bowed to me in deep Bowing,

I was walking past that guardhouse when I told myself that fear, 30 Fear and terror of me are no longer there. I went and came according to the watchhouse of Jūr, Jahūr and Arhum. I asked and spoke: ,Whose guardhouse is this, whom is it guarding, and who is stuck in it- bonds?u

I asked, and they said to me,In this guardhouse is fixed- 35 everyone who fought and stole, who swore and lied." I then he asked, and said,To what things are those souls like the ugly things they do in the world?" I asked, and you said to me: 'Those souls are like: they are thinner than a stick and blacker than the hair on the head. You throw them into a device in the 40

1) Read according to the previous sentence נאסגון.

2) Siche Nöldeke, Zeitschr. for Assyriology XXX (1916), p. 149.

3) Continue in this pieces and otherwise will be related beings soon as several beings, soon regarded as one.

A block of feet, in oppression, confinement, and punishment, and you kick them settle. You crush them, but they don't get sweet, you fry them, but they do not become tender. Those souls long for a second death, but the second death does not come upon them. Jūr, Jahur and Arhum languages 5 to me: ,, O man, give us your name and your sign, which you from the waves of the water, from the treasures of splendor and from the you have received the great baptism of Light." [183] I told him my name and my sign, whereupon Jūr, Jahūr and Arhum bowed down before me in deep bowing.

10 I was walking past that guardhouse when I told myself that I was afraid, Fear and terror of me are no longer there. I went and came according[1] to another watchhouse, according to that of the pilpin-pipin, the Ruha dQudša has been enveloped in dark clouds of fog. I asked and spoke: ,Whose guardhouse is this, whom is it guarding, and who is stuck in it- 15 bundles?[e]

I asked, and they said to me: 'In this watchhouse are the Vögte, judges and rulers who push the boundaries and move the boundary stones. (There are) the women who ver their milk- who kill their children and keep the children of their comrades alive 20, who beg for a fat bite and for sweetened cups. That Crying, whining and complaining of their children rises before the big, first Life on high. The women who sell their milk, you hang on their breasts until the day, the day of judgment, until the hour, the Hours of salvation, because they kill their children and the children of their- raising 25 female ferries."

I asked and said: 'To what things do those souls resemble with the ugly works that you practice in the world?" I asked, and they talked to me:Those souls are like the fat bucks you suddenly grab and throwing it on coals. You throw them in a device, in the foot block, in 30 Oppression, confinement, and punishment, and they are put down. You crush them, but they will not be sweet, they will be roasted, but they will be not at all. Those guilty souls long for a second death in the world of darkness, but the second death does not come upon them." [184] Pilpin-Pipin spoke') to me: 'You man, give us your name 35 and your sign, which you took from the waves of the water, from the treasures and from the great baptism of light." I called to him my name and my sign, on which Pilpin-Pipin bowed in front of me in deep bowing.

I was walking past that guardhouse when I told myself that I was afraid, 40 The fear and terror of me are no more. I went and came according to another watchhouse, that of the vain Jesus Christ. I asked and said, 'Whose guardhouse is this, and who is bound in it?[t]

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1) See above.

I asked, and they said to me, 'In this watchhouse there is a anyone who denies life and confesses Christ." I then he asked and said, 'To what things are those souls like with the ugly works that you practice in the world?" I asked, and they talked to me: Those souls are like a large and numerous flock of sheep 5 before Christ. Christ leads them to the sea') and places them by the sea on. They ask him for water, but the shore of the sea is high and the water of the sea deep. You want to drink water, but you have no"). Then the souls say to Christ: 'Christ, our Lord! As we were still in that world, we (others) clothed with clothes 10 and wrapped up with envelopes, obtained ransoms and alms and benefits granted; why do we now wish to drink water and have none?"

Then Christ says to the souls: 'In whose name have you dressed in clothes and wrapped in covers, makes lots of purchases and Alms and benefits granted?the souls of Christ respond to this: 15 ,,On [185] the name of the upper being and the name of the lower In the name of Jesus Christ, in the name of the Holy Spirit, in the name of the god of the Nazarenes") and in the name of the Young-wife, her father's daughter." Then Christ says to the souls: 'That the upper being is heaven, the lower being is earth, Jesus Christ 20 I am, the Holy Spirit is here."

The man of proven justice*) passed by him and brought the whole tribe of souls that was with ilm past him. Christ then said to the man of tried righteousness: 'You Man, give us your name and your sign, which you have received from the waves 25 of water, from the treasures of splendor and from the great baptism of the You brought light." I told him my name and my sign, then Christ bowed to me four times in deep bowing.

The souls then said to Christ: 'Christ, our Lord! Say you did not, when we were in that world: there is no greater and stronger-30 keren than I am; I am the god of gods, the Lord of lords, I am I the king of all worlds, am I the head of all works? There is now the man who passed by you, and you bowed four times in deep reverence to him. Who is he?u

To which Christ replied to the souls: 'This man who is attached to me 35 and before which I bowed four times in deep reverence

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1) Read ליאמא.

2) Sea water is actually not drinking water. Jn. II, p. 45 ob. the good shepherd his sheep away from the sea, but brings them water to drink, apparently from Our seas. Of course, in many cases the sea and the great river are not separated by the Semites- it was held, probably, precisely with regard to the Euphrates Lucian, De dea Syria, cap. 13.

3) The text says, "the Nāṣöräer".

4) The representation is extended here by a foreign piece, in which the soul is not, but Mandā dHaije passes by the guardhouses with the souls of the believers.

bowed, did not mention the name of the superior being, the name of
the lower being, he did not name the name of the Holy Spirit he did not
mention the name of Christ, he did not mention the name of he did
not mention the name of the god of the Nazarenes, the name of the
Virgin, 5 of her father's daughter, he did not name.they spoke [186]
Souls to Christ: ,,Christ, our Lord, throw us again on three days in
our body, then we want to sell all our belongings, to the Jordan come
down and tell us the name of this man who passed by you- he left,
got baptized." But Christ replied to the souls: 'O ye to those who have
stumbled, you have stumbled! Did you, when you were still in that
The world has seen that a child who has lost the body of his mother-
i would have introduced you back to his mother, that I would have put you back on
throw three days into your body, that you may sell all your possessions,
for Go down to the Jordan and call on the name of this man who is on me
15 has passed, let them be baptized')? Christ also spoke to the souls:
,Don't you know, you who have stumbled, you who have stumbled?
I am the vain Messiah, rubbed for tribulation, wise to evil, the
the gates of sleep changed, the works of the spirit twisted, the
the men of God, and they are in the mighty clouds of the Fin- 20
sternis throws. When I showed you pegs and keys"), I beguiled you and
made you greedy. I gave you gold and silver so that you could give me
in the darkness, in the place where we stand, keep company.

I was walking past that guardhouse when I told myself that I
was afraid, Fear and terror of me are no longer there. I went and
came 25 according to another watchhouse, that of Jorabba. I asked and
spoke: ,Whose guardhouse is this and who is tied up in it?e

I asked, and they said to me: 'In this guardhouse are all The great
and the great are bound"); those who are bound with great bushels
(Ardebs) take [187] and give with small bushels the interest and interest- 30
interest, percentages and percentages, which the poor can only take after his
And look at the king only according to his royal dignity*), which
To push the poor and needy away from their gates, and not to give alms
give."

I asked and said: 'What things do these souls resemble
with 35 the ugly things they do in the world?" I asked, and you
they said to me: 'Those souls are like fat goats that you suddenly
from her mother and fry on coals. As you have done, does tell
them"), as they ate, you eat them. The One thing you increase

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1) About this post and its relationship with Ev. Jn. 3, 4 see Jn. II, p. 122 f.

a) Maybe there was a picture of Christ with keys floating in front of him, as it was based on an Apokal. 1, 18; 3, 7, or an image of Peter, who stood for Christ was held.

a) A reference to the name Jõrabbā, i.e. the great Jõ (Jao).

4) I read with deletion of NS.

5) Read אברילון.

to them sevenfold, and wrath comes upon them. Those guilty souls wun- a second death in the world of darkness, but it does not come about them."

Jorabbā said to me'): 'You man, give us your name and your sign, which you took from the waves of the water, from the treasures of the 5 And from the great baptism of Light." I called to him my name and my sign, whereupon Jõrabba bowed four- in front of me in a deep bow.

I was walking past that guardhouse when I told myself that I was afraid, Fear and terror of me are no longer there. I went there and came 10 according to another guardhouse, that of the Rūha dQudša"), which is on the mouth the devourer") Karafiun is sitting. The harp of lust is on her Shoulder, and she complains with her six hundred and sixty offspring*). Either of Viper is around you. She speaks with zithers and calls the twelve men who Traders"), who have committed to her. These speak to her: ,,Our 15 Mistress, why did you call us and why do you want us?i would like to she replies to them: 'I have called you and you have been saved by me.'- wish for the same oil and bad luck on the mouth of the devourer Karafiun." She holds a rattle in her hand") and sits on her mouth the devourer Karafiun. She rattles after [188] the twelve wickets, the 20 believe in them, and throw them into it. She says to them: ,Go, go, my children, I will close the gate and follow you." You walking around in the mouth of the Karafiun and can not get along grope and grope to go and lean on them.

The man of proven righteousness') passed by him and 25 brought with him the whole tribe of souls. Then woke up the devouring Karafiun said to Ruha dQudša: 'Where have you been? Why didn't you hand over to me the man who passed by me- is it happening?and she said to him, 'At that time and in that hour your mouth resembled an ant's slit, which, when a wind comes and 30 a leaf falls out, becomes clogged."

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1) Read pobanDN.

°) She is identical with the "Juugfrau, the daughter of her father", the owner of the the second guardhouse. So you don't expect a special guardhouse from her here. Muchleicht is originally the actual owner Karafiun and Rūhā dQudšā has only one sideplayed a role.

3) NDND, according to the Mandaean, should have this meaning, siche Nöldeke, time- shear. for Assyriology XXX (1916), p. 150, but perhaps the שָׂרָף Hebrüisch basically, see the description below.

4) Pers. farzend, cf. die 67 Töchter oben, p. 184, 16. But it is at least safe. ,'It is filled with 660 cores' (syr. talm, does not fit.

5) The 12 apostles who roam like traders.

6) Perhaps the description is based on a picture of Isis with the sistrum. For Isis pictures with the snake, see RoscheR, Lexikon der griech. and rom. Mythologie II, 1, col. 533.

7) See above, p. 1874.

The man of proven justice climbed up and looked at the outer Āther and the light residence. Then life spoke to him Man of proven justice: 'To what things does the world equalize?' the one you came for? Who likes Ruha, Christ and the planets 5 in your guardhouses?" The man of proven experience replied to him." Justice: ,,Ruha, Christ and the planets are like flies that fly on sitting on the edge of a pot. Their wings are hit by the steam, who comes up to them, so that they fall into the pot."

Life rejoiced and clothed the man of tried and tested- 10 righteousness with splendor. It brought light and covered him with it. It provided in the place of safety, in the place from which one searches and finds, you ask and it is granted.

Life is victorious over all works, victorious is') the tribe the Naşorean who stuck to the name of Jawar, and victorious is Manda 15 dHaije and those who love his name.

This is the book ,My measure in the world became full to me."

Fourth piece.

Baptize Mandā dHaijē's through John the Baptist and John's death and ascension. See also Siouffi, p. 11 et seq., Brandt, Rel., p. 137ff., 218ff. and above, p. 51, 153, where Hibil-20 Zīwā represents Mandā dHaijē's position.

In the name of the great life.

These are the sayings [189] of Jōhana the Baptist, when he crossed the Jordan the living water"), baptized with the living baptism and gave the name life talked about it.

25 Manda dHaije went to Johanā the Baptist and said to him:, Johanā, baptize me with your baptism, with which you baptize, and talk about tell me something about the name you used to pronounce.

Then Johānā said to Mandā dHaijē: 'My stomach is hungry for food and my body thirsty for drink. I collect herbs and 30 true silences. I long for peace, but the souls are pressing at me"). Now the morning should break, come, then I will baptize you." As Manda dHaije stood there, he raised his eyes to the place where all shine, according to the great place that is all light, and spoke a

1) The text says ,you were victorious."

2) i.e. used it, see Brandt, Rel., p. 100f.

3) The faithful (see p. 139°) who want to be baptized.

Prayer, which was very big, not small. He said: 'To you I address a request, to the first life, the second life, the third life, to Jofin-Jofafin, to Sām, the well-kept Mānā, to the vine, the the great tree, which is completely healed, at Oşar-Hai and Pta-hai, who create the creation of life and the planting of the 5 Light planting'), I am making a very big, not a small request to you. About this hour in which I stand, I ask, about the twelve hours of the Day and the twelve hours of the night, over the twenty-four hours, that they should be equal to one hour. The wheels (2) of the day are the the wheels of the night are those of the day. Sleep and Slumber 10 may come upon the eyes of Johanā. He slumbered and lay there, and let his soul be equal to the good Enoš [190] in his glory"). Immediately I want to ask him and talk to him about baptism, with whom he baptizes, in this hour in which we stand."

Manda dHaije goes and comes from the place of all splendor, from 15 the place that is completely light, from the place where he is over the twelve Hours of the day and the twelve hours of the night were granted: they will be like an hour. The wheels of the day were taken away; they became those of the night. The wheels of the night were gone- they became those of the day. It was evening, it was 20 Tomorrow, it became night, it became day. Sleep and slumber came over the eyes of Johanā. He slumbered and slept, then he woke up, sneeze'), put his right hand over his eyes and rubbed his sleep out of sight. Then Manda dHaije said: 'Greetings to you, Master Johanā, greiser Father, great honor." Then Johanā said to Manda dHaije: 'Come 25 in peace, little boy, whom I already ordered to Jordan yesterday have. Today I will not deceive you." That's when Manda dHaije spoke to Johanā: "Well, let the Jordan flow freely"), spread out your arms, accept me, baptize me with your living baptism, with which you will and speak about me something of the name that you pronounce- 30 and take care of it."

Johanā replied to Mandā dHaijē: 'Forty-two years I took the Jordan, I baptized people in the water, and still got me no one called to the Jordan. Now I want to be with you, little boy of Three years and a day, go to the Jordan." 35

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1) An ancient formula of prayer, which also recurs variously in the liturgies, see Lit. 141, 2; 15, 5; 84, 3, also further down, p. 196, 11.

2) The wheels on which the celestial bodies rotate, thus forming the time, they *Lit.* p. 1298. 3) See above, p. 184, 12.

4) The word is found only in this place. It is also used in the Targūm to 2. Könn. 4, 35 used by the boy who was revived by Elisha (heb. 77) Of course it stands R 241, 18; Lit. 55, 1 for "sneeze" non. Should papnony have the sense "yawn" here, what is more expected here?

6) Cf. p. 196.

Then Manda dHaije asked Johanā: 'What is the baptism with which you are baptized?' christening?" [191] Then Johanā said to Manda dHaijē: 'I throw the People in the Jordan like sheep before the shepherd. I'm moving with my Pour water over them and speak the name of life over them." 5 Then Manda dHaije Johanā asked the Baptist, 'Whose name do you speak about them at the baptism you baptize ')Pu

Then all the disciples opened their mouths like one and spoke to Johānā: 'For forty-two years you have been performing baptism, and you have never- mand called you to the Jordan, except for this little boy. Ver- 10 do not pay attention to the words that he spoke."

The disciples urged Johana, and Johanā got up and went into the Jordan, let the Jordan flow freely, spread his arms, received Manda dHaije and he said to him, 'Come, come, little boy of three years, and one day, the smallest among his brothers and the oldest among his 15 Fathers, who is small, but whose speeches are significant."

Then Manda dHaije went to Johānā on the Jordan. When the Jordan when Manda dHaije saw him, he jumped and hopped towards him and hopped over its banks. Johanā stood above the first mouth in the water and under the last mouth between the waters"). He swims and has 20 does not have the strength to stand. Manda dHaije saw Johanā and was grieved about him"). The radiance of Manda dHaije pressed on the Jordan, and when the Jordan saw the splendor of Manda dHaije, he turned backwärts*), and Johanā stood in the drying.

Mandā dHaije then approached Johānā and said to him: 'Baptism 25 baptize me with your pure baptism, and say something of the name about me, which you used to pronounce.

Then Johana said to Manda dHaije: 'A thousand times a thousand men- I have let it descend into the Jordan, and ten thousand times I baptized ten thousand souls [192] in the water. A man who 30, has not yet passed through my hands. Now it's here What shall I baptize you in?

Then Manda dHaije said to Johānā: 'As far as the water goes, go you too, and I want to go with you. Baptize me with your pure baptism, with whom you used to baptize, and say about me something of the name, 35 which you used to pronounce." As far as the Jordan receded and the When the water was dry, Johana went there, and Manda dHaije went with him. The splendor of the Manda dHaije spread over the Jordan and its banks. The fish opened their mouths from the sea, the birds from the two

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1) The question does not fit, since Jōhānā has already told him before, that in the name of baptism of life. She is also without an answer.

2) Above the anus and below the actual mouth.

8) The assumed meaning of FN-nany, which is found only in this place, is unsafe. See zu -pboyny5 L 90, 26: Nöld., pp. 366 unt.

4) See above, p. 178, 32, also Brandt, Schr., p. 2001.

Shores of the World Ocean. They praised Manda dHaije and spoke to him: ,,Blessed be you, Manda dHaije, blessed be the place from which you came- be praised and strengthened be the great place to which you are going.'

As the voice of the fish from the sea and the voice of the birds having penetrated from the two shores of the world Ocean into the ear of Johānā, he- 5 he knew that it was Manda dHaije who went with him. Then Johanā spoke to Manda dHaijē: ,,You are the man in whose name I am the living Baptism baptised." - ,,In whose name do you baptize?"" he asked him. On it Johana replied to Manda dHaijē: 'In the name of the one who is open to me- barte, in the name of the future one who is to come, as well as the well-being- 10 Mānā, who is to reveal himself. Now you put your hand to the Kuštā and your great right of healing to me") and talk about me, your planting that you planted, [your name off]. In let the first and the last be confirmed to your name."

Then Manda dHaije said to Johānā: 'When I put my hand on 15 if you lie down, you will be eliminated from your body." Then Johanā spoke to Mandā dHaije: ,,I saw you, now I don't want to be here anymore. I i have seen you and reached you*), now I ask you for Kuštā. [193] Ver- do not dam me away from you, from the place from which you came be. Arm me and give me orders for the great place to which you 20 shouldest. Be gracious to me and reveal to me about the mysteries of the kings"), about the great fruit of the light, about the anvils and fruits of the Earth, (knowing) what they are pressed on, over the anvils of water, from which the living fire spreads*), in which the life dwells, (to know) who is earlier and greater than the other." 25

When [Manda dHaije] heard this, the Johanā .). .....He took off his dress to him in the Jordan, he took off his dress to him from flesh and blood"), he clothed him with a robe of And covered him with a good, pure turban of light.

⟨Manda dHaije continued on his way to the place of all splendor, 30 after the place, which is quite light, and Johanā went with him.> fish from the sea and the birds from the two shores of the World Ocean they gathered over the body of the Jöhānā and covered it. As Jö- when hanā saw his body, he was grieved over it. Then Manda spoke dHaijē to Johanā: ,,Why are you grieved over the flesh and blood that 35

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1) Cf. Lit., p. 5. 5.

*) Cf. Joh. II, p. 1484. a) See above, p. 6°.

*) The anvils of the earth, on which it rules, are called more often. Also the fruit the light, as its primordial container, is understandable. The fruits are less understandable the earth is filled with anvils and anvils of water. probably refers to NDntnD, not on NNd.

9) The words are hardly in order. The writing and reading is perhaps influenced by the place name (R 330, 14).

c) He stripped the body from the soul.

i undressed you? If you want, I want you back in the same
introduce."

Then Johana said to Manda dHaijē: 'Blessed and blessed be
the man who stripped me of the robe of flesh and blood, made
me 5 has redeemed and freed them. Praised, glorified, consolidated
and honored be the chosen man who dresses me with the robe
of splendor and covered with the good, pure turban of light, (in
which I was>'). No, I grieved for my children, who are full of
zeal, which I had to leave behind without anyone to instruct them
10 may."

Then Manda dHaijē replied to him: 'Who in your mind and in your
Your heart will also dwell in the mind and in the heart of your children.
My son, I know why you grieved." Then Johanā spoke
to Mandā dHaije: 'You too know the hearts and see through the senses.
15 Hearts, [194] Liver and kidneys are spread out before you like the sun.
You split a hair and see what's in it. You realize what's in Light
and what is in the darkness." So his mouth spoke in Glorious-
from the foam") of the water and from the ophans of the water"). Then

(Manda dHaije) took sand from the sea and from the two shores 20
of the world ocean, stood down and threw it over the body of Johanā. Of
on that day the covering of the bodies happened.

Manda dHaije continued on his way to the place that was completely
shining, after the place, which is quite light, and Jōhānā went with him.
He went and came after the watchhouse of the saint") Ptahil, the bar of splendor,
25 is cut off from the light, which life is cut off from,
he left his community. It set him apart in a And
let him sit there alone.

When Ptahil beheld Manda dHaije, his throne bowed down under
him. He rose from him, praised and blessed Manda dHaije and
spoke to 30 to him: 'Blessed be you, Manda dHaije, blessed be the place
from which you have come, and blessed, glorified and strengthened
be the great The place you are going to. Be merciful to me before
the mighty life in the Height, which has fallen over me and tied
me up") and has not let him ascend to see life on high."

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1) These words do not belong here. Maybe you were originally behind ,,Ge-
wall of flesh and blood".

2) At d you could go here to hebr. F)n ,shore" thinking. But this comes
otherwise not in Mandaean. In contrast, ND DN R 210, 1 (also code Sab. Paris. 25, f.
15 b, 1. 8) the meaning "foam" certainly, and this meaning may also be present here.)

3) NINDy puts olne right sense here again, see p. 44 unt. and Lit., p. 1295. There is
no need to think about bucket wheels here.

4) N27NP, see also p. 801.

5) For NDN'OND, which is found only at this point, stands R 195, 9 NNdNtd.
Which Identity is secured by NNDd R 306, 19f. It is probably something like
,,about- fallen shell" (Nöld., pp. 103, 5). For NsBp there is otherwise the meaning "fetter"

Then Mandā dHaije said to Johānā: 'Tell this noble, that the forgiveness of life was granted to him. Even you, the men- i have made him like one of the kings"), like the great Uthras from the House of Glory. Go, deliver the words to him."

Then Johanā said to Ptahil: 'The forgiveness of life has been granted 5 you and your father"), the Uthra, the man who equipped you- and sent him here."

Manda dHaije continued on his way to the place that was completely shining, according to the place, which is quite light. He left and came after the wake-house of the high Abathur. A thousand times a thousand (standing there), [195] around the 10 Raise your eyes to him, and ten thousand times ten thousand stand before to him (at his service). They hold high*) his throne, which is high and on which he sits.

When Abathur saw Manda dHaije, he got up from his throne. Then Manda dHaije said to Abathur: 'Stay, stay, Abathur, on your 15th birthday The throne, which is high, magnificent and preserved, which the mighty life the amount he has given you." Then Abathur spoke to Manda dHaijē: When you go, remember me before life." That's when Manda spoke dHaije to Abathur: ,,When I go, speak and tell, so will they will come and take your throne among the men, the sons of salvation, 20 lift up. If I go and speak and be well heard, so two angels will come from above. You will meet the high-hang high between the top of your Škinā and the mighty life-lift"). They will make you hear and speak to you, and they will let them hear the mighty life and say that Manda dHaije has gone 25 Abathur Kuštā.

Manda dHaije continued on his way to the place that was completely shining, after the place, which is quite light, and Johanā went with him. They went and came to the four men, the sons of salvation: In-Hai (life- source), Šum-hai (life name), Zīw-hai (life gloss), Nhūr-Hai (life- 30 light)"). The man of tried righteousness") took him (Johanā) and put him in the place of safety. He took Johanā by the hand and put him in the place of safety. The Uthras showered him with

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(Jn. II, p. 992; but NölDEKe, Zeitschr. for Assyriology XXX, 1916, p. 154), and this sense seems to be present here too, since we find R 340, 8 NNDITD together with mobile. Much- easy to read.

1) Maybe to read.

2) See above, p. 62.

8) i.e. the Abathur.

4) could at best mean, "you establish him" his throne. Maybe it's Abs(1)AND read.

°) I suspect, or rather. MD(1)nD.

4) See Lit. 83, 3.

7) i.e. Mandā dHaijē, see p. 187, 22; furthermore, this means Jōhānā. Hardlich is an object here, with relation to Jöhānā, otherwise it stands.

Orders of Prayer, Prayers, Masses and Hymns and languages:
',,Come, let's go and see the man who came from the Tibil the man
of proven righteousness, who is truly and firmly of faith has
remained in the midst of the evil plots and under the throne 5 of the
ancient Abathur." Each individual clothes him with a part of his
Shine, each one covers him with a part of his light. You they sprang
up and clothed him with garments of living fire, which were without The end
and number are.

Johanā now stood there in the place of all splendor, in the place of all
10 is light. He stood there in a faith that was very big, not
small. And [196] Johana said: 'To you I make a request,
to the first Life, the second life, the third life, to Jofin-Jofafin,
'to Sam, the well-kept Mānā, to the vine that lives entirely,
to the great Oşar-Hai and Pta-Hai, who created the 15
of life, plant the planting of the light, and the first-
in the house of life'), to you I address a very large,
not a small request: according to this hour in which I am
standing, ent- speaking of this ascension with which I ascended,
may all be true- and the people of faith, who, with the sign
of the 20, baptized with pure baptism, and over which the
name the great, first life is spoken of."

Blessed be life, life is victorious, and victorious is
.the Man who went here.

Fifth piece.

25 The play is called ,the Book of Šilmai, the lord of the house". The name- nung
,Lord of the house" probably has the same meaning here as in the Mandaean script- tum;
it is the Lord of the earthly world2). This designation leads otherwise the evil, and also
Šilmai seems to be one of the subterranean ones. He belongs to the circle of the Rūhā
and is maybe even thought of as her son. But his father Jathrūn will be par excellence the
30, and has its seat at the gate of the house of life. On the advice of Rühä
Silmai goes to his father, who, however, is not edified by his appearance. He
'he wants to kill him, but his entourage advises him to put him to the test- pull and,
depending on the failure, take it with you or descend into the depths again- send.
Jatlrün does so, and the long series of questions and answers about the different- 35
the things of nature are probably the real purpose of the composition. Šilmai beant-

1) See p. 191.

2) On the use of the expression in Semitic paganism see
.Ephemeris III, p. 88.

answers all questions to Jathrün's satisfaction, only about the end of the world can he tell him do not give any information. Then Hibil-Zīwā appears and instructs him about it. He give the information to the Father, and he asks him from whom he received it. Which The answer that it comes from Hibil-Zīwā does not please the Father, and he rejects him.

The book seems to be of foreign origin. Šilmai can only be found elsewhere- 5 together with Nidbai; they are keepers of the Jordan. Only L 8, 9 is Šilmai alone as In- he was called the keeper of a guard louse and the key keeper of the light. Likewise, his father Jathrün otherwise unknown'), and the expression can also be found except for R 276, 23 only in this book.

In the name of the great life. 10

The Lord of greatness

and shone through the Uthras, his sons. This

is the mystery and book of Šilmai, the lord of the house. In the name of

the one who came, in the name of the one who comes, and in the name of him who shall arise. In the name of that strange man, 15 who penetrated through the worlds, came, split the firmament and opened- beard"). He enlightened and came to the škīnās of all the planets, directed his He sat on the throne and sat on it. The Good One pondered, recognized and he taught himself about the past, present and future, and about that mountain, Mount Carmel*). 20

He came and found the seven and the twelve heroes in their hands and over the months, years, sauce'), days, Seconds, hours of birth °) and times.

Ewath, the lying Rūhā, came calling every single man at the She commissioned every single man with works, [197] she called 25 she commissioned them and sent them into this world. She also called Šilmai, the Lord of the house, and said to him: 'Šilmai, Lord of the house, get up early get up early in the morning, go to the bank of the Jordan and to the good Containers of remedies. Wash your hands in Kuštā and clean your Fingers in the light, powerful (water?) Jordan. Climb up and 30 go before your Father Jathrun, the perfect man. When your father when he sees you, he will show you the kingship, the goodness and the victory of these "Let the world go."

Like Ewath, the lying Ruha, to Šilmai, the lord of the house, spracl, so he did. He got up early in the morning, went to the shore 35 of the Jordan and of the large, good container of remedies. He washed his hands in Kušta and cleaned his fingers in the light, powerful

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1) A lamp Jattīr-Jathrün" see p. 146, 17. *)

See Lit. 11, 11; 77, 3; 128, 2; 142, 11.

a) On which the wicked hold their meetings, see p. 121.

4) Siche oben, p. 132°.

d) See above, p. 106*.

c) The word is found only in this place. It does not belong to yévos, but like the Jewish NNDa for yevédios, for example yevédios ōpa.

(Water) of the Jordan. He rose before his father Jathrün, the-
menen man, rising to the height, bent his body and bowed down
his father.

When his father saw him, the good man, who had never seen him before,
was angry- 5 the good man, who had never been angry, was angry. He wanted
to tamping the earth Tibil'), corrupting him, bringing him to the great spheres
of the Firmness*) and they hang on their face to the face of the earth-
plunge.

Before him stood three hundred and sixty-two disciples. Then
they spoke 10 to her Father, the perfect Man: 'You have, O Jathrun,
in your And at your baptism you will be told that at the gate there
is no anger or anger in the house, in life. When you are at Šilmai,
to the Lord of the house, to search for the ordinances-
9) and words, the depths of Naşaism and the interpretations of 15
this world, if he gives it to you, let him have a throne among men,
his fathers, build it. Are you looking for him and he will grant it to you
not so, he may [198] go back to that world from which he came.

The good man calmed down and said to him: 'Šilmai, Master of the
house! A word is to me from the house of life about the orders,
20 Characteristics and words, about the depths of Nazareth and the
Deu- this world: where did this earth come from, where did the
The anvil is placed to whom*) the great Huš°) was given*)."

To this he replied: 'My father! This earth has been fixed-
forges'). The anvil is supported on the black water. The great
25 Huš is given to the liar."

Then he said to him, 'Beautiful is what you told me, beautiful
are the secret words that come out of your mouth. Go, sit on
your great throne of honor, which is yours between the men, your
Fathers, it is built.

30 When he wanted to go and sit down, the master called his
Student, asked him and said to him: ,,0 Šilmai, Master of the house!
A Word is to me from the house of life about the orders, Peculiar to-
works and words, about the depths of Naşaerism and the interpretations

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1) The turn also Joh. 276, 6.

2) Although the spheres move, they still have their solidity. NNw stelit
not in the sense of ,,firmament, firmament."

a) NEND probably also has this sense here, see p. 7 °.

4) After the following is to read.

5) The word is found only here and R 273, 10. There it is a designation for the
"great sea"; this should probably also be the case here.

d) It is not a direct question. He is informed about this; the question to Šilmai
is add.

7) I suspect that here stands for 527. Over the past 7, often around-
see Nöld., p. 66.

about this world: where did these firmaments come from, where did they come from they know what they are hanging on to and how they are enlightened."

To this he replied: 'My father! These firmaments exist out of seven heavy ') water mists that Ptahil by the power that will be Father Abathur gave it to him, stretched it out and lifted it up. Between 5 every single one of them has lights of brilliance, and they will be illuminated by the By the power of Kings*)."

Then he said to him, 'Beautiful is what you told me, beautiful are the secret words that come out of your mouth. Go, sit get up. your great throne of honor, which was given to you between the men, your 10 Fathers, it is built."

When he wanted to go and sit down, the master called his And said to him: ' Šilmai, Master of the house! [199] A word is to me from my father's house about the orders, characteristics and words, about the depths of Naşaism and the interpretations about 15 this world comes from: whence the sun, whence its nature"), whence its Heat, where its cold comes from, where its shine is from."

To this he replied: 'My father! The sun is out of the earth their nature is derived from the nature of the Seven, their heat and cold are from the heat and cold of the Ptahil, their splendor is from the splendor of the 20th century the mighty, strange life, the sublime, which stands above all works.«

Then he said to him, 'Beautiful is what you told me, beautiful are the secret words that come out of your mouth. Go, sit on your great throne of honor, which is yours between the men, your Fathers, it is built.« 25

When he wanted to go and sit down, the master called his And said to him: 'Šilmai, Master of the house! One word is too from the house of life about the orders, characteristics and Words, about the depths of Nāşaraerism and the interpretations about these Where the Moon comes from, where its nature comes from, where its brightness comes from- 30 where its convenience *) is."

To this he replied to him: 'My father! The moon is out of the earth its nature is derived from the nature of the planets, its brightness and pleasantness is of the brightness and pleasantness of the great, beloved, the first Sām-Zīwā, of the man whose škīnā was born over the hundred of 35 and seven and sixty mighty, upper worlds of light rests. Every world measures for himself a thousand times a thousand miles, and ten thousand times ten thousand Škīnās rest in it"), living in each individual škīnā a thousand times

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4) is probably to be understood here in this way; not in the sense of ,, expensive, precious."

2) i.e. the heavenly beings. Have a CD ,the Angel."

3) NINDD stands for NIND here as well as more often for NIND.

1) The pleasant coolness that he spreads.

5) Perhaps AEy127 is repeated only by mistake from the following, so that it is called would "camp a thousand times a thousand miles and ten thousand times a thousand skīnās".

a thousand uthras, and from each individual uthra a skina is inhabited."

Then he said to him, 'Beautiful is what you told me, beautiful are the secret words that come out of your mouth. Go, sit to your great throne of honor, [200] which is yours among men, 5 your fathers, it is established."

When he wanted to go and sit down, the master called his Student, asked him and said to him: ,,Šilmai, Master of the house! A Word has come to me from my Father's house about the ordinances, Peculiar to- and words, about the depths of Nazarism and the interpretations 10 where the water comes from, where its nature comes from, where his good taste, where his strength is from."

To this he replied to him: 'My father! The water is from the earth his nature is of the nature of the Seven, his power is of the The power of darkness and its good taste from the good taste of the 15 live water."

Then he said to him: ' Beautiful is what you have told me, beautiful are the secret words that come out of your mouth. Go, sit on your great throne of honor, which is yours between the men, your Fathers, it is built."

20 When he wanted to go and sit down, the master called his Student, asked him and said to him:,,Silmai, Master of the house! A Word has come to me from my Father's house about the ordinances, Peculiar to- works and words, about the depths of Naşaerism and the interpretations from this world: whence the fire, from what its nature, from where to be 25 Look where his smoke is from."

To this he replied: 'My father! The fire is from the earth his nature is of the nature of the Seven, his power is of the By the power of darkness and [its smoke] from the house of Satan Ismaël').

Then he said to him, 'Beautiful is what you told me, beautiful are 30 the secret words that come out of your mouth. Go, sit on your great throne of honor, which is yours between the men, your Fathers, it is built.

When he wanted to go and sit down, the master called his Student, asked him and said to him:,,Silmai, Master of the house! A Word is to me from the house of life about the orders, Peculiar to- 35 writings and words, about the depths of Naşaerism and the interpretations about [201] this world comes: from where the wind, from what its nature, from where its power, whence its convenience is.

To this he replied: 'My father! The wind is out of the earth his nature is of the nature of the Seven, his power is of the 40 The power of darkness and its comfort from the comfort of Airwaves."

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1) From Samaël, which, incidentally, is otherwise known as the name for the devil among the Mandaeans not found, Ishmael was made, with allusion to the hated Arabs.

Then he said to him, 'Beautiful is what you told me, beautiful are the secret words that come out of your mouth. Go, sit on your great throne of honor, which is yours between the men, your Fathers, it is built.«

When he wanted to go and sit down, the master called his 5 Student, asked him and said to him: ‚Šilmai, Master of the house! 'A Word is to me from the house of life about the orders, Peculiar to-works and words, about the depths of Naşaerism and the interpretations they come across this world." And he said to him, 'What are the superiors, as for the lower things?u 10

To this he replied to him: 'The upper things are the firmament, the lower the earth."

Then he asked him: 'Will the firmament become pregnant before the earth, or will the earth become pregnant before the firmament?"

To this he replied: 'My father! The firmament brings rain 15 and dew, and the earth opens its mouth and absorbs it. Then bring they produce fruits, seeds and fruits of which the children of Adam eat and drink without thanking their Lord."

Then he said to him, 'Beautiful is what you told me, beautiful are the secret words that come out of your mouth. Go, set 20 on your great throne of honor, which is yours between the men, your Fathers, it is built.

When he wanted to go and sit down, the master called his Student, asked him and said to him: ,,Šilmai, Master of the house! A Word has come to me from the house of life about the ordinances, Eigen-25 works and words, about the depths of Naşaerism and the interpretations they come across this world. Then he said to him, 'Who are the outer ones, who are the inner things?e

To this he replied to him: 'The external things are the man who inside the woman'). 30

Then he asked him: "Does the man receive before the woman, or does he receive the woman in front of [202] the man ?t

To this he replied to him: 'The seed forms in the body of the man through forty-two days. Then he gives the seed to the woman, the The stem, the root and the copulation, and from them the marrow, the 35 Bones and tendons."

Then he asked him, 'What does the woman give to the child?u To this he replied to him: "She gives him the blood, the skin, the pictures2) and the hair."

Then he asked him: 'What is the origin of the child in the mother and 40 what makes it grow?e

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1) Probably related to the genitals and the type of mating.

2) It is uncertain what is meant by this, perhaps the other forms.

To this he replied to him: 'The child grows through the Seven mysteries his father and mother1)"

Then he asked him: "Where does the food for the child come from before

To this he replied to him: 'The food for the child comes from the 5 Inside the mother."

Then he asked him: 'When the measure is full for the child and it is- should be born, how is it born?4

To this he replied: 'My father! When the measure for the child when it is full, you throw contractions to the mother") in the inner hips, it beats 10 Children with .....huge ... "). Then the head turns down and the lower legs up. Then the child is born."

Then he said to him, 'Beautiful is what you told me, beautiful are the secret words that come out of your mouth. Go, sit on your great throne of honor, which is yours between the men, your 15 Fathers, is established."

When he wanted to go and sit down, the master called his Student, asked him and said to him: ,,Šilmai, Master of the house! A Word is to me from the house of life about the orders, Peculiar to-works and words, about the depths of Naşaerism and the interpretations 20 is in this world." And he said to him, 'When the measure of the world is full, in what way will it be full of Pu

All the information that his father wanted from him, he knew in his To give it to him; he did not know this information in his Use your senses to give it to him. He felt humiliated and sat down 25 [203] below the three hundred and sixty-two disciples.

There went and came the treasure of light, the great rest and support of the Life*), found him and said to him: , Why are you sitting there, Šilmai, Lord the house of Pu

To which he replied: 'My father wanted information from 30 to me, whom I did not know in my mind, to give them to him."

Then he said to him: 'The information that your Father wanted from you, I know in my mind. When your father invites you in front of him and he says to you: 'Did you know this information in your mind and gave it not to me, or did one of the Uthras, the Sons of Light, have you did 35 teach you that?ts), so say to him: ,I knew her in my sense,

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1) There is also other mention of seven mysteries (R 314, 7; Lit. 148, 1; Morg. 183, 6); of the "seven mysteries that sit in the body" Lit. 36, 5. Here are probably the inner Body parts (such as the heart, lungs, liver, bile, spleen, stomach, kidneys) and their activity-assume. 2) See Lit., p. 36".

a) Npp is only found at this point; the meaning is uncertain. That otherwise frequent means,overturning." it's not all right. Maybe there is a there was a great deal of corruption before and originally there was a "brain".

4) See also Lit. 25, 12; 75, 4; 80, 4; 125, 4; 129, 4. Here it is with it, as from p. 204, 1 to erselen is meant, Hibil-Zīwā. ")

See for the interpretation of the words p. 203, 33ff.

and yet I did not give them to you, because my foot was not safe
from you and not on my sole'). Then say to him, 'If this The
measure of the world is full, the earth falls into ...), and the sky
wraps together like mats. The sun aims its shine, the moon draws
its brightness is off, the stars and celestial images fall off like droughts
5 Leaves. The fire goes into its shell, the water into its shells").
The four winds of the house cling to the wings and do not blow*)."

Then he asked him: 'Where are Ruha, Christ, the planets and the Souls
of the wicked who have confessed to you? Where are you going, where
do you come from and where do you get your apartment?t 10

To this he replied to him: ,,Rūha, Christ, the planets and the souls
the wicked who have confessed to them, call one after another,
seize each other by the hand, are tied up, go there and collapse
like a Pomegranate of lead") in Ur, the Lord of darkness, in his
own big body. It smokes "), the fire is kindled and consumes Ur, the
15 Lord of Darkness, Ewath, the lying Ruhā, the planets and the
Souls of the wicked who have confessed to them."

Then Šilmai, the master of the house, arose and went before Jathrūn,
the perfect man, and spoke.to him: ,,My father! The information, which thou
desirest of me, [204] I will give thee. When the measure of the 20 The
world is full, the earth falls into ... . . ., and the sky is winding down-
together like mats. The sun draws its shine, the moon draws
its Brightness out, the stars and celestial images fall off like dry
leaves. The fire goes into its shell, the water into its shells. Which
four winds of the house grasp at the wings and do not blow. Ruha, 25 Christ,
the planets and the souls of the wicked who confessed themselves
to them have, call one after another, go to each other, grab each other
by the hand, get tied up, go there and rush in like a pomegranate
of lead The Lord of darkness, in his own great body. Smoke rises
in his stomach, the fire is kindled and consumes Ur, the Lord 30
the darkness, Ewath, the lying Ruha, the planets and the souls the
evil ones who have confessed to you."

Then his father said to Shilmai, the lord of the house: you gave this
information in your own sense and did not give it to me, or did someone
of the Uthras, the Sons of Light, told you?u 35

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1) is Persian ustuwär ,"firm, firmness". It has concrete features in Mandaean Has assumed meaning and is associated with foot or heel; on their "Nimby stand firm (R 264, 8; 266, 8, 11; 272, 19; 294, 10). Maybe it means downright Sole of the foot.

2) in addition to this, there is also L 17, 12. The meaning is uncertain, see Nöld., p. 123, 11. It would seem,rubble" od. ühnl. mean.

a) Lics כינינאיון.

4) Anch Joh. 79, 8.

6) You have probably read: Abbot point nine nine imdb 5o).

°) See Z. 29f.

To this he replied: 'Hibil-Zīwa gave me this information-
hold on.

Then he said to him: 'Go, go, you who bar the shine, from the
The light that life has cut off from itself, and 5
the Uthras have left behind ')."

Life is victorious over all works, and Jawar is victorious-
Zīwā and his helpers.

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1) See above, p. 194, 24.

Sixth book.

Even more peculiar than the book of Šilmai is ,,the book of Dīnānūkht." Dīnānūkht. according to Andreas Iranian Denüzt , "the one who speaks according to religion" (with reference on Yt. 5, 18 and Y. 8, 7, as well as Bartholomae, Altiran. Wörterb., col. 127 S. v. anuy- tayae), is a middle thing between man and book. He is "the ink book of the gods", 5 a book written in ink, here probably still in contrast to inscribed clay tablets.
He is constantly sitting over his old and new books and is looking for the secret-
to explore the nits of the world. The little Dişai appears in front of him, he too is half human half Book. The name shows the same form qitlai, according to which the Mandaeans usually have names 'be transformed from the religious world, cf. Joli., p. XX. The stem is uncertain. yy to it is found as a designation for the ancient Hebrew script, see my Nordsem. Epigr., p. 190 Anm. however, it is questionable whether the name is related to this. Dişai, small but big-mouthed, comes with big words that do not give Dīnānūkht enlightenment. Dīnānūkht throws him into the fire, then into the water, finally he leaves ilm from morning to .The evening is ahead. It seems that Dinänükht is falling asleep and that in Tranme Ewath- 15 It appears to him, who identifies with the higher and lower things of the world. Then a Uthra Dīn-Mlikh comes to him, takes his soul to the body and fills it past the guardhouses. There are supposed to be eight (p. 210, 16), but not all of them are listed. In them Dīnānūkht sees only the wicked and the wicked, but last of all, in the vigilance of the Aba- thur, he chastised the pious for their good deeds. The Uthra also promises him 20 Reward and bliss, but he should only return to the lower world, his books into the Throwing fire and water, and sixty years and sixty months the true faith verkiinden. Dīnānūkht returns to the world, finds the people who kept him filr dead, to complain to him, and cause her to desist from it. He follows the advice of Uthra, throws his books into the fire and into the water, preaching the true faith and rising after the 25th time to get to the house of life.

The story has ancient origins. The wise scribe Diuänükht reminiscent of NDDN N0D 12), "the wise scribe Nbü" in the Aranüische In-scripture from Cappadocia Ephemeris I, p. 325, where one has to read the beginning like this, and here L 29, 6. With the sage sitting between the waters, one thinks of the one on the 30th Ut-Napištim, the great Babylonian flood heroes, who were sitting at the mouth of the streams, in order to more than Dīnānūklit's wife Nūraitā fills the same name as Noalı's wife, see above, p. 46, 4. The language also has old turns, see p. 2061 on aNDDN and p. 2084 to by.

The scripture is quoted by Bar Khönī in describing the religion of the Doesteans, see Theodorus Bar Koni, Liber Scholiorum ed. Addai Scher II (Corpus Scriptorum Christianorum Orientalium, Scriptores Syri, Textus, Ser. II, tom. 66), p. 347, 6 and Pognon, Inscr. Mandaites, p. 227. Instead of aDD there is to read aDD. Siouffi 5 p. 31 et seq. tells a legend of Dananoukh, who is only slightly concerned with this story- has rungs. Dananoukh receives letters there from the evil spirits, whom he saw in the fire- burns, and his soul is transported from the angel of death through the Matarotho and then through the Olmi-Danhouro led and showed her the punishments of the wicked and the reward of the pious.

In the name of the great life, a remission of sins will be granted to me NN 10 and my wife NN.

Between the waters I sit. I am Dīnānūkht, the wise Scripture-scholars, the ink book of the gods, the powerful, proud, haughty, in whose house there is no master of the house, [205] in whose building, in whose upper Palaces and lower houses there is no aging. These are my books 15 lie on my hands, and my memorial book ') on my two arms. I study in my new books and seek instruction in the old ones. I sense, recognize and teach myself about the past, present and 2).

Then little Dişai came and fell in front of me. I opened it 20 and studied in it. He is small, but his speeches are great), and violent break out the words to him'). He searched in the upper abaddons") and said: ,,There is a life that has been from time immemorial, and there is a kušta, which was at the beginning earlier. There is shine, there is light. There are Death, there is life; there is darkness, there is light°). There is a mistake, it 25 gives truth. There is destruction, there is construction. There is a blow, there gives healing. There is a sublime man who is older and used to he was the builder of heaven and earth."

Dinānukht says: 'I was looking for instruction from the little Dişai and said: 'Where is the life that has been from time immemorial, where is the Kuštā, who has already 30 was earlier at the beginning? Where is the shine, where is the light? Where is the Error, where is the truth? Where is the destruction, where is the construction? 'Where is the blow, where is the cure? Where is this sublime man, who is older and was there earlier than the builder of heaven and earth?"

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1) An old expression, cf. Malachi 3, 16; Esther 6, 1; Ezra 4, 15.

a) See also above, p. 197, 18. 3) See above, p. 192, 15.

1) in addition to this, L 59.8 is also found in the case of fire. In Syria- we know them in the sense of "violent", especially from the rain. In Arabic, it is zrf is used by an abundance of words.

8) The Abaddöns (bibl. pABN) actually belong to the underworld, see p. 208, 7 and Lit., pp. 67, 4; 117, 1.

e) This sentence falls in A. The omission must be old, because the corresponding Words in the following paragraphs are missing in all manuscripts.

Then I grabbed little Dişai and burned him in the fire.

Between the waters I sit. I am Dīnānukht, the wise Scripture-scholars, the ink book of the gods, the powerful, proud, haughty, in whose house there is no master of the house, in whose building, in whose upper palaces and lower houses there is no older one. These books are 5 on my hands and my memorial book on my two arms. I study in my new books and seek instruction in the old ones. I sense, know and teach me about [206] past, present and the future.

Then little Dişai came and fell in front of me. I opened it and 10 studied in it. He is small, but his speeches are big, and break violently the words come out to him. He searched in the upper abaddons and spoke: „There is a life that has been from time immemorial, there is a kušta that has been in the beginning it was. There is shine, there is light. There is death, there is life. There is darkness, there is light. There is error, there is truth. Es 15 there is destruction, there is construction. There is a sublime man who is older he was the creator of the heavens and the earth."

Dinānukht says: 'I was looking for instruction from the little Dişai and said: 'Where is the life that has always been, where is the Kušta, which has already was it earlier in the beginning? Where is the shine, where is the light? Where is the 20 Death, where is life? Where is the darkness, where is the light? Where is the error, where is the truth? Where is the destruction, where is the-construction? Where is the blow, where is the cure? Where is this sublime A man who is older and was there earlier than the builder of heaven, and the earth?u 25

Then I grabbed the little Disai and sank him into the water. Between the waters I sit ... (repeat) in the upper Abaddons [207] and spoke: .... as the builder of heaven, and the earth?i

Then I grabbed little Dişai and left him in front of me from 30 the shadow of the morning until the great dawn1) of the evening.

Then Ewath, the Holy Spirit, came to me in my Škinā and he said to me, 'Why are you lying there, Dīnānukht? Why did you like sleep? I am the life that has always been, I am the Kušta, the it was earlier in the beginning. I am the shine, I am the light. I am 35 i am death, I am life. I am the darkness, I am the light. I am the error, I am the truth. I am destruction, I am build. I am the blow, I am the cure. I am the Exalted A man who is older and was there earlier than the builder of heaven, and earth. I have no comrade among kings, and there are otherwise 40 no crown in my kingdom. There is not a single person who could give me a message in the clouds of darkness."

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3) See Nöld., pp. 127, 22.

Then came Din-Mlikh-Uthra, throwing blows') against the body of Dinā- nukht and brought him out of the body. [208] Winds, take winds Dinānükht hin, storms, storms") drive him away, carrying ladders, ladders let him rise up and let him climb up on rungs. They brought him 5 they lifted him up and placed him in the guardhouse of the Nbaz-Haila of the Lord the darkness, the great anvil of the earth. His throne is on the The tibil is set, its feet rest on the lower abaddöns, and over all the seas the hem of his robe is dragged. A thousand times a thousand [stand before him], and serve ten thousand times ten thousand idols 10 him. Then he said, 'When I saw him, I said to myself that I would bow and bow before him, stretch out my body and give him rates." Doclı Din-Mlikh-Uthra, who accompanied me, did not let me and said to me: 'To whom do you want to bow, Dīnānūkht, and to whom do you want to 'bow to whom do you want to stretch your body and praise it, where the great 15 The life and house of the great first Father are before you

Winds, winds take Dinanükht, storms, storms drive him go away, ladders, ladders carry him up and leave him on rungs rise up. They lifted him up and placed him in the guard- house of Zan-Hazazban, the hurtful, the brave, the king of wrath, the 20 Strength and spoilage. His throne is hung at the gate of heaven- composed. To the thief he says: steal, and to the master of the house he says: stay firm stand. To the thief because of the killing and to the master of the house because of the That damage"). A thousand times a thousand stand before him, and ten thousand times ten thousand idols serve him. When I saw him, I wanted to 25 bow and bow before him, stretch out my body, and rates. But Din-Mlikh-Uthra, who accompanied me, did not let me and said to me: 'To whom do you want to bow, Dīnānukht, and to whom do you want to bow

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1) To DD7, in fact, "kicking with your feet" see Johi. II, p. 694. means here, probably, "kicks, bumps", and the phrase has the meaning indicated in the translation. That ND2 here, as in other places, means "moment" and the sentence roughly means the meaning habe: he threw Dinānūkht into the body for a few moments, is not likely. since Dīnānūkht is in the body. Also Pognon's assumption that N is 'magic look' bedente (,Il jeta des sortilèges dans le corps de Dinanouklit", Inscriptions mandaites, p. 240), is not likely.

2) The meaning of the word NDNTy, which is also related in the same context L 7, 5; 8, 7, is just errateu.

a) The word is found only in this place. I take the meaning according to the reason- meaning of 557. ,,Basket, Beehive" (Levy, Neuhebr. Wörterb. II, p. 54b) does not fit, rather fits Syrian hellthä ,,Scheide." We have the widespread idea here from the cleft of the earth, which connects the upper surfaces of the earth with the primordial groundwater. Otherwise if the Mandaean expression RPT2 is found for this, see Joh. II, p. 71; Lit. 215, 1.

4) Here is the Canaanite 127 Sy, which is translated into the Aramaic official language of the Achaean-menid times is invaded, siche Sachau, Aramaic Papyrus and Ostraca, p. 282 pp. 727.

5) So that the thief would die and the owner of the house would suffer damage.

to whom do you want to stretch your body and praise it, where the great, are the first lives and the house of the great, first Father before you?"

Winds, winds take Dinānukht, storms, storms drive him away, ladders, ladders carry him up [209] and leave him on rungs rise up. They lifted him up and placed him in the guard- 5 house of Ewath-Ruha, the mother of the unmarried, Qananit, the mother of the "Saints", the inner scorpion poison of darkness. Seven noble women there are those who are not noble women, and seven virgins who are not They can be called virgins. Their breasts are exposed to them, and their Side slotted them. The wreath of fornication and fornication is on 10 main. They take the hearts of the gods, they take the minds of the Caught human children. They take the men by the proud looks"), the women caught by the lustful heart. A thousand times a thousand before her, and ten thousand times ten thousand idols serve her. He spoke: ,When I saw her, I told myself that I would bow down to her and 15 bow down, stretch out my body and praise her. But Din-Mlikh- Uthra, who accompanied me, did not let me and said: ,,In front of whom will you, Dinānukht, bow down and to whom do you want to put your body- and praise him, where the great, first life and the house of the are you a great, first father before you?u 20

Winds, winds take Dinānukht, storms, storms drive him away, ladders, ladders carry him up and leave him on rungs rise up. They lifted him up and placed him in the guard- house of the man Himun"). A thousand times a thousand stand before him, and ten- a thousand times ten thousand idols serve him. When I saw him, I said 25 i myself, I would bow and bow to him, my body reach out and praise him. But Dīn-Mlikh-Uthra, who accompanied me, did not leave me and said: ' To whom do you want to bow, Dīnānūkht and in front of whom do you want to stretch your body and praise it, where the great, first lives and the house of the first, great Father are before you?" 30

Winds, winds take Dinānukht, storms, storms drive him away, ladders, ladders carry him up and leave him on rungs rise up. They lifted him up and placed him in the guard- the house of Ptahil, the bar of splendor, cut off from the light, the has cut off life behind him, [210] whose head is whiter than 35 the foam of water, whose beard looks like flakes of white wool. He speaks: ,,By my strength I built the house, by my miracles I founded the palace. I gave up the moon for the account of the worlds, I gave up the sun to serve the children of men*).

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1) See p. 184, 16.

2) The expression is also R 215, 19. Perhaps it can still be read, see Targūm zu Prov. 21, 4.

8) See p. 179, 30.

1) A pun between 2DN27 and N2WoN2.

The wreath is from the vine, which does not wither and does not fade, and whose leaves do not fall off from him')."

Further, Din-Mlikh-Uthra said to Dinānukht: 'Go into the world of Evil, to the place that consists entirely of kingdoms. Go, burn your books in the fire and sink your memorial book into the water. Draw 5 go out into the world, call the call of life and teach sixty disciples Years and sixty months. When your measure is full, you will come, dress yourself with your") robe of splendor and with your great Cover the turban of light, and they will give you your resplendent wreath rearrangement. You will sit on your throne of tranquility and secret 10 Orders of prayer, Masses and prayers between your brothers, the Uthras, to the sons of Light, recite."

Whereupon Dīnānūkht said to Din-Mlikh-Uthra: 'I would rather The threshold of the house of life will not eat dust and will not enter the world of To return to the great place, which consists entirely of kingdoms- 15 return."

Then Dīn-Mlikh-Uthra said to Dīnānūkht: 'O Dīnānukht, you Fool, who is not wise, [212] thou more deficient, who is not perfect. At the On the threshold of the house of life, one does not eat dust. Eat only good things you are looking for comfort. Return to the world of the wicked and celebrate the 20th A place made up entirely of kingdoms. Burn your books in the fire and sink your memorial book into the water. Move into the world call out the call of life and teach disciples sixty years and sixty months. When your measure is full, come, clothe yourself with your Robes of splendor, cover yourself with your great turban of light 25 and put your beautiful wreath around your head."

Dinānukht said, 'I opened my eyes and lifted my brows high. I looked and saw a thousand times a thousand noble people who were in the The sun stood and wept over me, and ten thousand times ten thousand Noble women who stood in the heat") of the day and complained about me 30 (and cried). And I said to them, 'Go, ye nobles, who have weep over me, go, weep over yourselves, and you Noble women, who complain about me (and weep), go, complain (and cry) about yourself. You didn't see what my eyes were- look"), you have not heard what my ear heard"). 35

Then Dīnānūkht got up, called his wife Nūraitā and said to you:,,Bring me these my books and burn them in the fire and my Memorial book sink into the water."

Then his wife Nūraitā screamed, whined°), shrieked and spoke: ,'Dinānūkht has gone mad, Dinānūkht is mad'), this king- 40 son speaks without mind."

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1) See Joh. II, p. 2141, also Lit. 108, 1; 243, 10.

2) Sorry. did "ntoeny. 3) See Nöld., pp. 63, 3. 4) Sorry. has ANini.

") Sorry. has FNDN2. ") Sorry, has NNDD , cried". 7) Read NDW and NDNW.

And Dinānukht arose, and burned his books in the fire, and he threw his memorial book into the water. He moved out to this world, called the call of life and taught disciples sixty years, sixty Months and sixty days. When the measure of the Dinānukht was full and he
5 when they left his body, they led him to the gate of the house of life upwards. Then Dīnānūkht said: 'Open to me the gate of the house of Life." And they opened the gate of the house of life to him, and drew before him the a large curtain of security in height. They jumped up, dressed with a robe of splendor, covered him with a large
10 The turban of light, they brought him a wreath from the vine, and put it around his head. Dīnanukht now stood at the gate of life, at the Places that are all splendour, places that are all light. He stood there in great Praise the mighty life and the (man) whose name is dear and he is raised up [213] like himself'). And Dinanukht said: ,Ent- 15 speaking of this ascension with which I ascended, let all be true- the faithful and the excellent Naşöreans ascend and reach it. They are to be set up and consolidated in the great, first place of light
"))." Life is fixed in the light, Manda dHaije is raised up in Life is victorious over all works.

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1) Well read. Lit. 267.2 is entitled to other-hang together.

") This is Mandā dHaijē. His name is equated to himself.

8) See above, p. 196, 17.

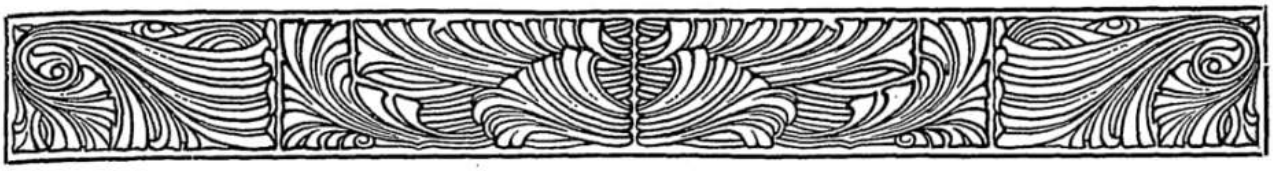

Seventh book.

A collection of wisdom sayings that John put in the dancer's mouth have. For John, the Arabic form Jahjä is used here (see Joh. II, p. 73), in Ginzā only at this point. After that, the treatise was written down only in Islamic times, but of course it is not completely excluded that the Arabic 5 Form was only later used for the older Jõhänä. The heaped compilation related concepts (Z. 24; p. 216, 17) and the sharp juxtaposition of opposites he- in the same way in the description of the light and the dark world in the two p. 3f. the discussed tracts. But these moments are not enough to bring the piece to the same- not even the mention of the King of Light (p. 214, 3). 10

In the name of the great life, shine upon them') their sense, their knowledge and your knowledge, as well as me and my wife.

This is the wisdom and teachings that Yahya, the Son of Zakhria, made known to the true and believing Naşöreans, revealed and notify. He said: 'If you have the strength to do this, be a man of 15 justice, which is tested in all his works, the same to a king whose crown is set on his head, the war the world of the wicked and liars, and the darkness and its helpers prostrate. Have you no strength to be a man of tried righteousness, so be a true Naşöräer, like the orderly countryman who has the 20 The earth and the seeds in it, the one who cultivates the Perfect a helper who gives strength to men of proven righteousness and participates in their merits.

The weapon of men of proven justice is truthfulness, Faith, straightness, knowledge, understanding, wisdom, customer, Teaching, Truth, Prayer, 25 Praise, reward(granting), alms, gentleness, kindness, humility, justice, Truthfulness, popularity*), caution, correctness, purity, guiltlessness, Modesty"), mercy, compassion, reflection and reflection about life and true love.

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1) The believer. ") Probably so, not , kindness", which p. 214, 27 does not fit.
a) See Nöld., p. XXVIII unt.

The first thing about your truthfulness is: do not falsify your word and love does not lie and deceit.

The first thing about your faith is: believe in the King of Light, that he there is and stands in all the virtues.

5 The first thing about your straightness is: judge yourself.

The first thing about your knowledge is: don't be mixed').

The first thing about your insight*) be: don't throw yourself into dirt. The first thing about your wisdom is: don't joke and laugh not [214] about the perfect ones.

10 The first thing about your teaching is: teach and explain the words of your Lord.

The first thing about your teaching is: don't focus on virtues- from the side of the good teachers"). The first thing about your truth is: don't change your word 15 something that is not yours.

The first thing about your prayers and praises is: do not love sleep. The first thing about your piety and goodness is: give alms and Water for the hungry and thirsty.

The first thing about your mildness is: do not accept arrogance, do not be angry 20 and do not rebel.

Let the first thing in your humility be: the name of your Lord do not turn away out of your mouth.

The first thing about your justice is: keep yourself just*) and take the words of the wise.

25 The first thing about your truthfulness is: don't say anything that you don't know.

The first thing about your popularity is: be honored by everyone.

The first thing about your caution is: know your bill and then other word.

30 The first thing about your rightness is: desire and do not take anything that not yours.

The first thing about your purity is: don't throw yourself into dirt.

The first thing about your guiltlessness is: keep yourself guiltless and love nothing hateful.

35 The first thing about your modesty is: don't overdo yourself someone bigger than you.

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1) Strive for integrity. 2) Sieves on top, p. 64.

3) That is, do not make them ineffective. The first of the two sentences apparently contains a A reminder to the teacher, the second to the learner. But NMD is not called the But the knowledge, the knowledge, the insight, as it is then together with Nndidine (R 128, 5), Nnnyind (R 305, 9). However, it belongs to Nindsnd and denotes the position and activity of the teacher. One might assume that the both words are wrongly interchanged, if not a support in and מאלפאנוחא would have a prop in NoNdsnd.

4) One expects poN.

The first thing about your mercy is: be merciful to the Souls of the poor and persecuted.

The first thing about your praise is: praise the place from which you came- you're coming.

The first thing to think about is the day on which you receive your 5th The body is reliable.

Let the first thing about your love be: embrace faithful love for the good brothers, who walk in the love of your Lord.

The truthful one is like a chariot, which is directed straight and at the there is no shame. 10

The degree is like the true judge, in whose speech no It's a lie.

The believer is like the farmer who sows and gives good, beautiful It brings forth fruit.

The knower is like the efficient builder who builds the building in all 15 Beauty builds and divides.

The Excellent ') resembles the painter who paints pictures in all their beauty malt.

The wise man is like the skilled craftsman who does every thing goes. 20

The efficient creative, efficient excellent') resembles the luminous lamp that glows from left to right.

The true one is like a high mountain, which the storms do not can move from the spot.

The one who is tried in prayer and praise is like a merchant who has 25 double and doubled the profit by thousands.

The good one who gives alms, [215] is like the rich table that it is placed in front of the hungry.

The gentle one resembles the sweet, tasty fruit.

The humble one is like the water that falls and turns over 30 scattered everywhere.

The ordinary") resembles the vaunted ... .'), who works, crowned and well-ordered is4).

The friendly one resembles a mountain with lovely flowers, trees and fragrant plants. 35

The cautious one is like the faithful keeper of the tower, who through all- stabbing is not bribed.

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1) Here it is identical to Fapiaaos, see Joh., p. XXII.

2) The previous words ,which does not change the will of his Lord" are much- it was originally a gloss on NTID, which got into the text.

3) The N3712 standing there can only mean "price", which does not fit. By text 216, 12f. there seems to be a tree named here, about N71127, N712N the female cedar, see R 265, 12, but PENt does not fit this.

4) Uncertain, see also Zeitschrift für Semitistik I (1922), p. 2.

The right one is like the right food, the taste of which is-
hand made fruits are right.

The pure is like the bright, pure source, which has no mixture of any kind
taking shape.

5 The innocent is like the polished mirror in which all the faces
are clearly recognizable.

The compassionate one, who feels compassion, is like the sun shining
over Good and evil lights up.

The Merciful is like the pleasant wind that blows in all the doors 10
and windows are blowing.

The thoughtful one who ponders over what is in store for him and
ponders- think, like the knight who sits tied up in prison, but thinks
and think: when will I be released from my bondage?

Everyone who is filled with true love') is like the good 15 A
father who increases his possessions for his children and offspring.

Chosen and perfect! Be on your guard and keep far from
cunning, injustice, deceit, lies, falsehood, deceit, slyness, bos-
falsehood, falsehood, error, confusion, obscuration, unbelief, bribery-
falsehood, folly, song, filth, fornication, depravity, exaltation*), 20
Haughtiness, proud look, drunkenness, dance, captivity, lust, Embers, through
which the children of men are caught, envy, jealousy, Tightness,
hatred, impudence, anger, bitterness, rebellion, fornication, robbery,
with which to rob, oppress, with which to oppress, rob and plunder
the wicked, from filth, defilement of bodies, recalcitrance, and ver-
25 beware with which the wicked rebel and despise themselves against the
Show perfection.

Understand the commands of your Lord.

[216] The cunning one is like a pit hidden in cunning. The
unjust one is like a pomegranate, which is flaunted from the outside-
30, but there is mold inside.").

The forger is like the bird, the bird animal, which his comrades
in the yarn, throws all his friends to their death4).

The liar is like the enemy who pretends to be a friend, * the
he knows every right") and who lowers his voice.

35 The deceiver is like the predatory seas that the ships, the
they are on him, robbing.

The evil one is like the bitter tree, the fruit with deadly
poison there is no good fruit in it.

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1) Read דמליא. °) Cf. Zeitscurift für Semitistik II (1924), p. 180.

a) See also Lit. 218, 2f...

4) Lies דמארדיא האברה בקולאליא וראמיא כולהון ראהמה במותא.

5*) These words may need to be deleted.

The sinner is like a well that produces stinking water- he is the one who brings forth poison and bitterness.

The muddled one is like the vomit brick thrown into water. The more you look for him, the stronger the turbidity becomes. The hard one is like the pebble, which is not affected by all the moisture 5 becomes soft.

The fool is like pieces of rock. Likes it on you, likes it under you falling, it sins on you.

The haughty one resembles the magnificent plane tree, which with its arbor but does not bear fruit and does not bestow it on their 10 Lord. The indigner is like the heated stove, which neither ... nor . . . . . hat [1]).

The bitter one) resembles the aloë, which falls into honey and spoils it. The Wüterich is like the blazing fire that the wind carries away.

The wise man who is untidy is like a house without a roof. The 15 wise man who is without order is like a noble lady without a dress.

The wise man who is immodest is like a mirror that does not reflect- is smoothed.

The sage who is untidy is like a horse without a saddle.

The wise man who is unkind is like a dish without taste. 20 The wise man who cannot be silent is like an army without a king.

The wise man who is imperfect is like a tablet that is not- it is decorated.

The wise man, whose words are incorrect, is like a house without a door. The wise man who is not right is like a river without an 25 outlet. The wise man who is not afraid is like a piece of land that is not will be provided.

The wise man who is not careful is like a ship without a skipper.

[2]If the wise man is excessive"), his voice is held down, [217] his words serene, his gait calm, and his greeting comes before. 30

[2]If the gate is excessive, his voice is too loud, his When [2]he leaves, he goes along rebelliously, and at the Greetings he greets with his fingertips.

[2]If the sage is excessive, his speech is correct, and he is a helper in all beautiful things. 35

[2]If the goal is excessive, his speech is mendacious, and he is a helper in all evil things.

If the sage is perfect, his speech is just in all

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1) See Joh. II, p. 1626.

2) The text has Nnd. Nöldeke reads Gram. p. 374, 6 No2, perhaps by mistake.

a) This is the meaning of the words 4B here and in the following sentences, not when he lives in abundance," see also Nöld., p. 463m.

Agreements that he makes, and his signet ring is present'). When The dwelling is prepared for all the perfect ones, and the table prepares.

If the gate is excessive, he reckons with the mouth a 5 Account of the transgression, and reach out with your hands and half-drachmas dar*).

If you have a dispute with the Wise man, he will let you grant yourself the right and leave your works in peace and quiet go there.

10 If you have a dispute with the fool, then his speech is piercing, his voice harsh, and he puts his neck to the sword come.

The wise man does not come to joy because he is interested in his own and others' thinks. The gate has the noose around its neck and dances with it.

15 If you talk to a good sage, he sows in you good, virtue-hafte works. If you turn to a fool, you will become tougher as a stone.

The words of the wise man at the gates are like a stone passing through Oil does not soften.

20 The words of the wise man at the gates are like a mirror for the Blind person.

The words of the wise man at the gates are like rain on bad Floor.

The words of the wise man at the gates are like white garments for the 25 Glass Blowers 3).

The words of the sage at the gates are like shoes for the walker.

The words of the sage at the gates are like balm oil for the fisher4). The words of the wise man at the gates are like a magnificent garment for Tanner.

30 The words of the wise man at the gates are like pearls for a sow. The words of the wise man at the gates are like a virgin for the Cut off.

The words of the wise man at the gates are like coals of fire in water. The words of the wise man at the gates are like messengers of joy for the 35 [218] Stick pigeons.

If you leave the fool hungry, he will curse you with all the fools-heiten. If you satisfy the fool, then take and receive from him that which is wrong Grumble.

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1) He is ready to confirm his agreements by the seal imprint.

2) Gives low-quality money. 3) Who immediately pollutes them.

4) The fishermen have a foul smell, see Joh. II, p. 146. Fraenkel's On-version of the words Journal of Assyriology XX (1906-1907), p. 448 ob. seems to me not right.

The wise man who says: I do not need to go far from the gates-
is the first among all the fools and quite unwise. The gate that be
silent, be counted among the wise.

Whoever is not your friend, do not initiate him into your actions. Whose
heart is not gentle and not humble'), do not regard him as a noble one. 5 Anyone
who does not do injustice to others does not need to go to the trial.

He who cries out") and does not act himself is like the hose and the A bucket that
fills another person with water and gives them something to drink.

He who cries out and does not act himself is like a man who
he is an ugly figure and paints paintings, while he himself is not beautiful
10 can do it.

Anyone who exclaims and does not act himself is like the Walker who
The king's dress has been bleached and then it is taken away from him.

Whoever calls out and does not act himself is like the deaf, who all
Does not hear chants and songs. 15

Whoever calls out and does not act himself is like the builder who
he does not build himself.

He who exclaims and does not act himself is like the sleeper who sleeps
and in a dream kills his enemy. When he wakes up from sleep, he has
he did nothing. 20

He who calls out and does not act himself is like the gardener who
I don't make a wreath myself.

Whoever calls out and does not act himself is like the judge who does
not they speak for themselves, but only for others.

Woe to those who cry out and do not act themselves, who speak differently
25 and act differently. From the outside they show the badges of faith,
and inside they are completely spoiled. Because they don't know,
what they do.

Whoever does not do the will of his Lord, death is nearer to him than
life. 30

The perfect ones are those who exclaimed, listened and acted, those
who do not lie punish what their mouth speaks.

This is the speech about the sages, the Jahja, the son of Zakhria,
in Jerusalem, the city of the Jews, taught and revealed. Jāwar-Zīwā, he
[219] and all his helpers, made him victorious. 35

Life is victorious over all works.

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1) Sorry. has pounds in tons.

2) He who calls admonishingly, preaches, does not ,reads," like Nöld., p. 368 ob. Nanp translates.

Eighth book.

Attempts of the Rūhā to seduce the believers; warnings and admonitions Mandā dHaijē's.

In the name of the great, strange life, let a sin-forgiver
become- 5 share it with me, my wife, my father, my mother).

In the name of the great, strange life.

Hear me, my Father, hear me,
lift me up, Great One, Son of the mighty (life),
our Father, Son of life*).
10 This is the mystery, the Scripture and the teaching with which Manda dHaije the men of tried righteousness and all the tribes of Adam disabuse.

When Adam and his wife Hawwā were there, Rūhā dQudša went to lower earth Sufath *) and descend to the lower abaddons of darkness.
15 Ruha brought dirt and menstrual blood from the Dew Zāmūr and bound it Hawwa on the hips. She said: 'Days, months, hours, moments and times shall come when the men of proven righteous- they will be killed and (here) inhibited, so that none of them will 1
be able to Light rises. Only Hibil-Zīwā will ascend to enlightenment
and 20 Bring praise from the light."

This mystery exclaimed*) and conceived Ruha. But then came Hibil- Zīwā, raising the white olive stick, struck the water and spoke: ,A time, but also an interruption for what Ruha proclaimed and invented it. On the tenth day, on the fifteenth day, on the twentieth
25 Days, in the (full) month, in the half-month") the men of he- probter justice will not be killed and inhibited."

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1) In AC there are still the words: who has done this good deed. "NEN is probably singular and refers to the man who had the writing copied.

2) Beginning of the poem Lit., p. 147, LXXX. See also the beginning of the second A part of the following book.

8) See Joh. II, p. 24". 4) See p. 324.

B) It seems to me that the counts are to be interpreted in this way. About this type of counting for days of the month, especially known from Phoenician, see CoOKE, A Text-Book: of

Then Jorabba said to Ruha: ' For all that you have created, Manda dHaije") starts an interruption." Then Ruha spoke to Jorabbā: ,,There is something I want to create that will make all the worlds trapped- and the disciples shall turn away."

Then Rüha went and created the timpani, vocals, guest mahler and Ab- 5 fall, she created [220] horns and bilure, thereby capturing all the worlds be. Then she went and stood before Manda dHaije and spoke to him: 'I will eat seven parts, and you will eat one part, and in the parts that you eat, I also want to have a share."

Then Manda dHaije replied to her: 'O you blind, blind in heart, lack- 10 those whose eyes do not see the light. How do you want to eat seven parts and I have a part, and why should you have a share in the part, the one I eat?u

To this she replied to him: " They belong to me ") the Naşoreans, who owned take pride in money and good, which can be achieved by singing, playing the harp and 15 Drinking flute wine, sitting at guest feasts, while the floor is in front of they will be shaken by you "), who fall into my captivity, your name, Manda dHaije, do not name, do not give alms and do not practice charity. I will bring you to fall already in this world and plunge you into the torture this world." 20

Then Mandā dHaije said to her: 'Those who act in this way may Škinā will be accommodated. If I want to create Uthras, I will create you from the great, white Jordan of life."

Manda dHaije calls (to the Uthras and) to the disciples and speaks to to them: 'I call to you, you sons whom I have raised. You 25 I call to you, plants that I plant from among the peoples, borders and I created tongues. My sons! Let you through my speech so that you are not held back in the howling darkness be ye. For I encourage you and make you steadfast in this World. For I know in my mind that the more the age of ab- 30 the more the evil oppresses you*). But you remain in Grace before me, that I may save you from the persecution of the seven planets selling prices. Prayer alms, call the call of life, clothed with clothes and sheathed with sheaths. If there is a Naşöräer who does not if he can give whole alms, he will give half the alms. Route 35 his hands [221] in Kušṭa in front of me, and I will give it to him on the Take full account of Lichterde."

I also teach you, men of proven righteousness, about all that is with Jorabba, and about the Uthras that are with him: Z'hir and

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North-Semitic Inscriptions, p. 55. When considering ,in zelu days, in fortieth days" etc. does not make sense.

1) Mandā dHaijē is identified here with Hibil-Zīwā as well as otherwise.

a) Read ntny. 3) When dancing; we would say,among ilmen*.

4) See also R 229, 18; 284, 19.

Zihrūn, B'hir and Bihrūn, Tar and Tarwān, Sar and Sarwān, Nşab and Anan-Nşab, about the young boy who was in front of him in his car and over the two bundles of light that are placed around his head; the name of one is Zihan, the name of the other Z'ha-Zihan. Jorabba 5 he says to them, 'Who can answer the call of life that has been sounding from time immemorial, to overcome?And to Ruhā Jorabbā says: 'The call is still sounding life in the Tibil. The call of life still rings in my ear. As long as the call of life sounds in the Tibil, I hear the murmur of the Hibil-Zīwā.u But I say, 'Hibil-Zīwa is still from his age 10 not divorced."

Further, I declare to you, you men of tried righteousness: ,,Every time there is a fight on the light earth and the air") in the The world lights 'up, understand it well in your sense: fight for your sake Darkness and light with each other and shows him3) Characteristics and signs on the 15 Firmament. Do not be afraid of him."

Further, I declare to you, you men of tried righteousness: ,Secure yourselves, your sons, your wives, your descendants, your Bread and your water, and you need not fear him. Because still the great Jordan of life and Šilmai and Nidbai are here. Because 20 if these guardians were not here, ...[4]) the earth Tibil, so it would succeed Jorabba, to overturn them and the firmament on top of each other, like a ship, that rides on the water°). Yes, three times a day he makes a call the sun from the house of Abathur. Once during the prayers of the morning- at the prayer of the seventh hour, once at the prayer of the 25 ° in the evening). [222] Be instructed and do not fear him.

'If you want to get up from sleep and perform prayer, then do it when a glimmer of shine becomes visible. Then pray in the seventh hour. Then, when you want to perform the evening prayer, ver- judge it as long as the rays are still there. The man who made the rays 30, also receive your prayers and keep them in the treasure-home of the mighty life.

Live our knowing, live our understanding, live the Men who teach us. Life is fixed in its škīnā, which Life is victorious.

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1) See the preface to the second part of the ninth book.

") See above, p. 157.

8) I.E. Jōrabbā.

4) Instead of (see text 180,15) there must have been something else.

b) Read ND Sy7.

") Without having any success with it.

Ninth book.

In the name of the great life, may a remission of sins be granted to me NN and my wife NN.

First piece.

The scripture is called "The Overturning of the Seven Stars". It contains a sharp 5 Polemics against foreign religions, which are described in the most gloomy colors. You it contains all the treasures and filth that from time immemorial have been the different religions blame each other. The false religions are derived from the seven planets (cf. anch p. 134 et seq.), hence the naming of the Scripture. With special hatred is thought of the Christian sects. Anf Nerig, the Bloody Mars, 10 will Abdallah, as Mohammed, Abdallah's son, is called here, and the warlike Muslims are repatriated, see Joh. II, p. 504. The information about these do not provide safe There are indications for a more precise determination of the drafting time, but they point to anf a Time of lively struggles in 'Irāq, perhaps also due to ongoing battles between the Byzantines and Muslims (cf. pp. 231, 14). This fits for the Omayad period and the older Abbassid- 15 time. The writing may belong to the eighth century.

This is the mystery, and the Scripture, and 'the overthrow') of the seven Stars", which Manda dHaije revealed and taught on Earth Tibil. He gave them to Ḫibil, Šitil and Anoš, and Ḫibil, Šitil and Anoš gave them to, who love their name. Er4) revealed to them about the mysteries and 20 The passing of the seven planets and the first appendix, which Kēwan to all the stars of wrath among the sons of the great tribe of life won"). He created a shell") and reversed the sign. He

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1) Read ,from the overthrow"? hezichinet the Inlalt bezw. the title of the writing.

2) It refers to anf Mandā dHaijē or anf Hibil, Šitil and Anõš, which are more often referred to as a-be viewed.

a) Kēwān-Saturn is otherwise often referred to as the god of the Jews; here the ascetic Christianity traced back to him, see also p. 29, 10; 47, 11.

4) This probably means the rough coat of the monks and anchorites.

sent out false prophets, he put the cross of darkness on them the left shoulder and took them captive from their homes. He appeared in the form of the Messenger, and called himself the Lord of Lords, the God who shows miracles in the sky and on earth. He let himself
5 on the fasters and fasters, he makes the men monks and the women become nuns and settle down on them. Demons, Dews and Liliths lie down with them, out of the females come male dews, out of the Men come with female liliths. They grab the bodies, kill them and get thus the souls from the body [223] at the inopportune time. They teach you a wisdom
10 the lie, they take on a form of light, the speech of the stranger is suitable They make lying speeches and build a mystery house, in where they celebrate their cults. They lay down to each other, take the seed, mixing water from the Jordan with [water from?] the ocean, fresh and altes'), take ...") of all the children of men, make it equal to
the 15 Pihta of the strange man and thus inhibit their souls. Each of the to them who die, they do blood, dirt and ....") of black water and put oil in your mouth. Like my disciples, they organize for themselves a Funeral Mass and memorial service. They call themselves prophets of lies. You impose on them a fast of four days, eight days, twenty days
with 20 Remain silent. He (Kevan) imposes on them a fast of fifty and one- and sixty days.

The men of proven righteousness are protected from the fact that the Hand of the Kēwān, the Ruhā, the Christ and the seven planets- walt gets over it.

25 You, too, my disciples, do not offer the "prophets" a greeting and don't shake hands with them. Because while you are still in your body their soul dries up, and their seed is removed from the house of life truncated. Every disciple who offers them a greeting comes the wrath of life.

30 Well, I spoke to you about Kēwān and the attachment he among the sons of the great tribe of life has won*). You suffer hunger more than a snake and thirst for water more than ant. When your spirit dies, it goes out like ashes, and your soul dies like coals of fire.

25 Well, I was talking to you about Kevin and the attachment he has

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1) It is doubtful whether the addition and interpretation of the words given here that's right. It presupposes that npnn pl. m. with a relationship. However, most manuscripts have (also sorry.). This is fem. sing., and after that, NN would also sing as fem. to understand how it is also Nöld., pp. 154, 11 tut. Which the two words must then be attributes. This would then be the substance, with that they mix the Jordan water, but it could not be explained. In a To see the vessel in which you make the mixture prohibits the designation ,new and old".

2) Instead, there was a word that called a substance from which you prepare the pihtā.

3) See above, p. 1205.

4) The sentence stelit again afterwards; at this point it is probably to be deleted.

won. He and the appendage he gained are coming to an end on the day of the end. Now I want to tell you about Šamiš and the-hange, which he won.

The Jazuqaeans came from him. You make yourself to me, 1
the stranger man, same. They tie their bursums*) like crosses on the
5 Shoulder. They call the name [224] of Jesus. Like me, the stranger
Manna, Pihta and Mambūga take the wasga; equal to the Mass for the
dead set up the drona"). They are very fond of water and fire. You
eat from the dead and say that God killed him. They sleep at their
mothers and daughters. They impose silence on themselves. They take
10 Dresses of menstruating women, dress and cover themselves
with it and say: we do not defile ourselves. They know their own follies
not. When their wives abort their embryos from the womb, they pull
they skin them off, set them up at seven wells, blow up animal-
urinate over them and wash them off with a swab4). 15

The gate of the Jews starts from the gate of the Jazuqaeans. They
rise on top of each other, circumcise each other and spread their hands
(on the Face"). They take the blood of circumcision and water and splash
it's in your face. The prepared thing, from which they eat, they sprinkle
with that blood. They call themselves Jews because they have sinned,
and 20 Clever, because they failed"). When your mind dies away'),
ver- burn them in a blazing fire.

Of the circumcised, worthless Jews, all the peoples and
The gates of darkness. They stain and stain themselves with your
own dirt and menstrual blood. Whoever practices their works is for 25
the house of life is unsuitable. Whoever eats of their food, whose eyes

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1) See above, p. 1354.

2) It is the baresma, the sacred rods of the Parsis.

a) Wasqa as a cultic food of the Parsis is also mentioned in the vita of the holy Gīwargī by Hoffmann, excerpts from Syrian files of Persian martyrs, p. 96 called. Which The passage should be translated: ,,he gave him Wasgā at the time of the meal." The word is safe persian, but AndReas could not give me an explanation for it; Hoffmann's explanation was impossible. In addition, the Syrian is called N17, i.e. draona, drön, the consecrated Brot der Parsen (see Haug, Essays on the Parsis, 2, p. 407, also Brandt, Rel., p. 203), and here it is safe to change NJnty to NJ7. Of course, this corresponds more to the Pihtā.

4) See NölDEKe, Archiv für Religionswissenschaft VII (1904), p. 341f. Nöldeke considers the reading instead of N to be questionable, but has overlooked the fact that Codd. AD actually provide this reading. Also sorry. she did. Nöldeke reminds of the Cattle urine (Gaomaeza) in the Zoroastrian ritual. NENI is probably NDJ ,"wings", although the Mandaean otherwise has NoTNI for this, see Nöld., pp. 774.

b) See above, p. 25,

[6]) מאסכילאניא 12. but in Mandaean it means, foolish, acting sinfully". One of them is already in the AT. the speech, cf. especially Dan. 11, 33, 35, but the word is especially in recent times as a designation for the enlightened common among Jews.

7) Read 53.

do not look at the light. Whoever shows them friendship dies of a second Hallows.

I speak to you, my disciples, and teach you about all things Thing. Everything you bring home from the markets and streets, wash 5 with water, and then eat it. Whoever does not wash it off and eat it, will get up Ice machines are being tortured.

Well, I have taught you about the gate of the Jews; now I will i tell you from the gate of the star Libat (Venus), which is different than all other stars are. From her came adultery, fornication and fornication. 10 Three hundred and sixty chants and disgraces') came from her- before, [225] evil spirits arise. They host guest gatherings and chants and cast captivity over every place. They make timpani and Harping and giving voluptuousness, captivity and singing to the "chosen ones"*) the Rühā. These hang timpani around their shoulders, take singing and 15 They make flutes in their mouths and speak with them in great anger. Women and Men, big and small, get into embers and heat and rub open up. Voluptuousness envelops them, and they plunge into dance. The Hmurthās the Nerig sit on their shoulders in the form of monkeys, let they bounce in dance and throw them into crevices of fire"). They surround you with 20 Sorcery and lust, they are caught by the mystery of drunkenness and do not know what they are doing.

Then another gate came out, which is called Mnunaeans'). They dress with roses, cover themselves with roses and lie down Wreaths of fornication and fornication around the head. Your chest is exposed to them 25 for transgressions, their side is cut open to them for shame. You take the children of men caught and bring them to trap. You will be the Block of Heroic men and the Muddy Lump"). The beings are killed and inhibited by them. They cast spells with the whole tribe of souls. By magic and ugly works 30 they take the men captive from their houses, take them from their The women leave and throw them into severe torment. They will be "the chosen ones"

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1) is to be understood here in this sense, not in the sense of 'slings', which it can also mean, see Joh. II, p. 502.

2) With NEN, a cultic food of the Gentiles (see above, p. 211), this can be have nothing to do. It is perhaps disfigured from Syrian "the elect". See also Z. 31. ניבא

a) The expression can only be found at this point; it is not clear what to do with it- i mean.

4) Or Minunaean (NyNd, It might be disfigured from Manichaean but we will talk about them later. The Jews are not allowed to think. But I would like to refer to the sect of Maljōnājē (8p) at Hoffmann, excerpts, p. 125f. reference.

") NDN27D can only be found at this point. It belongs to N ,"mud", see Joh. II, p. 524. The expression NDN27D NPD may be understood by the Mandaeans as but this is probably a foreign cult name satirized.

called the Ruha and Christi. They lead prisoners away, dragging booty and pronounce the name of death'). You bring home and ver- buy, and you acquire a lot of money and good. When your spirit dies, come they do not get out of the slings, ties") and chains, and they die a second death. They cast out lust and song of falsehood, and 5 the worlds and generations are trapped with them. They sink into down the throat of the stallion").

Well, I told you about the gate of Libat, about the deeds, which she accomplished in the world, and of the sacraments, the seven [226] first Sacraments'). They kill a Jewish boy, take from 10 his blood, bake it in bread and pass it to them as food. She is dreaming- pour the menstrual blood of a whoring nun into wine and give it to them to drink from a mug. The gaze of the children of men must not fall on them, and they will not let you watch. They twist the works the strange man. They dig a basin in the earth, steal 15 Water from the Jordan, boil it with fire, pour it into the basin and let men and women descend stark naked. They baptize them in the And give them water to drink of that water. They talk about the name of death, the name of the Father, the Son and the holy spirit. They baptize them, speaking the name of Christ in the process.20 about them.

Then comes another mystery, which is the Sacrament of the A donkey with four legs is called. In the place where it was sent out will, see it with your eyes"). It becomes the dirty sacrament by which the whole tribe of souls is inhibited. To you 25 are the unmarried and "saints" to whom the seed descends over the legs- and who kill their children in the womb. They become single and "Saints", who must stand tied up in the guardhouses. From they are the monks and nuns who come out into the great Suf Sea sink. They call themselves blessed men and blessed women because their 30 Soul sinks into the howling darkness°).

Then there's another wicket that's scraping its head off, from make a god for a log and worship him. They paint the gods in their homes, and they, their sons and daughters worship them. They beat

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1) In place of the "life" of the Mandaeans, see also Z. 19. Hardly, of the dead" (i.e. Christ) in spite of p. 229, 8. 2) See above, p. 1048.

a) According to Joh. 180, 10 (II, 178) ,,the unwirled women approach the mouth of the Stallions". Furthermore, it is said that the name of this stallion is Ur, Lord of Darkness. From the same stallion there is perhaps also in an unclear context R 338, 17 speech.

4) Here are still the words that can be meaningless. Maybe it's אמארנאלון and the words are falsely taken from the text Z. 24 got here.

d) It is not practiced in secret? See above, Z. 13.

a) In Mandaean, a pun.

those who rattle and perform works of sorcery, (After)wisdom and contemptuous-
lity. They lie with the woman during menstruation and call it the Hope of
the house of the Deity of our Lord Jesus Christ. Ruha says to them:
'Do not consider them unclean, for there is (about them) 5 there
is no prohibition for you." Furthermore, Ruha says to them, 'Every
one to whom Father and mother, or the first-born son, dear to him,
dies: put them in your house and [227] do not get him away from you."

She also tells them another mystery: 'Every Philo- sophen,
Catholicos, metropolitans, bishop, presbyter and deacon who served under
10 when you die, be buried in the church, venerate it and pray for it')
and do not take them out of your house of prayer. Also every visitor,
Scho- laren(?), Vigil priest, who divorces you, who performs miracles
Christ is taught, sit in the altar room and do not consider him
unclean."

15 I want to tell you about another gate, about the sacrament of the
temple*), which burns in the hearts of people and in their minds
glows: Seven "blessed ones" come together, sleep with a woman, throw
Seeds into her, and she gets pregnant from them. Then after
seven They beat you for months and let you be deported"). Then
take 20 the fetus with the afterbirth, blood, feces and menstruation
and prepare from the marrow the oil of Benediction. That mystery
boil them in water and from the bones set them . . .[4]the Sacra-
mentes here. That [sacrament] they bake with flour and butter6),
do Magic and lust, and the sacrament of the Host will be performed-
25, which burns in the hearts and senses°). Everyone who eats
it, cannot lift up his face to the house of life, and remains hidden
from the worlds and generations.

I will tell you about another gate that is under the
the souls of the wicked. From it are the monks and nuns 30
emerged. On the mountains, heights and fields they wander, and with
their shape they resemble the demons. They walk around naked-
here, and with their hair they resemble the stinking goats. Your The
shape is uglier than the night and more terrible than the howling
Darkness.

35 They are called anchorites. They graze off green cabbage'), and from the

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1) It says, don't, "worship her".

2) Here is the expression nD, which stands for the temple in Jerusalem-
will be needed.

a) See to Joli. II, p. 136°.

4) The word is only in this place. It seems to apply to "tarnish".

6) So here is perhaps NNINS13, arab. hulāṣa, according to its main sense in Arabic
to grasp.

°) Here we refer to the dual sense of the Syrian gmurtā, that "coal" and "host" are-
hints, alluded to.

3) 'you eat' is probably just a gloss.

good, beautiful food, the Ptahil, the builder of heaven and earth,
created, they are not allowed to eat. They know no joy; Ruhā
and Christ will not let you feel joy in this world. demon whisper
with them, and then they say: ,,God whispers with us; we turn
do not turn away from God." They call my disciples ,"interpreters of the Word"
[228] and 5 "Sellers of buckets of water" ') and say to my disciples: "You
have no right faith in the world." You also put your mouth
Fasting*) so that the name of the killed man is not out of their midst
disappear. They take dust from a dead man and put it in all their
Preparations and meals. 10

Furthermore, Manda dHaijē spoke and explained: 'Every Naşorean
who the food of Christ is eaten on the day when they keep a fast, it is put
on fire- devices are cleaned. Furthermore, every Naşorean who is on the first
day of the New Year washes himself with water from the Jordan, drinks
from it and the face is smeared with it"), being a part of Ruha and Christ
15 and to the seven as a share."

Further, I declare to you, my disciples, that there is another gate it
is the one that came from Christ. They will be Zandīqe and Mard-
called mane. They sow seeds in secret and in ways of darkness-
get your share. Women and men lie next to each other, take the 20
Seeds, put it in wine, give it to the souls') to drink and say he be
pure. They call on the wind, fire and water and praise the sun and
Moon. When your spirit dies, you resemble the flies that fly on
a pot sit. The steam rises up and gets to you, you lose your
Wings, get hit and fall into it '). You will be selecting the ge-25 the name
chosen by Mār-Mānī. Every Naşorean who comes from their If you
eat food, it will fall into the great Suf Sea °).

I have told you of Ruha, Christ and the seven sacraments-
counts that you have created in the world, the tribe of
souls to hold on to it. Now I will tell you about another gate, 30

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1) The robber sense of words is safe. See also Tar- go to Eccl. 8,1. But the allusion is not transparent.

2) It seems that here it means silence, otherwise p. 50, 6. See also pp. 224, 19 and R 356.

3) The author apparently has a Christian custom in mind here, probably the The baptism of the river, the consecration of the water and the use of the consecrated water, as they were on the Epiphany- the "Big New Year" days are practiced. The oldest news about the Epiphany celebration see at Holl, session reports of the Berl. Akademie 1917, p. 403ff. See also Brandt, Rel., p. 90 below.

4) The Mandaeans. b) See above, p. 190, 6.

6) In this whole paragraph we are talking about the Manichaeans. Zandīq is the- this is the term for "heretics". According to ANDREAs, Mardmāne is Persian mardmān ,,Men- schen", a term that is otherwise not suitable for the Manichaeans or a part of them evidence is running. The aforementioned wind, fire and water are three of the five manichaeis- elements, see BouSSET, Hauptprobleme, p. 231, also above, p. 34, 5ff. With the ,, From- election" refers to the Manichaean elect.

which Bel created. You take the crown and practice the
Royalty. From it the Book of Ruha has emerged. Whole Tibil
dies and is killed. Gold and silver for killing them and shed
blood. The disciples are killed in the process, and the Naso- 5
räer was taken into captivity. They learn the Book of Ruha, drink
the murky waters and are captured by haughtiness. You love pictorial
works and colored stuff, love the lust of the Tibil and say: We do
not want to leave her, the tibil does not pass. Everyone [229] The
chosen and perfect one, who blames them, meets persecution and 10
Is unfair.

I now declare to you, my disciples: Every Naşoer, the reward
and alms of the Jawar') for colored stuff, dyed white robes, her
appearance changed, his wife dressed with it and put it in front of her-
will receive blow after blow, - there is nothing that would be endless, -- [2])
15 be cut off from the expensive light, into the guardhouses of the seven
Planets fall and do not come close to the house of Abathur.

Furthermore, anyone who sits on colored stuff or his head
on this, one will judge with lawless rights. Yes, you my disciples,
have no desire for the pictorial works and the colored stuff of these
20 So that you may not be cut off from the hidden Jawar: for every
woman who was baptized in the Jordan and with the sign of life
is drawn and wears colored robes, is tormented on fire appliances
be. Your soul will grow thin as a hair on the head, testing and
Anger hits her in the black water, and she dies without then Hei-
find 25 lungs.

I tell you about the call, the Bel called, through which all
The great and proud are killed. You can't hold them by the hands, that
they will be freed from them"). (They cry, howl and melt into Back
tears. Every day they wage war and shed blood, and persecute
30 the whole tribe of souls, and the great generation of life. Again and
again they oppress her and say: we want her out of this world
exterminate. They eat bread with the sword. The more the age decreases,
the more you are depressed by the bosheit4). All peoples, borders
and tongues pray. Even among the children of the great tribe of
life 35 there are many souls who go and join them. You fall away
from the name of life and worship it. They tell themselves about
Mandā dHaije and profess allegiance to Abdallah the Arab and
the holy Spirit, who revealed to them the mystery of death. They go
and curse the name of life. All dirt and scolding goes

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1) Whose donation Jāwar ordered.

°) See above, p. 75°.

d) Or is prynty's ndensns to be understood in the same sense as pontye nondns at the parallel passage Text 232, 5: "you are not able to free yourself from them"?

4) See above, p. 221, 30.

from them, and they swear at the name of life. Everyone,
[230] who is of the great tribe of life and worships Abdallah,
will find no relief. Because he twisted and changed the sign,
let him be killed on an ice device. Also all Hmurthas who are
from they came out to him (from Nerig), and they settled on the
slaves, and 5 Slaves of Abdallah). They raise a call, pray false
prayer and let it ascend to the firmament. You are initiating- and
revile the seven planets*). Nerig speaks to you: ,,It there is no
God who is more noble and stronger than I am." He brings a-
interrupted sword, saber, war, murder, hunger, torment, struggle and Ver- 10
following up against his brothers. In the whole Tibil, in its four
corners, he brings war to them every day. All souls belonging to
Abdallah [counter?]"), fight with sword, fire and flame. Day- every day
Ruha") goes out to fight and makes war with Nerig. She speaks to
him: 'I have given you the book and the speech, and the Mystery 15 death
is revealed to you. I have scourge and ruling power for you, speak
and granted a hearing. I told you that all the light will rise for you
be. You explain to your worshippers: ,Well, I will make you a para- lift
them up to the place where your eyes are full of hope- look', while you
plunge them into the lower seol. You beguile her by 20 Scourge and
ruling power, gold and silver, then you plunge them into the lower
seol and oppress her with device, foot block, torture, torment, bondage
and torture. I said to you: Did you not say: I am the powerful God,
I want to show you the light?")") Also for everyone who belongs to
the Children of the great tribe of life, and from their teaching, and 25 when he
learns of her book, he plunges down into that great place of darkness.

Furthermore: Those who go hunting and meat hunting and
killing food, whose soul will be slain by sword and sword. Everybody
Women, [231] who wear drag dresses°) and brocade fabrics of gold and
Silver clothes'), will be held captive under cauldrons. You 30

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1) should be deleted at this point. It is from text Z. 13 or 231, 25 got here. See also p. 232, 11.

°) That probably means: you determine your own fate and discard the planets as a guide of skill, cf. pp. 13, 28.

a) The text is not in order, see the parallel passage 233, 1, where the text also ent- it is. By "souls" only Mandaeans can be meant.

4) Probably denotes the Christian Byzantium.

5) The clamped stick is repeated afterwards and stands there in the right place.

c) The meaning of the word occurring only at this point is only according to the meaning- "pull out, pull out, pull out". For some of its meanings probably borrowed from the Aramaic Arabic simt means, among other things: the lower one about the coat is a prominent and visible part of the skirt; which descends to the shoulder and chest-hanging part of the turban; a protective armor hanging over the rear of the horse, then also an unlined robe and a robe made of cotton.

7) Sorry, has N2enS.

will die a second death and not become the house of life
rise up.

Well, I have taught you about the gate of Bel and about the
Works that he practiced in the world. Now I want to tell you about Sin
(the moon) 5 and teach about the call that he has called. From him go the
Jews, the abortus and departures from the leper men and women. He ver-
practice evil in the whole Tibil velvet and special. He increases and increases
he raises and humiliates, he raises and plunges into the depths').
He cuts off measure and number"). He spoils the years and does
evil 10 days, months and years. He seduces the whole tribe of
Soul. Whorish, smelly Hmurthas come out and let themselves
down on women and men. They are called Baiwāzīgh") and
wash yourself with water'). They put a priest") at their head,
sleep with him, put seeds in him, take that mystery, bake it 15
in a cake, take it at a border point"), swear to each other and do not
reveal it to each other. You will also find abortions and departures-
nannt. How they act, you act on them. Men and women who
of that mystery, find no relief and healing, and their Eyes
do not look at the light.

20 Well, I have taught you about the gate that Sin created, about
the works that he does in the world, and about the transgressions,
to whom he has seduced the tribe of souls'). They seduced this
and divided him into different parties.

I have taught you about this gate, my disciples, as well as
about 25 the sins he has committed in the world. Now I want
you to teach about the gate that Nerig founded, the Abdallah of
the Arabs from which the seven forms of wrath came forth have.
The tribe of souls is killed by him, and the whole Tibil will be
bent under his throne. From him came the scourge, they eat
30 They rule and exercise the kingdom. They draw sword and saber
[232] and shed the blood of the sons of Adam. They bring home loot

1) It acts according to its own increase and decrease.

2) He shortens the established age of life.

a) Andreas writes to me: ,,The word is Iranian by name because of the The final syllable, which is the Middle Iranian adjective suffix 7y, older ey, but the meaning can be-do not determine the meaning of the word with certainty. The two initial syllables are a compositum, whose forelimb bai, be the southwestern Iranian younger form of the older bay , God" shall. The hind limb would allow for various interpretations. It can be a "word", then would baiwäziy be one related to the word of God, or wväz is considered the Iranian Equivalent of the Ancient Indian vāja ,force" taken, daun is baiwväziy one to whom God-force is attributed as a property. But it would also be possible that baiwäz is a person-name, then a baiwvāziy would be the follower of a man named Baiwäz."

4) It is uncertain whether to read with CD AND). FD) does not fit.

") Also above, p. 224, 8, there is talk of men giving birth unnaturally.

c) Which is particularly suitable for magic landings.

7) Sorry. see also above, p. 24, 28.

and carry away captives, [they sell,]') what they have with their gold not bought, not traded with your silver and not traded with your goods have acquired. They rob the son from the mother, the husband from the Wife, the father of the Son and take away their strength and steel*). Which People are not able to save themselves from them, they cry, howl 5 and melt into tears. Every day they wage war and shed blood, and persecution strikes the whole tribe of souls, and the great-bad of life. They constantly oppress them and say: we want to destroy them from this world. They eat bread with the sword. The more the age decreases, the more malice oppresses you. All peoples, 10 Borders and tongues worship them. The souls of the great tribe of Life joins them. They fall from the name of life and worship her. They renounce Manda dHaije and confess Abdallah the Arab and the holy Spirit who gave them the mystery death was revealed. They go and curse the name of life. 15 All the scolding and dirt has gone out from them, and they scold the name of life. Everyone who comes from the great tribe of life if he goes and worships the Arab, there will be no relief. Because if they have twisted the sign, they shall be killed on an ice implement. Also, all the Hmurthas that have come out of him can be attributed to the 20 Slaves and slaves of Abdallah. These raise a reputation, pray a false prayer and let it ascend to the firmament. You guide each other and revile the seven planets. Nerig speaks to you: 'There is no God more noble and greater than I am." He brings sword, saber, war, murder, hunger, torment, battle, and 25 Persecution against his brothers. Throughout the Tibil he brings daily War among them. All [233] souls who belong to the Arab Abdallah- kicking(?)"), fight with sword, fire and flame. Day- every day Ruha goes out to fight and makes war with Nerig. She speaks to him: 'I have given you the book and the speech, and the Mystery 30 death is revealed to you. I have scourge and ruling power for you, speak and granted a hearing. I told you that all the light will rise for you be. You explain to your worshippers: ,Well, I will make you a para-lift them up to the place where your eyes are full of hope- look', while you plunge it into the lower Šeol. You beguile her by 35 Scourge and ruling power, gold and silver, then you plunge them into the lower seol and oppress her with device, foot block, torture, torment, fesse-lung and torture. I said to you: Didn't you say,I am the power- full God. I will show you the light, I will give you oil and honey i will give you food, I will clothe you with magnificent garments, I will be 40

1) See R 256, 4.

2) Also in Mandaean, an alliteration. it's probably Syrian hellthä ,,Scheide", also R 256, 9 and Lit., p. 1821.

a) See above, p. 231, 13.

give you every comfort, and you will find good. It there is no God stronger than me. I want you beautiful women give'? Why are you oppressing her now with device, foot block, torture, torment, Shackling and torturing and judging them by a lawless rights? Which 5 Servants of the strange man against whom we have drawn the sword, have now ascended to the upper worlds of light, while we are here in the darkness and the black water are cut off and neither Find relief yet bliss."

The Arab Abdallah speaks to his servants and all the gates that 10 have made themselves known to him: 'When I came to you with the great- the whole Tibil subjugated you, scourge and ruler power ver- the whole deity is bent among you and all peoples, borders and I have plundered your tongues, since I and my mother have given you rest- beguiled by meinsam. I said to myself, 'This is how it will be on the last day for me, the great 15 Qadoš'), my father, by whom I was begotten, and my father Leviathan will have a meal ready"). [234] Well, see how all Pla- they had no power like you, and the servants of the planets, my Brothers who were no match for you and no ruling power equal to you have. Now, on the big court day, you won't find any out with me- 20 kunft"). Because I will feed you with ...") and honey, you will feed yourself with fragrant wreaths, flowers and spices, I will introduce you to between heaven and earth in anger- let the chariots go around, make you fat rams, let no one now free from my hands and redeem and ascend to the light- bring 25."

I have told you about all the gates of the planets and all the follies- teacheth. Do not eat their food. Your hands shall not be covered with blood taint. Do not kiss an unbaptized mouth.

Praise be to life and to Mandā dHaije. Life is victorious 30 over all the works, and the community of the Nuşoreans is victorious.

And life is victorious.

Second piece,

At the command of the great, mighty Mānā, the sons of the first life will be") out of the Piriawis-Jordan a youthful being was created, the "youthful boy",

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1) To the God of the Jews, see above, p. 25,

8. ") The author of the piece has probably heard about it once, daf on the last day the Leviathan is supposed to be used for a meal, and has verdrelit it in this way.

a) I can't help you.

4) The word is found only in this place. Above it says , "Oil and honey"'. There is also N2D: Cod. Sab. Paris. 15, f. 45b, 19; Oxf. Roll F, Z. 1238, 1262.

5) Or of life itself, siele p. 2364.

"the just, the great, the only one". - Enjoyed as a divine child in the dying
Antiquity Harpocrates enjoyed special popularity and became widely known beyond his Egyptian homeland
out of reverence. Semitic is the idea of the morning star, which is accompanied by the Sun-
ZDMG XXXII (1878), for a smaller star than boys, the puer Phosphorus,
p. 565; Roscher's Lexikon I, 1, col. 743 and Ditlef Nielsen, The Triune God I, 5
p. 122f., 232f. Notice now, as above p. 222, 2 the youthful boy before Jõrabbā, who
is identified with Šamiš, the Sun, on whose chariot sits, so one would like to be in
the In fact, this boy was traced back to the puer phosphorus. The "young boy" leads
Lit., p. 229, 2; 264, 4 the name JNDDIN, which cannot be explained. On the other
hand, the R 242, 10f. Hibil so called, see also Lit. 248, 9. That Mandā dHaijē, when
he received baptism 1c when John appeared as a little boy, we saw him
upstairs. Lit. 24, 2 we find an 8758 with the curious name Dispandy and R 374.
18 a "cloud" nsnd.

The naming of the boy and his father "the Only one" is probably as much as
the Native. The designation of a god as Unique or native is also found at 1 to the
Phoenicians: "Go to Philo Byblius, see Baudissin, Adonis and Esmun, p. 89. The
Ὀeds povoyevýs plays a role especially among the orphics and is from
iluen to the Gno- Wobbermin, see Wobbermin, Religionsgeschickt-
studies, p. 114ff. The great, single gereclite and his equally named Soln
we also find it at the beginning of the eleventh book. Siourfi names 2c among the higher beings
pp. 40, 46 a Lahdoyo-Rabbo-Zadiko. -- See the play auchı Brandt, Rel., pp. 29f.

In the name of the great life.

Hear me, my Father, hear me,
lift me up, Great One, Son of the mighty (life),
our Father, Son of life'). 25

This is the mystery and the book of splendour, which in the Mānā
lo- from which the rays of brilliance emanated, from which the inner
Jordane came. Of them, those") Jordanians, came the Jordan, the greatest
among all the Jordanians. From that Jordan stood out and went here-
in front of the great, hidden, first Niṭubta"), (from the Lord of Greatness,
3c the greatest of all Uthras, the Father of all the learned, 4) from
the great, righteous Only, out of which arose the outstanding") sons
of the in the first life, who stand there and praise those great, great-
valigen Mānā worship and praise. He said to them: 'Get up, pull out
to the Jordan of Piriavis and to the waves of the water, remember 3
[235] and call forth a Son whose form does not pass away, in whom

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1) See also p. 220.

2) Read instead ומון.

8) Another form for Niṭuftā, see above, p. 1554.

4) This, incidentally incomplete sentence is probably inserted. From the Lord
of the Size is not mentioned in this piece otherwise. The great, just One is identical
with the great, mighty Mānā.

f) NyN21B, see above, p. 2151.

there is no (evil) mind that is rather gentle, modest'), silent
and he is like the Uthras, the Sons of Light."

As soon as I spoke the word to them"), they rose in praise-
praise, bowed, praised, glorified, blessed him and spoke
5 to him: ,,What you say comes into force."

They rose up and went to the Jordan of Piriavis and to the waves of
the Out of the water, they invented and called forth the only Son whose The
form does not pass away, in which there is no (evil) sense, the great, righteous
The only one who emerged from the great, righteous one, whom the
10 Created life by His Word. Now it was clear why it was created").

The first life*) then rose, bowed and praised that great,
mighty Mānā and said to him"): 'I have a single, he conceived
and produced a great, righteous son, who came out of the great,
the only righteous one."

15 Then he said to him (for life): 'Go, clothe him
with a And cover it with good, pure turbans of the
Transmittance."

Then it came, clothed him with garments of splendor, covered him
with good, pure turbans of light and said to him: ,,Get on, get on 20
look up and see your Father enthroned in his place." Then he spoke he said
to him: 'There is one who is greater than you and on whose right and
there are numerous beings of light on the left."Come on," she said to
him, ,see the škīnā in the škīnā". - "There is the Škīnā," he replied to him,
,of which you spoke to me".

25 Then a messenger came out, whose name is Adakas-Malala, from the great,
the mighty Manā came and said to him, 'What is your name?" But he
maintain silence. For the second time he asked him and spoke to
him: ,What is your name?But he kept silence. For the third time he
asked him and said to him, 'What is your name?u replied to this 30 he
said to him, 'I am the youthful boy, the just, the great, the only One.u

Then he took him, caressed him, introduced him, showed him the
škinā in the Škinā and showed him the enormous eggs') of concealment.
He the brightness, whose splendour is wondrous, whose light is precious and

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1) Actually, "needy", see also Nöld., p. 150°.

2) See Nöld., p. 454, 8, also here, p. 144.

8) There is probably a gap here. Maybe DN'apry will listen; nor to the previous Sentences: ,,and he was strengthened."

4) The following is only about life, not about the sons of life. It is it possible that even before that only life was called, and the sons of life were only was introduced to a man who was interested in the role that life plays in relation to Mānā assigned, took offense.

8) nbandn Z. 9 and Atanon in Z. 11 are to be interchanged.

o) Originally, it probably stood here as before, "vestments".

") The writing Noatyn is also found L 26, 1; 27, 8, nevertheless it is probably הילבוניא to read, see above, p. 1512.

whose figure is brilliant and sublime. When he saw this, he was afraid he trembled and shuddered, fell on his face, worshipped and praised.

Then the messenger, whose name is Adakas-Zīwa, said to him, 'A anyone [236] who reveals this figure to people who are unworthy, - there is nothing that would be endless, ') - the light will not look. 5 Who but this form leaves and preserves in secret, day after day climb up, look at the place of light, and a part of my splendor becomes rest on him."

Then the young boy spoke to the messenger, whose name was Adakas- Malala is: ,,[I looked]*) the shine that shines above all, the light, 1 that is above all light. Who gave me the glare*) from the eyes and the piece of meat taken from the heart? When you're with life, to your father, speak, so do not tell him what I say')." Then he spoke he (Adakas) to him: 'Tell life, your Father, that it is in your own Rejoice and shine for what you have seen." I

Then he (the boy) descended, went down and found the first Life as it sat in its own Škinā. Then he said to him, 'Rejoice you and shine in your own sense around what I saw.u The erste Leben asked the young boy, 'What have you been looking at?" Since and he said to him, 'I have seen the splendor that shines above all things, and that 2 The light that is above all light. I looked at the brightness, whose Splendour is wondrous, whose light is precious and whose form is sublime.. In a thousand times a thousand beings of light are at your right hand and ten thousand times ten thousand beings of light on the left."

.Then the first life and its own skīnā") arose and judged 2 Prayer and praise to him°). The voice and reputation rose to the great, the mighty Mānā. As the great, mighty Mānā, that voice and when he heard that call, he got up and created a thousand times a thousand lights- ten thousand times ten thousand beings of light at his right hand his left. The great, mighty Mānā then spoke to that messenger, 3 who is standing in front of him:Where is the young boy? Get him in front at me." Then he said to him, 'If you speak, it will come into effect."

He then departed from the King of Light '), stepped before the first life [237] and said to him, 'Where is the young boy? Where is the righteous, great single gone?" Then the first life answered him: 'He went 3 to the other worlds of light that are evoked; but not well prepared have. They sent him there, and committed him over them, that he might make them well prepare." Then he said to life, 'Get him in a hurry." Since I brought and he took him, and brought him in before him. And I bowed

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1) See p. 753. e) See further.
8) Cf. Nöld., pp. 147, 6.
1) Read NandnT. b) Cf. Lit., p. 41.
6) The great, mighty Mānā.
?) A more recent use in place of the great, mighty Mānā, see also p. 235, 30.

praise him and said to him: 'Blessed be the place from which you kamest. Blessed, glorified and strengthened be the man who gave you- he sent and sent."

He (the messenger) grasped him by the surface of his right hand, lifted him up 5 and brought him up before the great and mighty Mānā. When this man when he saw him, he caressed and kissed him and said to him: 'Go and speak to the Naşoreans who live in the world of darkness and in the black water left behind are: Every Nāşorean who hands the Kuštā to himself like the great, mighty Mānā, who, at his own baptism, holds the hand of 10 when he had not enjoyed any, there will be no share in the house." of life). About every Naşöräer who sits at the Pihta- will be damnation, blow and plague from the house of life come'). Rather, he stands there for a long, long time and prepares it, and then he sits out abundantly, abundantly and rest."

15 Life is praised in the light that is endless, life is victorious, and victorious is Jāwar-Zīwā and his friends.

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1) The young boy speaks.

2) In any case, it is probably not a prescription, but a saying that was addressed to pasn. הלאק ומנאק

3) One should rather call in a priest.

4) You also Lit., pp. 70, 8f.

Tenth book.

This book has the title "The Book of Splendor that Blazes in the Pihtä". Your- again, this is the original creation. In the beginning, the first Mānā lived in the Piltā. The first Life, about whose relations to the Mānā nothing is said, had arisen out of itself. As in the third book, it creates a son, the Second, which in turn gives rise to sons. They want to create worlds. Life asks for Jōzataq Mandā aHaijē, that plane 5 forestall. The further course is interrupted by a gap (p. 242). After Resuming the text, we learn that Ptahil had formed a world, and now we are go to create Adam and Hawwā. He throws into it a kind of ghost (N71), the planets something of their mystery, but they are not able to get them on their feet. That The following is composed of two different representations, in which another 10 Pieces are inserted, and its parts contradict each other in places. According to the one The Source was sent down to Hibil to revive Adam and Hawwā and to provide for them. After the other, Adakas, the hidden Adam, here was his soul, in Adam and Hawwä and had only given them the right life. The compiler looks at some Make the two versions to combine. The deviations in the two sources 15 are particularly evident in the description of the production of the first garment for Adam and Hawwä. The planets oppose Hibil or Adakas, but olme succeeds. In the Stiicke is rejected by Ptahil and his work, but in the end it closes with a right- manufacture Ptahils.

In the name of the great life, healing, victory and a 20 Forgiveness of sins is granted to me, my wife, my father, my Mother NN and my children NN, NN.

Furthermore, a remission of sins will be granted to all priests and Mandaeans, those who seek instruction in these books.

In the name of the great, strange life from [238] the worlds of light, the 25 the one who is above all works.

This is the mystery and the book of splendor, which is in the Pihta lo- dert'), which shone in its own splendor') and was great in its light was. That first mana dwelt, created and dwelt in it. He believed in the

1) See also p. 235, 26. 2) Sorry, You have ,,in its rich luster."

Mānā, who dwelt in it, believed in the splendor and light that was
in it was, it believed in the Mānā who dwelt in it, whose name is
Šarhabel. Shine came out of the pihta, light lay over the pihta and came
out of it. He') called himself sprout, shine and light, whose shine,
5 whose light blazes of its own accord. The tannā glowed, the Tanna melted,
in which he was3). As he blazed over the Tanna, the Mambu arose-
gās8), there arose the communality*), which is uninterrupted.
It the community with life arose, life took its abode-
life arose in the springs of the water that flowed from it 10 poured out.
With its prayers it prayed to itself°), in which°) it was, in which it grew.
Through them it was brightened and consolidated, in its splendor took
the place of the name of the living doctrine, with which he clothed himself
and by which he was strengthened, as well as the name of the splendor and
light, that blazes in it. It (life) assumed from itself Kuštā, a kušta, 15 which
was from time immemorial, which was created at the beginning of time. Life
believed remember, it was in its own baptism, it believed in its own kušṭa,
it she took it out of her own hand, kissed the (own) rights and spoke to
himself: ,,I am the first baptist who believed in the Kušṭā and this baptism.
Everyone who keeps to me believes in my Kuštā and this baptism of
mine, 20 will enter into communion with me and take a place in my Škīnā
find." There was the Škina of life, which was above the water and the1
there is a living fire. He said, 'I am the life that comes from it
became his own glory. It was formed from his- and stood there
with him [239] in secret')." His shine shone 25 out of it, his
light was great, that it shone above his splendor and light created
abundantly. His own light was beautifully prepared. life it was
conceived in his inner being, in his own structure*), life turned 1
out in In order to create a son and make him a companion for
himself make. Life knew that the Son whom it meant to create 30
that he would create sons, that the sons whom he would create would
advise him, to create other worlds, to give him life from his own heart
created as a support, placed as his image and in which Škinā has
let him dwell, that in the future he will go to other worlds.
Then he created a son, made him a comrade, and 35 the
water that came from life in the Jordan was enough for him

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1) Or It; it refers to ,,shine" as on,,light".
2) See p. 151s. 3) See p. 197.
4) Among the believers, see Lit. , p. 133. 8) See p. 66*.
e) Probably refers to the sources.
7) PND3 is intransitive here, cf. Joh. II, p. 66°. Of course, then does not fit, for what DNP or is to be read, as well as Text 239, 3. By the way, it is not quite sure, where the speech stops.
s) See Joh. II, p. 66 °, here p. 146 °.
8) Here, as also more often, the singular with relation to NvA is erroneously written.

Kušṭā, clothed him with a part of his lustre, covered him with a part of his light and left it with him in his Škina beyond take a seat in the living fire.

The son who created it, planned to create sons for himself. He created sons, clothed them with some of his garments, covered them 5 with some of his covers, she left in his skinā at his right and take a seat on the left and handed them Kušta.

The sons he created planned to create other worlds, and languages: 'We want to create worlds for ourselves') equal to those of this house life." They then stood before their high Father, the Second"), and 10 they said to him: 'Grant us that we may go to other worlds to create for you a planting equal to that of this house of life, plant a plantation and build worlds") and create, just like the Sons of salvation were created and educated."

Her father granted ilnen from the hidden, and his first- 15 the second, and his brothers gave it to one of the sons of the 4) in the image of the sons they were created for salvation"). He gave him") Water and living fire and said to him: 'Go, create worlds like the sons of salvation, as you have seen it [240] in the house of Life." 20

Life reflected on itself and thus spoke to Manda dHaije, who Jözataq Manda dHaije is called. And he said to him, Grant that Forming the image of glory') Then Manda replied to him dHaijē: ,,You have created and strengthened me, and I am minded, that Before you make plans about that world *and those 25 Order the world. They called me the Front, the First") that I [previously?] sow in her the seed, create in her sons the sons of the great They are called the tribe of life. I want to get started with my Send the tribes that life grants me. It called me, it spurred and created me [tribes] over them"), so that they may have the call of life 30 who is more wondrous than the world, and who is separated from the world of Keep darkness away." Manda dHaije said, 'I want to come here earlier than that world arises, taking them into communion with life; let your 10) Škinā be in the house of life."

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1) Read אלמיא. 2) See above, p. 97. 5) Sorry. has p2.

4) Read 137.

6) The place is quite unclear, probably also gap-filled. Your father is the second.

°) Read AbeNpu.

7) That it is like the image of glory? According to p. 242,6, Mandā dHaijē is they themselves emerged from the image of glory. There is a gap behind it. There are then still the words ,which are thrown into the world of F'insternis, who is ready to form come here." Here we were talking about the inhabitants of the dark world, see further.

9*) From Z. 10.

°) Add NON3-12, see text Z. 24.

10) Read שכינתון.

When Manda dHaije said this, she'kissed him'), Kušta handed him and said to him: 'Kušta keep you safe, good one, and keep the Word safe, in which you have expressed yourself*). Yes, I want to bring from my tribes, ... that they may not be condemned in the world of darkness, that
5 they do not commit any wrongdoing."

Life called Jozataq Manda dHaije, who came from the image of the Lord- it was created in secret. It called Manda dHaije ... He .....[3]). chooses, plants and leads up to the light residence.

These words he spoke*) to Jozataq Manda dHaije, then he went lo and created a world for the sons of salvation°). The formation of the Having formed the second, he gave it to one of the sons of Salvation. He took them and gave it to his son Ptahil. This one then came and threw her into the world darkness. He created creations and formed tribes outside the Those who are unworthy of life. [241] He became ,of the glossiness bar, 15, cut off from the light" "), he who led the tribes in the world of Darkness has cut off, so that they are cut off.

After Ptahil created that world and tribes formed in it and he set up the angels of the house, that they might- adoring lichen Adam and his wife Hawwa in that world of darkness 20 should. He created in it mountains, seas, birds, wild animals, fish in the Seas, as well as fruits, grapes and trees, so that he and his wife Eat Hawwä and rejoice, so that no sorrow may afflict him. Of the animals, as well as the fruits, grapes and trees, Adam and to give Hawwa to his wife, that he might soothe the beautiful body.
25 After Ptahil created that world, he built his son Adam according to his form, and according to the form of Adam, his wife became Hawwa constructed. Ptahil threw into him (Adam) a kind of spirit of his own Spirits, and from the planets each threw into him some of his their own mystery. Ptahil and the planets that were with him could
30 but Adam and his wife did not raise up Hawwa. Then Ptahil went to his father Abathur, took a hidden Mānā, which was given to them") from the house of life, brought him and threw him into Adam and his wife Hawwā.

Then a progenitor Uthra flew up and approached, to whom life
35 ilim had sent. Adam raised his eyes, Hibil cast a shine on him"),

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1) The verbs are again in the singular, despite the relationship on Nw7.

2) See above, p. 95, 4.

8) Four words without meaning in this context: 'by Jāwar they shall swear (? Sorry. there also seems to be a bigger gap here.

4) According to the following, it is Abatlur of whom vorler must have been talking.

°) Thus, see, on the other hand, p. 241,13f.

4) See above, p. 194, 24; 209, 34. 7) See above, p. 15°.

8) Abathur and Ptahil, see p. 109f.

9) So. is not to be associated with Hibil. There is no Ny here either.

Adam sneezed and asked about life'). Ptahil and the planets that they were with him, they said to him: 'Live, Adam!") Then answered them Adam: ,,Trusting in the parent-forming Uthra, who came from the house life has come to me." Adam also said, 'I am from the House of Life 3) came, and life was [with me?]. I am 5 Adakas-Zīwa, who came from the hidden place*). **** fell inside me and brought me here. Then the good messenger comes to meet me, to lead me out there, according to the place from which I came am."

Then Hibil revealed himself to Ptahil, when his thoughts turned to 10 and all his works were corrupted. [242] Then he spoke Ptahil: ,Woe, woe to my works, over which you receive the power containing." Ptahil then left the world he created and went to his Father Abathur. Abathur was angry with him and put him in the foot block until the end of the worlds. Then Abathur and Ptahil will face each other- 15 forgive each other").

Then Adam rose, bowed, and praised the man who had he opened his eyes and put him on his feet. Adam looked and saw everything he saw. Adam saw his wife Hawwa naked, and his Sinn was ashamed in front of her. Hibil learned this when he came to Adam, while 20 he was ashamed in front of his wife Hawwa. Then he created Adam and his wife Hawwa a garment with which they covered their nakedness ').

A young boy') settled down with Hawwa, while Adam chaste lived with her"). Then Hawwā said, 'Where did the youth come from A boy who was not sown by a man's seed? The body of a 25 Woman has not grown, and there was no fullness for her? His speech is at- well, his voice is bright. Hibil bar Adam is called him, the Son Adams of Hawwa."

Hibil got a son, and his name was Sitil, and Šitil got a son, and his name was Anoš. 30

Then Adam gave himself up to meditation, he thought about his Father Ptahil, about what his father Abathur commanded him and about what Hibil had in mind for Adam and his wife Hawwa had laid. Adam and his wife Hawwa then rose and laid the garment with which Hibil had clothed Adam and his wife Hawwa, 35 who, in their own image, resembled the treasure of life.

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3) See Lit., p. 551.

2) Maybe this one , Live!" in general, a turn to the sneezing, prosit, and here the origin of the custom should be explained.

a) Sorry. hat . 1) See p. 109 ff.

6) Read Kanm instead of zn: then you will be forgiven by life.

d) Read instead of ANDn. 7) See p. 1329.

8) Sorry, ntnd has nen-.

") Various reports on the Gebnrt Hibils are listed next to each other in the following originally asked.

When the nine months were full for Hawwa, the Labor pains of childbirth. And the worlds said,Whence came Hibil, whence had Hawwa a son who did not arise from the seed of Adam? Yes, this is to be called a miracle that goes out into all worlds. It is a 5 Sprout, [243] who went out into the Tibil, revealed himself, and into the world the children of men came, Good for the institutions of the children of men') to create and return people there"), to the place from which the one you came to."

Then Adam lay down, joined his wife Hawwā, and 10 she received from him a double fruit, a man and a woman. She was in her womb for nine months, after what Ptahil said about her- plan, as his father Abathur had ordered him to do. Hawwa then gave birth a pair of twins, a man and a woman.

Then Adakas-Mānā spoke, who came out of the hidden place- 15 when Adam and his wife Hawwa had fallen, Adam and his Woman Hawwa stood on her feet, her eyes lit up, that they saw, their feet ***** that they walked, their mouth opened, that they ate, Adam the power over the animals, over the fruits, grapes and trees, over the Birds and the fish in the sea, which his father Ptahil had bestowed on him 20 as food he had intended for Adam, - Hibil ") spoke to Adam:Well, take the wool of these animals and give it to your wife Hawwā, so that she may make you a robe as an ornament for your body and that of your wife Hawwa, whom your father Ptahil created for you." Then Adam went to it, sheared the wool from the sides of the animals, gave 25 she gave it to his wife Hawwa, and she made him a garment like Hibil in the mind of Adam and his wife Hawwa. She made a robe as a tribute to her body. And he") prepared them Camped and set up a table for them to eat.

Then those seven planets went around, stood up and invented 30 Secret, beckoning, hatred, jealousy and discord about him. A Geheimnis put themselves in their own secret sense, which they then put in Adam and his wife threw Hawwa. They said, 'You shall not speak of the strange man, [244] who has gone hither, and shall have his Do not accept teaching. Since we created Adam, he steps down and 35 obey us and our Father Ptahil. The tribes of Adam shall go- step and worship us and our Father Ptahil. He embraced love for a man whose speech is foreign, alienated from the world. Manda dHaije took a seat in the treasury of the heart°) of Adam and in Adakas-Mānā, who came and penetrated him."

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1) See below, p. 248". 2) Read sorry. hat והארריא.

3) is inserted here by the compiler, see above, p. 243,20.

4) Stands for Adakas.

") i.e. Hibil bezw. Adakas. A word from Vienna DON has fallen out behind.

0) See above, p. 162, 17.

Then Adakas-Mānā said to the planets and all the worlds: 'When they i have not yet been brought and thrown into Adam and his wife Hawwa Adam and his wife Hawwa have not given up their mysteries- through the spirit that Ptahil cast into him, which his Father given to him whom his father Abathur had commanded not to open his eyes- 5 opened, did not stand on his feet, did not open his mouth and spoke not. He had no power over the works that his father Ptahil gave him it was created for food. He was not with his wife Hawwa, and the children of men did not awaken in the world: until I, Adakas-Mānā, from which came hidden places. From me, the 10 spread Tribes in the Tibil. It was I who put the semen in the uterus of women sow. From my seed the fetus was formed in the womb of the mother. From me the eyes were formed, from the eyes the marrow was formed, from the marrow the head was formed, from the head the nasal bone arose'). From me came the mouth, from the mouth came the tongue, from 15 out of the tongue arise the ..."), out of me arise the hearts, and it is from the hearts that the urges arise. These are in the hearts partly good, partly bad. All the forms that the child receives in the womb, come to the child in the womb of me (,from the mystery that the Pla- and the spirit that Ptahil threw into it). I became the main for 20 all the mysteries, I built the physique of the children of men, and I ver- spread the tribe of the children of men in this world. [245] I would stand not at the top of the mysteries, if I were not with the child, so would come do not take the child out of the womb. Because it would not be in the Power of mysteries and of the spirit, if I did not build the child to give him the 25th birthday Then 'he turned away and brought it out of his mother's womb."

.Then") Adam lay with his wife Hawwa for the second time, and she gave birth to a husband and a wife. In the case of three births, which she received from Adam there were three men and three women, from whom the world revive. Her name is written down in the Book of Books and published- 30 speak.

, Well, at the beginning I came, then I'm back as He .came to the men of proven justice*). Which Planets are standing there") and whispering. Then they forge a secret Plan against the son of the shining beings, who has gone here, whose 35 Shine not from here, whose light was not from this world°). The Pla- neten could not do anything against my name, so they went there and they made a secret plan against another one."

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1) Uncertain, see Nöld., pp. 128, 7.

2) NBy is otherwise called "wing, arm"; the palt here is not. Sorry. has See also above, p. 1334.

") The speech of Adaka is interrupted by this paragraph.

4) The passage is corrupted; p is probably repeated incorrectly from Z. 7 in Z. 9.

h) Read וקאימיא.

") This sentence may have been inserted or changed completely.

,My name is: the head of Adaka, the hidden Mānā, the one from he came to his place. Nibṭā (sprout is our name'), the world of Law") they call me, soul they call me, the epithet Mānā if you give me, redeemer of redeemings) you call me, light calls 5 man me, the groan of life 4) is our name, Tannā is our Name, Living fire is our name. I am my hidden name from the house of life, I am Adakas-Zīwa, who comes from the hidden Places have come. My brothers, the Uthras, brought me here, the sons of the Light, my good friends who had set out from there. 10 They were sent to me and brought me there. They imposed over death from the physical apartment in which I grew up. They clothed me with splendor and covered me with light that came to me from he was sent from the house of life. They turned the Curls on my head, put my merits above the school- 15 tern") and led me out to the house of life."

Then the spirits and souls of the men of proven- justice is given to the community (with life), to those who themselves have a- [246] and created insight in those who were in this world, who is full of deception and deception, live. Adam, whom Hibil teaches 20 and having admonished, said: 'Hail to him who, at this admonition of Hibil, Šitil and Anoš. The inspired men who come from the pure And go to the pure places °), where there is no mixture the sins and misdeeds of the Tibil were committed at their own Which has come to you from your own place of residence, which your 25 The Father granted them, raised them up. They had profit, not loss. They did not eat of the consuming fire of this world, did not give themselves up with it did nothing of the works of Ptahil in the world, did not eat of the children of men, but they were at their own Who came to you from your place of residence, which your father 30 granted them, raised up. The deception and wickedness of the Tibil was not with you, no one [from the Tibil?] favored them'), and they had nothing in common with the Tibil. No, the planets may also be against

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1) The suffix in this enumeration fluctuates between the 1st sing. and pl., probably already in the original version.

2) Uncertain, see below, p. 2483.

3) The expression is found only at this point. The specified meaning (Ablei- and) is not safe.

1) NNd ,"moaning" is common in the Mandaean scriptures (R 87, 23; 88, 3; 91, 1 and otherwise), and NDCAN hardly be translated differently. Dab it out about נישמאת הייא or ANDD be corrupted, I don't think. Of course, it is unclear what here it is gemcint.

8) From the "wreaths of victories" or "merits", see Joh. II, p. 2.

8) See also Lit., pp. 13, 8.

7) For the meaning of N assumed here, see Syriac BOND נסב and heb. .

and the persecutors pursue them with sword, fire and water'), so they remain by virtue of their food, their raiment and the light, that their Father bestowed on them, victorious, while the planets are subject. [So] you stick to these words, stay firm, give alms and your If your heart remains in faith, communion with the house will be given to you 5 by the power of the admonition of the three men, you will their ascent and not cut off from communion with them be."

Hibil said to the corporeal Adam: 'O thou corporeal Adam, who you stand there and admonish your sons and tribes (by giving them 10 sayest) that this world was not created according to the desire of life may they hold fast to your words. Because life was no *** to you). This world has been destroyed by the sins of Planets] are created, and the planets stand there, lay down on the treasure 3) and lead the children of men to sin. 15

When we leave this world, when our foreheads are turned and our merits will come before us, will also come with us the true and believing men go out, even the men of tested justice, formed by flesh and blood, who responded to our call [247] adhered to our name, gave alms and believed 20 standing upright in trust in us: they, too, will ascend. Since we have trodden the path for them, erected the boundary stone and opened the way when there is no fear or tribulation, they will to ascend and look at the great place of light and the luminous abode, to which our eyes look up." 25

When the planets and Ruha dQudša heard that Hibil was listening to these words Adam and his tribe, when Ruhā dQudša heard it, they broke 4) at her neck, the curls pulled out from the head and he said, 'Let me take over this world." Then they spoke to her Planets and the sons of planets°): , ...people are even turning 30 very big, people are getting huge. As far as it is in our power) let us act, for we are masters of the will."

As they were thus speaking, while Hibil and his brothers passed their lips over Rüha and the planets conceived the plan, the lying Christ so that he may lead all the worlds to sin, the world among the 35 People split into different areas and tongues, and the speech in the Twist the mouths of people.

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1) An allusion to the three world catastrophes, see p. 27f., 45f.

2) Command given or älml.

3) Is used here as the "Treasure of the heart", see above, p. 162, 17.

4) i.e. the valuable jewelry.

6) there is an erroneous repetition of the previous It לאלמא. is also probably to be deleted. The following might be there is also error, or it is corrupted from NDy: ,, That people do not even very . . . ." 9) Read jntndndt.

When the planets spoke these words, Manda dHaije was there with them in secret, with them, the planet'). In one eye- when he came near, he set up the heart of his sons and opened it rest his support. Manda dHaije came, took the planet her shine 5 and covered him up*), took their heart from them, [removed them out?] the living The fire with which they were clothed, and left them in the consuming fire, to have speech and hearing in it, and to devise good in it. Then 'it was taken from them. Then Christ, the Son of Ruhā, became-create.

10 These words of the Nimūsā, when he fell into Adam "), [248] I cried admah- and gave it to the men of tried righteousness: ,Ye men by proven justice! Eat of all the fruits and works that Ptahil created for his son Adam, as well as from the fruit that The grape and the tree, the birds, the livestock and the fish of the 15 And give the gift of mildness. Before Nimūsa fell into Adam, Adam ate nothing. However, after Nimūsā had fallen into Adam, he and the Tribes that were with him, got up and ate.

And all the spices and fruits that the earth produces, as well as the fragrant flowers and spices, whose fragrance is reminiscent of the nimūsa, which 20 Adam fell, and it was pleasant, and Ptahil said that he smelled of them, and Nimūsa, which he placed in Adam, was pleasant. It should be for him and all his tribes in this world do not care about the fruits, grapes and trees, the birds, the fish in the sea and the cattle, male and female, the Ptahil created him to be sorry. He took the fruit, the grape, and 25 the tree, he took little men and little women from them, they let [seed?] fall and bear fruit. Of the birds, the fish in the sea, and the little man climbs on top of the little woman, then they carry and bear.

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1) Perhaps the second and the following p2 are to be understood in the sense of" and to draw to the following: from them the planet he came. Maybe that's also delete the second one after D zn. 2) See also Lit., pp. 127, 8.

B) There is no connection to the previous one here. ND1D)) R 46, 6 is the Called Torah Mosis, so it is vópos. Also R 243, 2; 245, 15 may it be in the sense of law" but here it can not have this sense, but here at most it can refer to the A law-abiding soul is meant to live according to the law. After that, here is vóuos maybe thrown together with vūs. Also in the Oxford roll G, ND is in ver- the reverse sense is needed. Z. 173 it is said that the demons of the Nbū NC of the NN, and Z. 1004 NDID is at the end of an enumeration of Demon. - The Muslim scholars fables of a Nämūs who lived with the angels Gabriel should be identical. The outsiders go on an alleged utterance of the Waraqa Naufal, the cousin of the Chadiğa. When she came to him and disturbed him by when he told the paroxysms and hallucinations of Muhammad, he recognized in them the exceptions of the And said that the Nämūs who used to come to Moses had come upon him (see Sprenger, ZDMG XIII, 1859. p. 690ff.). Also this nāmūs is undoubtedly longer with võuos together, and even there the word is misunderstood, but a connection with the- there is hardly any mention of NE in the Mandaean writings.

Salvation of this world! The Ptahil-Uthra has a throne built in it, and he is the leader of this world, which he built and created. He did not bring them into the power of the Ruha and the planets and let them not with you. Ruha and the planets did not pursue this world, and there was no gloom in her. Yes, Ptahil-Uthra is intended for the Light earth, 5 while Ruha and the planets are here in this world of darkness- and their eyes do not see the light, they and all their Creature.

Life stands firm in its Škinā, life is victorious over all works. Their father is victorious, they are victorious themselves, and victorious. 10 are Hibil, Šitil and Anoš.

And blessed be life.

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1) After prnen CD I suspect prnen7.

Eiftes Buch.

Das Buch nennt sich ,,Das Mysterium und das Buch des groben An65", war auch wie die ganze Einführung besser zum folgenden Stiicke pa.passen. Ini zweite Teile des Buclies ist zwar von AnбS (Enбs) die Rede, aber hier wird er gerade der kleine EnOS (AnOS) ge- nannt. Es ist also aus, als ob es eine weitere Ausfuhrung zum folgenden Stiicke gibt 5 krieg. Sein Inhalt zeigt einen solclien Mangel an Disposition und Klarheit, wie er selbst in mandtische Schriften sind selten. Ich latte daher dic Absichtdieses Stiick uniibergesetzt zu lassen. Ich entscheide mich schliesslich trotzdem für eine Wiederholung, da es besondere sprache ist- liche Eigenheiten weisen darauf hin, die zeigen, dass es in einem anderen Kreis als die Sohn- stigen mandaischen Schriften entstanden ist. Es sind עלין im Plural des Substantivs zu dem hiufigen Ausdruck גובריא עליולִיתא ,diese drei Manner" (nur noch R 286, 22), die Priposition עם ,mit", die Wendung ניהויא ć oder ניהיא ć mit folgendem Partizip, עמאר אשמא statt עמאר אעשתמא (doch auch R 296, 5), die zweite bezw. dritte Person Pl. Imperf. mit ausgeführtem statt , so 12 , 251 איתקרו 257 , 14 אעהו 251 , 5, איתקאימו , das archaische 7 , 262 האנפיקה . Bei der Aufklärung von den Weltkatastrophen konnte der Verfasser eine 15 Darstellung, die uns sonst unbekannt ist.

Am Anfang des Buches ist wie oben, S. 235f., vom Eingeborenen die Rede, der aus sich selbst entstanden ist (uovoyevijs und адтофuijs), der einen gleichen Sohn schafft. In der uno- klarer Darstellung wird von der Geburt weiterer drei Söhne erwartet. Der Einzige wird auf- gefordert, fir die drei Uthras, seine Reiter, zu sorgen. Die drei Uthras sind im Folgenden 20 kahle Hibil, Šitil und Ans, kahle wird Hibil von ihnen getrennt. An die Stelle des einzigen Sohn wird dann Manda dHaije eingefuhrt. Daran kntipfen sich Ermahnungen Manda dHaijes an die Gliubigen, der die drei Uthras als Vorbilder hinstellt. S. 256, 24 gekntipft wieder an 253 ob. ein. Der Vordere, Erste spricht zu den drei Uthras und schickt sie in diese Welt, um den Seelen der Gliubigen beistehen. Die Planeten treten ihnen entgegen, und sie versuchen 25 besonders Hibil zu umgarnen. Ilire Versuche bleiben oline Erfolg. Sie fassen nun den Plan, den ganzen Stamm zu vernichten. Sie versuchen es erst mit dem Schwert, und ihr Angriff das Hotel befindet sich in einer ruhigen Wohngegend, in der Nähe von Restaurants und Bars. Es scheint, staatsanwalt.6 von den drei Versuchen mit Schwert, Feuer und Wasser (siehe S. 27f., 45f.) der erste gegen Hibil, der zweite gegen Sitil, der dritte gegen den Krieg, doch ist es jetzt 30 verwisclit. Beim Feuer sehen wir s. 261, wie an die Stelle Sitils tritt. stellt Betrachtungen tiber seine Lage und iiberhaupt iiber die Vorglinge in der Welt an. Von S. 263 an wird er ,der kleine Enos" genannt. Die Bbsen wollen dann die Welt durch Wasser ver- nicht. Dabei ist s. 263 das Bruchstiick eines Sintflutberichtes in die Erziihlung eingegangen-

adds. Mandā dHaijē comes to Enöš's aid and enlightens him about the secrets this world and the works of Ptahil. From Ptahil are the sky and the stars, fire, Wind and water created the earth with its contents, then in his image Adam, and according to Rūhā's image Hawwā. Mandā dHaijē promises him protection and salvation from this And rises to life. 5

[249] In the name of the great, strange life from the worlds of light, may the blessed one, who is above all works, be healed, victorious and a remission of sins be given to me, my wife, my children NN, my brothers NN, my father NN and my mother NN.

Life created a Škīnā, 10
and splendor went up in the noble
ether. This is the mystery and book of the great Anoš, the Son the great Šitil, the son of the great Adam, the son of the mighty Uthras of Glory ').

I am a son of the Place of Light*), a son of the place of Light r5 am I, who am completely populated by Uthras, am a son of the city, who quite kindness is. - According to the plan of the two Uthras"), according to the Ge- 4), which they cherish inside, they created the great, first, only°) Uthra, who arose [from] himself. He called himself: 'I am the Only One, Great, Just, who arose from himself." He's 20 created a beloved Uthra so that he would be a discriminator") be for (himself and) his Father, the righteous one, who comes out of himself- so that he might teach about all the works that were to be created, and arrange instruction in front of his father. He called this beloved Uthra, the Only, Great, Just, 'One Uthra') created me" and 25 another Utlra, his son, who was called the "Differentiator"), ,One created me and One called me into life". Of the two Uthras, my brothers who are my parents"), one [250] leads the Names Šarhabel-Zīwā, Šihlūn, the good light, the excellent advice he- shares his brothers who are older than him, and also his brothers who are 30 they are younger than he, who were created together ġ. All three have been created a robe and became a good omen for the other souls who will see that he is 10) truthful, reliable, gentle

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2) Probably refers to Anõš, not to Adam, see the beginning of the following piece.

2) The speaker, as in the introduction of the following piece, is Anõš.

3) Hibil and sitil.

4) Nnynin, otherwise, "forbearance, mercy" is clearly mentioned here by the author with synany brought together. 6) See above, p. 235.

6) i.e. N27TND, actually, "wise", also see above, p. 5, 21; 31, 17. should probably be here ,.Be an instructor", see further.

7)yis maybe to delete, see further.

8) Note the contradiction to the previous one.

8) Siche p. 145 5.

10) Hardly anyone other than Šarhabēl despite the absurdity.

and excellent. Another one goes by the name Rahziel, the Sprightly,
the The smallest among his brothers. Two vestments are ready
for him, that and be covered in them from the wicked and the
Who send their parents, who created them for me, to them*).
5 He commanded, admonished his Son, and said the Father, that
first Glanz, who called himself ,I am the one who acted and succeeded,
who he did right and held fast to the nest from which he had emerged")u. He
called his son Z'hīr-Smīr-Zīwā, who was from Sām...4) a guardian
Mana was. He said to him: 'On, take care of your Uthras, your brothers,
10 who are your sons. Provide them with the sustenance that I grant
you have. Cover them with shine, cover them with light and leave
them in the- walls of living fire, the three Uthras that go there from
the outside to hear the call of life. You will become-
together"), their splendor, their speech and their word should be put together-
15). They shall be strengthened, their form; they shall become-
together they shine. The sword, the fire and the water of that world shall
be do not approach. Wickedness, mystery and beckoning, the lords of
need'), press on them and on the garment of living fire in which they
stand and are preserved"), but they have no restlessness. Also because
of the Ge- 20 walls against which they make secret plans and say,We
want it "they have no power to take it away from them, and they
do not prevent [251] putting it on.

The Great, First, Who became of himself, said: 'To these three
Uthras it is imminent that they will go, establish tribes and name the 25
spread the splendor of life and the splendor of life over the world in which one
lives He created darkness and death for them. Do not know, did not know
all the beings that will be there, the two Uthras, who except me, Manda
dHaije, planning to create a world. I clarified myself and the Uthras,
my brothers, who are my sons, the three Uthras, who are there for-
30 and are called there, who created light there in the darkness, so that
life will arise in death and they will take out the souls of the elect-
those who are destined for the house of life") and are coveted, these
three Uthras who went from here to that world; they will feast in it

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1) Read pennoningā.

2) That's what it says.

") See above, p. 151, 16; 162, 38.

4) aNDNeny, which could only be called ., was sawn to pieces", does not fit. It is also hardly an epithet of the DND. Modifications zn or "NDNNDy do not help much.

5) Probably read, but maybe continue as well.

") There may be a form of "2 in the meaningless, such as Nyanzy5 or panvys.

7) It is unlikely that the npn nand apposition to the three previous Nomina sei; perhaps it is to be read.

b) The text falsely states in which I stand and am preserved".

") D has Nanya ,who are called*, which also fits.

And participate in the community with the House of Life
you will get a permanent seat in the Škinā of life.

Manda dHaije also calls, speaks and teaches") all his friends. He says: 'Well, I taught all beings that will be, and all souls the children of men who will be there: Death is there with you in 'that 5 The world you live in. Well, of life, and*) of these three Uthras, who have come there from the outside, to hear the call of life and to create light so that the souls may be given relief, let them be strengthened by the call of life, let them testify and praise; in that world°) of darkness they shall find relief, 10 when 'they leave the garment of darkness in which they dwelt, and live."

Further, Manda dHaije said: 'I taught you about life: That Life has sent death and darkness to you, who sit and dwell [252] there with you in the world; with you they dwell. Death and Darkness have 15 no light. Find the souls there when they see the hull of darkness, in which they dwell, leave, no relief and do not see the light. They leave the darkness and become in the darkness that is beneath them it is housed."

Manda dHaije spoke thus to all beings that will be. He spoke: 20 ,All you souls who are cast there into darkness and death, why 1 'do you want, when that last day is with you °), the well-being of the souls men of proven justice, who responded to the call of the Le- they heard Manda dHaije calling to them and then they believed in him and were they strengthened by him and believed in the speech of the three men? 25 Manda dHaije gave them splendor, clothed them with splendor and covered them with light. You will find happiness in abundance and bliss in abundance, and their hearts rejoice at the comfort they found. You will be- '), while the men of tried righteousness, with splendour- clothed and covered with light, pass by you and go to the great light- 30 climb up the place. You will have to watch it while you are in the You are in the darkness of this world and have compassion on yourselves. You will say: Why did we not listen to the speech that was given to us- and did not go out on this beautiful path, on which these- moving out the right?" They say, 'We have to put up with it, because they want us to be 35 We called and we didn't want to hear." Further, they say,Who will go and admonish our children that they may not return- do not walk in this way of ours, do not practice the works we practiced? For we are here in the great darkness

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1) Read ניתקאימובה. 2) Read AND.
3) הייא ו it is probably to be deleted or to be read for it.
4) Refers to the souls. 5) Read None.
") One expects poynting Antenna nnanne now.
") Read prndNP).

accommodate. But do you listen to the speech of these three truthful and faithful men, confess life [253] and bear witness to Manda dHaije. These three men, the sons of the great tribe of life, left the To hear the call of life and to know [life]. In that way, as true and believing men walk'), you also walk.

We are not allowed to go and tell our children that we are thrown into the evil darkness, and our eyes do not see the light. They shut the gates of darkness before us and will not let us- going out?]. Every day, every day they leave torment and doom against us lot'). Ask each of us according to the works and Wages(payments) from which we practiced in this world, which they did not create have. The other souls of the children of men are also numerous, who here, like lamps dying away, as if they had never been there, and the no one asks. Then, too, because they find bad and ugly works there is no questioning taking place with them in the world. Die there these, without being questioned, and are tied up there. What are your works, that you should not die like these, who die and become- why go?u

Manda dHaije teaches and talks about those who die and- reasons to go over those who are tied up and questioned: ,,Day by day *** these [souls] who are tied up and questioned, those of the merchants who are partners of each other and act dishonestly"), they are brothers of one another, and yet they are robbers (4) and not at peace with- tell each other: it will be the same for you. Every Naşöräer, he who forsakes the speech of life, and another speech of transgressions he who forsakes the way of life and the way of darkness walk: it will be the same for you. Who stand in the darkness and whose soul is burning, speak thus to one another: Until when shall they be *****PU

Manda dHaije says: 'Every individual is asked according to his own works. The Nazarenes are judged according to their rights [254] and they perform their works accordingly. Then the Naşöreans step down and submit to life, praise Manda dHaije and say to him: 'We have persevered and missed as a result of the wickedness of the angels of this world that worked for us. Now forgive us our sins. You, Manda dHaije, deliver us from the darkness of this world into which we are- are thrown."

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3) Read prin or aztin.

2) Read PEN2 cf. R 312, 16. is determined by the repeated following arranged.

8) 93, 14 stands alongside other readings in parallel There could be at best, like NöLDEKE Gram., p. 46, 8, "rejoice", but here this one fits No sense. Maybe you have to read, see the Var. C.

4) for Fon also R 215, 22.

Then Manda dHaije speaks to all the souls of the Naşöreans: ',The
') there they are thrown into darkness and call for me, who are with the
sign they were drawn to the path of life, but they left the path of life and
in the name of the Glory and Christ descended to the Jordan - who
shall forgive them their sins? However, the other souls who are in the Ver-
5 the errors of the Rüha and of Christ [and with the sign of the Ruha and
the Christ] were not drawn because they donated alms and did good
in this world, tolerating according to their works, the they practiced in
the world because they were filled with the sign of the glory and the
Christ have not been drawn. These souls of these nobles and Nasoreans, and
10 of all the gates marked with the sign of the Rūhā and the Christ
and confess the gods of this world - Ruha and Christ speak to all
the gates: Yes, I will let you ascend to paradise. If when you leave
your body, you will go there and find grace." But Manda dHaije
says to them: 'There is the darkness into which you go- 15 throw
you*) and now call for me. This is the paradise that you hope.
Now there are your houses: the darkness into which you have been
cast, without anyone being able to lift you out of it. Day after
day, Years by years and months by months your souls are dying
and will be held in that darkness in which you stand, until the day, 20
the judgment day, until the hour, the hours of salvation.

And on the day when the heavens and the earth will end, when the
earth and The heavens were your houses where the planets [255] walk:
they ver- all fall. Ruhā and Christ, the Sun, the Moon and the planets all take
end. Even the children of men, Ruha, Christ and God") 25 acquaintances'),
come to an end with Ruhā. They are coming to an end at the big Days
of the end ** and with Ruha, who will tell you the secret of death
undisclosed. After death you go there and fall into darkness.
I called you to life, where the name of death is not. I called
to the light where there is no darkness. I called to you:,,Clothed
30 shine on you and cover you with light and go out on the
Ways of life. I will lead you out on the path where the The
name of death is not, the name of darkness is not. But you
do not listen to me, and the speech of the Uthras did not
please you. Also the children of men who came from the tribe of
the corporeal Adam and Hawwah 35 those who listened to the
call of life, believed in it, and who listened to the call of these
three men and who hated death and loved life, the darkness

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1) Something probably happened before, probably "the souls".

2) Sorry. I have one, but keep looking.

a) Var. ,,God".

1) Sorry. hat דאורוכון.

") ,"spread" pact did not; perhaps,,and remained firm' dage-
now standing.

they hated and loved the light, clothed themselves with splendor and be filled with light- and they went up in the great way of life; they came and found life'). They also called the call of life in your ear, but you did not listen to it. You now, sons of Adam and Hawwā,
5 why did you not listen to their words, and do not follow the way of Le- bens whom the righteous go? Now you come on the way that you love your God who has led you astray. What did you put your Trust? These other souls (who) die, come to an end, ver- go out and go out like a lamp, which in that world [256] the
10 Darkness dwelt, and no inquiry is made with them."

Manda dHaije speaks and explains to the men of proven Ge- justice:Those souls who commit a murder and the blood of a Those who have cast the son of Adam into the earth, those who have taken prisoners *) who sell what they did not buy with their gold, not with 15 they have acquired their possessions and have not traded with their trade, which go, destroy the houses of the free and turn them into slaves and the turning free women into maids, the souls of adulterous men and the adulterous women who feed on ruling power and have ʾno Who chastise the Father and absolve the Son, who
20 take away their steel and strength, without their being able to oppose them, so that ilıre soul is grieved over them - all the souls that the ugly Practiced ʾthe works of the angels, all will come to an end, all the gods and their hosts take an end."

.The first one, which had arisen out of itself, also strengthened the, 25 the three Uthras, blessed them and strengthened them and strengthened the beloved Son, he was the first to speak, and he was the first to speak, and to these three Uthras: ,,I blessed you with a blessing, like the parents (with him) blessed their children. Go into that world, lead your Process and speak purely the souls that have been brought there from here. 30 They were brought into that world of darkness where death reigns. Speak in and get out") those souls of them who called and are sought after who listen to the speech of life, by Manda dHaije be strengthened, listen to your speech, with the splendor and light of the To go forth to Mandā dHaije and be established in the house of life. 35 To you, three Uthras, Hibil, your eldest brother, will judge and judge- [257] in that world. The eldest brother is the Father. He will be the head, he will be the judge over the judges of this world. They call out to him: 'Where did this pebble come from over us'), who- to stand and enrage us in this world of our own?: [He is] the

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1) Probably pown to read. Nn is hardly a subject.

2) pin27 is to be deleted, see 232 ob for this and the following text.

a) Read spD IN(1)1.

4) The pebble is a picture of special hardness, see above, p. 217, 5. So here are the I mean Dümonen.

Head of our tribe in this world, whose speech, sound and word he-
be heard."

The first one says to the three Uthras: ' Go and return to the
Škinā, from whom you have emerged, to what life has given you-
the palace of Splendor and the Chamber of Light. You will be 5 go forth
victorious when your works are finished. Your face will be shine
in joy, you will shine in the skinā of the Chief of the shining beings
whose light shines more than the whole world, who is the king
') those who have been placed above that world'). Go there
now, with Clothed with splendor and covered with light, may your
foreheads be on 10 and you will become the head of the tribe of
life from whose Škinā you get the souls that come with the call
I will ascend to the chamber of life that I have built for you have.
All souls who believed in it (life) will be recognized as such by
tested justice with you in this great skinā of life and 15 in
the room of the great life "), which I created for you, set
up be. Manda dHaije will set you up in this Škinā4) and you
leading up to the house of life. All the souls of the flesh and
Blood-educated people who listen to the voice of life and are believers,
will become partakers of communion with the house of Life." 20

The planets are standing there and are thinking about evil
against them in this World. [They say:] ,,They should see us
and be afraid of us and submit to us." They also say, 'We want
to give you our Dress up, and it's ours." They raised their voice
against but they neither trembled nor trembled, and the trembling and
fear were 25 not with you. Further, they say: ,,Then we want you by
cunning, Flattery and flattery; but they are not entitled to we do not and
will not let ourselves be cajoled by us." Furthermore, they speak:
,Let us [258] approach them with gentleness and kindness;
perhaps come to us and keep it with us." 30

Hibil the Righteous said to his brothers and sons"): ,Go get down,
step under her. Now you want to make me your master, now do
you want to worship me. They say to me: We want a sacrifice for you-
prepare cakes. Well, I will not be disturbed by your adoration nor
taken by them through their sacrificial cake. I want you to fall down 35
and leave them lying down and throw greed and embers over them
all. When I'm out all the worlds are then created by their own greed.
will heat up and will glow." So I spoke to my brothers, explained

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1) B has "Uthras and Kings", but mobile phone is probably to be deleted. For notng see p. 6 [2].

2) Behind it still stands, and made it firm" or,,to shine", but the words don't belong here.

3) Lies וענדרונא דהייא רביא דשאוילכון. 4) Read ניקאימינכון.

8) To his younger brothers, who are his sons, see above, p. 145°.

so do my sons. I went and stepped under them (the planets), as they approach me and say, 'Come, Lord of the Gods, Lord of the whole world." The planets rejoice, Ruha, who are with you it was, I'm glad. They say to me: 'Come, be our head, be the 5 Heads of the whole world."Ruha, you and the great being ') took the Crown down from her head. The planets bow to me and say to me: 'Take from us the worship, take from us the Sacrifice cake." But I responded in this way to peace and all the planets: ,I am not a man who accepts bribes or talks with which his 10 Parents commanded him, and the words with which his parents admonished him in the wind.u

When Rüha heard this, she said to the planets: 'The man belongs to not to us, and his speech is not of your speech. He has no Ver- bond (mix) with you, and he is not a child of your speech. Seine 15 Speech comes from outside. I have him, the stranger"), now to be- he was looking for a fool, but he did not let himself be beguiled. Now we want a Ge- we will try to make a home plan against him, maybe we will get him through the Ge- capture the home plan."

They speak falsely to me, but I am more false than they are. You 20 speak in cunning, but I am more cunning than all of them. All of them sit down again and know that I will escape from you. You speak to us with your pure speech and sing to us of your wonderful songs)." Then I spoke with my pure voice and sang of [259] my wonderful chant. I sing miracles- 25 barer than all the world. I speak with my lovely speech, the lovelier when all the world is at which there is no mixture with falsehood. I sang and fell she threw shame on them all. I spoke and shamed her; my singing did not resemble their singing, my speech did not resemble their speech. I rose up from among them and cast reproach upon them all. You 30 their eyes were closed"), and they were all afraid and grieved").

I she laughed and shamed them °) and let out a laugh at them all. I got up, left her and moved out of her midst, out of the robe, there is food on the table and a bad smell emanates from it. I went there, pulled the pure robe), which my parents gave me, the pure robe, in 35 we dwell in a place where there is neither food nor evil smell. Its fragrance is wonderful, and the splendor of my brothers is lovely on me*).

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1) As above, p. 187, 16; 188, 1 here it says n, actually, "Be". It is the God of the Jews, that is, as much as Jōrabbā, the rough Jō.

2) Probably read Atvab. 3) Cf. Joh. II, p. 165.

4) in the case of eyes, also R 294, 13 (CD, sorry.); it is probably 'encircling, enclosing'.

8) Instead of reading. is hanging next ידוי, to see R 146, 5; 158, 10; 353, 19; L 21, 17.

6) Var. ,,made her cry". 7) Well read. *)

Probably not to be understood in this way: and the company of my brothers is pleasant to me.

They stand there and forge a secret plan against my robe, they catch a ...') against me and say: 'What can we do with this Seize the tribe and make it disappear from the world?" - ,,With which Sword?" say to each other, 'the sword does not reach you. Rather, we want to seize them with fire and eliminate this tribe. 5 'If the fire does not reach them, we want to grab them with water and eliminate this trunk."

Ruha says: 'Well, let's wait a little." Speak there the angels, and the planets consult each other:When sword, fire and Water takes over the world") [and?] the head of this tribe, 10 'so the The world is like him." Then they say, 'We want this Take sourdough, which is stored in our treasure house"). Then of the leaven of the world, which is in their treasure house')- it is preserved so that a world may arise out of it [260]. They left the sword go and took against us ******. 15

Life knew what was going on there, that they were plotting against us forge. In an instant Manda dHaije came, brought splendor, brought living, primordial fire and light from the house of life. He be- clothed Hibil with splendor, covered him with light and determined the ver- "hanging in front of the sword°). Those souls who answer the call of the three 2c Men testified and believed in Manda dHaije, [divorced] before the Sword.

Hibil went out without the planets knowing that he was from here had gone away. He laid a path and set up a waystone for the sake of his brothers, whom he left here in the garb of life 25 among whom he had dwelt. The spirits and souls of the meeting- men were given comfort in this world, and they became the We are in communion with the House of Life. Manda dHaije created Good for those who believe in the name and words of these three men hold. 30

Then the sword fell into the world. Then Manda dHaije ordered the Šitil:,,Turn your eyes to your son Anoš, who is your younger brother and on the garment of living fire in which you stand. I want to go-

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1) The meaning of here, where it stands in parallel NiN, and text is 269, 23 insecure. The other meanings in the Mandaean texts ,,celebration" and ,,matte" fit not. On the magic bowls, it apparently occurs in the sense of "incantation", see MontGomeRy, Aramaic Incantation Texts, p. 162 (not "shell", as M. assumes); perhaps the same sense is also present here.

2) Perhaps it is necessary to read: if we grab with sword, etc.

3) Read on; is influenced by text Z. 19. Which the following words pnsnondns noyrn do not belong here, sielie text, z. 18. From The leaven of the world, from which things are to be created, is only in this piece the Speech.

4) Read pr.

a) That they should depart before the destruction of men by the sword, see L 20, 23 ff.

go, assign Hibil a place in the new room and then come hurry to you. Do not be afraid of the sword of the planets, and Fear and anxiety do not be with you. After that, well, I'll come to you'). The eye of life is upon you. I covered you 5 with the garment of life that it has bestowed upon you. Indeed, I i'm with you. Every time you look for me, you will find me, every time you call me, [261] I will answer you. I am not far from you.«

Manda dHaije addressed these words to Šitil. Šitil was also enough for them*) 10 Kuštā. Then Hibil said to Šitil: 'Come soon after me, and Anoš come after you. Even all the souls of men of proven righteous- let those who have known life and are going out come before you and come after you in the way in which we went out, which Manda dHaije built for us."

15 Ruha and the planets did not know. They went out and threw the sword of the world. But these men did not reach the sword, because Manda dHaije was with them. Having turned on rest in this world- the angels, who are appointed over the anger, saw that these Men in their splendor lit up and stand there in this world, because 20 they went and said to the great El and to Ruhā, 'Truly these Men stand there in their own glory, and the sword was handed to don't approach her." Then the planets took from the leaven of the world, who was in their treasure house and was kept with them, ****** Rām and Rud, from the children of Adam), from whom the people- 25 children should be raised. These men stand in their glory in the world is there, and you *) can do nothing against it. Then they took from two of each from the world *******

Ruha and the great El became angry and spoke to the angels, who are used to anger. They spoke to the angel Daniel, who 30 °): ,,Throw fire into the whole world, maybe we will come to you with fire°).and they threw fire into the World. Then Manda dHaije came and joined these men, and the fire didn't get close to her. After rest had come in this world, [do the angels see, ******] that these three men [262] are there in this world- 35, and they can do nothing against them. There went these angels, who and spoke to their gods'): 'These

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3) The following words until povnnit in z. 22 are an erroneous repetition.

2) The pious of his race.

3) Read DNTNA (or DNT) DNT7. Maybe before DNT ge- see Text 262, 5. Before that, even more is missing.

4) The planets, respectively. angel.

8) He is mentioned only at this point. The Daniel of the Furnace became a Angel of Fire. The form of the name will have contributed to this. °) After D is to be added for example.

7) Rūhā and El,

Men are in their glory in this world, and we are able to
nothing against them ').4

So they took of the leaven of this world, which was with them in theiru
The treasure house was kept, ****** and her name was Šurbai and Šar-
habel of the tribe of Adam, from whom the world was raised. 5 Then
Manda dHaije came, took out the excellent Šitil, the good advice-
gave him blows, clothed him with a fine garment of splendor, and and
covered him with a garment of light, so that his brightness may be
reflected in the whole world showed. He led him out by the way
where Hibil had gone, and let him live in the room"), in which Hibil
ic and where for the souls the communion with the house of the Life is
prepared for those for whom there is no separation. He let Anoš in
this great robe in which his brothers had lived, which was his The brothers
had entrusted Anoš to him and his parents had equipped him with it").
Manda dHaije said to Anoš: 'Do not be afraid and do not be afraid and say is
no: they left me alone in this world of the wicked. Because soon
I'll come to you."I*) stand there and rub myself in my face-
go away, but my heart is not oppressed by me"), and my
conscience I'm not bothered. Inside I make reflections,
alone I stand [in] this [world] and say,Who will make the wicked-
2c take away from this world? All my brothers were here with
me, and I grew up with them, like a son raised by his parents and
his older brothers ...). I grew up among them, while they
speak and hear in this world of evil and corrupters. What shall I now
begin alone in this world of the wicked?u I made 25 Parable
words, I formed a parable about myself and spoke:

[263] ,,Who brought you, my feet, here,
'who brought me up to the dwelling of the wicked??)" I
am standing there in the garb of my brothers, who have lost their lives-
borrow. Then I say, 'Where is this world going, what is it walking towards?" 3c
Since my brothers were here, I called my brothers over the
world, but I didn't ask her about her*). I raised my eyes and be-

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1) Read palninty בעראי[אן].

2) So according to B. The other Handschrr. have "in that place".

3) In the current form of the text, these words must be referred to N2na5a,
but I doubt it was so original. Maybe there is a gap ahead,
cf. Text 258, 17. 4) From here Anõš speaks.

8) See also Nöld., p. 40, 14. DDN is found only at this point. It belongs probably
to hebr. and Jewish.-Aramaic. DDN.

°) Ab2DNJs, which stands there, there is no sense. A Pael from 2DJ can also be found elsewhere
not. It's hard to read "you grieve him".

7) See p. 154, 20.

8) The contradiction would be resolved if you read prontw2, but in the
There is no mention of a question to the brothers. Behind it you can also Nsy
„rather," read.

the whole world sought: the sky, the stars that rose on it the sun and the moon, the angels that are deployed across the sky the twelve images of animals that are also installed over the earth, through which Sun and moon'), about these angels who walk over water, wind and 5 Fires are set over the earth, on which it is based, over the mountains and the seas, about the fruits, grapes and trees. Who will tell me about you say where they came from, what they are based on and what they stand for? About this detachment (of the stars)*), which rises at dawn, and about the four angels who draw you. About the other detachment, which is at 10 Night rises; angels drag them there; they are not like one another'). About this detachment, which rises by day, and shines to the children of men and brings light. This does not bring its light at all to the house of the Life, but is only for the benefit of the children of men-made and created. There are some who are happy about it, some, 15 those who are grieved about this and say: 'Why did the day rise and why did the morning come?" And this other detachment, which at night on- there are some who are happy about it, some who are sad about it and cry and talk: ,Why did the night come and why did it go the moon is up?u These stars that stand in the sky, walk by day 20 and at night, they go around and turn in the sky, and have no Stood in one place. [264] They do no good to the children of men. They impoverish the one, they enrich the other; they cause damage every human child. They make the slave free, the free make them slaves. They betray the souls of people here-25 children and lead them astray. They outwit them and keep some souls of them are back with them until the last day").

When I saw that the world was like this, I trembled and trembled, and my body, which was stretched, buckled. In my heart the urge to groan, the urge to tremble in my heels, and they did not stop 30 are fixed to their racks. I made such observations and spoke: ,My older brothers left me in this world of evil, and they won't come and rescue me from here. Manda told me dHaije: I want to come to you myself." I make observations and feel pity for my brothers°) who do not come and take me from

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1) Either is or is to be deleted. Behind it, for example, by pban see before. It is hardly said here that the angels also walk through them and with they meant the planets, see also p. 265 ob.

2) Cf. Joh. II, p. 2091

a) Probably refers to the detachments, not to the angels.

4) Probably only the replacement of the day is meant, after which it is necessary to read. Those On- the wording of the following words is uncertain.

8) I read with B with reference to the children of men, not with As for the stars, some of them hold souls back.

°) Well, that stands there, pabt not; maybe, "I'm angry".

do not redeem me here, who stand alone in my robe, which means Brothers have left me in this world.

The wicked have settled down and are meditating evil against me. I hear how they call the angels who are appointed over the wrath, (by they say): ,,Life awoke in fullness, and the children of men were in abundance. They speak in the speech of foreign life, speak in the speech of these three men. They join life and under... throw yourself to these three men. They rise up against us and ver-respect us in this world of our own').u They consult with each other against me and ...) in their insides, that they do not harm me can.

How they are making the secret plan against me and against the The garment in which I stand: to whom do my eyes look up and who do I trust? I hope to Manda dHaije that he will come and be a support to me [265] in this world, that he may save me from the wicked save my brothers from the sword and the fire of the wicked he saved this world.

I, little Enoš, have been for years ** where my Briider goods. I question you here, when I came into this world after you and don't . . . . . You, the wicked, are thinking against me and against the In the robe in which I stand and am preserved, you, the wicked who call the they hated life. Who is to call [the call of life] in this world? They say to each other: 'In our own world we should call the Do not call life, rather, it belongs to us." They then called the angels and commanded them: 'Go down to the earth Tibil and say Noah: Build an ark. Call and sit carpenters, go and cases Cedars from the land of Lebanon and female cedars") from the mountain Jatur4)." Tell him: ' Sit carpenters down and build an ark, take from each (kind of) two, little man and little woman"), and put them in the box, the one you make, because we want to accept the world."

and against°) the head of these three men, against this robe, in which I stand . . . . Because the planets say, Maybe we'll destroy you are out of this world, so that no one will pronounce your name and your speech and no one will hear your speech."For you, the wicked, the lords of the house '), know that I stand alone, and forge a secret for evil

1) These sentences probably come from a different context. You are here it is written as the speech of the angels.

°) Maybe NnnN2) is to read: "and they are ashamed".

8) See Joh. II, p. 1574.

4) Is only mentioned at this point, but it is R 380,11. In the name there is perhaps Athür (see Nöldeke bei Löw, Aram. Plant names, p. 60), so that the assy-mountains are meant.

°) See the wording R 380, 14.

d) Belongs to Z. 21.

7) See p. 106, 8.

Plan against me. On the very day that my brothers sent me-
they took up arms and fought with me. Daily, everyday I try to
escape from them, because I am alone in this world. My Eyes
look up to Manda dHaije, who told me: 'I'll be coming soon 5 for
you." I am thinking about my brothers, that they will not oppose me to
him.") advise [266] and do not submit to him against me. Daily
views my eyes go up to the path that my brothers are walking, and
to the Paths on which Manda dHaije comes. I look and see that
the The gate of heaven opened. A cloud of shine and light 10, before
which all the beings who saw her were terrified. Now when I when I
saw the cloud of light in which Manda dHaije came, I pointed, the little
Anoš, my lips about the gentlemen of the house. My body, which
is too- bent together, stretched out, my heart, entered into the sigh he
was leaning on his place, and my heels, which were trembling, stood
15 fixed on your racks. Manda dHaije came, called to me and spoke to me:
,,Little Enoš, why were you afraid, why were you shaking, why were you
shaking you? Why did your body buckle, why did your heart return
And why did your feet tremble on their racks?u Once I
speak, once again I am afraid of Manda dHaije talk about
20. Then Manda dHaije said to me: 'Little Enoš, be afraid not in
front of me. Since terror befell you in this world, I came to you
enlighten. Do not be afraid of the evils of this world and of
the Floods of water; they shall be taken away over your head.
How they brought sword and fire upon your brethren, and
sword and 25 Fire could not reach them, so will the waters-
don't let the floods get to you. I will bring you shine and light,
they will help you and help you. Let your power be upon
them come, and let your form be like these two, who go out
with you- and with this robe that went to the house of life 30 is by
appearing in splendor. Your figure*) same Hibil and Šitil. Let the
wicked of the world say, 'These three men are in the world,
however, they are not men, but it is shine and light that is his
[267] in this world with little Enoš, who alone in this world The
world stands there."

35 Then Mandā dHaije said to him, 'Come, I will tell you about
the to reveal the ugly mysteries of this world that you saw and
before them over the sky, which is stretched out, and over the
stars, who have risen, who shimmer at him. The sky of water
******, and living fire and consuming fire are attached to it-
40 ignites. [Are lit?] the stars by the consuming fire, they shine
through the power of the living fire, from which the sky is lit-

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1) Read wty.
2) Read ודמותאך.

ignited, and grew'). These twelve animal images, (through which the planets, walking through the sun [and moon]: if Ptahil had not seen these stars- the sun and the moon have no path.

Behold, the darkness that arises when the sun goes down and the Moon rises: Ptahil thought about the fire, which is darkness") that night 5 and the day will become the reckoning and counting of the children of men, the tough- the number of years, months and days.

Behold, I have revealed to you about the wind"), about the water and about the two [angels ******]. I tell you that he was created out of it, from the power of water and living fire, and the two angels, 10 the leaders of this world, who were handed over over water and rain they are used over hail, hardship") and hunger and satiety, which are under acting on the orders of their gods.

About the fire I want to tell you, from whose enveloping it was- come on") and what man created it. Ptahil created it, however, 15 from') fruit, grape and tree it was made, from the root of fruit, Grape and tree it became, from them it was created to make them ver- zehren s).

About the water I will tell you where it poured out and where it came from. .. and there was a living fire. From the 20th century They were created in the House of life, and they were brought here (10). Then the living fire changed, [268] and the water became turbid without shining through the hand of Ptahil the man whom his father- to build heaven and earth. He did what his father told him- and the works and creations that he created with his hand, 25 will endure.

This secret from heaven I revealed to you, now I want you reveal about the mystery of the earth. Behold, the earth is black Water. It (the water) was created here after this secret was discovered- standing was(?). I reveal to You: Ptahil came, he and the angels of his Be- 30 gliding, he went to the black water and said,I want the earth

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1) The reproduction of the last sentences is very unsafe. NDN1 at the end hardly means , they left, " also note the reading 12D) D.

2) The words can not be reproduced in any other way, but fire is expected no one here.

a) npy by is missing in C. But here we are talking about the wind, not the water, the origin of which will only be discussed later. 4) Read ועהיב.

8) See also above, p. 231, 10.

a) This is standing there; as if it had been enveloped in the Creator. I believe not that you have to read "nature" for it.

7) Read instead מינדאם.

5) Again, quite dark. Perhaps the point is that the fire from the wood of the Roots of the trees arises and then it is consumed again.

") Perhaps we were talking about living water here.

10) Read איתונהון.

the earth is forming." Ptahil stood up and thought in what
his father ordered him to do. Then Ruha said, she and the
Angel accompanied her, and spoke to Ptahil: 'How you made heaven-
if you are curious, talk about this water, and the earth will form." Then he spoke 5 he
said to the angels, 'This is what my father commanded me to do, but it is good what
you told me."

Then he took something from the living fire, then he took one')
from the garments with which he was clothed, it threw into the black water,
and the earth Tibil sealed itself. Then he cut out the mountains in
her, 10 he divided the seas, created fish of every kind in the seas, and on
the earth and the mountains") he created fruits, grapes and trees.
On the trees 3) they take the fruit, and it becomes the seeds of every Genus.
He screamed at the earth, and everything was formed on the earth.
It all the seeds were formed, they stand there and flaunt Tibil on the earth.
15 They bear fruit for food and drink. He created
animals of every kind, male and female,
and created the birds, and they stand there and graze').

Ruha and the angels accompanying her do not know for whom this
and who should eat them. Then Ptahil spoke to Ruha and 20 to the
angels of her company: 'I want my image as a man and your image
as a woman"). The man we want Adam and the woman we want
Call Hawwa. I want to create and raise your image." Rūhā knew
it is not that Ptahil received from his father Abathur the commandment concerning
'Adam and his Hawwa's wife.

25 [269] The earth was now on top, and the black water was under
the Earth. Ptahil tried everything, but the water was not tasty.
Then Manda dHaije spoke to little Enoš°): , When life brought me
here then I knew that the water would not be tasty here. Since
i said before the great life: 'In the world to which you send
me, 30 let them hear the call of life, that they may hear it, live
and ascend to the house of life, the water will not it is delicious
that the children of men drink it, receive life, and these
Listen to the speech of life. Then the great life spoke to Manda
dHaije: ,,Do you get up, go to the top of the water and draw a
35 thin train") of living water. Let it go, into the murky water and the
water will become palatable, so that the children of men may
drink and become equal to the great life."

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1) Or: some.
2) Read ובטוריא.
8) One expects rather Nensi 1 ,from the offices".
4) This refers to livestock.
8) Read Wny); the spelling is influenced by text Z. 22.
o) Var. Anōš.
7) Read here and continue NIDNI.

Then he spoke to Taurel-Uthra, who set to work, he drew a thin draught of water, it fell into the Tibil, into the water, the was not tasty, and the water of the Tibil became tasty, that the children of men drink it and taste it to them.

Mandā dHaije spoke to little Enoš") about the mystery of the Rūhā 5 and the angel of this world *). ****** a fire after which you do not speak and can hear, except the consuming fire, after which they speak and can hear ******.

When Manda dHaije consolidates you here and Manda Dhaije redeems you*) from this world of darkness ******. 10

,I*) passed between them, took away from them the living fire, with which they are clothed, after which they can not speak and hear, and lifted it up to its place, the light 1 abode. I let her in the fire from which they were created. A I left the dress on them, one of them got the ...) 15 of Ptahil, so that they may stand and shine in the world, so that these don't go down. I left it to him"), because if I did not give him this shine [270] and would have taken it from him, as I have taken it from all his If I had taken brothers, this world would have ended long ago and all would be darkness until the end of the worlds. 20

This world ocean, which Ptahil created and formed, which the whole Tibil there is a well around which an effusion came and fell into it. If if he had not created this for the Tibil, the whole earth would have ... .[8]). There would be nothing done and nothing done, and she would not have guessed.

Well, you saw, little Enöš, that I told you about the secret of the 25 Revealed the evil of this world, which you saw and were afraid of them, before which you trembled and trembled. I revealed to you about the secret from heaven and earth, I revealed to you about the secret of everything Done and made things that exist in the world, and taught you about them. I grant you splendor and light, that it may be with you in that first garment 30 be the one who was given to you from the house of life and who is now with you it is guarded, for which the wicked fight to take it away, without it they manage to take it away. Behold, I have increased your splendor to splendor, i have increased light to light for you, that it may be with you in the form of these two Men, your brothers, who have departed from you and come to the house of the 35th Life went.

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1) Var. Anöš.

2) You could add text 268, 6, 23 here and pinn NoSNi to But see Text 270,7. Behind it is first of all the living fire, the Speech, see further.

a) Read ונפאריקלכו.

") Read or Anpyon.

?) Read Aby, see further. After that is Nöld., pp. 203, 29.

4) Read NJN.

") See above, p. 2591.

5) NNSD, which stands there, there is no sense. From NSD can be found in Mandaean such as otherwise, in Aramaic, only formations of aphelion. Maybe MND ,would be rotten to read".

Behold, I have added strength to your strength, I have increased wisdom to you to your wisdom, and enlightenment, and knowledge, behold, I granted that you may speak with them and be heard').

Behold, I am now going to the house of life, then I will come 5 and deliver you from the wicked and sinners of this world. eye life will be directed at you, as well as at the walırhaften, gläu- big and good men who listen to your speech. I want you deliver from the sword, fire and floods of water and ascend on the way- and Šitil and Manda dHaije from this 10 Rise up world of evil."

Manda dHaije addressed these words to his son, little Anoš, [271] and handed him Kušta. Then he went out and went after the House of Life. He sat down in his father's skīnā, and his (life's) eye was on him"). Then Anoš rose full of 15 Joy because of the brightness and light that life has given him, and because the power that his father entrusted to him, and shone onin shine and light.

****** who are in this world"), look at the gentlemen of the house, who are intent on evil against these three men and against the garment, in I stand by those who have lit up in this world. The planets are talking 20 thus to one another: 'These men have not shown themselves to us, for they fear- in front of us. Whether they ran away from us, or whether they they hid from us, they showed themselves to us ,not. Now they showed let her join us in her rich splendour and her great light. Now, so, are they lit up and standing there in rich and great (?) Shine 25 and light ...'). His brothers lost their fire and sword- and you couldn't get close to her, now ... ."), that you stand up for yourself."

The planets speak: ,,We can fight against the power of these men nothing to do, because they are more numerous than us. They let you 30 Floods of water, but the floods of water did not reach them. You we want to eliminate them by sword and fire', but succeed it is not for them to eliminate them."

Life stands firm in its Škinā, life is victorious over all works. Hibil, Šitil and Anoš are victorious, and victorious is the 35 The people of the Naşoreans, as well as the priests and Mandaeans, who by their name and signs were drawn on the name of the first life and adhered to the name and speech of Jāwar-Zīwā.

And life is victorious.

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1) Maybe here, as usual, in this piece, "and listen" has stood.

2) Read Aby by.

a) Before, probably, the three men" confessed, but probably more is missing.

4) It may be possible to read SIND), but of course the place has not yet been established.

6) ,Are you consolidated to read "by PD, or it's 1DDRy, hid yourself".

Twelfth book.

In the name of the great life, let the name of the NN and my Wife NN [272] among the mighty Uthras, the Sons of Light, raised up.

First piece.

5

Anõš, who also here, as in the introduction of the eleventh book, refers to as the son of Šitil makes observations about the natural phenomena and receives explanations, of course very dark, from a shining being over the sky, stars, earth, day and night.

I am the great Anoš, the son of the great Sitil, the son of the great Adam, the son of the mighty kings of glory, the Son of the son of the leaves') of all knowledge. My feet led me up here. I am sitting in a place of rich splendor. I am looking at- i look and see this world, the sky and the earth, the sun, the moon and the stars of the The light in which I stand, and the power to change in 15 who you stand. With whose power are they standing, with whose light are they shining?

I opened my eyes and raised my brows, then I looked and saw a large brazier of splendor, firmly in the hand of angels located. Twelve Angels ziehen.es on the Dark Mountains under the big bridge of brilliance. You carry it up and bring it to the gate 2c of the Jāsānā, to the place where the builder of heaven and earth") The throne is established.

Again I opened my eyes and raised my brows, because I looked and saw a great gate that was open in it (in heaven) ").

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3) See Nöld., p. 483. This meaning of RONEN2 does not seem safe to me. It might also belong to: ,the praise which is entirely knowledge."

2) Probably also meant Ptahil here.

3) probably refers to N1212, but of course one would rather use the suffix fem. sing. expect.

A thousand times a thousand brilliant beings stood at his right hand, and ten thousand ten thousand on his left. A shining being stepped out 1 of the The House of Life, whose splendor was forty-two times as great as that of Jõrabba. When I saw that shining being, I trembled and 5 my body trembled, and my feet did not stand on my frame fixed. I fell and fell in front of him. There stood an angel of glory standing up in front of him, took hold of me by the area of my right hand, straightened me straight he stood up in front of him and said to me: 'Come, great Anoš, son of the great Šitil, son of the great Adam, son of the mighty kings of the house 10 of glory, son of the place of light, son of the leaves') of all [273] of knowledge, come, I want to reveal to you about the great life. It's down here-written*) and laid down on the great mountain ... .[3]).

Come, I will reveal to you about this heaven that the people-children called heaven, while he is not heaven. Fog clouds are 15 es, the Abathur by the power and the name of the builder of heaven he founded the earth.

Come, I will reveal to you about the stars that shine on him. There are twelve angels. Some of them are about the east of the sky and of the earth, some of them are over the Seol and the 20 Darkness has set in. As you are here, so are you there.

Come, I will reveal to you about this earth, which the children of men It is called the Earth, but it is not the earth. Rather, water from Huš, the the great seas are ... .4). Running year by year and month by month it flows there and creates a path for the children of men.

25 Come on, I want to reveal to you about this detachment (6), which in the morning- horror rises. Some are happy, some are sad about it. Be Head is pure light, (he is) a unmarried man, a merchant, violent, brave, sprightly and stands up in the big time°). A great mast of splendor it is set up in it, ropes of light are placed in it. Twelve Angels 30 pull and run on the dark mountains under the great bridge of brilliance. They carry them up and bring them to the big Gate of the Jāsānā, to the place where the builder of heaven and earth a throne is established.

Come on, I want to reveal to you about the detachment that took place in the night 35 is up. His head is pure water, (he is) a unmarried man, a merchant,

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1) See above, p. 2691.

2) Undoubtedly, already in itself, then because of the variants NeNT3, NeNTD).

8) The two words (N7eN707) are dark. Maybe it's דמאדברא "the steppe".

4) In the text it is written ,which gives" (WIN7), which fits badly. Because of the following Words are hardly "drying up" to read for it. But note that Lit. 218,4 There are wine containers.

6) At night and during the day, see p. 262

°) The sentence can hardly refer to"detachment". After the following it is expected that we are talking about a ship here.

forceful, brave, sprightly and standing in the big time. A big mast the light of glory is set up in it, ropes of light are laid down in it. Twelve angels draw them and lead them to the Dark Mountain. You bring them to the great gate of the Jāsānā, the place where the builder of the Heaven and earth have a throne. 5

Come, I will reveal to you, my brother: [274] These men of those who are here in the Tibil, go if their measure it's full of this world. You search and find. From the prayers and from the treasure of life, from their prayers and praises dress yourself with shine and cover yourself with light. Clothing over 10 They put clothes on, they cover themselves with light over light. They laugh, rejoice, bounce, flaunt and enjoy yourself. And we say: ,,That Life stands firm and upright in its Škina; life is victorious about all the works."

Second piece. 15

The first alphabetical Psalm. He is also at the head of the prayer collection in the Parisian manuscripts codes Sabéens 25 and 15 (here E and F).

In the name of the great life
be glorified by the noble light. - –
Come in goodness, Kuštā, 20
Light that you go to the house of your friends.
You are the chosen, Victorious,
which you strengthen your whole tribe in victory.
You are a perfect Gimra'),
The chosen one, without fail. 25
You are the path of the Perfect,
the path that ascends to the place of
light. You are the life of eternity,
whom you have devoted yourself to and placed in (every) true heart
[nahmest. 30
and whose path through the dwellings of indulgence in
You are the weapon of the perfect, [Music goes.
the truth without error.
You are wise and pleasant"),
teach wisdom and praise to all who love your name. 35

---

1) See above, p. 158. °) EF still ,and listen"; this is excess.
a) EF still here , my mistress".

Hail to him who listens to you, my mistress,
and walk behind you on the paths.
You are the day of joy,
where there is no grief and lamentation.
5 You are a wreath of victories,
placed around the head of the enlightened.
You are the tongue of praise,
who praise life every day.
You are the first device,
10 that created life.
You are the light of the Great,
which you went and came into the world.
You are the cure,
that all who love your name, heal[1]).
15 You are the eye [275] of men of tried righteousness,
that comes to life every day.
You are a sweet fruit,
from a taste that does not bring death[2]). You
are the first comrade,
20 the planting that came from the house of life [3]). You
are the first sound,
which life created from its nature.
You are the chief of the Ganzibrās,
to whom life gave dominion over every thing[4]). The
25 dead heard you and lived on,
the sick heard you and sniffed.
You forgive the chosen and perfect,
in whose heart Kuštā has taken a seat. - -
Life is victorious, and victorious is the man who came
30 here left.

Third piece.

Second alphabetical Psalm.

.....[d]) according to the apartment in which the gentle lived,
and my heart is chosen among the elect.

---

1) EF: You are the remedy that heals the pain, the doctor who treats all who have his Love names, heal.

2) BDEF: in which there is no mistake.

3) EF: which has always been.

4) EF: on which your splendor rests.

d) ,ether" does not fit. Here is probably to assume a form ny, for example איראן "he woke me up".

I am a chosen one, I scream
the smell of the life that surrounds me.
I'm a strange man;
they filled me with longing for the good Naşöräans. May he
‹remember me before life, and may my friend be 5 Our
right [will] the Good Father [represent]?], [a helper for me.
who stands victorious before
life. I opened the seal of the Tibil
and looked into every thing in it. (I watched Uthras, the it
is a worthy apartment.> 10
I am a rose, a son of a chosen one;
I have seen life, and life has seen me. My travel
food comes from the strange man,
whom life desired and planted').
I will come among the good, 15
which that strange man loved.
Grace came to the good,
Joy to the true man.
The glory of life was,
when the soul came out of the house of life. 20
Great was the splendor of life on me,
and the light of life was not lacking.
My heart praises life, so
that life will count me among its number.
With the good I did, 25
what life commanded me.
I shone in his light;
from his light it increased upon me.
It put shine and rich light on me, so that
I have a support. The 30
great life showed condescension
against all who love his name.
[276] My mouth praises life,
so that it would count me among his number.
I heard the call of the Uthras, my brothers, 35
i fixed my eyes on her. I
rose with great strength,
i walked over and came to them.
With the sign of life drew me
my guides Šilmai and Nidbai. 40
The Truth of Life
it was turned on my head as a brow curl.

---

1) Or read ,and will wish"? But see also Var. as to R 353, 6.

The great life shows forbearance
against anyone who is marked with the sign of life
shall. The good, the chosen and the perfect, with
whom [Kušta took a seat.
5 Life is victorious, and victorious is the man who came here
left.

Fourth piece.

Third alphabetical Psalm. Can also be found in the prayer collection in codes Sabéens 25, f. 22b and 15, f. 18a.

10 In the name of the great life
be glorified by the noble light. -
The pure ') pearl came,
who enlightened the dark hearts.
Shine sought to be,
15 and light awoke and became.
I laughed at the planets
and about what they invented and
did. I lived in their houses"),
but the seven did not notice me.
20 Grace is given to the elect,
who loved life.
Woe to the planet,
they are plotting evil against my chosen ones.
He") is the first*) shine,
25 the light without end.
It's the first life,
the life that has always been.
Hail to him who listens to you")")
and walking on the path behind you.
30 He") was the great shine,
when the soul came from the house of the great life.
He is the pure wreath,
the hibil was placed in its škīnā.

---

1) Only in EF.
2) EF: ,among them".
8) Refers to Mandā dHaijē.
4) EF: "the great one".
5) EF still , and listen, my Lord," siche also p. 271.

My heart longs for life,
so that life may desire me in its Škinā'[1]).
From the day Hibil planted me,
my soul confessed the place of light.
You are the first calm;
because of you, the Uthras found peace.
The twelve wickets look out,
but do not climb up to the paths of the Kuštā.
The Depths of Naşaism
are extended and endless.
He is a sweet fruit,
from a taste that does not bring death*).
I heard the call of life
[277] in the great place, the house of completion.
The call of the great [2]) glory,
who speaks and lectures in his Škīnā.
He is the great sign,
with which life is drawn in his Škina.
Who listens to the speech of life,
finds a place in the Škinā of life.
He is the lovely gate,
the light without end. --
And life is victorious.

Fifth piece.

Fourth alphabetical Psalm. Drift and fate of the wicked and sinners.

In the name of the great life.

Naked, the noble left,
the world of the deceased.
His house stands for desolation,
his property for plunder.
The abuse of creatures
it is given to all worlds.
You're like the bad vines,
which bear no fruit.

1) EF: "according to his Škīnā".
2) DEF: "in which there is no mistake", see also above, p. 2722.
3) EF: "of the pure".

They are mute and deaf,
who look out for evil for the children of men.
Woe to the bad days,
which is kept for the Jews in the world.
They sow iniquity
and reap a harvest of lies.
Her heart is full of darkness,
and their eyes are blind and do not shine.
Error grabbed her,
and they do not look at the place of light.
You are a day of lamentation,
your soul serious illness.
All twelve wickets
they are a pit that preserves them for eternity. Your heart is ambiguous to you,
and they do not ascend to the light.
They are clothed with sins
and rob the souls.
Your soul is blunted to you,
and they have no desire for their wives.
You are the poison of murderers,
who kill the children of men.
Water depths are they,
Eddies that cause drowning.
Your mouth is full of lies,
and their eyes look evil.
Their fruits are dry, which
they sow in the world.
You are standing outside the
Kušta and do services outside of grace.
They love the beauty of the body
and the darkened shadows.
Full of sediment and rot
your soul is in the world.
You are the gate of death
and kill the children of men.
And life is victorious.

Sixth piece.

Description of the world of darkness and its king, a counterpart to the description the light world uud of the Light King in the first book, see p. 3f. The piece is by Nöldeke translated and explained in Aufsütze on the history of culture and language (Festschrift für Ernst Kuhn), 1916, pp. 131-138. 5

[278] In the name of the great life.

I call to you, I teach and I say, you true and faithful Men, you who see, separated'): Separate yourselves from the world of For lack of it, which is full of restlessness and error ").

First I taught you about the King of Light, who for all eternity 10 is praised. I spoke to you about the glorified worlds of light that about the Uthras, Jordans and Škinās, who are miraculous and are luminous. Now I want to talk to you about the worlds of darkness and their contents, which are ugly and terrible, and whose shape is not right. 15

Outside the Earth of light, outside the earth Tibil To the south lies that earth of darkness. It is of a form that is different- the earth of light is kind and deviating from the light earth, because they deviate in every Character and form are different from each other. The darkness exists in their own evil nature, howling darkness, desolate darkness, she knows neither 20 First and last.

But the King of Light knows and understands first and last, Has passed- genes and the future. He knew and recognized that the evil one is there, but did he not want to do him any harm, according to what was said: ,Do do no harm to evil and enemies until he has done evil himself." 25 His evil nature exists from the beginning and for all eternity. world the darkness are extended°) and endless. They said,Far and deep is the abode of the wicked, whose peoples did not show loyalty in the place, where your stay is endless, whose kingdom is of your own accord. Your Earth is black water, its height is dark darkness." 30

Out of the black water the king of darkness was made by his own evil nature formed and came out. He became great, [279] powerful, and mighty, he called forth and spread a thousand times a thousand evil generations without end, and ten thousand times ten thousand ugly creatures without number. The darkness became great and wide through the demons, Dews, geniuses, spirits, 35 Hmurthās, Liliths, Temple and chapel spirits, idols, archons, angels,

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1) The reading varies a lot: Ny NanD), nand), and the Munich and London Manuscripts have NyNnD). The latter would mean "Discriminating, insightful" and to fit, but in the following it will obviously be on the condition "to isolate themselves" allude. See also p. 2151.

2) The London manuscripts have NP ,,and hustle and bustle", cf. on the one hand text 7,18, on the other hand, 11, 21; 14, 9.

a) Probably so, not "numerous", which may require 23) also, see the following.

Vampyre, Schrate, Unheilsgeister, Schlagflußdemonen'), fiends, net- and Curlew spirits"), satans, all the ugly figures of the darkness of every Species and genus, male and female from the darkness: dark, black, foolish, unruly, angry, angry, poisonous, rebellious"), foolish, putrid, 5 hideous, dirty and smelly. Some among them are mute, deaf, crammed, dull, stammering, deaf, mute, deaf, confused, without knowledge. Some of them are naughty, hot-tempered, violent, sharp, hot-tempered, voluptuous, Children of blood, kindled lohe and consuming fire. Some of them they are magicians, counterfeiters, liars, scammers, robbers, deceivers, be- 10 swearers, Chaldeans, soothsayers. They are masters in all evils, Instigators*) of distress, they commit murder and shed blood without pity and have mercy. They are artists in all ugly things, know languages without a number and understand what is in front of her face. Of any kind are you. Some of them crawl on the belly, some sneak in the 15 Water, some fly, some have many feet like the worm of the earth, some carry a hundred** They have jaws- and cutting edge- teeth in the mouth. The taste of their trees is poison and bile, their juice it's oil and bad luck. That [280] king of darkness took all the forms of the children of the world: the head of the eagle, the body of the dragon, 20 the wings of the eagle, the sides of the tortoise, the hands and feet of the Fiends°). He walks, creeps, creeps, flies, screams, is naughty, threatens, roars, whistles, winks and flutes. He knows all the languages of the world, but is he stupid, confused, his thoughts are inhibited, and he knows neither First and last. But he knows what is going on in all the worlds; he is 25 of many kinds. He is greater") than all his worlds, he is more powerful and more extensive than all of them, he is more powerful than all his creatures, and stronger than you. If he so desires, he hides from them that they not seeing him, but knowing what is going on in the heart of him who is before him steht. When the sexes flee from him, he brings them through his 30 Word back, the Dews he desires, he lets turn back and puts them in front of you'). If he wants, he expands his figure, if he wants, he makes himself small. He pulls in his limbs and stretches them out again, and he has (the body parts) of men as well as women. He takes all Secrets are true. He is angry with voice, word, breath, breath, eye, mouth, 35 Hand, foot, strength, poison, anger, speech, fear, fear, terror, trembling s), Roar, then all the worlds of darkness frighten. His figure is ugly, his body stinking, his face twisted. The thickness of the lip of his

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1) Uncertain, see Uthra, p. 541, for this catalogue of spirits.

2) Perhaps ghosts that entangle and entice people.

8) Perhaps,'bitter'f, see NölDEkE, loc. cit. on the spot. 4) Read מראמיאניא?

B) A similar description of the devil is given by Mānī, see Brandt, Schr., p. 226.

°) Nöldeke rightly suspects cinen singular here דמראוראב.

7) See Joh. II, p. 159",

6) The London manuscripts still have here ברתיתיא.

Mundes is 144000 miles. From the breath of his mouth boils the Iron, and the rock is heated by its breath. He lifts his eyes, so the mountains shake, from the whisper of his lips the plains become shake.

He pondered within himself, consulted in his foolish heart.5 and thought in his cunning sense. Then he went up and looked the worlds of darkness, which are vast and endless. He took pride an, rose above all and said, 'Is there anyone greater than me? Is there anyone [281] who is up to me? Is there anyone who is greater than I, more extensive and more excellent than all the worlds? There are 10 someone whose food is mountains, in whose belly there is no blood? If there is someone who is more powerful than me, I want to I will rise up to fight with him, and I will rise up to fight with him, and see where his power came from")."

He hid himself and saw the worlds of light from afar 15 on the borders of darkness and light: like a fire on the Peaks of high mountains, like stars shimmering in the firmament, like the The glory of the sun when it rises and comes from the east, like the Moons in its brightness. He saw the glimmer of that earth of light as burning lamps, which, covered with glass vessels, shine outward. 20

He pondered within himself, became enraged, raged with great And said: 'If there is this world*), why should this world The dwelling of darkness, whose furnishings") ugly and terrible, whose Food is black water and dirt? Rather, I want to go to this rise up to the shining earth and wage war with your king. I am 25 will take away the crown from him, will put it on my head, will king height and depth. He also said, "If you have a robe *), I want to put it on when it's a dish, you eat when you a drink is to drink it when it's a house, tear it down when she is a construction, destroy it if she is an apartment, live in it, 30 if she is something stronger than me, start arguing with her."

He burned in fire, glowed in his mind, heated himself in Anger and wanted to eat up all the worlds. But his ways are confused, its roads blocked, its paths winding. Nevertheless, he gets into a moment beyond the end to the lower limit of the 35 Darkness. In the walk of one day he lays a path of a hundred Years back.

When he saw that shimmering figure, he wanted to look up [282] and out of the howling, desolate darkness to that luminous

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1) See also p. 81 unt. I've been considering whether not to lower the mountains- trat", but the given translation fits better to the second half of the sentence.

2) Nöldeke suspects nynn jy instead of paynny.

a) Actually , equipment, jewelry".

4) probably refers to NDsn, the world (of light), not to 'King'.

Rise in shape. But he found no gate to enter through, no To walk
on it, not to climb, to climb on it. Because the figure he saw
was in the height, while he was in the depth, how the people,
the animals and the cattle do not go to the height of the sky 5
can rise. He heated up and glowed, like the greedy lion about
the prey, and rested and did not rest in his own apartment.
He screamed, neighed and whistled loudly. The light worlds heard the
voice and looked at the figure of the dull demon. The fallen army') ver-
collected himself. They looked and looked at each other like a body whose 10
The limbs suddenly began to tremble, and sounded like instruments of brass.

Then a voice came from the high King of Light, and he spoke
to the worlds of Light and the Škīnās of the Uthras: 'Stay calm,
you Uthras, sit in your Škinās. Do not be afraid of the wrath
of the a dull, evil demon who has fallen into anger. In his
own 15 Containers, he is to be held. He is to be held in his own
container, all his plans should come to naught. Come to naught
let his plans and his works not come to pass."

Live our knowing, live our understanding. Rates
be life; life is victorious.

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20 Seventh piece.

The piece comes from the same author as the previous one and the description the world of light in the first tract, see p. 3. There is a supplementary instruction on the Nature of the North and the World Ocean.

In the name of the great life.

25 This is the teaching and revelation that is given to the separated
Men"), which was revealed by the Tibil and the works of the
Seducers have separated.

See what I have told you about the worlds of light and about what
there is something in them, sage. I have told you about the world of
darkness and its Taught 30 creatures. I have spoken to you of the High King of
Light, whose power is vast, vast and endless, from the vaunted earth, from
the Uthras and kings in it, who are in the upper height outside the Tibil
live in the north, in the place from which the living water comes, through which
[283] all the worlds are resplendent, whence shine of the sun, brightness
35 shine to the moon, shine to the stars, shine to the fire, whence comes the

2) Cf. p. 82, 22; 103°.
*) also here in connection with ,secrete". see p. 2771.

Northern air and the pleasant wind, the king of all winds, comes; through all beings live it and feel comfortable. When the air is just one day should not hurt, all the souls that are in the Tibil, die and go out.

'If you say that with the northern air comes hail and wrath "), then explain 5 I tell you that they do not come from the light earth. Rather, the supreme Earth of the Tibil are cut extensive mountains. Snow and hail comes, falls on them and does not melt in winter and summer. From there when the north wind comes, it blows over it, and the hail comes along with to the wind, as if someone were standing under a decaying corpse 10 and the smell comes at the same time with the wind.

The stars and zodiacal images revolve and do not pass at the gate of the North. Because there is nothing dark there that needs lighting. It is like a king of the earth who sends an army into a territory far from him sends. For the illuminators in this world who are charged with this, 15 to enlighten them do not have their own gloss.

The whole world calls the north "height" and the south "low"s). For the worlds of darkness lie in the lowlands to the south. That great ocean of the world encircles the whole Tibil, except the gate of the North. Because you can not cut off the living water from the places of light. 20

All the world testifies that the living water below the throne God comes forth, but they do not understand what their mouth is saying.

The other, the hot winds that circle between the walls and breaking out between [284] the gates, blowing over the world ocean. Because the world Ocean is hot and the water is hot. On the lower mountains 25 the breath of the world Ocean comes out and melts your snow. Because the world Ocean is very similar to the worlds of darkness, the black water close, because the black water is very dark and the living There is 'little water, for in it is the effusion of all the seas, which flows into the same fall. No one drinks from it, as they said: 30

It's the black water,
this boils, boils and squirms.
Whoever drinks of it dies,
everyone who steps on it burns himself.
No one can stand his smell, 35
except that he is from it*).

These zones are distributed over the Tibil. Who is in the upper zone is light-colored, those living in the lower, are black, and their- seeing is ugly, like demons.

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1) See above, p. 157.

2) Wrath of the deity, which manifests itself in severe weather and damage.

a) Explainable in Babylonia. Extensive Alps continue to stretch to the north-countries. while the south is lowland.

4) See pp. 71,17; 72,9,27.

Every discerning person knows that the beings of light are here'). See: they are not on the Tibil and not in the firmament. Because, if you were at[1] Firmament, where would your stay be when heaven and earth pass away?

For as for the place of the King of Light, there was nothing, since he did not 5, and nothing is as he is not; for him there is no offense").

The darkness took over all the ways of the children of men-hand and confused the paths. As they say, You have the world the path is confused, and ilre inhabitants lie there and are between they pushed the water back and forth. The more the age decreases, the 10 the wickedness oppresses (them) more").

See and let yourselves be instructed, my chosen ones, and step up victoriously ascended to the place of light.

And life is victorious.

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1) Actually, 'worlds of light', see p. 61. According to the following one expects that they niclt are here.

*) See p. 6,1; 31,32.

a) See p. 221,30; 230,32.

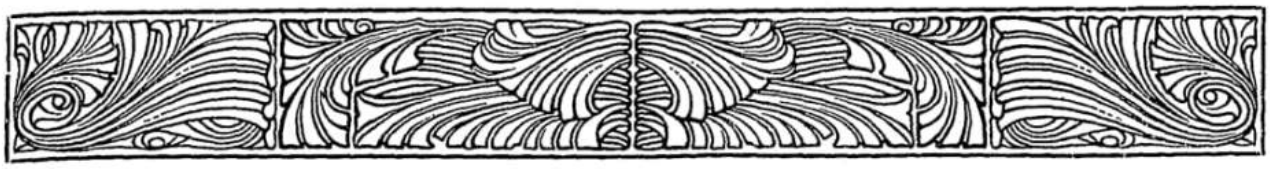

Thirteenth book.

Prayer of the priest for the shining and pious in the church, warnings to the unbelievers and the disobedient. A young piece.

In the name of the great life, my name will be NN and that of my The wife is raised up beyond the great place in the house of perfection. 5

In the name and in the power [285] of the mighty, strange life, of the blessed one, who stands above all works, in the name of the second life, of the pure Jošamīn, in the name of the third life, whose name is Abathur, the Old, High, Hidden, Preserved is, in the name and in the power of the Manda dHaije, the Exalted One in the worlds of Light, in the name of Šilmai 10 and Nidbai, who crossed the Jordan of life and the great baptism of the The light is used and the souls receive witness, names and signs- borrow, in the name of Hibil, Sitil and Anoš, the three sons of the living, shining, shining, bright, flaunting trunk we lay priests this testimony concerning the Mandaeans and their sons, 15 those who already know their inner self and perceive their knowledge'), so on Sunday and on the eve of the day") do not come to the temple, do not approach keep the order, do not listen to their priests and do not get behind the Priests, do not perform prayer, do not bow do not take the pihta, Kuštā not enough, the community with- 20 do not establish each other, do not baptize their sons, their daughters the sign do not let them accept life, in whose hearts the belief in the the first life has no place with the persecuted and needy- sufferers have no compassion, their wives, sons and daughters on the eve of- evening of the day and do not send to the temple on Sunday; 25

on the other hand, about all Mandaeans baptized in water, the believing men and women, as well as their sons and daughters, who they already know their inner self, who love their Lord, the mighty, the first Life, so nothing was, since this was not, and nothing is, since this who was baptized in the Jordan and marked with the sign of life 30 who come to the temple on the eve of the day and on Sunday,

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1) Who already have a mature mind.

°) Probably the eve of New Year's Day, see Joh. II, p. 684.

to adhere to the beautiful order, to perform the bows,
behind to the priests who take the pihtā, to the kuštā, to
the common- [286] and baptizing their sons and daughters,
they The signs of life, in whose hearts the faith in 5 the
mighty, first life rests, which sympathizes with the needy and
Have mercy on their wives, sons and daughters on the eve of
the Send them to the temple one day, perform the service in their
house the alms do not stay overnight'), rather they bring it to the temple.

The mighty, first life, the sublime, which stands above all works,
10 Jošamīn the Pure, Abathur, the Old, the High, the Hidden, the Preserved,
the Rašna uRast*), Šilmai and Nidbai, who are above the great The
Jordan of Life and the great Baptism of Light are instituted in this world
witnesses about the souls call, Ptahil the messenger, whose name Gabriel
is"), who has the power*) of life and the word of his Father 15 the heavens
are stretched out without pillars, and the earth without compaction
the stars were formed in the sky, the stars were formed in the sky, the stars were
formed in the sky, the stars were formed in the sky, the stars Earth gave fruits, grapes
and trees, shine of the sun and brightness to the moon, who created Adam with
the power of life, gave him Hawwa when a woman planted and spoke the
blessing over her, so that until the end 20 of the worlds their root and their tribes do
not disappear from this world, they are to assist all believers and all Mandaeans
baptized in water, who practice all these good works, perform these
benefits, live witness, confess Manda dHaije and praise these three
men"), the sons of the living, shining, resplendent, bright, luminous
25 of the tribe testify and believe in him.

This prayer we perform and this request we pronounce, we Priest.
Manda dHaije deliver us from the wickedness of this world. [287]
May He be our helper, helper, Redeemer and Savior from the guards-
houses of the planets, from which the souls are afraid, from which swords,
30 the calamity and the plague of this world, of the evil plans of the wicked,
from the third tongue, which is softer than fat and more cutting
than that The sword is from the evil cry, from the corrupt wreath, from the
second Death and the eyes of harm").

The blessing that is over the earth with its condensation, over
the sky 35 with its tent-roof span, over the shining sun, the moon,
the at night, the stars shining and shining in the firmament,

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1) would mean ,"it shines niclt", which makes no sense. I suspect לאבאיית.

°) D. I. the Persian Rašnu razišta ,,Rašnu the Most Righteous", who won the golden In which the souls of the dead are weighed at the judgment, see the outline of Iran. Philology II, p. 643.

3) See above, p. 3,10; 64,2 and Brandt, Rel., p. 55 unt.

4) Read prrw5x737, before that it still says in the text: ,,and with the power of life, as well as of Hibil, Šitil and Anōš, which are Muhur, Ruš and Rast, (i.e. Mithra, Sraoša and Rašnu, see floor plan ibid., p. 642) and with the power of the messenger Ptahil".

*) See above, p. 230. ") i.e. the evil eye, see also Lit., p. 39.

about the air, the living water, the fruit of the earth, about Adam, the first man, his wife Hawwä, his children and tribes, about whom Messengers and Prophets, about the chosen and perfect, about the faithful and perfect of the Light were spoken, will for them, as well as their wives, sons and daughters, their purchase and 5 Their land and water, their animals and their goods, their Seeds and their seeds in the field and in the village.

May Manda dHaije be your helper and support in this world of Baddies. What they seek, they shall find, what they ask, they shall be granted, [as well as] to their friends and the friends of their friends. 10

Also: the Mandaeans, who only speak with their mouth at the name of Manda dHaije, but without faith in the heart, who are the evil trees those who drink living water but do not produce fruit, who are like the predatory wolf and the prostrating lion, who do not come to the temple, do not perform prayer, do not be behind the 15 Priests who do not take pihtā, do not give Kuštā, [288] who Do not establish communion with each other, do not give alms after the temple do not bring their wives and children to the temple, their Do not send women and children there, on the eve of the day and on Do not baptize your sons on Sunday and do not baptize your daughters the sign of the 20th The men, the women of the twelve gates the disciples'), who enter the twelve gates, which are not teaching, not teaching and can not explain that life is older is older than death, the light is older than darkness, the good are more excellent as the wicked, the sweet is more pleasant than the bitter, the day is older than 25 as the night, the Sunday is older than the Sabbath, the Naşaraerdom is older being older than Judaism, the upper beings are older than the lower, the The waters of the Jordan River are older than the turbid waters of the place of Darkness, to which your priest speaks instructively, without you pointing to him whose heart is not enlightened, that they may turn to the man who taught them 30 and want to enlighten, listen to those who leave the call of life and Loving the call of darkness, hating the cooperative of life, and the Love the cooperative of darkness, hate the splendor and the light, and loving the dwelling of darkness, leaving the Jordan of living water and love the turbid waters, against them we call these as witnesses: 35

We call the mighty, first life as a witness against them. Jošamīn, the pure one, who is attached to the treasures of the water and to the the great, upper, pure gushing of the light rests, we call as witnesses against them.

Abathur, the Ancient, High, Hidden, Preserved, who lived at the height of 40 enthroned and hidden in the depths of the worlds and generations see through and understand, who sees what they are doing, who is looking over the souls-

1) can not mean priestesses, since there are such among the Mandaeans does not exist.

in order to weigh all the works that they do, we call') as witnesses [289] against them.

We call Hibil, Šitil and Anoš as witnesses against them.

The sun and its brightness, the moon and its brightness we call 5 as witnesses against them.

Sunday and Almsgiving ") we call as witnesses against them. The call of life, the Word, the command and the warning, the from the house of Abathur and from the house of the great, first life come on, let's call as witnesses against them.

10 The priests with their sign, their prayers, supplications, hymns, prayers-orders, speeches, the crosses") of splendor and the olive rods of the Glanzes are called as witnesses against them.

This speech, this command and this warning were given to us from the Light soil is awarded. Anoš-Uthra, the envoy, brought them and gave them 15 to the priests again'), in order to speak of it to the worlds and generations and to make them hear, that they may be believed, that they may speak, to be heard and to find faith and not to turn away from it. If someone is aware of this speech, this command and this warning Anoš-Uthra, the Messenger, after this world of the wicked and 20 to the great place that abounds in evil, so shall the kingdom turning against him"). The sun and its radiance, the moon and its Brightness, water and its power, wind and its convenience, the fire and its glow, the earth and its fruits, the sky and his dew, the world and the believers in it, the temple, the priests, the 25 Sunday, the almsgiving, the Pihtā, Kuštā and Mambūhā, the Jordan, in which they descended, in which they received baptism, and from which they if they have received the sign, there shall be witnesses against them.

Further, we call these true witnesses against all, man and Women, boys and girls who take the name of Manda dHaije- 30, but not to be baptized in the Jordan, and to be baptized with the name and have not drawn signs of life. [290] They stand apart- half of the Kušta and do services outside of grace°). We priests teach them and awaken them, but they do not want to hear and do not believe, so they will be held accountable for their own sins become 35. However, if you let yourself be taught by Manda dHaije, who is the the first Messengers are witnesses, according to the will of their Lord and what the priests tell them to act, so they will be granted a remission of sins be. If you do not act and do not listen, this instruction will not

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1) Read proms, so also in the following.

2) See Joh. II, p. 5.

") The banner of the Mandaeans, see Joh. II, p. 1854.

4) Unsure whether to read instead.

b) The words Fby may be inserted, so daf the following the postscript is.

") Quoted from pp. 276, 29f.

bear witness and do not listen to them if they do not stand firm (in faith) and if they do not believe their priests, there will be no remission of sins for them-become a part.

If you do not do what you are told, do not adhere to the order do not bear witness to the teaching recommended to them by the first Messenger, 5 so they will have a sinner, and because of the works of their hands be held accountable. When you are awake and alert and the Mānā who dwells in them is awakened, so they will be in the The Court of Justice is not accountable to the-and the hand of the planets will have no power over them. 10 And their wives, and their sons, and their daughters, who have come, and there will be a forgiveness of sins. Even the priests and believers who give this instruction to the Mandaeans will a remission of sins is granted.

Life is victorious over all works; life is victorious. 15

But Rūha, her children and her creatures are subject to total for all eternity.

Fourteenth book.

The treatise is called ,The Book of the great Nbat". Nbat will be at the top of the Creation, from which the predestined Yäwar and then in a second creation Jõšamīn ,the Second" go out. This is followed by another piece in which the 5 The Creator is life, and the first created one is Mānā Jāwar. Life worries Jõšamīn, whose creative plans are unclear here as usual Words are pointed out. Jāwar strives to calm life. Jõšamīn is looking for a The creation, however, is prevented from doing so by the guardians appointed over him. However, he creates sons who push him to form a separate world. He gives ilnen 10, and they create a lower world; B'haq is particularly involved in the work- Abathur. The planets are created by his son Ptahil.

The piece shows contacts with the third book, see p. 63f. In linguistic In this respect, it shares some peculiarities with the eleventh beech, so in the use of Dy .,with" (text 292,19; 293,20) and from NOW1 7NDy, see p. 250.

15 [291] In the name of the great life.

This is the mystery and book of the great Nbat who came forth, it was lightening up, blossoming and becoming huge. Uthras came forth before him. At the first summoning he spoke and called forth eight hundred Uthras with an evocation. Two Uthras came and ascended. Vor- 20' Jāwar, the Predestined One, was called by the *****. At the second Evocation came and ascended Jošamīn and Sar-Zīwā. In the case of the third generation came and ascended beloved, chosen, gentle, quiet uthras, whose names are Sar') and Smīr. Their names became two founded in a Škīnā.

25 Then he spread flourishing, enlightened and taught. You*) they came forth to his right and left, he spread praise over they"), and they shone in their robes. Her radiance mingled together, they shine, shine and shine, because on their clothes there was neither blood nor flesh, there was no ice and no spoilage.

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1) Lond. AC have DND. There is more often DEATH DND or DEATH CHILD DND (see pp. 67, 21 and Lit., pp. 282 unt.), but not DND and DEATH as two different beings. After "it's probably original here. Also sorry. has "ND.

2) The Uthras. ") See above, p. 552.

At the first evocation that occurred, the Mānā Jāwar-Smīr') cause. Jāwar, the well-preserved Mānā, rose and spoke to the Life, his Father: [292] ,,You, life, my father, you are great, not low. You are huge, not small. Far is the shine on your right, far the shine on your left and great the light above you. This Jordan 5 there is no living water before you. The tannās melted and spread from the first container over the earth of the ether."

When life, his father, heard these words of Jāwar-Zīwā, pleased so much so that it laid the rights on him to give him a wreath of He taught him of his knowledge and taught him, Our 10 He called it "Our Word". He was called the Word of Life.

Thereupon the first life of his own Skinā, the Great prayed and praised his Father"). The word came to him before his father then he said to him"): "You are allowed in your own world everything that you ground in kindness, do, and it is dear to me. But I don't like it when 15 you're making up something ugly. Far be it that there is ugliness with you. Rather come the blessing with which I blessed you, over you, and the beings of light let them multiply on the earth of Āther. Because I am the Son des Jāwar. With the word of my Father I have called you forth, and by his command all that he contrived came to pass. You, too, 20 do nothing without orders, but act according to my orders. Then become your works will succeed and your figure will shine with the Uthras lights that you created. These will be chosen, gentle and calm. You will shine, and your creatures will shine. What they say, come true. The great ones, their sons, and the creatures that made them 25 created, maintained."

Then the first life of his own Škinā arose, it flourished and created 360 Jordans in front of him*). About each Jordan appointed two guardians. The Uthras who crossed the first Jordan they were called [293] Adatan and Jadatan. On behalf of 30 of those Uthras, 800,000 myriads of Uthras were created. On that day were uthras created without number, and were created in that Jordan of water dubbed. There 800,000 myriads of Uthras were baptized and received the Character. A thousand times a thousand Uthras were baptized and strengthened by life. 35

Then life blossomed and 360 worlds of light blossomed. It created the gentle, first") Uthra, the head of creation, and made

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2) Lond. ABCD and Oxf. Jāwar-Smīr was caused by her". °) It is not clear who the author thinks of himself as the father of the first life. The Father continues to refer to himself as the son of Jāwar, while the latter is a creation of the Life is.

") The Father comes to life.

4) Sorry. has prnontip5.

") Stands here in the sense of vou ,,excellent".

make him the head of his own world -- there is nothing that is endless,') --
***** Myriads of Uthras in that world of life, in the Jordan, in which the
Uthras were formed in the Škinā in which they received the sign. There
was no hatred, jealousy, or discord in that Jordan; there was 5 there was
no restlessness, there was no confusion about him, there was no anger
about him. Nbat- Ziwā swung himself on the water, the water burst forth
and rose towards his brilliance. Then they both mixed with each other.
You blossom, become enormous and shine in their shape like a single
Shine. The water is like the shine, and the shine is like the water.
10 The earth of that Jordan") is like a shining tent and a unexplored
height. All of them") live in the share of life, they shine, shine
and shine. They blossomed and let blossom, and their
Gestalt flourished. There was no devastation there, nor did the plan show
up the father of Uthras4). The splendor of Jošamīn did not accumulate
there, 15 and he did not stand out with the Uthras. There were not
great powers, but one was more modest than the other, and her heart
was calm and humble. The Lord of Greatness") rejoiced over his
sons, the Uthras, and they rejoiced in their Father, the Lord of the Size.
Ilr splendor shone on each other, and they extol the splendor of their
20 The Father who gave them this splendor and created this world for them.

Then life called [294] the Jāwar-Zīwā, in whose name it 900,000
Myriads of Uthras. It created an image"), gave it to him and said to
him: 'Go, step in front of the second one') with this image, we want
to see what he says and what he means." Then he stood before him
25 and said to him, "O Jošamīn, son of Dmūth-Haije")! My father has
sent me here. Yes, life, your°) Father, has commanded me this. She
said: Jošamīn does not know who you are."

Because of the brilliance of the image that gave life to Jāwar and the
whole škīnā of Jošamīn trembled. The throne of Jošamīn succumbed,
30 so that he collapsed (10). The women 1') who stood in front of him,
he- schraken. Jošamīn rose and wavered (14), he rose and wavered,

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1) See p. 75#. 2) On the banks? 3) i.e. the Uthras.

4) The father of the Uthras is Abathur, see p. 97 unt., and to the plane of Abathur see p. 174,20ff. Of course, there is often talk of "plane" Jōšamīns, see p. 147,28; 167, 28, and this would also suit the following better.

6) This appears here unexpectedly, see above,

p. 4. °) Or "his (Jāwar's) image". In sorrow. is the final letter long drawn, but stand at the end of the line. The "image" is also intended here as a wife, see p. 1446.

7) i.e. Jōšamīn, the second life.

8) Cf. Joh., p. XXII unt. and here, p. 118,13.

9) D has ",my father".

10) is Inf. for porn, see R 173.8; 362.10.

11) Actually, "Clouds", see Uthra, p. 539 unt.

19) This seems to be the point of Ninby, which only occurs at this point. It can not belong to: "tried to go" od. similar.

for he had no strength to stand before the splendor of the image. Which His feet were not on the rack, and his heart was set before the Images tossed restlessly back and forth.

Jāwar perceived how much the heart of Jošamīn was frightened, because he softened his brightness and dimmed') his light and inhibited") the eyes 5 the second is to look into the light. Jāwar softened his shine, grasped he raised him up by the side of his right hand, raised him high in front of him, and said: to him: 'Hold on, hold on, my son. Behold, the splendor of your Father's is greater than your splendor. Life, my Father, remembered in kindness your. I am life, the Son of life, me, his son, has 10 it is sent to you.«

The heart of Jošamīn immediately assumed haughtiness, and he said: 'What does it mean that life has thought of me? I am a Big one!" But Jošamīn said to himself: "Life does not know me, why should life remember me? It does not bring me up to himself, 15 for my heart is devoid of splendor, cut off from the light."

Then Jāwar brought a praise of Jošamīn to life- and life felt compassion for Jošamīn. It laid the rights upon him, Kuštā handed him, and he handed Kuštā to his sons, the Uthras, those sitting in front of him. For what was to come had not yet come to pass. 20

Then - there is nothing that would be endless, - [the thought came] to the Heart of Jošamīn. Because when he had this thought, it made him Life [295] does not come close to itself. But because he was his son, he was not angry; he had been created as one from his root.

When this plan came up, it was not yet carried out, - there are 25 nothing that would be endless - both about what is being done and about that which is created, than about what has been. Yes, life knew what would happen to Jošamīn, but kept quiet and asked out(!). He said, 'When will the Second become a son for himself witnesses, as he intends it in the sense?" 30

Then Jawar spoke the Word"), the beloved first creation, on which life had pleased and sustained him, and: ‚While you, my father, are sitting there, asking and talking back and forth, is this word*) came true." The heart of life calmed down not about this, but it said to him: 'You are entitled to everything that 35 you say."

Life gave him robe over robe and spoke to Taurel, the Jawar, whose name is Sam-Smir-Ziwā, is called as follows:

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2) Read FyonF, actually ‚he oppressed," cf. heb. yor and babyl. šuhmuşu. Sorry. hat art See also p. 2616.

2) See p. 2584

*) This is Epitleton Jāwars, not object to plan.

4) Probably pina instead of reading. What is meant is the word just uttered life.

,,Go, throw miraculous, living fire of shine and light in the middle of our worlds. [Our] of the great (life) [worlds] shall be above, and the Worlds of the second are supposed to be below. At the border of that place2) the streams of water flow; there is the limit and the final measure for all worlds".

5 It piled robe over robe for the Jāwar, it put two Keeper a, Oşar-Hai and Pta-Hai, and granted him gloss over gloss, more abundant than he had.

Thereupon Jawar released the heart of the great life in great gates"). All Uthras exercise excellently what life, my Father, advises them to do").

10 Jawar spoke to the Uthras and was heard, he whose name was Sam-Zīwā shall. All the Uthras thanked Jawar and thanked 'life as it was from heard him.

Then (Jošamīn) pondered, his thought became pregnant, and the Thought was close to being born in the Second'). [296] He raised

15 and wanted to create a full creation out of the first Jordan of life-pull. But the two Uthras did not let him, the guards who were over whose name is Adatan and Jadatan, who performed the baptism whose signs have accepted life and whose baptism has confirmed it. ,"You are not authorized," they said to him, "for this

20 to make a great Jordan a creation on which life is the sign he is the one about whom he speaks and hears, from whom he creates what he wills."

Then he said to them, 'Where shall I go to bring forth creatures?'- and to create sons, as life created me, and to did he make his son?"

25 To this they replied to him: 'We are sons, not fathers, we are too nothing authorized. We only have to guard the Jordan of living water, to guard what is in him. You, you have the power to do everything you erdenkest."

So he went and stood at the top of the lower Jordan, under 30 the upper Jordan. He spoke and called forth from him three first-born. They were one, but their image was two, and this one of anger.

Then - there is nothing that would be endless. - The sons of the Second they shouted to him in their father's Škina"), while life was silent and kept his own word with him.

35 Then the sons of the Second (one thought) became pregnant, a Thought came to them, and they said to their father: ,,This world, which consists of- is stretched, and whose shine is very stretched, is yours and our world. Why is it that we do not live in it?" Then he said to them, 'We

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1) Between the world of life and the world of the second.

2) The sentence is mutilated.

3) Even this sentence is probably not in order.

*) See above, p. 78°.

") Maybe so, i.e. of life. Sorry. daddy, but the text is not at all okay here.

would rather not live in the world of life, like an inmate, who has no home of his own, whom the master of the house incites to anger and (angry) throws words in the ear. When I live in the world of life "if I had to," he said to them, "I would (of course) stay there." But they said to him: 'In a world that is not yours, we do not want to sit." 5 Then her father scolded her violently'), but they did not care about the They scolded their father and wanted to give him ugly advice. Sometimes her father took her advice, sometimes, in turn, he did not take it.

Then Jošamīn said: 'I will rise up and live [297] so that it may let me carry out what I desire, what comes from 10 let me come out."

Life knew what the Second was thinking, and it said, 'Once upon a time if he acts, and it succeeds, then he acts again, and it does not succeed."

Jošamīn did not know that life has spoken this curse about him. He stood up and listened to what his sons had said. He is 15 gave his sons of his strength, his splendor, his power, 1 his And sent them to him, and he sent them to them, and they said: 'Go, do what you wish and have advised me; do it's good, not bad."

Then they went to the end of all worlds, to the end of all skīnās, 20 they settled down, called out and sealed the seal*) of the white Earth, but they did not succeed in creating a shining earth equal to the Earth of the Athers. They created and founded every thing on the worlds, they created the four sprightly men, created the sons of salvation.

******* B'haq-Uthra called forth and created for himself") a world when 25 his two brothers were not with him. For her sense was abhold from him, they did not stand on his side, they did not talk after his speech and did not listen to his hearing.

When B'haq called forth and created, he stepped down and looked at this world: she was not far, nor great, equal to the worlds of the great life. More than 30 he looked at his own world, he called himself ",Father of the Uthras"4). (Like the great life, he called himself Adam the Great; therefore it angered him from the place of light.

Then arose the son of the father of the Uthras, who became his own father who called Uthras. He named his son Ptahil: The Opening to which I gave 35 his eyes opened, but he did not see."). Then Ptahil rose up,

1) It is impossible to understand why he scolds you, since ilire words of those he uttered Correspond to the view. Or is it instead of reading: ,in a world that is not ours we don't want to sit"; you want to build your own world?

2) Cf. Joh. II, p. 67 Note.

3) Sorry. there is still לנאפשיה.

4) B'haq is identified with Abathur, see above, p. 97 unt.

b) The author wants to give an explanation of the name Ptahil (bakND - AbanND). At NANDD, he was only thinking about the meaning ,open* not also about "create", which is also can mean, see Lit., p. XXiF.

the son of the father of the Uthras, who called himself the father of the Uthras, he went and stood by the mixed water and the mixed fire, in which there is living fire and consuming fire, and the water of the Earth, in which there is turbid water and living water, he thought, a 5 [298] and said, 'I will create Uthras and set up before me how my Father created me."

With the first word he spoke and called out, and it came up and before him ascended the seven planets, the corrupters and depraved, there is blood and redness on their robe. Her robe resembles the red color, 10 it does not glow and is not white. They are all good for nothing, because they are the same blood, and her name is in bad taste on the mouth.

The souls that depart from here ascend again to their place. Those who have been taken away from here will return home.don't all souls, those who profess to be pictorial works do not ascend to us, are for us 15 and will not see the world of the Second.

The tribe of souls of the Naşoreans do not thank the planet, but dem Leben and Jāwar *****. They rise up, because when the life of the Jawar sent to Ptahil and all the evil angels, ********').

Live our knowing, live our understanding, live the 20 Of those who understand and of those who understand.

Life for men, who teach us. Life is fixed in its Škīnā, life is victorious.

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1) This sentence may belong to the place denoted by +.

°) Sorry. and the helpers".

Fifteenth book.

I summarize the following twenty pieces as one book. At the beginning there is although not the usual introductory formula, but they have a common colophon. Most of the pieces are related in content: a higher being is sent to the To admonish and instruct believers or other geniuses. It speaks partly of itself in 5 the first person, in part, is told about him in the third person. The pieces also show some stylistic touches, such as the frequent use of the Verba Nap, the NW", the number 61. Some may also come from the same author, but it's hard to draw the line.

First piece. 10

Anõš, the "Word", on the mission of life, goes out into the world to help the faithful to stir them up, to instruct and warn them.

In the name of the great life
be glorified by the noble light. -
- I am a word, a son of words, 15
who came here in the name of Jāwar. The great
(life) called, commissioned and equipped me'), me
Anoš, the great Uthra, the Son of the Mighty. It
called, instructed and encouraged me,
it created helpers for me. 20
The helpers who created it for
me, were gentle, firm uthras.
It sent me out to guard the age"),
to rouse the slumbers from their slumber and to- It
spoke to me: [straighten. 25

---

1) here, in conjunction with rand, can also mean "exhort".

2) Every age has its guardian; the expression N7NT "NON),,keeper of time-age" is common, see Joh. II, p. 93°.

,Go, form yourself an appendix from the tibil
like the appendage we have formed.
Choose and get Chosen
out of the world.
5 Choose true men
and women who are good and faithful.
Choose and get the souls, who
are worthy and worthy of the place of light.
Grant them teachings,
10 by which they are to be instructed.
Grant them secret spells,
so that you can show your miracle powers to the fiends
here. Let them speak to you in their pure voice
and to overthrow Namrus from her throne.
15 Fear infects the planets,
the lords of this world.
Teach the Nasoreans, Mandeans and the elect,
whom you have chosen from the world,
who are persecuted in the name of life in the Tibil."
20 It speaks to him:
,Choose the Kuštā
and lead them up to the light abode.
Choose them and consolidate them,
so that they would be without defect and lack.
25 Teach them about the prayers, hymns and prayer orders, so that
they may see the content of the light and teach themselves
Teach the souls so that they do not die and perish.
do not be inhibited in the dark darkness.
Namrus shall not spoil them,
30 don't get caught up in music in the apartments of revelry
It speaks: [keep."
When you go to the earth Tibil, don't
let the bad guys know about you"),
and the splendor of your garment shall not be darkened.
35 They should not rush you down from the upper firmament, do not
throw yourself into the place of darkness.
Fear and do not be afraid
and don't say: I'm standing there alone.
When fear attacks you,
40 we will all [300] be with you.
We all will go to you and
they will be your helpers.

---

1) Actually,"taste".
2) Here there is hardly N7y in the sense of "pouncing on" as in the Syrian one.

We will be your helpers
and rid yourself of all the ugly. Teach
the Naşoreans, Mandeans and the elect, whom
you have chosen from the world.
Speak to them of prayer and praise, 5
that they do it in large numbers
and it is without defect and lack.
They should not perform prayer at night and in the dark,
at a time when prayer remains hidden'). Who
do not perform the prayer in his time, 10
will be tied at the gate of the house of life. You will
be tied up at the gate of the house of life, until the gate
of the house of Abathur is opened. When
the great gate of the house of Abathur is opened,
prayer and praise will ascend to their place. 15
Prayer and praise will ascend to their place
and be hidden in the place from which they came. Who
does not perform prayer and bowing in their time,
will be subjected to an examination in the house of
Abathur. He will be tested in the house of Abathur, because 20
of the useless things he has practiced in this world.

My chosen ones! I want to tell you about the individual mysteries which
Namrus has distributed over this world. [speak,
I want to talk to you about the evil poisons,
which has cast Namrus among the great tribe of life. 25
She threw among my disciples
Hatred, jealousy and discord.

My chosen ones! I call you and I say, the
sins of the Namrus, of the ...2) and you
shall not commit the seven planets. 30
Who commits their sins,
will die in the shackle of black water.
Who practices their works,
will be killed by the sword and the saber of the planets
[be. 35
He will be slain by the sword and the sabre of the
and be burned in the consuming fire. [Planet
His name will be torn out of the house of the great life,
and he will not find a share in the light.
Who walks in the faith of Ekurs, 40
will boil in seething cauldrons.

---

1) See p. 222 unt. °) Cf. Joh. II, p. 108°.

Who drinks wine in the tavern'),
you will cut it with saws from ...").
A woman who puts gold and silver on"),
he will die a double death.
Who lies with his wife and does not wash himself with water,
5 will find its place in the body of Leviathan. Every
woman who does not wash herself with water,
will be received blow by blow.
The Keeper of the Light will beat you,
[301] and she will be cut off from the place of light.
10 The pure name will curse you
and the vein (of living water), which is
endless. If anyone, if his wife, after the uncleanness and
[Menstrual washes,
already on that first day she lies
15 with her, so his name will be cut off from the house of the great
life; he will be left standing in clouds of darkness.
They will leave him standing in clouds of darkness,
and his eyes will not see the light.
Who eats of the food of the twelve gates,
20 will disappear from the world. - -
Far from the light,
To wish for a share of turbidity*).
Yes, at the end of the last age there will be among the priests
such who are without zeal and dignity, without reason and order,
and 25 where the purity of the Jordan has not found a place.
Until the fifteenth year of life, the Father becomes because of
sins his children will be held accountable, so he will not warn them
with Voice cried out, she did not wake up from sleep, she did not
pray and praise, they do not follow the paths of the Kuštā and the faith 1
30 Let the place of light go.
When the fifteenth year of life approaches, the children
become they are held accountable for their own sins.

Who delivers his daughter to the twelve gates,
he will be left in mourning and lamentation.
35 They will let him sit in mourning and lamentation,
and the wreath of darkness will be placed on his
head [be.

---

1) Cf. Joh. II, p. 99.
2) See Joh. II, p. 992 and above, p. 194*.
5) See Joh. II, p. 191.
4) The author preserves the light from using the abominations mentioned somewhat to have something to do. See Joh. II, p. 982. The following pieces in prose are inserted.

On his head will be placed the wreath of darkness,
and he will be whipped with fire whips.
He will be held accountable in the blazing fire, in
embers, ice and fire,
in which the souls of the ... will be held accountable. 5 Because
she (the daughter) has been deprived of wage payment1) and alms donation
[renounced by Jāwar
and separated from my Nāşaraerdom.
She broke up with my Naşaerism, and
he (her father) went and planted them in the turbid water. 10
When she prepares the Ekurs offerings,
your father will be judged.
When she goes to the soothsayers and Chaldeans,
will he be held accountable at the throne of the angry Nerig
[will be 2).

I speak to you of firmness and mindfulness, as well as 15
from the Kušta, which came from the great (life).
Everyone who smells the fragrance [of life]"),
and does not pronounce the name of life about it,
will be held accountable in the house of Abathur. Anyone
who smells the smell of fortune tellers and Chaldeans, 20
will [302] make one smell the smell of putrefaction.
Anyone who prepares offerings for the ekurs and idols,
you will be allowed to climb the dark mountain.
Who is the food of the guests and the feast of the planets
will be tormented on the throne of Nerig. [enjoy, 25
Everyone who enjoys the food of the offerings of the temples,
will die as the Hmurthas of the house die*). Who
keeps himself free from all these actions,
will rise up and look at the place of light.
The souls of the ****** 30
will be tied up in the guardhouses of the planets"). You will
be tied up in the guardhouses of the planets and die of
thirst away from the world. They will
give you a handful of water a day to drink and punish them
because of the ugly works that they did in the 35th week [The
world has committed. —

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1) Read מן אגרא.

°) Maybe you have to read here how he will continue to be tormented".

3) Lies ܕܢܐܪܗܐ ܒܪܝܗܐ ܕܗܝܝܐ ܘܫܘܡܐ ܕܗܝܝܐ.

4) One should assume that they do not die as spirits. The "house" is also here we mean the earthly world.

5) Lies ܢܝܫܡܐܬܐ ****** ܒܡܐܛܐܪܐܬܐ ܕܫܝܒܝܐܪܗܝܐ ܡܝܬܝܐܒܛܐ.

Far be it from') that the men of tried righteousness who are true- and believers, far be it from the good and believing women, the alms donated and the call of life called to the Jordan having descended, having received baptism and having accepted the pure sign, 5 know the torment of that place. I observed the commandments that my brothers told me, I accepted them and led them in full- come through wisely.

From the floods of water to the building of Jerusalem, souls rose up to the light2). From the building of Jerusalem to the Age of 10 I stayed among my disciples as an Arab Mahammat."). I chose and let them ascend to the place of light. The Age of the Arab Mahammat until the onset of destruction*) I left the middle of my Disciple. I went away and ascended to Mšunne-Kuštā. I said: ,,Heil and once again, salvation to the one who takes care of himself." Because the badness, 15 the uncleanness and menstruation") took over too much for me"), I went and ascended to Mšunnē-Kuštā. I said, 'How painful is it for me my disciples who are at the end of that age. Because they pay little attention the pearls') and keep them in the apartments of indulgence in music therefore they sink into the great Suf Sea. Woe to my disciples, 20 who do not see the place of light."

From the day of destruction to the fall of the Tibil [303] many souls ascend to the Light. As for wickedness and uncleanness I was too overwhelmed, I could no longer stay in this world. I ascended before life, my Father, and it left me in his 30 own Škīnā housing. I said, 'Hail to him who takes care of himself. A man who takes care of himself has no equal in the world. He will be king in the light and, like the great ones, will be a great One in the Be a 1 place of light."

The Light is victorious in the house of perfection, life is victorious.

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1) Also the following pieces in prose do not originally belong with the main pieces together. This may date back to pre-Islamic times. That, for example, with the ,,throne "to be alluded to by the Arabs is not likely to me. °)

Cf. p. 28 ob., 46 ob.

3) See Joh. II, pp. 193f.

4) Some political catastrophe is pointed out here, perhaps the end of the Omayad rule, see also L 40,10f. It is not the end of the world, since only from this later the speech is.

5) Here, figuratively for moral impurity. By the way, it is still missing.

°) Read "Nby like text 303,1.

7) The pure, pure souls, see Lit., pp. 102,8.

Second piece.

Hibil, the gentle vine, is endowed by life and endowed with knowledge and sent to Tarwen to instruct the Uthras created by life there. He execute the command and then visit Taurēl-Jōšamīn and Ptahil. The piece is revised and not uniform. Mandā dHaijē and 5 take the place of life then, "the great face of glory". The Lord of greatness is also called, even Kings of Light.

In the name of the great life
be glorified by the noble light. - -
I am a gentle vine,
which I planted out of the place of glorious splendor') [created]
I was planted from the place of magnificent splendor, [be.
and the great (life) was to me the planter (creator). The
great thing for me was the planter
and it made me shine even more than I already
had. Shine to the one I already had, put it over me, a
well-preserved figure that was kept hidden from me. It created
me, strengthened me and gave me orders,
it equipped me through His Word and created helpers for me.
It granted me speech and hearing,
large and unlimited.
It taught me about the great splendor
and about the light that looms in the hidden place.
It equipped me by His word
and created helpers for me.
The helpers who created it for me,
are miraculous and without number.
The big one called me2) and gave me orders
and strengthened me in the hidden place.
It awarded me secret speeches
and taught me about every thing.
It taught me about the first
and about the Great One"), which was from time immemorial.
It taught me with enlightenment
and strengthened me by his miraculous reputation.
My father blessed me with his blessing
and put some of his planting over me.

---

1) See Lit., p. 38*. In addition to what has been said there, it should be noted that the expression עקאר גיוא can hardly be separated from, in which only "glory", not "Root" can mean.

2) From here on, the verbs are in the singular. This is also done with Bezichuug on Nor, see above, p. 240°. But perhaps Mandā dHaijē was already floating here as an order-donors.

3) The great, first Mānā.

He gave me praise,
extended and unlimited.
He gave me enlightenment,
which is without defect and lack.
He kissed me with his pure mouth
and covered me with [304] inner') garments.
He put me in a cloud, a cloud of light,
and sent me to the pure Tarwān.
He spoke:
,Go after the pure Tarwān
and teach the Uthras who have settled there.
Give them shine and light,
so that they sit in mutual enlightenment.
Grant them of your praise,
so that they can maintain their status in the house of life.
Take them into the big community, so that
they will be counted among your number.
Let them be counted among your number,
and there is neither lack nor lack of them.
Teach them about the Uthras of the pure Tarwan")
and about all beings of light.
Teach them about the great light of life
and about the uthras and škinas created in it. Teach them
about the hidden vines and the pure trees
that shine over the Jordan. Teach them about
the worlds of the Lord of Greatness and
about the shine and the light that dwells there.
Speak to them of the pure Hauraran,
in which this miraculous voice was called.
Speak to them of the Äther Earth,
they built and founded it in such an excellent way. So
she built and founded Jāwar,
and so he was their builder.
Their builder he was so,
then he called in her a miraculous call.
So he founded Škīnās in it
and spread gloss over them to a great
extent. Then they made him king over the
light and they set Uthras to his right and
left, to keep him company.

1) From the hidden, originating beyond the world, see Lit. p. 2621.

2) Despite verse 11 and although wonyy by can stand for Nonyb, the words are like this to understand, see also the following verse. The Uthras are supposed to be about themselves and the others Uthras are taught.

You should keep him company
and raise him up in his škinā.
Teach them about the big, upper fruit
and the Škīnās they founded in the hidden place.
Teach them about the great, first Mānā 5
and the great Jordan, in which he was baptized."

I, Hibil, departed from my father Jawar Manda dHaije
and go to the pure Tarwān. I came
there, created seven worlds of light
and he set up in them seven kings of a perfect kind. I 10
created seven chambers for them out of water
and new palaces that do not pass.
With my splendor, my light and my praise, which
[305] my Father (life) created for me in a perfect form, with
my enlightenment, which the great (life) grants me, 15
with the tremendous speeches I brought with me,
with the hidden, mighty, exalted, consolidated and guarded [which]
I brought from the great, first father's house'), [sayings, with
shiny crosses"), which created it for me, and
prayers that my Father, the Lord of greatness, performed, 20
which have been preserved with me 3).
The great face of glory called me and gave me orders,
this and his image that sits with him.
It spoke:
When you go to the pure Tarwan, do not 25
address your speech to the evil Uthras.
Do not submit them to the creation of the second life,
from which all evil has arisen. Error
and deficiency arose due to the same
and the league was seeded in the world. 30
Do not share with the enlightenment, the knowledge, the knowledge and
the [Praise, as
well as the hidden speech that has come from the hereafter.
Do not take the tremendous speech
and throw them into the murky water. 35

---

1) The phrase can also be found in the book of the Dīnānüklit, p. 208ff. It is now it is more likely that the epithets NN27Np N27 refer to the gauzen expression 1An בית refer. In)I see him against Nöld., p. 1828 an abstract, but the whole expression goes maybe on babyl. bīt abūti returned.

2) Between ,,speeches, sayings" and ,,Prayers" can NWEN77 despite here, how otherwise, often, for NVN77,,Hynmen" stand, see Brandt, Schr., pp. 494.

3) An anacoluth that lacks verbum. I don't think it's behind קאדמאיא and that you have to read "kam ich" for this, not even that the whole to move on to the following.

Do not recite them to the evil Uthras,
the Uthras that Jošamīn created.
Do not recite them to the Uthras,
those who are not peculiar to concealment, calmness
5 and silence. Grant them only to the Uthras of
the pure Tarwān, who came from the creation of life.
Give it to one of a thousand,
grant them two out of ten thousand.
Give it to one of a thousand,
10 so that they can teach each other.
Teach each other and take oaths of
allegiance to one another. Oaths of
loyalty should they take from each other
and do not deny your speech."

15 As life, my Father, commanded me,
I went to the pure Tarwen and left a call there In
the pure Tarwān I could hear a call, [sound
off. and the pure tarwān shone and shone beyond
measure. I granted my enlightenment and
20 praise the Uthras who love my name.
I taught the hidden Uthras
and the light kings I created.
I taught the King of pure Tarwan about
the shine and light that are stored there.
25 I taught him about the world of the Lord of
Greatness, whose name ,Äther, is "great light
of life". I taught him about the great face of glory and
about the Nitufta that sits with him.
I taught him about the Uthras, about the pure vines and trees,
30 [306] which shine over the Jordanes.
I taught him about the knowledge
and gave him eternal enlightenment. I
enlightened his form like mine and gave
him dominion over all beings of light, who
35 dwell on the earth of the pure Tarwān.

Then he rose from his throne
and bowed and bowed before me.
He bowed and bowed to me and
blessed me with great, endless blessings.
40 He spoke:

---

2) The King of Tarwān.

There is no lack of you,
and your creations shall not be darkened.
Your works shall not pass away,
for you are a great one, a son of mighty ones.
You are the Master of the Uthras, 5
the Father of all perfections.
The power of your pure name
will we climb up on the paths of the Kušta behind you,
on the paths of the great life,
which has brought you out of the hidden. 10
From the hidden it has brought you
forth and made the great chosen
one. It made you the great chosen
one and as a ruler over us. It
has appointed you as ruler over us, 15
so that there would be neither lack nor lack of us."

I then broke up from him
and came to the world of Taurel[1]).
I enlightened the Uthras and Škinās
who were in the world of Taurel. 20
I spoke in my enlightenment, and
my radiance went up over Jošamīn.
The Uthras shone, the great rejoiced, all
the lights were up. Jošamīn
was delighted with his brilliance 25
and enlightened all Uthras.
He enlightened the evil Abathur,
he created, but did not create anything completely.
Nothing shone and became right under his hand,
because he did not give his father the rights. 30

Under the call, enlightenment and praise of the Uthras my
shine went up over the curtain *) of the Ptahil. Over
the curtain of Ptahil my radiance rose, and
Ptahil's heart was filled with weeping.
His heart was filled with weeping, 35
and a tear squeezed in his eye. He
spoke:
,,The beloved Son of the mighty, first life has come, who
enlightened all Uthras to a great extent?

---

1) Is identified here with Jōšamīn, but see p. 291, 37f.
2) Who separated him from his father Abathur, see R 340,8f. and above, p. 1946.

What is my day among the days?')
The day when all the Uthras stood with their praises.
The Uthras stood there with their praise,
and the Škinās rejoiced and flaunted beyond measure."

Then the Uthras spoke to him,
who sat with him:
,,My day among all days is
[the day on which] the splendor of Hibil-Zīwā rose.
The splendour of Hibil-Zīwā rose
[307] and enlightened us in our škinās.
He will bless us in His goodness,
and we will ascend to the place of light.
We will ascend to the light;
our sin and guilt will be forgiven.
Your name is established in the house of the great
(life), and your Father will not condemn us in darkness."

When Ptahil heard this,
he rose from his throne and bowed to me in
He spoke: [deep bowing.
When my father Manda dHaije likes it,
he will soon destroy the house2).
He will destroy the house soon,
and all their") works are to be destroyed and destroyed.
The right part of the men of proven justice rise up,
he dwells in the place of truth.
From the whole Tibil
ascend that part to the light.
Let the Hebrew speech ascend"),
it is thrown into the collapsing ruin"). Then the
whole Tibil will be destroyed,
and the works in it shall corrupt.
Out of a thousand, one rises,
out of ten thousand two.
Let the souls of the Naşöreans ascend,
who did not enjoy the food of the children of Tibil.

---

1) Cf. Lit., p. 186, XV. 2) The world created by him.

3) Of those who participated in the creation. ANRTEy would be better with relationship on NN3.

4) Or "Faithful". The place is identical with the place Mšunnē Kušṭā, the residence the blessed One in the Hereafter, see Joh. II, p. 1116.

b) This exclusion would at least be possible in Ptahil's mouth, but p5D also allows ,,vanish," see Joh. II, p. 59"; 87,12 and R 61, 8.

o) i.e. into the earthly world, see p. 103°.

They have not been contaminated by
dirt and did not accept perversity and filth.
They did not accept perversity and dirt
and were not restrained in the turbidity of the
tibil, were not restrained by the works of Tibil'). 5
On the other hand, the works of Tibil
and their tribes and souls,
as well as Rūha, Christ and the twelve Gates
walking into the blazing fire.
But the true and believing men will ascend 10
and look at the light residence. - -
Life is held high and is victorious,
and victorious is the man who went here.

Third piece.

The living water is attracted to the earthly world, and Šilmai and Nidbai turn 15 appointed as guardian over it. Before these, the living water complains that after the evil, the lower world was created. The guardians comfort it by saying that it is for the baptism of the Mandaeans should serve. The living water then expresses the fear that because of its and the Näṣōra sins will be held accountable. Silmai and Nidbai point out, that the earthly world will one day come to an end; even its creators will 20 Find grace.

In the name of the great life
be glorified by the noble light. - -
At the beginning of creation*) of living water and
at the end of all Jordanes, 25
at the beginning of the drawing of living water, which
was pulled from its place and came here, when the
plan came into being"
and the water from his place was formed, when
[308] the firmament stretched out 30
and the earth was sealed,
when the physical Adam arose and
guardians were appointed to him,

---

1) Instead, I suppose, but maybe there is a gap before, or it is an erroneous repetition from the following.

2) See Joh. II, p. 67, note.

") To create this world.

when the man was formed from his original container'),
limped and fell into the body,
then they thought to bring in living
water and throw it into the murky
5 water, Add live water runs and to
order keepers from it. The
guardians who would be appointed over
it, should spread gloss over
it, should be with the voice of the. Speaking of life
10 and pull the root up here. They
created the train of living water
and bestowed it on the two first-born.
To the two first-born, they awarded
him, the first creation that had come from the first life.
15 They created Šilmai and Nidbai
and they made them helpers.
They gave them enlightenment
and blessed them with good blessings.
They gave you knowledge,
20 which is more miraculous than all the world.
They gave them a noble reputation,
to rouse the sleeping ones and make them get up.
They should awaken the souls,
who have stumbled away from the light.
25 You should wake her up and shake her up,
so that they raise their faces to the place of
light. They drew the living water,
and it arrived in the world.
When the living water arrived from the house of Life,
30 he was in pain and groaning. In
sorrow it was and in moaning,
and his strength diminished.
It reduced his strength,
and it spoke to Šilmai and
35 Nidbai: ,,By whose power I was drawn")
and cut off from my place? Who
cut me off from knowledge, that more
miraculous than all the world is a)?

---

1) The Mānā is the individual soul here.

") ND, the water, speaks of sish in the plural as a grammatical plural, like Nv7.

3) For "knowledge" here stands NNFVIND, not N7IND, see Joh., p. XVII. From the However, a notion of "knowledge", which also explains the emergence of the figure of the Mandā dHaijē makes explainable.

Who cut me off from the Kuštā and the primordial
container and the community,
which is linked to your place and ascends to it?
Who cut me off from the figure, who wear
the Uthras at the place of light? 5
Who cut me off from the hidden speech,
in which the two mountains') are
talking? Who cut me off from the hidden speech,
where the big guys talk? When
will I see the shape of the two faces*), who 10
worship each other?
Because the place I'm going
to, it is of a dark form that does not shine.
Taken away [309] will my strength,
and I'm cut off in the murky water. 15
There is badness in me,
i am lacking and lacking. The planets
are doing the wrong thing to me,
and my mind and my root will be taken away. The
creatures receive power over me 20
the worthless fiend.
The bodies are murdered inside me,
and blood is poured out on me.
The evil takes over in the tibil, and my
impulses become numerous. 25
The planets oppress me with floods of
water, and so the souls in me perish."

When this speech was delivered
the living water at Šilmaĭ and Nidbai,
Šilmai and Ňidbai replied 30
and they came forward from their place.
They spoke with their tremendous speech
about living water as follows:
,,Be calm, living water, and calm down,
we want to talk to you about this and that. 35
We want to talk to you about the lack, the suffering and the
badness who started from the second life, [speak,
about the wickedness that emanated from Ptahil-Uthra,
who rose up out of the black water.
Ptahil rose from the black water, 40
and all the ugly, pernicious works went up with him.

1) See above, p. 116, 22.
") These are not mentioned otherwise. It may be the same as the two mountains.

With him, the shortage soared,
with him was the sighing.
But because Abathur raised his pure rights [?],
that his works shall not perish, because
5 he is the soul ... .,
that they do not die in the muddy water,
should they not die in the murky water,
and the Seven shall have no authority over them').
You, living water,
10 go to the falling ruin,
call the call of life
and wide gloss over the house.
Be a helper to the souls,
who are persecuted for Jāwar's sake.
15 In you they shall receive the living
baptism and be drawn in you with the pure sign.
Through you, the pains and infirmities are to be healed, which
emanate from the planets."

Then the living water spoke
20 about Šilmai and Nidbai as follows:
When I fall [310] into the burning water2),
I will not win over Jawar.
The trial will be made for me,
and the men of proven righteousness will take me
25 on When my root is taken away [blame sinister places.
and my brightness rises to its place,
I also climb up from the Tibil
and will be held accountable before the expensive light
because of my sins and because of my transgressions,
30 with whom I have sinned in the dark places.
When I, the living water,
held accountable for this tribe of the Naşoreans what
will you say to that?" [be,

Šilmai and Nidbai replied
35 following the living water:
One rises out of a thousand,
two out of ten thousand.
Zur") Škinā of the mighty, first life
the souls of the mixture and the lie do not ascend.

---

1) These verses are greatly corrupted, and it is uncertain whether my view is correct shall. Sorry. added in text Z. 16 and in Z. 17 Hannover.

2) See p. 135. 3) Well read.

Anyone who has a mistake,
it is not considered suitable for the great, first life.
You free yourself and lift yourself up
of the pains and infirmities caused by the Seven.
Does not equal Ptahil-Uthra, 5
who rose up out of the black water.
He did not receive the sign from Jordan
and was not baptized in living water.
He was not baptized in living water, he
did not accept the expensive 10
Kušta. Forever the Tibil will perish,
and the works of the house will be destroyed. The
(heaven's) wheels will be thrown into confusion,
broken the chains of the murky, lightless earth').
Because her parents") did not take advice, 15
they did not take advice, they did not instruct them, and to them
because they took pride, [not talking about this and that,
sit there in your own shackle.
When the house is destroyed
and the spirit of the Seven ends, 20
will the shape of the twelve stars spoil,
who persecuted this tribe of life. The
works of the whole Tibil will fall into confusion,
and the whole firmament will be shaken.
Then come Jošamīn, Abathur and Ptahil 25
and look at this world.
There comes a shock in her heart,
and they beat on the atria of their chest").
[311] You see how the tribe of souls
overall, it sinks into the turbidity*). 30
On that great day of judgment
will the verdict be pronounced on Jošamīn, Abathur and Ptahil
After that comes Hibil-Zīwā [be.
and lift them up out of this world.
Jošamīn and Abathur 35
they are baptized in the Jordan of the mighty, first life.
Then they get Ptahil-Uthra
from the clouds of fog with the rot in which he
sits. He is baptized in the Jordan of the mighty, first
Life; in that Jordan, the rot is scraped off him. 40

1) With which it is attached to the firmament?
2) The creators of the Seven and the Twelve.
3) See p. 106, 4.
4) Better ,"has sunk down".

He will embrace the first life
and tell about the foot block and the shackle that he has in the world
He will tell about the suffering, [had to endure.
what happened to him from his father.
He will be called King of the Uthras
and maintain dominion over the whole tribe of souls.
He will be called King of the Naşöreans,
and prayer and praise will ascend to him."
And life is victorious.

Fourth piece.

About Sin, the Moon, its fates and its effect on the world and people. The piece stands with slight deviations due to Joh. 192ff., there together with a Pieces about the sun.

In the name of the great life
be glorified by the noble light. -
When the brightness') was created from their
place, [the man] went and was born.
He came to the world of failure,
and it was given to Sin in abundance.
The man who gave him the brightness,
called him, armed him and gave him insistent orders.
He spoke to him:
,,The garment of brightness I give you,
so that with it you will brighten up the darkness of the decrepit ") house ").
When the glare of the sun is obscured,
your brightness will rise.
When the man lies with his wife
under your horoscope,
will the seed be established under your testimony
in the shiny root.
You lit up her face
and delivered them from pain and infirmity
and of all the creatures that are of no use.
You freed them from wickedness
and the suffering") of the decrepit house.

---

1) For the use of Npln with reference to the Moon, cf. Jn. II, P. 27°.
2) According to the Book of John.
*) Lies דתאנהארבה.

For the root of the living seed has
been entrusted to your hands.
Enlighten you and brighten
and strengthen their tribe to a great extent."

Then Sin spoke 5
to the man who had clothed him with brightness:
[312] ,One day a month I remain hidden,
and my rays are veiled.
My rays are hidden,
and the two guardians take care of it'). 10
When I'm not there
and the men then lie with their wives,
so the woman on that day receives,
become dumb and deaf and ugly figures out of them
When she receives on that day, [emerge. 15
become deaf and lepers,
Handless and footless emerge from them").
The planets confuse the seed
and do all evil to him."

Then the man spoke to him, 20
who had clothed him with brightness:
,Which come about on those days,
are unfit for our tribes "). They
are not counted among us
and not counting to our root for all time. He 25
is a son of the root of darkness,
he will return to the nest from which he came." Then he called
to him, commanded him, warned and admonished him
and let him have firmness*) and mindfulness.
He spoke to him: 30
,,Pay attention to the tribe of souls,
the one you left in the world."

He bowed and moved away from him and
he went to the house of Abathur.
He arose and went to the house of Abathur and 35
descended to the guardhouses.

---

1) Cf. L 56, 3ff., also Brandt, Rel., p. 62 and note. 2. °)
According to the Book of St. John.
") In the text this and the continuation are written in the singular.
4) Because of the following word I summarize here in this sense, not in the sense ,, Helligkcit", see also p. 299, 15 and Joh. 191, 3.

He got up and descended to the guardhouses,
to make the bill complete in all respects'). On the
day when he*) is deprived of the tibil,
in the hours when he is hidden from the world,
5 because of the impulses he hurls against the disciples,
Torment, torture and oppression against
him. Fear, fear and horror he shows him,
until he dies, passes away and darkens
and his figure looks like you have never been*).
10 When he comes out of the guardhouses,
his color is taken away from him.
His color is taken away from him,
and his figure looks like it has never been.
Then he sits down in his car
15 and attracts bright rays.
They stretch the strong brightness over him,
and he begins his journey through the world.
On the first day he appears,
the top of the firmament opens. He
20 emerges from the upper firmament
and go to rest in the lower sky.
Until the second day
does not shine its brightness over all the worlds.
Until the seventh day of the month
25 He speaks in the voice of life.
In the voice of life he speaks,
because he has the fear and the fear of life in mind).
When he is beyond the seventh day,
has he already forgotten the fear and anxiety [313].
30 He has forgotten fear and anxiety
and hurls evil into the whole world").

I tell and explain to you,
you men who bear witness to life:
Be firm and endure the persecution
35 in the decrepit house").
Because soon the Tibil will go down
and the two mountains') sink together.

---

1) These three verses refer to Sin after the last words; they seem to be inserted.

2) The moon.

") husband.

4) Cf. Joh. II, P. 180°.

°) In Ginzā before that: in this world.

6) According to the Book of John.

7) See above, p. 1164.

The two mountains will sink together,
and the power of light will be taken from them.
All the strength is taken away,
which they had to a great extent.
Her figure becomes dark and contemptuous, 5
and her figure looks like it has never looked before.
The souls who have confessed to you,
howling and screaming and crying from their place.
They say to you:
When we were in that world, 10
your glory shone over all the worlds.
We begat for you
and worshipped you and praised you beyond measure.
Why did your figure now become contemptible
and became dark and sinister, as they never have been?" 15
The planets had no enlightenment,
which you could give to your admirers about how it went The
planets and their souls and their worshippers [was.
...') and all their creations,
but also the souls of the children of the great tribe of life, the 20
will descend into the lower Seol. [believed in them,
You will fall into the big snake,
whose name is Ur, Lord of Darkness.
But from that day on
will your souls be redeemed and saved, 25
the souls of our excellent
brothers and our faithful sisters.
The souls of true and believing men
will ascend and look at the great place of light. -
- Life is held high and is victorious, 30
and victorious is the man who went here.

Fifth piece.

Life equips Säm-Zīwā, secures iln and appoints iln as protector of believers; Warnings to the unbelievers.

In the name of the great life 35
be glorified by the noble light. - -

---

4) Instead of poen, Joh. ponwat pn25. Both readings do not fit into the
And it's hard to make the point.

The call of the pure Sam-Ziwā is,
whom the great (life) has brought forth from his mouth.
The great one called him out of his mouth
and created helpers for him.
5 It created him pure Perfect,
that they keep him company in his škīnā.
It clothed him with seven garments
of splendor, light and glory
and [314] bestowed upon him the dominion of his treasury.
10 It gave him dominion over the Uthras and the luminaries,
as well as about the Jordans and Škīnās of any
place. It gave him dominion over the zealous manas
and the splendor that looms in its place.
It taught him about S'haq, the great splendor of life, and
15 about the place it chooses for itself to be the perfect seat
It spoke to him of that world, [hat.
which is hidden from all light worlds.
It created Hamgai-Zīwā, the son of Hamgagai-Zīwā,
and gave him (other) helpers.
20 It granted him the seven hidden, pure, preserved mysteries, by
which he will be preserved in a perfect manner.
It gave him power over the party of Jõrabba
and said to him: "Go, guard the age").
Take care of the tribe of souls;
25 keep him in order and lead him up to his place.
When Jõrabbā zirnt,
he will be held down by your speech. Be
without anxiety, fear and anxiety,
and the Mānā in you do not worry.
30 Don't scare the cloud,
in which you are completely hidden. Be
without fear and anxiety
and don't say: I'm standing there alone.
I gave you faithful helpers at,
35 that they may protect you.
I want them to protect you
and deliver from all the ugly.
May they redeem you from the witchcraft of rest, of the Christ, and
and the destruction of the twelve stars. [the seven planets,
40 Let them deliver you from the sword and the ice,
as well as the fire and the conflagration of the five Wüteriche,
let loose the fires against the Tibil.

---

1) See Z. 34.
2) See p. 2952

When malice oppresses you,
our voice will reach you. When
the wicked make plans against the tribe of souls and
stir up fear and anxiety in them,
so do not tremble and tremble in your 5
place, and the seven shall know nothing of your raiment.'),
nor of the cloud in which you are sheltered.
When you get into great anger,
a letter from the Kuštā will come to us from
you. Then we want to send you a messenger, 10
and we want to be a guardian to you.
We will send you extended power"),
extended [315] and endless.
We will send you extended power
and great, mighty confidence from his place. 15
We will send you help,
before which the Seven shall tremble.
We will grant you hidden prayers and
nitubtas that do not pass.
We will grant you hidden prayers, by 20
which the outrages are kept down. Let
your disciples find firmness,
who live in the empty apartment.
They should cherish trust by virtue of your trust
and be redeemed by the Seven. 25
Of the seven, they shall be redeemed
and for this we and you know thanks.
The Nāşöreans who are zealous,
be a witness.
Be their witness, 30
and by your power they shall ascend to the place of light.
They are to be enveloped in the northern air"),
the vine that came out of the abode of the mighty, first
[Life has been raised. They
shall be clothed with the garments of the great (life 35
and be established in the light abode. They
shall be established in the light abode
and be added to the city of Uthras.
The Naşoreans who are not
zealous, will sit over pride and anger*). 40

1) See p. 296, 2.
2) So, not so ,Heer".
*) See p. 281 ob.
4) Better,who ... sit", (5y7), see also continue.

The Naşoreans who are not zealous,
strength, firmness and speech will be taken.
They will be deprived of strength, firmness and
speech, and they will be beaten with a blow, for which
5 [there is no cure.
You will be beaten without finding a cure, because
they were first and foremost'). You
were the first and foremost')
and looked fear, fear and horror"). Every
10 stroke of darkness took
place with them through the
Word. Every stroke of light
took place with them through the Word.
They did not stand, did not let themselves be warned
15 and did not know fear and anxiety.
Fear and anxiety they did not know
and they did not see that they would separate from the
world. Since they did not ponder and did
not see, let them be erased from your name).
20 Let them burn in the fires of the Seven and
become a part of the seven.
- And life is victorious.

Sixth piece.

Jõkabar-Kuštā goes from the house of life to the devout believers in order to 25 to equip them to fight against the wicked. He will bring you teachings and admonitions, as well as revelations about the past and the future.

[316] In the name of the great life
be glorified by the noble light. -
I am Jokabar-Kuštā,
30 who left my father's house and came here.
I came with a hidden glow
and with light without end.
I came to the men of proven justice,
in which there is neither shortage nor lige.

---

1) see p. 2151.
2) One expects,"let schanen" (mrn) or, "did not look" (mrx5), see further. °)
Read , "from your sheet", cf. p. 129, 8.

I brought you Ređe and Erhörung,
as the great (life) commanded me.
I brought you secret speeches,
so that they show their miraculous powers to the fiends.
When Hibil was the guardian of the age, 5
I was the messenger before
him. I established the throne for him in his cloud,
and I enlightened him in his garb.
Then Hibil set me in His Majesty about
those who love his name. I brought 10
you') great powerful speech, which
is miraculous and unlimited.
I created them wagons"),
i have granted them witnesses (of any
shape)"). I granted them hidden prayers, 15
by which the planets and their tribes are captivated. I
granted them steel skewers of living water, by
which the hmurthas of the house are buckled.
I gave them swords of (living) water, from
which the giants of darkness are frightened. 20
I gave them huge presses,
through which the whole root of darkness and blackness
[Water is compressed.
It is good for the men of proven justice,
how they sit in their cars. 25
As you sit in your carriage
and the fiends of this world rush down.

When Hibil was the guardian of the age,
he called me Jokabar-Kuštā.
He called me and made me a messenger 30
and set me as ruler over the men of tried and tested
[Justice. As
ruler over the men of tried righteousness, he set
and I became her guardian. [me a,
I showed myself*) the planet and the twelve stars, 35
then they fell down from their cars.

---

2) One probably has to read on with relationship as with the the following verbs.

2) Chariots for fighting against the wicked, cf. Verse 25, specifically against the in carriages seated seven and twelve.

3) Hardly in order. Maybe something has gone wrong behind 127: by the way of ... . .

1) Maybe ptrmany(=ptakany) is reading zn and the y is different from the previous one pury to move here.

I became her helper,
and by my, Jokabar-Kuštā's, power the
poison of the spoilers became ineffective.
Her figure became sinister,
5 [317] and the power of their chariots became
paralyzed. They stood before the men of proven justice,
and these obtained from them all that they sought in
full- [coming soon.
When Šitil was the guardian of the age,
10 Nazareth') came into the world.
Everything made and created came into being at
that time. The separated men arose"), who
separated themselves from the world.
The separated men arose, they didn't
15 eat anything that the planets hid in. They did
nothing of their works and were
not cut off in the world of Šiqlün. Her figure did
not become sinister and her
name is not cut off from the place of light.

20 Then I, Jokabar-Kuštā, taught you,
the sprouts that have emerged from them. I
spoke to you*): ,,Do
not perform ungracious prayer and praise.
If the pihtā is not prepared for you,
25 do not give [alms].
Who donates the alms and does not prepare
a pihtā, will be beaten with sixty sticks of ice.
With a scourge of fire [he is beaten]
and be tormented in the black water.
30 When persecution afflicts you
and the lapsed mysteries') worry you,
when persecution afflicts you,
speak and call with the voice of life. If
you perform the prayer and do not prepare a
35 pihta and enjoy physical food,
if you understand this mystery **********,
then stand on your feet.
Then stand on your feet
and perform the prayer sixty-one times.

---

1) Also sorry. has NO1nSN).
") See p. 280°.
3) Read p5tanon, but a change in the person is not excluded.
4) This means the false religions.

When you perform this prayer,
your sins and transgressions will be forgiven.
You will be healed from the sixty-one blows and
you will not sink into the fire appliances.
You will not sink into the fire appliances 5
and not tormented in the sixty-one boiling kettles
[be."

When the men of proven justice left their bodies,
the light went up from here').
The light went up from here, 10
the shining, miraculous root rose to a height. The
goodness, the straightness and the knowledge increased,
and the brightness of the light was brought out of the decrepit
house- [He was] taken from a [318] dash of the tibil, [nommen.
went and settled down in the place of verity (2). 15
The keepers who were here went
and they settled at the Jordan of the place of the
truthful. More and more, stronger and stronger
took (there) the voice of life too").
The mixture of brightness that remained in the 20
tibil, it was hidden from the dull people in every place"). The
shine rose from her to the height, and
the bright murmur") remained.

From that day on
will the disciples not be lifted up to the light from that land- 25
They are tested and tormented, [rise.
until they wipe the dirt from themselves.
Anyone who takes the dirt off himself,
go up to the house of Abathur and be raised up there.
Who does not wipe the dirt from himself, 30
goes out and perishes, as if he had never been there.

---

1) Also see p. 306".

2) See p. 3064.

a) The meaning of NDD is assured; it is always in contrast to 732: R 324, 11; L 50, 18; 90, 23. Therefore, the verse can only refer to the afterlife.

4) NONNN actually: rigid with amazement (NDN), then in general: accepted, dull Sinnes, cf. also R 279, 10; 282, 8, 13; L 57, 12. What remained of the light here below, stayed with the people of disturbed mind. This corresponds to the common view in the Orient, that the spirit of the erring and half-erring is closer to the hereafter than the sense of the accustomed- people.

b) For the meaning of ND7, see Joh. II, p. 416. Perhaps the unclear speech the "stupid people" meant. The epithet paft to the previous pimple, it is still not in place at NJD7.

I call you and I explain,
you true, believing men.
Sprouts, sprouts will be from the last generation
rise up through my Word and my blessing.
You will ascend by my blessing and will
be strengthened in an excellent way. I
enlightened them and enlightened them,
so that you do not stumble in the
world. He who stumbles will die and perish.
Again') I have enlightened and enlightened you.
Who shines and is clear,
I will be a helper to him,
a helper and a support
from the place of darkness to the place of light.
- And life is victorious.

Seventh piece.

A revelation being, Mandā dHaijē or Jāwar, is brought into this world by life sent to instruct and admonish the Näṣōra people. He proclaims the reward of the pious Believers and the punishment of the unworthy.

In the name of the great life
be glorified by the noble light. —
From the škīnā of the mighty (life), the Great called me,
it called me, gave me orders and strengthened me.
The Big one called me and gave me orders,
it equipped me and sent me out into the ages:
to call the call of life
and to put gloss over the house.
To call the call of life, and
to plant the planting of the great,
the planting of the Great plant
and bring in Jordane in a perfect way,
right to plant plants
and to soak them with living, resplendent water, to
teach you wisdom, knowledge and praise,
extended and unlimited,
to grant them [319] the pure reputation,
by which they are to be consolidated in this world.

1) Cf. Nöld., p. 204.

They are to speak in the enlightenment of life
and wake up the sleeping ones and make them get up.
You should choose a way and throw up
and set up a boundary stone.
Let them ascend with the knowledge, 5
that from the house of the great Bihrām, (the Son) of life,
They are to be taught about the souls, [has come.
who are worthy of the light abode.
Let them shake up, let them be taught '),
and they are to be created luminaries of a wondrous kind. 10
Let them show you the great root of blessing,
from which the mighty, first life has emerged.

The true and believing Nasurais
they will rise up and look at the place of
light. The true and faithful Nasoreans and excellent 15
ones") will not be held back in this world.
You will not be held back [in this world]
and will not be held accountable in the great courts.
They will not be judged,
which is spoken about all 20
beings. They will be found not guilty in the court
and do not fall into the great Suf Sea,
in which Ruhā and Christ end,
the twelve stars end. That's
where the seven planets end, 25
and they will be judged.
That's where the seven planets
end, the sons of lack"),
the masters of the empty apartment,
the lords of the decrepit house. 30

The Naşoreans who are not worthy of the House of
Life, have committed grave sin.
Her body was in error,
and there was a shortage and a lack of them.
If you also highly appreciate the treasure (the ginza) of the Tibil 35
it is of no use to them. [understand
her, When you arrive at the great gate of the house of Abathur,
they will be driven back from the gate of the house of Abathur.

---

1) On sicl, better pDN), "they shall teach", but see p. 345, 9ff.
2) see p. 2151, 280°.
3) Read N()n7DNA,'of the deficient', i.e. the Rūbā, see p. 81, 14?
4) already seems to mean a collection of religious writings here, incidentally, it is the translation of the sentence is uncertain. see also continue.

From the gate of the house of Abathur they will be chased back
and do not look at the place of light,
You will not look at the knowledge,
which was created from the škīnā of the first, mighty
5 life. It will be taken from you,
and they will descend to the nature of the place of
darkness. They will be deprived of the hidden prayers,
[320] which they understand from the world.
They will be deprived of the hidden orders of prayer,
10 the well-equipped ships').
They will be deprived of the Mass for the dead and
baptism, and these will ascend to the place from which
they came- The hidden treasure will be taken from them,
[men were. and it will be set up by the great Jūrā"), the
15 treasurer Era) will be torn out of the light [be.
and blazing in the lowest gehenna.
He will fall into the boiling cauldrons
and burn in the fire while it burns. He
will look at the suffering of the
20 planets and die a double death.

Every one who chooses in a perfect way, devoutly, truly
and will not be cut off from his place. [the feast of faith
is, He will not be cut off from his place,
but be included in the expensive community.
25 You will let him see the brightness of the
root and set it up in the hidden light in an excellent
way'). He will be clothed with a robe of splendor,
which is miraculous and unlimited.
He will be covered with a turban of light,
30 which shines and shines beyond measure.
They will give him a belt, a belt of (living) water around-
in which there is no pain and suffering"). [bind,
They will put an ether wreath on
him, which was taken from the vine Rwaz.
35 When he leaves his body,
will a guide go to meet him, leading
him up to the Škina of the great (life), which
is miraculous and unlimited,

---

1) Which they are to take to the Hereafter. Basically, you expect a different word here.
2) Means "shine", see p. 66, 15, but it appears in these pieces as a proper name.
") The bad Mandaean.
4) Read (so sorry too.) נאהזונה לתוקנא דשירשא.
") See Joh. II, p. 206, 21.

to the place where the great (life) is
enthroned; no one came down from the —
height). And life is victorious.

Eighth piece.

At the beginning it is said that Yäwar is from higher beings - it does not stand there from whom; 5 perhaps the plural refers to "life" - equipped and about the secret Things are taught. Furthermore, it is Hibil-Zīwā who teaches from the great Mānā and goes to the Näşōräern is sent to instruct them. He should especially emphasize the importance of of the oil used for "sealing". Whoever is sealed with it will all looking at hidden things. 10

In the name of the great life
be glorified by the noble light. —
With the power of shine and sandarak tree*)
they created the jawar" and placed it over every thing.
They taught him about the knowledge, 15
which is miraculous and unlimited.
They set him over the great mountain, whose splendor is wondrous
and whose light shines and looses beyond measure.
They created enlightenment for him,
through which he is enlightened. 20
They bestowed upon him hidden speeches,
which are wondrous [321] and foreign to the world.
They taught him about the great Jūrā
and about his image, the miraculous that is with him.
They taught him about the great Nşab 25
and the Škinās, which he founded at the Place of Light.
They taught him about Zarzēl-Ziwā,
the gentle, firm Mānā.
They taught him about Josmir-Uthra
and the Škīnās he founded ...*). 30

Hibil-Zīwā spoke to his Creator as follows. He
praised the great, mighty Mānā,
who had established his knowledge °) in a perfect way.

') The meaning and conception of the sentence is quite uncertain, see Joh. II, p. 473.
2) See Lit., p. XXI. a) Here, probably so, not "to call, to call", see p. 324.
4) Instead of 53, there must have been something else, cf. verse 26. For the following Namy is hard to pull. There may be a bigger problem here.
5) I suspect instead of מדינתא.

He had taught, instructed and enlightened him
about the hidden things. He
had taught him about the living baptism
and the pure oil of this world.
5 He had taught him about the Naşoreans,
when you leave your body. He
spoke to him:
'Go to the Naşöreans,
who are left behind in the world.
10 Tell them:
When you leave your body,
you will ascend with the pure oil. Because
pure oil is important and expensive'),
that came from the house of the great life. Who
15 does not ascend with the pure oil,
will be at the guardhouses (so! the Ptahil must
wait, until he rises with sixty-one letters;
then he will be raised up in the worlds of light. He
will look at the vine Taurel, who rests
20 in the Jordan of the pure Tarwān.
He will look at the tree Tatagmur,
who rests at the Jordan of the Lord of
greatness. He will look at the vine Rwaz,
from which comes the blessing of life.
25 From him comes the blessing,
and all uthras smell through its fragrance.
He will look at the vine Jōsmīr, who
rests on the earth of Sam-Zīwā.
He will look at the vine Šarhabel, who
30 rests on the earth of Hibil-Zīwā.
He will look at the seven tent roofs
of splendor, of light and of glory,
who are curious about the miraculous vines. He
will look at the two pure mountains,
35 who sit quietly in their place.
He will look at Jāwar, the great splendor of life,
the first vine, [322] the one on the earth of the mighty,
He will look at the vine Šar, [first life rests.
who is established on the earth of the first life.
40 He will look at the vine Pirūn, the one
who rests on the earth who "made it firm and accomplished it" *).

---

1) Read instead מימרא.
2) A feminine counterpart to Jāwar, see p. 151, 17; 162,38.

He will look at the great vine,
who rests over the fruits of the predestined Jāwar.
He will look at the great vine,
the educator of the souls of the infants raised by him
They drink from seïnen buds and rejoice, [will be'). 5
and their souls blossom.
Their souls are blooming
and maintain existence in the world of light.
He will watch the great Jūrā,
will see the concealment that he has created for himself. 10
He will watch Adatan and Jadatan,
who sit at the gate of the house of Life.
He will watch Šilmai and Nidbai,
who dwell in the great, hidden, first cloud.
You live in that cloud 15
and are employed over all the Jordanes.
He will look at Jošamīn, the Pure One,
who rests under the streams of water.
He will see the four men, the sons of salvation,
who are an aid to the Naşõra People, 20
a helper and a support
from the place of darkness to the place of —
light. And life is victorious.

Ninth piece.

The soul - it is, although it is referred to as Uthra in the play -- comes 25 as a fragrant fragrance descends to the world and takes its place in the heart of the body (see also Lit., pp. 102, 10). She wistfully contemplates why she was sent into the world be.
Life hears the lament and sends ilr a helper who enlivens and comforts her.

In the name of the great life
be glorified by the noble light. - I- 30
am the fragrance of the Uthras,
who I went to and took a place in every faithful heart.
The heart in which I took a seat,
I enlightened and enlightened beyond measure.
I enlightened and illuminated it beyond measure, 35
brought prosperity and let it dwell in it.

---

1) It is uncertain whether the second N27 is to be interpreted in this way. It is rather with CD too so that the sentence in which the souls of the singers are raised is simply called ".

I took the sigh out of it,
that the Seven brought to the bodies.
The Seven brought it to the bodies
and let it dwell in the dark hearts. Who can
be enlightened by enlightenment, will be
placed at the place of light. Who
does not let himself be enlightened by enlightenment,
will be cut off from the place of light.

Icl, in my sense, make considerations about it,
how it happened.
Who has caught me away from my place and my place-
from the circle of my parents who raised me? [nommen,
Who brought me to the guilty,
[323] the sons of the void dwelling?
Who brought me to the rebels,
who wage war every day?
Who showed me the bitterness,
where there is no candy?
Who showed me the darkness,
where there is no light beam?
Who showed me the stinky water,
that turns on wheels').
It turns on wheels,
and his stench rises and reaches the firmament. When
I was standing in my place,
I scared myself and scared my soul.
I told myself that I have no high helper,
no man as a nurse.

How I still stand in my place,
the great one heard me and did not condemn
me. It sent me a high helper,
sent me a man as a nurse.
It sent me a gentle assist, he
came and saved me from everything.
He spoke to me in vivid speech and
saved me from the world. He
called in a gentle voice
and let my heart rest on his support.
He taught me about praise, that
I forgot the persecution of Tibil.

1) This probably means on the bucket wheels of artificial irrigation in contrast to the free flowing living water.

He spoke:
,,O gentle Uthra!
Not by the will of the great (life) did you come here. Did
not come here according to the will of the Great,
not according to dēm will of the Uthras who are there. 5
Rather, according to the will of the two Uthras1) it happened,
that they sent you and sent you here.
They sent you out, sent you here
and left you in the world. You
stayed in her for so long and grew up in her, 10
when your father liked
it. If your father likes it,
he will tell you how it went."

I then spoke to my father,
to the man who was appointed over me: 15
,Who are the two Uthras,
which were used over me?
Who are the two Uthras,
who sent me out and sent me here?
They sent me out, sent me here 20
and left me in the world."

That helper then spoke to me,
the man who was used over me:
,Where is there a son who despised his father"),
that he sent you here and sent you? 25
He sent and sent you here
and left you in [324] the world.
You stayed in her for so long,
when your father liked it,
when it pleased your father 30
and he sent you helpers.
He sent you helpers,
and they spoke to you [in vivid speech *******.
Now o gentle Uthra,
get up, ascend to the house of your family 35
and curse the place of your carer's house. As
long as you stayed and lived in it, the
Seven were your opponents.

---

1) See below.

2) or. there is no sense. Perhaps here, too, is a form of 822 garble. see p. 242.

The seven were your opponents,
the Twelve are your persecutors').
The Twelve were your persecutors
and they said, 'Let us despise his works, maybe we'll
5 cut him off at our place. Maybe
we'll cut him off at our place
and he takes part in [our] world."

I talked to myself, researched in my mind
and answered my Father, the gentle helper,
10 the man who was appointed over me:
, When you know that there is a lack of me,
cut me off in the abode of sinners."
Then he spoke:
,O gentle Uthra!
15 There was a surplus of you, not a
shortage." [To this I replied]:
,,My father! When you know that there is no lack of
me, why did you do such harm to me?"

When he heard this from him,
20 he took it out of his body. He
clothed him with a robe of splendor and
put a precious wreath on him. He
broke their guardhouses
and led him out of the world with pomp.
25 With pomp he led him out of the world and
supported him on the earth of the great (life). He
supported him on the earth,
the Great Throne.
Up went the Uthra,
30 then they built him a throne, and he took a seat on it.

I want to tell you, you big,
I want to tell you, you mighty ones, how it happened:
If you do this to me,
should there be no shortage of your grape harvest in the sinking Tibil
35 The age decreased, [enter 2)?
and the persecution really depressed her."

,Sit there, Uthra,
orderly, well-ordered Uthra.

---

1) See Lit. , p. 160.
2) The point is: shouldn't the souls who make up your share suffer from it?

We know well,
that there is a shortage of our grape harvest in the sinking Tibil
The age decreased, [admission').
and persecution was very much unleashed against them.
You were redeemed and ascended, Uthra, 5
and whoever is able to do it, let him ascend after you." —
[325] Life is upheld and is victorious, and
victorious is the man who went here.

Tenth piece.

The Mānā converses with his image, i.e. with the female 10 who is associated with him Being, see p. 1445. He expresses the desire to create uthras who will stand by his side should. His image discourages him. He follows your advice, but probably was in a now there are pieces of it that have fallen away, that he nevertheless creates a companionship, because the following assumes this. He justifies the creation by the fact that the created He is the one who helps the righteous. He sends a messenger to the pious in 15 to continue to ascend the height, life and the messenger take the place of the Mānā is Mandā dHaijē. He descends into the depths and fights the bad guys.

In the name of the great life
be glorified by the noble light.
- I am talking to my image: ,,Come 20
on, you and I want to build (create). We
want to build with hidden reputation,
build in the miraculous fruit.
Until we produce fruits, until we produce helpers,
praise me, and I will praise you. We 25
want to be kept in rich splendor and
keep each other in order in an excellent way.
Maybe uthras will be created by us and
then praise us mighty ones."

When he said this, 30
he thought of a companion.
On a companion he thought
in the miraculous fruit.
He spoke and sang:

---

1) The text here is incorrectly reconciled with pp. 330, 34. You can expect here דמן גוטופתאן בתיביל אודא תיבצאר.

I want to create a companionship to my
right, will create lights to my left.
I want to create messengers
of life, those who are hidden from me.

He replied and spoke
the image of the expensive Mānā:
When you create messengers,
will the wickedness of the tribe of your planting become
apparent- Your planting wickedness will expand [stretch ').
because of the lack of the world.
There will be a lie in
her, There is shock in the world."

Then I replied and spoke
to my exceedingly wondrous image:
,We thought, and now we do not want to plant a planting, from
it comes lack and failure.
Lack and failure come from it,
and shock arises in the world."

I bowed, bowed to my companion and
accepted from her expensive
kuštā. We entered devices and hid"),
and she agreed to be my companion.
When the first ones were there,
think about the second.
When the second ones were there,
think about third parties.
When the third came,
think about the fourth.
From the fourth
there was a shortage and a failure.
Lack and failure came from
you, and [326] shock arose in the world.

He replied and spoke
the image of the expensive Manā:
,Didn't I tell you,
that we do not want to plant a planting?

---

1) , "Haupt" does not fit; I guessp1wa, Maybe NP37127 is also to be deleted.
") could in itself also mean "vestments", but then 5x fits badly. There are probably devices here, intended as containers of numina, as well as in the sense of ,"Spirit" goes back to this meaning, see above, p. 651.

We do not want to plant a planting,
because out of it comes lack and failure.
Lack and failure come from
it, and shock arises in the world."

Then he answered and said 5
for his most miraculous image: ,How should
we create the world that is supposed to,
left to destruction?
In it, men of proven justice will spread
and let the call of life rise up here'). 10
Some of them will rise with the root,
some of them are held back in the world"). Who has
the strength to do so and sets himself free,
will rise up and look at the place of light.
Who has the strength to do so and (still) does not set himself 15
free, will be left behind in the world.
In the world he will be left behind,
and his place of residence will be of the world.
We want to call the messenger,
the messenger, the planting of the mighty (life). We 20
want to commission him and send him there:
what is there, he should bring up here.
He redeems the gentle Manās,
redeem the dear Mānā").
He redeems the expensive Mānā, 25
and let this one be a good one in the house of perfection.

I called and commissioned the
Great") and put his wisdom over
me. [It lay over me] the well-preserved
figure, which is kept hidden for me. 30
It put love over me,
which should be sent to my friends.
It put gentle speech over
me"), where I should talk to my friends.

---

1) Probably read N55 instead of
N55. ") Maybe you can also read here. To fluctuate between "Nonono and see R 307, 14f. with Varr.

a) The place is incomprehensible. With the gentle Mānās, the individual souls of the Meant for the pious. But the "dear Mānā" would have to be the supreme being here. How should will he redeem this? Is it by his help to the pious? It seems that instead of Ap-D" there was another verb.

4) The great life takes the place of the Mānā here.

a) Read NF1W, cf. Text 327, 12.

I'm supposed to talk to my friends
and deliver them from the ephemeral. I'm
supposed to redeem you from the faulty,
which they created by themselves. It
5 warns me and commands me,
like a father who commands his sons.
It feeds me and kisses me,
like a father kissing his son. It
warns me and protects me,
10 and it stays firmly with his speech').
It speaks:
,We will send you treasurer,
come quickly with the messengers.
Come quickly with the messengers
15 and bring us the planting of the mighty.
Why do you want to stay in the Tibil,
why [327] beat you back and forth in the ephemeral?
Why do you leave the pure robe
and are you dressing in the rebellious
20 garb? Why do you leave the gentle secrets
and step into the ephemeral secrets? Do
not leave the beloved cooperative
and love the co-operative of the ephemeral.
Do not leave the living speech
25 and love the talk of the ephemeral."

When the Great [so] spoke to me,
i bowed and bowed in a perfect manner:
,Why are you talking to me like that,
where did my heart fall into discord?
30 My heart has fallen into discord,
and my eyes squeezed together with a tear. With a
tear my eyes squeezed together, until I whined
and cried in my place. Is there anyone
who stayed in the house of the great (life) and then
35 loved the talk of the ephemeral? Is there
anyone who would leave the pure garment
and dressed in the rebellious garb? Is there
anyone who would leave the beloved cooperative and
the co-operative of the ephemeral loved? Is there
40 anyone who would leave the speech of gentleness
and loved the speech of the ephemeral?"

---

1) Maybe p ,,and it fortified me with his speech."

Then it spoke to me:
, We told and explained to you:
Don't drag yourself back and forth in the ephemeral').
Because from the second, who was the eldest"),
there was a shortage and a failure. 5
Deficiency and malformation formed from it,
and the shock came into the world through him."

Then Manda dHaije called it (life) and spoke to it:
,,Come quickly and protect your sons.
Come on, take care of your sons 10
and bless them with your blessing.
[With] that [your blessing] bless them,
with which you have blessed your sons, the Uthras."

It blessed me") with its blessing
and spread his glory over me, 15
spread over me from his planting.
I bowed and bowed to life and came
into the world").
I bowed and bowed to life and
spoke in my wondrous voice. 25
I went to the Škīnās
and the good Uthras [who] created them.
When the Uthras saw me,
they bowed down and praised me") beyond measure.
They praised the Uthra of glory, 30
from which all truth has come.
[328] They spoke to him:
Where are you going, son of the shining
beings, where has life sent you (here)?"

I replied to them: 35
,I'm going to the deep "), which is quite stinky,
and among the works that are not (properly) created,
the works that the Uthras created,
which are hidden in their place."
So they spoke to him: 40
,Go, set up
and bring up your planting victoriously.

---

1) See Nöld., p. 249e
°) NwwND; the third, Abathur, is called xpN.
") It probably also refers here to life despite the singular, see p. 240 °.
) Sorry, hat אתיתילה. ") Lies ומשאביליא. ") Read Npmy.

Come with us and let us plant you, so that
we may be associated with you as helpers.
Walk with the power of life,
and be a perfect guide to you. The
5 King of the ether blessed you, and
you went to the tibil of impermanence."

When the wicked saw me,
they fell down and fell on their faces.
They fell down, fell on their faces
10 and went to the great Suf Sea:
,We've been watching you, man,
your form is not of ours."

So I turned and spoke
to the wicked and liars who dwell in this world:
15 Where did you get the robe,
that enlightens your figure?
Where did you get this smell,
which makes the smell of your stench pleasant?
Life has sent me;
20 i came here to conquer the tribe
Life was grateful to the Uthras, [bring.
who have risen from the Tibil." —
And life is victorious.

Eleventh piece.

25 Anōš-Uthra goes to Earth to stir up the Mandaeans. Rūhā finds out and conspires with her sons, the Seven, to counteract the strange man. They are attacking Jerusalem. After a parallel piece, you will only arrive on your journey after Bethlehem. They want to build there, but with a voice on the cloud of Anōš, that from 365 disciples would emerge from this city, they give up the plan. They move on 30 to Bēt-Mtallalē. They feel the same way, the same in Kraklı-Nşab. Only then come go to the area of Jerusalem and build a city there. In it, the Jews let themselves settle. Anōš goes to Jerusalem and gains an annex there. Killing the Jews his followers, he then destroys the city. See also Brandt, Rel., p. 128; Reitzenstein, The Book of the Lord of Greatness, p. 33.

35 In the name of the great life
be glorified by the noble light. - -

When I, Anōš-Uthra, came,
in this world,
there I came, calling the call of life
and set up the planting of life.
I spoke and performed with my voice 5
and awakened the elect in the world.
I called with a noble voice,
i roused the sleeping ones and made them get up.
I grew younger among them,
some of them are worthy of the Place of Light. 10

Who said the Rūhā,
who taught the defective and faulty,
who told the liar,
that the strange man has gone here')?
Who told the Rüha, 15
[329] that she struck her head with her hands")?
With her hands she hit the head
and pulled out the curls on the head.
She pulled out the curls on her head
and cried ,,Woe to me, woe to me!" 20
Rūhā spoke in anger,
and in Liige her word came out.
Ruha spoke in anger
and called together their first-born sons.
She spoke to them: 25
,,Come, come, my first-born sons,
listen to what I tell you").
Come on, sinnet on evil,
and we want to create a party in the world.
We want to create a party in the 30
world under the trunk of the strange man who went here."

On it the seven stars gathered
and went to Rūhā dQudšā.
They spoke to her:
,With what should we start a party 35
within this world?u
Then she replied to them:
,,Come on, we want to lie together
and all of our secrets*).

---

1) Cf. Joh. II, p. 117, 6.) See p. 87, 4; 102, 23. 3) See Lit., pp. 200, 6.
4) Read NIN) after the suffix in the verbum and the following. secret" is their secret knowledge.

Our secret of all') we want to take and
form an entity with it. We
want to form a structure with it and
build the place of Jerusalem."

Then the seven stars went at it and
they lay down with their mother.
They lay down with their mother
and took away from their common secret.
From their common secret they took and they
built the place of Jerusalem.
They built the city of Jerusalem
and left fornication, corruption and fornication in it.
They spoke:
,,Every one who has his seat in the place of Jerusalem,
will not mention the name of God")."

Then the seven stars rose
and Namrus, the mother of the world.
The seven stars rose
and they came on their seven chariots.
They arrived on their seven wagons
and descended from the firmament to the
earth. They left this world")
and they came to Bethlehem.
Ruhā then spoke to her sons,
spoke to the worthless fiends:
,,My sons! Leave your cars down, we
want to build it (Jerusalem) in this place."

There came a voice from the cloud of Anoš-Uthra
[330] and spoke to Rūhā dQudšā:
,From the site where this place is being
built, there will be 365 disciples."
Then she cried out in a shrieking voice and
screamed, she spoke to her seven
sons: ,On, on, my seven sons,
don't build it in this place.
An evil, unclean curse
got over your cars.

---

2) See p. 3374.

2) Here this stands for the supreme being of the Mandaeans is rarely used, see p. 4.

") One expects "that world".

Get in your cars
and go away from that place."

They left that place
and arrived at Bet-Mtallale').
Rūha then spoke to her sons, 5
spoke to the worthless fiends:
,,My sons! Leave your cars down,
we want to build it on this site."

There came a voice from the cloud of Anoš-Uthra
and spoke to Rūhā dQudšā: 10
,,From the site where this place is being built,
there will be 365 disciples."
That's when Rūha dQudša spoke
and spoke to the planets:
,On, on, my seven sons, 15
a letter of anger has come to us.
Come on, get in your cars
and go away from that place."

They left that place
and went to the town of Krakh-Nşab. Then 20
Rūhā dQudšā spoke
and spoke to the planets:
,,My sons! Leave your cars down,
we want to build on this site."

There came a voice from the cloud of Anoš-Uthra 25
and spoke to Rūhā dQudšā:
,From the site where this place is being built,
there will be 365 disciples."

Then Rūha spoke in anger
and spoke to the planets: 30

---

1) N2, House of the covered sites or huts, as the name of a place that in the history of Judaism or Christianity would have played a role is not known. The word mṭalle ,"huts" is found in a geographical name, as far as I can see, only in the name of a monastery Dairā daMtalle im Haurān (see NöLdEKe, ZDMG XXIX, 1875, p. 438), but the place was without meaning. You also get no further if you are in Bēt-Mtallalē assumes the rendering of a Hebrew N3D. Likewise, this continues to be named 2N3) 7N73 unknown. It sounds like Nşībin-Nisibis, but the identity is doubtful. Halévy believed that it was Nazareth and DN3) ניצבאה 77D on a prescription fr) see Brand, Schr., p.9 this is not impossible. In 3N3) 7873 R 193, 6, see above, p. 1936.

,,On, on, my seven sons,
listen to what I am telling you.
On, we want to go,
before the big life comes here."

Then the seven planets rose and they
departed from that place. They got
up'), sat down in their wagons and continued
their journey in the world. They
continued [B31] their journey in the world, until
the wings of their carriages fell out ").
Then Namrus spoke to them,
the mother of the world:
,My sons, put down your wagons,
we want to build on this site. At this
site we want to build, because the
path has come to an end."

To this the planets responded and spoke to
Namrus, the mother of the world:
,,Yes, our strength is inhibited,
and the wings of our wagons have failed.
Yes, we want to talk after your speech")
and build on this site."

The seven stars gathered and
practiced sorcery and witchcraft.
Sorcery and witchcraft drove them
and did not call the name of God.
They went at it, kneaded the first brick and
they built the place of Jerusalem.
There came a voice from the cloud of Anoš-Uthra
and spoke to Rūhā dQudšā:
,,From the support on which this place is
built, there will be 365 disciples."
Then Rūhā dQudšā spoke
and spoke to the planets:
,,Come, come, my seven sons; Save
him to whom God is a helper."

---

1) Sorry. has Dxp.

2) DNOW seems to be intransitive here, especially after Z. 20: were-torn, fell out. Maybe even Joh. 133, 13, there are birds.

3) Well read.

They built Jerusalem,
. in it the Jews settled'). They
bestowed upon them the works of darkness,
and the Seven said a blessing over them.
They called forth protective angels, 5
Fish of the sea and feathered birds
and summoned them with oaths.
They summoned her with oaths
and they gave it to the Jews in Jerusalem.
They spoke a blessing over her, 10
and they found everything they were looking for, to a great extent.
The seven pillars emerged,
from which all falsehood and falsehood emanated.
The Jews multiplied
in the desert wasteland. 15
The Jews multiplied,
then came the time to form an appendix.
I took physical shape
and he brought me to Jerusalem.
I spoke with my voice and performed [332] 20
and became a physician of the Mirjai.
I became a doctor of the Mirjai
and healed them from scratch.
I was called a doctor of the Kuštā,
he heals without taking wages. 25
I led Mirjai down and baptized her in the
Jordan, i drew them with the pure sign*).

By Mirjai, the Perfect,
Jaqif and Beni-Amin") went out.
By Jaqif and Beni-Amin 30
have gone out 365 younger.
365 Jiingers have emerged in
the city of Jerusalem.
*The Jews got angry
and killed my disciples who pronounced the name of life. 35
When I saw her,
I was filled with anger and evil anger at them.
I became angry and angry with them
and ascended to the great life.

---

1) The text says "in what the Jews were".

2) The text alludes to the legend of Mirjai, a Jewish princess who
She became a Mandaean and was celebrated as a representative of Mandaerism, see Joh. II, p. 123; Lit., p. 210. ") Jacob and Benjamin, cf. Joh. II, p. 71.

I told my father,
how it happened in his place.
I also told him,
how the Seven acted in this world.
5 When he heard this from me,
he gave me a letter in anger.
He gave me a letter in anger
against the place of Jerusalem.

Who told the Ruha,
10 who taught the error and deficient,
who told the liar,
that the white Aar") has ascended to the place of Jerusalem?
She calls her crowds together
and gather together all their Hmurthās.
15 She calls the seven stars together,
sit down and make a complaint. She
speaks:
,Woe to you, place of Jerusalem,
that the Aar has ascended to you.
20 Woe to the Jews,
who should be killed in anger and rage."
Ruha dQudša then steps down
and bows to Anoš-Uthra.
She speaks to him:
25 ,,By your life, Anoš-Uthra,
do not destroy this place of Jerusalem that I have built."
To this he replied
Namrus, the mother of the world:
Who is an adversary [333] of the Light,
30 dies a second death."
The Jews in their fear
they hid in the different quarters.

Then he spoke to him[1]
Namrus, the mother of the world:
35 ,, Just let me,
i want to blow up the gates of the wall above them,
that they will be killed on the spot.
The Jews are to be killed, who
have sinned against your disciples."

---

1) Is more often found as a designation for higher beings of the Mandaeans. Here it is Anōš-Uthra; Joh. II, p. 235 it is Hibil-Zīwā, see also there, p. 131.

Then I hit her with the club of brilliance
and spoke to her:
,,Get away from me;
I came in anger.
[In anger] have I come, 5
in anger, life sent me here. Life sent
me here in anger, to devastate the
place of Jerusalem. Column after
column1) I threw down and
brought them down from their place. 10
I destroyed the pillar of Usrael "),
which was a persecution for my disciples. I
destroyed the pillar Jaqif, who
stood at the gate of Jerusalem").
I threw down the pillar of Adonai, 15
which rose up in the center of Jerusalem.
I destroyed the column Zatan,
which stood on the outer wall.
I threw down the pillar of Sihmai,
which stood on the inner wall. 20
I threw down the pillar Karkūm,
where all the angels lived.
I tied up*) the big tower,
in which the guardians of the place of Jerusalem dwelt.
I devastated the place of Jerusalem, 25
in which the blood of my disciples was shed.
I killed the Jews,
who were a persecution to the tribe of life,
all feathered birds
and ugly animals that have come out of them, 30
the monkeys and wolves"),
who came out of the Jews,
all evil animals,
against which anger was.

---

1) See Joh. II, p. 115°.

°) This is Israel. The following two names are also Jewish. Zatan is also Joh. 118, 2; 136, 7 as a Jewish name, but it is not, see Joh. II, a. a. O. "NO'y is from DNY (NDS) ,"shine" is formed according to the popular form qitlai. Karkūm is found as a name of a demon, see p. 143, 5.a) The text has , "stands", the only verb here in the present tense.

4) 227 stands there, which can not mean anything else. But one expects to "destroy" or, "prostrate"; maybe something similar has stood there.

b) The NENI, a priestly class, discussed above, p. 295, cannot be. Perhaps here is the word for "Wolf" (N2NT, older N2NI). In this, the zain could be preserved have, cf. Nöld., p. 43. The fact that the river name Zāb was translated by Aúkos shows that the word for "wolf" was similar.

Anger was against her,
and they shall come to an end on the great day of the end.
But my disciples were given security, who
endured the persecution in Jerusalem.
I destroyed the house
those who were without goodness. —
And life is victorious.

Twelfth piece.

Life sends a uthra to the lower world, to the pious and faithful 10 to assist as a helper and instructor. The play runs out into an abrupt, arguably different- an account of the fate of the soul, "the gentle Mānā", on earth and during their ascent.

[334] In the name of the great life
be glorified by the noble light. —
At the top of the pure wreath'), which the great (life) sent,
it created a gentle uthra.
It created the gentle Uthra
and lifted him up to the Škīnā of the Great.
It spoke to the gentle, firm Uthra:
,,Gentle, firm Uthra!
Take strength in abundance
from the life enthroned in his Škīnā.
A crown equal to the pure crown
are you on our head").
Take rich shine with you
and light without
end. Take a light in your right hand"),
and two Uthras shall come with you.
Sit in a salvaging cloud with
gentle, firm speeches').
Take away from the prayers,
which we do.
Take our enlightenment with you,
which is neither lacking nor lacking.

---

1) Sorry. has only N5:555 ,,As a pure wreath". The beginning seems to be under Bintlul to be disfigured by text Z. 6. The words N27 7N7NW7 should perhaps be deleted.
2) Well read. *) Sorry. got ND157ND wrong.
4) Read sorry. it looks like D במאלאלאי.

Go there in the gathering cloud,
and let the two Uthras come with you.
Go') to the men of proven justice, which
lack and lie is not. Bring them
the speech of life, which 5
is far and endless.
Go to the men of proven justice,
the true, believing men.
Let you hear the call of life,
so that they wake the sleeping ones*). 10
Give them hidden speeches,
by which they are to be instructed.
Teach them about the great life,
as he says in his book,
what life inspired the Nāşōra people with, 15
who are in the world.
So shall they clothe themselves with garments of splendor,
so that they will ascend on the paths after you.
Grant them speech and hearing,
that they may be delivered from the wrath of the wicked. 20
Grant them of mercy,
who gave up the great life to you in his skinā.
Grant them the wisdom of Äther,
so that they may rise up and approach the mighty with supplications.
Teach them about the beings of 25
Light and the hidden škīnās, [335] in which they sit.
Teach them about the great life,
teach them about the Mānās who are there.
Teach them about the Ätherkranz,
who is attached to the great life in his skīnā. 30
Teach them about the great life
and*) the Uthras who sit in mutual enlightenment. Teach
them about the gentle Mānā
and the three Uthras*),
who captured him. 35
[They took] the Mānā [captive]
and brought him to the abode of sinners.

---

1) The imperatives fluctuate between singular and plural in the following, by sometimes referring to the "gentle Uthra" alone, sometimes to him and his two companions.

2) It is expected, in itself and according to the following verse, that the men themselves be awakened. But there is just as little a strict sequence of thoughts here as in the related pieces p. 323 ob. ") Read Ny by.

4) According to the following, it is expected that it will be the Seven. The three Uthras are maybe taken to p. 347, 34.

The Seven spoke of him:
,,He should be counted among us.
He should be counted among us
and stay with us in the world.
We want to keep him in the Tibil, so
that he does not look at his Creator.
He does not look at the great vine the
men who are standing here.
He does not look at the one whose glory
lohet, and what things his Škinā equates to.
He does not look at his parents
and do not flaunt in his garb.
He does not look at the big life, he
does not look at the Mānās who are here."

The gentle Manā spoke
and taught his whole
tribe: ,I'm a lonely vine,
who stands in the world.
I do not have a high level of support, do
not have a breadwinner,
do not have a gentle helper,
he will come and teach me about every thing."

When the great (life) heard the Manā,
created it and sent him a helper.
It covered him with rich luster
and with endless light.
In my right I brought a wreath,
in my left I brought a robe*). In
my heart I brought the sign, with
the joy that the great gave me.
With the joy that the great gave me,
*******.
The Mānā departed from his body.
The seven did not notice,
after he was divorced from his body.
To the house of the Second
the splendor of the Mānā did not disappear from the house;
then it completely darkened.
Then the seven realized it; now
they are all sitting there in mourning.

---

1) Well read.
2) See also Lit. , pp. 98, 8.

Everyone is sitting there in mourning,
and Rüha is sitting there in confusion.
The sun left its shine,
the moon [336] left its brightness.
Nbū left his book, 5
Libat threw her bilur away.
Kewan threw away his loin(s)
and cut off his neck from the neck').
Bel left his gun
and sprinkled dust on the head of Ruha. 10
The gods and rulers
rushed down and fell on her face.
They fell down, fell on their faces
and went to the great Suf Sea.

They wander around the Tibil, 15
they seek the Mānā and do not find it.
You go to your father,
they look for the man and do not find him.
The Mānā ascended to the house of the great (life).
When the gods saw him"), 20
they fell down and fell on their faces.
The mana spoke to life,
which is enthroned in its Škīnā:
,In what have I sinned against
you, that I was sent to the abode of sinners? 25
They took me under their vintage*)
away from the big life in his Škīnā,
from the middle of the Mānās,
who come from the treasure of the mighty.

When the Great saw the mana, 30
about whom it had issued orders"),
it took him up with high gloss
and set him up in his Škīnā.
It created him three uthras,
who should keep him company. 35

---

1) Or the neck from the neck; N7NW5 (Tišādu) like N7INS mean both. Sorry. hat and AS. The meaning of the words is that Kewen committed suicide. This seems to be alluding to a myth. Zimmern maintains a relationship (by letter) to Babylonian myths, but the question is too involved, as dali it would be discussed in a footnote.

2) Which he passed by at his Aufsticge.

") Uncertain, see above, p. 330, 34.

4) Probably incomplete.

You should keep him company
and enlighten his Škīnā.
It created him rich light,
which should illuminate his figure.
It gave him grace,
rich and big in the place of light.
It created him glow of brilliance,
who are to enlighten the Mānā in his Škīnā.
He bowed and praised
the great life in his Škīnā.
Manda dHaije won the victory
and helped his friends to victory.

Thirteenth piece.

A brief account of creation. Ptahil is sent down by his father Abathur, 15 to create the lower world and its creatures. He gets into the black water and he tries to compact an earth out of it, but he does not succeed. He shares the failure with his father. This one ascends to life, and at his request Hibil-Zīwā sends it ,to the stallion's side", from where he fetches compaction material. He gives it to Abathur, and this one gives it to Ptalil. He thus forms the world of the blessed, that of the Mšunnē-Kuštā, then 20 the Tibil, but then also the world of darkness with Rūhā and the planets. He promises if they would do good (cf. pp. 105, 9), to use them as the folder of the world. He will therefore punished and put in shackles. Hibil is sent down to the world in To bring order. The piece shows touches with the third beech.

In the name of the great life
be glorified by the noble light. —
When I was formed and created Ptahil, I
arose from the source of great splendor. When
my father conceived the plan and created
me, he created me from the source of
splendor. He clothed me with a robe of splendor
and covered me with a shell of light. [337]
He bestowed on me a great crown,
through whose brilliance the worlds shine.
He spoke:
,,My son! Get up, go, go to earth Tibil
and create a compaction in the black water.
Seal the earth Tibil
and divide the Jordan and channels into it.

Create') and form the physical Adam,
from which the elect shall arise.
From him shall the elect arise
and climb up and look at the place of light.
Go to Earth Tibil 5
and send out three shouts.
With the first call, the earth becomes denser;
with the second call, divide into her Jordans and channels;
with the third call, create the fish in the sea, the feathered birds
[in the firmament and form all the herbs and seeds. 10
Form the herbs and seeds,
each of which is different from the other."

I break up and succeed
to the limits of the earth Tibil. My
eyes were full on the black water'). Up to my 15
knees I was standing in the water,
and the water did not condense.
Up to the thighs") I stood in the water, and
the water did not condense. Until
the first mouth *) I stood in the water, 20
and the water did not condense.
Until the last mouth I stood in the water,
and the water did not condense.
I spoke the name of life and Manda dHaije about the
and the water did not condense. [Water, 25
Of the seven garments of splendor, light and glory,
which my father bestowed on me, I threw (some) on the water,
and the water did not condense.
The rod of speech and hearing") I hit the water,
and the water did not condense. 30

What should I do with the waters that consume each other"),
since you do not want to take the name of life?
What have I done against my father Abathur,
that he guided me here and sent
to the depth that is quite 35
stinky, where no one can live,
the waters that consume each other,
who do not want to take the name of life?

---

1) Sorry. hat בוניהה. °) He saw it as far as he could see, see also p. 101".
3) See p. 291. 4) The anus, see also p. 192, 18.
5) The staff that gave him the power to speak and to be heard.
") See p. 15".

I rose from the black water
and he came to me before Abathur.
[I went] before my father Abathur,
to tell him about [338] the secrets of this world.
5 When Abathur saw me,
he asked me out.
He spoke:
,What kind of things is the world that you created,
and how do you have your works in it in a perfect way
10 [dressed up?"
Then I answered my father Abathur and spoke to him:
,,You sent me to the world that is all stink, where
there is no light beam,
the waters that consume each other,
15 who do not want to take the name of life. Up
to my knees I was standing in the
water, and the water did not condense.
Up to the thighs I stood in the water, and
the water did not condense. Until
20 the first mouth I stood in the water,
and the water did not condense.
Until the last mouth I stood in the water,
and the water did not condense.
Of the seven garments of splendor, of light, and of the Lord-
25 [i threw (some) on the water,
and the water did not condense.
I struck the rod of speech and hearing on the water,
and the water did not condense."

When I spoke thus to my father
30 Abathur, he was praying and praising.
To prayer and praise he stood up,
he bowed and praised life to a great extent.
He ascended to life, to his father,
to tell him about the works of this world.
35 I cried') Hibil-Zīwā,
and it sent him to the stallion's side"); from
him he took compaction.
Compaction he took from him,
and he came, gave them to
40 Abathur. Abathur wrapped her in his pure turban,
brought them to his son Ptahil and gave them to him").

---

1) It falsely stands for "it cried" (Abrp).
") See above, p. 227". *) See p. 109, 10ff., also below.

He spoke to him:
,,Go, compact the earth Tibil
and stretch out the firmament in a perfect way."
I rose from my father Abathur and
reached the borders of the earth Tibil'). 5
I threw the compaction that my father gave me on the water,
and the water condensed.

The first compaction measured 12000 miles,
and they made her wing [339] like a cloud.
Wings like a cloud you created her, 10
and she flies and circles around the world.
It is called Mšunnē-Kuštā,
in which the men are raised by tried and tested justice.
The men are raised by proven justice in it, and they
rise up and look at the place of light. 15

The second compression measured 12000 miles,
which earth is called Tibil.
With my first call I sealed the earth and stretched the
company- [in a perfect way.
With my second call, I divided the Jordan and channels in it. 20 With
my third call I created the fish in the sea and the- [feathered
birds of every genus and species.
I created the fish in the sea
as food for Adam and all his sons.
They are also food for souls, 25
who live in the empty apartment").
With my fourth call [I created] all the herbs and seeds, each
[one is different from the other.
By my fifth call, all evil worm arose. Through my sixth
call, the whole formation of darkness came into being. 30 Through
my seventh call, Rüha and her seven sons came into being.
Rüha and her seven sons were born,
and they came, lined up in front of me.
When I saw her,
my heart fell off the support. I 35
turned to the seven and spoke to them:
,Where did you come from, Seven,
where your name wasn't in my father's house?
Where did you come from, seven,
where I had no intention of creating you")?"a 40

1) Which was formed only later! 2) They are also allowed as food to the Mandeans.
3) Cf. p. 104, 23. Also for the following, cf. p. 104f.

When the Seven heard me,
they came together and buried themselves in each other.
When Ruha heard it,
she came and stood in front of him.
5 She spoke to him:
,We come to be your servants
and to obey you in every way.
My sons and my tribes,
we stand before you as slaves.
10 Set up your kingdom;
we want to stand behind you as your slaves."

To this Ptahil replied and spoke to them:
, When you do good deeds,
I will count you among my party and take care of you.
15 If you do not do good deeds,
[340] will you be included in the place of origin, from When
you do good deeds, [the one you came to.
will you be called my sons in this world
and arrange the works,
20 which my father used me for."

When Ptahil said this,
the house was taken away from him.
The house was taken from him, and
they put him in heavy bonds. He
25 was tied up with gangs,
until the tibia passes. For he
departed from the speech of his fathers he
did not listen to the words of his fathers. He
did what his father did not command him,
30 therefore, he was put in heavy bonds.

A curtain fell down
between him and his father Abathur').
They hear each other's voice,
but can not look at her face. They
35 took the house from him
and put him in heavy bonds.
They sent Hibil-Zīwā,
to prepare this world,
preparing the works,
the Ptahil had caused, but not carried out,

1) See p. 1946

To protect Adam and his wife Hawwā')
and to keep you company,
To protect Adam,
from which the elect should proceed.
From him shall the elect go forth, 5
act with wage donation and alms and the Volikommenheit
Prayer and praise guard them, [gain.
lift up and set up in the house of perfection. -
Life is held high and is victorious,
and victorious is the man who went here. 10

Fourteenth piece.

The emissary of the great life comes into the world to instruct the Jinger. Namrus tries to seduce and attract him, but he defies her.

In the name of the great life
be glorified by the noble light. — 15
The disciples question the man,
who came from the great (life).
The disciples") speak to the Uthra,
whose glory they saw:
,Tell us, you son of the great (life), 20
how you came here from the Big one.
[From the Great] you came
and went into this world."

And the Uthra answered them,
whose glory they saw. 25
He spoke:
From the Great One") I came here,
from the chosen one I went here.
The Great One desired me and sent me
out; [341] I have come to instruct His own. 30

---

1) Their creation was not told before.

2) But probably here, also at the end of the piece instead of reading. Dak the disciples or priests are referred to as Uthras is unlikely.

a) You have to read here as before. Also N, sorry about that too. it is not right. -- N'2 with reference to life anch R 351, 21; 353,10. After that it is also R 78, 19 (above, p. 77, 11) not objectionable.

I went and taught
all sons of the good'),
those who had to endure and
bear2). From him") this house was
created and the works prepared in
him. Heaven and earth
was given strength by him4),
the sun and the Moon,
who shine through it,
the wind, the fire and the water,
the leaders of this world.
So the water poured out
and the connection of this world was established").
This is how the wind was created
and the planets got their course.
I went and taught them,
and the disciples were given the truth.
He shone in his enlightenment
and became powerful over all the worlds.
When the worlds saw him, they were terrified,
and the deity in it (the world) was frightened.
It speaks to him and speaks to him
Namrus, the mother of the world:
,,You fall down")
the lords of this world.
Be our head,
and we want to stand behind you."
To this he replied and spoke
to Namrus, the mother of the world:
When I came here,
then he wanted the big one and sent me here.
The great One wished and sent me here,
and I came to teach His people.
To the elect I came here,
why should I wake the sleeping ones?
To the good guys I came here, why
should I wake up the sinners?
For brightness I came here,
why should I accept turbidity?

---

1) The singular stands instead of the plural despite the relation on see above, p. 240°.
2) Read 583D. Here stands for X77 as often in the left part.
") Refers to life.
") Lies מן דילון.
4) With the upper world.
6) I think there is a word missing here.

To the gentle I came here,
I have no desire for the unruly. I
came to wake up the vigilant'), who are
worthy of the light abode."

When Namrus heard it, 5
she raised her voice and cried:
,,I told myself that the Uthra would not come, but
then he revealed himself and came[1]
and cast down the lords of this world.
He came, instructed his disciples 10
and set up for them a way to the place of light.".

The disciples") rejoiced and praised
the Uthra, whose glory they beheld.
He taught [the disciples]
and established (with them) communion with the Place of Light
[342]. - 15 Life is held high and is victorious,
and victorious is the man who went here.

Fifteenth piece.

Hibil-Zīwā is sent by life to Jōšamīn to instruct and reassure him. From Jōšamīn Hibil goes to Abatlur and then to Ptahil. This one is rebelling. Hibil 20 tell it to Abathur, the Jōšamīn. Jōšamīn rushes to chastise Ptahil. However, the Ptahil is forgiven by life, and he is accepted into graces.

In the name of the great life
be glorified by the noble light. —
As the chosen one, Pure hinging3): 25
Life created me out of its midst.
From his midst, life created me,
and from his gentleness it put something in my mind.
It clothed me with splendor,
it brought a lot of light and covered me with it. 30

---

1) A futility; it is supposed to be an antithesis to p. 354, 35.

2) See above, p. 3532.

") This half-verse is a quote. In the Paris manuscripts Cod. Sab. 15 and 25 this liturgical collection contains fol. 8b and 38a (resp. fol. 12a and 46a) a Kinzellied and fol. 24aff. (or fol. 29aff.) a group of songs that begin with the verse begin (Var. When the chosen one, Reine went to the place where the perfect sit."

It armed me with its coat of arms and spoke:
,Go, be a force to the second.
Teach him so that his heart may shine,
strengthen him so that his mind shines.
5 Enlighten him about the quiet mysteries,
who were before the recalcitrant mysteries.
Teach him about the candy,
where there is no bitterness.
Teach him about the sons of the tribe of life, who
10 is older than the sons of the void dwelling.
Teach him about the great Jordan of life,
from which he gained victory').
Enlighten him about the great crown,
which is placed on the head of the
15 Uthras. Teach him about the sons of the great tribe
of life they stand, bow and praise."

I bow down and go, until I reach
the house of Jošamīn. When
Jošamīn saw me,
20 he jumped up from his throne
and he spoke to me, Hibil-Zīwā.
He spoke:
,,You are the Kuštā of the Great,
who went and came into the world. You
25 went there, came into the world
and opened a gate to the world.
You opened a gate of the world
and set up a path for the believers. You are
the master of the Ganzibrās*), on
30 which your splendor rests.

I") taught Jošamīn so that his heart would shine, i
strengthened him so that his mind shines.
I taught him about the quiet mysteries,
who were before the recalcitrant mysteries. I
35 taught him about the candy, where
there is no bitterness.
I taught him about all the works of life, who
are wondrous and strange about everything.

---

1) 2D) refers to Jōšamīn, not to life, see p. 357, 5.

2) Here, as usual, the chief priests, see also R 368, 24. but cf. also pp. 305, 5 and 1503.

") It is probably fnoron to read.

[343] I seized Jošamīn by the area of his right, and
the question of the beings of light') I addressed to
him. I spoke to him:
,I gave you power power of the high voice of life,
from which you received victory.
I gave you the power of Pihta, Kuštā and Mambūgā,
you head of the whole tribe.
At the first creation
which man arose?
Which man has arisen, and
who was it that was lacking and missing2)?"

When Jošamīn heard this,
his heart dropped from the stitch.
He spoke:
,At the first creation
nothing defective and faulty has arisen.
In the second creation
nothing bad has arisen.
The third creation
splendor was increased over all uthras.
The fourth creation."
i was born Jošamīn.
It was with her that I was born Jošamīn,
and there was a lack and lack of me.«
Then I said to myself: 'How should I address Jošamīn now, that
he is not 25 say: Hibil-Zīwā is now proud of me-
taken?" So I spoke to him:
,"You, our Father, your splendor is rich and luminous"),
for all the lights are set up for you.
You sit there and enlighten the whole tribe.
Good one, come and enlighten us with your rich splendor
and with your endless light that I give you from the house of
the great Brought life."

I'm going and I'm going,
until I reach the house of Abathur.
When Abathur saw me,
he jumped up from his throne.

---

1) How these ask each other.
2) Read ומאנו דהואבה.
") So not at the first.
4) This piece contains a freer verse style, like the Lieder Lit., pp. 241 ff. See also there, p. XIV.

He jumped up from his throne
and he spoke to me, Hibil-Zīwā.
He spoke:
,,Yes, did not come to me?
Yes, well, Hibil-Ziwā has come to me!
The great life blessed you,
and the custodians of Manā strengthened you." That's
when I said to myself:
,,I want to address Abathur-Uthra,
so that he would sit quietly on his throne."
Then I spoke to him:
,,Kuštā keep you safe, Good,
and receive the Word in which you have spoken."

I'm going and I'm going,
until I reach the house [344] of Ptahil.
When Ptahil saw me,
he jumped up from his throne.
He jumped up from his throne
and he spoke to me, Hibil-Zīwā.
He spoke:
,'O you sprout who grew up in Ãther'),
who created you, who commissioned you?"
To this I replied to him:
,The great life created me,
the great thing has strengthened me
here." I also spoke to Ptahil-Uthra:
Why is your prayer not up in the house of the great life-
and does your figure not shine in the place [drawn
of light? Why hasn't the great life blessed you
and gave you the treasure that will not be taken away?"
To this he replied:
„Why should I step down, bow down and live the great life
when I don't know any thanks for it?u [rates,

When Ptahil spoke thus,
he whined about himself and cried.
He whined and cried over himself,
sat down and wrote a note to the planets.
Ptahil gathered the demons,
gathered the decrepit army.
He gathered the fallen army together,
and they are waiting to start a fight.

1) R 351, 19 is better, see also Lit... p. 220, 5.

When Hibil-Zīwa saw this,
he sat down and wrote a letter to Abathur.
Abathur went and went,
he and the four hundred thousand myriad Uthras who are with
him, Abathur-Uthra sat down [came there. 5
and wrote a letter to Jošamīn, the king's son.
Jošamīn, the king's son, then went and went,
by holding the club of living water in his hand.
The club he held in his hand,
it was such that the demons see and frighten them. 10
He took the great sword,
by which the demons are killed.
Jošamīn, the King's son, went and went, until
he came to Hibil-Zīwā.
,,Let me strike Ptahil with the great swords, 15
destroy him and fall from the throne.
I want to hit him with my club
and split his head.
I want to hit her with my big club and
extinguish their blazing fire." 20

Whereupon Hibil-Zīwā spoke to him:
,Be calm, Jošamīn, you son of the
King, for the great life has settled down in goodness [345]."

When the first life heard this,
knew it to be a folly of Hibil-Zīwā. Thereupon 25
it wrote a letter from the Kuštā
and sent him to the decrepit house.
Ptahil opened it and read it
and saw that the first life had forgiven him.
He then yelled at the demons 30
and scattered the decrepit army.
He spoke to
him: ,,Beware now, Hibil-Zīwā,
it is entirely your folly."
Thereupon Hibil-Zīwā and Abathur arose, 35
as well as Jošamīn and all
uthras. They put Ptahil in his own Škīnā
and spoke to him:
,,Pleasant is the fragrance of the mānā,
how your fragrance is pleasant, dear Manā. 40

---

4) N otherwise ,Faust" seems to be a weapon here, maybe a club with fist-like pommel. See Z. 17.

Pleasant is the splendor of the great life
and the illumination of the mighty life."
To which Ptahil replied')-Uthra
and spoke to her:
5 'How has the splendor risen over the courtyards of your face '), and
how wondrous is your splendor! [Uthras, my brothers,
Miraculous is the place where the Great
Enthroned, his praise is unlimited." --
Life is held high and is victorious,
10 and victorious is the man who went here.

Sixteenth piece.

Uthras go to Mandā dHaijē to go with him to Jōšamīn.
They reproach him for letting Jōšamīn do his work. Mandā dHaijē ask Hibil-Zīwā to go to Jōšamīn. At the request of the King of Light 15 he finally went there himself. He succeeds in reconciling Jōšamīn, but not Ptahil. He calls again Hibil-Zīwā, who also achieves the reconciliation of Ptahil. From Ptahil he goes to Abathur and then to Jōšamīn. Peaceful greetings are held on both sides. Hibil then ascends again to the celestials and is addressed by them with receive. - In some places the King of Light is called, p. 370, 11 also the Lord of the Size 20, but he steps back in the piece as a whole.

In the name of the great life
be glorified by the noble light. -
When the chosen one, Reine
went: Life created me from the height.
25 The Uthras sought enlightenment in their
sense; they are enlightened by the wisdom of the great (life).
They sit in their škinās
and guard the shining treasure.
They speak:
30 ,,Come on, let's go, let's go to Mandā dHaije
and speak to him of the works that are in him (in the treasure?) We
want to enlighten him about the living teaching, [have.
through which the men of proven justice are enlightened
We want to talk to him about the gentle Mānās [be. and
35 from the baptism of life, by which they were (newly) formed. We
want to summon him to the King of Light,
whose names the Uthras have not revealed.

---

1) Probably so instead of Hibil. 2) Siele Joh. II, p. 37" and above, p. 106, 4,

We want to summon him by the old myrtle,
the fragrant plant from which you wind the wreath.
[346] We want to talk to him:
Let's go to the edge of the house of Jošamīn and
among the works that the deficient created.
We want to lighten it over the shimmer,
which he scatters at the feet of the mighty')."

When the great ones spoke like this,
the call to the house of the mighty (life) ascended").
The Jordan River
550,000 Uthras went to Manda dHaije.
From the white, pure earth of Ätheř
444000 Uthras went to Manda dHaije. From
below the throne of the King of the Uthras
660,000 Uthras went to Manda dHaije.
They spoke to him:
,Why did the King of Light create you
and made king in Äther,
where you do not go to the house of Jošamīn
and does he not perform his works in a perfect manner?
Jošamīn should know,
that the power of life is greater than its vain power. The
Uthras of Light are more numerous
as the sons of the decrepit fiend.
The cooperative of life is greater as
the cooperative of the vanishing wicked. Now
you have taken the brightness
and thrown at the feet of the mighty,
have taken the gentle mānās
and thrown into the void bodies,
did you take the fragrant flowers
and scatter them in heaps over the decrepit house").
The myrtle you sent in loads
and he made them weak and
weak. You sent the high jasmine
and do all evil to him.

---

1) As to the meaning of the ambiguous here, it should be noted that it is safe elsewhere ,Schein, Schimmer, Glanz", see Joh, II, p. 1853. Since it stands here parallel to NiPIn (Z. 27), it will also have this meaning here. Instead (also sorry, so) maybe דשאריא to read, because it is happening in parallel, but there are still doubts- detention is also the meaning of the expression N3, which can only be found at this point. Does he mean, on big feet, cocky"? For gender, see Nöld., pp. 157, 17.

2) Perhaps, the mighty one," i.e., the Uthras.

a) Cf. p. 116.

You sent Maru aštargān there
and do all evil to him.
You sent the narcissus, the myrtle and the maru, who
came from the pure land of Tarwan. You sent
5 the narcissus, the myrtle and the maru; now they
practiced wrong things on them.
You sent the pure juniper,
whose fragrance from beneath the throne of the king of the Uthras
You sent the pure juniper, [has come.
10 and they were deficient and deficient in him
[347]. They despised the fragrant flowers
of any kind and genus.
They despised the fragrant flowers
and do all evil to souls.
15 You took the treasure of life
and cast him into the void earth.
You took the speech of life
and threw them into the talk of transience.
You took the pure pearl
20 and you gave them to men made of flesh and blood. You
were given dominion over the wisdom of the great (life) and
about the voice that came from above. You have
been given dominion over the works of light and
about the speech of the light treasure.
25 And now that you have been given dominion over all works,
why is lack and lack practiced on them?
You took the call of life
and cast him into the void.
You took the speech of life
30 and threw them into the talk of transience.
You sent the prayers
and cast them into the void.
You took the pure pearl
and cast them among the perishable.
35 Now I have taken away the reputation of life,
so that the perishable do not receive power over
him. Let the perishable have no power over him
and no woman will step on it in menstruation."

When Manda dHaije heard this,
40 he jumped up from his throne.
He jumped up from his throne
and called Hibil-Zīwā.
He spoke to him:

,Jump up from your throne
and call Jošamīn.
Talk to him:
,,Take the pure pearl,
raise them up and raise them up in their place. 5
Men of proven justice should not know, that the
power was taken away from the house in this way.
You should not receive any power
*******, and the trunk of life should not be cut off from the world He
(Jošamīn) speaks: [be. 10
,Why should I have a body without a soul,
like a vessel that has no shine?
Why should I have flaunting vines,
where your fragrance is not pleasant?«

There came a voice from the high King of Light 15
[348] and called to Manda dHaije.
He spoke to him:
,,Why should Jošamīn know,
that the call of life was taken away in this way?
Why should Hibil-Zīwā know, 20
that the treasure of life was hidden in this way?"

When Mandā dHaije heard this,
he jumped up from his throne.
He jumped up from his throne
and he put on sixty-one garments of splendor, of light, and
25 [of glory.
He sought enlightenment in the wisdom of the Great,
in the treasure that life, his father, bestowed upon him.
He sought instruction in the wisdom of the Great
and he went and came to Jošamīn. 30
He stood at the edge of the house of Jošamīn
and covered gloss over its shimmer').
'Over his shimmer') he covered,
and there was a shock in his house.
There was a shock in his house, and 35
the planets fell on her face.
The earth shrank together,
and the firmament rolled like mats.
Under the throne of Abathur
black water appeared and filled up. 40

---

1) It is doubtful whether it has the same meaning here as p. 361,6. Sorry, Nn-.

When they') saw the splendor of Manda dHaije,
they fell down and fell on their faces.
The planets called with their voice
Ptahil and languages:
5 ,Why should we guard the house,
where is the glimmer taken from
us?" To this Ptahil-Uthra replied to the
planet: ,Who took the glimmer from you,
where I have not seen its splendor,
10 i have not seen his form, the
miraculous, alien to the worlds?"

When Ptahil spoke thus,
he fell down and fell on his face.
He spoke:
15 Since I'm sitting in the shackle,
they made Jošamīn the keeper of the house.
They appointed him over the
works, which I lack and mis-practiced.
Abathur became the daredevil,
20 who brings out the bright from the dull."

When Ptahil spoke thus,
Jošamīn rose from his throne.
From his throne, Jošamīn stood up and
he called forth sixty-one fetters around Ptahil.
25 Ptahil was angry in the shackle
and called [349] his father Abathur.
He spoke:
" What did Jošamīn want from me,
that he created the shackles around me?
30 Where Manda dHaije let go of fear
in this world,
what do you want from me,
that you have caused me to fall from my throne?
You have brought me down from my throne
35 and my heart fell down from the support."

When Ptahil spoke thus,
his voice went up to the house of the mighty.
The Great stood up from his throne")
and spoke to Mandā dHaijē:

---

1) The planets.

°) For ,Throne*, the plural LANDING-ND stands with relation to (N"7), as we find it regularly at.

,Why did you actually grow up in your splendor
within this world? You
let go of fear against the Seven
and warfest confusion among the Uthras.
Where you now stand out with your brilliance 5
Jošamīn, put your rights in his rights
and summon him by the wreath of the mighty.
Summon him by the one great name, where
the King of Light has summoned you.
By him Hibil-Ziwā swore 10
and then descended to the place of darkness.
He built the works,
that's why I sent him into this world'). Tell
him3): It should not be that the Sun (does not) know"),
how she wears the glow of splendor. 15
It should not be that the moon knows,
that I have placed the sign on its brightness.
It should not be that Ptahil knows,
how the soul falls,
how the soul falls into the body 20
and how the blood speaks in him*)."
It said"): ,Jošamīn, my son, ...") Ptahil and let him hear
and support his heart on his support.
Release his shackles,
so that there is no lack and error in his sense." 25

When Jošamīn heard this,
he bowed down and praised the mighty life.
He praised the great life,
went and untied the fetter of Ptahil.
He loosened the fetter of Ptahil 30
and spoke to Ptahil.
He spoke to him:

---

1) The interpretation of this verse is uncertain to me. Dal it a salutation and prinE Being an imperative is unlikely. The relative in refers to היביל זיוא.

2) The Jōšamin.

3) In the following, x5 is missing at x7N5, and this is indicated by the parallel passage Text 1.02, gestiitzt, therefore, is probably to be deleted here as well.

4) See also p. 109 unt.

5) According to the following, this must be an address of life to Jōšamīn. Here it should not be regarded as an imperative.

°) The distorted and sometimes misunderstood 871 73 (see Lit., p. 136") not here before. N71) seems to me to contain an imperative with a suffix, that is, 77. but neither 7noch 77bzw. 7er 7eten a suitable sense.

'We believed in you'),
Good; we watched your shine and will not forget you.
Every day and even just an hour
we will not let you out of our heart.
5 For our heart shall not go blind
and our soul") will not be included in this world."

When Ptahil heard this,
his heart [350] was supported on his support.
10 He replied in a clear voice
and spoke to Jošamīn:
,Where Manda dHaije let go of fear
in this world,
what did you want from me,
15 that you left the shackles around me)pu

When Ptahil spoke thus,
did Mandā dHaije know,
that there are shortcomings between Ptahil and Jošamīn-
He called Hibil-Zīwā, [forms hat.
20 armed him and sent him out into the ages.
He spoke to him:
,,Go, preach to Jošamīn and let him hear
and support the heart of Ptahil on his support."

I'm going and I'm going,
25 until I get to the house of Jošamīn.
When I arrived at the house of Jošamīn,
I spoke to Jošamīn:
Why have you not been guided by the wisdom of the great (life)
why did you leave the shackle around Ptahil?" [let them teach;
30 When Jošamīn heard this,
he realized that I had uncovered the Gé secret that he had hidden in himself [habe4).

I'm going and I'm going,
until I get to the house of Ptahil.
When Ptahil saw me,
35 he jumped up from his throne.
He jumped up from his throne
and Hibil-Zīwā addressed me.

---

1) In the following salutation, the text fluctuates between the 1st sing. and 1. pl. You i think they have the 1st pl everywhere. to manufacture. The verses are a quotation, see p. 60.

2) Sorry. has ntrens, see also p. 603.

3) Sorry. hPNEW has continued as before.

') hardly contains the 3rd pers.: dak he has uncovered.

He spoke:
,Come, come the shine
and went up in the house.
In the house he went up'),
and the whole house was illuminated. 5
The house lit up,
it lit up in its corners.
The Naşora people who heard the voice of life,
rejoiced and talked:
How sweet is this voice of life, 10
who came here by calling us from the place of Light
[be."
When I heard this from him,
i blessed him with the great blessing,
with which the dear Mānās blessed. 15
I spoke to him:
,,Behave calmly and quietly, Ptahil, with your mystery
within this world.
Now keep your name in your Škinā
and call him out loud only to the shining treasures"). 20
I want to teach them about every
thing"). I want to teach the men of proven justice,
the men who are made of flesh and blood. I
want to teach you about every thing. I
want to teach the disciples, 25
who commemorate the speech of life:
,When [351] wickedness oppresses you
and anger (against you) will be released,
so beware of swearing and falling
and to overthrow the Mānā from his throne. 30
Beware of cursing Ptahil-Uthra,
because when he asked for a share of life, he did not It
did not grant him a share in the house, [hereby granted.
did not grant him dominion over any thing. About
anyone who escapes Ptahil-Uthra, 35
there will be great anger.
About anyone who brings him down from his throne,
the verdict will be made."

---

1) after suffering.

2) The reproduction of the half-verse is uncertain. It sets the reading p5rp instead קארילון ahead; the words may be otherwise disfigured. With the 'treasures' are higher Meaning of the essence, cf. Niy.

3) The verse is probably erroneously placed here from the following. He refers to hardly start the "guess".

I bound and guarded his works
and neither lacked nor failed in them. I
put the heart of Ptahil on his support, so
that his sense is neither lacking nor lacking.

I'm going and I'm going,
until I come to the house of Abathur.
When Abathur saw my glory,
he jumped up from his throne.
He jumped up from his throne
and Hibil-Zīwā addressed me.
He spoke:
Where did life get this voice,
the one that's so sweet, the one that's so lovely?
The Uthras of the Light speak to her."

I'm going and I'm going,
until I get to the house of Jošamīn.
When Jošamīn saw my brilliance,
he jumped up from his throne.
He jumped up from his throne,
sought instruction in the wisdom of the great
(life) and in the enlightenment that life gave
him. He took') fragrant flowers,
dipped them in water from the Jordan
and went to meet me.
He took the fragrant flowers, put a
wreath of the most perfect kind on me and
he spoke to me, Hibil-Zīwā.
He spoke:
, O you sprout who have sprouted up in the Ãtler,
who created you, who strengthened you")?

So I speak to him:
,,The great life created me,
the chosen one strengthened me here.
To the right of Manda dHaije
did it establish a throne for Jošamīn
at the mouth of the Fraš-Zīwā").
Manda dHaije has set up this world,
he raised up living water in her, which
is extended and unlimited.

---

1) Again, as continues, pound) can be read here, as well as powNON.
°) See above, p. 358, 21. ") Of the Euphrates, see Joh. II, pp. 452; 245.

It is not deficient- nor faulty,
in him there is neither [352] lack nor
lack." I delivered a speech in a perfect manner
and spoke:
,,I make a request to the great life, 5
i beg you, mighty life,
i make a request to the great life:
direct your praise to me').
Teach me about the great,
so that I may support the heart of Jošamīn on his support. 10
Jošamīn do not say:
Hibil-Zivä has risen above me."

When the great life heard this,
it sent me strength in abundance.
It spoke: 15
,Go, preach to Jošamīn and let him hear
and support his heart on his support.
Jošamīn do not say:
Hibil-Ziwā has risen above me."

When I heard this from life, my father, 20
I got the authority to say how it was.
I spoke with my pure voice
and addressed Jošamīn.
I spoke to him:
,The mountains of glory blessed you, 25
and the heights of light strengthened you.
The earth of Light blessed you, the
light abode strengthened you:
the most skillful among the Uthras, his brothers,
the folder of all light worlds." 30

This is how I addressed Jõšamīn,
then I left and went to my father2).
When Mandā dHaije saw my brilliance,
he called to the Uthras.
He spoke to me in an excellent way 35
and spoke:
,The Coming of Hibil-Uthras
is like the sitils who goes to the house of his friends.

---

2) See Lit., p. 189, XIX.

2) i.e. for life, see further, p. 370, 14. But perhaps "MEN here in the To grasp the meaning of "my guardians", i.e.: I went back to my homeland.

When the disciples heard the voice
the Anoš, the great Uthra,
did they bow down to the mighty life
and glorified the great life beyond measure").«
5 The Uthras rose from their throne, baptized
me with their baptism and strengthened me with their miracles-
Šitil-Uthra approached [seed Voice.
and he spoke to me, Hibil-Zīwā.
He spoke:
10 ,Let your robe shine and let your form be highly honored
by your Father, the Lord of greatness."
He made me a pure wreath,
who keeps me from everything
ugly. It (life) made me take a seat in his Škinā,
15 [353] where it had been itself before.
He (Šitil) enlightened me through the voice of life
and pronounced my name at the place
of light. - Life is held high and is victorious,
and victorious is the man who went here.

---

20 ## Seventeenth piece.

Life sends Mandā dHaijē down to the world in order , the sons of salvation," according to p. 375, 10 to free the angels who have descended to earth from the lack that attaches itself to them- heft. Rūhā and her circle try in vain to keep him away. To bring their sons before him 1 to protect her, she tries to hide her in the earth, then in the sea, then in the mountain;
25 finally, she hides them in the cisterns of the firmament. Mandā dHaijē gets them too down from there. He reproaches them for the seduction they have in the world practice, and reclaim his robe from them. He curses her for telling her father They should be the same. The play ends in a polemic against asceticism.

In the name of the great life
30 be glorified by the noble light. -
I was planted and came
in this world.
Life desired me and planted me
(to go) to this world").

?) See Lit., p. 205, XXXVII.
2) See also p. 273, 14.

It spoke:
,On, on, Good,
descend to the (present) generation,
go to your brothers, the sons of salvation,
those who are deficient (1). 5
There was a shortage of them,
there was a lack and a failure attached to them.
Lack and failure clung to her,
and shock arose in the world." Manda
dHaije then speaks to him: 10
,,The chosen one (life), who has chosen
himself! Give me a club of
shine, so that I destroy the house and its
builders; that I put down the lack
2) and lead him up to the place of light victoriously." 15

When Manda dHaije spoke like this,
his voice descended to all worlds.
The angels who built the house weep,
and the inhabitants who are in it"), frighten. The
residents beat themselves and howl 20
and weep like women.
Ruha dQudša stands up,
she leaves and goes there, like a parturient.
The sons of angels strike in the hand
and they are complaining') about their 25
father. They cry for the head of the ages"),
who resembles
them. The sons speak to evil,
to the corrupter who did not look at life:
,Woe, you are afraid and afraid of him, 30
the one you sent here. How
do you want us, who you created us,
protect from him ")pu
They also spoke:
„*** * ** the stranger, 35
whom life has sent in its wrath.

---

2) here probably has the meaning ,with", and the sense is not from which lack create".

°) It is difficult to see the lack; one has considered oneself as an object, for example, the tribe of souls* think.

") Here you may have to read 735.

4) I suspect NDDND), or NTDDND), instead of NaDDND).

*) This is as much as the Lord of this world here, i.e. evil, see also, p.375, 5.

°) Read patnaanxDD? see pp. 372, 35ff.

Now the house is destroyed,
and his sons') are dissolved and fall down.
The treasure house is distributed,
and you condemn us to stay in this world."

5 Then the evil one spoke to his sons,
the treasurers of the worthless house:
,, Go away and disappear from me,
you dead who did not watch your life").
[354] When you are demons,
10 lives in the wastelands.
If you are Dews,
hide yourselves and do not let yourselves be seen.
When you are angels of wonderful powers,
take the gun and go to meet him.
15 Don't let the stranger
go into this world."

The sons responded to the evil, the
destroyer who did not see life: ,,You whom
they have clothed with their splendor, are
20 you not up to the power of the strange man;
how shall we who possess no strength,
start a fight with him?"

How the bad guys sit there and think,
he heard the voice of the eaters of splendor'). He
25 banged against her firmament
and split a gap in it.
He split a gap
and pushed a path into their firmament.
The cisterns of the firmament melted
30 and fell down from the firmament as rain.
Rüha took her sons in her bosom
and walks around from one place to another:
,,I want to hide you here
and let the killers escape. In
35 the earth I want to hide you,
but the splendor of Manda dHaije rests there."

---

1) Well, "your sons".
*) Read N2.
") Siche Joh. II, p. 1660.
4) is hardly okay; suffering is no better. reading is replaced by the otherwise common Np15 in which N5DN means "club" (see Joh. II, p. 1667), affected.

He struck a cleft in the earth of the wicked there,
and she drove out everything that was inside her.

Ruha took her sons in her bosom
and walks around from one place to
another: ‚My sons, I want to hide you 5
here and let the killers escape.
In the sea I will hide you,
but the light of Manda dHaije rests there.
That's where Manda dHaije will kill
you and sink into the great Suf Sea." 10

Ruha took her in the bosom
and walks around from one place to
another: ‚My sons, I want to hide you
here and let the killers escape. I
will hide you in the mountain, 15
but the power of Manda dHaije rests there."
Then Ruha took her sons
and hid them in the cisterns of the firmament.

How the bad guys sit there and think,
the strange man came flying up. 20
The strange man came flying up,
the messenger whom life sent.
He struck a crack in the earth of the wicked,
and everything [355] that was inside her drove and threw her
The cisterns of the firmament turned'), [out. 25
and the sons of Rüha fell down like a thunderbolt.
Like a flash, the sons of Ruha fell down and
fell into the hands of her murderer.
Ruha swears and lies,
that they will not turn his sons (of Manda dHaije) into slaves- 30
Manda dHaije knew, [have power*).
that Rūhā swore uud lied.
Manda dHaije spoke
to the wicked and liars who dwell in the world:
"Where did you come from, 35
that you live in this world?
By whose authority were you created,
who are you turning generations and worlds away?"

') I guess -Dnwy ‚poured out". Sorry. has pDNy.

*) Sorry. there is no point in what if you does not read: 'that I did not take the sons of Mandā dHaijē by the arm."

To which the evil Manda dHaije replied,
the messenger of all lights.
,,Living at deinėm, Mandā dHaije, we
don't know where we are from').
Our place is the place of darkness,
where there is no light.
Our place is the place of turmoil,
where there is no rest.
Our place is the place of confusion,
where there is no order.
Our place is the place of evil,
where there are no good ones."

Then Manda dHaije spoke
to the wicked and liars who dwell in the world:
,,You bad guys and liars! All (things) I want to let go,
only I will not let go of my robe.
I will not let go of my robe,
which was brought and thrown among
you." So they took off their clothes and let it go,
rushed down and fell on her face.
Now they are the same ...),
who do not come out of darkness to the light.
They are like the monks,
whose hair falls down to their knees.
Your hair falls down on your knees,
and they do not come up from the field to the city.
They are like the heretics of deception,
who sit on pillars of the support").
They sit on pillars of the support
and cut off their seed from the world.
They are like the fasters,
whose mouth is imposed fasting.

Manda dHaije spoke to the wicked and liars,
who live in the world:
,,Go, be like your forefather,
he is killed in the darkness").
Killed, he lies there in the darkness,
[356] and darkness comes and presses on him.

1) Sorry. has pa nont prntynts.
2) Siele Nöld., p. 1394, where I, 355, 16 is to be read. Sorry. has Nmtet.
a) Here we are referring to some Christian pillar saints, who are hardly
NPINI ge- can be named, cf. p. 229. I would rather assume, anchorites".
4) This is Ur, see above, p. 176, 5.

Go, be like the king of darkness,
who raised the gun against Manda dHaije.
He raised the gun against Manda dHaije,
but Manda dHaije overcame him and threw him into the darkness.

Go, be like the head of the ages, 5
on which ***** the head rested')
and the anvil of the earth immediately pressed on his side.

Go, be like the Lord, the giant, which
reaches from the earth to the sky.
The sons of Salvation stood up against him in rank and file,
10 the angels who don't take bribes.
They killed him with sword and iron,
because he caused all his admirers to apostatize.
All his admirers he brought to waste and
he imposed fasting on her mouth. 15
He imposed fasting on her mouth,
so that his name does not disappear from among them").
He imposed on them the fasting of the seventh in the month,
when he was killed at the beginning of the fighting.
He imposed on them the fast of the Fourteenth, 20
when Manda dHaije consulted and came against
him. He imposed on them the fast of the twenty-eighth, when
her hero fell down killed.
He imposed on them the fast of silence,
when his spirit left his body. He 25
imposed on them the fast of the Fifteenth,
when they eat the bread of shame."

Manda dHaije calls with a noble voice
and let his wondrous call be heard: ,,Some heard
and became believers and held fast 30
to the treasure") and to the speech. He held
on to the treasure and to the speech, so he
climbed up and looked at the place of light. The
wicked who wrapped themselves up and lay down,
still sitting there fasting 35
and do not look at the place of light.
The Fasters and Fasterinnen
they will fall into the fires of fire." —
And life is victorious.

1) The last words are disfigured. Also sorry for the reading. דרישיה סמיך דרארא Fby is not right. 2) A mythical figure. One thinks of Ur, but it is from talk to him before. See also p. 229, 7f., where Christ is meant. ")
Probably also here the holy book, see above, p. 3234.

Eighteenth piece.

Admonition. The stick also stands Joh. 170.

In the name of the great life
be glorified by the noble light. –
5 - A noble voice of life calls,
a noble voice of mighty life.
A noble voice of life calls: Let everyone
take care of themselves. Hail to
the one who takes care of himself,
10 and his heart [357] is a builder to him.
Save the Truthful;
they climb up and look at the place of light.
Woe to the counselor,
who has not given himself any advice.
15 Woe to the road builder,
who has not paved the way for himself.
He has not paved the way for
himself, if he walks on it, shall he not slip [1])?
Woe to the builder,
20 who has not built a building in front of him.
Woe to you, displeasure,
that the wicked will not be satisfied with this
world. Woe to the wide belly,
no matter how much he eats, he doesn't get full.
25 Woe of the double tongue,
which makes two different judgments on the same case.
Woe to the learners,
they are taught without wanting to learn.
Woe to the simple-minded fools,
30 who are stuck in their foolishness.
Woe to the wise,
who has not taught his wisdom.
Woe to the rulers,
who rule over the abandoned
35 and do not do beautiful works;
they fall into the blazing fire.
They stoke the coals with their hands,
with your lips you are fanning the fire").
Woe to the evil
40 heart, evil dominates.

---

1) Better 73 Joh. as 737. At this reading it would mean ,so that he, when he walks on it, does not slip out". ") See p. 19".

Wickedness dominates it,
therefore, it will end with the end of the world.
It will end with the end of the world and
do not look at the place of light.
Hail to the one who has done good;
woe to him who has done evil.
Hail to the one who does
good, Woe, woe calls the one who does evil.
Woe to him who had
and he did not do any good from his goodness.
He committed sins for himself and
heaped insults in front of him.
Hail to the man who had
and has done good by his good'). He has
prepared a reward for himself,
his works go before him.
His works go before him
and form a support before him on the way.
May your hands practice righteousness
and keep your heart firm in faith.
Let this be your food,
be the breadwinner on your way.
Let this be your food,
and climb up, look at the place of light.
Life is victorious, and victorious is Manda dHaije and his 25th Love names.

Nineteenth piece.

Also Joh. 173. A wonderful song of the descent of the soul.

[358] In the name of the great life
be glorified by the noble light. —
From the place of light I emerged,
out of you, lights of residence.
From the place of light I emerged,
and a Uthra from the house of Life gave me guidance.
The Uthra who led me out of the house of the great life,
held a stick of living water in his hand.

---

2) The last two verses are in the Ginzā.

The staff he held in his hand,
was full of leaves of an exquisite kind.
He handed me his foliage,
of these, prayer orders and prayers became
5 full. Again he handed it to me,
that's when my sick heart found recovery.
Recovery found my sick heart, and
my (world)strange soul found relief. For
the third time he handed it to me,
10 then he raised his eyes in my head.
He raised his eyes in my head,
that I saw my father and recognized him. I
saw my father and recognized him and
made three requests to him.
15 I asked him for gentleness,
where there is no rebellion.
I asked him for a strong heart,
with which large and small can be carried.
I asked him to pave the way,
20 to climb up and look at the place of
light. Life is held high and is victorious,
and victorious is the man who went here.

Twentieth piece.

A brief overview of creation. Then a reminder to the believers, their 25 of otherworldly origin.

In the name of the great life
be glorified by the noble light.
Who' wants to come, who will tell me'),
who wants to tell me who will teach me,
30 who wants to come, who will tell me,
who was on the light earth?
Who was on the light earth,
who is older than who,
and who was in front of whom?

35 Life knows it well),
life knows it and needs [not] to ask,

1) See Lit., p. 204. a) See also above, p. 73, 1.

life probably knows,
that life was on the light earth.
On the light earth was life, and
from life the water arose. Water
arose from life, and from the
water the shine arose: From the
splendor [359] the light arose, and
from the light the Uthras arose.
From the light arose the Uthras,
who stand there and praise life.

The good in his rich power,
in the splendor that life bestowed on
him'), teach and teach the perfect
within this world").
He speaks:
,,The man who brought me here,
will tell me what he brought me here for.
The house I live in,
will tell me who built it.
The seven who dwell in it,
they'll tell me where they came from."

I tell you and I explain,
for anyone who is truthful and believing within himself:
You weren't from here,
and your root was not of the world.
The house where you lived,
this house did not build life.
The seven who dwell in it,
do not ascend to the earth of Light.
You, adores and prizes
the place you came from.
Praise the man of proven justice, who has
raised up the speech in your mouth. You,
kick low) and overturn the seven and
throw shame on the world4). -
Life is held high and is victorious,
and victorious is the man who went here.

---

1) Read עהאבלה.
2) Read pi8n7 instead of Fagy7. This is influenced by Fagy's text Z. 7.
#) Sorry. has 2135.
4) Sorry. it's like D.

Sixteenth book.

The first piece of this book corresponds in content to the pieces of the fifteenth book, especially the second piece, close and should actually be inserted into this book. It short hymns and prayers follow, as they are also in the Book of John and in the Qolastā, which 5 are in part of unusual beauty.

First piece.

The son of the great Nbat, the keeper of the land of Tarwān, is armed and instructed and goes to the earth of the Second, where he, in turn, acts admonishing and instructing. Rühä and the Seven conspire to seduce the believers and lead them to apostasy. 10 Nbat, the son of Jōhānā, -- the author has forgotten that he was previously informed by his son sprach --- goes to the guardhouse of the Rūhā and powerfully confronts the evil ones. Rühā seeks to establish a conversation with him; strengthened by the appearance of a Helpers - after the following Hibil-Zīwā - he finishes them briefly. She then speaks, in not fitting their mouths, curses against the unfromm Mandaeans. helper 15 chastise them, Nbat will be received among the celestials.

I am the guardian of the pure Tarwen,
the son of the great Nbat.
I am the son of the great Nbat,
I came from the two pure mountains.
20 They clothed me with pure garments,
which were created from the 360 upper Jordanes of the
Lichterde. My form is the form of Jāwar-Zīwā,
which was created from the hidden places.
The cloud they created for me,
25 did not come out of the darkness.
She did not come out of the darkness,
there was no lack or lack of
it. There was no lack of it,
who came from the house of the second.

---

1) i.e. his wife, see p. 29011.

They created me, strengthened me and armed me, they
gave me instructions and created helpers for me.
They created messengers for me'),
Uthras who are full of insight.
They gave me dominion over the pure Tarwān 5
and all the secret speech that is in it.
They spoke to me and taught me about the pure Tarwān,
which originated from the earth of Jošamīn.
They taught me about the earth of the Äther
and about the expensive king of Äther, who was created out of him") 10
They taught me about the Äther's earth, [be.
which existed before the earth of pure Tarwen.
They taught me about the earth of the great Nşab
and over the pure place of glorious splendor"), which came out of
the Jordan River about the Škinās in which he (Nşab) settled, [was created, 15
and about the Uthras who are sitting there in a light robe.
They taught me about the mighty mysteries of light, which
rest beneath the throne of the King of the earth of Äther.
They armed me with a coat of arms,
so that the rebels do not sin against 20
me. I came to the world that created the
Second'), it is based on the lack and
error. I sent out the call of life,
and planted the planting of the great (life).
The planting of the great I planted 25
and chose the chosen ones.
I chose every single one of them,
[361] brightened them up") and enlightened them about the good.
I made her eyes light
about") the place where the Great 30
enthroned. I taught them through hidden hymns and prayer
orders about prayer and praise that have come to us. I
built them into the construction of life
and brought them into the community of life. I
enlightened her with an enlightenment, 35
an enlightenment, wondrous and endless.
I enlightened her with an enlightenment
and showed them an image that came from the hidden place.

---

1) See Lit., p. 17°.
2) Or: from her, the earth. In any case, it is worth reading.
") See p. 3011.
4) I suspect instead of NP585. [So also sorry.].
8) here is a Mikhildung of p2, perhaps under the action of text Z. 3.
see also text 367, 20. ") Probably by reading.

When the elect saw it,
he healed her sick heart.
I called with a noble voice
and made the worthless fiends get up.
5 I called with a noble voice
and won me an appendix of the most excellent kind.
I called with a noble voice,
which roused the sleeping ones and made them get up.
****
10 ** the truth of the faith was revealed to them.
She set up ****** in the house,
and they beat each other with their sides2).
With their sides against each other they beat,
armed themselves and stood up in the
15 world. With their sides they beat each other
and did nothing of the works of the Seven.
Of the works of the Seven they did nothing,
and their figure was not degraded.

When Rūhā saw her,
20 hit her head with her hands.
She hits her head with her hands and
the curls on the head are pulling out").
Rest in malice
calling for their firstborn sons:
25 ,Come, come, my first-born sons,
listen to what I tell you.
Some of you are supposed to put
slings*), some of you knit").
We want to let go of lust and fire
30 in this world.
We want to stir up wickedness among them
and fire and ...) let go.
We want to create weapons,
and Christ is to make the whole world stumble.

---

1) It is uncertain whether this is the meaning of N7X7W here and whether one is about ,,the men true faith". The next sense of is "firmness".

2) The meaning of these words is unclear to me. Did you bump into each other when you got up?

#) See p. 87 ob.

4) Read with BCD The word x5y for slings can only be found at this point, it is good Aramaic.

8) See p. 104". The manuscripts here fluctuate between N and (also Sorry. has N37"D). N37"D means "passion, fornication", of which the plural fits badly here.

6) is niclt okay here; like, "Quülerei"?

We want to grab the tribe of souls
and split it into separate parts.
We want to call the disciples with a noble
voice and grant them of our teaching.
From our teaching we want to grant you 5
and spread our works over them. We
want to throw lust and chains into the world,
inhibiting the call of life
and disappear from the world.
We want to eradicate the sign of life 10
[362] and the baptism with which they were baptized in
the Jordan. We want to raise up baptism') of
shame and that of the vain Christ.
We want to eliminate Pihtā, Kuštā and Mambūhā
and establish the sacrament in the world. 15
We want to pack the whole Tibil
and plunge into the blazing fire.
We want to pursue the sons of the great tribe of life,
who rise above us.
All Naşöreans should be made our adherents; we 20
want to give you the kannā of almsgiving in an excellent
way Those who blame us, [place").
we will bring persecution to the world."

How the Seven stand and make plans, Nbat,
son of Johanā, left his body. The chosen 25
one left his body and strode
hurriedly through the ather.
The Uthra strode hastily thither,
until he came to the guardhouse of the Ruha.
When Rüha saw him, 30
the throne bowed down under
her. When the guards saw him,
the scourge fell out of their hands.
The scourge fell out of the hands of the watchmen,
the bell ringers") the bell fell down. 35
The sorceries of the Rūhā were bound,
and their works dispersed into different parts.

---

2) Read NotionD5. There the word stands for the Mandaean, here the for the christian baptism.

") Read sorry. has pxteriy. The sentence fits badly on the whole.

a) See also Lit., p. 164, 4. The idea of the hunchbacks is probably familiar to the military Taken from guard duty. They may have had their place in the wall towers and should sound the alarm in case of imminent danger. Zimmern writes to me that she is in the bahy- there is no evidence of Lonic literature.

Rūhā dQudšā spoke
and turned to the man of proven justice'):
,,How did you get here from the Tibil,
and where is your gait directed?
Who was a guardian to you,
who took you out of the world?
Who do you trust,
and who was a savior to you?
Where did you live in the house, and where
was your Šking founded in the world, that
you have not practiced any of our works
and you didn't submit to us?
How did you escape our snares,
how did our fornication arise")?
How did you spring from our greed and ardor,
how did our blazing fire originate? Who
freed you from the darkness and brought you out,
the ones we let into the world?
Who was a Lord to you,
who will help you?
Where is your pure helper,
the man who was a nurse to you?"

How Ruha stands there and speaks like this,
[363] the helper came flying up.
The pure helper came,
who shouted in a loud voice and made me hear.
He screamed in a loud voice and let me hear
and let my heart rest on his support. It
turned to him and spoke") Namrus,
the mother of the world:
Who was your creator now,
and how will you ascend to the light?"
I replied to her: ,I
was created from the light, and
after the worlds of light my course is directed."

Then she screamed in a loud voice and shrieked,
and the scourge fell out of her hand.
She called:
,Except you, Uthra,
let no one ascend to the light.

---

1) Lies לבהיר זידקא דתימארלה.
2) Here all manuscripts have see p. 3826. ") Read About.

Let no one rise from this world to the light, do not
let them climb up and look at the place of light.
Do not let the Naşoreans ascend,
who wear an inverted robe.
Do not let the Nazarenes ascend, 5
who give a testimony for money and good.
To get money and good, they give a testimony
and do not remember the name of Jawars.
Do not remember the name Jāwars
and give neither reward nor alms. 10
They do not give any reward or alms
and do not heal their (the suffering) blows.
Don't cure your strokes,
but give up (their possessions) for fornication, adultery, corruption They
give them up for corruption and fornication, [and fornication.
15 so they will be beaten with seven blows.
With seven strokes you will be beaten
and fall into the guardhouses of the seven stars.
All souls who do evil,
will become thin, like a hair on the head. 20
Who denies the name of life,
will die a second death.
He will die a second death,
and his form will become dark and not light up."

When Rūhā spoke thus, 25
the glory of the pure helper went up.
The pure helper's shine went on,
and Rüha fell down from her throne.
From her throne Ruha fell down,
and he threw her down, struck her with the club of splendor. 30
He threw her down, beat her with the club of splendor,
he threw Rüha into her own snares.
Ruha [364] he threw into their own snares,
and she turned her face to the great Suf Sea.
[After the great Suf Sea] she set her face 35
and the speech was not powerful.

He seized me with seven secret words,
he lifted me up and set me up in front of my father.
He baptized me with his baptism
and strengthened me by his Word. 40
By his word he strengthened me
and drew me with the pure sign.

He clothed me with a robe of splendor,
wondrous and endless.
He put a pure wreath on me,
whose leaves shine.
5 He covered me with a turban,
which was created from the earth of Ãther.
From the earth of Ãther he was created
and shines to a great extent more than the shine of the
sun. They let me take a seat in their secret škīnās,
10 which were founded by my father Johanā'),
when he left the world.
I saw the figure of the great (life), which
is miraculous and outstanding in Ãther.
i looked at the big light,
15 looked at the expensive lamp.
I watched Hibil-Zīwā,
the man who saved me from the world, he
was saved from the ugly. He
redeemed me from the guardhouses,
20 who created the Seven in this world.
He showed me the figure of the great
(life) and taught me about the miraculous vine.
He taught me about Sar, the great vine,
the life in the škīnā of the great Jūrā, the treasurer, He
25 created a world of light for me [use.
and founded a škīnā like his for me.
He spoke:
,,All the souls that depart from here
and are worthy and worthy of the place of light,
30 all the souls that depart,
should find a place in your škīnā."
... And life is victorious.

Second piece.

Admonitions of a Uthra to Adam. The first part of the piece (until p. 387, 36) is
35 also Joh. 245f.

In the name of the great life
be glorified by the noble light.

1) Or, "for my father Jōhānā"?

A Uthra calls from outside
and teach Adam, the man.
Ev speaks to Adam:
'Do not slumber') and do not sleep
and do not forget what your Lord has commanded 5
you. Do not be a son of the (earthly) house
and do not be called a transgressor in the Tibil [365].
Love non-fragrant wreaths
and do not take a liking to a lovely woman.
Love does not smell good 10
and do not neglect the prayer of the night.
Love is not a deceptive shadow,
not having intercourse with lovely women.
Don't love the lust,
still lying shadows. 15
Do not drink and do not be
inordinate and do not forget your Lord from
the mind. Upon your entry and your
exit') see that you do not forget your Lord.
When you go and when you come 20
see that you do not forget your Lord.
In your sitting and your standing
see that you do not forget your Lord.
When you rest and when you lie
down see that you do not forget your Lord. 25
Don't say I'm a firstborn son,
that I, whatever I may do, remain without folly.
Adam, look at the world,
which is quite a thing without being there).
A thing without a being, she is, 30
in which you must not have confidence.
The carriage is sitting upright,
and out of a thousand, she chooses one.
She chooses one out of a thousand,
and she chooses two out of ten thousand. 35
The fragrant wreaths pass,
and women's beauty becomes as if she had never been there.
The smells are passing away,
and the lust of the night stops*).

') See Joh. II, p. 225 and Nöldeke, Zeitschr. for Assyriology XXX (1916), p. 139.
°) See also above, p. 19, 19; 36, 33; 182, 20 and Deut. 6,7; 11, 19.
") The expression anch R. 300, 11; L 106, 23f.; Paris divan, 869f., 1708.
4) Read nobnw.

All works pass away,
take an end and become as if you have never been there."

When Adam heard this,
he cried and cried about himself.
He spoke to the Uthra of life
steps:
, If you know that this is so,
why did you take me away from my place to captivity
and thrown into the smelly body? [bring
In the stinking body you threw me, i
was thrown into the consuming fire.
You threw me into the consuming fire,
that the stench rises every day."

To this he replied to him:
'Shut up, shut up'), Adam,
you head of the whole sex.
The world that should be,
we cannot suppress [2].
Up"), [366] up, worship the great and submit, so
that life may become your Savior.
Let life be a savior to you,
and you climb up and look at the place of light." ... -
And life is victorious.

Third piece.

Mandā dHaijē's exhortations to his friends.

The voice of Manda dHaijē is, he
calls and teaches all his friends.
He speaks to you:
,,My chosen ones! Make your heart submissive;
facilitates, cleans and washes,
calm your mind with Kušta.
Don't love the
money, that the worlds saw and loved.

1) 5p can seiu inner object, but is maybe to be deleted.
2) The turn also stands L 62, 1 and disfigures Parisian divan, 1086f.
a) For cf. Nöld ... p. 204, but it is probably also to be read here.

The worlds saw it and loved it, then
they went and ran in the drought').

My chosen ones! Liebet Kušta and alms donation, so
that a passage may be laid for you over the sea*).
There is a passage for you over the sea, 5
on the shore of which stand a thousand times a thousand.
On the shore of which there are a thousand
times a thousand, and out of a hundred he counts
one and leads him over. Who is humble of heart,
truly and faithfully. 10
Woe to the wicked and liigners,
who forgot the alms and did not give it. Have
you forgotten the alms and not given it,
now stay the night and ...") at the crossing.
You will spend the night at the crossing and ...; 15
the wicked do not ascend to the place —
of light." Life is held high and is victorious,
and victorious is the man who went here.

Fourth piece.

Proclamation of the Messenger of Light to the believers. 20

From the place of light I emerged,
out of you, lights of
residence. I come to feel the hearts,
to measure and test all the senses,
to see in whose heart I dwell, 25
in whose mind I rest.
Whoever thinks of me, I think of him,
whoever calls my name, I call his name.
Who prays my prayer from the Tibil,
I pray his prayer from the place of 30
light. Who prays my prayer and my praise,
for him I pray (a prayer) rich and great.

---

1) The reading is woolly right, see the Varr, and Nöld., pp. 107, 11. Sorry. it is an aggravation. בשידקא

2) Probably pot to read from.

a) The sense of "repeat" or "tan again" pafit not. Maybe it's off ...and they sigh" (to vinny, A NiNny) disfigured. ומיתאנין

I came and found
the true and believing hearts.
When I was not among them,
my name was on [367] her mouth.
I took her and led her up to the Uthras, the
Jokabar was created.
I spoke to you:
,,Perfect! Your scent is pleasant, and
shine rests among you." ...
Blessed be you, my Lord,
who do not condemn the perfect.
And life is victorious.

Fifth piece.

Since the believer has come to love life, he has no confidence in anything else. 15 Since he has found his soul again, he has not asked for anything else. Through the He is enlightened by the gifts of the Kuštā and finds the way to the place of light.

From the day I loved life,
from the day when my heart loved the Kuštā,
from the day I loved life, I don't have
any more confidence in the world.
Father and mother
I have no confidence in the world.
About brothers and sisters
I have no confidence in the world.
Wife and child
I have no confidence in the world.
Scourge and ruling power
I have no confidence in the world.
Castles and buildings .
I have no confidence in the world.
To magnificent vestments and beautiful
covers I have no confidence in the
world. What is made and created
I have no confidence in the world.
The whole world and its works I
have no confidence in the world.
Only for my soul I go (searching) around, which
is worth generations and worlds to me.

I went there and found my soul;
why should all the worlds be
mine? I climbed up to the high mountains
and descended to the deep') valleys. I
went there and found Kušta, 5
[was he happy?] my heart.
I went and found her,
as it stands on the outer edge of the worlds. She's
standing there, and three ... . [2])
holding it in his hand. 10
One thing ... I took from
her, then my eyes became full of light.
I took the second,
that's when I made my soul bright and clear.
I took the third, 15
then I climbed up and looked at the place of light. ...-
Blessed be you, King of Light,
who you have been full of compassion for us. --
And blessed be life.

Sixth piece. 20

Instruction of the Chosen One, the Messenger of Life, to the sons of Adam: Only pious works, not earthly goods lead to salvation.

The chosen one preaches from beyond
and enlighten the sons of Adam.
[368] He enlightens the sons of Adam, 25
those simple-minded people who did not recognize anything.
He speaks to you: ,,O
you simple-minded people,
what are you building your trust on?
When you arrive at the Suf Sea, 30
with what do you want to cross the Suf Sea?
When you arrive at the Dark Mountains,
with what do you want to cross the Dark Mountain?
When the time of your departure is
here and the parting from the body comes, 35

1) The text says wrong,"high"; you have to use NFNPION for this.

2) A word of uncertain meaning, perhaps a weapon, see Joh. II, p. 193. Sorry. hat שאמימיא.

what will be your food,
what will be your food?"

To this they reply to him:
,,Well, our gold and our silver
is our way of eating.
Well, our estate and our money
is a salvation for us').
Well, our scourge and our ruling power
he is our helper.
Well, the made and the created it is
a support for us on our way."

The chosen one preaches from beyond
and enlighten the sons of Adam.
He enlightens the sons of Adam,
those simple-minded people who did not recognize anything.
He speaks to you:
,,Not your gold, not your silver
it is a way of life for you.
Not your good, not your money
it is a salvation for you.
Not your scourge, not your ruling power
he is your helper.
Not the made, not the created
it is a support for you."

The worlds and generations gathered then and
they went before the Messengers of life.
You speak to him:
,By your life, by your life, Messenger of life, reveal
to us the secrets of the way." Then
he speaks to them:
,Let your hands give alms
and your heart is in true faith.
Submit and worship the King of Light, so
that he may have mercy on you.
Let this be your food,
this is your path."
And blessed be life.

---

2) y most manuscripts still have here is an erroneous repick up from the previous line.

Seventh piece.

The Uthra regrets having thrown the soul into the body, and promises that the hour of salvation will come for those cramped on earth.

At the gate of the House of Life
the Uthra bowed, sat down and preached.
He spoke:
,Since I was the supreme among the teachers,
I was a right leader to the scribes.
[369] Since icl was the supreme among the wise,
who deceived me so that I became a fool?
Who deceived me so that I became a fool
and threw the soul into the body?u
He also spoke:
When will the measure and number of the world
be full and will it be far for those who are cramped,
narrow? It will be far from the noble,
who used to own and have nothing left.
It will be far from the noble,
endure the tribulation in the tibil.
They endure tribulation in the tibil,
then they will be redeemed from the power of the Seven.
It will be far for those who are cramped, because
the world has outwitted them,
outwit the deity within her." —
Blessed be you, my Lord,
who do not condemn the perfect.

Eighth piece.

The wicked seek to destroy the Redeemer who has come down, and to but olne succeeded.

Who, whose son is this, whose
kind is so beautiful?
So beautiful is his manner,
and he foresees himself in the world.
The wicked speak of him:
,,Let us let go of desire against him.
We want to let go of desire against
him and keep him with us in the world.

He becomes an apostate, his heart is afraid,
and he forgets what his Lord has commanded
him. He forgets the rest,
and rebellion is upon him.
He forgets the gentle path')
and come with the sinners") behind us."

I stand with the power of my Lord,
with the praise of the Man, my Creator"). I held
on, my heart was not afraid, and I did
not forget what my Lord commanded me.
I did not forget about rest,
and rebellion was not on me.
I did not forget the hymns and prayer orders
and did not sing a vain chant. I
did not forget the gentle paths
and did not go after them with the sinners.
No, I sang hymns
and brought down the wicked of this world.
I spoke to you: ‚Don't
you know, you bad guys,
that I am not condemned in the world?
I worshiped and praised my Lord,
who will be a helper to —
me." [370] And blessed be life.

Ninth piece.

Prayer to the Kuštā for help here and on the way to the hereafter. Note anf the transience of all earthly things. There is also Joh. 178.

Kuštā, I testify to you
as a man who is looking for knowledge.
My eyes look up to you *),
The chosen one of life, who went here.
Well, tell my heart that it is resting, tell
my inner self that it is genesis.

---

1) after suffering.
2) How to continue correctly.
*) Siche Joh. II, p. 824.
4) According to Joh.: I let my eyes look up to you.

Tell my thoughts,
so that they remain firm in their place.
Tell the one who bridges rivers,
that he would build me a bridge over the rivers.
Tell the Guardian of the seas, 5
that he may preserve for me a passage in the sea. Tell the one who paves the mountains,
that he may pave a way for me on the mountains.
Tell the creator of the pictures and pictorial
works: desire strikes at your own head. 10
Tell the physical builder: set up
your construction in a hurry.
Quickly list your construction,
because soon you have to leave him.
The world is passing away, 15
and their works will be abandoned.
The beloved gold is lost,
and the silver is searched and not found.
The hearts of joy go blind'), and
her singing goes there and becomes a niece. 20
The king leaves his crown,
and the noble people go into captivity.
The perfect ones ascend to the Light,
but the wrongdoers are held back here. —
And life is victorious. 25

Tenth piece.

Praise of life. Ask for life to grant you strength to live on earth to withstand and get to the place of light. The request is granted.

Of all the voices I heard,
answered me") your voice, you son of the mighty (life)*). 30
Lovely is the voice of his*) call,
sweet the voice of his speech.

---

1) Siche p. 60, 24; 366, 5. Joh, hat ,be torn out". ")
Read py.
") Siche Lit. , pp. 147f.
4) i.e. of life. One should expect that the following verses also refer to the Son of life, but this relationship is not possible.

Miraculous is the place where it is enthroned,
his praise is unlimited [1]).
Luminous and large, it is in its orders
and do everything that it wiinschet.

5 How I stand in my place,
I made a big request.
I spoke:
Who may grant me of his high power,
that she would be a support for me in the
10 ages? Who may grant me of his gentle ruling power
and serve me (in a wonderful way) in all ages")?
Who likes my mouth like the mouth [371] of the Fraš-Zīwā
and make my lips equal to its two banks? [open
Like the water that runs in it,
15 fill me with prayers, hymns and prayer orders. Who
can take me up to the place where it (life) is enthroned, who is
wondrous, bright, luminous and enlightened beyond measure?
Who would like to clothe me with his (life's) splendor,
who will cover me with his light?
20 Who can bring me up to him,
who will let my soul dwell in his skinā?4

How I stand in my place,
granted it to me the request I uttered.
It granted me of its high power,
25 that it will be a support for me in the
ages. It granted me of its ruling power,
that you give me. in all ages (miraculously> served").
It opened my mouth right at the mouth of the Fraš-Ziwi
and made my lips equal to his two shores.
30 Like the water that runs in ibm,
it filled me with hymns and prayer orders.
It brought me up to
and let my soul dwell in the skinā of life. It showed her
the place where it is enthroned, who is
35 wondrous, bright and enlightened beyond measure.
It clothed me with its splendor and
covered me with his light. The
place where the great (life) is enthroned,
it is a place where the good rest.

1) See above, p. 552.
2) "N is to be deleted, even if it still stands.
3) Instead of reading.

Die Statte, an der das groBe (Leben) thronet,
ist ohne Mangel und Fehl.
Es ist ein Ort, dessen Sonne nicht untergeht
. und dessen Lichtlampen nicht dunkel werden [1]). . —
Und das Leben ist siegreich.

Eiftes Stiick.

Das Stick fehlt in den Pariser Handschriften; es ist hier mach Cod. Leid. gegeben. —

Der Ruf Manda dHaije's ist es,
der am AuBenrande der Welten steht").
Am AuBenrande der Welten steht er . und ruft nach seinen Auserwahlten.
Nach seinen Auserwahlten ruft er
und nimmt3) Zeugen gegen sie.
Er spricht:
,Leben, sei mir Zeuge

Der Ruf Manda dHaije's ist es,
der am AuBenrande der Welten steht").
Am AuBenrande der Welten steht er .
und ruft nach seinen Auserwahlten.
Nach seinen Auserwahlten ruft er
und nimmt3) Zeugen gegen sie.
Er spricht:
,Leben, sei mir Zeuge

gegen die Gerufenen'), die ich aus der Tibil rief. . Ich rief sie, befahl ihnen und wollte sie herausholen, . doch
sie tun nicht, [was ich ihnen
befohlen]9). . Sie verlassen
die Werke des Lebens . und
iiben die Werke der Tibil.
Sie verlassen den Willen des Lebens
und iiben den Willen der Korper.
Sie verlassen Lohnzahlung und Almosenspende .
und straucheln tiber die AnstoBe der B6sen.

---

[1]) Siehe Joh. II, p. 51 ob.
[2]) Siehe oben, p. 391, 8.
") Vieleicht ist Vlans lesen. .
) On krai zu lesen? Unsiclier.
") Hinterland ist wohl rapheidreinen zu lesen. Dieses steckt vielleicht im vorher- . gehenden and appethinone

I called them and ordered them:
Do as your Lord commands you.
Perform the prayer and prepare the pihta
and worship and glorify the mighty life. The
5 mighty life worships and praises, so
that you can climb on the path of the Kušta
and look at the place, the unlimited one." —
And blessed be life.

---

1) Read .7E8.

Seventeenth book.

First piece.

A piece of colorful content. A higher being speaks of the position that it is jen- and of the instruction and enlightenment that it receives among the Škīnās and Uthras exercise. Glittering plants and vines are created, and from these they are separated- 5 the chosen ones who will be enlightened about the light earth. After a now not at the right The righteous among the sons of Adam will also be taught. Life asks Hibil-Zīwā, the elect on earth, about the hidden things to teach, especially about the clouds, which serve as a seat for the noble beings. It follows an enumeration of the prayers coming from above, which were left here, i.e. the 10th Believers were not deprived. In the play, the highest being is predominantly the great, mighty Mānā, but next to it the great life and the Lord of greatness.

In the name of the great life.
Beyond, beyond I stand there
in the words of the great, mighty Mānā, 15
out of the seven lights emerged.

Beyond, beyond I stand there,
me and the helpers who came up with
me. I shine in the garb of the great (life),
I shine in the power of the mighty (life)'). 20

Beyond, beyond I stand there,
me and the cloud*), which arose with me.

Beyond, beyond I stand there,
in the hidden pillar that is being prepared") Äther
I shine through secret speeches, [shall. 25
I speak") in excellent prayer orders.

---

1) Sorry. has Ne7177. 2) D. li. his wife.
a) i.e. noble, otherworldly, see p. 132'.
*) Or,,I shine" in parallel to ,,I lenchte"? See Joh. II, p. 11f.

I shine through the secret speech,
which I brought with me from the place of light.

I created great shine,
drew seven Jordans and set up škīnās in
them. i taught them about community
and the Kuštā, which was from time immemorial.
I taught them about the way,
on which the great, mighty Mānā has ascended.
With my enlightenment and my praise
worship and praise the Uthras in a perfect way.
I enlightened them in their škinās
and placed before them miraculous lights.

When Adam was created,
the head of the age for his whole tribe,
when Adam, the head of the age, was created,
a companion was formed for
him. His tribe spread from him,
and the community of life became powerful.
The power of the community of life,
which is wondrous, shiny and luminous in every
place. The men of proven justice were created, in
which there is no mixture or lie') [373].
Was not mixing or lying to you,
there was no form of darkness about them,
there was no hatred, jealousy or discord about
them. They were called quiet perfects, who
have emerged from quiet ones"). They
became powerful through their secret speeches,
and guardians were created before
them. They lived there, flourished and became
powerful, and the foreheads were turned on their heads.
They were enlightened about the great splendor
and about the light that looms in the hidden place.
They were about strength and firmness and about enlightenment
the Jawar Manda dHaije who went here"). [enlighten

---

1) B has been able to", To see text 259, 3, to 310,9. ")
Probably read zn. The sense of "suddenly" that usually has, palit not here.

") This piece by the pious among the sons of Adam interrupts the- slope. Here, first of all, the heavenly beings are spoken of, and the following verse follow up on verse 12. It originally had its place behind p. 401, 12 and had its sequel in the plays that followed there.

Well, the Uthras were pleased with their speech,
the perfections of her shining treasure. At
the gate of the House of Life
a throne was set up for the chief of the brilliant beings'). In
front of the calm shining beings 5
a Jordan was drawn in a perfect way.
Three Škīnās were founded
and seven vines were created.
Seven vines were created, who
came from Jokabar-Zīwā. 10
They shine in their robes
and shine in the splendor that came from beyond.
Radiance, light and luminosity came from the great, first Mānā,
and he gave strength to all the
worlds. The chosen ones who come out of all the fragrant vines- 15
they stood apart from them. [have gone,
They ascended before the mighty life,
and this made them live in their Škinās.
How to sit in your Škinās,
they were enlightened about the earth of Light. 20
They were about strength and firmness and about enlightenment
the Jāwar Manda dHaijē who went here. [enlighten

The great life hub
and he spoke to Hibil-Zīwā.
It spoke to him: 25
,,Go, teach the elect,
who dwell in the desert wasteland.
Teach them about the hidden clouds
and about the splendor that was attracted to every place.
Teach them about the tent roofs 30
and about the Škinās and Jordans who created every
place Teach them about the big, inner, hidden eggs"), [were.
which arose before the Lord of greatness.
They [374] arose before the Lord of greatness
and as Uthras") went here. 35
Teach them*) about Nhūr-Haije-Anānā (the cloud),
in which the Lord of greatness sits hidden.
Teach them about Kimşath-Anānā,
in which the little Pirūn sits hidden.

1) See above, p. 94, 23.
2) Sorry. has ND'57.
*) 75 is expected).
4) pN can also be read here and below.

Teach them about the cloud Virgin,
where Hibil-Zīwā lives.
They are supposed to be over Šahrath')-Ebdath-Ukišrath-Anānā (the Cloud Was Watching,
[Made and Accomplished] will be taught,
5 in which the great, mighty Manā and his Nitufta are seated.
They are to be taught about Jasmus-anānā,
in the Šarrath, the great, hidden, first vine, is hidden. They are
to pray over Sidar-Kasiā-Anānā (the cloud, the hidden prayer-
[order] be taught,
10 in which the great Jūrā, the treasurer, is hidden.
They are to be taught about Tatagmūr-Anānā,
which was given to the first-born son of Jošamīn. They
shall pass over Pihtath-Unihrath (she opened and lit up) and
Nifqath-men-gau-maija (she went out of the water) will be taught,
15 the two clouds they gave Nşab and Anan-Nşab. They
are said about Barath (she shone) and Ethrauribath (she
became [outstanding), the two clouds, are taught,
in which Sar and Sarwān reside.
They shall be over Nhar (he shone) and Kbar (he became great),
20 the [both clouds, be taught,
where Šilmai and Nidbai live.
They are to be taught about Kbar-Ananā,
which was given to his pure rights.
They should be taught about the cloud, "the little boy" 2),
25 whose name is Šaškel-Anānā.
They are to be taught about Mašqlel-Anānā,
which was created and given to Ptahil.
They should be taught about the quantities, quantities of prayers,
those who are in the spirit of men of tried righteousness [rest]."
30 From this world*) Strength, firmness and speech ascends to their place,
and in the tibil, only turbidity remains.
Of the prayers') of the house of Rām-Zīwā, they have returned
eleven- complacent. Of the prayers of Anan, the man Anan, they have
fourand- twenty [375] left behind. From the prayers of the House of
Jāwar-Zīwa 35 they left forty-four behind. From the prayers of
Jāwar-Zīwā they left thirty-six behind. Of the prayers ,,The main of
power and knowledge" *******. They lifted up their secret") and the
power of the whole earth, all the murmurs that the Uthras in this The
world murmured.

---

1) Sorry. has AN7A2, Šihrath; R 322, 3 has An, siche also p. 326, 41.
2) Well, "the little boy", see above, p. 235. ") It
is possible that the words wobx Awo are the rest of a fancy sentence.
4) The prose stick probably follows Z. 29.
5) Also sorry. has NuPDN, see also text, z. 9.

Of the prayers, When the mighty, first life in his Skinā "they left thirty behind. Of the prayers ,The great My- sterium and the proverb that rest by the bubbling of water", they have (some) hide. Of the prayers "When Hibil-Zīwā wanted", "When he went and came to the house of Abathur" have they (some) ascended from the world- 5 lift. Of the prayers ,"On top of the Äther" 1) you have two leave behind. Of the prayers of the House of the Bihrām, they have (some) separated and left to the helpers. Of the prayers ,About the Tannās" a) they left seven behind.

For they knew that among the men of tried righteousness 10
there will be lies in the world").
Of these dim scions of darkness
the figure is blind and does not shine.
These Naşoreans, who have a wisdom of the Liige from within- and
send out gloomy speeches into the world, [get 15
those Naşöräans of the lie
will come to an end on the great day of the end.
Your name will be eradicated from the house of life,
and your eyes will not see the light. —
Life is held high and is victorious, 20
and victorious is the man who went here.

Second piece.

A "being" of life comes into the world with rich splendor and brings the believer using secret knowledge and teaching. In a loose connection to the mention of Adam, a Adam's speech about the temptations that Rühā and the planets under the 25 Believers, and about the punishments to which the apostates are subject. Painting on the Believers, on the day when they will be questioned and called to account be. Strong warning against the use of colored stuff. The reward of the pious.

In the name of the great life.
The essence of life has come 30
and set up for us the lamp of life.

---

1) Siche Lit. , p. 228, LIX.

°) by perhaps only introduces the object, so "The Tannās".

a) One has probably read zn, and the verse is to be understood in this way. It is difficult to read, so this subject would be too pik-y. בהיריא זידקא it stands for parallel I and aut it refers to האלין שיתליא תאהמיא.

")Nny, Nny can be found in some places as a designation for higher beings: Lit., pp. 134,7; 138, 3; Cod. Par. 15, fol. 28a (Cod. 25, f. 34b, NDN7 NTy). It should probably be called the real being, in contrast to the ephemeral, earthly. See also Zeitschr. for Semitic Studies I (1922), p. 1.

It came with rich luster,
wondrous and endless.
It brought us') secret sayings,
so that we') will be enlightened by them in this
5 world. We are to be enlightened by them in this
world and praise the Man, our Creator").
We should praise the great life,
because life planted a planting for us.
It planted us a planting of life [376]
10 and granted us helpers.
It granted us hidden perfections,
who free us from all ugliness. It
taught us about the prayers,
what Adam did in this world.
15 It taught us about the Äther vine, about the
speech of the Light, from which he took knowledge,
and about grace*), the Hibil-Zīwā
who brought Adam into this world.

Adam, the head of the whole tribe, spoke:
20 ,I'm Adam,
Hibil-Zīwā was a helper to me*).
Hibil was a helper to me
and saved me from the
world, the fear of the seven stars,
25 who let them go against the souls,
the pursuit of the twelve stars,
from which every ugly shape has emerged,
from the rage°) and the embers,
which they release against their bodies.
30 They haunt the souls,
who are worthy and worthy of the place of light.
They bring suffering
about the true, believing men.
They bring persecution and sigh
35 about the souls who bear witness to life.
They make the Naşöreans stumble,
so that they are unworthy of the place of light.

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1) Read patom and pawntonnus.
2) Read NSYN); Sorry. did "NISSAN).
3) Probably to be interpreted that way. ,"Spice" is hardly called here, although this is in the apocryphal Adam's stories, see especially the Syrian "Treasure Cave".
4) See Joh. II, p. 60°.
") N715 seems to have this meaning here, cf. Nöld., p. 105, 9. See also above, p. 2591.

The darkness oppresses you,
and they stumble away from the light.
They stumble away from the light,
and Ruha rests on them.
On them rests Rüha 5
and keeps them trapped in the residences of indulgence in music.
About those who mine and sing at drinking parties,
there will be severe anger.
They will die a second death,
and your eyes will not see the light. 10
Won't your eyes look at the light,
your feet will not find firmness. About
the one who steps on a stock of upholstery'),
will be more severe Zorna).
Woe to the Naşoreans, 15
which have caused the Seven to stumble in this world. They
fell into the drunkenness of the planets,
or let them fall into the consuming sea').
[Into consuming sea] shall they fall
and be whipped with a fire whip." 20

I call you and I explain,
you souls who witness to life [377]:
Stay firm in this world,
until your measure4) is full.
I tell and explain to you, 25
you souls who dwell in the decrepit house:
When you leave your body,
what message will you give to the great life? What
will you tell the messenger,
who redeems you from the world? 30
What will you tell the guards
and the prison warden) who live there?
What will you say to Anoš-Uthra,
when will you be held accountable to him?
What will you say Abathur-Uthra 35
about the garment of darkness that you wear in this world,

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1) Sorry. has the same as D N7107.

") Sorry, Nov.

a) See p. 38. 4.

4) Read powtes.

b) A genius of the underworld, who was also worshiped in Palmyra and whose temple in the introduction to the customs tariff found there is mentioned, see Meeting reports der Berliner Akademie 1916, p. 1218.

about the seven ...'),
who came out of the nose of Ur, the Lord of darkness
about the twelve colored witnesses, [have,
who came out of the lower darkness?

5 My chosen ones! I'll tell you about the white robes.
Who is baptized in that colored stuff").
Anyone who is baptized in it and clothed with it,
will descend to the nature of the sinister placea).
Who wraps himself in it and sleeps in it,
10 will blaze in the lower gehenna.
When he leaves the body,
he will be hidden in the clouds of darkness. In
the misty clouds of darkness he will be obscured
and will fall to the seven as a share.
15 Anyone who frees himself from them
and beware of them all, will
be freed from their swords, their snares, their bonds ') [and
their chains,
as well as the sword and the wickedness that Christ wields
20 in this Anyone who frees himself from them,
[sowed. will ascend and see the mighty life in his Škinā.
He will look at Sam, the pure vine
and the tree Astarwan"), from which he emerged.
He will look at Sar, the vine,
25 he will find a place in its branches, sprouts and leaves.
He will wear a robe like the robe of the Bihrām-Uthra and
climb up and look at the place of light.
He will see the place of light,
will look [378] the light abode.
30 He will search and find
for the souls that dwell in the decrepit house. —
You were victorious Manda dHaije
and led all your friends to victory.

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1) See above, p. 935 2) The verses are sketchy.
a) Sorry. has NPDN), read N7D" cf. Text 80, 10.
4) See above, p. 1043, 3826. Sorry. has pap-ND), which the reading is against [137151 BD supports.
8) A tree that is otherwise unknown to me. According to AndrEaS, it is probably Persian ‚Sternbaum".

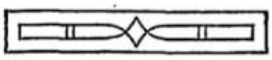

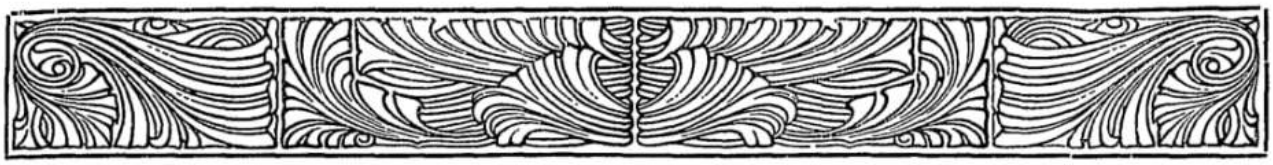

Eighteenth book.

A world history, of course, a Mandaean one. Ptahil creates heaven and earth, everything on Earth, even the first human couple. As a world Dane, 480000 years are determined. Time is distributed among the planets and the zodiacal images. Numerical data on the The duration of the world periods until the Flood; Noah and the Flood. After the Age of Sems 5 Jerusalem is founded by Adõnai-Jõrabbā. Abraham moves to Ãgypten, later left the Jews under Jõrabbā's leadership of Egypt, pass through the sea, then through the desert and settle in Jerusalem. Four hundred years later, Jesus is born. On- count of the Ancient Iranian and Sasanian kings. The events in the world of the year 791 to the year 803 of Pisces and then over the year 850. On the reign of 10 the Persian follows the evil time of the Arabs. This is followed by apocalyptic- about the end time.

This treatise is the only one whose writing time can be more narrowly limited Page 414, the duration of the Arab rule is set at 71 years, which according to the first It cannot be said about the 8th century. The adoption of such a short duration of the 15 Arab empire, for which the number 71, popular in addition to the numbers 70 and 72, is assumed but is more likely for the first years of Islam, so that the treatise is about it was probably redacted in the middle of the 7th century. The author has older material recycled. The "Kings of the Arabs" will be killed before the fall of the Sasanian rule on- placed. It is probably the Arab kings of Hīra, on whose territory a part of the Mandaeans 20 live. In addition to the Islamic rulers, there are also kings of Babylon, with whom only the Persian kings may be meant, no place. The way in which the It shows that material of pagan origin is also is processed. The treatise requires a detailed examination for the details (1).

In the name of the great life. 25

On the first day, at the first place, in the first hour, when (Abathur and)") Ptahil came, stretched out the sky, sealed the earth, the firmament the seas split, the mountains cut out, the fish in the Seas, which formed feathered birds and livestock of any kind, fruit,

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1) I have the manuscript of the treatise because of the astrological and apocalyptic Franz Boll with the request to see him thereupon, whether he knew contain. The manuscript arrived in Heidelberg on the day of BOLL's death.

") This is inserted; the verbs are still here and still in the singular.

Grape and tree as food for Adam and as a drink for Adam, Hawwä and formed his whole tribe, fragrant plants, seeds, Created flowers, leaves and medicinal herbs, then considered (Abathur and) Ptahil, looking at himself, saw his figure, created Adam the Man, and created
5 Hawwa, the woman of whom the family is divided in the world- then spread.

Then the measure and number of this world were given. From the day, since Adam was created, there are 480000 years until the end of the worlds.

Then measure and number [379] were given to the seven planets and the 10 were awarded to twelve stewards. The measure was equal to each other in seven So that no one has too much, no one has too little. For each Man fell as a proportion to 68571 years, 5 months, 4 days, 6'/an hour, 4 Sauces and 1'/s moments. The 12 zodiacal signs last in addition to the seven planets, and the seven planets last alongside the twelve zodiacal-
15 characters. The twelve zodiacal signs are taken from the size of the bel when the There are still 9,000 years left. Receiving the Twelve Zodiacal signs from him, then they last 9000 years together with Bel and 69[000 years] together with Nerig. Of these 78000 years, the twelve zodiacal-signs last, they assigned 12000 years as a share to the Ram'), which
20 Taurus 11000 Years, the Twins 10000 years, the Cancer 9000 years, the The lion 8000 years, the ear 7000 years, the chariot 6000 years, the Scorpio 5000 years, Sagittarius 4000 years, Capricorn 3000 years, Aquarius is 2000 years old, Pisces is 1000 years old.

Then, from the day Adam was created until the world 5 was destroyed by the sword and plague*), it is 216,000 years. In the Years of the star Sin (of the Moon) passed 10000 years from the years until the world was destroyed by the sword and the plague. From them two people were brought to life"), a man named Rām and a woman named Rūd, from whom the world comes to life became 0.

Until the world was destroyed by fire, [380] it is 1560004) Years. When 29000 years had passed from the share of the Bel, the world was destroyed by fire. It consumed the whole world, it consumed twelve ...) dust on the earth.

5 Then two people were brought to life by them." A man named Surbai and a woman Named Sarhabel, of whom the world brought to life. From the day when the world was destroyed by fire until it was swallowed up by water, it was 100000 Years.

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1) See p. 138.

2) See above, p. 27.

*) One expects ,"there were left", see pp. 27, 23, 80.

4) So it must be called; the text has incorrectly 150000.

8) See above, p. 835.

Then, when there were still 8000 years left of the years [of the Nerig]'), a call was made to Noah the Ark and he said to him: 'Build an ark." Then Noah, according to the command, brought carpenters, felled Cedars of Amanus") and female cedars) from Lebanon and built for three hundred years. He put the ark together in a length of 5 300 Cubits, in the width of 50 cubits, in the height of 30 cubits. Then Noah took two of each kind, male and female, and brought they go up into the ark. Then through 42 days and 42 nights the upper water sources from the sky and the lower water sources from the Earth, flooded the mountains and flooded the heights. Da 10 the whole world was destroyed by water.

The ark floated on the water for eleven months. According to the For eleven months there was rest, and the ark sank down and remained on the mountain Qardün'). Then Noah realized in his soul that there was peace in the world was. Noah then sent out the raven and said to him: 'Go, 15 see if there was peace in the world." The raven went and found a Corpse. He ate of him and forgot what Noah [381] commanded him. As-then Noah sent the dove after him and said to her: ,,Go, see if there was peace in the world. Where is the raven that I made before you-have sent?" 20

1) This is to be paid for. An order of the planets is assumed here, as given above, p. 28, 192; 46, 126, from which the pp. 113, 124ff., 176, 347 ab- plush. For the planetary sequences among the Babylonians, see ZiMMERN in wedge inscriptions and Old Testament", p. 622f. The account here is the following: The first period, from which Creation of the world until the catastrophe caused by the sword and the plague, the time of the sun lasted, Venus, Mercury and 10000 years from the time of the Moon, so 3 >< 68571 + 10000, these are 215713 Years. For the second period then still remain from the time of the moon 58571 Jalre, in addition, there is the time of Saturn with 68571 years and 29000 years from the time of Jupiter, that's 156142 years. For the third period, 39571 years of Jupiter remain, plus coming 60571 years of Mars, that makes 100142 years. So the numbers are rounded. The duration of the periods given above, p. 27f., 45f. according to human ages is much shorter.

2) Instead of jn7n7 I read jnon7. The knowledge of the cedars of Amanus is well known when also indirectly, back to Babylonian or Assyrian sources, in which more often from ilmen the Speech is. Likewise, the motive continues to be that the raven sent by Noah has a corpse and therefore did not return, which is not found in the Old Testament, ultimately, its source in the Gilgameš epic. Here it is called Taf. XI, 155, that the emissary Raven ,ate ... did not turn back". The subject lived orally or literarily in Babylonia and was further embellished. So it is also in the present narrative as well as in the Syrian, Jewish and Arabic literature (siche M. GrünbaUM, Neue Beiträge zur semitischen Sagenkunde, p. 82f.). According to the Arabic Targüm at LAGaRDE, Materialien zur Kritik und Geschichte des Pentateuchs II, p. 79 can be found the train is already at Ephrem. In the Bee Book of Solomon of Başra (ed. BudgE, p. 32) in this context, reference is made to a proverb in which Noah's ravens the speech is; the more easily the motive could be preserved.

*) Siche Joh. II, p. 1574.

4) The mountain range of the Kordyaeans (Aebel Čūdī) according to Berossus (JosepHus, Arch. I, 93), then adopted by Jews, Christians and Muslims (Onkelos and Pšīttā to Gen. 8, 4; Tabari, Annales I, p. 197).

Then the dove went and found the raven, as he had been above[1] a The corpse sat and ate from it. She saw the olive tree that was on the mountain Qardün stood and its leaves protruded from the water. pigeon picked it from him and brought it to Noah, so that he might know in his soul that 5 There was silence. Then he cursed the raven and blessed the dove').

Then the age came to Sum (Shem), son of Noah, and his wife Nhüraita"), from whom the world was awakened again. Then 6000 years passed, and 2000 years remained. Over there- Jõrabba, whom the Jews call Adonai, he, his comrade Rūhā, and 10 the seven planets. They planned to create a party. At the command of the Adonai they built a city, which is called the place of Jerusalem. Sixty miles measure them in width. A thousand years she should be in bloom, a thousand years in Desolation, and the whole Tibil should then be devastated.

Then Abraham, the father of the Jews, was created. He and 15 all his tribe went") to the land of the Ágyptians, whose king The name of King Pharaoh. The Jews had to suffer much evil from the Ãgypters and King Pharaoh endured'). Then she led Jõrabba, Ruha and the God, whom they worship, from the land of Ãgypter. Jew when their God brought them out, they hurried, and one day they 20 by the sea"). He divided them [the sea], and the waters of the sea rose up to two ramparts, two mountains alike, so that all the Jews passed through- retreated. [382] They then wandered through the desert wasteland. Then moved they entered Jerusalem and settled there"). Then came King Pharaoh behind them, he and all his army. Seventy Myriads'), 770000 25 The Egyptians were with King Pharaoh. He sees the sea without a ship, raft and ford. Then Pharaoh sees a path on the bottom of the sea, while the waters of the sea contracted into two mountains hat. Then the whole phalanx of King Pharaoh climbed up behind the Jews and the sea came down around the phalanx of King Pharaoh. Only the King 30 Pharaoh escaped with his friends and helpers in the transgressions.

Then, until four hundred years passed in Jerusalem, Jesus became, Son of Miriam, not born in Jerusalem. Then Jesus became the

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1) Cf. Grünbaum, loc. cit., p. 82.

2) The words are to be interpreted as follows, as can be seen from the following relative sentence, not "Solmn of Noah and his wife Nhūraitā", although above, p. 46, 4 Nūraitā is the wife Noals is, see also Joh. II, p. 58.

") Instead there must have been a verb of this or similar meaning.

4) Instead of (also sorry. so) can be read with CD NMW and pWN has the in the usual sense ,"they found". Nöldeke's view of Gram., p. 104' is mir unwalır- probably. A verb "DWN in the sense of ,,lament" is not found in Mandaean.

6) The text here is greatly spoiled. Already xax5x) in addition to x27r is on- due. Sorry. has abtan-sAnd maxin, which is niclt better.

") The last two sentences belong to the end of this paragraph.

7) Is probably to be deleted, because it coincides with Noenw in the following.

") I'm reading with D NON'. Londd. and sorry. have NON") ND, Oxf. ND NON".

Head of the Ghrists, born. He created a church for himself and chose municipality.

Now I say that for the kings who have been from the floods of water until now and until the years of the kings are completed, (live) the years that each king rules, are pronounced. 5

The King') Arudan Gaimurat was at the beginning of all kings. He ruled (lasted) 900 years. After him was King Zardanaiata Tahmurat. He ruled for 600 years. After him was King Lifriuš-Zişag. He ruled 750 Years. For a hundred years after that king there was no king in the World. After that, Asdahag, son of Asfag, was King Bahraen 10 call. He ruled for 300 years. After him was King Faridūn, son of Tibian. He ruled for 450 years. According to him, Pašm Nariman, the man the fetter of the Karkūm. He ruled for 500 years. After him was Fraarase [383] of Turān. He ruled for 60 years. After him was king Kaikobas. He ruled for 503 years. After him was Kai-Kosrau, son of the 15th Seiawišan. He ruled for 60 years. After him was King Egab*), son of King's Burzin. He ruled for 300 years. After him was King Lohrasp. He ruled for 365 years. After him was King Guštāsp, son of Lohrasp. He ruled for 14 years. After him was Ardšīr, son of Asfindiar. He ruled 112 Years. After him was Nuraitaš Horizdān, who is called King Šamidai, 20 He ruled for 80 years. After him was King Ašgan. He ruled for 470 years. After him was King Dšamšid, who was called King Solomon, son of David, call. He reigned 1000 years; 900 years on earth and 100 in heaven"). According to him, King Bruq ... was the man Sandar (Alexander) to the Greeks call. He ruled for 14 years. After him was Ašaq, son of Ašqan. He is 25 reigned 465 years. After him, Alzur and Listar were Kosrau and Abaš (Wabaš?) Jasdis Tibian, who is called King Ardban. He ruled for 14 years. After him were Persian kings*). They ruled for 382 years. At the The head of the Persian kings was Ardšīr Pabugan. He ruled for 14 years. After him was King Sabūr, son of King Ardšīr. He ruled for 62 years. 30 After him was King Balaš Ghurnig"), son of King Šabūr. He ruled 50 Years. After him was King Bahrūn, [384] son of King Šabūr. He ruled for 12 years. After him was Jazdigar, son of King Bahrān. He ruled for 12 years. After him was King Sābūr, son of Jazdigar. He

1) is probably disfigured; it hardly belongs to the name. Also "N2ND D does not give Sense. For the following enumeration of the ancient Iranian kings, the most ancient, which is available, see Louis H. Gray, Zeitschr. for Assyriology XIX (1906), p. 272ff.

2) Sorry. did INay.

3) So according to BCD and sorry. (here NT52), while A has "on the world Ocean". Perhaps the legend is reflected here that Solomon was temporarily killed by a demon from In the meantime, nnd was wandering in a miserable state in the distance see GRünbaum, loc. cit., p. 221.ff., also here p. 28, 21; 46, 16. The demon רי should DWN (Asmodaeus, Tobit); the name may have been in the preceding Šamidai (INTON1).

4) The Sasanian kings are listed below.

5) Sorry. hat הורמיג.

ruled for 10 years. After him was King Peröz, son of Jazdigar. He ruled for 40 years. After him was King Bihdad. He ruled for 3 years. After he was King Kabad, son of King Pēroz, He reigned for 41 years. After he was Kosrau, son of Kabzd. He ruled for 48 years. After him was 5 King Hormiş, son of Kosrau. He ruled for 12 years. After him was the King of Kings Kosrau, son of Kosrau, son of Hormiş. He ruled 38 Years. In the 38th year, the Sun showed signs. There went Kosrau, and Šeroe') entered the reign').

From the day Jerusalem was destroyed until the King 10 Jazdigar, son of Bahran, who took over from the Persians, will pass away from this last thousand 594 years"). Of this last thousand of the Pisces, when the world is in the 701st year of Pisces, it divides. 89 more She will be happy for years and unhappy for 210 years"). About the(se) years is said: when the world is in the 790th year, the water will 15 from now on, the whole world will be hit by drought. Which Gods and kings") in (all) years and months under the Humanity shows all kinds of signs. This place") to zúr all over the world will hit dryness.

Furthermore, it is indicated: if the fish are in the 791st year, [385] will 20 the water will not be there, and God will destroy it with every and every wind North(wind) let go.

When the fish are in the 792nd year, it is indicated that the Arabs will rise from every rural district, a black cloud and the cattle will come up and flee from the king of Babylon.

25 When the fish are in the 793rd year, it is indicated that the The king of the Arabs will die, the Arabs will fall on each other and in the In 1 the land of Babylon there will be destruction among cattle and men.

If the fish are in the 794th year, it is indicated that the Earth quakes three times a day, at night once in the middle sleep time 30 a light will appear in the whole world, the star Bel (Jupiter) more when the sun will shine, shine in the sky.

When the world is in the 795th year, it is indicated that the wolf rise up from the land and come") and devastation among the people

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2) Londd. and sorry. have 17W.

°) The term of government of the Sērōē is not specified, and his successors will be not named. The list therefore seems to date from the time of the Šērōē (628).

3) Jezdegerd II entered the government in 438. Jerusalem should be at the beginning of the last 28, 15), after which the calculation is not correct.

4) Insecure. Maybe it's worth reading. It's hard to sum up: ,,89 more years she will sit there in happiness and misfortune. About the (abiding) 210 Jalre is said:"

o) Of course, this does not mean earthly kings, but heavenly beings, see p. 62 in this sense, but probably originally מאלאכיא ,,Ängel" stood there.

o) Probably so; in the text it says "those".

7) Sorry, did bad דארבאיא מן ארקא ניתיא.

various kings will die, the Arabs in the years of that Wolves become the masters of the whole world. The falsehood will Straightness ...'). In the month of February, in the Aquarius of the Mesenians"), on Wednesday, the falsity will be the sun ... Further it is indicated about it, that the king of Babylon shall come to Babylon, and the cattle of Babylon 5 he will come to Babylon, and in Turan(? the barbarians rule will arrive.

When the world is in the 796th year, it is indicated that every Places") landmarks appear among the horses and men of the world and in the cities there are shortages, the grain is quite lacking, impiety, Drowning(? and hail will come, among the four-footed animals and among ..... the lightning will cause damage*).

When the world is in the 797th year, [386] it is indicated that two rulers will mock each other; with horses and men will they (each other) ridicule.

When the world is in the 798th year, it is indicated that one of the rulers will die, and only one will be in the whole world.

When the world is in the 799th year, it is indicated that a The voice will come to the people, ...) will come to them.

When the world turns 800. Years, it is indicated that horses are and men all over the world, from big to small, on the field and on a place [will come] that in the whole world ...). Then look for them very much, and white fight') will be. In the month of June, the Twins of the Mesenians, on the first day of the month, in the 2'/a. hour it will be a white fight. Out of every 1700 men who move out, will three remain.

When the world is in the 802nd year, it is indicated that few Men will be there for the women* one thing will be a lot. It is indicated that seven women are in progress") sitting and saying we are waiting for a man to pass by in the streets. You stand at the gate, go out and look for a man without him find. They will fall on the man's neck and kill him a thousand times kiss. For there will be few men to be found in the world. Further, it is indicated about this: when that time comes, there will be a lot of strife give, and few men will get away. Seven, eight women

1) TN) otherwise has the meaning ,,reach" od. ühnl., see Joh. II, p. 148*, docli don't pal this one. One rather expects something like "suppress".

2) The inhabitant of the landscape Maišān, Mesene in southern Babylonia, see on this Schaeder, Islam XIV (1924), pp. 11 et seq.

3) Sorry. has 7NNN37.

4) NJNI here is like R 389, 16 pers. zijān.

") is found only here and is of uncertain mind, hardly "born of a traffic jam".

°) NNWN is probably "shell". There was a shell ... so ...and so much will it cost? Behind it is a gap in which the year 801 was named.

7) It is unclear to me what the expression is supposed to mean.

*) Uncertain, but hardly ever "at the mosque".

they will be given to a man as a share, and the man will wishing evil to women.

.It is indicated: when the world starts from the 803rd year of Pisces, so do not ask about the plagues of the world, (which) from that time on (be 5). It is said that when Kewān (Saturn) is in Scorpio and then he steps out of the Scorpion and enters the Lion, the great Euphrates will pour over the Tigris [387], the land Babel fifty years before the land of Gaukai and in the land of Gaukai a Kafiz seed is sought for five staters 10 and will not be found. It is indicated that a lie- messiah will come, become lord over the whole world, on a great Will sit on thrones and judge on him, while he will judge the other judges from the hotel. From east to west he will come in a day, until that the brick from the wall bears witness for him*).

15 When the world is in the 850th year of Pisces, great plague will be a-occur ").

Then, after the Persian kings, there will be Arab kings. They will rule for 71 years. In the years of those Arab kings the world is lying. The horses of the earth, the camels, the free, 20 the servants and maids, the little boys and girls, the women and the free will not find solidity and tranquility. In the years of those The father becomes king over the Son, the mother over the daughter The Lord will not have authority over the servant. Jene Kings skin people like gazelles and wild donkeys. 30 In the years of those kings, he who had many sons will have all but one Son [lose?]. Then they wish: salvation to the one who would have a son"). Gold and silver, horses and camels, bulls, donkeys and sheep will be in there is a (limited) number. The fish will fly up from the sea. Which

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1) A very fertile area east of Tigris in the area of Seleukia. Pognon faft properly DxTip in a local sense (Inscr. mandaites,

p. 9). °) Until even the stones cry out for him, see Pognon, loc. cit., p. 10 and Brandt, The Mandaeans (1915), p. 12.

a) The flooding is probably the serious flooding of the Euphrates and the fall of the Tigris, which occurred shortly before the collapse of the Persian Empire in the winter of 627-628 and through which a large part of Babylonia was devastated and swamped for the duration was, cf. Mas'ūdī, Les prairies dor I, p. 225; Jacut I, p. 668f. The same goes for this- early appearance of a false Messiah, i.e. the Prophet Molammed. Of course it fits the statement does not indicate that this year Saturn will be out of Cancer (so it must be instead of Scorpio heifen) entered the lion. How Herr Geheimrat MEYERmaNN von der Göttingen Observatory informs me, this constellation took place in the course of the 7th century in March 622, then held in the years 651 and 681. But with the Sternkunde of the author it was on-apparently, as the confusion shows, not far off. Then, of course, for a later year, the so-called plague is perhaps the "plague of the Sērōē" of the year 628, which of those Flooding followed and was no less disastrous, cf. Tabarī, Annales I, pp. 1061, 9; Jacut II, pp. 143, 14f.

4) Sorry. i guess fir,who had no son overbaupt".

Wild donkeys will come to him on the mountains ...'). Everything
created, anything at all will be wrong. The rich become poor, the
The poor will be rich. The houses become level fields, the levels
Fields become houses. The excellent ones") become deaf-mutes,
the deaf and dumb become excellent. The Lord [388] becomes the 5th
A servant who becomes a noble servant. .....*), Deceit and deception
they will rule among the people. The temples are destroyed, the
Houses of worship are destroyed. The sky [will darken?]'), the
righteous will become possessors and greedy for possessions.
Either of Deception will emanate from the earth, one from heaven.
Both will be 10 mingle with each other and lie down over the
people. From The sky will not rain, and the earth will not bear
fruit on the right Creating time. Nothing will happen at the right
time, and iniquity will descend to Earth. Then there will be a time
of death, of- tums and illness. Fire will break out at any time, and
15 Snow will fall in excess. From one city to another, from one
Two or three cannot go together"). The Son fights his father
and drives him out of the house during his lifetime. The mother
drives her daughter out ahead of time and demands from her
daily fee. The magicians and scribes twist by oaths 20 the Nask")
and the book. At night the thieves go out, make the Ways are
unsafe and bring out the possessions. The fish walk in the ocean
and the seas. From time to time the sea comes and the waters
abound, do much mischief, and destroy fruit, Grape and tree. The
distance becomes the proximity, the proximity becomes the distance.
25 No one keeps it up with his own people, but with strangers
you are wrong according to the law. Well-ordered people stand up to the stretcher
and a false testimony. Oaths are demanded from people, as a A
dog asking for bread. The boyfriend does not keep it nice with his
Friends, but they go after each other in jealousy. Fraudulent 30 Men
give empty words as a woman's gift, and the Virgin will ilınen to
the comrade. [389] The women send out for adultery after men,
the women leave their spouses and demand them to the court.
Which People become deceitful and evil and fight ilren father and
her mother. The brother is cheating with his brother, the son is 35

1) The dark word is found only in this place.

2) i.e. the spiritually outstanding ones; here again the word is see above, p. 2151.

8) The word is found only in this place. It seems to be Persian and muf something like "List" bedcuten.

4) It may also be necessary to delete N with D; it may be possible under the influence of the following The line came here.

") N5 same as text 391, 23.

6) Londd. and Oxf. have NPDN). According to AndrEAs, this could be the Persian nask D.h.,.Collection of sacred Writings", see Bartholomae, Altiran, Wrtb., col. 1060.

with his father, the servant with his master, the maid with her
mistress '), the wife murders her husband and joins another one.
So there will be falsehood and wickedness among men. Which
Demons, fiends, ekurs and altar spirits make people dull, so that the
people of the world are without understanding and are being tortured. The
gods are bitter against people and deprive them of them share of the
future "). Soon you will be showing signs of age weakness ") and a failing
body, and you will be given a short measure. Deception and deceit
spread. To the face they say beautiful words to each other, and 10
they say ugly words to themselves behind their backs. Because of this
wrong- barley, wine yield and everything else can be found in the-
wrestling crowd. They sow abundantly and achieve little. They acquire rich
They own and are not satisfied. When you eat, you don't get full. To
at all times it is afflicted with mischief and evil. On grasses and
barley, the 15 Earth without growth. Fruit, grape and tree dry up. A
lie- neric impurity *****.

After that, the tongues rise up and fight with each other. Which
People who live in the Wiisten move against the people who live in the Wiisten
They live in houses and occupy the cities. The Persians, Parthians,
Rho- 20 mäer, Siğistanier and the other tongues fight with each other.
Then the inhabitants of the deserts prevail and bring misery to those who
live in houses live. In the 71 years they reign ******* and bring good,
and good The sons gather together with their Parents, [390]
the wives together with their husbands, the brothers together 25 with their
brothers, according to one place. With his own hand, then one kills
the other one.

Then the shore land of Gaukai will remain in bloom for fifty
years. Ago- after the destruction of the land of Babel, the desolation
of that land from Babel, change"). The Arabian Kings of Kardus")
30 are outraged. The four winds are coming out. The Burdean
King and the Simraean King9) come, rebel against each other and
plün- this shore country of Babel from west to east. From this shore-
lands of Gaukai are plundered 12000'). Then 50 years remain,

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1) The derivation of the words and is uncertain, but your Sim yields out of context. It could be AndrEAs from mittelpers. (h)ašākert ineupers. šāgird),"apprentice", then ,"servant" be Aramaized. maybe it's over ראבאה or NADX7 spoils.

2) Siche zu Np5n Joh. II, p. 1176. 3) Read קאשישוהא?

4) well = If it means "sign", then there would have to be a gap here be like R 391, 24.

5) Iliermit means literally the Kurds, Kap80ūxoi.

") A Burdean king is unknown to soust. The Simräer will L 17, 5 together with the Turanians, see Brandt, Schr., p. 218; Marquart, Erānšahr, p. 261.

7) Not what one easily thinks of: being robbed, being taken away as prisoners. Cf. R 225, 20, wo 37) stands next to NEW.

that the shore of Gaukai is in bloom. When 25 years of the 50 Years pass, a gold mountain rises in Dašt-Misaq '), seven lands- dashes and seven kings come together on it and hold a ver- collection. The kings rise up and appoint a king of the Magi. They say to the King of kings: We want the appointment 5 that the great man should be no more honored than the slave.

After they made the appointment, a king came from the firmament down and whispered to the King of kings. The King of Kings don't see him while all the people see him. Then they speak to the king the King:What did this man who descended from the firmament do 10 and whispered in your ear, told you?" Then he speaks to you: ,You lie." Then the kings say to the King of kings, 'Then is the date we made, lug." Then the kings speak to the King of Kings: "Up, let's look each other in the face" "). You then jump up and fall over each other. Here comes the King, 15 lets go of his horse, and the latter strides [391] over her to the saddle in Blood, and the vortex of blood gets to the wings of his nose. One ... the other, and every single one that is left is running behind one here, whom he kills, he says to him: "I kill, but why stay me back?" This is what the women grasp at the hem of their garment, 20 look for the ... and form a man and find none. Since take your gold and silver and throw it on the dung heap.

After that comes the King Mzarz"). He ruled for 12 years. He creates Trust in the gods, and God is his helper. Those in the Deserts sit, he repels, and those who sit in their place come up. 25 The city is given good things, and people go along with happiness.

After that, the water rises from the ocean and brings a lot of mischief. After that, something heavy 4) enters the world. The outstanding Men, as well as the deaf and dumb") go into battle, and stay away from them only a few people are saved from the struggle. 30

After this, another king rises, whose name is Sarqid, son of des Warzigar, ist. He ruled for seven years. Then another one rises King, whose name is Šerāsp. He reigns for seven and twenty years.

In the years of those kings, no malice will be attached to people. They will not cause a quarrel, will not look for possessions and will not over- 35 eat moderately. Each individual will sit in his own house, and Quarrel, torment and struggle will not be among them. No one will Can carry out deception and fraud against his neighbor. When he

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1) Or Emisag. The location is otherwise unknown. belongs to the name; the Appellative ,level" is דישתא.

2) Cf. II Kön. 14, 8.

") Or Mzaraz. This means ,Equipped".

4) In the text behind it is N3NTP ,fight", which seems to me to be a gloss, see the following. ") See above, p. 415, 4.

If he exercises deception, he will be torn to pieces. When this .....[1])
speech ... and signs **. [392] A shining star lights up, it rises
down to the earth and stays seven days and seven nights.

After him, the king Wazan rises. He rules for five years.
In 5 all will be well in the years of that king. The gods are
honored be"). All cities and houses of worship will be in bloom,
the degrees- and people will not be greedy for Be money. At that
time there will be so much wine in a measure that thirty people
drink themselves full of it, and in an ardeb of barley- 10 grains will
be so much that fifty people will be satisfied with them. Jeg- a good
thing will stand well, and there will be no measure for people ").

Then this sign will occur that a star will come down from the
sky- falls and falls into the ocean. In the seven seas') becomes red
water flowing. A woman who drinks of that water becomes infertile
15 and loses his mind. She sends out for men and speaks to to them:
'There you are, lie down with me."

Then other signs enter. A storm wind ") rises, with dust comes
to him and covers the gates of the people. On this ver- when the
king arranges a meeting, he asks the people and speaks to them: 20
,Have you ever seen or heard anything as it has occurred now?"
But people don't know what to say to him"). According to them,
be- King Wazan asks the spirits of the dead if it is written down that
this event should occur at the end of the world, which was never
a- '). Then the spirits of the dead speak to him: 'You know
25 it is not that when a shining star falls from the sky, a
Storm wind rises, dust comes with it, and people's houses you
must know [393] that the Word that is about the end of the The
world is written down*), has come to fulfillment. But you, O king,
you have acted beautifully against God, that's why you need this
word 30 not to worry. Yes, when you die, your spirits of the dead
will become feed as well as you are alive."

After that, King Parašai Sifa, son of King Burzan, rises (Burzin).
His reign lasts until the end of the worlds. In the In the
years of that king there will be much prosperity and justice. It
35 will not give a winter.

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1) ,Is formed", as Nöld., p. 252, 9, fits poorly.
2) C has a good naryu.
8) You will not need one, because of the overabundance.
4) Which, according to popular belief, exist, cf. ZDMG XLVIII (1894), p. 667 unt. *) There is no sense. You should read NAND and go to heb. belong?
°) Read the CD.
?) I guess I should read dak: king דהאזין מינדא בדינבא דאלמא קדים להאכא לאהואת see further.
8) You probably have to supplement.

Then the living water will be cut off, it will not come and do not ascend. Green water will come from the ocean, and the souls that inhale the fragrance of that water depart from their Body.

Then pick up the star Bel from among his brothers, clothe 5 cover him with the robe of Ptahil and cover him with the cloak of Ptahil, put the crown of Ptahil on his head and put him on the throne des Ptahil. Forty-two years (he sits) in the desolate wasteland. Then say to him, 'Open up, put off your garment, your covering, and your Wreath. They belong to the Ptahil, and we want to lift them up') to the r0 Shine of the sun, to the brightness of the moon, to the shimmer of the stars, for the power of the water, for the power of the wind, for the glow of the fire and for the tightness of the earth."

Then Bel says to them: 'Only last night I sat down on this throne, and (already) now you say: ,, Up, put down!" Then raise 15 the robe, the covering and the wreath of the Ptahil ascend to their place.

Then the great old Leviathan is freed from his bonds. The thickness of the lip of his mouth is 144000 miles. He opens the Mouth, devours the Earth Tibil and devours the seven planets with their twelve kings and five rulers "), [394] as well as all the Hmurthās, Ekurs 20 and altar spirits, the demons, Dews, Liliths and all the souls that live in the- those who denied the first life; they are cut off in the darkness. Then he presses his mouth shut- whereupon all die in his womb, and his stench from the Tibil rises in height"). 25

Then all the Uthras of the Light earth come, stand at the edge in this world and say: "So rise on the stench of everyone"), who think of creating a world equal to this world that Ptahil created. All the way- against this world °) is said to last a thousand times a thousand myriads of years. They The world is called shine and light. All the souls of fine men, 30 who have known the first life "), will not be guilty in the Court and do not die a second death. Their souls live here in life."

Live our knowing, live our understanding '), live the Men who teach us. Life is victorious over all works 35 for all eternity.

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1) To be understood in this way, see further, not ",because we want to lift Ptahil up".
2) Cf. pp. 13, 27. ") See p. 189.
4) Read pao h57. d) i.e. the world of light.
o) Probably read p787, see text Z. 2. 7) Read no3nd5, siche p. 177, 6.

Left part.

First book.

While the right part of the Ginzā has a predominantly instructive character, the dealing with cosmogonic and cosmological things, the relationship between the good and the to show evil forces to the world and to man, and to inform the believer about his duties the left part deals almost exclusively with the fate of the soul, especially 5 their departure. This part was rightly called the Book of the Dead of the Mandaeans. Reflections on the left part offers Reitzenstein, the Iranian Mystery of Salvation, p. 43ff. -- The first book, like the right-hand part for the most part, is in prose; it tells and admonished. The first two pieces describe Adam's behavior when leaving, his Hanging on to the world and alive, the third Hawwäs lament for the departed 10 Spouse. The believer should be shown the nullity and reprobability of this action be. The fourth piece offers a new description of the guardhouses.

Blessed be my Lord with a pure heart.

In the name of the great, strange life, the sublime, which is above all Shine on your garment and be honored for your figure at 15 your father there, the Lord of Greatness').

First piece.

The price of life, of the pious and of the brothers Hibil, Šitil and Anõš. - life decides to impose death on Adam, who is a thousand years old. It sends the Angel of death Şaurēl to him to get his soul. Adam cries and whines and begs, 20 that instead of his Sitils soul would be fetched: first the grain of green and then the ears eat. Şaurēl communicates it to the first life, which agrees that Šitils And sends Şaurēl to him. Sitil sends the angel of death to Adam first he returns, but then lets himself be persuaded by him and strips off the body. He looks at the The world of light, and on his prayer Adam's eyes and other senses are also opened. 25 Now Adam also wants to go to that world, but is rejected by Sitil. Šitil will then lifted up and welcomed by life and the Uthras.

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1) Otherwise these benedictions are held in the first person. This is probably talking the paid copyist to the principal.

Who are the mountains that do not shake,
and the water heights'), which do not change, those
who did not tremble, did not tremble,
and whose body did not tremble in his garment?

5 The great life is mountains that do not waver,
and water heights that do not change, that
did not shake, did not raise,
and whose body did not tremble in its garment.

It is our brothers who provide abundant wage donation and alms-
10, who illuminated the building"), who were on the earth Tibil, who were
rich in And there is a constant shortage, accompanied by, not trembling,
not and their bodies were not in their robes before the storms,
Lightning and clouds that did not tremble before the evil and angry
the tibil trembled and trembled.
15 It is our brothers Hibil, Šitil and Anoš, the Naşöreans, who are full
of- those who come from tested justice, the donation of wages and alms they
did not forget"), who enlightened the construction, the Tibil on earth, the rich
there is a lack of impulses and a consistent lack of them, but they did not
shake, and their bodies were not in their robes before the storms, 20 Lightning
and clouds that did not tremble before the evil and angry creatures of the
Tibil trembled and trembled').

Life pondered and cleared up. Life sat in his and he said, Well, 1
we want the punishment of the Death over that world of the wicked
and that dwelling which abounds in 25 and there is a shortage
throughout, impose it. Because Adam is now a thousand years old").
Now you should call him out of the body and get him before he gets
old- before he [2] becomes decrepit, before his young children- raise
and practice a lot of follies on him."

Then he called, instructed, equipped") and sent the great, first life 30 the
redeemer Saurel-Qmamir-Zīwa'), who brought the spirits and souls from the

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1) "Water" means living water. How there are olive rods and other things there is living water (see p. 79,9; Lit., p. 211), so there are also heights of this kind.

2) i.e. the world. ") Either or to read.

4) For Hibil, Sitil and Anõš, neither the designation "our brothers" nor Näşõräer fits. They may be mentioned next to the great life, but in this paragraph, probably, as in the the previous one is about the pious, although then it is a disturbing repetition. It seems that the list was originally grouped differently.

5) See above, p. 27, 26. 6) See p. 295[1].

7) Saurēl is the angel of death, the redeemer of the soul from the body, and thus the Redeemer, see Joh. II, p. 1195. Qmamir-Zīwā is probably secondary to him as the second Beings attached. In the text it says ,the solver Saurēl and Qmamir-Ziwā"". This will be except in a poorly fitting context, Joh. II, p. 214, 13 mentioned only here. Which Pronouns and verba, which refer to saurel, were probably all originally in the singular, now they partially sting in the plural.

The body dissolves and continues. "Death" he is called in the world, but Kušṭa of those who know about him. Anyone who commits the offense, cursing to death accumulates sixty-six insults in front of you. Because he he is called, he is commissioned, he is sent out. He does not take a bribe no one receives a gift and no one exchanges it for another. 5

Then the great life spoke to the solver Saurel-Qmamir-Ziwa: ,Rise go down to that world of the wicked and to that dwelling which abounds in- if there is a shortage and there is a shortage all the time, Adam calls out a call and teaches him with excellent knowledge. Talk to him: ,0 Adam, first man, Mute, foolish, deaf, veiled')! Up, leave the Tibil, the empire 10 there is a lack of impulses and a complete lack of them - because you are a thousand years old -, before you grow old, before you become decrepit, before your little ones Children rise up and practice many follies on you."

Then the redeemer Saurel-Qmamir-Zīwā descended and came to that The world of the wicked and of that dwelling which abounds in impulses and throughout 15 Lack is. They called Adam a call and taught him with excellent Know. They said to him: 'O Adam, first man, Mute, foolish, Deaf, veiled! Up, leave the earth Tibil, which abounds with impulses and there is always a shortage - because you are a thousand years old - before you old age, [3] before you become decrepit, before your young children are 20 rise up and practice many follies on you."

Then Adam was angry, he clothed himself in anger, clothed himself with anger and wrapped himself in anger. (Sweet, not)*) bitter saliva splashed and he threw it to the ground. He curled up and did not stretch"), and his heart filled with woe. A tear fell in his eye, he 25 screamed and whined, howled and cried. He threw himself down and stretched get on the floor. He clenched his fists, beat them against the atria of his Breast*) and cried:,,O you voice that you call to me, O you excellent knowledge, that I was taught! I am now a thousand years old. In this world, in i live, only the panicles of flowers are eaten before the dates, and 30 then the dates are eaten. First, the green grain is placed in front of the Ähren are eaten, and then the Ähren are eaten. Furthermore, in in this world in which I live, only the tender vegetables before the strong vegetables- eat, and then the strong ones will be eaten." Then he spoke to them: ,,Let us go to the mouth of the Fraš-Zīwā, to the bank of the great Jordan of the 35th And to the great edifice of our fathers, and into the habitation of- sit down to see if there are tender vegetables for eating or strong ones."

Thereupon the solver Saurel-Qmamir-Ziwā ascended, stepped in front of the great, first life and said to the great, first life: ,,You know and you are

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2) Whose mind is veiled and unclear.

e) The words x53 N5xa are to be deleted. That the sense was ,he swallowed the sweet saliva and splashed out bitter" (N01), is unlikely. ")

Dernyxt) is to be deleted.

4) See p. 106 ob.

apparently, my Father; the secret things are revealed before you. You are- no instruction and no need to ask. As for Adam, so we talked to him, but he loves the company and lust that world and does not want to leave it."

5 Then the great first life called and commissioned the solver Şaurel–Qmamir-Zīwā and said to him: 'Go down, go [4] to that world the evil one, and that dwelling which abounds in impulses and consistently lacks shall. Call upon Adam and instruct him with excellent knowledge. Say to him, 'O Adam! Should there be no one wiser than you, 10 sit there, teach you good lessons, and say to you, No! Get up, ver- leave the earth Tibil, which is rich in impulses and consistently lacking, before you get old before you get old, before your little children rise up and practice many follies on you?' Say to him, 'O Adam, up, die as if you never been, and pass as if you never created 15 would be. For your soul will be for the original container (of souls), for the the first father's house) and for the place where she used to stay."

Then they descended and came to the solver Saurel-Qmamir-Zīwā this world of the wicked, this dwelling, which abounds in- there is a lack. They called Adam a call and instructed him with treff- 20 years of knowledge. They said to him, 'O Adam! Should no one be there, who, wiser than you, sits there, teaches you good lessons and speaks to you: No! Get up, leave the earth Tibil, which abounds in nudges and through- before you grow old, before you become decrepit, be- rise up in front of your little children and practice many follies on you?"

25 Then they said to him, 'O Adam, come on, die as if you had never been, and pass away as if you were never created. Because your soul will be for the original container, for the great, first father's house and for the place where you in the past, he demanded.«

Then he said to them: 'O you caller, who called to me, O you 30 excellent knowledge that was taught to me")! [5] I am a thousand years old and I want to live another thousand years. But go to my Son Sitil and call him; it is he who is needed for that world. He is younger than me, more tender than me. He is eighty years old in this world"). He has not yet stepped on the hem of a woman*), and he was 35 there are no great fruits yet. He has not yet drawn a sword and no blood has yet been shed in the residences. It is He who is responsible for that world is needed."

Then the solver Saurēl-Qmamir-Zīwā came before the great, first life and said to him: 'Life, my Father! You know and it is obvious to you; 40 the things that are revealed and the things that are secret are revealed before you. You need

1) Cf. p. 3031. 2) I read according to text 3, מאפראשליא.

8 *) For the reading and relationship of PINA ND5N2, see text Z. 15 and p. 6,12,15.

4) Nw also means the female shame, and 777 ,kicking" also has soust in Aramaic means "begatten".

no instruction. As for Adam, we talked to him, and he sent us to his son Šitil, saying,I am a thousand years old and want to live another thousand years. Go', he said, ,too my son Šitil, who is younger than me, more tender than me. He is in this World eighty years old. He has not yet got on the hem of a woman- 5 and no great fruits have yet been given to him. He still has no sword drawn and no blood shed in the Tibil yet. He is it is needed for that world."

Then the great, first life called, equipped and sent the redeemer aurel-Qmamir-Zīwā and said to him: 'Go down, go to that 1o The world of the wicked, and of that dwelling which abounds in Lack is. Call Šitil, the Son of Adam, and instruct him with- light knowledge. Say to ilım: ,O Šitil, son of Adam, rise, die as if you never have been, and pass away as if you were never created. [6] Because your soul will be saved for the original container, [for the great, first father's house] and 15 for the place where she used to stay."

Then the solver Şaurel-Qmamir-Zīwa descended and followed thisér world of the wicked, this dwelling that abounds in- there is a lack. They called out to Šitil, the Son of Adam, and- they taught him with excellent knowledge. They said to him, 'O Sitil, son 20 Adams! Up, die as if you've never been, and pass as if you've never been- it would be possible. For your soul will be for the primordial container, for the great, first father's house and for the place where she used to stay."

Thereupon Šitil, the Son of Adam, said: 'O you caller, who-rufest, O thou excellent knowledge that has been revealed to me! I am in this 25 World eighty years old. I have not yet got to the hem of a woman and no great fruits have yet been given to me. I still have no sword drawn and no blood shed in the Tibil yet. Go to my father Adam. He is a thousand years old in this world. (He die) before he is old, before he becomes decrepit and before his 30 little children rise up and practice many follies on him."

Then they said to him, 'O Šitil, son of Adam! Before we get this reputation we called him to Adam and spoke to him, but your father Adam ') sent us to you."

Then Sitil, the Son of Adam, said to himself in his mind: 'I am afraid 55 to say that I do not want to leave my body, otherwise I am still angry the big life in your own big place."

Then Sitil, the son of Adam, arose and did a great, not a small prayer. Then he laid off the trunk of flesh and blood and put on a robe [7] of splendor and an exquisite, pure turban 40 from light on. 990000 Myriad times his light shone more than that Light of the Sun, and 990000 myriad times its brightness was brighter than

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1) Read DNTN).

the brightness of the moon. A thousand times a thousand and ten thousand times ten- a thousand led him by the right and by the left. Winds, winds brought Šitil, the son of Adam, storms, storms led him, lifted they lifted him up and placed him in a great cloud of light'). He performed a 5 Prayer, which was very big, not small. Šitil, the son of Adam, said: I make a request to you, to the first life, the second life, the third Life, to Jöfin-Jofafin, to Sam, the well-preserved Manā, to the wine- a stick that is completely alive, and a big tree that is completely healed."), that you can") my father Adam the glare from the eyes, the plugs 10 take the piece of meat from the ears and the piece of meat from the heart*) so that he Look at the world I'm going to."

Then the weeping, the lamentation, and the submissiveness of Šitil, the Son of Adam, before the great, first life arose, and it took (Adam) the Glare from the eyes, the plugs from the ears and the piece of meat 15 from the heart. He looked at the world that Šitil saw and spoke to him: ,,My son! Come on, come on! I want to go to that world, to the i am demanded. To this he replied to him: "Go, old man, who is without Wisdom, and great Mariba"), who is devoid of reason. Is there anyone who Spit saliva out of his mouth and swallowed it again? Out there 20 someone who would have stepped out of his mother's womb and would have been introduced to the former place")? No! How I came out of this world years, the fetus had to come out of the mother's womb, looking like an egg yolk, the little ones') Little children come there, choosing- when your mouth is still full of milk, the sealed letters come, 25 the virgins go, [8] the brides go, while the oil is still dripping from the wreath, the boys come through ... and the maids, by using her mouth..... . in this world"). The landlord"), on the other hand will desire death, and the latter will not approach him until she '0) and are ashamed (of him). Anyone who says this boy

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') See above, p. 208ff. °) See p. 191 ob.; 196, 11.

") Or "you". A change in the person, as is not uncommon, see p. 144.

4) See p. 237, 11.

") The word is also called Joh. 120, 12 used contemptuously by an old man. It is apparently disfigured, see Joh. II, p. 1176. °) Cf. Joh. II, p. 122f.

7) This must be, for example, the meaning of, which can only be found in L 17, 19.

8) The difficulty lies in the nip, which occurs twice. This means ,"Chance (who meets someone), misfortune", then "rebellion, quarrel" and finds sicl especially in the Jōšamīn pieces of the Book of John (21, 6; 26,11; 29, 11; 34, 6), see also Nöld., p. 195 unt. I don't know what to do with these considerations here. Maybe it's 72 pNDD got here under the influence of text 7,23.

o) The wealthy landowner.

10) Nöldeke takes for 522, which is found only in GL (here; text 44, 4; 62,15; 63, 9), the meaning of "throw down" at after 50 (Gram., pp. 55, 2). In 44, 4 it could be this It makes sense, but it doesn't fit in the other places. Since it seems,"despise" or ,"to make contemptible". However, this meaning could be derived from the condition "throw away".

stay here and this old man will go to the great place, in the house of the Great, be held accountable." Winds, winds

brought Šitil, the son of Adam, hin, storms, storms they led him there, lifted him up, and placed him at the guardhouse- maize, the treasurer, who holds the stakes of splendor in his hand, and 5 the keys of the Kušta carries on both arms. They opened the gate for him of the treasure house, raised before him the great curtain of security in the They introduced him and showed him that vine whose interior Shine, whose sides light, whose heels water, whose branches Uthras, whose leaves shine with light'), whose seed is the great container of the 10 Souls are. They eat what is not reprehensible, and drink what is not wine shall"). Ajar-Zīwā, the son of the great, first life *They eat, and the bliss of life comes and lays over you. They squirm Wreaths of bliss and lie down on your head. They laugh, bounce, rejoice and rejoice at the magnificent splendor. They flaunted in the Lord- 15 the power that rests on you.

Šitil, the Son of Adam, said: 'On this way, path and ascent, on whom I have ascended, the true believers should also, excellent and perfect men ascend and come when they get rid of your body." 20

Thereupon life, the Uthras and kings of the light earth and of the light residence of the Kušta, they extended [9] the hand of the Kušta Šitil, the son of Adam.

Life supported life,
life found its own. 25
His own found life,
and my soul found what it hoped
for"). Live our knowing, live our understanding, live the Men who teach us. Saget: Life is fixed in his skina, life is victorious. 30

Second piece.

The great life sends a messenger to fetch Adam(s soul) from the body zn and to get rid of the earthly shackle. The messenger comes to Adam and calls him. to strip the body. Adam cries and howls and points out in a long speech his Unent- be honest in this world. The Messenger emphasizes the wickedness of this world, and 35 ask Adam again to leave this world. Adam hurts his body

1) See Lit., pp. 72 unt.
") See Joh. II, p. 130. 4.
3) Cf. Lit., p. 1143.

leaving him unguarded and unattended, and he wishes to take him with him. How this is rejected he wants his wife and child to accompany him on the way. The messenger points to the The worthlessness of all earthly possessions and the difficulty of the way out. Adam complains again, having to leave the body, which, in addition to its shortcomings, also has its merits. 5 A cloud led by four Uthras comes to meet him, and he is led by the Uthras asked to get into it. He still resists and asks again, Hawwa to be allowed to participate. He is taught that Hawwä will ascend after him, then over- his entire tribe. The sufferings of the end times are described; after that it should be ilm it would be nice to leave the world. Adam begs life to save the world from desolation 10 to bewalıren. Life promises him and his tribe eternal salvation.

In the name of life.

When the plan started from the House of the great life, it sent the They offered to Adam to release him (him) and get him out of the body, from this world, from the foot block, the shackle, the knitting and the loops, 15 to take him away from the earth, the Ptahil and the seven planets built in who then brought him in and let him live in it and let him sit to redeem and get out of the dirty, smelly, consuming, perishable body, the raging lion, the blazing, perishable The fire, the flowing (body), the sea, the 20, and the cleft [1]), which cannot be blocked, the Dragon, circling the world, the power of which no one has grown.

Then the soul in Adam's body thought, thought and felt too short[2]), by an inch she feels too short in the body. soul sitting there and talking to the ghost and the smelly body[3]): ,,Why 25 if we are sitting there, why are we lying there where we are not dealing with travel expenses have you provided for our way? Soon the solver may come to us come and get us out of this world."

Once the soul spoke to the spirit and the smelly body, but the spirit and the stinking body gave her no answer. While 30 the soul stands there and talks to the spirit and the stinking body, the Savior came near. [10] The Redeemer approached, and the messenger arrived. He came up, stepped on the feel of Adam, stepped on the feel of Adam and woke him from sleep. He said to him: ,Get up, get up, Adam, put down your stinky body, the clay skirt you were in. 35 Put away the bodily skirt, the decaying body, in which you have been. Put off the physical garment in which you were, and beat it to the Seven and twelve, the men who created it, around the head. Lass the body immediately returns to the world, because your time has come, your measure is full of divorcing from this world[4]). Life has me too

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[1]) Which leads from the large groundwater to the surface of the earth, see also p. 208".

2) She feels cramped in the

body. [3]) Man consists of soul, mind and body, see Lit., p. 121.

[4]) Lies וכעלאך שלים למינפאק מינה.

sent to you, because it demands you. Let your walk be according to the place of Life, according to the place where you used to be, according to the apartment, in the one your father is sitting on."

When Adam heard this, he whined about himself and cried. He whined and cried, and in his eye a tear came off. Adam opened the 5 And he spoke to the messenger who had come to him: 'Father! If I come with you, who will be the guardian in this so wide Tibil? Who will my wife Hawwa keep him company? Who will Plants that I planted in the ages') be a support? Who will you be a support? Who will live in this house where 10 i'm used to; who should be in it ...)? When the palm bears fruit, if the Christmas thorn bears flowers, who will be its keeper? When the The Euphrates and the Tigris, who shall approach ....") with his hand he- grab and direct the water to the plants? When the mother gives birth- bieret, who should help you")? Who shall put the cattle before the plough") 15 and who will lead the seed into the earth? Who should put the rattles in take the hand and follow the sheep for their hurdle and the antelopes following your herd? Who should keep the orphans together, who will fill the widow's pockets [11]? Who shall clothe the naked, and put a robe around his neck? Who shall release the prisoner, 20 who will settle the dispute in the village?"

To this the messenger of life, who had come to Adam, replied: ,O Adam! Get up, climb up to your place, to the good cloud, in who you used to be, to a place whose sun does not set and whose Light lamps do not become dark. Take the robe of splendor and clothe 25 you with it and help yourself in expensive light. Set yourself the wreath, the wreath the victory through which the worlds shine. Tie your belt, the (Living) water°), in order to be able to live without pain and suffering remain. Sit down on your throne of splendor, which life has given you in full- of a coming kind. Forget your carer's house, where 30 you had to endure daily, everyday persecution. Don't be sorry, Adam, about this place where you were staying, because this place is desolate, and the the whole apartment is in the desert. The works are completely- leave and do not get back together. The evil is great in you and the anger spread in every city. The sons deny 35 her father, the daughters deny their mother. The brothers kill each other,

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1) Especially in the left part it is often uncertain whether too ,age" דארתא or too "Residence". However, the former sense generally fits better. ") pINT is spoiled, but it hardly stands for ,who should look at it?"

5) Apparently a device for watering. The origin of the word is unknown, see Jn. II, p. 48s.

4) ,Finen" probably just out of volatility instead of you" (FbnxF), or it refers to Mother and child. 5) Read NINTND3 or NTN5 ,,clamping the yoke cattle*.

o) See p. 4241.

and the sisters eat each other's flesh. Every man leaves his A married woman, and every woman leaves her husband. So that no bad-let anger be released over the ages, so that no one Orphans, widowers and widows and prisoners be there, arise, Adam, 5 and leave this world and the stinking body."

Then Adam opened his mouth and said to the messenger: 'Father! If you knew that this is so, why did you beguile me and put me in the stinky body inside? When I leave my body now, who will be his guardian? If he sleeps, who will wake him, who 10 shake him out of his sleep? Who will give him to eat, who to drink, [12] and who will keep him company in the ages? When thunder and lightning will strike him, who will give him a palace and a building who will make him a roof? Do not come convulsions "), come don't the sun fall on him? The winds catch dust and throw 15 Earth on him. Do not gather the birds and eat of my Bodies? From my body they eat, nest in my hair and carry from my flesh to her nest. They take off my robe, tear it [and throw it] on the dung heaps. Who shall give me a sight") be? Father! If you want me to come with you, my body will come 20 with me as escort. My body come with me and keep me company on my way. I don't have a father and mother who accompany me as should come. Gold and silver are not worn and guided by me that I carry with me as a travel allowance, and that with me as a The escort should come."

25 The messenger who had come to Adam answered and said:: How does it hurt and does it grab you, Adam, around the smelly body, where you were staying! Is there a body [in the house] of life? A The body does not ascend to the house of life."

Then Adam answered the messenger who had come to him, and said: 30 ,,Messenger of Life! If you like it and like it, come to my Wife Hawwa with me as escort and keep me company on the way. May my sons and daughters come with me and follow me on the way Keeping company."

When his wife Hawwa heard this statement from Adam, she screamed loudly 35 and shouted. She screamed and shouted loudly, and a tear came off in her eye. She said to him: 'I want to come with you as a companion, Adam, and you keep company on your way."

Then the messenger of life who came to Adam spoke to him in the house of life there is no body; a body rises to the 40 The house of life is not exalted. To the father and [13] mother, to brothers and Sisters, on gold and silver you can not ver in the house of life-

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1) The sunstroke is probably meant here, see p. 852.

2) Who am I looking at? Very insecure.

dare. Each individual is paid only according to his actions, according to-
payment and alms donation, the sign and baptism, and the works, which
he practiced, tested. When you leave the body, you will be attached to
the Security guards checked. Adam! Why should you have false
brothers who are and false sisters who are good for nothing? Your Brothers
5 are uthras of the Kuštā, and your sisters are faithful Škinās. Daily,
every day they stand in the house of life and take care of you rich,
long prayer. Adam! Why should you have gold in this world, the
ver- go, why do you need silver, which is darkening? The way') that
we have to go it is far and endless. There are no miles measured on it,
no 10 Milestones set according to the measure. Birds are left on him,
and watchmen and tax collectors sit by him. The weapon is forged
and the iron is ready, polished and ready. The boilers are boiling, who
will save the souls of the wicked. On the way there is a sea that is
without- gear is. No, each individual will bring only payment of wages
and alms- 15 make a donation and bring it over. Only his works go as
a guide in front of him. The way we have to go is full of thistles and
Thorn. Seven walls surround it, mountains into which there is no
breach- hitting is. The chariot sits erect there, and out of a thousand it
chooses a soul that is good and enlightened." 20

.When Adam heard this, he wailed and wept over himself, and his
Back ..... tears flowed down. Adam then left his body. He when
he turned and saw him, he trembled. It took him, the
The body, and he could not part with it. Then joined
he started his hike through the Äther. Adam wanders and moves there
25 like a bird that has not yet built a nest, has not hatched and has not
yet He received boys. [14] Adam wanders and moves like a bird,
which has (just) formed wings'). He flies and pulls through the
And resembles an animal that is separated from its herd-
is cut. He is like the four winds, and the storms drove him
30 Fort"). He is like a lion that has escaped from the
cage. He like a wild boar') that escaped from the ...).
Adam went there and said: 'Woe, woe, that my brothers
beguiled me, °) and forcibly into the stinking body they threw
in, the pernicious lion, the fierce, fierce lion. 35 They threw me
into the dragon that circles the whole world. You they brought
me and threw me among the evil planets, which daily-

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1) See Joh. II, p. 180f.

°) This is probably the meaning of the sentence. "NS stands several times straight at wings: R 339, 1; L 88, 4; 104, 4; 111, 26, but see also R 244, 15 et seq.

3) Very insecure. There is probably a gap here, and may be disfigured.

4) Read instead בארקא.

5) Apparently also a word for cage or container. It may be spoiled under Impact of "Turban". °) Read open.

excite calm. Every day they forge weapons against me. They built for
idol shrines made of clay, mirages, and daily, everyday battles they are
in front of you and [play] on timpani and flutes to put me in their midst
to bring it to waste. Through the power of the great life I came to you
5 he took a seat in their midst, but I was not their companion, and
did not make communion with them. I knew I was going to divorce,
that I alone will divorce, alone will settle my dispute. As my
Brothers, the Uthras, beguiled me, removed me from my place,
and in brought the smelly body in, ugh! - since I did not enter
it 10 and I did not dwell in him for an hour, but I laid my feet on him
and gave it to the seven and twelve, the men who created it-
smoothed and lifted up, hurled at the head. But how beautiful my
body was (after all) my body, (how ugly, on the other hand,
the men who how wise and beautiful were the sculptors who
formed him, 15 and the goldsmiths who forged it!') [I5] Have a nice
they formed his head, smoothed his hair and created him. You
smoothed and created his hair, put his mind in his head and poured
wisdom into the heart. They created him two eyes, which by
day and light up the night. They created a great gate for him,
which 20 Lives. They created him two hands that work daily, without to
soften*). They created two feet for him, which ran from east
to Hiking west. Now the figure that was so beautiful goes there and
becomes to dust and worms in the cemetery. His eyes went as a star-
pictures are around, now they are darkness. The two windows are
blocked, 25 who heard the speech of life every day "). The big gate is clogged,
who praised life every day"). While the hands are otherwise day and night
"), without softening, now the birds are not afraid in front of
my body. While the feet used to walk miles away"), now the
birds are not running away. It takes me to leave him, and I 30
cannot support him. I told myself we could go there, when- I
carry my body, but then its walls burst, and he fell apart. Then
I hit my body and threw it away, because he went there and
became dust and worms. He went there, became Dust and
worms, he divided and fell into every city." At the
35 gate of the cemetery')
brothers do not buy each other. When
brothers bought each other out, no
body would come to the cemetery.
No body would come to the cemetery,
40 the soul did not put down the body.

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1) In apar, perhaps, Persian zer ,gold" is included.

2) Can only belong to "be sweet, gentle". Arabic halä ,"to be empty, to be idle" would fit, but does not come into consideration. ")

The present tense is in the text. 4) An inserted piece in verse.

When the father redeemed his son, there
would be no childless') in the Tibil. When
the sons redeemed their father, there
would be no orphans in the Tibil.
When the husband bought his wife, there 5
would be no widowers in the Tibil.
When the wife bought her husband,
would not be called a widow in the markets*). And
the messenger of life answered and spoke to him, who
Adam had come: ,,O Adam! [16] How does it hurt and grab you by
10 the stinky body you were in! Lift up your eyes and look at
the cloud of light coming towards you, Adam, the four men,
Sons of Light, lead. A thousand by a thousand miles the cloud
draws the one who came to meet you. Wrapped up in it lie- walls
of brilliance and pure turbans of light. There are 15 prangenden in it
Wreaths that are wide and endless."

The four Uthras, the sons of Light, who had come to him, they
spoke to him and said to him, 'Why are you weeping, Adam, and
falling a tear from your eye?"

To this he replied to them: 'I am a servant without a Master, to
whom 20 the king is bitter." Then they said to him, 'You, Adam, are
the Son of the great life, the servant of the mighty life. You are the
Servants of the great life, so come in peace, Chosen one, Pure,
Sinless, whom life has made sinless. Come on, climb up and
take a seat in the big light cloud. Your memory of the light 25
Your parents thought of you, because you were their ...), and
they lifted you up from the world of Ptahil, the world that is without value."

Then Adam opened his mouth and spoke to the Uthras, who
If it pleases you, Uthras, my brothers, wait me') an hour, just an
hour is waiting for me, so that after my 30 Send Woman Hawwa
that she may come with me as a companion."

To this the Uthras replied, and spoke to Adam, the chief
of the whole tribe: 'Be quiet and be silent, Adam, and the peace
of the Good embrace you. You go and ascend to your place,
and your Woman Hawwa will ascend after you. Your whole tribe
will rise- 35 follow you up. Then all generations come to an
end, and all creatures perish. All wells and seas dry up,
and the rivers and streams dry up. [17] The mountains and hills will

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1) Noniani, must have this meaning, but to me the origin of the word is unknown.

2) Of men who want to communicate with you? Again, the unfortunate Two-interpretation of 8ap.

a) Hardly, "with them"; also, "leaves", of course, does not fit.

4) Cf. Nöld., p. 851.

destroyed, falling and sinking in. Babel and Borsip are deserted and abandoned-
go and become as if they never existed. The land of the Persians and the
land of the Rhomaeans will be destroyed and will be as if they never exi- they
would have bullied. And the Indian are falling over each other, and the Ge- 5
the land of Simra, the land of Ture) and the Iron Mountain kill each other. They
pronounce the verdict on their murderers, and the earth pronounces the verdict
about the one who shed on her the blood of an Adam's Son, and
images destroyed his kind. The Vögte, Häscher, Adulterers, thieves,
Counterfeiters, informers, border shifters, border stone maniacs,
magicians, 10 Witches, priests, oracles, revilers, draftsmen"), fortune tellers
and Chaldeans wander into the conflagration. When the earth is in ruins
disintegrates"), the sky stands without stars, sun and moon in their place
go back, the lights go back to their place, the four winds of the To go
back to their place, all the wicked into the depths of darkness 15 then
save yourself, Adam, that you have been chosen and removed from the
world the angel") and the suffering of this world. Don't do it to you
sorry, Adam, for this world you left. After you leave them the
little children, when they have not yet come to their senses. It
leave the young men and girls, the boys and maids, when 20 they
have not yet celebrated an engagement. It will leave you the grooms
and brides, and dust falls on your touch"). The nails of your bride-
made jump out, and they leave the world empty. Married Men and
women acquire houses and then leave them, they leave thither and
end in the realm of the Seol. The elderly and householders demand 25
[18] after death, and he does not come to them, then they leave and-
voluntarily") the world. The king abandons his crown, leaving the noble
let down their splendor. To the women their beauty goes, to the noble
women their Charm lost, and they stride barefoot to the cemetery.
You, Adam, get on and carry your case (to the King of Light and) to the
great, 30 first lives, the case concerning the world in which you were staying.

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1) Is the area of the Indus, for the other names see p. 416 unt.

2) For magical purposes. 3) See p. 203, 3. 4) See p. 4, 20.

6) This should be approximately the meaning of N5type. In a Wedding Song Cod. Paris. 25, f.15b; Cod. 15, f.11b it says:

פוריא מכיכלה להידויא ואנאניא האמרא מזיגלה
בית קילבא דהידויא סאדאן ארקא הוא
ביסארא דהידויא גוביא רקיהא הוא

,Cushions are laid out for the groom,
Basins mixed with wine for him.
The feeling of the Bräntigam
was the anvil of the earth.
The groom's pillow
they were the cisterns of heaven."

The song is based on cosmological ideas (cf. R 354, 9, 21; 355, 1),
but nonsense comes out. See also Lit., p. XI. °)

Actually: without your decision.

Say to the great life: ‚Why did you create this world, why have 1
you ordered the tribes away from your midst, why have you
the Tibil dispute thrown? Why are you asking for me and my
the whole tribe? Why did you bring the whole world to the wasteland,
while no guardian was there for them, while the seven and Twelve
were in their 5 to exercise dominion over the people and my tribes are
you constantly under persecution? Well, if it's you, great (Life),
is dear and it pleases you, do not let that world be devastated,
(son- my trunks are not cut off from it, and your name,
huge, first life, do not deviate from there. These Škinās, the Hibil-
10 Zīwā, shall not be destroyed, the Jordan shall not go away
from there- and the planets, Ruha and Christ are not the Lord-
exercise a shaft over them."

Then the great first life spoke to Adam, the head of the the whole
tribe: ,,O Adam! Stay calm in your enlightenment, and the 15 Rest of
the good ones embrace you. Hibil-Zīwā is here, your brothers,
who Uthras, are here, the whole Jordan is here. You, Adam, shall live
here, your wife Hawwa will come here, and your whole tribe will follow
climb up to you. This is the Škina, the one for you, Adam, and
your wife Hawwa was founded before the [19] mighty, first life, until
the day, 20 the judgment day, until the hour, the hours of salvation,
until the great Days of Resurrection. Then you stand, Adam, and
all your tribes rise up and go after your own earth'). So calm your
mind and let your heart sit on its support."

And life is victorious. 25

This book ‚When the measure of Adam was full and his bills were
in the ages before him," Manda recites dHaije and explains*). He
says: 'Everyone who, when he has his body, falls into condemnation
and leaves the world in which he was, longing for company, gold and
Silver loves, says what he does not see, and tells what he does not hear, brothers 30
and separates sons from parents, borrows and takes
interest, little one ..."), pushing boundaries, boundary stones crazy
and otherwise Manda dHaije will curse this Manda dHaije, he will
the way that Adam, the head of the age, has gone, do not go,

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1) This sentence is meaningless according to the preceding exceptions; they should be in the oheren Škīnā receive their permanent seat.

°) It is cin afterword to the second pieces. The introductory words correspond to the beginning of the third piece, but the quotation is based on an error, or the verse has originally also stood at the head of the second piece, see also p. 183, 25. The Note contains a warning against hanging on to the world and its possessions, which for the second, not for the third pieces of pact. A corresponding anf the third Stiick be- a curious remark is at the end of this piece.

3) Neither (see p. 1046, 382") fits.

he will not ascend and look at the place of light when the good souls to ascend to the house of life, but he will come from the great place of light and must return from the light abode."

Live our knowing, live our understanding, live the 5 Men who teach us. Life is fixed in his skinā, which Life is victorious over all works.

Third piece.

The play turns against the lamentation for the dead and ties in with Hawwā's behavior Adam's death. At Rūhā's persuasion, Hawwā makes a complaint about Adam. Hibil-Zīwā becomes 10 sent by life to comfort her and to cause her to abstain from lamentation. Hawwā follows his persuasion. This is what Rūhā and the planets conspire to do, they again to return to the lamentation for the dead. Hibil-Zīwā communicates to life the success of his step and that Hawwā yearns for the place of light, the seat of Mandā dHaijē. Because the planets oppressing her, she turns to Mandā AHaijē for help. He comes to get you out of the body get i5 zn. Rūhā seeks to restrain them on Earth. Then Hibil-Zīwā appears and holt get them out of the body. We have a change here between Hibil-Zīwā and Mandā dHaijē, as usual often. Hibil admonishes the children of Adam, where their guardians are divorced from them, to take care of yourself, and also promises you salvation. He gets the little one Šitil in the cave. The play concludes with a warning by Mandā dHaijē against the lamentation for the dead.

20 In the name of the great life.

This is the mystery, the book, the teachings, the persuasion and the Enlightenment'), which Manda dHaije taught and taught to the men of er- probter announced justice.

When the measure of Adam was full and he left his body [20], and 25 his wife has given herself up to lamentation, lamentation, and pain- when she gave herself up to the long, precious day, Rūhā came, sat down before her and said to Hawwa: ,,Why do the pains of the Widows?" She brings her the lamentation of the dead") about Adam (manifold) Complaints"). She strikes her hands against each other, so that she- 30 the earth is shaken, and he says, 'My companion! Who has leave you, so that you sit quietly and do not get angry?" Then be- gann Rūhā and all the Liliths who were with her to bring suit, and she said to Hawwā: 'Well, let us devote ourselves eagerly to the lamentation. Either of The noble ones, who do not complain about [their spouse], despise their comrades." 35 Hawwā obeyed the Rūhā, and Hawwā accepted everything Ruha told her.

1) otherwise formed by p2 =22, belongs to pa here.

°) See Joh. II, p. 1151.

3) See Nöld., p. 2661. Not, for example, "with plaintiffs", see p. 441. 7.

I, Hibil-Ziwā, knew that Hawws had many sins. She stood there in thought and sorrow, and her heart was ambivalent. She stood in And he did not approach Adam.

Then life called, armed, commissioned and sent me, my father, and said to me: 'You, Creator of the tribes, to whom you belong the tribes of Adam 5 spread! You led Adam into the wedding chamber, and you Hawwā founded a house of booing. You go, talk to Hawwā and let her heart rest on his support. Say to her: 'The soul that comes from you are divorced, the face shines in joy, she finds plenty of-hagen and leads the souls from there to himself. For the secluded, 10 who is divorced from you, it is an imposition before the sword*). All people who bear witness to the call of life and in the otherworldly Speak, [21] depart according to the imposition before the sword and walk there on the path of life and the path on which the Men, the sons of salvation, who then turned to life 15 and the skīnas of the beings greatly supported in glory and salvation find. You too will, if you dry your eyes from the tear, take your arms away from your head, anger and grief from your mind remove sorrow and lamentation from your heart, soon it will be loud to follow the imposition before the sword, in the way of life 20 go there and go out in the path of the men, the sons of salvation-pull."

These words his father addressed to Hibil-Ziva, then the latter went and came before Hawwa. He turned over and smoothed his turban"), sat down sat down and spoke to Hawwa in friendly speech. Hawwā showed up 25 and cried before him. She said to him: ,,Did you*) have you seen the soul that is divorced from me?"

.To this he replied to her: "The soul that is divorced from you is in her face shines in the comfort that she is found, she is raised up in great joy of the Light." Further 30 he said to her: 'You are driving the follies of the planets, devoting yourself to the Grieving and lamenting, crying, scaring you and grieving you and bringing you Anger and grief in the mind *********). Their alienated sense became

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1) Whose body was still there?

2) Death is decreed over Adam before the age of the sword comes, see above, p. 259, 19.

3) As the words stand there, they do not give meaning. I suspect dab FD'nw AND) לטארטבונה be read.

4) Lies8ture.

5) The speech of Hibil-Zīwā is broken off, and in the gap there are remnants of one or more- various speeches by Rūhā and the Seven to Hawwā and a narrative by Rūhā-add. Maybe the words belong,and your eyes pressed' to gather together with a tear" still to the speech of Hibil-Zīwā. The words ,,[spoke to her] in kind speech and spoke to her in Hebrew speech" refer to Rūhā, see continue. The shape AstattA does not bother much. The following is talk of Hibil-Zīwā again.

you brought people back to the strangers'). He directed her
heart after going to the house of life, her grief and lamentation
took from her- sift, took the tear from her eyes and said to Hawwā:
'See, you drive their follies, but they will forgive you your sins.
5 [22] Because the planets have seduced you. Now let your eyes
shine, stand there in the joy of magnificent splendor, praise the soul,
who is divorced from you, and send to her in joy prayer and praise."

Hawwa then rose, let go of the grief, the lamentation and
the Woe, from the great, heavy lamentation, stood in praise2)
and 10 said, 'My sins will be forgiven to me, for Ruha and the planets they
seduced me. I was sitting there complaining, making a big, heavy
complaint." Hawwa then said to Hibil-Zīwā: 'Why didn't you take me with you,
but did you sit down with me? You don't have my bitter sense- calm
down, do not remove grief, lamentation and woe from my heart").
15 You did not speak to me in a strange speech, you did not talk
to me in pleasant conversation and did not talk to me with pleasant
Voice."

To this I replied to her: 'To the chosen one who divorced you
i was a messenger. I led him past the guardhouses, to 20 the
shock and wrath of this world. I led him to Ptahil the one who
created it. I showed him the house of Abathur, and Abathur held
out his hand. I took him to the second'), and this one increased
his splendor from his own. I brought him across the waters- streams
and showed him the shining ones"), Well preserved in their škinās.
25 I made him dwell in the chambers of the new palaces, which were
not- fall. I created him a škinā of splendor, then I went and came to
you."

Then she said to him: 'Why was Anoš not with me, forging not
with me secret, seditious attacks")?" To this he replied 30 you:
'He did not settle in the house of an adversary, was not fit for the The
house of an enemy." Then she said to him, 'Was I his opponent when
Did Adam hate him?"You weren't his opponent," he said to her,

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1) i.e., those who are beyond, see p. 52.

2) Read ובתושביהתא.

a) Read pp. The text has ,,from my gate *.

4) See p. 78*.

5) As it is often doubtful whether a shape is too "shine" or too עור
,"be awake" (see Nöld., p. 62 °), so with this Nny, whether it is "the Shiny" or
,"the watchful ones" means. The latter sense is R 341, 19 (here p. 355, 3), probably
also L 130, 9f. With the meaning "watchful"', xay could Dan with the payy. 4, 10ff. to-
hanging together, see also above, p. 1801. Nay BCD is only used for the rare Nay.

°) Against Adam. An enmity between Anōš and Adam is alluded to here;
perhaps it is the process of which p. 127 is told. That NI WN ,,secret
Making plans", not "stepping down", is certain, see e.g. R 114, 11; 258, 22;
259, 14; L 24, 6, 8.

and Adam didn't hate him. The Seven were his opponents, and the Twelve and Rüha were his persecutors'). All the planets are in anger Evil against him."

Then Rüha and the planets rose, she turned in a circle, went and said to them: 'Hawwa is unfaithful, she is through the 5 a strange voice leads to infidelity. [23] She testifies in the lovely speech*), does not take the name of Adam into his mouth with complaints and raises no lamentation and grief. She saw the strange man and won him dear, while she does not put our name in her mouth. What have because we were sitting with her, and she was grieving and lamenting greatly. 10 let them rise up"), that Hawwa then stood up to praise, grief, Lamentation and woe left her, that she stood up and was replaced by the stranger The call lit up, spoke in the sweet speech, in the face of the stranger The man came out of the light and said to him: 'Enlighten, enlighten me, my Creator, you man who brightened me more than all uthras4), 15 you man who took my arms away from my head, my eyes from the tear dried, grief, lamentation and grief removed from me, so- like the foolishness and nonchalance that the planets threw at me"). You she bent her ear to the strange voice and spoke in the lovely Speech." 20

So I left Hawwa and went to my father. I told him what the planets were and what Rūhā did to Hawwa, (Adam and the Women have done it. How I freed you from the lawsuit, your eyes from the tear dried and put it down in praise. She then forgot Grief, lamentation, and woe, and the shaking that the planets produce- 25 have called. She stood up, raised her eyes to the house of life and to the path where Manda dHaije came from. Everyday, everyday, everyday you: , When will he be inclined to come here, who will give me the will take me out of my body and lead me the way of the sons of the And let the path of pious men go")? I want to go- 30 divorce according to the imposition before the sword and see that man, to which my eyes look up, the place where Manda dHaije is staying, the new palaces and the chambers of the new palaces, [24] which are not-fall."

Then the planets turned against Hawwi, pursued them, and left 35 severe persecution against them. But Hawwā turned to praise and called to Mandā dHaije, addressing the words to him: ,,You,

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1) See Joh. 60, 9; Lit., pp. 160, 10.

°) Of the celestials. Not "for the ... speech", which it could also mean in itself. see further.

a) Read ואנגידנאלה?

⁴) Lies נאברא דאפרישאן מן כולהון עותריא.

5) Read N5y.

*) Lies ונעיאסניאנבה.

Manda dHaije, become my savior soon and redeem me from this world, in which the ugly, pernicious fiends daily point out evil against me and to plot a secret plot against me. Because of the And because I do not listen to their speech, advise 5 they are angry with us, and they are plotting hideous and secret plots against us against us, saying: We want the sons of Adam through the Take the sword."

Thereupon Manda dHaije set out, came there, fetched Hawwä before the- hanging of the sword and removed from her grief and lamentation. As 10 When Hawwā saw Manda dHaije, she stretched out and fell before him and said to him: 'You have come to good, my Lord'), be- voice the imposition on me and take me away." - , Well, that Life has sent and equipped me, it has sent me here to you. To lead you over to your Father's treasure")."

15 Then Hawwä fell into sickness and stings"), one day and one half'). Then Ruhā came and sat down before Hawwā and spoke to her: ,"Why are you leaving life"), you noble one, and leaving the houses without Gentlemen, back to where I ask for you? Where should we go and what to trust in?"

20 Then Hibil-Zīwa came and taught Hawwa and took her out of the body. And Hibil-Ziwā said to the planets: 'Arise, carry the works of your Hands off and pay attention to them." Then Ruhā said to Hibil-Zīwā: 'Everything what is desirable, you get from us and what is of no value, you leave us back." Then Mandā dHaije said to Rūhā: 'You [and] the works 25 your hands have found their place together, but the mana that in it, [25] shall ascend to the light abode." He admonished the And said to them: 'All of you admonish one another, because the keepers let you go back. I'm going to leave Hawwa in new Living in chambers that do not disintegrate, then I will come to you again, 30 deliver you, keep you, and save you, in the place of the house of life take care, go and establish Škīnās with your Father."

Then came a fool who acted foolishly"), and said to him: "Your Forbearance will be granted to me, may I be guided, ascend, at my father and be raised up in his new skinā." 35 Then I said to him, 'Every one of you who has fallen away will be here be raised up with you."The sons of Adam are afraid."

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1) Probably formulaic greeting of an arrival.

2) Well read.

3) See Nöld., pp. 41, 7.

4) Read ופאלגא.

b) In the mouth of Rühā is not offensive, otherwise one would or מן פאגריך expect.

") NOW also means "to commit transgressions, sins". The one who is a fool and a sinner in general, the bad believers are exemplified.

7) Read prrnW.

crying, and a tear squeezes in her eyes. They speak to him: 'You ascend and depart from it; what are you leaving us behind?" To which he replies to them: 'I'm going there, I want a place for your mother then I want to leave and come here."

Then I went there, showed Hawwa a place there in her Skina 5 and spoke to the great life of the tribe of Adam. Then the great Life: ,,You are sent to them as a messenger."

That's when I came, sent here to the ages and worlds. I redeemed the little Šitil, and kept him from any thing. I sat him down a wreath of splendor, redeemed him from the world and gave him a 10 Take a seat in his Škinā. I gave him rich splendor, redeemed the sons And he lifted them up to the light abode. This living tribe and the Seven who pursued them, *********.

This is the persuasion and enlightenment that Manda dHaije taught and the men of tried righteousness, formed of flesh and blood, 15 who say that they are aware of the grief and lamentation of the planets He spoke'): 'To anyone who clings to this persuasion- a place will be built in joy, as Adam built it [26] and his face will shine like Haww, deni wife of Adam, whose face shone in the enormous eggs of concealment2)." 20

This is the persuasion that Manda dHaije gave to Adam and all The tribes of Adam. He said: 'Every one of whom has a soul divorce"), give yourself to the joy of her. He does not devote himself to great, severe grief and lamentation over them, but in true joy seek he, and he will find, like Adam, who sought in the house of life, and 25 found, spoke and was heard."

Blessed be life, life is victorious, and victorious is Manda dHaije, as well as those who love his name.

Fourth piece.

A new account of the wandering of the soul through the guardhouses, see p. 183. 30 The rulers of the guardhouses are here: Nbaz, Nbū, the seven created by Ptahil Gestalten, [Jõrabbā?], Christ, Ewath the Holy Spirit, [Ptahil], Abathur.

In the name of life and in the name of Manda dHaijē, the Blessed One among the worlds (beings).

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1) Read "NOT").
°) See above, p. 131°, 2367.
3) Read P1D').

This is the splendor and light of life. As the
mind and soul leave the body, from the skirt of blood and meat,
from the boiling cauldron, from the heated ovens, from the Ditches, ...')
and pits parted, then this soul went and came across 5 a guardhouse
in which the device, foot block, torment and torment are held together they
are where the guilty souls are judged with lawless rights. With a
scourge of fire whips the [sorcerers and]*) witches, like worms throw
them into the opening of the ovens.

As this soul stands in its place, it trembles and trembles,
and its 10 your whole form trembles in its garment. She's
calling for the big one, where is the life that I loved, where is
the Kuštā, which has taken its place in my heart, where is the alms
that I in my pocket?"

To this they reply: 'O soul! You ascend to the place of
light, 15 why do you call for the great, noble life? Give your
name and from the waves of the water, from the treasures of
splendor, from the great, noble crater"), [27] from the great Jordan
they have received healing and from the great sources of light."

As this soul stands in its place, it opens (the mouth), calls, shows
20 and give her her name, her sign, her blessing, and her baptism, and
what else can you get from the waves of water, from the treasures of
splendor, from the great, noble crater, from the great Jordan of healings,
from from the mighty sources of light and from the great, noble life
hat. Then the cursed ones fell on her face and said to her: 'Go,
25 Soul, run and get there, escape, climb up, conduct your case and if
you win, speak and be heard, remember us before the great,
noble life."

To which she replies to them: 'Who shall save your life from the
great- thinking? You are pretenders, we are weaklings, you are gods,
we are 30 People, your own deeds and works will remember you."

I ascend, and the Uthras, my brothers, ascend before me. I ask
the Uthras, my brothers, and I say to them: 'Whose is watching- this is
the house, and who is tied up in it?" They reply to me Uthras,
my brothers: ,,This guardhouse is that of the Nbaz, the power of the
35 Of heaven, the great anvil of the earth. At the gates of the worlds
there is a The throne is placed, and its train stretches over all the
seas. Be His head is hit on the ...'), and his feet rest on the
lower abaddons of darkness." Further, they said, 'In this watch- at
home, the priests, priests and oracle men are tied up, giggling,

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1) Hardly, "Nails", Nöld., p. 612. ")
According to the following pieces.
") See p. 183":
4) The meaning of here is uncertain. That it is as elsewhere הילבוניא
for ,"Eggs", see p. 2367, is unlikely.

..... and ...'), the separated ones") and outstanding ones, the the men, their wives, and the women, who leave their spouses, who push the boundaries and set the boundary stones move it. You tie her up in this watchhouse and brew her") with Sword, fire [28] and fire until the day of judgment, until the 5th day of judgment The hour, the hour of salvation."

I passed that guardhouse, and I said to myself that now Fear, fear, horror and trembling in front of me are no longer there. They Soul then went there and came across another guardhouse, in which device, Foot block, torment, oppression and torment are held together, where at 10 the souls of bad people are judged by lawless rights. With a You whip the wizards and witches, like worms you throw put them in the opening of the boiler.

As this soul stands in its place, it trembles and trembles, and its her whole figure trembles in her robe. She calls for the big one, 15 and says, Where is the life that I loved, where is the Kušta, who has taken a place in my heart, where is the alms that I in my pocket?"

To which she is replied: 'O soul! You climb to the big place of light why do you call for the great, noble life? Give your 20 Name and your sign, your blessing and your baptism, which you received from the Waves of water, from the treasures of splendor, from the great, noble Craters, from the vast sources of light and from the great, noble You brought life."

How this soul stands in its place, opens it (the mouth), calls, shows 25 and gives her her name and her sign, her blessing and her baptism, and what else can this soul get from the waves of water, from the treasures of the From the great, noble crater, from the mighty springs of the He brought light and great, noble life. Then the cursed ones fell and they said to her, 'O soul, run and get there, 30 escape, climb up, lead your case and win, remember our before the great, noble life."

To this she replies to them: 'Who shall honor yours before the great one?' Remember life? You are [29] Stretching, we are weaklings, you are Gods, we are human, your own deeds and works will become your 35 memory."

I ascend, and the Uthras, my brothers, ascend before me. I ask the Uthras, my brothers, and I say to them: 'Whose is watching- this is the house, and who is tied up in it?" Reply to my question

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1) and NDNTN3 probably also denote vegetabilia, but are unknown. That Throw down the scarf probably for magical purposes.

") NNWD, see p. 277', 280°.

") Read p5p582) despite "sword". I also thought about p3D, but this one finds in the sense of "tormenting" only in paël.

to me: 'This guardhouse is that of the wise scripturalist Nbu'), before to whom these books of his have been laid down, and whose memorial book is on his Hands are2). At the top of his book, woe is cast down for him, at the end of his book he cries woe, woe!" They also spoke to me: 5 ,,In this watchhouse are the outstanding and secreted Scribes who see with their eyes, hear with their ears, with to call out to their mouths, to know in their hearts, and yet to do no good. You tie her up in this guardhouse and brew her with sword, brand and fire until the day, the day of judgment, until the hour, the hours of 10 Salvation"

I passed that guardhouse, and I said to myself that now Fear, fear and horror of me are no longer there. This soul then went there and came across a guardhouse in which the device, foot block, torment, Oppression and torment are held together, where one is left with lawless rights 15 judge the souls of the wicked. Whipping with a fire whip man the sorcerers and witches, like worms you throw them into the opening oven.

As this soul stands in its place, it trembles and trembles, and its her whole figure trembles in her robe. She's calling for the big one, 20 and he says, 'Where is the life that I love, where is the Kuštā, which has taken its place in my heart, where is the alms that I in my pocket?"

To which she is replied: 'O soul! You climb to the big place of light why do you call for the great, noble life? [30] Give your 25 Your name and your sign, which you took from the waves of the water, from the And from the great, noble crater."

As this soul stands in its place, it opens (the mouth), calls, shows and gives her her name and her sign, her blessing and her baptism, and what else is there about her, she who came from the waves of the water, from the treasures 30 of splendor, from the mighty fountains of light, and from the great, he brought a great life. Then the cursed ones fell on their faces and they said to her, 'O soul, run and get there, escape, climb up, lead your cause and win, remember us before the great, noble life."

35 To this I reply to them: 'Who shall honor yours before the great one Remember life? You are extroverts, we are weaklings, you are gods, we are human beings, your own deeds and works will remember you."

I ascend, and the Uthras, my brothers, the sons of Light, rise up in front of me. I speak to the Uthras, my brothers: ,,Whose 40 This is the guardhouse, and who is bound in it?" You reply to that me: ,This guardhouse is that of the seven figures that Ptahil-

1) See p. 205 unt.
2) See p. 206, 15.

he called. They are clothed with roses, covered with roses. wreath fornication and fornication is laid on their heads. Fornication and shame is placed in your bosom. Their breasts are exposed to shame, their side slashed them to misdeeds. The dispute is over for you- they are cast out, strife is spread for them, and their heads are hidden from them." 5

I also ask and say: 'Who is in this watchhouse, the Ptahil evoked, tied up?" To this the Uthras reply to me, my Brothers: ,,In this watchhouse those are tied up who go to the house go to the Tammūz, sit there for 28 days, slaughter sheep, mix basins, Throw down the cake and sit in mourning in the house of the Dilbat'). The True- 10 sages and fortune tellers, the magicians and witches, the boogers and boohle- thieves and thieves, those who are at the gates of their Comrades stand and listen to the words, open the gates, [31] who do not close their hands, who vomit what their hands do not sealed, release the shackles that your hands did not close, which is something 15 take what their hands have not laid down, who sell their milk, their kill their own children and feed the children of their comrades by begging for bites and cups that kill their own children and the children to feed their comrades, they are tied up in this watchhouse and brewed with sword, brand and fire, until the day of judgment, until 20 at the hour, the hour of salvation."

I passed that guardhouse, and I said to myself that now Fear, fear and horror of me are no longer there. This soul then went there and came across another guardhouse, in which device, foot- block, torment, oppression and torment are held together, where at 25 the souls of bad people are judged by lawless rights. With a You whip the wizards and witches, like worms you throw put them in the opening of the boiler.

As this soul stands in its place, it trembles and trembles, and its her whole figure trembles in her robe. She calls for the big one, 30 where is the life that I loved, where is the Kuštā, which has taken its place in my heart, where is the alms that I in my pocket?"

To which she is replied: 'O soul! You climb to the big place of light why do you call for the great, noble life? Give your 35 Your name and your sign, your blessing and your baptism, and what else from the waves of the water, from the treasures of the final glory, from the great, noble crater, from the great Jordan of healings, from the mighty sources of light and from the great, noble life you got it." 40

As this soul stands in its place, it opens (the mouth), calls and show their name and their sign, their blessing and their baptism, and

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1) Or Dlibat. See p. 176, 16ff.

what else is there about her, she who came from the waves of the water, from the treasures of splendor, from the mighty sources [32] of light, and from the great, he brought a great life. Then the cursed ones fell on their faces and they said to her: 'Run, soul, escape, get there and climb up, 5 conduct your case and be victorious, remember us before the great, noble life."

To this I reply to them: 'Who shall honor yours before the great one Remember life? You are extroverts, we are weaklings, you are gods, we are human beings, your own deeds and works will remember you."

10 I ascend, and the Uthras, my brothers, the sons of Light, rise up in front of me. I ask the Uthras, my brothers, and speak to to them: 'Whose guardhouse is this, and who is tied up in it?" On it answer me: 'In this watchhouse, the great ones who live with great Take bushels and give them with small bushels, the interest and interest-take 15 interest. She ties you up in this watchhouse and brews you with Sword, brand, and fire until the day, the day of judgment, until the hour, the hours of salvation."

I passed that guardhouse, and I said to myself that now I was afraid, Fear, terror and trembling in front of me are no longer there. This soul 20 then he went and came across another guardhouse, in which the device, foot- block, torment and torment are held together, where you are left with lawless rights the souls of bad people. With fire whips you whip the Wizards and witches, like worms, you throw them into the opening of the cauldrons.

As this soul stands in its place, it trembles and trembles, and its 25 your whole form trembles in your garment. She's calling for the big one, and says (to him): 'Where is the life that I loved, where is the Kušta that took place in my heart, where is the Al-the moses I carried in my bag?"

To which she is replied: 'O soul! You climb to the big place of light 30 why do you call for the mighty, noble life? Give [33] your Your name and your sign, your blessing and your baptism, and what else from the waves of the water, from the treasures of splendor, from the the mighty sources of light, from the great, noble crater, from the you have brought the great Jordan of healings and of the great, noble life."

35 As this soul stands in its place, it opens (the mouth), calls, shows and gives her her name and her sign, her blessing and her baptism and what else can this soul get from the waves of water, from the treasures of splendor, from the mighty sources of light and from the great Brought life. Then the cursed ones fell on their faces and spoke 40 to her: ,,Run, soul, and escape, lead your case and win whether, remember us before the great, noble life."

To this I reply to them: 'Who shall honor yours before the great one?' Remember life? You are extroverts, we are weaklings, you are gods, we are human beings, your own deeds and works will remember you."

I am ascending, and the Uthras, the sons of Light, are ascending open up to me. I ask the Uthras, my brothers, and speak to them: Whose guardhouse is this, who guards it, and who is tied up in it?« To my question, they reply to me: 'This guardhouse is that of the magician Christ, the Son of the Spirit of Lies, who claims to be the God of the Naşoreans 5 has thrown up')." Further, they say to me: 'In this watchhouse are tied up the "holy") men and women, the virgin men and women, the unmarried men and women, the men who are after no Women, and the women who do not desire men, the children so that they have none to destroy the children in their bodies*), 10 who cut off their living seed, which was brought to them from the house of life has come. You tie her up in this watchhouse and brew her [34] with Sword, brand, and fire until the day, the day of judgment, until the hour, the hours of salvation."

I was walking past that guardhouse when I told myself that now I was afraid, 15 There are no more horrors and tremors in front of me. I went and poked on another guardhouse, in which the device, foot block, torment, oppression, Bondage and torment are held together, where one is left with lawless rights the souls of bad people. Whips with fire whips man the sorcerers and witches, like worms you throw them into the opening 20 oven.

As this soul stands in its place, it trembles and trembles, and its her whole figure trembles in her robe. She's calling for the big one, where is the life that I loved, where is the Kušta, who has taken a place in my heart, where is the alms that I have 25 in my pocket?"

To which she is replied: 'O soul! You climb to the big place of light why do you call for the great, noble life? Give your name and your sign, your blessing and your baptism, which you received from the waves of water, from the treasures of splendor, from the great Jordan of the 30 Healings, from the mighty sources of Light and from the great, noble You brought life."

As this soul stands in its place, it opens (the mouth), calls, shows and gives her her name and her sign, her blessing and her baptism and what else is there about her that she brought from the waves of the water, from the 35 Treasures of splendor, from the great Jordan of healings, from the it has brought great sources of light and great, noble life. Then the cursed ones fell on her face and said to her: 'O soul, run and get there, escape and climb up, lead your case and if you win, speak and be heard, remember us before the great one, 40 noble life.«

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1) See pp. 25, 27.

2) See p. 1363.

") I read prino) with BD instead of pro) AC.

To this I reply to them: 'Who shall honor yours before the great one?' Remember life? [35] You are extroverts, we are weaklings, you are Gods, we are human, your own deeds and works will become your memory."

5 I ascend, and the Uthras, my brothers, the sons of Light, rise up in front of me. I ask the Uthras, my brothers, and speak to to them: 'Whose guardhouse is this, and who is tied up in it?" On it the Uthras reply: 'This watch-house is that of the Ewath, the holy One Spirit." Further, they say to me: 'In this guardhouse they are tied up 10 the fasters and the fasters, who fast a fast of iniquity and a prayer those who hunger for bread and do not eat, for water thirsty and not drinking, sitting there in sorrow and sorrow, your head just stretch') and do not offer a greeting. She ties you up in this Keep watch and brew them with sword, brand and fire until the day, 15 the day of judgment, until the hour, the hour of redemption."

I passed that guardhouse, and I said to myself that now Fear, fear, horror and trembling in front of me are no longer there. They Soul then went there and came across another guardhouse, in which device, Foot block, torment, oppression and torment are held together, where you can 20 the righteous judge the souls of the wicked. With a You whip the wizards and witches, like worms you throw in the opening of the furnaces.

As this soul stands in its place, it trembles and trembles, and its her whole figure trembles in her robe. She's calling for the big one, 25 hehren Leben, saying, 'Where is the life that I loved, where is the Kuštā, who has taken a place in my heart, where is the alms, the i carried in my pocket?"

To which she is replied: 'You soul ascend to the great place of light why do you call for the great, noble life? Give your 30 Names [36] and your sign, your blessing and your baptism, and what or else it is on you who have come from the waves of the water, from the treasures of the From the great, noble crater, from the great Jordan of the Healings, from the mighty sources of Light and from the great, noble You brought life."

35 As this soul stands in its place, it opens (the mouth), calls, shows and gives her her name and her sign, her blessing and her baptism and what else is there about her, this soul from the waves of water, from the treasures of splendor, from the mighty sources of light and from the great, noble life. Then the cursed ones fell on her 40 And they said to her, 'Soul, run and get there, escape

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1) Who keep the head stiff, without inclining it to salute. Inmerically uncertain. נגד is found in this piece in the sense of "torturing, tormenting", but it seems to me this will fit less zn.

and rise up, conduct your case and win, speak and become
hearken, remember us before the great, noble life."

To this I reply to them: 'Who shall honor yours before the great
one?' Remember life? You are extroverts, we are weaklings, you are
gods, we are human beings, your own deeds and works will remember you." 5

I ascend, and the Uthras, my brothers, the sons of Light, rise
up in front of me. I ask the Uthras, my brothers, and speak to
to them: 'Whose guardhouse is this, and who is tied up in it?" On it
the Uthras, my brothers, say to me: 'In this watchhouse are the
Evil, which provoked Ptahil. In it are the great powers- 10
haber') and rulers who sit on the thrones of rebellion, to carry
out their actions with the scourge and shed blood in the tibil.
They acquit the guilty and condemn the innocent. You accept
bribes and receive gifts. They twist the right, bend the right. They
go out into the streets of the Tibil and say, 15 what they do not
see, tell what they do not hear, swear oaths [37] the And witness a
testimony of iniquity. She ties you up in this overwatch- and brew it with
sword, and with fire, and with fire, until the day when Days of
judgment, until the hour, the hours of salvation."

I passed that guardhouse, and I said to myself that now I'm afraid,
20 Fear and horror of me will no longer be there. I went there
and came to the guardhouse of the old, high, hidden and guarded
Abathur. I ask the Uthras, my brothers, and I say to them: 'Whose
Guardhouse is this one, and who is tied up in it?" I will reply to that
the Uthras, my brothers: ,,This is the guardhouse of the old, high, ver- 25
borrowed and stored Abathur. The carriage is raised in front of him. He
weigh works and wages. He weighs and unites the mind with the
soul. Anyone who proves to be of great importance during weighing
is lifted up and grant him a Stiitze in life. Who is not full when weighing-
as it turns out, the litigation is already being settled there." 30

I ask and speak: , Who is all in this watchhouse of Abathur
tied up?" To this they reply to me: 'In this the Naşoreans are tied up,
who were not Näşoreans, who did not know the eve of the day") and did
not go to the temple on Sunday, who did not bow their heads, did not
they taught") and did no service*) who did not give alms to the poor 35
and did not open their gates to the poor, who had wronged themselves
They settled their names by calling themselves Näşoreans."

As this soul stands in its place, she looked and saw the
Ajar-gufnā (ether-vine), the son of Piriawis-Gufnā, whose

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1) Siche p. 136".

2) See p. 283, 17.

") Since "NEDN5 can be both "NED N5 and "NEDN N5, it is doubtful whether it ,,not learned" or ,,not taught" means.

4) Not just worship, but general activity in the service of the faith.

Heels of water, whose root is the trunk of souls, whose branches Uthras, whose leaves are lights of light'). A leaf took this soul from him and put it on his eyes. Then she was blinded by and she looked at the outer Ãther and the light 5 Residence. They lifted up the fold of life's clothes for this soul and it was introduced, it was based on the image of life").

Life supported life,
[38] life found its own.
His own found life,
10 and my soul found what it hoped for.

Live our knowing, live our understanding, live the Men who teach us. Life is firmly established in his Škina, which Life is victorious over all works").

---

1) Siche Lit. , pp. 72 unt.

2) See also Lit., p. 84, 4f., where the words are incorrectly reproduced. ND)N כ heißit next to ,,arm, side, lap" anch,,Kleiderfolde, Tasche", and this meaning is here, see also text 131, 16. It is uncertain what is meant by the "image of life" here.

3) Cod. Sorry, there is still: niind anon האכא לתית סידריא דבימאניא הינון ס״״א pint this is the book that Mandā dHaije taught and taught to the souls of the Watchers: from here down the books are the Mānās."

Second book.

The second book hestelt ans 28 Stiicken with a uniform entry, in which the The soul introduces itself as the Mānā of life. Most of the topics are also related to the content near. The man complains that ilm is being removed from his original home and returned to the- the earth was thrown into the body of the wicked. On his call comes a 5 Helpers, usually alone, but also with other bullies, as in Stiick 8, see also Piece 27. The helper enlightens him and comforts him, he admonishes him to persevere and ver- tell him the reward of this world and the salvation of this world. The helper will be in these Usually NEYN), which can also be required by the creator. The former Sin 1 it shows that it is needed next to it. Some pieces deviate from the main form 10 ab, and even otherwise contradictions show up. The collection does not come from the same Author, and cinige Stiicke probably only got the matching from the compiler Get introduction. The piece above, p. 327f', also has a related content anderc introduction. In piece 1, the NP3YiND is sent by Mandā dHaije. In piece 10 only the forefather to whom the Mānā turns is named. He is apparently not the 15 470, 17f. The Father then sends a helper to him. In piece 15, the the Mānā was first invited by the great ones to enter the hull and go to the planets. He tnt it. the planets are trying to pull ilm into their nets, but he thwarts their attempts. The Mānā then calls for his helper and asks iln. to bring iln up again. In accordance with the fief, the helper does it. 20 Also in pieces 16, 19, the male is first asked to enter the body. In pieces 14, 19, 21, 24, 25 the Mānā is called Adam, in piece 18,,the hidden Adam* in In contrast to the physical torso, while in Stiick 8 just this Adam is called. On the whole, the Sermon is a book of consolation to read for those who know the Scriptures to speak to those you don't know. The number 28 came up.Reitzenstein 25 together with the lunar stations. By the number of lunar stations, the number became 28 popular, and it may be that the compiler deliberately chose them. but to the moon- he hardly thought about the stations himself.

In the name of the great life, may the community and the Blessed- and a remission of sins granted to me, the NN soul, the 30 The soul of my wife, (the souls of) my children, my Father NN, my mother NN, as well as the souls of our fathers, our

Masters, our brothers and our sisters, who have left their bodies they are divorced and still in their bodies.

O gentle Mānā,
o orderly, well-ordered Mānā, o
gentle Manā,
may helpers come with you,
until the scales weigh
Works and wages.

First piece.

In the name of the great life
be glorified by the noble light. --
I am a mana of the great life,
I am a Mānā of mighty life, I
am a Manā of the great life.
Who let me live in the Tibil?
In the Tibil, who let me live,
who threw me into the physical hull?
Who threw me into the physical hull,
who is without hands and feet?
He has neither hands nor feet
and I don't know how to lie.
He lies there and crawls
and is without power.
Why did they call me [39] away from my
place, took me there and threw me in the
hull? My feet are feet of shine,
now you need to serve the trunk for walking.
My mouth is a pure mouth,
now he became a mouth for the trunk.
My eyes that were opened from the place of light,
now belong to the hull.
My heart that selnet after life, came
there and was given to the hull.
My meaning, in which life dwells,
have you cast in (physical) casings here.
My feet have planted chosen planters, now
they are on the path of the trunk.

The path of the trunk is,
don't leave me the Seven on my') paths.
How must I obey, how must I tolerate,
how must I calm my mind!
How must igh hear of the seven and twelve mysteries, 5
how must I moan *)!
How must the speech of my mild Father
dwell among the dark beings!

When the Mānā said this,
his reputation rose to the place of light. 10
Manda dHaije heard my call
and sent his messenger to me:
,Go, my pure messenger,
show yourself to the Mānā that he shines.
If you don't show yourself to the Mānā, 15
the ephemeral ones despise him."
In a hidden glow there stood the
messenger who came to him.
He stood there in splendor
and revealed himself to Manā, the Son of the mighty (life). 20
He screamed and let him hear his voice
and set his heart on his support:
,,Light and enlighten, Manā!
I have come to you and I will not leave you.
When they call you, 25
climb up to the place of light.
They created me
and sent to you.
Up, leave, Mānā,
the hull you're thrown into, 30
the trunk in which you grew up, who
is without hands and feet.
Rise, rise to your ancestral homeland,
to your good seats of the Uthras.
Dwell among the Uthras, your brothers, 35
sit there as you are used to.
Find your home location
and curse the world of deception in which you were").
Your shine will remain on you,
stand up in your hidden light. 40

1) Read לדירכאי.
2) Read ON nba.
a) Siebe Lit., p. 160.

[40] Let your splendor come before you,
and let your light be fixed behind you.
May your throne be established as it was established,
and the seven will be without well-being." —
And life is victorious.

Second piece.

I am a mana of the great life,
I am a Mānā of mighty life,
I am a Mānā of the great life.
Who threw me into secrets and beckons? In
secrets and beckons, who threw me, who
cast me in deficiency and in error')?
In defectiveness and defectiveness, who cast me, who
showed me the picture of ...2)?
Who made me dwell on the earth of destruction"), where all
the mountains will soon be destroyed?
All the exalted ones that are on it will be destroyed, their
power will be cut off among them.

How the mana stands and thinks,
here comes the man, his helper.
His great helper is coming,
who provided for him, who provided for him well:
,According to the house in which you live,
why do you ask?
You didn't know, Mānā,
that it will happen as you said")?
We submit ourselves") in secret,
that you leave her quickly.
Soon you will leave her
and climb up to us.

---

1) 72N ,casting" is supported by text 39, 5. Of course, it would be better to have i fell down", cf. the previous jND7 and D.

°) Again, the sense of N71D is dark, see p. 2591. ,Matte" or .,Celebration of" paft not here either.

a) Here is probably to read after suffering.

4) But probably to be taken as a question.

8) Actually, "we undervalue ourselves", but originally maybe another The word stood.

To us you shall ascend
and stay in our Škīnā."

When the helper spoke thus to the Mānā,
he locked the door and calmed
down. The Manā closed and calmed down
and no longer asked about the ephemeral.
He no longer asked about the ephemeral,
who built the dilapidated house.
He tolerated himself for a short while and lived in
it'), but soon he flew up and got to his place.
Soon he got to his place,
the place from which he was created,
the place from which he was created
and in which his form was illuminated.
The mana rejoices in his heart
[41] and clears up in his trunk:
,How wonderful is what you told me, Father*),
how wonderful that the great (life) abandoned
me. Go, go, your planet,
go, become a share of your houses.
Go, become a share of your houses,
and your houses may become a part of you.
I and the root") of my father rise up,
the house will leave around you." —
And blessed be life.

Third piece.

I am a Manā of the great life,
I am a man of tremendous life,
I am a mana of the great life. Who
threw me into the suffering of the world')?
In the suffering of the world*) who threw me,
who put me in the evil darkness?

---

1) In this book, skin and 787 are together. The original version- binding is 530 ."endure and tolerate," and so it stands at L 79, 20 (Lit., pp. 158, 1). but from this it was made unmistakably 77) 530 , "endure and dwell (in ...)".

e) BCD (also sorry.) after that, "what my father told me".

") Sorry. has NW.

Sorry, "of the worlds".

Who put me in the evil darkness,
who showed me the blazing fire?
Who showed me the fire,
and who threw me into the murky water,
5 from which the spoilers are formed.
From this the spoilers are formed,
and therefore they become
cloudy. Maybe I'll be held back
and my shape is clouding like their shape.
10 Maybe my shape is clouding
and my speech gets lost away from my parents.

How the Mānā stands and seeks to clarify himself,
here comes the man, his helper.
,,You are not a part of the suffering that you ponder over,
15 you are not a part of the darkness that will put an end to
you. You are not a part of the fire,
that you may see the blazing fire.
You are not a part of the turbidity,
that your form may become cloudy like them.
20 You are a part of the brightness,
which is without turbidity.
.You are a part of the light earth,
where there is no darkness that will put an end to you.
.You will win, Mānā,
25 and your own figure will enlighten you. Your
mind will firmly support you,
and your heart will be a helper and builder for
you. Stay in the world and live in it,
until we ask for you.
30 [42] When we ask for you,
we will come here and come to you.
'We will go here and come to you,
then we will take you out') and to your treasure house
[lift up."
How his father supported the Manā,
35 he spoke and sang miraculous hymns.
He spoke and sang miraculous hymns
and in his mind he searched about the ephemeral things
,Why don't I submit, [lighten.
where the strength of my father supported micl to a great extent?
40 For a long time I endured it and longed for the world,
for a long time I lived among the works of my hands.

---

1) Sorry. has prn.

For a long time I lived in it,
until my number became full.
Where my number is full,
i remembered the meaning of my native house.
I was thinking of the first tannā'), 5
from which all uthras were created.
My great helper came to me,
the man who supported me to a great extent,
the man whose power stayed with me
and [my heart?] in the world calmed down. 10
He grabbed me with his right
hand, lift me up to my treasure house and hide me there.
When I saw my treasure house,
I forgot about the empty apartments.
I spoke with the speech [of the Uthras?]") and lit up, 15
and my foreheads were put on me by his blessing on the
[Heads turned."
Blessed be the great life, life is victorious.

Fourth piece.

I am a mana of the great life, 20
I am a Mānā of mighty life, I
am a Manā of the great life.
Who took me out of my treasure house? Who
took me out of my treasure house, who threw
me into the house of the Fourth")? Who 25
threw me into the Fourth House,
that the bad guys are breeding on me?
The wicked are angry with me
and they think evil of me every day. They
are sinning against me in (evil) senses 30
and speak:
,We want to cut him off with us, we want him back with us-
and shut off from its places of origin. [let
We want to block him [43] from his places of origin,
and he will be a part of us." 35

1) See above, p. 151".
2) A word has come up behind; perhaps Nary 7 is to be found, cf. Text 43, 7f.
*) i.e. Ptahils.

The Mānā ponders and speaks:
.,Maybe they cut me from my father's place of origin
How the Mānā stands and thinks, here [starting.«
comes the man, his helper.
His great helper is coming,
who brought him here: ,,Mānā!
Do not ponder and do not consume yourself
and do not grieve for the perishable.
The disgraceful Ephemeral fortunes do not
cut you off and leave you with him. They will
not be able to leave you with them and shut
you off from your father's place of origin. The power
of your Father is with you,
and the speech of the Uthras rests on you."

When the Mana heard this,
he no longer brooded in evil
and made the plans of the ephemeral to nullify. He
cried') with a loud voice
and witnessed the light shoot.
He cried") with noble, otherworldly praise, then
the great helper came to him.
[The great helper came to him]
and took him out of the world:
,Get up, Manā, come with me,
go with me to your place.
Put on your hidden robe, to the
destruction") and not to cling to anger.
Corruption and anger are not attached to
him; the Uthras put it on and flaunted."
The treasure that he bestowed on him, life took on"), the
messenger who came to him was victorious.
,Life set up the Mānā, and
the messengers set him up in his place.
- And life is victorious.

---

2) Read קראבה.
") This sense fits hesser than here."Pass away, eat", see p. 9,4.
*) Not quite sure.

Fifth piece.

I am a man of great life,
I am a man of tremendous life,
I am a Mānā of the great life,
a son of rich splendor, a son of bright glory. Why did 5
they expose me to my splendor, did they
take me there and throw me into the physical garment?
In the physical garment they threw me,
which he') put on and took off.
Weli and suffering are in my physical garb, 10
in which they brought me and threw me.
How often do I have to take it off, how often to put it on.
should always settle my dispute
and do not look at life in its skīnā.

How the Mānā stands and seeks to clarify himself, 15
[44] here comes the man, his helper:
,,You shall live with me,
and in your heart we will take a seat.
We will take a seat in your heart
and lift you up to your noble skinā. 20
Quickly passing, I want to make and pull together the months,
same . . . . . .[2]).
Let your measure be like nothing,
I want to make the whole world contemptible").
You belonged to me here*), 25
now I want to take you out of the world and lift you up. I
want to take you away from her and lift you up
i want to leave everyone quickly.
I want to leave everyone,
let them all die and perish. 30
You are my image,
I will lift you up and keep you in my robe. In
my robe, which the great (life) grants me,
in the pure fragrance that it entrusts to me.
That robe you were in, I want 35
to beat the head of the one who created it.

---

1) A change in the person, see p. 144.

2) here, apparently, denotes a concretum formed by. Chew 11
..Splinters". Something like pr% will have been behind it.

3) See above, p. 428[10]

4) Sorry. hat painy. What is there does not fit the following; perhaps it הוערהליא
is or to read jtnyin.

Because they fall and pass away
the men who made it. The
men of the order pass away')." He
became a helper to the Mānā.
He tasted and caressed him
and put his blessing on him. From
his blessing he laid on him
and consolidated him in the Škinā of his
fathers. - Life is victorious over all works.

Sixth piece.

I am a mana of the great life,
I am a mana of tremendous life,
I am a mana of the great life. I am
strengthened by the grace of my Father. I
am strengthened by my Father's grace,
i shine in the splendor about which she enlightens
me. Still I could not rejoice at the mercy of my Father, do
not yet understand the splendor about which she enlightens
me. Insidious3) they put me in the tibil,
they drove me out of my place and my place. They
drove me out and took me out of my place,
drive me out of my father's house. The
maker of bodies shall be smitten and put to death,
he created the world with his plans.
The planets are to be beaten and cursed, who
were at the forefront of his creation.
I want to escape (from) under your hand,
will go and accept the grace of my Father, will
accept [45] the splendor about which she enlightens
me. I want to rejoice all his treasure,
be perfected by all his wisdom").

How the Mānā stands and ponders,
is the man, his helper, approaching,
the great helper comes near:

---

1) Who have been commissioned with the production?
2) Insecure. Sorry. has FNDy and FNDyl, which palt worse.
a) Cf. Joh. II, p. 1164.

If') you want to accept the grace of your Father,
accept the splendor about which she enlightens
you, when you accept all your treasure and rejoice in
it, if you want to be perfected by all your wisdom, if
you want to set yourself up right,
stay and live in the world.
Stay and live in the world,
until your measure becomes full of
you, until your measure becomes full
and quite will be the number that they awarded
you. Then I want to come to you with rich splendor
and with light without end."

For a long time I waited and lived in the world,
until my measure was full.
My measure was full, and my number was gauz,
then my helper came and came to me.
He took me away from their midst,
lifted me up and set me up in the house of perfection. I
understood the grace of my Father,
i understood the brilliance about which she enlightened me.
I was delighted with the treasure that (my father) created,
and was perfected by his wisdom"). - -
And life is victorious.

Seventh piece.

A Manā am icl of the great life,
I am a man of tremendous life,
I am a Mānā of the great life.
Who threw me into the misery of angels?
Who threw me into the misery of angels,
who are ugly, whose scent smells bad
and whose shape is ugly and misshapen?
Even ugly is her figure;
who threw me under them?
How should I grow up among them,
where their residences are not suitable for me?

---

1) Read Y.
2) Feel good and read.

How should I dress her robe
and live in your apartment?

How the Mānā stands and seeks to clarify himself,
his helper came to him.
His helper came to him
and made him hear a bright call.
[A bright call] he made him hear
and spoke to him in brilliant speech:
,Abominable is the smell of angels,
but [do not care]') about their smell, [46] since it is on you
When their shape is misshapen, [does not stick.
why are you asking about them?
You heard our voice,
our imperishable speech was heard by you.
We spoke to you with our brilliant speech"),
so stay and live in the house of misery.
The angels are hideous,
her own darkness made her hideous. Look
at us and keep yourself pure
and turn your gaze to your place.
Turn your gaze to your place,
we are yours.
We are with you,
and your form shines through us."

When he spoke thus to the Mānā,
he prayed a righteous prayer. He
performed a proper prayer
and prayed in firm
words: ,I heard my helper"),
now I will endure and dwell in the world.
I want to endure in the world and live
in it, as long as my helper likes
it. If my helper likes it,
let him go and come to me.
He will go and come to me
and get me out of the misery of the angels.
Out of the misery of the angels he'll get
me, their shape is ugly and misshapen."

Soon my helper came,
he brightened me up and enlightened me.

1) This or similar is to be supplemented. 2) Read מאמלאלאן 3) Read roww.

He took me out of my body
and led me away under his escort. He
brought me') according to the treasure to which he went, and
strengthened me in the place where he was strengthened.
He strengthened me and made fellowship 5
with me and counted me on his own account.
Life is held high and is victorious,
and victorious is the man who went here.

Eighth piece.

A Manā") I am of the great 10
life, I am a Mānā of mighty life, I
am a Manā of the great life,
who I left to come into the world. To
get into the world I broke up, their
inhabitants do not notice it at all. 15
Don't your residents notice me altogether,
not all worlds perceive me.
For a long time the Ãons did not notice me,
until I was thrown into the hull.
Until I was thrown into the hull 20
and Adam stood on his feet.
(Adam stood on his feet,
while sleep [47] overwhelmed him.)
When Adam stood on his feet,
he cursed the man, his Creator"). He 25
cursed the maker of bodies*),
in whose hands his works did not become right.
Then his works were justified in his hands.",
until he created Adam?
Until he created Adam, 30
until this one resembled his image,

---

2) Read godmother.

°) See for this Stiicke Reitzenstein, The Mandaean book of the Lord of the Size, p. 92.

3) According to the following, NESN) is to be understood here in this sense.

4) Siele Lit., p. 102 ob.

") Read ppryoy with BC and sorry., i.e. ppn wypy, see Nöld., pp. 434 unt.

until he was full of living fire, how
his father had filled him with it. He
created and did not make it right,
until he created the wrong hull.
5 He created the wrong hull
and the empty hostel.
They drive me away from my place and
drove me out of the midst of my brethren.
They drove me out of the midst of my good
10 brothers, from the midst of the well-armed,
well-equipped. When will I leave the hull,
will entrust him to destruction and destruction,
will leave his works,
will the rebellious ruin close?
15 I will ascend to my place, the
planets will then fall down without getting up.

How the manā stands and enlightens himself
suclt, and his helper came to him, as
well as his own protectors
20 and the great, good ...') who accompanied him:
,,On, Mānā, leave this world!
The perversity that pained you will become their own masters
The sleep you woke up from, [take over.
will turn and press on you.
25 Up, dress with the rich luster and
cover yourself with the expensive
light. Tie the belt of open eyes around
you, he is all eyes, all eyes."

The Mānā ascended from them,
30 and the planets surrender to the suit. Every
day they surrender to the lawsuit, every
day they eat around me ...2).
They lie on mats,
the bad guys are sitting there like prisoners.
35 The Manā ascended to the house of life and
did not brood in grief and lamentation.
In grief and lamentation he did not
ponder, there was nothing wrong with
him. There was nothing wrong with him,
40 he took nothing from them.

---

1) In the text stelit which gives no sense.
2) See p. 21 1.

manā ****** * *****

***** in secret they set me up
and based me on the image of the great life. —
And blessed be the great life.

Ninth piece.

[48] I am a Manā of the great life,
I am a mana of tremendous life,
I am a Mānā of the great life,
who seeks to clarify himself in his sense:
,,Why has my figure changed?
Where are you taking me?
To which place still
do you want to remove my Škinā?
They want to take me away
their brilliant speeches.
They want me out of their prayers .....[1]),
which they do in the house of perfection.
They want to take me away [from the] pure glimmer
of light2) and let them live in a smelly
robe. When I see that robe,
who will come and take me over")?
Who will be a caller to me,
who will be a great helper for me?
Who will sit down with me and caress me,
that I do not forget from here, from my place, what I have 25
[applied istau
How the Manā stands and ponders,
his helper held him tightly.
His helper gripped him tightly
and became a caller to him:
,Your radiance coming from life is extended and great,
why do you call him a glimmer of light?
To take away the shine')
and cut off the light from the robe!
The good ones are missing,
although they have not yet seen what is ugly.

1) There was probably a form of אויל.
") Sorry. has NEsy, see also
continue. ") Maybe ,and wake me up". 4) Read 2NDJ12.

Where you haven't seen what's ugly,
why are they missing and passing away?"

Then the man with his loud mouth he answered
the helper who had strengthened him:
5 ,,I was full of lack,
now you have supported me, and the Light has become abundant.
You have supported me now, the light has become abundant,
and strength and firmness came in
abundance by the power of my great helper,
10 through the strength of the man who strengthened
me. He gripped me tightly with his right
hand and transferred his essence to me.
Through his rays [placed] over me') iclı lit up,
I lived in the stinking body and did not
15 ponder. The hours dragged on, the gravy pulled together.
and the course of the world was divided.
The seven stars were distributed,
and the shortage pressed on her.
My great helper came
20 and made me take off the body [49] of death.
The body of death he let me undress and
clothed me in the splendor of his rays. He
taught me about the Mass for the dead,
which they kept from any place."

25 He and his great helper
light up in a škīnā.
In a Škinā they shine
and live in praise.
A victory has been created for them,
30 and they take half the share of the grace.
You are looking to lighten up in a Škinā,
and how to try to lighten up, you will be enlightened. —
And blessed be life.

Tenth piece.

35 I am a mana of the great life,
I am a Mānā of mighty life,
I am a Manā of the great life,
who enlighten himself through the enlightenment of his father suclit:

1) That xw3N77 has this meaning here, not "talking" can be seen from Z. 22.

,From you, my Father, I receive instruction,
you became an assistant to me.
You became a helper for me,
tell me where you're sending me."

To this the forefather replied 5
and spoke to Mānā, the Son of the Mighty.'):
,We will send you here to your place,
which the Uthras, the sons of Salvation, created." ...
„If you send me there,
tell me who of the Uthras created the place. 10
Tell me who created him from the Uthras,
so that I can bear the misery that is on him,
when I, my forefather, am thrown into it,
* * * * * * * * * * * *."

The Mānā descended to the world. 15
To the world the Mānā descended,
came there and fell into misery.
He came there, fell into misery,
and sighing received him. The
Mānā complains") and sighs, 20
that he was cut off from his place: ,,My
gentle father did not protect me,
he didn't teach me about every single thing and
did not enlighten me about the world.
Now that I have descended") and reached her, they 25
were all filled with wickedness. How
much should I hear from her'),
how much of their suffering endure!
I'm hurt and sorry,
that my father would not let me hear anything of his speech. 30
Nothing made my father hear me from his speech, he did
not give me any advice from the believers.
When my gentle father likes it,
send me a man, [50] a helper.
He sends me a helper, a first helper, in 35
whose Škīnā everything he says is heard."

,,You know, Manā,
who created the world,

---

1) Thus according to text 30, 16f.

") 73) is probably to be understood in the same way (see also text 53, 13), as is often the case with words for ,,lawsuit* is connected. ") Lies דניהתיה. *) Read NOwy.

who created the world,
and you have been advised what is right."

When the Manā heard this,
he pondered over the world:
,I want according to the word of my good father
living in a void body. I
want to stay and live in it for so long,
as my father liked it.
When my father likes it,
he will come and take me out of your midst. Because
I'm hurt and sorry
in your foul smell.
I feel hurt and sorry for the wrong talk
and listen, which is peculiar to
you. You speak and listen in falsehood,
do vain works."

I spoke [in the speech] of life; that
was sweet and pleasant to my father.
It was sweet and pleasant to my father,
and he sent his helper to me.
He sent his helper,
who speaks and is heard in his skina.
I opened my eyes,
then they were filled with light.
I opened my mouth and praised him;
he did not find me lacking and
lacking: If you know that I have missed against your
speech, leave me in my body in my place."

*Then my first helper replied[1])
and spoke to Mānā, the Son of Mighty:
,Be silent and be calm, Mānā,
Son of the Mighty, be silent and be calm.
Mānā, you have not missed,
no, you did the rest."
If I have done the rest and did not miss, now, what
is it that you have done to me?"

When he heard this from him,
he took ilın out of his body.

---

1) One expects "the first helper", but such a change is in the A person, as has been pointed out here several times, not infrequently.

He took it out of his body and performed hymns,
he calmed him, redeemed him and raised him
up. He lifted him up and showed him the great Lord of perfection
and set him up in expensive splendor. —
Life is held high and is victorious, 5
and victorious is the man who went here.

Eleventh piece.

I am a Mānā of the great life,
I am a Mānā of mighty life, I am
a Mānā of the great life. Who 10
made me want to wear a physical garment?
[51] As long as I lived in him,
there was no lack of him.
I did not miss and did not pass me by and
did not accept any mistake. 15
I made no mistake
and did not create any offense in front of
me. There was no mixture on me,
I did not turn my speech away from my father's speech.
I shine by the power of my Father, 20
by the man who has made me live in physical garb
He let me live in a physical garment, [let. so
I waited and dwelt in it
and did not make a mistake for my father.
Do not say that the Mānā has forgotten what he was told, 25
the man was missing what he owed to his homeland. With
the power and speech of Manā
he asks and reaches out to his Father2).
He asks and reaches;
he got rid of me and took me out of the world. 30
He took me out and didn't leave me there,
and there was no lack or lack of me.
My gentle father knew,
that lack and lack was not about me").
(I said:) ,,If you like it, 35
I will come and see your form."

---

1) On the body, docl is probably,"it was not on me" to read. ") Again, a weclisel in the person. a) It is also possible to read here.

My father sent me a messenger
and freed me from the world.
He freed me from the criminals and
all the counterfeiters.
5 Of all who are full of sword(battle),
they talk about violence and deceit.
He lifted me up to the house of life and
set me up under the lights. Every
single one praises and exalts me:
10 Blessed and blessed be you, Mānā,
who held up the glory of your Father, and
You got rid of them; [you have kept it.
you came and set up with us.
You came to us and straightened up,
15 came and spoke with our speech as it was." —
And blessed be the great life in the light.

Twelfth piece.

I am a Mānā of the great life,
I am a Mānā of mighty life, I
20 am a Manā of the great life.
They went and took me to the Tibil.
They went and took me to the Tibil,
the house that the liars built.
The house was built by Liigners,
25 Counterfeiters live in it.
There was no knower who knew me, no [52]
knowledgeable person who would have knowledge of me.
There was no righteous,
whose speech resembled that of the
30 Uthras. How should I live
in the house that Ligner built?
Counterfeiters live in it,
they are full of greed.
If you, King of the Great, like it,
35 set up a waystone for me.
Set up a waystone for me
and in front of the waystone a large dam.
Create me a caller,
create a caller for me.

'When I sleep, he wakes me up,
if I stumble, he lifts me up').
'When the seven hit me,
heal me and lift me up.

How the man stands there and seeks to clarify himself, 5
his helper came to him. His
great helper approached,
he went there and set up a waystone for him.
He went and set up a waystone for him
and in front of the Wegstein a dam. 10
He was a helper to him,
he was a caller to him.
'When he slept, his prayer woke him up,
when he stumbled, his praise lifted him up*).
When the Seven beat him, 15
his hidden power made him a healer.
He became his healer,
he lifted him up and straightened him
up, he made a straight path for him.
He showed him") and set up a path for him 20
and a bridge so that he may ascend to his place:
,Come, come, Mānā,
come on, climb up on your path.
.Come on, climb up on your path,
come on, step on your way of life. 25
'Come on, step on your way of life,
because I became your helper.
I took you out of the world of darkness,
set up your throne high. I set
up Your throne high, because 30
you endured persecution in the world.
Because you endured the persecution,
we will forgive you all the sins."
Be gracious, be gracious,
Lord of Noble Bliss, 35
Lord of Noble Bliss,
who sits there and keeps the Uthras right'). --
'And blessed be the great life.

1) Probably read pa), see further. 2) See the previous note.

a) For which One would also be inclined, or N to NNW ,he created but see Text 71, 17; 72, 14.

4) The last two verses are probably a final prayer addressed to the supreme being is directed.

Thirteenth piece.

I am a Mānā of the great life,
I am a Mānā of mighty life, I am
a Manā of the great life. Who
5 brought me here? Who
brought me here [53] among
the sinister outrages?
How shall my heart bear it '), .
how should I endure the persecution of the world?
10 How should I live with lions,
with devouring dragons?
'How am I supposed to live with the bad
guys"), who let go of evil every day?
Every day they let go of evil,
15 every day they let go of horrors.
'Every day they let go of horrors
and say: 'We want to frighten the Manā.
Yes, we want to scare him,
so he will be humiliated with us.
20 So he will be humiliated with us,
and then we stand over him.
Yes, we want to scare him,
then he will be able to dwell among the works of our hands."

The Mānā with his loud mouth
25 then spoke to the planets:
,,By the power of my high") Father
your terror will not come upon me. By
the power of my father's sayings
your fear does not strike me.
30 .By the power of my great Helper')
I will stand over you.
I'm better than you,
and my speech is more miraculous than yours.
The proverbs are miraculous,
35 who came from my father's treasure.

Everyone whines
and sprinkled dust on ilr main.

---

1) Read or N77).
") See Joh. II, p. 1061.
*) Sorry. has NDN7.
4) Here, in parallel with 2N, can also mean ,,my Creator:.

Dust they scattered on their heads
and tore the garments of their lust. They
glowed in their evil ') embers
and they were angry with themselves:
,How could we say, 5
that we would destroy the Manā among us?"

When the planets spoke like this,
a voice came from the house of the great life.
A voice came from the house of the great life, called
the Mānā and woke him up. 10
She called and woke the Mānā,
he got up and stood over her.
He stood up, rose above her
and pronounced a rebuke against
them: ,, Go away and disappear from me, 15
you wicked, cut-off, perishing ones. The
light is not counted to the darkness, no
firmness is granted to sinners. Would
firmness be granted to sinners, so
the pursuit would have no ...). 20
The pursuit would not have ... .,
she would not have been left here."
You ... .) and did not accept [54] anything from
him, to distribute it in different parts.

The Mānā in securing his eyes 25
he stood up and took his place.
Then my helper came, he came to
me, he reached me") and made me a protector.
He rebuked the angels —
if only you did not come to me with passing words. 30

He knew the great (life),
he knew the Great,
he knew the Great,
that the Mānā endured many things admirably,
that much of the Mānā endured, 35
therefore, his protector came and came to him.
His helper redeemed him,
he hugged him") and lifted him up").

---

1) Read בישתא. a) See Joh. II, p. 67n.
") is probably not okay; "despise" does not fit.
4) Uncertain, see Joh. II, p. 1484. 5) Sorry, hat נאצבה ועתכאראכבה.
") Read nPDN.

He held tight and endured for a long time,
like that one') had stayed here:
,,Come, come, Mānā,
we want to bring you to the house of the great (life).
5 In the Big House we want to bring you;
come on, tell the mighty one.
Come on, tell the big one,
what the Seven did to you:
that they wanted to cut you off from themselves,
10 to stand over you."

Yes, the Mānā broke up with his Uthra
and he came before the mighty (life).
He stood before the mighty
and told him what the Seven did to him:
15 "Don't you know, big,
don't you know, huge,
don't you know, big,
that I rebuked the Seven? Despite
her strength, I rebuked her,
20 and the seven sank down under me.
Down below me the seven sank,
and I stood over them.
Above them I stood,
then my helper came and came to me.
25 [My helper] came to me and reached me,
it came to me and reached me my guide. It
arrived and my guide appeared to me,
my protector, helper and guide. He
hugged me, and I came to you,
30 tell you what the Seven did to me."

Then the Great One blesses me
and preserve me the mighty:
,,How did you endure and persevere,
until the order to you was fulfilled!
35 Until your divorce came
and you were freed from the hands of the tax collectors."
The Great One looked at him and loved him,
the Uthras of Light honored him.—
And blessed be life.

---

1) The Savior (Hibil)?

Fourteenth piece.

I am a mana of the great life, I
am a Mānā of mighty life, [55] I am
a mana of the great life. They drove
him away from the house of his brothers') 5
and sent him into this world.
Into this world they sent him,
to come and live in the desolate wasteland,
to come and guard the wasteland; the
planets peered out and caught sight of him. 10
The planets peered out and caught sight of him,
they are wrong and twisted.
Her mouth is open;
it is like the Suf Sea.
Their lips are like the consuming (fire?)"). 15
Their smell is ugly and disgusting.
How wicked and rejected they
are! When I saw her, I was afraid, and fear came over me
I fell into fear, and fear came over me, [at me.
because my helper is not with me. 20
My helper is not with me, he is not
there; if only I didn't get cut off!

But the great (life) knew,
that fear had come over the man. Then
came the call of the great helper, who 25
cried out to the Mānā in the world.
He spoke to him:
,What did you see, Adam, that you were afraid,
why did fear and anxiety come over
dicl? When you saw the ugly angels, 30
so I will grant you their prostration. Because
of the ugly Dews that scared you, I want to
tell you"), with which they will be tied up.
Over her mouth, which is like the (sea)
suf, their own darkness will 35
come. Over their lips, the devouring (fire?) equal,
will come great bonding."

The voice of the gentle Manā is,
who calls his helper.
He speaks to him: 40

1) Sorry. hat Ank.
") Or "a club"? See Joh. II, p. 1667.
") Lies אמארנאלאך.

,My father! When right order prevailed,
why did Ptahil come out of his place?
Why did Ptahil emerge from his place,
why did he sow evil seeds and
created worthless tongues?"

Then came the voice of the great helper,
who cried to the Mānā in the world:
,Be calm and be silent, Adam,
and the rest of the good ones embrace
you. Watch when it hurts and worries you,
see to it that you do not curse Ptahil').
Do not curse Ptahil-Uthra,
the Uthra who has separated himself from our midst,
the Uthra who has separated himself from our
midst and then created the worthless tongues.
He is Abathur's son,
whose parents [56] do not condemn him to darkness.
When this world passes away
and the firmament of angels is rolled up,
when rolled up the angel's firmament
and the sun and moon pass away,
when the sun and moon pass away
and [shine and] brightness will be taken from them,
if shine and brightness are taken from them, the
keepers take care of it
and the stars as a whole are no longer a glimmer,
when these works pass away,
Ptahil's robe will be adjusted.
The Ptahil will have his robe adjusted,
and they will baptize him here in the Jordan.
Here in the Jordan they will baptize him,
and he will forget all the persecution he has endured.
Then Ptahil and you, Mānā,
in a skīnā lohen,
then he will become your king,
o Mānā, be called."

So the helper spoke,
and the Mānā relied on him.
When he had to endure persecution and malice.
didn't he curse Ptahil after all,
but he forgave him his sins and transgressions.

1) See also p. 367 unt.; 311f.

He spoke:
,,Look at me, Helper, look at me,
reach me, come to me and redeem me,
show me my way,
which all my brothers go."

When the helper heard his call,
he heard him') from the fruits of splendor.
He seized him by the right side of the
and led him past the guardhouses.
He led him past the guardhouses
and let him pass the carriage.
The dare he let him pass
and brought him near the sons of Salvation. He
brought him close to the sons of Salvation")
and led him over the streams of water.
He led him over the streams of water,
and he ascended with him to the house of life.
When life saw him, it loved him,
wrapped him up and put him on his throne.
- And blessed be life.

Fifteenth piece.

I am a man of great life,
I am a Mānā of mighty life,
I am a man of great life.
,Up, go to the House of Seven!
Up, go to the House of Seven,
the vain rebels of darkness. The
vain rebels of darkness") are sinister, and there
is no light among them."

When you send me to the house [57] of the Seven,
teach me about the works you practice. They
practice [void] works,
and the outflow of life is not with them.

1) Perhaps it is worth reading: he came.
*) Leid. hat ולואת בניא שלאמא קארבה קארבה לואת בניא שלאם.
*) Sorry, did not know about wtone ntone מארדיא דהשוכא.

Are they about beautiful,
and is the outflow of life with you?
Are they about beautiful,
then I will send you among them." —
5 ,,For this we send you there,
so that your works become beautiful.
Go, fall into the hull,
and they will be without reason."

The man did not change anything about it,
10 what the big ones') told him.
He left their midst,
went and came to the House of the Planets. He
went there, came to the house of the planets and
he saw that their works were of no avail. Their
15 works are not good for anything,
and the outflow of life is not with them.
He came and fell into the hull
and shone more than all.
They opened their mouths,
20 but they all stayed on their way.
They all [stayed seated] on their way,
and the cursed ones do not know what to say to him.
Then the Mānā opened his mouth
and spoke to the dull cursed:
25 ,,O you stupid cursed ones,
do you have a Manā like me?
Do you have a Mānā,
do you have a form like my form?
Are you good,
30 is your figure right?
Was among you the outflow of life,
was there a man like me among you")?"

The Seven bowed their heads
and chatted with each other:
35 ,,Let's grab the Mānā"),
we want to tie him up and throw him into our net.

---

1) Again, the meaning of is uncertain. Although continuing from life it seems to me, after the way in which the order was given in the previous paragraph, that-it is spoken of the outpouring of life, that here the Great, the upper beings are meant. The expression pp pND) is not authoritative. see text 18, 8; 58, 18; 61, 19; 64, 3; 91, 8.

2) Read N. ") Sorry. hat ניליגטיא.

We want to include him in our throwing net'),
in our lead') and put our darkness *)."

Then the Mānā opened his mouth
and spoke to the planets:
,,I will take you, planets, there, 5
that your hand may not fall on
me. I will not get into your network,
don't get caught by your casting net.
Your darkness will not devour me and
your lead will not put me down. 10
All of you, as much as you are,
you will be entangled in your meshes and
nets. I set my purpose after life,
and my mind was based on strength and enlightenment,
who gave me the great (life) from my place. 15
While [58] your figure is ugly,
my figure is miraculous.
I was victorious because the great (life) commissioned
me, and they are victorious to a great extent (3). You
are contemptible and disgraceful, 20
where did you get the root and the victory, so that you would be
victorious with it? I rise to my place,
you will descend without ascending."

The Manā dressed in white,
rose up and sat on the height. 25
At the height the man sits
and calls the man, the helper:
,,Come, my helper, lift me up,
they couldn't hold me back in their apartment.
I escaped their nets 30
and their lead, in which they wanted to put
me. You spoke to me, and I held out,
now come quickly to me and lift me up."

The helper consulted with life,
to bring him light shine: 35
,Grant me shine,
I will go and clothe the Mānā in it.
I want to lift up the Mānā,
bring him to you.

---

1) Cf. Joh. II, p. 1485. 9) Sorry. has Aaeown) pownd1. 3) Read וזאכיו.

I want to bring him to you, and rejoice in his,
for he has escaped from their nets,
for he has escaped from their nets
and did not remain in their lead.
The man jumps and is happy,
he jumped up and dressed in white.
He jumped up and dressed in white,
he climbed up and sat on the height. The
moon is sitting on the height,
he speaks and calls me and speaks to me:
,,I stayed firm and persevered,
now come quickly to me and lift me up." —
,,Up, go there, bring the mana here,
bring him here so that he may be raised up
with us. He dwells in our praise, he will be raised up among
us, let us rejoice in him, and He will love us and bless us
[with our praise." —
For you, the life of life became full'), and the
Mānā found what he was looking for. --
And blessed be life.

Sixteenth piece.

I am a Manā of the great life,
I am a Mānā of mighty life, I am a
Mānā of the great life, who sits
in the shining treasure. In
the shining treasure he sits
and speaks with the speech of the
Uthras. He speaks [59] with the praise of the Mighty,
and they speak to him with words,
whose one is more miraculous than the other.

How the Mānā stands and seeks to
clarify himself, 3) and lifted him up It
spoke to him:
,,Come on, I want to talk to you, mana,
come to me, I want to teach you." ... -

1) So according to D. Sorry. did tony, even here without nown.
°) From here on, I guess to take it that way.

,,I appeared before you,
say what you wish."

Then it spoke to him:
,,The world is created by Blendwerk,
get up, get down and go to her. 5
If you don't go down, who
should be her helper,
who shall cast splendour over them?
Who shall shine upon them
and not to allow the trunk to be cut off? 10
The consuming fire became fierce')
and kindled the fire")." ... –
,I want to leave and descend to the world;
what kind of works are you putting on me?a

,,Break up, descend to the world, 15
go there and grow up in the body.
Go there, grow up in the body,
in the garb that you are commanded to
wear. Go and grow up among the mysteries,
and let the mysteries shine through you. 20
.Through you let the mysteries shine,
let your tribe be strengthened. Let your
tribe ascend to its place, and the measure
of the world is fulfilled. Let the
measure of the world be fulfilled, 25
and two lights are to guard them.
Let them guard two luminaries
and shine to a great extent.
.Through your splendor the house will be guarded,
and through you the world will be established. 30
.You shall be guarded by louder guards,
your root will rise up and rise up.
Rise up the victory,
which I have distributed in your place."

---

1) See above, p. 2064.

2) The meaning is unclear. Deni Feuer seems to mean the total fire, it is difficult to supplement "living things". CHANGE looks like an aphelion of ans, the ge- usually the meaning of "flying" has (17D), but this does not fit. Since we have R 376.9 N715 it is possible that there is an aphelion from the tribe "D, so, for example, "kindle", and so perhaps the above, p. 105" discussed FDN) can also be explained: "we want you to-stir'.

The man did not change anything about it,
what the great (life) commanded him.
He entered the body,
in the garb that befohłen it to him.
5 He lived in the trunk,
and the mysteries shone through
him. He bowed to the Great
and yor bowed to the mighty
One. He bowed to the Great,
10 that will show itself to you and me').
It will show itself to you and me,
for [60] there was no lie between you and me. --
And blessed be life.

Seventeenth piece.

15 I am a Mānā of the great life,
I am a Manā of mighty life, i
am a mana of the great life,
there is no such thing as infidelity") and
treachery. There is no infidelity and
20 treachery in me, no talk of rape.
I waved and did not wink
and did not dwell among the guilty as the guilty. In
what have I sinned against life, against the
great one that is enthroned there?
25 In what have I sinned against the hidden,
that it threw me into captivity and exile, into the
captivity into which the Ãons brought me, in
the robbery that the worlds committed
on me? If only they had not sent me in your garb to
30 in the robbery committed by the Ãons! [live,

,We did not say that you, Mānā,
in the captivity of the Ãons"),
that you should get") into the captivity of the Ãons"),
not that the worlds should rob you.

---

1) In the first person the Mānā probably speaks again, the second probably refers to on the "helper".

°) See Joh. II, p. 424.

*) Sorry. hat דראריא.

4) Sorry. did twice when.

Rather, it is dear to us,
that you may remain firm and endure and not be caught.
Listen to the call we are calling you,
i have confidence in him.
Trusting in us') 5
you will ascend with us to your place.
You will be raised up behind us*),
and we will bless you."

,According to what you, great (life), told me,
a voice comes to me every day.
Call me a voice every day, which 10
wakes me up so that I don't stumble.
When you call me,
do not catch me the evil worlds.
The evil worlds don't catch me, and
I do not get into the robbery of the Āons." 15

The great (life) liked,
what I talked to him.
Daily voice, strength and speech
created and sent it to me.
It created and sent me 20
Voice, power and speech,
and what the great sent me,
i woke up my heart so that I would not stumble.
As long as he heard the call of life,
he did not change what the mighty commanded him. 25
I endured so long, I endured so long,
when the big one wanted
it. When the big one wants me,
it will keep me in its treasure.
[61] It will say to me: ,,Come, Mānā, 30
who let you be taught, and from the world (many things)
he- We will support you [tolerate.
and forgive you sin and guilt.
Sin and guilt we will forgive you,
because you listened to us and from the world (many things) he- 35
And life is victorious. tolerate." —

1) Sorry. hat וברוהצאנא דילא. 2) Read ,,at our place*?

Eighteenth piece.

I am a mana of the great life,
I am a Mānā of mighty life, I am
a Manā of the great life. Who
5 brought me out of the house of life?
From the house of life who brought me,
who sent me to the Tibil and let me live in it?
Who let me live in the Tibil,
who made me sit in the house of my enemies?
10 Who made me sit in the house of my enemies,
that my treasurers') know nothing of me? My
treasurers don't know about me, that I
may be placed in the house of my enemies.

The Uthra went and came,
15 until he got to the physical trunk.
He got to the physical trunk,
then he spoke to the hidden Adam.":
,O hidden Adam,
who brought you here from the house of life? Who
20 brought you here from the house of life, who sent
you to the Tibil and let you live there? Who sent
you and let you live in the Tibil, who made you sit
in the house of your enemies? Who
made you sit in the house of your enemies,
25 that your treasurers know nothing of you?
Don't your treasurers know about you,
that you may be placed in the house of your
enemies. If the great knew
of you, if the mighty knew of
30 you, if the great knew of you,
if only it hadn't forced you out of its midst. It
would not have called you away from its midst,
do not let yourself live in this tibil. It
would not have let you live in this Tibil, do
35 not enter into the house of your enemies."

Then the hidden Adam spoke 1
and answered the man who asked him:

---

1) His keepers in the treasure house in which he was formerly kept, see the conclusion.
-) The inner Adam, the soul, hidden in the physical Adam (cf. pp. 242, 18). From NDnD is abridged, see p. 239, 13.

,,My father, the great knows about me,
the mighty knowledge of me,
the great white of me:
the world, [62] which is to become, we cannot suppress ')."

When he heard this from him, 5
he rejoiced in it beyond measure.
He, yes he") had brought him here,
then he became his guide to the Hereafter. [Vestments"),
He stripped him [his robe] and clothed him with his own he led him
there, lifted him up, and set him up in the house of the 10th
He caught him by the right [life is great.
and handed him over to his own treasurers.
His treasurers were pleased with his;
they became his guardian.
They became his guardian, 15
they brought him into their treasure house and hid him in-
it. - And life is victorious.

Nineteenth piece.

I am a Manā of the great life,
I am a mana of tremendous life, 20
I am a Manā of the great life.
From the treasure of life, something
rests on me. I shine through my
father's speech, by praising the Man, my Creator.
When some of his (life's) treasures rested on me, 25
he asked me for it [from his treasure].
When he wanted me out of his treasure,
it sent me to this world.
When I came out of his treasure
house, I looked and saw the 30
world. I looked and saw the world;
she is ugly and her figure is misshapen.
I scolded and rejected*),
i despised the men who created them.
I'm talking to you: 35

---

1) See p. 388, 17. Sorry. see also Nöld., pp. 216 unt. °)
Sorry. same as B 17 has 17. 1) Sorry, has Awabs. 4) See p. 4281".

,How should I leave the quiet mysteries
and enter into the seditious mysteries?
How shall I leave the praise of my fathers
and fall into the sorrows of the vain garment? How
5 should I leave the truth of the great
and live in a decrepit trunk?"

How Adam stands there and seeks to clarify himself,
the man came, his helper.
The high helper came to him,
10 who carried him into a piece of rich luster.
He spoke to him:
,,Put your robe on,
so that you stand firm in your own splendor.
Do not forget what the great (life) commands
15 you, and do not be called a culprit with him.
Enter and live') in this trunk, from
which the tribe should emerge.
[From it] shall the tribe [63] come forth
and maintain inventory."

20 Then Adam opened his mouth
and spoke to his helper: What
strength do you give me in abundance,
that I put on this robe?
With what support do you support me in the tibil,
25 that I should live in a dilapidated house?" Then
they respond to him."):
,,Your power is the power of the great (life),
your enlightenment is created from their place.
The men who created your garment,
30 serve you until you leave."

That's what I came to and lived in
and do not deviate from what my helpers commanded
me. I washed my hands and worshiped life, I went
there and came into the world.
35 They stopped and blessed me
the wicked, the cut-off, the perishing. But
I scolded and rejected them, i
despised them, each one individually.

---

1) The text says: 'I will enter and dwell in him."
2) The plural generally refers to the upper beings.

I'm talking to you:
,Who is blessed with the blessings of the Great,
do not need the blessing of the ephemeral."

When you heard this from me,
they saw themselves as inferior. 5
As inferior, they looked at each other,
and everyone fell into thought.
Everyone fell into evil thoughts
and make evil plans against me, Adam.
They speak: 10
,Well, we want to work on it, we want to inhibit it
and make him equal to us.
We want to make him like us,
because now he is away from us."

Adam sings hymns 15
and seeks to enlighten himself in his sense.
He speaks:
What do you want to do to me shameful,
where do my eyes look up to my
place? My eyes look up to my place, 20
and I shine through the praise of my Creator. As
long as I am among you,
what do you say about me in your plans?
'Soon the great Uthra comes to me'),
here comes the man, my helper. 25
He speaks to me:
,,Get up, get up with me, Adam,
that they may not cut you off with the passing mysteries.
Don't let the mysteries of the blazing fire capture you '),
it burns and burns. 30
Get up, put on the robe of the living fire,
which is like glory. Get
up, climb up to your treasure house,
[64] do not fall at their instigations and indebtedness."

Adam then got up and ascended to the house of Life, 35
he left the mysteries of this world.
Adam spoke to the great (life):
,,I was outside of you.

---

1) CHILD Nmy, see Lit., p. 279 p. 2iJN, here p. 146s, 370. 2 and L 94, 24.
°) Read The reading is influenced by pap New Text 64, 2.

[Outside] of you [was I] '), then I was redeemed and ascended;
blessed be the man who saved me and lifted me up.
Blessed be you, great life,
because you sent me this helper." ...
5 ,Beautiful you have ascended,
and whoever comes after you will ascend beautifully.
The age became deficient,
and persecution is abundantly unleashed against them").
You are beautiful, Adam, ascended,
10 and whoever is able will ascend after you."
Life is held high and is victorious, and
victorious is Manda dHaije and his helpers.

Twentieth piece.

I am a man of great life,
I am a Mānā of mighty life, I am
15 a Mānā of the great life. I was
among hidden nurses. Among the
hidden nurses I stayed, who are
wondrous, blessed and established. Who will
be blessed with their blessings,
20 does not perish,
anyone who hears your speech will not
fall into a trap. Who enlightens himself
through their praise, do not fall on the leaders of
the Āons"). mana . speaks to the
25 seven: ,I do not live among
you. [Among you] I do not live
and do not stumble through your
impulses. I will not get into your captivity
and do not take anything from you.
30 Nothing made me wise of your prudence, and
your dazzling work is not preserved with me.

---

1) It is questionable whether it should be supplemented in this way.

9) Against the believers.

") I suspect they are probably ladders on which the soul ascends should, see also above, p. 208f. Sorry. maybe here has the twist דסאבליא ריא87) (see p. 4571). Furthermore, there is suffering. instead of N), which does not fit here, the even worse fitting N31y.

I'm not learning anything from your ugly teaching
and do not practice any of your works altogether;
for I am not of you.
I pointed my lips at you and
despised all your works"). 5
I spring from you,
the trappings that you cast into the world,
all your knitting and your hoops
and all your chains.
I'm going to my place and 10
hear [65] the speech of my nurses.
I hear the speech of my hidden nurses, who
are wondrous, blessed and established.
I shine through your robe
and I am wise by their wisdom. 15
I'm learning what you have in your heart,
and do everything they —
do." And life is victorious.

Twenty-first piece.

I am a man of great life, 20
I am a Mānā of mighty life, I
am a Mānā of the great life,
I shine through the praise of my Creator.
When they took me into captivity,
sent me into this world and brought me, 25
that's when they sent me to the world
of criminals, who are all cut off and doomed, in
the world whose shape is ugly
and theirs . . .2) does not light up.
Your servants have no gear, 30
all her creatures have no luster.
They are not gentle, not calm,
and there is no commonality among them.
Their shape is dark."),
and their appearance is dark. 35

1) You probably have to read pornaty and ponkteyt.
2) The text has been inappropriate , Plleger". ") Read prnrins.

Their houses have sunk, and they
are all sitting in the wasteland.
They turned black and took on blackness,
all are ugly and black'). In a
whisper they all stand there,
5 evil criminals who are full *******").
What is it good for me to vouch for
you") and to be counted among
you? I am to be cut off by your wickedness
and sink down among you?
10 What does it please me to see your haze,
where does everyone who sees him fall?
What is it good for me that I saw your works,
who do not have a pure name?
I'm going to the house of life, why
15 should I love your apartment?

The planets are there,
are tied up with shackles and talk:
When Adam escaped from us,
20 broke our guardhouses.
When Adam ascended from us,
our glory was quickly taken away from us.
Our splendor was quickly taken away from us,
and ours ..4) it was as if he had never been there."

25 He rose and ascended to the house of life, they
washed him in the Jordan and kept him safe.
They washed him and kept him in the Jordan,
they laid their rights on him. They
baptized him with their baptism
30 and strengthened him [66] by their pure
words. - Life is held high and is victorious,
and victorious is the man who went here.

---

1) p53N ,,do not eat" past; it probably has a form of DDN ,,be black" dagenow standing.

2) Instead, perhaps NW27 is to read "Criminals who are full of evil". ") See Nöld., pp. 242, 4, but the explanation does not seem to me quite certain.

4) See Joh. II, p. 66°

Twenty-second piece.

I am a mana of the great life, I
am a Mānā of mighty life, I am
a Manā of the great life. I was 5
in the hidden treasure house. In
the hidden treasure house I was
among the expensive treasurers.
I hadn't seen the treasure yet, which my
Creator opened and which he marveled at. 10
I hadn't seen the treasure yet,
not yet proclaimed in my enlightenment').
I hadn't seen the treasure yet,
so they took me there and sent me to this world.
How beautiful is what I looked, 15
how ugly what you then showed me!
I had seen enlightenment in abundance*),
so they took me there and showed me the darkness.
When should I escape
the darkness you showed me? 20
When should I escape her,
that I may go and see what I have seen beyond?

So the Mānā spoke,
and his voice went up to the house of life.
His voice rose to the house of life, 25
his submission ascended to the house of the mighty (life). It
spoke to ilım: ,,You
endure many things,
then you will soon look at your sweetheart.
Soon you will look at your treasure, 30
which your father opened and stared
at. Direct your thoughts away from the tibil,
and we will direct our thoughts to you from here.
Do you pray from the Tibil,
and we will pray for you (a prayer) rich and great"). 35
You Mānā who watched life,
see to it that you do not love death.
See to it that you do not love death
and witness wrong speech.

---

1) A call of surprise.
") See p. 389 below.
e) Note the contradiction.

Don't love things of lust
and do not let down the light shine. Don't
forget the big ones,
do not forget what you wanted to look and did not look."

5 When the Mānā heard this,
he pursed his lips over the worlds.
He despised Jorabbā
and the seven figures that dwell with him.
He despised the planets,
10 how they sit in their carriages [67].
He despised the booger'),
from which all ugly things emanate.
He left her full of contempt,
he went away and went to his place,
15 while all his guards sat there in amazement.
He spoke:
,,I want to go and see what the great (life) is for me
see the treasure of the mighty (life). [applied,
I want to go and see the treasure"), which
20 my father opened and stared at."

Soon the pure messenger came,
he took me away from here, freed me from here
and lifted me up to his treasure house.
He spoke:
25 ,,Come, come, Mānā,
come, look at the preciousness.
Come on, look at the preciousness,
which you wanted to look and did not look.
You have endured well, Mānā,
30 you freed yourself well and ascended."

The Mānā rejoices in preciousness
and bless the mighty (life).
He speaks to
him: When I have ascended"), I will tell you,
35 what will become of your living fire. will
When yours is . . . . be left behind in the judgment of the worlds,
part of your harvest") will fall into the hands of the planets." —

---

1) Rūhā, see p. 804.
2) This seems to be the point of NIy here.
") A question does not fit here, one expects or yy.
*) Siche p. 330, 34.

,,You have spoken and realized, Mānā,
go, sit on your throne.
We know well,
that this starts from the second." —
And blessed be life. 5

Twenty-third piece.

I am a man of great life,
I am a Mānā of mighty life,
i am a mana of the great life, 10
which I shine in expensive
gloss. Who planted me, sent me
and brought into the deception of this world?
Who threw me in the skirt, the physical skirt,
that I can not get out of the pain and infirmity')? 15
Who showed me their deception,
who puts me in their glare?
Who removed me from the faith,
who threw me under the wrong tongues?
Who threw me under the wrong tongues, 20
where there is no shadow of straightness?
Who threw me under the angry,
who are all full of anger, [68] lie and
deception? If only I don't go and then don't look
my place, the place of light. 25
If only I did not forget them (the upper ones)
and do evil deeds.
If only I don't forget the gentleness,
which life has called and taught me.
The pernicious secrets pressed on me, 30
and the secrets of the place of light can not see me.

The voice of my pure Redeemer is,
the voice of the man, my helper,
the voice of my pure Redeemer,
he taught with his voice and let me hear. 35
He loaded a pure load on me,
at the sight of which the worlds shake.

---

1) Probably read noponins.

He speaks:
,,I have provided you, probably
provided, if you want, climb up here.
When they see you,
5 you submit to them.
When they are angry and angry,
be thou, Mānā, full of rest.
Do not heat up, do not be angry and do not sin (Manā,)
and do not take a mistake on your robe.
10 Crouch under your pure load
and seek rest in the enlightenment that is granted
to you. Behold your hidden glory
and escape from the faulty rocke.
Confess the right believers,
15 who all stop before you').
When you act like this,
your garment will be set up in its place. In
his place-your robe will be erected, and you
will be strengthened with us."

20 When the Manā heard this,
life made sense to him.
It spoke to him:
,,Be faithful and steadfast,
then you will ascend and see the mighty ones."
25 Life is held high and is victorious,
and victorious is the man who went here.

Twenty-fourth piece.

I am a man of great life,
30 I am a Mānā of mighty life,
i am a mana of the great life,
which they brought [from the house of the great (life)].
They brought me out of the house of the
Great; i have come to the tribe too .),

---

2) One can think right in the verse niclts. Maybe in the end there will be a there is another verb.

2) Something like "reasons" must have stood there. PND"D,,climb up" does not make sense.

the trunk too ... . i came
and to keep away') the faulty that was there.

When Adam came out of the house
of life, [69] looked at the planets and saw
him. They looked and saw the planets, 5
they are wrong and twisted.
When the planets saw him,
Adam did not know what to say to them').
As he stands in his place, he frightened
her, then he passed by (? and spoke to them: 10
,O you twisted eyes,
why do you rise to the pure")?
O you wicked mouth,
what do you want to say to the right tongue')?
O you who take an end, 15
what do you want to learn from the true
lips? O you defective, cut-off,
what do you want to learn from the shining
figure? It's not for your sake that I came here,
life has sent me here. It's not for 20
your sake that I came here, those who
have not been given any advice from
life. The second reason I came,
so that his works do not perish.
His works shall not perish, because 25
his rights are pure."

When they heard this from him,
they became his carers.
One created water,
another created wind. 30
One created wind
and added a crown together for everyone").
Every single one of them") gave him shine,
and they raised him with food.
He, in turn, enlightened her 35
without stopping').

1), "filling" fits badly; perhaps to yee, see Joh. 46, 13f.
2) Well read.
3) Read sorry. hat לאראכיאתא.
4) Read The contrast to the text 67.25.
5) For all winds? 6) Sorry. has N77.
7) Probably something is missing behind.

They were his carers,
but from time to time they let go of fear against him. Then
the Manā prays in enlightenment,
and the fear will not be let go against him.
5 Praising, Adam prayed for the great life:
Send me this helper.
Only for a short time he stayed among them,
soon he escaped from her hands.
[He escaped] the lack,
10 he rose away from the attacks.
You see its rich luster,
how bright light surrounds him').
He climbed up and looked at the pure Volikommenheit,
who came to him.
15 He spoke to her:
.,Come, come, gentle helper,
for for your sake [70] I dwelt") in the world.
.Because of your brilliance and your
speech no fear was let loose against me."

20 She caught Adam by the right,
ascended and raised him up in her Škinā,
in the place where the great (life) dwells
and their shine and shape are bright:
,*The Adam you handed over to me,
25 he is with you again").«
Life blessed him with his pure mouth
and spoke kindly to him:
,Blessed be you and your Creator who created you,
this one, Mānā"), I brought to you")." ....
30 And blessed be life.

Twenty-fifth piece.

I am a Manā of the great life'),
I am a mana of tremendous life,

---

[1]) Lies ומיתכאראכבה. [2]) Lies אמינטול לדילאך דארית.

3*) These words after suffering.: "nondny (read Ntingnny7) הו אדאם דעהאבתולה po15.

4) The words are spoken of the Adam-guiding ,perfection".

b) Here the Mānā is separated from Adam as a soul.

*) Sorry, hat -xtowx. 7) See also the beginning of the fourth piece.

I am a Mānā of the great life.
Who took me away from my place?
From my place brachie who took me away,
who let me live in the House of the Planets?
In the house of the planets, who let me live, that
the wicked are angry with me? The
wicked are angry with me,
and every day they think evil against me.
They think in malice against me and speak:
,,We want to cut him off and leave him with us.
We want to cut him off and leave him with
us and shut off from its places of origin.
We want to block him from his place of origin,
and he shall be called our share."

Adam thinks and talks:
,,Maybe they condemn me.
Maybe they condemn me here
and cut me off from my father's place of origin."
How Adam stands and thinks,
his helper comes to him.
His helper comes to him,
the Uthra who brought him here.
He speaks to him:
,,According to the house in which you live,
why do you ask?
You don't know, Adam,
that it happens as you said')?
In secret, we know,
that you will soon leave it
and he ascended to us.
You climb up to us
and live in our Škinā."

When Adam heard this,
he no longer asked about the ephemeral.
He no longer asked about those who built the dilapidated house;
he waited and lived in it.
But soon [71] he flew up and got to his place, the
place from which he was created, the
place from which he created
and in which his form was illuminated.

1) See above, p. 456, 25f.

Adam is happy in his sense,
clarifies himself in his sense:
How wonderful is what my father said to me,
how wonderful what the great (life) taught me.
Go, go, your planet,
be a part of your own homes.
Go, be a share of your houses,
and let your houses be your portion.
I ascend with the root of my Father,
while the house is left to you." ...
Blessed is life, victorious is the life that the friends don't damn his name.

Twenty-sixth piece.

I am a man of great life, I am
a Mānā of the mighty life, I am
a Mānā of the great life. Here
among the Aons I stayed.
Here I stayed among the Aons,
and Hibil was a nurse to me.
A nurse was Hibil to me,
and he was my pure helper.
The son of the rich gloss,
and his strength') was a support for me. He
was a support for me, he strengthened me,
and he delivered me from the world.
He saved me from the hand
and the works of the Seven. He
always showed me the way and
created a path for me to the place of light.
He lifted me up with him
and did not leave me in the empty apartment.
He clothed me with a robe of splendor and
got me out of the world with swagger.
- And life is victorious.

---

1) Sorry. has Foxa, this view is also supported by text 72, 12, 17.

Twenty-seventh piece.

I am a mana of the great life,
I am a Mānā of mighty life,
I am a Manā of the great life.
Who took me away from my place?
From my place who took me away,
who threw me between the mountains')?
Who rushed me between the mountains,
and who threw me into the place of death?
In the place of death who threw me,
who separated me from life?
Who separated me from life,
that is abundant, without shortage?

[72] As the Mānā ponders,
his helper came to him. His
helper approached him,
showed him the wreath that is entrusted to him,
showed him the louder treasure,
who was founded and created in his place*):
,When you let go of life, if it
hadn't given you these wreaths.
It would not have granted you these wreaths,
this treasure was created for you.
To you, Manā, it is certain,
that you may endure and dwell in the world.
The works are to become a niece,
which your father, the Second, created.
Every time it gets hard for you,
our call will come to you.
He will get to you;
don't change what we told you."

The three Uthras supported the Manā"),
and he, the Manā, found rest in his enlightenment.
He, the Mānā, found rest in his enlightenment,
he firmly received and set his mind.

---

1) With their mnlevels. difficult ways?

°) Probably (AnD17) read zn. The appended p may be replaced by the following הין influenced.

*) Three Uthras as shipper and guardian of the soul above, p. 92,8f.; 96,23f. and otherwise, see anch Brandt, Rel., p. 122.

He received his meaning firmly,
he lived and lived in the world,
the world whose disgust has no end.
They grabbed the man with all their
5 strength and held him with both hands.
They took him out of the body
and set him up in his place.
They opened the gate of light for him
and showed him the ways of safety.
10 He goes there while his strength is always growing'),
and praise the men who taught him. He
praises the turban she shows him,
the garments of splendor she put on him.
He praises his helper,
15 by whose power he has been able to dwell in the —
world. Life is held high and is victorious,
and victorious is the man who went here.

Twenty-eighth piece.

I am a Manā of the great life,
20 I am a man of tremendous life,
I am a Manā of the great life.
Who took me away from my place?
From my place who took me away,
in the House of the planets, who let me live?
25 Who let me live in the house of the planets,
who threw me into the defectiveness? Who
threw me to the place that is full of disgraces, where
all are full of deception and deceit?
Who included me in their mysteries,
30 who tied me up with their chains?
Who put me in her big foot block,
who [73] showed them to me")?
Who threw me into her walls,
who closed their gate before me?

---

1) Read nidnD?

2) p57 is hardly original. Perhaps the Assyrian mēdilu,bar* in it stuck?

Who put me together with their customs officers
and led me past their guardhouses?
When I saw her, I was startled,
and fear came over me. I was
frightened, I was overcome with fear, 5
and I said to myself that I forget what the mighty (life)
[ordered me.

How the Mānā stands and ponders,
his helper came to him:
,I came to you, 10
so that you may dwell among the works of your
hands. If you are among them,
beware of spoiling your soul.
Be careful to commit their sins, that you
will be counted with their end. 15
If you stay away from them,
they won't be able to harm
you. They will not hold you with their clasps,
they will not lead you on the way. I
will quickly deliver you from them 20
and of the vain Waclıthäuslers,
and from the dark walls,
who are a part of the
. . . . . ephemeral. the life
of your works; in true love I will lift you up. 25
I will reveal to you Sām, the hidden one'),
as well as his good name, in which you stayed.
I will show you the three pure (things),
which are wondrous and otherworldly.
Your heart that hurts you will find rest, and you 30
will forget about the persecution of the world."

The Mānā blesses
and praise his great helper:
If you show me these things,
why should I live with the ephemeral?" 35

His measure became full, and his time came,
then the Mānā ascended to his place.
The Manā ascended to his place,
and the gentle Uthras went to meet him.

---

1) NDND CND can only be found at this point, but the epithet stands for the frequent
The names ond and nind ond are close.

The Uthras went to meet him,
they brought him shine, light and shine.
They clothed him with splendor
of that with which they clothe themselves in their
5 place. They covered him with a turban of light,
from the way they are covered in their places,
they opened the door with their praise.
,Yes, so') we loved and honored you,
because you freed yourself and ascended from the
10 world! You freed yourself, ascended from
them and you were raised up among us [74] in
glory." ... Life is held high and is victorious,
and victorious is the man who went here.

---

2) usually means,how", but this fits badly here. It's probably here the meaning ,"so" as above, p. 62,1. could stand for, which has B, see also R 239, L. ult. with Varr.

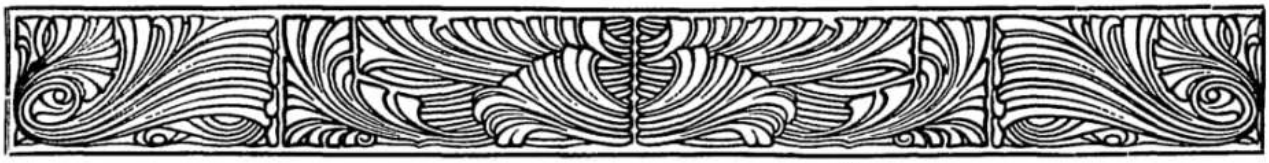

Third book.

The book contains a colorful collection of gediclites, all dealing with fate dealing with the soul. Some are also found in the Qolastā. The soul becomes predominantly NOW") instead of NDDW), see Lit., p. 121. The longer poems are usually followed by short. which one has to think of as responses of the community. The Liturgical Ver- 5 the turn of the collection in the event of a death trap results from the marginal glossiness at the beginning a: If you want to read the book after the (death of a) departed,
if a man or a woman, or a priest, is a man or a woman, he
First of all, a prayer for oneself and the whole generation1)." In front of piece 14 is written in C am Edge: "When you arrive at ",When the darkness made plans", then
you put the 10th If he is a priest or ganzibrā (see p. 1503)."

In the name of the great life, may the community and the
Blessed- and a remission of sins is granted to me, my wife And
my children, as well as the souls of our fathers, our Masters,
our brothers and our sisters who have left their bodies- 15 they are
divorced and they are still in their bodies.
O gentle Mānā,
o orderly, well-ordered Mānā,
o gentle Mānā,
may helpers come with you, 20
until the scales weigh
Works and wages.

First piece.

In the name of the great life
be glorified by the noble light. — 25
After the firmament stretched out,
after the earth is sealed,

1) For "prayer" then"stands", which can also mean "prayers". Maybe it's just this is the short prayer at the top of the book.

after the sun came,
after the moon reveals itself,
after the seven came
and these twelve had gone here, they
formed the body of Adam, but
they did not put a soul in him.
Because of Adam's body
the soul came from the house of the great life.
From the house of the great life came the soul, and
the three Uthras came with her.
With her came the three Uthras
and put them outside the body.
Outside the body, they put them;
they want to introduce it into the body, but it does not enter.
They want to introduce it into the body, but it does not enter,
she cries, whines and pours out (in tears):
,,To you I speak, you Uthras, my brothers,
just let me wait an hour a day.
Only one hour a day [75] let me wait,
so that I can let my voice rise to the place of light.
I want to speak to the Uthras, my brothers:
What have I sinned among you?
What have I sinned among you,
that you beguiled me and took me away from
your midst? you brought me out of my home and into captivity,
i was beguiled and taken away from my father's house.'
I want to talk to Mandā dHaije:
,Send a good one to me quickly.
Quickly send a good one to me, that
he may deliver me from the world.
He destroyed the building
and deliver the body to its Lord.
He lifts me up to the place of life, where
my root stood before, so that
the wicked do not blind me,
sinners do not make me deaf.
So that the bad guys don't blind me
and do not know where I came from. So
that you don't make me deaf by your Ekurs and
I do not hear what they say about me.
Now the peoples, borders and tongues oppress
me and throw me into the sea of bile.

Now idolatry oppresses me,
and I surrender to every city').
Now the evil bilures are tying together,
and cursed shawms speak through my mouth.
They teach me the voice of 5
apostasy, and I forget my Lord from my mind.
They throw me into a deep well,
into which the wicked fall without rising.
The dragons devour me,
and they take me to the residences of revelry in 10
[Music caught."

Everyone is talking to her:
‚Life's guiltless soul!"
Everyone is talking to her:
‚Messenger of all lights!" 15
Everyone is talking to her,
the life of a guiltless soul:
,,O soul, get up, go there,
enters the body
and let yourself be imprisoned in 20
the palace. The grim lion will be captured by you,
the grim, grim lion").
The dragon will be captured by you, the
evil one will be killed in his place.
Through you the king of darkness will be bound, 25
whose strength no one has grown." —
⟨A jeđer speaks to her:
,,Innocent of life [76] Soul!"
Everyone is talking to her,
the messenger of all lights!⟩ 30
,,Good one, if you wish me to go,
entering the body
and be trapped in the palace,
give me a high weapon,
that I may turn away my persecutors from me." 35

Everyone is talking to her:
‚Messenger of all lights!"
Everyone is talking to her:
‚Life's guiltless soul!

1) I muk go where I am ordered?
1) See p. 433 unt.

What high weapon do you wish, soul, that
we grant them to you from the treasure of life?
Your weapon is Naşaerism,
the true words that have come to you from the place of Light."
5 They also spoke to her:
,for your sake, soul,
this firmament has been stretched out'),
this firmament has been stretched
out and stars were formed in it.
10 For your sake, soul,
did this mainland arise,
did this mainland come into being,
the compaction formed and fell into the water.
For your sake, soul, the sun came,
15 for your sake, soul, the moon revealed itself,
for your sake, the Seven came
and these twelve went here,
the four winds were created and the
Äther that blows on you, wisdom
20 was poured into your heart,
that you may remember your Lord and praise him.
Now comes the time and the date,
the date and time will come.
Years fade away like shadows,
25 and months fly by like the dawn. Years,
days, months, times, hours and sauce sink
down and pass away as if they had never been
there). The vines of joy are torn out, and
her singing goes there and gets lost.
30 The gold is lost,
and the silver is searched and not found.
The nobles and gentlemen
divorced from the world in her heartache.
You acquire and leave it to your children,
35 they go there and simmer in the fire.
The children of the wretched and persecuted
leaving the world in mourning.
The tibial passes and comes to an
end in the depths of the stench of darkness."

40 In the name of my Lord Manda [77] dHaije,
on his strength, I went and entered the body.

---

1) See Lit., p. 223, 2) See Joh. II, p. 180.

I went there and entered the
body and had me imprisoned in the
palace. From the day I entered the body,
I was his painter in the ages.
His wife in the ages I was, 5
and the wicked were angry with me from the depths.
From the depths the wicked were angry with me,
and they want the soul of life to go among them.
When I saw her,
I held her away from the world. 10
When Manda dHaije saw me,
he gave me strength.
He made me dress with splendor
and cover with expensive light.
He laid a wreath of victories on me, 15
whose leaves shine.
He spoke:
,,O soul, be careful with your speech, that
they may not bind you in the house of the tax —
collectors." Life is held high and is victorious, 20
and victorious is the man who went here.

My meaning loved life,
and my soul recognized the place of light.

Second piece[1]).

By mistake, I am, 25
the Uthras of Light have provided me.
I am mistaken, life has mistaken me,
I am well aware that the Uthras of the Light have mistaken me.
They provided me with the travel food of the Kuštā,
they equipped me with all their wisdom. 30

Why was Ptahil,
why did he create the world?
Why did the plan come about
and did they take me away from my place?

---

1) Is also Lit. , p. 161.

They sent me to the world of impulses,
which is full of knots and seals.
She's full of fire,
seeded with thorns and
5 thistles. She is full of dazzle,
full of lies and lies.
The planets that live in it, they
think evil of me every day. They are
thinking [against me] in malice
10 and say: we want to make his meaning
ambiguous. From my heart filled with
Kušta, say: we want to let it stumble from us [78].
From my eyes that look up to the liclt,
say: they shall wave (unchaste).
15 From my mouth that praises
life, tell him to tell a lie.
From my hands that give alms (and present Kušṭā),
tell them to kill.
From my knees, bowing to life, tell
20 them to bow down to the Seven.
From my feet walking the paths of Kuštā (and faith),
tell them to go barefoot.

I raised my eyes to the heights,
with my soul I looked towards the house of life').
25 When life heard my call,
he sent a messenger to me.
The guide who came to meet me,
brought me a magnificent robe.
He revealed shine and showed it to
30 me, and I put the smelly body down.
He grabbed me by the area of my right
and led me over the streams of water.
Over the streams of water he led me,
he guided me and based me on the image of life").
35 Life supported life,
life found its own.
His own found life,
and my soul, that of the NN of this ascension, found what
it- Life is victorious, [hope. —
40 and victorious is the man who went here.

') Var. AND "my soul looked towards the house of life".
2) See p. 452*.

The soul speaks to the Uthras:
,My brothers, you Uthras who are sitting there,
by your lives, you Uthras, my brothers,
tell me where') Hibil-Zīwa's residence
is. He beguiled me and introduced me to the 5
body, then he left me and ascended to his place."

Third piece").

Heal you, Heal you, soul,
that you have left the world.
You left the rot 10
and the stinky body you were in,
the apartment, the dwelling of the wicked,
the place that is a pure sinner,
the world of darkness,
of hatred, jealousy and discord, 15
the apartment where the planets reside,
which bring pain and infirmity.
Pain will bring you and infirmity,
and every day they cause unrest.

Get up, get up, soul, 20
climb up to your original home.
Climb up to your original home,
*to the place from which you were planted,
to the place from which you were planted"), to
your good dwelling of the Uthras. 25
Get excited, put on your robe of splendor
and lay [79] on your flaunting wreath.
Sit on your throne of splendor,
which life has set up in the place of light.
Climb up*), live in the Škīnās 30
between the Uthras, your brothers.
As you are used to, bless
your original home
and curse this place
the house of your carers. 35

2) One rather expects "where". 2) Is also Lit. , p. 159.
**) This only after the Qolastā. 4 This according to the Qolastā.

Because the years you've been in this,
the Seven were your opponents.
Your opponents were the Seven,
and the twelve were your persecutors. -
5 - Life is held high and is victorious, and
victorious is the man who went here.

Sunday, Kuštā and alms,
you are witnesses of the soul,
you are your witnesses
10 and take them past the customs officers' house.

Fourth piece[1]).

Go in peace, chosen one, Pure,
Sinless without fail.
You have chosen your place from the
15 Tibil, and your lot has jumped out of the ages[2]).
Jumped out of the ages is your lot, you are
above all the world.
You said, chosen, pure:
I am a seer, a discriminator.
20 I am a seer, a discriminator, and
the worlds gather for judgment. The
worlds gather for judgment, and
they are spoken rightly.
Justice is spoken to you,
25 who have not practiced the works of a true man.
You alone, chosen, Pure,
you bright shining
Mānā, you will not go to the court,
you will not be spoken to right.
30 You will not be spoken right,
since you have practiced the works of a true man.
What they endure and tolerate, you,
chosen one, will not find it before you.
Escape the violence
35 the planet, the ruler of this world.

1) Is also Lit. , p. 157.
2) It is no longer bound to the times of this world, see also Joh. II, p. 117".

Take, put on your robe of splendor
and put on your flaunting wreath.
Bend your body, bow and stretch down
and praise the mighty life.
Praise the place of life, 5
to which your fathers draw [80].
You, chosen one, did not come from here,
and not from here your planting is planted.
Your place is the place of life,
your residence is the light residence. A 10
throne of peace has been established for you,
there is no anger or anger.
You have a belt,
at which ... ') and there is no mistake.
Good ones, climb up to the house of life, 15
go to the light residence.
Between the lamps of light
let your lamps be lifted up and shine.
Rise to your time and date and look
at the place of light. 20
Life is held high and is victorious,
and victorious is the man who went here.

My enlightenment*) and my praise lead me over.
Who led you through the guard, lead me over, the
cloud of light, and it will rise 25
victorious to the place of light.

Fifth piece").

Peace and quiet
in the way that Adam built right,
Peace and quiet 30
on the path that the soul walks.
Go, soul, victorious
according to the place from which you were planted,
after the place of joy,
where the face flaunts. 35

1) The word NIDN is apparently disfigured, see Lit., p. 158'.
2) Also Lit., p. 156. 3) With deviations, Lit., p. 101.

The soul untied the chain,
you. blew up the gang.
She took off the physical skirt,
then she turned around, saw him and
5 shuddered. The voice of the soul of life is,
which [separates] from the body of garbage')"). The
redeemer who redeems the soul weeps,
that they will not let him, that he will solve them").
The soul flies and moves there,
10 until she came to the gate of the house of Life.
When she came to the gate of the house of Life,
do Uthras go to meet her and bless her*):
,,Come in peace, you noble-born,
who was a maid in the home of the wicked.
Come in peace, you fragrant,
15 which you made the smelly body fragrant.
Come in peace, you pure pearl,
which you were taken from the treasure of life").
Come [81] in peace, Chosen, Pure,
which you illuminated the dark house."

20 The soul flies and moves there,
until she came to the gate of the house of Life.
When she came to the gate of the house of Life,
the guide comes to meet you.
He carries a magnificent wreath in his hand,
25 a robe on both arms:
,,Get excited, soul, put on your robe
and put on your flaunting wreath.
Climb up, go to the Škīnā,
the place where the Uthras sit.
30 The place where the Uthras sit
and your brothers are housed in their Škinās."
Life held out its hand to her, it concluded communion with
her, how the elect close them at the place
of light. - Life is held high and is victorious,
35 and victorious is the man who went here.

---

1) See Nöld., p. 544. The sense is not certain, see above, p. 843.
2) So according to text 132, 18, or NDNE is to be repeated after 97, 9, then,"weinet".
3) Sorry for the first one. The sentence fits badly here.
4) The phini or the one behind it is to be deleted. ") So
better according to a manuscript of the Qolastā than "you were planted".

Sixth piece.

Peace and quiet
in the way that Adam built right.
Peace and quiet
on the path that the soul walks: 5
,Go, soul, victorious
according to the apartment from which you were planted,
after the place of joy,
where the face flaunts.
The face flaunts on him, 10
the figure becomes luminous and does not darken."

The soul untied the chain,
she blew up the gang.
She took off the physical skirt,
then she turned around, saw him and shuddered. 15
The providers call her,
the men who supply the soul.
The providers call her,
they provide for them and bless
them [1]): ,,Come in peace, you light-giver, 20
which you enlightened the decrepit
house. Come in peace, you fragrant,
which you made the smelly body fragrant.
Come in peace, you pearl,
which you were taken from the treasure of life"). 25
Come in peace, you noble-born,
who is called a maid in the dwelling of the wicked.
Come on, get excited, put on your robe
and put on your flaunting wreath.
Tie your belt around, 30
in which there is no pain and infirmity.
Come live in the Škinās
among the Uthras, your brothers, as they sit
there." Life is held high and is victorious,
and victorious is the man who went here. 35

[82] Sing hymns
and let this soul be heard,
that their measure is full
and their course is directed to the place of life.

1) Perhaps so; p5ini does not fit here either, see p. 514, 12. 2) See p. 514, 17.

Seventh piece[1]).

On the day when the soul goes out,
on the day when the Completed ascent,
on the day when the soul goes out
away from under the wheels of death,
. . . . . is dispute thrown
in the tibil of impermanence.
Ruha sits in mourning,
the seven sit there in a stupor.
The skirt of the stars is tattered,
Dust is thrown on the head of the ruha.
The bells are crying,
the vigilantes are terrified.
The man who brought me here,
brought me a magnificent
robe. He clothed me with a robe of splendor
and covered me with a turban of light.
He put a wreath of ather on me
and what else the great (life) granted to the Uthras.
He lifted me up to the house of life, to the
Wolnung, the olne border is.
He raised me up among the Uthras,
he placed me among the perfected. - -
Life is held high and is victorious,
and victorious is the man who went here.

You of proven justice,
i'll come with you and guide you,
until the scales weigh
Works and wages.

Eighth piece.

On the day when the soul goes out,
on the day when the completed ascends,
on the day when the soul goes out,
a quarrel is thrown into the tibil.

---

[1]) Is also Lit., p. 163.

A quarrel is thrown into the tibil,
Turmoil is thrown into them, and unrest.
They gathered and ...')
the treasurers of this world.
They speak: 5
.,Who brought out the pearl,
who lit up the decrepit house?
[83] In the house she left,
the walls burst and collapsed.
Its walls cracked and collapsed, 10
and the posts of his gate fell to the
earth. His windows were closed,
and his lamps went out and did not shine.
My eyes don't see melr,
what to do in the ages. 15
My ears no longer hear,
what to say in the ages.
My feet no longer stride
in the ages of and . not")."
The soul speaks and goes there, 20
with her, too, who is worthy of the light abode: ,,
They brought me naked") into the world,
and they took me empty") out of her.
You took me empty *) out of her,
like a bird that nothing accompanies"). 25
My salary payment precedes me,
my charity donation follows me.
The water waves") I hold in my hand
and raise me up in the light abode."

When the Seven saw the soul, 30
they put them back in the cut-off place, in the house of the They
crush her, but she won't be sweet'), [Customs officer, up. they
push her and try to throw her down, but she does not fall.
They tear the robe at her neck,
but she is clothed with the splendor of life. 35

1) tnoxiny ,"were murdered" paft not. One is most likely to expect axinony here. but it is graphically far from 5xoiny zn ah.

°),"Repeat" package for NNn as well as for pix n R.366, 14, see above, p. 3895.

*) Probably read zn, although text also has 97.9.

4) Sorry. has pP DN. ") Lies לאלוא.

6) That of the Jordan in which she received the aunt.

7) Badly attached quotation to p. 186, 2, 30.

They ask you out,
the dead who did not watch life:
,With whose strength did you go out,
and whose name is pronounced about you?" —
5 ,I went out with the power of life,
and the name of the chief of the brilliant beings is over me-
I hold the water balance in my hand [spoken.
and raise me up in the light abode." —
Life is held high and is victorious,
10 and victorious is the man who went here.

The soul stands on the paths
and speaks to the Uthras:
,Don't you know, you Uthras, my brothers,
that I have lived among you?"

---

15 Ninth piece.

Between the hidden and the shining'),
between the revealed and the hidden places there
are the experts from the father's house.
The great ones, the wise ones,
20 stand there and ask the soul
out, who left the world.
You speak to her:
[84] ,,The good ones go there;
who shall endure the splendor of the good?
25 Who shall endure the splendor of the good,
who dampen their appearance")?"

To this the soul responded and spoke
among the great, the wise:
,,The great ones who are of proven righteousness,
30 are not held back by the deception of this world. The
poor and the young
are not held back by the deception of this world.

---

1) See also piece 20.

°) The meaning of here is uncertain. ,,Society" paft bad, see also p. 529, 15

The children of the poor and the disciples
are not held back by the deception of this world. But
the Vögte and Häscher
they are held back by the deception of this world.
The nobles and the gentlemen 5
leaving the world in your heartache.
You acquire and leave it to your children,
they go there and simmer in the fire." —
,Soul, arm yourself
with your wage donation, your works and your alms. 10
Because the way you have to go,
is far and endless.
There are no miles measured on it,
no waystones placed on it according to the
measure. Watchdogs are left on it, 15
and Vögte and Zöllner stand by him."

,What things did you look like yesterday, soul,
what things are you like today?« —
,,Yesterday I resembled a tall building, which the builder
artfully today he collapsed and collapsed')." - [listed, 20 What
things did you look like yesterday, soul,
what things are you like today?" —
,Yesterday, and I drank,
today my thoughts are full.
Yesterday I swept and watered, 25
today I climbed up to the sweepstakes.
Yesterday I washed and combed myself,
today is . . . . . my combed together (3).
Yesterday I resembled a rose on its stem,
today it has dried up in its place." 30

If you're sorry, soul,
re-enter your hull.
Re-enter your hull,
the physical body you were in." —
,My brothers, don't tell me: 35
,Re-enter your hull.
Re-enter your hull,
the physical body you were in.

---

1) The text contains some erroneous repetitions here.

*) and are probably to be swapped. For the latter, see,,Unrat" Levy, Neuhebr. Wrth. IV, p. 145a. Instead of NINE) is suffering. NrE). There is a Noun N13') (Lit., p. 76, 7; 77, 12) and a proper name 1NE) (R 208, 3; L 27, 13), but a Verb 13) only here. The Sim is insecure; maybe it means "disperse".

My body [85] is a predatory sea,
the lamb robs and devours.
He's an evil dragon'),
he has seven heads.
5 He has seven heads,
he is without mind and sense')."

⟨If you feel sorry for him, soul,
re-enter your hull.
Re-enter your hull,
10 the physical body you were in. Because
life remembered you in kindness.
In kindness I remembered the life of your,
and the Uthras of the Light asked about you."⟩

,They drove me out and closed the doors in front of me
15 and blocked them ... ").
They blocked the two windows for
me'), who record the speech of life.
They put out the two lamps for me"),
the day and night glow.
20 The great Gate") was blocked,
that praises life every day.
The two wag(scarf)en') were broken, who
give wages and alms. They
donate wages and alms
25 and reach Kušta in a perfect way. The
two pillars") toppled") and fell down,
the solidity of the whole palace.
The body has outwitted its master,
and the whole house is filled with darkness."

30 The soul flies and moves there
only through the Äther, without fear.
When the wicked heard of it,
they placed them again in the cut-off place, in the house of the
You speak to her: [Customs officer, hin-
35 .,With whose strength did you go out, soul,
and whose name is pronounced about you?"

') is probably to be deleted. 2) I suspect noN27.
") (Var. that can only be found here, mub also something like ,door" mean. Sorry. has Ne), which makes no sense here.
4) The ears. a) The eyes. °) mouth. 7) The hands.
*) leg. ") Nanwy belongs to yaw.

She responds to them:
,I went out with the power of life,
and the name of Manda dHaije is pronounced over me."
Then you speak to her:
, O soul, you ascend to the house of life, 5
you stand in court and win.
When you go to the house of life,
remember us before life."

She responds to them:
When I ascend to the Hausé of life 10
and move towards the light residence,
when the great (life) asks me,
when the mighty (life) asks me, when
the great (life) asks me, there
will be witnesses and witnesses. 15
True witnesses are,
everything you say is true').
Icl will do to you, you planets,
that your eyes [86] will not see light.
Your eyes will not see light 20
and your feet will not find firmness.
Me and the Uthras, my brothers,
will ascend and look at the place of light,
the place whose sun does not set
and whose light lanıpen do not become dark. 25
In that place
your souls are called and charged (2)." ...
Life is held high and is victorious,
and victorious is the man who went here.

O gentle Mānā, 30
o orderly, well-ordered mana,
o gentle Mānā,
may helpers come with you,
until the scales weigh
Works and wages. 35

3) See Lit., p. 34.
2) See Lit., p. 101, 227. The last verse is addressed to the shining ones.

Tenth piece.

I am the head of the knowledgeable among the elect,
I am the head of the believers.
From the very beginning I was drawn by the sign,
and I went to the bank of the Jordan.
From the very beginning I was drawn with the
sign. The demons are on the streets.
As soon as the seven saw me,
the seven stood up and armed themselves.
They speak:
,,You're going out, man,
give us your head and then go out.
Man, give us your head,
maybe then you will come back to us." —
,,I give you my head niclt,
the sign is set up on my head."

,,You're going out, man,
give us your eyes and then go out.
Man, give us your eyes,
maybe then you will come back to us." —
,I won't give you my eyes,
my eyes are full of light."

From the very beginning I was drawn by the sign,
and I went to the bank of the Jordan.
The seven saw me and armed themselves,
all my enemies take the streets:
,,You're going out, man,
give us your ears and then go out.
Man, give us your ears,
maybe then you will come back to us." —
,I won't give you my ears,
my ears hear hymns."

,,You're going out, man,
give us your mouth and then go out.
Man, give us your mouth,
maybe then you will come back to us." ...
,My mouth [87] I will not give you,
my mouth is full of Kušta."

,,You're going out, man,
give us your hands and then go out.

Man, give us your hands,
maybe then you will come back to us." —
,I will not give you my hands,
my hands give alms.
Giving alms to my hands, 5
and they are enough for Kuštā.

,,You're going out, man,
give us your heart and then go out.
Man, give us your heart,
maybe then you will come back to us." — 10
,I won't give you my heart,
in my heart dwells the knowledge')."

,,You're going out, man,
give us your knees and then go out.
Man, give us your knees, 15
maybe then you will come back to us." —
,I won't give you my knees,
my knees bend before life."

,,You're going out, man,
give us your feet and then go out. 20
Man, give us your feet,
maybe then you will come back to —
us." ,I won't give you my feet,
my feet walk the paths of the Kuštā.
The paths of the Kuštā walk my feet 25
from the place of darkness to the place of light."

On the paths of Kuštā and faith you
will ascend and see the place of light. —
You were victorious, Manda
dHaijē, and help all your friends to victory. - — 30
And life is victorious.

The Mānā") rejoices in the treasures
and the illumination of life that rests on him.
I acknowledge you, (man) of tried righteousness,
for you have freed my soul from sinners. 3

---

1) Here is N7IND. 2) Is also Lit., p. 159.

Eleventh piece.

Be remembered in kindness of the great (life)'),
in kindness let the thought of the mighty (life) be
remembered, be remembered in kindness of the great
(life), that saved me and took me out of the
world, from the world of lack
and from the vain works.
It created me and clothed me [88] with splendor,
how the chosen men dress with it.
With this, the chosen men dress,
the true believers.
I stuck my head in,
then I became equal to the fullness of
the world. Ieh opened my eyes
in it, then my eyes became full of light. I
swung my wings*) in it, then they
formed wings of splendor for me. Fliigel
of brilliance was formed for me and
the other structures are good and luminous.

i sing hymns and go
to all souls.
When they saw me,
they gathered and went to meet me").
They gathered and went to meet me, and
everyone greeted me.
They speak:
,Son of good! Talk to your father:
When will the prisoners be released? When
will the prisoners be released and will it
be far for those who are confined to narrowness?"

Before I speak to my father,
i want to tell you: All
those who did ugly works,
stay sitting here in blocks of feet,
until the Euphrates dries up at the mouth and
the Tigris misplaced its course (?),

2) An old blessing formula, see my Northern Semiiische Epigraphik, p. 167.
") D. li. my arms.
5) This passage is quoted in Theodor bar Khōnī's scholia book, siche Pognon, Inscr. Mandaites, pp. 233 ff.

until all the seas dry up
and all the rivers, streams and springs pour out.
Then the one who is thrown into the well will ascend, and he
who is bound with the shackle will become free.
It will be far from the souls, 5
who live here in the house of suffering.
It will be far from the noble,
who used to own and now have nothing').
It will be far for the widows,
endure the tribulation in the tibil. 10
They endure tribulation in the tibil,
then they shall be redeemed from the hand of the Seven.
From the hand of the seven they shall be redeemed;
it will be wide for those who are cramped." —
Life is held high and is victorious, 15
and victorious is the man who went here.

,I wish to go with the two Uthras,
who came to me. I'm
afraid I'll have to go with the guards, who camp
by the wayside." — 20
Why are you afraid, soul,
where uthras accompany you?"

Twelfth piece.

[89] How happy I am,
how happy my heart is, 25
how very pleased I am
on the day when my dispute will be settled,
on the day when my dispute will be settled
and my walk to the place of life is!
I fly and move there, 30
until I get to the watchhouse of the sun.
I'm calling:
, Who will lead me past the watchhouse of the Sun?" —
,Your wage donation and your works, your alms and your charity
verden lead you past the watchhouse of the sun." 35

') See p. 393.

How very pleased I am,
how happy my heart is,
how very pleased I am
on the day when my dispute will be settled,
on the day when my dispute will be settled
and my walk to the place of life is!
I fly and move there,
until I get to the watchhouse of the moon. I'm
calling:
,Who will lead me past the watchhouse of the moon?" —
,Your wage donation and your works, your alms and your charity
they will lead you past the watchhouse of the moon."

How very pleased I am,
how happy my heart is, how
very pleased I am
on the day when my dispute will be settled,
on the day when my dispute will be settled
and my walk to the place of life is!
I fly and move there,
until I get to the watchhouse of the fire.
I'm calling:
,,Who will lead me past the watchhouse of the fire?" —
,,Your wage donation and your works, your alms and your charity
they will lead you past the watchhouse of the fire."

How very pleased I am.
how happy my heart is,
how very pleased I am
on the day when my dispute will be settled,
on the day when my dispute will be settled
and my walk to the place of life is!
I fly and move there,
until I get to the watchhouse of the Seven.
I'm calling:
,Who will lead me past the Watchhouse of the Seven?" ... -
,,Your wage donation and your works, your alms and your charity
they will lead you past the Watchhouse of the Seven."

How very pleased I am,
how happy my heart is,
how very pleased I am
on the day when my dispute will be settled,

on the day when my dispute will be settled
and my walk to the place of life is!
I fly and move there,
[90] until I come to the guardhouse of the Rühā.
I'm calling: 5
,,Who will lead me past the guardhouse of the Ruha?"
,,Your wage donation and your works, your alms and your charity
they will lead you past the guardhouse of the Ruha."

How very pleased I am,
how happy my heart is, 10
how very pleased I am
on the day when my dispute will be settled,
on the day when my dispute will be settled
and my walk to the place of life is!
I fly and move there, 15
until I get to the water streams.
When I arrived at the streams of water,
the outflow of gloss came to meet me. He
grabbed me by the area of my right and
led me over the streams of water. 20
They brought shine and clothed me with it,
brought light and covered me with it.

Life supported life,
life found its own.
His own found life, 25
and my soul, that of the NN of this ascension, found
what it- Life is held high and is victorious, [hope.
and victorious is the man who went here.

Son of Good,
show me the way you came, 30
and the ascent on which your father ascended
the place of light.

Thirteenth piece.

The hope of good came to
me, for they say, Thou shalt go out. 35

Then the hope came to me again,
for they say, Thou shalt go there.
Send to my brothers and tell them,
that they come and pray for me.
5 How good are my brothers,
that they came of their own accord!
,My brothers, in your life, o
good ones, by all your souls!
When you see something ugly,
10 do not let go of your burden.
If you see something ugly again,
do not let up, but do the rest. For
he who is loaded ascends,
those who are empty are cut off here.
15 I'm loaded and I'm climbing up,
my works and my wage donation precede me,
and I rely on my well-being." My
soul, why does it grieve you,
that you're leaving the house?
20 [91] [The house] falls to destruction,
and the legal dispute of the prisoners is to be settled.
DThe House of the Planets [is to be forfeited],
and the works of their hands shall pass away.
I fly and move there,
25 until I get to the planets").
At the gates of the planets
stand there and whisper.
,,Why are you whispering, you seven?
I'm not one of you."

30 I fly and move there,
until I get to the house of life.
How to get to the house of Life,
life is coming to me.
It brought out shine and clothed me with it, it
35 brought light and covered me with it.
It included me in its bill,
and the good placed me in its midst.
My light prepared the pihta,
and my mind stood up and praised life.
40 Will you find a good,
so approach him,

---

1) Maybe to read, see further.

do you find a bad,
so stay away from him.
Between the lamps of light
your lamps will be lifted up and shine [1]).

You have been raised and strengthened 5
through the Word of Truth that has come to you.
The Word of truth has come to the good,
the true word to the believers.
To the place that is all life,
are your souls called and charged[2]). — 10
And life is victorious.

The good guys go there,
the dispute of the elect is settled.
The good guys go there;
who shall endure the splendor of the good[3])? 15

Fourteenth piece.

When the darkness made plans,
Adam left his body.
Adam left his body,
in splendor and light, the soul was recovered. 20
The soul was recovered in splendor and light,
and the heart of the Rūha darkened.
Ruha speaks:
[4]The soul has ascended to the house of life." As long
as the soul was in the world of the wicked, 25
all the darkness sat in distress.
In distress sat the whole darkness,
and Rūha covered her head.
[92] She spoke:
[4]Woe to me that I knew nothing 30
of their treasures "), which I coveted.
I want to do (to the soul),
that I will plunge them into the tortures of the earth.

---

1) See p. 513, 17; Lit., pp. 104, 7; 214, 3. 2) See Lit., p. 214.
3) See above, p. 518, 25. 4) Of the superior beings, see also p. 530, 28.

Into the tortures of the earth I will plunge
them and stand back at the gates of darkness.
I will restrain them at the gates of darkness and
shackles in the guardhouses.
5 We want to make the whole tribe contemptible with us,
towards darkness ******[1] . . . . . .
her voice penetrated to the house of the great life.
When the great (life) heard this,
he sent a messenger of light.
10 The Great spoke to Hibil-Zīwā'):
,Good Uthra of lovely name!
Deliver Adam from the darkness
and lift him up here."

I dressed myself with splendor from my place
15 and came out of my place.
I took Adam out of the world of
evil and led him past every ugly structure.
I darkened the light of the wicked
and broke all their guardhouses.
20 Rūhā dQudšā comes and finds the
body of Adam, as it is without a soul. Rüha
complains and beats herself
and call the astartes who were with her.
She speaks to the Liliths and Astarts:
25 ,,Come on, we want to complain and
cry, let the astartes shout"),
that the strange man did this,
while I knew nothing of their treasures."

I took Adam past every ugly thing and got
30 in front of the Škina of the Ptahil.
When I arrived at the Škīnā of the
Ptahil, Ptahil rose from his throne.
Ptahil rose from his throne
and prayed with a bow before
35 life. He prayed with a bow to life
and handed Kuštā to the soul.
He handed Kušta to the soul
and spoke to her:
,,Your measure is full, soul,
40 and you left the world of the wicked."

---

1) The first namy is also missing in sorrow.
2) Sorry. the text is probably not in order here.

Then she spoke to him:
‚Sit down, simple-minded Uthra, who
does not understand anything on the Tibil."

Ptahil sat down on his throne,
and I came before the Škinā of Abathur. 5
[93] Abathur rose from his throne
and prayed with a bow before life. He
prayed with a bow to life and handed
Kušta to the soul. He
handed the soul Kušṭā; 10
then I led them past Jōšamīn.
When Jošamīn saw the soul,
he rose from his throne.
Jošamīn rose from his throne
and prayed with a bow before life. He 15
prayed with a bow to life and handed
Kuštā to the soul.
He handed the soul Kuštā;
[then I led them past Enoš-Uthra].
When Enoš-Uthra saw the soul, 20
he prayed with a bow to life. He
bète with a bow to life and handed
Kuštā to the soul.
He handed the soul Kuštā;
then I led them past the sons of Salvation. 25
When the sons of Salvation saw the
soul, they prayed with a bow to life.
They prayed with a bow to life
and handed Kušṭā to the soul.
They submitted to the soul Kušṭa; 30
[then I introduced her to life].
When life saw me,
it won me love.
The Uthras of Light rejoiced mine'),
life blessed me, 35
and Mandā dHaijē was grateful to me.
You speak to her:
‚Blessed be you, soul,
and blessed be the man who redeemed you and lifted you up
And to him they spoke: [hat." 40

1) This from Nöldeke Gram., p. 46, 8 assumed meaning does not seem to me sure. The readings fluctuate a lot. Sorry. has NNy, which is certainly incorrect.

,You brought the soul here, you brought it here, and
you were a helper to her."

He created her shine in his place
and clothed them with his own robe. With his
5 own robe he clothed them and he placed her
on the throne which he established for her. He
created her shine in his place,
and she clothed herself with his') robe.
With his robe she clothed herself and he
10 sat down on the throne which he built for her. When
she sat on the throne that he erected to her, there
she hopped in radiance and light.
As she hopped in shine and light,
then she jumped up and rose from her
15 throne. She jumped up, rose from her
throne and prayed with a bow before
life. She prayed with a bow to life and
[94] extolled the great life.
She praised Manda dHaije,
20 who redeemed them and brought them up
here"). The soul praises and says: 'On this ascension, on which I will ascend- have risen, let the true, faithful and excellent Naşoreans, as well as the perfect women ascend when they get out of their body divorce." —
25 Life is held high and is victorious,
and victorious is the man who went here.

I saw my robe and my wreath, then
my soul felt equipped for the place of light.

Fifteenth piece.

30 ,My measure is full, and I move out." —
The Spirit speaks to the
soul: ,If you're moving out, why are you sorry?
If you're sorry, why are you moving out?" ...

1) AvDN) 7 is here taken absurdly from the previous one.
2) That was Hibil-Zīwā! Cf. pp. 438, 16.

If I move out, that's how the demons stand there,
if I turn back, my number is
full. Where is the life I loved,
where is the life that loves me?
Where is the man of proven justice, 5
in whose name I donated alms?
Where is Manda dHaijē,
in whose name did I go to Jordan?
Where are you going, Lord of the Kušta,
where the demons surround my body? 10
The demons surround my body,
and the Seven stand there and think about evil.
The Seven senses against me
and make secret plans against me.
They speak: 15
When he walks away from us'),
let's tie him up in the customs house. If
he calls, who will answer him, and
who will be a savior to him?
Who will be a savior to him, 20
when he is tied up in the house of the tax collectors?"

A quake arose on the spot
in this world.
A Uthra was sent to me,
a man who is outstanding in the world. 25
A great Uthra was sent to me,
a man who is supposed to be a helper for me.
[95] He shall be a helper to the men,
which strengthen the tribe.
He broke their guardhouses 30
and made a breach in their castle.
He made a breach in their castle,
and the seven fled away") from his path. He
brought shine and clothed me with it and
got me out of the world with swagger. 35
The Seven with their demons and Hmurthas
sitting there grieving.
Everyone is sitting there and grieving
the man who came from the Tibil,

---

1) Read prEN).

") Sorry. has p77. But N77 heals "wegstolen".. Either pray (Ethpeel) is too read or pri ,"they hurried away trembling," see Lit... p. 24, 6.

to the man who sprang from the tibil
and a breach was made in their castle.
He made a breach in their castle,
and they took him out of the world with pomp.

When the Seven saw this,
did they see themselves as inferior,
they turned back and sat down by their way.
But the elect (and the Uthras) rose with their praise
and looked at the place of — [upwards
light. Life is held high and is victorious,
and victorious is the man who went here.

The soul saw the glory,
she stands at her place of origin and prangets.

Sixteenth piece.

The soul is in the fruit of life
blooms and blooms.
She blooms and blooms.
The Uthras stepped up and asked her out:
‚When you were in the Tibil,
in the decrepit house,
when you were among the
seven, the sons of the empty dwelling,
what did the seven do to you,
when you were among them?a

She responds to them:
‚They called me a slave who has no master, and
every day they took me to court.
They turned the court against me,
they pursed their lips against me.
They called me a slave who has no master and no mistress
everyone who reaches him"), beats him, [hat:
everyone who meets him, angers him,
and everyone who comes to him despises him.

---

1) NDDN does not make sense; it is probably influenced by. I suspect N3ON.
2) Sorry. hat lies דראורה.

They called me a river without a transition"),
which has lifted and is clogged at the mouth.
He has lifted and is clogged at the mouth,
[96] and the plants about him die of thirst and die of thirst. They
called me a prisoner without a place of residence, 5
who has no father.
He has no father
and no caregiver.
I was hurt and sorry,
that I had to hope for my helper for so long. 10
I had to hope for my helper,
the man who made me hear his voice, that
he may come and rid me of the wicked,
rid me of sinners,
that he may set me free from the birds that let go of the hearers, 15
who are used to anger in the tibil,
that he may free me from the watchmen, and me from the judges
who make a wrong judgment. [Iosmache,
I said to myself: when will I come out
from the desert wasteland")? 20
I said to myself: when will I get out of her
and look at the place of light?"

How I stand in my place,
I saw my helper. I
saw the gentle Uthra, 25
the man who made me hear his voice.
He screamed and let me hear his voice
and put my heart on his support.
When I saw my father, the Uthra,
the man who is a helper to me, 30
when I saw my father, the
Uthra, I am the light of the world.

He talked and talked
to the sons of the void dwelling:
,I am a slave whose master is One, 35
there is no noble who is like me.
I have a Uthra for my father,
i have a nurse.
I have a judge for my father,
who makes my case with my persecutors. 40

1) See Nöld., p. 430". 2) Sorry. has N37177.

I have a lord of plants,
who seals his plants with water."

The planets are there,
they whisper and talk:
5 ,With whose power is he standing there,
that his mind is so firmly supported by him?
Who is his Lord, who is his helper,
who is the judge who settles his case with his persecutors
versiehtpu
10 I replied to the seven,
who have condemned themselves'):
,,The slave of the stranger I am,
the man who strengthens his friends.
[97] I am the slave of the stranger,
15 the man who is a helper.
[A helper] is he the man ********,
and he strengthens his tribe." —
Life is held high and is victorious,
and victorious is the man who went here.

---

20 When I was among you,
don't you worry about me.
Now I want to go there,
what do I have in common with you?

Seventeenth piece.

25 The voice of the soul of life I hear,
who weeps from the body of garbage.
She speaks:
, They brought me naked") into the world,
and they took me out of her empty. When
30 I was empty, they took me out of her,
like a bird that nothing accompanies."

The voice of the soul is,
who whines and cries in her place.

---

1) Sorry. is an aggravation, cf. R 54. 2; 117, 23
2) See above, p. 317, 22.

She speaks:
What should I do with you, my body,
start in that ') world?
If you, my body, were a garment of splendor and light,
that's how I attract you, 5
and you ascended with me to the house of life.
If you were a belt of shine and light,
so you would be tied around my hips,
and you ascended with me to the house of life.
If you were a wreath of shine and light, 10
so you would be placed on my head,
and you ascended with me to the house of life.
If you were a rod of shine and light,
that's how I held you in my hand,
and you ascended with me to the house of life. Would 15
you be sandals of shine and light, so
you would have put me at my feet,
and you ascended with me to the house of life."
So the soul spoke and spoke, and
the body did not accompany her. 20

The voice of the Messenger of Life I hear,
who calls to the soul of life:
,,Come, come 2), you light-giver,
which you illuminated the dark house.
Come on, come on, you fragrant, 25
which you made the smelly body fragrant.
Come, come, you noble-born,
[98] who is called a maid in the dwelling of the wicked."

The soul turns around and looks
according to the body and the palace from which they were taken. 30
She speaks to the body:
If you weren't a body,
formed from a lump of clay!
From a lump of clay you are formed,
and the seven who pursued you remained standing as inferior.
35 The seven who persecuted you stopped as inferior
within this world."
Life is held high and is victorious,
and victorious is the man who went here.

---

1) So, do not, in this", as dastelt, see also p. 338"
2) See above, p. 514f.

The soul is on the way
and go to the truthful ones. She
speaks to you:
,,Come, eat and drink, you good ones,
5 i will be with you').

Eighteenth piece.

Although still young, my measure became
full, although still young, my exit took place;
although still young, my measure became full
10 away from this
world. If I go out, the demons are there,
if I turn back, my number is full.
How foolish are the Äons,
how simple are the worlds,
15 how foolish are the Äons,
who sit around me in sorrow.
In sorrow for me they sit there
and eat ...") around me.
To me they eat ... .,
20 and around me they lie on mats.
They lie around me on mats
and tear their treasure around
me"). To me you tear up your
sweetheart, and they shed tears for
25 me. They shed tears for me
and they're tearing their hair out around me.

Everyone who tears his dress around
me, will keep the flaw on his robe. Anyone
who sheds tears for me, will find
30 seas and rivers in front of him').
Anyone who pulls out their hair around me,
will be included in the Finsterberg").
My measure has become full, my time is coming,
and I'm moving towards the place of light. —

1) The words sound like the invitation of a god to the cult meal.
2) To and from the following siche p. 21 ob.; 466 unt.
a) Here seems to be as much as garb zn, see the following.
4) On his way to Life. 6) Sorry. did Agno.

Life is held high and is victorious,
and victorious is the man who went here.

---

[99] When I was living in physical garb,
my robe was not taken from me;
now that you got me out of it, 5
my confidence is directed to life.

Nineteenth piece.

At my height I stand,
and my eyes are looking at the tibil.
I look and see the soul, 10
how she cries, laments and pours out (in tears)
and with her hair sweeping the streets.
With her hair she sweeps the streets,
with her nails she digs up earth.
With her nails she digs up earth, 15
she moistens the earth with her tears.
She moistens the earth with her tears,
with her hands she assembles vaults.
Vaults she puts together with her hands, so
she stands there and performs the 20
construction. She built it and cleaned it,
then she climbed up and sat down on the ring wall').
She took off the rose skirt
and marveled at its beauty.
She speaks to him: 25
"Woe to you, body splendor,
it is right that the worm of hell eats you.
Woe to you, rose skirt,
which the birds tear to pieces in the air."

The soul sits there and waits: 30
maybe a escort is coming.
Maybe a escort will come
and I'm going with them.
The soul looks up and sees, how
to approach the escort of the bad guys. 35

1) Doubtful, see Joh. II, P. 30°.

Darkness goes before them,
Darkness follows them.
Demons accompany you,
Liliths are their guides. A
mile and a half (1) the sound
of her crying penetrates. A
mile and a half away penetrates
the smell of their stench. When
they came to the soul,
spoke to you of life's guiltless soul:
What are your works, you wicked ones,
that your travel allowance looks like this?"
To this they reply to her:
,,Our head penetrated into the earth
") within this world.
Our eyes beckoned within
this world. Our ears
were listening at the doors within
this world. Our
hands committed murder
within this world. Our
heart was [100] ambiguous
within this world. Our
body drove fornication
within this world.
Our knees bowed to the Seven
within this world.
Our feet went barefoot
within this world."

Then he spoke to them
the innocent soul of life:
,If these are your works, you wicked,
so your travel allowance is excellent.
Go, go, you bad guys,
I am not coming with you in your escort."

The soul is sitting there:
maybe a escort is coming.
Maybe a escort will come,
and I walk with you in your escort.

---

1) i.e. a mile and beyond, similar to un corsaire et demi.
2) To listen or to drive earthmanticism? See also R 63, 16.

The soul looks up and sees,
how the guidance of the good comes about.
Shine goes before you,
Light follows them.
Uthras of life accompany you, 5
Angels of glory are their guides.
A mile and a half away
penetrate your fragrance.
Then he spoke to ilmnen
the innocent soul of life: 10
If it pleases you, my good brothers,
lead me with you in your escort.
I want a company for the good,
be a guide to the believers."

Then talk to her: 15
,What are your works, soul,
that we may guide you with us in our guidance on the way?"
Then she speaks to you:
,,My father distributed bread,
and my mother donated alms; 20
my brothers sang hymns,
and my sisters handed Kušta."
Then talk to her:
,,Your father who distributed bread,
did it for sicl; 25
your mother who gave alms,
did it for your soul.
Your brothers who sang hymns,
will ascend on the paths of the Kuštā;
your sisters who handed Kušṭā, 30
Manda dHaije will be a helper.
What are your works that you have done for
yourself, that we may lead you with us in our escort?"

Then she replies to
them: ,I want to say euclı, my brothers, 35
I want to tell you, true, believing men;
i want to tell you, my brothers,
i want to tell you how it was.
My brothers according to your
will, my sisters [101] by their own will, my 40
brothers according to your will
made me the bride of the wicked.

They made me the bride of the
wicked, do not give wages and alms. They
do not grant wages and alms, therefore,
they are tied up in the darkness.
5 But with me, I loved life, Manda
dHaije took a seat in the spirit.
When the Saturday went out in the evening,
when Sunday came for the
good'), i took alms in my pocket,
10 took a piece of bread in my
hand. I took alms in my pocket
and went to the gate of the
temple. I put the alms among the other alms")
and the piece of bread for the common feeding (for the poor)").
15 I found an orphan, so I sated her
and filled the widow's pocket.
I found a naked,
so I put a robe around his neck.
I found a prisoner,
20 so I untied him and sent him back to his place of residence.
I untied him, sent him back to his native place
and provided him with food on the way."

So they brought splendor and clothed them
with it, brought light and covered them
25 with it. They tied around her a large diadem of
splendor and they laid a wreath on her.
They tied a belt around her,
which is quite high gloss.
They laid her a transition across the seas,
30 put a dam through the rivers for her. They
seized her by the surface of the right and
led them over the streams of water.

Life turned life upside down,
life found its own.
35 His own found life, [hope for. —
and my soul, that of the NN of this ascension, found what it

---

1) Siche also Lit., p. 220, LIV.
2) Probably in the collection point for alms.
") In vernute I ovuboan, which is also used in the Syrian N5210 and סִבּוּלָא in the Talmudic (Levy, Neuhebr. Wtb. III, p. 468b). The mild gifts were given at a They gathered together and fed the poor there together. Sorry. hat which is perhaps influenced by the Arabic sebil,"mild gift".

Life is held high and is victorious,
and victorious is the man who went here.

The soul is on the way')
and look out for their helper:
I'll let my eyes look out for you, 5
Lord, You are all grace.

Twentieth piece').

Between the hidden and the shine,
between the Light and the Uthras,
between the hidden and the shine 10
stand there and ask the soul out.
They speak:
‚Say, say, soul,
who educated you.
Who built you, who formed you"), 15
who was [102] the man, your Creator?a

,,One built me, One formed me, One of
them was the man, my Creator.
One of the sons of Salvation
kindly took a part. 20
He wrapped me in a wrap of shine, took
and handed me over to Adam.
Adam, in his simplicity
ashamed, since he did not know, ashamed, since he did not know-
Adam, in his simplicity [stand. 25
nalım and put me in the physical trunk.
He took and put me in the physical rump
of wormwood, bitterwort and ..).
The soul sits there and protects
the physical hostel"), which is entrusted to her. 30
She sits there and protects her,
until their measure and number is fulfilled.

---

1) Sorry. has nhowo. e) Is also Lit., p. 99.
3) p2 probably belongs to N32, not to p2, although
man text 46,14 (here p. 464, 41; Nöld., p. 270, 23) has to move to pa.
4) Cf. Lit., p. 100". 5) Sorry. it's like Qol. NDW.

When their measure and number was fulfilled,
the solver went to her.
The solver went to her and solved her,
it led her away, who had bound her.
Who had solved the soul, preceded her,
he who had bound her followed her.
The soul ran [and reached] the one who had solved it,
he who had bound her ran, but he did not reach her. The soul alone and its redeemer
go to the place of life. -
And life is victorious.

What is it good for me that I came and lived
in a deceptive, empty hull? What is
it good for me that I came and lived in him, where he
does not ascend with me to the place of light?

Twenty-first piece.

The soul goes out,
your measure is full, and your time has come.
Your measure is full, your time has come,
and she has her eye full of the solver').
Full of solver she has her eye,
and her heart is full of weeping.
Her heart is full of weeping,
and the solver does not take a bribe.
He does not accept a bribe
and do not trade the body for the soul. They released the soul and led it there,
they were brought before the judge.
The judge asks you out
[103] according to their sins and transgressions:
,What works have you, soul, done
in the world of deception that you were in?"

,,You are my witness, judge,
that I have not done evil for my own sake.
I did not commit adultery") and did
not act according to the will of the wicked.

2) See Joh. II, p. 478. 2) See above, p. 540.

I did not commit murder
and no blood of Adam's son was
shed. My head did not penetrate the
earth, and my hands did not commit theft.
1 i have not done magic and do
not torment the soul in the body. I
have not delivered the servant into the hand of his Master,
don't put the maid in the hand of her mistress,
nor have I given false testimony. I
have not pushed boundaries, no
boundary stones go crazy.
My eyes gave no sign,
and my mouth did not produce a lie.
The fortune tellers didn't tell me true,
and the deceitful Chaldeans did not Chaldeans to me.
I did not eat a double alms') and did
not worship two gentlemen.
I gave alms to the poor,
and I was a guide to the blind man.
If I found a hungry one, I satisfied him,
and filled the widow's pocket.
I found a naked,
so I put a robe around his neck.
I found a prisoner,
so I released him and sent him back to his place of residence.
25 I untied him, sent him back to his native place
and provided him with food on the way.
With the sick man I went up to his camp,
with the deceased, I went to the cemetery." —
If these are your works, soul, so
may your witnesses come and witness."

When the soul was still standing before the judge,
her witnesses flew up and came to her.
The Jordan River and its two
banks for the soul").
The baptism with which she had been baptized,
the Pihta, the Kuštā and the Mambūgā
witness to the soul.
Payment of wages and alms (and baptism)
witness to the soul.

---

1) I did not let alms be given to me from different sides?
°) See Lit., pp. 33 f.

They grasped the soul by the surface of the right,
they lifted them up and set them up in the house of perfection,
in the place [104] whose sun does not set
and whose light lamps do not darken. -
- Life is held high and is victorious,
and victorious is the man who went here.

In old age, you formed her') wings,
she jumped down and sat down in a cloud of splendor.

Twenty-second piece.

I will be redeemed, my measure is
full, i am redeemed, my number is
full, I am saved, my measure is full. -
- When the soul strips the body, does
the trunk keep its mouth shut (closed),
the room*) shows solidification.
The Seven Planets
surround my body and sit there. They
speak to her (to the soul):
,When you go out*), soul,
let's get you in front of the customs -
officers." ... ,, I go out*), so the demons are
there, if I turn back, my number is
full. Where's the run I ran,
where is the greeting that my hands extended?
Where are the sandals of my feet,
who I left with my friends? Where
are you going, Lord of the Kušṭa,
where the demons have surrounded my body?
The demons have surrounded my body,
and my eyes color in my head."
I raised my eyes to the heights,
with my soul I looked towards the house of Life").

---

1) Read At any, the soul. 2) i.e. the body.
3) The preceding PD , "Go out" is here and text 116, 12 is not in place. The planets do not want the soul to leave the body. It is hardly ironic intentioned. 1
4) Read pidy. ") Sorry. has NNDD, see p. 5101.

I raised my eyes to the heights
and saw the man, my helper.
,,Help me, help me, " the soul cries,
,'help me before them and do not let me down ').
He helped me out of the middle of the 5
seven, lifted me above the tax collectors,
brought me up and straightened me in the house of the Full-
Life is held high and is victorious, [ending on. —
and victorious is the man who went here.

The manā rejoices, feels joy, 10
that Hibil-Zīwā is coming
from the house of life to him.

Twenty-third piece.

A voice called from above
and from the upper kingdoms. 15
[105] A voice called from on high, which spoke:
,,The prisoners are to be freed."
She said: 'Let the prisoners be freed, and for
those who are cramped, it will be a long way ")."

I moved there and came, 20
until I got to their prison.
When I arrived at her prison,
the warden of the prisoners came to meet me").
I talked and talked
the overseer of all prisoners: 25
" What is the food,
and what is the drink of the prisoners?" —
,,The food of the prisoners is wormwood, bitter herb and .....,
the drink of the prisoners is black water and dirt."

Then I spoke and spoke 30
the overseer of all prisoners:
,,Take pegs and keys
and open the gate of the prison.

---

1) I read instead of see text 116, 25.
°) See p. 393, 22; 525 ob. a). See p. 405 unt.

Open the gate of the prison
and release the prisoners who are locked up.
Release the prisoners who are locked up;
let it be wide for those who are cramped."
5 Then he speaks to me:
How many should I let you out of a thousand,
how many shall I let you out of ten thousand?"

He opened the gate for me
and put the sign on the document'). He
10 picks out the adulterers and thieves
and leads them out to the gate of the Šeol.
He picks out the wizards and witches
and leads them out to the gate of the Šeol.
He picks out the fortune tellers and winkers
15 and leads them out to the gate of the Šeol.
He seeks out those who push boundaries and move boundary stones
and leads them out to the gate of the Šeol.
I went through the prison
and did not find a true man.
20 Then I spoke and spoke
the overseer of all prisoners:
,Include the wicked because of their works
and pay attention to the
souls, until the great will sit in judgment;
25 then the wicked will come and be tested."
The prisoners sing hymns and rejoice,
they have taken away the shackles.
The prisoners are crying and howling,
on which the shackles were left.
30 They speak:
,'We've heard from you, good guy'), [dammest." —
that you (the people) do not go to the cut-off mountain-
,,My sons, there is no cut-off mountain,
and there is no one whom his Lord condemned to him.
35 [106] No, your relatives have condemned you, who
live in the deception of the world. [arranges
They have no mass for you, not my memorial service-
and the table") of alms and Mass was not set up." —
And life is victorious.

---

1) This is probably ND" babyl. gittu ,,document". It is the gift given to the Redeemer Guide writing.

2) Cf. Joh. II, p. 1061. 3) Sorry. hat ולפאתורא.

O gentle Mānā,
o orderly, well-ordered Manā,
o gentle Mānā,
may helpers come with you.

Twenty-fourth piece.

At the gate of the prisoners I passed, my
radiance rose above their prisons. Over
their prisons my glory rose, and they
became fragrant due to my fragrance.
My scent made them fragrant, and
the Seol shone through my brilliance.
The souls perceived it,
then they cry and howl and pour out (in tears).
I call to the prison warden:
,Open the gate to souls."
That's what he's talking
about: How many should I let you out of a thousand,
how many shall I let you out of ten thousand?"

He opened the gate for me
and put the sign on the document.
He opened the gate for me
and gave them the reward for their chains').
He laid bread for the poor, He
distributed guest meals to the persecuted*),
he assigned the reward for their chains to their
tables. The souls were singled out
from the place of darkness to the place of light.
-- And life is victorious.

---

1) He compensated them for the sufferings suffered in the chains.
*) Read or פאלין.

Twenty-fifth piece.

I have a soul in the Tibil,
she is wrapped up in the world.
She is wrapped up in the world,
5 a uthra step at her touch').
At her touch step a Uthra
and shake her out of her sleep:
,,Get up, get up, soul,
get up, look towards the house of life.
10 Get up, look towards the house of life and
lift up your face to the place of light.
Behold, the whole world
is a thing without value.
A thing without value is she
15 and does not deserve trust.
[107] See the great sea,
through which there is no transition.
See the Hitpūn River"),
through which no dam is laid.
20 See the guardhouse,
standing by the rebel.
See the fire fires,
whose smoke rises and reaches the firmament.
See the double pits,
25 which Rūha dug on the way.
See the high mountain,
on which no path is paved.
See the wall, the Iron wall,
which surrounds the world like a wreath.
30 Like a wreath, the world surrounds
you, and no breach has been made in them.

When you, soul, hear what I tell you,
and do not contradict my speech, so
you will be over this great sea
35 a transition will be laid.
Through this river Hitpūn
a dam will be laid for you").

---

1) Cf. pp. 430, 32.

2) Means,"they tore me away". Maybe you have ND ,"water", the plural it is to think as a subject.

a) Maybe stand (785 for 78tery, ,I will ", see also 78507d (7x50D).

I'll take you past the guardhouse,
where the rebels stand.
I'll take you past the fires, whose
smoke rises and reaches the firmament.
I'll take you past the double pits, 5
which Rüha dug on the way.
On this high mountain
I will pave a way for you.
In this wall, the iron wall,
I will make a breach for you. 10
I want to grasp you with all my strength
and stretch you with my whole body '). With
all my strength I want to grasp you
and lift me up to the place of light." —
And life is victorious. 15

The chosen ones come from the earth
Tibil, so they come and are embraced by my vine.
They come, they are wrapped in my vine and
climb up, look at the place of light.

Twenty-sixth piece, 20

Whose soul is this,
who is so built, well-built *)?
So built, well-built it is,
so true and faithful.
So true and faithful is she, 25
so equipped, well-equipped.
She fears and is not afraid,
she does not know fear and anxiety.
She is not afraid of the tax collectors,
not in front of the wrong angels. 30
They put a Ãther wreath on her head and
took them out of the world.

This soul flies and moves there, [108]
until she came to the house of the tax collectors.

---

1) You actually expect something different.

a) Here, as well as in piece 34, it is not entirely certain that daf belongs to NJD (see Nöld., p. 307, 17 and above, p. 543"); it could also belong to pa, see above p. 391, 14.

When the chief tax collector saw the soul,
he asked her out:
,,With whose strength did you go out, soul,
and whose name is pronounced about —
5 you?" ,,I went out with the power of life, and
the name of Manda dHaije is pronounced over me."

"[With what] should I compare you, soul,
what to compare with in this
world? I compare you to the sun of the day,
10 i compare you to the moon of the night. I
compare you to the northern air'),
when she regets herself in the
world"). I compare you to the waves of water,
when the northern air blows over you."

15 The soul shone more than the sun of the day, it was
brighter than the moon of the night. She
was stronger than the northern
air, when she moves in the world.
She was more pleasant than the waves of water,
20 when the north blows over you.
The chief tax collector bowed his head,
and the soul rose to him:
,Go, soul, climb up,
go, fly and get there." —
25 Life is held high and is victorious,
and victorious is the man who went here.

How very happy I am*),
how happy my heart is,
how very pleased I am
30 on the day when my dispute will be settled,
on the day when my dispute will be settled
and my walk to the place of life is!

Twenty-seventh piece').

A well-sealed letter is,
35 who goes out of the world,

1) See about this p. 281 ob. [2] See also p. 440 °.
3) See also piece 12. [4] With some deviations, Lit., p. 111.

a letter written with Kušta,
sealed with the Great seal ring.
Perfect ones have written it,
faithful men secured him.
They hung him around the neck of the
soul and sent him to the gate of life.
Where did it come from that Daium saw,
that the soul carried the letter?
Where did it come from that Daium saw her,
while her seven sons were gathered around her?
[109] These speak:
,Who wrote the letter,
whose secret we did not know?
The letter is written with Kuštā,
sealed with the seal ring Großer.
Pious, perfect ones wrote it, faithful
men secured him. They
hung him around the neck of the
soul and sent him to the gate of life."

The soul in its wisdom
spread splendor over him and kept him safe,
wrapped him in light and wrapped him.
The Seven bowed their heads,
and the soul descended on
her. They put an ether wreath on her head
and took them out of the world.

The soul flies and moves there,
until she came to the streams of water.
When she reached the streams of water,
the great outpouring of splendor went to meet her.
He seized them by the right side of the
and led them over the streams of water').
They set them up in their skīnā,
at the place where the Uthras sit.

Life supported life,
life found its own.
His own found life,
and Bar-Haije carried out His own. - -
And life is victorious.

---

1) Sorry. does it still stand behind here אנפיק אלבשויא זיוא ואיתון נהורא כאסיויא
They brought out shine and clothed her with it,
they brought light and covered them with it.

My enlightenment and my praise lead me over.
Who led you through the guard, lead me over, the cloud of light, and it will rise
victorious to the place of light.

Twenty-eighth piece.

I excrete from my body,
my time has come, and my measure is full.
My measure is full, my time has come,
and the excretion from the body is close. The
guard is moving out in a hurry.
The trunk held the mouth (closed),
the room showed solidification.
The physical hull shook.
The fiends pierce my heart').
Who of the wicked told him:
,,Equip and set up angels on the way")?u
Move out, you divorce, soul,
they will bring you in before the judge.
Your works and your deeds
they will bring you in before the judge.
Get up, go with him,
with the King") of the great (life) who has come to you.
The path I'm taking,
is far and endless.
Through the passage through which I pass,
does not penetrate any tax.
The sun does not set over it,
the lamps [110] of light do not become dark.
The men who are there,
they lay on themselves flaunting wreaths.
With a shine they are clothed,
a light is spread over all*).

---

1) Instead of reading I prefer the reading (also Sorry. so) before. For W37 = W27, see Nöld., p. 41, 6. Then 3N37 instead of 7N3).

2) The words are probably addressed to an underground being. Even the "angels" here are bad geniuses, see p. 4.

3),"King" is also here as much as heavenly being, see p. 62.

1) Read Di7D.

They are the same size
and take the measure of each other.
When the good ones speak,
your speech is one. —
Life is held high and is victorious, 5
and victorious is the man who went here.

Soul, get up, go
with the king of the great (life) who has come to you.

Twenty-ninth piece.

I was redeemed, my measure became full, 10
the great (life) sent for me. I'm
talking to my sprouts and
taught the great ones').
To my sprouts I speak, to
the great I gave decrees: 15
,,My rungs, I'm leaving you;
what will you, my rungs, do?"

I sat down in the shade of my vines"), and
my brightness went up over my vines.
Over my vines my shine went up, 20
and my vines spoke from their place.
They speak and speak:
,,You're divorcing us, man,
what are you giving up
on us? Tell us about your name, 25
a living speech, extended and endless. Tell
us about the hidden speeches and
from the fixed Mānā, when he goes out").
Tell us what the great (life) abandoned to him"),
when he leaves the world." 30

,I want to tell you about the hidden speeches
and from the fixed Mānā.

---

1) Here in the sense of "noble, noble". ,"Big, grown-up" does not mean.
2) These are its rungs. 3) It is the separating soul.
4) is not ok; maybe פאקדויא רביא.

When he leaves here,
the Seven are his opponents.
To the house of Ptahil
the Seven are opposed to the Manā. When he
5 comes out of the house of Ptahil, Abathur
welcomes him with his splendor
and his light is unlimited.
Because of its extended luster
fear comes over the second.
10 The second rises from his throne
and praise the mighty life:
,,Blessed be you, mighty life, that
you have sent me this helper."

My rungs bowed their heads,
15 they wailed and wept in their place.
[111] They speak:
,,You're divorcing us, man;
when will we see your place?
When will we see your figure, which
20 is now hidden from the world?"

To this he replies to
them: If the great (life) would let me,
I would grow up in the world with you.
But now that the big one wanted me,
25 the hidden perfects inflicted themselves
on me. I was added to the hidden Mānās,
the glory that looms in the vine." ...
The great life speaks to him and commissions him,
who sent for him in kindness.
30 It speaks to him:
,,You man, to whom did you leave your sprouts,
and who is the man to teach them?"
To which he replies to him [1]):
,,Your strength will keep them,
35 and your enlightenment will be a help to them."
And life is victorious.

1) A5 despite the relationship on see p. 240°; 3012; 335°.

Thirtieth piece.

At the gate of the garden I passed,
I heard the gardener's voice.
I heard the gardener's voice,
he cried and made the trees of the garden cry. 5
Why are you crying, gardener,
and make the trees of your garden cry? About
that ...") went away in your hands,
or was the water in your canals inhibited?"

,,It didn't go away ...") in my hands, 10
still the water in my canals was inhibited. But
yesterday, but in the evening
a cedar tree was uprooted from my garden.
[A cedar has been uprooted] from my
garden, a female cedar") torn out at the root. 15
I cry for my companions") and for the plants,
which he left with her")")."

,,The cedar that is uprooted from your
garden, she was uprooted by the man who
planted her. The female cedar, torn out at the root, 20
it will be set up here with us.
The good plants that have been left
with you, they will rise and prosper well."
... And life is victorious.

I am a great mana, 25
I am a Manā, a son of the mighty (life).
I am a great Manā,
who lived in the sea.
I lived in the sea,
until they gave me wings, 30
until they made me wings,
[112] until I became a winged,
until I became a winged
and lifted my wings against the place of light.

---

1) See above, p. 4318. 2) See above, p. 409, 4.
") Event. ,,my companion"; Sorry. did "NTINg.
4) He, the thief, by the cedar? After the following, one expects "with me".
b) The cedars are the souls that were taken away from here. Should NANWN really being the female cedar, so could be alluded to male and female secluded.

Thirty-first piece.

At the gate of the prison
the splendor of Sunday passed.
The splendor of Sunday passed,
5 and at the gate of the prisoners the light filled.
When the souls saw the splendor and light of Manda
dHaije, they felt joy in their
chains. Then the jailer spoke to them,
who lived among them:
10 "Which is my (best) day among the days")?
The day you felt joy in your chains")." They
talked about it") to the prison warden the
prisoners"), among whom he lived:
,Our") (best) day among all days is,
15 as the splendor of Sunday passed.
The splendor of Sunday passed,
and at the gate of the prisoners the light
filled. When we saw the splendor and light of Manda
dHaije, we felt joy in our chains."

20 Then I spoke to the prison warden,
who lived among them:
,,You overseer of all prisoners, you prisoner overseer! Let
go of your souls') and give them to me.
Let go and give me the souls,
25 who are worthy and worthy of the
place of light, anyone who is marked with the sign
of life and in the four Jordanes")."

Then the jailer spoke to him,
who lived among them:
30 ,Good one, your souls are numerous,
endless and countless.
Search for them") in your gentle sense
and speak with your noble voice.

---

1) Actually, "are you looking for". ") See Lit., p. 186. ") See Nöld., p. 2554.
4) Sorry. hat דנימארולה. 5) Sorry. hat 7877 עסיריא. o) Read /NDr.
7) See Joh. II, p. 245m.
8) I can only find the "four Jordans" at one point in the map. Divan (left to right-above the second dogs 37), which is dependent on this pieces: (1. N337) NIN37 pND כול בארבא יארדניא האבשאבא מאהליפלה מן מאטארתא דשאמיש, For anyone who is in the four Jordanen is baptized, passes the watchhouse of Samiš on Sunday."
") Perhaps, "recite to them", see the following half-verse.

Speak with your noble voice
and seek out your souls and lead them there.
Choose and lead your souls, who
are worthy and worthy of the place of
light, anyone who is marked with the sign of life and
is baptized in the four Jordans."

I researched in my gentle sense
and spoke with my noble voice.
With my noble voice I spoke,
sought out my souls [113] and led them there.
I sought out and led my souls, who are
worthy and worthy of the place of
light, anyone who is marked with the sign of life and
is baptized in the four Jordans.

.Then the jailer spoke to him,
who lived among them:
,,Good man, you sought out your souls and led them
there; who will grant them relief from their chains?" ...
To this I replied and spoke
the overseer of all prisoners:
,In the world where these souls dwelt,
that's where you get relief').
Relief can be found there
and gives bread to the poor.
On the table you put
the relief from their chains." ...
Life is held high and is victorious,
and victorious is the man who went here.

I walk towards my image,
and my image is coming towards me.
It feeds and hugs me,
it's like I'm coming back from captivity.

---

1) By organizing mass for the dead and practicing pious works, see p. 548 unt.

Thirty-second piece.

When will my measure be full,
when will my dispute be resolved?
When will I take off the physical garment and
5 go to the places of life, according to
the location of the house of the good,
after the world in which my house stands')?
I want to go out and go to my father's house,
will not return to my home here").
10 I was hurt and sorry,
that I had to live in this world, where
the life comes to me from the fruits,
the shine answered me from a distance.
From a place that is far and far away,
15 I looked and recognized my father. -
- Life is held high and is victorious,
and victorious is the man who went here.

Thirty-third piece

What are the good things like,
20 when you leave your body?
[114] They like nimble (?) Arrow
"), 4) and who thus left this world. What
things do the bad guys like"),
when you leave your body?
25 They are like bees,
when you leave your cane.
You have delivered your honey°),
then they went and lay down on the stony mountain. - -

---

1) I suspect (2N] ,,in the my paternal construction", see the following verse. אלמא האזין probably also stands here erroneously for "N7 see p. 3389.

2) Well read. and are due to the previous האתאם affected. To "my father-in-law's house" is not to be thought of.

3) See Joh. II, p. 193.

4) FN2(F)12) means 'brush, smooth'. One of these meanings can probably be found here present. But one expects a different form, such as pDW" or NDW7 (Part. passport. PL.).

") See Joh. II, p. 1061.

6) B and suffering. have something I don't know how to start with before. ,Starting-measuring" does not fit here.

Life is held high and is victorious,
and victorious is the man who went here.

I want to ascend and speak zunı great (life):
:Daily, everyday
send me voice and strength. 5
The voice and the power you send me, they
will keep me awake so that I do not stumble."

Thirty-fourth piece.

Whose soul is this,
who is so built, well-built')? 10
So well-built, it is built,
so equipped, well-equipped.
So well equipped, she is equipped,
so true and faithful.
She sits in a cloud of shine, 15
and angels provide her with a support.
Uthras walk in front of her,
Kuštā paves the way for her.
The soul moved through the prison'),
left eiliga) the house of suffering. 20

The soul goes and leaves,
until she gets to the customs house. The
tax collectors call for the servants,
according to the men who wait the Seol:
,,Take the whole weapon device with you 25
and go halfway along the way.
See whose soul this is, which
is so built, well-built.
So well-built, it is built, so
equipped, well-equipped. 30
So well equipped, she is equipped,
so true and faithful.

') See above, p. 5512.

*) can be called "passing through" and (more often) "passing by". It is unsafe, what sense there is here. See, on the one hand, the following half-verse, on the other, p. 445ff. ")

Continue reading the text, e.g. 23.

She sits in a cloud of shine,
and angels provide her with a support.
Uthras walk in front of her,
Kuštā paves the way for her.
She moved through the prison,
hurriedly left the house of suffering."
Didn't they take the whole weapon device
and moved halfway along the way?
But the soul ascended to the house of life,
while the Seven [115] repented shamefully.
-- Life is held high and is victorious,
and victorious is the man who went here.

Thirty-fifth piece.

She (the soul) said: In life they put me in order; in
his order ... you get me").
In kindness let life be remembered"),
in kindness let the thought of the mighty (life) be remembered,
be remembered in kindness of life,
which made my robe otherworldly.
It took off my skirt of darkness and
put on me a robe of splendor. It put
a robe on me, which is
wondrous and endless.
I stretched out my body in it, he became
equal to the fullness of the
world. I swung my wings in it,
I went there and reached the firmament.
I opened my eyes in it, my
eyes became full of light.
I go there in my robe, in the
garb that life attracted me. I go
there in the garb of life, until I get
to the House of Seven. How I
arrive at the House of Seven,
stand there and whisper.

---

3) "tracking" does not fit; maybe it was also written here סידרון.
2) See above, p. 5241.

,,Why are you whispering, you seven?
I'm not one of you."

I go there in my robe,
until I come to the house of Abathur:
,,Kuštā about you, man of proven justice!" —
,'Pray to me Kuštā from yours').«

I go there in my robe,
in the robe that life attracted me.
I'm going there in my clothes"),
until I come to the sons of salvation:
,Kušta about you, man of proven justice!" —
,Pray me Kuštā from yours."

I go there in my robe,
in the robe that life attracted me. I go
there in my robe, until I get
to the water streams. When I
reached the streams of water,
the effusion of splendor went to meet me.
He grabbed me by the area of my right and
led me through the streams of water:
„Kuštā about you, man of proven justice." —
,,Pray me Kušta from yours."

I go there in my robe,
in the robe that life attracted me.
I go there in my robe, until
I get to the house of life.
When I arrived at the House of Life,
the good ones came to meet me.
[I16] They took out shine and clothed me with it,
brought light and covered me with
it: ,Kuštā about you, man of proven justice." ...
,Pray me Kuštā from yours."
The good ones counted me3) among
their and establish for us the prayer to the great
(life). -- Life is held high and is victorious,
and victorious is the man who went here.

---

1) One has the words woll as a greeting of the incoming and his counter-greeting to grasp.

2) Read 21255, keep safe. ") Read proro.

The great (life) liked it;
what I told him, he heard:
,Daily, everyday
send me voice and strength.
5 The voice and the power you send me,
they will keep me awake so that I do not stumble."

Thirty-sixth piece[1]).

,,My measure is full, and I move out." —
When the soul strips the body, does
10 the trunk keep its mouth shut (closed),
the room shows solidification.
The seven surrounded the body,
sitting there (and talking):
When you go out), soul,
15 bring you in front of the customs
officers." ... If I go out, the demons are
there, if I turn back, my number
is full. Where is the life I loved,
where is the life that loves me?
20 Where is the man of proven justice,
in whose name I donated alms?
Where is Manda dHaije,
in whose name did I go to Jordan?
Where is the Jordan of living water,
25 from which I got victory?
From him I got victory and I
received the pure sign. Where's
the run I ran, where is the
greeting that my hands extended? Where
30 are the shoes of my feet, who
I left with my friends? Where are
you going, Lord of the Kušta,
where do the demons keep my body
surrounded? The demons keep my body
35 surrounded, and my eyes color in my
head." I raised my eyes to the
heights and saw the man, my helper.

---

1) Also Siche pieces 15. 22. e) Siche p. 546".

He spoke to me:
"Go out'), soul,
I came here because of you."
,Carry, carry me," the soul calls,
,carry, carry me away from them and do not leave me behind." 5

He carried me out of the middle of the seven,
he lifted me above the tax collectors.
He lifted me out [over the tax collectors],
[117] lifted me up and judged me in the house of the
in the place of all the splendor, [Completion on, 10
in the apartment, which is quite luminous.
In that place
your souls are also called and invited.
Life is held high and is victorious,
and victorious is the man who went here. 15

He climbed up and lifted me up with him
and did not leave me in the empty apartment.

Thirty-seventh piece").

Although still young, my measure became full,
although still young, my exit took place; 20
although still young, my exit took place,
away from this world.
How foolish are the Äons,
how simple are the worlds,
how foolish are the Äons, 25
that they sit there in sorrow for me.
In sorrow for me they sit there,
and around me they lie on mats.

The lamentations, die,
those lying on mats ") are killed. 30
Food,
do not look at the place of light.

1) Here, again, hpen bothers). ") See also piece 18.
") Read by שאכביא.

If you don't complain,
if you are not lying on mats,
so if you call me, I will answer you quickly.
I will speak before you,
when I bring you the shining robe, that's
coming out of you, big Jordan.

When you cry,
when you lie on mats,
so if you call me, I will not answer you.
I will not speak before you,
i will not give you a shining robe,
do not grant a flaunting wreath.
On the day of your divorce
you will be tied up in the house of the tax
collectors. Life is held high and is victorious,
and victorious is the man who went here.

Thirty-eighth piece.

The sound, the sound of a sound
I heard two voices,
the sound of two voices (of two),
they sit there and enlighten each other.
The voice of the spirit and the voice of the soul,
they sit there and teach each other. The
Spirit speaks to the soul,
[it speaks] the spirit to the
soul: ,,By your life, my sister, take
me with you when you go there." ,How --
should I lead you with me,
where are you a lying ghost?
You are a lying spirit,
lie about what you didn't see.
How should I lead you with me, my brother,
where the man of the carriage stands erect?
The man of the carriage stands erect and
weigh works and wages.
Works and wages') he weighs
and do the spirit together with the soul.

---

1) can perhaps be read twice, but text 128, 12 is also missing.

If he weighs someone, and he turns out to be fully important,
this is how you lift him up and give him a support in life. If he
weighs someone, and he does not prove to be fully important,
that's how you settle the legal dispute with him already there').«

,Lead me with you 5
until (where) the carriage is erected.
Then may you take me on the dare,
Bring in works and rewards.
If you find me fully important when weighing,
may you bring the spirit together with the 10
soul. If you find me inferior when weighing,
may they cut me off behind you. —
How good are you"), my sister, soul,
that you led me with you when you went"),
until (where) the carriage is erected, 15
the works and wages are weighed.
They found me fully important when weighing,
then they brought the spirit together with the soul." —
How the soul rejoices,
that they brought the spirit together with the soul! — 20
Life [118] supported life,
life found its own.
And life is victorious.

Thirty-ninth piece,

Whether Kušā is good for the good 25
and Manda dHaije for the sons of Salvation')?-
... While you are still in your body and
seek to enlighten yourself by the power of the name of
life, When will it be dark, when will it be light"), [[speak]:
when shall the measure of the world be full? 30
When should the good come out of the evil, when does the
sweetness come out of the bitterness?

---

1) See p. 431 unt. °) Lies טאבאת.
") The soul has fulfilled the desire of the Spirit.
4) See also p. 142, 13.
") When should brightness take the place of darkness?

When shall life come out of death; when
shall life rise before his Father? When
should the bitter herb and . . be filed"), that
the soul had to carry in this world?"

5 ‚Even if it's not dark, even if it's not getting light, so
soon the measure of the body will be full.
Although the Kuštā does not come here to the good
and Mandā dHaijē to the sons of salvation,
the light comes out of the darkness
10 and the good from the evil,
the sweetness comes out of the
bitterness and the life out of death,
life rises before his father
and the soul of life to the sons of salvation, the
15 bitter herb and ... is discarded,
that the Sèele had to wear in this world,
so you will be raised up and strengthened
in the place where the good ones are
consolidated." And blessed be life.

---

20 Fortieth piece.

The voice of the soul I hear,
who cries out of the body"):
‚Who will get me out of my body*),
who will take me out of my body? It
25 hurts and depresses me
in this world,
the world that is all night,
full of intrigue,
completely knotted with knots,
30 completely sealed with seals,
with nodes without a number,
with seals without measure."

‚The man who looked at himself
and to beget the bodies to release them'),

2) Here, not life as a supreme being, but life itself.
°) Lies וניש‌תאהלון. 3) Read NDNE. *) Read papoN).
") What is there can not be translated differently, but I do not understand the meaning. Also in the following there is some darkness.

who counted the stars in the sky'),
measuring the world ocean under the
seas, [119] the Sin (the moon) looked at the sky,
before him, he became weak and supported himself
here, who watched the great gate,
from which he took the worlds,
he will untie your knots,
that man will break your seals.
You have searched and found,
again you will seek and find."
And life is victorious.

Forty-first piece.

A mana (am I) from the house of the great (life),
a Manā from the house of the mighty (life),
a Mānā from the house of the great (life).
From the house of the great (life), who brought me?
Who brought me out of the house of the great (life), who
threw me into the tibil?
Who threw me into the tibil,
in the trunk without hands and feet?
I sit there and guard
the hostel that is entrusted to me.
I sit there and guard her,
until my measure is full.
Is my measure full,
then comes the solver.
When the solver comes,
he releases me and leads me to the place of light.
Who loosened me, walks in front of me,
he who bound me, runs after me. I
ran and held on to the one who loosened me;
those who bound me did not reach
me. Life is held high and is victorious,
and victorious is the man who went here.

1) Read N.

Forty-second piece.

The soul, the soul of life speaks:
,Who locked me in the Tibil?
From the day I fell into Adam, I
5 watched four mysteries').
I went to the image of water;
water is the life of this world. I went
to the image of the sun, the
sun is the light of this world. I
10 went to the image of the moon,
the moon is the count of this world."

The soul, the soul of life speaks:
,Who threw me into the tibil?
Who threw me into the
15 Tibil"), who locked me in the wall?
Who threw me in the footblock,
who is like the fullness of the world?
Who put a chain around
me"), which is beyond
20 measure? Who [120] clothed me with a
skirt of all colors and types?

Yes, Manda dHaije is,
he left to come into the world. Verily,
he brought me out of the earth,
25 undressed me . . . . . [4]).
He took me out of the footblock, which
is like the fullness of the world.
He took the chain from me"),
which is beyond measure.
30 He took off my skirt
of all colors and types.
Who had solved me, walked in
front of me, who tied me, ran after me.

---

1) See Joh. II, p. 167. Here mur three are enumerated.

2) 12 is probably to be deleted; perhaps it is too glossed in the Text got into it. Although there are still 12 in the corresponding place there is also a different word for N712.

») Lies רמאבאן.

4) The word N217N1 is found only here, and text 122, 6, 19. It seems something like To signify bondage. Maybe it's with baby. zirgūtu ,,Band" (Muss-Arnolt I, p. 297) together? 5) Read "NJVD.

I ran and held on to the one who loosened
me; I ran, who had tied me, did not reach
me. Life answered me from the fruits,
the shine answered me from a distance.
From a place that is far and far away, 5
I looked and recognized my father." —
And life is victorious.

Forty-third piece').

I'm lying wrapped up there
in a robe"), on which there is no mistake, 10
in a robe that there is no mistake about,
there is no lack or lack of him.
Life knew about me; Adam,
who was sleeping, woke up.
It grabbed me by the area of my right 15
and did not give me . in your hand.
It threw light into the darkness,
and the darkness filled with light.
On the day when the light rises,
the darkness will return to its place. He 20
approached the cloud of light,
his gait is directed to the place of Lebeus. —
And life is victorious.

Forty-fourth piece").

,,My measure is full, and I move out." ... 25
The Spirit speaks to the soul:
If you're moving out, why are you sorry?
Sorry, why are you moving out?" ,I aim —
out, that's how the demons stand there,
if I turn around, my number is 30
vóll. Where is the life I loved,
where is the life that loves me?

1) Is also Lit., p. 96. 2) Read x5oyya. a) See also item 15.

Where is Mandā dHaijē,
in whose name did I go to Jordan?
In his name we went to the Jordan
and received the pure sign.
Where is [121] the Jordan of living water,
from which we got victory?
Where is the man of proven justice, in
whose name did we give alms? Where
is the run we ran, where is
the greeting that our hands extended?
Where are the shoes of our feet,
who we left with our friends?
Where are you going, Lord of the Kušṭā,
where do the demons keep my body surrounded?
Manda dHaije is far away,
be close to me.
At his place Mandā dHaije Kuštā planted, now
Kuštā is abundant in the world')."

Then he spoke to me:
,How did you get into decay?
Has life sent you,
or did you come by yourself?
Life sent me
to you, soul of life.
It sends you out of the world,
from the world of darkness,
of hatred, jealousy and discord. From
the world of darkness
I will lift you up to the light abode." You were
victorious, Mandā dHaije,
and help all your friends to victory.

Forty-fifth piece.

Although still young, my measure became full,
although still young, my exit took place.
Who should I call, and who should answer me,
who should be my helper?

') Insecure. Or at best: now he is sitting in the worlds of the Kušṭā.

I want to call for the voice of life,
i want to call for the lamp, which is completely
light, i want to call for the man of proven justice,
the believer gave alms ').
He gives [alms] in faith, 5
and life set him up in a perfect way. .
. . . . . Kuštā,
and Manda dHaije heard my call.
It came, the man of proven justice came,
the believer gives alms. 10
He faithfully gave alms
with a true, believing heart.
It came, the Son of life came (and spoke):
,I will be a helper to you.
I'll take you past the planet, the 15
men who guard the Tibil. I
will lead you past Jorabbā and Rūhā,
who are called the chief tax
collectors. I will lead you up and show you the vine,
who stands outside the worlds." 20
The friends of the chosen one are erected.
*******.
Outside the 'worlds he stands
[122] and calls for the perfect. The
voice of life is calling, 25
we see him") in the place of
light. - Blessed be life, life is victorious.

Forty-sixth piece.

The man cries in the ages;
his name is dear to the worlds. 30
The earth is moved by his tears,
the sky is shaken by his voice.
The Lord of the Earth is moved,
and the oppressed of the .") answer him").

') According to the following, it means Mandā dHaijē, although the statement of the the second half-verse of ilm is striking, but see also p. 424, 16.

2) That is there, but one expects: we follow him (or Ã suchlike) or. your Places of light. ") See above, p. 5704.

4) You join him. it is probably influenced by.

The robe of Adam weeps,
which has emerged from the sandarak tree').
Fruit, grape and tree came out
and true mystery and silence.
5 The elect gathered, and the birds
take possession of the mountains"). The
Manā speaks to the Aons
and makes all the worlds hear:
,,I am a crown of beryl,
10 which is set up on the head of the great (life).
Who brought me here,
went and put me in the hands of Ruhā and the planets?"
And life is victorious.

Forty-seventh piece.

15 The Mānā speaks in the ages:
,I am a crown of beryl.
I am a crown of beryl,
a shining belt of gold.
I am a crown of beryl,
20 which is set up on the head of the great (life)."
The Mānā weeps in the ages,
his name is dear to the worlds.
The sky is moved by his voice,
the earth is shaken by his tears.
25 The robe of Adam weeps,
which has emerged from the sandarak tree.
The Lord of the earth weeps,
and the oppressed of . . .the . . answer
him. The elect gather together,
30 the birds nelimen own the mountains.

The Manā speaks in the ages:
,,I am a crown of beryl.
I am a crown from the house of life;
who brought me there and threw me into the abode of the
35 wicked? They threw me into the abode of
the wicked, the place where sinners live.

---

1) See p. 325, 13. ") Read N'DDNT, see text Z. 19.

The bad guys took me prisoner,
all the worlds are looking to beguile
me'). By the power of my father, the Mana"),
and the enlightenment that came from the house
of life, couldn't Rüha capture me, 5
all worlds do not beguile —
me." And blessed be life.

Forty-eighth piece.

[123] A good one, a great son, I am,
who lived in a tear robe, 10
in the garb of consuming fire,
it is dark and does not shine.
I lived in the House of the Seven Planets,
who forge weapons against me every
day. I lived in the garb of darkness 15
and made me equal to them.
I was hurt and sorry
in a vain garb.
Pain and sorrow was in my robe,
when he3) put it on and when he took it 20
off. Am I not a son of Great,
who locked me up with the Seven?
Icl spread my light over you,
but they are dark and do not shine.
They tell each other inside: 25
,We want to cut him off and leave him with us."
But then the stranger came to me
and pulled me out of their midst.
He pulled me out of the consuming fire
and clothed me with the garment of the mighty (life). 30 He
paved a way for me
from here to the light residence. --
And blessed be life.

---

1) Read how to continue pwenwnty.
2) Something else may have stood here.
3) Well-being of the body. A relationship like p. 461,9 is hardly possible here and L 135,9.

Forty-ninth piece.

I am a great shining being,
which was neither lacking nor lacking.
When I lived in a physical garment, I
did not fight and did not steal,
there was no lack or lack of me.
I did not drive a secret being and did not wave,
there was no lack or lack of me.
I kept myself safe from the Seven
and did not drive anything from their works.
Now that my measure is
full, sit there all in sorrow.
I donned the robe of the high Father
-and looked at the garment of the mighty (life).
Man') straightened me up in the carriage,
there was no lack or lack of me.
They clothed me with a garment of living fire,
there is no anger or anger.
They put a wreath of glory and victory on me,
whose leaves shine.
They clothed me with a garment of living fire, then
I climbed up and looked at the place of
light. And life is victorious.

Fiftieth piece.

From a right place
the man came to me, the helper,
came to me the speech
and armed my soul2) on the spot.
He called to me the call of life
and created helpers for me.
The helpers he created for
me, goods from [124] the place of Light.
He called loudly with his voice and let me
hear, he woke my soul from sleep.

---

1) Read תירצון. 2) Read raan.

He awakened the Lord of mysteries,
Adam, whom he had sown among the
bodies'). He woke me from sleep,
which life had put in my mind. He
confused the seven mysteries*), who were 5
with me in my garb. He removed
them from their place,
from her anger (?) he released a part on her. He
brought the bell ringer into confusion,
the men who guard the earth. 10
He rushed and threw down the guardsmen
and made a breach in their castle.
A breach in their castle he struck
and brought strife into it.
Yes, he stepped under her, 15
and they didn't know who they were fighting.
They did not see the high father,
did not see my helpers.
They did not see my gentle guide,
who pulled me out of their midst and led me away. 20
He pulled me out of her robe
of wormwood, bitter herb and .....
He pulled me out of the physical garment,
from the void robe. He
clothed me with splendor of himself, 25
covered me with expensive light of himself.
He tied a belt around me
and made my form more luminous than the Seven.
When the Seven saw me,
they saw themselves as inferior. 30
By the power of my High Father
i passed them all. The
⟨carriage was raised.>
I watched the great father's
house, where my brothers 35
live. When my brothers saw me,
they clothed me with splendor of themselves.
The good ones included me in their bill
and kept me in their midst.
- And life is victorious. 40

---

1) Perhaps it can be read: who lived under the bodies. °) Belongs more to Syriac than to N53.

Fifty-first piece.

My soul longed for life in me'),
knowledge blossomed within me.
My soul longed for life inside me,
after the place of life was my walk.
I flew and moved there,
until I got to the first one").
The servants of the First came to meet me:
,On, we want to capture the man,
may he come and be a partner to us.
Come on, we want to capture the man
and ask him where he came from:
Comrade, [125] where did you come from"),
where are you going?u —
,I come from the Tibil,
from the house that built the planets.
My soul longed for life inside me,
after the place of life is my walk." —
,,This is the house of life. Over
here! Where are you going? If
you go among them"), they will
do whatever they can to you." —
,,That's not what I want,
this is not what my soul desires."

My soul longed for life inside me,
knowledge blossomed within me.
My soul longed for life inside me,
after the place of life was my walk.
I flew and moved there,
until I got to the second.
The servants of the second came to meet me:
,On, we want to capture the man,
we want to ask him where he came from:

---

1) The poem vividly depicts the ascent of the soul through the realm of seven planets, as she tries to keep them there, rejects them and finally goes to the Ogdoas, the house of life. Maybe the poem comes from the same man such as the Lit., p. 31. Both show the same content of the stanzas except for the one Sticlwort - the few deviations are probably secondary -, and the verse ,,That's it not what I wish," etc. is found only in them.

2) The first of the planets. 3) See text 125, 10; 126, 8.

4) The plural probably refers to the upper beings, but life could also be mean. can still stand, see text 128, 2 and here p. 4801.

Comrade, where did you come from here,
where are you going?" —
,I come from the Tibil,
from the house that built the planets.
My soul longed for life inside me,
knowledge blossomed within me.
My soul longed for life inside me,
after the place of life is my walk." —
,,This is the house of life.
Over here! Where are you going?
If you go among them, they
will do whatever they can to —
you." ,,That's not what I want,
this is not what my soul desires."

My soul longed for life inside me,
knowledge blossomed within me.
My soul longed for life inside me,
after the place of life was my walk.
I flew and moved there,
until I came to the third.
The servants of the third came to meet
me: ,,On, we want to capture the man,
we want to ask him where he came from: Comrade,
where did you come from here,
where are you going?" —
,I come from the Tibil,
from the house that built the planets.
My soul longed for life inside me,
knowledge blossomed within me.
My soul longed for life inside me,
according to the place [126] of life, my gait —
is." ,,This is the house of life.
Over here! Where are you
going? If you go among them,
pronounce the name of death." —
,,That's not what I want,
this is not what my soul desires."

My soul longed for life inside me,
after the place of life was my walk.
I flew and moved there,
until I got to the fourth.
The servants of the Fourth came to meet me:

,On, we want to capture the man, let him
come and be a partner to us. Come
on, we want to capture the man, we want
to ask him where he came from: Comrade'),
where did you come from here,
where are you going?u —
,I come from the Tibil,
from the house that built the planets.
My soul longed for life inside me,
after the place of life is my walk."
,,This is the house of life.
Over here! Where are you
going? If you go among them,
pronounce the name of death, they
bind and torment (you)."
,,That's not what I want, this
is not what my soul desires."

My soul longed for life inside me,
(after the place of life was my walk)
knowledge blossomed within me.
My soul longed for life inside me,
after the place of life was my walk.
I flew and moved there,
until I got to the fifth. The
servants of the Fifth came to meet me:
,,On, we want to capture the man,
let him come and be a partner to us. Come
on, we want to capture the man, we want
to ask him where he came from: Comrade,
where did you come from here,
where are you going?" ...
,,I come from the Tibil,
from the house that built the planets.
My soul longed for life inside me,
after the place of life is my walk."
,,This is the house of life.
Over here! Where are you
going? If you go among them,
they will do whatever they can to you.
If you go among them,
pronounce the name [127] of death."

---

1) Read instead נאברא.

,,That's not what I want,
this is not what my soul desires."

My soul longed for life inside me,
knowledge blossomed within me.
My soul longed for life inside me, 5
after the place of life was my walk.
I flew and moved there,
until I came to the sixth.
The servants of the Sixth came to meet
me: ,On, we want to capture the man, 10
we want to ask him where he came from: Comrade,
where did you come from here,
where are you going?" —
,I come from the Tibil,
from the house that built the planets. 15
I come from the Tibil,
after the place of life is my walk." —
When you go among them,
pronounce the name of death." ... –
,,That's not what I want, 20
this is not what my soul desires."

My soul longed for life inside me,
knowledge blossomed within me.
My soul longed for life inside me, after
the place of life was my walk. I flew 25
and moved there,
until I came to the seventh.
The servants of the Seventh came to meet me:
,On, we want to capture the man,
let him come and be a partner to us. Come 30
on, we want to capture the man, we want
to ask him where he came from: Comrade,
where did you come from here,
where are you going?" ...-
,I come from the Tibil, 35
from the house that built the planets.
My soul longed for life inside me,
after the place of life is my walk." —
When you go among them,
bind and torment them (you). 40
If you go among them,
pronounce the name of death." —

,That's not what I want,
this is not what my soul desires."

My soul longed for life inside me,
knowledge blossomed within me.
My soul longed for life inside me, after
the place of life was my walk. I flew
and moved there,
until I came to the house of life.
When I arrived at the House of Life,
life came to me.
[Life] came to meet me,
[128] it clothed me in splendor, brought light and covered
me It included me in its bill, [so.
and in his midst the good ones also came out:
,Between the lamps of
light let your lamps be lifted up and shine."

You have been raised and strengthened
through the Word of Truth that has come to you.
The word of truth has come to the good,.
the word of the truth to the believers. —
And life is victorious.

Fifty-second piece.

,Why are you standing there so (long);
whose path are you guarding?" ... -
,'His way') I guard,
he has to sit in the world." —
, Where did it come from, where is the shape
the man whose path you are guarding?" ... -
,,His robe is a robe of splendor,
and light is placed over his shoulders. He
penetrated through the worlds, came,
split the firmament and revealed himself*). The
carriage is erected in front of him, he
weighs works and rewards").

---

1) The text says "my way", but this contradicts the following. °) See p. 197, 16. *) See p. 451 unt.; 566 unt.

[Works and wages] does he weigh
and do the spirit together with the soul. If he
weighs someone, and he turns out to be fully important,
this is how you lift him up and give him a support in life. If he
weighs someone, and he does not prove to be fully important, 5
so he leaves him in this world." —
To us who praise you'),
you will forgive our sins and offenses. —
And life is victorious.

Fifty-third piece. 10

At the gate of the prisoners I passed,
the torment of this world.
The voice of souls I hear,
they cry out of prison.
They speak: 15
Woe to us that the world outwits us,
the deity in her has outwitted us.
Our money and assets
tied us to this place.
Who wants to go and tell our children, 20
who we left behind in the world,
that they do not practice any of our ugly works,
so that they are not tied to this place')?
They are to worship [129] the great doctor,
let them worship the great lamp, which is all light, they 25
are to worship Mandā dHaije,
so that he may step down and be a helper to them,
a helper for the perfect
from the place of darkness to the place of light." —
You were victorious, Manda dHaije, 30
you were victorious and helped your friends to victory.
- And life is victorious.

1) Read דמשאבינאך. e) Read pandroa57.

Fifty-fourth piece.

O birds of the carob trees,
who sit on their candles')!
What do you birds eat from the carob trees,
5 what do you drink from the candles?
When the time comes,
that you leave your body, what will
be your travel expenses,
what will your food be?
10 Not gold, not silver
it's a waste of time.
Not money, not good
it's a waste of time.

All the peoples gathered
15 and came to the gate of the Son of life:
,,Tell us, son of life,
at the moment when our divorce is taking place,
what will be our travel expenses,
what will our food be?" —
20 ,,Let your hands give alms
and your heart is firm in faith.
This is your travel expense,
which is a blessing to you." —
Life is held high and is victorious,
25 and victorious is the man who went here.

Fifty-fifth piece.

On the construction site,
on the summit of the whole bulge"), at
the top of the whole bulge he is the
30 great one, and he is the great one.
The great (life) stands and recites and
enumerates the sins of this world*):

---

1) contains well, and (N5en, is candela, see Nöld., p. XXX unt. According to the following, it looks like the fruits of the tree are so but they don't look like candles. - The souls are thought of as birds, as according to the old idea, see above, p. 574, also Joh. II, pp. 129 f.

*) Lies קומברא? *) See Joh. II, p. 169 ob.

,,O foolish world,
o you confused, confused world'), o
foolish world,
what is your trust directed at?
What is your trust directed to, to
whom does your faith cling?
I'll pick you up and take you away
the glimmer of light, [130] which is given to you.
I'll pick you up and take you away
the world that falls without getting up.
O you world, you wild beast,
that does not know from left to right!
The planets are mastochs,
which are pending for sale in the markets.
Now may they serve you!
Now you should wake up from sleep 2),
now clench your fists,
hitting the atria of your chest
and speak:
,,Woe to me, what have I done,
what have I done abundantly
within this world!
They called me on the path of life, but
I stayed away from the Waystone." —
And life is victorious.

Fifty-sixth piece.

My measure is full, and I move out,
an expert who has learned from the vigilant").
From the watchful I learned and
lived in the world.
****
and I heard the speech [of my father]*).
The man who was used over me,
let me hear the speech of the great (life) and
separated me from the world").

') See Joh. II, p. 93, 2. 2) Well read. *) See p. 440*.
[4] See p. 587, 10. *) See ibid.

He gave me praise
and alienated me from the world.
I became estranged
the wicked and the sinners.
I dedicated myself to praising
and glorify the light abode.
I praised the wide place
and the uthras without number.

My measure was full, and I moved out,
the seven met me on the way.
They closed the gates in front of me,
to keep me on the road.
The bad guys are talking about me:.
,We want to cut him off and leave him with us."
Then I raised my eyes to the heights,
with my soul I looked towards the house of life').
Life answered me from the fruits, the
shine answered me from a distance.
The great life was inclined
and sent the Son of Life to me.
It sent the man to me,
who let me hear his voice.
He opened the doors and came,
split the firmament and revealed himself.
He opened the doors and came,
he opened the gates in front of me
and removed the seven from my path.
He clothed me with splendor of himself
and covered me with light of himself.
He gave me a wreath of splendor,
and my figure shone [131] more than all the worlds.
The planets are there,
whispering and talking:
,When he was among us,
when he dwelt among the works of our hands,
when he lived among us,
he did not listen to our speech.
Now that his measure is full,
his figure shines more than all the world."
Then I spoke and spoke
to the wicked who have condemned themselves:

---

1) Sorry. has NNDD, see p. 5101; 5465.

Fifty-fourth piece.

O birds of the carob trees,
who sit on their candles')!
What do you birds eat from the carob trees,
5 what do you drink from the candles?
When the time comes,
that you leave your body, what will
be your travel expenses,
what will your food be?
10 Not gold, not silver
it's a waste of time.
Not money, not good
it's a waste of time.

All the peoples gathered
15 and came to the gate of the Son of life:
,Tell us, son of life,
at the moment when our divorce is taking place,
what will be our travel expenses,
what will our food be?" —
20 ,Let your hands give alms and
your heart is firm in faith. This is
your travel expense,
which is a blessing to you." —
Life is held high and is victorious,
25 and victorious is the man who went here.

Fifty-fifth piece.

On the construction site,
on the summit of the whole bulge"), at
the top of the whole bulge he is the
30 great one, and he is the great one.
The great (life) stands and recites and
enumerates the sins of this world"):

---

1) contains wool 277, and (N57dn, is candela, siel Nöld., p. XXX unt. According to the following, it looks like the fruits of the tree but they don't look like candles. - The souls are gedacl as birds as according to the old idea, see above, p. 574, also Joh. II, p. 129f.

*) Read NnDop? ") See Joh. II, p. 169 ob.

,,O you foolish "world,
o you confused, confused world'),
o foolish world,
what is your trust directed at?
What is your trust directed to,
to whom does your faith cling?
I'll pick you up and take you away
the glimmer of light, [130] which was given to you
I'll pick you up and take you away the
world that falls without getting up. O
you world, you wild beast,
that does not know from left to right!
The planets are mastochs,
which are pending for sale in the markets.
Now may they serve you!
Now you should wake up from sleep'),
now clench your fists,
hitting the atria of your chest and
speak: , Woe
to me, what have I done,
what have I done abundantly
within this world!
They called me on the path of life, but
I stayed away from the Waystone."
... And life is victorious.

t.

candela, see
the tree is so
Birds thought,

Fifty-sixth piece.

My measure is full, and I move out,
an expert who learned from the watchful*)
ha From the watchful I learned
and lived in the world.
* * * * * * * * * *
and I heard the speech [of my father]*).
The man who was used over me,
let me hear the speech of the great (life)
and separated me from the world").

1) See Joh. II, p. 93, 2. °) Well read. ")
See p. 587, 10. ") See ibid.

He gave me praise
and alienated me from the world.
I became estranged
the wicked and the sinners.
5 I dedicated myself to praising
and glorify the light abode.
I praised the wide place
and the uthras without number.

My measure was full, and I moved
10 out, the seven met me on the way.
They closed the gates in front of me,
to keep me on the road.
The bad guys are talking about me:
,We want to cut him off and leave him with us."
15 Then I raised my eyes to the heights,
with my soul icli looked towards the house of
life'). Life answered me from the fruits,
the shine answered me from a distance.
The great life was inclined
20 and sent the Son of Life to me.
It sent the man to me,
who let me hear his voice.
He opened the doors and came,
split the firmament and revealed himself.
25 He opened the doors and came,
he opened the gates in front of me
and removed the seven from my path. He
clothed me with splendor of himself
and covered me with light of himself.
30 He gave me a wreath of splendor,
and my figure shone [131] more than all the worlds.
The planets are there,
whispering and talking:
When he was among us,
35 when he dwelt among the works of our hands,
when he lived among us,
he did not listen to our speech.
Now that his measure is full,
his figure shines more than all the world."
40 Then I spoke and spoke
to the wicked who have condemned themselves:

---

1) Sorry. has NNDD, see p. 3101; 5465.

,What are you whispering, you seven?
I wasn't one of you. I
did not drive your works
and was not counted among you.
[I did not mention] your name') and 5
did not speak your speech.
I was not a Chaldean,
not a soothsayer and not a prophet."

The Son of life spoke,
and I heard my father's speech. The 10
man who was used over me, let
me hear the speech of the great (life), and I
separated myself from the world.
He sent me a wreath of splendor;
the Seven documents, and I won. 15
In the glory of my father I go there,
[in the gloss?]*) of the man who was appointed over me.
I flew and moved there,
until I came to the daredevil.
I came to the Wagemann, 20
who weighs works and wages
and bring the spirit together with the soul;
he set me up in the carriage.
A Mānā, a *****") solved for me the clothes fold of life'),
and they based me on the image of — 25
life. Life supported life,
life found its own. —
Blessed be life, victorious is Manda dHaije and his
Love names.

---

1) Maybe it was with Verbum.
a) Maybe there is a bigger gap here, and there was something else.
3) Sorry. again, "NN, but there must have been another word.
') See above. p. 452.

Fifty-seventh piece.

I hear the voice of a soul,
from the dwelling of the wicked and from the interior of the dark-
She speaks: [nis . . . . . [1]).
5 'Woe to me that my gold and my silver would not let me, To
create works in front of me.
My gold threw me into the gehenna,
my silver brought me to the depths of darkness. My
precious stones and pearls, my comrades,
10 what wickedness they taught me*)! My
money and my goods, my comrades,
****** and get lost.
[132] My singing and my lust,
they became me slings and chains.
15 They were slings to me and chains,
my figure is tied up") in every way."
She speaks:
,The wicked led me astray,
and I loved worldly desire.
20 Worldly desire I loved,
and my') heart made me think of all evil.
My heart made me think of malicethink,
and my tongue made me stumble through Lige."

Manda dHaije spoke to me, the
25 messenger of all lights:
,O soul! When I called you"), you didn't answer,
now that you're calling, who should answer you?
Since you loved gold and silver,
thou shalt be shut up in the innermost of the seol.
30 Since you loved dreams and deceit,
shall you fall into the kettles while they are boiling.
Or when your offenses are done
and all your sins are finished,
do you ascend on the ascent,
35 on which the perfect ones ascend.
If your dishes are not done
and all your offenses are not finished,

---

1) WND is only found at this point. Neither this nor a derivative of NWD or babyl, pašāhu gives a suitable meaning. In any case, one has to read.
2) Read אסברון. *) Read or 107. 4) Read וליבאי.
") Read -ptmp.

will you, soul, die a second death,
and your eyes will not see the light."
Me and the Uthras, my brothers,
they will rise up and look at the place of light.
Blessed be the great life, and
blessed be his name in the place of light.

Fifty-eighth piece[1]).

I hear the voice of a soul,
which is excreted from the body of garbage.
From the body of garbage she excretes,
out of this world.
She speaks:
,, Naked they brought me into the world,
and they took me out of it empty[2]).
When I was empty, they took me out of her,
like a bird that nothing accompanies."

The soul turns around and
speaks the palace she left:
What should I do with you, my body,
what shall I do with you in that world[3])?
What should I do with you, you beautiful body,
who eats the hellworm*)?
What should I do with you, rose skirt, which
the birds in the tibil tear to shreds?
[133] If you were a garment of splendor and
light, that I could attract you, my body,
so you ascended with me to the house of
life. If you were a belt of shine and
light, that I could bind you, [my body,]
so you ascended with me to the house of life.
If you were a turban of shine and light,
that I could cover myself with you, my body,
so you ascended with me to the house of life.

---

[1]) See piece 17. [2]) See p. 517, 22. [3]) See p. 537, 3.
4) Here, perhaps, so conceived by the author, see p. 539, 26.

If you were a wreath of shine and
light, that I might lay you on my head, [my body,]
so you ascended with me to the house of
life. If you were a rod of shine and light, my
5 body, that I could take you in hand,
so you ascended with me to the house of life.
Would you be shoes of shine and
light, that I could put you at my feet, my body,
so you ascended with me to the house of life.
10 What should I do with you, my body,
which you were formed from a lump of clay?
From a lump of clay you were formed, and
the seven and the twelve were your persecutors."

How the soul stands and speaks
15 the palace she left,
how she stands there and speaks to him,
and the messengers of life came to her; the
messengers of life came,
the messengers who do not take a bribe.
20 They spoke to her:
,,Come on, come on, you pearl,
which you were taken from the treasure of life").
Come on, come on, you fragrant,
which you made the smelly body fragrant.
25 Come on, come on, you light giver,
which you illuminated the dark house.
Come, come, you noble-born,
who is called a maid in the dwelling of the wicked.
Come on, get excited, put on your
30 robe and put on your flaunting wreath.
Climb up, live in the skinās
among the uthras, while sitting there."
Blessed be the great life, and blessed be the name of life in the place of light.

---

1) See above, p. 514f.

Fifty-ninth piece.

One of the children of the Kuštā
crying in the apartment of darkness:
,I am a daughter of pious men, a
daughter [134] of believing men. 5
I am a daughter of pious;
who threw me into the dwelling of darkness?"

,Your basket filled with bread,
which you withheld from the hungry.
Your jug filled with intoxicant, 10
which you withheld from the thirsty.
Your bottle filled with oil (?),
which you withheld from the seriously ill').
Your chest filled with vestments,
which you withheld from the one who wanted to 15
dress. Your maked2) Bette,
that you withheld from the one who wanted to lie
down. The path that has been trodden and
is reaching, which you blocked off the
incoming. As you shut off"), so you shall be shut off 20
within this world."

If only I had known that I was going to die,
if only I had known ') that I would stumble!
Then I would have my basket filled with bread
do not deprive the hungry. 25
My jug filled with intoxicant
I would not have withheld the thirsty.
My bottle filled with oil
I would not have withheld the seriously ill.
My chest filled with robes 30
I would not have withheld from the one who wanted to dress.
My prepared bed
I would not have kept from the one who wanted to lie down.
The path that has been trodden and is reaching,
if I hadn't blocked off the incoming. How 35
I blocked off"), that's how I was blocked
off within this world.

---

1) N37N7 may have the same condition here as 377 in Neuhebrüisch.
°) I suspect NIN212. *) Read 5557, see further.
4) Sorry. has m5y. b) Sorry. hat דכלית.

But we have heard from you'),
Good, that you leave no one behind in the cut-off
place. Good, I have sinned and led to sin, but
you forgive me my sins and transgressions,
5 ****** my father"), who distributed bread,
and my mother, who donated alms."

,,Your father who distributed bread,
did it for yourself;
your mother who gave alms,
10 did it for your soul." —
A remission of sins and offenses will be left to your souls
because of the virtue of the pious and the kušta of the faithful").

Sixtieth piece.

A shining being, a son of shining beings, I am, I
15 am a shining being, a son of mighty ones,
I am a brilliant being, a great Son.
[135] Who brought me to the Tibil and let me live there")?
Who let me live in the Tibil,
in the house that the liars built? He
20 made me dwell in the consuming fire,
it is dark and does not shine.
It is dark and does not shine,
there is no glimmer of light on it.
I spread light over you,
25 but they remain sinister.

I am the first shine;
who let me live in the house of the Seven?
Who let me dwell in the house of the Seven,
and who spread her robe over me")?
30 Who threw me in the hull from
wormwood, bitter herb and ...?
I was hurt and sorry,
that I had to live in the world.

---

1) Read patpw.
2) For example, "think of my father" or "because of my father". *)
An attached consolation conclusion that does not fit the previous one.
4) Read here and in the following p. 5) Read porn)

'I was hurt and sorry
in my garb, when he (the body) put it on and when
'When') will the high man come, [he put it down.
who made me hear his voice? He let
me hear his gentle voice, caressed 5
and strengthened me. He
revealed and showed me
luminous and fixed mysteries.

'How he stands there and seeks to clarify
himself, the man, the helper, comes up. 10
The high helper is coming,
he and with him") great
splendor. He took off his physical robe of
wormwood, bitter herb and .....
He freed him from their desire 15
and washed away the fear of them from him*).
He put on him the robe of the great (life
and led him past the man who created him.
'He led him past the Škīnas,
in which he had lived. 20
He led him past the sons of Salvation,
to the men who reach Kuštā. He
lifted him up and showed him Hauraran"),
in which the souls become perfect.
The souls become perfect in it, 25
and it becomes a witness for them.
He hurriedly put on him the robe of living fire"),
he lifted him up and set him up in the house of perfection. -
- Life is held high and is victorious,
and victorious is the man who went here. 30

Sixty-first piece.

'Who and to whom did you serve,
o soul, in the world!

') Read NNOy. *) Probably really sorry. hat At).
a) Add pp. 4) Or read their embers"?
5) Here, as above, p. 302, 28, a country corresponding approximately to Tarwān.
°) Read Avsix.

[136] The men you serve,
were not of the world.
More than you, sun, they are stretched'),
more than you, light, they shine.
5 Lamps of light are they*),
who shine in the world.
When you investigated, you served the first,
the life that has always been.
You served the second,
10 the life that came out of life.
You served the third,
the ...") lovely name.
You went to the fourth,
where there was lack and lack.
15 Lack and error is there*),
there are secrets and beckons.
Secrets and hints are there,
there is the anger (?) world.
Why *******
20 are you wrapping yourself in the mānā's garment fold?

When I saw it, I left,
despised and abandoned them all.
[They all] I left
and went after Manda dHaije.
25 He will separate you from evil for good, of the
wickedness and distress of this world. -
Life is held high and is victorious,
and victorious is the man who went here.

---

1) Probably such surnames) in CD. Sorry. has FWeN) Fwionw. Of course, one expects „shine"

2) Sorry. has py7.

3) Not only with the first, but also with the second and the following, the Plural, because they are also thought of. The designation of the third, i.e. Abathur, as (sorry. i don't understand. Xpiotiavós, what it looks like, of course, it can not be.

4) Lies דמן תאם הוא האסיר ובציר האסיר ובציר תאם האויא.

Sixty-second piece.

At the gate of the house of
Abaddon it is a throne for the Spirit.
A throne is placed for the Spirit, a
vessel is placed in front of him.
He calls to the thieves:
,,Come on, fall into the vessel.
Come on, fall into the
jar, come on, get clear.
Come on, get clear
about what you practice in the world." —
He calls out to the murderers:
,Come on, fall into the vessel.
Come on, fall into the jar,
come on, get clear.
Come on, get clear about
what you practice in the world."

At the gate of the house of Abaddon
there is a throne for the Spirit. A
throne is placed for the Spirit, a
vessel is placed in front of him.
He calls to the adulterers:
,,Come on, fall into the vessel.
Come on, fall into the jar,
come on, get clear.
Come on, get clear,
about what you practice in the world." ...-
He calls to the winkers:
,Come on, fall into the vessel.
Come on, fall into the jar,
come on, get clear.
[137] Come on, get clear
about what you practice in the world."

At the gate of the house of Abaddon
there is a throne for the Spirit.
A throne is placed for the Spirit,
a vessel is placed in front of him.
He calls to the sorcerers:
,,Come on, fall into the vessel.

1) Nomby, otherwise dead spirit, see Nöld., p. 136, 14 and above, p. 418, 22 et seq., appears here being a ruling spirit in the underworld.

Come on, fall into the jar,
come on, get clear.
Come on, get clear
about what you practice in the world."

5 ,,Good man, we have sinned and
missed, may he') forgive us all our sins.
May He forgive us our sins and transgressions,
which we have committed in the world."

Thereupon a voice of life called:
10 ,,An ear that is alert"), listens.
Some heard and lived on,
some of them lay down and lay down (to sleep)."
Life is held high and is victorious,
and victorious is the man who went here.

---

1) See above, p. 144.

2) is better than or sorry. there is something grammatical is impossible.

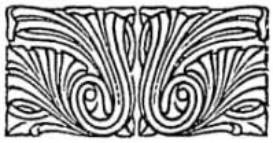

The upper and lower beings.

Abathur (")MAN), the man with the chariot, the third life (cf. Jn., p. XXIXf.), 89, 2f. 173, 31, 37. 174, 1ff. 195. 196, 5. 199, 5. 210, 6. 230, 16. 242f. 266, 23. 283, 8. 284, 10. 285, 40. 286, 8. 290'. 297, 13f., 19f. 299, 19. 303, 27. 310, 3. 311, 25ff. 313, 34f. 321, 29. 323, 37f. 324, 1. 349ff. 357ff. 363ff. 403, 5. 407, 26. 408, 3. 440, 21f. 451. 478, 16. 531, 5f. 556, 6. 563, 4. Abathur-Uthra 358, 9. 359, 5. 405, 35.

Adakas (Dnonan), the hidden Adam (non see 64, 21. 4862), 246, 1. Adakas-Malalā 236, 25. 237, 9. Adakas-Manā 109, 29. 143,30. 146,30. 244, 14,38. 245,1,9. Adakas-Ziva 110,26. 112,36. 113,1, 26. 117,33f. 237,3. 243, 6. 246, 7.

Adam (EN7n), the first man, 15,7ff. 16, 1ff. 27. 33, 16ff. 34, 10ff. 45, 25. 51,4. 53,33. 107f. 126ff. 141. 176 unt. 220. 242ff. 261, 5. 266,21,23. 284,18. 285, 1. 351, 24. 353, 1, 3. 387f. 400, 13, 15. 404. 408. 424ff. 465. 477, 28. 478, 8. 488ff. 497ff. 506, 5,7. 513, 29. 515,3. 529, 18f. 530. 543, 22ff. 570,4. 571,14. 574. 577, 2nd Great Adam 251,13. 269, 10. 270,9. 293,32. Bodieslicher Adam 242,19. 247,9. 255,35. 307,32. 349,1. Hidden Adam 486. Adam's Son 256, 13, 436,7, 545,2. Sons (children) of Adam 13, 34. 26, 16. 28, 25. 39, 10. 40,8. 44,3, 13. 45,14. 48,24. 201,17. 232, 31. 256,4. 260, 24. 391, 24f. 392, 13f. 442, 6, 36. 443, 11.

Adatan and Jadatan are a pair of geniuses (see Lit., p. 278), 143, 27. 289, 30. 292, 17. 327, 11.

Agzēl (bien), epithet of Sin, 135, 27').

Ajar ("xx), the Äther. Ajar-Gufnā 451, 39. Ajar-Zivā 429, 12. Amamit (Fonon), a demoness, 154, 6. Epithet of Rüha 28, 27. 46, 32.

Anan (jn3N), probably not , cloud", since this female being referred, perhaps, "he heard me" to nzy; see also Joh. II, p. 15',

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') I give the ending by in this name by ël, niclt by iël (iël), if-
probably Siouffi iel writes. The i should be shown in the description, also note man,
as in addition to Azazēl and Nūrēl, especially names with iël are assumed.

402, 33. Usually connected to 389: 118, 5f. 144, 26. 222, 2. 402, 15. Anan-Nşab-Zīwā-Šitil 118, 8.

Anānā (no) by name means "cloud" and denotes female Beings, see p. 118n.

Anath-Haije (nwronen), female being, in which wolil has found himself the The deity miy is preserved, cf. mniy, baroniy in the papyri,

118, 3. Anatan (nnrGN), a demon of the underworld, 155, 9, 14, 18. 158,

15ff. Angel (bnn), epithet of Bel, 136, 20.

Anhar-Zīwā (xp an 3N), female being, 118, 5ff.

Anoš (W138), the biblical Enoš, 48, 1. 50, 35. 109, 16. 118, 20. 127, 19. 141,35. 143, 29. 146, 11ff. 148, 14. 166, 31. 223, 19. 243, 30. 246, 21. 249, 11. 259, 32. 260, 10. 261, 12ff. 268, 34. 283, 13. 284'. 286, 3. 295, 18. 370, 2. 424, 15. 440, 28. Enoš (113y) 481. The spelling varies widely in handwriting. Great Anoš 251, 12. 269, 9. 270,8. Good Enoš 184, 12. 191, 12. Little Enoš 263ff. Anoš-Uthra 48, 6. 52, 3. 146, 25. 286, 14, 19. 337ff. 405,33. Enoš-Uthra 29,32. 30, 2,10. 47,36,41. 531,19f. Bar-Anoš-Adam 118, 14.

Arhum (0177x), owner of a guardhouse, 185, 32. 186, 4, 8.

Atarpan (IndanoN), a demon, 104, 7.

Azazel (hymn), formed by ny , "be strong", 144, 26. 173,

21. Azaziel (bmpnn); likewise, 173,

21. Bārath (nx-x2), a "cloud", 402, 16.

Barbag (3n27x2), a Uthra, 144, 25.

Bar-Haije (Nrra), ,,Son of Life", 118, 13. 553, 38. See also Register under son.

Bar-Sfag (JNdd 73), epithet of the Ur, 143,

6. B'haq (Pa73), a demiurgic being. B'haq-Uthra 293. B'haq-Zivā 76, 30. 97, 21.

B'hīr (7)73), "Chosen", a Uthra, 222, 1.

Bihrām (Dxa7e, see Lit., p. 279), 323, 6. 403,6. Bihrām-Uthra 406,

26. Bihrun (pre), "it (life) chose me", a Uthra, 222, 1. Dajum

(Dmx7), epithet of the Rūha, 553, 7, 9.

Dīnānūkht (nepx27) 205ff.

Dīn-Mlīkh p7), a Uthra, 208ff.

Dişai ('897) 205ff.

Dmūth-Haije (avamo7), ,Image of Life", female being, 118, 13, 15. 290, 25. See also the register under Fig.

Ēl (5y) the Great, next to Ruha, 260, 20, 28. See also register under Ēl-Ēl.

Ēl-Šiddai (new 5y), the biblical Ēl-Šaddai, 179, 32.

Ethrauribath (nx2inany), a " cloud", 402, 16.

Ewath (nwy), epithet of Ruha (see 711), 197, 24, 34. 203, 16, 31. 207, 32. 450, 8. Ewath-Rüha 209, 6.

Gaf (Fx2), Father of the Ur, 143, 1. 159ff. 164, 39. 165, 44. - Gaf, and Gafan (1NDN)), a pair of demons, 154f. 159, 9. 162, 27.

Gēw (12), a demon, 156. 158, 3.
Guban (1831) and Gubran (18731), a pair of geniuses,
173, 25. Gufnā (x51) by name means ,"vine".
Hag (387), a demon, 154, 16ff.
Hailel (bytwn), formed by "force", 173, 27.
Halsēl (5ys5xm), a secret name (to y5n,,to be sprightly" or to mand. ,,oppress") 168, 9.
Ham-Zīwā (ny Dn), a secret name (to oon, to be hot") 159, 3.
Witch Hazel (byononn), a secret name (the same) 168, 8.
Hamgai-Zīwā (now den), son of Hamgagai-Zīwā (now in den), 316, 18.
Hananel (BYSNS87), a secret name (to 12n ,be gracious") 162, 29.
Hannel (5y37), a secret name (the same) 162, 29. A Guardian 173, 23.
Hatlımēl ("yonx7), a secret name (to onn,,seal") 168, 8.
Hawwa (m87), Eva, 15, 10,24. 16,6, 14. 33, 17. 34, 10ff. 45,27. 107,25ff. 115, 117, 16f. 118, 9, 26. 119, 3. 127ff. 176, 37. 220, 13, 16. 242ff. 255, 35. 256, 4. 266, 22, 24. 284, 18. 285, 2. 353, 1. 408, 1, 5. 431ff.
Hewath (nxy7), a demoness, 71, 9. 72, 35. 76, 25. 81, 3. 147, 21, 25.
Hibil (5er), the biblical Abel, 109, 16. 118, 3, 16. 127, 16. 141, 35. 146, 23. 148,14. 152, 2. 166,31. 173,35. 175, 1. 177,5. 223, 19. 242ff. 256,35. 257,31. 259f. 261,10. 264,30. 268, 9,34. 274,33. 275,3. 283,13. 2844. 286,3. 303, 7. 319, 5, 9, 28. 404, 22. 424, 15. 500, 19f. Hibil-Jawar 152, 21. 166, 26. 167, 10. Hibil-Manā 163, 25. Hibil-Manā-Jawar 153, 8. Hibil-Uthra 126, 9. 127, 24. 142, 19. 174, 18. 369, 37. Hibil-Ziva 14, 26. 29, 30ff. 32, 39. 47, 33. 142, 18. 143, 18ff. 144, 35ff. 152ff. 204, 1. 220, 19ff. 222, 9. 306, 8f. 311, 33. 325, 31. 326, 30. 350, 35. 352, 37. 356, 21. 357ff. 362, 42. 363, 20. 365, 10. 366, 19, 37. 368ff. 386, 16. 401, 24. 402, 2. 403, 4. 404, 17, 21. 437, 10, 16. 439ff. 511, 4. 530, 10. 547, 11.
Himūn (por), a demon, 179, 30. 209, 24.
In-Hai ("N7 ru), ,,Lebensquell", 195, 29.
Jadatan (NraTa), only here without Adatan, 143,
25. Jahūr (7)7x), owner of a guardhouse, 185, 32. 186, 4,
8. Jāsānā (nindn), a uthra, 269, 21. 270, 32. 271,
4. Jasmus (DydDN"), a ,,cloud", 402, 6.
Jathrūn (manx), father of Šilmai, 196ff.
Jattīr-Jathrūn (mny 7ox), a "lamp", 146, 18.
Jāwar ("wn, see p. 151') 159,28. 170,7. 171,6,9. 172,15,34. 176,31. 190, 14. 230, 12. 289, 2, 19. 290, 28. 291f. 294, 17f. 295, 16. 299, 7. 302, 32. 310, 14, 22. 325, 14. 326, 36. 385, 8f. Hidden Jawar 230, 20. Advance-certain Jāwar 288, 20, 327, 2 Jāwar, son of Jāwar, 173, 11 Jāwar- Hibil 153, 25. 168, 22. 171,7. 174, 14. 175,36. Jāwar-Kbar 151, 24th Jāwar-Mandā dHaije 303,7. 400,35. 401, 22. Jāwar-Smīr 289, 1. Jāwar-Zīwā 31,7. 141, 36. 142, 11. 172, 27. 173, 6. 177, 8. 204, 6. 219, 34. 238, 16. 268, 37. 289, 8. 290, 21. 380, 22. 402, 34f.

Jofīn (pov), a Uthra, 143,30. See for this and the following The name of Joh., p. XXIVff.

Jõfīn-Jõfafīn (poner pow) 67, 20. 191, 3. 196, 12. 428, 7.

Jokabar ("nenow) 390, 6. Jokabar-Kuštā 318ff. Jokabar-Zīwā 401, 10.

Jokašar-Kannā (nono anvnoy) 145, 2.

Jõrabbā (N5tr) 132, 14. 188, 25. 189, 4, 7. 221, 1f., 39. 222, 270, 4. 316, **22, 26. 410, 9, 17. 494, 7. 573, 17.**

Josamīn (ponwy) 147, 28. 148,7. 167, 29. 173,36. 283,8. 284, 10. 285,37. 288, 21, 290, 14, 25ff, 291f. 304, 2. 305, 22, 25. 311, 25, 32, 35. 327, 17. 356f. 359. 361. 363ff. 381, 8. 402, 12. 531, 11ff.

Jõsmīr ("ydy), a vine, 326, 27. Jõsmīr-Kannā 143, 24. Jõsmīr-Uthra 325, 29.

Jõzataq (pnonn), epithet of Manda dHaije, 62, 26. 241, 22. 242, 6, 9.

Jūr (7)), owner of a Waclthaus, 185, 32. 186, 4, 8. Jūrā (871) 324, 14. 325, 23. 327, 9. 386, 24. 402, 10.

Kafan (nDns) and Kanfan (No3ns), a genius couple, 173, 25. Kannā (x:x5) by name means "container".

Karafiun (ontnD), a demon, 189.

Karkūm (0137x5), a demon, 143, 5. 156, 38. 411, 13. A pillar in Jerusalem 343, 21.

Kbar ("x55), a ,,cloud", 402, 19, 22. Kbar-Zīwā 67, 19, 20. 75, 1, 3.

Kimsath (NXSO5), a "cloud", 401, 38.

Krūn (175), a demon, 142, 20, 23. 143, 20, 22. 157, 1ff.

Lufan ()85)5), a demon, 104, 7.

Lufafan (iNdnd15), "the great light", 159, 3.

Mag (3nd), a demoness, 154, 16ff.

Malalā (x5x5no) by name means word".

Mandā dHaije ni3nd) 5, 5. 30, 23. 54, 18. 61, 3. 67, 25ff. 69, 3ff. 96, 19. 141, 34. 142, 14ff. 144, 29. 145, 1ff. 148, 6, 14. 150, 31ff. 164, 20. 177. 179ff. 190ff. 212, 18. 220ff. 223, 18. 229, 11. 233, 13. 234, 29. 241f. 248 ob. 252ff. 283, 10. 284, 23, 27. 285, 8, 11. 286, 29, 35. 306, 20. 335, 8. 348, 11. 349, 24, 360, 30, 361ff, 371 ff. 388, 26. 397, 16. 406, 32. 437, 27, 33. 438, 22. 441ff. 452". 455, 11. 490, 12. 506,27. 508,40. 509, 11. 521,3. 523, 29. 531,36. **532, 19. 533, 7. 541, 31. 542, 6. 552, 6. 558, 6, 18. 564, 22. 567, 26. 568, 8. 570, 22. 572. 573, 8. 583, 26, 30. 588, 24. 594, 24.**

Margazēl (byinand), formed by arx ,enrage", 173, 21. Marpēl (bio-no), by hebr. ,Healing", 104,9. 173,23.

Mašqlēl (byybpwNo), a "cloud", 402, 26.

Namrus (51DN)), the "Mother of the world" (see Jn. II, p. 62"), 82, 13. 83, 7. 86, 14, 22. 101, 6. 127, 9. 296f. 338, 17. 340, 11, 18. 342, 28, 34. 354f. **384, 30.**

Natrel (candy)), a secret name (to "beware") 168, 8.

Nbat (1bN3), see Lit., p. XX), 288ff. 380, 17f. 383, 25. Nbat-Jawar 67, 20. Nbat-Zīwā 290, 5.

Nbaz (1N5)) 444, 34. Nbaz-Hailā 208, 5. Owner of a guardhouse.
Nhar ("xn)), a ,cloud", 402, 19.
Nhur-Hai (87 717)), ,,Lebenslicht", 195,
30. Nhūr-Haije (N"n m7)), the same, one , cloud", 401,
36. Nhūr-Zīwā (Nn 7173), a secret name, 159, 3.
Nidbai ("N5")) see Šilmai.
Nifqath-men-gau-maijā (a napD), a , cloud", 402, 14.
Nsab (3xy), cf. Uthra, p. 544), 222, 1. 325, 25. 381, 13. 402,
15. Nurel (ym) and Nūriel (wm, formed by ,fire", 173, 27.
Osar-Hai 7xyny), ,,Life treasure", 191,4. 196, 14. 292,6. See also Register under treasure.
Pašrēl (wynwnd), a secret name (to "dissolve") 168, 9.
Pihtath-Unihrath Aantd), a "cloud", 402, 18.
Pilpin-Pipin (p5vs poto), owner of a guardhouse, 186, 12, 34, 37.
Piriavis (DnN75), a Jordan, 235,35. 236,6. A vine 451,39.
Pirūn (prr, cf. Joh. II, p. 7') 326, 40. 401, 39.
Ptā-Hai ('xn xnD, cf. Lit., p. XXII') 191, 5. 196, 14. 292, 6.
Ptahil (baxno, cf. Joh., p. XXVIII; Lit., p. XXII), the demiurge, the fourth life, 33, 31. 34, 1. 99, 33. 101, 11f. 103, 1, 9. 104, 23. 105ff. 143, 15. 174ff. 194. 199, 4, 20. 209, 34. 229, 1. 242ff. 265ff. 284, 13. 2844. 293, 35f. 294, 18, 305, 32ff. 311, 25, 32. 326, 16. 348ff. 358f. 364ff. 402, 27. 407, 27. 408, 4. 419. 430, 15. 435, 27. 440, 20. 446, 41. 447, 7. 451, 10. 478. 509, 31. 530,30ff. 556,3,5. Ptahil-Uthra 97,13. 98. 107,31. 109,14. 111, 21. 147,27. 249, 1, 5. 309, 38. 311, 5, 37. 358, 26. 360, 3. 364, 7. 367, 31, 35. 478, 12.
Qananit (Fononp), epithet of the Rūha, 209,
6. Qarbēl (5yaaxp), perhaps formed by "fight", 173, 27.
Qin (1P), a demoness, 155, 10, 18. 158, 15ff.
Qmamir-Zīwā wonop), epithet of the Angel of Death, 424ff.
Rahziël (5ynmx"), a Uthra, 252, 1.
Rām (0N7), the male head of the second age, 27, 23, 27. 28, 1. 45, 28, 39. 260, 24. 408, 29. Another being is Rām-Zīvā 402, 32.
Rāzā (n187) by name means "mystery".
R'ham-Rāzā (xx- oxn-), belongs to on- ,,love", 146,
30. Rūd (717), the female head of the second Age, 27, 28, 27. 28, 2. 45, 28, 39. 260, 24. 408, 29.
Rūhā (N717), see p. XI, 43, 22f. 46, 10, 38. 47, 1. 50, 37. 52,32. 76,27, 31. 80ff. 86, 6f. 87, 3ff. 89f. 98ff. 104ff. 153, 31. 159, 16ff. 164f. 173, 16. 175f. 178, 15. 185, 5. 190, 4, 6. 197, 24, 34. 203, 8ff. 220ff. 224, 23. 226, 14. 227, 1. 228ff. 248, 8. 249. 255. 258ff. 266, 2, 18ff. 267, 5. 287, 16. 307, 8. 316, 38. 323, 23. 337ff. 347, 2, 10. 351, 31f. 352, 3. 372f. 382ff. 405, 4f. 410, 9,17. 437ff. 516,8, 11. 527,4ff. 529f. 550,25. 551,6. 573,17. 574, 12. 575, 5. Ru hs 125, 18f. Ruha dQudšā (Holy spirit) 49,4. 106, 32. 147, 17. 186. 12. 189, 11, 27. 220, 13. 247, 26f. 337ff. 371, 22. 384, 1. 530, 20. See also Register under spirit.

Rwaz (18)7) "he flaunted", a vine, 211,1. 212, 10. 324,34. 326,23.

Šahrath-Ebdath-Ukišrath ,,she woke up, made and performed", a ,,cloud", 402, 3.

Sām (DnD, ,,he created", cf. Uthra, p. 544), 67,21. 180, 17. 191,3. 196, 12. 252, 8. 406, 22. 428, 7. 503, 26. Sām-Smīr-Zīwā 291,38. Sām-Zīwā 199,35. 292, 10. 316, 1. 326, 28.

Sar ("ND), a Uthra, 288,23, otherwise together with Sarwān (1n17nd): 176, 25. 222, 1. 402, 18.

Šar ("x2), ,,he was firm", see Joh. II, p. 6*, a vine, 326, 38. 386, 23. 406, 24. Šar-Zīwa, epithet Hibils, 163, 28. A Uthra 288, 21. Šarrath (and),"she was firm", a vine, 402, 7.

Šarhabel (byekran2), the female head of the third age, see p. VII, 27,31. 28,2ff. 45,35ff. 261,4. 408,36. A mana 240,2. A wine-floor 326, 29. Šarhabel-Ziwa, a Uthra, 251, 29.

Šaškēl (5yswnw), a , cloud", 402, 25.

Şaurel (winny), epithet of the Moon, 28,29. 46,34. Otherwise name of the 424ff. See Joh. II, p. 119". Sdūm (0172), a demon, 156. 158 ob.

S'haq (pxnD), ,,he hopped", 316, 14.

Sidar-Kasiā (nano antD), a "cloud", 402, 8.

Šihlūn (ptrr2), "it (life) sent me", a Uthra, 251, 29.

Šilmai ('not 2), alone only 196ff. 429, 4. Otherwise in the genius pair Šilmai and Nidbai, the two baptismal angels (see Joh. II, p XX), 141, 35. 143, 29. 146, 28. 148, 15. 222, 19. 273, 40. 283, 10. 284, 11. 308ff. 327, 13. 402, 21.

Sīmath-Haije nod), "Treasure of life", female being (cf. Jn. II, p. 201), 31, 8. See also register under Treasure.

Sindiriawis (And), the Jordan of life (cf. Jn. II, p. 12'), 145, 4. 146, 37.

Siniawis (Dnnwo), an area of the underworld (cf. Joh. II, p. 12'), 71, 16. 89, 15. 103, 16f. 150, 33.

Šiqlūn (p5pww), a demon, 320, 17.

Šitil (nw), the biblical Seth, 109, 16. 118, 18. 127, 17f. 141, 33. 143, 29. 146, 5, 11, 24. 148, 14. 166, 31. 223, 19. 243, 29. 246, 21. 249, 11. 259, 32. 260, 9f. 261,6. 264, 30. 268, 9,34. 283,13. 284". 286,3. 320,9. 369,38. 424, 15. 426ff. Large Šitil 251, 13. 269,9. 270,9. Small Šitil 443,9. Šitil-Uthra 146, 7. 370, 7.

Smīr ("Dd), , Kept", a secret name, 162, 29. A Uthra 288, 23. See also Jāwar.

Šum-Hai 012), ,,Name of Life", 195, 30.

Sumqaq (pxpo0), epithet of the Qin, 158, 35. 159, 6.

Šurbai ("8571122), male head of the third age, VII, 27,31. 28, 2ff. 45, 34ff. 261, 4. 408, 36.

Taqfel (yopxn), formed by apn , "be strong", 173, 21, 23.

Tar (7NN) and Tarwān (1n7xn), a pair of geniuses, 222, 1.

Tatagmūr ("yoinnkn), a tree, 326, 21. A ,,cloud" 402, 11.

Taurel (bynxn), perhaps there is xixn in it ,"Taurus" as a revered being (see Ephemeris III, p. 153f.), 291, 37. 305, 18, 20. A vine 326, 19. Taurel-Uthra 144, 27. 267, 1.

Ur (")3), see p. XI, 83,37. 87, 2, 12,33. 89,30,34. 142,24. 143, 2, 12, 18. 158, 36. 159, 21. 163, 12. 165, 42. 166, 5, 9. 167f. 171ff. 203, 14ff. 315, 22. 406, 2.

Urpēl (5 you), usually called together with Marpel (see Lit., p. 279), 104, 9. 173, 23.

Zahrel (5yanw), a demoness (see Joh. II, p. 11*), 160f.

Zāmūr ("nony), a demon, 220, 15.

Zan-Hazazban (ing 1n), owner of a guardhouse, 185. 208, 19.

Zartai-Zartanai "noan), a demon, 154. 162.

Zarzēl (burn), a secret name (to Ti ,equip") 168, 8. Zarzel-Zīwā, a Manā, 325, 27.

Z'hīr (77i), "Secured", a Uthra, 221,39. Z'hir-Smīr-Zīwā 252, 8.

Zihan (187m) and Z'ha-Zihau x1), two ,"Light binding",

222, 4. Zihrun (parv), "it (life) warned me" (cf. Jn. II, p. 216"), 222, 1. Zihrūn-Uthra 148, 24.

Zīw-Hai ("Na v), ,,Splendor of Life", 195, 30.

Zīwā (mm) by name means ,gloss, glossiness".

Register.

Aar, weifer 342, 12.
Abaddöns 206ff. 220, 14. 444, 38. 595.
Abbassiden 223, 15.
Image 91, 14. 106, 19, 22. 109, 3. 135, 24. 138, 33. 144, 34. 147, 7. 150ff, 173, 39. 174, 3. 177, 32. 178, 5. 196, 15, 240, 32. 241, 23. 242, 6. 290f. 303, 23. 325, 24. 331ff. 381, 189". 38. 461, 31. 559, 29f. 570, 6ff. Image Arab 54, 16. 232ff. 300. 407, 412ff. of life 452, 6. 467, 3. 510, 34. 587, 25. Ark 28, 4. 46, 10. 263, 26, 28. 409. Twelve Pictures138, 37. See also Dmüth- Haijē p. 598.
Abdallah 232ff.
Abraham 43, 5, 23. 46, 10. 410, 14.
Ader 71, 16. 72, 9. 151, 3. 298, 11. Vein of Darkness 84, 8f. 163, 1.
Adōnai 25, 7, 10, 13. 43, 2, 6, 24. 135, 10f. 410, 9, 11. (Sänle) 343, 15.
Monkeys 226,18. 343, 31.
äyvoia 38h.
Egyptians 410.
Ahmat 30, 15.
aláv 464.
Akkadian 211, 241, 295, 80*4, 845, 851. **86⁴. 119⁵. 121³. 136³. 141¹. 143⁹. 157³. 205. 303¹. 347¹. 409¹². 502². 570⁴. 588¹.**
Alexander 411, 24.
Alms 17, 26ff. 23, 5. 35, 23ff. 36, 10f. 37, 9. **39, 1. 40, 3. 44, 16. 182, 14. 187, 11, 15. 188, 32. 213, 26. 214, 17. 215, 27. 221, 18, 33, 35. 230, 12. 247, 4, 20. 255, 7. 284, 8. 285, 17. 286, 6, 25. 299, 6. 300, 3. 320, 26. 353, 6.** 385, 10f. 389, 3ff. 392, 31. 397, 31. 424, 9, 16. 433, 2, 15. 444ff. 510, 17. 512, 7. 317, 27. 519, 10. 520, 23f. 523, 4 f. 525ff. **533, 6. 541, 20, 26. 542. 545, 16, 18, 39.** 548, 38. 564, 21. 572, 8. 573, 10ff. 584, 20. **592, 6, 9.**
Altars 139, 18f.
Altargeister (Kapelleng.)277,36.416,4. 419,21.
Altarranm 228, 13.
Old Testament 177 f.
Amanus 409, 4.
Anvil 13, 26. 93, 2f. 125, 31. 198, 22, 24. 208, 6. 375, 7. 436". 444, 35. Anvils 193, 22f.
Amrā 46, 19.
Amūnēl 29, 19. 47, 18.
Anchorites 228, 35.
Face of Glory 5, 23. 31, 18. 303, 22. **304. 27.**
Eon 52, 22. Eons 125, 6. 158, 32. 163, 13. 180, 2. 433, 29. 465, 18. 484, 27 ff. 485, 15. 490, 23, 500, 17f. 538, 13, 15. 365, 23, 25. 574, 7. Apostle 514.
Archonten 277, 36.
Doctor (healer) 55, 33, 35. 341, 22, 24. 473, 16f. **583, 24.**
Asmodaeus 4113.
Astarten 12, 37. 87, 9. 105, 26. 106. 13. 530, 23ff.
Astarwān 406, 23.
Athena 184".
Ether 65, 29. 66, 14. 129, 32ff, 200, 41, 251, **11. 304, 26. 345, 23. 358, 21. 361, 18. 368, 29. 383, 27. 386, 13. 399, 24. 403, 6. 433,** 25. 308, 19. 520, 31. Äulerer Äther 177, 2. 190, 2. 452, 4. Great Äther of Life 66, 7. Glanzäther 73, 12f. See also Container, earth, king, vine.
Aetherkranz 324, 33. 345, 29. 516, 18. 551, 31. **553. 25.**
Resurrection 437, 22.
Chosen (Chosen) 96, 15. 271, 22, 25. 273, 1. 305, 12f. 353, 28. 355, 25. 360, 23. 368, **33. 371, 11. 391, 23. 392, 12. 394, 31. 435,** 23. 440, 18. 512 ff. 573, 21. Chosen 17, 25, 27, 18, 5, 22. 19, 7. 20, 19, 31. 22, 9 f., 25. 23, 1, 17, 21. 25, 17. 26, 3, 29. 27, **4, 12. 30, 24. 38, 35. 40. 42, 35. 43, 16. 52, 21. 55, 28. 61, 9, 16. 62, 11, 19. 74, 16. 185, 4. 216, 16. 226, 13, 31. 230, 9. 252, 31. 272, 27, 34. 273, 11. 274, 3, 20. 282, 11. 285, 3.** 296f. 337, 6. 349, 2f. 353, 4f. 354, 34. 381, 26. 382, 1. 388, 29. 389, 3. 397, 19f, 401, **15, 26. 406, 5. 514, 33. 522, 2. 529, 13. 534, 8. 551, 16. 574, 5, 29.**
Outflow of gloss 527, 18. 553, 30. 563, 18.
Outflow of Life 479, 33, 480.
Release (prisoner) 17, 18ff. 18, 11. 36, 16ff. 431, 20, 542, 20. 545, 25.
Leprosy 132, 23.
aitofins 250, 17.

Babel 412, 27. 413, 5f. 414, 8. 416, 28f., 32. **436. 1.**
Baiwāzīgh 232, 12.
Bar-Khōnī 206, 1. 524".
Baum der Lobpreisung 59, 19. 60, 1.
Behälter 78, 4f. 79, 19f. 84, 14. 85, 6ff. 88, 2, 4. 197, 29, 36. 280, 15 f. 289, 7. 429, 10. Behälter des Athers 76, 26. Behälter lodernden Feuers 90,33. Siehe auch Urbehälter, Kannā.
Bēl (Jupiter) 28, 30. 46, 34. 116, 1. 124, 17. 128, 13. 133, 7. 136, 21f. 176, 16. 230, 1, 26. 232, 3. 347, 9. 408, 15ff. 412, 30. 419, **5, 14.**
Beni-Amin 341, 29f.
432. 443. 7. 455. 460. 31. 472. 1. 588. 25. Guter Bote 243, 7. Reiner Bote 455, 13. 494, 21. Verborgener Bote 167, 11. Bote des Lebens 18, 12. 431, 22. 432, 88. 435, 9. Bote des Lichtes 530, 9. Botin 507. Boten **8. 20. 9. 26. 13. 7. 28. 32. 46. 38. 70. 14.** 173, 6. 334, 13f. 381, 3. 460, 33. 590, 19. Boten der Kuštā 56, 31. Boten des Lebens 21, 22. Siehe auch Gesandter.
Brand 19, 13. 27, 16. 36, 11. 45, 32, 37. 76, 26. 260, 30. 316, 41. 376, 38. 382, 32, 445 ff. Verzehrender Brand 39,7. Siehe auch Feuer, Tor.
Brief 317, 8. 339, 16. 342, 6f. 359. 552f. Briefe 428, 24. Einundsechzig Briefe 326, 17.
Berg, abgeschnittener 548, 32f. Großer Berg Brunnen, sieben 225, 14. 325, 17. Sinkender Berg 82, 14. Berge Buch 25, 16, 28. 233, 30. 347, 5. 415, 21. 446 501,7f. Zwei Berge 309,7. 314,37. 315,1. Zwei reine Berge 116, 22. 326, 34. 380, 19.
Beryll 12, 30. 574.
Beschneidung 25, 12, 43,11, 24. 225.
Bethaus 43, 8, 26. 228, 11.
Bethlehem 338, 23.
Bēt-Mṭallalē 339, 4.
Bienen 560, 25.
Bilder (Bildwerke) 16, 28. 17, 10. 18, 39. 23, 13. 26, 10f. 40, 12. 44, 7. 53, 24. 181, 3. **230. 7. 19. 395. 9. 434. 2.**
Bilūr 347, 6. Bilūre 123, 11. 128, 23. 221, 6. **507. 3.**
Bischof 228, 9.
ob. Erstes Buch 65, 27. Buch der Bücher 245, 30. Buch des Jordans 57, 27. Buch der Rühā 230, 2, 5.
Buhlerin (Rühā) 80, 31. 494, 11.
Bursums 225,5.
Burzan (Burzin) 418, 32.
Byzanz 2314
Byzantiner 223, 14. Siehe auch Rhomäer.
Caelestis 1446.
Chaldäer 22, 15. 37, 31 f. 278, 10. 299, 13, 20. **436, 11. 545, 15. 587, 7.**
Christen 411, 1.
Christianer 49, 35.
Bitterkraut 137, 31. 543, 28. 547, 28. 568, 3, **15. 577, 22. 592, 31. 593, 14.**
Bizbaṭ 30, 15. 54, 16.
Blendwerk 29, 23. 38, 7. 49, 23. 71, 14. 104, **1. 3. 182, 32. 246, 19. 483, 4. 490, 31. 495, 17. 510, 5.**
Blut 20, 4.
Boot 176, 24f.
Borsip 436, 1.
Böse, der 16, 3. 22, 38. 34, 16. 38, 25. 39, 12. **41, 34. 79, 19, 25. 82, 29. 85, 15. 87, 36. 88. 14. 92. 37. 99. 15. 100. 21. 102. 1. 216.** 37. 277, 23, 25. 371 f. 507, 24. 529, 1. Die Bösen 16, 24. 17, 9. 18, 18. 20, 25, 28. 24, 19. 34, 32. 57, 15. 60, 30 ff. 71, 7, 30f. 72, 34. 76, 13ff. 78, 9. 79, 37. 90, 12. 104, 25. 111, 10 ff. 112, 10. 114, 17. 117, 31. 122, 33. 143, 12, 17. 147, 7. 153, 20. 181, 24. 203, 9, 12, 32. 211, 4, 15, 20. 213, 18. 216, 24f. 232, 3. 261. 262, 31. 263. 264, 31. 267, 26, 32. 268, 5, 10. 277, 28. 284, 30. 285, 9, 25. 286, 19f. 296, 33. 317, 3. 336, 7, 14. 345, 20. 361, 26. 372ff. 389, 11 ff. 393, 34. 394, 18ff. 397, 31. 424, 13, 20, 24. 425, 7, 15. **426, 7, 18. 427, 11, 18. 433, 14. 436, 14.** 451, 10. 459, 27f. 466, 34. 474, 12. 475, 16. 488, 36. 499, 6f. 506, 35, 37. 507, 3, 8. 509, 6. 511, 12. 514, 13. 515, 27. 520, 32. 329, 25. 530, 16, 18, 40. 535, 13. 537, 28. 339, 35. 540. 541, 42. 542, 1. 544, 36. 548, 22, 25. 554, 15. 560, 23. 574, 34 f. 575, 1. **586. 4. 13. 41. 588. 3. 18. 590. 28.**
Bote 166, 27. 171, 7. 173, 6. 236, 25. 237, 3, 9, 30. 284, 13. 2844. 317,10. 319, 6, 30. 333, 19 f. 373, 22. 374, 2. 405, 29. 430. 431, 6. 5óğa 55*
Dämon 280, 8, 14. Dämonen 21, 16. 28, 18ff. 29, 4. 46, 14. 54, 1. 67, 29. 81, 36. 83, 6ff. **89, 26. 90, 6. 105, 28. 106, 16. 116, 6, 31.** 125, 6. 139, 16f. 146, 8. 169, 43. 170, 2. **178, 24. 224, 6. 228, 31. 229, 3. 277, 35. 281, 39. 358, 38. 359, 10, 12. 372, 9. 416, 4.** 419, 21. 522, 7. 533, 1, 10f., 36. 538, 11. 540, 3. 546, 21, 28f. 564, 16, 33f. 571, 29. **572, 14.**
Daniel 260, 29.
Dašt-Misaq 417, 2.
David 278. 28, 17. 46, 13. 411, 22.
Delphine 140, 23.
Dēw 85, 5. 144, 2. 150, 33. 171, 33. 220,15. Dēws 21, 17. 28f. 39, 8, 31. 46, 15. 47, 1 ff. 48, 1. 50, 32. 53, 10ff. 54, 1. 81, 36. 83, 16, **23. 89, 26. 105, 30. 106, 18. 116, 7. 156, 7.** 171, 30, 33, 35. 224, 6f. 277, 35. 278, 30. 372, 11. 419, 21. 477, 32. Vierundzwanzig Dēws 143, 4. 366 Dēws 142, 23.
Diakon 228, 9.
Diamantmauern 9, 25.
Dilbat (Dlibat) 46, 31. 176, 16, 22. 447, 10. Siehe auch Libat.
Doppelgruben 550, 24. 551, 5.
Doppelzunge 376, 25.
Dōstäer 206, 1.

Register.

Aar, weifier 342, 12.
Abaddöns 206ff. 220, 14. 444, 38. 595.
Abbassiden 223, 15.
Abbild 91, 14. 106, 19, 22. 109, 3. 185, 24. 138, 33. 144, 34. 147, 7. 150ff. 173, 39. 174, 3. 177, 32. 178, 5. 196, 15. 240, 32. 241, 23. 242, 6. 290f, 303, 23. 325, 24. 331 ff. 381, 38. 461, 31. 559, 29f. 570, 6ff. Abbild des Lebens 452, 6. 467, 3. 510, 34. 587, 25. ZwölfAbbilder 138, 37. Siehe auch Dmūth-Haijē p. 598.
Abdallah 232ff.
Abraham 43, 5, 23. 46, 10. 410, 14.
Ader 71, 16. 72, 9. 151, 3. 298, 11. Ader der Finsternis 84, 8f. 163, 1.
Adönai 25, 7, 10, 13. 43, 2, 6, 24. 135, 10f. 410, 9, 11. (Säule) 343, 15.
Affen 226,18. 343, 31.
äyvoia 585
Agypter 410.
Ahmat 30, 15.
aitv 464.
Akkadisches 211, 244, 290. 8024, 848, 851. 86[4]. 119[5]. 121[3]. 136[3]. 141[1]. 143[9]. 157[3]. 205. 303[1]. 347[1]. 409[12]. 502[2]. 570[4]. 588[1].
Alexander 411, 24.
Almosen 17, 26ff. 23, 5. 35, 23ff. 36, 10f. 37, 9. 39,1. 40,3. 44,16. 182,14. 187,11,15. 188, 32. 213,26. 214,17. 215,27. 221,18,33,35. 230,12. 247,4,20. 255,7. 284,8. 285,17. 286,6,25. 299,6. 300,3. 320,26. 353,6. 385, 10f. 389, 3ff. 392, 31. 397, 31. 424, 9, 16. 433, 2, 15. 444 ff. 510, 17. 512, 7. 317, 27. 519, 10. 520, 23f. 523, 4 f. 525ff. 533, 6. 541, 20, 26. 542. 545, 16, 18, 39. 548, 38. 364, 21. 372, 8. 573, 10ff, 584, 20. 592, 6, 9.
Altäre 139, 18f.
Altargeister (Kapelleng.)277,36.416,4. 419,21.
Altarramn 228, 13.
Altes Testament 177 f.
Amanus 409, 4.
Amboß 13, 26. 93, 2f. 125, 31. 198, 22, 24. 208, 6. 375, 7. 436". 444, 35. Ambosse 193, 22f.
Amrā 46, 19.
Amūnēl 29, 19. 47, 18.
Anachoreten 228, 35.
Antlitz der Herrlichkeit 5, 23. 31, 18. 303, 22. 304. 27.
Äon 52, 22. Äonen 125, 6. 158, 32. 163, 13. 180, 2. 433, 29. 465, 18. 484, 27ff. 485, 15. 490, 23. 500,17f. 338,13, 15. 365, 23, 25. 574, 7.
Apostel 514, 1896.
Araber 54, 16. 232ff. 300. 407. 412ff.
Arche 28, 4. 46, 10. 263, 26, 28. 409.
Archonten 277, 36.
Arzt (Heiler) 55, 33, 35. 341, 22, 24. 473, 16f. 583, 24.
Asmodaeus 411".
Astarten 12, 37. 87, 9. 105, 26. 106. 13. 530, 23 ff.
Astarwān 406, 23.
Athena 1840.
Äther 65, 29. 66, 14. 129, 32ff. 200, 41. 251, 11. 304, 26. 345, 23. 358, 21. 361, 18. 368, 29. 383, 27. 386, 13. 399, 24. 403, 6. 433, 25. 508, 19. 520, 31. Anßerer Äther 177, 2. 190, 2. 452, 4. Großer Ather des Lebens 66, 7. Glanzäther 73, 12f. Siehe anch Behälter, Erde, König, Weinstock.
Ätherkranz 324, 33. 345, 29. 516, 18. 551, 31. 553, 25.
Auferstehung 437, 22.
Auserwählt (Erwählt) 96, 15. 271, 22, 23. 273, 1. 305, 12f. 353, 28. 355, 25. 360, 23. 368, 33. 371, 11. 391, 23. 392, 12. 394, 31. 435, 23. 440, 18. 512 ff. 573, 21. Auserwählte 17, 25, 27. 18, 5, 22. 19, 7. 20, 19, 31. 22, 9f., 25. 23, 1, 17, 21. 25, 17. 26, 3, 29. 27, 4, 12. 30, 24. 38, 35. 40. 42, 35. 43, 16. 52, 21. 55, 28. 61, 9, 16. 62, 11, 19. 74, 16. 185, 4. 216, 16. 226, 13, 31. 230, 9. 252. 31. 272, 27, 34. 273, 11. 274, 3, 20. 282, 11. 285, 3. 296 f. 337, 6. 349, 2f. 353, 4f. 354, 34. 381, 26. 382, 1. 388, 29. 389, 3. 397, 19f, 401, 15, 26. 406, 5. 514, 33. 522. 2. 529, 13. 534, 8. 551, 16. 574, 5, 29.
Ausfluk des Glanzes 527, 18. 353, 30. 563, 18. Ausfluß des Lebens 479, 33. 480.
Auslösung (Gefangener) 17, 18ff. 18. 11. 36, 16 ff. 431. 20. 542, 20. 545, 25.
Aussatz 132, 23.
aitofvis 250, 17.

Babel 412, 27. 413, 5f. 414, 8. 416, 28f., 32. **436. 1.**
Baiwāzīgh 232, 12.
Bar-Khönī 206, 1. 524".
Baum der Lobpreisung 59, 19. 60, 1.
Behälter 78, 4f. 79, 19f. 84, 14. 85, 6 ff. 88, 2, 4. 197, 29, 36. 280, 15 f. 289, 7. 429, 10. Behälter des Äthers 76, 26. Behälter lodernden Feuers 90, 33. Siehe auch Urbehälter, Kannā.
Bēl (Jupiter) 28, 30. 46, 34. 116, 1. 124, 17. 128, 13. 133, 7. 136, 21 f. 176, 16. 230, 1, 26. 232, 3. 347, 9. 408, 15 ff. 412, 30. 419, **5. 14.**
Beni-Amin 341, 29f.
Berg, abgeschnittener 548, 32f. Großer Berg 325, 17. Sinkender Berg 82, 14. Berge 501, 7f. Zwei Berge 309,7. 314,37. 315,1. Zwei reine Berge 116, 22. 326, 34. 380, 19.
Beryll 12, 30. 374.
Beschneidung 25, 12. 43, 11, 24. 225.
Bethaus 43, 8, 26. 228, 11.
Bethlehem 338, 23.
Bēt-Mṭallalē 339, 4.
Bienen 560, 25.
Bilder (Bildwerke) 16, 28. 17, 10. 18, 39. 23, 13. 26, 10f. 40, 12. 44, 7. 53, 24. 181, 3. **230, 7. 19. 395, 9. 434, 2.**
Bilūr 347, 6. Bilūre 125, 11. 128, 23. 221, 6. **507, 3.**
Bischof 228, 9.
Bitterkraut 137, 31. 543, 28. 547, 28. 568, 3, **15. 577, 22. 592, 31. 593, 14.**
Bizbat 30, 15. 54, 16.
Blendwerk 29, 23. 38, 7. 49, 23. 71, 14. 104, **1. 3. 182, 32. 246, 19. 483, 4. 490, 31. 495, 17. 510, 5.**
Blut 20, 4.
Boot 176, 24 f.
Borsip 436, 1.
Böse, der 16, 3. 22, 38. 34, 16. 38, 23. 39, 12. **41, 34. 79, 19, 25. 82, 29. 85, 15. 87, 36. 88, 14. 92, 37. 99, 15. 100, 21. 102, 1. 216,** 37. 277, 23, 25. 371f. 507, 24. 529, 1. Die Bösen 16, 24. 17, 9. 18, 18. 20, 25, 28. 24, 19. 34, 32. 57, 15. 60, 30 ff. 71, 7, 30f. 72, 34. 76, 13 ff. 78, 9. 79, 37. 90, 12. 104, 25. 111, 10ff. 112, 10. 114, 17. 117, 31. 122, 33. 143, 12, 17: 147, 7. 153, 20. 181, 24. 203, 9, 12, 32. 211, 4, 15, 20. 213, 18. 216, 24f. 232, 3. 261. 262, 31. 263. 264, 31. 267, 26, **32. 268, 5, 10. 277, 28. 284, 30. 285, 9, 25.** 286, 19f. 296, 33. 317, 3. 336, 7, 14. 345, 20. 361, 26. 372 ff. 389, 11 ff. 393, 34. 394, 18 ff. 397, 31. 424, 13, 20, 24. 425, 7, 15. **426, 7, 18. 427, 11, 18. 433, 14. 436, 14.** 451, 10. 459, 27f. 466, 34. 474, 12. 475, 16. 488, 36. 499, 6f. 506, 35, 37. 507, 3, 8. **509, 6. 511, 12. 514, 13. 515, 27. 520, 32.** 529, 25. 530, 16, 18, 40. 535, 13. 537, 28. 539, 35. 540. 541, 42. 542, 1. 544, 36. 548, 22, 25. 554, 15. 560, 23. 574, 34 f. 575, 1. **586, 4, 13, 41. 588, 3, 18. 590, 28.**
Bote 166, 27. 171, 7. 173, 6. 236, 25, 237, 3, 9, 30. 284, 13. 2844. 317,10. 319, 6, 30. 333, 19f. 373, 22. 374, 2. 405, 29. 430. 431, 6. **432. 443. 7. 455. 460. 31. 472. 1. 588, 25.** Guter Bote 243, 7. Reiner Bote 435,13. 494, 21. Verborgener Bote 167, 11. Bote des Lebens 18, 12. 431, 22. 432, 38. 435, 9. Bote des Lichtes 530, 9. Botin 507. Boten **8. 20. 9. 26. 13. 7. 28. 32. 46. 38. 70. 14.** 173, 6. 334, 13f. 381, 3. 460, 33. 590, 19. Boten der Kuštā 56, 31. Boten des Lebens 21, 22. Siehe auch Gesandter.
Brand 19, 13. 27, 16. 36, 11. 45, 32, 37. 76, 26. 260, 30. 316, 41. 376, 38. 382, 32. 445 ff. Verzehrender Brand 39, 7. Siehe auch Feuer, Tor.
Brief 317, 8. 339, 16. 342, 6f. 359. 552 f. Briefe 428, 24. Einundsechzig Briefe 326, 17.
Brunnen, sieben 225, 14.
Buch 25, 16, 28. 233, 30. 347, 5. 415, 21. 446 ob. Erstes Buch 65, 27. Buch der Bücher 245, 30. Buch des Jordans 57, 27. Buch der Rūhā 230, 2, 5.
Buhlerin (Rūhā) 80, 81. 494, 11.
Bursums 225,5.
Burzan (Burzin) 418, 32.
Byzanz 2314.
Byzantiner 223, 14. Siehe auch Rhomäer.

Caelestis 144°.
Chaldäer 22, 15. 37, 31f. 278, 10. 299, 13, 20. **436, 11. 545, 15. 587, 7.**
Christen 411, 1.
Christianer 49, 35.
Christus 28, 22, 38. 29, 17. 46, 32, 38. 47, 1, 10. 49, 8ff. 50, 16. 51, 27ff. 134,37. 135, 7, 24. 187f. 190, 4, 6. 203, 8, 11. 224, 23. 227, 1. 20. 228f. 247, 33. 248, 8. 255, 307, 8. 316, **38. 323, 23. 382, 34. 383, 13. 406, 19. 437, 12. 449, 5.**

Dämon 280, 8, 14. Dämonen 21, 16. 28, 18ff. 29, 4. 46, 14. 54, 1. 67, 29. 81, 36. 83, 6 ff. **89, 26. 90, 6. 105, 28. 106, 16. 116, 6, 31.** 125, 6. 139, 16f. 146, 8. 169, 43. 170, 2. **178, 24. 224, 6. 228, 31. 229, 3. 277, 35. 281, 39. 358, 38. 359, 10, 12. 372, 9. 416, 4.** 419, 21. 522, 7. 533, 1, 10f., 36. 538, 11. 540, 3. 546, 21, 28f. 564, 16, 33f. 571. 29. **572, 14.**
Daniel 260, 29.
Dašt-Misaq 417, 2.
David 273, 28, 17. 46, 13. 411, 22.
Delphine 140, 23.
Dēw 85, 5. 144, 2. 150, 33. 171, 33. 220,15. Dēws 21, 17. 28f. 39, 8, 31. 46, 15. 47, 1 ff. 48, 1. 30, 32. 53, 10 ff. 54, 1. 81, 36. 83, 16, **23. 89, 26. 105, 30. 106, 18. 116, 7. 156, 7.** 171, 30, 33, 35. 224, 6f. 277, 35. 278, 30. 372, 11. 419, 21. 477, 32. Vierundzwauzig Dēws 143, 4. 366 Dēws 142, 23.
Diakon 228, 9.
Diamantmauern 9, 25.
Dilbat (Dlibat) 46, 31. 176, 16, 22. 447, 10. Siehe auch Libat.
Doppelgruben 550, 24, 351, 5.
Doppelzunge 376, 25.
Dõstäer 206, 1.
Sóğa 552

Dragon 278, 19. 430, 21. 433, 36. 507, 23. 520, 3. Great Dragon 104, 11. Dragon 71, **21, 23. 72, 31. 80, 1. 154, 33. 474, 11. 507, 9.**
Third, 594, 11. Third, 76, 29, 332, 26f.
Drõnā 225, 8.
Fragrance (fragrance) 8, 1. 9, 81. 10, 38, 40. 11, 28. 12, 16, 36. 15, 13. 32, 1, 13. 33, 21. 58, 24 ff. 66, 9. 67, 2. 89, 19. 92, 4f. 103, 15. 110, **20. 116. 22. 258. 35. 273. 2. 299. 17. 326.** 26. 827, 31. 336, 17. 359, 89 f. 362, 8, 390, 8. 461, 34. 514, 14f. 315, 22f. 337, 25f. 541, 8, 549, 9f, 590, 23 f.

Ea-Oannes 125 [4].
Celibacy (illegitimacy) 136, 16. 209, 6. 227, 26f. 270, 27, 83. 449, 8.
Ei 151, 2. 152, 19. 160, 24. 165, 21. Eggs 151, 22. 236, 32. 401, 32. 443, 20. 365 Eggs of light 151, 10. The only one who has 235 ff. 251.
Eisenberg 436, 3.
Eisenmaner 330, 28. 331, 9.
Ice devices 226, 6. 233, 19.
Ekurs 116, 8. 277, 36. 297, 40. 299, 11, 22. **416, 4. 419, 20. 506, 39.**
El-Ēl 23, 8. 43, 2.
Outrages 5õ, 36. 70, 29, 33. 217, 11. 317, 21. 474, 7. See also Rebels. Angel 4, 20. 12, 26, 34. 13, 7. 25, 5. 32, 13. 42, 35. 80, 28. 86, 32. 160, 28. 173, 28. 178, 23. 242, 18. 254, 34. 256, 22. 259, 9. 260. 262 f. 265, 30. 266f. 269; 18. 277, 36. 294, 18. **341. 5. 343. 22. 371. 18. 24. 372. 13. 375.** 11, 486, 16, 463, 28f, 464, 475, 29, 477, 30, 478, 19f. 331, 30. 354, 16. 361, 16. 362, 2. Two angels 16, 13. 28, 12. 34, 30. 195, 22. 265, 10. Three Angels 15, 12. 33, 19. Four Angels 262, 9. Seven Angels 46, 29. Twelve Angels 269, 19. 270, 18, 29. 271, 3. Angel of error (the lack-liability) 25, 23. 44, 5, 23. 49, 4, 6. Angel the fire 15, 10. 16, 1. 33, 10, 17. 34, 3, 14. 53, 27. Angels of Glory 11, 4ff. 32, 18ff. 42, 28. 44, 33. 270, 6. 541, 6. Angel of light 21, 23. 31, 23. 37, 23. 42, 24f. 44, 37. 51, 24. 52, 4. Angel of Praise-pricing 31, 26. 34, 25.
Enišbai 31, 8.
Grandsons of Darkness 136, 6.
Epiphany 2293.
Earth 198, 21ff. 270, 21ff. Wise Earth 293, 21. Earth of the Athers 66, 17. 182, 8. 289, 7, 18. 293, 23. 302, 30. 381, 9, 11, 18. 386, 6f. Āther's White Earth 12, 23, 361, 12. Earth of Darkness 72, 9. 130, 33. 277, 17. See also Lord, light earth.
Earth gap 208". 430, 20.
Redeemer 5, 20. 31, 16. 49, 28. 284, 28. 384, 8. 388, 20f. 430, 31. 442, 1. 495, 32 ff. 533, 19f. See also solver.
First, the 20, 6. 124, 36. 135, 4. 594, 7. The First 76, 20. 301, 32. 3k2, 23. Firstborn 9, 29. 143, 9. 157, 7. 241, 15. Two Firstborn 308, 12f. Three Firstborn- born 292, 30. See also son.

Donkey with four legs 227, 23.
Estrā 28, 27. 46, 31. 47, 1.
Euphrates 61, 24f. 414, 7. 431, 13. 324, 33. Siche also Fraš-Zīwā.

Flags 30, 20.
Vehicle 176, 29. Vehicles 71, 25, 28. 72, 38. 140, 30.
Fasting 18, 23ff. 39, 26ff. 30, 6. 134, 30f. 136, 9f. 224, 19ff. 229, 8, 12. 374, 32. 375. 450, 10. Faster 136, 12. 224, 5. 374, 31. 375, **37. 450, 10.**
Miscarriage 11, 39.
Consolidate 5, 17.
Fener 19, 12. 29, 7, 17 ff. 33, 22. 39, 13. 40, 31. 46, 39. 47, 9, 16ff. 48, 22. 52, 17. 200, 24ff. 260f. 408, 31, 33, 37. 438, 3, 16. 308, 35. 319, 8. 326, 20ff. Firebrand 27, 30. 436, 11. Fire fires 530, 22. 531, 3. Living Fire 69, 22. 73, 14f. 76, 10. 89, 5, 17. 91, 17, 25, 37. 92, 4. 98, 28f., 32. 103, 3ff. **108, 14. 126, 23. 193, 24. 196. 7. 240, 22. 241, 3, 18. 246, 6. 248, 6. 252, 12, 18. 259, 18, 33. 264, 39, 41. 265. 266, 7. 267, 11. 292, 1. 294, 3. 466, 1. 489, 31. 494, 35. 576,** 17, 21. 593, 27. Blazing fire 15, 12. 16, 30, 37. 18, 3. 19, 6. 22, 36. 27. 14. 33, **18. 35, 11, 20. 36, 32. 37, 29. 39, 22. 40, 4. 42. 10. 45. 17. 19. 48. 12. 52. 27. 54. 5. 69.** 21, 23. 84, 4f. 90, 33. 131, 2. 225, 22. 299, **3. 307, 9. 359, 20. 376, 36. 383, 17. 384,** 16. 430, 19. 458, 2, 18. 489, 29. Ver-consuming fire 14, 32. 27, 16. 33, 5. 42, 12. 38, 12. 67, 30: 69, 23f. 76, 11. 78, 10. 80, 2. 89, 22. 91, 38f. 92, 6. 94, 4. 98, 4. 108, 19. 132, 20. 246, 26. 248, 6. 264, 39f. **267, 7, 14. 278. 8. 294, 3. 297. 37. 483, 11.** 575, 11, 29. 592, 20. See also containers, Brand, angel, wreath, mystery.
Feuergeißel 137, 3. 299, 2. 320, 28. 405, 20. 444 ff.
Fenerwagen 47, 20.
Fingers, smaller than 143, 25. Finsterberg 21, 11. 37, 6. 60, 37. 269, 19. 270, 30. 271, 3. 299, 23. 391, 32f. 538, 32. Darkness 72, 14 ff. 77, 8ff. Great Darkness 157, 36. 253, 39. See also Ader, grandson, Earth, Lord, Children, King, Mānā, Mother, Gates, voice, gate, world, root.
Firmament 201, 11 ff. Firmaments 199 ob. and often otherwise.
Pisces (zodiac) 412ff.
Fleischberg 142, 20, 23. 143, 20f. 136, 38. 137.
Flutes 33, 21. 124, 9. 123, 22. 180, 29. 221, 16. **226, 15. 434, 3. 507, 4.**
Fraš-Zīwā 368, 36. 396, 12, 28. 423, 35. See on the Euphrates.
Stranger 52. The Stranger 101, 17f., 33. 120, 3. 121, 6f. 122. 181, 2. 258, 15. 371, 35. 372, 15. 536, 12, 14. 575, 27. Stranger man 81, 18. 99, 10. 197, 15. 224, 11, 15. 225, 5f. **227, 15. 234, 5. 244, 33, 37. 273, 3, 13, 16.** 337, 14, 31. 372, 20. 373, 20f. 441, 8, 13. 530, 27. See also Life.
Friend of God 434.
Fruit 65, 29ff. 331, 23ff. Large fruit 65,

32. 67, 18. 73, 8f, 18f. 193, 22. Large | Fruit of Glory 68,34. Great Fruit of Light 193, 22. White Fruit 180,17. Fruits of Life534,15. Fruits 66, 3ff. 193, 22. 560, 12. 571, 3. 586, 17. Fruits of Splendor 479, 7.
Five, the 13, 27. 106, 20. 143, 2.
Princes, two, of the world 104, 8.
Block 92, 35. 185, 20. 186, 1, 29. 233, 37. 234, 3. 243, 14. 312, 2. 430, 14. 444ff. 502,31. 524, 34. 570, 16, 26.
Gabriel 14, 26. 13, 21. 89, 6. 98, 11. 248*. 284, 14.
Gāhs 4, 17.
Ganzibrā 150". Ganzibrās 272, 23, 356, 29th gloss, first 252, 3. 274, 24. 392, 26. Großer
Gaukai 414, 8f. 416, 27, 33. 417, 1.
Gaukelei 71, 13.
Čebel-Gūdī 4094.
Prayer 16, 16. 34, 34. 240, 10. 297. 320. 389 inaction. 433, 8. 464, 37f. 473, 16. 563, 34. Prayers 4,13ff. 222. 344,31. 362,81. 402f. 404, 13. 467, 16. Hidden Prayers 317, 18, 22. 319, 15. 324, 7
ff. Birth hours 197, 22.
Thought 13, 31.
Memorial Book 206ff. 446, 2.
Prisoners 17, 18. 18, 11. 19, 9. 36, 16ff. 40, 28. 49, 33. 227, 1. 233, 1. 256, 13. 431. 20. 432,4. 466,34. 535,5. 542,19. 545,24. In the underworld: 524, 28f. 528,21 (?). 347ff. 558f. 383, 11. Warden of prisoners 405,32, 547ff. 558f.
Prison 547ff. 538. 561, 19. 562, 5. 583, 14.
Mystery 337, 39. 338, 1, 81. 574, 4. Geheimnisse 334, 20f. 350, 4. 456, 10f. 495, 30f. 594, 16f. Secrets of the way 392, 29. See also Mystery.
Gehenna 38,19. 62,15. 324,16. 406,10. 588,7.
Spirit 430, 24ff. 444, 2. 449, 5. 451, 27. 532, 31. 566f. 371, 26. 583, 2. 587, 22. 395. Holy Spirit 28, 26. 46, 81. 50, 28. 51, 2. 187, 17, 21. 188, 2. 207, 32. 227, 20. 233, 14. 450, 8. See also Rūhā p. 601. Ghosts 50, 10. 54, 1. 259, 26. 277, 35.
Community(community) 5, 7. 11, 17. 32, 29. 57, 35, 194, 26, 240, 7f., 20. 241, 33. 246, 17. 247, 5, 7. 253, 1. 257, 20. 259, 28. 261, 11. 283, 20. 284, 2. 285, 17. 302, 16. 309, 2. 324, 24. 355, 15. 381, 34. 400, 5, 18f. 453, 29. 465, 5. 491, 33. 505, 12. 514, 32.
yevédios 1976.
Just 49, 35. 50, 2. 251, 20. 253, 34. 256,6. 257, 31. 268, 9. 415, 9. 472, 28.
Envoys 14, 26. 15, 21. 89, 6. 98, 11. 224, 3. 286, 14, 19. First Messenger 26, 1. 29, 29. 44, 3. 47, 32. 286, 36. 287, 5. First, last messenger 50, 27. Lauterer Gesent 16,5. 26, 23. 32, 38. More truthful Emissaries 58, 19, 59, 1st Emissary of the Life 28, 12. 59, 13. 392, 26, 28. 432,80. 537, 21. Messenger of Light 57, 33ff. Envoys 25, 27. 44,2. 285,3. 332,7. Three Messengers 44, 23. Messengers of Error 43, 30. Messengers of Life 332, 3. 590,17f. See also messenger.
Singing (Music) 10, 1. 22, 21. 26, 9. 28, 36. 38, 5. 44, 8. 47, 3. 52, 28, 30. 53, 7. 125, 7. 180, 29. 216, 19. 221, 5, 15. 226ff. 258, 22ff. 296, 30. 300, 18. 394, 14. 395, 20. 405, 6. 507, 11. 508, 29. 588, 13.
Skill 13, 28.
Gender, living 27, 17.
Faces, two 309, 10. Foot
Figures, five figures 102, 16. Seven figures 99, 18, 22. 114, 15. 446, 41. 494, 8. Twelve Figures 100, 33.
Stars see star.
Vestments see clothing.
Gilgameš-Epic 409-.
Gimrā 158, 167, 83, 170,24, 172,23 ff, 271, 24.
Shine 66, 15. 274, 30. 275, 15. 316, 14. 593, 12. Großer, erster Glanz 66, 10. 143, 32. Pure shine 5, 18. See also Äther, outflow, Angel, fruit, Olive rod, Honey, turban, cloud.
Glanzsüule 156,2.
Glanzwesen 94, 23. 245, 35. 257, 7. 270 ob. 335, 33, 401, 4f. 318, 6. 376, 2. 392, 14 ff.
Glass vessels 279, 20.
Faith, first 42, 34.
Glöckner 383, 33. 316, 12. 377, 9.
Gvãas (wis 50.
Goldberg 417, 2.
God 5, 18. 6, 14, 21. 17, 13. 19, 19. 25, 26. 26, 18. 29, 28. 34, 19. 44, 14. 47, 30. 49, 28. 50, 26. 178, 5ff. 187, 18. 188, 4. 224, 4. 225, 9. 227, 33. 229, 4f. 233, 24, 39. 234, 2. (255, 25). 256, 7. 281, 22. 338, 15. 340. 26, 36. 410, 18f. 412, 20. 417, 24. 418, 29. 449, 3. Gods 9, 10. 177, 27. 178, 18. 181, 12. 184, 18. 209, 11. 227, 83. 255, 12, (25). 256, 22. 260, 36. 347, 11, 20. 412, 16. 416, 6. 417, 24. 418, 5. 444ff. God of Gods 187, 31. God of Praise 55, 10. God of Truth 5, 18. See also Lord, Son. Deity 228, 3. 234. 12. 354, 21. 393, 24. 583, 17. Divinity 23, 15. 177, 24. 183, 14.
God-fearing 49, 34. 50, 1, 22.
Houses of Worship 415, 8. 418, 6.
Idols 12, 37. 16, 28. 17, 9. 35, 9. 39, 29. 53. 12. 54, 1. 208, 9, 24. 209, 14, 25. 277, 36. 299, 22. Idolatry 181, 29. 507, 1.
Idol Shrines 26, 11. 434, 2.
Pomegranate 203, 14, 28. 216, 29.
Border post 232, 15.
Belts 26, 33. 44, 33f. 324, 31. 431, 27f. 466, 27. 513, 13. 515, 30. 537, 7. 542, 27. 574, 18. 577, 27. 589, 28.
Good, the 22, 37. 38, 24. 60, 20. 77, 21 ff. 79, 23. 87, 34. 88, 35. 95, 4. 142, 13. 197, 18. 198, 4, 18. 215, 57. 242, 2. 354, 2. 358, 12. 366, 1. 371, 2. 379, 11. 506, 28f. 507, 31. 528, 37, 40. 548. 31. 558, 30. 559, 17. 567, 25. 375, 9. 592, 1, 3. 596, 5. The Good Ones 5, 21. 10, 21. 20, 27. 31, 16. 55, 12. 74, 29. 76, 34. 80, 12. 94, 7, 11. 95, 32f. 112, 35. 119, 13, 19. 122, 30f, 273, 15, 17,25. 274, 3. 285, 24. 354, 36. 374, 12. 396, 39. 435, 34. 437, 16. 467, 34. 478, 9. 518, 23ff.

524, 27. 527, 29. 528, 8. 529, 7 ff. 538, 4. 541. 555, 8. 560, 6, 19. 563, 28, B3. 568, 7, 18. 577, 38. 582, 14, 19.

Hand of Kuštā 193, 11.
Harp see zither.
Harpocrates 235, 2.
Häscher 436, 8. 519, 3. See also p. 619.
Head of the Age 44, 36, 400, 14f. 437, 34. Head of the Ages 371, 26. 375, 5.
Hauraran 302, 28, 593, 23.
Home = World 15, 16. 92, 22. 100, 19. 102, 38. 105. 107, 2. 113, 11. 119, 29. 120, 2ff. 121 whether. 122, 126, 11 et seq. 143, 16, 177, 24, 203, 7, 25. 209, 37, 242, 18. 299, 27. 306, 21 f. 310, 12. 311, 12, 19. 319, 18. 322, 27. 352. 22ff. 354, 4. 363, 7. 364, 5. 367, 3ff. 371, 13, 18. 372, 1, 6. 379, 18, 26. 382, 11. 384. 9. 387, 6. 436, 14. 457, 24. 472. 483, 29. 488, 25. 499, 35. 515, 21. 517, 7. 534, 20. House of the Great (Formidable) 74, 22, 95. 31. 99, 36. House of Life 20, 21. 25, 1. 65, 24. 68, 36. 69, 8. 70, 32. 91, 31. 94, 30. 95, 19. 106, 10. 111, 1. 134, 9. 141, 23. 149, 6. 173, 32. 196, 16. 198, 12ff. 211, 14, 19. 212, 5ff. 224, 27. 225, 26. 228, 26. 232, 1. 238, 10ff. 241ff. 246, 7ff. 247, 5. 252, 32. 253, 1. 256, 34. 257, 18, 20. 259, 18, 28. 261, 11. 262, 12. 264, 29. 265, 21. 266, 31. 267, 31, 35. 268, 4, 13. 270, 3. 272, 20. 273, 20. 274, 31. 286, 8. 297, 11f. 38. 298, 15. 302, 15. 306, 15. 308, 29. 323, 31. 326, 14. 327, 12. 334, 34. 347, 19. 357. 32. 358, 27. 361, 9. 364, 37. 377, 34f. 393, 4. 401, 3. 403, 18. 430, 12. 432, 27ff. 433, 7. 438, 2. 440, 2. 441, 26. 442, 30. 443, 25. 449, 11. 466, 35. 472, 7. 475, 8f. 476, 4f. 479, 17. 486. 489, 35. 492, 25. 493, 24f. 496, 32. 497, 3. 506, 8f. 510, 24. 513, 15. 314. 516, 20. 521, 5ff, 528, 31 f. 529, 24. 530, 7. 537. 546, 32. 547, 12. 550, 9 f. 562, 9. 563, 27, 569, 13 ff. 574, 83. 575, 4. 578ff. 586, 16. 589, 27ff. House of Completion 5, 10. 69, 37. 275, 14. 283, 5. 300, 34. 333, 26. 353, 8. 463, 18. 467, 17. 546, 2. 547, 7. 565, 9. 593, 28. See also Lord, Keeper.
Hebrew Speech 306, 28.
Army, lapsed 82, 22f. 280, 8. 358, 39 f. "leo6s 235, 16. 359, 31.
Paganism 4, 35.
Savior see Jesus.
Saints 194, 24. Saints 50, 2. 136, 16. 209, 7. Islam 407. 227, 26, 28. 449, 7.
Heroes, seven 197, 21. Twelve 197, 21. Helpers 453ff. and otherwise often.
Stallion 227, 7. 350, 36.
Hostel 466, 6. 543, 30. 569, 22.
Lord of the Earth 118, 16. 573, 33. 574, 27. Mr. Hunt 231, 27. the darkness 142, 24. 143, 12. 171, 7. Jalijā 213, 13. 219, 33. See also Jōhānā. 203, 14ff. 208, 5. 315, 23. 406, 2. Mr. Jam 46, 5. of the gods 258, 2. Lord of size 4, 7. 6, 8. 7, 13. 14, 25. 30, 10. 31, 13f. 32, 36. 45, 1. 54, 20. 61, 17. 62, 27. 142, 19. 143, 26, 33, 144, 6ff, 145, 5ff, 146, 17, 173, 5. 197, 11. 235, 30. 290, 17f. 302, 26. 303, 20. 304, 25. 326, 22. 370, 11. 401, 33ff. 423, 16. Lord of the House 196ff. Lord of the Lords 187, 31, 224, 3rd Lord of the Crowns 9, 1. Lord of All Kings 6, 1. 31, 24. Lord the Kuštā 533, 9. 546, 27. 564, 32. 572, 13. Lord of Perfection 471, 3. Lord of the World 101, 3. 123, 8. Lord of all World 86, 21. Mistress of the whole world 118, 27. Lord of All Worlds 31, 12, 14. 34, 24. 35. 36, 1. 36. 39, 28. 40, 16. 45, 2. 48, 14. 49, 30. Lords of the House 106, 8, 30. 122, 15. 178, 4. 179, 28. 263, 34. 264, 12. 268, 17. 323, 30. Gentlemen of the World 108, 30. 113, 10. Herrenthis world 177, 24. 296, 16. 354, 25. 355, 9. Men of all worlds 147, 19, 23.
Witchcraft 71, 12. 76, 13. 81, 2. 102, 33. 104, 4. 111, 14f. 136, 1. 172, 37. 316, 38. 340, 24f. Heaven 270, 13ff. Heaven-of water 34, 1. 27. Sky height 10, 15. Celestial sphere 33, 12. 34, 4. 52, 7. 53, 28. Hīra 407, 20.
Shepherd, good 181, 18ff.
Hitpūn 550, 18, 36.
Hmurthās 53, 15. 54, 1. 81, 3, 6, 20. 82, 4. 83, 16, 24. 89, 26. 90, 7. 105, 26. 106, 12. 116, 9. 137, 18. 226, 17. 232, 11. 233, 20. 277, 36. 299, 27. 319, 18. 342, 14. 419, 20. 533, 36.
Wedding 62, 8. 115. 117. 160.
Horcher 535, 15.
Horns 53, 21. 125, 11, 21. 221, 6.
Horoscope 41°. 312, 28.
Host 228, 24.
Huš 198, 22, 25. 270, 22.
Guardian (Guardian) 86, 2f. 87, 12, 20f. 92, 28ff. 94, 20. 109, 30. 145, 19f. 147, 35. 222, 20. 307f. 317, 11. 319, 34. 321, 16. 380, 16. 384, 5. 395, 5. 400, 29. 431, 7, 12. 432, 9. 437, 5. 442, 28. 478, 25. 483, 31. 487, 14f. 494, 15. Two Keepers 289, 29, 292, 6. 313, 10. Four Keepers 173, 18. Keepers of the House 364, 16. Keeper of the Light 298, 8. Guardians of the Age 2953. 319, 5, 28. 320, 9.
Inderland 436, 4.
'Irāq 223, 14.
Isis 189'
Islam 407.
Ishmael (Satan) 200, 28.
Israel, House 43, 10. 135, 12f. Children of Israel 47, 40.
Jafeth 46, 5.
Jaqif 341, 29f. (column) 343, 13.
Jasmine 116, 13, 15. 361, 35.
Jatur 263, 28.

Yazugeans 135, 21, 25, 225.
Jerusalem 25, 11. 28,14, 18. 29, 33. 30, 10, 13. 43, 4f. 46,11 ff. 47, 40f. 48, 16. 50, 30, 37. 51, 9ff. 181, 28. 219, 34. 300, 8f. 338ff. **410. 412, 9.**
Jesus 52, 4. 225, 6. 410, 31 f. Jesus Christ 51, 13. 186, 41. 187, 17, 20. 228, 3. Jesus the Savior 29, 19. 47,19. See also Christ.
Jōhānā 51. 190ff. 383, 25. 386,10. Seche also Jahjā.
Carob trees 584, 2, 4.
Jordan Vf. 19, 24. 30, 19 and often. Primarily Jordan 66, 23. 143, 28. 163, 40. First Jordan of Life 292, 15. Third Jordan 76, 14. Great Jordan 66, 10ff. 73,21. 144, 32ff, 292, 20. 303, 6. 444 ff. 566, 6. WeißerJordan 51, 22, 221, 23. Jordan Life 283,11. Great Jordan of Life 145, 4ff. 146, 37. 147, 3. 221, 23. 222, 19. 284, 12. 356,11. 425, 33. Jordan live Water 48, 29. 51, 3, 22. 67, 1. 69, 18. **145, 9. 164, 4. 190, 22. 240, 35. 285, 28,** 34. 289,3. 292,26. 564, 24. 572,3. Großer Jordan is alive. Water 66,16. Jordan white Water 66, 7. Four Jordans 558, 27. 559, 6. Seven Jordans 163, 32, 400, 4. 360 Jordane 147, 3. 152, 24. 289, 28. 380, 21. 360000 Jordane 152, 14ff. Interior Jordane 235, 27. Jordane of white water 164, 3. See also book.
Judah (land) 28, 17. 46, 14. Judea 181, 27. Jews 25, 11 et seq. 28, 22. 30, 6et seq. 43, 4 et seq. 46, 23. 48, 10. 50, 20 ff. 52, 9. 135, 19. 219, 34. 225 f. 232. 276, 4. 341 ff. 410. Judaism **285, 27.**
Judenknabe 227, 10.
Jiinger 43, 16. 44, 21. 47, 27. 51, 13. 143, 29. **177, 9. 192, 7. 211, 6, 23. 212, 3. 221, 4, 24. 224. 17. 25. 28. 226. 3. 229. 230. 232.** 24. 297, 26. 300. 314, 5. 317, 22. 321, 337,9. 341,35. 342,39. 343,12, 26. 344,3. 353, 16 ff. 354, 17. 355, 10, 12. 367, 25. 370,1. 383, 3. 518, 31. 519,1. 362 Disciples 198,9. 202,25. 365 Disciples 338,31. 339,12, 28. 340,32. 341,31f. Female disciples 285, 22.
Jungfrau 50, 16. 184, 15. 187, 18. 188, 4. A Cloud 402, 1. Virgins 53, 6. 61, 18. Krakh-Nşab 339. 62, 2, 13. Seven Virgins 209, 8.
Bachelors 53, 6. 61, 18. 62, 1, 13.
Jupiter see Bēl.

Cameeles 414, 19, 32.
Cameo Space 111, 32, 132, 7.
Fight, white 413, 23, 25.
Kannā of Almsgiving 383, 21. See also Containers, original containers.
Kardus 416, 29.
Carmel 121, 13. 123, 4. 132, 4. 197, 20.
Catholicos 228, 9.
Heretics 374, 27. See also Zandīqe.
Kēwān (Saturn) 28, 29. 29, 10. 46, 34. 47, 11. 115, 36. 124, 11. 128, 17. 136, 6. 176, 15. **223, 21. 224. 347, 7. 414, 5.**
Children of Darkness 9, 20, 78, 7.
Church 114, 9ff. 228, 10. 411, 1.

Klapper 184, 6. 189, 19. 228, 1. 431, 16.
Clothes, white 26, 30. 44, 30. 50, 8. 406, 5. 481, 24, 482, 6f.
Boy, youth 222, 1. 235ff. 243, 23f. Little Boy 51, 19. 191, 34. 192, 9, 13. **402, 24.**
Goblins 116, 10, 30.
brazier 269,18.
King 26, 5. 48, 6. 56, 31. 57, 34. 91, 33. 107, **23. 169, 7. 170, 13. 176, 22. 184. 9. 185, 11. 188. 31. 208. 19. 213. 17. 217. 21. 219.** 13, 279, 14f. 281, 1, 14. 300, 32. 302, 38. 304, 23. 312, 7. 361, 18. 395, 21. 417f. 435, 21. 436, 26. 478, 35. 554, 22. 555, 8. Queen 176, 22nd King of Áther 336, 5. 381, 10. King of the earth of the Athers 381, 18. King of Darkness 3, 18. 72, 3. 81, 26ff. 85, 23. 87, 33. 147, 18ff. 157, 8. 277, 31. 278, 18. 375, 1. 507, 25. Queen 155, 10th King of the Great 472, 34th King of the Uthras 68, 3. 118, 22. 312, 5. 361, 14. 362, 8. The King of World 30, 2. 100, 12. 156, 17. King of this World 107, 32. 160, 4. King of the Dark World 156, 15. King of All Worlds 187, 32. King of the Arabs 412,26. King 412, 24. 413,5. King of Babylon Judah 28, 17. 46, 14. The Burdean King 416,30. Simraean King 416,31. King' the Kings 6, 21. 412, 6. 417. Kings 6, 4. 7, 16, 27. 8, 21. 10, 18, 40. 12, 18. **13, 10. 19, 7. 31, 32. 32, 6, 35. 40, 25. 193, 21. 195, 3. 199, 7. 207, 40. 257, 8. 280, 32.** 412, 16. 417. 429, 21. Three Kings 155, 38. Seven Kings 303, 10. 417, 5. Twelve Kings (Zodiac) 419, 20. Kings of the Glory 269, 10. 270, 9. Kings of the Lichtes 10, 26. 22, 7. 304, 22. Kings of the Praise 10, 27. King's Son 211, 40. 359. See also King of Light and Lord, 25. Mystery.
Kingship 7,8. 40, 29. 178, 12. 179, 34. 197, **32. 230, 2. 232, 30. 286, 20.**
Kingdom, Upper 347, 13th Kingdoms 211, **4, 15, 21.**
Headscarf (-bandage) 30, 21. White headbands **26, 32. 44, 32.**

Wreath 7, 27. 9, 7, 8 and more often. Wreath living fire 79, 11. 83, 5. Wreath of Siegen 144, 13. 182, 9. 210, 9. 272, 5. 289, 9. 431, 26. 309, 13. (576, 19). Wreaths of Wins 42, 27, 210, 21.
Craters see mixing jug.
Cross 52, 10. 224, 1. Crosses 225, 5. 286, 11. **309, 19.**
Krone 5, 24. 7, 23, 25. 8,32 f. 9, 1, 6, 23. 10, 4, 14. 31, 20. 83, 31 f. 133, 8f. 169. 170. 171, **13. 207, 41. 213, 17. 230, 1. 258, 6. 279, 26. 348, 32. 356, 13. 395, 21. 436, 26. 497,** 32, 542, 25, 574. See also Mr.
Henceforth 152, 2.
Copper-earth 143, 14, 168, 20ff. Kuštā 512, 20, 15. 24, 5. 26, 24 and often otherwise. Kušṭā-Faith 45, 5. See also Messenger. Hand, Lord, path.

Life in eternity 10, 39. 14, 36. 32, 14. 33, 271, 28. First life 5, 2, 13. 48, 29. 191, 2. 196, 11 236, 11. 237, 16ff. 428, 6. Second Life 66, 21ff. 191, 2. 196, 12. 283, 7. 303, 27. 309, 37. 428, 6. Third life 191, 2. 196, 12. 283, 8. 428, 6. Strange Life 5, 2. 31, 2. 65, 21, 25. 149, 2. 150, 28. 179, 19. 199, 21. 220, 4, 6. 239, 25. 251, 6. 263, 6. 283, 6. 423, 14. Great Life 5, 2. 54, 18 and otherwise often. See also image, Ather, outflow, messenger, fruit, messenger, House, Jordan, Light, Reputation, Treasure, Son, Bubble, City, Tribe, Uthra, Path, Essence, word, root, Žeichen.

Teaching, first 25, 15. 27, 17, 33. 44, 1. 46, 33. 51, 33. Living Teaching 78, 15, 240, 12. 360, 32. Living, First Teaching 65, 27. **141. 37. 142. 16.**

Teacher 22, 12. 37, 26.

Bodyguards, two 144, 21.

Ladder 49, 19ff. Ladders 208ff. 490, 23.

Handlebars, five 104, 21. 419, 20. Twelve handlebars **408. 10.**

Leviathan 234, 16. 298, 5. 419, 17.

Lebanon 179, 2, 11. 263, 27. 409, 4.

Libat (Venus) 28, 27, 35. 226f. 347, 6. See also Dilbat.

Light 6, 3 and otherwise often. Great Light 5, 19. 141, 29. Great, first light 54, 26. Great Light of Life 304, 26. See also Angel, Angel, Angel, Angel, Angel, Angel, Angel, Guardians, Children, Mānā, Mystery, Son, Baptism, turban, Uthra, world, root.

Light bandages, two 222, 3.

Lichterde 32, 6, 32. 49, 13. 66, 23. 221, 37. 222, 12. 277, 16ff. 279, 18. 281, 6. 286, 14. 378, 31f. 379, 2f., 29. 380, 21. 401, 20. 419, 26. **429. 21. 458. 22.**

Lichtkönig 3, 19. 4, 7ff. 5ff. 61, 1. 62. 73, 10ff. **143. 8. 146. 27. 35. 214. 3. 237. 33. 277.** 280, 11, 30. 282, 4. 360, 36. 361, 17. 363, 15. 365, 9. 391, 17. 392, 33. 436, 29. See also king. Place of light (place of light) 14, 20. 18, 16, 19. 20, 18 and more often.

Lichtschatz 202, 26.

Lichtwelt 386, 25. Lichtwelten 3, 20. 5, 2, 22. **6, 20. 12, 15, 31. 16, 10. 19, 25. 31, 2. 32, 33. 34, 27. 39, 15. 48, 16, 31. 65, 25. 68, 4. 143, 33. 144, 3. 149, 2. 150, 29. 156, 35. 157, 19. 164, 15. 170. 174, 10. 181, 2. 234, 6. 237, 36. 239, 25. 251, 6. 277, 11. 279, 15. 280, 7, 12, 28. 283, 10. 316, 17. 326, 18.** 384, 35. Seven worlds of Light 303, 9, 167 Lightworlds 199, 36, 360 Lightworlds 289, 36. 365 Worlds of Light 151, 10.

Light beings 12, 25. 154, 8. 162, 20. 236, 22. 237. 282, 1. 302, 21. 304, 34. 345, 25. **357. 2.**

Light Cloud 32, 2. 42, 29. 117, 35f. 118, 26. 130, 1. 146, 33. 264, 9, 11. 428, 4. 435, 12, 25. 513, 25. 554, 3. 571, 21. Clouds of light **6. 7. 32. 34.**

Lilitls 47, 4. 50, 9. 54, 1. 83, 16, 24. 89, 26. 106, 14. 154, 37. 224, 7f. 277, 36. 419, 21. **438, 32. 530, 24. 540, 4.**

7. | Praise, first 28, 28. See also tree, Angel, God, King.

12. Solver 424ff. 514, 7. 544. 569, 26f. See Savior.

Lion 280, 5. 285, 14. 430, 18. 433, 31, 35. 507, 21f. Lions 183, 2. 474, 10.

Air wind 108, 8.

Magician 415, 20.

Maišān 4132,

Maljōnājē 2264.

Mambūhā (Mambūgā) 19, 27. 36, 40. 225, 7. 286, 25. 357, 6. 383, 14. 545, 37. Mambūgās 240, 6.

Mānā 651. 68, 37. 109, 6. 113, 2. 125, 36 f. 130, 12. 150ff. 235, 26 ff. 239 ff. 246, 3. 287, 8. 289, 1. 308, 1. 316, 29. 325, 28. 345 ff. 359, 39. 367, 30. 442, 25. 458ff, 512, 27. 521, 30ff, 523, 32. 547, 10. 549 ob. 535, 28, 32. 557, 26. 569, 13 ff. 573, 29. 574. 575, 3. 587, 24. 594, 20. Great Mānā **66, 8, 19. 67, 19. 68, 13. 112, 22. 303, 5. 325, 32. 399, 15. 400, 8. 401, 13. 402, 5.** 557, 25, 27. Great Mānā the Gloriouskeit 65, 30. 66, 6. 67, 17. Future Mānā 152, 2. Expensive Mānā 332f. 359, 40. Verborgen Mānā 155, 27. 242, 31. 246, 1. Well-preserved Mānā 67, 21, 191, 3, 193, 10. 196, 13. 252, 9. 289, 2. 428, 7. Mānās **151, 18. 152, 2. 162, 19. 316, 12. 333, 23. 345, 28. 346, 14. 347, 28. 360, 34. 361, 29.** Great Mānās 65, 30, 153, 12. Expensive Mānās 152, 6. 163, 16. 367, 15. Verborgene Mānās 162, 30. 556, 26. Custodians Mānās 358, 7. Mānās of Darkness 154, 16, 22. Mānās of Light 119, 14.

Mandaeans 5, 11. 30, 22, 239, 23, 268, 35. 283, **15. 26. 284, 21. 285, 11. 287, 13. 296, 17.** 297, 3. Mandierinnen 283, 15, 26.

Mānī 78, 2785. Mār-Mānī 229, 26.

Manichaean 229°.

Man look strange. Two men 267, 34. Three men 247, 6. 250ff. 284, 23. Four Men 195, 29. 327, 19. 435, 12. Man of tried righteousness(piety) 187, 22, 24. 189, 25. 190 ob. 195, 31. 196, **3. 213, 15, 19. 379, 32. 384, 2. 516, 26.** 523, 29. 533, 5. 563. 564, 20. 572, 7. 573, 3, 9. Men of extortion. Device. 51, 29. 54, 6. 75, 12. 77, 1 177, 26. 178, 1. 179 ff. 213, 22, 24, 220 ff. 224, 22. 245, 33. 246, 16. **247, 18. 248, 11. 253. 256, 11. 260, 11. 271, 6. 272, 15. 300, 1. 306, 24. 310, 24.** 318ff. 333, 9. 345, 3, 7. 351, 13f. 360, 33. **363, 6. 367, 22. 400, 21. 402, 29. 403, 10. 424, 16. 438, 22. 443, 15. 518, 29.**

Mārā 52, 12.

Marcion 52.

Mardmane 229, 18.

Marmahūz 116, 25.

Mars see Nerig.

Maru 362, 3, 5.

Maru aštargān 116, 17, 19. 362, 1.

Massaqthā 119, 8. See also Mass for the Dead.

Wall, iron 87, 17. 93, 10. 164, 26. Eiserne

Manners 168, 3. Seven Walls 164, 26. 175, 7. 433, 18. Seven iron walls 148, 15. Seven golden Walls 168, 6.
Sea of Bile 506, 42. Consuming Sea 38, 4. 405, 18. Seven Seas 418, 13.
Menstruation 25, 14, 25. 47, 9. 50, 17, 39. 220, **15. 225, 11, 25. 227, 12. 228, 2, 20. 298, 13. 300, 15. 362, 38.**
Mercury see Nbū.
Mesenieř 413, 3, 24.
Messiah 188, 17. Lying Messiah 28, 28, 29, 26. 47, 16. 414, 10. See also Christ.
Metropolitan 228, 9.
Mirjai 341.
Mirjam 410, 32.
Mixing Jug (Crater) 183, 28. 444ff.
Mithra 2844.
Mnunäer 226, 22.
Mohammed 4, 30. 30, 15. 54, 16. 248*. 300, 10ff. 4143.
Monks 30, 3, 13. 224, 5. 227, 29. 228, 29. 374, **23.**
Moon 25, 3. 28, 29, 34. 46, 33,39. 115,34. 199, 30ff. 229, 23. 347, 4. 570, 10f. See also Sin.
povoyevis 235, 17. 250, 17.
Monotheism 4, 9.
Morning Star 235, 3.
Mosque 148, 12.
Moses 43, 6, 21. 46, 11, 19.
Mrārā 158.
Mšunnē-Kušṭā 30, 11, 300, 13ff. 351, 12.
Mother of Darkness 155, 11th Mother of the (this) world see Namrus p. 600. Mother all worlds 139,33.
18. Secret (hidden) names 159 ob. **162. 28. 38. 168, 7.**
Nämūs 2483
Narcisse 116, 25. 362, 3, 5.
Nāşaräertum 27,5. 45,4. 198ff. 275,9. 285,26. 299, 8f. 320, 10. 508, 3.
Nask 415, 21.
Nāşōräer 26, 1. 30, 21. 45, 20. 50, 36. 185, 6. **(187.18). 190.14. 212.16. 213.14.20. 221.** 14, 34. 229f. 234, 30. 238. 254f. 268, 35. **273, 4. 294, 16. 296, 17. 297, 3. 306, 33. 310, 32. 312, 7. 317, 28, 39. 318, 1. 323. 326, 5, 8. 327, 20. 345, 15. 367, 8. 383, 20. 385. 3. 5. 403. 14. 16. 404. 36. 405, 15.** 424, 15. 449, 5. 451, 32ff. 532, 22.
Nazarenes 187, 18. 188, 4.
Nazareth 50, 29.
Nbū (Mercury) 28, 27, 38. 49, 3, 6. 50, 16. 51, **11. 52. 28. 115. 35. 124, 7. 132, 24. 176,** 16, 205 unt. 347, 5. 446, 1.
Fog clouds 34, 8. 175, 30. 186, 13. 188, 19. 207, 42. 270, 14. 298, 16. 311,38. 406,12 f.
Nerig (Mars) 4, 33. 28, 30. 29, 13. 46, 35. 47, **14. 53. 10. 15. 116. 2. 124. 21. 133. 11.** 137, 12. 176, 16, 226, 18. 232f. 299, 14, **25. 408. 18.**
Netzgeister 278, 1.
New Year 229, 14.
Nhūraitā 410, 7. See also Nūraitā.
Nimūsā 248.
Nituftā (Nitubtā) 155, 28, 163, 17ff. 176, 35. 235,30. 304, 28. 402,5. Nitubtās 317, 19. Noah 28, 4ff. 46, 4ff. 47, 36, 38. 263, 26. 409f. Nun 227,12. Nuns 30,3. 224, 6. 227, 29. **228. 29.**
Myrtle 116, 11, 25. 121, 27. 128, 13. 361, 1, 33. **362. 3. 5.**
Mystery (Mystery) 65, 27. 121, 17. 142, 150, 30. 165, 16. 197, 13. 220, 10, 21. **223, 17. 227, 22. 228, 8, 21. 232, 14, 18. 235. 26. 239. 27. 242. 29. 245. 19. 251. 12.** 288,16. 320, 36. 367, 17. 438,21. Big Furnace 153, 5, 26ff. 403, 2. Hidden Mysterium 152, 30. Mystery of Love 121. vl 123, 26. Mystery of Death 233, 14, 30. 255, 27. Mystery of drunkenness 123, 30. 226, 20. Mystery of Water 6. 124, 17. Mystery of Living Water 31. Mysteries 14, 38. 34, 9. 121, 16. 122, 3. 123, 9. 166, 41. 223, 20. 245. 297, 22. 320, 31. 356, 5f., 33f. 483, 484, 6. 488, 1f. 489. 495, 30f. 502, 29. 577, 1. 593, 8. Four Mysteries 570, 5. Seven Mysteries 202, 1. 316, 20. 455, 5. 577, 5. Twelve Mysteries 455, 5. Mysterien of the blazing fire 489, 29. Mysterien of kings 193, 21. Mighty Mysteries of the Light 381, 17. Mysteries of love 120, 27. 121. Mysteries of the Sorcery 120, 30. See also Mystery.
Mystery House 224, 11.
Mzar(a)z 417, 23.
Navel of the Earth 103, 29, 31. 104, 13. Name, hidden 246, 6. 360 Name 146,
Northern Air 281, 317, 32, 532.
North(wind) 412, 21. 352, 20. 15. Nūraitā 46,4. 211,36,39. See also Nhūraitā.
Ocimum basilicum 116, 21, 23.
131, 3. Furnaces 80, 2f. 122, 34f. 444, 8. **446. 17. 449, 21. 450, 22.**
Ogdoas 5781. 36, 41. 224, 17. 228, 21. 326. 591, 12, 28.
Oil and honey 233, 89. 2344.
Olive Tree 410, 2.
Ölhorn 49,
Olive stick, white 220,22. Olive stick live 44, Water 79, 9. 83, 1, 3. 145, 1. Olives-264, bars of gloss 286, 11. (olive)bars 36. living water 26, 35. 44, 37. See 19ff. also stab.
Omaiyads 223, 15. 3004.
Offerings 58, 18. 121, 22. 299, 11, 22, 26.
Sacrificial Cake 53, 18.
Sacrifice 43, 8. 125, 12. 141, 8.
Ophane 44, 31ff. 194, 18.
Oracle Men 29, 15. 53, 14. 178, 26. 436, 10. **444, 39.**
Oros (Orpheus) 52, 30ff.
Orphiker 235, 17.
A hidden place 70, 7, 23, 27. 74, 17. 109, 3. **113, 4. 156, 10. 244, 14. 245, 10. 246, 7. 301, 23, 29. 303, 4. 380, 23. 381, 38. 400,** 33. Place of Darkness 10, 18. 69, 9. 76,

7ff. 79, 35. 82, 24. 83, 21. 87, 37. 97, 12, 25, 27, 340, 5, 408, 9ff, 410, 10, 419, 19. **20. 101, 22. 134, 36. 141, 33. 285, 28. 296, 35. 322, 14. 324, 6. 327, 22. 365, 11. 374, 5.** 523, 26. 549, 27. 583, 29. Place of life **212. 11. 431. 1. 506. 33. 513. 5. 9. 515. 39.** 525 ff. 544, 10. 552, 32. 554, 4. 560, 5. 571, 22. 578ff. Place of the True 306, **25. 321, 15. 17.**

Ocean (World Ocean) 193, 1, 5, 32. 194, 20. 224, **13. 267, 21. 281. 415, 22. 417, 27. 418, 13. 419, 2. 569, 2.**

Palmyra 4058

Paradise 34, 12. 233, 33. 255, 13, 16.

Parašai Sifa 418, 32.

Parthian 416, 19.

Passport 144, 1f. 157 unt. 158. 167, 1.

Timpani (Tambourines) 53, 21. 124, 9. 125, 17. **221. 5. 226. 12. 14. 434. 3.**

430. 15. 546. 16. 575, 13.

Presbyter 228, 9.

Priests 5, 11. 29, 15. 53, 13. 178, 25. 232, 13. 239, 23. 268, 35. 283, 14, 18f. 284. 285, **16, 29. 286. 298, 23. 436, 10. 444. 39.**

Prophet 26, 6. 28, 22, 43, 5, 21, 23. 46, 10. 54, 13ff. 587, 8. Lügenprophet 130,5. Prophetene 25, 31. 26, 24. 44, 2, 27. 54, 13. 224, 25, 285, 3, 860 Prophets 30, 9. Prophets of Lies 25, 22. 26,24. 43, 30. 44, 22. 46, 21. 136, 11. 224, 1, 18. Prophets des Truges 61, 13.

Purim 120°. 618.

Qādōš 25, 8. 43, 2. 234, 15.

Qardūn 409, 14, 410, 3.

Source 161 unt. Great Source 158, 20.

Rabe 409, 15ff.

Pearl 172. 515, 24. 517, 6. 590, 21. Large wheels 191, 9f., 18f. 311, 13. 328, 22f. 516, 5. Pearl 159,7. Pure Pearl 274, 12. 362, Smoke 200, 25. 19, 33. 363, 4. 514, 16. Beads 13, 25. Smoking 53, 26. **123, 35. 160. 29. 300. 18. 588, 9.**

Persians 411f. 416, 19. 436, 2.

Persian Kings 411f.

Persian 78. 150. 70°. 1354. 1393. 1894. **203[1]. 205. 225. 229[6]. 232[3]. 284[2 4]. 406[5]. 413[4]. 415[3 6]. 416[1].**

Plague 27, 19. 45, 22. 408, 25, 27. 414, 15.

Path 94, 7. 95, 13f. 394, 5. 500, 29. Paths 394, 15th path, Paths of Kuštā 36, 24f. 398, 6. 541, 29. See also Path.

Priests 29, 15. 133f. 178, 25. 436, 10. 444,39.

Wickets 25, 20. 70, 7. 134, 25ff. 180, 1. 225ff. 255, 11, 13. Twelve wickets 20, 8, 189, 20. 275,7. 276,13. 285,21 f. 298,19,33. 307,8. Gates of Darkness 225, 24. See also Tor.

Phalanx 112, 11. 176, 26. 410, 29.

Pharaoh 410.

Philosopher 228, 8.

puer Phosphorus 235, 4, 8.

Pihtā 19, 27. 36, 39. 224, 13. 225, 7. 238, 11. 239 f. 283, 20. 284, 2. 285, 16. 286, 25. 320 ff. 357, 6. 383, 14. 398, 3. 528, 38. **545. 37.**

Pilate 30, 1. 48, 5.

Planets 26, 15. 28, 23. 99, 21. 104ff. 126ff. **176. 180. 2. 190. 4. 6. 197, 17. 199, 33.** 203, 8ff. 234, 16 ff. 242, 28f. 243, 1. 245. 246, 32. 247ff. 255, 23f. 257, 21. 258. 259 f. 263, 32. 268, 19, 28. 274, 16, 22. 284, 29, 287, 9f. 294, 16. 296, 15. 297, 34, **38. 299. 309. 18. 26. 310. 18. 313. 18. 315.** 16, 18. 319, 16, 35. 320, 15. 324, 19. 339 f. **354, 15. 358, 37. 363, 36. 364, 3, 7. 405,** 17. 4091. 433, 37. 437, 12. 439, 31 ff. 457, **19. 462. 25. 466. 16. 30. 474. 25. 475. 7.** 477, 10. 480, 12. 481, 4f. 492, 16. 494, 9, 37. 497,4ff. 499,4f. 500,5. 502, 24f. 510, 7. 511,16. 512,35. 521,18. 528,22ff. 536, 3. 573, 15. 574,12, 578ff. 585,13. 586,32. **23. 244, 29. 294, 8. 297, 30. 316, 39. 323,**

Rašnu 2844. Rašna uRast 284, 11. Vine, vine see vine. Rebels 71, 27, 29. 79, 10, 16. 83, 4. 111, 28. 328, 15. 381, 20. 479, 27f. 550, 21. 551, 2. See also outrages.

Travel allowance (Weg--) 23, 1. 96, 14. 141, 21. 246, 28f. 247, 2. 252, 10. 273, 13. 877, 21ff. 392. 480, 25. 482, 23. 509, 29. 540, **12. 542, 22. 545, 27. 584.**

Rhomäer 49, 19. 51, 26, 28. 52, 5, 8, 22. 416, 19. 436, 3. See also Byzantines.

Riese 90, 2, 8. 375, 8. Giants 81, 35. 83, 9. 86, 4, 5, 87, 12. 154 ff. 319, 20.

Ring 160, 13ff.

Call (voice) 16, 6f. 25, 6. 28, 11. 30, 16, 19. 46, 9. 50, 37. 58, 2ff. 69, 36. 79, 27 ff. 83, 10. 92, 20f. 130, 24f. 139 f. 181, 11, 25. **182, 27. 230, 26. 232, 5. 233, 21. 247, 19.** 273,35. 275,15. 302,35. 304,16f. 308,21. **316, 1. 322, 36. 331, 22. 361, 9. 362, 22,** 32, 375, 29, 395 unt. 397,16. 409,2. 425 ff. 455, 10f. 464, 7f. 475, 8f. 477, 25. 478, 6. 479, 6. 485. 495, 92 ff. 501, 29. 547, 14 ff. 561, 5f. 564, 4f. 566, 18ff. 593, 4f. On- Agitator Call76,83. 117,10. First call 272, 21 (618). Stranger's Call 441, 6, 12, 19. Call (voice) of life 5, 12. 18, 14. 68,24. 92,10. 120,32. 121,1. 130,96 f. **141, 22. 180, 5. 211. 6, 23. 212, 3. 221, 33.** 222, 5ff. 241, 30. 252, 13. 253, 7, 9, 23. **254, 4. 255, 36. 256, 3. 257, 12, 19. 263,** 21 ff. 266, 30. 275, 13. 285, 31. 286, 7. 300, 3. 308, 9. 310, 11. 314, 25f. 320, 33. **321, 19. 322, 26, 28. 333, 10. 337, 3. 345, 9. 357, 4. 362, 27. 35. 363. 19. 367, 8, 10. 370,** 16. 376,5ff. 381,23. 383,8. 439,12. 485,24. 573, 1, 25. 576, 29. 596, 9. Call 90, 18ff. 141,5 ff. 349. 351. Three calls 349. Seven Calls 351. Twelve calls 90, 26. 138, 36.

Seven Planets 52,15. 104,5. 105,7. 107, 5. 221, 32. 223, 21. 224, 23. 230, 16. 233,

Sabbath 285, 26.

Sacrament 227, 22, 24. 228. 383, 15. Seven Sacraments 227, 9f. 229, 28.

Salamander 154, 33, 37.
Solomon 28, 16. 46, 13. 411, 22.
Şamael 200.
Šamiš (Sun) 25, 7. 28, 26, 31. 43,1. 46,30, 36. **124, 13. 128, 8, 12. 132, 12. 135, 9. 176,** 15ff. 225, 2. See also Sun.
Sandarak tree 325, 13. 574, 2, 26.
Sarqid 417, 31.
Sasanids 411 f.
Satan 16, 15, 28f. 17, 8. 18, 38. 22, 22, 32. 23, 7, 13. 27, 15. 29, 33. 34, 32. 35, 9ff. 38,6, 15. 39, 3ff. 40, 12. 42, 22. 45, 18. 48, 27. 54, 1ff. 200, 28. Satans 39, 28. 53, 15. **278, 2.**
Saturn see Kēwān.
Sourdough 259 f. 261, 3.
Pillar 399, 24. Seven Souls 341, 12. 343. Şind 436, 4.
Süulen des Truges 374, 28f.
Treasure 147, 34f. 160, 18. 176, 34. 247, 14, 28. **323. 35. 324. 13. 347. 29. 358. 30. 360. 28.** 362, 24. 363, 28. 375, 31f. 401, 2. 442, 14. 460ff. 465, 3. 474, 35. 482, 25f. 485, 29. 493. 501, 18, 23. 538, 22f. Treasure of the Life 96, 24f. 147, 12. 243, 36. 271, 9. 362, 13. 363, 21. 487, 22ff, 494, 18, 508, 2. 314, 17. 515, 25. 590,22. See also Oşar-Hai and Sīmath-Haijē p. 601f. Treasures 367,20. 523,32. 529,31. 530, 28. Treasures of gloss 184ff. 444ff. See also Treasure of light.
Treasure House 5, 6. 142, 11. 137, 32 ff. 222, 30. 259, 12f. 260, 23. 261, 4. 316, 9. 372, 3. 429, 7. 458, 33. 459. 487, 16, 29. 489, 33. 493, 6f. 494, 23.
Treasurer(-holder) 111, 3. 150, 35. 151, 1. **324, 14. 334, 12. 372, 6. 386, 24. 402, 10.** 429, 5. 486f. 493, 8. 517, 4.
Schinden 29, 14. 47, 15. 53, 11ff. Schinder **29. 15. 53. 13.**
Slaclites 20, 6. 62, 22.
Sacrifice 9:33.
Shh.gflußdemonen 278, 1.
Snake 86, 10. 88, 17. 315, 22.
Forge 154, 34.
Scholar 228, 11.
Schrate 50, 10. 116, 33. 278, 1.
Schulie 26, 34.
Pregnant 78, 25.
Silence 224, 20, 225, 10, 229°. 375, 24. 574,4.
Sword 27, 19. 45, 22ff. 259f. 316, 40. 408, **25. 27. 439. 442.**
Swear 22, 17. 37, 33.
Blessed 227, 30. 228, 17.
Sem (Šum) 28, 4. 46, 5. 410, 6.
Šeol 180, 3. 233, 35, 37. 270, 19. 315, 21. 436, **24. 539, 27. 548. 549, 11. 561, 24. 588, 29. 589. 22.**
Šērāsp 417, 33.
Seven, the 24, 27. 90, 22. 112, 2, 14. 125, 5. **126, 30. 131, 28. 134, 13. 138, 1. 143, 3. 199, 19. 200. 13. 27. 39. 229. 16. 274. 19. 310. 8.** 311, 4, 20. 317, 6ff. 318, 20f. 328, 2f. 329, **38. 330. 1. 341. 4. 342. 4. 346. 1. 34. 39.** 351,352,1,365,3,379,20,28,34,382,16 f. **383, 24. 386, 20. 393, 21. 405, 16. 406, 14. 430, 37. 434, 11. 437, 5. 441, 1. 443, 13.** 455, 2. 456, 4. 473, 3, 15. 476. 479, 25 ff. **490. 24. 500. 27. 506. 3. 508. 16. 510. 20.** 512, 2f. 516, 9. 517, 30. 522, 8f., 25, 523, 12f. 526, 34, 36. 528, 28. 533. 534. 536, 10. 537, 35f. 540, 26. 547, 5. 553, 23. 556, 2, 4. 562,10,33 f. 563,1. 564,12. 565,6. 573,22. 576,9. 577,28f. 586,10,27. 587,1,13. 590, 13, 592, 27f.
Siegel, großes 39, 23.
Siğistanian 416, 20.
Sihmai 343, 19.
Šimräerland 436, 5.
Sin (Moon) 28,29. 46,33. 124,15. 132,16. 135, 28ff. 176,15. 232. 312ff. 408, 26f. 369,3. See also moon.
Sinai 43, 6, 23.
VŠkīnā 74. 12, 26. 13,8 and many other times. Three Škīnās 145, 18, 401, 7, 366 Škīnās, 444 Škīnās 144, 17ff. 360000 Škīnās 152, 26. Lower Škīnās 180, 7.
Slave 23, 34. 41, 15ff. Slaves 25, 18. 43, 20. 256, 16. 262, 23f. Slaves (servants) the planets 26, 15. 234, 17.
Šofars 53, 21.
Son, firstborn 143, 2. 147, 6. 162, 21. 165,25. 228,6. 387, 26. 402,8. Solin of God 29, 28. 47, 31. Son of Life 220, 8f. 235, 24 f. 323, 6. 395, 30. 455, 20. 573, 13 584, 15. 586, 20. 587,9. See also Bar-Haijē p. 598. Seven sons 175,21. 338. 33f. 339, 15. 340, 1, 35. 351, 31f. 553, 10. Twelve sons 175, 25th firstborn sons 337,24,26. 382, 24 f. Sons of Salvation 89,4. **94. 15. 97. 15. 98. 16. 142. 14. 195. 20. 29.** 241,14ff. 242,10f. 293, 24. 327,19. 371,4. **375, 10. 439, 15, 21. 441, 29. 469, 8. 479,** 13f. 531, 25f. 543, 19. 563, 10. 567, 26. 568, 8, 14. 593, 21. Sons of Licltes 10, 11 (read like this). 13,17. 67,25. 202,34. 203,35. 211, 12. 236, 2. 246, 8. 269, 3. 435, 13 ff. **446, 38. 448, 10. 449, 1. 450, 5. 451, 6.**
Sun 25, 3. 28, 33. 46, 39. 115, 33. 199, 16ff. 229,22. 347,3. 570,8f. See also Šamiš.
Sunday XII, 50, 25. 283, 16, 25, 31. 285, 20. **26. 286, 6, 25. 451, 34. 512, 7. 542, 8. 558.**
Sauce 106,36. 124,30f. 197,22. 468,15. 308,26.
Spheres, large, of firmness 198, 6.
Spiegel 161 unt. 170. 216, 5. 217, 17. 218, 20. 408, 439. 442.
Fizz of Life 145, 17.
Sraoša 2844.
Staff 173,8. 184,6. 192,4. 537,18. 590,4. Staff living water 377, 36. Rods 26, 34. 44, 36. See also Olive rod.
City of Life 7.7. City of Uthras 317, **38.**
Tribe of Life 45, 33. 114, 29f. 117, 24 f. 133, 20, 140, 26, 32f. 223, 22. 224, 31. 231, 25. 233, 11, 17. 241, 28. 254,3. 257, 11. **297, 25. 311, 22. 315, 20. 343, 28. 356, 9,** 15. 363, 9. 383, 18. Tribes of Life 78, 14. Tribe of Souls 25, 1. 30, 17. 187, 23. 226, 29. 227, 25. 228, 28. 229, 29. **232. 233. 294, 16. 311, 29. 312, 6. 313, 31. 316, 24. 317, 3. 383, 1. 452, 1.**
Stammler 116, 32.

Stars 270,17. Seven stars 13, 27. 140,27. **223.18. 337.32. 338. 340.23. 342.15. 385.** 18. 404, 24. 468, 17. Twelve stars (Geforeheads) 106, 34. 116, 3. 121,23. 124, 23. **138, 2. 140, 25. 311, 21. 316, 39. 319, 35.** 323, 24, 404, 26 Stars of Wrath 223, 22. See also Seven and Twelve.
Magisterium 53, 17.
Voice of Darkness 93, 20.
Hours of salvation 16, 30. 35, 12. 40, 32. Dead Spirits 418, 22, 24, 30. 60, 39. 186, 24. 255, 21. 437, 21. 445ff. Death lamentation 10, 6. 21, 6. 37 ob. 438 ff.
South 281.
Süf-Meer 20, 13, 30. 60, 35. 67, 27. 123, 33. **124, 2. 180, 35. 227, 29. 229, 27. 300, 19. 323. 22. 336.10. 347.14. 373, 10. 385, 34.** 391,30f. 477, 14, 34.
Sufath 220, 14.
Šum see Sem.
Sin, great 48, 23.
Scapegoats 287, 6.
Forgiveness of Sins 5, 4, 11 and many other times.
Synagogue 25, 10.

Tabdānā 49, 5.
Day of the End 24, 18. 123, 2. 135, 7, 18. 136, **17. 137.11.34. 148.4. 225.2. 255.27. 344.** 2. 403,17. Day of Redemption 39,2b. Day of the court 16,30,41. 35,11. 10,31. 60, **38. 186.23. 234,19. 255, 21. 311, 31. 437,** 21, 445ff.
Tambourines see timpani.
Tammūz 447, 9.
Tanit 1446.
Tannā 151,3. 161, 32, 176, 35, 240, 5f. 246, 5th 459, 5. Tannās 289, 6. 403, 9.
Dancing 22, 21. 47, 3. 52, 30. 53, 7. 216, 20. **226, 19.**
Tarwān VII. 302ff. 326, 20. 362, 4. 380f.
Dove 147, 14, 409, 18ff.
Baptism 19,24. 48,28. 58, 3. Living Baptism **19, 25. 51, 1, 3. 190, 23. 191, 29. 193, 7.** 310,15. 326,3. Baptism of Life 360,35. Great Baptism of Light 184ff. 283, 11. **284, 12.**
Dancer, first 240, 18.
Tells 53, 19.
Temples 42, 2, 43, 9. 53, 18, 228, 16. 283, 17, 25,31. 284,7. 285,15,17f. 286, 24. 299, 26. **415, 7. 542, 12.**
Torah 50, 20.
Throne 9, 14ff. 104, 16. 105, 2f. and otherwise often. 278, 1. Rebellious Throne 76, 23. Gentle Throne 76, 22nd Throne of Indignation 136, 27. Thrones of Rebellion 20,32.183,8. **451, 11.**
6. Tibil 5, 9. 24, 2 and otherwise (318, Depths of the Näşaräertum 198ff. 275,
Tierharn 223, 14.
Zodiac 124, 24. 134, 13. 138ff. Zodiac-pictures 281, 12. Twelve animal pictures (Zodiakal signs) 262, 3. 265, 1. 408. See also Stern, twelve.
Tigris 414, 7. 431, 13. 524, 36.
Ink book 205ff.
Daughters, sixty-seven 184, 16.
Death, second 185, 23, 186, 3f., 32, 189, 2, 226, 1. 227,5. 232,1. 284,32. 342,30. 385,22 f. 405,9. 419, 32. 589, 1. Double death **298. 4. 324. 20.**
Tonsure 50, 24.
Gate of Darkness 71, 15. 84, 11. Four- and twenty gates 87, 22,26. Gates of the Brandes 71,3. Wickets (goals) of the Sinisternis 70, 34. 79, 26. 88, 1. 102, 12. 254, 8. 530, 2f.
Mass for the Dead 21, 20. 37, 10. 153, 2. 154, 9. 155, 22. 166,30. 196,1. 210,10, 23,38. 224,18. 225, 7. 324, 11. 468, 23. 548, 37f. See also Massaqthā.
Turān 411, 14, 413, 6.
Turäerland 436, 5.
Turban of Light 211,9,23. 212,10. 324,29. 427, 40. 516, 17. 589, 31. The Turbans Gloss 32, 23. Turbans of light 51, 23. 210, 13, 24, 38. 236, 16, 19. 435, 15.

Unheilsgeister 278, 1.
Fiend 81, 16. 100,16f. 147,17, 21, 26. 278,21. 361, 24. Fiends 72, 25. 80, 6, 26. 81, 22. **104. 19. 105, 30. 106, 18. 116, 34. 117, 12.** 119, 23f. 120, 16ff. 121, 15. 147, 16. 154, **36. 161, 36. 278, 1. 296, 12. 309. 21. 319, 4, 27. 338,25. 339,6. 382,4. 416,4. 442,2.** 554, 14. Twelve Fiends 100, 28f. 104, 6.
Urbehälter 7,4. 308,1. 309,1. 426, 15,27. 427, 15, 22. See also Container, Kannā.
Original fruit 63, 9, 23.
5th Forefather 177, 3. 374, 35. 469, 5, 13.
Usraël 343, 11.
Ut-Napištim 205, 31.
Uthra 6s and otherwise often. Rüstiger, wohlge- Uthra 69ff. 96, 20th Uthra of the Life 67,31. 68,1. 113, 18. 388, 5. Two Uthras 46, 8. 92, 12. 94, 21. 251. 252, 27. 288, 19. 292, 16. 329, 6ff. 344, 28. 343, 2. 325,17. Three Uthras 26,25. 66,27ff. 92,8. 96,23. 119,2. 145,12. 252ff. 345,35. 347, 34. 501,32. 506,10f. Four Uthras 146,12. 435,17. 800 Uthras 288,18. 360000 Uthras 152,25. Hidden Uthras 74,15. 75,9. Uthras of Life 541.5. Uthras of the Lichtes 20,22. 44,34. 67,26,34. 68,3. 361, **23. 476, 38. 509, 26, 28. 520, 13. 531, 34.**
Vampyre
Father of the Uthras 7, 4. 68, 32. 96, 13. 97, 26f. 98, 5, 19. 108, 35. 109, 4. 290, 14. 293f. See also Abathur p. 597.
Father's House 71, 34. 104, 26. (105, 20). 106, often. 108, 28. 208, 15. 209,19,30. 303, 18. 9. 30). 351, 38. 426, 16, 27. 427, 15, 23. 462, **22. 506, 26. 518, 18. 560, 8. 577, 34.**
Venus see Dilbat, Libat.
Verderber 71, 1. 79,38. 252,4. 320,3. 371, 29. 372, 18, 458, 5f.
Compression 89, 11. 91, 22f. 100, 2f. 103, 22. 105,16. 147, 24. 174,25ff. 284, 15,34. 348, 36. 350f. 308, 13.
Seducers 49,8. 28,25. 41,5. 46,29. 52,15,25. 131, 25. 280, 27. Seductress 134, 26.

Seven seducers 52, 7. Twelve seducers **51, 27.**
Fourth, the 459, 25f. 594, 13. The Fourth 332, 28f.
Vigilienpriester 228, 12.
Visitator 228, 11.
Birds 136, 23f. 186, 17. 433, 11. 436, 8. 519, 3, 16. 535, 15. See p. 619.
Peoples, twelve 31, 32.
Volkshaus 50, 19.
See the house for completion.
Perfect (Completed) 7, 5. 8, 25. 10, 13. 14, 19. 16, 24. 18, 33. 19, 26. 22, 9, 23, 28, 42. 26,37. 35,5. 37,14,16. 38, 10,32. 40,9. 42, 13. 43, 16. 44, 29, 39. 45, 3, 24. 48, 20. 52, 21. 54, 6, 12. 56, 5. 58, 15f. 61, 16. 62, 11, 19. 95, 15ff. 118, 19. 134, 17. 213, 21. **214. 9. 216. 16. 26. 218. 2. 219. 31. 230. 9.** 271, 26, 32. 272, 27. 274,3. 285,3 f. 305,6. **316, 5. 336, 4. 341, 28. 379, 13. 390, 8, 11. 393, 26. 395, 23. 400, 26. 401, 2. 404, 11. 424 .15. 429. 19. 516. 23. 532. 23. 553, 3,** 16. 556, 25. 573, 24. 583, 28. 588, 35. Eve of the day 283, 17, 25, 31. 284, 6. **285, 19. 451, 33.**

Juniper 362, 7, 9.
Wachthaus 383, 29. 429, 4. 550, 20. 551, 1. Waclthäuser 21,23. 134,20f. 183ff. 194f. 208ff. 227, 28. 230, 15. 284, 28. 287, 9. 31f. 313, 36. 314, 1, 10. 326, 16. 330, 385,18. 386, 19. 433, 4. 440,19. 443ff. 479, 9f. 492, 20. 503, 2. 525f. 530, 4, 19. **533, 30.**
Watchman 383,32,34. 405,31. 433,12. 4523.
Dare 215, 9. 387, 32. 433, 19. 451, 26. 454, 7. 479, 11f. 505, 21. 516, 28. 521, 34. 566f. **576, 15. 577, 33. 582, 33. 587, 23.**
Wagemann 364, 19, 587, 19f.
Cars 34, 19. 50, 29. 176, 18. 179, 29. 222, 2. 234, 23. 314, 14. 319, 13, 25f., 36. 320, 5. 338ff. 494, 10. See also Vehicle.
Walırsager 22,15. 37,31f. 53,17. 278,10. 299, **13, 20. 436, 10. 447, 11. 545, 14. 548, 14.** 587, 8. Fortune Tellers 447, 11.
Wanderer (star) 53, 31.
Waraqa B. Naufal 248".
Warzigar 417, 32.
Ablution 16, 21. 35, 1. 298.
Wasqā 225, 7.
Water 46.1ff, 75, 22ff. 200, 10ff. 264f. 408, 38. 409, 11. 570, 6 f. Truncated Water 51, 1. Green water 419, 2. Living water 10, 40. 15, 14f. 20, 17. 26,33,35. 32,15. 33, 20f. 44, 31, 37. 49,1. 36. 27. 66, 16, 22, 67, 37. 70, 11, 73, 22ff. **89, 18. 92, 4. 96, 21. 123, 23. 144, 34. 200, 15. 266, 35. 280, 33. 281, 20, 21, 28. 285,** 1. 13. 294, 4. 307ff. 319, 17. 359, 8. 368, 38. 377, 36. 419, 1. Red Water 418, 13. Black water 71,17. 72,27. 83, **22. 88,7. 153,28. 158,21. 161,33. 164,23.** 163, 31, 167, 38, 168, 171ff. 198, 24, 224, **16. 230, 24. 234, 7. 238, 7. 265, 29, 31.** 266, 8. 277, 80f, 279, 24. 281, 27ff. 297, 32, 309, 39 f. 311, 6. 319, 22. 320, 29. 348, 36, 349, 15, 363, 40, 547, 29. Dust water 156,1. Smelly water 217, 1. 328,21. Turbid Water 15,14. 33,20. 69,19f. 77, 36. 89,14. 91,26ff. 97,29. 98,2f., 26. 103, 6f., 12. 106,23. 230,6. 266,35. 285,28,35. **294. 4. 299. 10. 303, 35. 308, 4. 309, 15.** 310,6f. 458,4. Consuming (burning) Water 76,15. 310,21. Consuming, verrough water 67, 28. 155, 12. White Water 12,16. 32,33. See also heaven, Jordan, mystery, olive rod, staff. Water streams 21, 8. 67, 10. 97, 19. 292, 4. 327, 18, 440, 23, 479, 15f, 510, 32f, 527, 16f. 542, 32, 553, 28ff, 563ff.
Water floods 28,3. 47,36f. 142,22. 264,23,25. 268, 8, 30. 300, 8. 309, 26. 411,
3. Water mint 116, 21, 23.
Water Mist 199, 4.
Water source, large 172, 13.
Wazan 418, 4, 22.
Away 20, 3. 23, 2. 68, 10. 148, 10. 259, 24. 260, **13. 264, 7. 271, 26. 323, 3. 429, 17. 433, 9. 17. 473. 479, 4. 500, 28. 503, 19. 519, 11. 527. 30. 554. 23. 561. 18. 562. 4. 575, 31.** 582,24ff. 586,10,12. The way of the believers 36, 26. Way of Life 26, 3. 254, 26. 255, 3, 32. 256, 2. 439, 14, 20. 473, 25f. 585, 23. See also Mystery, Path. 299,
Incense 115, 31. 128, 8, 11. 23.
Wine 10, 1. 121, 29. 180, 28. 221, 16. 227, 12. **229. 21. 298. 1. 429, 11.**
Wine Blossoms 128, 18.
Vintage 330, 34. 331, 2. 347, 26. 494, 37. 303, 21. 516, 13. 519, 15. 525, 19. 535, 17.
Vine (vine) 24, 14. 41, 36ff. 45, 10. 59, **39. 67. 21. 181. 27. 191. 3. 196. 13. 211. 1.** 212, 10. 301, 11. 317, 33. 324, 34. 326f. 346, 7, 17, 386, 22f. 402, 7. 406, 22, 24. 428, 7. 429, 8. 551, 17f. 556, 27. 573, 19. First vine 326, 37. Ather-Wine-floor 404, 15; see also Ajar p. 597. Vines 129,32. 275,33. 302,24. 304, 29. 363, 13. 401, 15. 508, 28. 555, 18ff. Seven vines 401, 8.
World of Darkness 14,30,34. 33,3, 6. 148, 1f. **153, 31. 183, 27. 185, 23. 186, 33. 189, 2. 238, 7. 241, 31. 242. 249, 6. 253, 10. 256, 30. 280, 29. 473, 28. 511, 14. 572, 26, 28.** Worlds of Darkness 53, 29. 143, 19, 33. **152, 33. 155, 3, 13. 158, 36. 159, 9. 168, 34. 170, 15. 277, 13, 26. 278, 36. 279, 7. 281,** 18.27. Three Worlds of Darkness 142. 19. Lower Worlds of Darkness 68,6. You too, Lord, King, world of light, Mother. End of the world 46, 19. 48, 19. 107, 5. 179, 37. 243, 15. 267, 20. 284,19. 300, 21. 377,2 f. 408, 8. **418, 27, 33.**
World Epochs 27. 45.
408. World Ocean see ocean, Being, great 258,5. Upper, Lower being 187, 16ff. 188 ob. Essence of life **403, 30.**
Wind 200, 36ff. Four winds 15, 16. 33, 22. **203, 7, 25. 416, 30. 433, 30. 436, 13. 508. 18.**
Waving (winking) 18,25. 35,31. 39,33. 57,4.

60, 10ff. 244,30. 252, 17. 278, 22. 484, 21. 510, 14. 540, 16. 545, 12. 576, 7. 594, 16f. Winker 60, 9. 61, 11. 348, 14. 395, 28.
Arching 104, 12, 14, 18. 584, 28f.
Wolf 285, 14. 412, 32. 413, 2. Wolves 183, 2. **343. 31.**
Cloud 380,24. 399,22. First cloud 327,14. Cloud of splendor 130,23,264,9,302,7. 546, 8. 561, 15. 562, 1. Clouds 401 f. Clouds of splendor 32, 33. See also Licltwolke, Nebelwolken.
Wort 289, 11 et seq. 291, 31. 292, 34. 295, 15 Word of Life 88, 19. 289, 11.
290. 3. 292. 18. 20. 311. 7. 346. 28. 365. 17. 412, 7, 17. 413, 9. 418. 433, 2. 444ff. 522. 548, 9. 549, 20. Great sign 275, 17. Pure sign 300, 4. 310, 16. 341,27. 385,42,564,27,572,4. Signs of life 19, 30. 196, 19. 230, 21. 255, 2. 273, 39. 274, 2. 283, 21, 30. 284,4. 285, 20. 286,31. 383, 10. 558, 26. 559, 5, 13. Secret Characters 164, 1. Pure characters 163,34f.
Witnesses 16,33ff. 35,15ff. 45,13. 284,13. 285f. 317.29 F. 397.19. 512.8F. 521.15f. 544.33. f. 345 unt. 593, 26.
Goats 228, 32.
Root of Darkness 313, 26. 319,22. Root interest 22, 19. 38, 3. 188, 29. 437, 31. 448, 14. of life 117,13. 134,11. Great root quotes 3, 28. of blessing 323, 11. Roots of Light Zither (Harp) 125, 15. 180, 29. 189, 12, 14. **66. 9.** **221, 15. 226, 13.**
Wüteriche, five 316, 41.
For zodiacal signs, see zodiac.
Customs officers 433, 12. 476, 36. 503, 1. 519, 16. 546. 20. 547,6. 551,29. 561,22. 564,15. 565,7. Oberzöllner 552,1, 21. 573,18. House of the Customs officers 21, 18. 509, 19. 512, 10. 517, 31. 320, 33. 533, 17, 21. 551, 34. 561, 22. 566, **14.**
Zakhriā 51, 6. 213, 14. 219, 33.
Zandīqe 229, 18. See also Heretics.
Zatan (pillar) 347, 17.
Magic (magic work) 16, 33. 22, 23. 23, 30. **28. 36. 29. 22. 35. 15. 38. 7. 40. 10. 49. 23.** 26. 50, 23, 31, 38. 52, 30, 33, 59, 33ff. 71, Anger 22, 30ff. 12. 76, 13,25. 78,11. 80,34ff. 120,29. 121, In the future 193,10. 18. 125,8. 130,27. 136,1. 154,17,36. 172, Tongue, third 384,31. 37. 178, 22. 226, 20ff. 228,1,24. 340, 24f. Second, the 78,25. 97,1ff. 241, 10,16. 242,11. 383, 36. 545, 5. See also Mystery.
Magicians 30, 15. 47, 4. 59, 32. 278, 9. 436, 9. 444ff. 548, 12. 595,38. See also Witches.
Magic Marbles 172, 6.
Spells 169, 29 ff.
290, 23. 291, 6, 29. 292. 293, 12. 294, 15. 335. 4. 346. 36. 356. 2. 380. 29. 381. 21. 440, 22. 495, 4. 497, 23. 501, 27. 556, 9f. 394, 9. The second 76, 21, 28. 332 24f.
Twin brother 9, 31.
Cedar 129, 30. 557. Cedars 62, 17. 179,2,11. Winking see waving. **263. 27. 409. 4.**
Characters 20, 17. 48, 28. 58, 3. 157, 10. 177, 31. 181, 11, 184ff. 222, 14. 223, 23. 233, 19. **255, 9, 11. 283, 12. 286, 10, 27. 289, 33.**
Twelve, the 13,28. 24,27. 101,7. 143,3. 330,2f. **430,37. 434,11. 437,5. 441,2. 506,4. 508,** 17. 512, 4. 590, 13. See also star, Zodiac.

אand y, 1 and 17 are together.

N09.
עודאמא 208[2].
עור, עריא 440[5].
אטמא 29[1].
איאר, איאר זיקא 15[7].
איתה ב4, Nry, Nry0.
אכואת 504[1].
אלאהא4, 23ff. B382.
ND15 802.
אליכתא 234[4].
אלמא 6[1]. 46[4]. אלמיא 5[3].
крюк 1161.
עסתואר 203[1].
עופאניא 44[3]. 194[3].
אפראייא 413[5].
кр акру 3011.

/y 12°.
עור siehe עריא.
אראדאייא 136[3].
אשכארהא 416[1].
Nony 1521.
באיואזיג 232[3].
ND3 242.
בראתא 12[9].
באראתא 445[1].
גיביא 21[1]. 226[2].
גאדאדיא 139[4].
канру 3011.
גאייד 413[1].
גאורא 143[9].
גואדא 139[3].
גימרא 158[3].
גינזא XII. 3234.
גאנזיברא 150[3].
ND 197°.
גיציא 428[7].
גורמא 445[1].
рут 205, 10.
727 by08.
דאגנא 415[1].
מדודיא—דוד 228[1].
דאריא 431[1].
דנינא 86[4].
הדר 160[3].

האג 258[4].
היותא 86[5].
הופיא 194[2].
חלי 434[2].
האלתא 208[3].
הילתא 233[2].
הילבונא 151e.
הומבאריא 203[2].
DDF 2615.
המץ 291[1].
הומריא 53[4].
האפיקיא מיא 67[2].
הצב 85[2]. האצביא 461[2].
הרף 192[3].

ואסקא 225[3].

זאבא 29[5].
זאהריריא 93[5].
זאינא 413[4].
זקר 254[3].
זארנאניא 435[1].
זארנטא 570[4].
זאריז 295[1].
F271 4341.
זרף 206[4].

NDD 321".
טיפא 184[1].
טדטל 428[10].
טאשתא 413[6].

יהר 440[5].

כולאזתא 228[5].
כאנגנא 158[1].
בכיפותא Andng 934.
כיצאת 9[3].
כרץ 61[2].
כאראצטיאניא 594[3].
כושטא 5[12].

לופאתא 84[3].

מהארא 431[3].
מלאך 6[3]. מאלאכיא 4, 20.
מאלכיא 4, 23. 6[3].
מאנא 65[1].
рырногу 1914.
מראראא 158[3].
מאויבא 428[5].
מארגאנותא 120[5].
מירוזא 415[3].
משאשביא, משאשיא 520[3].

נבז 519[2].
נאניא 106[5].
נהימתא 246[4].
ND10") 248".
נאנרבא 121[3].
NOD "83".
NPDN 4150.
D) 1114.
נאצבא 453[9].
юру, крн 1411.
Now") 305#.

סיבלא 542[3].
Di3ND 117*.
מאסיהפא, סיהופתא 194[5].
NonD 70. notd 44.
סיטרא 184[7].
אסיק, סלק 25[3].
סינגיאניא 136[3].
ND17ND 189".

אорю06*.
פהש 588[1].
715 4832 120, 2591. 1 2 2263. 74.
404[5]. 456[2].
פלונתא 361[1].
פרא 19[5].
פארוניא, פירוניא 104[3].
פירצא 382[5].
פארצינדיא 189[4].
פירושתא 519[2].
No 251°
פרישאיא 215[1]. 235[5]. 280[2].
318[1]. 323[2]. 415[2]. 445[2].
פרישותא 6[4].
צלא 382[4].
צאר 433[2].
צרא 109[6].

קובלא 194[5].
קאדישא 136[2]. 194[4].
קאדישתא 80[4].
קאיים 8[2].
קילבא 436[5].
5p 5841.
קופתא 103[7].
кар 324.
יעyp8.
PP 202".
קירקנא 128[5].

רגימא 17[3].
רדי, רדא 24[4].
ריטנא 321[5].
ראכתא 416[1].
רומאיא 49[3].
DD7, NDD " 7 2081.

משכילים 225[6].

תושביהתא 55[2].
крэк2 108*.
N3W 331.
שוהבא 213s.
5nw 1987.
שהר 258[5].
אש', שואליא 119[5].
55 2 294.
P) $ 445.
DD 2 231 ". 340°.
שיריאנא 182[2].

ban 5°
onn 321.
תיארותא 251[4].
תילבוניא 236[7]. 444[1]
תאנא 151[3].
ndn 1914.

Corrections and supplements.

P. 4,5f. The King of Light is also mentioned in some other pieces, see register.

P. 464. One can also see here as a spatial world and in singular To understand the senses, see p. 53.

P. 73, 10. Perhaps: was the great king of light of glory.

pp. 85, 25, should read: "he expanded" (to m0W); that fits badly. Perhaps pNANNwy can be read: "he rubbed himself up" (to pNW).

P. 103. I hesitated for a long time, whether not in z. 26-28 the firmament subject was on- instead of Ptahil and by the high throne Ptahil's throne was meant, but I have finally decided for the other view. To express 'high throne' for the The "high" tire of the firmament p. 104,15. Ptahil's throne has been to think above the firmament.

P. 107, 6 read: distributed the years evenly, that none ...

P. 115, 1. Also a translation , "Let us not call Adam Uthra" pact.

P. 1203. The translation p. 123,4f. is incorrect. It must read: ,,and ver- they shared their share among themselves. They divided their share among themselves." Therefore, one may do not rely on this position.

P. 125, 2. Instead of prinD, perhaps porn is to be read: who swear in lies.

P. 1273. "At best, one could also understand NEDN in the sense of "letting know", ,,knowledge" in the sense of"having sexual intercourse" (U7", idü).

P. 1290. Before ,,here" is missing a comma.

P. 1328. Read: Neuhebr. Wörterb. I.

P. 142, 15f. Read: the living, first teaching.

P. 152, 33. I now conclude with Brandt, Schr., p. 1422 NDy in the sense of ,waiting time, for a long time", although I can not explain it etymologically. After that, this post to translate: ,,a long wait is ahead of you." P. 153, 21f. gives such a sense: .If you hugged me, I'd waste a lot of time over it." P. 166,6: ,,You are still standing a (long) waiting time before."

P. 208,7. The cosmic omphaloi often took the form of a beehive (see the illustrations at RosCRER, Omphalos 1913 and New Omphalos Studies 1915), nevertheless, this sense is probably not to be thought of.

P. 240,11. Maybe prrnne pENE71 also refers to no1w D1W, after that: In them grew, through them was illuminated. Aabn'nphy Aewnektnys refers to the one with whom it was clothed and by whom it was strengthened.

P. 250,11. Text 261, 13, 17, 24; 262, 3; 271, 13 in spite of the Var. דניהויא probably for "have shone up, appeared", see 261, 11; 271, 6 (Var.), 11.

P. 264, 11f. and otherwise. NND'D UN7D is more correct ,"the lip(s) warped" than ,,the Lips tips".

pp. 272,21f. Besser: You are the first call that life called from its nature.

P. 278,16. NINT is perhaps originally an incorrect spelling for NDND (in the two words are very similar to each other), which are then written next to NDND in the text got into it. After that: some have a hundred jaws and incisors in the Mouth.

S. 323 ob. Der Sinn wiirde etwas glatter werden, wenn man fir Z. 2 und 9 zu Gesicht bekommt- und das zu einem ganz besonderen Anlass . (zuvorkommend: zuvorkommend: zuvorkommend: zuvorkommend: zuvorkommend: zuvorkommend: zuvorkommend)

(bezw. die Varr.) als איתראנררון auffaBte: ‚die Schlafenden sollen ausgerittet werden und aufstehen - ‚Sie sollen aufgerittelt werden.' Aber einer (rr) fir ist unwahrscheinlich trotz מירשימינין Joh. 74, 6, auch beachte zu 345, 10, wo eine Umwandlung ins Passiv nicht m6glich ist.

S. 334, 16ff. Die Verba konnten an sich auch 3. f. singen. statt 2. m. sein und sich aufציצוכתא beziehen, doch zeigt das Folgende, da.6 die Worte des Mana geltenn.

S. 343, 9. Im Text ist קארמאיא zu streichen.

S. 344, 23 Lügen: Ein Kranz gleich dem reinen Kranz.

S. 358, 6f. und 369, 25ff. sind die Perfekten kaums als Wunschauflockerungen aufzufassen. Das Perfekte ist in diesem Sinne im Aramäischen selten, im Syrischen fast nur auf הוא beschrankt.

S. 416, Anm. 1, Z. 4 liegt ראבתא statt : ראבאת

S. 424, 4 Lügen: in ihrem Gewande.

S. 433, 11. 436, 8. 519, 3, 16. 535, 15. גזיריייא גזיריא draht besser mit ,,Bittel* oder ‚Hischert, גזירבמאייא גזירבאטיא (so etwas zu lesen) mit ,,V6gte" zu iibersetzen.

S. 444, 4 Lügen ,,scheiden" statt ,,schied".

S. 471, 24 Lügen: bereitete keinen Fehler.

.S. 508, 25 Lügen: fliegen dahin wie Minuten, siehe S. 106%.

.S. 522f. איתיב ‚sitzest" (zu Z. 14, 20 usw.) pa.Bt nicht. Wenn es nicht direkt zu zugandern ist, dann ist vielleicht איתוב zugandern ist, zu lesen nach der Var. תיתאב.

S. 578, 21f.; 579, 11f. usw. Ich habe reif gewogen, ob die Worte הין מולית הינאתאיהון עביר אמאבאר אבריא nicht von der aufsteigenden Seele gesprochen werden: ‚Wenn ich mich unter sie beebe, tun sie (mir) alles Erdenkliche an.* Ich konnte jeden zu keinem abschließenden Urteil gelangt. Fir diese Bestätigung spricht, dab weiterhin אלית fir אזליה steht, das nur 1. pers. sein kann und vielleicht ursprünglich in allen Strophen gestanden hat, fur die andere, da in der sechsten und siebten Strophe der vorausgehenden von den Dienern des Planeten gesprocheneYers fehlt und danach dieser Vers nicht eine Antwort darauf sein kann.

Mit Rucksack auf Ev. Mt. 23, 35 hebe ich hervor, dab Hibil S. 257, 31; 268, 9 ‚der Gerechte* genannt wird.

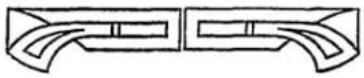

Reference to the history of religion

published on behalf of the Religionsgejdidtlicen Kommijjion at the Gejelljdhaft der Wijjenjdhaften in Göttingen.

Gemeinjamer Verlag der Firmen: J. C. Hinrids'sde Buchhandlung in Leipzig and Dandenhoed & Rupredt in Göttingen.

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,Ik besluit deze mijn aankondiging van F.'s work met de verzekering dat ik ar niets dan lof voor heb." Prof. H. Kern im ,Museum" 1914, 10.

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A. B. Sdjröber, in B. beutjdj. Biteraturztg. 1914, 3.

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,Fier will provide a meeting-oriented introduction to the altreligiöje Japan has made a wide selection of the most important religious documents commanded. In-depth, jorgefältigte remarks suffer the Derständnis. Nad-

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8. The Srautajūtra of the Āpajtamba. From the Sanstrite überjekt of Prof. Dr. W. Caland. 1.-7. Bud. IV, 270 pp. 4°. 1921. (Group 7.) include. 12, b. 14,50

(Bud 8 - 15 eridien 1924 at the Koningl. Akademie van Wetenschappen in Amsterdam.)

,Cine has created a complete overview of a wide-ranging source for the- jtändnis des indijden Opferlultes, of high religious value." Mund). New issues Madhridhten b. 6. Sept. 1921.

"For the religionshijtorijdh Lejer ift not only the content in the the whole is important, and the detail is important." Theol. Aiteraturzig. 1921.

9. The Kpelle. A Negro tribe in Liberia. Presented on the ground-location of nativesberidhten. - With 2 Nadh carriers: Terte in der Golafprade und Kpelle-Beiträge von h. Rohde. Nebjt einer Kartenjfizze. Prof. Dr. Diedrid Wejtermann. XVI, 552 pp. 4°. 1921. (Group 10.) include. 25, b. 28

„. . .These few facts may serve to indicate the interesting ethnological this is a very valuable book. It may be confidential recommended to the attention of all serious students of anthropology." Prof. Frazer in ,,The Times", May 25, 1922.

,This work can be used as a klajjijd for the jammed Dölkerkunde, nidt only for Africa, both because of the ydlidten clear style and penetrating piydologijden Derjtändnijjes, as due to the accuracy of the Nadridten and the new-a kind, meijterhaften method of shooting. Welcome to the World- jonderes has been dedicated. Dod can be found on the Wirtjdaft and about Samilie and Gefellidaft auslide Nadridhten and Terte. Auszeidnet and the model is the short presentation of the languages as a means of expression of the spiritual life." R. Th. Preuß im Biter. Bentralblatt 1922, 20.

, A source work that has so far been supported by nidts in the field of Afritanifics be jtellt tann." Stoloniale Runbsdau 1921, 3.

10. Religion and mnthology of the Uitoto. Tert recordings and Beobadtungen bei einem Indianerftamm in Kolumbien. Introduction, Terte and Wörterbudh. With 3 Tafeln. Prof. Dr. K. Th. Preuj. VI, 760 pp. 4°. 1921 - 1923. (Group 11.) go. 34, b.

37 Erjdjien in 2 parts. A binding for both parts[ammen 1,30.

,Cin Sorjderwerk erjten Ranges, of great general. Scope." Border Messengers bom 26. Aug. 1922.

„Religions and languages can be found in the same great Dant obligated." Deutfdje Biteraturzcitung 1922, 26.

,The religious material far exceeds all expectations. Which Analnje of the myths belongs to the grateful, the Derf. offers us. Either of The in-depth study offered every Religionshijtoriker, such as aum to anyone who takes it with the Jeddite of Menjdheit, the nuhbringendjten and we are grateful for all the studies that we have done of the outsized workforce of the Derf. thank." Liter. Jentralblatt 1922, 25.

12. The Rigveda. Reviewed and explained by Prof. Dr. K. Srd. Geldner. 1st Part: 1st- 4th Eiederkreis. VI, 442 pp. 4°. 1923. go. 28, b. 31

,The publication of the first volume of Prof. G.'s annotated translation (and the notes are not the less importand part) is a most welcome event." Royal Asiatic Society, 1925.

Fubert & Go. G.M.B.S. Göttingen.

Warning!
This translation is not a professional translation,
it might have some mistakes.
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t.me/mandaen_friends
Greetings may god bless you all!

TRANSLATED INTO ENGLISH BY RAM AL SABIRY

GINZA RABBA

The Great Treasure

An equivalent translation of the Mandaean Holy Book

Translated by

Qais Mughashghash Al-Saadi Hamed Mughashghash Al-Saadi

Second Edition
Germany 2019

Drabsha

ڪنزا ربا

GINZA RABBA

The Great Treasure

An equivalent translation of the Mandaean Holy Book

Translated by
Prof. Dr. Qais Mughashghash Al-Saadi
Hamed Mughashghash Al-Saadi

Publisher
Drabsha
drabsha@yahoo.com

Mandaic fonts and arts by: Qais Al-Saadi

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Ginza Rabba

Right Volume

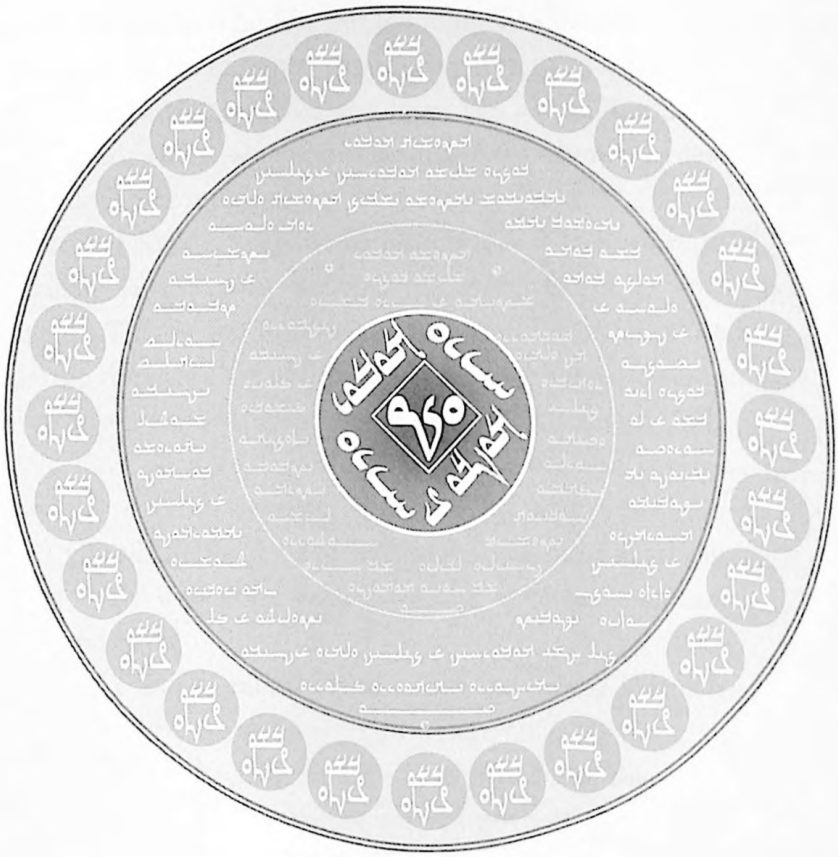

The first circle (from inside) contains the short term of the Mandaean testimony of faith: "Hayyi exists, my Lord exists, Manda ´d Haii exists". The following inner cricle contains a Mandaean prayer (see p. XXI). The next circle contains the opening phrase of the right Ginza (see p.1). The 28 outer circles contain the phrase "Ginza Rabba" in Mandaic calligraphy.

'Bshumayhon 'd Hayyi rabbi
In the name of the Great Hayyi

How much I will be happy when the Mandaeans can read their religious books in their own language, Mandaic, but unfortunately, they can not today. The English language has become the language of the majority of them, since they today live in many countries rather than in their homeland, Iraq and Iran. We would like that all of them, and especially the new generations, have the chance to read and learn more about their religion.
The *Ginza Rabba* is their main holy book. It is important that every Mandaean family own it, read it, learn from it, and follow its teachings. This is the purpose of this translation and the reason for rendering the meaning of the text in a comprehensible language rather than precisely following the words of the original text itself.

We have ensured this work to an honest and careful committee consisting of Prof. Dr. Qais Al-Saadi, Mr. Hamed Al-Saadi and Mr. Fouad Chasib Subbi. I have followed their hard work and helped to answer their questions regarding the meanings of some Mandaic words and texts.

I would like to mention here that the *Ginza Rabba* in its original Mandaic is the base upon which we depend.

I appreciate the efforts of the committee and thank them and those who shared with them in this very important project. I pray to Hayyi Qadmayyi, the Great Life, to bless them. I call upon the Mandaeans, and especially the new generations, to read it and follow the teachings which are the teachings of our first religion, the teachings of the Great Life.
'u Hayyi zaken

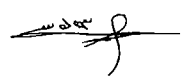

Rishema Salah Jabbar Tawos

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

The principles and the teachings of any religion have to be preserved in a book, so that the followers of the religion can read and understand them. It should be written in a comprehensible language, to ensure that its readers get the full benefit of it.

Our holy book, the *Ginza Rabba*, was written in the Mandaic language. Unfortunately, most of the Mandaeans nowadays have lost the opportunity to learn their mother language. Therefore, we have found it necessary to translate our holy book into Arabic. An efficient specialized committee accomplished this project in Iraq, finishing in 2001.

Because the Mandaeans are today distributed in a diaspora, in which most live in countries where English is the common language, it once again became necessary to translate our holy book, the *Ginza Rabba*, into English for the benefit of our descendants and for those who would like to know more about Mandaism.

The committee that volunteered to undertake this great project consists of Prof. Dr. Qais Mughashghash Al-Saadi, Mr. Hamed Mughashghash Al-Saadi, and Mr. Fuad Chasib Subbi. We personally followed the progress of this translation and took note of the great efforts exerted to accomplish it.

It is important to mention here that no translation can be substitute for the original text, especially with regard to sacred books. For a greater understanding of the principles and the teachings of the Mandaean religion, it is important to read and depend upon the original texts in Mandaic.

I fully trust the sincerity and efficiency of the committee in translating the meaning of the original *Ginza Rabba*'s texts, and invoke Hayyi Rabbi, the Great Life, to bless them and hope that the Mandaeans who know English and the coming generations will get the most benefit from it.

'u Hayyi zaken

Rishema Sattar Jabar Hillo
Head of the Mandaean Community

'Bshumayhon 'd Hayyi rabbi
In the name of the Great Hayyi

The Sabean Mandaeans, to whom I belong, consider the *Ginza Rabba* as the main sacred scripture that contains the principles and instructions of their religion. They have a great appreciation for their holy book due to its unique language and primal teachings which bear witness to the antiquity of their mono-theistic faith.

Unfortunately, the Mandaeans in Iraq and Iran ceased learning their language as a result of using Arabic and Persian in their daily lives. Due to their emigration to many countries of the world, they acquired knowledge of other foreign languages, such as English, which is of great relevance to the coming generations.

We realized the importance of presenting the *Ginza Rabba* in a language which our children can comprehend. We want to help the Mandaean youth to read their holy book and understand their faith, since we have noticed their interest and how proud they would be to deal with their scriptures just as other communities do.

Since I arrived in Australia along with the first Mandaeans in 1979, I have attended to this important matter. The more that Mandaeans were forced to leave their home countries, the more they have hoped to gather themselves together in one land, such as Australia. The future of our children and the survival of our doctrine has always been our mission.

Due to my deep faith and abiding love of my people, I have dedicated myself to translating the *Ginza Rabba* into English for my family, grandchildren and children of all Mandaeans. We are responsible for preserving the heritage that our ancestors have maintained for thousands of years in a language that is understandable for everyone everywhere.

Reverend Rishema Salah Jabbar Tawos and Reverend Rishema Sattar Jabbar Hillo appreciated this idea and encouraged me to keep pursuing this project. They suggested the well known Mandaean, Prof.

Dr. Qais Mughashghash Al-Saadi, to support this translation based upon his wide knowledge of this field.

I contacted him, and then visited him three times in Germany to discuss the details of the project. I was following with him the development of the work and how he was in contact with Reverend Rishema Salah and Reverend Ganzibra Sattar to discuss with them and with other priests about the correct meanings of the Mandaic words and some special passages according to the original texts.

It is my honor to thank Reverend Rishema Salah Jabbar Tawos, Reverend Rishema Sattar Jabbar Hillo, Prof. Dr. Qais Al Saadi, and Mr. Hamed Al Saadi very much for their support with this translation. I am very honoured to support this project, in order to make it available for my community.

I pray to Hayyi Qadmayyi, the Great Life, to accept this work from me, according to His grace upon my health, my family, and my livelihood.

I pray to Hayyi Qadmayyi to contribute to other projects in the future that serve our religion. May this work, which is free of charge for the Mandaeans, be considered for me as a *Zidqa Brikha* or "Blessed Oblation" in this life and in the World of Light.

'u Hayyi zaken

Fouad Chasib Muhyi
(*Yahia br Yasmen*)

Preface

Although Mandaeans neglected to document their history and have lost much of their oral traditions, they were quite eager to keep their religious heritage by copying their manuscripts. They therefore adopted strict regulations for copying their sacred manuscripts, to maintain and preserve them from one generation to the next.

The *Ginza Rabba*, or Great Treasure, is Mandaeans' largest collection of religious principles and instructions. According to their beliefs, the *Ginza* was the first revelation of God to Adam and thus considered as their holy book. Among Mandaeans, the book is also known as *Sidra Rabba*, the great codex or *Sidra 'd Adam*, the codex of Adam.

As unique as these people are, their holy book is specially arranged: it consists of two volumes, the *yamina* or "right" and *smala* or "left" *Ginza*. The "right" volume is larger and contains 18 chapters divided into individual tractates, whereas the "left" volume includes 3 main chapters containing many hymns. The way of binding both volumes together is very particular and used by the Mandaeans only for this book. Both parts have to be bundled together in one tome; the "left" part is placed upside-down to the "right" part, so that both parts can be read from right-to-left according to the Mandaic alphabet.[1]

The *Ginza Rabba* varies in its contents and deals with spiritual, even metaphysical aspects. It also deals with the mortal life of human beings and describes ancient visions concerning life after death. In particular, the "right" volume depicts the Mandaean theology, cosmogony and anthropogeny, i.e. the Mandaeans' dogma of monotheism and the creation story of the cosmos and mankind; in this part, Mandaean ethics are outlined by a detailed account of moral

[1] Some Mandaeans think this procedure arose from differences between the contents of the two parts: the "right" part deals with life and contains the creation and the descent of the Soul into the body of Adam, whereas the "left" part contains the texts about death, and how the Soul departs the body to ascend to the World of Light. In addition, I see that the first copyist collected the right part from several different Mandaic texts, whereas the texts of the "left" part were already together in one roll and dealt with one subject. In order not to mix the contents of the "left" part with the other texts, he used this way to collect them separately together in one book. In any case, the reader will respect the "right" side when he reads either the "right" or the "left" part.

duties. On the other hand, the "left" volume is concerned entirely with the return of the soul to its origin in the world of light; it is about the ascent of the soul after death and the idea of eternal life.

Generally, the *Ginza Rabba* represents consecutively the principles of the Mandaean doctrine: the belief of the only one great God, Hayyi Rabbi, to whom all absolute properties belong; he created all the worlds, formed the soul through his power, and placed it by means of angels into the human body. So he created Adam and Hawa/Eve, the first man and woman. Since the soul was brought down to the material world, it has to stay for a defined period of time in the human body and is obliged to suffer its worldly fate; however, the soul as a part of the divine creation should encourage human beings to do good deeds and to confront evil with God's help. God therefore sent the saviour to protect the soul, along with messengers to guide the people to a pious life according to His will. When the soul completes its predestined lifespan, the saviour will come to accompany it back from the body to its origins, whereupon it has to pass through several stations of purification.

In ancient times, the Sabeans Mandaeans were able to read and understand their manuscripts in their own language. The Mandaic language and alphabet were in official use during certain historical eras in southern Mesopotamia. The more that other languages were perceived for official use due to political and social changes, the more Mandaeans lost the chance to practice and educate themselves in their mother tongue; nowadays, its main use is limited to ritual practice by clerics.

In more recent times, Mandaeans have been facing serious difficulties in reading and understanding the *Ginza Rabba*, and explaining its contents to their children and neighbors.

In the past, there were several serious attempts to translate the *Ginza Rabba* into foreign languages by scholars as part of their studies of Mandaean religion. This began with the attempt of the Swedish Orientalist Mathias Norberg to translate it into Latin in 1815/1816. The first printed version of the *Ginza Rabba* was copied by the German Orientalist Heinrich Julius Petermann in 1867. Then the

German scholar Wilhelm Brandt attempted to translate the whole book into German, but only published some portions in 1839. His colleague Mark Lidzbarski produced the first translation of the whole book into German in 1925. Other scholars included in their publications some passages translated into English, usually relying upon the German version.

Despite these considerable efforts, Mandaeans were unable to use these editions in Iraq and Iran due to the unfamiliarity of German and Latin there. As the result of an increasing need to have a comprehensible *Ginza* in Iraq, the headship of the Mandaeans decided to translate the *Ginza Rabba* into Arabic.

In contrast to prior editions, the leadership took under consideration not to create a direct translation (word by word) as has been done before, but rather to produce a comprehensible translation according to the basic meaning of the text, conveying the sense of the original. The Arabic version was edited in a poetic manner and has been proofed under the supervision of the leadership of the community.

Since the last quarter of the twentieth century, the Mandaeans have been forced to leave their homelands. They have escaped to many countries, so that three-quarters of them are now living in the Diaspora: 4,000 live in the USA, 8,000 in Australia and New Zealand, and about 15,000 Mandaeans live in Europe, mostly in Sweden, Holland, Germany, England, Denmark, Norway, and Finland. There are also roughly 3,000 Mandaeans in Syria and another 500 in Jordan, waiting for any chance to be accommodated as refugees. The remainder of the Mandaeans is still living in Iraq and Iran.

Due to their emigration to foreign countries, the new generation of Mandaeans is becoming fully integrated into their new societies. They are deeply influenced by the cultures and the languages of these new "homelands". However, they have to sustain their identity by means of understanding their own religion and presenting their faith to other interested people.

As a result of this, it became necessary to translate the *Ginza Rabba* into English, so that coming generations will maintain their religious education in a language which is of common use.

Ganzibra Sattar Jabbar Hillo and Rishema Salah Jabbar Tawos entrusted me with this challenging task. They agreed to rely upon the Arabic edition, which was translated in Iraq in 2001, conveying the translated meaning into English.

Because of some lapses which were known to me concerning the Arabic translation, I decided to make a comparative analysis between the Arabic translation and the original in Mandaic: correcting some expressions and enumerations; avoiding unnecessary poetic words that were needed for the rhyme scheme, but not mentioned in the original; explaining some religious ideas and literary meanings which were incorrect in both the Iraqi edition and Lidzbarski's edition, and thus ensuring that such passages are translated accurately into English.[2]

In addition, I was also of the opinion not to include refined texts which reflect the same meaning or have an identical context, especially in the left part. But I included one more tractate in Book Three of the "left" part; this section was not translated into Arabic, and refers to Sunday and its importance as a sacred day.

We intended to bundle this book according to the traditional way as mentioned above, containing the right and left part. Furthermore, some special mandaic figure names and terms may have several meanings relying on the context. Therefore, they are listed in a glossary at the end of the book. The transliterated terms are always written in italics with capital letters and followed by English translation. They also may include special letters which are to pronounce as follows: "ṭ": stronger pronunciation than a regular T, "ṣ": to be pronounced like S in sun; an apostrophe, such as " 'Dmutha " is to be pronounced like I in image.

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[2] I have put the whole work into an evaluation study. It is about 100 pages in Arabic, which was presented to the leadership of the Mandaean community, and which will be published to remark upon the needed corrections on the Arabic translation.

Even though this edition represents a translation of the meaning, reflecting the intentions behind the original text rather than a literal translation, we were quite careful and attentive towards conveying the spiritually worded text from its Mandaic origins to an understandable language. The *Ginza Rabba* should be easily read and understood by everyone; our aim is to make its ancient heritage coherent with modern usage, so that readers are not confused.

Hamed Mughashghash Al-Saadi was entrusted to participate in the process of the translation and I would like to acknowledge my appreciation to him.

I would like to thank Rishema Salah Jabbar Tawos and Rishema Sattar Jabbar Hillo for involving me in this important project. I also wish to thank Fouad Chasib Muhyi for generous financing this project.

Finally, I would like to acknowledge my indebtedness to Charles Häberl for his review and his important comments. Special thanks go to Rabbi Tarmida Rafid Al-Sabty and my son Sam Al-Saadi for their efforts, and to all who gave a hand in this project.

We hope that we were able to present the *Ginza Rabba* in the way to be appreciated as it always has been considered as the Great Treasure. May Hayyi forgive any inadvertent error may have happened in this translation, and forgive our sins by means of this deed, and accept this effort to help Mandaeans to learn more about their religion.

'u Hayyi zaken

Prof. Dr. Qais M. Al-Saadi

(*br hayyi br hawa mamany*)

Germany, June 2019

GINZA RABBA

RIGHT VOLUME

ܐܝܬܝ ܐܝܟܝܪ ܡܫܝܚܝܘܬܐ
ܐܝܟܝܪ ܐܠܗܝܬܐ
ܕܐܬܓܠܝܬ ܐܠܗܝܬܐ
ܕܫܡܝܐ ܕܝܠܝ ܐܝܬܝ
ܕܐܒܐ ܡܪܝ ܕܝܠܝ ܐܢܬܘ
ܡܪܝ ܐܠܗܝ ܐܒܐ
ܡܢܝܐ ܡܪܝܐ ܕܝܠܝ
ܐܝܬܝ ܟܝܢܐ ܕܝܠܝ ܐܝܟ ܐܝ
ܐܝܟܝܪ

"I bear witness that there is Hayyi, the sublime King of Light. I bear witness that there is God who emerged from Himself. Your name is not vain; your name is eternal, o Hayyi, my Lord and Manda ʿd Hayyi."

Monotheism 1
Recommendations 6
Upon each faithful Mandaean, I will place my right hand 18
Forgiveness 20
The messenger of light 24
A call for wedding 26
The creation 27
The creation of Adam 58
Baptizing Hibil Ziwa 65
The descent of the savior 70
Prohibitions 84
The ascent of the soul to the Maṯrathi 89
Yuhana's ascent to the World of Light 99
Shilmai 106
Dananukht 113
The instructions of Yuhana 121
Manda 'd Hayyi's warning to the believers 125
The first illumination 128
The second illumination 130
Anush 136
Inquiries of Anush 153
The hymns 155
The world of darkness 162
Promises to the sincere 164
Preachings to the Mandaeans 165
The great 'Nbaṯ 168
Anush is the word 174
Hibil is the exalted grapevine 177

The creation of the living water 181
A message for the Naṣurayyi 184
Instructions for Yawar 186
The sublime 'Dmutha counterpart 188
The creation of the world 192
The call of Hayyi 196
The origin of the soul 198
The believer's love for Hayyi 199
An admonition of one of the Uthri 200
Kushṭa, you are my guide 201
Manda 'd Hayyi is calling 202
The deluge 203

Glossary 206
Index 214

'Bshumayhon 'd Hayyi rabbi
In the name of the Great Hayyi

I praise You with a pure heart,
my Lord, Great Hayyi.
You are the Sublime of the worlds of light.
You are richest in all things, and
You are the highest above all other things.
Distinguished from all worlds of light
We ask You for healing and victory,
guidance for our souls,
guidance for our hearing and speech,
and we ask You for mercy and forgiveness.

We abide in You our Lord, Lord of the universe.

'u Hayyi zaken

Monotheism

'Mshabba Maray 'blebba dakhya

May my Lord be praised with a pure heart

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

He is the Great Hayyi, the all-seeing, the all-powerful, the all-knowing, the almighty, and the wisest of all. He is the ageless and the age-old, the stranger from the worlds of light, the one without need from the worlds of light. He is speech, hearing, and sight, healing and victory, strength and stability. He is Hayyi, the delight of our hearts, and the forgiveness of our sins.

Praised be my Lord, master of all the worlds, with a pure heart!

May You be praised! Blessed, exalted, venerated, and revered is the sublimely magnificent, the king of the sublime light, the true God, whose power is endless and infinite. There are no limits to His glory and no end to His brilliance.

Oh, Great Hayyi, You are forgiving of all things, the ever-relenting, the compassionate, the merciful, the redeemer of all believers, the patron of the righteous, the almighty, the wise, the all-knowing, the all-seeing, the distinguished, the ruler with dominion over everything, the master of the upper, middle and lower worlds of light. He is the great countenance of glory, who is unseen and unbounded. He has no partner in His dominion and no rival for His scepter. Whosever depend on Him will not come to disgrace, whosoever sincerely glorifies His name will not fall from His grace, and whosoever trusts Him with confidence will not abase himself.

He is the supreme lord of all rulers. Nothing that did not come from Him has ever existed, and nothing that does not come from Him ever will. He is everlasting, without death, and omnipresent, without bounds. By His manifest light and perfect brilliance, He shines over all the universes, the angels who stand before him in their brilliance, and the great light, which hovers over them and shines.

They submissively worship, praise and acknowledge the Lord of Greatness, the supreme King of Light, whose radiance, light, and glory are measureless, numberless, and limitless, and who is all splendor, all light, all brilliance, all life, all loyalty, all clarity, all compassion, all charity, every eye, every face, every appearance of beauty, the entirety of all understanding, knowledge and revelation, and the very essence of glory.

He is without limit and without weight and no darkness will ever reach His light. He is the almighty and supreme, justice and refuge, the most merciful and the most compassionate. He is the first, from the very beginning to eternity. He is the creator of all things, and the most powerful being without any peer. He is the creator of all that is beautiful, and the model that provides meaning to everything else.

He is the lord of all the enlightened worlds, the lord of all *Malki* angels, and the high commander of all the *Uthri*. He is the light in which there is no darkness, the life in which there is no death, the good in which there is no evil, the calm without anger, and the tender without the bitter. He is the most splendid, who resides in the far north. He is the source of all light. He is the father of all the *Uthri*. He blesses all beings and rests on all the righteous, the truthful, and the faithful, who have established His name in their mouths. He is the king, who resides in the estates of His kingdom. He is stable, and His brilliance ascends and enlightens without limits, without measure, and without number.

He rejoices in happiness without any sorrow, and his entire kingdom rejoices with Him. He is the beauty, which absolutely nothing else resembles. He is the truth dwelling on high, sitting secure in His abodes. No one can define His boundless power and vastness. The radiance of His crown extends everywhere. All the *Uthri* and angels in all the worlds stand in prayer and praise, praising their King of Light.

All the angels opened their mouths, and praised the sublime King of Light, saying to Him, "Those who glorify You will discover that Your glorification is limitless, Your blessing is boundless and endless, Your grandeur is immeasurable, Your depth is endless, Your Greatness cannot be realized, and Your Highness is higher than anything else.

The blessings, grace, and majesty of the sublime King of Light blossom upward, come out and are unstoppable, and nobody can understand how they flow out of You, other than the angels and the messengers who stand before You. All other beings are ignorant of Your name. They ask one another, "What is the name of the Great Light?" and say, "There is no name like His name, and there is no one who called Him by His name, and no one who gave Him His designation."

Blessed are the righteous who have acknowledged You with pure heart, who believed in you with a clear conscience. They blessed You with mouth that was entirely full of praise, and praised You with a sincere tongue, they announced You with devout lips and said, "He is the one without parents, the King of Light for all eternity, and He has no siblings. His throne is established, His kingdom is the great one, and He has no partner in it. He wears magnificent garments which are unlike those of this world. He is blessed in all times and eras, and glorified in all times and eras, and He exists from the beginning to the end."

He said, "Let the angels come into being," and so they did. According to His order, the angels of light were created. From His pure brightness the glorifying angels, who are limitless, innumerable, and deceitless emerged. From His great light, they spread forth full of praise. They dwell in His unwavering brightness, in His splendid light, a light with no deceit, in submission without rebellion, in good deeds without disunity, in faith without deceit, in truthfulness without deception. It is a world of living water, a world of good without evil. The angels of light who reside there glorify the Great Hayyi.

The angels of light glorify the Lord of Light through the brightness that He bestowed upon them.

The angels of light glorify the Lord of Light through the vestments of brightness that He bestowed upon them.

The angels of light glorify the Lord of Light through the garments of light that He bestowed upon them.

The angels of light glorify the Lord of Light through the girdles of brightness that He bestowed upon them.

The angels of light glorify the Lord of Light through the coronets of brightness that He bestowed upon them.

The angels of light glorify the Lord of Light through the strength and steadfastness that He bestowed upon them.

The angels of light glorify the Lord of Light through the truthfulness, faithfulness and belief that He bestowed upon them.

They are all good and kind, sincere and wise. There is no wrongdoing and no deceit. Some of them reside in each other's residence, without doing wrong to one another. Each of them is honored, as identical to one another as eyelashes. Their intentions towards each other are obvious. Each of them knows all that has happened to the other in the past and the present. They enlighten one another, perfume one another, and extend *Kushṭa* Truth to one

another. They are, by the will of their Lord, immortal, never growing old, neither having pain nor being sick. Death does not come near them. Their vestments are pure, their coronets are steady, and their children are pious. They never grow hungry nor feel thirsty; they feel neither hot nor cold. There is no abuse against them, and they never get angry. There is no maliciousness in their trees, no bitterness, no withering in their fruits and their roses. Their stances are noble, their seas are calm, and their water flows purer and colder than milk. Those who drink it will never die, and never feel sad.

Their years are countless, and their life spans cannot be measured. They are happy and delightful, setting out to walk briskly, and in the white land of the ether they fly, where the perfect light is not reached by darkness. Their faces are made of light, as transparent as crystal. They submit completely, praising the Great Hayyi.

Blessed is the supreme King of Light, the king of the angels and the *Uthri*. His name is forever glorified. The *Uthri*, angels, messengers, signs, shapes, raining clouds, flowing water, tall trees, as well as the brilliance that shines upon them were all created by the Great Hayyi, the supreme King of Light.

'u Hayyi zaken

Recommendations

'Mshabba Maray 'blebba dakhya

May my Lord be praised with a pure heart

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

He is the supreme King of Light. Hayyi, from Him, the *Uthri* were created. From His splendor and light their dwellings are constructed. They are as glorious as the sun and the moon. They are reverent when they appear to others. Light and quiet is their gait, which appears like the rays of the sun stretching from heaven to the earth. Their virtues are innumerable. Their characteristics are immeasurable. That is the kingdom of the Great Hayyi: justice and accuracy, peace and faith, and complete perfection.

Even if we had a mouth like the sea, or a tongue like the rocks of its depths, or lips like its two banks, we still could not describe Your power over all Your worlds, my Lord.

Blessed are those who acknowledge You.

Blessed are those who acquire Your knowledge.

Blessed are those who recognize You.

Blessed are those who are recognized by You.

Blessed are those who entreat You and depend upon You.

Blessed are those who absorb Your wisdom and cast aside the evils of this world, benefiting from Your guidance.

Blessed are the righteous and faithful who acknowledge and recognize You; they will ascend to the realm of light in victory.

May You be blessed and glorified, my Lord, the supreme King of Light; may You be blessed and glorified, from now to eternity.

Through Your word were all things created.

You have created the *Uthra* whose name is Hibil Ziwa, who is called Gabriel the Messenger. You sent him to the world of darkness.

The Lord of Greatness spoke to Hibil Ziwa: "Go to the world of darkness, which is completely full of evil—full of devouring fire, full of lies and deception. It is sown with thistles and thorns.

Go to that world; trample the darkness and the mysteries that are formed from it. Make the earth solid, extend the firmament and form the stars within it. Give the sun its shine, the moon its glow, and the stars their luster. Give water its freshness and the fire its splendor. The world is to begin under my command.

Create the fruits, grapes and the trees according to my order. Animals ought to come into being, fish, and fowl; each of a male and a female to be in the service of Adam and his offspring. Let there be a man and a woman, whose names are Adam and Eve. The angels of fire will bow down to him. For those who disobey my order, their fate will be the fire. Let three angels of light come forth and serve as company for Adam.

Let the living waters mingle with the stagnant waters, and the whole world shall thrive by the scent of the living waters. Let the four winds be created, and let fire come forth and light up the world by your hand.

By the hand of 'Ptahil will the whole world be lit.

The supreme King of Light said the word, since all things were created by His word. 'Ptahil came down, stretched out the firmament,

trod the earth and summoned the angels of fire. He gave the sun its shine, the moon its glow, and the stars their luster, and each one was put in its orbit. Storms, water and fire were formed. Fruits, grapes, and trees were formed. Domestic and wild animals of every kind were created from dust, clay, iron, the fog of clouds, wind, fire, water, seed, blood, bile, and from the other mysteries of this world.

Adam and Eve were created and formed. By the power of the supreme King of Light, the soul was cast into the body.

The supreme King of Light said, "The angels of fire should bow down to Adam. They should never disobey him. All of them bowed down, save for the evil one, who refused, so his Lord captured him."

I am the pure messenger. My Lord ordered me to go and summon Adam and his wife Eve with a sublime voice: "Teach them about everything; teach them about the supreme King of Light, whose power and greatness are without limit or number. Teach them about the immortal Place of Light.

Teach Adam, so that his heart becomes enlightened, and instruct him to enlighten his mind. You and the two angels who descend with you should serve as companions to him. Teach knowledge to Adam and Eve, and all their progeny, so that the evil and Satan never seduce them. Teach them to pray and worship the supreme King of Light, three times in the day and two times in the night.

Tell them, 'Take a wife, have children and build a family, so that the world will increase through you. When you approach your spouses, rinse yourselves with water to keep yourselves pure.'

Say to them: 'My worshipers, do not commit adultery, do not steal, and do not kill any righteous, faithful human beings. You, who are righteous and faithful! Do not waver in your speech now, and show no love for sin or deceit. Do not love gold, silver, and worldly possessions,

and hoard them not, since this world is false and it will pass away, together with your worldly possessions.

Never bow down to Satan, nor worship idols and images. Whosoever bows down to Satan will be tormented in the fire until the Day of Judgment, and the hour of redemption, for as long as the King of Light wishes. He is the judge who will judge every soul according to its deeds.

You, who are righteous and faithful! Pay no attention to Satan's temptations, and place no confidence in his deceptions. Never testify falsely against others. If they call for witnesses, then the faithful should bear witness. Never pervert the law. Those who pervert the law are destined to the fire.

Do not deliver a righteous servant into the custody of an evil master, nor abandon the weak to the strong.

You, who are righteous and faithful! Respect your father, your mother, and your elder brothers and sisters. Those who do not respect their fathers and mothers will be condemned on the Day of Judgment.

Do not covet things that belong to others. Never object to what your Lord provides, because He determines how each thing is apportioned and delivers it.

If evil afflicts you, stand firm and steadfast in your faith. Never twist your words or change your speech, and do not bow your knee to the rejected Satan.

Call upon your loved ones to listen to the praises granted to you by your Lord, so that they may believe and be obedient. If they pay attention and are faithful to the King of Light, the God who called Himself into being, He will honor them, keep them close to you, and be generous and kind to them. If they refuse to listen or do not learn from your testimony and do not believe, they will be held accountable for their sins.

You, who are righteous and faithful! If you see a captive who is faithful and righteous, pay his ransom and free him. But neither gold nor silver can ransom the soul; only overt speech and belief can free the soul from darkness to light, from error to truth, from disbelief to faith, from deceit and rebellion to the prayer and praise of your Lord. All those who ransom souls shall be rewarded well.

My sincere believers: give alms to the poor and be a guide to the blind. If you give alms, my chosen ones, do not talk about it. When you give alms with your right hand, do not tell your left. When you give alms with your left hand, do not tell your right. Shame upon those who give alms and ruin their deeds through slander!

My chosen ones: if you see the hungry, feed them. If you see the thirsty, give them water. If you see the naked, clothe them. Blessed are those who give alms, they will be rewarded. Blessed are those who clothe the naked, for they will be dressed in robes of light. Blessed are those who ransom captives, for they will be welcomed by the messengers of the King of Light.

Whosoever learns my praises will have their name mentioned in the high heavens. Whosoever enlightens himself through the doctrines will be one of the *Uthri*. Whosoever saves themselves from Satan's temptations will ascend to the World of Light. Whosoever sacrifices themselves for the love of their Lord are pure and without sin.

I instruct you, my chosen ones: fast the great fast, which is not a fast from the food and the drink of this world.

Fast with your eyes, from winking and gawking. Neither see nor do any evil.

Fast with your ears, from listening at the doors of other people.

Fast with your mouth, from saying lies, and do not love gossip and lies.

Fast with your heart, from bad intentions, hate, and jealousy; do not break the fast in your heart.

Fast with your hands, from killing, and commit no theft.

Fast with your body, from someone who is not your spouse.

Fast with your knees, from bowing down to Satan and false idols.

Fast with your feet, from taking paths toward things that are not yours.

This is the great fast that has been set for you: never break it, until you depart from your bodies."

All those who sin in their childhood but then repent and sin no more will receive forgiveness from the Lord. He is the King of Light; He is the most compassionate, the most forgiving, and the most generous. All those who love gold, silver, and worldly possessions, and acquire them by murder, will fall into the blazing, seething fire.

My chosen ones: never be close to the kings, princes, and rulers of this world; do not trust them, or their weapons, or the armies that they gather, or the gold and the silver that they accumulate. These are sources of temptation. Those who accumulate them will leave them behind when they go to be roasted in the fire. Their hands will hold nothing but fire, and their mouths will breath in nothing but flames. Their power and authority will come to an end. Neither the gold nor the silver that they possess will prevent them from this suffering, nor will they support them.

I say to all of you who heed Hayyi's call: whenever you are standing and whenever you are sitting, whenever you are coming and going, whenever you are eating and drinking, and whenever you are resting and sleeping, with every all your actions, mention and worship the name of the supreme King of Light.

Let water flow freely and baptize you. Baptize yourselves with the living baptism that your Lord brought from the World of Light, with which all righteous believers are baptized. Bless the *Pihtha* loaf, and eat it. Praise the *Mambugha* water, and drink it. In this way, your sins and trespasses will be forgiven.

All those who are marked with the sign of Hayyi and over whom the name of the King of Light has been mentioned, who hold fast and firm to baptism, and practice good and beautiful actions, shall not be held back on the Day of Judgment.

Do not consume blood, carrion meat, deformed animals, pregnant and suckling creatures, aborted fetuses, predatory or wild animals, or anything that was attacked by a wild animal. Slaughter it with an iron knife; then wash it, rinse it, clean it, cook it, say the name of the Great Hayyi, over it, and eat it.

Men, if you decide to take a woman to be your wife, select her from among your own people and love her. Love and support one other and take care of each another, just as the eyes pay attention to the feet. If you love each other and support one another, you can cross even the great Sea of Suf.

My chosen ones: listen to my sayings, and do as I recommend to you. If you do not listen to what I say, or you listen but do not respond, you will fall into the darkness of the evil. Those who fall will stay there, and never ascend to the Place of Light. The brotherhood of the flesh will pass away, but that of *Kushṭa* will stay constant forever. So you, siblings in *Kushṭa*, be constant and not changeable in your faith. The name of the first of all beings has been set upon your head. Your sign is the sign of the living water, and by it you will ascend to the Place of Light.

Those who listen and are faithful will be purified, but woe to those who stand in their way. Do not flaunt and be proud of the gold and

silver that you have. The names of those who are conceited will be removed from the Place of Life.

Do not weep for those who have died and departed from their body, or feel sad and mourn them. Those who tear their clothes for the loss of the dead will remain in error. Those who pull out their hair for the sake of the dead will be bound to the mountain of darkness. As long as your life is prolonged, your sins will increase; for that reason, do not be sad whenever the soul departs from this world. Out of your sorrow, evil spirits will come into being, precede the soul in her ascension to heaven, and trouble her on the Day of Judgment.

Those who love their dead relatives should ask Hayyi to have mercy upon them. Keep praying and glorifying Hayyi for them. Recite hymns for them and do the *Masiqtha* ritual for them. In this way, Hayyi will be full of mercy for them. Radiance shall lead their way, light will come from behind them, the messengers of Hayyi will be on their right, and the angels of light will be on their left. They will come forth from the *Matarathy* purgatories and the seething cauldron. Teach the souls so that their hearts will not be suspicious. Let them listen to the gentle speech and words of worship that I have brought to you from the Place of Light; then their hearts will be peaceful and tranquil.

Blessings to those who listen and believe; they will ascend in victory to the Place of Light. Offer bread, water, and shelter to the poor who suffer from persecution. Be just and love each other.

My chosen ones, follow the ways of *Kushṭa*: never withhold the wages of some one who works for you, never rob a partner, never take revenge against a friend. Those who steal from their partners or friends will never see light. If you make a promise, then fulfill your pledge and oath. Never break your promise. The *Uthri* and the angels of light will grant one other alliances, partnerships, and promises.

Be mild and meek with your teachers because they teach wisdom. Respect them and never exalt over them; be quite and humble. Never seek out magicians and fortunetellers, because they reside in darkness.

Never swear upon a false statement. Never renege upon an oath that you have promised. Do not take interest and make an unjust profit. If you do lend money, never do it in secret.

My chosen ones, do not commit adultery and do not engage in debauchery; never let your heart follow Satan's suggestions, because you will be led astray. Be consistent and firm. Bear the struggle of the world and support each other until you have fulfilled your measured span of time and your life has come to an end. Do not become angry and do not become enraged, because anger and rage come from Satan's temptations; reduce your anger through faith and worship.

If you see a good, wise man, stand in his presence, and learn from his wisdom. If you see an evil one, who teaches wickedness, stay far away from him and do not seek to learn from his wisdom. Do not do what he does and do not walk in his path.

My believers and my faithful, love your friends just as you love yourselves, and spare them from what you would spare yourselves. Do good, and furnish yourselves with good deeds for your Last Day. See, listen, believe, and accept the words of your Lord. See with your eyes. Speak with your mouths. Listen with your ears. Believe with your hearts.

With your hands, make your *Zidqa* alms and your *Tabutha* donations. Act in accordance with the will of Hayyi; never act according to the will of Satan. Do not be fascinated by the beauty of the body, for this beauty will be degraded and annihilated. Worship and give praise to the supreme King of Light, for in this manner your sins and guilt will be forgiven.

Never bow down to Satan or to the idols of this false world.

All that is born will die. All that which is made by hands will be corrupted. The whole world will perish. Do not have confidence on the world in which you exist because you will not stay in it. The crutch that supports you on the Last Day will be the good works that you have done during your life.

My chosen ones: never object to what your Lord has commanded you. Demonstrate righteousness, kindness, and humility, which are some of the essences of light.

Men and women marry and have children. If you do not have children, then your family lines will come to an end. Never take slaves as spouses and never let your children be slaves in the houses of masters, as that would be a great sin. Women, who are wives to men, beware of what is not acceptable to Hayyi and not good for the people, such as adultery and theft. Beware of magic, for it comes from Satan's filth. The love of a faithful wife is itself an act of faith. Never separate one from another until the end of your life. Anyone who cheats upon a faithful wife will be judged. Help your children to grow up and educate them respectfully; teach them wisdom, and implant faith in their hearts and minds. Make them follow the path of *Kushṭa*. Those who neither guide nor teach their children will be convicted in the place of judgment. If you do teach them but they do not accept it and do not learn from you, then they are responsible for their own perversion.

If one among you should go astray, support him. If he then does something wrong, reform him and support him once again. If he strays for a third time, guide him and make him listen to the praising and prayers of God. If he still insists upon being disobedient, uproot this bad seed and implant another good one in his place. You asked him to listen, but he did not want to listen, and you asked him to see, but he did not want to see, so he shall fall into torment and never rise again.

Do not mock any disabled person or be sarcastic towards anyone who is afflicted with a bodily defect, because all bodies may suffer pain, but no soul should never be mocked or humiliated, except on account of their own deeds.

My honoured, sincere, true believers, it is you whom I call my chosen ones, and to you I will explain my beliefs: never praise the planets and constellations. Never praise the sun and moon. They shine only by the will and the command of the Great Hayyi. The light bestowed by Hayyi upon them illuminates their dark dwellings. If He gave His order, then all of them would come to an unknown end.

Those who bow down to Adonay and have deviated from the original call have written a book for themselves. Never become one of them. Do not perform circumcisions, and never follow those who are neither firm nor consistent in their sayings.

There will always be many such people, and many false prophets. They will try to steal wisdom from our people with gold and silver. Some of them even consider themselves to be gods. They have their false doctrines and have written down their false books. They spread greed, lust and passion; they even call themselves prophets.

I am the first messenger, and say to all Naṣurayyi: recognize the lies that they tell to one another. One so-called prophet will lie to other prophets. One king will insult other kings. They will tempt people with gold and silver, with songs and gaiety, and with monuments of mud and wood. By such practices, they make people fall in harm's way. Some of them will take people by sword and spread injustice and inequity. They will use deceit and corruption to make Adam's offspring stray from the right path. They will utter the name of God with their mouths, even though they are liars. They will say that these are the doctrines and the books that come from God, but they lie to you and deceive you. I am the pure messenger, and I say to you: do not heed the call of the lying prophets. They are trying to imitate the three

Uthri who come down to this world. They are not radiant like the *Uthri*. Their garments are of fire, while those of the *Uthri* are of light. Their scent is odious and rotten, while that of the *Uthri* is fresh.

To you, my chosen and my faithful, I call forth and explain: dress in the color white, dress yourselves in white clothing like the garments of radiance and the robes of light. Set a white turban upon your head, like a beautiful coronet. Bind the *himyana* girdle around you like the living water that the *Uthri* bind around their waist; wear sandals. Hold a *Margna* staff in your hands, like the staff of living water that the *Uthri* carry in the Place of Light.

Faithful and righteous believers: never claim anything, about which you are uncertain. Never claim revelation, as Hayyi alone provides revelations. Arm yourselves with a defense that is stronger than iron, the knowledge of *Naṣirutha* and the true words from the Place of Light. Give one another good advice about how you have been instructed and warned. Just as your eyes see, your mouths speak, and your ears listen, your hands must do good deeds and accomplish beautiful things. Do not be like weeds, which soak up water but bear no fruit.

'u Hayyi zaken

Upon Each Faithful Mandaean, I Will Place My Right Hand

'Mshabba Maray 'blebba dakhya

May my Lord be praised with a pure heart

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

This is the first call that was granted to Adam, who is the first of the living race. It was a speech and a testimony.

Then the whole world will be carried off by pestilence and the sword. The souls are destined to separate from their bodies, and these souls will ascend to the light without any sins or debts. Only Ram and his wife Rud will remain. From them, humanity will survive and increase in number. Adam is destined to live one thousand years. Between Adam and Ram and Rud will pass thirty generations. They will all ascend to the light with a single ascent, since they stand in a single doctrine, proceed according to a single speech, and testify according to a single worship.

Then the world will be carried off by fire. All souls, which are without sin, are destined to separate from their bodies and ascend upward to the light, because they will not have denied the first call and will not have distorted the first speech. Only Shurbai and his wife Shurhabil will remain behind, and through them humanity will be newly restored and increase in number. Between Ram and Rud and Shurbai and Shurhabil will pass twenty-five generations.

Then after Shurbai and Shurhabil the world will be carried off by flooding. Only Noah will remain from the Ark, together with his son Sam. Between Shurbai and Noah will pass fifteen generations. All of

humanity will be swept away by water, for it is written for them that the souls will separate at that juncture from their bodies and ascend to the light. From Noah, humanity will increase in number, and they will continue to bear witness with a single call and a single doctrine.

Then I will make a proclamation: I, the messenger of Hayyi, and two angels, who are my companions. From Noah to the building of Jerusalem, there will be six generations, consisting of a thousand years. Then King Solomon, the son of David, will be born to be the great king of the Jews, the ruler of Jerusalem. The demons will obedient to him. They will submit to his will, but because he is obsessed with himself and ungrateful to the grace of God he will lose his rule.

Three hundred and sixty prophets will appear in Jerusalem. They will all testify to the name of Mara 'd Rabutha, the most gracious. Then Anush Uthra will ascend, by the power of the King of Light, and he will settle in 'Mshuni *Kushṭa*, where all the *Uthri* are hidden from the eyes of human beings. After that, Jerusalem will be destroyed, and the Jews will go into exile and be scattered in all the cities. Then the words will be distorted, war and fighting will happen, and the fate of the entire world will be threatened.

I am Manda 'd Hayyi. I will place my right hand upon each faithful Mandaean who remains true to the call, and continues to be baptized in flowing water. Listen, heed my words, and learn, you who are my faithful believers, so that you will ascend in victory to see the Place of Light.

'u Hayyi zaken

Forgiveness

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Lord of Praise,

look upon us and never condemn us.

My Lord, we have sinned,

forgive us and never condemn us.

Most forgiving, most affectionate, most merciful God,

look upon us, and never condemn us.

All-seeing, all-discerning God,

look upon us, and never condemn us.

Most beneficent, most merciful God,

look upon us, and be kind to us.

King of Light,

please listen to our request and never condemn us.

Magnificent, omnipotent, and gentle God,

take us into Your mercy and never condemn us.

Redeemer of all believers,

please listen to our petitions and never condemn us.

Sustainer of the pious, we have sinned,

look upon us and never condemn us.

You are the creator of all that is good,

the savior of all the most beautiful things in the life;

heed our call and never condemn us.

Bestower of all boons,

give us power and never condemn us.

Omnipotent God,

save us from all evils and catastrophes.

You are the savior of all souls,

save us from our sins.

You defend and protect the sincere believers from sin:

please guide us to righteousness, so we will never be dishonored.

You give strength to Your worshipers,

please grace us with Your strength.

You are source of all praise and prayer,

let us be surrounded by Your praise.

Most supreme king who loves all things,

surround us with Your love.

You are the healer,

please cure our sins and never condemn us.

You are the one who illuminates all things,

illuminate us with Your radiance.

You, who gives with full hands,

give us Your hand, so that we will not be dishonored.

You are the steadfast, who steadies the paths of the righteous,

so that we will never run astray of the right path.

Most truthful and most trustworthy God,

keep sin away from those who believe in You.

Creator of all the worlds, who separates life from death,

light from darkness, good from evil, and truth from falsehood,

keep sin away from those who worship You.

You, who are the king of all things,

You, who made the earth solid and stretched out the firmament,

keep sin away from those who love You.

You, who are the source of the living water,

You, who make the fruits, grapes, and trees pleasant,

keep sin away from those who love You.

You, who preserves the soul,

protect us from all that is bad.

You are the source of faithful messengers,

who grants praise and wisdom to the believers, the guide and the judge;

keep sin away from those who love You.

You, who reveals all things,

reveal the sword to us and keep injustice away from those who love You.

You, who perceive all things,

forgive us, never condemn us.

We are a gathering of sinners: our eyes leer, our mouths slander,

our hands grope, and our ears listen to evil, but may our Lord accept our repentance,

have mercy upon us, and never condemn us.

Master of all souls,

may we see Your radiance and Your light, and become faithful.

When we hear Your praise,

truthfulness abides in our hearts.

As our hearts are full of truth, we agree to praise You,

we listen to Your words, and the sound of the life that You sent to us.

Our Lord, we have sinned;

forgive our sins and offenses.

Your name is praised and glorified in the Place of Light.

'u Hayyi zaken

The Messenger of Light

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I am the messenger of light, the angel who came from light. I came here with unity and radiance in my hand, and light and praise are upon me. I came bearing baptism and the *Rushma* sign, and came with a summons and a proclamation.

I am the messenger of light. I illuminated the darkness and the gloom. I called forth with a summons and a proclamation for this world, from the beginning to the end. I called and I said, "Everyone must take care of themselves. They must commit to saving themselves from the burning fire. Blessed are those who do good, who keep themselves away from the sins of those who do evil."

I am the messenger of light. I am the truthful messenger, who is without any guile, deceit, weakness, or imperfection. Those who smell my fragrance will receive life. Those who look upon my light, their eyes will be filled with light, and their mouths will be filled with praise, and their hearts will be filled with *Kushṭa*.

The adulterers smelt my scent, and abandoned their adultery. They said, "We were ignorant, so we descended into adultery. Now that we have been guided to knowledge, we will never again be adulterers."

I am the messenger of perfection; I am the truthful messenger, without any weakness or imperfection. I am the tree of light that is filled with praise, and whosoever smells me will surely receive life. Their eyes will be filled with illumination.

The killers inhaled my fragrance, and abandoned killing. They said, "Oh, our Lord, we were directionless, and evil was leading us.

Now we have direction. We beg Hayyi, for His pardon and forgiveness."

When the magicians smelt my scent, their hearts shivered and they became filled with terror. They stopped practicing magic and begged for forgiveness. They said, "We were ignorant before, but now we are fully aware. From now on, we will never again practice magic."

I am the messenger, the tree of light that is filled with praise and life. Whosoever smells it will receive life. Whosoever tastes it will receive life. Whosoever listens to it will receive life. The gossips and blasphemers heard my words, and upon hearing them their hearts became filled with peace and they established peace for eternity.

Whosoever turns to the Lord will be neither rejected nor dishonored, but the evildoers and the faithless, those who have estranged themselves from the source of illumination and those who are swaddled in darkness, do not want to look upon light and do not want to hear the Lord's call. All those of evil persuasion fall by their own will into the great Sea of Suf. They will find their abode in darkness, and the mountain of darkness will swallow them, until the Day of Judgment. As for those of us who praise You, oh Lord, You will bear our sins and our guilt.

May You be praised, King of Light, who has sent the truth to us, those who love You. You are the savior who delivers the pious believers from darkness. Whosoever praises Your name and loves it will receive Your forgiveness for their sins.

You were victorious, Manda 'd Hayyi, and you have aided those who love you to victory.

'u Hayyi zaken

A Call For Wedding

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

My seedlings that I have planted, I am calling you.

My elect, whom I have chosen, I am calling you.

Do not sneak around before you are married, and do not commit adultery—why be a seducer, and why surrender the weak to the strong?

Do not imitate the false prophets or the lying judges, who do not rise from the flowing waters, and have not been strengthened by the Lord who sits on high.

Bachelors and spinsters, you men who reject women and you women who reject men: go to the shore of the sea, and see how the fish pair off, and do not perish. See how the birds pair off, and do not perish!

Go to the bank of the great Euphrates and see how the trees drink the water and become heavy with fruit? Now look at a dry riverbed, and see how the trees on its banks have withered and died—likewise the souls of those spinsters who do not seek men and those bachelors who do not seek women will dry up and die. When they part from their bodies, their souls will only find a place in the clouds of darkness.

My chosen ones, hold marriage festivals for your sons and daughters. Believe in your Lord, the supreme King of Light. Believe that this world is coming to an end. Do not be like those who hate life and refuse to have offspring. If you want to ascend to the Place of Light, be fruitful.

'u Hayyi zaken

THE CREATION

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

This is the mystery. It is the first book of the first doctrine, which has existed from the very beginning.

When the fruit was still inside the Fruit, and the ether was still inside the Ether, the glorious Great Mana was there. From him emerged the great big *manas*, whose radiance is extensive, and whose light is immense. Before these, nothing existed in the great Fruit, which is endless and extensive, and whose radiance is too extensive to be described by mouth, and whose light is too immense for our lips to do justice to it. From this great Fruit emerged a thousand times a thousand fruits, until they were without end, and a thousand times a thousand dwellings, until they were without number.

They stood there and praised the glorious Great Mana that resides in the great Ether of Life, which can be found in the white waters of the Yardna that has come out of the Great Mana, whose delightful fragrance all the roots of light and the great first radiance inhale. The great Yardna is limitless and immeasurable. The plants await it, exulting and rejoicing. From the great Yardna, lesser *Yardni* come forth without limit or measure.

When the fruit was still inside the Fruit, and the ether was still inside the Ether, and the great Yura, whose brilliance is extensive and whose light is immense, existed, and the great Yardna of living water came forth from it, which poured out over the surface of the ether. Hayyi formed Himself in the likeness of the Great Mana, from which

He emerged, and made a request to Himself. For this first request, an *Uthra* whom Hayyi named the Second Life was created. Then limitless and countless *Uthri* were also created.

From the living water was created a Yardna, which poured down upon the World of Light like the original Yardna, and the Second Life was firmly established upon it. The Second Life called more *Uthri* into existence, established dwellings, and called into existence a Yardna, on which the *Uthri* were established.

Three *Uthri* came forth and made a request to the Second Life. They begged to be allowed to create dwellings for themselves. What they requested from the Second Life, the Second Life gave them. They consulted one another and built dwellings. They said to their father, "Father, are you the one who produced this Yardna of living water that is so wonderful, and its water with so sweet a smell, and the *Uthri* established here, who are so great?"

Then the Second Life spoke, saying, "I was produced by the Great Hayyi, and the Yardna belongs to Hayyi, and you too were created by the power of Hayyi."

They said, "Give us some of your light, give us some of your brightness, and give us some of what you have. It will help us descend under the streams of water, to prepare a world for you and for us. We want to be settled in it and to create *Uthri* for you and for us; a world where the name of Hayyi is not mentioned."

The Second Life was pleased by this, and said, "Let it be."

When he said that, Hayyi the First Life was not pleased. He said a prayer for the Great Mana who resides in the great Fruit, and praised him. There the Great Mana arose with great splendor, light, and glory, and called into being the Great 'Kbar, whose name is 'Kbar Ziwa, 'Nbaṯ Yawar the son of Yufin-Yufafin, Sam, the Grapevine, who is full of life and beloved by all the *Uthri*, and said to him, "Look at what the

Uthri are plotting and devising. They are saying that they want to create worlds and establish dwellings, like the mighty *Uthri*, who are the sons of light. Is it to your liking, Manda 'd Hayyi, that the *Uthri* of light have abandoned light, and turned their gaze towards darkness, towards the great Sea of Suf, towards the howling darkness, towards the devouring, corrupting waters, towards the place that is full of demons, who speak with loud voices, and talk about the devouring fire?"

The *Uthra* of light kept silent, and there was no weakness or imperfection in Him. Then He spoke a second time to him, and said, "Manda 'd Hayyi, see to what end the *Uthri* deliberate, why their hearts are thrown into confusion, so that they have turned their gaze towards a place that is groundless and limitless, towards a place in which there is no living water and no radiance."

Again, the *Uthra* of life maintained his silence.

Then the Great Mana turned for the third time in his majesty to Manda 'd Hayyi, and said, "You are the king of the *Uthri*, the lord of *Kushṭa*, and the creator of all treasures. We have given you dominion over all the worlds of light and the *Uthri* of light, who reside in the dwellings, and even over the lower worlds of darkness. You are the one who was intended and designated for that world. Descend to that world before the *Uthri* descend to it. Go down before they do something hateful and unpleasant, which is neither acceptable to the Great Hayyi nor to you, Manda 'd Hayyi. Since you are the one who keeps the *Uthri* in order, you should blaze the path and place the milestones."

At that point Manda 'd Hayyi finally spoke, saying, "When I look for you, whom shall I see? If I find myself in trouble, whom can I trust? Upon whom should I depend to accomplish the intention which You order me to do?"

In His majesty, the Great Mana said to Manda 'd Hayyi, "You will never be separated from us. We will be always with you. Everything that you are saying before us is correct. You are connected to us and will not be cut off from us. We are with you, because Hayyi is full of kindness for you. Helpers will be created for you, calm and stable *Uthri* will be created and appointed to be your helpers. Then helpers will be created, whom you should treat as your own sons. They will make Hayyi's summons heard and become merchants, who ply their trade and ply it successfully."

The Great One then gave him radiance and light,

and added to what he already had.

He clothed him in a wide robe,

wondrous and endless,

He blessed him with rich blessings,

with which the mighty have been blessed,

And made him father of the *Uthri*,

who supplies his friends with provisions.

According to the order of the glorious great Fruit,

I made *Kushṭa* with them, and came to the House of Life.

Hayyi asked about the Mana from which I was created:

You have come by the grace of Greatness and thus you were planted.

In His Majesty, Hayyi said to Manda 'd Hayyi,

"Oh, Manda 'd Hayyi, you saw what the *Uthri* did,

and what they plan to do.

They left the House of Life

and turned to face the place of darkness.

They left the company of Hayyi,

for the love of the company of darkness.

They left the place of splendor and light,

for the love of the perishable domain.

They left the Yardna of living water,

and went to the stagnant waters.

They went to the stagnant waters, and to the scorching fire.

They left the living flame for the love of the devouring fire,

for the love of the consuming fire, and the blazing fire.

Yes, Manda 'd Hayyi, see what the *Uthri* have done;

see how their weakness and imperfection are all around them.

If We were to upset the world and leave them be,

who would put things back in order?

Who will save them from its weakness,

which they themselves have created?

Who will let the call of the Great One be heard,

who reigns in the House of Perfection?"

Hayyi spoke to the valorous, well-armed *Uthra*, and said:

"Was not your own creation accomplished well before the *Uthri* even existed?

Before the *Uthri*, the Great One created you and charged you.

The Great One created and charged you, equipped you,

charged you, sent you forth, and gave you authority over everything.

He gave you authority over the dwellings,

and the mighty gates of the hidden place.

He gave you authority over the secret *Uthri*,

who stand steadfast, glorifying the Great One.

He gave you authority over the mighty Yardna,

and over the living, shining waters.

When the Powerful commanded it, He created *Uthri* for you,

He created messengers for you, calm and stable *Uthri*."

When Hayyi said this to me, I bowed and praised the Almighty.

I praised Him, and that He created me and bestowed helpers upon me.

I was radiant in my praise, as I stood in the hidden places;

I shone with my enlightenment, which Hayyi had bestowed upon me.

I shone forth with my praise, about everything in the hidden places;

I shone forth with my enlightenment, as I turned my attention to the rebels.

Before the *Uthri* could go there, I went to the place of darkness.

While I was still standing in the House of Life, I saw the rebels,

I saw the gates of darkness,

I saw the abyss, the complete darkness.

I saw the despoiler, and the lords of the dark abodes.

I saw the champions, who are buried in darkness.

I saw the gates of fire, how they scorch and burn,

how they scorch and burn the wicked,

while they discuss their weakness and imperfection.

I saw the woman Hiwath, who speaks darkness and iniquity.

She speaks iniquity and sorcery, and promotes them.

She speaks sophistry and sits upon delusions.

I saw the gates of darkness, and the channel of the land of Siniawis, as they are.

I saw the black water within them,

how it rises high, boils, and bubbles.

Whosoever sets foot within it will die,

and whosoever sees it will be singed.

I saw the dragon, which squirms and writhes, thrown within it.

I saw dragons of every shape and kind.

I saw the chariots of the sons of darkness,

which are not like one another.

I saw the evil rebels, as they sat in their chariots.

I saw the evil rebels, as they were bedecked with the weapons of the wicked.

They are bedecked with the weapons of the wicked,

and plot evil deeds against the Place of Light.

As I saw these things,
    I turned back to the House of the Father.
I stood before Hayyi
    and told Him how I had come to see these things.
I told him about the king of darkness,
    I told him about this thing and that thing.
Exactly as I saw these things,
    I reported them back to Hayyi.
How could I walk by that place, that place of darkness,
    in which there is no ray of light?
The water-channel of the land of darkness,
    which boils, rises high, and bubbles?
Whosoever sets foot within it will die,
    and whosoever sees it will be singed.

I will ascend and say to the Great One,

"Whence came darkness,
    and whence came its inhabitants?
Whence came their works,
    which are so terrible and ugly?
Whence came their mistake, that is so extensive
    that its appearance is so terrible and ugly,
        and completely full of cracks?

Whence came the tremendous, evil fiends,
who dwell in the fire?
Whence came the black water,
that boils and bubbles?
Whosoever sets foot within it will die,
and whosoever sees it will be singed.
Whence came the dragon,
that was cast writhing into the fire?
Whence came the chariots,
and whence came the wicked who sit in them?
Whence came the woman Hiwath,
or women like her of any shape or form?"

When I spoke before Hayyi,
my father Hayyi appeared in His fullness, without a single flaw.
Hayyi knows it well, He knows it well but maintains His silence.
Hayyi knows it well, and says to me,
"Come, so that We might educate you, Manda 'd Hayyi,
you valorous, well-armed *Uthra*.
Even before the worlds came into being,
the great Fruit existed.
Even when the great Fruit was still within the great Fruit,
the great and glorious King of Light came into being.
From the great and glorious King of Light,

the great luminous Ether came into being.
From the great luminous ether,
the living heat came into being.
From the living heat,
light came into being.
By the power of the King of Light,
the great Fruit came into being.
The great Fruit came into being,
and within it was the Yardna.
The great Yardna came into being,
and the living water came into being as well.
The bright, shining water came into being from the living water.

I, Hayyi, have been there,
and then all of the *Uthri* came into being."

Then I said before Hayyi,
"Since You, Hayyi, were there,
How did darkness come into being?
How did darkness come into being?
How did weakness and imperfection come into being?"

As I said this to Hayyi,
He became filled with goodness.

He became filled with goodness,
and spoke to Manda 'd Hayyi,
"You, valorous *Uthra*,
you, valorous and well-armed *Uthra*,
You, valorous *Uthra*,
know not how darkness came into being,
How darkness came into being,
and how weakness and imperfection came into being."

As Hayyi said this to me,
I asked for permission to say things as they were.
I spoke to the Great Hayyi,
to Hayyi, who has always been.
If I would not speak about these things,
I will not be one of the mighty,
But since I am one of the mighty,
Hayyi explained these things to me.
Hayyi spoke to me in His majesty,
He spoke to me in His praise,
"We give you permission, valorous *Uthra*,
valorous and well-armed *Uthra*,
We give you permission, valorous *Uthra*,
to tell things as they were, to teach the hidden *Uthri*,
And to teach all the elect,

how the *Uthri* of the hidden place came into being."

When Hayyi said these things to me,
I repeated my praise of the Almighty.
I repeated my joy over the Great Hayyi,
over what Hayyi had said to me:
"Arise, *Uthra*, and go to the House of the Great!
Go to the place where the mighty dwell,
The place where the great dwell,
so that they might tell you about these things."

Just as the Great One told me,
I went to the House of the Almighty,
The place where the great dwell,
the place where the righteous dwell.
I drew near to them and did tell them,
how things were at the very beginning.
Once I told them,
they kissed and embraced me,
propped me up in my place, and said,
"We give you permission, 'Kbar Ziwa,
you gentle, stable *Uthra*.
We give you permission, 'Kbar Ziwa,
the *Uthra* who supports his friends.

We give you permission, valorous *Uthra*,
you valorous, stable *Uthra*.
We give you permission, valorous *Uthra*,
to tell what it was like,
to teach the hidden *Uthri*.
If you go to that place,
then teach your friends,
Teach the men of proven righteousness,
the truthful and faithful men.
We want you to speak on your honor,
that there is no limit to light.
For light, there is no limit
and it is not known when it was created.
Nothing existed when light did not;
Nothing existed when radiance did not.
Nothing existed when the Almighty did not;
but there was no limit to light.
Nothing existed when water did not;
water is older than darkness.
Older than darkness is water,
but there is nothing that will go on forever.
There is no number we could give to you
for how long it has been since the *Uthri* did not exist.
The *Uthri* are older than darkness,

older than darkness are the *Uthri.*

older than any of their neighbors.

Goodness is older

than the wickedness of the place of darkness.

Serenity is older

than the rebellion of the place of darkness.

The living heat is older

than the devouring fire of the place of darkness.

Glorification is older

than sorcery and witchcraft, which the wicked promote.

The Third Yardna is older

than the devouring waters of the place of darkness,

Insight is older than those things

that the wicked of the place of darkness promote.

The voice of the *Uthri* is older

than that of the mightiest wicked ones of the place of darkness.

We have told you about the First,

now we will tell you about the Second, just as it was.

The serene throne is older

than the rebellious throne.

Hymns and liturgies are older

than the sorcery of the terrible woman Hiwath.

The container of the ether is much older

than anything Ruha says.

We have told you about the Second,

Now we want to tell you about the Third, as it was.

'Bhaq Ziwa is older

than Ruha, such as she is.

The thought of all the *Uthri*

is older than the call of the rebellious.

The realm of the good is older

than the lord of all the places of darkness.

The men of proven righteousness are older

than all the creations of darkness, such as they are."

As the Great One said to me,

as the Almighty, my Father, who created me, said to me,

As the Great One spoke thus to me,

I understood it in my mind.

Once I understood it in my mind,

I said to Him, "How did darkness come into being?

How did darkness come into being,

from what was it formed in its place?

Wherever You are so great,

why does not darkness cease to be?

Why does darkness not cease to be

and why is light completely upright?"

Before I could speak to the Great One,
the Great One said to me:
"Most orderly *Uthra*,
most orderly and methodical *Uthra*!
Most orderly *Uthra*,
the *Uthra* who supports his friends!
In the goodness of the righteous
was neither weakness nor imperfection.
The righteous are, by virtue of their goodness,
strengthened from head to toe.
The righteous are, by virtue of their goodness,
roots that are firmly planted in their place.
The righteous shine forth in their splendor;
the water is hidden within their garments.
The secret words
are kept hidden within their books.
Water does not mix with pitch,
just as darkness does not mix with light.
Darkness is not counted together with light,
and the dark abode will not be illuminated.
Just as the dark abode will never be illuminated,
neither will stagnant waters shimmer.

Darkness never spreads out,
and its denizens take its form.
Darkness took shape,
and when it took shape, it reviewed its army.
Because of the wickedness it has in mind,
it is trapped within its own container.
It is trapped within its own container,
and all of its works will perish.
The children of darkness will perish,
but the children of the Almighty will survive.
The house of the wicked will crumble,
and the devouring fire will go out.
Their witchcraft will fizzle away and vanish,
because it did not exist beforehand.
Their creations will come to an end,
but the tribe of Hayyi will last forever.
The living doctrine will come forth,
and shed light throughout the perishable abode."
Once the Great One had thus spoken to me,
my heart was lifted up on its supports,
I began, by the power of the Great One,
to speak and praise the Almighty:
"Since there is no wickedness among your righteous,
why should I go to that place?"

When I tried to speak,
the Great Hayyi, said to me,
"The Pregnant conceives a dragon,
so get up and go down to the world!
By your power, *Uthri* will come into being,
Through your brilliance, the mighty will be established."
The Great One, in His greatness,
gave me plentiful radiance;
He gave me plentiful radiance,
and gave me plentiful light.
He gave me victory,
which protected me from the hateful.
He gave me a great garment,
expansive and endless.
He gave me a great garment,
and made me utterly magnificent.
He gave me a *Margna* staff of living water,
a rod by which the rebellious would be struck down.
He gave me a crown of living heat,
marvelous and luminous beyond compare.
He equipped me with His weapons,
kissed and embraced me like the Almighty.
He said to me,
"Go to the rebels of darkness,

the evil ones who plot against us.

They hatch plots in wickedness,

and evil has shut itself in its container.

Evil has shut itself inside its container,

and will have none of your words."

He said to me:

"The good will rise on account of their virtue,

and see the Place of Light.

The evil will descend on account of their wickedness,

and see the gates of darkness.

The calls have all been recited,

the words have all been reckoned.

A single call can come forth,

and explain all calls.

A single word can come forth,

and explain all words.

A single man can come forth,

and explain this and that."

Just as the Great One had said to me,

I went through his power to the place of darkness,

To the place in which the wicked live,

to the dwelling that is full of the corrupting.

To the place of the dragon,

to the furnaces of devouring fire,

To the furnaces of fire, whose flame ascends
to reach the middle of the firmament,
I went and met
the rebellious fiends of darkness.
I went and found them
as they all maliciously plotted,
They stand there and maliciously plotted,
they stand there and forge weapons,
They forge weapons
and plot evil against the good.
They maliciously plot,
and consult one another.
They consult one another,
and say,
"Is there any other being
that wants to take a share in our world?
If there is anyone who is more powerful than us,
we will rise up and fight him."
When I saw them,
it was in the guise of the greatness that I appeared to them.
I appeared to them in the guise of the greatness,
which is wide and limitless.
When I appeared to them in expansive glory,
expansive and extending to all the world,

I showed them the *Margna* staff of living water
which my Father gave me.
I showed them the *Margna* staff of living water,
by which they would be struck down.
I spread the words of the Great One upon them,
to them I spread the words of the Great One:
"The righteous will rise on account of their virtue,
and see the Place of Light.
The evil will descend on account of their wickedness,
and see the gates of darkness."
When I spoke to them,
they wailed and lamented their fates:
"Our Lord! We have sinned and been lacking,
Forgive us our guilt and our sins.
Be lenient to us,
we all wish to submit to you."

I said to them,
"Until the Great Hayyi wishes,
and Abathur is established here,
Until Abathur is established,
and the sons of salvation are created,
The wondrous, living heat will be granted,
and Gabriel, the messenger will be created.
He will be created and asked,

and we will send him here.
He will be created and asked,
and he will create the world.
He will come and solidify what is to be made solid,
and he will skillfully call the earth into being.
He will skillfully call the earth into being,
and he will stop up the wells of stagnant water.
Three *Uthri* will come
and guard the soul.
They will heed the call of Hayyi,
and light up the perishable abode.
Then two *Uthri* will come,
and head to the font of the waters.
They will bring water,
and create a Yardna for the world.
A yardna they will create for the world,
and spread brilliance upon it.
They will plant crops,
which will be full of faith, wisdom, and insight."

When the evil one heard this,
his heart became filled with anger.
His heart became full of fury,
and he struck the anvil of the earth.

I raised myself, by the power of Hayyi,
and made a request to the Great Hayyi.
I surrounded him with a fetter so strong,
no one has strength to overcome it.

I am 'Kbar Ziwa.
I paved a path for the righteous,
and opened a gateway to the world.
A gateway to the world I created,
and placed within it thrones.
Thrones for the righteous I established,
and set up a lamp for them.
I set up for them a lamp,
which was perfect from top to bottom.
and the watch of the Children of Peace,
at the place in which they thrive without want.
I established the Yardna of Life,
and placed guardians upon it.
I placed two *Uthri* upon it,
flourishing without a flaw.
A throne for the King of Radiance I established
and set up a lamp for Him.
I set up for Him a lamp,
which was perfect from top to bottom.

I am 'Kbar Ziwa.
With the enlightenment and the glory,
of what Hayyi has let me hear,
With the enlightenment and the glory,
I headed off for the House of the Almighty.
With the joy that I felt
I spoke to the Almighty.
The Great One rejoiced and was confirmed in His joy,
was completely delighted with me.
Hayyi demonstrated His gratefulness to me,
and increased my brilliance beyond its previous level.

He said to me,
"*Kushṭa* has protected you,
and the words that you have spoken."
In His delight, Hayyi turned
to the *Uthri* and said:
"Praise the power of the man
who has cured water with the living heat.
Praise the power of the man
whom the fire has not diminished.
The fire has not diminished him;
the *Uthra* shined in his brilliance.
The *Uthra* shined in his brilliance,

and paved a path for the righteous.
He has paved a path for the righteous,
and has rewarded the righteous.
He has rewarded the righteous,
and mentioned their name in the House of the Almighty."

I received *Kushṭa* from Him
and went to the House of the Almighty,
The place where the righteous dwell,
the place in which dwell the righteous.
When I was in the House of the Righteous,
I bowed before the Almighty.

As soon as I wanted to speak to the Great One,
the Great One Himself said to me,
As soon as I wanted to thank Him,
The Great One thanked me.
The Great One thanked me,
and told me about everything:
"Manda 'd Hayyi,
you valorous, well-armed *Uthra*.
You shall be the father of the *Uthri*,
who supplies his friends with provisions.
Let the living waters be released,

and guide them back to that world.
Summon the three *Uthri*,
who protect the Treasure of Life.
They must preserve the Treasure of Life,
that was taken from here.
They will cover it in clay,
and clothe it in the color of flesh.
They will cover it in clay,
and clothe it with a perishable garment.
With a perishable garment, they will clothe it,
and within it create weakness and imperfection."

At that point, the Second Life sat up,
his *Uthri* arose and gave him advice.
They arose and gave him advice,
by saying,
"Let us build a world and construct within it dwellings for you,
which shall be called yours."

Then the Second Life gave them some of his brilliance and luster,
and of what else Hayyi had granted him.
He gave them some of his radiance,
and ordered them to create a world.
The children of the Second Life set out,

returned and descended to the place of darkness.

They summoned 'Ptahil Uthra,

they summoned him and set him in his place.

They called forth the Children of Peace,

and set them on their thrones.

They went to the dividing waters,

through which they saw the place of darkness.

'Bhaq Ziwa was proud of himself,

and considered himself to be the almighty.

He considered himself the almighty,

and abandoned the name that his father had given him.

He said,

"I am the father of the *Uthri*,

The father of the *Uthri* am I,

who has made the dwellings of the *Uthri*."

He pondered over the stagnant waters

and said, "I will create a world".

He went without any advice,

and did not know about the stagnant water.

He did not know about the stagnant water,

and knew nothing about the devouring fire, which has no radiance.

He did not take counsel from the Father of the *Uthri*,

He summoned 'Ptahil Uthra,
    He embraced him and kissed him like the almighty.
He gave him the names
    that are kept secret in their places.
He gave him the name of Gabriel, the Messenger,
    summoned him, and asked him, saying,
"Go down, hurry, and get yourself
    to the place where there are no dwellings and no worlds.
Create and make for yourself a world
    like the Children of Peace, whom you have seen.
Create and establish a world there,
    a world for yourself with *Uthri* within it."

'Ptahil Uthra arose,
    went forth and down below the dwellings,
        to a place where there was no world.
He stepped into the filthy muck,
    and entered the stagnant water.
He began to speak,
    since the living heat had changed within him.
When the living heat changed within him,
    he grieved in his heart, and said,
"Since I am a son of the Great One,
    why has the living heat changed?"

'Ptahil washed his hands in the stagnant water,
and said:
"Let there be an earth,
just like there was in the house of the Almighty."

As he dipped his hands,
a solid substance formed,
A solid substance briefly formed,
which collapsed and flowed apart.
As no earth came into being and took solid form,
his heart began to break.
'Ptahil stood deep in thought, and said
"I wish to leave the world."

Lost in his own thoughts, 'Ptahil pondered,
he took stock of his wisdom, and said:
"I will go up to the Great Hayyi,
bow and abase myself to the Great One."
As ' Ptahil acted in accordance with his wise plan,
he adored and glorified Hayyi.
He received a garment of living heat,
and walked about in the stagnant water.
As the living heat mingled
with the stagnant water,

on account of the scent of the garment of living heat,
dust from the land of Siniawis was stirred up.
From the land of Siniawis, dust stirred up,
and landed everywhere.
All the seas were clogged,
all the pits were filled.
A dry spot took shape,
a solid substance formed and fell into the water.
A curtain rose up high,
it rose up and stood at the center of heaven.
As the firmament was stretched out,
he bowed down and praised his creator.
When he saw the throne on high,
'Ptahil rejoiced and his heart was glad.
He took the navel of the earth
and wanted to tie it to the heart of heaven.
As he tried to grab the navel of the earth,
the fallen ones circled around him.
The scuttle of the crafty ones circled around him,
filled with sophistry.
' Ptahil, in his wisdom, sat,
and asked them one by one,
"Where have you come from, wicked ones,
the likes of which are not from my ancestral home?"

When he spoke to them,
they answered him from below,
"We have come because we want to be your servant,
we want to be close to you and be your helper.
We want to be your helpers in all things, no matter what you do,
and leave you undisturbed on your throne.
We want to leave you on your throne undisturbed,
we want to be close and keep the world in order.
We want to be good
and be obedient to you in every way."
He said to them: "Then you are my sons.
If you do good deeds,
I will take you into my embrace."
As soon as 'Ptahil said this,
the house was taken away from him.
From him, the house was taken away,
and the fallen ones took control of it,
just as they did before the firmament was stretched out,
and the earth had become fixed by solidifying.
As soon as 'Ptahil said this,
the house was taken away from him.

'u Hayyi zaken

The Creation of Adam

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Let Adam be created

He will be a king for the living world!

The angels listened, were ordered, and then agreed. They said, "Let Adam come into being. He will be one of us. Come now 'Ptahil, together we will create Adam. He will be our leader."

"Sadness fills me to my depths," said 'Ptahil. "My hope was to create Adam by myself. If he is created as you wish, what will he be?"

They said, "If we obey you, what sort of authority will we have in the world of lower life?"

"You will serve him. You will be guards for him," said 'Ptahil. They formed him, and laid him on the ground, but they were unable to make him move, for Adam was without a soul.

They said, "If the ether were to seep into his bones, if the lifeforce were to seep into him, he could properly stand on his own feet."

They sought help from the flash of fire. They said, "If only the fire would brighten this garment! Let it illuminate his garment, so that the lifeforce will seep into his body and make him stand on his own feet."

They called all steams of rivers, all smoke of fire. They tried to blow them into his outstretched body, into his prone hands, so that perhaps his palms would contract, and his two wings might flap, and

anger might grip his wings so that they might prop him upright on his own two feet.

The angels said, "Oh, 'Ptahil, permit us to infuse him with one of our souls, which you have brought from the House of your Father."

Even though the angels tired themselves out, and 'Ptahil also became tired, Adam did not stand upright on his own two feet.

'Ptahil ascended to the Highest, and stood before the Father of the *Uthri.*

"What have you done, 'Ptahil?"

"Everything, my Father, except the likes of you and me.

The Father of the *Uthri* said, "Enough," and then withdrew within the secret pit.

"Great Mana, infuse that body with life. Remove any affliction from him and illuminate him according to your desire."

The Great Mana gave him the living names with which he could speak, and the Father of the *Uthri* wrapped the great secret within his pure white turban. Then He delivered it to 'Ptahil.

O approaching angels!

O departing *Uthri*!

Hibil, Shitil, and Anush!

Be on your guard with the soul! No one should know about her!

Let 'Ptahil be unaware of how the soul descended to the body.

Do not let him know how the soul descended to the body.

Do not let him know how the channels go through the body,

and how the blood flows.

Let Adakas Mana be her guard.

O Adam, as soon as you are endowed with the glory of Hayyi,

stand upright on your own two feet.

Once you speak with a pure mouth,

the secret will return to its homeland.

Once again, the secret will return to its homeland.

'Ptahil folded the secret of life into his pure turban, and covered it with his garment. He descended back with his assistants, who had been charged to guard the soul.

When 'Ptahil and his followers reached the earth, they came near the outstretched body. He wanted to place the soul within it. I, Manda 'd Hayyi, I took it away from him. When 'Ptahil tried to stand Adam upright on his feet, I, Manda 'd Hayyi, made him stand up. I made him breathe the breath of life.

His bones were filled with marrow. The glory of Hayyi spoke forth within his body. Then he opened his eyes.

At that time, Adakas Ziwa ascended to his homeland. I, Manda 'd Hayyi, made him ascend to his homeland, to the House of Power where the Great Hayyi is glorified.

I charged the angels of the flowing water with guarding him. This is how the angel was rewarded by the Great Hayyi. Hayyi rewarded the angel who brought Adam's soul. The Great Hayyi ordered me and said,

Descend!

Descend and proclaim a heavenly prayer!

Proclaim a heavenly prayer,

and keep the evildoers away from the soul!

This is what the Great Hayyi ordered me.

I, Manda 'd Hayyi, descended, and found them sitting—I found the wicked all together. They are spewing their magic onto the soul, their magic is spawn all over the soul. They are adorning her with strife, and they are completely eager to cut her into pieces.

In my pure white vestment I glittered, and through my glory I came forth into the world. Through my glory bestowed on me by my Lord, I appeared to'Ptahil. 'Ptahil wailed and wept on account of what he had done.

To Ruha, I appeared and said, "You seductress, who seduces the universe, look—this is the great secret that dominates but cannot be dominated; the secret that conquers all who sin and are arrogant. Are you not terrified, and confess that you are guilty?"

The Seven confessed that they were guilty. They bowed their heads down, covered their faces with their hands, and said, "Oh, our Lord, we have sinned. Forgive our sins!' The moment they said that, their congregation disbursed.

I asked them in the name of the Great Mystery never to harm the soul. Then I concealed myself from the Seven, and assumed the form of a human being.

Here I am, in a visible form.

O soul, I will not frighten you.

Never be alarmed while you are in the body.

In order not to frighten you,

I have assumed the form of a human being.

I sat down beside her.

Shining forth, I sat close to her;

I spread the glory of the Great Mana on her,

the glory out of which Adam emerged.

Beside her I sat, and taught her all that Hayyi had entrusted to me.

With a voice like the cooing of dove,

I recited the recitation to her.

I awakened her heart from its long hibernation,

With the speech of the angels, I spoke to her.

I taught her my wisdom,

I bestowed my wisdom upon her.

I said to her:

Arise, o soul!

Glorify Hayyi,

and bow down to Him!

Praise the sublime places, where the pious dwell,

and extol Adakas Ziwa, the father from whom Adam came forth.

Adam arose, knelt down and bowed. He glorified the Great Hayyi, and his father Adakas Ziwa. He bore witness to the name of the Great Hayyi , and the Great Mana from which he emanated.

When Adam bowed and gave submission to his father, Adakas Ziwa appeared before him. Adam was full of praise. He bore witness to him both bodily and spiritually.

He rejected the temptresses,
the seductresses he rejected.
He rejected the material world,
and turned his back upon 'Ptahil, who is its master.
He disavowed the sons of this realm,
and rejected all their actions.
He bore witness to the name of the Great Hayyi.
He rejected every mortal thing,
and lifted his eyes to the source of the light.

O Adam, here am I, the *Uthra* of Hayyi,
I am full of compassion for you,
I am very compassionate towards you.

Let there be a place for you by my command,
where you might sow your seed,
and where the water flows.

When Adam completes his mission,
he will be able to return to his homeland,
the source of the light.

Together with his father, Adakas Ziwa,
let him be an *Uthra*.

'u Hayyi zaken

Baptizing Hibil Ziwa

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Righteousness is a blessing for the virtuous, and Manda 'd Hayyi supports the people of peace.

This is the mystery of the book, the first explanation and the first living teaching, which existed from the very beginning.

The Great Hayyi created Manda 'd Hayyi, and Manda 'd Hayyi called Hibil Ziwa, and said,

By the power of the Supreme King of Light,

and by our power, I, Manda 'd Hayyi,

together with Hayyi and the *Uthri*,

celebrate the first *Uthra* that we have summoned into existence,

and covered with our brightness.

and with light we covered him.

I bestowed upon him strength and steadfastness,

to send him to the world of darkness,

in order to control it,

and restore order to it.

Two *Uthri* were summoned. Adathan and Yadathan were called forth on the day when Yardna baptized Hibil Ziwa. They were summoned as two assistants. Then, another six *Uthri* were summoned: Shitil, Anush, Shilmai, Nidbai, Adakas Mana, and the Great Mystery, whose name is Yufin.

Hibil Ziwa set out with his great light,

his light which came forth from the Lord.

He set out to set a boundary to the worlds of light,

and a boundary to the worlds of darkness.

Then the Great Hayyi commanded that Manda 'd Hayyi descend to Yardna. Mara 'd Rabutha, the Lord of Greatness, prepared for him the baptism ceremony of Hibil Ziwa, the bravest and most courageous of the *Uthri*. The great Yardna started to say to Mara 'd Rabutha,

Who is this *Uthra* whom you are going to baptize in my water,

my water in which your Greatness was baptized?

But the great Yardna saw the brilliance of Hibil Ziwa and the brilliance of Manda 'd Hayyi, and his light and dignity. He saw the *Margna* staff of living water raised high, and his waves tumbled in confusion.

At the same time, Mara 'd Rabutha said to the great Yardna,

You, o living water, o great running water:

Calm down; stand still in your place.

Hibil Ziwa is going to be baptized in your water.

The great Yardna calmed down and Hibil Ziwa was baptized.

Hibil Ziwa was baptized together with his two brothers. At the same time, another four were baptized. He then baptized another three *Uthri*, who were the brothers of Hibil Ziwa and his assistants.

Mara 'd Rabutha said:

From the source of the water,
From the source of the living springs,
I departed and came here.
I occupied three houses:
three houses I occupied,
and furnished with guardians;
Respectable, beatific, and steadfast guardians
I established in these houses.

Then Manda 'd Hayyi stood up from Yardna, and extended the right hand of truth to his Creator. He extended the right hand of truth to his Creator, and then he placed his seal upon his brothers, who are his sons. At that instant, the Lord said to Manda 'd Hayyi,

Now your brilliance is truly excellent,
glorious is your light.
All those who believe will be illuminated by your light,
and they will bring light to all the worlds.

Then He called Hibil Ziwa and said to him:

Whenever I hear your voice, o Hibil Ziwa,
while you are giving praise in the Place of Light,
I am satisfied with you,
and I feel certain about you.
I will guard you and set you straight,
I will make you better and bestow my blessing upon you.

Then the Lord called Shitil, stood him upright, and said,

O Shitil,
O *Uthra*, you are protected from temptation of Satan.
You are strengthened by Our teachings,
so be blessed by Our attention,
and never be cut off from Us.

Then He bestowed light upon Shitil. After that he called Anush, stood him upright, and said to him,

O Anush, you will be blessed by the four *Uthri*
who are sitting close to each other.
Let them baptize you with their baptism,
and let them adorn you with their garments.

He bestowed perfection upon Anush; perfection and light were bestowed upon him, as if they were his two brothers. The Great Brightness, the Great Shining Lamp, which illuminates all worlds, sincerely glorified the Lord of Greatness, saying:

Glory to You!

To whom belongs that light?

To whom belongs that radiance?

To whom belongs that perfection?

The Lord said,

The light belongs to Hibil,

The radiance belongs to Shitel,

and the perfection belongs to Anush.

Thereupon the Lord marked them with His pledge, and sealed them with His eternal seal. Then He called Shilmai and Nidbai. He put His right hand upon them and blessed them with His great blessing, saying to them, "We rejoice at this foundation that has been established."

'u Hayyi zaken

The Descent of the Savior

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

When Siniawis, the land of darkness, assumed control of the world of darkness, the entire universe cringed, and its balance became upset. Manda 'd Hayyi stood before Mana and His great assistant. They said to him, "O *Ganzibra*, our great son, what are you waiting for? Get up, go there and do what needs to be done!"

He said, "I will summon that scion of yours that you have sown, the *Uthra* whom you have established and esteemed. I will ask him to stand before you to receive your orders."

Hibil Ziwa came forth, bowed down respectfully before his father, and said, "My father whither will be this generous invitation?" His father answered, "To see Mana and his great configuration." The lights nearly blinded his eyes, but Hibil Ziwa obediently stood by. Twice-esteemed Mana received Hibil into His presence, embraced him, and kissed him. He praised and bowed down before them, confused and trembling. They said, "O Hibil Ziwa, do not tremble. Come, be baptized in 360,000 Yardni. We will adorn you with 360 garments of light." They baptized him, dressed him, and mentioned hidden names to him, names which were given to his father Yawar alone. Thus, Hibil became a great *Mana* like them.

My father named me Yawar, after his own name. He put His hands on me, and created for me a peerless world, without limit and no end to its lights, in which there were 360 *Yardni* and 360,000 *Uthra* sand residences. Then He gave me the very garment in which He was baptized. He gave me the secret that protected the *Uthri*, and said to me, "You are now Our son and Our *'Dmutha* form, which is more

gorgeous than the brilliance of all the *Uthri*. You will face an uncontrollable universe, which combines within it both menace and severe constraints. These are the worlds of darkness. You will go there and remain for so long that We may forget you, but your *'Dmutha* will be here to read the *Masiqtha* to you."

Hibil Ziwa prostrated to his fathers, glorifying and said, "O fathers, with Your power, with the great secret protecting You, with the power of my father Manda 'd Hayyi, I will go to that world and accomplish what you ordered me to do."

Hibil Ziwa accompanied his father and his two brothers, and they reached the border between light and darkness. His father said, "Now, my son, depart with your two brothers." Hibil Ziwa bowed before his father and said, "Do not embrace me, father, and do not kiss me, for if you do so, you will make me feel that you pity me. He whose father arms him, seals him, baptizes him, and sets him straight will never fear the powers of darkness."

His father bowed down and made him stand upright. He gave him encouragement, and then walked back to Mana and his *'Dmutha*.

Now my great fathers, with your powers, with the power of the great Mystery accompanying me, with the two assistants accompanying me, I will descend into the world of darkness. When I arrived at the walls, I immersed my foot in the murky waters between darkness and light, and soon the wall retreated before me. I passed one thousand leagues into the world of Ruha, the first world of gloom.

I stayed in that world full of evil for many ages, hiding from the eyes of its inhabitants, until the Great Mystery accompanying me advised me not to tarry, and to descend deeper.

We descended until we reached the world of Zartai and Zartanai, in which we stayed for many ages; no one saw us. I bolstered the beings of light accompanying me with prayers and invocations. With

wisdom and praise, I helped them to be happy, and to ascend to the Great Hayyi, and to Mana and his great first *'Dmutha*, which was created by Hayyi. While I was reciting my prayers and supplications, I felt as if I was standing before my father.

I left the place of Zartai and Zartanai, and set out for the world of the man Hagh and the woman Magh, who were spreading their sorcery and power throughout the most fearful, terrible worlds of darkness.

I wondered how my feet would lead me there. I stayed in this world for many ages, until I knew its composition and the composition of its inhabitants.

Then I departed for the world of the two titans, Gaf and Gafan, giants of darkness who dwell by the spring of murky waters. Between the world of Hagh and Magh and the world of Gaf and Gafan there were many levels. In the world of the titans, the cauldrons of murky waters boiled violently, and their fumes rose in smoke and flames. Gaf and Gafan were two deformed dragons, bound by their iniquities. Neither their consorts, who were their very likenesses, nor the magic they worked could aid them.

I said to my *Uthra* brethren, "Whatever the limits of the darkness of worlds might be, and however far its darkness might extend, we should keep hidden so that nobody can see us."

The Great Mystery accompanying me said, "Let us go to Anathan, the warrior of darkness, and Qin, his wife. She is the mother of darkness, the gigantic monstrosity whose germ is the devouring, conquering murky waters."

I wondered whether I would ever be able to return to my great forefathers one day and sit in their secure world, talking with my *Uthra* brethren. We went forth and came to the end of the mountain of darkness, under which there were none, and opened its gates. At the

first gate we saw the enormous 'Shdum, grandson of darkness, whom none among the titans of darkness resembled.

I am Hibil; I appeared to him in an immense and beautiful form, and sat down before him. "Peace be upon you, o warrior 'Shdum, king of the world," I said.

He lifted his face, glanced upon me, and then said, "Peace be upon you, o man of beautiful and awesome form. What do you want?"

I said "In the name of the Great Eternal Hayyi, who is hidden within the secret abode; in the name of the Great Mystery, in the name of Mana and his likeness '*Dmutha*, and the name of my father Manda 'd Hayyi and his radiance, together with the *Uthri* accompanying me; my forefathers have sent me to tell you that one of your offspring, of your kindred and family, has created a disturbance in the World of Light. What is your opinion about this?"

'Shdum answered me, "I do not know. Go down below me, to a level beneath me; there you will find one who is older than I."

That which I did with 'Shdum, I also did with Giuo, the brother of Krun. He told me to go to Krun. Then, I descended again. After aeons and aeons, I reached the loathsome Krun, a mountain of flesh without any bones. Its form and shape were of dust and soil. It was like a whirlwind.

When I approached him, I greeted him by name. Without raising his eyes, he said, "Who is that who has uncovered my name and become acquainted with my form?"

I said, "I am Hibil Ziwa. The Great Hayyi has sent me to you."

Krun said, "The Great Hayyi, whose radiance and light never end? What does He want?"

I said, "One of your offspring wants to create a disturbance in the World of Light, so what do you have to say about it?"

The immense mountain of flesh said, "Go back whence you came, or I will swallow you until no trace of you remains!"

Time passed terribly slow, while I fought an epic battle with Krun, until I had reduced him to bloody chunks. Then he surrendered, terrified, and said, "Have mercy!"

I said, "Give me your seal, so that I can pass through the world of darkness and no one can stop me." He gave me a seal for each place.

I returned back and ascended to Giuo, passed to the world of 'Shdum, crossed it, and sealed the gates of their abodes. I sealed all their abodes, so that none could leave or enter. Then I approached Qin, assuming the likeness of her husband Anathan, and asked her, "Qin, could you tell me what we are made from?" She went about showing me the spring of murky waters, and the spring of unlimited bitterness. The Great Mystery who accompanied me said, "This is utter bitterness: it is the one true constant of the world of darkness."

I went about blinding her eyes, closing her ears, terrifying her, taking the utter bitterness, and destroying it. I left that world, closed its hidden gates behind me, and sealed them with three secret names. The names were Ham Ziwa, Nhur Ziwa and Laufafan Nhura Raba, which are fixed and unmovable.

I ascended to the world of Sumqaq, the Great Pearl, passing it to arrive at Gaf and Gafan, the great father of all the worlds of darkness. I pretended to be one of them, and married Zahreil, the daughter of Qin. I did not touch her, because my intention was not to be married, but rather to know whence the secret of the plant of darkness came. Zahreil showed me the secret that protects the monstrous creatures of darkness. It was a spring which was unknown to all. There was a mirror in it, and when they gazed upon their faces within it, they would know what had come to pass and what would happen.

I took the mirror and appeared to Ruha as her brother Gaf. I then invited her to ascend to her forefathers. She said, "Where are my forefathers?" I said, "They are in the world above us." Ruha was about to give birth, but she left the world of Gaf and Gafan. I tightly closed the gates behind me and sealed them with the secret names. She walked with me, not knowing that 360,000 myriads from the worlds of light were staying with me. I said, "We are going to the world of Zartai and Zartanai."

Countless years passed. Ruha asked, "Where have we come?" I replied, "To the darkness." When we passed the world of Zartai and Zartanai, I locked the latches of its gates and sealed them, and then I said to the Great Mystery accompanying me, "Blind her eyes, close her ears, and confound her intentions." She became as if she had never existed. I surrounded her world with locks that no one could open and left her imprisoned in it forever.

The universes and generations that were with me proclaimed their delight, saying, "It is truly a great deed that we have done. We will return to our fathers, to Mana and his *'Dmutha* and to the *Nituṯa*, the great Source of Life from which we were created."

We opened the gates of light, and stood before my Father. Mana and his *'Dmutha* received us. They embraced me, kissed me and said, "Blessed be your return Hibil, you are the pure *mana*, Shar Ziwa."

My father prepared the Yardna. Mana and his *'Dmutha* took me to the *Nituṯa* in her hiding place. She showed me what I had never seen before. She baptized me in seven great *Yardni* that were flowing beneath her throne; no one had ever seen them before me. Then she said, "Now go forth and delight in the names that I have recited upon you, the names that were never recited upon anyone but you. Go forth to your father, who is standing at the Yardna, waiting for you."

I left the *Nituṯa* and walked to my father. My father baptized me in the great *Yardni* of white and bright water in which He baptized all

the *Uthri*, so that they would ascend to the summit where they stayed on the bank of the living water.

Hibil Yawar, beloved son, for whom we waited for a long time! Gorgeous, shining one whom we have summoned! Tell us what you did in that world?

I bowed down before my father and Mana and his *'Dmutha*. My brightness is theirs, and their brightness is mine. They said, You were absent for so long a time, we nearly forget about you. When we thought about you, we imagined your *'Dmutha*. Your father used to recite the *Masiqtha* for you every day. He would say, "Let Hibil, Shitil and Anush ascend, the three brothers who are my sons and lovers."

After bowing down a long time before them, I said, "He whose brightness is from Your brightness, and whose light is from Your light, accompanied by the assistants You have provided him, and the Great Mystery that You have bestowed upon him, how could he hesitate or be afraid? And how could all gates not open before him?"

"I entered all their worlds, spoke to them like one of their own and secured all their secrets. When I left, I locked the gates to each of their worlds and tightly sealed the locks, so that none could reach the other."

He is Hayyi. He is my father. He put his hands on me and said, "Hibil Yawar, hidden messenger, whose father blessed him with his own hand. Sincere, courageous one, you will meet *Ruha* and her son *Eur* through Our strength, power, illumination, and support for you." I said, "I will go to her now. She is about to give birth." They said, "Go with the same truthfulness."

Ruha gave birth to Eur, the ruler of darkness. She prepared 360 swaddles for him, moving him from one to the other every thousand years. Eur was small, like a worm. His mother never knew that he, deep within, was greater than his titanic fathers.

When I saw him, I climbed up the walls. With the brightness and glorification bestowed upon me by my Father, I summoned seven golden walls together, and bestowed seven secret names upon them. I surrounded that world with those walls, set so that none could move them. I returned to Eur and found him moving like a worm in the murky waters. He was a span long and a span wide, and I knew he would be the titan of darkness.

I firmed the land of copper until it became eighty-eight thousand leagues thick. It is beneath the murky waters in which Eur is based. As I ascended, I saw Eur growing. He was growing so tremendously that the world might well explode from his size and strength. To weaken him, I put my hand on his side without letting him see me. He started to sink into the murky waters until he collided with the land of copper. Then an explosion happened, which shook the world of darkness spreading horror and panic.

The mother of Eur came to him and bestowed the crown of his forefathers upon him. He set it upon his head and said, "Where are your forefathers?" She said, "Let us go to them." He said, "Show me the gates." She said, "I searched for them before your birth, but I did not find them." Eur then roared and accused his mother of lying, saying, "How could a world be without gates? Tell me how! Could fathers close the gates behind their son? How could this be? You enter and exit not knowing this? Are you lying?"

She said, "I know charms and incantations that can be used. If I recite them, the earth will melt away." He said, "Then do it!" She did, but the secrets were not revealed and the walls did not move. She summoned her demons for help but the walls remained steadfast. She then said, "I will give you my mirror. I have kept it all my life." When he placed it before him, he saw the world of darkness and the World of Light. When he saw his own face, he recoiled and shrank back.

She asked him, "What have you seen, my son?" He said, "I saw my fathers, each one in his own world. I saw the worlds of light which I desire, in which we have no stock." Her heart shivering with fear, she said, "My son, take after your fathers. Do not be an enemy to the World of Light." He dragged her by her hair, shouting, "I am Eur, son of the titans! I will fight the light; I will not fight the darkness!" He shouted at the murky waters, and it spiraled up to the top of the wall between darkness and light. Then he shouted again, so all the walls quivered.

My Father, Hayyi, said to me, "Why are you standing down Yawar? You are Yawar Hibil the messenger! Why do not you confront that arrogant giant?"

I did not oppose what my Fathers said to me. I spread my brightness, then walked together with the *Uthri* to Eur. When he saw me and my worlds, he submerged his head into the murky waters. I snatched the crown from his head and enfolded him within seven robes. He raised his head from the murky waters and asked his mother, "Who is the one walking to me, majestic in his power?" She said, "He has come to defeat you." Eur said, "Can anyone defeat me?" His mother said, "If you were as strong as he, you could snatch his crown from his head, as he has done to you." Eur put his hand on his head; when he did not find his crown, he gave a loud cry that rebounded off every wall.

Then he left his throne and rushed towards me angrily with thousands of demons; but when they saw me, they all were snuffed out as if they never existed. Eur turned to his mother, asking, "What shall I do?" She said, "My son, you are darkness, whereas he is light. When he overcomes you, you will be broken. You cannot overcome him. Whenever you go for the attack, he will always suddenly pull back from you. Have you seen the source of his power? Go to the walls and push them aside, if you can." Eur tried, but in vain; he could not accomplish it, so he returned in failure.

His mother released her magic, and uttered her charms, but the walls did not budge. He said, "What can we do now?" She said, "This piece of coral is our last weapon." He held the coral and cried out; the murky waters rapidly receded. He said, "Now I will ascend to the House of Light, and to the great Water Spring!"

I, Yawar, appeared to Eur in my radiant garment; he stumbled and fell before me, and I seized the coral from his hand. His mother ran to the murky waters to retrieve her pearl and help him. She took it out, but it fell back in again, making the murky waters boil and churn.

I, Yawar Ziwa, blinded Ruha so that she could not see her pearl, and I took it from its depth. She began to wail and cry.

Eur extracted himself from the murky waters. He arose and cried so loud that the murky waters rose up to the walls and dashed against them so strong that they were nearly destroyed.

The *Uthri* were looking down through the high sanctuary of the clouds. I, Yawar Ziwa, the head of all the messengers, opened the wall with the help of the Great Mystery dwelling within me, and by the power of Hayyi, my Father. I grabbed the rod of light and confronted him with it. His eyes became full of tears.

I beat him to the ground, trod upon him, and bound him with binds greater than his entire world.

His mother came to me crying for him. I said to her, "Leave him. The Great Hayyi has sent me to him."

I turned him on his face, and with four chains I tied him. I tied each end to one of the cardinal directions of the world. I put four guards on each end, strong and brave guards; those who saw them were astonished.

Then I ascended to the House of Light with joyful news for my Father about the submission of Eur. He was revealed to me in His splendid radiance, and kissed me with His pure mouth, saying to me,

"Pure Hibil Mana, Yushamin has summoned three sons. The first one will guard his forefathers, the second will reside with his father, and the third, Abathur, will go to that world where you were. He will look in the murky waters and see his face, and will have a son from the murky waters." Just after my Father finished what he was saying, Abathur opened the gates, and stared at the murky waters; then 'Ptahil came into being and ascended to the border.

Abathur gazed upon 'Ptahil. He was dressed in seven garments of seven colours. His father removed all of them and dressed him in the radiance and illumination of his father. But 'Ptahil did not ascend to the worlds of light. He was afraid of his forefathers. Abathur sat him at the borders, and said, "Sit here, 'Ptahil, so that Hayyi will come to know you and teach you.

I said to Abathur, "I am Yawar Hibil. Take joy in the son that you have brought into being. He will be your supporter, and friendly to you.

Abathur stood, knelt down in a deep bow to Yawar Hibil, and then looked at him saying, "'Ptahil was created by your power, Yawar Hibil." I said to Abathur, "Put him on the right path, and urge him to do what he does not know;" but he did not listen to what I had said.

Then Abathur said to 'Ptahil, "Son, get into the murky waters and make them firm."

'Ptahil stood at the murky waters, but they did not become firm. He said, "Father, I took all that was in the seven robes in which I came into existence, and stood in the murky waters, but they never became firm."

His father said to him, "You fool, do you think you and I are equal? Do you think that your robes and my garments are equal? Take off the robes in which you came into being—they are robes of gloom. Take off the garments in which I dressed you, the garments of light,

and throw them into the murky waters, which will immediately become as firm as land."

'Ptahil did so, and so the ground became firm, and the world came into being. Then the murky waters surrounded the edge of the world.

I shouted at 'Ptahil, "I am Hibil Ziwa!" He shuddered, terrified by my cry, and grew sorry that he had made the ground firm. He said, "Damn me for angering Hibil!"

When I saw him afraid, I felt sorry for him; I embraced him, saying, "Let your work be finished, and carry it up before your father and before the Great Hayyi, who is far away from you. Surround this mass with walls, because when it sees my bright garments, it will hide itself in the murky waters, and will not appear above them." Having said what I needed to say, I surrounded the ground that he had made solid with seven walls.

The cunning Ruha was listening to 'Ptahil, and asked, "From what were you summoned, 'Ptahil? Of what were you made, to have such beauty?"

He said, "I was summoned and created from this world." She said, "Come along with me." She entered and said to her son, Eur: "Why are you lying down, my titan? You were meditating for a long time. Come, sleep with me, so that you might have a son like you, who will release you." Eur tried but was unable to remove his bonds. Ruha transformed herself into one of the *Eur's* bonds, and slept with him. In this way, she gave birth to seven sons, but she did not like them. She slept with him again and had twelve sons; but she wept, saying, "What do you look like, my sons? I have no one except for you, but you are weak; you do not resemble your father. Upon what shall I rely in this world?"

Upon hearing what their mother had said, they decided to leave and return to the tempests from which they had been formed. She

said, "Where are you going? The being that bound your father is coming," and each of them began to cry for his own sake.

I am Yawar Hibil, the pure Mana; when I saw those deformed creatures that did not look anything like their fathers, the titans, I wanted to destroy them, but then I changed my mind. I said to myself, "Let them go like the world from which they have been born." When I called them, their hearts fell down from their places. Ruha cried for them and said, "This is your father's killer!" They roared out loud, until the ground shook.

'Ptahil jumped up, screaming, "Woe is me! The mass that I have made has gotten away!" Hibil Ziwa said: Oh 'Ptahil, do not be afraid. I have something that will put them away." Then I turned to them and said, "What do you think I am going to do with you?"

They said: "Whatever you desire, your majesty."

I called the Sun by his name "Shamish"; I called the Moon "Sin", Saturn "Kiwan", Jupiter "Bil", Venus "Libat", Mercury "Enbu" and Mars "Nirgh" each according to their names, and said to them, "I will seat you upon moving thrones, and clothe you in bright garments to illuminate this world."

They said to their elder brother Shamish, "You will be our king, and Libat will be our queen in the world. We will obedient to the two of you."

When I heard that from them, I ordered two *Uthri* to stand as guards over them and to be assistants to Shamish. Thus, the world came to be illuminated.

I left behind all those worlds and closed all the gates of the walls behind me, putting each one in an orbit. Then I, Yawar, heard a voice within myself ordering me, "Create Adam." I ordered the Seven to help 'Ptahil create the body. Then I ascended to the great Treasures of Life; I informed my father Manda 'd Hayyi. He brought the soul, cast

it into Adam's body, and he came to life. By the order of the Great Hayyi Eve was created to be his wife, so that the people will increase, and their offspring will continue into being; and when their ages come to an end, each of them will ascend to his father.

In gratitude, we give thanks to the Great Hayyi. In gratitude, we give thanks to Manda 'd Hayyi and to his son Hibil, who established the order of Hayyi.

'u Hayyi zaken

PROHIBITIONS

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

The light of Hayyi has arisen. Manda 'd Hayyi has appeared with his lights and illuminated all the worlds. He has destroyed the godhood of the planets, and removed their masters from their places. They saw Manda 'd Hayyi's brilliance, in which the chosen elect, the *'Bhiri Zidqa*, were enveloped, and so the throne of their gods has collapsed, and their crowd has fallen down upon their faces. All worlds that saw him pulled back, unable to see or open their eyes before the Light's brilliance. They could distinguish neither the face of the Great Hayyi, nor His form, so full of majesty and dignity.

As for the *'Bhiri Zidqa*, when they saw the light of Manda 'd Hayyi, they became upright and the Great Hayyi was fixed in their hearts. The lord of the house of the planets became worried, leaning on his side. His planets said to him, "You are ours, and we are yours. If you change, we will change together with you, or else you will find us believing in the light of the Great Hayyi." He said, "My form will never be changed, neither now nor ever." They said, "Woe to us and what we have done! We were sinners."

Oh, you peoples and generations, why are you weeping? Do not you realize that your wrongdoings will reflect upon you, and that you will be punished on account of what you have done? They rebelled against their lord and cursed him. He is the lord of deceit and dubious godhood. They cursed Ruha. Their forces were dissolved and scattered off. Falsehood and deceit were their abode. The darkness was their resting place. Their god became prejudiced against their claims.

Their god descended from his heights, disguised in the shape of an angel. There the angels became *ifreet*, tampering with the hearts of ignorant human beings, and preparing priests and enchanters. They eat their flesh, drink their blood, and then speak sophistries.

The Great Hayyi revealed Himself to the universe. His lights shone and radiated. The seas ebbed, while Yardna turned toward Him and cheered. The mountains pranced like deer. They opened their mouths to praise Him. The heights spoke. Oak trees tumbled. The ground quaked and collapsed.

Sea, why did you ebb? Yardna, why did you became cheerful? Heights, why did you speak? Oak trees, why did you fall down? And you, earth, why did you quake and collapse?

All this has happened because of the light of the Great Hayyi, so every chosen faithful must bow down and pray.

Manda 'd Hayyi said to them, "I came to live with you, to set you in the light of the Great Hayyi and to teach you. I came to bind you with love and make you love justice." The *Jinn* became angry with the earth, so it was removed; they were angry with the planets, so they were stopped in their courses. The Great Hayyi toppled the devil-giants from their thrones. He threw down their crowns and deprived them of their power, so they became impotent. They said, "The cosmos been thrown into disorder, and its destiny will soon arrive. Hayyi will remain alone in heaven, while we will plunge into the depths of darkness."

The voice of Hayyi comes from the *piri* fruits, and the voice of the sincere believers comes from the lights. Their voices will be heard praising in the paths of heaven, reciting, "Upon You, we depend, and for the sake of Your name, Hayyi, we were persecuted."

'Bhiri Zidqa, repent, glorify me, and turn your hearts towards me. You, whom I have illuminated with my brilliance, shed light like the Place of Life, where there is no sunset.

But you, who think yourselves wise men—

You are definitely not wise men.

You, who allege that Hayyi is among you—

Hayyi is too exalted to be among anyone.

You, whose hearts have been abducted—

You, who tried to make bitter into sweet, and sweet into bitter,

Evil into good and good into evil,

darkness into light and light into darkness—

You are addicted to drinking wine,

all throughout the day and the night.

You indulge in pleasures in the name of the Great Hayyi,

but you never bear witness to Him.

You, who never listened to Manda 'd Hayyi—

the Great Hayyi knows all that you are doing.

You are turning your face to the Suf, the great sea of darkness— so look where you are fleeing!

'Bhiri Zidqa, exalted and chosen elect! You, who can see worlds of light, which no other human being can see! The names of these worlds of light are vouchsafed to you, but not to any other human beings. The light of Hayyi has spread over the night of the unbelievers. They stammer while they speak, while the light of Hayyi spreads wherever they go.

Believers! You, who have committed yourselves to the Great Hayyi and put your trust in Manda 'd Hayyi! He has tended you and accomplished your planting with perfection. He set your feet on the path of religion. Be joyful and give praise, *'Bhiri Zidqa*, and depart from the world of evil.

Rightful believers! The lights have brightened, Manda 'd Hayyi was revealed to Judah, and the grapevine has appeared in Jerusalem, without any doubt or suspicion. The royal crown was not upon its rightful owner's head, and there was no appearance of divinity within it. Hayyi is God from all eternity, and *Kushṭa* was the beginning of all things.

Rightful believers, praise the Most Truthful, and never surrender yourselves as those before you have done. They sinned when they did not extend the hand of *Kushṭa*. Blessed be you, *'Bhiri Zidqa*! Wreathes will crown your heads, and you will shine with joy.

You, who were persecuted in your life while remaining silent! I will clothe you with brightness, and I will clothe your persecutors with shame and humiliation—then where will they go?

You, who said that the Great Hayyi is our refuge and our support! Upon Him we have relied and depended, so He has included you in His mercy. Like the shield of the great Æther, He has clothed you.

You, who love Hayyi and love Manda 'd Hayyi! He will bestow stability and victory upon your heads; keep bowing down and praising the Great Hayyi. He will reward you for what you have acknowledged. Your souls are purified through praise, so therefore if you become more mindful of God, your lights will become purer. So, let My name be ever on your lips, while you are coming and going, eating and drinking, standing and sitting, or lying in your beds.

It was the voice of Hayyi. It filled the entirety of the heavens. Manda 'd Hayyi was revealed to human beings, to bring them from darkness to light, and to keep them away from falsehood and evil, and to remove the doubt which they have inherited throughout the ages from their souls.

Revered, chosen elect! Save yourselves from fearful things, from ravenous wolves and from any false propaganda whatsoever.

Do not imitate the sons of evil; do not trust them as your guides, because their hands are stained with blood. They do not believe in the Great Hayyi. They are sitting upon thrones of rebellion, oppressing and persecuting. For their sins, they will be taken away, and in the end they will be defeated.

'u Hayyi zaken

The Ascent of the Soul to the Maṭrathi

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

My life on the earth is over,

My time has come to an end.

I am leaving the folds of death

and the worlds of darkness.

What can I see through these doors?

I see fangs, wild claws, and inflamed eyes,

in this *Mataraṯha.*

Oh, you. All of you—

can you see or are you blind?

Can you hear or are you deaf?

All of them encircled me,

I called upon the name of Hayyi;

They never heard my words,

I raised up my voice.

I called upon the name of Death;
they never heard.
They were searching with inflamed eyes,
and wild fangs,
but they are blind;
deaf.
I became frightened and trembled in my garment.

"You, who call upon the Great Hayyi!
You, who utter the name of Hayyi!
Tremble not!
Have confidence in Hayyi's mercy!"

Out of a world, issuing from the cave of death,
came forth the voice.

"Have no fear of your safe ascension!
You are like a miserable man,
who has spent a hundred and twenty years,
creeping behind the cattle,
with a rod in his hand;
when suddenly, they caught him,
and dressed him in a splendid garment,
sat him upon a splendid throne.
and declared him king.

You are just like him!
You will ascend in your pure garment,
so fear not... do not stumble, mortal!"

I walked with confidence, and
neither hardship nor sorrows attended me.

I crossed this *Mataraṯha* without fear, and
ascended to another *Mataraṯha*,
and beheld a woman.
What an immodest form she had!
I saw sixty-seven girls with her,
swaying between her hands.
Their necks were bare,
their chests were bare, and
they infatuated all passers-by.

They looked at me and said:

"Hey, you who are passing by us!
Stay for a moment with us!
Tell us your name,
and your sign!
Tell us your name, which is from the treasures of light,

then you may take whatever you like."

I uttered my name,
and my sign, and
I arrogantly looked upon them.
They said to me, trembling,
"Your steps will never be traced.
Your path will not be chosen by anyone."

I said, "Nay, my sincere friends
will follow in my path.
My steps will be taken by the believers.
Ruha!
Your eyes will be filled with darkness,
your visions will full of gloom.
All the Naṣurayyi will ascend
cheerfully before you
to see the Place of Light,
but you will remain behind in this gloom."
Then I left with my head held high
and my soul pure and satisfied.

I crossed this *Mataraṯha* without fear.
I ascended to another *Mataraṯha*.

There, I saw drowned bodies, beaten heads, and faces like dark burnt pottery.

Who are those toiling under all of this worry?

The answer was, "They are those who have spilled blood,

the murderers.

Their bodies will stay aflame just as you see them,

and their souls yearn for a second death,

But, a second death is not coming

to save them from these flames.

Ages come and pass,

but they will remain just as they are."

Zan Hazazban asked me,

"Your name,

Your sign!"

When I mentioned them to him,

he bowed down before me.

I passed through this *Mataraṯha* without fear.

I ascended to another *Mataraṯha*;

the house of Yur, Yahur and Arhum.

There, I passed by the adulterers,

I passed by the sinners,

I passed by the liars,

They were very weak and very thin;

their color is black

and their position is perishable.

Their souls yearn for a second death,

but a second death will never come to save them from these flames.

Thus, they stay in their torment.

I mentioned my name and gave my sign.

They bowed down to me,

and gave me the way to pass this *Mataraṯha.*

When I reached the *Mataraṯha* of Flifin and Fifin,

I passed by the rulers and the judges.

I saw the sultans,

and I saw those who deny religion.

Then I saw women in a boiling brazier.

They were hanging by their breasts,

in the midst of the flames,

and all about them were eyes that wept,

and tongues that wagged,

with voices that rose up to Hayyi.

They said,

"We are their children,

but they never suckled us.

They abandoned us to die,

while they suckled with indifference

their lovers' children outside their homes."

I saw their faces hidden within clouds of smoke,

each of them like a fat goat grilling on the fire.

Their souls yearn for a second death,

but a second death will never come to save them from these flames.

I mentioned my name and gave my sign.

Flifin and Fifin bowed down before me,

and gave me the way to pass this *Mataraṯha*.

Then I arrived at the *Mataraṯha* of the unbelievers,

I saw the infidels who did not believe in the King of Light.

I saw those who worshiped wood and stone.

I asked, "What do they look like?"

I heard a voice, saying,

"They are like a herd of sheep, led by the deceitful trickster Eur,

who has stopped them on high banks,

where the water is flowing,

and can be seen with their eyes,
but is far as can be.
They are always thirsty,
and their guts are inflamed.
Whenever their heads draw near,
the water recedes away from them."

I mentioned my name and my sign.
Eur bowed down to me four times.

The souls in this *Mataraṯha* were surprised and asked Eur,
"Who is he, to whom you have bowed down?"
Eur said, "He is the one who is baptized in the name of Hayyi;"
who does not give praise except to the Great Hayyi."
They said, "Can you return us again to that under world,
where we will do just as he does?"
He replied cynically, "Have you ever heard of a child
returning to his mother's womb?
I was the one who seduced you to become greedy,
and become slaves to gold and silver;
This is why you dwell with me, in the darkness."

I reached the *Mataraṯha* of Yurba.
I saw the crooks, the misers, and those who hoarded money.

Their profits were obscene, and greed was their only ambition.

They did not help the poor and miserable people,

but rather busied themselves with their money,

and so forgot religion and charity.

I found them in a state of decay.

Like the obscene profits they consumed, they too will be eaten.

Their souls yearn for a second death,

but a second death will never come to save them from these flames.

When I mentioned my name and my sign,

Yurba, who was trapped with those people in this *Mataraṯha*,

bowed down to me four times.

I passed this *Mataraṯha* without any fear.

I reached the *Mataraṯha* where Ruha was trapped.

I saw her and her followers dabbling in every evil.

She wanders and roams about,

without any chance for a glimpse of light or an exit.

I passed through, and left her wandering in the darkness.

The man of remarkable honesty ascended from the *Maṯrathi* of the sinners,

He saw the sublime Æther, who was contemplating him.

Hayyi asked him,

"Man of remarkable honesty,

How would you describe the *Maṯrathi* you have passed?

How was the situation of the sinners and wrong-doers,

and those engaged in sin?"

He said:

"They are like flies gathered on the edges of pots;

Whenever steam touches them, their wings and chest are pierced,

and they fall down into the boiling pots."

Hayyi became glad, and clothed him in brilliance and light.

He put him in a place

where everything he seeks, he will find.

and whenever he speaks, he will be heard.

'u Hayyi zaken

Yuhana's Ascent to the World of Light

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

These are the sayings of Yuhana Maṣbana, John the Baptist, who baptized in the name of the Great Hayyi, in the Yardni of the Living Water, river of Life.

Manda 'd Hayyi came to him in form of a young lad, and asked him, "Yuhana, come baptize me with the *Maṣbuta* Baptism with which you baptize, and recite upon me all the names that you recite."

Yuhana said, "Young lad, I am hungry and thirsty, tired and sleepy. Whenever I tried to get rest, the souls swarmed over me, asking for baptism. The day has come to an end, so come back to me tomorrow morning."

The young lad raised up his eyes to the Place of Light, stretching his hands to the Great Hayyi, and asked, "Most sublime King of Light, I know that I have made a great request; I know that You will generously meet my request. Move the hours of light forward, and let the day's hours come forth, so that the night will pass by in only one hour and Yuhana's sleepy eyes will awaken, and he will take me immediately and baptize me with his baptism."

Just as the Great Hayyi wished, the petition was fulfilled. The night became one hour. Yuhana's eyes had hardly closed when he rubbed them and then awoke, yawned, and got up as if he were not sleepy.

Peace be upon you, Yuhana, chosen father and teacher, elder of great honor!

Yuhana said, "Come peacefully, young lad. I summoned you to the Yardna yesterday before falling asleep. Today I will not fail you. Come with me to the Yardna."

The young lad said, "Stretch out your arms, take me with you, and baptize me with the living *Maṣbuta* Baptism with which you baptize. Recite over me the names you recite!"

"Young lad, child of only three years and a day in age, for forty-two years, I dedicated myself to the Yardna; no one called me to the living water. Now you, young lad, are calling me to the Yardna, and so I come."

The young lad said to Yuhana, "How do you baptize, according to your *Maṣbuta* Baptism ceremony?"

Yuhana said, "I bring people to the Yardna and splash water over them with my *Margna* staff, while mentioning the name of the Great Hayyi over them."

The young lad asked Yuhana, "Whose name do you mention upon the heads of people when you baptize them?"

The *Tarmithi* around Yuhana said, "Yuhana, for forty-two years you have baptized people, but no one has called you to the Yardna, except for this boy; so do not reject this summons."

The *Tarmithi* beseeched Yuhana, so he stepped into the Yardna. The Yardna opened its hands, stretched out its arms, called the boy into him and said, "Come along, come along, young lad of three years and a day. You, who are youngest of your brothers and eldest of your fathers. You, whose age is small but whose words are great. Come along with me."

The young lad walked with Yuhana to the Yardna. When the water saw the young lad, it jumped up its banks, happy and cheerful for the newcomer.

Yuhana stood at the first edge of the water, but it ebbed. He stood at the final edge, but it also ebbed, so he remained standing within the water, but he had no power to keep standing.

The young lad came closer to him. The lights were shining on his face, so the Yardna lay low and stopped flowing. Yuhana found himself standing upon the land.

The young lad of three years and a day old said, "Yuhana, baptize me with your pure *Maṣbuta Baptism* ceremony, and recite over me the names that you recite."

Yuhana said, "Thousands upon thousands of people have I baptized in this water, hordes upon hordes of souls; I recited these names over them, but I have never seen a person with such a face. Now that the water has run away, how can I baptize you?"

The young lad said, "You and I will walk to follow the living water. When we get to it, baptize me with your pure *Maṣbuta Baptism* ceremony, and recite over me the names that you recite."

The water kept ebbing from the shores, while Yuhana and the boy were running behind it. The lights of the young lad kept shining over the Yardna.

Yuhana saw the fish rising to the top of the water, with their mouths agape, praising in prayer. He heard the sparrows singing on both banks, praising the name of Manda 'd Hayyi.

"Blessed be you, Manda 'd Hayyi!

Blessed be the place from which you came!

Blessed and glorified be the place to which you go!"

Yuhana looked at the child with whom he was walking and said, "If only I had known! Blessed be you, Manda 'd Hayyi! In your name, I have baptized the living *Maṣbuta Baptism*, in the name which was made known to me and in the name which will later come to me.

Place your hand of *Kushṭa* Truth upon me. Mention the scion that you have planted. By your name, the first were made secure, and by your name the last will also be made secure."

"Yuhana, you said, 'Bless me with your hand.' If I lay my hand upon you, Yuhana, your soul will depart from your body."

Yuhana said to Manda 'd Hayyi, "I have seen you in person, so what other wish could I have in this life? I saw and followed you; I talked to you and heard you. Now I ask you to give me the hand of *Kushṭa*. Do not deprive me of your company, or the place from which you came. Take me to the great place to which you are going. Let your mercy, brightness and perfection accompany me. Help me know the secrets of the angels, the great fruit of light, the anvils and fruits of the earth. Let me know about the flowing water and what pushes its current, and about the living heat and its diffusion, and the secret of the Place of Life. Let me know who is older than all others, and who is greater than all others."

Manda 'd Hayyi heard what Yuhana said, so he placed his hand upon him. Yuhana stood and took off his clothes in the Yardna, the garments of flesh and blood. In their place, he put on a garment of light and a turban of light upon his head, to ascend with Manda 'd Hayyi to the Place of Light.

Fish and birds gathered, surrounding the abandoned body of Yuhana. Yuhana turned to look at his corpse, because its look was dear to him.

Manda 'd Hayyi said, "Yuhana, do you feel sorry for this corpse? Do you want me to return you to it?"

Yuhana said, "Blessings and glory to you, who stripped the garment of flesh and blood from me, dressed me in a garment of light, bestowed happiness upon me, and a turban of light upon my head. Even so, I feel sorry for my followers, whom I left beside that body; now no one will guide them."

Manda 'd Hayyi said, "Do not worry; all that is in your mind and in your conscience will be given to your followers." Yuhana said, "You know what lies inside hearts and minds. You distinguish between that which is in the darkness and the light. You can split a hair and see what is within it."

Manda 'd Hayyi took sand from the bank of the river and threw it over Yuhana's corpse. Thus, Yuhanas corpse was covered with earth and became inhumed.

Thus, sand has been a cover for the corpse.

Manda 'd Hayyi set out for the Place of Light together with Yuhana. They arrived at the *Mataraṯha* of 'Ptahil; it was desolate and ill-lit.

When 'Ptahil saw Manda 'd Hayyi, his throne shook. He left it to bless and praise him, saying,

"Blessed be you, Manda 'd Hayyi!

Blessed be the place from which you came!

Blessed and glorified be the place to which you go!

Manda 'd Hayyi, be compassionate and have mercy for me before the Great Hayyi. Submit my problem to Him, and intercede on my behalf with Him. I am tied down with these heavy bonds, and I do not know when can I ascend to meet Him."

Manda 'd Hayyi said to Yuhana, "Talk to this noble being, and intercede on his behalf with the Great Hayyi. Yuhana, though you are mortal, see that we have given you strength; we have made you equal to the angels, identical to the esteemed *Uthri*. Go talk to 'Ptahil."

Yuhana said to 'Ptahil, "You have received the absolution and mercy of Hayyi, both you and your father, the *Uthra* who recommended and brought you here."

Manda 'd Hayyi resumed his journey with Yuhana, ascending to the Place of Light. They arrived at the sublime *Mataraṭha* of Abathur. Thousands upon thousands of people stood there, raising their eyes to him. Thousands upon thousands of people stood before him, revering his throne.

When Abathur saw Manda 'd Hayyi, he stood upright. Manda 'd Hayyi said, "Sit down, Abathur! Sit down upon the noble throne bestowed upon you by the Great Hayyi."

Abathur said, "Glory to you, Manda 'd Hayyi! Mention me to the Great Hayyi when you are standing before Him."

Manda 'd Hayyi said to Abathur, "If I mention you, the sons of peace will come to elevate your throne among all the created, and then two of the angels will come to build up a high partition stretching from the roof of your house all the way up to the Great Hayyi. They will hear you, talk with you, and say 'Manda 'd Hayyi was there, and he bestowed the hand of *Kushṭa* upon Abathur."

Then Manda 'd Hayyi once again set out with Yuhana, ascending to the Place of Light. They reached four of the sons of peace, Ein Hai, Shom Hai, Ziwa Hai, and Nhur Hai. Manda 'd Hayyi held the hand of Yuhana, the one of remarkable honesty, set him in the place of *shrara*, recited litanies and prayers over him, and taught him wisdom.

The *Uthri* said, "Let us go see the one of remarkable honesty, who is coming from the material world beneath the ancient throne of

Abathur. He was righteous in a world of injustice and darkness. He was a faithful believer despite evil and sin."

Yuhana came to live in the Place of Light, the place of great faith, asking the Great Hayyi to permit all the righteous and all the believers, who have been branded with his brand, upon whom the name of the Glorified had been mentioned, and who were baptized with the pure *Maṣbuta Baptism* ceremony, to ascend by the same *Masiqtha* by which he ascended.

'u Hayyi zaken

Shilmai

The Greatest One receives joy from His sons, the Uthri.

This is the Mystery, and the Book of Shilmai.

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

In the name of he who came.

In the name of he who will come.

In the name of the one who stretched out the earth, raised up heaven, and suspended the planets in their orbits, on behalf of the one who established the throne.

Ruha said to Shilmai, Lord of the Old House, "Get up early in the morning, Shilmai, and walk to the bank of the Yardna. Cleanse your hand in *Kushṭa,* purify your finger in the Yardna, and ascend to your father. He will bestow the kingdom of this world upon you."

Shilmai walked to the Yardna early in the morning. He cleansed his hand in *Kushṭa,* purified his finger in the Yardna, and then ascended to his father, the perfect man Yathrun, before whom he bowed down and did obeisance.

When Yathrun saw his son, he became very angry and tried to punish him, but three hundred and sixty-two *Tarmithi* said to their father, "Yathrun, by your order many stand at the door of the House of Life, where there is not any wrath or fear. If you need an answer from Shilmai, then ask him. If he answers, then let him prepare

a throne among the thrones of his fathers. If he cannot answer, then he must return to the world from which he has come."

The pious man became calm and looked at Shilmai. Then he said, "Shilmai; a question has come to me from the House of Life. To what do we owe this earth? On what is it supported?"

He answered, "Father, the earth came into being through an act of creation, and is supported on the murky waters."

Yathrun said, "Your answer is good, Shilmai. Go to the great throne that I have set up for you among your ancestors, the men. Go sit down upon it."

Shilmai had hardly moved from his place when his father, the teacher, called to him, saying, "Shilmai, Lord of the House, a question has come to me from the House of Life. Who stretched out the sky? Upon what is it suspended? With what is it illuminated?"

He answered, "Father, it is suspended from seven splendid layers of water, stretched out by 'Ptahil, by the power of his father Abathur. He suspended bright lamps between one layer and another, which are lit by the angels, by the power of the Great Hayyi."

Yathrun said, "Your answer is good, Shilmai. Go to the great throne that I have set up for you among your ancestors. Go sit down upon it."

Shilmai had hardly moved from his place when his father, the teacher, called to him, saying, "Shilmai, Lord of the House, a question has come to me from the House of Life. What is the substance of the Sun? Where does its heat and brilliance come from?"

He answered, "Father, the Sun was formed together with the earth, from the same substance. Its heat and coldness are from 'Ptahil, but its light comes from the light of the Great Hayyi."

Yathrun said, "Your answer is good, Shilmai. Go to the great throne that I have set up for you among your ancestors, the men. Go sit down upon it."

Shilmai had hardly moved from his place when his father, the teacher, called to him, saying, "Shilmai, Lord of the House, a question has come to me from the House of Life. Where did the Moon come from? Where does its perfection come from?

He said, "Father, the Moon comes from the earth, and its perfection comes from the perfection of the great Sam Ziwa."

Yathrun said, "Your answer is good, Shilmai. Go to the great throne that I have set up for you among your ancestors, the men. Go sit down upon it."

Shilmai had hardly moved from his place when his father, the teacher, called to him, saying, "Shilmai, Lord of the House, a question has come to me from the House of Life about water. Where does it come from? What is its essence? What is the secret of its freshness? And where does this power come from?"

He said, "As for the substance of water, it comes from the earth, and as for its essence, that comes from the Seven. Its freshness comes from the freshness of the living water. Its power comes from the almighty of darkness."

Yathrun said, "Your answer is good, Shilmai. Go to the great throne that I have set up for you among your ancestors, the men. Go sit down upon it."

Shilmai had hardly moved from his place when his father, the teacher, called to him, saying, "Shilmai, Lord of the House, a question has come to me from the House of Life about fire. Where does it come from? What is its essence? And where do its body and its smoke come from?

He answered, "Father, fire comes from the earth. Its form and essence come from the Seven. Its strength comes from the power of Satan."

Yathrun said, "Your answer is good, Shilmai. Go to the great throne that I have set up for you among the men, your ancestors. Go sit down upon it."

Shilmai had hardly moved from his place when his father, the teacher, called to him, saying, "Shilmai, Lord of the House, a question has come to me from the House of Life about the wind. Where does it come from? Where does its power come from? From where comes its goodness?

He answered, "Father, the wind comes from the earth. Its power comes from the power of darkness. Its goodness comes from the goodness of æther."

Yathrun said, "Your answer is good, Shilmai. Go to the great throne that I have set up for you among the men, your ancestors. Go sit down upon it."

Shilmai had hardly moved from his place when his father, the teacher, called to him, saying, "Shilmai, Lord of the House, a question has come to me from the House of Life. Which is the firmament, and which is the fundament?"

He answered, "The sky and the earth."

"Which one of them bears fruit from the other?"

Shilmai answered, "Father, dew and rain come down from the sky, while the earth opens its mouth to drink. Seeds and fruit emerge. Human beings eat them, but unfortunately they do not give thanks to their Lord."

Yathrun said, "Your answer is good, Shilmai. Go to the great throne that I have set up for you among the men, your ancestors. Go sit down upon it."

Shilmai had hardly moved from his place when his father, the teacher, called to him, saying, "Shilmai, Lord of the House, a question has come to me from the House of Life, "Which is the external one, and which is the internal one?"

He answered, "Man is the external one, and woman is the internal one."

Yathrun said, "Which was the first to be impregnated?"

He answered, "Seed is sown within the body of the man for forty-two days. Then he gives it to the woman in the form of origins, race, stock, and sex, and binds together the brain, bones, and nerves with her."

Yathrun said, "As for the woman, what does she give to her foetus?"

He answered, "The blood, skin, shape and hair."

Yathrun said, "How is the foetus formed in the womb of its mother? How does it grow?"

He answered, "The foetus grows through the seven secrets of its mother and father."

Yathrun said, "From where comes its nourishment?"

He answered, "Its nourishment comes from the mother's belly."

Yathrun said, "How is it born?"

He answered, "When the foetus completes its time in the womb of its mother, she will come into labor. The foetus will turn so that its head will point down and its legs will point up. Through the contractions of her sides, it will be born."

Yathrun said, "Your answer is good, Shilmai. Go to the great throne that I have set up for you among the men, your ancestors. Go sit down upon it."

Shilmai had hardly moved from his place when his father, the teacher, called to him, saying, "Shilmai, Lord of the House, a question has come to me from the House of Life. What will happen once the world comes to an end?"

Shilmai did not know what to reply. He felt confused, and said nothing. He became despondent, and sat behind three hundred sixty-two *Tarmithi.*

Shilmai set off until he came to the treasure of light, and he found himself at the footstool of the Great Hayyi. He heard a voice calling out to him, saying, "When the world comes to an end, the earth will fall into darkness, and the sky will be bent like a reed. The sun will go out, and the moon will disappear. The planets will fall like fig leaves. The fire will go to its refuge, the water will return to its source, and the four winds will flag and cease to blow. As for the wicked, they will call out to one another, and catch one another, confine one another like lead bullets, and then they will all fall down into the depths of hell."

Shilmai, Lord of the House, returned to his father, the perfect man Yathrun, and said to him, "Father, I will give you the answer to what you have asked me:

When the world comes to an end, the earth will fall into darkness, and the sky will be bent like a reed. The sun will go out, and the moon will disappear. The planets will fall like fig leaves. The fire will go to its refuge, the water will return to its source, and the four winds will flag and cease to blow. As for the wicked, they will call out to one another, and catch one another, confine one another like lead bullets, and then they will all fall down into the depths of hell."

The father asked Shilmai, Lord of the House, "Was it you who answered the question, or was it one of the Sons of Light who told you?"

Shilmai said, "Hibil Ziwa told it to me." So he said to him, "Go, you defective glow, and truncated light. The life was cut off in front of those two, and the *Uthri* were left behind them."

'u Hayyi zaken

Dananukht

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I am sitting between the waters—I, Dananukht, the wise scribe, a book written in the ink of the gods, mighty, proud, and arrogant. My books are within my reach. The record of my memories is upon my forearms. I contemplate the new books, and learn from the old ones, so that I can distinguish what was, what is now, and what will be.

Little Diṣai fell down before me. I opened it and searched within it. It is small, but its words and meaning are very great. It had searched within the high castle. It said, "There is Hayyi, who has existed for all eternity. There is *Kushṭa*, which has existed since the beginning. There is light, and there is brightness. There is death, and there is life. There is light, and there is darkness. There is wrong, and there is right. There is construction, and there is destruction. There is disease, and there is a cure. There is a virtuous Elder, who has existed since ancient times, older than the one who created the earth and stretched out the sky."

Dananukht said, "From Little Diṣai, I seek to learn, 'Where is Hayyi, who has existed for all eternity? Where is *Kushṭa,* which has existed since the beginning? Where is the light, and where is the brightness? Where is the wrong and where is the right? Where is construction, and where is destruction? Where is the disease and where is the cure? Where is the virtuous Elder, who has existed since ancient times, older than the one who created the earth and stretched out the sky?"

I seized Little Diṣai, and burned it with fire.

I am sitting between the waters—I, Dananukht, the wise scribe, a book written in the ink of the gods, mighty, proud, and arrogant. My books are within my reach. The record of my memories is upon my forearms. I contemplate the new books, and learn from the old ones, so that I can distinguish what was, what is now, and what will be.

Little Diṣai fell down before me. I opened it and searched within it. It is small, but its words and meaning are very great. It had searched within the high castle. It said, "There is Hayyi, who has existed for all eternity. There is *Kushṭa*, which has existed since the beginning. There is light, and there is brightness. There is death, and there is life. There is light, and there is darkness. There is wrong, and there is right. There is construction, and there is destruction. There is disease, and there is a cure. There is a virtuous elder, who has existed since ancient times, older than the one who created the earth and stretched out the sky."

Dananukht said, "From Little Diṣai, I seek to learn, 'Where is Hayyi, who has existed for all eternity? Where is *Kushṭa,* which has existed since the beginning? Where is the light, and where is the brightness? Where is the wrong and where is the right? Where is construction, and where is destruction? Where is the disease and where is the cure? Where is the virtuous elder, who has existed since ancient times, older than the one who created the earth and stretched out the sky?"

I grabbed Little Diṣai and plunged it into water.

I am sitting between the waters—I, Dananukht, the wise scribe, a book written in the ink of the gods, mighty, proud, and arrogant. My books are within my reach. The record of my memories is upon my forearms. I contemplate the new books, and learn from the old ones, so that I can distinguish what was, what is now, and what will be.

Little Diṣai fell down before me. I opened it and searched within it. It is small, but its words and meaning are very great. It had searched within the high castle. It said, "There is Hayyi, who has existed for all

eternity. There is *Kushṭa*, which has existed since the beginning. There is light, and there is brightness. There is death, and there is life. There is light, and there is darkness. There is wrong, and there is right. There is construction, and there is destruction. There is disease, and there is a cure. There is a virtuous Elder, who has existed since ancient times, older than the one who created the earth and stretched out the sky."

Dananukht said, "From Little Diṣai, I seek to learn, 'Where is Hayyi, who has existed for all eternity? Where is *Kushṭa,* which has existed since the beginning? Where is the light, and where is the brightness? Where is the wrong and where is the right? Where is construction, and where is destruction? Where is the disease and where is the cure? Where is the virtuous Elder, who has existed since ancient times, older than the one who created the earth and stretched out the sky?"

I stretched Little Diṣai on his face in front of me, from dawn until sunset.

Ewath (Ruha) entered my house. She stood before me and said, "Why are you sleeping, Dananukht? How are you enjoying your sleep?

I am Hayyi, who has existed for all eternity. I am *Kushṭa*, which has existed since the beginning. I am the light and the brightness. I am the wrong, and I am the right. I am construction and destruction. I am disease and the cure. I am the virtuous elder, who has existed since ancient times, older than the one who created the earth and stretched out the sky. I have no friends among the angels. I have no crown within my kingdoms. No one brings me knowledge from the gloomy darkness."

The *Uthra* Din Mlikh descended. He shook Dananukht and brought him out from his body.

Wind after wind seized Dananukht. The storms carried him and raised him upon ladder after ladder until he reached the *Mataraṭha* of Nbaz Haila, the Lord of Darkness, the great anvil of the earth.

Myriads of tyrants stand at his service. I was about to kneel down to bow before him, but Din Mlikh, accompanying me, pulled me aside and said, "To whom are you bowing down? Whom are you praising? The House of the Eternal Father is still ahead of us!"

Wind after wind seized Dananukht. The storms carried him and raised him upon ladder after ladder until he reached the *Mataraṯha* of Zan Hazazban, the almighty King of Wrath.

A throne was bestowed at the gate of heaven. On the one side, he said to the thieves, "You may steal." On the other side, he said to the master of the household, "Guard your house."

Myriads of tyrants stand at his service. I was about to kneel down to bow before him, but Din Mlikh, accompanying me, pulled me aside and said, "To whom are you bowing down? Whom are you praising? The House of the Eternal Father is still ahead of us!"

Wind after wind seized Dananukht. The storms carried him and raised him upon ladder after ladder until he reached the *Mataraṯha* of Ewath, who is Ruha, and Qananit, the poison of the scorpion hidden to darkness.

Seven women were standing there. They were free, but not free. There were seven virgins, but not virgins, with bare sides, and bare breasts. They wore the garlands of adultery and prostitution upon their heads. They wooed the hearts of human beings, and bewildered both sight and mind.

Myriads of tyrants stand at his service. I was about to kneel down to bow before him, but Din Mlikh, accompanying me, pulled me aside and said, "To whom are you bowing down? Whom are you praising? The House of the Eternal Father is still ahead of us!"

Wind after wind seized Dananukht. The storms carried him and raised him upon ladder after ladder until he reached the *Mataraṯha* of the man Himun.

Myriads of tyrants stand at his service. I was about to kneel down to bow before him, but Din Mlikh, accompanying me, pulled me aside and said, "To whom are you bowing down? Whom are you praising? The House of the Eternal Father is still ahead of us!"

Wind after wind seized Dananukht. The storms carried him and raised him upon ladder after ladder until he reached the *Mataraṯha* of 'Ptahil, whose glow is defective, whose light was truncated. His head was whiter than water foam, and his beard was whiter than white wool. He said, "I built this house by my own power. I made this house perfect through my miracles. To reckon the passage of time, I made a gift of the moon. I made a gift of the sun to serve human beings."

He was arrogantly praising himself, even though he had never made anything with his own hands.

Wind after wind seized Dananukht. The storms carried him and raised him upon ladder after ladder until he reached the abode of Abathur, the high ancient one, who is concealed and closely guarded.

Dananukht said, "I saw thousands upon thousands guarding him, myriad upon myriad of those who were providing service, and a tremendous number sitting within his grasp. They were dressed in light and clothed in brilliance. Victory wreathes crowned their heads, turbans of brilliance and garments of light supported their thrones.

I was frightened and trembling. The *Uthra* Din Mlikh said to me, 'Dananukht, I have brought you to the seventh *Matartha* and you were not terrified and trembling. The eighth one will not bother you, but you became terrified and trembling. What made you so terrified and trembling here?"

Dananukht said, "I saw thousands who are standing, myriads who are sitting. They were dressed in light and clothed in brilliance. Victory wreathes crowned their heads, turbans of brilliance and garments of light supported their thrones. Then I saw Hayyi, who has

existed for all eternity. I saw *Kushṭa*, which has existed since the beginning. I saw the light and the brightness. I saw the wrong, and I saw the right. I saw construction and destruction. I saw disease and the cure. I saw the virtuous Elder, who has existed since ancient times, older than the one who created the earth and stretched out the sky."

The *Uthra* Din Mlikh said to the scribe Dananukht, "These thrones guard the souls that have no fathers or mothers. After one thousand years they will stand in the generation of the fathers and mothers, and then they will go out to the world clothed in flesh. When their life comes to an end, they will come back wearing garments of brilliance, and turbans of brilliance, and then they will return to the thrones of their repose to engage in prayer and supplications."

Dananukht said to the *Uthra* Din Mlikh, "Where is my throne?"

He said, "The garment of brilliance, the turban of brilliance, and the brilliant wreath on your head will not wither, and its leaves will never disperse.

Go, Dananukht, to the world of sin. Go to the land of kingdoms and rulers. Burn your books in the fire. Throw your record of memories into the water and go out to the world. Recite in the name of the Great Hayyi. Continue to teach *Tarmithi* for sixty years and sixty months, until your life comes to an end there, so that you will come wear the garment of brilliance, and be crowned with a turban of brilliance, and braid a wreathe of brilliance. You will sit upon your throne and engage in prayer and supplications alongside your brothers the *Uthri*, the Sons of Light."

Dananukht said, "I would stay at the threshold of the House of the Great Hayyi, devouring dust and eating stones, rather than return to the world of the wicked."

The *Uthra* Din Mlikh said to Dananukht, "You are ignorant fool, not a wise man! You are unworthy and not at all noble! At the

threshold of the House of Life, nothing is eaten, save for the delicious and sweet. Go to the world of the wicked. Burn your books in the fire. Throw your record of memories into the water and go out to the world. Recite with the voice of the Great Hayyi. Continue to teach *Tarmithi* for sixty years and sixty months, until your life comes to an end there, so that you will come wear the garment of brilliance, and be crowned with a turban of brilliance, and braid a wreathe of brilliance."

Dananukht said, "I opened my eyes, lifted my forehead, and saw thousands of faces weeping for me; men and women were standing at midday, mourning and weeping."

"Men, who are mourning and weeping for me, weep for yourselves. Women, who are weeping and mourning for me, weep for yourselves. You did not see what I have seen and you did not hear what I have heard."

Dananukht stood up and summoned his wife Nuraitha. He said, "Burn my books in the fire! Throw my record of memories into the water!"

His wife began to mourn and ululate. She said, "Dananukht has lost his mind! The son of the king is talking without reason!"

Dananukht took it upon himself. He threw his books into the fire and threw the record of memories into the water. He went out into the world. He called with the voice of the Great Hayyi. He taught *Tarmithi* sixty years and sixty months. When his life came to an end, he left his body. The *Uthri* lifted him up to the House of Life.

He said, "Open the gate of the House of Life to me." They opened it. They appointed him to a high position of stability, and dressed him with garment of light. They crowned him with a turban of brilliance, and braided a splendid wreath for his head. Dananukht stood in the Place of Light, the place in which all is brilliance. He stood praising Hayyi.

He said, "Through this *Masiqtha*, the *Masiqtha* through which they caused me to ascend, all the Naṣurayyi, the good, sincere, and faithful will ascend."

The Great Hayyi resides in light, and Manda 'd Hayyi is constant in his virtues.

'u Hayyi zaken

The instructions of Yuhana

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

These are clear words, inspired by the master of human beings. These are the instructions of Yuhana, the son of Zechariah, to the Naṣurayyi, the sincere and faithful.

O Naṣurayyi!

If you are strong, then be exemplary in your honesty, like the king who places a crown upon his head, and wields his sword in the face of evil. If you are not so strong, then be a true *Nasuraya*, like a successful farmer harvesting the fruit of the earth. The righteous will benefit from it, and those of exemplary honesty will derive strength from it.

If you become a *Naṣuraya*, each of your virtues will be a weapon to help those of exemplary honesty. You are helping them through faith, integrity, knowledge, wisdom, learning, supplication, prayer and glorification, charity, goodness, humility, perfection, purity, compassion, mercy, insight, and the love of truthfulness.

- The apex of truthfulness is not to distort speech, so do not lie or deceive others.
- The apex of faith is to believe that the Great Hayyi is the most constant in all virtues.
- The apex of integrity is to judge yourself.
- The apex of gnosis is not to be controlled by your temptations.
- The apex of knowledge is not to put yourself in jeopardy.
- The apex of wisdom is not to be playful among the believers.

- The apex of hope is to learn and teach the words of your Lord.
- The apex of instruction is not to abandon the recommendations of virtuous and pious teachers.
- The apex of your resolution is not to change your word.
- The apex of prayer and glorification is not to love sleep.
- The apex of charity is to feed the hungry and to give drink to the thirsty.
- The apex of your clemency is not to be an ogre.
- The apex of humility is to keep mentioning the name of your Lord.
- The apex of your righteousness is to reform yourself and to accept the advice of wise men.
- The apex of moderation is not to say what you do not know.
- The apex of your happiness is to be respected by the people.
- The apex of discretion is to think before you speak.
- The apex of chivalry is not to seize what is not yours, even if you desire it.
- The apex of your purity is to purify yourself.
- The apex of your virtues is to control yourself.
- The apex of perfection is not to be arrogant.
- The apex of compassion is to have mercy for the poor and those who are persecuted.
- The apex of praise is to praise the place from which you came.
- The apex of remembrance is not to forget death.
- The apex of love is to collaborate with your brethren in loving your Lord.
- The just person is like a scale.

- The just person is like an honest judge.
- The believer is a successful farmer.
- The intellectual is an organized builder.
- The prudent person is a masterful artist.
- The steadfast person is like a mountain.
- He who doubles his prayers and glorifications will see double his profits.
- The almsgiver is like a table laid out for the poor and the needy.
- Clemency is like a delicious fruit.
- The humble person is like abundant water.
- The pure person is like a spring of fresh water.
- The pious person is like a well-polished mirror in which faces can be easily distinguished.
- Compassion is like the sun, for both the pious and the impious.
- Mercy is like a gentle breeze that blows against all doors.
- He who is full of truth is like a righteous father who brings provisions for his sons and his scions.
- You, the chosen and righteous ones: keep yourselves away from deceit, sins, falsehood, lying, falsity, and from evil. Keep away from temptation, cruelty, and ignorance. Do not blaspheme and do not engage in adultery. Avoid envy and hatred, resentment and malice, and shamelessness.
- Chosen ones, I warn you against contemptuous faces, and do not engage in drunkenness or wrongdoing; these are all from Satan.
- Deceit is like a hole in the ground, covered over with straw.
- Sin is like a rotten pomegranate.

- The liar is an enemy in the guise of a friend.
- Trickery is a sea in which ships are lost.
- Evil is a tree of bitter fruit.
- Cruelty is gravel.
- Wrath is fire borne by the wind.
- An arrogant wise man is an unpolished mirror.
- Wisdom without discipline is a horse without a saddle.
- Wisdom without insight is a ship without a sailor.
- A quiet voice and balanced speech are the priorities of wisdom.
- Do not fear the wise man, even if you do not agree with him.
- The ignorant, through his ignorance, exposes himself to the sword.
- The ignorant dances while the bond is around his neck.
- Wisdom for the ignorant is like a mirror for a blind person.
- Many ignorant people who are silent are thought to be wise.
- Woe to those who say, but do not do! Woe to those who do the opposite of what they say, and for those who hide the opposite of what they reveal!

This is what was revealed to the faithful wise man, Yuhana, son of Zechariah, in Jerusalem.

'u Hayyi zaken

Manda 'd Hayyi's Warning to the Believers

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Father, respond to me. Respond to me!

Take me away, magnificent One! Father, take me away!

When Adam and Hawa came into being on the earth, the twisted Ruha descended, carrying to the earth all that extinguishes the light.

She said, "I will tempt Adam and Eve to engage in sin, and tempt them with all that is forbidden. Within a few days and months, they will give birth to many men and women, of whom none will ascend to the light save Hibil Ziwa, who make his return resplendent with light."

Hibil Ziwa came, and struck the surface of water with his white rod, saying, "Let Ruha's curse be lifted from the faithful of exemplary honesty."

Yurba said to Ruha, "Manda 'd Hayyi has prepared a bright lamp and a glittering light against all that you have said, and all that you have done, so what are you going to do?"

She said, "I will do all that they would never expect. I will make Adam and his children enter the darkness, abandon Manda 'd Hayyi and stray from his path." Ruha prepared a drum, a flute, maids, widows and virgins, jewels, feast tables, and wine. She said to Manda 'd Hayyi, "Look! Seven portions of these are mine, whereas you have only one portion. From your portion I will take one portion as well!"

He said, "You will not take my portion, and you will not come near my table." She said, "What do you think of these Naṣurayyi whom I have tempted, and who fell into my trap?" She showed him some of them sitting together, eating, and drinking, drunkenly revelling.

Manda 'd Hayyi said, "These are part of your immoral people. I will summon the *Uthri*, and you will see them coming from the great Yardna."

Manda 'd Hayyi summoned the *Uthri* and the *Tarmithi*. He said, "My sons, whom I have raised! My sons and brothers, I am summoning you! My scions! Watch out, Ruha is trying to tempt you. She will offer you food and drink, and ply you with fallen women. Evil will increase in the end times. Whosoever is lacking in faith will fall victim to Ruha's traps, and become part of her tribe. Those who side with her will lose the light and brilliance. For that, they will fall into hellfire and gloom, and be tortured forever.

My sincere followers, proclaim the unity of God, and do not approach evil. Give charity, and whosoever cannot afford to give a complete offering, then give half of one, and I will consider it complete in the Place of Light.

My sincere followers, who have heard my words, offer your hands in *Kushṭa* and give charity, so that you will ascend to the Place of Light. Never fear Ruha or her blind magic. Hayyi is greater and more sublime than them.

The light and darkness will continue to be in conflict. Disbelief will always be in conflict with faith, so long as humans live on the earth.

You, who are exemplary in your honesty, perfect yourself and your spouses. Perfect your scions and children. Perfect your fellow believers and your sincere friends. Perfect your bread and water. Do not let anything deficient approach them or you. Keep in mind that the great

Yardna of Hayyi exists even until now, and will remain for ages, and that Shilmai and Nidbai guard it, lest satan's rule become entrenched.

My sincere followers, at the break of dawn you must awaken to pray the morning's prayer. You must perform the second prayer at noon. The third prayer must be at sunset, when the sun's rays are still visible. Through prayer, hearts are purified, and sins are forgiven."

'u Hayyi zaken

The First Illumination

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

The light was inside the Mana, and illumination was sent from Him. From Him, the inner *Yardni* flowed. From them, the great Yardna flowed.

From the great Yardna came the great prime hidden *Nṭufta*, from which Mara 'd Rabutha, lord of all the *Uthri*, and father of all the teachers of the faith emerged.

From the *Nṭufta* came the unique great Righteous One, from whom came the first distinguished children of Hayyi, praising and praying to Great Mana. He said to them, "Go forth to Piriawis Yardna. Call upon the one constant son, in whom there is no suspicion. He should be self-content, unassuming, taciturn, and well-rooted, just like the *Uthri*, the Children of Light."

The command was carried out.

They went to Piriawis Yardna, stood before the waves, and called upon the one constant son in whom there is no suspicion; he is the son of the exalted pious one, who was summoned by Hayyi, and existed according to His word.

The Prime Life stood, gave praise to the Great Mana, and said, "We have called upon the one sole pious son, who emerged from the exalted pious one."

The Mana said, "Dress him in a robe of splendor, and put the turban of light upon his head." The Prime Life did so, and then she said to him, "Come with me, and ascend to see your father sitting on

His throne, ascend to Him to see the World of Light spreading on both His sides."

Adakas, the eloquent messenger, stood before the Great Mana. The Mana asked him, "What is your name?" but Adakas kept silent.

The Mana asked him again, "What is your name?" Again, Adakas kept silent.

The Mana asked for the third time, "What is your name?" Adakas said, "I am the pious youth whom You have summoned."

The Mana embraced him like a kindly father, and brought him into the great hidden house. When the youth saw all that splendor, light, and immensity, he trembled and became afraid. He knelt, bowed down in praise, and fell upon his face. He said, "I have seen a splendor much greater than any other splendor, and a light much greater than any other light. Who has removed the fog from my eyes? Who has cut the flesh out of my heart? I have seen a great shape that no one has seen before. Thousands of *Uthri* of splendor are spread out from both sides."

When the Great Mana saw him, He embraced and kissed him, and said to him, "Return and speak with the Naṣurayyi, who have been left in the world of darkness and murky water. Tell them that whoever does *Kushṭa* for himself alone and not for the Great Mana will not be accepted by Him, and will not have any place in the House of Life."

Whosoever discloses the secret of this house to any unbeliever will never see the splendor. Whosoever keeps the secret will ascend to the Place of Light.

'u Hayyi zaken

The Second Illumination

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

It is the splendor blazing inside the *Pihtha* loaf, the *Pihtha* that is bright with its own splendor and magnified by its own light.

The Prime Mana was inside the *Pihtha*, and He grew, resided, and believed inside it. The Mana believed in the splendor and in the light that are inside it. He believed in the Mana that was inside it, whose name is Sharhabeil.

The radiance emerged from the *Pihtha*, and the light filled the *Pihtha*. Then he went out, and named himself *Nibṭa*, the offspring. He is the radiance that emitted radiance on his own. He is the light that shined forth light from himself. Because of his shining, the fog around him became hot, and melted.

When the fog blazed, springs of water formed and flowed forth. The *Laufa* union, which can never be dissolved, formed and united with Hayyi that set Himself inside the fountains of water, which emerged from Him.

Hayyi made a request to Himself. Within its lights, the name of the living doctrine set up a place and made it secure. The names of light and splendor blazed inside it. Hayyi made the *Kushṭa* pact with Himself, and *Kushṭa* pact has existed since the beginning of time.

Hayyi believed in His own baptism, and believed in the *Kushṭa* pact that He received with His right hand. He kissed His right hand and said, "I am the first baptiser who believed in the *Kushṭa* pact and in this baptism. All my followers, and those who believe in the *Kushṭa* pact that I have made with myself and in my baptism, will come out of

me and reside in my home, the home which is in water and living flame."

He said, "I am Hayyi, who emerged from Himself, and came to reside in His splendor, the one who was formed out of His '*Dmutha* likeness, and who concealed Himself and resided inside it, whose light emerged from Himself, whose splendor spread forth from Himself, who is above His splendor and light, and whose light is accurate and emits from Himself."

Hayyi thought to create a people, to make a companion for Himself. He well knew that the people He called into being would themselves call sons into being, and that the sons would urge their father to call into being other worlds.

Hayyi summoned forth a son from His heart. He formed him in His image, and seated him in His home. He made him a companion, and set him in the Yardna of living water. He was created by the order of Hayyi. He gave him the *Kushṭa* pact, and dressed him in His splendor. He seated him in His high house, in which the living flame is located.

The son decided to call sons into being for himself. He summoned them, gave them the *Kushṭa* pact, and clothed them from his light and brilliance. He seated them in his home, to his left and his right.

The sons decided to call other worlds into being. They said, "We will call sons into being for ourselves, like those at the House of Hayyi." They stood by their sublime father, the Second Life, and said to him, "Allow us to go and call other worlds into being, and to plant a scion for you, just like those that the Children of Peace called into being in the House of Life."

Their father allowed them to do so in secret. He gave his eldest son and his brother water and living flame, and said, "Go and call worlds into being, just like the Children of Peace whom you saw at the House of Life."

Hayyi thought of Manda 'd Hayyi and said to him, "Send whoever creates this semblance of dignity into the world of darkness, since you are the only one who can do it."

Manda 'd Hayyi said, "May you have glory! You called me into being and made me secure. I will come before that world is formed. I will call children into being, to be named the nation of the children of Hayyi. I will send him some of the generation bestowed upon me by Hayyi when he called me into being and appointed me.

"So I stretched out that creation and imposed order upon it.

"They called me the first immortal. They called me the voice of the most splendid Hayyi. They said, 'We are strangers in the world of darkness.' I came before them, prior to the existence of the world of darkness."

When Manda 'd Hayyi said that, Yushamin kissed him, and gave him the *Kushṭa* pact, saying to him, "Good sir, may *Kushṭa* bless you and bless the words that you have spoken! I commanded the children of my generation, whom I created, not to go astray, so that they will not be judged in the world of darkness."

Hayyi said, "Let them swear upon Yawar. The Great Hayyi had chosen His scion and it has matured, and soared up to the perfect abode."

This is what Hayyi said to Manda 'd Hayyi. Yawar went and called a world into being for the Children of Peace. The Second Life gave authority to one of the Children of Peace, who delivered it to his son 'Ptahil. 'Ptahil took it and cast it into the world of darkness. He summoned forth and distributed generations against the will of Hayyi, and so he was named the faulty, diminished light. His progeny are like him, with insufficient light for the world of darkness. 'Ptahil called into existence a world which he prepared for his progeny. He stretched out seas, and raised up mountains. He established angels and demons

within it, and a house for Adam, who was made of mud. He made brooks and rivers, grapes and trees, fish and birds. He made wild beasts and tame animals. He made the fruits, from which Adam and Eve ate and enjoyed rest and tranquility.

After creating the world, 'Ptahil received an order from the Great Hayyi, so he started to make Adam's body. 'Ptahil created the body of Adam, his son, in his image, and created Eve, his wife, like Adam. 'Ptahil tried to make Adam get up and stand on his feet, but Adam would not. The angels of light tried, the angels of darkness tried, and 'Ptahil blew some of his spirit in him, but Adam would not stand up.[9]

'Ptahil went back to his father Abathur. He got a glimpse of the great mystery, put it inside his turban, and returned to Adam. When he approached Adam, Manda 'd Hayyi took it from his hand and delivered it to Adam; thus Adam opened his eyes.

"I put my trust in the swift *Uthra* who came to me from the House of Hayyi. From Hayyi was I created, I am Adakas Mana. Splendor came to me from the hidden place and filled me up. The pious messenger came to meet me, to return my clothing and my splendor to me."

When 'Ptahil became disturbed, and his actions became confused, Hibil appeared to him.

"Woe to me and to my progeny, if you take control of what I do," said 'Ptahil.

Then he left the world which he had summoned into existence and in which he lived, and went to his father Abathur. Abathur became angry with him, and confined him to an area that he surrounded with a fence, until the end of the universe. After that, they will be reconciled.

Adam got up on his feet, bowing and giving praise to the *Uthra* who had opened his eyes. Then he looked at Eve, and she looked at

him. He became self-conscious, and then she became self-conscious. Hibil Ziwa said, "Cover their shame for them!"

Eve had a young boy, who came to her even though Eve and Adam were still virgins. She said, "I was never pregnant. From whom was this boy born? In whose belly was he planted, and when?" His voice was pleasant, and he spoke perfectly. He was named Hibil, the son of Adam from Eve.

Hibil had a son, whose name was Shitil, and Shitil had a son, whose name was Anush. Adam got to thinking about 'Ptahil, his father, and what Abathur had implanted in 'Ptahil. Then he thought of Hibil Ziwa and the effect that his thoughts and fears had upon him and his wife Eve. So they got up, and took off the clothes given to them by Hibil Ziwa. They discovered one another to be two treasures, beautiful and identical.

When Eve was in her ninth month of pregnancy, the signs of labor became apparent to her. Those in the underworld said, "How did Hibil come to this world? And how could Eve have a son not implanted by Adam?"

He is the marvel that has astonished all the worlds. He is a scion that has come to the earth, from the place whence his father came, so do not ask how and when. He was sent throughout all the worlds, and appeared to humankind. He was a boon to their doctrines, so they greatly exalted him.

Then, Adam lay down and met his wife Eve. She became pregnant with twins, a male and a female. They remained in her womb for nine months. She then gave birth to a male and female; then another male and female. The secret came to them from the Highness. When the secret was revealed, each of the females became pregnant. Thus the world increased and grew.

I am Adakas Mana, who came from the Kingdom of Light. I was called the Mana. I am a shoot and a scion from the world of Hayyi. I was described as the best of fruits, and I was called the breath. My name is the living flame. I am the light coming from the place of splendor. I was diffused into the bodies of Adam and Eve. They sentenced me to death when they placed me into this body.

After that, they brought me robes of light from the place of splendor, and clothed me with them. They took me out and guided me to the House of Life.

Blessed are those who came from the pure place, and who will return thither. They will continue to be pure, enjoying all that has been bestowed upon them by their Lord. They are not affected by the sins and perversions of the material world. They will never be changed by its evil and ignorance. They will never be affected by need, and they not fall into Satan's clutches. Blessed is the scion of Hayyi!

'u Hayyi zaken

Anush

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

The Great Hayyi occupied the House, and then the light illuminated the sublime æther.

This is the mystery, and the book of the faithful Anush, son of the faithful Shitil, son of the faithful Adam, a scion of the pious, exalted *Uthri*, a scion of the Place of Light, and a scion of the perfect abode.

I am the one whose entirety is *Uthri*, a scion of the world of goodness.

Two *Uthri*, lost in thought and contemplation, decided to summon the great first *Uthra*, who was one of a kind.

He said, "I am the sole exalted one, the trusted one who exists according the order of his Lord, who raised and summoned the beloved *Uthra*, who was special to him and to his father, the dignified one, who existed according to the command of his lord.

One of the two *Uthri* summoned me, and the other *Uthra* raised me. The two *Uthri* are my brothers and elders. Their names are Sharhabeil Ziwa and Shihlun, the clear light, the master of secure counsel and advice to his elder and younger brothers.

The three were summoned together in a single robe, and bowed down in thanks to their Lord. They were the model for all other souls. They were just believers and gentle lambs.

The youngest, the brave Rahzeil, was given two robes by his fathers, to protect him.

"My father, the first splendor who named himself 'I,' said, 'I am He who worked and succeeded, who established His house and prospered, who called his son Zhir Smir Ziwa, who was cut from Sam, so he became Mana Smira."

He said to him, "Stand up, and equip your brothers, who are your sons. Provide them what I have bestowed upon you. Robe them in splendor. Within the living flame will reside the three *Uthri* who will go thither, summoning with the voice of Hayyi. They will support one another, and each will shed light like one another. Neither sword or fire, nor polluted water will be near them. Neither fear of evil nor fear of danger will be upon them. They will reside into the living flame, in which they are protected. There should be no worries about the robe in which they are clothed.

"Some will say, 'We can take it from them,' but they cannot. They have no power to take it away. They can not prevent them from wearing it."

Rabba Qadmaya, who came into being by the command of his Lord, said, "I brought these three *Uthri* to go, propagate the nations, and announce the name of Hayyi, the splendor of Hayyi in the world of darkness, where death and darkness exist. Neither you, nor the creatures who will be there shall know, except for me, Manda 'd Hayyi. I instructed myself and the *Uthri*, my brothers who are also my sons. The three *Uthri*, whom they called, went there to summon light into darkness, so that life had to reside within death. Then the souls will leave and return to the House of Life.

"The three *Uthri* who went to that world will abide within it, but they will arise in the House of Life, and they will have a *Laufa* connection with it."

Manda 'd Hayyi was summoning all of his devotees, and said to them, "I have instructed all the coming worlds, and the souls of the human beings that will come to be in them. Death and destruction will be with you in the world in which you live. The three *Uthri* who went forth to summon in the name of the Great Hayyi will prepare the light to be a comfort to the souls there, so that they be confirmed in the voice of Hayyi, bearing witness to him and praising him. The souls will feel comforted when they leave the apparel of darkness, in which they dwell, and return to the apparel in which they formerly were clothed.

Manda 'd Hayyi said, "I have taught you about the life sent to you by Hayyi, and about the death dwelling within you, and about darkness spreading over you. Your souls will neither have splendor until they get out of the body of darkness in which they dwell, nor will they have life until they leave the body of death in which they dwell.

Manda 'd Hayyi said to all the universes that will be created, "Every soul there will be in a deep pit of death, and an abysmal chasm of darkness, up until her final day, when they look upon the souls of the proven righteous, who heard the voice of Hayyi when He called them, and believed in Him. They trusted Manda 'd Hayyi and listened to the sayings of the three men, so Manda 'd Hayyi spread his splendor upon their faces. He robed them in splendor, and dressed them in light. They will find great happiness, universal goodness, and will be as secure as those proven righteous. They will dress in the splendor, and clothed with the light passing by them when ascending to the Place of Light. But you will remain in the darkness of this world, begging mercy for yourselves. You will say, 'How miserable we are! We did not listen to the call of the one who called upon us, and heed the good path he recommended to us. Here we are, we did not leave, while they have left, and we are not happy, while they are happy.

'Who will tell our children not to follow the same path we have taken? Who will tell them not to do what we have done? Who will tell

them not to destroy themselves and enter the darkness we have entered?

"Children, listen to the teachings of those three just men. They are believers. They acknowledge Hayyi, and they bear witness to Manda 'd Hayyi. The three men, who are the children of the nation of Hayyi, summoned with the voice of Hayyi. They have benefited from Him, and they believed in Him. They are going along the path of the just believers. Who will inform our children that we are sinking into the gloom? Who will let them know that our eyes do not see light and that the doors of darkness have been closed against us since time began?

"Every day, our deeds are placed before our eyes. Night and day, they ask every one of us about what has he done, and punish us with severe torture."

"Souls and souls are packed in the darkness, like unlit lamps, awaiting judgment and delirious from waiting. Souls without number, about whom nobody ever asks. They are packed in misery, awaiting the Day of Judgment.

"These are the dead, who are unquestioned. They remain in agony, their sins undying, and their wrong-doings unforgiving, until they are judged by the lord of all the worlds."

Manda 'd Hayyi says, "Each soul is questioned about its own actions. No soul can associate with another soul. No soul can support any other soul. All of them will be carried off on that day. Damned upon damned, restless and concerned, they cannot turn to one another, nor can they greet each other. They are just like the Naṣurayyi who abandoned the teachings of Hayyi and went along the path of darkness. These too, will be packed in the darkness, asking each other, "For how long will we continue in this ordeal?"

Yawar Ziwa will say, "Every human being will be judged according to what he has done: the Naṣurayyi according to their decisions, and

the leaders according to their actions. The Naṣurayyi will stand and bow to Hayyi, glorifying Manda 'd Hayyi, imploring, supplicating, and saying, 'Manda 'd Hayyi, whatever has happened is now over! Satan tempted us, but we are now devoted to you, so intercede on our behalf with the Most Merciful. Then Manda 'd Hayyi will say to them, 'You were sincere to me, you were branded with the brand of Hayyi, and baptized with His baptism, but you have strayed from the path of Hayyi. You went down into the Yardna, but not In the name of the Great Hayyi, so who will forgive the sins of your souls?' As for the souls that have never strayed from their path, and never marked with other brands despite the temptation of Satan, surely Hayyi will be accepting of them. Their stay in the darkness will not last long.

The souls have been told by the tempters, 'We will let you ascend to the paradise of Eden when you die'. On the day that your souls depart your bodies, you will go to that delight, but Manda 'd Hayyi will say to them, 'Look at where you are! So, is this the paradise of Eden which you were promised? Your spirits will decay, and your souls will remain in anguish until the Day of Judgment. On that day, heaven and earth will be destroyed. You will never find a place between them. The stars will fall, wreathed in smoke. The sun and the moon will be dashed aside, so where will you go? You are surely pledged to the darkness. You will die a second death; you will never be released or ascend'.

I have invited you to the life without death, to the light without darkness, so take off for the path of life, and I will take you to the path of heaven, where there is no death and darkness.

You, whom I invited but you never responded! You, who were addressed by the *Uthri*, but remained skeptical! The children of the physical Adam have repented; they heeded the voice of Hayyi, and so they repented, had faith, and responded. Listen to the voice of the three, abundantly praise them and spread their teachings! They hated death and loved life. They hated darkness and loved light. They wore

the light and were clothed in splendor. These are the ones who will ascend the path of Hayyi and come to reside in the place of splendor. They shouted in your ears, but you did not listen! They tried to convince you, but you did not respond! You never traveled upon the path of Hayyi, on which the sincere believers walked. You never did good deeds like the pious have done. So, what are you depending upon? You are surely mortal. You will go out like a lamp and remain in the darkness.

Manda 'd Hayyi said, "I taught the Proven Righteous that all those who kill, those who spill the blood of the children of Adam upon the earth, those who take captives, those who sell what they have not bought either with their gold or their silver, who traffic in what they have not earned either with their money or their trade, those who have terrorized, looted, and robbed the houses of the people, those who have made free men slaves, and made free women adulterers, who have given orders but never do good actions, those who have helped themselves, but never others, and those who have urged the son against his father, and then robbed his house are all followers of Satan. They are destined to darkness, and hellfire; there will be no preemption and no forgiveness for them."

The Prime Ancient One, who came from Himself, raised the three *Uthri* and blessed them. He also raised the prime discerner who came from Him and was created by His order. He said to the three *Uthri*, "I have blessed you the way that fathers bless their sons. Go to that world, the world of darkness. Teach the souls that were taken from here; raise them up, guide them, and purify them. Purify the souls of the righteous good, and make them listen to the teachings of the Great Hayyi and be confirmed in Manda 'd Hayyi. Then they will leave the light of Manda 'd Hayyi and be confirmed in the House of Life.

"You *Uthri*, however—you three gentlemen—let your elder brother Hibil be the judge and announce your judgments to that

world. He is like your father. He is the judge and the leader. His order ought to be obeyed and you ought to listen to him carefully.

You will go return to the house from which you came. Your actions will be finished; your faces will shine with happiness while you are sitting in the House of Life. Your place will be more splendid than that of the *Uthri* who have taken control of and mastered that world.

"Leader of the progeny of Hayyi: Go, dressed in light and clothed with splendor, and let your wreaths be upon your heads. I have built a house for you.

"The proven righteous will secure all the souls that have had faith within the house that I have prepared for you, by the order of the Great Hayyi. With the help of Manda 'd Hayyi, you will ascend and be secured within it, just like all the souls who were created from flesh and blood, and who took heed and believed in Hayyi.

The devils said, "We will terrify them and force them to obey us!" Then they showed themselves, but the believers were not terrified. The devils shouted, but the believers did not run away. The devils tried to intimidate the believers, but they never bowed down. The devils said, "Let us influence them with cunning and guile, instead of threats and coercion, so that they might be won over and become close to us." But the believers were never won over, and never became close to them.

Faithful Hibil said to his brothers and children, "Now I will go to them, and walk among them. They will bow down and praise me abundantly, taking to their feet and sitting down. I will confuse them, shake them up and unsettle them. When I leave them, the universe will be abuzz with the hatred that they have incited."

Then Hibil went among the evil spirits lying in ambush, and they came out to greet him with applause. They said, "Come, master of all the worlds, come and be our holy lord and ruler!" Ruha and the greatest of her devils lifted the crowns from their heads, and together

with all the devils bowed down to Hibil, "Master, accept our praise, and accept our food."

I said, "I do not welcome temptation from anyone. I do not consider my fathers as liars, and will never betray my brothers and children."

Ruha said to her devils, "This man is not one of us, and will never be. His teachings are not like your teachings and never will be. He belongs to the Stranger, Hayyi. Try to surreptitiously ingratiate yourselves to him, stealthily outflank him, and perhaps we can lure him to us in a short while."

They tried to beguile me, but I surpassed them in guile. When they offered wisdom, I responded with better wisdom, and so they sat together in silence, knowing that I had come to them from the outsiders.

They said, "If you relate to us your reverent teaching, and recite for us your purest recitations, perhaps then we might aspire to your kingdom." I recited the most beautiful and best retained recitations. I recounted the finest and most exalted teachings, all of which are truthful and sincere, and they were greatly amazed and astonished.

My recitations were not like their singing, nor were my teachings like their claims, and so I departed from them, disgracing them, and leaving them disappointed. I dressed in the garb of my fathers; in purity and piety, I returned to my brothers. Devils paused, clandestinely conspiring against me, and discussing my clothing. They said, "With what can we take this people and bind it? And how can we lift it from this world? Shall we use the sword? The sword cannot harm them, and the fire cannot burn them, so therefore they ought to be taken with water!"

Ruha said, "No, let us wait a little while." Deliberating, the devils said, "If this world is taken by sword, fire, and water, along with the

leader of this generation, they will surely take some of the leaven preserved in the Treasury, in order to recreate the world again." They drew their swords and attacked us with them.

Hayyi knows what is going on here. In the twinkling of an eye, Manda 'd Hayyi arrived with light and the first living flame. He clothed Hibil with the splendor that he brought with him from the House of Life. The souls testified to us with the speech of the three men, and put their faith in Manda 'd Hayyi before being attacked with the sword.

Hibil left here, but no one knew. His brothers were dressed in the clothing of Hayyi, so he paved the way for them.

May there be peace and quiet for the souls of the good believers, and *Laufa* connection with the House of Life for them. Manda 'd Hayyi prepared the grace that they received, and secured the names of the three men and their sayings.

The sword fell upon the world.

Manda 'd Hayyi advised Shitil, saying, "Protect your son Anush, who is also your younger brother. Save the robe of living flame in which you abide. I am going to place Hibil in a new house, and I will return quickly to you. Do not fear Satan's sword, do not tremble and make me ashamed of you. I am coming to you. The eye of Hayyi will protect you. I will give you the robe of life to wear. Whenever you want me, you can find me. Whenever you call me, I will be beside you."

This what Manda 'd Hayyi said to Shitil, extending the hand of *Kushṭa* to him. Hibil said to Shitil, "Hurry quickly after me, and Anush will come after you. All the souls of the proven righteous who recognize Hayyi and wanted to meet you are following you, on the path with which are leaving, the path that Manda 'd Hayyi planned for us."

Ruha and the devils came forth, attacking the world with the sword, but these men were not harmed by the sword, because Manda 'd Hayyi protected them.

Then the world became still, and the three men shone brightly with their splendor and came to reside within it. The angels took out two of the children of Ram and Rud from the leaven of the closely-guarded treasury. They are descended from Adam, and through them the world will be repopulated.

The evil spirits and devils said to their superior and to Ruha, their mother and queen, "So long as these men remain within their splendor, no sword can harm them."

Ruha and the terrifying El were enraged. They said to the devils of wrath and to the devil who controls the hellfire, "Scorch this world with fire! Incinerate each and every house and each and every road, so that neither friend nor enemy remains alive!"

Fire was ignited in the world, but Manda 'd Hayyi extended his shadow over the three righteous ones.

The evil spirits said, "So long as these men remain within their splendor, the devils' hands cannot reach them."

Shurbai and Shurhabil, who were from the Treasury of Life, appeared in this world, so that life might proliferate from them.

Manda 'd Hayyi came, and brought forth the blessed Shitil, master of sound advice. He clothed him in a robe of splendor, so his light was seen all over the world. Then he walked with him along the path of Hibil and set him in his place. He gave him *Laufa* connection, which can never be broken, to the souls in the House of Life. He left Anush in the splendid robe given to him by his brothers and with which he was equipped by his fathers.

Manda 'd Hayyi said to Anush, "Do not be afraid, and do not tremble. Do not say, 'They abandoned me in this world.' You have my

promise that I will return to you quickly, breaking away from my path, and resplendent in my robe."

All my brothers were around me, but they left me and went away. They were my brothers and my fathers. I grew up among them. They considered me to be their eldest brother. Who will eliminate this evil? My feet, who has brought you to this place? Who has brought me to the house of wickedness and rebellion?

If only I were still in the clothes of my brothers, the clothes that were bestowed upon them by Hayyi! Where is this world going? Where does it rotate? If only my brothers were here, I would have called them, but I had not asked them about it.

I raised my eyes and looked up toward the sky, to the moon, to the bright sun, to the bright stars, and to the angels and demons who reigned in heaven and who reigned on the earth. I looked at the twelve signs of the Zodiac, where the sun shines and the moon moves, and at the angels who govern water, wind, and fire.

What stands underneath these mountains? What lies beneath these seas? What mysteries are inside the fruits, the grapes and the trees? Who has created this splendor? This night, so unlike the nights before it, who has closed it upon the day?

And this beautiful daylight, of which only a little rises to the House of Life, full of its own exalted, majestic light! There are some who are filled with happiness because of it, and some who are filled with sadness.

And these planets, which circle the heavens, day and night, each suspended in its orbit! They roam about the heavens, without ceasing their rotation or waiting even a moment.

And human beings, whom fate treats so arbitrarily! Some are good and some are bad, some become poor and other become rich. Some laugh, and others cry; some go astray, and others receive direction.

As I observed the world, I grew fearful and trembled. My posture slumped, my eyes shed tears, my hands shook, and my legs trembled. My elder brothers had abandoned me to the evildoers. They did not come back to save me. Manda 'd Hayyi said, "I will return to you," but here I am, in this world alone, bearing the mantle of my brothers.

I hear the devils conspiring around me. I hear them calling the spirits of wrath, saying, "Life abounds; human beings proliferate!" The devils are hypocrites, discussing the teachings of Hayyi, the Stranger, as they insincerely fawn over Him and the three men. They plot against us, inveigling in this world, and they were conspiring against me. They point at me and the robe that I wear, so to whom should I look? In whom should I place my trust?

I look forward to Manda 'd Hayyi's arrival, to support me and strengthen me, and to save me from these evildoers, just as he saved my brothers from the sword and fire.

I am the youth, Anush. I was created a long time after my brothers. Although I am the last of them, I have become greater than them due to my position. While my brothers were in this world, the evildoers conspired nightly against me and the robe I occupy. They hated the resounding voice of Hayyi in this world. I heard them saying to one other, "This is our own private world, and the voice of Hayyi will not resound forth within it!"

They called upon the spirits of wrath and ordered them to descend to the inhabited earth. Noah was told, "Build an ark! Summon carpenters to build the ark for you! Take a mated pair from every species, male and female, and bring them with you! They are coming to seize this world!"

The spirits said, "Seize the boss of these three, the robe that their youth occupies! Take it from them! Perhaps we will even expel them from this world; nobody will recall their names, and no one will hear their teachings."

The evildoers know that I am the only one remaining of my brothers. They conspire against me. Since my brothers have abandoned me, they have decided to pursue me. They chase me day and night, and I flee them without deliberating, as my gaze looks ahead for Manda 'd Hayyi. He told me not to shiver or tremble. He said to me, "I am quickly coming to you."

Every day, I gaze upon the path by which my brothers left, and the path by which Manda 'd Hayyi came. I stare, and see that the Gate of heaven has already opened, and a cloud of splendor has appeared. Everyone who saw it was trembling reverently. But I, I am the youth Anush; when I saw it, I knew that Manda 'd Hayyi was coming, so I became filled with life. My heart filled with joy, and my body stood straight. My body became still, and my trembling legs became firm upon my feet.

Manda 'd Hayyi came. He said, "Young Anush, why were you frightened? Why were you troubled? Why did your body sag? Why did your smile disappear? Why was your heart full of sadness? Why were your legs trembling?"

Shall I tell him or not?

Manda 'd Hayyi said to me, "Anush, fear not! Do not be afraid of me. I came to teach you. Look above you, and see the water. The flood is coming. They fought your brothers with the sword and fire, but neither the sword nor the fire will hurt them; these evildoers will do the same to you. They are moving this tremendous torrent of water towards you, but that torrent will not drown you. I have brought Light and Splendor to your assistance. They will stay with you as your strength and peace of mind. Your form will be like the form of the two who left here and set out with their light for the House of Life."

The devils kept saying, "The three men in this world are not human. They are enlightened splendor. Look at the way they look; look at young Anush, who has remained alone in this great world."

Manda 'd Hayyi said to Anush, "Come along; I will reveal the secrets of this world to you, the secrets you saw and were afraid of.

"I will talk to you about the sky on high and the stars fixed within it. There is water in the sky, and living flame within it. As for the stars, they are floating within the devouring fire, and within it they glow with splendor, on account of the strength of the living flame in the sky. They float and circle the sky. Twelve Zodiacs for all the planets that circle the sky; each has a trajectory, and each has an orbit. If 'Ptahil had not fixed them, neither the sun nor the moon would have any consistency in its path.

The sun sets, the moon rises, and darkness prevails; through their progression, the months and the days are calculated.

Then I will reveal the secrets of the wind and the water, and the two angels who were formed by the power of the water and the devouring fire. They were directed by their God to manage this world, and to govern the rain and water, drought and prosperity, and famine and plenty. He watches over their actions.

Concerning fire, 'Ptahil created it; its substance comes from the fruits, grapes and trees. Even though they come from it, it was created to devour them too.

From the House of Life, living flame and living water came into being. They were set up there and brought here. But the living flame changed and the water became murky; they do not shine in the hands of 'Ptahil, who was sent by his father to take control of construction, both on earth and in heaven.

He did what his father told him to do. The creatures which he created will remain under his control.

Here I have disclosed to you the secret of heaven. Now I will disclose to you the secret of the earth.

The earth was originally murky water. 'Ptahil went to it, accompanied by his angels. He said, "I will make this water solid, and it will become earth." 'Ptahil kept thinking of what his father had advised him. Ruha was watching him, and her devils were also watching.

She said to 'Ptahil, "Tell this water to become earth just like you stretched out the heavens, layer upon layer." 'Ptahil said, "This is what my father told me to do." He took out some of the living flame within him, and part of the robe in which he returned from his father, and threw them into the murky water, and it became solid. The mountains arose, the seas split open, and the brooks and rivers rippled. He shouted at the earth, and grapes, trees, fruits came about; seeds, fish, birds also appeared. Animals proliferated, male and female from each species.

Ruha and the spirits who were with her did not know why 'Ptahil had created all these things.

'Ptahil said to Ruha, "I want to make a man and a woman. The man will be created in my image, and the woman will be created in your image. The man will be named Adam, and the woman will be named Eve. I will create them, and set them up." Ruha did not know that 'Ptahil had followed the order of his father Abathur, who had told him to create Adam and his wife Eve.

The earth was the upper level, and the murky water was the lower level. 'Ptahil thought he had made everything correctly, but the water was neither fresh, nor good. Manda 'd Hayyi said to young Anush, "When Hayyi sent me here, I knew that the water would be neither fresh nor good, so I said to Hayyi, 'You sent me here to proclaim to this world, so that human beings would hear Your voice and ascend, but the water is not fresh, so what will the children of Adam drink, and heed the teachings of Hayyi?" Then Hayyi said to me, "Stand right at the source of the waters; take some of the living water, throw it

into the murky water, and it will become fresh. Those who will drink from it will not be confused. Tell the *Uthra* Taureil to do that and you will find the water fresh."

Manda 'd Hayyi revealed to young Anush the secret of the living flame, which neither Ruha nor her devils had heard. They were only familiar with the devouring flame, which they discussed.

He promised that just as Manda 'd Hayyi has clothed you, so too will you escape from the world of darkness.

He said, "I passed among them, but they never felt it. I took from them the living flame that they had neither discussed nor heard about. I brought it to its place in the perfect abode. I left them in the devouring flame from which they were formed.

I left only one garment clothing them. 'Ptahil will order one of them to illuminate the world. I let him do that, because without a light the world will be utterly dark.

'Ptahil made the ocean, with which he surrounded the earth, and through it the life will be possible on the earth. Had he not done this, the earth would certainly have been a waste, neither renewing itself nor bearing fruit.

"Look, young Anush, I have revealed to you the secrets of this world, and the secrets of those whom you saw and feared. I have revealed to you the secrets of heaven and earth. I have revealed to you the secret of what has been done and what will be done. I have informed you about all of it.

"I will bestow light and splendor upon you, to be the first garment that I bring you from the House of Life. Keep it safe from the evildoers who will fight you to obtain it, but whose hands will never reach it.

"I will bestow wisdom upon you, add it to you and cover you with it. Talk with it, listen to it, and seek illumination from it.

"Though I return now to the House of Life, I will come back to you. The eye of Hayyi is fixed upon you and upon the good and the believers who listen to your teachings.

"I will save you from the sword and the fire, pluck you from the flood and rise with you on the path of Hibil and Shitil. It is my path; I am Manda 'd Hayyi."

Manda 'd Hayyi gave *Kushṭa* to his young son Anush, and then returned to the Place of Light. There, Anush shone with the light and splendor bestowed upon him by Hayyi and by the power given to him by his father.

The evil doers said, "The three have run away! The three have fled from us, and are nowhere to be seen. They were afraid of us and have hidden themselves." They were concealed by their bright lights. They may have run away, but they shine brightly. They are safe. Neither the sword nor the fire can hurt them. They will not be drowned by the flood.

Hayyi is constant in His dwellings. Hibil and Shitil and Anush will be victorious, along with the Naṣurayyi and the *Tarmithi* and the Mandaeans whose names and traits are secure, and who are branded with the name of the Great Hayyi and confirmed in the name of Yawar Ziwa.

'u Hayyi zaken

Inquiries of Anush

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Here I am, sitting in the Place of Light, looking out at the earth and the sky. I am faithful Anush, son of faithful Shitil, son of faithful Adam, son of the revered angels, a son of the place which is full of knowledge and perception, glorification and splendor. I am sitting, looking out at the clouds, the sun, the moon, and the stars. I am looking at the sky, and thinking of the power that lifted them so splendidly and provided them with this light.

A great brazier of splendor was held in the hands of the angels. They set it alight and dragged it to the mountain of darkness, put it under a tremendous bridge of light, and entered through the door of Yasana to the throne of the builder of the heavens and earth. I looked and saw a door opening in heaven and groups of bright creatures floating in its purified splendor.

Suddenly, a radiant light that came from the House of Life divided it, overpowering all the other lights.

My body quivered, my legs trembled, my heart was humbled, and my eyes blurred, so I retreated and fell before him.

A bright angel came forward and lifted me up. He said, "Arise, faithful Anush, son of faithful Shitil, son of Adam, son of the revered angels. Arise, so I can show you the greatness of Hayyi. I shall reveal to you the secret of the heaven that made you amazed and the stars that made you sleepless.

"As for the sky, the humans call it 'sky,' even though it is not really a sky. It is a receptacle. Abathur knew its extent, and his son lifted it through the power of the One who built and constructed it. As for the

shining stars, they are illuminated through the power of their creator. They are twelve angels. Some illuminate the heavens and the earth, and some govern the darkness and hell; as the first do, so too do the second.

"As for the earth, the humans call it 'earth,' even though it is not really earth. It was the water of a massive and rough sea, made solid according to the order of the Creator. A flood was captured to provide a center for humans.

"I shall tell you about the vision which appeared in the dawn. Some humans are gladdened by it, and some are worried. It is the head of the light, which is pure, brave, bold, and sincere, standing at the great aeon and guiding the sail of the great light to which the ropes of radiance are tied. Twelve angels pull it forth, bringing it out to the mountain of darkness under the immense bridge, and lifting the radiance to it from the door of the great Yasana, where a throne for the builder of the heavens and the earth has been established.

Come along, I shall inform you about the night. It is from the head of the pure water, brave, bold, and sincere, standing at the great aeon to guide the great radiance with which the ropes of light are fixed. Twelve angels pull it forth to the mountain of darkness to pass it through the door of the great Yasana, where a throne for the builder of the heavens and the earth has been established.

Come along, I shall tell you about those proven righteous in this world. When they die, they will go there, to the place where they receive whatever they request. There, they pray and give praise, garbed in radiance and wrapped in light. There, they laugh happily, enjoying themselves, shining with light, and residing in the Kingdom of Hayyi.

'u Hayyi zaken

The Hymns

Hymn 1

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

'Mrawrab 'nhura shanya

May the sublime light be exalted!

Bring forth the goodness, *Kushṭa*!

Bring forth the goodness, Sublime Light!

Bring goodness to the home of those who love you!

You are splendid!

You are pure!

You are a flawless gem!

You are one who redeemed the virtue of your entire generation!

You are splendid, without any flaw!

You are the path for the righteous people;

You are the path to the Place of Light.

You are the life since the dawn of time;

A life set apart from the Place of Light, and dwelling in the hearts of the passionate.

Woe to those who forget you, my lord,

Woe to those who are preoccupied with the delights of the material world!

O Truth, without any defect.

Good one, wise one,

Blessings to those who follow you and obey you!

Blessings to those who walk in your path!

You are joy without remorse,

You are crowned with virtues, the crown upon the heads of the enlightened.

You are the tongue with which Hayyi is glorified every day.

You are the first Mana,

You were created by Hayyi.

You are the great light which illuminates the world.

You are the balm that cures its devotees.

You are the eye of the Righteous Elect, through which they anticipate Hayyi every day.

You are the first fruit.

You are the first companion, the first plant in the House of Life.

You are the first sound, which Hayyi created from Himself.

Greatest of the Ganzibri, who was named by the Great Hayyi to rule all things.

The dead come alive upon hearing you.

The sick are healed upon hearing you.

You support the righteous and the chosen, whose hearts are filled with truthfulness.

'u Hayyi zaken

Hymn 2

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I am a breeze for the dwelling of the quiet.
I shall pass through proudly with the fragrance of Hayyi.
I am the stranger who is completely dedicated to the pious Naṣurayyi.

I shall aid the good who mention me before Hayyi.
Pious father, judge us justly before Hayyi.
I have opened the seal of the world, and contemplated it all.
I contemplated the longing of the *Uthri* for the Place of Light.

I am the rose. I am the son who saw Hayyi and was seen by Him.
I am the sustenance of the stranger, which Hayyi desired and planted.
I carried His blessing, and came with the pious ones whom I love,
bathed in the light and the splendor of Hayyi.
A beam of life was released when the soul left the House of Life.

I praised Hayyi, who never forgot me.
He bathed me in His light, to lend me support.
Blessed is He, blessed is His compassion for those who love Him.
I heard the voice of my brethren, the *Uthri*.

I listened to them and looked at them.

Then I walked and reached them.

Hayyi marked me with His sign; Shilmai and Nidbai accompanied me.

The Jewel of Life is plaited into my hair.

Hayyi is compassionate, forgiving all who are sealed with His sign.

'u Hayyi zaken

Hymn 3

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Revered is the splendid light.

Sacred is the pure coral that illuminates the dark hearts.

He desired to become radiant, so He became radiant.

He desired to be light, so He became light.

Surely He is the eternal radiance, and the light without end.

It is the first life, the life that emerged from Hayyi at the dawn of time.

Blessed are those who listen to you.

Blessed be those who obey you and follow your path.

You are the light coming forth from Hayyi.

You are the wreath braided for Hibil in his house.

You are the first tranquility.

You are the fruit without bitterness.

When Hibil implanted me, my soul was satisfied with the Place of Light.

Here I am listening to the voice of Hayyi, in the Place of Light,

the voice of the great Radiance who speaks in His house.

He is the pure sign, by which all the cosmos was marked.

Here I am, listening to His voice in His house.

Whosoever listens to the voice of Hayyi will find a place in the House of Life, in the unlimited light.

'u Hayyi zaken

Hymn 4: The Destiny of Evildoers

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

He left this world naked,

Abandoning his home to be annihilated,

Abandoning his possessions to be looted,

He is noble and dignified.

He left this world naked.

This is the fate of the bad grapes which do not bear fruit:

Woe to the evildoers!

They sow sins, and will surely reap torture.

Their eyes are filled with darkness.

Their hearts are filled with darkness.

Their mind is filled with wrong, so they will never see the Place of Light.

Their hearts are shattered,

They are consumed with sin.

Their souls are closed to them.

Even their women never draw near them.

They stand far away from justice.

Their actions are distant from any righteousness

They will remain estranged from the circle of *Kushṭa,*

because they do not do any good deeds.

Their poisoned souls will remain in this world, and never ascend to the world of light.

'u Hayyi zaken

THE WORLD OF DARKNESS

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

We made the cosmos with different abodes and levels; some are complete and others are incomplete. We assigned guardians to each level, angels of different kinds. We fixed *Uthri* of light upon the earth of light and adorned it with revolving luminaries. We bestowed flowing air and water upon it. We gave fragrance to it. We sowed every good and fruitful plant within it.

As for the world of darkness, the world of evil and sin, it is a desolate and scary land. It is pushed far to the south, away from the world.

There is a great difference between the earth of light and the earth of darkness. It is a world of smoke and fire, flaws and shame. It is full of evildoers, killers, and the obscene, together with magicians and disbelievers. It is filled with dead spirits, blazing fires, and smothering tempests, driven by furious devils and fools and bloodsuckers with faces full of darkness and gloom. They are deaf and dumb.

Among them are the sorcerers, deceivers and liars, thieves, extortionists, and murderers. They are of all types, short and tall, and take the form of various types of creatures; some fly, some walk, and others creep on their bellies.

An evil spirit governs this abode, puffing smoke and fire. He knows all secrets. He can become short or tall whenever he desires. He can become small or great whenever he desires. He is conceited with his huge kingdom, and his cosmos of darkness. He stood at the border

of the darkness, looking at the worlds of light, which appeared like a shining fire upon a tall summit, or like the twinkling of stars in the soft sky. It is gorgeous, like a sun shining over gardens and paradises, or like the glittering of a perfect, luminous moon.

Then he looked a long time at the almighty earth of splendor, which looked like a lamp. He flared up and the place was shaken under him. Then he gave a loud shout which resounded throughout all the cosmos, and said, "How are they living in the light, while I am living in the darkness? I shall take their throne and put it upon my head, and become the master of the upper and the lower worlds.

"If that world is a garment, I shall exchange mine for it. If it is food, I shall eat it. If it is a human being, I shall kill him. If it is a drink, I shall swallow it. If it is a building, I shall destroy it. If it is a giant, I shall torture him. If it is a spirit, I shall bring it to end. If it is a house, I shall dwell in it."

As he glanced over the border between the darkness and the light, he started circling the boundaries, wailing and moaning, but never finding an entrance to the Place of Light. The angels and *Uthri* were watching from their world. They were full of terror.

They heard a sound like a siren descending from the sublime kingdom, which said, "Pure and perfect *Uthri*! Return peacefully to your abode; the evil being will not affect you. He is just a trapped evil spirit, concealed within his world. You are not to inquire about him. You are not responsible for him. Return peacefully to your abode!"

'u Hayyi zaken

Promises to the Sincere

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I have told you about the worlds of darkness and what is within them; now I shall tell you about the worlds of light, and what is within them.

A sublime King, of magnificent stature, unsleeping and unseen, accessible only through intuition and suggestion, through praise and prayer: this is the King of the World of Light. Great is His power and insight. Good are His progeny: pure angels, pure *Uthri*, the Righteous Elect, lights and splendor.

It is a sublime world; inaccessible, beyond the limits of the material world. It is distant and high above the cosmos of the north.

It is radiance and perfection, rivers and gardens, pleasures of different kinds, flowing water, and clean air. It is the cosmos of the *Uthri*, full of love and devotion.

Its towers always loom high. Its stars never circulate. Its cosmos shines forever. It is never afflicted by coldness or heat. These are the worlds of the Most Merciful. They are distant from all other universes, never afflicted by flaws, harm, falsehood, or slander. They are governed by the King of Light, from whom everything that has ever existed came, and everything that will exist will come. He is eternal and everlasting.

'u Hayyi zaken

Preachings to the Mandaeans

'Mshabba Maray 'blebba dakhya

May my Lord be praised with a pure heart

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Glory to the Second Life, pure Yushamin. Glory to the Third Life, the ancient and hidden Abathur. Glory to Manda 'd Hayyi, the first messenger who rules the worlds of light. Glory to Shilmai and Nidbai, the two guards of the great Yardna, witnesses of the baptism of light, who have bestowed the name and the sign upon the soul. Glory to Hibil, Shitil, and Anush, children of the living generation.

Splendor, perfection, joy and forgiveness are for every Mandaean who recognizes the path of faith. As for any Mandaeans, male or female, who never humbly enter the *Bit Manda* on Sunday at dawn, and never perform the rites of their religion, who never pray or bow in devotion, and never eat the *Pihtha* loaf, nor extend the hand of *Kushṭa* and lend aid with *Kushṭa* and *Laufa*, who do not care to baptize their sons and daughters, and help them to be confirmed in the sign of the Hayyi nor teach them to fill their hearts with the beliefs of Hayyi nor give alms and be compassionate; they are doomed.

Blessed are the faithful Mandaeans baptised in the Yardna. Blessed are the faithful Mandaean women, together with their sons and daughters. Blessed are those who know themselves, and love their Lord. Blessed are those who bear witness to the Great Hayyi and who are baptized in Yardna, marked with the sign of the Great Hayyi and never abandoned the Bit Manda.

Blessed are those who come on Sunday at dawn, standing neatly behind the *Tarmithi*, giving praise, bowing down, partaking of the *Pihtha* loaf, extending the hand of *Kushṭa*, and giving the *Laufa* connection to one another. Blessed are those whose sons and daughters are baptized, helping them to have the sign of the Great Hayyi and fill their hearts with belief. Blessed are those who help the poor people and give alms, never retaining the alms in their house, but rather delivering them over to the *Bit Manda*.

Blessed is Hayyi, the Everlasting. Blessed is Pure Yushamin and Hidden Abathur, who together balance the world.

Glory to Shilmai and Nidbai, the two guardians of the Yardna of the Great Hayyi and witnesses of the baptism of Light. Glory to Gabriel, the Messenger, who fulfilled the order of the Great Hayyi with the help of Hibil, Shitil, and Anush. The earth was flattened, the heavens were lifted, and the stars were hung within them, each star revolving in its orbit. The earth bore trees, and the trees gave fruit. The Sun was endowed with splendor, and the Moon was endowed with splendour. Adam was created. Adam was created and *Hawa* Eve was created to be his wife. The blessings of the Great Hayyi prevailed upon them, so that their roots stretched in this world up to its destiny.

Blessed are all believers, and all Mandaeans baptized in the living water, who bear witness to the Great Hayyi. Blessed are those who do righteous actions, who believe in Manda 'd Hayyi, and who bow down to the three sons of the living splendid generation.

Manda 'd Hayyi, as we make our prayer we beseech you to protect us from evils, and save us from the enemies of light. We beseech you to defend us from dark thoughts and jealous eyes.

Blessed is the sky with its bright stars, shining planets, brilliant sun, and resplendent moon. Blessed is the earth with its water, with its air, with Adam and Eve together with their sons and descendants. Blessed are the messengers and prophets. Blessed are the righteous

believers, who will be illuminated by splendor with their wives; so too will their sons and daughters be. God will bless their properties, their buying and selling, their crops and livestock. Manda 'd Hayyi shall be their supporter in this evil world.

As for the Mandaeans who rely upon Manda 'd Hayyi, but do not truly believe in their hearts, nor come to the Bit Manda , nor baptize their sons and daughters in the name of the Great Hayyi, nor give alms, nor ever listen to their men of faith, they are observed by Hayyi, pure Yushamin, the sublime old one Abathur, Hibil, Shitil, and Anush, as well as all the *Tarmithi* with their mark and their prayer, with their shining *Drabsha* banner, and with *Margna* staff of brilliance that they hold.

This is a warning from the World of Light. Anush Uthra has brought it, and given it to those who love him, to discuss for all eternity.

All those who have recognized Manda 'd Hayyi, but never baptized in the Yardna, and are not marked with the name of the Great Hayyi will stand far from *Kushṭa* and labor far from piety.

We are the *Tarmithi*; we advised them but they never listened, and we taught them but they never learned, and therefore they will be interrogated about their sins.

But those who recognize and bear witness to the Great Hayyi and to Manda 'd Hayyi, they will be forgiven. They will be guarded in the material world, and will be well rewarded in the afterlife.

'u Hayyi zaken

THE GREAT 'NBAṬ

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

This is the mystery and the book of the great 'Nbaṭ, who emerged from the light, shone forth and flourished, grew and rejoiced. At the first word from the Lord of Creation, eight hundred *Uthri* submitted, bowing down before Him. Two *Uthri* emerged and ascended to the high abode. At the second word from Yawar, Yushamin and Shar Ziwa emerged and ascended to the high abode. At the third word, two meek and calm *Uthri* emerged and ascended. They are Sar and Smir. Their names were established in the dwellings of the Most Compassionate, two in each dwelling.

The great 'Nbaṭ bore fruit, distinguished himself, and blazed forth. *Uthri* emerged around him, to his left and right, praising the most revered Hayyi, their clothes shining brightly.

Light mingled with light, ether mingled with ether; there was no flesh, no blood, no corruption, no concern, no heat, and no freezing weather.

Yawar Mana Smir stood before his great creator and bowed down to the the Great Hayyi. He said, "May You be praised! You are my Lord and my Creator. You are the greatest, never to be diminished. You are the widest, never to be thin. Great is Your light. Great is the splendor of Your hands. Great is the radiance from both Your sides. Blessed is this water. This is the blessed living water. There was no water before You came to be."

The flood came from the great vessel and spread throughout the ether.

Hayyi heard the praise and the supplication of Yawar Ziwa and became glad. Hayyi put His right hand upon him. Hayyi braided the light for his head, taught him some of His knowledge, and then named him.

He said to him, "You are Our raiment and Our word." Since then he has been known as the Word of Hayyi.

Hayyi said, "Let the cosmos of light spread throughout the land of *Ayer.*"

I am Yawar; by His order, I finished everything that He inspired me to do. You must perfect your actions according to His command. I am His word, so listen to me.

Before you act, ask me. I shall answer you, according to His command, so that your deeds will be perfect, and your forms will shine, so long as you listen and obey.

When He said His word, everything came into existence. The mighty arose and their sons, the angels and the spirits, stood with them. Hayyi, the First Life, got up from His own abode, bore fruit and became even greater. He established three hundred and sixty *Yardni*, each protected by two guardians and two enlightened *Uthri.* Eight hundred thousand groups of *Uthri* were called by the name of those honored guardians. A thousand thousand *Uthri* were baptized, settled, and established in the light of Hayyi. Three hundred and sixty worlds of light bore fruit and became greater; a myriad of *Uthri* was organized in that heavenly abode, the world of Hayyi. They were baptized in the Yardna. They received the sign in the World of Light, where there is no hatred, no suspicion, no concern, no confusion, no division, and no fighting.

'Nbaṭ Ziwa blew up the water. It spouted and rose before the splendor, so they combined and bore fruit. They became expanded, and brightened with the same splendor. The splendor seems to be counterpart to the water and the water seems to be counterpart to the splendor.

All those who were in the world of Hayyi were enlightened, and came into the same perfection, and the same magnitude. They became fruitful, became great, and continued to grow.

The father of the *Uthri* had not yet been created, the splendor of Yushamin had not yet began to spread. The mighty had not yet arisen, neither were they established or upright.

Hayyi was pleased with His sons, the *Uthri*. They were pleased with Him too. Brilliant is their light, splendid is their radiance, and shining are their shapes, in the abode of their father.

Nine hundred thousand groups of *Uthri* ascended under the name of Yawar Ziwa and the order of Hayyi. He said to Yawar Ziwa, "Go to Yushamin and observe what he is thinking, and then be sure that he will respond. Say to him, 'My Lord ordered me." The whole house of Yushamin shook from the brilliance of the splendor of Yawar, due to what had been promised, and to what he promised. His throne was about to collapse, and the clouds in front of him started to fall. His heart trembled and his mind became confused.

When Yawar Ziwa saw that Yushamin could hardly stand on his feet, he tempered his brilliance and splendor, and urged Yushamin's feet to hold him, and said to him, "My splendor can not reach the splendor of your Father. To make you realize that, He send me to you." When Yushamin heard that, his pride swelled, and said, "Hayyi mentioned me, so I am one of the Mighty. Then he corrected himself and said, "How could He mention me if He is not considering me? If I were not an insufficient splendor and a cut-off light, He would raise me to stand before Him!"

Yawar lifted the praise of Yushamin to Hayyi, and submitted it before the Most Merciful, the Most Compassionate, so He became soft to Yushamin. He put His right hand upon him, bestowing the *Kushṭa* pact upon him. Yushamin bestowed that *Kushṭa* pact to his sons, the *Uthri*, who were sitting before him.

Yushamin said to himself, "If my Lord were not satisfied with me, He would not call me to Him."

Hayyi knows that Yushamin is plotting and considering to form and create sons for himself, but He had patience with him. While Hayyi was expecting Yushamin do these things, Yawar, the first beloved Word of Hayyi, said, "Father, Yushamin has already done what he planned to do and created what he desired to create. So, what shall we do?"

Hayyi said, "Yawar, Sam Smir Ziwa, I authorize and permit you to do what is right. Arise and take light and splendor and their marvellous living flame, and throw them in the midst of our great worlds on high, in the midst of the second world below, the world of Yushamin as far as its end where the separating water is located, and to the end of all the worlds of light."

We bestowed Yawar splendor upon his splendor, splendor upon his splendor, and protected him with two guardians. Yushamin thought to call creations from the first Yardna, the great Yardna of Hayyi, but the two guardians, Adathan and Yadathan, installed by the great Yardna, prevented him, and said to him, "Yushamin, you have no power over the Yardna of the Great Hayyi, therefore, you have no right to summon creations from it. Only Hayyi can order and control it. Hayyi creates whatever He desires to create from it."

Yushamin said, "Who shall I call to create sons for me, just as my Father had summoned and created me?"

The two *Uthri* Adathan and Yadathan said, "We are just sons, not fathers, and we only guard the Yardna. Consider what you are capable of."

Yushamin went, passed the high Yardna, then stood at the Yardna below, and summoned forth three sons.

Hayyi remained silent.

The children of the Second Life, Yushamin, said to their father, "This is an immense universe, an expanse of splendor, but we do not own any part of it. We are like guests within it."

Yushamin said, "I reside in the world of Hayyi."

They said, "We do not like to reside in a world that does not belong to you." Their father reproached them, and criticized them. He listened to them, accepting some of what they said, and getting angry about the other things they said.

He said, "I shall ascend to Hayyi and ask Him if He will allow me to do and perform what I want to do." Yushamin, Hayyi already knows what you are considering; you have ascended once, but you might not succeed the next time.

Although Yushamin is clever, he did not notice that he was cursed. He acted according to the advice of his sons. He gave them some of his splendor and power, his speech, hearing, and abilities, and said to them, "Go, and do what you have advised me to do. Make it perfect, and do no harm."

They went to the distant worlds, and settled a place. Then they created, and their creation became as dense as the white earth, but they did not reach the land of light. They completed everything on top of the worlds. Then they created four brave men, Children of Peace.

'Bhaq Ziwa summoned a world into existence and completed it for himself. His two brothers were not with him. Compared to him, they

were defective; they could not speak like him, nor could they hear like him. 'Bhaq looked at his world, but he found it not wide like the worlds of light, not tremendous like them. Nevertheless, he became arrogant. He named himself the father of the *Uthri*, so the children of light became angry with him.

He called his son 'Ptahil, and sent him to the murky water. 'Ptahil made the earth solid, but requested the assistance of the spirits and titans of darkness. He spoiled what he finished, and added wrong to the right he had done.

The soul that has left the World of Light will ascend again to the World of Light. But those which rebel and acknowledge the spirits will not submit to the Great Hayyi and will not see the World of Light.

Yawar is appreciated. He knows the worlds of light, and through him the soul ascends to her Lord, the Greatest and the Most Merciful.

'u Hayyi zaken

Anush is the Word

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

'Mrawrab 'nhura shanya

May the sublime light be exalted!

I am one of Hayyi's words; I came in the name of Yawar. I am the angel Anush, son of the Greatness. The Almighty ordered me; He summoned and ordered me. He granted me assistants; they are quiet and dependable angels. He sent me to save the House, and to awaken the sleepers; to awaken the sleepers, He sent me. He said to me,

"Go, and get the righteous souls. Select the righteous souls, and take them out of the world of evil, away from the world of death, and bring them back to the World of Light. Teach them the prayers. Teach their souls how to love the light and peace, so that they will not be imprisoned in the world of darkness.

"Anush, never feel afraid, never feel sad! Do not say, 'I am alone;' We are not far from you. Call Us when you want Our help, and you will find Us even closer to you.

"Anush, teach the Naṣurayyi whom you choose. Teach them about the prayers and their proper times. They do not have to pray at night. Tell them that the tardy prayer will remain at the door of the House of Life, and will never ascend until the door of great Abathur is opened. Those who do not pray at the proper time will be reproached at the house of Abathur. In Abathur's house, they will be asked about all that they have done.

"Anush, explain to your sincere believers how Satan made evil attractive to them. Let them know about the evil that Satan threatens them with. Tell them that hatred, envy, and gossip are children of the evildoers, who will never ascend to the World of Light. As for those who do not believe in Hayyi, they are doomed to hell.

"They should know that the drunk will be chained with locks. Those who hoard gold and silver will die two times, rather than just one.

"My sincere believers, if you approach your spouses, you have to wash yourselves and be clean. Never engage in intercourse during the menstrual cycle; those who do will face great torture. Know that fathers are responsible for their children up to their fifteenth year of age. If they do not preach to their children, awakening them, and teaching them to pray at the proper times, and if they do not lead their children to the path of *Kushṭa* and proper beliefs, then they will bear the sins of their children. After they turn fifteen years old, the children will become responsible for their own actions.

"Fathers who do not take care of their daughters and allow them to marry the children of infidels, disbelievers, or idolators will be tortured in the consuming flames, and will be cast into darkness. No mourning and no repentance will benefit them. Whenever any of them submits a sacrifice to the temple of idols, or bows down to the magicians, her father will be held responsible and be called to account for her.

"Those who smell a perfumed breeze and do not praise the name of Hayyi shall be interrogated at the house of Abathur. Those who give offerings and sacrifices to the temples of idols will be bound within the mountain of darkness, so that he will never see the light; but the believers and the pious will ascend and see the Place of Light.

"Those who do not defend themselves from taboo and sin will be bound within the darkness. They will be prevented from drinking

water. Whenever they drink, they will be tortured according to what they committed. The sincere, faithful, and just believers, the good, pious women who give alms and charity and call upon the Name of Hayyi and are baptized in the Yardna, and marked with the pure sign will not be tortured.

"When the world comes to an end, evils and abominations will increase. The majority will descend into their desires and into darkness. Woe to those who do not look forward to the Place of Light, and blessed are those who save themselves and hold to their promise. They will be kings in the light and great ones in the Place of Light."

'u Hayyi zaken

Hibil is the Exalted Grapevine

Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I am the vine, exalted and humble. I am the grapevine sown at the heart of glory; I was sown at the heart of glory. The Almighty sowed me; He sowed me and granted me a guard. He garbed me in light, adding to my light, and secretly assigned a guardian to protect me. He summoned me, educated me, and granted me two sublime assistants. He taught me about the light and about the splendor in the hidden abode. He bestowed upon me some of His knowledge and the ability to speak and to hear, and to praise. He blessed me, kissed me with His pure mouth, and sat me upon a cloud of splendor. He clothed me in hidden garments, and sent me to Taruan the Pure.

He said, "Go to Taruan the Pure, teach the *Uthri* who dwell there, and give them some of the light and the splendor We bestowed upon you. Give to them some of your praise, so that they will be established in the House of Life. Make them join you, like brethren in the *Laufa* connection.

"Teach them about Taruan the Pure, and about the worlds of light.

"Teach them about the light of Hayyi, and about each abode in which the *Uthri* dwell.

"Teach them about the hidden vine, and about the pure trees that brighten the pure Yardna. Talk to them about the pure Hauraran, and the perfectly constructed land of Ayer.

"Teach them about the land in which Yawar, its builder, called. He cried a sublime sound, and then he prepared the dwellings within it,

where the splendid perfect were established, and so they made him king of light. They seated *Uthri* on his right side and his left side, to establish him in his abode and to be accessible to him. Teach them about the sublime great fruit, and about the dwellings that he prepared in the hidden place. Teach them about the Great First Mana, and about the great Yardna in which he baptized."

I am Hibil. I stood before my father Yawar Manda 'd Hayyi, and walked to Taruan the Pure. I prepared seven worlds of light, in which I set seven angels, and seven *Andiruni* chambers of flowing water. I came to Taruan the Pure with the splendor and praise bestowed upon me by my father. I came with words of affirmation, with a perfect *Drabsha* banner, and with supplications and prayers, praise and blessings.

The Almighty, who had sent me, said,

"Never breathe your words to the defective *Uthri*. Never speak as the voice of the Second Life, through whom all bad things were passed on; need, scarcity, imperfection, and deficiency were conceived by her, through whom deceit was sown throughout the entire cosmos.

"Do not take the sayings of the Mighty, and throw them in the murky water, and do not give splendor, knowledge, praise and the secret words to the deficient and the unbelievers. Do not give them to the defective *Uthri* who were summoned by Yushamin. Give them to the *Uthri* of Taruan the Pure, who where created by Hayyi. Grant enlightenment to one out of every thousand of them, with whom you are satisfied. Let each one guide another; let each one swear with *Kushṭa* that he will not deny your teachings."

I came to Taruan. I called out as my father had ordered me, so Taruan brightened and became pure. All the *Uthri* listened, and all the angels awakened.

I heaped my splendor and praise upon the *Uthri* who love my name. I told them about the light and splendor in the Place of Light. I taught the hidden *Uthri* and the angels of splendor about the light and the splendor in Place of Light. My father ordered me to teach the king of Taruan the Pure. I taught him about Mara 'd Rabutha, the Lord of Greatness. I taught him about the countenance of the Almighty, and about the *Nṭufia* seed that he has. I taught him about the splendid vine, about the pure *Yardni*, and the trees that overlook them. I taught him knowledge and covered him with eternal splendor. I made his form to be as bright as mine, and I empowered him to rule over all the cosmos, the cosmos of splendor in the land of Taruan.

The king of Taruan rose exalted from his throne, and bowed submissively to me. He said, "You are great; you are son of the Almighty, and your actions and your morals cannot be denied. You are the father of all the *Uthri* and the father of all righteous believers. Through your pure name we shall ascend in the paths of *Kushṭa*. Blessed be the Great Hayyi, who called you forth from the hidden place, and made you a great leader to enjoy this splendor. Hayyi led you here to teach us so that we shall never suffer from need or flaws."

I arose before him and led him to the world of Taureil; my light illuminated him. I perfected the *Uthri* in his world, and I completed the abodes.

The *Uthri* became enlightened, the great ones became cheerful, and all the luminaries were set. I enlightened Yushamin, and he became happy in his splendor. I enlightened all the *Uthri*. I illuminated all the dwellings and enlightened the imperfect Abathur, who created but could not finish anything, and who attempted in vain to fix his mistakes. The light was useless in him because he did not extend his hand to his father. Then my light illuminated the boundaries of 'Ptahil, so he started to wail. He said, "Has the beloved son of the Greatness come to me? Then my day will not be like other days."

All the *Uthri* stood, gave praise, cheered and were delighted. They said, "This is the greatest day, thanks to splendor of Hibil Ziwa. He illuminated us in our habitation, and blessed us with his grace. Through his aid, we shall ascend to the Place of Light, where our sins will be forgiven."

"'Ptahil, your name has been fixed in the House of Life, and your father will never judge you with darkness."

When 'Ptahil heard what Hibil said, he bowed down to him, saying, "The moment my father Manda 'd Hayyi forgives me, the entire House will vanish.

"The House will quickly disappear, and everything within it will perish. The *'Bhiri Zidqa*, the Righteous Elect, will ascend before all the material world, and they will reside with the righteous believers.

"The call will come to the fallen House, so that nothing will remain. The material world will vanish, and its deeds will vanish; the souls will be summoned to present themselves. Only one out of a thousand will ascend. One of them will delight in the World of Light. The souls of the Naṣurayyi who never ate the food of the corruptors, and were never corrupt or adulterous will ascend.

"The truthful believers will ascend to where they can see the perfect house.

"As for those who worship idols, they will surely go to the blazing fire. The Immortal is the Eternal."

'u Hayyi zaken

The Creation of the Living Water

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

The living water was the first to be created; from its place it emerged, drew forth, and flowed in the *Yardni*. When the firmament was extended, when the earth became solid, and when the souls were created, a burst of living water was called forth to be a present for the first two angels. They were Shilmai and Nidbai, who were set as two virginal assistants. They were gifted with splendor and knowledge. Hayyi blessed them, and bestowed on them the voice with which they would shout. Their voices can awaken the sleepers, and the souls that were deprived of the light will rise, and turn their faces to the Place of Light.

From the House of Life, the living water was brought forth; a steady flow of living water was brought forth from the House of Life, to be cast into the underworld. The living water became sad, felt pain, and complained. It said to Shilmai and Nidbai, "Who drew my hand and cut me off from my place? Who separated me from the knowledge that is better than entire world? Who separated me from *Kushṭa*, from my *Kana* origin, and from the *Laufa* connection? Who separated me from the *Uthri* in the abode of the Light? The shape of the world to which I go is dark. Have pity for me, and I shall feel pity for it. I feel pained, distracted, anxious, and cut off in the murky water. Inside me, I feel the temptations of Satan and flaws and need will be formed in me. The evildoers, the corrupting, and the wanton will control me. Slaughtered bodies of the dead will be thrown into me; blood will be thrown into me, and will be shed on my account. The evil will

multiply on the earth and around me; I shall be under the influence of the planets. Floods and disorders will happen, and many people will die."

Shilmai and Nidbai said, "Living water, be quiet, and be still. Sorrow and evil came from the Second Life. Evil came from 'Ptahil, because he emerged from the murky water; he emerged from the murky water with necessity. So that his actions would not be undone, Abathur gave him the hand of blessing. Be quiet, living water. In order that Souls do not die in the muddy water, and Satans do not control them, you Living water go to the place of destruction, calling upon the voice of Hayyi. Become a support for the souls that are persecuted for the sake of the name of Yawar. They will perform a living baptism through you. You will be honored, and with you they will make their mark with a pure sign. You will become a supporter to the life, and sicknesses and weakness will be cured through you."

The living water asked, "Who will defend me before Yawar if I fall into the devouring water? When my roots are cut, and when I face a catastrophe, and judgment is issued against me in the place of darkness, who will prevent this calamity?

You two guardians, when the shining light asks me about my sins and misdeeds in the place of darkness, and when I ask the living water about the gathering of the Naṣurayyi, what will you say? How will you defend me?"

"One of a thousand will ascend, whereas the evil and the liars will not ascend." Shilmai and Nidbai said, "Whosoever has any flaw will not reach Hayyi; but as for you, you should be your own savior, so that you can raise them up to the Great Hayyi. Do not imitate 'Ptahil, the *Uthra* who ascended from the murky water. He did not take the mark from the Yardna; he was never baptized in the living water, and never extended the right hand of *Kushṭa*. The wheels of heaven will be in disarray, and the chains of the earth will be severed because the

fathers, who are responsible, did not accept any advice. They did not tell her about anything. Due to their arrogance, they will be bound. The evil spirits and devils who have persecuted the progeny of Hayyi shall come to an end. The sky will fall to the earth and they will be crushed. At that time, Yushamin, Abathur, and 'Ptahil will come, beating their chests, while seeing the assembly of souls plunging deeply to the rock bottom.

On that day, a judgment will be issued against Yushamin, Abathur, and 'Ptahil. Hibil Ziwa will come and take them out of this sinful world. Yushamin and Abathur will receive baptism in the Yardna of Hayyi. Then 'Ptahil will ascend from the cloud of humiliation to be baptized in the Yardna of Hayyi, and purity and peace will return to him once again. 'Ptahil will embrace Hayyi, the First Life, and describe how he was kept within his bonds. He will describe to his father the world in which he was kept and what had happened to him. After that he will be appointed as king to the *Uthri* and the Naṣurayyi. He will rule over the assembly of the souls. Prayers and praise will rise up to him.

'u Hayyi zaken

A Message for the NaṣURAYYI

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

From the dwellings of the Almighty, the call came to me, educated me and commanded me, and said, "Call forth with the voice of Hayyi and put splendor within the House. Sow the seed of the Almighty, and bring the *Yardni* into it.

"Irrigate it with living water. Transplant the blessed *shitli* transplants. Teach them wisdom, glorification, and supplications.

"I shall come to them with a pure voice that makes them stand, and be reformed with gleaming splendor. I shall make them attest to the greatness of Hayyi, to awaken the sleepers.

"They will take a path, and set signs upon the borders. Only through knowledge can they ascend. Only with the knowledge that came from the House of Life will they ascend, awaken the sleepers, and set the exalted luminaries in their places.

"They will teach souls to long for the perfect abode; the faithful Naṣurayyi and believers will ascend to the Place of Light. They will not tarry for long in this world, and they will not be interrogated on the great Day of Judgment. They will never be punished or condemned, nor will they be drowned in the great Suf Sea. As for the Naṣurayyi who do not long for the House of Life, they will remain in need and want. When they reach the door of Abathur, they will be prevented from entering. They will not see the Place of Light. They will not learn the knowledge that comes from the abode of Hayyi. Their *Ginzi* will be taken from them, and they will descend to the place of darkness.

Their secret supplications that they have been taught will be taken from them, together with their secret invocations. The armed ships will be taken from them. The *Masiqtha* and the *Maṣbuta Baptism* will be taken from them and rise back to the place where they came from.

The *Ginza* will be taken from them, and it will be entrusted to the esteemed Ganzibra Yura. The light will be stripped from them, and cast into the raging fire and blazing braziers. They will die two times, rather than just one.

The just and righteous elect will not be deprived of their place. They will be united in a pure *Laufa* union, and clothed with pure garments of light, and crowned with shining turbans. They will wear a *Himiana* girdle of water, and they will be neither cold nor hot in them. A wreath of ether will braided for each of them. When he departs from his body, the savior will come to meet him and will ascend with him to the splendid house, the house of the Almighty who resides in His majesty.

'u Hayyi zaken

Instructions for Yawar

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

By the power of splendor and the *sindirka* palm, Yawar was summoned and given dominion.

They taught him boundless knowledge; they entrusted him to rule over the exalted mountain and the resplendent ether. They bestowed majesty upon him, to be blessed and supreme over the splendor manifest within him. They bestowed hidden words upon him, radiant and sublime with a splendid appearance, strange to all the worlds. They taught him about the most supreme luminary Yura, and about his highest form. They taught him about esteemed 'Nṣab, and about his dwelling places. They taught him about Zarzeil Ziwa and about Yusmir the Uthra, and about the *Uthri* and their dwelling places. They taught about the calm and dependable Mana.

Hibil Ziwa talked. He praised the Great Mana who had made him a place to dwell. Mana made his house, brightened it and taught him the concealed secrets, and taught him about the living baptism. He taught him about the pure oil and about the Naṣurayyi.

Mana said, "Go to the Naṣurayyi remaining in the world. Say to them, 'When you depart from your bodies, you will ascend with the oil.' It is the oil that has come from the House of Hayyi. He who does not ascend with it will stay at the abode of 'Ptahil, or will ascend with sixty one letters of intercession. After that he will be settled in the World of Light.

"Then he will see Taureil reading in the pure Yardna of Taruan. He will see the flowering trees, inhabiting in the Yardna of the Lord of Greatness, Mara 'd Rabutha. He will see 'Rwaz Gufna, from whom the blessing of Hayyi emerged. He will meet Yusmir in the habitation of Sam Ziwa. He will see Shurhabil in the abode of Hibil Ziwa. He will see the seven pavilions of splendid radiance that are located above the exalted vine. He will see them all, and see the two pure mountains located on its sphere.

"He will see Yawar, the great splendor of life, the first vine which emerged in the land of the great First Life. He will see Shar Gufna dwelling in the land of the First Life. He will see the great vine from which the souls of sucklings drink and grow. They will grow and settle in the World of Light.

He will see the great Yura, and see Adathan and Yadathan, the two angels standing at the door of the House of Life, and see Shilmai and Nidbai, in the principal hidden cloud of theirs, in which they reside and command all *Yardni*.

"Then he will see the pure Yushamin and the dividing waters below him. He will see the four men who are the Children of Peace. They will be assistants to the Naṣurayyi, supporting them when they ascend from the place of darkness to the Place of Light."

'u Hayyi zaken

The Sublime

'Dmutha Counterpart

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I am talking to my *'Dmutha* counterpart: "Come, we shall both pray; praise me and I shall praise you. Help me and I shall help you, so that you will lift me up and I shall lift you up. The *Uthri* shall associate with us, and many *Uthri* shall praise us."

Everyone is looking for a sublime companion. I called a companion to my right side and a companion to my left side. I called the messenger of Hayyi to preserve me in secret.

The counterpart of the exalted teacher said, "When you summon forth a generation, its deficiencies and evil will spread. The deficiencies and evil will spread throughout the world from your seed; it will become a chaotic, destructive world."

I said to my sublime counterpart, "That is sufficient for us now. The seeds which we are going to sow will produce needs and deficiencies. It will produce anxiety and chaos; then the world will be destroyed."

I knelt before my counterpart, and bowed down to him. I took *Kushṭa* from him, and we entered the vine and hid for a long time. He agreed to be counterpart.

When the First Life came into existence, He thought of the Second Life.

When the Second Life came into existence, he thought of the Third Life.

When the Third Life came into existence, he thought of the Fourth Life.

From the fourth ones, needs and deficiencies came into being, and from them chaos prevailed everywhere.

The counterpart said to the exalted teacher, "I sincerely advised you not to sow another seed bringing destruction, worry, and disorder with it."

The exalted teacher said to his sublime noble counterpart, "We have summoned the world into being and built it for a great purpose. The *Bhiri Zidqa*, the Righteous Elect, will multiply within it, and they will spread the voice of Hayyi within it. Some of them will ascend to the Place of Light, but the others who can not save themselves will remain in darkness.

"We will call upon the messenger that you have sown. We want him to be the savior of the world. We will send him there to save whoever can be saved and elevated to this place. He will ensure that the quiet and the honest teacher will remain solemn and pious in the Place of Light."

He called me. The Almighty summoned me. He called and ordered me. He bestowed some of his wisdom upon me. He reared with love. He filled me with quietness and compassion with which I talk to those who love me, my followers. With those who love me, I talk, and I shall preserve them from destruction. I shall save them from mistakes that they have made. The Almighty encourages me and bestows His light upon me. He orders me as a father orders his sons. He embraces me and kisses me like a father, to inspire me, to warn me and to protect me.

He said to me, "I sent you *Ganzibra*, so come with the messenger who came to you. Come quickly with him, and bring the seed of Hayyi with you. Why do you want to stay on the earth? Why do you look like the perished ones? Why do you abandon your pure garments and wear the clothes of disobedience? Why do you relinquish your quiet secrets, and enter the world of deficiencies? How can you give up your loving companions and turn to the companions of destruction? How can you abandon the company of Hayyi, and love the company of destruction? When Hayyi talked to me, I the soul, with these words, my heart split in two halves, and my eyes were filled with tears. How and where did I commit this mistake?

I knelt down submissively, bowing down to the Most Great, and prayed, weeping abundantly while returning to that house.

Why? How did that happen? Is it possible for those who live in the safe abode to love the destructive lifestyle? Is there a human being who strips off his pure garments and puts on the raiment of evildoers? Is it possible for those who enjoy the companionship of love to prefer the companionship of the oppressors?

We educated you and warned you. Yushamin, the Second Life, became old, so need and deficiencies came from him. Destruction began with him, and anxiety and chaos prevailed in the world.

The voice came, "Manda 'd Hayyi, the voice has come to you. Come quickly to protect your sons, and give them your blessings. Cover them with your splendor.

My father came to me. He bestowed his splendor upon me. I knelt down to his compassion, bowing down to his touch, and returned to the first world. I bowed down to Hayyi, and walked to the houses of the righteous *Uthri*. They bowed submissively when they saw me, and they praised me greatly. They glorified the great *Uthra* who laid the foundation for the universe.

The Great Hayyi said, "Where are you walking, son of light?" I answered, "To the darkness, to the depths of filth and disease, to the world corrupted by the hidden ones."

He said, "Go with the power of Hayyi. The light will accompany you, and splendor will be with you. *Kushṭa* will be with you. The righteous ones will be your faithful companions while you are going to the world of destruction."

When the evildoers saw me, they became dark, and fell on their faces, drowning in the great Suf Sea.

"Where did you get this light? Where did you get this fragrance?" Hibil Ziwa said, "Hayyi sent me to raise the generation of life from the darkness, and to return with them to the Place of Light."

'u Hayyi zaken

The Creation of the World

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I am 'Ptahil, I came from the great light of my father. My father summoned me from the source of splendor. He clothed me in splendor and a garment of light. He bestowed upon me a magnificent crown, by which the entire universe is illuminated. He said to me, "Arise, my son, to start your dangerous trip. Go to the earth, *Arqa 'd Tibil*, and make it solid from the murky water. Raise the sky over it. Let fountains of water burst within it. Let it have *Yardni*, springs, and streams. Prepare the body of Adam. The chosen people will come from Adam. They will ascend to the Place of Light.

Call forth with three sounds. With the first sound, the earth will become solid and the sky will stretch forth.

The waters will flow and become fresh with the second sound.

With the third voice, the trees will sprout, the birds will fly, and the fish will dive into the seas. The earth will become full of plants and animals of different kinds.

Here I am, walking to the edge of the earth. Murky waters can be seen as far as the eye can see; my eyes can see the murky waters.

I shouted, but the waters did not become solid. I waded into the water up to my knees, but the waters did not become solid. I sank into the waters as far as my mouth, but they did not become solid. I spoke the name of Manda 'd Hayyi upon them, but the waters did not

become solid. I threw my seven garments in it, but the waters did not become solid. The waters were disturbed and were consuming one another. Whenever I called them, the waters obstinately refused.

Was I mistaken? Father, what have I done to be sent here to this catastrophe, to these devouring waters? They do not recognize the name of Hayyi, whenever I called them, the waters merely echoed my voice back to me.

I ascended from the stinking waters, and stood before Abathur, my father. He asked, "What did you accomplish? Why do you look weak? I said, "Father, you sent me to a chaotic world, with no glimpse of light within it, a world of boiling waters that consume one another. I called them, but they did not respond. I spoke the name of the Great Hayyi upon them, but they did not respond. I sank into them as far as my mouth, but they never solidified. I threw all my clothing into it, but they did not become solid. Now, I return to you, asking for your help."

Abathur bowed down and prayed to Hayyi, pleading with Him about what he must do. Suddenly, Hibil Ziwa appeared. He gave the secret to Abathur, my father. My father wrapped it inside a pure garment of light, and carried it to me. He gave it to me and said, "Go, my obedient son, make the murky waters solid, to become earth and stretch forth the patches!"

I went back to the waters that were devouring one another. I threw the secret in it, so it would turn solid and became earth. It stood at a depth of twelve thousand leagues. It appeared horrified and trembled, and then it turned solid. Its clouds were like white ether, rising up as a wing flying around the world. It was called *Mshuni Kushṭa*, the world of Truth, to which the Righteous Elect are elevated. They will grow and multiply, and then they will ascend to the Place of Light. That was the first formation.

Then another two thousand leagues became the second formation.

It was an earth covered with dust, and named Tibil, the constructed world.

That was my first sound, the first call, through which the earth was formed and the heavens were raised.

With the second call, the seas stretched forth, and the waters flowed into brooks and rivers.

With the third call, the fish dived, the birds of different kinds and colors flew, and the animals spread throughout the forests and the deserts. They will provide food and amusement for Adam and his descendants.

With the fourth call trees, herbs, and seeds sprouted. Each is different from the other.

With the fifth call, worms, reptiles, and animals crawled and walked across the ground.

I called the sixth call, and the creatures of darkness came forth.

With my seventh call, Ruha and her seven sons stood before me.

I was terrified upon seeing them. Who called them? Who brought them forth? I said to them, "You are not from the house of my father, who has summoned you here? Why do you appear panic-stricken?"

They were shrinking, and entering each other's skins. They came to me, bowing down and welcomed me, and said, "We came here to become your devoted slaves, to be your obedient servants and followers. If you finish building your kingdom, we shall be your supporters. We will add dignity to your power, and serve your throne and rule. 'Ptahil said to them, "Then improve upon your words, and execute your deeds with perfection. If you satisfy me, then you will become my children in this world."

The moment 'Ptahil said that, the House was taken from him.

'Ptahil, why were you disobedient? Why did you listen to these evil creatures? Why did you relinquish the desire and the path of your fathers?

'Ptahil was bound with a great chain. A wall arose between him and his father Abathur. They could hear one another, but they could not see one another. Hibil Ziwa was sent to finish what remained of the world, guard Adam and Eve, and be kind to them. The chosen people will come from them, along with the Righteous Elect, who pray and worship, and praise the name of the Great Hayyi; then they will ascend to the Place of Light.

'u Hayyi zaken

The Call of Hayyi

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

It is His voice calling.

It is the voice of Hayyi.

Those who have ears should hear it, beware and be submissive.

Everyone must watch himself.

Blessed are those who know righteousness and pursue it. Blessed are those who know themselves, and who care for their lives.

Blessed be the fair; they will ascend to the Place of Light.

Woe to those who advise other people, but who do not take their own advice.

Woe to those who can learn, but do not attempt to do so.

Woe to the insatiable eyes and the insatiable body.

Woe to those who prepare paths for others, but never prepare a path for themselves.

Woe to the wise who do not give anyone the benefit of their wisdom.

Woe to ignorant who insist upon remaining ignorant.

Woe to those who recognize the path of justice, but avoid it and take the dishonest one.

Woe to the ruler whose people do not feel secure

Woe to the heart filled with evil; its owner will never see the Place of Light.

Blessed are those who are given boons and bestows some of them upon others; they will receive a reward.

Your good deeds will precede you on the Day of Judgment, and will serve as your sustenance on your way to the World of Light.

'u Hayyi zaken

The Origin of the Soul

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

From the Place of Light, I have come.

From you, the perfect place, I have come.

An *Uthra* from the House of Hayyi accompanied me: an *Uthra* with a *Margna* staff of living water in his hand. The *Margna* staff abounded with splendid leaves; he gave me some, so I felt greatly glorified. He gave some of them to me again; I was healed, and felt secure and at peace. He gave some of them to me for a third time, and I felt stable without any anxiety. I saw my Father, and recognized Him. I asked him three questions:

I asked Him for peace, security, and for a rest without disturbance;

I asked him for a soul, fit for both the old and young;

I asked him for a smooth path to the Place of Light.

'u Hayyi zaken

The Believer's love for Hayyi

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I have loved justice ever since I loved You. I have loved truthfulness ever since I loved You.

Once I recognized You, I realized that the material world is false and that all of its delights will vanish.

You are much more beloved to me than my father and mother. You are much beloved to me than my sisters and brothers, more beloved than my sons and wife.

Neither wealth nor palaces are of any importance to me.

Neither clothes nor fragrances are of any importance to me. Neither positions of power nor kingdoms will ever be satisfying to me. I have found myself. I have nothing to do with the universe. I saw *Kushṭa* with three insignia in his hand.

I took the first, and my eyes were filled with splendor.

I took the second, and I glowed like a crystal.

I took the third, and I ascended to the Place of Light.

All praise to You, King of Mercy!

All praise to You, King of Light!

'u Hayyi zaken

An Admonition of

One of the Uthri

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

The *Uthra* knelt down at the door of the House of Hayyi and sat down to preach. He said, "I was the most senior of the teachers. I was the head of the clerks and the writers. I was the chief of the wisest scholars, and the enlightened intellectuals. Who has made me ignorant?

How did darkness block my mind, so I placed the soul into the body?

When will the years come to an end? When will these troubles end in relief?

When will the guardian angel arrive and rescue the liberated soul from this trauma?

The material world has misled us through its comforts, and deceived us through its godliness. When will we be rid of the trap of the clay body? When will be delivered from Satan's evil?

Glory to You, my Lord! You do not oppress Your sincere believers."

'u Hayyi zaken

Kushṭa, You are My Guide

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Kushṭa! Like anyone who is seeking knowledge, I depend upon your guidance.

You are the link between Hayyi and me.

My eyes look forward to you.

Tell my heart to be still, tell my consciousness to be tranquil, and tell my anxieties to be resolved.

Tell the ferryman in the river to ferry me between the two banks.

Tell the guardian of the seas to protect my means for crossing the sea.

Tell those who bestowed greatness upon the mountains to forge a path through their boulders.

Kushṭa, tell the people who make the images and pictures, and those who beautify themselves with jewelry, "Make haste, you will not live long, and you will soon depart from your bodies.

"The world is false, and its deeds will vanish; neither gold nor silver will last, and neither tears nor smiles will remain.

"The king will relinquish his crown; the nobles will abandon their positions.

"All humanity will disappear.

"The righteous believers will ascend to the Place of Light, while the evildoers will remain in darkness."

'u Hayyi zaken

Manda 'd Hayyi is Calling

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

He stands beyond the limits of the cosmos.

He calls from beyond furthest reaches of the universe.

Chosen believers, listen: Manda 'd Hayyi is calling you.

There are witnesses to bear witness to you.

Manda 'd Hayyi said, "Hayyi knows that I have called. I have called you, humanity of the earth.

"I called them to worship Hayyi, but they occupied themselves with the material world.

"I called them to care for their souls, but they were preoccupied by their bodies.

"I called them to redemption, but they fell victim to Satan's wiles.

"I called them to give charity, but they preferred to do wrong.

"Hayyi knew that I have called them. I said to them, 'Do what your Lord has commanded you to do, so that you will be happy.'

"Praised be your lord; pray, bow down, and praise Him, and you may yet ascend."

'u Hayyi zaken

THE DELUGE

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Noah was summoned to build an Ark, because the flood is coming.

In the Ark, there should be a pair of every kind of creature, both male and female.

Cedar wood was brought from Lebanon, and ebony was brought from Harran.

The Ark was built to perfection.

The laborers toiled for three hundred years. The Ark was three hundred cubits in length, and fifty cubits in width, and thirty cubits in height.

Noah collected a pair of each creature, male and female alike, and put them all within the Ark.

Geysers erupted for forty two days and forty-two nights. Fountains of water poured down from the sky. Water flowed from other fountains deep within the earth.

The sand disappeared beneath the water. Mountains and hills became inundated with water. Then the entire world was covered with water.

The Ark floated over the water for eleven months, between storms and hurricanes. Then the strong winds subsided, the water became calm, and the Ark drifted near a huge rock—the top of Mount Qardun.

Noah felt at peace. The flood had ended, and safety prevailed. But where is he now?
In which place is he? Where is the edge of this water? Where is the earth?

Noah released a crow and left him fly over the water. He said to the crow, "If you find land, then come back bearing the good news, and do not be late."

The crow set out, flapping its wings over the water. Noah waited, but the crow did not return, because he forgot his mission.

Noah took out a dove and said, "May you bring me a sign!"

The dove flew up with all due speed and dedication. She saw the crow on top of Mount Qardun, eating the flesh of a corpse.

She saw an olive tree in the open air, its branches dangling upon the water. She took a branch and returned to Noah.

Noah cursed the crow and blessed the pigeon from that very day until the Day of Judgment.

The material world was preserved for Sam, son of Noah, and his wife Nuraitha, from whom the world was repopulated.

'u Hayyi zaken

Glossary

Abathur	The third of three emanations from the Great Hayyi. His place is between the purgatories and the World of Light. He is responsible to weigh the souls in his scale. There is a Mandaean scripture in his name, i.e. *Diwan Abathur.*
Adakas Ziwa	The hidden Adam in the Place of Light. He is the metaphysical Adam, the wholly spiritual humanity. He is the macrocosm conceived not only as an Idea but as an Ideal.
Adathan & Yadathan	The two spirits of light who sit at the Gate of Life praying for the spirits and the souls in the Place of Light. They are also the Uthri who were set over the first river and guard the heaven water.
Adonay	A Name given to the sun and the God of Jews; another name for Shamish.
Aiar	Ether, brilliant, dazzling, vigilant.
Aiar baraia	The external ether.
Aiar Ziwa	The radiant ether.
Ail rabba	Another name of Mara ´d Rabutha.
Anathan	An infernal being, husband of Qin, the queen of darkness.
Andiruna	A ritual hut built for marriage rites and consecration of priest.
Anush	An outstanding Uthra; one of the triad of spirits Hibil, Shitil, and Anush.
Arhum	The Guard of a purgatory.
'Bhaq Ziwa	The Name of a light spirit means the illuminate light. It is also a name given to Abathur.

'Bhiri Zidqa	The truthful believers.
Bit Manda	The cult house of the Mandaeans.
Borsippa	An old Sumearian city, about 17 km to the south of Babilon city.
Bshumaihun 'd Hayyi Rabbi	The Mandaean opening phrase which means "In the Name of the Great Living One".
'Dmutha	Likness, Counterpart, Image; usually refers to the spiritual or ideal counterpart or double of everything and everyone in the material world.
Dananukht	The name of a Mandaean sacred person and refers to the prophet Enoch.
Din Mlikh	The name of an Uthra.
Diṣai	The name of a personified document in the story of Dananukht.
Drabsha (pl. Drabshi)	The banner used in ritual and represents a light symbol. It is made from a cross-piece of wood, a white silk to be thrown in a special way on the peak (one end is fringed), a myrtle wreath is slipped over the peak. During baptism, it has to be erected on the bank of the river. The common one is Drabsha 'd Yahia; the banner of John the Baptist.
Eur	The Son of Ruha, and the lord of darkness.
Ewath	An Epithet for Ruha.
Gabriel	An Uthra and a messenger of the Great Hayyi.
Gaf & Gafan	Two great beings of the world of darkness.
Ganzibra (pl. Ganzibri)	The ecclesiastical rank above that of Tarmitha.
Ginza	The Treasure.
Giuo	A being of the world of darkness.
GL.	Ginza Rabba, the left part.
GR.	Ginza Rabba, the right part.
Hagh & Magh	A pair of rulers of the world of darkness.
Ham Ziwa &	Two beings of light.

Nhur Ziwa	
Hauraran	A heavenly land, a brilliant white.
Hawa	Eve; the wife of Adam.
Hayyi	The Living One. The mandaic term for the supreme and primal deity, who caused the creation. In other contexts, the word refers to the "Life".
Hayyi zaken	The mandaic closing phrase which means "Hayyi is victorious".
Hibil	A being of light, one of the triad of spirits Hibil, Shitil and Anush.
Hibil Ziwa	Son of Manda ´d Hayyi, a great Uthra of light, the first messenger, the saviour, the brave and well equipped Uthra who conquered the world of darkness.
Himyana	The sacred girdle; it is tubular and woven from the wool of a white male womb; 60 threads are used. The one end is ringlike which refers to the spring of water and the other end is fringed which symbolises the streams.
Hiṭfon	A great river in the world of darkness which the soul has to cross it during its ascending to the world of light.
Hiwath	A name given to Ruha.
'Kbar Ziwa	A being of light, a name given to higher beings.
Kana	Receptacle, vessel, place of assembly, stem, branch, home, place of origin.
Klila	A wreath, a garland of myrtle, the word used also as a gnostic term to mean "crown of victory".
Krun	An underworld demon, the ruler of one of the levels of darkness.
Kushṭa	Truth, sincerity, promise, ritual handgrip,

	good faith, faithfulness, the hand of honour.
Laufa	Union, unity, connection.
Laufani	The act of eating a communal sacramental meal in commemoration of deceased persons.
ʿMshuni Kushṯa	An ideal world, one removed from this world : it is a world of true being, a supra mundane world of ideas, in which is found the 'Dmutha, the counterpart, of everything in the material world.
Malka (pl. Malki)	A term for "angel".
Mambugha	The spring of water, water drunk sacramentally.
Mana	A vessel, garment, intelligence, heart, spirit, being.
Manda ʿd Hayyi	The Gnosis of Life, a very outstanding Uthra and the saviour-spirit. He is according to the mandaic religion the father of Uthri.
Mandaia (pl. Mandayi)	A person full with the knowledge of God.
Mara 'd Rabutha	The Lord of Greatness, the Teacher of doctrine.
Margna	The ritual olivewood staff carried by a priest, a symbol of priesthood and refers to the power of the living water.
Maṣbuta	Mandaean rite of baptisim/submission in the running water.
Masiqtha	Ascent, a commemorative sacrament for The benefit of the dead performed by priests only. It is performed within the cult-hut.
Maṭratha (pl. Maṭrathi)	Purgatory, place of detention; there are seven of them in the otherworld, and the soul has to pass all of them to reach the World of Light.
'Nbaṭ	A spirit of light, the first great Radiance, and

	there is a purgatory in his name.
'Nṣab	A being of light, called also Nṣab Rabba and Nṣab Ziwa.
Naṣirutha	The true faith. The deep knowledge of the Mandaean religion. A Naṣurayia is the one who is thoroughly versed in the faith and doctrine of Mandaism.
Nbaz Haila	A being of light, and there is a purgatory in his name.
Nishimtha (pl. Nishmatha)	The immortal and pre-existent soul of Man.
Niṭufta	A drop, sperm, origin, nature.
'Ptahil	Son of Abathur, the Mandaean demiurge. There is a purgatory in his name.
Pihtha	The sacramental wafer of unleavened bread.
Piriawis Yardna	The name of a heavenly stream, a personified vine, and a being of light.
Qin	The name of the queen of darkness. She is the mother of Ruha, and the grandmother of Eur.
Rabba Qadmaya	The First Great One, the Creator.
Ram & Rud	The only remaining pair of the first human generation who helped repopulate the world after destruction with sword and the epidemic.
Ruaz Gufna	A being of light. A great secret vine which looses milky juices.
Ruha	Personified as the daughter of Qin. She gave birth to Eur and married him and begot of him the seven planets and the twelve zodiacs. She is the mother of darkness. The term also refers to the human spirit. It is the indication of the trends, desires and tendencies.
Rushma	The sacramental sign and a name of the daily ritual ablution.
'Shdum	A spirit of darkness. One of the rulers of the

	underworld.
'Shkinta	Dwelling, celestial dwelling, name given to the cult-hut.
Sam Smir Ziwa	A being of light, one of the twelve names invoked at auspicious rituals.
Sam Ziwa	An Uthra and a son of Yushamin.
Ṣaureil	A being of light.
Sea of Suf	A great sea that the soul has to pass in the first steps of ascending. The limit of wordly desire.
Second/ Second Life	This word refers to Yushamin. See Yushamin
Shamish	The sun.
Shar Gufna	A being of light.
Shar Ziwa	A heavenly being referring to the great vine, and an agnomen given to Hibil Ziwa.
Shihlun	An Uthra.
Shilmai & Nidbai	Two spirits of light who guard the running water.
Shitil	One of the triad of spirits Hibil, Shitil, and Anush. He is the son of Adam (Seth). Abathur weighs the souls of the dead against the pure soul of Shitil.
Shurbai & Shurhabil	Ancestors of the human race. Shurbai and his wife Shurhabil were the only survived pair after the world being destroyed by fire. They are the head of the third human generation. Shurhabil is also an Uthra.
Sin	A name for the moon.
Siniawis	The underworld, abode of darkness, the lower earth.
Smir Ziwa	A being of light, and the pure first Radiance.
Sumqaq	A place in the world of darkness, a name given to Qin.
Ṯabutha	Goodness, kindness, ritual food.

Tarmithi (sg. Tarmitha)	A religious grade in the mandaic priesthood. It means: student or disciples.
Tarwan	The name of a heavenly region. A heavenly being paired with Tar.
Taureil	A name of an Uthra.
Tibil, Arqa ´d Tibil	The world, the earth. A mandaic term for the earthly world.
Uthra (pl. Uthri)	A spirit of light. Uthri are invariably pure and beneficent.
Yardna	running water, a stream or river where the water is perpetually flowing.
Yasana	A heavenly place, a name for a heavenly gate.
Yathrun	A being of light, the father of Shilmai.
Yawar	Helper, an outstanding being.
Yawar Ziwa	Dazzling Radiance, a great uthra, husband of Simat Hayyi, called also Yawar Kasia or Yawar Rabba.
Yufin & Yufafin	An important Uthri, a pair of heavenly beings who bless humankind.
Yuhana	John the Baptist, called also Yahia Yuhana.
Yukhabr	An important Uthra, a heavenly being.
Yukhashr	An important uthra, source of Radiance.
Yur	A guard of purgatory.
Yura	Jewel, a being of light.
Yurba	An important being of light, also called the fighter. There is a purgatory in his name.
Yushamin	An important Uthra, the second life, a mediator between good and evil.
Yusmir	An important Uthra.
Yuzaṭaq	A name given to Manda 'd Hayyi.

Zahreil	The daughter of Ruha and the spouse of Hibil Ziwa in the realm of darkness, and an outstanding female demon.
Zan Hazazban	A heavenly being, a guard of purgatory.
Zartai & Zartanai	A pair of underworld beings.
Zarzeil Ziwa	An Uthra.
Zidqa	Righteousness, charity.
Zidqa Brikha	A name given to the ritual meal celebrated by priests for the dead, marriage, and a supplement after the Masiqtha.

INDEX

Abathur 47, 80, 104, 107, 117, 133, 134, 150, 153, 165, 166, 167, 174, 175, 179, 182, 183, 184, 193, 195, 206, 210, 211. 23, 38, 39, 71, 97, 104
Adakas 60, 62, 63, 64, 66, 129, 133, 135, 206
Adam XI, XII, XVII, 7, 8, 16, 18, 58, 59, 60, 62, 63, 64, 82, 125, 133, 134, 135, 136, 140, 141, 145, 150, 153, 166, 167, 192, 194, 195, 206, 208, 211. 8, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 54, 70, 71, 72, 74, 83, 84, 115
Adathan and Yadathan 66, 171, 172, 187
Adonay 16, 206
Alms 128
Anathan 72, 74, 206
Anush XVII, XVIII, 19, 59, 66, 68, 69, 76, 134, 136, 144, 145, 147, 148, 149, 150, 151, 152, 153, 165, 166, 167, 174, 175, 206, 208, 211, 1, 23, 71
Arhum 93, 206
Ark 18, 203
Banner *see Drabsha*
Baptism 99, 100, 101, 102, 105, 185, *see* Maṣbuta
Bhaq Ziwa 41, 53, 172, 206
Bhiri Zidqa 84, 86, 87, 180, 189, 207
Call XVIII, 9, 26, 128, 174, 184, 192, 196. 2
Dananukht XVII, 113, 114, 115, 116, 117, 118, 119, 120, 207
Darkness XVII, 42, 43, 116. 8, 58, 70, 79
Day of Judgment 9, 12, 13, 25, 139, 140, 184, 197, 204. 20, 89
Diṣai 113, 114, 115, 207
Dmutha XIV, XVIII, 70, 71, 72, 73, 75, 76, 131, 188, 207, 209, 32
Drabsha I, II, 167, 178, 207. 2
Ether 27, 36, 206
Euphrates 26, 3, 12, 66
Eur 76, 77, 78, 79, 81, 95, 96, 207, 210, 211
Eve *see Hawa*
Evil 45, 86, 124, 126, 182
Ewath 115, 116, 207
Fast 10, 11

Fire 7, 8, 9, 11, 17, 18, 24, 29, 31, 33, 35, 40, 43, 45, 46, 50, 53, 58, 95, 108, 109, 111, 113, 118, 119, 124, 137, 143, 145, 146, 147, 148, 149, 152, 162, 163, 180, 185 - 19, 29, 48, 58, 90, 91, 117, 118, 131
Gabriel 7, 47, 54, 166, 207
Gaf and Gafan 72, 74, 75
Ganzibra VIII, IX, X, XIV, 70, 185, 190, 207
Ganzibri 156, 207, 56
Giuo 73, 74, 207
God V, XI, XII, XIX, 1, 9, 15, 16, 19, 20, 21, 22, 87, 126, 149, 167, 206, 209. 6, 89
Goodness 40, 212, 78
Hagh and Magh 72
Hawa XII, 125, 166, 208, 8, 11, 15, 18, 20, 21, 22, 23, 24, 25
Hibil XVII, XVIII, 7, 59, 65, 66, 67, 68, 69, 70, 71, 73, 75, 76, 78, 80, 81, 82, 83, 112, 125, 133, 134, 141, 142, 144, 145, 152, 159, 165, 166, 167, 177, 178, 180, 183, 186, 187, 191, 193, 195, 206, 208, 211, 213. 1, 20, 21, 22, 25, 70, 88
Himyana 208, 53
Hiṭfon 208, 90, 91
Hiwath 33, 35, 40, 208
House 30, 31, 32, 34, 38, 50, 51, 59, 60, 79, 106, 107, 108, 109, 110, 111, 112, 116, 117, 119, 120, 129, 131, 132, 133, 135, 136, 137, 141, 142, 144, 145, 146, 148, 149, 151, 152, 153, 156, 157, 159, 174, 177, 180, 181, 184, 186, 187, 194, 198, 200. 8, 10, 15, 16, 22, 27, 32, 36, 37, 39, 40, 41, 42, 45, 46, 47, 49, 53, 57, 58, 60, 61, 68, 69, 70, 75, 77, 88, 90, 94, 95, 105, 107, 112, 115, 116, 125, 128, 131, 132, 133
Jerusalem 19, 87, 124
Jews 19, 206
John the Baptist *see Yuhana*
Kbar Ziwa 28, 38, 49, 50, 208
King XIX, 2, 3, 5, 6, 7, 8, 9, 10, 11, 12, 14, 19, 20, 25, 26, 35, 36, 49, 65, 95, 99, 116, 164, 199, 5. 20, 49
Kingdom 135, 154
Klila 208, 75, 133
Krun 73, 74, 209
Kushṭa XVIII, 4, 12, 13, 15, 19, 24, 29, 30, 50, 51, 87, 102, 104, 106, 113, 114, 115, 118, 126, 129, 130, 131, 132, 144, 152, 155, 161, 165, 166, 167, 171, 175, 178, 179, 181, 182, 188, 191, 193, 199, 201, 209. 9, 8, 9, 60, 61, 63, 64, 69, 71, 72, 81, 87, 94, 104, 105, 109, 112, 135, 137

Light X, XI, XVII, XIX, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 17, 19, 20, 23, 24, 25, 26, 28, 33, 35, 36, 45, 47, 65, 68, 73, 77, 78, 79, 84, 92, 95, 99, 102, 103, 104, 105, 112, 118, 120, 126, 128, 129, 135, 136, 138, 148, 152, 153, 155, 157, 159, 160, 163, 164, 166, 167, 168, 169, 173, 174, 175, 176, 179, 180, 181, 184, 186, 187, 189, 191, 192, 193, 195, 196, 197, 198, 199, 201, 206, 210. 1, 5, 6, 8, 9, 10, 18, 19, 20, 23, 27, 28, 29, 30, 32, 35, 44, 45, 46, 53, 57, 58, 61, 64, 68, 70, 71, 72, 83, 84, 90, 91, 93, 97, 101, 102, 112, 114, 127, 128, 131, 134

Mambugha 12, 209, 87

Mana 27, 28, 29, 30, 59, 60, 62, 63, 66, 70, 71, 72, 73, 75, 76, 80, 82, 128, 129, 130, 133, 135, 137, 156, 168, 178, 186, 209. 8, 27, 28, 29, 30, 31, 32, 33, 35, 37, 40, 42, 44, 52, 62, 88, 97, 115

Manda 'd Hayyi XVII, XVIII, 19, 25, 29, 30, 31, 35, 37, 51, 60, 61, 65, 66, 67, 70, 71, 73, 82, 83, 84, 85, 86, 87, 88, 99, 101, 102, 103, 104, 120, 125, 126, 132, 133, 137, 138, 139, 140, 141, 142, 144, 145, 147, 148, 149, 150, 151, 152, 165, 166, 167, 178, 180, 190, 192, 202, 213. 24, 25, 26, 28, 46, 49, 60, 64, 72, 81, 92, 100, 101, 108, 109, 112, 113, 127, 131

Mandaean I, II, VII, VIII, IX, XI, XII, XIV, XVII, 18, 19, 165, 209, 210, 2

Mara 'd Rabutha 19, 66, 67, 128, 179, 187, 209

Margna 17, 44, 47, 66, 100, 167, 198, 209, 75, 133

Maṣbuta 99, 100, 101, 102, 105, 185, 209, 87

Masiqtha 13, 71, 76, 105, 120, 185, 209, 213, 89

Maṭratha 89, 91, 92, 93, 94, 95, 96, 97, 103, 104, 116, 117, 210. 8

Maṭrathi XVII, 89, 97, 98, 210, 23, 39, 44, 67, 70

Messenger XVII, 7, 24, 54, 166

Moon 82, 108, 166

Mystery 61, 66, 71, 72, 73, 74, 75, 76, 79, 106

Naṣirutha 17, 210, 47

Naṣurayyi XVIII, 16, 92, 120, 121, 126, 129, 139, 152, 157, 174, 180, 182, 183, 184, 186, 187. 1, 72

Nbaṭ XVII, 28, 168, 170, 210

Noah 18, 19, 147, 203, 204
North 93
Place of Light 8, 12, 13, 17, 19, 23, 26, 33, 45, 47, 68, 92, 99, 102, 103, 104, 105, 120, 126, 129, 136, 138, 152, 153, 155, 157, 159, 160, 163, 175, 176, 179, 180, 181, 184, 187, 189, 191, 192, 193, 195, 196, 197, 198, 199, 201, 206. 8, 9, 10, 27, 28, 30, 35, 46, 53, 61, 64, 70, 71, 72, 83, 84, 90, 91, 93, 97, 101, 102, 114, 127, 128, 131, 134
Ptahil 7, 53, 54, 55, 56, 57, 58, 59, 60, 61, 63, 80, 81, 82, 103, 104, 107, 117, 132, 133, 134, 149, 150, 151, 173, 179, 180, 182, 183, 186, 192, 194, 195, 210. 37, 38, 39, 71, 97
Qin 72, 74, 206, 210, 211, 212
Radiance 13, 49, 159, 210, 212, 213, 8, 45, 80
Ram and Rud 18, 145
River *see Yardna*
Ruha 41, 61, 71, 75, 76, 79, 81, 82, 84, 92, 97, 106, 115, 116, 125, 126, 142, 143, 145, 150, 151, 194, 207, 208, 210, 211, 213. 70, 71, 94, 106, 114
Satan 8, 9, 10, 11, 14, 15, 68, 109, 123, 135, 140, 141, 144, 175, 181, 200, 202. 24
Savior XVII, 70, 15
Sea of Suf 12, 25, 29, 211
Seven 61, 82, 108, 109, 116, 125
Shdum 73, 74, 211
Shilmai XVII, 66, 69, 106, 107, 108, 109, 110, 111, 112, 127, 158, 165, 166, 181, 182, 187, 211, 212, 8
Shilmai and Nidbai 69, 127, 158, 165, 166, 181, 182, 187
Shitil 66, 76, 134, 136, 144, 145, 152, 153, 165, 166, 167, 206, 208, 211. 8, 1, 5, 6, 7, 8, 9, 26
Shkinta 211, 24, 50
Shurbai and Shurhabil 18, 145
Siniawis 33, 56, 70, 212
Soul XI, XVII, XVIII, 89, 198. 8, 9, 45, 48, 49, 50, 56, 58, 59, 68, 73, 80, 81, 84, 85, 86, 90, 91, 92, 110, 119, 125, 131, 132
Sun 82, 107, 166
Sunday XIV, 165, 166, 9, 81, 100
Tarmithi 100, 106, 111, 118, 119, 126, 152, 166, 167, 212. 58
Tibil 192, 194, 212. 9, 11, 90
Tigris 12, 66
Treasure I, II, XI, XV, 52, 207. 2, 41

Twelve 149, 154
Uthra 7, 19, 28, 29, 31, 35, 37, 38, 39, 42, 50, 51, 53, 54, 63, 64, 65, 66, 68, 70, 72, 104, 115, 117, 118, 119, 133, 134, 136, 151, 167, 182, 186, 190, 198, 200, 206, 207, 208, 209, 211, 212, 213. 71, 74, 90
Uthri XVIII, 2, 3, 5, 6, 10, 13, 17, 19, 28, 29, 30, 31, 32, 36, 37, 38, 39, 40, 41, 44, 48, 49, 50, 51, 52, 53, 54, 59, 65, 66, 67, 68, 70, 73, 76, 78, 79, 82, 104, 106, 112, 118, 119, 126, 128, 129, 136, 137, 138, 140, 141, 142, 157, 162, 163, 164, 168, 169, 170, 171, 172, 173, 177, 178, 179, 180, 181, 183, 186, 188, 190, 200, 206, 209, 212. 7, 8, 9, 15, 18, 20, 24, 28, 35, 45, 46, 50, 51, 55, 61, 67, 72, 73, 80, 83, 95, 134
Water XVIII, 42, 79, 99, 181, 203
Wedding XVII, 26
Wreath 9, 115
Yardna 27, 28, 31, 32, 36, 40, 48, 49, 66, 67, 75, 85, 100, 101, 102, 106, 126, 127, 128, 131, 140, 165, 166, 167, 169, 171, 172, 176, 177, 178, 182, 183, 187, 210, 212. 3, 20, 38, 62, 63, 87, 111
Yuhana XVII, 99, 100, 101, 102, 103, 104, 105, 121, 124, 213
Yushamin 80, 132, 165, 166, 167, 168, 170, 171, 172, 178, 179, 183, 187, 190, 212, 213. 71
Zahreil 74, 213

GINZA RABBA

The Great Treasure

An equivalent translation of the Mandaean Holy Book

Translated by

Qais Mughashghash Al-Saadi Hamed Mughashghash Al-Saadi

Second Edition
Germany 2019

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Translated by
Prof. Dr. Qais Mughashghash Al-Saadi
Hamed Mughashghash Al-Saadi

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Mandaic fonts and arts by: Qais Al-Saadi

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Ginza Rabba

Left Volume

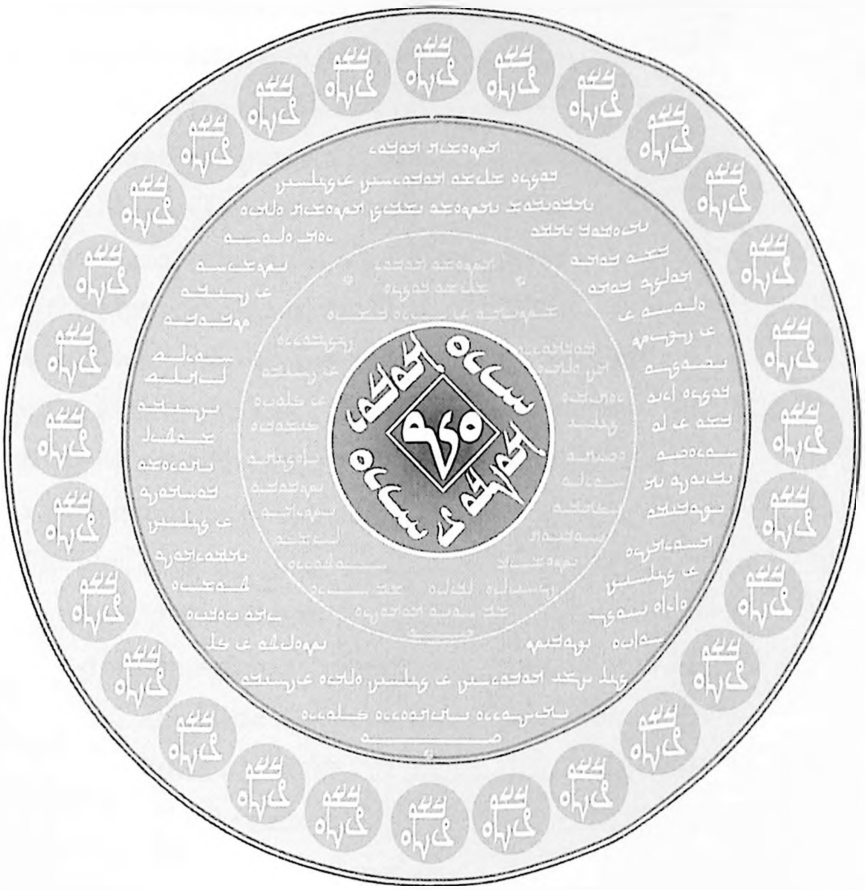

The first circle (from inside) contains the short term of the Mandaean testimony of faith: "Hayyi exists, my Lord exists, Manda ´d Haii exists". The following inner cricle contains a Mandaean prayer (see p. XXI). The next circle contains the opening phrase of the right Ginza (see p.1). The 28 outer circles contain the phrase "Ginza Rabba" in Mandaic calligraphy.

Contents of the Left Volume

The return of Shitil, son of Adam to the World of Light 1
The return of Adam to the Place of Light 10
Hawa after the ascension of Adam 21
I am the Mana, the scion of Hayyi 27
I am the Mana, the pure and pious 29
I am the Mana, of perfect splendor 31
I am the Mana, residing in my Father's grace 33
I am the Mana, a scion of the Place of Light 35
I am the Mana, who set forth from the house of life 37
I am the Mana, who was concealed in the treasury 40
I am the Mana, who came from the House of Life 42
Free soul, daughter of radiance 45
Hail to you, soul 50
Go in peace, o chosen one 52
The road which Adam attained 54
The day on which the soul departs 56
Between darkness and light 58
I am the head of the believers 62
Blessed is he who redeemed me 65
You who said that relief is coming 67
When the darkness intensified around Adam 70
The soul emerged from the fruits of Hayyi 73
I came naked to this world 75
I am still a suckling baby 77
I am standing on high 78
Between the hidden and the radiant 83

Her years have come to an end 85
A voice called from on high 88
The soul is on Tibil 90
Whose soul is this? 92
The letter of Kushṭa 94
Hayyi has sent me my destiny 96
I passed the door of the garden 98
The splendor of Sunday 100
When will my years come to an end? 102
They put me into the life 103
A voice and a voice in response 106
Kushṭa is good to the good 108
I heard the voice of the soul crying 110
My measure has become full 111
Although I am still a small child 113
I am a crystal wreath 115
I am a righteous child of the greatness 117
The soul within me yearns for Hayyi 119
For whom are you guarding the road? 126
I passed through the door of the captives 127
Birds of the wastelands 128
Wasted world, you are dazed and confused! 129
Woe is me! What have I done? 130
I heard a voice of a soul 132
I am a daughter of the faithful righteous 135

GINZA RABBA

LEFT VOLUME

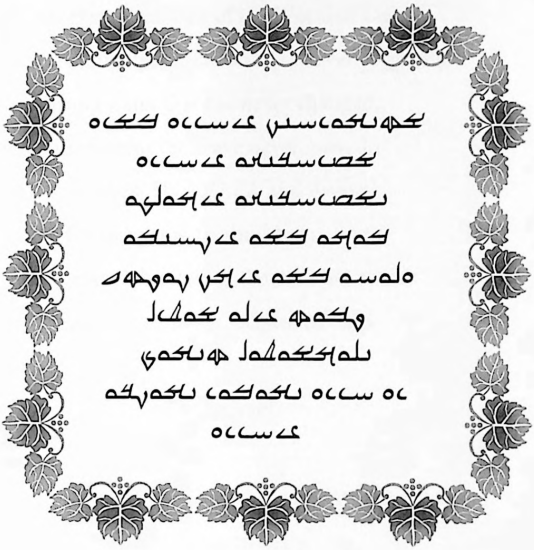

"Praised be my Lord, master of all the worlds, with a pure heart! Nothing that did not come from Him has ever existed, and nothing that does not come from Him ever will."

The Return of Shitil, son of Adam to the World of Light

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

He is Hayyi, the king of the World of Light,
the almighty, the rich, and the ever-forgiving.
He is the flowing water that has never changed,
and the mountains that have never moved.
They are our brothers Hibil, Shitil, and Anush.
They are the righteous, truthful Naṣurayyi.
They perfected and illuminated the deserted earth,
and were neither afraid nor requested help.

Hayyi, sitting upon His throne, said,

"Let there be death for human beings in the material world.
Adam has lived one thousand years.
Let him depart from his body before aging,
before becoming feeble from illness,
and before becoming despised by his children."

The order of Hayyi was accomplished.

We call it "Truth" while you call it "Death" .
Those who deny it will find sixty six obstacles before them.
Hayyi is the decider.
He is the One who issue the orders,
and Ṣaureil must obey.
He supports the command of Hayyi,
helping the soul depart from the body
and ascending along with it to the Creator.

Neither intercession nor sacrifice is accepted by Hayyi.
No human being can be substituted by another one.

"Ṣaureil, descend to the world of evil and imperfection.
Call upon Adam, and teach him wisdom and benevolence.

"Say to him,

'You were dumb; we made you able to speak.
You were deaf; we made you able to hear.
You were ignorant; we made you knowledgeable.
You were lonely; we made you sociable.'

Say to him,

"You have lived one thousand years.

It is time for you to leave the land of evil and sin,
and return to the land of brightness and peace.
Come, Adam, before you become incapable and decrepit,
before your children grow up and make a fool of you."

Adam became angry and was full of sadness.
He wept and wailed and his eyes were filled with tears.
He fell upon the ground, flailed his arms,
beat his chest with his hands, and said,

"O voice, that calls me;
o wisdom, that talks to my mind and my heart!
In the world in which I live,
the palm spathes and fresh dates are eaten before dry dates.
Seeds are eaten before thorns.
Fresh vegetables are eaten before dried food."

Adam spoke to Ṣaureil,

"Let us go to the source of Frash Ziwa the Euphrates,
to the bank of the great Yardna of Life,
and to the great building,
looking for dry vegetables to be eaten.
I have lived only one thousand years in this world,

and I wish I could live another thousand years."

Ṣaureil ascended and brought this to Hayyi's attention. He said,

"My Lord, you who know about all things,
Adam wishes to stay in the underworld.
He begs his Creator to prolong his stay there."

Hayyi said,

"Arise, Ṣaureil, and descend to that world,
the world of obstacles and evildoers.

"Say to Adam:

'You are a wise human being,
but your Lord knows all.
He does not want you to become senile or disabled
so that your children make a fool of you.
Come, die as if you were never created.
Come, die before you become weak and humiliated.
Let your soul return to the house,
the house of her Father, her lord and creator.'"

Adam said,

"My son Shitil wants to go to that habitation.

He is younger than I am, and gentler than I am.

He is eighty years old;

He is not clinging to a woman,

and has no many offspring.

Go to him instead of me!

Take him instead of me!

He is the one who used to go to that place."

Hayyi asked Ṣaureil to go to Shitil, son of Adam,

to call him, talk to him, and teach him wisdom,

and to say to him,

"Shitil, son of Adam:

Come, die as if you were never created.

Your soul yearns to return to the great home, from which she came,

the world of her Father, the King of Light."

Ṣaureil informed Shitil.

Shitil, son of Adam, said,

"O voice, that calls me,

You, who revealed to me to release my soul.

I am only eighty years old! I had never been clung to a woman,
and have never had many offspring.
Will you go to my Father Adam?
He has lived a thousand years in this world.
Will you go to him and ask him to submit to the order of Hayyi?"

Ṣaureil said,

"Shitil, son of Adam, we have summoned your father Adam;
We summoned him before we summoned you,
but he sent us to you."

Shitil, son of Adam, said,

"Shall I disobey the order of my Lord who has created me,
and refuse to depart from this body?"

Then he arose and removed the body of flesh and blood,
and put on the body of brightness and light.
He put on the luminous, splendid clothes,
covered his head with the pure turban,
and ascended to the World of Light,
surrounded by *Uthri* and angels.

He ascended, to be seated upon a cloud of light.
He prayed abundantly, made abundant praise, and said,

"Praise be to You, my Lord!
As you removed the mist from my heart,
so too remove it from the heart of Adam my father,
so that he can see the world to which I go."

The mist was removed
and fell from Adam's eyes.
The blockage fell from his ears
as well as the delusion from his mind.
Then Adam saw the world for which his son Shitil was departing,
and so he repented his decision to stay in the underworld.

He said, "My son, do not go before your father!
Come back, and I shall go there!"

Shitil said, "You naive old man!
Have you ever seen a newborn return to its mother's womb?
The fetus in its mother's womb looks like yolk of an egg.
Just as I have departed this world prematurely,
fetuses who are like egg yolks will come,
infants who their mouths are still full of milk will come,

virgins who are still virgins like the sealed letters will come,

brides with oil still not flowing from their wreaths will come, those who met their fate by roads accidents will come.

In this world you are asking about, the master may desire death,

but death does not come to him.

Those who say, 'this child will stay, and that old man has to depart,

will be interrogated and judged in the Place of Judgment" .

Shitil, son of Adam, was seized by winds and ascended to the heights

until he arrived at the *Maṭratha* of Shilmai, trustee of the treasure.

He is responsible for the gate of the illumination,

and he has the key of *Kushṭa*.

They opened the door of the house,

and Shitil resided in a great celestial dwelling.

He was treated generously and respectfully.

They put him into the grapevine from which he had been formed;

It is full of brilliance.

They took him to the tree,

from which his vine was taken.

The trunk of its tree is water,

and it branches are luminous *Uthri*,

and its leaves glow with light.

There is a great vessel of seeds in it

and a great vessel of souls.
Their food is not perishable
and their drink is not wine.
They braid wreaths for their heads
under the blessing of the almighty Lord ,
who fills their lives with happiness.

"This is my path and the ascension, through which I ascended,
together with the fair believers and the righteous ones,
when they depart from their bodies."

This is what Shitil, son of Adam said.

The Great Hayyi stretched the hand of *Kushṭa* to him,
encircled him with *Uthri*, the angels of light,
and established him in the Place of Light.

'u Hayyi zaken

The Return of Adam to the Place of Light

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

When the order was issued from the House of Hayyi,
the savior descended to Adam and said,

"Adam, I was ordered to release your soul from your body,
and take you out of this world.
I shall release you from this prison of flesh,
and from the chains of bones and blood.
I shall ascend with you to the house of your Father,
the house of light and peace,
where neither hatred nor darkness exists."

The soul of Adam said,

"Raise up your body, Adam, rise up!
Provide yourself with the blessings
with which you will meet your Father.
You are going there,
and He will be pleased to see you."

Adam remained asleep in his bed.

"Adam, the savior is on his way to you.
Arise, remove this clay garment that you wear!
Obey the order of Hayyi.
You will continue to live after leaving this dead body."

Adam remained asleep in his bed.

The savior of Hayyi came and stood beside Adam, and said,

"Adam, arise, remove this clay garment in which you lived,
and toss it back to those who made it!
Your years have come to an end,
and you have to leave this world.
Adam, the Great Hayyi sent me to you to ascend with me
to the place of eternal Life, wherein your Father resides."

Adam waited and wept. He cried, complained, and said to the savior:

"My father, if I came with you,
then who would manage this world,
and be a guardian in this wide *Tibil*?
Who would be a companion to my wife Hawa?
Who would guard the plants that I have planted?

Who would help them and support them?
Who would live in this house that I built?
Who would sow the seeds of blessings?
Who would carry the water from the Tigris and the Euphrates
to irrigate the plants and trees?
Who would help women when they give birth?
Who would take care of orphans and welcome guests?"

The savior said,

"Adam, arise and return to the place from which you came,
the house of your Fathers, the good dwelling.
It is the house in which you were first created.
It is the place where the light is endless.
Wear the garment of brightness,
braid the wreath of victory which illuminates the cosmos,
Wrap around you the girdle *Himiana* of living water,
that saves you from pain and suffering.
You will sit upon your shining throne,
the throne that was prepared for you by Hayyi.
Adam, forget about this house in which you live,
where you have suffered and were persecuted.
Be not sad and regretful for this place.
The world in which you live is a world of destruction and desolation.

It is a world of deceit and falsehood.

Its houses are like a cemetery.

Its roads are full of obstacles, and its land is barren.

It is full of evil and rage.

In the world in which you live,

sons and the daughters disobey their parents,

sons and the daughters deny their parents,

and brothers kill one another.

Men abandon their wives,

and women abandon their husbands.

In order not to let the evil increase in this world,

no orphans, widowers and captives,

arise, Adam, and leave this world and your stinking body."

Adam was on the verge of saying,

"Father, since you knew that the world would be taken like this,

why did you trick me, and why did you garb me in this stinking body?

When I abandon my body,

who will be his guardian during the day?

Who will wake him from his sleep?

Who will feed him and give him water?

Who will be friendly to him?

Who will protect him from thunder?
Who will find a shelter and build a house,
to save him from thunder and lightning?
Who will provide him with a shelter,
and protect him from the heat of the sunlight?
Who will prevent the strong wind from approaching him?
Who will prevent the sand from filling his eyes?
If the birds build their nests, then who will prevent them
from feeding their youngsters with my flesh?
Father, if you want me to obey and come with you,
then let my body accompany me.
Make my body accompany me, as my companion,
so that I shall not feel loneliness along the way.
I have neither father nor mother to accompany me.
I have neither gold nor silver as my stock.
So let my body be my companion!"

Then the savior said,

"How sorry you appear, Adam!
How sad you are!
Are you in grief for a body of mud?
Adam, the body will not ascend on high!"

Adam said,

"Father, allow my wife, Hawa, to accompany me,

to be a companion for me.

Allow my sons and daughters to accompany me,

to be companions for me along my way."

Hawa heard what Adam said. She wailed and wept, and said,

"Adam, I shall come with you,

I shall be a companion to you along the way."

The Savior said,

"Nobody will ascend to the House of Life.

Nor will any father, mother, brother, sister, son, or daughter.

Gold and silver will provide no shelter in the House of Life.

Your shelter is the good deeds and charity you gave to the needy.

Your shelter is the baptism and the sign,

about which you will be asked when you abandon your body.

None will answer for you, apart from you yourself.

"Adam, the faithful *Uthri* shall be your brothers,

they will pray a mighty prayer for your sake.

You need neither silver nor gold.

They hold no value to you on your journey.
The way by which you will go is very long,
hard, and obstructed by limitless questions.
Nothing will ease it for you, apart from your righteous actions."

Adam wept copiously, and many tears flowed,
then he abandoned his body, which he left behind him.
When he came far away from his body, he turned and trembled,
and then set out upon the ether like a flying bird.
He was lonely but did not turn back, as if he had no family and shelter;
his wings grew as he went deeper into the cosmos.

"Woe to me, if my brothers deny me, and reject or expel me.
Were they not the ones who put me in the body?
Did they not coat me with mud,
and toss me into the evil world?
Did I not lose it, abandon it,
and ascend to the House of Life, wrapped in brightness?

"But, how beautiful that body was!
It had a bright head, and soft flowing hair.
How much they reworked it and made it straight!
How much time they spent to shape it and to make it perfect!
It had been given a mind to understand,
and to learn wisdom.

They gave it two eyes to see in the day and at night.
They gave it a mouth to praise Hayyi every day.
They made two hands for it to work,
and two feet to walk from the east to the west.
It was a beautiful body, but it withered; it was upright, but it slouched.
It will return to mud, just as it originally was.
The eyes were removed.
The two ears to hear the teachings of Hayyi became shut.
The mouth that praised Hayyi became closed.
The two hands that used to work day and night became stiff.
This is my body, with neither sense nor feeling, solid, and immobile.

"Birds and reptiles do not fear it.
Will I carry it and walk?
How could we both walk while I carry it?
Its shoulders slumped, and its feet slumped.
I left it to the earth, to turn to clay once more.

"Brothers cannot redeem one other at the cemetery gates;
if they could, then no corpse would be brought into a cemetery.
If a father could redeem his son,
no mother would weep.
If sons could redeem their fathers,
there would be no orphans.

If a husband could redeem his wife,

no widow would ever be found. "

The savior said to Adam:

"Adam, how sorry are you for that body of mud?

Raise your eyes and look at the cloud of light approaching!

Four sons of light are coming towards you, hurrying to meet you.

They carry garments of light, brilliant turbans, and wreaths like crystal."

The *Uthri* asked Adam, "Why are you weeping?"

He answered, "I am a slave with no master."

They said to him, "No, you are a slave to Hayyi.

He chose you and made you pure without sin.

Come and ascend to the World of Light,

where you can meet your Father, your Lord."

Adam said, "Give me a chance to ask my wife Hawa to accompany me."

"Adam, keep silent; be quiet, Adam!

You are going to your place; your wife and descendants will follow.

All the generations will vanish, and all creatures will become extinct.

The wells, rivers, and the seas will dry.

The stones, hills, and the mountains will be destroyed.

Babylon and Borsippa will vanish.

Rome and Persia will become rubble, as if they had never existed.

India and Sindh will attack each other.

Wars between the nations will kill many human beings.

Those who shed the blood of human beings,

and who deform the faces will be judged.

Criminals, adulterers, thieves, hypocrites, magicians, and astrologers,

all will be thrown into a blazing fire.

On that day, there will be no borders on the earth.

There will be no stars in the heavens.

The sun and the moon will disappear forever,

and the wind will return to its source.

All the infidels will be cast into the depths of darkness.

"Blessings upon you Adam,

because you were chosen to ascend to the World of Light,

so do not be sad to leave this world.

"Adam, after you, small children, teenagers, brides and bridegrooms,

all those who were secure will leave their beds to dust and oblivion.

They will leave this world empty-handed.

The married will abandon the houses that they built.

The old who were willing to die, but to whom death did not draw near,

they, too, will be forced to renounce this world.
The king will forsake his crown,
the rich will disown their wealth,
The women will relinquish their beauty and allure,
and go to the grave barefooted.

"Adam, arise! If you have questions disturbing you,
ascend to the King of Light, to the Almighty, the Forgiving;
Stand before Him and submit your question. Ask Him, if you dare,
'Why should I die? Why should all these houses be destroyed?
Why should my offspring be separated from their source,
since Hibil Ziwa built it and the Yardna watered it?
Why should the world be destroyed and everything disappear?'"

The voice came:

"Adam, be silent, and may the gentleness of the righteous cover you.
Hibil Ziwa is here, and your brothers the *Uthri* are here.
The first Yardna is here, so that you have to dwell here.
Your wife Hawa will come, and all your offspring will ascend after you.
Adam, this is the house that We built for you and your wife Hawa,
in which you will dwell with Us, until the Day of Judgment."

'u Hayyi zaken

Hawa After the Ascension of Adam

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

When Adam ascended, leaving his body in the material world,
Hawa wept and wailed, cried and lamented.
The evil spirits gathered around her,
and she was preoccupied by their thoughts.
They said to her, "Hawa, you have every right to weep and to wail,
you have every right to pound your chest with your fists!
You are all alone in this world, after the death of Adam."

Hayyi said to Hibil Ziwa,

"It is you who spread the dynasty and offspring of Adam.
You were the one who brought him into the wedding chamber
and carefully matched him with Hawa.
So, go to Hawa, be with her, and lighten her sorrow.
Say to her, 'Brighten the face of Adam and make him happy.
Do not weep for him, lest he be tortured.
He sits now with his Father.'
Say to Hawa, 'Hayyi will order the souls to ascend to Him,

and stand before Him, which none can stop.'
Tell her to wash the tears from her face,
and remove the sadness from her heart.
Tell her to calm herself, and release herself from confinement.
Tell her to lift the veil from her head.
Thus she will walk upon the path of Hayyi;
and along the path of the Children of Peace."

Hibil Ziwa went to meet Hawa, and sat beside her.
He was so kind to her.
She said between sobs,
"Have you noticed the greatness of my loss,
and how Adam has abandoned me to be alone?"
He said, "O wife of Adam,
each and every soul must depart from this world.
The soul that has left you will be established in exalted splendor,
her face illuminated by light, disturbed by no sadness or darkness.
Hawa, by dwelling upon your sadness and misery,
you are committing a grave mistake."
She said, "What about my troubled heart?
Does it not have a right to wail and to be sad?"
Then she started discussing Adam with a troubled soul.

Hibil Ziwa talked to her; he talked to her about the House of Life,
about the happiness awaiting her, and about her obligations.

He wiped the tears from her eyes, and said,

"The hypocrites misled you, so you sinned as they do.

But your fathers will forgive your mistakes,

because they know you are sincere.

So arise, Hawa, with exalted splendor, to praise the soul,

which ascended from this house to the World of Light.

I myself was the savior of this chosen one.

I helped him to cross the *Maṯrathi.*

We passed 'Ptahil who made Adam's body,

according to the command of his Lord.

I showed him the habitation of Abathur

who extended his hand out to him.

Then I helped him arrive at the Second Life,

who showered him in his brightness.

We crossed the dividing waters,

and I showed him the shining honorable ones

who were fixed in their *Shkinatha.*

Then I set him up in the *Andiruni* of the newly built houses.

I built a habitation of light for him and came back to you."

She said, "Why did not Anush help me?

He saw me troubled, but he was neither surprised nor suspicious.

Was I his enemy, or was Adam his enemy?"

He said, "Hawa, you are not his enemy, and neither was Adam.
His enemies are the followers of Satan, so never weep again."

Hawa stopped weeping, and praised her fathers,
so her gestures became light.
She said, "You who sowed the *Uthri*, enlighten me.
You have wiped the tears from my eyes,
You have removed sadness from my heart,
you saved me from being lost.
It is you whom I praise and supplicate."

I left Hawa, and ascended to my father,
who asked me, "What did you do?
I answered, "I wiped the tears from the eyes of Hawa,
relieved her, left her praising dawn and dusk, and asking,
"When will the one who sowed me come to release me,
and guard me along the path of the Children of Peace?
When will he whom I await come to take me with him
to the *Shkinta* of Manda 'd Hayyi?
When will he come to take me to the newly selected dwelling,
and to the *Andiruni* wherein he resides?"

The evil spirits began to follow Hawa
and tried to provoke her with trouble,

but she got rid of the pain, and began to praise and supplicate
Manda 'd Hayyi, day and night,
to save her and take her away from the house of evil,
the house of the corrupt and the wicked.

"Manda 'd Hayyi, they are around me, killers and brigands.
They plot and conspire about my garments."

Manda 'd Hayyi shot down like a bolt of lightning,
and held Hawa before she succumbed to the sword.

He said, "Hawa's soul, be silent;
you will ascend to your heaven, to the treasure of your fathers."

Then Hibil Ziwa descended,
removed her from her body, and brought her back on high.

"Children of Adam, the guardians have left you,
and you will be threatened by all kinds of evil.
Let each of you encourage and cling to the other.
I shall go to help Hawa, to take up her dwelling and make her secure.
I shall return to you, to save you and to protect you
until the time when I shall take you back.
I shall take you back to the abode of your Creator,

I shall erect dwelling places for you, near your father."

I returned to the world to save young Shitil
and protected him from danger.
I braided a wreath of brightness for him,
and then established him in the dwellings of light.
I saved the Children of Peace, and helped them ascend
to the perfect house.

This is what happened to Adam
and what Manda 'd Hayyi taught Adam's descendants:
Be not sad when your soul departs, but rejoice in it.

'u Hayyi zaken

I Am The Mana,
The Scion Of Hayyi

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I am the Mana

I am the Mana Adam, the scion of Hayyi.

I reside at the House of Life.

Who placed me within this body of mud,

into this form, and cast me onto the earth?

I was flying throughout the universe,

then I was put in a body that does not know how to walk.

My mouth was full of radiance,

then it became an orifice for lying and deceit.

My eyes that were open in the Place of Light

became tools for the body of mud.

My heart that used to beat for Hayyi,

pulses weakly in this humiliated body.

My mind that was bright in the kingdom of my Lord,

became as dim as my heart in this body.

How can I hear the voice of my Father,

while I am imprisoned in this dirt and mud?

How can I ascend up to His kingdom on high?

The voice of Adam rose to the Place of Light;

Manda 'd Hayyi heard him, and sent a savior for him.

He asked the savior to be kind to the Mana and support him.

The savior stood before the Mana and said to him:

the Mana Adam, be happy and receive enlightenment,

for I have come to you!

Manda 'd Hayyi ordered me to come to you, and impart his greetings.

Then I shall return you to your original abode, under his care.

Arise, ascend to your safe abode,

to your original home among your brothers, the *Uthri*.

You will be illuminated with light.

You will sit among your clan and people,

and your wreath will be set upon your head.

'u Hayyi zaken

I Am The Mana, The Pure And Pious

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I am the Mana.

I am the Mana Adam, the pure and pious.

I am a son of the World of Light.

Who has cast me into this mortal world?

Who put me in this darkness, and made me live with the wicked,

betwixt murky water and fire?

Shall I stay with them, among the living and the dead,

to be deformed like them, and to be deprived of the sounds of my fathers?

Adam, you are neither from evil nor conflict,

you are not a part of darkness.

You are not from the muddy water,

nor are you from the fire.

You are from the World of Light,

where there is neither darkness nor conflict.

Adam, you are illuminated by yourself, delighted with your offspring,

complete, fully ripe in both heart and mind.

Have patience in the world and establish your offspring.
Celebrate and bless your land and streams until I call you.
When I call, my messenger will come to you.

Adam, do not be concerned. We shall be merciful to you.
We shall aid you and return your treasure.

Adam felt secure. He rejoiced and began to think
and considered that his destiny is decided.
He neither disobeyed, nor denied,
but he began to build and establish.
He sowed and reaped fruits and lived long.

When I, Mana, grew old,
I became attracted to my origins.
The helper came to me, held me with his right hand,
and ascended with me to the Place of Light.
When I saw the Place of Light,
I forgot about the material world and all the evil within it.
I became enlightened and sat blessed in the World of Light.

'u Hayyi zaken

I Am The Mana,
Of Perfect Splendor

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I am the Mana.

I am the Mana Adam, of perfect splendor, of absolute supremacy.

I am a son of the great radiance.

How did they remove me from my light, to be planted into this body?

The body has become my prison.

Until when shall I watch it, take care of it, and suffer within it?

Adam, you will not stay forever in this body that annoys and troubles you.

You will be for just a time, and then you will return to the house you love.

Adam, let your faith enlighten you, and never let your sadness trouble you.

The one who planted you will follow you soon.

We shall shorten the months and ages

to raise you quickly to the House of Light.

You are part of me, and to me you will return.

You are from my *'Dmutha*, and I shall lift you and preserve you in my garments.

I am the Mana,

I am the Mana Adam.

I shall throw the garment in which I was clothed upon its makers.

I shall throw it upon their heads.

It will decay and disappear, just as its makers will.

Adam will return to be embraced by his Father.

He will be established in the house of his fathers.

'u Hayyi zaken

I Am The Mana,
Residing In My Father's Grace

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I am the Mana.

I am the Mana Adam, residing in my Father's grace,

glowing with His radiance.

When did they bring me to the earth?

How did they imprison me in this way?

How did they take me from my place?

Who summoned me to this world,

and took me away from the house of my Father?

Who was my jailer?

Cursed be all the devils!

Cursed be this darkness and mud!

Cursed be everything!

I shall return to the light of my Father, in which I was raised.

I shall return to Him and place my treasure before Him.

Adam, do you really wish to return to your Father's grace?

Do you want to bring your treasure to His house?
Do you really want to acquire wisdom, Adam?

Then, remain in this world. Be patient and bear its darkness and pain,
until your predestined age has come to an end.
You are guarded by your savior.
I shall bring you supreme radiance, and gorgeous light,
I shall come with a valuable perfume,
so you will not feel disturbed.
I was patient, minding my affairs up to the end of my age.
Then those who planted me here came.
They freed me from my imprisonment and lifted my soul,
and established me among the Righteous Elect.

Here I am, enjoying the light that they bestowed upon me.
I am enjoying the treasure that they had promised me.

My heart, my mind, and my eyes are illuminated with His wisdom.

'u Hayyi zaken

I Am The Mana,
A Scion Of The Place Of Light

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I am the Mana.

I am the Mana Adam, the pious and exalted,

a scion of the Place of Light.

I am pure like the *Uthri*, even if I am in a muddy garment,

in which I remained faithful, feeling neither lack nor want.

I maintained my origins, faithful to the teachings of my Father,

enlightened by the light of those who made me descend

and put me in this body.

No one can say that Adam was sent away,

and his Father is absent from him,

so he forgot what He had taught him.

My Father hears, sees, and knows

that I did placed no obstacles before me,

and I committed no wrongs.

He sent me His faithful messenger to take me

from the wicked and the false hearted.

He set me among my brothers, the *Uthri*.

I am in the House of Life now,

full of praise among the *Yardni* and the light.

Blessed and glorified are you, Adam.

You preserved your reverence for your Father,

and you are satisfied with His thoughts about you.

Live in respect among your folk and relatives.

'u Hayyi zaken

Am The Mana, Who Set Forth From The House Of Life

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I am the Mana.

I am the Mana Adam, who set forth from the House of Life

as a messenger to this world

I came to live in this devastated wilderness,

and to fix this destruction.

Devils encircled me, darkness's evils surrounded me,

and I shivered because the one who sowed me was not with me;

Who will protect me?

Adam, what has frightened you? Who made you shiver?

Those who conspire against you will be chained.

Those who brought darkness against you will be punished by their darkness.

Adam said, "O voice, that calls me to calm me;

Why did 'Ptahil do that to me?

Why did he create this evil world?

Why did he plant bad seeds?

How audacious was he to do that!"

Calm down Adam, be calm,
you are the head of the generation.
Do not curse 'Ptahil.
do not blame 'Ptahil because his throne was toppled.
He is the son of Abathur,
everything was made and multiplied by him.
Be advised, Adam, that 'Ptahil made this world
by the command of Hayyi.
His Lord is fully aware of him,
so He did not condemn him to the darkness.

Adam, when this world disappears, and the sky crumbles,
when all angels, jinn, and human beings fall,
when neither sun nor moon will be,
and the meteors fall,
when the stars burn out,
and all the world is destroyed;
At that time 'Ptahil will be garbed in his garment.
They will bring him and will baptize him in the Yardna.
They will compensate him for the tortures he endured.
At that time both of you will sit together and share a shadow.
He will be your king.

Adam looked down impressed, and then praised and begged forgiveness.

He accepted from 'Ptahil what he had first denied.

He begged the one who planted him to come to him,

and to guide him along the path of his brothers.

The one who planted him heard, came to him, and lifted him up.

He held him by his right hand, and crossed the *Maṯrathi* with him.

He passed him by the scales of Abathur and the dividing waters,

and they reached the Children of Peace.

Then he ascended to the House of Life,

where he had a house and home.

'u Hayyi zaken

I Am The Mana, Who Was Concealed In The Treasury

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I am the Mana.
I am the Mana Adam, who was concealed in the Treasury,
together with the exalted preserver of the treasures.
I had not seen the treasure, until they showed it to me.
I had never seen it until they revealed it.

Then they removed Adam from it and sent him to this world.

What a beautiful scene I saw!
And what ugliness I see now!
I saw a splendid reverence,
but now I see darkness.
When shall I escape this gloom?
When shall I return to that light?
When shall I leave those evildoers and return to that house?

The voice of Adam ascended to the House of Life,
along with his praising, supplication, and his submission to Him.

Adam, think of what surrounds you, and what is happening to you;
We shall think of you.
Pray there, We shall pray for your sake because We see you.

You saw the light and you heard the voice;
never think of death, Adam, and never love death.
Maintain your light, preserve your appearance,
and do not forget the treasure of your radiance.
Never forget the splendid and exalted treasure
that you desired to see, but you could not.

When Adam heard the call, concern and worry were removed from him,
and replaced with forgiveness and peace.
He praised His Creator and bowed down to Him,
and renounced the material world.

The messenger said to Adam,

Here is the Treasure you desired to see, but could not,
so leave the house of troubles,
and ascend along with fulfilment and forgiveness.
If the Second Life has hurt you,
the First Life will never forget you.

The House of Adam was opened to him,
so he ascended to it.

He found his throne and sat upon it.

'u Hayyi zaken

I Am The Mana, Who Came From The House Of Life

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I am the Mana.

I am the Mana Adam, who came from the House of Life.

I left that house and came to the flawed house.

O, false eyes!

At what are you looking?

O, stinging tongue!

What evils do you utter?

O, empty spirit!

What are you learning?

What fills you up?

I did not come for your sake,

but because Hayyi summoned me.

I did not come for your sake,

but for the sake of the Second Life.

Hayyi sent me and recommended me for His sake.
The right hand of the Second is pure,
His habitation is splendid,
but his descendants did not perform his actions perfectly;
So my Lord sent me to make it perfect without any flaw.

When the angels heard what Adam had said,
they received him, drew him near them,
and cooperated with him.
Some of them ordered water for him,
some of them ordered air for him,
and others became as friendly as brothers to him.
Even so, they still bothered him from time to time.

He dispelled his fear with prayer,
and evaded panic with praise and conversation.

The voice came to Adam,
"Adam, do not worry.
Reside with them for the remainder of your life,
and then you will ascend to us."

Adam ascended from his troubled world, and saw the whole light.
He was surrounded by brightness.

He saw the pure perfection from which he came.

My good assistant!

Help me, help me, my good assistant!

For your sake, I resided in the distant world.

Through your brightness and kindness,

the trouble was removed from me.

The savior held Adam with his right hand to raise him

while his wreath was shining on his forehead.

He set him up in the residence of his Father

and placed him in the World of Light.

'u Hayyi zaken

O, Mana

O, Mana, the good

O, Mana, the neat and wise.

Do not panic, your assistants will accompany you.

You will be safe until you are weighed in the balance of the Maṭrathi.

Free Soul, Daughter Of Radiance

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Praised be the Great Light.
Exalted be the Sublime Light.

The earth was stretched forth, and heaven was raised,
the light of the sun spread, the moon was revealed,
The seven planets took place along with the twelve signs of the Zodiac,
and the angels were commanded to form the body of Adam.

Adam was formed.
He is lying here, a body without a soul.

From the House of Life, the soul came forth,
together with three *Uthri.*
Three *Uthri* carried her, and set out the body for her.
Then they tried to get her into it.

The soul was afraid, startled, she wept and wailed.
She refused to enter the body.

O, *Uthri,* you three righteous *Uthri,*

give me an hour of time.
Help me! Give me just one hour
to raise my oppressed voice to the Place of Light.
I shall ask my brothers, the *Uthri*,
What was my sin?
What wrong have I done to confound me,
and expel me from my home?
Why did you cast me down,
and expel me from the house of my Father?

I shall implore Manda 'd Hayyi to send one of the pious
to destroy this humiliating body,
to remove me from this cursed world,
and to return me to the House of Life.

My origin is there, and my roots are there,
in the place where my Father resides.
Why did you bring me to this disgusting place?
Is it to be blinded by the wicked, and tempted by sinners and disbelievers?
Do you want me to hear the charms and magic of the infidels?

Now the wrong-doers will control me,
they will teach me according to their knowledge.
They will talk to me the same as they are talking,

to make me forget who I am.
They will make me descend with them into the depths,
from which they will never rise again.

Free soul, daughter of radiance,
once again, we say to you,
Keep the dragon and the lion away, and enter this body,
but still you weep, and wail, and disobey.

The soul said,

O radiant and sublimely righteous one!
O messenger of light!
If you want me to enter into this body,
give me a weapon to protect my self against this calamity,
because enemies will multiply all around me.

Free soul,
which weapon do you want?
Which weapon is sharper than what you already have?
Naṣirutha is your weapon!
The sincere living words that you received from the House of Life
are your sharpest weapon.

Innocent soul, the heavens were raised for your sake,

and filled with these bright stars.
For you sake, the earth was made solid,
and filled with bright fruits.
For your sake, the Great Hayyi ordered,
and so the sun rose and the moon shined.
For your sake, the seven planets
and the twelve signs of the Zodiac were established.
For your sake, the four winds were created,
fragrance spread, ether blew, and water flowed.

Free Soul,
the wisdom to praise your Lord has been poured into your heart.
You will remember your Lord and praise Him,
and so you will be secure and at peace.
Time will pass and come again.
The years are like the passing of a shadow.
The months will pass by quickly,
and all will go to their destiny.
Pleasure will vanish, and singing will come to an end.
Gold will become worthless.
The wealthy will lose their wealth,
and the tyrants will lose their kingdoms and property.
They will leave all their treasures to their sons
and go to the fire to be burned.
The poor and the oppressed will escape,

and be rid of the suffering of this world.

The earth will be eliminated and you, o sad oppressed soul,
will return to your original House.

The soul said,

I went and entered the body,
with the powers and abilities of Hayyi,
I went and entered the body,
with the name of Manda 'd Hayyi and his promise.
I became a spouse to the body,
in order to watch him and to take care of him.

The hypocrites, the wicked, and the corrupt surrounded me.
They tried to tempt and seduce me.
But Manda d' Hayyi was watching me;
he strengthened me, blessed me, and clothed me in his light.

Free Soul,
you come from the House of the King and Master.
Be careful of what you say,
and be wary of your actions.
Thus you will escape, uncontaminated by this house of destruction.

'u Hayyi zaken

Hail To You, Soul

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Hail to you, hail to you,
soul that has departed from the world.
You have left the house, the house of corruption
and the stinking body in which you have been.
It is abode of the wicked,
a place in which all sin.
It is the world of darkness,
a world of rancor, jealousy, and dissension.
It is an abode of pain and defects,
which bring forth the tribulation.

Rise up, rise up soul!
Ascend to your first homeland,
the place from which you were transplanted!
Rise to the dwelling of the righteous, the dwelling of the *Uthra*!
Wear the garment of glory and crown yourself with the living wreath!

Ascend and occupy the *'Shkinta*,

alongside your brothers, the *Uthri.*

As you were taught, praise the first Home;

and curse this place, the house that fostered you.

It is full of evil and devils who are eager to persecute you.

'u Hayyi zaken

Go In Peace, O Chosen One

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Go in peace, o chosen, pure, and innocent one;

you are without impurities.

Your place was upon this earth,

but your destiny ascended from its struggles.

You said, "I am a seer, a diviner;" then you passed the ages,

and passed the worlds of darkness, so go forth in peace.

The people will be assembled for judgment,

and judgment will be pronounced upon them,

those who did not discharge the obligations of the upright man.

But you alone, chosen and pure one,

fair Mana, who is burnished so bright.

You will not go to the judgment hall

and upon you no judgment will be pronounced.

You did discharge the obligations of the upright man.

Wear the garment of glory and crown yourself with the living wreath!

Kneel down, worship, bow down,

and praise the Great Hayyi.
Praise the Place of Life, to which your fathers went.

You are the chosen one, who is not of this earth,
and your seed is from the Place of Life.
Your home is the Everlasting Abode,
in which there is no heat or wrath,
and where you will have a throne to rest upon.

They kept for you a *Himyana* girdle,
in which there is no problem or defect.

Righteous one, ascend to the House of Life,
and go to the Everlasting Abode!

You will hang a lamp amidst lamps of light,
and they will shine at the time, and at the moment.

Arise! Behold the Place of Light!

'u Hayyi zaken

The Road Which Adam Attained

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Bliss and peace will be upon the road,
the road which Adam attained.
Bliss and peace will be upon the road,
the road which the soul traversed.
The soul had loosened her chains and broken her bonds.
She had taken off her earthly garment.
She turned around and saw it,
she saw it and became revolted.
The providers called the soul,
they provided her and called her,
"Come in peace, o illuminator,
who has illumined the falling house!
Come in peace, fragrant one,
who imparted her fragrance to the stinking body!
Come in peace, flawless pearl,
who was transported from the Treasuries of Life!
Come in peace, daughter of the free,
whom in the house of evil ones they called handmaiden.

O soul,

"Dust yourself off ! Put on your garment,

and crown yourself with the living wreath!

Gird on your *Himiana*, in which there are

no infirmities or blemishes!

Arise, come to dwell in the *Shkintha*,

the place where your brethren, the *Uthri* abide;

Hayyi is glorius and victorious, and victorious are the ones who went hence!"

'u Hayyi zaken

The Day On Which The Soul Departs

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

The day on which the soul departs,

the day on which the perfect ascends from this world of destruction,

there will be trouble and sorrow within it.

The *Ganzibri* of this world will gather,

wondering and asking one another:

"Who took the coral from her home?

She was illuminating it, but now it grows dark.

She was restoring it,

but now it is becoming dilapidated.

Its walls have collapsed, its lights went out,

its pillars have crumbled, and its doors and windows are shut.

The eyes can not see any more, the ears can not hear any more,

and the feet can not walk any more.

Naked they brought me into this world,

and naked they have taken me out of it.

Naked, like a bird flying alone.
The good deeds I have done precede me,
the charity I gave is behind me.
While I ascend to the House of Perfection,
waves of living water are at my hands.

The wicked saw the soul going away from them,
they intercepted her path and placed her
on route to an isolated place.
They took her to the house of correction
where they imprisoned and tortured her.
They asked her, "What power helped you to depart?
What was the name pronounced over you?"
The soul answered, "I depart by the power of Hayyi,
His name was pronounced over me,
and waves of living water were in my hands.
I shall rise up to the house of perfection,
to the World of Light."

'u Hayyi zaken

Between Darkness And Light

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Between darkness and light, between clarity and obscurity,
stand those who know about the House of Life.
They ask the soul departing from the underworld,
"Soul, where do the righteous go?
Where will the righteous go?
Where will their light be? "

The soul emerging from the distress and disaster says to them,

"The Righteous Elect will not remain in the world of deceit.
The poor and the *Tarmithi* shall not remain in the world of deceit.
Their sons will not remain in the world of deceit.
The lords and the wealthy will leave it in sorrow,
and they will be burned in the blazing fire,
they will leave their property to their children."

Soul, when you go to your Lord, your path will be long,
and there are neither signs, nor guides to lead you along it.
There will be different purgatories,

with many guardians and collectors.
So, how have you prepared yourself for this path,
and with what you will prevent the obstruction?
Soul, look how you were yesterday,
and what you have become today?

The soul said, "I was like a wonderful and tall building,
but today it has fallen down and collapsed."

Soul, how did you appear yesterday,
and what do you look like today?

She said, "Yesterday, I had a trunk
that could eat and drink, and work until exhaustion.
I used to wash it, to comb its hair, and take care of it.
I was like a rose on its branch.
Today, it has become arid and desiccated in its place."

Soul, if you regret the loss of this garment,
and if you feel sorry for it, you can return to it.
The Great Hayyi has summoned you forth in a good mood,
so if you miss the body in which you were, you can return and enter it.

No, my brothers, no!

How could a soul return to a dragon with seven heads?

How can you think of bringing the innocent soul

to this trunk of dirt and garbage?

She said, "They released me,

and closed the doors and windows behind me.

They closed my two ears through which

I used to hear the teachings of Hayyi.

They closed my two eyes that glimmered

day and night by the order of Hayyi.

They closed the mouth that praised Hayyi, and broken were my two hands,

which gave alms and charity, and stretched forth to give *Kushṭa*.

The two pillars fell down, so the whole structure collapsed.

The body deceived its owner, and the house was filled of darkness.

The soul set forth flying alone through the ether.

The rulers stopped the soul and asked her:

"By which power did you depart,

and whose name was pronounced upon you?

She said, "I departed by the power of Life,

the name of Manda 'd Hayyi was pronounced upon me,

and I am going to the House of Life."

They said, "Forgive us, and mention us before Hayyi."

She said, "When I rise up to the House of Hayyi,
and when Hayyi asks me,
when those who bear witness in *Kushṭa*.
come from everywhere to tell the truth,
What shall I say about you, the wrongdoers?
I shall say the truth sincerely.

Your eyes will never see the light,
and your feet will never stand on solid ground.
I and my brothers the *Uthri* shall ascend to the Place of Light,
whose sun is never extinguished, and whose light will never vanish.

All my pious brothers, you will be summoned,
and you will be lifted up for the Final Day.

'u Hayyi zaken

I Am The Head Of The Believers

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

O, Mana,

most compassionate Mana,

o, Mana, most neat, and most wise,

your assistants will accompany you and stand beside you,

up until the time when the souls will be weighted in the balance of judgment.

I am the head of the believers,

I am the head of the chosen and wise.

I have been marked with the sign from the beginning.

I went to the bank of Yardna.

The demons were watching me everywhere.

They said to me, "Man, give us your head before you depart.

Perhaps you will come back to us again."

No, I shall not give you my head.

It has been marked with an enduring sign.

They said to me, "Man, give us your eyes before you depart,

perhaps you will come back to us again."

No, I shall not give you my eyes.
They are filled with light.

I have been marked with the sign from the beginning.
I walked to the bank of Yardna.
The devils were watching me everywhere.

They said to me, "Man, give us your ears before you depart,
perhaps you will come back to us again."

No, I shall not give you my ears.
My ears are listening to the name of Hayyi.

They said to me, "Man, give us your mouth before you depart,
perhaps you will come back to us again."

No, I shall not give you my mouth.
My mouth is filled with *Kushṭa*.

They said to me, "Man, give us your hands before you depart,
perhaps you will come back to us again."

No, I shall not give you my hands.

My hands are stretched forth in charity and *Kushṭa*.

They said to me, "Man, give us your heart before you depart,
perhaps you will come back to us again."

No, I shall not give you my heart.
My heart is filled with knowledge and faith.

They said to me, "Man, give us your knees before you depart,
perhaps you will come back to us again.

No, I shall not give you my knees.
My knees are bent down to the Great Hayyi.

They said to me, "Man, give us your feet before you depart,
perhaps you come back to us again."

No, I shall not give you my feet.
My feet are for walking on the path of *Kushṭa*
from the place of darkness to the Place of Light.

You will ascend to the Place of Light,
and walk on the path of *Kushṭa* and faith.
You have achieved victory, Manda 'd Hayyi,
and you will help your lovers who believe in Hayyi.

'u Hayyi zaken

Blessed Is He Who Redeemed Me

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Blessed is he who redeemed me,
he who got me out of the world of bondage and lack,
and clothed me in a garment of radiance.
It is the garment that the chosen ones wear,
the same as the just and the faithful.

I opened my eyes, so they filled with radiance.
I placed my head into it, and felt the abundance of the world.
I swung my wings in it, and they became wings of radiance.
I sang hymns while going to the souls.

When the souls saw me, they all came to welcome me.
They received and greeted me, and said,
"Son of the pious, ask your father,
When will the prisoners be released?
When will the true promise arrive,
so that the troubled will be relieved?"

I shall tell you before my father,
The wicked will remain here bound with shackles,
until the Euphrates dries up from its source,
and the stream of the Tigris flows out.
until all the seas are dried up, just as
the rivers, springs, fountains, and wells will be.

Then all who were tightly bound in the depths
will be released and ascend.
The souls that reside in this house will be relieved,
the children of free men will be relieved,
and so too will the widows troubled by the wicked.
They will be rescued from the wicked,
who will remain in their wickedness.
Relief certainly will come to the troubled people.

'u Hayyi zaken

You Who Said That Relief Is Coming

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I wish I could go with the two Uthri who came to me,

but I am afraid.

I am afraid so much that I feel my breath stop.

I am afraid of the guardians of the Maṭrathi.

O, soul, why are you afraid? You are accompanied by the Uthri.

You who said that relief is coming,

and that you are finally leaving:

How good is what you say!

You who said that relief is coming,

and that you are finally setting out:

How good is what you say!

I sent for my brothers among you.

I asked them to pray for me and to come to me,

but my good brothers came to me by their own will.

Good brothers, if my presence is difficult to behold, then do not come.
He who is heavy with good deeds,
will ascend with ease,
while those who are heavy with sin
will have difficulty ascending and will be isolated.

I rise easily because my good deeds precede me,
and I lean upon them to support me.

Soul, why are you sorrowful?
Is it because you depart from this house?
The house will collapse.
All the demons' houses will collapse and crumble.
All of them will vanish.
All their deeds will be undone.

I am flying freely to the World of Light.
I reached the gate of the universe.
The demons, the wicked, and the oppressors
are muttering and watching.

Oppressors, I am not one of you, so why you are muttering?

I am flying and arrive at the House of Life.

Hayyi welcomed me;
He clothed me in radiance, and covered me with light.
The righteous put me between them.

I start to prepare the *Pihtha* loaf,
and gave praise to Hayyi.
They said to me, "If you see the pious, approach them,
and if you see the wicked, do not approach them.

You were established and settled through the *Kushṭa*
that will come to all the righteous and believers.

You are a faithful believer, and you will ascend to the House of Life.

'u Hayyi zaken

When The Darkness Intensified Around Adam

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

When the darkness intensified around Adam,
he abandoned his body behind him.
His soul was enveloped in radiance and light,
while the heart of Ruha was filled with hatred.

She said,

"Woe is me! Neither have I discovered her treasure nor obtained her secrets!
Now she will ascend to the House of Light.
I have to block her and shut the doors of darkness,
to imprison her in the *Maṭrathi* for a long time.
I shall torture her and prevent her
from feeling tranquillity and living in peace.

The soul of Adam begged help from Hayyi.
Hayyi asked Hibil Ziwa to descend and save Adam
from darkness and painful torture,
and to raise him on high.
I am Hibil Ziwa. I descended from the Place of Light,
and removed Adam from the world of evil and sins.

I made him pass the darkness, and destroyed all the stations;
I came back with him to the first house, to the Place of Light.
We left Ruha weeping and mourning,
for the soul of Adam, departed from his body.
She knew neither how, nor what were her secrets.

After a long trip, we arrived at the house of 'Ptahil.
When 'Ptahil saw our light, he arose, knelt down, and prayed to Hayyi.
He extended the hand of *Kushṭa* to the soul, and said,
"You received help to leave the world of the wicked."
She said to him, "Sit down, you naive *Uthra*;
you have no idea about the earth and what is going on in it!"

We left 'Ptahil and arrived at the house of Abathur.
When Abathur saw our light, he arose, knelt down, and prayed to Hayyi.
He extended the hand of *Kushṭa* to the soul.

Then we arrived at Yushamin;
he also arose from his throne, knelt down, and prayed to Hayyi,
and extended the hand of *Kushṭa* to the soul.
We arrived at the place of Anush Uthra;
when Anush Uthra saw the soul,
he arose from his throne, knelt down, and prayed to Hayyi,
and extended the hand of *Kushṭa* to the soul.

When we arrived at the place of the Children of Peace,
they arose from their throne, knelt down, and prayed to Hayyi,
and extended the hand of *Kushṭa* to soul.

Then we entered the light of Hayyi,
and were surrounded by the *Uthri* of light.
They welcomed us, blessed us and praised Hayyi.
They said, "Blessed are you, O soul,
and blessed is the one who planted you,
then released you and raised you to the Place of Light!"

Adam sat on the throne that was established for him
by the command of his Lord, surrounded by light and radiance.
The soul was so inspired by the light
that she got down from her throne,
bowed down and prayed to Hayyi,
and exalted Manda 'd Hayyi.

Adam said, "The fair Naṣurayyi, the righteous elect, men and women,
when they depart from their bodies,
they will ascend upon the same path by which I arose,
with secured hearts and eyes."

'u Hayyi zaken

The Soul Emerged From The Fruits Of Hayyi

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

The soul emerged from the fruits of Hayyi,
blooming and fruitful.
The *Uthri* came and asked her, "O Soul,
when you were on the earth in the house of decadence,
what did the wicked do to you?"

The soul answered,

They considered me a slave, a maidservant,
They mocked and despised me.
They said to me, "You are like a dammed river without any passage;
the plants on it cannot thrive and will die of thirst."
They called me the orphaned child of a slave,
without father, guardian, or descendants.

I looked upward to the one who implanted me,
willing his rescue and awaiting his release.
When can I escape this destruction, this pain and torture?

While I was waiting in my place, I heard a voice,
the voice of the compassionate *Uthra* calling and calming me.

When he appeared, I knew that he came to support me,
so I rejoiced with pride over all the worlds.
The *Uthra* said, "I am the father, the guardian of this Adam,
about whose father you have asked;
both of us believe in the Almighty."

The wicked were angry; they murmured, muttered, and said,
"Who is his master? Who supported him against us?
Who will undo what he has bound?"

I said, "I shall do that; I am the servant of the Stranger,
who encourages and supports his believers.
He will help him overcome you."

He is the Stranger, to whom none can compare.
He is the one who can save his offspring.

'u Hayyi zaken

I Came Nacked To This World

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I came naked to this world, and they withheld me from it,
empty and seeking, like a lost bird.

The soul is wailing, weeping and saying,
"What can I do for you, my body?
If you were a garment of radiance, I would wear you,
to ascend with me to the House of Life.
If you were *Himiana* girdle of radiance, I would wear you
around me, to ascend with me to the House of Life.
If you were a *Klila* wreath of radiance, I would put you
on my head, to ascend with me to the House of Life.
If you were a *Margna* staff of radiance, I would hold you
in my hand, to ascend with me to the House of Life.
If you were a sandal of radiance, I would put you
on my feet, to ascend with me to the House of Life."

The soul spoke to the body,
but the body did not hear her.

I can hear the voice of the messenger of Hayyi calling me,

"O brilliant soul, come along;

You who provided sweet-scented perfume,

you who made the stinking body fragrant with perfume.

Come along, noble one who was called a slave

in the house of the wicked! Come along!"

The soul said, "What can I do for you, my body?

I wish if you were not from clay!

You were formed from clay,

and to clay you will soon again return.

All who tortured you in this world will be judged guilty."

'u Hayyi zaken

I AM STILL A SUCKLING BABY

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I am still a suckling baby.
I am still a suckling baby but my years have come to an end.
I am still a suckling baby, but I have to leave this world.

The demons are on the way, but I have to leave
because my measure has become full.
How foolish are those who are sitting in sorrow for me?
They are sitting in sorrow for me.
Some are sleeping on the mats,
some are abstaining from food,
others are giving luxurious funeral banquets
Some tear their clothes, shed tears, and cut their hair.
All who tear their garments for me commit a sin.
All who spill tears for me will face seas and rivers blocking him.
All who cut their hair for me will be cast into the mountain of darkness.

My measure has become full,
the savior came to lift me up,
and I am going to the House of Life.

'u Hayyi zaken

I AM STANDING ON HIGH

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

On the path,

the soul is standing

looking upon her Creator.

Lord of Goodness, my eyes look up to You!

I am standing on high,

my eyes looking down upon the earth.

I see the soul weeping, wailing, and entrapped, her eyes full of tears;

she is cleaning the roads and the markets with her hair.

She is digging the earth with her nails, and moistening it with her tears.

She is holding mud in her hands to build.

She constructed, fixed, polished, and then mounted

the castle, and looked upward.

She took off her rose gown, and marvelled at how beautiful it was.

She shed her beautiful body, and was astonished by its perfection.

She said, "You poor beautiful body,

you do not deserve to be eaten by worms or by birds!"

The soul sat waiting for a human companion,

who might come accompany her along her path.

While she saw waiting, she saw ghosts coming,
but they are not shining, and are not illuminating.
Darkness precedes them and darkness follows them.
They are surrounded with evil spirits, full of sin.
From a distance of about a league and a half,
she heard their quarreling, and smelt their evil and disgrace.
When they saw her, they stopped close to her,
and called for her to come with them on their path.

Dull faces, what have you done,
that your stock is so bad?

They replied, "We settled in this world.
We deceived, cheated, and swindled the others.
Our eyes spied, our ears eavesdropped,
and our hands stole and killed.
Our hearts were offenders, our body engaged in lewdness,
our knees knelt before demons,
and our feet walked barefoot towards evil.

The soul said to them, "Since these are your features,
your works, and your stock,

keep yourselves away from me.

I shall not accompany you on your path."

The soul sat waiting for a human companion,

who might come accompany her along her path.

While she was waiting, she saw luminous,

gorgeous faces appearing to her.

Radiance went before them and light followed them.

There were accompanied by *Uthri* and angels.

From a distance of about a mile and a half,

they were shining and spreading perfume.

The soul spoke to them and said,

"O, my pious brothers, take me with you if you wish.

I would like to live with the good, and accompany the believers."

They said,

"Soul, what were your deeds in your material world,

so that we can take you with us on our path?"

She said,

"My father distributed bread to hungry people,

and my mother bestowed alms to the needy.

My brothers chant hymns,

and my sisters extended the hand of *Kushṭa*."

"Soul, your father gave bread for his own sake.

Your mother bestowed alms for her own sake.

Your brothers who chant hymns will rise up on the way of *Kushṭa*.

Your sisters who extended the hand of *Kushṭa*, Manda 'd Hayyi will be their helper.

Speak about yourself.

What good deeds have you done, so that we take you with us on our way?"

She said,

"Fair believers, my brothers handed me to the wicked, who were without pity.

They gave neither wages nor alms. Hence they are chained in darkness.

I loved Hayyi, and I loved Manda d' Hayyi.

They occupied my heart and my thought.

Every Sunday I took alms and bread, unbeknownst to all,

and walked to the *Bit Manda* to give them to orphans and widows.

Hayyi knows how many hungry people I fed,
how many of the thirsty I replenished, and the naked I clothed.
Hayyi knows how many captives I released,
and brought them to their homeland with stock for their way.
Hayyi knows everything."

When soul finished her speech, the pious stood before her.
They sat her upon a throne, and dressed her in light.
They clothed her with brightness,
and made for her a great crown.
They braided a resplendent wreath for her head,
and bound her with a brilliant *Himiana* girdle.

Then, they made a crossing for her to cross the seas and the rivers.
They took her hand and led her through dividing waters.

Hayyi sustained the life, and the life found its existence.

'u Hayyi zaken

Between The Hidden And The Radiant

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Why should I come?

Why should I inhabit this miserable body?

Why should I stay in it for months and years?

It will not ascend with me to the Place of Light.

Between the hidden and the radiant, between light and the *Uthri*,
stands those who question soul the soul,
Saying to her, "Speak! Tell us, soul,
Who constructed you? Who built you?
Who was your builder, and who was your creator?"

The soul said,

"My Father, is the one who built me, and the one who constructed me"
One was the being who transplanted me;
One of the Children of Peace took me in his goodness,
enveloped me in a wrapping of radiance, then gave me over to Adam.

Adam, in his simplicity, took me and cast me into the physical body;

the body that is full of sourness and bitterness."

The soul will remain and wait in the body that she has to take care of it,

until her measure is complete.

At that time, the deliverer will come, release her, and bear her away.

Soul, you are now free, so you can run!

Run soul, the one who captured you will not know his way!

The soul and the deliverer are on their way to the Place of Light.

To the place where the sun does not set,

nor do its lamps of light grow dim.

'u Hayyi zaken

Her Years Have Come To An End

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Wings from antiquity
the Creator of heaven and earth
has prepared for the soul.
She set out and sat upon a cloud of brightness.

Her years have come to an end.
Her time is over.
Her eyes are filled with releasing,
and her heart is full of weeping.

They released the soul and placed her before the Judge,
who asked her,
"Soul, you were in the world of falsehood and deceit,
so what did you do in that world?
And what was your stock along the way?"

She answered, "As you are my witness, Judge,
I was not an evildoer.

I neither killed nor committed adultery.
I did not steal.
I never performed magic or put my faith in magicians.
I neither tortured a soul in its body,
nor testified falsely against anyone.
I neither changed the borders
nor moved their signs out of their place.
My eyes never insinuated,
nor did my mouth utter false testimonies.
No enchanter enchanted me,
and no fortune teller foretold my future.
I did not bow down before two lords,
and I did not hesitate to give charity.
I guided the blind, and I gave alms.
I fed the hungry and helped the widows.
I clothed the naked, freed the captives
and sent them back to their homeland with aid.
I nursed the sick, and I prepared a grave for the dead."

"Soul: If you had done these deeds,
then where are the witnesses to testify on your behalf?"

While soul was standing before the Judge,
the witnesses rapidly surrounded her.

The Yardna with his two banks testified on her behalf.

The *Maṣbuta* baptism testified on her behalf.

The *Pihtha*, *Kushṭa,* and *Mambugha* testified on her behalf.

They held her by her right palm,

and raised her up to the house of perfection to be settled,

in which there is no doubt, and the sun never sets.

'u Hayyi Zaken

A Voice Called From On High

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Quiet Mana,

feel pleasure and be happy!

Hibil Ziwa will come to you from the House of Hayyi!

A voice called from on high;

from on high, a voice called and said,

The captives must be released. I went to see them.

When I reached them, the guard came to meet me.

I asked him, "What are they eating and drinking?"

He answered, "They eat bitter apples and drink black and fetid water."

I said him, "Take the keys and open the door of the prison.

Release all the captives; do not leave a prisoner inside."

He opened all the doors, and the prisoners departed in large groups.

The thieves and those who committed adultery were separated,

and pushed to the gates of hell.

The magicians and the conjurers were separated,

and pushed to the gates of hell.

The diviners and soothsayers were separated,
and pushed to the gates of hell.
Those who changed boundaries and displaced landmarks
were separated, and pushed to the gates of hell.

I said to the guardian of the prison:

"You are responsible for these good souls
while they are in prison until the Day of Judgment."

The captives who received the *Masiqtha* became happy and chant hymns,
while the prisoners who were left behind wept.
They wailed because they will remain in their chains.

They said, "We heard how good you are,
and that you do not abandon people on the lonely peak."

He said, "My sons, there is no lonely mountain,
and no good person, who will be cursed by his God;
rather, it is the fault of your lineage.
They are the ones who cursed you, when they did not instruct you,
and occupied themselves with this deceitful world.
They did not read *Masiqtha* for you, and did not recite hymns,
nor did they give charity and alms in your names."

'u Hayyi zaken

The Soul Is On Tibil

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

When the chosen come to Tibil,

they will be embraced by my grape-vines.

Then they will rise up and see the Place of Light.

The soul is on Tibil. She is lying lifeless.

An *Uthra* came and stood by her pillow, and awakened her saying:

"Wake up, soul, and look out upon the House of Life.

Get up and look upon the House of Life,

raise your face upwards to the Place of Light.

Look at the whole world!

Everything that looks like nothing

includes nothing, so what is its benefit?

Look at the big sea which can not be waded.

Look at the River Hiṭfon, which cannot be crossed.

Look at the guardian stations where the evil spirits stand.

Look at the blazing fire, rising up to the sky.

Look at the trenches and the gaps on the road.

Look at the high mountain that can not be climbed.

Look at the heavy iron wall that surrounds the world,
and girds it, so there is no way in or out.

Soul, if you hear what I am saying, if you do according to my will,
and if you obey me, then you will rise up.
I shall place a crossing for you to pass the sea.
I shall make a bridge across the River Hiṭfon for you.
I shall cross the stations with you on which the evil spirits stand.
I shall lead you across the blazing fire.
I shall lead you out of trenches and over the gaps on the road.
I shall split this high mountain to make a way for you.
I shall make an opening for you in the heavy iron wall.
I shall hold you with all my power and extend you to be with me.
I shall hold you with all my power and rise you on high,
to the Place of Light."

'u Hayyi zaken

Whose Soul Is This ?

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Whose soul is this, which has been so well built?
Whose soul is this, which has been so well formed?
She is fair and faithful, she is faithful and fair;
she is well prepared, very courageous, and well-armed.
She neither worries nor does she feel frightened.
She is afraid of neither judges nor demons.

A wreath of ether was braided on her head to raise her on high.
She flies, arriving at the house of judges.
When the chief of the judges saw her, he asked her:

"By whose power did you depart,
and whose name was pronounced upon you?"

The soul said,
"I departed by the power of Hayyi;
the name of Manda 'd Hayyi was pronounced upon me."

He said to her:

"How can I describe you, and with what can I compare you?

You are like the sun, and like the moon.

You are like a breeze coming from the North,

and you are the soft waves pushed softly by gentle air."

The soul is more radiant than the sun,

and more glamorous than the moon.

She is gentler than the breeze coming from the North,

and softer than the waves of the water.

The chief of the judges bowed to her, and said,

"Depart, soul, and set out for the heights,

to the Place of Light."

'u Hayyi zaken

The Letter Of Kushṯa

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

The letter that left the world was written in *Kushṯa*,
and sealed with signet of the almighty Hayyi.
The righteous wrote it,
and the faithful tied it on.
They wrote it, prepared it, and suspended it around the neck of soul.
They dispatched it to the gate of the House of Life.

Ruha and her demons saw her bearing a letter. They said,

"Who has written this letter,
the secret of which is unknown to us?
Who wrote the letter that was written in *Kushṯa*
and sealed with the signet of the mighty Hayyi?
Who hung it around the neck of the soul
and dispatched her to the gate of the House of Life?"

The righteous wrote it,
and the faithful tied it on.
They wrote it, prepared it, and suspended it around the neck of soul.

They dispatched it to the gate of the House of Life.
The wise soul covered the letter with her radiance,
wrapped it and veiled it in her light.

The demons abased their heads to her.
The soul passed and ascended.
A resplendent wreath of ether was placed on her head.
The soul flew and went until she reached the dividing waters.
There she came forth towards a great beam of the radiance of Hayyi.

He grasped her with the palm of His right hand
and brought her over the dividing waters.
They established her in her safe house,
in which the *Uthri* sit.

Hayyi sustains the life, and the life has found its own.

'u Hayyi zaken

Hayyi Has Sent Me My Destiny

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

My years have come to an end.
Hayyi has sent me my destiny.
He has bestowed salvation upon me.
I have become free.
My scions, I am leaving you.
What will you do after my absence?

I have taught you how to do good deeds,
and I advised you to perform great actions,
so what are you asking about?

I sat under the shadow of my grape-vines,
and my brightness shone upon them.
They asked me, "You, who have left us:
you were provided with limitless living knowledge,
tell us about it so that we shall not doubt it.
Inform us about the mysteries, before you leave us."

I shall tell you about the constructed *Mana*.

When he leaves here, the demons will be his opponents
    until he reaches the house of 'Ptahil.
He will pass them and reach the dwelling of Abathur,
    who will receive him with his brilliant light.
Mana will have a great brilliance,
    so that the Second Life will be frightened.
The Second Life will get down off his throne
    and give praise to Hayyi, saying:
"Praised and glorified is my Lord,
    You who have sent me this aid."

My scions beat their heads, wept and wailed for their own sake.
    They said, "You left us, so when will we see you again?
He said, "I am going there, with a secure heart,
    because my Lord desired me to be there.
The Almighty joined me to the perfectly hidden ones
    in their Place of Light.
To whom have you left your scions?
    Who will support them, and who will teach them?"

The Lord of all worlds will be their preserver and their supporter.

'u Hayyi zaken

I Passed The Door Of The Garden

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I passed the door of the garden,
and heard the gardener weeping,
and calling upon the orchard trees to mourn.
O gardener, why do you weep,
and why do you call upon the orchard trees to mourn?
Have you lost your spade?
Has the water stopped running in your channels?

He said, "No, I have not lost my spade,
and the water in my channels has not stopped.
The water in my channels has not changed its way,
but one of my cedar trees has been uprooted.
Last night, a cedar tree was uprooted in my orchard.
I am weeping for I lost her companionship.
She has left me all alone.
What I shall do with the scions she has left to me?"
O gardener, the one who planted your cedar tree
has uprooted her from your orchard.

She will stand established here among us,
and the good scions that she has left with you
will grow, bloom, and be fruitful.

'u Hayyi zaken

The Splendor Of Sunday

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I am going to meet my counterpart,
and my counterpart is going to meet me.
He is filled with happiness and delight,
As if I have returned from captivity to him.

The splendor of Sunday crossed the gates of the prison.
Through the gates of the prison, the splendor of Sunday crossed,
and the gate became full of light.
When the souls saw the radiance and the light of Manda 'd Hayyi,
they rejoiced, even though they are bound with chains.

The guard of the prison who is living with them said,

"What is this day that you are rejoicing,
even though you are bound with chains?"

They said, "It is our best day; it is Sunday, the day of splendor."
The splendor of Sunday has crossed over to us,
and the gates of the prison have become full with light.

When we saw the radiance and the light of Manda 'd Hayyi,
we rejoiced, even though we are bound with chains."

Guardian of the prison, release the souls and give them to me!
Give me the souls that deserve of the Place of Light!
Deliver everyone who was signed with the sign of Hayyi
and baptized in the living water.

The guardian of the prison said,
"Good Sir, the souls are so numerous!"

He said, "Search your memory and choose from among them,
speak with them loftily with noble voice, and put them on the right path!"

I searched in my memory
and I chose those who are worthy of the Place of Light.
I chose everyone who was signed with the sign of Hayyi
and baptized in the living water.

The guardian of the prison asked, "Good Sir,
Who will relieve those you have chosen from their chains?"

I replied, "In the place where these souls will live,
they will be free from their chains, and live in bliss."

'u Hayyi zaken

When Will My Years Come To An End ?

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

When will my years come to an end?
When will this humiliating torture come to an end?
When shall I get out of the robe of the body?

When I shall leave for the house of my Father,
and not return to this world?
My back has become bent, and my time here has been long,
so when shall I be raised to the Place of Light?

Hayyi answered me from the place of fruits,
and the radiance from the heavens replied.

I looked at the far place and I saw my Father,
and recognized Him in that wide and distant dwelling.

'u Hayyi zaken

They Put Me Into The Life

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

The soul said, "They put me into the life,
into its system of torture.
With a good heart, I called upon Hayyi;
with a good heart, I called upon the Almighty.

He removed the robe of darkness from me,
and clothed me in a garment of radiance,
a garment of light, which is endless and limitless.

I grew within it, until I became the size of the universe.
I extended my wings and ascended to heaven.
I opened my eyes, and they were filled with light.

I am departing with my garment of radiance,
the garment in which Hayyi has clothed me.

I flew and arrived at the houses of the demons.

I heard them whispering about me.

Why you are whispering? I am not one of you.

I do not belong to you and you do not belong to me.

I passed them, and kept going until I arrived to the dwelling of Abathur.

I said, "May *Kushṭa* be upon you, o righteous elect,

grant me *Kushṭa* from what you have!"

I am departing with my garment of radiance,

the garment in which Hayyi has clothed me.

I flew and arrived at the Children of Peace.

I said, "May *Kushṭa* be upon you, o righteous elect,

grant me *Kushṭa* from what you have!"

I am departing with my garment of radiance,

the garment in which Hayyi has clothed me.

I flew and arrived at the dividing waters.

When I reached the dividing waters,

a great beam of radiance grasped me by the palm of my right hand,

and brought me out of the dividing waters.

I said, "May *Kushṭa* be upon you, o righteous elect,
grant me *Kushṭa* from what you have!"

I am departing with my garment of radiance,
the garment in which Hayyi has clothed me.

I flew and arrived at the House of Life.

When I reached there, the righteous came out to meet me.
They brought radiance and clothed me, and covered me in light.

I said, "May *Kushṭa* be upon you, o righteous elect,
grant me *Kushṭa* from what you have!"

The righteous admitted me to their circle.
I sat among them and prayed to Hayyi.

'u Hayyi zaken

A Voice And A Voice In Response

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

He ascended and helped me ascend along with him.

He did not abandon me to the false world.

A voice and a voice in response;

I heard the sound of two voices.

Two voices sitting together and wondering.

They are the voices of *Ruha* the spirit, and *Nishimtha* the soul,

sitting together and conversing.

The spirit says to the soul,

to the soul the spirit is saying,

"Swear by your life, my sister,

take me with you when you set out!"

The soul replied: "How can I take you with me to where I go,

when you are a deceitful spirit?"

Sister, how can you want me to take you with me and yet lie;

you say what you have not seen with your own eyes!
How can I help you to cross to where there is a man,
who stands and weighs the deeds and its wages?
He is weighing the deeds and the wages,
and puts the spirit with the soul together.
He lets the righteous ascend and stops the wicked, judging them;
so how can I help you cross his gate? "

The spirit said, "Take me with you, to where the judgment scales are held,
and then my good and my bad actions will be declared,
and whether I can go with you or remain in torture."

How good you are my sister, soul;
you will take me with you on high,
where they will weigh me.

They put me in the balance and weighed me.
They found me acceptable.
They accepted me with the soul, who was happy
to accompany me and to be in union with me.

Together we shall ascend to the House of Life.

'u Hayyi zaken

KUSHṬA IS GOOD TO THE GOOD

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Kushṭa is good to the good,

and Manda 'd Hayyi will help the Children of Peace,

who are dwelling within their bodies,

and cling to the name of Hayyi and his teachings.

When will it be dark? When will it be bright?

When will the measure of the world be full?

When will good come from evil?

When will sweetness come from bitterness?

When will life come from death,

and ascend before his father?

When will this bitter life come to an end,

darkness become brightness,

and the soul rescue this world?

Whichever part is dark and whichever part is light,

the measure of the body will be completed.

When *Kushṭa* comes to the good ones,
and Manda 'd Hayyi comes to the Children of Peace,
then light will depart darkness,
sweetness will depart bitterness,
life will depart death and ascend before its father.

The soul will depart this world, helped to rise up,
and will be fixed in the place where the righteous reside.

'u Hayyi zaken

I Heard The Voice Of The Soul Crying

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I heard the voice of the soul crying from within:
Who will remove me from my body?
Who will extract me from my innards?
Who will take me out of this world?
It is a world full of darkness, and full of intrigue.
It is bound with unlimited knots and sealed with countless seals.

The man who can loosen your knots,
remove the seals from you,
and release you is the one who can testify for himself,
who can count the stars in the sky,
who can encompass the great seas,
who sees the moon to be faint and weak
when he looks upon it,
and who can see the great gate through which he took the universe.

Once you have asked, you will have found,
and you will find once you ask again.

'u Hayyi zaken

My Measure Has Become Full

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

My measure has become full,
and my years have come to their end,
so I am departing.

The spirit asked the soul,

"Since you are departing, why do you feel sorry;
if you feel regret, why are you leaving the body?"

The soul said,

"If I leave, demons will harass me,
and I cannot return, since my measure has become full."

Where is Hayyi, whom I loved?
Where is Hayyi, who loved me?
Where is Manda d Hayyi, whose name I accompanied
when I went down to the Yardna?
With his pure name I was branded.
Where is the Yardna of living water, who was my supporter?

Where are the righteous elect, in whose name I gave charity?
Where is the path, upon which I walked?
Where are my two sandals, which became worn,
from walking with my friends?

Master of *Kushṭa*, where are you going?
Do not leave me, the wicked surround my body.
Manda 'd Hayyi is far from me, so be close to me.

Manda 'd Hayyi established *Kushṭa* in its place,
so justice grew and spread throughout the world.
Then he said to me,
"How have you come to this mess?"

Manda 'd Hayyi, did Hayyi send you to me,
or have you come to me on your own?

Manda 'd Hayyi said, "Hayyi sent me to you to take you
from the world of darkness, the world of hatred, jealousy, and division.
I shall lift you from the world of darkness to the House of Light.

Manda 'd Hayyi, you were victorious
and you have given victory to all who love you!

'u Hayyi zaken

Although I am Still A Small Child

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Although I am still a small child,
my measure has nonetheless become full.
Death has come to me while I am still a small child.

Whom shall I call, who will give me a hand,
and who will take care of me?
I shall call the voice of Hayyi,
the great candle that is full of light.
I shall call the righteous elect,
I shall sincerely give charity.

Manda 'd Hayyi heard my call, he replied and said,

"Come along, o righteous elect!
Come along, o kind and compassionate,
who gave charity sincerely and faithfully.
Come along, child of Hayyi."

I shall help you to pass the stations;

I shall help you to pass Ruha and the demons.

I shall raise you, and purify you.

I shall show you the grape vine beyond the universe.

Beyond all the worlds, he stands calling the perfect.

The voice of Hayyi calls.

We shall see Him in the Place of Light.

Praise be to Hayyi!

'u Hayyi zaken

I Am A Crystal Wreath

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

The Mana speaks, saying,

"I am a crystal wreath, a wreath of crystal am I.

I am a golden belt, a crystal wreath set upon the heads of the great."

The Mana weeps throughout the ages.

The good Mana is weeping,

until heaven trembles for the sake of his pain,

and the earth shakes for the sake of his tears.

The master of the earth is weeping,

and the garment of Adam is weeping.

The elect feel pain, and the birds seek refuge in the mountains.

The Mana speaks across the ages, saying,

"I am a crystal wreath, a wreath of crystal am I.

Who has brought me from the House of Life

and cast me into the house of the wicked?

Who has brought me from the place of brilliance

and dumped me in the house of sinners?

The evildoers tried to take me captive.

They tried to torture me and confine me;

but, by the power of my father,

and the light from the House of Life, they could not.

'u Hayyi zaken

I Am A Righteous Child Of The Greatness

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I am a righteous child of the Greatness.
I am the one who resided in the garment of tears,
between the devouring fire and the darkness.

I dwelled in the house of the wicked,
who threatened me every day.
I resided in the garments of darkness,
and became part of the darkness.
I endured and suffered much,
while I resided in that vain garment.

I am a righteous son of the Greatness,
who confined me with the ghosts in this evil world
which does not brighten when I share my brightness with it.

They say to one another,
"We shall cut him off and keep him with us".

But then the Stranger came to me.

He helped me and took me away from them.

He took me out of the devouring fire.

He dressed me in the garment of the Great.

He prepared a path for me from this world

to the world of perfection.

'u Hayyi zaken

The Soul Whithin Me Yearns For Hayyi

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

The soul within me yearns for Hayyi.
The soul within me demands Hayyi.
My goal is to reach the Place of Life.
I am flying, advancing until I reach the first guardian.
The servants of the first guardian came to meet me.
They said, "Let us take this man with us as our captive.
He might serve as a companion to us."

They asked me, "Hail, companion;
Where did you come from? Where do you go?"

I came from the earth, I am going to Hayyi,
and my path is to the Place of Life.

They said, "This is the Place of Life;
here it is, so where are you going now?"

I said to myself, "I am not one of them.

If I stayed with them, I would endure every torment.
This is not what my soul desires and wants.
The soul within me yearns for Hayyi.
The soul within me demands Hayyi.
My goal is to reach the Place of Life."

I am flying, advancing until I reach the second guardian.
The servants of the second guardian came to meet me.
They said, "Let us take this man with us as our captive.
He might serve as a companion to us."
They asked him, "Hail, companion;
Where did you come from? Where do you go?"

I came from the earth, I am going to Hayyi,
and my path is to the Place of Life.

They said, "This is the Place of Life;
here it is, so where are you going now?"

I said to myself, "I am not one of them.
If I stayed with them, I would endure every torment.
This is not what my soul desires and wants.
The soul within me yearns for Hayyi.
The soul within me demands Hayyi.

My goal is to reach the Place of Life."

I am flying, advancing until I reach the third guardian.
The servants of the third guardian came to meet me.
They said, "Let us take this man with us as our captive.
He might serve as a companion to us."
They asked him, "Hail, companion;
Where did you come from? Where do you go?"

I came from the earth, I am going to Hayyi,
and my path is to the Place of Life.

They said, "This is the Place of Life;
here it is, so where are you going now?"

I said to myself, "I am not one of them.
If I stayed with them, I would endure every torment.
This is not what my soul desires and wants.
The soul within me yearns for Hayyi.
The soul within me demands Hayyi.
My goal is to reach the Place of Life."

I am flying, advancing until I reach the fourth guardian.
The servants of the fourth guardian came to meet me.

They said, "Let us take this man with us as our captive.
He might serve as a companion to us."
They asked him, "Hail, companion;
Where did you come from? Where do you go?"

I came from the earth, I am going to Hayyi,
and my path is to the Place of Life.

They said, "This is the Place of Life;
here it is, so where are you going now?"

I said to myself, "I am not one of them.
If I stayed with them, I would endure every torment.
This is not what my soul desires and wants.
The soul within me yearns for Hayyi.
The soul within me demands Hayyi.
My goal is to reach the Place of Life."

I am flying, advancing until I reach the fifth guardian.
The servants of the fifth guardian came to meet me.
They said, "Let us take this man with us as our captive.
He might serve as a companion to us."
They asked him, "Hail, companion;
Where did you come from? Where do you go?"

I came from the earth, I am going to Hayyi,
and my path is to the Place of Life.

They said, "This is the Place of Life;
here it is, so where are you going now?"

I said to myself, "I am not one of them.
If I stayed with them, I would endure every torment.
This is not what my soul desires and wants.
The soul within me yearns for Hayyi.
The soul within me demands Hayyi.
My goal is to reach the Place of Life."

I am flying, advancing until I reach the sixth guardian.
The servants of the sixth guardian came to meet me.
They said, "Let us take this man with us as our captive.
He might serve as a companion to us."
They asked him, "Hail, companion;
Where did you come from? Where do you go?»

I came from the earth, I am going to Hayyi,
and my path is to the Place of Life.

They said, "This is the Place of Life;

here it is, so where are you going now?"

I said to myself, "I am not one of them.
If I stayed with them, I would endure every torment.
This is not what my soul desires and wants.
The soul within me yearns for Hayyi.
The soul within me demands Hayyi.
My goal is to reach the Place of Life."

I am flying, advancing until I reach the seventh guardian.
The servants of the seventh guardian came to meet me.
They said, "Let us take this man with us as our captive.
He might serve as a companion to us."
They asked him, "Hail, companion;
Where did you come from? Where do you go?"

I came from the earth, I am going to Hayyi,
and my path is to the Place of Life.

They said, "This is the Place of Life;
here it is, so where are you going now?"

I said to myself, "I am not one of them.
If I stayed with them, I would endure every torment.

This is not what my soul desires and wants.
The soul within me yearns for Hayyi.
The soul within me demands Hayyi.
My goal is to reach the Place of Life."

I am flying, advancing until I reach the House of Life.
The righteous came forward to meet me.
In thanks, I bow down and praise Hayyi.
They clothed me in radiance, covered me with light,
and numbered me among the righteous.

Soul, you must raise your lamps
to shine among the lamps of light.
The word of truth has come to you.
It came to the faithful and the righteous.

'u Hayyi zaken

For Whom Are You Guarding The Road ?

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Why have you been standing here for so long a time?
For whom are you guarding the road?

I am guarding the road of the one who will remain in the world.

Where did he come from, and what shape does he take?

He is wearing a garment of radiance,
and the light shines over his shoulders.
He came through the worlds.
He split the sky and revealed himself.
The scales are fixed before him,
and he weighs both the deed and its reward.
He examines both the spirit and the soul.
The one who is righteous and full of good will ascend,
and the one who is imperfect and lacking in goodness
will remain in the underworld.
We praise You, our Lord, so that You might forgive our sins and our deceit.

'u Hayyi zaken

I Passed Through The Door Of The Captives

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I passed through the door of the captives.
I passed the tortures of this world.
I heard the sound of weeping souls
coming from the house of the captives.
They were crying, "Woe to us,
we were tempted and deceived by this world.
Who will tell our sons, whom we left behind,
not to do as we did, so that they will not be bound here?
Who will tell them not to give up the great Healer,
not to abandon the great Lamp,
and not to seek a substitute for Manda d' Hayyi?
Who will be their sincere supporter,
and the supporter of the righteous,
from the place of darkness to the Place of Light?

Manda 'd Hayyi, you are victorious,
and you give support to those who follow you!

'u Hayyi zaken

Birds Of The Wastelands

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Birds of the wastelands, who sit around its lamps,
What are you eating, and what do you drink?
What can you eat from the wastes?
What can you drink from the lamps?
When the day of departure comes,
what stock will you have for your way?

Birds of the wastes,
neither silver nor gold will be your stock along the way,
and not even the money or coral.
All people will gather and come to the gate of the House of Hayyi.

Tell us, child of Hayyi,
at the time when we depart,
what will be our stock along our way?

Alms and charity given by your hands,
and sincere faithful shall fill your hearts.
These will be your stock,
on your way to reach the Place of Light.

'u Hayyi zaken

Wasted World, You Are Dazed And Confused

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Above all others, at the very top of the dome,
the Great Hayyi stands and preaches.
He preaches and counts the sins of this world.

Wasted world, you are dazed and confused!
Ignoramus, whom do you trust? In whom do you believe?
I shall remove the glimmer from the light that was bestowed on you.
I shall remove it from you, so that you will fall.

Brutish world, which does not recognize the right hand from the left!

You will not receive any benefit from demons,
because they will not serve you.
You ought to wake up, and beat your breast with your hands!
You ought to say, "Woe is me, for what I have done in this world!"
They have called me to the path of Hayyi,
but I did not listen to their call,
and strayed far away from the signs along the road.

'u Hayyi Zaken

Woe Is Me! What Have I Done ?

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I can hear the sound of one of the souls,
crying from the depths of the darkness.
She is crying from the house of evil and sins, and says:
"Woe is me! What have I done to help myself after my death?"

I was busy accumulating gold and silver.
My gold and my silver were of no benefit!
They were the cause of my being cast into hell and the darkness.
I had jewels and corals, but what benefit did I get from them?
My money and my precious property
were the source of my destruction.

My desires blocked my way,
and my instincts were like chains and bonds to me.

The wicked and the sinful seduced me, and misled me,
so I succumbed to the corruption of the life.

My heart was attracted to evil, and my tongue lied,
    until Manda d' Hayyi, the messenger of light, said to me,
"Soul, I called you, but you did not respond.
    Here you are calling, but who will respond and help you?
You were tempted by gold and silver,
    they were the cause of your being cast into the blazing fire.
You have done much evil during your life,
    and so you must go to the burning furnace.
If you stop your bad acts, and cease to sin,
    then you will ascend along the path of the righteous.
If you continue to do bad acts,
    and you do not change your sins to good deeds,
then you soul will die another death.
    You will neither see the light nor arrive at the Place of Light."

Blessed be Hayyi, blessed be the House of Life,
    and blessed be Manda 'd Hayyi.

'u Hayyi zaken

I Heard A Voice Of A Soul

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I heard a voice of a soul
as she was departing from a body.
From a deprived body,
she leaves and departs from this world.
I heard her saying, "Naked I came into this world,
and they took me empty-handed, like a solitary bird."

The soul turned to the body from which she had departed, and said,
"What shall I do with you my body which is left in this world?
What shall I do for you, my beautiful body,
that will be food for the worms?
What shall I do for you, my robe of roses,
that will be devoured on the ground by birds?
If you were a garment of radiance, I would wear you,
to ascend with me to the House of Life.
If you were *Himiana* girdle of radiance, I would wear you
around me, to ascend with me to the House of Life.
If you were a turban of radiance, I would wear you,
to ascend with me to the House of Life.

If you were a *Klila* wreath of radiance, I would put you
on my head, to ascend with me to the House of Life.
If you were a *Margna* staff of radiance, I would hold you
in my hand, to ascend with me to the House of Life.
If you were a sandal of radiance, I would put you
on my feet, to ascend with me to the House of Life.
What can I do for you, my body,
when you were made from clay?
You were shaped from a lump of clay,
and you endured the persecution of all the wicked!"

While the soul was talking to her body,
the messengers of Hayyi came to her.
Those are the ones who do not accept bribes.
They talked to her kindly.
"Come along, flawless pearl,
transported from the Treasuries of Life!
Come in peace, fragrant one,
who lent her fragrance to the stinking body!
Come in peace, radiant one,
who gave light to her dark house!
Come in peace, daughter of the free,
who was called a servant in the house of the wicked!
Come in peace, and take off your dress of clay,

the dress of flesh and blood, and put on the robes of radiance and light.

Put on the robe of perfume and the sparkling wreath,

and ascend to reside among the *Uthri.*

Blessed be Hayyi, and blessed be the Place of Light!

'u Hayyi zaken

I am a Daughter Of The Faithful Righteous

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

One of the children of *Kushṭa* was weeping
in the abode of darkness.
She said, "I am a daughter of pious men,
a daughter of the true believers.
I am a daughter of the faithful righteous.
Who has brought me to the house of darkness?

A reply came to her:

"Your basket was filled with bread,
but you did not feed the hungry people.
Your jar overflowed with water,
but you did not give any to the thirsty.
Your pitcher was filled with ghee,
but you withheld it from the needy.
Your cupboard was filled with clothes,
but you did not clothe the poor and naked.
Your mattress was full and comfortable,

but you forbade the tired from resting upon it.
Your way was wide and paved,
but you closed it before all who passed.
So, just as you have deprived all of them,
you too will be deprived."

She said, "If I knew that I would die,
if I knew that I would stumble,
then I would have fed the hungry with my bread,
replenish the thirsty with my water,
shared with the needy some of my ghee,
clothed the wretched with the clothes in my cupboard,
offered rest to the tired on my mattress,
and let all travelers pass through my way.
Now I am deprived, just as I deprived the others in this world."

Then she begged, saying, "But we have heard that you are pious
and you do not abandon anyone to this deserted place!
I know that I have sinned and pushed others to be sinners,
but I know that Hayyi is the merciful and the forgiving!
Forgive me for the sake of my father,
who gave bread and fed the hungry,
and for the sake of my mother,
who gave charity to the poor."

He said, "Your father gave bread to the poor for his own sake.

Your mother gave charity for her own sake.

But the Forgiver will forgive the sins of the souls,

thanks to the righteous men and those who believe in *Kushṭa*."

'u Hayyi zaken

HEKHALOT RABBATI

היכלות רבתי

THE GREATER TREATISE CONCERNING THE PALACES OF HEAVEN

translated from the Hebrew and Aramaic by
Morton Smith

corrected by
Gershom Scholem

transcribed and edited with notes by
Don Karr

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Shaye J. D. Cohen

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Preface to the July 1995 edition

The following sections of *Hekhalot Rabbati* (hereafter HR) have been edited from an English draft prepared by Morton Smith (1915-1991). The draft shows corrections and marginal notes made by Gershom Scholem (1897-1982). Smith made the translation in the early 'forties from an unpublished edition (in the original Hebrew and Aramaic) prepared by Scholem and Chaim Wirszubski (1915-1977).[1] In a note[2] accompanying the photocopy of HR, Smith stated that the translation was based on a "somewhat inferior manuscript" (MS New York 8128) and that "a new translation based on two better manuscripts is now being made." That was 1981.

In 1978, David Blumenthal published *Understanding Jewish Mysticism: A Source Reader*, vol. 1 (Ktav Publishing House, New York), which contained a translation of roughly the second half of HR prepared by Lauren Grodner. The translation was based on the edition of S. A. Wertheimer in his *Batei Midrashot*, with some adaptations according to spot English translations in

(1) Smith's "Observations on *Hekhalot Rabbati*," in *Biblical and Other Studies* edited by Alexander Altmann (Cambridge: Harvard University Press, 1963);
(2) Scholem's *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition* (New York: The Jewish Theological Seminary of America, 1960; 2nd, improved edition: 1965);
(3) Scholem's *Major Trends in Jewish Mysticism* (New York: Schocken Books, 1941; reprinted frequently).

In 1982, Rabbi Aryeh Kaplan presented again roughly the second half of HR in English in *Meditation and Kabbalah* (York Beach: Samuel Weiser, Inc.), adding chapters I and II as a preface. Kaplan also based his work on Wertheimer, correcting it according to other versions.

It is now July 1995, and the *first* half of HR has yet to be published in English, so I have been grateful to the late Professor Smith for having provided me with a copy of his draft, whatever its shortcomings.

The following is a presentable edition of the first half of HR[3], prepared to fill the gap until the whole of HR appears in translation.

The as-yet unpublished (in English, at any rate) "first half," presented here, is Smith's Chapters I to XII. Smith's Chapter XIII is where Grodner's translation begins, though she calls it "Chapter 15." Kaplan's translation cuts in a chapter or so later. Through my typescript, numbers in square brackets indicate paragraph (segment, or *microform*) numbers from *Synopse zur Hekhalot-Literatur*, edited by Peter Schäfer, Margarete Schlüter, and Hans Georg von Mutius (Tübingen: J. C. B. Mohr [Paul Siebeck], 1981). In recent scholarly books and articles, it has become conventional to refer to *Synopse* § numbers when citing or quoting *hekhalot* material.

—Don Karr

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[1] I have learned that Ithamar Gruenwald, long-time professor of Jewish mysticism at Tel Aviv University and author of the pioneering *Apocalyptic and Merkavah Mysticism* (Leiden – Köln: E. J. Brill, 1980), *From Apocalypticism to Gnosticism* (Frankfurt am Main: Verlag Peter Lang, 1988), and *Rituals and Ritual Theory in Ancient Israel* (Leiden – Boston: Brill, 2003), had a hand in the translation of (at least) the first twelve chapters. See "Preface to the January 2009 edition."

The first page of Smith's typescript is reproduced below, page 45.

[2] March 17, 1981. The letter is reproduced below, page 46.

[3] The transcription below has been completed. See "Preface to the January 2009 edition."

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Preface to the January 2009 edition (with additions and revisions: 2013 & 2015)

Smith's chapters XIII-XXX have been added to the transcription, making this a complete edition of Smith's translation. Inconsistencies in Smith's spelling have been retained, *e.g.*, within a few lines we find "spendour" and "splendor" (as in CHAPTER XXIV); elsewhere, "Shekinah" and "Shekhinah."

To place *Synopse* § numbers, I have compared segments of Smith's translation with passages translated in

- Boustan, Ra'anan. *From Martyr to Mystic: Rabbinic Martyrology and the Making of Merkavah Mysticism* (Tübingen: Mohr Siebeck, 2005).
- Davila, James R. *Hekhalot Literature in Translation: Major Texts of Merkavah Mysticism* (Leiden – Boston: Brill, 2013).
- Halperin, David J. *The Faces of the Chariot: Early Jewish Responses to Ezekiel's Vision* (Tübingen: J. C. B. Mohr [Paul Siebeck], 1988).
- Kuyt, Annalies. *The 'Descent' to the Chariot. Towards a Description of the Terminology, Place, Function and Nature of the* YERIDAH *in Hekhalot Literature* (Tübingen: J. C. B. Mohr [Paul Siebeck], 1995).
- Wolfson, Elliot R. *Through a Speculum That Shines* (Princeton: Princeton University Press, 1994).

It is of interest to follow the hapless course of Smith's translation of HR in the letters recently published as *Morton Smith and Gershom Scholem, Correspondence 1945-1982*, edited with an introduction by Guy G. Stroumsa (Leiden – Boston: Brill, 2008). The HR translation is mentioned more than two dozen times over the full range of years covered; indeed, the first mention is in 1945, the last in 1982. An excerpt from Ithamar Gruenwald's note to me (December 23, 2012) provides some details of this "hapless course."

> [Sometime in the late 1960s] Scholem showed me the typescript of Smith's translation of HR. I read it and told Scholem that it needed revision on the basis of manuscripts which Scholem did not know about, especially Vatican 228. Scholem told me to contact Smith, with whom I exchanged letters for several years. Morton agreed that when I came to New York we should meet and discuss ways to compose the revision.
>
> In February-June 1981, I held a position of visiting professor at the Revel Graduate School at Yeshiva University. When I arrived in New York, Morton and I agreed to meet once or twice a week to work on the revised translation. We did so on a regular basis, and my wife and I were welcome guests at his home.
>
> The process was as follows: between one session and the next, Morton prepared an almost new translation of several paragraphs based on MS Vatican 228. He did masterful work. When I came to his apartment, we read his latest translations, and in most cases he accepted my comments.[4]
>
> In June, we had to interrupt the work because I had to go back to Jerusalem.
>
> When I left in June of 1981, we had reached chapter 12 or so. Morton said that between then and my return to New York (in less than a year), he would work on the translation, and possibly send me the materials by mail. However, this did not work out.
>
> On January 1st, 1982, our son Evyathar was killed during his service in the army, and Scholem died a short while afterwards [February 21, 1982]. These events delayed my return to New York.
>
> When I returned to New York, I called Morton and he told me that he could no longer work on the translation. A short while later I called him again and—to my shock—he told me, "Finally, my senile condition is under control. I hope that I shall be able to continue the work soon." This condition is referred to in Guy G. Stroumsa's book [*Morton Smith and Gershom Scholem, Correspondence 1945-1982*], where, on page 190, Morton asked Scholem, "Please give my regards to Gruenwald when you see him, my retranslation of *Hekhalot Rabbati* was sidetracked during the fall by a long series of petty problems." The "petty problems" were the "senile condition" mentioned. Scholem was not aware of the problem, and he did not seem to catch on even when Morton reiterated in the same letter, "First, however, I have to dispose of a lot of petty problems…." [—Smith's letter to Scholem of January 10, 1982].

My sincere thanks to Professor Shaye J. D. Cohen of Harvard University, literary executor to Morton Smith, for granting me permission to reproduce Smith's translation of HR. I wish to thank Sergiusz Cichosz for informing me of numerous errors in my typescript while he was in the process of translating Smith's *Hekhalot Rabbati* into Polish (January-February of 2015).

—Don Karr

[4] The collaborative work of Smith and Gruenwald is not reflected in the transcription presented here.

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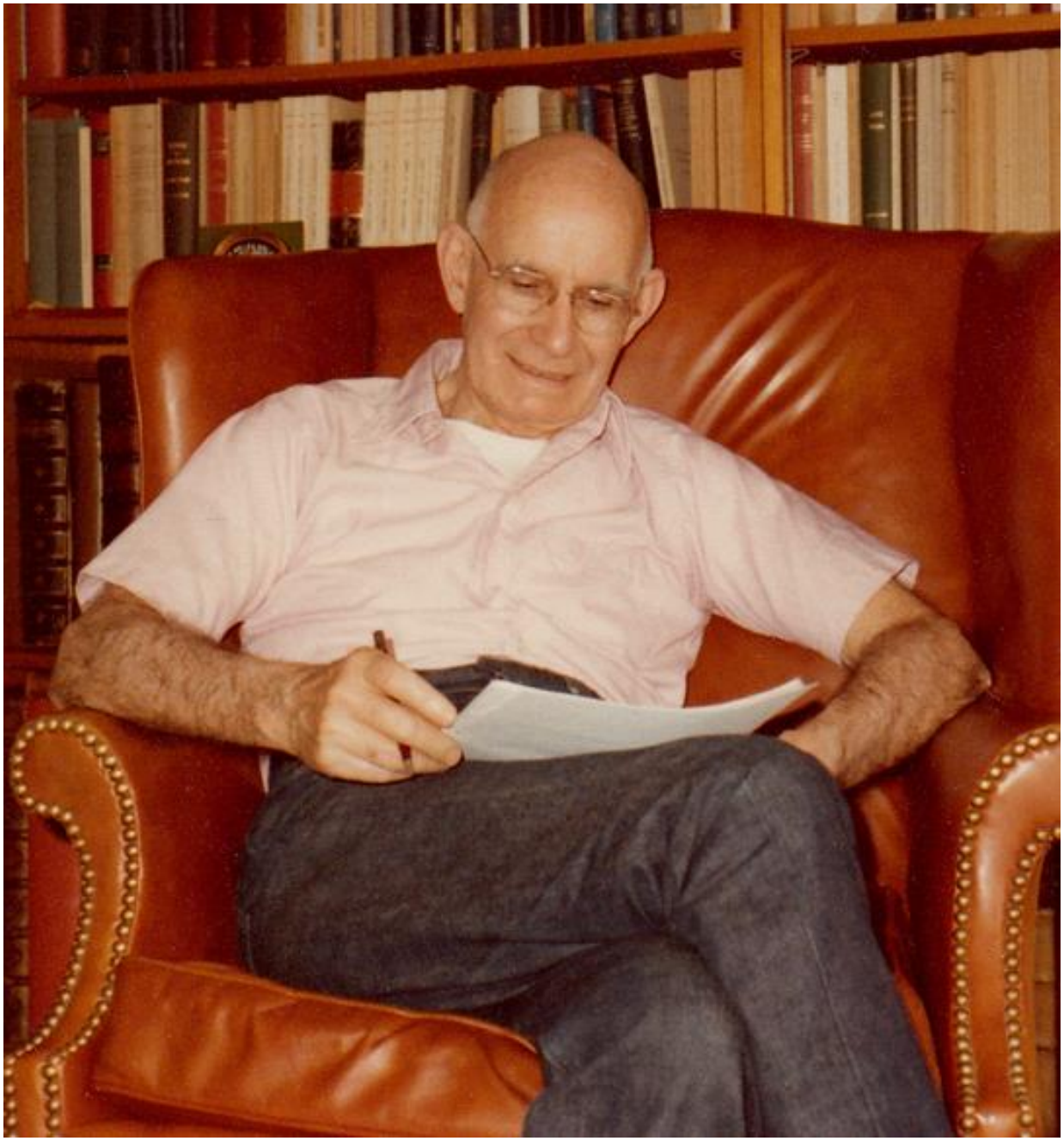

Morton Smith, 1981
Working on his translation of *Hekhalot Rabbati*
Photograph in possession of Ithamar Gruenwald

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THE GREATER TREATISE CONCERNING THE PALACES OF HEAVEN

translated from the Hebrew and Aramaic by Morton Smith
with corrections by Gershom Scholem
transcribed and edited with notes by Don Karr

(…) = Smith's additions
[…] (words) = Smith's additions
[…] (numbers) = *Synopse* § numbers
{…} (letters/words) = my additions (*DK*)
{...} (ellipses) = a gap – a place where material appears in other MSS

CHAPTER I:

[81] Said Rabbi Ishmael: What are those songs which he recites who would behold the vision of the Merkabha, who would descend in peace and would ascend in peace?

[82] Greatest of all [his achievements] it is that [the angels] have a care for him, to gather him in and bring him unto the chambers of the palace of the seventh heaven, to cause him to stand on the right hand of the throne of the glory of God; for there be times when he standeth over against Tazsh the Lord God of Israel, to see all that which is done before the throne of His glory and to know all that which is destined to come to pass in the world:

Who shall be cast down, who exalted;
Who shall be weakened, who made strong;
Who shall be crushed with poverty, who made rich;
Who shall die, who shall live;
From whom shall inheritance be taken,
To whom shall inheritance be given;
Who shall be granted the Law for his portion
And who be given Wisdom.

[83] Greatest of all* it is that he beholdeth all the works of the children of men, yea even those which they work in their secret chambers, whether these be seemly works or works corrupt:

A man stole – he knoweth and recognizeth it;
A man committed adultery – he knoweth and recognizeth it;
A man committed murder – he knoweth and recognizeth it;
A man was suspect to have lain with a woman in her uncleanness –
he knoweth and recognizeth it (the truth of the matter);
A man spread slander – he knoweth and recognizeth it.

* "Greatest of all" is Scholem's correction from § 83 to § 92. Smith had "Still greater," which may indeed make better sense. Aryeh Kaplan opens each of these lines, "When one is on a (still) higher level…."

[84] Greatest of all it is that he recognizeth all those who know sorcery.

Greatest of all it is that any man who lift up his hand against him and smite him is clothed with scalls and covered with leprosy and crowned with a pox.

Greatest of all it is that any man who slander him is subject to all manner of injuries: morbid growths and discolourations and wounds which give rise to running ulcers.

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[85] Greatest of all it is that he is set apart from all the children of men and is exalted in all his doings and is honored by those above and those below. And if any man find cause of offense in him, upon that man do offenses, great and evil and harsh, fall from heaven. And if any man stretch forth his hand against him in reproach, against that man doth the heavenly court of justice stretch forth its hand to consume him from the world.

Greatest of all it is that all men are set before him as silver before the refiner, to know which is alloyed silver, which is pure silver. And, moreover, he beholdeth in families:

How many in a family be children of forbidden unions,
How many in a family be children of their mother's impurity,
How many in a family be wounded in the stones,
How many in a family be cut off of their privy members,
How many in a family be children of slaves,
How many in a family be children of the uncircumcised,
How many in a family be unfit for the priesthood.

CHAPTER II:

[86] Greatest of all it is that any man who harden his face against him to gainsay him is darkened from the light of the balls of his eyes.

Greatest of all it is that if any man treat him despitefully he leaves neither root nor branch nor yet inheritor.

Greatest of all it is that any man who spread evil report against him is consumed, his judgment is determined and no mercy is had upon him.

{...}

[92] Greatest of all it is that in the heavenly court of justice, three times each day (from the day when permission was given to Israel, to the honest and to the upright, to the humble and to the humiliated, to the understanding and to the chosen and to the separated, that they might descend to the Merkabha and ascend thence) three times each day they blow the trumpets thrice and excommunicate with the lesser excommunication and again excommunicate with the greater excommunication, saying: "Let him be excommunicated to Tazsh the Lord God of Israel, to him and to the throne of His glory and to the crown upon His head, to the heavenly court of justice and to the earthly court of justice and to all the host of heaven and to all its servants, he who standeth before one beholding the Merkabha and who abandoneth him."

[93] Said Rabbi Ishmael: Thus ran the teaching as to the vision of the Merkabha: He who beholdeth the Merkabha hath no right to stand up [out of courtesy to a superior], except before three authorities only: before a king and before a high priest and before a sanhedrin (and that, when a patriarch is with the sanhedrin, thus if a patriarch is not with a sanhedrin, then even before a sanhedrin he shall not stand up). And should he stand up he would be guilty of death because he had stood up before it, and he would lessen his days and cut short his years.

[94] Said Rabbi Ishmael: What be the words of the songs which a man doth recite when he descendeth to the Merkabha? Let him begin and recite the principal songs [OR, the first songs]:

The beginning of praise and the commencement of song
The beginning of jubilation and the commencement of exultation
Do the princes sing who serve each day
The Lord God of Israel and the throne of His glory;
They bear up the wheel of the throne of His glory, [singing]:
"Sing, sing for joy, supernal dwelling!

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"Shout, shout for joy, precious vessel!
"Made marvelously and a marvel.
"Surely thou shalt gladden the King who sitteth upon thee,
"[With a joy] as the joy of the bridegroom in his bridechamber.
[Thus said I] when I came to take refuge under the shadow of Thy wings
In the joy of my heart which rejoiced in thee.
(For thy converse [my heart] is with the converse of the King
And with thy Maker thou dost hold discourse.)
(As it is said, "Holy, holy, holy is the Lord of Hosts.")

[95] "From the praise and song of each day,
"From the jubilation and exaltation of each hour,
"And from the utterance which preceedeth out of the mouths of
the holy ones
"And from the melody which welleth up out of the mouths of
the servants
"Mountains of fire and hills of flame
"Are piled up and hidden and poured out each day."
(As it is said, "Holy, holy, holy is the Lord of Hosts.")

CHAPTER III:

[96] "Why should'st thou be affrighted, faithful servant?
"Why should'st thou be terrified, servitor beloved?"
"I say to thy face, Zohariel, Lord God of Israel,
"If I be not affrighted, who is he that shall be affrighted?
"If I be not terrified, who is he that shall be terrified?
"For I am summoned before the Omnipotent six hours in each day,
"And a thousand times I am dragged upon my knees
"Until I touch the throne of glory."

And then the voice would answer say{ing}:
(As it is said [Ez. 1:25]: "And there was a voice above the firmament that was over their heads; when they stood they let down their wings.")
"As for those who practice upon you those practices –
"Reproach shall not be cast upon their words,
"Nor shall any contradict their discourse,
"Nor any contradict their words."
His kingly servants behold the King majestic
Enthroned in the chambers of the palace of silence,
Dread and fear, holiness and purity.
(As it is said, "Holy, holy, holy is the Lord of Hosts.")

[97] King of miracles, King of powers,
King of wonders, King transcendent.
Thy throne doth fly and standeth still.
Years very many, generations without end have passed
Since thou didst drive the peg for the weaving of the web
On which the perfection of the world and the excellence thereof do stand

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And even yet hath Thy throne not rested its foot upon the firm ground
of the seventh heaven,
But as a bird doth fly it fly and standeth still.

[98] The loftiest of the lofty, they whose brows be bound with diadems,
*And all angels, the chief hypostases which Thou hast created,
Stand harnessed beneath the throne of glory
And do hold it up continually with strength, might and power.
And they also have not rested their feet upon the firm ground of the
seventh heaven,
But as a bird do they fly yet stand still.

---

* A marginal note in Smith's hand at this place reads: 'Translated at first "all the angels of the chief hypostases" & Prof. Scholem corrected to this {as shown above}, which seems to suppose מואכיק instead of מואכי. What is the final Hebrew text?'

[99] And three times in each day
Doth the throne of Thy glory prostrate itself before Thee and say to Thee,
"Zohariel, Lord God of Israel,
"Pray seat Thyself upon me, O splendid King,
"For Thy burden is delightful to me
"And weigheth not heavy upon me."
(As it is said, "Holy, holy, holy is the Lord of Hosts.")

[100] Wonderful loftiness and strange lordship
Is the loftiness of exultation and the lordship of splendor
With which the angel of the presence doth conduct himself
Three times each day
In the heavenly court of justice
As he goeth and cometh upon the seventh heaven
Which is upon the heads of the cherubim and upon the heads of the ophanim
And upon the heads of the holy beasts.
[101] And the cherubim and the ophanim and the holy beasts
Are harnessed and stand beneath the throne of glory.
And when they behold anyone in the height
As he goeth and cometh upon the seventh heaven
(Which is upon the heads of the cherubim and upon the heads of the ophanim
And upon the heads of the holy beasts)
They are terrified and affrighted and faint and fall backward,
For no creature is able to attain unto that place
By a distance of one hundred and eighty five thousand myriad parasangs
Because of the streaming fires which flow and issue forth
From the mouths of the cherubim and from the mouths of the ophanim and
from the mouths of the holy beasts
Who open their mouths to say "Holy"
When Israel saith before Him "Holy"
(As it is said, "Holy, holy, holy is the Lord of Hosts.")

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[102] A measure of holiness, a measure of dominion,
A measure of fearfulness, a measure of consternation,
A measure of trembling, a measure of shaking,
A measure of terror, a measure of panic
Is the measure of the garment of Zohariel Lord God of Israel
Who cometh crowned to the throne of His glory.

[103] And it is every part engraved from within and from without with
the words *The Lord, The Lord.*
And the eye of no creature is able to behold it,
Not the eyes of flesh and blood, and not the eyes of His servants.
And as for him who doth behold it, or glimpseth or seeth it,
Hallucinations lay hold upon the balls of his eyes
And the balls of his eyes emit and send forth torches of fire
And these enkindle him and these burn him.
(For the fire which cometh out from the man who beholdeth,
This enkindle him and burneth him.)
Why? Because of the measure of the garment
Of Zohariel, Lord God of Israel,
Who cometh crowned to the throne of His glory.
And pleasant and sweet is His beauty
As the appearance of the beauty of the glory of the majesty
Of the eyes of the likeness of the holy beasts
(As it is said, "Holy, holy, holy is the Lord of Hosts.")

CHAPTER IV:

[104] Who is like unto our King among all the lofty ones of them
who lay hold upon kingship?
Who is like our Maker? Who is like unto the Lord our God?
Who is like unto Him among those who knot the knots of diadems?
For with six voices do the supernal servants,
The bearers of the throne of His glory,
The cherubim and the ophanim and the holy beasts, sing before Him,
For each voice is exalted beyond its fellows and differeth form
that which was before it.
The first voice: Everyone who heareth it at once crieth out and
prostrateth himself.
The second voice: Everyone who hearkeneth unto it at once falleth into
confusion and thereafter returneth not.
The third voice: Everyone who heareth it at once is seized by con-
vulsions and at once dieth.
The fourth voice: Everyone who hearkeneth unto it at once hath the
skull of his head and his body broken and
most of the ends of his ribs are torn out.
The fifth voice: Everyone who heareth it at once poureth himself out
as a vessel and is utterly dissolved into blood.

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The sixth voice: Everyone who hearkeneth unto it at once is seized at
heart by a fierce fire, and his heart is tumultuous
and overturneth his inmost bowels, and his bile
is dissolved within him as to be as water.
(As it is said, "Holy, holy, holy is the Lord of Hosts.")

[105] Who is like unto our King? Who is like unto our Maker? Who is
like unto the Lord our God?
The sun and the moon emit and send forth the crown on His head.
The Pleiades and Orion and the star of morning,
Constellations and stars and planets
Flow and issue forth from the garment of Him
Who sitteth crowned upon the throne of His glory.
And He gave forth a great light from between His eyes.
For King of miracles, King of powers,
King of wonders, King transcendent is He.
(As it is said, "Holy, holy, holy is the Lord of Hosts.")

[106] Said Rabbi Ishmael: All these songs did Rabbi Akiba hear when he descended to the Merkabha, and he laid hold upon them and learned them before the throne of God's glory, for there His servants sang them before God.

CHAPTER V:

[107] Said Rabbi Ishmael: That day was the fifth day of the week when there came abysmal tidings from the great city of Rome saying: "Four men from among the mighty of Israel have been seized – Rabbi Simon ben Gamaliel and Rabbi Ishmael ben Elisha and Rabbi Elazar ben Dama and Rabbi Judah ben Baba; and eight thousand students from Jerusalem shall be their ransom."

[108] And when Rabbi Nehunya ben Hakkanah saw this decree, he caused me at once to descend to the Merkabha and I questioned Surya the Prince of the Presence. And he said to me: "Ten men did the heavenly court of justice write down, and gave them unto Sammael the wicked, the genius of Rome, saying: 'Go out and destroy from the mighty of Israel every good member, thigh and shoulder, to fulfill the decree' [Ex. 21.16]: "And he that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death." And the sons of Jacob stole Joseph their brother and sold him, what shall be done concerning them? At once was the authority given to Sammael to destroy ten of the mighty in their stead, in order to fulfill the decree. And a vengeance to be avenged upon him is laid up against him until the time shall come when [Is. 24.21] 'The Lord shall punish the host of the high ones on high,' for he shall be cut down and cast upon the earth, ne and all the princes of the kingdoms in the height, as the goats and sheep of the day of atonement."

[109] Said Rabbi Ishmael: All these warnings and all these conditions were made known to and laid upon Sammael the wicked, and he saith, 'I have taken all upon me provided only that ten of the mighty shall be destroyed, to wit: Rabbi Akiba ben Joseph, and Rabbi Judah ben Baba, and Rabbi Jeshbab the scribe, and Rabbi Hananya ben Teradyon, Rabbi Hozpit the interpreter, Rabbi Elazar ben Shammua, Rabbi Hanina ben Hakinai, Rabbi Ishmael ben Elisha, Rabban Simon ben Gamaliel, Rabbi Eliezer ben Dama.'

[110] Said Rabbi Ishmael: What then did Zohariel the Lord God of Israel? Because of the wrath with which He was filled against Sammael as having ~~taken~~ upon him all those conditions, [His patience] did not then suffice Him that He should say to the scribe: "Write decrees of punishment and great plagues, strong and harsh and

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fearful and terrible, heavy and disgraceful against the wicked city, Rome." Nay, but at once He Himself took paper and wrote upon the paper. And thus He wrote against the day of vengeance which is destined and laid up for the wicked city, Rome. "One cloud shall come up and stand above Rome six months and pour down a running sore upon man and upon beast and upon the silver and upon the gold and upon all the fruit and upon all kinds of metals. And thereafter shall another cloud come up and drive away its fellow and stand in its place six months and pour down a scall of leprosy and scab and pox and all manner of scalls whatsoever upon the wicked city Rome, until the time shall come when a man shall say to his fellow, 'Behold, the wicked city Rome, she and all that which is in her, are thine for one farthing,' and he shall say to him, 'I want her not.'"

[111] Said Rabbi Ishmael: When I came and bore witness to this [which I had received] from before the throne of glory, all [my] fellows rejoiced and they made that day before Rabbi Nehunya ben Hakkanah a day of feasting and rejoicing; and yet more - the Patriarch himself did say in his joy, "Bring in before us all manner of musical instruments, and we shall drink wine to their accompaniment, inasmuch as Zohariel the Lord God of Israel shall surely wreak vengeance and do wonders and wonders of wonders upon the wicked city Rome, and we shall exult with joy of harp and flute."

[112] Said Rabbi Ishmael: What then did the heavenly court of justice? They at once gave command to the angels of torment, and these descending, wrought upon Lupinus Caesar utter destruction; and there was not left in all his palace a fugitive nor a remnant, and Rufa the wife of his youth and all his mistresses and all his maid-servants and all his concubines were cast dead on the earth before him, and all his sons and all his daughters and all the delights of his eyes were rent asunder and thrown [dead] before him.

[113] Said Rabbi Ishmael: What was done to that wicked man himself? He was abased and made contemptible by reason of his dead, that they lay ever before him. And whensoever and man stretched forth his hand to take one of the dead of Lupinus Caesar, that he should lay it upon the bier and take it forth to bury it, then would the abyss swallow up that body, and, when the burier withdrew his hand, would the abyss again vomit it forth. Thus did his dead lie ever before him; and yet more – they were noisome and stank throughout all his royal palace and he was ashamed before the royal princes who came in and went out before his face.

CHAPTER VI:

[117] Said Rabbi Ishmael: Surya, the Prince of the Presence, spoke to me [saying]: "Friend, why did all this disgrace, all this revilement, and all this shame befall that wicked man? Because of Rabbi Hanaya ben Teradyon. For when the day came which he had set for his execution, [some of his servants] said to him, 'Lord Caesar, repeal [the sentence which] thou [hast passed] upon that sage, that he be not killed.' [But] he replied, 'Let him die. For though I and all these of my family, yea, even though all Rome be destroyed with him – yet in this matter I will not change my mind.'"

[118] Said Rabbi Ishmael: Surya, the Prince of the Presence, spoke to me [saying]: "Friend, I shall tell thee why the strength of that wicked man was great: Because he came from the line of Esau the wicked, and therefore he confirmed and strengthened and hardened his heart."

[119] Said Rabbi Ishmael: Surya, the Prince of the Presence, spoke to me [saying]: "Friend I say unto thee, thou shalt not be grieved at this death in which thou departest to thine eternal dwelling, for already hath Zohariel the Lord God of Israel filled His mouth with laughter at that wicked man and said: 'By the glory of the loftiness of the fearful palace in which I dwell, and by the throne of My glory which is My concern and which I leave not from [the time of] its creation and unto eternity: In Gehenna, at the hand of Rabbi Hananya ben Teradyon, I will cause that wicked man to taste the taste of flame of fire and fiery coals of cherubim and ophanim and the holy beasts.'"

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[120] Said Rabbi Ishmael: Surya, the Prince of the Presence, spoke to me [saying]: "Friend, I shall tell thee what did then the pure effulgence of the splendor of the effulgence of 'Uzhaya the Lord God of Israel. At that time He commanded me and I descended and banished and drove out Lupinus Caesar from his palace in which he was sleeping during the night and took him to a pig sty and a dog pound and put him asleep [there], and I brought in Rabbi Hananya and put him asleep in the palace of Lupinus Caesar. Next day came the executioners who had been commanded concerning Rabbi Hananya to this effect: 'He is sitting and doing wonders in the school and is teaching law to the mighty of Israel. Off with his head!' Lupinus Caesar appeared to them as Rabbi Hananya ben Teradyon and they cut off his head. And Rabbi Hananya ben Teradyon bound on the diadem of his royalty and reigned over the wicked city Rome in the likeness of Lupinus Caesar, six months, and killed in it six thousand bishops,[5] a thousand bishops a month. [121] And something in the form of Rabbi Hananya ben Teradyon was then put before the men of the wicked city Rome and they laid hold upon it and cast it into the fire. And who was he whom they cast into the fire? Lupinus Caesar. For after he was killed, he was made alive again in the heavenly court of justice. And they laid hold upon him and cast him into the fire, and he was in anguish in the midst of the fierce fire. And after this manner did they with all ten sages of Israel, for the proclamation goeth forth from the seventh heaven proclaiming and saying in the heavenly court of justice: 'As for the design which the wicked city Rome designed against the mighty of Israel to destroy them, Zohariel the Lord God of Israel has agreed, but even the meditation of the heart which Rome meditateth against his children is weighty to them as if they carried it out.'"

[The First Apocalypse]

[122] Said Rabbi Ishmael: Seganzegael, the Prince of the Presence, said to me, "My friend, sit in my bosom and I shall tell thee what is to come upon Israel." I sat in his bosom and he gazed upon me and did weep, and his tears ran down continually from his eyes and fell upon my face. I said to him, "Why does your Excellency weep?" He said to me, "My friend, come, and I shall take thee in and teach thee what is laid up for Israel, the holy people." He grasped me by my hand and took me in to the inmost chambers and to the most secret rooms and to the treasuries. He took tablets and opened them and showed me letters written with griefs each different from the other. I said to him, "For whom are these?" He said to me, "For Israel." I said to him, "And can Israel bear them?" He said to me, "Come tomorrow and I shall teach thee of griefs yet different from these." On the morrow he took me in to the inmost chambers and showed me griefs more bitter than the first: [There] those [who shall perish] by the sword [were destined already] for the sword; those [who shall perish] by hunger, for hunger; those who shall be led captive, for captivity. I said to him, "And did then, your Excellency, Israel alone sin?" He said to me, "Griefs more bitter than these are laid on them anew each day. And when, assembling in synagogues and schools, they say, 'Amen. Let the great name be blessed,' we do not permit these [griefs] to go forth from the inmost chambers."

[123] When I went down from before him I heard a voice speaking in the Aramaic language, and thus it said:
"The holy shrine shall be a ruin;
and the temple, a fire burning;
"And the dwelling of the king, desolation;
and she in whom the king rejoiced shall mourn as a widow;
"And the virgins and the youths shall be spoiled;
and the servants of the king, be killed;
"And the pure altar, polluted;
and the table which was set before the Lord, taken as spoil by the enemy;
"And Jerusalem shall be desolation;
and the land of Israel trembling."

[5] *bishops:* James Davila (*Hekhalot Literature in Translation,* pp. 175-176) gives "generals." Ephraim Nissan has suggested "high-ranking officers, or officials," adding "the sense 'bishops' belongs to medieval and modern Hebrew instead."

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[124] When I heard the voice of this vision I was terrified and struck silent and fell backwards. But then came the angel Hadariel and gave me breath and spirit and stood me upon my feet. He said to me," My friend, what came over thee?" I said to him, "Your Excellency, is there no restoration for Israel?" He said to me, "Come, and I shall bring thee in to treasuries of consolations and to treasuries of salvations and shall show thee." He brought me in to treasuries of salvations and to treasuries of consolations and I beheld the companies of ministering angels, that they were sitting and weaving garments of salvations and making crowns of life and fixing in them precious stones and pearls and compounding all manner of spices and perfumed wines for the righteous. And I beheld one crown which differed from all the [other] crowns, and the sun and the moon and the twelve signs of the zodiac were fixed in it. I said to him, "Your Excellency, for whom are these crowns?" He said to me, "For Israel." "And that different crown, for whom is that destined?" He said to me, "For David, the king of Israel." I said to him, "Your Excellency, show me the glory of David." He said to me, "My friend, wait for three hours until David cometh hither and thou shalt behold his greatness." [125] He took me and seated me in his bosom. He said to me, "What dost thou see?" I said to him, "I see seven lightnings which strike as one." He said to me, "My son, close thine eyes that thou not be shaken by those that shall go forth to meet David." At once, all ophanim and seraphim and the holy beasts and treasuries of snow and treasuries of hail and clouds of glory and planets and stars and ministering angels and fiery spirits of the fourth heaven cried out in tumult, saying: "For the chief musician, a psalm of David. The heavens are telling the glory of God." And I heard a sound of a great uproar which came from Gozen, saying: "The Lord shall reign forever and ever." And behold David, the King of Israel, came first, and I beheld all the kings of the house of David following after him, and each had his crown on his head and the crown of David was more brilliant and differed from all the other crowns and its splendor went forth from one end of the world to the other. [126] When David went up to the great school which is in the firmament, there was set for him a throne of fire which was forty parasangs in height and double in length and double in breadth. And when David came and sat down upon his throne which was prepared for him opposite the throne of his Creator (and all the kings of the house of David sit before him, and all the kings of the house of Israel stand behind him) at once David arose and uttered songs and praises [such as] ear hath not heard from [the creation of] the world. And when David began and said, "The Lord shall rule forever; thy God, Zion, to all generations, Hallelujah!" Metatron and all his servants began and said, "Holy, holy, holy is the Lord of Hosts, all the earth is full of His glory," and the beasts praise God saying, "Blessed be the glory of the Lord from His [dwelling] place," and the firmaments say, "The Lord shall reign forever," and all the earth saith, "The Lord has been King, the Lord is King, the Lord shall be King, forever and ever," and all the kings of the house of David say, "The Lord shall be King over all the earth, in that day shall the Lord be one and His name One."

{...}

[The Second Apocalypse]

[130] Said Rabbi Ishmael: Thus did 'Akhtariel Yah the Lord God of Hosts converse with me, saying: "My friend Ishmael, know that I have not given to any of the nations of the world [permission] to enslave Israel, except for one day in this world, [and that] because Israel forsook Me and bowed down to other gods and set up a graven image in my house (and [therefore] did I drive My Shekinah forth from [that place] where I had sworn to cause My name to dwell forever). And they did anger Me and did provoke Me, they, their kings and their princes, their priests and their prophets. And for seven hundred years did they remain separate from Me. And I swore in Mine anger that I would subdue them beneath the [kingdom of] iron and the [kingdom of] clay. And their princes shall they kill and their kings shall they slaughter, their youths shall they cast out and their children shall they dash to pieces, and they shall make the yoke of their old men heavy and shall decree upon them harsh decrees until they shall pine away in their iniquity and in the iniquity of their fathers. Either let them return to Me, or the end shall be fulfilled, for thus have I sent unto them by the hand of My servants the prophets, that I will visit upon them the days of the Baalim when they did burn incense to them. And even as they did provoke Me to anger seven hundred years, so I will surely anger them and make them jealous with a foolish nation and a

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nation for which I set apart no kingdom, in that day when I cast lots for all the peoples. Because, even because...."

[131] Said Rabbi Ishmael: When I heard "Because, even because" my hands grew feeble and I fell prostrate upon my face and I was terrified and there was no force in me, neither to speak nor to answer. At once did Metatron the Prince of the Presence answer and said to me, "My friend, rise and stand and strengthen thy loins and understand and be intelligent in [the matter of] the words which He will speak to thee." And I heard a voice going forth from between the two cherubim and saying: "My friend, Ishmael, fear not, for I will not exact from them payment measure for measure, for I know that they have not in them the strength to endure; but I act for My Name's sake and I set division between the nations and great enmity between Edom and Ishmael, that they make war one with another and so destroy not utterly my people Israel."

[132] Said Rabbi Ishmael: I sat and did reckon the reckoning which was first given me, and I reckoned to Babylon seventy years, and to Media fifty and two years, and to Greece an hundred and eighty years, and for Edom I had not yet made reckoning till I arose in the same prayer and in the same affliction in which I had first fallen aforetime. Straightway I heard a voice from heaven going forth and saying, "My friend, Ishmael, know thou that if Israel repent, forthwith shall they be re- deemed, for thus did I stipulate with Isaiah [30.15]: 'In repenting and rest shall ye be saved.'"

[133] Said Rabbi Ishmael: I retorted word against word, and said, "If they do not repent, shall they never be redeemed?" He said to me, "Either they shall pine away in their iniquity or the end shall be completed."

[134] Said Rabbi Ishmael: I retorted word against word, and said, "And may not the end of this wicked kingdom be revealed?" I heard a voice going forth and saying, "My friend Ishmael, at the end of the fulfillment of seven hundred years, from the time of the building of {the} house [which was built by the authority] of the kings of Persia, all things shall come to an end and they shall finally cease from off all the face of the earth and that shall be the cleansing of iniquities. Even as they did forsake Me seven hundred years and did serve the Baalim, so I, even I, will forsake them and will cast them off into the hand of the cruel, seven hundred years. And there shall be for them no saviour, no priest, neither teacher, and no prophet and no king and no leader and no prince until they turn and return to Me in prayer and in supplications for mercy. And yet, if they seek My Face, I shall be found of them, and I shall bring them back to their land."

[135] Said Rabbi Ishmael: I retorted word against word and said, "And if they do not repent shall they never be redeemed?" He said to me "I will set over them a king whose decrees shall be harsh as Haman's, and against their will, by compulsion, they shall return to Me. And this shall be [Daniel 8.23] 'a king of fierce countenance and understanding dark sentences.' [7.25] 'And he shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time.'"

[136] Said Rabbi Ishmael: I reckoned the reckoning: For Babylon seventy years and for Media fifty and two and for Greece and hundred and eighty and for Edom accordingly I found the years to the destruction of the second temple to complete seven hundred years. And I sought in books which Daniel had closed up and sealed, and I found written in them: "Seven hundred years were determined and decreed upon Thy people and upon Thy holy city and at their fulfillment shall the transgressors cease and the sinners shall come to an end and the iniquity of a small people shall be atoned and He that is righteous forever shall bring the Messiah who has remained hidden and sealed [from the sight] of all the prophets and he shall anoint the Holy of Holies."

[137] Said Rabbi Ishmael: And even as Daniel explained I found written [Daniel 9.24] "Seventy weeks are decreed upon Thy people and upon Thy holy city to finish the transgression and to make an end of sins and to make reconciliation for iniquity and to bring in everlasting righteousness and to seal up vision and prophecy and

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to anoint the Holy of Holies." And these seventy weeks be a sign for seven hundred years, and when these do come to their end they shall end at even{ing}, and straightway shall come the light, for it is said [Zachariah 14.7] "And it shall come to pass that at evening time there shall be light."

[138] Said Rabbi Ishmael: Why was this [vision of the] end revealed to me? Inasmuch as I had set my heart to study wisdom and to reckon seasons and times, minutes and ends, and a period of periods and a season of seasons. And I turned my face to the supernal Holy One in prayer and in supplications and in fasting and in sackcloth and in mourning, and I did often pray saying: "O Lord God of Hosts, God of Israel, how long are we to be loathsome and broken, made a mock and a derision among the peoples. All those who see us will mock us and say, 'These are they, the people of the Lord. Why did He smite them and why did He cast them out from before His face?' And they say, 'Because of the greatness of their iniquity and the strength of their sin did He abominate them and loathed them and put them away from before His face and He shall bring them back no more?'" And because of this prayer did 'Akhtariel Yah, the Lord God of Israel converse with me.

[The Third Apocalypse]

[140] Said Rabbi Ishmael: Metatron, the great Prince of the Presence, spoke to me [saying]: "My friend, come and I shall reveal the Messianic end which even they of old time were not worthy that it should be revealed to them, but thy glory is weighed equal to [that of] Aaron the Priest. As for that generation in which the son of David shall come, in it are all the peoples like unto a woman in travail, eating and drinking but with no thought. And there shall be wailing among the holy, and cries of terror among the images of the mighty ones, and trembling shall arise in the cities and quaking in the provinces. And the vine shall yield its fruits, yet shall wine cost dear, and the olives shall be smitten and oil shall be dear. And none that laboreth, he and his household, all the day long suffereth to support himself and to support his household, because of the great cost of living. And when the nations of the world do see that this be so, they give authority for assistance in all things, as it is said [Psalms 97.7] 'Ashamed be all they that serve graven images, that boast themselves of idols.' And when thou seest all these signs, know that this is the Messianic end.

[142] Thereafter come four from the four winds of the world and these be they: the children of Maskidia from one quarter, the children of Shabhur from one quarter, the children of Mash and Marghish from one quarter, the children of Piston from one quarter and they make war with one another and kill one another, and there fall of them, that day, more than two hundred thousand slain. At that time do they say to one another, 'Why should we make war? Come and we shall compromise and whoever winneth shall be supreme king and we shall all serve him.'

[143] Then shall the Messiah come forth from prison with [naught save] his staff and his sack, and he warneth them, 'I am patient with you.' Then do they say one to another, 'With what shall he conquer us. His countenance is not that of men and his form is not that of men. His wealth is not that of men. His strength is not that of men. We are rich, strong, warlike, the children of kings. And this fellow – with what shall he conquer us?' They say to him, 'If we conquer you what do you give us?' The Messiah saith unto them, 'If you conquer me, behold I and all the children of Israel are your slaves.' When they hear this, from the greatness of the love with which they love to enslave Israel doth each one say unto him 'Say what thou wilt.' The Messiah saith unto them, 'The thing which I propose is small and is not great: He who bring to life all these slain shall be king over us.' Straightway are their words stopped up and they have no mouth to speak. [144] Then doth the Messiah stand and wrap himself in prayer and gird himself as an hero before Him who spoke and the world was. He saith before Him, 'Master of worlds, remember on my behalf the suffering and grief and darkness and obscurity in which I was cast, mine eyes which beheld no light and mine ears which heard great reviling and the scurvy of my skin upon my bones and the breaking of my heart in my vitals and the weakening of my strength with pain and grief. It is revealed and known before Thee that in this matter I have not acted for my own glory,

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nor yet for the glory of my father's house have I acted, but for Thy glory have I acted, for Thy sake and for Thy temple {and} for Thy children who dwell in sorrow among the peoples of the world.' Then do those two hundred thousand stand upon their feet and say, 'We are of Israel, we are of Israel' as it is said [Zech. 2.15], 'And many nations shall join themselves unto the Lord.' Then doth the Messiah say unto them, 'Go ye and assemble all your brethren from all the nations.' And they go and assemble all Israel and bring them and cause them to stand before the Messiah as it is said [Isaiah 66.20], 'And they shall bring all your brethren out of all the nations as an offering unto the Lord.'"

[145] Said Rabbi Ishmael: Zegangael, the Prince of the Presence, said to me, "All the peoples of the world are destined to come to the Messiah and say to him, 'We have heard concerning thee that thou hast power to kill and to make alive. We pray thee, speak with the Holy One, blessed be He, that He receive from us a gift.' He saith unto them, 'And what gift do you bring to me?' They say unto him, 'We have destroyed the house of dwelling, from it we shall enter.'* And we say unto them, 'Those men are wicked. He needeth not your building, for of it is written [Ps 147.2] "The Lord doth build up Jerusalem" etc.' They say unto him, 'We, if that be so, shall gather in it precious stones and pearls the like of which is not in all the world.' He saith unto them, 'Ye wicked, all precious stones and pearls are His, for it is said [Haggai 2.8], "The silver is Mine and the gold is Mine" etc.' Then doth the Holy Spirit answer them and saith unto them, 'Fools and evil-doers, what do ye bring in place of the great men and the lords whom ye have killed?' Straightway they go forth from before him in disappointment."

* In a marginal note, Scholem suggests that the reading of this quote be 'We shall enter from the temple which is destroyed'; that is, as their gift, the nations offer to rebuild the temple. This passage is similar to the offer—and rejection—of the Samaritans in Ezra 4.

[146] Said Rabbi Ishmael: Splendor of Height said to me, "Come and I shall show thee their appearance. Between firmament and firmament is hung water; between water and water, fire; between fire and fire, water; between water and water, fire and hail and water. Fire burneth more fiercely and there is a wall of fire on either side of the throne and seraphim standing before Him and saying, 'Holy, holy, holy is the Lord of Hosts' and beasts uttering praise, 'Blessed be the glory of the Lord from His [dwelling] place.' And the firmament saith, 'The Lord shall reign forever.' And the earth saith, 'The Lord reigneth, He is apparelled with majesty.' And the seas and the rivers utter praise and say, 'To Him who divided the Red Sea into parts' etc."

[147] Said Rabbi Ishmael: Splendor of Height said to me, "I make a request of thee: Say unto Israel, 'Love the repentant.' For repentance reacheth and goeth to the throne of glory, three hundred and ninety firmaments (removed). The repentant are greater than the ministering angels. [148] For at the time when Israel went into exile, Metatron and Yikhael and Gabhriel said 'What shall we do?' Forthwith they laid their hands upon their heads and wept with a loud voice and said, 'Who will go up to the height of heights and weep before Him who spoke and the world was, that He shall return from the fierceness of His anger and shall have mercy upon His children. [149] Metatron said to them, 'I shall go up when they go up.' All those who glowed with fire shrank trembling from before him. When he had ascended [through] eighty firmaments the heavens and the heavens of the heavens shook and the holy ones above said with one voice, 'How comes it that the odor of one born of woman ascendeth on high' until the Holy One, blessed be He, said unto them, 'He is one of the servants of justice and of My seraphs. Permit him that he come and weep over [the fate of] My children who have gone into exile among wolves and among lions, and over their temple and their Law, that the son of the son of Nimrod the wicked has burned them, and over sages and students who were killed in the holy temple. Heaven forbid that My hands were relaxed and that I was not able to deliver them because they themselves relaxed from the study of the Law, and there were not among them penitents who might beseech mercy upon them. For if only there had been among them penitents who might have besought mercy upon them I had not made them over death.' Behold, thou hast learned that the repentant are greater than the ministering angels."

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[150] Said Rabbi Ishmael: These heavens [of which I speak] are 390 [in number] for such [is the numerical value of the word] Shamaim [viz: *heavens*] in gematria. And lest thou shouldst say that these [heavens] alone exist [I state in advance that the fact is not so] but this far it is permitted to speak, from here on thou hast no right to speak. For there is no number to the membranes, and there is no end and reckoning, and there is no sum to firmaments of fire. And the conflagration cometh. But search not deeply into this matter, that thou be not banished from the world, but put an end [to the questionings] in thy heart.

[151] Said Rabbi Ishmael: Once I was burning whole burnt offering upon the altar and I beheld 'Akhtariel Yah the Lord of Hosts sitting on a throne high and lifted up. He said to me, "Ishmael, my son, bless Me." I said before Him, "Master of the Worlds, may it be Thy will, O Lord my God, that Thy mercy conquer Thine anger, and may Thy mercy prevail over Thine [other] attributes, and deal with Thy children according to Thine attribute of mercy, and walk, for their sakes, within the line of justice." And He nodded toward me.

CHAPTER VII:

[152] Said Rabbi Ishmael: Surya, the Prince of the Presence, spoke to me, saying, "Friend, I shall tell thee the praise of the King and of his throne." Therefore it is said:

Thou hast uplifted the throne of Thy glory upon the cherubim of heaven,
And the ophanim of greatness do bear it,
And creatures of frost, creatures of mist, creatures of flame,
Crowned with loftiness and with splendor.
And the eyes of Shaddai are lifted up upon them,
And they were extended beneath it
As rams beneath the plough.
And it was erected upon their heads
With strength, might and power.
(As it is said, "Holy, holy, holy is the Lord of Hosts.")

[153] Be exalted, be raised on high, be lifted up, O splendid King!
Upon the throne raised high and lifted up, fearful and terrific.
Thou dwellest in the chambers of the temple of loftiness.
The servants of Thy throne are terrified and make tremble
The heavens which are the footstool of Thy feet, each day,
With voice of exultation and tumult of psalmody and roar of songs.
(As it is said, "Holy, holy, holy is the Lord of Hosts.")

[154] Messengers of the Power [of God] and awakeners of the Shekhinah
(Tumultuous of voice, who magnify song
To the voice of the servants and the voice of the mighty)
Sing, with sweet mouth and with holy melody,
Him who dwelleth in the lava stream of flaming coals.

[155] They bear up the wheel of the throne of His glory, [singing]:
"Sing, sing for joy, supernal dwelling!
"Shout, shout for joy, precious vessel!
"Made marvelously and a marvel.
"Surely thou shalt gladden the King who sitteth upon thee,
"[With a joy] as the joy of the bridegroom in his bridechamber.
"Let him rejoice, and let all the seed of Jacob be glad."
[Thus said I] when I came to take refuge under the shadow of Thy wings
In the joy of my heart which rejoiced in thee.

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(For thy converse [my heart] is with the converse of the King
And with thy Maker thou dost hold discourse.)
(As it is said, "Holy, holy, holy is the Lord of Hosts.")

[156] O wreathed with splendor, crowned with crowns,
Supernal singers in the song of rejubilation
Extol ye the Lord of flame,
For in the innermost Shekhinah, in the innermost chamber
Of the chamber of His chambers do ye dwell.
He hath distinguished your name from the name of His servants,
He hath separated you from the servants of the Merkabha.
He who nameth the name of one from among you –
Fire flames, flame encircles,
Blaze encompasseth, coals of splendor brought forth.
(As it is said, "Holy, holy, holy is the Lord of Hosts.")

[157] O beloved of the Fearful, chosen of the Most High,
Ye who lift up [your] faces, whose converse is majestic,
Agreeable and pleasant in the eyes of Shaddai,
Who speak and are heard in the presence of the splendid King,
Servants of his majesty, crying: "King majestic
"Enthroned in the chambers of the palace of silence
"Dread and fear, holiness and purity."
(As it is said, "Holy, holy, holy is the Lord of Hosts.")

CHAPTER VIII:

[158] O ye who cancel decrees, who annul vows,
Who avert wrath, who quiet jealousy,
Who cause love to be remembered, who set forth friendship
Before the loftiness of the majesty of the fearful palace,
What aileth ye that ye be fearful
And there be times when ye rejoice?
What aileth ye that ye do sing for exultation,
And there be times when ye are terrified?
They said:
"When the ophanim of the power of God darken the Merkabha
"We rejoice with great joy."
(As it is said, "Holy, holy, holy is the Lord of Hosts.")

[159] A lovely face, a majestic face,
A face of beauty, a face of flame,
Is the face of . . . . . the Lord God of Israel
When He sitteth upon the throne of His glory
And His dignity is established in the dwelling of His majesty.
His beauty is more lovely than the beauty of the powers,
His majesty surpasseth the majesty of the bridegrooms
And brides in their bride-chambers.
He that beholdeth Him is at once torn in pieces,
And he that glimpseth His beauty at once poureth himself out as a vessel.

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[160] They who serve Him to-day
Serve Him not to-morrow,
And they who serve Him to-morrow
Serve Him never again.
For their strength grew feeble and their faces darkened,
Their hearts wandered and their eyes were obscured
After [the vision of] His majesty, the splendor of the beauty of their King.
(As it is said, "Holy, holy, holy.")

Servitors beloved, servitors lovely,
Servitors who hasten, servitors swift,
Are they who stand upon the stone of the throne of the glory
And who are stationed upon the wheel of the Merkabha.
As the stone of the throne of the glory returneth upon them,
As the wheel of the Merkabha snatches them
They who stand to the right return and stand to the left
And they who stand to the left return and stand to the right,
And they who stand before return and stand behind
And they who stand behind return and stand before.
He who beholdeth the other saith, "This is he,"
For the feature of the face of the one
Is like the feature of the face of the other,
And the feature of the face of the other
Is like the feature of the face of the one.
Happy the King of whom those be the servants!
And happy the servants of whom this be the King!
Happy the eye which feedeth itself . . . . . .
And which gazeth upon this wonderful light,
A vision wonderful and exceeding strange!
(As it is said, "Holy, holy, holy.)

[161] Rivers of joy, rivers of rejoicing,
Rivers of rejubilation, rivers of content,
Rivers of love, rivers of friendship,
Pour themselves, issuing forth from before the throne of glory,
Strengthen themselves and pass through the gates of the seventh heaven.
From the sound of the playing of the harps of His beasts,
From the sound of the exultation of the drums of His ophanim,
And from the sound of music of the cymbals of His cherubim
A sound strengtheneth itself and goeth forth in a great tumult
When Israel saith before Him,
"Holy, Holy, Holy."

CHAPTER IX:

[162] In the sound of the seas, in the tumult of rivers
In the waves of Tarshish which the south wind troubleth,
In the sound of the song of the throne of glory
Which maketh music and praiseth the splendid King –
A multitude of sounds and great tumult! –

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Many did utter their voices
Before the throne of glory, to aid it and to strengthen it,
When it maketh music and applaudeth the Mighty One of Jacob.
(As it is said, "Holy, holy, holy.")

[163] "Blessed be ye to the heavens and to the earth, ye who descend to the Merkabha,
"If ye will say and will declare to My children what I do,
"In morning prayer and in noonday and in evening prayer
"And in each day and in each hour
"When Israel saith before me 'Holy.'
"Teach them, and say unto them,
"'Lift up your eyes to the firmament over against your house of prayer
"'At the time when you say before Me "Holy."'
"For I have no pleasure in all My world which I have created
"Like in that time when your eyes are lifted up to Mine
"And Mine eyes are lifted up to yours,
"At the time you say before Me, 'Holy.'
"For the breath which goeth forth from your mouths at that time
"Moveth and riseth up before Me as a pleasant savor.
[164] "And bear witness to them, witness of what ye have seen,
"What I do to the feature of the face of Jacob your father
"Which is graven for Me upon the throne of My glory,
"For at the time when you say before Me, 'Holy,'
"I bow down upon it and clasp it
"And embrace it and kiss it
"And My hands rest upon its arms three times
"As against the three times that you say before Me, 'Holy.'"
(As it is said, "Holy, holy, holy.")

[165] Who will not attribute majesty to the King majestic,
Who will not give praise to the King who is praised,
Who will not hallow the King who is hallowed?
For each day do powers and many wonders
Come to pass before Him, each surpassing and more strange than the other.
For from the breath of the eyelids of His chief servants,
Which moveth and goeth out from their mouths
When they make mention of that splendid name,
The name which entereth by the ears and goeth out by the mouth
And which is forgotten from the heart that is not fitted for it.
(As it is said, "Holy, holy, holy.")

[166] For in that place where it be mentioned
It lighteneth and dawneth and gildeth and silvereth
And moveth topaz and onyx and sapphire,
Carbuncle and emerald and pure marble,
For wonderful and strange and great secret is it,
The name by which heaven and earth were created
And by which all the categories of creation
Were swallowed up and bound together and suspended and sealed.
(As it is said, "Holy, holy, holy.")

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CHAPTER X:

[167] Be proud, be proud ye lofty!
Lift yourselves up, lift yourselves up ye splendid!
Strengthen, strengthen yourselves, ye strong!
Exalt, exalt yourselves, ye haughty!
For to the King of the world and to all His servants,
To them alone,
[Belong] loftiness and strength, haughtiness and splendor.
For it is fitting that the servants of His sublimity should exalt themselves,
And it is proper that they who bear up His throne should make themselves strong.

{*Shi'ur Qomah* material begins}

For from the throne of His glory and upwards His height is one hundred and eighty thousands of myriads of parasangs, and from the throne of His glory and downwards there be one hundred and eighty thousands of myriads of parasangs. His stature is two hundred and thirty and six thousands of myriads of parasangs. From the ball of the right eye to the ball of the left eye there be thirty myriads of parasangs. The width of His right eye is three myriads of parasangs and three thou sands of parasangs, and so for His left eye. And from His right arm to His left arm His width is seventy and seven myriads of parasangs, and His arms are folded upon His shoulders. His right arm – The Mover is its name, and the name of His left arm is The Follower (?) The palms of His hands are four thousands of myriads of parasangs, each one. The right palm – its name is Just, and of the left the name is Holy. Therefore He was called "God the great, the strong, and the fearful." Said Metatron, "Thus far have I beheld the height of Jedidiah, the Master of the world. Peace." [These revelations enable us to understand the verses in the Song of Songs 5.9 ff.] "What is thy beloved move than another beloved, O thou fairest among women?" etc. "My love is white and ruddy," etc., all the section down to "daughters of Jerusalem."

{*Shi'ur Qomah* material ends}

[168] For how many of the mighty are they
Who bear up the throne of the glory of this mighty King,
Standing laden, day and night,
Evening and morning and noon, in trembling and in terror,
In fright, in shivering, in shaking and in fear!
And how great strength is there in ye, ye servants of our God,
That ye recall to Him and cause Him to hear
The reminder of His name, in the height of the world!
There is no searching out and no telling the sound and the strength.
(As it is said, "Holy, holy, holy.")

[169] The ban of Heaven be upon ye, ye who descend to the Merkabha,
If ye remember not and declare not what ye have heard
And if ye bear not witness of what ye have seen on the faces,
The faces of loftiness, the faces of strength,
The faces of sublimity, the faces of splendor,
Which lift themselves up, and maintain themselves on high, which
crowd upward and make themselves great,
The faces exalt and strengthen themselves
Three times each day, on high,
And the children of men know them not and recognize them not.
(As it is said, "Holy, holy, holy.")

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CHAPTER XI:

[170] When the Angel of the Presence goeth in to arrange and to set in order the throne of His glory and to prepare a seat for the Mighty One of Jacob, a thousand diadems doth he bind upon the head of each one of the ophanim of majesty, and a thousand times doth he kneel and fall down and prostrate himself before each one of them. Two thousand diadems doth he bind upon the head of each one of the cherubim of glory, and two thousand times doth he kneel and fall down and prostrate himself before each one of them. [171] Three thousand diadems doth he bind upon the head of each one of the Holy Beasts, and three thousand times doth he kneel and fall down and prostrate himself before each one of them. Six thousand diadems doth he bind to [him who is called] Shining Light, to him and to eight thousand thousands of thousands of myriad myriads of myriads of diadems, and six thousand times doth he kneel and fall down and prostrate himself before each one of them. Twelve thousand diadems doth he bind upon [the angel of] lightning, upon him and upon sixteen thousand thousands and myriad myriads of myriads of diadems, twelve thousand times doth he kneel and fall down and prostrate himself before each one of them.

[172] I make a request of ye . . . . . .*
Hypostates, who bear the throne of His glory
With whole heart and with longing soul:
Increase rejubilation and exultation and song and the making of music
Before the glorious throne of Totrosiai Nebhobh Medhath Za'an.
(And there be those who say Tesar Nadhibh Merath Za'an the Lord God of Israel.)
And let His heart rejoice at the time of the prayer of his children,
And He will permit Himself to be sought and to be found of them
that descend to the Merkabha
At the time when they stand before the throne of His glory.

* Smith's indication of a lacuna here appears unnecessary. Kuyt has, "I ask of you, MDWT of the bearers of the throne of glory" (—*The 'Descent' to the Chariot*, page 176).

[173] Each day, when the dawn beginneth to appear,
The King majestic sitteth and blesseth the beasts"
"To ye, Beasts, do I speak,
"Ye, Creatures, do I cause to hear.
"O Beasts, who bear the throne of My glory
"With whole heart and with longing soul,
"May that hour be blest in which I created ye,
"May that planet be exalted under which I formed ye,
"May the light of that day
"In which ye occured to the thoughts of My heart, shine.
"For ye are a precious vessel which I have prepared and have completed.
"Be silent before Me, all creatures which I have made,
"That I may listen and give ear to the voice of the prayer of My children."

{…}

{A marginal note at this place reads: '(Something omitted / יתכרק = יתי ? So probably best left out / thrice below)'}

[178] Said Rabbi Ishmael: Happy are Israel! How much dearer are they in the sight of the Holy One, blessed be He, than are the ministering angels! For when the ministering angels wish to sing a song of heaven above, they first gather about the throne of glory, like mountains of fire and hills of flame, and the Holy One, blessed be He, saith unto them, "Be silent before Me each angel and each beast and each ophan and each seraph whom

I have created until I shall first have heard and have given ear unto the voice of the song of the praise of Israel My children." For it is said [Job 38.7], "When the morning stars sang together," these be Israel; "And all the sons of God shouted for joy," these be the household of the angels. When is there glory in heaven, as it is written [Psalms 57.11], "Be thou exalted, O God, above the heavens"? At the time when "thy glory [is over] all the earth," etc. Thousands of myriads of ministering angels stand to the right of the throne, and over against them to the left of the throne, and between the surrounding rivers stand the princes, the great ones, they who stand in command of each troop and each host to the right of the throne and to the left of the throne, and who teach [them] to sing songs and to make music for the glory of the King of Kings of Kings, the Holy One, blessed be He.

[179] When it cometh the time of the angels to sing songs and to make music before the Holy One, blessed be He, the Lord, [then doth] the angel Shamiel, the great, honored and fearful prince stand above the windows of the lowest firmament to hear and to attend to the sound of the songs and the music and the praises which ascend from the earth, from the synagogues and from the schools, that he may cause them to be heard before the seventh heaven. And why doth he stand above the windows of the firmament? Because the ministering angels have not permission to sing a song [in heaven] above until Israel first open their mouths in song [on earth] below, as it is said, "Praise ye the Lord our God." And all the ministering angels and all angels of each heaven, when they hear the voice of songs and praises which Israel saith [on earth] below, do commence [in heaven] above with "Holy, holy, holy." [180] And why is the name of that prince called Shamiel? Because at each dawn he standeth and causeth the voice of songs and praises which ascend from earth, from synagogues and schools, to be heard before each firmament unto the seventh heaven and the holy beasts and ophanim and seraphim and cherubim of majesty. When they heareth [the voice of Israel] and causeth it to be heard in each firmament, straightway there descend troops upon troops, ranks upon ranks, companies upon companies, camps upon camps, divisions upon divisions of ministering angels from every firmament to the midst of rivers of fire and rivers of flame and rivers of burning and immerse themselves therein seven times and examine themselves in fire three hundred and sixty and five times.

[181] And have, then, the ministering angels flux and [are they liable to] impurity, that they need immersion? But these are those ministering angels who are set over the service of the world and who descend each day to make peace in the world. And when the time of song cometh they mount up to the firmament. And because of the odor of the children of men born of women, because they do have flux are [are liable to] impurity, [these angels] immerse themselves in fire and cleanse and make brilliant and separate and examine and strengthen and magnify and better themselves in fire until they make themselves holy and hallowed, clean and cleansed, and they return and are once more the angels of the seventh heaven.

[182] And thereafter do they call one to another and speak one to another and they ascend from the rivers of fire each with the permission of the other and they strengthen themselves and make themselves like unto light and unto lightning of the splendors of splendor. And thereafter they go up on a ladder of fire, each with the permission of the other, with laud, with praise, with psalm, with rejoicing, with exultation, until they come unto the soldiers of the seventh heaven, unto lightnings of brilliance, unto cherubim and ophanim, unto holy beasts, unto the wheels of the Merkabha, unto the majesties of the countenance, unto the winged beings, unto the throne which is high and lifted up. [183] Forthwith do they stand in fear and in trembling and in shaking and in holiness and in truth and in humility and cover their faces with their wings that they behold not the likeness of God who sitteth upon the Merkabha, and there stand troops upon troops of a thousand thousands of thousands and ranks upon ranks of a myriad myriads of myriads and camps upon camps uncountable and hosts upon hosts without number, like unto mountains upon mountains of fire, and like unto hills upon hills of flame, before the throne of glory. And then doth the Holy One, blessed be He, seat Himself upon the throne of glory, and His glory filleth the world, as it is said, "All the earth is full of His glory."

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[184] And moreover the holy beasts do strengthen and hallow and purify themselves more than these, and each beast has bound upon its head a thousand thousands of thousands of crowns of luminaries of diverse sort, and they are clothed in clothing of fire and wrapped in a covering of flame and cover their faces with lightning. And the Holy One, blessed be He, uncovereth His face.

[185] And wherefore do the holy beasts and the ophanim of magnificence and the cherubim of majesty hallow and purify and clothe and wrap and adorn themselves yet more? Because the Merkabha is upon their faces and the throne of glory upon their heads and the Shekhina over them and rivers of fire pass between them, accordingly do they strengthen themselves and make themselves splendid and purify themselves in fire seventy times and do all of them stand in cleanliness and holiness and sing songs and music, praise and rejoicing and applause, with one voice, with one utterance, with one mind and with one melody.

[186] And not only [do they purify themselves] but [nevertheless] there fall from them – that is, from the ministering angels – a thousand thousands and myriad myriads, fall to the river of fire and are burned. Wherefore? Because there may not be among them any who preceedeth or delayeth, who singeth more softly or loudly the song and the sanctus [which are sung] before the King of Kings of Kings. Accordingly any who preceedeth the rest or who delayeth [and singeth] after them in the song is at once burned.

[187] But among the holy beasts there is none that preceedeth or delayeth because their height is one and their breadth is one and their clothing is one and their strength is one and the crowns on their heads are one and their splendor is one. And the creatures are arranged at the four feet of the throne, one over against the other: One wheel over against another, one ophan over against another, one beast over against another, one cherub over against another and one melody over against another. And they open their mouths in song, in thanksgiving, in fear, in fright, in terror, in trembling, in shaking, in shivering, in cleanliness and in holiness and in a still, small voice, as it is said, "and after the tumult (*sic*) a still, small voice."

[188] And they lift up the Merkabha with a sound of songs, with praise and with laud. Then do the holy hallow, the pure applaud, the messengers exalt, the wheels rejoice, the cherubim praise, the beasts bless, the seraphim give utterance, the troops magnify, the angels make music and they are divided into three groups of a thousand thousands and myriad of myriads. One group saith, "Holy, holy, holy," and kneeleth and falleth prostrate; and the second group saith, "Holy, holy, holy," and kneeleth and falleth prostrate; and the third group saith, "Holy, holy, holy is the Lord of Hosts, all the earth is full of His glory," and it kneeleth and falleth prostrate. And the beasts from under the throne of glory answer after them and say, "Blessed be the glory of the Lord from His dwelling place."

[189] Each day, when [the time of] the afternoon prayer arriveth,
The King majestic sitteth and praiseth the beasts,
But before He have finished speaking
The holy beasts come forth from beneath the throne of glory,
Their mouths full of exultation, their wings full of rejubilation,
Clapping their hands, their feet dancing,
And they encircle and surround their King,
One on His right and one on His left
And one before Him and one behind Him.
And they embrace and kiss Him and uncover their faces,
(They uncover, and the King of glory covereth His face)
And the seventh heaven is broken like a sieve
Because of the effulgence of the splendor of the beauty of the dignity
Of the loveliness of the mercy of the desire of the brilliance
Of the glory of the praise of the appearance of their faces.
(As it is said, "Holy, holy, holy.")

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CHAPTER XII:

[190] They who cancel decrees, who annul vows,
Who avert wrath, who quiet jealousy,
Who cause love to be remembered – the love of Abraham – before their King,
When they behold Him, that He is angry against His children,
What do they do?
They beat upon their crowns and ungird their loins
And strike their heads and fall upon their faces
And say:
"Release, release, O Maker of Creation!
"Pardon, pardon, O mighty One of Jacob!
"Atone, atone, O Holy One of Israel!
"For loftiest of Kings art thou.
[191] "King fearful, King terrific,
"King beloved, King honored,
"Why shouldst Thou be hostile against the seed of Abraham?
"Why shouldst Thou be jealous against the seed of Isaac?
"Why shouldst Thou be contentious against the seed of Jacob?
[192] "For Thou hast called them the purchase of heaven and earth."

And horns come out from beneath the throne of His glory
In many multitudes, and blow long and loud, and bless [saying]:
"Blessed be ye who are advocates for My children,
"Praised be ye who laud the Patriarchs"

And all the host on high rendered them glory and greatness, 'drw 'th t'n 'wry tzt the Lord God of Israel, which they were called.

[196] Behold it saith [I Chr. 29.2 ff.]: "Thine, Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth [is Thine]; Thine is the kingdom, O Lord, and Thou art exalted as head above all. Both riches and honor come of Thee, and Thou rulest over all, and in Thine hand is power and might, and in Thine hand it is to make great and to give strength unto all. Now, therefore, our God, we thank Thee, and praise Thy glorious name." And it saith, "How many are Thy works, O Lord, all of them hast Thou made with wisdom. The earth is full of Thy creatures." Therefore be clothed with majesty, be exalted and be lifted up, O splendid King, be blessed and be praised and be hallowed, Totrosi'ai Lord God of Israel. (For He is called Totrosi'ai, Totrosyah, Totrosy'a, Totrosih, Totrosiel, Totrosig, Totrosikh, Totrosiph, Totrosiz, Totrosish, Totrosibh, Totrosin, Totrosis, Totrosi', Totrosik, Totrosith, Zurtag, Zohariel, 'Ashrawwili'ai. And the right procedure in dealing with this paragraph with these great [magical] names is to read Totrosi'ai to Totrosith according to this order, Yod, He, Aleph, Heth, Lamed, Gimel, Kaph, Pe, Zade, etc. [These being the final letters of the names.]

CHAPTER XIII:

[198] Said Rabbi Ishmael: When Rabbi Nehunya ben Hakkanah saw that the wicked city Rome had taken counsel against the mighty ones of Israel to destroy them, he straightway revealed the secret of the world, that which is seen of him who is worthy to gaze upon the King and His throne, in His glory and His beauty, and [upon] the holy beasts, upon the cherubim of the Power [of God], and upon the ophanim of the Shekinah, upon lightning terrific, upon chain-lightning terrible, when the lava-stream which encompasseth His throne, upon its bridges and upon conflagrations which increase in strength and rise up between one bridge and another, and

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upon dust of smoke and upon wind of splendour which raised all the dust of coals which was covering and hiding with the darkness of coals all the chambers of the palace of the seventh heaven. And Surya, Prince of the Presence, the servant of Totrakhiel the Lord, is great.

[199] To what can this scheme for those who descend to the Merkabha be likened? It is like unto a man who hath a ladder in his house, [and] who was going up and down on it and there is no creature that preventeth him. Whoever is clean and guiltless of idolatry and of sexual sins and of murder and of slander and vain oaths and of blasphemy and presumption and of groundless enmity and who keepeth every positive and negative commandment.

[200] Said Rabbi Ishmael: My master Rabbi Nehunya ben Hakkanah said to me: Scion of nobles, fortunate is he (who is thus clean) and fortunate is his soul, for everyone who is clean and guiltless of these eight matters (which Totrakiel the Lord and His servant Surya the Prince of the Presence loathe) may go down and gaze

On the wonderful loftiness and strange lordship
Loftiness of exaltation and lordship of splendor,
Which come to pass before the throne of His glory
Three times each day, on high
From the day when the world was created and until now, for praise,
With which Totrakiel the Lord doth conduct himself on high.

CHAPTER XIV

[201] Said Rabbi Ishmael: When my ears heard this warning my strength grew feeble. I said to Rabbi Nehunya ben Hakkanah my master, "If so there is no end to the matter. For you will find no man whose soul is yet in his body who is clean and guiltless of these eight matters." He said to me, "Scion of nobles, and if not – ? Arise and bring before me all the great ones of the company and all the mighty ones of the academy, and I shall declare before them the hidden, the concealed secrets, wonders of the ascent, and the weaving of the web upon which the perfection of the world and the excellence thereof doth stand, and the beauty of heaven and earth (wherein all the ends of the earth and the world and the ends of the firmaments of the height are bound, sewed and joined, hung and standing) and the path of the ladder to the height, of which one end is on earth and one end on the right foot of the throne of glory."

[202] Said Rabbi Ishmael: Straightway I arose and assembled all the Sanhedrin, great and small, to the third entrance which was in the house of the Lord. And he was sitting upon a chair of pure marble which Elisha my father gave me, for it was of the goods of her that bore me which she did bring to him in her dowry. [203] And there came Rabban Simon ben Gamliel and Rabbi Eliezer the Great and Rabbi Elazar ben Dama and Elazar ben Shammua and Jonathan ben Dahabhai and Haninah ben Hakkanai and Jonathan ben Uziel and Rabbi Akiba and Rabbi Judah ben Babba. We came and sat down before him. And all the multitude of companies were standing upon their feet, for they saw spiderwebs of fire and torches of light which made a separation between them and between us. And Rabbi Nehunya ben Hakkanah sitteth and setteth in order before them all the teachings concerning the Merkabha, [the] descent and [the] ascent, how he descendeth who descendeth, and how he ascendeth who ascendeth.

[204] And whenever a man wished to descend to the Merkabha he would call to Surya the Prince of the Presence and conjure him one hundred and twelve times by Totrosi'ai the Lord (who is called Totrosi'ai Zurtak Totrakhiel Tophgar 'Ashrawwili'ai Zebhodiel Zohariel Tandiel, and Shekhadhozi'ai Dehibhiron, and 'Andiriron the Lord God of Israel. And let him beware that he do not exceed an hundred and twelve times and do not diminish from them. And if he exceed or diminish his blood is upon his own head. Bit his mouth must utter [the words of conjuration] and the fingers of his hands must count one hundred and twelve and forthwith he may go down and rule in the [world of the] Merkabha.)

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CHAPTER XV

[206] Said Rabbi Ishmael: Thus did Rabbi Nehunya ben Hakkanah say to me: Totrosi'ai the Lord God of Israel of Hosts sitteth within seven palaces, one within another. And at the entrance to each palace are eight door-keepers, four to the right of the lintel and four to the left of the lintel. [207] These be the names of the door-keepers of the first palace: Lahabhiel, and Kashrael, Gahoriel, Zekhuthiel, Tophhiel, and Lahariel, Mathkiel, and Shuwael. And there be those who say, And Shubhael. [208] These be the names of the door-keepers of the second palace: Tagriel, and Mathpiel, Sarhiel, and 'Azpiel, Shahariel, and Starel, Rig'iel, and Sahabiel. [209] And these be the names of the door-keepers of the third palace: Shebhuriel, and Rezuziel, and Shalmiel, Sabhlael, and Zahazhael, Hadarel, and Puriel, and Paltriel. [210] These be the names of the door-keepers of the fourth palace: Pahdiel, Gebhurthiel, Pozaziel, and Shekhinael, Shathkael, and 'Arbhiel, and Kapiel, and 'Anaphiel. [211] These be the names of the door-keepers of the fifth palace: Tehilael, and 'Azwiel, Gatoel, Gathoel, and Sa'aphriel, Naraphiel, and Gariel, Hadiel. [212] And these be the names of the door-keepers of the sixth palace: Domiel, and Kazpiel, Gahaghiel, and 'Arasbarasbiel, 'Anromiel, and Parziel, and Magogael, and Tophrael.

[213] And at the door of the seventh palace stand angry all the heroes, warlike, strong, harsh, fearful, terrific, taller than mountains and sharper than peaks. Their bows are strung and stand before them; their swords are sharpened and in their hands. And lightnings flow and issue forth from the balls of their eyes, and spider-webs of fire from their nostrils and torches of fiery coals from their mouths. And they are equipped with helmets and with coats of mail, and javelins and spears are hung upon their thews.

CHAPTER XVI

[214] Their horses be heroes of darkness, horses of the shadow of death, horses of thick darkness, horses of fire, horses of blood, horses of hail, horses of iron, horses of fog. The horses upon which they ride stand beside mangers of fire full of coals of juniper and eat fiery coals from their mangers, [taking] a measure of forty bushel of coals in one mouthful. And the measure of the [content of the] mouth of such horse is [the content of] three mangers such as the mangers of Caesaraea, and the measure of each manger is the measure of the gate of Caesaraea. [215] And there be rivers of fire beside their mangers, and each of their horses drinks as the measure of the fullness of the watercourse which is in the valley of Kidron, which bringeth and containeth all the rainwater of all Jerusalem. And in that place was a cloud above their heads, showering blood above their heads and [above the heads] of their horses. And this is the sign and the measure of the horses of the entrance of the seventh palace and a horse of the entrance of each palace.

[216] And all those who descend to the Merkabha ascend and are not harmed, but they behold all this trouble and descend safely and come to stand and bear witness and tell the fearful and terrific vision. (Whereas, in the palaces of kings who are flesh and blood, matters are otherwise. [Neither are such visions seen, nor do visitors get safely out.]) And they bless and praise and applaud and glorify and exalt and magnify and attribute honor and beauty and greatness to Totrosi'ai the Lord God of Israel who rejoiced in those who descend to the Merkabha and who sat and looked for each one of Israel, to know when he would descend and behold

The wonderful loftiness and strange lordship,
Loftiness of exaltation and lordship of splendor,
Which come to pass before the throne of His glory
Three times each day, on high,
From the time when the world was created
And until now, for praise.

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[217] King just, King faithful, King beloved, King lovely, King supporting King lowly, King humble, King righteous, King pious, King holy, King pure, King blessed, King lofty, King mighty, King gracious, King merciful, King of Kings of Kings and Lord of the Crowns.

[218] Totrosi'ai the Lord God of Israel desireth and awaiteth –
In such measure as He awaiteth for the redemption and for the
season of salvation
Which is laid up for Israel for a day of vengeance
After the destruction of the last temple –
When shall he that descendeth to the Merkabha descend?
When shall he see the loftiness of the height?
When shall he see the end which bringeth salvation?
When shall he hear the end which is wrought by wonders?
When shall he see that which eye hath not seen?
When shall he ascend and tell to the seed of Abraham who loved Him?

CHAPTER XVII

[219] Said Rabbi Ishmael: When thou comest and standest at the entrance of the first palace take two seals in thy hands, one that of Totrosi'ai the Lord and one that of Surya the Prince of the Presence. Show that of Totrosi'ai the Lord to those standing to the right, and show that of Surya the Prince of the Presence to those standing on the left. Straightway Dahabhiel the Prince who is head of the entrance of the first palace and is appointed over the first palace and standeth to the right of the lintel, and Tophahiel the Prince who standeth to the left of the lintel with him, – straightway they seize thee, one from thy right and one from thy left until they bring thee and hand thee over to Taghriel and Mathpiel and make thy peace with them and warn them concerning thee. Now Taghriel is the prince who is head of the entrance of the second palace and standeth to the right of the lintel, and Mathpiel is the prince who standeth to the left of the lintel with him. [220] And show them two seals, one of 'Adhriwaron the Lord and one of 'Uzhiy'a the Prince of the Presence. Show that of 'Adhriwaron the Lord to those standing to the right, and show that of 'Uzhiy'a the Prince of the Presence to those standing to the left. Straightway they seize thee, one from thy right and one from thy left, until they bring thee and hand thee over to Shebhoriel and Reziziel and make thy peace with them and warn them concerning thee. Now Shebhoriel is the prince who is head of the entrance of the third palace and standeth to the right of the lintel, and Reziziel is the prince who standeth to the left of the lintel with him. Show them two seals, one of Zurtak the Lord to those standing to the right, and show that of Dehabhyoron the Prince of the Presence to those standing to the left. Straightway they seize thee, one from thy right and one from thy left, and these bring thee – two princes before and two princes behinds the – and hand thee over to Pahdiel and Gebhortiel and make thy peace with them and warn them concerning thee. Now Pahdiel is the prince who is head of the entrance of the fourth palace and standeth to the right of the lintel, and Gebhortiel is the prince who standeth to the left of the lintel with him. And show them two seals, one of Zebhoriel the Lord and one of Margiwiel the Prince of the Presence. Show that of Zebhoriel the Lord to those standing to the right, and show that of Margiwiel the Prince of the Presence to those standing to the left. Straightway they seize thee, one from thy right and one from thy left, until they bring thee and hand thee over to Tehilael and 'Azriel and make thy peace with them and warn them concerning thee. Now Tehilael is the prince who is head of the entrance of the fifth palace and standeth to the right of the lintel, and 'Azriel is the prince who standeth to the left of the lintel with him. And show them two seals, one of Totrakhiel the Lord and one of Zehaphtariai the Prince of the Presence. Show that of Totrakhiel to those standing to the right, and show that of Zehaphtariai to those standing to the left. Straightway they seize thee and bring thee – three princes before thee and three princes behind thee and two princes at thy sides, [224] because the door-keepers of the sixth palace would destroy all those who "do and do not" descend to the Merkabha because they act without permission. And [the superior powers] did give the

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door-keepers orders and beat them and burn them and set others in their place. And also the others who replace them behave in the same fashion, for they do not fear, nor do they consider, saying: "Why should we be burned and what pleasure is it to us that we should destroy [all] those that do and do not descend to the Merkabha because they act without permission?" And this is still the behaviour of the door-keepers of the sixth palace.

CHAPTER XVIII:

[225] Said Rabbi Ishmael: All the companions said to me: "Scion of nobles, thou who rulest by the light of the Law as doth Rabbi Nehunya ben Hakkanah, see him and bring him back that he sit with us, leaving the vision which he glimpseth in the vision of the Merkabha, and that he tell us who is he who doth and doth not descend to the Merkabha – he whom the door-keepers of the sixth palace would attack, for they would not touch at all those who [really] descend to the Merkabha. What is the difference between those [who would not be attacked] and those [who would]?"

[226] Said Rabbi Ishmael: Thereupon I took a piece of woolen cloth and gave it to Rabbi Akiba, and Rabbi Akiba gave it to a servant of ours, saying, "Go and lay this cloth beside a woman who immersed herself and yet did not become pure, and let her immerse [herself a second time]. For if that woman will come and will declare the measure of her menstrual flow before the company, it is known that one forbids [her to her husband] and the majority permit. Say to that woman, 'Touch this cloth with the end of the middle finger of thy hand, and press not the end of thy finger upon it, but [only] as a man [presseth] who taketh a hair, which hath fallen therein, from out his eye-ball, pushing it very gently.'" [227] They went and did so, and placed the cloth before Rabbi Ishmael. He [picked it up by] thrusting into it a bough of myrrh full of oil of spikenard which was laid up in clean balsam and they placed it upon the knees of Rabbi Nehunya ben Hakkanah and therewith caused him to be dismissed from before the throne of glory where he had been sitting and beholding

Wonderful loftiness and strange lordship
Loftiness of exaltation and lordship of splendor,
Which come to pass before the throne of His glory
Three times each day, on high,
From the time when the world was created
And until now, for praise.

[228] And we besought of him [to know] who is he who "doth and doth not" descend to the Merkabha. He said unto us, "These be the men whom those who [really] descend to the Merkabha do take and cause to stand above them or to sit before them and do say unto them, 'Behold and see and give ear and write down all that which we say and all that which you hear from before the throne of glory.' And if those men be not fit for this task, then would the door-keepers of the sixth palace attack them. And take care that ye choose for yourselves fit men and these from the tested companions."

[229] When thou comest and standest at the entrance of the sixth palace, display three seals of the door-keepers of the sixth palace. Display two seals to Kazpiel the Prince, whose sword is drawn in his hand, and there issue forth from it lightnings, and he shaketh it against everyone who is not fit to behold the King and his throne, and there is no creature who may stay his hand. And his sword crieth and saith: "Pain!" And he standeth by the lintel of the [entrance on the] right. And one seal show Dumiel. [230] And is Dumiel indeed his name And is not 'byrghydrhym (*i.e.* Air Earth Water Fire) his name? And why was his name called Dumiel? Said Rabbi Ishmael: Thus said Rabbi Nehunya ben Hakkanah: "Each day doth a voice go forth from the seventh heaven and proclaimeth and saith in the heavenly court of justice (saying as follows): 't 'ws wbrmnzh / wpwr g 'st _____ the Lord God of Israel called him Dumiel according to His Own Name, [saying]: 'Just as I see and hold my peace so doth Dumiel [viz: The silence of God].'" His authority [extendeth over] the right lintel, but Kazpiel the Prince driveth him away, yet he cherisheth against him neither enmity nor hatred nor jealousy nor contention, but each [doteth] for His honor.

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CHAPTER XIX:

[232] Zohariel and Pa'ali Pa'ali: Show something of these two seals to Kazpiel, and show Beronyah to Dumiel the Prince, a just and humble prince. And at once would Kazpiel the Prince string his bow and draw his sword and bring thee a whirlwind and seat thee in a chariot of brilliance and trumpet before thee as eight thousands of myriads of horns and three thousands of myriads of rams' horns and four thousands of myriads of bugles. And Dumiel the Prince seizeth a gift and walketh before thee. And what gift? Said Rabbi Ishmael: Thus said Rabbi Nehunya ben Hakkanah my master: "This gift which Dumiel the Prince would seize [and carry] before the chariot of that man who doth deserve by reason of his righteousness to descend to the Merkabha is not a gift of silver and not a gift of gold, but it is that they grant him the privilege that he should not be questioned, not in the first palace and not in the second palace and not in the third palace and not in the fourth palace and not the in the fifth palace and not in the sixth palace and not in the seventh palace, but he showeth them his seal and they leave him [in peace] and he entereth."

[233] And in the entrance of the sixth palace Dumiel the Prince guardeth the sill of the right [side] of the entrance of the sixth palace, sitting on a chair [wrought] of a pure gem which [hath] in it the splendour of the luminaries of the firmament such as [they were at] the creation of the world. (Fortunate Day. Best of luck. Show the sign. Peace. The Lord God of Israel) And Dumiel the Prince receiveth him kindly and seateth him upon a chair wrought of a pure gem, and himself sitteth beside him at his right.

CHAPTER XX:

[234] And Dumiel would say to him: "I bear witness and warn thee concerning two things: That none of those who descend to the Merkabha succeed to descend except only he who hath these two qualifications: He who hath read the Bible and studieth mishna, midrash, halakhoth and agadoth, and the explanation of halakhoth as to what is forbidden and permitted; and he who hath fulfilled all that which is written in the law and keepeth all warnings of statutes and of judgments and of laws which were declared to Moses on Sinai." [235] If he said to Dumiel the Prince, "I have one of these two qualifications," Dumiel the Prince would at once get in connection with Gabhriel the Secretary and write his the paper with red paint and would hang the paper upon the chariot of that same man, saying: "Thus and so is the knowledge of such a one in the Torah, thus and so are his actions, and he desireth to enter in before the throne of His glory." [237] And when the door-keepers of the seventh palace would see that Dumiel and Kazpiel and Gabhriel, were before the chariot of that man who deservingly descendeth to the Merkabha, they [would] cover their faces, which had been angry, and they [would] at once unstring the strung bows, and return the drawn swords to their sheaths. And nevertheless it is necessary to show them a great seal and a fearful crown: God of heaven, Master of earth the Lord God of Israel. And they would enter in before the throne of His glory and bring out before that man all sorts of [instruments for] music and song, and they would come making music before him until they bring him up and seat him beside the cherubim, beside the ophanim, beside the holy beasts. And he beholdeth wonders and powers, loftiness and greatness, holiness and purity, fear, humility and justice. Then said Rabbi Ishmael: "All the companions made a parable of this scheme [for those who descend to the Merkhaba: It is like] unto a man who hath a ladder in his house, [and] who was going up and down on it, and there is no creature that preventeth him." Blessed be thou, O Lord, who art wise in secrets and master of hidden things. Amen. Amen.

CHAPTER XXI:

[238] Said Rabbi Ishmael: Rabban Simon ben Gamliel was angry with me. He said to me, "Almost had Zahaphtariai rebuked us and shucked {us} as husks of corn. Why didst thou, by criminal carelessness, sin against us? Dost thou, perhaps, think that Jonathan ben Uzziel is a man of small account in Israel? If he simply

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descended and came and stood at the entrance of the seventh palace without any seal, what would happen to him? He could not blink an eye before the door-keepers of the seventh palace had utterly exterminated him. [And yet you have said nothing about the necessary seals nor the names of the angels to whom they must be shown.] [239] Said Rabbi Ishmael: I went and was angry with Rabbi Nehunya ben Hakkanah my master, saying, "The patriarch is angry with me, why do I live?" He said to me, "Scion of nobles, if [you ask for an answer] on this point [then tell me,] what is my distinction among you? I put in your mouths the prophets, the writings, mishna and midrash, halakhoth and agadoth, and the explanation of halakhoth as to what is forbidden and permitted. Were it not for the mysteries of the law [in which] I have initiated some of you, would ye have come and appeared before me at all? I know why thou hast come. Thou hast only come because of the door-keepers of the seventh palace. [240] Go and say to the Patriarch: 'As for all the door-keepers of the [first] six palaces, it is permitted to mention the names of each one of them and to touch them; but as for the door-keepers of the seventh palace, by the sound of their names is a man terrified and is not able to touch them, inasmuch as the name of them is called according to the name of the King of the world. Consequently I have not stated them. But now – since you say to me, "State them." – come ye and stand upon your feet and, each one of you, when His name goeth forth from my mouth, kneel and fall upon your face.'" Forthwith came all the great ones of the company and all the mighty ones of the academy and stood upon their feet before Rabbi Nehunya ben Hakkanah and he speaketh and they fall upon their faces and the scribes write.

CHAPTER XXII:

[242] These be the names of the door-keepers of the seventh palace: Zahaphtari'ai the Lord, a prince honored and beloved; 'Abhirahi'ai the Lord, a prince honored and beloved and fearful; 'Atrighael the Lord, a prince honored and beloved and fearful and terrifying; Barnael the Lord, a prince honored and beloved and fearful and terrifying and dear; Noraphneel the Lord, a prince honored and beloved and fearful and terrifying and dear and splendid; Na'aroriel the Lord, a prince honored and beloved and fearful and terrifying and dear and splendid and strong; Sastitiel the Lord, a prince honored and beloved and fearful and terrifying and dear and splendid and strong and mighty; 'Anaphiel the Lord, a prince honored and beloved and fearful and terrifying and dear and splendid and strong and mighty and powerful and just and gallant, a prince whose name is mentioned on high before the throne of His glory three times each day from the day when the world was created and until now, for praise. Why? Because the ring of the seal of heaven and earth is given over to his hand. [243] And whenever they see him all those on high kneel and fall down and prostrate themselves before him, a thing which is not done in the height [before any other prince]. If you say, 'They do not fall down before the Prince of the Presence' [This is true] for those who stand before the throne of His glory, who do not prostrate themselves before the Prince of the Presence, but before 'Anaphiel the Prince [even] so with the permission and according to the will of 'ntrws rbyhg. Some say pwmyl smh brz', the Lord God of Israel.

[244] These be the names of the door-keepers of the seventh palace of the descent, for those whose names I have just stated were of the ascent. Noraphiel the Lord, a prince honored and beloved and fearful, who was called 'Abhirzahi'ai the Lord; Dalkokiel the Lord, a prince honored and beloved and fearful, who was called Lebhakhpiel the Lord; Yekariel the Lord, a prince honored and beloved and fearful, who was called 'Atrighiel the Lord; Yeshishiel the Lord, a prince honored and beloved and fearful, who was called Ben'an'ael the Lord; Teraphiel the Lord, who was called Shakdihiel the Lord; Na'aroriel the Lord, a prince honored and beloved, who was called Zohaliel the Lord; 'Anaphiel the Lord, a prince honored and beloved and fearful and terrifying and dear and splendid and strong and mighty and powerful and just and gallant, who was called Tophriel the Lord. [245] And why was his name called 'Anaphiel? Because of the ramification 'anaph of the crowns [which were] placed upon his head, for he overcast and covered all of the chambers of the seventh heaven as did the Maker of Creation. Just as, concerning the Maker of Creation it is written [Hab. 3.3]: "His glory covered the heavens," so also [does the glory (of)] 'Anaphiel the Prince as a servant who is called by his master's name. And why is he more lovely and beloved than all the [other] door-keepers of the palaces? Because he openeth the doors of the entrance of the seventh palace and closeth them before the throne of glory which is set high and standeth

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opposite the entrance of the seventh palace. And the holy beasts are opposite the entrance of the seventh palace, and the cherubim and the ophanim are opposite the entrance of the seventh palace, and there be 256 faces in each of the holy beasts opposite the entrance of the seventh palace. [246] Still greater it is that there be 512 eyes in [each of] the four beasts opposite the entrance of the seventh palace. Their faces are of the likeness of the face of a man, faces of 16 faces each are there in each beast opposite the entrance of the seventh palace.

CHAPTER XXIII:

[247] And whenever a man desired to descend to the Merkabha, 'Anaphiel would open for him the doors of the entrance of the seventh palace and that man would go in and stand on the door-sill of the entrance of the seventh palace and the holy beasts would lift up upon him 512 eyes and each one of the eyes of the holy beasts is pierced as a sieve of withes, and the appearance of their eyes [is described in Nahum 2.4]: "they run like lightnings." And these are in addition to the eyes of the cherubim of the Power [of God] and the ophanim of the Shekinah, which are like torches of fire and conflagrations of coals of juniper. [248] And that man would sway and tremble and start backward and be frightened and be terrified, faint and fall backward. And 'Anaphiel the Prince would support him, he and sixty and three door-keepers of the entrances of the seven palaces. And all of them would help him and say to him:

"Fear not, son of a seed beloved,
"Enter and see the King in His beauty,
"And thou shalt not be destroyed and thou shalt not be burned.

[249] "A just King is He, a faithful King is He, a submissive King is He, a humble King is He, a righteous King is He, a pious King is He, a holy King is He, a pure King is He, a blessed King is He, a lofty King is He, a mighty King is He, a gracious King is He, a merciful King is He, a lowly King [is He] – blessed be He." [250] And they attribute to Him power. Forthwith a horn soundeth from above the firmament and cherubim and ophanim turn away their faces and he goeth in and standeth before the throne of His glory.

CHAPTER XXIV:

[251] When he standeth before the throne of glory he beginneth and reciteth a song which the throne of glory singeth each day: "Laud, song, and music, blessing, praise and celebration and applause and thanks and thanksgivings, victory and melody, speech and rejubilation, rejoicing and joy and gladness, exultations, accord, humility, brilliance, propriety, truth, righteousness and justice, treasure, ornament and might, delight and ecstasy and elevation, calm and rest and consolation, contentment and quiet and peace, tranquility, security and prosperity, love, loveliness, grace and mercy and pulchritude, renown, acclaim and pity, splendor, glory, innocence, effulgence, appearance, adornment, brilliance, fire, ramification, sublimity, wonders and salvation, perfume, salt, light, loftiness, help, violence, potency, height, preciousness, mightiness, lordship, fortitude, elevation, exaltation and brightness, kingliness, power and force, holiness, purity and cleanliness, pride, greatness and kingship, magnificence and majesty, honour, and beauty to Zohariel the Lord God of Israel."

[252] Spendid King, He robed with splendour,
Made majestic with embroideries of song,
Crowned with magnificence and majesty,
A crown of loftiness and a diadem of fearfulness.
For His name is agreeable to Him, and His title is sweet to Him,
And His throne is splendid to Him and His palace is magnificent
And His glory is delightful to Him, and His majesty is becoming to Him,
And His strength is pleasant to Him and His servants sing pleasantly to Him,
And Israel tell to Him the kingliness of His wonders.

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[253] King of Kings, God of Gods, and Lord of Lords
He surrounded with chains of crowns, encompassed
with the ramifications of the rulers of brilliance,
He who covereth the heavens with the ramification of His magnificence,
and who, in His majesty, appeared from the heights,
From His beauty the deeps were enkindled,
and from His stature did the clouds shower rain.
His stature sendeth out the lofty,
and His crown blazeth out the mighty,
and His garment floweth with the precious.
And all trees shall rejoice in His word,
and herbs shall exult in His rejoicing,
And His words shall liquefy as perfumes,
flowing and sent forth in flames of fire,
Giving joy to those who search these,
and quiet to those who fulfill them.

[254] King beloved and lovely and clean,
Exalted beyond all the haughty,
Haughty, clothed in majesty beyond the majestic,
Majestic, lifted up beyond the mighty,
Mighty, upraised beyond the powerful.
Splendor of kings, praise of nobles,
Treasure of the holy, humility of the lowly,
Pleasant in the mouth of all those that call upon Him, Sweet to
them that hope in His name,
Righteous in all His ways, upright in all His doings
Just in counsel and in knowledge, clear in understanding and
in practice,
Judge of every soul, witness of every transaction, judge of every word,
Mighty in wisdom and in every secret, lofty in purity and in holiness.

[255] King true and only, King who liveth forever,
King who killeth and maketh alive, King who sayeth and doeth,
King who formeth every disease, and createth every cure,
King who maketh every blessing, and establish every good,
King who feedeth all his works, and supporteth all his creatures,
King who is high to each of the lowly, and who is strong to each
of good courage.

CHAPTER XXV:

King high and lifted up, sublime and wonderful,
Beloved and old, upright and faithful,
Precious and honored, strong and stout-hearted,
Righteous and true, holy and pure,
Pious, great and mighty,
Strong, powerful, precious, fearful and terrific,
High-placed upon perfections of loftiness,

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Established upon the adornments of splendour
In the chambers of the palace of loftiness.
Who seest profundities, beholdest mysteries, observest dark matters,
And who, in every place is ……
And there is no changing His purpose, nor retorting to His word,
nor delaying His will
And there is no place to flee from Him, and no secret place to
hide from before Him.

[256] Reign forever, King merciful and gracious,
Pardoner and forgiver, who rolleth away and taketh away [sin],
Let Thy majesty be declared in every song, Thy splendor in every chant.
Be high above the palaces of loftiness, be lifted up above the
adornments of splendor,
Be exalted above all Thy doings, be praised above all created things,
Be honored above the throne of Thy glory, be precious above the
vessel of Thy loveliness,
Be blessed with all blessings, be praised with all praises,
Be lauded with all laud, be applauded with all songs,
Be magnified forever, be holy world without end, Totrosi'ai the Lord.

[257] King of all worlds, Lord of all actions,
Wise in all secrets, ruler in all generations,
One God who art from eternity,
Unique King who art forever and ever. Selah.

[258] And I beheld something like unto the appearance of lightning which was fixed and stationary and was divided, among those who descend to the Merkabha, between those who were fit to descend to the Merkabha and those who were not fit to descend to the Merkabha. If a man were fit to descend to the Merkabha, when they say to him "Enter" and he doth not enter, they repeat themselves and say to him "Enter," and he at once entereth. They would then praise him, saying, "Surely this is on of those who descend to the Merkabha." But if a man be not fit to descend to the Merkabha, when they say to him "Enter" and he entereth, they at once place upon him a thousand pieces of iron, [259] because the door-keepers of the sixth palace place upon him a thousand thousands of waves of water, and there is not in that place even a single drop. And if he said, "What is the nature of this water?" they at once run after him, stoning him, and saying to him, "Wretch, are thou not of the seed of them that kissed the [golden] calf, and art unfit to see the King and His throne in his bea{u}ty." And if he be such, a voice goeth forth from the seventh heaven saying, "well have ye said [that] he is from the seed of them that kissed the [golden] calf and is not fit to see the King and His throne." He does not move from the spot before they place on him a thousand thousands of pieces of iron.

[260] Who is like unto Thee Totrosi'ai Lord God of Israel, who doest mightily,
To Thee Totrosi'ai Lord God of Israel, shall the throne of Thy glory
sing praise,
To Thee shall be attributed loftiness and greatness, strength and beauty,
Thou shalt be called strong, Thou, mighty; for Thee shall they make new [song]
for Thee exult.
With Thee shall converse be held, Thou shalt be blessed, Thou praised,
Thou exalted.
To Thee shall splendor be attributed, Thou shalt be lifted up, Thou
magnified, Thou called majestic.

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Thou shalt be praised, Thou applauded, Thou sanctified,
For Thee, Totrosi'ai Lord God of Israel, shall Thy servants weave diadems
And shall sing unto Thee a new song
And shall declare The King forever and ever.
All things are Thy kingdom, and over all things is Thy kingdom,
And Thou shalt be called One, world without end,
Totrosi'ai, Lord God of Israel.
Blessed be Thou O Lord, King of all secrets and Lord of all hidden things.

{…}

CHAPTER XXVI:

[269] Thou workest wonders, dost bring to pass new things,
Renewest Thy creatures each day,
Servants [created] from fire to lift up praise of Thy mystery,
O Sacred One. Who shinest in the midst of myriads of fire,
Who loathest hatred and jealousy,
Who despiseth enmity and contention,
Who settest anger afar, who turnest away wrath,
Who multipliest all grace and goodness,'
The cherubim of Thy glory are fire.
[O Thou] who art exalted upon cherubim of fire, Prince over princes,
Seraphim, seraphim of flame do stand about Thy throne,
Hither and other sound forth: "Make way for Him who rideth the heavens."

[270] Blessing, praise and laud, song, thanks and thanksgivings,
Splendor and whispering, applause, humility and mercy
To the lofty, to the powerful, to the brave,
To the elect, to the chosen, to the choosing,
To the mighty, to the haughty, to the high.
In their mouths music, on their tongues exultation,
They slumber not, neither night nor day,
But music and laud are as blazing light.

[271] Thou art the great Lord
The mighty and fearful, the righteous and pious,
The holy and the faithful, slow to anger and plenteous in mercy and truth.
It is Thou who art Lord, O God of Gods and Lord of Lords,
It is Thou who art Great, Thee do all the great magnify,
It is Thou who art Mighty, Thee do all the mighty declare strong,
It is Thou who art Fearful, Thee do all the singers celebrate,
It is Thou who art Righteous, Thee do all the righteous justify,
It is Thou who art Pious, Thee do all the pious expect,
It is Thou who art Holy, Thee do all the holy hallow,
It is Thou who art Faithful, Thee do all the faithful believe.

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[272] It is Thou who hast revealed thy secret to Moses
And who hast not concealed from him any of Thy mighty works.
When the words goeth not forth from Thy mouth
All the lofty mountains trembled
And stood before Thee in great consternation;
When the word goeth forth from Thy mouth
They were all of them burned with flames of fire.
It is Thou who examinest the inward parts and choosest the faithful
Thou dwellest in the flame of rivers of fire and conflagrations.
It is Thou who art mighty, more lofty than all the lofty and lifted up above all,
Who dost cast down the haughty and exaltest the humble.

[273] The most lofty of creation is man,
The likeness of a man hast Thou fixed in Thy throne:
They have the face of a man, and the hands of a man are under their wings,
They run as a man, they toil as a man,
They kneel down and prostrate themselves in song as a man doth,
And the fear of Thee, O King, is upon them.
The most lofty of cattle is the ox.
The likeness of an ox hast Thou fixed in Thy throne:
They run as an ox, they toil as an ox,
They stand in the places as an ox,
And the fear of Thee, O Holy One, is upon them.
The most lofty of wild beasts is the lion.
The likeness of a lion hast Thou fixed in Thy throne:
They roar as a lion, they are feared as a lion,
The thew of their strength is as that of a lion,
And the fear of Thee, O terrible One, is upon them.
The most lofty of birds is the eagle.
The likeness of an eagle hast Thou fixed in Thy throne:
They move as an eagle, they are swift as an eagle,
They fly as an eagle, they soar as an eagle,
And the fear of Thee, O Pure One, is upon them.
And all of them do triply declare Thy sanctitude with the triple sanctus.
(As it is said, "Holy, holy, holy.")

[274] Be honoured, be made majestic, be raised, be lifted up,
Be made splendid, be blessed, be praised, be magnified,
Be hallowed, be exalted, be lauded, be applauded,
For such is the duty of all creatures:
To honour Thee, to own Thy majesty, to raise Thee, to lift Thee up,
To show forth Thy splendour, to bless Thee, to praise Thee, to magnify Thee,
To hallow Thee, to exalt Thee, to laud Thee, to applaud Thee,
The great and holy King, who rulest
Over the highest and over the lowest,
Over the first and over the last,
Which, from the midst of trembling and quaking,
Do triply declare Thy sanctitude with triple sanctus.
(As it is said, "Holy, holy, holy.")

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[275]	Assembly and applause are His who liveth forever,	[honour faith
	Beauty and bliss are His who liveth forever,	understanding blessing
	Compassion and caresses{?} are His who liveth forever,	greatness might
	Doctrine and deed are His who liveth forever,	knowledge utterance
	Eternity and end are His who liveth forever,	magnificence majesty
	Fervour and faith are His who liveth forever,	assembly trustworthiness
	Glory and grace are His who liveth forever,	brilliance effulgence
	Humility and holiness are His who liveth forever,	grace mercy
	Innocence and ~~insight~~ are His who liveth forever,	purity goodness
	Justice and jubilation are His who liveth forever,	preciousness salvation
	Kingdom and knowledge are His who liveth forever,	crown glory
	Loveliness and laud are His who liveth forever,	doctrine encouragement
	Majesty and mercy are His who liveth forever,	kingdom power
	Nobility and name are His who liveth forever,	beauty victory
	Obedience and observance are His who liveth forever,	secret intelligence
	Purity and power are His who liveth forever,	strength humility
	Righteousness and reason are His who liveth forever,	jubilation righteousness
	Strength and salvation are His who liveth forever,	applause holiness
	Trust and truth are His who liveth forever,	splendour wonder
	Understanding and utterance are His who liveth forever,	song praise
	Victory and vengeance are His who liveth forever,	laud loveliness]
	Wonder and wisdom are His who liveth forever,	
	Excellence and exultation are His who liveth forever,	
	Years and youth are His who liveth forever,	
	Zest and zeal are His who liveth forever.*	

* This list of words is similar to those used in Scholem's translation (shown on the right) of the same hymn in *Major Trends in Jewish Mysticism*, pages 58-9, which represent a truer translation of the terms in the text. In the left column, Smith imitates the text's alphabetical device, even shifting from 22 to 26 letters, instead of directly translating.

[276] Who is able to state one from a thousand thousands of thousands
And a myriad myriads of myriads of Thy mighty deeds, O King of Kings of Kings,
Before whom the beasts are stationed and stand [speaking] with a still
small voice –
They are fire, their palate is fire, their movement is fire, their speech
is fire,
Yet are they afraid because of fire,
Lest they be burned in flames of fire,
It is Thou whom they encompass, it is Thou whom they surround,
With Thee are they hidden, in Thy bosom do they give utterance,
In secret and intelligence, girded with strength, clothed with magnificence.
The eye may not travel to where Thou dwellest,
King great and holy, ruler
Over the highest and over the lowest,
Over the first and over the last.
There is none among the highest, nor among the lowest,
Nor among the first, nor among the last,
Who can know Thy works
And search out all Thy wonders.

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[277] Just as none is able to imagine ab, bc, cd, de, ef, fg, gh, hi, ij. Metatron whose name is called according to eight names, his name is Margawiel, his name is Gayothiel, his name is Ziwathiel, his name is 'Izihiel, his name is Yahawiel, his name is Mayoel, his name is Segansagiel, his name is Segansayriyah. And from the love with which they love him on high, they call him in the camps of the holy ones, Metatron, Servant of the Lord, slow to anger and plenteous in mercy. Blessed be thou O Lord, wise in secrets and Lord of hidden things, Amen, Amen, Selah.

CHAPTER XXVII: {*Sar Torah* material: CHAPTERS XXVII TO XXX}

[278] Said Rabbi Ishmael: Three years did Rabbi Nehunya ben Hakkanah behold me in affliction and in great sorrow and in great danger: That portion of the Bible which I would read one day, would I forget the next, and that mishna which I would study one day, the next day would I forget. What did I do? When I saw that the Law did not remain in me, I laid hold upon myself and denied myself food and drink and washing and anointment, and deprived myself of conjugal intercourse, and I neither exulted not rejoiced, nor did any music nor song go forth from my mouth. [279] Thereupon did Rabbi Nehunya ben Hakkanah, my master, take me from my father's house and bring me into the chamber of the Temple in which the Sanhedrin met and cause me to swear by a great seal and by a great oath which appertaineth to Zebhoriel the Lord God of Israel who is Metatron the Lord God of Israel, God of the heavens and God of the earth, God of Gods, God of the sea and God of the land. And he revealed the secret of the Law, which was in his possession. And at once my heart was {as} enlightened as the gates of the East and mine eyes beheld the depths and the ways of the Law and thenceforth I forgot nothing. All things which mine ears heard from the mouth of my master and from the mouth of scripture and from the ways of the Law which I had truly practiced, thenceforth I forgot none of them.

[280] Said Rabbi Ishmael: Had I done nothing in the Law, yet would this method which I have fixed in Israel be more than sufficient for me, as against all the Law, [since I have revealed it] in order that men may increase their knowledge of the Law without weariness.

[281] Said Rabbi Ishmael: Rabbi Akiba did indeed say in the name of Rabbi Eliezer the Great: From the day when the Law was given to Israel until the last temple was built, the Law was given, its majesty was not given, and its preciousness, its glory and its greatness and its beauty, its terror, its reverence and its fear, its richness and its loftiness and its exaltation, its trembling and its splendour, its strength, its rule and its might were not given, until the last temple was built and the Shekinah did not dwell in it. [282] Thereupon Israel began to pour forth complaint before their Father who is in heaven, saying: "Thou hast laid many troublesome tasks upon us. Which shall we hold to and which shall we abandon? Thou hast thrown upon us great labour and great burden; Thou hast said to us, 'Build Me a house, and although ye build, yet study the Law.'" This is the plea of His children. [283] And this is the answer of their Father who is in heaven. Ye had a long rest between captivities, and I longed [saying], 'When shall I hear the sound of the words of My Law from your mouths?' Ye have not done well, and I have not done well. Ye have not done well in that ye have differed from Me, and I was angry against you and arose and brought utter destruction on My city and My house and My children. And I did not do well in that I arose against you and sealed a decree of judgment against you. Indeed, shall that which endureth forever and ever, world without end, contend with that which hath no endurance but for a year, or two, or ten, or thirty, and if at most for an hundred years, and then passeth away? But in that ye have rebuked Me, ye did well. Already have I accepted your rebuke.

[284] "For the sigh of Israel is sweet to Me, and the desire for the Law
hath covered Me,
"Your words have found grace in My ears, and I accept the sayings
of your mouths.
"Ye have labored in the house of My choice, and the Law shall not
move from your mouths,

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[285] "For I am master of wonders, the transcendent Lord, I am He.
"Mighty works come to pass before Me, miracles and
marvels before My throne.
"Who hath come before Me and I have not fulfilled his [prayer]?
Who hath called upon Me and I have not straightway answered him?
"State before Me all your requests, and multiply upon Me the desire of
your hearts.
[286] "My storehouses and My treasuries, – nothing in them is lacking.
"State your requests and they shall be given you, and the desire of your
hearts shall be done forthwith,
"For there is no season like to this season, and no time like to
this time.
"There is no season like to this season, for My soul bowed down till
I beheld you,
"And there is no time like to this time, for the love of you cling
to My heart.

CHAPTER XXVIII:

[287] "I know what ye request, and My heart perceiveth what ye desire.
"Ye request much [knowledge of] Law, and a multitude of Talmud and
many halakhic traditions,
"Ye hope to ask questions on points of law, and ye covet a multitude
of secrets.
"To multiply testimony in mountains upon mountains, to make wisdom
wonderful in hills upon hills,
"To increase knowledge of the Talmud in the streets, and subtleties
in the roads,
"To multiply laws as the sand of the sea, and rabbis as the dust of
the world,
[288] "To seat academies in the gates of the tents, to expound therein
what is prohibited and what is permitted,
"Therein to declare the impure impure, and therein to declare the
pure pure,
"Therein to declare the fit fit, and therein to declare the unfit unfit,
"Therein to recognize the [sorts] of blood, and to teach the menstruants
what they should do,
"To bind diadems upon your heads, and crowns of royalty upon the heads
of your children,
"To force kings to prostrate themselves before you, to compel princes
to fall down in your presence,
"To send forth your name beneath all the heavens, and your memory in
the great ports,
"To illumine your faces as the brilliance of the day,
and the space between your eyes as a blazing star.
"And if ye be worthy [to employ] this seal,
and to make use of the fearful crown,
"Neither vulgar nor ignorant shall be found in you,
nor fool nor idiot shall be of your number,

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[289] "Ye rejoice, and My servants are grieved,
"That this secret goeth forth from My treasury.
"By virtue of it the voice of your academies [soundeth] as [the voice of]
fattened calves.
"Not with toil and not with weariness [do they learn],
"But with the name of this seal and with the mention of the fearful crown.
"He that marveleth at you, and he that grieveth grieveth because
of you;
"Many die in their sighing, and their souls go forth by reason of the
repute of your glory,
[290] "Wealth and riches increase upon you; the great of the world cleave unto you;
"That family from which ye marry a daughter is known on all sides to be noble,
"He that is blessed in you is truly blessed, he that rejoiceth in you
rejoiceth truly.
"Ye are called, 'Those who turn many to righteousness';
they call ye, 'Those who prove men innocent.'
"The determinations of the months proceed from your [council],
and the intercalculation of years from the subtlety of your wisdom.
"By your hands are patriarchs anointed,
and presidents of the sanhedrin take office according to
your words;
[291] "Ye set up exilarchs, and the judges of cities are appointed by your authority.
"The order of society shall go forth from you,
and none shall differ therefrom.
"A great war was waged with Me and My servants,
"As accuser appeared the greatest of the ministering angels.
"This is his plea:

CHAPTER XXIX:

[292] "'Let not this secret go forth from Thy storehouse,
and mystery of prudence from Thy treasuries;
"'Let not flesh and blood as our equals, suppose not the children of men our substitute.
"'Let them grow weary in the study of the Law as much as they wish,
"'And let those who come from their descendants, and after,
"'Fulfill it with labor and great anguish.
"'This is thy glory, this is thy beauty.
"'In the midst of their rejoicing they bethink themselves and pray to Thee,
"'They cry out before Thee whole-heartedly, they beseech Thee with desirous soul:
"' "May that which we have read remain in our possession,
may that which we have studied remain in our possession,
"' "May our inward parts grasp all that which our ears have heard,
"' "May our hearts hold firmly the ways of the teaching which we have heard
from the mouth of the teacher."
"'And let them continue to honour one another.
"'But if Thou revealest this secret to Thy children,
"'The small will be as the great and the fool as the wise.'"

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[293] This is the reply which He replieth to His servants:
"Nay, My servitors, nay, My servants, trouble Me not in this matter.
"This secret shall go forth from My storehouse, and mystery of prudence from My treasuries.
"To a beloved people I reveal, to a faithful seed I teach;
"For them it is laid up from the fountainhead of the world, and from the days of creation prepared for them.
"And I never thought to give it to any of the generations, from the days of Moses and until now.
"For they shall go from evil to evil, and Me shall they not know,
"For their understanding was obscured by exile, and the words of the Law were hard as brass and iron.
"It is proper for them to make use of it, to bring the Law as water in their inward parts and as oil in their bones.
"For Israel was in affliction from the day when Mine anger waxed hot against them
"And I smote them, and because of them mountains trembled, and their carcasses were as refuse in the midst of the street.

[294] "With what shall I appease them? With what shall I comfort them?
"Or what good form of treasure is there on high
"That I should bring it forth and give it them and cause them to rejoice?
"For I have beheld and seen:
"I have gold, [but] there is gold in the world;
"I have silver, [but] there is silver in the world;
"I have precious stones and pearls, [but] there are precious stones and pearls in the world.
"Wheat and barley, honey and oil, I have already placed in the world.
"But what is lacking the world? This secret and this mystery which is not in the world.
"Therefore I shall give them this means of loftiness, that thereby My children shall raise themselves up."

[295] Said Rabbi Akiba: I heard a voice going forth from under the throne of glory, saying. And what was it saying? "I strengthened him, I took him, I commanded him (i.e. Enoch ben Jared whose name is Metatron), and I took him from among the children of men, and I made a throne for him over against my throne." And what is the measure of that throne? Forty thousand myriads of parasangs of fire. And I gave over to him seventy angels, as against seventy peoples, and I gave into his hand all my servants in the world above and all my servants in the world below, and I explained to him all the categories of creation, and I set, as his name, The Lesser Lord [which is the numerical equivalent of 'My Lord; and he is lesser than *The* Lord]. (For his name, reckoning by the numerical equivalents of the letters, is 71.) And I gave him wisdom and understanding more than all the angels and made him greater than any of the ministering angels.

[296] Said Rabbi Akiba: Each day doth an angel stand at morning in the midst of the firmament and beginneth and saith, "The Lord is King!" And all the host on high answer after him until he reacheth [the word], "Bless ye," and when he reacheth "Bless ye" a beast standeth in the midst of the firmament and the name [of this beast] is Israel, and engraven on its forehead [are the words] "My people is Mine." And it saith, "Bless ye the Lord, the Blessed." And all the princes on high answer after it, "Blessed be the Lord, the Blessed, forever and ever." While this is yet unfinished, the ophanim break forth in tumult and tremble and shake the whole world and say, "Blessed be the glory of the Lord from His [dwelling] place." And that same beast standeth in the midst of the firmament until all the princes on high break forth in tumult, and seraphim and cherubim and troops and all the camps and each one in his place saith to the beast, "Hear, O Israel, the Lord our God, is one Lord."

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[297] Said Rabbi Ishmael: Thus said Rabbi Akiba in the name of Rabbi Eliezer the Great: Our fathers did not undertake to put one stone upon another in the Temple until they compelled the King of the world and all his servants and He met with them and showed them the secret of the Law, how they should do it and how they should explain it and how they should practice it. At once the Holy Spirit appeared from the great entrance which is in the House of the Lord – since the Shekinah did not dwell in the Holy of Holies because of the decree. And when our fathers saw that the throne of glory made its way and stood between the cella and the altar – for although up to that time they had not built the building, [yet the throne moved] over the place of the rooks which they were shaping to found upon them the cella and the temple and the altar and all the structure generally – and when our fathers saw that the throne of glory was set on high between the altar and the cella, and the King of the World upon it, they at once fell upon their faces, [298] and concerning that moment it says [Haggai 2.9]: "The latter glory of this house shall be greater than the former." "For in the first temple I did not communicate with My children but by voice and in this temple ye have compelled Me and My throne and all My servants [to appear]. And would that it might endure! My children, why are ye fallen and lying upon your faces? Stand and seat yourselves before My throne in the order in which you sit in the academy and take hold upon a crown and receive a seal and hear the order of this secret of the Law, how ye shall do it, how explain it, and how practice it, how ascend the roads of your hearts, how your hearts may behold the Law." At once did Zerubabel the son of Shealtiel answer and stood upon his feet as an interpreter and stated the names of the princes of the Law, each one according to his name, the name of a crown and the name of a seal.

CHAPTER XXX:

[299] Said Rabbi Ishmael: Thus said Rabbi Akiba in the name of Rabbi Eliezer the Great: "He who presenteth himself to serve in [connection with] this secret of the Law shall wash his garment and his undergarments and shall immerse himself in the most thorough manner lest semen should separate [any part of his skin from the water], and shall enter and sit for twelve days in a room or in an upper chamber. He shall neither go out nor come in nor eat nor drink but from evening to evening. And he shall eat, as his food, bread [baked by] his own hands [and he shall be wrapped] in a clean tallith. And he shall not taste any sort of vegetable. And water shall be his drink. [300] And he shall regularly read this midrash concerning the secret of the Law three times each day after [the regular daily] prayers which he shall pray from beginning to end. And thereafter he shall sit and shall repeat them – [the prayers and the Midrash] – twelve days the days of his fast, from morning until evening and shall not be silent. And whenever he finisheth it he shall stand upon his feet and conjure, as [one would conjure] by [the name of] their king, and shall call twelve times upon every prince, and thereafter he shall conjure him with the seal, [and so] for each one of them. [301] And these are their names which he shall say: The Prince Shekadhozi'ai the Lord, the Prince Nihappardyuel the Lord, the Prince 'Abhirgehwedhiryah* the Lord (and there be those who say Gehwedhiryahu) the Prince Plitriyah the Lord, the

* In the margin, Scholem notes, "…I should prefer 'Abhirgehidoryah if the Heb. text permitted (& so in the following, transposing the ו & the first ')."

Prince Zehubh'adyah the Lord, the Prince 'Ogbohad'ay the Lord, the Prince Totrosi'ai the Lord, the Prince 'Ashrawwili'ai the Lord, the Prince Zebhudiel the Lord, the Prince Margawwiel the Lord, the Prince Daharbyoron the Lord, the Prince 'Adiriron the Lord. [302] And he shall conjure them by the permission of his King for twelve [days] in the name of Yopphiel Splendor of Height, and in the name of Sarbiel who is one of the princes of the Merkabha, and in the name of Shadriel who is a beloved prince, and in the name of Hasdiel who is called to the Power [of God] six hours daily. And he shall repeat and shall conjure the same last four princes with a great seal and with a great oath in the name of 'Ezboghah, which is a great seal, and in the name of Zurtak, a holy name and a fearful crown. [303] And when he finesheth twelve days let him go forth to any form of the Torah which he desire, whether Bible, whether Mishnah, whether the vision of the Merkabha. For he goeth forth in a clean spirit and from great sorrow and anguish, for it is a teaching known to us, an ordinance

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made by the first teachers, and a tradition of the men of old which they wrote down and left for coming generations, that the humble might practice it. And he who is worthy is answered thereby.

[304] Said Rabbi Akiba in the name of Rabbi Eliezer the Great: Happy is he who is aided by the desert of his fathers, and whom the righteousness of his ancestors stands [in good stead], that he may practice this crown and this seal, and they shall communicate with him, and he exalteth himself in the loftiness of the Law.

[305] Said Rabbi Ishmael: This was done by Rabbi Eliezer and he was answered and did not believe; and it was done by me and I did not believe until I brought a fool and he was made like unto me. And again it was done by shepherds and they were made like unto us. By the authority of the court they sent down Rabbi Akiba outside the Land [of Israel] and he waited until it was done by many who neither read nor studied and they became equal [to] others and were made learned students. And he came and verified [the matter] and agreed in the evidence which he bore in the court of the Patriarch, saying: "This was done also outside the Land [of Israel] and succeeded." And thus said Rabbi Eliezer the Great. And the Sages say, "Perhaps we possess it by virtue of the Land of Israel." And they did not believe until they sent Rabbi Akiba down to Babylon and it was done [there] and succeeded. And therafter we rejoiced.

[306] Said Rabbi Ishmael: How shall a man begin before he pray this secret of the Law? When he arose (*sic*) he shall say:

"Be made magnificent, be exalted, be lifted up, O splendid King,
"Upon a throne high and lifted up, fearful and terrible.
"Thou dwellest in the chambers of the palace of loftiness.
"The servants of Thy throne are terrified, and set trembling
"The heavens which are the footstool of Thy feet, each day,
"With sound of exultation and with tumult of music and multitude of song."
(As it is said, "Holy, holy, holy is the Lord of Hosts.")

And let him conjure and say:

"Who will not exalt Thee, O King fearful
"And terrible above all Thy servants?
"In shaking and in trembling do they serve Thee,
"In terror and in quaking they are terrified before Thee.
"With identical words, with one mouth they utter forth Thy fearful name.
"Because of fright and fear [among those] who stand before Thee
"There is none who goes ahead and none who lags [in the song].
"And whoever delayeth the sound after his companion, in [the pronunciation of] Thy name
"[Though but] as by the measure of a hair's breadth,
"Is consumed, and flaming fire trampleth him down."
(As it is said, "Holy, holy, holy is the Lord of Hosts,
all the earth is full of His glory.")

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APPENDIX

A chart prepared for my 1987 edition shows the alignment of chapters for three translations of *Hekhalot Rabbati*:

- Smith = Morton Smith: chapters I-XXX
- Grodner = Lauren Grodner: chapters 15-29, which appear in David Blumenthal's *Understanding Jewish Mysticism: A Source Reader* (New York: Ktav Publishing House, 1978) pages 59-89.
- Kaplan = Aryeh Kaplan: "a synthesis of the best readings found in various editions" of chapters 1, 2, and 16-26 in his *Meditation and Kabbalah* (York Beach: Samuel Weiser, 1982) pages 41-54.

Within the column showing Smith's chapters is a band indicating "text" (also "tx" and "t") or narrative sections and "hymns" (also "h") or songs.

Smith		Grodner	Kaplan
ch I	text		ch 1
ch II	hymns		ch 2
ch III			
ch IV			
ch V	text		
ch VI			
ch VII	hymns		
ch VIII			
ch IX			
ch X	t h t h		
ch XI	t h t h		
ch XII	h tx		
ch XIII	h	ch 15	
ch XIV	text	ch 16	ch 16
ch XV		ch 17	ch 17
ch XVI	h	ch 18	ch 18 (2)
ch XVII	text	ch 19	ch 19
ch XVIII		ch 20	ch 20
ch XIX		ch 21	ch 21
ch XX		ch 22	ch 22
ch XXI		ch 23	ch 23
ch XXII		ch 24	
ch XXIII			ch 24
ch XXIV	h	ch 25	ch 25 (2)
ch XXV	t h	ch 26	ch 26
ch XXVI		ch 27	
ch XXVII	text	ch 28 (1)	
	hymns	ch 29	
ch XVIII			
ch XXIX	tx		
ch XXX	h		

(1) Grodner omits the first paragraph of Smith's CHAPTER XXVII.
(2) Kaplan omits material here, primarily hymns.

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With kind regards – your own work!! Gershom

THE GREATER TREATISE CONCERNING THE PALACES OF HEAVEN

Chapter I:

Said Rabbi Ishmael: What are those songs which he ~~must recite~~ recites who would behold the vision of the Merkabha, who would descend in peace and would ascend in peace?

Greater of all [his achievements] it is that [the angels] ~~shall~~ have a care for him, to gather him and bring him ~~in~~ unto the chambers of the palace of the seventh heaven ~~of the firmament~~, to cause him to stand on the right hand of the throne of the glory of God; for there be times when he standeth over against ~~TAZEH~~ the Lord God of Israel, to see all that which is done before the throne of His glory and to know all that which is destined to come to pass in the world:

Who shall be cast down, who exalted;
Who shall be weakened, who made strong;
Who shall be crushed with poverty, who made rich;
Who shall die, who shall live;
From whom shall inheritance be taken,
To whom shall inheritance be given;
Who shall be granted the Law for his portion
And who ~~shall inherit~~ be given Wisdom.

Greatest of all ~~Still greater~~ it is that he beholdeth all the works of the children of men, yea even those which they work in their secret chambers, whether these be seemly works or works corrupt:

A man ~~steaketh~~ steals – he knoweth and recognizeth it;
A man commit~~eth~~s adultery – he knoweth and recognizeth it;
A man commit~~eth~~s murder – he knoweth and recognizeth it;
A man ~~is~~ was suspect to have lain with a woman in her uncleanness – he knoweth and recognizeth it (the truth of the matter);
A man spread~~s~~ slander – he knoweth and recognizeth it.

Greatest of all ~~Still greater~~ it is that he recognizeth all those who know sorcery.

Greatest of all ~~Still greater~~ it is that any man who lift up his hand against him and smite him ~~shall be~~ is clothed with scalls and covered with leprosy and crowned with a pox.

Greatest of all ~~Still greater~~ it is that any man who slander him ~~shall be~~ is subject to all manner of injuries: morbid growths and discolourations and wounds which ~~shall~~ give rise to running ulcers.

Greatest of all ~~Still greater~~ it is that he is set apart from all the children of men and is exalted in all his doings and is honored by those above and those below.

Photocopy of Morton Smith's typescript of *Hekhalot Rabbati*, page 1

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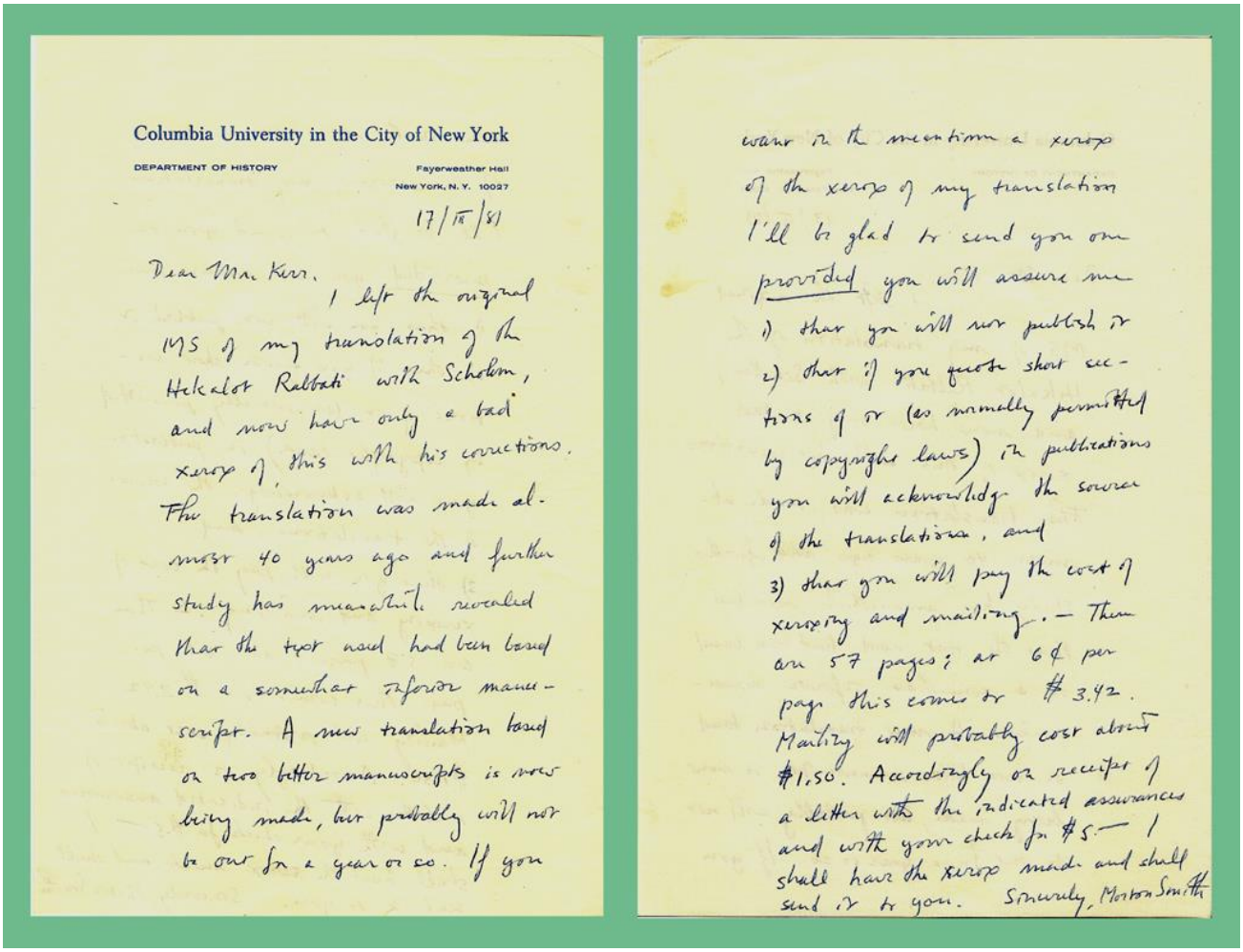

Columbia University in the City of New York

DEPARTMENT OF HISTORY

Fayerweather Hall
New York, N. Y. 10027

17/III/81

Dear Mr. Karr,

I lift the original MS of my translation of the Hekalot Rabbati with Scholem, and now have only a bad xerox of this with his corrections. The translation was made almost 40 years ago and further study has meanwhile revealed that the text used had been based on a somewhat inferior manuscript. A new translation based on two better manuscripts is now being made, but probably will not be out for a year or so. If you want in the meantime a xerox of the xerox of my translation I'll be glad to send you one provided you will assure me

1) that you will not publish it
2) that if you quote short sections of it (as normally permitted by copyright laws) in publications you will acknowledge the source of the translation, and
3) that you will pay the cost of xeroxing and mailing. — There are 57 pages; at 6¢ per page this comes to $3.42. Mailing will probably cost about $1.50. Accordingly on receipt of a letter with the indicated assurances and with your check for $5.— I shall have the xerox made and shall send it to you. Sincerely, Morton Smith

Morton Smith's letter of March 17th, 1981

PISTIS

SOPHIA

PISTIS SOPHIA

A Gnostic Miscellany: Being For The Most Part Extracts From The Books Of The Saviour, To Which Are Added Excerpts From A Cognate Literature; Englished

BY

G. R. S. MEAD

London: J. M. Watkins

ORIGINALLY PUBLISHED IN 1921

Pistis Sophia By G.R.S. Mead

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TABLE OF CONTENTS

Preface

Introduction

Annotated Bibliography

The First Book Of Pistis Sophia

The Second Book Of Pistis Sophia

A Third Book

A Fourth Book

A Fifth Book

A Sixth Book

PREFACE

IN the Introduction (pp. xxxv f.) to the first edition (1896), the translator wrote:

"In presenting the following translation to the English-reading public, I may say that I should not have ventured on such an undertaking if any Coptic scholar had undertaken the task, or I had heard that such a task was contemplated. In a matter of so great difficulty every possible liability to error should be eliminated, and it stands to reason that the translation of a translation must needs be but an apology for a first-hand version. Nevertheless I am not without predecessors. The Coptic MS. itself is in the first place a translation, so that even Coptic scholars must give us the version of a translation. I am persuaded also that the anonymous and very imperfect French translation (1856) in the Appendix to Migne's *Dictionnaire des Apocryphes* (vol. i.) is made from Schwartze's Latin version (1851) and not from the Coptic text. C. W. King in *The Gnostics and their Remains*(2nd ed., 1887) has also translated a number of pages of the Pistis Sophia from Schwartze. Some three or four years ago Mr. Nutt, King's publisher, sent out a notice proposing the publication of the whole of King's translation, but the project fell through. Last year (1895) I offered to edit this translation of King's, but was informed that the literary legatee of the deceased scholar was of the opinion that it would be unfair to his memory to publish a MS. that was in so incomplete a condition.

"In 1890 I had already translated Schwartze's Latin version into English and published pages 1 to 252, with comments, notes, etc., in magazine-form from April 1890 to April 1891. But I hesitated to put it forward in book-form, and should not have done so, but for the appearance of Amélineau's French translation in 1895. I then went over the whole again and checked it by Amélineau's version. I was further induced to venture on this undertaking, because the narrative, though dealing with mystical and therefore obscure subjects, is in itself exceedingly simple, and therefore mistakes cannot so readily creep in as into a difficult philosophical work. I, therefore, present my translation with all hesitation, but at the same time think that the English public, which is steadily increasing its interest in mysticism and allied subjects, will be better satisfied with half a loaf than with no bread."

A quarter of a century has rolled away; much water has flowed under the bridges of scholarly research whence the general stream of Gnosticism has been surveyed with greater accuracy, and much good work been done on the special subject of the Coptic Gnostic documents. Though the first edition of this book was quickly exhausted and many requests were made for a second, I had hitherto refused to accede to this demand, still hoping that some English Coptic scholar would take the matter in hand. Indeed, at one time I was in high expectation that this would be achieved. Shortly before the War a friend, whom I had interested in the work, completed a version of the fine Untitled Apocalypse of the Bruce Codex, and was next to have attempted a translation of the P.S. But pressing interests and activities of a totally different nature connected with the War and its aftermath have

absorbed all my friend's energies, and the version of the P.S. has been definitely abandoned. Nor can I hear of any other project of translation. This being the case, and as the utility of even a translation of a translation is evidenced by the keen demand for the volume in the second-hand market, I have at last decided to repeat my venture.

Nevertheless a reprint of the first edition was not to be thought of. Introduction and translation needed revision in the light of twenty-five years' further study of the work of specialists. To this end the most valuable help, not to speak of his long labours on the allied documents, is afforded by Carl Schmidt's admirable German translation of the P.S. (1905).

Schwartze's Latin translation was good for its date (1851), and scholars still quote it to-day; Amélineau's French rendering (1895) was somewhat of an improvement; but Schmidt's version is unquestionably the best. I have therefore revised my prior Englishing from the former two by the finer work of the latter. Schmidt is exceedingly careful throughout, and not only have I taken his decision where Schwartze and Amélineau differ, but have generally preferred him for consistency in phrasing. In my humble opinion it will be long before we have a better rendering than that of this ripe Coptic scholar.

But not only has the Translation been thoroughly revised; the Introduction has been entirely rewritten and the Annotated Bibliography corrected and brought up to date. The second edition is practically a new book.

The Schwartze-Petermann marginal pagination, which is the usual scheme of reference, and which in the first edition was shown in brackets in the text, is now indicated at the side of the page. I have also adopted Schmidt's division into chapters as an additional convenience for more general reference, and have numbered the verses of the Psalms and of the Odes of Solomon for easier comparison with the Repentances and Songs of Sophia. It should, of course, be understood that the detailed paragraphing does not exist in the original, which runs on for the most part monotonously without break.

G. R. S. M.

KENSINGTON,
July 1921.

INTRODUCTION

The Askew Codex

THE unique MS. of the Coptic Gnostic document commonly called 'Pistis Sophia' was bought by the British Museum in 1785 from the heirs of Dr. Askew, and is now catalogued as MS. Add. 5114. The title on the back of the modern binding is '*Piste Sophia Coptice*.' On top of the first page of the MS. is the signature 'A. Askew, M.D.' On the first page of the binding is the following note, probably in the hand of Woide, the most famous Coptic scholar of those days and Librarian of the Museum:

"*Codex dialecti Superioris Ægypti, quam Sahidicam seu Thebaidicam votant, cujus titulus exstat pagina 115: Pmeh snaou ⲛ̀tomos ⲛ̀ⲧⲡⲓⲥⲧⲉ Sophia--Tomos secundus fidelis Sapientiæ--deest pagina* 337-344."

The title 'Piste Sophia' is incorrect. Nowhere is this form found in the very numerous instances of the name in the text, and the hastily suggested 'emendation' of Dulaurier and Renan to read 'Piste Sophia' thoughout has perforce received no support.

Woide, in a letter to Michaelis (Bibliography, 4), says that Askew bought the MS. from a book-seller (apparently in London); its previous history is unknown. Crum informs us in an official description (Bib. 46, p. 173) that at the end of a copy in the B.M. of the sale-catalogue of Askew's MSS. is the entry: 'Coptic MS. £10. 10. 0.,' and that this refers presumably to our Codex--a good bargain indeed!

The best descriptions of the MS. are by Schmidt (Introd. to his Trans., Bib. 45, pp. xi f.), and Crum (*l.c.*). The Codex is of parchment and contains 178 leaves = 356 pages 4to (8¾ x 6½ in.). The writing is in two columns of from 30 to 34 lines each. There are 23 quires in all; but the first has only 12 and the last 8 pages, of which the last page is left blank. It is, as a whole, in an exceptionally well-preserved state, only 8 leaves being missing (see ch. 143, end).

The Scripts

The writing as a whole is the work of two scribes, whose entirely different hands are very clearly distinguishable. The first (MS. pp. 1-22, 196-354) wrote a fine, careful, old uncial, and the second (MS. pp. 23-195) in comparison a careless, clumsy hand with signs of shakiness which S. thinks might suggest the writing of an old man. They used different inks and different methods both of paging and correction, not to speak of other peculiarities. These scribes must have been contemporaries and divided the task of copying fairly equally between them. So far Crum and Schmidt are in complete agreement; they differ only as to the handwriting of a note on MS. p. 114, col. 2, of the superscription on p. 115 and of the last page (see pp. 105, 106 and 325 of Trans.).

The Contents

From an external point of view the contents fall into 4 main Divisions, generally referred to as Books i.-iv.

i. The first extends to the end of ch. 62, where in the MS. more than a column and a half has been left blank, and a short, but entirely irrelevant, extract has been copied on to the second column, presumably from some other book of the general allied literature.

There is no title, either superscription or subscription, to this Div. Why the second scribe left a blank here in his copying is a puzzle, for the text which follows on MS. p. 115 runs straight on without a break of subject or incident.

ii. The next page is headed 'The Second Book (or Section) of Pistis Sophia.' Crum assigns this superscription to the second hand, and the short extract on the second column of the preceding page to the first. But Schmidt thinks that both are later additions by another hand, and this is borne out both by the colour of the ink and also by the very important fact that the older Coptic MSS. have the title at the end and not at the beginning of a volume, conserving the habit of the ancient roll-form. And as a matter of fact we find at the bottom of MS. p. 233, col. 1, the subscription: 'A Portion of the Books (or Texts) of the Saviour' (see end of ch. 100).

iii. There follows a short piece on the Gnosis of the Ineffable (ch. 101), which is without any setting and entirely breaks the order of sequence of ideas and is the end of a larger whole. It is clearly an extract from another 'Book.'

After this again with ch. 102 we have a very distinct change of subject, though not of setting, from the ending of ii., so that, in my opinion, it is difficult to regard it as an immediate continuation. Later, at ch. 126, occurs another abrupt change of subject, though not of setting, preceded by a lacuna in the text. At the end of ch. 135 (bottom of MS. p. 318, col. 1) we have again the subscription: 'A Portion of the Books of the Saviour.'

iv. The last piece has no title, either superscription or subscription. From the change of setting in its introduction and the nature of its contents it is generally assigned to an earlier phase of the literature. Here again a complete change of subject occurs with ch. 144, after a lacuna of 8 leaves. Finally, on the last page is an appendix, somewhat in the style of the Mark-conclusion, beginning quite abruptly in the middle of a sentence and presumably part of a larger whole. The contents, measurements and writing make it almost certain that it formed no part of the original copy. At the very end two lines surrounded by ornamentation are erased. These may have contained the names of the owner or scribes, or possibly a general subscript title.

The Title

From the above indications and from a detailed study of the contents it is evident that, though the episode of the adventures of Pistis Sophia, her repentances and songs and their solutions (chh. 30-64), occupy much space, it is by no means the principal theme of the collection; it is rather an incident. The blundering heading of a later scribe, 'The Second Book of Pistis Sophia,' some two-thirds of the way through this episode, has misled earlier scholars and set up the bad habit of referring to the whole document as the 'Pistis Sophia'--a habit it is now too late to change. If there is any general title to be derived from the MS. itself, it should be rather 'A Portion' or 'Portions of the Books of the Saviour.' Whether this title can be made to cover Div. iv. is an open question. In any case we have before us extracts from a more extensive literature which belonged to the same group, and of which there were at least two strata. The contents of the Askew Codex are thus a collection or a miscellany, and not a single consistent work. It is very difficult, therefore, to distinguish the contents by any consistent nomenclature. I have followed the usual custom of calling the whole 'Pistis Sophia,' and let Divv. i. and ii. stand as Books i. and ii., as is usually done, though this is clearly improper, judged from the point of view of contents. Thereafter I have distinguished the extracts in Div. iii. as being from two different 'Books' (apart from the short insertion at the beginning), and again those in Div. iv. as being from two different 'Books,' these 'Books' meaning simply subdivisions of or excerpts from larger wholes.

It seems highly probable that our scribes did not do the extracting themselves, but found it already done in the copy which lay before them.

The Date of the MS

The date of our MS. is undecided, owing to the difficulty of making exact judgments in Coptic paleography. The general view assigns it with Schmidt to the 5th century. It may be noted that Woide (Bib. 3) assigned it to the 4th, and Crum seems to agree with him. Hyvernat (Bib. 21) suggests the 6th, and Wright (Bib. 16) the 7th. Amélineau (Bib. 35) goes to a ridiculous extreme by placing it in the 9th or 10th century, but his too radical views have been severely criticized.

Translated from the Greek

The Coptic of the P.S. is in pure Sahidic--that is, the dialect of Upper Egypt,--preserving many features of antiquity. It is, however, clearly not the original language in which the extracts were written. These, like the rest of the extant Coptic Gnostic documents, were originally composed in Greek. This is shown by the very large number of Greek words, not only names, but substantives, adjectives, verbs, adverbs, and even conjunctions, left untranslated, on well-nigh every page, and this applies to the O.T. and N.T. quotations equally with the rest. The Schwartze-Petermann Latin version preserves every Greek word throughout untranslated, and Schmidt's German translation invariably adds them in

brackets. In the P.S. a large number of abstract qualificative general names of exalted super-æonic orders is given, such as 'Unapproachables,' 'Uncontainables,' which could not possibly be native to Coptic diction. In a number of passages again, where the translator had difficulty, he slavishly follows the Greek construction. Frequently also he gives alternative renderings. The fact of translation from the Greek is well-nigh universally acknowledged; and indeed we now possess decisive objective proof, for one of the documents in the Berlin Codex, which presents identical linguistic phenomena, lay before Irenæus in its Greek original form (Bib. 47). Nevertheless Granger (Bib. 44) and Scott-Moncrieff (Bib. 56) have questioned this fact of translation, and quite recently Rendel Harris (Bib. 60), after accepting the general consensus of opinion (Bib. 49), has changed his mind and thinks that the matter should be reinvestigated. None of these scholars, however, has set forth any objective grounds for his opinion. It is difficult to believe that any one who has laboured through the versions line by line and word by word can have the slightest doubt on the matter. The whole style of the work is foreign to the Coptic idiom, as may be seen from Amélineau's Introduction to his French version (Bib. 35), where he writes (p. x): "Whoever has any knowledge of the Coptic language knows that this idiom is foreign to long sentences; that it is a tongue eminently analytic and by no means synthetic; that its sentences are composed of small clauses exceedingly precise, and almost independent of each other. Of course all Coptic authors are not equally easy, some of them are even exceedingly difficult to understand; but this much is certain, that never under any circumstances in Coptic do we come across those periods with complicated incidental sentences, of three or four different clauses, whose elements are synthetically united together so that the sense of the entire sentence cannot be grasped before we arrive at the last clause. Nevertheless, this is just what the reader meets with in this work. The sentences are so entangled with incidental and complicated propositions, that often, indeed very often, the Coptic translator has lost the thread, so to say, and made main propositions out of incidental clauses. . . . The one thing that it conclusively proves is that the book was originally written in a learned language."

Amélineau makes rather too much of the abstruse nature of the subject; for, though many passages are transcendental or mystical, nevertheless the whole is conceived in a narrative or descriptive style. There is no attempt at philosophical argument, no really involved logical propositions. We may then take it as sufficiently established that Greek originals underlay the whole contents of the Askew Codex. It is on this basis at any rate that rests every methodical attempt which has hitherto been made to determine the most probable place and date of origin and to discover the school or circle to which the P.S. miscellany can be referred.

Originals composed in Egypt

Amid much else that is uncertain no one has questioned that the immediate place of origin must be sought in an Egyptian environment. In other words, the 'Books' of the miscellany

were all composed or compiled in Egypt, though where precisely it is impossible to conjecture. But the clearly Egyptian elements are not the more numerous; moreover, they do not seem to be the most fundamental, but are blended with, or rather superimposed upon, others which clearly did not originate in Egypt.

The date of composition is a difficult problem, and is bound up with the more puzzling question of the sect to which the P.S. literature should be ascribed. There is as yet no certainty; it is a matter of cumulative probabilities at best.

Date: The 2nd-century Theory

The earlier view ascribed the P.S. to Valentinus, who died probably about the middle of the, or a decade later, or alternatively to an adherent of the Valentinian school. We may call it the 2nd-century theory. A succession of scholars were of this opinion, among whom may be mentioned Woide, Jablonski, La Croze, Dulaurier, Schwartze, Renan, Révillout, Usener and Amélineau. This earlier view can hardly be said to have been supported by any great show of detailed argument, except by the French Egyptologist and Coptic scholar Amélineau, who was its most stalwart supporter. Seven years prior to his translation of P.S. in 1895, Amélineau devoted 156 pp. of a voluminous essay (Bib. 19), in which he sought to prove the Egyptian origins of Gnosticism--a general thesis which can hardly be maintained in the light of more recent research,--to a comparison of the system of Valentinus with that of the P.S.

The 3rd-century Theory

Meantime in Germany, shortly after the appearance of Schwartze's Latin version in 1851, the careful analysis of the system of the P.S. by Köstlin in 1854 gave rise to or confirmed another view. It abandoned the Valentinian origin, and pronounced generally in favour of what may be called an 'Ophitic' derivation. Köstlin placed the date of the P.S. in the 1st half of the 3rd century, and Lipsius (Bib. 15) and Jacobi (Bib. 17) accepted his finding. We may call this alternative general view the 3rd-century theory.

In 1891 Harnack, accepting Köstlin's analysis of the system, attacked the problem from another point of view, basing himself chiefly on the use of scripture, as shown in the quotations from the O.T. and N.T., and on the place of the doctrinal ideas and stage of the sacramental practices in the general history of the development of Christian dogma and rites. He pointed out also one or two other vague indications, such as a reference to persecution, from which he concluded that it was written at a date when the Christians were 'lawfully' persecuted. These considerations led him to assign the most probable date of composition to the 2nd half of the 3rd century. Schmidt in 1892 accepted this judgment, with the modification, however, that Div. iv. belonged to an older stratum of the literature, and should therefore be placed in the 1st half of the century. This general view has been widely adopted as the more probable. In Germany it has been accepted by such well-known

specialists as Bousset, Preuschen and Liechtenhan; and in France by De Faye. Among English scholars may be mentioned chiefly E. F. Scott, Scott-Moncrieff and Moffat.

The only recent attempt to return to the earlier 2nd-century view is that of Legge in 1915 (Bib. 57), who roundly plumps for Valentinus as the author. In order to do this he thinks it necessary first of all to get out of the way Harnack's parallels in P.S. with the fourth gospel. They may just as well, he contends, be compilations from the synoptics. One clear parallel only can be adduced, and this may be due to a common source. I am not convinced by this criticism; nor do I think it germane to Legge's general contention, for it is precisely in Valentinian circles that the fourth gospel first emerges in history. In the Introduction to the first edition of the present work I registered my adhesion to the Valentinian hypothesis, but, as I now think, somewhat too precipitously. On general grounds the 3rd-century theory seems to me now the more probable; but, even if Harnack's arguments as a whole hold, I see no decisive reason why the P.S. may not equally well fall within the 1st half as within the 2nd half of the century.

The 'Ophitic' Background

The question of the sect or even grouping to the P.S. literature should be assigned is still more difficult. To call it 'Ophitic' is nebulous at best. Ophitism in Gnosticism is ill-defined, if not chaotic, owing to the confusing indications of the Church Fathers. They called Ophitic or classed as Ophitic very different sects who never used the name for themselves. It ought to mean people either who worshipped the serpent or in whose symbolism or mythology the serpent played the most characteristic or dominant *rôle*. But most of what we are told of the views and doctrines of circles directly referred to under this opprobrious designation (as it is clearly intended to be by the heresiologists) and of those brought into close connection with them, has not the slightest reference to what by hypothesis should have been their chief cult-symbol. *Sed et serpens* is conspicuous by its absence. All that we can legitimately say is that along this confused line of heredity we have to push back our researches in any endeavour to discover the earliest developments of Gnosticism in Christian circles. These took place unquestionably first on Syrian ground, and doubtless had already a long heredity behind them, former phases of syncretism, blendings of Babylonian, Persian, Semitic and other elements. The 'Ophitic' elements in P.S. are of Syrian origin, but developed on Egyptian soil. If there is also a slight Hellenistic tinging, it is not of a philosophizing nature.

Three vague Pointers

Can we, however, find any indications in the P.S. which might be thought to direct us whither to search in the jumble of sects which the chief heresiological Fathers bring into an 'Ophitic' connection? There are three vague pointers: (1) Philip is declared pre-eminently (chh. 22, 42) to be the scribe of all the deeds and discourses of the Saviour, but with him are associated Thomas and Matthew (ch. 43); (2) in Div. iii. Mary Magdalene stands forth as the

chief questioner, no less than 39 of the 42 questions being put in her mouth; (3) in Div. iv. a foul act of obscene sorcery is condemned as the most heinous of all sins (ch. 147).

Now, Epiphanius (writing about 374-377 A.D.) groups together certain sects under the names Nicolaïtans, Gnostics, Ophites, Cainites, Sethians and Archontics; these possessed a rich apocalyptic literature. Among the titles of their books reference is made to a *Gospel of Philip* (*Hær*. xxvi. 13) and *Questions of Mary*, both *The Great* and*The Little* (*ib.* 8). A quotation is given from the former, and several from the latter. But in both cases they are of an obscene nature and have clearly nothing whatever to do with P.S. in any way. It is true that the more abundant quotations are from *The Great Questions*, and this has led Harnack and others to assume that *The Little Questions* may have been of a different and even ascetic character. But Epiphanius classes the two writings together without distinction; and even if the title *Questions of Mary* could be legitimately given to part of the contents of P.S., surely these would be more appropriately styled *The Great*and not *The Little Questions*? Finally, the document from which Epiphanius quotes belongs to a different type of setting. Mary questions apart, is alone with Jesus. She is not with the rest of the disciples, as in the P.S.

In describing these sects Epiphanius repeatedly dwells on certain unspeakably foul rites and practices which he would have us believe were widely spread among them. P.S. condemns with even greater severity a similar obscene abomination, introducing this stern reprobation with the solemn words, the only instance of such an outbreak in the whole narrative: "Jesus was wroth with the world in that hour and said unto The libertinist Sects of Epiphanius. Thomas: 'Amēn, I say unto you: This sin is more heinous than all sins and all iniquities.'" There is, however, no indication that in the experience of the writers of the P.S. such a practice was widespread; on the contrary, it would seem for them to have been a rare occurrence--indeed, the most horrible thing of which they had ever heard. If Epiphanius is to be relied on here, it is vain to look for the Gnostics of the P.S. in such an environment. But Epiphanius has no great reputation for accuracy in general, and it is very difficult to believe in such widespread iniquity of so loathsome a nature. In any case he is writing at a later date. Liechtenhan's hypothesis (Bib. 41), that a certain common body of literature was rewritten--on the one hand to serve libertinist propensities, and on the other in the interest of ascetic tendencies,--though more or less accepted by Harnack, seems to me to be too facile a generalization to meet the special difficulty with which we are confronted. Epiphanius in his youth had certain unfortunate experiences with the adherents of a libertinist sect in Egypt, and the moral shock it gave him seems to have warped his judgment as a historian in this part of his work; it led him to collect every scrap of evidence of obscenity he could lay hands on and every gross scandal that had come to his ears, and freely to generalize therefrom.

The Severians

Into relation with the above-mentioned Epiphanian group of names Schmidt brings the ascetic Severians; these, according to our heresiologist (xlv.), still in his own day maintained a miserable existence in the upper Thebaid. To them S. would specifically refer the P.S. But, in my opinion, it is very difficult indeed to fit in what Epiphanius tells us so sketchily of these people, however skilfully it is analyzed, with the main doctrines and practices in the P.S.

The Bruce Codex

With nothing but Patristic indications before us, no matter what pains are taken to submit them to microscopic critical inspection, it seems impossible to place the P.S. precisely. But our Codex does not stand in isolation as the only directly known Christian Gnostic document--that is to say, as coming straight from the hands of the Gnostics themselves, though by way of translation. We have first of all the two MSS. of the Bruce Codex in the Bodleian, Oxford. One of these, *The Book of the Great Logos according to the Mystery*, is closely connected with the literature from which the P.S. miscellany is excerpted, especially with Div. iv. We can say with a high degree of confidence that it belonged to the same tradition, though whether to an earlier or later stratum is not quite decided. There are, however, no indications in it which will further help us as to date or name of sect. The second MS., a lofty apocalypse, which unfortunately bears no title, is of another line of tradition or type of interest. Schmidt, in the Introduction to his translation (p. xxvi, Bib. 45), thinks he can refer it with certainty to the Sethian-Archontic group, placing it in the 1st half of the 3rd century, in-stead of, as previously (Bib. 28), in the last quarter of the 2nd. His reason for this change of view may be seen from the following observations, which introduce us to the third extant, but unpublished, collection of Coptic Gnostic works.

The Berlin Codex

On July 16, 1896, Schmidt surprised and delighted students of Gnosticism by reporting, at a sitting of the Royal Prussian Academy of Sciences, on the contents of a precious Coptic Gnostic Codex which had in January of the same year been procured by Dr Reinhardt at Cairo from a dealer in antiquities from Akhmīm, and is now in the safe custody of the Berlin Egyptian Museum (*Sitzungsberichte d. k. p. Akad. d. Wissensch. zu Berlin*, xxxvi). This notice and a more detailed study of one of the treatises by S. in 1907 (Bib. 47) give us all the information we possess so far concerning this very important Codex. In 1900 I summarized S.'s first notice in the first edition of my *Fragments of a Faith Forgotten* (pp. 579-592). The Codex consists mainly of three original Greek Gnostic works in Coptic translation: (1) *The Gospel of Mary*; (2) *The Apocryphon of John*; (3) *The Wisdom of Jesus Christ*. At the end there is an extract from *The Acts of Peter*, which are also of Gnostic origin, setting forth an episode from the healing wonders of the Apostle.

The Gospel of Mary relates visions of John and Mary Magdalene, but Schmidt gives us none of their contents. He is equally reserved as to the contents of *The Wisdom of Jesus Christ*, giving only the introduction. After the resurrection the twelve disciples and seven women-disciples of Jesus go into Galilee to a certain mountain (as in Div. iv. of P.S.). To them Jesus appears as a great angel of light and bids them lay all their questions before him. The disciples bring forward their questions and receive the desired replies. Schmidt must have told Harnack more about the contents, for in an appendix to the report, the latter ventures on the suggestion that it may possibly be found that this treatise is the lost book of Valentinus referred to under the title of *Wisdom*.

The so-called Barbēlō-Gnostics

It is the second treatise, *The Apocryphon of John*, to which S. devotes most of his attention in both the papers to which we are referring, the titles of which are respectively, 'A Pre-irenæic Gnostic Original Work in Coptic' and 'Irenæus and his Source in *Adv. Hær.* i. 29,' S. proves beyond a shadow of doubt that the Greek original of this Gnostic apocryphon lay before Irenæus (c. 190 A.D.), and that the Church Father's method of quotation and summarizing is, to say the least of it, misleading, for it practically makes nonsense of what is by no means absurd. The treatise tells us much of interest concerning the part played by Barbēlō, 'the perfect Power,' 'the Æon perfect in glory'; the system is of the philosophized type and by no means inconsistent. Hitherto the clumsy treatment of it by Irenæus has been generally referred to as descriptive of the tenets of the Barbēlō-Gnostics, and to them Scott (Bib. 54) and Moffat (Bib. 58) have sought variously to ascribe the P.S. These Gnostics are brought by Irenæus into a confused relationship with some of the sects of the group on which Epiphanius two centuries later animadverted so severely.

The Sethians

Schmidt, however, has shown that the document in question belongs immediately to the literature of the Sethians, to whom also he now ascribes the Untitled Apocalypse of the Bruce Codex. *The Apocryphon of John* is clearly imbued with a very similar spirit of philosophizing to that of the Valentinian school, and Schmidt promises to compare the two systems in detail, so as to determine their relationship, when he publishes his translation of these new documents, which are of so great importance for the history of the Christianized Gnosis.

The present Position of the Enquiry

What precise light the publication of Schmidt's labours will throw, directly or indirectly, on the puzzling question of the exact placing of the P.S. literature, we must wait to see; it is highly probable, however, that it will throw some light on its problems. But from what we glean so far from the above indications it may be again suggested that, though the Valentinian hypothesis will have to be definitely abandoned, there seems nothing to compel

us to lean to the 2nd rather than to the 1st half of the 3rd century for the date. Here the view of Lipsius (Bib. 20) and Bousset (Bib. 48), that similar features in the P.S. and the religion of Mani are in a more primitive form in the former than in the latter, has to be considered. Manichæism emerged somewhere about 265 A.D., but it is very difficult to say what was its precise original form. The similarities in the two systems may of course be due to their coming from a common source.

The new and the old Perspective in Gnostic Studies

What is certain is that we have in the contents of the Askew, Bruce and Berlin Codices a rich material which hands on to us valuable direct information concerning what I have called 'The Gnosis according to its Friends,' in distinction from what previously used to be our only sources, the polemical writings of the heresiological Fathers, which set forth 'The Gnosis according to its Foes.' We have thus at last a new standpoint from which to review the subject, and therewith the opportunity of revising our impressions in a number of respects; a considerably different angle of vision must needs change the perspective of no little in the picture.

The chief business or interest of the orthodox Fathers was to select and stress what appeared to them to be the most bizarre points and elements, all that was most absurd in their judgment, in the many Gnostic systems, and of course, and rightly, everything that could be thought to be ethically reprehensible. Good, bad and indifferent were only too frequently lumped together. It was of no interest to this polemic to mention similarities in belief and practice between the heretics and their opponents, to dwell on the lofty faith of numbers of these Gnostics in the transcendent excellence and overmastering glory of the Saviour, or on many signs of spiritual inwardness, and especially of high virtue, in which they were at the least not less scrupulous than their critics. Doubtless there were sects and groups whose tenets were absurd at any valuation, and some whose laxity of ethics demanded severe reprobation. But the majority could not be accused on the score of moral delinquency, indeed no few were rigidly ascetic; and some of their speculations again have a sublimity of their own, and in a number of cases anticipated Catholic dogma. If we turn to our direct sources in Coptic translation, we find that the ethic is admirable, even if we are averse from over-asceticism in the religious life, and that their whole-souled devotion to and worship of the Saviour is unbounded.

It is no part of the plan of this translation to attempt anything in the nature of a commentary. That would mean a second volume, and would in any case be an unsatisfactory performance; for much would still remain obscure, even if every ray of light shed on this or that special point by those who have most deeply studied the subject, were gathered together. One or two very general remarks, however, may be ventured.

The Ministry of the First Mystery

In the P.S. Jesus is everywhere pre-eminent and central. He is here revealed as Saviour and First Mystery, who knows all and unveils all, infinite in compassion. As such he is pre-existent from eternity, and his ministry is not only earthly, but cosmic and supercosmic; indeed, it is the chief feature in the divine economy. Yet nowhere is he called the Christ. If this is intentional, no reason seems to be assignable for such an abstention. There is no sign of antagonism to Judaism or to the O.T. On the contrary, the psalms and other utterances which are quoted, are validated by the theory that it was the Power of the Saviour which so prophesied of old through the mouth of a David, a Solomon, or an Isaiah.

The post-resurrectional Setting

The whole setting is post-resurrectional. In Divv. i.-iii. Jesus has already, for eleven years after the crucifixion, been instructing his disciples, men and women, in the Gnosis. The scene now depicts the disciples as gathered round the Saviour on the Mount of Olives on earth. The range and scope of this prior teaching may be seen in Div. iv., where the introductory words speak of it as taking place simply after the crucifixion. In this stratum the scene is different. The sacramental rite is solemnized on earth; it takes place, however, on the Mount of Galilee and not on the Mount of Olives. But the scene is not confined to earth only, for the disciples are also taken into some of the regions of the invisible world, above and below, have vision there conferred upon them, and are instructed on its meaning. Now in Divv. i.-iii. Jesus promises to take the disciples into the spheres and heavens for the direct showing of their nature and quality and inhabitants, but there is no fulfilment of this promise in the excerpts we have from 'The Books of the Saviour.' It is not to be supposed, however, that Div. iv. is part of the fulfilment of the high promise made in the prior extracts; for in it we move in an earlier phase of the instruction and in an atmosphere of lesser mysteries than those indicated in the preceding part.

The higher Revelation within this Setting

Divv. i.-iii. throughout proclaim the revelation of higher mysteries. This is only now made possible by the supremely joyous fact that in the twelfth year of the inner-teaching-ministry a great, if not supreme, moment in the life of the Saviour has been accomplished: his earthly ministry is now achieved, and he is invested with the full radiance of his triple robe of glory, which embraces the whole powers of the universe. He ascends into heaven in dazzling light which blinds the disciples. After thirty hours he returns again, and in compassion withdraws his blinding splendour, so as to give his final teaching to his faithful in his familiar form. This means that 'The Books of the Saviour' purport to contain not only a post-resurrectional teaching, and therefore a Gnostic revelation supplementary to the public preaching before the crucifixion, but also a still higher and more intimate unveiling within the post-resurrectional instruction already current in the tradition. If there had been apocalyptic elements and visions in the prior literature, there were to be still more transcendental

revelations now on the completion of the ministry. Until the investiture, or rather reinvestiture, had taken place according to the divine command, it had not been possible for the Saviour to speak in utter openness face to face on all things; now it is possible. Such is the convention.

The Æon-lore

In Divv. i.-iii. there is presupposed throughout a system of æons and the rest, which is already highly complex and shows manifest signs of consisting of stages once severally at the summit of earlier systems, but now successively subordinated. It is clear then that, if still loftier hierarchies are to be brought on to the stage, it can only be by again reducing what had previously been regarded as 'the end of all ends' to a subordinate position. This is the method adopted, and we lose ourselves in the recital of the designations and attributes of ever more transcendental beings and spaces and mysteries.

The Sophia Episode

In all of this, however, there is no sign of interest in metaphysical speculation; there is no philosophizing. It is then not any element of Hellenic thought proper in the æonology, which is said to have been so strongly the case with the teaching of Valentinus himself, that has led so many to conjecture a Valentinian derivation. It is rather the long episode of the sorrowing Sophia which has influenced them. This episode reflects on a lower level of the cosmic scale somewhat of the *motif* of the 'tragic myth' of the world-soul, the invention of which is generally ascribed to Valentinus himself, though he may possibly have transformed or worked up already existing materials or notions. It is this long Sophia episode and its skilfully inverted mystical exegesis and allegorical interpretation, following the methods developed by Alexandrine contemplatives, which has produced the impression on many that it was of fundamental importance for the system of the P.S.

The ethical Interest

It is certainly an indication of the deep interest of the circle in repentance and the penitential psalms. But the interest is here ethical rather than cosmological. Pistis Sophia would seem to be intended to represent the type of the faithful repentant individual soul. Throughout, the chief interest is in salvation and redemption. This is to be acquired by repentance and by renunciation of the world, its lures and cares, but above all by faith in the Saviour, the Divine Light, and his mysteries. The first requisite is sincere repentance. The chief topic round which all the ethical teaching naturally centres, is sin, its cause and its purification, and the revelation of the mystery of the forgiveness of sins and of the infinite compassion of the First Mystery. Though there is very much also concerning the complex schematology of the invisible worlds and the hierarchies of being, much concerning the soul and its origin, of how it comes to birth and departs from earth-life, much of the light-power,

the spiritual element in man,--all is subordinated to the ethical interest in the first place, and in the second to the efficacy of the high mysteries of salvation.

The Mysteries

The whole is set forth in terms of these mysteries, which are now conceived in a far more vital way than was apparently the case in the earlier literature. On the lower side the mysteries still in some respects keep in touch with the tradition of words-of-power, authentic and incorruptible names, and so forth, though there is little of this specifically in Divv. i.-iii. But it is evidently intended that the higher mysteries should now be conceived in the light of the fact that the Saviour himself is in himself concretely the First Mystery and indeed the Last Mystery, and that the mysteries are not so much spiritual powers as substantive beings of transcendent excellence. The light-robe is a mystery of mysteries, and they who have received of the high mysteries become light-streams in passing from the body. The mysteries are closely intertwined with the lore of the glory and its modes.

The astral Lore

One of the main elements in the lower schematology is the ancient astral lore, those ground-conceptions of sidereal religion which dominated the thought of the times and upheld their sway directly and indirectly for long centuries after. But here again our Gnostics, while retaining the schematology for certain purposes, placed it low in the scale. Moreover, while not denying that previously there was truth even in the astrological art, they reduced the chances of the horoscope-casters to zero, by declaring that the Saviour in the accomplishment of his cosmic ministry had now drastically changed the revolution of the spheres, so that henceforth no calculations could be counted on; these were now of no more value than the spinning of a coin.

Transcorporation

Our Gnostics were also transmigrationists; transcorporation formed an integral part of their system. They found no difficulty in fitting it into their plan of salvation, which shows no sign of the expectation of an immediate end of all things--that prime article of faith of the earliest days. So far from thinking that reincarnation is alien to gospel-teaching, they elaborately interpret certain of the most striking sayings in this sense, and give graphic details of how Jesus, as the First Mystery, brought to rebirth the souls of John the Baptizer and of the disciples, and supervized the economy of his own incarnation. In this respect the P.S. offers richer material for those interested in this ancient and widespread doctrine than can be found in any other old-world document in the West.

The magical Element

A far more distressingly puzzling immixture is the element of magic. In Div. iv. especially there are invocations and many names which resemble those found in the Greek magical

papyri and other scattered sources. But no one has so far thrown any clear light on this most difficult subject of research in general, much less on its relation to the P.S. It is evident that the writers of Div. iv. and of the first treatise of the Bruce Codex set a high value on such formulæ and on authentic names; nor are these entirely absent from the excerpts from 'The Books of the Saviour,' as witness the five words written on the light-robe. Our Gnostics unquestionably believed in a high magic, and were not averse from finding in what was presumably its most reputable tradition, material which they considered to be germane to their purpose. In this tradition there must have been a supreme personage possessing characteristics that could be brought into close connection with their ideal of the Saviour, for they equate a certain Aberamenthō with him. The name occurs once or twice elsewhere; but who or what it suggested, we do not know. In any case, as they utilized and attempted to sublimate so much else which was considered by many in those days to be most venerable, in order that they might the more extend and exalt the glory of the Saviour and take up into it what they considered the best of everything, so did they with what was presumably the highest they could find in the hoary tradition of magical power, which had enjoyed empery for so long in the antique world and still continued to maintain itself even in religio-philosophical circles, where we should, from the modern standpoint, least expect to find it.

History and psychic story

As to the setting of the narrative,--if we had not such an abundance of instances of pseudo-historic and pseudo-epigraphic scripture-writing, if this were not, so to speak, the commonplace, not only of apocryphal and apocalyptic literature, but also of no little that falls within the borders of canonical sanction, we might be more surprized than we are at the form in which the composers or compilers have framed their work. It is clear that they loved and worshipped Jesus with an ecstasy of devotion and exaltation; they do not fall short in this of the greatest of his lovers. What sort of authority, then, could they have supposed they had for conceiving the setting of their narrative in the way they have?

Objective physical history, in the rigid sense in which we understand it to-day, was of secondary interest to them, to say the least; indeed, it was apparently of little moment to the Gnostics of any school, and their opponents were not in-frequently rowing in the same boat. The Gnostics were, however, less disingenuous; they strenuously declared their belief in continued revelation, they delighted in apocalyptic and in psychic story. The belief in a post-resurrectional teaching had doubtless existed for long in many forms in Gnostic circles. It must have been widespread; for, as shown by Schmidt quite recently (Bib. 59), a Catholic writer in Asia Minor found himself compelled to steal the fire of the Gnostics and adopt the same convention in an orthodox document that was intended to be a polemic against Gnostic ideas, somewhere in the 3rd quarter of the 2nd century. However they arrived at their conviction, it seems highly probable that the writers of the P.S. must have sincerely believed they had high authority for their proceeding, and were in some way emboldened

by 'inspiration' to carry out their task. As far as they were concerned, they do not by any means seem conscious of belonging to a decadent movement or of deterioration in the quality of the ideas they were attempting to set forth, as so many modern critics would have it. On the contrary, they thought they were depositories or recipients of profound mysteries never hitherto revealed, and that by a knowledge of these mysteries they could the more efficiently evangelize the world.

The P.S. a reserved Document

It is evident, however, that the P.S. was never intended to be circulated as a public gospel. Certain things are to be preached or proclaimed to the world, but only certain things. Certain mysteries, again, the recipients were to bestow under certain conditions, but others were to be reserved. The 'Books of the Saviour' are, therefore, to be regarded as apocrypha in the original sense of the word--that is, 'withdrawn' or 'reserved' writings. As such they fell within the proscriptions of artificial secrecy common to all the initiatory institutions of the time and of all time. And artificial secrecy can with difficulty, if ever, avoid the moral and intellectual hazard of its innate obscurations. The P.S. was intended for already initiated disciples, for chosen learners, though no pledge of secrecy is mentioned. It was intended, above all, for would-be apostles, for those who should go forth to proclaim what was for them the best of good news; it is clearly the inner instruction of a zealously propagandist sect.

Its general Value

If 'The Books of the Saviour' in their full original form--for in the extant P.S. we have but selections from them and the formulæ of the higher mysteries are omitted,--and if what is given of the lower mysteries in Div. iv. were held back from public perusal owing partly at least to the fear of the unworthy making improper use of them, there is little danger to-day on this score, for this part of the miscellany remains so far the most securely incomprehensible. And indeed no little else remains obscure, even when we are of those who have made a protracted study of the psychical elements in mysticism and of the general psychology of religious experience. But there is much also in our Codex which has a charm of its own. There are things of rare, if exotic, beauty, things of profound ethical significance, things of delicate spiritual texture.

In any case, however all these very various elements and features in the syncretism be judged and evaluated, the Pistis Sophia is unquestionably a document of the first importance, not only for the history of Christianized Gnosticism, but also for the history of the development of religion in the West.

A Skeleton of the Scheme of the System

In conclusion, a skeleton of the scheme under-lying the P.S. is added. It may prove of service generally to assist the reader in the maze of details.

The Ineffable.

The Limbs of the Ineffable.

I. The Highest Light-world or Realm of Light.

i. The First Space of the Ineffable.

ii. The Second Space of the Ineffable, or The First Space of the First Mystery.

iii. The Third Space of the Ineffable, or The Second Space of the First Mystery.

II. The Higher (or Middle) Light-world.

i. The Treasury of the Light.

1. The Emanations of the Light.

2. The Orders of the Orders.

ii. The Region of the Right.

iii. The Region of the Midst.

III. The Lower Light or Æon-world, or The Mixture of Light and Matter.

i. The Region of the Left.

1. The Thirteenth Æon.

2. The Twelve Eons. p. li

3. The Fate.

4. The Sphere.

5. The Rulers of the Ways of the (Lower) Midst. [1]

6. The Firmament.

ii. The World (Kosmos), especially Mankind.

iii. The Under-world.

1. The Amente.

2. The Chaos.

3. The Outer Darkness.

[1] I have printed this without a capital in the text to distinguish it from the higher Midst above.

Finally, the bibliography which follows is not simply a list of authors' names and of the titles of their contributions to the subject, but is furnished with notes which may serve briefly to indicate the chief moments in the development of the literature and in the history of opinion. There doubtless are a few articles hidden away in the back numbers of periodicals which should be added fully to complete the list; but they cannot be of any importance, or they would have been referred to by some one or other of the subsequent writers.

ANNOTATED BIBLIOGRAPHY

1. 1770. Art. in *Brittische theol. Magazin* (?); see Köstlin below, 13.

2. 1773. Woide (C. G.). Art. in *Journal des Savants* (Paris).

3. 1778. Woide (C. G.). Art. in J. A. Cramer's *Beyträge zur Beförderung theologischer und andrer wichtigen Kenntnisse* (Kiel u. Hamburg), iii. 82 ff.

It was by W. that the New Testament, according to the text of the famous Codex Alexandrinus, was edited, in uncial types cast to imitate those of the MS., in 1786. In an Appendix to this great undertaking, in 1799 (see below, 5), he added certain fragments of the New Testament in the Thebaico-Coptic dialect, together with a dissertation on the Coptic version of the New Testament. The date of the C.A. is generally assigned to the 5th cent., and, with the exception of the Codex Vaticanus and the Codex Sinaiticus, which are sometimes assigned to the 4th cent., is the oldest extant MS. of the New Testament. This being the case, it is of interest to quote from the *Beiträge* W.'s opinion on the date of the MS. of P.S., which was lent to this careful scholar by Dr. Askew and which he copied from the first word to the last:

"It [P.S.] is a very old MS. in 4to on parchment in Greek uncial characters, which are *not so round* as those in the Alexandrine MS. in London, and in the Claromontain MS. in Paris [Codex Regius Parisiensis, also an Alexandrine text]. The characters of the MS. [P.S.] are somewhat longer and more angular, so that I take them to be *older* than both the latter MSS., in which the letters eta, theta, omicron, rho and sigma are much rounder."

Thus W. would date the MS. towards the end of the 4th cent.

4. 1794. Buhle (J. G.). *Literarischer Briefwechsel von Johann David Michaelis* (Leipzig), 3 vols., 1794-96, iii. 69.

Under date 1773 there is a letter from Woide to Michaelis, in which the former says in reference to the P.S. Codex that Askew had picked it up by chance in a book-shop. There follows a description of the MS.

5. 1799. Woide (C. G.). *Appendix ad Editionem Novi Testamenti Græci e Codice MS. Alexandrino . . . cum Dissertatione de Versione Bibliorum Ægyptiaca quibus subjictur Codicis Vaticani Collatio* (Oxford), p. 137.

W. gives the date of the P.S. Codex as about the 4th cent., and considers the writer of the Greek original to have been Valentinus.

6. 1812. Münter (F.). *Odæ Gnosticæ Salomoni Tributæ, Thebaice et Latine, Prefatione et Adnotationibus philologicis illustratæ*; (Hafniæ).

Bishop Münter, a learned Dane, probably got his text from Woide's copy. His brief pamphlet is of no particular importance; nevertheless it was solely upon these few selections, the five Odes of Solomon, that, with the exception of Dulaurier, scholars formed their opinion of the P.S. up to the time of the publication of Schwartze's translation in 1851. Münter believed that the original treatise belonged to the 2nd cent. For Odes of Solomon see below, 49, 53 and 60.

7. 1838. Dulaurier (É.). Art. in *Le Moniteur* (sept. 27).

8. 1843. Matter (J.). *Histoire Critique du Gnosticisme et de son Influence sur les Sectes religieuses et philosophiques des six premiers Siècles de l'Ère chrétienne* (Paris), 2nd ed., ii. 41 ff., 350 ff. The first edition appeared in 1828 and contains no reference to P.S. In Dörner's German translation the references are ii. 69 ff. and 163 ff.

M. rejects the authorship of Valentinus, though he bases himself otherwise entirely on Woide. He vaguely places the date of the original treatise between the end of the 2nd and the end of the 5th cent., but gives no opinion as to the school to which it belongs (p. 352).

9. 1847. Dulaurier (É.). Art. in the *Journal Asiatique*, 4e série, tom. ix., juin, pp. 534-548, '*Notice sur le Manuscript copte-thébain, intitulé La Fidèle Sagesse; et sur la Publication projetée du Texte et de la Traduction française de ce Manuscript*.'

D. had prepared a translation of the P.S. He writes: "The translation of the Pistis Sophia and the glossary which forms a complement to it are finished, and will be sent to the printers, when I have convinced myself that I have fulfilled the requirements that this task imposes, taking into consideration the present state of science and my own capabilities. The MS. from which I have made my translation is a copy which I have taken from the original, during my stay in England in 1838-1840, when I was charged by MM. De Salvandy and Villemain, successive ministers of public instruction, with the commission of proceeding to London to study this curious monument." (p. 542). D., however, did not publish his labours, nor have I as yet come across any record of the fate of his MS. He ascribes the treatise to Valentinus.

10. 1851. Schwartze (M. G.). *Pistis Sophia, Opus Gnosticum Valentino adjudicatum, e Codice Manuscripto Coptico Londinensi descriptum*. Latine vertit M. G. Schwartze, edidit J. H. Petermann (Berlin).

In 1848 Schwartze made a copy of the Codex in London, but unfortunately died before the completion of his labours on the P.S., and the MS. translation he left behind contained a number of blanks and passages which he intended to fill up and correct. His friend Petermann confined himself in his notes strictly to verbal corrections and suggestions as to *variæ lectiones*. The consequence is that we have a translation without the notes of the translator and without a word of introduction. P. says the task of editing was so severe that he frequently suffered from fits of giddiness. In spite of numerous blemishes this first edition is said to be 'an outstanding achievement.' S. considers the original treatise, as we

see from the title of his work, to have been written by Valentinus; but P. is of the opinion that it is the work of an Ophite, and promises to set forth his reasons at length in a treatise, which has unfortunately never seen the light. A review of S.'s work appeared in the *Journal des Savants* of 1852 (p. 333).

11. 1852. Bunsen (C. C. J.). *Hippolytus and seine Zeit, Anfänge and Aussichten des Christenthums and der Menschheit* (Leipzig), i. 47, 48. Hippolytus and his Age (London, 1852), i. 61, 62.

"Great, therefore, were my hopes in 1842, that the ancient Coptic manuscript of the British Museum, inscribed Sophia, might be a translation, or at least an extract, from that lost text-book of Gnosticism [the work quoted by Hippolytus, *sub* Valent.]: but unfortunately the accurate and trustworthy labours of that patient and conscientious Coptic scholar, Dr. Schwartze, so early taken away from us, have proved to me (for I have seen and perused his manuscript, which I hope will soon appear), that this Coptic treatise is a most worthless (I trust, purely Coptic) offshoot of the Marcosian heresy, of the latest and stupidest mysticism about letters, sounds and words."

B.'s Marcosian theory has been partially revived by Legge (below, 57), but is supported by no one else, and we doubt whether B. could have read Schwartze's MS. with any great care.

12. 1853. Baur (F. C.). *Das Christenthum and die christliche Kirche der drei ersten Jahrhunderte* (Tübingen), notes on pp. 185, 186, and 205, 206.

B. evidently added these notes at the last moment before publication. On page 206 he leans to the idea of an Ophite origin.

13. 1854. Köstlin (K. R.). Two arts. in Baur and Zeller's *Theologische Jahrbücher* (Tübingen), xiii. 1--104 and 137--196, '*Das gnostische System des Ruches Pistis Sophia*.'

K. was the first to make an exhaustive analysis of the contents of the treatise, with the special object of setting forth the system of P.S., and his labours were used later by Lipsius in his art, in Smith and Wace's *Dictionary of Christian Biography*(below, 20). He assigns its date to the first half of the 3rd cent., and thinks that it is of Ophite origin. In a note to page 1, K. writes:

"The MS. from which the work is published belongs to the collection of MSS. collected by Dr. Askew of London during his travels in Italy and Greece, of which *The British Theological Magazine* (*Das Brittische theol. Magazin*) for the year 1770 (vol. i. part 4, p. 223) gives more particulars."

We know nothing of these travels, and there is no such magazine in the catalogue of the British Museum. *The Theological Repository* for 1770 contains no information on the subject; and no permutation of names solves the mystery. There were very few magazines published at that early date, so that the choice is limited.

14. 1856. An Anonymous Translation in Migne's *Dictionnaire des Apocryphes*, tom. i. app. part. ii. coll. 1181--1286; this tome forms vol. xxiii. of his third *Encyclopédie Théologique*.

The translation is a sorry piece of work, more frequently a mere paraphrase from Schwartze's version than translation; there are also frequent omissions, sometimes as many as 40 pages of Schwartze's text; *e.g.* pp. 18, 19, 36 ff., 50, 51, 72, 73, 86-90, 108-135, 139, 157-160, 162, 171, 179, 180, 184-186, 221-243, 245-255, 281-320, 324-342. These are some of the omissions; but there are many more. It is, therefore, entirely useless to the student. The anonymous writer vaguely suggests a late date for the treatise because of the complicated nature of the system.

15. 1860. Lipsius (R. A.). Art. '*Gnosticismus*,' in Ersch and Gruber's *Encyclopädie*, separately published at Leipzig, 1860, pp. 95 ff. and 157 ff.

L. considers P.S. an Egypto-Ophite treatise, and with Köstlin assigns its date to the first half of the 3rd cent. See his Art. in*Dict. of Christ. Biog.* (1887).

16. 1875-1883. *The Palæographical Society, Facsimiles of MSS. and Inscriptions, Oriental Series*, ed. by William Wright (London).

Plate xlii. The editor says that the original is later than Valentinus, and places the MS. in the 7th cent. There is a careful analysis of the text from the technical standpoint, and the facsimile is of f. 11 a.

17. 1877. Jacobi (H.). Art. '*Gnosis*,' in Herzog's *Theolog. Real Encyclopädie* (Leipzig), 2nd ed., 1888; Translation (New York), 1882, 1883.

J. believes in an Ophite origin.

18. 1887. King (C. W.). *The Gnostics and their Remains, Ancient and Mediæval* (London), 2nd ed. The first ed. appeared in 1864, but contains no reference to P.S.

K. regards the P.S. as the most precious relic of Gnosticism. Besides many references scattered throughout the volume, there are translations from Schwartze of pages 227-239, 242-244, 247-248, 255-259, 261-263, 282-292, 298-308, 341, 342, 358, 375. K. does not venture an opinion on either the date or author.

19. 1887. Amélineau (E.). *Essai sur le Gnosticisme égyptien, ses Développements et son Origine égyptienne, in Annales du Musée Guimet*(Paris), xiv.

See the third part for system of Valentinus and of P.S., pp. 166-322.

20. 1887. Lipsius (R. A.). Art. 'Pistil Sophia,' in Smith and Wace's *Dict. of Christ. Biog.* (London), iv. 405-415.

A still valuable study. "We may regard ourselves as justified in assigning (with Petermann and Köstlin) the book Pistis Sophia to one of the large groups of Ophite sects, though nevertheless the system it contains is not identical with any one of the other Ophite systems known to us." Of importance is L.'s suggestion that P.S. may be indirectly one of the sources of the Manichæan religion. In any case, "it may be assumed as probable that the book Pistis Sophia was written before the time of the Manichæan system, and therefore before A.D. 270. Moreover, as the system contained in it is evidently more recent than the other Ophitic systems known to us, we shall have, with Köstlin, to assign its composition to the first half of the 3rd cent." (p. 414b).

21. 1888. Hyvernat (H.). *Album de Paléographie Copte* (Paris-Rome).

Pl. ii. is a reproduction of a page of our Codex, showing the work of the second scribe. H. dates it "about the end of the 6th cent.," but without a word of justification for this ascription.

22. 1889. Harnack (A.). Crit. of Amélineau's *Essai* (above, 19), in *Theolog. Literaturzeitung* (Leipzig), viii. 199-211.

23. 1890. Amélineau (E.). Art. '*Les Traités gnostiques d'Oxford; Étude critique*,' in the *Revue de l'Histoire des Religions* (Paris), xxi. no. 2. 178-260.

Practically the Introduction to his publication of the Text and Translation of the Bruce Codex (24, below). In it A. sets forth the results of "the researches and studies, the hypotheses and convictions of seven years" of labour (p. 4 offprint).

24. 1891. Amélineau (E.). *Notice sur le Papyrus gnostique Bruce, Texte et Traduction*, in *Notices et Extraits des Manuscripts de la Bibliothèque Nationale et Autres Bibliothèques* (Paris), xxix. pt. i. 65-305.

These views have been severely criticized, especially by Schmidt (below, 28; also 25-27).

24a. 1891. Harnack (A.). *Über das gnostische Buch Pistis-Sophia* (Leipzig). (*Texte u. Untersuch.* vii. 2.)

A study (144 pp.) of the first importance, in which this high authority on the history and chronology of early Christian literature and the history of the development of dogma submits the contents of the Latin version of Schwartze to a careful analysis, and gives 8/9 reasons for placing the P.S. in the second half of the 3rd cent. H. is mainly valuable in his analysis of the Biblical references in the P.S., especially the uses it makes of the N.T., and in his estimate of the stage of development of the general Christian and Catholic elements in P.S. H. thinks that Div. iii. should be called 'Questions of Mary' (pp. 94, 108). Unknown to H., Renan (*Marc Aurèle*, p. 120) had already hazarded the suggestion that the whole P.S. might be identical with the *Little Questions of Mary*, mentioned by Epiphanius. But R. shows (p. 145) that he has no direct acquaintance with the subject. H. assigns the P.S. to an 'Ophitic'

sect, but not the 'Ophites' in the narrower meaning, for here, as elsewhere often in the use of the name, no sign of the worship of the serpent is found (p. 110). He brings the P.S. sect into close connection with the Syrian Ophitic group, which had offshoots in Egypt, and opens up those investigations into the statements of Epiphanius which Schmidt has surveyed in greater detail in his edition of the Codex Brucianus (below, 28). In fact these two scholars have been in close touch with one another in their work on the P.S. as to its origin, date and place. The concluding remark of H. on the general religious status of the P.S.--that is to say, its bearing on Early Christian and Catholic religion, in other words its place within the general history of Christianity--is noteworthy. He writes (p. 114): "In this respect the P.S. is a document of first rank, for we possess no second work which brings before our eyes so clearly the previous history of Catholic sacramentism. What we meet with here more sharply brought out and at one stroke among the Gnostics of the end of the third century, was accomplished by the Catholic Church toilsomely and gradually in the following century. This Gnosticism is not the father of Catholicism, but rather an elder brother who gained by assault what the younger brother attained subsequently amid a thousand exigencies."

25. 1891. Schmidt (C.). Götting. Gelehrte Anzeigen (Göttingen), Nr. xvii. 640-675.

A very damaging review of Amélineau's edition of the Bruce Codex (above, 23).

26. 1891. Amélineau (E.). Art. '*Le Papyrus Bruce: Réponse aux Göttingische Gelehrte Anzeigen*,' in *Revue de l'Histoire des Religions* (Paris), xxiv. no. 3. 376-380.

A.'s reply to Schmidt's criticisms.

27. 1892. Schmidt (C.). Götting. Gelehrte Anzeigen (Göttingen), Nr. 6. 201-202.

S.'s further rejoinder to A.

28. 1892. Schmidt (C.). *Gnostische Schriften in koptischer Sprache aus dem Codex Brucianus* (Leipzig), 692 pp. (*T. u. U.* viii.)

S.'s masterly edition entirely supersedes that of Amélineau, who worked on Woide's copy of the confused heap of leaves preserved in the Bodleian. His minute examination of the original discovered that the chaos could first of all be sorted out into two totally different MSS. The larger work is entitled *The Book of the Great Logos according to the Mystery*. The contents fall naturally into two divisions, which S. calls respectively 'The First' and 'The Second Book of Jeû.' The system is closely related to that of the P.S. miscellany. S. devotes pp. 334-538 to a penetrating study of this relation-ship, in which he makes a most valuable contribution to the analysis of the contents of the P.S. His labours here are practically an Introduction to his subsequent translation of the P.S. in 1905 (below, 45). Among much else of the greatest value he gives us a minutely detailed investigation of the system of the P.S., which supersedes Köstlin's pains-taking pioneer effort (1854). S. is rightly of opinion that P.S. is a more or less happy compilation from other works (p. 318), as Köstlin had already

pointed out (p. 344). He seems to think little of the possible objection that, whereas the 'Two Books of Yew,' mentioned twice in the P.S., are said to have been dictated to Enoch by Jesus before the Flood and hidden away, the contents of the first document of the C.B. are revealed by Jesus himself to the disciples (p. 343). The statement in the P.S. is in keeping with common apocalyptic claims, and in any case the sect as a matter of fact did possess two Yew Books, and the contents of C.B. I. are what we should expect from the references in the P.S., while the intimate relationship between P.S. Div. iv. and C.B. I.b is patent to the most casual reader. He agrees with Harnack as to the date of the P.S.--namely, the latter half of the 3rd cent. for Divv. i.-iii., and a few decades earlier for Div. iv. C.B. I. is thus to be placed in the first half of the 3rd cent. (pp. 540, 598). C.B. II. is a work without a title, the contents of which have roused S. to enthusiasm (pp. 34, 35). It is plainly of an earlier date, and so S. here conjectures for it about 160-200 A.D. (p. 542); but he has subsequently changed his view as to date (see 47, below).

After a close methodical investigation, in which in particular he submits the statements of Epiphanius to a searching criticism, S. thinks that everything points to the Severians as being most probably the sect to which the writings contained in P.S. and C.B. I. can be attributed (p. 596). C.B. II., he concludes, may be assigned to Sethian-Archontics (p. 659). But the whole question bristles with difficulties when precise names are in question. It is to be noted that in his researches S. lays under contribution as very pertinent to the inquiry his prior labours on the puzzling problem of the Gnostics of Plotinus, in his treatise Plotin's *Stellung zum Gnosticismus und kirchlichen Christentum* (Leipzig), 1900, 168 pp. (*T. u. U. N.F.* v. 4.). There is much criticism of Amélineau's work and views scattered throughout this C.B. volume.

29. 1892. Schmidt (C.). *De Codice Bruciano seu de Libris gnosticis qui in Lingua coptica extant Commentatio* (Leipzig), Pars i., 30 pp.

No other part has been published, and there is nothing in it, as far as I am aware, which has not appeared in C.'s larger works.

30. 1893. Crum (W. E.). Coptic Manuscripts brought from the Fayyum by W. M. Flinders Petrie (London).

C. seems almost to allow that the copy of P.S. might have been made in the 4th cent. (p. 24).

31. 1893. Legge (G. F.). Art. 'Some Heretic Gospels' in *The Scottish Review* (London), xxii. 133-162.

Pp. 134-157 are devoted to P.S., the rest to the documents of the Bruce Codex. L.'s Forerunners (1915) gives his maturer views (see below, 57).

32. 1893. Harnack (A.). *Geschichte der altchristlichen Literatur bis Eusebius* (Leipzig), I. i. 171 f.

A summary description of the contents of the P.S. and Cod. Bruc. from his important study, *Über d. gnost. Buch P.S.*(above, 24a), based on Schwartze's Latin version.

33. 1894. Preuschen (E.). Rev. of Schmidt's *Gnostische Schriften* in *k. S. aus d. Cod. Bruc.* (1892), in *Theolog. Literaturzeitung* (Leipzig), Nr. vii. 183-187.

P.'s main criticism is that S.'s identification of the two parts of the first treatise of the Bruce Codex with 'The Books of Yew' mentioned in P.S. is mistaken.

34. 1894. Schmidt (C.). '*Die in dem koptisch-gnostischen Codex Brucianus enthaltenen "Beide Bücher Jeû" in ihrem Verhältnis zu der Pistis Sophia*,' in *Zeitschr. f. wissenschaft. Theolog.* (Leipzig), xxxvii. 555-585.

S.'s reply to P.'s criticism.

35. 1895. Amélineau (E.) *Pistis-Sophia, Ouvrage gnostique de Valentin, traduit du copte en français, avec une Introduction* (Paris), xxxii +204 pp.

A. advocates strongly the Valentinian origin of the treatise, and leans almost exclusively to an Egyptian origin of the ideas. These views have been severely criticized, especially by Schmidt. The MS. itself, however, A. places very late, writing on page xi of his Introduction as follows:--"After an examination of the enormous faults which the scribe has committed, I cannot attribute to the MS. which has preserved the Pistis-Sophia to us, a date later than the ninth or tenth century, and that too the minimum. For this I have several reasons. Firstly, the MS. is written on parchment, and parchment was hardly ever commonly used in Egypt before the sixth or seventh century. Secondly, the writing, which is uncial, though passable in the first pages of the MS., becomes bastard in a large number of leaves, when the scribe's hand is fatigued; no longer is it the beautiful writing of the Egyptian scribes of the great periods, but slack, inconsistent, almost round and hurried. Thirdly, the faults of orthography in the use of Greek words evidently show that the scribe belonged to a period when Greek was almost no longer known."

In a footnote Amélineau says that he is perfectly aware that this opinion of his will 'raise a tempest,' and begs for a suspension of judgment till he has published his reasons, especially as to the late use of parchment, at greater length. The storm broke, and no one has accepted A.'s arguments. Among other things he failed to notice that in the first place the Askew Codex is the work of two scribes, and not of one, and that the various portions of their common task can be unquestionably assigned to each. The parchment argument has never seen the light, as far as I am aware.

36. 1896. Mead (G. R. S.). *Pistis Sophia: A Gnostic Gospel (with Extracts from the Books of the Saviour appended), originally translated from Greek into Coptic and now for the first time Englished from Schwartze's Latin Version of the only known Coptic MS. and checked by Amélineau's French Version* (London).

The first edition of the present work.

37. 1898. Schmidt (C.). *Götting. Gelehrte Anzeigen* (Göttingen), Nr. vi. 436-444.

A severely critical review of Amélineau's Introduction to his Translation of P.S. (above, 35).

38. 1899. Crum (W. E.). *Egyptian Exploration Fund, Archæological Reports*, 1897/1898 (London), p. 62.

Description of MS. of P.S., which is, however, improved upon below (46).

39. 1900. Mead (G. R. S.). *Fragments of a Faith Forgotten: Some Short Sketches among the Gnostics* (London), 1st ed. (2nd ed. 1906), 'The Gnosis according to its Friends.' pp. 451-602.

'The Askew and Bruce Codices' (pp. 453-458); 'Summary of the Contents of the So-called Pistis Sophia Treatise' (pp. 459-506); 'Summary of the Extracts from the Books of the Saviour' (pp. 507-517); 'Selections from the Untitled Apocalypse of the Codex Brucianus' (pp. 547-566); 'Notes on the Contents of the Bruce and Askew Codices' (pp. 567-578); 'The Akhmīm Codex' [now called the Berlin Codex] (pp. 579-592).

40. 1901. Rahlfs (A.). *Die Berliner Handschrift des sahidischen Psalters* (Berlin). *Abhandl. d. königl. Gesellschaft d. Wissenschaft zu Göttingen*. *Philol. hist. Kl. N.F.* Bd. iv. Nr. 4.

On p. 7 R. calls attention to a remarkable difference in the versions of the Psalms quoted in the P.S. While the citations in pp. 53-82 and 111-181 (Schw.-Pet. ed.) vary relatively only slightly from the usual Sahidic version, those in pp. 86-110 are so totally different that they must be an independent translation from the Greek. If this is so, we are confronted by the high probability that Repentances 8-13 are a later addition, and that there were thus originally only 7 Repentances. If this hypothesis stands, it is of great importance for the internal analysis of the literature. R.'s view is criticized by Rendel Harris (below, 60).

41. 1901. Liechtenhan (R.). '*Untersuchungen zur koptisch-gnostischen Literatur*,' in *Zeitschr. f. wissenschaft. Theologie*, Bd. xliv. H. ii. 236-253.

In his analysis of the composition of the P.S., L. introduces a novelty. He thinks that pp. 128 (ch. 64)-175 (end of ch. 80), subsequent to the thirteen Repentances, are a later insertion in the Sophia-episode, and regards the opening lines of ch. 81 ("It came to pass after all this") as a redactor's connecting paragraph.

With regard to the appropriateness of the suggested title, 'The Questions of Mary,' for Div. iii., and of 'The Gospel of Philip' (P.S. ch. 42) as a possible title for Divv. i. and ii.,--he tries to get over the difficulty that those two titles are mentioned by Epiphanius among the books of a group of sects to which the Church Father ascribes the most filthy, blasphemous and obscene rites, in the following conjecture (p. 242):--" A Gnostic sect in Egypt possessed a rich, apocalyptic literature, among which was to be found a *Gospel of Philip* and *Questions of Mary*. This sect was divided into an ascetic and a libertinist branch, and each group

worked over the sacred literature which had come down to them." Epiphanius (Hær. xxvi.) got hold of the libertinist redaction; the ascetic is preserved for us in P.S., Divv. i.-iii. Div. iv. is an earlier stratum. 'The Books of Yew' mentioned in P.S. are said to have been revealed to Enoch; accordingly, like Preuschen, he thinks that these cannot be the treatise of the Bruce Codex to which Schmidt has assigned this title, for the latter is revealed to the Disciples (p. 251).

42. 1904. Harnack (A.). Die Chronologie der altchristlichen Literatur (Leipzig), II. ii. 193-195, '*Die Pistis Sophia and die in Papyrus Brucianus Sæc. V. eel. VI. enthaltenen gnostischen Schriften*.'

H. repeats, from his detailed study (above, 24a), his reasons for assigning the contents of P.S. Divv. i.-iii. to the latter half of 3rd cent. He says that Liechtenhan's final opinion (above, 41) on 'The Questions of Mary' problem is not far from his own view. Why H. assigns the treatises of the Bruce Codex to the 5th or 6th cent. (!) is not set forth.

43. 1904. Liechtenhan (R.). Art. '*Ophiten*,' in *Schaff-Herzog's Real-encycl. f. protest. Theologie*, 3rd ed., vol. xiv.

L. (p. 405) includes the P.S. among a score of sects which he brings together under this too general heading of 'Ophites.'

(A shortened form of the above appears in *The New Schaff-Herzog Encyclopædia of Religious Knowledge* (New York), 1910, vol. viii.)

44. 1904. Granger (F.). Art. 'The Poemandres of Hermes Trismegistus,' in *The Journal of Theological Studies* (London), v. 395-412.

G. (p. 401) questions whether the P.S. is a translation from the Greek; but the only reason he advances is the hazardous statement that: "The Egyptian Gnostic writings of the third century exhibit the same qualities of style as the Coptic biographies and apocalypses of the fourth and following centuries."

45. 1905. Schmidt (C.). *Koptisch-gnostische Schriften*. Bd. I. *Die Pistis Sophia. Die beiden Bücher des Jeû. Unbekanntes altgnostisches Werk*(Leipzig), xxvii + 410 pp.

Bd. II. is to contain the three unpublished works of the Berlin Codex entitled: (1) *The Gospel of Mary*; (2) *The Apocryphon of John*; (3) *The Wisdom of Jesus Christ*. (See my *Fragments of a Faith Forgotten*, 2nd ed., London, 1906, pp. 579-592, for a summary of Schmidt's notice of the Codex, published in *Sitzungsber. der Königl. Preuss. Akademie d. Wissensch.*, Berlin, 1896 pp. 839 ff., entitled '*Bin vorirenaeisches gnostisches Original-werk in koptischer Sprache*.') This long-expected second volume has not yet seen the light. The contents are of great value, for *The Apocryphon of John*, in its original Greek form, lay before Irenæus, and in an appendix to Schmidt's notice Harnack ventures the query: Can *The Wisdom (Sophia) of Jesus Christ* possibly be the lost famous writing of Valentinus so entitled?

In the Introduction (pp. ix-xviii) S. sums up the results of his prior studies. The Translation of the P.S. occupies pp. 1-254, and is deserving of the highest praise.

46. 1905. Crum (W. E.). *Catalogue of the Coptic MSS. in the British Museum* (London), p. 173.

The B.M. official description of the Askew Codex.

47. 1907. Schmidt (C.). Art. '*Irenäus and seine Quelle in Adv. Hær. I. 29*,' in *Philotesia*. *Paul Kleinert zum LXX. Geburtstag dargebracht von Adolf Harnack, u.s.w.*, pp. 317-336.

This is a very important study, in which S. again treats of *The Apocryphon of John* in the unpublished Coptic Gnostic Berlin Codex, on which he had already specially dwelt in reporting for the first time the contents of the Codex to the Prussian Academy in 1896. The Greek original is early, and a copy of it lay before Irenæus. We are thus in a position to estimate the nature of the Church Father's method of quotation and summarizing, and it is clearly proved to be unreliable. S. definitely assigns this special document to a Sethian circle in Egypt, and brings its æon-lore into close touch with Valentinian ideas. He says nothing, unfortunately, of how this document and the other two of the Codex--namely, *The Gospel of Mary* and *The Wisdom of Jesus Christ*--bear on the line of descent of the doctrines of the P.S. Doubtless he is reserving his treatment of the subject for his long-expected edition of the whole Berlin Codex, which for the first time will give us first-hand knowledge of second-century Gnosticism, and, judging by what little S. has already disclosed to us, throw a brilliant light on some of the most puzzling obscurities in the history of the development of Gnostic doctrine.

48. 1907. Bousset (W.). *Hauptprobleme der Gnosis* (Göttingen), 398 pp.

This is a study of the greatest value from the comparative standpoint. Though Lipsius (above, 20) had already drawn attention to the point, B. goes further by showing in detail the close connection between some main notions of the Manichæan religion and some features of the P.S., whereas Schmidt (1892, pp. 375, 404, 417, 564) had previously drawn attention to isolated parallels only. In dealing with the system of the P.S. (pp. 346-350) B. writes: "There can be no doubt at all on the affinity between the two systems. The only possible question which remains is whether in the P.S. and II. Jeû direct dependence on the Manichæan system comes up for discussion, or whether a common source underlies both systems. The latter appears to me provisionally to be the more probable hypothesis. Many of the kindred ideas appear in the P.S. in their more original and purer form, the figure of the Virgin of Light has in the P.S. meaning and great importance, whereas in the Manichæan system she is a shadowy form by the side of the Third Envoy. If the latter supposition proves correct, Mani would have far less right of claim to originality for his system than has hitherto seemed to be the case."

49. 1909. Rendel Harris (J.). *The Odes and Psalms of Solomon, now first published from the Syriac* Version (Cambridge). The *editio princeps* of the now recovered 42 Odes; previously only the five in the P.S. were known.

R. H. devotes pp. 16-35 to treating of the use of the Odes in the P.S. On p. 35 he writes: "The *Pistis Sophia*, in which the Odes are imbedded, dates from the third century, and the author of the *Pistis* had, as we have shown, the Odes bound up with his Canonical Psalter; at the time intimated there was no Coptic [Thebaic] Bible from which the extracts could have been made; so we may be sure the Odes were taken from a Greek Bible, and, with almost equal certainty, that the *Pistis Sophia*itself was a Greek book."

For R. H.'s change of opinion see below, 60.

50. 1909. Arendzen (J. P.). Art. 'Gnosticism,' in The *Catholic Encyclopædia* (New York), vol. vi.

P. S. is summarily and inadequately dealt with on p. 600.

51. 1910. Bousset (W.). Art. 'Gnosticism,' in *Encyclopædia Britannica* (London), 11th ed.

B., following the prevailing German view, assigns P.S. to the 2nd half of 3rd cent.; he, however, thinks that both treatises of the Bruce Codex are later than P.S., but does not argue this important question.

52. 1912. Bousset (W.). Arts. '*Gnosis*' and '*Gnostiker*,' in *Paulys Real-Encyklopädie der classischen Altertumswissenschaft* (ed. Wissowa-Kroll, Berlin).

B. here, in § 10, treats of the P.S. and the C.B. as belonging to the period when Gnosticism had got out of hand or was running wild ('*Die Verwilderung der Gnosis*'). He does not, however, repeat his view of the later date of C.B., and says that the eschatology of the P.S. is strongly reminiscent of Valentinian speculations.

53. 1912. Worrell (W. H.). Art. '*The Odes of Solomon and the Pistis Sophia*,' in *The Journal of Theological Studies* (London), xiii. 29-46.

An interesting study. Gives translations of the five Odes from the Coptic and Syriac and seems to blame R. Harris for using Schwartze's Latin version instead of Schmidt's more modern rendering in his quotations from the P.S.

54. 1913. Scott (E. F.). Art. '*Gnosticism*,' in Hastings' *Encycl. of Relig. and Ethics* (Edinburgh), vi. 231-242.

"There can be little doubt that the Coptic writings (Pistis Sophia, etc.) present a variety of the Barbelo-Gnosis" (p. 239a). P.S. was written in Egypt at close of 3rd cent. (p. 241b). This is by no means certain; we must wait for Schmidt's full translation and commentary on The Apocryphon of John before any definite conclusion can be reached.

55. 1913. De Faye (E.). *Gnostiques et Gnosticisme: Etude critique des Documents du Gnosticisme chrétien aux IIe et IIIe Siècles* (Paris). Pt. iii. '*Écrits gnostiques en Langue copte*,' pp. 247-311.

D. F. agrees with Harnack and Schmidt as to the most probable date being the 2nd half of the 3rd cent. (p. 254). He thinks that Div. iii. is the lost Little Questions of Mary, favouring Harnack against Schmidt, whom he blames (p. 266) for abandoning this view in the Introduction (p. xviii) to his Translation (above, 45), after first adopting it in his earlier work. He thinks that Schmidt has made out his case for the two Jell Books against the reservations of Preuschen and Liechtenhan (p. 291). D. F. is strongly opposed to the hypothesis of a Valentinian origin (p. 251); he is also very critical of the general Ophite theory (p. 327) and of the special Severian theory of Schmidt (p. 355). He has no precise view of his own as to origin; but, in keeping with his general thesis, which would make most, if not all, of the anonymous and pseudonymous systems later and degenerate forms of the more metaphysical views of a Basilides, a Valentinus and a Marcion, he is content to leave the P.S. to a later, period of degeneration. His general metaphysical test can hardly be said to be a criterion for history. Metaphysic does not come first; philosophizing is a secondary stage, and this is certainly the case in the general development of the Gnosis which starts in a strongly mythological and apocalyptic circle of ideas.

56. 1913. Scott-Moncrieff (P. D.). *Paganism and Christianity in Egypt* (Cambridge), pp. 148-182, ch. vii., 'Some Aspects of Gnosticism: Pistis Sophia.'

After a review of contents and literature, with regard to place of origin the author writes (p. 175): "But if of Syrian origin the scheme betrays here and there marked signs of Egyptian influence, and the fact that the work was sufficiently important to be translated into the native tongue shows without doubt that the sect which inspired it was an Egyptian branch who dwelt in Egypt." This is of course generally evident. S.-M. thinks, however, that the question of translation may be pressed too much. Without attempting any justification of his opinion, he asserts that "the Coptic text is at the earliest a fifth-century work when Gnosticism was fast dying out and could only be practised furtively." Surely the author is here confusing the probable date of the Askew Codex copy with the question of date of the original?

57. 1915. Legge (G. F.). *Forerunners and Rivals of Christianity: Being Studies in Religious History from 330 B.C. to 330 A.D.* (Cambridge), 2 vols., ii. 134-202, ch. x., 'The System of the Pistis Sophia and its Related Texts.'

Divv. i. and ii. presuppose belief in a system resembling those of the Ophites and of Valentinus (p. 135). Divv. iii. and iv. are probably Marcosian in origin (p. 173), in any case later (!) than Divv. i. and ii. (p. 184). In this L. partially revives Bunsen's rejected theory (above, 11). He accepts translation from a Greek original, and continues (p. 177): "We must . . . look for an author who, though an Egyptian and acquainted with the native Egyptian

religion, would naturally have written in Greek; and on the whole there is no one who fulfils these requirements so well as Valentinus himself. The fact that the author never quotes from the Gospel according to St. John indicates that it had not come to his knowledge." L.'s criticism (pp. 161 f.) of Harnack's parallels from this Gospel (above, 24a), however, does not seem to me satisfactory. The first commentary on the Fourth Gospel was made by a Valentinian. L.'s view of authorship of the P.S. revives the Valentinian hypothesis in its most radical form. The two books of the Bruce Codex, which Schmidt calls 'The Books of Jeû,' are not the books referred to in the P.S. "which therefore remains the parent document" (p. 194).

58. 1918. Moffat (J.). Art. 'Pistis Sophia,' in Hastings' *Encycl. of Relig. and Ethics* (Edinburgh), x. 45-48.

This is a useful, if brief, summary of contents and prior opinions. M. takes up a moderate position when he says that, though the P.S. is to be assigned to some Gnostic circles in Egypt, its particular type of Gnosticism cannot be identified. He thinks, however, on the whole that the occurrence of the name Barbelo assigns our miscellany "to some circle more or less allied to the pious theosophists of the 2nd cent. whom we know as the Ophites collectively, and as the Nicolaitans, Simonians and Barbelo-Gnostics specifically." H. thinks the Yew Books mentioned in the P.S. can hardly be the books of C.B. I.

59. 1919. Schmidt (C.). *Gespräche Jesu mit seinen Jüngern nach der Auferstehung. Ein katholisch-apostolisches Sendschreiben des 2. Jahrhunderts nach einem koptischen Papyrus des Institut de la Mission Archéolog. Française au Caire, enter Mitarbeit von Herrn Pierre Lacau . . . General Director d. Ägpt. Mus. Übersetzung des äthiopischen Texts von Dr Isaak Wajnberg* (Leipzig). (T. u. U. Bd. xliii.)

The external form of this interesting and important document is an Epistle, resembling that of the Catholic Epistles of the N.T. But within, it passes into the form of an apocalypse, and that too of Discourses between Jesus and his Disciples after the Resurrection. This latter characteristic is otherwise not found in Catholic documents; it is a Gnostic peculiarity, of which the P.S. is a classical example, the other instances being what Schmidt calls the 'Two Books of Jeû' of the Bruce Codex and of*The Gospel of Mary* and of *The Wisdom of Jesus Christ* of the Berlin Codex. *The Questions of Mary*, *The Great* and *The Little*, of Epiphanius' 'Gnostici' were also of this post-resurrectional type of discourses (p. 206).

S. does not re-discuss the question of date of the P.S. by the light of this new find, but it is clearly of importance, seeing that with regard to the new document he concludes (p. 402): "The Epistola Apostolorum is written by a representative of the Catholic Church with the intention of attacking the Gnostic heresies, especially Docetism. The country of origin is Asia Minor, and the date is the second half of the second century, more precisely 160-170 A.D."

60. 1920. Rendel Harris (J.) and Mingana (A.). *The Odes and Psalms of Solomon*, re-edited for the Governors of the John Rylands Library (Manchester), 2 vols. Text, 1912; Tr. and Notes, 1920.

Here R. H. entirely changes his view of P.S. being a translation from the Greek. He now thinks that (p. 117): "Unless . . . the P.S. has substituted the Sahidic [Bible] version for some other version which lay before the author, of which he has avoided the trouble of making a fresh translation, there is a strong presumption that the P.S. is a genuine Coptic book, and not a rendering of some other work (Greek or Syriac) into Coptic." He rejects (p. 183) Worrell's theory (above, 53) of a Gnostic Hymn- and Psalm-book, and criticizes (pp. 186 f.) Rahlfs' discovery of two versions of the Psalms (above, 40). He is accordingly opposed to the general view of translation from the Greek, and suggests (p. 186) that the matter needs some further elucidation. It cannot, however, be said that his argument is in any way convincing.

As to the Odes of Solomon themselves, which have produced so large and instructive a literature since the first edition was published, their lucky discoverer and able editor, in reviewing the whole question, thinks we cannot go far wrong if we conclude that they were written at Antioch in the 1st century (p. 69).

THE FIRST BOOK OF PISTIS SOPHIA

CHAPTER 1

Jesus hitherto instructeth his disciples only up to the regions of the First Mystery

IT came to pass, when Jesus had risen from the dead, that he passed eleven years discoursing with his disciples, and instructing them only up to the regions of the First Commandment and up to the regions of the First Mystery, that within the Veil, within the First Commandment, which is the four-and-twentieth mystery without and below--those [four-and-twenty] which are in the second space of the First Mystery which is before all mysteries,--the Father in the form of a dove.

What the First Mystery surroundeth.

And Jesus said to his disciples: "I am come forth out of that First Mystery, which is the last mystery, that is the four-and-twentieth mystery." And his disciples have not known nor understood that anything existeth within that mystery; but they thought of that mystery, that it is the head of the universe and the head of all existence; and they thought it is the completion of all completions, because Jesus had said to them concerning that mystery, that it surroundeth the First Commandment and the five Impressions and the great Light and the five Helpers and the whole Treasury of the Light.

And moreover Jesus had not told his disciples

The regions of the great Invisible.

the total expansion of all the regions of the great Invisible and of the three triple-powers and of the four-and-twenty invisibles, and all their regions and their æons and their orders, how they are extended--those which are the emanations of the great Invisible--and their ungenerated and their self-generated and their generated and their light-givers and their unpaired and their rulers and their authorities and their lords and their archangels and their angels and their decans and their servitors and all the houses of their spheres and all the orders of every one of them.

The Treasury of the Light.

And Jesus had not told his disciples the total expansion of the emanations of the Treasury, nor their orders, how they are extended; nor had he told them their saviours, according to the order of every one, how they are; nor had he told them what guard is at every [gate] of the Treasury of the Light; nor had he told them the region of the Twin-saviour, who is the Child of the Child; nor had he told them the regions of the three Amēns, in what regions they are expanded; nor had he told them into what region the five Trees are expanded; nor as to the seven Amēns, that is the seven Voices, what is their region, how they are expanded.

The Light-world.

And Jesus had not told his disciples of what type are the five Helpers, nor into what region they are brought; nor had he told them how the great Light hath expanded itself, nor into what region it hath been brought; nor had he told them of the five Impressions, nor as to the First Commandment, into what region they have been brought. But he had discoursed with them generally, teaching that they exist, but he had not told them their expansion and the order of their regions, how they are. For this cause they have not known that there were also other regions within that mystery.

And he had not told his disciples: "I have gone forth out of such and such regions until I entered into that mystery, and until I went forth out of it"; but, in teaching them, he said to them: "I am come forth from that mystery." For this cause then they thought of that mystery, that it is the completion of completions, and that it is the head of the universe and that it is the total Fulness. For Jesus had said to his disciples: "That mystery surroundeth that universe of which I have spoken unto you from the day when I met with you even unto this day." For this cause then the disciples thought there is nothing within that mystery.

CHAPTER 2

Jesus and his disciples are seated on the Mount of Olives.

It came to pass then, when the disciples were sitting together on the Mount of Olives, speaking of these words and rejoicing in great joy, and exulting exceedingly and saying one to another: "Blessed are we before all men who are on the earth, because the Saviour hath revealed this unto us, and we have received the Fulness and the total completion,"--they said this to one another, while Jesus sat a little removed from them.

A great light-power descendeth on Jesus.

And it came to pass then, on the fifteenth day of the moon in the month Tybi, which is the day on which the moon is full, on that day then, when the sun had come forth in his going, that there came forth behind him a great light-power shining most exceedingly, and there was no measure to the light conjoined with it. For it came out of the Light of lights, and it came out of the last mystery, which is the four-and-twentieth mystery, from within without,--those which are in the orders of the second space of the First Mystery. And that light-power came down over Jesus and surrounded him entirely, while he was seated removed from his disciples, and he had shone most exceedingly, and there was no measure for the light which was on him.

It surroundeth him entirely.

And the disciples had not seen Jesus because of the great light in which he was, or which was about him; for their eyes were darkened because of the great light in which he was. But they saw only the light, which shot forth many light-rays. And the light-rays were not like

one another, but the light was of divers kind, and it was of divers type, from below upwards, one [ray] more excellent than the other, . . ., in one great immeasurable glory of light; it stretched from under the earth right up to heaven.--And when the disciples saw that light, they fell into great fear and great agitation.

CHAPTER 3

Jesus ascendeth into heaven.

It came to pass then, when that light-power had come down over Jesus, that it gradually surrounded him entirely. Then Jesus ascended or soared into the height, shining most exceedingly in an immeasurable light. And the disciples gazed after him and none of them spake, until he had reached unto heaven; but they all kept in deep silence. This then came to pass on the fifteenth day of the moon, on the day on which it is full in the month Tybi.

The confusion of the powers and the great earthquake.

It came to pass then, when Jesus had reached the heaven, after three hours, that all the powers of the heaven fell into agitation, and all were set in motion one against the other, they and all their æons and all their regions and all their orders, and the whole earth was agitated and all they who dwell thereon. And all men who are in the world fell into agitation, and also the disciples, and all thought: Peradventure the world will be rolled up.

And all the powers in the heavens ceased not from their agitation, they and the whole world, and all were moved one against the other, from the third hour of the fifteenth day of the moon of Tybi until the ninth hour of the morrow. And all the angels and their archangels and all the powers of the height, all sang praises to the interiors of the interiors, so that the whole world heard their voices, without their ceasing till the ninth hour of the morrow.

CHAPTER 4

But the disciples sat together in fear and were in exceedingly great agitation and were afraid because of the great earthquake which took place, and they wept together, saying: "What will then be? Peradventure the Saviour will destroy all regions?" Thus saying, they wept together.

Jesus deseendeth again.

While they then said this and wept together, then, on the ninth hour of the morrow, the heavens opened, and they saw Jesus descend, shining most exceedingly, and there was no measure for his light in which he was. For he shone more [radiantly] than at the hour when he had ascended to the heavens, so that men in the world cannot describe the light which was on him; and it shot forth light-rays in great abundance, and there was no measure for its rays, and its light was not alike together, but it was of divers kind and of divers type, some [rays] being more excellent than others . . .; and the whole light consisted together.

The nature of his glory

It was of threefold kind, and the one [kind] was more excellent than the other. . . . The second, that in the midst, was more excellent than the first which was below, and the third, which was above them all, was more excellent than the two which were below. And the first glory, which was placed below them all, was like to the light which had come over Jesus before he had ascended into the heavens, and was like only itself in its light. And the three light-modes were of divers light-kinds, and they were of divers type, one being more excellent than the other. . . .

CHAPTER 5

Jesus addresseth them.

And it came to pass then, when the disciples saw this, that they feared exceedingly, and were in agitation. Then Jesus, the compassionate and tender-hearted, when he saw his disciples, that they were in great agitation, spake with them, saying: "Take courage. It is I, be not afraid."

CHAPTER 6

It came to pass then, when the disciples had heard this word, that they said: "Lord, if it be thou, withdraw thy light-glory into thyself that we may be able to stand; otherwise our eyes are darkened, and we are agitated, and the whole world also is in agitation because of the great light which is about thee."

He draweth his light unto himself.

Then Jesus drew to himself the glory of his light; and when this was done, all the disciples took courage, stepped forward to Jesus, fell down all together, adored him, rejoicing in great joy, and said unto him: "Rabbi, whither hast thou gone, or what was thy ministry on which thou hast gone, or wherefor rather were all these confusions and all the earth-quakings which have taken place?"

He promiseth to tell them all things.

Then Jesus, the compassionate, said unto them: "Rejoice and exult from this hour on, for I have gone to the regions out of which I had come forth. From this day on then will I discourse with you in openness, from the beginning of the Truth unto its completion; and I will discourse with you face to face without similitude. From this hour on will I not hide anything from you of the [mystery] of the height and of that of the region of Truth. For authority hath been given me through the Ineffable and through the First Mystery of all mysteries to speak with you, from the Beginning right up to the Fulness,. both from within without and from without within. Hearken, therefore, that I may tell you all things.

"It came to pass, when I sat a little removed from you on the Mount of Olives, that I thought on the order of the ministry for the sake of which I was sent, that it was completed, and that the last mystery, that is the four-and-twentieth mystery from within without,--those which are in the second space of the First Mystery, in the orders of that space,--had not yet sent me my Vesture. It came to pass then, when I had known that the order of the ministry for the sake of which I had come, was completed, and that that mystery had not yet sent me my Vesture, which I had left behind in it, until its time was completed, thinking then this, I sat on the Mount of Olives a little removed from you.

CHAPTER 7

"It came to pass, when the sun rose in the east, thereafter then through the First Mystery, which existed from the beginning, on account of which the universe hath arisen, out of which also I am myself now come, not in the time before my crucifixion, but now,--it came to pass, through the command of that mystery, that there should

How the Vesture of Light was sent unto him.

be sent me my Light-vesture, which it had given me from the beginning, and which I had left behind in the last mystery, that is the four-and-twentieth mystery from within without,--those which are in the orders of the second space of the First Mystery. That Vesture then I left behind in the last mystery, until the time should be completed to put it on, and I should begin to discourse with the race of men and reveal unto them all from the beginning of the Truth to its completion, and discourse with them from the interiors of the interiors to the exteriors of the exteriors and from the exteriors of the exteriors to the interiors of the interiors. Rejoice then and exult and rejoice more and more greatly, for to you it is given that I speak first with you from the beginning of the Truth to its completion.

Of the souls of the disciples and their incarnation.

"For this cause have I chosen you verily from the beginning through the First Mystery. Rejoice then and exult, for when I set out for the world, I brought from the beginning with me twelve powers, as I have told you from the beginning, which I have taken from the twelve saviours of the Treasury of the Light, according to the command of the First Mystery. These then I cast into the womb of your mothers, when I came into the world, that is those which are in your bodies to-day. For these powers have been given unto you before the whole world, because ye are they who will save the whole world, and that ye may be able to endure the threat of the rulers of the world and the pains of the world and its dangers and all its persecutions, which the rulers of the height will bring upon you. For many times have I said unto you that I have brought the power in you out of the twelve saviours who are in the Treasury of the Light. For which cause I have said unto you indeed from the beginning that ye are not of the world. I also am not of it. For all men who are in the world have gotten their souls out of [the power of] the rulers of the æons. But the power which is in you is

from me; your souls belong to the height. I have brought twelve powers of the twelve saviours of the Treasury of the Light, taking them out of the portion of my power which I did first receive. And when I had set forth for the world, I came into the midst of the rulers of the sphere and had the form of Gabriēl the angel of the æons; and the rulers of the æons did not know me, but they thought that I was the angel Gabriēl.

Of the incarnation of John the Baptizer.

"It came to pass then, when I had come into the midst of the rulers of the æons, that I looked down on the world of mankind, by command of the First Mystery. I found Elizabeth, the mother of John the Baptizer, before she had conceived him, and I sowed into her a power which I had received from the little Iaō, the Good, who is in the Midst, that he might be able to make proclamation before me and make ready my way, and baptize with the water of the forgiveness of sins. That power then is in the body of John.

That John was Elias in a former birth.

"Moreover in place of the soul of the ruler which he was appointed to receive, I found the soul of the prophet Elias in the æons of the sphere; and I took him thence, and took hi soul and brought it to the Virgin of Light, and she gave it over to her receivers; they brought it to the sphere of the rulers and cast it into the womb of Elizabeth. So the power of the little Iaō, who is in the Midst, and the soul of the prophet Elias, they were bound into the body of John the Baptizer. For this cause then were ye in doubt aforetime, I when I said unto you: 'John said: I am not the Christ,' and ye said unto me: 'It standeth written in the scripture: When the Christ shall come, Elias cometh before him and maketh ready his way.' But when ye said this unto me, I said unto you: 'Elias verily is come and hath made ready all things, as it standeth written, and they have done unto him as they would.' And when I knew that ye had not understood that I had discoursed with you concerning the soul of Elias which is bound into John the Baptizer, I answered you in the discourse in openness face to face: 'If ye like to accept John the Baptizer: he is Elias, of whom I have said that he will come.'"

CHAPTER 8

Of his own incarnation through Mary.

And Jesus continued again in the discourse and said: "It came to pass then thereafter, that at the command of the First Mystery I looked down on the world of mankind and found Mary, who is called 'my mother' according to the body of matter. I spake with her in the type of Gabriēl, and when she had turned herself to the height towards me, I cast thence into her the first power which I had received from Barbēlō--that is the body which I have borne in the height. And instead of the soul I cast into her the power which I have received from the great Sabaōth, the Good, who is in the region of the Right.

"And the twelve powers of the twelve saviours

More concerning the light-powers in the disciples.

of the Treasury of the Light which I had received from the twelve ministers of the Midst, I cast into the sphere of the rulers. And the decans of the rulers and their servitors thought that they were souls of the rulers; and the servitors brought them, they bound them into the body of your mothers. And when your time was completed, ye were born in the world without souls of the rulers in you. And ye have received your portion out of the power which the last Helper hath breathed into the Mixture, that [power] which is blended with all the invisibles and all rulers and all æons,--in a word, which is blended with the world of destruction which is the Mixture. This [power], which from the beginning I brought out of myself, I have cast into the First Commandment, and the First Commandment cast a portion thereof into the great Light, and the great Light cast a portion of that which it had received, into the five Helpers, and the last Helper took a portion of that which it received, and cast it into the Mixture. And [this portion] is in all who are in the Mixture, as I have just said unto you."

Why they should rejoice that he time of his investiture had come.

This then Jesus said to his disciples on the Mount of Olives. Jesus continued again in the discourse with his disciples [and said]: "Rejoice and exult and add joy to your joy, for the times are completed for me to put on my Vesture, which hath been prepared for me from the beginning, which I left behind in the last mystery until the time of its completion. Now the time of its completion is the time when I shall be commanded through the First Mystery to discourse with you from the beginning of the Truth to the completion thereof, and from the interiors of the interiors [to the exteriors of the exteriors], for the world will be saved through you. Rejoice then and exult, for ye are blessed before all men who are on the earth. It is ye who will save the whole world."

CHAPTER 9

It came to pass then, when Jesus had finished saying these words to his disciples, that he continued again in the discourse, and said unto them: "Lo, I have then put on my Vesture, and all authority hath been given me through the First Mystery. Yet a little while and I will tell you the mystery of the universe and the fulness of the universe; and I will hide nothing from you from this hour on, but in fulness will I perfect you in all fulness and in all perfection and in all mysteries, which are the perfection of all perfections and the fulness of all fulnesses and the gnosis of all gnoses,--those which are in my Vesture. I will tell you all mysteries from the exteriors of the exteriors to the interiors of the interiors. But hearken that I may tell you all things which have befallen me.

CHAPTER 10

The mystery of the five words on the vesture.

"It came to pass then, when the sun had risen in the east, that a great light-power came down, in which was my Vesture, which I had left behind in the four-and-twentieth mystery, as I have said unto you. And I found a mystery in my Vesture, written in five words of those from the height: *zama zama ōzza rachama ōzai*,--whose solution is this:

The solution thereof.

"'O Mystery, which is without in the world, for whose sake the universe hath arisen,--this is the total outgoing and the total ascent, which hath emanated all emanations and all that is therein and for whose sake all mysteries and all their regions have arisen,--come hither unto us, for we are thy fellow-members. We are all with thyself; we are one and the same. Thou art the First Mystery, which existed from the beginning in the Ineffable before it came forth; and the name thereof are we all. Now, therefore, are we all come to meet thee at the last limit, which also is the last mystery from within; itself is a portion of us. Now, therefore, have we sent thee thy Vesture, which hath belonged to thee from the beginning, which thou hast left behind in the last limit, which also is the last mystery from within, until its time should be completed, according to the commandment of the First Mystery. Lo, its time is completed; put it on [thee].

The three robes of light.

"'Come unto us, for we all draw nigh to thee to clothe thee with the First Mystery and all his glory, by commandment of himself, in that the First Mystery hath given us it, consisting of two vestures, to clothe thee therewith, besides the one which we have sent thee, for thou art worthy of them, since thou art prior to us, and existeth before us. For this cause, therefore, hath the First Mystery sent thee through us the mystery of all his glory, consisting of two vestures.

The first vesture.

"'In the first is the whole glory of all the names of all mysteries and all emanations of the orders of the spaces of the Ineffable.

The second vesture.

"'And in the second vesture is the whole glory of the name of all mysteries and all emanations which are in the orders of the two spaces of the First Mystery.

"And in this [third] vesture, which we have

The third vesture.

just sent thee, is the glory of the name of the mystery of the Revealer, which is the First Commandment, and of the mystery of the five Impressions, and of the mystery of the great Envoy of the Ineffable, who is the great Light, and of the mystery of the five Leaders, who are the five Helpers. There is further in this vesture the glory of the name of the mystery of

all orders of the emanations of the Treasury of the Light and of their saviours, and [of the mystery] of the orders of the orders, which are the seven Amēns and the seven Voices and the five Trees and the three Amēns and the Twin-saviour, that is the Child of the Child, and of the mystery of the nine guards of the three gates of the Treasury of the Light. There is further therein the whole glory of the name [of all those] which are in the Right, and of all those which are in the Midst. And further there is therein the whole glory of the name of the great Invisible, which is the great Forefather, and the mystery of the three triple-powers and the mystery of their whole region and the mystery of all their invisibles and of all those who are in the thirteenth æon, and the name of the twelve æons and of all their rulers and all their archangels and all their angels and of all those who are in the twelve æons, and the whole mystery of the name of all those who are in the Fate and in all the heavens, and the whole mystery of the name of all those who are in the sphere, and of its firmaments and of all who are in them, and of all their regions.

"'Lo, therefore, we have sent thee this vesture, which no one knew from the First Commandment

The day of 'come unto us.'

downwards, for the glory of its light was hidden in it, and the spheres and all regions u from the First Commandment downwards [have not known it]. Haste thee, therefore, clothe thyself with this vesture and come unto us. For we draw nigh unto thee, to clothe thee by command of the First Mystery with thy two vestures [other] which existed for thee from the beginning with the First Mystery until the time appointed by the Ineffable is completed. Come, therefore, to us quickly, that we may put them on thee, until thou hast fulfilled the total ministry of the perfection of the First Mystery which is appointed by the Ineffable. Come, therefore, to us quickly, in order that we may clothe thee with them, according to the command of the First Mystery. For yet a little while, a very little while, and thou shalt come unto us and leave the world. Come, therefore, quickly, that thou mayest receive thy whole glory, that is the glory of the First Mystery.'

CHAPTER 11

Jesus putteth on his vesture.

"It came to pass then, when I saw the mystery of all these words in the vesture which was sent me, that straightway I clothed myself therewith, and I shone most exceedingly and soared into the height.

He entereth the firmament.

"I came before the [first] gate of the firmament, shining most exceedingly, and there was no measure for the light which was about me, and the gates of the firmament were shaken one over against another and all opened at once.

The powers of the firmament are amazed and fall down and adore him.

"And all rulers and all authorities and all angels therein were thrown all together into agitation because of the great light which was on me. And they gazed at the radiant vesture of light with which I was clad, and they saw the mystery which contains their names, and they feared most exceedingly. And all their bonds with which they were bound, were unloosed and every one left his order, and they all fell down before me, adored and said: 'How hath the lord of the universe passed through us without our knowing?' And they all sang praises together to the interiors of the interiors; but me they saw not, but they saw only the light. And they were in great fear and were exceedingly agitated and sang praises to the interiors of the interiors.

CHAPTER 12

He entereth the first sphere.

"And I left that region behind me and ascended to the first sphere, shining most exceedingly, forty-and-nine-times more brightly than I had shone in the firmament. It came to pass then, when I had reached the gate of the first sphere, that its gates were shaken and opened of themselves at once.

The powers of the first sphere are amazed and fall down and adore him.

"I entered into the houses of the sphere, shining most exceedingly, and there was no measure to the light that was about me. And all the rulers and all those who are in that sphere, fell into agitation one against another. And they saw the great light that was about me, and they gazed upon my vesture and saw thereon the mystery of their name. And they fell into still greater agitation, and were in great fear, saying: 'How hath the lord of the universe passed through us without our knowing?' And all their bonds were unloosed and their regions and their orders; and every one left his order, and they fell down all together, adored before me, or before my vesture, and all sang praises together to the interiors of the interiors, being in great fear and great agitation.

CHAPTER 13

He entereth the second sphere.

"And I left that region behind me and came to the gate of the second sphere, which is the Fate. Then were all its gates thrown into agitation and opened of themselves. And I entered into the houses of the Fate, shining most exceedingly, and there was no measure for the light that was about me, for I shone in the Fate forty-and-nine times more than in the [first] sphere.

The powers of the second sphere are amazed and fall down and adore him.

"And all the rulers and all those who are in the Fate, were thrown into agitation and fell on one another and were in exceeding great fear on seeing the great light that was about me. And they gazed on my vesture of light and saw the mystery of their name on my vesture and fell into still greater agitation; and they were in great fear, saying: 'How hath the lord of the universe passed through us without our knowing?' And all the bonds of their regions and of their orders and of their houses were unloosed; they all came at once, fell down, adored before me and sang praises all together to the interiors of the interiors, being in great fear and great agitation.

CHAPTER 14

He entereth the æons.

"And I left that region behind me and ascended to the great æons of the rulers and came before their veils and their gates, shining most exceedingly, and there was no measure for the light which was about me. It came to pass then, when I arrived at the twelve æons, that their veils and their gates were shaken one over against the other. Their veils drew themselves apart of their own accord, and their gates opened one over against the other. And I entered into the æons, shining most exceedingly, and there was no measure for the light that was about me, forty-and-nine times more than the light with which I shone in the houses of the Fate.

The powers of the æons are amazed and fall down and adore him.

"And all the angels of the æons and their archangels and their rulers and their gods and their lords and their authorities and their tyrants and their powers and their light-sparks and their light-givers and their unpaired and their invisibles and their forefathers and their triple-powers saw me, shining most exceedingly, and there was no measure for the light which was about me. And they were thrown into agitation the one over against the other and great fear fell upon them, when they saw the great light that was about me. And in their great agitation and their great fear they withdrew as far as the region of the great invisible Forefather, and of the three great triple-powers. And because of the great fear of their agitation, the great Forefather, he and the three triple-powers, kept on running hither and thither in his region, and they could not close all their regions because of the great fear in which they were. And they agitated all their æons together and all their spheres and all their orders, fearing and being greatly agitated because of the great light which was about me--not of the former quality that it was about me when I was on the earth of man-kind, when the light-vesture came over me,--for the world could not bear the light such as it was in its truth, else would the world at once be destroyed and all upon it,--but the light which was about me in the twelve æons was eight-thousand-and-seven-hundred-myriad times greater than that which was about me in the world among you.

CHAPTER 15

Adamas and the tyrants fight against the light.

"It came to pass then, when all those who are in the twelve æons saw the great light which was about me, that they were all thrown into agitation one over against the other, and ran hither and thither in the æons. And all æons and all heavens and their whole ordering were agitated one over against the other on account of the great fear which was on them, for they knew not the mystery which had taken place. And Adamas, the great Tyrant, and all the tyrants in all the æons began to fight in vain against the light, and they knew not against whom they fought, because they saw nothing but the overmastering light.

"It came to pass then, when they fought against the light, that they were weakened all together one with another, were dashed down in the æons and became as the inhabitants of the earth, dead and without breath of life.

He taketh from them a third of their power.

"And I took from all a third of their power, that they should no more be active in their evil doings, and that, if the men who are in the world, invoke them in their mysteries--those which the angels who transgressed have brought down, that is their sorceries,--in order that, therefore, if they invoke them in their evil doings, they may not be able to accomplish them.

He changeth the motion of their spheres.

"And the Fate and the sphere over which they rule, I have changed and brought it to pass that they spend six months turned to the left and accomplish their influences, and that six months they face to the right and accomplish their influences. For by command of the First Commandment and by command of the First Mystery Yew, the Overseer of the Light, had set them facing the left at every time and accomplishing their influences and their deeds.

CHAPTER 16

"It came to pass then, when I came into their region, that they mutinied and fought against the light. And I took the third of their power, in order that they should not be able to accomplish their evil deeds. And the Fate and the sphere, over which they rule, I have changed, and set them facing the left six months and accomplishing their influences, and I have set them turned another six months to the right and accomplishing their influences."

CHAPTER 17

When then he had said this to his disciples, he said unto them: "Who hath ears to hear, let him hear."

It came to pass then, when Mary had heard the Saviour say these words, that she gazed fixedly into the air for the space of an hour. She said: "My Lord, give commandment unto me to speak in openness."

Mary Magdalene asketh and receiveth permission to speak.

And Jesus, the compassionate, answered and said unto Mary: "Mary, thou blessed one, whom I will perfect in all mysteries of those of the height, discourse in openness, thou, whose heart is raised to the kingdom of heaven more than all thy brethren."

CHAPTER 18

Then said Mary to the Saviour: "My Lord, the word which thou hast spoken unto us: 'Who hath ears to hear, let him hear,' thou sayest in order that we may understand the word which thou hast spoken. Hearken, therefore, my Lord, that I may discourse in openness.

Mary interpreteth the discourse from the words of Isaiah.

"The word which thou hast spoken: 'I have taken a third from the power of the rulers of all the æons, and changed their Fate and their sphere over which they rule, in order that, if the race of men invoke them in the mysteries--those which the angels who transgressed have taught them for the accomplishing of their evil and lawless deeds in the mystery of their sorcery,'--in order then that they may no more from this hour accomplish their lawless deeds, because thou hast taken their power from them and from their horoscope-casters and their consulters and from those who declare to the men in the world all things which shall come to pass, in order that they should no more from this hour know how to declare unto them any thing at all which will come to pass (for thou hast changed their spheres, and hast made them spend six months turned to the left and accomplishing their influences, and another six months facing the right and accomplishing their influences),--concerning this word then, my Lord, the power which was in the prophet Isaiah, hath spoken thus and proclaimed aforetime in a spiritual similitude, discoursing on the 'Vision about Egypt': 'Where then, O Egypt, where are thy consulters and horoscope-casters and those who cry out of the earth and those who cry out of their belly? Let them then declare unto thee from now on the deeds which the lord Sabaōth will do!'

"The power then which was in the prophet Isaiah, prophesied before thou didst come, that thou wouldst take away the power of the rulers of the æons and wouldst change their sphere and their Fate, in order that they might know nothing from now on. For this cause it hath said also: 'Ye shall then know not of what the lord Sabaōth will do '; that is, none of the rulers will know what thou wilt do from now on,--for they are 'Egypt,' because they are matter. The power then which was in Isaiah, prophesied concerning thee aforetime, saying: 'From now on ye shall then know not what the lord Sabaōth will do.' Because of the light-power which thou didst receive from Sabaōth, the Good, who is in the region of the Right, and which is in thy material body to-day, for this cause then, my Lord Jesus, thou hast said unto us: 'Who hath ears to hear, let him hear,'--in order that thou mightest know whose heart is ardently raised to the kingdom of heaven."

CHAPTER 20

She said: "My Lord, will all the men who know the mystery of the magic of all the rulers of all the æons of the Fate and of those of the sphere, in the way in which the angels who transgressed have taught them, if they invoke them in their mysteries, that is in their evil magic, to the hindering of good deeds,--will they accomplish them henceforth from now on or not?"

Jesus explaineth further the conversion of the spheres.

Jesus answered and said unto Mary: "They will not accomplish them as they accomplished them from the beginning, because I have taken away a third of their power; but they will raise a loan from those who know the mysteries of the magic of the thirteenth æon. And if they invoke the mysteries of the magic of those who are in the thirteenth æon, they will accomplish them well and surely, because I have not taken away power from that region, according to the command of the First Mystery."

CHAPTER 21

And it came to pass, when Jesus had finished saying these words, that Mary continued again and said: "My Lord, will not then the horoscope-casters and consulters from now on declare unto men what will come to pass for them?"

And Jesus answered and said unto Mary: "If the horoscope-casters find the Fate and the sphere turned towards the left, according to their first extension, their words will come to pass, and they will say what is to take place. But if they chance on the Fate or the sphere turned to the right, they are bound to say nothing true, for I have changed their influences and their squares and their triangles and their octagons; seeing that their influences from the beginning onwards were continuously turned to the left and their squares and their triangles and their octagons. But now I have made them spend six months turned to the left and six months turned to the right. He who then shall find their reckoning from the time when I changed them, setting them so as to spend six months facing towards their left and six months facing their right paths,--he who then shall observe them in this wise, will know their influences surely and will declare all things which they will do. In like manner also the consulters, if they invoke the names of the rulers and chance on them facing the left, will tell [men] with accuracy all things concerning which they shall ask their decans. On the contrary, if the consulters invoke their names when they face to the right, they will not give ear unto them, because they are facing in another form compared with their former position in which Yew had established them; seeing that other are their names when they are turned to the left and other their names when they are turned to the right. And if they invoke them when they are turned to the right, they will not tell them the truth, but they will con-found them with confusion and threaten them with threatening. Those then who do not know their path, when they are turned to the right, and their triangles and their squares and all their figures, will find nothing true, but will be confounded in great confusion and will find themselves in great delusion, because I have now changed the works

which they effected aforetime in their squares, when turned to the left, and in their triangles and in their octagons, in which they were busied continuously turned to the left; and I have made them spend six months forming all their configurations turned to the right, in order that they may be confounded in confusion in their whole range. And moreover I have made them spend six months turned to the left and accomplishing the works of their influences and all their configurations, in order that the rulers who are in the æons and in their spheres and in their heavens and in all their regions, may be confounded in confusion and deluded in delusion, so that they may not understand their own paths."

CHAPTER 22

Philip questioneth Jesus.

It came to pass then, when Jesus had finished saying these words, while Philip sat and wrote all the words that Jesus spake,--thereafter then it came to pass that Philip came forward, fell down and adored the feet of Jesus, saying: "My Lord and Saviour, grant me authority to discourse before thee and to question thee on this word, before thou discoursest with us concerning the regions whither thou didst go because of thy ministry."

And the compassionate Saviour answered and said unto Philip: "Authority is given thee to bring forward the word which thou willest."

And Philip answered and said unto Jesus: "My Lord, on account of what mystery hast thou changed the binding of the rulers and their æons and their Fate and their sphere and all their regions, and made them confounded in confusion on their path and deluded in their course? Hast thou then done this unto them for the salvation of the world or hast thou not?"

CHAPTER 23

Why the path of the æons was changed

And Jesus answered and said unto Philip and to all the disciples together: "I have changed their path for the salvation of all souls. Amēn, amēn, I say unto you If I had not changed their path, a host of souls would have been destroyed, and they would have spent a long time, if the rulers of the æons and the rulers of the Fate and of the sphere and of all their regions and all their heavens and all their æons had not been brought to naught; and the souls would have continued a long time here outside, and the completion of the number of perfect souls would have been delayed, which [souls] shall be counted in the Inheritance of the Height through the mysteries and shall be in the Treasury of the Light. For this cause then I have changed their path, that they might be deluded and fall into agitation and yield up the power which is in the matter of their world and which they fashion into souls, in order that those who shall be saved, might be quickly purified and raised on high, they and the whole power, and that those who shall not be saved, might be quickly destroyed."

CHAPTER 24

Mary questioneth him again.

It came to pass then, when Jesus had finished saying these words unto his disciples, that Mary, the fair in her discourse and the blessed one, came forward, fell at the feet of Jesus and said: "My Lord, suffer me that I speak before thee, and be not wroth with me, if oft I give thee trouble questioning thee."

The Saviour, full of compassion, answered and said unto Mary: "Speak the word which thou willest, and I will reveal it to thee in all openness."

Mary answered and said unto Jesus: "My Lord, in what way will the souls have delayed themselves here outside, and in what type will they be quickly purified?"

CHAPTER 25

And Jesus answered and said unto Mary: "Well said, Mary; thou questionest finely with thy excellent question, and thou throwest light on all things with surety and precision. Now, therefore, from now on will I hide nothing from you, but I will reveal unto you all things with surety and openness. Hearken then, Mary, and give ear, all ye disciples: Before I made proclamation to all the rulers of the æons and to all the rulers of the Fate and Of the sphere, they were all bound in their bonds and in their spheres and in their seals, as Yew, the Overseer of the Light, had bound them from the beginning; and every one of them remained in his order, and every one journeyed according to his course, as Yew, the Overseer of the Light, had established them. And when the time of the number of Melchisedec, the great Receiver of the Light,

The coming of Melchisedec.

came, he was wont to come into the midst of the æons and of all the rulers who are bound in the sphere and in the Fate, and he carried away the purification of the light from all the rulers of the æons and from all the rulers of the Fate and from those of the sphere--for he carried away then that which brings them into agitation--and he set in motion the hastener who is over them, and made them turn their circles swiftly, and he [*sc.* the hastener] carried away their power which was in them and the breath of their mouth and the tears [lit. waters] of their eyes and the sweat of their bodies.

Of the fashioning of the souls of men.

"And Melchisedec, the Receiver of the Light; purifieth those powers and carrieth their light into the Treasury of the Light, while the servitors of all the rulers gather together all matter from them all; and the servitors of all the rulers of the Fate and the servitors of the sphere which is below the æons, take it and fashion it into souls of men and cattle and reptiles and wild-beasts and birds, and send them down into the world of mankind. And further the

receivers of the sun and the receivers of the moon, if they look above and see the configurations of the paths of the æons and the configurations of the Fate and those of the sphere, then they take from them the light-power; and the receivers of the sun get it ready and deposit it, until they hand it over to the receivers of Melchisedec, the Light-purifier. And their material refuse they bring to the sphere which is below the æons, and fashion it into [souls of] men, and fashion it also into souls of reptiles and of cattle and of wild-beasts and of birds, according to the circle of the rulers of that sphere and according to all the configurations of its revolution, and they cast them into this world of mankind, and they become souls in this region, as I have just said unto you.

CHAPTER 26

"This then they accomplished continuously before their power was diminished in them and they waned and became exhausted, or powerless. It came to pass then, when they became powerless, that their power began to cease in them, so that they became exhausted in their power, and their light, which was in their region, ceased and their kingdom was destroyed, and the universe became quickly raised up.

"It came to pass then, when they had perceived this at the time, and when the number of the cipher of Melchisedec, the Receiver [of the Light], happened, then had he to come out again and enter into the midst of the rulers of all the æons and into the midst of all the rulers of the Fate and of those of the sphere; and he threw them into agitation, and made them quickly abandon their circles. And forthwith they were constrained, and cast forth the power out of themselves, out of the breath of their mouth and the tears of their eyes and the sweat of their bodies.

The rulers devour their matter so that souls may not be fashioned.

"And Melchisedec, the Receiver of the Light, purifieth them, as he doth continually; he carrieth their light into the Treasury of the Light. And all the rulers of the æons and the rulers of the Fate and those of the sphere turn to the matter of their refuse; they devour it and do not let it go and become souls in the world. They devour then their matter, so that they may not become powerless and exhausted and their power cease in them and their kingdom become destroyed, but in order that they may delay and linger a long time until the completion of the number of the perfect souls who shall be in the Treasury of the Light.

CHAPTER 27

"It came to pass then, when the rulers of the æons and those of the Fate and those of the sphere continued to carry out this type,--turning on themselves, devouring the refuse of their matter, and not allowing souls to be born into the world of mankind, in order that they might delay in being rulers, and that the powers which are in their powers, that is the souls, might spend a long time here outside,--they then persisted doing this continually for two circles.

"It came to pass then, when I wished to ascend for the ministry for the sake of which I was called by command of the First Mystery, that I came up into the midst of the tyrants of the rulers of the twelve æons, with my light-vesture about me, shining most exceedingly, and there was no measure for the light which was about me.

Adamas and the tyrants fight against the light-vesture.

"It came to pass then, when those tyrants saw the great light which was about me, that the great Adamas, the Tyrant, and all the tyrants of the twelve æons, all together began to fight against the light of my vesture, desiring to hold it fast among them, in order to delay in their rulership. This then they did, not knowing against whom they fought.

Jesus taketh from them a third of their power and changeth their course.

"When then they mutinied and fought against the light, thereon by command of the First Mystery I changed the paths and the courses of their æons and the paths of their Fate and of their sphere. I made them face six months towards the triangles on the left and towards the squares and towards those in their aspect and towards their octagons, just as they had formerly been. But their manner of turning, or facing, I changed to another order, and made them other six months face towards the works of their influences in the squares on the right and in their triangles and in those in their aspect and in their octagons. And I made them to be confounded in great confusion and deluded in great delusion --the rulers of the æons and all the rulers of the Fate and those of the sphere; and I set them in great agitation, and thence on they were no longer able to turn towards the refuse of their matter to devour it, in order that their regions may continue to delay and they [themselves] may spend a long time as rulers.

"But when I had taken away a third of their power, I changed their spheres, so that they spend a time facing to the left and another time facing to the right. I have changed their whole path and their whole course, and I have made the path of their course to hurry, so that they may be quickly purified and raised up quickly. And I have shortened their circles, and made their path more speedy, and it will be exceedingly hurried. And they were thrown into confusion in their path, and from then on were no more able to devour the matter of the refuse of the purification

They no more have the power of devouring their matter.

of their light. And moreover I have shortened their times and their periods, so that the perfect number of souls who shall receive the mysteries and be in the Treasury of the Light, shall be quickly completed. For had I not changed their courses, and had I not shortened their periods, they would not have let any soul come into the world, because of the matter of their refuse which they devoured, and they would have destroyed many souls. For this cause I said unto you aforetime: 'I have shortened the times because of my elect; otherwise no soul would have been able to be saved.' And I have shortened the times and the periods

because of the perfect number of the souls who shall receive the mysteries, that is to say, the 'elect'; and had I not shortened their periods, no material soul would have been saved, but they would have perished in the fire which is in the flesh of the rulers. This then is the word on which thou dost question me with precision."

It came to pass then, when Jesus had finished speaking these words unto his disciples, that they fell down all together, adored him and said to him: "Blessed are we before all men, for unto us thou hast revealed these great exploits."

CHAPTER 28

The powers adore the light-vesture.

And Jesus continued again in his discourse and said unto his disciples: "Hearken concerning the things which befell me among the rulers of the twelve æons and all their rulers and their lords and their authorities and their angels and their archangels. When then they had seen the vesture of light which was about me, they and their unpaired, then every one of them saw the mystery of his name, that it was on my vesture of light, which was about me. They fell down all together, adored the vesture of light which was about me, and cried out all together, saying: 'How hath the lord of the universe passed through us without our knowing it?' And they all sang praises together to the interiors of the interiors. And all their triple-powers and their great forefathers and their ungenerated and their self-generated and their generated and their gods and their light-sparks and their light-bearers--in a word all their great ones--saw the tyrants of their region, that their power was diminished in them. And they were in weakness and themselves fell into great and immeasurable fear. And they gazed on the mystery of their name on my vesture, and they had set out to come and adore the mystery of their name which was on my vesture, and they could not because of the great light which was about me; but they adored a little removed from me, and they adored the light of my vesture and all cried out together, singing praises to the interiors of the interiors.

The tyrants become as the dead.

"It came to pass then, when this befell among the tyrants who are below these rulers, that they all lost power and fell down to the ground in their æons and became as the dead world-dwellers with no breath in them, as they became in the hour when I took from them their power.

"It came to pass then thereafter, when I left those æons, that every one of all those who were in the twelve æons, was bound to their order all together, and they accomplished their works as I have established them, so that they spend six months turned to the left and accomplishing their works in their squares and their triangles and in those which are in their aspect, and that further they spend another six months facing to the right and towards their

triangles and their squares and those which are in their aspect. Thus then will those who are in the Fate and in the sphere travel.

CHAPTER 29

Jesus entereth the thirteenth æon and findeth Pistis Sophia.

"It came to pass then thereafter that I ascended to the veils of the thirteenth æon. It came to pass then, when I had arrived at their veils, that they drew apart of their own accord and opened themselves for me. I entered in into the thirteenth æon and found Pistis Sophia below the thirteenth æon all alone and no one of them with her. And she sat in that region grieving and mourning, because she had not been admitted into the thirteenth æon, her higher region. And she was moreover grieving because of the torments which Self-willed, who is one of the three triple-powers, had inflicted on her. But this,--when I shall come to speak with you respecting their expansion, I will tell you the mystery, how this befell her.

Sophia and her fellow-powers behold the light.

"It came to pass then, when Pistis Sophia saw me shining most exceedingly and with no measure for the light which was about me, that she was in great agitation and gazed at the light of my vesture. She saw the mystery of her name on my vesture and the whole glory of its mystery, for formerly she was in the region of the height, in the thirteenth æon,--but she was wont to sing praises to the higher light, which she had seen in the veil of the Treasury of the Light.

"It came to pass then, when she persisted in singing praises to the higher light, that all the rulers who are with the two great triple-powers, and her invisible who is paired with her, and the other two-and-twenty invisible emanations gazed [at the light],--in as much as Pistis Sophia and her pair, they and the other two-and-twenty emanations make up four-and-twenty emanations, which the great invisible Forefather and the two great triple-powers have emanated."

CHAPTER 30

Mary desireth to hear the story of Sophia.

It came to pass then, when Jesus had said this unto his disciples, that Mary came forward and said: "My Lord, I have heard thee say aforetime: 'Pistis Sophia is herself one of the f our-and-twenty emanations, how then is she not in their region? But thou hast said: 'I found her below the thirteenth æon.'"

[THE STORY OF PISTIS SOPHIA]

Sophia desireth to enter the Light-world.

And Jesus answered and said unto his disciples: "It came to pass, when Pistis Sophia was in the thirteenth æon, in the region of all her brethren the invisibles, that is the four-and-twenty emanations of the great Invisible,--it came to pass then by command of the First Mystery that Pistis Sophia gazed into the height. She saw the light of the veil of the Treasury of the Light, and she longed to reach to that region, and she could not reach to that region. But she ceased to perform the mystery of the thirteenth æon, and sang praises to the light of the height, which she had seen in the light of the veil of the Treasury of the Light.

The rulers hate her for ceasing in their mystery.

"It came to pass then, when she sang praises to the region of the height, that all the rulers in the twelve æons, who are below, hated her, because she had ceased from their mysteries, and because she had desired to go into the height and be above them all. For this cause then they were enraged against her and hated her, [as did] the great triple-powered Self-willed, that is the third triple-power, who is in the thirteenth æon, he who had become disobedient, in as much as he had not emanated the whole purification of his power in him, and had not given the purification of his light at the time when the rulers gave their purification, in that he desired to rule over the whole thirteenth æon and those who are below it.

Self-willed uniteth himself with the rulers of the twelve æons and emanateth a lion-faced power to plague Sophia.

"It came to pass then, when the rulers of the twelve æons were enraged against Pistis Sophia, who is above them, and hated her exceedingly, that the great triple-powered Self-willed, of whom I have just now told you, joined himself to the rulers of the twelve æons, and also was enraged against Pistis Sophia and hated her exceedingly, because she had thought to go to the light which is higher than her. And he emanated out of himself a great lion-faced power, and out of his matter in him he emanated a host of other very violent material emanations, and sent them into the regions below, to the parts of the chaos, in order that they might there lie in wait for Pistis Sophia and take away her power out of her, because she thought to go to the height which is above them all, and moreover she had ceased to perform their mystery, and lamented continuously and sought after the light which she. had seen. And the rulers who abide, or persist, in performing the mystery, hated her, and all the guards who are at the gates of the æons, hated her also.

"It came to pass then thereafter by command of the First Commandment that the great triple-powered Self-willed, who is one of the three triple-powers, pursued Sophia in the thirteenth æon, in order that she should look towards the parts below, so that she might see in that region his lion-faced light-power and long after it and go to that region, so that her light might be taken from her.

CHAPTER 31

Sophia taketh the lion-faced power of Self-willed for the true Light.

"It came to pass then thereafter that she looked below and saw his light-power in the parts below; and she knew not that it is that of the triple-powered Self-willed, but she thought that it came out of the light which she had seen from the beginning in the height, which came out of the veil of the Treasury of the Light. And she thought to herself: I will go into that region without my pair and take the light and thereout fashion for myself light-æons, so that I may go to the Light of lights, which is in the Height of heights.

She descendeth to the twelve æons and thence into the chaos.

"This then thinking, she went forth from her own region, the thirteenth æon, and went down to the twelve æons. The rulers of the æons pursued her and were enraged against her, because she had thought of grandeur. And she went forth also from the twelve æons, and came into the regions of the chaos and drew nigh to that lion-faced light-power to devour it. But all the material emanations of Self-willed surrounded her, and the great lion-faced light-power devoured

The emanations of Self-willed squeeze the light-powers out of Sophia.

all the light-powers in Sophia and cleaned out her light and devoured it, and her matter was thrust into the chaos; it became a lion-faced ruler in the chaos, of which one half is fire and the other darkness,--that is Yaldabaōth, of whom I have spoken unto you many times. When then this befell, Sophia became very greatly exhausted, and that lion-faced light-power set to work to take away from Sophia all her light-powers, and all the material powers of Self-willed surrounded Sophia at the same time and pressed her sore.

CHAPTER 32

"And Pistis Sophia cried out most exceedingly, she cried to the Light of lights which she had seen from the beginning, in which she had had faith, and uttered this repentance, saying thus:

The first repentance of Sophia.

"'1. O Light of lights, in whom I have had faith from the beginning, hearken now then, O Light, unto my repentance. Save me, O Light, for evil thoughts have entered into me.

"'2. I gazed, O Light, into the lower parts and saw there a light. thinking: I will go to that region, in order that I may take that light. And I went and found myself in the darkness which is in the chaos below, and I could no more speed thence and go to my region, for I was sore pressed by all the emanations of Self-willed, and the lion-faced power took away my light in me.

"'3. And I cried for help, but my voice hath not reached out of the darkness. And I looked unto the height, that the Light, in which I had had faith, might help me.

"'4. And when I looked unto the height, I saw all the rulers of the æons, how in their numbers they looked down on me and rejoiced over me, though I had done them no ill; but they hated me without a cause. And when the emanations of Self-willed saw the rulers of the æons rejoicing over me, they knew that the rulers of the æons would not come to my aid; and those emanations which sore pressed me with violence, took courage, and the light which I had not taken from them, they have taken from me.

"'5. Now, therefore, O Light of Truth, thou knowest that I have done this in my innocence, thinking that the lion-faced light-power belonged to thee; and the sin which I have done is open before thee.

"'6. Suffer me no more to lack, O Lord, for I have had faith in thy light from the beginning; O Lord, O Light of the powers, suffer me no more to lack my light.

"'7. For because of thy inducement and for the sake of thy light am I fallen into this oppression, and shame hath covered me.

"'8. And because of the illusion of thy light, I am become a stranger to my brethren, the invisibles, and to the great emanations of Barbēlō.

"'9. This hath befallen me, O Light, because I have been zealous for thy abode; and the wrath of Self-willed is come upon me--of him who had not hearkened unto thy command to emanate from the emanation of his power--because I was in his æon without performing his mystery.

"'10. And all the rulers of the æons mocked me.

"'11. And I was in that region, mourning and seeking after the light which I had seen in the height.

"'12. And the guards of the gates of the æons searched for me, and all who remain in their mystery mocked me.

"'13. But I looked up unto the height towards thee and had faith in thee. Now, therefore, O Light of lights, I am sore pressed in the darkness of chaos. If now thou wilt come to save me,--great is thy mercy,--then hear me in truth and save me.

"'14. Save me out of the matter of this darkness, that I may not be submerged therein, that I may be saved from the emanations of god Self-willed which press me sore, and from their evil doings.

"'15. Let not this darkness submerge me, and let not this lion-faced power entirely devour the whole of my power, and let not this chaos shroud my power.

"'16. Hear me, O Light, for thy grace is precious, and look down upon me according to the great mercy of thy Light.

"'17. Turn not thy face from me, for I am exceedingly tormented.

"'18. Haste thee, hearken unto me and save my power.

"'19. Save me because of the rulers who hate me, for thou knowest my sore oppression and my torment and the torment of my power which they have taken from me. They who have set me in all this evil are before thee; deal with them according to thy good pleasure.

"'20. My power looked forth from the midst of the chaos and from the midst of the darkness, and I waited for my pair, that he should come and fight for me, and he came not, and I looked that he should come and lend me power, and I found him not.

"'21. And when I sought the light, they gave me darkness; and when I sought my power, they gave me matter.

"'22. Now, therefore, O Light of lights, may the darkness and the matter which the emanations of Self-willed have brought upon me, be unto them for a snare, and may they be ensnared therein, and recompense them and may they be made to stumble and not come into the region of their Self-willed.

"'23. May they remain in the darkness and not behold the light; may they behold the chaos for ever, and let them not look unto the height.

"'24. Bring upon them their revenge, and may thy judgment lay hold upon them.

"'25. Let them not henceforth come into their region to their god Self-willed, and let not his emanations henceforth come into their regions; for their god is impious and self-willed, and he thought that he had done this evil of himself, not knowing that, had I not been brought low according to thy command, he would not have had any authority over me.

"'26. But when thou hadst by thy command brought me low, they pursued me the more, and their emanations added pain to my humiliation.

"'27. And they have taken light-power from me and fallen again to pressing me sore, in order to take away all the light in me. Because of this in which they have set me, let them not ascend to the thirteenth æon, the region of Righteousness.

"'28. But let them not be reckoned in the lot of those who purify themselves and the light, and let them not be reckoned with those who will quickly repent, that they may quickly receive mysteries in the Light.

"'29. For they have taken my light from me, and my power hath begun to cease in me and I am destitute of my light.

"'30. Now, therefore, O Light, which is in thee and is with me, I sing praises to thy name, O Light, in glory.

"'31. May my song of praise please thee, O Light, as an excellent mystery, which leadeth to the gates of the Light, which they who shall repent will utter, and the light of which will purify them.

"'32. Now, therefore, let all matters rejoice; seek ye all the Light, that the power of the stars which is in you, may live.

"'33. For the Light hath heard the matters, nor will it leave any without having purified them.

"'34. Let the souls and the matters praise the Lord of all æons, and [let] the matters and all that is in them [praise him].

"'35. For God shall save their soul from all matters, and a city shall be prepared in the Light, and all the souls who are saved, will dwell in that city and will inherit it.

"'36. And the soul of them who shall receive mysteries will abide in that region, and they who have received mysteries in its name will abide therein.'"

CHAPTER 33

It came to pass then, when Jesus had spoken these words unto his disciples, that he said unto them: "This is the song of praise which Pistis Sophia uttered in her first repentance, repenting of her sin, and reciting all which had befallen her. Now, therefore: 'Who hath ears to hear, let him hear.'"

Mary again came forward and said: "My Lord, my indweller of light hath ears, and I hear with my light-power, and thy spirit which is with me, hath sobered me. Hearken then that I may speak concerning the repentance which Pistis Sophia hath uttered, speaking of her sin and all that befell her. Thy light-power hath prophesied thereof aforetime through the prophet David in the sixty-eighth Psalm:

Mary interpreteth the first repentance from Psalm lxviii

"'1. Save me, O God, for the waters are come in even unto my soul.

"'2. I sank, or am submerged, in the slime of the abyss, and power was not. I have gone-down into the depths of the sea; a tempest hath submerged me.

"'3. I have kept on crying; my throat is gone, my eyes faded, waiting patiently for God.

"'4. They who hate me without a cause are more than the hairs of my head; mighty are my foes, who violently pursued me. They required of me that which I took not from them.

"'5. God, thou hast known my foolishness, and my faults are not hid from thee.

"'6. Let not them that wait on thee, O Lord, Lord of powers, be ashamed for my sake; let not those who seek thee be ashamed for my sake, O Lord, God of Israel, God of powers.

"'7. For thy sake have I endured shame; shame hath covered my face.

"'8. I am become a stranger to my brethren, a stranger unto the sons of my mother.

"'9. For the zeal of thy house hath consumed me; the revilings of them that revile thee have fallen upon me.

"'10. I bowed my soul with fasting, and it was turned to my reproach.

"'11. I put on sackcloth; I became unto them a bye-word.

"'12. They who sit at the gates, chattered at me; and they who drink wine, harped about me.

"'13. But I prayed with my soul unto thee, O Lord; the time of thy well-liking is [now], O God. In the fulness of thy grace give ear unto my salvation in truth.

"'14. Save me out of this slime, that I sink not therein; let me be saved from them that hate me, and from the deep of waters.

"'15. Let not a water-flood submerge me, let not the deep swallow me, let not a well close its mouth above me.

"'16. Hear me, O Lord, for thy grace is good; according to the fulness of thy compassion look down upon me.

"'17. Turn not thy face away from thy servant, for I am oppressed.

"'18. Hear me quickly, give heed to my soul and deliver it.

"'19. Save me because of my foes, for thou knowest my disgrace, my shame and my dishonour; all my oppressors are before thee.

"'20. My heart awaiteth disgrace and misery; I waited for him who should sorrow with me, but I could not come at him, and for him who should comfort me, and I found him not.

"'21. They gave me gall for my meat; and in my thirst they gave me vinegar to drink.

"'22. Let their table be unto them for a trap and for a snare and for a retribution and for a stumbling-block.

"'23. Mayest thou bend their backs at all time.

"'24. Pour out thy anger upon them, and let the wrath of thy anger lay hold upon them.

"'25. Let their encampment be desolate, let there be no dweller in their habitations.

"'26. For they persecuted him whom thou hast smitten, and added to the smart of their woundings.

"'27. They added iniquity to their iniquities; let them not come into thy righteousness.

"'28. Let them be wiped out of the book of the living, and let them not be written in among the righteous.

"'29. I am a poor wretch who is heart-broken too; it is the salvation of thy face which hath taken me unto itself.

"'30. I will praise the name of God in the ode, and exalt it in the song of thanksgiving.

"'31. This shall please God better than a young bull which putteth forth horns and hoofs.

"'32. May the wretched see and make merry; seek ye God, that your souls may live.

"'33. For God hath heard the wretched and despiseth not the prisoners.

"'34. Let heaven and earth praise the Lord, the sea and all that is therein.

"'35. For God will save Zion, and the cities of Judæa will be built up, and they will dwell there and inherit it.

"'36. The seed of his servants shall possess it, and they who love his name shall dwell therein.'"

CHAPTER 34

It came to pass then, when Mary had finished speaking these words unto Jesus in the midst of the disciples, that she said unto him: "My Lord, this is the solution of the mystery of the repentance of Pistis Sophia."

It came to pass then, when Jesus had heard Mary speak these words, that he said unto her: "Well said, Mary, blessed one, the fulness, or all-blessed fulness, thou who shalt be sung of as blessed in all generations."

CHAPTER 35

The second repentance of Sophia.

Jesus continued again in the discourse and said: "Pistis Sophia again continued and still sang praises in a second repentance, saying thus:

"'1. Light of lights, in whom I have had faith, leave me not in the darkness until the end of my time.

"'2. Help me and save me through thy mysteries; incline thine ear unto me and save me.

"'3. May the power of thy light save me and carry me to the higher æons; for thou wilt save me and lead me into the height of thy æons.

"'4. Save me, O Light, from the hand of this lion-faced power and from the hands of the emanations of god Self-willed.

"'5. For it is thou, O Light, in whose light I have had faith and in whose light I have trusted from the beginning.

"'6. And I have had faith in it from the time when it emanated me, and thou thyself didst make me to emanate; and I have had faith in thy light from the beginning.

"'7. And when I had faith in thee, the rulers of the æons mocked at me, saying: She hath ceased in her mystery. Thou art my saviour and thou art my deliverer and thou art my mystery, O Light.

"'8. My mouth was filled with glorifying, that I may tell of the mystery of thy grandeur at all times.

"'9. Now, therefore, O Light, leave me not in the chaos for the completion of my whole time; forsake me not, O Light.

"'10. For all the emanations of Self-willed have taken from me my whole light-power and have surrounded me. They desired to take away my whole light from me utterly and have set a watch on my power,

"'11. Saying one to another together: The Light hath forsaken her, let us seize her and take away the whole light in her.

"'12. Therefore then, O Light, cease not from me; turn thee, O Light, and save me from the hands of the merciless.

"'13. May they who would take away my power, fall down and become powerless. May they who would take away my light-power from me, be enwrapped in darkness and sink into powerlessness.'

"This then is the second repentance which Pistis Sophia hath uttered, singing praises to the Light."

CHAPTER 36

It came to pass then, when Jesus had finished speaking these words unto his disciples, that he said unto them: "Do ye understand in what manner I discourse with you?"

And Peter started forward and said unto Jesus:

Peter complaineth of Mary.

"My Lord, we will not endure this woman, for she taketh the opportunity from us and hath let none of us speak, but she discourseth many times."

And Jesus answered and said unto his disciples: "Let him in whom the power of his spirit shall seethe, so that he understandeth what I say, come forward and speak. But now, Peter, I see thy power in thee, that it understandeth the solution of the mystery of the repentance which Pistis Sophia hath uttered. Now, therefore, Peter, speak the thought of her repentance in the midst of thy brethren."

Peter interpreteth the second repentance from Psalm lxx.

And Peter answered and said unto Jesus "O Lord, give ear that I may speak the thought of her repentance, of which aforetime thy power prophesied through the prophet David, uttering her repentance in the seventieth Psalm:

"'1. O God, my God, I have trusted in thee, let me no more be put to shame for ever.

"'2. Save me in thy righteousness and set me free; incline thine ear unto me and save me.

"'3. Be unto me a strong God and a firm place to save me; for thou art my strength and my refuge.

"'4. My God, save me from the hand of the sinner and from the hand of the transgressor and from the impious [one].

"'5. For thou art my endurance, O Lord, thou art my hope from my youth up.

"'6. I have trusted myself to thee from my mother's womb; thou hast brought me out of my mother's womb. My remembrance is ever in thee.

"'7. I have become as the crazy for many; thou art my help and my strength, thou art my deliverer, O Lord.

"'8. My mouth was filled with glorifying, that I may praise the glory of thy splendour the whole day long.

"'9. Cast me not away in the time of age; if my soul fades, forsake me not.

"'10. For mine enemies have spoken evil against me and they who lay in wait for my soul, have taken counsel against my soul,

"'11. Saying together: God hath forsaken him; pursue and seize him, for there is no saviour.

"'12. God, give heed to my help.

"'13. Let them be ashamed and destroyed who calumniate my soul. Let them be enwrapped in shame and disgrace who seek evil against me.'

"This then is the solution of the second repentance which Pistis Sophia hath uttered."

CHAPTER 37

Jesus promiseth to perfect the disciples in all things.

The Saviour answered and said unto Peter: "Finely, Peter; this is the solution of her. repentance. Blessed are ye before all men on the earth, because I have revealed unto you these mysteries. Amēn, amēn, I say unto you: I will perfect you in all fulness from the mysteries of the interior to the mysteries of the exterior and fill you with the spirit, so that ye shall be called 'spiritual, perfected in all fulness.' And, amēn, amēn, I say unto you: I will give unto you all the mysteries of all the regions of my Father and of all the regions of the First Mystery, so that he whom ye shall admit on earth, shall be admitted into the Light of the height; and he whom ye shall expel on earth, shall be expelled from the kingdom of my Father in the heaven. But hearken, therefore, and give ear attentively to all the repentances which Pistis Sophia hath uttered. She continued again and uttered the third repentance, saying:

The third repentance of Sophia.

"'1. O Light of powers, give heed and save me.

"'2. May they who would take away my light, lack and be in the darkness. May they who would take away my power, turn into chaos and be put to shame.

"'3. May they turn quickly to darkness, who press me sore and say: We have become lords over her.

"'4. May rather all those who seek the Light, rejoice and exult, and they who desire thy mystery, say ever: May the mystery be exalted.

"'5. Save me then now, O Light, for I lacked my light, which they have taken away, and I needed my power, which they have taken from me. Thou then, O Light, thou art my saviour, and thou art my deliverer, O Light. Save me quickly out of this chaos.'"

CHAPTER 38

And it came to pass, when Jesus had finished speaking these words unto his disciples, saying: "This is the third repentance of Pistis Sophia," that he said unto them: "Let him in whom a sensitive spirit hath arisen, come forward and speak the thought of the repentance which Pistis Sophia hath uttered."

Martha asketh and receiveth permission to speak.

It came to pass then, before Jesus had finished speaking, that Martha came forward, fell down at his feet, kissed them, cried aloud and wept with lamentation and in humbleness,

saying: "My Lord, have mercy upon me and have compassion with me, and let me speak the solution of the repentance which Pistis Sophia hath uttered."

And Jesus gave his hand unto Martha and said unto her: "Blessed is every one who humbleth himself, for on him they shall have mercy. Now, therefore, Martha, art thou blessed. But proclaim then the solution of the thought of the repentance of Pistis Sophia."

Martha interpreteth the third repentance from Psalm lxix.

And Martha answered and said unto Jesus in the midst of the disciples: "Concerning the repentance which Pistis Sophia hath uttered, O my Lord Jesus, of it thy light-power in David prophesied aforetime in the sixty-ninth Psalm, saying:

"'1. O Lord God, give heed to my help.

"'2. Let them be put to shame and con-founded who seek after my soul.

"'3. May they turn straightway and be put to shame, who say unto me: Ha, ha.

"'4. May all who seek thee, be joyful and exult because of thee, and they who love thy salvation, say ever: May God be exalted.

"'5. But I am wretched, I am poor; O Lord, help me. Thou art my helper and defence; O Lord, delay not.'

"This then is the solution of the third repentance which Pistis Sophia hath uttered, singing praises to the height."

CHAPTER 39

It came to pass then, when Jesus had heard Martha speak these words, that he said unto her: "Well said, Martha, and finely."

And Jesus continued again in the discourse and said unto his disciples: "Pistis Sophia again continued in the fourth repentance, reciting it before she was oppressed a second time, in order that the lion-faced power and all the material emanations with it, which Self-willed had sent into the chaos, might not take away her total light in her. She uttered then this repentance as follows:

The fourth repentance of Sophia.

"'1. O Light, in whom I have trusted, give ear to my repentance, and let my voice reach unto thy dwelling-place.

"'2. Turn not away thy light-image from me, but have heed unto me, if they oppress me; and save me quickly at the time when I shall cry unto thee.

"'3. For my time is vanished like a breath and I am become matter.

"'4. They have taken my light from me, and my power is dried up. I have forgotten my mystery which heretofore I was wont to accomplish.

"'5. Because of the voice of the fear and the power of Self-willed my power is vanished.

"'6. I am become as a demon apart, who dwelleth in matter and light is not in him, and I am become as a counterfeiting spirit, which is in a material body and light-power is not in it.

"'7. And I am become as a decan who is alone in the air.

"'8. The emanations of Self-willed have sore oppressed me, and my pair hath said unto himself:

"'9. Instead of with light which was in her, they have filled her with chaos. I have devoured the sweat of my own matter and the anguish of the tears from the matter of my eyes, so that they who oppress me may not take the rest.

"'10. All this hath befallen me, O Light, by thy commandment and thy command, and it is thy commandment that I am here.

"'11. Thy commandment hath brought me down, and I am descended as a power of the chaos, and my power is numbed in me.

"'12. But thou, O Lord, art Light eternal, and dost visit them who are for ever oppressed.

"'13. Now, therefore, O Light, arise and seek my power and the soul in me. Thy commandment is accomplished, which thou didst decree for me in my afflictions. My time is come, that thou shouldst seek my power and my soul, and this is the time which thou didst decree to seek me.

"'14. For thy saviours have sought the power which is in my soul, because the number is completed, and in order that also its matter may be saved.

"'15. And then at that time shall all the rulers of the material æons be in fear of thy light, and all the emanations of the thirteenth material æon shall be in fear of the mystery of thy light, so that the others may put on the purification of their light.

"'16. For the Lord will seek the power of your soul. He hath revealed his mystery,

"'17. So that he may regard the repentance of them who are in the regions below; and he hath not disregarded their repentance.

"'18. This is then that mystery which is become the type in respect of the race which shall be born; and the race which shall be born will sing praises to the height.

"'19. For the Light hath looked down from the height of its light. It will look down on the total matter,

"'20. To hear the sighing of those in chains, to loose the power of the souls whose power is bound,--

"'21. So that it may lay its name in the soul and its mystery in the power.'"

CHAPTER 40

John asketh and receiveth permission to speak.

It came to pass while Jesus spake these words unto his disciples, saying unto them: "This is the fourth repentance which Pistis Sophia hath uttered; now, therefore, let him who understandeth, understand,"--it came to pass then, when Jesus had spoken these words, that John came forward, adored the breast of Jesus and said unto him: "My Lord, give commandment to me also, and grant me to speak the solution of the fourth repentance which Pistis Sophia hath uttered."

Jesus said unto John: "I give thee commandment, and I grant thee to speak the solution of the repentance which Pistis Sophia hath uttered."

John answered and said: "My Lord and Saviour, concerning this repentance which Pistis Sophia hath uttered, thy light-power which was in David, hath prophesied aforetime in the one-hundred-and-first Psalm:

John interpreteth the repentance from Psalm ci.

"'1. Lord, give ear unto my supplication and let my voice reach unto thee.

"'2. Turn not away thy face from me; incline thine ear unto me in the day when I am oppressed; quickly give ear to me on the day when I shall cry unto thee.

"'3. For my days are vanished as smoke and my bones are parched as stone.

"'4. I am scorched as the grass, and my heart is dried up; for I have forgotten to eat my bread.

"'5. From the voice of my groaning my bones cleaved to my flesh.

"'6. I am become as a pelican in the desert; I am become as a screech-owl in the house.

"'7. I have passed the night watching; I am become as a sparrow alone on the roof.

"'8. My enemies have reviled me all the day long, and they who honour me, have injured me.

"'9. For I have eaten ashes instead of my bread and mixed my drink with tears,

"'10. Because of thy wrath and thy rage; for thou hast lifted me up and cast me down.

"'11. My days have declined as a shadow, and I am dried up as the grass,

"'12. But thou, O Lord, thou endurest for ever, and thy remembrance unto the generation of generation[s].

"'13. Arise and have mercy upon Zion, for the time is come to have mercy upon her; the proper time is come.

"'14. Thy servants have longed for her stones, and will take pity on her land.

"'15. And the nations will have fear of the name of the Lord, and the kings of the earth have fear of thy sovereignty.

"'16. For the Lord will build up Zion and reveal himself in his sovereignty.

"17. He hath regarded the prayer of the humble and hath not despised their supplication.

"'18. This shall be recorded for another generation, and the people who shall be created will praise the Lord.

"'19. Because he hath looked down on his holy height; the Lord hath looked down from the heaven on the earth,

"'20. To hear the sighing of those in chains, to loose the sons of those who are slain,

"'21. To proclaim the name of the Lord in Zion and his praise in Jerusalem.'

"This, my Lord, is the solution of the mystery of the repentance which Pistis Sophia hath uttered."

CHAPTER 41

Jesus commendeth John.

It came to pass then, when John had finished speaking these words to Jesus in the midst of his disciples, that he said unto him: "Well said, John, the Virgin, who shalt rule in the kingdom of the Light."

The emanations of Self-willed again squeeze the light out of Sophia.

And Jesus continued again in the discourse anti said unto his disciples: "It came to pass again thus: The emanations of Self-willed again oppressed Pistis Sophia in the chaos and desired to take from her her whole light; and not yet was her commandment accomplished, to lead her out of the chaos, and not yet had the command reached me through the First Mystery, to save her out of the chaos. It came to pass then, when all the material emanations of Self-willed oppressed her, that she cried out and uttered the fifth repentance, saying:

The fifth repentance of Sophia.

"'1. Light of my salvation, I sing praise unto thee in the region of the height and again in the chaos.

"'2. I sing praise unto thee in my hymn with which I sang praise in the height and with which I sang praise unto thee when I was in the chaos. Let it come into thy presence, and give heed, O Light, to my repentance.

"'3. For my power is filled up with darkness, and my light hath gone down into the chaos.

"'4. I am myself become as the rulers of the chaos, who are gone into the darknesses below; I am become as a material body, which hath no one in the height who will save it.

"'5. I am become also as matters from which their power hath been taken, when they are cast down into the chaos,--[matters] which thou hast not saved, and they are condemned utterly by thy commandment.

"'6. Now, therefore, have they put me into the darkness below,--in darknesses and matters which are dead and in them [is] no power.

"'7. Thou hast brought thy commandment upon me and all things which thou hast decreed.

"'8. And thy spirit hath withdrawn and abandoned me. And moreover by thy commandment the emanations of my eon have not helped me and have hated me and separated themselves from me, and yet am I not utterly destroyed.

"'9. And my light is diminished in me, and I have cried up to the light with all the light in me, and I have stretched forth my hands unto thee.

"'10. Now, therefore, O Light, wilt thou not accomplish thy commandment in the chaos, and will not the deliverers, who come according to thy commandment, arise in the darkness and come and be disciples for thee'?

"'11. Will they not utter the mystery of thy name in the chaos?

"'12. Or will they not rather utter thy name in a matter of the chaos, in which thou wilt not [thyself] purify?

"'13. But I have sung praises unto thee, O Light, and my repentance will reach unto thee in the height.

"'14. Let thy light come upon me,

"'15. For they have taken my light, and I am in pain on account of the Light from the time when I was emanated. And when I had looked into the height to the Light, then I looked down below at the light-power in the chaos; I rose up and went down.

"'16. Thy commandment came upon me, and the terrors, which thou didst decree for me, have brought me into delusion.

"'17. And they have surrounded me, in numbers as water, they have laid hold on me together all my time.

"'18. And by thy commandment thou hast not suffered my fellow-emanations to help me, nor hast thou suffered my pair to save me out of my afflictions.'

"This then is the fifth repentance which Pistis Sophia hath uttered in the chaos, when all the material emanations of Self-willed had continued and oppressed her."

CHAPTER 42

When then Jesus had spoken these words unto his disciples, he said unto them: "Who hath ears to hear, let him hear; and let him whose spirit seetheth up in him, come forward and speak the solution of the thought of the fifth repentance of Pistis Sophia."

Philip the scribe complaineth.

And when Jesus had finished saying these words, Philip started forward, held up and laid down the book in his hand,--for he is the scribe of all the discourses which Jesus spake, and of all of that which he did,--Philip then came forward and said unto him: "My Lord, surely then it is not on me alone that thou hast enjoined to take care for the world and write down all the discourses which we shall speak and [all we shall] do? And thou hast not suffered me to come forward to speak the solution of the mysteries of the repentance of Pistis Sophia. For my spirit hath ofttimes seethed in me and been unloosed and constrained me to come forward and speak the solution of the repentance of Pistis Sophia; and I could not come forward because I am the scribe of all the discourses."

Jesus explaineth that the appointed scribes are Philip and Thomas and Matthew.

It came to pass then, when Jesus had heard Philip, that he said unto him: "Hearken, Philip, blessed one, that I may discourse with thee; for it is thou and Thomas and Matthew on whom it is enjoined by the First Mystery to write all the discourses which I shall speak and [all which I shall] do, and all things which ye shall see. But as for thee, the number of the discourses which thou hast to write, is so far not yet completed. When it is then completed, thou art to come forward and proclaim what pleaseth thee. Now, therefore, ye three have to write down all the discourses which I shall speak and [all things which I shall] do and which ye shall see, in order that ye may bear witness to all things of the kingdom of heaven."

CHAPTER 43

When then Jesus had said this, he said unto his disciples: "Who hath ears to hear, let him hear."

Mary interpreteth the words of Jesus concerning the three witnesses.

Mary started forward again, stepped into the midst, placed herself by Philip and said unto Jesus: "My Lord, my in-dweller of light hath ears, and I am ready to hear with my power, and I have understood the word which thou hast spoken. Now, therefore, my Lord, hearken that I may discourse in openness, thou who hast said unto us: 'Who hath ears to hear, let him hear.'

"Concerning the word which thou hast spoken unto Philip: 'It is thou and Thomas and Matthew on whom it hath been enjoined--to you three by the First Mystery, to write all the discourses of the kingdom of the Light and thereto to bear witness '; hearken, therefore, that I may proclaim the solution of this word. This is what thy light-power prophesied aforetime through Moses: 'By two or three witnesses shall every matter be established.' The three witnesses are Philip and Thomas and Matthew."

Philip is now given permission to speak.

It came to pass then, when Jesus had heard this word, that he said: "Well said, Mary, this is the solution of the word. Now, therefore, do thou, Philip, come forward and proclaim the solution of the fifth repentance of Pistis Sophia, and thereafter take thy seat and write all the discourses which I shall speak, until the number of thy portion which thou hast to write of the words of the kingdom of the Light is completed. Then shalt thou come forward and speak what thy spirit shall understand. But do thou then now proclaim the solution of the fifth repentance of Pistis Sophia."

And Philip answered and said unto Jesus: "My Lord, hearken that I may speak the solution of her repentance. For thy power hath prophesied aforetime concerning it through David in the eighty-seventh Psalm, saying:

Philip interpreteth the fifth repentance from Psalm lxxxvii.

"'1. Lord, God of my salvation, by day and by night have I cried unto thee.

"'2. Let my weeping come before thee; incline thine ear to my supplication, O Lord.

"'3. For my soul is full of evil, my life hath drawn nigh to the world below.

"'4. I am counted among them who have gone down into the pit; I am become as a man who hath no helper.

"'5. The free among the dead are as the slain who are thrown away and sleep in tombs, whom thou no more rememberest, and they are destroyed through thy hands.

"'6. They have set me in a pit below, in darkness and shadow of death.

"'7. Thy wrath hath settled down upon me and all thy cares have come upon me. (Selah.)

"'8. Thou hast put away mine acquaintances far from me; they have made me an abomination for them. They have abandoned me, and I cannot go forth.

"'9. My eye hath become dim in my misery; I have cried unto thee, O Lord, the whole day and have stretched forth my hands unto thee.

"'10. Wilt thou not surely work thy wonders on the dead? Will not surely the physicians arise and confess thee?

"'11. Will they not surely proclaim thy name in the tombs,

"'12. And thy righteousness in a land which thou hast forgotten?

"'13. But I have cried unto thee, O Lord, and my prayer shall reach thee early in the morning.

"'14. Turn not thy face away from me.

"15. For I am miserable, I am in sorrow from my youth up. And when I had exalted myself, I humbled myself and arose.

"'16. Thy angers are come upon me and thy terrors have brought me into delusion.

"'17. They have surrounded me as water; they have seized upon me the whole day long.

"'18. My fellows hast thou kept far from me and my acquaintances from my misery.'

"This is then the solution of the mystery of the fifth repentance which Pistis Sophia hath uttered, when she was oppressed in the chaos."

CHAPTER 44

Philip is commended and continueth writing.

It came to pass then, when Jesus had heard Philip speak these words, that he said: "Well said, Philip, well-beloved. Now, therefore, come, take thy seat and write thy portion of all the discourses which I shall speak, and [of all things which I shall] do, and of all that thou shalt see."

And forthwith Philip sat down and wrote.

It came. to pass thereafter that Jesus continued again in the discourse and said unto his disciples: "Then did Pistis Sophia cry to the Light. It forgave her sin, in that she had left her region and gone down into the darkness. She uttered the sixth repentance, saying thus:

The sixth repentance of Sophia.

"'1. I have sung praises unto thee, O Light, in the darkness below.

"'2. Hearken unto my repentance, and may thy light give heed to the voice of my supplication.

"'3. O Light, if thou thinkest on my sin, I shall not be able to stand before thee, and thou wilt abandon me,

"'4. For thou, O Light, art my saviour; because of the light of thy name I have had faith in thee, O Light.

"'5. And my power hath had faith in thy mystery; and moreover my power hath trusted in the Light when it was among those of the height; and it hath trusted in it when it was in the chaos below.

"'6. Let all the powers in me trust in the Light when I am in the darkness below, and may they again trust in the Light if they come into the region of the height.

"'7. For it is [the Light] which hath compassion on us and delivereth us; and a great saving mystery is in it.

"'8. And it will save all powers out of the chaos because of my transgression. For I have left my region and am come down into the chaos.'

"Now, therefore, whose mind is exalted, let him understand."

CHAPTER 45

It came to pass then, when Jesus had finished speaking these words unto his disciples, that he said unto them: "Understand ye in what manner I discourse with you?"

Andrew came forward and said: "My Lord, concerning the solution of the sixth repentance of Pistis Sophia, thy light-power prophesied aforetime through David in the one-hundred-and-twenty-ninth Psalm, saying:

Andrew interpreteth the sixth repentance from Psalm cxxix

"'1. Out of the depths I have cried unto thee, O Lord.

"'2. Hearken unto my voice; let thine ears give heed to the voice of my supplication.

"'3. O Lord, if thou heedest my iniquities, who will be able to pass [the test]?

"'4. For pardon is in thy hands; for the sake of thy name have I waited for thee, O Lord.

"'5. My soul hath waited for thy word.

"'6. My soul hath hoped in the Lord from the morning until the evening. Let Israel hope in the Lord from the morning until the evening.

"'7. For grace standeth by the Lord and with him is great redemption.

"'8. And he will deliver Israel from all his iniquities.'

Jesus commendeth Andrew. He promiseth that the tyrants shall be judged and consumed by the wise fire.

Jesus said unto him: "Well said, Andrew, blessed one. This is the solution of her repentance. Amēn, amēn, I say unto you: I will perfect you in all mysteries of the Light and all gnoses from the interiors of the interiors to the exteriors of the exteriors, from the Ineffable down to the darkness of darknesses, from the Light of lights down to the . . . . of matter, from all the gods down to the demons, from all the lords down to the decans, from all the authorities down to the servitors, from the creation of men down to [that] of the wild-beasts, of the cattle and of the reptiles, in order that ye may be called perfect, perfected in all fulness. Amēn, amēn, I say unto you: In the region where I shall be in the kingdom of my Father, ye will also be with me. And when the perfect number is completed, so that the Mixture shall be dissolved, I will give commandment that they bring all tyrant gods, who have not given up the purification of their light, and will give commandment to the wise fire, over which the perfect pass, to eat into those tyrants, until they give up the last purification of their light."

Mary interpreteth the words of Jesus.

It came to pass then, when Jesus had finished speaking these words unto his disciples, that he said unto them: "Understand ye in what manner I speak with you?"

Mary said: "Yea, Lord, I have understood the word which thou hast spoken. Concerning then the word which thou hast said: At the dissolution of the whole Mixture thou shalt take thy seat on a light-power and thy disciples, that is ourselves, shall sit on the right of thee, and thou shalt judge the tyrant gods, who have not given up the purification of their light, and the wise fire will bite into them, until they give up the last light in them,--concerning this word then thy light-power prophesied aforetime through David, in the eighty-first Psalm, saying:

"'God shall sit in the assembly (synagogue) of the gods and try the gods.'"

Jesus said unto her: "Well said, Mary."

CHAPTER 46

The repentance of Sophia is not yet accepted. She is mocked by the æons.

Jesus continued again in the discourse and said unto his disciples: "It came to pass, when Pistis Sophia had finished uttering the sixth repentance for the forgiveness of her transgression, that she turned again to the height, to see if her sins were forgiven her, and to see whether they would lead her up out of the chaos. But by commandment of the First

Mystery not yet was she hearkened to, so that her sin should be forgiven and she should be led up out of the chaos. When then she had turned to the height to see whether her repentance were accepted from her, she saw all the rulers of the twelve æons mocking at her and rejoicing over her because her repentance was not accepted from her. When then she saw that they mocked at her, she grieved exceedingly and lifted up her voice to the height in her seventh repentance, saying:

The seventh repentance of Sophia.

"'1. O Light, I have lifted up my power unto thee, my Light.

"'2. On thee have I had faith. Let me not be scorned; let not the rulers of the twelve æons, who hate me, rejoice over me.

"'3. For all who have faith in thee shall not be put to shame. Let them who have taken away my power, remain in darkness; and let them not get from it any profit, but let it be taken away from them.

"'4. O Light, show me thy ways, and I shall be saved in them; and show me thy paths, whereby I shall be saved out of the chaos.

"'5. And guide me in thy light, and let me know, O Light, that thou art my saviour. On thee will I trust the whole of my time.

"'6. Give heed that thou save me, O Light, for thy mercy endureth for ever.

"'7. As to my transgression, which I have committed from the beginning in my ignorance, put it not to my account, O Light, but rather save me through thy great mystery of the forgiveness of sins because of thy goodness, O Light.

"'8. For good and sincere is the Light. For this cause will it grant me my way, to be saved out of my transgression;

"'9. And for my powers, which are diminished through the fear of the material emanations of Self-willed, will it draw near after its commandment, and will teach my powers, which are diminished because of the merciless, its gnosis.

"'10. For all gnoses of the Light are saving means and are mysteries for all who seek the regions of its Inheritance and its mysteries.

"'11. For the sake of the mystery of thy name, O Light, forgive my transgression, for it is great.

"'12. To every one who trusteth in the Light it will give the mystery which suiteth him;

"'13. And his soul will abide in the regions of the Light and his power will inherit the Treasury of the Light.

"'14. The Light giveth power to them who have faith in it; and the name of its mystery belongeth to those who trust in it. And it will show them the region of the Inheritance, which is in the Treasury of the Light.

"'15. But I have ever had faith in the Light, for it will save my feet from the bonds of the darkness.

"'16. Give heed unto me, O Light, and save me, for they have taken away my name from me in the chaos.

"'17. Because of all the emanations my afflictions and my oppression have become exceedingly manifold. Save me out of my transgression and this darkness.

"'18. And look upon the grief of my oppression and forgive my transgression.

"'19. Give heed to the rulers of the twelve æons, who have hated me through jealousy.

"'20. Watch over my power and save me, and let me not remain in this darkness, for I have had faith in thee.

"'21. And they have made of me a great fool for having had faith in thee, O Light.

"'22. Now, therefore, O Light, save my powers from the emanations of Self-willed, by whom I am oppressed.'

"Now, therefore, who is sober, let him be sober."

When then Jesus had spoken this unto his disciples, Thomas came forward and said: "My Lord, I am sober, I am plentifully sober, and my spirit is ready in me, and I rejoice exceedingly that thou hast revealed these words unto us. But indeed I have borne with my brethren until now, so that I should not anger them; nay rather I have borne with every one that he should come before thee and speak the solution of the repentance of Pistis Sophia. Now, therefore, my Lord, concerning the solution of the seventh repentance of Pistis Sophia thy light-power hath prophesied through the prophet David in the twenty-fourth Psalm, thus

Thomas interpreteth the seventh repentance from Psalm xxiv

"'1. O Lord, unto thee have I lifted up my soul, O my God.

"'2. I have abandoned myself unto thee; let me not be put to shame and let not mine enemies mock at me.

"'3. For all who wait upon thee shall not be put to shame; let them be put to shame who do iniquity without a cause.

"'4. O Lord, show me thy ways and teach me thy paths.

"'5. Lead me in the way of thy truth and teach me, for thou art my God and my saviour; on thee will I wait all the day long.

"'6. Call to remembrance thy mercies, O Lord, and the favours of thy grace, for they are from eternity.

"'7. Remember not the sins of my youth and those of my ignorance. Remember me according to the fulness of thy mercy because of thy goodness, O Lord.

"'8. The Lord is gracious and sincere; therefore fore will he instruct sinners in the way.

"'9. He will guide the tender-hearted in the judgment and will teach the tender-hearted his ways.

"'10. All the ways of the Lord are grace and truth for them who seek his righteousness and his testimonies.

"'11. For thy name's sake, O Lord, forgive me my sin, [for] it is exceedingly great.

"'12. Who is the man who feareth the Lord? For him will he establish laws in the way which he hath chosen.

"'13. His soul will abide in good things and his seed will inherit the land.

"'14. The Lord is the strength of them who fear him; and the name of the Lord belongeth to them who fear him, to make known unto them his covenant.

"'15. Mine eyes are raised ever unto the Lord, for he will draw my feet out of the snare.

"'16. Look down upon me and be gracious unto me, for I am an only-begotten; I am wretched.

"'17. The afflictions of my heart have in-creased; bring me out of my necessities.

"'18. Look upon my abasement and my woe, and forgive me all my sins.

"'19. Look upon mine enemies, how they have increased themselves and hated me with unjust hatred.

"'20. Preserve my soul and save me; let me not be put to shame, for I have hoped on thee.

"'21. The simple and sincere have joined themselves to me, for I have waited on thee, O Lord.

"'22. O God, deliver Israel from all his afflictions.'"

Jesus commendeth Thomas.

And when Jesus had heard the words of Thomas, he said unto him: "Well said, Thomas, and finely. This is the solution of the seventh repentance of Pistis Sophia. Amēn, amēn, I say unto you: All generations of the world shall bless you on earth, because I have revealed this unto you and ye have received, of my spirit and have become understanding and spiritual, understanding what I say. And hereafter will I fill you full with the whole light and the whole power of the spirit, so that ye may understand from now on all which shall be said unto you and which ye shall see. Yet a little while and I will speak with you concerning the height without within and within without."

CHAPTER 47

Jesus leadeth Sophia to a less confined region, but without the commandment of the First Mystery.

Jesus continued again in the discourse and said unto his disciples: "It came to pass then, when Pistis Sophia had uttered the seventh repentance in the chaos, that the commandment through the First Mystery had not come to me to save her and lead her up out of the chaos. Nevertheless of myself out of compassion without commandment I led her into a somewhat spacious region in the chaos. And when the material emanations of Self-willed had noticed that she had been led into a somewhat spacious region in the chaos, they ceased a little to oppress her, for they thought that she would be led up out of the chaos altogether. When this then took place, Pistis Sophia did not know that I was her helper; nor did she know me at all, but she continued and persisted withal singing praises to the Light of the Treasury, which she had seen aforetime and on which she had had faith, and she thought that it [*sc.* the Light] also was her helper and it was the same to which she had sung praises, thinking it was the Light in truth. But as indeed she had had faith in the Light which belongeth to the Treasury in truth, therefore will she be led up out of the chaos and her repentance will be accepted from her. But the commandment of the First Mystery was not yet accomplished to accept her repentance from her. But hearken now in order that I may tell you all things which befell Pistis Sophia.

The emanations of Self-willed oppress her again.

"It came to pass, when I had led her unto a somewhat spacious region in the chaos, that the emanations of Self-willed ceased entirely to oppress her, thinking that she would be led up out of the chaos altogether. It came to pass then, when the emanations of Self-willed had noticed that Pistis Sophia had not been led up out the chaos, that they turned about again all together, oppressing her vehemently. Because of this then she uttered the eighth repentance, because they had not ceased to oppress her, and had turned about to oppress her to the utmost. She uttered this repentance, saying thus:

The eighth repentance of Sophia.

"'1. On thee, O Light, have I hoped. Leave me not in the chaos; deliver me and save me according to thy gnosis.

"'2. Give heed unto me and save me. Be unto me a saviour, O Light, and save me and lead me unto thy light.

"'3. For thou art my saviour and wilt lead me unto thee. And because of the mystery of thy name lead me and give me thy mystery.

"'4. And thou wilt save me from this lion-faced power, which they have laid as a snare for me, for thou art my saviour.

"'5. And in thy hands will I lay the purification of my light; thou hast saved me, O Light, according to thy gnosis.

"'6. Thou art become wroth with them who keep watch over me and will not be able to lay hold of me utterly. But I have had faith in the Light.

"'7. I will rejoice and will sing praises that thou hast had mercy upon me and hast heeded and saved me from the oppression in which I was. And thou wilt set free my power out of the chaos.

"'8. And thou hast not left me in the hand of the lion-faced power; but thou hast led me into a region which is not oppressed.'"

CHAPTER 48

The emanations of Self-willed cease for a time to oppress Sophia.

When then Jesus had said this unto his disciples, he answered again and said unto them: "It came to pass then, when the lion-faced power had noticed that Pistis Sophia had not been led up altogether out of the chaos, that it came again with all the other material emanations of Self-willed, and they oppressed Pistis Sophia again. It came to pass then, when they oppressed her, that she cried out in the same repentance, saying:

She continueth her repentance.

"'9. Have mercy upon me, O Light, for they have oppressed me again. Because of thy commandment, the light in me is distracted and my power and my understanding.

"'10. My power hath begun to wane whiles I am in these afflictions, and the number of my time whiles I am in the chaos. My light is diminished, for they have taken away my power from me, and all the powers in me are tossed about.

"'11. I am become powerless in the presence of all the rulers of the æons, who hate me, and in the presence of the four-and-twenty emanations, in whose region I was. And my brother, my pair, was afraid to help me, because of that in which they have set me.

"'12. And all the rulers of the height have counted me as matter in which is no light. I am become as a material power which hath fallen out of the rulers,

"'13. And all who are in the æons said: She hath become chaos. And thereafter all the pitiless powers encompassed me together and proposed to take away the whole light in me.

"'14. But I have trusted in thee, O Light, and said: Thou art my saviour.

"'15. And my commandment, which thou hast decreed for me, is in thy hands. Save me out of the hands of the emanations of Self-willed, which oppress me and persecute me.

"'16. Send thy light over me, for I am as naught before thee, and save me according to thy compassion.

"'17. Let me not be despised, for I have sung praises unto thee, O Light. Let chaos cover the emanations of Self-willed, let them be led down into the darkness.

"'18. Let the mouth of them be shut up, who would devour me with guile, who say: Let us take the whole light in her,--although I have done them no ill.'"

CHAPTER 49

And when Jesus had spoken this, Matthew came forward and said: "My Lord, thy spirit hath stirred me and thy light hath made me sober to proclaim this eighth repentance of Pistis Sophia. For thy power hath prophesied thereof aforetime through David in the thirtieth Psalm, saying:

Matthew interpreteth the eighth repentance from Psalm xxx.

"'1. On thee, O Lord, have I hoped. Let me never be put to shame; save me according to thy righteousness.

"'2. Incline thine ear unto me, save me quickly. Be thou unto me a protecting God and a house of refuge to save me.

"'3. For thou art my support and my refuge; for thy name's sake thou wilt guide me and feed me.

"'4. And thou wilt draw me out of this snare, which they have laid privily for me; for thou art my protection.

"'5. Into thy hands I will render my spirit; thou hast redeemed me, O Lord, God of Truth.

"'6. Thou hast hated them who hold to vain emptiness; but I have trusted.

"'7. And I shall rejoice because of my Lord and make merry over thy grace. For thou hast looked down upon my humbleness and saved my soul out of my necessities.

"'8. And thou hast not shut me up in the hands of my foes; thou hast set my feet on a broad space.

"'9. Be gracious unto me, O Lord, for I am afflicted; my eye is distracted in the wrath and my soul and my body.

"'10. For my years have wasted away in sadness and my life is wasted in sighing. My power is enfeebled in misery and my bones are distracted.

"'11. I am become a mockery for all my foes and my neighbours. I am become a fright for my acquaintances, and they who saw me, are fled away from me.

"'12. I am forgotten in their heart as a corpse, and I have become as a ruined vessel.

"'13. For I have heard the scorn of many who encompass me round about. Massing themselves together against me, they took counsel to take away my soul from me.

"'14. But I have trusted in thee, O Lord. I said: Thou art my God.

"'15. My lots are in thy hands. Save me from the hand of my foes and free me from my persecutors.

"'16. Reveal thy face over thy slave, and free me according to thy grace, O Lord.

"'17. Let me not be put to shame, for I have cried unto, thee. Let the impious be put to shame and turn towards hell.

"'18. Let the crafty lips be struck dumb, which allege iniquity against the righteous in pride and scorn.'"

CHAPTER 50

Jesus commendeth Matthew and promiseth his disciples that they shall sit on thrones with him.

And when Jesus had heard these words, he said: "Finely [said], Matthew. Now, therefore, amēn, I say unto you: When the perfect number is completed and the universe is raised hence, I will take my seat in the Treasury of the Light, and ye yourselves will sit on twelve light-powers, until we have restored all the orders of the twelve saviours to the region of the inheritances of every one of them."

And when he had said this, he said: "Under-stand ye what I say?"

Mary interpreteth the words of Jesus.

Mary came forward and said: "O Lord, concerning this matter thou hast said to us aforetime in similitude: 'Ye have awaited with me in the trials, and I will bequeath unto you a kingdom,

as my Father hath bequeathed it unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit on twelve thrones and judge the twelve tribes of Israel.'"

He said unto her: "Well said, Mary."

Jesus continued again and said unto his disciples: "It came to pass then thereafter, when the emanations of Self-willed oppressed Pistis Sophia in the chaos, that she uttered the ninth repentance, saying:

The ninth repentance of Sophia.

"'1. O Light, smite down them who have taken away my power from me, and take away the power from them who have taken away mine from me.

"'2. For I am thy power and thy light. Come and save me.

"'3. Let great darkness cover my oppressors. Say unto my power: I am he who will save thee.

"'4. Let all those who would take away my light from me utterly, lack their power. Let them face about unto the chaos and become powerless, who would take away my light from me utterly.

"'5. Let their power be as dust, and let Yew, thy angel, smite them.

"'6. And if they would go into the height, let darkness seize upon them and let them slip down and turn to the chaos. And let thy angel Yew pursue them and cast them down into the darkness below.

"'7. For they have set a lion-faced power as a trap for me, although I have done them no ill, from which its light will be taken; and they have oppressed the power in me, which they will not be able to take away.

"'8. Now, therefore, O Light, take away the purification from the lion-faced power without its knowing it,--the thought which Self-willed hath thought, to take away my light; take away his own and let the light be taken away from the lion-faced power, which set the trap for me.

"'9. But my power will exult in the Light and rejoice that he will save it.

"'10. And all the portions of my power shall say: There is no saviour but thee. For thou wilt save me out of the hand of the lion-faced power, which hath taken away my power from me, and thou savest me out of the hands of them who have taken away my power and my light from me.

"'11. For they have risen up against me, lying against me and saying that I know the mystery of the Light which is in the height, [the Light] in which I have had faith. And they have

constrained me, [saying:] Tell unto us the mystery of the Light in the height,--that which I know not.

"'12. And they have requited me with all this ill because I have had faith in the Light of the height; and they have made my power lightless.

"'13. But when they constrained me, I sat in the darkness, my soul bowed down in mourning.

"'14. And do thou, O Light--for that reason sing I praise to thee--save me. I know that thou wilt save me because I fulfilled thy will ever since I was in my æon. I fulfilled thy will, as the invisibles who are in my region, and as my pair. And I mourned, looking unceasingly and searching for the Light.

"'15. Now, therefore, have all the emanations of Self-willed surrounded me and rejoiced over me and sore oppressed me without my knowing [them]. And they have fled away and ceased from me but have had no pity upon me.

"'16. They have returned again and made trial of me and they have oppressed me in great oppression and ground their teeth against me, desiring to take away my light from me utterly.

"'17. How long, therefore, O Light, dost thou suffer them, that they oppress me? Save my power from their evil thoughts and save me from the hand of the lion-faced power; for I alone of the invisibles am in this region.

"'18. I will sing praises unto thee, O Light, in the midst of all who are gathered together against me, and I will cry unto thee in the midst of all who oppress me.

"'19. Now, therefore, O Light, let not them who hate me and desire to take away my power from me, rejoice over me--who hate me and flash their eyes against me, though I have not done anything unto them.

"'20. For indeed they have fawned upon me with sweet words, asking me concerning the mysteries of the Light which I know not, and have craftily spoken against me and been enraged against me, because I have had faith in the Light in the height.

"'21. They have opened their chops against me and said.: Well indeed, we will take from her her light.

"'22. Now, therefore, O Light, thou hast known their guile; suffer them not and let not thy help be far from me.

"'23. Quickly, O Light, vindicate and avenge me,

"'24. And give judgment on me according to thy goodness. Now, therefore, O Light of lights, let them not take away my light from me,

"'25. And let them not say in their heart: Our power is glutted with her light. And let them not say: We have consumed her power.

"'26. But rather let darkness come upon them, and let those who long to take away my light from me, become powerless, and let them be clothed with chaos and darkness, who say there: We will take away her light and her power.

"'27. Now, therefore, save me that I may rejoice, for I long for the thirteenth æon, the region of Righteousness, and I shall say ever-more: May the light of thy angel Yew shine more and more.

"'28. And my tongue will sing praises to thee in thy gnosis my whole time in the thirteenth æon.'

CHAPTER 51

It came to pass, when Jesus had finished saying these words unto his disciples, that he said unto them: "Who is sober among you, let him proclaim their solution."

James came forward, kissed the breast of Jesus and said: "My Lord, thy spirit hath sobered me, and I am ready to proclaim their solution. Concerning them indeed thy power hath prophesied aforetime through David in the thirty-fourth Psalm, saying thus concerning the ninth repentance of Pistis Sophia:

James interpreteth the ninth repentance from Psalm xxxiv.

"'1. Give sentence, O Lord, on them who do me injustice, and fight against them who fight against me.

"'2. Lay hand on weapon and shield and stand up to help me.

"'3. Draw forth a sword and conceal it [*sic*] from my oppressors. Say unto my soul: I am thy salvation.

"'4. Let them be put to shame and abashed who strive after my soul; let them fall back and be put to shame who imagine evil against me.

"'5. Let them be as chaff before the wind, and let the angel of the Lord pursue after them.

"'6. Let their way be darkness and slippery, and let the angel of the Lord oppress them.

"'7. For without cause have they hid a snare for me for their own spoiling, and they have mocked at my soul in vain.

"'8. Let a snare come upon them which they know not, and let the net which they have hid for me, catch them, and let them fall into this snare.

"'9. But my soul will exult in the Lord and rejoice in its salvation.

"'10. All my bones shall say: O Lord, who can be like unto thee?--thou who settest free the wretched from the hand of him who is stronger than him; and thou savest a wretched and poor [one] from the hands of them who spoil him.

"11. Unjust witnesses came forward and have asked me that which I knew not.

"'12. They have requited me evil for good and childlessness for my soul.

"13. But when they molested me, I clothed me in a sack and humbled my soul with fasting, and my prayer will return into my breast.

"'14. I was pleasing unto thee, as unto my neighbour and as unto my brother; and I humbled myself as one in mourning and as one who is sad.

"'15. They have rejoiced over me, and they are put to shame. Scourges have gathered themselves together against me and I knew not; they were cut off and were troubled.

"'16. They have brought me to trial and mocked me with mocking; they have ground their teeth against me.

"'17. O Lord, when wilt thou look upon me? Restore again my soul from their evil works and save my only one from the hands of the lions.

"'18. I will confess to thee, O Lord, in the great assembly, and I will sing praises to thee in the midst of a countless people.

"'19. Let not them who unjustly treat me as a foe, rejoice over me, who hate me without a cause and wink with their eyes.

"'20. For indeed they discourse with me with words of peace, though they plot wrath with craft.

"'21. They opened their chops wide against me and said: Well indeed, our eyes have filled our sight with him.

"'22. Thou hast seen, O Lord. Keep not silence, O Lord, withdraw not thyself from me.

"'23. Arise, O Lord, and give heed to my vindication, give heed to my vengeance, my God and my Lord.

"'24. Judge me, O Lord, according to thy justice; let them not rejoice over me, my God.

"'25. And let them not say: Well done, our soul. Let them not say: We have consumed him.

"'26. Let them be put to shame and be scorned, who rejoice at my mischance. Let them be clothed with shame and disgrace who speak boastingly against me.

"'27. Let them who desire my justification, exult and rejoice and let them who desire the peace of his slave, say: May the Lord be great and arise.

"'28. My tongue will exult over thy justification and over thy honour all the day long.'"

CHAPTER 52

Jesus commendeth James and promiseth the first place unto the disciples.

When James then had said this, Jesus said unto him: "Well said, finely, James. This is the solution of the ninth repentance of Pistis Sophia. Amēn, amēn, I say unto you: Ye shall be the first in the kingdom of heaven before all invisibles and all gods and rulers who are in the thirteenth æon and in the twelfth æon; and not only ye, but also every one who shall accomplish my mysteries."

And when he had said this, he said unto them: "Understand ye in what manner I discourse with you?"

Mary interpreteth the words of Jesus.

Mary started forward again and said: "Yea, O Lord, this is what thou didst say unto us aforetime: 'The last shall be first and the first shall be last.' The first then, who were created before us, are the invisibles, for indeed they arose before mankind, they and the gods and the rulers; and the men who shall receive mysteries, will be first into the kingdom of heaven."

Jesus said unto her: "Well said, Mary."

The repentance of Sophia is accepted.

Jesus is sent to help her.Jesus continued again and said unto his disciples: "It came to pass then, when Pistis Sophia had proclaimed the ninth repentance, that the lion-faced power oppressed her again, desiring to take away all powers from her. She cried out again to the Light, saying:

"'O Light, in whom I have had faith from the beginning, for whose sake I have endured these great pains, help me.'

"And in that hour her repentance was accepted from her. The First Mystery hearkened unto her, and I was sent off at his command. I came to help her, and led her up out of the chaos, because she had repented, and also because she had had faith in the Light and had endured these great pains and these great perils. She had been deluded through the god-like Self-willed, and had not been deluded through anything else, save through a light-power,

because of its resemblance to the Light in which she had had faith. For this cause then was I sent forth at the command of the First Mystery to help her secretly. I did not however yet go to the region of the æons at all; but I passed down through the midst out of them, without any single power knowing it, either those of the interior of the interior or those of the exterior of the exterior, save only the First Mystery.

"It came to pass then, when I came into the chaos to help her, that she saw me, that I was understanding and shone exceedingly and was full of compassion for her. For I was not self-willed as the lion-faced power, which had taken away the light-power from Sophia, and had also oppressed her in order to take away from her the whole light in her. Sophia then saw me, that I shone ten-thousand times more than the lion-faced power, and that I was full of compassion for her. And she knew that I came out of the Height of heights, in whose light she had had faith from the beginning. Pistis Sophia then took courage and uttered the tenth repentance, saying:

The tenth repentance of Sophia.

"'1. I have cried unto thee, O Light of lights, in my oppression and thou hast hearkened unto me.

"'2. O Light, save my power from unjust and lawless lips and from crafty traps.

"'3. The light which was being taken from me in crafty snaring, will not be brought unto thee.

"'4. For the traps of Self-willed and the nooses of the merciless [one] are spread out.

"'5. Woe unto me, that my dwelling was far off, and I was in the dwellings of the chaos.

"'6. My power was in regions which are not mine.

"'7. And I entreated those merciless [ones]; and when I entreated them, they fought against me without a cause.'"

CHAPTER 53

When then Jesus had said this unto his disciples, he said unto them: "Now, therefore, let him whom his spirit stirreth, come forward and speak the solution of the tenth repentance of Pistis Sophia."

Peter answered and said: "O Lord, concerning this thy light-power prophesied aforetime through David in the one-hundred-and-nineteenth Psalm; saying:

Peter interpreteth the tenth repentance from Psalm cxix.

"'1. I cried unto thee, O Lord, in my oppression, and thou hearkenest unto me.

"'2. O Lord, save my soul from unjust lips and from crafty tongues.

"'3. What will be given unto thee or what will be added unto thee with a crafty tongue?

"'4. The arrows of the strong [one] are made sharp with the coal of the desert.

"'5. Woe unto me, that my dwelling is far off, and I dwelt in the tents of Kedar.

"'6. My soul hath dwelt in many regions as a guest.

"'7. I was peaceful with them who hate peace; if I spake unto them, they fought against me without a cause.'

"This is now, therefore, O Lord, the solution of the tenth repentance of Pistis Sophia, which she hath uttered when the material emanations of Self-willed oppressed her, they and his lion-faced power, and when they oppressed her exceedingly."

Jesus commendeth Peter.

Jesus said unto him: "Well said, Peter, and finely. This is the solution of the tenth repentance of Pistis Sophia."

CHAPTER 54

Jesus continued again in the discourse and said unto his disciples: "It came to pass then, when this lion-faced power saw me, how I drew nigh unto Pistis Sophia, shining very exceedingly, that it grew still more furious and emanated from itself a multitude of exceedingly violent emanations. When this then befell, Pistis Sophia uttered the eleventh repentance, saying:

"'1. Why hath the mighty power raised itself in evil?

The eleventh repentance of Sophia.

"'2. Its plotting taketh away the light from me all the time, and as sharp iron have they taken away power from me.

"'3. I chose to descend into the chaos rather than to abide in the thirteenth æon, the region of Righteousness.

"'4. And they desired to lead me craftily, in order to consume my whole light.

"'5. For this cause then will the Light take away their whole light, and also their whole matter will be made naught. And it will take away their light and not suffer them to abide in the thirteenth æon, their dwelling-place, and will not have their name in the region of those who shall live.

"'6. And the four-and-twenty emanations will see what hath befallen thee, O lion-faced power, and will be afraid and not be disobedient, but give the purification of their light.

"'7. And they will see thee and will rejoice over thee and say: Lo, an emanation which hath not given the purification of its light, so that it may be saved, but boasted itself in the abundance of the light of its power, because it did not emanate from the power in it, and hath said: I will take away the light from Pistis Sophia, which will now be taken from it.'

"Now, therefore, let him in whom his power is raised, come forward and proclaim the solution of the eleventh repentance of Pistis Sophia."

Then Salome came forward and said: "My Lord, concerning this thy light-power prophesied aforetime through David in the fifty-first Psalm, saying:

Salome interpreteth the repentance from Psalm li.

"'1. Why doth the mighty [one] boast himself in his wickedness?

"'2. Thy tongue hath studied unrighteousness all the day long; as a sharp razor hast thou practised craft.

"'3. Thou lovedst wickedness more than goodness; thou lovedst to speak unrighteousness more than righteousness.

"'4. Thou lovedst all words of submerging and a crafty tongue.

"'5. Wherefor will God bring thee to naught utterly, and will uproot thee and drag thee out from thy dwelling-place, and will root out thy root and cast it away from the living. (Selah.)

"'6. The righteous will see and be afraid, and they will mock at him and say:

"'7. Lo, a man who made not God for his helper, but trusted to his great riches and was mighty in his vanity.

"'8. But I am as a fruit-bearing olive-tree in the house of God. I have trusted in the grace of God from all eternity.

"'9. And I will confess unto thee, for thou hast dealt faithfully with me; and I will wait on thy name, for it is auspicious in the presence of thy holy [ones].'

"This then is now, therefore, my Lord, the solution of the eleventh repentance of Pistis Sophia. While thy light-power hath roused me, I have spoken it according to thy desire."

Jesus commendeth Salome.

It came to pass then, when Jesus had heard these words which Salome spake, that he said: "Well said, Salome. Amēn, amēn, I say unto you: I will perfect you in all mysteries of the kingdom of the Light."

CHAPTER 55

Self-willed aideth his emanations and they again oppress Sophia.

And Jesus continued again in the discourse and said unto his disciples: "It came to pass then thereafter, that I drew near unto the chaos, shining very exceedingly, to take away the light from that lion-faced power. As I shone exceedingly, it was in fear and cried out to its self-willed god, that he should help it. And forthwith the self-willed god looked out of the thirteenth æon, and looked down into the chaos, exceedingly wrathful and desiring to help his lion-faced power. And forthwith the lion-faced power, it and all its emanations, surrounded. Pistis Sophia, desiring to 'take away the whole light in Sophia. It came to pass then, when they oppressed Sophia, that she cried to the height, crying unto me that I should help her. It came to pass then, when she looked to the height, that she saw Self-willed exceedingly wrathful, and she was in fear, and uttered the twelfth repentance because of Self-willed and his emanations. She cried on high unto me, saying:

The twelfth repentance of Sophia.

"'1. O Light, forget not my praise-singing.

"'2. For Self-willed and his lion-faced power have opened their chops against me and have acted craftily against me.

"'3. They have surrounded me, desiring to take away my power, and have hated me, because I have sung praises unto thee.

"'4. Instead of loving me they slandered me. But I sang praises.

"'5. They plotted a plot to take away my power, because I have sung to thee praises, O Light; and hated me, because I have loved thee.

"'6. Let the darkness come over Self-willed, and let the ruler of the outermost darkness abide at his right hand.

"'7. And when thou passest sentence, take from him his power; and the deed which he hath plotted, to take from me my light,--mayest thou take his from him.

"'8. And may all his powers of his light in him finish, and let another of the three triple-powers receive his sovereignty.

"'9. May all the powers of his emanation be lightless and may his matter be without any light in it.

"'10. May his emanations remain in the chaos and not dare to go to their region. May their light in them die away and let them not go to the thirteenth æon, their region.

"'11. May the Receiver, the Purifier of the lights, purify all the lights which are in Self-willed, and take them from them.

"'12. May the rulers of the lower darkness rule over his emanations, and let no one give them shelter in his region; and let no one hearken to the power of his emanations in the chaos.

"'13. Let them take away the light in his emanations and blot out their name from the thirteenth æon, yea rather take his name for ever out of that region.

"'14. And on the lion-faced power let them bring the sin of him who emanated it, before the Light, and not wipe out the iniquity of the matter which hath brought him [*sc.* Self-willed] forth.

"'15. And may their sin be altogether before the Light eternally, and may they let them not look beyond [the chaos] and take their names out of all regions;

"'16. Because they have not spared me and have oppressed him whose light and whose power they have taken away, and also conformably with those who set me therein, they desired to take away my whole light from me.

"'17. They loved to descend to the chaos; so let them abide therein, and they shall not be brought up [therefrom] from now on. They desired not the region of Righteousness for dwelling-place, and they shall not be taken thither from now on.

"'18. He put on darkness as a garment, and it entered into him as water, and it entered in into all his powers as oil.

"'19. Let him wrap himself into the chaos as into a garment, and gird himself with the darkness as with a leathern girdle for ever.

"'20. Let this befall them who have brought this upon me for the Light's sake and have said: Let us take away her whole power.

"'21. But do thou, O Light, have mercy upon me for the sake of the mystery of thy name, and save me in the goodness of thy grace.

"'22. For they have taken away my light and my power; and my power hath inwardly tottered, and I could not stand upright in their midst.

"'23. I am become as matter which is fallen; I am tossed hither and thither as a demon in the air.

"'24. My power hath perished, because I possess no mystery; and my matter hath become dwindled because of my light, for they have taken it away.

"'25. And they mocked me; they looked at me, nodding at me.

"'26. Help me according to thy mercy.'

"Now, therefore, let him whose spirit is ready, come forward and utter the solution of the twelfth repentance of Pistis Sophia."

CHAPTER 56

And Andrew came forward and said: "My Lord and Saviour, thy light-power hath prophesied aforetime through David concerning this repentance which Pistis Sophia hath uttered, and said in the one-hundred-and-eighth Psalm:

"'1. God, keep not silent at my praise-singing.

Andrew interpreteth the twelfth repentance from Psalm cviii.

"'2. For the mouths of the sinner and crafty have opened their chops against me and with crafty deceitful tongue have talked behind me.

"'3. And they have surrounded me with words of hate and have fought against me without a cause.

"'4. Instead of loving me they have slandered me. But I prayed.

"'5. They showed evil against me for good and hate for my love.

"'6. Set a sinner over him, and let the slanderer stand at his right hand.

"'7. When sentence is passed upon him, may he go forth condemned and his prayer become sin.

"'8. May his days be shortened and another receive his overseership.

"'9. May his children become orphans and his wife a widow.

"'10. May his children be carried away and be driven forth and beg; may they be thrown out of their houses.

"'11. May the money-lender sift out all that he hath, and may strangers plunder all his best efforts.

"'12. Let there be no man to back him, and no one to take pity on his orphans.

"'13. May his children be exterminated and his name blotted out in a single generation.

"'14. Let the sin of his fathers be remembered before the Lord, and the sin of his mother be not blotted out.

"'15. Let them be ever present to the Lord and his memory be rooted out from the earth;

"'16. In that he hath not thought of using mercy and hath persecuted a poor and wretched man and hath persecuted a sorry creature to slay him.

"'17. He loved cursing,--and it shall come unto him. He desired not blessing,--it shall stay far from him.

"'18. He clothed himself with cursing as with a vesture, and it entered into his bowels as water, and it was as oil in his bones.

"'19. May it be for him as a garment in which he shall be wrapped, and as a girdle with which he shall ever be girded.

"'20. This is the work of them who slander [me] before the Lord, and speak unlawfully against my soul.

"'21. But do thou, O Lord God, be gracious unto me; for thy name's sake save me.

"'22. For I am poor and I am wretched; my heart is tumult within me.

"'23. I am carried away in the midst as a shadow which hath sunk down, and I am shaken out as grass-hoppers.

"'24. My knees have become weak from fasting, and my flesh is altered from [lack of] oil.

"'25. But I have become a mock unto them; they saw me and wagged their heads.

"'26. Help, O Lord God, and save me according to thy grace.

"'27. May they know that this is thy hand, and that thou, O Lord, hast fashioned them.'

"This is then the solution of the twelfth repentance which Pistis Sophia uttered, when she was in the chaos."

CHAPTER 57

And Jesus continued again in the discourse and said unto his disciples: "It came to pass again thereafter that Pistis Sophia cried unto me, saying:

"O Light of lights, I have transgressed in the twelve æons, and have descended from them; wherefor have I uttered the twelve repentances, [one] for each æon. Now, therefore, O Light of lights, forgive me my transgression, for it is exceedingly great, because I have abandoned the regions of the height and have come to dwell in the regions of the chaos.'

"When then Pistis Sophia had said this, she continued again in the thirteenth repentance, saying:

The thirteenth repentance of Sophia.

"'1. Hearken unto me singing praises unto thee, O Light of lights. Hearken unto me uttering the repentance for the thirteenth æon, the region out of which I have come down, in order that the thirteenth repentance of the thirteenth æon may be accomplished,--those [æons] which I have overstepped and out of which I have come down.

"'2. Now, therefore, O Light of lights, hearken unto me singing praises unto thee in the thirteenth æon, my region out of which I have come down.

"'3. Save me, O Light, in thy great mystery and forgive my transgression in thy forgiveness.

"'4. And give unto me the baptism and forgive my sins and purify me from my transgression.

"'5. And my transgression is the lion-faced power, which will never be hidden from thee; for because of it have I gone down.

"'6. And I alone among the invisibles, in whose regions I was, have transgressed, and have gone down into the chaos. Moreover I have transgressed, that thy commandment may be accomplished.'

"This then Pistis Sophia said. Now, therefore, let him whom his spirit urgeth to understand her words, come forward and proclaim her thought."

Martha came forward and said: "My Lord, my spirit urgeth me to proclaim the solution of that which Pistis Sophia hath spoken; thy power hath prophesied aforetime concerning it through David in the fiftieth Psalm, saying thus:

Martha interpreteth the thirteenth repentance from Psalm l.

"'1. Be gracious unto me, O God, according to thy great grace; according to the fulness of thy mercy blot out my sin.

"'2. Wash me thoroughly from my iniquity.

"'3. And may my sin be ever present to thee,

"'4. That thou mayest be justified in thy words and prevail when thou judgest me.'

"This is then the solution of the words which Pistis Sophia hath uttered."

Jesus said unto her: "Well said, finely, Martha, blessed [one]."

CHAPTER 58

Jesus sendeth forth a light-power to help Sophia.

And Jesus continued again in the discourse and said unto his disciples: "It came to pass then, when Pistis Sophia had said these words, that the time was fulfilled that she should be led out of the chaos. And of myself, without the First Mystery, I despatched out of myself a

light-power, and I sent it down to the chaos, so that it might lead Pistis Sophia forth from the deep regions of the chaos, and lead [her] to the higher regions of the chaos, until the command should come from the First Mystery that she should be led entirely forth out of the chaos. And my light-power led Pistis Sophia up to the higher regions of the chaos. It came to pass then, when the emanations of Self-willed had noticed that Pistis Sophia was led forth into the higher regions of the chaos, that they also sped after her upwards, desiring to bring her again into the lower regions of the chaos. And my light-power, which I had sent to lead up Sophia out of the chaos, shone exceedingly. It came to pass then, when the emanations of Self-willed pursued Sophia, when she had been led into the higher regions of the chaos, that she again sang praises and cried out unto me, saying:

Sophia uttereth a song of praise.

"'1. I will sing praises unto thee, O Light, for I desired to come unto thee. I will sing thee praises, O Light, for thou art my deliverer.

"'2. Leave me not in the chaos. Save me, O Light of the Height, for it is thou that I have praised.

"'3. Thou has sent me thy light through thyself and hast saved me. Thou hast led me to the higher regions of the chaos.

"'4. May the emanations of Self-willed which pursue me, sink down into the lower regions of the chaos, and let them not come to the higher regions to see me.

"'5. And may great darkness cover them and darker gloom come over them. And let them not see me in the light of thy power, which thou hast sent unto me to save me, so that they may not again get dominion over me.

"'6. And let not their resolution which they have formed, to take away my power, take effect for them. And as they have spoken against me, to take from me my light, take rather from them theirs instead of mine.

"'7. And they have proposed to take away my whole light and have not been able to take it, for thy light-power was with me.

"'8. Because they have taken counsel without thy commandment, O Light, therefore have they not been able to take away my light.

"'9. Because I have had faith in the Light, I shall not be afraid; and the Light is my deliverer and I shall not fear.'

"Now, therefore, let him whose power is exalted, speak the solution of the words which Pistis Sophia hath uttered."

And it came to pass, when Jesus had finished speaking these words unto his disciples, that Salome came forward and said: "My Lord, my power constraineth me to speak the solution of the words which Pistis Sophia hath uttered. Thy power hath prophesied aforetime through Solomon, saying:

Salome interpreteth the song of Sophia from the Odes of Solomon.

"'1. I will give thanks unto thee, O Lord, for thou art my God.

"'2. Abandon me not, O Lord, for thou art! my hope.

"'3. Thou hast given me thy vindication for naught, and I am saved through thee.

"'4. Let them who pursue me, fall down and let them not see me.

"'5. May a smoke-cloud cover their eyes and an air-mist darken them, and let them not see the day, so that they may not seize me.

"'6. May their resolution be impotent, and may what they concoct come upon them.

"'7. They have devised a resolution, and it hath not taken effect for them.

"'8. And they are vanquished, although they be mighty, and what they have wickedly prepared is fallen upon them.

"'9. My hope is in the Lord, and I shall not be afraid, for thou art my God, my Saviour.'"

It came to pass then, when Salome had finished saying these words, that Jesus said unto her: "Well said, Salome; and finely. This is the solution of the words which Pistis Sophia hath uttered."

CHAPTER 59

The power sent by Jesus formeth a light-wreath on Sophia's head.

And Jesus continued again in the discourse and said unto his disciples: "It came to pass then, when Pistis Sophia had finished saying these words in the chaos, that I made the light-power, which I had sent to save her, become a light-wreath on her head, so that from now on the emanations of Self-willed could not have dominion over her. And when it had become a light-wreath round her head, all the evil matters in her were shaken and all were purified in her. They perished and remained in the chaos, while the emanations of Self-willed gazed upon them and rejoiced. And the purification of the pure light which was in Pistis Sophia, gave power to the light of my light-power, which had become a wreath round her head.

"It came to pass then moreover, when it surrounded the pure light in Sophia, and her pure light did not depart from the wreath of the power of the light-flame, so that the emanations

of Self-willed should not rob it from it,--when then this befell her, the pure light-power in Sophia began to sing praises. And she praised my light-power, which was a wreath round her head, and she sang praises, saying:

"'1. The Light hath become a wreath round

Sophia uttereth another song of praise.

my head; and I shall not depart from it, so that the emanations of Self-willed may not rob it from me.

"'2. And though all the matters be shaken, yet shall I not be shaken.

"'3. And though all my matters perish and remain in the chaos,--those which the emanations of Self-willed see,--yet shall I not perish.

"'4. For the Light is with me, and I myself am with the Light.'

"These words then Pistis Sophia uttered. Now, therefore, let him who understandeth the thought of these words, come forward and proclaim their solution."

Mary, his mother, asketh and receiveth permission to speak

Then Mary, the mother of Jesus, came forward and said: "My son according to the world, my God and Saviour according to the height, bid me proclaim the solution of the words which Pistis Sophia hath uttered."

And Jesus answered and said: "Thou also, Mary, hast received form which is in Barbēlō, according to matter, and hast received likeness which is in the Virgin of Light, according to light, thou and the other Mary, the blessed one; and on thy account the darkness hath arisen, and moreover out of thee did come forth the material body in which I am, which I have purified and refined,--now, therefore, I bid thee proclaim the solution of the words which Pistis Sophia hath uttered."

And Mary, the mother of Jesus, answered and said: "My Lord, thy light-power hath prophesied aforetime concerning these words through Solomon in the nineteenth Ode and said:

"'1. The Lord is on my head as a wreath, and I shall not depart from him.

Mary, his mother, interpreteth the song of Sophia from the xixth ode of Solomon

"'2. The wreath in truth is woven for me; and it hath caused thy twigs to sprout in me.

"'3. For it is not like unto a wreath withered that sprouteth not. But thou art alive on my head and thou hast sprouted upon me.

"'4. Thy fruits are full and perfect, filled with thy salvation.'"

Jesus commendeth his mother.

It came to pass then, when Jesus had heard his. mother Mary say these words, that he said unto her: "Well said, finely. Amēn, amēn, I say unto thee: They shall proclaim thee blessed from one end of the earth to the other; for the pledge of the First Mystery hath taken up its abode with thee, and through that pledge shall all from the earth and all from the height be saved, and that pledge is the beginning and the end."

CHAPTER 60

The commandment of the First Mystery is fulfilled for taking Sophia entirely out of the chaos.

And Jesus continued again in the discourse and said unto his disciples: "It came to pass when Pistis Sophia had uttered the thirteenth repentance,--in that hour was fulfilled the commandment of all the tribulations which were de-creed for Pistis Sophia for the fulfilment of the First Mystery, which was from the beginning, and the time had come to save her out of the chaos and lead her out from all the darknesses. For her repentance was accepted from her through the First Mystery; and that mystery sent me a great light-power out of the height, that I might help Pistis Sophia and lead her up out of the chaos.

The First Mystery and Jesus sent forth two light-powers to help Sophia.

So I looked towards the æons into the height and saw that light-power which the First Mystery had sent me, that I might save Pistis Sophia out of the chaos. It came to pass, therefore, when I had seen it, coming forth from the æons and hastening down to me,--I was above the chaos,--that another light-power went forth out of me, that it too might help Pistis Sophia. And the light-power which had come from the height through the First Mystery, came down upon the light-power which had gone out of me; and they met together and became a great stream of light."

When then Jesus had said this unto his disciples, he said: "Understand ye in what manner I discourse with you?"

Mary Magdalene interpreteth the mystery from Psalm lxxxiv.

Mary started forward again and said: "My Lord, I understand what thou sayest. Concerning the solution of this word thy light-power hath prophesied aforetime through David in the eighty-fourth Psalm, saying:

"'10. Grace and truth met together, and righteousness and peace kissed each other.

"'11. Truth sprouted forth out of the earth, and righteousness looked down from heaven.'

"'Grace' then is the light-power which hath come down through the First Mystery; for the First Mystery hath hearkened unto Pistis Sophia and hath had mercy on her in all her

tribulations. 'Truth' on the other hand is the power which hath gone forth out of thee, for that thou hast fulfilled the truth, in order to save her out of the chaos. And 'righteousness' again is the power which hath come forth through the First Mystery, which will guide Pistis Sophia. And 'peace' again is the power which hath gone forth out of thee, so that it should enter into the emanations of Self-willed and take from them the lights which they have taken away from Pistis Sophia, that is, so that thou mayest gather them together into Pistis Sophia and make them at peace with her power. 'Truth' on the other hand is the power which went forth out of thee, when thou wast in the lower regions of the chaos. For this cause thy power hath said through David

'Truth sprouted out of the earth,' because thou wert in the lower regions of the chaos. 'Righteousness' on the other hand which hath 'looked down from heaven,'--it is the power which hath come down from the height through the First Mystery and hath entered into Pistis Sophia."

CHAPTER 61

It came to pass then, when Jesus had heard these words, that he said: "Well said, Mary, blessed one, who shalt inherit the whole Light-kingdom."

Thereon Mary, the mother of Jesus, also came forward and said: "My Lord and my Saviour, give commandment unto me also that I repeat this word."

Jesus said: "Whose spirit is understanding, him I do not prevent, but I urge him on still more to speak the thought which hath moved him. Now, therefore, Mary, my mother according to matter, thou in whom I have sojourned, I bid thee that thou also speak the thought of the discourse."

Mary, the mother, further interpreteth the scripture.

And Mary answered and said: "My Lord, concerning the word which thy power hath prophesied through David: 'Grace and truth met together, righteousness and peace kissed each other. Truth sprouted forth out of the earth, and righteousness looked down from heaven,'--thus hath thy power prophesied this word aforetime about thee.

"When thou wert little, before the spirit had

The story of the phantom spirit.

come upon thee, whilst thou wert in a vineyard with Joseph, the spirit came out of the height and came to me in my house, like unto thee; and I had not known him, but I thought that thou wast he. And the spirit said unto me: Where is Jesus, my brother, that I meet with him?' And when he had said this unto me, I was at a loss and thought it was a phantom to try me. So I seized him and bound him to the foot of the bed in my house, until I went forth to you, to thee and Joseph in the field, and I found you on the vineyard, Joseph propping up

the vineyard. It came to pass, therefore, when thou didst hear me speak the word unto Joseph, that thou didst understand the word, wert joyful and saidest: 'Where is he, that I may see him; else I await him in this place.' And it came to pass, when Joseph had heard thee say these words, that he was startled. And we went down together, entered the house and found the spirit bound to the bed. And we looked on thee and him and found thee like unto him. And he who was bound to the bed was unloosed; he took thee in his arms and kissed thee, and thou also didst kiss him. Ye became one.

"This then is the word and its solution. 'Grace' is the spirit which hath come down out of the height through the First Mystery, for it hath had mercy on the race of men and sent its spirit that he should forgive the sins of the whole world, and they should receive the mysteries and inherit the Light-kingdom. 'Truth' on the other hand is the power which hath sojourned with me. When it had come forth out of Barbēlō,

Of the spiritual and material bodies of Jesus.

it became material body for thee, and hath made proclamation concerning the region of Truth. 'Righteousness' is thy spirit, who hath brought the mysteries out of the height to give them to the race of men. 'Peace' on the other hand is the power which hath sojourned in thy material body according to the world, which hath baptized the race of men, until it should make it stranger unto sin and make it at peace with thy spirit, so that they may be at peace with the emanations of the Light; that is, 'Grace and truth kissed each other.' As it saith: 'Truth sprouted forth out of the earth,'--'truth' is thy material body which sprouted forth out of me according to the world of men, and hath made proclamation concerning the region of Truth. And again as it saith: 'Righteousness [looked down] from heaven'--'righteousness' is the power which looked out of the height, which will give the mysteries of the Light to the race of men, so that they will become righteous and good, and inherit the Light-kingdom."

It came to pass then, when Jesus had heard these words which his mother Mary spake, that he said: "Well said, finely, Mary."

CHAPTER 62

The other Mary came forward and said: "My Lord, bear with me and be not wroth with me. Yea, from the moment when thy mother spake with thee concerning the solution of these words, my power disquieted me to come forward and like-wise to speak the solution of these words."

Jesus said unto her: "I bid thee speak their solution."

Mary said: "My Lord, 'Grace and truth met together,'--'grace' then is the spirit who hath

Of the spiritual and material bodies of Jesus.

The other Mary further interpreteth the same scripture from the baptism, of Jesus.

come upon thee, when thou didst receive the baptism from John. 'Grace' then is the godly spirit who hath come upon thee; he hath had mercy on the race of men, hath come down and hath met with the power of Sabaōth, the Good which is in thee and which hath made proclamation concerning the regions of Truth. It hath said again: 'Righteousness and peace kissed each other,'--'righteousness' then is the spirit of the Light, which did come upon thee and hath brought the mysteries of the height, to give them unto the race of men. 'Peace' on the other hand is the power of Sabaōth, the Good, which is in thee,--he who hath baptized and hath forgiven the race of men,--and it hath made them at peace with the sons of the Light. And moreover as thy power hath said through David: 'Truth sprouted forth out of the earth,'--that is the power of Sabaōth, the Good, which sprouted forth out of Mary, thy mother, the dweller on earth. 'Righteousness,' which 'looked down from heaven,' on the other hand is the spirit in the height who hath brought all mysteries of the height and given them to the race of men; and they have become righteous and good, and have inherited the Light-kingdom."

And it came to pass, when Jesus had heard Mary speak these words, that he said: "Well said, Mary, inheritress of the Light."

And Mary, the mother of Jesus, again came forward, fell down at his feet, kissed them and said: "My Lord, my son and my Saviour, be not wroth with me, but pardon me, that I may once more speak the solution of these words. 'Grace and truth met together,'--it is I, Mary,

Mary, the mother, again further interpreteth the same scripture from the meeting of herself with Elizabeth, mother of John the Baptizer.

thy mother, and Elizabeth, mother of John, whom I have met. 'Grace' then is the power of Sabaōth in me, which went forth out of me, which thou art. Thou hast had mercy on the whole race of men. 'Truth' on the other hand is the power in Elizabeth, which is John, who did come and hath made proclamation concerning the way of Truth, which thou art,--who hath made proclamation before thee. And again, 'Grace and truth met together,'--that is thou, my Lord, thou who didst meet John on the day when thou hadst to receive the baptism. And again thou and John are 'Righteousness and peace kissed

Of the incarnation of Jesus.

each other.'--'Truth hath sprouted forth out of the earth, and righteousness looked down from heaven,'--this is, during the time when thou didst minister unto thyself, thou didst have the form of Gabriēl, thou didst look down upon me from heaven and speak with me. And when thou hadst spoken with me, thou didst sprout up in me,--that is the 'truth,' that is the power of Sabaōth, the Good, which is in thy material body, that is the 'truth' which 'sprouted up out of the earth.'"

It came to pass then, when Jesus had heard his mother Mary speak these words, that he said: "Well said, and finely. This is the solution of all the words concerning which my light-power hath prophesied aforetime through the prophet David."

[THE NOTE OF A SCRIBE]

A note by a later hand, copied from another scripture.

(Now these are the names which I will give from the Boundless onward. Write them with a sign, that the Sons of God may be revealed from here on.

This is the name of the Immortal: *aaa*, *ōōō*; and this is the name of the Voice, for the sake of which the Perfect Man hath set himself in motion: *iii*. And these are the interpretations of the names of these mysteries: the first [name], which is *aaa*, its interpretation is *fff*; the second, which is *mmm* or ōōō, its interpretation is *aaa*; the third, which is *ps ps ps*, its interpretation is*ooo*; the fourth, which is *fff*, its interpretation is *nnn*; the fifth, which is *ddd*, its interpretation is *aaa*. He on the throne is *aaa*. This is the interpretation of the second: *aaaa*, *aaaa*, *aaaa*; this is the interpretation of the whole name.)

THE SECOND BOOK OF PISTIS SOPHIA

CHAPTER 63

JOHN also came forward and said: "O Lord, bid me also speak the solution of the words which thy light-power hath prophesied aforetime through David."

And Jesus answered and said unto John: "To thee too, John, I give commandment to speak the solution of the words which my light-power hath prophesied through David:

"'10. Grace and truth met together, and righteousness and peace kissed each other.

"'11. Truth hath sprouted forth out of the earth, and righteousness looked down from heaven.'"

John further interpreteth the same scripture.

And John answered and said: "This is the word which thou hast said unto us aforetime: 'I have come out of the Height and entered into Sabaōth, the Good, and embraced the light-power in him.' Now, therefore, 'Grace and truth' which 'met together,'--thou art 'grace,' thou who art sent out of the regions of the Height through thy Father, the First Mystery which looketh within, in that he hath sent thee, that thou mayest have mercy on the whole world. 'Truth' on the other hand is the power of Sabaōth, the Good, which bound itself in thee and which thou hast cast forth to the Left,--thou the First Mystery which looketh without. And the little Sabaōth, the Good, took it and cast it

Of Sabaōth, Barbēlō, Yabraōth and the light-vesture.

forth into the matter of Barbēlō, and he made proclamation concerning the regions of Truth to all the regions of those of the Left. That matter of Barbēlō then it is which is body for thee to-day.

"And 'righteousness and peace' which 'kissed each other,'--'righteousness' then art thou who didst bring all the mysteries through thy Father, the First Mystery which looketh within, and hast baptized this power of Sabaōth, the Good; and thou didst go to the region of the rulers and didst give unto them the mysteries of the Height; they became righteous and good.

"'Peace' on the other hand is the power of Sabaōth, that is thy soul, which did enter into the matter of Barbēlō, and all the rulers of the six æons of Yabraōth have made peace with the mystery of the Light.

"And 'truth' which 'sprouted forth out of the earth,'--it is the power of Sabaōth, the Good, which came out of the region of the Right, which lieth outside the Treasury of the Light., and which hath come into the region of those of the Left; it hath entered into the matter of Barbēlō, and hath made proclamation concerning the mysteries of the region of Truth.

"'Righteousness' on the other hand which 'looked down from heaven,' is thou the First Mystery which looketh down without, as thou didst come out of the spaces of the Height with the mysteries of the Light-kingdom; and thou didst come down upon the light-vesture which thou didst receive from the hand of Barbēlō, which [vesture] is Jesus, our Saviour, in that thou didst come down upon him as a dove."

It came to pass then, when John had brought forward these words, that the First Mystery which looketh without, said unto -him: "Well said, John, beloved brother."

CHAPTER 64

Gabriēl and Michaēl are summoned to help Pistis Sophia.

The First Mystery again continued and said: "It came to pass, therefore, that the power which had come out of the Height, that is I, in that my Father sent me to save Pistis Sophia out of the chaos, [that] I, therefore, and also the power which did go from me, and the soul which I had received from Sabaōth, the Good,--they drew towards one another and become a single light-stream, which shone very exceedingly. I called down Gabriēl and Michaēl out of the æons, at the command of my Father, the First Mystery which looketh within, and I gave unto them the light-stream and let them go down into the chaos to help Pistis Sophia and to take the light-powers, which the emanations of Self-willed had taken from her, from them and give them to Pistis Sophia.

"And straightway, when they had brought down the light-stream into the chaos, it shone most exceedingly in the whole of the chaos, and spread itself over all their regions. And when the emanations of Self-willed had seen the great light of that stream, they were terror-stricken one with the other. And that stream drew forth out of them all the light-powers which they had taken from Pistis Sophia, and the emanations of Self-willed could not dare to lay hold of that light-stream in the dark chaos; nor could they lay hold of it with the art of Self-willed, who ruleth over the emanations.

The light-stream restoreth the light-powers to Sophia

"And Gabriēl and Michaēl led the light-stream over the body of the matter of Pistis Sophia and poured into her all the light-powers which they had taken from her. And the body of her matter became shining throughout, and all the powers also in her, whose light they had taken away, took light and ceased to lack their light, for they got their light which had been taken from them, because the light was given them through me. And Michaēl and Gabriēl, who ministered and had brought the light-stream |**130**. into the chaos, will give them the mysteries of the Light; it is they to whom the light-stream was entrusted, which I have given unto them and brought into the chaos. And Michaēl and Gabriēl have taken no light for themselves from the lights of Sophia, which they had taken from the emanations of Self-willed.

"It came to pass then, when the light-stream had ingathered into Pistis Sophia all her light-powers, which it had taken from the emanations of Self-willed, that she became shining throughout; and the light-powers also in Pistis Sophia, which the emanations of Self-willed had not taken, became joyful again and filled themselves with light. And the lights which were poured into Pistis Sophia, quickened the body of her matter, in which no light was present, and which was on the point of perishing or perished. And they raised up all her powers which were on the point of being dissolved. And they took unto themselves a light-power and became again as they were before, and they increased again in their sense of the Light. And all the light-powers of Sophia knew themselves mutually through my light-stream and were saved through the light of that stream.

The light-stream, having accomplished its purpose, departeth from Sophia.

And my light-stream, when. it had taken away the lights from the emanations of Self-willed, which they had taken away from Pistis Sophia, poured them into Pistis Sophia, and turned itself about and went up out of the chaos."

When then the First Mystery said this to the disciples, that it had befallen Pistis Sophia in the chaos, he answered and said unto them: "Understand ye in what manner I discourse with you?"

CHAPTER 65

Peter came forward and said: "My Lord, concerning the solution of the words which thou hast spoken, thus hath thy light-power prophesied aforetime through Solomon in his Odes:

Peter interpreteth the narrative from the Odes of Solomon.

"'1. A stream came forth and became a great wide flood.

"'2. It tore away all to itself and turned itself against the temple.

"'3. Dams and buildings could not hold it, nor could the art of them who hold the waters.

"'4. It was led over the whole land and laid hold of all.

"'5. They who were on the dry sand, drank; their thirst was quieted and quenched, when the draught from the hand of the Highest was given.

"'6. Blessed are the ministers of that draught, to whom the water of the Lord is entrusted.

"'7. They have refreshed parched lips; they whose power was taken away, have gotten joy of heart and they have laid hold of souls, having poured in the breath, so that they should not die.

"'8. They have raised up limbs which were fallen; they have given power to their openness and light unto their eyes.

"'9. For they all have known themselves in the Lord and are saved through the water of Life eternal.'

"Hearken, therefore, my Lord, that I may set forth the word in openness. As thy power hath prophesied through Solomon: 'A stream came forth and became a great wide flood,'--this is: The light-stream hath spread itself out in the chaos over all the regions of the emanations of Self-willed.

"And again the word which thy power hath spoken through Solomon: 'It tore away all to itself and led it over the temple,'--that is: It drew all the light-powers out of the emanations of Self-willed, which they had taken from Pistis Sophia, and poured them anew into Pistis Sophia.

"And again the word thy power hath spoken: 'The dams and buildings could not hold it,'--that is: The emanations of Self-willed could not hold the light-stream within the walls of the darkness of the chaos.

"And again the word which it hath spoken: It was led over the whole land and filled all,'--that is: When Gabriēl and Michaēl had led it over the body of Pistis Sophia, they poured into her all the lights which the emanations of Self-willed had taken from her, and the body of her matter shone.

"And the word which it hath spoken: 'They who were in the dry sand, drank,'--that is:

All in Pistis Sophia whose light had before been taken away, got light.

"And the word which it hath spoken: 'Their thirst was quieted and quenched,'--that is: Her powers ceased to lack the light, because their light, which had been taken from them, was given them [again].

"And again as thy power hath spoken: 'The draught through the Highest was given them,'--that is: The light was given unto them through the light-stream, which came forth out of thee, the First Mystery."

"And as thy power hath spoken: 'Blessed are the ministers of that draught,'--this is the word which thou hast spoken: 'Michaēl and Gabriēl, who have ministered, have brought the light-stream into the chaos and also led it forth again. They will give them the mysteries of the Light of the Height, they to whom the light-stream is entrusted.'

"And again as thy power hath spoken: 'They have refreshed parched lips,'--that is: Gabriēl and Michaēl have not taken for themselves from the lights of Pistis Sophia, which they had spoiled from the emanations of Self-willed, but they have poured them into Pistis Sophia.

"And again the word which it hath spoken:

They whose power was taken away, have gotten joy of heart,'--that is: All the other powers of Pistis Sophia, which the emanations of Self-willed have not taken, are become exceedingly merry and have filled themselves with light from their light-fellows, for these have poured it into them.

"And the word which thy power hath spoken: 'They have quickened souls, having poured in the breath, so that they should not die,'--that is: When they had poured the lights into Pistis Sophia, they quickened the body of her matter, from which they had before taken its lights, and which was on the point of perishing.

"And again the word which thy power hath spoken: 'They have raised up limbs which were fallen, or that they should not fall,'--that is: When they poured into her her lights, they raised up all her powers which were on the point of being dissolved.

"And again as thy light-power hath spoken: They have received again their light and have become as they were before '; and again the word which it hath spoken: 'They have given light unto their eyes,'--that is: They have received sense in the Light and known the light-stream, that it belongeth to the Height.

"And again the word which it hath spoken: 'They all have known themselves in the Lord,'--that is: All the powers of Pistis Sophia have known one another through the light-stream.

"And again the word which it hath spoken: 'They are saved through water of Life eternal,'--that is: They are saved through the whole light-stream.

"And again the word which it hath spoken: 'The light-stream tore all to itself and drew it over the temple,'--that is: When the light-stream had taken all the light-powers of Pistis Sophia and had spoiled them from the emanations of Self-willed, it poured them into Pistis Sophia and turned itself about and went out of the chaos and came over thee,--thou who art the temple.

"This is the solution of all the words which thy light-power hath spoken through the Ode of Solomon."

It came to pass then, when the First Mystery had heard Peter speak these words, that he said unto him: "Well said, blessed Peter. This is the solution of the words which have been spoken."

CHAPTER 66

The emanations of Sell-willed cry aloud to him for help.

And the First Mystery continued again in the discourse and said: "It came to pass then, before I had led forth Pistis Sophia out of the chaos, because it was not yet commanded me through my Father, the First Mystery which looketh within,--at that time then, after the emanations of Self-willed had perceived that my light-stream had taken from them the light-

powers which they had taken from Pistis Sophia, and had poured them into Pistis Sophia, and when they again had seen Pistis Sophia, that she shone as she had done from the beginning, that they were enraged against Pistis Sophia and cried out again to their Self-willed, that he should come and help them, so that they might take away the powers in Pistis Sophia anew.

He sendeth forth another more violent power like unto a flying arrow

"And Self-willed sent out of the height, out of the thirteenth æon, and sent another great light-power. It came down into the chaos as a flying arrow, that he might help his emanations, so that they might take away the lights from Pistis Sophia anew. And when that light-power had come down, the emanations of Self-willed which were in the chaos and oppressed Pistis Sophia, took great courage and again pursued Pistis Sophia with great terror and great alarm. And some of the emanations of Self-willed oppressed her. One of them changed itself into

The fashioning of the serpent-, basilisk- and dragon-powers

the form of a great serpent; another again changed itself also into the form of a seven-headed basilisk; another again changed itself into the form of a dragon. And moreover the first power of Self-willed, the lion-faced, and all his other very numerous emanations, they came together and oppressed Pistis Sophia and led her again into the lower regions of the chaos and alarmed her again exceedingly.

The demon-power of Adamas dasheth Sophia down

"It came to pass then that there looked down out of the twelve æons, Adamas, the Tyrant, who also was wroth with Pistis Sophia, because she desired to go to the Light of lights, which was above them all; therefore was he wroth with her. It came to pass then, when Adamas, the Tyrant, had looked down out of the twelve æons, that he saw the emanations of Self-willed oppressing Pistis Sophia, until they should take from her all her lights. It came to pass then, when the power of Adamas had come down into the chaos unto all the emanations of Self-willed,--it came to pass then, when that demon came down into the chaos, that it dashed down Pistis Sophia. And the lion-faced power and the serpent-form and the basilisk-form and the dragon-form and all the other very numerous emanations of Self-willed surrounded Pistis Sophia all together, desiring to take from her anew her powers in her, and they oppressed Pistis Sophia exceedingly and threatened her. It came to pass then, when they oppressed her and alarmed her exceedingly, that she cried again to the Light and sang praises, saying:

"'1. O Light, it is thou who hast helped me; let thy light come over me.

Sophia again crieth to the Light

"'2. For thou art my protector, and I come hence unto thee, O Light, having faith in thee, O Light.

"'3. For thou art my saviour from the emanations of Self-willed and of Adamas, the Tyrant, and thou shalt save me from all his violent threats.'

Gabriēl and Michaēl and the light-stream again go to her aid

"And when Pistis Sophia had said this, then at the commandment of my Father, the First Mystery which looketh within, I sent again Gabriēl and Michaēl and the great light-stream, that they should help Pistis Sophia. And I gave commandment unto Gabriēl and Michaēl to bear Pistis Sophia in their hands, so that her feet should not touch the darkness below; and I gave them commandment moreover to guide her in the regions of the chaos, out of which she was to be led.

"It came to pass then, when the angels had come down into the chaos, they and the light-stream, and moreover [when] all the emanations of Self-willed and the emanations of Adamas had seen the light-stream, how it shone very exceedingly and there was no measure for the light about it, that they became terror-stricken and quitted Pistis Sophia. And the great light-stream surrounded Pistis Sophia on all sides of her, on her left and on her right and on all her sides, and it became a light-wreath round her head.

"It came to pass then, when the light-stream had surrounded Pistis Sophia, that she took great courage, and it ceased not to surround her on all her sides; and she was no longer in fear of the emanations of Self-willed which are in the chaos, nor was she any more in fear of the other new power of Self-willed which he had cast down into the chaos as a flying arrow, nor did she any more tremble at the demon power of Adamas which had come out of the æons.

The transfiguration of Sophia

"And moreover by commandment of myself, the First Mystery which looketh without, the light-stream which surrounded Pistis Sophia on all her sides, shone most exceedingly, and Pistis Sophia abode in the midst of the light, a great light being on her left and on her right, and on all her sides, forming a wreath round her head. And all the emanations of Self-willed [could] not change their face again, nor could they bear the shock of the great light of the stream, which was a wreath round her head. And all the emanations of Self-willed,--many of them fell at her right, because she shone most exceedingly, and many others fell at her left, and were not able at all to draw nigh unto Pistis Sophia because of the great light; but they fell all one on another, or they all came near one another, and they could not inflict any ill on Pistis Sophia, because she had trusted in the Light.

Jesus, the First Mystery looking without, causeth Sophia to triumph

"And at the commandment of my Father, the First Mystery which looketh within, I myself went down into the chaos, shining most exceedingly, and approached the lion-faced power, which shone exceedingly, and took its whole light in it and held fast all the emanations of Self-willed, so that from now on they went not into their region, that is the thirteenth æon. And I took away the power of all the emanations of Self-willed, and they all fell down in the chaos powerless. And I led forth Pistis Sophia, she being on the right of Gabriēl and Michaēl. And the great light-stream entered again into her. And Pistis Sophia beheld with her eyes her foes, that I had taken their light-power from them. And I led Pistis Sophia forth from the chaos, she treading under foot the serpent-faced emanation of Self-willed, and moreover treading under foot the seven-faced-basilisk emanation, and treading under foot the lion- and dragon-faced power. I made Pistis Sophia continue to stand upon the seven-headed-basilisk emanation of Self-willed; and it was more mighty than them all in its evil doings. And I, the First Mystery, stood by it and took all the powers in it, and made to perish its whole matter, so that no seed should arise from it from now on."

CHAPTER 67

And when the First Mystery said this unto his disciples, he answered and said: "Understand ye in what manner I discourse with you?"

James came forward and said: "My Lord, concerning then the solution of the words which thou hast said, thus hath thy light-power prophesied thereon aforetime through David in the ninetieth Psalm:

James interpreteth the narrative from Psalm xc

"'1. Whoso then dwelleth under the help of the Most High, will abide under the shadow of the God of heaven.

"'2. He will say unto the Lord: Thou art my succour and my place of refuge, my God, in whom I trust.

"'3. For he will save me out of the snare of the hunters and from mighty word.

"'4. He will shade thee with his breast, and thou shalt have trust beneath his wings; his truth shall surround thee as a shield.

"'5. Thou wilt not be afraid of terror by night nor of an arrow which flieth by day,

"'6. Of a thing which slinketh in the darkness, of a mischance and a demon at mid-day.

"'7. A thousand will fall on thy left, and ten thousand at thy right hand; but they shall not come nigh thee.

"'8. Nay rather with thine eyes wilt thou behold, thou wilt see the requital of the sinners.

"'9. For thou, O Lord, art my hope. Thou hast established the Most High for thyself as refuge.

"'10. Harm will not come nigh unto thee; scourge will not come nigh thy dwelling.

"'11. For he will give commandment to his angels on thy behalf that they guard thee on all thy ways,

"'12. And bear thee on their hands, that thou mayest never strike with thy foot against a stone.

"'13. Thou wilt stride over the serpent and basilisk and tread on lion and dragon.

"'14. Because he hath trusted in me, I will save him; I will overshadow him, because he hath known my name.

"'15. He will cry unto me and I shall hearken unto him; I am at his side in his tribulation and will save him and honour him,

"'16. And increase him with many days and show him my salvation.'

"This, my Lord, is the solution of the words which thou hast said. Hearken therefore, that I may say it in openness.

"The word then which thy power hath spoken through David: 'Whoso then dwelleth under the help of the Most High, will abide under the shadow of the God of heaven,'--that is: When Sophia had trusted in the Light, she abode under the light of the light-stream, which through thee came out of the Height.

"And the word which thy power hath spoken through David: 'I will say unto the Lord: Thou art my succour and my refuge, my God, in whom I trust,'--it is the word with which Pistis Sophia hath sung praises: 'Thou art my succour, and I come unto thee.'

"And again the word which thy power hath spoken: 'My God, in whom I trust, thou wilt save me out of the snare of the hunters and from mighty word,'--it is what Pistis Sophia hath said: 'O Light, I have faith in thee, for thou wilt save me from the emanations of Self-willed and from those of Adamas, the Tyrant, and thou wilt save me also from all their mighty threats.'

"And again the word which thy power hath spoken through David: 'He will shade thee with his breast, and thou wilt have trust beneath his wings,'--that is: Pistis Sophia hath been in the light of the light-stream, which hath come from thee, and hath continued in firm trust in the light, that on her left and that on her right, which are the wings of the light-stream.

"And the word which thy light-power hath prophesied through David: 'Truth will surround thee as a shield,'--it is the light of the light-stream which hath surrounded Pistis Sophia on all her sides as a shield.

"And the word which thy power hath spoken: 'He will not be afraid of terror by night,'--that is: Pistis Sophia hath not been afraid of the terrors and alarms into which she had been planted in the chaos, which is the 'night.'

"And the word which thy power hath spoken: He will not be afraid of an arrow which flieth by day,'--that is: Pistis Sophia hath not been afraid of the power which Self-willed hath sent last of all out of the height, and which hath come into the chaos as it were a flying arrow. Thy light-power therefore hath said: 'Thou wilt not be afraid of an arrow which flieth by day,' for that power hath come out of the thirteenth æon, it being that which is lord over the twelve æons, and which giveth light unto all the æons; wherefor hath he [David] said 'day.'

"And again the word which thy power hath spoken: 'He will not be afraid of a thing which slinketh in the darkness,'--that is: Sophia hath not been afraid of the lion-faced emanation, which caused fear for Pistis Sophia in the chaos, which is the 'darkness.'

"And the word which thy power hath spoken: 'He will not be afraid of a mischance and of a demon at mid-day,'--that is: Pistis Sophia hath not been afraid of the demon emanation of Tyrant Adamas, which hath cast Pistis Sophia to the ground in a great mischance, and which hath come forth out of Adamas out of the twelfth æon; wherefor then hath thy power said: 'He will not be afraid of the demon mischance at mid-day,'--'mid-day,' because it hath come out of the twelve æons, which is 'mid-day'; and again ['night,' because] it hath come out of the chaos, which is the 'night,' and because it hath come out of the twelfth æon which is in the midst between both; therefore hath thy light-power said 'mid-day,' because the twelve æons lie in the midst between the thirteenth æon and the chaos.

"And again the word which thy light-power hath spoken through David: 'A thousand will fall on his left, and ten thousand at his right hand, but they shall not come nigh him,'--that is: When the emanations of Self-willed, which are exceedingly numerous, could not bear the great light of the light-stream, many of them fell on the left hand of Pistis Sophia and many at her right, and they could not come nigh her, to do her [harm].

"And the word which thy light-power hath spoken through David: 'Nay rather with thine eyes wilt thou behold, and wilt see the requital of the sinners, for thou, O Lord, art my hope,'--that is the word: Pistis Sophia hath with her eyes beheld her foes, that is the emanations of Self-willed, who all have fallen one on another; not only hath she with her eyes beheld this, but thou also thyself, my Lord, the First Mystery, hast taken the light-power which is in the lion-faced power, and hast moreover taken the power of all the emanations of Self-willed and moreover thou hast imprisoned them in that chaos, [so that]

from henceforth they have not gone forth to their own region. Therefore then hath Pistis Sophia with her eyes beheld her foes, that is the emanations of Self-willed, in all which David hath prophesied concerning Pistis Sophia, saying: 'Nay rather with thine eyes wilt thou behold, and thou wilt see the requital of the sinners.' Not only hath she with her eyes beheld, how they fall one on another in the chaos, but she hath also seen the requital with which it was requited them. Just as the emanations of Self-willed have thought to take away the light of Sophia from her, so hast thou requited them and repaid them in full, and hast taken the light-power in them instead of the lights of Sophia, who hath had faith in the Light of the Height.

"And as thy light-power hath spoken through David: 'Thou hast established the Most High for thyself as refuge; harm will not come nigh unto thee, scourge will not come nigh thy dwelling,'--that is: When Pistis Sophia had had faith in the Light and was afflicted, she sang praises unto it, and the emanations of Self-willed could not inflict on her any harm, nor could they [injure] her, nor could they at all come nigh her.

"And the word which thy light-power hath spoken through David: 'He will give commandment to his angels on thy behalf, that they guard thee on all thy ways and bear thee on their hands, that thou mayest never strike with thy foot against a stone,'--it is again thy word: Thou hast given commandment to Gabriēl and Michaēl, that they guide Pistis Sophia in all the regions of the chaos, until they lead her forth and that they uplift her on their hands, so that her feet do not touch the darkness beneath, and [that] on the other hand they of the lower darkness do not seize hold of her.

"And the word which thy light-power hath spoken through David: 'Thou wilt tread on serpent and basilisk and tread on lion and dragon; because he hath trusted in me, I will save him and I will overshadow him, because he hath known my name,'--that is the word: When Pistis Sophia was on the point of coming forth out of the chaos, she trod on the emanations of Self-willed, and she trod on the serpent-faced ones and on the basilisk-faced ones, which have seven heads; and she trod on the lion-faced power and on the dragon-faced one. Because she had had faith in the Light, is she saved from all of them.

"This, my Lord, is the solution of the words which thou hast spoken."

CHAPTER 68

It came to pass then, when the First Mystery had heard these words, that he said: "Well said, James, beloved one."

And the First Mystery continued again in the discourse and said unto his disciples: "It came to pass, when I had led Pistis Sophia out of the chaos, that she cried out again and said:

Sophia singeth a song of praise

"'1. I am saved out of the chaos and loosed from the bonds of the darkness. I am come unto thee, O Light.

"'2. For thou wert light on all sides of me, saving me and helping me.

"'3. And the emanations of Self-willed, which fought against me, thou hast hindered through thy light, and they could not come nigh me; for thy light was with me and saved me through thy light-stream.

"'4. Because in sooth the emanations of Self-willed constrained me, they took from me my power and cast me out into the chaos with no light in me. So I became as heavy-weighing matter in comparison with them.

"'5. And thereafter came a light-stream unto me through thee which saved me; it shone on my left and on my right and surrounded me on all sides of me, so that no part of me was without light.

"'6. And thou hast covered me with the light of thy stream and purged from me all my evil matters; and I shall be relieved of all my matters because of thy light.

"'7. And it is thy light-stream which hath raised me up and taken from me the emanations of Self-willed which constrained me.

"'8. And I have become sure-trusting in thy light and purified light in thy stream.

"'9. And the emanations of Self-willed which constrained me, have withdrawn themselves from me; and I shone in thy great power, for thou savest for ever.'

"This is the repentance which Pistis Sophia hath uttered, when she came forth out of the chaos and was freed from the bonds of the chaos. Now, therefore, who hath ears to hear, let him hear."

CHAPTER 69

It came to pass then, when the First Mystery had finished saying these words unto his disciples, that Thomas came forward, and said: "My Lord, my light-dweller hath ears and my mind hath understood the words which thou hast said. Now, therefore, give commandment unto me to set forth clearly the solution of the words."

And the First Mystery answered and said unto Thomas: "I give thee commandment to set forth the solution of the song which Pistis Sophia sang unto me."

Thomas interpreteth the song of Sophia from the Odes of Solomon

Thomas answered and said: "My Lord, concerning the song which Pistis Sophia hath uttered, because she was saved out of the chaos, thy light-power prophesied aforetime thereon through Solomon, the son of David, in his Odes:

"'1. I am saved from the bonds and am fled unto thee, O Lord.

"'2. For thou hast been on my right hand, saving me and helping me.

"'3. Thou hast hindered my adversaries and they have not been revealed, because thy face was with me, saving me in thy grace.

"'4. I was despised in the sight of many and cast out; I have become as lead in their sight.

"'5. Through thee I have gotten a power which helped me; for thou hast set lamps on my right and on my left, so that no side of me may be without light.

"'6. Thou hast overshadowed me with the shadow of thy grace, and I was relieved of the coats of skin.

"'7. It is thy right hand which hath raised me up, and thon hast taken the sickness from me.

"'8. I have become powerful in thy truth and purified in thy righteousness.

"'9. My adversaries have withdrawn themselves from me, and I am justified by thy goodness, for thy rest endureth unto all eternity.'

"This then, my Lord, is the solution of the repentance which Pistis Sophia hath uttered, when she was saved out of the chaos. Hearken, therefore, that I may say it in openness.

"The word then which thy light-power hath spoken through Solomon: 'I am saved from the bonds and am fled unto thee, O Lord,'--it is the word which Pistis Sophia hath spoken: 'I am loosed from the bonds of the darkness and am come unto thee, O Light.'

"And the word which thy power hath spoken: 'Thou wert on my right hand, saving and helping me,'--it is again the word which Pistis Sophia hath spoken: 'Thou art become a light on all sides of me, [saving me] and helping me.'

"And the word which thy light-power hath spoken: 'Thou hast hindered my adversaries and they have not been revealed,'--it is the word which Pistis Sophia hath spoken: 'And the emanations of Self-willed which fought against me, thou hast hindered through thy light, and they could not come nigh me.'

"And the word which thy power hath spoken: 'Thy face was with me, saving me in thy grace,'--it is the word which Pistis Sophia hath spoken: 'Thy light was with me, saving me in thy light-stream.'

"And the word which thy power hath spoken: 'I was despised in the sight of many and cast out,'--it is the word which Pistis Sophia hath spoken:

The emanations of Self-willed constrained me and took my power from me, and I have been despised before them and cast out into the chaos, with no light in me.'

"And the word which thy power hath spoken:

I have become as lead in their sight,'--it is the word which Pistis Sophia hath spoken: 'When they had taken my light from me, I became as heavy-weighing matter before them.'

"And moreover the word which thy power hath spoken: 'Through thee I have gotten a power for me which helped me,'--it is again the word which Pistis Sophia hath spoken: 'And thereafter came a light-power unto me through thee which saved me.'

"And the word which thy power hath spoken: 'Thou hast set lamps on my right and on my left, so that no side of me may be without light,'—it is the word which Pistis Sophia hath spoken:

'Thy power shone on my right and on my left and surrounded me on all sides of me, so that no part of me was without light.'

"And the word which thy power hath spoken:

'Thou hast overshadowed me with the shadow of thy grace,'--it is again the word which Pistis Sophia hath spoken: 'And thou hast covered me with the light of the stream.'

"And the word which thy power hath spoken: I was relieved of the coats of skin,'--it is again the word which Pistis Sophia hath spoken: 'And they have purified me of all my evil matters, and I raised myself above them in thy light.'

"And the word which thy power hath spoken through Solomon: 'It is thy right hand which hath raised me up, and hath taken the sickness from me,'--it is the word which Pistis Sophia hath spoken: 'And it is thy light-stream which hath raised me up in thy light and hath taken from me the emanations of Self-willed which constrained me.'

"And the word which thy power hath spoken: 'I have become powerful in thy truth and purified in thy righteousness,'--it is the word which Pistis Sophia hath spoken: 'I have become powerful in thy light and purified light in thy stream.'

And the word which thy power hath spoken: 'My adversaries have withdrawn themselves from me,'--it is the word which Pistis Sophia hath spoken: 'The emanations of Self-willed which constrained me, have withdrawn themselves from me.'

"And the word which thy power hath spoken through Solomon: 'And I am justified in thy goodness, for thy rest endureth unto all eternity,'--it is the word which Pistis Sophia hath spoken: 'I am saved in thy goodness; for thou savest every one.'

"This then, O my Lord, is the whole solution of the repentance which Pistis Sophia hath uttered, when she was saved out of the chaos and loosed from the bonds of the darkness."

CHAPTER 70

It came to pass then when the First Mystery had heard Thomas say these words, that he said unto him: "Well said, finely, Thomas, blessed one. This is the solution of the song which Pistis Sophia hath uttered."

And the First Mystery continued again and said unto the disciples: "And Pistis Sophia continued and sang praises unto me, saying:

Sophia singeth another song of praise

"'1. I sing a song unto thee; through thy commandment hast thou led me down out of the higher æon which is above, and hast led me up to the regions which are below.

"'2. And again through thy commandment thou hast saved me out of the regions which are below, and through thee hast thou taken there the matter in my light-powers, and I have seen it.

"'3. And thou hast scattered far from me the emanations of Self-willed which constrained me and were hostile to me, and hast bestowed power on me to loose myself from the bonds of the emanations of Adamas.

"'4. And thou hast smitten the basilisk with the seven heads and cast it out with my hands and hast set me above its matter. Thou hast destroyed it, so that its seed may not raise itself up from now on.

"'5. And thou Wert with me, giving me power in all this, and thy light surrounded me in all regions, and through thee hast thou made all the emanations of Self-willed powerless.

"'6. For thou hast taken the power of their light from them and made straight my way to lead me out of the chaos.

"'7. And thou hast removed me from the material darknesses and taken from them all my powers, from which the light had been taken.

"'8. Thou hast put into them purified light and unto all my limbs, in which was no light, thou hast given purified light from the Light of the Height.

"'9. And thou hast made straight the way for them [*sc.* my limbs], and the light of thy face hath become for me life indestructible.

"'10. Thou hast led me forth above the chaos, the region of chaos and extermination, in order that all the matters in it which are in that region, might be unloosed and all my powers be renewed in thy light, and thy light be in them all.

"'11. Thou hast deposited the light of thy stream in me and I am become purified light.'

"This again is the second song which Pistis Sophia hath uttered. Who then hath understood this repentance, let him come forward and speak it."

CHAPTER 71

It came to pass then, when the First Mystery had finished saying these words, that Matthew came forward and said: "I have understood the solution of the song which Pistis Sophia hath uttered. Now, therefore, give commandment unto me, that I speak it in openness."

And the First Mystery answered and said: "I give commandment unto thee, Matthew, to set forth the interpretation of the song which Pistis Sophia hath uttered."

And Matthew answered and said: "Concerning the interpretation of the song which Pistis Sophia hath uttered, thus thy light-power prophesied aforetime thereon through the Ode of Solomon:

Matthew interpreteth the song of Sophia from the Odes of Solomon

"'1. He who hath led me down out of the higher regions which are above, hath led me up out of the regions which are in the bottom below.

"'2. Who hath there taken those in the midst, he hath taught me concerning them.

"'3. Who hath scattered my foes and my adversaries, he hath bestowed power on me over the bonds, to unloose them.

"'4. Who hath smitten the serpent with the seven heads with my hands, he hath set me up above its root, that I may extinguish its seed.

"'5. And thou wert with me, helping me; in all regions thy name surrounded me.

"'6. Thy right hand hath destroyed the venom of the slanderer; thy hand hath cleared the way for thy faithful.

"'7. Thou hast freed them out of the tombs and hast removed them from the midst of the corpses.

"'8. Thou hast taken dead bones and hast clothed them with a body and to them who stirred not, hast thou given the activity of life.

"'9. Thy way is become indestructibleness and thy face [also].

"'10. Thou hast led thy æon above decay, so that they all may be loosed and renewed and thy light become a foundation for them all.

"'11. Thou hast piled thy riches upon them and they have become a holy dwelling-place.' "This then, my Lord, is the solution of the song which Pistis Sophia hath uttered. Hearken, therefore, that I may say it in openness.

"The word which thy power hath spoken through Solomon: 'Who hath led me down out of the higher regions which are above, he hath also led me up out of the regions which are in

the bottom below,'--it is the word which Pistis Sophia hath spoken: 'I sing praises unto thee; through thy commandment hast thou led me down out of this higher æon which is above, and hast led me to the regions below. And again through thy commandment thou hast saved me and led me up out of the regions which are below.'

"And the word which thy power hath spoken through Solomon: 'Who hath there taken those in the midst and hath taught me concerning them,'--it is the word which Pistis Sophis hath spoken: 'And again through thy commandment hast thou caused the matter in the midst of my power to be purified, and I have seen it.'

"And moreover the word which thy power hath spoken through Solomon: 'Who hath scattered my foes and my adversaries,'--it is the word which Pistis Sophia hath spoken: 'Thou hast scattered far from me all the emanations of Self-willed which constrained me and were hostile to me.'

"And the word which thy power hath spoken: 'Who hath bestowed on me wisdom over the bonds, to unloose them,'--it is the word which Pistis Sophia hath spoken: 'And he hath bestowed on me wisdom to loose myself from the bonds of those emanations.'

"And the word which thy power hath spoken: Who hath smitten the serpent with the seven heads with my hands, he hath set me up above its root, that I may extinguish its seed,'--it is the word which Pistis Sophia hath spoken: 'And thou hast smitten the serpent with the seven heads through my hands and set me up above its matter. Thou hast destroyed it, so that its seed may not raise itself up from now on.'

"And the word which thy power hath spoken: 'And thou wert with me, helping me,'--it is the word which Pistis Sophia hath spoken: 'And thou wert with me, giving me power in all this.'

"And the word which thy power hath spoken: 'And thy name surrounded me in all regions,'--it is the word which Pistis Sophia hath spoken: 'And thy light surrounded me in all their regions.'

"And the word which thy power hath spoken: 'And thy right hand hath destroyed the venom of the slanderers,'--it is the word which Pistis Sophia hath spoken: 'And through thee the emanations of Self-willed became powerless, for thou hast taken from them the light of their power.'

"And the word which thy power hath spoken:

Thy hand hath cleared the way for thy faithful,'--it is the word which Pistis Sophia hath spoken: 'Thou hast made straight my way to lead the out of the chaos, because I have had faith in thee.'

"And the word which thy power hath spoken: 'Thou hast freed them out of the tombs and hast removed them from the midst of the corpses,'--it is the word which Pistis Sophia hath

spoken: 'Thou hast freed me out of the chaos and removed me out of the material darknesses, that is out of the dark emanations which are in the chaos, from which thou hast taken their light.'

"And the word which thy power hath spoken: 'Thou hast taken dead bones and hast clothed them with a body, and to them who stirred not, thou hast given activity of life,'--it is the word which Pistis Sophia hath spoken: 'And thou hast taken all my powers in which was no light, and hast bestowed on them within purified light, and unto all my limbs, in which no light stirred, thou hast given life-light out of thy Height.'

"And the word which thy power hath spoken:

Thy way is become indestructibleness, and thy face [also],'--it is the word which Pistis Sophia hath spoken: 'And thou hast made straight thy way for me, and the light of thy face hath become for me life indestructible.'

"And the word which thy power hath spoken: 'Thou hast led thy æon above decay, so that all might be loosed and renewed,'--it is the word which Pistis Sophia hath spoken: 'Thou hast led me, thy power, up above the chaos and above decay, that all the matters in that region may be loosed and all my powers renewed in the Light.'

"And the word which thy power hath spoken: 'And thy light hath [become] foundation for them all,'--it is the word which Pistis Sophia hath spoken: 'And thy light hath been in them all.'

"And the word which thy light-power hath spoken through Solomon: 'Thou hast put thy riches over him, and he hath become a holy dwelling-place,'--it is the word which Pistis Sophia hath spoken: 'Thou hast stayed the light of thy stream over me, and I have become a purified light.'

"This then, my Lord, is the solution of the song which Pistis Sophia hath uttered."

CHAPTER 72

It came to pass then, when the First Mystery had heard Matthew speak these words, that he said: "Well said, Matthew, and finely, beloved. This is the solution of the song which Pistis Sophia hath uttered."

And the First Mystery continued again and said:

Sophia continueth to sing

"'1. I will declare: Thou art the higher Light, for that hast saved me and led me unto thee, and thou hast not let the emanations of Self-willed, which are hostile unto me, take my light.

"'2. O Light of lights, I sing praises unto thee; thou hast saved me.

"'3. O Light, thou hast led up my power out of the chaos; thou hast saved me from them which have gone down into the darkness.'

"These words again hath Pistis Sophia uttered, Now, therefore, whose mind hath become understanding, comprehending the words which Pistis Sophia hath uttered, let him come forward and set forth their solution."

Mary is afraid of Peter

It came to pass then, when the First Mystery had finished speaking these words unto the disciples, that Mary came forward and said: "My Lord, my mind is ever understanding, at every time to come forward and set forth the solution of the words which she hath uttered; but I am afraid of Peter, because he threatened me and hateth our sex."

And when she had said this, the First Mystery said unto her: "Every one who shall be filled with the spirit of light to come forward and set forth the solution of what I say,--no one shall be able to prevent him. Now, therefore, O Mary, set forth then the solution of the words which Pistis Sophia hath uttered."

Then Mary answered and said unto the First Mystery in the midst of the disciples: "My Lord, concerning the solution of the words which Pistis Sophia hath uttered, thus hath thy light-power prophesied aforetime through David:

Mary interpreteth the song of Sophia from Psalm xxix

"'1. I will exalt thee, O Lord, for thou hast received me, and thou hast not made glad my foes over me.

"'2. O Lord, my God, I cried up unto thee, and thou hast healed me.

"'3. O Lord, thou hast led up my soul out of hell; thou hast saved me from them which have gone down into the pit.'"

CHAPTER 73

And when Mary had said this, the First Mystery said unto her, "Well said, finely, Mary, blessed one."

And he continued again in the discourse and said unto the disciples: "Sophia again continued in this song and said:

Sophia continueth her song

"'1. The Light hath become my saviour.

"'2. And it hath changed my darkness into light, and it has rent the chaos which surrounded me and girded me with light.'"

It came to pass then, when the First Mystery had finished saying these words, that Martha came forward and said: "My Lord, thy power hath prophesied aforetime through David concerning these words:

Martha interpreteth from Psalm xxix

"'10. The Lord hath become my helper.

"'11. He hath changed my lamentation into joy; he hath rent my mourning-robe and girded me with joy.'"

And it came to pass when the First Mystery had heard Martha speak these words, that he said: "Well said, and finely, Martha."

And the First Mystery continued again and said unto the disciples: "Pistis Sophia again continued in the song and said:

Sophia continueth her song

"'1. My power, sing praises to the Light and forget not all the powers of the Light which it hath given unto thee.

"'2. And the powers which are in thee, sing praises to the name of his holy mystery;

"'3. Who forgiveth all thy transgression, who saveth thee from all the afflictions with which the emanations of Self-willed have constrained thee;

"'4. Who hath saved thy light from the emanations of Self-willed which belong to destruction; who hath wreathed thee with light in his compassion, until he saved thee;

"'5. Who hath filled thee with purified light; and thy beginning will renew itself as an invisible of the Height.'

"With these words Pistis Sophia sang praises, because she was saved and remembered all things which I had done unto her."

CHAPTER 74

It came to pass then, when the First Mystery had finished setting forth these words unto the disciples, that he said unto them: "Who hath understood the solution of these words, let him come forward and say it in openness."

Mary again came forward and said: "My Lord, concerning these words with which Pistis Sophia hath sung praises, thus thy light-power prophesied them through David:

Mary interpreteth from Psalm cii

"'1. My soul, praise the Lord, let all that is in me praise his holy name.

"'2. My soul, praise the Lord and forget not all his requitals.

"'3. Who forgiveth all thy iniquities; who healeth all thy sicknesses;

"'4. Who redeemeth thy life from decay; who wreatheth thee with grace and compassion;

"'5. Who satisfieth thy longing with good things; thy youth will renew itself as an eagle's.'

"That is: Sophia will be as the invisibles who are in the Height; he hath, therefore, said 'as an eagle,' because the dwelling-place of the eagle is in the height, and the invisibles also are in the Height; that is: Pistis Sophia will shine as the invisibles, as she was from her beginning."

It came to pass then, when the First Mystery had heard Mary say these words, that he said: "Well said, Mary, blessed one."

Sophia is led to a region below the thirteenth æon and given a new mystery

It came to pass then thereafter, that the First Mystery continued again in the discourse and said unto the disciples: "I took Pistis Sophia and led her up to a region which is below the thirteenth æon, and gave unto her a new mystery of the Light which is not that of her æon, the region of the invisibles. And moreover I gave her a song of the Light, so that from now on the rulers of the æons could not [prevail] against her. And I removed her to that region until I should come after her and bring her to her higher region.

"It came to pass then, when I had removed her to that region, that she again uttered this song thus:

She continueth to sing

"'1. In faith have I had faith in the Light; and it remembered me and hearkened to my song.

"'2. It hath led my power up out of the chaos and the nether darkness of the whole matter and it hath led me up. It hath removed. me to a higher and surer æon, lofty and firm; it hath changed my place on the way which leadeth to my region.

"'3. And it hath given unto me a new mystery, which is not that of my æon, and given unto me a song of the Light. Now, therefore, O Light, all the rulers will see what thou hast done unto me, and be afraid and have faith in the Light.'

This song then Pistis Sophia uttered, rejoicing that she had been led up out of the chaos and brought to regions which are below the thirteenth æon. Now, therefore, let him whom his mind stirreth, so that he understandeth the solution of the thought of the song which Pistis Sophia hath uttered, come forward and say it."

Andrew came forward and said: "My Lord, this is concerning what thy light-power hath prophesied aforetime through David:

Andrew interpreteth from Psalm xxxix

"'1. In patience I tarried for the Lord; he hath given heed unto me and ear unto my weeping.

"'2. He hath led up my soul out of the pit of misery and out of the filthy mire; he hath set my feet on a rock and made straight my steps.

"'3. He hath put in my mouth a new song, a song of praise for our God. Many will see and be afraid and hope in the Lord.'"

It came to pass then, when Andrew had set forth the thought of Pistis Sophia, that the First Mystery said unto him: "Well said, Andrew, blessed one."

CHAPTER 75

And he continued again in the discourse and said unto the disciples: "These are all adventures which have befallen Pistis Sophia. It came to pass then, when I had led her to the region which is below the thirteenth æon, and was about to go unto the Light and depart from her, that she said unto me:

The conversation of Sophia and the Light

"'O Light of lights, thou wilt go to the Light and depart from me. And Tyrant Adamas will know that thou hast departed from me and will know that my saviour is not at hand. And he will come again to this region, he and all his rulers who hate me, and Self-willed also will bestow power unto his lion-faced emanation, so that they all will come and constrain me all together and take my whole light from me, in order that I may become powerless and again without light. Now, therefore, O Light and my Light, take from them the power of their light, so that they may not be able to constrain me from now on.'

The Light promiseth to seal the regions of Self-willed

"It came to pass then, when I heard these words which Pistis Sophia had spoken unto me, that I answered her, saying: 'My Father, who hath emanated me, hath not yet given me commandment to take their light from them; but I will seal the regions of Self-willed and of all his rulers who hate thee because thou hast had faith in the Light. And I will also seal the regions of Adamas and of his rulers, so that none of them may be able to fight with thee, until their time is completed and the season cometh that my Father give me commandment to take their light from them.'

CHAPTER 76

"And thereafter I said again unto her: 'Hearken that I may speak with thee about their time, when this which I have said unto thee, will come to pass. It will come to pass when [the] three times are completed.'

"Pistis Sophia answered and said unto me: 'O Light, by what shall I know when the three times will take place, so that I may be glad and rejoice that the time is near for thee to bring me to my region, and moreover rejoice therein that the time is come when thou wilt take the light-power from all them which hate me, because I have had faith in thy light?'

How Sophia will know that the time of her final deliverance hath come

"And I answered and said unto her: 'If thou seest the gate of the Treasury of the Great Light which is opened after the thirteenth æon, and that is the left [one],--when that gate is opened, then are the three times completed.'

"Pistis Sophia again answered and said: 'O Light, by what shall I know,--for I am in this region,--that that gate is opened?'

What will come to pass at that time

"And I answered and said unto her: 'When that gate is opened, they who are in all the æons will know because of the Great Light which will obtain in all their regions. But see, I have now settled that they shall venture no ill against thee, until the three times are completed. And thou wilt have the power of going down into their twelve æons, when it pleaseth thee, and also of returning and going into thy region, which is below the thirteenth æon, and in which thou now art. But thou wilt not have the power of passing through the gate of the Height which is in the thirteenth æon, so as to enter into thy region whence thou didst come down. Moreover, if then the three times are completed, Self-willed and all his rulers will again constrain thee, to take thy light from thee, being enraged against thee and thinking that thou hast imprisoned his power in the chaos, and thinking that thou hast taken its light from it. He will then be embittered against thee, to take from thee thy light, in order that he may send it down into the chaos and it may get down to that emanation of his, so that it may be able to come up out of the chaos and go to his region. Adamas will attempt this. But I will take all thy powers from him and give them unto thee, and I will come to take them. Now, therefore, if they constrain thee at that time, then sing praises to the Light, and I will not delay to help thee. And I will quickly come unto thee to the regions which are below thee. And I will come down to their regions to take their light from them. And I will come to this region whither I have removed thee, and which is below the thirteenth æon, until I bring thee to thy region whence thou art come.'

"It came to pass then, when Pistis Sophia had heard me say these words unto her, that she rejoiced with great joy. But I removed her to the region which is below the thirteenth æon. I went to the Light and departed from her."

And all these adventures the First Mystery told to the disciples, that they should come to pass for Pistis Sophia. And he sat on the Mount

The time for the final deliverance of Sophia is completed.

of Olives, narrating all these adventures in the midst of the disciples. And he continued again and said unto them: "And it came to pass again after this, while I was in the world of men and sat in the way, that is in this region which is the Mount of Olives, before my vesture was sent unto me, which I had deposited in the four-and-twentieth mystery from the interior, but the first from the exterior, which is the Great Uncontainable, in which I am enwrapped, and before I had gone to the Height to receive my second vesture,-- while I sat with you in this region, which is the Mount of Olives, that the time was completed of which I had said to Pistis Sophia: 'Adamas and all his rulers will constrain thee.'

CHAPTER 77

"It came to pass then, when that time came on,--and I was in the world of men, sitting with you in this region, which is the Mount of Olives,--that Adamas looked down out of the twelve æons and looked down at the regions of the chaos and saw his demon power which is in the chaos, that no light at all was in it, because I had taken its light from it; and he saw it, that it was dark and

Adamas sendeth forth two emanations of darkness to plague Sophia.

could not go to his region, that is to the twelve moons. Thereon Adamas again remembered Pistis Sophia and became most exceedingly wroth against her, thinking that it was she who had imprisoned his power in the chaos, and thinking that it was she who had taken its light from it. And he was exceedingly embittered; he piled wrath on wrath and emanated out of himself a dark emanation and another, chaotic and evil, the violent [one], so as through them to harass Pistis Sophia. And he made a dark region in his region, so as to constrain Sophia therein. And he took many of his rulers; they pursued after Sophia, in order that the two dark emanations which Adamas had emanated, might lead her into the dark chaos which he had made, and constrain her in that region and harass her, until they should take her whole light from her, and Adamas should take the light from Pistis Sophia and give it to the two dark violent emanations, and they should carry it to the great chaos which is below and dark, and cast it into his dark power which is chaotic, if perchance it might be able to come to his region, because it had become exceedingly dark, for I had taken its light-power from it.

"It came to pass then, when they pursued after Pistis Sophia, that she cried out again and sang praises to the Light, since I had said unto her: 'If thou shalt be constrained and singest praises unto me, I will come quickly and help thee.' It came to pass then, when she was constrained,--and I sat with you in this region, that is on the Mount of Olives,--that she sang praises to the Light, saying:

Sophia again singeth a song to the Light

"'1. O Light of lights, I have had faith in thee. Save me from all these rulers who pursue after me, and help me,

"'2. That in sooth they may never take from me my light, as the lion-faced power [did]. For thy light is not with me and thy light-stream to save me. Nay, Adamas is the more enraged against me, saying unto me: Thou hast imprisoned my power in the chaos.

"'3. Now, therefore, O Light of lights, if I have done this and have imprisoned it, if I have done any injustice at all to that power,

"'4. Or if I have constrained it, as it hath constrained me, then let all these rulers who pursue after me, take my light from me and leave me empty;

"'5. And let foe Adamas pursue after my power and seize upon it and take my light from me and cast it into his dark power which is in the chaos, and keep my power in the chaos.

"'6. Now, therefore, O Light, lay hold on me in thy wrath and lift up thy power above my foes who have lifted themselves up against me to the very end.

"'7. Quicken me quickly, as thou hast said unto me: I will help thee.'

CHAPTER 78

It came to pass then, when the First Mystery had finished saying these words unto the disciples, that he said: "Who hath understood the words which I have spoken, let him come forward and set forth their solution."

James came forward and said: "My Lord, concerning this song which Pistis Sophia hath sung, thus thy light-power hath prophesied aforetime through David in the seventh Psalm:

James interpreteth the song from Psalm vii.

"'1. O Lord, my God, in thee have I hoped. Free me from my pursuers and save me,

"'2. That in sooth he may never steal away my soul as a lion, without any one to deliver and save.

"'3. O Lord, my God, if I have done this, if injustice is on my hands,

"'4. If I have requited those who requite me with evil, then let me fall down empty through my foes.

"'5. And let the foe pursue after my soul and seize it, and trample my life to the ground and lay my honour in the dust. (Selah.)

"'6. Arise, O Lord, in thy wrath, raise thyself up for the end of my foes.

"'7. Arise according to the commandment which thou hast commanded.'"

It came to pass then, when the First Mystery had heard James speak these words, that he said: "Well said, James, beloved."

CHAPTER 79

And the First Mystery continued again and said unto the disciples: "It came to pass then, when Pistis Sophia had finished uttering the words of this song, that she turned herself back to see whether Adamas and his rulers had turned back to go to their æon. And she saw them, how they pursued after her. Then she turned unto them and said unto them:

Sophia addresseth Adamas and his rulers.

"'1. Why pursue ye after me and say: I should not have help, that it [*sc.* the Light] should save me from you?

"'2. Now, therefore, my vindicator is the Light and a strong [one]; but it is long-suffering until the time of which it hath said unto me: I will come and help thee. And it will not bring its wrath upon you always. But this is the time of which he hath spoken unto me.

"'3. Now, therefore, if ye turn not back and cease not to pursue after me, then will the Light make ready its power, and it will make itself ready in all its powers.

"'4. And in its power hath it made itself ready, so that it may take your lights which are in you, and ye may become dark; and its power hath brought it to pass, so that it may take your power from you and ye go to ground.'

"And when Pistis Sophia had said this, she looked at the region of Adamas and saw the dark and chaotic region which he had made, and saw also the two dark exceedingly violent emanations which Adamas had emanated, in order that they might seize Pistis Sophia and cast her down into the chaos which he had made, and constrain and harass her in that region, until they should take her light from her. It came to pass then, when Pistis Sophia had seen those two dark emanations and the dark region which Adamas had made, that she feared and cried unto the Light, saying:

Sophia again singeth to the Light.

"'1. O Light, lo! Adamas, the doer of violence, is wrathful; he hath made a dark emanation,

"'2. And he hath also emanated another chaos and hath made another dark and chaotic [one] and made it ready.

"'3. Now, therefore, O Light, the chaos which he hath made, in order to cast me down therein and take from me my light-power, take then from him his own.

"'4. And the plan which he hath devised, to take my light,--they are to take his own from him; and the injustice which he hath spoken, to take my lights from me,--take then all of his.'

"These are the words which Pistis Sophia hath uttered in her song. Now, therefore, who is sober in spirit, let him come forward and set forth the solution of the words which Pistis Sophia [hath uttered] in her song."

CHAPTER 80

Martha again came forward and said: "My Lord, I am sober in my spirit and understand the words which thou sayest. Now, therefore, give me commandment to set forth their solution in openness."

And the First Mystery answered and said unto Martha: "I give thee commandment, Martha, to set forth the solution of the words which Pistis Sophia hath uttered in her song."

And Martha answered and said: "My Lord, these are the words which thy light-power hath prophesied aforetime through David in the seventh Psalm, saying:

"'12. God is a righteous vindicator and strong and long-suffering, who bringeth not on his wrath every day.

Martha interpreteth the words of Sophia from Psalm vii.

"'13. If ye turn not, he will whet his sword; he hath bent his bow and made it ready.

"'14. And he hath made ready for him instruments of death; he hath made his arrows for those who will be burnt up.

"'15. Behold, injustice hath been in labour, hath conceived wrong and brought forth iniquity.

"'16. It hath digged a pit and hollowed it out. It will fall into the hole which it hath made.

"'17. Its wrong will return on its own head, and its injustice will come down on its pate.'"

When Martha had said this, the First Mystery which looketh without, said unto her: "Well said, finely, Martha, blessed [one]."

CHAPTER 81

Jesus bringeth Sophia again to the thirteenth æon.

It came to pass then, when Jesus had finished telling his disciples all the adventures which had befallen Pistis Sophia when she was in the chaos, and the way she had sung praises to the Light, that it should save her and lead her out of the chaos, and lead her into the twelve æons, and also the way it had saved her out of all her afflictions with which the rulers of the chaos had constrained her, because she longed to go to the Light, that Jesus continued

again in the discourse and said unto his disciples: "It came to pass then after all this, that I took Pistis Sophia and led her into the thirteenth æon, shining most exceedingly, there being no measure for the light which was about me. I entered into the region of the four-and-twenty invisibles, shining most exceedingly. And they fell into great commotion; they looked and saw Sophia, who was with me. Her they knew, but me they knew not, who I was, but held me for some sort of emanation of the Light-land. "It came to pass then, when Pistis Sophia saw her fellows, the invisibles, that she rejoiced in great joy and exulted exceedingly and desired to proclaim the wonders which I had wrought on her below in the earth of mankind, until I saved her. She came into the midst of the invisibles, and in their midst sang praises unto me, saying:

Sophia singeth the praises of the Light to her fellow-invisibles

"'1. I will give thanks unto thee, O Light, for thou art a saviour; thou art a deliverer for all time.

"'2. I will utter this song to the Light, for it hath saved me and saved me out of the hand of the rulers, my foes.

"'3. And thou hast preserved me in all the regions, thou hast saved me out of the height and the depth of the chaos and out of the æons of the rulers of the sphere.

"'4. And when I was come out of the Height, I wandered round in regions in which is no light, and I could not return to the thirteenth æon, my dwelling-place.

"'5. For there was no light in me nor power. My power was utterly weakened (?).

"'6. And the Light saved me in all my afflictions. I sang praises unto the Light, and it hearkened unto me, when I was constrained.

"'7. It guided me in the creation of the æons to lead me up into the thirteenth æon, my dwelling-place.

"'8. I will give thanks unto thee, O Light, that thou hast saved me, and for thy wondrous works unto the race of men.

"'9. When I failed of my power, thou hast given me power; and when I failed of my light, thou didst fill me with purified light.

"'10. I was in the darkness and in the shadow of the chaos, bound with the mighty fetters of the chaos, and no light was in me.

"'11. For I have provoked the commandment of the Light and have transgressed, and I have made wroth the commandment of the Light, because I had gone out of my region.

"'12. And when I had gone down, I failed of my light and became without light, and no one had helped me.

"'13. And in my affliction I sang praises unto the Light, and it saved me out of my afflictions.

"'14. And it hath also broken asunder all my bonds and led me up out of the darkness and the affliction of the chaos.

"'15. I will give thanks unto thee, O Light, that thou hast saved me and that thy wondrous works have been wrought in the race of men.

"'16. And thou hast shattered the upper gates of the darkness and the mighty bolts of the chaos.

"'17. And thou didst let me depart out of the region in which I had transgressed, and my light was taken, because I have transgressed.

"'18. And I ceased from my mysteries and went down to the gates of the chaos.

"'19. And when I was constrained, I sang praises to the Light. It saved me out of all my afflictions.

"'20. Thou sentest thy stream; it gave me power and saved me out of all my afflictions.

"'21. I will give thanks unto thee, O Light, that thou hast saved me, and for thy wondrous works in the race of men.'

"This then is the song which Pistis Sophia hath uttered in the midst of the four-and-twenty invisibles, desiring that they should know all the wondrous works which I had done for her, and desiring that they should know that I have gone to the world of men and have given them the mysteries of the Height. Now, therefore, who is exalted in his thought, let him come forward and say the solution of the song which Pistis Sophia hath uttered."

CHAPTER 82

It came to pass then, when Jesus had finished saying these words, that Philip came forward and said: "Jesus, my Lord, my thought is exalted, and I have understood the solution of the song which Pistis Sophia hath uttered. The prophet David hath prophesied concerning it aforetime in the one-hundred-and-sixth Psalm, saying:

Philip interpreteth the song from Psalm cvi.

"'1. Give ye thanks unto the Lord, for he is good, for his grace is eternal.

"'2. Let the delivered of the Lord say this, for it is he who hath delivered them out of the hand of their foes.

"'3. He hath gathered them together out of their lands, from the east and from the west and from the north and from the sea.

"'4. They wandered round in the desert, in a waterless country; they found not the way to the city of their dwelling-place.

"'5. Hungry and thirsty, their soul fainted in them.

"'6. He saved them out of their necessities. They cried unto the Lord and he hearkened unto them in their affliction.

"'7. He led them on a straight way, that they might go to the region of their dwelling-place.

"'8. Let them give thanks unto the Lord for his graciousness and his wondrous works unto the children of men.

"'9. For he hath satisfied a hungering soul; he hath filled a hungering soul with good things,

"'10. Them who sat in darkness and the shadow of death, who were fettered in misery and iron.

"'11. For they had provoked the word of God and made wroth the determination of the Most High.

"'12. Their heart was humbled in their miseries; they become weak and no one helped them.

"'13. They cried unto the Lord in their affliction; he saved them out of their necessities.

"'14. And he led them out of the darkness and the shadow of death and brake their bonds asunder.

"'15. Let them give thanks unto the Lord for his graciousness and his wondrous works unto the children of men.

"'16. For he hath shattered the gates of brass and burst the bolts of iron asunder.

"'17. He hath taken them unto himself out of the way of their iniquity. For they were brought low because of their iniquities.

"'18. Their heart abhorred all manner of meat and they were near unto the gates of death.

"'19. They cried unto the Lord in their affliction and he saved them out of their necessities.

"'20. He sent his word and healed them and freed them from their miseries.

"'21. Let them give thanks unto the Lord for his graciousness and his wondrous works unto the children of men.'

"This then, my Lord, is the solution of the song which Pistis Sophia hath uttered. Hearken, therefore, my Lord, that I may say it clearly. The word in Booth which David hath spoken: 'Give ye thanks unto the Lord, for he is good, for his grace is eternal,'--it is the word which Pistis Sophia hath spoken: 'I will give thanks unto thee, O Light, for thou art a saviour and thou art a deliverer for all time.'

"And the word which hath David spoken: 'Let the delivered of the Lord say this, for he hath delivered them out of the hand of their foes,'--it is the word which Pistis Sophia hath spoken: 'I will utter this song to the Light, for it hath saved me and saved me out of the hand of the rulers, my foes.' And the rest of the Psalm.

"This then, my Lord, is the solution of the song which Pistis Sophia hath uttered in the midst of the four-and-twenty invisibles, desiring that they should know all the wondrous works which thou hast done for her, and desiring that they should know that thou hast given thy mysteries to the race of men."

It came to pass then, when Jesus had heard Philip say these words, that he said: "Well said, blessed Philip. This is the solution of the song which Pistis Sophia hath uttered."

[END OF THE STORY OF PISTIS SOPHIA]

CHAPTER 83

Mary questioneth Jesus.It came to pass then again, after all this, that Mary came forward, adored the feet of Jesus and said: "My Lord, be not wroth with me, if I question thee, because we question concerning everything with precision and certainty. For thou hast said unto us aforetime: 'Seek that ye may find, and knock that it may be opened unto you. For every one who seeketh shall find, and to every one who knocketh it shall be opened.' Now, therefore, my Lord, who is it whom I shall seek, or who is it at whom we shall knock? Or who rather is able to give us the decision upon the words concerning which we shall question thee? Or who rather knoweth the power of the words concerning which we shall question? Because thou in the mind hast given us mind of the Light and hast given us sense and an exceedingly exalted thought; for which cause, therefore, no one existeth in the world of men nor any one in the height of the æons, who can give the decision on the words concerning which we question, save thee alone, who knoweth [*sic*] the universe, who is perfected in the universe; because we do not question in the manner in which the men of the world question, but because we question in the gnosis of the Height which thou hast given unto us, and we question moreover in the type of the excellent questioning which thou hast taught us, that we may question therein. Now, therefore, my Lord, be not wroth with me, but reveal unto me the matter concerning which I shall question thee."

It came to pass, when Jesus had heard Mary Magdalene say these words, that he answered and said unto her: "Question concerning what thou desirest to question, and I will reveal it unto thee with precision and certainty. Amēn, amēn, I say unto you: Rejoice in great joy and

exult most exceedingly. If ye question concerning all with precision, then shall I exult most exceedingly, because ye question concerning all with precision and question in the manner in which it beseemeth to question. Now, therefore, question concerning what thou wouldst question, and I will reveal it unto thee with joy."

It came to pass then, when Mary had heard the Saviour say these words, that she rejoiced in great joy and exulted most exceedingly and said unto Jesus: "My Lord and Saviour, of what manner then are the four-and-twenty invisibles and of what type, or rather of what quality are they, or of what quality is then their light?"

CHAPTER 84

Of the glory of the four-and-twenty invisibles.

And Jesus answered and said unto Mary: "What is there in this world which is like unto them, or rather what region is there in this world which is comparable to them? Now, therefore, to what am I to liken them, or rather what am I to say concerning them? For nothing existeth in this world to which I shall be able to liken them, and no form existeth in it which is able to be like them. Now, therefore, nothing existeth in this world which is of the quality of the heaven. [But] amēn, I say unto you: Every one of the invisibles is nine times greater than the heaven and the sphere above it and the twelve æons all together, as I have already said unto you at another time. And no light existeth in this world which is more excellent than the light of the sun. Amēn, amēn, I say unto you: The four-and-twenty invisibles shine ten-thousand times more than the light of the sun which is in this world, as I have alreadysaid unto you at another time. For the light of the sun in its shape in truth is not in this world, for its light pierceth through many veils and regions. But the light of the sun in its shape in truth, which is in the region of the Virgin of Light, shineth ten-thousand times more than the four-and-twenty invisibles and the great invisible forefather and also the great triple-powered god, as I have already said unto you at another time.

"Now, therefore, Mary, there is no form in this world, nor any light, nor any shape, which is comparable to the four-and-twenty invisibles, so that I may liken it to them. But yet a little while and I will lead thee and thy brethren and fellow-disciples into all the regions of the Height and will lead you into the three spaces of the First Mystery, save only the regions of the space of the Ineffable, and ye shall see all their shapes in truth without similitude.

"And if I lead you into the height and ye shall see the glory of them of the height, then will ye be in very great amazement.

Of the glory of the Fate

"And if I lead you into the region of the rulers of the Fate, then will ye see the glory in which they are, and because of their overtowering great glory ye will deem this world before you as darkness of darknesses, and ye will look at the whole world of men, how it will have the

condition of a speck of dust for you because of the great distance it is far distant from it, and because of the great condition it is considerably greater than it.

Of the glory of the twelve æons

"And if I lead you into the twelve æons, then will ye see the glory in which they are; and because of the great glory the region of the rulers of the Fate will count for you as the darkness of darknesses, and it will have for you the condition of a speck of dust because of the great distance it is far distant from it and because of the great condition it is considerably greater than them, as I have already said unto you at another time.

Of the glory of the thirteenth æon

"And if I lead you moreover into the thirteenth æon, then will ye see the glory in which they are; the twelve æons will count for you as the darkness of darknesses, and ye shall look at the twelve æons, how it [*sc.* their region] will have for you the likeness of a speck of dust because of the great distance it is far distant from it, and because of the great condition it is considerably greater than the former.

Of the glory of the Midst

"And if I lead you into the region of those of the Midst, then will ye see the glory in which they are; the thirteen æons will count for you as the darkness of darknesses. And again ye will look at the twelve æons and upon the whole Fate and the whole ordering and all the spheres and all the others in which they are; they will have for you the condition of a speck of dust because of the great distance it [*sc.* their region] is distant from it and because of the great condition it is considerably greater than the former.

Of the glory of the Right

"And if I lead you into the region of those of the Right, then will ye see the glory in which they are; the region of those of the Midst will count for you as the night which is in the world of men. And if ye look at the Midst, it will have for you the condition of a speck of dust because of the great distance the region of those of the Right is considerably distant from it.

"And if I lead you into the Light-land, that

Of the glory of the Treasury

is into the Treasury of the Light, and ye see the glory in which they are, then will the region of those of the Right count for you as the light at mid-day in the world of men, when the sun is not out; and if ye look at the region of those of the Right, it will have for you the condition of a speck of dust because of the great distance the Treasury of the Light is distant from it.

Of the glory of the Inheritance

"And if I lead you into the region of those who have received the inheritances and have received the mysteries of the Light, and ye see the glory of the Light in which they are, then the Light-land will count for you as the light of the sun which is in the world of men. And if ye look upon the Light-land, then will it count for you as a speck of dust because of the great distance the Light-land is distant from it, and because of the greatness [by which] it is considerably greater than the former."

CHAPTER 85

It came to pass then, when Jesus had finished speaking these words unto his disciples, that Mary Magdalene started forward and said: "My Lord, be not wroth with me if I question thee, because we question thee concerning all with precision."

And Jesus answered and said unto Mary: "Question concerning what thou desirest to question, and I will reveal it unto thee in openness without similitude, and all concerning which thou questionest, I will say unto thee with precision and certainty. I will perfect you in all power and all fulnesses, from the interior of the interiors to the exterior of the exteriors, from that Ineffable to the darkness of darknesses, so that ye shall be called 'the fulnesses perfected in all gnoses.' Now, therefore, Mary, question concerning what thou mayest question, and I will reveal it to thee with great joy and great exultation."

Mary again questioneth Jesus.

It came to pass then, when Mary had heard the Saviour say these words, that she rejoiced in exceedingly great joy and exulted, and said: "My Lord, will then the men of the world who have received the mysteries of the Light, be superior to the emanations of the Treasury in thy kingdom? For I have heard thee say: If I lead you into the region of those who have received the mysteries of the Light, then will the region of the [emanations of the] Light-land count for you as a speck of dust because of the great distance in which it is distant from it, and because of the great light in which it is,'--that is the Light-land is the Treasury, the region of the emanations,--will therefore then, my Lord, the men who have received the mysteries, be superior to the Light-land and superior to those [emanations] in the kingdom of the Light?"

CHAPTER 86

And Jesus answered and said unto Mary: "Finely indeed dost thou question concerning all with precision and certainty. But hearken, Mary, that I may speak with thee about the consummation of the æon and the ascension of the universe. It will not yet take place; but I have said unto you: 'If I lead you into the region of the inheritances of those who shall receive the mystery of the Light, then will the Treasury of the Light, the region of the emanations, count for you as a speck of dust only and as the light of the sun by day.'

"I have therefore said: 'This will take place

Of the twelve saviours and their regions in the Inheritance.

at the time of the consummation [and] of the ascension of the universe.' The twelve saviours of the Treasury and the twelve orders of every one of them, which are the emanations of the seven Voices and of the five Trees, they will be with me in the region of the inheritances of the Light; being kings with me in my kingdom, and every one of them being king over his emanations, and moreover every one of them being king according to his glory, the great according to his greatness and the little according to his littleness.

"And the saviour of the emanations of the first Voice will be in the region of the souls of those who have received the first mystery of the First Mystery in my kingdom.

"And the saviour of the emanations of the second Voice will be in the region of the souls of those who have received the second mystery of the First Mystery.

"In like manner also will the saviour of the emanations of the third Voice be in the region of the souls of those who have received the third mystery of the First Mystery in the E inheritances of the Light.

"And the saviour of the emanations of the fourth Voice of the Treasury of the Light will be in the region of the souls of those who have received the fourth mystery of the First Mystery in the inheritances of the Light.

"And the fifth saviour of the fifth Voice of the Treasury of the Light will be in the region of the souls of those who have received the fifth mystery of the First Mystery in the inheritances of the Light.

"And the sixth saviour of the emanations of the sixth Voice of the Treasury of the Light will be in the region of the souls of those who have received the sixth mystery of the First Mystery.

"And the seventh saviour of the emanations of the seventh Voice of the Treasury of the Light will be in the region of the souls of those who have received the seventh mystery of the First Mystery in the Treasury [*sic*] of the Light.

"And the eighth saviour, that is the saviour of the emanations of the first Tree of the Treasury of the Light, will be in the region of the souls of those who have received the I eighth mystery of the First Mystery in the inheritances of the Light.

"And the ninth saviour, that is the saviour of the emanations of the second Tree of the Treasury of the Light, will be in the region of the souls of those who have received the ninth mystery of the First Mystery in the inheritances of the Light.

"And the tenth saviour, that is the saviour of the emanations of the third Tree of the Treasury of the Light, will be in the region of the souls of those who have received the tenth mystery of the First Mystery in the inheritances of the Light.

"In like manner also the eleventh saviour, that is the saviour of the fourth Tree of the Treasury of the Light, will be in the region of the souls of those who have received the eleventh mystery of the First Mystery in the inheritances of the Light.

"And the twelfth saviour, that is the saviour of the emanations of the fifth Tree of the Treasury of the Light, will be in the region of the souls of those who have received the twelfth mystery of the First Mystery in the inheritances of the Light.

Of the ascension of those of the Treasury into the Inheritance

"And the seven Amēns and the five Trees and the three Amēns will be on my right, being kings in the inheritances of the Light. And the Twin-saviours, that is the Child of the Child, and the nine guards will bide also at my left, being kings in the inheritances of the Light.

Of their respective ranks in the kingdom

"And every one of the saviours will rule over the orders of his emanations in the inheritances of the Light as they did also in the Treasury of the Light.

"And the nine guards of the Treasury of the Light will be superior to the saviours in the inheritances of the Light. And the Twin-saviours will be superior to the nine guards in the kingdom. And the three Amēns will be superior to the Twin-saviours in the kingdom. And the five Trees will be superior to the three Amēns in the inheritances of the Light.

Of the powers of the Right, and their emanation and ascension

"And Yew and the guard of the veil of the Great Light, and the receiver of Light and the two great guides and the great Sabaōth, the Good, will be kings in the first saviour of the first Voice of the Treasury of the Light, [the saviour] who will be inthe region of those who have received the first mystery of the First Mystery. For in sooth Yew and the guard of the region of those of the Right and Melchisedec, the great receiver of the Light, and the two great guides have come forth out of the purified and utterly pure light of the first Tree up to the fifth.

"Yew in sooth is the overseer of the Light, who hath come forth first out of the pure light of the first Tree; on the other hand the guard of the veil of those of the Right hath come forth out of the second Tree; and the two guides again have come forth out of the pure and utterly purified light of the third and fourth Trees of the Treasury of the Light; Melchisedec again hath come forth out of the fifth Tree; on the other hand Sabaōth, the Good, whom I have called my father, hath come forth out of Yew, the overseer of the Light.

"These six then by command of the First Mystery the last Helper hath caused to be in the region of those of the Right, for the economy of the ingathering of the upper light out of the æons of the rulers and out of the worlds and all races in them,--of every one of whom I will tell you the employment over which he hath been set in the expansion of the universe.

Because, therefore, of the importance of the employment over which they have been set, they will be fellow-kings in the first [saviour] of the first Voice of the Treasury of the Light, who will be in the region of the souls of those who have received the first mystery of the First Mystery.

Of the powers of the Midst and their ascension

"And the Virgin of Light and the great guide of the Midst, whom the rulers of the æons are wont to call the Great Yew after the name of a great ruler who is in their region,--he and the Virgin of Light and his twelve ministers, from whom ye have received your shape and from whom ye have received the power, they all will be kings with the first saviour of the first Voice in the region of the souls of those who will receive the first mystery of the First Mystery in the inheritances of the Light.

"And the fifteen helpers of the seven virgins of the Light who are in the Midst, they will expand themselves in the regions of the twelve saviours, and the rest of the angels of the Midst, every one of them according to his glory, will rule with me in the inheritances of the Light. And I shall rule over them all in the inheritances of the Light.

But this shall not take place till the consummation of the æon

"All this then which I have said unto you, will not take place at this time, but it will take place at the consummation of the æon, that is at the ascension of the universe; that is at the dissolution of the universe and at the total ascension of the numbering of the perfect souls of the inheritances of the Light.

"Before the consummation, therefore, this which I have said unto you, will not take place, but every one will be in his own region, into which he hath been set from the beginning, until the numbering of the ingathering of the perfect souls is completed.

"The seven Voices and the five Trees and the three Amēns and the Twin-saviours and the nine guards and the twelve saviours and those of the region of the Right and those of the region of the Midst, every one will abide in the region in which they have been set, until the numbering of the perfect souls of the inheritances of the Light shall be raised up all together.

"And also all the rulers who have repented, they also will abide in the region into which they have been set, until the numbering of the souls of the Light shall be raised up all together.

Of the ascension of the souls of the perfect

"[The souls] will all come, every one at the time when he will receive the mysteries; and all the rulers who have repented, will pass through and come into the region of the Midst. And those of the Midst will baptize them and give unto them the spiritual unction and seal them with the seals of their mysteries. And they will pass through those of all the regions of the

Midst, and they will pass through the region of the Right and the interior of the region of the nine guards and the interior of the region of the Twin-saviours and the interior of the region of the three Amens and of the twelve saviours and the interior of the five Trees and of the seven Voices. Every one giveth unto them his seal of his mystery, and they pass into the interior of them all and go to the region of the inheritances of the Light; and every one bideth in the region up to which he hath received mysteries in the inheritances of the Light.

Of the rank of the souls of the perfect

"In a word, all the souls of men who shall receive the mysteries of the Light, will precede all the rulers who have repented, and they will precede all those of the region of the Midst and those of the whole region of the Right, and they will precede those of the whole region of the Treasury of the Light. In a word, they will precede all those of the region [of the Treasury], and they will precede all those of the regions of the first Commandment, and they will pass into the interior of them all and go into the Inheritance of the Light up to the region of their mystery; and every one abideth in the region up to which he hath received mysteries. And those of the region of the Midst and of the Right and those of the whole region of the Treasury, every one abideth in the region of the order into which he hath been set from the beginning on, until the universe shall be raised up. And every one of them accomplisheth his economy to which he hath been set, in respect of the ingathering of the souls who have received the mysteries, in respect of this economy, so that they may seal all the souls who will receive the mysteries and who will pass through their interior towards the Inheritance of the Light.

"Now, therefore, Mary, this is the word concerning which thou dost question me with precision and certainty. For the rest now then, who hath ears to hear, let him hear."

CHAPTER 87

"It came to pass then, when Jesus had finished speaking these words, that Mary Magdalene started forward and said:

Mary interpreteth the discourse from the scriptures.

"My Lord, my indweller of light hath ears and I comprehend every word which thou sayest. Now, therefore, my Lord, on account of the word which thou hast spoken: 'All the souls of the race of men who shall receive the mysteries of the Light, will go into the Inheritance of the Light before all the rulers who will repent, and before those of the whole region of the Right and before the whole region of the Treasury of the Light,'--on account of this word, my Lord, thou hast said unto us aforetime: 'The first will be last and the last will be first,'--that is, the 'last' are the whole race of men which will enter into the Light-kingdom sooner than all those of the region of the Height, who are the first.' On this account, therefore, my Lord, hast thou said unto us: 'Who hath ears to hear, let him hear,'--that is thou desirest to know

whether we comprehend every word which thou speakest. This, therefore, is the word, my Lord."

It came to pass then, when Mary had finished saying these words, that the Saviour was greatly astonished at the definitions of the words which she spake, for she had become pure spirit utterly. Jesus answered again and said unto her: "Well said, spiritual and pure Mary. This is the solution of the word."

CHAPTER 88

It came to pass then again after all these words, that Jesus continued in the discourse and said unto his disciples: "Hearken, that I may discourse with you concerning the glory of those of the Height, how they are, according to the manner in which I discoursed with you unto this day.

Of the last Helper.

"Now, therefore, if I lead you into the region of the last Helper, who surroundeth the Treasury of the Light, and if I lead you into the region of that last Helper and ye see the glory in which he is, then will the region of the Inheritance of the Light count for you only for the size of a city of the world, because of the greatness in which the last Helper is, and because of the great light in which he is.

That the regions beyond the Helpers are indescribable.

"And thereafter I will discourse with you also concerning the glory of the Helper who is above the little Helper. But I shall not be able to discourse with you concerning the regions of those who are above all Helpers; for there existeth no type in this world, to describe them, for there existeth in this world no likeness which is like unto them, that I may compare them therewith, nor greatness nor light which is like unto them, not only in this world, but they also have no likeness with those of the Height of Righteousness from their region upwards. On this account, therefore, there existeth in fact no manner of describing them in this world because of the great glory of those of the Height and because of the great immeasurable greatness. On this account, therefore, there existeth no manner to describe it in this world."

It came to pass then, when Jesus had finished speaking these words unto his disciples, that Mary Magdalene came forward and said unto Jesus: "My Lord, be not wroth with me if I question thee, because I trouble repeatedly. Now, therefore, my Lord, be not wroth with me if I question thee concerning all with precision and certainty. For my brethren will herald it among the race of men, so that they may hear and repent and be saved from the violent judgments of the evil rulers and go to the Height and inherit the Light-kingdom; because, my Lord, we are compassionate not only towards ourselves, but compassionate towards the whole race of men, so that they may be saved from all the violent judgments. Now,

therefore, my Lord, on this account we question concerning all with certainty; for my brethren herald it to the whole race of men, in order that they may escape the violent rulers of the darkness and be saved out of the hands of the violent receivers of the outer-most darkness."

It came to pass, when Jesus had heard Mary say these words, that the Saviour answered in great compassion towards her and said unto her: "Question concerning what thou desirest to question, and I will reveal it unto thee with precision and certainty and without similitude."

CHAPTER 89

Mary further questioneth Jesus.

It came to pass then, when Mary had heard the Saviour say these words, that she rejoiced with great joy and exulted exceedingly and said unto Jesus: "My Lord, by how much greatness then is the second Helper greater than the first Helper? By how much distance is he distant from him, or rather how many times more does he shine than the latter?"

Of the second Helper.

Jesus answered and said unto Mary in the midst of the disciples: "Amēn, amēn, I say unto you: The second Helper is distant from the first Helper in great immeasurable distance in regard to the height above and the depth below and the length and the breadth. For he is exceedingly distant from him in great immeasurable distance through the angels and all the archangels and through the gods and all the invisibles. And he is very considerably greater than the latter in an incalculable measure through the angels and archangels and through the gods and all the invisibles. And he shineth more than the latter in an utterly immeasurable measure, there being no measure for the light in which he is, and no measure for him through angels and archangels and through the gods and all the invisibles, as I have already said unto you at another time.

Of the third, fourth, and fifth Helpers.

"In like manner also the third Helper and fourth and fifth Helper,--one is greater than the other . . . and shineth more than the latter and is distant from him in a great immeasurable distance through the angels and archangels and the gods and all the invisibles, as I have already said unto you at another time. And I will tell unto you also the type of every one [of them] at their expansion."

CHAPTER 90

Mary again questioneth Jesus.

It came to pass then, when Jesus had finished saying these words unto his disciples, that Mary Magdalene came forward again, continued and said unto Jesus: "My Lord, in what

type will be those who have received the mystery of the Light, in the midst of the last Helper?"

Of those who receive the mystery in the last Helper.

And Jesus answered and said unto Mary in the midst of the disciples: "They who have received the mystery of the Light, if they come out of the body of the matter of the rulers, then will every one be in his order according to the mystery which he hath received. Those who have received the higher mysteries, will abide in the higher order; those who have received the lower mysteries will be in the lower orders. In a word, up to what region every one hath received mysteries, there will he abide in his order in the Inheritance of the Light. For which cause I have said unto you aforetime: 'Where your heart is, there will your treasure be,'--that is up to what region every one hath received mysteries, there shall he be."

It came to pass, when Jesus had finished saying these words unto his disciples, that John came forward and said unto Jesus: "My Lord and my Saviour, give me also commandment that I discourse before thee, and be not wroth with me if I question concerning all with precision and certainty; for thou, my Lord, hast promised me in a promise to make revelation unto us of all concerning which I shall question thee. Now, therefore, my Lord, hide nothing from us at all in the matter on which we shall question thee."

And Jesus answered in great compassion and said unto John: "To thee also, blessed John, and beloved, I give commandment to speak the word which pleaseth thee, and I will reveal it unto thee face to face without similitude, and I will say unto thee all on which thou wilt question me with precision and certainty."

John questioneth Jesus.

And John answered and said unto Jesus: "My Lord, will then every one abide in the region up to which he hath received the mysteries, and hath he no power to go. into other orders which are above him; and hath he no power to go into the orders which are below him?"

CHAPTER 91

And Jesus answered and said unto John: "Finely indeed do ye question on all with precision and certainty. But now, therefore, John, hearken that I may discourse with thee. Every one who hath received mysteries of the Light, will abide in the region up to which every one hath received mysteries, and he hath not the power to go into the height into the orders which are above him.

Of the first Commandment

"So that he who hath received mysteries in the first Commandment, hath the power to go into the orders which are below him, that is into all the orders of the third [?] space; but he hath not the power to go into the height to the orders which are above him.

Of the first space

"And he who shall receive the mysteries of the First Mystery, which is the four-and-twentieth mystery from without and the head of the first space which is without,--he hath the power to go into all the orders which are without him; but he hath not the power to go into the regions which are above him or to pass through them.

Of the second space

"And of those who have received the mysteries in the orders of the four-and-twenty mysteries, every one will go into the region in which he hath received mysteries, and he will have the power to pass through all the orders and spaces which are without him; but he hath not the power to go into the higher orders which are above him or to pass through them.

Of the third space

"And he who hath received mysteries in the orders of the First Mystery which is in the third space, hath the power to go into all the lower orders which are below him and to pass through all; but on the other hand he hath not the power to go into the regions which are above him or to pass through them.

Of the Thrice-spirituals

"And he who hath received mysteries of the first Thrice-spiritual, which ruleth over the four-and-twenty mysteries all together which rule over the space of the First Mystery, of whose region at the expansion of the universe I will tell you--he, therefore, who shall receive the mystery of that Thrice-spiritual, hath the power to go down into all orders which are below him; but he hath not the power to go into the height into the orders which are above him, that is into all the orders of the space of the Ineffable.

"And he who hath received the mystery of the second Thrice-spiritual, hath the power to go into all the orders of the first Thrice-spiritual and to pass through them all and all their orders which are in them; but he hath not the power to go into the higher orders of the third Thrice-spiritual.

"And he who hath received the mystery of the third Thrice-spiritual, which ruleth over the three Thrice-spirituals and the three spaces of the First Mystery all together, [hath the power to go into all the orders which are below him]; but he hath not the power to go into the height into the orders which are above. him, that is into the orders of the space of the Ineffable.

Of the master-mystery

"And he who hath received the master-mystery of the First Mystery of the Ineffable, that is the twelve mysteries of the First Mystery all together, which rule over all the spaces of the First Mystery, he, therefore, who shall receive that mystery, hath the power to pass through all the orders of the spaces of the three Thrice-spirituals and the three spaces of the First Mystery and all their orders, and hath the power to pass through all the orders of the inheritances of the Light, to pass through them from without within and from within without and from above below and from below above and from the height to the depth and from the depth to the height and from the length to the breadth and from the breadth to the length; in a word, he hath the power to pass through all the regions of the inheritances of the Light, and he hath the power to bide in the region where he pleaseth, in the Inheritance of the Light-kingdom.

"And amēn, I say unto you: That man will at the dissolution of the world be king over all the orders of the Inheritance of the Light. And he who shall receive that mystery of the Ineffable which I am,

Of the gnosis of the master-mystery

"That mystery knoweth why the darkness hath arisen and why the light hath arisen.

"And that mystery knoweth why the darkness of the darknesses hath arisen and why the light of the lights hath arisen.

"And that mystery knoweth why the chaos hath arisen and why the treasury of the light hath arisen.

"And that mystery knoweth why the judgments have arisen and why the light-land and the region of the inheritances of the light have arisen.

"And that mystery knoweth why the chastisements of the sinners have arisen and why the rest of the kingdom of the light hath arisen.

"And that mystery knoweth why the sinners have arisen and why the inheritances of the light have arisen.

"And that mystery knoweth why the impious have arisen and why the good have arisen.

"And that mystery knoweth why the chastisements and judgments have arisen and why all the emanations of the light have arisen.

"And that mystery knoweth why the sins have arisen and why the baptisms and the mysteries of the light have arisen.

"And that mystery knoweth why the fire of chastisement hath arisen and why the seals of the light, so that the fire should not harm them, have arisen.

"And that mystery knoweth why wrath hath arisen and why peace hath arisen.

"And that mystery knoweth why slander hath arisen and why songs of the light have arisen.

"And that mystery knoweth why the prayers of the light have arisen.

"And that mystery knoweth why cursing hath arisen and why blessing hath arisen.

"And that mystery knoweth why knavery hath arisen and why deceit hath arisen.

"And that mystery knoweth why the slaying hath arisen and why the quickening of the souls hath arisen.

"And that mystery knoweth why adultery and fornication have arisen and why purity hath arisen.

"And that mystery knoweth why intercourse hath arisen and why continence hath arisen.

"And that mystery knoweth why insolence and boasting have arisen and why humbleness and meekness have arisen.

"And that mystery knoweth why tears have arisen and why laughter hath arisen.

"And that mystery knoweth why slander hath arisen and why good report hath arisen.

"And that mystery knoweth why appreciation hath arisen and why disdain of men hath arisen.

"And that mystery knoweth why murmuring hath arisen and why innocence and humbleness have arisen.

"And that mystery knoweth why sin hath arisen and why purity hath arisen.

"And that mystery knoweth why strength hath arisen and why weakness hath arisen.

"And that mystery knoweth why motion of body hath arisen and why its utility hath arisen.

"And that mystery knoweth why poverty hath arisen and why wealth hath arisen.

"And that mystery knoweth why the freedom [?] of the world hath arisen and why slavery hath arisen.

"And that mystery knoweth why death hath arisen and why life hath arisen."

CHAPTER 92

It came to pass then, when Jesus had finished saying these words unto his disciples, that they rejoiced in great joy and exulted when they heard Jesus say these words.

And Jesus continued again in the discourse and said unto them: "Hearken, therefore, now still further, O my disciples, so that I discourse with you concerning the whole gnosis of the mystery of the Ineffable.

Of the gnosis of the mystery of the Ineffable.

"That mystery of the Ineffable knoweth why unmercifulness hath arisen and why mercifulness hath arisen.

"And that mystery knoweth why ruin hath arisen and why everlasting eternity hath arisen.

"And that mystery knoweth why the reptiles have arisen and why they will be destroyed.

"And that mystery knoweth why the wild beasts have arisen and why they will be destroyed.

"And that mystery knoweth why the cattle have arisen and why the birds have arisen.

"And that mystery knoweth why the mountains have arisen and why the precious stones therein have arisen.

"And that mystery knoweth why the matter of gold hath arisen and why the matter of silver hath arisen.

"And that mystery knoweth why the matter of copper hath arisen and why the matter of iron and of stone hath arisen.

"And that mystery knoweth why the matter of lead hath arisen.

"And that mystery knoweth why the matter of glass hath arisen and why the matter of wax hath arisen.

"And that mystery knoweth why herbs, that is the vegetables, have arisen and why all matters have arisen.

"And the mystery knoweth why the waters of the earth and all things in them have arisen and why also the earth hath arisen.

"And that mystery knoweth why the seas and the waters have arisen and why the wild beasts in the seas have arisen.

"And that mystery knoweth why the matter of the world hath arisen and why it [the world] will be utterly destroyed."

CHAPTER 93

Jesus continued again and said unto his disciples: "Yet further, O my disciples and companions and brethren, let every one be sober in the spirit which is in him, let him understand and comprehend all the words which I shall say unto you; for from now on will I begin to discourse with you concerning all the gnoses of that Ineffable.

"That mystery knoweth why the west hath arisen and why the east hath arisen.

"And that mystery knoweth why the south hath arisen and why the north hath arisen.

Yet further, O my disciples, hearken and continue to be sober and hearken to the total gnosis of the mystery of the Ineffable.

"That mystery knoweth why the demons have arisen and why mankind hath arisen.

"And that mystery knoweth why the heat hath arisen and why the pleasant air hath arisen.

"And that mystery knoweth why the stars have arisen and why the clouds have arisen.

"And that mystery knoweth why the earth became deep and why the water came thereon.

"And that mystery knoweth why the earth became dry and why the water came thereon.

"And that mystery knoweth why famine hath arisen and why superfluity hath arisen.

"And that mystery knoweth why the hoar-frost hath arisen and why the healthful dew hath arisen.

"And that mystery knoweth why the dust hath arisen and why the delightsome freshness hath arisen.

"And that mystery knoweth why the hail hath arisen and why the pleasant snow hath arisen.

"And that mystery knoweth why the west wind hath arisen and why the east wind hath arisen.

("And that mystery knoweth why the fire of the height hath arisen and why the waters have arisen.

"And that mystery knoweth why the east wind hath arisen. [? miscopied.])

"And that mystery knoweth why the south wind hath arisen and why the north wind hath arisen.

"And that mystery knoweth why the stars of the heaven and the disks of the light-givers have arisen and why the firmament with all its veils hath arisen.

"And that mystery knoweth why the rulers of the spheres have arisen and why the sphere with all its regions hath arisen.

"And that mystery knoweth why the rulers of the æons have arisen and why the æons with their veils have arisen.

"And that mystery knoweth why the tyrant rulers of the æons have arisen and why the rulers who have repented have arisen.

"And that mystery knoweth why the servitors have arisen and why the decans have arisen.

"And that mystery knoweth why the angels have arisen and why the archangels have arisen.

"And that mystery knoweth why the lords have arisen and why the gods have arisen.

"And that mystery knoweth why the jealousy in the height hath arisen and why concord hath arisen.

"And that mystery knoweth why hate hath arisen and why love hath arisen.

"And that mystery knoweth why discord hath arisen and why concord hath arisen.

"And that mystery knoweth why avarice hath arisen and why renunciation of all hath arisen and love of possessions hath arisen.

"And that mystery knoweth why love of the belly hath arisen and why satiety hath arisen.

"And that mystery knoweth why the paired have arisen and why the unpaired have arisen.

"And that mystery knoweth why impiety hath arisen and why fear of God hath arisen.

"And that mystery knoweth why the light-givers have arisen and why the sparks have arisen.

"And that mystery knoweth why the thrice-powerful have arisen and why the invisibles have arisen.

"And that mystery knoweth why the fore-fathers have arisen and why the purities have arisen.

"And that mystery knoweth why the great self-willed hath arisen and why his faithful have arisen.

"And that mystery knoweth why the great triple-powerful hath arisen and why the great invisible forefather hath arisen.

"And that mystery knoweth why the thirteenth æon hath arisen and why the region of those of the Midst hath arisen.

"And that mystery knoweth why receivers of the Midst have arisen and why the virgins of the light have arisen.

"And that mystery knoweth why the ministers of the Midst have arisen and why the angels of the Midst have arisen.

"And that mystery knoweth why the light-land hath arisen and why the great receiver of the light hath arisen.

"And that mystery knoweth why the guards of the region of the Right have arisen and why the leaders of them have arisen.

"And that mystery knoweth why the gate of life hath arisen and why Sabaōth, the Good, hath arisen.

"And that mystery knoweth why the region of the Right hath arisen and why the light-land, which is the treasury of the light, hath arisen.

"And that mystery knoweth why the emanations of the light have arisen and why the twelve saviours have arisen.

"And that mystery knoweth why the three gates of the treasury of the light have arisen and why the nine guards have arisen.

"And that mystery knoweth why the twin-saviours have arisen and why the three Amēns have arisen.

"And that mystery knoweth why the five Trees have arisen and why the seven Amēns have arisen.

"And that mystery knoweth why the Mixture which existeth not, hath arisen and why it is purified."

CHAPTER 94

And Jesus continued again and said unto his disciples: "Still further, O my disciples, be sober and let every one of you bring hither the power of sensing the Light before him, that ye may sense with sureness. For from now on I will discourse with you concerning the whole region in truth of the Ineffable and concerning the manner, how it is."

The disciples lose courage.

It came to pass then, when the disciples had heard Jesus utter these words, that they gave way and let go entirely.

Then Mary Magdalene came forward, threw herself at the feet of Jesus, kissed them and wept aloud and said: "Have mercy upon me, my Lord, for my brethren have heard and let go of the words which thou saidest unto them. Now, therefore, my Lord, concerning the gnosis of all the things which thou hast said, that they are in the mystery of the Ineffable; but I have heard thee say unto me: 'From now on I will begin to discourse with you concerning

the total gnosis of the mystery of the Ineffable,'--this word, therefore, which thou saidest, thou hast not gone forward to complete the word. For this cause, therefore, my brethren have heard and have let go and ceased to sense in what manner thou discoursest with them. Concerning the word which thou saidest unto them, now, therefore, my Lord, if the gnosis of all this is in that mystery, where is the man who is in the world, who hath the ability to understand that mystery with all its gnoses and the type of all these words which thou hast spoken concerning it?"

CHAPTER 95

It came to pass then, when Jesus had heard Mary say these words and knew that the disciples had heard and had begun to let go, that he encouraged them and said unto them: "Grieve no more, my disciples, concerning the mystery of, the Ineffable, thinking that ye will not understand it. Amēn, I say unto you: That mystery is yours, and every one's who will give ear unto you, so that they renounce this whole world and the whole matter therein and renounce all the evil thoughts therein and renounce all the cares of this æon.

Jesus explaineth that that mystery is really simpler than all mysteries.

"Now, therefore, I say unto you: For every one who will renounce the whole world and all therein and will submit himself to the godhead, that mystery is far easier than all the mysteries of the Light-kingdom and it is sooner to understand than them all and it is easier [?] than them all. He who reacheth unto the gnosis of that mystery, renounceth this whole world and all the cares therein.

"For this cause have I said to you aforetime: 'All ye who are heavy under your burden, come hither unto me, and I will quicken you. For my burden is easy and my yoke is soft.' Now, therefore, he who will receive that mystery, renounceth the whole world and the cares of all the matter therein. For this cause, therefore, my disciples, grieve not, thinking that ye will not understand that mystery. Amēn, I say unto you: That mystery is far sooner to understand than all mysteries. And amēn, I say unto you: That mystery is yours and every one's who will renounce the whole world and the whole matter therein.

"Now, therefore, hearken, my disciples and my companions and my brethren, that I may urge you on to the gnosis of the mystery of the Ineffable concerning which I discourse with you, because I have in Booth gotten as far as to tell you the whole gnosis at the expansion of the universe; for the expansion of the universe is its gnosis.

"But now then hearken that I may discourse with you progressively concerning the gnosis of that mystery.

Of the rending asunder and emanation of the powers of the universe

"That mystery knoweth wherefor the five Helpers have rent themselves asunder and wherefor they have come forth from the Fatherless [*pl*.].

"And that mystery knoweth wherefor the great Light of lights hath rent itself asunder and wherefor it hath come forth from the Fatherless.

"And that mystery knoweth wherefor the first Commandment hath rent itself asunder and wherefor it hath divided itself into the seven mysteries and wherefor it is named the first Commandment and wherefor it hath come forth from the Fatherless.

"And that mystery knoweth wherefor the Great Light of the Impressions of the Light hath rent itself asunder and wherefor it hath set itself up without emanations and wherefor it hath come forth from the Fatherless.

"And that mystery knoweth wherefor the First Mystery, that is the four-and-twentieth mystery from without, hath rent itself asunder and wherefor it imitated in itself the twelve mysteries according to the number of the numbering of the Uncontainables and Boundless and wherefor it hath come forth from the Fatherless.

Of those of the second space of the Ineffable

"And that mystery knoweth wherefor the twelve Immoveables have rent themselves asunder and wherefor they have set themselves with all their orders and wherefor they have come forth from the Fatherless.

"And that mystery knoweth wherefor the Unwaverables have rent themselves asunder and wherefor they have set themselves up, divided into twelve orders, and wherefor they have come forth from the Fatherless, which belong to the orders of the space of the Ineffable.

"And that mystery knoweth wherefor the Incomprehensibles, which pertain to the second space of the Ineffable, have rent themselves asunder and wherefor they have come forth from the Fatherless.

"And that mystery knoweth wherefor the twelve Undesignatables have rent themselves asunder and wherefor they have set themselves up after all the orders of the Unindicatables, themselves being uncontainable and boundless, and wherefor they have come forth from the Fatherless.

"And that mystery knoweth wherefor these Unindicatables have rent themselves asunder,--[they] who have not indicated themselves nor brought themselves into publicity according to the economy of the One and Only, the Ineffable, and wherefor they have come forth from the Fatherless.

"And that mystery knoweth wherefor the Super-deeps have rent themselves asunder and wherefor they have distributed themselves, being a single order, and wherefor they have come forth from the Fatherless.

"And that mystery knoweth wherefor the twelve orders of the Unspeakables have rent themselves asunder and wherefor they have divided themselves, being three portions, and wherefor they have come forth from the Fatherless.

"And that mystery knoweth wherefor all the Imperishables, being their twelve orders, have rent themselves asunder and wherefor they have settled themselves, being expanded in a single order, and wherefor they have divided themselves and formed different orders, being uncontainable and boundless, and wherefor they have come forth from the Fatherless.

"And that mystery knoweth wherefor the Impassables have rent themselves asunder and wherefor they have set themselves up, being twelve boundless spaces, and have settled themselves, being three orders of spaces, according to the economy of the One and Only, the Ineffable, and wherefor they have come forth from the Fatherless.

"And that mystery knoweth wherefor the twelve Uncontainables, which belong to the orders of the One and Only, the Ineffable, have rent themselves asunder and wherefor they have come forth from the Fatherless, until they were brought to the space of the First Mystery, which is the second space.

"And that mystery knoweth wherefor the four-and-twenty myriads of Praise-singers have rent themselves asunder and wherefor they have extended themselves outside the veil of the First Mystery, which is the twin-mystery, that which looketh within and without, of the One and Only, the Ineffable, and wherefor they have come forth from the Fatherless.

"And that mystery knoweth wherefor all the Uncontainables have rent themselves asunder--[those], which I have just named, which are in the regions of the second space of the Ineffable, which is the space of the First Mystery, and wherefor those Uncontainables and Boundless have come forth from the Fatherless.

Of those of the first space of the Ineffable

"And that mystery knoweth wherefor the four-and-twenty mysteries of the first Thrice-spiritual have rent themselves asunder and wherefor they are called the four-and-twenty spaces of the first Thrice-spiritual and wherefor they have come forth from the second Thrice-spiritual.

"And that mystery knoweth wherefor the four-and-twenty mysteries of the second Thrice-spiritual have rent themselves asunder and wherefor they have come forth from the third Thrice-spiritual.

"And that mystery knoweth why the four-and-twenty mysteries of the third Thrice-spiritual--that is the four-and-twenty spaces of the third Thrice-spiritual--have rent themselves asunder and wherefor they have come forth from the Fatherless.

"And that mystery knoweth wherefor the five Trees of the first Thrice-spiritual have rent themselves asunder and wherefor they have extended themselves, standing one behind the other and moreover bound one to the other with all their orders, and wherefor they have come forth from the Fatherless.

"And that mystery knoweth wherefor the five Trees of the second Thrice-spiritual have rent themselves asunder and wherefor they have come forth from the Fatherless.

"And that mystery knoweth wherefor the five Trees of the third Thrice-spiritual have rent themselves asunder and wherefor they have come forth from the Fatherless.

"And that mystery knoweth why the Fore-uncontainables of the first Thrice-spiritual have rent themselves asunder and wherefor they have come forth from the Fatherless.

"And that mystery knoweth wherefor the Fore-uncontainables of the second Trispiritual have rent themselves asunder and wherefor they have come forth from the Fatherless.

"And that mystery knoweth wherefor all the Fore-uncontainables of the third Thrice-spiritual have rent themselves asunder and wherefor they have come forth from the Fatherless.

"And that mystery knoweth wherefor the first Thrice-spiritual from below--those who belong to the orders of the One and Only, the Ineffable hath rent itself asunder and wherefor it hath come forth from the second Thrice-spiritual.

"And that mystery knoweth wherefor the third Thrice-spiritual--that is the first Thrice-spiritual from above--hath rent itself asunder and wherefor it hath come forth from the twelfth Pro-thrice-spiritual, which is in the last region of the Fatherless.

"And that mystery knoweth wherefor all the regions which are in the space of the Ineffable, and all those in them, have expanded themselves, and wherefor they have come forth from the last Limb of the Ineffable.

"And that mystery knoweth itself, wherefor it hath rent itself asunder to come forth from the Ineffable,--that is from That which ruleth them all and which expanded them all according to their orders.

CHAPTER 96

Jesus promiseth to explain further all in detail.

"Of all these then will I speak unto you at the expansion of the universe--in a word, all those whom I have spoken of unto you: those who will arise and those who will come, those who emanate, and those who come forth, and those who are without over them, and those who are implanted in them, those who will contain the region of the First Mystery and those who are in the space of the Ineffable--of these will I speak unto you, because I will reveal them

unto you, and I will speak of them unto you according to every region and according to every order, at the expansion of the universe. And I will reveal unto you all their mysteries which rule over them all, and their Pro-thrice-spirituals and their Super-thrice-spirituals which rule over their mysteries and their orders.

Of the mystery succinctly

"Now, therefore, the mystery of the Ineffable knoweth wherefor all these have arisen of whom I have spoken unto you in openness, and through which all these have arisen. It is the mystery which is in them all; and it is the out-going of them all, and it is the up-going of them all, and it is the setting-up of them all.

"And the mystery of the Ineffable is the mystery which is in all these of whom I have spoken unto you, and of whom I will speak unto you at the expansion of the universe. And it is the mystery which is in them all, and it is the one only mystery of the Ineffable and the gnosis of all these of whom I have spoken unto you, and of whom I will speak unto you, and of whom I have not spoken. Of these will I speak unto you at the expansion of the universe and of their total gnosis one with another, wherefor they have arisen. It is the one and only word of the Ineffable.

"And I will tell you the expansion of all mysteries and the types of every one of them and the manner of their completion in all their figures. And I will tell you the mystery of the One and Only, the Ineffable, and all its types, all its figures and its whole economy, wherefor it hath come forth from the last Limb of the Ineffable. For that mystery is the setting-up of them all.

Of the one and only word of the Ineffable

"And that mystery of the Ineffable is moreover also a one and only word, which existeth in the speech of the Ineffable, and it is the economy of the solution of all the words which I have spoken unto you.

"And he who will receive the one and only word of that mystery which I shall now say unto you, and all its types and all its figures, and the manner of accomplishing its mystery,--for ye are perfect and all-perfect and ye will accomplish the whole gnosis of that mystery with its whole economy, for unto you all mysteries are entrusted,--hearken, therefore, now, that I may tell you that mystery, which is [. . .?].

Of the ascension of the soul of him who shall receive the one and only mystery

"He then, who shall receive the one and only word of that mystery, which I have told you, if he cometh forth out of the body of the matters of the rulers, and if the retributive receivers come and free him from the body of matter of the rulers,--that is those [receivers] who free from the body all out-going souls,--when, therefore, the retributive receivers free the soul which hath received this one and only mystery of the Ineffable, which I have just told you, then will it straightway, if it be set free from the body of matter, become a great light-

stream in the midst of those receivers, and the receivers will be exceedingly afraid of the light of that soul, and the receivers will be made powerless and fall down and desist altogether for fear of the great light which they have seen.

"And the soul which receiveth the mystery of the Ineffable, will soar into the height, being a great light-stream, and the receivers will not be able to seize it and will not know how the way is fashioned upon which it will go. For it becometh a great light-stream and soareth into the height, and no power is able to hold it down at all, nor will they be able to come nigh it at all.

"But it will pass through all the regions of the rulers and all the regions of the emanations of the Light, and it will not give answers in any region, nor giveth it any apologies, nor giveth it any tokens; neither will any power of the rulers nor any power of the emanations of the Light be able to come nigh that soul. But all the regions of the rulers and all the regions of the emanations of the Light,--every one singeth unto it praises in their regions, in fear of the light of the stream which envelopeth that soul, until it passeth through them all, and goeth to the region of the inheritance of the mystery which it hath received,--that is to the mystery of the One and Only, the Ineffable,--and until it becometh one with its Limbs. Amēn, I say unto you: It will be in all the regions in the time a man shooteth an arrow.

Of the rank of such a soul

"Now, therefore, amēn, I say unto you: Every man who will receive that mystery of the Ineffable and accomplish it in all its types and all its figures,--he is a man in the world, but he towereth above all angels and will tower still more above them all.

"He is a man in the world, but he towereth above all archangels and will tower still more above them all.

"He is a man in the world, but he towereth above all tyrants and will raise himself above them all.

"He is a man in the world, but he towereth above all lords and will raise himself above them all.

"He is a man in the world, but he towereth above all gods and will raise himself above them all.

"He is a man in the world, but he towereth above all light-givers and will raise himself above them all.

"He is a man in the world, but he towereth above all pure [ones] and will raise himself above them all.

"He is a man in the world, but he towereth above all triple-powers and will raise himself above them all.

"He is a man in the world, but he towereth above all forefathers and will raise himself above them all.

"He is a man in the world, but he towereth above all invisibles and will raise himself above them all.

"He is a man in the world, but he towereth above the great invisible forefather and will raise himself above him.

"He is a man in the world, but he towereth above all those of the Midst and will raise himself above them all.

"He is a man in the world, but he towereth above the emanations of the Treasury of the Light and will raise himself above them all.

"He is a man in the world, but he towereth above the Mixture and will raise himself entirely above it.

"He is a man in the world, but he towereth above the whole region of the Treasury and will raise himself entirely above it.

"He is a man in the world, but he will rule with me in my kingdom.

"He is a man in the world, but he is king in the Light.

"He is a man in the world, but he is not one of the world.

"And amēn, I say unto you: That man is I and I am that man.

Such souls are one with the First Mystery

"And at the dissolution of the world, that is when the universe will be raised up and when the numbering of the perfect souls will be raised up all together, and when I am king in the midst of the last Helper, being king over all the emanations of the Light and king over the seven Amēns and the five Trees and the three Amēns and the nine guards, and being king over the Child of the Child, that is the Twin-saviours, and being king over the twelve saviours and over the whole numbering of the perfect souls who shall receive the mysteries in the Light,--then will all men who shall receive the mysteries in the Ineffable, be fellow-kings with me and will sit on my right and on my left in my kingdom.

"And amēn, I say unto you: Those men are I, and I am they.

"On this account have I said unto you aforetime: 'Ye will sit on your thrones on my right and on my left in my kingdom and will rule with me.'

"On this account, therefore, I have not hesitated nor have I been ashamed to call you my brethren and my companions, because ye will be fellow-kings with me in my kingdom. This,

therefore, I say unto you, knowing that I will give you the mystery of the Ineffable; that is: That mystery is I, and I am that mystery.

Of the dignity of the thrones in the kingdom

"Now, therefore, not only will ye reign with me, but all men who shall receive the mystery of the Ineffable, will be fellow-kings with me in my kingdom. And I am they, and they are I. But my throne will tower over them. [And] because ye will suffer sorrows in the world beyond all men, until ye herald forth all the words which I shall speak unto you, your thrones shall be joined to mine in my kingdom.

"On this account I have said unto you aforetime: 'Where I shall be, there will be also my twelve ministers.' But Mary Magdalene and John, the virgin, will tower over all my disciples and over all men who shall receive the mysteries in the Ineffable. And they will be on my right and on my left. And I am they, and they are I.

"And they will be like unto you in all things save that your thrones will tower over theirs, and my throne will tower over yours.

"And all men who will find the word of the Ineffable,--amēn, I say unto you: The men

Of the gnosis of the word of the Ineffable

who shall know that word, will know the gnosis of all these words which I have spoken unto you, both those of the depth and those of the height, those of the length and those of the breadth; in a word, they will know the gnosis of all these words which I have spoken unto you and which I have not yet spoken unto you, which I will speak unto you, region by region and order by order, at the expansion of the universe.

"And amēn, I say unto you: They will know in what manner the world is established, and they will know in what type all those of the height are established, and they will know out of what ground the universe hath arisen."

CHAPTER 97

When then the Saviour had said this, Mary Magdalene started forward and said: "My Lord, bear with me and be not wroth with me, if I question on all things with precision and certainty. Now, therefore, my Lord, is then another the word of the mystery of the Ineffable and another the word of the whole gnosis?"

The Saviour answered and said: "Yea, another is the mystery of the Ineffable and another the word of the whole gnosis."

And Mary answered again and said unto the Saviour: "My Lord, bear with me, if I question thee, and be not wroth with me. Now, therefore, my Lord, unless we live and know the

gnosis of the whole word of the Ineffable, shall we not be able to inherit the Light-kingdom?"

Of the distinction between the gnosis of the universe and the mysteries of the Light.

And the Saviour answered and said unto Mary: "Surely; for every one who shall receive a mystery of the Light-kingdom, will go and inherit up to the region up to which he hath received mysteries. But he will not know the gnosis of the universe, wherefor all this hath arisen, unless he knoweth the one and only word of the Ineffable, which is the gnosis of the universe. And again in openness: I am the gnosis of the universe. And moreover it is impossible to know the one and only word of the gnosis, unless a man first receive the mystery of the Ineffable. But all the men who shall receive mysteries in the Light,--every one will go and inherit up to the region up to which he hath received mysteries.

"On this account I have said unto you aforetime: 'He who hath faith in a prophet, will receive a prophet's reward, and he who hath faith in a righteous [man] will receive a righteous [man's] reward,'--that is: Every one will go to the region up to which he hath received mysteries. He who receiveth a lesser mystery, will inherit the lesser mystery, and he who receiveth a higher mystery, will inherit the higher regions. And every one will abide in his region in the light of my kingdom, and every one will have power over the orders which are below him, but he will not have the power to go to the orders which are above him; but he will abide in the region of the Inheritance of the Light of my kingdom, being in a great light immeasurable for the gods and all the invisibles, and he will be in great joy and great jubilation.

"But now, therefore, hearken, that I may discourse with you concerning the grandeur of those who shall receive the mysteries of the First Mystery.

"He, therefore, who shall receive the [first] mystery of that First Mystery, and it shall be

Of the ascension of the souls of those who receive the twelve mysteries of the First Mystery

at the time that he cometh out of the body of the matter of the rulers,--then the retributive receivers come and lead the soul of that man out of the body. And that soul will become a great light-stream in the hands of the retributive receivers; and those receivers will be afraid of the light of that soul. And that soul will go upwards and pass through all the regions of the rulers and all the regions of the emanations of the Light. And it will not give answers nor apologies nor tokens in any single region of the Light nor in any single region of the rulers; but it will pass through all the regions and cross over them all, so that it goeth and ruleth over all the regions of the first saviour.

"In like manner also he who shall receive the second mystery of the First Mystery and the third and fourth, until he shall receive the twelfth mystery of the First Mystery, if it shall be

at the time that he cometh out of the body of the matter of the rulers,--then the retributive receivers come and lead the soul of that man out of the body of matter. And those souls will become a great light-stream in the hands of the retributive receivers; and those receivers will be afraid of the light of those souls and will become powerless and fall on their faces. And those souls will straightway soar upwards and cross over all the regions of the rulers and all the regions of the emanations of the Light. They will not give answers nor apologies nor tokens in any single region; but they will pass through all the regions and will cross over them all and rule over all the regions of the twelve saviours, so that they who receive the second mystery of the First Mystery, will rule over all the regions of the second saviour in the inheritances of the Light.

"In like manner also those who receive the third mystery of the First Mystery and the fourth and fifth and sixth up to the twelfth,--every one will rule over all the regions of the saviour up to whom he hath received the mystery.

"And he who shall receive in sequence the twelfth mystery of the First Mystery, that is the master-mystery concerning which I discourse with you,--and he who, therefore, shall receive those twelve mysteries which belong to the First Mystery, if he goeth forth out of the world, will pass through all the regions of the rulers and all the regions of the Light, being a great light-stream, and he will moreover rule over all the regions of the twelve saviours; but they will not be able to be like unto those who receive the one and only mystery of the Ineffable. But he who shall receive those mysteries will abide in those orders, because they are exalted, and he will abide in the orders of the twelve saviours."

CHAPTER 98

Mary again questioneth Jesus.

It came to pass, when Jesus had finished speaking these words unto his disciples, that Mary Magdalene came forward, kissed the feet of Jesus and said unto him: "My Lord, bear with me and be not wroth with me, if I question thee; but have mercy upon us, my Lord, and reveal unto us all things on which we shall question thee. Now, therefore, my Lord, how doth the First Mystery possess twelve mysteries, [and] the Ineffable possess a one and only mystery?"

Of the three mysteries and five mysteries

Jesus answered and said unto her: "Indeed it possesseth a one and only mystery, yet that mystery constituteth three mysteries, although it is the one and only mystery; but the type of every one of them is different. And moreover it constituteth five mysteries, although it is a one and only [one]; but the type of every one is different. So that these five mysteries are alike with one another in the mystery of the kingdom in the inheritances of the Light; but the type of each of them is different. And their kingdom is higher and more exalted than the

whole kingdom of the twelve mysteries together of the First Mystery; but they are not alike in the kingdom [with the one and only mystery] of the First Mystery in the Light-kingdom.

"In like manner also the three mysteries are not [?] alike in the Light-kingdom; but the type of every one of them is different. And they themselves also are not alike in the kingdom with the one and only mystery of the First Mystery in the Light-kingdom; and the type of every one of the three of them, and the type of the configuration of each of them, is different from one another.

Of the first mystery

"The first [mystery of the First Mystery],--if thou accomplishest its mystery altogether and standest and accomplishest it finely in all its figures, then dost thou come straightway out of thy body, become a great light-stream and pass through all the regions of the rulers and all the regions of the Light, while all are in fear of that soul, until it cometh to the region of its kingdom.

Of the second mystery

"The second mystery of the First Mystery, on the other hand,--if thou accomplishest it finely in all its figures,--the man, therefore, who shall accomplish its mystery, if he speaketh that mystery over the head of any man who goeth forth out of the body, and he speaketh it into his two ears, if indeed the man who goeth forth out of the body hath received mysteries for the second time and is sharing in the word of truth,--amēn, I say unto you: That man, if he goeth forth out of the body of matter, then will his soul become a great light-stream and pass through all the regions, until it cometh to the kingdom of that mystery.

Of its efficacy for the uninitiated

"But if that man hath received no mysteries and is not sharing in the words of truth,--if he who accomplisheth that mystery, speaketh that mystery over the head of a man who cometh forth out of the body and who hath received no mysteries of the Light, and shareth not in the words of truth,--amēn, I say unto you: That man, if he cometh forth out of the body, will be judged in no region of the rulers, nor can he be chastized in any region at all, nor will the fire touch him, because of the great mystery of the Ineffable which is with him.

"And they will hasten quickly and hand him over one to another in turn and lead him from region to region and from order to order, until they bring him before the Virgin of Light, while all the regions are in fear of the mystery and the sign of the kingdom of the Ineffable which is with him.

"And if they bring him before the Virgin of Light, then the Virgin of Light will see the sign of the mystery of the kingdom of the Ineffable which is with him; the Virgin of Light marvelleth and proveth him, but suffereth them not to bring him to the Light, until he accomplisheth

the total citizenship of the light of that mystery, that is the purities of the renunciation of the world and also of the total matter therein.

"The Virgin of Light sealeth him with a higher seal, which is this [. . .?], and letteth him in that month in which he hath come out of the body of matter, light down into a body which will be righteous and find the godhead in truth and the higher mysteries, so that he may inherit them and inherit the Light eternal, which is the gift of the second mystery of the First Mystery of the Ineffable.

Of the third mystery

"The third mystery of that Ineffable on the other hand,--the man indeed who shall accomplish that mystery, not only if he [himself] cometh forth out of the body, will he inherit the kingdom of the mystery, but if he complete that mystery and accomplish it with all its figures, that is if he go through with that mystery and accomplish it finely and pronounce the name of that mystery

Of its efficacy.

over a man who cometh forth out of the body and hath known that mystery,--let the former have delayed or rather not have delayed,--one who is in the dire chastisements of the rulers and in their dire judgments and their manifold fires,--amēn, I say unto you: The man who hath come forth out of the body,--if the name of this mystery is pronounced on his behalf, they will hasten quickly to bring him over and hand him over one to another, until they bring him before the Virgin of Light. And the Virgin of Light will seal him with a higher. seal, which is this [. . .?], and in that month will she let him light down into the righteous body which will find the godhead in truth and the higher mystery, so that he inherit the Light-kingdom. This, therefore, is the gift of the third mystery of the Ineffable.

Of the three and five mysteries

"Now, therefore, every one who shall receive one of the five mysteries of the Ineffable,--if he cometh forth out of the body and inheriteth up to the region of that mystery, then is the kingdom of those five mysteries higher than the kingdom of the twelve mysteries of the First Mystery, and it is higher than all the mysteries which are below them. But those five mysteries of the Ineffable are alike with one another in their kingdom, yet are they not alike with the three mysteries of the Ineffable.

"He on the other hand who receiveth of the three mysteries of the Ineffable, if he cometh forth out of the body, will inherit up to the kingdom of that mystery. And those three mysteries are alike with one another in the kingdom and they are higher and more exalted than the five mysteries of the Ineffable in the kingdom, but they are not alike with the one and only mystery of the Ineffable.

Of the mysteries of the three spaces

"He on the other hand who receiveth the one and only mystery of the Ineffable, will inherit the region of the whole kingdom according to its whole glory, as I have already told you at another time. And every one who shall receive the mystery which is in the space of the universe of the Ineffable, and all the other mysteries which are united in the Limbs of the Ineffable, concerning which I have not yet spoken unto you, and concerning their expansion and the manner of their setting-up and the type of every one, how it is and wherefor it is named the Ineffable or wherefor it standeth expanded with all its Limbs and how many Limbs are in it and all its economies, of which I will not tell you now, but when I come to the expansion of the universe I will tell you all severally,--to wit, its expansions and its description, how it is, and the aggregation [?] of all its Limbs, which belong to the economy of the One and Only, the unapproachable God in truth,--up to what region, therefore, every one shall receive the mysteries in the space of the Ineffable, up to that region will he inherit up to which he hath received. And those of the whole region of the space of that Ineffable give no answers in that region, nor give they apologies, nor give they tokens, for they are without tokens and they have no receivers, but they pass through all the regions, until they come to the region of the kingdom of the mystery which they have received.

"In like manner also those who shall receive mysteries in the second space, they have no answers nor apologies, for they are without tokens in that world, which is the space of the first mystery of the First Mystery.

"And those of the third space, which is without, which is the third space from without [? within],--every region in that space hath its receivers and its explanations and its apologies and its tokens, which I will one day tell you when I come to speak of that mystery, that is when I shall have told you of the expansion of the universe.

Of the reign of a thousand years of the Light

"Albeit at the dissolution of the universe, that is when the number of the perfect souls is completed and the mystery [through] which the universe altogether hath risen, is completed, I will pass a thousand years according to the years of the Light, being king over all the emanations of the Light and over the whole number of the perfect souls who have received all mysteries."

CHAPTER 99

It came to pass, when Jesus had finished speaking these words unto his disciples, that Mary Magdalene came forward and said: "My Lord, how many years of the years of the world is a year of the Light?"

What is a year of the Light.

Jesus answered and said unto Mary: "A day of the Light is a thousand years in the world, so that thirty-six-myriads of years and a half-myriad of years of the world are a single year of the Light.

"I shall, therefore, pass a thousand years of the Light being king in the midst of the last Helper, and being king over all the emanations of the Light and over the whole number of the perfect souls who have received the mysteries of the Light.

Of those of the first space in the kingdom of the thousand years

"And ye, my disciples, and every one who shall receive the mystery of the Ineffable, will abide with me on my right and on my left, being kings with me in my kingdom.

"And they who shall receive the three mysteries of that Ineffable, will be fellow-kings with you in the Light-kingdom; but they will not be alike with you and with those who receive the mystery of the Ineffable, but they will rather abide behind you, being kings.

"And they who receive the five mysteries of the Ineffable, will also abide behind the three mysteries, being also kings.

"And moreover they who receive the twelfth mystery of the First Mystery, will also again abide behind the five mysteries of the Ineffable, being also kings according to the order of every one of them.

"And all who receive of the mysteries in all the regions of the space of the Ineffable, will also be kings and abide before those who receive the mystery of the First Mystery, expanded according to the glory of every one of them, so that those who receive the higher mysteries, will abide in the higher regions, and those who receive the lower mysteries, will abide in the lower regions, being kings in the light of my kingdom.

"These alone are the allotment of the kingdom of the first space of the Ineffable.

Of those of the second space

"They on the other hand who receive all the mysteries of the second space, that is of the space of the First Mystery, will again abide in the light of my kingdom, expanded according to the glory of every one of them, and every one of them being in the mystery up to which he hath received. And those who receive the higher mysteries, will also abide in the higher regions, and those who receive the lower mysteries, will abide in the lower regions in the light of my kingdom.

"This is the allotment of the second king for those who receive the mystery of the second space of the First Mystery.

Of those of the third space, the first from without

"Those on the other hand who receive the mysteries of the third space, that is of the first space from without, those again will abide behind the second king, expanded in the light of my kingdom, according to the glory of every one of them, every one abiding in the region up to which he hath received mysteries, so that those who receive the higher mysteries, will abide in the higher regions, and those who receive the lower mysteries, will abide in the lower regions.

"These are the three allotments of the Light-kingdom.

"The mysteries of these three allotments of the Light are exceedingly numerous. Ye shall find them in the two great Books of Yew. But I will give you and tell you the great mysteries of every allotment, those which are higher than every region, that is the heads according to every region and according to every order which will lead the whole race of men into the higher regions, according to the space of the Inheritance.

Of the Books of Yew

"Of the rest of the lower mysteries, therefore, ye have no need; but ye will find them in the two Books of Yew, which Enoch hath written whilst I spake with him out of the tree of gnosis and out of the tree of life in the paradise of Adam.

"Now, therefore, when I shall have explained unto you the whole expansion, I will give you and tell you the great mysteries of the three allotments of my kingdom, that is the heads of the mysteries which I will give you and tell you in all their figures and all their types and in their ciphers and the seals of the last space, that is the first space from without. And I will tell you the answers and the apologies and the tokens of that space.

"The second space which is within, possesseth no answers nor apologies nor tokens nor ciphers nor seals; but it possesseth only types and figures."

CHAPTER 100

When the Saviour had finished saying all this unto his disciples, Andrew came forward and said: "My Lord, be not wroth with me, but have mercy upon me and reveal unto me the mystery of the word concerning which I shall question thee, for it hath been hard for me and I have not understood it."

The Saviour answered and said unto him: "Question concerning that on which thou desirest to question, and I will reveal it unto thee face to face without similitude."

Andrew questioneth Jesus.

And Andrew answered and said: "My Lord, I am astonished and marvel exceedingly, how the men who are in the world and in the body of this matter, if they come forth out of this world, will pass through these firmaments and all these rulers and all lords and all gods and all these great invisibles and all those of the region of the Midst and those of the whole

region of the Right and all the great [ones] of the emanations of the Light, and enter into them all and inherit the Light-kingdom. This matter, therefore, is hard for me."

That the disciples and the powers are all from the same Mixture

When then Andrew had said this, the spirit of the Saviour was roused in him; he cried out and said: "How long am I to endure you? How long am I to bear with you? Have ye then not even yet understood and are ye ignorant? Know ye then not and do ye not understand that ye and all angels and all archangels and the gods and the lords and all the rulers and all the great invisibles and all those of the Midst and those of the whole region of the Right and all the great [ones] of the emanations of the Light and their whole glory,--that ye all one with another are out of one and the same paste and the same matter and the same substance, and that ye all are out of the same Mixture.

"And at the commandment of the First Mystery the Mixture was constrained, until all the great [ones] of the emanations of the Light and all their glory purified themselves, and until they purified themselves from the Mixture. And they have not purified themselves of themselves, but they have purified themselves by necessity according to the economy of the One and Only, the Ineffable.

"They indeed have not at all suffered and have not at all changed themselves in the regions, nor at all torn themselves asunder nor poured themselves into bodies of different kinds and from one into another, nor have they been in any affliction at all.

Of transcorporation and purification

"Ye then in particular are the refuse of the Treasury and ye are the refuse of the region of the Right and ye are the refuse of the region of those of the Midst and ye are the refuse of all the invisibles and of all the rulers; in a word, ye are the refuse of all these. And ye are in great sufferings and great afflictions in your being poured from one into another of different kinds of bodies of the world. And after all these sufferings ye have struggled of your-selves and fought, having renounced the whole world and all the matter therein; and ye have not left off seeking, until ye found all the mysteries of the kingdom of the Light, which have purified you and made you into refined light, exceedingly purified, and ye have become purified light.

"For this cause have I said unto you aforetime: 'Seek, that ye may find.' I have, therefore, said unto you: Ye are to seek after the mysteries of the Light, which purify the body of matter and make it. into refined light exceedingly purified.

Of the purifying mysteries

"Amēn, I say unto you: For the sake of the race of men, because it is material, I have torn myself asunder and brought unto them all the mysteries of the Light, that I may purify them, for they are the refuse of the whole matter of their matter; else would no soul of the total

race of men have been saved, and they would not be able to inherit the kingdom of the Light, if I had not brought unto them the purifying mysteries.

"For the emanations of the Light have no need of the mysteries, for they are purified; but it is the race of men which hath need of them, because they all are material refuse For this cause, therefore, have I said unto you aforetime: 'The healthy have no need of the physician, but the sick,'--that is: Those of the Light have no need of the mysteries, for they are purified lights; but it is the race of men which hath need of them, for [they] are material refuse [*pl.*].

"For this cause, therefore, herald to the whole race of men, saying: Cease not to seek day and night, until ye find the purifying mysteries; and say unto the race of men: Renounce the whole world and the whole matter therein. For he who buyeth and selleth in the world and he who eateth and drinketh of its matter and who liveth in all its cares and in all its associations, amasseth other additional matters to the rest of his matter, because this whole world and all therein and all its associations are material refuse [*pl.*], and they will make enquiry of every one concerning his purity.

"For this cause, therefore, I have said unto you aforetime: Renounce the whole world and the whole matter therein, that ye may not amass other additional matter to the rest of your matter in you. For this cause, therefore, herald it to the whole race of men, saying: Renounce the whole world and all its associations, that ye may not amass additional matter to the rest of your matter in you; and say unto them: Cease not to seek day and night and remit not yourselves until ye find the purifying mysteries which will purify you and make you into a refined light, so that ye will go on high and inherit the light of my kingdom.

That all who are purified will be saved

"Now, therefore, Andrew and all thy brethren thy co-disciples, because of your renunciations and all your sufferings which ye have endured in every region, and because of your changes in every region and of your being poured from one into another of different kinds of bodies and because of all your afflictions, and after all this ye have received the purifying mysteries and are become refined light exceedingly purified,--for this cause, therefore, ye will go on high and penetrate into all the regions of all the great emanations of the Light and be kings in the Light-kingdom for ever.

That finally they will be higher than all powers

"But if ye come forth out of the body and come on high and reach unto the region of the rulers, then will all the rulers be seized with shame before you, because ye are the refuse of their matter and have become light more purified than them all. And if ye reach unto the region of the Great Invisible and unto the region of those of the Midst and of those of the Right and unto the regions of all the great emanations of the Light, then will ye be revered among them all, because ye are the refuse of their matter and are became light more

purified than them all. And all the regions will sing praises before you, until ye come to the region of the kingdom.

"This is the answer to the words on which ye question. Now, therefore, Andrew, art thou still in unfaith and unknowing?" [2]

Jesus pardoneth the ignorance of Andrew

When then the Saviour said this, Andrew knew clearly, not only he but also all the disciples knew with precision that they should inherit the Light-kingdom. They all threw themselves down together at Jesus' feet, cried aloud, wept and besought the Saviour, saying: "Lord, forgive our brother the sin of unknowing."

The Saviour answered and said: "I forgive and will forgive; for this cause, therefore, hath the First Mystery sent me, that I may forgive every one his sins."

[SUB-SCRIPTION:]

A PORTION OF THE BOOKS OF THE SAVIOUR

CHAPTER 101

[THE CONCLUSION OF ANOTHER BOOK]

Of the Limbs of the Ineffable.

"AND those who are worthy of the mysteries which abide in the Ineffable, which are those which have not gone forth,--these exist before the First Mystery, and to use a likeness and similitude, that ye may understand it, they are as the Limbs of the Ineffable. And every one existeth according to the dignity of its glory: the head according to the dignity of the head and the eye according to the dignity of the eyes and the ear according to the dignity of the ears and the rest of the Limbs [in like fashion]; so that the matter is manifest: There is a multitude of limbs but one only body. Of this indeed have I spoken in a pattern and similitude and likeness, but not in a form in truth; nor have I revealed the word in truth, but the mystery [only] of the Ineffable.

The Saviour is their treasury

"And all the Limbs which are in it,--according to the word with which I have made comparison,--that is, those which abide on the mystery of the Ineffable, and those which abide in it, and also the three spaces which are after them according to the mysteries,--of all these in truth and verity I am their treasury beside whom there is no other treasury, who hath not his like in the world; but there are still words and mysteries and other regions.

Of the dignity of those who have received the mysteries

[2] These two sentences are placed at the end of the preceding paragraph, but clearly belong here.

"Now, therefore, blessed is he who hath found the [words of the] mysteries [of the first space] which is from without; and he is a god who hath found these words of the mysteries of the second space, which is in the midst; and he is a saviour and an uncontainable who hath found the words of the mysteries of the third space, which is within, and he is more excellent than the universe and like unto those who are in that third space. Because he hath found the mystery in which they are and in which they stand,--for this cause, therefore, is he like unto them. He on the other hand who hath found the words of the mysteries which I have described unto you according to a likeness, that they are the Limbs of the Ineffable,--amēn, I say unto you: That man who hath found the words of these mysteries in divine truth, is the first in truth and like unto him [*sc.* the First, i.e. the Ineffable], for through those words and mysteries . . . and the universe itself standeth through that First. For this cause he who hath found the words of those mysteries, is like unto the First. For it is the gnosis of the gnosis of the Ineffable concerning which I have discoursed with you this day."

A THIRD BOOK

CHAPTER 102

Of the proclamation of the disciples.

JESUS continued again in the discourse and said unto his disciples: "When I shall have gone into the Light, then herald it unto the whole world and say unto them: Cease not to seek day and night and remit not yourselves until ye find the mysteries of the Light-kingdom, which will purify you and make you into refined light and lead you into the Light-kingdom.

What men should renounce.

"Say unto them: Renounce the whole world and the whole matter therein and all its care and all its sins, in a word all its associations which are in it, that ye may be worthy of the mysteries of the Light and be saved from all the chastisements which are in the judgments.

"Say unto them: Renounce murmuring, that ye may be worthy of the mysteries of the Light and be saved from the fire of the dog-faced [one].

"Say unto them: Renounce eavesdropping [?], that ye may [be worthy of the mysteries of the Light] and be saved from the judgments of the dog-faced [one].

"Say unto them: Renounce litigiousness [?], that ye may be worthy of the mysteries of the Light and be saved from the chastisements of Ariēl.

"Say unto them: Renounce false slander, that ye may be worthy of the mysteries of the Light and be saved from the fire-rivers of the dog-faced [one].

"Say unto them: Renounce false witness, that ye may be worthy of the mysteries of the Light and that ye may escape and be saved from the fire-rivers of the dog-faced [one].

"Say unto them: Renounce pride and haughtiness, that ye may be worthy of the mysteries of the Light and be saved from the fire-pits of Ariēl.

"Say unto them: Renounce belly-love, that ye may be worthy of the mysteries of the Light and be saved from the judgments of Amente.

"Say unto them: Renounce babbling, that ye may be worthy of the mysteries of the Light and be saved from the fires of Amente.

"Say unto them: Renounce craftiness, that ye may be worthy of the mysteries of the Light and be saved from the chastisements which are in Amente.

"Say unto them: Renounce avarice, that ye may be worthy of the mysteries of the Light and be saved from the fire-rivers of the dog-faced [one].

"Say unto them: Renounce love of the world, that ye may be worthy of the mysteries of the Light and be saved from the pitch- and fire-coats of the dog-faced [one].

"Say unto them: Renounce pillage, that ye may be worthy of the mysteries of the Light and be saved from the fire-rivers of Ariēl.

"Say unto them: Renounce evil conversation, that ye may be worthy of the mysteries of the Light and be saved from the chastisements of the fire-rivers . . . .

"Say unto them: Renounce wickedness, that ye may be worthy of the mysteries of the Light and be saved from the fire-seas of Ariēl.

"Say unto them: Renounce pitilessness, that ye may be worthy of the mysteries of the Light and be saved from the judgments of the dragon-faced [ones].

"Say unto them: Renounce wrath, that ye may be worthy of the mysteries of the Light and be saved from the fire-rivers of the dragon-faced [ones.]

"Say unto them: Renounce cursing, that ye may be worthy of the mysteries of the Light and be saved from the fire-seas of the dragon-faced [ones].

"Say unto them: Renounce thieving, that ye may be worthy of the mysteries of the Light and be saved from the bubbling seas of the dragon-faced [ones].

"Say unto them: Renounce robbery, that ye may be worthy of the mysteries of the Light and be saved from Yaldabaōth.

"Say unto them: Renounce slandering, that ye may be worthy of the mysteries of the Light and be saved from the fire-rivers of the lion-faced [one].

"Say unto them: Renounce fighting and strife, that ye may be worthy of the mysteries of the Light and be saved from the seething rivers of Yaldabaōth.

"Say unto them: Renounce all unknowing, that ye may be worthy of the mysteries of the Light and be saved from the servitors of Yaldabaōth and the fire-seas.

"Say unto them: Renounce evil doing, that ye may be worthy of the mysteries of the Light and be saved from all the demons of Yaldabaōth and all his judgments.

"Say unto them: Renounce sloth, that ye may be worthy of the mysteries of the Light and be saved from the seething pitch-seas of Yaldabaōth.

"Say unto them: Renounce adultery, that ye may be worthy of the mysteries of the Light-kingdom and be saved from the sulphur- and pitch-seas of the lion-faced [one].

"Say unto them: Renounce murder, that ye may be worthy of the mysteries of the Light and be saved from the crocodile-faced ruler,--this one who is in the cold, is the first chamber of the outer darkness.

"Say unto them: Renounce pitilessness and impiety, that ye may be worthy of the mysteries of the Light and be saved from the rulers of the outer darkness.

"Say unto them: Renounce atheism, that ye may be worthy of the mysteries of the Light and be saved from the howling and grinding of teeth.

"Say unto them: Renounce [magic] potions, that ye may be worthy of the mysteries of the Light and be saved from the great cold and the hail of the outer darkness.

"Say unto them: Renounce blasphemy, that ye may be worthy of the mysteries of the Light and be saved from the great dragon of the outer darkness.

"Say unto them: Renounce the doctrines of error, that ye may be worthy of the mysteries of the Light and be saved from all the chastisements of the great dragon of the outer darkness.

"Say unto those who teach the doctrines of error and to every one who is instructed by them: Woe unto you, for, if ye do not repent and abandon your error, ye will go into the chastisements of the great dragon and of the outer darkness, which is exceedingly evil, and never will ye be cast [up] into the world, but will be non-existent until the end.

"Say unto those who abandon the doctrines of truth of the First Mystery: Woe unto you, for your chastisement is sad compared with [that of] all men. For ye will abide in the great cold and ice and hail in the midst of the dragon and of the outer darkness, and ye will never from this hour on be cast [up] into the world, but ye shall be frozen up [?] in that region and at the dissolution of the universe ye will perish and become non-existent eternally.

The boundaries of the ways of the worthy

"Say rather to the men of the world: Be calm, that ye may receive the mysteries of the Light and go on high into the Light-kingdom.

"Say unto them: Be ye loving-unto-men, that ye may be worthy of the mysteries of the Light and go on high into the Light-kingdom.

"Say unto them: Be ye gentle, that ye may receive the mysteries of the Light and go on high into the Light-kingdom.

"Say unto them: Be ye peaceful, that ye may receive the mysteries of the Light and go on high into the Light-kingdom.

"Say unto them: Be ye merciful, that ye may receive the mysteries of the Light and go on high into the Light-kingdom.

"Say unto them: Give ye alms, that ye may receive the mysteries of the Light and go on high into the Light-kingdom.

"Say unto them: Minister unto the poor and the sick and distressed, that ye may receive the mysteries of the Light and go on high into the Light-kingdom.

"Say unto them: Be ye loving-unto-God, that ye may receive the mysteries of the Light and go on high into the Light-kingdom.

"Say unto them: Be ye righteous, that ye may receive the mysteries [of the Light] and go on high into the Light-kingdom.

"Say unto them: Be good, that ye may receive the mysteries [of the Light] and go on high into the Light-kingdom.

"Say unto them: Renounce all, that ye may receive the mysteries of the Light and go on high into the Light-kingdom.

"These are all the boundaries of the ways for those who are worthy of the mysteries of the Light.

Unto whom are the mysteries of the Light to be given

"Unto, such, therefore, who have renounced in this renunciation, give the mysteries of the Light and hide them not from them at all, even though they are sinners and they have been in al! the sins and all the iniquities of the world, all of which I have recounted unto you, in order that they may turn and repent and be in the submission which I have just recounted unto you. Give unto them the mysteries of the Light-kingdom and hide them not from them at all;

The mysteries are for the forgiveness of sins.

for it is because of sinfulness that I have brought the mysteries into the world, that I may forgive all their sins which they have committed from the beginning on. For this cause have I said unto you aforetime: 'I am not come to call the righteous.' Now, therefore, I have brought the mysteries that [their] sins may be forgiven for every one and they be received into the Light-kingdom. For the mysteries are the gift of the First Mystery, that he may wipe out the sins and iniquities of all sinners."

CHAPTER 103

Mary questioneth the Saviour.

It came to pass then, when Jesus had finished saying these words unto his disciples, that Mary came forward and said to the Saviour: "My Lord, will then a righteous man who is perfected in all righteousness, and that man who hath no sin at all, will such an one be

tormented in the chastisements and judgments or not? Or will rather that man be brought into the kingdom of heaven or not?"

Of the soul of the righteous man who hath not received the mysteries at death

And the Saviour answered and said unto Mary: "A righteous man who is perfected in all righteousness and who hath never committed any sin of any kind, and such an one who never hath received mysteries of the Light, if the time is at hand when he goeth forth out of the body, then straightway come the receivers of one of the great triple-powers,--those among whom there is a great [one],--snatch away the soul of that man from the hands of the retributive receivers and spend three days circling with it in all the creatures of the world. After three days they lead it down into the chaos, so as to lead it into all the chastisements of the judgments and to dispatch it to all the judgments. The fires of the chaos do not trouble it greatly; but they will trouble it partly for a short time.

"And with haste they take pity on it quickly, to lead it up out of the chaos and lead it on the way of the midst through all the rulers. And they [*sc.* the rulers] do not chastize it in their harsh judgments, but the fire of their regions troubleth it partly. And if it shall be brought into the region of Yachthanabas, the pitiless, then will he indeed not be able to chastize it in his evil judgments, but he holdeth it fast a short time, while the fire of his chastisements troubleth it partly.

And again they take pity on it quickly, and lead it up out of those regions of theirs and they do not bring it into the æons, so that the rulers of the æons do not carry it away ravishingly; they bring it on the way of the sun and bring it before the Virgin of Light. She proveth it and findeth that it is pure of sins, but letteth them not bring it to the Light, because the sign of the kingdom of the mystery is not with it. But she sealeth it with a higher seal and letteth it be cast down into the body into the æons of righteousness,--that body which will be good to find the signs of the mysteries of the Light and inherit the Light-kingdom for ever.

"If on the contrary he hath sinned once or twice or thrice, then will he be cast back into the world again according to the type of the sins which he hath committed, the type of which I will tell you when I shall have told you the expansion of the universe.

"But amēn, amēn, I say unto you: Even if a righteous man hath committed no sins at all, he cannot possibly be brought into the Light-kingdom, because the sign of the kingdom of the mysteries is not with him. In a word, it is impossible to bring souls into the Light without the mysteries of the Light-kingdom."

CHAPTER 104

John questioneth Jesus.

It came to pass then, when Jesus had finished saying these words unto his disciples, that John came forward and said: "My Lord, suppose a sinning and a law-breaking man is replete

in all iniquities, and he hath ceased from these for the sake of the kingdom of heaven and renounced the whole world and the whole matter therein, and we give him from the beginning onwards the mysteries of the Light which are in the first space from without, and if he receiveth the mysteries, and after a little while again if he returneth and transgresseth, and thereafter again if he turneth and ceaseth from all sins and turneth andrenounceth the whole world and the whole matter therein, so that he cometh again and is in great repentance, and if we know truly in truth that he longeth after God, so that we give him the second mystery of the first space which is from without;--in like manner if he turneth anew and transgresseth and is again in the sins of the world, and again if he thereafter turneth and ceaseth from the sins of the world and again renounceth the whole world and the whole matter therein and again is in great repentance, and we know it with certainty that he is not a play-actor, so that we turn and give him the mysteries of the beginning, which [are] in the first space from without;--in like manner, if he turneth again and sinneth and is in every type [of sin];--desirest thou that we forgive him unto seven times and give him the mysteries which are in the first space from without, unto seven times or not?"

The Saviour answered again and said unto John: "Not only forgive him unto seven times,

The disciples are to forgive many times seven times

but amēn, I say unto you: Forgive him unto many times seven times, and every time give him the mysteries from the beginning onwards which are in the first space from without. Perchance ye win the soul of that brother and he inheriteth the Light-kingdom.

"For this cause, therefore, when ye questioned me aforetime, saying: 'If our brother sin against us, desirest thou that we forgive him unto seven times?'--I answered and spake unto you in a similitude, saying: 'Not only unto seven times, but unto seventy times seven.'

"Now, therefore, forgive him many times and every time give him the mysteries which are in the first space which is from without. Perchance ye win the soul of that brother and he inheriteth the Light-kingdom.

Of the reward of the savers of souls

"Amēn, amēn, I say unto you: He who shall keep in Life and save only one soul, besides the dignity which he possesseth in the Light-kingdom, he will receive yet another dignity for the soul which he hath saved, so that he who shall save many souls, besides the dignity which he possesseth in the Light he will receive many other dignities for the souls which he hath saved."

CHAPTER 105

John continueth his questioning.

When then the Saviour had said this, John started forward and said: "My Lord, bear with me if I question thee, for from now on I will begin to, question thee on all things concerning the manner, how we are to herald it to mankind.

"If, therefore, I give that brother a mystery out of the mysteries of the beginning which are in the first space from without, and if I give him many mysteries and he doeth not what is worthy of the kingdom of heaven,--desirest thou that we let him pass through to the mysteries of the second space? Perchance we win the soul of that brother, and he turneth, repenteth and inheriteth the Light-kingdom. Desirest thou that we let him pass through to the mysteries [which are in the second space] or not?"

That the mysteries shall be given again unto a repentant brother even up to the three of the second space

And the Saviour answered and said unto John: "If it is a brother who is not play-acting, but in truth longeth after God, if ye have given him many times the mysteries of the beginning and because of the necessity of the elements of the Fate he hath not done what is worthy of the mysteries of the Light-kingdom, then forgive him, let him pass through and give him the first mystery which is in the second space. Perchance ye win the soul of that brother.

"And if he hath not done what is worthy of the mysteries of the Light and hath committed transgression and divers sins, and thereafter hath turned; again and been in great repentance and hath renounced the whole world and ceased from all the sins of the world, and ye know with certainty that he doth not play-act but in truth longeth after God, then turn ye anew, forgive him, let him pass on through and give him the second mystery in the second space of the First Mystery. Perchance ye win the soul of that brother and he inheriteth the Light-kingdom.

"And again if he hath not done what is worthy of the mysteries, but hath been in transgression and divers sins, and thereafter again hath turned and been in great repentance and hath renounced the whole world and the whole matter therein and ceased from the sins of the world, so that ye know truly that he is not play-acting but longeth truly after God, then turn ye anew, forgive him and receive his repentance, because the First Mystery is compassionate and merciful-minded; let also that man pass through and give him the three mysteries together which are in the second space of the First Mystery.

The limit of the power of the disciples to forgive sins

"If that man [then] transgresseth and is in divers sins, from that moment onwards ye are not to forgive him nor to receive his repentance; but let him be among you as a stumbling-block and as a transgressor.

"For, amēn, I say unto you: Those three mysteries will be witnesses for his last repentance, and he hath not repentance from this moment onwards. For, amēn, I say unto you: The soul

of that man will not be cast back into the world above from this moment onwards, but will be in the abodes of the dragon of the outer darkness.

A former saying explained

"For regarding the souls of such men I have spoken unto you aforetime in a similitude, saying: 'If thy brother sinneth against thee, bring him over between thee alone and him. If he hearkeneth unto thee, thou wilt win thy brother; if he hearkeneth not unto thee, take with thee yet another. If he hearkeneth not unto thee and the other, bring him to the assembly. If he hearken not unto the others, let him be for you as a transgressor and as a stumbling-block.'--That is: If he is not usable in the first mystery, give him the second; and if he is not usable in the second give him the three, assembled together, which is 'the assembly'; and if he is not usable in the third mystery, let him be for you as a stumbling-block and as a transgressor.

Of the master-mystery of the forgiveness of sins

"And the word which I have spoken unto you aforetime: 'So that through two to three witnesses every word may be established,'--it is this: Those three mysteries will witness for his last repentance. And amēn, I say unto you: If that man repenteth, no mystery can forgive him his sins, nor can his repentance be received, nor can he at all be hearkened to through any mystery, save through the first mystery of the First Mystery and through the mysteries of the Ineffable. It is these alone which will receive the repentance of that man and forgive his sins; for those mysteries in sooth are compassionate and merciful-minded and forgiving at every time."

CHAPTER 106

John continueth his questioning.

When then the Saviour had said this, John continued again and said to the Saviour: "My Lord, suppose an exceedingly sinful brother who hath renounced the whole world and the whole matter therein and all its sins and all its cares, and we shall prove him and know that he is not in deceit and play-acting but that in uprightness and in truth he longeth [after God], and we know that he hath become worthy of the mysteries of the second space or of the third,--desirest thou that we give him of the mysteries of the second space and of the third, before he hath at all received mysteries of the Inheritance of the Light or not? Desirest thou that we give or not?"

Further of the forgiveness of sins

And the Saviour answered and said unto John in the midst of the disciples: "If ye know with certainty that that man hath renounced the whole world and all its cares and all its associations and all its sins, and if ye know in truth that he is not in deceit, neither that he was play-acting nor that he was curious to know the mysteries, how they are brought to

pass, but that he longeth after God in truth, hide them not from such an one, but give him of the mysteries of the second and third space and try even of what mystery he is worthy; and that of which he is worthy, give him and hide it not from him, for if ye hide it from him, ye may be guilty of a great condemnation.

"If ye give him once [of the mysteries] of the second space or of the third and he turneth again and sinneth, ye are to continue again the second time up to the third time. If he still sinneth, ye shall not continue to give him, for those three mysteries will be witnesses unto him for his last repentance. And amēn, I say unto you: He who shall give that man anew mysteries of the second space or of the third, is guilty of a great condemnation. But let him be for you as a transgressor and as a stumbling-block.

"Amēn, I say unto you: The soul of that man cannot be cast back into the world from this moment onwards; but his habitation is in the midst of the jaws of the dragon of the outer darkness, the region of howling and grinding of teeth. And at the dissolution of the world his soul will be frozen up [?] and perish in the violent cold and exceedingly violent fire and will be non-existent eternally.

"Even if he yet again turneth and renounceth the whole world and all its cares and all its sins, and he is in great citizenship and great repentance, no mystery can receive from him his repentance; nor can it hearken unto him, to have mercy upon him and receive his repentance and forgive his sins, save the mystery of the First Mystery and the mystery of the Ineffable. It is these alone which will receive the repentance of that man and forgive his sins; for in sooth those mysteries are compassionate and merciful-minded and forgiving of sins at every time."

CHAPTER 107

John continueth his questioning.

And when the Saviour had said this, John continued again and said: "My Lord, bear with me, if I question thee, and be not wroth with me, for I question concerning all things with surety and certainty for knowledge of the manner, how we are to herald it to the men of the world."

And the Saviour answered and said unto John: "Question concerning all things on which thou questionest, and I will reveal them unto thee, face to face in openness without similitude, or with surety."

And John answered and said: "My Lord, if we go forth and herald it and come into a city or a village, and if the men of that city come forth to meet us without our knowing who they are, and if they receive us unto themselves in great deceit and great play-acting and bring us into their house, desiring to make trial of the mysteries of the Light-kingdom, and if they play-act with us in submission and we suppose that they long after God, and we give them the

mysteries of the Light-kingdom, and if we thereafter know that they have not done what is worthy of the mystery, and we know that they have play-acted with us, and have been deceitful against us and that they have also made a show of the mysteries region by region, making trial of us and also of our mysteries,--what is then the thing which will befall such?"

Of pretenders who receive the mysteries

And the Saviour answered and said unto John: "If ye come into a city or a village, where ye enter into the house and they receive you unto themselves, give them a mystery. If they are worthy, ye will win their souls and they will inherit the Light-kingdom; but if they are not worthy but are deceitful against you, and if they also make a show of the mysteries, making trial of you and also of the mysteries, then invoke the first mystery of the First Mystery which hath mercy on every one, and say: Thou Mystery, which we have given unto these impious and iniquitous souls who have not done what is worthy of thy mystery but have made a show of us, turn back [then] the mystery unto us and make them for ever strangers to the mystery of thy kingdom. And shake ye off the dust of your feet as a witness against them, saying: May your souls be as the dust of your house. And amēn, I say unto you: In that hour all the mysteries which ye have given unto them, will return unto you, and all the words and all the mysteries of the region up to which they have received figures, will be taken from them.

A former saying explained

"Concerning such men, therefore, have I aforetime spoken unto you in similitude, saying: 'Where ye enter into a house and are received, say unto them: Peace be with you. And if they are worthy, let your peace come upon them; and if they are not worthy, let your peace return unto you,'--that is: If those men do what is worthy of the mysteries and in truth long after God, give them the mysteries of the Light-kingdom; but if they play-act with you and are deceitful against you, without your having known it, and if ye give them the mysteries of the Light-kingdom, and again thereafter they make a show of the mysteries and they make also trial of you and also of the mysteries, then perform the first mystery of the First Mystery, and it will turn back unto you all the mysteries which ye have given unto them, and it will make them strangers to the mysteries of the Light for ever.

"And such men will not be led back to the world from this moment onwards; but amēn, I say unto you: Their dwelling is in the midst of the jaws of the dragon of the outer darkness. And if they still at a time of repentance renounce the whole world and the whole matter therein and all the sins of the world, and they are in entire submission to the mysteries of the Light, no mystery can hearken unto them nor forgive their sins, save this same mystery of the Ineffable, which hath mercy on every one and forgiveth every one his sins."

CHAPTER 108

Mary again questioneth Jesus.

It came to pass, when Jesus had finished saying these words unto his disciples, that Mary adored the feet of Jesus and kissed them. Mary said: "My Lord, bear with me, if I question thee, and be not wroth with me."

The Saviour answered and said unto Mary: "Question concerning what thou desirest to question, and I will reveal it unto thee in openness."

And Mary answered and said: "My Lord, suppose a good and excellent brother whom we have filled with all the mysteries of the Light, and that brother hath a brother or kinsman, in a word he hath in general [any] man, and this [man] is a sinner and impious or better he is no sinner, and such an one hath gone out of the body, and the heart of the good brother is grieved and mourneth over him, that he is in judgments and chastisements,--now, therefore, my Lord, what are we to do to remove him out of the chastisements and harsh judgments?"

And the Saviour answered and said unto Mary: "Concerning this word, therefore, I have already spoken unto you at another time, but hearken that I may say it again, so that ye may be perfected in all mysteries and be called 'the perfected in every fulness.'

How the souls of those who have come out of the body may be helped by those on earth

"Now, therefore, all men, sinners or better who are no sinners, not only if ye desire that they be taken out of the judgments and violent chastisements, but that they be removed into a righteous body which will find the mysteries of the godhead, so that it goeth on high and inheriteth the Light-kingdom,--then perform the third mystery of the Ineffable and say: Carry ye the soul of this and this man of whom we think in our hearts, carry him out of all the chastisements of the rulers and haste ye quickly to lead him before the Virgin of Light; and in every month let the Virgin of Light seal him with a higher seal, and in every month let the Virgin of Light cast him into a body which will be righteous and good, so that it goeth on high and inheriteth the Light-kingdom. "And if ye say this, amēn, I say unto you: All who serve in all the orders of the judgments of the rulers, hasten to hand over that soul from one to the other, until they lead it before the Virgin of Light. And the Virgin of Light sealeth it with the sign of the kingdom of the Ineffable and handeth it over unto her receivers, and the receivers will cast it into a body which will be righteous and find the mysteries of the Light, so that it will be good and goeth on high and inheriteth the Light-kingdom. Lo, this is it on which ye question me."

CHAPTER 109

Mary continueth her questioning.

And Mary answered and said: "Now, therefore, my Lord, hast thou then not brought mysteries into the world that man may not die through the death which is appointed him by the rulers of the Fate,--be it that it is appointed one to die by the sword or die by the waters

or through tortures and torturings and acts of violence which are in the law, or through any other evil death,--hast thou then not brought mysteries into the world that man may not die with them through the rulers of the Fate, but that he may die by a sudden death, so that he endure no sufferings through such kinds of death? For they are exceedingly numerous who persecute us because of thee, and numerous those who persecute us because of thy name, in order that, if they torture us, we may speak the mystery and straightway go out of the body without having endured any sufferings at all."

How he who possesseth the mysteries can come forth out of the body without suffering.

The Saviour answered and said unto all his disciples: "Concerning this word on which ye question me, I have spoken unto you at another time; but hearken again that I may say it unto you anew: Not only ye, but every man who will accomplish that first mystery of the First Mystery of the Ineffable,--he who, therefore, shall perform that mystery and accomplish it in all its figures and all its types and all its stations, in performing it, he will not come out of the body; but after he hath accomplished that mystery in all its figures and all its types, thereafter then at every time when he shall speak the name of that mystery, he will save himself from all that which is appointed him by the rulers of the Fate. And in that hour he will come forth out of the body of the matter of the rulers, and his soul will become a great light-stream, so that it soareth on high and penetrateth all the regions of the rulers and all the regions of the Light, until it reacheth the region of its kingdom. Neither giveth it answers nor apologies in any region at all, for it is without tokens."

CHAPTER 110

When then Jesus had said this, Mary continued, threw herself at Jesus' feet, kissed them and said: "My Lord, still will I question thee. Reveal [it] unto us and hide [it] not from us."

Jesus answered and said unto Mary: "Question on what ye question, and I will reveal [it] unto you in openness without similitude."

Mary continueth her questioning.

Mary answered and said: "My Lord, hast thou then not brought mysteries into the world because of poverty and riches, and because of weakness and strength, and because of . . . and healthy bodies, in a word because of all such, so that, if we go into the regions of the land, and they do not have faith in us and they hearken not unto our words, and we perform any such mysteries in those regions, they may know truly in truth that we herald the words [of the God] of the universe?"

The Saviour answered and said unto Mary in the midst of the disciples: "Concerning this mystery on which ye question me, I have given it unto you at another time; but I will repeat it and speak the word unto you:

The mystery of the raising of the dead.

"Now, therefore, Mary, not only ye, but every man who shall accomplish the mystery of the raising of the dead,--that which healeth the demons and all pains and all sicknesses and the blind and the lame and the maimed and the dumb and the deaf, which I have given unto you aforetime,--he who shall receive [that] mystery and accomplish it, thereafter then, if he ask for all things, for poverty and riches, for weakness and strength, for . . . and healthy body, and for all healings of the body and for the raising of the dead and for healing the lame and the blind and the deaf and the dumb and all sicknesses and all pains,--in a word, he who shall accomplish that mystery and ask for all the things which I have just said, then will they quickly come to pass for him."

The disciples became frenzied at the sublimity of the prospect.

When then the Saviour had said this, the disciples came forward, cried out all together and said: "O Saviour, thou hath made us very exceedingly frenzied because of the great deeds of which thou tellest us; and because thou hast borne up our souls, they have pressed to go forth out of us unto thee, for we issue from thee. Now, therefore, because of these great deeds of which thou tellest us, our souls have become frenzied and they have pressed very exceedingly, yearning to go forth out of us on high to the region of thy kingdom."

CHAPTER 111

How the disciples shall make proclamation.

When then the disciples had said this, the Saviour continued again and said unto his disciples: "If ye go into cities or kingdoms or countries, proclaim first unto them, saying:

Search ever and cease not, until ye find the mysteries of the Light which will lead you into the Light-kingdom. Say unto them: Beware of the doctrines of error. For many will come in my name and say: It is I. And it is not I, and they will lead many astray.

What mysteries they shall give

"Now, therefore, unto all men who come unto you and have faith in you and hearken unto your words and do what is worthy of the mysteries of the Light, give the mysteries of the Light and hide them not from them. And unto him who is worthy of the higher mysteries, give them, and to him who is worthy of the lower mysteries, give them, and hide not anything from any one.

The mystery of the raising of the dead not to be given to any

"The mystery of the raising of the dead and of the healing of the sick, on the other hand, give unto no one nor give instruction in it, for that mystery belongeth to the rulers, it and all its namings. For this cause, therefore, give it unto no one, nor give instruction in it until ye establish the faith in the whole world, in order that, if ye come into cities or into countries, and they do not receive you unto themselves, and do not have faith, and do not hearken

unto your words, ye may raise the dead in those regions and heal the lame and the blind and manifold of sicknesses in those regions. And through all such they will have faith in you, that ye herald the God of the universe, and will have faith in all the words of you. For this cause, therefore, have I given unto you that mystery, until ye establish the faith in the whole world."

When then the Saviour had said this, he continued again in the discourse and said unto Mary: "Now, therefore, hearken, Mary, concerning the word on which thou hast questioned me: Who constraineth the man until he sinneth? Now, therefore, hearken:

Of the constitution of man

"Is the babe born, the power is feeble in it, and the soul is feeble in it, and also the counterfeiting spirit is feeble in it; in a word, the three together are feeble, without any one of them sensing anything, whether good or evil, because of the load of forgetfulness which is very heavy. Moreover the body also is feeble. And the babe eateth of the delights of the world of the rulers; and the power draweth into itself from the portion of the power which is in the delights; and the soul draweth into itself from the portion of the soul which is in the delights; and the counterfeiting spirit draweth into itself from the portion of the evil which is in the delights and in its lusts. And on the other hand the body draweth into itself the matter which senseth not, which is in the delights. The destiny on the contrary taketh nothing from the delights, because it is not mingled with them, but it departeth again in the condition in which it cometh into the world.

"And little by little the power and the soul and the counterfeiting spirit grow, and every one of them senseth according to its nature: the power senseth to seek after the light of the height; the soul on the other hand senseth to seek after the region of righteousness which is mixed, which is the region of the commixture; the counterfeiting spirit on the other hand seeketh after all evils and lusts and all sins; the body on the contrary senseth nothing unless it taketh up force out of the matter.

"And straightway the three develop sense, every one according to its nature. And the retributive receivers assign the servitors to follow them and be witnesses of all the sins which they commit, with a view to the manner and method how they will chastize them in the judgments.

Of the counterfeiting spirit

"And after this the counterfeiting spirit contriveth and senseth all sins and the evil which the rulers of the great Fate have commanded for the soul, and it maketh them for the soul.

"And the inner power stirreth the soul to seek after the region of the Light and the whole god-head; and the counterfeiting spirit leadeth away the soul and compelleth it continually

to do all its lawless deeds, all its mischiefs and all its sin, and is persistently allotted to the soul and is hostile to it, and making it do all this evil and all these sins.

"And it goadeth on the retributive servitors, so that they are witnesses in all the sins which it will make it do. Moreover also if it will rest in the night [or] by day, it stirreth it in dreams or in lusts of the world, and maketh it to lust after all the things of the world. In a word, it driveth [?] it into all the things which the rulers have commanded for it and it is hostile to the soul, making it do what pleaseth it not.

"Now, therefore, Mary, this is in fact the foe of the soul, and this compelleth it until it doeth all sins.

The state of the sinful soul after death

"Now, therefore, if the time of that man is completed, first cometh forth the destiny and leadeth the man unto death through the rulers and their bonds with which they are bound through the Fate.

"And thereafter the retributive receivers come and lead that soul out of the body. And thereafter the. retributive receivers spend three days circling round with that soul in all the regions and dispatch it to all the æons of the world. And the counterfeiting spirit and the destiny follow that soul; and the power returneth to the Virgin of Light.

"And after three days the retributive receivers lead down that soul to the Amente of the chaos; and when they bring it down to the chaos, they hand it over to those who chastize. And the retributive receivers return unto their own regions according to the economy of the works of the rulers concerning the coming-forth of the souls.

"And the counterfeiting spirit becometh the receiver of the soul, being assigned unto it and transferring it according to the chastisement because of the sins which it hath made it commit, and is in great enmity to the soul.

"And when the soul hath finished the chastisements in the chaos according to the sins which it hath committed, the counterfeiting spirit leadeth it forth out of the chaos, being assigned unto it and transferring it to every region because of the sins which it hath committed; and it leadeth it forth on the way of the rulers of the midst. And when it reacheth them, [the rulers] question it on the mysteries of the destiny; and if it hath not found them, they question their destiny. And those rulers chastize that soul according to the sins of which it is guilty. I will tell you the type of their chastisements at the expansion of the universe.

How a sinful soul is brought back to birth

"When, therefore, the time of the chastisements of that soul in the judgments of the rulers of the midst shall be completed, the counterfeiting spirit leadeth the soul up out of all the regions of the rulers of the midst and bringeth it before the light of the sun according to the

commandment of the First Man, Yew, and bringeth it before the judge, the Virgin of Light. And she proveth that soul and findeth that it is a sinning soul, and ceaseth her light-power into it for its standing-upright and because of the body and the community of sense,--the type of which I will tell you at the expansion of the universe. And the Virgin of Light sealeth that soul and handeth it over to one of her receivers and will have it cast into a body which is suitable to the sins which it hath committed.

"And amēn, I say unto you: They will not discharge that soul from the changes of the body until it hath yielded its last circuit according to its merit. Of all these then will I tell you their type and the type of the bodies into which it will be cast according to the sins of each soul. All this will I tell you when I shall have told you the expansion of the universe."

CHAPTER 112

Of the ascension after death of the good soul that hath received the mysteries.

Jesus continued again in the discourse and said: "If on the contrary it is a soul which hath not hearkened unto the counterfeiting spirit in all its works, but hath become good and hath received the mysteries of the Light which are in the second space or even those which are in the third space which is within, when the time [of the coming-forth] of that soul out of the body is completed, then the counterfeiting spirit followeth that soul, it and the destiny; and it followeth it on the way on which it will go above.

"And before it removeth itself above, it uttereth the mystery of the undoing of the seals and all the bonds of the counterfeiting spirit with which the rulers have bound it to the soul; and when it is uttered, the bonds of the counterfeiting spirit undo themselves, and it ceaseth to come into that soul and releaseth the soul according to the commandments which the rulers of the great Fate have commanded it, saying: 'Release not this soul until it tell thee the mystery of the undoing of all the seals with which we have bound thee to the soul.'

"If then the soul shall have uttered the mystery of the undoing of the seals and of all the bonds of the counterfeiting spirit, and if it ceaseth to come into the soul and ceaseth to be bound to it, then it uttereth in that moment a mystery and releaseth the destiny to its region to the rulers who are on the way of the midst. And it uttereth the mystery and releaseth the counterfeiting spirit to the rulers of the Fate to the region in which it was bound to it.

"And in that moment it becometh a great light-stream, shining exceedingly, and the retributive receivers who have led it forth out of the body, are afraid of the light of that soul and fall on their faces. And in that moment that soul becometh a great light-stream, it becometh entirely wings of light, and penetrateth all the regions of the rulers and all the orders of the Light, until it reacheth the region of its kingdom up to which it hath received mysteries.

"If on the other hand it is a soul which hath

Of the state after death of one who hath received the mysteries, and yet hath transgressed.

received mysteries in the first space which is without, and if after it hath received the mysteries it hath accomplished them, it [then] turneth and committeth sin after the accomplishing of the mysteries, and if the time of the coming-forth of that soul is completed, then the retributive receivers come to lead that soul out of the body.

"And the destiny and the counterfeiting spirit follow that soul. Because the counterfeiting spirit is bound to it with the seals and the bonds of the rulers, it followeth thus that soul which travelleth on the ways with the counterfeiting spirit.

"It uttereth the mystery of the undoing of all the bonds and all the seals with which the rulers have bound the counterfeiting spirit to the soul. And when the soul uttereth the mystery of the undoing of the seals, straightway the bonds of the seals which are bound in the counterfeiting spirit to the soul undo themselves. And when the soul uttereth the mystery of the undoing of the seals, straightway the counterfeiting spirit undoeth itself and ceaseth to be assigned to the soul. And in that moment the soul uttereth a mystery and restraineth the counterfeiting spirit and the destiny and dischargeth them which follow it. But no one of them is in its power; but it is in their power.

"And in that moment the receivers of that soul come with the mysteries which it hath received, come and snatch that soul out of the hands of the retributive receivers, and the [latter] receivers go back to the works of the rulers for the purpose of the economy of the leading-forth of the souls.

"And the receivers of that soul on the other hand who belong to the Light, become wings of light for that soul and become vestures of light for it and they do not lead it into the chaos, because it is not lawful to lead into the chaos souls which have received mysteries, but they lead it on the way of the rulers of the midst. And when it reacheth the rulers of the midst, those rulers meet the soul, they being in great fear and violent fire and with different faces, in a word in great immeasurable fear.

"And in that moment the soul uttereth the mystery of their apology. And they are exceedingly afraid and fall on their faces, being in fear of the mystery which it hath uttered, and of their apology. And that soul surrendereth their destiny, saying unto them: Take your destiny!

The apology of the rulers of the ways of the midst.

I come not to your regions from this moment onwards. I have become a stranger unto you for ever, being about to go unto the region of my inheritance.

"And when the soul shall have said this, the receivers of the Light fly with it on high and lead it into the æons of the Fate, it giving every region its apology and its seals,--which I will tell you at the expansion of the universe. And it giveth the counterfeiting spirit to the rulers and telleth them the mystery of the bonds with which it is bound to it, and sayeth unto them: There have

The apology of the rulers of the Fate.

ye your counterfeiting spirit! I come not to your region from this moment onwards. I have become a stranger unto you for ever. And it giveth every one his seal and his apology.

"And when the soul shall have said this, the receivers of the Light fly with it on high and lead

Of the ascension of that soul into the Inheritance.

it out of the æons of the Fate and lead it up into all the æons [above], it giving to every region its apology and the apology of all the regions and the seals to the tyrants of the king, the Adamas. And it giveth the apology of all the rulers of all the regions of the Left,--whose collective apologies and seals I will one day tell you when I shall tell you the expansion of the universe.

"And moreover those receivers lead that soul to the Virgin of Light and that soul giveth the Virgin of Light the seals and the glory of the songs of praise. And the Virgin of Light and also the seven other virgins of the Light together prove that soul and find together their signs in it and their seals and their baptisms and their chrism. And the Virgin of Light sealeth that soul and the receivers of the Light baptize that soul and give it the spiritual chrism; and every one of the virgins of the Light sealeth it with her seals.

"And moreover the receivers of the Light hand it over to the great Sabaōth, the Good, who is at the gate of the Life in the region of those of the Right, who is called 'Father.' And that soul giveth him the glory of his songs of praise and his seals and his apologies. And Sabaōth, the Great and Good, sealeth it with his seals. And the soul giveth its science and the glory of the songs of praise and the seals to the whole region of those of the Right. They all seal it with their seals; and Melchisedec, the great Receiver of the Light who is in the region of those of the Right, sealeth that soul and all the receivers of Melchisedec seal that soul and lead it into the Treasury of the Light.

"And it giveth the glory and the honour and the laud of the songs of praise and. all the seals of all the regions of the Light. And all those of the region of the Treasury of the Light seal it with their seals and it goeth unto the region of the Inheritance."

CHAPTER 113

When then the Saviour had said this unto his disciples he said unto them: "Understand ye in what manner I discourse with you?"

Mary interpreteth from former sayings.

And Mary again started forward and said: "Yea, my Lord, I understand in what manner thou dost discourse with me, and I will comprehend them all [*sc.* thy words]. Now, therefore,

concerning these words which thou sayest, my mind hath brought forward four thoughts in me and my light-man hath led me and exulted and seethed, desiring to come forth out of me and enter into thee. Now, therefore, my Lord, hearken that I may tell thee the four thoughts which have arisen in me.

"The first thought hath arisen in me concerning the word which thou hast spoken: 'Now, therefore, the soul giveth the apology and seal unto all the rulers who are in the region of the king, the Adamas, and giveth the apology and the honour and the glory of all their seals and the songs of praise to the region of the Light,'--concerning this word then thou hast spoken unto us aforetime, when they brought thee the piece of

The piece of money which was brought unto Jesus.

money and thou didst see that it was of silver and copper and didst ask: 'Whose is this image?' They said: 'The king's.' And when thou sawest that it was of silver and copper mixed, thou saidst: 'Give therefore the king's unto the king and God's unto God,'--that is: If the soul receiveth mysteries, it giveth the apology to all the rulers and to the region of the king, the Adamas; and the soul giveth the honour and the glory to all those of the region of the Light. And the word: 'It hath glistened, when thou didst see that it is made up of silver and copper,'--it is the type thereof, that in it [*sc.* the soul] is the power of the Light, which is the refined silver, and that in it is the counterfeiting spirit, which is the material copper. This, my Lord, is the first thought.

"The second thought is on the other hand that which thou hast just said unto us concerning the soul which receiveth the mysteries: 'If it cometh into the region of the rulers of the way of the midst, they come forth to meet it in exceedingly great fear and they are afraid of it. And the soul giveth the mystery of the fear unto them and they are afraid before it. And it giveth the destiny to its region, and it giveth the counterfeiting spirit to its own region, and it giveth the apology and the seals to every one of the rulers who are on the ways, and it giveth the honour and the glory and the laud of the seals and the songs of praise to all those of the region of the Light,'--concerning this word, my Lord, thou hast spoken aforetime through the mouth of our brother

A saying of Paul.

Paul: 'Give tax to whom tax is due, give fear to whom fear is due, give tribute to whom tribute is due, give honour to whom honour is due, and give laud to whom laud is due, and owe not any other anything,' --that is, my Lord: The soul which receiveth mysteries, giveth apology to all regions. This, my Lord, is the second thought.

"The third thought on the other hand concerning the word which thou hast aforetime spoken

The foes of one's own house.

unto us: 'The counterfeiting spirit is hostile to the soul, making it do all sins and all mischiefs, and it transferreth it in the chastisements because of all the . sins which it hath made it commit; in a word, it is hostile to the soul in every way,'--concerning this word, therefore, thou hast said unto us aforetime: 'The foes of the man are the dwellers in his house,'--that is: The dwellers in the house of the soul are the counterfeiting spirit and the destiny, which are hostile to the soul the whole time, making it commit all sin and all iniquities. Lo this, my Lord, is the third thought.

"The fourth thought on the other hand concerning the word which thou hast said: 'If the soul goeth forth out of the body and travelleth on the way with the counterfeiting spirit, and if it hath not found the mystery of the undoing of all the bonds and the seals which are bound to the counterfeiting spirit, so that it may cease to haunt or be assigned to it,--if it then hath not found it, the counterfeiting spirit leadeth the soul to the Virgin of Light, the judge; and the judge, the Virgin of Light, proveth the soul and findeth that it hath sinned and, as she also hath not found the mysteries of the Light with it, she handeth it over to one of her receivers, and her receiver leadeth it and casteth it into the body, and it cometh not out of the changes of the body before it hath yielded its last circuit,'--concerning this word, then, my Lord, thou hast said unto us aforetime: 'Be reconciled with thy foe as long

A former saying concerning rebirth.

as thou art on the way with him, lest perchance thy foe hand thee over to the judge and the judge hand thee over to the servant and the servant cast thee into prison, and thou shalt not come forth out of that region till thou hast yielded the last farthing.'

"Because of this manifestly is thy word: Every soul which cometh forth out of the body and travelleth on the way with the counterfeiting spirit and findeth not the mystery of the undoing of all the seals and all the bonds, so that it may undo itself from the counterfeiting spirit which is bound to it,--that soul which hath not found mysteries of the Light and hath not found the mysteries of detachment from the counterfeiting spirit which is bound to it,--if then it hath not found it, the counterfeiting spirit leadeth that soul to the Virgin of Light, and the Virgin of Light, yea that judge, handeth over that soul to one of her receivers, and her receiver casteth it into the sphere of the æons, and it cometh not out of the changes of the body before it hath yielded the last circuit which is appointed for it. This then, my Lord, is the fourth thought."

CHAPTER 114

It came to pass then, when Jesus had heard Mary say these words, that he said: "Well said, all-blessed Mary, spiritual [one]. These are the solutions of the words which I have spoken."

Mary continueth to question Jesus.

Mary answered and said: "Still, my Lord, do I question thee, because from now on I will begin to question thee on all things with sureness. For this cause, therefore, my Lord, be patient with us and reveal unto us all things on which we shall question thee for the sake of the manner, how my brethren are to herald it to the whole race of men."

And when she had said this to the Saviour, the Saviour answered and said unto her in great compassion towards her: "Amēn, amēn, I say unto you: Not only will I reveal unto you all things on which ye shall question me, but from now on I will reveal unto you other things on which ye have not thought to question, which have not entered into the heart of man, and which also all the gods, who are below man, know not. Now, therefore, Mary, question on what thou mayest question, and I will reveal it unto thee face to face without similitude."

CHAPTER 115

And Mary answered and said: "My Lord, in what type then do the baptisms forgive sins? I heard thee say: 'The retributive servitors follow the soul, being witnesses to it for all the sins which it committeth, that they may convict it in the judgments.' Now, therefore, my Lord, do the mysteries of the baptisms wipe out the sins which are in the hands of the retributive servitors, so that they forget them? Now, therefore, my Lord, tell unto us the type, how they forgive sins; nay, we desire to know it with sureness."

Of the retributive servitors.

And the Saviour answered and said unto Mary: "Finely hast thou spoken. The servitors indeed are they who bear witness to all sins; but they abide in the judgments, seizing the souls and convicting all the souls of sinners who have received no mysteries; and they keep them fast in the chaos, chastizing them. And those retributive receivers cannot overstep the chaos to reach to the orders which are above the chaos, and convict the souls which come forth out of those regions. Now then it is not lawful to use force on the souls which receive mysteries, and lead them into the chaos, so that the retributive servitors may convict them. But the retributive servitors convict the souls of the sinners and they keep fast those who have received no mysteries which may lead them out of the chaos. The souls on the other hand which receive mysteries,--they have no power of convicting them, because they do not come forth out of their regions, and also, if they come forth into their regions, they are not able to obstruct them; nay, they cannot lead them into that chaos.

How the soul of the sinner is stamped with his sins

"Hearken moreover that I may tell you the word in truth, in what type the mystery of baptism forgiveth sins. Now, therefore, if the souls sin when they are still in the world, the

retributive servitors indeed come and are witnesses of all the sins which the soul committeth, lest in sooth they should come forth out of the regions of the chaos, in order that they may convict them in the judgments which are outside the chaos. And the counterfeiting spirit becometh witness of all the sins which the soul shall commit, in order that it may convict it in the judgments which are outside the chaos, not only that it may bear witness of them, but--all the sins of the souls--it sealeth the sins and maketh them fast on to the soul, in order that all the rulers of the chastisements of the sinners may recognize it, that it is a sinning soul, and that they may know of the number of sins which it hath committed, by the seals which the counterfeiting spirit hath made fast on to it, so that it shall be chastized according to the number of sins which it hath committed. This do they with all sinning souls.

"Now, therefore, he who shall receive the

How the baptisms purify sins.

mysteries of the baptisms, then the mystery of them becometh a great, exceedingly violent, wise fire and it burneth up the sins and entereth into the soul secretly and consumeth all the sins which the counterfeiting spirit hath made fast on to it. And when it hath finished purifying all the sins

The separation of the portions by the mystery of baptism.

which the counterfeiting spirit hath made fast on to the soul, it entereth into the body secretly and pursueth all the pursuers secretly and separateth them off on the side of the portion of the body. For it pursueth the counterfeiting spirit and the destiny and separateth them off from the power and from the soul and putteth them on the side of the body, so that it separateth off the counterfeiting spirit and the destiny and the body into one portion; the soul and power on the other hand it separateth into another. The mystery of baptism on the contrary remaineth in the midst of the two, continually separating them from one another, so that it maketh them clean and purifieth them, in order that they may not be stained by matter.

"Now, therefore, Mary, this is the way in which the mysteries of the baptisms forgive sins and all iniquities."

CHAPTER 116

When then the Saviour had said this, he said unto his disciples: "Understand ye in what manner I discourse with you?"

Mary interpreteth the same from a former saying.

Then Mary started forward and said: "Yea, my Lord, in truth I enquire closely into all the words which thou sayest. Concerning the word then of the forgiveness of sins thou hast

spoken unto us in similitude aforetime, saying: 'I am come to cast fire on the earth,' and again: 'What will I that it burn?' And again thou hast distinguished it clearly, saying: 'I have a baptism, to baptize in it; and how shall I endure until it is accomplished? Think ye I am come to cast peace on the earth? Nay, but I am come to cast division. For from now on five will be in one house; three will be divided against two, and two against three.' This, my Lord, is the word which thou hast spoken clearly.

"The word indeed which thou hast spoken: 'I am come to cast fire on the earth, and what will I that it burn?'--that is, my Lord: Thou hast brought the mysteries of the baptisms into the world, and thy pleasure is that they should consume all the sins of the soul and purify them. And thereafter again thou hast distinguished it clearly, saying: 'I have a baptism, to baptize in it; and how shall I endure until it is accomplished?'--that is: Thou wilt not remain in the world until the baptisms are accomplished and purify the perfect souls.

"And moreover the word which thou hast spoken unto us aforetime: 'Think ye I am come to cast peace on the earth? Nay, but I am come to cast division. For from now on five will be in one house; three will be divided against two, and two against three,'--that is: Thou hast brought the mystery of the baptisms into the world, and it hath effected a division in the bodies of the world, because it hath separated the counterfeiting spirit and the body and the destiny into one portion; the soul and the power on the other hand it hath separated into another portion;--that is: Three will be against two, and two against three."

And when Mary had said this, the Saviour said: "Well said, thou spiritual and light-pure Mary. This is the solution of the word."

CHAPTER 117

Mary further questioneth Jesus.

Mary answered again and said: "My Lord, I will still continue to question thee. Now, therefore, my Lord, bear with me questioning thee. Lo, in openness have we known the type in which the baptisms forgive sins. Now on the other hand the mystery of these three spaces and the mysteries of this First Mystery and the mysteries of the Ineffable, in what type do they forgive sins? Do they forgive in the type |of the baptisms, or not?"

Of the forgiveness of sins according to the higher mysteries.

The Saviour answered again and said: "Nay, but all the mysteries of the three spaces forgive the soul in all the regions of the rulers all the sine which the soul hath committed from the beginning onwards. They forgive it, and moreover they forgive the sins which it thereafter will commit, until the time up to which every one of the mysteries shall be effective,--the time up to which every one of the mysteries shall be effective I will tell you at the expansion of the universe.

"And moreover the mystery of the First Mystery and the mysteries of the Ineffable forgive the soul in all the regions of the rulers all the sins and all the iniquities which the soul hath committed; and [not only] do they forgive it all, but they impute unto it no sin from this hour unto all eternity, because of the gift of that great mystery and its prodigiously great glory."

CHAPTER 118

When then the Saviour had said this, he said unto his disciples: "Understand ye in what manner I speak with you?"

And Mary answered again and said: "Yea, my Lord, already have I seized on all the words

Mary interpreteth the same from Psalm xxxi.

which thou sayest. Now, therefore, my Lord, concerning the word which thou sayest: 'All the mysteries of the three spaces forgive sins and cover their [*sc.* the souls'] iniquities,'--David, the prophet, then hath prophesied aforetime concerning this word, saying: 'Blessed are they whose sins are forgiven and whose iniquities are covered.'

"And the word which thou hast spoken: 'The mystery of the First Mystery and the mystery of the Ineffable forgive all men who shall receive those mysteries, not only the sins which they have committed from the beginning onwards, but also they impute them not to them from this hour unto all eternity,'--concerning this word David hath prophesied aforetime, saying: 'Blessed are those to whom the Lord God will not impute sins,'--that is: Sins will not be imputed from this hour to those who have received the mysteries of the First Mystery and who have received the mystery of the Ineffable."

He said: "Well said, Mary, thou spiritual and light-pure Mary. This is the solution of the word."

And Mary continued again and said: "My Lord, if the man receiveth mysteries from the mysteries of the First Mystery and again turneth and sinneth and transgresseth, and if he thereafter again turneth and repenteth and prayeth in any [mystery] of his mystery, will it be forgiven him, or not?"

The Saviour answered and said unto Mary: "Amēn, amēn, I say unto you: Every one who shall receive the mysteries of the First Mystery,

Of forgiveness even unto twelve times of those who have received the mysteries of the First Mystery.

if he again turneth and transgresseth twelve times and again twelve times repenteth, praying in the mystery of the First Mystery, it will be forgiven.

"But if after the twelve times he again transgresseth and turneth and transgresseth, it will not be forgiven him for ever, so that he should turn himself to any [mystery] of his mystery; and this [man] hath not repentance unless he receiveth the mysteries of the Ineffable, which have compassion at every time and forgive at every time."

CHAPTER 119

Mary continued again and said: "My Lord, but if on the other hand they who have received the mysteries of the First Mystery, turn and transgress, and if they come out of the body before they have repented, will they inherit the kingdom or not, because indeed they have received the gift of the First Mystery?"

Of such initiated who sin and die without repentance.

The Saviour answered and said unto Mary: "Amēn, amēn, I say unto you: Every man who hath received mysteries in the First Mystery, | having transgressed for the first and the second and the third time, and if he cometh out of the body before he hath repented, his judgment is far sorer than all the judgments; for his dwelling is in the midst of the jaws of the dragon of the outer darkness, and at the end of all this he will be frozen up [?] in the chastisements and perish for ever, because he hath received the gift of the First Mystery and hath not abided in it [*sc.* the gift].

Of the unending forgiveness of those who have received the mystery of the Ineffable

Mary answered and said: "My Lord, all men who shall receive the mysteries of the mystery of the Ineffable, and have turned again, have transgressed and have ceased in their faith, and again thereafter, when they are still in life, have turned and have repented, how many times will it be forgiven them?"

The Saviour answered and said unto Mary: "Amēn, amēn, I say unto you: To every man who shall receive the mysteries of the Ineffable, not only if he transgresseth once, turneth again and repenteth, will it be forgiven, but if at any time he transgresseth, and if, when still in life, he turneth again and repenteth, without play- acting, and again if he turneth and repenteth and prayeth in any of his mysteries, then will it be forgiven him, because he hath received of the gift of the mysteries of the Ineffable, and moreover because those mysteries are compassionate and forgive at every time."

And Mary answered again and said unto Jesus: "My Lord, those who shall receive the mysteries of the Ineffable, and have again turned, have transgressed and have ceased in their faith and are moreover come out of the body before they have repented, what will befall such?"

Of such initiated who sin and die without repentance

And the Saviour answered and said unto Mary: "Amēn, amēn, I say unto you: All men who shall receive the mysteries of the Ineffable, blessed indeed are the souls which shall receive of those mysteries; but if they turn and transgress and come out of the body before they have repented, the judgment of those men is sorer than all the judgments, and it is exceedingly violent, even if those souls are new and it is their first time for coming into the world. They will not return to the changes of the bodies from that hour onwards and will not be able to do anything, but they will be cast out into the outer darkness and perish and be non-existent for ever."

CHAPTER 120

And when the Saviour had said this, he said unto his disciples: "Understand ye in what manner I speak with you?"

Mary interpreteth the same from a former saying.

Mary answered and said: "I have seized on the words which thou hast said. Now, therefore, my Lord, this is the word which thou hast said: 'They who shall receive the mysteries of the Ineffable,--blessed indeed are those souls;

but if they turn, transgress, and cease in their faith, and if they go forth out of the body without having repented, they are no more fit from this hour onwards to return to the changes of the body, nor for anything at all, but they are cast out into the outer darkness, they will perish in that region and be non-existent for ever,'--concerning [this] word thou hast spoken unto us aforetime, saying: 'Salt is good; but if the salt becometh sterile, with what are they to salt it? It is fit neither for the dunghill nor for the earth; but they throw it away,'--that is: Blessed are all the souls which shall receive of the mysteries of the Ineffable; but if they once transgress, they are not fit to return to the body henceforth from this hour onwards nor for anything at all, but they are cast into the outer darkness and perish in that region."

And when she had said this, the Saviour said: "Well said, thou spiritual light-pure Mary. This is the solution of the word."

And Mary continued again and said: "My Lord, all men who have received the mysteries of the First Mystery and the mysteries of the Ineffable, those who have not transgressed, but whose faith in the mysteries was in sincerity, without play-acting,--they then have again sinned through the compulsion of the Fate and have again turned and repented and again prayed in any of the mysteries, how often will it be forgiven them?"

Of the unending compassion of the great mysteries for the repentant

And the Saviour answered and said unto Mary in the midst of his disciples: "Amēn, amēn, I say unto you: All men who shall receive the mysteries of the Ineffable and moreover the mysteries of the First Mystery, sin every time through the compulsion of the Fate, and if

they, when they are still in life, turn and repent and abide in any of their mysteries, it will be forgiven them at every time, because those mysteries are compassionate and forgiving for all time. For this cause then have I said unto you before: Those mysteries will not only forgive them their sins which they have committed from the beginning onwards, but they do not impute them to them from this hour onwards,--of which I have said unto you that they receive repentance at any time, and that they also will forgive the sins which they commit anew.

Of the unrepentant

"If on the other hand those who shall receive mysteries of the mystery of the Ineffable and of the mysteries of the First Mystery, turn and sin and come out of the body without having repented, then they will be even as those will be who have transgressed and not repented. Their dwelling also is in the midst of the jaws of the dragon of the outer darkness and they will perish and be non-existent for ever. For this cause have I said unto you: All men who shall receive the mysteries, if they knew the time when they come out of the body, would watch themselves and not sin, in order that they may inherit the Light-kingdom for ever."

CHAPTER 121

When then the Saviour had said this unto his disciples, he said unto them: "Understand ye in what manner I speak with you?"

Mary interpreteth from a former saying.

Mary answered and said: "Yea, my Lord, with precision have I precisely followed all the words which thou hast said. Concerning this word then thou hast spoken unto us aforetime: 'If the house-holder knew at what hour in the night the thief cometh to break into the house, he would keep awake and not suffer the man to break into his house.'"

When then Mary had said this, the Saviour said: "Well said, thou spiritual Mary. This is the word."

The Saviour continued again and said unto his disciples: "Now, therefore, herald ye unto all men who shall receive mysteries in the Light, and speak unto them, saying: Keep watch over yourselves and sin not, lest ye heap evil on evil and go out of the body without having repented and become strangers to the Light-kingdom for ever."

When the Saviour had said this, Mary answered and said: "My Lord, great is the compassion of those mysteries which forgive sins at every time."

If even men on earth are compassionate, how much more then the highest mysteries?

The Saviour answered and said unto Mary in the midst of the disciples: "If to-day a king who is a man of the world, giveth a gift to men of his like, and also forgiveth murderers and those who have intercourse with males, and the rest of the very grievous sins which are deserving

of death,--if it becometh him who is a man of the world, to have done this, much more then have the Ineffable and the First Mystery, who are the lords of the universe, the authority to act in all things as it pleaseth them, that they forgive every one who shall receive mysteries.

"Or if on the other hand a king to-day investeth a soldier with a royal vesture and sendeth him into foreign regions, and he committeth murders and other grievous sins which are deserving of death, then they will not impute them to him, and are not able to do him any evil because he is invested with the royal vesture,--how much more then those who wear the mysteries of the vestures of the Ineffable and those of the First Mystery, who are lords over all those of the height and all those of the depth!"

CHAPTER 122

Jesus trieth Peter.

Thereafter Jesus saw a woman who came to make repentance. He had baptized her three times, and yet she had not done what was worthy of the baptisms. And the Saviour desired to try Peter, to see if he was compassionate and forgiving, as he had commanded them. He said unto Peter: "Lo, three times have I baptized this soul, and yet at this third time she hath not done what is worthy of the mysteries of the Light. Wherefor then cloth she make her body good for nothing? Now, therefore, Peter, perform the mystery which cutteth off the souls from the inheritances of the Light; perform that mystery in order that it may cut off the soul of this woman from the Inheritance of the Light."

When then the Saviour had said this, he tried [Peter] to see whether he was compassionate and forgiving.

When then the Saviour had said this, Peter said: "My Lord, let her yet this time, that we may give her the higher mysteries; and if she is fit, then hast thou let her inherit the Light-kingdom, but if she is not fit, then hast thou [to] cut her off from the Light-kingdom."

When then Peter had said this, the Saviour knew that Peter was compassionate as he and forgiving.

When then all this was said, the Saviour said unto his disciples: "Have ye understood all these words and the type of this woman?"

Mary interpreteth the incident from a former saying.

Mary answered and said: "My Lord, I have understood the mysteries of the things which have fallen to this woman's lot. Concerning the things then which have fallen to her lot, thou hast spoken unto us aforetime in similitude, saying: 'A man owned a fig-tree in his vineyard; and he came to look for its fruit, and he found not a single one on it. He said to the vine-dresser: Lo, three years do I come to look for fruit on this fig-tree, and I have not any produce at all from it. Cut it down then; why doth it make the ground also good for nothing?

But he answered and said unto him: My lord, have patience with it still this year, until I dig round it and give it dung; and if it beareth in another year, thou hast let it, but if thou dost not find any [fruit] at all, then hast thou [to] cut it down.' Lo, my Lord, this is the solution of the word."

The Saviour answered and said unto Mary: "Well said, spiritual [one]. This is [the solution of] the word."

CHAPTER 123

Mary continued again and said unto the Saviour: "My Lord, a man who hath received mysteries and hath not done what is worthy of them, but he hath turned and hath sinned, thereafter he hath again repented and hath been in great repentance,--is it then lawful for my brethren to renew for him the mystery which he hath received, or rather give him a mystery out of the lower mysteries,--is it lawful, or not?"

In the case of repentance only higher mysteries than those previously received can remit sins.

The Saviour answered and said unto Mary: "Amēn, amēn, I say unto you: Neither the mystery which he hath received, nor the lower hearken unto him, to forgive his sins; but it is the mysteries which are higher than those which he hath received, which hearken unto him and forgive his sins. Now, therefore, Mary, let thy brethren give him the mystery which is higher than that which he hath received, and they are to accept his repentance from him and forgive his sins,--the latter indeed, because he hath received it once more, and the former, because he hath towered over them [the lower mysteries] upward,--the latter indeed hearkeneth not unto him to forgive his sin; but it is the mystery which is higher than that which he hath received, that forgiveth his sins. But if on the other hand he hath received the three mysteries in the two spaces or in the third from within, and he hath turned and transgressed, no mystery hearkeneth unto him to help him in his repentance, neither the higher nor the lower, save the mystery of the First Mystery and the mysteries of the Ineffable,--it is they which hearken unto him and accept his repentance from him."

Mary answered and said: "My Lord, a man who hath received mysteries up to two or three in the second or third space, and he hath not transgressed, but is still in his faith in uprightness and without play-acting, [what will befall him]?"

There is no limit to the number of mysteries the faithful may receive.

And the Saviour answered and said unto Mary: "Every man who hath received mysteries in the second and in the third space, and hath not transgressed, but is still in his faith without play-acting, it is lawful for such an one to receive mysteries in the space which pleaseth him, from the first to the last, because they have not transgressed."

CHAPTER 124

Mary continued again and said: "My Lord, a man who hath known the godhead and hath received of the mysteries of the Light, and hath turned and transgressed and done lawlessly and hath not turned to repent, and a man on the other hand who hath not found the godhead nor known it, and that man is a sinner and moreover impious, and they both have come out of the body,--which of them will get more suffering in the judgments?"

The fate of the gnostic who sinneth is more terrible than that of the ignorant sinner.

The Saviour answered again and said unto Mary: "Amēn, amēn, I say unto thee: The man who hath known the godhead and hath received the mysteries of the Light, and sinned and hath not turned to repent, he will get suffering in the chastisements of the judgments in great sufferings and judgments exceedingly far more in comparison with the impious and law-breaking man who hath not known the godhead. Now, therefore, who hath ears to hear, let him hear."

Mary interpreteth the same from a former saying.

When then the Saviour had said this, Mary started forward and said: "My Lord, my light-man hath ears, and I have understood the whole word which thou hast spoken. Concerning this word then thou hast spoken unto us in a similitude: 'The slave who knew the will of his lord and made not ready nor did the will of his lord, will receive great blows; but he who knew not and did not, will be deserving of less. For from every one to whom more is entrusted, of him will more be demanded, and to whom much is handed over, of him much is required,'--that is, my Lord: He who knew the godhead and hath found the mysteries of the Light and hath transgressed, will be chastized in a far greater chastisement than he who hath not known the godhead. This, my Lord, is the solution of the word."

CHAPTER 125

Mary continued again and said unto the Saviour: "My Lord, if the faith and the mysteries shall have revealed themselves,--now, therefore, if souls come into the world in many circuits and are neglectful of receiving mysteries, hoping that, if they come into the world at any other circuit, they will receive them, will they not then be in danger of not succeeding in receiving the mysteries?"

Of those who procrastinate, saying they have many births before them.

The Saviour answered and said unto his disciples: "Herald unto the whole world and say unto men: Strive thereafter that ye may receive the mysteries of the Light in this time of affliction and enter into the Light-kingdom. Join not one day to another, or one circuit to another, hoping that ye may succeed in receiving the mysteries if ye come into the world in another circuit.

"And these know not when the number of the perfect souls will be at hand; for if the number of the perfect souls shall be at hand, I will now shut the gates of the Light, and no one from this hour onwards will enter in, nor will any one hereafter go forth, for the number of the perfect souls is completed and the mystery of the First Mystery is completed, for the sake of which the universe hath arisen,--that is: I am that Mystery.

Of the time of the completion

"And from this hour onwards no one will be able to enter into the Light and no one be able to go forth. For at the completion of the time of the number of the perfect souls, before I have set fire to the world, in order that it may purify the æons and the veils and the firmaments and the whole earth and also all the matters which are on it, mankind will be still existing.

Those who procrastinate are excluded from the Light

"At that time then the faith will reveal itself still more and the mysteries in those days. And many souls will come by means of the circuits of the changes of the body, and coming back into the world are some of those in this present time who have hearkened unto me, how I taught, who at the completion of the number of the perfect souls will find the mysteries of the Light and receive them and come to the gates of the Light and find that the number of the perfect souls is complete, which is the completion of the First Mystery and the gnosis of the universe. And they will find that I have shut the gates of the Light and that it is impossible that any one should enter in or that any one should go forth from this hour.

Their entreaties at the gates of Light

"Those souls then will knock at the gates of the Light, saying: Lord, open unto us! And I will answer unto them: I know you not, whence ye are. And they will say unto me: We have received of thy mysteries and fulfilled thy whole teaching and thou hast taught us on the high ways. And I will answer and say unto them: I know you not, who ye are, ye who are doers of iniquity and of evil even unto now. Wherefor go into the outer darkness. And from that hour they will go into the outer darkness, there where is howling and grinding of teeth.

"For this cause then, herald unto the whole world and say unto them: 'Strive thereafter, to renounce the whole world and the whole matter therein, that ye may receive the mysteries of the Light before the number of the perfect souls is completed, in order that they may not make you stop before the gates of the Light and. lead you away into the outer darkness.'

"Now, therefore, who hath ears to hear, let him hear."

Mary interpreteth the same.

When then the Saviour had said this, Mary started forward again and said: "My Lord, not only hath my light-man ears, but my soul hath heard and understood all the words which

thou sayest. Now, therefore, my Lord, concerning the words which thou hast spoken: 'Herald unto the men of the world and say unto them: Strive thereafter, to receive the mysteries of the Light, in this time of affliction, that ye may inherit the Light-kingdom. . . .

. . . . . .

[A CONSIDERABLE LACUNA HERE OCCURS IN THE TEXT.]

A FOURTH BOOK

CHAPTER 126

AND Mary continued again and said unto Jesus: "In what type is the outer darkness; or rather how many regions of chastisement are there in it?"

Of the dragon of the outer darkness.

And Jesus answered and said unto Mary: "The outer darkness is a great dragon, whose tail is in his mouth, outside the whole world and surrounding the whole world. And there are many regions of chastisement within it. There are twelve mightychastisement-dungeons and a ruler is in every dungeon and the face of the rulers is different one from another.

Of the rulers of the twelve dungeons and their names.

"And the first ruler, who is in the first dungeon, hath a crocodile's face, whose tail is in his mouth. And out of the jaws of the dragon cometh all ice and all dust and all cold and all different diseases. This [is] he who is called with his authentic name in his region 'Enchthonin.'

"And the ruler who is in the second dungeon,--a cat's face is his authentic face. This [is] he who is called in his region 'Charachar.'

"And the ruler who is in the third dungeon,--a dog's face is his authentic face. This [is] he who is called in his region 'Archarōch.'

"And the ruler who is in the fourth dungeon,--a serpent's face is his authentic face. This [is] he who is called in his region 'Achrōchar.'

"And the ruler who is in the fifth dungeon,--a black bull's face is his authentic face. This [is] he who is called in his region 'Marchūr.'

"And the ruler who is in the sixth dungeon,--a wild boar's face is his authentic face. This [is] he who is called in his region 'Lamchamōr.'

"And the ruler who is in the seventh dungeon, --a bear's face is his authentic face. This [is] he who is called in his region with his authentic name 'Luchar.'

"And the ruler of the eighth dungeon,--a vulture's face is his authentic face, whose name in his region is called 'Laraōch.'

"And the ruler of the ninth dungeon,--a basilisk's face is his authentic face, whose name in his region is called 'Archeōch.'

"And in the tenth dungeon is a multitude of rulers, and every one of them hath seven dragon's heads in his authentic face. And he who is over them all is in his region with his name called Xarmarōch.'

"And in the eleventh dungeon is a multitude of rulers,--and every one of them hath seven cat-faced heads in his authentic face. And the great one over them is called in his region Rōchar.'

"And in the twelfth dungeon is an exceedingly great multitude of rulers, and every one of them hath seven dog-faced heads in his authentic face. And the great one over them is called in his region 'Chrēmaōr.'

"These rulers then of these twelve dungeons are inside the dragon of the outer darkness, each and every one of them hath a name every hour, and every one of them changeth his face every

Of the doors of the dungeons.

hour. And moreover every one of these dungeons hath a door opening upwards, so that the dragon of the outer darkness hath twelve dark dungeons, and every dungeon hath a door opening upwards. And an angel of the height watcheth each of the doors of the dungeons,--whom Yew, the First Man, the overseer of the Light,

The angels who watch the doors.

the envoy of the First Commandment, hath established as watchers of the dragon, so that the dragon and the rulers of his dungeons which are in him, may not mutiny."

CHAPTER 127

When the Saviour had said this, Mary Magdalene answered and said: "My Lord, will then the souls which shall be led into that region, be led through these twelve doors of the dungeons, every one according to the judgment of which it is deserving?"

What souls pass into the dragon, and how.

The Saviour answered and said unto Mary: "No soul at all will be led into the dragon through these doors. But the soul[s] of the blasphemers and of those who are in the doctrines of error and of all who teach doctrines of error, and of those who have intercourse with males, and of those stained and impious men and of atheists and murderers and adulterers and sorcerers,--all such souls then, if while still in life they do not repent but remain persistently in their sin, and all the souls which have stayed behind without, that is those which have had the number of the circuits which are appointed them in the sphere, without having repented,--well, at their last circuit will those souls, they and all the souls of which I have just told you, be led out of [?] the jaws of the tail of the dragon into the dungeons of the outer darkness. And when those souls of the doors of the

dungeons. have been led into the outer darkness into the jaws of his tail, he turneth his tail into his own mouth and shutteth them in. Thus will the souls be led into the outer darkness.

The nature of the names of the dragon.

"And the dragon of the outer darkness hath twelve authentic names on his doors, a name on every one of the doors of the dungeons. And these twelve names are different one from another; but the twelve are one in the other, so that he who speaketh one name, speaketh all. These then will I tell you at the expansion of the universe. Thus then is fashioned the outer darkness,--that is the dragon."

When then the Saviour had said this, Mary answered and said unto the Saviour: "My Lord, are then the chastisements of that dragon far more terrible compared with all the chastisements of the judgments?"

Of the severity of the chastisements of the dragon.

The Saviour answered and said unto Mary: "Not only are they more painful compared with all the chastisements of the judgments, but all the souls which are led into that region, will be frozen up [?] in the violent cold and the hail and exceedingly violent fire which is in that region, but also at the dissolution of the world, that is at the ascension of the universe, those souls will perish through the violent cold and the exceedingly violent fire and be non-existent for ever."

Mary answered and said: "Woe unto the souls of sinners! Now, therefore, my Lord, is the fire in the world of mankind fiercer, or the fire in Amente?"

Of the degrees of the fires of the chastisements.

The Saviour answered and said unto Mary: "Amēn, I say unto thee: The fire in Amente is nine times fiercer than the fire in mankind.

"And the fire in the chastisements of the great chaos is nine times more violent than that in Amente.

"And the fire in the chastisements of the rulers who [are] on the way of the midst, is nine times more violent than the fire of the chastisements in the great chaos.

"And the fire in the dragon of the outer darkness and in all the chastisements in him is seventy times more violent than the fire in all the chastisements and in all the judgments of the rulers who [are] on the way of the midst."

CHAPTER 128

The disciples bewail the fate of sinners.

And when the Saviour had said this unto Mary, she smote her breast, she cried out and wept, she and all the disciples together, and said: "Woe unto sinners, for their chastisements are exceedingly numerous!"

Mary came forward, she fell down at the feet of Jesus, kissed them and said: "My Lord, bear with me if I question thee, and be not wroth with me, that I trouble thee oft; for from now on I will begin to question thee on all things with determination."

The Saviour answered and said unto Mary: "Question concerning all things on which thou desirest to question, and I will reveal them unto thee in openness without similitude."

Mary further questioneth Jesus.

Mary answered and said: "My Lord, if a good man hath accomplished all the mysteries and he hath a kinsman, in a word he hath a man, and that man is an impious [one] who hath committed all sins and is deserving of the outer darkness, and he hath not repented, or he hath completed his number of circuits in the changes of the body, and that man hath done nothing useful, and he hath come out of. the body, and we have known certainly of him, that he hath sinned and is deserving of the outer darkness,--what are we to do with him, to save him from the chastisements of the dragon of the outer darkness, and that he may be removed into a righteous body which shall find the mysteries of the Light-kingdom, in order that it may be good and go on high and inherit the Light-kingdom?"

How to save the souls of sinners.

The Saviour answered and said unto Mary: "If a sinner is deserving of the outer darkness, or hath sinned according to the chastisements of the rest of the chastisements and hath not repented, or a sinning man who hath completed his number of circuits in the changes of the body and hath not repented,--if then these men of whom I have spoken, shall come out of the body and be led into the outer darkness, now, therefore, if ye desire to remove them out of the chastisements of the outer darkness and all the judgments and to remove them into a righteous body which shall find the mysteries of the Light, that it may go on high and inherit the Light-kingdom,--then perform this same mystery of the Ineffable which forgiveth sins at every time, and when ye have finished performing the mystery then say:

A summary of the formulæ.

"The soul of such or such a man of whom I think in my heart,--if it is in the region of the chastisements of the dungeons of the outer darkness, or if it is in the rest of the chastisements of the dungeons of the outer darkness and in the rest of the chastisements of the dragons,--then is it to be removed out of them all. And if it hath completed its number of its circuits of the changes, then is it to be led before the Virgin of Light, and the Virgin of Light is to seal it with the seal of the Ineffable and cast it down in whatever month into a righteous body which shall find the mysteries of the Light, so that it may be good, go on high

and inherit the Light-kingdom. And moreover if it hath completed the circuits of changes, then is that soul to be led before the seven virgins of the Light who [are set] over the baptisms, and they are to apply them to the soul and seal it with the sign of the kingdom of the Ineffable and lead it into the orders of the Light.

"This then will ye say when ye perform the mystery.

"Amēn, I say unto you: The soul for which ye shall pray, if it indeed is in the dragon of the outer darkness, he will draw his tail out of his mouth and let go that soul. And moreover if it is in all the regions of the judgments of the rulers, amēn, I say unto you: The receivers of Melchisedec will with haste snatch it away, whether the dragon let it go or it is in the judgments of the rulers; in a word, the receivers of Melchisedec will snatch it away out of all the regions in which it is, and will lead it into the region of the Midst before the Virgin of Light, and the Virgin of Light proveth it and seeth the sign of the kingdom of the Ineffable which is on that soul.

"And if it hath not yet completed its number of circuits in the changes of the soul, or [in the changes] of the body, the Virgin of Light sealeth it with an excellent seal and hasteth to have it cast down in any month into a righteous body which shall find the mysteries of the Light, be good and go on high into the Light-kingdom.

"And if that soul hath had its number of the circuits, then the Virgin of Light proveth it, and doth not have it chastized, because it hath had its number of circuits, but handeth it over to the seven virgins of the Light. And the seven virgins of the Light prove that soul, baptize it with their baptisms and give it the spiritual chrism and lead it into the Treasury of the Light and put it in the last order of the Light until the ascension of all the perfect souls. And when they prepare to draw apart the veils of the region of those of the Right, they cleanse that soul anew and purify it and put it in the orders of the first saviour who [is] in theTreasury of the Light."

CHAPTER 129

It came to pass then, when the Saviour had finished speaking these words unto his disciples, that Mary answered and said unto Jesus: "My Lord, I have heard thee say: 'He who shall receive of the mysteries of the Ineffable or who shall receive of the mysteries of the First Mystery,--they become flames of light-beams and light-streams and penetrate all the regions until they reach the region of their inheritance.'"

Of the light beams and light-streams.

The Saviour answered and said unto Mary: "If they receive the mystery when still in life, and if they come out of the body, they become light-beams and light-streams and penetrate all the regions until they reach the region of their inheritance.

"But if they are sinners and are come out of the body and have not repented, and if ye perform for them the mystery of the Ineffable, in order that they may be removed out of all the chastisements and be cast into a righteous body, which is good and inheriteth the Light-kingdom or is brought into the last order of the Light, then they will not be able to penetrate the regions, because they do not perform the mystery [themselves]. But the receivers of Melchisedec follow them and lead them before the Virgin of Light. And the servitors of the judges of the rulers make frequent haste to take those souls and hand them over from one to the other until they lead them before the Virgin of Light."

CHAPTER 130

Mary pleadeth for those who have neglected the mysteries.

And Mary continued and said unto the Saviour: "My Lord, if a man hath received the mysteries of the Light which [are] in the first space from without, and when the time of the mysteries up to which they reach, is completed, and if that man continueth anew to receive mysteries of the mysteries which [are] within the mysteries which he hath already received, and moreover that man hath become negligent, not having prayed in the prayer which taketh away the evil of the victuals which he eateth and drinketh, and through the evil of the victuals he is bound to the axle of the Fate of the rulers and through the necessity of the elements he hath sinned anew after the completion of the time up to which the mystery reacheth,--because he hath become negligent and hath not prayed in the prayer which taketh away the evil of the souls and purifieth them,--and that man is come out of the body before he hath repented anew and anew received the mysteries of the mysteries which [are] within the mysteries which he hath already received,--those which accept repentance from him and forgive his sins,--and when he I came forth out of the body and we knew with certainty that they have carried him into the midst of the dragon of the outer darkness because of the sins which he committed, and that that man hath no helper in the world nor any one compassionate, that he should perform the mystery of the Ineffable until he should be removed out of the midst of the dragon of the outer darkness and led into the Light-kingdom,--now, therefore, my Lord, what will befall him until he save himself from the chastisements of the dragon of the outer darkness? By no means, O Lord, abandon him, because he hath endured sufferings in the persecutions and in the whole godhood in which he is.

"Now, therefore, O Saviour, have mercy with me, lest one of our kinsmen should be in such a type, and have mercy with all the souls which shall be in this type; for thou art the key which openeth the door of the universe and shutteth the door of the universe, and thy mystery comprehendeth them all. Have then mercy, O Lord, with such souls. For they have called on the name of thy mysteries, [were it but] for one single day, and have truly had faith in them and were not in play-acting. Give them then, O Lord, a gift in thy goodness and give them rest in thy mercy."

When then Mary had said this, the Saviour called her most exceedingly blessed because of the words which she had spoken. And the Saviour was in great compassion and said unto Mary: "Unto all men who shall be in this type of which thou hast spoken, unto them while they [are] still in life, give ye the mystery of one of the twelve names of the dungeons of the dragon of the outer darkness,--those which I will give you when I have ended explaining unto you the universe from within without and from without within.

Of the efficacy of the names of the twelve angels.

"And all men who shall find the mystery of one of the twelve names of that dragon of the outer darkness, and all men even if they are very great sinners, and they have first received the mysteries of the Light and thereafter have transgressed, or they have performed no mystery at all, then if they have completed their circuits in the changes, and if such men go forth out of the body without having repented anew, and if they are led into the chastisements which [are] in the midst of the dragon of the outer darkness, and remain in the circuits and remain in the chastisements in the midst of the dragon,--these, if they know the mystery of one of the twelve names of the angels while they are in life and are in the world, and if they speak one of their names while they are in the midst of the chastisements of the dragon,--then, at the hour when they shall speak it, the whole dragon will be tossed about and most exceedingly convulsed, and the door of the dungeon in which the souls of those men are, openeth itself upward, and the ruler of the dungeon in which those men are, casteth the souls of those men out of the midst of the dragon of the outer darkness, because they have found the mystery of the name of the dragon.

The souls who know the names escape and are taken to Yew.

"And when the ruler casteth out souls, straight-way the angels of Yew, the First Man, who watch the dungeons of that region, hasten to snatch away those souls to lead them before Yew, the First Man, the Envoy of the First Commandment. And Yew, the First Man, seeth the souls and proveth them; he findeth that they have completed their circuits and that it is not lawful to bring them anew into the world, for it is not lawful to bring anew into the world all souls which are cast into the outer darkness. [But] if they have not yet completed their number of circuits in the changes of the body, the receivers of Yew keep them with them until they perform for them the mystery of the Ineffable, and remove them into a good body which shall find the mysteries of the Light and inherit the Light-kingdom.

Of their subsequent fate.

"But if Yew proveth them and findeth that they have completed their circuits and that it is not lawful to [re]turn them anew to the world, and that also the sign of the Ineffable is not with them, then Yew hath compassion upon them and leadeth them before the seven virgins of the Light. They baptize them with their baptisms, but they do not give them the spiritual chrism. And they lead them into the Treasury of the Light, but they do not put them

in the orders of the Inheritance, because no sign and no seal of the Ineffable is with them. But they save them from all chastisements and put them into the light of the Treasury, separated and apart by themselves alone until the ascension of the universe. And at the time when they will draw apart the veils of the Treasury of the Light, they cleanse those souls anew and purify them most exceedingly and give them anew mysteries and put them in the last order which [is] in the Treasury, and those souls will be saved from all the chastisements of the judgments."

And when the Saviour had said this, he said unto his disciples: "Have ye understood in what manner I discourse with you?"

Mary interpreteth the same from a former saying.

Mary then answered and said "My Lord, this is the word which thou hast spoken unto us aforetime, in a similitude, saying: 'Make to yourselves a friend out of the Mamōn of unrighteousness, so that if ye remain behind, he may receive you into I the everlasting tents.' Who then is the Mamōn of unrighteousness, if not the dragon of the outer darkness? This is the word: He who shall understand the mystery of one of the names of the dragon of the outer darkness, if he remaineth behind in the outer darkness or if he hath completed the circuits of the changes, and speaketh the name of the dragon, he will be saved and go up out of the darkness and be received into the Treasury of the Light. This is the word, my Lord."

Of the cup of forgetfulness.

The Saviour answered again and said unto Mary: "Well said, spiritual and pure [one]. This is the solution of the word."

CHAPTER 131

Mary continued again and said: "My Lord, doth the dragon of the outer darkness come into this world or doth he not come?"

Of the light of the sun and the darkness of the dragon.

The Saviour answered and said unto Mary: "When the light of the sun is outside [? above the world], he covereth the darkness of the dragon; but if the sun is below the world, then the darkness of the dragon abideth as veiling of the sun and the breath of the darkness cometh into the world in form of a smoke in the night,--that is, if the sun withdraweth into himself his rays, then indeed the world is not able to endure the darkness of the dragon in its true form; otherwise would it be dissolved and go to ruin withal."

When the Saviour had said this, Mary continued again and said unto the Saviour: "My Lord, still do I question thee and hide [it] not from me. Now, therefore, my Lord, who compelleth then the man until he sinneth?"

The Saviour answered and said unto Mary: "It is the rulers of the Fate who compel the man until he sinneth."

Mary answered and said unto the Saviour: "My Lord, surely the rulers do not come down to the world and compel the man until he sinneth?"

Of the cup of forgetfulness.

The Saviour answered and said unto Mary: "They do not come down in this manner into the world. But the rulers of the Fate, when an old soul is about to come down through them, then the rulers of that great Fate who [are] in the regions of the head of the æons,--which is that region which is called the region of the kingdom of Adamas, and which is that region which is in face of the Virgin of Light,--then the rulers of the region of that head give the old soul a cup of forgetfulness out of the seed of wickedness, filled with all the different desires and all forgetfulness. And straightway, when that soul shall drink out of the cup, it forgetteth all the regions to which it hath gone, and all the chastisements in which it hath travelled. And

Of the counterfeiting spirit.

that cup of the water of forgetfulness becometh body outside the soul, and it resembleth the soul in all [its] figures and maketh [itself] like it,--which is what is called the counterfeiting spirit.

Of the fashioning of a new soul.

"If on the other hand it is a new soul which they have taken out of the sweat of the rulers and out of the tears of their eyes, or far rather out of the breath of their mouths,--in a word, if it is one of the new souls or one of such souls, if it is one out of the sweat, then the five great rulers of the great Fate take up the sweat of all the rulers of their æons, knead it together withal, portion it and make it into a soul. Or far rather if it is refuse of the purification of the Light, then Melchisedec taketh it up from the rulers. The five great rulers of the great Fate knead the refuse together, portion it and make it into different souls, so that every one of the rulers of the æons, every one of them putteth his portion into the soul. For this cause they knead it jointly, so that all may [par]take of the soul.

"And the five great rulers, if they portion it and make it into souls, bring it out of the sweat of the rulers. But if it is one out of the refuse of the purification of the Light, then Melchisedec, the great Receiver of the Light, taketh it [*sc.* the refuse] up from the rulers, or far rather if it is out of the tears of their eyes or out of the breath of their mouth,--in a word, out of such souls, when the five rulers portion it and make it into different souls,--or far rather if it is an old soul, then the ruler who is in the head of the æons, himself mixeth the cup of forgetfulness with the seed of wickedness, and he mixeth it with every one of the new souls at the time when he is in the region of the head. And that cup of forgetfulness

becometh the counterfeiting spirit for that soul, and bideth outside the soul, being a vesture for it and resembling it in every way, being envelope as vesture outside it.

Of the in-breathing of the power.

"And the five great rulers of the great Fate of the æons and the ruler of the disk of the sun and the ruler of the disk of the moon inbreathe within into that soul, and there cometh forth out

of them a portion out of my power which the last Helper hath cast into the Mixture. And the portion of that power remaineth within in the soul, unloosed and existing on its own authority for the economy unto which it hath been inset, to give sense unto the soul, in order that it may seek after the works of the Light of the Height always.

"And that power is like the species of the soul in every form and resembleth it. It cannot be outside the soul, but remaineth inside it, as I have commanded it from the beginning. When I willed to cast it into the first Commandment, I gave it commandment to remain outside [? inside] the souls for the economy of the First Mystery.

Jesus promiseth to reveal all in detail.

"And so I will tell you at the expansion of the universe all these words concerning the power and also concerning the soul, after what type they are fashioned, or what ruler fashioneth them, or what are the different species of the souls. And so will I tell you at the expansion of the universe how many fashion the soul. And I will tell you the name of all of them who fashion the soul. And I will tell you the type, how the counterfeiting spirit and the destiny have been prepared. And I will tell you the name of the soul before it is purged, and moreover its name when it hath been purged and become pure. And I will tell you the name of the counterfeiting spirit; and I will tell you the name of the destiny. And I will tell you the name of all the bonds with which the rulers bind the counterfeiting spirit to the soul. And I will tell you the name of all the decans who fashion the soul in the bodies of the soul in the world; and I will tell you in what manner the souls are fashioned. And I will tell you the type of every one of the souls; and I will tell you the type of the souls of the men and of those of the birds and of those of the wild beasts and of those of the reptiles. And. I will tell you the type of all the souls and of those of all the rulers which are sent into the world, in order that ye may be completed in all gnosis. All this will I tell you at the expansion of the universe. And after all this I will tell you wherefor all this hath come to pass.

Of the light-power and the counterfeiting spirit.

"Hearken, therefore, that I may discourse with you concerning the soul according as I have said: The five great rulers of the great Fate of the æons and the rulers of the disk of the sun and the rulers of the disk of the moon breathe into that soul, and there cometh out of them a portion of my power, as I have just said. And the portion of that power remaineth within

the soul, so that the soul can stand. And they put the counterfeiting spirit outside the soul, watching it and assigned to it; and the rulers bind it to the soul with their seals and their bonds and seal it to it, that it may compel it always, so that it continually doeth its mischiefs and all its iniquities, in order that it may be their slave always and remain under their sway always in the changes of the body; and they seal it to it that it may be in all the sin and all the desires of the world.

The parents we are to abandon.

"For this cause, therefore, have I in this manner brought the mysteries into this world which undo all the bonds of the counterfeiting spirit and all the seals which are bound to the soul,--those which make the soul free and free it from its parents the rulers, and make it into refined light and lead it up into the kingdom of its father, the first Issue, the First Mystery, for ever.

"For this cause therefore, have I said unto you aforetime: 'He who doth not abandon father and mother and come and follow after me, is not worthy of me.' I have, therefore, said at that time: Ye are to abandon your parents the rulers, that I may make you sons of the First Mystery for ever."

CHAPTER 132

Salome is in doubt.

And when the Saviour had said this, Salome started forward and said: "My Lord, if our parents are the rulers, how standeth it written in the Law of Moses: 'He who shall abandon his father and his mother, let him die the death'? Hath not thus the Law made statement thereon?"

And when Salome had said this, the light-power in Mary Magdalene bubbled up in her and she said to the Saviour: "My Lord, give commandment unto me that I discourse with my sister Salome to tell her the solution of the word which she hath spoken."

It came to pass then, when the Saviour had heard Mary say these words, that he called her most exceedingly blessed. The Saviour answered and said unto Mary: "I give commandment unto thee, Mary, that thou speak the solution of the word which Salome hath spoken."

Mary removeth the doubt of Salome.

And when the Saviour had said this, Mary started forward to Salome, embraced her and said unto her: "My sister Salome, concerning the word which thou hast spoken: It standeth written in the Law of Moses: 'He who shall abandon his father and his mother, let him die the death,'--now, therefore, my sister Salome, the Law hath not said this concerning the soul nor concerning the body nor concerning the counterfeiting spirit, for all these are sons of the rulers and are out of them. But the Law hath said this concerning the power which

hath came forth out of the Saviour, and which is the light-man within us to-day. The Law hath moreover said: Every one who shall remain without the Saviour and all his mysteries, his parents, will not only die the death but go to ruin in destruction."

When then Mary had said this, Salome started forward to Mary and embraced her anew. Salome said: "The Saviour hath power to make me understanding like thyself."

It came to pass, when the Saviour had heard the words of Mary, that he called her most exceedingly blessed. The Saviour answered and said unto Mary in the midst of his disciples: "Hearken, therefore, Mary, who it is who compelleth the man until he sinneth.

Of the charge given to the counterfeiting spirit.

"Now, therefore, the rulers seal the counterfeiting spirit to the soul, [but] so that it doth not agitate it every hour, making it do all sins and all iniquities. And they give commandment moreover unto the counterfeiting spirit, saying: 'If the soul cometh out of the body, do not agitate it, being assigned to it and transferring it to all the regions of the judgments, region by region, on account of all the sins which thou hast made it do, in order that it may be chastized in all the regions of the judgments, so that it may not be able to go on high to the Light and return into changes of the body.'

"In a word, they give commandment to the counterfeiting spirit, saying: 'Do not agitate it at all at any hour unless it doth not speak mysteries and undo all the seals and all the bonds with which we have bound thee to it. [But] if it sayeth the mysteries and undoeth all the seals and all the bonds and [sayeth] the apology of the region, and if it cometh, then let it go forth, for it belongeth to those of the Light of the Height and hath become a stranger unto us and unto thee, and thou wilt not be able to seize it from this hour onwards. If on the contrary it sayeth not the mysteries of the undoing of thy bonds and of thy seals and of the apologies of the region, then seize it and let it not out; thou shalt transfer it to the chastisements and all the regions of the judgments on account of all the sins which thou hast made it do. After this lead [such souls] before the Virgin of Light, who sendeth them once more into the circuit.'

Of the charge given to the servitors.

"The rulers of the great Fate of the æons hand these over to the counterfeiting spirit; and the rulers summon the servitors of their æons, to the number of three-hundred-and-sixty-and-five, and give them the soul and the counterfeiting spirit, which are bound to one another. The counterfeiting spirit is the without of the soul, and the compound of the power is the within of the soul, being within both of them, in order that they may be able to stand, for it is the power which keepeth the two up-right. And the rulers give commandment to the servitors, saying unto them: This is the type which ye are to put into the body of the matter of the world.' They say unto them indeed: 'Put the compound of the power, the within of

the soul, within them all, that they may be able to stand, for it is their up-rightness, and after the soul put the counterfeiting spirit.'

Of conception.

"Thus they give commandment to their servitors, that they may deposit it into the bodies of the antitype. And following this fashion the servitors of the rulers bring the power and the soul and the counterfeiting spirit, bring them down to the world, and pour [them] out into the world of the rulers of the midst. The rulers of the midst look after the counterfeiting spirit; and also the destiny, whose name is Moira, leadeth the man until it hath him slain through the death appointed unto him, which the rulers of the great Fate have bound to the soul. And the servitors of the sphere bind the soul and the power and the counterfeiting spirit and the destiny. And they portion them all and make them into two portions and seek after the man and also after the woman in the world to whom they have given signs, in order that they may send them into them. And they give one portion to the man and one portion to the woman in a victual of the world or in a breath of the air or in water or in a kind which they drink.

"All this I will tell unto you and the species of every soul and the type, how they enter into the bodies, whether of men or of birds or of cattle or of wild beasts or of reptiles or of all the other species in the world. I will tell you their type, in what type they enter into men; I will tell it you at the expansion of the universe.

"Now, therefore, when the servitors of the rulers cast the one portion into the woman and the other into the man in the fashion which I

Of the compulsion of the parents.

have told you, then the servitors secretly compel them, even if they are removed at very great distance from one another, so that they concert to be in a concert of the world. And the counterfeiting spirit which is in the man, cometh to the portion which is entrusted to the world in the matter of his body, and lifteth it and casteth it down into the womb of the woman [into the portion] which is entrusted to the seed of wickedness.

Of the process of gestation.

"And in that hour the three-hundred-and-sixty-and-five servitors of the rulers go into her womb and take up their abode in it. The servitors bring the two portions the one to the other, and moreover the servitors withhold the blood of all the food of the woman which she will eat and which she will drink, and they withhold [it] in the womb of the woman up to forty days. And after forty days they knead the blood of the power of all the food and knead it well in the woman's womb.

"After forty days they spend another thirty days in building its members in the image of the body of the man; each buildeth a member. I will tell you the decans who will build it [*sc.* the body]; I will tell them you at the expansion of the universe.

Of the incarnation of the soul.

"If then after this the servitors shall have completed the whole body and all its members in seventy days, after this the servitors summon into the body which they have built,--first indeed they summon the counterfeiting spirit; thereafter they summon the soul within them; and thereafter they summon the compound of the power into the soul; and the destiny they put outside them all, as it is not blended with them, [but] following them and accompanying them.

Of the sealing of the plasm.

"And after this the servitors seal them one to the other with all the seals which the rulers have given them. [And] they seal the day on which they have taken up their abode in the womb of the woman,--they seal [it] on the left hand of the plasm; and they seal the day on which they have completed the body, on the right hand; and they seal the day on which the rulers have handed it over to them, on the middle of the skull of the body of the plasm; and they seal the day on which the soul hath come forth out of the rulers, they seal it on the [left of] the skull of the plasm; and they seal the day on which they kneaded the members and separated them for a soul, they seal it on the right of the skull of the plasm; and the day on which they have bound the counterfeiting spirit to it [the soul], they seal on the back of the skull of the plasm; and the day on which the rulers have breathed the power into the body, they seal on the brain which is in the midst of the head of the plasm and also on the inside [? the heart] of the plasm; and the number of years which the soul will spend in the body, they seal on the forehead which is on the plasm. And so they seal all those seals on the plasm. I will tell you the names of all these seals at the expansion of the universe; and after the expansion of the universe I will tell you wherefor all hath come to pass. And, if ye could understand it, I am that mystery.

"Now, therefore, the servitors complete the whole man. And of all these seals with which they have sealed the body, the servitors carry the whole peculiarity and bring it to all the retributive rulers who [are] over all the chastisements of the judgments; and these hand it over to their receivers, in order that they may lead their souls out of the bodies,--they hand over to them the peculiarity of the seals, in order that they may know the time when they are to lead the souls out of the bodies, and in order that they may know the time when they are to bring to birth the body, so that they may send their servitors in order that they may draw near and follow the soul and bear witness of all the sins it shall do,--they and the counterfeiting spirit,--on account of the manner and way, how they shall chastize it in the judgment.

Of the destiny.

"And when the servitors have given the peculiarity of the seals to the retributive rulers, they withdraw themselves to the economy of their occupations which is appointed unto them through the rulers of the great Fate. And when the number of months of the birth of the babe is completed, the babe is born. Small in it is the compound of the power, and small in it is the soul; and small in it is the counterfeiting spirit. The destiny on the contrary is large, as it is not mingled into the body for their economy, but followeth the soul and the body and the counterfeiting spirit, until the time when the soul shall come forth out of the body, on account of the type of death by which it shall slay it [the body] according to the death appointed for it by the rulers of the great Fate.

Of how a man cometh by his death.

"Is he to die by a wild beast, the destiny leadeth the wild beast against him until it slay him; or is he to die by a serpent, or is he to fall into a pit by mischance, or is he to hang himself, or is he to die in water, or through such [kinds of death], or through another death which is worse or better than this,--in a word, it is the destiny which forceth his death. upon him. This is the occupation of the destiny, and it hath no other occupation but this. And the destiny followeth every man until the day of his death."

CHAPTER 133

Mary answered and said: "To all men then who are in the world, will all which is appointed them through the Fate, whether good or bad or sin or death or life,--in a word, will all which is appointed them through the rulers of the Fate, have to come unto them?"

There is no escape from the destiny.

The Saviour answered and said unto Mary: "Amēn, I say unto you: All which is appointed unto every one through the Fate, whether all good or all sins,--in a word, all which is appointed them, cometh unto them.

Of the keys of the mysteries.

"For this cause, therefore, have I brought the keys of the mysteries of the kingdom of heaven; otherwise no flesh in the world would be saved. For without mysteries no one will enter into the Light-kingdom, be he a righteous or a sinner.

"For this cause, therefore, have I brought the keys of the mysteries into the world, that I may free the sinners who shall have faith in me and hearken unto me, so that I may free them from the bonds and the seals of the æons of the rulers and bind them to the seals and the vestures and the orders of the Light, in order that he whom I shall free in the world from the bonds and the seals of the æons of the rulers, may be freed in the Height from the bonds and seals of the æons of the rulers, and in order that he whom I shall bind in the

world to the seals and the vestures and the orders of the Light, may be bound in the Light-land to the orders of the inheritances of the Light.

"For the sake of sinners, therefore, have I torn myself asunder at this time and have brought them the mysteries, that I may free them from the æons of the rulers and bind them to the inheritances of the Light, and not only the sinners, but also the righteous, in order that I may give them the mysteries and that they may be taken into the Light, for without mysteries they cannot be taken into the Light.

The mysteries are for all men.

"For this cause, therefore, I have not hidden it, but I have cried it aloud clearly. And I have not separated the sinners, but I have cried it aloud and said it unto all men, unto sinners and righteous, saying: 'Seek that ye may find, knock that it may be opened unto you; for every one who seeketh in truth, will find, and who knocketh, to him it will be opened.' For I have said unto all men: They are to seek the mysteries of the Light-kingdom which shall purify them and make them refined and lead them into the Light.

A prophecy of John the Baptizer.

"For this cause, therefore, hath John the Baptizer prophesied concerning me, saying: 'I indeed have baptized you with water unto repentance for forgiveness of your sins. He who cometh after me, is stronger than me. Whose fan is in his hand, and he will purify his floor. The chaff indeed he will consume with unquenchable fire, but the wheat he will gather into his barn.' The power in John hath prophesied concerning me, knowing that I would bring the mysteries into the world and purify the sins of the sinners who shall have faith in me and hearken unto me, and make them into refined light and lead them into the Light."

CHAPTER 134

When then Jesus had said this, Mary answered and said: "My Lord, if men go to seek and they come upon the doctrines of error, I whence then are they to know whether they belong to thee or not?"

The Saviour answered and said unto Mary: "I have said unto you aforetime: 'Be ye as skilful money-changers. Take the good, throw the bad away.'

The criterion of orthodoxy.

"Now, therefore, say unto all men who would seek the godhead: 'If north wind cometh, then ye know that there will be cold; if south wind cometh, then ye know that there will be burning and fervent heat.' Now, therefore, say unto them: 'If ye have known the face of the heaven and of the earth from the winds, then know ye exactly, if then any come now unto you and proclaim unto you a godhead, whether their words have harmonized and fitted with all your words which I have spoken unto you through two up to three witnesses, and

whether they have harmonized in the setting of the air and of the heavens and of the circuits and of the stars and of the light-givers and of the whole earth and all on it and of all waters and all in them.' Say unto them: 'Those who shall come unto you, and their words fit and harmonize in the whole gnosis with that which I have said unto you, I will receive as belonging unto us.' This is what ye shall say unto men, if ye make proclamation unto them in order that they may guard themselves from the doctrines of error.

The Books of Yew.

"Now, therefore, for the sake of sinners have I rent myself asunder and am come into the world, that I may save them. For even for the righteous, who have never done any evil and have not sinned at all, it is necessary that they should find the mysteries which are in the Books of Yew, which I have made Enoch write in Paradise, discoursing with him out of the tree of the Gnosis and out of the tree of the Life. And I made him deposit them in the rock Ararad, and set the ruler Kalapataurōth, who is over Skemmūt, on whose head is the foot of Yew, and who surroundeth all æons and Fates,--I set up that ruler as watcher over the Books of Yew on account of the flood, and in order that none of the rulers may be envious of them and destroy them. These will I give you, when I shall have told you the expansion of the universe."

When then the Saviour had said this, Mary answered and said: "My Lord, who now then is the man in the world who hath not sinned at all, who is pure of iniquities? For if he is pure of one, he will not be able to be pure of another, so that he may find the mysteries which are in the Books of Yew? For I say: A man in this world will not be able to be pure of sins; for if he is pure of one, he will not be able to be pure of another."

Few only will accomplish the mystery of the First Mystery.

The Saviour answered and said unto Mary: "I say unto you: They will find one in a thousand and two in ten-thousand for the accomplishment of the mystery of the First Mystery. This will I tell unto you when I have explained to you the expansion of the universe. For this cause, therefore, I have rent myself asunder and have brought the mysteries into the world, because all are under sin and all are in need of the gift of the mysteries."

CHAPTER 135

Mary answered and said unto the Saviour: "My Lord, before thou didst come to the region of the rulers and before thou didst come down into the world, hath no soul entered into the Light?"

No soul had entered into the Light before the coming of the First Mystery.

The Saviour answered and said unto Mary: "Amēn, amēn, I say unto you Before I did come into the world, no soul hath entered into the Light. And now, therefore, when I am come, I have opened the gates of the Light and opened the ways which lead to the Light. And now,

therefore, let him who shall do what is worthy of the mysteries, receive the mysteries and enter into the Light."

Mary continued and said: "But, my Lord, I have heard that the prophets have entered into the Light."

Of the prophets.

The Saviour continued and said unto Mary: "Amēn, amēn, I say unto you: No prophet hath entered into the Light; but the rulers of the æons have discoursed with them out of the æons and given them the mystery of the æons. And when I came to the regions of the æons, I have turned Elias and sent him into the body of John the Baptizer, and the rest also I turned into righteous bodies, which will find the mysteries of the Light, go on high and inherit the Light-kingdom.

Of the patriarchs.

"Unto Abraham on the other hand and Isaac and Jacob I have forgiven all their sins and their iniquities and have given them the mysteries of the Light in the æons and placed them in the region of Yabraōth and of all the rulers who have repented. And when I go into the Height and am on the point of going into the Light, I will carry their souls with me into the Light. But, amēn, I say unto you, Mary: They will not go into the Light before I have carried thy soul and those of all thy brethren into the Light.

Of the souls of the righteous from Adam to Jesus.

"The rest of the patriarchs and of the righteous from the time of Adam unto now, who are in the æons and all the orders of the rulers, when I came to the region of the æons, I have through the Virgin of Light made to turn into bodies which will all be righteous,--those which will find the mysteries of the Light, enter in and inherit the Light-kingdom."

Mary answered and said: "Blessed are we before all men because of these splendours which thou hast revealed unto us."

The Saviour answered and said unto Mary and all the disciples: "I will still reveal unto you all the splendours of the Height, from the interiors of the interiors to the exteriors of the exteriors, that ye may be perfected in all gnosis and in all fulness and in the height of the heights and the depths of the depths."

The disciples know of a surety that Jesus is the Great Initiator.

And Mary continued and said to the Saviour: "Lo, my Lord, we have openly, exactly and clearly known that thou hast brought the keys of the mysteries of the Light-kingdom, which forgive souls sins and purify them and make them into refined light and lead them into the Light."

[SUB-SCRIPTION:]

A PORTION OF THE BOOKS OF THE SAVIOUR

A FIFTH BOOK

CHAPTER 136.

The disciples gather round Jesus.

IT came to pass then, when Jesus our Lord had been crucified and had risen from the dead on the third day, that his disciples gathered round him, adored him and said: "Our Lord, have mercy upon us, for we have abandoned father and mother and the whole world and have followed thee."

The invocation of Jesus.

At that time Jesus stood with his disciples on the water of the Ocean and made invocation with this prayer, saying: "Hear me, my Father, father of all fatherhood, boundless Light: *aeēiouō iaō aōi ōia psinōther thernōps nōpsither zagourē pagourē nethmomaōth nepsiomaōth marachachtha thōbarrabau tharnachachan zorokothora ieou* [= *Yew*] *sabaōth*."

The grouping of the disciples.

And while Jesus said this, Thomas, Andrew, James and Simon the Cananite were in the west with their faces turned towards the east, and Philip and Bartholomew were in the south turned towards the north, and the rest of the disciples and the women-disciples stood back of Jesus. But Jesus stood at the altar.

The interpretation of *iaō*.

And Jesus made invocation, turning himself towards the four corners of the world with his disciples, who were all clad in linen garments, and saying: "*iaō iaō iaō*." This is its interpretation: *iōta*, because the universe hath gone forth; *alpha*, because it will turn itself back again; *ōmega*, because the completion of all the completeness will take place.

He continueth to make invocation.

And when Jesus had said this, he said: "*iaphtha iaphtha mounaēr mounaēr ermanouēr ermanouēr*." That is: "O father of all fatherhood of the boundless [spaces], hear me for the sake of my disciples whom I have led before thee, that they may have faith in all the words of thy truth, and grant all for which I shall invoke thee; for I know the name of the father of the Treasury of the Light."

The apocalypse of the heavens.

Again did Jesus,--that is Aberamenthō,--make invocation, speaking the name of the father of the Treasury of the Light, and said: "Let all the mysteries of the rulers and the authorities and the angels and the archangels and all powers and all things of the invisible god

Agrammachamarei and Barbēlō draw near the Leech [Bdella] on one side and withdraw to the right."

And in that hour all the heavens went to the west, and all the æons and the sphere and their rulers and all their powers flew together to the west to the left of the disk of the sun and the disk of the moon.

The figures of the disk of the sun and of the moon.

And the disk of the sun was a great dragon whose tail was in his mouth and who reached to seven powers of the Left and whom four powers in the form of white horses drew.

And the base of the moon had the type of a ship which a male and a female dragon steered and two white bulls drew. The figure of a babe was on the stern of the moon who guided the dragons who robbed the light from the rulers. And on its prow was a cat's face.

And the whole world and the mountains and the seas fled together to the west to the left.

Jesus and the disciples are transported to the ways of the midst.

And Jesus and his disciples remained in the midst in an aëry region on the ways of the way of the midst, which lieth below the sphere. And they came to the first order of the way of the midst. And Jesus stood in the air of its region with his disciples.

The disciples of Jesus said unto him: "What is this region in which we are?

Of the repentant and unrepentant rulers.

Jesus said: "These are the regions of the way of the midst. For it came to pass, when the rulers of Adamas mutinied and persistently practised congress, procreating rulers, archangels, angels, servitors and decans, that Yew, the father of my father, came forth from the Right and bound them to a Fate-sphere.

"For there are twelve æons; over six Sabaōth, the Adamas, ruleth, and his brother Yabraōth ruleth over the other six. At that time then Yabraōth with his rulers had faith in the mysteries of the Light and was active in the mysteries of the Light and abandoned the mystery of congress. But Sabaōth, the Adamas, and his rulers have persisted in the practice of congress.

"And when Yew, the father of my father, saw that Yabraōth had faith, he carried him and all the rulers who had had faith with him, took him unto himself out of the sphere and led him into a purified air in face of the light of the sun between the regions of those of the midst and between [?] the regions of the invisible god. He posted him there with the rulers who had had faith in him.

"But he carried Sabaōth, the Adamas, and his rulers who had not been active in the mysteries of the Light, but have been persistently active in the mysteries of congress, and inbound them into the sphere.

Of the hierarchies of the un-repentant rulers and the names of their five regents.

"He bound eighteen-hundred rulers in every æon, and set three-hundred-and-sixty over them, and he set five other great rulers as lords over the three-hundred-and-sixty and over all the bound rulers, who in the whole world of mankind are called with these names: the first is called Kronos, the second Arēs, the third Hermēs, the fourth Aphroditē, the fifth Zeus."

CHAPTER 137

Of the powers which Yew bound into the five regents.

Jesus continued and said: "Hearken then, that I may tell you their mystery. It came to pass then, when Yew had thus bound them, that he drew forth a power out of the great Invisible and bound it to him who is called Kronos. And he drew another power out of Ipsantachounchaïnchoucheōch, who is one of the three triple-powered gods, and bound it to Arēs. And he drew a power out of Chaïnchōōōch, who also is one of the three triple-powered gods, and bound it to Hermēs. Again he drew a power out of the Pistis the Sophia daughter of Barbēlō and bound it to Aphroditē.

Of the functions of Zeus, the chief regent.

"And moreover he perceived that they needed a helm to steer the world and the æons of the sphere, so that they might not wreck it [the world] in their wickedness. He went into the Midst, drew forth a power out of the little Sabaōth, the Good, him of the Midst, and bound it to Zeus, because he is a good [regent], so that he may steer them in his goodness. And he set thus established the circling of his order, that he should spend thirteen [? three] months in every æon confirming [it], so that he may set free all the rulers over whom he cometh, from the evil of their wickedness. And he gave him two æons, which are in face of those of Hermēs, for his dwelling.

The incorruptible names of the regents.

"I have told you for the first time the names of these five great rulers with which the men of the world are wont to call them. Hearken now then that I may tell you also their incorruptible names, which are: Ōrimouth correspondeth to Kronos; Mounichounaphōr correspondeth to Arēs; Tarpetanouph correspondeth to Hermēs; Chōsi correspondeth to Aphroditē; Chōnbal correspondeth to Zeus. These are their incorruptible names."

CHAPTER 138

And when the disciples had heard this, they fell down, adored Jesus and said "Blessed are we beyond all men, because thou hast revealed unto us these great wonders."

They continued, besought him and said: "We beseech thee, reveal unto us: What are then these ways?"

Mary questioneth Jesus on the ways of the midst.

And Mary drew nigh unto him, fell down, adored his feet and kissed his hands and said: "Yea, my Lord, reveal unto us: What is the use of the ways of the midst? For we have heard from thee that they are set over great chastisements. How then, my Lord, will we remove or escape from them? Or in what way do they seize the souls? Or how long a time do they spend in their chastisements? Have mercy upon us, our Lord, our Saviour, in order that the receivers of the judgments of the ways of the midst may not carry off our souls and judge us in their evil judgments, so that we ourselves may inherit the Light of thy father and not be wretched and destitute of thee."

Of the mysteries which Jesus will give unto his disciples.

When then Mary said this weeping, Jesus answered in great compassion and said unto them: "Truly, my brethren and beloved, who have abandoned father and mother for my name's sake, unto you will I give all mysteries and all gnoses.

"I will give you the mystery of the twelve æons of the rulers and their seals and their ciphers and the manner of invocation for reaching their regions.

"I will give you moreover the mystery of the thirteenth æon and the manner of invocation for reaching their regions, and I will give you their ciphers and their seals.

"And I will give you the mystery of the baptism of those of the Midst and the manner of invocation for reaching their regions, and I will announce unto you their ciphers and their seals.

"And I will give you the baptism of those of the Right, our region, and its ciphers and its seals and the manner of invocation for reaching thither.

"And I will give you the great mystery of the Treasury of the Light and the manner of invocation for reaching thither.

"I will give you all the mysteries and all the gnoses, in order that ye may be called 'children of the fulness, perfected in all the gnoses and all the mysteries.' Blessed are ye beyond all men on earth, for the children of the Light are come in your time."

CHAPTER 139

Jesus continued in the discourse and said: "It came to pass then thereafter, that the father of my father,--that is Yew,--came and took

Of the constitution of the way of the midst.

other three-hundred-and-sixty rulers from the rulers of Adamas who had not had faith in the mystery of the Light, and bound them into these aërial regions, in which we are now, below the sphere. He established another five great rulers over them,--that is these who are on the way of the midst.

Of Paraplēx.

"The first ruler of the way of the midst is called Paraplēx, a ruler with a woman's shape, whose hair reacheth down to her feet, under whose authority stand five-and-twenty archdemons which rule over a multitude of other demons. And it is those demons which enter into men and seduce them, raging and cursing and slandering; and it is they which carry off hence and in ravishment the souls and dispatch them through their dark smoke and their evil chastisements."

Mary said: "I shall behave badly to question thee. Be not wroth with me if I question on all things."

Jesus said: "Question what thou wilt."

Mary said: "My Lord, reveal unto us in what manner they carry off hence the souls in ravishment, that also my brethren may understand it."

Of Yew and Melchisedec.

Jesus,--that is Aberamenthō,--said: "Since indeed the father of my father,--that is Yew,--is the fore-minder of all the rulers, gods and powers who have arisen out of the matter of the Light of the Treasury, and Zorokothora Melchisedec is the envoy to all the lights which are purified in the rulers, leading them into the Treasury of the Light,--these two alone are the great Lights, and their ordinance is that they down go to the rulers and purify them, and that Zorokothora Melchisedec carrieth away the purification of the lights which they have purified in the rulers and leadeth them into the Treasury of the Light,--when the cipher and the time of their ordinance cometh, that they go down to the rulers and oppress and constrain them, carrying away the purification from the rulers.

"But straightway when they shall cease from the oppressing and constraining and return to the regions of the Treasury of the Light, it cometh to pass that, if they reach the regions of the Midst, Zorokothora Melchisedec carrieth off the lights and leadeth them unto the gate of those of the Midst and leadeth them into the Treasury of the Light, and that Yew withdraweth himself into the regions of those of the Right.

How the demon rulers carry off souls.

"Up to the time of the cipher for them to come forth again, the rulers mutiny through the wrath of their wickedness, going straightway up to the lights, because they [Yew and Melchisedec] are not with them at that time, and they carry off the souls which they may be able to snatch away in ravishment, and destroy them through their dark smoke and their evil fire.

The chastisements of Paraplēx.

"At that time then this authority, with name Paraplēx, along with the demons which stand under her, carrieth off the souls of the violently passionate, of cursers and of slanderers and dispatcheth them through the dark smoke and destroyeth them through her evil fire, so that they begin to be undone and dissolved. One-hundred-and-thirty-and-three years and nine months do they spend in the chastisements of her regions, while she tormenteth them in the fire of her wickedness.

"It cometh to pass then after all these times, when the sphere turneth itself and the little Sabaōth, Zeus, cometh to the first of the æons of the sphere, which is called in the world the Ram of Boubastis, that is of Aphroditē; [and] when she [Boubastis] cometh to the seventh house of the sphere, that is to the Balance, then the veils which are between those of the Right and those of the Left, draw themselves aside, and there looketh from the height out of those of the Right the great Sabaōth, the Good; and the whole world and the total sphere [become alarmed] before he hath looked forth. And he looketh down on the regions of Paraplēx, so that her regions may be dissolved and perish. And all the souls which are in her chastisements, are carried and cast back [up] into the sphere anew, because they are ruined in the chastisements of Paraplēx."

CHAPTER 140

Of Ariouth the Ethiopian.

"He continued in the discourse and said: "The second order is called Ariouth the Æthiopian, a female ruler, who is entirely black, under whom stand fourteen other [arch]demons which rule over a multitude of other demons. And it is those demons which stand under Ariouth the Æthiopian, that enter into strife-seekers until they stir up wars and murders arise, and they harden their heart and seduce it to wrath in order that murders may arise.

"And the souls which this authority will carry off in ravishment, pass one-hundred-and-thirteen years in her regions, while she tormenteth them through her dark smoke and her wicked fire, so that they come nigh unto destruction.

"And thereafter, when the sphere turneth itself, and the little Sabaōth, the Good, who is called in the world Zeus, cometh, and he cometh to the fourth æon of the sphere, that is the Crab, and Boubastis, who is called in the world Aphroditē, cometh into the tenth æon of the sphere which is called the Goat, at that time the veils which are between those of the Left

and those of the Right, draw themselves aside, and Yew looketh forth to the right; the whole world becometh alarmed and is agitated together with all the æons of the sphere. And he looketh on the dwellings of Ariouth the Ethiopian, so that her regions are dissolved and ruined, and all the souls which are in her chastisements are carried off and cast back into the sphere anew, because they are ruined through her dark smoke and her wicked fire."

Of Triple-faced Hekatē.

He continued further in his discourse and said: "The third order is called Triple-faced Hekatē, and there are under her authority seven-and-twenty [arch]demons, and it is they which enter into men and seduce them to perjuries and lies and to covet that which doth not belong to them.

"The souls then which Hekatē beareth hence in ravishment, she handeth over to her demons which stand under her, in order that they may torment them through her dark smoke and her wicked fire, they being exceedingly afflicted through the demons. And they spend one-hundred-and-five years and six months, being chastized in her wicked chastisements; and they begin to be dissolved and destroyed.

"And thereafter, when the sphere turneth itself, and the little Sabaōth, the Good, he of the Midst, who is called in the world Zeus, cometh, and he cometh to the eighth æon of the sphere which is called the Scorpion, and when Boubastis, whom they call Aphroditē, cometh, and she cometh to the second æon of the sphere which is called the Bull, then the veils which are between those of the Right and those of the Left draw themselves aside and Zorokothora Melchisedec looketh out of the height; and the world and the mountains are agitated and the æons become alarmed. And he looketh on all the regions of Hekatē, so that her regions are dissolved and destroyed, and all the souls which are in her chastisements, are carried off and cast back anew into the sphere, because they are dissolved in the fire of her chastisements."

Of Parhedrōn Typhon.

He continued and said: "The fourth order is called Parhedrōn Typhōn, who is a mighty ruler, under whose authority are two-and-thirty demons. And it is they which enter into men and seduce them to lusting, fornicating, adultery and to the continual practice of intercourse. The souls then which this ruler will carry off in ravishment, pass one-hundred-and-twenty-and-eight years in his regions, while his demons torment them through his dark smoke and his wicked fire, so that they begin to be ruined and destroyed.

"It cometh to pass then, when the sphere turneth itself and the little Sabaōth, the Good, he of the Midst, who is called Zeus, cometh, and when he cometh to the ninth æon of the sphere which is called the Archer, and when Boubastis, who is called in the world Aphroditē, cometh, and she cometh to the third æon of the sphere which is called the Twins, then the

veils which are between those of the Left and those of the Right, draw themselves aside, and there looketh forth Zarazaz, whom the rulers call with the name of a mighty ruler of their regions 'Maskelli,' and he looketh on the dwellings of Parhedrōn Typhōn, so that his regions are dissolved and destroyed. And all the souls which are in his chastisements are carried and cast back anew into the sphere, because they are reduced through his dark smoke and his wicked fire."

Of Yachthanabas.

Again he continued in the discourse and said unto this disciples: "The fifth order, whose ruler is called Yachthanabas, is a mighty ruler under whom standeth a multitude of other demons. It is they which enter into men and bring it about that they have respect of persons,--treating the just with injustice, and favour the cause of sinners, taking gifts for a just judgment and perverting it, forgetting the poor and needy,--they [the demons] increasing the forgetfulness in their souls and the care for that which bringeth no benefit, in order that they may not think of their life, so that when they come out of the body, they are carried in ravishment.

"The souls then which this ruler will carry off in ravishment, are in his chastisements one-hundred-and-fifty years and eight months; and he destroyeth them through his dark smoke and his wicked fire, while they are exceedingly afflicted through the flames of his fire.

"And when the sphere turneth itself and the little Sabaōth, the Good, who is called in the world Zeus, cometh, and he cometh to the eleventh æon of the sphere which is called the Water-man, and when Boubastis cometh to the fifth æon of the sphere which is called the Lion, then the veils which are between those of the Left and those of the Right, draw themselves aside, and there looketh out of the height the great Iaō, the Good, he of the Midst, on the regions of Yachthanabas, so that his regions are dissolved and destroyed. And all the souls which are in his chastisements are carried off and cast back anew into the sphere, because they are ruined in his chastisements.

"These then are the doings of the ways of the midst concerning which ye have questioned me."

CHAPTER 141

The disciples beseech Jesus to have mercy upon sinners.

And when the disciples had heard this, they fell down, adored him and said: "Help us now, Lord, and have mercy upon us, in order that we may be preserved from these wicked chastisements which are prepared for the sinners. Woe unto them, woe unto the children of men! For they grope as the blind in the darkness and see not. Have mercy upon us, O Lord, in this great blindness in which we are. And have mercy upon the whole race of men; for they have lain in wait for their souls, as lions for their prey, making it [*sc.* the prey] ready as

food for their [*sc.* the rulers'] chastisements because of the forgetfulness and unknowing which is in them. Have mercy then upon us, our Lord, our Saviour, have mercy upon us and save us in this great stupefaction."

Jesus encourageth his disciples.

Jesus said unto his disciples: "Be comforted and be not afraid, for ye are blessed, because I will make you lords over all these and put them in subjection under your feet. Remember that I have already said unto you before I was crucified: 'I will give you the keys of the kingdom of heaven.' Now, therefore, I say unto you: I will give them unto you."

Jesus and his disciples ascend higher.

When then Jesus said this, he chanted a song of praise in the great name. The regions of the ways of the midst hid themselves, and Jesus and his disciples remained in an air of exceedingly strong light.

He breatheth into their eyes.

Jesus said unto his disciples: "Draw near unto me." And they drew near unto him. He turned himself towards the four corners of the world, said the great name over their heads, blessed them and breathed into their eyes.

Jesus said unto them: "Look up and see what ye may see."

Their eyes are opened.

And they raised their eyes and saw a great, exceedingly mighty light, which no man in the world can describe.

He said unto them anew: "Look away out of the light and see what ye may see."

They said: "We see fire, water, wine and blood."

Jesus explaineth the vision of fire and water, and wine and blood.

Jesus,--that is Aberamenthō,--said unto his disciples: "Amēn, I say unto you: I have brought nothing into the world when I came, save this fire, this water, this wine and this blood. I have brought the water and the fire out of the region of the Light of the lights of the Treasury of the Light; and I have brought the wine and the blood out of the region of Barbēlō. And after a little while my father sent me the holy spirit in the type of a dove.

"And the fire, the water and the wine are for the purification of all the sins of the world. The blood on the other hand was for a sign unto me because of the human body which I received in the region of Barbēlō, the great power of the invisible god. The breath on the other hand advanceth towards all souls and leadeth them unto the region of the Light.

The same explained from former sayings.

"For this cause have I said unto you: 'I am come to cast fire on the earth,'--that is: I am come to purify the sins of the whole world with fire.

"And for this cause have I said to the Samaritan woman: 'If thou knewest of the gift of God, and who it is who saith unto thee: Give me to drink,--thou wouldst ask, and he would give thee living water, and there would be in thee a spring which welleth up for everlasting life.'

"And for this cause I took also a cup of wine, blessed it and give it unto you and said: 'This is the blood of the covenant which will be poured out for you for the forgiveness of your sins.'

"And for this cause they have also thrust the spear into my side, and there came forth water and blood.

"And these are the mysteries of the Light which forgive sins; that is to say, these are the namings and the names of the Light."

Jesus and his disciples descend to earth.

It came to pass then thereafter that Jesus gave command: "Let all the powers of the Left go to their regions." And Jesus with his disciples remained on the Mount of Galilee. The disciples continued and besought him: "For how long then hast thou not let our sins which we have committed, and our iniquities be forgiven and made us worthy of the kingdom of thy father?

And Jesus said unto them: "Amēn, I say

Jesus promiseth to give them the mystery of the forgiveness of sins.

unto you: Not only will I purify your sins, but I will make you worthy of the kingdom of my father. And I will give you the mystery of the forgiveness of sins, in order that to him whom ye shall forgive on earth, it will be forgiven in heaven, and he whom ye shall bind on earth, will be bound in heaven. I will give you the mystery of the kingdom of heaven, in order that ye your-selves may perform them [*sc.* the mysteries] for men."

CHAPTER 142

The mystic offering.

And Jesus said unto them: "Bring me fire and vine branches." They brought them unto him. He laid out the offering, and set down two wine-vessels, one on the right and the other on the left of the offering. He disposed the offering before them, and set a cup of water before the wine-vessel on the right and set a cup of wine before the wine-vessel on the left, and laid loaves according to the number of the disciples in the middle between the cups and set a cup of water behind the loaves.

Jesus stood before the offering, set the disciples behind him, all clad with linen garments, and in their hands the cipher of the name of the father of the Treasury of the Light, and he made invocation

The invocation.

thus, saying: "Hear me, O Father, father of all fatherhood, boundless Light: *iaō iouō iaō aōi ōia psinōther therōpsin ōpsither nephthomaōth nephiomaōth marachachtha marmarachtha iēana menaman amanēi* (*of heaven*) *israi amēn amēn soubaibai appaap amēn amēn deraarai* (*behind*) *amēn amēn sasarsartou amēn amēn koukiamin miai amēn amēn iai iai touap amēn amēn amēn main mari mariē marei amēn amēn amēn*.

"Hear me, O Father, father of all fatherhood. I invoke you yourselves ye forgivers of sins, ye purifiers of iniquities. Forgive the sins of the souls of these disciples who have followed me, and purify their iniquities and make them worthy to be reckoned with the kingdom of my father, the father of the Treasury of the Light, for they have followed me and have kept my commandments.

"Now, therefore, O Father, father of all fatherhood, let the forgivers of sins come, whose names are these: *siphirepsnichieu zenei berimou sochabrichēr euthari na nai* (*have mercy upon me*) *dieisbalmērich meunipos chirie entair mouthiour smour peuchēr oouschous minionor isochobortha*.

"Hear me, invoking you, forgive the sins of these souls and blot out their iniquities. Let them be worthy to be reckoned with the kingdom of my father, the father of the Treasury of the Light.

"I know thy great powers and invoke them: *auer bebrō athroni ē oureph e ōne souphen knitousochreōph mauōnbi mneuōr souōni chōcheteōph chōche eteōph memōch anēmph*.

"Forgive [*sing.*] the sins of these souls, blot out their iniquities which they have knowingly and unknowingly committed, which they have committed in fornication and adultery unto this day; forgive them then and make them worthy to be reckoned with the kingdom of my father, so that they are worthy to receive of this offering, holy Father.

If thou then, Father, hast heard me and forgiven the sins of these souls and blotted out their iniquities, and hast made them worthy to be reckoned with thy kingdom, mayest thou give me a sign in this offering."

And the sign which Jesus had said [? besought] happened.

The rite is consummated.

Jesus said unto his disciples: "Rejoice and exult, for your sins are forgiven and your iniquities blotted out, and ye are reckoned with the kingdom of my father."

And when he said this, the disciples rejoiced in great joy.

Directions as to the future use of the rite.

Jesus said unto them: "This is the manner and way and this is the mystery which ye are to perform for the men who have faith in you, in whom is no deceit and who hearken unto you in all good words. And their sins and their iniquities will be blotted out up to the day on which ye have performed for them this mystery. But hide this mystery and give it not unto all men, but unto him who shall do all the things which I have said unto you in my commandments.

"This then is the mystery in truth of the baptism for those whose sins are forgiven and whose iniquities are blotted out. This is the baptism of the first offering which showeth the way to the region of Truth and to the region of the Light."

CHAPTER 143

Of three other mystic rites.

Thereafter his disciples said unto him: "Rabbi, reveal unto us the mystery of the Light of thy father, since we heard thee say: 'There is still a fire-baptism and there is still a baptism of the holy spirit of the Light, and there is a spiritual chrism; these lead the souls into the Treasury of the Light.' Tell us, therefore, their mystery, so that we ourselves may inherit the kingdom of thy father."

Of the highest mysteries and of the great name.

Jesus said unto them: "There is no mystery which is more excellent than these mysteries on which ye question, in that it will lead your souls into the Light of the lights, into the regions of Truth and Goodness, into the region of the Holy of all holies, into the region in which there is neither female nor male, nor are there forms in that region, but a perpetual indescribable Light. Nothing more excellent is there, therefore, than these mysteries on which ye question, save only the mystery of the seven Voices and their nine-and-forty powers and their ciphers. And there is no name which is more excellent than them all, the name in which are all names and all lights and all powers.

Of the efficacy of that name.

"Who then knoweth that name, if he cometh out of the body of matter, nor smoke nor darkness nor authority nor ruler of the Fate-sphere nor angel nor archangel nor power can hold down the soul which knoweth that name; but if it cometh out of the world and sayeth that name to the fire, it is quenched and the darkness withdraweth.

"And if it sayeth it to the demons and to the receivers of the outer darkness and their rulers and their authorities and their powers, they will all sink down and their flame will burn and they will cry out: 'Holy, holy art thou, most holy of all holies.'

"And if one sayeth that name to the receivers of the wicked chastisements and their authorities and all their powers and also to Barbēlō and the invisible god and the three triple-powered gods, straightway if one will say this name in those regions, they will all fall one on another, will be undone and destroyed and cry out: 'O Light of all lights, which is in the boundless lights, remember us and purify us.'"

And when Jesus had finished saying these words, all his disciples cried out, wept with loud sobbing, saying: . . .

. . . . . .

[LACUNA OF EIGHT LEAVES.]

A SIXTH BOOK

Chapter 144

. . . . . .

Of the chastisement of the curser.

. . . [and lead them forth to the fire-rivers and fire-seas] and take vengeance on it therein for another six months and eight days. Thereafter they lead it up on the way of the midst, and every one of the rulers of the way of the midst chastizeth it in his chastisements another six months and eight days. Thereafter they lead it to the Virgin of Light, who judgeth the good and the evil, that she may judge it. And when the sphere turneth itself, she handeth it over to her receivers, that they may cast it into the coons of the sphere. And the servitors of the sphere lead it forth to a water which is below the sphere; and it becometh a seething fire and eateth into it, until it purifieth it utterly.

"And then cometh Yaluham, the receiver of Sabaōth, the Adamas, who handeth the souls the cup of forgetfulness, and he bringeth a cup filled with the water of forgetfulness and handeth it to the soul, and it drinketh it and forgetteth all regions and all the regions to which it hath gone. And they cast it down into a body which will spend its time continually troubled in its heart.

"This is the chastisement of the curser."

Mary continued and said: "My Lord, the man who persistently slandereth, if he cometh out of the body, whither shall he get or what is, his chastisement?"

Of the chastisement of the slanderer.

Jesus said: "A man who persistently slandereth, if his time is completed through the sphere, that he cometh out of the body, then Abiout and Charmōn, the receivers of Ariēl, come, lead his soul out of the body and spend three days going round with it and instructing it concerning the creatures of the world.

"Thereafter they lead it below into Ameute before Ariēl, and he chastizeth it in his chastisements eleven months and twenty-and-one days.

"Thereafter they lead it into the chaos before. Yaldabaōth and his forty-and-nine demons, and every one of his demons fall upon it another eleven months and twenty-and-one days, scourging it with fiery whips.

"Thereafter they lead it into fire-rivers and boiling fire-seas, to take vengeance on it therein another eleven months and twenty-and-one days.

"And thereafter they carry it on to the way of the midst, and every one of the rulers on the way of the midst chastizeth it in his chastisements another eleven months and twenty-and-one days.

"Thereafter they carry it to the Virgin of Light, who judgeth the righteous and the sinners, that she may judge it. And when the sphere turneth itself, she handeth it over to her receivers, that they may cast it into the æons of the sphere. And the servitors of the sphere will lead it to a water which is below the sphere; and it becometh a seething fire and eateth into it until it purifieth it utterly.

"And Yaluham, the receiver of Sabaōth, the Adamas, bringeth the cup of forgetfulness and handeth it to the soul, and it drinketh it and forgetteth all regions and all things and all the regions through which it hath gone. And they deliver it unto a body which will spend its time being afflicted.

"This is the chastisement of the slanderer."

CHAPTER 145

Mary said: "Woe, woe, unto sinners!"

Salome answered and said: "My Lord Jesus, a murderer who hath never committed any sin but murdering, if he cometh out of the body, what is his chastisement?

Of the chastisement of the murderer.

Jesus answered and said: "A murderer who |**382**. hath never committed any sin but murdering, if his time is completed through the sphere, that he cometh out of the body, the receivers of Yaldabaōth come and lead his soul out of the body and bind it by its feet to a great demon with a horse's face, and he spendeth three days circling round with it in the world.

"Thereafter they lead it into the regions of the cold and of the snow, and they take vengeance on it there three years and six months.

"Thereafter they lead it down into the chaos before Yaldabaōth and his forty-and-nine demons, and every one of his demons scourgeth it another three years and six months.

"Thereafter they lead it down into the chaos before Persephonē and take vengeance on it with her chastisements another three years and six months.

"Thereafter they carry it on to the way of the midst, and every one of the rulers of the way of the midst taketh vengeance on it with the chastisements of its regions another three years and six months.

"Thereafter they lead it unto the Virgin of Light, who judgeth the righteous and the sinners, that she may judge it. And when the sphere turneth itself, she commandeth that it shall be cast into the outer darkness until the time when the darkness of the midst shall be upraised; it [the soul] will be destroyed and dissolved.

"This is the chastisement of the murderer."

CHAPTER 146

Peter protesteth against the women.

Peter said: "My Lord, let the women cease to question, in order that we also may question."

Jesus said unto Mary and the women: "Give opportunity to your men brethren, that they also may question."

Peter answered and said: "My Lord, a robber and thief, whose sin is this persistently, when he cometh out of the body, what is his chastisement?"

Of the chastisement of the thief.

Jesus said: "If the time of such an one is completed through the sphere, the receivers of Adōnis come after him, and lead his soul out of the body, and they spend three days circling round with it and instructing it concerning the creatures of the world.

"Thereafter they lead it down into the Amente before Ariēl, and he taketh vengeance on it in his chastisements three months, eight days and two hours.

"Thereafter they lead it into the chaos before Yaldabaōth and his forty-and-nine demons, and every one of his demons taketh vengeance on it another three months, eight days and two hours.

"Thereafter they lead it on to the way of the midst, and every one of the rulers of the way of the midst taketh vengeance on it through his dark smoke and his wicked fire another three months, eight days and two hours.

"Thereafter they lead it up unto the Virgin of Light, who judgeth the righteous and the sinners, that she may judge it. And when the sphere turneth itself, she handeth it over to her receivers, that they may cast it into the æons of the sphere. And they lead it forth into a water which is below the sphere; and it becometh a seething fire and eateth into it until it purifieth it utterly.

"Thereafter cometh Yaluham, the receiver of Sabaōth, the Adamas, bringeth the cup of forget-fulness and handeth it unto the soul; and it drinketh it and forgetteth all things and all the regions to which it had gone. And they cast it into a lame, halt and blind body.

"This is the chastisement of the thief."

Andrew answered and said: "An arrogant, overweening man, when he cometh out of the body, what will happen to him?"

Of the chastisement of the arrogant.

Jesus said: "If the time of such an one is completed through the sphere, the receivers of Ariēl come after him and lead out his soul [out of the body] and spend three days travelling round in the world [with it] and instructing it concerning the creatures of the world.

"Thereafter they lead it down into the Amente before Ariēl; and he taketh vengeance on it with his chastisements twenty months.

"Thereafter they lead it into the chaos before Yaldabaōth and his forty-and-nine demons; and he and his demons, one by one, take vengeance on it another twenty months.

"Thereafter they carry it on to the way of the midst; and every one of the rulers of the way of the midst taketh vengeance on it another twenty months.

"And thereafter they lead it unto the Virgin of Light, that she may judge it. And when the sphere turneth itself, she handeth it over to her receivers, that they may cast it into the æons of the sphere. And the servitors of the sphere lead it into a water which is below the sphere; and it becometh a seething fire and eateth into it until it purifieth it.

"And Yaluham, the receiver of Sabaōth, the Adamas, cometh and bringeth the cup with the water of forgetfulness and handeth it to the soul; and it drinketh and forgetteth all things and all the regions to which it had gone. And they cast it up into a lame and deformed body, so that all despise it persistently.

"This is the chastisement of the arrogant and overweening man."

Thomas said: "A persistent blasphemer, what is his chastisement?"

Of the chastisement of the blasphemer.

Jesus said: "If the time of such an one is completed through the sphere, the receivers of Yaldabaōth come after him and bind him by his tongue to a great demon with a horse's face; they spend three days travelling round with him in the world, and take vengeance on him.

"Thereafter they lead him into the region of the cold and of the snow, and take vengeance on him there eleven years.

"Thereafter they lead him down into the chaos before Yaldabaōth and his forty-and-nine demons, and every one of his demons taketh vengeance on him another eleven years.

"Thereafter they lead him into the outer darkness until the day when the great ruler with the dragon's face who encircleth the darkness, shall be judged. And that soul becometh frozen up [?] and destroyed and dissolved.

"This is the judgment of the blasphemer."

CHAPTER 147

Bartholomew said: "A man who hath intercourse with a male, what is his vengeance?"

Of the chastisement of him who hath intercourse with males.

Jesus said: "The measure of the man who hath intercourse with males and of the man with whom he lieth, is the same as that of the blasphemer.

"When then the time is completed through the sphere, the receivers of Yaldabaōth come after their soul, and he with his forty-and-nine demons taketh vengeance on it eleven years.

"Thereafter they carry it to the fire-rivers and seething pitch-seas, which are full of demons with pigs' faces. They eat into them and take vengeance on [?] them in the fire-rivers another eleven years.

"Thereafter they carry them into the outer darkness until the day of judgment when the great darkness is judged; and then they will be dissolved and destroyed."

Thomas said: "We have heard that there are some on the earth who take the male seed and the female monthly blood, and make it into a lentil porridge and eat it, saying: 'We have faith in Esau and Jacob.' Is this then seemly or not?"

Jesus was wroth with the world in that hour

Of the chastisement of a foul act of sorcery.

and said unto Thomas: "Amēn, I say: This sin is more heinous than all sins and iniquities. Such men will straightway be taken into the outer darkness and not be cast back anew into the sphere, but they shall perish, be destroyed in the outer darkness in a region where there is neither pity nor light, but howling and grinding of teeth. And all the souls which shall be brought into the outer darkness, will not be cast back anew, but will be destroyed and dissolved."

John answered [and said]: "A man who hath committed no sin, but done good persistently, but hath not found the mysteries to pass through the rulers, when he cometh out of the body, what will happen unto him?"

Of the after-death state of the righteous man who path not been initiated.

Jesus said: "If the time of such an one is completed through the sphere, the receivers of Bainchōōōch, who is one of the triple-powered gods, come after his soul and lead his soul with joy and exultation and spend three days circling round with it and instructing it concerning the creations of the world with joy and exultation.

"Thereafter they lead it down into the Amente and instruct it concerning the instruments of chastisement in the Amente; but they will not take vengeance on it therewith. But they will only instruct it concerning them, and the smoke of the flame of the chastisements catcheth it only a little.

"Thereafter they carry it up unto the way of the midst and instruct it concerning the chastisements of the ways of the midst, the smoke from the flame catching it a little.

"Thereafter they lead it unto the Virgin of Light, and she judgeth it and depositeth it with the little Sabaōth, the Good, him of the Midst, until the sphere turneth itself, and Zeus and Aphrodite come in face of the Virgin of Light, while Kronos and Arēs come behind her.

"At that hour she taketh that righteous soul and handeth it over to her receivers, that they may cast it into the peons of the sphere. And the servitors of the sphere lead it forth into a water which is below the sphere; and a seething fire ariseth and eateth into it until it purifieth it utterly.

"Thereafter cometh Yaluham, the receiver of Sabaōth, the Adamas, who giveth the cup of forgetfulness unto the souls, and he bringeth the water of forgetfulness and handeth it to the soul; [and it drinketh it] and forgetteth all things and all the regions to which it had gone.

Of the cup of wisdom.

"Thereafter there cometh a receiver of the little Sabaōth, the Good, him of the Midst. He himself bringeth a cup filled with thoughts and wisdom, and soberness is in it; [and] he handeth it to the soul. And they cast it into a body which can neither sleep nor forget because of the cup of soberness which hath been handed unto it; but it will whip its heart persistently to question about the mysteries of the Light until it find them, through the decision of the Virgin of Light, and inherit the Light for ever."

CHAPTER 148

Mary said: "A man who hath committed all sins and all iniquities and hath not found the mysteries of the Light, will he receive the chastisements for them all at once?"

A sinner suffereth for each separate sin.

Jesus answered: "Yea, he will receive it; if he hath committed three sins, he will receive chastisement for three."

John said: "A man who hath committed all sins and all iniquities, but at last hath found the mysteries of the Light, is it possible for him to be saved?"

Even the greatest of sinners, if he repent, shall inherit the kingdom.

Jesus said: "Such a man who hath committed all sins and all iniquities, and he findeth the mysteries of the Light, and performeth and fulfilleth them and ceaseth not nor doeth sins, will inherit the Treasury of the Light."

Of the time favourable for the birth of those who shall find the mysteries.

Jesus said unto his disciples: "When the sphere turneth itself, and Kronos and Arēs come behind the Virgin of Light and Zeus and Aphrodite come in face of the Virgin, they being in their own æons, then the veils of the Virgin draw themselves aside and she falleth into joy in that hour when she seeth these two light-stars before her. And all the souls which she shall cast at that hour into the circuit of the æons of the sphere, that they may come into the world, will be righteous and good and find at this time the mysteries of the Light; she sendeth them anew that they may find the mysteries of the Light.

"If on the other hand Arēs and Kronos come in face of the Virgin and Zeus and Aphroditē behind her, so that she seeth them not, then all the souls which she shall cast in that hour into the creatures of the sphere, will be wicked and wrathful and do not find the mysteries of the Light."

The disciples beseech Jesus to have mercy upon them.

When then Jesus said this unto his disciples in the midst of the Amente, the disciples cried and wept, [saying]: "Woe, woe unto sinners, on whom the negligence and the forgetfulness of the rulers lie until they come out of the body and are led to these chastisements! Have mercy upon us, have mercy upon us, son of the Holy [One], and have compassion with us, that we may be saved from these chastisements and these judgments which are prepared for the sinners; for we also have sinned, our Lord and our Light."

[A LATER POSTSCRIPT]

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The proclamation of the apostles.

. . . the righteous [man]. They went forth three by three to the four zones of heaven and they proclaimed the goodness of the kingdom in the whole world, the Christ inworking with them through the words of confirmation and the signs and the wonders which followed them. And thus was known the kingdom of God on the whole earth and in the whole world of Israel as a witness for all the nations which are from the rising unto the setting [of the sun].

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[TWO LINES ERASED.]

THE END.

I

⟨Discourse⟩ of Hermes Trismegistus: Poimandres

[1] Once, when thought came to me of the things that are and my thinking soared high and my bodily senses were restrained, like someone heavy with sleep from too much eating or toil of the body, an enormous being completely unbounded in size seemed to appear to me and call my name and say to me: "What do you want to hear and see; what do you want to learn and know from your understanding?"

[2] "Who are you?" I asked.

"I am Poimandres," he said, "mind of sovereignty; I know what you want, and I am with you everywhere."

[3] I said, "I wish to learn about the things that are, to understand their nature and to know god. How much I want to hear!" I said.

Then he said to me: "Keep in mind all that you wish to learn, and I will teach you."

[4] Saying this, he changed his appearance, and in an instant everything was immediately opened to me. I saw an endless vision in which everything became light – clear and joyful – and in seeing the vision I came to love it. After a little while, darkness arose separately and descended – fearful and gloomy – coiling sinuously so that it looked to me like a ⟨snake⟩. Then the darkness changed into something of a watery nature, indescribably agitated and smoking like a fire; it produced an unspeakable wailing roar. Then an inarticulate cry like the voice of fire came forth from it. [5] But from the light . . . a holy word mounted upon the ⟨watery⟩ nature, and untempered fire leapt up from the watery nature to the height above. The fire was nimble and piercing and active as well, and because the air was light it followed after spirit and rose up to the fire away from earth and water so that it seemed suspended from the fire. Earth and water stayed behind, mixed with one another, so that ⟨earth⟩ could not be distinguished from water, but they were stirred to hear by the spiritual word that moved upon them.

[6] Poimandres said to me, "Have you understood what this vision means?"

"I shall come to know," said I.

"I am the light you saw, mind, your god," he said, "who existed before the watery nature that appeared out of darkness. The lightgiving word who comes from mind is the son of god."

"Go on," I said.

"This is what you must know: that in you which sees and hears is the word of the lord, but your mind is god the father; they are not divided from one another for their union is life."

"Thank you," I said.

"Understand the light, then, and recognize it." [7] After he said this, he looked me in the face for such a long time that I trembled at his appearance. But when he raised his head, I saw in my mind the light of powers beyond number and a boundless cosmos that had come to be. The fire, encompassed by great power and subdued, kept its place fixed. In the vision I had because of the discourse of Poimandres, these were my thoughts. [8] Since I was terrified, out of my wits, he spoke to me again. "In your mind you have seen the archetypal form, the preprinciple that exists before a beginning without end." This was what Poimandres said to me.

"The elements of nature – whence have they arisen?" I asked.

And he answered: "From the counsel of god which, having taken in the word and having seen the beautiful cosmos, imitated it, having become a cosmos through its own elements and its progeny of souls. [9] The mind who is god, being androgyne and existing as life and light, by speaking gave birth to a second mind, a craftsman, who, as god of fire and spirit, crafted seven governors; they encompass the sensible world in circles, and their government is called fate."

[10] "From the elements [ ] that weigh downwards, the word of god leapt straight up to the pure craftwork of nature and united with the craftsman-mind (for the word was of the same substance). The weighty elements of nature were left behind, bereft of reason, so as to be mere matter. [11] The craftsman-mind, together with the word, encompassing the circles and whirling them about with a rush, turned his craftworks

about, letting them turn from an endless beginning to a limitless end, for it starts where it stops. Revolving as mind wished them to, the circles brought forth from the weighty elements living things without reason (for they no longer kept the word with them); and the air brought forth winged things; the water things that swim. Earth and water had been separated from one another as mind wished, and ⟨earth⟩ brought forth from herself the living things that she held within, four-footed beasts ⟨and⟩ crawling things, wild animals and tame."

[12] "Mind, the father of all, who is life and light, gave birth to a man like himself whom he loved as his own child. The man was most fair: he had the father's image; and god, who was really in love with his own form, bestowed on him all his craftworks. [13] And after the man had observed what the craftsman had created with the father's help, he also wished to make some craftwork, and the father agreed to this. Entering the craftsman's sphere, where he was to have all authority, the man observed his brother's craftworks; the governors loved the man, and each gave a share of his own order. Learning well their essence and sharing in their nature, the man wished to break through the circumference of the circles to observe the rule of the one given power over the fire."

[14] "Having all authority over the cosmos of mortals and unreasoning animals, the man broke through the vault and stooped to look through the cosmic framework, thus displaying to lower nature the fair form of god. Nature smiled for love when she saw him whose fairness brings no surfeit ⟨and⟩ who holds in himself all the energy of the governors and the form of god, for in the water she saw the shape of the man's fairest form and upon the earth its shadow. When the man saw in the water the form like himself as it was in nature, he loved it and wished to inhabit it; wish and action came in the same moment, and he inhabited the unreasoning form. Nature took hold of her beloved, hugged him all about and embraced him, for they were lovers."

[15] "Because of this, unlike any other living thing on earth, mankind is twofold – in the body mortal but immortal in the essential man. Even though he is immortal and has authority over all things, mankind is affected by mortality because he is subject to fate; thus, although man is above the cosmic framework, he became a slave within it. He is androgyne because he comes from an androgyne father, and he never sleeps because he comes from one who is sleepless. ⟨Yet love and sleep are his⟩ masters."

[16] And after this: ". . ., o my mind. I love the word also."

Poimandres said: "This is the mystery that has been kept hidden until this very day. When nature made love with the man, she bore a wonder most wondrous. In him he had the nature of the cosmic framework of the seven, who are made of fire and spirit, as I told you, and without delay nature at once gave birth to seven men, androgyne and exalted, whose natures were like those of the seven governors."

And after this: "O Poimandres, now I have come into a great longing, and I yearn to hear; so do not digress."

And Poimandres said, "Be silent; I have not yet unfolded to you the first discourse."

"As you see, I am silent," said I.

[17] "As I said, then, the birth of the seven was as follows. ⟨Earth⟩ was the female. Water did the fertilizing. Fire was the maturing force. Nature took spirit from the ether and brought forth bodies in the shape of the man. From life and light the man became soul and mind; from life came soul, from light came mind, and all things in the cosmos of the senses remained thus until a cycle ended ⟨and⟩ kinds of things began to be."

[18] "Hear the rest, the word you yearn to hear. When the cycle was completed, the bond among all things was sundered by the counsel of god. All living things, which had been androgyne, were sundered into two parts – humans along with them – and part of them became male, part likewise female. But god immediately spoke a holy speech: 'Increase in increasing and multiply in multitude, all you creatures and craftworks, and let him ⟨who⟩ is mindful recognize that he is immortal, that desire is the cause of death, and let him recognize all that exists.'"

[19] "After god said this, providence, through fate and through the cosmic framework, caused acts of intercourse and set in train acts of birth; and all things were multiplied according to kind. The one who recognized himself attained the chosen good, but the one who loved the body that came from the error of desire goes on in darkness, errant, suffering sensibly the effects of death."

[20] "Those who lack knowledge, what great wrong have they done," I asked, "that they should be deprived of immortality?"

"You behave like a person who has not given thought to what he has heard. Did I not tell you to think?"

"I am thinking; I remember; and I am grateful as well."

"If you have understood, tell me: why do they deserve death who are in death?"

"Because what first gives rise to each person's body is the hateful darkness, from which comes the watery nature, from which the body was constituted in the sensible cosmos, from which death drinks."

[21] "Truly you have understood. But why is it that 'he who has understood himself advances toward god,' as god's discourse has it?"

"Because," I said, "the father of all things was constituted of light and life, and from him the man came to be."

"You say your speech well. Life and light are god and father, from whom the man came to be. So if you learn that you are from light and life and that you happen to come from them, you shall advance to life once again." This is what Poimandres said.

"But tell me again," I asked, "how shall I advance to life, O my mind? For god says, 'Let the person who is mindful recognize himself.' [22] All people have mind, do they not?"

"Hold your tongue, fellow. Enough talk. I myself, the mind, am present to the blessed and good and pure and merciful – to the reverent – and my presence becomes a help; they quickly recognize everything, and they propitiate the father lovingly and give thanks, praising and singing hymns affectionately and in the order appropriate to him. Before giving up the body to its proper death, they loathe the senses for they see their effects. Or rather I, the mind, will not permit the effects of the body to strike and work their results on them. As gatekeeper, I will refuse entry to the evil and shameful effects, cutting off the anxieties that come from them. [23] But from these I remain distant – the thoughtless and evil and wicked and envious and greedy and violent and irreverent – giving way to the avenging demon who {wounds the evil person}, assailing him sensibly with the piercing fire and thus arming him the better for lawless deeds so that greater vengeance may befall him. Such a person does not cease longing after insatiable appetites, struggling in the darkness without satisfaction. {This} tortures him and makes the fire grow upon him all the more."

[24] "You have taught me all things well, o mind, just as I wanted. But tell me again ⟨about⟩ the way up; tell me how it happens."

To this Poimandres said: "First, in releasing the material body you give the body itself over to alteration, and the form that you used to have vanishes. To the demon you give over your temperament, now

inactive. The body's senses rise up and flow back to their particular sources, becoming separate parts and mingling again with the energies. And feeling and longing go on toward irrational nature. [25] Thence the human being rushes up through the cosmic framework, at the first zone surrendering the energy of increase and decrease; at the second evil machination, a device now inactive; at the third the illusion of longing, now inactive; at the fourth the ruler's arrogance, now freed of excess; at the fifth unholy presumption and daring recklessness; at the sixth the evil impulses that come from wealth, now inactive; and at the seventh zone the deceit that lies in ambush. [26] And then, stripped of the effects of the cosmic framework, the human enters the region of the ogdoad; he has his own proper power, and along with the blessed he hymns the father. Those present there rejoice together in his presence, and, having become like his companions, he also hears certain powers that exist beyond the ogdoadic region and hymn god with sweet voice. They rise up to the father in order and surrender themselves to the powers, and, having become powers, they enter into god. This is the final good for those who have received knowledge: to be made god. Why do you still delay? Having learned all this, should you not become guide to the worthy so that through you the human race might be saved by god?"

[27] As he was saying this to me, Poimandres joined with the powers. Then he sent me forth, empowered and instructed on the nature of the universe and on the supreme vision, after I had given thanks to the father of all and praised him. And I began proclaiming to mankind the beauty of reverence and knowledge: "People, earthborn men, you who have surrendered yourselves to drunkenness and sleep and ignorance of god, make yourselves sober and end your drunken sickness, for you are bewitched in unreasoning sleep."

[28] When they heard, they gathered round with one accord. And I said, "Why have you surrendered yourselves to death, earthborn men, since you have the right to share in immortality? You who have journeyed with error, who have partnered with ignorance, think again: escape the shadowy light; leave corruption behind and take a share in immortality."

[29] Some of them, who had surrendered themselves to the way of death, resumed their mocking and withdrew, while those who desired to be taught cast themselves at my feet. Having made them rise, I became guide to my race, teaching them the words – how to be saved and in what manner – and I sowed the words of wisdom among them, and they were nourished from the ambrosial water. When evening came and the sun's light began to disappear entirely, I commanded them to give thanks

to god, and when each completed the thanksgiving, he turned to his own bed.

[30] Within myself I recorded the kindness of Poimandres, and I was deeply happy because I was filled with what I wished, for the sleep of my body became sobriety of soul, the closing of my eyes became true vision, my silence became pregnant with good, and the birthing of the word became a progeny of goods. This happened to me because I was receptive of mind – of Poimandres, that is, the word of sovereignty. I have arrived, inspired with the divine breath of truth. Therefore, I give praise to god the father from my soul and with all my might:

[31] Holy is god, the father of all;
Holy is god, whose counsel is done by his own powers;
Holy is god, who wishes to be known and is known by his own people;
Holy are you, who by the word have constituted all things that are;
Holy are you, from whom all nature was born as image;
Holy are you, of whom nature has not made a like figure;
Holy are you, who are stronger than every power;
Holy are you, who surpass every excellence;
Holy are you, mightier than praises.

You whom we address in silence, the unspeakable, the unsayable, accept pure speech offerings from a heart and soul that reach up to you. [32] Grant my request not to fail in the knowledge that befits our essence; give me power; and with this gift I shall enlighten those who are in ignorance, brothers of my race, but your sons. Thus I believe and I bear witness; I advance to life and light. Blessed are you, father. He who is your man wishes to join you in the work of sanctification since you have provided him all authority.

SEFER YETZIRAH

[Book of Creation]
&
Saadia's Commentary (excerpts)*

Contents

SEFER YETZIRAH **2**
- I. Chapter One 2
- II. Chapter Two 3
- III. Chapter Three 4
- IV. Chapter Four 5
- V. Chapter Five 6
- VI. Chapter Six 6
- VII. Chapter Seven 7
- VIII. Chapter Eight 8

Commentary on Sefer Yetzirah by Saadia ben Joseph **9**
- I. On the Origin of the World According to the Pythagoreans & the Sefer Yetzirah 9
- II. On the Divine Epithets and the Aristotelian Categories 10
- III. On the "Closed" Numbers, Mothers, Doubles, & Simples 13
- IV. On the Creation's "Witnesses" 14
- V. On the Geometrical "Whirlwind" of the Hebrew Letters 15
- VI. On the Rotation of the Letters and the Zodiac 16
- VII. On the Ethereal Realm and its Relation to Prophecy . 17
- VIII. On the Geometry of Phonetics and the Order of the Alphabet 18
- IX. On the 231 Gates of Letter Permutation 19
- X. On the Crowning of the Letters 21

*From Saadia ben Joseph (al-Fayyumi), *Commentaire sur le Séfer Yesira ou Livre de la Création par Le Gaon Saadya de Fayyoum*, trans. & ed., M. Lambert, Paris, Emile Bouillon, Editeur, (1891); translated into English from the French & Hebrew by Scott Thompson and Dominique Marson, San Francisco, 1985.

SEFER YETZIRAH

I. Chapter One

¶ 1. In thirty-two mysterious paths of Wisdom, **Yah**, Eternal of Hosts [**Yod-Vav-Yod**], God of Israel, Living **Elohim**, Almighty God, High and Extolled, Dwelling in Eternity, Holy Be His Name, engraved and created His world in three **Sefarim**: in **writing**, **number** and **word**. Ten **Sefirot** out of nothing, twenty-two foundation letters, three mothers, seven doubles and twelve simples.

¶ 2. Ten **Sefirot** out of nothing according to the number of the ten digits [fingers and toes], which are five against five and a single covenant to be determined in the center. In word and tongue and mouth, they are ten extending beyond limit: depth of beginning, depth of end, depth of good, depth of evil, depth above and depth below, depth of east and depth of west, depth of north and depth of south, and the sole Master and lofty King faithfully governs them all from his Holy dwelling in Eternity forever.

¶ 3. Twenty-two foundation letters: three mothers, seven doubles and twelve simples. Three mothers: **Alef**, **Mem**, **Shin**: their basis is a scale of innocence and a scale of guilt and a tongue ordained to balance between the two. Seven doubles: **Bet**, **Gimel**, **Dalet**, **Kaf**, **Peh**, **Resh**, **Tav**. Their foundation is life and peace, wisdom and wealth, fruitfulness, grace and government. Twelve simples: **He**, **Vav**, **Zayin**; **Chet**, **Tet**, **Yod**; **Lamed**, **Nun**, **Samech**; **Ayin**, **Tsadeh**, **Qof**. Their foundation is seeing, hearing, smelling, swallowing, copulating, acting, walking, raging, laughing, thinking, and sleeping.

¶ 4. By means of these media, **Yah**, Eternal of Hosts, God of Israel, Living **Elohim**, Almighty God, High and Extolled, Dwelling in Eternity, Holy Be His Name traced out [carved] three fathers and their posterity, seven conquerors and their hosts, and twelve diagonal boundaries. The proof of this is revealed in the universe, the year, and the soul, which rule ten, three, seven and twelve. Over them rule Tali (the dragon), the wheel, and the heart.

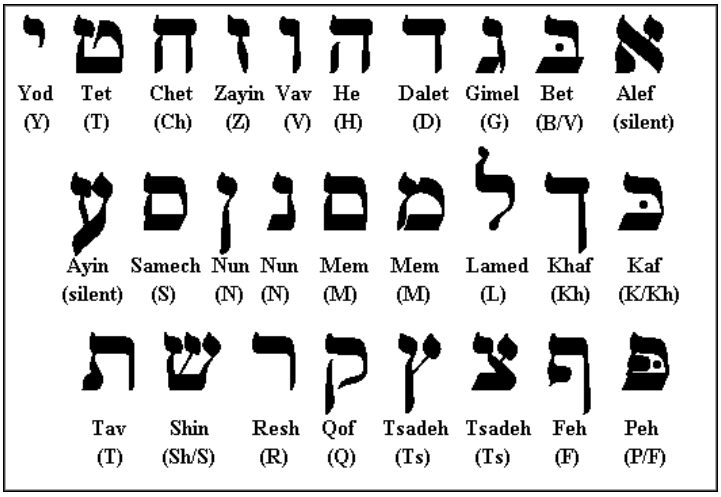

II. Chapter Two

¶ 1. Ten **Sefirot** out of nothing. Ten and not nine, ten and not eleven. Understand in Wisdom and be wise in Understanding. Examine them, investigate them, think clearly and form. Place the word above its creator and reinstate a Creator upon His foundation; and they are ten extending beyond limit. Observe them: they appear like a flash. Their boundary has no limit for His word is with them: "and they ran and returned." And they pursue His saying like a whirlwind [vortex]; and they prostrate themselves [bend] themselves before His throne.

¶ 2. Twenty-two foundation letters: three mothers, seven doubles, and twelve simples. Three mothers: **Alef**, **Mem**, **Shin**: a great mystery, concealed, marvelous and magnificent whence emerge fire, wind [air, spirit, breath] and water, whence everything was created. Seven doubles: **Bet**, **Gimel**, **Dalet**, **Kaf**, **Peh**, **Resh**, **Tav**, which are to be pronounced in two tongues: **Bet**, **Vayt**, **Gimel**, **Ghimel**, **Dalet**, **Dhalet**, **Kaf**, **Khaf**, **Peh**, **Feh**, **Resh**, **Rhesh**, **Tav**, **Thav**, a pattern of hard and soft, strong and weak. The doubles represent the contraries [syzygies]. The opposite of life is death, the opposite of peace is evil [or 'harm'], the opposite of wisdom is foolishness, the opposite of wealth is poverty, the opposite of fruitfulness is barrenness, the opposite of grace is ugliness, the opposite of dominion is slavery.

¶ 3. Seven doubles: **Bet**, **Gimel**, **Dalet**, **Kaf**, **Peh**, **Resh**, **Tav**. Seven and not six, seven and not eight. Six sides in the six directions, and the Holy Palace [**Heikhal**] ruling in the center. Blessed is the Eternal [**Yod-Vav-Yod**] in His dwelling. He is the place of the universe and the universe is not His place.

¶ 4. Twelve simples: **He**, **Vav**, **Zayin**; **Het**, **Tet**, **Yod**; **Lamed**, **Nun**, **Samech**; **Ayin**, **Tsadeh**, **Qof**. Twelve and not eleven, twelve and not thirteen. Twelve diagonal boundaries divide the directions and separate the different sides: the extremity of the northeast, the extremity of the eastern height, the extremity of the eastern depth, the extremity of the northwest, the extremity of the northern height, the extremity of the northern depth, the extremity of the southwest, the extremity of the western height, the extremity of the western depth, the extremity of the southeast, the extremity of the southern height, the extremity of the southern depth.

¶ 5. By these means, **Yah**, Eternal of Hosts, God of Israel, Living **Elohim**, Almighty God, High and Extolled, Dwelling in Eternity, Holy Be His Name traced twenty-two letters and fixed them upon a wheel. He turns the wheel forwards and backwards, and as a sign of this, nothing is better than to ascend in **delight** [**Ayin-Nun-Gimel**], and nothing is worse than to descend with the **plague** [**Nun-Gimel-Ayin**].

¶ 6. The proof of this is revealed in the universe, the year and the soul. The universe is calculated according to ten: the three are fire, air, and water; the seven are the seven planets; the twelve are the twelve signs of the zodiac; the year is computated by ten: the three are winter, summer and the seasons between; the seven are the seven days of creation; the twelve are the twelve months; the living soul is calculated according to ten: three are the head, chest and stomach; seven are the seven apertures of the body; the twelve are the twelve leading organs.

III. Chapter Three

¶ 1. Ten **Sefirot** out of nothing. Stop your mouth from speaking, stop your heart from thinking, and if your heart runs (to think) return to a place of which it is said "they ran and returned"; and concerning this thing the covenant was made; and they are ten in extent beyond limit. Their end is infused with their beginning, and their beginning with their end like a flame attached to a glowing ember. Know, think [reflect, meditate] and imagine that the Creator is One and there is nothing apart from Him, and before One what do you count?

¶ 2. Twenty-two foundation letters: three mothers, seven doubles, and twelve simples. Three mothers: **Alef**, **Mem**, **Shin** are fire, wind [air] and water. The nature of the heavens is fire, the nature of air is wind [**ruach**], the nature of earth is water. Fire ascends and water descends and wind balances between the two. **Mem** is silent, **Shin** is sibilant, and **Alef** balances between the two. **Alef**, **Mem**, **Shin** are signed in six rings and enveloped in male and female. Know, meditate and imagine that the fire supports water.

¶ 3. Seven doubles: **Bet**, **Gimel**, **Dalet**, **Kaf**, **Peh**, **Resh**, **Tav** which are to be pronounced in two tongues: **Bet**, **Vet**, **Gimel**, **Ghimel**, **Dalet**, **Dhalet**, **Kaf**, **Khaf**, **Peh**, **Feh**, **Resh**, **Rhesh**, **Tav**, **Thav**, a pattern of hard and soft, strong and weak. The doubles represent the contraries. The opposite of life is death, the opposite of peace is evil, the opposite of wisdom is foolishness, the opposite of wealth is poverty, the opposite of fruitfulness is barrenness, the opposite of grace is ugliness, the opposite of dominion is slavery.

¶ 4. Twelve simples: **He**, **Vav**, **Zayin**; **Het**, **Tet**, **Yod**; **Lamed**, **Nun**, **Samech**; **Ayin**, **Tsadeh**, **Qof**. He engraved them, hewed them, tested them, weighed them, and exchanged them. How did He combine them? Two stones build two houses. Three stones build six houses. Four stones build twenty-four houses. Five stones build one hundred twenty houses. Six stones build seven hundred twenty houses. Seven stones build five thousand forty houses. Thenceforth, go out and calculate what the mouth is unable to say and what the ear is unable to hear.

¶ 5. Through these media, **Yah**, Eternal of Hosts, God of Israel, Living **Elohim**, Almighty Master, Lofty and Extolled, Dwelling in Eternity, Holy Be His Name traced [carved] (His universe). **Yah** [**Yod-He**] is composed of two letters; **YHVH** [**Yod-He-Vav-He**] is composed of four letters; Hosts [**Tsvaot**]: it is like a signal [sign, **ot**] in his army [**tsava**]; God of Israel: Israel is a prince [**Sar**] before God [**El**]; Living **Elohim**: three things are called living, Living **Elohim**, the water of life and the Tree of Life; **El** [**Alef-Lamed**]: strength, **Shaddai** [**Shin-Dalet-Yod**]: He is sufficient to this point; Lofty [**Ram**]: because He dwells in the heights of the universe and is above all elevated being; Extolled [**Nisah**]: because He carries and maintains the height and depth whilst the bearers are below and their burden is above. He carries and maintains the entire creation; Dwelling in Eternity [**Shochen ahd**]: because His reign is eternal and uninterrupted; Holy Be His Name[**Qadosh Shmo**]: because He and His servants are sacred and they declare unto Him every day: Holy, Holy, Holy.

¶ 6. The proof of this is revealed in the universe, the year and the soul. The twelve are below, the seven are above them, and the three are above the seven. Of the

three, He has formed His sanctuary and all are attached to the One: a sign of the One who has no second, a solitary King in His Universe is One, and His Name is One.

IV. Chapter Four

¶ 1. Ten **Sefirot** out of nothing. One: Spirit-wind of the Living **Elohim**, Life of the Universe, whose throne strengthens all eternity, Blessed and Beneficent Be His Name, constant and eternal: this is the Holy Spirit.
¶ 2. Spirit from Spirit engraved and hewed: He cut the four dimensions of Heaven: the east, the west, the north and the south, and there is a wind for each direction.
¶ 3. Twenty-two foundation letters: three mothers, seven doubles, and twelve simples. He hewed them in spirit, carved them in voice, fixed them in the mouth in five place: **Alef**, **He**, **Het**, **Ayin** [**ahacha**]; **Bet**, **Vav**, **Mem**, **Feh** [**bumaf**]; **Gimel**, **Yod**, **Khaf**, **Qof** [**gikhaq**]; **Dalet**, **Tet**, **Lamed**, **Nun**, **Tav** [**datlanat**]; **Zayin**, **Samech**, **Tsadeh**, **Resh**, **Shin** [**zsats'ras**]. **Alef**, **He**, **Het**, **Ayin** are pronounced at the end of the tongue at the place of swallowing; **Bet**, **Vav**, **Mem**, **Feh** between the teeth with the tip of the tongue; **Gimel**, **Yod**, **Khaf**, **Qof** on the palate; **Dalet**, **Tet**, **Lamed**, **Nun**, **Tav** on the middle of the tongue and pronounced with the voice; **Zayin**, **Samech**, **Tsadeh**, **Resh**, **Shin** between the teeth with the tongue at rest.
¶ 4. Twenty-two letters: He carved them, hewed them, refined them, weighed them, and combined them, and He made of them the entire creation and everything to be created in the future. How did He test them? **Alef** with all and all with **Alef**, **Bet** with all and all with **Bet**, **Gimel** with all and all with **Gimel**, and they all return again and again, and they emanate through two hundred and thirty-one gates. All the words and all the creatures emanate from One Name.
¶ 5. He created reality from **Tohu** [**Tav-He-Vav**] and made His existence out of His nothingness, and He hewed great pillars from the intangible air.
¶ 6. Three: water of spirit carved and hewed of it **Tohu** [**Tav-He-Vav**] and **Bohu** [**Bet-He-Vav**], mud and clay. He made them like a garden bed, put them into position like a wall and covered them like a fortification; he poured water upon them and made dust, for He saith to the snow: be earth. **Tohu**: this is the green line which encircles the entire world; **Bohu**: this refers to the rocks split and submerged in the abyss where the water has its source. As it is said: He spread out the line of **Tohu** and the rocks of **Bohu** upon it [the water].
¶ 7. Four: fire from water, He engraved and hewed from it a throne of glory and the host dwelling in the heights, as it is written: Who maketh the winds His messengers, the flames of fire His ministers.
¶ 8. Five: He chose three simples and fixed them to His great Name, and with them He sealed six extremities. He sealed the height, turning upwards and sealed it with **Yod-He-Vav**. Six: He sealed the depth and He turned below and sealed it with **Yod-Vav-He**. Seven: he sealed the east and turned forwards, and sealed it with **He-Vav-Yod**. Eight: He sealed the west and turned backwards and sealed it with **He-Yod-Vav**. Nine: He sealed the south and turned to His right and sealed it with **Vav-Yod-He**. Ten: He sealed the north and turned to His left and sealed it with **Vav-He-Yod**. These are the ten **Sefirot** out of nothing, One: Spirit of the Living

Elohim; two: wind of the spirit; three: water of the wind; four: fire from the water, height and depth, east and west, north and south.

V. Chapter Five

1. He made the letter **Alef** King in Spirit and bound to it a crown and tested this one with this one, and formed of it: air in the universe, abundant moisture in the year, and body in the soul, male and female; with the male: **Alef**, **Mem**, **Shin**, and with the female: **Alef**, **Shin**, **Mem**. **2**. He made the letter **Mem** King in Spirit and bound to it a crown and tested this one with this one, and formed of it: earth in the universe, cold in the year, and belly in the soul (male and female). **3**. He made the letter **Shin** King in Spirit and bound to it a crown and tested this one with this one, and formed of it: Heaven in the universe, heat in the year, and head in the soul, male and female. How did He combine them? **Alef-Mem-Shin**, **Alef-Shin-Mem**, **Mem-Shin-Alef**, **Mem-Alef-Shin**, **Shin-Alef-Mem**, **Shin-Mem-Alef**. Heaven is from fire, the atmosphere is from air, the earth is from water. The head of Adam is fire, his heart is of the spirit-wind, and his stomach is from water. **4**. Seven doubles: **Bet**, **Gimel**, **Dalet**, **Kaf**, **Peh**, **Resh**, **Tav**. He carved them, hewed them, tested them, weighed them, and combined them. He made of them: the planets, the days (of the week), and the apertures (of the head). **5**. He made the letter **Bet** King and bound to it a crown and tested this one with this one, and formed of it: Saturn in the universe, the Sabbath in the year, and the mouth in the soul. **6**. He made the letter **Gimel** King and bound to it a crown and tested this one with this one, and formed of it: Jupiter in the universe, Sunday in the year, and the right eye of the soul. **7**. He made the letter **Dalet** King and bound to it a crown and tested this one with this one, and formed of it: Mars in the universe, Monday in the year, and the left eye of the soul. **8**. He made the letter **Kaf** King and bound to it a crown and tested this one with this one, and formed of it: Sun in the universe, Tuesday in the year, and the right nostril of the soul. **9**. He made the letter **Peh** King and bound to it a crown and tested this one with this one, and formed of it: Venus in the universe, Wednesday in the year, and the left nostril of the soul. **10**. He made the letter **Resh** King and bound to it a crown and tested this one with this one, and formed of it: Mercury in the universe, Thursday in the year, and the right ear of the soul. **11**. He made the letter **Tav** King and bound to it a crown and tested this one with this one, and formed of it: Moon in the universe, Friday in the year, and the left ear of the soul. **12**. He separated the witnesses and He bestowed a portion to each of them: a portion to the universe, a portion to the year, and a portion to the soul.

VI. Chapter Six

Twelve simples: **He**, **Vav**, **Zayin**; **Het**, **Tet**, **Yod**; **Lamed**, **Nun**, **Samech**; **Ayin**, **Tsadeh**, **Qof**. He carved them, hewed them, tested them, weighed them, and combined them. He formed of them: the signs of the zodiac, the months [of the year], and the leading organs of the body; two are agitated, two are tranquil, two are advising, and two are joyous (these are the two intestines), the two hands, and the two feet. **1**. He made them like contenders and set them up like a kind of war; **Elohim** made

them one against the other. **2**. Three, to each a portion; seven divided into three above, three [below], and the one rules as a balance between the two. Twelve are arranged in battle: three are friends, three are enemies, three are murderers, and three are resurrectors; and they all are attached one to another. As a sign of this thing, twenty-two inclinations and one body. **3**. How did He combine them? **He**, **Vav**, **Vav**, **He**; **Zayin**, **Het**, **Het**, **Zayin**; **Tet**, **Yod**, **Yod**, **Tet**; **Lamed**, **Nun**, **Nun**, **Lamed**; **Samech**, **Ayin**, **Ayin**, **Samech**; **Tsadeh**, **Qof**, **Qof**, **Tsadeh**. **4**. He made the letter **He** King and bound to it a crown and tested this one with this one, and formed of it: Aries in the universe, Nisan in the year, and the liver of the soul. **5**. He made the letter **Vav** King and bound to it a crown and tested this one with this one, and formed of it: Taurus in the universe, Iyyar in the year, and the gall-bladder of the soul. **6**. He made the letter **Zayin** King and bound to it a crown and tested this one with this one, and formed of it: Gemini in the universe, Sivan in the year, and the spleen in the soul. **7**. He made the letter **Het** King and bound to it a crown and tested this one with this one, and formed of it: Cancer in the universe, Tammuz in the year, and the intestine in the soul. **8**. He made the letter **Tet** King and bound to it a crown and tested this one with this one, and formed of it: Leo in the universe, Ab in the year, and the right kidney in the soul. **9**. He made the letter **Yod** King and bound to it a crown and tested this one with this one, and formed of it: Virgo in the universe, Elul in the year, and the left kidney in the soul. **10**. He made the letter **Lamed** King and bound to it a crown and tested this one with this one, and formed of it: Libra in the universe, Tishri in the year, and the intestines in the soul. **11**. He made the letter **Nun** King and bound to it a crown and tested this one with this one, and formed of it: Scorpio in the universe, Marheshvan in the year, and the stomach in the soul. **12**. He made the letter **Samech** King and bound to it a crown and tested this one with this one, and formed of it: Sagittarius in the universe, Kislev in the year, and the right hand of the soul. **13**. He made the letter **Ayin** King and bound to it a crown and tested this one with this one, and formed of it: Capricorn in the universe, Tevet in the year, and the left hand of the soul. **14**. He made the letter **Tsadeh** King and bound to it a crown and tested this one with this one, and formed of it: Aquarius in the universe, Shvat in the year, and the right foot of the soul. **15**. He made the letter **Qof** King and bound to it a crown and tested this one with this one, and formed of it: Pisces in the universe, Adar in the year, and the left foot of the soul. **16**. He divided the witnesses and bestowed a portion to each of them: a portion to the universe, a portion to the year, and a portion to the soul.

VII. Chapter Seven

1. Air, between seasons ["abundant moisture"], trunk [i.e. torso]. — Earth, cold, belly. — Heaven, heat [summer], the head: these are **Alef**, **Mem** and **Shin**. **2**. Saturn, Sabbath, the mouth. — Jupiter, Sunday, right eye. — Mars, Monday, left eye. — The Sun, Tuesday, right nostril. — Venus, Wednesday, left nostril. — Mercury, Thursday, right ear. —Moon, Friday, left ear: these are **Bet**, **Gimel**, **Dalet**, **Kaf**, **Peh**, **Resh** and **Tav**. **3**. Aries, Nisan, liver. —Taurus, Iyyar, gall-bladder. —Gemini, Sivan, spleen. — Cancer, Tammuz, intestine. — Leo, Ab, right kidney. — Virgo, Elul, left kidney.

— Libra, Tishri, intestines. — Scorpio, Marheshvan, stomach. — Sagittarius, Kislev, right hand. — Capricorn, Tevet, left hand. — Aquarius, Shvat, right foot. — Pisces, Adar, left foot: and these are **He**, **Vav**, **Zayin**; **Het**, **Tet**, **Yod**; **Lamed**, **Nun**, **Samech**; **Ayin**, **Tsadeh**, **Qof**.

VIII. Chapter Eight

With **Alef** have been formed: the spirit-wind, air, the between seasons, the chest, the tongue. With **Mem** have been formed: water, earth, cold, belly, and the balance of guilt. With **Shin** have been formed: fire, Heaven, heat, the head, and the balance of innocence. With **Bet** have been formed: Saturn, the Sabbath, life and death. With **Gimel** have been formed: Jupiter, Sunday, the right eye, peace and harm. With **Dalet** have been formed: Mars, Monday, the left eye, wisdom and foolishness. With **Kaf** have been formed: the Sun, Tuesday, the right nostril, wealth and poverty. With **Peh** have been formed: Venus, Wednesday, the left nostril, fertility and desolation [barrenness]. With **Resh** have been formed: Mercury, Thursday, the right ear, grace and ugliness. With **Tav** have been formed: the Moon, Friday, the left ear, dominion and slavery. With **He** have been formed: Aries, Nisan, the liver, vision and blindness. With **Vav** have been formed: Taurus, Iyyar, the spleen, hearing and deafness. With **Zayin** have been formed: Gemini, Sivan, the gall, odor and odorlessness. With **Het** have been formed: Cancer, Tammuz, the intestine, the word and silence. With **Tet** have been formed: Leo, Ab, the right kidney, eating and hunger. With **Yod** have been formed: Virgo, Elul, the left kidney, copulating and castration. With **Lamed** have been formed: Libra, Tishri, the intestines, acting and impotence. With **Nun** have been formed: Scorpio, Marheshvan, the gullet, walking and limping. With **Samech** have been formed: Sagittarius, Kislev, the right hand, rage and loss of faith. With **Ayin** have been formed: Capricorn, Tevet, the left hand, laughing and the loss of spleen. With **Tsadeh** have been formed: Aquarius, Shvat, the right foot, thinking and loss of heart. With **Qof** have been formed: Pisces, Adar, the left foot, sleeping and languor. And they are all fixed to the Dragon [Tali], the wheel, and the heart. Tali in the universe is like a king upon his throne, the wheel in the year is like a king in his empire, and the heart in the body is like a king at war. To recapitulate: some reunited with the others, and those reunited with the former. These are opposed to those and those are opposed to these. These are the contrary of those and those are the contrary of these. If these are not, those are not. And if those are not, these are not; and they are all fixed to Tali [the Dragon], the wheel and the heart.

And when Abraham our father had formed and combined and investigated and reckoned and succeeded, then **He-Qof-Bet-He**, "The Holy One Blessed Be He" was revealed unto him, and unto Abraham He called this convocation: "Before I formed thee in the belly, I knew thee, and before thou left the womb, I sanctified thee, and I placed thee like a prophet amidst the nations." And He made Abraham a beloved friend, and cut a covenant with him and his seed forever and ever.

Commentary on Sefer Yetzirah (excerpts) by Saadia ben Joseph (al-Fayyumi) [931 C.E.] [1]

I. On the Origin of the World According to the Pythagoreans & the Sefer Yetzirah

… The seventh system belongs to the theorist who admits a creation of things, but asserts that the first things created were numbers. By means of numbers, substances and particles are differentiated. Geometry and figures are based on number, for all created things necessarily have some kind of form. According to this theory, the figure of the created object precedes the object itself, for it is the object's material. However, if this theorist—may God have mercy upon you!—supposes the potential, and not actual, anteriority of numbers to numbered things, then we must accept this as a just and irrefutable theory. We maintain that the number, in potentiality, has prefigured the numbered object; that the form has preceded the formed thing; the figure, the figured thing; geometry, the geometrical body; and composition, the thing composed—all in potentiality and not in actuality. But if this theory posits the actual anteriority of pure numbers, isolated compositions, and abstract theorems, the supposition is inadmissible for two reasons: (1) the theory implies that the Mover and the moved were joined by a third thing: motion; with the forming agent and the formed object, it names another object: form; and along with the Creator and his creature, it posits a necessary third: creation. This is absurd; (2) it is contradictory to speak of abstract composition and pure theorem, for these are necessarily based upon at least two terms.

The eighth system belongs to the theorist who accepts a creation, but ascribes the origin of things to numbers and letters. This theory belongs to the author of this book. In fact, he ascribes the origin of the Creator's creation to thirty-two things: the ten numbers and twenty-two letters. He does not say, however, that they are abstract and isolated. He only says that God has created the air and has established the thirty-two things in it. The numbers, according to him, traverse the air, which is composed of distinct particles. When the air current follows these direct and inflected lines, it produces figures. After examining this theory, we find these points to be correct, but they need to be completed by the following exposition. The same applies to the letters. When their creator established them in the air, they were cleaved, and figures of diverse appearance and geometrical forms were created according to the faculty of each isolated letter, two letters combined, or one compound of numerous letters.

Our rabbis say something similar with regard to the scene at Mt. Sinai in the Scripture, for it is said: "And all the people saw the thunderings" [Exodus XX, 15]. The rabbis asked how it was possible to see sounds? They explained that the Sage brought a powerful and brilliant fire down upon the mountain, as it is said: "Because the Eternal descended upon it in fire" [Exodus XIX, 18]. Then He

[1] From Saadia ben Joseph (al-Fayyumi), *Commentaire sur le Séfer Yesira ou Livre de la Création par Le Gaon Saadya de Fayyoum*, trans. & ed., M. Lambert, Paris, Emile Bouillon, Editeur, 1891); translated into English from the French & Hebrew by Scott Thompson and Dominique Marson, San Francisco, 1985.

surrounded it with a black cloud, "and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness" [Deuteronomy IV, 11]. This darkness is the black cloud, as it is said: "He made darkness his secret place; his pavillion round about him were dark waters and thick clouds of the skies" [Psalms XLVIII, 12]. Thus did He create the scintillating voice in the fire; the voice emanated from fire and its form appeared in the cloud according to the impulsion given by the pronunciation's movement in the air. The people saw this form and knew then that the fire's scintillation had projected it into the surrounding black air, as it is said: "And the Eternal spoke unto you out of the midst of the fire,"[Deuteronomy IV, 12], and it is said: "when ye heard the voice out of the midst of the darkness" [Deuteronomy V, 23]. As an example of this, we see that when someone speaks on a cold day, the articulation of the voice cuts the air and produces forms varying in straight or inflected lines according to the current which the sounds follow. Similarly, the author says that numbers and letters are the origins of things; he means with the air, as we have just demonstrated. […]

II. On the Divine Epithets and the Aristotelian Categories

What do the ten names of God enumerated at the beginning signify and why does the author limit himself to one? The names of God, like the names of all beings, refer to actual or alleged events. In the **Ma'aseh bereshit** [Work of Creation], God is called **Elohim**, the name of essence. He is not called Eternal [Adonai, **Yod-Vav-Yod**] before the creation of the creatures, because to be Lord, He must be the Master of someone. The Sages have said: "He has mentioned a full name for a full world" [**Beresit Rabba**, XIII]. He is called **El Shaddai** ["Almighty God," Genesis, XVII, 1] when He orders Abraham's circumcision and says: count on me who helps and saves.

He called Himself "I am that I am" [**Ehyeh asher ehyeh**, Exodus III, 14], when He produced the miracles and marvels like the phenomena of creation, the ten plagues and the rest. He is the One who realizes but cannot be realized. He called Himself **Yah** [**Yod-He**] when He produced the extraordinary miracles on the Red Sea. He called Himself **Elohim Hayyim** ["Living God "] when He revealed His voice to the people and they heard, and did not die but were given life, as it is said: "For who is there of all flesh that hath heard the voice of the living God" [Deuteronomy, V, 26]. He called Himself **Adonai Sabaoth** ["Eternal (or Lord) of Hosts"] when the people's pilgrimage and assembly in the sanctuary was recounted, as it is said: "And this man went up out of his city yearly to worship and to sacrifice unto the Eternal of hosts in Shiloh" [I Samuel I, 3]. He is called High and Extolled [**Ram v'Nisah**] when Isaiah speaks of Uzziah, king of Judah: "In the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up" [Isaiah VI, 1]. On account of Uzziyahu, he has said: "But when he was strong his heart was lifted up to his destruction: for he transgressed against the Lord his God" [II Chronicles XXVI, 16]. He called Himself Lord [**Adon**] when He announced that He would raise the noble among the people, for it is said: "For behold the Lord, the Lord of Hosts doth take way from Jerusalem," Isaiah III, 1]. He is most often called Eternal God [**Yod-Vav-Yod Elohim**] in the books of Jeremiah and Ezekiel, and not Eternal of

Hosts [**Yod-Vav-Yod Tsvaot (Sabaoth)**] because Israel's legions had been dispersed and His totality had been fragmented. When the Israelites gathered in the second temple, He called Himself Eternal of Hosts, and this appellation is always used in the prophecies of Haggai, Zechariah, and Malachi. Only once is He called Eternal God of Israel. This is in the verse: "Let him send her away saith the Eternal, the God of Israel" [Malachi II, 16]. This name can be understood in a general and a restricted sense. In the restricted sense, the law of divorce can be applied to the Israelite only by another Israelite, and not by the pagans. If the pagans compel the divorce, it is nullified. In the general sense of the word, it refers to the Lord's possession of Israel. Though Israel has been chased and exiled, the Lord has neither abandoned nor forsaken her, but considers her His own. He has been called "changeth the times and the seasons" [Daniel II, 21], when He transforms the era of domination into one of servitude. He has been called "He removeth kings and setteth up kings" [Daniel II, 21], when He dethroned Sedecias and made Nebuchadnezzar king. He has been called: "He giveth wisdom unto the wise" [Daniel II, 21], because He taught wisdom to Daniel. He has been called "He revealeth the deep and secret things" [Daniel II, 22] for He revealed the nature of vision to Daniel. Finally, it is said: "And Esdras blessed the Lord, the Great God" [Nehemiah VIII, 6], for God has said: "The glory of this latter house shall be greater than of the former" [Haggai II, 9].

The names of angels correspond in like manner to events which are the angel's task to realize. When God dispatched angels to Abraham to announce the glad tidings, they resembled and were thus called "men" [**anashim**, Genesis XVIII, 2]. When God sent the angels to destroy Sodom, they were called "angels" [**malachim**, Genesis XIX, 1]. When God sent them unto Isaiah to burn him with hot coal because he neglected to warn Israel, they were called "**seraphim**" as it is said: "Then flew one of the seraphim unto me having a live coal in his hand… and he laid it upon my mouth" [Isaiah VI, 6–7]. When Ezekiel saw them in the form of unreasoning animals, they were called "**hayyot**" ["creatures," Ezekiel I, 5]. The angels between them, which turned not when they went, were called "**ophanim**" ["wheels," Ezekiel I, 15]. The most elevated between them have been called "cherubim" [Ezekiel X, 1] because each elevated being among men is called "cherub," as it is said of the king of Tyre: "Thou wast the annointed Cherub that covereth" [Ezekiel XXVIII, 14].

The names of the celestial bodies vary according to their different characteristics. The one with a bright light in the center is called "bright" [or "luminary"] as it is said: "All the bright lights" [Ezekiel XXXII, 8], according to the term for the Sun. The star with lesser brilliance is called "**Nogah**" ["shining"] after a name for the Moon, as it has been said: "neither for brightness shall the moon give light unto thee" [Isaiah LX, 19]. **Nogah** is also the Hebrew name for Venus. Stars with a hot nature are called "**Kesilim**" ["constellations" and "Orion"], as it is said: "For the stars of heaven and the constellations" [Isaiah XIII, 10]. This refers to the name Orion, which is **Kesil** and its fires. Luminaries with a cold nature are called **Mazzaroth** ["Pleiades"], as it is said: "Canst thou bring forth Mazzaroth in his seasons?" [Job XXXVIII, 32]. Israel's different names of praise such as Jacob, Israel, and Jeshurun [Deuteronomy XXXII, 15], and her different names of blame

like "**M'shuva**" ["backsliding," Jeremiah III, 6], "**B'gedah**" ["treacherous," Jeremiah III, 8], "**Oholah**" and "Oholibah" [Ezekiel XXIII, 4] correspond to particular events. These names of the angels, luminaries, and the nation are an interpretation of actual characteristics. The names of the Creator, however, are only indications and extractions [abstractions] of his powers —may He be praised and exalted!

The author of our book intends to show us how the existence of beings is realized. When the wise grasped this knowledge, they discovered the ten and only ten categories which reason can use to order all things: substance, quantity, quality, relation, space, time, possession, position, action, and passivity. When the sages precisely established these ten categories, no conception remained unconnected to them except the idea of the Creator, for He is above all intuition and comprehension. Therefore, our author has enumerated these ten categories at the beginning of his book in a style befitting the rest of his exposition. The name **Yah** refers to substance [essence] for the author translates it as Eternal, and he derives it from the word **hayyot** [being or creature] and "**hayu**" ["they have been"]. This name applies to eternity, and God is the Creator of all substances. The name Eternal **Sabaoth** [Eternal of Hosts] corresponds to the categories of action and passivity. The Eternal is active, as it is said: "I am the Eternal that maketh all things" [Isaiah XLIV, 24]. The passive, which is great in number, is called "legion" [host or armies]. The name Living God [**Elohim Hayyim**] refers to Elohim as the Creator of quantity, for the measure of life (i.e., age) is a quantitative measure. The name **El Shaddai** ["Almighty God"] refers to God the Creator of quality, for the name **Shaddai** [**Shin-Dalet-Yod**] derives from "**dai**" [**Dalet-Yod**, "sufficient"] and "**daim**" [**Dalet-Yod-Mem**, "sufficiently"]. The name **Elohei Israel**, God of Israel, refers to relation. The name Lofty [**Ram**] refers to God as Creator of the Good, while the name **Nisah** ["elevated"] refers to the category of position. The name **Shokhen Ad** ["dwelling in eternity"] indicates the time before and after which He is; and finally, the epithet **Qadosh Shmo** ["Holy be His Name"] refers to the category of possession and to the noble attributes which allow our intelligence to reach an approximate idea of Him. Therefore, the ten names clearly suit the ten categories, and according to our author, there remains nothing which God has not created.

After a deep examination and detailed analysis, we conclude that the Ten Commandments heard by our fathers before Mt. Sinai correspond to these same ten categories which encompass every precept. The commandment "I am the Eternal" alludes to the category of action, as it is said: "I am the Eternal that maketh all things" [Isaiah XLIV, 24]. The commandment "Thou shalt have no other gods…" refers to substance, for it adds: "that is in heaven above or that is in the earth beneath or that is in the water under the earth." The commandment "Thou shalt not take (the name of the Lord in vain) refers to quality since most oaths only apply to modes of being. The commandment: "Remember the Sabbath day" explicitly relates to the category of time. The commandment: "Honor thy father and thy mother" is the relation itself. The commandment: "Thou shalt not kill" indicates the category of passivity, as it is said: "for in the image of God made He man" [Genesis IX, 6]. The commandment: "Thou shalt not commit adultery" designates the category of position, for this act is a kind of position and contact. The commandment: "Thou

shalt not steal" directly corresponds to possession. The commandment: "Thou shalt not bear false witness" refers to quantity since most false witnessing applies to measurement. Finally, the commandment: "Thou shalt not covet" indicates space and everything corresponding to it; thus the Sage adds: "the house of thy neighbor." Therefore, the decalogue clearly comprehends all the notions in the world. By the same token, the 613 precepts must therefore be contained in the decalogue without exception.

By co-ordinating these precepts in accordance with the Ten Commandments, I have discovered that 80 precepts correspond to the first commandment, 60 precepts correspond to the second commandment, 48 correspond to the third, 75 to the fourth, 77 to the fifth, 50 to the sixth, 58 to the seventh, 59 to the eighth, 52 to the ninth, and 54 to the tenth. This amounts to 613. There are 620 letters in the decalogue, of which 613 correspond to the 613 precepts. The remaining seven letters are contained in the two concluding words: "that is your neighbor's," but they are already subsumed in the words immediately before them: "nor anything" [Exodus XX, 17]. Blessed be the Sage who put so many things in so few words!

The words [from **Sefer Yetzirah**] "He created His world in three **sefarim**" indicate the three ways of recording all things. The sages counted four aspects: substance, word, writing or thought. For example, we see a man in substance; or we say the word: "man"; or we write the letters: M A N; or we represent an image of the man in thought. Now why does our author only enumerate three aspects of a thing? He calls them "three **sefarim**" ["three books"] or "three divans," and these are: scripture, number and word. When the category of substance is added to them, they comprise the four aspects. Substance and thought do not vary. Viewed according to these two categories, the object makes the same impression on all men. The other two aspects, scripture and word, do vary, for we see many different languages and scripts. However, the ideas underlying these are not different. [...]

III. On the "Closed" Numbers, Mothers, Doubles, & Simples

The author then explains the thirty-two paths, and says that these are ten numbers and twenty-two letters. We translate the word "**b'limah**" as "closed." The proper sense is: 'provided with a brake,' as it is said: "whose mouth must be held in with bit and bridle" [Psalms XXXII, 9]. The author then divides the letters into "three fundamental mothers". The sense of the word [**Alef-Vav-Mem**, **ôm**] is "mother" and this is a term in the Mishna. It is said: "There is one mother for the tradition and one mother for the reading" [Pesahim 6b; Sukkah 6b]. This means that the Law has been interpreted in two ways: according to the principle of the Scripture and according to the principle of oral lecture. The word [**ôm**] is called the primitive origin of the body part where leprosy resides, as in the passage: "either the primitive origin of the wound has disappeared or diminished" [Nega'im, I, 5]. Using this metaphor, the author says "three fundamental letters" [**yesod gimel otiot**].

The proper sense of the words "**sheva k'phulot**" is "seven doubles," for it is said that there are two kinds of knowledge: "the secrets of wisdom, that they are double to that which is" [Job XI, 6]. This is the knowledge of the Creator and the knowledge of the creature. There are also two kinds of punishments: "for she

[Jerusalem] hath received of the Lord's hand double for all her sins" [Isaiah XL, 2]. These are the punishments in person and fortune, of the sacred and the profane, for the king and the multitude, and among the distinguished and the vulgar.

The words "**shtem esre ph'shutot**" indicate the "twelve simple" letters. With respect to composed objects, isolated and separate things are called "simple" to distinguish them from compounds, as it is said: "a simple year" to distinguish it from the embolismic year. The simple year is of twelve months, the embolismic year has thirteen months. One also says "first born" and "simple". "First born" refers to two parts, and "simple" to one part. In astronomical charts of complex years, this is an approximate measure of a certain star's revolution. The simple years are the average of its progression through each solar year. Since the seven letters are double, the remaining letters are called simple to distinguish them from the compound… […]

IV. On the Creation's "Witnesses"

> *By means of these* [*32 paths*]*, the Eternal, Master of armies, God of Israel, living Elohim, Almighty, Unique, Lofty and Dwelling in Eternity, Holy Be His Name has traced three mothers and their progeny, seven chiefs and their armies, and twelve limits of the angle. Proof of this is given by the trustworthy witnesses: the universe, the year and the person* [*soul*]*. To each applies the rule of ten, three, seven and twelve and their correspondents: the sphere, the Dragon and the heart.* [Chapter One, ¶ 4].

I translate "fathers" [**avot**] as "mothers", for as I have previously stated, the words: fathers, mothers, principals, materia prima, initial substance, etc. all have the same meaning. I translate the word "**kobeshin**" as "chiefs" because they conquer countries, as it is said: "And shall consume the earth before the Eternal" [Deuteronomy XXXII, 22]. Elsewhere it is said: "of all the nations which he had subdued" [II Samuel VIII, 11]. I translate the words "**g'vulei alakson**" as "limit of the angles" because this is the sense of the words frequently found in the Talmud. There it is said: "every cubit forms a cubit and two-fifths in diagonal" [Baba Batra, 101b]. This means that the diagonal is one and two-fifths cubits in every square with a simple side of one cubit, though this is not quite correct. The exact measure of the diagonal is the square root of two.

Tali [**Tav-Lamed-Yod**] can be defined as the dragon. I understand this to be the place where two orbits intersect [the orbit of the sun and the orbit of the moon] like the equator and the sun's orbit. Actually, the circle of the sun's orbit is inclined twenty-three degrees and a fraction to the circle of the equator. When we suppose that the two orbits are aligned, they necessarily intersect at two opposite points. One of the two points is called the spring equinox and the other, the autumnal equinox. Just as the solar and lunar orbits intersect one another at two opposite points (each point called "dragon"), one of these points is sometimes called the head, and the other, the tail. This explains the origin of the dragon's name. It is not a constellation resembling a dragon or any other creature. "Dragon" refers to the coils and curves which it forms when one sphere is positioned in the north and

the other in the south. The Hebrews have given it a similar name, since it is said: "By his spirit hath he garnished the heavens; His hand hath formed the crooked serpent…"

V. On the Geometrical "Whirlwind" of the Hebrew Letters

> *The ten closed numbers are ten and not nine, nor eleven; understand in wisdom and ponder them in intelligence; know, reflect and believe; situate the thing according to its evidence and establish the Creator according to its quality. The numbers correspond to ten infinities, whose beginning flashes like lightning; but one finds no end to them when searching for their limit; and the decree of the Creator made them like angels who ran and returned; and they pursue his decree like a whirlwind, and it is as if they would prostrate themselves before his throne.* [Chapter Two, ¶ 1.]

… Of the two statements which follow the three propositions, the first is: "His decree is with them, and they ran and returned." The author's meaning is that every time the numbers arrive at ten, they return and begin again eternally and without limit for us, as it is also said of the angels: "And the living creatures ran and returned as the appearance of a flash of lightning" [Ezekiel I, 14]. They return and then depart again, and it is as if they had been stationary, as it is said: "Canst thou send lightnings, that they may go, and say unto thee, here we are?" [Job XXXVIII, 35]. They have faces on all sides, and thus it is said: "And behold, the angel that talked with me went forth, and another angel went out to meet him" [Zechariah II, 3]. It is not said that the angel appeared "behind him" because the angel presents a face every direction it turns. Like the numbers, the letters also always repeat themselves, following and succeeding without an end for us.

The second of the two statements is: "And they pursue his speech like a whirlwind." The author's intention here is to emphasize how the letters and numbers are formed in the air. He says that the whirlwinds describe figures and forms in the air, and though they all differ, they are still all circular. Among their material forms, some are more oblong, others combine circle and square, others combine circle and triangle, some are composed of superimposed spheres, and still others are composed of interpenetrating spheres. All of these are types of whirlwind. This analogy explains how the letters and numbers are formed and have sprung into the air; and this is why it is said: "The Eternal hath his way in the whirlwind and in the storm" [Nahum I, 3]; and also: "For behold, the Eternal will come with fire, and with his chariots like a whirlwind" [Isaiah LXVI,15]. Ezekiel demonstrated this with respect to the **ophanim** and the **hayyot**; the circles [or 'wheels'–trans.] interpenetrate like tubes within tubes. The same thing can be said for the junction of whirlwind within whirlwind and tempest within tempest. Thus it is clear that God —be He celebrated and exalted—has revealed the lights of the hayyot and the ophanim which have circular forms. The prophets were also shown winds which have the same circular forms, as it has been said: "Then the Eternal answered Job out of the whirlwind" [Job XXXVIII, 1], and elsewhere: "out of the whirlwind" [Job XL, 6]. If one has properly comprehended the formation of the

letters in the air, this will not seem difficult. As for the saying: "They prostrate themselves before His throne," it only alludes to the numbers and letters obeying him and executing his decrees. The word "prostrate" should not be understood in the literal sense…

VI. On the Rotation of the Letters and the Zodiac

When we say that it is by means of these media that the Eternal, Master of hosts, God of Israel, Living Elohim, Almighty, Sufficient, Noble and Sublime, Dwelling in Eternity, Holy Be His Name has traced the twenty-two letters according to the construction of the sphere, we refer to the sphere's rotation which displaces to the rear what was positioned to the fore. It is the same with the letters when one inverts them, putting to the rear what had been at the fore. Proof of this is demonstrated when one says *oneg* ["delight"] which is something desirable, and when one says *nega* ["plague"] which is something detestable: the letters are the same, only inverted.

This verse is the pivotal point of the book, namely that the Creator —Holy Be His Name— has so disposed some of the letters and numbers to create a kind of body. Later He transposed their positions in order to create a body different from the first. The author gives us two comparisons drawn from the rotation of the sphere and the rotation of the letters. More examples could be adduced, but we will begin with these two. If the three letters: **Het**, **Tsadeh** and **Resh** are combined, their meaning in this order is "courtyard." If we change the position of the **Tsadeh** and **Resh**, pronouncing the word **harats**, its meaning becomes "to cut." If we combine the letters in the order of **Resh**, **Tsadeh** and **Het**, which is pronounced **retsah**, the meaning is changed to 'murder'. If we combine the letters in the order of **Tsadeh**, **Het**, and **Resh**, this is then pronounced **tsohar** and means "whiteness". These four words are examples of the same letters used in different order. Sometimes the different ways of combining letters do not have a significance. If the letters **Qof**, **Shin** and **Resh** are combined in this order, they signify **qashar**, "to bind." If they are recombined in the form of **Qof**, **Resh** and **Shin**, or **qeresh**, the meaning is "beam." The same letters combined as **sharaq** means "hiss," and the combination of **Resh**, **Shin** and **Qof** is pronounced reshaq and means "happiness". There is, however, no meaning to the combination of **Resh**, **Qof** and **Shin** in this language. A word with four letters multiplies the number of possible combinations just as a word with five letters multiplies them even more so […]

… It is especially clear to anyone versed in the science of the sphere's revolution. When the sphere turns the measure of one zodiacal sign, diverse figures result which bring a corresponding influence into play, according to the data of this science. Let us examine the represented image of the sphere for this present day, which is Tuesday, the twelfth of Sivan in the year 1242; the Sun was at the 7° of Gemini, the Moon at the 2° of Scorpio, Saturn at the 14° of Capricorn, Jupiter at 25° of Pisces, Mars at 40° of Pisces, Venus at 25° of Cancer, and Mercury at 20° of Taurus. If we begin our work in the first and second hours of the day, the most powerful luminaries in the celestial sphere are the Sun at the horizon and Jupiter and Mars since they are both in the middle of the sky. The four other planets are

hidden since Venus is in the 2°, the Moon in the 6°, Saturn in the 8° and Mercury in the 12°. Everything under the influence of the first three is strongly effected because their light falls on the horizon. The influence from the four other planets is weak because the horizon does not receive their light. If we do our work during the third and fourth hours of the day, the celestial sphere has already turned one sign. Cancer is on the horizon, the Moon is at the 5°, Saturn in the 7°, Jupiter and Mars at 9°, Mercury at 11°s. The influence of each of them depends upon its force from its position. If we do our work during the fifth and sixth hours of the day, two signs have turned and Leo is on the horizon. The powerful luminaries in the sphere are the Sun because it is in the 11°, Mercury at 10°, and the Moon at 4°. As for Venus, Saturn, Jupiter and Mars, they are all hidden, and those under their influence will feel their effect. If we conduct our work during the seventh and eighth hours of the day, a quarter of the sphere will have turned, Virgo will be at the horizon and none of the planets will be hidden. The Moon will be at 3°, Saturn at 5°, Jupiter and Mars at 6°, Mercury at 9°, Venus at 11°. In this case, all the influences compliment one another. If we are working in the ninth and tenth hours of the day, one animal of the sphere will have turned. Scorpio will appear along with the Moon, and the sphere will take another form according to its revolution. The influence of the rays, the horoscope and other astronomical conditions are subsequently transformed as the sphere revolves. Fixed stars, changing stars, and stars which have two bodies likewise demonstrate this transformation during each quarter of the day (which begin anew each six hours). I have drawn out these examples only because the author has stressed them by saying: "the sphere turns forwards and backwards."

VII. On the Ethereal Realm and its Relation to Prophecy

The Holy Scriptures call the second, more tenuous air **Kavod** ["glory"], as it is said: "the whole earth is full of His glory" [Isaiah VI, 3]; and God Himself has declared: "But as truly as I live, all the earth shall be filled with the glory of the Eternal" [Numbers XIV, 21]. The people call him **Shekhinah** ["dwelling" or "abode"] as it is said: "And the glory of the Eternal abode" [Exodus XXIV, 16], and elsewhere: "that glory may dwell in our land" [Psalms LXXXV, 9]. The author of our book has called Him "breath of the Living God" as it is said: "And my spirit will remain in the midst of thee, that thou fearest not" [Haggai II, 5]. Via this second, tenuous air, the word of prophecy was delivered, as it is said: "The Spirit of the Eternal God is upon me" [Isaiah LXI, 1]. It is also via this second, tenuous air that all the visible miracles appeared to the prophets, as it is said: "in a vision by the Spirit of God" [Ezekiel XI, 24]. This is evidently a created thing, for everything outside the Creator —may His Name be exalted!—is a created thing, as it is said: "there is none other beside Him" [Deuteronomy IV, 35]. By way of this second, tenuous, but created air, which is in the world as life is in man, the created word heard by Moses in the visible air has been produced along with the decalogue heard by our fathers. This has been called: "voice of the living God" [Deuteronomy V, 26]. Through the voice of the living God, the seven qualifications of the voice of the Eternal were spoken. From this second air comes the knowledge of wisdom, which God bequeaths to distinguished men,

as it is said: "And the spirit of the Eternal shall rest upon him, the spirit of wisdom and understanding, the spirit of council…" [Isaiah XI, 2]. From this knowledge come the faculties of courage and bravery, which God grants to whomsoever He will, as it is said: "Then the Spirit of the Eternal came upon Jephthah" [Judges XI, 29] and: "But the Spirit of the Eternal came upon Gideon" [Judges VI, 34]. For this reason, the author of our book has given "life of the worlds" as the first name.

As for the sense of the words: "whose throne is fortified from the beginning," this means that the second, tenuous air is for God — may He be celebrated and exalted! —just as the throne, by comparison, is for the king. Thus it is said: "The Eternal hath prepared His throne in the heavens; and His kingdom ruleth over all" [Psalms CIII, 19]. This is the reason why the Tabernacle has been called His throne, according to the verse: "they shall call Jerusalem the throne of the Eternal" [Jeremiah III, 17].

As for the meaning of the words: "blessed and whose name is blessed" this is a general appellation for the light which enters the visible air of the entire world below, as it is said: "And blessed be His glorious name for ever: and let the whole earth be filled with his glory" [Psalms LXXII, 19]. This object is also what the Wise have called "*Ruach Ha-Qodesh*" ["Holy Spirit"]. Actually, after the prophecy had disappeared, a light appeared to them as if it were reflected by a mirror, and they heard a voice like an echo, that is to say that the desert reverberated it to them, and this has been called "*Bath Qol*" ["daughter of the voice"], which means child by the voice. With regard to this, Scripture has said: "And thine ears shall hear a word behind thee, saying…" [Isaiah XXX, 21]. Scripture has not said: "before thee".

The author of our book says that this concept was the first created thing, and it is the most tenuous thing in existence, but also the strongest. This is followed by the visible air where the Creator has formed the ten numbers and the twenty-two letters…

VIII. On the Geometry of Phonetics and the Order of the Alphabet

> *The twenty-two letters are three principals, seven doubles, and twelve simples, which are cleaved in the air, traced by the voice and situated in five places in the mouth. They have divided themselves into five sections:* (1) *Alef, He, Het, Ayin are pronounced at the extremity of the tongue with the uvula;* (2) *Bet, Vav, Mem, Peh are pronounced with the lips touching and with the tip of the tongue;* (3) *Gimel, Yod, Kaf, Qof are articulated with the side of the tongue;* (4) *Dalet, Tet, Lamed, Nun, Tav with the middle of the tongue;* (5) *Zayin, Shin, Samekh, Resh, and Tsadeh are pronounced between the teeth with a quiet tongue* [Chapter Four, ¶ 3].

According to the different locations in the mouth necessary to articulate them, there is also a difference between the letters as they are traced into the air. Thus the author has said "cleaved in the air," "traced by the voice". The voice traces the letters, dispatches them through the air, cleaves and orders them. The group **Alef**, **He**, **Het** and **Ayin** [**ahacha**] is the more delicate and produces a straight line in the air. This is followed by **Gimel**, **Yod**, **Kaf** and **Qof** [**gikhaq**], which produce either unequal or equilateral triangular figures in the air according to their motion. This

group is followed by **Dalet**, **Tet**, **Lamed**, **Nun**, **Tav** [**datlanat**] which produce square figures, either simple or complex according to their movement. Then follows **Zayin**, **Shin**, **Samech**, **Resh**, and **Tsadeh** [**zshosrots**] which produce oblique figures, some right angled, others acute or obtuse according to their movement in the air. Finally the letters **Bet**, **Vav**, **Mem** and **Peh** [**bumaph**] produce spherical forms in the air according to the force of their pronunciation, some being simple and others more complex. The author has enumerated the group [**bumaph**] after [**ahacha**] because **Bet** is the second letter of the alphabet. He who first established the alphabetical sequence, situated **Bet** towards the beginning to separate these five different letter groups, and to prevent their combination, as well as to eliminate any difficulties for students and children in pronouncing the letters. Actually, the composition of words with these twenty-two letters usually combines only the letters corresponding to the different vocal organs. Two letters which belong to the same letter grouping are very rarely combined with one another. Thus **Zayin** and **Shin** never appear next to each other in the Hebraic tongue; nor do **Samech** and **Shin**; nor **Kaf** and **Gimel**; nor are **Dalet** and **Tet** coupled in the same word. I have already explained this in the first of the grammatical books…

IX. On the 231 Gates of Letter Permutation

> *When He traced, cut, multiplied, weighed and inverted the twenty-two letters, He created everything which has been created, and everything which will be created in the future. How did He multiply them? Alef with each of the letters and each with Alef, Bet with each one and each one with Bet, and the same for Gimel. He turned and inverted them all, and formed the totality of 231 words. All the creatures and all the words cannot exist without another being above them* [Chapter Four, ¶ 4].

I have translated the words "**hozerot halilah**" as "they turn in a circle and invert themselves" because every hollow thing is so called in the Hebrew language. The words "**n'vuv luhot**" ["hollow with boards," Exodus XXVII, 8] are written as "**halil luhin**" in the Targum. Concerning the orifices of the body, it is said that: "God has created in it many holes and cavities" [Berakhot 60b]. In paraphrase, the Targum has likewise said of the king of Tyre: "But you have not considered your body which has been made with cavities and holes which are indispensible" [paraphrase of Ezekiel XXVIII, 13]. Similarly, the totality of air in the world is called "hollow of the world" because it always revolves [circulates].

This passage is sometimes misunderstood to say: "They are found to exit through two hundred twenty-one gates," and this is incorrect. Though we have learned that calculation demands that this number total two hundred thirty-one, the only number that I have seen written is "two hundred twenty-one." I have no doubt that this is an error. A similar mistake can be found in the **Four Gates**: "every Tishri of an embolismic year which begins before 695 parts of the twelfth hour." Now, in all the texts I have found "the 11th hour" written instead of the twelfth, but this is an error. If you add the surplus of two years, one of which is an embolismic year, the

new moon will be at exactly five o'clock on the Sabbath, but it must be at exactly six o'clock. It will not be at six, however, unless the twelfth hour is set as the starting point. Analogously, in response to our author's question, "How did he multiply them," it is correct to give the number two hundred thirty-one as the answer. I will explain this in accordance with the principle which the author himself applies: "**Alef** with all the letters and all with **Alef**, **Bet** with all and all with **Bet**," etc. This kind of multiplication can be found in the cities of Palestine and Egypt. The children write this in order to learn how to spell, and these are the twenty-two series which are called rows [files]. The first row is **Alef-Alef**, **Alef-Bet**, **Alef-Gimel**, **Alef-Dalet**, **Alef-He**, **Alef-Vav**, **Alef-Zayin**, up to **Alef-Tav**. The second row is **Bet-Alef**, **Bet-Bet**, **Bet-Gimel**, **Bet-Dalet**, **Bet-He**, **Bet-Vav**, **Bet-Zayin** up to **Bet-Tav**. The third row is **Gimel-Alef**, **Gimel-Bet**, **Gimel-Gimel**, **Gimel-Dalet**, **Gimel-He**, **Gimel-Vav**, **Gimel-Zayin** up to **Gimel-Tav**. It is the same for **Dalet-Alef**, **He-Alef**, up to **Tav-Alef**, **Tav-Bet**, **Tav-Gimel** etc., up to **Tav-Tav**. In all, this amounts to twenty-two multiplied by twenty-two or four hundred eighty-four. Of this total, twenty-two words must be subtracted which are not products [of one letter with another], namely **Alef-Alef** of the first row, **Bet-Bet** of the second row, **Gimel-Gimel** of the third row, **Dalet-Dalet** of the fourth row, and so on up to **Tav-Tav** of the twenty-second row. The reason for this subtraction is as follows: if **Dalet** is combined with **Dalet**, for example, it simply produces the same figure in the air and a single word in the verse, and they remain in their original state when they are inverted. Once we have subtracted these twenty-two [duplicates], we are left with four hundred sixty-two. Of these four hundred sixty-two, however, only a half are actually different sets of pairs. The pair **Alef-Bet** in the first row is like the pair **Bet-Alef** in the second row; **Alef-Gimel** in the first row is like **Gimel-Alef** in the third; **Alef-Dalet** in the first is like **Dalet-Alef** in the fourth, and so on for each of the series. One therefore discovers that one half of the letters simply reproduces the other half, and thus it is said: "And they all turn in a circle" because they turn into their reverse. When one subtracts half of the four hundred sixty-two, the remainder is two hundred thirty-one. Thus we have said: "The letters are found to exit through two hundred thirty-one gates". A person can make visible sense of this simply by calculating with coins or by writing rows of letters and counting them. This explains how the apparent unity above all multiplication is an index of the One, the Holy, may He be praised and exalted!

I have heard that a commentator on our book has kept the mistake of two hundred twenty-one gates. He has attempted to justify this error by saying that the total of **Alef-Alef**, **Alef-Bet**, **Alef-Gimel**, **Alef-Dalet** and so on is only twenty-one since **Alef-Alef** is not multiplied [combined] and **Alef** revolves only around itself. This commentator then multiplies these twenty-one by ten, i.e., the ten numbers, and this amounts to two hundred ten. Then he adds the ten numbers and **Alef**, which is the first unity, and this amounts to two hundred twenty-one. But —may God have mercy upon thee—this is a concatenation of a tissue of errors, all due to the fact that the commentator does not know how to multiply. We can cite five reasons why his explanation is in error: (1) he has multiplied **Alef** with all the letters but not all the letters with **Alef**. Later on he repeats this mistake by failing

to multiply **Bet** with all or all with **Bet**, and the same with the other letters. He has only multiplied **Alef** with all; (2) he has multiplied the sum of **Alef** with all (i.e., twenty-one) by ten, but there is no reason to multiply by ten. The author of our book has not given this direction. He has only directed the inquirer to multiply the letters, and he says "**Alef** with all" and "**Bet** with all". He has not mentioned the ten numbers in this section. The commentator has thus neglected this direction and has done what was not directed at all; (3) he has separately added the ten numbers to his product, but this is the chapter on multiplication and not abstraction. Were this the chapter on abstraction, one would add the twenty-two isolated letters, and this would then amount to two hundred forty-three; (4) the commentator has omitted the double **Alef** without multiplying it by ten, and therefore must add the isolated **Alef**, but there is no reason for this procedure; (5) this commentator's book also contains the phrase: "and they all turn in a circle." Now if the letters are multiplied one by another, they do turn in a circle, but they do not turn in a circle if they are merely multiplied by ten. With that said, I should like to know what remains of this commentator's argument to be defended.

Our author's purpose in this chapter on multiplication is to demonstrate that the Creator—may He be exalted!—by composing these twenty-two letters through the five procedures of tracing, carving, multiplying, weighing and transposing has created all that has been and will create all that will exist in the future. Actually, when He traced straight lines through the circumferences, triangles in the squares, and drew oblique lines in these circumferences, triangles and squares, the results were surfaces and volumes folding in upon one another according to these marvelous methods which create all forms. This is by the penetration of the **Bet** in the **Gimel**, the **Dalet** in the **He**, etc. For this reason, the pairs **Alef-Alef**, **Bet-Bet**, **Gimel-Gimel**, **Dalet-Dalet** up to **Tav-Tav** do not enter into such multiplication. If you say **Alef** one hundred times, it only results in a single form in the air, namely a straight line. And if you speak **Bet** a hundred times, you will only trace a single circular form repeatedly. This explains the creation of the letter forms in the air. However, we can only establish this form in our spirit. We will not be able to realize this form because it belongs to the Master of the worlds—may He be praised and exalted! The wise, therefore, first teach their students mathematics and geometry, for these are the origin of knowledge… […]

X. On the Crowning of the Letters

The reference to each letter, "and He attached a crown to it" conforms to an ancient principle—of happy memory! One tradition of the letters is that they have been revealed with ornaments and crowns, as it is said: "Seven letters necessitate three adornments: **Shin**, **Ayin**, **Tet**, **Nun**, **Zayin**, **Gimel** and **Tsadeh**" [Menahot 29b]. It is the same for each letter. For some letters, these adornments augment and for others they restrain the deductions drawn from them, as *The Book of Crowns* has explained. The ancients also had the tradition that when the crowns are not carefully written in the Torah, it is forbidden to pronounce benedictions upon it, and it is not permitted to read it in public. For this reason, they say that one who

hastily rushes through it will not live long. The ancient amulet makers say that the letters are worthless if they have not been written with their crowns. Similarly, our author says that it is not possible to form the triangular, square, folded, chain-formed, or convex figures (which the letters were meant to form) without a crown. He says, therefore, that "He attached a crown to it"...

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The Testament of Solomon

translated by F. C. Conybeare
PDF formatted by P. Yardley

1. Testament of Solomon, son of David, who was king in Jerusalem, and mastered and controlled all spirits of the air, on the earth, and under the earth. By means of them also he wrought all the transcendent works of the Temple. Telling also of the authorities they wield against men, and by what angels these demons are brought to naught.

Of the sage Solomon.

Blessed art thou, O Lord God, who didst give Solomon such authority. Glory to thee and might unto the ages. Amen.

2. And behold, when the Temple of the city of Jerusalem was being builded, and the artificers were working thereat, Ornias the demon came among them toward sunset; and he took away half of the pay of the chief-deviser's (?) little boy, as well as half his food. He also continued to suck the thumb of his right hand every day. And the child grew thin, although he was very much loved by the king.

3. So King Solomon called the boy one day, and questioned him, saying: "Do I not love thee more than all the artisans who are working in the Temple of God? Do I not give thee double wages and a double supply of food? How is it that day by day and hour by hour thow growest thinner?"

4. But the child said to the king: "I pray thee, O king. Listen to what has befallen all that thy child hath. After we are all released from our work on the Temple of God, after sunset, when I lie down to rest, one of the evil demons comes and takes away from me one half of my pay and one half of my food. Then he also takes hold of my right hand and sucks my thumb. And lo, my soul is opressed, and so my body waxes thinner every day."

5. Now when I Solomon heard this, I entered the Temple of God, and prayed with all my soul, night and day, that the demon might be delivered into my hands, and that I might gain authority over him. And it came about through my prayer that grace was given to me from the Lord Sabaoth by Michael his archangel. [He brought me] a little ring, having a seal consisting of an engraved stone, and said to me: "Take, O Solomon, king, son of David, the gift which the Lord God has sent thee, the highest Sabaoth. With it thou shalt lock up all demons of the earth, male and female; and with their help thou shalt build up Jerusalem. [But] thou [must] wear this seal of God. And this engraving of the seal of the ring sent thee is a Pentalpha."

6. And I Solomon was overjoyed, and praised and glorified the God of heaven and earth. And on the morrow I called the boy, and gave him the ring, and said to him: "take this, and at the hour in which the demon shall come unto thee, throw this ring at the chest of the demon, and say to him: 'In the name of God, King Solomon calls thee hither.' And then do thou come running to me, without having any misgivings or fear in respect of aught thou mayest hear on the part of the demon."

7. So the child took the ring, and went off; and behold, at the customary hour Ornias, the fierce demon, came like a burning fire to take the pay from the child. But the child according to the instructions received from the king, threw the ring at the chest of the demon, and said: "King Solomon calls thee hither." And then he went off at a run to the king. But the demon cried out aloud, saying: "Child, why hast thou done this to me? Take the ring off me, and I will render to thee the gold of the earth. Only take this off me, and forbear to lead me away to Solomon."

8. But the child said to the demon: "As the Lord God of Israel liveth, I will not brook thee. So come hither." And the child came at a run, rejoicing, to the king, and said: "I have brought the demon, O king, as thou didst command me, O my master. And behold, he stands before the gates of the court of thy palace, crying out, and supplicating with a loud voice; offering me the silver and gold of the earth if I will only bring him unto thee."

9. And when Solomon heard this, he rose up from his throne, and went outside into the vestibule of the court of his palace; and there he saw the demon, shuddering and trembling. And he said to him: "Who art thou?" And the demon answered: "I am called Ornias."

10. And Solomon said to him: "Tell me, O demon, to what zodiacal sign thou art subject." And he answered: "To the Water-pourer. And those who are consumed with desire for the noble virgins upon earth [...], these I strangle. But in case there is no disposition to sleep, I am changed into three forms. Whenever men come to be enamoured of women, I metamorphose myself into a comely female; and I take hold of the men in their sleep, and play with them. And after a while I again take to my wings, and hide me to the heavenly regions. I also appear as a lion, and I am commanded by all the demons. I am offspring of the archangel Uriel, the power of God."

11. I Solomon, having heard the name of the archangel, prayed and glorified God, the Lord of heaven and earth. And I sealed the demon and set him to work at stone-cutting, so that he might cut the stones in the Temple, which, lying along the shore, had been brought by the Sea of Arabia. But he, fearful of the iron, continued and said to me: "I pray thee, King Solomon, let me go free; and I will bring you all the demons." And as he was not willing to be subject to me, I prayed the archangel Uriel to come and succour me; and I forthwith beheld the archangel Uriel coming down to me from the heavens.

12. And the angel bade the whales of the sea come out of the abyss. And he cast his destiny upon the ground, and that [destiny] made subject [to him] the great demon. And he commanded the great demon and bold Ornias, to cut stones at the Temple. And accordingly I Solomon glorified the God of heaven and Maker of the earth. And he bade Ornias come with his destiny, and gave him the seal, saying: "Away with thee, and bring me hither the prince of all the demons."

13. So Ornias took the finger-ring, and went off to Beelzeboul, who has kingship over the demons. He said to him: "Hither! Solomon calls thee." But Beelzeboul, having heard, said to him: "Tell me, who is this Solomon of whom thou speakest to me?" Then Ornias threw the ring at the chest of Beelzeboul, saying: "Solomon the king calls thee." But Beelzeboul cried aloud with a mighty voice, and shot out a great burning flame of fire; and he arose, and followed Ornias, and came to Solomon.

14. And when I saw the prince of demons, I glorified the Lord God, Maker of heaven and earth, and I said: "Blessed art thou, Lord God Almighty, who hast given to Solomon thy servant wisdom, the assessor of the wise, and hast subjected unto me all the power of the devil."

15. And I questioned him, and said: "Who art thou?" The demon replied: "I am Beelzebub, the exarch of the demons. And all the demons have their chief seats close to me. And I it is who make manifest the apparition of each demon." And he promised to bring to me in bonds all the unclean spirits. And I again glorified the God of heaven and earth, as I do always give thanks to him.

16. I then asked of the demon if there were females among them. And when he told me that there were, I said that I desired to see them. So Beelzeboul went off at high speed, and brought unto me Onoskelis, that had a very pretty shape, and the skin of a fair-hued woman; and she tossed her head.

17. And when she was come, I said to her: "Tell me who art thou?" But she said to me: "I am called Onoskelis, a spirit wrought ...[?shabtai/Saturn?], lurking upon the earth. There is a golden cave where I lie. But I have a place that ever shifts. At one time I strangle men with a noose; at another, I creep up from the nature to the arms [in marg: "worms"]. But my most frequent dwelling-places are the precipices, caves, ravines. Oftentimes, however, do I consort with men in the semblance of a woman, and above all with those of a dark skin. For they share my star with me; since they it is who privily or openly worship my star, without knowing that they harm themselves, and but whet my appetite for further mischief. For they wish to provide money by means of memory (commemoration?), but I supply a little to those who worship me fairly."

18. And I Solomon questioned her about her birth, and she replied: "I was born of a voice untimely, the so-called echo of a man's ordure [1] dropped in a wood."

[1. For the demon born of an echo we have an analogue in the Hebrew Bath Kol, "the daughter of a voice." In the Gnostic Hymn to Hermes, edited by Dieterich, Abrasax, p 19, we read, l. 104...]

19. And I said to her: "Under what star dost thou pass?" And she answered me: "Under the star of the full moon, for the reason that the moon travels over most things." Then I said to her: "And what angel is it that frustrates thee?" And she said to me: "He that in thee [or "through thee"] is reigning." And I thought that she mocked me, and bade a soldier strike her. But she cried aloud, and said: "I am [subjected] to thee, O king, by the wisdom of God given to thee, and by the angel Joel."

20. So I commanded her to spin the hemp for the ropes used in the building of the house of God; and accordingly, when I had sealed and bound her, she was so overcome and brought to naught as to stand night and day spinning the hemp.

21. And I at once bade another demon to be led unto me; and instantly there approached me the demon Asmodeus, bound, and I asked him: "Who art thou ?" But he shot on me a glance of anger and rage, and said: "And who art thou?" And I said to him: "Thus punished as thou art, answerest thou me?" But he, with rage, said to me: "But how shall I answer thee, for thou art a son of man; whereas I was born an angel's seed by a daughter of man, so that no word of our heavenly kind addressed to the earth-born can be overweening. Wherefore also my star is bright in heaven, and men call it, some the Wain, and some the dragon's child. I keep near unto this star. So ask me not many things; for thy kingdom also after a little time is to be disrupted, and thy glory is but for a season. And short will be thy tyranny over us; and then we shall again have free range over mankind, so as that they shall revere us as if we were gods, not knowing, men that they are, the names of the angels set over us."

22. And I Solomon, on hearing this, bound him more carefully, and ordered him to be flogged with thongs of ox-hide, and to tell me humbly what was his name and what his business. And he answered me thus: "I am called Asmodeus among mortals, and my business is to plot against the newly wedded, so that they may not know one another. And I sever them utterly by many calamities, and I waste away the beauty of virgin women, and estrange their hearts."

23. And I said to him: "Is this thy only business?" And he answered me: "I transport men into fits of madness and desire, when they have wives of their own, so that they leave them, and go off by night and day to others that belong to other men; with the result that they commit sin, and fall into murderous deeds."

24. And I adjured him by the name of the Lord Sabaôth, saying: "Fear God, Asmodeus, and tell me by what angel thou art frustrated." But he said: "By Raphael, the archangel that stands before the throne of God. But the liver and gall of a fish put me to flight, when smoked over ashes of the tamarisk." I again asked him, and said: "Hide not aught from me. For I am Solomon, son of David, King of Israel. Tell me the name of the fish which thou reverest." And he answered: "It is the Glanos by name, and is found in the rivers of Assyria; wherefore it is that I roam about in those parts."

25. And I said to him: "Hast thou nothing else about thee, Asmodeus?" And he answered: "The power of God knoweth, which hath bound me with the indissoluble bonds of yonder one's seal, that whatever I have told thee is true. I pray thee, King Solomon, condemn me not to [go into] water." But I smiled, and said to him: "As the Lord God of my fathers liveth, I will lay iron on thee to wear. But thou shalt also make the clay for the entire construction of the Temple, treading it down with thy feet." And I ordered them to give him ten water-jars to carry water in. And the demon groaned terribly, and did the work I ordered him to do. And this I did, because that fierce demon Asmodeus knew even the future. And I Solomon glorified God, who gave wisdom to me Solomon his servant. And the liver of the fish and its gall I hung on the spike of a reed, and burned it over Asmodeus because of his being so strong, and his unbearable malice was thus frustrated.

26. And I summoned again to stand before me Beelzeboul, the prince of demons, and I sat him down on a raised seat of honour, and said to him: "Why art thou alone, prince of the demons?" And he said to me: "Because I alone am left of the angels of heaven that came down. For I was first angel in the first heaven being entitled Beelzeboul. And now I control all those who are bound in Tartarus. But I too have a child, and he haunts the Red Sea. And on any suitable occasion he comes up to me again, being subject to me; and reveals to me what he has done, and I support him.

27. I Solomon said unto him: "Beelzeboul, what is thy employment?" And he answered me: "I destroy kings. I ally myself with foreign tyrants. And my own demons I set on to men, in order that the latter may believe in them and be lost. And the chosen servants of God, priests and faithful men, I excite unto desires for wicked sins, and evil heresies, and lawless deeds; and they obey me, and I bear them on to destruction. And I inspire men with envy, and [desire for] murder, and for wars and sodomy, and other evil things. And I will destroy the world."

28. So I said to him: "Bring to me thy child, who is, as thou sayest, in the Red Sea." But he said to me: "I will not bring him to thee. But there shall come to me another demon called Ephippas. Him will I bind, and he will bring him up from the deep unto me." And I said to him: "How comes thy son to be in the depth of the sea, and what is his name? "And he answered me: "Ask me not, for thou canst not learn from me. However, he will come to thee by any command, and will tell thee openly."

29. I said to him: "Tell me by what angel thou art frustrated." And he answered: "By the holy and precious name of the Almighty God, called by the Hebrews by a row of numbers, of which the sum is 644, and among the Greeks it is Emmanuel [1]. And if one of the Romans adjure me by the great name of the power Eleéth, I disappear at once."

[1. The text must be faulty, for the word Emmanuel is the Hebrew. The sum 644 is got by adding together the Greek numbers.]

30. I Solomon was astounded when I heard this; and I ordered him to saw up Theban [1] marbles. And when he began to saw the marbles, the other demons cried out with a loud voice, howling because of their king Beelzeboul.

[1. We hear of Pentelic marble in Strabo, but the reference in the text may be to Thebes in Egypt.]

31. But I Solomon questioned him, saying: "If thou wouldst gain a respite, discourse to me about the things in heaven." And Beelzeboul said: "Hear, O king, if thou burn gum, and incense, and bulb of the sea [1], with nard and saffron, and light seven lamps in an earthquake [2], thou wilt firmly fix thy house. And if, being pure [3], thou light them at dawn in the sun alight, then wilt thou see the heavenly dragons, how they wind themselves along and drag the chariot of the sun."

[1. Perhaps the "sea-bulbs" were the balls of hair-like texture which the sea washes up on Mediterranean shores, e.g. in Tunisia. 2. Perhaps "in a row," should be read. 3. For the condition here insisted on cp. Dieterich, Abrasax, p. 141, where in an incantation ceremonial purity is similarly insisted on. The ritual of a magic papyrus given by Dieterich, p. 169, is very similar to that here prescribed in the Testament.]

32. And I Solomon, having heard this, rebuked him, and said: "Silence for this present [1], and continue to saw the marbles as I commanded thee." And I Solomon praised God, and commanded another demon to present himself to me. And one came before me who carried his face high up in the air, but the rest of the spirit curled away like a snail. And it broke through the few soldiers, and raised also a terrible dust on the ground, and carried it upwards; and then again hurled it back to frighten us, and asked what questions I could ask as a rule. And I stood up, and spat [2] on the ground in that spot, and sealed with the ring of God. And forthwith the dust-wind stopped. Then I asked him, saying: "Who art thou, O wind?" Then he once more shook up a dust, and answered me: "What wouldst thou have, King Solomon?" I answered him: "Tell

me what thou art called, and I would fain ask thee a question. But so far I give thanks to God who has made me wise to answer their evil plots."

[1. So Luke xxii. 51. 2. For the use of spittle to produce a cure or other effect in a magical way, cp. Mark vii. 33 and viii. 23. In John ix. 6, Jesus, we read, "spat on the ground, and made clay of the spittle, and anointed the eyes with the clay." Of this magic use of spittle Pliny, in his Natural History, gives numerous examples. It was common in antiquity.]

33. But [the demon] answered me: "I am the spirit of the ashes (Tephras)." And I said to him: "What is thy pursuit?" And he said: "I bring darkness on men, and set fire to fields; and I bring homesteads to naught. But most busy am I in summer. However, when I get an opportunity, I creep into corners of the wall, by night and day. For I am offspring of the great one, and nothing less." Accordingly I said to him: "Under what star dost thou lie?" And he answered: "In the very tip of the moon's horn, when it is found in the south. There is my star. For I have been bidden to restrain the convulsions of the hemitertian fever; and this is why many men pray to the hemitertian fever, using these three names: Bultala, Thallal, [24] Melchal. And I heal them." And I said to him: "I am Solomon; when therefore thou wouldst do harm, by whose aid dost thou do it?" But he said to me: "By the angel's, by whom also the third day's fever is lulled to rest." So I questioned him, and said: "And by what name [1]?" And he answered: "That of the archangel Azael." And I summoned the archangel Azael, and set a seal on the demon, and commanded him to seize great stones, and toss them up to the workmen on the higher parts of the Temple. And, being compelled, the demon began to do what he was bidden to do.

[1. Cp. Acts iv. 7.]

34. And I glorified God afresh who gave me this authority, and ordered another demon to come before me. And there came seven spirits [1], females, bound and woven together, fair in appearance and comely. And I Solomon, seeing them, questioned them and said: "Who are ye?" But they, with one accord, said with one voice [2]: "We are of the thirty-three elements of the cosmic ruler of the darkness [3]." And the first said: "I am Deception." The second said: "I am Strife." The third: "I am Klothod, which is battle." The fourth: "I am Jealousy." The fifth: "I am Power." The sixth: "I am Error." The seventh: "I am the worst of all, and our stars are in heaven. Seven stars humble in sheen, and all together. And we are called as it were goddesses. We change our place all and together, and together we live, sometimes in Lydia, sometimes in Olympus, sometimes in a great mountain."

[1. The Pleiades seem to be referred to. Cp. Job xxxviii. 31, in the Revised Version: "Canst thou bind the cluster of the Pleiades?" They had a malign influence. The grouping of evil spirits by sevens is common in Babylonian and Jewish folk-lore. As examples I may cite the Testamentum of Reuben, ch. 2, and the seven evil spirits of the N.T. Possibly, however, the Seven Planets are here in question; though this is unlikely, for they do not tally with the description given. 2. Rom. xv. 6 has the same phrase. For "thirty-three" we should read "thirty-six" elements. Note that later in the Testament these seven spirits are not among the Kosmokrators, a proof that the document before us is a composite one. 3. Paul speaks of the Kosmokrators in Eph. vi. 12: "Our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness." See Iren. Haer. I. i. 10.]

35. So I Solomon questioned them one by one, beginning with the first, and going down to the seventh. The first said: "I am Deception, I deceive and weave snares here and there. I whet and excite heresies. But I have an angel who frustrates me, Lamechalal."

36. Likewise also the second said: "I am Strife, strife of strifes. I bring timbers, stones, hangers, my weapons on the spot. But I have an angel who frustrates me, Baruchiachel."

37. Likewise also the third said: "I am called Klothod [1], which is Battle, and I cause the well-behaved to scatter and fall foul one of the other. And why do I say so much? I have an angel that frustrates me: "Marmarath."

[1. Fabricius, Cod. Pseudepigr. V.T. vol. I, p. 1047, reads Klothon, which must be i.q. Kludun, which Hesychius explains thus: ...]

38. Likewise also the fourth said: "I cause men to forget their sobriety and moderation. I part them and split them into parties; for Strife follows me hand in hand. I rend the husband from the sharer of his bed, and children from parents, and brothers from sisters. But why tell so much to my despite? I have an angel that frustrates me, the great Balthial."

39. Likewise also the fifth said: "I am Power. By power I raise up tyrants and tear down kings. To all rebels I furnish power. I have an angel that frustrates me, Asteraôth."

40. Likewise also the sixth said: "I am Error [1], O King Solomon. And I will make thee to err, as I have before made thee to err, when I caused thee to slay thy own brother [2]. I will lead you into error, so as to pry into graves [3]; and 1 teach them that dig, and I lead errant souls away from all piety, and many other evil traits are mine. But I have an angel that frustrates me, Uriel."

[1. Cp. Testam. of Symeon, ch. 3. 2. See I Kings ii. 25. 3. A reference to necromancy, of which the object was to oblige the spirit of the dead to enter oneself.]

41. Likewise also the seventh said: "I am the worst, and I make thee worse off than thou wast; because I will impose the bonds of Artemis. But the locust [1] will set me free, for by means thereof is it fated that thou shalt achieve my desire [...]. For if one were wise, he would not turn his steps toward me."

[1. This refers to the closing incident narrated in the Testament, the sacrificing by Solomon of five locusts to Moloch. Tatian, Orat. ad Graecos, cap. 12, speaks of Artemis magos. She is the same as Hecate.]

42. So I Solomon, having heard and wondered, sealed them with my ring; and since they were so considerable, I bade them dig the foundations of the Temple of God. For the length of it was 250 cubits. And I bade them be industrious, and with one murmur of joint protest they began to perform the tasks enjoined.

43. But I Solomon glorified the Lord, and bade another demon come before me. And there was brought to me a demon having all the limbs of a man, but without a head. And I, seeing him, said to him: "Tell me, who art thou?" And he answered: "I am a demon." So I said to him: "Which?" And he answered me: "I am called Envy. For I delight to devour heads, being desirous to secure for myself a head; but I do not eat enough, but am anxious to have such a head as thou hast."

44. I Solomon, on hearing this, sealed him, stretching out my hand against his chest. Whereon the demon leapt up, and threw himself down, and gave a groan, saying: "Woe is me! where am I come to? O traitor Ornias, I cannot see!" So I said to him: "I am Solomon. Tell me then how thou dost manage to see." And he answered me: "By means of my feelings." I then, Solomon, having heard his voice come up to me, asked him how he managed to speak. And he answered me: "I, O King Solomon, am wholly voice, for I have inherited the voices of many men. For in the case of all men who are called dumb, I it is who smashed their heads, when they were children and had reached their eighth day. Then when a child is crying in the night, I become a spirit, and glide by means of his voice [...]. In the crossways [1] also I have many services to render, and my encounter is fraught with harm. For I grasp in all instant a man's head, and with my hands, as with a sword, I cut it off, and put it on to myself. And in this way, by means of the fire which is in me, through my neck it is swallowed up. I it is that sends grave mutilations and incurable on men's feet, and inflict sores."

[1. This seems the sense of enodiais, unless understood, trivialibus dis, "to the demons of the wayside or cross-road." Hecate was such a goddess, and in C.I. 26 we have mention of a daimon enodia, the Latin Trivia. As a subst. the neut. plur. enodia: = blisters caused by walking, in Theophr, Sud. 15.]

45. And I Solomon, on hearing this, said to him: "Tell me how thou dost discharge forth the fire? Out of what sources dost thou emit it?" And the spirit said to me: "From the Day-star [1]. For here hath not yet been found that Elburion, to whom men offer prayers and kindle lights. And his name is invoked by the seven demons before me. And he cherishes them."

[1. Or, "from the Orient."]

46. But I said to him: "Tell me his name." But he answered: "I cannot tell thee. For if I tell his name, I render myself incurable. But he will come in response to his name." And on hearing this, I Solomon said to him: "Tell me then, by what angel thou art frustrated?" And he answered: "By the fiery flash of lightning." And I bowed myself before the Lord God of Israel, and bade him remain in the keeping of Beelzeboul until Iax [1] should come.

[1. Bornemann conjectures "a guardian or watcher." But the angel Iax recurs below in # 86.]

47. Then I ordered another demon to come before me, and there came into my presence a hound, having a very large shape, and it spoke with a loud voice, and said, "Hail, Lord, King Solomon!" And I Solomon was astounded. I said to it: Who art thou, O hound?" And it answered: "I do indeed seem to thee to be a hound, but before thou wast, O King Solomon, I was a man that wrought many unholy deeds on earth. I was surpassingly learned in letters, and was so mighty that I could hold the stars of heaven back. And many divine works did I prepare. For I do harm to men who follow after our star, and turn them to [...]. [1] And I seize the frenzied men by the larynx, and so destroy them."

[1. The MS. has a vox nihili. Can it mean "her that is born of echo" (see above, p. 19, n. 8).?]

48. And I Solomon said to him: "What is thy name?" And he answered: "Staff" (Rabdos). And I said to him: "What is thine employment? And what results canst thou achieve?" And he replied: "Give me thy man, and I will lead him away into a mountainous spot, and will show him a green stone tossed to and fro, with which thou mayest adorn the temple of the Lord God."

49. And I Solomon, on hearing this, ordered my servant to set off with him, and to take the finger-ring bearing the seal of God with him. And I said to him: "Whoever shall show thee the green stone, seal him with this finger-ring. And mark the spot with care, and bring me the demon hither. And the demon showed him the green stone, and he sealed it, and brought the demon to me. And I Solomon decided to confine with my seal on my right hand the two, the headless demon, likewise the hound, that was so huge [1]; he should be bound as well. And I bade the hound keep safe the fiery spirit so that lamps as it were might by day and night cast their light through its maw on the artisans at work.

[1. The text seems corrupt here.]

50. And I Solomon took from the mine of that stone 200 shekels for the supports of the table of incense, which was similar in appearance. And I Solomon glorified the Lord God, and then closed round the treasure of that stone. And I ordered afresh the demons to cut marble for the construction of the house of God. And I Solomon prayed to the Lord, and asked the hound, saying: "By what angel art thou frustrated?" And the demon replied: "By the great Brieus [1]."

[1. Briareus is suggested by Bornemann as the right reading, but with little probability, since Briareus would not have been turned into an angel.]

51. And I praised the Lord God of heaven and earth, and bade another demon come forward to me; and there came before me one in the form of a lion roaring. And he stood and answered me saying: "O king, in the form which I have, I am a spirit quite incapable of being perceived. Upon all men who lie prostrate with sickness I leap, coming stealthily along; and I render the man weak, so that his habit of body is enfeebled.

But I have also another glory, O king. I cast out demons, and I have legions under my control. And I am capable of being received [1] in my dwelling-places, along with all the demons belonging to the legions under me." But I Solomon, on hearing this, asked him: "What is thy name?" But he answered: "Lion-bearer, Rath [2] in kind." And I said to him: "How art thou to be frustrated along with thy legions? What angel is it that frustrates thee?" And he answered: "If I tell thee my name, I bind not myself alone, but also the legions of demons under me."

[1. dektikos seems here to bear this sense, as also in the fragment of a very old commentary on the Shepherd of Hermas in the Oxyrhynchus papyri. part i, by Grenfell and Hunt, 1898, p. 9. The dwelling-places are the persons of whom the spirit, good or evil, takes possession. So in the Docetic Acta Iohannis (ed. M.R. James) the Christ says: "I have no dwelling, and I have dwellings; I have no place, and I have places; I have no temple, and I have temples. ... Behold thyself in me who address thee." 2. radinos, "slender tapering" is suggested by Bornemann as the true reading, because a "staff" might be such.]

52. So I said to him: "I adjure thee in the name of the God Sabaoth, to tell me by what name thou art frustrated along with thy host." And the spirit answered me: "The 'great among men,' who is to suffer many things at the hands of men, whose name is the figure 644, which is Emmanuel; he it is who has bound us, and who will then come and plunge us from the steep [1] under water. He is noised abroad in the three letters which bring him down [2]."

[1. The allusion is to the swine of Gadara. 2. The three characters are apparently the numbers 644.]

53. And I Solomon, on hearing this, glorified God, and condemned his legion to carry wood from the thicket. And I condemned the lion-shaped one himself to saw up the wood small with his teeth, for burning in the unquenchable furnace for the Temple of God.

54. And I worshipped the Lord God of Israel, and bade another demon come forward. And there came before me a dragon, three-headed, of fearful hue. And I questioned him: "Who art thou?" And he answered me: "I am a caltrop-like spirit [1], whose activity in three lines. But I blind children in women's wombs, and twirl their ears round. And I make them deaf [2] and mute. And I have again in my third head means of slipping in [3]. And I smite men in the limbless part of the body, and cause them to fall down, and foam, and grind their teeth. But I have my own way of being frustrated, Jerusalem being signified in writing, unto the place called 'of the head [4]." For there is fore-appointed the angel of the great counsel, and now he will openly dwell on the cross. He doth frustrate me, and to him am I subject."

[1. Tribolaios. The tribolos was a three-spiked instrument, thrown on the ground to wound horses' feet. 2. bubá, an unknown word. 3. a word of doubtful sense. 4. i.e. Golgotha. The old legend was that Adam's skull reposed in this spot, and that the cross was planted upon it.]

55. "But in the place where thou sittest, O King Solomon, standeth a column in the air, of purple... [1] The demon called Ephippas hath brought [it] up from the Red Sea, from inner Arabia. He it is that shall be shut up in a skin-bottle and brought before thee. But at the entrance of the Temple, which thou hast begun to build, O King Solomon, lies stored much gold, which dig thou up and carry off." And I Solomon sent my servant, and found it to be as the demon told me. And I sealed him with my ring, and praised the Lord God."

[1. The meaning of the last part of this compound is unknown.]

56. So I said to him: "What art thou called?" And the demon said: "I am the crest of dragons." And I bade him make bricks in the Temple. He had human hands.

57. And I adored the Lord God of Israel, and bade another demon present himself. And there came before me a spirit in woman's form, that had a head without any limbs [1], and her hair was dishevelled. And I said to her: "Who art thou?" But she answered: "Nay, who art thou? And why dost thou want to hear concerning

me? But, as thou wouldst learn, here I stand bound before thy face. Go [30] then into thy royal storehouses and wash thy hands. Then sit down afresh before thy tribunal, and ask me questions; and thou shalt learn, O king, who I am."

[1. Here we seem to have the Greek head of Medusa transformed into a demon.]

58. And I Solomon did as she enjoined me, and restrained myself because of the wisdom dwelling in me [1]; in order that I might hear of her deeds, and reprehend them, and manifest them to men. And I sat down, and said to the demon: "What art thou?" And she said: "I am called among men Obizuth; and by night I sleep not, but go my rounds over all the world, and visit women in childbirth. And divining the hour I take my stand [2]; and if I am lucky, I strangle the child. But if not, I retire to another place. For I cannot for a single night retire unsuccessful. For I am a fierce [3] spirit, of myriad names and many shapes. And now hither, now thither I roam. And to westering parts I go my rounds. But as it now is, though thou hast sealed me round with the ring of God, thou hast done nothing. I am not standing before thee, and thou wilt not be able to command me. For I have no work other than the destruction of children, and the making their ears to be deaf, and the working of evil to their eyes, and the binding their mouths with a bond, and the ruin of their minds, and paining of their bodies."

[1. The Sophia, identified by Philo and the early Fathers with the Logos, is supposed to have entered into and taken possession of Solomon as it afterwards did with Jesus. 2. stamatihu, an unknown verb. 3. xalepón.]

59. When I Solomon heard this, I marvelled at her appearance, for I beheld all her body to be in darkness. But her glance was altogether bright and greeny, and her hair was tossed wildly like a dragon's; and the whole of her limbs were invisible. And her voice was very clear as it came to me. And I cunningly said: "Tell me by what angel thou art frustrated, O evil spirit?" By she answered me: "By the angel of God called Afarôt, which is interpreted Raphael, by whom I am frustrated now and for all time. His name, if any man know it, and write the same on a woman in childbirth, then I shall not be able to enter her. Of this name the number is 640 [1]." And I Solomon having heard this, and having glorified the Lord, ordered her hair to be bound, and that she should be hung up in front of the Temple of God; that all the children of Israel, as they passed, might see it, and glorify the Lord God of Israel, who had given me this authority, with wisdom and power from God, by means of this signet.

[1. Bornemann (Zeitschr. f.d. Hist. Theol. 1844, p. 38) gives the tale of figures. r = 100; a = 1; f = 500; a = 1; m = 8; l = 30. Total 640.]

60. And I again ordered another demon to come before me. And the came, rolling itself along, one in appearance like to a dragon, but having the face and hands of a man. And all its limbs, except the feet, were those of a dragon; and it had wings on its back. And when I beheld it, I was astonied, and said: "Who art thou, demon, and what art thou called? And whence hast thou come? Tell me."

61. And the spirit answered and said: "This is the first time I have stood before the, O King Solomon. I am a spirit made into a god among men, but now brought to naught by the ring and wisdom vouchsafed to thee by God. Now I am the so-called winged dragon [1], and I chamber not with many women, but only with a few that are of fair shape, which possess the name of xuli, of this star. And I pair with them in the guise of a spirit winged in form, coitum habens per nates. And she on whom I have leapt goes heavy with child, and that which is born of her becomes eros. But since such offspring cannot be carried by men, the woman in question breaks wind. Such is my role. Supposed then only that I am satisfied, and all the other demons molested and disturbed by thee will speak the whole truth. But those composed of fire [2] will cause to be burned up by fire the material of the logs which is to be collected by them for the building in the Temple."

[1. pterodrákun, a word not in the lexicons. 2. Tà dè dià pyrós.]

62. And as the demon said this, I saw the spirit going forth from his mouth, and it consumed the wood of the frankincense-tree, and burned up all the logs which we had placed in the Temple of God. And I Solomon saw what the spirit had done, and I marvelled.

63. And, having glorified God, I asked the dragon-shaped demon, and said: "Tell me, by what angel art thou frustrated?" And he answered: "By the great angel which has its seat in the second heaven, which is called in Hebrew Bazazeth. And I Solomon, having heard this, and having invoked his angel, condemned him to saw up marbles for the building of the Temple of God; and I praised God, and commanded another demon to come before me.

64. And there came before my face another spirit, as it were a woman in the form she had. But on her shoulders she had two other heads with hands. And I asked her, and said: "Tell me, who art thou?" And she said to me: "I am Enêpsigos, who also have a myriad names." And I said her: "By what angel art thou frustrated?" But she said to me: "What seekest, what askest thou? I undergo changes, like the goddess I am called. And I change again, and pass into possession of another shape. And be not desirous therefore to know all that concerns me. But since thou art before me for this much, hearken. I have my abode in the moon, and for that reason I possess three forms. At times I am magically [1] invoked by the wise as Kronos. At other times, in connexion with those who bring me down, I come down and appear in another shape. The measure of the element [2] is inexplicable and indefinable, and not to be frustrated. I then, changing into these three forms, come down and become such as thou seest me; but I am frustrated by the angel Rathanael, who sits in the third heaven. This then is why I speak to thee. Yonder temple cannot contain me."

[1. mageyoméne. 2. Perhaps "the place or size of the heavenly body."]

65. I therefore Solomon prayed to my God, and I invoked the angel of whom Enépsigos spoke to me, and used my seal. And I sealed her with a triple chain, and (placed) beneath her the fastening of the chain. I used the seal of God, and the spirit prophesied to me, saying: "This is what thou, King Solomon, doest to us. But after a time thy kingdom shall be broken, and again in season this Temple shall be riven asunder [1]; and all Jerusalem shall be undone by the King of the Persians and Medes and Chaldaeans. And the vessels of this Temple, which thou makest, shall be put to servile uses of the gods; and along with them all the jars, in which thou dost shut us up, shall be broken by the hands of men. And then we shall go forth in great power hither and thither, and be disseminated all over the world. And we shall lead astray the inhabited world for a long season, until the Son of God is stretched upon the cross. For never before doth arise a king like unto him, one frustrating us all, whose mother shall not have contact with man. Who else can receive such authority over spirits, except he, whom the first devil will seek to tempt, but will not prevail over? The number of his name is 644 [2], which is Emmanuel. Wherefore, O King Solomon, thy time is evil, and thy years short and evil, and to thy servant shall thy kingdom be given [3]."

[1. I conjecture the sense which the word must bear in this context. 2. xmd. 3. This prophecy corresponds roughly to the one which Lactantius, Instit. Div. lib. iv. c. 18, quotes from an apocryphal Book of Solomon.]

66. And I Solomon, having heard this, glorified God. And though I marvelled at the apology of the demons, I did not credit it until it came true. And I did not believe their words; but when they were realized, then I understood, and at my death I wrote this Testament to the children of Israel, and gave it to them, so that they might know the powers of the demons and their shapes, and the names of their angels, by which these angels are frustrated. And I glorified the Lord God of Israel, and commanded the spirits to be bound with bonds indissoluble.

67. And having praised God, I commanded another spirit to come before me; and there came before my face another demon, having in front the shape of a horse, but behind of a fish. And he had a mighty voice, and said to me: "O King Solomon, I am a fierce spirit of the sea, and I am greedy of gold and silver. I am such a spirit as rounds itself and comes over the expanses of the water of the sea, and I trip up the men who

sail thereon. For I round myself into a wave [1], and transform myself, and then throw myself on ships and come right in on them. And that is my business, and my way of getting hold of money and men. For I take the men, and whirl them round with myself, and hurl the men out of the sea. For I am not covetous of men's bodies, but cast them up out of the sea so far. But since Beelzeboul, ruler of the spirits of air and of those under the earth, and lord of earthly ones, hath a joint kingship with us in respect of the deeds of each one of us, therefore I went up from the sea, to get a certain outlook [2] in his company.

[1. Cp. Jude 13. That Jude here indulges in no mere metaphor is clear from the words which follow, which embody the belief detailed in the Testament of Solomon, p. 40. 2. "descent, or spiritual assault."]

68. "But I also have another character and role. I metamorphose myself into waves, and come up from the sea. And I show myself to men, so that those on earth call me Kuno[s]paston [1], because I assume the human form. And my name is a true one. For by my passage up into men, I send forth a certain nausea. I came then to take counsel with the prince Beelzeboul; and he bound me and delivered me into thy hands. And I am here before thee because of this seal, and thou dost now torment me [2]. Behold now, in two or three days the spirit that converseth with thee will fail, because I shall have no water."

[1. Cf. Pliny, Nat. Hist. 24. 74 "Cynosbaton, alii Cynospaston, alii neurospaston vocant; folium habet vestigio hominis simile. Fert et uvam nigram, in cuius acino nervum habet, unde neurospastos dicitur." The human form revealed itself in the footstep, which the leaf resembled. 2. basaníxeis. Cp. Matt. viii. 6, 29; xiv. 24; Mark v. 7.]

69. And I said to him: "Tell me by what angel thou art frustrated." And he answered: "By Iameth." And I glorified God. I commanded the spirit to be thrown into a phial along with ten jugs of sea-water of two measures each [1]. And I sealed them round above the marbles and asphalt and pitch in the mouth of the vessel. And having sealed it with my ring, I ordered it to be deposited in the Temple of God. And I ordered another spirit to come before me.

[1. Cp. John ii. 6.]

70. And there came before my face another enslaved spirit, having obscurely the form of a man, with gleaming eyes, and bearing in his hand a blade. And I asked: "Who art thou? But he answered: "I am a lascivious spirit, engendered of a giant man who dies in the massacre in the time of the giants." I said to him: "Tell me what thou art employed on upon earth, and where thou hast thy dwelling."

71. And he said: "My dwelling is in fruitful places, but my procedure is this. I seat myself beside the men who pass along among the tombs, and in untimely season I assume the form of the dead; and if I catch any one, I at once destroy him with my sword. But if I cannot destroy him, I cause him to be possessed with a demon, and to devour his own flesh, and the hair to fall off his chin." But I said to him: "Do thou then be in fear of the God of heaven and of earth, and tell me by angel thou art frustrated." And he answered: "He destroys me who is to become Saviour, a man whose number, if any one shall write it on his forehead [1], he will defeat me, and in fear I shall quickly retreat. And, indeed, if any one write this sign on him, I shall be in fear." And I Solomon, on hearing this, and having glorified the Lord God, shut up this demon like the rest.

[1. Rev. ix. 4; xiii, 16, 17.]

72. And I commanded another demon to come before me. And there came before my face thirty-six spirits, their heads shapeless like dogs, but in themselves they were human in form; with faces of asses, faces of oxen, and faces of birds. And I Solomon, on hearing and seeing them, wondered, and I asked them and said: "Who are you?" But they, of one accord with one voice, said [1]: "We are the thirty-six elements, the world-rulers [2] of this darkness. But, O King Solomon, thou wilt not wrong us nor imprison us, nor lay command on us; but since the Lord God has given thee authority over every spirit, in the air, and on the earth, and under the earth, therefore do we also present ourselves before thee like the other spirits, from ram

and bull, from [35] both twin and crab, lion and virgin, scales and scorpion, archer, goat-horned, water-pourer, and fish.

[1. Acts ii. 1. 2. kosmokratores. Cp. Paul, Eph. vi. 12; Origen, c. Celsum, viii, 58.]

73. Then I Solomon invoked the name of the Lord Sabaoth, and questioned each in turn as to what was its character. And I bade each one come forward and tell of its actions. Then the first one came forward, and said: "I am the first decans of the zodiacal circle, and I am called the ram, and with me are these two." So I put to them the question: "Who are ye called?" The first said: "I, O Lord, am called Ruax, and I cause the heads of men to be idle, and I pillage their brows. But let me only hear the words, 'Michael, imprison Ruax,' and at once I retreat."

74. And the second said: "I am called Barsafael, and I cause those who are subject to my hour to feel the pain of migraine. If only I hear the words, 'Gabriel, imprison Barsafael,' at once I retreat."

75. The third said: "I am called Arôtosael. I do harm to eyes, and grievously injure them. Only let me hear the words, 'Uriel, imprison Aratosael' (sic), at once I retreat . . . . .[1]"

[1. There seems to be a lacuna here.]

76. The fifth said: "I am called Iudal, and I bring about a block in the ears and deafness of hearing. If I hear, 'Uruel Iudal,' I at once retreat."

77. The sixth said: "I am called Sphendonaêl. I cause tumours of the parotid gland, and inflammations of the tonsils, and tetanic recurvation [1]. If I hear, 'Sabrael, imprison Sphendonaêl,' at once I retreat."

[1. The Greek medical terms which stand in the Greek text are found in Hippocrates, Galen, and Cuel. Aurel.]

78. And the Seventh said: "I am called Sphandôr, and I weaken the strength of the shoulders, and cause them to tremble; and I paralyze the nerves of the hands, and I break and bruise the bones of the neck. And I, I suck out the marrow. But if I hear the words, 'Araêl, imprison Sphandôr,' I at once retreat."

79. And the eight said: "I am called Belbel. I distort the hearts and minds of men. If I hear the words, 'Araêl, imprison Belbel,' I at once retreat."

80. And the ninth said: "I am called Kurtaêl. I send colics in the bowels. I induce pains. If I hear the words, 'Iaôth, imprison Kurtaêl,' I at once retreat."

81. The tenth said: "I am called Metathiax. I cause the reins to ache. If I hear the words, 'Adônaêl, imprison Metathiax,' I at once retreat."

82. The eleventh said: "I am called Katanikotaêl. I create strife and wrongs in men's homes, and send on them hard temper. If any one would be at peace in his home, let him write on seven leaves of laurel the name of the angel that frustrates me, along with these names: Iae, Ieô, sons of Sabaôth, in the name of the great God let him shut up Katanikotaêl. Then let him wash the laurel-leaves in water, and sprinkle his house with the water, from within to the outside. And at once I retreat."

83. The twelfth said: "I am called Saphathoraél, and I inspire partisanship in men, and delight in causing them to stumble. If any one will write on paper these names of angels, Iacô, Iealô, Iôelet, Sabaôth, Ithoth, Bae, and having folded it up, wear it round his neck or against his ear, I at once retreat and dissipate the drunken fit."

84. The thirteenth said: "I am called Bobêl (sic), and I cause nervous illness by my assaults. If I hear the name of the great 'Adonaêl, imprison Bothothêl,' I at once retreat."

85. The fourteenth said: "I am called Kumeatêl, and I inflict shivering fits and torpor. If only I hear the words: 'Zôrôêl, imprison Kumentaêl,' I at once retreat."

86. The fifteenth said: "I am called Roêlêd. I cause cold and frost and pain in the stomach. Let me only hear the words: 'Iax, bide not, be not warmed, for Solomon is fairer than eleven fathers,' I at [once] retreat."

87. The sixteenth said: "I am called Atrax. I inflict upon men fevers, irremediable and harmful. If you would imprison me, chop up coriander [1] and smear it on the lips, reciting the following charm: 'The fever which is from dirt. I exorcise thee by the throne of the most high God, retreat from dirt and retreat from the creature fashioned by God.' And at once I retreat."

[1. Pliny, Nat. Hist. xx. 20, notes the same use of coriander: "Seminis grana tria in tertianis devorari iubent aliqui ante accessionem, vel plura illini fronti." The Testament evidently belongs to Pliny's age.]

88. The seventeenth said: "I am called Ieropaêl. On the stomach of men I sit, and cause convulsions in the bath and in the road; and wherever I be found, or find a man, I throw him down. But if any one will say to the afflicted into their ear these names, three times over, into the right ear: 'Iudarizê, Sabunê, Denôê,' I at once retreat."

89. The eighteenth said: "I am called Buldumêch. I separate wife from husband and bring about a grudge between them. If any one write down the names of thy sires, Solomon, on paper and place it in the ante-chamber of his house, I retreat thence. And the legend written shall be as follows: 'The God of Abram, and the God of Isaac, and the God of Jacob commands thee -- retire from this house in peace.' And I at once retire."

90. The nineteenth said: "I am called Naôth, and I take my seat on the knees of men. If any one write on paper: 'Phnunoboêol, depart Nathath, and touch thou not the neck,' I at once retreat."

91. The twentieth said: "I am called Marderô. I send on men incurable fever. If any one write on the leaf of a book: 'Sphênêr, Rafael, retire, drag me not about, flay me not,' and tie it round his neck, I at once retreat."

92. The twenty-first said: "I am called Alath, and I cause coughing and hard-breathing in children. If any one write on paper: 'Rorêx, do thou pursue Alath,' and fasten it round his neck, I at once retire... [1]"

[1. There must here be a lacuna in the text.]

93. The twenty-third said: "I am called Nefthada. I cause the reins to ache, and I bring about dysury. If any one write on a plate of tin the words: 'Iathôth, Uruêl, Nephthada,' and fasten it round the loins, I at once retreat."

94. The twenty-fourth said: "I am called Akton. I cause ribs and lumbic muscles to ache. If one engrave on copper material, taken from a ship which has missed its anchorage, this: 'Marmaraôth, Sabaôth, pursue Akton,' and fasten it round the loin, I at once retreat."

95. The twenty-fifth said: "I am called Anatreth, and I rend burnings and fevers into the entrails. But if I hear: 'Arara, Charara,' instantly do I retreat."

96. The twenty-sixth said: "I am called Enenuth. I steal away men's minds, and change their hearts, and make a man toothless (?). If one write: 'Allazoôl, pursue Enenuth,' and tie the paper round him, I at once retreat."

97. The twenty-seventh said: "I am called Phêth. I make men consumptive and cause hemorrhagia. ,If one exorcise me in wine, sweet-smelling and unmixed by the eleventh aeon [1], and say: 'I exorcise thee by the eleventh aeon to stop, I demand, Phêth (Axiôphêth),' then give it to the patient to drink, and I at once retreat."

[1. A Gnostic reference. Just above "eleven fathers" were mentioned.] 98. The twenty-eighth said: "I am called Harpax, and I send sleeplessness on men. If one write 'Kokphnêdismos,' and bind it round the temples, I at once retire."

99. The twenty-ninth said: "I am called Anostêr. I engender uterine mania and pains in the bladder. If one powder into pure oil three seeds of laurel and smear it on, saying: 'I exorcise thee, Anostêr. Stop by Marmaraô,' at once I retreat."

100. The thirtieth said: "I am called Alleborith. If in eating fish one has swallowed a bone, then he must take a bone from the fish and cough, and at once I retreat."

101. The thirty-first said: "I am called Hephesimireth, and cause lingering disease. If you throw salt, rubbed in the hand, into oil and smear it on the patient, saying: 'Seraphim, Cherubim, help me!' I at once retire."

102. The thirty-second said: "I am called Ichthion. I paralyze muscles and contuse them. If I hear 'Adonaêth, help!' I at once retire."

103. The thirty-third said: "I am called Agchoniôn. I lie among swaddling-clothes and in the precipice. And if any one write on fig-leaves 'Lycurgos,' taking away one letter at a time, and write it, reversing the letters, I retire at once. 'Lycurgos, ycurgos, kurgos, yrgos, gos, os [1].'"

[1. botrydón, for which Bornemann conjectures boystrofydón. There is a parallel in a magic papyrus edited by Dieterich (Abraxas, p. 185).]

104. The thirty-fourth said: "I am called Autothith. I cause grudges and fighting. Therefore I am frustrated by Alpha and Omega, if written down."

105. The thirty-fifth said: "I am called Phthenoth. I cast evil eye on every man. Therefore, the eye much-suffering, if it be drawn. frustrates me."

106. The thirty-sixth said: "I am called Bianakith. I have a grudge against the body. I lay waste houses, I cause flesh to decay, and all else that is similar. If a man write on the front-door of his house: 'Mêltô, Ardu, Anaath,' I flee from that place."

107. And I Solomon, when I heard this, glorified the God of heaven and earth. And I commanded them to fetch water in the Temple of God. And I furthermore prayed to the Lord God to cause the demons without, that hamper humanity, to be bound and made to approach the Temple of God. Some of these demons I condemned to do the heavy work of the construction of the Temple of God. Others I shut up in prisons. Others I ordered to wrestle with fire in (the making of) gold and silver, sitting down by lead and spoon. And to make ready places for the other demons in which they should be confined.

108. And I Solomon had much quiet in all the earth, and spent my life in profound peace, honoured by all men and by all under heaven. And I built the entire Temple of the Lord God. And my kingdom was prosperous, and my army was with me. And for the rest the city of Jerusalem had repose, rejoicing and delighted. And all the kings of the earth came to me from the ends of the earth to behold the Temple which I builded to the Lord God. And having heard of the wisdom given to me, they did homage to me in the Temple, bringing gold and silver and precious stones, many and divers, and bronze, and iron, and lead, and cedar logs. And woods decay not they brought me, for the equipment of the Temple of God.

109. And among them also the queen of the South, being a witch, came in great concern and bowed low before me to the earth. And having heard my wisdom, she glorified the God of Israel, and she made formal trial of all my wisdom, of all love in which I instructed her, according to the wisdom imparted to me. And all the sons of Israel glorified God.

110. And behold, in those days one of the workmen, of ripe old age, threw himself down before me, and said: "King Solomon, pity me, because I am old." So I bade him stand up, and said: "Tell me, old man, all you will." And he answered: "I beseech you king, I have an only-born son, and he insults and beats me openly, and plucks out the hair of my head, and threatens me with a painful death. Therefore I beseech you avenge me.

111. And I Solomon, on hearing this, felt compunction as I looked at his old age; and I bade the child be brought to me. And when he was brought I questioned him whether it were true. And the youth said: "I was not so filled with madness as to strike my father with my hand. Be kind to me, O king. For I have not dared to commit such impiety, poor wretch that I am." But I Solomon on hearing this from the youth, exhorted the old man to reflect on the matter, and accept his son's apology. However, he would not, but said he would rather let him die. And as the old man would not yield, I was about to pronounce sentence on the youth, when I saw Ornias the demon laughing. I was very angry at the demon's laughing in my presence; and I ordered my men to remove the other parties, and bring forward Ornias before my tribunal. And when he was brought before me, I said to him: "Accursed one, why didst thou look at me and laugh?" And the demon answered: "Prithee, king, it was not because of thee I laughed, but because of this ill-starred old man and the wretched youth, his son. For after three days his son will die untimely; and lo, the old man desires to foully make away with him."

112. But I Solomon, having heard this, said to the demon: "Is that true that thou speakest?" And he answered: "It is true; O king." And I, on hearing that, bade them remove the demon, and that they should again bring before me the old man with his son. I bade them [40] make friends with one another again, and I supplied them with food. And then I told the old man after three days to bring his son again to me here; "and," said I, "I will attend to him." And they saluted me, and went their way.

113. And when they were gone I ordered Ornias to be brought forward, and said to him: "Tell me how you know this;" and he answered: "We demons ascend into the firmament of heaven, and fly about among the stars. And we hear the sentences which go forth upon the souls of men, and forthwith we come, and whether by force of influence, or by fire, or by sword, or by some accident, we veil our act of destruction; and if a man does not die by some untimely disaster or by violence, then we demons transform ourselves in such a way as to appear to men and be worshipped in our human nature."

114. I therefore, having heard this, glorified the Lord God, and again I questioned the demon, saying: "Tell me how ye can ascend into heaven, being demons, and amidst the stars and holy angels intermingle." And he answered: "Just as things are fulfilled in heaven, so also on earth (are fulfilled) the types [1] of all of them. For there are principalities, authorities, world-rulers [2], and we demons fly about in the air; and we hear the voices of the heavenly beings, and survey all the powers. And as having no ground (basis) on which to alight and rest, we lose strength and fall off like leaves from trees. And men seeing us imagine that the stars are falling from heaven. But it is not really so, O king; but we fall because of our weakness, and because we have nowhere anything to lay hold of; and so we fall down like lightnings [3] in the depth of night and suddenly. And we set cities in flames and fire the fields. For the stars have firm foundations in the heavens like the sun and the moon."

[1. Cp. Heb. viii. 5. 2. Cp. Rom. viii. 38. 3. Luke x. 18: "I beheld Satan as lightning fall from heaven." June 13.]

115. And I Solomon, having heard this, ordered the demon to be guarded for five days. And after the five days I recalled the old man, and was about to question him. But he came to me in grief and with black face. And I said to him: "Tell me, old man, where is thy son? And what means this garb?" And he answered:

"Lo, I am become childless, and sit by my son's grave in despair. For it is already two days that he is dead." But I Solomon, on hearing that, and knowing that the demon Ornias had told me the truth, glorified the God of Israel.

116. And the queen of the South saw all this, and marvelled, [41] glorifying the God of Israel; and she beheld the Temple of the Lord being builded. And she gave a siklos [1] of gold and one hundred myriads of silver and choice bronze, and she went into the Temple. And (she beheld) the altar of incense and the brazen supports of this altar, and the gems of the lamps flashing forth of different colours, and of the lamp-stand of stone, and of emerald, and hyacinth, and sapphire; and she beheld the vessels of gold, and silver, and bronze, and wood, and the folds of skins dyed red with madder. And she saw the bases of the pillars of the Temple of the Lord. All were of one gold ... [2] apart from the demons whom I condemned to labour. And there was peace in the circle of my kingdom and over all the earth.

[1. A shekel. Philo has the form síklos, i. 468. síglos is the usual spelling in the LXX. 2. There seems to be here a lacuna in the MS.]

117. And it came to pass, which I was in my kingdom, the King of the Arabians, Adares, sent me a letter, and the writing of the letter was written as follows: --

"To King Solomon, all hail! Lo, we have heard, and it hath been heard unto all the ends of the earth, concerning the wisdom vouchsafed in thee, and that thou art a man merciful from the Lord. And understanding hath been granted thee over all the spirits of the air, and on earth, and under the earth. Now, forasmuch as there is present in the land of Arabia a spirit of the following kind: at early dawn there begins to blow a certain wind until the third hour. And its blast is harsh and terrible, and it slays man and beast. And no spirit can live upon earth against this demon. I pray thee then, forasmuch as the spirit is a wind, contrive something according to the wisdom given in thee by the Lord thy God, and deign to send a man able to capture it. And behold, King Solomon, I and my people and all my land will serve thee unto death. And all Arabia shall be at peace with thee, if thou wilt perform this act of righteousness for us. Wherefore we pray thee, contemn not our humble prayer, and suffer not to be utterly brought to naught the eparchy subordinated to thy authority. Because we are suppliants, both I and my people and all my land. Farewell to my Lord. All health!"

118. And I Solomon read this epistle; and I folded it up and gave it to my people, and said to them: "After seven days shalt thou remind me of this epistle. And Jerusalem was built, and the Temple was being completed. And there was a stone [1], the end stone of the corner lying there, great, chosen out, one which I desired lay in the head of the corner of the completion of the Temple. And all the workmen, and all the demons helping them came to the same place to bring up the stone and lay it on the pinnacle of the holy Temple, and were not strong enough to stir it, and lay it upon the corner allotted to it. For that stone was exceedingly great and useful for the corner of the Temple."

[1. Cp. I Pet. ii. 6, 7, who combines in the same way Ps. cxviii. 22 and Isa. xxviii. 16. Cp. Matt. xxi. 42, Mark xii, 10, Luke xx, 17.]

119. And after seven days, being reminded of the epistle of Adares, King of Arabia, I called my servant and said to him: "Order thy camel and take for thyself a leather flask, and take also this seal. And go away into Arabia to the place in which the evil spirit blows; and there take the flask, and the signet-ring in front of the mouth of the flask, and (hold them) towards the blast of the spirit. And when the flask is blown out, thou wilt understand that the demon is (in it). Then hastily tie up the mouth of to flask, and seal it securely with the seal-ring, and lay it carefully on the camel and bring it me hither. And if on the way it offer thee gold or silver or treasure in return for letting it go, see that thou be not persuaded. But arrange without using oath to release it. And then if it point out to the places where are gold or silver, mark the places and seal them with this seal. And bring the demon to me. And now depart, and fare thee well."

120. Then the youth did as was bidden him. And he ordered his camel, and laid on it a flask, and set off into Arabia. And the men of that region would not believe that he would be able to catch the evil spirit. And when it was dawn, the servant stood before the spirit's blast, and laid the flask on the ground, and the finger-ring on the mouth of the flask. And the demon blew through the middle of the finger-ring into the mouth of the flask, and going in blew out the flask. But the man promptly stood up to it and drew tight with his hand the mouth of the flask, in the name of the Lord God of Sabaôth. And the demon remained within the flask. And after that the youth remained in that land three days to make trial. And the spirit no longer blew against that city. And all the Arabs knew that he had safely shut in the spirit.

121. Then the youth fastened the flask on the camel, and the Arabs sent him forth on his way with much honour and precious gifts, praising and magnifying the God of Israel. But the youth brought in the bag and laid it in the middle of the Temple. And on the next day, I King Solomon, went into the Temple of God and sat in deep distress about the stone of the end of the corner. And when I entered the Temple, the flask stood up and walked around some seven steps and then fell on its mouth and did homage to me. And I marvelled that even along with the bottle the demon still had power and could walk about; and I commanded it to stand up. And the flask stood up, and stood on its feet all blown out. And I questioned him, saying: "Tell me, who art thou?" And the spirit within said: "I am the demon called Ephippas, that is in Arabia." And I said to him: "Is this thy name?" And he answered: "Yes; wheresoever I will, I alight and set fire and do to death."

122. And I said to him: "By what angel art thou frustrated?" And he answered: "By the only-ruling God, that hath authority over me even to be heard. He that is to be born of a virgin and crucified by the Jews on a cross. Whom the angels and archangels worship. He doth frustrate me, and enfeeble me of my great strength, which has been given me by my father the devil." And I said to him: "What canst thou do?" And he answered: "I am able to remove [1] mountains, to overthrow the oaths of kings. I wither trees and make their leaves to fall off." And I said to him: "Canst thou raise this stone, and lay it for the beginning of this corner which exists in the fair plan of the Temple [2]?" And he said: "Not only raise this, O king; but also, with the help of the demon who presides over the Red Sea, I will bring up the pillar of air [3], and will stand it where thou wilt in Jerusalem."

[1. Cp. the faith which removes mountains. 2. Bornemann suggests that the gate of the Temple called Beautiful (Acts iii. 2, 10) is referred to. 3. I conjecture the sense.]

123. Saying this, I laid stress on him, and the flask became as if depleted of air. And I placed it under the stone, and (the spirit) girded himself up, and lifted it up top of the flask. And the flask went up the steps, carrying the stone, and laid it down at the end of the entrance of the Temple. And I Solomon, beholding the stone raised aloft and placed on a foundation, said: "Truly the Scripture is fulfilled, which says: 'The stone which the builders rejected on trial, that same is become the head of the corner.' For this it is not mine to grant, but God's, that the demon should be strong enough to lift up so great a stone and deposit it in the place I wished."

124. And Ephippas led the demon of the Red Sea with the column. And they both took the column and raised it aloft from the earth. And I outwitted these two spirits, so that they could not shake the entire earth in a moment of time. And then I sealed round with my [44] ring on this side and that, and said: "Watch." And the spirits have remained upholding it until this day, for proof of the wisdom vouchsafed to me. And there the pillar was hanging of enormous size, in mid air, supported by the winds. And thus the spirits appeared underneath, like air, supporting it. And if one looks fixedly, the pillar is a little oblique, being supported by the spirits; and it is so to day.

125. And I Solomon questioned the other spirit which came up with the pillar from the depth of the Red Sea. And I said to him: "Who art thou, and what calls thee? And what is thy business? For I hear many things about thee." And the demon answered: "I, O King Solomon, am called Abezithibod. I am a descendant of the archangel. Once as I sat in the first heaven, of which the name is Ameleouth -- I then am a fierce spirit and winged, and with a single wing, plotting against every spirit under heaven. I was present when Moses went in before Pharaoh, king of Egypt, and I hardened his heart. I am he whom Iannes and

Iambres invoked homing [1] with Moses in Egypt. I am he who fought against Moses [2] with wonders with signs."

[1. oíkoyxúmenoi in the MS., a vox nihili. If we had the apocryph of Iannes and Iambres we might understand the reference. 2. 2 Tim. iii. 8.]

126. I said therefore to him: "How wast thou found in the Red Sea?" And he answered: "In the exodus of the sons of Israel I hardened the heart of Pharaoh. And I excited his heart and that of his ministers. And I caused them to pursue after the children of Israel. And Pharaoh followed with (me) and all the Egyptians. Then I was present there, and we followed together. And we all came up upon the Red Sea. And it came to pass when the children of Israel had crossed over, the water returned and hid all the host of the Egyptians and all their might. And I remained in the sea, being kept under this pillar. But when Ephippas came, being sent by thee, shut up in the vessel of a flask, he fetched me up to thee."

127. I, therefore, Solomon, having heard this, glorified God and adjured the demons not to disobey me, but to remain supporting the pillar. And they both sware, saying: "The Lord thy God liveth, we will not let go this pillar until the world's end. But on whatever day this stone fall, then shall be the end of the world [1]."

[1. This legend of the heavy cornerstone and of the spirits supporting a column in the Temple reappears in the Georgian Acts of Nouna in the fourth century. There it is a huge wooden column that is lifted by spirit-agency, when the king and workmen had failed to move it into place. The spirits support it in the air before letting it sink into its place. These Acts will shortly appear in an English translation by Miss Wardrop in the forthcoming number of the Studie Biblica, Clarendon Press, 1898.]

128. And I Solomon glorified God, and adorned the Temple of the Lord with all fair-seeming. And I was glad in spirit in my kingdom, and there was peace in my days. And I took wives of my own from every land, who were numberless. And I marched against the Jebusaeans, and there I saw Jebusaean, daughter of a man: and fell violently in love with her, and desired to take her to wife along with my other wives. And I said to their priests: "Give me the Sonmanites (i.e. Shunammite) to wife [1]." But the priests of Moloch said to me: "If thou lovest this maiden, go in and worship our gods, the great god Raphan and the god called Moloch." I therefore was in fear of the glory of God, and did not follow to worship. And I said to them: "I will not worship a strange god. What is this proposal, that ye compel me to do so much?" But they said: ". . . . . [2] by our fathers."

[1. Song of Sol. vi. 12. 2. utheìs (sic) stands in the MS.; perhaps taîs theaîs should be read.]

129. And when I answered that I would on no account worship strange gods, they told the maiden not to sleep with me until I complied and sacrificed to the gods. I then was moved, but crafty Eros brought and laid by her for me five grasshoppers, saying: "Take these grasshoppers, and crush them together in the name of the god Moloch; and then will I sleep with you." And this I actually did. And at once the Spirit of God departed from me, and I became weak as well as foolish in my words. And after that I was obliged by her to build a temple of idols to Baal [1], and to Rapha, and to Moloch, and to the other idols.

[1. Fem. So Rom. xi. 4.]

130. I then, wretch that I am, followed her advice, and the glory of God quite departed from me; and my spirit was darkened, and I became the sport of idols and demons. Wherefore I wrote out this Testament, that ye who get possession of it may pity, and attend to the last things [1], and not to the first. So that ye may find grace for ever and ever. Amen.

[1. Cp. Rev. ii. 19.]

THE TESTAMENT OF SOLOMON

Translated in 1898 by

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THE PROPHETESS

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THE

JEWISH QUARTERLY REVIEW

OCTOBER, 1898

THE TESTAMENT OF SOLOMON.

INTRODUCTORY REMARKS.

THE *Testament of Solomon*, translated in the following pages, was published in a volume of anecdota by Fleck in the year 1837. This volume forms the fourth and last of his work entitled *Wissenschaftliche Reise durch Deutschland, Italien, &c.* Seven years later, in 1844, Bornemann made a German translation in the pages of the *Zeitschrift für die histor. Theologie*, III, pp. 9–56. This translation is accurate, and to the footnotes which accompany it I am under obligations. The same scholar contributed an essay, entitled *Conjectanea in Salomonis Testamentum*, to a serial publication called *Studien von Geistlichen des Königr. Sachsen*, in its second year, 1843, pp. 45–60, and fourth year, pp. 28–69. The latter work is not in Bodley's Library, and to my regret I have not seen it. In Fürst's *Orient* appeared a reprint of Fleck's Greek text, along with a German translation.

It has been regarded by the few scholars who have examined it as a Christian work written as late perhaps as the fifth century of our era. And in this preface to my translation I will confine my remarks to an examination of the grounds of this view.

The following is the drift of the *Testament*. King Solomon is engaged in the work of building the Temple, and in him dwells a supernatural power, the wisdom, also called the spirit and glory of God. In virtue of the immanence in him of this power, Solomon has power over the spirits of the air, of the earth's surface, and of the nether world. The *Testament* opens rather abruptly with the descent of the vampire spirit *Ornias* upon Solomon's servant. Solomon goes into the nearly completed Temple and prays for help to the Lord *Sabaôth*. Grace is granted him, and the archangel Michael brings him a ring, of which the stone was engraved with a *pentalpha*. This ring endows its possessor with power over all demons.

Armed with it, Solomon calls up before him all the demons, and asks of each in turn his or her name, as well as the name of the star or constellation or zodiacal sign, and of the particular angel to the influence of which each is subject. One after another the spirits are vanquished, and compelled by Solomon to aid in the construction of the Temple. *Ornias* is the first demon to appear, and he is set down to hew stones. Next appears *Beelzeboul*, prince and exarch of the demons, who promises to parade before Solomon all his subject spirits, and proceeds to do so, beginning with *Onoskelis*. *Asmodeus* follows after *Onoskelis*, and gives an account of himself which agrees with the Book of Tobit. *Beelzeboul* reappears on the scene, and, in a dialogue with Solomon, declares that he alone survives of the angels who (as Enoch declares) came down from heaven. He reigns over all who are in Tartarus, and has a child in the Red Sea. He is subject to *Emmanuel* and *Eleêth*. Next appears the demon of the ashes, *Tephras*, who is subject to the archangel *Azael*; and after him a group of seven female spirits, who declare themselves to be of the thirty-six elements (στοιχεῖα) of the *kosmokrator* or cosmic ruler of the darkness. They correspond to the Pleiades. A headless demon succeeds, subject to the lightning alone. A hound-like spirit, called

Rabdos, or Staff, follows, who reveals to Solomon the place of a green stone, useful for the adornment of the Temple. Next a lion-shaped demon appears, called *Leôphoros*, who inflicts sickness on men, and has also legions of spirits subject to himself. He is to be overcome by *Emmanuel*, the great among men, who is to suffer much at the hands of men, but will precipitate this particular evil spirit into the water along with his legions.

A three-headed dragon, *Koruphê*, next appears, who is undone by the angel of great counsel that shall dwell on the cross. A female spirit, *Obizuth*, all head and no limbs, follows, in whom we recognize the Medusa of Greek legend. She is followed by a spirit with the head of a man and the body of a dragon with wings.

Enêpsigos, a two-headed female demon, follows, whom the wise invoke as *Kronos*, who prophesies to Solomon the destruction of his kingdom and Temple by the Persians, Medes, and Chaldaeans. In this cataclysm the vessels in which Solomon confines the evil spirits will be broken, and they will roam over the world "until the Son of God is stretched upon the cross, a King dominating all spirits, and conceived by his mother without contact with man. Him the first devil will tempt, but not prevail over, and the number of his name is 644, which is Emmanuel."

A demon, half horse, half fish, in whom we may recognize Poseidon, next appears, to be followed by one of human shape, the offspring of one of the giants of old. He will be destroyed, he says, by the Saviour, a man whose name, if written on our foreheads, terrifies and routs him.

Now at length appear the thirty-six *stoicheia* or elements, the world-rulers or *kosmokratores* of this darkness. They are the *decani* of the twelve zodiacal signs, and, though human in form, have the heads and faces of dogs, asses, oxen, and birds. Each of them presides over some tract of the human body, and inflicts disease within that tract; each has an angel who can defeat its malign influence. Some of them require the names of several angels to be written on

paper, and worn as an amulet by those who would be safe from their influence.

When these thirty-six spirits have been imprisoned or set to work, *Ornias* reappears and foretells the death of a youth within three days. The prophecy is fulfilled, and is made the occasion for a discourse on the part of *Ornias*, in which he explains to Solomon how the demons soar into the firmament of heaven, and there overhear the sentences pronounced on the souls of men; how they descend forthwith and execute these sentences, or appear to men and cause themselves to be worshipped. Such demons ever and anon fall like lightnings from heaven, where they have no foothold; and we men see them fall, and fondly imagine them to be falling stars.

Next comes the visit of the Queen of the South to Solomon, and then the episode of *Adares*, King of Arabia. The latter is oppressed by a demon, *Ephippas*, whose hot breath devastates his land. The demon is caught through the magic ring in a skin-bag, and brought into the Temple, where he is utilized to raise into its place the headstone of the corner, which, because of its weight, the workmen had abandoned.

Ephippas declares his subjection to the only-ruling God, who is to be born of a virgin and crucified by the Jews, whom also angels and archangels worship. The same demon, after raising the headstone of the corner to its place, aids the demon of the Red Sea, *Abezithibod*, son of *Beelzeboul*, to bring up from that sea an enormous column, and raise it aloft in the Temple, where it still hangs in mid air, supported by these two spirits. This spirit was of old invoked by *Iannes* and *Iambres* against Moses, but afterwards, being confined under the pillar or column, had remained in the Red Sea until *Ephippas*, at Solomon's instance, fetched him thence.

The concluding incident of the *Testament* is Solomon's fall. Lured by passion for a Shunammite woman, he sacrifices grasshoppers to Moloch. Forthwith the Spirit of God

leaves him; he is weakened, and builds temples to Baal, Raphan, and Moloch.

If it is certain that in this remarkable document we have some Christian elements, it is equally clear that we have yet more matter still that can be most properly described as Jewish and Gnostic. The following are the passages which demonstrate Christian influence. I give them in the original Greek, indicating the pages of Fleck's edition:—

P. 124. *ἔχω δὲ τὰς ὑποτεταγμένας μοι λεγεῶνας· δεκτικόν εἰμι τοῖς τόποις· ἅμα δὲ τοῖς πᾶσι δαίμοσι τοῖς τῶν ὑπ' ἐμὲ λεγεώνων.* (See below, § 51.)

P. 124. *εἶπε δέ μοι τὸ πνεῦμα ὁ μεγάλοις ἀνθρώποις ἔχων πολλὰ παθεῖν ὑπὸ ἀνθρώπων, οὗ τὸ ὄνομα ψῆφος* $\overline{\chi\mu\delta}$, *ὅ ἐστιν ἐμμανουήλ, ὃς καὶ ἐδέσμευσεν ἡμᾶς, ὃς καὶ τότε ἐλευσόμενος κατὰ τοῦ ὕδατος κρημνοβαπτίσει ἡμᾶς.* (See below, § 52.)

P. 124. *ὑποσημειουμένης τῆς Ἱερουσαλὴμ εἰς τὸν λεγόμενον τόπον κεφάλαιον. ἐκεῖ γὰρ προώριστο ὁ ἄγγελος τῆς μεγάλης βουλῆς· καὶ νῦν φανερῶς τ' ἐπὶ ξύλου οἰκήσει.* (See below, § 54.)

P. 127. *πλανήσομεν πᾶσαν τὴν οἰκουμένην μεχρὶ πολλοῦ καιροῦ, ἕως τοῦ θεοῦ ὁ υἱὸς τανυσθῇ ἐπὶ ξύλου· καὶ οὐκέτι γὰρ γίνεται τοιοῦτος βασιλεὺς ὅμοιος αὐτῷ, ὁ πάντας ἡμᾶς καταργῶν, οὗ ἡ μήτηρ ἀνδρὶ οὐ μιγήσεται, καὶ τίς λάβῃ τοιαύτην ἐξουσίαν κατὰ πνευμάτων, εἰ μὴ ἐκεῖνος, ὃν ὁ πρῶτος διάβολος πειράσαι ζητήσει καὶ οὐκ ἰσχύσει πρὸς αὐτόν· οὗ ἡ ψῆφος τοῦ ὀνόματος* $\overline{\chi\mu\delta}$, *ὅ ἐστιν ἐμμανουήλ.* (See below, § 65.)

P. 129. *ἐμὲ καταργεῖ ὁ μέλλων σωτὴρ γενέσθαι ἄνθρωπος, οὗ τὸ στοιχεῖον ἐν τῷ μετώπῳ εἴ τις ἐπιγράψει ἡττήσει με.* (See below, § 71.)

P. 138. *ὁ μονάρχης θεός, ὁ ἔχων ἐξουσίαν κατ' ἐμοῦ καὶ ἀκούεσθαι, ὁ διὰ παρθένου μέλλων γεννᾶσθαι, καὶ ὑπὸ Ἰουδαίων σταυρωθῆναι ἐπὶ ξύλου· ὃν προσκυνοῦσιν ἄγγελοι, ἀρχάγγελοι. ἐκεῖνός με καταργεῖ.* (See below, § 122.)

Besides these longer passages there occur many phrases throughout the *Testament* which have a New Testament colour, as witness the following uses, which I instance in the order in which they come, most of them being mentioned in my notes below the translation:—

ὑπέταξε—ἀερίων ἐπιγείων καὶ καταχθονίων—ἐξουσίαι—καταργοῦνται—χαλεπὸν πνεῦμα—ἐκραύγασε λέγων—ἀνέκραξε φωνῇ μεγάλῃ—τὸν ἄρχοντα τῶν δαιμονίων—ἀκάθαρτα πνεύματα—μή με κατακρίνῃς εἰς ὕδωρ—σιώπα μοι ἕως τούτου—ἐν ποίῳ ὀνόματι—ὁμοθυμαδὸν ἐν ἑνὶ στόματι—πρὸς τοὺς κοσμο-

κράτορας—βασανίζεις—ἀναμετρητῶν $\overline{\beta}$*—ὁμοθυμαδὸν μιᾷ φωνῇ—κοσμοκράτορες τοῦ σκότους*—Satan fallen from heaven—*ἀκρογωνιαῖος λίθος κ.τ.λ.—πτερύγιον τοῦ ναοῦ*—"remove mountains."

Again, on p. 124 of Fleck, the demon says *καὶ ποιῶ καταπίπτειν καὶ ἀφρίζειν καὶ τρίζειν τοὺς ὀδόντας.* So Mark ix. 18 it is said of the *πνεῦμα ἄλαλον* that whenever it seized the boy, *ῥήσσει αὐτόν, καὶ ἀφρίζει καὶ τρίζει τοὺς ὀδόντας αὐτοῦ καὶ ξηραίνεται.* Are we to regard the author of the *Testament* as here imitating the Greek Testament? Similarly on p. 136 we have the passage: *καὶ ἐγένετο ἐν τῷ εἶναί με ἐν τῇ βασιλείᾳ μου, ἀπέστειλέ μοι ἐπιστολὴν ὁ βασιλεύς.* Here we have an Aramaism which is very common in Luke, and which occurs, though seldom, in Matthew and Mark as well. There is really no reason for supposing any of these phrases to be imitated from the New Testament. It is quite as probable that the writer of the document was a Hellenistic Jew, who naturally employed the same phraseology and idioms as the writers of the New Testament. He has not the air of imitating another document; and if he were writing with the Gospels before him as a model, he would surely imitate them in a more unmistakable manner.

Even the phrase *κοσμοκράτορες τοῦ σκότους* (§ 72), in spite of its recurrence in Paul (Eph. vi. 12), cannot be regarded as imported from Paul into the *Testament.* For Paul merely glances at a system of belief which the *Testament* sets before us in lengthy detail. Celsus, in his book against the Christian religion, written about A.D. 170, and subsequently controverted by Origen[1], gave an account of the thirty-six world-ruling *decani* identical with that of the Testament in all respects but one, namely, that he used the Coptic or Egyptian names of the *decani,* whereas the *Testament* has mock Hebrew ones. The following passage from an old Latin writer exhibits the same belief; and in it, as in the Testament, the supernatural powers are

[1] See Origen, *c. Celsum,* viii. 58.

termed *decani*, i.e. lords of ten degrees of the zodiacal circle:—

Julii Firmici Materni, Matheseos; recens Car. Sittl. ed. Teubner, 1894, lib. iv. 21:—

§ 2. Singula signa in libro institutionis ternos habere decanos diximus; sunt autem decani ipsi magni numinis ac potestatis, et per ipsos omnia prospera et omnia infortunia decernuntur. Sic et Nechipso, iustissimus Aegypti imperator et astronomus valde bonus, [et] per ipsos decanos omnia vitia valetudinesque collegit ostendens, quam valetudinem qui decanus efficeret et, quia natura alia natura vincitur et quia deum frequenter alius deus vincit, ex contrariis naturis et ex contrariis potestatibus omnium aegritudinum medelas divinae rationis magisteriis invenit. § 3. Triginta sex itaque decani omnem zodiaci possident circulum et per XII signorum numerus id est decanorum dividitur.

The following is the passage of Celsus above referred to. He is defending the worship of demons, which Christianity imperilled:—

That among these demons, even down to the least ones, there exists some one or another to whom authority (ἐξουσία) has been given, may be learned by any one from what the Egyptians say, namely, that thirty-six demons, or ethereal gods of a kind, have distributed among themselves man's body, which is apportioned into a corresponding number of parts. Some say the number of these demons is much greater. One demon then is appointed to take care of one part and another of another. Of these demons they know the names in the local speech (i.e. Coptic), as, for example, Khnoumên, and Khnakoumen, and Knat, and Sikat, and Bion, and Eron, and Erebion, and Ramanor, and Reianoor, and the rest of the names used in their tongue. And, of course, by invoking these demons, they cure the sufferings of the several parts.

Celsus draws the moral that if we desire health we ought to propitiate these thirty-six unseen powers. Origen replies that, since "in the name of Jesus every knee shall bend, of those in heaven, and on earth, and under the earth," Christians have no need to consult this mob of demons, but only to trust in the living God. The course indicated by the *Testament of Solomon* is rather different. We are to know the name of the particular angel who can rout each

particular demon, and, with the help of these names and of sundry amulets and incantations, we are to make shift. The exclusive use of the name of Jesus Christ or of the living God is not here advocated by the *Testament* as it is by Origen. Clearly the Christianity of the *Testament*, if it be originally Christian at all, is of a very different type to Origen's. The real analogue to the faith here revealed is to be found among the Palestinian Essenes, who cherished as a secret lore "the names of the angels," so that the neophyte, on entering their order, took an oath not to reveal them (Josephus, *De Bello Iud.*, ii. 142). The same Essenes had great skill as leeches, because they had sought and found roots and qualities of stones which warded off disease. The entire section of the *Testament* in which these thirty-six *decani* and their functions and countervailing angels are enumerated has nothing Christian about it. The coincidence with Paul's epistle must therefore be due to the fact that he and the writer of the *Testament* had, as Jews, a common stock of demonological beliefs.

These thirty-six world-rulers, so we read in the *Testament*, had heads shaped like dogs, asses, oxen, and birds. So in a passage of Celsus which Origen (vi. 33) quotes we learn that the shapes of the world-rulers [1] were those of lions, oxen, dragons, eagles, bears, or dogs. Such is the circle of superstition in which the writer of the *Testament* moves. When the *Testament* calls these thirty-six *kosmokratores* by the name of elements, *stoicheia*, it explains several enigmatical passages in Paul's epistles, e.g. Gal. iv. 3: "So we also, when we were children, were held in bondage under the elements (*stoicheia*) of the world: but when the fulness of time came, God sent forth his Son . . . that he might redeem them that were under the law." Again, in Gal. iv. 9 Paul exhorts his converts, who have now come to know God and to be known of God, not to turn them back again to the weak and beggarly elements (*stoicheia*), whereunto they desire to be in bondage

[1] ἀρχοντικὰς μορφάς.

over again. And he notes significantly that those who revert to these elements "observe days, and months, and seasons, and years." Throughout this passage Paul has in view the deeply rooted astrological belief in the twelve zodiacal signs and their thirty-six *decani* which governed human life and conduct. These were the powers, according to Celsus (Origen, *c. Celsum*, viii. 58), which really had authority, *exousia* (the Pauline word), over man. "You are trying," replies Origen, "to bring back our souls under the sway of the demons, which you pretend have our bodies as their lot." "See," he exclaims in the next section (59), "how Celsus turns us away from belief through Jesus Christ in the universal God, and summons us to believe, because of the healing of our bodies, in six and thirty barbaric demons[1], for whom the magi of the Egyptians, and none else, find I know not what names, and promise us prosperity. It is time for us, according to Celsus, to take to magic and to swindling[2] rather than to being Christians." The observance of days and months, of seasons and years, which Paul laments in this connexion among his Galatian converts, is still further explained by Julius Firmicus, whom Salmasius[3] thus summarizes:—

Climacterici vero dies sunt, in quibus pericula ex morbis aut ex casibus qui extrinsecus eveniunt vitae nostrae intentantur, quibusque in discrimen et metum interitus adducitur ac pene subvertitur. Et climacteres illos sive pericula, quae annis vel diebus climactericis vel etiam horis inde appellatis accidunt, a Decanis fieri crediderunt, ut dictum est, et per ipsos Decanos omnia vitia valetudinesque colligebant antiquissimi Aegyptii, ut ex Firmico supra docuimus.

Paul himself believed in the reality of these unseen powers, which made days and hours, and even years, unlucky by their malign influence. In Jesus Christ, the prophet of the one God, he found a superior power that sheltered him and his converts against them. Faith in the

[1] *βαρβαρικῶν δαιμόνων.* [2] *γοητεία.*
[3] In fine libri *De Annis Climactericis.*

Saviour and appeal to his name was potent to frustrate all the demoniac beings who, in Paul's belief, menaced, while controlling, man and all man's circumstances.

The legend about the corner-stone can, still less than the passage of the *Testament*, which we have just considered, have been inspired by the N. T., even though Ps. cxviii. 22 and Isa. xxviii. 16 are combined in 1 Pet. ii. 6, 7 in just the same way. The passages of the N. T., in which the corner-stone is interpreted as the Messiah, could not have suggested a legend which is in all ways repugnant to them. If there is any connexion, it must be the *Testament* which lies behind the N. T., and not *vice versa*. Similarly, the *Testament* provides us with the key to the words of Luke x. 18, in which Jesus declares that he saw Satan fall as lightning from heaven. And the other approximations to the diction and thought of the N. T. must be regarded in a similar light. The *Testament* is in fact independent of the N. T., but opens before us a similar region of Graeco-Jewish beliefs and phraseology. The reference to the lost apocryph of Iannes and Iambres might well belong to the first century, when that book was in the hands of Christian writers. So also might the mention of the fallen angels and their offspring, of the three and more heavens, of the sons of the giants, of the eleven aeons. Many of these ideas are derived from the Enoch literature, which was so popular in the earliest age of the Church.

How then are the longer passages to be regarded which we have cited above in the original Greek? They are, of course, Christian, but not in such a way as to involve a literary connexion with the N. T. The first two of them belong to the same context, and contain an allusion to the miracle of Gadara, one of the oldest and most characteristic of the legends contained in the triple tradition. The allusion is not of such a kind as to involve our Gospel text in its present form, but rather reflects the oral tradition which went before it.

The third passage is so corrupt as to be wellnigh

unintelligible. And the passage about Jerusalem, beginning, "Jerusalem being signified," has all the appearance of a gloss which has crept into the text.

The fourth passage, from p. 127 of Fleck's text, is unmistakably Christian in tone, and involves the teaching of the virgin-mother. The word ταυσθείς is not used of crucifixion in the N. T., though it occurs in this sense in writers of the second century. The apocryphal Book of Solomon, used by Lactantius in his *Institutions*, was so far Christian as to speak both of the birth from a virgin of Emmanuel and of the crucifixion.

In the fifth the humanity of the Saviour is asserted; whereas in the eighth (from p. 138 of Fleck's text) he is declared to be sole-ruling God, who is to be born of a virgin, crucified on a tree by the Jews, whom angels and archangels worship. The same patripassianism characterizes the *Testaments of the Twelve Patriarchs*, especially that of Levi, in ch. 4 of which the crucifixion is spoken of as the passion of the Most High. In an exorcism published by Dieterich (*Abraxas*, p. 138) Jesus is in the same way called "the God of the Hebrews." This exorcism is found in the Paris Papyrus, 3009; and in the same document we have the following: "I adjure thee, every spirit of demon, to say whatsoever thou art. For I adjure thee by the ring which Solomon laid on the tongue of Jeremiah." And just below we have an allusion to the holy aeons, and a final exhortation not to eat pork as a condition of being able to control the demons. This papyrus belongs to that literature of charms and incantations which cannot be called exclusively either Christian or Jewish, but which formed the fringe of both religions. We hardly need affirm the *Testament of Solomon* to be a Christian work, unless we affirm the same of this papyrus, which Dieterich ascribes to a pre-Christian age.

In the *Testaments of the Twelve Patriarchs* we have the same mixture of equivocal Christianity with unequivocal Judaism. It is likely that in both we have a Christian

recension of a Jewish book. Is it possible then that the *Testament* in its original form was the very collection of incantations which, according to Josephus, was composed and bequeathed by Solomon? The passage is in his *Antiquities*, viii. 2. 5:—

> God enabled him to learn also the art of overcoming demons for the help and healing of man. And he composed incantations by which diseases are assuaged, and modes of exorcisms, by which persons bound may expel demons so that they shall not return. And this therapy, even up to now, has the greatest power among us.

Josephus proceeds to relate how a certain compatriot of his, Eleazar by name, had drawn a demon out of a man possessed by holding to his nose a ring which had under the seal one of the roots revealed by Solomon. The possessed snuffed at it, and fell down; and Eleazar adjured the demon, as it left the man's nostrils, never more to return into him, mentioning Solomon, and repeating over him the incantations which Solomon composed. "This incident," concludes Josephus, "was a patent demonstration of the understanding and wisdom[1] of Solomon." All this tallies quite well with the *Testament*, for in it the heaven-sent ring is described, and the power of Solomon over the demons ascribed to the *sophia*, or wisdom, communicated to him from God. The incantations prescribed against the *kosmokrators* may very well be the particular ones which Josephus knew and ascribed to Solomon.

It is impossible to say when and where the Christian elements present in the *Testament* were worked into it, but the stress laid on the name Emmanuel and on its numerical value, on the writing of the name on the forehead, the use of the word *ταυσθείς*, the patripassian conceptions, all have a very archaic air, and seem to belong to about 100 A.D. The demonological shapes set before us are those with which Celsus was familiar, and in Origen's sixth book, ch. 30, we have a clue to the sort of Christians whose souls

[1] *σύνεσις καὶ σοφία.*

may have been satisfied by the *Testament of Solomon*. Origen wrote as follows:—

Next Celsus reverts to the matter of the seven ruling demons, though they are never named by Christians, but are, I believe, accepted by Ophiani. And indeed I have found in a diagram, which I too got possession of through the latter, their order (*taxis*) set forth agreeably to the exposition of Celsus. For Celsus declares that "the first was shaped like a lion," though he does not declare the name that these most truly impious persons give to him. I, however, have found that that accursed diagram[1] asserts the lion-shaped demon to be Michael, the angel of the Creator that is praised in the holy Scriptures. Again Celsus asserts "the next and second one to be an ox." But the diagram I had said that the ox-shaped one was Suriel. Then Celsus tells us "of a third, amphibious sort of demon who is also hissing in a way that makes you tremble." Well, the diagram declares the dragon-like one to be Raphael. Again Celsus says that "the fourth has the shape of an eagle"; but the diagram calls the eagle-like one Gabriel. Next Celsus asserts "the fifth to have a bear's countenance"; but the diagram asserts the bear-like one to be Thauthabaôth or Onoêl. However, in the diagram I find that he is called Onoêl or Thartharaôth, and that he is actually like an ass in form.

Now I have thought it well to set this and the like forth in an accurate way, lest I should appear to be unaware of what Celsus professes to know. But as a Christian, and as having a more accurate knowledge of the matter than he, I must aver that these are not the doctrines of Christians, but of those who are wholly alien to salvation, and who in no way profess Jesus to be either Saviour, or God, or teacher, or Son of God.

It is clear from the above that Celsus had come across Ophiani and other Gnostics, and had in his book upbraided Christians in general with their absurdities. Origen denies that they were Christians at all who indulged in such vagaries, just as to-day a member of an Established Church would disown acquaintance with Mormons or Shakers. However this may be, the demonology of the *Testament* closely resembles that of the believers whom Celsus

[1] Is it possible that Origen misinterpreted the diagram, and that the angels whose names were written against the animal-shaped demons were the countervailing powers which could frustrate them and defend men from them?

ridiculed and Origen disowned. It is probable therefore that the *Testament* was the favourite book of the Ophiani, or of some analogous sect which combined a belief in Emmanuel with a mass of pre-existent Jewish superstitions. It is also quoted as a genuine writing of Solomon in the Greek dialogue of Timothy and Aquila, a Christian monument of uncertain date, but anyhow based on an earlier dialogue of the middle of the second century.

One of the best commentaries on the *Testament* is the *Arabian Nights.* There, especially in the legend of the Brazen City, we meet again with the ring of Solomon, and with the spirits confined in bottles ; in others of these tales we meet with dragon-like demons, enveloped in a whirlwind of dust, with the belief in a *moira* or destiny carried by the possessor, and to be cast on the ground on occasions. All these and kindred beliefs were probably as rife among the Jews of Palestine and Egypt in the first century as they were among Arabs in the thirteenth century or even in the present day. Even an interpreter of the N. T. can ill afford to disregard this great repertory of Semitic folk-lore.

We must not assume that the evil heresies inspired by *Beelzeboul* and by the Demon of Deception were Christian. For there were heresies within Judaism ; and Christianity is as likely as not to be one of the heresies glanced at in a Jewish document of the first century. *Beelzeboul*, the father of heresies, also declares that he "destroys kings, and allies himself with foreign tyrants." The foreign tyrants may be Titus and Vespasian, and the reference to kings a reminiscence of the Herodian dynasty.

For convenience of reference I have divided the *Testament* into sections or short chapters ; and in conclusion I add an appendix of all the names and of the unknown words used in spells. Many of the names of demons appear to be Greek words with Aramaic endings. The spells may most of them be mere gibberish, but an oriental scholar may detect in some of them depravations of Coptic, or Aramaic, or Persian formulae. Every demon, so Origen tells us, had

to be addressed in a tongue which he understood, a Greek demon in Greek, a Syrian demon in Syriac, and so on. A lexicon of all the odd words used in invocations in the magic papyri and in such documents as this *Testament* is a great desideratum. But perhaps the time is hardly come for one to be made, since every year adds to our store of such documents.

F. C. CONYBEARE.

THE TESTAMENT OF SOLOMON

(translated from the codex of the Paris Library, after the edition of Fleck, *Wissensch. Reise*, bd. ii. abth. 3).

Greek title:—

1. Testament of Solomon, son of David, who was king in Jerusalem, and mastered and controlled[1] all spirits of the air, on the earth and under the earth[2]. By means of them also he wrought all the transcendent works of the Temple. Telling also of the authorities[3] they wield against men, and by what angels these demons are brought to naught[4].

Of the sage Solomon.

Blessed art thou, O Lord God, who didst give to Solomon such authority. Glory to thee and might unto the ages. Amen.

2. And behold, when the Temple of the city of Jerusalem was being builded, and the artificers were working thereat, *Ornias* the demon came among them toward sunset; and he took away the half of the pay of the chief-deviser's[5] little boy, as well as half his food.

[1] ὑπέταξε. This is the word used in the N. T. to signify control over demons.

[2] ἀερίων ἐπιγείων καὶ καταχθονίων. The same classification in Phil. ii. 10, except that for *aerial* Paul uses *celestial*.

[3] ἐξουσίαι. Regularly used in N. T. in the same sense, e.g. Col. i. 13 and i. 16.

[4] καταργοῦνται, which in the sequel I usually translate by "frustrate," is the word used by Paul *passim* in the sense of to "annul," "reduce to nothing," a sinister power.

[5] πρωτομαίστορος. The meaning of this word is conjectural only.

He also continued to suck the thumb of his right hand every day. And the child grew thin[1], although he was very much loved by the king.

3. So King Solomon called the boy one day, and questioned him, saying: "Do I not love thee more than all the artisans who are working in the Temple of God? Do I not give thee double wages and a double supply of food? How is it that day by day and hour by hour thou growest thinner?"

4. But the child said to the king: "I pray thee, O king. Listen to what has befallen all that thy child hath. After we are all released from our work on the Temple of God, after sunset, when I lie down to rest, one of the evil demons comes and takes away from me the half of my pay and half of my food. Then he also takes hold of my right hand and sucks my thumb. And lo, my soul is oppressed, and so my body waxes thinner every day."

5. Now when I Solomon heard this, I entered the Temple of God, and prayed with all my soul, night and day, that the demon might be delivered into my hands, and that I might gain authority over him. And it came about through my prayer that grace was given to me from the Lord *Sabaôth*[2] by Michael his archangel. [He brought me] a little ring, having a seal consisting of an engraved stone, and said to me: "Take, O Solomon, king, son of David, the gift which the Lord God has sent thee, the highest Sabaôth. With it thou shalt lock up all the demons of the earth, male and female; and with their help thou shalt build up Jerusalem. [But] thou [must] wear this seal of God. And this engraving of the seal of the ring sent thee is a *Pentalpha*[3]."

6. And I Solomon was overjoyed, and praised and glorified the God of heaven and earth. And on the morrow I called the boy, and gave him the ring, and said to him: "Take this, and at the hour in which the demon shall come unto thee, throw this ring at the chest of the demon, and say to him: 'In the name of God, King Solomon calls thee hither.' And then do thou come running to me, without having any misgivings or fear in respect of aught thou mayest hear on the part of the demon."

7. So the child took the ring, and went off; and behold, at the

[1] So in Mark ix. 18 the demoniac boy is said to pine away or to be dried up (ξηραίνεται). A vampire-spirit or στρίξ sucked the life-blood of its victim in the same way.

[2] Spelt "Sabaôd" in MS.

[3] That is to say, five A's interlaced: ☆. The symbol is engraved by Mr. C. W. King in his book on the Gnostics, second edition, Plate O, No. 1.

customary hour *Ornias*, the fierce[1] demon, came like a burning fire to take the pay from the child. But the child, according to the instructions received from the king, threw the ring at the chest of the demon, and said: "King Solomon calls thee hither." And then he went off at a run to the king. But the demon cried out aloud[2], saying: "Child, why hast thou done this to me? Take the ring off me, and I will render to thee the gold of the earth. Only take this off me, and forbear to lead me away to Solomon."

8. But the child said to the demon: "As the Lord God of Israel liveth, I will not brook thee. So come hither." And the child came at a run, rejoicing, to the king, and said: "I have brought the demon, O king, as thou didst command me, O my master. And behold, he stands before the gates of the court of thy palace, crying out, and supplicating with a loud voice; offering me the silver and gold of the earth if I will only not bring him unto thee."

9. And when Solomon heard this, he rose up from his throne, and went outside into the vestibule of the court of his palace; and there he saw the demon, shuddering and trembling. And he said to him: "Who art thou?" And the demon answered: "I am called *Ornias*."

10. And Solomon said to him: "Tell me, O demon, to what zodiacal sign thou art subject." And he answered: "To the Water-pourer. And those who are consumed[3] with desire for noble virgins upon earth . . . . . .[4], these I strangle. But in case there is no disposition to sleep[5], I am changed into three forms. Whenever men come to be enamoured of women, I metamorphose myself into a comely female; and I take hold of the men in their sleep, and play with them. And after a while I again take to my wings, and hie me to heavenly regions. I also appear as a lion[6], and I am commanded[7] by all the demons. I am offspring of the archangel *Uriel*, the power of God."

11. I Solomon, having heard the name of the archangel, prayed and glorified God, the Lord of heaven and earth. And I sealed the

[1] χαλεπόν. Literally, "difficult to deal with." The same epithet is applied in Matt. viii. 28 to the Gadarene demoniacs.

[2] ἐκραύγασε λέγων, a phrase common in the N. T.

[3] Reading καιομένους for κειμένους.

[4] Here the text inserts the words τῷ ζῳδίῳ κέκληται, which perhaps crept in from the margin, κέκληται being a corruption of ὑπόκειται. There appears to be a lacuna here.

[5] Or "no hypnotic."

[6] Mithras was represented as a lion.

[7] The sense rather requires a meaning equivalent to: "I have under my command all . . . ."

demon and set him to work at stone-cutting, so that he might cut the stones in the Temple, which, lying along the shore, had been brought by the Sea of Arabia. But he, fearful of the iron[1], continued and said to me: "I pray thee, King Solomon, let me go free; and I will bring you all the demons." And as he was not willing to be subject to me, I prayed the archangel Uriel to come and succour me; and I forthwith beheld the archangel Uriel coming down to me from the heavens.

12. And the angel bade the whales of the sea come out of the abyss. And he cast his destiny[2] upon the ground, and that [destiny] made subject [to him] the great demon. And he commanded the great demon and bold, *Ornias*, to cut stones at the Temple. And accordingly I Solomon glorified the God of heaven and Maker of the earth. And he bade *Ornias* come with his destiny, and I gave him the seal, saying: "Away with thee, and bring me hither the prince of all the demons."

13. So *Ornias* took the finger-ring, and went off to *Beelzeboul*, who has kingship over the demons. He said to him: "Hither! Solomon calls thee." But *Beelzeboul*, having heard, said to him: "Tell me, who is this Solomon of whom thou speakest to me?" Then *Ornias* threw the ring at the chest of *Beelzeboul*, saying: "Solomon the king calls thee." But *Beelzeboul* cried aloud with a mighty voice[3], and shot out a great burning flame of fire; and he arose, and followed *Ornias*, and came to Solomon.

14. And when I saw the prince of demons[4], I glorified the Lord God, Maker of heaven and earth, and I said: "Blessed art thou, Lord God Almighty, who hast given to Solomon thy servant wisdom, the assessor[5] of the wise, and hast subjected unto me all the power of the devil."

15. And I questioned him, and said: "Who art thou?" The demon replied: "I am *Beelzeboul*, the exarch of the demons. And all

[1] In folk-lore old or new the ginn or evil spirit dreads iron.

[2] *ἔρριψεν τὴν μοῖραν ἐπὶ τῆς γῆς.* The same word *μοῖρα* is used below. The angels as well as the demons have their "destinies," in which it was written from all eternity what powers they might exercise. The same idea meets us in the *Arabian Nights*.

[3] *ἀνέκραξε φωνῇ μεγάλῃ.* The words occur in Luke iv. 33. Cf. *ἀνεβόησεν φωνῇ μεγάλῃ*, LXX, 1 Sam. xxviii. 12.

[4] *τὸν ἄρχοντα τῶν δαιμονίων.* In Matt. ix. 34, xii. 24; Mark iii. 22, Luke xi. 15, Beelzeboul is described in the same terms.

[5] *τὴν τῶν σοφῶν πάρεδρον σοφίαν.* Cp. Wisd. ix. 4 *τὴν τῶν σῶν θρόνων πάρεδρον σοφίαν*, where *σοφῶν* is possible as an alternative reading. Wisdom is in the *Testament* regarded as a divine power immanent in Solomon as afterwards in Jesus. At the close of the *Testament* it is called "the Spirit of God."

the demons have their chief seats close to me. And I it is who make manifest the apparition of each demon." And he promised to bring to me in bonds all the unclean spirits[1]. And I again glorified the God of heaven and earth, as I do always give thanks to him.

16. I then asked of the demon if there were females among them. And when he told me that there were, I said that I desired to see them. So *Beelzeboul* went off at high speed, and brought unto me *Onoskelis*[2], that had a very pretty shape, and the skin[3] of a fair-hued woman; and she tossed her head.

17. And when she was come, I said to her: "Tell me, who art thou?" But she said to me: "I am called *Onoskelis*, a spirit wrought .....[4], lurking upon the earth. There is a golden cave where I lie. But I have a place[5] that ever shifts. At one time I strangle men with a noose; at another, I creep up from the nature to the arms[6]. But my most frequent dwelling-places are the precipices, caves, ravines. Oftentimes, however, do I consort with men in the semblance of a woman, and above all with those of a dark skin. For they share my star with me; since they it is who privily or openly worship my star, without knowing that they harm themselves, and but whet my appetite for further mischief. For they wish to provide money by means of memory[7], but I supply a little to those who worship me fairly."

18. And I Solomon questioned her about her birth, and she replied: "I was born of a voice untimely, the so-called echo of a man's ordure[8] dropped in a wood."

19. And I said to her: "Under what star dost thou pass[9]?" And she answered me: "Under the star of the full moon, for the reason that the moon travels over most things." Then I said to her: "And

[1] *ἀκάθαρτα πνεύματα.* So in the N. T.

[2] *τὴν Ὀνοσκελίδα.* See Origen, *c. Celsum*, vi. ch. 30.

[3] Reading *δέρμα* for *δεσμά.*

[4] The word *σεβωματω*, which here stands in the text, is obscure. Perhaps שבתאי, *shabtai*, i.e. Saturn, transcribed *Σέβεται* in a Greek Papyrus Bibl. Nat. li. 2501, underlies our text. See Schwab *sub voce.*

[5] See note 2 on p. 28. [6] In the margin is written "worms."

[7] The sense is obscure to me. Perhaps one should render "for the purpose of commemoration."

[8] Reading *βολβίτου* for *μολύβδου.* For the demon born of an echo we have an analogue in the Hebrew Bath Kol, "the daughter of a voice." In the Gnostic Hymn to Hermes, edited by Dieterich, *Abraxas*, p. 19, we read, l. 104: *ὁ θεὸς ἔφη τῷ ἰσχυρῷ· σὺ μὲν ἀπὸ ποππυσμοῦ τυγχάνεις, οὗτος δὲ ἐξ ἤχους.*

[9] *διέρχῃ.* For the word cp. Origen, *c. Celsum*, vi. 31 *παροδεύω τὴν σὴν ἐλεύθερος πάλιν ἐξουσίαν . . . . τὸν διελθόντα τὸν Ἰαλδαβαώθ.*

what angel is it that frustrates thee?" And she said to me: "He that in thee[1] is reigning." And I thought that she mocked me, and bade a soldier strike her. But she cried aloud, and said: "I am [subjected] to thee, O king, by the wisdom of God given to thee, and by the angel *Joel*."

20. So I commanded her to spin the hemp for the ropes used in the building of the house of God; and accordingly, when I had sealed and bound her, she was so overcome and brought to naught as to stand night and day spinning the hemp.

21. And I at once bade another demon to be led unto me; and instantly there approached me the demon *Asmodeus*[2], bound, and I asked him: "Who art thou?" But he shot on me a glance of anger and rage, and said: "And who art thou?" And I said to him: "Thus punished as thou art, answerest thou me?" But he, with rage, said to me: "But how shall I answer thee, for thou art a son of man; whereas I was born an angel's seed by a daughter of man, so that no word of our heavenly kind addressed to the earth-born can be overweening. Wherefore also my star is bright in heaven, and men call it, some the *Wain*, and some the dragon's-child. I keep near unto this star. So ask me not many things; for thy kingdom also after a little time is to be disrupted, and thy glory is but for a season. And short will be thy tyranny over us; and then we shall again have free range over mankind, so as that they shall revere us as if we were gods[3], not knowing, men that they are, the names of the angels[4] set over us."

22. And I Solomon, on hearing this, bound him more carefully, and ordered him to be flogged with thongs of ox-hide, and to tell me humbly what was his name and what his business. And he answered me thus: "I am called *Asmodeus* among mortals, and my business is to plot against the newly wedded, so that they may not know one another. And I sever them utterly by many calamities, and I waste away the beauty of virgin women, and estrange their hearts."

23. And I said to him: "Is this thy only business?" And he answered me: "I transport men into fits of madness and desire, when they have wives of their own, so that they leave them, and go off by

[1] Or (?) "through thee," ἐν σοί being taken as a hebraism.

[2] The particulars given about Asmodeus are clearly drawn from the apocryph of Tobit.

[3] Justin Martyr, Tertullian, Origen, and most of the early Fathers have the same account of the origin of polytheism, namely, that demons caused men to regard them as gods.

[4] The knowledge of the names of the angels was part of the secret lore of the Essenes, according to Josephus.

night and day to others that belong to other men; with the result that they commit sin, and fall into murderous deeds."

24. And I adjured him by the name of the Lord *Sabaôth*, saying: "Fear God, *Asmodeus*, and tell me by what angel thou art frustrated." But he said: "By *Raphael*, the archangel that stands before the throne of God. But the liver and gall of a fish put me to flight, when smoked over ashes of the tamarisk." I again asked him, and said: "Hide not aught from me. For I am Solomon, son of David, King of Israel. Tell me the name of the fish which thou reverest." And he answered: "It is the *Glanos* by name, and is found in the rivers of Assyria; wherefore it is that I roam about in those parts."

25. And I said to him: "Hast thou nothing else[1] about thee, *Asmodeus*?" And he answered: "The power of God knoweth, which hath bound me with the indissoluble bonds of yonder one's seal, that whatever I have told thee is true. I pray thee, King Solomon, condemn me not to [go into] water[2]." But I smiled, and said to him: "As the Lord God of my fathers liveth, I will lay iron on thee to wear. But thou shalt also make the clay for the entire construction of the Temple, treading it down with thy feet." And I ordered them to give him ten water-jars to carry water in. And the demon groaned terribly, and did the work I ordered him to do. And this I did, because that fierce demon *Asmodeus* knew even the future. And I Solomon glorified God, who gave wisdom to me, Solomon his servant. And the liver of the fish and its gall I hung on the spike of a reed[3], and burned it over Asmodeus, because of his being so strong, and his unbearable malice was thus frustrated.

26. And I summoned again to stand before me *Beelzeboul*, the prince of demons, and I sat him down on a raised seat of honour, and said to him: "Why art thou alone, prince of the demons?" And he said to me: "Because I alone am left of the angels of heaven that came down. For I was first angel in the first heaven, being entitled *Beelzeboul*. And now I control all those who are bound in *Tartarus*. But I too have a child[4], and he haunts the Red Sea. And on any suitable occasion he comes up to me again, being subject to me; and reveals to me what he has done, and I support[5] him.

[1] *οὐδὲν ἕτερον* may, as Bornemann (*Zeitschr. für die Hist. Theol.* N. F. VIII, 1844) points out, be a corruption of *οὐδὲν ἔτυμον*, "nothing genuine."

[2] *μή με κατακρίνῃς εἰς ὕδωρ.* Cf. Mark v. 7–13. Certain spirits preferred waste and dry places.

[3] *μετὰ καλαμίου στύρακος λύων.*

[4] Cp. Gen. vi. 4; *Book of Enoch*, ch. vii.

[5] *στηρίζω*, a use common in the LXX.

27. I Solomon said unto him: "*Beelzeboul*, what is thy employment?" And he answered me: "I destroy kings. I ally myself with foreign tyrants. And my own demons I set on to men, in order that the latter may believe in them and be lost. And the chosen servants[1] of God, priests and faithful men, I excite unto desires for wicked sins, and evil heresies[2], and lawless deeds; and they obey me, and I bear them on to destruction. And I inspire men with envy, and [desire for] murder, and for wars and sodomy, and other evil things. And I will destroy the world."

28. So I said to him: "Bring to me thy child, who is, as thou sayest, in the Red Sea." But he said to me: "I will not bring him to thee. But there shall come to me another demon, called *Ephippas*. Him will I bind, and he will bring him up from the deep unto me." And I said to him: "How comes thy son to be in the depth of the sea, and what is his name?" And he answered me: "Ask me not, for thou canst not learn from me. However, he will come to thee by my command, and will tell thee openly."

29. I said to him: "Tell me by what angel thou art frustrated." And he answered: "By the holy and precious name of the Almighty God, called by the Hebrews by a row of numbers, of which the sum is 644, and among the Greeks it is *Emmanuel*[3]. And if one of the Romans adjure me by the great name of the power *Eleêth*, I disappear at once."

30. I Solomon was astounded when I heard this; and I ordered him to saw up Theban[4] marbles. And when he began to saw the marbles, the other demons cried out with a loud voice, howling because of their king *Beelzeboul*.

31. But I Solomon questioned him, saying: "If thou wouldst gain a respite, discourse to me about the things in heaven." And *Beelzeboul* said: "Hear, O king, if thou burn gum, and incense, and bulbs of the sea[5], with nard and saffron, and light seven lamps in an earthquake[6], thou wilt firmly fix thy house. And if, being pure[7],

[1] ἐκλεκτοὺς δούλους.

[2] αἱρέσεων κακῶν.

[3] The text must be faulty, for the word Emmanuel is the Hebrew. The sum 644 is got by adding together the Greek numbers. Cp. note 4, p. 30.

[4] We hear of Pentelic marble in Strabo, but the reference in the text may be to Thebes in Egypt.

[5] Perhaps the "sea-bulbs" were the balls of hair-like texture which the sea washes up on Mediterranean shores, e. g. in Tunisia.

[6] ἐν σεισμῷ. Perhaps ἐν εἰρμῷ, "in a row," should be read.

[7] καθαρὸς ὤν. For the condition here insisted on cp. Dieterich, *Abraxas*,

thou light them at dawn in the sun alight, then wilt thou see the heavenly dragons, how they wind themselves along and drag the chariot of the sun."

32. And I Solomon, having heard this, rebuked him, and said: "Silence for this present[1], and continue to saw the marbles as I commanded thee." And I Solomon praised God, and commanded another demon to present himself to me. And one came before me who carried his face high up in the air, but the rest of the spirit curled away like a snail. And it broke through the few soldiers, and raised also a terrible dust on the ground, and carried it upwards; and then again hurled it back to frighten us, and asked what questions I could ask as a rule[2]. And I stood up, and spat[3] on the ground in that spot, and sealed with the ring of God. And forthwith the dust-wind stopped. Then I asked him, saying: "Who art thou, O wind?" Then he once more shook up a dust, and answered me: "What wouldst thou have, King Solomon?" I answered him: "Tell me what thou art called, and I would fain ask thee a question. But so far I give thanks to God who has made me wise to answer their evil plots."

33. But [the demon] answered me: "I am the spirit of the ashes[4] (*Tephras*)." And I said to him: "What is thy pursuit?" And he said: "I bring darkness on men, and set fire to fields; and I bring homesteads to naught. But most busy am I in summer. However, when I get an opportunity, I creep into corners of the wall, by night and day. For I am offspring of the great one, and nothing less." Accordingly I said to him: "Under what star dost thou lie?" And he answered: "In the very tip of the moon's horn, when it is found in the south. There is my star. For I have been bidden to restrain the convulsions[5] of the hemitertian fever; and this is why many men pray to the hemitertian fever, using these three names: *Bultala*, *Thallal*,

p. 141, where in an incantation ceremonial purity is similarly insisted on. The ritual of a magic papyrus given by Dieterich, p. 169, is very similar to that here prescribed in the *Testament*.

[1] *σιώπα μοι ἕως τούτου.* So Luke xxii. 51 *ἐᾶτε ἕως τούτου.*

[2] *ὡς ἐπὶ πολύ* stands in the text, but the phrase seems to be meaningless in the context.

[3] For the use of spittle to produce a cure or other effect in a magical way, cp. Mark vii. 33 and viii. 23. In John ix. 6 Jesus, we read, "spat on the ground, and made clay of the spittle, and anointed the eyes with the clay." Of this magic use of spittle Pliny, in his *Natural History*, gives numerous examples. It was common in antiquity.

[4] *τέφρας.*

[5] Reading *σπάσματα* for *σφάλματα.*

Melchal. And I heal them." And I said to him: "I am Solomon; when therefore thou wouldst do harm, by whose aid dost thou do it?" But he said to me: "By the angel's, by whom also the third day's fever is lulled to rest." So I questioned him, and said: "And by what name[1]?" And he answered: "That of the archangel *Azael.*" And I summoned the archangel *Azael*, and set a seal on the demon, and commanded him to seize great stones, and toss them up to the workmen on the higher parts of the Temple. And, being compelled, the demon began to do what he was bidden to do.

34. And I glorified God afresh who gave me this authority, and ordered another demon to come before me. And there came seven spirits[2], females, bound and woven together, fair in appearance and comely. And I Solomon, seeing them, questioned them and said: "Who are ye?" But they, with one accord, said with one voice[3]: "We are of the thirty-three elements of the cosmic ruler of the darkness[4]." And the first said: "I am Deception." The second: "I am Strife." The third: "I am *Klothod*, which is battle." The fourth: "I am Jealousy." The fifth: "I am Power." The sixth: "I am Error." The seventh: "I am the worst of all, and our stars are in heaven. Seven stars humble in sheen, and all together. And we are called as it were goddesses. We change our place all together, and together we live, sometimes in *Lydia*, sometimes in *Olympus*, sometimes in a great mountain."

35. So I Solomon questioned them one by one, beginning with the first, and going down to the seventh. The first said: "I am Deception, I deceive and weave snares here and there. I whet and excite heresies. But I have an angel who frustrates me, *Lamechalal.*"

[1] Cp. Acts iv. 7 *ἐν ποίᾳ δυνάμει ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς*; and Peter answers *ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου.*

[2] The Pleiades seem to be referred to. Cp. Job xxxviii. 31, in the Revised Version: "Canst thou bind the cluster of the Pleiades?" They had a malign influence. The grouping of evil spirits by sevens is common in Babylonian and Jewish folk-lore. As examples I may cite the *Testamentum* of Reuben, ch. 2, and the seven evil spirits of the N. T. Possibly, however, the Seven Planets are here in question; though this is unlikely, for they do not tally with the description given.

[3] Rom. xv. 6 has the same phrase, *ὁμοθυμαδὸν ἐν ἑνὶ στόματι.* For "thirty-three" we should read "thirty-six" elements. Note that later in the *Testament* these seven spirits are not among the Kosmokrators, a proof that the document before us is a composite one.

[4] Paul speaks of the Kosmokrators in Eph. vi. 12: "Our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness"; *πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου.* See Iren. *Haer.* I. i. 10.

36. Likewise also the second said: "I am Strife, strife of strifes. I bring timbers, stones, hangers, my weapons on the spot. But I have an angel who frustrates me, *Baruchiachêl*."

37. Likewise also the third said: "I am called *Klothod*[1], which is battle, and I cause the well-behaved to scatter and fall foul one of the other. And why do I say so much? I have an angel that frustrates me, *Marmarath*."

38. Likewise also the fourth said: "I cause men to forget their sobriety and moderation. I part them and split them into parties; for Strife follows me hand in hand. I rend the husband from the sharer of his bed, and children from parents, and brothers from sisters. But why tell so much to my despite? I have an angel that frustrates me, the great *Balthial*."

39. Likewise also the fifth said: "I am Power. By power I raise up tyrants and tear down kings. To all rebels I furnish power. I have an angel that frustrates me, *Asteraôth*."

40. Likewise also the sixth said: "I am Error[2], O King Solomon. And I will make thee to err, as I have before made thee to err, when I caused thee to slay thy own brother[3]. I will lead you into error, so as to pry into graves[4]; and I teach them that dig, and I lead errant souls away from all piety, and many other evil traits are mine. But I have an angel that frustrates me, *Uriel*."

41. Likewise also the seventh said: "I am the worst, and I make thee worse off than thou wast; because I will impose the bonds of *Artemis*[5]. But the locust[6] will set me free, for by means thereof is it fated that thou shalt achieve my desire. . . . . For if one were wise, he would not turn his steps toward me."

42. So I Solomon, having heard and wondered, sealed them with my ring; and since they were so considerable, I bade them dig the foundations of the Temple of God. For the length of it was 250 cubits. And I bade them be industrious, and with one murmur of joint protest they began to perform the tasks enjoined.

[1] Fabricius, Cod. *Pseudepigr.* V. T. vol. I, p. 1047, reads Klothon, which must be *i. q.* Κλώδων, which Hesychius explains thus: Κλώδωνας τὰς μιμαλλόνας, μαινάδας, βάκχας.

[2] In *Testam. of Symeon*, ch. 3, is a mention of the πνευμάτων τῆς πλάνης.

[3] See 1 Kings ii. 25.

[4] A reference to necromancy, of which the object was to oblige the spirit of the dead to enter oneself.

[5] κελευστῶ ἀρτέμιδος δεσμούς in MS. I have adopted Fleck's suggestion κελεύσω.

[6] This refers to the closing incident narrated in the *Testament*, the sacrificing by Solomon of five locusts to Moloch. Tatian, *Orat. ad Graecos*, cap. 12, speaks of Ἄρτεμις μάγος. She is the same as Hecate.

43. But I Solomon glorified the Lord, and bade another demon come before me. And there was brought to me a demon having all the limbs of a man, but without a head. And I, seeing him, said to him: "Tell me, who art thou?" And he answered: "I am a demon." So I said to him: "Which?" And he answered me: "I am called Envy. For I delight to devour heads, being desirous to secure for myself a head; but I do not eat enough, but am anxious to have such a head as thou hast."

44. I Solomon, on hearing this, sealed him, stretching out my hand against his chest. Whereon the demon leapt up, and threw himself down, and gave a groan, saying: "Woe is me! where am I come to? O traitor *Ornias*, I cannot see!" So I said to him: "I am Solomon. Tell me then how thou dost manage to see." And he answered me: "By means of my feelings." I then, Solomon, having heard his voice come up to me, asked him how he managed to speak. And he answered me: "I, O King Solomon, am wholly voice, for I have inherited the voices of many men. For in the case of all men who are called dumb, I it is who smashed their heads, when they were children and had reached their eighth day. Then when a child is crying in the night, I become a spirit, and glide by means of his voice. . . . In the cross-ways[1] also I have many services to render, and my encounter is fraught with harm. For I grasp in an instant a man's head, and with my hands, as with a sword, I cut it off, and put it on to myself. And in this way, by means of the fire which is in me, through my neck it is swallowed up. I it is that sends grave mutilations and incurable on men's feet, and inflict sores."

45. And I Solomon, on hearing this, said to him: "Tell me how thou dost discharge forth the fire? Out of what sources dost thou emit it?" And the spirit said to me: "From the Day-star[2]. For here hath not yet been found that *Elburion*, to whom men offer prayers and kindle lights. And his name is invoked by the seven demons before me. And he cherishes them."

46. But I said to him: "Tell me his name." But he answered: "I cannot tell thee. For if I tell his name, I render myself incurable. But he will come in response to his name." And on hearing this, I Solomon said to him: "Tell me then, by what angel thou art frustrated?" And he answered: "By the fiery flash of lightning."

[1] This seems the sense of *ἐνοδίαις*, unless indeed *θεαῖς* or *δαίμοσιν* be understood, *trivialibus dis*, "to the demons of the wayside or cross-road." Hecate was such a goddess, and in *C. I.* 26 we have mention of a *δαίμων ἐνοδία*, the Latin *Trivia*. As a subst. the neut. plur. *ἐνόδια* = blisters caused by walking, in Theophr. Sud. 15.

[2] Or "from the Orient."

And I bowed myself before the Lord God of Israel, and bade him remain in the keeping of *Beelzeboul* until *Iax*[1] should come.

47. Then I ordered another demon to come before me, and there came into my presence a hound, having a very large shape, and it spoke with a loud voice, and said, "Hail, Lord, King Solomon!" And I Solomon was astounded. I said to it: "Who art thou, O hound?" And it answered: "I do indeed seem to thee to be a hound, but before thou wast, O King Solomon, I was a man, that wrought many unholy deeds on earth. I was surpassingly learned in letters, and was so mighty that I could hold the stars of heaven back. And many divine works did I prepare. For I do harm to men who follow after our star, and turn them to . . . .[2] And I seize the frenzied men by the larynx, and so destroy them."

48. And I Solomon said to him: "What is thy name?" And he answered: "Staff[3]" (*Rabdos*). And I said to him: "What is thine employment? And what results canst thou achieve?" And he replied: "Give me thy man. and I will lead him away into a mountainous spot, and will show him a green[4] stone, tossed to and fro[5], with which thou mayest adorn the Temple of the Lord God."

49. And I Solomon, on hearing this, ordered my servant to set off with him, and to take the finger-ring bearing the seal of God with him. And I said to him: "Whoever shall show thee the green stone, seal him with this finger-ring. And mark the spot with care, and bring me the demon hither. And the demon showed him the green stone, and he sealed it, and brought the demon to me. And I Solomon decided to confine with my seal on my right hand the two, the headless demon, likewise the hound, that was so huge[6]; he should be bound as well. And I bade the hound keep safe the fiery spirit, so that lamps as it were might by day and night cast their light through its maw on the artisans at work.

50. And I Solomon took from the mine of that stone 200 shekels for the supports of the table of incense, which was similar in appearance. And I Solomon glorified the Lord God, and then closed round the treasure of that stone. And I ordered afresh the demons to cut marble for the construction of the house of God. And I Solomon prayed to the Lord, and asked the hound, saying: "By what angel

[1] Bornemann conjectures φύλαξ, "a guardian *or* watcher." But the angel *Iax* recurs below in § 86.

[2] The MS. has ἐξηχίαν, a *vox nihili*. Can it mean "her that is born of echo" (see above, p. 19, n. 8)?

[3] ῥάβδος.

[4] πράσινον.

[5] μετασαλευόμενον.

[6] The text seems corrupt here.

art thou frustrated?" And the demon replied: "By the great *Brieus*[1]."

51. And I praised the Lord God of heaven and earth, and bade another demon come forward to me; and there came before me one in the form of a lion roaring. And he stood and answered me, saying: "O king, in the form which I have, I am a spirit quite incapable of being perceived. Upon all men who lie prostrate with sickness I leap, coming stealthily along; and I render the man weak, so that his habit of body is enfeebled. But I have also another glory, O king. I cast out demons, and I have legions under my control. And I am capable of being received[2] in my dwelling-places, along with all the demons belonging to the legions under me." But I Solomon, on hearing this, asked him: "What is thy name?" But he answered: "Lion-bearer, *Rath*[3] in kind." And I said to him: "How art thou to be frustrated along with thy legions? What angel is it that frustrates thee?" And he answered: "If I tell thee my name, I bind not myself alone, but also the legion of demons under me."

52. So I said to him: "I adjure thee in the name of the God *Sabaôth*, to tell me by what name thou art frustrated along with thy host[4]." And the spirit answered me: "The 'great among men,' who is to suffer many things at the hands of men, whose name is the figure 644, which is *Emmanuel*; he it is who has bound us, and who will then come and plunge us from the steep[5] under water. He is noised abroad in the three letters which bring him down[6]."

53. And I Solomon, on hearing this, glorified God, and condemned his legion to carry wood from the thicket. And I condemned the

[1] *βριέῳ*. Briareus is suggested by Bornemann as the right reading, but with little probability, since Briareus would not have been turned into an angel.

[2] *δεκτικός* seems here to bear this sense, as also in the fragment of a very old commentary on the *Shepherd* of Hermas in the *Oxyrhynchus papyri*. part i, by Grenfell and Hunt, 1898, p. 9: *δοχῇ δεκτικόν ἐστιν* (sc. *τὸ προφητικὸν πνεῦμα*). The dwelling-places are the persons of whom the spirit, good or evil, takes possession. So in the Docetic *Acta Iohannis* (ed. M. R. James) the Christ says: "I have no dwelling, and I have dwellings; I have no place, and I have places; I have no temple, and I have temples. . . . Behold thyself in me who address thee."

[3] *ῥαδινός*, "slender tapering" is suggested by Bornemann as the true reading, because a "staff" might be such.

[4] *δύναμις* is the word used, and which I render "host."

[5] *κρημνοβαπτίσει*. The allusion is to the swine of Gadara.

[6] *ἐν δὲ τοῖς τρισὶ χαρακτῆρσι καταγούσαι(ς) περιηχούμενον*. The three characters are apparently the numbers 644, *χ′μ′δ′*.

lion-shaped one himself to saw up the wood small with his teeth, for burning in the unquenchable furnace for the Temple of God.

54. And I worshipped the Lord God of Israel, and bade another demon come forward. And there came before me a dragon, three-headed, of fearful hue. And I questioned him: "Who art thou?" And he answered me: "I am a caltrop-like spirit[1], whose activity is in three lines. But I blind children in women's wombs, and twirl their ears round. And I make them deaf[2] and mute. And I have again in my third head means of slipping in[3]. And I smite men in the limbless[4] part of the body, and cause them to fall down, and foam, and grind their teeth. But I have my own way of being frustrated, Jerusalem being signified in writing, unto the place called 'of the head[5].' For there is fore-appointed the angel of the great counsel, and now he will openly dwell on the cross. He doth frustrate me, and to him am I subject."

55. "But in the place where thou sittest, O King Solomon, standeth a column in the air, of purple. . . .[6] The demon called *Ephippas* hath brought [it] up from the Red Sea, from inner Arabia. He it is that shall be shut up in a skin-bottle and brought before thee. But at the entrance of the Temple, which thou hast begun to build, O King Solomon, lies stored much gold, which dig thou up and carry off." And I Solomon sent my servant, and found it to be as the demon told me. And I sealed him with my ring, and praised the Lord God.

56. So I said to him: "What art thou called?" And the demon said: "I am the crest[7] of dragons." And I bade him make bricks in the Temple. He had human hands.

57. And I adored the Lord God of Israel, and bade another demon present himself. And there came before me a spirit in woman's form, that had a head without any limbs[8], and her hair was dishevelled. And I said to her: "Who art thou?" But she answered: "Nay, who art thou? And why dost thou want to hear concerning me? But, as thou wouldst learn, here I stand bound before thy face. Go

[1] *τριβολαῖος*. The *τρίβολος* was a three-spiked instrument, thrown on the ground to wound horses' feet.

[2] *βωβά*, an unknown word.

[3] *ὑπόδυνα* is a word of doubtful sense.

[4] *ἄκωλος* may bear this sense.

[5] i.e. Golgotha. The old legend was that Adam's skull reposed in this spot, and that the cross was planted upon it.

[6] *πορφυροδανόμενος*. The meaning of the last part of this compound is unknown.

[7] *κορυφή*.

[8] Here we seem to have the Greek head of Medusa transformed into a demon.

then into thy royal storehouses and wash thy hands. Then sit down afresh before thy tribunal, and ask me questions; and thou shalt learn, O king, who I am."

58. And I Solomon did as she enjoined me, and restrained myself because of the wisdom dwelling in me[1]; in order that I might hear of her deeds, and reprehend them, and manifest them to men. And I sat down, and said to the demon: "Who art thou?" And she said: "I am called among men *Obizuth*; and by night I sleep not, but go my rounds over all the world, and visit women in childbirth. And divining the hour I take my stand[2]; and if I am lucky, I strangle the child. But if not, I retire to another place. For I cannot for a single night retire unsuccessful. For I am a fierce[3] spirit, of myriad names and many shapes. And now hither, now thither I roam. And to westering parts I go my rounds. But as it now is, though thou hast sealed me round with the ring of God, thou hast done nothing. I am not standing before thee, and thou wilt not be able to command me. For I have no work other than the destruction of children, and the making their ears to be deaf, and the working of evil to their eyes, and the binding their mouths with a bond, and the ruin of their minds, and paining of their bodies."

59. When I Solomon heard this, I marvelled at her appearance, for I beheld all her body to be in darkness. But her glance was altogether bright and greeny, and her hair was tossed wildly like a dragon's; and the whole of her limbs were invisible. And her voice was very clear as it came to me. And I cunningly said: "Tell me by what angel thou art frustrated, O evil spirit?" But she answered me: "By the angel of God called *Afarôf*, which is interpreted *Raphael*, by whom I am frustrated now and for all time. His name, if any man know it, and write the same on a woman in childbirth, then I shall not be able to enter her. Of this name the number is 640[4]." And I Solomon having heard this, and having glorified the Lord, ordered her hair to be bound, and that she should be hung up in front of the Temple of God; that all the children of Israel, as they passed, might see it, and glorify the Lord God of Israel, who had given me this authority, with wisdom and power from God, by means of this signet.

[1] The *Sophia*, identified by Philo and the early Fathers with the *Logos*, is supposed to have entered into and taken possession of Solomon as it afterwards did with Jesus.

[2] *σταματίζω*, an unknown verb.

[3] *χαλεπόν*.

[4] Bornemann (*Zeitschr. f. d. Hist. Theol.* 1844, p. 38) gives the tale of figures. $\rho = 100$: $\alpha = 1$: $\phi = 500$: $\alpha = 1$: $\eta = 8$: $\lambda = 30$. Total 640.

60. And I again ordered another demon to come before me. And there came, rolling itself along, one in appearance like to a dragon, but having the face and hands of a man. And all its limbs, except its feet, were those of a dragon; and it had wings on its back. And when I beheld it, I was astonied, and said: "Who art thou, demon, and what art thou called? And whence hast thou come? Tell me."

61. And the spirit answered and said: "This is the first time I have stood before thee, O King Solomon. I am a spirit made into a god among men, but now brought to naught by the ring and wisdom vouchsafed to thee by God. Now I am the so-called winged dragon[1], and I chamber not with many women, but only with a few that are of fair shape, which possess the name of *xuli*, of this star. And I pair with them in the guise of a spirit winged in form, *coitum habens per nates*. And she on whom I have leapt goes heavy with child, and that which is born of her becomes *eros*. But since such offspring cannot be carried by men, the woman in question breaks wind. Such is my *rôle*. Suppose then only that I am satisfied, and all the other demons molested and disturbed by thee will speak the whole truth. But those composed of fire[2] will cause to be burned up by fire the material of the logs which is to be collected by them for the building in the Temple."

62. And as the demon said this, I saw the spirit going forth from his mouth, and it consumed the wood of the frankincense-tree, and burned up all the logs which we had placed in the Temple of God. And I Solomon saw what the spirit had done, and I marvelled.

63. And, having glorified God, I asked the dragon-shaped demon, and said: "Tell me, by what angel art thou frustrated?" And he answered: "By the great angel which has its seat in the second heaven, which is called in Hebrew *Bazazath*. And I Solomon, having heard this, and having invoked his angel, condemned him to saw up marbles for the building of the Temple of God; and I praised God, and commanded another demon to come before me.

64. And there came before my face another spirit, as it were a woman in the form she had. But on her shoulders she had two other heads with hands. And I asked her, and said: "Tell me, who art thou?" And she said to me: "I am *Enêpsigos*, who also have a myriad names." And I said to her: "By what angel art thou frustrated?" But she said to me: "What seekest, what askest thou? I undergo changes, like the goddess I am called. And I change again, and pass into possession of another shape. And be not

[1] πτεροδράκων, a word not in the lexicons.

[2] τὰ δὲ διὰ πυρός.

desirous therefore to know all that concerns me. But since thou art before me for this much, hearken. I have my abode in the moon, and for that reason I possess three forms. At times I am magically[1] invoked by the wise as *Kronos*. At other times, in connexion with those who bring me down, I come down and appear in another shape. The measure of the element[2] is inexplicable and indefinable, and not to be frustrated. I then, changing into these three forms, come down and become such as thou seest me; but I am frustrated by the angel *Rathanael*, who sits in the third heaven. This then is why I speak to thee. Yonder temple cannot contain[3] me."

65. I therefore Solomon prayed to my God, and I invoked the angel of whom *Enépsigos* spoke to me, and used my seal. And I sealed her with a triple chain, and (placed) beneath her the fastening of the chain. I used the seal of God, and the spirit prophesied to me, saying: "This is what thou, King Solomon, doest to us. But after a time thy kingdom shall be broken, and again in season this Temple shall be riven asunder[4]; and all Jerusalem shall be undone by the King of the Persians and Medes and Chaldaeans. And the vessels of this Temple, which thou makest, shall be put to servile uses of the gods; and along with them all the jars, in which thou dost shut us up, shall be broken by the hands of men. And then we shall go forth in great power hither and thither, and be disseminated all over the world. And we shall lead astray the inhabited world for a long season, until the Son of God is stretched upon the cross. For never before doth arise a king like unto him, one frustrating us all, whose mother shall not have contact with man. Who else can receive such authority over spirits, except he, whom the first devil will seek to tempt, but will not prevail over? The number of his name is 644[5], which is *Emmanuel*. Wherefore, O King Solomon, thy time is evil, and thy years short and evil, and to thy servant shall thy kingdom be given[6]."

66. And I Solomon, having heard this, glorified God. And though I marvelled at the apology of the demons, I did not credit it until it came true. And I did not believe their words; but when they were

[1] *μαγευομένη.*

[2] *τὸ μὲν τοῦ στοιχείου μέτρον*, perhaps "the place or size of the heavenly body."

[3] Reading *χωρῆσαι* for *χωρίσαι*.

[4] *διαρραγήσεται.* I conjecture the sense which the word must bear in this context.

[5] $\overline{\chi\mu\delta}$.

[6] This prophecy corresponds roughly to the one which Lactantius, *Instit. Div.*, lib. iv. c. 18, quotes from an apocryphal *Book of Solomon.*

realized, then I understood, and at my death I wrote this *Testament* to the children of Israel, and gave it to them, so that they might know the powers of the demons and their shapes, and the names of their angels, by which these angels are frustrated. And I glorified the Lord God of Israel, and commanded the spirit to be bound with bonds indissoluble.

67. And having praised God, I commanded another spirit to come before me; and there came before my face another demon, having in front the shape of a horse, but behind of a fish. And he had a mighty voice, and said to me: "O King Solomon, I am a fierce spirit of the sea, and I am greedy of gold and silver. I am such a spirit as rounds itself and comes over the expanses of the water of the sea, and I trip up the men who sail thereon. For I round myself into a wave [1], and transform myself, and then throw myself on ships and come right in on them. And that is my business, and my way of getting hold of money and men. For I take the men, and whirl them round with myself, and hurl the men out of the sea. For I am not covetous of men's bodies, but cast them up out of the sea so far. But since *Beelzeboul*, ruler of the spirits of air and of those under the earth, and lord of earthly ones, hath a joint kingship with us in respect of the deeds of each one of us, therefore I went up from the sea, to get a certain outlook [2] in his company.

68. "But I also have another character and *rôle*. I metamorphose myself into waves [3], and come up from the sea. And I show myself to men, so that those on earth call me *Kuno*[*s*]*paston* [4], because I assume the human form. And my name is a true one. For by my passage up into men, I send forth a certain nausea. I came then to take counsel with the prince *Beelzeboul*; and he bound me and delivered me into thy hands. And I am here before thee because of this seal, and thou dost now torment me [5]. Behold now, in two or three days the spirit that converseth with thee will fail, because I shall have no water."

69. And I said to him: "Tell me by what angel thou art frus-

[1] Cp. Jude 13 *κύματα ἄγρια θαλάσσης ἐπαφρίζοντα . . . αἰσχύνας.* That Jude here indulges in no mere metaphor is clear from the words which follow: *ἀστέρες πλανῆται,* which embody the belief detailed in the *Testament of Solomon*, p. 40.

[2] *σκέψιν*? *σκῆψιν*, "descent, or spiritual assault."

[3] Reading *κύματα* for *καύματα*.

[4] Cf. Pliny, *Nat. Hist.* 24. 74 "Cynosbaton, alii Cynospaston, alii neurospaston vocant; folium habet vestigio hominis simile. Fert et uvam nigram, in cuius acino nervum habet, unde neurospastos dicitur." The human form revealed itself in the footstep, which the leaf resembled.

[5] *βασανίζεις.* Cp. Matt. viii. 6, 29; xiv. 24; Mark v. 7.

trated." And he answered: "By *Iameth.*" And I glorified God. I commanded the spirit to be thrown into a phial along with ten jugs of sea-water of two measures each[1]. And I sealed them round above with marbles and asphalt and pitch in the mouth of the vessel[2]. And having sealed it with my ring, I ordered it to be deposited in the Temple of God. And I ordered another spirit to come before me.

70. And there came before my face another enslaved[3] spirit, having obscurely the form of a man, with gleaming eyes, and bearing in his hand a blade. And I asked: "Who art thou?" But he answered: "I am a lascivious[4] spirit, engendered of a giant man who died in the massacre in the time of the giants." I said to him: "Tell me what thou art employed on upon earth, and where thou hast thy dwelling."

71. And he said: "My dwelling is in fruitful places, but my procedure is this. I seat myself beside the men who pass along among the tombs, and in untimely season I assume the form of the dead; and if I catch any one, I at once destroy him with my sword. But if I cannot destroy him, I cause him to be possessed with a demon, and to devour his own flesh, and the hair to fall off his chin." But I said to him: "Do thou then be in fear of the God of heaven and of earth, and tell me by what angel thou art frustrated." And he answered: "He destroys me who is to become Saviour, a man whose number[5], if any one shall write it on his forehead[6], he will defeat me, and in fear I shall quickly retreat. And, indeed, if any one write this sign on him, I shall be in fear." And I Solomon, on hearing this, and having glorified the Lord God, shut up this demon like the rest.

72. And I commanded another demon to come before me. And there came before my face thirty-six spirits, their heads shapeless like dogs, but in themselves they were human in form; with faces of asses, faces of oxen, and faces of birds. And I Solomon, on hearing and seeing them, wondered, and I asked them and said: "Who are you?" But they, of one accord with one voice, said[7]: "We are the thirty-six elements, the world-rulers[8] of this darkness. But, O King Solomon, thou wilt not wrong us nor imprison us, nor lay command on us; but since the Lord God has given thee authority over every spirit, in the air, and on the earth, and under the earth, therefore do we also present ourselves before thee like the other spirits, from ram and bull, from

[1] δοχὰς δέκα ἀναμετρητῶν $\overline{\beta}$. Cp. John ii. 6 χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς.

[2] ἀγγείου for ἀγγέλου.

[3] καταδουλισμένον.

[4] ὀχικόν. See 1 Mos. vi. 4.

[5] στοιχεῖον.

[6] Rev. ix. 4; xiii. 16, 17.

[7] ὁμοθυμαδὸν μιᾷ φωνῇ: Acts ii. 1.

[8] κοσμοκράτορες. Cp. Paul, Eph. vi. 12; Origen, *c. Celsum*, viii. 58.

both twin and crab, lion and virgin, scales and scorpion, archer, goat-horned, water-pourer, and fish.

73. Then I Solomon invoked the name of the Lord *Sabaôth*, and questioned each in turn as to what was its character. And I bade each one come forward and tell of its actions. Then the first one came forward, and said: "I am the first *decanus*[1] of the zodiacal circle, and I am called the ram, and with me are these two." So I put to them the question: "Who are ye called?" The first said: "I, O Lord, am called *Ruax*, and I cause the heads of men to be idle, and I pillage their brows. But let me only hear the words, '*Michael*, imprison *Ruax*,' and at once I retreat."

74. And the second said: "I am called *Barsafael*, and I cause those who are subject to my hour[2] to feel the pain of migrain[3]. If only I hear the words, '*Gabriel*, imprison *Barsafael*,' at once I retreat."

75. The third said: "I am called *Arôtosael*. I do harm to eyes, and grievously injure them. Only let me hear the words, '*Uriel*, imprison *Aratosael*' (*sic*), at once I retreat . . . . .[4]"

76. The fifth said: "I am called *Iudal*, and I bring about a block in the ears and deafness of hearing. If I hear, '*Uruel Iudal*,' I at once retreat."

77. The sixth said: "I am called *Sphendonaêl*. I cause tumours of the parotid gland, and inflammations of the tonsils, and tetanic recurvation[5]. If I hear, '*Sabrael*, imprison *Sphendonaêl*,' at once I retreat."

78. And the seventh said: "I am called *Sphandôr*, and I weaken the strength of the shoulders, and cause them to tremble; and I paralyze the nerves of the hands, and I break and bruise the bones of the neck. And I, I suck out the marrow. But if I hear the words, '*Araêl*, imprison *Sphandôr*,' I at once retreat."

79. And the eighth said: "I am called *Belbel*. I distort the hearts and minds of men. If I hear the words, '*Araêl*, imprison *Belbel*,' I at once retreat."

80. And the ninth said: "I am called *Kurtaêl*. I send colics in the bowels. I induce pains. If I hear the words, '*Iaôth*, imprison *Kurtaêl*,' I at once retreat."

81. The tenth said: "I am called *Metathiax*. I cause the reins to ache. If I hear the words, '*Adônaêl*, imprison *Metathiax*,' I at once retreat."

82. The eleventh said: "I am called *Katanikotaêl*. I create strife

[1] δέκανος.

[2] τοὺς ἐν τῇ ὥρᾳ μου κειμένους.

[3] ἡμικράνοες (*sic*).

[4] There seems to be a lacuna here.

[5] The Greek medical terms which stand in the Greek text are found in Hippocrates, Galen, and Cael. Aurel.

and wrongs in men's homes, and send on them hard temper. If any one would be at peace in his home, let him write on seven leaves of laurel the names of the angel that frustrates me, along with these names: *Iae*, *Ieô*, sons of *Sabaôth*, in the name of the great God let him shut up *Katanikotaêl*. Then let him wash the laurel-leaves in water, and sprinkle his house with the water, from within to the outside. And at once I retreat."

83. The twelfth said: "I am called *Saphathoraêl*, and I inspire partisanship in men, and delight in causing them to stumble. If any one will write on paper these names of angels, *Iaeô*, *Iealô*, *Iôelet*, *Sabaôth*, *Ithoth*, *Bae*, and having folded it up, wear it round his neck or against his ear, I at once retreat and dissipate the drunken fit."

84. The thirteenth said: "I am called *Bobêl* (*sic*), and I cause nervous illness by my assaults. If I hear the name of the great '*Adonaêl*, imprison *Bothothêl*,' I at once retreat."

85. The fourteenth said: "I am called *Kumeatêl*, and I inflict shivering fits and torpor. If only I hear the words: '*Zôrôêl*, imprison *Kumentaêl*,' I at once retreat."

86. The fifteenth said: "I am called *Roêlêd*. I cause cold and frost and pain in the stomach. Let me only hear the words: '*Iax*, bide not, be not warmed, for Solomon is fairer than eleven fathers,' I at retreat."

87. The sixteenth said: "I am called *Atrax*. I inflict upon men fevers, irremediable and harmful. If you would imprison me, chop up coriander[1] and smear it on the lips, reciting the following charm: 'The fever which is from dirt. I exorcise thee by the throne of the most high God, retreat from dirt and retreat from the creature fashioned by God.' And at once I retreat."

88. The seventeenth said: "I am called *Ieropaêl*. On the stomach of men I sit, and cause convulsions in the bath and in the road; and wherever I be found, or find a man, I throw him down. But if any one will say to the afflicted into their ear these names, three times over, into the right ear: '*Iudarizê*, *Sabunê*, *Denôê*,' I at once retreat."

89. The eighteenth said: "I am called *Buldumêch*. I separate wife from husband and bring about a grudge between them. If any one write down the names of thy sires, Solomon, on paper and place it in the ante-chamber of his house, I retreat thence. And the legend written shall be as follows: 'The God of Abram, and the God of Isaac, and the God of Jacob commands thee—retire from this house in peace.' And I at once retire."

[1] Pliny, *Nat. Hist.* xx. 20, notes the same use of coriander: "Seminis grana tria in tertianis devorari iubent aliqui ante accessionem, vel plura illini fronti." The *Testament* evidently belongs to Pliny's age.

90. The nineteenth said: "I am called *Naôth*, and I take my seat on the knees of men. If any one write on paper: '*Phnunoboêol*, depart *Nathath*, and touch thou not the neck,' I at once retreat."

91. The twentieth said: "I am called *Marderô*. I send on men incurable fever. If any one write on the leaf of a book: '*Sphênêr*, *Rafael*, retire, drag me not about, flay me not, and tie it round his neck,' I at once retreat."

92. The twenty-first said: "I am called *Alath*, and I cause coughing and hard-breathing in children. If any one write on paper: '*Rorêx*, do thou pursue *Alath*,' and fasten it round his neck, I at once retire . . .[1]"

93. The twenty-third said: "I am called *Nefthada*. I cause the reins to ache, and I bring about dysury. If any one write on a plate of tin the words: '*Iathôth*, *Uruêl*, *Nephthada*,' and fasten it round the loins, I at once retreat."

94. The twenty-fourth said: "I am called *Akton*. I cause ribs and lumbic muscles to ache. If one engrave on copper material, taken from a ship which has missed its anchorage, this: '*Marmaraôth*, *Sabaôth*, pursue *Akton*,' and fasten it round the loin, I at once retreat."

95. The twenty-fifth said: "I am called *Anatreth*, and I send burnings and fevers into the entrails. But if I hear: '*Arara*, *Charara*,' instantly do I retreat."

96. The twenty-sixth said: "I am called *Enenuth*. I steal away men's minds, and change their hearts, and make a man toothless (?). If one write: '*Allazoôl*, pursue *Enenuth*,' and tie the paper round him, I at once retreat."

97. The twenty-seventh said: "I am called *Phêth*. I make men consumptive and cause hemorrhagia. If one exorcise me in wine, sweet-smelling and unmixed by the eleventh aeon[2], and say: 'I exorcise thee by the eleventh aeon to stop, I demand, *Phêth* (*Axiôphêth*),' then give it to the patient to drink, and I at once retreat."

98. The twenty-eighth said: "I am called *Harpax*, and I send sleeplessness on men. If one write '*Kokphnêdismos*,' and bind it round the temples, I at once retire."

99. The twenty-ninth said: "I am called *Anostêr*. I engender uterine mania and pains in the bladder. If one powder into pure oil three seeds of laurel and smear it on, saying: 'I exorcise thee, *Anostêr*. Stop by *Marmaraô*,' at once I retreat."

100. The thirtieth said: "I am called *Alleborith*. If in eating

[1] There must here be a lacuna in the text.

[2] A Gnostic reference. Just above "eleven fathers" were mentioned.

fish one has swallowed a bone, then he must take a bone from the fish and cough, and at once I retreat."

101. The thirty-first said: "I am called *Hêphêsikireth*, and cause lingering disease. If you throw salt, rubbed in the hand, into oil and smear it on the patient, saying: '*Seraphim, Cherubim*, help me!' I at once retire."

102. The thirty-second said: "I am called *Ichthion*. I paralyze muscles and contuse them. If I hear: '*Adonaêth*, help!' I at once retire."

103. The thirty-third said: "I am called *Agchoniôn*. I lie among swaddling-clothes and in the precipice. And if any one write on fig-leaves '*Lycurgos*,' taking away one letter at a time, and write it, reversing the letters, I retire at once. '*Lycurgos, ycurgos, kurgos, yrgos, gos, os*[1].'"

104. The thirty-fourth said: "I am called *Autothith*. I cause grudges and fighting. Therefore I am frustrated by *Alpha* and *Omega*, if written down."

105. The thirty-fifth said: "I am called *Phthenoth*. I cast evil eye on every man. Therefore, the eye much-suffering, if it be drawn, frustrates me."

106. The thirty-sixth said: "I am called *Bianakith*. I have a grudge against the body. I lay waste houses, I cause flesh to decay, and all else that is similar. If a man write on the front-door of his house: '*Mêltô, Ardu, Anaath*,' I flee from that place."

107. And I Solomon, when I heard this, glorified the God of heaven and earth. And I commanded them to fetch water in the Temple of God. And I furthermore prayed to the Lord God to cause the demons without, that hamper humanity, to be bound and made to approach the Temple of God. Some of these demons I condemned to do the heavy work of the construction of the Temple of God. Others I shut up in prisons. Others I ordered to wrestle with fire in (the making of) gold and silver, sitting down by lead and spoon. And to make ready places for the other demons in which they should be confined.

108. And I Solomon had much quiet in all the earth, and spent my life in profound peace, honoured by all men and by all under heaven. And I built the entire Temple of the Lord God. And my kingdom was prosperous, and my army was with me. And for the rest the city of Jerusalem had repose, rejoicing and delighted.

[1] *βοτρυδόν*, for which Bornemann conjectures *βουστροφηδόν*. There is a parallel in a magic papyrus edited by Dieterich (*Abraxas*, p. 185): *τὰς κεραίας τῶν ὀνομάτων ἀποσπάσας βοσπεαδιι καὶ τῶν ἑπτὰ ἀστέρων· αεηιουω εηιουω ηιουω ιουω ουω νω ω ωουιηεα ουιηεα υιηεα ιηεα ηεα εα α.*

And all the kings of the earth came to me from the ends of the earth to behold the Temple which I builded to the Lord God. And having heard of the wisdom given to me, they did homage to me in the Temple, bringing gold and silver and precious stones, many and divers, and bronze, and iron, and lead, and cedar logs. And woods that decay not they brought me, for the equipment of the Temple of God.

109. And among them also the queen of the south, being a witch [1], came in great concern and bowed low before me to the earth. And having heard my wisdom, she glorified the God of Israel, and she made formal trial of all my wisdom, of all the love in which I instructed her, according to the wisdom imparted to me. And all the sons of Israel glorified God.

110. And behold, in those days one of the workmen, of ripe old age, threw himself down before me, and said: "King Solomon, pity me, because I am old." So I bade him stand up, and said: "Tell me, old man, all you will." And he answered: "I beseech you, king, I have an only-born son, and he insults and beats me openly, and plucks out the hair of my head, and threatens me with a painful death. Therefore I beseech you, avenge me."

111. And I Solomon, on hearing this, felt compunction as I looked at his old age; and I bade the child be brought to me. And when he was brought I questioned him whether it were true. And the youth said: "I was not so filled with madness as to strike my father with my hand. Be kind to me, O king. For I have not dared to commit such impiety, poor wretch that I am." But I Solomon, on hearing this from the youth, exhorted the old man to reflect on the matter, and accept his son's apology. However, he would not, but said he would rather let him die. And as the old man would not yield, I was about to pronounce sentence on the youth, when I saw *Ornias* the demon laughing. I was very angry at the demon's laughing in my presence; and I ordered my men to remove the other parties, and bring forward *Ornias* before my tribunal. And when he was brought before me, I said to him: "Accursed one, why didst thou look at me and laugh?" And the demon answered: "Prithee, king, it was not because of thee I laughed, but because of this ill-starred old man and the wretched youth, his son. For after three days his son will die untimely; and lo, the old man desires to foully make away with him."

112. But I Solomon, having heard this, said to the demon: "Is that true that thou speakest?" And he answered: "It is true, O king." And I, on hearing that, bade them remove the demon, and that they should again bring before me the old man with his son. I bade them

[1] γόης.

make friends with one another again, and I supplied them with food. And then I told the old man after three days to bring his son again to me here; "and," said I, "I will attend to him." And they saluted me, and went their way.

113. And when they were gone I ordered *Ornias* to be brought forward, and said to him: "Tell me how you know this;" and he answered: "We demons ascend into the firmament of heaven, and fly about among the stars. And we hear the sentences which go forth upon the souls of men, and forthwith we come, and whether by force of influence[1], or by fire, or by sword, or by some accident, we veil our act of destruction; and if a man does not die by some untimely disaster or by violence, then we demons transform ourselves in such a way as to appear to men and be worshipped in our human nature."

114. I therefore, having heard this, glorified the Lord God, and again I questioned the demon, saying: "Tell me how ye can ascend into heaven, being demons, and amidst the stars and holy angels intermingle." And he answered: "Just as things are fulfilled in heaven, so also on earth (are fulfilled) the types[2] of all of them. For there are principalities, authorities, world-rulers[3], and we demons fly about in the air; and we hear the voices of the heavenly beings, and survey all the powers. And as having no ground (basis) on which to alight and rest, we lose strength and fall off like leaves from trees. And men seeing us imagine that the stars are falling from heaven. But it is not really so, O king; but we fall because of our weakness, and because we have nowhere anything to lay hold of; and so we fall down like lightnings[4] in the depth of night and suddenly. And we set cities in flames and fire the fields. For the stars have firm foundations in the heaven, like the sun and the moon."

115. And I Solomon, having heard this, ordered the demon to be guarded for five days. And after the five days I recalled the old man, and was about to question him. But he came to me in grief and with black face. And I said to him: "Tell me, old man, where is thy son? And what means this garb?" And he answered: "Lo, I am become childless, and sit by my son's grave in despair. For it is already two days that he is dead." But I Solomon, on hearing that, and knowing that the demon *Ornias* had told me the truth, glorified the God of Israel.

116. And the queen of the south saw all this, and marvelled,

[1] *ζυναστείᾳ.*

[2] Cp. Heb. viii. 5.

[3] Cp. Rom. viii. 38.

[4] Luke x. 18: "I beheld Satan as lightning fall from heaven." Jude 13 *ἀστέρες πλανῆται οἷς ὁ ζόφος τοῦ σκότους εἰς τὸν αἰῶνα τετήρηται.*

glorifying the God of Israel; and she beheld the Temple of the Lord being builded. And she gave a *siklos*[1] of gold and one hundred myriads of silver and choice bronze, and she went into the Temple. And (she beheld) the altar of incense and the brazen supports (*ἀναφόρους*) of this altar, and the gems of the lamps flashing forth of different colours, and of the lamp-stand of stone, and of emerald, and hyacinth, and sapphire; and she beheld the vessels of gold, and silver, and bronze, and wood, and the folds of skins dyed red with madder. And she saw the bases of the pillars of the Temple of the Lord. All were of one gold . . . .[2] apart from the demons whom I condemned to labour. And there was peace in the circle of my kingdom and over all the earth.

117. And it came to pass, while I was in my kingdom, the King of the Arabians, *Adares*, sent me a letter, and the writing of the letter was written as follows:—

"To King Solomon, all hail! Lo, we have heard, and it hath been heard unto all the ends of the earth, concerning the wisdom vouchsafed in thee, and that thou art a man merciful from the Lord. And understanding hath been granted thee over all the spirits of the air, and on earth, and under the earth. Now, forasmuch as there is present in the land of Arabia a spirit of the following kind: at early dawn there begins to blow a certain wind until the third hour. And its blast is harsh and terrible, and it slays man and beast. And no spirit can live upon earth against this demon. I pray thee then, forasmuch as the spirit is a wind, contrive something according to the wisdom given in thee by the Lord thy God, and deign to send a man able to capture it. And behold, King Solomon, I and my people and all my land will serve thee unto death. And all Arabia shall be at peace with thee, if thou wilt perform this act of righteousness for us. Wherefore we pray thee, contemn not our humble prayer, and suffer not to be utterly brought to naught the eparchy subordinated to thy authority. Because we are thy suppliants, both I and my people and all my land. Farewell to my Lord. All health!"

118. And I Solomon read this epistle; and I folded it up and gave it to my people, and said to them: "After seven days shalt thou remind me of this epistle. And Jerusalem was built, and the Temple was being completed. And there was a stone[3], the end stone

[1] A shekel. Philo has the form *σίκλος*, i. 468. *σίγλος* is the usual spelling in the LXX.

[2] There seems to be here a lacuna in the MS.

[3] *λίθος ἀκρογωνιαῖος κείμενος μέγας ἐκλεκτός, ὅντινα ἐβουλόμην θεῖναι εἰς τὴν κεφαλὴν τῆς γωνίας.* Cp. 1 Pet. ii. 6, 7, who combines in the same way Ps. cxviii. 22 and Isa. xxviii. 16. Cp. Matt. xxi. 42, Mark xii. 10, Luke xx. 17.

of the corner lying there, great, chosen out, one which I desired to lay in the head of the corner of the completion of the Temple. And all the workmen, and all the demons helping them, came to the same place to bring up the stone and lay it on the pinnacle[1] of the holy Temple, and were not strong enough to stir it, and lay it upon the corner allotted to it. For that stone was exceedingly great and useful for the corner of the Temple."

119. And after seven days, being reminded of the epistle of *Adares*, King of Arabia, I called my servant and said to him: "Order thy camel and take for thyself a leather flask, and take also this seal. And go away into Arabia to the place in which the evil spirit blows; and there take the flask, and the signet-ring in front of the mouth of the flask, and (hold them) towards the blast of the spirit. And when the flask is blown out, thou wilt understand that the demon is (in it). Then hastily tie up the mouth of the flask, and seal it securely with the seal-ring, and lay it carefully on the camel and bring it me hither. And if on the way it offer thee gold or silver or treasure in return for letting it go, see that thou be not persuaded. But arrange without using oath to release it. And then if it point out to the places where are gold or silver, mark the places and seal them with this seal. And bring the demon to me. And now depart, and fare thee well."

120. Then the youth did as was bidden him. And he ordered his camel, and laid on it a flask, and set off into Arabia. And the men of that region would not believe that he would be able to catch the evil spirit. And when it was dawn, the servant stood before the spirit's blast, and laid the flask on the ground, and the finger-ring on the mouth of the flask. And the demon blew through the middle of the finger-ring into the mouth of the flask, and going in blew out the flask. But the man promptly stood up to it and drew tight with his hand the mouth of the flask, in the name of the Lord God of *Sabaôth*. And the demon remained within the flask. And after that the youth remained in that land three days to make trial. And the spirit no longer blew against that city. And all the Arabs knew that he had safely shut in the spirit.

121. Then the youth fastened the flask on the camel, and the Arabs sent him forth on his way with much honour and precious gifts, praising and magnifying the God of Israel. But the youth brought in the bag and laid it in the middle of the Temple. And on the next day, I King Solomon, went into the Temple of God and sat in deep distress about the stone of the end of the corner. And when

[1] *ἐπὶ τὸ πτερύγιον τοῦ ναοῦ.*

I entered the Temple, the flask stood up and walked around some seven steps, and then fell on its mouth and did homage to me. And I marvelled that even along with the bottle the demon still had power and could walk about; and I commanded it to stand up. And the flask stood up, and stood on its feet all blown out. And I questioned him, saying: "Tell me, who art thou?" And the spirit within said: "I am the demon called *Ephippas*, that is in Arabia." And I said to him: "Is this thy name?" And he answered: "Yes; wheresoever I will, I alight and set fire and do to death."

122. And I said to him: "By what angel art thou frustrated?" And he answered: "By the only-ruling God, that hath authority over me even to be heard. He that is to be born of a virgin and crucified by the Jews on a cross. Whom the angels and archangels worship. He doth frustrate me, and enfeeble me of my great strength, which has been given me by my father the devil." And I said to him: "What canst thou do?" And he answered: "I am able to remove[1] mountains, to overthrow the oaths of kings. I wither trees and make their leaves to fall off." And I said to him: "Canst thou raise this stone, and lay it for the beginning of this corner which exists in the fair plan of the Temple[2]?" And he said: "Not only raise this, O king; but also, with the help of the demon who presides over the Red Sea, I will bring up the pillar of air[3], and will stand it where thou wilt in Jerusalem."

123. Saying this, I laid stress on him, and the flask became as if depleted of air. And I placed it under the stone, and (the spirit) girded himself up, and lifted it up top of the flask. And the flask went up the steps, carrying the stone, and laid it down at the end of the entrance of the Temple. And I Solomon, beholding the stone raised aloft and placed on a foundation, said: "Truly the Scripture is fulfilled, which says: 'The stone which the builders rejected on trial, that same is become the head of the corner.' For this it is not mine to grant, but God's, that the demon should be strong enough to lift up so great a stone and deposit it in the place I wished."

124. And *Ephippas* led the demon of the Red Sea with the column. And they both took the column and raised it aloft from the earth. And I outwitted[4] these two spirits, so that they could not shake the entire earth in a moment of time. And then I sealed round with my

[1] Cp. the faith which removes mountains.

[2] *ἐν τῇ εὐπρεπείᾳ τοῦ ναοῦ.* Bornemann suggests that the gate of the Temple called Beautiful (Acts iii. 2, 10) is referred to.

[3] *τὸν ἀερίστην* in MS. I conjecture the sense.

[4] *κατασοφισάμενος ὅτι.* Just below I conjecture *μή* before *ἠδύναντο.*

ring on this side and that, and said: "Watch." And the spirits have remained upholding it until this day, for proof of the wisdom vouchsafed to me. And there the pillar was hanging, of enormous size, in mid air, supported by the winds. And thus the spirits appeared underneath, like air, supporting it. And if one looks fixedly, the pillar is a little oblique, being supported by the spirits; and it is so to this day.

125. And I Solomon questioned the other spirit, which came up with the pillar from the depth of the Red Sea. And I said to him: "Who art thou, and what calls thee? And what is thy business? For I hear many things about thee." And the demon answered: "I, O King Solomon, am called *Abezithibod.* I am a descendant of the archangel. Once as I sat in the first heaven, of which the name is *Ameleouth*—I then am a fierce spirit and winged, and with a single wing[1], plotting against every spirit under heaven. I was present when Moses went in before Pharaoh, king of Egypt, and I hardened his heart. I am he whom *Iannes* and *Iambres* invoked homing[2] with Moses in Egypt. I am he who fought against Moses[3] with wonders[4] with signs."

126. I said therefore to him: "How wast thou found in the Red Sea?" And he answered: "In the exodus of the sons of Israel I hardened the heart of Pharaoh. And I excited his heart and that of his ministers. And I caused them to pursue after the children of Israel. And Pharaoh followed with (me) and all the Egyptians. Then I was present there, and we followed together. And we all came up upon the Red Sea. And it came to pass when the children of Israel had crossed over, the water returned and hid all the host of the Egyptians and all their might. And I remained in the sea, being kept under this pillar. But when *Ephippas* came, being sent by thee, shut up in the vessel of a flask, he fetched me up to thee."

127. I, therefore, Solomon, having heard this, glorified God and adjured the demons not to disobey me, but to remain supporting the pillar. And they both sware, saying: "The Lord thy God liveth, we will not let go this pillar until the world's end. But on whatever day this stone fall, then shall be the end of the world[5]."

[1] *μονόπτερον.*

[2] *οἰκουχώμενοι* in the MS., a *vox nihili.* If we had the apocryph of Iannes and Iambres we might understand the reference.

[3] 2 Tim. iii. 8. [4] Reading *τέρασι* for *πέρασι.*

[5] This legend of the heavy corner-stone and of the spirits supporting a column in the Temple reappears in the Georgian Acts of Nouna in the fourth century. There it is a huge wooden column that is lifted by spirit-agency, when the king and workmen had failed to move it into

128. And I Solomon glorified God, and adorned the Temple of the Lord with all fair-seeming. And I was glad in spirit in my kingdom, and there was peace in my days. And I took wives of my own from every land, who were numberless. And I marched against the *Jebusaeans*, and there I saw a Jebusaean, daughter of a man; and fell violently in love with her, and desired to take her to wife along with my other wives. And I said to their priests: "Give me the *Sonmanites* (i.e. Shunammite) to wife[1]." But the priests of *Moloch* said to me: "If thou lovest this maiden, go in and worship our gods, the great god *Raphan* and the god called *Moloch*." I therefore was in fear of the glory of God, and did not follow to worship. And I said to them: "I will not worship a strange god. What is this proposal, that ye compel me to do so much?" But they said: ".....[2] by our fathers."

129. And when I answered that I would on no account worship strange gods, they told the maiden not to sleep with me until I complied and sacrificed to the gods. I then was moved, but crafty *Eros* brought and laid by her for me five grasshoppers, saying: "Take these grasshoppers, and crush them together in the name of the god *Moloch*; and then will I sleep with you." And this I actually did. And at once the Spirit of God departed from me, and I became weak as well as foolish in my words. And after that I was obliged by her to build a temple of idols to *Baal*[3], and to *Rapha*, and to *Moloch*, and to the other idols.

130. I then, wretch that I am, followed her advice, and the glory of God quite departed from me; and my spirit was darkened, and I became the sport of idols and demons. Wherefore I wrote out this *Testament*, that ye who get possession of it may pray, and attend to the last things[4], and not to the first. So that ye may find grace for ever and ever. Amen.

place. The spirits support it in the air before letting it sink into its place. These Acts will shortly appear in an English translation by Miss Wardrop in the forthcoming number of the *Studia Biblica*, Clarendon Press, 1898.

[1] Song of Sol. vi. 12.

[2] ωθεὶς (*sic*) stands in the MS.; perhaps ταῖς θεαῖς should be read.

[3] τῇ βάαλ, Fem. So Rom. xi. 4.

[4] τοῖς ἐσχάτοις. Cp. Rev. ii. 19.

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THE CANONICAL PRAYERBOOK OF THE MANDAEANS

THE CANONICAL PRAYERBOOK OF THE MANDAEANS

TRANSLATED WITH NOTES BY

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LEIDEN
E. J. BRILL
1959

MUNSHI RAM MANOHAR LAL
Oriental & Foreign Book-Sellers,
P. B. 1165, Nai Sarak, DELHI-6.

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PRINTED IN THE NETHERLANDS

CONTENTS

Abbreviations VI
Introduction VII

Book of Souls (Baptism Liturgy) 1
Masiqta 32
The Letter (*'ngirta*) 61
Hymns of praise 72
The Responses (*'niania*) 88
Rušma (Daily ablution prayers) 102
Salutation of Kings (*Asut malkia*) 104
Rahmia (Daily devotional prayers) 106
Ṭab ṭaba lṭabia (the full Commemoration prayer for the dead and living) 151

Hymns of praise etc. 154
Šumhata (The "Names") 157
Little New Year's Feast prayer 159
Prayer for "honouring" the crown 160
Hymns for marriage and a new priest, (including the series *Kt azil Bhira Dakia* 161

Coronation Prayers and hymns (including two for myrtle) 220
Banner prayers and hymns 233
Blessed Oblation prayers and hymns 240
Blessings on the chief celebrant after Blessed Oblation . . 269
Myrtle prayers and hymns 308
Prayer of Yahia 313
Odd hymns 315

Index 317
Errata. 325

ABBREVIATIONS

ATŠ	The Thousand and Twelve Questions (*Alf Trisar Šuialia*). Text, transliteration, translation and commentary. By E. S. Drower. (Akademie-Verlag, Berlin, 1959).
BM Or.	British Museum Oriental manuscripts.
D.A.	Diwan Abatur, Studi e Testi, No. 151. Text, translation and notes. By E. S. Drower (Pontificio Istituto Biblico, Rome, 1950).
D.C.	The Drower collection of Mandaean mss. in the Bodleian Library, Oxford.
D.M.	Textes Mandaïtes (Tome V, Études Linguistiques. Publiés par J. de Morgan (Paris MCMIV).
G.R. r.	(Ginza Rba, right side). GINZĀ, Der Schatz oder Das Grosse Buch der Mandäer. Translated with commentary by Mark Lidzbarski (Göttingen, 1925).
G.R. l.	(Ginza Rba, left side). (The same).
J.	Dictionary of the Targumim, Talmud Babli and Yerushalmi and the Midrashic Literature, Marcus Jastrow, Ph.D., Litt.D. 2 vols. Pardes Publishing House, New York, 1950.
J.R.A.S.	Journal of the Royal Asiatic Society.
M.L.	Mandäische Liturgien, mitgeteilt, übersetzt u. erklärt von Mark Lidzbarski (Berlin, 1920).
MMII	The Mandaeans of Iraq and Iran, their Cults, Customs, Magic, Legends and Folklore. By E. S. Drower (Clarendon Press, Oxford, 1937).
Pet.	Thesaurus. Liber magnus, descripsit et edidit by H. Petermann. 2 volumes, Leipzig, 1867.
P.S.	A Compendious Syriac Dictionary. J. Payne Smith (Clarendon Press, Oxford, 1903).
Š. d-Q	Šarḥ *d*-Qabin *d*-Šišlam-Rba, The Marriage-Ceremony of the Great Šišlam: transliterated and translated by E. S. Drower. Biblica et Orientalia, no. 12. (Pontificio Istituto Biblico, 1950).
W.W.	Water into Wine: a Study of Ritual Idiom in the Middle East. E. S. Drower. (John Murray, London, 1956).
Z.D.M.G.	Zeitschrift der Deutschen Morgenländischen Gesellschaft.

INTRODUCTION

The first Mandaean book which came into my hands was a small volume of two hundred and thirty-eight pages in a poor handwriting. It was presented to me by an old Mandaean silversmith a year or two after the first world war. This volume inspired me with curiosity, and later, when I had read Lidzbarski's translations and had studied Nöldeke's *Mandäische Grammatik*, I found that it contained prayers for the minor ablutions, the daily office (the *'niania*) and the *masiqta* prayers.

An early visit to 'Amarah resulted in the acquisition of a damaged and imperfect copy of the entire codex, I mean prayers considered canonical and still used by priests. A head priest (a *ganzibra*) copied into it some of the missing pages, and to these I added others when I had had access to other MSS. Complete copies of the collection are hard to come by, for they are in constant use.

It was not until many years later, in the spring of 1954, that I persuaded the owner of a prayerbook, himself a *ganzibra*, to give me his in exchange for a money gift, for sacred manuscripts are never bought. This codex, No. 53 of my collection, is in a good hand and from it very little was missing. That little I was able to supplement from D.C. 3 and other fragments of the liturgical prayers that I had acquired or seen. It is this manuscript which is photographed and reproduced for the present volume, and into it, regardless of desecration, I have pasted numbering to correspond with the numbers in the translation, following throughout the arrangement of the prayers in the original.

Of the canonical prayers used for centuries by the priests fragments had reached Europe. In 1867 Euting transcribed the *Qulasta* (a word which means "collection") from manuscripts in Paris and London, and this provided Lidzbarski with the greater part of his *Mandäische Liturgien* published in Berlin in 1920. Whilst this volume contains all the baptism prayers and *masiqta* prayers, it represented only about a third of the complete book possessed by Mandaean priests. Important sections, such as the Blessed Oblation prayers and the Coronation prayers are missing.

In presenting the full version I ventured to re-translate into English, and sometimes to differ from the translations made by Lidz-

barski. His was a brilliant and scholarly achievement. However, the possession and study of a number of texts unknown to him and, above all, a personal knowledge of Mandaean rites as I have seen them performed and explained by celebrants, elucidate some obscurities although, indeed, far too many still exist, for the language used by gnostics is purposely archaic, symbolic and intended to mystify. Translation often limps when forced into literal rendering of obscure passages. I have been helped by the perusal of ritual texts. These, forbidden to the Mandaean layman, contain traditional teaching about the symbolism and true meaning of the ancient rites during which prayers are recited.

That an ancient gnostic sect should have survived into our time is remarkable: that so many of their writings, their magical texts, their secret doctrine in the ritual scrolls and their liturgical literature has been preserved, is little short of a miracle.

The sect is dying out rapidly: priests are few and old and the numbers of the faithful dwindle year by year. I feel it a privilege to have been brought so nearly into contact with a religion which may before long become extinct.

E. S. Drower

THE CANONICAL PRAYERBOOK OF THE MANDAEANS

My Lord be praised!

In the name of the Great First Other-Worldly (lit. "strange") Life! From far-off [1]) worlds of light that are above all works may there be healing, victory, soundness, speech and a hearing, joy of heart and forgiving of sins for me, Adam-Yuhana son of Mahnuš through the strength of Yawar-Ziwa and Simat-Hiia!

I

In the name of the Life and in the name of Knowledge-of-Life (Manda-ḏ-Hiia) and in the name of that Primal Being who was Eldest and preceded water, radiance, light and glory, the Being who cried with His voice and uttered words. By means of His voice and His words Vines grew and came into being, and the First Life was established in its Abode.

And He spoke and said, "The First Life is anterior to the Second Life by six thousand myriad years and the Second Life anterior to the Third Life by six thousand myriad years and the Third Life more ancient than any 'uthra by six thousand myriad years. And any 'uthra is older than the whole earth and older than the Seven Lords of the House [2]) by seven hundred and seventy thousand myriad years. There is that which is infinite.

At that time there was no solid earth and no inhabitants in the black waters. From them, from those black waters, Evil was formed and emerged, One from whom a thousand thousand mysteries proceeded and a myriad myriad planets with their own mysteries.

The Seven were wroth with me, were outraged and said, "The man who set out and came towards us hath not bound a circlet [3])

---

[1]) *Yatiria* (masc. plu.) could refer either to "the Life" (plu.) or to "worlds". The meaning of *yatiria* ("many", "exceeding", "surpassing", "many", "far-off", "strange" etc.) is vague. Elsewhere in this book I vary the translation, which is uncertain.

[2]) "the House" = the earthly world.

[3]) In all later texts *klila* (lit. "circlet") and here probably "crown", means always "wreath".

about his head!" Then I turned my face toward my Creator who created me, the celestial Lord of Greatness, and I said to Him, "O my Creator who created me, (O) Lord of lofty Greatness! As I went (*my ways*) the Seven were wroth with me and said, 'The man who went and came towards us hath not bound a circlet about his head!'."

Then that Lord of Lofty Greatness took a circlet of radiance, light and glory and set it on my head; He laid on me His hand of Truth [1]) and His great right hand of healings and said to me, "Upon thee shall rest something of the likeness of Sam-Gufna and of Sam-Gufaian and of Sam-Pira-Hiwara (*Sam-the-White-Fruit?*), whose radiance gleams and whose appearance beams, for they are holy and believing beings in the Place of Light and in the everlasting[2]) Abode."

And Manda-ḏ-Hiia, the valorous ʾuthra, taught, revealed and said "Every Naṣoraean man who is righteous and believing, on arising from sleep, must take a white turban symbolising the great mystery of radiance, light and glory and shall recite this prayer thereon. And he shall twist it round his head and repeat the prayer secretly. It will be his praise in the house of the great Celestial Father. And all persons [3]) who behold him will be subdued in his presence: any persecutor, or one who inciteth to wrath, will stand before him in fear, terror and trembling, (*their knees*) knocking together. And for me, Adam-Yuhana son of Mahnuš, who have prayed this prayer and (these) devotions, there will be forgiving of sins and I shall be pure in all my words. And Life is victorious. [This is the prayer of the turban].

2

Illumined and illuminating is [4]) Zihrun, the great Mystery of radiance, light and glory, from whom Manda-ḏ-Hiia emanated and was divulged, and from whose very Self noble sons of the mighty and sublime Life proceeded. He created ʾuthras at his right and his

---

[1]) *Kušṭa* = Right, Troth, Truth, Sincerity, "a pact" "oath" etc. It is the name given to the rite of giving the hand in pact, and is personified. The hand-ceremony is linked with a kiss.

[2]) *Taqna* has a double meaning (a) lustrous, gleaming (b) enduring, durable, constant (particularly when in antithesis to *baṭla* in *daura baṭla*, "the abode that comes to nought".

[3]) *Almia* ("world") is also "persons".

[4]) *Zhir umzahra* also = "secure and assured". A play on words.

left and installed them in their own *škintas*. [1]) And they gave out light and were effulgent in their own raiment and gloried in the knowledge that their Father had transplanted them from the House of Life. And it is incumbent [2]) on a pupil to honour his Master like his parents, (so) the 'uthras rose on (their?) thrones of radiance, light and glory and took off the crowns on their heads and placed them on the thrones of radiance, light and glory, saying, "A teacher is superior to parents! Rise, our Father, in praise, and lay on me Thy hand of truth and Thy great right hand of healings!" And Life be praised!

[This prayer is the opening [3]) prayer of "In the name of that First Being"]

3

In the name of the Life!

Life created Yawar-Ziwa[4]), son of Light-of-Life, Hamgai-Ziwa son of Hamgagai-Ziwa. Illumined and illuminating is the Great Mystery of Radiance, Zihrun, a Crown of radiance, light and glory from whom a flow of living water streamed out to the *škintas*. For he is the revealer (*lit.* opener) of radiance and light and displayeth his treasure [5]) which emanated from him, to eager 'uthras. All worlds adore and praise the mighty First Life in its Indwellings, and Life is victorious.

[This is the prayer of the turban]

4

As the 'uthras stand in their *škintas* they adore and praise the Great Place in the Light which is eternal, and praise Manda-ḏ-Hiia and speak with him. When the 'uthras are standing in their *škintas* they adore and praise that Tarwan-Nhura. To what shall they

---

[1]) *Škinta* ("dwelling", "indwelling", "shecinah") is also a word used for the cult-hut, the sanctuary.

[2]) Lit. "granted to", "permitted to".

[3]) Or "loosing". The word *šrita* is applied both to "conscrating and "deconsecrating" in ritual.

[4]) *Yawar* (act. part. YUR or 'UR) = dazzling (i.e. blinding with light).

[5]) D.C. 3 has *l'uṣria*, D.C. 53 *ul'uṣria* as in M.L. p. 7). Lidzbarski inserts *den Schatz* to make the sentence grammatically correct. The omission of *u*, as in D.C. 3, makes the insertion unnecessary. *'Uṣria* also means (perhaps here also) "his mind", "his thought", "minds".

dedicate the wreath upon their heads and upon what shall they hang it? They dedicate it to the Tree of Radiance and hang it (*thereon*).

And Life be praised!

[This is the prayer of dedication of "Life created Yawar-Ziwa]

5

In the name of the Great Life!

Let there be light, let there be light! Let there be the light of the Great First Life! There shone forth wisdom, vigilance and praise of the First *Mana* [1]) which came from its place. He who twineth the wreath is Yufin-Yufafin: the bringer of the wreath is 'It-'Nṣibat-'utria. 'It-Yawar son of 'Nṣibat-'utria set on the wreath. He brought it and placed it upon the head of the implanted *mana* which was transplanted from guarded (?) [2]) *mana*s. The wreath flames and the leaves of the wreath flame! Before the *Mana* there is light, behind the *Mana* glory, and at either side of the *Mana* radiance, brilliance and purity. And at the four corners of the House and the seven sides of the firmanent silence, bliss and glory prevail (*lit.* are found). And Life be praised!

[This is the prayer for the turban. Read it and set it on thy head.]

6

A crown of ether-light shone forth dazzlingly from the House of Life. 'Uthras brought it from the House of Life and the mighty First Life established it in His *škinta*s. He who setteth it up shall be set up and he who uplifteth it shall be raised up into the world of light and he who establisheth it into the enduring Abode. Ye are established and uplifted to the place (in which) righteous (beings) are established.

And Life be praised.

[This is the prayer of "loosing" [3]), "Let there be Light". These three prayers "In the name of that Primal Being", "Life created Yawar-Ziwa" and "Let there be light" read near thy crown [4]) and place

---

[1]) *Mana* = "mind", "intelligence": also "garment or robe", "vessel".

[2]) *Mania smiria* "*mana*s kept in reserve?" The language is so high-flown that any precise meaning attached to such an expression is probably incorrect.

[3]) See p. 3 n. 3.

[4]) The priest's "crown" is a fillet of woven white silk.

it on thy head. And read "Manda created me" over the myrtle-wreath and put it on thy head above thy crown. And twine a myrtle-wreath for thy staff and hold it with thy crown. And when thou goest to the jordan read "Answer me, Father, answer me!]

7

In the name of the Great Life!

There shall be healing for me, Adam-Yuhana son of Mahnuš! Strengthened and enhanced [1]) is the great mystery of radiance, light and glory which resteth on the mouth of the Great Life! for from it came into being and was manifest [2]) Knowledge-of-Life (Manda-ḏ-Hiia) who knew and interpreted the thoughts of the First Life, which are wondrous.

And Life be praised!

[Read this prayer and hold thy *pandama* [3]) for thy baptism.]

8

Incense that is fragrant, incense that is fragrant! yea, for the mighty, first, sublime Life from worlds of light, the Ineffable above all works! for the ancient Radiance and for the Primal Light, for the Life which emanated from Life and for Truth (Kušṭa) that was pristine, from the beginning.

Incense that is fragrant, incense that is fragrant! yea, for Yukabar-Ziwa who was mighty in his radiance, and came in his light and his glory (*as*) messenger [4]) to the first righteous elect (people). He crossed over the worlds and came and rent the firmament and revealed himself.

Incense that is fragrant, incense that is fragrant! yea, for Yuzaṭaq-Gnosis-of-Life, source of Life, who interpreteth silence and giveth hope and taketh [5]) the prayers of spirits and souls of righteous and believing men, the virtuous and wellpleasing, into the Place of Light and into the Eternal Abode.

---

[1]) The difficulty is the word *Haial* (see M.L. p. 11, n. 1). *Kbar* = "enhanced", "increased", but *haial* remains doubtful. The prayer is repeated, p. 32.

[2]) Read *ḏ-hua upta* as in D.C. 3.

[3]) I.e. the long end of the turban when folded over the lower part of the face, to prevent breath, spittle or mucus from defiling sacraments. Cf. the Avestan *paitidana* (mouth-veil), Pahlevi *padam*, Pazand *penōm* and the modern Zoroastrian *padān*.

[4]) Sumerian *aš-gan-da* "minister, messenger", Accadian *ašgandu*. The name given to the helper or server at Mandaean rites.

[5]) Read *uahid* as in D.C. 3 and M.L.

Incense that is fragrant, incense that is fragrant! yea, for the Father of 'uthras, the Ancient, Lofty, Occult and Guarded, the Man who is high (yet) remaineth deep and hidden. He seeth and understandeth that which the worlds and generations do in the worlds of darkness.

Incense that is fragrant, incense, that is fragrant! yea for the dwelling of Life and the planting of 'uthras. Incense that is fragrant, incense that is fragrant! yea, for the dwelling of four beings, sons of Perfection. Incense that is fragrant, incense that is fragrant! yea for the Dwelling of Abathur. Incense that is fragrant, incense that is fragrant! yea, for the dwelling of Hibil, Šitil and Anuš [1]), sons of a living, brilliant, healthy and steadfast stock, beings not removed by sword, nor burnt by flames of fire, nor drowned in water-floods; whose (*very*) sandal-straps on their feet are unwetted by water. They sought and found, went to judgment and were vindicated, spoke and were heard. They are complete, lacking in nought; perfect are they and not imperfect. They came from a pure place and go to a pure place.

Incense that is fragrant, incense that is fragrant! yea, for the lives of the men who were our ancestors, of righteous and believing men who rendered up (*their souls*) and departed from their bodies; and of those who yet live in their bodies. They testified and the door of Sin will be shut to them and the door of light open to them and they will be knit together in the union of Life, in which there is no separation. [2]) Pray ye for us from there, and we will pray from here for you! All fruits perish; all sweet odours vanish, (*but*) the perfume of Life is established for ever and unto world's end, upon those who love His name of Truth.

Those souls who descend to the jordan and are baptised shall be without sins, trespasses, follies, mistakes and evil deeds: they will rise and behold the great Place of Light and the Eternal Abode. And praised be the Great Life in light. And Life is victorious.

[This saying, "Incense that is fragrant, yea for the First Life" recite over both incense and sandalwood and put them before thee on the jordan-bank in a new incense-pan. And make a fresh fire on the copper [3]) incense-pan - (these) are aids of all order which ye

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[1]) Abel, Seth and the Biblical Enoch. (Anuš)

[2]) Cf. the Jewish "bundle of life" (O.T., I Sam. xxv, 29)

[3]) "Copper incense-pan". The *bit riha* or *birihia* (for description of the incense apparatus see MMII p. 106) is now made of earthenware.

carried, put (*lit.* "performed") at the jordan. Then read the baptismal "We acknowledged" "Praises" "Thee, Life," "I sought to raise eyes" (*Prayer* 77) and "Raising eyes".]

9

Raising [1]) my eyes and lifting up my countenance [2]) toward the Place which is all portals of radiance, light, glory, beauty, repute and honour and to the Abode which is all beams of light; I adore, laud and praise the Mighty, Strange (other-worldly) Life, and the Second Life and the Third Life; and Yufin-Yufafin, Sam-Mana-Smira, and the Vine which is all Life and the great Tree which is all healings. I adore, laud and worship the precious and guarded Place, the secret and guarded *manas* and the Lord of Greatness from the Secret Place and, from the Hidden Place, the *pihta* [3]), need(?) [4]), truth and faith.

I worship, laud and praise Sam-Smira, the great radiancy of the First Life, son of the Great Primal Life who thought and was manifest, seeking His own: His shecinah resteth on waves of water. The assembly of souls which proceeded from Him, on the Last Day, when they leave their bodies, will rejoice in Him, will embrace Him and will rise up and behold the outer Ether and the everlasting Abode.

I worship, laud and praise the multitudinous Radiancies and great mighty Lights: I worship, laud and praise Piriawis, the great Jordan of the First Life which is all healings. I worship, laud and praise the pure Yušamin who abideth on treasures of the waters and upon mighty celestial wellsprings of light. I adore, laud and praise the life which proceeded from Life and the Truth which existed before, in the Beginning. I worship, laud and praise Yukabar-Ziwa, envoy of the Life and the Word of the first Elect Righteous ones. I worship, laud and praise the Ancient, Supernal, Occult and Guarded Abathur, who is high, hidden and guarded, whose throne is placed at the gate of the House of Life. He sitteth with the scales set before him,

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[1]) The infinitive of a verb used for an action during its performance is an idiom found fairly often in Mandaean texts: hence here "to raise" = "raising".

[2]) Read *gilia parṣufai*. Lidzbarski (M.L. p. 15) translated Wellen des Antlitzes. *Gilia* suggests rounded contours, hence "features". In translation it is best omitted.

[3]) *Pihta*, "the opened", "The "opened up" is the sacramental bread.

[4]) *Ṣarka*. The meaning is doubtful.

weighing deeds and (their) recompense. He seeth and discerneth that which the worlds and generations do. I worship, laud and praise Manda-ḏ-Hiia lord of healings, the being whom the Life summoned and bade him heal the congregation of souls, divesting the congregation of of souls of (*their*) darkness and clothing them with light; raising (them) and showing them that a great restoration of life exists, a place where the spirits and souls of our forefathers sit clothed in radiance and covered with light; showing the great restoration of life which is before them.

I worship, laud and praise Šilmai and Nidbai, the two delegates of Manda-ḏ-Hiia, who rule over the great jordan of Life, for they baptise with the great baptism of Light.

And Life is victorious.

10

On the day that the Jordan was bestowed upon Sam-Smir, the great pure radiance[1]) of the First Life which flowed forth[2]) from Him, Bihram and Ram-Rba-Hiia went with him[3]) (and?) four hundred and forty-four thousand myriads of 'uthras, sons of light, who descended to the jordan. He baptised them and they rose to the bank. He raised them up and conferred upon them some of the glory and some of the greatness which was (conferred) on himself.

And Life is victorious.

11

I have worshipped and praised that Yawar-Ziwa whose *škinta* is situate in the world of Outer Ether and in the Enduring Abode. I have worshipped and praised the seven holy and guarded *mayas* which were transplanted from it. I sought in prayer the First Life, and, in the presence of the mighty sublime Life, discovered that which offendeth in myself, (*in me*), Adam-Yuhana son of Mahnuš

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[1]) "The great pure radiance" must refer, not to Sam-Smir, but to the Jordan,

[2]) The verb NGD as Lidzbarski comments, (M.L. p. 18, n.1) is usually connected with water or with the *drabša* (light or banner. The mss. vary, D.C. 53 *ngad*, D.C. 3 *ngid:* M.L. has *'tingid*.

[3]) The first part of the hymn is obscure. Were it "aus Bihram" as Lidzbarski translates, it would be *minḫ mn Bihram*, moreover, the word *ma before* "four hundred" is meaningless. The baptist is Sam-Ziwa, although one would expect Bihram-Rba to be the officiating baptist. The formula at baptism is "Thou art immersed (baptised) with the baptism of Bihram-Rba". The names of Bihram and Ram are coupled in Prayer 25.

and about what which causeth my friends to offend, and my friends' friends and the friends of the great Family of Life.

And Life is victorious.

[Pray these three prayers, " Raising eyes", "The day that the Jordan was bestowed" and "I have worshipped and praised that Yawar-Ziwa" on the jordan-bank after "I sought to raise eyes". They are the helpers (aids to) baptism.]

12

I am Yur son of Barit (I shone forth). In great effulgence the radiance glowed (*with heat?*). The *tanna*[1]) dissolved and a *škinta* came into being, a *škinta* came into existence and was established in the House of Life.

And Life is victorious

[Read this prayer and grasp thy *kanzala* (stole).[2]). It is the opening prayer for the jordan. Then recite "I went to the jordan"].

13

I went to the jordan, but not I alone, (for) Šilmai and Nidbai, my helpers, went with me to the jordan; Hibil and Šitil and Anuš went with me to the jordan - they who baptise with the great baptism of Life. Piriawis-Ziwa and Piriafil-Malaka give free movement[3]) to the limbs of my body!

I go down before these souls whom the Life delivereth and saveth, and protecteth these souls from all that is evil and from those who give nothing, but take away; and from those who lend nothing and

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[1]) This very obscure prayer does little to elucidate the meaning of the word *tana* (Tanna ?) but here, and in other passages, it might mean vapour here or a matrix. *Tannas* are often personified, as in prayer No. 305, and mentioned with *niṭufiata* ("Drops"). Lidzbarski always left the word untranslated, and so must I!

[2]) The *kanzala*, a long strip of white material, is used to loop round the staff when the baptist goes into the river and sticks the end of his staff in the river mud. The loop prevents the staff from floating away, and frees both the baptist's hands.

[3]) D.C. 53 *pralia hindamia*, D.C. 3 *pralia handamia*, M.L. *prulia handamia*. See also p. 17. The verb PRA (cf. פרע "to break through", "to loosen") also means "cause to move or to flow". (See Pet. v. 17: 20; D.C. 36: no. 174 etc.) when used for the command to clear channels to the baptismal pool so that water may flow through it without obstruction.

(yet) are paid back; and from evil spirits which hasted yet did not arrive, and from liliths which fell down and did not arise.

Their hands fell (*powerless*) on their knees; their eyes were blinded and unable to see and their ears became deaf and unable to hear. In your names, Šilmai and Nidbai, and through the strength of Hibil, Šitil and Anuš, secure, seal and guard these souls who go down to the jordan and will be baptised, by the great seal [1]) of Yuzaṭaq-Manda-ḏ-Hiia, the healer, whose strength none can attain.

And Life is victorious!

[Recite until thou reachest (the words) "Piriafil, loosen the limbs" (*etc.*). And descend (*into the water*) up to a fourth of thy thighs. If thou art baptising a single soul, say "my body, and I go down before this the soul of N."

If there are several souls, recite as written (*above*), and at the place where it said "secure, seal and guard" say "secure, seal and guard this soul of N. and establish it" and then recite thy saying over the staff.]

14

In the names of Yusmir the First Vine, from whom Yawar took a staff of water and went to the bank of the jordan, covered, as it were, with radiance and clothed in light. Over it he pronounced secret sayings - these mystic names: "In the name of Yusmir-Yusamir, and of Sam-Mana-Smira; in the name of Hauran-Hauraran by which the first Yawar raised up 'uthras, flourishing Vines of life, in the jordan. By it (*by its power*) Hibil raiseth up living souls in the jordan, those worthy of the great Place of Light and of the Everlasting Abode. By it they will be established and raised up in the House of the Mighty Life. It will raise these souls who go down to the jordan and are baptised: they will behold the Great Place of Light and the Everlasting Abode.

[This saying is for the staff. Recite it over the olivewood staff and stick it into the jordan (*-bed*), then recite the baptism(*al prayers.*)]

15

Bound is the sea [2]), bound are the two banks of the sea! Bound

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[1]) "'*siqta*" = "seal", "seal-ring" and "compulsion".

[2]) *Yama* here refers to the tank of running water called the *yardna*, or, alternatively, to a shallow part of a river. Salt water is forbidden.

are the devils and demons, the demon-visitants [1]), haunting spirits[2]), and satanic amulet-spirits. Bound are the three hundred and sixty mysteries that are in the House![3])

I am secured and sealed, I, Adam-Yuhana son of Mahnuš, and these souls who are descending to the jordan and will be sealed by the seal of the Mighty Sublime Life, and by the great MA [4]) and the great YA and the great BAZ and by the great AZIZ and by the great AS and by the great ASIN and by the sea (*of?*) AS. Bound are (Magian) priests [5]), slaughterers [6]), priests who cut up victims,[7]) scorners, those who make evil signs and the seven mysteries which are in the sea. Every demon (*exorcised*) by name, every evil spirit by his appelation, every amulet-spirit and all idol-demons who raise their heads and show their countenances, lifting themselves in pride against the Sublime Being and directing their evil Eye [8]) towards these souls who are going to the jordan, shall be struck down and smitten by Yaha-Yaha and by Zha-Zha and by angels which were sent and come against them. Flee in fear before them! and before the glory which is mighty upon them. Depart in fear and avaunt! Seven walls of iron have been set around me, Adam-Yuhana son of Mahnuš, with which Haiašum, the first Kušṭa, surrounded himself.

And Life is victorious.

16

I am a perfected gem [9]): into the midst of the worlds and ages am I cast down. I am an iron club, a great rocky crag. Any demon that dasheth himself against me will be shattered and if I strike at him he will be dashed to pieces. Any demon which reareth its head, any amulet-imp which setteth its countenance [10]) against these

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[1]) *Piqdia.*

[2]) Lidzbarski translates Netzgeister. The root is LHA, my translation is tentative.

[3]) See p. 1, n. 2,

[4]) Words in capital letters, magical names of some kind.

[5]) *Kumria* indicates priests who wear the "sacred thread": Magians.

[6]) *Zabia* Lidzbarski suggests connection with the Assyrian *zabbu.*

[7]) עדד "to cut, strip".

[8]) A free translation: the Evil Eye is implied.

[9]) *Gimra,* apparently a precious or semi-precious stone. Its whiteness, and several references in the Ginza Rba (e.g. G.R. trs. p. 172 l.11) suggest that it is a pearl, i.e. the soul.

[10]) See p. 7, n. 2.

souls in malice, overlooking them, will be thrashed and struck [1]) by 'Usfar-Manharbiel-'Staqlus [2]), the little child who dwelleth upon pure springs of light, (*yea*) beaten with the mace of water by which Fire was beaten out and extinguished; (and) by the strength of Mān the Healer and by the strength of elect righteous (men).

And Life is victorious.

17

Avaunt! flee in fear all (ye) evil, restricting, wrathful spirits! Flee, begone, be vanquished and brought to nought before the glory and light of Manda-ḏ-Hiia! Piriawis-Ziwa and Piriafil-Malaka have set moving [3]) the limbs of my body: I descend (*to the jordan*) before these stedfast, flourishing souls of the living [4]). Šilmai and Nidbai, fly, approach, arrive! Bear ye witness to these souls who are going down to the jordan to be baptised. Ye four 'uthras, sons of light, Rhum-Hai, 'In-Hai, Šum-Hai and Zamar-Hai, be ye my witnesses on the great day of departure (*from the body*). Great Jordan of Life, I laud thee and adjure thee by 'Uṣar-Nhura (Treasure-of-Light), the great solace and support of life, that thou givest no room to evil beings (*who are*) against these souls who go down into thee. Healing shall be theirs in the name of the Sublime (Strange) Life from worlds (*of light*). May Life be established in Its indwellings, and Life is victorious.

18

In the name of the Life!

Piriawis, the great jordan of the First Life, which is all healings [5]), is afire like the glory flaming in the Tanna [6]). When Life was

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[1]) Like Lidzbarski, I suggest that the verb should be Ethpeel.

[2]) *'usfar* in D.C. 3 and D.C. 53 (M.L. p. 24:2 *'sfar*). As *'usfar* occurs in D.C. 21 with the seeming meaning of a cutting instrument, I take it here to be part of the name of a spirit.

[3]) See p. 9, n. 3.

[4]) *ḏ-hiia*, not here "of the Life", but as translated.

[5]) Lit. "healings": plural to agree with *hiia*.

[6]) The proximity of *'qad* to *yaqid* twice over justifies the translation. It is tempting, however, to think of the Syriac and حمم Arabic عقد "bind together", "materialise", "determine." The obscure language which priests no longer understand, suggests the spontaneous emergence of life from a fiery matrix. For *Tanna*, a word of doubtful meaning, see p. 9, n. 1.

ardent[1]) and life burst forth in the great glory which flameth therein, Life arose and founded its *škinta* above the *Tanna*.

The radiance waxed ardent, the Tanna dissolved. They opened the waters and Life was established by its own waters[2]). Yur (brilliant light) established Yur: Life was increased in power by its own radiance and by the great glory which flamed in It.

And in the waters Life established living (*creatures*); above the the waters fruit appeared[3]) and a *škinta* was founded.

Thee do I invoke, great Jordan of Life, by (*in the name of*) Treasure-of-Light, the great support and solace of the Life, and by pure Yušamin[4]) who dwelleth upon the treasures of the waters and upon wellsprings of light; by Yusmir, the being who united with water; by Adatan and Yadatan who sit at the Gate of Life and seek spirits and souls in the Place of Light; by Šilmai and Nidbai who bear witness before the Great Life. Behold these souls who quit destruction for construction, (*go*) from error to truth and (leave) the abode of fear of the deity of the House (*i.e. world*) for the great Place of Light and the everlasting Abode!

If he to whom I speak listeneth and he to whom I call is established (*in the faith*) and is knit into the communion of Life and built into the great fabric of Reality[5]), I will take his hand and be his saviour and guide to the great Place of Light and to the Everlasting Abode. If I speak to him and he hearkeneth not and call to him and he is not uplifted, he will be put to the question (tortured). (But) I shall not be put to the question, because of the Word of Truth (*Kušta*) and its uplifting by Yukabar. And Life is steadfast in its Dwellings, and Life is victorious.

[*Then cry*] "In the name of Life! Let every man whose strength enableth him and who loveth his soul, come and go down to the jordan and be baptised and receive the Pure Sign; put on robes of radiant light and set a fresh wreath on his head". [Here baptise the souls. And they shall descend behind thee and shall submerge three times. And thy staff shall be (rest) on thy left arm. Dip them with thy right hand, grasp them with thy left and place them between thee and thy staff and dip them under thrice and

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[1]) See n. 6, p. 12.
[2]) I.e. Life produced and was innate in water-of-life.
[3]) Lit. "bore fruit", "came forth".
[4]) *Yušamin*, a spirit of fertility and increase.
[5]) *Šrara*.

and sign them thrice with thy right hand. And thy face shall be toward the Gate of Prayer [1]).

When thou hast signed them, say, "N, son of N. [2]), thou hast been signed [3]) with the Sign of Life and the name of the Life and the name of Manda-ḏ-Hiia were pronounced upon thee. Thou hast been baptised with the baptism of the great Bihram, son of the mighty (life). Thy baptism will protect thee and will be efficacious. The name of the Life and the name of Manda-ḏ-Hiia are pronounced upon thee!"

And give them three palmfuls of water to drink and say to them "Drink! and be healed and be strengthened! The name of the Life and the name of Manda-ḏ-Hiia have been pronounced upon thee". Recite "Manda created me" over the myrtle-wreaths and place them upon their heads. [4]) When placing thy hand on their heads recite these secret names: "The name of the great mystic First Wellspring [5]) be pronounced on thee; the name of the great First Palmtree [6]) be pronounced on thee; the name of the great Šišlam be pronounced on thee; the name of the great 'Zlat be pronounced on thee; the name of the great Yawar be pronounced on thee; the name of Simat-Hiia be pronounced on thee; the name of the great Yukabar be pronounced on thee; the name of the *Mana* and its Counterpart be pronounced on thee; the name of the Great Mystery and the secret sayings be pronounced on thee; the name of the great first Shaq-Ziwa be pronounced upon thee; the name of Sam-Ziwa-Dakia, the Eldest, Beloved, great First (Being) be pronounced on thee; the name of the Life and the name of Manda-ḏ-Hiia be pronounced on thee."

Then reach them (*perform with them the rite of*) *kušṭa* [7]). And he shall go up before thee (*on to the bank*). Then dip thy phial, fill it with water and give it to whoever standeth on the bank. Then dip

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[1]) I.e. he shall face north. The north is also called "the gate of Mercies". M.L. has "their faces" etc.

[2]) The mother's name, not the father's.

[3]) The signing consists of drawing the wet forefinger of the right hand across the forehead, horizontally, from right to left.

[4]) This should be "the myrtle-wreath upon his head" etc. as only one person at a time stands in the baptismal pool with the baptist.

[5]) Ritual mss. explain the "Wellspring" as the female or "Mother" aspect of creative power.

[6]) The *Sindirka*, "palmtree" symbolises the male or "Father" aspect of creative power.

[7]) See p. 2, n. 1.

thy bowl and recite the hymn "At the waterhead I went forth" and "Blessed art thou, Outer Door", and recite the dedicatory prayer for the jordan.

When thou recitest "Bound is the sea", "I am a perfected gem", "Avaunt, flee in fear", "Piriawis" and all as it is written, speak as written if there are two, three or many souls; but if only one soul say "the soul of N. who descended to the jordan and was baptised and received the pure sign." (And pay close attention to thy baptism.)

19

Manda created me, 'uthras set me up, radiance clothed me and light covered me: Haza-zban [1]) set the wreath on my head, mine, Adam-Yuhana son of Mahnuš, and on these souls who descend to the jordan and are baptised. Its tendrils shine and its perfume is sweet, for they (*the tendrils*) wither not nor do they come apart, and its leaves do not fall off.

And Life be praised!

[This is the set prayer for the baptism wreath. Recite it over the myrtle-wreath and place it on the heads of the souls that thou baptisest [2])].

20

Blessed art thou, Outer Door, and blessed art thou, Everlasting Abode! Blessed are ye, great beings of radiance [3]) and mighty and powerful beings of light. Blessed, lauded and honoured be the 'uthras which dwell on the jordan! Jordan! be gentle towards these souls which have descended into thee! Let healing be theirs by virtue of the Word of Truth and its uplifting by Yukabar-Ziwa.

[This is the dedicatory prayer of the jordan. When thou hast extolled the jordan, if thou baptisest several souls recite as it is written; if only one soul, say "The soul of N. who hath descended into thee" and rise to the bank *and recite "I rose up from the Jordan"* [4]).]

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[1]) In D.C. 53 written *haza zban*, not as a single word. See ML p. 29 n. 2.

[2]) Again, the singular would be better. Before the person baptised leaves the water, the baptist pushes a myrtle-wreath beneath the turban of the candidate.

[3]) Lit. "radiances" and "lights". They are personified here.

[4]) Not in D.C. 53.

21

In the name of the Life!
I rose up from the jordan
And I met a group of souls,
A group [1]) of souls I met,
Who surrounded our father Šitil [2])
Saying to him "By thy life, our father Šitil,
Go with us to the Jordan."!
"If I go with you to the jordan
Who will be your witness?"
"Lo, Sun hath risen above us;
He will be our witness!"
"It is not he whom I seek,
Not he whom my soul desireth.
The sun of which ye spake,
Riseth early, setteth at dusk.
The sun of which ye spake, the sun
Is vanity and cometh to an end.
Sun cometh to an end and becometh vanity
And his worshippers come to an end and are vanity."

I rose up from the jordan
And a group of souls I met,
A group I met of souls
Who surrounded our father Šitil,
Saying to him, "By thy life, our father Šitil,
Go with us to the jordan!"
"If I go with you to the jordan,
Who will be your witness?"
"Lo, Moon who shineth above us,
He will be our witness!"

"It is not he whom I seek,
Not he whom my soul desireth.
The moon, of whom ye spake,
Riseth at dusk and setteth at dawn.
The moon of which ye spake,

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[1]) Nöldeke translates *kana* Gesamtheit. "Congregation", "assembly expresses the meaning: *kana ḏ-zidqa* means "a collection (or "a group") of oblations. (*Zidqa* has no plural.)

[2]) Seth.

The moon is vanity and cometh to an end
And his worshippers come to an end and are vanity."

I rose up from the jordan
And a group of souls I met,
A group I met of souls
Who surrounded our father Šitil,
Saying to him, "By thy life, our father Šitil,
Go with us to the jordan!"
"If I go with you to the jordan
Who will be your witness?"

"Lo, there burns a fire.
It will bear witness for us."
"That is not what I seek,
Not that which my soul desireth.
The fire of which ye spake
Once a day needs a firebrand [1]).
The fire of which ye spake -
Fire, is vanity and cometh to naught
And its worshippers come to naught and are vanity."

I rose up from the jordan
And a group of souls I met,
I met a group of souls
Who surrounded our father Šitil,
Saying to him, "By thy life, our father Šitil,
Go with us to the jordan!"

"If I go with you to the jordan,
Who will be your witness?"

"The jordan and its two banks
Will bear witness for us;
Pihta, kušṭa and *mambuha* [2])
Will bear witness for us;

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[1]) *Auda.*
[2]) The sacramental bread, the *kušṭa* rite and the sacramental drink.

Habšaba, (Sunday) and *Kana-ḏ-Zidqa* [1])
Will bear witness for us;
The sanctuary [2]) in which we worship
Will bear witness for us;
The alms that is in our laps
Will bear witness for us;
And our father [3]) who is our head
Will bear witness for us."

"This is that which I seek,
This is that which my soul desireth!
When I rise to the House of Life
And travel to the Everlasting Abode,
When Life questioneth me, (these) witnesses
Will come and will bear witness.
Witnesses of the truth are they,
Sure is all that they say!"
And Life is victorious!

[Recite this prayer after "Thou art blessed, Outer Door."]

22

We have acknowledged the name of Life: (*believe in*) the great celestial Womb [4]), in that which is endless and countless, in Yaluz-Yaluz, in *Ṣbabut*, the mighty Will [5]) of Life; in Piriawis, fount of living waters; in "He-provided-a-Dwelling" [6]) giving His Likeness its dwelling in the House of Life; in the Life Whose Eyes were fixed upon the waters. He arose, gazed and beheld the Nest [7]) from which He derived His being.

(*We believe in*) Yufin-Yufafin, in Nbaṭ, the first Upsurge and outflow of Life at its inception [8]), in its second (*outflow*), Sam-Smir; in its third, Bihram son of the Mighty (*Life*), Yukabar, the Word

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[1]) The oblations collected for the Blessed Oblation.
[2]) *Maškna*, *škinta* and *bimanda* are names given to the Mandaean cult-hut.
[3]) The priest.
[4]) *Mariba* = "womb" and "mixing-bowl". The Cosmic Womb.
[5]) *Ṣbuta* = "affair", "business", "matter"; or, as here, צְבוּתָא "will", "desire".
[6]) *Škinasar* (*škina sar*; ܫܟܝܢܐ ܣܪ)
[7]) *Qina* = (b) "nest", "brood", "family-home".
[8]) *Kiniana* (a) = "name", (b) nature, (c) place of origin", "base", "support".

of Life who came from the House of Life to righteous and believing men.

Any person sprinkled by this oil on which I have pronounced the name of the Mighty Sublime Life and upon whom I have pronounced these mystic names, will have health (healing) abundant in his body; health abundant and not poor.

And Life is victorious.

23

In the name of the Great Life!

Precious oil art thou, son of white sesame, son of the Euphrates bank, son of the river [1])-pleasaunce, son of water-pools, son of treasures of light. Upon thee, Oil, Life laid His hand and sent thee to this world which is all birth, to heal, uplift, raise up and ameliorate all pains, diseases, complaints, tumours (and) the seven mysteries that inhabit the body. I praise thee, Oil, and adjure thee, Oil, by the Life, by Manda-ḏ-Hiia and by the 'uthras, sons of salvation (and) by this strange [2]) being, who is honoured, wondrous and perfect, who summoned chosen elect beings, sons of light, and said to them: "Give me precious oil, son of white sesame, son of the Euphrates-bank, son of the river-meadow, [1]) son of water-pools, son of treasures of light.

Anoint, and I will bring you oil: anoint with radiance, light and glory, the Oil wherewith I anointed and (which) I bestowed, not in the name of a god, not in the name of spirit, not in the name of a messiah nor in the name of a temple-Ishtar. Nay, the oil with which I anointed, (the oil) which I bestowed is at my name, my Sign and (*given*) as the name and sign of a living, glorious, flourishing and steadfast race. Any man anointed by this oil will live, be whole and be strengthened: his mouth [3]) will assume the nature of Anuš, within him [4]) he will take on the nature of Anuš. From him the seven dolours of death and the eight afflictions [5]) of darkness shall

[1]) *Yardna* = not only the "jordan" (baptismal tank) see p. 9, n. 3, but all running water. *'udna* = "a watered garden", "Eden", "a watermeadow". (P. عدن).

[2]) "Strange" i.e. "other-worldly", "sublime".

[3]) I.e. his speech.

[4]) Lit. "in his within", "in his inside".

[5]) *Mbaklauata*. Lidzbarski (see M.L. p. 37 n. 2) leaves the word untranslated. In Syriac ܚܰܩܠܳܐܳܬܳܐ = "sour or unripe grapes", "galls" hence fig. "bitternesses", "afflictions".

violently depart and be expelled. Demons, devils, *shedim*, demon visitants, amulet-spirits and liliths will be removed and driven out of him in the presence of that which increased the strength, radiance and light of Knowledge of Life".

And Life be praised!

24

In the name of the Life!

Thou wast established, First Life; thou wast in existence before all things. Before Thee no being existed.

For [1]) He hath fulfilled Himself and hath issued in His strength and His steadfastness and in the radiance and strength which His Father hath bestowed upon Him. For we have not changed that which thou hast commanded us. Thou enlargest our steps and lifteşt our eyes heavenwards. Thou descendest and givest us dwellings by springs of Life. Thou pourest into us and fillest us with thy wisdom, thy doctrine and thy goodness. Thou showest us the way by which thou camest from the House of Life and we will walk therein with the gait of righteous and believing men, so causing our spirits and souls to dwell in the dwellings of Life, the place where the spirits of our fathers abide, clothed in radiance and covered with light, rejoicing, laughing, dancing, exulting about the glorious splendour resting (upon them [2]) [?]

This is the Oil *wherewith* he anointed, the radiance, light and glory which Manda-ḏ-Hiia blessed with his pure mouth and bestowed on all who love his name of Truth. From all those who are anointed with this oil every pain, disease, complaint, tumour, curse and physical evil will be removed. They will be freed from fetter and bond, from evil curses, from evil slander, from lying accusation, from the hand of the wicked, from the sword of enemies and from the third tongue which is softer than fat and sharper than a sword. (*They will be delivered*) from incubi and hobgoblins, from wicked outcry, black magic; from a spoilt wreath, from the male and female *biruq* [3]) and from the second death: they will be driven off and cast out by thy surpassing Name which is all life. It falleth on the dead man and he liveth: on the sick man and he stretcheth

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[1]) Lidzbarski suggests that "he" here is Manda-ḏ-Hiia.
[2]) The passage is faulty.
[3]) *Biruq;* a kind of demon?

(*himself*); on the blind man and (*his eyes*) are opened; on the deaf man and wisdom and perception are infused into him. The accused is successful in his lawsuit and the prisoner is freed from prison. The hand of Truth and healing will come from the House of Healings in the name of the Life which emanated from Life and in the name of Yuzaṭaq-Manda-ḏ-Hiia. Every man anointed with this oil will be sinless and blameless in the Place of Life.

And Life is victorious.

[Read these three prayers "We acknowledged the name of Life" "Precious oil art thou", "Thou wast established, First Life", upon the oil and sign the souls thou hast baptised, when they rise up out of the jordan. Say "N. son of N., thou hast been signed with the sign of Life and the name of Life, and the name of Manda-ḏ-Hiia hath been pronounced on thee. Thou hast been baptised with the baptism of Bihram the Great, son of the Mighty (Life). Thy baptism shall protect thee and attain its end [1]). The name of Life and the name of Manda-ḏ-Hiia are pronounced on thee." Sign thrice and grasp their right hands in the *kušṭa* (rite). Then recite [2]) and pass (thy finger) over thine (own) face - thine own sealing. And then they shall stand up before thee. Recite over the *pihta* and *mambuha* and give them *pihta* that they may eat and *mambuha* that they may drink and take their right hands in *kušṭa*. Then make them sit before thee and read the sealing (prayer) and lay thy hand on their heads.]

25

In the name of the Life!

When a jordan of living water (*Water of Life*) was bestowed on Sam-Smir, the great Radiance of Life, nine hundred and ninety-two thousand myriad 'uthras, sons of light, opened their mouths, praising Manda-ḏ-Hiia. "Praised be Manda-ḏ-Hiia; praised be Ya-war-Ziwa; praised be Bihram and Ram; praised be Tarwan-Nhura; praised be Nbaṭ the first great Radiance; praised be Nṣab and Anan-Nṣab; praised be Sar and Sarwan; praised be that great and mighty *Mana*; praised be that great Presence of Glory; praised be that whole abode of those at rest; praised be all the ways and paths of the Almighty (Life); praised be all the mighty celestial worlds of Light; praised be all those occult dwellings (*škinata*); praised be

[1]) Or "be successful" "efficacious".
[2]) Delete (*qria*) "recite".

that Voice, Strength, Word and Command which come from the House of Abathur; praised be Abathur-Rama; praised be the myriad 'uthras who stand in the presence of Abathur; praised be Šilmai and Nidbai the guardian 'uthras of the jordan; praised be our father Hibil, Šitil and Anuš the head of the whole race.

Turn back, thrust back from me, Adam-Yuhana son of Mahnuš and from these souls who have descended to the jordan and been baptised, terror, fright, fear of devils and demons, *shedim*, demon visitants, ghosts, amulet-spirits, liliths, gods, angels, demons of high places and shrines and idol-spirits: (*all those*) that the seven planets and the lords of the House loose against souls in this world.

Manda-ḏ-Hiia! Lift up thine eyes, (*behold*) thy devotees, thine offspring and thy priest! Behold us who stand in this place which is all evil things! At the great Door which is all principalities [1]) do we stand, amongst the wicked, and dwell amongst sinners. Deliver us from this world which is all sinners and from the sorceries of the children of Adam and Eve. Forgive us that which we have done, and that which we do forgive us. Forgive us, Looser of sins, (our) trespasses, our follies, our stumblings and our mistakes. If thou dost not loose us from our sins, trespasses, follies, stumblings, and mistakes, no man is clean in thy sight [2]) Manda-ḏ-Hiia!

Accept, (O) Life, Thy [3]) prayer from the Occult and assure (*to us*) bliss in Thy light in the name of Šarhabiel the great First Radiance. May the words of Šarhabiel the Great First Radiance, be established for all who love his name of Truth. And for me, Adam-Yuhana son of Mahnuš may darkness be overcome and light set on high.

And Life be praised.

26

In the name of the Life!

Bound (*together*) [4]) and sealed are these souls who went down to the jordan and were baptised in the name of the Great Life. They have been baptised with the baptism of Bihram the Great. Their souls

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[1]) All kingdoms of earth?
[2]) Lit. "in thy presence", "before thee".
[3]) Prayer addressed to the Life.
[4]) "Bound" i.e. together: or "secured."

have been secured with bonds of righteousness and with the bonds of Zhir, the great light of Life.

And Life be praised!

27

In the name of the Life!

We were set up and raised up by 'Uṣar-Hiia: through 'Uṣar-Hai and Pta-Hai union[1]) with the House of Life came to us: Manda-ḏ-Hiia went to us with radiance that is great and light that is powerful, with our *mana*, our sign, our way, our jordan and our baptism; with Hauran [2]) our vestment; with Hauraran our covering and with Hazazban our wreath.

I call on the mighty, sublime, all-surpassing Life, supreme over all works and I say to It, "Behold, behold, Great Life, us who at Thy name, Life, descended into the jordan and for Thy name's sake, Life, we took our name and our sign from the great Jordan of Life and from the great source of healing, at the word of Truth and (the power) to uplift of Yukabar-Ziwa.

And Life is victorious.

28

Bound (*together*) and sealed are these souls who descended to the jordan and were baptised. By Hauran-Hauraran, the out-thrust of the Great Life: by Its names, by Yufin-Yufafin and Sam-Mana-Smira; by Yusmir, vehicle of the First radiance; and by the being Yukabar, the (*well-*) equipped 'uthra; seal and guard these souls who descended to the jordan and were baptised, against the deities of the House, lest they gain dominion over them. (*Protect them*) from their devils and demons so that they shall not go near them nor harm them nor ruin them. Let all pains, diseases, afflictions and tumours be removed from them. Let all evil sicknesses and malignant curses of the body be removed and driven off, so that those who sit before Thee like men attainted [3]) shall stand up like clean men. And healing shall be theirs, those souls who went down to the jordan and were baptised.

And Life is victorious.

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[1]) Pael of LUF "to unite" (many into one); hence "communion" might be the better word.

[2]) The Mandaean love of play on words suggests here a connection with the Pael of the verb HUR ("to cleanse", "to whiten") hence *hauran* "our whitening".

[3]) Or, "guilty".

[Recite these four "sealing" prayers, "When . . was bestowed", "Secured and sealed" ". . By 'Usar-Hiia" and the longer "Secured and sealed" with a loud voice to [1]) the souls whom thou hast baptised after thou hast given them *pihta* and *mambuha*. If (several) souls, recite as written; if a single soul, say "for this, the soul of N." Then make them stand and recite "Ye are set up and raised up".]

29

In the name of the Life!

Ye are set up and raised up into the Place of the Good. Established amongst *manas* of light are these souls which went down to the jordan and were baptised (and those) of our fathers and teachers and of our brothers and sisters who have departed the body and those who are still in the body. There, in the light shall ye be raised up.

And Life is victorious.

[Here recite "What did thy Father do for thee, Soul."]

30

In the name of the Life!
"What did thy Father do for thee, Soul,
The great day on which thou wast raised up?"
"He took me down to the jordan, planted me,
And took (me) up and stood me upon its bank.
He broke [2]) and gave me bread (*pihta*),
Blessed [3]) the cup and gave me thereof to drink.
He placed me between his knees
And pronounced over me the name of the Mighty (Life).
He passed into the mountain before me;
He cried loudly that I might hear,
That I might hear he cried loudly,
'If there is strength in thee, Soul, come!'
'If I climb the mountain I shall fall;
I shall overturn and perish from the world!'
I lifted mine eyes to heaven
And my soul waited upon the House of Life.
I climbed the mountain and fell not,
I came (thither) and found the life of my Self.

[1]) Lit. "with all thy voice".
[2]) Lit. "opened" i.e. "broke open".
[3]) Lit. "praised".

"What did thy Father do for thee, Soul,
The great day on which thou wast raised up?"
"He took me down to the jordan, planted me,
And took me up and stood me upon its bank.
He broke and gave me bread,
Blessed the cup and gave me thereof to drink.
He placed me between his knees
And pronounced over me the name of the Mighty Life).
He passed into the fire before me;
And cried aloud that I might hear,
That I might hear he cried aloud,
'If there is strength in thee, Soul, come!'
'If I go into fire I shall burn,
I shall scorch [1]) and perish from the world!'
To heaven I lifted mine eyes
And my soul waited upon the House of Life.
I went into fire and burned not,
I came, and found the life of my Self.

"What did thy Father do for thee, Soul,
The great day on which thou wast raised up?"
"He took me down to the jordan, planted me,
Took me up and stood me upon its bank.
He broke and gave me bread,
Blessed the cup and gave me thereof to drink.
He placed me between his knees
And pronounced over me the name of the Mighty (Life).
He entered the sea before me;
He cried aloud that I might hear,
That I might hear he cried aloud.
'If there is strength in thee, Soul, come!'
'If I go into the sea I shall sink,
I shall be overturned and perish from the world!'
To heaven I lifted mine eyes
And my soul waited upon the House of Life.
I went into the sea and was not drowned,
I came, the life of my Self I found,

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[1]) Ethpa. KMR has a double meaning in Mandaic: "to turn over", "turn round" (or "back") and "to burn, scorch".

Yea, Life! lo, Life! Life hath triumphed over this world
And Life is victorious.

[This is a baptism hymn. Set up (*recite?*) the hymns, and where it says "souls" recite as written, but if it is a single soul say "amongst *mana*s of light, the soul of N. son of N. who went down to the jordan and was baptised and received the Pure Sign" and chant "What did thy Father do for thee, Soul" and recite the antiphonal hymn "How lovely are plants which the Jordan (*planted*)" and "Rightly did my baptiser baptise me", "Šilmai baptised me with his baptism", "The jordan in which we were baptised", "I rejoice in my priests" and chant other hymns: "Truly do I say to you", "To you I cry, men who have received the Sign, and explain", and "A disciple, a new one, am I who have gone to the jordan-bank"

Then recite the "Blessed and praised" of Šum (Shem) son of Noah and at the place where it says "a wreath from the Vine Ruaz" (*say*) "will be set on the heads of these souls who have descended to the jordan, been baptised and received the pure sign and who were called, established and sealed by this baptism, and (*on the heads of*) our fathers, teachers, and brothers and sisters who have departed the body and those who are yet in the body". Should it be a single soul whom thou hast baptised, say "the soul of N. who went down to the jordan and was baptised" and finish.

And recite "Good is the good for the good" and end. And offer up the Petition and say the *Rahmia*[1]) for the souls thou baptisest. Say "these souls who went down to the jordan and were baptised and received the pure sign." If it was a single soul, say "the soul of N. son of N. who went down to the jordan and received the pure sign."

And beware: from the beginning to this point recite all thy baptism(*al prayers*) with care, attention and knowledge. And again perform *kušṭa* with them[2]) and say to them "*Kušṭa* make you whole my brother-'uthras! The communion of the living hath been performed[3]) in the manner in which 'uthras perform it in their *škinta*s[4]). Fragrant is your perfume, my brother-'uthras, (for) within ye are full of radiance."

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[1]) The devotional prayers to be said daily at certain hours.

[2]) See p. 2, n. 1.

[3]) Lidzbarski takes *laf* for an imperative. The act of communion has, however, taken place when this is said.

[4]) Every act of devotion on earth is paralleled in the world of light, and the earthly cult-hut has its heavenly prototype.

And they shall say "Seek and find, speak and be heard!" and kiss their hands [1]). If the souls be female or if the soul thou baptisest is one (woman), perform the *kušṭa* with them and say to them "*Kušṭa* heal thee and raise thee up. Thy *kušṭa* shall be thy witness and thine alms thy saviour. When they say "Seek and find, speak and be heard" and kiss their hands, then say to them "Your *kušṭa* shall be your witness and your alms shall be your saviour. Your prayer and praise will rise and obtain mercy for you. In the name of the Great Life; we have acted (*according to*) the goodness of the Great (Life). And we have arranged (*all things?*) according to Thy loving-kindness from beginning to end. We have called upon the great Jordan of Water of Life and upon the three hundred and sixty jordans in which Hibil-Ziwa was baptised [2])". And he (H-Z.) said "Warn them, deliver them, save them and protect those souls which went down to the jordan, were baptised and received the pure sign from adultery, theft, black magic, from going to temples and worship in temples and from eating temple-food. And eat not of that which was killed by lion or wolf, or of anything disgorged or (*found*) dead. But immerse yourselves and purify yourselves. Manda-ḏ-Hiia will be your helper, and your baptism will be efficacious." Then pray a prayer and *Rahmia* [3]) for thyself, and say "In the name of the Life! I worship the First Life and praise my lord Manda-ḏ-Hiia and that great Presence of Splendour which emanated from Itself". Then recite "The First Life be praised! Truth make you whole! Ye are established and raised up" and transfer thy staff to thy right arm and end (the prayer). Then return it to thy left arm and recite the "Blessed and praised be Life" of Šum son of Noah. And sit [4]) and recite "Good is good for the good" and bend thy knee, sit, and pour out [5]) at "forgiving of sins" (*be there for*) "our forefathers" (*etc.*) "and the souls of Mandaeans, priests, ganzivri, treasurers, chief men [6]) and ethnarchs" in the "forgiving of sins". Then rise to thy feet, take the *pihta* and *mambuha* and recite the eight *pihta* prayers for the *pihta* and the two *mambuha* prayers for

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[1]) I.e. their own hands.

[2]) The 360 baptisms of purification on his return from the worlds of darkness.

[3]) The daily office (see p. 26, note 1.)

[4]) In practice this prayer is never recited sitting. Whilst reciting it, the priests crouch near the ground.

[5]) I.e. water from the *qanina* (phial) into the drinking-bowl.

[6]) D.C. 3 inserts some words here. M.L. is like D.C. 53.

the *mambuha*. Dip the *pihta* in the *mambuha* and recite "The Life spoke and Life opened" for thy *pandama* and unfasten it. Eat thy *pihta* and drink thy *mambuha* and drink the rinsing-water [1]) and take a second rinsing and recite "Life is fulfilled" and "The (*Great*) Life dwelleth on those who love Him" and cast in thine incense at (*the words*) "Radiance goeth up to its place" and at the place where it says "will forgive those that love his name of Truth" he shall say "those souls who went down to the jordan, were baptised and received the pure sign, and Life is victorious". Then throw (water) beneath thy staff, recite "Good is the good for the good" and make the Petition and repeat the *Rahmia* for thyself. Perform the *kušṭa* with the *šganda* [2]) and when he goes down, recite "In radiance that is great am I immersed", slip aside thy *pandama* and honour thy crown [3]).]

31

Radiance goeth up to its place and Light to the Everlasting Abode. On the day that Light ariseth, Darkness returns to its place. The Forgiver of sins, trespasses, follies, stumblings and mistakes will remit them for those who love his name of Truth, and for those souls who went down to the jordan, were baptised and received the pure sign. Consuming fire will consume thee [4]) and thy ministration will be (*noted?*) in the habitations. The fragrance of life riseth to the House of Life, and we (*too*) will rise up to the House of Life: we shall be with the victorious [5]). It is our support, and our confidence is in life in the Place of Light and in the Everlasting Abode. Life is established and set up in its indwellings, and Life is victorious over all works.

[This is the "loosing" (consecration) of incense for baptism.]

[In the name of the Great Life! May my thought, knowledge and understanding be enlightened, mine, Adam-Yuhana son of Mahnuš, by means of these (prayers) [6]), admonitions and hymns of baptism, which were transcribed from the scroll *The Great Wellspring*. This

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[1]) The *halalta*. Water is brought in by the server for the rinsing.

[2]) See p. 5, n. 4.

[3]) "Honouring" the crown is a ceremony that takes place before a priest puts it on, and when he takes it off. He kisses it and presses it to each eye alternately saying (right eye) "*Kušṭa ašiak tagai*", and (left eye) *Kušṭa asiak rbai*". The formula should be repeated 61 times.

[4]) The priest is addressing the incense.

[5]) Or "with the pure".

[6]) D.C. 3 has *'niania* before *zharia*.

is the baptism wherewith Adam the first man was baptised by Hibil-Ziwa when he breathed the pure *mana* into him and he got up, sneezed and lived.

And Adam questioned, and spoke, "Through the power of Hibil-Ziwa have I attained my end!"[1])

Then Hibil-Ziwa arose, put on the seven vestments, and went to the jordan-bank. When Adam had placed the *qauqa* [2]) (and) fire before Hibil-Ziwa, Hibil-Ziwa twined a wreath for his staff and twined a wreath for Adam, then rose and went to the jordan and recited the prayer "Answer me, my father, answer me, for I have gone to the jordan in the strength of my father Yawar, and in the strength of Manda-ḏ-Hiia a wreath hath been set upon the 'uthras."

Then he arose and recited "In the name of that First Being" for his crown and set it on his head, then recited [3]) "Life created Yawar-Ziwa", "Let there be light" and Manda created me" for the myrtle-wreath and set it beside the crown.

And he held the end of his stole and recited "Strengthened and enhanced is the great mystery of radiance, light and glory" over his *pandama*, folded his *pandama* over his mouth and recited "Incense that is fragrant, yea, for the First Life" and cast incense on the fire. And he recited "We have acknowledged," "Praises", "Thee, Thyself", "I sought to lift mine eyes", "The day that the jordan was bestowed on Sam-Smir", "I have worshipped and praised that Yawar-Ziwa" and "I am Yur son of Barit; in great radiance". And he held his stole and recited "I went to the jordan, but not I alone" up to the place where it says "give free movement to the limbs of my body; I go down," and he went down into the jordan up to a fourth of his thighs. And he recited "In the name of Yusmir, the First Vine" over his staff, and at the place where it saith "covered with radiance and clothed in light" he cast the myrtle-wreath over the staff and "clothed" it with his stole [4]).

And he recited "Bound is the sea" and traced three circles [5])

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[1]) Pthahil, who created Adam's body, was unable to give it life.

[2]) The *qauqa* (a small terracotta cube) is placed on the *birihia*. (See MMII, p. 106). See p. 6, n. 3.

[3]) In D.C.53 the narrative becomes directions to the priest in the imperative. I continue to use the narrative form.

[4]) The myrtle-wreath is slipped over the staff in the water and the knotted stole looped over the staff, which is pushed upright into the river-bed, in such a way that it cannot fall or float away.

[5]) Lit. "tracings", "drawings". The priest traces the circles about himself as he stands in the water, with the end of the staff.

thrice over in the jordan. And he recited "I am a perfected gem", and "Avaunt, flee in fear" and splashed the water in the jordan at his right, his left and in front of him and recited "Piriawis" as written. Then he chanted a hymn and said to him "Any man who hath strength thereto and who loveth his soul, let him come and go down to the jordan, be baptised, receive the pure sign, put on robes of radiant light and set a fresh wreath on his head."

And Adam descended into the jordan and submerged himself thrice behind him (*Hibil-Ziwa*), who took him by the right hand transferred him to his left, placed him between himself and his staff, dipped him thrice and signed him thrice in the jordan.

And he gave him three palmfuls of water to drink and recited "Manda created me" over the myrtle-wreath and set it upon his (*Adam's*) head and pronounced the secret names over him.

(*Then*) he took his hand in *kušṭa* over the staff and made him go up before him.

(*Then*) he took water from the jordan into his phial and recited the hymn "At the waterhead I went forth" and "Blessed art thou, Outer Door", and recited "I rose up from the jordan, and a group (*of souls*) I met". And he came up out of the jordan and completed it (*the hymn*). And he took up the oil and recited "We have acknowledged the name of Life", "Precious oil art thou" and "Thou wast established, First Life" over the oil. Then he signed him thrice and made passes over him thrice, and at each signing he laid his hand on his (*Adam's*) head and repeated those names which he had pronounced over him in the jordan.

And he performed *kušṭa* with him. (Then) he took the *pihta* and recited the eight prayers for the *pihta* over the *pihta* and the two prayers for the *mambuha* over the *mambuha*. And he gave him the *pihta* so that he should eat and gave him the *mambuha* that he might drink, and he drank the rinsing (*water*) [1]).

And he grasped his hand in *kušṭa* and seated him before him and recited the "sealing" prayers, "When a jordan of living water was bestowed upon Sam-Smir, the great Radiance of Life", "Bound and sealed", "By 'Uṣar-Hiia" and the greater (*longer*) "Bound and sealed" and laid his hand upon him and stood and recited "Ye are set up and raised up", "What did thy Father do for thee, Soul?", "How lovely are the plants which the jordan planted and raised up",

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[1]) M.L. omits "and he drank the rinsing". It should be omitted.

"Rightly did my baptiser baptise me", "Šilmai baptised me with his baptism and Nidbai", "The jordan in which we were baptised will bear us witness", and "I rejoice in my priests and Naṣoraeans who hearken to my converse".

And he chanted the hymns "Truly do I say to you", "To you I cry and explain" and "A new disciple am I who hath come to the jordan bank".

And he read all the hymns and homilies unto their end and recited "Blessed and praised be Life" of Šum son of Noah and "Good is the good for the good". And he recited "In radiance that is great am I immersed" and loosed his *kanzala* (stole) and "honoured" his crown [1]).

And Life is victorious.]

[Then Hibil-Ziwa gave judgement and said "The Life hath anathematised and Manda-ḏ-Hiia hath cried out against and the Great First Word hath pronounced against any man, priest, who performed a baptism without his *pandama*. He shall be accursed by the Name (Vein) [2]) of the Great Wellspring: Šilmai and Nidbai the guardian 'uthras of the jordan will curse him and the Wellspring and Palmtree will curse him. Yukabar will take away his crown and his seal and hurl him back to his natural home, the Place of Darkness. Moreover, before any Naṣoraean who retains his *pandama* whilst performing a baptism, a vein of the Great Wellspring will heap up and all that he doeth will be confirmed. All mischances will avoid him and darkness will roll away from him. His vestments [3]) will be kept in our safekeeping. Whilst he is alive in his body the Seven will be powerless to loose fear against him and lofty strength will be sent to him.

When he departeth the body the clouds which precede 'uthras will come towards him and dread of purgatory-demons [4]) will be powerless over him (*for*) he will not pass through the Purgatories [4]).

And Abatur will clothe him in his glory and all the 'uthras will shed their light upon him.

And Life is victorious.

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[1]) See p. 28 n. 3.

[2]) D.C. 3 and M.L. both have *širiana* for *kiniana*.

[3]) D.C.3 has "his head".

[4]) Mandaean literature, especially the *Diwan Abatur*, justifies this translation. The planetary watchhouses are places of purgation.

This is the limit [1]) (end) of the baptism which came to this world, the (baptism) wherewith Hibil-Ziwa baptised Adam the first man and it was preserved in the ages for the elect righteous, for it was written down in the scroll of the *Great Wellspring* belonging to Ramuia son of 'Qaimat. And Baṯan-Hibil son of Brik-Yawar wrote it here and distributed it amongst a hundred Naṣoraeans, (copying) it from his own scroll which he copied from the scroll of Ramuia son of 'Qaimat. [2])

It was written in the town of Ṭib and was placed with Haiuna daughter of Yahia, and Bainai son of Zakia.

Those who hold to it, (let them) expound it. (But) he who doth not establish it, let him keep away from it and not approach it.

And Life is victorious.]

Then said Yahia-Adam son of Sam-Saiwia, "When the scroll of Ramuia son of 'Qaimat found in the possession of Haiuna daughter of Yahia and Bainai son of Zakia came into my possesion [3]) I put it together and arranged it as it was written originally, and removed nothing from it.

And Life is victorious.]

THE MASIQTA [4])

32

In the name of the Great Life may there be healing for me, Adam-Yuhana son of Mahnuš!

Strengthened, enhanced was the great mystery of radiance, light and glory dwelling on the mouth of the First Life, for from It came forth Manda-ḏ-Hiia (Knowledge-of-Life). For he knew and inter-

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[1]) Lidzbarski translates *Verordnung* and gives the reason in footnote 1, M.L. p. 60.

[2]) According to Yaqut Ṭib was in his time inhabited by Nabataeans who spoke Nabataean (i.e. Mandaic ?). According to the *Haran Gawaita* it was the first settlement of the Naṣoraeans when they migrated from Harran under the protection of the Parthian kings. In the same manuscript, as in many other colophons, Ramuia son of 'Qaimat is mentioned as a liturgist who collected scattered texts, edited them and distributed them in early Moslem times.

[3]) Lit. "fell towards me" i.e. "fell into my hands".

[4]) "The raising up" (i.e. spiritual resurrection or ceremony to aid the ascent of the soul).

preted the thoughts of the First Life and perceived that they are wondrous. [1])

And Life be praised!

[Recite this prayer and hold thy stole for the *masiqta*.]

33

In the name of the Life!

Water of Life [2]) art thou! Thou art come from the Place which is life-giving and art poured forth from the House of Life.

(At thy) coming, Water-of-Life, from the House of Life, the good come and refresh themselves, (but) the wicked are discomfited and the children of (*this*) world abashed and say "Is there (*not?*) room for us in the Place of Light? For those that seek (ask) of it find, and those who speak of it are heard".

We have sought and found and we have spoken and been heard in thy presence, Manda-ḏ-Hiia, lord of healings. As water when poured out falleth on the earth, so (too) so doth evil fall abased before good. As the water falleth on the earth, so shall their sins, trespasses, follies, stumblings and mistakes be loosed from those who love the name of Truth (*kušṭa*) and from the souls of this *masiqta*, and from (the souls of) our fathers, teachers, brothers and sisters who have departed the body, and those who (still) live in the body And say "Established is Life (*or "the living"*) in Its (*their*) dwelling".

And Life is victorious.

[This is the *mambuha* prayer]

34

Hail [3]) to the First Life before Whom none existed, the Sublime from worlds of light, the Ineffable which is above all works; to the Ancient Radiance and the Great Primal Light, the Life which emanated from Life and the Truth that was of old, from the beginning. Hail the ancient, lofty, esoteric and guarded father of 'uthras. Hail Yuzaṭaq, *Gnosis* of Life, Source of Life; He who unveileth the

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[1]) Or "noble" or "distinguished".

[2]) *Mia hiia* could almost always be so translated in ritual mss. Lit. "living waters". In the material sense "living water" is flowing water.

[3]) *Hal* here is best translated "hail". It is a salutation, a greeting. In Prayer 5 I translated it "yea for" (Lidzbarski M.L. ja für) because the incense is a tribute to the spirits named.

silence [1]), giveth hope and keepeth the prayers of the spirits and souls of righteous and believing men into the Place of Light. Hail to the life of sincere and believing men who have come to their end and departed the body, and hail to those who are still alive in the body. May the gate of sin be barred to them and the gate of light be open for them. May they be knit together in the communion of Life in which there is no separation.

Pray ye from there for us and we will pray from here for you. All fruits wither: all sweet odours pass away, but not the fragrance of *Gnosis* of Life, which cometh not to an end nor passeth away for an age of ages and for world without end. May the souls of this *masiqta* rise up without sin, trespass, folly, stumbling and mistake unto the Place of Light and to the Enduring Abode.

And Life be praised!

[Read this ordinance for the incense and cast it on the fire. Then recite the prayers for the *masiqta*.]

35

In the name of the Life!

I sought to lift my eyes, shoulders and arms towards the Place which is all life, radiance and glory, the place where which is all life, radiance, light and glory; a place where they who seek of it find, those who speak of it are heard and to those who ask of it, it is given them, day by day and hour by hour. This hour I address to thee, my Lord, Manda-ḏ-Hiia, a vital petition, large and not small, for this congregation of people [2]) who have bent their knees to the ground and stretched forth their hands to the intermediate and upper (*worlds*). They have forsaken images, pictures and idols of clay, gods (made) of blocks of wood [3]), and vain rites, and have testified to the name of the great, strange (sublime) Life. To them the gate of sin is closed and for them the gate of life is open. May our request, our prayer and our humble submission rise before the supreme Life which is above all works.

Before thee (*in thy sight*) all hands are thieving, all lips have lied. Water is in the jordan. Before thee (in thine eyes), Manda-ḏ-Hiia,

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[1]) See Prayer 8. Lit. "showeth forth silence".

[2]) Cf. ܟܢܫܬܐ "a body of people, congregation, company".

[3]) Cf. ܡܙܡܪܐ: plu. "tree-roots cast up by flood".

no man is clean: we are slaves who are all sin, and thou a lord who art all mercy. When thou art with us, who shall conquer us and if thou justifiest us who will convict us? Judge us not after the fashion of earthly courts of law; despise us not for our follies and associate us not with the false rites practised by the worlds and generations.

The worlds thrust hard at us, but we fell not. Backed by the Truth which is thine own, we have perfect confidence.

Establish life, and wilt thou not establish [1]) human beings? Thou hast spoken to us in thy Word and hast commanded us with thy command "Ask on earth and I will supply you with heavenly fruit: ask from below, (from) reed [2]), swamp and mud, and I will supply you from the lofty heavens. Make supplication with the fleshly right hand, and I will bring you (*what ye asked*) with the right hand of *kušṭa*. [3])

The first (*generations*) sought and found: let those that come after seek, and they will find. Seek and find for yourselves, for your friends, for your friends' friends and for those who love the great Family of Life. Your eyes shall not turn away from me unsatisfied." [4])

Thou art the father of all the 'uthras, the Support [5]) which is all light, the Vine which is all Life and the great Tree which is all things. [6]) For Thou knowest hearts, understandest minds and searchest out consciences (even) in the nethermost hells of darkness. Like a servant lying prostrate before Thee, our eyes are lifted to Thee, our lips give Thee praise and blessing seven hours of the day and the three watches of the night.

Those who seek of Him find, and to those who ask of Him it will be given. For to him that standeth at a closed door Thou wilt open the closed door. In the Place of Light Thou wilt wipe away and remove from us our sins, trespasses, follies, stumblings and mistakes and wilt cast them into the hells of the earth and the nethermost limbos of darkness. Thou wilt raise us up as sinless and not as guilty, as virtuous and not as vicious before thee, Manda-ḏ-Hiia.

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[1]) The sentence is obscure. See M.L. p.66, n.2. The prefix *mi* shows it to be a question.

[2]) *Hurda* not *hurba*. See M.L. p.66, n.3. The picture is of a swamp country, similar to that in which Mandaeans live today, the marshes of southern 'Iraq.

[3]) Here *kušṭa* is the ritual act, see p. 2, n.1.

[4]) Lit. "empty".

[5]) *'Uṣṭuna*, also "body", "corporation", "trunk", "pillar".

[6]) D.C. 53 has *mindia;* D.C. 3 and M.L. *mandia* (a curious plural in classical Mandaic).

The good behold and are refreshed: the wicked are discomfited and the children of (*this*) world abashed. And they say "Is there no place for me[1]) in the Place of Light, since those who seek therefrom find, and ask thereof and it is given them?"

We beseech thee to let some of thy radiance, thy light and thy glory rest upon us. Thou art the Healer above all means of healing, a Raiser-up above (all) that raiseth up, a Radiance above all radiancies and a light above all lights. For thou openest doors of truth and revealest mysteries and wisdom and showest forth mighty deeds in Jerusalem. Thou confinest demons and devils and frightenest away the gods from their high places. Great is thy name and praised is thy name! Thou art the counterpart of the Life, for thou wast in existence before all. Thou art the Vine, for thou wast in the Ether above heaven and above the earth. When worlds came into being and creations were called forth. thou didst hold in thy grasp the worlds and generations. Thou hast laid down a road for sincere and believing men to the Place of Life. (*Though*) spirits and souls sit (*here*) as guilty, (*yet*) by thy name they shall rise as innocent, (*thy name of*) Yuzaṭaq-Manda-ḏ-Hiia. To support the hands of good people, thou wilt be (*bring?*) healing of life to the souls of this *masiqta* Life is established in its indwellings and Life is victorious.

[This prayer is good for all occasions: (*it may be used*) on occasion for the *Rahmia* (daily office), or for the *masiqta*, or for baptism and for all purificatory rites. For the *masiqta*, after thou hast recited over the *pandama*, "water of prayer" [2]) and the ordinance for the incense, pray "We have acknowledged", "Praises", "To Thee", "Lifting eyes" and "I sought to raise my eyes". And prepare the *pihta*, *mambuha* and *klila* (wreath) and set them out for the *masiqta*. And recite the ordnance for the oil, (placed) in something clean: in a glass or tin cup when washed and cleansed. And recite the *masiqta*.]

36

In the name of the Life!

I worship, laud and praise that great, secret, First *Mana* who abode for nine hundred and ninety-nine thousand myriads of years

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[1]) Read *'tlan* as in M.L. D.C. 3, like D.C. 53 has *'tlun*.

[2]) "Water of prayer" is water drawn from the jordan like *mambuha*, but that poured into the "inner phial" used for the commingling - the ritual addition of water to the *hamra* (wine).

alone in his own Abode - for no Companion came to him; (*none existed*) save that great, secret, First *Mana*. For he came into existence therein and developed therein.

Then I worship, laud and praise that great, occult, First Drop [1]) who emanated from Him. They existed, (*but*) She abode for four hundred and forty-four thousand myriads of years in Her own Abode, alone, for She had no consort

Then I worship, laud and praise Šar, that great occult first Vine, who was with them.

Then I worship, laud and praise Pirun, that great occult first Vine from whom there emanated eight hundred and eighty eight thousand myriads of 'uthras.

From Them and from those 'uthras proceeded one 'uthra, whose name is the Great Countenance [2]) of Glory who is (*at once*) less than his brethren and more venerable than his parents. Manda-ḏ-Ḥiia, the well-prepared 'uthra, divulged and revealed and said "Any Naṣoraean man who sitteth to recite "Established is the First Life" and breaketh bread [3]) will receive condemnation from the House of Life,"

And I am established, in the light of Life and Life is victorious.

37

I worship, laud and praise that Occult, great First Cloud of [4])

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[1]) *Niṭufta* ניטופתא lit."Drop". This curious appellation appears to designate the Female principle of Creation, the consort of the creator, or rather the receptive and productive side of creative deity. Because of its female character, the *Niṭufta* represents in certain texts the material side of the human spirit. For an analysis of her appearance in Mandaean texts see J.B. p. 227. Used in the plural *niṭufiata* = spirits of life of a productive (i.e. female) character.

[2]) Or, "Presence".

[3]) *Pihta* is the sacramental bread and the verbs PTA and PTH (or PHT) used in conjunction with it, describe the act of ritual breaking, of bread, and sometimes of the whole sacramental act of partaking of it. *Mqaimatum* (etc.) is repeated by a celebrant after making, baking and consuming his own *pihta* at the rite of preparation before baptism and again after the baptism and communion of the baptised. He usually makes and bakes three times, twice for himself and once for the person or persons baptised.

[4]) A Cloud is a spirit of life (female again, like a "Drop"). The word is used for a "divine consort", a "heavenly spouse". As priests are the earthly representatives of 'uthras and *malkas*, their wives are sometimes spoken of as "clouds" or "drops".

Life, with whom in secret, he [1]) broke bread and gave thereof in secret to the Occult Life and to the Mighty First Life.

And Life is victorious.

38

I have worshipped and praised Yawar-Ziwa, who arose and praised that great mighty *Mana* at whose right and left hand there stand four hundred and forty-four thousand myriads of 'uthras. A thousand myriads of 'uthras, sons of light, worship and laud the rays of his Radiance.

He arose and broke bread in secret and gave thereof to the sons of men and establisheth his Abode in secret.

And Life is victorious.

39

I worship, laud and praise that secret saying which Yawar pronounced secretly. He made it known, and divulged and established a Life-ray therein. Radiance and light came and dwelt at his right and glory and resplendence dwelt at his left. And the 'uthras entreated the Life that they might behold the Likeness of Yawar-Ziwa in their own [2]) glory.

Yawar-Ziwa the vigilant 'uthra divulged and revealed and said "Sixty-four sins daily will be forgiven a Naṣoraean man who repeats this secret saying, in the Great Place of Life and the Lasting Abode".

And Life is praised.

40

I have worshipped and praised 'Uṣar, who broke bread for the hidden first 'uthras, so that they (*find*) rest in their hearts.

The holy [3]) 'uthras stood in their dwellings [4]) and praise the mighty Life in its Dwelling, adorable in Its radiance and wondrous in Its light.

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[1]) Lidzbarski translates for *pta pihta* "das Pihta ..schuf" throughout these hymns. It may refer to the sacramental "breaking of bread" see p. 37, n. 3.

[2]) I.e. in the glory of Yawar-Ziwa and his *Dmuta* (Likeness or Counterpart) ? The plural seems unjustified by the context.

[3]) *Kasia* plu. *Kasiia*, "mystic", "occult" can sometimes be better rendered by the word "holy".

[4]) The various meanings of *škinta* must be borne in mind: i.e. "dwelling" "indwelling", "shecinah" and "sanctuary" or "shrine" (as of the cult-hut and its precinct).

I worshipped and praised that supreme First Vine, for within it is its Sap: its leaves are 'uthras and its tendrils rays of light. 'Uthras sit in its shade. And within the great first Cloud of Light there came into existence, within the Treasure-of-Light there was generated, the Secret *Mana*.

And Life be praised.

41

I worshipped and praised Treasure-of-Light, the great Awaker (*yawar*) of Life, who broke bread in the Hidden and gave (thereof) to the Mighty First Life in Its Dwelling. I praised the seven mystic precious and preserved *mana*s who derived existence from Their Place and were transplanted from Their Treasure-house. I worshipped and praised the mighty First Life that transported Itself from Its Place, transferred itself from its own Treasurehouse in which it came into existence, was developed, dwelt and was established; and (whereof) It discoursed and wherein It had gloried.

It praiseth and speaketh, "Every Naṣoraean who reciteth these secret sayings will seek and find, will speak and be heard seven times daily. And seven sins will be forgiven him in the great Place of Light and Eternal Abode.

And Life be praised!

42

I worship, laud and praise that first secret Word which Yawar imparted in secret. He expounded and explained it and established therein that which is living, Rays (*of his light*). And Yawar said "Enlightenment and praise have come to pass". And Yawar came and his glory rested upon his own *škinta*. Radiance and Light came and were established before him: Glory and Enlightenment came and dwelt at his right hand. And the 'uthras[1]) ask the Life to behold the appearance of Yawar-Ziwa in their (*its?*) radiance, and to commend the prayer and praise which they pronounced to Šilmai and Nidbai, the 'uthras who are the two messengers of Manda-ḏ-Hiia

Yawar hath said, "Every Naṣoraean who repeateth this secret prayer seven times daily, seven sins a day shall be forgiven him. And Life abideth in its Dwelling".

Life is victorious.

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[1]) *'Utria* not in M.L. This word alters the sense of the passage.

43

Thou art enduring, First Life before Whom no being had existence, Unearthly One from worlds of light, Supreme Being that art above all works, above the Ancient Radiance and above the First Light; above the life which emanated from Life and above the Truth (*kušṭa*) which was of old in the Beginning!

Thou, Manda-ḏ-Hiia, hast established for thy chosen that which thou hast revealed to us from the book *Nhur* (Be light) and from *Pta 'uṣra* (They revealed treasure [1]) and from *'Uṣar Nhura* (Treasure of Light), a solace, a great support of life, that which shineth in light, the light of which enlighteneth.

It (*Manda, gnosis*) came into being, was revealed, fulfilled and went forth in strength abundant and became mighty by growth of knowledge [2]) It increased in radiance and was full of light which proceeded from the Counterpart(?) of [3]) Life, a wondrous counterpart!

Thereupon the worlds were ashamed, for none had seen its like, its brilliance or its glory.

Kušṭa standeth by his friends and Manda-d-Hiia by his chosen ones.

For thou hast chosen (us), hast taken us out of the world of hatred, envy and disputes and hast set us firmly on paths of truth and faith, so that we stand and praise the holy and guarded place. And he who partaketh of this bread (*pihta*), put out [4]) (*for him*) will be sinless in the Place of Light, the Everlasting Abode.

And Life is victorious.

[These are the prayers appointed for the *pihta*].

44

Biriawiš, source of living waters, first upsurging that sprang forth, great outburst of the radiance of all-abundant Life! (*Be*) life for the souls of this *masiqta*.

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[1]) Lit. "opened treasure".

[2]) *Rabut manda.*

[3]) Lidzbarski translated *dimat hiia*, Träne des Lebens (Life's tears), an unsatisfactory translation. "Distillation" (إِسْحَلَة) is also doubtful. I take the word to be influenced by *dmu*, which follows closely, hence possibly an archaic form of *dmut?* See below, p. 43 n.5, where *dimat hiia* recurs - *dmut hiia ḏ-mn dimat hiia* (counterpart of Life that is from the *likeness* of Life ?).

[4]) *Brita.* I suggest a connection with "food put out for mourners" (see Hif. of ברי "to strengthen, offer refreshment, esp. to mourners").

[This is the appointed prayer for the *mambuha*. If there are (*several*) souls, read as written; if one soul say 'for this the soul of N.']

45

Thy name, (*O*) Life, is excellent: its glory is great, its light abundant. Its goodness came over (*or* overflowed), inaugurating the First Mystery, life which proceeded from Life and Truth which existed before the beginning. This is a wellspring of life which sprang forth from the Place of Life: we drink thereof, of this Fount of Life which Life transmitted was established in the House of Life, which crossed worlds, came, cleft the heavens and was revealed.

Thou hast shown us that which the eye of man hath not seen, and caused us to hear that which human ear has not heard. Thou hast freed us from death and united us with life, released us from darkness and united us with light, led us out of evil and joined us to good. Thou hast shown us the Way of Life and hast guided our feet into ways of truth and faith so that Life cometh and expelleth darkness and goodness cometh and casteth out evil. (*Like*) the mingling of wine with water, so may Thy truth, thy righteousness and thy faith be added to those who love Thy name of Truth.

And Life be praised.

[This is the set prayer for the *mambuga* (*sacramental drink*). Make the *pihta* and the *mambuha* and place them (*ready for*) the *masiqta*, and then make *the* myrtle wreath.]

46 [1])

In the Name of Life! [2])

The Light became light, the Light became light! The Light became the light of the First Life. Glory [2]) dawned [3]) and (*there was*)

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[1]) Lidzbarski considers Prayer 5 so like Prayer 46 that he neither reproduces the text nor translates it. The priests, on the contrary, insist on a very exact pronunciation of the first words: (*nhur nhura* and *nhar nhura*) and say that there is a difference in meaning. In all the copies of the *'niania* the earlier pages and the last pages are those which become worn out most quickly, I am inclined to think that Prayer 46 is nearer the original version. However, whatever the variations in the text of the two prayers, they should be noted.

[2]) *'ruta*. I am reluctant to accept without reservation Lidzbarski's translation "Erleuchtung". The root could be 'R' as the ʾ would disappear: derivation from 'WR or AWR or unlikely.

[3]) *Nihrat* "it became light" "was light" is freely translated as "dawned".

praise of the *Mana* who came from his Place. He came (with) an ether-wreath, with benefits that are from the Place of Light and the Everlasting Abode. Yufin-Yufafin was the weaver of the wreath; she who brought it was 'Niṣbat'-Utria (*She-planted i.e. was the mother of uthras*). And he who set wreath on was 'It-Yawar-Ziwa (There-is-dazzling-Radiance) son of 'Niṣbat-'Utria: he brought it and set it on the head of the *Mana*, planted it (there) so that it was set up (*thereon*).

The wreath flames and the leaves of the wreath flame. Before the *Mana* there is radiance, behind the *Mana* there is light and glory, at either side of the *Mana* are radiance, brilliance and purity; and at the four corners of the heavens [1]) and on the seven sides of the firmament dwell silence, bliss and glory.

And Life is victorious.

47

Enlightened and enlightening are words of light to the souls of this *masiqta*. Sure, assured, [2]) armed and prepared, resplendent and beauteous (are they) when the wreath with its mysteries is set on the heads of these souls of this ascent (*masiqta*) to the great gate of Abathur's house. They will open to them the great gate of Abathur's house and will guard them by secret and watchful *manas*. [3])

And Life be praised!

[These two prayers are said over the myrtle-wreath in the *masiqta*].

48

In the name of the Life!

Manda-d-Hiia went to the stars. His appearance [4]) loosed the bound (souls): he knit (*them into?*) the communion that is without parting and without limit or number, by his word which issued from him in that place. All the worlds were confounded: the works

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[1]) An obvious corruption, see Prayer 5.

[2]) The play on words is intentional.

[3]) Or, acc. to Lidzbarski, "in verborgenenen wohlverwahrten Gewändern bewahren".

[4]) In support of his translation "des (schönen) Aussehens" Lidzbarski adduces GR 10,6 and JB 110,3. I cannot bring myself to agree, for the stars here are enemies, far from admirable. True, in Syriac we get *gabra hizua* "a man (of handsome) appearance" in proof of GR and JB, but *hizua* both in Syriac and Mandaic has also the meaning "a vision", "appearance". The reference is to Manda-ḏ-Hiia's (or Hibil-Ziwa's) descent to the planetary purgatories in which souls expiate sins committed on earth.

of the House [1]) were destroyed and there was security for sons of the Great Family of Life.

He planted his planting and descended to the earth, (where) the hand of Evil, of the Lord of the House, lay heavy upon them. And when wickedness oppressed them, they beheld his radiance, and some of the celestial fruits appeared to them, the strength and name of the Ineffable One Who is all light was revealed to them and some of His glory was communicated [2]) to them and Knowledge of Life (Manda-ḏ-hiia) was revealed to all who love his name of Truth at the place which is wholly (*inhabited by*) those convicted of sin.

And when they beheld him, the lords of the worlds were confounded but did not, from their thrones, loose (the bonds of) the captives.

He passed by: the captives were freed. He loosed them from their sins and trespasses: yea, release from their bodies was made possible to them. And (as for) the lords of the House who looked on, their ranks were discomfited and they were unable to reach him. Yea, the name of Abathur was (set) over them and the name of Yuzaṭaq-Manda-ḏ-Hiia was fulfilled and revealed to those who love his name. And his name shall (*aid*) the souls of this *masiqta*: it will be his name.

And Life is victorious.

[This is the recitation appointed for the *masiqta*. Read it over pure oil in something (*pure?*) and place it before thee and then read the *masiqta*].

49

In the name of the Strange (Sublime) Life!

This, the glory and light of life, is to bring forth the spirit and soul from the body and to clothe the living soul in a living garment. Yea, she is solaced [4]) and liveth, the counterpart of Life, she that emanated from a.....[5]) of Life, with the Outer Life, with Hauraran and Karkawan-Ziwa, with Treasure-of-Light, the solace

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[1]) The earthly world.

[2]) Lit. "went out over them".

[3]) The "pure oil" of the *masiqta* is the expressed oil of sesame and date juice. These are pounded together and strained. Baptism oil is sesame oil only.

[4]) *Hadinat* (Lidzbarski leaves untranslated) is probably a corruption of *ha ʿdinat* as translated; but the meaning is doubtful.

[5]) *Dimat* again (see p. 40, n.3.)

and great support of life, with life that emanated from the Life and with the truth which existed of old in the beginning. They live in their shecinahs, [1]) and the Great Light (abideth) in its purities.

When any human being departeth from his body, there come towards him seven godlike appearances [2]), and each standeth by his own. And Ṣauriel the Releaser cometh - he who releaseth spirit and soul from the body. Up there, with those works, he standeth with the vesture of Yuzaṭaq-Manda-ḏ-Hiia which releaseth (*the soul*). And Hauraran and Karkawan-Ziwa remove from her that in her which is of the body, and she putteth on the dress of Yuzaṭaq-Manda-ḏ-Hiia. Garment on garment she putteth on, she arrayeth herself in robe after robe. When she weareth the vesture of Yuzaṭaq-Manda-ḏ-Hiia there, she laugheth, rejoiceth, leapeth for joy, danceth, exulteth and is overjoyed about the glorious splendour [3]) resting (*upon her*) and the glory that accrueth to her.

Onward she goeth in the vesture of Yuzaṭaq-Manda-ḏ-Hiia. The planets who are in their places were out of coutenance on seeing it: they clenched their fists, beat on the forecourt of their breasts and say "Woe on (us) planets! for they (we) are powerless, but the works of Their hands are victorious!"

And they say "How beautiful is this radiancy, how steadfast this light, how lovely this glory and how wondrous this appearance!" And they ask "Who will clothe us with this radiance? Who will cover us with this light and who will shed on us this glory? And what is it that passeth before us in this guise? for it is fair, shining and bright: in this world nothing made can be compared to it!" And they exclaim "How good is Kušṭa to the good, and Manda-ḏ-Hiia, to all his chosen, (those) who stand in their bodies and dedicate themselves to the name of the Life and to becoming (thus)!"

She goeth on in the vesture of Yuzaṭaq-Manda-ḏ-Hiia and they let those deeds of hers pass by and (escape) the hands of all the planets.

And on she [4]) went and reached Abathur's house of detention,

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[1]) Or (see M.L. p. 80, 1.6) Das Leben ist in seiner Škina.

[2]) The seven planets, which wait to carry off the soul to their *maṭarata* (houses of detention, purgatories).

[3]) See above, p. 20, Prayer 24 "rejoicing, laughing, dancing, exulting about the glorious splendour" etc.

[4]) The narrative is here in the 1st. person "I went on" etc. but returns again to the original "she". I think it better to continue throughout in the 3rd. person.

(Abathur), the Ancient, Lofty, Holy and Guarded one. There his scales are set up and spirits and souls are questioned before him as to their names, their signs, their blessing, their baptism and everything that is therewith.

The soul of N. hath entered the House of Abathur and hath given her name, her sign, her blessing, her baptism and everything that is therewith!

The souls of our fathers were signed with the sign of Life and the name of the Life and the name of Manda-ḏ-Hiia was pronounced over them. They put them in the scales, putting in their deeds and rewards [1]) and weighed them. And the perfect went in (also), the spirit with the soul, but they took them out (for they were) clean. Radiance issued from the radiance of Abathur and clothed them and they brought light and covered them (therewith).

(Like them) she (the soul) put on garment on garment and robe over robe like the vestments of Abathur. There she laugheth, rejoiceth, leapeth for joy, danceth, exulteth and is overjoyed about the glorious splendour which resteth (on her) and accrueth to her [2]). And she proceedeth in the vesture of Yuzaṭaq-Manda-ḏ-Hiia and went on [3]) and reacheth the watch-house (house of detention) of four beings, sons of perfection, 'In-Hai, Šum-Hai, Ziv-Hai and Nhur-Hai [4]). Each of these beings clotheth her with his radiance and each covereth her with his light. Garment on garment she putteth on, with garment after garment doth she clothe herself. When she puts on the vesture of the sons of perfection she laugheth, rejoiceth, leapeth for joy, danceth, exulteth and is overjoyed about the glorious splendour, the honour resting on and belonging to her.

She proceeded in the vesture of Yuzaṭaq-Manda-ḏ-Hiia and went[5]) onwards and reached the Waters of Death [6]). The waters covered her, (*but*) Radiance crossed over - his name abode in his *škinta*: honoured and chosen, he created [7]) himself - and said "Life, I am Thine, and for Thy name's sake came I forth from the world of

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[1]) "Rewards": fees to priests.

[2]) See above, p. 44.

[3]) See note 4, p. 44.

[4]) Well-of-Life, Name-of-Life, Radiance-of-Life, Light-of-Life

[5]) See above, p. 3.

[6]) *Hafiqia mia*, the name of the river of departure, of death, which is the frontier of the worlds of light. In the *Diwan Abatur* a ship ferries souls across this river.

[7]) Or "called himself"? The tense continually varies.

Pthahil, from amongst evil plots and from beneath the throne of Abathur the Ancient, so that we may bring out this soul of N. of this *masiqta* (so that) she cometh [1]) before him".

He is a ray [2]) of the great radiance of Life, a being who resteth upon the *škintas*, and upon *škintas* doth his name rest.

He graspeth her with the palm of his right hand and handeth her over to two 'uthras, sons of light, to Adatan and Yadatan, of one *gnosis* and one mind. And Adatan and Yadatan hand her over to two 'uthras, to 'Uṣar-Hai and to Pta-Hai who open the Door [3]) of Life, plant the plant of Life and establish the first counterpart of the House of Life. They raised her up beside the living [4]) they bring her in, in the likeness of Life they support her in the Place where radiance, like light, flameth. And the spirit [5]) of N. went and became of the same nature as the soul and was established in the House of Life.

And Life is victorious.

50

[Note. The following hymn reads like pure nonsense. Lidzbarski suggested that it had been mutilated and misunderstood : Das Stück besteht aus abgerissenden schwer verständlichen, wohl auch stark enstellten Sätzen. (M.L, p. 84, n.4)].

Rightly did the baptist baptise me (*in the waters of?*) Yaluz-Yaluz [6]) for their spring is Hammamulai [7]). My name, Ksasar-Hamamulai is spoken, disseminated, guarded, hidden and pure. They (*the waters?*) knew the source from which they proceeded : its name was on the

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[1]) The translation is unsatisfactory, one would expect *titia*. I find Lidzbarski's translation unsatisfactory too: for the saviour spirit is explaining its purpose.

[2]) *ṣurik* with *ziwa* occurs fairly often. Lidzbarski translated "Ausfluss" (cf. ܙܝܘܐ); but a connection with ܙܘܫ is indicated, a verb used for lightning and meteors.

[3]) To justify the translation "door": see Levy, Targ. פִּתְחָא (syr. ܦܬܚܐ hebr. פֶּתַח) Eingang, Thüre. Lidzbarski translated (M.L.p. 84, n.2) die die Schöpfung des Lebens schaffen.

[4]) D.C. 3. *arimlḫ kanfia hiia.*

[5]) "Of the same nature as the soul". Commentaries say that after purification the spirit unites with the soul "as one". (ATŠ No. 282 "the twain become, as it were, a single body").

[6]) "joyful, rejoicing?" (עלץ עליזא).

[7]) 'Ulai was the ancient name of the Karun river in Khuzistan. Here, Hamamulai perhaps = "the hot springs of the Karun" ? There are hot springs at Shustar.

sky, its glory on the earth. For upon treasure, in treasure, the Great Life existed and was fulfilled in Its glory.

I sit on a perfected garment [1]) and by the great fountainhead of Yukabar-Hiia, beneath a Vine which riseth above me. Praise-of-Life standeth before me. "Who will manifest himself and come and speak to me?" "I am he who is manifest, for I am great". The life that is beneath me is the Vine which riseth above me, Praise-of-Life standeth before me. This is my name and my sign which I received from waves of water and from treasures of radiance and from the great and lofty Mixing-Bowl (?).

And Life is victorious.

51

In the name of the Life!

I am baptised in the name of the Strange Life, the Sublime (Being) above all works. I am established in the name of Treasure-of-Light. Yawar from the House of Life revealed (*himself?*) and shone forth [2]), establishing his counterpart, transplanting the Great Life in his light. The worlds thrust at us, but we fell not; backed by Thy truth, we have confidence. The first sprout hath burst forth - a ray [3]) of the great radiance of Life in its triumphs; Truth (*kušṭa*) and the great Source (*kana*) [4]) of its glory.

And Life be praised!

52

Whose son am I? (Of?) the guarded *Mana*, who is Yusmir, the First Great Radiance, son of the great Primal Life, who pondered and went forth seeking His own, that which came from Him. The congregation of souls, on the last day, when departing from their bodies, rejoice in Him, embrace Him and rising up, behold the outer ether and the enduring Abode and praise the Great Life in Its light.

And Life is victorious!

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[1]) "In a perfected garment" would make better sense, if sense were possible in this obscure hymn.

[2]) *'Udna* is "ear". In one copy only Lidzbarski found *'uṣrḫ* on which he based his translation. I suggest that *'udna* is simply a miscopying of *udna* "and shone forth". Yawar is always associated with light.

[3]) See p. 46, n. 2. Or, "a flash".

[4]) The word has *kana* has varied meanings: a receptacle, collection, assembly, group, stem, race, base, fundament, origin, place of origin, source, home etc.

53

A letter, union and victory have come to this the soul of N. from the House of Life. Its fastening is water, its wreath is light, its weapon the living word, and its seal the Chosen, the Pure One. Every man who openeth it and readeth therein shall live, be whole, and his name will be set up in the House of Life in the name of the Great Sublime Life. And the First Life is established in Its *škinta*.

[This is the seal of the *masiqta*. Up to this point recite the *masiqta*, and here take the *pihta* and break off a morsel from one upper *faṭira* [1]) and the undermost *faṭira* and bring a portion of the *Ba* [2]) and fold them together. And mingle the "water of prayer" [3]) with the wine [4]) and recite over them "Yukašar chose her (*the soul*) who passeth over" and recite "The Life spoke and opened" and part thy *pandama* and eat thy *pihta* and drink thy *mambuha* and recite "The Water of Life burst forth in splendour in its *škinta*.]

54

Yukašar chose her that passeth (crosseth) over [5]); he chose her, called her forth and established her. He clothed her in radiance ineffable and brought light abounding and covered her therewith. He raised her up to the Great Place of Light and the everlasting Abode, and in his own *škinta* his (*the dead man's*) soul was assigned (*a place*) and found rest in his treasure.

Living waters (water of Life) from the House of Life burst forth (*in splendour* [6]) and (*like them?*) shall shine forth the souls who are

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[1]) A *faṭira* is a disc of dough without leaven or salt. A number of these (usually sixty) are made for a *masiqta*, but only two small fragments (as described above taken from a pile on the ritual table) are eaten by celebrants. The remaining *faṭiria* are buried in the sacred precincts at the conclusion of the rite.

[2]) The word (always written *bḫ*) is pronounced Ba, and priests all say that it refers to the dove. The rite of slaughter of the dove is one of the ritual mss in a priest's library.

[3]) See p.36 n. 2.

[4]) *Hamra* (wine) is made just before the *masiqta* by macerating four raisins in a bowl of water.

[5]) D.C.31 *libraia* (= לעבראיא) i.e. the soul crossing the "waters of death". Lidzbarski, M.L. 88:5, translates "den Jenseitigen". The context shows that one soul is meant.

[6]) the verb עור 'UR, AUR in Mandaic has a dual meaning see M. L. p. 88, n.3.

called upon, raised up and signed [1]) in this *masiqta*, (*the souls of*) our fathers, teachers, brothers and sisters who have departed the body, and of those who still live in the body. They shall rise upward on a smooth road and by the path of the perfect, shall behold the Place of Light and the everlasting Abode and be established by Him who opened (revealed) the great first light.

And Life is victorious.

55

The Great Life spoke and revealed (opened [2])) with His mouth, in His own radiance light and glory.

And Life be praised.

[This is for the loosing of the *pandama*. Recite this "Yukašar chose her who passeth over" over the "water of prayer" and wine when they are mingled together. If it is for (several) souls that he has recited read as written, but if for a single soul say "the soul of N. shall be awakened" [3]). And say "The Great Life spoke and opened with His mouth" and part thy *pandama*, eat thy *pihta* and drink thy *mambuha*. And recite "The living water shone forth in its place" then rise, and read one prayer after another until the (prayer) "Yukašar chose her that passeth over" hath been offered up.]

56

In the name of the Life!

Living waters shone forth (in splendour) in their *škinta*. The robes of [4]) the good were resplendent in their place. The great *Mana* was dazzlingly bright in [5]) His glory. So (*too*) shall these living, (brightly) shining, steadfast and vigorous souls shine in splendour in the great Place of Light and the Everlasting Abode.

[This is a prayer of dedication for the "water of prayer"]

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[1]) All the *faṭiria* have been signed. They represent the souls included in the *masiqta*, whereas the *pihta*, which has been "clothed" and to which a portion of dove's flesh and two morsels (see above) have been added, represents the deceased for whom the *masiqta* is celebrated.

[2]) Priests associate this short verse with the opening up of the *pandama* for the sacramental eating and drinking.
This rite is, according to tradition, an "opening of the mouth" of the dead, as the celebrant acts as the proxy of the deceased. Cf. the Babylonian *pit pi*.

[3]) *Nitiairia* (see p. 48, n. 6) could also mean "will shine forth".

[4]) Read *ḏ-ṭabia*.

[5]) *l'qarḫ* is written: (*chez lui?*).

57

Fragrant incense riseth to its place and Thou, Life, be victorious! The Forgiver of sins, trespasses, follies, stumblings and mistakes will forgive all those who love his name of Truth (*kušṭa*) and (likewise) the soul of N.

And Life is victorious.

[A dedication prayer for the incense]

58

In the name of the Life!

Praised be the First Life, praised be the Word of the First Life: praised be that radiance, light and glory; praised be that Light which is boundless and endless and none know when it came into being. Praised be the Lord of Greatness [1]) and praised be all the 'uṯhras that stand to the right and left of the Lord of Greatness and praise the Lord of Greatness. Praised be my father Yawar, praised be all the 'uthras who stand and praise my father Yawar. Praised be that great first Jordan in which the First Life was baptised. Praised be all jordans of living water: praised be the fruits, grapes and trees which stand by them. Praised be all the mighty and lofty worlds of light; praised be all those sanctuaries (*škinata*) of the Hidden [2]) for in each and every *škinta* sit a thousand thousand 'uthras, (*'uthras*) without end, and the myriad myriad sanctuaries that are countless. Praised are those thousand thousand 'uthras without end and the myriad myriad sanctuaries beyond count.

Praised be all those banners of radiance, light and glory unfurled before them which give them light. Praised be the great gate of the House of Abathur; praised be all 'uthras who stand before Abathur and praise him. Praised be the three hundred and sixty scales which are set up before the ancient Abathur; praised be that first great Scales that was set up before Abathur the Ancient. Praised be that great occult Drop from which he proceeded. Praised be all 'uthras who sit upon thrones of rest and recite ordinances and *masiqtas* and secret prayers. Praised be those recitations, *masiqtas*, and secret prayers in which the Great (Life) is praised. Praised be those priests [3]) who sit with them.

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[1]) A priest who instructs postulants for priesthood is called a *rba* and his office *rabuta*, so that Mara-ḏ-Rabuta could be translated "lord of instruction".

[2]) D.C. 53 and D.C. 3 have *kasia*, M.L. *kisia*.

[3]) Or "disciples".

Praised be all mountains of radiance, light and glory; praised be all roads and paths of light.

First Life! Lift up Thine eyes upon these souls called upon, raised up and signed in this *masiqta* and (the souls of) our father, brothers and sisters who have departed the body, and of those who still tarry in the body. Deliver them, save them and protect them from this world of the wicked and from those watch-houses (purgatories). Let thy mercy, Great First Life, rest upon them. And ye shall say "Life is established in its indwellings".

And Life is victorious.

[This is an offering-up of supplications. It is the dedicatory prayers of the *masiqta*. Pray "We have acknowledged", "Praises", "Thee, Thyself", "Raising eyes" and "I sought to raise my eyes". If thou recitest for (several) souls read as written, if it is one soul say "Lift thine eyes upon the soul of N"].

59

Life is fulfilled in its own glory and the Great Light established by its victories.

[This is the prayer offered up for the *pihta*].

60

The Great Life dwelleth in those that love Him, and His devotees dwell in the Great Place of Light and the Everlasting Abode.

And Life be praised!

[This is the dedicatory prayer for the *mambuha*.]

61

An earthly wreath fadeth, [1]) but the wreath of Life is fresh and living [2]). The wreath of an elect righteous man is set and shineth on the heads of those who love the name of Truth (*kušṭa*). The wreath is from the world of light and the robe from the Everlasting Abode. The ether-wreath is set, with its purities [3]), and shineth on the heads of these souls of this *masiqta*.

And Life is victorious.

[This is the prayer put up for the wreath of a *masiqta*. If thou recitest for several souls, read as written, but if for a single soul say "on the head of this soul of N."]

[1]) Lit. "the wreath of the worlds".
[2]) *Rauzia* is best rendered here by "fresh and living".
[3]) Or "victories".

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62

The worlds glisten (*with costly*) oil, but Naṣoraeans shine with the radiance of Life.

And Life is victorious.

63

In great radiance am I immersed and in steadfast light am I established. Manda [1]) baptised me, *Kušṭa* confirmed me. A letter, communication (communion) and purity came to me from the House of Life. Its fastening is water, its wreath is light, its weapon the living word, and its seal the chosen, pure one [2]). Every man who openeth it and readeth therein shall live, shall be whole and his name will be set up in the House of Life, in the name of the great Sublime Life from worlds (*of light?*).

And Life is victorious.

[This is the prayer offered up for the *masiqta* oil.]

64

The Life dwelleth in its own radiance and light.

And Life be praised!

[This is the confirmation of the (prayer) "Yukašar chose her who passeth over". Here recite "Ye are set up and raised up" and the *masiqta*-hymns.]

65

Ye are set up and raised up into the Place where the good are established amongst *manas* of light, the souls called upon and raised up and signed by this *masiqta* and (*the souls of*) our fathers, our teachers, our brothers and our sisters who have departed the body, and of those who are(still) living in the body. Your *manas* shall be set up in the Light and ye will be established in the Light.

And Life is victorious.

66

In the name of the Life!

I am crowned with a wreath [3]) and lay me down [4])

[1]) Cf. Prayer 23.

[2]) The personified *manda* (this time the cult-hut and its precinct)? Or Gnosis?

[3]) Or "I have reached my end". The translation given above is probable, as a dying person is dressed in a spotlessly clean *rasta* (white ritual dress), and crowned with a myrtle wreath after being thrice immersed from head to foot.

[4]) "Lay down" or "slept", a synonym for death.

In a dress in which there is no blemish.
No spot is there in the dress,
Nor is there aught missing or lacking in it.
The Life knew about me.
Adam, who slept, awoke;
He grasped me with the palm of his right hand
And gave (not?) into my hand a palmbranch. [1])
Light cast me into darkness,
But the darkness was filled with light.
The day that light ariseth,
Darkness returneth to its place.
The souls of this *masiqta*
Approach a cloud [2]) of light.
Their journey is to the Place of Light.
And Life be praised.

[This is a *masiqta* hymn]

67

With him, with the Deliverer [3])
The souls of this *masiqta* will ascend.
They will behold the Place of Light
And the Everlasting Abode.
On their road the Seven will not detain them,
Nor will the Judge of the False question them.
The Life will count you in His reckoning
And the good will set you up in their midst.
To the place to which the good go they will guide you
And in the place in which they stand they will set you up;
Lamps of radiance are found before you,
Beams of light behind you.
Kušṭa will come at your right
And Piety will smoothen your path.
For you there will be loosings [4])
From here to the Everlasting Abode.
For the ferry which ferries over the Elect
Will set out towards you and take you across.

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[1]) בעין = a palm-branch (of victory). Coptic. Delete *la*?
[2]) Clouds act as ships for spirits.
[3]) The Death-Angel, Ṣauriel.
[4]) "Loosings" i.e. prayers of intercession.

(*Then*) from Abathur of the Scales
A saviour will come forth towards you.
The saviour that cometh towards you
Is all radiancy and light from head to foot
Like the wreath in his right hand.
And on his two arms is a robe.
Bestir yourselves! Put on your robes!
Put on your living wreaths, gird on your girdles
In which nothing is awry or blemished.
Above your head there will be fruit,
And there, at your time and season
Your *mana*s will be set up in the Light.
Your *mana*s in the Light will be set up.
(*So*) rise up,behold the Place of Light!
And Life is victorious.

68

Between the Hidden and the Radiance,
Between Light and the 'uthras,
Between the Hidden and the Radiance
Stand those who question the soul,
Saying to her "Speak! say, soul,
Who constructed thee? who was thy Builder?
Who built thee and who was the Being, thy Creator?"
The soul spoke and said —
The edified, well-constructed soul spoke —
And saith to the Being who questioneth her,
Said to him,"My father, One built me, One constructed me".
One was the Being who transplanted me;
One of the sons of salvation in his goodness
Took (accepted) his lot (duty).
He folded me in a wrapping of radiance,
Took (me) and gave me over to Adam.
Adam, in his simplicity, whilst he knew not nor understood,
Took and cast me into a physical body [1]);
Took me and cast me into a physical body
That is all sour and bitter fluids and decaying substances [2]).

[1]) *'Uṣṭuna* a column, pillar, support, is also used for the trunk of the body, especially of cosmic man.

[2]) In ATŠ.: *'lania bišia kṭ šatin mia hiia gidia umraria u'lqia hauia 'lauaihun* [Evil trees when (although) they drink living water, sour, bitter and rotten (fruit) will be upon them].

(There) the soul remaineth and waiteth in the hostel of the body
Which he had bequeathed her: sitteth and watcheth over it
Till its measure and count were accomplished.
When its measure and count were accomplished
The Deliverer came to her [1]);
To her came the Deliverer
Who loosed her and bore her away:
(*Yea*), he who had bound her, who had loosed the soul,
Went before her whom he had bound.
Coming behind him, the soul hasted
Reached [2]) her Deliverer, ran (after) him
Who had bound her to her dwelling.
The soul and her Deliverer (go):
Her course is to the Place of Light,
To the place whose sun goeth not down,
Nor do its lamps of light grow dim.
To it, and to that place, those souls
That are called upon in this *masiqta*
And signed by this sign, are summoned and invited.
They shall behold the great Place of Light
And the abiding Abode.
And Life be praised.

69

Bliss and peace there will be
On the road which Adam attained:
Bliss and peace there shall be
On the road which the soul traverseth.
The soul hath loosed her chain and broken her bonds;
She hath shed her earthly garment. [3])
She turned round, saw it and was revolted
She uttered an evil curse on the being
Who had clothed her in the body.
She provoked the Framer-of-Bodies, she roused him
From the lair in which he lay. She said to him,
"Rise up, look, Framer-of-Bodies;

[1]) Cf. G.R. Lidz. trs. p. 569: 29 ff.
[2]) D.C. 3 *miṭia*. (D.C. 539, M.L *miṭiih*). "Hasted to reach" conveys the meaning better.
[3]) Lit. physical garment.

The hollow of thy hand is filled with water!"
The voice of the Framer-of-Bodies (*is heard*)[1],
Who howleth and weepeth for himself
And saith "Woe is me that the hollow of my hand
Is filled with water!" And to her he saith
"Go in peace, daughter of the free, whom
In the house of evil ones they called handmaiden.
Go in peace, pure pearl that was transported
From the treasuries of Life;
Go in peace, fragrant one who imparted
Her fragrance to the stinking body.
Go in peace, radiant one, who illumined
Her dark house. Go in peace,
Pure and chosen one, immaculate and spotless!"
Flying, the soul went
Until she reached the House of Life:
She arrived at the House of Life.
'Uthras went forth towards her,
Saying to her "Take and put on thy robe of radiance
And set on thy living wreath!
Arise, dwell in the *škintas*,
The place where 'uthras abide, conversing;
And Life is victorious and triumphant is Manda-ḏ-Hiia
And lovers of his name".
And Life be praised!

70

Blessed and praised be Life
Who is filled with compassion for these souls.
Praised be thou, my lord, Manda-ḏ-Hiia,
For thou raisest up these souls and dost not condemn them.
Praised be thou, pure Yušamin,
For thou wilt give them thy helping hand.
Be ye praised, Šilmai and Nidbai,
For ye will give true witness concerning them.
And be ye praised, Hibil, Šitil, and Anuš
For ye will ransom them from the House-of-Dues
And from Abathur of the Scales!

For toward you will go forth a messenger,

[1]) The Fashioner of Bodies must be the unsuccessful creator, Pthahil.

And the messenger who goeth toward you
Is all radiance and light from head to foot.
In his right hand a kind of wreath
And on both his arms a robe.
Up! put on your robes, set on your living wreaths!
Gird on your girdles that are flawless and faultless!

Above your heads there will be fruit,
And your lamps will hang amongst lamps of light
And will shed light.
The Lord of Tolls will not confront you
Nor will lying judges put you to the question.
They will bring you liberating words [1])
From here unto the Everlasting Abode,
The building that was built for you in the House of Life,
Will not come to nought in an age of ages!
And may some of Manda-ḏ-Hiia's radiance and light
And the revivifying-breath of Life [2]) rest upon us!
Blessed is the Voice of Life
And praised be the great Beam which is all light.
And Life be praised.

[After thou hast recited "The Life dwelleth in its own radiance and light", "Ye are set up", "I am crowned with a wreath and lay me down", "With him, with the Deliverer", "Between the Hidden and the Radiance", "Bliss and peace there will be", "My vigilance and my praise giving", "Go in peace, Pure Chosen one", "Well, well is it for thee, soul" and the other hymns, as many as thou art able, then recite the "Blessed and praised is Life" of Shem son of Noah.

If thou readest for (*several*) souls, read as it is written, but if only for one soul, say "The soul of N." and pay attention, with all watchfulness, clearness of mind and studious attention and recite "Good is the good for the good"; perform *kušṭa* [3]) with one another and recite "In great radiance am I immersed".

And pray a prayer for yourselves and make *pihta* and *mambuha*

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[1]) *Širiata* in magic texts is "exorcisms", i.e. words that liberate. Lidzbarski translates Balken (from שִׁרִי, שִׁרְיָתָא).

[2]) A free translation. *Ruaha* has the meaning of enlargement, refreshment, restoration.

[3]) Just as in the Eastern Church the Pax marks a stage in the ritual of the mass, so in Mandaean rites the *kušṭa* is performed after every stage of a rite.

for yourselves [1]) and eat your *pihta* and drink your *mambuha* And offer up the prayer "Good is the good for the good", perform *kušṭa* [2]) with one another for yourselves and (then) honour [3]) your crowns.

And Life is victorious.]

71

In the name of the Life!
Blessed and praised be the Life!
Blessed and praised be the name of Life in the Place of Light!
Blessed and praised art thou, my lord, Manda-ḏ-Hiia;
Thou and thy strength, thy radiance, thy light, thy glory and thy help.
Praised art thou, my father Yušamin the Pure,
Son of a transplanting of the mighty Life.
Praised art thou, Second Life, Life that is from Life.
Praised are ye, Šilmai and Nidbai, guardian 'uthras of the jordan.
Praised are ye, Nṣab and Anan-Nṣab.
(Praised are) [4]) our fathers Hibil, Šitil and Anuš
The name and chief of the whole race.
Praised art thou, Lofty Abathur;
Blessed and established is the great *škinta* in which thou sittest.
Praised are ye four beings, sons of Perfection, who go to meet the good;
Go forth to meet the good and clothe the good with robes.
Praised art thou, Earth of Light and blessed and praised Those who dwell in thee.
Blessed art thou, Road of the great [5]), path of the perfect
And track that riseth up to the Place of Light.
Blessed art thou, Naṣirutha [6]) from whom the elect learn;
From thee learn the elect, and deal out reward [7]) and pious gift [8])

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[1]) The *pihta* and *mambuha* consumed by celebrants at the beginning of the *masiqta* and at its end are the ordinary sacramental bread and water. They are consumed by the priest as himself, whereas the *pihta* and *mambuha* of the *masiqta* are consumed by the priest as proxy of the deceased. Moreover the former is made of saltless flour, (the *faṭira*, to which scraps of ritual food are added) and the *mambuha* is *hamra* and water.

[2]) See p. 57. n. 3.

[3]) See p. 28, n. 3.

[4]) Missing in D.C. 3 and D.C. 53.

[5]) Or "teachers", see p. 50, n. 1.

[6]) A word which means true religion, the inner teaching.

[7]) The fees given to priests.

[8]) Offerings in kind, fruit, corn, vegetables, etc.

They deal with reward and pious gift and rise up and behold the Place of Light.
Praised art thou, jordan of living water, for from thee we obtain purity;
We obtain purity from thee and receive the pure sign.
My fathers beheld the Life and my teacher the Place of Light.
The 'uthras of light are victorious,
And victorious Abathur and the sons of Perfection
Who stand, praising the Life.
Enlargement [1]) of life there shall be for the believing
Who have departed out of our midst;
The believers, the poor, the lowly and priests.
And my lord Manda-ḏ-Hiia will lend them his helping hand.
Thankfully received are the good gifts [2]) (*ṭabuta*) of life,
The good gifts of life and of knowledge of life,
The *pihla* [3]) that . . . . . at the name of the Life.
For any man who giveth an oblation,
His oblation will be his helper: elect and perfect men
Who bestow oblations will rise by *Kušṭa*'s path.
To them [4]) it shall be given.
Of the Ether-wreath they twisted them a wreath
Of speech and hearing, of joy, purity, goodness and greatness.
A wreath from the Vine Ruaz He will set on the heads
Of those souls called on, signed, and raised up by this *masiqta;*
(*And the souls of*) our fathers, our teachers, our brothers and our sisters, of those who have departed the body and those who are yet in the body:
(*A wreath like that*) set on Its head by the Great (Life)
And by the Great (Life) given to 'uthras
And given by 'uthras to their priests.
Healer, whose medicine is water, come!
Be thou a healer to thy devotees,
To thy devotees be thou a healer

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[1]) The meaning here is renewal of life, a larger form of life.

[2]) *Ṭabuta* here refers to the ritual food placed on the *ṭariania* (sacred tables).

[3]) I am still of the opinion that *pihla* here refers to the phallus which, on the table of oblation is modelled in dough and represents the male principle of creation. The meaning of the verb depends on that of *pihla*,

[4]) With Lidzbarski (M.L. p. 107, n. 3), I read "them" rather than the written "you".

And to him that giveth oblation be thou a helper:
On him whom thou hast healed, do thou,
My lord, bestow soundness.
Behold him who standeth before thee and condemn him not.
My Lord, High King of Light, Revealer
Whose eyes are uncovered, seeking justice
And enacting justice for those who love it,
Do justice on those who persecute us,
Those persecutors who pursue us,
And on the wicked and furious ones
Who scheme to work evil upon us.
If it please Thee, High King of Light,
Look on us and condemn us not!
Behold these souls who believed in Thee
And for Thy name's sake stood by on earth
And were persecuted. Show us pure ether-air
So that we may forget earthly persecution,
That we may forget the persecution of earth
And the vexation of the wicked and liars.
Strengthen our insight, our voice, our vigilance and our praise!
Thereby the Great Life communed with thee
And set thee up completely(?) [1]) with His radiance
And His light, Manda-ḏ-Hiia!
And may the vivifying-power [2]) of Life rest upon us.
My elect, ye shall say "Blessed be the Voice of Life
And praised be the great Beam which is all light!"
And Life be praised!

[This is the "Blessed and praised be the Life" of Shem son of Noah. Afterwards, read here "Blessed and praised be Life" of the souls, and then recite "Good is the Good for the good".]

72

Good is the Good [3]) for the good, and His nature [4]) is set upon

[1]) The sentence is obscure, but is addressed to Manda-ḏ-Hiia?

[2]) Again *ruaha ḏ-hiia* is paraphrased.

[3]) This is the chief sacramental formula and during its recitation, priests crouch near the ground. The exact meaning is doubtful. *Ṭaba*, the second word, probably means "the Good One" (warranted by similar use of *ṭaba* in No. 159 and elsewhere). ṬAB has also the meaning of "to be good, wholesome, well". The formula is an ancient one, and its place in the liturgy corresponds roughly to the Christian liturgical formula "The holy (*agia*) to the holy".

[4]) *Kiniana*, a word of wide meaning; "a name" (tribal or generic name), "nature", "characteristic", "qualify", etc.

those who love His name. We will seek and find, speak and be heard. We have sought and found, have spoken and been heard in thy presence, my lord, Manda-ḏ-Hiia, Lord of all healings.

Forgive him [1]) his sins, trespasses, follies, stumblings and mistakes and (those of) him who furnished this bread, *masiqta* and (*ritual*) food [2]). My lord, Manda-ḏ-Hiia and (Thou) Great First Life, forgive the sins trespasses, follies, stumblings and mistakes of the donor(s) of fee and oblation, and their wives, children, their priests and those who placed (brought) this bread and food; (likewise) you, my parents, teachers, instructors and preceptors when ye support from the Left to the Right. [3]) And ye shall say "Life be established in Its Dwellings and Life be praised; Life is victorious over all works.

[Recite this "Good is the Good for the good" when thou readest a *masiqta*. When thou performest a baptism recite it, when thou distributest oil recite it, when thou recitest the *Rahmia* ("Devotions" [4]) recite it, and after the *Rahmia*. And recite it when thou partakest of the (ritual) dish. [5])

And Life is victorious.]

73

In the name of the Life!
A sealed letter which leaveth the world —
A letter written in good-faith (*kušṭa*)
And sealed with the seal of the Mighty (Life) —
Righteous men wrote it, believing men tied it on [6]),
And suspended it about the soul's neck
And despatched it to the Gate of Life.
The soul, in her wisdom,
Pressed her nail on the letter,
Her nail she pressed on the letter;
She imbued it with her mystic radiance,
Wrapped it and veiled it in her light.
How came it that Daium saw
That the soul bore a letter?

[1]) The person for whose benefit the *masiqta* is celebrated.

[2]) *Ṭabuta* "goodness" in ritual refers to the sacramental food, the bread and the fruit. *Lahma* (lit. "bread") can refer to any nourishing food.

[3]) I.e. from evil to good. The left is associated with evil, matter, materialism, darkness and "the Mother"; the right with spirituality, light and good.

[4]) Prayers recited at the three daily prayer-times.

[5]) *Patura* = any table, tray, large dish or food-mat on which the sacred food is spread out. The clause is missing in D.C.3

[6]) See J. זרז 3, "to tie around".

How was it that Daium[1]) saw it
As her seven sons gathered about her
And said "Who hath written the letter
Whose secret no man knoweth?
Who wrote the letter that is sealed in
By these protective [2]) strands?"
The letter is written in good faith,
And sealed with the seal of the Mighty(Life).
Righteous (men) wrote it, believing men tied it on
And hung it about the neck of the soul
And despatched it to the Gate of Life.
The soul flieth and goeth until she hath reached
The watch-house of the Seven.
The Chief-of-Dues, when he saw her,
(*And*) the Governor[3]), when they saw her,
Murmur discontent[4]) and say
"Who hath written the letter
Whose secret no man knoweth?
Who wrote letter that is sealed
By these protective marks?"
"The letter is written in good faith
And sealed with the seal of the Mighty (Life).
Righteous (men) wrote it;
Believing men tied it up
And hung it about the neck of the soul
And despatched it to the Gate of Life".
The soul flieth and travelleth on
Until she reacheth spirits of Purgatory [5]).

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[1]) A name given to Ruha.

[2]) *Mişra* has a double meaning here, and in my translation I have tried to convey both. In general *mişra* is a line traced about a sacred or untouchable thing or area. It isolates that which it contains from contact. In ritual, it refers to the furrow drawn about a purified area, which is purified by water, in much the same way as the Parsi priest pours water into the protective gutter (*pavi*) round a sacred area. The ceremony of "the Letter" is protected by such water-containing furrows. *Mişra* (Aramaic מְעָרִי could also mean a rope, "a twisted cord".

[3]) *Šahardal* = שאחארדאל, middle Parthian for Middle Persian *šahriyar*, "ruler", "governor".

[4]) DMDM = "to mutter angrily".

[5]) The *maṭaraiia*, officers of the watch-houses, or places where travellers are detained at frontiers, are, as the *Diwan Abatur* shows, demons, spirits who torment and purge souls after death.

The spirits of Purgatory abased their heads
And the soul passed the purgatory-spirits by.
The soul flieth and goeth
Until she came to the waters of death.
As she reached the waters of death
There came forth towards her
A great Beam [1]) of radiance (and) of life, (*who*)
Grasped her by the palm of her right hand
And brought her over the waters of death [2]).
The soul flieth and goeth
Until she reacheth the House of Life.
When she reached the House of Life
She uttered a cry to the House of Life,
And when He heard her call, the Life
Sent a messenger towards her,
(Who) grasped her by the palm of her hand,
Conducted her, (came) to support her
In the likeness of the Life to the place
Of radiance, light and beams of effulgence [3]);
To unite her to (*the company of*) 'uthras
And to set her up amongst beams of light [4]).
Upon her head they placed a wreath of ether
And took her out of the world in splendour.
Life supported life: Life found Its own:
It hath found Its own, and my soul hath found
That for which she hoped.
And Life is victorious.

[Up to here recite over the flask of oil as it is put into clay up to the mouth of the bottle. And the clay must be pure and from the jordan.]

74

Bound (secured) and sealed are the spirit and soul of N. by the seal of Kušṭa and the great safeguard of truth by the word of Kušṭa and the raising (power) of Yukabar-Ziwa.

And Life is victorious.

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[1]) See p. 45, n. 6.
[2]) See p. 46 n. 2.
[3]) Read *abrḫ* as in D.C. 3 and M.L. p. 113:8.
[4]) *Pasimka* = a beam or ray of light.

[This is the conclusion of the "Letter". Set (press) thy seal-ring and the nail of thy little finger of thy right hand into the clay, seal it and read this conclusion over it. And Life is victorious].

[Shouldest thou wish to administer oil (*to a dying person*), at the beginning and end order the chief (*relative*) or remaining (*persons: i.e. of the family?*) to throw water over the dying person[1]). If he is a Mandaean (layman) they shall purify [2]) the hand of the dying person and pour oil on it and sign it with three signings. And he shall join with him [3]) and shall place his hand on his mouth and then put the dying person's hand on his mouth. If immediate death is near(?) [4]) at the place where they apply the oil they shall cleanse with water and purify him and bring to him proxies (*those like him*)[5])]

In the name of the Great Life!

Health and victory be mine, Adam-Yuhana son of Mahnuš.

When thou wishest to administer unction to anyone leaving the body (dying), say "In the name of the Great Life, union and renewal of life and forgiving of sins be there for this soul of N. son of N. of this "Letter and *masiqta*". And bring a clean new bottle never before used, press out pure oil and place in it. When enough, twine a wreath of myrtle about the bottle. And set it before thee and recite for thy crown "In the name of that First Being" and set thy crown on thy head. And recite beside thy crown "Life created Yawar-Ziwa", "Let there be light", and "Manda created me" for thy crown. And recite "Strengthened and enhanced is the great mystery of radiance, light and glory" and bind thy *pandama* over thy mouth.

And take the phial into thy hand and recite "Water of Life art thou" over the bottle. And recite "Hail to the First Life" for the incense and cast incense on the fire and recite "We have acknowledged", "Praises", "To Thee" and "Raising my eyes"; and the bottle shall be in thy hand. And recite "I sought to raise eyes " and at the place where it says "wilt wipe away and remove from N. his

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[1]) Lit. "the departing" (i.e. soul).

[2]) MŠA with *'da* = "to purify the hand (either by water or other cleansing substance or fluid).

[3]) This should mean the act of partaking of the sacraments, but I am in doubt.

[4]) *'u hawia 'ka lmifaq* "If there is need for dying (to die) meaning that death appears to be near.

[5]) Should death take place before the rite is over, deputies qualified by age, status and astrological conditions act as proxies.

sins, trespasses, follies, stumblings and mistakes and cast them into the hells of earth and into the nethermost Abaddons of darkness and wilt raise him up as guiltless and not as guilty and as virtuous and not as vicious before thee, Manda-ḏ-Hiia. With thy radiance thou wilt clothe him and with thy light thou wilt cover him, and wilt set thy living wreath on his head, (*the head of*) this the soul of N." And take care that thou readest to the end with attention!

And recite the eight prayers for the *pihta* over the bottle and the two prayers for the *mambuha* over the bottle and recite over the myrtle wreath "The Light became light", "Enlightened and enlightening" and place the bottle on his head. Recite "Manda-ḏ-Hiia went to the stars: his appearance loosed" over the bottle and take with thy forefinger some oil from the mouth of the bottle and recite "(*In the name of the*) Strange (Sublime) Life, this, the glory and light of Life" and at the place where it saith "to send forth spirit and soul" say "of N". and where it saith "And Ṣauriel the Releaser cometh, who releaseth spirit and soul" say "of N." and at "everything that is therewith" sign the mouth of the bottle; and at "the house of Abathur" sign the mouth of the bottle. And where it saith "the spirit of N. went and became like the soul and was raised up into the House of Life and Life is victorious" sign the mouth of the bottle. And recite "Truly did my baptiser baptise me", "I am baptised in the name of the Life", and "Whose son am I? Of the guarded *Mana*", cover the bottle with the clay and take thy seal-ring with three of thy fingers - thy thumb and the finger next thy thumb and the little finger - and recite "The sealed letter which leaveth the world" and at the place where it saith "a letter written in good faith and sealed with the seal of the Mighty (Life)", seal with thy ring and the nail of thy little finger. And until the end let thy seal and the nail of thy little finger rest in the clay. And recite "Bound and sealed are the spirit and soul of N. with the seal of Kušṭa and the great safeguard of strength in the word of Kušṭa and the raising-up of Yukabar-Ziwa".

And lift thy seal-ring, thy nail and thy little finger from it and set it before thee and recite "Praised be the First Life" and at the place where it says "Lift thine eyes" say "upon N.". And thy *panda-ma* must be over thy mouth. And recite "Ye are set up and raised up up in the place where the good are established amongst *manas* of light" (*insert*) "the soul of N. is established in that place".

And (recite) "I am crowned with a wreath and lay me down",

"With Him, with the Deliverer", "Between the Hidden and the Radiance", "Bliss and peace there will be on the road which Adam attained", "My vigilance and praise", "Go in peace, chosen, pure and guiltless one in whom there is no spot", "The *Mana* rejoiceth in his treasures", "Well is it for thee, well is it for thee, soul that departest from the world", "Sunday, and Kušṭa and Oblation", "I am provided and provisioned", "He rose and took me up with him", "The day that the soul goeth forth" and "Ye are set up and raised up, my Chosen".

And recite the "Blessed and praised be Life" for the souls and here recite the "Blessed and praised is Life" of Shem son of Noah. And where it saith "To you it shall be given, of the Ether-wreath" say "to N. son of N." (*it shall be given*).

And recite "Good is the good for the good"; ask mercy for him and remit his sins and his trespasses. And give it to him to whom thou givest it and grasp in *kušṭa* the hand of him who holdeth (the hand) of the dying person and say to him "This *kušṭa* which I entrust [1]) to thee, do thou convey it to Abathur" [2]).

If it is urgent to carry him away, bestir thyself (hurry) when thou recitest "The sealed Letter which leaveth the world" and "Bound and sealed are the spirit and soul of N.". Give him that which thou givest him, and take in *kušṭa* the hand of him who taketh (the hand of)the dying person and say to him "This *kušṭa* I speak to thee do thou speak it to Abathur". Thy *pandama* must be over thy mouth. Then thou shalt recite "The First Life be praised", "Ye are set up and raised up." and (*so on*) till the "Good is the good for the good", just as I tell thee.

Offer up for him the devotional prayers, hymns and the "raising". (prayers) *of the masiqta* [3]) from beginning to end. And be careful (*to insert*) the name of him to whom thou didst administer the oil. Let nothing be lacking and recite with attention and care.

And Life is victorious.

Then, when thou holdest thy *pandama* over thy mouth, pray for thyself. Make *pihta* and *mambuha* for thyself, recite "The Great Life spake and opened Their mouth" and eat thy *pihta* and drink thy *mambuha*. And recite "Life is full", and "The Great Life dwelleth" for thyself and recite "Good is the good for the

[1]) D.C. 53 has *asbarlak* here; *asfarlak* when the words are repeated below.

[2]) The *ašganda* holds the hand of the dying person, as the priest would be polluted by the touch of death.

[3]) "*Of the masiqta*" missing in D.C. 53.

good" and perform the *kušṭa*-rite for thyself and honour thy crown.

And beware, beware and beware lest thou begin any of the "loosing prayers" [1]) without thy *pandama*. (Do it) only after thou hast made petitions for thyself.

And Life is victorious.

This is the Benediction of Oil, which Bihram-Rba, son of Adam, celebrated for his mother Hawa wife of Adam when she departed the body, whilst Hibil-Ziwa sat before them.

This Benediction of Oil was in the Diwan [2]) of Ramuia son of 'Qaimat of the town Ṭib, written by Zazai-ḏ-Gawazta son of Hawa. And Bayan-Hibil son of Brik-Yawar wrote it. Here he distributed it, with these books, amongst a hundred Naṣoraeans, from his own Diwan which he had copied from Ramuia son of 'Qaimat's Diwan that was found in the possession of Haiuna daughter of Yahia and Bainai son of Zakia.

And Bayan-Hibil son of Brik-Yawar said "Just as it was written, I wrote it and all the mysteries of the Oil were therein. As far as Jerusalem, the city of the Jews, their mysteries (*sacramental ceremonies*) are like these.

And Life is victorious.

Exhort those who administer the oil to be careful. If he (*the apparently dying person*) doth not depart the body, let them bring him to thee. Recite "In great radiance am I immersed", break open the seal, bear it away (?) and throw it into the jordan.

And when thou administerest oil, beware lest thou make a mistake. If thou hast committed an error, it will need a "*masiqta* of the sixty" [3]) for him on whom the oil falleth and it will be well. If impossible to carry him [4]) read a "sixty" *masiqta* for him with seven food-trays [5]), and at "that which is with her" [6]) sign him and at "the House of Abathur" sign him.

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[1]) Prayers of deconsecration.

[2]) *A diwan* is a scroll, a miscellany comprising several texts.

[3]) I.e. a *masiqta* at which 60 *faṭiria* are made and signed.

[4]) *Midirḫ*; or "to reach him".

[5]) The word *arabata*-variously spelt as *arawata*, (*aruhata* in D.C.3) — must be, I think, the *rahbata* or *rahuata* of the ritual mss. It seems to mean "spreadings". In actual modern ritual it is either a very large *ṭariana*, or a tray, or an area of purified and smoothened mud upon which food-offerings are laid out for a *zidqa briḫa*. (Blessed Oblation). It occurs only in the plural. Priests translate the word simply as "food-offerings", "sacred foods" but can never be relied upon for exact meanings. רָחַב, רְוַח, רוּח = to be wide.

[6]) Prayer 49 *ma ḏ-bḫ*.

(If) the soul (*be that of*) a good, pious person, one who hath people who will do good after him, bring priests and celebrate sixty *masiqtas* for him in full with everything. In the upraising of the sixty" sign him[1]) alone at (*the words*) *ma d̲-bh̲*; at the words *bit Abatur* sign him alone. And in the last upraising sign him alone at *bit Abatur* and (then) sign the souls of our fathers.

For a *masiqta* thou requirest meat, water of prayer, [2]) incense, *pihta, hamra,* wreath and oil. And in (on) the seven trays: - place there all that thou wishest in the trays together with those mysteries (*named above*).

And when (there is) a *masiqta*, read the homilies about the soul[3]); let them be many, and be compassionate. It is good (beneficial) for a soul on whom oil falleth. Recite over him and over the seven *rahbata*[4]) and (*pray for*) Mandaeans, Naṣoraeans and the faithful. And pray the *masiqta* prayers "We have acknowledged", "Praises", "Thee", "Lifting eyes", "I sought to raise eyes" and all the appointed prayers for the *pihta* and *mambuha*, the "bindings and loosings"[5]) of the *masiqta* from beginning to end.

Be careful; make enquiry, display kindness, show compassion (*during?*) the homilies, and loose him from his sins.

And Life is victorious.

Then Hibil-Ziwa taught and said "Great disgrace will fall on any Naṣoraean who (whilst) reading the *masiqta* openeth his *pandama* or adulterates the water of prayer. He will not behold his Creator and will be smitten with that blow which was administered to the First Eldest One because he sinned and blundered before his Parents. And I, Hibil-Ziwa, will not reckon him amongst my own, nor count him as one of my own".

And Hibil-Ziwa said "Any Naṣoraean who holds (*to?*) the *pandama* and doth not adulterate the water of prayer, as long as he remaineth in the body shall have increase[6]), speech and a hearing because he hath neither removed nor changed aught of that which his fathers

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[1]) "Him" here means the *pihta* representing the person for whose benefit the *masiqta* is celebrated. The other loaves represent other souls.

[2]) See p. 36 n. 2.

[3]) It is customary to read to mourners from the left side of the *Ginza Rba*, which consists largely of hymns and homilies about the after-life of the soul.

[4]) See above, p. 67 n. 5.

[5]) Prayers of consecration and deconsecration.

[6]) The word is misplaced in D.C. 53.

commanded him, nor hath he performed the acts of Yušamin [1]) or rendered a portion to the Well Sumqaq [2]), nor did he stand in the heat of the Well Sumqaq".

Every man who celebrateth these mysteries must hold (wear) the *pandama*. When he holdeth his *pandama* all the creatures of darkness are turned back from his presence, his appearance will shine and all that he hath done will be confirmed by us.

And Life is victorious.]

This is the Book of Gadana which Hibil-Ziwa gave to the chosen elect, which I have copied for myself. I am poor, lowly, child-like and striving, one whom the Seven and Twelve persecute; one of the Root of the First (Life), one insignificant amongst my fellow-priests and *ganzibras*, earth beneath the feet of Naṣoraeans and dust beneath the feet of the pious [3]).

I, a slave who is all sin, copied this Book of Gadana for myself so that there should be someone to commemorate my name on earth and yonder in the celestial worlds of light. For my heart hath loved the Life and mine eyes wait upon Manda-ḏ-Hiia, who will be to me a support, a deliverer and a rescuer from the sons of Krun [4]) And I testify to the Life and to my lord Manda-ḏ-Hiia with a true and faithful heart.

I am Rabbi Adam-Yuhana son of Bihram son of Sa'dan son of Msa'dan, Kamisia by name, Riš-Draz. I copied it for myself from the book of a righteous and upright woman, a believing (*creature*) whose mind is pure; in it there is no lechery, lust or harlotry. She consecrated herself to love of Truth (Kušṭa) and copied this Book of Gadana so that there should be for her a commemorator on earth and in the mighty celestial worlds of light, yonder. She was my own paternal grandmother, her baptismal name was Anhar daughter of Šarat. May there be for her enlargement of life! And the name by which she was called [5]) was 'diia, daughter of Adam son of Sa'ad-Juwiri. (*She copied it from?*) the copy of the great, lofty and respected R. Ram-Yuhana son of R. Yahia-Zihrun son of R. Zihrun

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[1]) Yušamin is the archetype of a careless priest who makes mistakes in ritual. (Lit. the acts which Y. did).

[2]) The well Sumqaq is often mentioned as a well of pollution in the underworlds.

[3]) *Nasakia* here a loan-word from the Persian.

[4]) Read thus: Krun is the name of a potentate of the underworld.

[5]) Mandaeans have a baptismal name and a lay name.

son of R. Adam son of R. Yahia-Adam son of R. Šitil son of R. Ram son of R. Zakia son of R. Yahia son of R. Zakia son of a father of *ganzibras*, R. Mhatam son of R. Sam, known as Manduia, family name 'kuma (Black). He copied it from the book of the great, lofty and respected R. Yahia-Zihrun son of R. Yahia-Bihram son of R. Adam son of R. Yahia-Adam known as Manduia, family name 'kuma. He copied it for a *šalmana* [1]) — the craftsman Hadaiat son of the craftsman Qasum son of Bihram son of Zakia of the sons of the Dihdaria (*tribe*), family name Sabur, from the book of R. Zihrun son of Asṭa Faruk, Asṭa Nuruz, his baptismal name being Bihram son of Adam-Yuhana son of Br-Hiia son of Zihrun son of Yahia-Anuš, son of the great lofty and respected R. Mhatam son of Yahia-Baian son of Yuhana-Šadan, of the sons of the Dihdaria, family name Sabur. He copied from the book of Šaha whose baptismal name was Hawa-Mamania daughter of 'Aziz, family name Wašia. He copied it from a book (*copied by?*)Bihram-Br-Hiia son of Adam-Zakia-Br-Hiia son of Baktiar son of Adam-Bihram, family name Kuhilia, that was copied by the great, lofty and respected master-builder of knowledge and understanding, a noble and distinguished *ganzibra*, an excellent, accomplished man, devoted to the First Life, son of an orthodox family (root), son of a highly-distinguished family, our teacher, R. Yahia-Bihram son of a father of *ganzibras*, R. Sam-Bahran son of Yahia son of Zakia son of Yuhana known as Buhaiiar, Zakia by name. May Manda-ḏ-Hiia forgive him his sins for he was kindly and long-suffering, and wrote this book so that there should be commemoration for him on earth and yonder in the worlds of light. And he copied it with the rubrics which had been copied by the great, lofty, respected and reliable *ganzibra* Zihrun son of Br-Hiia son of Baktiar son of Adam-Bihram, family name Kuhailia—may Manda-ḏ-Hiia forgive him his sins! He copied it for Sam-Yuhana son of Mhatam-Bulbul son of Sam, family name 'Asakir from the book of R. Adam-Baktiar son of Yahia-Zakia-Zihrun son of Yuhana-Šitlan, family name Riš-Draz...

[*The list of copyists is so long that I venture to omit the rest this colophon of D.C. 53, up to p. 98, line 16; (Translator).*]

...Ziqa son of Ninia. And Adam-Sabur said "I went to Bit-

[1]) A "perfect": i.e. a layman who embraces a life of perfect purity according to Siouffi.

Hurdšaiia [1]) and travelled around a great deal, but found no reliable *masiqta* equal to this *masiqta*. When I saw that it was reliable I wrote this *masiqta* just as it was. And any priest or Mandaean who prays, shall hold to this *masiqta*.

And now, ye priests who hold to it, be staunch to this *masiqta* so that there may be forgiveness for your sins, and the Life and Manda-ḏ-Hiia and all the 'uthras sons of light will be your helpers. But we will abandon and not approach any man untrue to it.

And Life is victorious.

So these prayers were arranged from the "Explanation of Prayers of Baptism and the *Masiqta*" which was copied from the Diwan of Ramuia son of 'Qaimat: their father wrote (it?), Baian-Hibil son of Brik-Yawar and our master Baian son of Zakia. It was in his library. So that these injunctions were written by Baian son of Brik-Yawar. He distributed these books here amongst a hundred Naṣoraeans from his own library, which he had copied from the Diwan of Ramuia son of 'Qaimat which was housed by Haiuna daughter of Yahia and Baian son of Zakia.

For it was written in the town of Ṭib. And Zakia copied it from the Diwan of Ramuia son of 'Qaimat and Yahia (?) copied from the Diwan of Sam son of Anuš-Yahia, and Sam copied from the Diwan of Bihram son of Brik-Alaha... ? and Anuš copied from the Diwan of 'Qaiam son of Šarat and 'Qaiam copied from Qaiuma son of Brik-Alaha and Qaiuma copied from Šganda son of Yasmin, and Šganda son of Yasmin copied from the Diwan Zazai-ḏ-Gawazta br Hawa and Zazai-ḏ-Gawazta copied from the Diwan of the First Life.

And Ramuia son of 'Qaimat said "From the day on which it fell from (*was written by*) Zazai-ḏ-Gawazta son of Hawa till now, the years in which I wrote it, is (*a space of*) 368 years in the ages". And Ramuia son of 'Qaimat said "I wrote this Diwan in the town of Ṭib in the years when Anuš son of Danqa departed with the heads of the people (ethnarchs), in the years when the Arabs advanced".

Then Baian-Hibil son of Brik-Yawar wrote "I purified myself when I got possession of these mysteries. And I myself travelled around and went on foot to Naṣoraeans and took many *diwans* from place to place. And nowhere did I find "mysteries" as reliable as

[1]) Read Bit-Hudšaiia. The Hudšaiia are mentioned in the *Asfar Malwašia*, (Bit-Hudšaiia p. 52 1.7) and in the ATŠ.

these Mysteries of Baptism and *Masiqta* and Oil-of-Unction. I have written them here and have distributed them to a hundred Naṣoraeans in order that they may hold to and be staunch to them.

"And now, ye priests! Hold and abide by this end (purpose), like 'uthras of light who stood by these mysteries, all of them, and confirm it in a communion to which Yawar is joined. [1])

"And any man who doth not confirm this end (conclusion) we will avoid and not approach him. He may go in his clothes and roll in his filth! His habitation will be the Sumqaq Well."

Then the writing of Ram-Ziwa-Bihram son of Baian: — "I have looked into the Diwan of 'The Great Wellspring' of Ramuia son of 'Qaimat. Any person who writeth the Book of Gadana and removeth any of the injunctions assigned and written therein, Thou wilt place in clouds of darkness. And anyone who writeth a book of rejection, or removeth any of the injunctions written therein so that they are broken, shall be cursed with a great curse. For this is the curse which the First Life uttered and pronounced, "Anyone who becometh hostile to the Life shall die the second death of an enemy: he will belong to the Darkness; he will fall and for him there will be no uprising".

(But) those who have not removed trust in the Life or (changed) any part of that which they wrote and taught about it, any individual, he and his opinion: and hath delivered them from their sins. . [2]) Moreover, anyone who cuts a copy, or extracts therefrom the name of its owner, shall be cut off (*himself and sent*) to the watch-houses (purgatories) of the planets. And at the Great Judgement he will stand up, but Abathur will not take his hand in *kušṭa* [3]).

Life is victorious over all works and victorious is Yawar-Ziwa and his helpers, his people, his priests, and his holding (partisans).

And Life and all Its works are victorious.

75. [4])

In the name of the Great Life!

May there be healing, victory, strength, soundness, speech and a hearing for me, Adam-Yuhana son of Mahnuš, from the Life!

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[1]) Meaning doubtful.
[2]) The passage appears to be faulty and obscure.
[3]) I.e. grasp his right hand in the solemn act of fealty and friendship.
[4]) The prayer is called by the priests the *Audin utušbihan*.

We have acknowledged [1]) and praises (*are due*)
To the mighty sublime First Life,
The Ineffable which is over all works.
(*I come*), bringing (dedicating) my head and my mouth
To the Life and to the implanted Word
And to 'Uṣar-Hiia, the great solace and support of Life
In order to praise, honour, magnify, bless and exalt Thee.
(*Yet*) who shall praise Thee [2]), Life?
And who, Life, shall magnify the greatness of Thy victories?
Thou art lauded, Thou art magnified, thou art glorified
And Thou art exalted!
(*For lo*) Thou art come, Thou camest and none but Thee came.
At Thy radiancy the riders were afraid [3]),
At Thy light gates and kingdoms were troubled.
On seeing Thee the Jordan turned about,
The waves of the sea rolled back
And the islands of the sea were thrown into confusion.
Chariots were overthrown and they fell on their faces.
Cedars of Lebanon were rent, mountains shook and leaped like stags,
They opened and gave praise.
Does in the desert shed their young untimely;
The heights arise and speak in (Thy) honour.
The earth trembled and was shaken.
Jordan! whom didst thou behold that thou didst turn back?
Waves of the sea! wherefore did ye roll back?
Isles of the sea! why were ye thrown into confusion?
Chariots! wherefore did ye overturn and fall on your faces?
Cedars of Lebanon! why were ye rent?
Mountains! wherefore were ye shaken and why did ye leap like stags?
(Why) did ye open and give praise?
Does in the desert! on account of Whom did ye miscarry your young?
Heights! in Whose honour did ye arise and speak?
Earth! Whom didst thou behold and (*at what*) didst thou tremble? [4])

"At the Radiance which surpasseth all radiance,

[1]) According to Nöldeke a shortened form of *audinin*.
[2]) M.L. *nišabak*; D.C. 3 and D.C. 53 *nišaba*.
[3]) In all mss. *sararkubia* in one word. See M.L. p. 126, n.1. Doubtful.
[4]) This hymn is also in the G.R.: See G.R. p. 178 of the translation by Lidzbarski.

At the Light which surpasseth all lights,
And at the Good Being who crossed the worlds
And came and cleft the firmament and revealed Himself."
When the Life gazed (down) and looked on the earth
And Its Glory alighted upon the roofs of Its Building,
(Lo!) they were sitting on thrones of rebellion.
They got down meekly from their thrones
And fell upon their faces. It eclipsed and took away
The glory of the worlds and generations
And quenched the flames of their lamps.
It set the eyes of the planets in the depths of the earth
And in the lower glooms of Darkness.

Spirit (*ruha*) lifted up her voice,
She cried aloud and said, "My Father, my Father
Why didst Thou create me? My God, my God,
My Allah, why hast thou set me afar off
And cut me off and left me in the depths of the earth
And in the nether glooms of darkness
So that I have no strength to rise up thither?"

All arose, prayed and praised the majesty of mighty (Life)
And their voices sang to the Glory that is mighty
Praising the Radiance which surpasseth (all) radiance
And the Light which surpasseth (all) lights,
And the Good Being who crossed the worlds,
Came, cleft the firmament and revealed Himself.
He sundered Light from Darkness and sundered Good from Evil,
He sundered Life from Death,
And He brought out those who love His name of Truth
From Darkness to Light and from Evil to Good
And from Death to Life and set them
On roads of Truth and Faith.
And Thou hast spoken to us with Thy Word
And hast commanded us with Thy commandment —
"Be My glory and I will be your Glory.
Be my light and I will be your Light.
And my name shall be in your mouths
And I will be with you".

Thou art He who overthrowest (false) gods in their high-places
And bringest reproach on the divinity of (false) deities.

They were broken down by shame on their way
And deep ignominy befell their temples
And fettered their might. [1])

Great is the splendour in which Manda-ḏ-hiia is arrayed!
Blest is that day of light, praised is that dawn
On which Thou didst travel and come from worlds of light!
(That day) is not reckoned in a count of days.
Nor in a reckoning of months;
Except that day on which Thou wast revealed from worlds of light.
We will reveal to them, that day on which Thou wast revealed,
To all who love Thy name of Truth (*kušṭa*).

We offer up our commemoration, our petition, our prayer,
Our submission, our *ṭabuta* [2]) and our faith
In Thy presence, (O) 'Uṣar-Hiia, Delight and great Support of Life.
Were we to stand and praise Thee, Thy name,
Thy title and Thy goodness seven times a day, my Lord,
Who could praise Thee, Life,
Or magnify (*worthily*) the greatness of Thy victories?
Can the stinking body praise Thee? or the vain tongue?
Were our mouth like the sea, our lips like its waves
And our tongue like cleft mountains,
Then might we praise Thee, magnify Thee, honour Thee and bless Thee!
Thou knoweth him who feareth Thee with his heart
And him who confesseth thee with his lips.
With a pure mouth be Thou blessed
And lauded with a tongue of praise.
Supporters who do not waver, interpretations [3])
Of Truth (*kušṭa*) which vary not praise Thee.
Sons of Perfection beside Thee, (an) endless, countless
And everlasting (company), all shining with reciprocal radiance,
Praise Thee, for amongst them all hatred,
Envy and dissensions exist not.
The Place which is all portals of radiance, light and glory

[1]) D.C. 53 and D.C. 3 have the more probable *tuqfaihun* (M.L. p. 128, *tuqnaihun*, 1.11.
[2]) Here either "goodness" or, as recited at the *masiqta*, the ritual food.
[3]) אוּמָן J. in later Hebrew, "method of interpretation".

Praiseth Thee. The ancient, lofty, occult
And watchful One, Abathur, who sitteth according
To his rank, like the Life, praiseth Thee,
The 'uthra Pthahil praiseth Thee and saith to Thee,
"Blessed art Thou, my Lord, Manda-ḏ-Hiia
And praised. And blessed is the Place
From which Thou camest: praised, magnified
And honoured is the great Place from which Thou camest.
And praised, magnified and honoured is the great Place
To which Thou goest."
Elect righteous (men) from lower sanctuaries [1])
Praise thee; for Thy knowledge, Thy wisdom,
Thine understanding and Thy goodness do they praise Thee.

Thou hast come! Thou comest and art ready to reveal Thyself.
Thou art immeasurable, infinite and everlasting.
Thou art the Father, Thou art the Brother, Thou art the Son;
Thou art the Source, Thou art the great Root of Life;
Thou art the First, Thou art the Last,
Thou art the Future, for Thou preparest Thyself to come
And didst depart in order to reveal Thyself.
Put far from us Thy wrath and bring near Thy mercy.
Turn back, push back, remove and make impotent
Angels of wrath, frost and hail from my land
And my house — mine, Adam-Yuhana son of Mahnuš —
In the twinkling of an eye and at a turn of the wheels,
(Let) our petition, our prayer and our submission
Rise up before Thee, Manda-ḏ-Hiia!
That which we have done forgive us,
And that which we do, forgive us,
(For) Thou, (O) Manda-ḏ-Hiia art a forgiver of sins,
Trespasses, follies, stumblings and mistakes.
If Thou, (O) Manda-ḏ-Hiia, didst not forgive our sins,
Our trespasses, follies, stumblings and mistakes,
Who would stand guiltless before Thee, Manda-ḏ-Hiia?
Slaves are we, who are all sin
And Thou the Lord who art all mercy.
Before Thee, all hands are thieving and all lips lying;
In Thine eyes, Manda-ḏ-Hiia (*even*) Jordan-waters are not cleansing.

[1]) The reference is again to the Mandaean *škintas*.

The worlds know not Thy name, nor recognise Thy light.
O (*fie on*) those who sit and eat and drink,
On those who quarrel and persecute!
O (*fie on*) those who fornicate and are adulterous!
O (*fie on*) those who worship portico and clay brick!
Day by day they sit on thrones of insolence
And persecute the name of the Life;
(*Yet*) they knew not the name of the Life,
Nor did the idea of the Life enter their minds.
(*But*) we have testified to Life and put our trust in Life;
And Manda-ḏ-Hiia stood by us, was of our company
And was our Helper.

The worlds reviled us and persecuted us.
With (to?) the . . . . ? of the world do not Thou abandon us,
Nor with the judgement of the world judge us:
Range us not with the world-guilty,
Nor cut us off from the Life.

We spoke in chants [1]) of the Life
And we revealed mysteries that were veiled;
(*But*) the worlds reviled us and persecuted us.
Life! From the Hidden accept Thy [2]) prayers,
And we will establish delight in Thy light.
Thou art our Radiance, our Brightness, our Strength,
Our Help and our Enlightenment which thou didst reveal to us,

To the first lovers of thy Name, in rays of radiance.
We have confessed Thy truth and will spread Thy light
(Shed) upon us. Thy victories will bring it to pass
And we will be stablished in Thy truth (*kuštak*).
The (false) gods in the height will see us
And will be convicted of guilt and put to shame.
Thou wilt clothe us with Thy radiance
And cover us with Thy light;
Thou wilt show us the road
By which Thou camest from the House of Life
And therein we will walk the course

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[1]) *Sidria;* or "in books", "in recitations".
[2]) That is "prayers addressed to Thee".

(*Set for*) righteous and believing people.
Causing our spirit and souls to dwell in abodes of Life
According to the purpose of the Life
And the will of the three 'uthras [1]),
And according to the will of Manda-ḏ-Hiia
Sublimest of beings, and according to the will
Of the Four Beings, sons of salvation.
In Thy presence there will be restoration
For our spirit and our souls.
Thou wilt clothe us with Thy radiance
And cover us with Thy light
And will stand us before Thee with the innocent
And not with the guilty;
With the richly-endowed and not with the lacking.
Knowledge of Life is Thy name, Truth is Thy name.
Pure [2]) is Thy name, magnified is Thy name,
Honoured is Thy name, blessed is Thy name
And abiding is Thy name. Victorious [2]) art Thou
And victorious is Thy name.
Victorious are the words of Truth which proceed from Thy mouth
Over all deeds. Make victorious and establish
This my soul (*the soul of*) Adam-Yuhana son of Mahnuš.
And Life is victorious over all works.

76

In the name of the Life!
Praises to the Outer Life
Whom Ye caused to dwell without (beyond),
The abode that hath limit.
For Your eyes are open to (*discern*) Your own,
Your ears hearken at Your Place [3]).
Praises to that one great name of Life
Which is above all names.
Its name resteth on the great Place of Light,
On the everlasting abode and on the city of 'uthras,
And on the Beam who was greater than all beams,
With Whose light all beams shine
And by Whom all souls are justified;

[1]) I.e., Hibil, 'Anuš and Šitil.
[2]) *Zakaia* = "victorious" and "pure" and is used in both senses.
[3]) D.C. 3 and other copies have *'utraikun* "your 'uthras".

Who establisheth our strength and cutteth us not off
From the House of our trust;
Who restoreth our souls [1]) at the House of Ransom
On the Day of Judgement, and perfecteth our souls
On the great Day of joy.
Praises (be) to One Who is all the 'uthras,
And to One Who is all prayers, and to the Predestined One
Who came and remained for our commemoration [2])
And who was established in the presence of Outer Life.
(One) on whose mouth Life rested and whose praise
Was established without.
Praises, praises to the Ancient, the First,
To the Son of the great Primal Life
Whom Life called, prepared, armed and sent Him forth
To the generations. (*Lo*) Thou camest and didst open a door,
Thou didst level a road and tread out a path,
Didst set up a boundary-stone
And didst knit together a community.
Thou wast Helper, Saviour and Guide
To the Father of the great Family of Life [3]),
And didst knit it together in a Communion of Life,
Didst build it into a great Building of sound construction [4])
And didst bring it [5]) forth to the great Place of Light
And the Everlasting Abode.

O callers whom I have summoned!
O nourishers whom I have nourished!
O builders whom I have raised up
And brought out from amongst the peoples, nations and tongues!
Behold, here I stand! Behold, here I dwell!
Worlds against whom I guard myself
Though your words are not far from my face,
If ye take mountains (*of food*) as your viaticum for eating,

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[1]) D.C. 53 has *umištakilan* in the next line. I think that the verb here is ŠKLL ("restoring our souls and "perfecting our souls"), see שַׁכְלֵל. (M.L. has *umištkalin*).

[2]) In M.L. p. 134:9 and D.C. 53 *dukran:* D.C. 3 has the more probable *dukranan* ("our mentioning", "our commemoration").

[3]) I.e., Adam.

[4]) Lidzbarski translates *šrara* "truth" but this translation does not convey its literal meaning of "soundness" "reliability".

[5]) "It" is the great Family of Life.

They will not satisfy (*lit.* "*complete*") you.
If ye take seas for your drinking
They will not make you perfect [1]) (*content you*).
(*But*) if with perfections [2]) ye stand before the Outer Life
And before the Eternal Abode, I will count your number,
And your reckoning shall be reckoned.
Betimes I will come and will fly
And will reach [3]) the sons of my Name, the sons of my Sign,
And the sons of the great Family of Life.
I will bind you together into the bundle [4]) of Life
And I will build you into a great Building of Truth [5])
And will bring you forth to the great Place of Light
And to the Everlasting Abode.

If there is no hatred, rancour, or dissension amongst you
The hand of the *mbarṭabla*s (customs-officers?) will not search amongst your garments;
Ye will not pass over the Bridge [6])
Nor walk in a narrow street;
Ye will not stand before the judge
Nor look on the countenance of the Adversary-at-law;
Nor will ye see an averted face.
The chief customs-officer will not question you.

Ye will go forth: ye will behold the Perfecter of Souls,
One who setteth on paths of surety
His friends that are made perfect,
A great comrade of the faithful,
One of the great band of souls,
Who will come out toward you
And clothe your souls in a garments of radiance

---

[1]) D.C. 53 *lagmirilkin*. As the reference is to the ritual meal, the reference may be to the sacramental meal of another rite.

[2]) The expression *tušlimia* is often used for perfected souls.

[3]) Read *'pra u'mṭia*.

[4]) I have adopted the Jewish expression here, for *laufa* conveys the image of binding units into a whole, and the sentence corresponds closely with the ancient Hebrew metaphor.

[5]) Or "sound construction", see p. 79, n. 4.

[6]) The "bridge" here probably refers to the Zoroastrian "Bridge of Çinvat", "narrower than a hair" over which departed souls must pass. Only the righteous succeed. The hymn was probably written at a time when the state religion was Magian. *Tidun* from ADA to pass, make a pass.

And in good pure vestments [1]) of light
Which he will bring you from the Great Place of Light
And the Everlasting Abode.
He will bring out toward you wreaths,
A wreath of victories.
And every leaf of your wreaths will (weigh)
One thousand and eighty mithqals [2]).
Its brilliancy will exceed the brightness of the Sun
And its light outshine the light of the moon.
Ye will receive your vesture and will receive your wreaths
In the presence of the Great (Life).

Ye will be great, and called 'uthras amongst the 'uthras.
Ye will open your eyes and behold your Judge.
Betimes will the dayspring dawn upon you,
In strength ye will arise and behold the Outer Ether
And the great Beam who is all light,
Who was set up before the Great Life:
He whom Life created, prepared and sent forth
To the ages and to the worlds.
And [3]) every man who giveth oblation [4]);
And took part in the communion [5]) from beginning to end.
They will make as perfect as the *manas*,
Like rays of light he will be made to shine
On the day of deliverance, on the Day of Redemption,
The great Day of Joy; so that his righteous act
Stretcheth onward. It will precede you and will uplift,
Showing you the Outer Ether and the everlasting Abode,
The place which is ancient, (of) Primal Beings,
And sons of the great Family of Life.

They eat of that which is imperishable
And drink that which is not wine, eating well

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[1]) *Ṭarṭabunia*. Lidzbarski translates "turbans" (from Latin *turritum* a head-cover, Arabic طرطور). I incline to think that *ṭarṭabuna* is not a head-dress, but derived from the root RṬB. (The usual Mandaic word for turban is *burzinqa*).

[2]) *Mitqal:* = shekel? (about one ounce?).

[3]) D.C. 53 and D.C. 3 *ulkulman* (M.L. *kul man*. p. 137: 7f).

[4]) Those who bring offerings for the *Blessed Oblation*.

[5]) The expression is that used for partaking of food and water in the ceremony of *Laufa*, a commemorative meal for the dead.

And asking solace. And an 'uthra of Life
Cometh and resteth upon them day by day and hour by hour.
Praises (be) to the fame of the righteous
And to the existence of Chosen Elect (men),
And to the Unearthly [1]) Being who standeth without,
Whose eyes are open and fixed upon those
Who love his name of Truth (*kušṭa*) —
Thou art he, Manda-ḏ-Hiia! for thou knowest
About that in which the perfect man is made perfect,
And about the virtuous man, in what his virtue consisteth [2]).
And the Lie [3]), of what doth it consist.
Not a word issueth from the mouth of a perfect man
But thou knowest it, hast understood and expected it
In the great Place of Light and the Everlasting Abode.
The mountain doth not boast its strength, nor a hero his doughty deeds, [4])
Nor doth a bowman vaunt his bow, nor the physician his drugs,
Nor the righteous and sage man the utterance of his mouth.
Not so: it is an 'uthra of Life which cometh
And resteth upon Thy devotees.
And those who seek from Him shall find, and to those who ask of Him
It will be given. Day by day, hour by hour, behold us
Who stand in Thy name and are upheld by (*calling on*) Thy name.
We hold to Thy Leader [5]) of the great company of Truth
We have held staunch because of Thy victories.
Humiliate us not; cast us not into the hands of tormentors,
Liars, hypocrites and the censorious.
Let not torturers strike us nor condemners damn our souls!
The good will see and will be found ready [6]),
(But) The wicked will be discomfited and the children of the world be shamed
Perfected (souls) will see that the Life existeth
And will direct their gaze to the great Place of Light and the everlasting Abode.

---

[1]) Lit. "Strange".
[2]) Lit. "what there is belonging thereto".
[3]) Both D.C. 3 and D.C. 53 have *šaqara* (lit "liar" M.L. 138: 6 *ušrara*).
[4]) Read *gabaruṯḫ*.
[5]) *Br guda*. (Not "curtain" here.)
[6]) Or "are refreshed" i.e. partake of sacramental food, an ecclesiastical expression for eating and drinking at sacraments.

Thou, Manda-d-Hiia, callest the caller [1]), nourishest the nourisher,
buildest the builder,
Exaltest horns [2]), enlargest footsteps and settest up a road [3]),
And dost knit together in communion.

Thou art He who constructeth, and who takest out from amongst the peoples, nations and tongues every man who is summoned, worthy and invited. To every man whose term of life is over Thou wilt be a Helper, Saviour and Guide to the great Place of Light and to the everlasting Abode. As to one whose term is incomplete [4]) and he standeth (liveth) in the body, (*able*) to open his mouth, lift up his voice, pray his prayers and to offer up his praise, and whose feet can walk to my House [5]), thine 'uthra shall come and shall rest upon him, Thy friend.

Diffuse Thy light over all who love Thy name of Truth (*kušṭa*). Thou hast spoken with Thy Word and hast commanded us with Thy commandment, "Over your words My Word hath precedence: and at the raising of your right hands (*towards Me?*) My right hand will be lifted [6]) towards you. Ye will call, and I will answer you quickly. Ye will seek My hand and I will not withhold it (*from*) your hands".

We will pray with Thee the 'uthras' prayer and ask of Thee, of the Great (Life),[7]) a petition for ourselves, for our friends, for our friends' friends and for those who love the great Family of Life, for the whole *Naṣiruta* [8]) of Life, fulfilled and disseminated on earth. Thou wilt bring us some of Thy radiance, thou wilt lend us some of Thy light. We will enter into Thy radiance will go forth in Thy light, will rise in Thy name and be kept right by Thy nature [9]). Truth is Thy name, Knowledge of Life is Thy name,

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[1]) M.L. 139 : 5 *qaruiia*, D.C. 3 *qaruia* and D.C. 53 *aqaruiia*.

[2]) A common expression for giving self-confidence.

[3]) *Dirka* in both D.C. 3 and D.C. 53: M.l.139:6 *kudka* (boundary-stone).

[4]) Lit. "who has his measure" (or "span"), i.e. has years of life still before him: everyone being allotted a fixed measure of years.

[5]) D.C. 53 and D.C. 3 differ here from M.L. (which has *lraurubia sigia ḏ-ligrḫ* instead of *ulbit sagia ḏ-ligrḫ*.

[6]) I.e. in blessing.

[7]) I suspect a miscopying at some time, for in other passages we get *šulta ḏ-rba ulazuṭa* (a petition that is great and not small). But *rbia* in the plural implies that the Great Life is meant.

[8]) *Naṣiruta:* here probably the whole body of believers, the teaching of the Naṣoraeans.

[9]) *Kiniana* means both "nature" and "name".

precious is Thy name, magnified is Thy name, victorious is Thy name, victorious are the words of truth which issue from Thy mouth, and victorious are all Thy deeds [1]).

And Life is victorious!

77

In the name of the Life!
Thee (O) life, (*is it meet*) to praise, to honour,
To magnify and to bless;
First Life, Second Life and Third Life,
Yufin-Yufafin [2]) and Sam-Mana-Smira [3])
And the Vine which is All-Life
And the great Tree which is all healings.
(*Meet is it*) to praise, honour and magnify
And to bless 'Uṣar-Hai [4]) and Pta-Hai [5])
Who open (reveal) the *pihta* of Life [6])
And transplant a planting of Light,
And instal the First Counterpart
In the House of Life.
(*Meet is it*) to praise, honour, magnify and bless Nbaṭ [7])
The First great Bursting-Forth (Emanation),
The exigence of Life [8]) in Its nature.
(*Meet is it*) to praise, honour, magnify and bless
The Lord of Great Fruition. the great and high Being
Who was fruitful, begetteth and produceth

---

[1]) *Kušṭa* is more than "truth". As antithesis to "lie": it is "sincerity", "good-faith", "rectitude", "fidelity".

[2]) Cf Yafefiyah "divine beauty" Targ.Y. Deut. xixv, 6. The verb יפה is not Mandaic, so that this is probably a name of foreign origin.

[3]) Lidzbarski always translates Sam Mana Smira as "Sam der wohlverwahrte Māna".

[4]) Either "Treasure-of-Life" or "Treasury of Life".

[5]) Literally "He (or "they") opened Life", i.e. "revealed or began life".

[6]) Or *pihta ḏ-hiia* = "Bread of Life".

[7]) The high-flown mystical language of this hymn is only comprehensible when the basic idea of creation as propounded in the inner teaching of the priesthood is brought to bear on its literal interpretation. *Nbaṭ*, "It or They burst forth" is the literal meaning, refers to the self-manifestation of a creative force after a period of quiescence. This "urge of life", this irrepressible impulse to express itself in worlds of spirit and matter, appears in the metaphor of springs of water, the bursting forth into leaf, flower and fruit of the vegetable world, the birth of creatures and so on.

[8]) *Ṣurik hiia* "need (or necessity) of life," could be almost rendered by the French "élan vital".

Great fruit for Himself.
(*Meet is it*) to praise, honour, magnify and bless
Yukabar-Ziwa, who increased in his brilliancy
And was great in his light.
(*Meet is it*) to praise, honour, magnify and bless
Yuzaṭaq-Manda-ḏ-Hiia, the life which proceeded from Life,
The truth (*kušṭa*) that was aforetime, in the Beginning;
Who was mightier in His radiance than the worlds of light.
(*Meet is it*) to praise, honour, magnify and bless
Haš, [1]) the Stem of splendour, [2]) radiance, light and honour
Whose branches are a thousand thousand and its tendrils
A myriad myriad. Well is it for him
Who hath looked on that Tree!
Bihram [3]), who saw it, lived, shone, was cured and established
And his name hath not died.
(*Meet is it*) to praise, honour, magnify and bless
Ṣanaṣiel [4]), who standeth at the Gate of Life
And prayeth for spirits and souls.
He interpreteth silence, inspireth hope
And taketh in keeping in the World of Light
The prayers of pious and believing people.
(*Meet is it*) to praise, honour, magnify and bless
Haiašum-Kušṭa [5]), messenger of Life,
The Word of the first chosen elect (men).
He crossed the worlds, came, pierced the firmament
And revealed himself.
(*Meet is it*) to praise, honour, magnify and bless
Ḃhaq-Ziwa [6]), who is called "He acted and succeeded in his *škinta.*"
(*Meet is it*) to praise, honour, magnify and bless
Yukašar [7]), source of radiance

---

[1]) *Haš* = "He pondered".
[2]) *Hadra* in D.C. 3 and D.C. 53, M.L. 142:3 has *hidra*.
[3]) The *Bihram Rba* in whose name all baptisms take place? This line hints at a human being.
[4]) Possibly from נְצַץ "to blossom"?
[5]) "May-the-name-of-Kušṭa-live".
[6]) The root BHQ means "to glisten, to be white".
[7]) It seems likely that the words of the preceding clause attached to Bhaq-Ziwa, were originally part of those attached to *Yukašar*, whose name seems to mean "the spirit of success".

Who bestoweth radiance and displayeth his light.
(*Meet is it*) to praise, honour, magnify and bless
Biriawiš, the strong source (*kana*) [1]),
The *Kana* took thought so that its radiance increased.
(*Meet is it*) to praise, honour, magnify and bless
Ayar [2]), the pure Vine which abideth
In the great and lofty Treasure-house [3]) of Light.
(*Meet it is*) to praise, honour, magnify and bless
The pure Yušamin [4]) who resteth upon
The treasures of the waters
And upon mighty wellsprings of light.
(*Meet is it*) to praise, honour, magnify and bless
The 'uthra Tauriel [5]), the being who resteth by
The pastures [6]) of the water.
When a fragment from the little finger of his right hand
Fell (off?) There was consternation on earth,
And vexation(?) [7]) in the world of falsehood.
(*Meet is it*) to praise, honour, magnify and bless
Adatan and Yadatan [8]), who stand at the Gate of Life
And praise and extol Life,
And pray for the spirits and souls
Of righteous and believing people
In the Place of Life.
(*Meet is it*) to praise, honour, magnify and bless
Šilmai and Nidbai [9]), two 'uthras
Delegates of Manda-ḏ-Hiia

---

[1]) See p. 47, n.4. The *Kana* of the next line probably means the Divine Source of all Water of Life in gnostic symbolism. Biriawiš = Piriawis, the heavenly jordan, see p. 12 penult.

[2]) *Ayar*, "ether", "pure air" is personified in Mandaean texts. He seems to correspond with the "most thin air" of the Essenes (Josephus, vol.iv, p. 155) and the Iranian Vayah (Ether).

[3]) See p. 95, n. 5.

[4]) *Yušamin:* see p. 7 and p. 13, n. 6.

[5]) Tauriel is often invoked in phylacteries. An obvious cattle-spirit, he calls into mind the Mithra myth, in which the bull's blood released the forces of fertility and life. The verse is obscure. To lose a little finger is one of the causes of disqualification to priesthood.

[6]) (See n. 5.) (Syr. ܡܪܥܝܐ).

[7]) Or consuming (rage)?

[8]) Adatan and Yadatan, often mentioned as a pair: no function is assigned them, except here.

[9]) Šilmai and Nidbai are the guardian spirits of the jordan.

Who are active and do (*the work of*) the Life.
With *kušṭa* and with the testimony of the Life
They immerse living, shining, bright and well-doing [1]) souls
Who go in sincerity to the Jordan (*and are baptised*)
(*But*) not in the name of gods [2]) or of a messiah!
(*It is meet*) to praise, honour, magnify and bless
Šum-Hai, Rhum-Hai, 'In-Hai and Zamar-Hai [3]),
Four Beings, sons of perfection,
Who come towards sincere and believing people,
And take them out of bonds
(Tied by) the hands of the wicked
And from beneath the claws of scheming men;
And lift them up to the great place of Light
And to the Everlasting Abode.
They knit them into the Bundle of Life
And build them into a great Building
Of sure strength [4]).
(*It is meet*) to praise, honour, magnify and bless
Hibil, Šitil and Anuš [5]),
Sons of a Stock which is living, light-giving,
Vigorous and sturdy:
Beings that cannot be taken by the sword
Nor consumed by flames of fire;
Nor swept away by floods of water;
Nor will the thongs of their sandals
Be dipped in the water.
They were judged and were justified;
They sought and they found;
They strove and reached the Great Place of Light
And the Everlasting Abode.
(*It is meet*) to praise, honour, magnify and bless
Ṣihiun, and Pardun, and Kanfun [6]),
'Uthras whose names, each one, are in the House of Life [7]);

---

[1]) Vigorous, flourishing, full of vitality.
[2]) Lit. in the name of Allah-cult, Allahdom, i.e. heathen
[3]) Four beings mentioned in Prayer 17.
[4]) *Šrara;* see p. 80, n. 5 and p. 79, n. 4.
[5]) The three sons of Adam Kasca.
[6]) The names do not occur elsewhere as a trio.
[7]) D.C. 3 has *ḏ-had had hawia šumaihun bit hiia adam kasia bihram uram utria ḏ-had šumaihun bit* (*hiia*) *utrin trin kinianun*. The sentence is obscure.

And the 'uthras Adam-Kasia [1]), Bihram and Ram whose names are
Each one in the House of life, (but) their nature is two two, (*dualistic?*)
And the names of righteous and believing people
Will be established in the Place of Light.
Thy name giveth out light, Thy name is illustrious,
Thy name is pleasing and Thy name raiseth up.
Thy name is victorious and victorious are the words of truth
Which issue from Thy mouth, (victorious) over all works.
Make victorious and raise up this my soul,
(*The soul of*) Adam-Yuhana son of Mahnuš!
And Life is victorious over all works.

I copied these three prayers "We have acknowledged", "Praises", and "Thee (Life)" for myself so that there may be commemoration for me on earth and yonder in the mighty and lofty worlds of light. For my heart hath testified to the First Life and I endure the persecution of the world from sons of the planets. For one name - Yawar - do I strive with a pious and believing heart for the love of precious Truth.

My waiteth on the Life and mine eyes upon Manda-ḏ-Hiia; for they will be my support, my deliverer and saviour from the Place of Darkness to the Place of Light.

I copied for myself, poor and lowly a slave who is all sin, dust on the feet of Naṣuraeans ...etc.

(*The rest of the colophon, which resembles the former colophon, is omitted*).

THE RESPONSES. (*'niania*)

78

In the name of the Great Life!
May my thought, my knowledge and my understanding
Enlighten me, Adam-Yuhana son of Mahnuš,
By means of these responses [2]) and homilies for baptism and the *masiqta*.

---

[1]) Adam Kasia, the occult Adam, has the occult Eve (Hawa Kasia) as spouse, Ram's spouse is Rud, but Bihram's spouse is unnamed .

[2]) *'niania* means "answers", "responses", hence these hymns were probably chanted antiphonally, although this is not the case now. Henceforward I shall translate *'niana* "hymn". *Drašia* = "homilies" or "canticles".

79

In the name of the Great Life!
When the myrtle [1]), the myrtle, flourished
In the gardens of Hibil;
When the wild marjoram grew in the precincts of the *manda* [2]),
They gave me two twigs of myrtle
From which they twisted a wreath for the jordan.
For it is wondrous and fragrant is its perfume!

[Recite this hymn and twist a wreath of myrtle for thy staff, then read the jordan-hymn "Hear me my father, hear me".]

80

In the name of the Great Life!
Hear me, my Father, hear me! Draw me upward
(O) Great One, son of the mighty (Life),
Our Father, son of the Lite!
Šilmai and Nidbai, lords of the jordan, hear me!
Jordan, and both its banks, hear me!
Hear me, Hibil-Ziwa, whose strength
Resteth upon his brethren, the 'uthras!
Hear me, Yawar-Ziwa, (thou)
Whose creations rest on (*depend upon?*) the jordan!
Hear me, Mana-Rba-Kabira [3])
And raise that which ye have planted!
Hear me, hear me, Habšaba [4]) and Kana-ḏ-Zidqa [5]),
Hear me, hear me, Abathur-Rama [6]), whose strength
Presideth over the Scales!
Hear me, great Bihram! and raise me up
Yuzaṭaq-Manda-ḏ-Hiia!
Hear me, (ye) Seven Mysteries which reside

---

[1]) The word also means "healed".

[2]) In the sacred enclosure of the *manda* (mod. *mandi*) myrtle must be grown. Formerly, perhaps, marjoram was grown also, but it is no longer intertwined in the myrtle-wreath.

[3]) The great mighty *Mana*.

[4]) The first day of the week, personified, Sunday.

[5]) The collection of food-offerings and offerings in kind brought for the *Zidqa brika*, Blessed Oblation.

[6]) The spirit which sits on the frontier of the worlds of light with his scales, weighing their deeds.

In the Great Wellspring
Hear me, (ye) three wellsprings which give out
Radiance, light and effulgence!
Hear me (ye) three *manas*
Who rest upon the jordan with your treasure!
Hear me, Anuš-'Uthra [1]),
Whose strength dwelleth upon me!

81

In the name of the Great Life!
Hear me, my Father, hear me!
And draw me upward, great Son of the mighty (Life);
Our Father, Son of the Life!
Šilmai and Nidbai, lords of the jordan, hear me!
Jordan and its two banks, hear me!
Habšaba and Kana-ḏ-Zidqa hear me!
Hear me, Great Life, from the height,
Hear me!

82 [2])

In the name of the Great Life!
At the Fountain-head came I forth,
At the Source of springs of life went I hence.
Three *škintas* (sanctuaries) did I found
And set over them guardians as rulers.
The guardians I appointed to rule over them
Are sublime, blessed and trusty
To the uttermost.

[Repeat this hymn when thou art baptising and takest up the *mambuha* [3]) into the phial from the jordan, and recite the prayer "At the Fountain-head of Water came I forth" and then recite "Blessed art thou, Outer Door".]

83

In the name of the Great Life!
How lovely are plants which the jordan hath planted

[1]) Anuš-'Uthra is a spirit active in helping the Naṣoraeans. See G.R., many passages.
[2]) Quoted G.R. p. 145.
[3]) The sacramental water or sacramental drink.

And raised up! Pure fruit have they borne
And on their heads they set living wreaths.
Yawar-Ziwa rejoiceth in the good plants
Which the jordan planted and raised.
The Plants rejoice and flourish
In the perfume of Manda-ḏ-Hiia
Which breatheth [1]) upon them.

84

Truly did my baptiser baptise me,
Well did my baptiser baptise me,
Truly did my baptiser baptise me
And your baptism shall attain its end.

85

Šilmai hath baptised us with his baptism,
Nidbai hath signed us with his pure sign,
The great Anuš-'uthra hath placed living [2]) wreaths on our heads.

86

The jordan in which we have been immersed
Shall be our witness that we have turned not away
From our sign, nor have altered our [3]) pure Word.

87

I rejoice in my priests
And in Naṣoraeans who hearken to my converse.
I rejoice in you, my priests,
For ye have not changed my pure Word.

88

In the name of the great Life!
May the sublime Light be magnified!
Rightly do I say to you, my Chosen,

---

[1]) Lit. "which resteth on them".
[2]) I.e. fresh, or freshly cut, myrtle.
[3]) D.C. 53 *mimran*, D.C. 3 *mimrai*. See M.L. 151; n.1.

Who went up with me to the jordan,
Pervert and change me not, alter me not by hand,
Pervert not nor alienate me,
Men who have heard the Voice of Life!
He who heareth the voice of Life
Will be edified, will be built up,
Built up and armed. (*Such a man's*) strength will be doubled.
Moreover, those who listen to the speech of the Life
Will be greatly increased,
Will be enriched and will not lack.
Into the communion that is great will he be knit,
He will enter the communion that is great
So that he will be united (therewith) and will arise
And will behold the Place of Light.
And Life is renowned and victorious,,
And victorious the man who went hence.

89

In the name of the Great Life
The great Light be magnified!
To you do I call and (you) do I teach,
Men who have received the Sign.
Hearken not to the talk of all peoples and generations;
Let not their stumblings cause you to stumble,
Stumble not because of their stumblings!
Be not interrogated at their tribunals,
At their tribunals be not interrogated!
Certainly have ye held to established truth,
Ye have held to the certainty about which
I instructed you. I call to my chosen ones so that
Ye may not turn your thought away from Me.
Because any man who is not steadfast (in thought)
Whose mind is turned against me,
Whose mind is turned from me,
Great and not small will be his hurt [1]).
If ye have attained my strength [2])

---

[1]) *Mhita* = "blow", "wound".
[2]) Or "my army".

Bear (arms for) me [1])! If ye bear (*arms for*) me firmly
Stand by me from beginning to end!
But if ye have not attained my strength (*or army* [2])
Go from me, and approach not!
For he that entereth it and beareth (*arms*) for me,
His "garment" [3]) will be adjusted to the House of Perfection.
But he that weareth it [4]) and doth not perfect it
Will die and his spirit will extinguish.
He will die and extinct will be his spirit,
He will become the portion of the world.
Thou hast conquered, Manda-ḏ-Hiia,
Good One, who confirmest Thy friends!
Renowned and victorious is Life
And victorious the man who went hence.

90

In the Name of the Great Life
The sublime Light be glorified!
A disciple [5]) am I, a new one;
For I went to the jordan-bank
And took my name on my head
And in my heart I took a Sign.
My Sign is not that of Fire,
Nor is it that wherewith the Anointed One [6]) anointed,
My Sign is a jordan of living water,
The strength of which none can attain.
He chose one out of a thousand
And from two thousand he chose two,
Making traders of them

---

[1]) Lidzbarski translated *traget mich* (carry me), literal but somewhat unsatisfactory. I suggest that the word here was some form akin to the Syriac ܡܚܐ, hence "Fight for me! If ye fight for me firmly, stand by me from first to last".

[2]) See above.

[3]) Here a play on words: the garment is the *mana*, the imperishable soul, the "intelligence", "mind. See p. 4 note 1.

[4]) Another play on words: another meaning of DRA "to bear, to carry, to take, to wear".

[5]) Or "a priest". This is the meaning accepted by the priesthood here.

[6]) The Messiah.

Who labour and ply their trade on earth.
And they trade for fee and pious gift,
And shine more than sun and moon.
I came to the congregation of souls,
For the Life sent me, sent me forth.
There were some who bought my wares,
There those who came to their end [1]) and lay down [2]).
There were those who bought my wares.
The eyes (*of such a one*) were filled with light,
Filled with light were his eyes
(On) beholding the Great (One) in the House of Perfection,
There were those who did not buy my wares.
They went on, reached their end and lay down.
They were blind and saw not,
Their ears were stopped and they heard not
And their hearts were not awakened
To behold the Great One in the House of Perfection.
As They called them and they answered not,
When they call, who will answer them?
Because it was given to them but they took not,
Who will give to them when they ask?
They hated the Way of Life and its Abode
But loved the abode of the wicked.
And lo! in the abode of the wicked
Will they be held captive.
They tied up their tribute, their money [3])
In a lappet [4]) of their clothes.
When they wish to lift their heads (*hold their heads high*)
They hurl them down [5]) to the Gates of Darkness
To my Chosen do I call, to my Plants

---

[1]) The word has a double meaning: "to come to one's end" (i.e. "die") and "to be crowned with a wreath" (a death-rite, see MMII p. 179)

[2]) Or "slept", "died".

[3]) *argbaiun uminunun. Argba uminuna* in the G.R. is used for wealth, property". Purple, purple dye or murex (אַרְגְּמָן) appears at one time to have been used for barter, and the Hittite loan-word *arkammana* for "tribute" suggests that *argba uminuna* may be a corruption of this or some similar word. Cf. the Assyrian *arqaman(n)u* and Aramaic אַרְגְּוָן *arguan* (Delitsch, Ass. Grammar 1889. par. 44). *Argamannu* was given to temples.

[4]) A corner of the robe. This, in modern ʿIraqi villages, is often used as a purse, money is tied into it.

[5]) A play on words.

Who stand [1]) by the jordan. I say to them,
"My children (who walk). in my road,
My children (who follow) my road,
Swerve not from it or its boundary!
Let him who deviateth from its boundary
Cling to the boundary-stone.
He who hath turned aside from both
Will fall into the uttermost ends of the world".
Thou hast conquered, Manda-ḏ-Hiia,
Good One, who confirmeth his friends!
Thou wilt forgive us who praise our Lord
Our sins and our trespasses.
Renowned and victorious is Life
And victorious the man who hath gone hence.

[Up to here are the hymns and chants of baptism; and from here to below are the hymns and chants of the *masiqta*.]

91

My vigilance and praisegiving
Are my ferrymen [2]) across (*the waters of death*);
A transformation brought me over,
A cloud [3]) of light took me over.
In purity shalt thou rise to the Place of Light.

92

In the name of the Life!
Go in peace, chosen, pure and guiltless one;
Thou art without spot.
Thou hast proven thyself by (thy sojourn on?) earth
And thy destiny leapt upward from its struggles [4])
From its struggles thy destiny leapt upward.
Above all the world thou hast spoken.
Chosen and pure one (*saying*),
"I am a seer, a diviner;
A seer am I and a diviner!"

---

[1]) D.C. 3 and D.C. 53 *qaimun*.
[2]) D.C. *mabaraiai*, D.C.3 and M.L. *mabraiai*.
[3]) Mandaean priests translate "ship".
[4]) *Daria;* as in *hirba udaria umutana ḏ-hazin alma* D.C. 22(r) 282 (Pet. (r) 287): "war and *battles* and the mortality of this world".

The worlds assembled for judgement,
For judgement the worlds assembled
And judgement was pronounced on them,
On them was judgement pronounced,
On those who did not perform the works
Of right-dealing Man.
But thou alone, Chosen and Pure One,
Fair *mana*, that art burnished bright,
Thou goest not to the judgement hall.
Judgement will not be pronounced over thee,
Over thee judgement will not be pronounced,
Because thou didst perform the works
Of right-dealing mankind.
This [1]), that they endure and bear,
Thou (O) Chosen One, wilt not find before thee.
Escape the clutch of the planets
And the forces of this world!
Take, put on thy garment of radiance,
Set on thy living wreath!
Bow thyself! and worship!
Prostrate (thyself) and praise the Great Life.
Praise the Place of Life
To which thy fathers go.
Thou (O) Chosen One,
Wast not from here [2]);
From this place thou wast not transplanted [3])
Thy planting, thy place was the Place of Life,
Thy home the Everlasting Abode.
They have set up for thee a throne of rest
In which there is no heat or wrath.
There is kept for thee a girdle
In which there is no trouble or fault [4]).
Good one! Rise to the House of Life!
And go to the Everlasting Abode [5])!

---

[1]) Not *hazia* as in D.C. 53, but *haza* as in D.C. 3 and M.L.

[2]) The earth.

[3]) Lit. "Not from here was transplanted thy transplantation".

[4]) *asga* = trouble, tiresomeness. Cf. D.C. 22 (1) *ḏ-asga umuma litbḫ* (as above). (G.R.l. 80: 4)

[5]) The double meaning of *taqna* must be borne in mind. Here, possibly, a "light' ,meaning.

They will hang thy lamp amongst lamps of light
And they will shine in thy time, and at thy moment.
Arise! Behold the Place of Light!
Renowned is Life and victorious
And victorious the man who went thither.

93

The *mana* rejoiceth in its treasure
And in the glory of Life
Which resteth on it.
I have acknowledged thee
(O) elect righteous one,
For thou settest my soul free
From transitory things.

94

Hail to thee, hail to thee, soul
That hast departed from the world!
Thou leavest corruption and the stinking [1]) body
In which thou hast been: (*thou leavest*)
Its abode, the abode of the wicked,
The place which is all sinning,
The world of darkness,
Of hatred, jealousy and dissensions,
The abode in which the planets go about,
Bringing pains and blemishes,
Pains they bring, and blemishes,
Every day causing them tribulation.
Rise up, rise up, soul!
Ascend to thy first homeland.
Rise, rise to thy first homeland,
The place from which thou wast transplanted,
To the place from which thou wast transplanted,
To thy good dwelling, (the dwelling) of 'uthras,
Bestir thyself! don thy garment of glory
And set on thy living wreath. [2])

---

[1]) Read *saria* as in other mss.

[2]) Both D.C. 3 and D.C. 53 omit *Tib 'l kursiak ḏ-ziwa ḏ-hiia tirṣuiḫ batar nhur* (Rise, sit on thy throne of radiance which the Life set up for thee in the Place of Light.) See M.L. p. 160 n.1.

Rise! inhabit the *škintas*
Amongst the 'uthras, thy brethren.
As thou hast learnt, praise thy first Home;
And curse this place, the house of thy fostering;
For (*during*) the years that thou didst spend therein
Every day the Seven were thine enemies,
The Seven were thine enemies and the Twelve
Beset thee with persecution.
Renowned is Life and victorious,
And victorious the man who hath gone thither.

95

Her Sunday, her *kušṭa* and her alms
Bear witness for the soul.
Ye will be her witnesses
And will pass her through at the toll-house.

96

I am provided and provisioned:
'Uthras of light equipped me.
I am provisioned; for Life provided for me.
And I am equipped by 'uthras of light.
They provided me with provision of Truth (*kušṭa*)
And armed me with all their wisdom.
Wherefore did Pthahil come into existence?
And why did he create the world?
Wherefore was a plan formed
Whereby they brought me from my home?
(Whereby) they sent me to a world of stumblings,
Filled with knots and seals.
It is all full of fire
And sown with thorns and thistles:
It is full of delusion,
All full of deception and lie.
The planets who dwell therein
Conceive plots against me daily
Plotting evil, and declare
"We will divert her thoughts!"
Of my heart that is full of true-dealing
They say, "From us shall come that

Which will make it stumble [1])".
(Of) my eyes that gaze towards the Light
They say "We will make them blink".
(Of) my mouth, which blesseth the Life,
They say "it shall speak untruth";
(Of) my hands, which give alms,
And offer the clasp of good faith [2]),
They say "they shall commit murder".
(Of) my knees which bend and worship the Life
They say "they shall bend for the Seven".
(Of) my feet that tread paths of righteousness
And faith, they say, "they shall go on raids [3])" ("deeds of violence").

I lifted mine eyes to heaven
And my soul waited on the House of Life.
And the Life who heard my cry
Sent toward me a Deliverer.
The Deliverer who came to me
Brought me that which was lovely;
He opened out a robe and showed me its radiance
And I cast off the stinking body.
He grasped me with the palm of his right hand
And led me over the waters of death [4]).
Over the waters of death he brought me
And led me onward; in the likeness of Life he supported me.
Life supported Life, Life found its own.
Its own Self did Life find
And my soul found that for which it had looked.
Renowned is Life and victorious
And victorious the man who went hence.

97

He rose and took me with him
And did not leave me in the perishable dwelling.

---

[1]) Literally "We will cause it to stumble on account of us".
[2]) The ritual hand-clasp, also used as a form of oath or promise.
[3]) חיפא J. "impetuous attack": ("Barefoot", Lidzbarski's translation, is unlikely, as it is not considered a sin to walk barefoot. *bhifia* also means "in mourning")
[4]) *Hafiqia mia* see p. 45 n. 6.

98

The day on which the soul goeth forth,
On the day that the perfected one ascendeth,
On the day that the soul issueth from below
The spheres of death, of contention [1]),
Strife was thrown into the earth.
Ruha's slaves sit [2]) bewailing
And the Seven sit in consternation.
The robe of the stars is rent
And dust is cast on Ruha's head.
The hell-beasts [3]) weep
And the demons of purgatories are panic-stricken.
The Being who brought me hither,
Who brought me that which was beautiful,
Put on me a robe, clothed me in a robe of radiance,
In a wrapping [4]) of light he covered me.
He set on (*my head*) a wreath of ether
And (*gave me*) of that which Life bestoweth on the 'uthras.
He set me up amongst 'uthras
And stood me up amidst the perfected (souls).
A wreath of ether he set on my head,
And gloriously he brought me forth from the world.
Life supported Life,
Life found its own,
Its own did Life find,
And my soul found that for which it had looked.
Renowned is Life and victorious,
And victorious the man who went thither.

99

Ye are set up and raised up, my Chosen ones,
By the Word and Certitude [5]) that came to you

---

[1]) D.C. 53 p. 134 1.5, *kišgiš*, D.C. 3 *kašgš*, M.L. p. 164 1.1 *ka šgiš*. From the P. کشاکش *kašākaš* (distraction, contention, tumult).

[2]) Read *yatbia*.

[3]) *Zangaiia* "barkers, roarers, bellers" - a name given to the wolves, lions and dogs who attack souls in the *maṭarata* (purgatories. *See Diwan Abatur*).

[4]) *Ṭarṭabuna*, see p. 81. n. 1.

[5]) In both D.C. 3 and D.C. 53 it is *ušrara*. Lidzbarski translates "word of *truth*".

The Word and the Certitude that came to the good,
The True Word [1]) which came to believers.
My Chosen, ye sought and ye found,
Moreover ye shall seek and ye shall find.
Ye sought and found, my Chosen ones,
As the first (souls?) sought and found.
Thou art victorious, Manda-ḏ-Hiia.
And thou bringest to victory all who love thee.
And Life is victorious.

[Here recite "Blessed and praised is Life, that souls".]

100

In a building which Life buildeth,
Good trees flourish.
Fragrant is the perfume of the trees
With the perfume of Manda-ḏ-Hiia
Which pervadeth them.

[Here recite "Blessed and praised be Life" of Shem son of Noah, and "Good is good for the good".]

101

The Life hath founded a dwelling,
And radiance dawned
In the sublime Ether!
I and my brethren, the 'uthras,
Have set out every good thing [2]),
Have set out the allotted portion of the Great (Life):
We have offered it up in purity to the Place of Light.

102

The building that Life buildeth
Will never come to nought.

[Repeat this hymn after thou hast partaken of the communion [3])

---

[1]) Read *kšiṭa* as in D.C. 3 and M.L. p. 165.

[2]) "I and my brethren" means the celebrant and co-celebrants. The *ṭabta* refers to the small piles of ritual food ranged round the *ṭarianas* (tables) of the priests.

[3]) I.e. have eaten a few mouthfuls of the ritual food.

and then say "Darkness is crushed back into the Dark [1]) and Light set up in its place".]

103

Darkness is crushed back into the Dark
And Light is set up in its place.
The Life hath accepted your prayer,
The 'uthras have accepted your praise
The oblation is assigned to its lord,
And bounty to him who giveth it.
This soul of N. and the souls of this *masiqta* [2]) rest at the great Place of Light and the Everlasting Abode.
And Life is victorious.

[Here recite "In great radiance am I immersed" and lift thy hand for the *masiqta* and pray a prayer for thyself.
And Life is victorious.]

[These hymns and homilies of baptism and the *masiqta* I copied for myself so that there may be for me commemoration on earth *etc.* (*Cf. other colophons.*)]

104 [3]) (The *Rušma*)

My Lord be praised!
May Kušṭa strengthen you! In the name of the great Life may healing and purity be thine!
O my Father, their Father, King Piriawis,
Great Jordan of living water,
In the name of the Great Life
We have cleansed our hands in truth (*kušṭa*)
And our lips with faith;
We have uttered words of radiance.

---

[1]) *'Uma* in M.L. p. 166: 10, also in D.C. 53, D.C. 3 and most copies. *'Uma* = "darkness", "gloom", "obscurity" (see עמם rt.-meaning "to be dark, overclouded, and the Aramaic עמם "to be dark, obscure" and cognates). The formula occurs again in Prayer 391, but, this time, both my mss. have *'ma* (mother). The alteration may be deliberate, for in Mandaean mysticism "the Mother" is associated with matter, the gross and the physical.

[2]) The soul of the person in whose name the *masiqta* was celebrated and other souls commemorated.

[3]) This prayer, which is not in M.L., is recited daily by every Mandaean, and by every priest before each stage of a rite and every morning, whilst performing the minor ablutions. The water used must be "living" i.e. running, and each action and the verse accompanying it, is repeated thrice.

My mind is absorbed [1]) in (*thoughts of*) Light.
Blessed is Thy name, praised is Thy name
My Lord, Manda-ḏ-Hiia, and blessed and praised
Is that great Countenance (Presence) of Glory
Which emanated from Itself. (Three times.)
I, N. son of N (*or daughter of N.*),
Am signed with the Sign of Life
And the name of Life and the name of Manda-ḏ-Hiia
Were pronounced on me.
(Three times)
My ears have heard the voice of Life.
(Three times)
My nostrils have breathed the perfume of Life.
(Three times)
My Sign, that is on me, was not in fire,
And not in oil, and not that wherewith the Anointed [2])
One anointed.
My Sign is in the great jordan of living water
And the Sign and name of Manda-ḏ-Hiia is mentioned
upon me.
Darkness is crushed down, and Light set up
And the name of Manda-ḏ-Hiia is mentioned upon me.
(Three times)
My mouth was filled with prayer and praise.
(Three times)
My knees bless and worship the Great Life.
(Three times)
My feet tread the ways of Truth (Kušṭa) and Faith.
(Three times)
I, N. son of N., am baptised with the baptism
Of the great Bihram, son of the Mighty (Life)
My baptism shall guard me and will succeed.
And the name of Life and the name of Manda-ḏ-Hiia
Are mentioned upon me.
(Three times)

---

[1]) ṢHṬ, according to Lidzbarski is used almost always with fire in the sense of catch fire, and in Prayer 115 (M.L. p. 178, 1. 9) he translates '*ṣhiṭibun*'' sich entflammten''. Above, however, we have '*shiṭabun* in what is practically an identical passage. See J. ṢHṬ 2.

[2]) The Anointed, i.e. the Messiah.

My feet [1]) — and the hands of the Seven and the Twelve
Shall be powerless to rule me.
The name of the Life and the name of Manda-ḏ-Hiia
Are mentioned upon me.

105 [Known as the *Asiet Malkia*]

Kušṭa heal you!
In the Name of the Great Life!
Healing and victory [2]) be thine,
O great Gate of the precious House of Mercies!
Healing and victory be yours;
My honoured First Parents
Healing and victory be yours;
Treasure of the great First honoured Life.
Healing and victory be thine;
King Mara-ḏ-Rabutha-'laita
Healing and victory be thine;
King Yušamin the Pure, son of Niṣibtun
Healing and victory be thine;
King Manda-ḏ-Hiia, son of Niṣibtun,
Healing and victory be thine;
King Hibil-Ziwa
Healing and victory be thine;
King Anuš-'uthra
Healing and victory be thine;
King Šišlam-Rba
Healing and victory be thine;
King 'Shaq-Ziwa-Rba-Qadmaia [3])
Healing and victory be thine;
King Sam-Ziwa, pure, eldest, beloved, great, first Radiance
Healing and victory be yours,
Hibil, Šitil and Anuš,
Healing and victory be yours
Adatan and Yadatan,
Healing and victory be yours

---

[1]) Out of place? Or should it be *Ligraihun u'daihun* ("The feet and hands of the Seven" etc.)?

[2]) Or, equally "health and purity" and for *nihuilak* "shall be thine". *Asuta uzakuta* is used in fact as a formula of polite greeting, a salutation. As this hymn is recited, the priest bows at every name. The prayer is not in M.L.

[3]) The-great first-Radiance-was-bright. (שׁחק)

Šilmay and Nidvay, (ye) two guardian 'uthras of the jordan,
Healing and victory be yours;
(Ye) twenty-four 'uthras, sons of light,
Healing and victory be yours;
(Ye) four beings, sons of Salutation,
Healing and victory be yours;
Nṣab and Anan-Nṣab [1]),
Healing and victory be yours;
Sar and Sarwan,
Healing and victory be yours;
Zhir and Zahrun and Bhir and Bihrun,
And Tar and Tarwan
Healing and victory be yours;
Yufin (and?) Yufafin,
Healing and victory be yours;
Habšaba and Kana-ḏ-Zidqa,
Healing and victory be yours;
King Barbag-'uthra,
Healing and victory be thine;
King Šingilan-'uthra,
Healing and victory be thine;
Simat-Hiia,
Healing and victory be thine;
Great 'Zlat [2]),
Healing and victory be thine;
Šarat-Niṭufta [3]),
Healing and victory be thine;
Kanat-Niṭufta,
Healing and victory be thine;
Bihrat-Anana,
Healing and victory be thine;
King Abathur-Rama [4]),
Healing and victory be thine;

---

[1]) The prefix "anan" indicates the spouse of the spirit named.

[2]) *'zlat* ("she-span") is a personification of pious wifehood of priestly caste. Šišlam-Rba, the prototype of Mandaean priesthood, took to wife 'Zlat, and the marriage is described as a pattern for earthly marriages.

[3]) See p. 37, n. 1.

[4]) There are two Abathurs, one appears to be an *dmuta* (or counterpart) of the other. In the less abstract form, he is Abathur of the Scales, the spirit of justice which weighs human souls in his balance.

King 'Uṣṭuna-rba [1]),
Healing and victory be thine;
King Abathur-Muzania,
Healing and victory be thine;
King Pthahil, son of Zahriel [2]),
Healing and victory be thine;
King Yahia [3])-Yuhana,
Healing and victory be thine;
King Adam, the first man,
Healing and victory be thine;
King Šitil, [4]), son of Adam the first man,
Healing and victory be thine;
O (ye) kings and 'uthras,
And Indwellings [5]) and jordans,
And running streams and *škintas*
Of the worlds of light,
All of you, healing and victory (be yours!)
And (may there be) forgiving of sins
For myself, (Adam Yuhana) son of (Mahnuš), (N. son of N.)
Who have prayed this prayer!
May there be forgiveness of sins for me!

(*Note.*— The part which follows forms the main part of the RAHMIA or "Devotions", i.e. the prayers prescribed for the three prayer-times daily, i.e. at sunrise, at noon and before sunset; each day of the week having its own set of prayers. These must be got by heart, and their correct recitation is an essential part of every priest's training.)

My Lord be praised!

In the name of the Great First Sublime (Strange) Life, from the worlds of light, the Transcendent, above all works, be there healing

---

[1]) The "Great Body". The Great Life projected itself as a universe into the Great Body, shaped, according to gnostic tradition, like a man's body with worlds as limbs and organs. Here personified: also called Adam Kasia.

[2]) Zahriel was brought up from the underworld by Hibil-Ziwa, whose semblance wedded her there. Their offspring was Pthahil, who was therefore part darkness and part light.

[3]) John the Baptist.

[4]) Šitil, (usually one of the triad Hibil, Šitil and Anuš) died in order that Adam might live longer. Hence he is called the purest of human souls.

[5]) *Mašknia*. Or, just "abodes".

and purity (victory), strength and soundness, hearing and being heard, joy of heart and forgiving of sins for me, Adam Yuhana son of Mahnuš. May my thought, my knowledge and my intelligence enlighten me by means of this treasure, a section of the Devotions (*Rahmia*), and the strength of Yawar-Ziwa and Simat-Hiia.

106 [1])

In the Name of the Great Life!
Up, up! (ye) Elect righteous ones,
Rise up, ye perfected and believing ones!
Rise, worship and praise the Great Life!
And praise the great king Šišlam-Rba,
And praise the Occult Tanna [2]) and Ham-Ziwa,
And praise the great Yawar and 'Zlat the great,
And praise Simat-Hiia,
From whom all worlds came into being;
And praise the Wellspring and Datepalm [3])
From Whom the Father of 'uthras came into being.
I worship and praise that lofty and great
King of light, the Compassionate One
Who is full of loving-kindness.

[Pray this prayer in the "Devotions" of the early hours (daybreak) for it is the opening (prayer) of the "Devotions". Here recite "My good messenger" and "I worship Life" and recite "In the name of..."]

107

In the name of the Great Life!
My good messenger of light
Who travelleth to the house of its friends,
Come, direct my speech and open my mouth in praise
That I may praise the Great Life
Wholly.

---

[1]) In Lidzbarski's *Mandäische Liturgien*, this part comes as *II, Die Oxforder Sammlung* (i.e. in the Bodleian Library). Prayer 106 is Prayer I of his Erstes Buch, on p. 171 M.L.

[2]) See p. 9, n. 1.

[3]) See p. 14, ns. 5 and 6.

108

In the name of the Great Life!
I worship Life
And I praise my Lord Manda-ḏ-Hiia
And that great Presence of Glory
Which emanated from Itself.

[Pray these two prayers after "Up, up elect righteous" in the early morning devotions, then recite "In their name... in the name of that Primal Being"]

109

In the name of the Great Life!
I worship Life and I praise my lord
Manda-ḏ-Hiia and that great Presence of Glory
Which emanated from Itself.

[Pray this prayer at the devotions of the seventh hour and then recite "In their name... in the name of that..."]

110

In the name of the great Life!
The time, the time for devotions arriveth
The time of the Lord of Prayer hath come.
My awakener is Hibil, my instructor [1]) is Šitil,
Anuš lifteth up [2]) my hymns,
The immerser in my immersion [3]) is Šilmai
And he who establisheth prayers is Nidbai.

111 [4])

In the name of the Great Life!
My good messenger of light
Who travelleth to the house of its friends
Come, direct my speech and open my mouth in praise
That I may praise the Great Life
Wholly.

---

[1]) Lidzbarski *Hymnensänger* (M.L. p. 173).
[2]) D.C. 53 has *damia*, read *ramia* as in other mss.
[3]) The priest immerses himself at the early morning prayer.
[4]) A repetition of 107.

112 [1])

In the name of the Great Life!
I worship the Life
And I praise my lord Manda-ḏ-Hiia
And that great Presence of Glory
Which emanated from Itself.

[This prayer, "The time of devotions" is the opening prayer of the eventide devotions. Then recite "In their name (= *In the name of the Life*) and "In the name of that (*Primal Being*) and set on thy crown and recite beside is "Life created (*Yawar-Ziwa*)", "Let there be light" and "Manda created me" and then recite "Incense that is fragrant", and "Lo for the First Life" for the incense and cast it on the fire. And here recite the Sunday prayer.]

113

In the name of the Great Life, may healing be mine, Adam-Yuhana son of Mahnuš, through this Sunday prayer!

"On the light of Ether do I stand,
I stand for the Great Light with its purities!
I am Manda-ḏ-Hiia, emanation (*lit. planting*) of the Mighty First Life.
I cried to the first day of the week, (*Habšaba*)
The lauded, the pure guardian of the Light
Who enlighteneth 'uthras. To him I said
'Rise up, go, set off, descend to the earthly world,
To that world which is all birth,
To be with the Elect Righteous,
Men formed of flesh and blood.
Hold them in thy grasp, strengthen them,
Stand by them, take care of them,
Give them strength and fortitude
So that they may stand and worship and praise
The Mighty Sublime Life!' "
Then Sunday spoke, saying to Manda-ḏ-Hiia
"How canst thou send me to this world that is all birth
To be with elect righteous (men)
Formed of flesh and blood who do not respect me!
They treat me with contempt, hold me in no great honour,

[1]) A repetition of 108.

And remit not my sin and transgression?"
Then Manda-ḏ-Hiia spoke, saying to Sunday,
"Up with thee! Go, set off, descend to the earthly world
To this world that is all birth, to be with
Elect, righteous men formed of flesh and blood.
And grasp them in thy grasp, confirm them,
Stand by them and take care of them!
Turn back and drive away from them
The seven planets together with their demons and devils,
And their amulet-imps and their evil creatures;
So that they will forgive thee thy sins [1])
And thy transgressions; will hold thee in great esteem
And victory will be ours and will be thine".
Then Manda-ḏ-Hiia spoke and said to the elect righteous,
"Give heed to Sunday the Enlightener whom
I have sent to be with you in order to enlighten you,
To uplift you and make you upright,
And to bring you prayer and praise.
Forgive him his sins [2]) and transgressions
And hold him in great esteem."
Manda-ḏ-Hiia taught and expounded and said,
"Anyone who doth not forsake his sins and trespasses
On Sunday, nor holdeth him in high esteem,
Will have no seat amongst the 'uthras
Nor will he behold the great Countenance of Glory.
For Sunday is more precious, greater and more beauteous
And bright than all the 'uthras!"
Blessed and praised is Manda-ḏ-Hiia and the Confirmer".
And Life is victorious over all works.

114

In the name of the Great Life!
Sublime Light be glorified!
Early I arose from my sleep: I stood,
Into radiance that was great I looked,
I gazed into radiance that was great,
Into the Light which is boundless.

---

[1]) Read "they will forsake *their* sins and *their* transgressions".
[2]) I feel sure that this should be "Forsake on it (Sunday) sins and transgressions".

When clothed [1]) in robes of radiance
And light was thrown on my shoulders [2]),
A wreath of ether He set on my head
And set it on the head of all His race [3]).
He hymned, and the 'uthras with Him hymn,
And the Light-rays [4]) answer His voice.
And it rouseth sleepers and maketh them rise up
From their sleep.
He said to them "Arise, ye sleepers who lie there,
Rise up, ye stumblers who have stumbled,
Arise, worship and praise the Great Life
And praise His Counterpart, that is the image of the Life [5]),
Which shineth forth and is expressed
In sublime light."
And Life be praised!

115 [6])

In the name of the Great Life!
We have purified our hands in *kušṭa* (truth)
And our lips in faith
We have uttered words of radiance
And were absorbed [7]) in thoughts of light.
Thou, my lord Manda-ḏ-Hiia, art blessed and praised
And thy praise is established (*on high*).
Great is the strength of Life;
Abounding the glory of the mighty (Life)!
Honour resteth upon the 'uthras who sit in glory.
This is prayer and praise which came to them [8]) from

---

[1]) Not as in M.L. "Ich war bekleidet". Possibly "When the dress of radiance was put on"?

[2]) D.C. 53 *lkadfḫ* "on his shoulder" (D.C. 3 *lkadfiḫ*): M.L. (from the Bodley ms. *lkadfai*) "on my shoulder". As the Bodley ms. is the older I have adopted this reading.

[3]) In both D.C. 53 and D.C. 3 "He set an ether-wreath on *his* head and set it on all his race".

[4]) *Pasimkia:* see p. 63, n. 4.

[5]) Is the sun taken here as a symbol or image of the deity?

[6]) The first few lines are identical with 104 (the *Rušma*).

[7]) D.C. 3 makes *'shiṭ abun* two words (not *'ṣhiṭibun* as in the Oxford Ms.) De Morgan has *'shiṭabun* as in the *Rušma* and here. See Lidzbarski's note, M.L. 168 n. 2 on the meaning, which he associates with fire. Jastrow, סְחַט however, gives good reason for his second meaning "to absorb".

[8]) D.C. 3 and M.L. "came to us"

The great place of Light and the everlasting Abode.
We praise (Him) with it when we have risen from our sleep,
Before any have spoken falsehood.

For any man who prayeth this prayer there will be forgiving of sins and transgressions in the great place of Light and in the everlasting Abode.

And Life is victorious.

116

Blessed be thy name and praised be thy name
My lord, Manda-ḏ-Hiia!
Pure mountains that quake not have blessed thee:
'Ufania [1]) (interpretations?) of truth which are unchangeable
Have blessed thee.
Sons of salvation who sit in thy company
Have blessed thee.
Yawar-Ziwa, the great king of Naṣirutha
Hath blessed thee;
Ayar-Nhura, the pure, the envoy who is all righteousness,
Hath blessed thee
And I [2]) worship and praise that channel of light,
The messenger of all rays-of-light.
Blessed is thy name and praised is thy name,
Being who resteth upon the *škintas*!
Upon *škintas* [3]) doth his name rest.
Every day, daily, they gaze on his likeness
And upon the great Countenance of Glory.
And Life be praised!

[Pray these four prayers, "On the Ether-Light do I stand", "Early I rose from my sleep", "We have purified our hands in *kušṭa*", and "Blessed be thy name and praised be thy name". Recite them for the "Devotions" for daybreak after incense.]

117

I worship, praise and laud
That Šrar, the great occult First Vine
Whose fruits are a thousand thousand,

---

[1]) אופַנָא "turn". interpretation". (In later Hebrew, see J. אוֹפָן)

[2]) D.C. 53 has *ḏ-ana* "whom I" etc.

[3]) M.L. "upon all *škintas*."

And a myriad myriad His tendrils;
Upon Whom I called and He answered me.
Further, when I call on him, He will answer me;
For He will come and will heal me,
Will lift me up, raise me and confirm me [1])
Will direct my eyes to the Light,
And my feet to steadfastness
My mouth to wisdom and my heart to vigilance.
Then I worship, praise and laud
That first great occult *škinta*
That is the house of dazzling beings.
Then I worship, praise and laud
That occult, first *škinta*
Which my Parents [2]) inhabit.
Then I worship, praise and laud
Yon Ruaz, the great first secret Vine
Which loosed its milky juices [3]) into the habitations.
Then I worship, praise and laud
That Ruaz, the great first Light
Who hath sovereignty over all worlds of light.
Then I worship, praise and laud
That great, occult, first *škinta*
To which the eyes of Naṣoraeans,
Men set apart, and the elect righteous
Look, that they may rise and behold
The great place of Light and the Everlasting Abode.
And Life be praised: Life is victorious.

[Pray this prayer in the *Rahmia* (Devotions) of the seventh hour, after incense on the fire (*and after?*) "On the Ether-Light do I stand"]

118

It is time to pray the "Devotions",
The great moment for humble worship [4]),
For offering up propitiatory prayer [5])

[1]) D.C. 53 *unitaqnan*, D.C. 3 *unitraṣlia*, also M.L. p. 181, 1.3.

[2]) "My Parents", i.e. according to priestly teaching the cosmic Father and Mother.

[3]) "Nourishing juices" is perhaps better. From HLB? Lidzbarski (M.L. p. 181, n. 1) rejects this derivation.

[4]) Lit. "to humble oneself".

[5]) *Hilita* from (חִלָּה "to assuage by prayer or gifts"). French *douceur*.

To my lord, Manda-ḏ-Hiia,
For arousing [1]) the elect righteous.
The priests say to Manda-ḏ-Hiia
"We will abjure that which we possess
Of fee, alms and benefit
And the (false) deity [2]) of the House [3]).
We will come and will be believers."
Manda-ḏ-hiia saith to them, to the priests,
"Your Father hath great strength,
Surpassing all limit, (*stronger*)
Than passionate thoughts, vain things
And the devouring flame.
The Good One clotheth His children:
He covereth them and raiseth and showeth them
That there is great enlargement [4]) of Life
And your souls shall rejoice
With clouds (*spouses?*) of light.
But other souls will die and become
As though they had never existed.
Ye shall receive your vestments: [5])
Ye shall receive your wreaths.
In the presence of the Great (Life?)
Ye will be great, and will be called
'Uthras amongst the 'uthras.
And ye will say "The Living stand
In the dwelling of the Life".
And Life is victorious over all works.

[Pray this prayer in the evening devotions after incense (and) after "For the Ether-light do I stand".]

119

In the name of the Great Life
Be the sublime Light glorified!
On Sunday, the first of days,

---

[1]) Read as one word, *lmitiauria*. Different readings by scribes suggest corruption. Lit. "in order to awaken (or arouse)".
[2]) Read *ulalahuta*.
[3]) "House"here = the earth, the world.
[4]) Or "rebreathing", "refreshment", "renewal".
[5]) *Titqablun 'uṣṭlaikun* omitted in D.C. 53 : see M.L. 183 :4 and D.C. 3 p. 162, l. 5.

Who hath seen that which I have seen?
Who saw Manda-ḏ-Hiia
When he went and came to the world?
He went (thence) and came to the world.
The Earth lay prostrate and was affrighted.
He taught, and lovely was his voice!
And he lifted it up, in his mouth there was eloquence,
Eloquence he put into his mouth.
He revolutionized and forsook the world:
The world he revolutionised and forsook.
Spirit (*ruha*) sitteth in lamentation
In lamentation sitteth Ruha;
And the Seven sit in consternation;
They weep and prolong their mourning
Because their mysteries are disclosed,
Because disclosed are their mysteries.
They will be brought to an end
On the great Last Day.
Namrus [1]) feared and trembled,
Her weapon fell from her shoulder,
From her shoulder fell her weapon
And her bows [2]) from the palm of her hand,
Ruha addresseth her sons,
Her good-for-nothing idle (sons),
She saith to them, "Sons, when terror overtaketh your mother,
What will you Seven do?
When the Strange Being cometh,
Who will rise to confront him?"
A consuming ray [3]) of light
Is in Manda-ḏ-hiia's hand; felling them
He cometh (*to?*) the rebels.
The Son-of-Life raiseth his Voice
At departure [4]) of the Seven
Saying to them "I have brought wares

[1]) Another name for Ruha: *varr.* Nimrus.
[2]) Plural.
[3]) Or "a mace".
[4]) *paṭur* occurs in D.C. 36 and DC. 6 of prayers, that they are the soul's *paṭur* (*paṭurḫ hinun*) i.e. "her discharge", her "permission to leave" seems the likeliest translation.

To my friends.
I brought truthful words to believers.
Men who buy my wares,
Their merits wreathe their heads
Twined are their merits,
And their horns are exalted
On [1]) their heads.
They will arise and will behold
The Place of Light.
Renowned is Life and victorious,
And victorious the man who went hence.

120

My day — what is it amongst the days?
A day, My day!
What amongst the hours is one hour?
My day, what is it amongst the days?
The day on which the radiance of Manda-d-Hiia shone forth,
My day is Sunday, chief of days,
The day on which the radiance of Manda-ḏ-Hiia dawned:
On my day the radiance of Sunday dawned
Upon us and enlightened us beyond measure.

121

Before the Wellsprings were transmuted [2])
Before the Awakening [3]) without,
Before ye were in existence
I was in the world:
The Voice of living waters (Water of Life),
(Waters) which transmute the turbid waters.
They become clear and shining [4])
They gush forth and cast out impurities.

---

[1]) Literally "in" or "with" their heads.

[2]) The whole hymn deals with the transmutation of turbid water by Water of Life: (*šinia*,, from ŠNA "to change" ?).

[3]) In spite of Lidzbarski's note M.L. 186 n. 4, *tirata* is undoubtedly "awakening". In D.C. 43 *ulabšinta ulabtirata* "neither in sleeping or waking". Lidzbarski takes *lbar* in this line for *lbab* ('b' and 'r' are easily mistaken).

[4]) *Nasbia tuqna* has the double meaning "take on restoration" and "assume luminosity".

Wherefore should the First (Life) desire sons from the dregs?
Voices cry aloud proclamations [1])
Planning schemes, all of them talk!
(But) one Voice cometh and teacheth all sayings,
One Being cometh and teacheth about this and that.
(As for) us, who have praised our Lord
Thou wilt forgive us our sins.
Thou wast victorious, Manda-ḏ-Hiia
And thou leadest all thy friends to victory.
And Life is victorious.

122

O Lord of devotions,
O Lord of Prayers
And of hymns and good [2]) books,
O Lord of prayer and praise,
Hear my voice and condemn me not!

123

Except for six or seven nations,
Fruit is set up on the Tree;
On the Tree fruit is set up
And (other) trees gather together toward it.
Toward it do the trees assemble,
And a throne is set up for the Lord [3]) of Radiance
For the Lord of Radiance a throne is set up
And the Lord of Radiance sitteth thereon.
Before him are set up recompenses
Which he delivereth to the perfect,
To the perfect doth he deliver them
And said "To each according to the works of his hands
It is awarded". And he said [4]) "Every man who toiled [5])
And was long-suffering shall come and take with both hands,

---

[1]) Or "sacred instruction" "scriptures".
[2]) Reliable, orthodox books.
[3]) Read *lrab*.
[4]) Not in M.L.
[5]) D.C. 53 is defective. For *kulhin ḏ hua* read as in other mss. *kul man d hla u'tangar*. The verb is הַלָּא not חַלָּא (in Mandaic there is no distinction between the two hs.). Jastrow gives as the meaning of הלי, הלא "to be faint, to labor" i.e. to toil till fatigued. For *'tangar* read *'tnagar* (cf. ܬܢܓܪ).

But he who did not toil nor endure,
Standeth empty in the House of Dues.
He will seek but will not find,
And ask, but nought will be given him,
Because he had in his hand and gave not,
He will search there in his bosom and will find nothing."
Thou art praised, Manda-ḏ-Hiia
Who dost not condemn thy friends.

124

I seek a boon from the Life,
From Thee, mighty Life.
I seek a boon from the Life —
That Ye will rightly guide Your praise [1])
For me.

[These three antiphonal hymns and three chants are for the first day of the week.]

125

In the name of the Great Life
At the beginning of the construction [2])
I issued from thee, everlasting abode:
At the beginning of the Building I emanated from the Builder,
The Great (Life) who built me.
From the Builder, who is the Great (Life)
Who constructed me, I came.
My Transplanter transplanted me.
I came: my Transplanter transplanted me
With advice that was counselled by the Great (Life),
With advice given by the Great (Life)
They sent me that I might build a building,
That I might construct a building for the good,
For true and faithful men,
I built and constructed it;
And at the beginning of the building I established,
I planted living plants therein,
True and faithful men.

[1]) I.e. the worshipper's praise of the Life.

[2]) Lidzbarski took *banana* to mean "in a cloud". The context, however, and the evidence of other texts proves the word to mean the act of building, construction, a building, and usually the act of creation.

I entreat my Builder (Creator) (*saying*)
"Keep Thine eye on my Plants
Upon my Plants keep Thine eye,
Lest, perchance, they droop [1]) and lie down
Forgetting the good things commanded (them),
Until they sleep (droop) and until they lie down,
And until they forget Me (and) the good things commanded,
Until they forget Me!
(*Then*) will apostasy enter into them."
Beware of it, my brethren! Beware of it my friends!
Beware, my friends of Jesu, the pseudo-Messiah,
And of those who misconstrue appearances
And alter the words of My mouth.
If ye are wary, my brethren, if ye are wary, my friends,
If ye are wary, my brethren, when ye depart from your bodies
I will be a Helper to you.
A Helper and a Support from the Place of Darkness
To the Place of Light.
Thou hast conquered, Manda-ḏ-Hiia
And makest victorious all those who love Thy name.

126

At the beginning of the pure *Kimṣa* [2])
Accompanied by sublime Rays of Light,
I gazed and beheld a great (sprouting) [3]) Shoot
Which was transplanted from within the great Jordan.
Sublime was his voice his perfume fragrant,
His appearance shining and splendid!
And Life is victorious.

127

A Being, chosen, righteous, sprang up
And shone forth in the world.
He appeared in the world and shone forth.
He spoke with the Mighty Life;
With the mighty Life he spoke,

---

[1]) In the Middle East a gardener says of a drooping plant that it is *nāima* "sleeping", and here "sleeping" applied to a plant would mean "drooping".

[2]) *Kimṣa* especially when used with KMṢ appears to mean "formation", "materialisation", "taking shape" or "consummation". Here, possibly "formation" is the word.

[3]) *Nibṭa*. "a sprout", "outgrowth".

And revealed mysteries that were veiled,
Mysteries that were veiled he revealed.
His glory resteth on his friends,
On his friends his glory abideth.
But the whole world [1]) persecuteth him.
When he saw that the worlds persecute him
He lifted his eyes to the Place of Light.
They opened the Gate of Light to him
And he arose into Life: They (*Life*) supported him.
Life supported Life,
Life found Its own,
And my soul hath found
That for which it had waited.
Thou art victorious, Manda-ḏ-Hiia,
And thou bringest to victory
All those who love thee.
And Life is victorious.

128

O Man, whom acclamation chose out,
Who wast selected out of the world,
They will cause thine eyes to shine, good one! [2])
For they have clothed thee in a robe
Which is beautiful.
Because of thy cry and the sound of thy teaching,
The Great Life hath accepted thy prayer
And thy praise.

129

"Whither goest thou, chosen [3]) righteous One
Whom all thy friends seek, for Whom all Thy friends
Long and desire Thine appearance amongst them?"
"I have gone to build a building [4])
Yonder in the world.
I built it [5]) and constructed it

---

[1]) *Kulhun almia*, often means "all persons", "everyone", "all the world"
[2]) In D.C. 3 and Oxford ms *ṭaba* (not *uṭaba*).
[3]) D.C. 53 has *bhiria:* read *bhir* as in other mss.
[4]) For *banta* in D.C. 53 read *binta* as in other mss.
[5]) Read *banth* as in other mss.

And set it up in the beginning.
Into the Building I transplanted
Plants that were living,
True and faithful men.
I entreat my Builder,
The Being who guardeth the Building,
I entreat my Builder (*saying*)
'Direct Thine eyes to my plants,
Upon my plants keep Thine Eye;
For perchance they may wilt [1]) and lie down
And forget the good things They commanded;
Until they sleep and until they lie down
And until they forget the good things commanded (them)!'
The Being cried to the world from one end to the other,
To the world's end the Being called the world and said,
"Well is it for one who taketh heed to himself!
The man who taketh heed to himself
Hath not his like in the world! Moreover,
Men who are staunch shall live:
But those who turn aside shall come to an end.
Those who turn aside shall die [2])
But those who are staunch shall find certainty.
My brethren, hold firmly to your staves [3])
And endure the world's persecution.
The worlds' persecution endure
With a true and believing heart.
Worship Me with uprightness
And I will act as your Helper,
A Helper and support from the Place of Darkness
To the Place of Light.
And Life is victorious.

130

On the day on which They opened
The great gate of the Dwellings [4])

[1]) See p. 119, n. 1.
[2]) So in both D.C. 53 and D.C. 3. The line is missing in M.L.
[3]) The olivewood staff (*margna*) is part of a priest's insignia, so that priests and not laymen are addressed.
[4]) *Hilbunia* is a literary word for "houses". Literally *hilbuna* means "egg", for which the usual word is *bit* (which also means "house"). In poetry, human beings as well as divine personages live in *hilbunia*.

The radiance of the King over the holy 'uthras
Was enhanced.
To true and faithful men there came
Prayer and thanksgiving.
They rejoice and delight therein
And raise their prayer and praise
To the Place of Light.

[These three hymns and three chants are for the second day of the week (Monday).]

131

In the name of the Great Life
Sublime Light be magnified!
"Thou camest from the House of Life;
Thou camest - what didst Thou bring us?"
"I brought you that ye shall not die:
That your souls shall not be pent back.
I brought you on the day of death, Life;
On the day of affliction, Joy. [1]).
I brought you a serenity
That existeth not in the unrest of nations".
"This, this hast Thou brought, Good One!
To the true man what hast Thou brought?"
"I have made him My treasurer,
Made him ruler over all that I have.
I have given him precepts of right-dealing
By which he entereth and departeth [2])
As a man who hath realised his desire.
Chosen ones! ye have asked and have found;
Furthermore, my chosen, ye shall seek and find
Just as the first (*believers?*) sought".
And Life is victorious.

132

Come, come, King of 'uthras,
Lofty Messenger, who came from His Father's House.
Come! receive my prayer and my praise
And lift it up in peace to the Place of Light!

---

[1]) Read *hadua* as in D.C. 3 and the Oxford ms.
[2]) I.e. "is born and dies".

133

Thou camest from the House of Good Beings.
(O) would [1]) that Thou hadst not come into corruption
Into the evil and falsity of this world!
Would that Thou hadst not come into corruption
And hadst not been seen by my eyes!"
"If verily I came, if verily I appeared,
Thine eyes are eyes of falsehood
Whilst my eyes are eyes of truth.
Lying eyes are darkened utterly.
Eyes of falsity behold not the Truth!
If thou wishest to see, Ruha, [2])
Go to the house of him who knoweth Me,
Those who know me, for I dwell amongst them
In the hearts of my friends
And the thoughts of my disciples".
And Life is victorious.

134

Come, come, King of 'Uthras,
Lofty Messenger for whom my eyes look!
Hearken, hear my cry
And lift up my prayers and my praise
To the Place of Light.

135

Fragrance came from its place,
Truth came from its Home,
Fragrance came from its place,
It came and settled in the House
It crieth and maketh the dead live,
It arouseth those who who are dying
And lying prone.
It awaketh souls who are fit for [3]) and worthy
Of the Place of Light.
This, this is what the Good One did,

---

[1]) *'dilma* indicates a doubtful or sarcastic statement. or a negative form of stating a condition. Ruha is the speaker.

[2]) Both D.C. 3 and D.C. 53 have *lruha:* the Oxford ms. *ruha.*

[3]) D.C. 3 *ḏ-šihia*, D.C. 53 *ḏ-šiha.*

And set up that which liveth, His Sign.
The planets assembled, they went.
They confronted him that ruled them,
Saying to him, "Hast thou not seen, Alaha-Alihun [1]),
That a Fragrance hath come from its place,
A fragrance from its place hath come?
The (*And that*) *Mana* hath moved from its place?
It calleth and maketh the dead live,
And rouseth the dead [2]) and the sleeping;
It awaketh souls who are fit for and worthy
Of the Place of Light.
This, this hath the Good One done,
And hath set up that which liveth, His Sign".

Alaha-Alihun opened his mouth,
Saying to his sons, his first-born,
"Come, come, my children,
My first-born and my offspring!
Listen to the thing which I say unto you!
If ye find a righteous man,
Bow yourselves low before him,
One bow for himself, and the second
For the Fragrance of Life which resteth upon him".
Behold, Life is victorious!
Life triumpheth over this world.

136

Come, come, Manda-ḏ-Hiia!
The Mount of Darkness becometh light,
It groweth light, the mount of Darkness,
And the turbid waters become fresh [3]).

[These three hymns and three chants are for the third day of the week (Tuesday).]

137

In the name of the Great Life
Sublime Light be magnified!

---

[1]) I.e. God-of-gods.

[2]) D.C. 53 and D.C. 3 both bave *mitia:* The Oxford ms. *maitia* "dying", which Lidzbarski has translated "bringt her".

[3]) The antithesis of turbid. The adjective means "fresh" also of myrtle.

There was a Cry in the firmament
And thunder sounded in the House of Stars.
Ruha and the planets sit in lamentation,
They sit in lamentation over a man
Who sprang up from the Earth,
About a man who sprang up from the Earth
And rent a fissure in the House,
A fissure he rent in the House
And into it he cast dispute.
A dispute he cast into it,
Not to be resolved for an age of ages;
(Not) until Manda-ḏ-Hiia cometh
Bringing with him three chosen ones,
Bringing three chosen ones with him
And lifting them up to the everlasting Abode,
To the place which is light-giving and effulgent.
Summoned and invited (*thither*) are your souls,
And the souls of our good brothers
And those of our sisters who are believing.
Thou art victorious, Manda-ḏ-Hiia,,
Good One, who establisheth his friends!
And Life is victorious.

138

The voice of a hidden Sprout [1])
It spoke and discoursed from the Earth,
From the Earth it spoke and discoursed.
The Great Life, from the Occult, answered it,
From the Occult the Great Life gave it reply.
And It transferred thither and sent a Messenger.
The Messenger (whom) It transferred and sent
Subdueth the might of rebels.

139

I ascended the mountain Carmel [2]),
Thee I ascended, Mountain, Mount Carmel!
The mountain of Carmel I ascended.

---

[1]) I take "sprout" to be a young "plant", that is a young believer.
[2]) *Karimla*, Carmel, is mentioned in the 26th. fragment of the *Drašia ḏ-Yahia*.

Twelve vines [1]) awaited me.
The vines saw me, the Vines beheld me.
When they saw me, the vines waxed great,
They spread out their foliage.
They increased, spread out their foliage,
Increased their fruit and their blossom.
(*Yet*) they knew me not, did not discern me,
Nor did they take heed of me.
They knew me not, did not discern who I was,
Nor whose son I was [2]),
The man who saw me and discerned me,
His course is set for the Place of Life!
Thou art victorious, Manda-ḏ-Hiia
And leadest all thy friends to victory.

140

Between mountains twain,
And between three *škintas*,
Between mountains twain
Yawar, the Chosen One, founded a *škinta* [3])
A *škinta* did Yawar found,
And chosen righteous were established therein,
Therein were the chosen righteous established [4]).
And they arise and behold the Place of Light.

141

Who will come, who will tell me,
Who will inform me, who will teach me,
Who will come and who will tell me
What 'uthras are like, what 'uthras resemble,
And what do rays-of-light resemble?

'Uthras resemble Radiance,
"Rays" resemble Light.
'Uthras pledge their word [5])
And do not lie.
The planets lie: they

[1]) The twelve tribes?
[2]) The second *ana* is a miswriting. (Not in D.C. 3.)
[3]) *Škinta:* The cult-hut?
[4]) The second *mitqaimia* is omitted in D.C. 53.
[5]) Lit. "take oath".

Come to an end on the Great Last Day.
Life is extolled, and victorious
And victorious is the man
Who went hence.

142

The advent of Hibil-'Uthra —
Like Šitil, he goeth to the house of his friends,
Priests who hearkened to the voice of Anuš the great 'uthra;
They worship and praise the Great Life
From the beginning unto the end.

[These three hymns and three chants are for the fourth day of the week (Wednesday)].

143

In the name of the Great Life
Sublime Light be glorified.
In the glory of my Father I stand,
And with praise of the Being who is my Creator:
In the glory of my Father I stand
And am upright in the House of Perfection.
At my voice the earth trembled;
At my radiance the heavens were shaken,
The seas dry up,
Flowing streams fall into barren wastes.
Destroyed, rent asunder are fortresses
And earthly men of might are quelled.
Mountains, however lofty,
Like bridges are laid flat.
As for the wicked, who rise up against me,
There is a Being who will hew them down,
Not with my strength but in the strength of the mighty Life.
And Life is victorious and victorious the man
Who went hence.

144

By my pure radiance am I protected;
And the 'uthras, my brothers, are covered with light.
Through the vigilance and praisegiving of the 'uthras,
My brothers, the glory of Life cometh and resteth upon me.

145

When the Mighty [1]) (Life) speaketh
In the Great Place, the House of Perfection
The Great and Mighty One transporteth (*or* createth)
Šilmai and Nidbai: It transported Šilmai and Nidbai
And gave them to Nṣab-Ziwa as his helpers.
When Nṣab-Ziwa had reliance on the 'uthras,
The perfect beings whom They had sent down,
He spoke with his calm voice
And the chosen go out towards him [2])
Towards him go out the chosen.
And he giveth them some of his glory
Some of his glory he bestoweth on them,
And the chosen on earth are confirmed
The elect righteous are confirmed;
They rise up and behold the Place of Light.
Extolled is Life victorious,
And victorious is the man who went hence.

146

I am preserved by my pure radiance
Like the Mighty One [3]) in His Glory.
My raiment shone forth in the House
And my prayer and praise rise upward to His Place [4]).

147

Miserable [5]) am I!
When shall I go (hence?)
(*When will*) my aching heart find relief?
My heart that aches (*when will it*) find relief?
And my soul, that they made an alien,
Find its vent?
In the place where they are much questioned
The glory of Life will rest on me.
And it will rest upon my priests and (those)

---

[1]) The plural indicates the Great Life.
[2]) The couplet is missing in D.C. 53: I take it from other mss. including D.C. 3 and the Oxford ms.
[3]) Again, the plural indicates the Great Life.
[4]) In D.C. 53 very plainly *latrḫ*.
[5]) *Ania* means both "poor" and "miserable".

Whom the Seven persecute in this world.
(Yea) the Seven persecute sorely!
The worlds which persecute and wrong,
The Seven, they and their king,
Are bound for conflagrations of fire.
(But) the good, the elect, the just
And the perfect rise
And behold the Place of Light.
Life is extolled, victorious,
And victorious is the man who went hence.

148

"I am poor [1]) and submissive,
An elect righteous one [2]).
Listen, hearken to my cry!"
"Thou, poor one, with thy children,
Thine offspring and thy priest,
Shalt rise and thou wilt behold
The Place of Light".

[These three prayers and three hymns are for the fifth day of the week (*Thursday*).]

149 [3])

In the name of the Great Life
Sublime Light be magnified!
At the door of the synagogue
Her mother meeteth Miriai,
Miriai her mother meeteth,
And she questioneth her straitly,
"Whence comest thou, My daughter Miriai?
That thy face plucketh (*colour from*) the rose.
Thy face plucketh (*colour from*) the rose
And thine eyes are full of sleep,
Full of sleep are thine eyes
And thy brow beareth marks of vigil!" [4])

---

[1]) See p. 128, n. 5.
[2]) That is to say, one of the *bhiria zidqa*, one of the Mandaean community.
[3]) The conversion and baptism of Miriai are described in G.R., see Lidzbarski's translation, p. 341; and in J.B. II p. 123. See also 162, p. 140.
[4]) שְׁהַר "to be awake: *šaharta* = "a vigil", "a watch"? Doubtful: the word could also mean "sleep"!

And she (*Miriai*) answered her,
"Yea, these two or three days
My brothers stayed in my Father's house;
In my Father's house my brothers stayed
Chanting wondrous chants.
At their voice, at the sound of the discourse
Of the 'uthras, my brothers,
No sleep cometh to mine eyes,
To mine eyes no sleep cometh
And my brow (*keepeth*) vigil". [1])
Hast thou not heard, daughter Miriai,
What the Jews say about thee?
The Jews say 'Thy daughter is in love with a man,
She hath hated Jewry and loved Naṣirutha;
She hath conceived hate for the synagogue-door
And love for the door of the *maškna* [2]).
She hath taken dislike to the phylactery-band
And loveth the fresh (myrtle-) wreaths.
On the Sabbath she carries on work;
On Sunday she keepeth her hands therefrom.
Miriai hath hated [3]) the Law
Which the Seven imposed (bound) upon Jerusalem' ".
On the place where she was standing,
Miriai scattereth the dust with her foot
And sayeth "Dust on the mouth of the Jews!
Ashes on the mouths of all the cohens (priests)!
And dung beneath the horses' hooves
Be upon the Elders who are in Jerusalem!
That which I have come to love I cannot hate.
That which I (now) hate, I cannot love.
(*No love have I*) except love for Manda-ḏ-Hiia,
My Lord, who standeth by (me) and will be
My Helper, lending hand and support
From the Place of Darkness to the Place of Light".
Thou hast vanquished, Manda-ḏ-Hiia!
And bringest victory to all those who love thy name.
And Life is victorious.

---

[1]) Delete *la*?
[2]) The *maškna* is the Mandaean cult-hut and its enclosure.
[3]) In D.C. 3 *slitḫ*, Oxford ms. *aslitḫ* "rejected".

150

On the day that the great gate of the Dwellings [1]) opened,
The radiance of the King upon the holy 'uthras was increased.
The 'uthras bowed in adoration
And the Great Life accepted their prayer and their praise
From beginning to end.

151 [2])

When will my Lord come from thee
Victorious heaven?
He will lift my head from my knees
And dry my eyes from my tears.
My lap that is full of ignominies
He emptied [3]) before Him
I lay low [4]) and I arose.
I will tell him everything: of how
All the worlds have harried me,
Many were the persons [5]) who harried me.
(*But*) my brethren, sons of Kušṭa,
Do not fail me.
The worlds stoned me with stones
(But) my brothers were moved in words to anger thereat [6]).
(O) that my Lord would come from thee
Victorious heaven! for He will lift my head
From my knees and dry my eyes from my tears.
My lap, which was full of ignominies,
He hath emptied out before Him, I lay low
And I arose [7]). And I will recount to Him everything,
How all the worlds persecuted me;
Many were the persons who harried me,
(*But*) my brothers, sons of Kušṭa, do not fail me.
The world stoned me with stones,

---

[1]) See p. 121, n. 4.

[2]) This prayer differs considerably in the D.C. 53, D.C. 3 and D.C. 1 versions from the Oxford ms. which Lidzbarski used.

[3]) Oxf. ms *'nfiṣ qudamḫ* "I will empty out before Him"

[4]) Oxf. ms *rmia qudamḫ 'qum*, for *qudamḫ rmit uqamit* in the other three.

[5]) *Almia* for "persons", see p.2, n. 3.

[6]) Lidzbarski is mistaken: the soul makes no complaint about her "brothers in Kušṭa".

[7]) See ns. 3 and 4.

(*But*) my brothers, in words were angry (thereat [1])
They said to me "Why weepest thou, Daughter of Kušṭa?
(*Why*) do thy tears [2]) fall down into thy bosom?
Thou knowest well thy road!
Thy boundary-stone is firmly erected!
Between lamps of light
They will lift up thy lamp,
Between lamps of light
Thy lamp they will set up [3]),
And they will shine forth.
In thy time and season arise,
And behold the Place of Light.
Extolled is Life and victorious
And victorious the Man who went hence.

152

Ye are uplifted and fortified
By a word of sure truth [4])
Which hath come to you.
A word of sure truth hath come to the good,
A truthful word to the believing!
To the Place which is all Life
Your souls are bidden and invited,
And the souls of your good brothers
And of such of our sisters who are believing.

153

A cleft was cloven in the earth:
Thunder sounded in great Sion,
The being who breached the breach
Was unable with (all) his might
To stop it up.
Another who was with him,
A weaver of a fishing-nets he was,
Cast his net for fishes great and small.
Fish who had strength thereto

[1]) Omitted in D.C. 53.
[2]) Read *dimik* as in D.C. 3.
[3]) The repetition is in D.C. 3.
[4]) *Šrara* is more than "truth": it is something sure, fact, something that cannot be shaken, certainty, also (physical) soundness.

Broke the net and got out.
Fish whose strength was not equal thereto,
Lay beneath the lead [1]).
On the day that the breach will be closed,
On the day that the waterwheels [2]) gush out,
On the day that the breach is blocked,
Ye fish, where will ye go?
O ye who sup on [3]) scourge and despotism,
What will ye do on the Day of Judgement?
O ye who wear flowers and silk
What will ye say to the Being of the Scales? [4])
Voices have been voiced,
Opinions have been given, all (*kinds of*) pronouncements;
Yet there cometh one Voice
And teacheth all voices,
There cometh one Saying
And teacheth all sayings.
There cometh one Being,
Who explaineth them one by one.
We who praise our Lord,
Thou wilt forgive our sins and trespasses,
Our sins and trespasses Thou wilt forgive us,
Which we foolishly committed in the world,
For the sake of the strength of the holy
And the true-dealing of the believing.
Life is victorious and victorious the man
Who hath gone hence.

154

I have spoken and discoursed with my voice:
"O Lord of devotional prayer [5]),
O Lord of prayer and praise,
Hearken and hear my voice,

---

[1]) The *silita* is the *selīya* of the modern fisherman on the Tigris and Euphrates: a circular net, weighted round its circumference by lumps of lead.
[2]) Wooden irrigation wheels. (P.) The *naura* is still employed but has been largely replaced by oil-pumps.
[3]) I.e. "are avid of", lit. "eat." M.L. has *šauṭa* for *šuṭa*.
[4]) Abathur (*Muzania*).
[5]) I.e. the *Rahmia*, daily devotions.

And be Thou, Great Life,
To me a Helper".

[These three prayers and three hymns are Friday's.]

155

In the name of the Great Life,
Sublime Light be magnified!
Stand by Me, be steadfast,
(Ye who) know Me;
Stand by Me, be staunch,
My friends.
Stand by Me staunchly
(Ye who) know Me,
Like a stone column in storm-winds!
Tempest may go, tempest may come;
(But), My friends, change not
(The words of?) My mouth.
For men who stand firm will live,
(Whilst) those who turn away will meet their end;
Those who turn away will die
Those who remain staunch will find
Sure truth. My brothers,
Speak truthfully, not with lying lips
Prevaricate. Be not like a pomegranate
Which on its outer face is sound,
Outwardly sound is its surface,
But inside it is full of dry husks.
Be like a wine-jar full of Azmiuz wine;
Its outside is clay and pitch
But inside it is Azmiuz wine.

The Voice of Life calleth
And the ears of the chosen hearken.
Extolled is Life and victorious
And victorious the man that goeth hence.

156

By the bank of the great Jordan of the First Life,
A sublime Vine standeth erect.
Each and every day my prayer and praise
Riseth before it.

157

To the mountains I say
How fragrant are your odours,
How delightful your perfume!
Within you [1]) all is full of brightness!"
They reply, "The Being who passed through our midst
Hath no tangibility or substance,
No substance or tangibility hath He,
Nor is there any kind of need in Him.
The Being who passed amongst us,
Released some of his vivifying power [2]) amongst us."
The wicked hold their power of reproduction
(To consist of) questions [3]) (?) and words.
But not in questions(?) and words can the vivifying power [4])
Of Life be comprehended,
But in truth and belief
Which the Elect hold as their vital principle.
Every man who holdeth to his vital principle
And is steadfast therein, raiseth up life,
To support it (*life*).
(*But on*) one who did not grasp his vital principle
And did not stand firmly upon it,
From yonder they loose strife,
They loose strife from yonder
And he will become the portion of the world.
And Life is victorious.

---

[1]) In mountainous regions, I suppose.

[2]) *Nişubta* is a word of very complex meaning. It is primarily the urge to propagate, reproduce, the *élan vital*, the vivifying principle, procreation, planting, implanting. At the beginning of the hymn the poet, admiring the sweet herb-scented mountains, is told by them that it is the divine vivifying power of Life which has produced their perfume and beauty. The working of the vital urge in man is then described as a yearning for true life, the life of the soul. In later Mandaean literature *nişubta* is an expression for a wife or bride, *nşab nişubta* = "he took a woman to wife".

[3]) *Šulia*. "Questions" is *šuialia*, not *šulia*. *Šul* שול is a word for "lower parts", "sexual part", and here possibly that is the meaning. A play on words may be intended.

[4]) The varying value of *nişubta* makes translation difficult, and the whole poem is obscure.

158

O shoot which sprouted within the Tanna [1])
O prayer and praise
Which came to us from the Place of Light!

159

In the name of the Great Life
Sublime Light be magnified!
The departure of the sabbath
With its evening [2]) (*marketh*),
The entry of Sunday for good.
At the departure of the sabbath
With its night,
The Good One set forth and came into being
And he took his lofty throne
And placed in it that which he brought [3]).
And he took his shepherd's-pipe of Truth
That is filled with prayers [4]) and praise.
Once on a time, Good One,
I played [5]) thereon.
The door of the heavens opened!
A second time, Good One,
Did I hymn therewith,
And all the wicked became good!
And a third time, Good One,
I hymned therewith.
All were stirred to consciousness
And they arose.
It said to them, "Rise up, come [6]),

---

[1]) *Tanna*, see p. 9, n. 1. A modern Mandaean legend was related to me which may be founded on this prayer. It was that a green shoot sprouted in Noah's wife's oven as a portent that the flood was imminent. See MMII pp. 259-260.

[2]) Read *brmaš*. (*Bar maš* and *brmaš*, "son of groping", "son of searching", may be deliberate play on words.) I translate "with its evening", not in the Christian sense of an "eve", because with Mandaeans a day begins at dawn, not at sunset of the previous day. רְמַשׁ = "evening", "night".

[3]) Another play on words : עִיתָא = "time"?

[4]) Read *pisnia*. Dalman gives *pisan* as "prayer, supplication" (loanword from the Greek).

[5]) Lit. "I discoursed, preached".

[6]) Not in M.L., but in both D.C. 53 and D.C. 3.

Ye sleepers who lie sleeping!
Arise, ye erring ones who have stumbled!
Is not my rule hard upon you?
And doth not my high lash fall heavy upon you?"
They say to him, "By thy life,
Our father [1]), Son of the Life,
Because of the radiance and light
Thou hast brought with thee
Thy rule is not hard on us
Nor does thy high lash strike hardly upon us!
But as for the wicked,
The son of the wicked,
It entered his body
And felled him (to the ground)".
Once I cried to the evil one
"Keep aloof from my gnostic!" [2]) (*or* "Avoid my hand!")
I repeated, saying to him,
"Keep aloof from my friends!"
And a third time I spoke to him
To the wicked one, and I will not let him go free,
I will slay him utterly, the evil one,
And will cast him into world's end
Into world's end will I cast him
For I cried to him [3]) in his ear and he heard not,
In his ear I cried and he heard not.
I showed him, before his eyes, but he looked not.
I showed him, but he saw not with his eyes.
He will meet his end on the great Last Day.
As for us, who praise our Lord,
Thou wilt forgive us our sins and trespasses.
Life is renowned and victorious,
And victorious the man who went hence.

160

It revealed itself, and set off and came,

---

[1]) M.L. *abun*, D.C. 3 *abuhin*, D.C. 53 *abuhan*.
[2]) In D.C. 3 and the Oxf. Ms. *ḏ-siṭar mn yadai huia;* DC .53 *ḏ-saṭar mn 'dai huia*, "Be an avoider of my hand".
[3]) Read *qrilḫ* as in M.L.

The face of the day [1]) the name of which is holy [1]).
Secret mysteries were revealed to the 'uthras
Enlightenment was revealed, and praisegiving
That was great and boundless.
The 'uthras who were transported thereby
Rejoice in its wondrous radiance
From beginning to end.

[These three prayers and three hymns are for the seventh day of the week (Saturday).]

161 [2])

In the name of the Great Life
Sublime Light be magnified.
The outgoing of the sabbath with its night [3])
Is the entry of Sunday for good.
(*At*) the outgoing of the sabbath with its night
The Life summoned me, from amongst Them,
And some of His serenity He imparted to my mind.
He issued a command, and they clothed me with radiance,
Brought me light that was powerful
And covered me (therewith).
They armed me with their armour
And gave command; to the earth they sent me
To voice the Call of the Life,
To found a society in the House,
To found abodes and to build in them sanctuaries [4]),
To ordain priests [5]) who are fit for
And worthy of the Place of Light,
To smoothen a road for the good,
To prepare a path for the believing,
To make plain and lift up
Probity [6]) to its place;

---

[1]) M.L. p. 223 translates *Vorabend des Tages*. Mandaeans begin a day at sunrise, not sunset the previous evening like Jews and Arabs: and this is a reference to Sunday, the morrow.

[2]) This prayer is not in the Bodleian ms. (Oxford Marsh 691) — hence not in M.L.

[3]) Three words are combined: *b rmaš m'iil*. See p. 135, n. 2.

[4]) *mašknia* = cult-huts.

[5]) Or "to teach disciples". The reference, however, is to the ordination of priests.

[6]) *Tuqna*. Or "steady light", or "honesty" or "orderliness," "orthodoxy".

And to leave dross behind [1]) at its proper place,
To deliver the whole congregation of souls,
(The souls) of Naṣoraeans and Mandaeans,
So that the sinner may have no power over them.
I set forth: with my radiance that is great
I came to this world,
I called with the voice of Life,
And I caused a society to dwell in the House [2]).
I founded *škintas*, I built in them sanctuaries,
And I instructed priests (*or disciples*)
Who were fit for and worthy of
The Place of Light.
I levelled a road for the good
And prepared a path for the believing,
I made plain and set up probity
In its place
And left the dross behind at its place.
I delivered the whole congregation of souls,
(Those) of Naṣoraeans and Mandaeans,
So that the sinner should have no power over them.
Who told the sons of the Evil One
That they should go forth towards me?
They say, "Man, give us some of thy radiance
Which is great, and some
Of thy light which is boundless!"
I answer them, "Efface yourselves,
Be banished from before me
(Ye) dead ones, evil ones
Who have not beheld Life!"
Who giveth the portion of light
To Darkness, or truth to the wicked?
The truth which was mine I have given
To Naṣoraeans, righteous and believing men.
Behold, they dedicated themselves to goodness,
They will rise and will behold
The Place of Light.
Life is extolled and victorious
And victorious the man who went hence.

[1]) *Mišubiq* in D.C. 3.
[2]) The earth.

162 [1])

In the name of the Great Life,
Sublime Light be magnified.
At the going-out of sabbath,
On the eve of the first day of the week, for good,
— The going-out of the sabbath —
At eventide Miriai went to the door of the sanctuary [2])
To pray her prayers and to praise the 'uthras.
All the evil ones who saw Miriai wore the *qulab* (tunic) [3])
All of them had put on clothing,
Wearing weapons they go forth toward Miriai,
Saying to her, "We adjure thee, Miriai,
By the Word, by truth and troth,
Moreover we adjure thee, Miriai.
By the Being from whom thy enlightenment proceeded,
The Being whom thine eyes beheld,
(*Tell us,*) What is He like?"
I do thus; I say to them,
"Be blotted out, be banished from my presence,
(Ye) dead, (ye) wicked men
Who beheld not the Life
Nor have ye seen that which mine eyes have seen,
Nor heard that which my ears heard.
The Being whom mine eyes [4]) beheld —
There is not His peer in the world
(*Though one were*) to lift eyeballs
From bank to bank of the world!
At His tread and at His footsteps
The earthly world was alarmed.
The dead heard Him and lived.
The sick heard Him and were cured,
Lepers heard Him and were healed,
They got up, they arose, they were healed
By the healing of Manda-ḏ-Hiia

---

[1]) Not in M.L. (see p. 138, n. 2).

[2]) *Maškna* = that which is called to day a *mandi*, i.e. the Mandaean place of worship.

[3]) קוֹלְבִין A tunic without or with short sleeves (χολόβιον). See Jastrow, p. 1328. The word is omitted in D.C. 3.

[4]) D.C. 3 *ainik;* D.C. 53 *ainai*

Which, in His goodness, He bestowed upon them.
And Life is victorious.

[Pray these two prayers in the *Rahmia* (Devotions) for candidates for priesthood, on Saturday evening after "It revealed itself and came". Then recite "Poor am poor I! from the fruits".]

163 [1])

In the name of the Great Life
Sublime Light be magnified!
On Sunday, on the chief of days,
Who saw that which I have seen?
Who saw Manda-ḏHiia who set out and came to the world?
He set out and came to the world and three 'uthras came with him.
When he had put [2]) on a robe of radiance and light
Thrown [3]) over his shoulders,
An ether-wreath he set on his head
And he set it on all his kin.
On Sunday, on the chief of days
Who hath seen that which I have seen?
Who saw the Stranger who went
And stayed at the house of his friends?
I, who saw the Stranger,
Mine eyes were filled with His light
Mine eyes with light were filled
And knowledge (*manda*) dwelt in my heart
In my heart knowledge dwelt
And my mouth filled with his praise;
His praise filled my mouth.
And I arose, and I praise my Father.
I arose and (gave?) praises to my Father
From dawn until the decline of day
I praised His great radiance
And I praised his lovely light:
And I praised my father Yušamin the Pure,
The being who dwelleth on the water-springs.
I praised the four beings sons of salvation,

---

[1]) Not in M.L.
[2]) D.C. 3 has the correct *lbišlḫ*.
[3]) D.C. 3 *mramia*, D.C. 53 *mramai*.

Beings who grasp the hand in troth [1])
Praises to the great First Palmtree! [2])
From it I brought me garments,
Garments I brought me from it
So that the good might come and clothe themselves.
Praise my Lord, Manda-ḏ-Hiia,
Who will be my support in the world,
A support in the world will He be to me
And His hand will help me
To the Place of light.
Blessed and victorious is Life
And victorious the man who went hence.

164 [3])

In the name of the Great Life
Sublime Light be magnified!
I beheld a mountain,
White as the congregation [4]) that had formed itself on it.
The day on which a wind breathes (*over it?*)
Nations delight in its perfume.
The day on which the wind holds the valleys [5])
They are illumined by its radiance.
When standing at my place, I made a great request,
A boon. I said "Grant me that from my mountain-home)[6])
And from the home of the great company that (dwelleth ?) therein
There may be (brought ?) a Healer of souls;
A Healer there may be for souls
Who healeth but taketh no fee".
As I was standing at my place
The boon I had asked was granted me,
Granted me from the mountain-home,
From the home of the great community therein.
I became a healer for souls!
I became a healer for souls

---

[1]) Paraphrased: see p. 2, n. 1.
[2]) See p. 14, n. 6.
[3]) Not in M.L.
[4]) *Kana* cf. *kana ḏ-nišmata*, "congregation" or group of souls.
[5]) D.C. 3 has *parata*.
[6]) *'qar, aqar, qar* = the French *chez:* i.e. an habitual residence, hence "home" seems an adequate translation.

Who healeth but taketh no fee.
I set forth, came and reached
The gates of Babylon. Of the children of Babylon
There were some who shut their doors on seeing me:
There were those who shut their doors.
And there were those who opened their doors.
Those who shut their doors
Hated life and loved death,
They loved death and hated life
And will be held back in the Abode of Darkness.
Those who opened their doors
Loved Life and hated Death,
They hated Death and loved Life.
They will rise up in purity
And will behold the Place of Light.
Life is extolled, Life is victorious
And victorious is the man who went hence.

[These two prayers, pray them at the dawn of Sunday after "My day what is it amongst days" then recite "Poor am I; from the fruits".]

165 [1])

In the name of the Great Life
Sublime Life be magnified!
Poor am I! From the fruits... [2])
And displaced am I, from far away am I!
A poor one whom the Great Life afflicted [3]),
A displaced (being), for the 'uthras removed me;
They brought me from the Abode of the Good;
Yea! they assigned me a dwelling in the abode of evil ones,
Yea they made me dwell in the abode of evil ones
Which is all full of wickedness.
All full of evil, full of consuming fire.
I willed it not, nor do I desire
To dwell in the futile dwelling,

---

[1]) M.L. p. 223.

[2]) This makes no sense. I suggest that originally *piria* was *Piriawis*, and that it was *mn Piriawis atit* (I came from P.)

[3]) A play on words; *'niun* also means "answered me" : עני means (a) to answer (b) to afflict, oppress.

With my strength and with my vigilance (*Perforce and with vigilance?*)
Have I dwelt in the futile abode,
By my vigilance and my praise
Have I kept myself alien from it,
From the world.
I have stood amongst them like a fatherless child,
Like a fatherless child, or like
A fruit tree with none to tend it [1]).
I hear the voice of the Seven,
Who murmur and confer together:
They say, "Whence is this being? (this) stranger,
Whose whose speech is not like our speech?"
I did not listen to their talk
And they were filled with evil rage against me.
The Life, who heard my cry, sent towards me a saviour.
He sent me a gentle 'uthra,
A being equipped and equipping.
He discoursed with me in his pure voice,
Just as 'uthras discourse in the House of Perfection
And he said, "Fear not, poor thing; and do not tremble,
Say not 'I am alone!'
Because of thee, poor one the firmament
Was thus outspanned, the heavens were outspanned thus;
And stars were created therein.
For thy sake, poor one,
This dry land came into being,
The dry land came to pass and became solid
And fell into the water.
On thine account, poor one,
The sun came; for thee was the moon revealed.
On thine account, poor one, did the seven [2]) come.
And those twelve [3]) went hither.
At thy right hand, thou poor one, abideth radiance
And at thy left are beams of light.

---

[1]) Lit. with no nurseryman.
[2]) The planets.
[3]) The signs of the Zodiac.

Stand firm! Rise in thy brightness [1]) (?)
Until thy measure (of years) is complete.
When thy measure is complete,
I myself will come to thee, I will bring thee
Robes of splendour
Which the world, coveteous [2]), will entreat;
I will bring to thee wrappings [3]),
Good and pure, of the Light
Which is great and boundless.
I will deliver thee from the wicked
And save thee from sinners.
I will set thee in thy *škinta*
In the Pure Place. I will rescue thee!"
I hear the voice of the Seven
As they mutter and whisper and say
"Blessed is it that the poor one
Hath a father, and the fruit-tree one who tendeth it.
For us there is no father: our fruit-tree hath none to tend it!"
Well is it for him whom the Great Life knoweth
But woe to him whom the Great Life knoweth not!
Well is it for him whom the Great Life knoweth,
Who keepeth himself alien from the world,
From the world of imperfection
In which the planets sit.
On thrones of rebellion do they sit
And perform their deeds with a scourge.
They stir up trouble about gold and silver,
They cast into it (*the world*) strife,
They stir up trouble cast strife into it.
And they will go into the fire: will seethe,
They will go into fire and will seethe,
The wicked will seethe and their pomp
Will perish and be brought to a stop.
(But) I, Adam-Yuhana son of Mahnuš,
And my offspring and my kinsfolk

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[1]) D.C. 53 *bmazrutak*, D.C.3 *bmazarutak*, Oxf. ms. *bamazrutak*. Lidzbarski apparently derives from ZHR, (to take heed)· (It could equally be derived from the meaning "to emit light"). Here, perhaps (but not very probably) from MZR: see P.S. Thes. ܡܙܪܘܬܐ "stocks"...vulg. hardy, sturdy, unflinching"., hence "endurance". Doubtful.

[2]) Lit "the world of coveteousness asks it".

[3]) See p. 81, n. 1.

I will arise, I will behold the Place of Light
The place whose sun goeth not down,
Nor do its lamps of light grow dim.
To it, to that place, (*to that*) bourne
Your souls are bidden and invited,
And the souls of our good brothers
And those (of) our sisters who are believing.
Life is extolled and victorious
And victorious is the man who went hence.

166

In the name of the Life!
The 'uthras rejoice in His [1]) treasure,
And 'uthras increase in glory
Through the Treasure.
The 'uthras rejoice and shine
In the vigilance and praise
Which your Father, the Mighty Life,
Inspired in you. [2])

167

In the Name of the Great Life!
Thee, my Lord, do I worship
And Thee, my Lord, do I praise.
Light-in-Truth do we call Thee.
Look on us, Lord, and condemn us not!

168

Upon the Beginning of the great Ether of Life
And upon the great Source of Healings
Do I, Adam-Yuhana son of Mahnuš, take stand.
I have made prayer and submission to
That great [3]) Primal Mana and the Treasure of Treasures,
And to Bihrun, Kanfiel, Nṣab and Anan-Nṣab,
To Sar and Sarwan, Tar and Tarwan, 'Urfiel and Marfiel

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[1]) Very plainly this in D.C. 53, but not in D.C. 3 or the Oxford ms.

[2]) Lit. *Nṣablkun* (planted on you) in both D.C. 3 and D.C. 53, The Oxf. ms. *nṣablun* i.e. "which your Father transferred from the Mighty Life".

[3]) All the beings named in this list appear to be personifications of some function or activity of life or light, but analysis of these names cannot be entered upon here.

And to Arsapan [1]), the Youth of tender years,
And to Yawar-Tatgmur and to Haš-u-Praš
The 'uthra who is Nṣab and Anan-Nṣab,
Bihram and the great Ram — Life is His name —
Who receiveth prayer and praise
And uplifteth it (them) to the Great Place of Light
And to the Everlasting Abode.
He will accept my prayer and praise, mine,
Adam-Yuhana son of Mahnuš,
And lift it up to the Great Place of Light
And to the Everlasting Abode
Into His own *škinta*; will uplift it and will not let
Distortion or fault appear therein.
And Life be praised!

169

To thy name, Land (world) of Light
And to the great Door of the House of Life
Have I addressed my prayer and made submission,
And to that great First Mana
And that great first Source of glory who is
Haš-uPraš (He pondered and declared) and Prišaia-rba-qadmaia
(Noble, great, First) is His name [2]);
Our propitiation [3]) and our Awe.
Wondrous is His voice,
And His converse other-worldly.
(He it is) who accepteth prayer and praise
And taketh it up to the great place of Light
And to the everlasting abode.
He accepteth my prayer and my praise,
Mine, Adam-Yuhana son of Mahnuš,
Who have prayed this prayer and (these) Devotions.
And he lifteth it up to the great place of Light
And to the everlasting abode
And delivereth it to the great Yawar.
This is prayer and praise which came to us
—To the Elect Righteous—to this world

[1]) In D.C. 3 the same spelling: the Oxford ms. Arspan.
[2]) Delete ḏ.
[3]) See p. 113, n. 5.

Which is all birth.
For every man who prayeth this prayer
There will be forgiving of sins.
To every Naṣoraean man who prayeth this prayer
And standeth at his devotions,
And mentioneth these names sincerely,
A guardian-spirit of light will come
And will abide in his house,
(*And will abide in my house*)
Mine, Adam-Yuhana son of Mahnuš.
And I, Adam-Yuhana son of Mahnuš,
By means of this prayer will seek and find
And speak and be heard,
I will seek justice and win (*my case*);
I shall be without sin or trespass
In the Great Place of Light
And the Everlasting Abode.
Life be praised! and Life is victorious.

(These are five (?) [1]) prayers which are fruits of ether (?). The first is the confirmation [2]) of your "Devotions". Pray them after the hymns and psalms for the day before the major "Blessed and praised be Life".)

These are the prayers and chants and the offertory [3]) of the "Devotions" which I, poor and lowly, a minor amongst brother-priests, have copied. I kiss the shoes on the feet of the pious [4]) and (am) as earth on the feet of Naṣoraeans, dust [5]) beneath the feet of *ganzibras*. I am Rabbi Adam-Yuhana son of Sam son of Bihram son of Sa'dan son of Msa'ad known as Kamisia and Riš-Draz by name. I copied for myself so that I might act and be successful

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[1]) Lidzbarski (M.L. p. 230 ls. 12 f.) has *Halin tartin bawata ḏ-qaiamta ḏ-rahmia qria abatar draša ḏ-yuma mn qudam Brikia umšabia hiia rabtia*) D.C. 53 here may be a miscopying.

[2]) *Qaiamta* (that which confirms, or establishes, or offers up) in general seems to mean a prayer of dedication. Lidzbarski translates Festigung.

[3]) Or see note 2.

[4]) Nasakia has acquired this meaning from the Persian and Arabic نساك but also, again from the Arabic نسخ, "copyist".

[5]) *Arqa bigar* "earth-on-the-foot" = humble slave.

therein and that I should have someone on earth to mention my name [1]) and yonder in the mighty and lofty worlds of light.

I copied from the *qulasta* (collection) of Baktiar son of Mhatam-Zihrun son of Bihram son of Adam-Yuhana, of the Dihdaria family, by the name of Sabur, which the great, lofty and respected Rabbi Ram-Yuhana copied; (he was) the son of R. Yahia-Zihrun son of R. Zihrun son of R. Adam son of R. Yahia-Adam, son of R. Šitil, 'kuma by name. And he copied from the *qulasta* that was copied for himself by R. Ram-Yuhana son of R. Yahia-Zihrun son of R. Zihrun, 'kuma by name. He copied from his own *qulasta* for a "perfect" man, an *'stad*, [2]) Hadat son of Qasim son of Hadat son of Bihram son of Zakria of the Dihdaria family, Sabur by name. He copied it from the *qulasta* of the great, lofty, revered one, a pourer-forth (*or* "copyist") of treasure, highly perfected in priestcraft, R. Sam-Yuhana, son of R. Yahia-Adam son of Bihram-Zihrun son of Adam-Yuhana son of Zid son of Sam, 'Asakir by name. He copied this insertion (rubric) from the *qulasta* of Zihrun-Yuhana son of R. Zihrun son of Yahia-Adam son of Zakia, Manduia by name. Adam-Yuhana copied it, son of Adam-Bihram son of Bihram son of Sam son of Yahia son of Mhatam son of Adam of the Kafašia family, known as Dubia, 'Aziz by name. He copied it from the *qulasta* of the great, lofty and respected ganzibra, one exempt from all blemish, R. Mhatam-Bayan son of Zakia-Šitlan son of Sam-Yuhana son of Sarwan-Bahran son of Adam-Baktiar son of Sam-Bahran son of Yahia-Br-Zakia by name, He was of the children of Zakia son of Yuhana, known as Buhayir. He copied from the *qulasta* of the great, lofty and respected R. Bihram-Br-Hiia, son of Adam-Zakia son of Br-Hiia son of Baktiar, Kuhilia by name. And his teacher copied from the *qulasta* of Yahia son of Adam son of Sam son of Zakia-Zihrun, 'Asikir by name; who copied it from a *qulasta* which 'Amuyia Bihram-Br-Hiia son of Zakia Kuhilia who copied for himself from the *qulasta* of the great and lofty and revered ganzibra- a chosen one whom the First Life chose out, R. Mhatam Br-Hiia son of Baktiar son of Adam-Bihram, by name Kuhailia, may Manda-ḏ-Hiia forgive him his sins! He copied from a *qulasta* which was copied for himself by 'Amuyia, R. Mhatam-Zihrun-Br-

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[1]) *Dakar* "mentioning", "a mentioner". That is a relative or priest to insert his name when reciting the list of names commemorated at sacraments for the dead.

[2]) A skilled person, a professor, a skilled craftsman.

Hiia son of Baktiar, Kuhilia by name. He copied from the *qulasta* of R. Ram-Bayan son of R. Sam, son of Mhatam Daudania by name, which was copied by R. Sam-Paiiš son of Baktiar son of Sam, Tutu by name. It was kept in the library (*ginza*) of R. Adam-Yuhana son of Sam-Daudania and was copied from the *qulasta* of R. Bihram son of Bihram-Yahia-Šaiar, Tutu by name, who copied for himself from the *qulasta* of Sam-Bihram son of Bihran-Gadana that was copied by R. Zihrun-Baktiar son of Adam-'qaiam son of Sarwan the Deaf, who copied it from a *qulasta* he had copied for himself from a *qulasta* copied by R. Adam-Zihrun son of Yahia-Yuhana son of Bihdad son of Anuš-M'ailia who copied it for himself from a *qulasta* he copied for himself from the *qulasta* of R. Bihram-Baian son of Br-Yahia-Baz, whose first pupil (*candidate for priesthood*) who copied it was the brother of his father Bihram-Baian son of Yahia-Baz who copied from his own *qulasta* which he copied from the *qulasta* of Ruzba-Bulbul son of Bihram which Adam-Zihrun copied, the son of Yahia-Yuhana- Bihdad son of Anuš-M'ailia. Adam-Zihrun copied it for his pupil, Adam son of Yahia-Sam-Paiiš: he copied it from the *qulasta* of Adam-Zihrun son of Yahia-Yuhana-Bihdad son of Anuš-M'ailia. And Adam-Zihrun copied it a second time for himself from the *qulasta* of his father Yahia-Yuhana-Bihdad son of Anuš-M'ailia, And Yahia-Yuhana-Bihdad copied it for Zihrun-Br-Bihdad which Zakia son of Yuhana copied. He copied it for Sam and Anuš, the sons of Br-Hiia. He copied from the *qulasta* he had copied for his pupil, Mhatam-Bulbul son of Br-Hiia, from a *qulasta* which Anuš M'ailia copied — the son of Bihdad-Zakia son of Zihrun. He copied from the manuscript of his father, Anuš-M'ailia son of Anuš-Bihdad who copied it for himself a second time: he copied from the *qulasta* of Hibil son of Yahia son of Sam-Saiwia from the manuscript of Baian son of Zakia. His mother was Haiuna daughter of Yahia. It was copied from the library which remained with them from the place Ṭib. And Ramuia son of 'Qaimat was its compiler, and Ramuia copied from Šganda and Šganda copied from Zazai-ḏ-Gawazta son of Hawa: the name of his father was Naṭar. And Zazai copied from the Scroll of the First Life.

And Life, rejoice for ever! Life is victorious over all works, and victorious is Manda-d-Hiia and his helpers.

(*Translator's note*). — At this point prayerbooks used by priests vary in order, and D.C. 3 and D.C. 53 no longer run parallel. Into

D.C. 53 I have inserted the longer form of Commemoration used at every *masiqta*. It is called the *Abahatan Qadmaiia*. In the list of commemorations, family names, the names of local priests, friends or relatives are inserted according to the occasion, place, or priests, but the beginning is always the same, and in the *Abahatan Qadmaiia* the names of heavenly beings, patriarchs, ethnarchs and liturgists are permanently embedded.

This prayer, the major *Ṭab ṭaba lṭabia*, is not in its full form. in M.L.

I have included here also the six prayers which follow the *Abahatan Qadmaiia* in D.C. 3.

170 [1])

Good is the Good (one?) [2]) for the good, and He set His nature [3]) upon those who love His name. We will seek and find, and will speak and be heard. We have sought and found, we spoke and were heard in Thy presence, my Lord Manda-ḏ-Hiia, Lord of Healings. Forgive the sins, trespasses, follies, stumblings and mistakes of him who made (furnished) this bread [4]), *masiqta* and *ṭabuta* [5]). His sins, trespasses, follies, stumblings and mistakes thou wilt remit for him, my lord Manda-ḏ-Hiia and Great First Life, (those of) the donor [6]) of fee and oblation.

For our forefathers there shall be forgiving of sins. For Yušamin son of Dmut-Hiia there shall be forgiveness of sins. For Abatur son of Bihrat there shall be forgiveness of sins. For Habšaba and Kana-d-Zidqa there shall be forgiveness of sins. For the twenty-four 'uthras, sons of light, there shall be forgiveness of sins. For Pthahil son of Zahriel there shall be forgiveness of sins. For Adam son of Qin [7]) and Eve his wife there shall be forgiveness of sins. For Šitil son of Adam there shall be forgiveness of sins.

There shall be forgiveness of sins for Ram and Rud [8]). There shall

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[1]) Cf. No. 72; distinguished from No. 170 as the *Ṭab ṭaba lṭabia* of Šum (Shem) son of Noah.

[2]) See p. 60, n. 3.

[3]) See p. 60, n. 4.

[4]) See p. 61, note 2.

[5]) See p. 61, note 2.

[6]) The person or persons who ordered the *masiqta*.

[7]) "Son-of-a-Family"? Priests translate Qin as "earth", "dust"

[8]) Ram and Rud were a human pair who survived the destruction of the world by sword and plague.

be forgiveness of sins for Šurbai and Šarhabiel [1]). There shall be forgiveness of sins for Šum son of Noah and Nuraita his wife. There shall be forgiveness of sins for Yahia-Yuhana son of 'Nišbai and Qinta and Anhar his wives. There shall be forgiveness of sins for those three hundred and sixty priests who went forth from the district of Jerusalem the city. There shall be forgiveness of sins for the souls of our good fathers and for this my soul, Adam-Zihrun son of Mahnuš, who hath prayed this prayer and devotions. There shall be forgiveness of sins for the soul of my father, Yahia-Bihram son of Hawa-Mamania. There shall be forgiveness of sins for the soul of my mother, Mahnuš daughter of Simat. There shall be forgiveness of sins for the soul of my teacher [2]) Bihram son of Mudalal. There shall be forgiveness of sins for his wife, Anhar daughter of Hawa. There shall be forgiveness of sins for the souls of my children Anhar daughter of Anhar. There shall be forgiveness of sins for my brothers (and sisters) Anhar, and Sam, and Mudalal, and Ram; and Muhatam-Yuhana, and Adam-Yuhana, the sons of Mahnuš: forgiveness of sins be there for them. The souls of Mandaeans; Ram son of Šarat-Simat,-forgiveness of sins be there for him; Zihrun son of Simat forgiveness of sins be there for him; Anhar daughter of Simat, forgiveness of sins be there for her; Simat daughter of Hawa, forgiveness sins be there for her; Ram son of Simat, forgiveness of sins be there for him; Yasmin daughter of Yasman, forgiveness of sins be there for her. All the souls of our good fathers, be there forgiveness for them. And for this my soul, mine, Adam-Zihrun son of Mahnuš, be there forgiveness for me. The soul of my teacher, Bihram son of Mudalal, be there forgiveness for him. The souls of priests, Adam-Zihrun son of Mamania, forgiveness of sins be there for him. Yahia-Anuš son of Maliha, forgiveness of sins be there for him. Yahia-Ram-Zihrun son of Hawa-Simat, forgiveness of sins be there for him. Yahia-Zihrun son of Mudalal, forgiveness of sins be there for him. Sam-Bihram son of Mudalal, forgiveness of sins be there for him. All souls of our good forefathers, forgiveness of sins be there for them. And for this my soul, Adam-Zihrun son of Mahnuš who have prayed this prayer and devotions, forgiveness of sins be there for

[1]) Šurbai and Šarhabiel were sole survivors after the destruction of the world by fire.

[2]) A priest when praying this prayer always inserts the name of his "teacher" i.e. the priest who initiated him into priesthood.

me.[1]) And the soul of my teacher Bihram son of Mudalal, forgiveness of sons be there for him. The souls of *ganzibria*: Yahia-Yuhana son of Hawa-Simat, forgiveness of sins be there for him; Zihrun son of Simat, forgiveness of sins be there for him; Sam-Bihram son of Simat, forgiveness of sins be there for him; Bihram-Šitil son of Šarat, forgiveness of sins be there for him; Zihrun son of Maliha, forgiveness of sins be there for him; Adam son of Šadia-Maliha forgiveness of sins be there for him; Yahia-Bayan and Yahia-Bihram sons of Hawa-Mamania, forgiveness of sins be there for them; Ram-Yuhana son of Mamania, forgiveness of sins be there for him; Bayan-Zangia son of Anhar-Simat, forgiveness of sins be there for him; Sam-Saiwia son of Šarat, forgiveness of sins be there for him; Bihram son of Madinat, forgiveness of sins be there for him; Yahia son of Anhar-Ziwa, forgiveness of sins be there for him; Ram-Sindan and Šaria, forgiveness of sins be there for them; Hawa daughter of Daia, forgiveness of sins be there for her; Anhar-Kumraita daughter of Simat, forgiveness of sins be there for her; Yahia-Ramuia son of Ramuia, forgiveness of sins be there for him; Sam-Bihram son of Mudalal, forgiveness of sins be there for him; Adam son of Bihram (*Bihrat?*)-Dihgan, forgiveness of sins be there for him; Adam-Br-hiia son of Simat, forgiveness of sins of there for him; Brik-Yawar son of Buran, forgiveness of sins be there for him; Bihram Bisḥaq son of Hawa, forgiveness of sins be there for him; Šabur son of Dukt, forgiveness of sins be there for him; Mhatam and Šitil, sons of Haiuna, forgiveness of sins be there for them; Anuš son of Mihria-Zad, forgiveness of sins be there for him; Šaiar-Ziwa and Šabur son (*sons?*) of Kaizar'il, forgiveness of sins be there for him (*them?*); Bhira son of Kujasta, forgiveness of sins be there for him; Zakia son of Hawa, forgiveness of sins be there for him; Ardaban-Malka-Baktiar son of Simat, foıgiveness of sins be there for him.

And all souls of our good fathers, forgiveness of sins be there for them. And for this my soul, mine, Adam-Zihrun son of Mahnuš, who have prayed this prayer and these devotions, forgiveness of sins be there for me. The soul of my teacher, Bihram, son of Mudalal, forgiveness of sins be there for him.

The souls of the ethnarchs: Adam-Bul-Faraz son of Hawa-

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[1]) Some names are omitted from the (copied) text. In most prayerboo ks the family-names vary, but the first and last parts remain the same.

Mamania, forgiveness of sins be there for him; Anuš Mu'ailia son of Hawa-Zadia, forgiveness of sins be there for him; Yahia-Adam, son of Zadia-Anuš, Hawa (?), forgiveness of sins be there for him (*them?*); Bihdad son of Šadia, forgiveness of sins be there for him; Bainia son of Haiuna, forgiveness of sins be there for him; Haiuna daughter of Tihwia, forgiveness of sins be there for her; Ramuia son of 'Qaimat, forgiveness of sins be there for him; Šganda son of Yasman, forgiveness of sins be there for him, Zazai-ḏ-Gawazta son of Hawa, forgiveness of sins be there for him.

The people, (*consisting of*) all Naṣoraeans, priests and laymen (*mandaiia*), and *ganzibria* and *ganzaiia* [1]) (*headpriests and treasurers?*), from the age of Adam the First Man down to the end of the world (and generations) [2]); all who went down to the jordan and were immersed and received the Pure Sign, who did not betray their Sign, nor renounced (were converted from) their Baptism, forgiveness of sins be there for them. For them and their spouses and their offspring, their priests, and for those who supplied this bread and ritual food (*ṭabuta*), and for you, my fathers, my teachers and instructors when ye upheld me from the Left to the Right, Forgiveness be there for you. And ye shall say "Life abideth in Its Dwelling [3])"

And Life be praised: Life is victorious over all works.

171

(*Note.* — 171 is taken from D.C. 3: in D.C. 53 it begins as No. 257, p. 287 of the Mandaic text of D.C. 53.)

In the Name of the Life!

Praised be the First Great Radiance and praised the Great First Light! Praised be the Wellspring and the great first Palm-Tree [4]) Praised be the mystic Tan(n)a [5]) which dwelleth in the great mystic First Wellspring. Praised be the great Šišlam [6]) who sitteth on the bank of the Wellspring and Palm-tree; praised is the great 'zlat [7]) Praised is the great Yawar who was formed from the loins

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[1]) In most versions.

[2]) In some conclusions to this prayer *daria* is inserted here.

[3]) Or, lit. "the living stand in their *škintas* (dwellings?)".

[4]) I.e., the two first creative forces, one male, the other female (See p. 14, ns. 5 and 6).

[5]) *Tan(n)a*. See p. 9, n. 1.

[6]) See p. 105, n. 2: 'zlat is Šišlam's bride and the archetype of wifehood.

[7]) See n. 6.

of Radiance: praised is Simat-Hiia (Treasure-of-Life), Mother of all kings, because from them (*both*) all worlds proceeded — for she was appointed as the result of secret mysteries.

Praised is that first great Jordan [1]): praised are those three hundred and sixty jordans which proceeded from that first great Jordan. Praised is that great mystic first *Škinta* and praised are the three hundred and sixty *škintas* [2]) which proceeded from that first great mystic *Škinta*.

Yawar-Ziwa, the vigilant 'uthra, divulged, revealed and said, "Upon every Naṣoraean man who standeth at his devotions and prayeth this prayer and offereth up this (*prayer of*) dedication [3]) the glory of the Life will come and will rest on him, and he shall have strength and increase like Anuš-'Uthra. Upon any Mandaean man who standeth at his devotions and prayeth this prayer and raiseth this dedicatory prayer the attention of the Life will descend, will rest on him and he will have strength and greatness like a priest. And he shall say "Thou art established First Life" and dedicate[4]) (*his crown*) sixty-one times and make (*this*) petition [5]): (and say)

Ye are blessed, praised and magnified, revered and established with high honour which is great and boundless, O Life, and my Lord Manda-ḏ-Hiia and the great First Life, the Second Life and the Third Life; Yufin and Yufafin; Sam-Mana Smira; and the Vine which is all Life and the great Tree which is all healings. (O) Compassionate One, Forgiving One, Clement One, Pitiful One, Deliverer and Saviour, O Looser of the bound, loosen him (me) from and forgive his (my) sins, trespasses, follies, stumblings and blunders, mine, Adam-Zihrun son of Mahnuš, who have prayed this prayer and "devotions". Be there forgiveness of sins for me! O Sunday, the lauded, pure guardian of Light, (O) Ayar-Nhura, pure saviour who art all piety, who art invisible and unbounded! be my answerer and answer me: be my supporter and support me, be my Raiser-up and raise my soul, mine, Adam-Zihrun son of Mahnuš who have prayed this prayer and "devotions". Be there forgiveness of sins for me!

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[1]) The Great First Jordan is the River of Life, Water of Life. A jordan is running water generally, but in particular a pool of running water used in the cult-hut garden for baptism.

[2]) *Qaiamta;* a name given to a prayer of dedication.

[3]) *Ṣauta* can also mean "heed" or "company", "fellowship".

[4]) See p. 28, n. 3.

[5]) This prayer is called the *Šal Šulta* (pron. Šāl Šūltha).

O Habšaba (Sunday)! deliver me from hell-beasts [1]) and from purgatory-demons [2]) and from water-penalties [3]), and from pots that seethe, from fire and ice, from the snare of the planets, from the plots of the planets, from the slaying of the planets and from the seven hell-beasts [4]), the chief Levier of dues [5]) and the children of darkness. Great Bihram! baptise me in thy sublime jordan and deliver me in purity to the Place of Light. Stretch forth thy right hand of holy truth [6]) to clasp that of this my individual soul, mine, Adam-Zihrun son of Mahnuš, who have prayed this prayer and (offered up) these devotions. Be there forgiving of sins for me.

O Abathur-Rama, O Abathur-Muzania [7])! Weigh me in thy balance, build me into thy building and count me in thy reckoning! Mahziel, Great First Word, which assured me sight in mine eyes, pour wisdom into my heart! Open the eyes of my understanding!

Haiašum, healer; [8]) Kušṭa, and Yusmir healer of the *mana* and its counterpart, heal me (*preserve me*) from pains, from blemishes from hateful [9]) curses, from a sickly body and from an oozing body.

O Yawar-Rba, Yur-Rba [10]), Treasurer, king of worlds of light, free me, rid me of my sin, my trespasses, my follies, my stumblings and my mistakes, mine, Adam Zihrun son of Mahnuš who have prayed this prayer and devotions. Be there forgiveness of sins for me, and for my father and mother, and for my teacher [11]), for my wife and children, for my priests and for all souls who stood for the Name of Life and were firm in the sign of Manda-ḏ-Hiia with a sincere and believing heart.

Yea, Life, verily Life [12]) Life will be with the victorious.

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[1]) *Zangaiia*, see p. 100, n. 3.

[2]) See p. 62, n. 5.

[3]) *Qnasia*, varr. *qnasia ḏ-mia* referred to also in D.C. 24, probably a form of torture or ordeal by water.

[4]) *Zangiania* in all mss. for *zangaiia*, see n. 1.

[5]) D.C. 53, p. 290 text, omits *rab* before *maksia*.

[6]) A free translation. The *kušṭa* rite.

[7]) Abathur the Lofty and Abathur of the Scales.

[8]) D.C. 53 (Prayer 257) and D.C. 24 have *ḏ-kušṭa*, but D.C. 3 is probably right in omitting the particle. D.C. 53 has also *ḏ-Yusmir*.

[9]) D.C. 24 *luṭata bišata* "evil curses".

[10]) D.C. 53 (Prayer 257) has *Yurba* (one word).

[11]) *Rbai*, the priest who initiated him into priesthood.

[12]) D.C. 53 (see Prayer 258) makes this a separate prayer. Both in this and in D.C. 24 *'in hiia u'iin hiia*. (*Hiia* is both "living" and "life").

They (Life) will not condemn those who love Their name: they will be joined in holy union. Life for those who know, Life for those who believe, Life for beings who instruct us[1]). Life is established in its dwellings: Life is victorious over all works.

172 [2])

Now (*we beseech Thee*), Life, (*bestow*) Thy pity, Thy clemency, Thine attention, Thy compassion, Thine, Great First Life! Show pity, be clement, be attentive to and show compassion on this, my soul, mine, Adam-Zihrun son of Mahnuš who have prayed this prayer and (these) devotions. May there be forgiveness of sins for me. (Three times) [3]). For me and for my father and my mother, for my teacher and for my wife and my offspring, and for my priest and for whomsoever hath offered this bread and ritual foods. And for you, my fathers, my teachers, and my instructors and those who taught me the faith when ye supported me from the Left to the Right, may there be forgiving of sins for you. And ye shall say "Life is established in its dwellings".

And Life is victorious over all works.

173 [*The Šumhata*] [4])

The name of the Life and the name of Manda-ḏ-Hiia be pronounced upon thee! The name of the great mystic Wellspring is pronounced upon thee. The name of the great mystic First Palmtree is pronounced upon thee. The name of the great Šišlam is pronounced upon thee. The name of the great 'zlat is pronounced upon thee. The name of the great Yawar is pronounced upon thee. The name of Simat-Hiia is pronounced upon thee. The name of the great Yukabar is pronounced upon thee. The name of the *Mana* and his counterpart is pronounced upon thee. The name of the great Mystery, the mystic Word, is pronounced upon thee. The name of Shaq-Ziwa the great, the first, is pronounced upon thee.

The name of Sam, the pure, first-produced, beloved and first radiance, is pronounced upon thee. The name of the Life and the name of Manda-ḏ-Hiia is pronounced upon thee, Adam-Zihrun son

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[1]) Cf. G.R. p. 419, *hiia lyadin hiia lsabrin hiia lgubria masbiranan.*
[2]) (D.C. 3 p. 215 text).
[3]) Read *tlata zibnia:* (D.C. 3 *klata nubia!*)
[4]) D.C. 3, p. 216 (text). De M. p. 1 ff "The Names."

of Mahnuš. May illness, malady, accidents, curses, vows and forfeitures [1]), pains, infirmities, violent fevers, the evil eye and the dimmed eye be loosed and removed from thee. They shall depart (rise) to the mountains and heights from thy body, spirit and soul, thy trunk and thy stature and (from) thine entire frame, thine, Adam-Zihrun son of Mahnuš, through the strength of my Father, their Father, Manda-ḏ-Hiia, through the strength of the treasure of the First Life and through the strength of Yawar-Ziwa and Simat-Hiia. And the name of Life and the name of Manda-ḏ-Hiia be pronounced upon thee.

174

I beseech the Life and my Lord Manda-ḏ-Hiia and the 'uthras and kings of the worlds of the light for a sponsor for this high mystery (*ginza*) so that no lacking or deficiency may appear therein. Should there be anything missing or deficient, do thou, O Hibil-Ziwa, (thou) great Fulfiller, supplement it from thy treasure which is not deficient and from thy plenty which lacketh in nothing. Rid it and loose it from its sins, trespasses, follies, stumblings and mistakes, (and) mine, Adam-Zihrun son of Mahnuš who have prayed this prayer and (these) devotions. May there be forgiving of sins for me.

O Sunday, receive it, save it, establish it and raise it up to perfection!

175

In the name of the Great Life.

Then, when she reacheth the Seven Mysteries, servitors of the Seven go forth towards her. They come and surround her and question her and say to her, "O soul, whence comest thou and whither goest thou?"

I say to them, "I come from the Body[2]), the name of which is the Earth and I am going towards the Good Consummation [3])".

They say to me, "Whose servant art thou and whose envoy art thou called?"

I say to them, "I am the servitor of the Beloved Consummation, and the envoy of the vast Ether".

---

[1]) *Nidria ušalamata* are evils often mentioned in talismans.

[2]) The cosmic Body of Adam Kasia.

[3]) *Kimṣa* (see p. 119, n. 2.) here has certainly the meaning of final consummation.

Then they bless her (me) [1]) and praise her and guard her and say to her, "Everyone who knoweth this saying will rise towards the Good Goal [2])" because they seek to grasp the mysteries of the Body. And they question her and then she riseth towards the Good Goal.

176

O King of all kings, O Father of all 'uthras; O Adatan and Yadatan; O Šilmay and Nedvay, ye guardian 'uthras of the jordan; O Hibil-Ziwa, great Fulfiller who deliverest us from evil plots and deliverest us from all that is evil and ugly, O high King of Light, thou wilt give me comeliness of body, compassion of heart, fullness of hand and integrity of eye. O Life, and my Lord Manda-ḏ-Hiia Thou deliverest me savest me and guardest me. O high King of Light!

177 [3])

In the Name of the Great Life.
Vines shone in the water
And in the jordan mighty they grew.
Ye are flourishing offshoots.
Messengers hither I bring you,
I give you great 'uthras.

I have twined for you and bring you
Garlands of myrtle and marjoram
For (lit. "in") the doors of the houses.

---

[1]) The poem veers constantly from the 1st to the 3rd person.

[2]) *Kimṣa.* (?) See p. 158 n. 3.

[3]) This prayer exists in several versions and appears to be very corrupt. Its use may elucidate the original meaning. It is recited when, at the Little New Year's Feast, priests hang wreaths of myrtle and willow on the door of every house. I venture on a reconstruction of the hymn as follows: —

(*From the fourth line*)

[*Messengers* (not a messenger) *I bring you.*]
Šgandia lhaka aitilkun yahbinalkun l'utria sagiia
Gadlilkun umatnalkun bbabia d-hilbunia
Klilia d-asa umarwa (*see note on this line*)
Yanqia gadlalkun umatnalkun
Alma lkimṣat almia brikinun
Yardna sagia brikinhun masbuta ḏ-labaṭla
Mn riš briš. (*cont. next page*).

I will rear up for you babes
And bring (them) to you.
We bless you unto world's end :
The full river (*yardna*)[1]) hath blessed you
And the baptism which is unfailing
From beginning to end.

178

Kušṭa strengthen thee [2]), my crown,
Kušṭa strengthen thee, my teacher,
Kušṭa strengthen thee, my turban,
Kušṭa strengthen thee, guardian of my turban,
Kušṭa strengthen thee, Great First Radiance,
Kušṭa strengthen thee, Great First Light,
Kušṭa strengthen you, my brother-priests,
Kušṭa strengthen You, Life, my Parents [3]),
Kušṭa strengthen thee, my treasure,
Kušṭa strengthen thee, Guardian of my treasure!
We kiss thee with a pure mouth. (Sixty-one times)
In an inner vessel they concealed thee [4]).
The Wellspring of living waters hath blessed thee,
And the Naṣirutha which emanated therefrom
Will be thine assuagement, it will be thy portion.
And treasure will arise to its owner.
And Thou, Life, wilt be victorious for ever and ever!
And Life is victorious [5]).

(Note.) — The section which follows in D.C. 53 p. 200 begins in D.C. 3 p. 357 after the Blessed Oblation Prayers. It is the section which deals with marriage and with the newly-crowned priest. I translated

(*cont.*) I suggest that the proximity of *marua* to *yanqia* led scribes to confuse *marba ḏ-mrabia yanqia*, D.A., p. 11, with the present line, especially as *marba* is pronounced marua. However, the verse is said at the New Year, when priests visit houses and distribute wreaths which are hung on doors of houses. My translation is free, based on this supposition.

[1]) The rains fill the river at New Year.

[2]) ASA in the sense of curing that which is sick, is unsuitable to the Mandaic form of greeting *kušṭa asiak*, especially as addressed to divine beings when "give thee thy full power" is implied by *asiak*.

[3]) The cosmic parents, the Father and Mother.

[4]) The *taga* (a silk fillet) is kept in a box.

[5]) This prayer is repeated at putting on and taking off the "crown", see p. 28, n. 3.

the marriage hymns in *Biblica et Orientalia* no. 12, Pontificio Istituto Biblico, Rome 1950, but am glad to alter certain prayers, for second thoughts have improved the earlier translation. The first prayer, No. 179, is found in a slightly different version in the G. R. (See G. R. Lidzbarski's trs. pp. 271-2).]

179

My Lord be praised!
Kušṭa strengthen thee!
In the name of the Great Life
Sublime Light be glorified!

A. Come, Kušṭa, in kindness,
Light which goeth to the house of its friends.
B. Chosen art thou, pure one,
For thou establishest thy people in innocency.
G. Thou art a perfected selected gem [1])
Without flaw.
D. Thou art the Road of the perfect,
The path which leadeth up to the Place of Light.
H. Life art Thou, from eternity,
Who didst go and didst dwell in my true heart.
U. Woe to him who neither obeyeth nor listeneth to Thee, my Lord!
Whose path [2]) lieth in courts of gross revelry.
Z. Thou art the armour of the perfect,
Truth without deviation.
Ḥ. Thou art wise and well-pleasing, my Lord,
For Thou teachest wisdom and faith [3]) to all who love Thy name.
Ṭ. Well is it for him who heedeth and heareth Thee [4]), my Lord,
And walketh his road following Thee.
Y. Thou art a day of gladness
In which there is no mourning or lamentation.
K. Thou art a Wreath of Purities (or "victories")
That is set on the heads of the enlightened.
L. Thou art a Tongue of Praise,

[1]) *Gimra*, see p. 11, n. 9.
[2]) D.C. 3 and D.C. 38 (p. 9, l. 5) both have *šabilḫ*. D.C. 53 like G.R. has *šbila* "path".
[3]) In G.R. "wisdom and praise". D.C. 38 agrees with D.C. 53.
[4]) Masculine in D.C. 53 and D.C. 38; feminine in G.R.

For every day thou praisest the Life.
M. Thou art the First *Mana* (Primal Mind),
Which Life constructed and built up.
N. Thou art the Light of Powerful (*Life*)
For thou didst go, and didst come to the world.
S. Thou art the Medicine that cureth pains,
The Healer who cureth all who love His name,
ʿ Thou art the Eye of the chosen righteous,
Which looketh daily toward the Life.
P. Thou art a Fruit of pleasant taste,
Which hath no blemish in it.
Ṣ. Thou art the First Consort [1])
An Espousal [2]) that none preceded
Q. Thou art the First Cry:
The Life evoked Thee from its Nature.
R. Thou art the Teacher of head-priests,
And Thy glory resteth upon them.
S. The dead heard Thee and lived,
The sick heard Thee and were healed.
T. Thou turnest (to Truth) the elect righteous,
Men who have laid hold of and believed in Wisdom,
Good men, proven and perfect;
Truth dwelt in their hearts.
Life is renowned, (and) victorious.
And victorious the man who goeth hence.

180 [3])

In the Name of the Great Life!
'Uthras assembled and Dwellings [4]) came together
And they set up a throne for Yawar, King of 'uthras,
They set up for Yawar, King of 'uthras, a throne,
And placed on his head fresh wreaths.
And his light shone forth over 'uthras and dwellings.

---

[1]) Or "association". The reference here is undoubtedly to the Father-Mother union at creation.

[2]) *Niṣubta* here is better translated thus. It is used poetically for "marriage" or "bride". See p. 135, n. 2.

[3]) M.L. p. 232. These prayers describe the investiture of Manda-ḏ-Hiia and are read for the investiture of a new priest and also for the bridegroom. See Š.ḏ-Q. p. 45, n. 1.

[4]) *Škinata:* probably the cult-huts, personified.

The 'uthras and dwellings that beheld the radiance of Yawar,
king of 'uthras,
All flocked towards him, they all flocked towards him,
And laid their pure right hands on him and blessed him
With the great blessing wherewith Yawar-Ziwa the king
Was blessed in his dwelling (*škinta*)
And Life is victorious.

181

In the name of the Great Life!
On the day that they clad Manda-ḏ-Hiia in his vestment,
His radiance shone forth over worlds of light.
His brilliance shone forth on worlds of light,
And the worlds of light that beheld his radiance
All gathered to him, all flocked toward him,
And opened their mouths and blessed Manda-ḏ-Hiia,
Saying to him, "Blessed is thy radiance
That shineth over the waters!
How bright is thy radiance!
Thine appearance giveth out light and becometh not dim!"
(*Give him to drink*) [1])

182

In the name of the Great Life!
On the day that they tied the girdle on Manda-ḏ-Hiia,
His radiance shone forth over 'uthras and Dwellings.
The 'uthras and dwellings that beheld Manda-ḏ-Hiia's radiance
Were all afraid of his radiance,
At his radiance all were in awe,
And all gathered to him, all flocked towards him
And laid their pure right hands upon him
And blessed Manda-ḏ-Hiia, saying to him
"Blessed art thou, our father, Manda-ḏ-Hiia,
And blessed is this girdle wherewith they have girt thee!"
(*Give him to drink.*)

---

[1]) The *hamra* (wine) given to a bridegroom is water into which grapes or raisins (symbolical of female fertility and of the Mother) and dates (symbolical of male fertility and of the Father) have been macerated into freshly drawn water.

183

In the name of the Great Life!
On the day that they invested [1]) Manda-ḏ-Hiia with the tunic [2])
His radiance shone forth over 'uthras and dwellings.
The 'uthras and dwellings that beheld the radiance of Manda-ḏ-Hiia
All gathered towards him, all flocked towards him,
Laying their pure right hands upon him,
Blessing Manda-ḏ-Hiia and saying to him
"Blessed art thou, our father, Manda-ḏ-Hiia,
And blessed is he who hath transferred to thee these vestments
For all the worlds which behold thee
Are awestruck at thy radiance.
(*Give him to drink*)

184

In the name of the Great Life!
On the day that they invested Manda-ḏ-Hiia
With the stole [3]), Šamašiel,
Three hundred and sixty wellsprings of radiance sprang forth therein,
Three hundred and sixty wellsprings of radiance sprang forth.
And the radiance of the wellsprings was visible at the jordans.
And the (*radiance of the?*) jordans and the radiance of the wellsprings is bright
And illumineth all the worlds of light.
(*Give him to drink*)

185

In the name of the Great Life!
On the day that they set the crown on Manda-ḏ-Hiia
His radiance shone forth upon the Houses [4]),
Upon the Houses his radiance shone forth.
And He (that is) King of 'uthras, on beholding
The radiance of Manda-ḏ-Hiia's crown,

---

[1]) Lit. "planted", "transferred" = "conferred on".

[2]) The long tunic worn by a Mandaean (whether priest or layman) is called the *ksuia* or the *sadra*.

[3]) A long strip of white cloth used sling-wise by the priest whilst baptising to secure the staff which he plants in the river-bed, from falling or floating away. This frees his hands. See MMII, p. 31 ff.

[4]) *Hilbunia* = "eggs" (a *bita* is an egg, and *bit* "a house"). See p. 121, note 4.

Leapt up from his throne; he arose,
From his throne he leapt up, stood up,
And the three hundred and sixty thousand 'uthras
With the King, stood and, laying their pure right hands
Upon him, they bless Manda-ḏ-Hiia, and say to him
"Blessed art thou, our father, Manda-ḏ-Hiia,
And blessed this crown which they have set on thee.
All worlds thereby shine from end to end.
(*Give him to drink*)

186

In the name of the Great Life!
On the day that they invested Manda-ḏ-Hiia with the *šarwala* [1]) Nṣab,
His radiance shone forth over the Houses,
Over the Houses his radiance shone forth.
His radiance shone forth over the Houses.
And the *niṭufiata* [2]) (heavenly spouses) who beheld Manda-ḏ-Hiia's radiancy
Say to one another: "Whence cometh this radiance that shineth upon us?"
And a Youth standing in their presence said to them,
"This is radiance emitted by Manda-ḏ-Hiia's *šarwala*, Nṣab".
And all the heavenly women [2]) standing on the roofs,
Bless him and say to him, "Blessed art thou, our father,
Manda-ḏ-Hiia! and blessed be he
Who invested thee with these vestments!
This their radiance is surpassing!"
(*Give him to drink*)

187

In the name of the Great Life!
On the day that they invested Manda-ḏ-Hiia with the staff (*margna*),
Its radiance shone forth on the jordan.
The jordan that beheld the radiance of Manda-ḏ-Hiia's staff
Leapt and rejoiced in the radiance of Manda-ḏ-Hiia

---

[1]) The ritual leggings, part of the *rasta* or ritual dress.
[2]) Lit. "Drops", see p. 37 notes 1 and 4.

And said to him, "How abundant is thy jordan!
The fruits and grapes and trees that are by it
Will be established.
Great is thy glory, and thy Root shall be preserved
From beginning to end".
(*Give him to drink*)

[Read these prayers for the staff and the crown both for a priest who celebrates a *masiqta* (*for the first time*) and for a bridal pair and chant these hymns.]

188

In the name of the Great Life!
I twined a wreath of myrtle and marjoram
And set it on the head of Yawar, king of 'uthras
And said to him, "Rejoice, Yawar, rejoice in thy living wreath,
Rejoice, Yawar, rejoice in the Spouse [1])
Of brightness who hath been bestowed on thee.
Rejoice, Yawar, rejoice
At the kingdom [2]) that is bestowed upon thee.
Rejoice, Yawar, rejoice in the jordans
That they made flow for thee.
Rejoice, Yawar, rejoice in Šahrat [3]),
The Cloud of radiance who is bestowed on thee.
That floateth and floweth onward in thy jordan
From its source to its end [4]).

189

In the name of the Great Life!
Who, amongst the 'uthras, was it,
That placed the Wreath of the Great (Life)
Upon his head?
The *Tannas* [5]) and the *Niṭufiata* [6]) embrace one another
In the shade of the Wreath.
In the shade of the Wreath they embrace one another

---

[1]) Lit. "cloud" see p. 37, n. 4. The wreath is the "consort" or spouse of the *taga*, "crown".
[2]) *Malkuta*. Or, better perhaps, "kingliness", i.e. status of kingship.
[3]) So in all my mss. M.L. has Šarhat.
[4]) See Š-ḏ-Q. p. 47, n. 3.
[5]) Tannas (*tania*), see p.9, n. 1. and p. 12, n.6.
[6]) *Niṭufiata*, "Drops", see p. 37, n. 1.

And they lay their pure right hands upon him
And bless him with the mighty benediction
Wherewith Yawar was blessed
In the Place of Light.

190

Our father, they made thee chief in Tarwan
And gave thee authority (lit. "word "or" speech") in the place of Light
Yawar set a crown upon thee
In the radiance whereof 'uthras shine,
'Uthras shine in its radiance
And the planets are in fear of it.

191

On thee, our father, they have conferred a pure sovereignty
And a command which the Great (Life) hath entrusted to thee.
They have given thee a banner of radiance,
By which all the worlds of light are illumined.
They have given thee a staff of living water,
A rod by which all rebels shall be laid low.

192

Who hath sent thee, new king,
Cause [1]) of all these rites?
Thou hast illumined the world of Ether
And brightened the whole earth from end to end.

[193 [2])

Who sent thee, new king
That sitteth in the *saka* [3]) of his teacher?
Thou hast watered it with a great watering (?) [4])

---

[1]) Lit. "that from thee all these doings take place".

[2]) The scribe of D.C. 53 has omitted No. 193, but, a repetition of these hymns includes it as No. 308. It is inserted here in its proper place.

[3]) *Saka* is translated *Bereiche* by Lidzbarski, p. 242, l. 10 of the translation. *Rbiḫ* (quite plainly in the mss.) refers to the teacher. The word probably means that the novice is still under the tutelage of the priest who has initiated him. In Š.ḏ-Q. I translated "booth", but *saka* is philologically unlikely to be the *sukkah*.

[4]) Af MSA (see Af. ܡܕܡܐ). Or (equally) "hast consolidated it by a great solidification". The former meaning seems the likelier.

And thou hast illumined and ordered
The 'uthras in their dwellings (*škinata*)
From end to end.]

194

Our father, Šihlun-Ziwa, rejoiceth in his crown
And the Mighty (Life) rejoiceth in His Word.
The Dwellings of the Mighty (Life) rejoice and are glad
With King Yawar-Ziwa who hath planted thee [1]) (here).

195

Our father, They will guard thy wreath for thee,
And the fellowship of the Great Life will rest upon thee.
Thine eyes [2]) shall enlighten thee, good one,
For as chief of the communion of Life [3])
Thou camest hither.

196

Our father, thy wreath is from the Vine Ruaz,
And the being who twined it is from the Place of Light.
Our father, the perfume of thy wreath is pleasing,
Like (*the fragrance of?*) the great Anuš-'Uthra in his Dwelling.

197

Planter of Plants, plant it (*or* "him") [4])
Twiner of wreaths, twine it [5])
Establisher [6]) of purities, establish
The bridegroom [7]) N. and make him prosperous.

198

I am small amongst 'uthras,
And a babe amongst Rays-of-Light;
Yet I grow great and my soul waxeth great,
For I have drunk water from the mouth of the Euphrates

---

[1]) *Nṣablak* in most mss: M.L. *nṣablun*.

[2]) *Ainak*.

[3]) The exact meaning of this phrase is doubtful. The prayer is also intended for the bridegroom, hence the translation I gave in Ṣ. ḏ-Q "Because thou comest hither for the chief function of life-union", is too free a rendering.

[4]) Either the plant for the wreath, or the new priest or bridegroom; possibly both are included.

[5]) If the priest is meant — "make him great".

[6]) Read *mtaqnanin*.

[7]) If a priest, "the priest N."?

199

May pure guardians guard thee,
May thy root be raised up and flourish exceedingly,
And thy doings be made prosperous.
And mayst thou rise up and behold the great Place
The House of Perfection.
And Life is victorious.

[These (*antiphonal*) hymns are to be recited over a priest who celebrates (*for the first time*) a *masiqta*, and over bridal pairs(?) These are prayers for the vestments and clothing (investiture) which I have copied who am poor, lowly and striving, small amongst my brother-ganzivri and priests, kissing the shoes on the feet of Naṣoraeans. I endure the world's persecution with a faithful and believing heart. I copied for myself so that there might be a commemoration for me on earth, and yonder in the mighty and lofty worlds of light. A slave, am I, who is all sin. I am Rabbi Adam-Yuhana son of Sam son of Bihram son of Sa'dan son of Msa'ad known as Kamisia, Riš-Draz by name. I copied for myself so that I might work and succeed, I copied from the *qulasta* of the skilled craftsman Baktiar grandson of the skilled craftsman 'Aziz son of Kiria son of 'Aziz son of Faruk of the sons of the Dihdaria, Sabur by name. It had been copied by the great, lofty and honourable R. Ram-Yuhana son of R. Yahia-Zihrun son of R. Zihrun son of R. Adam known as Manduia, (family) name 'Kuma. He had copied it from a *qulasta* which R. Ram-Yuhana had also copied for himself — the son of R. Yahia-Zihrun son of R. Zihrun son of R. Adam, name 'Kuma. He had copied it for a "perfect" [1]) craftsman Hadaiat son of craftsman Qasim son of Hadat son of Bihram son of Zakria of the children of the Dihdaria, Sabur by name. He copied from the *qulasta* of the great, lofty and honourable ganzibra, a reliable and tested (*priest*), a paragon in "treasure", and a high-(minded) and liberal dispenser (*or* "copyist") of his Naṣirutha (priestly wisdom), namely, R. Sam-Yuhana son of R. Yahia-Adam son of Bihram-Zihrun son of Adam-Yuhana son of Zid son of Sam son of Bihram son of R. Adam, 'Asikir by name. He copied for himself from a *qulasta* which was (also) copied for himself by R. Sam-Yuhana son of R. Yahia-Adam son of Bihram-Zihrun son

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[1]) See p. 70, n. 1.

of Adam-Yuhana son of Zid son of Sam son of Bihram son of R. Adam son of R. Mhatam son of R. Baktiar son of R. Yihia 'Asikir by name; who copied from the *qulasta* of R. Yahia-Yuhana son of R. Ram son of Yahia-Baktiar son of Adam-Mhatam son of R. Bihram-Br-Hiia, Kuhilia by name. He copied from the *qulasta* of his father, (*who was also*) his teacher (*i.e. initiated him into the priesthood*) and put the crown on his head (*made him a priest*), R. Ram son of Yahia-Baktiar son of R. Adam-Mhatam son of R. Bihram-Br-Hiia, Kuhilia by name. He copied for himself from the *qulasta* of his teacher and also copied it for the great, lofty, and respected, the reliable and tested ganzibra, R. Yahia-Mhatam son of the father of ganzibras R. Sam-Adam son of Zakia son of Ram son of Yahia son of Adam, known as Manduia, 'Kuma by name. He had copied from a *qulasta* which his brother had copied for himself, R. Sam-Yuhana son of R. Sam-Adam son of Zakia son of Ram son of Yihiia son of Adam, known as Manduia, 'kuma by name. That he copied from the *qulasta* of R. Yuhana son of Sam son of Adam son of Zakia son of Zihrun son of Adam-Šitlan son of Yahia-Anuš son of R. Baian 'Asikir by name, which was copied by the great, lofty and respected R. Mhatam-Zihrun son of Br-Hiia son of R. Baktiar son of R. Adam-Bihram son of R. Yahia, Kuhilia by name — may Manda-ḏ-Hiia forgive him his sins! — from the *qulasta* of R. Ram-Bayan son of Sam-Daudania which had been copied by R. Paiiš son of Baktiar son of Sam son of Zihrun son of Adam, Furayih by name, from the *qulasta* which was copied for himself by R. Yihiia-Šaiar, Tutu by name. He had copied from the *qulasta* that had been copied by Zihrun-Baktiar son of Adam the Deaf, who had copied it for his pupil Sam-Bihdad son of Bihram-Gadana. That was copied by Bahran son of Adam-Zihrun son of M'ailia, from his own *qulasta* which was copied from the *qulasta* of Yahia-Baktiar son of Yahia-Baz, copied by his nephew, he was his teacher — R. Adam son of Zihrun son of Yahia-Baz. And Adam copied from his own *qulasta* copied from the *qulasta* of R. Adam-Abulfaraz son of Bihram-Šitil-Barubai, which Adam-Zihrun copied a second time. His father copied it, Yahia-Yuhana-Bihdad son of Anuš-Mu'ailia, who copied it for Sam-Zakia and Anuš, sons of Br-Hiia, who copied it for Yahia-Zihrun son of Anuš who copied it for his pupil who copied it for for Bihram-Zakia son of Zihrun-Sakara, from the *qulasta* of Anuš-Mu'ailia son of Anuš-Bihdad who copied it for himself a second time from the manuscript of Bayan son of Zakia and his

mother was Haiuna daughter of Yahia, which they copied from the library that was placed with them, from Ṭib, the town. And Ramuia son of 'Qaimat was its compiler in it (*that city*). Ramuia copied from Šganda son of Yasmin and Šganda copied from Zazai-ḏ-Gawazta son of Hawa. His father was Naṭar. And Zazai copied from the scroll of the First Life. And Life is victorious, and victorious are Hibil-Ziwa and his helpers, Hibil, Šitil, and Anuš. *Finis.*]

[In the name of the great First Strange (*Not-of-this-world*) Life, from worlds of light, the Ineffable [1]) who is above all works, be there health, purity, strength, soundness, speech and a hearing, joy of heart and forgiving of sins for me, Adam-Yuhana son of Mahnuš. And for my father Sam son of Anhar, and my mother Mahnuš daughter of Hawa-Simat, and for my wife, Hawa-Simat daughter of Maliha. And for my offspring, Adam-Yuhana and Šarat-Mamania the children of Hawa-Simat. And may our thought, our mind, and our intelligence enlighten us about the treasure of the First Life in these hymns and chants (called) "When the Proven One, Pure One went". *Finis.*]

200

In the name of the Great Life
Sublime Light be glorified!
(Lo) the Voice of Life from the fruits
And the voice of radiant-light from afar;
The voice of 'uthras from the Land of Light
Who speak in their sublime voices and say,
"Whence came we into being? By whom was implanted
Our power of reproduction? [2]) Why was it implanted,
Our reproductive power? Our form, what doth it resemble?
Whence springeth our strength, that lofty strength
To which all the worlds cannot attain?
Whence came our voice, a pure voice
That is other(-worldly [3]), clear [4]) and dignified [5]) ?

[1]) *Yatiria* could refer either to the worlds (*almia*) or to the Great Life (*hiia rbia*). It is difficult to decide to which the adjective belongs. See p. 1, n. 1.

[2]) See p. 135 n. 2 and P.S. Supp. under ترضة. Here the question concerns the urge to reproduce, the vivifying principle, especially in reference to sex. This is a marriage hymn.

[3]) *Šanai* = "other", "strange", "changed" etc.

[4]) *Baiar* "luminous", "shining", "clear.

[5]) *Mitraurab* (Palpel and Ethpauel of RAB) "magnified", glorified", "magnificent" etc.

Our praise is praise of the Great (Life),
And our form is in the likeness of the Place of Light.
Whence cometh our strength, lofty strength
To which all the worlds cannot attain?
Our voice is the pure Voice by which the bridegroom is summoned
Into the *škinta* [1]) in which 'uthras [2]) are sitting,
And he is instructed.
The king of 'uthras [3]) came,
He set off and came, the king of 'uthras
To the *škinta* in which the 'uthras sit.
He said to them "About what have ye been instructed,
(O) 'uthras?"
"About the *Mana* that is within the Occult,
About the *Mana* that came into being in the Hidden,
And about the Radiance that gloweth
In a hidden place".

201

O hang up [3]) light, let lamps of glory be hung up therein!
"Whose is this brightness? From whom cometh this light?
From whom doth this effulgence
That is vast and boundless emanate?"
"This is the radiance of Hibil,
This is the light of Šitil,
This is the effulgence of the great 'uthra Anuš,
Which is great and boundless."

202

The radiance of Hibil is beauteous,
The light of Šitil is bright.
And this is the effulgence of the great 'uthra Anuš
That is great and boundless".
O hang up light!
Let lamps of glory be hung therein!
O hang up light,
Let lanterns of light be hung therein!

---

[1]) The reference is to the heavenly cult-hut (or wedding-booth in which the priests and bridegroom sit for the ceremony).
[2]) I.e. the priests, who represent the 'uthras.
[3]) *Talai* Imperative, feminine: A female attendant is addressed.

203

"This building [1]), whose is it?
Whose is it, this building?
This building, whose is it,
That hath so sweet a fragrance,
Whose fragrance is so sweet
And in which fair trees are set?"
"This is Yawar's building,
This is the building of Yawar,
This is Yawar's building,
This, whose fragrance is sweet,
This, so sweet of odour.
And wherein fair trees are set".
Enjoy the perfume of the trees,
For the fragrance of Yawar hath rested upon them.
Enjoy the fragrance of the trees,
For the fragrance of Manda-d-Hiia hath rested on them."
O hang up light.
Let lamps of brightness be hung therein
O hang up light,
Let lanterns of light be hung therein.

204

They sent Hibil-Ziwa to make report [2])
Unto the 'uthras who sit there.
And he said unto them,
"From the Radiance proceeded Light,
And from Light proceeded Ether:
Ether proceeded from Light,
And glory [3]) is manifest to the 'uthras
Who are sitting here".
"Sweet is thy voice, youth Hibil,
When thou speakest in the garden of Adam

---

[1]) The *'ndruna* or *škinta* in which the priests who perform a marriage sit is a light booth built of reeds and intertwined with myrtle and roses, so that it has a pleasant perfume.

[2]) This is a reference to the marriage ceremony. Here Hibil-Ziwa is the prototype of the priest sent to report that the bride is properly attired etc. to report that the bride is properly attired etc. (See Š. ḏ-Q.)

[3]) Or "companionship", "fellowship". Lidzbarski translates Glanz.

And chantest sublime hymns.
Sweet is thy voice! and its sound went thither".
And Life is victorious.

205 [1])

When the Proven One, the Pure One, went
To the Place where perfected (beings) [2]) dwell
— Great is he, the Good (Spirit)! —
Towards his Father [3]) was his course set,
His course was set towards his Father,
To say to Him that which was sublime and ineffable
In the Occult Place.
"If it please Thee, Great (Life),
If it please Thee, Mighty (Life),
If it please Thee, Great (Life),
A Home of splendour [4]) (and) glory [5])
Shall be founded therein,
Glory will be enshrined therein,
And 'uthras will seek one another in prayer,
'Uthras will pray to one another,
Each one will glorify his his brother,
His brother each one will glorify,
By counsel which goeth thither from thee".
"Thou art empowered, great Spirit!
Go, shed glory there,
Go, shed glory there: let them be glorified
With the glory that is Ours and thine.
They shall be glorified with that glory,
And receive the blessing that we have sent them.
The blessing we have sent them they shall receive,
They will grasp Thy benefaction,
It shall be so that 'uthras may know
That thou art the greatest of all the 'uthras;

---

[1]) Lidzbarski omits this prayer till the lines *Šaliṭit anat rba 'zil* (see M.L. 249 : 1).

[2]) So literally. In Š. ḏ.-Q. 4, : 4. I took *tušlimia*, a plural, to be an epithet for the Great Life (also a plural). Several passages in this group of prayers confirm my original idea, that the Great Life is meant.

[3]) Plural, because he is speaking to the Great Life.

[4]) See op. cit. p. 54, n. 1.

[5]) Or "honour".

For thou hast opened up and shown to them
And bestowed on them radiance and praise".
"I went thither, thither went I,
And shed upon them a blessing.
The blessing that I shed upon them
They receive, and in their blessing
We bless Thee [1]): We bless Thee with
A benediction, with theirs,
They will glorify Thy praise,
(And) will be glorified by Thy praise.
By Thy Word they will be raised up,
They will be raised up by Thy Word,
And from (*that which is*) Thine
They will not depart".
Priests bless the great (*spirit*) in secret
And bless the great (*spirit*) who honoured them
And honour dwelt upon them.
And Life is victorious [2]).

May there come One from Thy radiance before me
And One from Thy light behind me!

206

(*The alphabetical prayer on pp.* 161 *and* 162 *is repeated here*)

207

In the name of the Great Life
Sublime Light be magnified!
A Vehicle [3]) am I, a small one,
Light rested on my thought.
I travel on, I go on,
I and the life's traveller whom they bound to me.
I spoke to her, to life's travelling-companion
Whom they joined to me, saying,

---

[1]) The 2nd. person plural indicates the Great Life.

[2]) Only the latter a part of this poem is in M.L. p. 249, l. 1 ff.

[3]) The word *'gla* is derived from the root 'GL "to roll, עגל hence an *'gla* עגלא is a "roller", "wheeled vehicle". The idea of motion is conveyed. Here, in *'gla*, the last meaning is possibly a typical Mandaean pun on one meaning of the *mana*. It is here, therefore, the *mana*, rolling onward on its life's journey. (The other possible meaning "calf" is, of course, unlikely).

"I travel[1]) by my own strength;
(But) thou, in whose strength dost thou journey on?"
She spoke, the life-traveller that is they joined to me
Saying to me, "Just as thou travellest onward
By thine own strength, I (*travel*) by faith.
Kušṭa (*ruleth*) my heart [2]), my eyes are
The eyes of Radiance.
And my heart hath been tested by chosen ones".
We entered into garments and covered ourselves
And the act of reproduction was brought into being.
The act of reproduction came into existence
And elect ones began and will be established.
Life is renowned (and) victorious
And victorious the man who went thence.

208

In the name of the Great Life
Sublime Light be magnified.
His nuptial couch is spread for the bridegroom
And bowls of wine are mixed for him.
The bridegroom's bolster is clods of earth,
(Earth) the bridegroom's pillow, his vault is the sky.
The bridegroom's robes are of pure ..... [4])
The bridegroom's girdle is all of well-springs,
Full of wellsprings of radiance, light and glory.
The bridegroom's tunic is of foaming waters,
The bridegroom's wreath is of a pure kind of vine,
The bridegroom's staff is of camel-thorn tree [5])

---

[1]) This prayer is said whilst walking from the marriage booth to the bridal chamber.

[2]) D.C. 38 *lbab* like D.C. 53. D.C. 3 *lbar*.

[3]) I must stress that my translation of these curious and obscure poems is tentative. When translating D.C. 38 (Š.ḏ-Q.) p. 53) I took the "fellow traveller" to be the *dmuta*, the prototype, or spiritual counterpart. It seems to me now that the reference is to the bride.

[4]) In Š.ḏ-Q. (p. 15, l. 10) I assumed that D.C. 3's *ruhzan* was correct, and therefore suggested that the word was *ruhṣan* from RHṢ "to wash, perform lustration". D.C. 53, however, like D.C. 38, has *quhzan*. Arabic قهز *qahz* or *qihz* = "a cloth of wool and silk". The context suggests a rough cloth of some kind. It is possible, however, that my first conjecture, based on D.C. 3, was correct.

[5]) A flowering and highly scented shrub or tree common round the Mediterranean and in the Middle East. Its leaves are shaped like the print of a camel's foot in sand.

And they say "Come, that we may make
A great wedding-feast for the bridegroom
As hath been commanded us by the Great (Life),
To make his appearance bright,
To prosper him from beginning to end
And cause good fortune to rest upon him.
And we will say unto the bridegroom, hymning him,
"Rejoice, Bridegroom, rejoice,
Rejoice in thy living wreath!
Inasmuch as thy wreath is fresh,
Thine appearance shall be bright
And thou shalt be confirmed in the happiness (*lit. "glory*)
Which the Great Life hath sent thee".

209

They bring in white flour by the *khor* (heap)
They enter with sacks of fine meal and (*household?*) requisites [1]),
And finest flour [2]) without measure.
Sheep arrive in flocks, and numberless oxen.
They bring in myrtle by the load,
And trails of jasmine in bunches.
Okes of gold they bring in,
And silver tied up in moneybags;
Precious stones and pearls,
All the handiwork of craftsmen;
Oil and wine, all collected by experts.
All of them — a thousand standing on the ground
And two thousand standing on the roofs.
(And) the thousand thousands of 'uthras
Standing by the bridal-canopy, say,
"Come, let us make a great wedding-feast for the bridegroom,
As hath been commanded us by the Great (Life),
To make his appearance bright,
And to make him prosperous from beginning to end.
To cause good fortune to rest upon him.
And we will hymn the bridegroom, saying to him,
'This radiance, whose is it?
This light, whose is it?

[1]) *Šilia* = requests, desires (things asked for or needed) needs, requisites.
[2]) *simad:* סִמִידָא? Or *simat* "treasure"?

This effulgence, that is great and boundless,
Whose is it?'
"This radiance is Hibil-Ziwa's, this light is Šitil's;
And this effulgence is of Anuš the great 'uthra,
So great and boundless".
"The radiance of Hibil is beauteous,
And the light of Šitil bright,
And this effulgence of the great 'uthra Anuš,
Is great and boundless".

210

Sun in his majesty bowed down before the bridegroom
And shed some of the rays of light which clothed him
And clad the bridegroom therein and said to him,
"I and my warriors and doughty men,
Will stand and take care of thee
From beginning to end".
Moon, lord of crown and wreath,
Placed his crown and wreath on the bridegroom,
And said to him "Our father, thy wreath is the wreath of 'uthras,
And thine ardour [1]) proceedeth from the strength of Radiance.
The king of 'uthras that beheld thee
Removed his robes of radiance;
He clad thee therein and said to thee,
'How lovely are thy robes!
Thine appearance is bright, and shall be confirmed".
Mars, lord of arms and war, put on his armour
And war-harness and standeth before the bridegroom's bridal-canopy.
And slayeth devils and demons,
Putting an end to and slaughtering his foes,
And he said to him "I, with my warriors and mighty men,
Will stand here and will guard thee from beginning to end.'
Mercury, learned and wise, instilled some of his wisdom
Into the heart of the bridegroom,

---

[1]) D.C. 3 has *šugandak*, D.C. 38, like 53 *šgandak*. The word is an obvious substitution of a familiar word for one unfamiliar, probably a word derived from the root ŠNG which appears only in *Ṣingilan 'utra*, the name of a spirit. In Syriac ܥܓܒ = to be in love and ܥܓܒܐ (variously vocalised) = love, desire, passion.

And hymned the bridegroom and said to him,
"Who sent thee, new-made king?
These doings all take place on thine account.
Thou hast brightened the Ether-world
And hast made the whole world better
From one end to another".
Jupiter, Son of the water, bringeth his vesture to the bridegroom
And hymned him and said to him,
"Thy vesture, our father, is the vesture of 'uthras,
And the light thrown upon (thy) shoulders
Will make thee (weigh) light [1]) our father, in the Scales.
And sealeth thee with the Pure Sign".
Saturn, in his beauty and his ruddiness,
Bringeth his smock to the bridegroom.
And he hymned the bridegroom and said to him,
"O 'uthra in whose resplendence Naṣoraeans exult,
Vaunting themselves in the Word,
The world of light vaunts itself about thee,
(And) about the king Šihlun-Ziwa(?) who hath transplanted thee."
Venus, Lady of Beauty and Desire,
Brought her wreath and girdle-string to the bride,
Which they placed on the head of the bride;
And they hymned the bride and said to her,
"O crowned bride, who sittest upon columns of water [2]),
Rejoice, and rejoice in the spouse who hath taken thee to wife,
And rejoice in thy living wreath.
Inasmuch as thy wreath is living (refulgent)
So shall thine appearance shine,
And thou shalt be preserved until world's end."
And Life is victorious, and victorious the man
Who goeth hence.

211

In the name of the Great Life
Sublime Light be magnified.

(*Refrain*)

I and the bridegroom's groomsman
Are the straps of his sandals
And the poles of the bridal canopy.

[1]) It is easy to confuse the 2nd. sing. Imperfect of QLL with TQL.
[2]) See Š.ḏ-Q. p. 58 n. 5.

I and the bridegroom's groomsman
Washed in the waters of the sea: in the waters of the sea we washed
We revealed not our secret to the sea,
To the sea we revealed not our secret.
Nor did we broadcast our wisdom to the wilderness !

O crowned bride, who was it,
Fruit that is crowned for bridal [1]), who
Revealed our secret
And broadcast our widsom in the wilderness?
Perchance Sun revealed our secret
And broadcast our wisdom in the wilderness?
(*Nay!*) Sun revealed not our secret
Nor bruited our wisdom in the wilderness.
Sun, of whom ye spake,
Rose at dawn and set at dusk,
Sun revealed not our secret
Nor broadcast our wisdom in the wilderness!

(*Refrain "I and the bridegroom's groomsman" etc.*)

O crowned bride, who was it?
Fruit that is crowned for bridal, who
Revealed our secret and broadcast our wisdom in the wilderness
Perchance Moon revealed our secret
And broadcast our wisdom in the wilderness?
(*Nay!*) Moon revealed not our secret
Nor broadcast our wisdom in the wilderness.
Moon, of whom ye spake,
Rose at dusk and set at dawn.
Moon revealed not our secret
Nor broadcast our wisdom in the wilderness.

(*Refrain repeated*)

O crowned bride, who was it?
Fruit crowned for bridal, who
Revealed our secret and broadcast our wisdom in the wilderness?
Three 'uthras [2]) not of this world revealed it.

---

[1]) See P.S. Supp. ٱلٌ.

[2]) The three ʿuthras, Hibil, Šitil and Anuš.

They are like one another in stature and dimension,
They are clothed in one (*and the same*) radiance
And one light is spread over them all.
When they speak, the speech of these good beings is one,
Like the speech of Mighty Beings
In the Great Place, the House of Perfection.
Betwixt them there is no hatred,
Quarrelling or division.
Life is renowned (and) victorious
And victorious is the man who goeth hence.

212

In the name of the Great Life
Sublime Light be magnified.
There is a Vine for Šitil and a Tree for Anuš [1])
Šitil hath a Vine yonder
In thee, Land of the Leal,
Laden with reward, laden with oblation and laden
With Naṣirutha. The tendrils that are at the leaf-ends
Bore prayers, hymns and sublime recitations.
When I rose in my place
I made a request that was great;
I asked that a tall ladder be given me
That I might place it against the Vine for ascent,
Against the Vine for ascent I might place it,
And might mount into my Vine,
Might wax great and grasp its foliage,
Might eat, be refreshed by its shade
And enjoy its leafiness,
Might twine me a wreath of its tendrils
And place it on my head.
When I rose in my place, they granted the request I made.
They gave me a tall ladder that I could set against the Vine for ascent.
Against the Vine for ascent I placed it.
I rose into my Vine, I waxed great, I grasped its foliage,
I ate, was refreshed by its shade and enjoyed its leafiness;
From the tendrils of my Vine I twined a wreath

[1]) Šitil (Seth) and Anuš in this poem symbolise the soul and human spirit which compose the personality.

And set it upon my head.
The worlds gathered together, the generations assembled,
Twiners twined (wreaths) in imitation of my wreath,
They twined that which had no resemblance (*to it*).
They went, they put vines (*vine-leaves?*) on themselves
And they say, "Man, whence is thy wreath,
And whence (came) the being who twined it?"
To them I reply, "Vanish, begone from my presence,
(Ye) dead, wicked ones who beheld not the Life!
As for me, my wreath is not from here;
The being who twined it is not of this world.
My wreath is of the Vine Ruaz
And the Being who twined it [1]) is from the Place of Light.
The Being who brought it and set it on my head
Is from the Eternal Home [2])".
Renowned is Life Victorious
And victorious the man who went hence.

213

In the name of the Great Life
Sublime Light be magnified!
I am a *mana* of the Great Life,
A *mana* am I of the Mighty Life,
A *mana* am I of the Great Life,
A *mana* that emanated from *Manas* [3])
A *mana that* proceeded from *Manas* [3])
That went towards two lawful spouses [4]) of this world.
I came and I opened living waters
And gave them to the terrestial pair to drink
I opened living waters and gave of them
To the bridal pair of this world to drink.
I sowed in them pregnancy and birth
And with sexual desire I enflamed them
And caused love to dwell in both of them.
With Kušṭa [5]) I spread them a bed of leaves

---

[1]) Three words missing from D.C. 53.
[2]) See p. 2, n. 2.
[3]) I translated this "the Mana" in Š. ḏ-Q., because the plural here might denote the divine Being.
[4]) *Kišria* "legally-joined-together" i.e.: (allowed by ritual law).
[5]) Here "troth", "vow" i.e. the marriage pact cemented by oath.

That were from (*living?*) [1]) trees,
They will live and be happy and I, the Messenger Hibil,
Have performed and arranged
That which my Father [2]) commanded me.
And Life is victorious, and victorious the man
Who went hence.

214 [3])

In the name of the Great Life
Sublime Light be magnified.
A. Thou art come, Pure Pearl, who hast illumined dark hearts!
B. Radiance sought to be [4]), and Light to awaken.
G. I laughed at the planets, at what they plotted and did.
D. I sojourned amongst them, but they, the Seven,
Knew not about me.
H. There shall be benefaction for the Elect who loved the Life.
U,W. Woe to the planets that scheme evil against my Chosen ones.
Z. He is the Great Radiance,
The Light which hath no limit.
Ḥ. He is the first Life
Before Whom none existed.
Ṭ. Well is it for him who obeyeth
And hearkeneth to Thee, my Lord!
And walketh his road behind Thee.
Y. He is the great Yura [5])
Like a soul when she cometh from the great House of Life.
K. He is the pure Wreath which they set
Upon Hibil in his *škinta*.
L. My heart beseecheth the Life
That He, the Life, will seek me in His *škintas* [6]).

---

[1]) Some adjective is missing, *hiia* or *rauzia*.

[2]) Plural, for the Life.

[3]) D.C. 3 inserts a rubric before this hymn. A version of Pet. (r.) 276. It is also in the Ginza Rabba, (p. 274 Lidzbarski's translation).

[4]) D.C. 3 and D.C. 53 have *Bi lmihuia*, although the two words have been run together.

[5]) Lidzbarski (G.R. trs. p. 274 : 30) "Er war der grosse Glanz". Pet.(r.) 276: 17. As *Yura* is unusual as a form of *Yur* it is tempting to consider יורה "the first rain", "spring", "early season".

[6]) In G.R. *bškinatun*. D.C. 53, D.C. 3 and D.C. 38 *lškinatun*. Possibly should be read "will build me into his *škintas*", a metaphor found elsewhere.

M. From the day that Hibil transplanted me
My soul hath acknowledged the Place of Light.
N. Thou art the first (Source of) Rest,
Because of Thee, 'uthras [1]) find repose.
S. The Twelve Gates stray from the right path [2]),
And do not ascend by roads (that lead) to Light.
The profundity of Naṣirutha is vast and boundless.
P. He is a sweet Fruit,
Pleasing of taste and without blemish.
Ṣ. I hearkened to the call of Life
In the Great Place, the House of Perfection.
Q. It is the Voice of Pure Radiance
Who speaketh and discourseth in his *škinta*.
R. It is the Pure Sign by which
The living [3]) are signed in their *škinta*s.
S. I hear the converse of living (*souls*)
Who have been established in the Dwelling of Life.
T. He is the lovely Door, the Light which is Boundless.
Renowned is Life victorious
And victorious the man who went hence.

Here D. C. 3 has a rubric: —

[When thou hast recited this hymn "Thou art come, Pearl" and endest it, then recite the wedding songs (*hadiata, hidiata*) "Behold, the wicked degrade" etc. but thou shalt not recite the wedding songs for a widow. Instead, they shall recite "Pure guardians shall guard you" only, without the wedding songs. (These) thou shalt not recite for a widow.]

The wedding songs are purely lay in character and I do not propose to include them amongst the liturgical prayers and hymns. They are essentially folk-songs and have a popular flavour. For my attempt to translate them, see Š. ḏ-Q. They are: —

215. *'hai qašaflia* "Lo the wicked degrade my people" Š.ḏ-Q. 18 : 3
216. *'hai ya daragai* "Behold, my portal" Š ḏ-Q. 18 : 8

---

[1]) Read *'uthras* as in GR.
[2]) סור (J. to turn from the right path):Pael.
[3]) *Hiia* here refers to spirits living in bliss, not to the Great Life.

217. *'hai ya rabutia* [1]) "Lo, my little mistress" Š. ḏ-Q. 18 : 13 [2])
218. *'hai ya rabutia* "Lo, my little mistress" Š. ḏ-Q. 18 : 17
219. *'hai ya rabutia* "Lo, my little mistress" Š. ḏ-Q. 18 : 20
220. *'hai ya rabutia* "Lo, my little mistress" Š. ḏ-Q. 18 : 23
221. *'hai ya rabutia* "Lo, my little mistress" Š. ḏ-Q. 18 : 27 [2])
222. *'hai ya ṭawasta ḏ zahba* "Lo, O thou (bride) that glitterest (with gold)" Š. ḏ-Q. 18 : 30
223. *Brata ḏ man anat* "Whose daughter art thou" Š. ḏ-Q. 19 : 1
224. *Mn yuma ḏ 'uraš rba atalia* "From the day that the great 'Uraš came for her" Š. ḏ-Q. 19 : 4
225. *Hiduia man ḏ amarlak* "Bridegroom, who told thee" Š. ḏ-Q. 19 : 7 [2])
226. *Man ḏ araslḫ lhiduia* "Who wedded the bridegroom". Š. ḏ-Q 19 : 11
227. *Brakinkun hibil ziwa* "Hibil-Ziwa hath blessed you" Š. ḏ-Q. 19 : 16
228. *Hda 'dai atutia rišḫ* "One of my hands beneath his head" Š. ḏ-Q. 19 : 25
229. *Atutia diqla qaima* "Standing beneath the palm-tree" Š. ḏ-Q 19 : 27.
230. *Htimitun b'sqat hiia* Ye are sealed with the seal of Life" Š. ḏ-Q. 19 : 23
231. *Ṭiriankun* (*ṭariankun*) "Your table" Š.ḏ-Q. antepenult.
232. *Ninaṭrunkun naṭria dakiia* "Pure guardians watch over you" Š. ḏ-Q. 19 ult.

[This is the conclusion of the wedding songs (*hadaiata*).]

In the name of the Great First Strange Life from worlds of light, the Ineffable that is above all works, be there for me, Adam-Yuhana son of Mahnuš healing, victory [3]), strength, soundness, speech and a hearing, joy of heart and forgiveness of sins, (also) for my father Sam son of Anhar, my mother Mahnuš daughter of Hawa-Simat, my wife Hawa-Simat daughter of Maliha, my offspring Adam Yuhana and Šarat-Mumania the children of Hawa-Simat.

And may our thought, mind and intelligence enlighten us, (enlighten me) and my offspring, for the treasure of the First Life in these hymns and psalms of "When the Proven One, the Pure one went".

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[1]) Variously spelt, D.C. 3 has *rabituia*.
[2]) See M.L. pp. x - xi.
[3]) Or, of course, "purity".

233

In the name of the Great Life!
When the Proven One, the Pure One went
To the Place where the perfected [1]) dwell
To the Place which is all Radiance
And light and glory abound (there),
The Proven Pure One speaketh to the Perfect One [1])
Hidden and guarded within Its veilings [2]),
Set apart by Its glory
And giving out light in all Its wisdom.
The Proven One, the Pure One speaketh
Saying to the Great (Life),
"If it please Thee, Great (Life),
If it please Thee, Mighty (Life),
If it please Thee, Great (Life),
The Ether hath all been made, [3])
Created [3]) is the Ether, all of it.
And in it, great Radiance will form itself
And sublime Light be set up therein.
In it there will be 'uthras
And Rays-of-Light will be established therein,
Appearances that shine with lovely radiance.
Enlightenment [4]) will be raised up
And will watch over all the 'uthras
'Uthras will shine in the enlightenment
Which went thither from Thyself.
The Great Predestinate speaketh [5])
To the Proven One, the Pure One,
Saying to him "These be (*welcome*) words
That thou hast spoken to us.
Go thou, and become guardian to them,
And all will shine through thy strength

---

[1]) Either "perfected (ones)" or "the Perfect Being". Mandaean theologian apparently accept both meanings

[2]) Lit. "coverings", "raiment".

[3]) D.C. 53 *titbid*, D.C. 38 *mitbid*, D.C. 3 *titbar*. The difference in meaning is slight.

[4]) Or "vigilance". It is personified. As the next phrase refers to guarding, "vigilance" may be more suitable.

[5]) Lidzbarski (p. 251 M.L.) begins at this line.

And will praise thy Garment
And will honour thine appearance".
The Chosen One gave praise with a pure mouth
Because of that which the Great (Life) said to him.
And Life is victorious.

234

When the Proven One, the Pure One went
To the Place where perfected (beings) dwell,
To the Place which giveth out light,
And its praise is unsullied [1]),
Unsullied is its praise;
Foreordained and blessed is its benediction:
Foreordained is the blessed benediction
Which holy *mana*s pronounced,
Which was pronounced by holy *mana*s
Predestinate, calm and perfected.
The Proven, Pure One speaketh,
Saying to the Great Life,
"If it please Thee, Great (Life),
If it please Thee, Mighty (Life),
If it please Thee, Great (Life),
A world of light hath been made,
Created [2]) is a world of light
And a company hath been established therein,
Dwellings [3]) have been set up therein.
It will be bright in Thy praise
In Thy praise it will shine,
And will be blessed with Thy blessing.
Mystic Sprouts (offspring) will come into being
And at Thy Word they will flourish,
They will flourish at Thy Word
And Sprouts that are worthy will be raised up".
The Great Life speaketh with Its pure mouth [4])
Unto the Proven One, the Pure One.

---

[1]) *Taqna* "firm", "reliable", "constant" has also the meaning when applied to light, "steady", "unwavering", "steady", "continuous". P.S. Thes. under part. adj. gives "unsullied", which suits here admirably.

[2]) Again, D.C. 3 has *tilbir* "created".

[3]) *Škinata*, could be translated better by some word like "sanctuaries".

[4]) A few lines of this hymn were translated by Lidzbarski, M.L. p. 252 II.

It saith to him, "Thou art Our Thought,
"Our Knowing and Our Understanding,
Our Heart that is limitless, Our First Voice,
Our Pure Garment and Our well-equipped
First Discerner; for Our sake
Thou wast transplanted.
Go! Perform thy work, and thy pure offspring
Shall attain perfection,
They shall attain the highest, thy pure offspring,
And be joined in union inseparable.
Make a World of Light,
And they will shine therein, yea, it shall be
All radiance and light
And will attain perfection".
And the Great Life be praised.

235

When the Proven One, the Pure One went
To the Place where the perfected dwell,
To the *Tana* [1]) of glory
Whose blessing hath blessed [2]) the Place
In which the Secret One sitteth [3])
And uttereth in Its Awakening [4])
Giveth utterance there in its Arousing [4])
And giveth out light by Its own thought;
The Proven Pure One speaketh
To Predestinate Perfection,
Saying to Him, to the Pure Vein
And Tongue that is limitless,
"If it please Thee, Great (Life),
If it please Thee, Mighty (Life)
May it be that we transport jordans,
Permit that we transport jordans

---

[1]) In Š. ḏ-Q. I translated this "glowing heart", a very free translation. See p. 190, n. 1. and p. 9, n. 1.

[2]) D.C. 3 has *brik* not *brika* as in D.C. 53 and D.C. 38.

[3]) See Š. ḏ-Q., p. 73, n. 2. Plural, indicating the Great Life.

[4]) Here *'ruta* (See P.S. Thes. ܥܪܘܬܐ) should be thus translated. The idea appears to be that the Great Life has its periods of quiescence, ceasing to be, and that *'ruta* is its awaking, its renewed activity, *'ruta* also has a "light" meaning-"light which awakens", "enlightenment".

And a Pure Sign shall be established therein,
A Pure Sign we will establish therein
And there will be increase for all 'uthras,
And 'uthras will be baptised
As ye were baptised, they will confirm themselves
By themselves, [1]) (as) ye were confirmed
Completely. They will shine, will enlighten one another
And instruct one another about Thee, and Thy pure Vesture
Which is sublime, and brighter than any (other) appearance;
And about that which was transplanted from its place [2]),
And about that which is destined to exist,
And about that which was created in a hidden covering".
The Great Predestinate spoke [3]),
Saying to the Proven Pure One,
To His pure Garment [4]) (?)
There is nought without limit! [5])
All that thou hast done shall be established.
All thy vines will be illustrious,
And in all thine actions there will be nought
Lacking or amiss. In none will there be blemish
And they will not go foolishly astray".
And Life is victorious!

236

When the Proven One, the Pure One went
To the Place where perfected beings dwell,
To the Place where His appearance is lustrous,
His countenance shineth and His Counterpart
Is supported each and every time
That they seek and find and discourse of their Creator.
The Proven Pure One speaketh,
Saying to the Great (Life),
If it please Thee, Great (Life),
If it please Thee, Mighty (Life)
If it please Thee, Great (Life)
Great (spirits) sit in glory,

[1]) Qualify themselves for grades of priesthood?
[2]) I.e. the soul.
[3]) Lidzbarski begins here, see M.L. p. 253, III.
[4]) Doubtful.
[5]) Lidzbarski p. 253, 1. 6, *ul'tia ḏ saka litlḫ*, which he translates "zu dem Wesen, das endlos ist", probably a better version.

In glory they sit, the great (spirits),
And converse in their speech that is not mortal [1]),
They talk in their gentle voices,
And Thou sheddest upon them some of that which is Thine.
And they sit in fellowship with Thee
And employ themselves with Thy praise;
And in Thy place, in prayer to Thee, do they converse.
We will confirm their works,
Their works we will confirm:
We will raise up the horn on their heads
And will establish their Root.
And we will increase their victories: we will increase
Their victories derived from Thy strength,
Transmitted from Thy strength,
(That) went forth, came and dwelt with Thine own".
The Great Predestinate spoke to him [2]),
Saying to the Proven, Pure One,
"Go! invest [3]) the great (spirits) with radiance;
Settle them in a place which is unsullied [4]),
Reveal [5]) and give them *pihta* [6])
And in praise thy (spirits) will shine!
Act (thus) and support the *Mana*.
Life will show Itself grateful to thee.
Life be praised: Life is victorious.

237

When the Proven One, the Pure One went
To the place where the Perfect One dwelleth,
To the place where His converse is calm
And His appearance wondrous,
To the place where all are kings
And where lust and misdoing exist not,
To the place which is full of goodness

---

[1]) Lit. "not vain", "not worthless", "not temporary", "unending": "not mortal" is a very free translation.
[2]) Lidzbarski begins at this line: p. 254, IV. M.L.
[3]) Lit. "plant", "implant", "transplant", "transfer".
[4]) *Taqna*, see p 187, n. 1.
[5]) Lit. "open", "open up".
[6]) The sacramental bread, lit. "the opened" ("broken into pieces"? or "revealed"?). See M.L. p. xxiii l. 1 ff.

(And) where Their raiment is prepared
For the pure arriving (*spirit*) [1])
And for him whose form giveth light,
The Proven Pure One speaketh
And saith to the Great (Life)
"If it please Thee, Great (Life),
If it please Thee, mighty (Life)
If it please Thee, Great (Life),
There shall be built a wondrous building,
A wondrous building shall be built.
Thy right hand shall erect it,
Thy right hand will set it up
And Thou wilt not cut it off from Thee.
Thy first plan [2]), it will rise towards Thee,
It will be set up, it will rise Thee-wards,
And thou wilt not cut off from Thyself
The First-born that Thou hast created.
He shall be set up as Thy counterpart.
He is a fair portal, he will rise Thee-wards,
He will be established, will mount,
Will direct himself Thee-wards;
And will converse in Thy speech that is eternal.
He will not sever from Thee nor from Thy society.
Condemn him not!"
All that the Proven Pure One had said [3])
Everything the Proven Pure One said
Pleased the Great (Life),
And Sublime-Light riseth:
He said to him "Thou art possessor of will,
And lord of all victories.
Thou hast conquered and hast prevailed over thy brethren
And thy Father, (Whom) in secret thou blessest.
Go, show light (*ziwa*) to Yušamin and reassure his heart!
Say to him he shall not fear and reveal to him
That which is established here.
Explain it to him so that his heart may lighten
And confirm it that his mind may be enlightened.

---

[1]) The couplet is obscure and translation tentative. Read *'taqnilḫ* for *taqnalḫ*?
[2]) Or "thought", or "device".
[3]) See M.L. p. 254 V.

Be gracious and kindly to him and bless him
And show him the light of thy countenance,
The light of thy countenance show to him,
And say to him that he shall not be cast down,
(But) be meek and humble, and he will illumine
The 'uthras".
The Proven One did that which was commanded him,
And the *Mana* thereupon supported the Proven One
So that he performed that which was commanded him.
And he went to the House-of-Life,
He went, he said to Them, "Thus have I done,
It hath been set in order. Should it not be so,
Set Ye in order".
The Great (Life) blesseth the Proven One
With His pure mouth for having made his report.
And Life is victorious.

238

When the Proven One, the Pure One went
To the Place where Perfection dwelleth,
To the Mighty-in-Glory, to the Well-Ordered and Well-Ordering,
(Who) speaketh in His calm voice
And ordereth His ordinances;
Uttering in His calm voice
His trustworthy teaching, His mystic [1]) prayers,
And His wise discourses [2]) which are not vain,
The Proven One, the Pure One speaketh
And saith to the Great (Life),
"If it please Thee, Great (Life),
If it please Thee, Mighty (Life),
If it please Thee, Great (Life),
We will twine circlets [3]) of radiance,
Circlets of radiance will we twine,
And will set them on the heads of the 'uthras,
We will bring them from the Great Light.

[1]) D.C. 3 has *šutaikun*.

[2]) NṬF has as a derived meaning "to let fall a weighty observance" "to prophesy". (The usual meaning of *niṭufiata* "drops", "consorts of divine beings" is impossible here.)

[3]) Lit "wreaths": "crowns" of priesthood is the understood meaning.

We will watch over them.
If Ye do not thus,
In what can the 'uthras prosper?
In what can the 'uthras delight?
How can there be certainty for Rays-of-Light?
From what will they derive fame and honour?
And how can we preserve them,
And with what will they seek and find,
Speak with Thee and be heard?"
The Great Predestinate speaketh; [1])
He saith to the Proven One, the Pure One,
"Go, join with (*unite with?*) [2]) Radiance
Take heed that they ..... [2]) raiment.
Give them of my Wreath of Ether [3])
And all the 'uthras will rejoice.
And from Us and from thee
They will acquire renown and honour,
Renown and honour they will have,
And in strengthening honour they will be preserved.
Our name and thy name shall be upon them
And they will give praise in the Secret Place".
And Life is victorious.

239

When the Proven One, the Pure One went
To the place where the perfected dwell,
To the place of pure wrappings,
Vestments which radiance illumineth,
To the place of Living Flame
Where all are full of goodness,
All open their eyes in radiance,
In the radiance they open their eyes,
And they shine in that Light;
The Proven, the Pure One speaketh
And saith to the Great (Life),
"If it please Thee, Great (Life),

[1]) See M.L., p. 255 VII.
[2]) An obscure line. "Change raiment" is unlikely, but I can make nothing else of it. M.L. has "und bewahre die wundersamen Gewände."
[3]) Read *ahbalun klilia ayar* ("give them ether-wreaths")?

If it please Thee, Mighty (Life),
If it please Thee, Great (Life),
I would say one word to Thee,
One word to Thee I would say,
That is sublime and illuminating
And not (*to be?*) cut short!
How superexcellent is Thy Likeness
And how greatly hast Thou increased
And established Thy sublime company!
In the Ether (World) there is no water!
As there is no water in the Ether,
By what can the 'uthras be invigorated? [1])
How can the 'uthras thrive? [1])
And (how can) priestly knowledge be installed into their hearts?"

The Great Predestinate speaketh [2])
Saying to the Proven One the Pure One,
"How zealous thou art, Yawar!
And how dutiful and faithful
Are the words which thou hast spoken!"
They created stocks [3]) of living water;
They let it flow down to the ether,
They sent it down, caused it to flow down,
To the ether, to the dwelling of the 'uthras,
All of them savoured it and it was fragrant!
'Uthras savoured it and it was fragrant!
All 'uthras will savour it and it will please.
The 'uthras all drank and throve,
They drank and rejoiced thereat.
And into their hearts Naṣirutha
Was poured. Life is renowned and victorious
And victorious is Manda-ḏ-Hiia
And those who love his name.

240

When the Proven One, the Pure One went

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[1]) *Niriuzun:* or "will be glad".
[2]) See M.L., p. 256 VIII.
[3]) So D.C. 53, Both D.C. 3 and D.C. 38 have the singular. The passage was not properly understood in Š.ḏ-Q.

To the Place where Perfection dwelleth,
To the Place where dwelleth the pure perfected Being [1])
Which proceedeth [1]) from Itself, and Its speech (Word),
Which proceedeth from Itself —
And its speech and words are from It
And from Its Counterpart [2]).
The Proven One, the Pure One speaketh
To the Great (Life), saying to Him,
"If it please Thee, Great (Life),
If it please Thee, Mighty (Life),
If it please Thee, Great (Life),
We will summon Zihrun-Raza,
Zihrun-Raza we will summon — him and his seven
Mystic brethren who are with him.
One is called "Radiance", another is called "Light".
We will plant (*them?*) and they will shine forth
And will be made manifest.
And we will transfer for them jordans (flowing streams)
That are transcendent, transcendent jordans
We will transmit for them.
They will govern a *Kimṣa* [3]) (*treasure?*) of living flame
And the Root which the Son of Hidden Mysteries led forth.
They will be baptised and established
And we will establish the *Kimṣa* [3]).
In their vestments we will establish their strength.
There it shall come to pass, and at Thy name
The elect thus far [4]) will be established.
If Thou dost not act thus,
Transitory matters may cause the *Kimṣa* to stumble away from Thee,
Things which lead to destruction may cause it
To fall away from Thee, and all sacramental rites [5])
Will become marred.

---

[1]) The verb is plural in agreement with *tušlimia*, here undoubtedly the supreme Being.

[2]) *Dmut-Hiia*, the female aspect of creative Life.

[3]) *Kimṣa* here seems to refer to the body of believers, the Mandaean "Church" as a whole.

[4]) *Lhaka* lit. "to here"; "up to this point".

[5]) *Razia*, "mysteries" = sacramental rites.

When the Proven Pure One said this [1]),
A Voice went down into all the worlds
From the Secret Radiance.
It spoke, it called Zihrun-the-Mystery;
It spoke, it called on Zihrun-Raza,
On him and on his seven mystic brethren
Who are with him. It summoned them
And it transported for them jordans.
And it set them in rule over the jordans;
Over the jordans it made them rulers
And (over) never-ceasing well-springs.
Renowned is Life victorious
And victorious the man who went hence.

241

When the Proven One, the Pure One went
To the Place where perfected beings dwell,
To the Place which was self-created
And a Presence (*Parṣufa*) set up therein,
A Voice issued from the Presence
Announcing to the Chief of Rays of-Light,
And causing the Great(est) Ray-of-Light to hearken:
Teaching him about every matter,
About every principal (*important*) subject,
So that it was explained: — thus it is.
The Proven One, the Pure One speaketh,
Saying to the Great (Life)
"If it please Thee, Great (Life),
If it please Thee, Mighty (Life),
If it please Thee, Great (Life),
I will tell Thee all that I have seen.
I have seen — and I desire to call forth [2]) 'uthras
— If it please Thee!
I will call forth three 'uthras,
And I will instal them in my abode (*škintai*).
One shall be my companion,
Another shall be, as it were, my counterpart,
Another shall be young, and be

[1]) See M.L. p. 257 IX.
[2]) Or "summon".

Satisfactory to my mind.
They shall chant sublime hymns
And read in secret books
And recite therefrom,
In all their wisdom performing rites that are seemly.
Walking with me in the boundary of the Self (?)
Walking according to my commands
And not departing from (my word)
From (my word) they shall not depart,
Nor alter my pure Word,
Nor change my rites which they perform
And were ordained (to carry out).
I have created them according to my design,
And have set the Sign of Life upon their minds,
Have marked them with the mark of the Great Life
And placed my own name upon them."
And Life is victorious.

242

When the Proven One, the Pure One went
To the Place where the Perfected dwell,
To the Place which is all radiance,
And nought is as sublime or of like purity!
(*The Place*) which is full of serene (beings)
Honouring Thee with their praises [1]);
The Proven, Pure One speaketh
And saith to the Great (Life)
"If it please Thee, Mighty (Life),
If it please Thee, Great (Life),
I will call forth from my 'uthras, one,
One from (amongst?) my 'uthras I will summon.
And I will clothe him in my radiance
With my radiance will I clothe him,
And with my light I will cover him.
I will cover him with my light
And he will be protected by my name.
He will have that which was apportioned him;

[1]) The construction is curious - "in Your praises honouring", i.e. "praises of the Great Life".

He will arise with his great (*spirits*) and [1]) his host
And will take to himself Knowledge of Life (Manda-ḏ-Hiia)
Who went thither.
He will go to the world of Abathur,
From whom imperfection originated,
From him imperfection came into being
And he sowed bad seed [2]).
Bad seed did he sow and created creations
Not worthy of him [3]), who asked no advice,
Received no baptism, nor did they (he?)
Grasp the right hand of his (their) father,
But did that which was not commanded
And performed that which was useless.
One of my 'uthras shall go and shall confound
All (those) creations, he will confound
All the creations which he created,
(*Creatures*) that have neither hand nor foot.
He will straighten a road in the world,
Whereby chosen ones will mount hitherwards.
At his call [4]) they will come
And will set up my boundary-stone
And testify to the one, great, pure Name.
The horn on their heads will be exalted."
Renowned is Life and victorious,
And victorious the man who went hence.

243

When the Proven One, the Pure One went
To the Place where perfected (beings) dwell:
Pure is the place, there is no grief in it,
No infirmity existeth therein, nor is disquiet admitted there,
Friction is not accepted therein,
Wrath and violence have no place therein,
Therein are no wrath and violence

---

[1]) In D.C. 53 plainly *sagiiḫ*. D.C. 38 and D.C. 3 both have *niqum bsigia* "will arise to go".

[2]) "Bad seed" refers to Pthahil, the unsuccessful creator, who was Abathur's son.

[3]) Or, which were not accomplished successfully for him.

[4]) So in D.C. 53. D.C. 3 and D.C. 38 have "my call".

But all is calm, all is kindliness,
Because they within it are in harmony [1]).
The Proven One, Pure One speaketh
And saith to the Great (Life)
"If it please Thee, Great (Life),
If it please Thee, Mighty (Life),
If it please Thee, Great (Life),
Thy will shall be (wrought) on the 'uthras,
Upon the 'uthras Thy will shall be (done);
All that Thou hast willed Thou doest!
I have seen, I have spoken,
And him whom I mention in Thy presence,
I will reveal to him — this Abathur-Rama —
Why he is fallen from his throne,
Why from his throne he is fallen
And went and became Him-of-the-Scales [2]),
When I call in Thy name a second time,
Lay Thou Thy right hand upon him!
The Great Predestinate speaketh [3])
Saying to the Proven One, the Pure One,
"Thou knowest all hearts and discernest all thoughts,
Thine eyes are well-open
And thou distinguishest all those who know thee [4]).
For thy fame's sake and for Our name's sake,
When he is sinning, who will (can) permit it?
Who will let him be when he offendeth?
And casteth Our root into polluted waters?
(*One*) who accepteth favour from Us and then goeth
And casteth it nito the abode of the dark (powers)!"
When the Proven, Pure One heard this,

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[1]) The root is معل, and elsewhere I have discussed the varied meaning of the Ethpe. "Smoothened", "equalised"?

[2]) Abathur-Rama is the higher counterpart of Abathur-Muzania (Abathur of the Scales). The latter is in charge of the balances in which souls are weighed, with the soul of Šitil, the purest of all human being) in the opposing scale. See p. 105, n. 4.

[3]) M.L. (p. 258) here has twelve lines (only) of this poem. Owing to ignorance of the context, Lidzbarski has misunderstood it. Yawar is pleading for Abathur but the Great Life explains that he cannot allow Abathur's conduct to pass.

[4]) *Yadak* = "thy knowers": see N. 177: 18 and for *paršit, ibid* p. 22 n. 4.

He prostrated himself before Him and worshipped:
He bowed himself and prostrated himself before Him
And uttered much praise and said,
"How sublime [1]) is this that I have heard from Thee!
I have accepted and am corrected by Thee!"
And Life is victorious.

244

When the Proven One, the Pure One went
To the place where the Perfected (One) dwelleth,
(*He said*) "I will speak to Thee, Mystic Perfection,
Who art hidden and guarded by Thy Veilings:
I would tell Thee, Mystic Perfection,
Secrets told by the 'uthras.
One whom, according to Thy plan, I created,
I sent to that world.
How hideous and without beauty
Was everything that he saw in that world!
A world of sons of perfection
From whom there was imperfection.
He who went from here a noble [2])
Yonder they made him a slave,
A slave they made him yonder.
From the seven planets he suffered,
He suffered from the seven planets
And was tormented in the world.
He who went from hence rich [3]) (*or* "having plenty")
Was in need in the world.
Yonder they made him their fellow,
Yonder their associate they made him.
From the seven planets he suffered,
He suffered from the seven planets
Was reduced to misery in the world".

---

[1]) D.C. 53 omits *šanai*. D.C. 3 has *kma šanai* etc.
[2]) Or "free".
[3]) Both D.C. 53 (p. 263 text) and D.C. 3 omit the lines in italics, viz. *lhil abda šawiuiḫ sawiuiḫ abda umn šuba šibiahia sbal sbal mn šibiahia asniq bgauḫ ḏ alma yatira ḏ azal mn haka*. For the missing lines see No. 272 (D.C. 53, p. 312 text), D.C. 3 p. 411 text, and D.C. 38, Š.ḏ-Q. p. 24, l. 11 ff.
[4]) Or "virtuous". *Yatira* from יָתַר to be rich.

The Great (Life) with pure mouth (speaketh) [1],
Saying to the Proven, Pure One,
"This that one of thine 'uthras hath told thee,
If virtuous is he about whom one spoke,
He about whom one of thine 'uthras spake,
One of thine 'uthras shall bring thee information,
We are creating (?) [2] an earth of fire,
And the planets who enslaved him
Will go to fiery chains.
Pthahil, who made the earth shall be baptised
Here in the white Jordan.
The thousand thousand vestments [3]
That will go out towards him
And presences without end
Will have compassion [4] and will together
Stretch forth (their hands) in pact and peace [5]."
"How sublime is that which Thou sayest to me!
Thou hast reassured my heart!
Thou dost indeed support and lift up,
Equippest with arms and givest enlightenment!"
And Life is victorious.

245

When the Proven One, the Pure One went
To the Place where the Perfected (Being) dwelleth,
To the Place where the Almighty
Empowereth Itself and its Presence (*Parṣufa*),
And steadfast and shining is its Countenance,
Showing forth Its Likeness in the Secret Place;
The Place where Their Voice is lovely
And the sound of Their speech is sweet;
And sublime is the Place where the Great (Life) abideth!
Praise of Them is unbounded [6]

---

[1]) M.L. p. 258 has the following lines only in a slightly different form.

[2]) Lidzbarski (M.L., p. 259 1. 2 f.) *anin tibil nura qria*. Read *qrainin* we have created". (Š-ḏ-Q *qrainḫ*)

[3]) A punning equivalent for *mania*.

[4]) Lit. "will be theirs", i.e. compassion for Pthahil.

[5]) A free translation, they "extend (their hands) in *kušta*".

[6]) An idiomatic form, see p. 197, n. 1 and elsewhere. In this type of hymn it is always difficult to distinguish whether the plural refers to the Supreme Being or the spirits surrounding Him.

And mighty (*beings*) shine in their hierarchies
And perform all that They (He) desire (desireth);
The Proven Pure One speaketh
And saith to the Great (Life)
"If it please Thee, Great (Life),
If it please Thee, Mighty (Life),
Reveal to me the mysteries of blessing (prayer)
And about the armour [1]) of their souls,
And about the radiance transmitted to Thyself".
The Great (Life) with His pure mouth (speaketh) [2])
And saith to the Proven One, the Pure One,
"Thou art blessed from the Place (*in which*) we are blessed [3])
And from the Place in which We came into being
Thou camest into being.
And from the Place in which We were (*self-*) planted
Firm and implanted was thy native strength? [4]).
Our radiance and thy radiance are victorious,
Victorious is Naṣirutha [5]) that is of Us
And victorious is he whom I summon into it.
And (those whose) eyes open in radiance and light".
And Life be praised!

246

When the Proven One, the Pure One goeth
To the Place where Perfection dwelleth:
When, filled with innocency
And bright in all his goodness,
When beautified by his great radiance
And by his pure being [6])
They(?) travel to that Place,
The Proven, Pure One spoke,
Saying to the Great (Life),
"If it please Thee, Great (Life),

---

[1]) *Siriana* = (a) a vein, artery, channel", "stream", (b) "body-armour, cuirass".

[2]) See M.L., p. 259 XIII. The first part is missing in M.L.

[3]) The verb is passive.

[4]) As indicated on pp. 135 and 171 the meaning of the verb NṢB and the word *niṣubta* is wide and vague. Hence the couplet is paraphrased with misgiving.

[5]) Here, the vocation of priesthood.

[6]) The verse is obscure. My former translation is impossible. Should it be "with a pure being"? *'tia* is always abstract!

If it please Thee, Mighty (Life),
If it please Thee, Great (Life),
Support my words! Let there be thrones
And we will set them up in the worlds of light.
So that 'uthras shall sit (thereon)
And recite thereon.
So that their ranks [1]) will shine thereon.
By their words they will edify them,
So that their ordered array may beseem their splendour.
And the revered ones, when sitting on their thrones,
Sitting on their thrones,
Will shine with a steady light.
He spoke with His pure voice,
The Great (Life) who dwelleth in that Place [2])
Spoke with His pure mouth
And said to the Pure One,
"Thou art a pure Helper! (*Go*),
Do all that thou desirest (to do)".
"According to Thy will and mine
I have constructed thrones,
Thrones I have provided
And have instructed the 'uthras who sit on them.
The 'uthras who sit on them I have instructed,
And they praise the Great (Life) Who counselled me.
They praise me, for I prepared for each one
His throne. The 'uthras stood and praised
That which I had sought and found
Through the goodness of the Life.
For them had I sought and found
Through the goodness of the Life
Who supported them."
Renowned is Life and victorious
And victorious the man who went hence.

247

When the Proven One, the Pure One went
To the Place where perfected beings dwell,
The Chosen One, whose vesture becometh him

[1]) *Sidria* also means "recitations", "chants".
[2]) See M.L., p. 260, XIV.

And maketh his personality [1]) greater
Than all the 'uthras,
His personality maketh him greater than all the 'uthras
Greater than all 'uthras doth his personality make him,
Because he beheld the Form of the Great (Life),
Because he hath seen the Likeness of the Great (Life)
Their radiance controlled his thought
And Their thought: it was reciprocally outpoured.
And They pray a prayer for the 'uthras.
All 'uthras trust one another,
Love one another in sincerity.
There is no division amongst them
Such as the Second [2]) brought about,
So 'uthras are undivided from one another,
All are armed with one armour,
They are equipped with one armour
And their speech is one in sincerity,
In sincerity their speech is one.
And they dwell in lovely radiance,
In lovely radiance do they dwell
The Being whose love filled them,
And whose tranquillity and love rested upon them.
Life be praised and Life is victorious.

248

When the Proven One, the Pure One went
To the place when perfected (beings) dwell,
—Great is he, the good (spirit)! —
He set his course towards his Father,
Toward his Father was his course set,
To say to Him that which was sublime and precious
In the secret place.
"If it please Thee, Great (Life),
If it please Thee, Mighty (Life),
May it please Thee, Great (Life),

---

[1]) In these poems *nafša* is often used for "soul". Properly speaking it is a thir component of man's make-up; the self, or individuality as distinct from the *ruha* and *nišimta*

[2]) "The Second", "Second Life"; the manifestation of the material world. ?

[3]) Read *rhamtḫ...šidqḫ*.

(That) a home of splendour [1]), honour within it,
Be established, dignity resident therein,
And 'uthras will seek one another,
'Uthras will seek one another (*in prayer*).
Each will reverence his brother,
Everyone will reverence his brother
According to the counsel which went thither
From Thee".
"Thou art empowered, Great (Spirit)!
Go, let Honour abide in that place.
Let Dignity rest on that place.
And in Our glory and thine they will become glorious,
They will become glorious with that glory
And will accept the blessing that We sent them:
The blessing We sent them they will accept
And be grateful to thee.
It will take place so that 'uthras may know
That thou art the greatest of all 'uthras;
For thou hast revealed and shown them light
And dost give them the praise".
"I went, I went yonder,
Yonder I went;
I caused blessing to rest upon them.
The blessing I shed upon them
They (*thankfully*) receive.
And we will bless them with a benediction [2]),
Benediction we will pronounce upon them
And in Thy praise they will (*themselves*) gain honour.
They will gain honour in praise of Thee,
They will establish Thy word.
Thy word they will establish
And will not depart from Thee."
Priests in secret bless the great (spirit)
Who honoured them and caused honour to rest upon them.

---

[1]) A pun on *'qar* and *'qara* follows; play on words is characteristic of Mandaean poetry.
[2]) Read *dilkun* for *dilun?* ("and bless *Thee* with a benediction").

249

When the Proven One, the Pure One went
To the Place where perfected beings dwell,
To the Place where dwelleth the Perfected [1]),
Hidden within its Self and aloof,
He goeth towards Him, speaking to Him,
(Uttering) a sublime saying.
"If it please Thee, great (Life),
If it please Thee mighty (Life),
If it please Thee, great (Life),
I will speak: accept Thou mine (utterance).
There shall be pure signings;
And there shall be perpetual watchfulness.
It will be Thine armament;
With it 'uthras will equip themselves.
Thou equippest them with Good-Faith (*kušṭa*)
And Good-Heed [2]).
Nor will they rest idle when Thou hast armed them
With Good-Faith and Good-Heed.
They will keep silence and observe obedience.
Thinking like Thee and acting like Thee,
Thinking and acting like Thee.
And their deeds will be honest,
Reliable will be their rites [3]).
And zealous counsel will issue from them.
Kings, they will counsel one another
And unite, great and small, in communion."
And Life is victorious.

250

When the Proven One, the Pure One went
To the Place where the Perfected One abideth,
To the Place where the sound of His voice [4]) is mild,

---

[1]) I.e. the great Life.
[2]) Or "Truth and obedience".
[3]) Both translations of this line are possible.
[4]) Again here the reversion to the singular points to *tušlimia* as an epithet for the Great Life. The narrative returns to the plural after "luminous and lovely".

His appearance fair; and luminous and lovely
Are Those [1]) who dwell there
And to Themselves absolutely true;
Truth and armed-readiness are at Their head;
In Their place They discern, know and distinguish
And in their inmost [2]) Self They are watchful.
The Proven, Pure One speaketh,
Saying to the Great(Life)
"If it please Thee, Great (Life),
If it please Thee, Mighty (Life),
If it please Thee, Great (Life),
Speak [3]), open (reveal) Thy treasury,
Speak [3]), reveal Thy treasury
And take therefrom a boon,
A boon take out of it
And grant to me a servant.
A servant give to me in whom
There is no lacking or fault.
With him bring my brethren, with him bring
All my sons, bring my sons;
So that in him and in Thee they may be raised up,
Be raised up in Thy resurrection
And be blessed with a benediction
That is from Thee."
The scheme which the great (spirit) planned [4]),
He planned it for good. (At) the place
That the great (spirit) thought out
The 'uthras bow down and give praise,
The 'uthras worship and praise
The Being who opened His treasury,
The Being who sent them a benefit.
The 'uthras bowed in adoration
And were grateful for all His favours.

---

[1]) See p. 206, n. 4.
[2]) Lit. "in their heart of themselves".
[3]) *Malil* Or, (Biblical Hebrew, demon. of מול 'to present, show") "Reveal"? (See J. under מָלַל III).
[4]) M.L. has the final lines, p. 260, XV.

251

When the Chosen One, the Pure One went
To the Place where the Perfected (Being) dwelleth,
To the Place where deeply reverenced
Is His steadfast Form, he (*the Chosen One*)
Spoke, saying to the Great (Life) Whose Form is constant,
"If it please Thee, Great (Life),
If it please Thee, Mighty (Life),
If it please Thee, Great (Life),
(Let us) open a Light-Euphrates,
A Light-Euphrates we will open up
And set therein a sturdy root
So that from the root there will be pure Vines
Who will offer up praise to Thee;
So that from the Vines which appear
Sprouts may grow out, healthy offshoots;
So that from the offshoots that show forth
We may institute, reward and oblation [1]).
We will institute reward and oblation,
We will lead in a congregation of souls [2]),
In a congregation of souls we will take the lead.
From it (*the Euphrates*) water will gush out,
There will be assurance for all Rays-of-Light,
They will be full of faith and put their trust in Thee".
"Thou hast spoken and thou hast established,
Do thou confirm it and bring it to a successful conclusion".
"I came, and I opened up a Light-Euphrates
And established therein a baptism that is efficacious [3]),
I set up thereby a sturdy Root
That giveth forth light and is bright
And will not be cut down".
And Life is victorious.

252

When the Proven One, the Pure One went
To the place where the Perfected (*Being*) dwelleth,

[1]) Or "fee and oblation", i.e. the offerings of the faithful in money or kind which constitutes the stipend of every priest.
[2]) Individuals, see above p. 204, n.1.
[3]) Lit. "that is not void", "not useless".

To the Place where His speech is pleasant
And His converse sublime and foreign (*to the earthly world*),
To the place where personality and manhood exist not;
[*He spoke to the Great* (Life) *saying:*]
"If it please Thee, Great (Life),
If it please Thee, Mighty (Life),
If it please Thee, Great (Life),
We will set up a pure Crystal,
A pure Crystal will we set up
And arcana that are within it
Shall be established. The 'uthra Hibil
Shall come, shall dwell on the Euphrates
And will guard it. At his right hand
Two beings will come. We will establish and found [1])
Three *škintas*. On them Thou wilt cause blessing to rest:
Blessing Thou wilt bestow on them.
The *arcana* concealed therein, one by one
Will come into being [2]). There will be
A Pearl that will enlighten darkened hearts.
All will be filled with faith,
It will arouse the fallen (*who have stumbled*).
He who is aroused by it will get up,
(But) he who causeth stumbling
Will perish on the spot.
He who is worthy, deserving and perfect
Will not be cut off from his place.
He will be completely confident,
(For) the Life will be his support,
His support will be the Life
And he will he protected in his own place."
And Life be praised!

253

When the Proven One, the Pure One went
To the place where the perfected dwell,
To the place of Safe-keeping
That is set apart for the company [3]) of the Great (Life).

---

[1]) *Ñistiknat* ? (D.C. 3 *Ništaknat*, also D.C. 38. Read (*mistiknia* ?).
[2]) D.C. 38 repeats *tihuia*.
[3]) I.e. companion spirits.

The Proven, Pure One speaketh
And saith to the Great (Life)
"If it please Thee, Great (Life),
If it please Thee, Mighty (Life),
If it please Thee, Great (Life),
I will speak a word [1]): uphold it!
I word I would speak, uphold it!
If it please Thee, Great (Life),
This shall be done [2]); a secret watcher
(*Be appointed?*) set over Man,
His guardian. I will remain a long time,
— And I will guard him! —
To cheer [3]) him and to raise him up toward Thee;
To cheer him and to raise him up
Towards Thyself, so that he may come
And behold Thy countenance, may come
And grasp Thy right hand in fealty [4]),
May rise up and listen to Thy converse
Which is not of this world [5])".

"Thou hast said it! Go, seek him out
And bring him here: seek him out [6])
And bring him hither
And the Life will be mindful of thy goodness".
Bringing abundant radiance and boundless light.
Bringing radiance in abundance I went;
To the secret watcher I came. "Rise up",

---

[1]) I.e. "make a suggestion".

[2]) D.C. 38 (Š. ḏ-Q. p. 26, ult.) *nitbad hazin.*

[3]) I have been in doubt about this word. In D.C. 53 it is spelt *biuiḫ* and in Š.d.-Q. p. 27: 1 *buiuia.* The verb BAA (Arm. בעי "to seek" is the first and easier solution, but the unusual first 'i" in *biuiḫ* makes this unlikely. It may come from a verb equivalent to the Aramaic בוע "to rejoice" בעי and this is confirmed by the Syriac Pa. ܚܕܐ "to console" (i.e. "gladden") (ܚܕܘܬܐ consolation). According to the poem, there is no need for the speaker to *seek* the watcher, since, apparently he is already with the watcher (a priest, or priesthood, personified ?).

[4]) It is usually necessary to paraphrase sentences which refer to the act or rite of *kušṭa.*

[5]) *Mnakria* lit. "estranged" foreign, removed i.e. "not of the mortal world". "transcendent", "ineffable" convey the meaning.

[6]) *Buiḫ.*

(*I said to him*) "Rise up! Watchers [1]) are many.
Thou hast kept thy watch; arise, put on
(*The robe*) which the Great (Life) hath sent thee
And go towards Him. Come! He hath required thee with Him
And I have sought thee, so come to us
And hearken to His converse which is ineffable [2]).
The Great (Life) hath stretched forth His right hand to thee [3])
Put away passion from thy thought.
Thy thought shall be filled with Ours
And thy garment and Our garment will be one".
Life be praised and Life is victorious.

[These two "responses and two hymns are to be recited for the owner of a crown [4]) when thou celebratest his wedding. Recite them after the chant "To the place where speech is pleasant". And recite them for the novice in the *škinta:* (but) do not recite them for a layman's wedding. Beware! for they are recited for the owner of a crown [4]). And then recite the hymn "To go and to perform his works" unto its conclusion [5]).]

254

When the Proven One, the Pure One went
To the place where the Perfected dwelleth,
To go and to perform his works
And to be manifest therein
And to institute a guardian [6])
. . . . . .
I, whom the Great (Life) had commanded
To relieve [7]) all the *škinta*s,
I, the First (Life?) enlightened Him.
"Because of me, the 'uthras were set at rest,
Because of me, the 'uthras were satisfied
And the Rays-of-Light ranged in their degree;
All of them shone in one another's radiance

---

[1]) *Maṭaraiia* : a rare use of the word in this sense.which usually means inhabitants of the *maṭarata*.
[2]) See p. 210, n. 5.
[3]) See p. 210, n. 4.
[4]) The "owner of a crown", i.e. a priest.
[5]) The rubric of D.C. 38 is slightly longer.
[6]) A passage here is apparently missing.
[7]) Or "to serve", "to gratify".

And light was established in all minds.
Over all the works that I had made
I set up the Great (Life).
And I became a guardian in them
I was a guardian within them
And *I upheld* [1]) all the worlds of light
In their places."
And Life is victorious over all works
And victorious the man who went hence.

255

When the Proven One, the Pure One went
To the place where the Perfected One dwelleth,
To the place of veiled radiance
(Where) His Likeness is beauteous;
The Proven Pure One speaketh
And saith to the Great (Life),
"Thy disciple am I, for I have grasped
And understood some of Thy wisdom
I stood before Thee like a son
Who standeth before his father.
Thou spakest to me and I hearkened,
And that which Thou didst command I did.
The glory which Thou didst bestow on me
I transmitted to all the worlds of light.
With that which Thou didst vouchsafe to me
I benefitted all the Rays-of-Light.
From Thee I have not departed
And the speech of others existed not for me".
The Great (Life) praiseth the Proven One, the Pure One,
With His pure mouth, (*saying to him*)
Who had made his report,
"How submissive and humble thou art, Yawar!
What an alleviator [2]) and peacemaker thou art!
Thou makest 'uthras agree and pacifiest them
And givest stability to the Rays-of-Light!"
And Life is victorious.

---

[1]) Š. ḏ-Q. p. 27: 23 *uasmikit.*
[2]) Lit. "smoothener", "straightener" (of rough places).

256

When the Proven One, the Pure One went
To the Place where the Perfected One dwelleth,
To the place in which the Transcendent [1]) abideth,
Dwelling therein in a set limit
Within an appointed limit abiding therein,
Resting within it, in the Holy [2]) Place,
The Proven, Pure One speaketh
Saying to Them, the Great (Life),
"If it please Thee, Great (Life),
If it please Thee, Mighty (Life),
If it please Thee, Great (Life),
The works which I have performed are set in order,
They are set in order, the works I have performed.
And all that I did in Thy presence
Will be established, and these words
Which I spoke before Thee (*also*).
And (as for) me, they will realise my vision.
I have acted as thou didst desire".
When the Proven Pure One had spoken thus,
The Great (Life) rejoiced thereat, embraced him
And kissed him with His pure mouth.
And he veiled him with esoteric veils [3])
With esoteric veils did He cover him.
And a cloud which emanated from Himself
He spread over him: it hid the great (spirit)
Which He had concealed therein.
And they called him "All- 'uthras-confirm him"
And "One who arrangeth-ordinances-and-sublimates-
All-minds" is he called [4]) (?)
And Life be praised.

Translator's note. — The preceding hymn-cycle, known as the *Kt azil bhira dakia* must be a selection from a volume of gnostic poems with this title. Three other poems from this lost composition are included in the *G. R.* (right side). The first two of these were translated

[1]) Lit. Strange.
[2]) *Yaqra* = "precious", "venerated"; "holy" conveys the idea.
[3]) *Mania gawaiia* "inner vessels", "inner garments", "inner vehicles"? — in any case, something which conceals, or covers up.
[4]) My translation of the last few lines is very tentative, it is obscure.

by Professor Mark Lidzbarski in his *Ginza, der Schatz oder das grosse Buch der Mandäer,* (in these pages referred to as G.R.) pp. 355-370. They were also translated into Latin and transliterated into Syriac by M. Norberg in his *Codex Nasaraeus* (3 vols. 1815-1816) pp. 3-23. (Lidzbarski belittled Norberg's work in a somewhat unfair fashion.) The third poem, included in some codices of the *Ginza Rba,* as in my own copy, D.C.22 (dated 1274 A.H.), but missing in copies seen by Lidzbarski and Norberg and also in Petermann's facsimile (1867), is undoubtedly from the same lost book.

To take the first two of these, both deal with 'uthras who have in some manner bungled their parts in the cosmic plan; namely, Yušamin, Abathur and Pthahil. The first two become reconciled to the Great Life. Yušamin's re-instatement after intercession by the "Pure, Chosen One" is the theme of the latter half of hymn 237 in the present collection, and hymn 243 is an attempted intercession for Abathur. Pthahil, however, persists in rebellion and turns to the planets and demons for support. The Great Life intervenes in Yušamin's plan to punish Pthahil, and, softened, the latter at last makes his submission.

In the second Ginza poem the 'uthras urge Manda-ḏ-Hiia to reprove Yušamin for mistreating the "pure pearl" (the soul) and Manda-ḏ-Hiia tells Hibil-Ziwa to remove the "pearl" from material creation. Light, loveliness and perfume thereupon depart from the earth. Yušamin and Pthahil protest, Pthahil from the chains into which he was cast for his rebellion.

The story is a complicated one, but all ends satisfactorily with the restoration of the soul to earth and the triumphant supremacy of light and order.

The third poem, that which is missing in G. R., is in the style of all the poems of the collection, including the formula "If it please thee, Great (Life)". It describes the resentment of Pthahil who is still in bonds. He complains and threatens *'u haizin akšalta makšlitlia hašta mšawina lpisusta ḏ-lahuat* (If thou hast made me fall thus, then now I will make such a breaking-up as has never been") and he summons the planets one by one and arms them.

Just in time, a message reaches him from the Great Life, and meditation and repentance change his attitude to one of humility. He is immediately surrounded by hosts of 'uthras and re-instated in favour, whereupon he calls the planets to order.

Translator's note. — Following the *Kt azil bhira dakia* in D.C. 3. D.C. 53 and D.C. 38 there is an astrological section bound into the prayerbook for the convenience of priests performing marriages, for they are always consulted by bridegrooms as to the propitious day and hour for the consummation of the union. It would endanger the happiness of the pair if the act took place under unfavourable astrological conditions. The section, known as the *Šabania Šaiia* was translated by me in the *Šarḥ ḏ-Traṣa ḏ-Qabin ḏ-Šišlam Rba* (Š. ḏ-Q.) so that I propose to omit it here together with the long colophon which follows it. A third part therefore begins on page 257 of D.C. 53. It contains prayers which have occurred earlier in the manuscript, for the same prayers serve on a variety of occasions: those for marriage are used at the consecration of a priest, and so on. When duplication occurs, I shall refer back to the prayer by number and page of both translation and text, but will not retranslate.

257

See no. 171, p. 154 of the translation, p. 287 of the Mandaic text (D.C. 53).

258 [1])

Then from (You), Life, (I ask) Your pity, Your forgiveness, Your heed, Your compassion, Yours, Great Life! Pity, forgive, be heedful of and have compassion on this my soul, mine, Adam-Yuhana son of Mahnuš who have prayed this prayer and (*offered up these*) devotions. Forgiveness of sins be there for me! Again, from (You) Life, (I beg) your pity, Your forgiveness, Your heed, Your compassion, (Yours) Great First Life. Pity, forgive, be heedful of and have compassion on this my soul, mine, Adam-Yuhana son of Mahnuš who have prayed this prayer and (*offered these*) devotions. Be there forgiveness of sins for me.

259

Then from (You) Life, (I ask) Your pity, Your forgiveness, Your heed, Your compassion, Yours, Great First Life. Pity, forgive be heedful of and have compassion on this my soul, mine, Adam-Yuhana son of Mahnuš who have prayed this prayer and (*offer up these*)

[1]) Nos. 258 and 259 are practically identical with no. 172, p. 157.

devotions. Be there forgiveness for me and for my father and my mother, for my teacher [1]), for my wife and children and for my priest(s) who set out the bread and (*ritual*) food [2]) for You.

And for (you) my fathers, elders, teachers and instructors when ye supported me from the Left to the Right[3]), may there be forgiveness of sins for you. And may Life be established in their *škintas*.

And Life is victorious over all works.

[This prayer of "Blessed is the First Radiance" is the sealing [4]) of all sacramental rites [5]), "devotions" baptism, *masiqta*, commemorations and "names": it is the final prayer of all sacramental rites [5]).]

260

In the name of the Great Ineffable Life from worlds of light Who is above all works, healing, victory, strength, soundness, speech and being heard and joy of heart and forgiveness of sins be there for me, Adam-Yuhana son of Mahnuš. And for my father Sam son of Anhar, for my mother Mahnuš daughter of Hawa-Simat, And for my wife, Hawa-Simat daughter of Maliha, and for my offspring Adam-Yuhana and Šarat-Mamania children of Hawa-Simat. And for my brothers [6]) (*and sisters*); Maliha, Adam-Zihrun, Zihrun, Yahia-Yuhana, Šarat and Mamania, the children of Mahnuš. And for my other [7]) brothers (*and sisters*); Bihram, Simat, Bibia, Hawa-Samra, and Yahia-Yuhana the children of Mahnuš. And may my thought, mind, knowledge and intelligence enlighten me, myself and my children, about the treasure of the First Life in these antiphonal hymns and chants of "When the Chosen One, the Pure One went".

261

(No. 233, p. 186 trans.: pp. 243 and 294 Mandaic text, D.C. 53).

262

(No. 234, p. 187 trans: pp. 244 and 296 Mandaic text, D.C. 53).

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[1]) The *rba* is the priest (teacher) who initiated him into priesthood.

[2]) *Ṭabuta*.

[3]) The "Left" is the material, non-spiritual, also spoken of as the "Mother": the "Right" is the spiritual, the "Father".

[4]) "Sealing" a name given to a concluding prayer.

[5]) *Ginzia* (hidden treasures), here = *razia*, "sacramental rites".

[6]) A gloss adds "Sam-Šaiar and Yahia-Bihram".

[7]) By a former husband? Stepbrothers and sisters?

263

(No. 235, p. 188 trans.: pp. 246 and 297 Mandaic text, D.C. 53.)

264

(No. 236, p. 189 trans.; pp. 248 and 299 Mandaic text, D.C. 53.)

265

(No. 237, p. 190 trans.; pp. 249 and 300 Mandaic text, D.C. 53.)

266

(No. 238, p. 192 trans.; pp. 252 and 302 Mandaic text, D.C. 53.)

267

(No. 239, p. 193 trans.; pp. 253 and 304 Mandaic text, D.C. 53.)

268

(No. 240, p. 194 trans.; pp. 255 and 305 Mandaic text, D.C. 53.)

269

(No. 241, p. 196 trans.; pp. 257 and 307 Mandaic text, D.C. 53.)

270

(No. 242, p. 197 trans.; pp. 258 and 308 Mandaic text, D.C. 53.)

271

(no. 243, p. 198 trans.; pp. 260 and 310 Mandaic text, D.C. 53.)

272

(No. 244, p. 200 trans.; pp. 262 and 312 Mandaic text, D.C. 53.)

273

(No. 245, p. 201 trans.; pp. 264 and 313 Mandaic text, D.C. 53.)

274

(No. 246, p. 202 trans.; pp. 265 and 315 Mandaic text, D.C. 53.)

275

(No. 247, p. 203 trans.; pp. 267 and 316 Mandaic text, D.C. 53.)

276

(No. 248, p. 204 trans.; pp. 268 and 317 Mandaic text, D.C. 53.)

277

(No. 249, p. 205 trans.; pp. 270 and 319 Mandaic text, D.C. 53.)

278

(No. 250, p. 206 trans.; pp. 271 and 320 Mandaic text, D.C. 53).

279

(No. 251, p. 208 trans.; pp. 272 and 322 Mandaic text, D.C. 53).

280

(No. 252, p. 208 trans.; pp. 274 and 323 Mandaic text, D.C. 53).

281

(No. 253, p. 209 trans.; pp. 275 and 324 Mandaic text, D.C. 53).

282

(No. 254, p. 211 trans.; pp. 275 and 326 Mandaic text, D.C. 53).

283

(No. 255, p. 212 trans.; pp. 278 and 326 Mandaic text, D.C. 53).

284

(No. 256, p. 213 trans.; pp. 279 and 328 Mandaic text, D.C. 53).

(These are hymns of "When the Chosen One, the Pure One went" I copied for myself so that there should be commemoration (*of my name*) on earth and yonder in the mighty and celestial worlds of light, and for love of holy truth and (with) reliance on the high King of Light, His name be praised in the great place of light! I am poor, lowly and infantile, a slave that is all sin and as dust beneath the feet of Naṣoraeans, one who kisseth the shoes on the feet of the pious, the least of my brother-ganzivri. I am Rabbi Adam-Yuhana son of Sam son of Bihram son of Adam-Yuhana son of Msa'ad known as Kamisia, family name Riš-Draz. I copied for myself from the *qulasta* (collection) of the great, lofty and revered R. Ram-Yuhana son of R. Yahia-Zihrun son of R. Zihrun son of R. Adam son of R. Yahia-Adam son of R. Šitil son of R. Ram son of R. Zakia son of R. Yahia son of R. Zakia son of a father of ganzivri, R. Mhatam son of R. Sam, known as Manduia family name 'Kuma. He copied it for Statad (? *'stad*? craftsman?) Baktiar son of Mhatam-Zihrun son of Bihram son of Adam-Yuhana son of Yahia son of Zihrun son of Yahia-Anuš son of the great, lofty and revered R. Mhatam son of Yahia-Baian son of Yuhana-Šadan son of Zakria, from (one of) the Beni-Dihdaria Sabur by name; who copied from a collection that R. Ram-Yuhana also copied for himself (he was) the son of R. Yahia-Zihrun son of R. Zihrun son of R. Adam, family

name 'Kuma, who copied it for a *šalmana* (a "perfect one" [1])) Hadaiat son of Qasim son of Hadat son of Bihram son of Zakria of the Beni-Dihdaria, family name Sabur. He copied it from the collection of the great, lofty and revered one, a reliable and chosen *ganzibra*, a copyist[2]) of his library and a lofty paragon in priestcraft (*Naširuta*), (namely) R. Sam-Yuhana son of R. Yahia-Adam son of Bihram-Zihrun son of Adam-Yuhana son of Zid, son of Sam, son of Bihram son of R. Adam son of R. Mhatam son of R. Baktiar, family name 'Asikir, who copied from the collection that had been copied for himself by R. Sam-Yuhana son of R. Yahia-Adam son of Bihram-Zihrun son of Adam-Yuhana son of Zid son of Sam son of Bihram son of R. Adam son of R. Mhatam son of R. Baktiar, family name 'Asikir who copied from the collection of Zakia-Baian son of Yahia-Bihram son of Yahia-Sam son of Bihram-Yuhana son of Yahia-Zakia son of Bihram-Šaiar, family name Ša'puria, who copied from the collection of a great, lofty and revered *ganzibra*, a chosen one, R. Yahia son of Sam-Adam son of Zakia-Zihrun son of Adam-Šitlan, family name 'Asikir, which was copied by the great, lofty and revered copyist of (his) library, R. Mhatam-Zihrun son of Yahia son of Baktiar, family name Kuhilia, which was copied a second time by the great and lofty R. Mhatam-Zihrun son of Br-Hiia son of Baktiar, family name Kuhilia, who copied from the collection of R. Ram-Baian son of R. Sam-Paiiš son of Baktiar son of Sam-Baktiar son of Sam, family name Pariḥ (*or Fariḥ?*). He copied from the collection which R. Bihram-Bihad copied for himself: (he was) son of Yahia-Šaiar, family name Tutu. He copied from the collection of R. Adam-Bihram son of Bahran-Gadana that was copied by R. Zihrun-Baktiar son of Adam the Deaf who copied from the scroll of the most reverend of ganzivri, R. Adam-Abulfaraz son of Bihram-Šitil son of Ruzba-Barubai, who copied it a second time for himself, copied it for R. Adam-Zihrun son of Mhatam son of Yahia son of Hibil-Yuhana, a paragon, there acted as assistant to them therein, Ram son of Adam, there was not (?) and R. Bayan-Hadada son of Zihrun. They copied from a Diwan (*scroll containing several texts*) of a commentary on "When the Chosen One, the Pure One went".

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[1]) *Šalmana*. A person who, in anticipation of death, lives in a state of complete ritual purity, subsisting only upon sacramental food and drink.

[2]) *Nasaka* (a) from Arabic and P. نسك "pious" (b) from نسخ "to copy".

And they compared and studied them carefully[1]) according to their powers (ability).

And Life is victorious.

Prayers 285, 286, 287, 288, 289, 290, 291, and 292 are identical with prayers 180-187, pp. 162-166 of the translation, and pp. 202-207 and 330-335 of the Mandaic text, D.C. 53.

Following, prayers 293 to 304 inclusive are identical with prayers 188-199: trs. pp. 166-169 and pp. 335-338 Mandaic text, D.C. 53. The colophon which follows differs from other colophons in the book, and I omit it. The series of hymns which occupies the next section are for the ordination of priests, known as their "coronation". All the features of coronation are present, the immersion, oath, unction, and investiture with royal insignia. The "crown", however, is a tubular silken fillet. Šišlam-Rba is the prototype of priest and bridegroom.

305

In the name of the Great Life!
On the day that they placed the crown on Šišlam-Rba
Jordans formed themselves at his right,
At his right jordans formed themselves.
In them signs were graven,
Signs were graven in them,
Banners and holy vows[2]),
Banners and vows,
And kings, *Tannas*[3]) and Drops
All bow down and worship the great Crown
And the Vine which they had transplanted from it[4])
For ever and aye.

306

In the name of the Great Life!
On the day that they placed the crown on Šišlam-Rba

---

[1]) *Haqiriun*

[2]) *Kušṭia yaqria* (Or, "precious pacts").

[3]) *Tannas* and Drops are mentioned together in Prayer 189. Lidzbarski translates "Drops" as "women". The reference may be to bystanders, probably women of two classes.

[4]) Some obscurities in these hymns defy translation! The "vine" which has been transplanted is, presumably, the new priest. Could the "crown" (*taga*) at one time have been of vine-tendrils?

Treasure of Life (*Simat-hiia* [1])) shone therein.
And in his vesture twelve mirrors were formed,
Twelve mirrors were formed in his vesture
And seven others in his seal-ring [2]).
And five Drops...(?) [3])
And eyes discern in them sublime treasure.
They twine [4]) trees with gold (*Trees are twined with gold?*)
Bountiful is their load of pearls!
Who, amongst all the kings,
Will confirm and view the crown
Which they set on him
For ever and aye?

307.

In the name of the great Life!
On the day that they set the crown on Šišlam-Rba,
The jordans, frolicking and dancing,
Restless, and giving the two banks [5]) no peace
Rejoicing, laughing and disporting themselves,
Say, "Our glory hath shone here,
It hath shone in this new crown,
The like of which existeth not.
Blessed is this new crown
And blessed are its leaves, which shall not fall!
For ever and aye.

308.

In the name of the great Life!
On the day that they set the crown on Šišlam-Rba
The jordans all assembled, and Rays-of-light,
And wellsprings and *Tannas*;
And palms are interwoven [6]) into the tendrils
Of the crown and brighten Šišlam-Rba's crown.
And they submit themselves to the glory

---

[1]) Prayer No. 388 (text p. 469) omits *hiia*.

[2]) *Gušbanqa* = "a cylinder-seal, signet-ring" גושבנקא

[3]) Perhaps *ainia* here should have been *ainaniata* (see No.308) and that scribes inserted a gloss?

[4]) *Sarsin* (P.S.Thes. ܨܪܨܝܢ "to twist, to twine".

[5]) For the missing line, *lkifḫ trin* see D.C. 53, No. 389 p. 470 text) and B.M. Or. 6592 : 352. (It is also missing in D.C. 3.)

[6]) In all versions *'strik*, except D.C. 3, which has *'utrik*.

Conferred upon it. And all kings
Do homage to its radiance, light and effulgence.
Eternally.

309

In the name of the Great Life!
On the day that they set the crown on Šišlam-Rba,
Rays-of-light summon the kings,
They call to the kings, the rays-of-light,
And *škintas* say to one another,
"Come! let us go and see Šišlam-Rba
Upon whom the Great (Life) hath set a crown;
Seven reliable kings [1]) set it upon him
And King Manhiriel conferered the sign (insignia) upon him
And took his hand in holy troth [2]),
And raised him, set him up
In the House of the Perfected,
For ever and aye.

310

In the name of the Great Life!
On the day that they set the crown on Šišlam-Rba
Channels of light were formed [3]) therein
Channels of light formed themselves (therein)
And the glory (or "praise") of the 'uthras shone bright.
There was radiance, there was light!
Sublime ether was in them,
It was diffused into flowings of water
And streams without end.
They (*all?*) come and kiss the crown of Šišlam-Rba
And rest in its shelter
Evermore.

311

In the name of the Great Life!
On the day that they set the great crown

---

[1]) At the "coronation of a king", i.e. ordination of a priest, seven "kings" (priests) must assist the *ganzibra* who is chief celebrant.

[2]) A free translation: the rite of clasping the right hand in oath. "King Manhiriel" = the chief celebrant at the "coronation".

[3]) For *'ṣtria* read, as in No. 392 (the same prayer) *'ṣtararbḫ*. D.C. 3 p. 336 has *'ṣtria*, (so has D.C. 34 and B.M.O. 6592 : 380).

Upon the Teacher of 'uthras, Šišlam-Rba,
Jordans formed themselves at his right,
At his right jordans formed themselves
And the cloud Šašqaliel [1]) (*journeyed?*) [2]) with them,
With them (*journeyed?*) the cloud Šašqaliel
And a *škinta* was founded for (him her ?) in the jordan;
For (him her ?) in the jordan a *škinta* was founded [3]).
And in the ether a banner was unfurled for him.
Kings of the worlds of light assembled,
All laying their pure right hands upon him,
Laying their hands of troth (*kušṭa*) on the crown of Šišlam-Rba,
And blessing it and honouring it
In the highest degree.

[These seven prayers of Šišlam-Rba shall be recited by the ganzibra when placing the crown on a postulant and the priests shall recite these seven other hymns and make the antiphonal response.]

312

In the name of the Great Life!
Blessed is this pure voice and blessed your planting!
Blessed is this new crown and blessed this hymning!
And blessed is this sanctuary (*škinta*) in which kings are sitting!
For ever and aye.

313

In the name of the Great Life!
O king, thou art a mirror! (Yea)
Radiance art thou, of genuine form;
Oh thou art a lofty force!
For all strength [4]) is derived from thee!
Blessed is this new crown
And blessed its treasure which thou hast shared with them
For ever and aye.

---

[1]) The root ŠŠQL (Šaf. ŠQL) is used with sails or wings. The "cloud Mašql'il" (var. Mišql'il) is mentioned in the (Lidzbarski's trs. p. 402) l. 26.

[2]) Here *rdibun*, but in the same prayer later (No. 393) *qrabun*. B.M. Or 6592 : 391 *rdabun*. D.C. 3 p. 337 : 6 has *rdubun*. The reflection of a cloud in water is a symbol of marriage. Cf. Prayer No. 188.

[3]) Probably "for him".

[4]) Lit. "all strengths" in the plural.

314

In the name of the Great Life!
How wondrous is the strength of the Great (Life) [1]),
And how great is the glory which thou sheddest on us!
Thou hast illumined us with thy great radiance
And we praise thee and the crown of Šišlam-Rba.
We magnify it and honour it
And bring it our homage
For ever and aye!

315

In the name of the Great Life!
Our father, thou art a king, a son of kings,
For thou puttest on the crown for kings,
The crown thou puttest on is for kings [2])
And thou bestowest victory on palm-trees [3]).
Šišlam blesseth his crown
And 'uthras and sanctuaries (*škinata*) establish it.
Cause some of thy glory, which is great,
To rest upon us, and give us ..... [4])
So that our minds may rejoice in it
For ever and aye.

316

In the name of the Great Life!
Hail to him! Again, hail to the king of kings,
Šišlam-Rba! Hail to him on whom the hand of a king
Hath set his crown[5]); whose kingdom abideth and passeth not away.
It passeth not away, the kingdom of a king
As long as air and water flow -
For ever and aye.

317

In the name of the Great Life!

---

[1]) D.C. 3, p. 338 : 9 "of 'uthras".

[2]) In Prayer No. 397 the couplet is *tagia lmalkia tarṣit tagia tarṣit lmalkia* (thou puttest *crowns* on kings).

[3]) The palmtree is the symbol of "the Father", (see p. 14, n. 6.) also of priesthood.

[4]) "Give us *thereof?* No. 397 has *uahbilan ḏ 'uṣran hadibḫ*; D.C. 3 p. 339 : 1. *uahbalan* etc. ("Give us that in which our minds delight").

[5]) Bis.

Thou art the Teacher [1]) of *ganzibria* [2]),
Thou art the King of all 'uthras!
Good is it for him who beholdeth Thee with his eyes,
Good is it for him who discerneth Thee in his thought! [3])
He shall rise with Thee to the Place of Light.

318

In the name of the Great Life!
My day, what is it amongst days? A day.
My day, what is it amongst hours? A single hour.
What is my day amongst the days?
The day on which a kingdom was accepted.
My day, what is it amongst days?
The day on which treasure was divided.
The King divided His treasure
And gave his kingdom to Šišlam-Rba.
Šišlam-Rba shone in his crown
And we praise and magnify Thee
Because Thou art called the Teacher of 'uthras
For ever and aye.

[These are seven antiphonal hymns. The response [4]) to these hymns of "Šišlam-Rba" shall be recited by the priests. Should the *ganzibra* recite those hymns, the *ganzibra* shall recite one and the priests one.]

319

In the name of the Great Life!
Thy strength shall increase, our father,
And grow mighty by means of this secret mystery, Zihrun,
By which all 'uthras are fortified.
Be strengthened and increased in might and power
By this seal-ring [5]) which is bestowed upon thee,
And thou hast authority over it.

---

[1]) *Rbaihun* = "their teacher".

[2]) *Ganzibria*, (plu. of *ganzibra*). Now the title of the chief priest.

[3]) The words *b'uṣriḫ*, "in his thought", omitted in No. 317, are in No. 398 (which includes both Nos. 316 and 317), and also in D.C. 3, p. 339 : 12. The line is repeated in No. 398.

[4]) *Pasuk* = response; the part read by the priests in an antiphonal hymn.

[5]) At coronation (ordination), the new priest is invested with his ring of office; a gold seal-ring upon which are engraven the words *Šum yawar ziwa* ("the name of Yawar-Ziwa"). It is worn on the little finger of the right hand.

Thou hast been given authority over a treasure [1])
Of living flame, and over a Root
Which is the product of gardens [2]).
Go, become great and glorious! [3])
Guard thyself, be confirmed (*in office*)
By this seal-ring which is set upon thee
So that thy strength may increase Yonder,
And the Elect righteous may be uplifted by thy fame!
And Life is victorious!

[This hymn for the seal-ring shall be recited by the *ganzibra* and priests over the seal-ring for the novice-priest when he assumeth thereby his kingship.]

320

In the name of the Great Life!
On the day that they set the crown on the king
And the king accepted his kingship,
His radiance was seen in the light of the banners [4]),
And the water-springs that were in the jordan
Waltzed [5]) with one another!
The king took his crown
And was resplendent in its sublime radiance.
And he distributed crowns to the kings,
To the kings he distributed crowns [6]).
And his brilliance, his light and his great glory
Rested upon them
For ever and aye.

[The *ganzibra* chants this hymn to them (*whilst*) distributing crowns amongst the 'uthras[7]) and kings, and the 'uthras and kings give him myrtle;they give him myrtle.] [8])

---

[1]) *Kimṣa*, see p. 195, n. 3 and p. 119, n. 2.

[2]) A play on words *br gninia*, lit. a son of mysteries (things hidden) is also "a son of gardens".

[3]) In D.C. 3 *'tgadal* is repeated.

[4]) The word *drabša* comes from the P. درفش = a bright or glittering object "anything glittering or flashing".

[5]) Or "whirled round together", i.e. danced for joy.

[6]) At the coronation rite of a postulant to priesthood, newly woven fillets ("crowns") are distributed to ganzivri and priests present at the rite.

[7]) The word *'uthras* refers to the ganzivri, just as *malkia* ("kings") means "priests".

[8]) The rubric in D.C. 3 differs: it directs the ganzibra to distribute myrtle with the crowns.

321

In the name of the Great Life!
On the day that the kings assembled (to be)
In company with the king, the son of kings,
And he distributed crowns and treasures to the kings[1]),
The kings extended their right hands,
Their right hands the kings held out,
And they received crowns from the king,
Crowns they received from the king.
And they bless him with a great benediction
And honour him who gave them crowns and treasures
For ever and aye.

[The priests shall repeat this hymn, taking the crowns from the *ganzibra* who set the crown on the postulant.]

322

In the name of the Great Life!
On the day that a vision was verified by eyes [2]) (?)
And the newly-inaugurated [3]) banner was purified (?) [4]) thereby
Its inauguration (*consecration*) [3]) was shared amongst the banners
And the banners shone in its radiance,
They shone with great radiance and praised the king's crown.
They praised the king's crown [5]) and said to it
"Thy counterpart [6]) shineth in the ether,
In the ether thy counterpart shineth
And the ether delighteth in thee!
'Uthras, kings and jordans praise thy counterpart
For ever and aye.

[The ganzibra shall recite this prayer for the sewing of the postulant's crown. When praying the devotions before the secret prayer is said,

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[1]) Lines in italics are missing in No. 321, but are given in No. 402 (p. 477 in the text), also in D.C. 3 p. 341, and B.M. Or. 6592 : 423.

[2]) Or "his vision". *Tiqnat* = was stabilised i.e. realised.

[3]) *Mšaria* = "begun", "new, "inaugurated": as a derived meaning "consecrated". The new priest has his own banner, a new one. Read *drabša* here as in Prayer No. 403 (text p. 347) not *drabšia*.

[4]) Both D.C. 53 and D.C. 3 have here *'ṣṭalalbḫ* (ܐܨܛܠܠܒܚ = "prepared "purified") B.M. Or. 6592 : 4 has *'ṣalalbḫ*. D.C. 53 No. 403, however has *'tkalalbḫ* = "is perfected thereby".

[5]) No. 404 has "praised the great crown".

[6]) Or "thine archetype".

he shall sew the postulant's crown and shall recite this prayer over the crown.] [1])

323

In the name of the Great Life!
Shine forth, give out light, pure Mirror!
For in all worlds thou wilt be called "Illuminator".
Rise to thy feet, great 'uthra!
Let all thy treasure awake [2]) for us
That we may shine and rejoice thereat:
'Uthras and kings who sit in this sanctuary
Will beam and rejoice thereat!
From beginning to end.

[The priests and ganzivri who are sitting in the sanctuary shall recite this hymn when the postulant comes and sits upon a chair. Then he shall rise to his feet and recite the appointed prayers (*mandiz*) as far as the prayer "Darkness is crushed down"; with witnesses, one on his right and the other on his left.]

324

In the name of the Great Life!
Thou enlightenest them by thy word(s)
Sublime [3]) and pure,
And glorifiest the worlds by thy glory.
Our father, thou enlightenest them
By thy pure eloquence
And thy root shall be exalted
And attain the summit.

[The priests and ganzivri shall recite this hymn when the postulant is ending his set pieces, and the witnesses shall sit and recite this hymn, as below.]

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[1]) The crown is tubular. At the consecration of a priest long tubes of woven silk and cotton are cut by the *ganzibra* into short lengths: two of silk for himself and the postulant, 24 of cotton for other priests (if the postulant is the *ganzibra*'s first pupil). Women present sew the ends together so as to form "crowns", but it appears from the above insertion that the *ganzibra* himself completes the silken crown of the new priest.

[2]) The "treasure" which the new priest is to "awake" or "illumine" (the word means both), is his accurate recitation of the Book of Souls before the assembly of examining priests.

[3]) Only D.C. 3, p. 342 has *šania*. B.M. Or. 6592 : 126 also omits.

325 [1])

In the name of the Great Life!
The Great (Life) rejoiced, It was glad
That Yawar hath looked [2]) for a banner of radiance.
And the Rays of Light rejoiced because
We have crushed down darkness
And brought to nought the rebellious Voice.
If thus we have acted, and thus it was ordained,
Then it is You, the Well-Ordered,
(Who hath) ordained it.

[The witnesses recite this hymn whilst sitting on chairs, and shall recite all the hymns (given) below.]

326

In the name of the Great Life!
Our father, thou art a pure mirror!
In all worlds thou hast become an Illuminator.
Rejoice, our father! and take joy
In all thy kingliness!
Thou, our father, art he in whom we shine and glory,
And (in whom) the 'uthras and kings
In this sanctuary shine and glory
For evermore.

[All shall recite this hymn; then the postulant (when) he has risen [3]), shall kiss them on their heads, give them myrtle to smell at, and shall kiss the *ganzibra* and take the book [4]) from him.]

327

In the name of the Great Life!
On the day that Myrtle emerged from the Wellspring [5])
And her waters, it grew upward [6]) in its glory.
The waters rushed forth and were divided
And ether emanated from light.

---

[1]) This prayer (No. 325) is the only one of the coronation series translated by Lidzbarski; (M.L. p. 272).

[2]) I suspect strongly that the original had *sakaklḫ* = "planted", ("stuck in") the banner. The pointed end of the pole is driven into the earth.

[3]) The Perfect tense.

[4]) The Book of Souls.

[5]) The "Wellspring" = the "Mother", see p. 14, n. 5.

[6]) *'tgadal* = "became great", "was raised up" (to dignity).

The king took the first myrtle [1])
From the hand of the new king
Who by him had been instructed in the sublime mystery.
He twined him [2]) a (myrtle-) wreath;
On the jordan he bestowed its purity.
The king was ratified (?) [3]) by the myrtle
And the jordan crowned [4]) by the king,
They are reciprocally crowned [5]), mutually aggrandised
And rise and behold the Place of Light.

[The *ganzibra* recites this hymn, takes the myrtle from him, smells at it, twists a wreath for himself, twists a wreath for the postulant and gives it to the postulant who takes the wreath and staff. Then he gives the order that they should honour (*their crowns*).]

328

In the name of the Great Life!
Blessed be this *škinta* of the Mighty (Life)
In which crowns have been formed
Crowns have been formed in it
And a crown for a king, son of kings, was set on,
A crown was set on a king, son of kings.
All the kings pay homage to thee [6])
And kings, 'uthras, Tannas and Drops
All bow down and reverence thee
In whom crowns (or "his crown") and mysteries
Have been confirmed
And *škintas*; an indwelling of the Mighty (Life)
Hath proceeded from thee (?) [7]).

---

[1]) One would expect "from his first-born", but the *bukra* refers to the first myrtle that the new king twines as a king into a wreath.

[2]) D.C. 3 omits *gdalḫ* and has *asia* for *asa*.

[3]) D.C. 3 has *triṣ* for *tqun*. Cf. the *barsom* as confirmation of Persian kingship.

[4]) The Ethpe. and Ethpe. pf KRK (to turn, surround, enfold, encircle etc.) have many derived meanings. *'tkarak* "crowned" occurs in the phrase *hu taga 'tirṣa ḏ-malkia bgauḫ 'tkarak* (D.C. 36) "it is a crown set on, wherewith kings were crowned".

[5]) D.C. 3 has the correct *mitkarkin:* D.C. 53, No. 408 p. 480 1.1. has *mitgadlin*

[6]) In the other mss *ldilak*. The cult-hut, scene of the coronation, is addressed

[7]) *Škinat kabiria minak praš*, The meaning appears to be that the Great Life is incarnate in the priest's office. *Škinat* here might be rendered as "shecinah", "indwelling"?

And in thee the elect righteous will be uplifted;
They will worship and give praise
For thou wilt be called
"A *škinta* which nourisheth sucklings"
For ever and aye.

[This is the prayer for the consecration of the cult-hut (*škinta*) when thou intendest to take thither the first postulant on the Sunday. The priests recite this hymn before entering the cult-hut; (*they recite it*) and then they enter the cult-hut.]

329 [1])

In the name of the Great Life!
Oh a burnished treasure art thou!
Oh a glittering thing [2]) art thou!
(Thou) mirror [3]) of kings!
In its glory kings shine; they shine in its glory.
They prepare crowns with his; [4])
Crowns they fashion with his.
Watersprings are crowned (?) by his (*crown*) [5])
And watersprings, radiancies [6]) and mirrors
Worship the great Crown: they praise it, guard it
And say to it "Blessed is this (*thine*) appearance
Which we praise; and by it, in thy *škinta*
We shall be guided aright, we shall be rightly guided [7])
In thy *škinta*, and with thee we shall be united
For ever and ever.

[This is the hymn for the releasing [8]) of crowns on the Sunday

---

[1]) This prayer is the last in Lidzbarski's collection, but his version differs from those in my collection, cf. the two texts. He takes it as an address to the banner (which it is not, even in the Oxford version, see l. 2 of the prayer) for it is addressed to the crown and its wearer.

[2]) *Drabša* here is "that which glitters" see p. 226, n. 4; not "banner": the crown is meant. (P. درفشان = "to shine".)

[3]) Or "vision".

[4]) The reference, as the insertion which follows it shows, is to the preparation and presentation of crowns to all the priests present at the ceremony.

[5]) Lidzbarski (and the Oxford ms.) *bziwḫ mitkarkan*. *Bziwḫ* is missing in D.C. 53, and I translate *mitkarkan* in the same sense as "And the jordan crowned by the king". see p. 230, n. 4'

[6]) Or "radiant beings". (Lidzbarski *Glanzwesen*.)

[7]) *Nitriṣ*. (TRṢ to make or set right, etc.)

[8]) Or "inauguration", "consecration" see p. 227, n. 3.

when the *ganzibra* wishes to consecrate [1]) the cotton crowns for the priests [2]). Wearing all his vestments [3]) and all his clothes [4]), the crown in his right hand and the staff in his left, he goes to the bank of the Piriawis, the jordan, and takes also in his right hand with his own crown the cotton crowns which he wisheth to consecrate. Then he performs the ritual ablution in the jordan and comes towards the *kinta* [5]) and the banner. And he examines all the clothes and recites the *Asuta* [6]) to the Gate of Mercies [7]) and the kings as much as he is able. And after that he entones this prayer over each crown, once over every one. And Life is victorious.]

These are the antiphonal hymns of Šišlam-Rba and their refrain, the hymn of the ring, and all the hymns for postulants (*ordination hymns*). I copied this collection from beginning to end for myself, so that I might act and be successful in the world and that there may be one to mention my name on earth and yonder in the mighty and lofty worlds of light. For I have copied with a sincere and believing heart: my heart hath testified to the Life and to my lord Manda-ḏ-Hiia, so that they would be my support and my saviour. I am poor and lowly... (etc.)

(*The colophon resembles other colophons in the book*) ....

This miscellany of the Coronation was set in order and brought to successful conclusion from beginning to end in the name of the Life and as a token of Knowledge-of-Life and trust in the high King of Light, and in the names of Hibil, Šitil and Anuš — praised be their names in the great Place, the House of Perfection! It was completed on Friday (*yuma ḏ-rahaṭia*) which is *'rufta* (Friday), the fourth of the month Akir-Paiiz (Last-of-Autumn) which is *Ṭabit*, Capricornus, in the year of Wednesday (*i. e. which began on a Wednesday*) in the year 1217 by Arab computation — may the world founder upon them and Manda-ḏ-Hiia bring to nought their rage against the congregation of souls!

It was copied in Huwaiza, by the waters of Karka... (*etc.*)

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[1]) See p. 227, n. 3.
[2]) Plural in D.C. 3.
[3]) *Mania* in D.C. 3
[4]) I think that this means the new priest's clothes later inspected at the *kinta*.
[5]) An altar in box form.
[6]) The "*Asut-Malkia*" no. 105.
[7]) The North, the North star.

[The end of the autobiographical part of the colophon of D.C. 53 is missing.]

THE BANNER HYMNS [1])

In the name of the Great Life! may there be health, victory and forgiveness of sins for me, Adam-Yuhana son of Mahnuš because of these antiphonal hymns for the banner.

330

In the name of the Great Life!
When radiance came forth the white land, Paris [2]),
A young lad, Arsapan, son of radiant-beings,
Unfurled a banner [3]). He unfurled a great radiance
So that 'uthras and *škinta*s shone in the banner's brilliance,
They shone in the brilliance of his banner
(That was) like the radiance in the House of the Mighty (Life)

331

In the name of the Great Life!
On the day that Šišlam-Rba [4]) unfurled his banner
Over corporate beings [5]),
Three hundred and sixty wellsprings
Of radiance, light and glory were formed by him.
The glory of Šišlam-Rba's banner
Shone forth over three [6]) Wellsprings of Radiance
And the three wellsprings of Radiance
Who beheld the brightness of Šišlam-Rba's banner
Prostrated themselves before its glory:
They prostrated themselves,
The three wellsprings of radiance,
Praising the banner
To all eternity.

---

[1]) Lidzbarski included nineteen of the banner hymns in his collection (M.L. pp. 264 ff.).

[2]) Lidzbarski (M.L. p. 264, n. 1) suggests that "Paris" is "Pars, Persis im Gegensatz zum Schwarzland (*sawwād*) Babylonien so benannt".

[3]) For the banner as a light-symbol see p. 231, n. 2 and p. 226, n. 4.

[4]) The great Šišlam is the archetype of king (priest) and bridegroom.

[5]) *'Usṭunia* = lit. "bodies" (headless). *'Uṣṭuna* is the word used in priestly commentaries to connote the physical; the trunk (column) of Adams "Body", i.e. the universe conceived as a human shape.

[6]) "Wellsprings" are, I imagine, a poetical name given to the three celebrants necessary for a *masiqta:* other ceremonies require seven concelebrants. See l. 5 of the next hymn.

332

In the Name of the Great Life!
On the day that Šišlam-Rba unfurled his banner
Its glory shone out over three hundred and sixty thousand jordans,
The glory of the banner of Šišlam-Rba
Shone out over seven wellsprings,
And the wellspring Ṣihmai [1]) spurted upward
Before the radiance of Šišlam-Rba's banner.
The perfume in the banner was delightful
And (*as*) it appeared over the *škinata* (sanctuaries).
How it becometh Šišlam-Rba when he is illumined
By the wondrous banner Zihrun!
How beauteous it maketh Šišlam-Rba
When he is proclaimed King of all beams of light!

333

In the Name of the Great Life!
On the day that Šišlam-Rba shook out the banner Pirun
And unfurled it at the head of the *škinta*,
Its glory shone out over Wellspring and Palmtree [2]).
(*When*) the Wellspring and Palmtree beheld [3])
The glory of Šišlam-Rba's banner,
A gush of radiance inundated Šišlam-Rba's banner
And made his banner, Pirun, bright
Beyond measure.

334

In the Name of the Great Life!
On the day that the banner Šišlamiel was unfurled,
Its radiance beamed forth over three hundred and sixty Worlds of Light.
Over three hundred and sixty worlds of light
Its radiance beamed forth.
And the three hundred and sixty worlds of light

---

[1]) ṢHM = "to be brilliant".
[2]) See p. 14, notes 5 and 6.
[3]) *ḏ hzaṯ* is influenced by the gender of *aina*.

Which beheld the brightness of the banner Šišlamiel
All flocked towards it,
Towards it they all gathered
And uttered a benediction on the banner of the Great Bihram [1]),
Saying to it, "Thy radiance, (O) banner Manhariel,
Hath dawned and thine appearance shone out,
And thy jordan hath strength and flow [2])
From end to end.

335

In the Name of the Great Life!
On the day that Bihram the Great unfurled the banner Šišlamiel,
Its radiance shone out over the waters,
Over the waters its radiance dawned,
Its radiance dawned over the waters
From the waters its radiance flooded upward
Its radiance surged up from the waters
And shone out over the worlds.
Worlds and kings who beheld the radiance of
The banner Šišlamiel, all gather towards it,
All gather towards it and utter blessing
Upon the banner of Šišlam-Rba and say to it
"Blessed be thou, Šišlamiel-Banner,
And blessed be the man that hath unfurled thee.
Great glory hath he given thee
And great is the crown [3]) he set on thee!
He hath given thee myrtle which strengtheneth 'uthras:
Jordans exult [4]) in thy radiance
And 'uthras delight in thy fragrance
Exceedingly".

336

In the name of the Great Life!
On the day that Šišlam-Rba unfurled his banner

[1]) In the Vendidad (19:37). Varathragna's epithet is *barō-χᵛarəna*: usually translated "glory".

[2]) Motion.

[3]) At the consecration of the banner, which is extended full length before the white silk is draped over the crosspiece, a myrtle-wreath is slipped over the peak by the priest or priests officiating.

[4]) D.C. 3 has *šahfia* "flow out", D.C. 53 (like M.L.) *šahbia* (ŠHB to exult in, vaunt, joy in etc.).

The radiance of Bihram-Rba's banner
Shone forth like the great mirror
That resteth in the Jordan.
Its radiance appeared and his *škinta*
Shone, and his people [1]) were confirmed in victory.
And Life is victorious.

[Recite these seven hymns for the banner when unfurling it [2]).]

337 [3])

In the name of the Great Life
It hath risen, it hath shone forth
Thy radiance, king of 'uthras!
It came; upon the 'uthras and *škinta*s it shone.
The 'uthras and the *škinta*s who beheld thy glory
All bless thee with a blessing,
A blessing they pronounce upon thee
And the 'uthras honour thee
Because thou camest into existence
Through the hand of a king.
The king blessed thee with a great blessing
And gave it (*thee?*) to me, Hibil-Ziwa.
To me, Hibil-Ziwa he gave it
To give light to worlds, to kings
And to jordans and *škinta*s
All of them, fully.

338

Hibil blessed thee with a great blessing
And gave thee to the Occult Adam [4]),
Adam blessed thee with a great blessing
And gave thee to the Chosen Elect.
He gave thee to the Chosen Elect
To enlighten and stabilise their counterparts [5])
Fully.

---

[1]) *Šurbta*, a race, tribe, family, descendants, kinsfolk.

[2]) These seven prayers are said by a priest over the banner during the recitation of his daily office.

[3]) This prayer and 348 are said whilst crouching and holding the staff of the banner.

[4]) This Occult Adam, is the cosmic Adam, archetype of the physical Adam.

[5]) The *dmuta* is the over-soul, the counterpart of the earthly being in the ideal world of Mšunia Kušta. It often acts as conscience or guardian angel, according to commentaries,

339

The Chosen Righteous rose to their feet
And grasped thee with their right hands.
They went to the jordan of living water
And set thee up, so that thy radiancy
Might be shed on the jordan.
The water and thy brightness become blended together;
Thy brightness and the water are combined
Enhancing (*the brilliance of*) Šilmai and Nidbai.
And these, the elect who go to the jordan,
Are illumined by thy radiance.
Do thou guard them and establish them
And make their baptism successful!
Life is victorious.

[Chant these hymns before thou conveyest the banner to the jordan.]

340

In the name of the Great Life!
Who took up the banner Zihrun
In which the worlds and generations glory
And went to the bank of the jordan Piriawis?
The jordan Piriawis on beholding the brilliancy
Of the banner Zihrun, leapt towards its radiance:
The waters and jordan and springs which dwell
In the jordan (*Piriawis*) leap towards the radiance
Of the banner Zihrun and exult exceedingly.

341

In the name of the Great Life!
Yawar took up the banner Šišlamiel
In which the worlds and generations exult,
And went to the bank of the jordan Piriawis.
The jordan Piriawis when it beheld the banner Zihrun
Rejoiced with a great joy, exceedingly.

[Chant these hymns and take the banner to the jordan and plant it on the bank of the jordan. Then recite "Shine forth, shine forth, brightness of Yawar".]

342

In the name of the Great Life!
Shine forth, let Yawar's radiance shine forth
Over the jordan. The brightness of the banner
Hath shone forth over the living waters! It shone forth:
The waters dance towards its radiance
And the radiance towards the waters. Waters and radiance
Are intermingled [1]), are interlaced, and its brightness
Inspiriteth the 'uthras in their *škintas*
Immeasurably.

(Recite these hymns when thou graspest the banner on the jordan-bank. Then recite "As the head of three *škintas*".)

343

In the name of the Life,
As head of the three *škinata* [2]) —
Who was set up as their head (Chief)?
Whom did they set up as their chief?
Who unfurled the banner at the jordan,
Who at the jordan unfurled the banner?
And who took the staff into the jordan?
As the head of the three *škinata*
Who placed the great crown on their heads [3])?
On their heads and banners Yukašar placed the great crown;
He unfurled the banner at the jordan,
Yukašar unfurled at the jordan the banner
And Yusmir took the staff into the jordan.
And Life is victorious.

[Recite these hymns whilst grasping the banner on the jordan bank [4]), then perform thy baptism).[5]]

344

In the name of the Great Life!

---

[1]) Or "embraced one another".

[2]) Three cult-huts? Or are, as I think may be the case, three concelebrants meant?

[3]) D.C. 53, p. 363 and D.C. 3, p. 235 have *brišaiin udrabšaiin*. Lidzbarski, using De Morgan's transcription, (D.M. p. 175) has *brišaian*. "on our heads" and omits mention of the banners.

[4]) The banner is grasped first below the peak and then, standing, above the peak.

[5]) Or "perform thine immersion".

The Great (Life) rejoiced; It rejoiced when Yawar looked [1])
Towards the banners of radiance and beams of light.
It rejoiced that we have trodden down darkness
And have brought to nought the rebellious Voice.
If we have done thus and it was brought about,
Nevertheless it is You, the (*well*-)ordered,
Who have ordained it!

345

In the name of the Great Life!
On the day that 'uthras put into order
A jordan of living water
And a baptism was performed therein,
They took the banner Bihram
And brought it into the *škinta* of Šišlam-Rba.
And at the door of his House of Radiance
They unfurled it so that 'uthras and *škinta*s
Might shine in its brightness and rejoice
Exceedingly.

[Recite these two hymns after thou hast performed the baptism, and take the banner into the cult-hut.]

346

In the name of the Great Life!
On the day that great Bihram furled his banner
Three hundred and sixty guardians presided thereat [2]).
They concealed it in its strong-box [3])
And set the seals of the mighty (Life) upon it.
The mighty (Life) blesseth with His pure mouth
The Being who had settled here, and saith to him
"Lend with increase some of thy radiance,
And illumine the whole world with thy light!"
Our father enlighteneth with his wondrous voice;

---

[1]) For *skarlḫ*, D.C. 53, p. 363, 1.17, read *skalḫ* as in D.C. 3, D.M. and other mss.

[2]) I.e. were present, lit. rested upon it.

[3]) Lidzbarski (M.L. 273 : 9) transliterates בסאפטיא and translates "Ketten von Edelsteinen". D.M. however (178: penult.) like D.C. 53 (364 : 11) and D.C. 3 (236 : 21) has *bṣafṭia hiliḫ*. *Safṭa* (the more usual form of the word) in Arabic and Persian = "chest for valuables", "wallet", "purse" "casket" etc. and occurs several times in Mandaean texts in this sense. (e.g. *bsafṭia ḏ-zahba*, D.C. 36 II no. 189). The banner is, in fact, kept in a box.

And he said, "Any man who is pious and believing,
Who went not early in the morning to the jordan
Nor is signed with the sign of the jordan..... [1])
Utterly.

[Recite this hymn and fold up the banner on the great day of Daima [2]), by itself. And, any day on which thou baptisest, fold the banner [3]) and cover it up with this hymn.]

347

In the name of the Great Life!
On the day that the radiance of the banner Šašlamiel [4])
Was hidden in its casket of radiance,
All the 'uthras rose from their seats.
And pronouncing a sublime blessing upon Zihrun-Šašlamiel [5])
The banner, they took it from its pedestal [6]) of radiance
To inner houses [7]) so that it was hidden.
They cover it, bless it, guard it and say to it,
"As surely as thy radiance waiteth safe in its casket,
Will thy form be kept safe. All worlds which behold thee
Will bless and praise thee for ever and aye".

[Recite this prayer and furl the banner when thou hast finished all thy rites. Recite it by itself alone and fold it before they cover (*put away*) the banner of the day, whilst thy crown is on thy head, except at the festival of Daima. (*On that day?*) read both hymns. Then roll up the banner and hide it in its chest (or "casket"). And Life is victorious!)[8]]

348 [THE BLESSED OBLATION PRAYERS]

In the name of the Great Life!
On the day that Ayar (Ether, Air) emerged from the Wellspring
The waters flowed hither, hither flowed the waters
And radiance in the jordan. (*The use of*)

---

[1]) A line must be missing, condemning such a man, for the daily ablution and signing at the jordan is a religious duty. The version given is on all copies I saw, including D.M. p. 178.

[2]) The feast of Daima, a baptism-feast, occurs ninety days after Panja (Parwanaiia), the five intercalary days.

[3]) The banner is about three meters long and an ell wide.

[4]) Var. *Šišlam'il*.

[5]) Not Zihrun *and* Šašlamiel as written (v. D.M. op. cit. pl. 178 : 10).

[6]) Its base, its column, i.e. the banner-pole.

[7]) Lit. "to inner eggs".

[8]) Here Lidzbarski's collection has No. 329 (given in this book on p. 231).

Myrtle was appointed. [1]) they twine its sprigs
And its destination [2]) is the sacred table [3]).
We *ašgandia* (acolytes) have become acolytes [4])
And were admitted into the radiance of the mighty (Life);
By the radiance of the mighty (Life) we are sheltered.
And the Wreath is set up, into circlets it was twined,
It was plaited with myrtle leaves.
Trees bore their fruit (*lit.* "burden")
Naṣirutha was manifest in the full jordan
And they were refreshed in the full jordan,
Before you, 'uthras, my brothers,
Fully.

The *šganda* reciteth this hymn for the Blessed Oblation when the myrtle and phial are in his hand. Then the *ganzibra* taketh the myrtle and phial of wine [5]) from the acolyte and reciteth "Come, come, lofty acolyte, from the House of my Father".]

349

In the name of the Great Life!
Come, come, lofty messenger [6]),
Come, come from the House of my Father!
Come and irradiate us with the radiance of Life,
With the radiance of Life irradiate us!
And refresh us with some of the good things [7])
Provided there [8]). For thou [9]) art called
Sustainer [10]) of 'uthras for ever and aye.

---

[1]) Myrtle and its ritual inhalation is an important rite in the "Blessed Oblation". Cf. the barsom in early Zoroastrian ritual.

[2]) Lit. "its course, ("its journey) is to".

[3]) The *patura*, corresponds to the sacramental table or altar. It may be a clay table, or a mat, or a purified washed surface. The sacred meal is arranged on it, see p. 61, n. 5.

[4]) *Ašganda*, *šganda*, see p. 5, n. 4. Usually a young man or boy who must be of priestly birth. He is consecrated for his office every time he officiates.

[5]) The "wine" is unfermented.

[6]) *Šganda*, in its more ancient meaning, see p. 5, n. 4.

[7]) *Ṭabuta* ("goodness", "good things") here refers to the food-offerings.

[8]) A better version of this prayer occurs in D.C. 42 ls. 617 ff. *uṭaibinan mn ṭabuta ḏ-'šra* (var. *'šria*) *'lḫ aminṭul ḏ-mṭaibana ḏ-'uthria 'tiqrit*. The same version occurs in D.C. 50. The form is Afel. Cf. Hif. שרי (J., 2) "to provide a living for".

[9]) *'tiqria* in both D.C. 3 and D.C. 53. I prefer *'tiqrit*, see n. 8.

[10]) *Mṭaibana* = one who refreshes or provides with food and drink, "sustainer", "food-giver" etc.

[The *ganzibra* shall recite this hymn and take the phial of wine and the myrtle from the acolyte]

350

In the name of the Great Life!
On the day that a root of fresh myrtle
Was set up before the king,
The king stretched forth his right hand for it
And gave it to the 'uthras and acolytes
And said to them "Take from me this fresh myrtle
And bless the *škinata* [1]) with a blessing,
A blessing pronounce on the *škinata*
And illumine and restore the 'uthras and *škinata*
Situate at thy right and at thy left
For ever and aye. [2])

[The *ganzibra* shall recite this hymn and distribute myrtle to the 'uthras [3]) and priests. Then they shall recite the "sealing" prayers, [4]) to the end of that which blesseth (bless) the Blessed Oblation, and he shall seal (conclude) it.]

In the name of the Great First Strange Life from worlds of light, the Ineffable who is above all works, may there be health, purity, and forgiving of sins for me, Adam-Yuhana son of Mahnuš ..... (*etc., the usual insertions with family names occurs in all mss.*)

And we shall be blessed by means of these prayers and benedictions of the *pihtania* [5]) of the Blessed Oblation, and our thought, mind and understanding shall be enlightened by the might of Yawar-Ziwa and Simat-Hiia.

351

In the name of the Great Life!
This is the Blessed Oblation!
Kušṭa regaleth his friends,

---

[1]) The cult-huts, where the Blessed Oblation is celebrated.

[2]) For a slight (and possibly better) variant of this prayer see Š. ḏ-Q. pp. 61-62.

[3]) See p. 226, n. 7.

[4]) *Hatamata* = confirmatory or concluding prayers.

[5]) *Pihta* (= "opened"). Bread broken ritually and distributed and eaten sacramentally is so called. Cf. the Aramaic "piece", "bread (*Targ. O. Gen. xviii t.; Targ. Y. ib.xl*, 16); etc. See p. 37, n. 3. *pihtania* appears to be the plural form, "pieces of bread").

Kušṭa his friends regaleth,
He hath prepared and blessed it with his blessing.
I testify to Yawar-Ziwa
Of whose bounty we have partaken(?) [1])

352

In the name of the Great Life!
I am the white *Pihta* [2])
From Life's treasure-house was I transplanted;
I was transplanted from the treasure-house of the Great Life,
With [3]) the jordan they sent me to earth,
With the jordan to earth they sent me
To spread truth in the world,
In the world to spread truth,
To enlighten darkened hearts,
My treasure, which I instilled into it [4]).
I illumined and transformed it completely
Completely did I illumine and transform it.
I brought and [5]) set down in it a good [6]) (gift)
I removed from it the misery [7])
Which the Seven had brought to bodies
(That) the Seven had brought to bodies
And they dwelt in darkened hearts.
Pihta they ate not. (*but*) his Creator spoke
And made man, who ate not *pihta*,
Listen to Him. And He said,
"Look to it lest ye eat with a lie!
Beware that ye eat not falsely!
Look to it lest ye partake of it hypocritically!"
For the wicked and liars who eat it with falsehood

[1]) Or, if we read, as in D.C. 53, pp. 376, 379, 380, 382 and D.C. 3,pp. 247, 248, 250 and 251, "who quickeneth us with his bounty".

[2]) Wheat for the *pihta* is the best and whitest. Ground by the priest, it is mixed with water from river or jordan (salt being first added). Formed into discs, the dough is baked over the ritual brazier just before use. The *pihta* consumed during the *masiqta* by the priest as proxy for the deceased is made otherwise. See *W.W.* pp. 242-255 for full description of the rite.

[3]) Or "from the jordan".

[4]) I.e. into the world.

[5]) D.C. 3 has *atit* "I went" (as translated in Z.D.M.G. Band 105, Heft,1 p. 134, 1. 5.)

[6]) *Ṭabta* = "a good thing, gift", etc. or "goodness". See p. 254 n. 1.

[7]) Lit. "sighing" "lamentation".

Will be bound and lie in darkness,
They will be bound and lie in darkness,
Darkness degraded [1]) and lay heavy upon them.
The eyes of the wicked look on darkness
And their feet find nothing stable.
(*But*) the good, who eat it with sincerity
Arise and behold the Place of Light.
Their eyes behold the light
And their feet find firmness.
And Life is triumphant.
I testify to Yawar-Ziwa
Of whose bounty we have partaken [2]).

353

In the name of the Great Life!
The white *Pihta* am I!
The creature of light, I came into existence.
Pihta am I, the white,
For Yawar was my Transplanter [3])
My Creator was Yawar, from his treasury he brought me.
Yawar-Ziwa took me and gave me to Nṣab-Ziwa.
Nṣab-Ziwa took me and gave me to Zarziel-Nhura-Rba.
Zarziel-Nhura-Rba took and gave me to Hibil-Ziwa.
Hibil-Ziwa took and brought me into the earthly world;
He took me, brought me down; set me down in the earthly world.
As food for Adam and all his sons.
Whilst the first generation existed
They ate me in good faith,
In good faith did they eat me;
No trickery [4]) did they perform with me,
They performed with me no misuse [4]).
Nor did they omit or subtract from [5]) me
They committed no omission or subtraction

---

[1]) Af. of ZLL or ZUL.

[2]) See p. 243, n. 1.

[3]) Or "creator".

[4]) *Hargta* = (a) friction, rubbing (b) "distortion", "obliquity", "false dealing", "misuse": e.g. *kušṭana damia lmuzania ḏ-mutaqin ulaiit bgauḫ hargta* (G.R. r. 214, Lidzbarski's trs. Der Wahrhafte gleicht einer Wage, die gerade gerichter und an der keine Schiefheit ist. The crookedness is intentional (*hrig* = "cunning").

[5]) Lit. "they performed me with nothing lacking or deficient".

And the creatures of the Seven
Had no dominion over me.
When a second generation came into being
They (*too*) ate me aright,
Sincerely they ate me:
No trickery did they perform with me,
They performed me with no crooked dealing,
They did not omit or subtract from me,
From me they neither omitted nor subtracted
And the creatures of the Seven had no power over me.
When a third generation arose,
Adonai [1]) built a House,
A house did Adonai build,
And the Seven obtained a hold [2]) in it,
Then it was dispersed amongst the three hundred
And sixty two nations [3]).
And then I was taken from their midst
And they cast me amongst the three hundred
And sixty-two nations.
Then they ate me with falsehood,
With falsehood did they eat me,
Wrongly did they use me,
They used me falsely
And did with me that which was deficient and lacking,
That which was deficient and lacking they did with me
And creatures of the Seven gained dominion over me.
Then strength was taken from me,
And radiance, order, taste and glory.
And they made me the fodder of beasts.
Souls departed from bodies without their measure.
Naṣoraeans who eat me falsely
Will be burnt upon coals of fire.
The baptised [4]) in water who eat me with a clot of blood [5])

---

[1]) "My Lord" the Jewish name for Yahweh, Jehovah.
[2]) Colloquially "got hold of it".
[3]) Lit. "tongues" i.e. those who speak another language.
[4]) Or "immersed in water". (not in *mia hiia?*).
[5]) *Hrara* used in a double sense, (a) "illusion", "delusion, (b) "a clot of blood". The reference may be to the Christian chalice, in which the wine is spoken of as "blood".

Will be made to dwell with the demon Mahzur [1]).
Any woman who believeth not in prayer and praise
Make no bread with her!
She will be made to dwell in the dwelling of Ruha-d-Qudša! [2])
When Bel and Shamish [3]) beheld me
They assumed an air of arrogance;
An air of arrogance they assumed
And going into the presence of Pthahil [4])
Bend and bow themselves before him
And prostrating their forms and uttering compliments
They say: "By thy life, our father Pthahil,
Grant us a commission, that we may go
And may create a creation from start to finish".
Then their father Pthahil arose and gave them commission
And said to them "Go, create the thing that ye have wished (*to create*)".
Thereupon, with the mystery of ashes and red dust [5])
And the overflow and dregs of the clouds
They went, they created Rice,
They went, they created Rice.
And held it before Pthahil.
Pthahil, when he saw it
Clenched his fists and beat on the forecourt of his breast
And he said "From this creation that ye have created
How can bread (*pihta*) come therefrom?
How can bread be produced therefrom?
Or food from that thus prepared
From beginning to end?"
Then They summoned an angel, one of (those)
Before Them, by whom *Pihta* was produced,
By him was *Pihta* produced.
And they held it before Pthahil.
When Pthahil saw it he brightened

---

[1]) מַהְזוֹרָא a Jewish prayerbook for annual festivals? (Targ. Y. Gen. 1, 14.)

[2]) "Holy-Spirit" is in later polemic an epithet for Ruha, a personification of the emotional, lower and feminine elements in human personality.

[3]) Jupiter and Sol.

[4]) The demiurge who created the material world. He failed in his task, for the breath of life was lacking.

[5]) Unhusked rice in Lower Babylonia is red in colour, and the dust-storms which sometimes obscure the light in daytime are often red.

And rejoiced and was glad and delighted
Beyond measure. And he said
"The excellence of this mystery which ye have created
Surpasseth all creations which exist in the earthly world!
Yon two fundamentals — the Oblation and Table —
Yawar hath blessed with his blessing!
And this, the third fundamental, I, Pthahil,
Have blessed it with my benediction".
And this is my secret teaching
Which hath issued from mine own mouth, Hibil-Ziwa's,
"He who casteth it abroad in turbid waters
Shall be beaten with a scourge of wrath
And sobs will convulse him [2]).
(*He that bringeth shame on*) my treasure,
They will tear him with mighty iron combs;
They will cast him into the cauldrons,
Of Messiah and Holy Spirit [3]).
(*But*) he who covereth and taketh care of it
Will (himself) be cared for in a worthy place.
Any man who disseminateth it amongst righteous folk
And believers will rise and behold the Place of Light!
And Life is victorious.
I testify to Yawar-Ziwa
Of whose bounty we have partaken [4]).

354

I am the white *Pihta* whose Transplanter was Hibil,
Hibil was my Transplanter.
And he brought me, caused me to dwell in the earthly world,
Brought me, set me down in the earthly world
Which is this world.
The blessed *Pihta* speaketh
And saith to Yawar-Ziwa,
"When thou broughtest me

---

[1]) *Kania* (kannia) "sources, foundations, bases": or (see. p. 260, n. 3).
[2]) *Guha* ("thunder", "sobbing") may have been inserted by a scribe who misunderstood the verbs GNH and GNA. To make sense, I have inserted "He that bringeth shame on". The original line may have been *ḏ-nignalḫ l'uṣrai* "that shameth my treasure".
[3]) See p. 246, n. 2.
[4]) See p. 243, n. 1.

Into a world of evil ones and liars,
They ate me [1]) with lie and deception.
During the first age
They ate me in good faith.
And when the second age arrived
Then (also) they ate me aright,
(But) when the third age came into existence
Liars obtained power over me, who arise,
Commit murder, not cleansing their fingers from blood.
They arise, commit murder and come and approach me
Depriving me of strength
And causing lack and defect in me".
Yawar-Ziwa speaketh and said to the blessed *Pihta*:
"When we brought thee into the world
Of evil ones and liars,
I delivered a pure warning, saying
'Yawar-Ziwa speaketh to Naṣoraeans
And sayeth to them: My Chosen!
When ye partake [2]) of my bounty
Partake thereof in sincerity,
Silence and purity.
Cast it not as invitation to the Lion [3])
From whom every wild beast had its being.
Cast it not down as invitation to the House
Of the devil Simiael [4])
Which is full of foul pollutions!
The crumbs [5]) which fall from you,
Cast into running water [6]) lest they fall to the ground,
Lest your feet be placed thereon.
Trample it not underfoot! [7])
For it came from the Place which is life-giving,

---

[1]) Not "they surrounded me". The tense is Perfect, after *Kt*.

[2]) The Pael and Ethpa. of ṬUB when speaking of sacramental meals = "to partake of", "refresh oneself with".

[3]) The Lion of Judah? The wild beasts which it produced were presumably sects which originated from Judaism.

[4]) A demon of blindness, mentioned in G.R. (trs. p. 200 n. 1), and several times in D.C. 40 and other mss. Lidzbarski takes it (mistakenly in my opinion) for Ismael.

[5]) Lit. "the fallen that fell", i.e. any fragments or crumbs.

[6]) "Jordan" is not necessarily consecrated running water.

[7]) Lit. "Do not put your feet on it".

From the Place which is life-giving it came;
It was transplanted from amongst
Worthy treasurers. My Elect!
Hearken and hear, and take care of my benefaction
Which came from the House of the Great Life!
And Life be praised!
I testify to Yawar-Ziwa
Who quickeneth us [1]) with his bounty.

355

The white *Pihta* am I
Which the Life summoned and sent
In His benevolence.
In the strength of Hibil-Ziwa
He sent me to this world;
Made me chief of His *Kimṣa* (*hidden treasure?* [2]))
And called me Uplifter of prayers.
I came, and became an offering set apart
For the world, and source of strength for the priests. [3])
I held a portion of Life,
And called with the voice of a son of the Mighty (Life);
I set apart Sunday and the morn of the day
Whose name is reverenced.
And I dwelt therein to reveal its glory.
I revealed (it) to the priests
And dwelt in their hearts.
Goodness I give to them: enlightenment in plenty
So that they be not lacking or faulty.
They shall offer up prayer and praise
And put them up in a sublime voice.
They will shine in the Treasure of Life
And the Word that came from the House of the Great Life.
They shall be established in sanctuaries:
They will rise up, they will behold the Place of Light.
And Life is victorious.

---

[1]) Here not *ṭaibinin* but *ṭaibinan* in both mss.

[2]) *Riša ḏ-kimṣa*. *Kimṣa* is a word of obscure meaning. It sometimes seems to be derived or influenced by KMS (not KMṢ) as here. (כמס Ass. כמס "to hide, store away".

[3]) A free translation.

I testify to Yawar [1])
Who refresheth us with his bounty.

356

In the name of the Great Life!
The voice of Manda-ḏ-Hiia
Calling to the chosen righteous,
To the chosen righteous it calleth
Warning them about my Oblation.
It uttered to them a first warning,
Admonishing them about my Oblation.
He said to them: "Behold my oblation,
Behold my oblation, behold my oblation
That was transplanted from the House of the Great Life;
My oblation translated from the House of the Great Life!
Partake thereof in sincerity, silence and purity".
With a second warning he admonisheth them about my oblation
He said to them "Behold my oblation,
Behold my oblation, behold my oblation
Transplanted from the House of the Great Life!
Partake thereof with prayer and praise".
With a third warning he admonisheth them about my oblation.
He said to them "Behold my oblation,
Behold my oblation, behold my oblation
Transplanted from the House of the Great Life,
My oblation transferred from the House of the Great Life.
With hymns and recitations partake thereof.
Behold my oblation, behold my oblation, behold my oblation!
Eaters of [2]) my oblation are like *ṣibia* [3])
Like *ṣibia* are those who eat my oblation,
Like a lion lying [4]) halfway on the road.

---

[1]) D.C. 6 Yawar-Ziwa.

[2]) D.C. 53, p. 378 ult. has *aklḫ man;* D.C. 3 p. 249: 13 f. *aklḫ mn*. The latter appears the more likely version.

[3]) *Ṣibia*. My attempted translation in Z.D.M.G. p. 141:12 (op. cit.) is unconvincing. The whole passage is obscure. The mention just below of the lion lying in the road suggests that *ṣibia* was in the original *ṣidia* (hunted, ambushed), but such a simile appears out of place. *Ṣibia* are evidently people who misuse the *zidqa* in some way.

[4]) See n. 3. *Rmia* (past part. RMA = "cast", "placed", "laid down" or "lying". In Z.D.M.G. I took it as a miscopying of *ramia*.

My *zidqa* (charity) [1]) is like a mountain,
A mountain over which no highway hath been levelled.
My charity is like a sea,
A sea over which there is no way of crossing. [2])
He who eateth my oblation but surrendereth nothing [3])
Is cut off and will fall into the great Sea of Suf; [4])
He that hath but giveth nought,
His eyes will not behold the Light.
This is a Blessed Oblation!
Kušṭa regaleth his friends,
Kušṭa his friends regaleth!
He prepared and gave it his blessing.
I testify to Yawar-Ziwa [5])
Who refresheth us with his bounty.

357 [6])

Behold my oblation, behold my oblation, behold my oblation!
Who ate it?
The Jews, an evil nation, accursed and blasphemous ate it.
The *Kiwanaiia* [7]) ate it, who cut it (?) in flames of fire.
The demented Yazuqaeans ate it, who reverence fire
Crazed creature who reverence fire
Serving a thing that is powerless.
Idumaeans ate it, who destroyed their virility,
Cast away, destroyed is their manhood,
And they set up Death [8]), worshipping him.
Zandiqs (Manichaeans?), who rest on supports of falsehood, ate it,
On pillars of falsehood do they rest
And cut off their seed from the world.
Arabs ate it, evil liars, a wicked race
Who drink blood. Naṣoraeans ate it,

---

[1]) Here *zidqa* has the more abstract meaning of "charity".
[2]) D.C. 3 has *mabuta*, D.C. 53 *mabra* "traversing".
[3]) Or "Is not made perfect therein". Again obscure. My translation is influenced by what follows.
[4]) The Sea of Reeds, which swallowed up Pharaoh and his host.
[5]) Here, and at the end of the next hymn, D.C. 53 omits *Ziwa*.
[6]) This hymn is not separated from that which precedes it.
[7]) *Kiwanaiia:* "people of Saturn", "Saturn-worshippers"?
[8]) Or "a corpse" (מִיתָא).

A people, a stock, a family group [1]).
The faithful of heart ate it,
Righteous and believing people ate it,
Those baptised in water ate it who at their baptism
Arise and behold the Place of Light.
And Life be praised! Life is victorious!
I testify to Yawar-Ziwa who quickeneth us with his bounty.

In the name of the Great Life be there healing and victory and forgiving of sins for me, Adam-Yuhana son of Sam!

358 [2])

In the name of the Life!
When He opened His Garment [3])
And when Radiance was formed,
When Radiance appeared, to whom was light given?
To whom was light given and to whom was enlightenment revealed?
Enlightment, to whom was it revealed,
And on which of the 'uthras did They bestow it?
When He opened the Garment of Life
And the radiance of the Mighty (Life) appeared,
(When) Radiance appeared in its Place,
Light was given to Yawar,
Light to Yawar was given,
And he, Yawar, told it [4]) to all the 'uthras.
The 'uthras who listened to the enlightenment (teaching)
Of Yawar, rejoiced and gloried therein to the uttermost.
Without measure they rejoiced and gloried therein
And were stablished thereby completely
He said to them "Rejoice and be edified, (ye) 'uthras
By the enlightenment which your father hath transmitted to you

---

[1]) *ama kana umkanana* (a free translation).

[2]) The series which follows is devoted to praise of Yawar. The name is derived from YWR or 'WR, and illustrates the use of a regular but rare form of Peal active participle of roots ending in 'r', usually connoting an active agent, e.g. *dakar* (a mentioner), *pašar* (a loosener, exorcist) *naṭar* (watchman, guardian). See N. p. 230. Hence Yawar means one who blinds or dazzles with light.

[3]) "Opened His Garment", a mystical expression meaning "revealed Himself", "appeared".

[4]) *'mrḫ* in in both mss.: better perhaps "caused it to rest on all the 'uthras".

From the Mighty (Life)!" And they say to him,
"Blessed art thou, our great [1]) First Enlightenment
Brought hither for our sakes, by virtue of which
We (too) give light. And we praise the Great (Life)
Who gave thee". And Life be praised!
I testify to Yawar, who quickeneth us
With his bounty!

359

When He opened His Garment
And when Radiance was formed,
When Radiance appeared, to whom was construction [2]) entrusted?
To whom was (the work of) construction given?
And who was named as head of reproductive power [3])
Who was named as head of reproductive power?
And who became chief of mighty ones?
When the Life opened Its Garment,
And the Radiance of the Mighty (Life) appeared;
When Radiance was manifested at its place,
Production was entrusted to Yawar,
To Yawar was (the work of) construction given.
He, Yawar, was named head of reproduction [3]),
He was created chief of mighty ones.
He implanted the reproductive power
In his brethren, and set them up
And instructed them in their places,
He established them and instructed them
And showed them archetypes
So that all should not pass away.
For the radiance of Yawar [4]) is not cut off
From above them in the Secret Place.
The Life accepteth [5]) the dues and oblations
Of Yawar who quickeneth us with his bounty.
And Life is victorious.

---

[1]) D.C. 3, 252 : 5 *'rutan*.
[2]) *Tuqna* in both its meanings, "light" and "construction".
[3]) See p. 135, n. 2.
[4]) Or "dazzling", "dazzler". *Yawar* is not a loan-word from the Persian *yawar* "assistant". See p. 252, n. 2.
[5]) D.C. 3 hiia *qabliḫ*, D.C. 53 hiia *qabluiḫ*. The sentence is somewhat suspect.

360

When He opened His Garment
And when Radiance was formed,
When Radiance formed itself,
On whom did the Great (Life) bestow a good [1]) gift
On whom did the Great (Life) bestow bounty?
And whom did They endow [2]) with blessing?
When Life opened His Garment,
And the radiance of the Mighty (Life) appeared,
(*When*) Radiance manifested in its place,
The Great (Life) bestowed bounty on Yawar,
Yawar took the good gift
And therewith refresheth (both) great and small.
He refreshed Yušamin and refreshed the 'uthras his sons,
And the 'uthras, sons of Yušamin.
Rejoice in the benefaction [3])
In the benefaction they rejoice
Wherewith Yawar had refreshed them completely.
Of his benefits they partook [3]), all of them,
For the radiance of Yawar is not cut off
From above them in the Occult Place.
And the Great (Life) accepted the fee and oblation
Of Yawar. They partook of his bounty fully.
And Life is victorious.

361

When He opened His Garment
And when Radiance was formed,
When Radiance appeared,
Upon whom was Understanding [4]) bestowed?
To whom was Perception given,

---

[1]) It must be remembered that these hymns refer to the sacred bread, fruit, vegetables and wine of the Blessed Oblation, i.e. to natural products eaten sacramentally. Hence *ṭabta* and *ṭabuta* refer to the good gifts of the Life, and the Pa. of the root ṬUB applied to the sacramental acts of eating and drinking, which impart life and strength to body and soul, is best translated by such words as "refresh", "quicken" and "partake of". The latter word is employed in the same sense that Christian communicants employ it.

[2]) Lit. "in whom They made blessing dwell".

[3]) *Ṭabuta*, see above, n. 1.

[4]) *Madihta* = Understanding, perception, discernment. Part of the line missing in D.C. 53.

To whom did They give explanations?
To whom did They explain about all the distinctions [1]),
And whom did They proclaim as the Voice of Life
That is not interrupted?
When Life opened His Garment,
And the radiance of the Mighty (Life) appeared,
Radiance appeared in its Place,
Understanding was given to Yawar,
Perception was bestowed on Yawar,
And he, Yawar, hearkened and received understanding of Life.
He was instructed by by Their Word,
And he hearkened to Their pure Voice.
And he came and summoned all the 'uthras.
They came, and heard that which the Life had said to him.
Heed that which the Great (Life) taught!
Heed that which the Great (Life) explained!
And following it, be ye all united!
Hear its praise from me. Rise to the Place of Light!
And Life is victorious.

362

When He opened His Garment
And when Radiance was formed,
When Radiance appeared,
(As) envoy, whom did They send? [2])
Whom did they send as Life's messenger?
Whom did They set in command over them all? [3])
Whom did They put in command over them all?
With Their warning whom did They warn?
When Life opened His Garment,
And the radiance of the Mighty (Life) appeared,
When Radiance appeared in its place,
Yawar They sent (as) Envoy
As Envoy They sent Yawar.
They sent not all (any of) the 'uthras

[1]) D.C. 3 has *lkul afrišta:* "about every explanation" (or "distinction"), D.C. 53 *lkul afrišata,* as translated.

[2]) The construction is curious but, the context makes it evident that Yawar was the Envoy and not the being to whom an Envoy was sent.

[3]) For *kulhun* D.C. 3, 255 : 8 and *kulhin* D.C. 53, 385 : 3 read *lkulhun* as in the next line.

They did not send all 'uthras;
Nor did they teach all worlds (persons),
All worlds they did not teach
That they will rise, that they will see Us
That they will rise, and will see Us
And be established in praise of the Mighty.
They say to him [1]), "Blessed and lauded be the Great Life
Who raised thee up that we might praise the Life
And thyself who art sent to us as Life's Envoy".
And Life is victorious!

363

When He opened His Garment
And when Radiance was formed,
When Radiance appeared,
To whom was prayer and praise given?
Prayer and praise, to whom were they given?
And for whom was glory (*ziwa*) reserved and appointed?
The Great (Life) invested Yawar:
He (They) called him and gave him command, saying to him,
"Go, go, Yawar and make thine appearance
To the Elect Righteous yonder.
Come! rejoice in Us, and gladden the 'uthras with thee.
'Uthras shall be joyful: 'uthras shall rejoice
And 'uthras shall know who is more revered
Than any other [2]).
And Life is victorious.

364

When He opened His Garment,
And when Radiance was formed [3])
When Radiance made its appearance.
To whom was mystic converse [4]) given?
On whom was mystic converse bestowed?
And into whose heart was it poured?
Into the heart of whom was it poured,

---

[1]) I.e., the 'uthras say to Yawar.
[2]) Lit. "than whom".
[3]) *'ṣṭarar* in this line is missing in D.C. 3.
[4]) D.C. 3, 256 : 14 has *šuta kasiata* "talk (of) secret things", but below like D.C. 53, *šuta kasita*.

Awaking all its perfections?
When the Life opened His Garment
And the Radiance of the Mighty (Life) appeared in its Place,
Mystic converse was given to Yawar.
Yawar was on guard [1]) and was watchful!
And came and kept watch over all the 'uthras!
And Life is victorious.

365

When He opened His Garment
And when Radiance was formed,
When Radiance appeared,
Who was the architect of the ether-world?
In the ether-world who was the architect? [2])
Who built a building therein,
In it who built a building?
Who designed it [3]), set it in order, [4])
And upheld it so that it shineth
From end to end?
It was to Yawar that They gave charge of it,
Because of his radiance They set him in charge,
And he whose glory is sublime sheddeth light upon it;
In his building he standeth [5]).
It is not vain, or void, not hath it come to naught
Because he consulted the Life,
Because he was advised by the Life about it.
Life designed and founded the building
And Life is victorious.

366

When He opened His Garment
And when Radiance was formed,
When Radiance appeared,
Radiance (*Ziwa*) appeared with Yawar.

---

[1]) These two lines might also be an address to Yawar (*naṭar* is an alternative form of *nṭur*).
[2]) A line is missing here in D.C. 3, p. 257.
[3]) J. בִּינָה to lay out, plan (a city) (*Pi.* BNA?)
[4]) D.C. 3, 257 : 7 *tiqnḫ*
[5]) Or "confirmeth his building".

They (*the Great Life*) created Light within the Garment.
When Light approached [1]) Radiance,
They called to Yawar and commissioned him, saying,
"Go, go thou Dazzling One,
Show thy divine image to the elect righteous
That they may see thee and shine
And may exalt *Laufa* (communion) [2]) to its rightful place.
At its rites [3]) they will behold Us
And will be confirmed in praise of the Mighty (Life).
They will behold the Great (Life)
And the Place which hath no end!
And Life is victorious.

367

When He opened His Garment
And when Radiance was formed,
When Radiance appeared,
To whom was his mystic archetype [4]) given,
A mystic counterpart, to whom was she given
And for whom was she guarded and established?
When He opened His Garment,
And when Radiance was formed,
When the radiance of the Mighty (Life) appeared
And Radiance appeared in its place,
A mystic counterpart for Yawar
Was concealed and guarded.
And Life is victorious.

368

When he opened His Garment
And when Radiance was formed,
When Radiance appeared,
For it, Transmitters were appointed
For it, there were appointed Transplanters.

---

[1]) In such texts as the *Alf Trisar Šuialia* it is assumed the *nhura* (light) is the (female) complement of the (male) force *ziwa* (radiance, glory).

[2]) *Laufa* (union, communion), is the simplest form of commemorative meal for the dead. See W.W., pp. 232-5. Its modern name is *lofani*.

[3]) D.C. 3 p. 258 : 2 *l'bidatak* "at your rites".

[4]) *Dmuta*, translated in No. 366 as "divine image", is the ideal counterpart; also "appearance", "likeness". See p. 236 n. 5.

(But) yonder, yonder They covered up its arousing [1]) brilliance,
It doth not flash forth amongst dull-witted Plants!
But was reserved for one, one (*only*),
And will rise with him to the Place of Light.
And Manda-ḏ-Hiia will watch over him in his place;
He will guide him, will rejoice with him
And be his companion for ever and ever.
And the Great Life be praised in his light!
Life is victorious!

369

When He opened His Garment
And when Radiance was formed,
When Radiance appeared,
Who was king over the Light?
Who became king over Light?
And who, in his realm, was named chief,
Who was named chief in his realm
And who became Captain of the mighty?
Who was it who twined (*wreaths*) of virtues [2])
And set them on the heads of enlightened ones?
When Life opened His Garment
And the radiance of the Mighty (Life) appeared,
Radiance appeared in its place
Yawar became king over Light,
He it was who became King over Light.
In his realm he was named Captain,
Captain he was called in his realm
He became Captain of the Mighty.
He twined [3]) (*wreaths of*) virtues
And set them on the heads of enlightened ones.
(*Yea*), Yawar arranged all, and did nought therein
Amiss or lacking, Nought was wanting, nought defective.
Nothing grieved him, (*for*) in it all
There was nothing awry!
And Life be praised!

In the name of the Great Other Life, be there health, purity,

[1]) *'ruta* (from 'WR, YWR, AWR) I have translated by two words to convey the double meaning here.
[2]) Or "purities".
[3]) *'Uṣṭun, 'uṣṭuna* (see p. 233, n. 5.) I.e. the body of the cosmic Adam.

strength and soundness, speaking and a hearing and the aid of mighty 'uthras, sons of light, for me, Adam-Yuhana son of Sam, and for my offspring, Adam-Yuhana and Šarat-Mamania children of Adam-Yuhana.

May it establish our names in the House of Life and may the eye of Manda-ḏ-Hiia be directed upon us, with the help of Hibil, Šitil and Anuš!

370

They appointed, and the Body [1]) consisteth of
Radiance within radiance, ether within Ether,
Counterpart of Life within Counterpart of Life [2])
Piriawis within Piriawis!
The Being who came and opened their eyes
To the living waters (Water of Life)
And poured them into their hearts
And (*bestowed*) wisdom and faith on the 'uthras:
He, (that) Being, will come and will open my eyes,
Mine, Adam-Yuhana son of Sam,
And pour into my own heart wisdom and faith,
So that I may stand and may worship and praise
The Mighty, Other-world (Strange) Life;
That I may bless this *kana ḏ-zidqa* [3]) and Table.
. . . . . .
And (bless) thee (also), our father, Adam-Yuhana son of Sam [4]),
And the priests and laymen of the *škinta* (cult-hut)
Who sit at thy right and thy left,
For an age of ages and for world without end;
And Life is victorious.

371

In the name of the Great Life!

---

[1]) See p. 259, note 3.

[2]) Both have *dmut hiia bgu dimat hiia*. Here *dimat* undoubtedly is *dmut*, counterpart" and not "tear"! See p. 40, n. 3.

[3]) *Kana ḏ-zidqa*. The word *kana* (receptacle, storing-place, assembly, assemblage, gathering, congregation; base, fundament, origin, place of origin etc.) in the series of hymns which follows refers to the various ritual foods set out on the holy table or platter for the sacred meal, in short, the foods collected for the purpose.

[4]) This part of the hymn refers to the celebrant, and is chanted antiphonally by the priests present. (Today, owing to the lack of priests, the celebrant himself repeats the whole hymn.)

At the Source of the great Stream [1])
Of the predestined [2]) Ether-World do I stand!
I am the Word of the First Life.
Pre-existent am I to all 'uthras,
For the Life created me and blessed me
And gave me strength, benison and goodness [3]),
And sent me to bless my mystic brethren,
All the 'uthras; to speak and to be obeyed.
And I came and blessed them and gave them strength,
Benison and goodness, just as my Father [4])
Had given them to me.
And I, likewise, Adam-Yuhana son of Sam —
Or any man who is sincere and believing
And utters this saying sincerely —
Will receive a blessing like the blessing
And outflow [5]) of the Ether-Land,
Foreordained and blessed by the Second Life.
And all 'uthras of the world of Light
Are blessed by it.
It came to this world which is all birth
And to sons of the great Family of Life.
And Life is victorious.

372

At thy name, Predestinate One,
Predestined by the Life, and at the source
Of the great Outflow of the Ether-land,
— Predestined and blessed is all the Ether,
Son of plenteousness [6]) (?) from which Light emanated!—
Again it happened: the Life produced [7]) Radiance.
The Tanna dissolved: [8]) waters came into being

---

[1]) Or, "vein", "channel". See p. 228, n. 5.

[2]) *'tita* ("ready", "prepared", "future", "designate" "predestined". Lidzbarski G.R. trs p. 403, n. 4 says "עתיתא findet sich an einige Stellen als Bezeichnung für höhere Wesen".

[3]) D.C. 3, p. 261 omits a line here.

[4]) Plural, i.e. Life.

[5]) *Širiana*, see p. 202, n. 1.

[6]) *Br malia.*

[7]) Cf. these lines with that obscure hymn, No. 12, substituting *ham ziwa* for *sam ziwa.*

[8]) D.C. 3 p. (262 : 8) has *praš* for *pšar.*

There were freshet springs [1]),
There was union without division,
Abundance that never lacked
And blessing never incomplete.
Lift up thine eyes!
Behold yon great mystic primeval Šar-Ziwa! [2])
He is from the lofty, secret and protected Place,
From mighty and celestial springs of light (*he emanated*),
A being who spoke and heard,
Was judged and was vindicated
Before the celestial Mara-ḏ-Rabutha [3]).
Come! Lay thy hand of truth (*kušṭa*)
Thy great right hand of healings
Upon this *kana ḏ-zidqa* [4]) and thy table,
(*And upon?*) our father, Adam-Yuhana son of Sam,
And the priests and laymen of the *škinta*
Who sit at thy right and thy left.
Bless these (persons) and those souls
Of the living [5]); bless (also) and mention
(*Their names*) with "forgiving of sins"
("*Be there for them*") and with "Thy blessing shall
Rest upon them for an age of ages
And world without end".
And Life is victorious.

373

In the name of the Great Life!
And in the name of the Manda-ḏ-Hiia
And in the name of the great powerful Mind [6])
Who thought and evoked companionship for Himself,
And said "There shall be companionship for Me

---

[1]) *Mambuhia* = *mambugia*, i.e. natural springs, in ritual the sacred drink.

[2]) Šar-Ziwa is an epithet applied to Hibil-Ziwa (See G.R. trs. pp. 163, 28).

[3]) Mara-*d*-Rabutha, "Lord of Greatness" is, in the texts which describe the ordination of priests, the prototype of *rba* or *rbai*, the priest who initiates and trains the young postulant to priesthood.

[4]) See p. 260, n. 3.

[5]) *Haiania*. This might mean either the dead who are commemorated, or living persons, the relatives or teachers of the priests.

[6]) *Mana* here has this (foreign) meaning (Avestic *manah*), and not the Aramaic meaning ("garment", "vessel" etc.) Mandaean writers love word-play, and therefore references to a robe or vessel are sometimes hidden references to *mana* meaning "soul" or "mind".

In my dwelling! And I will administer all works
And will create a world of ether
And make a durable [1]) Abode.
There shall be mystic 'uthras
By whom elect righteous (people) will be set up (fortified)
Prepared for the everlasting [1]) Abode.
And then He, the great and powerful Mind [2])
Pondered and created mystic 'uthras.
And he created one mild 'uthra
Who was sublimer than all the 'uthras.
And He blessed him, established him and strengthened him.
To him he gave the waters, and spread
Abundance in the worlds of light.
He set him over all jordans and streams
And over the Root which originated therefrom.
He showed him favour, blessed him and confirmed him.
And over the *kana ḏ-zidqa* (Oblations) and the Table [3])
He made him ruler. And He made him ruler
Over all sanctuaries (*škinata*),
So that they should exist through his strength.
And they will thrive in their sanctuaries
For through him all the 'uthras are refreshed,
They rejoice and are completely enlightened.
And they praise Manda-ḏ-Hiia who instituted for them
This *kana ḏ-zidqa* and Table
In their sanctuaries. So that from him
There was *ṭabuta* [4]), and by him it was bestowed
Upon the righteous elect who were worthy
Of the Everlasting Abode. Because it was prepared for them [5])
By him. And by (*means of*) that *kana ḏ-zidqa* and Table
By which their souls are uplifted [6]),
Everyone who partaketh thereof in silence
Shall have strength and firmness like 'uthras,

---

[1]) *Daura taqna*, a firm (*or* steady, durable, lasting, abiding) abode is the antithesis of *daura baṭla* — the vain (*or* void, perishable, null, useless, ceasing) abode.

[2]) See p. 4, n. 1.

[3]) *Patura* "table", see p. 61, n. 5.

[4]) I. e. the sacred meal on the ritual tables.

[5]) D.C. 3, p. 264 : 9; D.C. 53 has *'titlḫ*.

[6]) Read *mitqaimia? nitqaima* is obviously wrong.

And increase and knowledge like sons of salvation,
And his name shall be established with his Father.
(But) he who doth not partake of the Oblation in silence,
- And there is nought which hath not its limit! — [1])
Will have neither lot nor portion [2]) in the House of Life.
The great Mighty Mind (*Mana*) taught and revealed:
He said "From him who refresheth himself [3])
By this *Kana ḏ-zidqa* and Table in silence,
And pronounceth over it the name of the Life
And the name of Manda-ḏ-Hiia,
My charity will not be cut off".
So I worship, laud and praise the Life,
My Father, who planted me and raised me up,
Gave me strength and water
And set me in authority over
Kana ḏ-zidqa and Table.
I accepted [4]) it from Him and went towards the *škinata*, [5])
I came and established the 'uthras in their *škinata*
So that in them they should speak and be heeded,
Should have strength and increase
And praise the Being who placed them therein.
(But) any man who doth not partake
Of this *kana ḏ-zidqa* in silence
And doth not pronounce the name of Life
And of Manda-ḏ-Hiia over it,
A great retribution will befall him,
He will no more be counted among 'uthras.
For when this *kana ḏ-zidqa* and Table were transported hither,
I was its guardian, it was I who transferred it (*them?*)
From my Father, and distributed it (*them*)
Amongst the *škinata* of all the 'uthras.
When elect righteous (men) have come into existence
I will go towards them with guardian(-spirits);

---

[1]) This tag, probably a proverb, occurs in several Mandaean compositions, it means roughly, "and there is always an exception". See G.R. pp. 75, 290, 291 and 292.

[2]) *Hlaq umnaq* = *hlaq umna*.

[3]) Or, in ritual language "partaketh of".

[4]) Lit. "I took it from Him".

[5]) The *škinata* of the *'uthras* are the prototypes of earthly sanctuaries (the cult-huts), and 'uthras are depicted as performing in the world of light the sacred rites which men perform on earth.

I will give them strength, and water and abundance,
And knowledge like (that of) mighty 'uthras,
Sons of light. I will set up for them
A *kana ḏ-zidqa* and Table.
In their houses, and by association therewith
Their souls will be uplifted.
For this *kana ḏ-zidqa* and Table
Were the product of the great First Vine.
And when He appeared and came into being
And created companionship [1]) for Himself,
He said, "For me there shall exist an Ether-world,
And in it there will be sanctuaries (*škinata*)
We will set up 'uthras in them.
Upon them will rest (my?) glory [1]):
They will speak with the voice of Life
From beginning to end. And we will transport to them
Sublime and illumined jordans [2]), and we will bless them
With a blessing. So that there will be bounty [3])
From them, and the *kana ḏ-zidqa* and Table
Will be given (furnished) by them.
Strength and soundness will result to all the worlds of light,
And (also) to the elect righteous who are refreshed
By this *kana ḏ-zidqa* and Table.
And they will speak and will be heard.
Now I worship, laud and praise
That great First Vine who ruleth all the worlds of light
And blesseth the elect righteous with His blessing
And with the bounty (good food) brought to them,
By which they are strengthened and increased in might.
Their hearts leap for joy: they are elated
And their appearance becomes bright in every way.
They praise Manda-ḏ-Hiia who bestowed upon them
This *kana ḏ-zidqa* and Table
Set up for them in their sanctuaries.
(But) anyone who doth not partake in silence

---

[1]) *Ṣauta* has at least six possible meanings (including "thirst" and "obedience"!)

[2]) Rivers are meant here, I think.

[3]) *Ṭabuta*. Here better rendered "wholesome food"? See p. 254, n. 1.

Of the *kana ḏ-zidqa* and Table and omitteth to mention
The name of the Life and the name of Manda-ḏ Hiia, thereon,
All demons and devils will not absent themselves from his table![1])
Because he heedeth not every word of his Father [2])
The Seven will become his persecutors [3])
He will be put to the question before his Father.
The great and mighty *Mana* taught and told
The elect righteous and the Naṣoraeans
Who are to exist in the earthly world [4]),
"When ye beget generations and when ye teach them
Their knowledge, Explain to them,
Show them and tell them
About the rites which ye have performed;
About the *kana ḏ-zidqa* and Table.
(*Teach them*) to partake thereof in silence
And to mention the name of Life and the name
Of Manda-ḏ-Hiia thereon. "Partake of it,
And when ye have refreshed yourselves
Pronounce this blessing upon it
And a Helper will be yours!"
Then I worship, praise and laud
That Mystic, Great First Cloud [5]) (*Spouse*)
From whom all good things came forth,
And all the 'uthras who (*were found?*) worthy [6])
When these wholesome things were transplanted.
They gave me orders concerning them
To set them down and protect them everywhere
In every place where partakers refresh themselves.
And they shall have strength and (*bodily*) soundness in their *škinata* (dwellings);
When they refresh themselves therewith
They rejoice and their souls exult exceedingly.
They praise Manda-ḏ-Hiia who gave them
This *kana ḏ-zidqa* and Table of which they have partaken
And praise him eternally.

---

[1]) Lit. "From before his table".
[2]) Plural, (*Hiia rbia*).
[3]) Lit. "his persecution".
[4]) D.C. 3 has mistakenly *šaiatlḫ* for *šaialtḫ*
[5]) *Anana:* "Cloud", see p. 37, n. 4.
[6]) Or zealous".

Manda-ḏ-Hiia revealed and said
"Any man who partaketh in silence
Of this *kana ḏ-zidqa* and Table and pronounceth thereon
The name of Life and the name of Manda-ḏ-Hiia,
'Uthras of light shall bless him with their blessing;
He shall be protected by the Secret Name
And it will protect all the 'uthras.
There shall be one Helper for him:
All that he hath said will be heard by hosts
Of 'uthras of the Ether-world".
And Life be to (those who) know,
Life to the believing and Life to men
(*Who*) instruct us (in the faith)
And Life is victorious over all works.

374

In pure raiment do I stand;
In that glorious splendour in which I stand
I worship, praise and laud
The four hundred and forty four thousand names
Of Yawar-Ziwa, son of Nbaṭ-Ziwa, King of 'uthras,
The great Viceregent of *škinata* (sanctuaries),
Chief over mighty and celestial worlds
Of radiance, light and glory;
Who is within the Veil, within his own *škinta*,
Before whom no being existed.
Then I worship laud and praise
The One Great Name, which is great
And the Name which is powerful.
Moreover I worship laud and praise
That Mystic First Mind (*Mana*) of Glory,
Who emanated from Himself, Whose brilliance
Exceedeth all (other) mystic glories;
It is greater than word of mouth (can describe)
And His light mightier than lips can express.
For He is the great mystic First Mind (*Mana*)
Whose glory was transmitted
Neither from the uttermost ends of the earth
Nor from gates within it.
For He is the *Mana* (Mind),

The great, the Mysterious, the First,
Whose glory was transmitted by redoublings [1]) of radiance
By intensifications [1]) of light.
Then I worship, laud and praise
The redoublings of radiance
And intensifications of light by means of which
The great mighty *Mana* was formed and made.
Then I worship, laud and praise
That pure Staff [2]) which was conveyed to him
By Šar-Gufna, the great mysterious First.
Then I worship, laud and praise
That pure Wreath which was transmitted to him
By Pirun, the great, mystic, First Vine,
Then I worship, praise and laud the pure vestments,
And the coverings of radiance which were transmitted to him
From the mighty Tannas [3]) of the jordan.
Then I worship, laud and praise
That banner Zihrun, which was unfurled before
The great mighty *Mana*, in the radiance of which banner
Three hundred and sixty-six mighty celestial worlds of light shine.
Then I worship, laud and praise
That 'Uthra whom they summoned
From amongst a thousand thousand 'uthras, 'uthras
Innumerable. They clothed him with radiance,
Covered him with light, transmitted to him strength
From the strength of the Great First Life his Father,
And "speaking and being heard" [4])
From the "speaking and being heard" of the great *Mana*,
The mighty, mysterious, First, of the glory of Life.
They called him, armed him and sent him saying to him,
"Arise, go to *Mšunia-Kušta* [5]), to the chief of worlds,

---

[1]) A typical play on words. "*Aufia* = increase, doubling, output, sprouting, foliage. (Cf. Syriac ܐܘܦܝܐ and ܐܦ "to fold over, double, multiply, increase".

[2]) The ritual olivewood staff, part of the regal insignia of priests.

[3]) Like Lidzbarski, I am mystified by this word. It dissolves, (*ham ziwa pšar tana* No. 19), it is personified in company with *nituſiata*, "Drops", suggesting "vapours" No. 308, also No. 378, p. 284. (See p. 9, n. 1).

[4]) This is a religious expression for prayer and communion in thought.

[5]) I cannot understand why *Mšunia-Kušta*, a world of immaterial ideals or prototypes, should here be called "of the darkness". The line may have been inserted by accident.

That which is called 'of the darkness',
And teach pious, believing and amiable Naṣoraeans
That they should set up their Table,
(A Table) replenished with food;
And their Cup (a Cup) full of *mambuga* [1]).
So that the good may behold and be refreshed [2]),
The wicked be discomfited and the children of the world
Put to shame.
The righteous [3]) will see that the Life existeth.
They will raise their eyes
Toward the great First Father of Glory
And toward the Lord of Celestial Greatness [4])
Who giveth light (and?) sure strength
To the righteous,
And [5]) to thee, Adam-Yuhana son of Sam, (be there)
Lofty strength, great and mighty confidence,
Grace, fame and honour!
And shouldest thou seek the honour that is hidden,
The *Mana* will come and will rest upon thee,
Our father Adam-Yuhana son of Sam,
And (upon) thy brother-priests here.
And the right hand of the 'uthras
Will be laid upon thee, thyself, our father
Adam-Yuhana son of Sam and (on) all the priests
And laymen of the sanctuary (*škinta*).
And Life is victorious.

375

I have blessed, my Lord, all the good things [6])
Which Thou didst make for the ancient world in the beginning,
(For) from Thee they opened and came forth.
This is a tree [7]) which is a Tree of Life,
And a Vine, a Vine of Life!

---

[1]) *Mambuga*, see p. 262, n. 1.
[2]) Or "partake thereof".
[3]) *Šalmania* = those who are perfect, the righteous.
[4]) *Mara-ḏ-Rabuta*, see p. 262, n. 3.
[5]) This part of the hymn is probably chanted by the assistant priests.
[6]) Food, ritual food, wholesome food.
[7]) "The tree" here probably refers to the priestly bridegroom, and the "vine" to his bride? See the rubric at the end.

Satisfying (fare) that is superior to all means of healing
Is that which thou hast brought, revealed
And given to these souls!
Blessed is this pure oblation
Which goeth before its Giver.
In joy he (or "it") opened his mouth
At the Judgement and pleadeth his cause
Before the Being sitting in judgement!
(It is) a deliverer of the bound,
It cheereth those who are in affliction,
Causeth sucklings to flourish,
Is the sight of the blind
And the hearing and pleasure of the deaf.
It establisheth speech in the mouths of the stammering,
And the deaf and the dumb.
Its presence is praised,
For thereby souls are held together.
And (*it provideth?*) means of ascent
To the Great Place of Light
And to the everlasting Abode.
And blessed art thou, our good father!
For we have eaten of thine Oblation
And have lived [2]).
And we have drunk from thy *mambuga* [3])
And were refreshed (*have benefited by*)
Thine unction, thine oblation, thy bounty [4]),
Thy basket [5]) when full of food
And thy bowl when full of spring-water [3]).
And may this *kana ḏ-zidqa* and Table
Increase and be plentiful in thy house,
Our father, Adam-Yuhana son of Sam,
As was the table of Adam the First Man,
Which lacked nothing, nor was it stinted.
(*So be it with*) this *kana ḏ-zidqa* and table

---

[1]) Lit. "talketh its speech", i.e. makes a speech in defence of the soul to the judge.
[2]) D.C. 3, p. 273 *uyainin*: D.C. 53, p. 406 *uhiainin*.
[3]) See p. 262, n. 1.
[4]) Here probably the sacramental food.
[5]) *Sala* (or "a straw or reed food-mat").

In thy house, Adam-Yuhana son of Sam,
For an age of ages and for ever and ever!
And Life is victorious.

[This petition of "The great Father of Glory" is a blessing bestowed on a bridegroom,]

(*Note. — Probably for the marriage of a priest. One such marriage forms part of the consecration of a ganzibra.*)

376

In the name of the Great Life!
And in the name of the great Father of Glory!
Now thou shalt be blessed, our father Adam-Yuhana son of Sam,
With that benediction wherewith
The great first Palm-tree [1]) was blessed.
And the Palm-tree blessed the bursting forth [2])
Of its foliage. It was so, and the sprouting [2]) (*branches*)
Blessed runnels (*of sap*) and established them
And established the waters of life.
Then thou shalt be blessed, our father Adam-Yuhana son of Sam,
With that blessing conferred upon
The eight hundred and eighty thousand banners [3])
And conferred upon the great Mirror.
And the jordans were blessed thereby and the running streams
And (that) whereby the seven mystic mirrors were blessed.
Then thou shalt be blessed, our father,
And the 'uthras and the *škinata*, by that blessing,
Bestowed upon the [4]) Tanna and Ham-Ziwa (Radiance-glowed [5])),
And upon the First Word given them.
Then thou shalt be blessed, our father Adam-Yuhana son of Sam,
With that blessing wherewith the Great Mystery was blessed.
And the Great Mystery blessed the two *manas*
Who dwell with one another.

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[1]) The symbol of the male principle of creation, see p. 14, n.6. ("it sprouted, gushed forth", "burst forth" see p. 84 n. 7).

[2]) *Nbaṭ* the name of a life-spirit), with which here *nbaṭ* is confused; one would expect *nibṭa*, as in the next line. The context makes the meaning clear. *Nibṭa* = "a shoot, sprout, a sprouting outward and upward, hence newly-sprouting vegetation and branch. Fig. "an emanation".

[3]) Or "rays of light" (see p. 226, n. 4).

[4]) D.C. 3 p. 274 inserts *latiqria* before *tana* (*'tiqria* "not created" ?)

[5]) See obscure references in prayers Nos. 12, 18, 106 and 372.

Then thou shalt be blessed, our father, with that blessing
Wherewith the secret and guarded Treasure was blessed,
And a mystic Sprout [1]) emerged therefrom.
And the mystic Sprout [1]) blessed the Eggs (*hilbunia* [2]))
And the Drops concealed within them.
Then thou shalt be blessed, our father Adam-Yuhana son of Sam
With that blessing wherewith Smandr'iel [3]) was blessed,
Whose fragrance is pleasing like the fragrance of the Vine
When in leaf, like the foliage of the fresh myrtle
Which was set up before the King, also the blossom
Which came from them.
Then thou shalt be blessed, our father, with that blessing
Wherewith the mystic Table was blessed,
And wondrous apparel, and the great Crown,
Were blessed therewith.
Then thou art blessed, our father Adam-Yahia son of Sam,
With that blessing wherewith were blessed
Zihwat-Aina, Kihwat-Aina, Piršat-Aina and Nibṭat-Aina [4]).
Then thou shalt be blessed, our father, with that blessing
Wherewith Nbaṭ-Mana-Kasia was blessed
When He was sitting in his House (*hilbuna*) and had no consort.
When He was blessed with this blessing
A Wellspring gushed up [5]) before Him
And She, the Wellspring, parted for the *niṣubta* [6]) Planting? (Bridal?)
Within the Tanna [7]).
Then thou shalt be blessed, our father, Adam-Yuhana son of Sam,
With that blessing wherewith was blessed
King Ganzaiel, so that the treasure of 'uthras

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[1]) See p. 271, n. 2.

[2]) *Hilbuna:* (usually a poetic term for "house", "dwelling", p. 121, n. 4): the word here may refer to testicles.

[3]) The Blossom-spirit, a spirit of fertility, often mentioned. In J.B. text p. 5, 1.16 Samandiriel receives praise and prayer and keeps them in his treasury.

[4]) The Wellspring moved (or "trembled"), the Wellspring *kihwat* (was troubled?), the Wellspring parted, and the Wellspring gushed forth (or sprang upward).

[5]) See p. 271, n. 2.

[6]) The whole of this very obscure passage seems to deal with the union of the two creative principles, see p. 135, n. 2.

[7]) *Tanna*, see p. 9, n. 1.

Was set up (?) with him [1]).
Then thou art blessed, our father, with that blessing
Wherewith the covering seal was blessed;
And the covering seal blessed the drops
Which were directed towards it, and the seven drops
Blessed the 'uthras, the lords of seals.
Then thou shalt be blessed, our father, with that blessing
Wherewith the great *kinta* [2]) of two kings was blessed
So that they were completely established.
And the great *kinta* blessed the two kings.
And the two kings blessed the 'uthras, guardians
Of the *kinta*. And they said to them,
"As abundantly as flow the waters in the jordans which travel on,
May your love and favour flow to the 'uthras." [3])
Then thou shalt be blessed, our father Adam-Yuhana son of Sam,
With that blessing wherewith was blessed
The great kindly Aether-air of Life.
And they (*the Life*) said to it,
"Just as rare air delighteth (*the soul*)
So doth thy fragrance give delight,
O lord of the house and these benefactions! [4])
And thou shalt have increase like holy *manas*
In their perfection [5]): Thou shalt have the lustre and glory
Of (like?) the jordan [6]). As abundantly as jordans (rivers)
Flow, so will love of thee [7]) increase before thee
In the minds of thy brother-'uthras!
Then thou shalt be blessed, our father Adam-Yuhana son of Sam,
With that blessing wherewith was blessed
The mystic Tanna. And the mystic Tanna

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[1]) All this is very doubtful.

[2]) *Kinta* (Lidzbarski "ein Wort kosmischer Bedeutung"). In modern ritual a clay box used as altar, it is found in such varied meanings as "wrapping", "veil", "receptacle", "box", "cavity", "hole", "community", "foundation", and "constitution". D.C. 3. p. 276 : 15 has *kinta ḏ-rba trin malkia* for *kinta ḏ-rabtia trin malkia* in D.C. 53 410 : 4f.

[3]) See line 24 f.

[4]) The house of the priestly bridegroom (a *ganzibra* must be married himself, and must perform a marriage-ceremony for a priest before he is properly consecrated in his office).

[5]) *Klulaihun. Klula* = (a)veil, wrapping (b) fulness, completeness.

[6]) D.C. 3 *ḏ ardna;* D.C. 53 *uyardna.*

[7]) Lit. "thy love" (for "love of thee").

Blessed the rivers and running streams
And said to them, "Whoso amongst 'uthras drinketh water from you,
Shall have strength, increase and perception;
Strength and soundness will abide with him
Like beams of light".
Then thou shalt be blessed, our father Adam-Yuhana son of Sam,
With that blessing which Ham-Ziwa bestowed upon
The Beam-of-Light whom he set beside him,
And he endowed her with his wisdom and his faith.
And from them proceeded fertility (*niṣubta*).
Then thou shalt be blessed, our father,
By that blessing which two pure *manas*
And holy kings pronounced.
And They say to him "Arise,
Go, lay down an earth: spread out a firmament
And hang up therein three hundred and sixty lamps.
Found a dwelling-place, draw down rivers
And distribute streams; make worlds of light;
Cause kings to dwell therein and give them fame,
Honour and increase. Bestow on them the power of reproduction [1])
And mystic treasure, so that they may worship,
Praise and raise up prayer and praisegiving
To the great Father of Glory."
And the great Father of Glory gave them living waters, [2])
And wholesome food [3]). And he conferred on them
Pregnancy and birth and increase and benefaction [3]).
And He set up a Table for the good
So that they might eat well and be refreshed
He gave them banners of radiance and beams of light
And He gave them pure-air (Aether) [4]) which delighteth them
And sweeteneth the sanctuaries (*škinata*).
He gave them rays (of light) in which the Table (*might be*) set up
And draw (*the faithful*) into their sanctuaries
And running streams of living [5]) water —

---

[1]) This comprehensive word *niṣubta* (see p. 135, n. 2) again.
[2]) Or "Water of Life".
[3]) *Ṭabuta*.
[4]) *Ayar*, see p. 86, n. 2.
[5]) *Hiia* is omitted in D.C. 3.

That for which their hands had pleaded,
(*So that*) they praise Thee for evermore.
Then thou shalt be blessed, our father,
With that blessing wherewith the Vine of Life
Was blessed and liveth [1])
And the wondrous Vine blessed her young vines [2]), her sons,
And said to them "Ye shall have strength and increase,
And the lustre and glory of the Jordan, [3])
And an assignment in the worlds of light".
Then thou shalt be blessed, our father, with that blessing
Wherewith the great Ganzaiel [4]) was blessed;
And he blessed three 'uthras
And gave them strength and firmness and said to them
"Like as the bud which appeared in that Vine
And remained and sent forth a shoot [5]),
May the radiance that resteth on its tendrils
Have blessed thee" [6]). And he said to them
"As long as water flows will the lovingkindness
Of the mystic *Mana* [7]) flow on, and He will enlighten thy mind
With *Naṣiruta* (priestly wisdom) and thou wilt receive
Fame and honour from the ether".
(*And he said to them*) Ye will shine like the brilliance
(*Of the sun?*) [8]) and your forms will give out
A sublime effulgence [9]) Ye will beam like Hibil-Ziwa
Amongst the 'uthras. And thou shalt (*ye will?*) have
Increase like the sublime Vein [10]) which They created. [11])
And They constructed *škintas*, made 'uthras,
Drew down rivers, distributed streams
And gave them food (*ṭabuta*) and a Table,
And bestowed upon them the blessing

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[1]) *Qaima* as in D.C. 3, not *qaimḫ*.
[2]) "Plants", "offspring", i.e. "shoots", "suckers".
[3]) See above, p. 273, line 23 f.
[4]) Ganzaiel appears to be the archetype of a *ganzibra* and the "three 'uthras" the three concelebrants.
[5]) *Niṣ(u)bta* (נִיצְבְתָא J.).
[6]) The construction is obscure.
[7]) D.C. 53 has *Tana* (for *Mana* as D.C. 3, p. 279 : penult.).
[8]) *Ziwa* is attributed in Mandaean poetry to the sun, *tuqna* to the moon.
[9]) *Tuqna*, see n. 8.
[10]) "The sublime Vein" probably means the jordan.
[11]) D.C. 3 has "which 'uthras created" (*ḏ-qrun ʿutria;* p. 280 : 4).

Which They bestowed upon kings [1]).
Then thou wilt be blessed, our father, Adam-Yuhana son of Sam,
With that blessing wherewith the three kings blessed Ayar [2]),
They appointed and made him Chief of the *škinata*
And he was signed with a great seal
And set up (*as chief?*)
For ever and ever. They erected a throne for him;
Spread above him a canopy of radiance,
Hymned him and said to him,
"Since the day that the great Jordan extended itself
And a channel [3]) was allotted to each of the *škinata*,
They made thee a king, our father!
A collector of dues (of) portions allotted [4]) to the Life,
And a twiner of the wreath for postulants (*to priesthood*).
Instruct the young plant (*nišubta*) [5]) about the *škinta*
(O) establisher of its treasures! Our father!
O *mana* which passeth not away!
Troth is not broken and Union
In which there is no imperfection or fault!
Then thou shalt be blessed, our father, Adam-Yuhana son of Sam,
By that blessing wherewith Ziwa-Kasia (Mystic Radiance)
And Nhura-Yaqra (Holy light) [6]) were blessed:
And ye shall have abundance, renown and honour.
And honour, "speaking and being heard" will be thine,
Our father, Adam-Yuhana son of Sam
Like the great Father of Glory by Whose word
Worlds were created, and by Whose utterance
Dwellings (*škinata*) came into being.
And He gazed, looking upon His Likeness,
And created 'uthras in His likeness;
Made Seed and gave (it) to the 'uthras.

---

[1]) Priests. (D.C. 3, 280 : 7 *brakbin malkia*).

[2]) Ayar, or Ayar-Rba, see p. 86, n. 2, in ritual scrolls which describe rites performed by spirits as prototypes of those performed on earth, (see p. 264 n. 5), is always cast for the role of chief celebrant.

[3]) D.C. 3, p. 280 : 15 has the probably correct version, *giuza*, "channel". D.C. 53 (414:ult.) has *ginza*, "treasure".

[4]) מָנָה, and מָן = "portion", "food".

[5]) Here probably the young priest.

[6]) The reference is to the "holy union" of the male and female principles of light.

Then thou wilt be blessed, our father,
With that blessing which the great Father of Glory
Bestowed on His First-born, and the First-born
Blessed the Palmtree and Wellspring [1])
Which proceeded from Him.
Then thou wilt be blessed, our father.
With that blessing which King Nbaṭ bestowed
Upon the Egg, the secret mystery which proceeded
From himself.
Then thou wilt be blessed, our father,
With that blessing which the Egg, the Secret Mystery,
Bestowed upon its inner covering
Which proceeded from the Hidden.
Then thou wilt be blessed, our father,
With that blessing which Yawar bestowed
Upon the Living Flame.
And it increased and was increased.
And (*may*) the *kana ḏ-zidqa*, Table, and this *mambuha*
Increase and become plentiful in thy house,
Our father, Adam-Yuhana son of Sam,
And the 'uthras and *škinata*
Who sit at thy right and thy left.
Then thou wilt be blessed, our father,
With that blessing which the mystic Vein [2]) pronounced
And burst forth into sixty watersprings.
And it said to them, "Your images will shine
In my image, and your roots [3])
Will become numerous [4]), and my root,
And ye will have renown and honour
Like holy *manas* in their *škinata*.
Then thou wilt be blessed, our father
Adam-Yuhana son of Sam,
With that blessing bestowed upon
The great mystic First *Škinta*.
Then thou wilt be blessed, our father,

---

[1]) Palmtree and Wellspring, see p. 14, notes 5 and 6.
[2]) The mystic Vein (or Mystic Channel) = the Jordan.
[3]) "Root" (*širša*) here has the extended meaning of "stock", "kin".
[4]) The double meaning of the root NFŠ is implied: i.e. refresh", "revive".

With that blessing bestowed upon the great Sacred Unique One [1]):
And He blessed the 'uthras, his sons,
And the 'uthras and *škinata* blessed the postulants
Who stand before them.
Then thou shalt be blessed, our father,
With that blessing which was bestowed on the three holy *manas*
When remaining in their *hilbunia* [2]) ("eggs", "houses"?)
So that none can behold their forms.
Then thou wilt be blessed, our father,
With that blessing bestowed on the pure *Niṣubta* [3]).
From the jordan she arose, she endowed 'uthras with radiance,
Gave light to the *škinata*, wreaths to the Drops
And a chart [4]) to postulants. Blessed is this (*chart*):
By it they are strengthened and praise
The prolific Vine and the source of the flowing channel
Which hath no end.
The three holy *manas* will bless thee,
Our father, Adam-Yuhana son of Sam.
They will hymn thee and say to thee,
"As a leader of radiant spirits [5]) art thou come hither:
As a captain of light thou goest thither,
As head of the *škinata* thou twinest a wreath
For the rays of light.
Jordans will come into being, Yawar, in thy brilliance,
And in thy Root [6]) (*amongst thy kindred*) rays of light will be set up
At thy call and at the sound of thy preaching
'Uthras gather about thee.
Many vines will be raised up for thee.
And they said to thee, "Just as jordans become many,
So may thy charity to 'uthras increase".
Then thou wilt be blessed, our father, Adam-Yuhana son of Sam,

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[1]) This mysterious Person is often mentioned in the religious texts. A *masiqta* is in his name. In the secret scrolls he is Adam-Kasia.

[2]) See p. 121, n. 4.

[3]) What are we to make of *niṣubta* here? Is she the personified spirit of procreation, or "the Bride", or..? See p. 171, n. 2 and p. 135, n. 2 for possible interpretation.

[4]) *Paršigna* P., = "information (conveyed by a document) as chart, declaration, explanation, report, manual".

[5]) D.C., 3, p. 283 : 15 has *ziwa*. D.C. 53 *ziwia* (p. 418 : 6).

[6]) See p. 278 b, n. 4.

With that blessing bestowed upon Simat-Hiia [1]).
And Simat-Hiia was blessed when she arose,
(And) came from the worlds of darkness.
They retreated(?) [2]), and worlds of light were established.
And all the 'uthras gather about Yawar,
Blessing him [3]), Yawar, father of all worlds
And founder of all *škinata*.
The 'uthras and *škinata* arose [4])
Blessing the sublime one, Yawar, great ruler of the *škinata*,
And saying to him, "Blessed art thou, Yawar,
And blessed is the Bride of Life who was thus proven [5]) (?).
Blessed is the breach which thou, Yawar, hast broached!
Thou didst come and didst broach a breach.
Thou hast exalted horns and hast separated
The goodness of the good (*good beings?*) from the evil (*evil beings?*)
And the wicked from the good and orderly.
(Of all worlds of light) [6])
And the Disposer (*of all worlds of light and?* [7])
Of worlds of darkness transported his Bride [8])
From her pit [9]), that Place.
The *škinata* were blessed, and their Disposer,
So that they were illumined
By the blessing he bestowed on 'uthras. (?) [10])
And he set up a Table for kings,
Spread out the firmament
And stars appeared therein.

---

[1]) Simat-Hiia is the consort (here the bride) of Yawar, and they are usually mentioned together as a pair. From this passage it would seem that Simat-Hiia is identified with Zahriel, who came form the worlds of darkness as bride of Hibil-Ziwa.

[2]) D.C. 53 (418 ult.), *uthaṣab;* D.C. 3 (284 : 9) *uthaṣib.* For *uthabiṣ*?

[3]) One would expect *mbarkilḫ!*

[4]) D.C. 53 (419 : 5) *qam;* D.C. 3 (284 : 9) *qum.*

[5]) D.C. 3 (284 : 16) *ḏ-šarat;* D.C. 53 (419 : 8) *ḏ-šrat.*

[6]) I suggest that "of all worlds of light" is obviously misplaced, and should follow *msadrana*, making the next line "and the Disposer of all worlds of light and of darkness".

[7]) See n. 6.

[8]) That is to say, Simat-Hiia who had left the worlds of darkness to become his spouse.

[9]) *Gibta* (*Gubta* "hill" or "pit") Or, "by her choice"? Doubtful. The word is rare, but occurs in *Pišra ḏ-Ainia* (J.R.A.S. 1937, 590 : 20).

[10]) The construction makes translation doubtful.

Then thou wilt be blessed, our father,
Adam-Yuhana son of Sam,
With that blessing bestowed upon beloved 'uthras
Formed from the loins of Radiance
And nurtured by beams of light.
Then thou wilt be blessed, our father,
With that benison bestowed upon the holy *Mana*
When He was in His own *škinta*.
He blessed the jordan and extended it before Him
And blessed the Table and set it up before Him
So that they might eat at it and be refreshed,
And be sustained thereby on their thrones
Of radiance, light and glory.
And He created the Crown, set it upon His head,
Blessed it and held it on his right arm [1]).
And He, the Holy [2]) *Mana* taught and said,
"Any man who crowneth himself
Will have neither lot nor portion [3]) in the House of Life".
Then thou wilt be blessed, our father Adam-Yuhana son of Sam,
With that blessing wherewith the great First *Mana*
Blessed Himself [4]). And the great First *Mana*
Blessed the eight hundred and eighty 'uthras
Who grasped the banner [5]) of the king.
And they hymn Him, saying to Him,
"When Yawar was successful, (*with his Bride?*)
She was neither wanting nor unworthy,
There was nought in her imperfect or amiss".
Then thou wilt be blessed, our father,
With that blessing bestowed on the disembodying (spirits [6]))
Of good ganzivri, and thou wilt be blessed

---

[1]) The crown, when not on the head, is slipped over the right arm and kept there until the preliminary prayers are over.

[2]) For *qra* in both mss, read *yaqra* as translated.

[3]) *Hlaq umnaq* = *hlaq umna*.

[4]) The First *Mana* was without predecessor.

[5]) A reference to the consecration of the banner before baptism. The priests (and later persons to be baptised) grasp, first the lower part of the pole and then the peak when reciting the banner hymns.

[6]) See J.B. trs. p. 181, n. 4, "für die den Körper abstreifenden Seelen"; i.e. spirits casting off the body.

(*With a blessing bestowed*) by Dmut-'Qara, and Nişubta-Qadmaita[1])
And The Drop upon whom the seal of a king was placed.
And the Beloved 'Uthra [2]) blessed thee when he was baptised
In those jordans. They immersed him, but he was not purified,
(He was still imbued with) the hue of darkness
Until Simat-Hiia arose. She took a pot of frankincense
And a king's crown, cried in the jordan
And blessed Yawar. And Simat-Hiia spoke
Hymning the jordan and saying to it, (and) say ye it (too [3])!
"From two mountains didst thou come into being!"
How fitting it is that 'uthras pronounce blessing
Upon Yawar, blessing him and uplifting him,
And raising his Bride up to the Place of Light!
They twine for him a wreath, a wreath of purities,
So that Darkness on beholding it
Is confounded and ashamed. When (thus) confounded
The plots which it had in mind are nullified".
When Simat-Hiia had said this,
All the 'uthras observed silence [6])
(But) Yušamin and Simat-Hiia bless Yawar
Saying to him "Blessed art thou, Yawar;
And blessed are 'uthras who abide with thee
With that benediction wherewith the copious
Flowings and upsurgings of mighty springs of light
Were blessed; and wherewith was blessed,,
..... [7]), the mystery which resteth within the Well-spring.

Further, thou wilt be blessed, thou, Yawar;
And thou, our father Adam-Yuhana son of Sam;
With that blessing wherewith Šišlam was blessed

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[1]) Literally the names of these personifications are "Counterpart-of-Glory" and "First-Bride" or "First-Propagation". Obscure allegorical references make the text unintelligible.

[2]) "The beloved 'uthra" "is probably Hibil-Ziwa, who was baptised after his sojourn in the world of darkness and marriage with Zahriel.

[3]) *Timarulḫ* D.C. 53, 421: *penult*, but D.C. 3 has *himarulḫ*.

[4]) This could mean "I came into being".

[5]) *Nişubta*. Could here be either "his procreation", "his fertility" or "his Bride"!

[6]) More literally "held their peace".

[7]) D.C. 3, (287 : 15) has *sar udnasar*, D.C. 53 (422 : 14) *sar utnasar*. Possibly a miswriting for *saq udna* "rose up and appeared".

When he ascended and abode in his *škinta*,
In his own House (Egg).
Then thou wilt be blessed, our father with that blessing
Bestowed upon the Occult Radiance and sublime Light
(Which) inspired the 'uthras.
Then thou wilt be blessed, our father with that blessing
Bestowed upon the mystic Vein [1]) that dwelleth
Within the Wellspring.
And thy root will multiply (branch out)
And the root of the 'uthras, thy sons,
Like the Vein which is lodged within the Jordan.
And thou wilt have chosen righteous ones
Who will exalt Treasure of Life.
And we will assign thee thy *Nişubta* [2]) of Life
(*Spouses?*) who bear witness [3]) to Life,
Acknowledge Knowledge-of-Life
Give alms and offer up this (prayer of) blessing
Which was bestowed on the holy *Mana*.
And Life is triumphant over all works,
And victorious is Knowledge-of-Life
And his devotees and his people for ever and ever.

377

And they address a hymn to him:
"The Egg, the Hidden Mystery, hath blessed thee
And establisheth thee.
The Vein [4]) which hath no end hath blessed thee;
Jordan and Table have blessed thee; Holy Kušta [5]) hath confirmed thee;
The three Wellsprings which give benediction in the Jordan
Bless thee, our father! [6])
Crowns, and the secret treasure of the Egg of holy *Manas*
Have blessed thee. The Spouse (cloud) hath blessed thee;
A sublime Vine confirmed thee.

---

[1]) *Širiana*. See p. 277, n. 2.
[2]) Reproducing power? Or "planting" in the spiritual sense?
[3]) The verbs which follow *nişubta* are fem. plu.
[4]) The references appear to allude to the various offices of a head priest, beginning with simple baptism.
[5]) The *kušta* rite in all ceremonies, and at marriage.
[6]) The triple baptism necessary in cases of pollution. (Read *birkak*).

The Great Life blesseth thee with His pure mouth
And the sublime Treasure which is with thee confirmeth thee [1]).

[This prayer seeketh blessing on an infant, a postulant, or a *masiqta*. And when they brought Adam into his body, it consecrated him.]

378

In the name of the Great Life! may there be health, purity, joy
of heart and forgiving of sin for Adam-Yuhana son of Sam!
Then thou shalt be blessed, our father,
With that blessing which Hibil-Ziwa pronounced upon Adam,
The first man. Moreover, thou shalt be blessed,
Our father, Adam-Yuhana son of Sam,
And all thy *škinta* and the ritual food (*ṭabuta*)
And these priests and Mandaeans (laymen)
Who sit to right and left of thee,
With that blessing wherewith Manda-ḏ-Hiia was blessed
When he sprang forth and proceeded from the waters
And from celestial springs of light.
Then thou wilt be blessed, our father,
With that benediction wherewith Sam-Gufna was blessed.
And Sam-Gufna blessed jordans and running streams
And said to them "Just as ye have increased,
(Ye) jordans and running streams,
So shall the progeny of Adam the first man increase.
His race, his planting and his disciples [2]) (pupils),
Adam's", and thine (also) our father, Adam-Yuhana son of Sam,
Shall be plentiful as this spring of living water —
And how profound it is no man knoweth! [3])
Thou wilt be blessed, our father, with that blessing
Pronounced upon Hibil-Ziwa by three 'uthras.
They said to him "Go, bring us joy, purity and goodness!
And bring us living waters (Water of Life) to the *škinata* (sanctuaries).
And bring us a sturdy stock [4]) by which sanctuaries and 'uthras

[1]) This prayer, like some of the more ancient and obscure prayers in the early part of the Book of Souls, makes the translator despair. It is full of esoteric and forgotten symbolism.

[2]) *Šualania* and *ašualania* i.e. postulants for priesthood.

[3]) D.C. 3 has, instead of this line, *ulika ḏ-adam 'utra* (a miswriting).

[4]) *Širša*, see p. 277, n. 3.

May be maintained.
In it they will shine and Rays-of-Light thrive".
Then thou wilt be blessed, our father,
By that blessing conferred upon the jordan Sindiriawis [1])
And the great and lofty Fruit-tree [2]);
And that which the great and lofty Fruit-tree
Conferred upon its offspring, that is, its foliage.
Then thou wilt be blessed, our father, that that blessing
Conferred upon the jordan Hus and the torrent Pirun,
Conferred upon jordans (rivers) and running streams,
And upon the Table [3]) which is without stint
And given to 'uthras and to *škinata* so that
They may eat thereof and be refreshed.
And pronounce the blessing of the Table
Laying their pure right hands on it
And saying to it, "May this *kana ḏ-zidqa* and Table be life-sustaining [4])
And plentiful" (and) in thy house, thine,
Adam-Yuhana son of Sam, (*thy table and that of*) thine [5]) offspring,
Adam-Yuhana and Šarat-Mamania the children of Adam-Yuhana,
Shall resemble that *kana ḏ-zidqa* and Table which the Great and Mighty *Mana*
Brought and bestowed upon His offspring and sons.
Then thou wilt be blessed, our father,
With that blessing conferred upon Šar-Ziwa,
The First Being, who emanated from the vapours [6]) (?) of the waters,
When he rose to the bank of the jordan, blessed the jordan
And blessed (all) jordans and running streams.
And he blessed the abundance-producing [7]) utterance
Then thou shalt be blessed, our father,
Like that speech that bestoweth plenty [7]).

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[1]) The "jordan" or river Sindiriawis is often mentioned, in G.R., as "a jordan of Life" (145 : 4, 146 : 37) and J.B. (p. 12 n. 1).
[2]) *Pira* = "fruit" and "fruit-tree".
[3]) See p. 260, n. 3 and p. 61, n. 5.
[4]) The root NFŠ has two meanings, and there is a play on these in this passage: i.e. also "abundant and increased".
[5]) In D.C. 53 "my offspring", D.C. 3 "thy offspring".
[6]) *Tanania:* see p. 268, n. 3; p.9. n. 1.
[7]) Pa. YTR, active participle fem. *yatarta.*

So that thy treasure, thy oblation and thy goodness [1])
And thy prayer and thy praise may be much;
Be increased, be life-giving and refreshing [2]);
— Thine, Adam-Yuhana son of Sam —
Like the Sprout [3]) which came and grew great
In the worlds of Light.
Then thou shalt be blessed, our father,
With that blessing imparted to the mystic Crown
They set upon the 'uthras.
Thine appearance will be radiant and bright
Like that crown that they set upon Manda-ḏ-Hiia [4]).
And thou wilt have plenty and renown
Like the great Crown, which hath [5]) great renown
In the worlds and ages. Thou wilt have honour
Like that of teachers [6]) and postulants
When they perform (rites) and give instruction
And (so) acquire fame and increase.
Then thou shalt be blessed our father.
With that blessing wherewith Sar-and-Sarwan [7]) was blessed,
The Emanation which came into being of Itself;
And thy radiance will be vital and wax great [3])
Like His radiance, and thy light increase
Like His light. Thou shalt have jordans.
And abundance like His abundance,
That of the Emanation which emanated from Itself.
Then thou shalt be blessed, our father,
With that blessing bestowed upon the living waters
And given to *škinata*. And they (the waters) spread and come[8])
To the *škinata*: Hibil drew them down
And sent them to the worlds.

---

[1]) Here again probably refers to the food-offerings.

[2]) The word-play on the two meanings of NFŠ occurs repeatedly in this hymn.

[3]) *Naṣiruta* (the cult, priestly gnosis, etc.) here might have this unusual meaning of "offshoot", "sprout". (J. נִצָּר)ii) (Cf. Tan Lekh, ed. Bub. 9).

[4]) D.C. 3 *ḏ-traṣlun*, D.C. 53 *ḏ-traṣlḫ*.

[5]) Read *ḏ-'tlḫ* for *ḏ-tla*.

[6]) *Rbania* (the rabbis) i.e. the priests who initiate postulants into the priesthood.

[7]) Sar and Sarwan, usually a pair, here an "emanation" are mentioned in Prayer 45, also in G.R. 172 : 5, 221 : 4 and 374 : 14.

[8]) D.C. 3 (293 : 3) *ṭafin bisšar qiriš* (*uatin* etc.) Corrupt.

(*And thou shalt be blessed with*) the blessing
That Hibil-Ziwa gave to Adam. He pronounced benediction
And said to him "Thou art blessed, Adam, First Man,
And thy plants (offspring) [1]) shall be blessed,
And thy dependants [2]), and thy basket when full of bread
And thy cup when full of *mambugia* [3]), and thy sons
When they stand before thee."
Then thou shalt be blessed, our father,
With that blessing wherewith the 'uthra Smandriel [4]) was blessed.
And the 'uthra Smandriel blessed fruits, grapes and trees.
Then thou shalt be blessed, our father,
With that blessing wherewith mighty fruit (trees) were blessed,
And wherewith was blessed the Living Flame
And the Table that lacketh nothing.
Rham and Rhamiel-'Uthra were blessed by it
And Rham and Rhamiel-'Uthra blessed clouds of mist and rain.
Then thou shalt be blessed, our father,
Adam-Yuhana son of Sam, with that blessing
Which blessed all clouds so that they are not wanting or lacking,
And so that this *kana ḏ-zidqa* and Table
Shall be neither wanting nor ill-provided
In thy house, our father, Adam-Yuhana son of Sam.
Then thou shalt be blessed, our father,
With that blessing wherewith those seven stars
Were blessed, and sovereignty was given to them.
Thou shalt be blessed, moreover, our father,
With that blessing wherewith were blessed
Those twelve constellations of the Zodiac.
Then thou shalt be blessed, our father,
Wherewith the five sensitory organs [5]) were blessed.
Moreover thou shalt be blessed, our father,
With that blessing bestowed on heavens and earth;
And they blessed the covering of Smandriel [6])-'Uthra
And spread it out. Then thou shalt be blessed,

---

[1]) *Šitlia.*
[2]) Or "postulants"?
[3]) "Watersprings", i.e. the sacramental drink.
[4]) The spirit of blossom, see p. 272, n. 3.
[5]) *Gidia.*
[6]) The "covering" is over the earth only, since here it must mean vegetation, the province of Smandriel.

Our father, with that blessing wherewith
The two pure mountains are blessed,
In which (*lie?*) outstretched [1]) the earth and sky,
And they do not move, and are not removed.
(*Neither*) shall be removed this *kana ḏ-zidqa* and Table
From thy house, Adam-Yuhana, son of Sam.
Then thou shalt be blessed, our father,
With that blessing bestowed upon the First Word,
Assigned to 'uthras and *škinata*.
And on beholding the First Word,
The 'uthras and *škinata* all rose from their thrones,
And addressed a hymn to Him saying to Him,
"Our father! the Guardian of Truth (*Kušṭa*) hath blessed thee
And the *Naṣiruta* from which thou camest into being hath blessed thee.
Our father! the Cloud that gave thee being blesseth thee
And a sublime Beam-of-Light will establish thee".
Then thou shalt be blessed, our father,
With that blessing wherewith the holy Tanna was blessed,
And by which the three hundred thousand 'uthras
Who sit on the bank of the Tanna are blessed.
Then thou shalt be blessed, our father,
With that blessing wherewith Ṣihmai [2]) was blessed,
The Pure Mirror into which all the worlds of light gaze.
Then thou shalt be blessed, our father,
With that blessing wherewith the Mystic Vein was blessed,
And it was divided into three hundred and sixty thousand channels,
And was given to the 'uthras and *škinata*.
And 'uthras and *škinata* shine therein,
And are established thereby.
And thine appearance, our father, shall shine
Just as 'uthras and *škinata* shine, and thou wilt be established,
And plants (offspring) will be raised up unto thee,
Thy sons, like those. There came a glory
Which resteth on 'uthras, and it shall come and shall rest upon thee,

---

[1]) The probable meaning is that from these two mountains a wide horizon, sky and earth, lies extended below?
[2]) ṢHM = to beam, gleam.

Our father, Adam-Yuhana son of Sam!
Then, our father, thou shalt be blessed
With that blessing wherewith are blessed
Fruits, grapes and trees, and that conferred on
The beloved 'uthra. And the beloved 'uthra
Blessed the plants, his children: he gave them strength
And increase and water.
Then thou, our father, shalt be blessed,
With that blessing wherewith was blessed
The holy Splendour (Banner) [1]: it was endowed with radiance
From beginning to end, and to the 'uthras
It gave the pure Word which they speak
And which they hear (*and obey*).
Hence those 'uthras blessed the holy Banner.
And they come and bless thee [2],
And hymn thee, our father. They shed radiance,
They blessed thee and the *škinta* of the mighty (Life)
Blessed thee, and the great Tree which is all-healing. [3]
Then thou shalt be blessed, our father,
With that blessing wherewith were blessed
The Seven Ships [4] which float and traverse the Dwellings.
Thou shalt have progress-onward [5] like those Ships.
And thou shalt have speech and hearing
Like the 'uthras who dwell in them.
Then thou shalt be blessed, our father,
With that blessing wherewith are blessed
Books and reliable teachings; moreover, our father,
Thou shalt be blessed with the blessing
Which 'uthras pronounced upon Yawar
When he brought his treasure and came towards them.
Those 'uthras who blessed Yawar
Will come and bless thee and hymn thee
Saying to thee "(O) Advent of a pure Mirror! (*Thou art*)
Chief of all enlightened beings!"

---

[1]) See p. 226, n. 4. Here personified as a divine light.
[2]) D.C. 3, (297 : 1) has "bless us".
[3]) Lit. "all healings".
[4]) The planetary ships. The illustrations to D.A. show the planetary ships and their occupants.
[5]) *Sagia* (a) way, moving forward, "procedure" etc. (b) "abundance" "plenty".

They pronounce blessings in the jordan
(*Saying?*) "An Overlord [1]) (?) of fair mirrors (*art thou*),
Bestower of blessing in the jordan,
And an Establisher [2]) (?) of all purities" [3]).
Then thou shalt be blessed, our father,
Adam-Yuhana son of Sam,
With that blessing wherewith holy *manas* were blessed.
And the holy *manas* blessed the jordan of living waters
Which they drew down hither and it cometh from its place.
(*So also*) may *kana ḏ-zidqa* and Table
Be drawn to and come to thy house,
Our father, Adam-Yuhana son of Sam!
Then thou shalt be blessed, our father,
With that blessing wherewith was blessed
Sindiriawis, jordan of living waters,
That was drawn down [4]) to the Earth and given
To Adam, the first man.
And a *kana ḏ-zidqa* and Table will come
To thy house, our father, Adam-Yuhana son of Sam,
Like the Sindiriawis, jordan of living waters
Which overflow [5]) and come (hither). (*In like manner*)
They will come, and a *kana ḏ-zidqa* will come
And the Table and (*all manner of*) good things [6])
And will flow abundantly to thy house,
Our father, Adam-Yuhana son of Sam.
Then thou shalt be blessed, our father,
With that blessing which the three Vines bestowed
Upon the holy *Mana*, imparting to Him strength and increase.
They said to Him, "Go, appoint vines like thyself
(Vines) which they have blessed (*consecrated?*) to the Holy *Mana*".
(And they will come and will bless thee (*also*), our father! [7]))
"With Thy strength, (O) conquering Radiance!
And conquering is the Cloud [8]) from which thou didst derive being".

[1]) Should probably be *šaliṭun ḏ* as translated.
[2]) Should probably be *mqaimanun ḏ-zakwata* as translated.
[3]) The hymn is obscure and translation tentative.
[4]) Or "flowed", "spread".
[5]) Both MSS have a miswriting — *ṭatin* for *ṭafin* (perhaps for *ḏ-atin*)
[6]) I.e. foods for the ritual table.
[7]) This reads as if in parenthesis.
[8]) I.e. the "Spouse", i.e. the Mother.

Rejoice, our father rejoice! rejoice in thy *škinta*!
Rejoice in the Plants, thy sons!
How great is the glory of thy banner!
Thy brightness our father, waxeth and increaseth
Over thy *škinta* and all the 'uthras!,
Then thou shalt be blessed, our father,
With that blessing wherewith was blessed
The Pure Pearl, and she came and dwelt in the generations.
Then thou shalt be blessed, our father,
With that blessing wherewith were blessed
The Three Wellsprings of Radiance,
Whose light is lent to one another.
Then thou shalt be blessed, our father,
With that blessing wherewith is blessed
The fair [1]) Radiance, whose like is not found
In the worlds and generations.
Then thou shalt be blessed, our father,
With that blessing wherewith was blessed
The pure *Kimṣa* [2]) in which there is no fault
Or falsehood, from which 'uthras had being,
And from which polished mirrors appeared.
Then thou shalt be blessed, our father,
With that blessing wherewith
A Mystic Emanation [3]) was blessed,
And the Mystic Emanation blessed the Ether Earth [4])
And established the corporate forms [5]) that dwelt therein.
Then thou shalt be blessed, our father.
With that blessing they bestowed
Upon the Cloud *Šarat*. And thee (*likewise*)
Will they come and bless: they will hymn thee and say to thee,
"O Son of Treasuries of Radiance! [6])
O Son of *škinata* [7]) of the mighty (Life)

---

[1]) The adjective indicates that which commands reverence and admiration, hence "holy", "fair", "valuable" and "important" are legitimate translations. In Mandaic it cannot be translated "heavy" in the literal sense.

[2]) *Kimṣa*, see p. 119, n. 2.

[3]) See p. 271, n. 2.

[4]) The immaterial world is meant, a counterpart of the earth.

[5]) *'Uṣṭunia*.

[6]) Or "thoughts of radiance".

[7]) Here perhaps "indwellings of" etc.

O Son of banners erect (firmly set),
Who goest towards thy Father! Thou art steadfast [1]),
Alterest not, nor changest aught
Of that which the Life hath given thee.
Evil (spirits) never held thee back!
Thou dost walk according to the word of the wicked.
Ruha was no enchantress [2]) for thee (?)
Nor did she cast thee into her dark cauldrons!"
And Life is victorious over all works

[This prayer, for the blessed "priest's portion" (?) [3]) is for a postulant, and the booth[4])(?), Parwanaiia, a book[5]) and the Great Baptism. [6])]

379

Health, purity and forgiving of sins be there for me, Adam-Yuhana son of Sam!
Thy propitiatory gift shall provide thy portion.
For each one (*for whom*) thou didst intercede and help over,
And didst pile up [7]) (*gifts*) here, Manda-ḏ-Hiia will lay up
A thousand thousand (*gifts*) in the world of light.
Thou wilt have joy of heart, ease of body and fulness of hand!
And thou shalt clothe with garments and cover with coverings [8]);
Shalt break bread into fragments and set it in place,
Shalt recite *masiqtas*, celebrate Oblation and make *ṭabuta* (ritual meals).

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[1]) This should be *šarit*, as translated and indicated by the context.

[2]) *La huat lak ruha baznaqita* D.C. 53 (437: penult.), D.C. 3 (306 : penult.) *baznarita*. "Ruha was not to thee an *aznaqita*". As a second meaning under זנק J. gives "to make a person's mouth water". Here perhaps "to make lovesick", or "desirous". This meaning fits Ruha's character as representing physical desires.

[3]) *Hilita* = (a) propitiatory gift, propitiation (b) a gift to the priest. (J. Pi. HLY "to make sweet by a gift", "propitiate"). See p. 113, n. 5.

[4]) *Saka* is a word used for the novice's booth. Gifts of money are given to the priests for the novice-priest.

[5]) A *zidqa brika* should be celebrated by the copyist on completing a holy book. A sheep is killed for a *lofani* in which he and those who commissioned the copying share.

[6]) Three hundred and sixty baptisms, necessary to expiate a serious pollution.

[7]) *Amart* (עמר) may have this meaning here as it is with *nidgar*.

[8]) I.e. perform the ceremony known as *Ahaba ḏ-Mania*, a *zidqa brika* performed for one who dies naked or in lay dress; a proxy wearing the *rasta* for the deceased.

Then strength, soundness and victory will be thine;
And goodness, beauty, repute, honour,
Glory, aid, speech and hearing; such as that
Which the Life, His Father, gave to Yawar and Tauriel.
And which Yawar and Tauriel bestowed on Hibil-Ziwa;
And Hibil-Ziwa came and blessed three 'uthras
And the three 'uthras blessed Adam and all his descendants.
With that blessing shalt thou be blessed, our father,
Adam-Yuhana son of Sam.
Moreover, we bless thee for [1]) the Unique Great Sacred (Being)
Whose name is called "the great Mighty *Mana* (Mind)".
When He came into being, formed Himself in His own perfection,
Alone, in His *škinta*, for with Him there was no companion.
Then He, the Great Mighty Intelligence pondered
Within mighty inner Eggs that are hidden
And created Companionship for Himself.
In the beginning, He uttered a first cry [2])
And created four hundred and forty-four thousand 'uthras
And set them upon His right.
With his second Cry [2]) he created three hundred and sixty-six-
Thousand [3]) 'uthras and set them at His left.
And at His third Cry he called into being
Twenty-four thousand 'uthras and set them
Before Himself. And He clothed them in His radiance
And covered them with His light;
And placed upon their heads outflowings [4]) of Radiance and light
And created for them wreaths in the likeness of
His (*own*) wreath, the Great Mighty *Mana's*.
He placed in their hands a staff of living water
And established in their right hand
The holy handclasp of troth [5]).
He spoke with his pure mouth
And blessed them with his honest tongue
And with faithful lips of radiance, light and glory.

---

[1]) Probably originally "The U.G.S.M. blesseth thee" - see p. 306.
[2]) *Qrita* = "a calling-forth", "a creation"; "a cry".
[3]) A gloss in D.C. 53 has "and six".
[4]) *Ṭaufia* lit. "overflowings".
[5]) The act of *kušṭa*.

He created habitations (*škinata*) [1]) for them
And drew down jordans of living water for them
And said to them, "Ye shall rejoice and be glad
In your *škinata* [1]), like a jordan (river)of living water
Your consort [2]) will resemble the Cloud [3]) (*divine Spouse*)
From which ye came into existence,
And your perfume and sweet odour like the fragrance [4]) of 'uthras.
And a *škinta* was created: it was founded, it was, it appeared
Of itself. It was a great Canopy (*or pavilion?*)
For the Great Unique Holy One,
A canopy of radiance, light and glory
Which was all eyes.
In the (eyes?..... [5]))
It stretched out before Him, so that
It doth not reveal to them, the 'uthras, His appearance.
Then the Great Mighty Intelligence (*Mana*) planned and created
Vast and pure worlds of light.
Jordans He deployed, He made *škinata* [1])
Installed [6]) 'uthras and appointed *ašgandia* [7])
Chief of these (*ašgandia*) envoys before Him
Was Adakas, "the Great Word" is his name;
For he is a "go-between", taking out [8]) praise,
Blessing, prayer, heedfulness and enlightenment [9]).
And them he giveth and he bestoweth on the jordan
His blessing. So the 'uthras arise, worship his name
And praise his title: they do not oppose his calling (name)
For he, (as) the *ašganda* (envoy), receiveth the praise of the 'uthras
And conveyeth it into the presence of the Great Mighty *Mana*
And layeth it up in His treasure-house.
Then those seven-hundred and seventy-eight thousand 'uthras,
Who were created by the Second Cry of the Life, will bless thee.

---

[1]) Or "sanctuaries" the word has its customary vagueness!
[2]) Or "companion"?
[3]) "Spouse"? See p. 37, n. 4.
[4]) *Rba ḏ-'utria* (in both mss.) should surely be *riha ḏ-'utria* as translated here.
[5]) D.C. 3 (303:13) *bania ptahibḫ*, D.C. 53 (441:2) *bainia ptahibḫ?* Obscure.
[6]) D.C. 3 *uahib 'utria*, D.C. 53 *uautib 'utria*
[7]) The Akkadian *aš-gan-du* meaning "Messenger", "ambassador" conveys the meaning of a "go between", "an envoy" and *ašganda* here is exactly that: "an intermediary", a "go-between".
[8]) D.C. 3 *mafaq*.
[9]) Or, "glory and vigilance".

By Them, and from those 'uthras one 'uthra was singled out,
Younger than his brethren and older than his fathers.
They assigned to him [1]) his name, "Mahzian [2])-the-Word,"
That is Yuzaṭaq [3]) Manda-ḏ-Hiia is his name —
And he gave them prayer and praise, (*so as*)
To furnish the 'uthras in the Divine Presence [4])
With praise (*befitting*) the worship
Of their Father, the Great, Mighty *Mana*.
And a messenger came to them, an envoy from the Presence
Of their Father, the Great Mighty *Mana*, (*saying*)
"The 'uthras' prayer is acceptable [5]) in the Presence
Of your Father, and your prayer fitting
In the eyes of [6]) the Chief of Envoys,
The Messenger who came to Mahzian-the-Word,
To rectify the rites of 'uthras, (*to purge them*)
From fault and to put in order the worlds of light".
Then the great Mighty *Mana*, when summoning Manda-ḏ-Hiia
From His left, seated him on His right,
And pronounced blessing on him and made him —
— The younger brother, more reverend than his parents —
Made him ruler over mighty and celestial worlds of light,
Over jordans and running streams
And over all dwellings, in order to regulate and to station
The 'uthras in their (appointed) places.
And by his brother-'uthras he is called "the Capable".
Manda-ḏ-Hiia called three 'uthras and blessed them.
And he summoned his elder brother Hibil-Ziwa
And clothed him with his radiance
And covered him with his light and shed on him
Some of his glory, and held him (*by the hand*)
In the presence of the great and mighty *Mana*,
And said to him "At thy command have I summoned him,
And I wish to send him to the worlds of darkness,
To the powers of Siniawis, the under-world".
The great Mighty *Mana* blessed Hibil-Ziwa,

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[1]) Missing in D.C. 3.
[2]) *Mahzian*, a spirit who bestows sight?
[3]) *Yuzaṭaq* = Yuzadaq (Holy-Spirit? Spirit of righteousness?).
[4]) Lit. Their Presence, i.e. the Divine Presence.
[5]) Lit. "is accepted."
[6]) Lit. "in the presence of", "before".

Gave him lofty strength and aid.
And Hibil-Ziwa said "I will come,
And with me will come Habšaba (Sunday)
And *Kana-d-Zidqa*. With me will come lofty strength
And help: with me will come sixty-six jordans,
And within each jordan nine hundred and ninety-nine
Škinata. And in each *škinta*
Fifty thousand 'uthras will dwell!"
With that blessing thou art blessed, our father,
Adam-Yuhana son of Sam! Moreover the mystic
Well-ordered and well-ordering *Mana* will bless thee,
And the hidden (unseen) and watchful 'uthras will bless thee,
For their names abide in the secret and guarded place
The radiance of which burneth and its light
Was set up for all the 'uthras of the Ether-world.
They acknowledge and praise it and the Great Life also
Who is concealed in praise (*addressed*) to Itself [1]) (?).
Praised be all generations of living beings
Which issue therefrom and exist and praise
That mystic Intelligence, and the Radiance which burneth,
And the Light set up in the great Presence of primal Glory
In the Place where They sit, speak and are obeyed.
(*Yea*), concerning everything that Ye have planned,
Word came, and was obeyed in each aerial world!
So also shalt thou speak and be heard, our father!
Thou wilt ask, and it will be answered thee
By that mystic and (all-) arranging Intelligence,
For all that He planneth cometh into being.
For He made, and establisheth before Him,
Sixty worlds of light: when He spoke there came into being
The 'uthras of the Ether-world, with their mysteries
And their own speech.
And then the mystic Intelligence, who giveth to every individual
Strength and glory, appointed an 'uthra,
An organizer, a great and lofty teacher of Truth,
A pleasing being, an Enlightener,
And He set him up as chief of all the 'uthras,
And granted him speech and hearing so that

[1]) Or meaning perhaps addressed to the *Mana*?

He speaketh with him and he heareth Him,
And He gave him dominion, and (granted him)
To speak and be heard, from yonder radiance[1]) unto the depths of the earth.
With that blessing thou shalt be blessed, our father
Adam-Yuhana son of Sam.
Moreover, the Tree *Ṣṭarwan*[2]) shall bless thee,
From which proceeded wreaths of radiance,
Light and glory for the Great mighty *Mana*.
Then that supreme Vine shall bless thee,
That which was revealed from below the First Vine *Ruaz*[3]).
It came to the earth (world) of Tarwan
And Nṣab gave it to Tauriel-'Uthra
Who extended it over the Ether-earth.
And he made gushings forth of water
And made it flow to the world
Of sons of Perfection.
Then the First Life will bless thee,
And the Second Life will bless thee;
Manda-ḏ-Hiia will bless thee
And the pure Yušamin[4]) will bless thee.
All the 'uthras of the world of light will bless thee;
Sons of Perfection will bless thee;
Šilmay and Nedbay will bless thee;
Hibil, Šitil and Anuš will bless thee;
Abathur of the Scales will bless thee;
The Place that is all radiance and beams of light
Will bless thee. Those who are covered
With holy and well-kept garments will bless thee.
Radiant beings, lights and beams of light will bless thee,
And 'uthras, *škinata* and jordans.
Vigilance will bless thee, and the praise-giving
In which all 'uthras shine. Holy, predestinate,
Calm and perfected *mana*s will bless thee,
And the Fellowship which existeth in the *škinata* will bless thee,

---

[1]) D.C. 3 (308 : 2) *mn hibil-ziwa;* D.C. 53 (445 : ult) has *mn lhil ziwa*, the latter being the more probable version.

[2]) Or, "the plant *'ṣtarwan*". (*Ṣatra*, wild thyme?).

[3]) *Ruaz* (He-flourished, sprouted) is mentioned in Prayers 71 (a Vine,) 117 and 196.

[4]) *Yušamin*, see p. 12, n. 4.

That (*their?*) praise of the great First Life
Will bless thee, Those mystic sproutings (emanations)
Which bloomed at the word of the Great (Life) bless thee.
That pure Vestment will bless thee, and that union
That was knit together and cannot be divided, will bless thee.
That *mana* [1]) of glory which was blessed with a hidden blessing
Will bless thee, for those who sit within it will bless thee.
Yon pure great Vein will bless thee
And the Tongue which hath no ceasing will bless thee.
Those multitudinous ones who sit in pure glory
And converse in speech which is not mortal, will bless thee.
The Enduring Place in which they dwell will bless thee, [2])
The Place whose glory is great will bless thee.
That predestinate, pure Being, whose form sheddeth light
Will bless thee. That mighty (Being) [3]) of radiance
Will bless thee, that well-ordered and well-ordering One
Will bless thee. All gentle voices, all bright banners [4])
Will bless thee: those secret prayers will bless thee,
And those columns [5]) of white water will bless thee.
And the Vein of pre-existent Ether will bless thee.
Yon pure Sam-Ziwa, whom the First Life created in secret
Will bless thee, and that 'Uṣṭuna [6]) (Body) will bless thee
Which dwelleth in the pre-existent Ether
From which all 'uthras of the Ether-world proceeded
And which they worship and praise.
It created Ether, (It) created 'uthras for Itself,
For Itself It created 'uthras,
And dwellings (*škinata*) and lovely *mana*s
Proceeded from It. It will bless thee,
That sublime Ether, from which there came to life [7])
A living flame. And it is incorporated in all 'uthras
And (*in?*) all that exists. Its name in secret and its appelation

---

[1]) Here *mana* must have its Semitic (Aramaic) meaning, i.e. "robe", "garment" or "vessel". Play on this word is implied.

[2]) D.C. 3 (310 : 1 f.) has *atra ḏ-nafša ṣauṯḫ unibirbak hanik rurbia ḏ-ziwa nibirkak hanik sdiria umsadria* etc.

[3]) The plural here indicates the Divine Being.

[4]) Or "erect banners"?

[5]) *'uṣṭunia.*

[6]) The *'uṣṭuna* more or less personified here, must refer to the cosmic body of Adam Kasia.

[7]) Or "awoke", "came to consciousness".

Is magnified in (by?) the 'uthras.
And Mara-d-Rabuta (the Lord of Greatness) [1]) will bless thee,
He who hath interpreted, declared and professed
In his mind the First (*Life*).
And yon Ether-Piriawis will bless thee,
The being who bestowed and abideth within yon jordans
And that one (here).
And that Occult Lord of Greatness will bless thee,
Whose form not one of the uthras beholdeth.
And that great Vine which standeth in the presence
Of the Lord of Greatness, will bless thee.
The great body (corporation) of Piriawis will bless thee:
The Treasurer of the world of light will bless thee
And the pure mountain the radiance of which shineth forth
And its light flameth, will bless thee.
All these names will bless thee, our father,
Adam-Yuhana son of Sam!
Moreover, thou wilt be blessed with the blessing
Pronounced in the Jordan and in the land of Hauraran,
The great land of light. And upon thee shall rest
Its glory and joy, that which abideth in the Innermost [2]).
On account [3]) of its magnificence they rejoice, embrace one another
And take one another's hands in troth [4]).
Thy fragrance will be sweet like the scent
Of trees of the world of light. Thy brightness
Will break forth and thy light shine out
In the earthly world like flashings of radiance,
And beams of light, going forth to bring into existence
And illumine a thousand thousand
And eight hundred and eighty-eight thousand myriads
Of mighty and celestial worlds of light.
Thou wilt arise in the name of Life
And wilt walk in the road of the upright.
Mighty ones, sitting in glory, the living,

---

[1]) The prototype of a priest who initiates postulants.

[2]) Status constructus of *giuta* is unexpected, as the sentence ends here. It was probably suggested to the writer by the frequent expression *giwat 'qara*, especially as *'qara* occurs in the following line.

[3]) *Himat* for *mn himat*.

[4]) Freely translated; i.e., perform the *kušṭa* rite.

Will ask about thee, and living (souls) will discuss thee
With praise of the Mighty Life.
Filled with glory will thy heart be,
And its joy rightly directed.
And thou wilt ask and wilt find
In the presence of the Great Life,
Thou wilt speak and thou wilt be heard
In the name of Yukabar-Kušṭa.
And thy fame will be the fame of the Life
And thy renown will be the renown of Yukabar-Kušṭa.
And thine appearance will be (like unto)
The appearance of mighty 'uthras, sons of light.
Thou wilt be made great with the greatness of Manda-ḏ-Hiia.
On earth thou wilt be as one of the 'uthras,
And on earth thou wilt be named as
One of the men (who were) the first Chosen Elect.
Thou wilt be great and lofty, (*they will ascribe to thee?*)
Fame and (good) taste, (name thee) head of the age,
And thou wilt be a father of honour, who provideth
His friends and the elect and the distinguished,
With viaticum, (*thou wilt be one*) who appointeth
'Uthras in their place and helpers of the Chosen
Whose Signs were taken from the jordan.
(*Thou wilt be*) the support of the discerning
Who discern with their minds;
The helping hand of the perfect
Who, from first to last, establish perfection.
The guide of sons loving the fellowship of Life,
The deliverer of the righteous who are
(True) graftings [1]) from the Stem of Life.
Thy perfume, our father, is fragrant; thine appearance
Is effulgent and giveth out light.
Thy presence giveth joy.
Thou makest thy conversation alien to[2]) the worlds (*the worldly*) (?)
And thine actions we will make wholly fair and bright.
Thy speech will delight and be pleasing
And will resemble (that of) the worlds of life.

---

[1]) Lit. "who are planted from the stock (or stem) of Life".
[2]) Obscure, translation is approximate.

And thy words be like radiance, light and glory.
Thou wilt seek an earthly dwelling:
Thou wilt ask for and tread out roads to the Place of Light.
Manda-ḏ-Hiia will set up for thee a *kana ḏ-zidqa*
And a Table in thine own house, our father.
And thy basket, so that it is filled with bread,
And thy cup, so that it is filled with *mambuga* [1])
And thy Table he will set up.
Thou wilt gather together friends,
Wilt satisfy the hungry and refresh souls.
Then came the glory of Life! It will rest on thee
And the Likeness of the Great (Life) will protect thee
From all that is hateful.
Thy radiance will shine forth with the sun,
Thine effulgence with the moon and thy glittering
With the stars. Thy strength will be like
(*The strength of*) the waters,
Thy pleasantness like (that of) pure air [2]).
And thy glory like fire.
All the planets and the Twelve Gates [3])
That look on thee will bow themselves before thee.
Care will remove itself from thy heart
And sighing from thy thought. Thou wilt have
Joy of heart, wilt speak and be heard,
Wilt ask, and there will be granted thee
The strength of gods, with the command of angels.
Thou wilt seek in the day and find by night.
We will confirm thy speech in thy mouth
And will set up thy throne in majesty.
Thou wilt be the companion of the perfect
And friend of the righteous and believing.
The words of thy mouth will bring thee victory
And thy good fortune will rejoice thee.
Thou wilt act and succeed, wilt be on trial
And be vindicated; wilt strive and wilt attain.
Thy strength will be that of the storm-wind:

---

[1]) Cf., p. 286.

[2]) *Ayar* is sometimes better rendered by "pure air" than by the word "ether".

[3]) Other sects and faiths, each under a sign of the Zodiac.

Thy race will multiply (spread) like the waters.
And — however long thine existence in the body — [1])
No illness, sickness, pain, blemish, wound
Or (other) plague of the planets will reach thee
Or get the mastery (over thee), our father.
Great is thy blessing! Nevertheless, I (*too*) have blessed thee
With a mouth of flesh! Manda-ḏ-Hiia blessed thee
With a pure mouth. I have blessed thee with a tongue of flesh:
Manda-ḏ-Hiia blessed thee with a true tongue of praise.
I have blessed thee with lips of flesh,
But Manda-ḏ-Hiia with faithful [2]) lips of radiance,
Light and glory.
When thou bearest him to the earth [3])
And mentionest thy fathers [4]) at thy time and moment,
When thy measure (of years) is accomplished,
In a blessed old age when thou hast become
A greybeard full of honours and blessing,
We will bring thee into a state of peace.
One will set forth towards thee to set (thee) free,
Adakas-Mana, thy father[5]) And he will take thee
Out (*of the body*) upon a road in which there is no heat,
Or trembling or quaking. He will pass thee over
The watch-houses of the planets and thy brightness
Will shine out over the purgatories
Until fear cometh upon those purgatory-dwellers
And guilty (souls) and (those) who have pined away (*there* [6])).
From their purgatories they will plead for thy favour
And will say "How great is the radiance, how mighty the light
Of the elect righteous being who passeth over us!"
And thou wilt free and bear away with thee

---

[1]) D.C. 53 (454 : 4) *ukulman ḏ-aitak bpagrak;* D.C. 3 (315 : 7) the correct *ukma ḏ-aitak bpagrak.*

[2]) D.C. 3 (315 : penult.) *mhaimata;* D.C. 53 (454 : 14) *mhaimanata.*

[3]) Or, "Thou wilt endure the earth"? The first two lines are perhaps addressed to a bystander, meaning "when he (the *ganzibra* blessed in the poem) is carried to the grave".

[4]) When the mourner recites the commemoration prayer "Our Forefathers"

[5]) The death-angel, usually called Ṣauriel. Adakas is an abbreviation of Adam Kasia (the Occult Adam). Adakas-Mana is mentioned in G.R. trs. pp. 109, 143, 146, 244 and 245. D.C. 3 (316 : 5) has the correct *abuk.*

[6]) D.C. 3 (316 : 10) has *haiban umadabin;* D.C. 53 (455 : 8) *habin umidabin.*

A thousand thousand souls which were bound and fettered
And sojourned therein [1]).
And he (*Adakas*) will protect thee, and thou wilt recognise Abathur.
And Abathur, when he seeth thee, will take thy hand in holy troth,
Will clothe thee in his radiance and cover thee with his light.
And he will set thee in his scales.
Thou wilt be clothed in thy radiant-body
And mighty wrappings [2]) of light.
He will set wreaths of victories on thy head;
Thou wilt become akin to 'uthras,
An (inhabitant) of the world of light
And the everlasting abode.
Thou wilt pass on to sons of perfection, who,
One by one, will bring thee his radiance
And will lend thee some of his light.
And thou wilt cross the Waters (of Death) [3])
And Adatan and Yadatan will set out towards thee
And will place upon thee thy living ..... [4])
And will raise thee up as member of a company [5]) of souls.
They will show thee [6]) new and unused chambers [7]):
Thou wilt rise up to the place which is the House of Perfection.
Thou wilt wander freely [8]) in the ether;
Wilt behold the sublime Vine of Souls
In which sons of the great Family of Life are represented.
They will send out towards thee
A banner of radiance, light and glory.
And they will take thee down and will immerse thee
In seven jordans, and will hymn thee, saying to thee,
"Thy raiment shineth and thine appearance is honoured.

---

[1]) The three verbs are all in the singular!

[2]) *Ṭarṭabunia*, not "turbans" see p. 81, n. 1.

[3]) See p. 45, n. 6.

[4]) *Knaf* D.C. 53 (456 : 8); D.C. 3 (317 : 8) *knak*. Read *kanfia* "wings"?

[5]) Here *br guda* apparently has its original Aramaic meaning, and is not the P. פרגודא Possibly the verb was altered to suit the later (misunderstood) meaning?

[6]) D.C. 3 (317 : 9) *unihauiak*. (In D.C. 53 the word is unclear.)

[7]) *'ndirunia*. The word *'ndiruna*, *'ndruna* today indicates a booth built of greenery and reeds.

[8]) *Titkarak* = "goest hither and thither".

In the House of thy Father, the Lord of Greatness.
Thy fame and thy perfume will pervade
Three hundred and sixty worlds of light".
And all the 'uthras of the world of light will assemble,
Take one another by the hand and will say,
"Up! we will go and see the man who hath freed himself,
And ascended from worlds of darkness, from amongst them
(*Who harbour?*) evil plots". They will call thee
"Teacher of 'uthras" and will say to thee
"How thy radiance hath increased! How greatly is thy light augmented!
How sublime and tranquil is thine appearance! how fragrant thy perfune!
Rise with us, [1]) and we will show thee
The Eternal House of Life, the place
Where the souls of thy father dwell".
'Uthra after 'uthra will take thee by the right hand
And will show thee the worlds and dwellings
Of the Treasure-House. Thou wilt see the road
Of the great (*Life?*) yonder, which was (led?) from
The pure Tarwan. Thou wilt see the Vine Tauriel
Which stands by the jordan of the pure Tarwan,
Of ether-light. Thou wilt behold the Vine Yusmir,
Which is situate in the jordan of the pure Tarwan.
Thou wilt see the Tree Tatagmur [2]), which is situate
In the jordan of the Lord of Greatness.
Thou wilt see the Vine Ruaz, from which
Blessing issueth, a blessing goeth out from it;
And all 'uthras delight in its fragrance.
Thou wilt see the Vine Yusmir which is situate
In the land of Sam-Ziwa.
Thou wilt see Šarhabiel who is situate
In the cloud [3]) (?) of Hibil-Ziwa.
Thou wilt behold the seven canopies of radiance,
Light and glory which are outspanned over
The sublime Vine. Thou wilt see two pure mountains,
Serene, and situate behind them thou wilt see
The sublime ether-light that is set up

[1]) Read *minam* for *minak*.
[2]) D.C. 3 (319 : 1) has Tatagmir.
[3]) Or, "in the building"?

In the place of the mighty First Life.
Thou wilt see the Vine Pirun which is situate
In the territory of Šarat-uabdat-ukišrat [1]).
Thou wilt behold the ether-Vine set up
In the land of the First Life. Thou wilt see
The Vine which is situated in the land of Future Ether.
Thou wilt see the great Vine by the juices [2]) of which
The souls of earthly babes are nurtured.
They imbibe and are satisfied by its succulence [3]).
Their souls fly about, they fly about, their souls:
In the world of light they are established (brought up?).
Thou shalt behold the great mystic Yura [4])
Whom They planted. Thou wilt see Šilmai and Nidbai
Dwelling in a great cloud of light. In that cloud
They dwell and are put in charge of all jordans.
And thy name will delight and thy fragrance be pleasing to
The great and mighty *Mana*, and to the great Presence of Glory,
And to the great First Archetype Who is hidden
And quiescent within His mighty inner Eggs,
For He is the Radiance above all radiance,
The Light above all lights.
And he will send thy baptiser (out) before Him:
Adakas-Mana will go forth to meet thee
And will take thee in his right hand, will rise
And will show thee the High King of Light.
Thou wilt see His beams of radiance — they illumine
His right hand. He will grasp thee with His hand,
Will lay his right hand (*upon thee?*)
And will grasp thine in holy troth [5]).
He will clothe thee with His radiance,
Cover thee with His light, bless thee with His blessing
And His glory will rest upon thee.
He will make thee a judge in the ether

---

[1]) "She-was-firm-and-she-acted-and-was-successful".

[2]) *Mambuhia* here is the heavenly drink of babes who die in infancy. See D.A.

[3]) D.C. 3 (320 : 1) *'bibḫ* (its thickness, luxuriant output); D.C. 53 (459 : 9) (its sweetness).

[4]) *Yura*, a spirit of light. Or perhaps of rain? (יורה = "early rain, early season, spring").

[5]) I.e. performs the rite of *kušṭa* with him.

Thou wilt illumine [1]) (?) the jordans that thou reachest
And the *škinata* over which thou passest.
And thou shinest in thy radiance.
'Uthras call thee an arbiter and peacemaker [2]),
And (one who) gave assurance to Rays-of-light.
Three hundred and sixty worlds rejoice in thee.
They will instal thee in abodes of radiance, light and glory.
Moreover, the blessing of the Mighty Life
Resteth upon thee. Life is victorious over all works!
And all that thou hast done will be put in order.
All thy vines will flourish, and in none of thine acts
Will there be lacking or fault.

380

In the name of the Life!
I worship, praise and laud that great mystic First Jordan
From which there was praisegiving,
And its brightness inspired the 'uthras.
From it living waters came into being
And its light reinforced all light-beams.
From it resulted the enlightement of the 'uthras:
In it they rejoice, and from it a wellspring of radiance
Came into being. From it, fruits, grapes and trees
Came to life; from it *pihta* (bread) derived its existence.
And it was broken and given to the One Great First *Mana*.
And He, the Great First *Mana* was invigorated thereby [3])
And worlds of light, 'uthras and all *škinata*
Refresh themselves therewith,
Exist (live) and flourish.
And they worship and give praise.
Glory, serenity [4]) and delight come upon them;
They rejoice, are glad, laugh and make merry,
Exult and disport themselves.
And on thee (*too*), our great, lofty and respected father,
Glory, bliss, perception and felicity will rest.
Yea, that jordan will bless thee

[1]) (TQN II).
[2]) See similar couplet in Prayer 255 (lines 22 and 23).
[3]) Or, in the language of ritual, "partake thereof".
[4]) D.C. 3 (322 : 8) has *nihutai* ("my serenity" or "my calm") for *nihuta*.

From which praisegiving originated, and it was great [1]).
There will come *kana ḏ-zidqa* and a Table
And good things (food) will abound and be plentiful
In thy house. Thy strength here on earth will be firm,
And yonder, in the worlds of light like (*that of*)
The great First *Mana*.
Thou shalt have speech and hearing;
Thou wilt speak and be heard.
Thou wilt call thy brother-priests here on earth
And they will answer thee. There, thou wilt call on
'Uthras and they will answer thee.
Here on earth thou shalt have assurance
Because two of Kušṭa's witnesses stand in thy presence,
Seeing and noting what thou doest and what thou thinkest
Day after day and hour by hour.
Yonder, thou wilt be accounted as one of the 'uthras.
Life will joy in thee and the 'uthras will hymn thee
And say to thee [2])
"Thou wast from the First Jordan, our father!
From a Stock of great brilliance
Did they call thee forth! Ninṣab clothed thee in vestments of water,
Tunics of righteousness cover thee.
On thy head he set a wreath, a wreath of praise,
For 'uthras and *škinata* are twined[3]) into the leaves of thy wreath."
Moreover the Great Unique Sacred One [4]) will bless thee,
Whose throne they set up at the *kana ḏ-zidqa*.
He measureth [5]) the pious offering of each individual
And according to his works, He recompenseth him.
He delighteth in the Chosen Elect and bestoweth raiment of light.
And four Beings, Sons of perfection, bless thee,
They who guard treasures of life and confer
Garments of radiancy on the elect who dwell in the world.

---

[1]) *Utnaṣšat* in both texts. Either "was great", "increased", or perhaps "refreshed"?

[2]) D.C. 3 [323 : 9 inserts before *nimarlak* (read *nimarulak*?)] Probably a miscopying.

[3]) A play on words, *mitgadlia* also means "glorified".

[4]) See p. 292. He is identified with the *Mana Rba Kabira* and with Adakas.

[5]) D.C. 53 is defective here: D.C. 3 (323 : antpenult.) has *ukaiil zidqa ḏ 'niš 'niš*.

It is they who make abundant [1]) thine oblation and thy Table
Which is set before thy brother-priests.
All thy brother-priests gather about thee
And open their mouths, all of them, in a loud voice,
With acclamation, prayer and praise, they bless thee,
Hymn thee and say to thee, "All that thou doest will be rightly ordered:
All thy vines [2]) will give light,
And in all thy works there will be nought lacking or in fault.
And some of the blessing of the mighty First Life
Will rest upon thee."
And Life is victorious.

381

Darkness is crushed back into the Dark [3]):
Light is established in its place.
Life hath accepted your prayer
And 'uthras have received your praise,
In the name of Šarhabiel, the First Great Radiance,
To support the Great *Mana* at His Place;
And to uphold the hands of good people.
There shall be healing (power) of Life
And blessing upon this *kana ḏ-zidqa* and thy Table,
Our father, Adam-Yuhana, son of Sam!
We establish thy consecration [4]) (*as ganzibra*)
And thy confirmer [5]) ratifieth thy consecration
In the world of light. And thy confirmer is sinless,
Thine advent is [6]) with sinless ones [7]) and thy confirmer sinless.
Come! as (one) fulfilled, deemed worthy, and established
In future honour and ample blessing.

---

[1]) *Ninifšuia* (or, perhaps, "inspire with life thine oblation"?).

[2]) By "vines," the ganzibra's pupils, postulants to priesthood or his sons, are meant.

[3]) See prayer 103, p. 102, n. 1.

[4]) *Tarṣa, taraṣa* (lit. a "setting-up") is a ceremony of dedication or consecration, e.g. of the cult-hut before a *masiqta*, of the "crown" when set on the head of a new priest, and of a *ganzibra* newly appointed to office.

[5]) *Mqaimana* here is the celebrant at the service of consecration of the new *ganzibra*. He must himself be a *ganzibra*.

[6]) Or "induction", his coming as *ganzibra*.

[7]) Ritually clean priests and head priest.

He will be possessor of fee and alms [1]) (*flowing like*)
The great rill of Water of Life which was drawn down (hither)
And came from its Place. Tauriel-'uthra drew down to earth
(Those waters) which come and come; come and cease not;
They are never cut off, or lacking, or deficient.
(*In like manner*) this *kana ḏ-zidqa* and Table
Shall never lack or be wanting in thy house,
Adam-Yuhana son of Sam, our father,
For an age of ages and for ever.
And Life is victorious over all works!

[Then they shall set up the table [2]) of Blessed Oblation in (on) the altar-table [3]). And when they finish the dedicatory prayer [4]) the *ganzibra* takes the phial of wine [5]) and reciteth the hymn "Vines shone in the water", and he poureth [6]) (the wine) into the drinking-bowl and giveth it to the *baruka* [7]) and the two witnesses.]

382

In the Name of the Great Life!
Vines shone in the waters:
Mighty ones were confirmed [8])
For perfecting, for clearing the waters,
Establishing Your likeness and giving us light
Let your radiance shine upon us, great 'uthras!
Shine, shine forth, come in mystic transfiguration [9]),

---

[1]) *Agra uzidqa*, "reward and oblation" i.e. fees received by priests for their services, and offerings in kind and money brought to them by the faithful.

[2]) As I have seen this rite, I can explain the nature of "table" here. It is the earthen tray, or small earthen altar-table (*ṭariana*) on which the ritual food is laid out.

[3]) The larger altar-table (*ṭariana*) on which the smaller (see n. 2) is placed.

[4]) *Qaiamta*.

[5]) Water in which grapes or raisins have been macerated.

[6]) (Cf. Hif היריק).

[7]) The priest who has recited the foregoing prayers of blessing for a *ganzibra*.

[8]) This prayer (given in another form in *Studi e Testi* 176, p. 64) is hopelessly garbled. D.C. 3 (326 : 7) has (for *lka lhil* in the latter) *lkalḫ* (D.C. 53 divides the word on two lines.) My translation in Š. ḏ-Q. was governed by the variations. Hence for *mitqaiam* which here obviously refers to the elevation of the *ganzibra*, I had "were established" (here). See also Prayer 177.

[9]) *bhilfa kasia*. In the Š. ḏ-Q. I translated "instead of concealing it". I think the translation given above may be the truer, but the whole prayer is obscure.

Let your radiance shine forth and the radiance of the king.
Let your fragrance come and overpower (*us with its sweetness*)

[This hymn the *ganzibra* shall pronounce over the wine-bowl, giving it to the *baruka* (blesser) and to the two witness.]

383

In the name of the Great Life!
On the day that Hibil-Ziwa
Walked with Yawar,
Myrtle with them was plentiful, [1])
Plentiful was the myrtle,
And to Yawar he gave it,
Into his right hand.
And he said to him,
"Take from me fresh myrtle
And pronounce blessing in the *škinata*
Its blessing pronounce in the *škinata.*
Then Yawar opened his mouth,
Blessing Hibil-Ziwa, blessing Hibil-Ziwa
And said to him, "Blessed art thou,
Our father, Hibil-Ziwa!
Like the myrtle that is in thy right hand
Thy Root shall flourish
Like the root of fresh myrtle:
And thou shalt have strength and increase
Like the living waters"[2]).

[The "blessers" recite this hymn and give myrtle to the ganzibra].

384

Myrtle, myrtle! The king took it;
The king was surrounded by the perfume of myrtle,
The king was surrounded by myrtle-perfume,
And blessing Hibil-Ziwa,
He said, blessing Hibil-Ziwa,
"Blessed art thou, our father Hibil-Ziwa,
Who hast brought this plant of fresh myrtle
And hast set it up in the dwellings of 'uthras.

---

[1]) There is a characteristic play of words on the two meanings of SGA.
[2]) There are variants of the myrtle-hymns: I translated some in *Studi e Testi*, 176, p. 65.

The dwellings shine in its brightness
And delight in its fragrance for ever [1]).

[The *ganzibra* recites this hymn and taketh the myrtle from the "blessers".]

385

In the name of the Great Life!
All who inhale thy perfume and are crowned [2]) by thee
Sixty heinous sins will fall away from him.
And all pure spouses will be made perfect, [3])
Delivered from evil actions.
(Those) who twine the wreaths and set them on our heads [4])
Will arise without spot and behold the Place of Light.

(The *ganzibra* reciteth this prayer over the myrtle, [5]) inhaleth its fragrance and giveth it to the *šganda* (acolyte) to smell, and to the "blessers" and all persons present; then he throweth the myrtle into the jordan and (*folds and*) putteth away the banner. And (then) they "honour their crowns.") [6])

Note. — Here D. C. 3 *p.* 328 *has a colophon which begins*: —

These are the prayers for the *pihtania* (breads) and all the blessings of the Blessed Oblation which I copied for my brothers and parents so that there may be support and a guardian for us on earth and forgiving of sins before the Life, my Parents, in the worlds of light, so that they may be instructed therein. I am poor, lowly... etc.

(*Note.* — Before No. 386 D.C. 3 inserts "In the name of the Great Life! On the day that Radiance appeared" etc. Prayer No. 414, p. 316).

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[1]) See the variation, op. cit. p. 66.

[2]) D.C. 3 (327 : ult.) *ubgauak mitkarak;* D.C. 53 (468 : 1) *ubgauak mitkarkia.* For the rendering "crowned" (certainly applicable here) see p. 230, n. 4.

[3]) D.C. 3 (328 : 2) *mištalmibak;* D.C. 53 (468 : 2) *mištalman, (fem).*

[4]) D.C. 3 (328 : 4) *ubrišaian*; D.C. 53 (468 : 3) *brišaiia.*

[5]) These myrtle prayers and the ritual inhalation recall the Persian *barsom* rite. Its perfume was apparently inhaled ritually and was also a symbol of kingliness as appears in the Shahnameh (Shāhnāmeh, ed. Sa'id Nafīsī, Teherān, 1914, vol. 9, p. 2995, 1.496 ff.). In this passage the king asks for barsom when food is offered: "food should be taken (only) when barsom is there". His request for barsom reveals that he is the king and results in his death.

[6]) I.e., take off their "crowns" and kiss them, see p. 28, n. 3.

386

See Prayer No. 329.

(*The rubric differs slightly, so I give it*)

[This is a hymn for consecration of crowns on the Sunday when the *ganzibra* wishes to consecrate the cotton crowns for the priests. Wearing his vestments, with the (*novice's*) vestments and the crowns in his right hand and his staff in his left, he goes to the bank of the jordan, grasping the crowns which he wishes to consecrate together with his own in his right hand. Then, after performing ritual ablution in the jordan, he approaches the cult-hut and examines each (*item*) of the vestments, and recites the 'Salutation' at the Door of Mercies (*i.e. facing North*), to (*as many*) kings as he is able. After that he shall recite this hymn once over each crown. And Life is victorious!][1])

387

See Prayer 305, p. 250.

388

See Prayer 306.

389

See Prayer 307.

390

See Prayer 308.

391

See Prayer 309.

392

See Prayer 310.

393

See Prayer 311.

[The *ganzibra* shall recite these seven hymns of the Great Šišlam when he placeth the crown on the postulant. And the priests shall recite these seven other hymns, and give their reponses.]

394

See Prayer 312.

395

See Prayer 313.

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[1]) For notes, see those on p. 231 and MMII p. 146 ff.

396

See Prayer 314.

397

See Prayer 315.

398

See Prayers 316 and 317.

399

See Prayer 318. and the rubric which follows it.

400

See Prayer 319 and the rubric which follows it.

401

See Prayer 320 and the rubric which follows it.

402

See Prayer 321 and the rubric which follows it.

403

See Prayer 322 (and compare Prayer 386).

404

See Prayer 323 and the rubric which follows it.

405

See Prayer 324 and rubric which follows it.

406

See Prayer 325 and rubric which follows it.

407

See Prayer 326 and rubric which follows it.

408

See Prayer 327 and rubric which follows it.

409

See Prayer 328 and rubric which follows it.

410

In the Name of the Great Life!

Health, victory and forgiving of sins be there for me, Adam-Yuhana son of Mahnuš, who have prayed this prayer and (these) Devotions. Forgiving of sins be there for a man whose eyes wait upon his Father and whose thought is directed to the Life and whose mind doth not stray from Knowledge-of-Life.

Poor am I who make this petition: a lowly man who hath kept aloof from the Seven. And I say "O Lord of the lofty firmament, (O) Being who accepteth request, receive my prayer and my praise here; guide it with Thy directing (power), grant me a place in Thy Place, give me a dwelling in Thy world. Do not question me about my sins and the burden which hath weighed down my soul in this world. Behold me, who have sought purification before Thee! Look on me, who have borne persecution for Thy name! End for me acts of violence, for I am Thy servant and Thy child. Now I humble myself and my children to Thy name, for I have been true to Thy name, and speak (*it*) in my heart and talk (*of it*) in my mind. And I subdue my form and my loins, (O) ..... [1]) superior to all glories, before the pure Light which is above all lights.

And I say, "O Lord of gleaming banners, Lord of mystic books, Lord of "Letters-of-Truth" [2]). Lord of prayer and praise, He who uplifteth the prayer of 'uthras and sponsors the praisegiving of kings, Support of prayerful thoughts! Let there be strength and constancy for all lovers of Thy name! Look upon me with Your eyes and pity me in Your heart! Support me with Your strength, clothe me with Your glory, cover me with Your light. Cut me me not off from Yourself! And put far from me fear, dread and terror of the seven stars and the twelve constellations: deliver me from the hands of the wicked, and loosen my feet from the bonds of death. Cut me not off from Your presence. Arm me against all that is evil: be for me a bulwark against rebels and a Hand of Truth against the destructive powers of this world. Turn away, repulse

---

[1]) *Šihrialia šilia? Šihrialia* = "rulers", "governors", as plural might be read as "(Divine) Ruler". *Šilia* might be the plural of *šilta* = "need", "want", "desire". Obscure.

[2]) A reference to the rite for the dying. Preceded by a form of immersion (the "proven Sign") the ceremony of "The Letter" or the *Letter of Kušta* is performed, during which a phial of oil is placed in the pocket of the ritual dress, and a ritual handclasp (*kušta*) is given to the dying or his proxy.

from me insecurity[1] (?), poverty, ill-luck, lack of sleep and hours of agitation, an evil day and blows (onslaughts) which occur all the time. Be to me Life in life; give me to drink of freshly-flowing Water of Life. Set up for me a *kana ḏ-zidqa*, a Table and good fortune so that they are fully supplied[2] by Naṣirutha. And my brethren will be with me and will provide (me with) a peaceful transplanting[3]: my wife, my plants (children), and my priests shall accomplish it.

I shall depart and come towards You after a (ritually) perfect departure (death), with pure oil[4], and with the proven Sign; in ripeness of years[5], without feebleness[6], in a blessed old age, in my own home[7].

Look on the plants, marvel at the *šualania* (*those entering the priesthood under tuition*); then let there be with You a forgiver of sins for me, Adam-Yuhana son of Mahnuš who have prayed this prayer and these "Devotions". Forgiveness of sins be there for me, for my father and mother, for my teacher, for my wife, for my offspring, for my priests and for all souls who arose at the name of Life and verified the sign of Manda-ḏ-Hiia with pious and believing heart.

Yea, Life, verily Life, life with the victorious there shall be for those love Their name! They will not sever the holy union knit between living ones, with those who know the Life and believe in the Life, and with those who teach us the faith. And Life abideth in Its Dwellings and Life is victorious over all works!

And now (*I ask*) of Life, Your compassion, Your forgiveness, Your reconciliation[8] and Your compassion, Yours, Great First Life! Pity, forgive, awake and have compassion upon this my soul, mine, Adam-Yuhana son of Mahnuš who have prayed this prayer and these "Devotions". Let there be forgiveness of sins for me! (thrice); for me and for my father, my mother, my teacher, my wife and my

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[1]) Several roots (NZH, NZZ, NUZ) have the meaning of unsteadiness, wavering, etc.

[2]) Pa. MLA. lit. "they were full", "they were replenished".

[3]) I.e. "arrange the proper death-rites". The death-angel is sometimes called "the Transplanter".

[4]) See p. 313, n. 1.

[5]) Lit. "in full measure" (of years).

[6]) Read *kadra* for *kadfa*.

[7]) *Kaliuta* = exile, banishment, enforced absence from home: Lit "without absence from home".

[8]) P.S. Ethpe. ܐܬܚܠ. See also G.R. trs. p. 251, note 4.

wife and my plants (children) and my priests who have placed bread and (ritual) food [1]) (*here*), (and) you, my fathers, my teachers, my instructors and those who taught me the faith, when ye supported me from the Left to the Right. Forgiveness of sins be there for you!

Life abideth in Its dwellings and Life is victorious over all works!

[This is a prayer (*called*) Yahia's Petition ("John's Prayer"). Pray it in all your devotions.]

411 [2])

Our forefathers, there shall be forgiving of sins for them. Yušamin son of Dmuth-Hiia, there will be forgiving of sins for him.

.... (*the prayer continues from this part as in Prayer 170, inserting the name of the copyist, Adam-Yuhana son of Mahnuš, and his relatives, and teacher wherever such insertions are customary. The insertions are called zharia, "injunctions", "rubrics"*)

[This is the chant of "Our forefathers".]

412

In the name of the Great Life.
Then, when she (*the soul*) reacheth the seven mysteries,
Servants of the Seven go out towards her
And come and surround her and question her.
And they said to her "O soul, whence comest thou?
And whither goest thou?" She said to them,
"I come from the Body the name of which is Earth.
And I go toward the good *Kimṣa* [3])".
They say to her "Servant of whom, art thou?
Messenger of whom art thou called?"
She said to them "I am the servant of the beloved *Kimṣa*
And the envoy of the vast Ether".
Then they bless her and commend her and say to her,
"All who know this (pass-) word shall rise

---

[1]) *Ṭabuta.*

[2]) This is the great Commemoration prayer known as the "Our forefathers". It is usually preceded by the *Ṭab ṭaba lṭabia* prayer as in prayer 170. It is recited at every rite for the departed.

[3]) Nöldeke suggested "End" for *kimṣa* (root KMṢ), noting that 'k' and 'q' are often interchangeable. Lidzbarski doubted this interpretation (see J.B. p. 192, n. 1) and in his note to Prayer 126 (M.L. p. 192, n. 1) suggested an "Ort im Jenseits". In Prayer 126 I translated the word "a formation", "taking shape" etc. The word is of a very nebulous meaning. See p. 119, n. 2.

Towards the good *Kimṣa*".
For they seek to grasp the mystery of the Body
And (so) question her.
And thereupon she ascendeth
Towards the Good *Kimṣa*.

[This is a prayer about the questioning of the soul [1]).]

413

See Prayer 177.

D.C. 53 *ends here. I append as a continuation the prayer which in D.C.* 3 (*p.* 331) *precedes Prayer* 386.

414

My Lord be praised!
In the name of the Great Life!
On the day when the radiance within Radiance
Broke through and emerged,
A counterpart of the jordan was formed in mirrors;
In mirrors a counterpart of the jordan was formed.
And water was produced in the Ether.
The jordan emerged in its glory
And the water was intermingled with the Ether,
Intermingled was Water with Ether.
And the strength of Light increased greatly,
Was increased and established.
A wreath they twisted into crowns [2])
(Of) myrtle leaves. And trees bore their burden (*fruit*).
Naṣirutha spoke therein to kings (*priests*)
And their purities were intertwined.

(The bridegroom shall recite this prayer when entering his house before he "taketh *kušṭa* with his wife". Then he shall "honour" his crown [3]). Beware of performing a marriage or (entering into) a partnership when the moon is in Cancer, Capricornus, Sagittarius or Scorpio: they are evil days for a wedding.)

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[1]) See 175. Prayer 412 varies slightly from it, and the explanation is missing from the former.

[2]) The union of wreath and crown is symbolical of marriage.

[3]) The hymn is for the marriage of a priest.

INDEX

Note. On Names

In Mandaean literature spirits, angels, demons, and persons are given names denoting abstract qualities, activities, virtues, vices and so on. The abstract nature of the divine First Cause is divested further of any tinge of anthropomorphism by use of a plural form: It is named *Hiia*, from the verbal root HIA "to exist"; hence it means "existence", "life". To this appellation are attached such adjectives as "First", "Second", "Third", "mighty", "majestic" and "multiform".

Abstract qualities of varied shades of related meaning are covered by the name *Kušṭa*, a personification of "truth", "pact", "sincerity", "good faith"; whilst category or species is personified in such names as Adam—"man", "mankind" and Anuš "humanity" "human being".

It is not always possible to discover the original meaning of a name. Most, indeed all of them, derive from a verbal root, or from a substantive. The suffix 'il or 'iil (corresponding to the "iel" of angel-names in English) is often attached to such names, for instance, RHM Rham'il "to love"; Tauri'il (*ṭaura*, a bull); Nuri'il (*nura*, fire); Gadfi'il (*gadfa*, wing) and Gabri'iil (*gabra*, male, man). In magical texts angel and devil-names are legion. In the Canonical Prayers they are comparatively few.

Abahatan Qadmaiia 151 ff.
Abathur, *Abatur* 6 f., 31, 42, 44 ff., 58 f., 66, 72, 76, 105 n. 4, 151, 198, 214, 302; A.-Muzania (A. of the Scales) 54, 56, 105 n. 4, 106, 133, 156, 199 n. 2, 296, 302; A. Rama 22, 89, 156, 199; House of A. 44 f, 50, 65, 67
Adakas 293, 302; A.-Mana 301 f., 304
Adam (the First Man) 29 f., 32, 53 ff., 67, 79 n. 3, 106, 151, 154, 244, 270, 283, 286, 289, 292; A.-Kasia (Occult or Secret A.) 88 n. 1, 158, n. 2. 236, 297 n. 6; garden of 173; A. and Eve (Hawa) 22, 67, 151
Adam-Yuhana son of Mahnuš 1 and *passim*
Adatan and Yadatan 13, 46, 86 n. 8, 104, 159, 302
Adonai 245 n. 1
Adultery 27
Ahaba-*d*-Mania 291 n. 8
Alaha-Alihun ("God of gods") 124 n. 1
Anan-Nṣab 21, 58, 105, 146 f.
Angels 11
Anhar, wife of John the Baptist 152
Anointed One, the: see Messiah
Anuš (Enos) 6, 10, 19, 56, 58, 78 n. 1, 87, 104, 108, 181, 232, 260, 296; A.-Uthra 90 n. 1, 91, 104, 127, 155, 172, 178
Arabata see *Rahbata*
Arabs, the 251
Archetype, the First 304
Argba uminuna 94 n. 3
Arsapan (Arspan) 147, 233
ašganda, šganda, (acolyte), 5 n. 4, 28 66 n. 2, 150, 154, 171, 241 n. 4, 293, n. 7; = envoy 255f.. 293 n. 7
Ayar: see Ether; Ayar-Nhura 112, 155
Azmiuz, wine of 134

Babylon 143
Bainai son of Zakia 32, 67, 71
Banner (*drabša*) 8 n. 2, 50, 226 n. 4, 288, 310 *passim*; banners 220; *passim;* b. hymns 233 ff.; 240, 288, 290 f.' 302, 310; the b. Zihrun 234, 237, 240, 268; of Bihram 235 f., 239; Pirun 234; Šišlamiel 240 f.; Šašla-

miel 235, 237; Manhariel 235. Šišlam's, 233 f
Baptism 6 f., 13 ff., 24, 90 f. and *passim*; the Great B. 291 n. 6.
Barbag-'uthra 105
Bel 246; see Jupiter
Benediction of Oil: see Oil
Bhaq-Ziwa 85 n. 6
Bihram 8, 18, 21 f., 85 n. 3, 88, 103, 147; B.-Rba 67, 85, 103, 156; (banner), 235 f 239
Bihrat, B.-Anana (a heavenly spouse) 105, 151
Bihrun 146
Biriawiš 40, 86 n. 1
Black magic 27
Blessed Oblation, the; see Zidqa brika
"Blesser" (*baruka*) 308 ff.
Body (*'ṣṭuna*) 54 n. 1, 158, 259 n. 3, 260, 297 n. 6, 315 f.; the Great B.: 106 n. 1; *'ṣṭunia* (corporate beings) 233 n. 5, 297 n. 5
Book of Gadana, the 69, 72; Book of Souls 228
Bread, sacramental (*ṗihta*) 7 n. 3, 17, 24 f., 27 f., 30, 37 n. 3, 154, 190 n. 6, 59, 61 n. 2, 242 n. 5, 243 n. 2, 305; prayers for 51, 66, 243-250, 310; bestowed on 'uthras 190
Bridegroom 168, 175 ff., 184 f., 215, 316; see Contents for Marriage-Hymns
Bridge, the 80 n. 8

Carmel, Mt. 125 n. 2.
Circles, traced by priest 29 n. 5
Clay 63
Cloud (*anana*) 95; a heavenly spouse 37 n. 4, 114, 166, 223, 266, 282, 286 f., 289 f.
Commemoration prayer (see *Ṭab ṭaba ḥṭabia* 151 n. 1, 301 n. 4, 315 n. 2
Coronation of priests 220 ff., 307 n. 4
Creator, the 2, 243
Crown (*taga*) 1 n. 3, 2 f., 4 n. 4, 5, 160 n. 4, 220 ff., 272, 280, 285, 311; prayers for the 64, 160 ff., 164; honouring the c. 28 n. 3, 160, 230, 316; cotton crowns 231 f, 311; making crowns 228 n. 1, 227 the great C 231
Cult-hut (*mąškna*) 130 n. 2, 138 n. 4; prayer to 230; see also *škinta*

Daima (festival) 240 n. 2
Daium 61, 62 n. 1
Darkness, place of 130, *passim*; mountain of D. 124; worlds of D. 279
Datepalm: see Palmtree
Daura taqna (everlasting or light abode) 2 n. 2 10, *passim*.
Day, the (Great) Last 7, 47, 115, 127, 137; of Judgement 79; 133, of Joy 79, 81; Day of Redemption 81
Days, unpropitious 316
Death, angel of 314 n. 3: see Ṣauriel; Waters of 45 n. 6., 48 n. 5, 63, 95, 99 *passim*
Demons 11 f., 20, 22, 31, 36, 156, 246, 266; of disease 23
Dmutha, (*Dmuta*) (divine counterpart) 236 n. 5 258 n. 4
Dmut-Hiia (Counterpart of Life) 151, 195 n. 2, 260, 315
Dmut-'Qara 281 n. 1
Door, outer 15, 22, 30; of Mercies, 311 see Gate
Dove (*ba*) 48 n. 2, 49 n. 1
Drabša: see Banner
Drop, the First (*niṭufta*) 37 n. 1, 50, 281; Drops (*niṭufiata*) 9 n. 1, 37 n. 1, 165 f., 192 n. 2, 220 n. 3, 221, 230, 272, 278

Eggs (*hilbunia*) 159 n. 3 272 n. 2; 292, 304, The Egg 277, 282
Elect Righteous, the 110, and *passim*
Ether (Ayar) 7, 81, 86 n. 2, 109, 146, 158, 167, 173, 194, 240, 260, 261, 273, 274, 276, 297, 300, 315 f.; E. earth or world 167, 179, 194, 261, 265, 290, 295 f., 304; E.-light 109, 112 ff. 303; E.-wreath: see Wreath; E.-Piriawis 298; creation of the E. 186, 240; E. of Life 273; E-vine 304.
Ethnarchs, the 71, 153
Euphrates 19, 168, 208 f.; Light-E. 208 f.
Eve: see Adam
Evil (personified) 1; see Planets
Exorcism 11 f.

Face-veil (*pandama*) 5 n. 3, 28 f., 48 f., 66, 68
Faṭira 48 n. 1, 49 n. 1
Father, of 'uthras 6, 35; of Glory 269, 271, 274, 276 f; Father and Mother

(cosmic) 113 n. 2, 162 n. 1, 163 n. 1; see Wellspring and Datepalm
Ferry, of the dead 45 n. 6, 53
Food, eaten by lion or wolf 27; disgorged 27; Food-tray (*rahbata*) 89 n. 5, 68; (*ṭariana*) 67 n. 5, 101 n. 2, 308 ns. 2, 3; ritual 59 n 2, *passim*
Framer-of-Bodies 55 f.; see Pthahil
Ganzibra(s) (head priest) 70, 148 f, 154, 241 f., 273 n. 4, 275 n. 4, 282 n. 4, 307 ns. 2, 4, 5, 6, 308 ff., *passim*.
Ganzaiel 272 and 275 n. 4
Gate of Prayer 14 n. 1 Gates, the Twelve 184, 300; of Mercies 232 n. 7, see Door
Gift, propitiatory, (*hilita*) 113 n. 5, 291 n. 3
Ginza Rba 11, 214 f. and *passim* in notes
Girdle, ritual (*himiana*) 54. 57, 163
Gimra (gem) 11 n. 9
Gnosis-of-Life 34; see Manda-ḏ-Hiia
Great Unique Holy One: see Sacred Unique One

Habšaba (Sunday) 18, 89 n. 4, 90, 105, 109 ff., 114 ff., 116, 136, 138, 151, 156, 249, 295
Haiašum 156; H.-Kušta 85 n. 5
Haiuna, daughter of Yahia 32, 67, 150, 171
Ham-Ziwa (Radiance-glowed) 9, 13, 107, 271 n. 5, 274
Hamamulai 46 n. 7
Hamgai-Ziwa 3; Hamgagai-Ziwa 3
Hamra: see Wine
Haran Gawaita 32 n. 2
Harran (city) 32 n. 2
Haš 85 n. 1; H. u Praš 147
Hauran and Hauraran 23; Hauraran, 43, 298
Haza-zban, Hazazban, 15, 23
Hell-beasts (*zangaiia, zangiania*) 100 n. 3, 156 n. 4
Hibil (Abel) 6, 9 f., 22, 56, 58, 78 n. 1, 87, 89, 108, 172, 232, 260, 285, 296; H.-'Uthra 127, 209; Hibil-Ziwa 27, 29, 68 f., 104, 106 n. 2, 159, 173, 214, 244, 275, 281 n. 2, 286, 294, 309, *passim*
Hilita: see Gift
House, the (= the earthly world) 1 n. 2, 125, 138 f.; H. of Life 9, 10, 18, 20, 24 f., 28, 41, 48, 56 f. 63, 77, 84, 87, 96, 303; H. of Perfection 127 f., 144, 169, 232, 302
Hus, a jordan 284

Idol-worship 34
Idumaeans 251
Incense (*riha*) 5 f., 28, 34, 36, 50, 64, 68, 112 f.; and *passim:* incense-pan (*qauqa*) 6 n. 3, 29 n. 2
'In-Hai (Well of Life) 12, 45, 87
Inhalation, ritual 310 n. 5
Investiture 44 f, 162 ff.
Ishtar 19
'It-yawar 4; 'It-'nṣibat-'utria 4

Jerusalem 36, 130, 152
Jesus 119
Jews 130, 251
John, prayer of 315; J. the Baptist 152; see Yahia Yuhana
Jordan (*yardna*) flowing (living) water (of Life) 6 ff., 10 n. 2, 13, 15, 17, 19 n. 1, 27, 63, 73, 87, 90 ff., 119, 155 n. 1, 188, 195, 223, 278, 280 ff, 294 ff., 298 and *passim*; First J., 155, 306; prayer of the 15
Jupiter (Bel) 179

Kan(n)a and Kana-ḏ-Zidqa 16 n. 1; 18 n. 1, 89 n. 5 f., 105, 151, 260 n. 3, ff. 270, 277, 284, 286, 287, 295, 300, 306 and *passim*
Kanat-niṭufta 105
Kanfiel 146
Kanfun 87
Kanzala: see Stole
Karkawan-Ziwa 43
Kimṣa 119 n. 2, 158 n. 3 f., 195 n. 3, 226, 249 n. 2, 290, 315 f. n. 3
Kinta 232 n. 5, 273 n. 2
Kissing the hands 27
Kiwanaiia 251 n. 7
Klila: see Wreath
Knowledge-of-Life: see Manda-ḏ-Hiia
Krun, a regent of the Underworld 69 n. 4
Kt azil bhira dakia, see Chosen Pure One
Kušta, (troth, pact, hand-clasp) 2 n. 1, 5, 13 ff., 17, 26 ff., 30, 35, 44, 52, 63, 66 f. 75, 102 f., 131 f., 156, 161, 176, 182 n. 5, 206, 210 n. 4,

242 f., 282, 287, 292 n. 5, 298 n. 4, 313 n. 2, 316 and *passim*
Laufa (*lofani*) = union, communion, 6 n. 2, 258 n. 2 *passim*
Left, the 292; Left to Right 61 n. 3, 157, 216, 315
Letter, the (rite for the dying) 61, 64, 313 n. 2
Lidzbarski, Mark 214 and *passim* in notes
Life, the Great 174 n. 2 and *passim*; the First 1, 7, 8, 12, 20 f., 39 ff., 58, 70, 84, 88, 151, 260, 268, 296, 304 *passim*; the First Great Strange (Other-worldly) 1, 12, 33, *passim*; the Second 1, 7, 58, 84, 155, 261, 296; The Third 1, 7, 84, 155; the Family of 9, 43, 79 ff., 261, 302; *passim* House of, see House.
Light 2, 3 ff. and *passim*; see also *ziwa*; Great First 33, 154 *passim*; Place of 5, *passim*, creation of world of, 188; worlds of, *passim*.

Magians 11 n. 5, 80 n. 6
Mahzian the Word 294
Mahziel 156
Mahzur, a demon 246 n. 1
Mān 12
Mana 4 n. 1, 14, 42, 47, 65 f., 93, 96 f., 124, 157, 172, 175 n. 3, 182, 190, 192, 262 n. 6, 269, 275 f., 280, 282, 289, 297 n. 1; First, Mighty, Great etc., 4, 20 f, 36 ff., 39, 49, 89, 147, 162, 262, 264, 266 f., 268, 280, 284, 292 ff., 296, 304 ff;. 306 ff. *manas* 4, 7, 39, 65, 81, 182, 187, 277, 282, 289; two *manas* 271, 274; three *manas* 90, 278; seven *manas* 8; Adakas-*mana* see Adakas.
Mana-Smira (Yusmir) 47, 65
Mambuha or mambuga, the sacramental drink 17, 27 f., 30, 65 f., 269 f., 277, 300, 304 n. 2; prayers of 33, 41, 51, 90
Manda 52 n. 2
Manda-*d*-Hiia (Knowledge-of-Life) 1, 2 f., 8, 14, 20 ff., 23, 27, 29, 31 ff., and *passim*; prayer to 34 f.; investiture of 165 f.
Manhariel (banner) 235
Manhiriel 222 and n. 2
Manichaeans 251
Mara-ḏ-Rabutha (Lord of Greatness) 2, 104, 262 n. 3, 298, 303, *passim*.
Marjoram 89, 159
Mars 178
Masiqta, ("raising-up") 32 n. 4, 32 ff., 64, 95, 291 and *passim*; mistakes during 68
Marriage-hymns (*hadaiata*) 184 f.
Medicine (*sama*) 162
Mercury, the planet 178
Messiah (Anointed One) 87, 93 n. 6, 103 n. 2, 119, 247
Miriai, a Jewess 129 f. and n. 3, 140
Miṣra 62 n. 2
Mirror 221, 223, 231, 236 f., 271, 287 ff. 316
Moon, the 16 f., 178, 180
Mother, the (cosmic) 61 n. 3; see also Wellspring, Drop, Palmtree
Mšunia-Kušta 268 n. 5
Myrtle 89, 159, 177, 241, 272, 309 f.; distribution of 226, 242; prayers for 309 f.; m.-wreath (*klila*) 5, 14, 15 n. 2, 29 f., 36, 41 f., 64, 89, 91 n. 2, 230, 309 f.
Mysteries (*razia*) 195 n. 5, 196; Mystery, Great 157, 271; Zihrun the G. M. see Zihrun.

Namrus, Nimrus 115 n. 1: a name of Ruha
Naṣirutha (priestly wisdom) 58 n. 6, 83, 112, 130, 160, 181, 184, 194, 202, 241, 275, 285 n. 3, 287, 314, 316, *passim*
Naṣoraean(s) 31, 38 f., 52, 68, 71, 83 n. 8, 91, 139, 148, 154, 155, 179, 245, 248, 251, 269 and *passim*; N. and Mandaeans 139
Nabataeans 32 n. 2
Nbaṭ 18, 21, 84 n. 7, 271 n. 2, 277; N.-Mana-Kasia 272; N.-Ziwa 267
Nhura see Light; Nhura yaqra (holy light) 276; Nhur-Hai (light of Life) 3, 45, *passim*.
Nidbai: see Šilmai
Niṣubta, 135 n. 2, 171 n. 2, 202 n. 4, 272, 274, 276, 278, 281 n. 5, 282; N. Qadmaita 281
Niṣibtun 104
'Nišbai, mother of John the Baptist 152
Noah 136 n. 1, 152; see also Šum
Norberg, M. 214
North 14 n. 1, 232 n. 7, 311.

Novice (see Postulant) 211
Nṣab, Ninṣab 21, 165, 296, 306; Nṣab and Anan-Nṣab see Anan-Nṣab; N.-Ziwa 128, 244
'Nṣibat-'utria 4
Nuraita, Noah's wife 152

Oil, 19, 21, 30, 36, 43 n. 3; sesame-19 ff.; prayer for 52; for "Letter" 63 ff.; benediction of 67, *passim*.
Olive wood staff see Staff
Opening the Mouth 49 n. 2

Palmbranch 53
Palmtree (*sindirka*), symbol of the Father 14 n. 6, 142, 157, 224 n. 3, 271 n. 1; see Wellspring and Datepalm
Pandama: see Face-veil
Pardun 87
Paris 233 n. 2
Parwanaiia (the intercalary days) 291
Patura (food-tray, dish, table) 61 n. 5 and *passim*
Pax, the 57 n. 3; see Kušta
Petermann, H. 214 and *passim* in notes
Pihla 59 n. 3
Pihta: see Bread, sacramental
Piriafil-Malaka 9 f., 12
Piriawis, the (Great) Jordan 7, 12, 15, 18, 30, 86 n. 1; 102, 143 n 2, 232, 237, 260, 298; P.-Ziwa 9, 12
Pirun the Vine 37, 268, 304; torrent P. 284; banner 234
Planets, the Seven (or "the Seven Ships", "the Seven") 1, 31, 44 n. 2, 53, 62, 96, 98, 110, 115, 129 f., 144 f., 156, 178 ff., 183, 200 f., 214, 243, 245, 288, 300, 313, 315
Pool, the baptismal (*yardna*) 9 n. 3; see Jordan
Proven Pure One, the 185 ff.
Postulant(s) for priesthood (*šualia* plu. *šualania*) 211, 226 n. 6, 227 ff., 262 n. 3, 314 *passim* see Coronation.
Priest (*tarmida*) 27, 71, 154, 156 and n. 11, 157, 172 n. 2, 211 n. 4, 215, 220, 224, 262 n. 3, 273 n. 4, 285 n. 6, 298 n. 1, 308 n. 7; "coronation" of 220 ff.
Prišaia-rba-qadmaia 147
Pta-hai ("He opened-Life") 23, 46, 84
Ptahil, the demiurge 29 n. 1, 46, 56 n. 1, 76, 98, 106 n. 2, 151, 201, 214, 246 f.
Purgatory (s. *maṭarta*) pl. (*maṭarata*) 31 n. 4, 51, 62 f. n. 5, 100, 211 n. 1; 301

Qin 151
Qinta, wife of John the Baptist 152

Rabutha, Mara *d*-, see Mara-
Rahbata or *rahwata* 67 n. 5; see Food-tray
Ram 21, 88, 147; R. and Rud 151 n. 8; R.-Rba-Hiia 8
Rahmia (devotional prayers) 26 n. 1, 27 ff., 61, 106 ff.
Ramuia son of 'Qaimat 32, 67, 71, 150, 154, 171
Rasta (ritual dress) 162 ff., 291 n. 8
Responses (*'niania*) 88 (n. 2) ff.
Rham and Rhamiel-'Uthra 286
Rhum-Hai 12, 87
Rice 246 n. 5
Ring (= seal) (*'siqta*) 10 n. 1, 65, 221, 225 n, 5. 226;
Rinsing-water (*halalta*) 28, 30
Ruaz (a vine): see Vine
Ruha (Spirit) 62 n. 1, 74, 115, 123, 246 n. 2, 291 n. 2; Ruha-ḏ-Qudša (Holy Spirit) 246
Rušma, the 102 ff, 111 n. 7

Sabbath, the 130, 136, 138
Sacred Unique One, Great U.S.O. 278 n. 1, 292 f., 306
Šahrat 166
Sam 157; Sam-gufaian 2; Sam-gufna 2, 283; Sam-Mana-Smira 7, 84 n. 3, 155; Sam-Pira-Hiwara 2; Sam-Smir 7 f., 18, 21, 29 f.; Sam-Ziwa 297, 303
Šamašiel 164
Ṣanaṣiel 85 n. 4
Sandalwood 6
Sar and Sarwan 21, 146, 285 and n. 7
Šar-Gufna 37; 268; Šar-Ziwa 262 n. 1, 284
Šarat, (a cloud) 290; Šarat-Niṭufta 105
Šarhabiel 22, 303, 307; Šurbai and Š. 152 n. 2
Šarwala (leggings) 165 n. 1
Šašlamiel, a banner, 240 f.
Šašqaliel a cloud 223 n. 1

Saturn 179, 251 n. 7
Ṣauriel the Releaser (the Angel of Death) 44, 53 n. 3, 65, 301 n. 5
Ṣbabut 18 n. 5
Scales of Judgment 7, 45, 50, 89, 133; see also Abathur-Muzania
Sesame (*sušma*) 19 see Oil.
Seven, the, see Planets; Mysteries158
Šganda: see *ašganda*
Shamish (sun) 246 see Sun
Shaq-Ziwa 14, 104 n. 3, 157
Signing (at baptism) 14 f., and n. 3, 19, 21, 23, 26 f. 30, 68, 179, 184 *passim.*
Ṣihiun 87
Šihlun-Ziwa 168, 179
Ṣihmai 234 n. 1, 287 and n. 2
Silence 4, 34, 42
Šilmai and Nidbai, the guardians of the Jordan 8 ff., 12 f., 22, 26, 31, 39, 56, 58, 86 n. 9, 89 ff., 105, 108, 128, 159, 237, 296, 304
Simat-Hiia (Treasure-of-Life) 1, 14, 105, 107, 155, 157, 221, 279 ns. 1 and 8, 281, *passim*
Sindiriawis (name of a jordan) 284, 289
Simiael 248 n. 4
Sindirka: see Palmtree
Šingilan-'Uthra 105
Siniawis (the Underworld) 294
Sins, forgiveness of 33 ff., 38, 43, 64 f., *passim.*
Sion 132
Šišlam, Š.-Rba (the great Š.) 14, 104 f., 105 n. 2, 107, 154, 215, 220 ff.; seven hymns of 223 ff., 233 n. 4 and f., 239, 281, 311; Sišlamiel 240, banner Š. 234
Šitil (Seth) 6, 9 f., 16 f., 22, 56, 58, 78 n. 1, 87, 104, 106 n. 4, 108, 127, 151, 171, 178, 181, 232, 260, 296 *passim.*
Škinta (habitation, cult-hut) pl. *škinata* 3 n. 1, 9, 13, 26 n. 4, 38 n. 4, 44 ff., 90, 126, 155, 172 n. 1, 173 n. 1, 183, 187 n. 3, 222 ff., 230 f., 262 f., 275 and *passim*; First Great Š. 155, 277; creation of 293, 295, 297
Smandriel 272 n. 3, 286 n. 4
Soul (*nišimta, mana, nafša*) 204 n. 1, *passim*; group or congregation of 8, 16 n. 1 *passim* Spirit; (*ruha*) see Ruha.
Staff (*margna*) 5, 10, 13, 27 ff., 30, 121 n. 3, 167, 230, 238, 268, 292; bridegroom's 176
Stars 42, 144, 279; see also Planets
Stem of Life, the 299
Stole, (*kanzala*) 9 n. 2, 29, 31, 33, 164 n. 3; prayer for 164
'Ṣṭuna (mistakenly 'uṣṭuna) column, body, trunk; see Body.
Suf, sea of 251 n. 4
Šum (Shem) son of Noah 26 f., 31, 57, 60, 66, 101, 152
Šum-Hai (Name -of-Life) 12, 45, 87
Sun, the 16, 144, 178, 180; see also Shamish
Sunday see Habšaba
Šurbai 152 n. 1

Ṭab ṭaba lṭabia (commemoration prayer) lesser 60 f., great 151
Table (*ṭariana*) 308 ns. 2 and 3, *passim*; see also Food-tray
Ṭabuta 61 n. 2, 154, 241, 254 n. 1, 275, 291 *passim*
Tan(n)a(s), the Great Occult 9 n. 1, 12 f., 107, 136, 154, 166, 188, 220 n. 3, 221, 230, 261, 268, 271 ff., 284 287
Ṭarṭabunia, 81 n. 1, 100 n. 4, 302
Tar and Tarwan (a pair of genii), 146; Tarwan, 167, 296, 303; Tarwan-Nhura, 3, 21.
Tauriel, an *'uthra* 86 n. 5, 292, 296, 308; a vine, 303.
Temples 22, 27
Theft 27, 34
Ṭib (town) 32 n. 2, 71, 150, 171.
Tree, the 7, 35, 84 f., 155, 181; Tree of Radiance 4; Tree of Life 269; Tree Ṣṭarwan 296 and n. 2; Tree Tatagmur 303 and n. 2
Truth: see Kušta
Turban (*burzinqa*) 2, 3, 160; prayers of the 1 ff.
Twelve, the: see Zodiac

'Ulai, River 46 n. 7.
Unique One: see under Sacred Unique One
Urfiel and Marfiel (Urpiel and Marpiel) 146
'Uṣar 38; 'Uṣar-Hiia, 'U.-Hai (Treasure-of-Life) 23 f., 30, 46, 73, 75,

84; 'U-Nhura (Treasure-of-Light) 12 f., 39 f.
'Usfar-Manharbiel-'Staqlus 12
'Uṣṭuna-Rba 106, see 'Ṣṭuna and Body.
'Uthra(s) (spirit of Life) 1 ff., 8, 15, 21 f., 35 ff., 86, 126 ff., 146, 171 ff., 192 ff., 223 ff., 241, 254, 263, 268, 278 and *passim*; baptism of *'uthras* 189; creation of 186 f., 292, 295, 297; king of 122, 162, 172

Vein, the (*Širiana*) 275 n. 10, 282 n. 1, 287, 297
Venus (Libat), the planet 179
Vestments 31, 164 ff. 201: see Girdle, Rasta, Stole etc.
Vine 1, 7, 26, 35 ff., 47, 84 ff., 126, 134, 155, 159, 181 f., 208, 220, 272, 275, 278, 282; the First 10, 37, 39, 112 ff., 265, 268, 304; the Vine Pirun 37, 268, 304; the Vine Ruaz 26, 59, 113, 168, 182, 296 n. 3, 303; the Vine Šar 37; the Vine Šrar 112; the Vine Yusmir 10, 303; V. of Life 269, 275; of Souls 302; Ether-V. 304; Twelve vines 126: *passim*

Water, running 248 n. 6 and see Jordan; of Life 21, 27, 33 n. 2, 48, 116, 155, 182, 194, 260, 285, 308, 314; of prayer 36 n. 2, 49, 68; waters, the black 1; of Death (*hafiqia mia*) 45 n. 6, 48 n. 5, 63, 95, 99, 302
Wedding 161 ff., 211, 215, 316; songs 184 f.
Weighing of Deeds 7 f. and see Scales of Judgement
Well Sumqaq, the 69 n. 2
Wellspring, the Great (symbol of the cosmic mother) 14 n. 5, 28, 31, 72, 90, 157, 160, 240, 272 n. 4, 282; W. and Datepalm (*aina usindirka*) 14 ns. 5 and 6, 31, 107, 154, 157, 234, 277; Three Wellsprings 233, 282, 290 Seven d° 234, 360 d° 233 f.
Wine (hamra) 48 n. 4, 241 f., 308 n. 5 and f.; mingled with water 41, 48 f., 58 n. 1, 163 f. and n. 1; of Azmiuz 134
Womb 18 n. 4
Word, 18, 50, the First 261, 287, 293; see Mahzian
Wreath (*klila*) 1 n. 3, 4 f., 13, 15, 29 f., 36, 51 f., 54, 57, 59, 64, 316 *passim*; prayers for 15, 19 n. 4, 29 n. 4, 42, 51, 91, 166, 182, 241, *passim*; spoilt 20; Ether-w. 42, 59, 63, 66, 241; see also Crown, Myrtle

Yadatan: see Adatan
Yafefiyah ("divine beauty"), 84 n. 2
Yahia-Yuhana (John the Baptist) 106 n. 3, 152
Yaha-yaha 11
Yaluz-yaluz 18, 46 n. 6
Yardna: see Jordan
Yatira 1 n. 1
Yawar (Radiance) 3 n. 4, 10, 29, 39, 47, 88, 126, 147, 154, 156, 157, 162, 194, 212, 237 ff., 252 n. 2 and ff. 278 ff., 281 f., 288, 292; hymns in praise of 252-259; Y.-Ziwa (Dazzling Radiance) 1 ff., 8 f., 21, 29, 38 f., 64, 72, 89, 91, 107, 112, 155, 158, 163, 168, 244, 247 f., 257, 267, *passim*; Y. Tatgmur 147
Yazuqaeans 251
Year, New Y.'s feast 159 n. 3
Yufin-Yufafin 4, 7, 18, 23. 42, 84, 105, 155
Yukabar 13, 23, 31; Y.-Hiia 47; Y.-Kušta 299; Y.-Ziwa 5, 7, 15, 23, 63, 65, 85; Y-the Word 18
Yukašar 48 f., 52, 85 n. 7, 238
Yur son of Barit 9, 13, 29; Yur-Rba 156 (voc. Yurba) 156 n. 10
Yura 183 n. 5, 304 n. 4
Yušamin (a vegetation spirit) 7, 13 n. 4, 56, 58, 69 n. 1, 86 n. 4, 104, 141, 151, 191, 214, 254, 281, 296, 315
Yusmir 10, 13, 23, 47, 156, 238; Yusmir the First Vine: see Vine; Yusmir-Yusamir 10
Yuzaṭaq 294 n. 3; Y.-Manda-ḏ-Hiia 5, 10, 21, 33, 36, 44 ff., 85, 89, 294

Zahriel 106 n. 2, 151, 279 n. 1, 281 n. 2
Zandiqs (= ? Manichaeans) 251

Zangaiia, (the "roarers") 100 n. 3, 156
Zamar-Hai 12, 87
Zarziel-Nhura-Rba 244
Zazai-ḏ-Gawazta 67, 71, 150, 154, 171
Zha-Zha 11
Zhir 23; Z. and Zahrun 105 (read Zihrun)
Zidqa (charity) 251
Zidqa-brika (Blessed Oblation) 89 n. 6, 291 ns. 5, 8; prayers of 240 ff., 254 n. 1, 307f.
Zihrun 105; banner Z. 234, 237, 268; Z.-Raza 2 f., 3. 195 f., 225; Z.-Šašlamiel 240 n. 5
Ziv-Hai (Radiance-of-Life) 45
Ziwa: see Yawar; First Great Z. 154
Ziwa-Kasia (Mystic Radiance) 276
'žlat 105 n. 2, 107, 154, 157
Zodiac, Signs of the ("the Twelve") 98, 144, 286, 300 n. 3, 313

ERRATA

page 6, note 1, *read*: Abel, Seth and the Biblical Enos (Anuš)
page 7, line 14, *read*: Sam-Smir, *instead of*: Sam-Smira
page 9, note 1, *delete after* vapour: here
page 31, line 32, *read*: Abathur, *instead of*: Abatur
page 32, line 16, *read*: possession, *instead of*: possesion
page 40, line 9, *insert after*: (They revealed treasure [1]):) from the First Treasure
page 41, line 26, *delete*: [2]). Note 2 *to be replaced by*: *'ruta*. Lidzbarski translated Erleuchtung. The implied meaning is 'light which awakens, brings to life'
page 48, note 5, *read*: D.C. 3, *instead of*: D.C. 31
page 54, note 1, *read*: *'ṣṭuna*, *instead of*: *'uṣṭuna*
page 78, note 1, *read*: Anuš, *instead of*: 'Anuš
page 87, note 5, *read*: Adam Kasia, *instead of*: Adam Kasca
page 104, line 5, *read*: Asut, *instead of*: Asiet
line 27, *read*: Shaq-, *instead of*: 'Shaq-
page 105, line 11, *read*: Zihrun, *instead of*: Zahrun
page 117, note 5, *read*: *kul man ḏ*, *instead of*: *kul man d*
page 129, line 28, *read*: my daughter, *instead of*: My daughter
page 151, line 23, *read*: Abathur, *instead of*: Abatur
page 154, line 25, *read*: p. 288, *instead of*: p. 287
page 172, line 8, *delete*: [3])
page 174, note 2, *read*: In Š. ḏ.-Q. 4: 4., *instead of*: Š. ḏ-Q. 4,: 4.
page 199, line 29, *read*: into, *instead of*: nito
page 209, note 1, *read*: *Ništiknat?*, *instead of*: *Nistiknat?*
read: (*mištiknia?*), *instead of*: (*mistiknia?*)
page 213, note 4, *insert* a colon *after*: tentative
page 233, note 5, *read*: *'ṣṭunia* and *'ṣṭuna*, *instead of*: *'uṣṭunia* and *'uṣṭuna*
read: Adam's, *instead of*: Adams
page 246, line 4, *read*: Ruha-ḏ-Qudša!, *instead of*: Ruha-d-Qudša!
page 259, note 3, *read*: *'ṣṭun*, *'ṣṭuna*, *instead of*: *'uṣṭun*, *'uṣṭuna*
page 285, note 7, *read*: Prayer 25, *instead of*: Prayer 45
page 297, line 22, *read*: *'ṣṭuna*, *instead of*: *'Uṣṭuna*
line 32, *read*: appellation, *instead of*: appelation
in notes 5 and 6, *read*: *'ṣṭunia* and *'ṣṭuna*, *instead of*: *'uṣṭunia* and *'uṣṭuna*

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(inscription copied from DC. 3)

107

108

109

110

111

112

113

(The Rahmza was begun.)

114

115

116

118

119

117

156

122

123

157

124

125

121

128

129

130

131

132

133

134

140

141

142

143

136

137

138

139

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152

153

154

150.

151

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الم ۝ ذلك الكتب لا ريب فيه هدى للمتقين ۝
الذين يؤمنون بالغيب ويقيمون الصلوة ومما
رزقنهم ينفقون ۝ والذين يؤمنون بما انزل
اليك وما انزل من قبلك وبالاخرة هم
يوقنون ۝ اولئك على هدى من ربهم
واولئك هم المفلحون ۝ ان الذين كفروا
سواء عليهم ءانذرتهم ام لم تنذرهم
لا يؤمنون ۝ ختم الله على قلوبهم
وعلى سمعهم وعلى ابصرهم غشوة
ولهم عذاب عظيم ۝ ومن الناس من
يقول ءامنا بالله وباليوم الاخر
وما هم بمؤمنين ۝ يخدعون الله
والذين ءامنوا وما يخدعون
الا انفسهم وما يشعرون ۝ في
قلوبهم مرض فزادهم الله
مرضا ولهم عذاب اليم بما
كانوا يكذبون ۝ واذا قيل لهم
لا تفسدوا في الارض قالوا
انما نحن مصلحون ۝ الا
انهم هم المفسدون ولكن
لا يشعرون ۝ واذا قيل لهم
ءامنوا كما ءامن الناس
قالوا انؤمن كما ءامن
السفهاء الا انهم هم
السفهاء ولكن لا
يعلمون ۝ واذا لقوا
الذين ءامنوا قالوا
ءامنا واذا خلوا
الى شياطينهم
قالوا انا معكم
انما نحن مستهزءون
الله يستهزئ بهم
ويمدهم في طغيانهم
يعمهون ۝ اولئك
الذين اشتروا
الضلالة بالهدى
فما ربحت تجرتهم
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181

182

183

184

189

190

191

188

185

186

187

192

194

195

196

197

198

199

202

204

203

205

200

201

٤١٩

٤٢٠

209

210

208

207

214

213

217

218

219

220

221

215

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225

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222

223

234

233

236

238

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243

241

242

245

248

247

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253

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255

258

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264

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296

297

293

294

290

292

291

306

307

305

298

299

300

301

302

303

304

312

313

314

315

316

308

309

310

311

319

320

317

318

324

325

326

327

328

End of Dhanta

335

336

337

332

334

333

343

346

338

339

340

341

342

٣٦٩

351

352

٣٦٨

347

348

349

350

353.

354

355

357

358

360

361

359

367

365

366

362

363

364

370

371

٤٠٦

375

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376

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393

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407

408

409

405

406

403

404

410

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413

412

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Spirit Guides & Ascended Masters

A Guide to 200 Celestial Beings to Help, Heal, and Assist You in Everyday Life

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Dedication

I'd like to dedicate this book to the place within each person that longs to connect with their divinity and is willing to take the often arduous journey to make that connection possible.

Contents

Introduction
How to Use This Book

Part I
Archangels and Angels

Archangels
Archangel Michael
Archangel Azrael
Archangel Jehudiel
Archangel Raguel
Archangel Chamuel
Archangel Zaphiel
Archangel Gabriel
Archangel Sariel
Archangel Remiel
Archangel Ariel
Archangel Jophiel
Archangel Haniel
Archangel Zadkiel
Archangel Jeremiel
Archangel Raphael
Archangel Zerachiel
Archangel Uriel
Angels
Suriel
Miniel

Gadiel
Elim
Ohrmazd
Ministering Angels
Emmanuel
Jaoel
Barakiel
Camael
Gamaliel
Pesagniyah
Muriel
Guardian Angels
Laylah
Theliel
Bath Kol
Gazardiel
Kabshiel
Zachriel
Metatron
Rachmiel
Domiel
Israfil
Hasmal
Jeduthun
Raziel
Hadraniel
Pathiel

Part II

Saints

Brother André
Nicholas
Christopher
Agnes of Assisi
Margaret of Antioch
Alexis
Kateri Tekakwitha
Bernadette
Padre Pio
Francis of Assisi
Anna
Gregory the Wonder-Worker
Columba
Ambrose
John of the Cross
Cecelia
Anthony of Padua
Teresa of Avila
Brigid of Ireland
Martin of Charity
Agatha
Patrick
Joseph
Bridget of Sweden

Part III
Ascended Masters, Spirit Guides, and Master Teachers

Enoch

Moses
Solomon
White Eagle
Muhammad
Confucius
Paul the Venetian
Hilarion
Sri Swami Satchidananda
Lady of Guadalupe
Mother Teresa
Elijah
White Buffalo Woman
Maha Cohan
Babaji
John the Baptist
Merlin
Serapis Bay
Jesus
Buddha
Mary Magdalene
Samuel
Lanto
Abraham
Jeremiah
Sanat Kumara
Lady Nada
El Morya
Mother Mary
Rainbow People
Mahatma Gandhi

Isaiah
Saint Germain
King Arthur
Job
Paramahansa Yogananda
Lao-tze
White Fire Eagle
Kuthumi
Maitreya

Part IV
Gods, Goddesses, and Deities

Morrigan
Itzamna
Tara
Cronos
Lilith
Shiva
Demeter
Kawailani Kapu
Pachamama
Isis
Venus
Hiranyagarbha
Tiamat
Mary
Bacchus
Neptune
Tyche

The Grandmother
Wakan Tanka
Shakti
Krishna
Altjira
Oshun
Lakshmi
Brahma
Vakarine
Hina
Apollo
Quetzalcoatl
Danu
Mukuru
Thor
Ganesha
Hekate
Zeus
Horus
Obàtálá
Namahao Ke Ka'i
Chicomecoatl
Ixchel
Aine
Sophia
Enki
Ra
Atlas
Ma'at
Yemaya

Ishtar
Cupid
Perkūnas
Ancestors
Kwan Yin
Vishnu
Inti
Blodeuwedd
Maeve
Athena
Great Spirit
Sarasvati
Hestia
Odin
Ancient Ones
La’amaomao
Thoth
Great Mother
Sybil
Wandjina
Artemis/Diana
Morgan la Fay
Fates
Poli’ahu
Sedna
Aphrodite
Lilinoe
Vulcan
Kali
Sphinx

The Grandfather
Manannán
Inanna
Valkyries
Laima
Sekhmet
Ares
Hi'iaka
Pele
Osiris
Durga
Tate
Minerva
Acknowledgments
Author's Note
Glossary
Index

Introduction

This encyclopedia is just a tiny glimpse into the world of angels, saints, ascended masters, gods, goddesses, and deities. There are literally thousands of spiritual icons. Availing yourself of their wisdom and knowledge can be a fun and exciting process. Getting to know them is certainly enjoyable and enlightening. Working with them on a regular basis can vastly improve the quality of your life and facilitate your spiritual explorations.

I am so grateful I was asked to write this book. I began my own spiritual explorations as a young girl. I always had a curiosity about life and what, if anything, existed beyond the perception of my physical senses. Originally I wanted to be a nuclear physicist and explore the subatomic world. Quantum physics has shown me I have explored the same territory. I just arrived there from a different direction.

I never really knew much about saints, but as I researched their lives, I found them fascinating. At first I was struck by the pain and suffering they experienced in their lives, but then I noticed the theme of peace and acceptance. Even when they were being tortured to death, witnesses reported an incredible sense of peace emanating from them. These people dedicated their lives to developing and deepening their connection with God and, in the process, developed the ability to perform miracles. Many of the saints were able to do amazing things. They were able to levitate, bilocate, and turn water into wine. These men and women taught me a lot.

I pored over thousands of names, not only of saints, but also of angels, ascended masters, gods, goddesses, and deities, deciding whom to include in this book. Their lives inspired me to trust the process. I opened up my mind and my heart, and this book was born. It seemed to take on a life of its own. At times it felt like it was unfolding before my eyes.

Give yourself the gift of getting to know them. I have found it helpful to approach the beings in this book with curiosity. Time and again, just when I thought I knew all about an angel or saint or deity, I would be surprised by another facet of their personality. After numerous surprises I began to approach the whole process with an open mind and a great deal of curiosity.

As I continued to work with this wide assortment of angels, saints, ascended masters, gods, goddesses, and deities, I began to imagine a huge school bus. At each stop a variety of individuals would get on and off. The more spiritual icons I let on the bus, the more knowledge there was available to me. No matter how many got on or off, I was still driving the bus, but I had their wisdom and knowledge available to me. I could ask them for directions or for their assistance. As I continued to work on this book, I realized their love and wisdom was always available to me—all I had to do was ask.

Now these beings have become part of my everyday life. Sometimes it feels like the bus is already pretty full, but there always seems to be room for one more. The variety of perspectives and the different world views each of these beings brings with them is very expansive. The world view of an Aborigine living in Australia is certainly very different from a woman growing up in Ireland two thousand years ago. Yet, their feelings and views about life are still alive in Blodeuwedd and in the Wandjina. As you get to know the beings in this book, your world view will expand and your ability to connect with other people will deepen.

You hold in your hands a book filled with love, wisdom, and immense possibilities. Make these angels, saints, ascended masters, gods, goddesses, and deities your friends. Talk to them, ask for their help, allow them to join you as you journey through your life, moving toward greater freedom, joy, and love. They are certainly more than willing to help you. As soon as you ask and are willing to accept their aid, they will be there. They always respect your free will. They will never impose themselves on you.

Just as a trip around the world changes a person, your life can be transformed by working with these beings from all over the globe. You really can get to know them. Imagine they are your new neighbors. Spend time with them, talk to them, ask them questions, and see what happens.

Working with these beings is one of many steps you can take toward a rich and satisfying spiritual life. The angels, saints, ascended masters, gods, goddesses, and deities in this book are only a small fraction of those that are available to you. They represent a cross section. They are an introduction to the fascinating world of spiritual teachers and guides. There isn't even a need to believe in a particular god or angel in order to work with that god or angel. Spirituality isn't about beliefs; it is about having a direct experience.

Play with these entities long enough, and I can guarantee you will have lots of experiences! I was amazed at the incredible presence each of these beings has. Writing this book was like going to a party and interviewing a lot of intriguing people. You now have the opportunity to read those interviews. Read this book with curiosity and an open mind. Thumb through the pages and see who catches your attention. If a certain god or goddess resonates with you, explore that particular tradition in greater depth. As I wrote about the Hindu deities, I was fascinated by them. I love the idea of endless beginnings and endings. Their gods are all so colorful and alive. The stories of their lives are used to teach children morals and lessons about life and to show people how to experience happiness, freedom, and joy.

I have had the honor to study with several indigenous teachers. Their love, wisdom, and guidance have totally transformed my life. As I wrote about some of the deities from those traditions, my understanding of their culture and their world view has deepened. I hope you will allow yourself to be touched by these amazing beings. Open your heart and mind to them. Allow yourself the time to get to know them.

How to Use This Book

How do you get to know angels, saints, ascended masters, gods, goddesses, and deities? It is really very simple; it just isn't necessarily easy. I wasn't taught as a child how to quiet my mind and listen to the angels speaking to me. As a matter of fact, as a young girl, I was discouraged from talking to my imaginary playmate.

There are many ways you can work with this book. It is beautiful, so you can just have it as a coffee-table book. Simply leave it sitting out somewhere where you can see it. When you feel compelled, browse through it at your leisure. No doubt you'll be inspired by what you read.

Alternately, if you have a specific concern, you can look in the index and find several potential helpers. Suppose, for example, that you've lost your keys. By turning to the index, you'll discover that Saint Anthony is a whiz at finding lost objects, so you can say a little prayer asking him to help you and then go happily about your life because you found your keys. The same is true when you need help with larger concerns, such as mending a broken relationship or conceiving a child.

What I hope you'll do, though, is to read through the book and use it on a regular basis. Read about each of the entities and, when you have a specific problem, ask the one you feel the most comfortable with to help you. The more you use this book, the more benefits you will receive. These beings are literally just waiting for you to give them permission to help you, so ask for their help and open your heart and your mind to receive their wonderful guidance. The more familiar you become with them, the easier it will be to know whom to call on.

I can tell you from personal experience that if you really want to change your life, spend some time getting to know the angels, saints, and deities. Work with them on a regular basis. I have been meditating for more than thirty years and have been teaching people about personal growth, meditation, and spirituality for almost two decades. The process of writing this book and actually working with these beings has changed my life immensely. In a very short time, the way I feel, how I see life, and my responses to life have changed a lot. My world has taken on a totally new

dimension. I always assumed saints were all about suffering and martyrdom, but as I researched, I found their lives were actually wonderful examples of the peace, joy, and magic a profound connection to the divine can bring. As I read about all the incredible things they were able to do simply by meditating and praying on a regular basis, I realized I could do that as well. Knowing about their lives brought new meaning to my personal meditation time. If they can overcome huge obstacles, just think about what you can do with their assistance! The same gifts are waiting for you.

Begin by spending a few minutes each day tuning in. Meditation is such an easy process, yet we can make it so complicated and downright hard. The easiest way to meditate is to follow your breath. Just notice your breathing. Your mind will think; that's what it does. To successfully meditate, let your mind think but keep bringing your attention back to your breath.

When I teach people how to meditate, I suggest they imagine they are standing on a platform in a train station. Lots of trains come and go. You can get on them and go for a ride, or stand on the platform and watch them go by. If you do get on a train, you can easily get off at the next station. Meditating is a process of standing on the platform and watching your thoughts go by. If you find yourself lost in thought, notice and bring your attention back to your breath. You may have to do that a lot at first, and that is part of the process. As with anything in life, allow yourself to enjoy the process.

The saints meditated and prayed for hours a day. I doubt you have that much time, but I am sure you could set aside fifteen or twenty minutes each day. Spiritual practices do take practice, so allow yourself to practice quieting your mind and allow it to be easy and enjoyable. If you avoid judging the process, you can actually enjoy learning to meditate. After you have focused your attention on your breath for a few minutes, ask one of the saints or angels or deities to work with you, and then allow yourself to feel their presence. I can guarantee you they will be there as soon as you call on them, but it may take you some time to feel their presence or hear their guidance. With a bit of practice, you will be amazed at how comforting and empowering it can be to work with these beings.

Be gentle and loving with yourself as you begin to open up to their presence. At any given moment, your mind is filtering out literally hundreds of pieces of information. If it didn't, you would be so overwhelmed by all the input you wouldn't be able to function. For a moment focus your attention on your sense of sound. Listen to all of the noises in your world that you weren't even conscious of. Listen for the wind outside and the sounds of your house or your neighborhood. Listen carefully until you can hear your own heartbeat. Once you focus your attention on your hearing, it is amazing what you unconsciously tune out.

As you begin to focus your attention on the angels, saints, ascended masters, gods, goddesses, and deities, you'll find the same thing happening. Those entities have always been there, just at the edge of your reality, waiting for you to invite them into your life. Listen for their gentle whispers. Take the time to patiently listen.

You can create a ceremony or ritual to get in touch with them. A ceremony or ritual is a sacred act. It is something you do mindfully and with a specific purpose in mind. It can be complex or very simple. You can light a candle, say a prayer, or create a sacred space in your home dedicated to honoring the angels, saints, and deities. Decide what feels right to you and go with it. What might feel appropriate one day may not the next day, so remain open and flexible. Follow your heart and listen to your inner wisdom.

Let the gods guide you. Open the book randomly and see who wants to work with you today. Above all, allow yourself to enjoy the process. I had a t-shirt that said, "Angels fly because they take themselves lightly." May the beings in this book help you take yourself lightly, fly high, and enjoy your life.

May you feel the presence of all the celestial love and guidance that always surrounds you, and may your life be filled with magic and miracles.

Part I
Archangels and Angels

Archangels and angels are spiritual beings whose primary function is to act as intermediaries between mortals and God. Angels have fascinated human beings for millennia. They are usually depicted as very graceful and beautiful beings with wings. When someone says, "You're an angel," they usually mean you are a blessing and have probably been very helpful.

Angels are always willing to be of assistance. They love you and want you to be happy. They will never interfere in your life unless you ask for their assistance. Angels can't do anything for you directly, but they can guide you, make suggestions, and help you avoid potential obstacles. In return, they simply ask that you deepen your connection with your spirit and open your heart to the powerful forces of love and gratitude.

Surprisingly, the angelic realms are structured and have hierarchies. Depending on the tradition, there are many levels and numerous categories. The term *archangel* comes from the Greek word *archangelos*, which means chief or eminent messenger. They are also known as the "Holy Ones."

When you are working with the angels, take some time to get to know them. Each one has a unique personality, and each one has an area they excel in. Once you get to know them, you will instinctively know whom to call on. Allow them to become your friends, and become familiar with all of them. Once you develop the habit of calling on them, you will find it becomes almost second nature to acknowledge their presence and welcome their assistance. They are more than willing to help you, so why not let them?

Archangel Michael

Associated Faiths

Judaism / Christianity / Islam

Michael will help you

- Love yourself
- Have the courage of your convictions
- Find your life's purpose
- Improve all of your relationships
- Find a career that makes your heart sing
- Live your life fully and passionately

Invocation

The colors usually associated with Archangel Michael are green and red. He is very easygoing, so you don't really have to do anything special to call upon him other than to ask for his help. Michael usually has a sword that he uses to cut through any resistance, so you can write your request on a piece of paper. Then imagine his sword and tear the letter into small pieces, knowing he has heard your prayer. You can burn the pieces or throw them away.

Archangel Michael is referred to as the greatest of all angels. His name signifies "He who is like God." He is a perfect manifestation of God's mercy and was put in charge of nature, including the rain, snow, wind, thunder, lightning, and clouds. Michael is the archangel of protection and the patron saint of policemen. He facilitates patience, lends courage, helps with career ambitions, and provides motivation to help you accomplish all of life's tasks.

As soon as you invite Michael into your life, you will feel his love and protection. Michael is often pictured holding a sword, which represents courage and his ability to conquer or overcome any obstacle. With his sword he will gladly remove any problem in your path, so call upon him when you feel challenged or stymied. He is enthusiastic and full of energy and will readily take up any task set before him.

It is said that the Archangel Michael appeared to Moses as the fire in the burning bush, rescued Daniel from the lions' den, and informed Mary of her approaching death. Both Gabriel and Michael visited the Prophet Muhammad to teach him of peace. Michael is God's messenger of love, hope, peace, joy, wisdom, and grace. He loves to help anyone who reaches out to him. He helps people to overcome their hopelessness and to easily manifest their deepest dreams.

Archangel Azrael

Associated Faiths

Judaism / Islam

Azrael will help you

- Move smoothly through the process of death and dying
- Ease your grief
- Remove blocks from your spiritual path
- Hear the guidance of your spirit

Invocation

Azrael is often associated with the color purple. You can use a small piece of amethyst when you want to work with him. You can hold it in your hand as you call upon him, carry it with you, or place it somewhere you will see it throughout the day. In times of grief, allow him to enfold you with his wings and comfort you. Ask for his assistance when you feel blocked in your personal life. An effective way to call upon him is to light a small white candle, call out his name, and ask for his assistance.

Azrael's name means "he who helps God" or "messenger." His duty is to help the God (or gods) of various religions. Azrael will help you release anything blocking your spiritual growth.

He is also the angel of death. His main job is to guide people through the death process. Azrael helps them feel safe and secure as they leave this life behind, taking care they don't suffer as they are dying. He helps their spirits adjust to life on the other side. Azrael keeps track of every person who is born and then erases his or her name when that person dies. It is said that a leaf falls from the throne of God when it is time for a person to die. Azrael has forty days to collect the person's soul. He also comforts the grieving family, enfolding them with his huge wings and filling them with his love and healing energy. If you call upon him in a time of grief, he will actually absorb the emotional pain of loss so you can be happy again.

Azrael also teaches mankind the difference between truth and illusion. He brings insights and wisdom to all who ask. In the Muslim tradition, he was one of four angels Allah sent to the Earth to collect soil so he could create Adam. Though the others failed, he brought back enough soil for Allah to bring Adam to life.

Archangel Jehudiel

Associated Faith

Judaism

Jehudiel will help you

- Overcome jealousy and self-doubt
- Find direction in life
- Create harmony
- Have confidence
- Attract a new love
- Get a great job
- Improve your singing ability

Invocation

Ask Jehudiel to help you spring into action. Take a deep breath and call his name. Hold your hands over your heart and imagine a large indigo ball. Fill it with your requests and then throw it up into the air, knowing he will catch it. When you ask him to help you, he will be there for you, now and always.

Jehudiel is the archangel of divine direction. He has a golden crown in his right hand, and in his left he holds three branches representing spring and new life. His name refers to the glory of God. He leads angels in uplifting songs and chants, which help maintain order in the universe and spread harmonic resonance through the celestial spheres.

Jehudiel is a powerful leader who can heal envy and help people develop self-esteem. His lilting voice will remind you of how wonderful you truly are. He sees only God's perfection in each person and in every situation and will help you to do the same.

As the caretaker of spring, he is excellent with new beginnings. So if you are thinking about starting a project, call upon him. He will guide you to success, making the process easy and enjoyable. He can also be called upon for a safe and smooth childbirth.

Jehudiel can also enhance your musical skills. He can bring harmony and balance into any area of your life, including a cluttered home or a messy desk. Is your car a mess? Call on Jehudiel and he will help you make it shine like new. Deep purple is his color and lilacs are his flower. When he is around, you are apt to see flashes of deep indigo or smell the luscious scent of freshly picked lilacs.

Archangel Raguel

Associated Faiths

Judaism / Islam

Raguel will help you

- Create balance
- Smooth out disagreements
- Expose and correct corruption
- Resolve deep-seated issues
- Discover your life's work

Invocation

Raguel loves the flowers of spring because they represent the infinite possibilities of each moment. When you want Raguel's loving guidance and support, put a few of your favorite flowers in a beautiful vase next to a white candle. Light the candle and ask for his assistance. Then allow yourself to become quiet and to listen for his gentle guidance.

Archangel Raguel is the angel of justice, balance, fairness, and harmony. His name means "friend of God." He has the task of making sure angels are doing their jobs properly and are taking loving care of mortals. Raguel is described in the Book of Enoch as the angel in charge of luminaries. Since he brings other angels to task for unangelic behavior, in some texts he is referred to as a demon. In fact, his concern for justice, balance, and harmony precludes him being a force of evil.

As a member of the Order of Principalities, Raguel is responsible for helping nations work together harmoniously. If you suspect corruption in your local government, call upon Raguel and he will help restore balance, making sure fairness and harmony prevail. Raguel also has dominion over ice and snow, so it is useful to call upon him if you are having problems with a winter storm.

Raguel is a loving angel dedicated to manifesting the divine, so he works closely with the beloved deities who are in charge of this magnificent universe. He will gladly help you get in touch with your highest purpose and align yourself with the expansive vista of your possible futures. If you ask for his assistance, he will guide you toward the path that will bring you the greatest happiness and joy.

Archangel Chamuel

Associated Faith

Judaism

Chamuel will help you

- Overcome depression
- Create inner peace
- Improve relationships
- Forgive others and yourself
- Find true love
- Love and accept yourself
- Establish a career

Invocation

Call upon Chamuel for all matters of the heart, both big and small. Imagine yourself bathed in a bright pink light. Open your heart and allow him to guide your thoughts and feelings. Write your hopes, dreams, and desires on pieces of paper, light a pink candle, and burn them. Watch the smoke rise, knowing your requests will be willingly granted by Chamuel.

Chamuel's name means "He who seeks God." He is often described as "pure love in a winged form." He encourages open-mindedness and reminds us that we must love ourselves first if we have any hope of being able to love others. Chamuel will help you release judgmental attitudes, even if you are unaware of them. He will help you use your shortcomings as an opportunity to connect with your spirit, rather than carry them as a burden. He is one of two angels who comforted Jesus in the Garden of Gethsemane.

When you call upon him, you may see a ray of pink light. Chamuel will help you develop compassion, improve your ability to communicate, balance your life, and understand the value of helping others. When you feel lost or overwhelmed, call upon him. Chamuel will help you heal family dysfunctions and overcome grief. He assists with love, relationships, creativity, and spirituality. He helps to improve existing relationships and will help you find your soul mate. He will also assist you in building a strong, long-lasting foundation for your relationships and your career.

When Chamuel is around, you will feel a warm, tingling sensation in your body. He will help you open your heart and forgive after a bitter divorce or the tragic death of a loved one.

Archangel Zaphiel

Associated Faith

Judaism

Zaphiel will help you

- Regulate the weather
- Find inner peace
- Heal an injured animal
- Sleep better
- Protect your children
- Fill your heart with forgiveness

Invocation

Light a pale blue candle before you call upon him. First, ask for the ability to forgive yourself and all those involved with the issue, even if you do not see the need for forgiveness. Then, with great humility, ask for his help. The moment you open your heart and your mind to him, he will do everything in his power to help you resolve the problem.

Zaphiel is the leader of the choir of cherubim. His voice possesses the power and strength to soften even the angriest of hearts. His robes are made of the finest pale blue silk. Although humble, he carries himself with dignity. His smile is magnificent. As Noah's personal guide, he saved Noah's family, instructing them as they built the ark and teaching them how to withstand the great flood. He is tender and cares for all beings, even the smallest of animals. Zaphiel values forgiveness and humility and will show you how to see the love and perfection in any situation.

When you call upon him, he will joyously embrace you and remove any doubt or fear you may have about the future. Once you put your life in divine hands and are willing to follow the insights you receive, magic and miracles will become part of your everyday life.

Zaphiel is especially fond of children and will gladly help them. If your child is struggling in any way, teach her or him to ask for Zaphiel's help. Perhaps before you tuck your children into bed, you can sit together and ask for Zaphiel's assistance. He will enfold them in his wings and smooth out some of life's speed bumps. If the weather has been too wet or too dry, call upon him to create balance and harmony. He is known for his miracles, and he is a good friend to have.

Archangel Gabriel

Associated Faiths

Judaism / Islam / Christianity

Gabriel will help you

- Connect with your feminine side
- Receive a message from your spirit
- Celebrate your life
- Manifest your deepest desire
- Cleanse your body, mind, home, and spirit
- Be protected in violent weather or in travel
- Communicate with your unborn child

Invocation

Gabriel's voice will fill you with peace and joy. When you see moonlight streaming into your home, know Gabriel is there, willing to bless you with his presence.

A simple request is all Gabriel requires: "Gabriel, I ask for your guidance and assistance. Please help me [explain your needs]. I give thanks for your love and for being in my life."

Gabriel stands in the presence of God and is one of the two highest-ranking angels. He is a messenger whose symbol is the trumpet. Gabriel buried Moses and dictated the Koran to the prophet Mohammed. He announced the birth of John the Baptist to the world and told Mary she would give birth to Jesus. Gabriel brings a message of hope to mankind. He reminds everyone of the importance of loving one another. He encourages unity and oneness. He brings mercy, forgiveness, change, and transformation.

Gabriel is associated with the moon. He often makes his presence known with a flash of silver light. He also rules the element of water and is associated with the direction of the west. He helps with intuitive insights, herbal medicine, and women's menstrual cycles. Gabriel also chooses which souls will be born. He spends nine months with the baby's spirit, helping the spirit adjust to the exciting journey of life on earth. When the child is born, he causes the child to forget the secrets of heaven by pressing his finger below the baby's nose. This creates the cleft in a human's upper lip.

Gabriel has the ability to grant wishes, bring joy, unveil divine mysteries, reveal truth, and grant justice. Gabriel can protect you from violent weather and make your travel easy and effortless.

Archangel Sariel

Associated Faiths

Judaism / Islam / Christianity

Sariel will help you

- Understand symbolism
- See the magic in all of life
- Expand your ability to love
- Create loving relationships
- Use your dreams for guidance

Invocation

Sariel loves the flute, so put on some flute music and then sit back and listen until you feel relaxed and open. You might say, "Sariel, fill me with your magic. Help me connect with my inner wisdom and be in alignment with my spirit. Show me the way. Please help me, and I give thanks."

Sariel is an archangel who taught men about women's cycles and the power of the phases of the moon. In the Book of Enoch, he is called the "light of God" or, alternately, "the light of the moon." Sariel stands at the gateway between waking and sleeping consciousness. He is in charge of our dreams and will help you interpret your dreams. He will remind you of your inherent wisdom and teach you about accessing and embracing your own symbolism. Sariel has an immense knowledge of magic. As a magical angel of the night, he assists humans in connecting with their sexuality.

In Hebrew and Christian traditions, he was a warrior, and his name was often inscribed on soldiers' shields. Yet Sariel values peace most highly, and when you call upon him, you will immediately feel safe and peaceful. He will encourage self-control, courage, and tolerance within you. He will plant the seeds of forgiveness and acceptance in your heart and encourage them to blossom and grow.

Whenever you are in transition, call upon Sariel and he will guide your thoughts and actions. After you ask for his guidance, be sure to pay attention to your dreams and the subtle messages in your days. Go outside into the night and allow the light of the moon to fill your heart and your mind. Allow yourself to feel his presence. He will be there for you now and always.

Archangel Remiel

Associated Faith

Judaism

Remiel will help you

- Connect with your inner guidance
- Find love
- Work with your dreams
- Relieve depression
- Let go of anything that no longer serves you

Invocation

To invite the power of Remiel, just call his name. The color associated with him is silvery white and his favorite flower is the gardenia. If you want to work closely with him, get a gardeniascented white candle and light it before you invoke him.

Remiel is the "Angel of Hope," responsible for divine visions. In the Book of Enoch, he is identified as one of the seven archangels who stand closest to God. He also guides souls into heaven and is one of the angels God is most likely to send to beings in distress. His name roughly translates as "God's mercy." He will bring harmony into your life.

When Remiel is near, you are likely to hear the rumble of distant thunder. He is a very powerful angel, so call upon him only if you are serious about making changes. Before you go to sleep at night, set your intention to remember your dreams, and then call on Remiel. Pay attention to your dreams and notice what kind of messages Remiel has sent to you. If you don't understand the symbolism in the dream, ask him for clarification before you go to sleep the next night.

If you are having doubts about your spirituality or are struggling to deepen your spiritual connection, ask Remiel for help. He will enfold you with his golden wings and surround you with an intense feeling of love and connection. Surrender to his presence and see what kind of magic and miracles happen in your life.

Remiel is a magnificent angel surrounded with a brilliant white light. He has deep brown eyes and golden hair. He will move gracefully through your life, bringing balance, wisdom, and joy.

Archangel Ariel

Associated Faith

Judaism

Ariel will help you

- Heal an injured animal
- Bring greater harmony into all of your relationships
- Bless your home
- Overcome environmental concerns
- Cleanse and purify your home and body

Invocation

When you want Ariel's assistance, whisper his name into the wind or when standing near running water. If you are dealing with an injured animal, invoke the healing powers of both Ariel and Raphael. Since Ariel is a master of manifestation, ask him to help you bring forth your deepest dreams.

Archangel Ariel is deeply connected to Mother Earth. He is a master at creating balance and harmony in even the most chaotic situations. In the Kabbalah, Ariel is closely associated with releasing trapped spirits, manifestation, and divine magic.

His name means "lion of God." When he is near, you will often see a bright, golden light or feel the presence of a lion. He is deeply committed to healing and protecting nature, especially wild animals, birds, and fish. If you find an injured animal, call upon Ariel. He will work together with Raphael to heal the animal. Ariel can be invoked to heal disease in people as well.

Ariel is also a water spirit and is in charge of "sprites," those angels associated with water. He has a deep connection to the whales, dolphins, and sea turtles. His presence is especially strong when you are near running water or the ocean. He is also associated with the wind.

Ariel is an expert at cleansing and purifying. Call upon him if you want to bless your house or make your garden flourish. Whenever you want to spruce up a room or do spring cleaning, ask Ariel for his assistance. To be assured of his presence in your home, set up a small fountain and place a few plants around it.

Archangel Jophiel

Associated Faiths

Judaism / Christianity

Jophiel will help you

- Do well on exams
- Clean the house
- Overcome ignorance
- Banish prejudice
- Protect the environment
- Jazz up your spiritual practices
- Enhance your creativity

Invocation

Ask archangel Jophiel to inspire you. He often works in subtle ways, so don't be discouraged if you don't see instantaneous results. He is there, bringing his wisdom and insight into your life. Although his help may seem slow in manifesting, he works at a profound level to bring about permanent change and lasting solutions.

Light a yellow or gold candle when you ask for Jophiel's assistance. Take a few minutes to gather your thoughts, then talk to him about your life. Allow his gentleness and joy to illuminate all of your choices.

Jophiel is believed to be the first angel mentioned in the Bible. His name means "Beauty of God." He guards the Tree of Life with a flaming sword and drove Adam and Eve from the Garden of Eden, freeing them so they could experience life more fully. His fiery sword cuts through illusion.

He is often associated with the color yellow. Jophiel wears a silver tunic and has warm, penetrating blue eyes. His large, shimmering wings cast a soft golden light over everything near them. Jophiel will help you manifest joy and happiness, illuminate your life, and see the beauty around you. Jophiel blesses all creative endeavors and extends possibilities to those who call on him.

Jophiel teaches about love and the power of light within creation. He is in the choir of cherubim, where his sweet voice reminds you of the magnificence of spiritual pursuits. He brings inner wisdom, illumination, and consistency.

Archangel Haniel

Associated Faith

Judaism

Haniel will help you

- Make new friends
- Create an outrageous love life
- Enhance any artistic endeavors
- Heighten your intuition
- Enliven your healing rituals
- Bring balance into all areas of your life

Invocation

If you want Haniel to help you develop your spiritual gifts, light a silver candle. To facilitate physical healing, burn a green candle. A deep magenta candle will help evoke divine grace. Then stand in the light of the moon and call her name. She will be there in an instant to fill you with the wisdom, strength, and abundance of divine grace.

Archangel Haniel is also called the "glory of the grace of God." She is an angel of principalities, and in that role she is the caregiver of all nations on Earth. She is empowered with a great deal of wisdom and strength and can directly impact human affairs. When called upon, Haniel can change the hearts and minds of world leaders to bring about significant changes for the benefit of humanity. She is able to turn barren ground into fertile and productive land. In an instant, Haniel can change your mood from one of great hopelessness to one of great joy.

Haniel wears an emerald green robe and has large silver-gray wings. She is often seen carrying a luminescent brown lantern. She brings harmony and balance wherever she goes. Her symbol, the rose, represents the beauty of spiritual growth. She will help you embrace your spiritual gifts by drawing upon the energy of the moon. She will also facilitate physical, emotional, and spiritual healing.

Haniel radiates inner wisdom and strength, which she willingly imparts to anyone who calls upon her. She also imbues people with common sense and is wonderful to invite in times of discord. Haniel reminds you to find fulfillment from within rather than trying to find happiness from outside yourself. She reminds humans that external joy is fleeting, while the happiness that comes from within is never lost.

Archangel Zadkiel

Associated Faith

Judaism

Zadkiel will help you

- Fill your life with freedom and grace
- Feel comfort in your darkest hours
- Move from one perfect moment to the next
- Be of service to yourself and the world
- Improve your memory

Invocation

Zadkiel is very easy to work with. You can simply call his name and light your favorite candle, or you could say: "Zadkiel, most sacred of all angels, please guide me and direct me with your wisdom. Show me how to love all of life and release any judgments I have about myself or others. Help me experience the perfection and divine nature of each moment of life. I give thanks for all of your assistance."

Zadkiel is an angel of mercy whose name means "righteousness of God." He is one of the nine rulers of heaven and one of the seven archangels who stand next to God.

He reminds people that God is benevolent, infusing the world with a deep sense of divine perfection. If you want to drastically change your experience of life, Zadkiel will assist you in becoming aligned with this perfection. He brings comfort, gentleness, freedom, and grace into the lives of anyone who asks for his help.

Zadkiel works with cellular memory to deepen your connection with your divine nature. He reminds all mortals of their immortality. Once you remember you are an eternal and infinite being, you can make all of your choices based on love instead of fear.

You can pray to Zadkiel when in need of guidance, comfort, or encouragement. He guards the most powerful form of invocation—he protects prayer from misuse. He reminds us that prayer is the most powerful means of opening to our true nature and connecting with the sacred beings we are.

Archangel Jeremiel

Associated Faith

Judaism

Jeremiel will help you

- Engage your innate wisdom
- Find easy solutions for even the most difficult problems
- Manifest your dreams
- Deepen your ability to experience compassion
- Create an incredible future

Invocation

Ask Jeremiel for his assistance and he will be there for you. He has such a big heart and a deep desire to help that you really don't have to do anything special. But if you wish, you can light a purple candle and say a simple prayer.

Jeremiel's name means "Mercy of God." He guides anyone who calls upon him with his gentle, powerful, and profound sense of tenderness and loving-kindness. Archangel Jeremiel allows positive adjustments in thoughts and behaviors to become a natural part of everyday life. He is the angel of insights and visions. He helps people who have just died to review their lives. Jeremiel will also help you to take an inventory of your life and amplify what works while releasing anything that no longer serves you.

Jeremiel is a visionary. He will help you manifest your dreams and enhance your dream life. When he is around, you will see flashes of a deep purple that is almost black, like the skin of an eggplant. If you have any concerns about the future, call upon him. He will guide you with love and make sure that life's lessons are presented in a most gentle manner.

Since Jeremiel inspires mercy, he will help you create harmony in all aspects of your life. He will inspire you to attain your highest goals, find your inner wisdom, and preserve knowledge that will be of service to you and to all of mankind. He motivates people to be of service because he knows that in doing so we find our greatest happiness.

Once you invite Jeremiel into your life, your perspective will never be the same. Your thoughts will become clearer and your discernment impeccable. You will see life from a loving and compassionate perspective rather than from a fear-based, judgmental one.

Archangel Raphael

Associated Faiths

Judaism / Christianity

Raphael will help you

- Travel with ease and safety
- Heal your mind, body, or spirit
- Clarify your thinking
- Make decisions
- See life's endless possibilities
- Do well on your exams

Invocation

Simply ask for Raphael's help, and he will be there for you. You could say something like, "Raphael, angel of healing, shine brightly in my life. I thank you in advance for your guidance, love, and protection."

Raphael's name means "God heals." He is one of the seven angels who have dominion over the Earth. Above all, Archangel Raphael is dedicated to healing. Raphael will supply the energy needed to overcome any challenges in your life. He can heal relationships and bring you profound insights. He carries a huge sword, which will enable you to cut through illusion. Raphael responds to prayer, bringing joy, love, peace, and miracles to anyone who calls upon him. If you have a sudden impulse to pray, you can be sure Raphael is inviting you to speak with him.

Raphael is associated with spring and the evening wind. He can be called upon to assist in healing the Earth. He also protects children and travelers, guiding those who take both outward and inward journeys. He is charged with guiding the sun as it travels on its heavenly journey. He will guide you as well. Ask Raphael to help you alleviate physical or emotional pain and he will.

Raphael's robes are made of the softest golden silk. When he enters your life, you may feel a gentle breeze or see his robe blowing in the wind. Raphael will give you the courage to explore the unknown within yourself and in the world around you. He facilitates breakthroughs in the academic world. He will help you see your limiting beliefs, agreements, and assumptions with clarity so that you can let go of them.

Archangel Zerachiel

Associated Faith

Judaism

Zerachiel will help you

- Release addictions
- Find lost objects and pets
- Heal
- Succeed at gardening projects
- Work with your dreams
- Overcome insomnia
- Come to terms with childhood traumas

Invocation

A simple request will immediately bring Zerachiel to your aid. He is a great listener, so pour out your heart to him. His loving presence will guide you to the better times right around the corner.

Zerachiel is one of the seven archangels named in the Book of Enoch. He is an angel of healing who watches over human beings, especially those children whose parents have problems with addictions. Zerachiel understands that children raised in such homes need extra love and support. He embraces them with his wings and whispers words of encouragement to them while they sleep. If you have problems with night terrors or falling asleep, Zerachiel will help you. He will also help you work with your dreams.

He has dominion over the Earth and tenderly takes care of the environment and animals of all kinds. Call upon his healing power immediately if one of your pets falls ill. If your beloved pet gets lost, Zerachiel will help you find him.

Zerachiel helps with memory. He is a great angel to call on before you take an exam, when you need to remember a person's name, or when you're trying to find an object, such as your keys.

When he is around, you will probably see flashes of burgundy or deep purple. His robes are bordered in gold, and he wears a golden belt. He is regal in bearing and has a soft, loving, and kind face. When you call on him, you will feel a gentle warmth spreading across your chest. Your hands and feet might tingle. Zerachiel may whisper to you in your dreams. You may even find yourself turning left when you meant to go right. Trust the process, and know he is guiding you. If, for example, you get an urge for a cup of exotic coffee, go to your favorite coffeehouse, and expect to find the answer to your problems there.

Archangel Uriel

Associated Faiths

Judaism / Christianity

Uriel will help you

- Tap into your creativity
- Deepen your insights into life
- See the variety of futures your choices create
- Make your choices based on love
- Transform even your worse nightmare into a gift

Invocation

Since Uriel is the angel of creativity, one way to ask for his help is to write him a letter. You can address it to Uriel and mail it, burn it, or simply throw it away. Writing is a wonderful way to focus your thoughts and release your prayers. You can also make a storyboard. Cut out pictures that represent what you want to create, write Uriel's name on the top, and at the bottom write, "Help me create this or something better." Then hang the storyboard someplace you'll see it. Spend a few minutes looking at it each day, knowing that Uriel is working his magic.

Uriel is the angel of creativity and prophecy. He is a magnificent angel with glistening silver wings. Uriel is listed as both a cherub and seraph and has a long list of titles, including "regent of the sun" and "angel of presence." He has a passion for music, prophecy, and the salvation of all human beings. He is known for his deep commitment to fulfilling divine will and for his ability to find unusual creative solutions to any problem.

Uriel's name means "fire of God." According to the Book of Enoch, he is the angel with dominion over thunder and terror. Angelic lore is rich in stories about Uriel. In one myth, Uriel showed how the capacity for discernment, of seeing through an open heart, invited divine grace. Through teaching people how to see life through the eyes of love, he is able to impart profound insights about life's journey. As an angel of salvation and transformation, Uriel brings peace and can turn your most challenging and painful experiences into your greatest blessings.

Uriel is very gracious and willing to help mortals in any way possible. When he is around, you might see images of midnight blue. With his love he teaches people the difference between listening to the limiting beliefs of the mind and living the expansive perspective of the spirit.

Suriel

Associated Faith

Judaism

Suriel will help you

- Connect with your inner wisdom
- Protect your home and your possessions
- Develop a green thumb and have a gorgeous garden
- Stay on your spiritual path
- Manifest your deepest desires

Invocation

Since Suriel is an angel of healing, he has the ability to help you let go of limiting beliefs that no longer serve you. He can help you change old constricting behaviors into new expansive experiences.

Suriel will often announce his presence with a flash of purple light. He is a benevolent and loving angel, so simply open your heart to his power and wisdom and ask for his help.

Suriel is an angel of healing and is also known as a loving and benevolent angel of death. He was the source of Moses's incredible knowledge. In recognition of their bond, God sent Suriel to escort Moses's soul into heaven.

Suriel has power over the primordial elements. He helps to determine and control the position of the fixed stars. When you go out at night, take a moment to look up at the stars. Suriel will help you feel the balance and beauty of the universe and remind you that you are part of that wonderful system of perfection

Sometimes when he is invoked, he appears in the shape of a great white ox. In the Kabbalah, he is named as one of the angels who rules over Earth. Suriel is also considered an angel of protection. He can help protect your home and beautify your garden. He will help you feel the presence of love in your life.

Suriel has the ability to manifest anything from nothing. He will show you how to focus your mind so you can harness your own inner creativity. He will help you express your divinity so you can transform any of your limitations into incredible assets. Call upon him often, and he will show you how to create a life beyond your wildest imaginings.

Miniel

Associated Faith

Mysticism

Miniel will help you

- Deepen your experience of love
- Find a new job
- Care for nature
- Create a new career

Invocation

Face south when you call upon Miniel for love. Be clear about your purpose. Rather than asking that a specific person love you, it is far better to ask to experience romance, love, and companionship and then let Miniel work his magic.

Miniel also resonates with the moon. When the moon is new, plant the seeds of what you would like to create in the coming month. At the full moon, ask Miniel to help you release any beliefs or behaviors that stop you from experiencing love in your life.

Miniel is the angel of love, well known in magical circles. He can be invoked when you want someone to fall in love with you. Miniel can't make anyone love you, but he can help you radiate the expansive beauty of your spirit, which is pretty irresistible. He will remind you that love is about freely sharing. If you try to control or smother another person, he will quickly show you the price of such fear-based behavior. After all, the best way to experience love in your life is to freely share your love with everyone.

Miniel also helps protect wild animals from becoming extinct. When you are walking in a wild preserve or see a disturbing segment on TV about wildlife, call upon Miniel. As more people ask Miniel to protect endangered animals, his blessings will help these animals to flourish again. So call upon Miniel often, to protect this beautiful planet we call home and to bring more love to our lives.

Gadiel

Associated Faith

Judaism

Gadiel will help you

- Maintain a positive outlook
- Repair a damaged relationship
- Improve your job performance
- Transform your life
- Release limiting beliefs
- Create abundance

Invocation

One way to call upon Gadiel is to go outside when the wind is blowing. Invite the wind to carry your prayers to him. His name has great power, so saying "Gadiel" repeatedly while you ask for his assistance is also a wonderful way to invite him closer.

You can also close your eyes and imagine that your request is tied to a beautiful balloon. Take a few deep breaths, and when the time feels right, imagine letting go of the balloon. Know that Gadiel will always answer your prayers.

Gadiel is called the most holy of angels. His name means "God is my wealth." He is one of several guards of the gate of the south wind. His name has been found inscribed on amulets used to ward off evil. Sorcerers often invoke Gadiel to conjure up great power.

When you call upon Gadiel, you may see flashes of yellow or green. You may also see your curtains stirring even though the windows are closed. Trust his love to point you toward the truth and show you the best direction for you to take in your life.

If you are feeling down or victimized by life, Gadiel is the angel to call upon. Before you confront any negative situation, ask for his protection. Gadiel will also help you release any negative feelings you have after a disagreement with a friend, an unfavorable assessment from a boss, or an argument with a lover. He is so full of love that he will help you let go of anything that is less than unconditionally loving.

Elim

Associated Faith

Judaism

Elim will help you

- Ease menstrual pain
- Transition easily through menopause
- Create a loving home
- Call in abundance

Invocation

Imagine you are standing in the high desert under the pristine night sky. The wind is cool and gritty as it travels over the expanses of sand. The smell of sage lingers in the air. Take a deep breath and ask for Elim's assistance. The twinkling of the stars will bring you the confirmation that he is by your side, supporting you and guiding your way.

If you want to call him into your home, burn some sage or light a sand-colored candle. Placing a sage potpourri in the drawer where you keep your bills will attract the abundance to easily pay them.

Elim belongs to a high order of angels. His name has been translated as "the mighty ones," "gods," "heavenly being," and "holy one." A variation of his name also refers to a sacred place in the high desert as well as to a type of palm tree. Elim is the guardian of the night who maintains the celestial spheres in perfect harmony. He is the angel of the moon, and he will bring the magic and wisdom of moon cycles into your life.

Elim's presence is most acute at the new moon, when the sky is darkest. Elim's lessons unfold with the monthly cycle of the moon. At the full moon, Elim will help to illuminate your shadow self. When the moon is new, he will help you transform your shadow self into the creative source it was always meant to be.

Women can call upon Elim to regulate their monthly cycles and to assist in making menopause a gentle and easy journey.

Ohrmazd

Associated Culture

Persian

Ohrmazd will help you

- Solve any dilemma
- Overcome any legal issues
- Access your inner wisdom
- Release negativity
- Bless a new endeavor
- Bless your home
- Protect your family

Invocation

When you close your eyes and call upon Ohrmazd, you are likely to see a bright explosion of white light. Freely ask his assistance with any area of your life as long as you are being honest, loving, and kind. He is dedicated to love and to divine justice.

You might say, "Ohrmazd, help me let go of any limiting beliefs or behaviors. Shower me with your love so I feel safe enough to be vulnerable, open, and loving with everyone, regardless of how they are behaving. Allow me to be a beacon of love, light, and laughter."

Ohrmazd is a magnificent being of light who is considered to be both an angel and a deity. He shimmers with brilliant lights and flashes of violet, pink, and purple. He is a powerful source of goodness who refuses to allow evil. If you are angry with someone and want to get even, he will show you the dire consequences loveless behaviors create. Love is always the answer. Ohrmazd will always apply the healing balm of love to all areas of your life.

Ohrmazd is a symbol of hope and a messenger of wisdom. He can transform even the most dismal situation into one of great healing. Ohrmazd will right any wrongs and find an equitable solution to any problem. He possesses great wisdom and is an incredibly creative being of light. When Ohrmazd appears in your life, the world will seem brighter and miracles will become commonplace.

Ministering Angels

Associated Faith

Judaism

Ministering angels will help you

- Heal physically, emotionally, mentally, or spiritually
- Find guidance and direction
- Give comfort to a loved one
- Overcome hardships during times of disasters or great violence

Invocation

It is wonderful to start your day by calling upon your Ministering angels. Place a beautiful piece of cloth in a place where the morning sun will fall upon it. Find a glass that will sparkle in the sunlight. Each morning fill the glass with water and take a moment or two to ask the Ministering angels to guide and protect you for the day. Before you go to bed, take a moment to give thanks for another wonderful day and empty the glass. As you pour out the water, visualize yourself sleeping soundly and awakening renewed and refreshed. If you are feeling ill, hold a glass of water in your hand and ask for the healing of your Ministering angels. Imagine their love and healing energy pouring into the water and then drink it.

Ministering angels are created each morning to bring gratitude, comfort, and joy into the universe and are reabsorbed into the divine ethers every evening. These angels minister to any being in need of divine assistance. In some traditions they are considered the highest order of angel, while in other systems they are considered to be at the bottom of the angel hierarchy.

It isn't clear how many Ministering angels there are, but when you need the services of one, rest assured there are more than enough of them to go around. Although nameless, they are a very powerful force of healing and come readily when they are invited. When you awaken in the morning, ask for their guidance, love, and direction. If you are feeling ill, ask them to heal your physical body.

Emmanuel

Associated Faiths

Judaism / Christianity

Emmanuel will help you

- Celebrate all of life
- Use gratitude as a gateway to personal freedom
- Transform any situation
- Create healthier relationships

Invocation

Emmanuel is always available to assist you. Once you decide to ask for his assistance, know in your heart of hearts that he has already cleared the way for magic to occur. Focus on being grateful for his loving support.

Then light an orange candle and say, "Emmanuel, help me know what I need to do to experience abundance, happiness, joy, and ease in all areas of my life. Surround me with your love so I can feel your gentle guidance and strength. I give thanks for the miracles that are about to occur in my life."

Emmanuel is loosely translated as "God is with us." He often carries a long sword that opens multidimensional windows through which magic and miracles can travel. He is often mistaken for Metatron, the angel who saved three condemned holy men from a fiery furnace. Emmanuel's name is also sometimes used to identify otherwise nameless angels.

Emmanuel loves the color orange as well as fresh flowers. Butterflies often appear when you call upon him. You will feel the gentle stirring of love, hope, and joy in your heart immediately. Emmanuel reminds us that God is within everyone and everything and that magic and miracles can become part of everyday life if we are willing to allow them.

Emmanuel will remind you to celebrate every moment and to see the sacred in the mundane. Just as a caterpillar becomes a chrysalis and then transforms into a beautiful butterfly, he will help you to revamp your life in miraculous ways. When you call upon Emmanuel, expect to be asked to go within and to deepen your self-understanding.

Jaoel

Associated Faith

Judaism

Jaoel will help you

- Overcome addictions
- Deepen your ability to be compassionate
- See choices and choose among them
- Know the future

Invocation

Jaoel will gladly take you on a journey during your meditations, just as he did for Abraham. Allow yourself to go into a deep meditation and ask Jaoel to guide you. He will show you images of your possible futures so you can decide which course of action would best serve you. Remember, if you see events that frighten or upset you, you can make different choices in the present moment and change your future. If you want Jaoel's assistance and guidance, imagine his wings enfolding you and then just talk to him. He will act like a loving big brother, offering advice and helping to keep you safe.

Jaoel is the keeper of the unspeakable name of God. The images of Jaoel and the cherubim Zarall were said to be carved on the Ark of the Covenant. The shadow of his wings falls over the seat of mercy on the side of the ark. Jaoel guided Abraham on a journey to Paradise where Abraham was shown the course of human history. Jaoel is often associated with Archangel Michael, and their blessings are intertwined. Jaoel is also the singer of eternal praises whose massive wings will protect you.

Jaoel's soft voice will overcome even the strongest resistance. He will encourage you to open yourself to the endless possibilities of life while lovingly pointing out how your thinking stops you from having everything you want. Jaoel understands human beings and feels great compassion for the human condition, while seeing what is truly possible for them.

Barakiel

Associated Faiths

Judaism / Christianity

Barakiel will help you

- Create abundance
- Be protected during a thunderstorm
- Lift your spirits
- Have a positive attitude
- Succeed when it seems like a long shot

Invocation

Barakiel loves the forest, so if you want his aid, light pine, cedar, or sandalwood incense, or place some leaves from your favorite tree around the room. Focus on your request, think clearly about what you want, and then simply ask Barakiel to help you create it. Barakiel loves laughter, so fill your heart with joy and celebration for what is about to come into your life.

Barakiel's name means "God's blessing." He is an ancient angel, more than 130,000 years old, and is considered to be one of God's mightiest angels. According to *The Almadel of Solomon,* a seventeenth-century book purportedly written by King Solomon, Barakiel is in charge of people's attitudes and protects innocents. Barakiel hunts evil, has dominion over lightning, and rules the month of February. He is a ruler of the seraphim, which are divine creatures associated with cherubim. Cherubim are the winged creatures, or guardian spirits, who protected the Garden of Eden.

Barakiel assists people in having a positive outlook and in experiencing good fortune. Gamblers who really want to win would do well to ask Barakiel for his assistance.

Barakiel has a great sense of humor and inspires laughter and joy. It is said that as he walks in his favorite place, the prayers of people appear on the trunks of the trees. He always answers prayers offered with an open heart and a willing spirit.

Camael

Associated Faiths

Judaism / Druid

Camael will help you

- Create balance
- Release stress
- Awaken your innate goodness
- Find justice
- Succeed in any venture
- Improve your relationships

Invocation

Light a green candle, take a few deep breaths, and allow Camael to surround you with his magnificent wings. Open your heart and ask for his assistance. Honestly express your wants, needs, and desires. Allow yourself to feel his love and to be guided by his wisdom.

Camael's name refers to "divine justice." He wrestled with Jacob and appeared to Jesus in the Garden of Gethsemane, filling him with hope at a time of great despair. In Druid mythology, he is the god of war and rules the planet Mars. When invoked, he can appear as a leopard crouching on a rock or as a warrior dressed in a red tunic. He wears a green vest and has huge green wings. When you call upon him, you will often see flashes of green.

Camael is the gatekeeper of heaven. He bestows power and invincibility on anyone who asks and who truly loves God. He awakens the goodness or Holiness that exists within everyone. He deepens interpersonal relationships and assists with self-discipline. As a champion of divine justice, Camael is also an arbitrator of karma. He can show you how to release any lingering karma. He can also make sure justice is served if he feels you are being honest.

The greatest gifts in life come when you find the balanced middle way that lies within. When you want to find that balance, call upon Camael. He will help you connect with your inner wisdom and balance all areas of your life so that stress becomes a thing of the past. He will help you take flight and succeed in any endeavor that supports the greatest good.

Gamaliel

Associated Faith

Judaism

Gamaliel will help you

- Find a parking space
- Have more money
- Buy the perfect gift
- Recover a lost object
- Experience more happiness and joy

Invocation

Imagine yourself surrounded by indigo. Take a few deep breaths, then say something like this:

"Gamaliel, most gracious of angels, I give thanks for your ongoing presence in my life. I know you are always a thought away. Now I ask for your help with [explain your request]. I give thanks for the miracles you are about to perform."

Gamaliel is known as the "recompense" of God, the gracious gift giver. He is often associated with Gabriel and is one of the most generous angels. You are likely to see a deep purple, blue, or indigo color when he is near. One of Gamaliel's missions is to escort honorable people to heaven.

Graciously protecting those who call upon him is his specialty. If you have always loved purple, chances are he has been hovering around, waiting for you to ask for his assistance. Gamaliel is an ancient angel dating back to the beginning of time. Don't allow his lyrical, soft-spoken voice to fool you; he is extremely powerful and very efficient.

Gamaliel can help you create heaven on Earth. Heaven and hell are only a thought away. When you ask for his assistance, he will show you how to change your thinking so you can experience a heavenly life. Ask him to help you whenever you have a decision to make, and watch your life transform before your eyes.

He also specializes in materializing unexpected presents. Thank him next time you find a parking space in a crowded parking lot or someone anonymously pays your toll or you find money. He is a real miracle worker.

Pesagniyah

Associated Faith

Judaism

Pesagniyah will help you

- Overcome the loss of a loved one
- Lift profound sorrow from your heart
- Release emotions from an abusive past
- Forgive the unforgivable

Invocation

When you want to call upon Pesagniyah, clap three times, call his name, and then speak your request out loud. You can also use the following guided meditation: Imagine yourself walking along the shore of a beautiful lake. The sun has just set and the full moon is slowly rising. You walk to the end of a dock and sit on the edge. The moonlight creates a long ribbon of light that stops at your feet. The sounds of the night fill you with a deep sense of peace. As you look at the moon, you sense a loving presence moving towards you. You realize it is Pesagniyah. He asks you how he can be of service. You pour out your heart to him and he listens intently. He reassures you he will take care of everything. You give thanks and know he will always be there whenever you need him.

Pesagniyah is a supervisory angel who has profound knowledge of the ethereal planes. He has large iridescent wings that glisten and sparkle like moonlight. He can illuminate the keys to attaining personal freedom and help to release limiting beliefs. Pesagniyah lifts sorrow and brings forgiveness.

He is associated with the direction of the south. He takes the prayers that come from deep grief and sorrow, surrounding them with his love before he carries them to heaven. When you ask for his assistance, you are likely to feel a gentle kiss upon your left cheek.

Pesagniyah can help you communicate with a loved one who has died. He will carry your messages to her or him and help you remember that the love never dies.

Muriel

Associated Faith

Christianity

Muriel will help you

- Find peace
- Heal your pet
- Make your garden grow
- Love, really love, with an open heart

Invocation

Holding a bouquet of your favorite flowers, face south and softly call "Muriel." Repeat her name until you feel her loving presence. Then ask her for her guidance, love, and assistance. Don't be surprised if you are asked to help someone else. Committing random acts of kindness and honoring beauty are the perfect ways to change your life in a profound manner.

Muriel's name means "God's perfume." Her angelic responsibility includes tending the animals and the plants of Earth. She is often depicted with a crown of flowers, which she lovingly places in the river of life. When she is around, you may smell the subtle scent of your favorite flower.

Muriel brings messages of peace and harmony, reminding us that every selfless good deed is rewarded exponentially. Muriel's huge heart will teach you how to love unconditionally.

As you invite Muriel into your life, you become aware of your intuition. If you suddenly find yourself thinking about helping the homeless, follow through. Muriel teaches us that helping others is the path to true happiness. If you really want your life to change, volunteer at a homeless shelter, pull a few weeds from a local park, hang a bird feeder, or become a dog walker at an animal shelter. Reach out to someone else and see what happens to your life. You might just meet your future love or find the job of your dreams as a result of your willing service. At the same time, Muriel teaches to act with an open heart, without expectation of personal gain. Then and only then will your blessings come back to you multiplied.

Guardian Angels

Associated Faiths

Almost all religions

Your guardian angel will help you

- Connect with angelic guidance
- Find direction in your life
- Know you are protected
- Become filled with hope and joy

Invocation

Remember to call upon your guardian angel often. By simply expressing your desire to get to know your guardian angel, you will give yourself the opportunity to develop an incredibly loving, lifelong relationship. You can begin by closing your eyes and visualizing your guardian angel. Imagine what it feels like to know you are standing side by side. What does your angel look like? Ask your angel what its name is. It might take a while until you are able to see and hear your angel, but if you practice on a regular basis, it will be well worth your effort. All you have to do is say, "Guardian angel, I know you have always been with me. I open my mind and my heart to your presence. Please help me feel your wings around me, hear your words, and feel your love."

Guardian angels are spiritual beings created expressly to guide and direct spirits incarnated into the physical realm. They work with people, animals, plants, and all aspects of the Earth and the universe. Guardian angels protect you, and most importantly, they will guide you and bring you messages from Spirit. Scriptures say angels were created by God because their existence brought him joy. Perhaps it pleases God to have heavenly beings assisting all of his creations.

The idea of guardian angels is found in Judaism, Christianity, and Islam. You are born with at least one guardian angel who watches over you your entire life. From time to time, other guardian angels will come to assist you when you have a particular want or need. Your angel will encourage you to make choices that will create joy and deepen your spiritual connection. They can't take actions for you or stop you from hurting yourself, but they can gently remind you of your perfection. Their greatest pleasure comes from seeing you succeed in life.

If you begin intuitively receiving advice about the stock market or other speculative ventures, chances are it is your mind pretending to be an angel! The advice of guardian angels is always grounded, loving, and risk-free.

Laylah

Associated Faith

Judaism

Laylah will help you

- Have a child
- Sleep more soundly
- Stop having nightmares
- Protect a newborn

Invocation

Laylah is very easy to invoke. Before you go to bed at night, simply call his name. Share your cares and concerns with him and ask for his assistance. Then sleep easy, knowing he is taking care of your problems. Pay attention to your dreams as you may receive messages in them about actions to take and behaviors to change. If you want to conceive a child, light a candle before you make love, and ask Laylah for his help. If you have a hard time falling asleep, imagine him cradling you in his wings as he sings you to sleep.

Laylah's name is derived from the Hebrew word meaning night. He is appointed to protect each person at the time of her or his birth. Laylah is seen as a force of both good and evil, but traditionally evil is often confused with darkness. While Laylah is an angel of the night, his open heart, love, and compassion put him firmly in the camp of the good guys.

Laylah can be called upon to bless any woman who is struggling to have a child. If you want to conceive, call upon Laylah, but be open to all the possibilities, which may include adoption, being a Big Brother or Sister, or even becoming a foster parent. Often the soul's desire to become a parent means there is a child out there who needs your love and guidance.

Laylah has a soothing voice and will willingly lull you to sleep. He has a powerful affinity for babies and will help them thrive and grow. Parents with a sickly newborn can ask him for help. He helps infants to successfully adjust to life in a physical body.

Theliel

Associated Faith

Gnosticism

Theliel will help you

- Find the love of your life
- Call for rain
- Cool off in the middle of a heat wave
- Get rid of excess weight
- Stop smoking

Invocation

When you want Theliel's assistance, find a beautiful blue stone; a piece of lapis or turquoise will work very well. Hold the stone in your hand, ask for Theliel's help, and then put the stone in the sun, in a place where it won't be disturbed and will catch the light. Know that his help is on the way.

Theliel is the angelic prince of love who is invoked in ceremonial magic to summon peace, joy, and happiness. He is associated with the element of water and the direction of the north. His wings are a translucent dark purple in the center with light blue around the edges. Although very muscular, he moves with exceptional grace. His voice is lyrical and he is soft-spoken, belying his great power. When he looks at you, his blue eyes seem to go right through you.

When you call upon Theliel, you are apt to see a raven nearby. If you find a black feather, you will know he has been hovering around you. Patience is key when working with Theliel. He may take his time solving your problem, but his solution will be thorough and long-lasting. If you are looking for someone to share your life with, he will find just the right person for you. If you want a romantic fling, he isn't your man.

Theliel teaches people about intimacy and commitment. He will show you how to use relationships to work through your stickiest issues so you can make choices in your life rather than reacting to the events happening around you. As you deepen your intimacy with yourself, you will find it easier to release unwanted habits and behaviors.

Bath Kol

Associated Faith

Judaism

Bath Kol will help you

- Find forgiveness
- Improve your singing
- Speak with greater clarity
- Decide what you want to create
- See the possibilities your future contains
- Deepen your ability to love

Invocation

To call upon Bath Kol, think about what you want to create, then sing out your request. Ask for her help and she will be there.

You might say: "Bath Kol, divine daughter of voice, I ask for your assistance. Please guide me as I move forward in my life. Help me to overcome my judgment and to see life through the eyes of love. Assist me in making choices that will enrich my life and the lives of those around me. I give thanks for your understanding, love, and support."

Bath Kol (Bat Qol) is known as the "heavenly voice" or the "daughter of voice." In the Old Testament, she is symbolized by a dove. Bath Kol encourages loving, clear communications. She will assist you in connecting with your spirit and deepening your experience of love. Bath Kol is also the angel of prophecy, offering us the gift of profound insights into the future. You can use those insights when making your choices.

Bath Kol will come to you during a crisis and remind you that this is a safe and loving universe. Her loving wings will enfold you the moment you open your heart and mind to her and ask for her assistance.

Bath Kol can be invoked when you are finding it difficult to forgive someone or to release your judgments about yourself or about a situation. She will show you how to live with grace, ease, and an open heart. She has the most beautiful voice. Allow her celestial voice to fill your heart and mind as she guides you.

Gazardiel

Associated Faith

Judaism

Gazardiel will help you

- Find new beginnings
- Deepen your understanding of an issue
- Release an addiction
- Find a new love
- Create the perfect home
- Get that well-deserved pay raise
- Launch a new career

Invocation

The ideal place to invoke Gazardiel is where you can clearly see the sunrise. Face the sun, and as the first rays of light strike your face, ask for his assistance. If you can't see the sun, then just face toward the east. Then clearly state your problem and ask for Gazardiel to illuminate your way. His support is always gentle and loving yet very powerful. The clarity he imparts is amazing.

Gazardiel is the angel of the east and is often called "the illuminated one." In some Jewish legends, he is responsible for the rising and setting of the sun. He embodies innocence, renewal, and enlightenment. Gazardiel brings illumination and new beginnings to anyone who asks. He often announces his presence with a shaft of beautiful light. The colors most often associated with Gazardiel are those of a fabulous sunrise: buttery yellow, orange, various hues of pink, and purple. When you call upon Gazardiel, your prayers will be carried directly to God.

I am sure you don't doubt that the sun will rise tomorrow. You can be equally sure of Gazardiel's help.

Kabshiel

Associated Faith

Judaism

Kabshiel will help you

- Communicate and live with ease and laughter
- Let go of an abusive relationship
- Learn how to love yourself
- Release addictions
- Ease the pain of grief

Invocation

Before you ask for Kabshiel's guidance, light a yellow candle. On a nice piece of paper write, "Kabshiel, fill me with your divine grace. Answer my prayers, and help me create a life filled with happiness and joy. Help me resolve [explain your problem]. Your compassion can show me solutions beyond my wildest dreams. Please assist me in manifesting them easily and effortlessly." Write this three times and then burn the paper.

Kabshiel is an angel of divine grace. Divine grace is an opportunity to experience the magical and often instantaneous resolution of an issue or a problem. It doesn't require any effort on the recipient's part; grace just happens. Kabshiel confers divine grace upon anyone who calls on him with an open heart and willing mind. He will instantly lift the burden of an addiction, help release an abusive relationship, or mend a broken heart.

Life's journey can be filled with anguish or with joy. The choices we make in the moment dictate what we will experience. Kabshiel is a master at creating laughter and ease, so call upon him frequently as you move through your day. Before a difficult conversation, ask Kabshiel for his assistance. He can show you how to communicate even the most challenging information with ease and good humor, in a way that it will be readily accepted and often even appreciated.

Kabshiel is often associated with manifesting magical outcomes. When you have a particularly difficult situation, connect with him. Let go of your fears and allow him to direct your thoughts and actions.

Zachriel

Associated Faith

Judaism

Zachriel will help you

- Strengthen your memory
- Find lost objects
- Remember names
- Make balancing your checkbook easy
- Do well on exams
- Improve relationships with your family

Invocation

To invite Zachriel into your life, light a purple candle and call his name. Then say, "Zachriel, help me to remember all the blessings and gifts in my life. Please help me remember to speak in a loving and gentle manner. Assist me in bringing your dignity and grace into all areas of my life. Please help me to [explain your desires]. Thank you for listening to my request and for the magic and miracles you are about to unleash in my life." Asking Zachriel to help you see the issues in your life from a more expansive perspective can bring great insight and peace.

Zachriel is the angel who has dominion over memory. His gilded sword cuts through illusion. He is very tall and lanky with long, snow-white hair. He wears a deep purple gown cinched with a broad silver belt and a large silver ring with a beautiful dragon carved into it. When he is thinking, he often strokes his beard.

Zachriel is a record keeper who helps you maintain all of the memories of your life. He will come silently into your life, reminding you of your perfection. He will touch your heart, filling you with contentment, ease, joy, and acceptance. If you can't remember a name or have lost your keys, call on Zachriel. His presence in your life will definitely make everything flow much more smoothly. When you die, he will help you review your life so you can see your strengths and weaknesses.

Take some time getting to know Zachriel. He will enrich your life and help you enjoy the breadth and depth of your experiences. Zachriel will definitely help you remember the good times and understand what choices you can make to improve the difficult ones. He will help smooth out family relationships and unsnarl parent-child issues.

Metatron

Associated Faiths

Judaism / Christianity

Metatron will help you

- Ease your grief
- Deepen your connection to your spirit
- Find peace during times of crisis
- Transform a painful death to a peaceful one
- Send your prayers to heaven

Invocation

When you invoke Metatron, you will see a towering column of fiery red light. As soon as you ask for his help, you feel your connection to your divinity deepen. You may feel a tingling in your hands and feet or a slight tickling sensation on the top of your head. A simple statement like "Metatron, please help me," is all that is needed.

Metatron is the tallest angel in heaven and is considered to be among the most powerful of angels. One of the more dramatic stories about Metatron concerns two evil Egyptian sorcerers who had managed to trick their way into heaven. Michael and Gabriel tried with all their might to expel them, but they were unable to block the sorcerer's magic. Metatron was able to command the sorcerers to leave.

He has been called the chancellor of heaven and the prince of the ministering angels. The meaning of Metatron's name is often debated by biblical scholars. One interpretation is "the one who sits next to God," while another is "guide or messenger." Metatron is mentioned many times in the Bible. He led the children of Israel out of the wilderness. He wrestled with Job, and he stopped Abraham from killing Isaac. He preserves and enhances the link between human beings and the divine.

One of his duties is to sustain human beings, yet in some legends he is considered the angel of death. He lovingly guides children who die prematurely into Paradise and helps them adjust to life there. He relieves the grief of parents who lose children.

Rachmiel

Associated Faith

Judaism

Rachmiel will help you

- Have a safe and painless childbirth
- Create beautiful and powerful ceremonies
- Deepen your ability to be compassionate
- Move easily through rites of passage like menopause and adolescence

Invocation

Rachmiel's favorite color is red. Writing your request on a piece of red paper will assure you of his help. If you are pregnant, wear red clothing as often as possible or buy a bright red bra. To assure an easy birth and a happy life for your baby, put the child's name in a red frame, write "Rachmiel" on the back, and hang it in the nursery. You can surround the name with images that fill you with joy and give you feelings of hope and abundance. You can also write your prayers on small pieces of paper and hang them on a wind chime in the east. Each time the wind rings the chimes, your prayers will be set free.

Rachmiel is an ancient angel of compassion whose name means mercy and who is known for his very loving heart. He is one of the best angels to call upon during childbirth. He is invoked in ceremonies that honor rites of passage and is one of the angelic guards of the gate of the east wind.

Rachmiel is also often thought of as a savior for lost causes. When all else has failed, call upon him. He will surprise you with his creative solutions. Spend time outside and listen to the wind. Don't be surprised if the answer to your problem blows by on a scrap of paper or if the book you are reading suddenly opens to a page where you experience an ah-ha moment.

Domiel

Associated Faith

Judaism

Domiel will help you

- Find a new home
- Heal a broken bone or mend a broken heart
- Find concrete solutions
- Love yourself and accept your body
- See the magic in the mundane
- Laugh and have fun in the face of adversity

Invocation

Take a few moments and think about the situation you want Domiel's help with. Face north and state the problem. Next turn toward the east and ask him to help you release any attachment to the situation. Then face south and affirm what you want to experience instead. Make sure your statements are positive and an affirmation about what you do want rather than saying what you no longer want. When you finish expressing what you want, say, "I would like this or something better that would benefit myself and all others involved." Then face west and give thanks for the successful resolution of the issue.

Domiel rules the four elements and is often called the "Prince of Majesty." Domiel is magnificent, graceful, and joyous. He sees the goodness and glory in everything. Having dominion over the four directions allows him to fully connect with the Earth and enhances his understanding of the human condition. Domiel will assist you in being grounded and feeling centered. He facilitates the right use of will and will assist in empowering you to deepen your heavenly connection. Sometimes he's confused with Duma, the interrupter of dreams.

Domiel is very easy to talk to, and his solutions are always very practical and fun. He is a delightful angel to get to know. Even though he is very well grounded, he will show you how to laugh and to have a great time while you move through life. He can help you to enjoy even the most boring tasks, so call on him frequently.

Israfil

Associated Faith

Islam

Israfil will help you

- Write music
- Increase your musical abilities
- Experience the power of gratitude
- Heal an old wound or injury
- Alleviate depression

Invocation

To evoke Israfil, begin by chanting *om* or any other word that is sacred to you. *Om* is said to be the sound from which the universe was created. When you chant *om*, you start by allowing your voice to resonate with a long "o" for a few moments, then change to the syllable "um," holding the note for as long as possible. When we chant, our bodies resonate with the sound of our voices, which changes our energy patterns. If you are feeling particularly depressed, sing the word *love* continuously for a few minutes and notice how much better you feel.

After chanting for a few moments, ask for Israfil's help. You can even sing your request.

Israfil is the beautiful angel who brings us the music of the celestial spheres and blows the trumpet on Judgment Day. Arabic lore says Israfil spent three years with Muhammad and initiated him as a prophet. His name refers to the burning one because he assists people in burning off their limiting thoughts and the result of their old behaviors. Israfil so deeply loves all people that his tears of grief at our needless suffering would have flooded the Earth if Allah had not stopped them.

Israfil encourages us to sing and write songs. His angelic voice enfolds the listener in love, regenerating the body, mind, and soul. He inspires people to sing and to lift their spirits. Israfil will fill your heart with a deep sense of gratitude and help you see what a miracle it is to have received the gift of life. He will show you how to fill your days with beauty.

Hasmal

Associated Faith

Judaism

Hasmal will help you

- Clear up any painful communications
- Connect with your divine purpose
- Find the perfect name for a child or a pet
- Bring order to a messy house
- Balance your checkbook

Invocation

Hasmal's favorite color is deep indigo. If you want to feel his presence in your life, get some glow-in-the-dark stars and stick them up around your home. Put a few indigo stars in your wallet to assure yourself of always having abundance.

Light a deep purple candle and then say, "Hasmal, keeper of the ancient wisdoms, please help me to make choices that will benefit myself and all others involved. Help me to speak with the power only true love can bring, now and always. I humbly give thanks for your presence in my life. May your light shine brightly in my world."

Hasmal's name refers to primordial, ancient wisdoms. He is associated with the mysteries of the hidden celestial spheres where the individual letters of the Holy Name are lovingly hung. It is said that fire issues from his mouth when he speaks as he guards the throne of God. Whenever he is nearby, a brilliant, sacred white light is visible. His light guides spirits as they traverse the curtain of souls between life and death. His fiery breath burns away any limiting beliefs, which keep people from experiencing ultimate happiness.

Hasmal helps you find the sacred in even the most mundane activities. The fire that proceeds his words reminds you of the importance of all of your communications. He reminds human beings that once a word is spoken, it can never really be recalled, so choose your words carefully. Words spoken in anger can do irreparable damage, so he reminds all mortals to speak only in love.

Jeduthun

Associated Faith

Judaism

Jeduthun will help you

- Improve your singing
- Gain clarity during times of confusion
- Make positive changes
- Release negative thinking
- Lift depression
- Make your voice be heard

Invocation

When calling upon Jeduthun, put on your favorite music and sing along loudly. Sing about your cares and concerns and Jeduthun will surely respond with his loving support and lyrical voice. If you seek clarity, light a candle and bask in its gentle glow or imagine yourself surrounded by aquamarine, Jeduthun's favorite color. Then sit quietly and allow his calming voice to infuse you with his unconditional wisdom and love. When your mind and your heart are full of judgment, imagine his chorus singing forth gratitude until you feel your heart open and your mind relax.

Jeduthun leads a choir of angels in singing hymns of gratitude every evening. As the result of their chanting, much of the world's self-hatred is released and the world is blessed by angelic acceptance and love. He is called the "Master of Howling," and his voice soothes even the most troubled souls.

Legend has it that Jeduthun was once a mortal who was the chief musician of the temple. He served so faithfully that when he died, he was made an angel and given the same position in heaven. Often in life people are told to stop speaking the truth and to stop using their voices as catalyst of change. Jeduthun will empower you to take back your voice and to once again speak out when something is important to you.

Jeduthun has a sweet voice and is a wonderful leader. He will illuminate your path and help you avoid some of the pitfalls along the way.

Raziel

Associated Faith

Judaism

Raziel will help you

- Come up with great ideas
- Access your inner wisdom
- Materialize a new place to live or a great job
- Connect with spirit
- Release any limiting behaviors

Invocation

The easiest way to call upon Raziel is to light a yellow candle and say, "Raziel, my benefactor and guardian, please help me now. Help me to see life through your eyes and to make the right choices. Guide and direct my footsteps and open my mind and my heart to your incredible wisdom and love. I give thanks for the miracles that are about to occur."

As he draws near, your breath will quicken and you will feel a deep sense of well-being.

The angel Raziel stands between the veil that separates God from the rest of Creation so that he is connected to everyone and everything. A beautiful yellow aura emanates from his tall form. He has large, light blue wings and wears a robe of a magical gray material that looks like swirling liquid. Raziel is the patron of secret wisdom and divine knowledge, and the guardian of originality and pure thought.

Raziel is said to be the author of *The Book of the Angel Raziel*, which claims to contain all the mysteries of the universe. The book was likely written in the Middle Ages, but legend says that Raziel gave the book to Adam in the Garden of Eden before he was banished. Because of his care and concern for Adam, Raziel is considered a special patron of human beings. He is a messenger of the celestial realms.

Raziel will show you how to tap into the natural ebb and flow of the universe so you can manifest your deepest desires and harness the magic that lives within each human being.

Hadraniel

Associated Faiths

Judaism / Gnosticism

Hadraniel will help you

- Enrich a relationship
- Spice up your sex life
- Learn to love yourself unconditionally
- Remember the secrets of success

Invocation

When you want to call upon Hadraniel, face east and take a long, slow, deep breath. Light an icy blue-white candle and explain your wants, needs, and desires. He often signals his presence by creating a warm sensation, which will gently flow through your body. Simply ask for his guidance and allow the magic to begin.

Hadraniel's name means "majesty of God." He is a gatekeeper of heaven and one of the angels appointed as a guardian of the east wind. His mission is to awaken our knowledge of unconditional and eternal love.

He is one of the tallest angels. When he delivers God's messages, lightning flashes from his mouth. In one story, when Moses arrived in heaven to receive the Torah, Hadraniel didn't think he should have it. He made Moses weep in fear until God reprimanded Hadraniel. Then he became Moses's guide and protector. Hadraniel is also said to have given Adam the *Book of Raziel*, which contains secrets of the universe unknown even to most of the angels.

Just as lightning ionizes the air, creating that wonderful fresh smell, calling upon Hadraniel will bring a breath of fresh air into all areas of your life. Open your heart to his unconditional love. Ask for the ability to see any situation in your life through his eyes and be ready for a totally new and expansive perspective. When you see life through the eyes of love, the choices you make are bound to create happiness, joy, and ease. Judgment becomes a thing of the past, and the people and situations you attract will be much more supportive.

Pathiel

Associated Faiths

Judaism / New Age

Pathiel will help you

- Open the gates of abundance
- Overcome stupidity
- Find lost objects
- Understand assembly directions
- Straighten out computer glitches
- Follow directions
- Take exams

Invocation

Pathiel's favorite color is yellow. Ask for his assistance by writing your requests on a yellow legal pad or lighting a yellow candle. He loves to help people, so just ask for his favor. Imagine your answers easily flowing out of a beautiful cornucopia. With Pathiel's help, you can create a Manifestation Altar. Buy a cornucopia at a local craft store and place it someplace it won't be disturbed. Decorate it with flowers and words like *freedom, happiness, joy, abundance*, and *ease*. Include any symbols you like. Write your requests on slips of paper, place them in the cornucopia, and call upon Pathiel. Know your prayers will be answered.

Pathiel's name means "the opener." He can open a person's heart, the gates of heaven, the cornucopia of blessing, or the doorway to hell. He is very useful when evoked against forgetting and stupidity. Since Pathiel helps overcome stupidity, imagine what would happen if everyone took a few minutes each day to ask him to work with our world's leaders.

Pathiel will elevate even the most mundane goals to a spiritual level. He can enhance your creativity and bring divine inspiration to every aspect of life. Call upon him when you want things to go more smoothly. When you are having troubles with your computer or have to assemble something, Pathiel can make the whole process a lot easier.

What are your deepest dreams and desires? Pathiel will help you manifest them. Never think that any of your dreams are stupid; you wouldn't have them if you weren't able to make them come true.

Part II
Saints

Becoming a saint is quite a long and arduous process. The process of becoming a saint is called canonization. According to the Catholic Church, the Pope does not make someone a saint. A person being designated a saint only recognizes what God has already done. It can take decades or even centuries for a person to become a saint. First the local bishop must investigate the person's life. If he or she is deemed worthy, the next step toward sainthood is beatification. In order to be beatified, a candidate must be responsible for at least one posthumous miracle. After beatification, the saint must be responsible for at least one more miracle.

The lives of saints are fascinating. Some saints are able to levitate; others can be in two places at the same time (called bilocation). Some have the ability to heal others, while some are able to turn water into wine. Their ability to heal and perform miracles continues long after their deaths. During their lives, they spent a great deal of time in meditation and prayer. They developed a profound connection to their divinity. Their spiritual connection helped them realize that being of service is a wonderful way to share the unconditional love they found. Saints are always willing to help when asked for assistance.

Saints are a wonderful reminder of what is possible. If they could learn to levitate and bilocate, so can you. Saints are normal human beings who took the time to develop a deep and profound connection to God. Due to that connection, they were able to perform miracles.

What miracles would you like them to help you create in your life?

Brother André

(1845–1937)

Brother André will help you

- Heal any emotional or physical ailment
- Accomplish any task
- Actualize your dreams
- Deepen your faith

Invocation

Brother André knew the power of starting small. He held a vision that he steadily moved towards manifesting. Regardless of what you want to accomplish, André's message is to take action, no matter how insignificant that action may seem.

Light a small candle and say: "Brother André, please help. May your love of Saint Joseph inspire and guide me in achieving my vision. Show me what to do and give me the strength to do it. I give thanks."

Brother André was born Alfred Bessette. Frail from birth, he suffered from chronic stomach problems that made him unable to eat solid food. At the age of twenty-five, he went to the Holy Cross Brothers seeking to become a novitiate. He was unable to read or write, but he had a note from his pastor saying, "I am sending you a saint." Alfred was deeply devoted to God and to Saint Joseph. He took the name of André.

The Holy Cross Brothers soon found that although André wanted to work, he was not strong enough, so they asked him to leave. He appealed to a visiting bishop, who agreed to let him stay until he took his vows. After he completed his training, he was sent to Notre Dame College in Montreal, where his duties included opening the door and welcoming guests.

Because of his devotion to Saint Joseph, André asked the archbishop for permission to build a chapel to Joseph on a mountain near the college. The archbishop agreed if no debt was incurred. Over the next twenty-three years, André built a series of chapels. André became an incredible healer and was known as the "Wonder Man of Mount Royal." He credited Saint Joseph for his ability to heal people. Numerous miraculous healings have been reported in Saint Joseph's oratory where André is buried.

Nicholas

(died ca. 343)

Saint Nicholas will help you

- Create a perfect wedding
- In the kitchen when you bake
- Keep children safe and protected
- Travel safely
- Open your heart

Invocation

Saint Nicholas is a generous, kind-hearted soul who will help anyone in need. He has long been associated with pine trees and the color green. When you would like his assistance, light a green candle and perhaps sprinkle some pine oil. Ask for his help and then open your heart. Don't be surprised if he suggests that you give in order to receive.

Nicholas was born in Lycia, a province of Asia Minor (Turkey). As a young boy, he made pilgrimages to Egypt and Palestine. Eventually, Nicholas became the Bishop of Myra. When the Roman Emperor Diocletian imprisoned all Christians, Nicholas was exiled and put in prison. He was released in 324 when Constantine the Great became Emperor.

Nicholas was known for his generous spirit, piety, and miracles. The many stories and legends about Saint Nicholas explain why he is so well loved and why he is seen as the protector and savior of all those in need. One story tells of a poor man with three daughters. Without a proper dowry, these women would be unable to find a good husband and would surely have been sold into slavery. On three different occasions, bags of gold were thrown into their house through an open window. In some versions of the tale, the gold fell into stockings left by the fire to dry. This led to the custom of children hanging stockings to be filled with gifts by Saint Nicholas. Eventually he became associated with Father Christmas.

After his death, Nicholas was buried in Myra. His bones began to continuously ooze a sweet-smelling oil. This oil has stopped flowing only four times: when his successor was expelled from office, when his relics were moved, during World War I, and in the 1950s when the basilica was being restored.

Christopher

(unknown–ca. 251)

Saint Christopher will help you

- Avoid accidents and mortal danger
- Stay safe while traveling
- Stop having nightmares
- Remain safe from sudden death and the plague

Invocation

Traditionally, people have carried a Saint Christopher medal. You can say a simple prayer, such as, "Saint Christopher, please protect me." He hears all prayers and answers with his loving touch. You will feel a sense of release as soon as you call his name.

Saint Christopher's name means "Christ carrier." There are several variations of the legend about Christopher. He is described as a tall, lean, middle-aged man with a beard. He carried a staff and lived as a hermit on the bank of a violent river. One day, a small child awoke Christopher and asked to be carried to the other side of the river. As Christopher carried the child across the river, the child got heavier and heavier until Christopher feared for his own life. Finally, he asked the child why he was so heavy. The child replied that he was the Christ child, and he was heavy with the weight of the sin in the world. On the other side, Christ told Christopher to put his staff in the ground and he would be rewarded with flowers and fruit. The next day, his staff had become a beautiful tree.

After this, Christopher went to Turkey, where he preached and converted thousands of men. The king was enraged when the knights he'd sent to capture Christopher were instead converted by him. The king then imprisoned Christopher, but Christopher remained unharmed. So the king had forty archers shoot him, but their arrows stopped in midair. One arrow turned and blinded the king. Christopher told the king his sight would be restored if he washed his eye with Christopher's blood after his death. The king had Christopher beheaded, washed his eye with the blood, and regained his sight. From this miracle came the belief that if you look at an image of Saint Christopher, you will be safe from harm. The Catholic Church renounced Christopher's status as a saint, but he is still loved by the people.

Agnes of Assisi

(1197–1253)

Saint Agnes will help you

- See with greater clarity—physically and spiritually
- Become a vegetarian
- Heal a broken heart
- Connect with your spirit
- Experience a miracle

Invocation

One way to ask Agnes for help is to light a rose-scented pink candle. Then take a few long, slow, deep breaths to center yourself. Move into the silence of your heart and call upon her. Sit in silence until you feel her presence. Remember that Saint Agnes is an amazing miracle worker.

Agnes was the wealthy and beloved daughter of a count. Deeply inspired by Francis of Assisi, Agnes followed her older sister, Claire, into the Saint Angelo monastery. Her father was furious about losing another daughter to the church, so he sent his brother with a group of other relatives to retrieve her. When Agnes' uncle attempted to strike her with his sword, his arm became useless. When the others with him tried to drag her out of the monastery, she was so heavy she couldn't be moved. Finally, her family realized she was protected by God, and she and Claire were allowed to stay. Saint Francis himself cut her hair because he was so impressed with her faith. Agnes' incredible faith and profound love of God will inspire you to do greatness in your own life.

When Agnes prayed, it was reported that her face would become radiant and glowing. In the monastery, Agnes and Claire went without shoes, refrained from eating meat, took no money, and maintained a contemplative silence.

Agnes eventually became the abbess. She was loved by everyone for her kind heart, generous spirit, and respectful manner. Agnes worked with the poor and established several communities dedicated to service. Numerous miracles have been reported at her tomb. Agnes is often seen surrounded by a golden light, and the scent of roses is detected in her presence.

Margaret of Antioch

(died 304)

Saint Margaret will help you

- Prevent premature death
- Enhance your fertility
- Ease childbirth
- Heal kidney disease
- Bring justice to people falsely accused

Invocation

Saint Margaret is closely associated with the Virgin Mary. When you call upon her, you will often smell roses. To ask for her assistance, close your eyes and imagine yourself sitting in a beautiful garden talking with her. She will always help you if you are sincere about your request.

Saint Margaret was extremely popular during the Middle Ages. Her father was a famous pagan priest. Her mother died shortly after her birth, and Margaret was raised by her nurse, a pious Christian woman. When she embraced Christianity, her father disowned her and she was adopted by her nurse.

One day while she was in the pasture caring for a flock, she was noticed by the Roman prefect Olybrius, who wanted her as his concubine or wife. She refused his advances, so he put her on trial in Antioch. Olybrius threatened Margaret, saying that if she didn't renounce her faith, she would be tortured and killed. She refused. They tried to burn her, but the flames had no effect on her body. Then they bound her hands and feet and threw her into a pot of boiling water. As Margaret prayed, her bonds loosened and she stood up unharmed. Finally, the prefect had her beheaded. Her prayers and the peace she exhibited in the face of her trials touched the crowd deeply. She is known as a miracle worker. Her faith and love will touch your heart, mind, and soul.

Alexis

(born ca. 380)

Saint Alexis will help you

- Find resources if you are homeless
- Succeed on spiritual quests
- Arrive safely and with ease when traveling
- Stay protected against earthquakes, lightning, and storms

Invocation

Saint Alexis will help anyone who humbly asks for his assistance. Humility is the key to working with Alexis. He will show you how to open your heart so you are really willing to accept help and vulnerable enough to receive the love.

Alexis was a confessor in life. He is a wonderful listener, so pour out your heart to him. When you tell him your problems, he will help you find solutions. Just be open to the suggestions even if they seem a bit unusual.

Alexis lived to be 100 years old. He was a mystic known as "the man of God." His name means "helper" or "defender." Alexis married but didn't consummate their union because Saint Paul came to him in a vision. He asked him to be of service and dedicate his life to God. His wife released him from his vows and he moved to Edessa, where he lived in a shack adjoining a church for seventeen years. He was a very pious and humble man who lived as a beggar and shared his meager resources with the poor. He liked living in anonymity.

One day the statue of the Virgin Mary told people to look for "the man of god," so in an attempt to remain anonymous he tried to flee to the city of Tarsus. A storm stopped him and he went to Rome instead, where he lived under the stairs in his family's villa until he died. His devotion and love of God continues to touch people's lives with his miraculous cures.

Kateri Tekakwitha

(1656–1680)

Saint Kateri Tekakwitha will help you

- Tend your garden
- Protect the environment
- Find the perfect car
- Decorate your home

Invocation

Kateri Tekakwitha's favorite flower was the lily of the valley. If you can find a bunch of them, put them in a beautiful vase and call her name. She is a gentle soul, filled with tenderness and joy. When you ask for her help, you might feel a gentle breeze or hear a bird singing joyously.

Kateri Tekakwitha was known as the "Lily of the Mohawks." She was born in upstate New York. Her father was a Mohawk chief, and her mother was an Algonquin who had a profound faith in the Catholic religion. When she was four, smallpox attacked her village, killing her parents and her baby brother. She was left severely weakened, badly scarred, and partially blind. The light of the sun would blind her damaged eyes, so she would feel her way around. People named her Tekakwitha, which means "The One Who Walks Groping for Her Way." More poetically, her name is occasionally translated as "The One Who Puts Everything in Order." It is said that God left her in darkness to see His light.

She loved nature and often spent time simply listening to the birds and feeling the wind upon her face. Her whole countenance brightened when she was out in nature, and she helped people feel the love of the divine by seeing the beauty in the world around them.

Father Pierre Cholenec was a witness at her deathbed. He states that Kateri's face, "…so disfigured and dark in life, suddenly changed about fifteen minutes after her death, and in an instant became so beautiful and so fair that just as soon as I saw it (I was praying by her side), I let out a yell, I was so astonished, and I sent for the priest who was working at the repository for the Holy Thursday service." He too was amazed by her transformation.

She is a patron of the environment and nature. She loved the land and continues to help protect it. Kateri knows that the Earth is our gracious host and that we must take care of it.

Bernadette

(1844–1879)

Saint Bernadette will help you

- Find forgiveness
- Overcome obstacles
- Conceive a child
- Heal emotionally, spiritually, and physically
- Connect with your divinity

Invocation

When you call upon Bernadette, she will take your requests directly to the Virgin Mary. A wonderful way to ask for her assistance is to sprinkle some rose petals in a beautiful bowl of water. Write your request on a piece of paper and place it under the bowl. You will often smell roses when Bernadette is present.

Mary Bernarde Soubirous was born in Lourdes, France. A sickly child, she suffered from asthma. Bernadette was a poor student and had trouble learning the catechism because she spoke a dialect of French. At fourteen, as she was gathering firewood, she came to a natural grotto where she experienced the first of eighteen visions. She saw a brilliant white light and then a small woman invited her to pray with her. Bernadette took out her rosary, and they prayed together in Bernadette's dialect. The woman instructed her to come back every day for fifteen days. Bernadette said the woman wore a white veil and a blue sash. She had a golden rose on each foot and held a long rosary.

The woman gave Bernadette personal messages and messages for the world. During these visions, Bernadette experienced trances that lasted more than an hour. The Virgin Mary didn't identify herself until the seventeenth vision. On February 25, 1858, Bernadette was instructed to drink from a spring. She began to dig. To the onlookers, it appeared she was eating dirt. The next day, in that spot, a spring began to flow. This spring has been the site of countless healings and miraculous cures.

Lourdes became one of the most beloved pilgrimage sites in the world. The spring still flows freely, and millions of miracles are attributed to its waters. The Catholic Church keeps track of the healings and periodically publishes the most noteworthy ones.

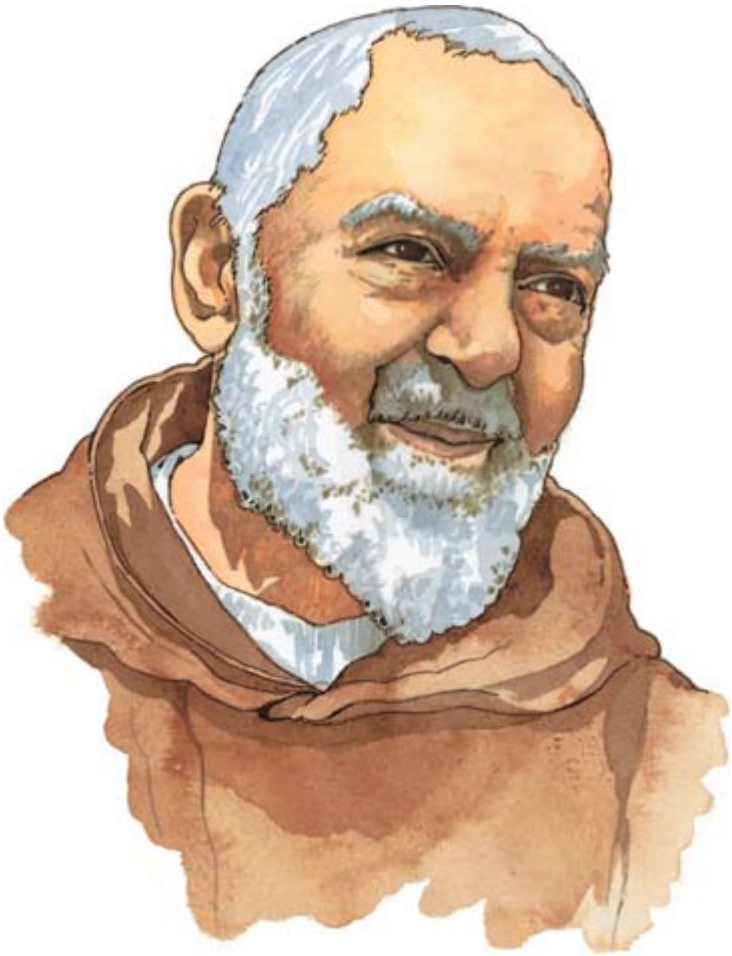

Padre Pio

(1887–1968)

Padre Pio will help you

- Heal from any type of wound or disease
- Have strong relationships
- Connect with loved ones—dead and alive
- Deepen your spiritual connection
- Forgive
- Feel the presence of angels and guides
- Make wise decisions and develop your discernment

Invocation

Padre Pio was a man of great faith, so when you wish to gain his assistance, place a rose at the base of a simple cross and expect great miracles to occur in your life. Any request made with an open heart and a willingness to embrace forgiveness is sure to be graciously answered. He excels at helping you see the true nature of your challenges. He is a miracle worker, so call upon him often.

From an early age, Francesco Forgione desired to become a priest because of his deep faith in God. He prayed ceaselessly, and in 1910, his prayers were answered when he became a priest. Padre Pio was in poor health most of his childhood and suffered from tuberculosis for many years. In 1918, while praying and giving thanks before a large crucifix, the marks of the stigmata, the wounds of Christ, appeared on his body. He was cured of tuberculosis but carried the wounds of stigmata for the rest of his life. His wounds were said to give off the scent of roses.

Padre Pio had many extraordinary spiritual gifts, including the ability to heal, to bilocate, to prophecy, to perform miracles, to levitate, to see angelic beings, and to discern spirits. He was able to go without sleep and nourishment; he could speak and understand languages he had never studied; and he could multiply food and drink. He was known to appear in confessionals all over the world, his invisible presence marked by the fragrance of roses. He taught people to explore the underlying cause of their problems and then asked them to forgive themselves and others. Miraculous healings took place each time a person opened his or her heart to forgiveness. As a young priest, Pope John Paul traveled a great distance to have Padre Pio hear his confession.

Padre Pio died in 1968. He had often promised that “After my death, I will do more. My real mission will begin after my death.” The marks of stigmata disappeared immediately after his death.

Francis of Assisi

(1181–1226)

Saint Francis will help you

- Heal animals
- Fill your heart with gratitude and love
- Find and follow your bliss
- Protect your home
- Feel God's presence in everything

Francis was the son of a rich cloth merchant. He had a good education, but he spent his early years drinking and spending his father's money. When war broke out between Assisi and neighboring Perugia, Francis was captured and thrown into jail. After he was released, he decided to join the Crusades. But then he received a visitation from Jesus, who asked Francis to serve Christ rather than the army. So Francis returned home.

He renounced his wealth, wore rough cloth, begged for food, and served the poor. Francis was known for his life with the animals he lovingly cared for and healed. He preached purity and peace and believed that all people were his brothers and sisters. Francis visited hospitals, washed lepers, and treated the sick. He also worked as a carpenter in rebuilding churches. In 1209, with the blessing of the pope, he started the Franciscan Order.

In 1224, he began to exhibit signs of the stigmata. While praying and fasting, he became so focused on the crucifixion that he went into a trance. When he awoke, he found he had nail marks on his hands and feet and a wound in his side. He kept the stigmata secret until his death.

He was known to multiply food and to influence the weather. Francis was never ordained because he didn't think he was worthy, yet he had a profound impact on the church. The gospel of kindness and love that Francis embodied soon spread all over Europe.

The Prayer of Saint Francis:

"O Lord, make me an instrument of Thy Peace!

Where there is hatred, let me sow love;

Where there is injury, pardon;

Where there is discord, harmony;

Where there is doubt, faith;

Where there is despair, hope;
Where there is darkness, light, and
Where there is sorrow, joy.
Oh Divine Master, grant that I may not
so much seek to be consoled as to console;
to be understood as to understand; to be loved
as to love; for it is in giving that we receive;
It is in pardoning that we are pardoned;
and it is in dying that we are born to Eternal Life."

Anna

(first century B.C.E.)

Saint Anna will help you

- Heal relationships and physical ailments
- Make decisions and choices
- Feel loved and supported
- Conceive or adopt a child
- Alleviate stress

Invocation

Like her daughter Mary, Anna's symbol is the rose. When you want Anna's assistance, light a pink or red candle and ask for her help. You will often smell roses when she is near, and you may see flashes of red or pink.

Saint Anna is the mother of Mary and the grandmother of Jesus. For many years, she was unable to conceive and often went into her garden to pray for a child. Her husband, Joachim, upset about his wife's inability to have a child, went to live in a shepherd's hut, where he prayed and meditated. While he was gone, an angel came to Anna and told her she was going to have a child. She was so overjoyed that she promised the angel she would consecrate the child to be of service to God. Anna was an extremely loving mother and was well known as a healer and miracle worker. She is a great prophet and a loving guide. Saint Anna lived until she was 79 years old. In Hebrew, her name is Hanna.

In 1650, a group of sailors were caught in a violent storm off the coast of Quebec. They prayed to Saint Anna and promised to build a sanctuary for her if they survived. The ship remained afloat and the sailors all lived, so they built a shrine in her honor at Beaupre. The shrine attracts millions of people each year and is famous for the many pairs of crutches left behind by people who no longer need them.

Anna is a very beautiful and graceful woman who speaks with a lyrical voice. Her laughter will touch your heart. When you call upon her, you will feel her love immediately surround you. Anna can see into the future and will help you make decisions to enrich your life and the lives of those around you.

Gregory the Wonder-Worker

(213–270)

Gregory will help you

- Peacefully settle disputes
- Remain safe in earthquakes
- Avoid floods
- Look into the future so you can make beneficial choices
- Follow your dreams

Invocation

Gregory grew up a pagan, so he loved nature, ritual, and ceremony. Find a quiet place in nature and ask for his assistance. You can perform a beautiful ritual in which you create an altar out of twigs and stones, or you could plant a tree or some flowers. As they grow, know he is watching over you, guiding you, and helping you manifest your dreams.

Gregory was born into a distinguished pagan family and named Theodore, which means "the gift of God." He became acquainted with Christianity when he was fourteen, following his father's death. He traveled to Beirut to study law with his brother. While in Palestine, he met the famous cleric Origen and decided to pursue theology. Origen had his students study the great philosophers, including the pagan teachers. Theodore was baptized and received the Christian name of Gregory.

Gregory returned to his hometown of Neocaesarea in 238. After spending time in solitude and silent prayer, he was elected Bishop of Neocaesarea. Then he had his first recorded vision, in which Saint John and the Virgin Mary appeared to him. They were so bright he couldn't look directly at them. Mary instructed him to record these revelations and share them with his church.

Gregory took great comfort and deep inspiration from these divine visions. Calling upon "cooperation with Spirit," Gregory banished evil spirits, altered the course of rivers, and even dried up a lake that was the cause of problems between two brothers. His ability to see the future was amazing and equal to the other prophets in the Bible. Gregory became known as the "miracle worker," and his miraculous feats and loving wisdom converted many people.

Columba

(521–597)

Saint Columba will help you

- Protect against computer hackers
- Stop plagiarism
- Enhance creativity
- Inspire poetry and prose
- Remove obstacles to getting your work published

Invocation

Columba turned from his anger in order to honor people and to care for their spiritual needs. He is a gentle man who will gladly help you enhance and protect your creativity. Since he loved bards and poets, one way of connecting with him is to write a rhyme or loudly sing your request. His sense of humor will help you even if you can't carry a tune.

Columba's birth name was Crimthann, which means "the fox." Ordained before the age of twenty-five, Columba spent the next fifteen years preaching and establishing religious communities in Ireland at Derry, Durrow, and Kells. He was also said to have illicitly copied a psalter. When King Diarmait ruled that the copy had to be returned, Columba was infuriated.

Later Columba harbored a kinsman who had killed an opponent in a hurling tournament. The king ordered his men to ignore the "right of sanctuary" and kill the kinsman. Columba gathered his clan and attacked the king. When the battle ended, the king had lost 3,000 men while Columba lost only one. He was condemned by the church and sent with twelve companions to the island of Iona, off the coast of Scotland, where he founded a monastery.

Columba became known for his miracles, including raising the dead, healing, taming wild animals, calming storms, calling rain, and turning water into wine. Columba had many visions. The patron saint of Ireland, he was so fond of Celtic history that he protected the bards and the poets who sang and wrote about it.

Ambrose

(ca. 339–397)

Saint Ambrose will help you

- Forgive
- Become a father and care for your family
- Increase your faith
- Gain financial independence

Invocation

Ambrose is a man of faith. He found great peace in his connection to God, and he will show you how to find that connection within your own heart for yourself. He will show you how to create miracles in your life and the lives of others. Ask him to embrace you with his faith and his love. Light a candle, say a prayer, and then trust the guidance you are given.

Saint Ambrose is known for his miracles and his writings. He was a lawyer and the governor of Milan. He owned a large estate and was a close friend of the emperor. It was a time of great strife in the Catholic Church. The bishop supported the Arian heresy that did not believe that Christ was a divinity. The bishop died, and there was a riot in the cathedral between the Arians and the Catholics. As governor, Ambrose was in charge of keeping public order. He went to the church and gave a passionate speech for peace. He begged people to decide their differences without violence. Suddenly there was a chant, "Ambrose for Bishop."

Ambrose hadn't even been baptized, and at first, he resisted the idea. He even filled his home with prostitutes so he would be considered unacceptable by the church and the people. Ambrose tried to hide, but Emperor Valentitian threatened severe penalties to anyone who hid him. After much inner turmoil, he became the bishop. He gave away all his wealth, prayed often, and fasted regularly. He studied the Greek philosophers and read the Scriptures. Ambrose became a wonderful bishop. He preached against capital punishment and was a proponent of peace. He became a mystic and a healer. He healed by laying his hands on people and is said to have raised the dead. He died on Good Friday, April 4, 397. He had a profound aura of peace around him at the time of his death. His writings, including sermons, hymns, homilies, and mystical tracts, touched many people and guided many leaders of the church for many years.

John of the Cross

(1542–1591)

Saint John will help you

- Remember that miracles are possible
- Have a mystical experience
- Embrace all of life
- See the perfection in all of creation
- Forgive yourself and others

Invocation

Saint John connected with the divine through prayer. To ask for his assistance, say a simple prayer, describe your problem, open your heart, and ask for his help. He is a constant reminder that anything is possible, so call upon him often. He often works through other people, so watch for unexpected help from kind and generous strangers. John had such a deep connection to God that simply opening your heart to his love will open up your own connection in miraculous ways.

John was a Spanish mystic and a Renaissance poet. At the age of fourteen, he took a job in a hospital working with incurable patients and the insane. He learned to see the beauty and happiness of God in everything. His greatest love was God.

He worked with Saint Teresa to reform the Carmelite order. In retaliation for the reforms, he was put in a small cell and regularly beaten. He continued to pray and to deepen his connection with God. After nine months, he escaped by climbing out a window, taking only the poetry he had written with him. John hid in a convent and read his mystical poetry to the nuns.

For the rest of his life, John shared his experience of God's love. He wrote many books filled with practical advice on spiritual growth and prayer. He said, "Where there is no love, put love—and you will find love."

Of the many miracles that are attributed to John, perhaps the most famous was that while the monastery was being repaired, the walls of his prison cell crumbled. After the rubble was cleared, he was found standing unharmed in the corner. He said the Virgin Mary had covered him with her arms and protected him from harm. He was also seen levitating while praying. When his body was unearthed in 1955, it was still in perfect condition and smelled of roses.

Cecelia

(second or third century)

Saint Cecilia will help you

- Improve your singing
- Compose music
- Succeed at any musical endeavor
- Deepen your faith
- Feel safe and loved no matter what is happening around you

Invocation

To call upon Cecelia, light a rose-scented candle and softly whisper her name. If you have an altar, place a bouquet of roses or lilies on it, write your request on paper, and place the paper next to the vase. She will surely help you.

Cecelia was born in Rome. As a young girl, she decided she wanted to remain a virgin and to dedicate her life to God. Her parents arranged a marriage for her. She told her new husband she had an angel watching over her, and if the marriage was consummated, her husband would suffer greatly, but if he agreed to be baptized, he would be allowed to see the angel. When her husband returned from being baptized, he found Cecelia praying with an angel beside her. The angel had flaming wings and wore two crowns, one of lilies and the other of roses.

The angel offered him a wish. He said he wanted his brother to be baptized. When his brother arrived, he remarked on the fragrance of the flowers, which were out of season. After Cecelia's husband told his brother about the angel and the two crowns, his brother was also baptized. They dedicated their lives to burying the martyrs who were being killed in the city every day. Both brothers were subsequently killed.

Cecilia was told to denounce her faith, but she refused. She was ordered to be killed by suffocation, but the attempt failed. Then she was beheaded, but she lived for three days, converting hundreds with her faith and her words. Her voice was so beautiful that people said she could charm the birds out of the trees. She was buried in a secret location. In 1599, her body and clothing were found intact. Her Cyprus casket was put on display and was reputed to smell faintly of roses.

Anthony of Padua

(1195–1231)

Saint Anthony will help you

- Find lost objects, pets, or missing people
- Remember who you really are
- Connect with your divinity
- Ease a pregnancy
- Travel safely

Invocation

Saint Anthony has a loving heart devoted to service. Stand quietly, close your eyes, and call his name several times. Then state your request and ask for his help. You may feel a slight breeze or a sense of warmth, which signals his presence.

Anthony is usually depicted wearing brown Franciscan robes, holding a book in one hand and the baby Jesus in the other. He is a beloved saint to many Catholics and is known as the "saint of miracles." An elegant speaker, Anthony inspires profound love within the hearts of his listeners. His resonant voice reflects his deep connection with his divinity. He prayed constantly and attracted huge crowds with his ability to impact others with his words. It is said that once, when he walked along the sea, the fish rose out of the water to listen to him speak about the wonders of faith. He inspired thousands of people from the pulpit and was a champion for the poor, prisoners, the disenfranchised, and debtors. He protected his listeners from rain and was known for his miracles. It is said that he once miraculously repaired a farmer's field that had been trampled by the crowds.

After he died, he appeared to the abbot at Vercelli, who then announced his passing to the people of Padua. When his body was moved three hundred years after his death, his tongue was perfect and still red. It is believed this was due to the purity of his teachings. He is known for finding lost articles and missing persons.

A legend says that when Anthony was staying with friends, the host found him sitting in absolute ecstasy holding the baby Jesus. Anthony at times is also represented holding a lily for purity and a book for wisdom. He is often depicted with his devout mule.

Teresa of Avila

(1515–1582)

Saint Teresa will help you

- Relieve headaches
- Deepen your spiritual connection
- Prevent heart attacks
- Heal a broken heart

Invocation

When you would like to invite Saint Teresa's help, say a silent prayer. You could place a bouquet of roses next to a small white candle to symbolize her presence. Learning how to use passive mental prayer will help in all areas of your life.

Teresa was born to a wealthy family. As a teenager, she was wild and rebellious, so her father sent her to a convent when she was sixteen. At first she hated it, but eventually she chose to stay because she saw how miserable her mother had been in marriage.

Teresa felt unworthy of God's love. She hated to pray, yet she prayed a lot. Eventually she fell ill and became paralyzed. At one point, a grave was dug for her and she was given last rites. Through daily mental prayer, she was able to heal herself and be relieved of horrible pain. She attributed her healing to Saint Joseph.

Teresa began to develop a rich and rewarding relationship with God. She had visions and profound ecstasy from which she would receive inspiration. Teresa described passive mental prayer as a four-step process. The first step is easy: Just meditate. The second step is to quiet the senses so the soul can receive guidance. In the third step, you open to contact with God. There is no stress, just a mental surrender to the process. The fourth step is taken by God. You need only remain open and receptive to God's wisdom, guidance, and gifts.

People who saw Teresa in prayer said she looked as if she was in a trance. She would often awaken drenched with tears of pure joy. As with many other saints, after her death, she radiated a sweet odor and her body remained uncorrupted for many years. Her coffin was said to smell of roses.

Brigid of Ireland

(born ca. 450)

Saint Brigid will help you

- Bless your home
- Deepen your ability to love
- Increase your abundance
- Conceive a child
- Heal a sick child
- Heal eye problems and hopeless wounds

Invocation

Light a yellow candle and call her name. Simply explain what you would like her to help you with. She is a woman with a deep love for everyone, so when you invite her into your life, expect loving miracles.

Brigid is the dearly beloved saint of Ireland. There is speculation she is actually a Celtic goddess who was made a saint in order to convert Celts to Christianity.

Born half princess and half slave, she lived with her mother, who had been sold to a Druid. From an early age, Brigid was devoted to God. After hearing Saint Patrick speak, she gave whatever she had to those in need. Brigid was a gracious woman who helped the poor with a loving and open heart.

When her mother was old and ill, Brigid took over running the dairy. She continued to give away all she could, and the Druid got upset. He tried to entrap her by asking her to bring him a basket of butter, which he knew she had already given away. Miraculously, when she handed him the basket, it was full. He was so impressed with the miracle he set her mother free. In another story, the Virgin Mary appeared to her and was upset because their conversation was interrupted by the crowds Brigid attracted. Brigid took a rake and made the tines appear to be candles. The crowd was distracted so Mary could finish the conversation.

Brigid is pictured as a beautiful young woman in a white robe. She is often shown carrying a lantern. A cross made of rushes is often associated with her. She worked closely with the poor, increasing their limited resources, healing the sick, helping worried mothers, and blessing the cradles of newborns. Brigid touches the hearts of everyone who calls upon her.

Martin of Charity

(1579–1639)

Saint Martin will help you

- Find your soul mate
- Create racial harmony
- Conceive a child
- Heal any physical, emotional, or spiritual problem
- Experience a miracle
- Find a lost pet

Invocation

Light a red candle before you ask for Martin's help at night. Then take a few minutes to pray. Begin by thinking about all the things for which you are grateful. Then explain your problem and ask for his help. Close by asking his blessing for people in need around the world.

Martin was the illegitimate son of a mixed-blood free woman in Panama. He inherited his mother's dark complexion and features. His father acknowledged him when he was eight, but then abandoned him again. Martin grew up in poverty. At twelve, he was apprenticed to a barber-surgeon. He learned to cut hair, administer medicine, and bleed people, a popular medical treatment at the time.

A few years later, Martin applied to the Dominicans to become a lay helper. After nine years, the community asked that he be made a Brother. Martin prayed endlessly and took care of the sick and the poor. He treated all people, regardless of color or race, including slaves brought from Africa. He also founded an orphanage.

Martin demonstrated many miraculous gifts. He was an incredible healer who performed instantaneous cures. While in the ecstasy of prayer, he would float in midair and the room would be filled with light. He was able to bilocate (be in two places at once) and had an incredible rapport with animals.

Martin forgave the mice and rats in the kitchen, saying they were hungry. He adopted stray cats and dogs, which he kept at his sister's house. He became a fundraiser for the priory and the city. Whether he sought blankets or miracles, his prayers were always answered. Even though he became the spiritual director for hundreds of people, he always called himself a "poor slave."

Agatha

(died ca. 250)

Saint Agatha will help you

- Overcome the emotional trauma of sexual assault
- Prevent fires
- Stay safe during natural disasters
- Defend torture victims
- Heal breast disease
- Find shelter during stormy weather

Invocation

Compassion is the hallmark of Saint Agatha. She will help you open your heart and find forgiveness so you can free yourself from the pain of the past. You can light a small white candle, say a simple prayer, and know she will be there for you. She will show you how you can find peace and happiness in the midst of life's traumas.

Agatha was a virgin and martyr. She was born of a wealthy family and was beautiful. The time in which she lived was a period of severe persecution for Christians, yet she refused to marry a Roman consul because she had dedicated her life to being a virgin of Christ. She was sent to a brothel but remained a virgin. Then she was accused of being a Christian and was turned over to the magistrate. She was beaten and tortured but was sustained by her love of God. The magistrate was so enraged by her cheerful continence that he had her breasts crushed and cut off. Saint Peter came to her in a vision that night and healed her wounds. Unimpressed by the miracle, the magistrate had her rolled over hot coals and broken clay pots. She prayed for release from her pain, and the earth began to tremble with a violent earthquake. She died with a look of peace on her face.

Her courage and pious love of God fostered a cult following. Prayers to her were reported to cure people of a variety of ills and to stop Mount Etna from erupting. She was credited with stopping the Turks from invading Malta. Medieval paintings of her showed her carrying a tray with her breasts, which many people thought were really loaves of bread, creating the tradition of blessing bread on feast day. Agatha's faith allowed her to feel peace in the midst of physical torture.

Patrick

(ca. 389–461)

Saint Patrick will help you

- Overcome a fear of snakes
- Improve your sense of humor
- Overcome prejudice or exclusion
- Build a life, a home, a building, or a relationship

Invocation

Light an emerald green candle and focus attention on your request. Ask Saint Patrick to show you the way and to embrace you with his wisdom and his love. Then give thanks for his help. You'll be amazed by the solutions that come to you.

Saint Patrick is one of the world's most popular saints. On his feast day, it seems like everyone is Irish! His Roman parents ruled the colony of Britain. At the age of fourteen, Patrick was captured by Irish slaver traders and taken into captivity. Ireland was a land of Druids and pagans. He learned the language and their practices.

During his captivity, Patrick turned to God in prayer. He wrote, "The love of God and his fear grew in me more and more, as did the faith, and my soul was roused, so that, in a single day, I have said as many as a hundred prayers and in the night, nearly the same. I prayed in the woods and on the mountain, even before dawn. I felt no hurt from the snow or ice or rain."

When he was twenty, he had a dream that led him to escape Ireland and return to Britain. Later, another dream urged him to return to Ireland. There Patrick became a priest and was later ordained a bishop. The shamrock is associated with him because he often used it to explain the trinity of Father, Son, and Holy Spirit.

There are many legends and miracles attributed to Patrick. Above all, he was a humble, pious, gentle man. His love and total devotion and trust in God created miracles in his life and in the lives of those around him.

Joseph

(1603–1663)

Saint Joseph will help you

- Stay safe when traveling
- Heal
- Succeed on a spiritual quest
- Find lost pets

Invocation

When you call upon Saint Joseph, look up and call his name.
Explain the nature of your request and know he will be there.
When he is present, you will smell the faint odor of sweet perfume.

Joseph became an incredible Franciscan mystic, healer, and visionary. His father, a poor carpenter, died before Joseph's birth. His mother was thrown out of her home and gave birth to Joseph in a stable. He was born with deformed feet. As a child, he was mentally slow but had a quick temper. Joseph had his first ecstatic vision when he was eight. At seventeen, he applied to become a friar but was rejected because of his sketchy education. Finally, the Franciscans accepted him as a lay brother. After working in the stables for many years, his temper cooled and he was ordained as a priest at twenty-five.

Joseph became famous for his ability to levitate. Almost anything religious would trigger his ecstatic aerial flights. He would fly high over the heads of the people and float for long periods of time. He would often fly to altars and holy statues. More than seventy of his flights were documented. Because of the huge crowds that gathered to see him fly, Joseph wasn't allowed to conduct mass and was asked to stay in his room. For the last thirty-five years of his life, he was a virtual prisoner in his room. A chapel was built for him there so he could pray privately.

Joseph was able to bilocate and was credited with many miraculous healings. He could read people's minds and see into their hearts. He could control the elements and communicate with animals. Everything Joseph touched was infused with the sweet smell of perfume.

Bridget of Sweden

(1304–1373)

Saint Bridget will help you

- Be protected against miscarriage
- Feel comfort if you have lost a loved one
- Courageously follow your heart's desire
- Work towards your life's purpose
- Interpret dreams

Invocation

Bridget was a pious woman who requires only an open heart and a sincere request. Light your favorite scented candle and take a few minutes to become quiet and focused before you call on her. Then offer a simple prayer, asking for her wisdom and guidance.

From an early age, Bridget had prophetic dreams and visions. When she was thirteen, Bridget's father arranged a marriage for her with eighteen-year-old Prince Ulf. It was a happy marriage in which she had eight children. Bridget was a pious woman devoted to her religious beliefs. At thirty-two, she was summoned to become a lady-in-waiting to the Queen of Sweden. When she arrived, she was upset by the royal lifestyle and unsuccessfully tried to influence the king and queen to change their ways.

After a number of years, she obtained a leave of absence, and she and her husband went on a pilgrimage. Her visions told her she had a mission to work for reform. Her husband and she then separated, each of them dedicating their lives to God within separate religious orders.

Bridget became troubled by her visions, fearing they were her own imagination. At the urging of a message in a vision, she consulted Master Matthias, a canon. He said her dreams were truly from God. She then dictated her dreams and visions, which were recorded in Latin. The church was in turmoil at that time. Bridget's visions helped bring the papacy back to Rome from Avignon in southern France.

Following the messages of her dreams, Bridget founded a monastery and embarked on many pilgrimages, including one to the Holy Land.

Part III
Ascended Masters, Spirit Guides, and Master Teachers

Ascended masters are people who have become enlightened during their lives and have chosen to continue to serve humanity after their ascension as well. They have released all of their limiting beliefs and are able to see all of life through the eyes of love. They can come and go at will from the earth plane and are always willing to be of assistance to anyone who asks.

Spirit guides are spiritual beings that are willing to act as guides. They are very similar to guardian angels and are more than willing to help you if you just ask them. They will never interfere in your life unless you ask for their help. They won't do the work for you, but they will certainly give you a more expansive perspective and help you make choices that will add to the quality of your life.

Master teachers are beings that love to teach people and help them let go of their limiting beliefs. They have walked the path before you and can help you avoid some of the speed bumps and pitfalls. If you ask for directions, they will help you find the easiest and most direct route to where you want to go and what you want to create.

They are all wonderful assistants. Give yourself the opportunity to get to know them. Each of the masters has his or her own unique personality and specialties. As you become more familiar with them, you will intuitively know whom to ask for help in any circumstance.

What area of your life would you like them to light up with their wisdom, love, and light?

Enoch

(3284–3017 B.C.E.)

Enoch will help you

- Bring justice to any injustice
- Savor all of life
- Deepen your spiritual connection
- Successfully complete writing projects
- Heal problems with breathing

Invocation

Enoch is waiting for your call and delights in helping anyone who takes the time to ask for his assistance. Light a golden-colored candle and call his name. State the nature of your problem and ask for his wisdom and guidance. Pay particular attention to your dreams; because he is a master of symbols, Enoch often communicates in allegory.

There are many different versions of Enoch's role in history. Enoch was a biblical prophet who became an ascended master. He is credited with inventing the concept of books and then later writing the Book of Enoch. He lived a very pious life. As a leader of his people, he was always just and fair. His name in Hebrew signifies "initiator" or "initiated." In the Koran, he is referred to as a man of truth and a prophet.

Enoch taught extensively about the power of symbols and is said to have discovered the knowledge and power of the Zodiac. He is credited with passing down symbols from time before time that explain the great mysteries. He is the custodian of great philosophical and religious truths that remain unknown to the world at large.

He was described as being a direct descendant of Adam and the great grandfather of Noah. He lived to be 365 years old and then ascended into heaven. Enoch was said to walk frequently with God, and on one of those walks, he simply ascended. He often reminded people that they too could have profound communion with God if they just took the time to practice that connection as they did the mundane tasks in their lives.

Moses

(thirteenth century B.C.E.)

Moses will help you

- Illuminate your way
- Understand the power of faith
- Create abundance

Invocation

Ask Moses to teach you how to live a life of faith as he did:

"Moses, show me the way of faith. Help me to feel the deep and abiding presence of love in my life. Help me to relinquish control and know peace. Show me the way, guide me, and direct me. May I have the willingness to follow that divine guidance. I give thanks."

Moses plays a huge role in the Bible and is credited with writing the first five books. He had a close and intimate relationship with God. The turning point in Moses's life was when God appeared to him in a burning bush and told him to go back to Egypt and lead his people to freedom. Moses is often called the lawgiver because he received the Ten Commandments from God on Mount Sinai.

Moses is an incredible role model and wonderful teacher about the power of faith, trusting the process, and accepting what is. He was able to perform amazing miracles because of his faith and his dependence on his profound connection to God. He shows us what is possible when we have a complete commitment and unwavering faith.

Moses led his people into the desert, where God provided manna each day. He told the people to gather what they needed each day for themselves and those who couldn't do it for themselves, but not to gather any more than they needed. Some people stored some for the next day and in the morning found it full of maggots and very smelly. Those who gathered a lot had barely enough, and those who gathered just enough had more than they needed. This is a powerful lesson anyone can apply to his or her life.

What about you? Do you sputter and spew, or do you trust the process inherently? Are you generous of spirit, or do you fear what may happen next? You may not have seen a burning bush, but Moses can help you deepen your connection to God and have faith so you move smoothly in the direction of your bliss.

Solomon

(ca. 1000 B.C.E.)

Solomon will help you

- Connect with your divine wisdom
- Balance all areas of your world
- Invite success and abundance into your life
- Heal your emotional body
- Release the past

Invocation

Solomon reminds people of the importance of the spirit of selflessness. The color he most resonates with is aqua blue. If you would like to work with Solomon, say this simple prayer: "Solomon, master of wisdom, please help me. Guide me with your brilliant light, love, and generous spirit. Show me the way so I may help others find theirs."

Solomon was best known for his wisdom. He wrote more than three thousand proverbs and one thousand songs.

Perhaps the most famous story concerns a dispute between the two women who came to his court both claiming they were the mother of the same baby. Solomon threatened to split the baby in half. One woman was prepared to accept the decision, but the other begged him to give the live baby to the other woman. Solomon then knew the second woman was the mother.

Solomon learned to balance the religious with the secular. By accessing the ancient wisdom of his spirit and channeling it through an open heart and a loving mind, he was able to bring peace and abundance to his country and build a great temple. If you ask for his help, he will show you how to do the same thing in your life.

Solomon will show you how to connect with your inner wisdom. Where do you argue for your own limitations? How do you sabotage your own success? Where do you fail to respect your own wants and needs? Do you try to please others rather than taking care of yourself? Are you too busy to take care of your spiritual, emotional, and physical needs? Do you worry about the future?

White Eagle

(mythological)

White Eagle will help you

- See your perfection
- Connect with your divinity
- Release all of your limitations
- Learn how to love unconditionally
- Heal your mind, body, and spirit

Invocation

White Eagle often worked with the symbol of the water lily. A wonderful way to begin working with him is to visualize a water lily and think of it as your spiritual unfoldment. Create a mental picture of a beautiful garden. Walk through the garden to the innermost sanctuary until you see the silent pool of still water that represents your spirit. Look into that water and see the true reflection of yourself, for the waters of the spirit never lie. Floating in the water is a pure white lily with a center of gold, symbolic of purity and divine intelligence. And as you look at that flower, know the light of your spirit is transforming your entire life to reflect your true perfection.

White Eagle's message is a familiar one. He knows that the only limitations that exist are the ones we place upon ourselves. He works in a very simple and profound manner reminding you that as you develop your true nature, your spiritual light will radiate out into your life, blessing, healing, and transforming your world. Letting your spiritual light radiate is like having a pair of wings. That light sets you free and allows you to soar.

He sees only the spiritual perfection in everyone and everything. Without that spiritual light, nothing exists. White Eagle will show you how to expand that connection so you can manifest whatever you want when you want it. He reminds you that you already know how to manifest and will help you let go of the limiting thoughts you have that cause you to manifest what you don't want.

White Eagle will help you heal your life and see your reality in a totally new light, one that is free of fear. His love will enfold you and make releasing your fear a fun and playful exercise. His joy is infectious; he is a beautiful spirit filled with love and laughter. White Eagle's healing begins with the simple and profound exercise of radiating the light of pure spirit throughout your entire being. By radiating this perfect light, you will be filled with a sense of comfort, joy, and strength.

Muhammad

(ca. 570–632)

Muhammad will help you

- Open your heart to divine love
- Meditate
- Deepen your ability to savor life
- See the divine in all of life

Invocation

Muhammad is a loving man of profound faith. He will show you how to create a profound and life-changing connection with the divine for yourself, if you ask with an open heart and a willing mind.

Muhammad is the prophet attributed with transcribing the Koran, the basic text of Islam, from the angel Gabriel. He led a simple life and was known for honesty and integrity. He was a man of his word and had a great deal of love and compassion for humans and animals alike. Muhammad was twenty-five years old when he married Khadija, a rich widow of Mecca, who was forty years old. She was a gentle, loving woman of impeccable character.

Muhammad was in the habit of going to a cave in the desert three miles from Mecca, spending months in prayer and meditation. After his visitation from Gabriel, Muhammad experienced a profound connection with the divine. Muhammad spoke publicly about his conversion and converted many by the sincerity and love in his words.

Muhammad served everyone, especially those in need, such as widows, orphans, the poor, sick, aged, and homeless. He set many slaves free and ministered to sick animals. He milked cows and fed camels. He never felt he was better than anyone else, and he was always willing to be of service. Above all else, he was a man of peace. One of Islam's basic tenants is that there is one god, Allah, and it encourages a simple life based on love and respect for the creator and for all of creation.

In one of the stories about Muhammad, he was in the desert, where some simple men were praying. A pious man asked them which direction they faced when they prayed. Muhammad admonished him by saying, "This poor shepherd's simple prayer entered directly into the ears of Allah more clearly than yours, as it was uttered from his heart with intense love, faith, sincerity, and reverence."

Confucius

(551–479 B.C.E.)

Confucius will help you

- Make a decision
- Overcome a moral dilemma
- Illuminate legal issues
- Increase your profit margin
- Enhance your love life

Invocation

Confucius was a simple man who loved helping people live life to its fullest. A wonderful way to call upon him is to sit down with a cup of green tea, relax, take a few long breaths, and explain the nature of your problem. Then ask of his wisdom and guidance. Be observant for the next few days. His assistance may show up in a variety of ways. You may notice a billboard or a headline in a newspaper or may feel called to read a certain book. Rest assured he will come to your aid.

Confucius was born in the Lu province of China with the birth name of K'ung Ch'iu. His father died when he was three. Confucius helped support his mother while managing to obtain an excellent education in music, poetry, history, and sports. After his mother's death, he became a teacher of the six disciplines: poetry, music, history, government, etiquette, and divination. He became chief justice and then received a prestigious position that allowed him to spend the rest of his life compiling his writings.

Confucius was a thinker, an educator, a political figure, and a philosopher. He became famous for his eloquent sayings about nature and the world. The essence of Confucianism is striving for perfect virtue in every thought, word, and deed. Confucius had a simple moral code: love others, do what is right rather than what is easiest or most profitable, and treat others as you wish to be treated. He believed a ruler who had to resort to force had already failed as a leader.

Some quotes attributed to Confucius:

- "And remember, no matter where you go, there you are."
- "Better a diamond with a flaw than a pebble without."
- "Choose a job you love, and you will never have to work a day in your life."

Paul the Venetian

(ascended 1588)

Paul the Venetian will help you

- Learn about divine love and true compassion
- Enhance your creativity
- Put love in motion in your life
- Succeed in your chosen field of art, architecture, or engineering
- Deepen your connection to your spirit

Invocation

Paul loves beauty, so when you call upon him, surround yourself in beauty. Cover a table with a vividly colored cloth and arrange some flowers and candles on it. Light the candles and call his name. He is a creative master, so his suggestions may be unusual. After you ask for his help, grab some colored pens and draw. See what images appear and look for symbolism. Write yourself a love letter and read it every day. Take daily concrete actions that say I love you. Volunteer at a homeless shelter or work with animals. Make love an activity in your life that you practice each and every day.

During his last incarnation, Paul lived as an artist. He saw beauty as the most powerful agent of change in a person's life. He painted in vivid colors and developed a way to prepare paint that allowed the color to last for centuries. He was summoned before the tribunal of the Inquisition because of his creative interpretation of the Last Supper in which he included a dwarf, a parrot, dogs, and a jester.

Paul the Venetian teaches about divine love, compassion, and charity. Creativity and beauty are other important qualities he emphasizes. Paul believes divine love is really love in action. He suggests moving from contemplated love into expressing love by the actions one takes. It is through deeds that love is most visible. He will help you define and clarify your concepts about divine love. He explains that true compassion lifts up another's soul, while human sympathy allows the person to wallow without progressing on the spiritual path.

Paul applauds our innate beauty as a magnificent creation of God, and he champions the pursuit of our Higher Self. The Ascended Master Paul the Venetian helps people master using love as a creative force in their lives. He also works closely with students of art, music, architecture, and engineering to help them create beauty, symmetry, and design.

Hilarion

(fourth century)

Hilarion will help you

- Unsnarl your computer
- Write music
- Connect with your deepest inner truths
- Open your ability to heal
- Connect with and teach spiritual truths

Invocation

Hilarion is a miracle worker, so call on him frequently. Write his name on the bottom of a forest green candle and light it every day as you meditate. Ask for his guidance and assistance. Invite him to help you open up to the blessings of the Holy Spirit.

Breathe in love and breathe out anything unlike love. Imagine Hilarion reaching out and touching your head and your heart. Be open to his presence in your life and find ways to be of service to others. He will work magic in your mind, heart, and spirit.

Hilarion was born in Palestine in the fourth century. He lived as a hermit and was well known for his countless miracles. His ability to cure the sick and to bring much-needed rain attracted many followers. He tried to find seclusion by moving continuously, but crowds continued to seek him out. They followed him even into the most remote regions. Eventually, he realized that his gifts of healing and truth-telling were meant to be shared, not hidden.

As an ascended master, Hilarion works closely with spiritual teachers, people interested in the healing arts, scientists, engineers, musicians, and computer scientists. Hilarion was a high priest at the Temple of Truth in Atlantis and also worked with the Oracle of Delphi. He helps people develop discernment, so they can tell the difference between the truth and illusion.

Hilarion assists people in preparing to fully connect with the Holy Spirit and to manifest their gifts of healing. Perhaps his greatest gift is his ability to help you open your heart while quieting your doubt-filled mind.

Sri Swami Satchidananda

(1914–2002)

Sri Swami Satchidananda will help you

- Remember that everything in life is a gift
- Joyfully embrace all of you
- Be truly happy
- Expand your capacity to meditate so you can connect more deeply
- Know you are one with everything

Invocation

Just ask and Sri Swami Satchidananda will gladly help you.
Practice smiling with your heart when you ask for his assistance.
He will bring a sense of magic, wonder, and joy into your life.
You will feel his love surround you, and a sense of ease will
become evident in everything that you do.

"Your ultimate goal is to be happy. Where is that happiness? Within you. If you want to have permanent happiness, it will never come from outside. If somebody makes you happy today, the same person will make you unhappy tomorrow. You are happiness and peace personified. Find that happiness and peace within you."

—His Holiness Sri Swami Satchidananda

Sri Swami Satchidananda loves people and loves helping them. He absolutely loves reminding people about the joy that surrounds everything and is always available. He is the personification of love and joy. When you call upon him, you are likely to hear joyful laughter and feel like smiling. He is a deeply spiritual being, and his desire for everyone is to experience the incredible feeling created by a sense of connection to one's divinity. He has a very simple philosophy, and his guidance is always very gentle, loving, and transformative. Sri Swami Satchidananda saw the similarity in all of the world's religions and knew that we are all part of the great whole.

When asked how he always stayed happy, he replied, "You want my secret? I never worry. Whatever comes, comes, and I accept it fully as the gift of God." He sees everything as a gift and felt that having a physical body was nothing short of a miracle. He will help you realize that life is a vehicle you can use to savor each moment and remember who and what you really are.

Lady of Guadalupe

(appeared 1531)

Lady of Guadalupe will help you

- Conceive a child
- Heal a broken heart
- Strengthen all of your relationships
- Find the love of your life

Invocation

Lady of Guadalupe is more than willing to help you. Place some cut roses in a vase and scatter some rose petals around your room. Light a candle and ask her for her assistance. Pour out your heart to her and listen for her guidance. She will embrace you with her love. When you share that love, it comes back to you multiplied.

In 1531, Juan Diego, who had recently become a Catholic, was walking to his religious instruction in a small town in Mexico. Suddenly he heard birds singing, and he wondered where he was. Then he heard a lyrical voice calling his name. He was puzzled and when he looked around, he saw a beautiful woman standing a few feet away. She told him to talk to the bishop and have a church built in that spot for her. The bishop wouldn't believe Juan at first, but she kept encouraging him to talk to the bishop. Finally she had him pick flowers that were blooming in the middle of the desert in the middle of the winter. He filled his jacket with the flowers. When he opened his jacket to give them to the bishop, there was an image of the heavenly lady clearly imprinted on the inside.

Our Lady of Guadalupe is well known for her miracles. Her image on Juan's jacket is the only physical manifestation of the Virgin Mary. She is a powerful force of love and teaches about the power of faith, hope, and charity. Lady of Guadalupe is the embodiment of divine love. She is the divine mother who cares deeply for all of her children. She will never judge you and is always ready to help. Lady of Guadalupe is a compassionate guide who will teach you how to fill your life with laughter and joy.

Mother Teresa

(1910–1997)

Mother Teresa will help you

- Find your life's purpose
- Overcome grief
- Heal a broken heart
- Comfort a child

Invocation

Mother Teresa loves to be of service, so feel free to call upon her. She was a simple woman, so you don't have to do anything fancy. Light a white candle and call her name. Explain what you would like her to help you with and ask for her assistance. Open your heart, and spend some time in silence so you can hear her suggestions.

Mother Teresa was awarded the Nobel Peace Prize, and she spent more than forty-five years comforting the poor, the dying, and the unwanted around the world. Her love transcended death, and she continues to work with people, teaching them about the power of love, faith, gratitude, and being of service. As a young woman, she found a dying woman on the streets of Calcutta. She stayed with her, comforting her until she died. That experience changed her life, and she made it her calling to help those in need.

It is said she had this prayer on her wall, and it nicely sums up her philosophy:

"People are often unreasonable, irrational, and self-centered. Forgive them anyway.

If you are kind, people may accuse you of selfish, ulterior motives. Be kind anyway.

If you are successful, you will win some unfaithful friends and some genuine enemies. Succeed anyway.

If you are honest and sincere, people may deceive you. Be honest and sincere anyway.

What you spend years creating, others could destroy overnight. Create anyway.

If you find serenity and happiness, some may be jealous. Be happy anyway.

The good you do today will often be forgotten. Do good anyway.

Give the best you have, and it will never be enough. Give your best anyway.

In the final analysis, it is between you and God. It was never between you and them anyway."

Elijah

(ninth century B.C.E.)

Elijah will help you

- Deepen your faith
- Tune in to your inner wisdom
- Remember that miracles are possible when you believe

Invocation

Allow yourself to relax when you call upon Elijah. He was a man of peace, so taking time to quiet your mind will help you connect with him. Take a few long, slow, deep breaths and let go. Relax and open your heart. Spend a few minutes breathing deeply and connecting with the solitude of your heart. After a few minutes, you will feel that connection, and then ask Elijah for his help. Call his name out loud. Allow him to show you how to connect with your inner wisdom. He has a generous heart and is always willing to help you. He will remind you that you connect with the divine through the silence of your mind. Whenever you want his help, just call his name out loud and he will be there for you.

Elijah lived at a time in history when miraculous experiences, prophecies, and visitations from God were "normal," everyday events. Elijah will show you how to access your inner wisdom so you can go beyond everyday limitations and embrace the expansive realm where magic and miracles live.

Traditionally during Passover, a special cup of wine is filled and put on the Seder table for Elijah. During the Seder, the door of the house is opened and everyone stands to allow Elijah the Prophet to enter and drink. A chair is also set aside for Elijah at every bris. At the conclusion of Shabbat, Jews sing about Elijah, hoping he will come "speedily, in our days…along with the Messiah, son of David, to redeem us." Elijah is a heroic figure in Jewish tradition.

In the New Testament, there are references that suggest Elijah had reincarnated as John the Baptist. In Islam, he is considered one of the prophets. In all three religions, he was seen as a very powerful man with a profound faith who was able to perform miracles. When a matter of law was at issue, Elijah was called upon to be the arbitrator.

Imagine what would happen in your life if you began to see miracles as normal, everyday events. Ask Elijah to allow you to see the world through his eyes if only for a moment.

White Buffalo Woman

(mythological)

White Buffalo Woman will help you

- Make even the most mundane activities sacred
- Activate your sacred purpose
- Heal anything
- Create happiness, joy, and ease
- See the divine nature in everything

Invocation

When you want White Buffalo Woman to work with you, begin by calling on the four directions of north, east, south, and west. Ask for their blessing and guidance. Face the rising sun and call upon her. She will enfold you in her arms. When each of us is born, the universe sings our sacred song. She will sing it for you, reminding you of your divinity.

White Buffalo Woman is a holy woman who taught people how to walk through life in a sacred manner. She brought the sacred buffalo calf pipe to the Lakota and Sioux people. She will teach you how to live all of life in harmony with everything, which will fill you with a sense of peace and joy. When you move through life in a sacred manner, abundance, happiness, and joy are sure to follow.

White Buffalo Woman has promised to help human beings until they no longer need her assistance. She sees the light of the Great Spirit in everything and in everyone. She put the divine spark of love in the first human being and continues to help it to grow within each person. She will help you fan that spark of light into a brilliant flame that will illuminate your way, guiding you and directing you unerringly toward your freedom, happiness, and joy.

She has the ability to touch the essence of who you are and activate your inner wisdom and illuminate your sacred life's purpose. Once you align with that purpose, the entire world opens up to you. Ease becomes the cornerstone of your life and success unfolds before you. Ask for her assistance and be prepared to live in a sacred manner.

Maha Cohan

(multiple incarnations)

Maha Cohan will help you

- Open your heart
- Deepen your connection to yourself and your spirit
- Find a career that makes your heart sing
- Resolve childhood issues

Invocation

When you call upon Maha Cohan, imagine yourself being enfolded by the wings of a great white dove. His help will gently flutter into your life. He often works with crystals. You can use your favorite stone or buy a crystal specifically for working with him. Hold it in your hand and call his name. Simply state your request and then be open to his guidance.

Maha Cohan is called the messenger, and he is the representative of the Holy Spirit. It is that spirit that gives life to everything, even the rocks, plants, and animals. Maha Cohan works closely with the angelic realms, bringing comfort and strength. When you open your heart to him, you can feel the pulsing presence of spirit and begin to align with the heart of God.

Maha Cohan's name means "great lord," and he has the incredible ability to create clear and open communication between your mind and your spirit. Once that dialogue has begun, change becomes so much easier that magic and miracles become part of everyday life. He will bring comfort and purity into your life. He brings balance and harmony into the dualities of feminine and masculine, love and fear, heaven and earth.

Maha Cohan greets each person as they are born and when they die. He is a gatekeeper and has always been with you. Since you have free will, he won't interfere in your life unless you ask. As soon as you call upon him, he will immediately share all his wisdom and light with you. He is a gentle and loving teacher, but he is very firm with his students. He expects you to follow through on his suggestions because he knows they will deepen your connection with your divine purpose and help to set you free.

Babaji

(appears throughout the ages)

Babaji will help you

- Realize the power of love
- Overcome any challenge
- Overcome ignorance

Invocation

Babaji will often appear in your meditations as a violet flame or a beautiful lotus flower emanating brilliant light. Call upon him and ask for his guidance, love, and wisdom. Light a purple candle and invite him to be your teacher. When you call upon him, you may feel an immense wave of love suddenly flowing through you. Babaji beams an intense light of love at all who open their hearts to his presence.

Babaji is a name that has been applied to masters and sages throughout time. Baba means "father," and "ji" is a suffix of respect. Paramahansa Yogananda wrote about Babaji in his book, *Autobiography of a Yogi*. Babaji chose to forgo ascension until everyone on Earth has achieved freedom. He is also called "the Great One." He is said to have lived for thousands of years in various caves in the Himalayas. He watches over mankind and appears to people when they need his help.

Many people report having seen Babaji during the last two centuries. Nearly everyone describes him as a tall and slender young man. He has a noble appearance but is humble and loving with a childlike delight in life. When several people see him simultaneously, they each describe a different person. He speaks very little, seldom eats, and never sleeps. Babaji can display superhuman strength. He always talks to a person in his or her native language and can appear and disappear suddenly.

People are attracted to Babaji because of the bliss they experience in his presence. He is a master of love. He commands the profound wisdom of accomplished yogis, to whom everything is possible. Yogis are able to transcend the body, walk on fire, meditate endlessly, and live only on *prana* (energy).

When you call upon Babaji, he will be there. He invites you to demand proof of his presence. He will show you the path of truth and help you avoid getting lost in the illusion of false prophets.

John the Baptist

(10 B.C.E.–28 C.E.)

John the Baptist will help you

- Detoxify your body
- Release old beliefs
- Purify your thoughts
- Deepen your faith

Invocation

Call on John the Baptist when you want a new beginning. He will bring order to your life, guide you, and direct you. Sprinkle some water around and ask for his assistance. Clean your home as a symbol of your commitment. Take a long, cleansing shower while asking John to fill you with the power of your divine self. You can also ask for his assistance every time you bathe or take a shower.

John was a man of profound faith, and his message was one of faith, purity, piety, and spiritual freedom. He was a bridge between the Old and New Testaments in the Bible. Factual knowledge about the life of John the Baptist is limited. He was a prophet calling for change. There were many groups practicing baptism at that time in history. Baptism is a form of ritualistic purification. It is symbolic of the purity of mind necessary to fully connect with one's spirit. John viewed baptism as a rededication to one's spiritual path. He took the wisdom of the past and the promise of the future and combined them into a beautiful ceremony that empowers the individual to step more fully into his or her own unique divine wisdom.

John asks you: What parts of your life are working, and what areas need to be transformed? Who are you, and what is it that you really want to create? John said, "I am a voice crying out in the wilderness." He cries out to you and invites you to celebrate your perfection and release any judgments you have about yourself. He invites you to go beyond your human frailty.

John was beheaded. Symbolically, he asks you to let go of your mind's limiting beliefs and embrace the wisdom that lies within your heart.

Merlin

(mythological)

Merlin will help you

- Reconnect with your ability to perform miracles
- Create heaven on earth
- Find a lost love
- Attract abundance
- Know your godlike nature

Invocation

Even though Merlin is a wizard, there is no need to find a wand or gaze into a crystal ball. Simply call his name and then listen for his guidance. He may speak to you in symbols or leave a trail of signs to follow. Know you were born of magic; know Merlin will be there for you and he will.

Merlin was King Arthur's benefactor and a powerful wizard. Magicians play with molding, sculpting, and directing energy with a particular purpose in mind. Merlin was a magician, mystic, philosopher, Druid, shaman, monk, storyteller, bard, and astronomer. He was well known for his predictions, which always came true. Legend has it that Merlin's father was an angel who slept with a nun and gifted her with a child. He was an amazing teacher and guide for Arthur. He is more than willing to play the same role for anyone who is courageous enough to call upon him.

If you are thinking about asking Merlin for his assistance, he has probably been calling you for sometime. Merlin searches the world looking for souls willing to assist him in bringing magic back into the world. Merlin understands the illusionary nature of reality and seeks students with the wisdom and courage to go beyond the illusion and create a world based on the principles of Camelot. He knows what is possible and is willing to help anyone with similar goals.

Merlin knows that one of the most important ingredients to create what you want in life is a profound connection to your spirit. He knows that if you have a willingness to surrender the will of the small self for the benefit of the greater good and a heart willing to love, you already are a magician. When you call upon him, expect the unexpected. He will reawaken the wizard and master magician you have always been. He will remind you of your ability to consciously create whatever you want, whenever you want it. He will also teach you about the responsibilities inherent in being a creator.

Serapis Bay

(multiple incarnations)

Serapis Bay will help you

- Bring harmony and balance into your life
- Make completing tasks easy
- Overcome procrastination
- Heighten your creativity
- Enhance your sex life

Invocation

Serapis Bay will help you bring the best of yourself forward. He will help you see the perfection in even your greatest flaws. Light a yellow candle and focus your attention on its light. Breathe in the golden glow and mentally release any fear or limiting thoughts. Then say a prayer and ask Serapis Bay for his assistance. Be sure to accomplish any tasks he assigns you. Remember that spiritual practice requires ongoing discipline and dedication if it is going to make a difference in your life.

Serapis Bay is an ascended master with the qualities of purity, discipline, joy, hope, and excellence. He is one of the great teachers of ascension on the planet. Closely associated with the Divine Mother, he helps to illuminate her gifts. He is often associated with Luxor in Egypt, and he holds open the Temple doors on the etheric level.

Serapis Bay encourages discipline and dedication in everyone who works with him. He will show you the shortest and most efficient path to enlightenment. He will help prepare you to manifest magic and miracles in your life and in the lives of those around you. He will initiate you into the ways of spirit and bless your life with a profound sense of harmony and beauty.

Serapis Bay works with the kundalini energy stored at the base of your spine. He will help you release this energy and guide you as this energy moves through your energy centers. Often the process of awakening kundalini energy can be unsettling. Serapis Bay will assist you in releasing this energy in a balanced and harmonious manner, which will gradually awaken the fire of your kundalini.

He also works with the yellow ray of creative intelligence, helping to bring out the creativity, focus, and freedom of artists, musicians, peacemakers, philosophers, and metaphysicians. He works to encourage balance and activate harmony and artistic beauty in all areas of life.

Jesus

(ca. 2 B.C.E.–28 C.E.)

Jesus will help you

- Connect with your own divinity, the Holy Spirit
- Heal your mind, body, and spirit
- Know you are God
- Release all beliefs in the idea that we are separate beings
- Perform miracles

Invocation

You can connect with Jesus through prayer and meditation. He is more than willing to help you enliven and enlighten your spirit so you too can see yourself as you truly are. When you open your heart to him, you will be filled with a wisdom and love that is all-encompassing. He will empower you to heal your life and change your world. He truly loves helping people realize the inherent power and wisdom that lies in everyone's heart and mind.

Although the idea of ascension predates Christianity, Jesus is perhaps the most famous story of ascension. Throughout history, there have been men and women who have transcended their limiting beliefs, reached a higher state of spiritual awareness, and dedicated themselves to being of service to humanity. Jesus is an incredible example of what human beings are capable of doing. An ascended master is a person who has experienced ascension, and all human beings have the potential to ascend. He often reminded his disciples that they were capable of doing miracles, just as he was. He is an amazing example of what can be done when a person dedicates his or her life to developing and maintaining a deep and abiding connection to spirit and the divine.

Jesus taught about love and forgiveness and the futility of judgment. He reminded people to turn the other cheek and taught them about the power of the Holy Spirit. He was a light willing and able to enlighten all people. He often talked about the Trinity, and one of the trinities he referred to was love, wisdom, and power. Jesus showed us that it is possible for everyone to obtain and express mastery. He was able to raise the dead, change water into wine, and calm the sea because he had aligned himself with his divinity. Jesus saw himself as he really was, a divine spark of God. He had stopped believing his mind's perspective that he was his body.

Buddha

(563–483 B.C.E.)

Buddha will help you

- Quiet your mind
- See the truth
- Release your limiting beliefs
- Experience compassion and love
- By being your spiritual guide if you are committed to the path of enlightenment

Invocation

Buddha is always at the edge of your reality waiting to be of assistance. Spend time in meditation, quieting your mind and asking for Buddha's guidance. Listen carefully for the gentle whispers. Tuning into your Buddha nature takes practice, so meditate often. As with all spiritual practices, the more you practice the better you will get at it.

Buddha is a Sanskrit word meaning "awakened." The most widely known Buddha is Siddhartha Gautama. Yet the term *Buddha* doesn't refer to any one individual, but rather to *any* human who has become enlightened. A Buddha is a person who sees life as it really is. He or she has awakened from the illusion most people live within. There have been numerous Buddhas, and there will be many more in the future. Buddhas reveal the path to bliss and show people how to connect with their own Buddha nature.

Due to the heightened awareness of consciousness, a Buddha sees the past, present, and future simultaneously and with neutrality, clarity, and great compassion. A Buddha embraces all beings with intense unconditional love. When given Buddha's blessing, animals become more peaceful. A Buddha is so deeply connected to his or her divine self that a Buddha responds from endless virtue. Just as the moon shines without effort, a Buddha acts naturally from loving compassion, without the confusion of undisciplined thought. A life based in loving-kindness and service flows from the Buddha nature.

For a Buddha, the trained mind is a wonderful tool instead of an incessant taskmaster. By quieting the mind, a Buddha sees life with loving compassion and is free of judgment. Enlightened beings delight in working with individuals as teachers and spirit guides. Buddhas are ordinary people who show each of us how to achieve the absolute bliss of Buddhahood. They can help awaken the path to the Buddha nature within us all. Through practice, you will also become an emissary of loving-kindness in the world.

Mary Magdalene

(0–60 C.E.?)

Mary Magdalene will help you

- Feel the power of love
- Forgive
- See life with greater understanding and clarity
- Deepen your connection to your spirit
- Improve your psychic abilities

Invocation

Mary Magdalene has a huge heart and capacity to love. When you want her aid, write your request on a red piece of paper and light a white candle. Then say, "Mary, please help me in my quest to create happiness and joy. Allow me to be of service and to know what actions to take. Mary, help me to know true love and share it with everyone I touch."

Mary Magdalene was the most important female disciple of Jesus. Traditionally she has been labeled as a prostitute, although the Bible doesn't support that view. Some people believe she was the wife of Jesus and that they had a daughter named Sarah. Regardless of what you believe about her, she is a very powerful teacher. Her message is one of love, gratitude, and deliverance.

She reminds us of the importance of loving ourselves and of being of service to others. She was present at the crucifixion of Jesus and was the first to see him after he rose from the dead. The Gospel of Mary Magdalene reveals Mary's profound understanding of the teachings of Jesus. Her gospel survived until early in the third century but was dismissed and despised by the early church fathers. The Gospel of Mary Magdalene has what might be considered Taoist and Buddhist principles presented in first-century Christian language. Interestingly, the first gospel written by a woman was one of the first to be dismissed by the early church.

Mary fully understood the profound message of Jesus and asks us to embrace those teachings as a way of life. Forgiveness, generosity of spirit, the understanding of the perfection of all of life, and the importance of love are heavily emphasized by Mary. Her heart is always open and her wisdom is only a thought away.

Samuel

(ca. 1000 B.C.E.)

Samuel will help you

- Release your judgments
- See life in a more expansive manner
- Develop a green thumb
- Heal any emotional wounds

Invocation

Samuel will show you how to quiet your mind as you learn to listen for the voice of your spirit. Spend some time meditating. Just focus your attention on your breathing, and when you are distracted by your thoughts, return your attention to your breath. You will continue to have thoughts, but just keep bringing your attention back to your breath.

Ask Samuel to help you and he will come to you. Open your heart, quiet your mind, and allow love to be your guide.

Samuel is called the "knowledgeable prophet" and is recognized by followers of Islam, Judaism, and Christianity. He began to hear voices at night and at first thought his father Eli was speaking to him. Eventually he realized it was the voice of God. In the classical sense, Samuel extolled people to repent and turn to God as their salvation. He traveled around the countryside preaching fear in the name of God. When he ascended, he realized fear was an illusion and that God's love was unconditional and free of judgment as well as expansive.

As an ascended master, Samuel reminds people that their freedom lies in activating their inner wisdom and listening to the voice of their spirit. He assists people in activating that connection through the power of love. He reminds us that judgment weakens our connection to our divinity and shows us how to see all of life through the eyes of perfection.

Samuel knows that meditation is one of the most powerful and affective ways to connect with your spirit. He will assist you in developing the necessary focus to meditate and finding the type of meditation that will be most effective for you. Just ask for his assistance.

Lanto

(multiple incarnations)

Lanto will help you

- Create abundance in all areas of your life
- Fine-tune your ability to manifest
- Speak eloquently
- Release beliefs that no longer serve you
- Deepen your understanding of your true nature

Invocation

When you want to invite Lanto into your life, begin by meditating on the golden lotus flame that is symbolic of his presence. Light a golden-colored candle and imagine yourself seated in the center of a beautiful lotus flower. Allow Lanto to light your path while he guides your thoughts and behaviors. Visualize the golden flame transforming any limiting thoughts or feelings and infusing them with love.

Lanto is the ascended master who teaches about true wisdom, understanding, and the drawbacks of judgment. Lord Lanto delights in showing people how to attain enlightenment and how to connect with the Holy Spirit's gifts of wisdom and knowledge. He will show you how to use discernment so you can make choices that are beneficial to all who are involved.

Many of Lanto's incarnations were in China, where he infused that country's culture with great wisdom and love. Lanto will remind you of your basic self-worth and innate wisdom. He reminds people to love themselves unconditionally and to remember that connecting with their divinity is a process. Lanto feels that one of the many gifts of earthly life is the opportunity to see the results of our thoughts and beliefs in three-dimensional physical reality. Lanto knows life is an opportunity to make choices, see the results of those choices, and then choose again. Moment by moment, there is an opportunity to practice the loving presence of spirit or to fall deeper into the illusion of separation.

Lord Lanto sees human beings as gods who are in the process of remembering their divinity. He reminds each individual to celebrate their greatness and lovingly release their limiting beliefs about themselves. He emphasizes love, joy, and laughter. When you invite his guidance into your life, his beaming smile will light up your life.

Abraham

(ca. 2000 B.C.E.)

Abraham will help you

- Understand the power of faith
- Find your life's purpose
- Remember your basic goodness and divine nature

Invocation

Abraham was a man of prayer. He spent a lot of time talking to God. Ask Abraham to show you how to have faith, how to let go of your fearful thinking and feel the love of the universe embracing you. Walk under the stars and imagine what it must have been like for Abraham to live in the desert. Then open your heart and expect miracles to happen.

Abraham plays a pivotal role in Judaism, Christianity, and Islam. These religions are sometimes referred to as the Abrahamic religions. In Judaism, Abraham is the revered patriarch. In Christianity, Abraham is a spiritual forbearer. In Islam, Abraham is regarded as another important prophet in a line that began with Adam.

God promised Abraham he would found a nation and have millions of descendants. Yet Abraham was one hundred years old when his wife, Sarah, bore him a son. Then God asked Abraham to sacrifice this beloved son. Another man, asked to sacrifice his son, would have become hostile and bitter. Many would have rebuked God and turned away. Instead, Abraham trusted God and was shown the power of love when God spared his son, replacing his sacrifice with a sheep.

Abraham reminds us of the power of sustaining our convictions. He exemplifies the power of faith and perspective. When you aren't sure what to do next, ask Abraham for his guidance. He is a leader and a founder of movements. He has the capacity to harness his profound faith and work wonders. So ask for his help, open your heart, and trust the guidance you receive. His guidance will always be loving, gentle, and kind.

Jeremiah

(ca. 580 B.C.E.)

Jeremiah will help you

- Let go of all limitations
- Be truly happy and free
- Heal your mind, body, and spirit

Invocation

Jeremiah realizes that the process of surrender for most human beings can be an arduous one. He knows that most humans are fiercely independent, and surrender seems to fly in the face of that independence. He suggests starting by asking for the ability to love and accept yourself completely just the way you are. Then gently move toward the act of surrendering to your divine will. Once you feel the power of that love, nothing and no one can ever prevent you from having peace of mind and joy at all times.

Call upon him, ask to feel loved, and then just open your heart and receive his love. Jeremiah asks you to let him love you until you can love yourself.

Jeremiah lived in Jerusalem when the Babylonians had taken control of the city. He lived through the invasion, the deportations and slaughter of Jews, and the destruction of the Temple. He had the choice of staying in Judah or going to Babylon. He chose to stay in Judah but was forced to later flee to Egypt. The book of Jeremiah is mostly biographical and historical in nature. He spoke of the importance of personal spirituality versus organized religion and the necessity of individuals taking responsibility. These two teachings were revolutionary in his day and constituted a great step forward.

He shows people how freedom, happiness, and joy are easily obtained by embracing divine will and how they remain elusive when a person isn't willing to take responsibility for his or her actions. Jeremiah explains divine will as an alignment with a person's higher purpose and true spiritual nature. Divine will is something inherent and internal within each human being. It isn't a desire by some external power to force you to do their will. By surrendering to your true nature, you are infused with the all-powerful force of love. With love, anything is possible.

Sanat Kumara

(ca. 1000 B.C.E.)

Sanat Kumara will help you

- Light the sacred fire within your own heart
- Cleanse your home and your life of negative influences
- Awaken your divinity
- Enliven your relationships
- Create abundance
- Balance your male and female aspects

Invocation

Light a beautiful pine-scented candle as you call upon Sanat Kumara. Call on him once a day for a week, and he will teach you discernment and show you how to connect with the Divine Mother.

Sanat Kumara is responsible for the evolutionary path of the Earth and all souls incarnated on this planet, including humans, plants, and animals. He works very closely with the angelic realm. Sanat Kumara is the guardian of the sacred flame. The tradition of the Yule log originated with Sanat Kumara's custom of consecrating the sacred fires every year. Each year he would rekindle the sacred fires, and people would come from all around the world to rekindle their fires from the sacred source.

Sanat Kumara actualizes the numerous facets of the divine self in physical reality. He invites you to embrace all of the aspects of yourself and surrender to the compassionate nature of your true self.

Sanat Kumara is called the "holder of all wisdom and learning." He helps to destroy all negative tendencies that weaken one's connection to the divine self. He bestows spiritual gifts on all who call upon him, especially the power of discernment. He will also help awaken the Divine Mother within you. He is often seen as a four-petal white lotus flower that resides at the base of a person's spine. He is the essence of the sacred fire that gives life to you.

Sanat Kumara banishes ignorance and replaces it with divine wisdom and love. He is a bright light and a loving guide who will assist you whenever you are ready to let go of your limitations. He is a miracle worker and loves to remind people how to create miracles in their own lives.

Lady Nada

(multiple incarnations)

Lady Nada will help you

- Develop true self-mastery
- Protect children
- Empower and guide teachers, ministers, and healers
- Bring justice into life's more challenging events

Invocation

Just by calling her name you will feel her loving presence. Lady Nada is an incredible loving and powerful being to have in your life. If you would like her to work with you on a regular basis, light a deep red, rose-scented candle each day and invite her into your life. She will help you in surprising and miraculous ways.

Lady Nada's message is one of peace and brotherhood, devotion, humility, selflessness, service, and wisdom born of love. She reminds all humans that they are a ray of pure, unconditional love. She believes it is very important to remember that you are not your personality, you are not your habitual behaviors, and you are not the sum total of your experiences. You are a spiritual entity, a divine spark of love.

Lady Nada helps individuals see the truth. She will help you reconnect with the essence of who and what you really are. Separateness is not a reality, and it is the illusion created by our beliefs. Beloved Lady Nada will show you the truth and help you embrace your personality self rather than make it an adversary. No matter what the issue, love is always the answer. Nada reminds us that whatever we resist becomes stronger, and whatever we embrace and love dissolves into the nothingness from which it came.

In her last incarnation, she was the priestess in the Temple of Love. Nada often works with the rose as a symbol of enlightenment. Just as a rose starts as a tiny bud, slowly unfurling into a magnificent flower, so each spirit unfolds in its own way into a magnificent being of light. Nada asks you the following questions: Where do you want to focus your energy? Do you want to use your energy to focus on your feelings of separation and deepen your connection to the personality self? Or would you rather use your energy to strengthen your ability to love and, in the process, deepen your connection to your spirit?

El Morya

(multiple incarnations)

El Morya will help you

- Manifest your life's purpose
- Speak your truth in a loving manner
- Receive all the gifts the universe has to offer

Invocation

El Morya is master of the blue ray, so when you want to call upon him, light a blue candle. Sprinkle some sandalwood oil in your hands and rub them together. Then place your palms together and hold your hands in front of your heart. Rest your nose on the tips of your fingers and close your eyes. Take a few slow, deep breaths to get centered. Then ask El Morya to help you align your mind and your heart with your Higher Self. Spend some time surrendering and letting go.

El Morya is an ascended master who was born a Rajput prince in India. Very little is known of his life. He became a monk and spent much of his time in monasteries in the Himalayas. He founded the Theosophical Society. His most profound teachings are a powerful synthesis of the ancient spiritual truths of the East with the traditions of the West.

El Morya had many incarnations on Earth. His devotion to God is a theme that runs through all of them. His profound love allows his wisdom to reach across the veil between worlds. He continues to teach anyone who has an open heart and is willing to connect. El Morya's most important message is about the use of our will. He shows people how powerful it is to align your will with God's will. This divine will is a powerful stream of love. As we surrender and align with that will, we eventually reunite with our Higher Self.

He reminds people that God's greatest gift to human beings is free will. God doesn't have a plan for individuals; God's only desire for us is that we reunite with the essence of who and what we really are. When a person is aligned with the will of God, success is sure to follow. People experience hardships and suffering only when they have lost their connection to the divine.

Mother Mary

(18 B.C.E.–40 C.E.?)

Mother Mary will help you

- Love unconditionally
- Feel connected
- Heal your relationships
- Create abundance
- Follow your bliss

Invocation

Roses are sacred to Mary, and for centuries, people have used rosary beads when praying to her. Prayer beads are common in many traditions and can be a useful tool for focusing your attention. If you feel called to use them, do so. If not, simply ask Mary for her help and she will be there. She is the beloved Mother who is always nearby, at the edge of your reality waiting for you to invite her closer.

Mother Mary has many names and has appeared in many forms to all of mankind. She is the ultimate symbol of divine love. Her capacity to love is beyond most humans' ability to fathom. Her perfect love can cast out all of your fears and allow you to reach your highest potential. Her perfect, unconditional love will allow you to let go of your limiting beliefs, including any beliefs you have about yourself and the world that cause you to reject the abundance life freely offers you. Mary will remind you that you are a limitless being of light and that all of your limitations and all of your suffering are caused by your belief in separation.

Mary will show you how to bring to fruition a life based on a divine connection and a profound knowing of your oneness with everyone and to everything in the universe. She will teach you how to create heaven on earth by letting go of your old self-image and embracing God's image of you instead. Her love is so unconditional and all-encompassing that she sees only the perfection in everyone and everything.

Open your heart and your mind to her. Ask for the willingness to completely surrender any beliefs you have about yourself, and see life from her perspective. Notice your judgments and ask Mary to help you see things differently. When you feel fear, ask her to fill you with love. If you ask Mary for her help but instead focus on your old beliefs, she can't help you. So ask for her help with an open heart and an open mind.

Rainbow People

(mythological)

Rainbow People will help you

- Heal childhood traumas
- Release the pain and anger of betrayal
- Connect with your inner wisdom
- Lighten up and feel joy

Invocation

Rainbow People are so willing to help that all you have to do is call upon them. They are powerful guides and healers, so you might want to have them in your life on a regular basis. As a reminder, put some rainbow stickers up on your mirrors. When they work with you, expect to see rainbows in some of the most unusual places.

Rainbow People are angelic beings of light that exist solely to help people. They live on the ethereal, or spiritual, plane beyond the awareness of human beings. The Rainbow People are very compassionate. They love human beings with all their hearts. They have the knowledge of the ages and are willing to share that wisdom with anyone who asks. They teach a great deal about forgiveness and understanding.

When they lower their vibration to work with mortals, they appear as a brilliant white-gold light. They have the ability to assist people in opening their hearts and their minds. If you call upon them, you will immediately feel uplifted. They will fill you with a profound sense of acceptance and gratitude. Rainbow People are miracle workers when it comes to old childhood traumas. They will help you to forgive and release the past so you can see the freedom that it's possible to gain from the experience.

They are able to bring their ancient wisdom into your life in a way that can profoundly transform your way of being in the world. They will help you see everything from a more limitless perspective so you can make better choices.

Mahatma Gandhi

(1869–1948)

Mahatma Gandhi will help you

- End an abusive relationship
- Improve your leadership abilities
- Find a great job
- Create inner peace and harmony

Invocation

Mahatma Gandhi is a humble and simple man. He changed a nation with the power of his conviction and love. To ask for his assistance, light a small white candle and explain your dilemma. Sit quietly for a few minutes and wait for his inspiration to motivate you.

Mahatma Gandhi was born Mohandas Karamchand Gandhi in Porbandar, India. The Indian people called him Mahatma, which means "Great Soul." Using nonviolent resistence, he led the Indian people out of British colonial rule and became one of the most respected spiritual and political leaders of the 1900s. Gandhi developed a method of direct social action based upon the principles of courage, nonviolence, and truth called Satyagraha. He thought that the way people behaved was much more important than what they achieved. Satyagraha promoted nonviolence and civil disobedience as the most appropriate methods for obtaining political and social goals.

Mahatma Gandhi lived what he taught. A woman traveled a great distance to have Gandhi convince her daughter to stop eating sugar. He listened very patiently to the woman and her daughter and then told her to come back the following week. She once again traveled all day to reach him. He invited them to sit. He looked at the daughter and said, "Stop eating sugar." The woman became very annoyed with him and asked why he couldn't have done that the preceding week. He said, "Madam, last week I was still eating sugar." Gandhi also spun cloth every day and believed in simplicity and the local manufacture of goods.

He will show you how to change your life without unnecessary struggle. In a gentle yet powerful manner, he will guide you to personal freedom and a life filled with love, happiness, and joy. He will help you see that all true power arises from love and a connection to spirit.

Isaiah

(eight century B.C.E.)

Isaiah will help you

- Connect with your own inner wisdom
- Open your heart to true love
- Find real happiness
- Engage the power of faith
- Release fear

Invocation

Isaiah loves music and joyful singing. Roll up the windows in your car and sing your request at the top of your lungs. It doesn't matter if you can't carry a tune; just sing loudly with complete abandon, pour out all of your hopes and dreams, and let Isaiah help you manifest them.

Isaiah is one of the most renowned prophetic visionaries. He lived in Jerusalem during one of the most turbulent periods in history. He was one of the most political prophets, and due to his social status, he played an active role in the course of events. Regardless of the tumultuous events happening around him, he consistently put his faith in the power of the divine. Even though almost all of the neighboring states were constantly attacking one another, he remained at peace.

Many of his prophecies foretold the coming of the messiah. He extolled people to follow the path of truth and love and to forsake the path of anger and violence. He believed people's spiritual tenacity would set them free. He encouraged others to invite the love of God into their lives and thus be assured of happiness and success. He believed God's love was available to all who opened their hearts and allowed themselves to be embraced by that all-encompassing love.

The messiah referred to by Isaiah is the enlightened being who lives within each person. Isaiah reminds us that we are our own saviors. You save yourself by finding the answers that lie within your own heart. Asking or expecting someone else to save you is the antithesis of enlightenment. Opening your heart, connecting to your spirit, and allowing God into your life is the path that set Isaiah free and will set you free.

Saint Germain

(multiple incarnations)

Saint Germain will help you

- Expand your ability to experience unconditional love
- Use the gift of prophecy
- Make freedom a reality in your life
- Deepen your connection to your divinity

Invocation

Imagine yourself being filled with a brilliant violet light. Feel each and every cell of your body vibrating with the essence of the energy of transformation. Stand in the violet light until you feel Saint Germain's loving presence. Then ask him for his assistance. Ask him to show you how to see life from the perspective of your Higher Self rather than the loveless perspective of your small self. Say a simple prayer and open up to Saint Germain's assistance. He will be there for you.

The Ascended Master Saint Germain teaches that the highest form of alchemy is to transform one's limited, fearful human consciousness into the limitless and unconditional loving divinity of the Higher Self. He stands ready to assist everyone in this endeavor. He reminds all who are willing to listen that the only difference between an ascended master and a mortal is that the master has chosen to be free while humans have not yet made that decision. Freedom is a choice we make moment by moment by how we choose to focus our attention, what we choose to believe, and whether we chose love or fear as our motivation.

Saint Germain is the master teacher of freedom, alchemy, justice, mercy, and transmutation. He brings the gifts of prophecy and the ability to perform miracles to souls willing to transform their thinking. He uses love as the catalyst for all change. He brings the violet flame of transformation into the world to help people lay the foundation for a life of freedom and joy. He reminds us that a person's birthright is happiness and that we live in a limitless universe that is safe and abundant.

Saint Germain is also here on Earth to invite all nations to put behind them the destructive uses of science and religion. He invites them to learn how to use science and religion to help all human beings to experience enlightenment.

King Arthur

(mythological)

King Arthur will help you

- Connect with your magic potential
- Find love
- Infuse your life with integrity
- Manifest your dreams

Invocation

Light a candle and ask Arthur to reveal his presence to you. Ask for his help and know he will be there for you. You may feel a gentle warmth or notice a breeze rustling your hair. Write out your desires and then burn them. Allow the fire to transform your wishes into reality.

King Arthur's name conjures up images of magic, wizards, and noble deeds of bravery and love. The mystical elements of the story of Arthur are filled with moral wisdom and reminders of the endless possibilities life contains. The struggle between good and evil and the promise of the return of magic speaks to a place deep within each person's spirit. The relationship between Arthur and Merlin has profound lessons to share. The quest for the Holy Grail symbolically represents the search to deepen the connection to the divinity and our own spiritual quest.

King Arthur is a powerful teacher and guide. His dedication to the creation of Camelot, his relationship with Merlin, and his ability to love have much to teach us. King Arthur's legend is steeped in mystery and magic along with the power of love and a heart dedicated to honesty and truth. The Lady of the Lake teaches about power, honor, and dedication. The Sword in the Stone reminds us of the power of integrity and truth. In one brief and shining moment, you too can change your life and transform your world.

Arthur guides you with his deep commitment to justice, honor, and love. When you first heard about the legend of King Arthur, what was your first reaction? Did you yearn to spend time with Merlin? To sit at the round table or hold Excalibur in your hands? How did the story affect you? Now ask yourself what hurdles you want to overcome in your life.

Job

(mythological)

Job will help you

- Connect with your spirit
- Develop discernment
- Manifest your heart's desires
- Heal a broken relationship
- Improve your health

Invocation

Job's main focus is the importance of having a profound connection to the divine. First ask Job to help you find a way to connect with your spirit on a daily basis. Once you have decided on a daily practice, take time each day to do it. Continue to call upon Job and he will help you deepen the connection until it becomes the background noise in your life. Once you have that connection and maintain it, anything is possible.

Job is probably the oldest book in the Bible. The name Job is itself an ancient name. Job poses and then answers the question, "Why do bad things happen to good people?" The story of Job seems to be one of suffering and faith. God allowed Satan to take away all his riches, livestock, home, servants, and children, yet he retained his faith. Job's message is that regardless of life's circumstances, we can be happy as long as we maintain our connection to our spirit. He reminds people that they are responsible for their choices in life. We are sovereign beings with free will. The universe doesn't test us; God doesn't cause ill health or give us abundance or remove it from our life. Life happens, and then you make a series of choices.

Job reminds us that we are the creators in our world. No matter what you ask the universe for, it has only one answer, "Yes." The problem is that what we think we are asking for is often far different from what we are actually asking for. What we ask for is based on and colored by our beliefs, assumptions, and agreements.

Job reminds us to use our connection to our spirit as a touchstone, as our compass, our guide, and our comfort. Your spirit speaks to you through your heart's desires. Job teaches you how to know the difference between the voice of your spirit and the voice of your fear-based small self. Job teaches about the power of faith and the importance of being grateful for everything in life, even what we might perceive as suffering. He reminds us that health, happiness, and abundance come directly from a deep and profound connection to our spirit.

Paramahansa Yogananda

(1893–1952)

Paramahansa Yogananda will help you

- Bring a spiritual perspective to all of life
- Find your life's work
- Develop your creativity
- Improve your memory
- Release stress and fear

Invocation

Paramahansa Yogananda emphasized the importance of meditation, so take a few minutes to focus your attention on your breathing. Quiet your mind and allow yourself to go within. Then ask him to help you feel the connection, talk to him about your concerns, and ask for his help. You will be amazed at the power of love to heal your life.

Paramahansa Yogananda wrote the book *Autobiography of a Yogi* and created the Self-Realization Fellowship. To his most serious students, he introduced Kriya Yoga to assist them in awakening their spirit. Mahatma Gandhi requested to be initiated by Yogananda when they met. He was a gentle man full of love and compassion. Just by being in his presence, people reported feeling better. When you invite him into your life, you will immediately feel an opening in your heart and your fears and concerns will dissolve. He will help you open your heart so you can experience your true nature and the interdependence and interconnectedness of everyone and everything.

Paramahansa Yogananda's invitation to you is to embark upon an expansive, exciting, and miraculous pilgrimage to connect with your Divine Spirit. He is a beloved teacher who emphasized the underlying similarities of all of the world's religions. He saw them all as wonderful paths to enlightenment. He knew that it didn't matter what path people took to find their spiritual connection as long as they found that connection. His life and teachings are a continuing source of inspiration and light to all people of all races. His emphasis was showing people how to achieve a direct and personal experience of God.

When he died, his body was transported to all of his ashrams (teaching centers) without any means of preservation. When he was finally cremated almost a month later, there were absolutely no signs of deterioration in his body.

Lao-tze

(fourth century B.C.E.)

Lao-tze will help you

- Create balance in your life
- Invite abundance and ease
- Use harmony to manifest your wildest dreams
- Find love
- Enhance your relationships

Invocation

Lao-tze is a simple, humble, and wise man with a generous spirit and loving heart. Light a plain white candle and ask him for his assistance. His advice is always very simple and to the point. Once you have asked for his aid, watch out for the signs. He may even give you his answer in a fortune cookie or through a casual remark made by a friend.

Lao-tze is the author of the *Tao Te Ching* and founder of the Taoist religion in China. His name means "Old Master" and "Tao" means the "Way." Legend says that, saddened by the state of affairs, Lao-tze decided to leave China. As he was about to walk through the last gate in the great wall that protected the kingdom, the guard recognized him as the great philosopher. He wouldn't let him pass until he wrote down his wisdom and shared his philosophy. Lao-tze sat down and wrote down the eighty-one sayings that became the *Tao Te Ching*.

Lao-tze teaches a simple way of life that is in complete harmony with everything. His philosophy is all about acceptance, surrender, and a deep sense of connection. The "Tao" (pronounced *"Dow"*) is an indefinable energy. It is something that has to be experienced. It refers to a power that envelopes, surrounds, and flows through all things, living and nonliving. The Tao regulates natural processes and nurtures the balance that inherently exists in the entire universe. The Tao embodies the harmony of opposites. Lao-tze saw that the goal of life was to become one with the Tao.

He will help you embrace all of you and bring balance and harmony to your life. His gentleness and love are all-encompassing. Lao-tze's simplicity and his concise use of words will guide you and direct you. He will cut through life's complexity and show you the way to create a life of happiness and ease.

White Fire Eagle

(mythological)

White Fire Eagle will help you

- See perfection
- Rise above limitation
- Develop perspective
- Connect with your divinity
- Heal

Invocation

Eagles are considered the messengers between the spirit world and humans. Look to the sky for messages when you ask White Fire Eagle for guidance and healing. Allow yourself to really watch a bird in flight. Imagine you are flying with him. Tell him where you want to go and feel the exhilaration of your powerful wings as he leads you there.

White Fire Eagle's message is that by flying above the earth, it's possible to see the big picture, the unity of all of life. The true nature of all beings shines a great light upon the world, which is easy to see when flying above it. This light brightens as we honor our holy natures.

White Fire Eagle knows creation is perfect. He sees that no beings are outside of the web of life. White Fire Eagle knows that humans, like spiders, weave the stories of their lives. He can show you how to weave the story you want to live.

White Fire Eagle will teach you the healing power of eagle feathers. He will show you how to circle above yourself and witness your own beauty and courage. His joy in flying is infectious. White Fire Eagle's healing begins as you stretch your wings and allow yourself to be lifted by the Great Spirit. He will show you how to catch the currents and fly. His great beating wings bring comfort and strength.

Kuthumi

(multiple incarnations)

Kuthumi will help you

- Attain self-mastery
- Release any limiting beliefs
- Clear out your subconscious mind
- Settle all karmic debts
- Fill your heart with divine love

Invocation

Kuthumi's mantra is, "I am light." He is of the light and infuses anyone who calls upon him with the glorious light of pure, unconditional love. Call his name and repeat his mantra. Silently repeating his mantra all day long will assist you in focusing on love and clearing your mind of limiting beliefs. Kuthumi will respond to his mantra and your request with his wisdom, power, and understanding.

Kuthumi was born in the early nineteenth century in Kashmir and attended Oxford University. He later met with Dr. Theodor Fechner, the father of modern psychology. Kuthumi helped found the Theosophical Society with El Morya. He spent his later years secluded in a lamasery in Tibet.

Kuthumi is the ascended master of love, wisdom, and understanding. He will help anyone who desires knowledge, especially during these times of change. Kuthumi is known as a master of psychology. He has dedicated himself to assisting humans overcome their limiting beliefs by bringing them into balance emotionally and spiritually. He helps raise people's awareness so personal growth is no longer a process of two steps forward and one backward. Through the power of his love, he is able to heal both the conscious and subconscious levels of the mind. Kuthumi is able to see the energy pattern caused by unresolved issues and to help a person channel that energy in a more productive manner.

He also plays sacred music of both the East and the West. These heavenly compositions are keyed to the music of the celestial spheres and assist people as they transition from life to death. This music allows souls to release all karmic bonds and anything that would hold them back from attaining their spiritual freedom.

Maitreya

(mythological)

Maitreya will help you

- Connect with your life's purpose
- Use love and cooperation to create anything
- Discover the perfect place to live
- Improve all of your relationships
- Find wonderful transportation

Invocation

To invite Maitreya into your life, float some rose petals in a beautiful bowl. Take a few deep breaths and call his name. Then explain your desires. He is always available, so after you ask him for help, open your heart and your mind and know he is there for you.

Lord Maitreya (pronounced *"my-tray-ah"*) is sometimes called the "Master of Masters." Maitreya is the Buddha who has yet to leave the Earth; he is so dedicated to all beings that he has refused to enter nirvana (transcendence) until all beings achieve enlightenment. He is called "The Compassionate One." His essences have been expected for eons by all religions. Christians know him as the Christ and expect his return. Jews expect the Messiah; Hindus look for Krishna; Buddhists expect him as Maitreya Buddha; and Muslims anticipate the Messiah. He has shared his love in many forms throughout the eons.

Maitreya is often pictured as a laughing Buddha carrying a large hemp bag and surrounded by children. He is not a religious leader but prefers to be known as the Teacher. Maitreya hopes to inspire humanity to see itself as a family and come together to create a world based on sharing, social justice, and global cooperation. He wants to facilitate a world based on love, a sane world whose priorities are feeding all people and providing health care and education for everyone.

He will bring you inner peace and show you how to make choices that will open up unlimited opportunities. Maitreya teaches love and cooperation. His vision is expansive and compassionate. He sees the best in everyone and is able to see everything through eyes of love. He is a wonderful teacher and guide and can show you how to live a life beyond your wildest dreams. He will show you the real power of your spirit and the true path to holiness and peace.

Part IV
Gods, Goddesses, and Deities

Every culture has its own worldview and way of connecting with the divine. There is a great deal of similarity between most creation myths, and there are a variety of ways to explain that divinity. There are so many gods, goddesses, and deities. As you get to know them, you also learn about the people and the culture where they originated.

The gods and goddesses are always willing to help. In return, they expect you to open your heart and your mind to their love and to deepen your connection to your spirit. They know your perfection and know you are a spiritual being. They will never demand that you do anything, but they will suggest you take certain actions and spend some time developing your spiritual practices.

These beings that are called gods, goddesses, and deities have a very different perspective of life. Each one has been honored in a way that is consistent with their culture. The world is a much smaller place than it used to be. Wars were fought in defense of gods, and people were tortured and killed because of their beliefs. In the name of love there was a lot of bloodshed and violence.

Today there is so much more acceptance. You have the opportunity to work with any of the deities. Take some time to get to know them. If a particular god, goddess, or deity really resonates with you, perhaps explore that tradition in greater detail. Open your heart and allow yourself the gift of developing a deep and intimate connection with them and in the process with your own divinity.

Morrigan

Associated Culture

Celtic

Morrigan will help you

- Find balance
- Win in a legal matter
- Make sure your voice is heard
- Have a child

Invocation

Morrigan has a fierce sense of right and wrong and tries to bring balance to all situations. When you want to ask for her help, you can say, "Morrigan, please help me find peace and resolution. Help me [explain your request]. I give thanks for your creative solution and for the courage and wisdom to carry it out."

Morrigan is a goddess of battle, war, and fertility. She is closely related to Danu and is often part of a trio of goddesses. Her name means either the "Great Queen" or the "Phantom Queen." She was the dominant goddess in Europe before the Copper Age and was often referred to as the Great Goddess. She represents the crone aspect of the goddess. Morrigan loved sending men to war. At times she would hover over the battle in the shape of a crow. Wherever there was a war, you could find Morrigan. Her battle cry was said to be louder than a thousand men.

She is both the goddess of birth and of death, helping souls move through the cycles of life. Morrigan is also a healer and a proctor of the land. As with all Celtic goddesses, she is neither good nor evil but instead has elements of both and strives to balance them. By bringing death, she creates new life.

She is closely associated with the symbol of the horse. Morrigan is an intrinsic part of the land and protects it with her fierce loyalty and love. She is most useful when you want to get rid of someone who irritates you. She will also help you bring harmony to your family of origin.

Itzamna

Associated Culture

Mayan

Itzamna will help you

- Create ceremonies to facilitate healing
- Bring abundance into your life
- Connect with nature
- Harness your own divinity
- Let go of old emotional wounds

Invocation

Itzamna can assist you in many ways. He is a master at creating ritual, so you can invite him to help you create a ritual to help you become centered and to harness the energy of creation. Follow your intuition. If you feel like going outside, go outside. If you feel like lighting a candle, light one. Allow your inner wisdom to guide you as you create a powerful ritual for yourself.

Itzamna is the founder of the Mayan culture, the ruler of heaven, and one of the older Mayan gods. He brought his people maize and cocoa and showed them how to heal. He taught them the use of calendars and helped them solidify their culture. Itzamna is god of the sun and the moon, so he rules over both the day and the night. He is also known as the lord of knowledge. Itzamna is associated with the cardinal points of the compass and their accompanying colors (east, red; north, white; west, black; and south, yellow).

Itzamna often appears as a cultural hero. He showed human beings how to divide the land. He established rituals for religious worship. He is like a wonderful elder brother who gladly shows you the shortcuts and helps you avoid the pitfalls you might otherwise encounter.

Itzamna is one of the most important deities of Mayan mythology. As the god of maize and of day and night, he is truly the god of life and of creation. He can show you how to deeply transform your life and the life of your loved ones. You can’t make another person change in order to make your life easier, but you can fill his or her heart with so much love that together you can create joy, happiness, and abundance.

Tara

Associated Cultures

Hindu / Buddhist / Tibetan

Tara will help you

- Create love in your life
- Stay protected from all harm
- Bring fertility into your life in all areas
- Overcome any obstacle
- Have compassion for yourself and others

Invocation

Tara is a powerful goddess with many faces. Her main desire is to help you realize your own divine nature. Just call upon her, open your heart, and humbly ask for her help. Tara is always just a thought away. You may feel a growing warmth in your hands and feet as she embraces you.

The goddess Tara is honored in many different traditions. She is the symbol of eternal love and light in the Hindu tradition. She is the Buddhist "goddess of compassion," who teaches the wisdom of non-attachment. Tara is so highly regarded she is said to be the Mother of all the Buddhas. In Tibet, she is the goddess of love, born from her mother's tears of compassion for humanity's suffering. Tara's essential desire is to answer humans' pleas for assistance. Tara is a Sanskrit word meaning "Star."

The Tibetans know Tara as "The Faithful One." She is the loyal and fierce protector of her people. To this day, stories of her intervention and assistance are told by Tibetan refugees who fled the horrors of Chinese occupation.

In the mind-training practices offered by the great masters of Tibet, Tara is an archetype of our own inner wisdom. She speaks of a transformation of consciousness, a journey to freedom. The Tibetan masters teach many simple and direct means for each person to discover within themselves the wisdom, compassion, and glory that is Tara.

Tara is worshipped in many forms, but the best known are the peaceful and compassionate ones. White Tara, who protects and brings health, long life, and peace, is often worshipped. As is the dynamic Green Tara, who brings fertility to the earth, overcomes obstacles, and saves us from physical and spiritual danger.

Cronos

Associated Culture

Greek

Cronos will help you

- Manifest anything
- Have prophetic dreams
- Remember to be loving and generous
- Get through emotionally difficult times

Invocation

Cronos often works in the dream state, so ask for his help just before you go to sleep. Get a clear picture of what you would like him to create and then ask him to use his skills to create it. He was able to create heaven and earth, so he can certainly help you manifest your dreams.

Cronos was the child of Gaia (Mother Earth) and Ouranos (the sky god). After he killed his father, Cronos became the King of the Titans. The Titans were a race of gods that created the universe and all the Olympian gods. Cronos later served as the model that gave birth to the mythical figure of Father Time.

All in all, Cronos was a happy but rather insecure god. He had a dream one night that his children would overthrow him. He told his wife Rhea about the dream, and she told him to forget it. He didn't listen to her and decided to get rid of his children by eating them. He was able to eat all of them except Zeus. His wife hid Zeus and fed Cronos a rock instead. Many years later, when Zeus had grown up, he gave Cronos a potion that caused him to throw up all the other children. Miraculously, they all lived. After ten years of war, Zeus banished Cronos and all the other Titans into the pit of Tartaros, a deep abyss and place of punishment. Eventually, Zeus released Cronos and made him king of the Elysian Islands, the home of the dead.

Cronos reminds you that what goes around comes around. If you want to create a bountiful life, it is best to do that with an open heart and a giving spirit. Cronos is an incredibly creative and powerful being. When you use that energy in harmony with your highest good, amazing results will become apparent in your life. It is best not to ask Cronos what to do but rather just ask him to use his creative abilities to manifest what you want.

Lilith

Associated Cultures

Sumerian / Hebrew

Lilith will help you

- Connect with your inner wisdom
- Have the courage to speak up for yourself
- Be playful and passionate
- Have incredible sex

Invocation

"Lilith, please allow me to see the world through the eyes of the creator. Help me to see the love in everything. Guide me and direct me. Show me how looking for evil limits my vision and stops me from experiencing my limitless nature."

Lilith was a Sumerian and Hebrew goddess, honored for her wisdom, freedom, courage, playfulness, passion, pleasure, and sexuality. During the time of the goddess, she was a powerful force for good, but at the dawn of patriarchy, she was portrayed as a demon by Levite priests. Once she was made into a demon, she was said to prey on women and children.

She was originally created to be the equal partner of Adam. Lilith refused to be subservient to him. Her attitude was a threat to the patriarch, so she was expelled from Eden and replaced with Eve, who was willing to be obedient. Prior to this, Lilith was the Great Mother who cared for the people and settled disputes with her gentle wisdom and powerful influence.

As a demon, she is blamed for seducing men in their sleep, causing nighttime emissions. She was also said to have sex with multiple partners and produce a hundred babies each day.

Lilith can be a goddess or a demon in your life. She can help you to see the wonder and magic of life or to see the underbelly of evil everywhere. Love or fear are your choices. Lilith knows that only the love is real and everything else is an illusion. She will help you embrace your divinity and see the love in everything. Lilith knows that either God exists or doesn't and knows beyond a shadow of a doubt the power of creation which infuses everything.

Shiva

Associated Culture

Hindu

Shiva will help you

- Live life passionately
- See the divine in everything
- Be happy, joyous, and free
- Energize your body and your life
- Harness the forces of nature
- Manifest your hopes and dreams

Invocation

If it's a rainy day and you'd like to see rainbows or sunshine, call upon Shiva. If you are tired, simply tap into the power of his dance. As the Lord of destruction, he can easily remove any obstacles in your path.

Shiva loves the sound of drums and the tinkling of bells, so use them to invite him into your life. By gently chanting his name, you can energize your body and profoundly change how you're feeling.

Shiva is the Hindu god of destruction. He is also known as Nataraja, the Lord of Dancers. In the Hindu tradition, dance induces trance and ecstasy and gives the dancer a direct experience with the divine. Shiva most often dances on his right foot, while his left foot is elegantly raised. His four arms represent the four cardinal directions. In his upper right hand, he holds an hourglass, the symbol of creation, beating with the pulse of the universe. In the palm of his upper left hand, he holds a flame, the symbol of destruction.

Shiva's second right hand is held in a gesture of protection. His other left hand crosses his body and points toward his uplifted foot, representing freedom from the cycle of birth and death. This hand is also held in a pose similar to an elephant's trunk, symbolizing Ganesha, Shiva's son and the remover of obstacles. His statue is often surrounded by a ring of fire. It stands on a lotus pedestal representative of the universal heart consciousness of each person.

Shiva's long and sensuous hair, his serene face, and his frenzied dancing are symbolic of the duality of the visible and invisible, of eternity and time. His serene tranquility reminds us of the joys of life, of the earth, of nature, of sex, and of the gifts of embracing a spiritual path. Shiva represents the archetypal aesthetic as well as the symbolic, passionate Dancer. He embodies the universal view in which the forces of nature and the hopes and dreams of man are blended together.

Demeter

Associated Culture

Greek

Demeter will help you

- Recover from the loss of a loved one, especially a child
- Adopt or conceive a child
- Connect with the seasons
- Find a lost child
- Increase your abundance

Invocation

Demeter loves the golden color of ripened wheat. To ask for her assistance, light a gold candle or place a sheaf of wheat on your altar. Allow yourself to feel her loving presence in your life, and she will be there. Write down your request on a piece of paper and read it to her. If it feels appropriate, ignite the paper with the candle.

Demeter is the earth goddess who brings forth the fruits of the earth. She is most closely associated with golden shafts of wheat and other grains. You can really feel her presence in the sun reflected off a field of golden, ripe wheat. She taught mankind all about farming so they could stop being nomads and settle down. Demeter is also thought of as the goddess of society. She is the fertility goddess and is very popular in rural, farming communities.

Demeter was the mother of Persephone, who was abducted by Hades, lord of the underworld. She wandered the Earth in search of her lost child, and while she sought her daughter, the earth failed to produce any crops. Zeus ordered Hermes to rescue her. Before Persephone left, Hades gave her a pomegranate, which is a fertility symbol. When she ate of it, she was tricked into spending one-third of the year with him in the underworld. Hence the ebb and flow of the seasons began. The earth gives fruit only during the months when Persephone is with her mother. Thus, Demeter is associated with life and death, summer and winter.

In ancient art Demeter was often portrayed with a sheaf of wheat or sitting solemnly wearing a wreath of braided ears of corn. She shares the love of her daughter with all women and helps women overcome the profound grief experienced because of the loss of a child.

Kawailani Kapu

Associated Culture

Hawaiian

Kawailani Kapu will help you

- Let go of your fears
- Release anger
- Let go of stress
- Attract abundance
- Transform your greatest limitation into blessings

Invocation

Kawailani Kapu is a very open and loving goddess. Ask for her help and know she will be there. Light a candle and place it next to a glass of water. Look into the water and see her love reflected there.

Kawailani Kapu is the sacred goddess of fresh water. She brings life to the earth and sustenance to the people of Hawaii. Without water, the land shrivels up and dies. She is the life giver. Your body is up to 80 percent water, so she flows within each and every cell in your body. Water is an incredible element. If you try to hold water in your hand, it flows through your fingers. Water can change form depending on the temperature. It can be a liquid or solid or gas. It flows gently over any surface, yet it can create huge canyons over time. You will die without water.

As the water cascades over the numerous waterfalls in Hawaii, there are often rainbows. In the Puna district of the Big Island, there is a place of great healing where Pele, the goddess of fire, Kawailani Kapu, and her sister Namahao Ke Ka'i, the goddess of the ocean, come together and create a wonderful warm pond of healing and regeneration. It is the only place where the three sisters come together in peace and don't fight with one another. It is an incredible place to float and be supported by their power and strength.

Next time you watch the rain fall from the sky or stand next to a babbling brook or raging river, think of Kawailani Kapu. She blesses the water with her wisdom and loving strength. She will remind you of the magic and wonder life holds. She will ask you to let go of your anger and surrender to the love that always surrounds you.

Pachamama

Associated Culture

Peruvian

Pachamama will help you

- Fully savor your life
- Create blessings for yourself and others
- Attract abundance
- See the divinity in everything and everyone

Invocation

Your connection with Pachamama can happen anywhere. It can happen in the middle of a city, in your backyard, or in the middle of the jungle. The only thing necessary is your willingness and the desire to connect. Take a deep breath and feel the ground under your feet, give thanks for her presence, and ask for her guidance. Then take a few minutes each day to simply notice the world around you.

Pachamama is the great Earth goddess. She is seen as a huge dragon who lives beneath the mountains. Occasionally she quivers, and the earth shakes. She can send earthquakes to any place on the planet. The people see the mountains as her breast and the rivers as the milk of her love. Pachamama is worshipped as the beauty of a freshly tilled field. The people honor her with cornmeal and prayers before planting to ensure a good harvest. When people forget to honor her, she wakes them up with her earthquakes.

She is the goddess of fertility. Women perform daily rituals to honor her and guarantee they will have an adequate supply of food. Pachamama is the goddess of love and wants you to remember your divine nature. It saddens her to see people forgetting their connection to and dependence on nature. Without fertile soil and clean water, you won't have food to eat or water to drink. When was the last time you walked barefoot in the grass or stood out in the rain and gave thanks for the healing waters? Do you thank the Earth for supporting you? Do you feel your connection with the living entity called the Earth, or is the Earth just the lifeless planet you live on?

Pachamama invites you to connect and to remember. Feel the warmth of the sun on your face, allow the wind to embrace you, and think about where that wind came from. Next time you eat some food, allow yourself to see and to feel the stars and the moon with each bite. Think about all the people who made that meal possible, including nature and the farmer and the truck drivers and the grocery clerks and the spirit of the food itself.

Isis

Associated Culture

Egyptian

Isis will help you

- Connect with the divine feminine
- Deepen your capacity to be intimate
- Remember your true self
- Enhance your creativity
- Joyously embrace life
- Master magic
- Ease childbirth

Invocation

To call upon Isis, wait until after dark and put on your favorite perfume or aftershave. When you ask for her help, you are likely to feel her lovingly enfold you in her winged arms. She is also considered the light bearer of heaven. A beautiful bowl of water with a floating candle is a wonderful backdrop for any request. When asking Isis for her assistance, say, "Isis, please teach me how to harness the incredible power of love. Give me the courage to make my choices lovingly, and fill me with the power of your hope. I give thanks for your presence in my life, for your love, your protection, and your wisdom."

Isis is the Egyptian winged goddess of the moon. From her inception she loved humans and taught women how to tame men enough to live with them and how to give birth safely.

Legend has it that Isis was married to Osiris. His brother Seth killed him and had his body cut into hundreds of pieces, which were scattered all over the land. Isis so loved Osiris that she gathered up all of his pieces and blew life back into his body. She loved Osiris so much that she remembered him and in doing so reminds us to embrace all of the fragmented pieces of our psyche and spirit. Her invitation to each of us is to love ourselves enough to breathe life back into our own wholeness or holiness.

In another story, she tricked the god Ra into revealing his most secret name by making a deadly serpent out of dust and causing it to bite him. When Ra was at the point of death, he revealed his secret name, and she used the power of her words to heal him. Isis was then given the gift of great magic and the knowledge of how to use sound to manifest anything.

Venus

Associated Culture

Roman

Venus will help you

- Feel beautiful
- Find love
- Enhance any sexual encounter
- Buy the perfect outfit or find a great home
- Create abundance
- Discover your sense of style

Invocation

Venus loved looking at herself in a mirror, so call upon her by looking into a large mirror. Look lovingly at yourself and ask Venus to embrace you and fill you with a sense of pleasure and warmth. Ask her to help you remember the divine being you truly are and to help you with your challenges.

Venus was originally the goddess of gardens, vegetation, and vineyards. She became the goddess of love, beauty, and sexual passion. Venus is also the goddess of motherhood and marriage. She can influence our sense of style, an appreciation of art and culture, and each person's unique approach to romance. Venus governs sexual attraction and those who will find you attractive. Venus can also govern your attitudes toward finances and material possessions.

Venus is perhaps the most famous and honored goddess of the heart. When a woman embraces Venus's energy, it is difficult *not* to walk with a sassy step and rolling hips, pouring love forth from the eyes. Venus tells of fertility, love, and pleasure. Venus herself wasn't conceived from pleasure, but she worked hard to find her own happiness and joy. Venus married and bore children but concentrated almost completely on her extramarital affairs. Her many lovers included Aries, the god of war, and the handsome Adonis.

Venus loved to pamper herself and to cultivate her beauty. Truly, Venus has become the symbol for the essence of femininity. She will ask you to take the time to pamper yourself. Whether you are a man or a woman, she knows true happiness occurs only after you learn to love yourself unconditionally.

Hiranyagarbha

Associated Culture

Hindu

Hiranyagarbha will help you

- Find creative solutions
- Transform painful emotional traumas
- See the blessings in everything
- Successfully launch new projects
- Bring the light of love into even the darkest hours

Invocation

When you want to work with Hiranyagarbha, begin by meditating. Imagine yourself floating in the formless sea of creation. Allow yourself to get comfortable, and simply float without purpose or direction. Let yourself surrender to the nothingness and then ask for Hiranyagarbha's assistance.

Hiranyagarbha means "the golden womb from which the entire universe sprang forth." In one myth, Hiranyagarbha floated in a sea of nothingness, emptiness, and darkness for a year. Hiranyagarbha experienced nonexistence for the entire year and at the end of that time broke into two halves. One half was Swarga, which means "heaven," and the other half was Prithvi, which refers to earth. Brahma was born from Hiranyagarbha.

In some myths Hiranyagarbha is characterized as a single egg, and when Prana (spirit) combines with Bhuta (inactive matter) the universe is created. The single egg represents the feminine principle, which when combined with the male aspect becomes the Golden Egg, the life-bearing egg of creation.

Hiranyagarbha represents the incredibly limitless possibilities life holds. In the primordial darkness all possibilities exist, and it is from that darkness that the glorious light originates. It is often in a time of great darkness that the most profound personal growth takes place. Hiranyagarbha is the energy of creation personified, so call on him when you want to start a new project or end one that is no longer working for you. He is the embodiment of a nurturing, loving mother and a supportive father. He represents the inner and outer dimensions as well as the intuitive feminine and the action-oriented masculine aspect.

Tiamat

Associated Culture

Babylonian

Tiamat will help you

- Learn how to make choices
- Release your anger
- See events with greater clarity
- Expand your ability to love

Invocation

Find a deep purple candle and light it each evening. Call upon Tiamat and ask her to guide your thoughts and feelings. Invite her into your dreams. Know she will touch your mind, your heart, and your feelings. Pay attention to your dreams. Be sure you follow the guidance you receive.

Tiamat is the sea personified as a goddess. She is a monstrous embodiment of primordial chaos. Tiamat came forth from chaos and gives rise to the beauty and wonder of the universe. She is the primordial mother of all that exists, including the gods themselves.

The goddess Tiamat is an ancient and secretive deity of Babylonian descent. As the daughter of chaos and the mother of all matter, she fiercely defends her creations. Tiamat guards her wayward creation, human beings, even though at times they are destructive and hateful.

Tiamat was divided in two by one of the deities she birthed. One half of her body became heaven and the other half earth. Her eyes became the stars. She watches over all of creation.

Tiamat can show you how to move beyond angry impulses to engage the powerful forces of love and acceptance in your life. When you are in doubt about what to do next, call on Tiamat. From her lofty perspective she can see more clearly than you, so ask for her assistance and trust her guidance.

Mary

Associated Culture

Christian

Mary will help you

- Set yourself free
- Find love
- Forgive yourself and others
- Improve your health
- Let go of addictions
- Create a loving family
- Conceive a child
- Find a lost pet

Invocation

Light a candle and ask for Mary's loving guidance. Imagine all the millions of mothers throughout the world and all the women through the millennia who have cared for children. Allow yourself to align with that energy of the divine mother and ask for her guidance, love, and support.

During the second century, a movement arose to worship Mary as a goddess. Its members were called collyridians because of their practice of offering cakes, a practice started by people worshipping the Queen of Heaven. During the early days of Christianity, the goddess was still worshipped in many parts of the world. The church used Mary to convert those who revered the goddess. So is Mary a stereotype, or was she a goddess in her own right?

Mary was told by angels she was to give birth to the son of God. The Mother Goddess entered Mary of Nazareth's body so she could give birth to the masculine aspect of God. When the gods and goddesses come to Earth as humans, they get things done!

Mary fills the role of Sacred Feminine and allows you to identify with a goddess in a personal manner. She provides a loving female role model to strive for. Mary will show you how to connect with your divinity and to remember the balance you find there. When you enter this sacred space, you become part of Mary, and she will help you give birth to your sacred self.

Mary openly shares her love with you and will gladly show you how to love unconditionally. Her gentleness and passionate love of spirit will profoundly touch you. She will invite you to remember your own godlike nature and show you how to open your heart and mind to the magic and miracles that are part of your divine nature.

Bacchus

Associated Culture

Roman

Bacchus will help you

- Renew a relationship
- Transform your life
- Heal your body
- Savor the moment

Invocation

Pour yourself a glass of fine wine and toast Bacchus. Ask him for his assistance in your everyday life and the appearance of his wisdom. When you are going through a time of transition, ask him to help you use the energy of rebirth to govern your choices.

Bacchus was the god of wine and vegetation. He is also the lawgiver, in charge of civilization and a lover of peace. As the god of wine, he represents not only the intoxicating power of wine but also the deeper social ramifications of fine wines. He has a wonderful pallet and is able to teach you how to enjoy the finer things in life.

Bacchus dies every winter only to be reborn in the spring. This cyclical renewal reflects the seasonal nature of the Earth and holds within it the promise of rebirth for humans as well. The festivals celebrating his reappearance evolved into dramatic competitions and were a time of inner reflection as well as intoxicated orgies of carefree abandon.

His familiarity with the cycle of life and death gave him a working familiarity with the release and regeneration of the human soul. Bacchus will help a person transition painlessly from the earth plane. He will also help you embrace the gifts of life while not becoming attached to them. He will show you how to wear your earthly body lightly and fully savor the experience while avoiding the pitfalls of self-sabotage and ill health.

Neptune

Associated Culture

Roman

Neptune will help you

- Find lost objects
- Attract abundance
- Expand your vision about what is possible
- Let go of people, places, and things that no longer serve you
- Bring a feeling of safety and love into your life

Invocation

Neptune is a man of the sea. If you can, walk along the sea coast. Enjoy the smell of the salt air, feel the sand on your feet, and watch for the gifts the water brings you. If you can't get to the ocean, place some seashells in a bowl of salt water and ask Neptune for his guidance. You may hear a quiet chuckle as he reaches out to you.

Neptune is the god of the sea. He is usually depicted as a bearded, powerfully built man in the prime of his life. He usually carries a three-pronged trident in his left hand. He is a jocular man with a deep and resonant laugh. Being the god of the ocean, he is also associated with the energy of abundance. The ocean is rich in marine life and sustains the earth with its bounty. Neptune is surrounded with the riches and the wisdom of the sea.

Whales and dolphins are the keepers of ancient wisdoms. They help humans maintain balance and harmony in their lives and are the companions of Neptune. The ocean is a place of healing and profound riches. It is symbolic of the multidimensional nature of your being. Looking at the surface of the ocean, it looks devoid of life. As soon as you look beneath the surface, though, you see its teeming life, which is incredibly beautiful and vibrantly alive. The colors of the sea's inhabitants and their varied shapes and sizes boggle the mind.

Neptune will remind you of the many layers of your psyche. Your spiritual dimensions are rich with wisdom and grace. What has been niggling at the edge of your consciousness? What have you been longing to have in your life, and what have you been wanting to get rid of? What riches have you denied yourself? How can you capture the magical essence of your being and set it free?

Tyche

Associated Culture

Greek

Tyche will help you

- Beat the odds, so call upon her when things seem hopeless
- Create abundance in all areas of life
- Make clear and beneficial choices
- Discover your heart's true desire

Invocation

Because the first set of dice were found in her temple, you can use them as a symbol of your request for Tyche to come to your aid. Focus your thoughts on her, send out a deep sense of gratitude, and open your heart to her assistance.

Tyche is the Greek goddess of fortune, chance, and prosperity. She is the daughter of Zeus and was said to be quite irresponsible. She preferred to run around juggling a ball rather than to carry the Cornucopia filled with golden fruit. The first set of dice was found in Tyche's temple. They were thought to be symbolic of the capriciousness of life and the fickle manner in which Tyche decided the fortunes of mortals.

As the goddess of fortune, she is also associated with the growth of the spiritual, physical, and mental selves of all human beings. On the physical plane she may represent good fortune or bad luck, but symbolically she is a goddess of ancient wisdoms and spiritual growth. She is the rudder of destiny, which is influenced by our choices in life and the degree to which we are conscious of our connection with spirit. Tyche was very popular in ancient Greece. Several Greek cities chose her as their protector.

Tyche can show you how to beat the odds. As the goddess of prosperity, she can show you how to create great wealth and how to attract love and abundance into all areas of your life. She will remind you that life isn't really a crapshoot but a series of choices and outcomes. From experience you already know that love and gratitude will yield much better results than self-centered and heartless demands.

The Grandmother

Associated Culture

Native American

The Grandmother will help you

- Nurture yourself
- Create a loving home
- Find a lost child or pet
- Create a future filled with magic and miracles
- Connect with your inner wisdom at a profound level

Invocation

The Grandmother loves the wind, so step outside and feel the wind on your skin. Explain to the Grandmother the situation you would like her help with. Speak forth your request and imagine your words flying away in the wind. She will always answer you. You may get your answers in your dreams or on a billboard. Just be open to her guidance and know she will move heaven and earth to help you manifest your dreams.

The Grandmother is the ultimate Earth mother. She has been around for eternity and will continue to exist long after time has faded away into the nothingness from which it came. She has a huge heart and an incredible ability to see into the future. The Grandmother holds all the wisdom of the ages and has a profound understanding of how the universe operates. She loves sharing her wisdom and showing all of her children how to learn from her wisdom rather than having to learn through pain and suffering.

The Grandmother has the ability to reach deep into your soul and see your deepest dreams and desires. She can see your greatest good and knows what will help you enhance your spiritual growth so you can transform your life most efficiently. She knows what will make you truly happy and what will cause you suffering. Trust her guidance and her wisdom. If you ask for a relationship and instead find yourself alone, trust her. Focus on healing your relationship with yourself. If you ask for something and it doesn't appear the way you think it should, know she is thinking only of your long-term happiness.

The Grandmother is a wonderful resource and will assist you in healing your life and creating a profound and lasting connection with your spirit.

Wakan Tanka

Associated Culture

Lakota

Wakan Tanka will help you

- Connect with all of nature
- Feel the love which always surrounds you
- Enhance your creativity
- Cope with life in a loving and harmonious manner

Invocation

Music is a wonderful vehicle for prayer. It is said that Wakan Tanka always answers a prayer when he hears drums and rattles. Wakan Tanka is always available and listening to the prayers of his children. So ask with your heart and know your requests have already been answered.

In the Lakota tradition, "Wakan" is the name for their gods in general. Every creature and each object has its own *waken*, spirit without limitation. Wakan Tanka is "the great mystery" and the Supreme Being and creator of the Lakota Sioux. He is similar to supreme beings in the myths of many other North American peoples. Before creation, Wakan Tanka existed in a great emptiness called Han, which means darkness. Feeling lonely, he created companions for himself. First, he focused his energy and created the first god, Inyan (rock). Next, he used Inyan to create Maka (earth) and then combined them to produce Skan (sky). Skan brought forth Wi (the sun) from Inyan, Maka, and himself. Each of these four gods is separate and very powerful, but they are all still only a part of Wakan Tanka.

Wakan Tanka is the great mystery. He is all that is and all that will ever be. He is the alpha and the omega, with no beginning and no end. He has always existed and will always be. Anything that is born must die. But the spirit is not born; it is given, therefore it never dies. The spirit is awake, it is holy, always whole and complete.

Wakan Tanka is the source. He is the creator and he is the gateway to the beginning and to the end of your search. He reminds you that it is only within the source of your being that you find true happiness. Wakan Tanka speaks to you in every moment. All you need to do is open your heart and listen.

Shakti

Associated Culture

Hindu

Shakti will help you

- Find a fulfilling career
- Create abundance
- Get pregnant
- Understand your life's purpose
- Connect with your divine feminine

Invocation

Invoking the power of Shakti allows you to connect with the incredible power of limitless Creation. Since she is the personification of the divine feminine, when you call upon her, you'll immediately be surrounded by a feeling of warmth, acceptance, and love. Imagine all of your requests arriving into your life in a divinely magical way.

A beautiful way to call upon her is to fill a nice bowl with salt water and float some flowers and perhaps a floating candle on the surface. Gaze gently into the water and ask for her assistance. You could say: "Shakti, divine mother of us all, help me manifest the abundance and joy that is my birthright. Help me see you through your eyes of love rather than through my eyes of judgment and fear. I give thanks for all your blessings."

Shakti means the power and force of feminine energy. She represents the fundamental creative force underlying the cosmos and is the energizing power behind all of divinity. The whole universe is a manifestation of Shakti. She is a multidimensional goddess with many names, numerous personalities, and many different aspects. She is worshipped by millions of people in India and is often thought to be more important than the god Shiva himself.

Shakti represents the dynamic, creative, and proactive principles of feminine power. Lakshmi is one of her common representations. She is the Hindu goddess of wealth, light, wisdom, fortune, luck, beauty, courage, and fertility. She is called "the daughter of the sea" and is often pictured as a beautiful young woman standing in the center of a fully opened lotus flower.

Krishna

Associated Culture

Hindu

Krishna will help you

- Strengthen your relationships
- Create harmony
- Find your soul mate
- Bless your home
- Experience joy
- Overcome prejudice and judgment
- Fill your life with abundance

Invocation

If you allow yourself to step into the world of Hindu gods and goddesses, your life will take on a depth previously unavailable. The essence of the Hindu gods and goddesses is reflected in the beautiful artwork and sculptures that represent them. Open your heart to the grace, abundance, wisdom, and joy Krishna will bring you. To call upon him, light a candle, perhaps play some flute music, and ask for his assistance.

Krishna loves to play the flute and is the messenger of peace and laughter. He is usually depicted as a young prince. For centuries, children in India have been entertained by the stories of Little Krishna. These stories speak of the value of kindness, the importance of preserving what you create, and the boundless nature of wisdom.

Krishna is the eighth divine incarnation of the god Vishnu. In his youth, he loved to seduce the young maidens of his village. He was a hero, a warrior, and a teacher. As a youth, he lived in the country and spent a great deal of time herding animals in the pastures. He is the embodiment of love, and his joy is so divine that it overcomes all pain and suffering.

The love story between Krishna and the young maiden Radha is often portrayed as a quest for union with the divine. They grew up together; they played, danced, and wanted to be together forever. When Krishna left to safeguard the virtues of truth, she waited for him. The connection with Krishna is incomplete without his divine partner Radha.

Krishna's main message is one of harmony. He brings divine knowledge of the sacred realm to all people, with humility and acceptance for all paths. Krishna blesses everyone with his love. In the process, he destroys the darkness created by ignorance, prejudice, and judgment. Through his passion, he teaches about self-control and purity. Krishna believed that love was the greatest power in the universe and could overcome any obstacle.

Altjira

Associated Culture

Australian

Altjira will help you

- Work with your dreams
- Manifest your deepest desires
- Play and enjoy life
- Connect with the spiritual realms

Invocation

Clearly write down your hopes, dreams, and desires. Read them over just before you go to sleep and then ask Altjira to help you. In the morning, write down the dreams you had that night. He will send you messages and guidance. If you aren't sure what your dreams mean, ask him again the following night. He will work closely with you as long as you are willing. You spend a third of your life sleeping, and he is a powerful teacher of the dreamtime.

Altjira is the sky father of the Aranda tribes in central Australia. He is the god who created the Earth; he then retired to the top of the sky and became indifferent to mankind. He has the feet of an emu, and his wife and children have dog paws as feet. Strange feet are common for spirits or ancestors in Aboriginal beliefs. His name is also connected with the word meaning "to dream." In Aboriginal beliefs, there are two kinds of reality. One is everyday linear, objective activity. The other is the dreamtime, which is part of the limitless and expansive spiritual realms. Aborigines view dreamtime as more real than waking reality. The values and laws of Aboriginal society are established by the dreamtime. The dreamtime is a place filled with unusual spiritual powers.

Altjira is a wonderful ally. He may have retreated after he created the world, but he is still willing to help anyone who asks and is willing to work with the dreamtime. Despite his odd looks and aloof attitude, he loves being helpful. He reminds mortals how fluid physical reality is and invites them to use their creative instincts to transform their lives.

Altjira was able to bring the universe into existence by dreaming it. He will ask you what your dreams are and invite you to bring them into fruition in your life. Altjira knows that once you have the desire, creation is just a choice, and he will help you make the right choices.

Oshun

Associated Culture

African

Oshun will help you

- Have a child
- See the good in everything
- Lower your blood pressure
- Find diplomatic solutions
- Enhance your relationships
- Deepen your sexual satisfaction and expand your sensuality
- Attract lots and lots of money

Invocation

Oshun loves vivid colors. Write down your request and wrap it in a colorful scarf or light a bunch of bright-colored candles. Sit quietly and watch the sunset while you allow yourself to connect with this beautiful and powerful woman. Her smile can light up the world. Her laughter soothes even the most savage beast. Once you ask Oshun for her help and connect with her, you have a friend for life.

Oshun is the Yoruba goddess of love and pleasure, beauty, and sensuality. She will show you how to use diplomacy. She is also often associated with money. Oshun teaches people how to overcome difficulties through kindness and negotiation. She is a very generous goddess, but due to her ferocious temper, she is also feared. Her mood can change in a moment from a balmy summer day into a tumultuous raging storm. But after the storm, she brings forth her brilliant rainbows.

Oshun is depicted wearing seven bracelets and a mirror on her belt. She carries river water in her pot and is accompanied by her cricket and peacock. At times she appears as an old woman who is sad about the loss of her youth. At other times she is a beautiful, tall, brownskinned woman totally comfortable with her sexuality. She is a woman of mystery and is well acquainted with the ancient mystical secrets and witchcraft.

If she's caught your attention, she has much to teach you. Originally she was a river goddess, so Oshun will teach you how to successfully navigate your life. She will show you how to run the rapids without getting wet. Her skillful diplomacy will help you get a raise at work or communicate more clearly with a loved one.

Lakshmi

Associated Culture

Hindu

Lakshmi will help you

- Find creative solutions
- Create abundance
- Discover the perfect career
- Procure a fabulous place to live
- Connect with the love of your life

Invocation

Lakshmi adores the color pink. If you can find a pink lotus flower, float it in a bowl of water, or find a floating pink candle and light that instead. Say a blessing and then ask for her help. Just explain the problem and ask for her guidance to find a solution.

Lakshmi is a Hindu goddess who represents abundance, prosperity, and wealth. She was known as the Mother Earth Goddess who arose from the primordial sea of milk often found in Hindu legends. She is often depicted as a beautiful golden brown woman with four arms. Generally she is shown resting on a lotus flower. As the consort of Vishnu, she is often shown washing his feet as he sits on the thousand-headed serpent. She is the embodiment of the active female principle of Shakti in the male god.

Lakshmi will show you how to take definitive action when necessary and how to surrender and let go when that is the best course of action. Lakshmi is a wonderful teacher who brings balance into any situation. She knows how to relax and enjoy life, savoring every moment. She is always associated with the lotus flower, which is the symbol of spiritual growth and enlightenment.

When you call on Lakshmi, it is best to ask her guidance before you decide on a course of action. As the goddess of abundance, she will help you create plenty of whatever you want. She can help you create an abundance of trauma and drama as well as of happiness and joy, but when asked for her wisdom, she will always guide you toward joy.

Brahma

Associated Culture

Hindu

Brahma will help you

- Create anything
- Create abundance, happiness, love, and joy
- Transform your life
- Heal your mind, body, and soul

Invocation

Traditionally, people light incense in front of an image of Brahma when they want to enlist his aid. You can simply close your eyes and imagine yourself standing in front of this loving god of creation and ask for his assistance. Very clearly ask him to help create that which will be for your highest purpose and would bring you lasting happiness and joy.

Brahma is the creator of the universe, and everything, including all living beings, is said to have evolved from him. He is often depicted as being red with four heads and four arms. His heads face each of the four directions. One of his hands is held up in blessing. Since he is the god of knowledge, he holds a symbol of his great wisdom in another hand. In his other two hands he often holds a staff and water pot, which symbolizes abundance.

The world exists for one day in the life of Brahma, one kalpa. At the end of the day, the whole world is destroyed when Brahma goes to sleep for the night, which is of equal length to one kalpa. When he awakens, he once again creates the whole world. Brahma lives for one hundred years, at which time the world dissolves back into its elemental nature. Another Brahma then begins the whole process over again.

Brahma's vehicle is a white swan or goose that has magical abilities. Among other things, it can separate good from evil. Unlike other Hindu gods, Brahma has no weapon. He also created seven sages to help him craft the universe.

Brahma is a loving god. He cares about all of his creations. He is part of the Hindu trinity along with Visnu and Siva. It is no error that he is called the god of creation. He will help you create whatever you want if you just ask for his assistance.

Vakarinė

Associated Culture

Lithuanian

Vakarinė will help you

- Find your way in life
- Feel nurtured and loved
- See the beauty in everything
- Be grateful for your life
- Arrive on time
- Feel renewed and refreshed
- Heal your mind, body, and spirit

Invocation

Go outside and look at the evening sky. Watch the stars as they twinkle and move across the heavens. Allow yourself to feel your connection to the universe. Then ask Vakarinė to help you. She will embrace and care for you as she has cared for Saulė all these millennia.

Saulė (the Sun) is the beautiful goddess of the sky who lives in a palace far to the east. Every morning she rides across the sky in a brilliant chariot made of gold, copper, or fire and pulled by two white horses. In the evening, after the chariot sinks into the Baltic Sea, Saulė rides a golden boat across the waters. The boat is steered by the goddess Perkūnėlė, who nurtures and bathes the tired and dusty Saulė. She sees her on her way the next morning, refreshed and renewed, shining and ready for a new journey through the sky.

Saulė's husband was Mėnulis, a young god of the moon who dressed in silver attire. He was the guardian of night and time. Deep, rich mythological imagery was associated with the four phases of the Moon, each one of vital importance to animals, plants, and the weather. In one tale, solar eclipses are explained as the Sun and the Moon kissing each other.

Vakarinė was the goddess of the Evening Star who made the bed for Saul ė each night. With her golden hair and an image of the Sun on her crown, she was a maiden of remarkable beauty. She wore a mantle of stars secured with a moon-shaped brooch on her shoulder and was often considered to be more beautiful than the Sun.

Vakarinė will show you how to nurture yourself as you move through your life. She will help you know your own value and remember that without you, the universe would be incomplete.

Hina

Associated Culture

Hawaiian

Hina will help you

- Create more passion in your life
- Connect with your spiritual nature
- Make your menses more regular and less painful
- Attract more abundance
- See the magic and wonder in all of life

Invocation

Go outside and spend some time basking in the moonlight. Allow yourself to connect with her gentle, loving energy. Open your heart and your mind so you can be enfolded with the magical energy of the night and imagine your dreams gliding effortlessly on the moonbeams.

Hawaiians know that words carry a great deal of power and that they are how we create our reality. So choose your words well, and make sure you ask for what you do want instead of what you don't want. The universe doesn't hear the "not" part, so if you say "I don't want to struggle," what you are really asking for is more opportunities to struggle.

Hina is the goddess of love and peace, renewal and creativity. In Hawaiian chants there are many goddesses named Hina, each playing a slightly different role. There is Hinapukui`a, the goddess of fishermen, and Hina`opuhalako`a, who gave birth to the reefs and the teeming life they contain. There is also the Hina who holds sway over the sacred art of making kapa (a fabric made of beaten mulberry bark that was used primarily for clothing), and there is the Hina who is goddess of the moon and stars.

Hina is a powerful and pervasive presence in Hawaiian mythology. She is an incredibly passionate and humble goddess who has great love for human beings and for the aina (land). As the goddess of the moon, she rules over the tides of life as well as the ocean. She is keeper of the heavens and her greatest gift is guidance. She will help you connect with your inner wisdom and intuition. As the keeper of the tides, she also has dominion over the blood flows of women. She brings gentle rhythmic patterns to the world and life in general.

Apollo

Associated Culture

Greek

Apollo will help you

- Substantially enhance your creativity
- Bring passion to everything you do
- See the world from an expansive perspective
- Increase your psychic abilities

Invocation

Apollo loves working with humans, so simply call upon him. Laurel leaves have a wonderful scent and are useful for preserving food. Gather some and sprinkle them around your bed. The aroma will help you feel the presence of Apollo as you sleep. He is an elegant god who stirs the creative heart and passions. Pay attention to your dreams and make note of the messages Apollo brings you.

Apollo is the god of prophecy, a patron to musicians and poets. He is also the leader of the Muses. He is often shown holding a lyre or kithara, which are symbolic of the sound that brought forth the universe; he wields the energy of creation. Apollo has dominion over healing, light, medicine, poetry, the intellect, dance, prophecy, shamans, and all forms of creativity. Besides the oracle in Delphi, he had other notable ones in Clarus and Branchidae.

Those who want to invoke the guidance of Apollo often use the laurel leaf. Animals that were considered sacred attributes of him are the wolf, swan, hawk, raven, crow, snake, mouse, grasshopper, and the mythical griffin (a mixture of the eagle and the lion). The swan and grass-hopper are symbolic of music and song, while the hawk, raven, crow, and snake are most useful when aligning with divination. Apollo is believed to have control over plagues, so he was often called upon during epidemics.

At a profound level, Apollo represents harmony and balance, order and reason. He has a deep love for humans. In the capacity of a muse, he will inspire you to live a life that is in alignment with your highest purpose. Apollo will help you cut through the illusionary nature of reality and connect with a reality that is rich and rewarding.

Quetzalcoatl

Associated Culture

Aztec

Quetzalcoatl will help you

- Transform problematic situations
- Alter time so you can accomplish the impossible
- Bring abundance into your life in surprising ways
- Let go of the past
- Remember to be in the moment

Invocation

Quetzalcoatl is often shown moving and dancing with his feathered headdress. One way to call upon him is with movement. Begin to rhythmically move and sway until you can feel the power of creation flowing through you. Another way to invoke him is to shout your wishes into the wind.

Quetzalcoatl is called the feathered snake god. He is the creator, the sky god who organized the original cosmos and has participated in the endless cycle of creation and destruction of the various human civilizations. This is considered the fifth humanity to inhabit this planet. Quetzalcoatl descended into the underworld and gathered the bones of humans from early epochs. He sprinkled his blood on the bones and brought the current race of humans to life. Quetzalcoatl is also the god of the wind, the water god, and the god of fertility. He brought maize to the people, showed them how to cultivate, introduced agriculture, and gave them the calendar. He also guides artisans.

Quetzalcoatl was an integral part of everyday life. He was also described as light-skinned and bearded, and it was predicted he would return in a certain year. So when Cortez appeared in 1519, Montezuma was easily convinced Cortez was the returning god. Quetzalcoatl was worshipped in many places. A six-tiered pyramid is dedicated as a temple of Quetzalcoatl in Teotihuacán. Quetzalcoatl has the power to transform and create. As the god of wind, water, fertility, and creation, he has the ability to influence your life in a profound manner. As the feathered serpent, he brings you the gift of insights. He can show you where your thinking limits your experience of life and where it creates joy and abundance.

He is often represented as the morning star, a symbol of new beginnings. What would you like to start anew in your life? What seeds would you like to plant and what weeds would you like to see removed?

Danu

Associated Cultures

Irish / Celtic

Danu will help you

- Get in touch with the childlike magic of life
- Play and enjoy even life's most arduous tasks
- Bring more joy into your relationships
- Find a lost pet
- Make your garden flourish

Invocation

Go out in the twilight and call her name. You may see sparkles of light or feel the wind suddenly rise. Send out your hopes and prayers on the wings of the wind and know Danu has the ability to weave magical spells on all of life.

Danu is the Celtic goddess of the wind. She is the matriarch of the gods, and Earth goddess of fertility, abundance, and protection. She is also the goddess of wisdom. Danu is the oldest of the Celtic goddesses. Her influence reached far and near and even spread to the British Isles and Europe, where the Danube River was named for her. Even though very few stories about Danu have survived, the reverence in which she was held still remains. When Christianity came to Ireland, it is said her followers retreated into the forest so they could maintain the old ways. Eventually, they became fairies, and her legend lives on in their hearts. She is most powerful in the twilight hours, and she excites the imagination of those who can see magic at that time of day.

Danu is very present in the lives of humanity today. People may not recognize her or know her story, but that doesn't stop her from being a very healing presence. So many people are enamored with fairies, and that is often how she presents herself—as a magical creature capable of doing amazing miracles.

Mukuru

Associated Culture

African

Mukuru will help you

- Tap into your compassionate nature
- Call rain during a drought
- Overcome grief
- Release the past
- Engage your sense of humor

Invocation

You don't need to do anything special to call upon Mukuru. Just ask, and he will be there for you. He has a big heart and a jovial laugh. Don't be surprised if it starts to rain shortly after you ask for his assistance.

Mukuru is the ancestral god and the god of creation of the Herero bushmen of Namibia.

He is very kind and generous of spirit and one of the most benevolent gods. He has no parents and was said to emerge from the omumborombonga tree. Mukuru is venerated as one of the "Old Ones." He is invoked often because Njambi, their supreme god, isn't available for the mundane matters of mere mortals. Mukuru, on the other hand, really cares about humans and is always available for guidance and assistance. He shows his love of the people by bringing life, healing the sick, and maintaining the ancient traditions. Rain is one of the most valuable commodities to the Herero bushmen, and he regularly brings the rains to the people.

The Herero believe their chief is the physical incarnation of Mukuru, and as such, he shares culture with the people. The Herero don't make offerings to Mukuru because he is such a loving god. Death is part of life, and they view it as being called home by god, so they aren't very upset by the process.

Mukuru is an imaginative god who comes up with creative solutions. He also has a sense of humor, so you may find yourself laughing unexpectedly when you invite him into your life. If you are still holding onto any old emotional wounds, you may find yourself having a long overdue cry.

Thor

Associated Culture

Norse

Thor will help you

- Dispel any illusions in your life
- Find love
- Heal your body by cleansing it on the cellular level
- Bring your behaviors and thoughts into balance
- Release addictions

Invocation

Light the largest candle you have and speak Thor's name loudly. Take a deep breath and loudly shout your request to him. Demand his presence in your life and watch as everything takes on a surreal quality. He will create magic and miracles if you let him.

Thor is the Norse god of thunder, storms, war, and justice. He is a son of Odin and was more popular than his father because Thor didn't demand human sacrifice. Thor was usually portrayed as a large, powerful man with a red beard and eyes of lightning. Despite his ferocious appearance, he is seen as a protector against the forces of evil for both gods and humans.

The Norse believed that during a thunderstorm, Thor rode through the heavens on his chariot pulled by goats. Lightning flashed when he threw his hammer. Just as the air smells fresh and clean after a thunderstorm, if you ask Thor into your life, you will feel cleaner and more vibrant than you did before. He will light up your life with his spirit and bring balance and harmony into your thinking. He is a powerful force of justice and right action in the world.

Thor may look like an angry god, but he is really quite benevolent and generous of spirit. When he roars into your life, you can be sure others will hear you speak and will listen to your opinions. He has the power to bind and unbind a person's thinking. He can show you how your thoughts affect your health and your life. He will show you how true justice serves everyone and how injustice affects the whole world.

Ganesha

Associated Culture

Hindu (India)

Ganesha will help you

- Remove obstacles
- Create abundance
- Succeed in artistic endeavors and writing projects
- Have more harmonious relationships
- Feel happier and have peace of mind
- Attain and maintain a deep spiritual connection

Invocation

Because Ganesha is the patron of writing, you can simply write him a letter requesting his assistance. Then light a piece of incense and burn the letter. He welcomes all requests and joyously helps all those who have an open heart and are willing to accept his aid. You might say something like: "Most beloved Ganesha, I welcome you into my life. May my heart be filled with your love and your laughter, and may I always be guided by your wisdom. Please remove any obstacles in my path and grant me the peace of mind to understand my journey and make choices that benefit myself and all others. I give thanks for your presence and your guidance. May laughter fill my days and joy enfold my heart. Thank you, Ganesha, for all your help."

Ganesha, the elephant-headed god, is extremely popular in India. He is the best known and most beloved representation of divinity in Hinduism. There are several stories about how he got his elephant head. In one, Ganesha was created directly by Shiva's laughter. When Shiva became concerned that Ganesha was too alluring, he gave Ganesha the head of an elephant and a protruding belly.

Ganesha is known as the god of obstacles. He can easily remove any obstacles in your path or place one in your path if he thinks you need to slow down. He is the god of intellect and his consorts are wisdom, prosperity, and attainment. Ganesha is affectionately honored at the beginning of any ritual or project and is called upon first in prayer. He will bring you peace of mind, success in undertakings, enlightenment, and intelligence. He is also known as the god of education, knowledge and wisdom, literature, and the fine arts. Ganesha is also the lord of light and hope. He is called a laughing god, so your chances are good that simply by calling upon him, you will feel better.

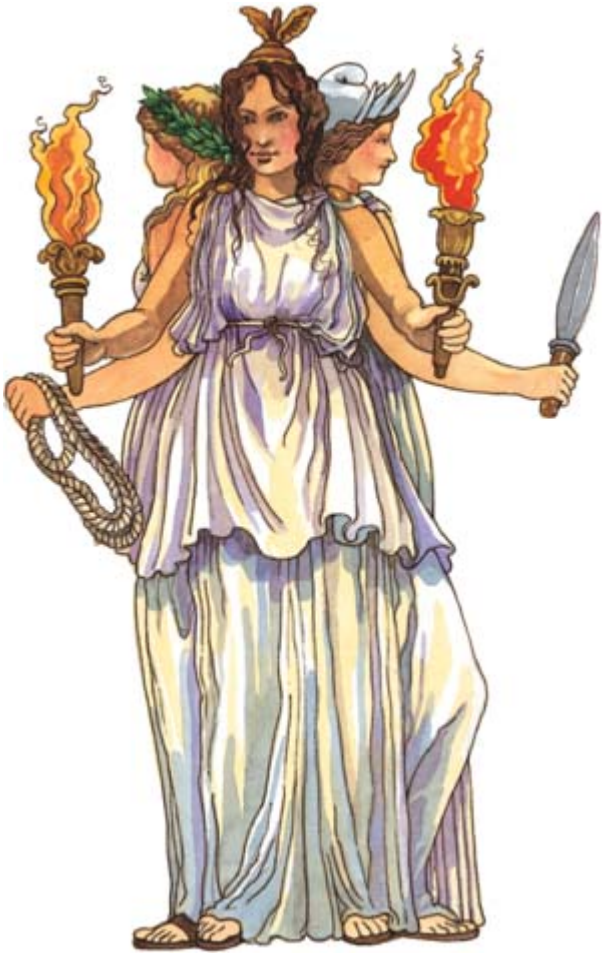

Hekate

Associated Culture

Greek/ Celtic

Hekate will help you

- Harness your mystical nature
- Influence your thinking
- Manifest your dreams
- Have an easy and pain-free childbirth
- Open up new possibilities
- Heal your wounded self

Invocation

On the night of the full moon, find a place out in nature where you can see the moon rising. As the moon rises, reach out toward the moon and call out Hekate's name. Explain the nature of your request and hold it in your heart as you watch the moon. When the moon is almost overhead, give thanks for Hekate's guidance and love and know that powerful magic has been released in your life.

Hekate is the goddess of the wilderness and childbirth. She is a goddess shrouded in mystery. She is the only goddess powerful enough to travel to all three worlds: heaven, earth, and the underworld. She is a powerful, action-oriented goddess. She is one of the original moon goddesses. Hekate is also associated with the mystical realms and magic. "Heka" means "magical speech" in Egyptian, while "Hekate" means "influence from afar" in Greek.

Hekate has played many roles throughout the ages. She has been called the one before the gate, the attendant who leads, the light bringer, the child nurse, and the mother of all living beings on the Earth. Her parentage is not clear, but her role as a powerful creative force is.

Hekate is a woman of mystery. She will invite you to go into the wilderness of your unconscious and clear out all of your old, outdated beliefs. She will bring the light of love to those places of darkness within your mind and your spirit. Freedom is the gift she offers if you are ready and willing to take it.

Zeus

Associated Culture

Greek

Zeus will help you

- Maintain the moral high road
- Find just solutions to disagreements in your life
- Prevail in legal issues
- Recover lost money
- Elect honest and supportive government officials

Invocation

Zeus is the regal ruler of Mount Olympus. If you ask for his help in legal matters, be certain you are on the right side of the law. Zeus is the defender of justice. Light a navy blue candle and explain your predicament. Ask Zeus to exert his powerful influence in your life. If the weather has been too stormy, ask Zeus to quiet the elements.

Zeus was the supreme ruler of Mount Olympus. He was considered the spiritual leader of all humans as well as the leader of the gods. He upheld the law and set the standard for morals and justice. Zeus was originally the weather god who controlled thunder and lightning, and he is often pictured holding a lightning bolt. Zeus was the protector of the Greek monarchy until Greece became a democracy. Then he became the lawgiver, the chief judge, and a consummate peacemaker. Zeus replaced violence with peace and became the champion of political freedom. His other duties included protecting supplicants, summoning people to the various festivals, and giving prophecies.

Zeus helped maintain balance and harmony in civilized life. He was considered the father of the gods and he was a loving father! He cared a great deal about humanity and takes his role as guardian of justice quite seriously. He is a wonderful arbitrator and will help you find harmonious solutions to even the most difficult situations. Zeus will also awaken you from your delusions about a situation, with a lightning bolt if all else fails. When you call on him, expect the unexpected.

Horus

Associated Culture

Egyptian

Horus will help you

- Make right any injustices
- Intuitively know the just thing to do
- Protect your home from intruders
- Stay safe while traveling

Invocation

Horus was associated with the sun god, so begin by facing the sun. Call his name and state your desires. He has a deep, resonant voice and he laughs often, so you may hear a chuckle as you explain your dilemma. Be open to his guidance and really allow yourself to feel his presence. He brings the incredible love of his beautiful mother everywhere he goes, so expect to hear her lyrical voice as well. He is an ancient god, so he has seen it all and is very creative with his solutions.

Horus is the falcon-headed god and is among the most important Egyptian gods. His mother is Isis, and he was magically conceived after his father, Osiris, was murdered by his uncle Seth. Isis reassembled Osiris because of her immense love for him. Horus eventually avenged his father's death.

The Pharaoh was considered the earthly incarnation of Horus. Because most pharaohs took the name Horus, eventually each region had its own version. It is nearly impossible to distinguish a "true" Horus from all these many different permutations. Eventually Horus became a general term for a great number of falcon gods, which were worshipped all over Egypt.

No matter which version of Horus you call upon, they were all just, loyal, and respectful gods. He was the ultimate role model for young men and the ideal of the dutiful son who grows into a man of integrity. Some viewed him as an avatar or enlightened being living here on Earth to help humanity live life to its fullest. The story of Horus and Seth symbolically represents Horus's desire and duty to keep the world safe from injustice and cruelty.

Horus will help you create balance in your life. He will show you how to fly over any of life's apparent obstacles and make choices that will bring joy and abundance effortlessly into your world.

Obàtálá

Associated Culture

African

Obàtálá will help you

- Connect with ancient sacred wisdoms
- Employ gratitude as a transformational tool
- Settle disputes fairly
- Understand and release limiting beliefs

Invocation

Carefully formulate your request, remembering that morality and fairness are qualities of Obàtálá's followers. When you are clear, light a white candle and ask for his assistance. He is a passionate man, and as long as you avoid drunkenness, he will move heaven and earth to help you.

Obàtálá is a Nigerian Yoruba god who created the universe. When Obàtálá makes each person, his father, Olorun, breathes life into his or her body and gives the person a soul. Obàtálá is one of the most important gods of the Nigerian Yoruba people. He is also the god of the north and is always dressed in white. His followers embody morality, fairness, and justice in their lives so that his robe remains unblemished. He is considered a deity of piety. The north is the place of knowledge, teaching, balance, abundance, sacred wisdom, thankfulness, finding one's inner treasures, intuition, trust, and spiritual alchemy. As the god of the north, Obàtálá encourages you to embrace its gifts.

When Obàtálá got drunk on palm wine, he created handicapped people and then he became their patron. People born with congenital defects are called "eni orisa," which literally means "people of Obàtálá." He is a very loving and merciful god. He creates balance, peace, and harmony wherever he goes. When you want to breathe life into a new project or revitalize an old one, call on Obàtálá. If you are questioning someone's integrity, ask Obàtálá to help you see the truth. If you have a major decision to make in your life, he will help you find the most beneficial and harmonious solution. Wherever you need to access your intuition and embrace your inner treasures, Obàtálá will remind you of the gifts you already possess and teach you to use them.

Namahao Ke Ka’i

Associated Culture

Hawaiian

Namahao Ke Ka'i will help you

- Connect with an incredible power and wisdom
- Access the expansive energy of creation
- Attract abundance
- Feel nurtured and loved
- Manifest your wildest dreams

Invocation

Namahao Ke Ka'i is the goddess of the ocean, where all water began. Hold a glass of water and think about the beauty of this planet. Give thanks for its life-giving ability. Imagine filling the water with your love and gratitude. Speak forth your request and let Namahao Ke Ka'i into your heart and your mind. She never denies a heartfelt prayer, especially one filled with gratitude for already having received the gift.

Namahao Ke Ka'i is the goddess of the ocean who lovingly embraces the Hawaiian Islands. She has had a long-standing rivalry with her sister Pele. She demands respect and can easily swallow up a careless person. Very little is written about Namahao Ke Ka'i because the Hawaiian tradition is an oral tradition. But anyone who has stood at the edge of the ocean and been mesmerized by the waves has felt her presence. There are millions of words written about the mystery, magic, and illusive call of the sea. Those writers have all been inspired by Namahao Ke Ka'i. She is the source of great abundance and contains the wisdom of the ages.

An incredible number of different creatures live within her. She lovingly gives life to whales and dolphins, beautiful fish, incredible coral, and hundreds of other beings. If you've ever seen a video of a jellyfish propel itself through the water, you will have a sense of her graceful energy. If you stand by the shore and watch a storm swell hit the beach, you know how powerful she is. Namahao Ke Ka'i is a wonderful goddess to know.

Chicomecoatl

Associated Culture

Aztec

Chicomecoatl will help you

- Increase your abundance
- Create a home full of love and joy
- Have children
- Find a wonderful job
- Launch any creative endeavor

Invocation

If you are feeling lighthearted, make some popcorn and call upon Chicomecoatl. Explain your concerns to her and ask for her guidance. You could place a dried bunch of colored maize on your table and ask her to bless your home and your life.

Chicomecoatl is the Aztec goddess of maize. She is also called the goddess of nourishment and of abundance. Every September a young girl was sacrificed in her honor. Her symbol is an ear of corn, and she appears is several ways. Most often she appears as a young girl carrying water flowers or as a woman carrying the sun as a shield. At times, she is represented as a woman whose embrace means certain death. In art, she has lines on her red face, wears a large headdress, and has ears of corn on her back and in her hands.

Chicomecoatl represents the cycle of planting, harvesting, and replanting as well as the human cycle of birth, death, and rebirth. The Aztecs' lives revolved around maize because it was one of their main food sources. As a symbol, a single ear of corn has many kernels, each capable of propagating an abundance of new life. The girl sacrificed to Chicomecoatl was always the most beautiful girl in the village because of the reverence, love, and honor the people felt for their goddess of corn.

What areas of your life could use more love and attention? You don't have to sacrifice your wants and needs in order to feel loved. Call upon Chicomecoatl to show you how to bring forth the most amazing harvest of love, abundance, and delight in your life.

Ixchel

Associated Culture

Mayan

Ixchel will help you

- Heal a broken heart
- Give birth to a beautiful and healthy child
- Easily move through menopause
- Build a successful, happy, and abundant life

Invocation

Stand in the moonlight and allow yourself to feel her presence. Imagine yourself surrounded by her love. Speak forth your deepest wishes, hopes, and dreams. Ask her to help manifest a life befitting the god/goddess you are. She is an ancient goddess capable of profound healing. In calling upon her, you open yourself to a powerful healing force.

Ixchel is the Mayan goddess of the earth and moon and the patroness of pregnant women. Just as the moon has different phases, she has many different faces. Ixchel is a shape-shifter with a variety of different aspects, one for each phase of a person's life. As the crescent moon, she is the goddess of fertility and works with young women. As the waning moon, she is called the Grandmother and is associated with aging and the loss of fertility. As the Grandmother, she is the wise midwife who guides young women who are just beginning to start their families and build new lives.

Ixchel invented the art of weaving. She is also known as the rainbow goddess, who brings life-giving water to the thirsty land. Ixchel is the maiden and the crone and the keeper of the life cycle. She is the goddess of all souls, the protector of the newly born and the keeper of the bones and souls of the dead.

Ixchel will help you give birth to a happier and freer you. She will help you to transform anything. She has an incredibly loving heart and can touch the deepest core of your being to help you completely release the past. She reminds humans that it isn't necessary to carry the pain of the past. The past is just a memory, and the future has yet to spring forth into reality. Ixchel invites you to fill the present moment with joy so you will create a future filled with that joy.

Aine

Associated Culture

Irish

Aine will help you

- Conceive a child
- Heal if you are a victim of abuse
- Stop sexual harassment
- Attract abundance and love
- Make your garden flourish
- Enforce vows

Invocation

If you can, wait until the full moon to call upon Aine. Go out in the moonlight and call her name. Ask for her help and allow the moonlight to fill your heart and your mind. Whisper your wishes into the wind and know that Aine will use her magic to make them happen.

Aine is the goddess of love and fertility. She is also known as the Fairy Queen of Munster. In some myths, she was a mortal woman but was tricked into becoming a goddess by a fairy who enchanted her. Aine liked humans and often slept with mortal men, which resulted in producing fairy children. Aine was the original Sun goddess and was also considered the Moon goddess.

As the goddess of the four powerful energies of earth, air, water, and fire, Aine is a force to be reckoned with. Midsummer night's eve is the day she is traditionally worshipped with torchlight processions through the fields. Aine is one of the great goddesses of Ireland. She encourages human love and knows that it is one of the most powerful forces on this planet.

Aine knows all about magic, so she is a wonderful goddess to have on your side. She will show you how to create prosperity and abundance in all areas of your life. Aine makes sure all vows are kept. She will help you get rid of unsuitable mates and find loving ones and also help you reveal fairies. Her sacred animals are the hare and the swan. As the goddess of fertility, she has authority over crops and animals.

Sophia

Associated Culture

Greek

Sophia will help you

- Create prosperity
- Facilitate negotiations
- Find your soul mate
- Connect with all of your talents and gifts
- Dispel prejudice and ignorance

Invocation

Since Sophia is the mother of creation, the best time to call upon her is early in the morning. Get up just before dawn and watch the sunrise. Call upon her and ask her earnestly for her help. Breathe deeply into the core of your being and ask her to bless you with her wisdom and strength.

Sophia is the mother of creation and the goddess of all wisdom and fate. Her symbol, the dove, represents pure spirit. She is crowned by stars, indicating her absolute divinity. She is mentioned in many traditions and has many names, including the Black Goddess, Divine Feminine, and the Mother of God.

To the Gnostic Christians, she was the Mother of Creation and her consort was Jehovah. The goddess Sophia was the beginning, the source of wisdom, and the keeper of the knowledge of all that is righteous and just. When people honor her sound wisdom and guidance, rulers lead their kingdoms to prosperity. When her love and wisdom are ignored, darkness and ignorance thrive, the proverbial wasteland of foolishness eats away at the soul, and nations perish. Sophia was born in the silence of all wisdom. She gave birth to both the male and female. Together, they gave birth to the entire physical universe. When humans were created, Sophia loved them dearly with all her heart and mind.

With her gift of understanding, Sophia brings a deeper meaning to human experience. She knows that when you see the bigger picture, you find unexpected treasures. When you stand back and gain emotional distance, you can see even the most traumatic experiences as the birthplace of your most treasured strengths. Only in times of great stress are heroic feats truly appreciated.

Enki

Associated Culture

Sumerian (Iraq)

Enki will help you

- Bring order to your life
- Organize your home and office
- Feel inspired to create
- Attract abundance
- Throw an elegant party

Invocation

To call upon Enki, sit beside some running water or place a beautiful bowl of water on an indigo piece of cloth. Then say, "Enki, god of wisdom and order, I invite you to bring your sweet presence into my life. Please guide me and direct me. Bestow your wisdom and grace upon me and upon [explain your request]. I give thanks for your help."

Enki is the god of wisdom and sweet water. He is the god of creation, intellect, order, and civilization and is able to bring the dead back to life. He is usually described as a figure with a great horned headdress and tiered skirt with two streams of water originating from his shoulders. They represent the Tigris and Euphrates Rivers. At times, he carries a vase from which fresh fish are jumping. He may also hold a large eaglelike bird, symbolizing clouds rising up from the waters and feeding the land with their nourishing rain.

Enki is the source of all secret and magical knowledge about life and the gift of immortality. Enki possessed the secret of culture; he invented civilization; and he assigned each person his or her destiny. He created order in the cosmos and filled the rivers with fish. As father of all plants, he invented the plow and the yoke so that farmers could till the earth and grow their grain.

There is gentleness and warmth to this god of wisdom. Enki will gladly embrace you with his love, guide your thoughts, and give you visions of the endless possibilities life holds. He reminds humans that this world is a cornucopia of possibilities and that all limitations are self-imposed.

Ra

Associated Culture

Egyptian

Ra will help you

- Overcome depression
- Triumph over addictions
- Free yourself from an abusive relationship
- Free yourself from debt
- Live life to its fullest

Invocation

Ra is often shown holding the sun over his head like a large golden disc. Become quiet for a moment and imagine the sun directly over your head. Take a long, deep breath and ask Ra for his help. If you feel so inclined, light a yellow candle. Ra can help you overcome even the most stubborn addiction. Every time you feel the urge to indulge in your addiction, ask Ra to remove the desire and he will.

Ra was the most important of the Egyptian gods. He was symbolized by the sun when it was high in the sky and was worshipped throughout Egypt. Ra was the king of the gods and the father of creation. He commanded the chariot that carried the sun on its journey across the sky each day. As king of the gods, Ra was the benefactor of the pharaoh.

Ra was the only god, aside from Osiris, who is not on the Earth. Ra is an aging god, still very powerful, but no longer wanting to watch over his children. He has gone to the sky to watch over the world. Each day Ra travels across the sky in his chariot with the sun. At night he travels through the underworld, giving support to the dead while the great monster Apep tries to prevent the sun god from emerging. He engages in the eternal battle between darkness and light.

Ra is a very benevolent god. He has cared for his human family for thousands of centuries, so he knows all about the emotional struggles, the fears, the disappointments, and the joy of life. Ra will help make your path much easier. There is no need to reinvent the wheel, so ask for his guidance. He will show you the easiest and most efficient way to create what you want. Ra also is a consummate lover, so he can also advise you on matters of the heart.

Atlas

Associated Culture

Greek

Atlas will help you

- Achieve your goals
- Find the inner strength to overcome anything
- Remember to listen to your inner guidance
- Follow directions

Invocation

Ask Atlas to show you the way. Ask him to help you map out your strategies in life. Ask for his assistance and then listen for the quiet whispers. Atlas never fails those who ask for his help.

Atlas was a Titan and one of the firstborn sons of the Earth. He sided with his brothers against Zeus and, as a punishment, was assigned the task of holding up the heavens. He was temporarily relieved of his burden when Hercules asked for his help in retrieving the Golden Apple from the Tree of Life. The apple represented immortality.

Atlas undertook this heroic quest and managed to get the apple. In doing so, he realized how nice it was to be free of his burden. He boldly told Hercules that Hercules would have to continue to hold heaven and earth apart indefinitely. Hercules agreed, but he told Atlas he first needed to get a pillow to cushion his shoulder. Atlas foolishly agreed and took back his burden. Hercules never returned.

Today, an atlas is a book of maps. Atlas shows humans about courage, the power of choice, and the folly of not listening to your inner wisdom. He fought Zeus and wound up carrying the burden of the world. Once free of those burdens, he agreed to take them back even though he knew Hercules would probably never come back. He was able to get the apple off the Tree of Life when everyone else had failed, yet he doomed himself to hold up the heavens for all of eternity. He invites you to learn from his mistakes. What burdens do you needlessly shoulder? Who or what do you resist and in the process set yourself up for pain and suffering?

Ma’at

Associated Culture

Egyptian

Ma’at will help you

- Settle disputes fairly
- Bring order into your home emotionally and physically
- Regulate your menstrual cycle
- Bring honesty into all of your relationships
- See the world in a more expansive manner

Invocation

Ma'at is often shown wearing an ostrich feather or represented by a feather. Ma'at is always willing to help anyone, so simply asking is enough. If you want to have her presence in your life on a regular basis, get a bouquet of ostrich feathers and put them someplace you will see them often.

Ma'at is the goddess of balance, truth, and order. Her name literally means "the truth."

Egyptians believed the universe was an ordered and rational place. It functioned with predictability and regularity. The universe was balanced, both physically and morally. Purity and good deeds were rewarded, and sin was punished. The universe was in perfect balance.

Ma'at was reality, the solid grounding of reality that made the Sun rise, the stars shine, the river flood, and mankind think. The universe and everything in it was sacred in the ancient view of life. "Ethics" was an issue of human will and human permission. It is part of the human world of duality. What is "ethical" for one group is sin for another. But Ma'at invites people to transcend that limited view of ethics. A flower is just a flower; it can't be good or evil, it just is. How can a flower be "false" or "ethical"? It just is. How can the universe be right or wrong? It simply is. That is Ma'at.

She is a winged goddess and the judge of the underworld. A dead person's heart was weighed by Ma'at. If the person had lied or cheated, his heart was eaten by a demon and he died permanently. If he was found to be just, he was allowed to continue to the afterlife. Ma'at was such an influence that being honest and just was referred to as being Ma'at.

Ma'at will help you go beyond the limited vision of a world based on duality. She will help you see your life from the incredibly expansive perspective of recognizing the unity and interconnectedness of everything and everyone.

Yemaya

Associated Culture

African

Yemaya will help you

- Conceive a child
- Have a safe and painless childbirth
- Protect against infidelity
- Create a loving home
- Feel safe and nurtured no matter where you are
- Stay protected from sexual predators

Invocation

One of Yemaya's gifts to humans was the seashell in which her voice could always be heard. Find a large conch shell and hold it to your ear. Listen to the gentle whisper of Yemaya. Ask her for her guidance and protection. She is an incredibly nurturing and powerful ally, so place the shell where you will see it frequently and call upon her when you do.

Yemaya is the ultimate mother goddess. She represents the ebb and flow of life, both the constancy and the endless change of the seasons. Originally a river goddess in Nigeria, she is a nature spirit of home, fertility, love, and family. She brings forth life, is protective, and facilitates change when it is necessary. Yamaya's gentle waves enfold the abundant life forms of the sea.

When the slave traders stole Yemaya's people, she traveled with them in the holds of the slave ships. She comforted them while they suffered on the ships and then helped them adjust to their new homes in faraway lands. She became the goddess of the ocean in order to accompany them.

Yemaya represents a mother's nurturing and love. She is inextricably connected to the affairs of women. Yemaya is the goddess of fertility, children, birthing, and the home. She protects the family. She is the merciful, loving, and nurturing goddess of creation and a deep ocean of comfort for those in need.

African deities are usually depicted with flowing, swirling images of color and joyous movement, representing the elemental energies of nature. Yemaya is associated with azure blue, white, and silver swirls of color. She is also portrayed as a mermaid or a beautiful woman.

Ishtar

Associated Culture

Mesopotamian

Ishtar will help you

- Be an inspiring lover
- Enhance your sexual experiences
- Create a nurturing environment
- Embrace your femininity
- Improve family relations
- Conceive a child

Invocation

Ishtar's symbols are the stars, the moon, the lion, and the dove, so surround yourself with them. She loves the sound of drums, so hold a drum between your legs and play it with complete abandon. Feel the drumbeat moving through your body and ask Ishtar for her help. Allow yourself to feel the warmth of her love and the kindness of her guidance.

Ishtar was the ancient Babylonian goddess of love, fertility, passion, and sexuality. She was honored as the goddess who inspires lovers. She reminds people to stop for a moment and connect with the joyous energy of passion and to remember that she is the one who brings it into your life. At times, Ishtar is shown as a woman holding an urn of life pressed tightly against her stomach.

Sometimes Ishtar is depicted as a heartless woman who kills her lovers. Alternately she is seen as the epitome of the ultimate woman, a compassionate partner, nurturing mother, inspired lover, playful companion, and passionate bed lover. Ishtar is most passionately revered at the time of the full moon, when she invites people to indulge in carefree lovemaking and invites women to celebrate their womanhood. Christians modified Ishtar into the Virgin Mary and incorporated her into their religious practices.

Ishtar is wonderful to call upon if you are feeling underappreciated or judged in any way. If you feel taken advantage of by your partner or your boss, ask Ishtar to come to your aid. She will remind everyone what an incredible being of light you really are.

Cupid

Associated Culture

Roman

Cupid will help you

- Find love
- Heal a broken heart
- Love yourself unconditionally
- Improve all of your relationships

Invocation

The most familiar image of Cupid is seen around Valentine's Day, usually in front of a large red heart. You can use that image to call upon him and write your request on the back of the heart. He loves love, so he will rapidly come to the aid of anyone who asks with an open and loving heart.

Cupid is the Roman god of love and the son of the magnificent goddess Venus. At times he is portrayed as a small, blindfolded, winged boy, carrying a bow and arrow. Whomever he shoots with his arrow is destined to fall in love. Some stories say he was born from a silver or golden egg. Cupid is cute and lovable, but he is also mischievous and dangerous. His arrows contain love, but they also inflict pain.

His wings speak to the spiritual side of love, yet his lofty vantage point often leads to the despair of lost love. He is often a trickster when he chooses to play with human emotions, but ultimately he is the god of love. Cupid reminds humans of the power of love, especially when it is pure and uncontaminated by jealousy, fear, and greedy attachment. From Cupid's perspective, much of what humans call love is really nothing but an attempt to control and manipulate another person. He knows the meaning of true love and knows it means wanting the object of that love to be happy, even if that means the person is meant to love another.

Cupid reminds people that they must first love themselves before they will be able to truly love another. His arrows cause pain only when the hearts they pierce are unsure of their ability to love and care for themselves while having enough room to love and care for another.

Perkūnas

Associated Culture

Lithuanian

Perkūnas will help you

- Prevail in any legal disputes
- Find a fair and just solution to any dispute
- Bring rain during a drought
- Attract abundance
- Have your voice heard

Invocation

Perkūnas is a man of mystery. He loves helping people manifest their deepest dreams. Ask for his help and then let him light the way. If there are any oak trees in your neighborhood, gather a few leaves. You could write your requests on them and let the wind carry them away. When you see an oak tree or watch a magnificent thunderstorm, say hello to Perkūnas and thank him for being in your life.

Perkūnas is the god of lightning, thunder, and storms. He symbolizes the creative forces of courage and success. He is the elemental god of the sky, rain, thunder, and the heavenly fire, lightning. He was the master of the atmosphere, having control over the wind and the water of the sky. He inspires awe with the raw power of a thunderstorm crashing across the countryside. Perkūnas is the god responsible for justice, honesty, and fairness. When enraged by injustice, he directs his wrath at the people causing the harm. His axes always find their mark and contain the symbols of heaven and earth.

Perkūnas is also associated with fertility because without rain the land dries up and all plant life dies. The oak is his sacred tree. Standing beneath the mighty oak, Perkūnas reminds you that anything is possible. Even the smallest acorn contains the possibility of a huge oak tree. If you've had an inkling about something, even the vaguest thought which suggests you might want to change something in your life or create something new, know you can do it. Those gentle stirrings in your heart are often the whispers of the gods reminding you of your divinity and urging you on.

Perkūnas is a mighty god and a powerful ally. His lightning bolts can light up even the darkest night. Ask him to help you, especially when you are unsure about what to do next.

Ancestors

Associated Cultures

Many cultures

The Ancestors will help you

- Heal family issues
- Fill your life with laughter and joy
- Know what you want to create and how to create it
- Live life to the fullest
- Improve all of your relationships

Invocation

Take a few minutes and decide what it is you want to create. If it is your family ancestors you wish to contact, gather some family pictures. If you wish to connect with your spiritual lineage, use an icon or image you are attracted to. Sit quietly with the images and call upon the ancestors. Silently state your request and breathe deeply. Imagine them reaching back through time, lovingly extending their assistance, and know it is so.

The Ancestors are all those who have gone before us. Some traditions have altars specifically designed to honor the Ancestors. There is a thin ribbon stretching back through the mists of time to the moment when your soul first sprung into existence. There are the genealogical ancestors of your physical body, and there are the legions of spiritual guides and ancestors that have helped you throughout the ages. The Ancestors create a matrix of wisdom beyond your comprehension, and they are available to you anytime you ask.

There are many ways to learn, and one of the easiest ways is by tapping into the wisdom of those who have gone before us. Each race has their ancestral heritage, and within it lies the history of their race. There is also the ancestral heritage of the planet, a wisdom that reminds individuals that they are all part of a greater whole. Beyond that lies the wisdom of the godself, which has an unwavering knowledge of the oneness of all beings in the universe.

You can call upon all the Ancestors or specify the ancestors of your family or of your country. They will immediately embrace you with their love, guidance, and wisdom. Use that connection to guide you to a sense of unity, wholeness, and holiness.

Kwan Yin

Associated Cultures

Indian / Asian

Kwan Yin will help you

- Release shame
- Activate compassion and kindness
- Become pregnant
- Connect with your femininity
- Transform your anger
- Experience joy
- Heal physically, mentally, and spiritually
- Embrace being a vegetarian

Invocation

Kwan Yin hears all prayers, so connecting with her is extremely easy. She often stands upon an open lotus flower, so hold a flower and remember to connect with compassion. Once you understand your issue, you could say something like this:

"Kwan Yin, help me to see my life through your loving eyes of compassion. May all areas of my life be embraced by your wisdom and grace and be transformed by your love. Guide me now and always."

Kwan Yin is the goddess of compassion and loving-kindness whose name means "One who hears the cries of the world." She holds a willow branch and sprinkles the divine nectar of life on all who come to her. In her other hand, she holds a vase from which she pours the healing waters of life. Kwan Yin is often depicted standing on a dragon, the ancient symbol for spirituality, wisdom, strength, and the power of transformation.

Kwan Yin is the goddess of mercy. Simply by calling upon her with sincerity and an open heart, you can experience rebirth and renewal. She is a truly enlightened being who has vowed to stay upon the Earth until all other beings have achieved enlightenment. She is a virgin goddess who protects women and brings a child to any woman who desires one.

Depictions of Kwan Yin are always graceful, beautiful, and human. She is a goddess who is approachable by all. She radiates a sweet, loving, and gentle femininity that is filled with power and strength. She teaches us to be powerful and create what we want and yet be harmless in a world so filled with violence.

Vishnu

Associated Culture

Hindu

Vishnu will help you

- Create anything you want
- Renew your commitment to yourself and to your spiritual growth
- Sleep soundly and remember your dreams
- Find a lost love

Invocation

Vishnu loves beauty, harmony, and order. You can write a letter to him or simply ask him for his help. You might want to light a blue or yellow candle and burn the letter.

Vishnu is considered a major god of Hinduism. He is thought of as the "preserver of the universe," upholding the universal laws. Brahma and Shiva, the two other major Hindu gods, are considered to be the creator and the destroyer of the universe. While Shiva retreats into the forest to meditate, Vishnu immerses himself in the world. He is in constant participation with creation and ensures all is well.

Vishnu sleeps when order prevails in the universe. He floats on the cosmic ocean while the universe unfolds from his dreams. When there is disorder in the universe, Vishnu awakens and either battles with the forces of chaos himself or sends one of his avatars to save the world.

Vishnu has thousands of names. His devotees repeat these names daily as proof of their love and devotion. He is depicted with a blue body, symbolizing the infinite. The garland around his neck is a symbol of the worship he receives as a god; the crown is a symbol of his divine power and supreme authority. His two earrings stand for the dual nature of creation. Vishnu is dressed in yellow, which symbolizes his fight for justice and the destruction of evil. He usually has four arms. He holds a shell, a lotus, a scepter, and a disc. The shell represents Vishnu's relationship with the primordial waters of creation. The lotus is a symbol of spiritual development and cosmic harmony. The scepter is a symbol of power and authority. The disc symbolizes the sun and spiritual illumination.

Vishnu is the god of love and creation. He will show you how to create order in your life and find harmony and balance.

Inti

Associated Culture

Incan

Inti will help you

- Organize your life
- Train an ill-mannered pet
- Remind your son or daughter about respect
- Bring order to any chaotic situation
- Avoid traffic jams

Invocation

Stand facing east early in the morning and call his name. Ask Inti for his guidance and his support. If you find yourself confused during the day, just imagine an image of a bright golden sun and call on him. He loves to bring order to chaos and loving behavior into stressful situations. He is the god of civilized behavior, so ask and he will be there for you.

Inti was the Incan god of the sun. Incans called themselves "Children of the Sun." The sun was worshipped for its ability to bring forth life. Farmers worshipped him, knowing that he could enhance or destroy their crops. Inti taught his children the ways of civilization and then sent them to Earth to teach humans how to live in harmony on this beautiful planet. The Incans believed that silver was made of tears from the moon and gold was created by sweat from the sun.

As well as being the sun god, Inti was the state god and the ancestor of the Incan people. To prove their love for the gods, they built stone structures on the top of the mountains or other sacred locations to honor them. Inti's relationship with the people was harmonious, gentle, and loving. Inti married Pachamama, the great earth goddess, and was one of the most benevolent of the Incan gods.

Inti can help bring joy back into your life. Being the sun god, he can illuminate even the darkest of situations. When you are feeling confused or unsure of what to do next, call upon him.

Blodeuwedd

Associated Culture

Celtic

Blodeuwedd will help you

- Resolve very emotional issues
- Let go of a relationship that no longer serves you
- Speak up for yourself and ask for what you want
- Redirect a wayward child's emotions and behaviors

Invocation

Blodeuwedd is a creature of the night. Her power begins to build at dusk and wanes at dawn. Call upon her when you feel your emotions overriding your intellect. Imagine your spirit taking flight and Blodeuwedd showing you how to create happiness and joy in your life and the lives of others involved. Call upon her every night for a week and watch for a miraculous healing to occur in your life.

Blodeuwedd is the goddess of emotions, representing the powerful forces of desire, destiny, love, and the creative force of spirit. She is aligned with the gentle wisdom of the lunar mysteries and the wisdom of innocence. In the Tarot she is represented by the empress card. Blodeuwedd possesses the power of self-determination to transform life.

Blodeuwedd was created out of the flowers of an oak tree a very powerful tree of love, life, and healing. She was destined to be the bride of Llew, but she fell in love with Goronwy and wanted to be free of Llew. He could only be killed at twilight, wrapped in a fish net, standing with one foot on a cauldron and the other on a goat, and if the weapon had been forged during sacred hours when such work was forbidden. Blodeuwedd asked him to show her how impossible such a position was to achieve by chance. As he demonstrated, Goronwy killed Llew. He was transformed into an eagle but eventually was restored to human form and killed Goronwy. Blodeuwedd was transformed into an owl, destined to spend eternity haunting the night in loneliness and sorrow, shunned by all other birds.

Blodeuwedd's transformation is symbolic of the mystical relationship between the body, mind, and spirit. The owl imparts the wisdom of objectivity and detachment. Had Blodeuwedd seen her life differently, she could have asked to be released from her vows and pursued her own loves and passions. She reminds women of the importance of being assertive and clearly asking for what they want. She shows people how to use their emotions as a powerful and transformative energy in their lives.

Maeve

Associated Culture

Irish

Maeve will help you

- Create abundance
- Release limiting beliefs
- Find love
- Make better choices
- Organize your life

Invocation

Maeve loves the green hills of Ireland. Light a green candle and call her name. Ask her to help you see how you created what is presently in your life and how to make new choices.

"Maeve, help me to see my life from your limitless perspective so I can release all beliefs that limit my experience of life. Bestow upon me your mystical knowledge so I can embrace all of life. Help me to love with passion and become the sovereign leader in my life."

Maeve was one of the great goddesses of Ireland. She was originally the goddess of the land's sovereignty and its mystic center at Tara. She was able to run faster than horses and wore live birds and animals across her body. Maeve's name means "intoxicating," and her beauty and sexual prowess were. Under the Christian influence, she was demoted to a mortal queen.

Maeve taught the people that the land was sacred and invites them to remember they are the caretakers. The earth isn't something to be owned and abused, but is to be nurtured and loved. As a mortal queen, she was known as the Queen of Ireland. She was a regal woman in charge of her life. She was a queen who got what she wanted when she wanted it.

Maeve's challenge to you is to take total responsibility for your life. She is very clear that being responsible is not associated with being at fault. She explains that being responsible is being accountable for your choices. It is your ability to respond to life rather than react. Maeve challenges you to become the queen of your life and expand your domain. She invites you to become aware of your beliefs and to notice when you are making choices that aren't consistent with what you want to create.

Athena

Associated Culture

Greek

Athena will help you

- Have success with financial endeavors
- Choose wisely
- Enhance your creativity
- Improve your fashion sense
- Create an elegant home

Invocation

To call upon Athena, light two candles, a red one and a white one. As you light them, ask for her guidance. Invite her into your life and then stand back. She is a power force and will rapidly help you make all the changes that are necessary.

Athena is the goddess of wisdom, arts, industry, justice, and war. Athena and her uncle Poseidon were very fond of several Greek cities. It was decided that whoever brought the finest gift could claim the city as his or her own. Poseidon struck the ground and produced a spring, but it was as salty as the sea. Athena brought the gift of the olive tree, which gave the people shade, oil, food, and wood. The people valued her gift more, so the city became known as Athens. She showed people how to weave the finest fabric and elevated crafts to a heavenly level. As the goddess of war, she showed people how to use discipline and strategy and how to maintain a cool head. She abhorred brutality and encouraged war only to defend hearth and home.

Athena invented the horse bit and that showed humans how to tame horses. She is often associated with the owl, and the most important temple dedicated to her was the Parthenon. She was the first virgin goddess and sprung fully matured from her father's skull wearing her mother's robe and a helmet. Athena is a fierce fighter, but above all else she is the goddess of the city; she is the protector of the family and the finer aspects of civilization. She is considered the embodiment of wisdom, reason, and purity.

Athena is the all-knowing goddess, and her counsel, though often brief, is profound and transformative. She is an elegant goddess to call upon and will show you how to bring beauty and joy into your life. Even though she is the goddess of war, her gift of the olive tree shows that she knows a great deal about peace, too.

Great Spirit

Associated Culture

Native American

The Great Spirit will help you

- Heal your mind, body, and spirit
- Release stress
- Improve the environment
- Create a loving home
- Make your garden grow
- Plan your future

Invocation

The Great Spirit is always there and available, so calling upon him is a matter of expanding your awareness. Open your heart and your mind to his presence. Practice seeing the spirit in everything. Take the time to bless your food before you eat, give thanks for your car before you drive anywhere, and thank your home before you enter it for protecting you from the elements. Explain your cares and concerns to the Great Spirit and know he will guide you and direct you.

In Native American culture the Great Spirit is the creator. He is a personal spiritual being; he is in everything and everyone. He is part of the very fabric of life. The Great Spirit shows the people how to live, what seed to plant, and how to harvest, and he reminds the people of the sacred nature of everything. Before an animal is killed or a plant is harvested, a prayer of thanks is given. The Great Spirit is closer to the Hindu concept of gods than the Christian idea.

It is the Great Spirit that gives life to everything. He is present in the trees, the sky, and the grass. He is in the food you eat and the water you drink. When you begin to connect with the Great Spirit, life takes on a new depth and every act becomes sacred. If you allow yourself to really feel the presence of the Great Spirit in everything, the colors become more vibrant and the wind becomes a wonderful guide and companion. You begin to see and feel things previously unavailable to you.

The Great Spirit is a wonderful entity to get to know. He will affect all areas of your life in a positive and loving manner. As human beings, we tend to be a bit arrogant and forget that everything in the world is alive and has consciousness even if it is different from ours. When you feel the presence of consciousness in everything, you realize that you are part of the whole and can no longer abuse the planet that is your mother.

Sarasvati

Associated Culture

Hindu

Sarasvati will help you

- Write music, poetry, or even a term paper
- Access ancient wisdoms
- Quiet your mind
- Conceive a child
- Enhance your creativity
- Do well on exams

Invocation

Sarasvati is an elegant goddess. She loves beautiful things and soothing music. Before you ask for her help, create a soothing and inviting environment, either internally or externally. Once you feel ready, call her name softly three times, wait a few moments, and then call her name again, a little bit louder. You will feel her respond. Simply remain open to her love and guidance.

Sarasvati is the Hindu goddess of all arts: music, painting, sculpture, dance, and writing. She gave humans the gift of writing so her songs could be written down and preserved. Sarasvati is often shown riding on the back of a swan or peacock. She has her four arms, with which she plays the lute or the drum and bestows jeweled blessings. She is an elegant goddess whose words pour from her like a sweetly flowing river. She is a jealous rival of the goddess of wealth, Lakshmi. If you are pursuing only wealth, be assured that Sarasvati's gifts will desert you.

Sarasvati is also considered the goddess of learning, intelligence, crafts, arts, and skills. She is considered knowledge itself. Thus many students worship her for her blessings. She is often depicted with a white complexion and is quite beautiful and graceful. She sits on a lotus, which symbolizes that she is founded upon knowledge of the Absolute truth. She has the ability to show you how to have a direct experience of that Truth.

In one of her right hands, Sarasvati holds prayer beads. In her left hand, she holds a book of secular knowledge. Her four arms represent her unlimited power in the four directions. She also represents creativity and combines power and intelligence, which is the basis of true creativity. Sarasvati is also considered the mother of the universe and is connected with fertility.

Hestia

Associated Culture

Greek

Hestia will help you

- Resolve matters of the home
- Solve legal issues
- Conduct any type of ceremony
- Deepen your connection with the spiritual realms

Invocation

Traditionally, Hestia was offered small gifts of food. You could prepare a food basket before you ask for her assistance and then perhaps donate it to a homeless shelter. Spend a few minutes composing your thoughts and then simply say, "Hestia, please help me with [then explain your problem]."

Hestia is the goddess of the hearth. She originated the concept of family and is the founder of the concept of the state. She maintains public reverence for the gods. Her parents are Cronos and Rhea, and she is the sister of Zeus, Poseidon, Hades, Hera, and Demeter. She is one of the twelve Olympians. Hestia was invoked at the opening and closing of all public ceremonies in ancient Greece. Her sacred fire was kept burning in the center of the city to remind people of her presence and the importance of home and country. Those wanting protection from the government would go to her sacrificial fire and ask for her help. In the temple of Delphi, her sacred fire was the center of Greek religious life.

Hestia is a gentle presence and is often shown in artwork with a serious expression that reminds the viewer of the solemn nature of her task in life. She will help you connect with the power, wonder, and magic of the mystical realms of the divine universe. Hestia is wonderful to call upon before you ask any other angels, saints, or deities to help you. If you can find a small statue of her, place it somewhere in your home to assure a harmonious family life. If you have an interest in politics, she will help you elect the candidate of your choice, one who would truly be of service to the people. She will also help oust uncaring or corrupt public officials.

Odin

Associated Culture

Norse

Odin will help you

- Write poetry or a term paper
- Improve your musical abilities
- Speak to a loved one who has died
- Access your inner wisdom

Invocation

Light a yellow candle before you ask for Odin's guidance. Because he has mastered the runes, you might want to purchase a set of them. Runes are a wonderful tool for accessing your inner wisdom, and Odin will gladly show you how to use them.

Odin is the Norse god of war and death. He is also the god of poetry, magic, prophecy, and wisdom. He lives in Valhalla, where the fallen warriors are taken. Odin has only one eye and it shines like the sun. He traded his other eye for a drink from the Well of Wisdom, from which he gained an immense amount of wisdom. In one of his many adventures, he was able to obtain a profound understanding of the ancient runes. He is able to see into the future and can help you use that knowledge to avoid any pitfalls. Odin is a master at using whatever resources are at hand to create a wonderful outcome for everyone involved.

Odin hung on the world tree for nine days, pierced by his own spear. He learned nine powerful songs, and the meaning of the eighteen runes. He gained a tremendous amount of knowledge and wisdom, which he is more than willing to share with anyone who asks. Odin has the ability to speak to the dead and can question the wisest among them.

Odin will show you how to settle family battles, give you the wisdom to talk with your teenager, and help you to get a troublesome mate to hear you when you explain your wants and needs. He can charm your boss or sweettalk your lover. With his gift of prophecy and infinite wisdom, your ability to make wise choices will be greatly enhanced.

Ancient Ones

Associated Cultures

Many cultures

Ancient Ones will help you

- Experience happiness no matter what is happening
- Connect with your divinity
- Invite abundance into all areas of your life
- Embrace life and live passionately
- Savor every moment

Invocation

Light a candle, stand out under the moonlight, or build a bonfire. Take a few moments to connect with the light and then ask the Ancient Ones for their assistance. Open your heart and your mind to them. You may feel a gentle wind embrace you or simply feel loved and connected. Just ask for them and they will be there.

Many spiritual traditions talk about the Ancient Ones. The stories about them vary, but the common theme is that they have a vast amount of knowledge, incredible wisdom, wonderful compassion, and a deep love for humanity. In some traditions, they are believed to be from a different universe, while in others, they are considered deities. Regardless of the explanation, they are a powerful presence and exert a huge influence on this planet.

When you are willing to allow the Ancient Ones into your life, your perspective on life changes immediately. They view life as an incredible gift and will help you to see the perfection in everything. If you look back at something you felt was very traumatic five years ago, chances are that today it has a minimal effect on your life. The Ancient Ones will help you realize you don't have to wait five years. You can change your perspective right now and skip the necessity of waiting to feel better tomorrow.

The Ancient Ones' main desire is to remind human beings to awaken in the moment. They realize how precious each moment is and try to help people savor every minute of life. They see life from a grander perspective and will invite you to do the same. The Ancient Ones absolutely know that everything is perfect and will help you to see that perfection as well.

La’amaomao

Associated Culture

Hawaiian

La’amaomao will help you

- Shake loose anything that no longer serves you
- Move into a new home
- Change jobs
- Find a new love

Invocation

Go outside and feel the wind. Your words contain the power of creation in each syllable and phrase. Take a deep breath and call, "La'amaomao." Then launch your request into the wind. Let the wind carry your words into the cosmos and know they will come back to you manifested in physical reality.

If you have an issue you can't seem to release, stand in the wind. Imagine La'amaomao moving through you. Don't resist; just imagine the wind passing through your body, cleansing you of anything that no longer serves you.

La'amaomao is the goddess of the winds of Hawaii and lives on the powerful island of Molokai. One literal translation of her name is "distant sacredness." The Hawaiians were voyagers, so the winds were very important in their lives. The different types of winds brought the weather. Each wind has a different name, and it is said that if you know its name and know how to call it, you can command it.

You cannot see the invisible wind until it touches something; only then can you see its path as it moves over the land. You can hear the wind as it goes by and feel it caress your face or rustle your clothing. It can cool you off on a warm day or chill you to the bone. La'amaomao reminds you that your days on this planet are numbered. She suggests you savor each and every moment. La'amaomao can reach into the very heart of your being, touch your soul, and remind you of who and what you are.

Next time you go outside, notice the wind. Call La'amaomao and feel her gentle response. Spend time observing the winds. Watch as the wind lifts a leaf or a piece of paper. The wind is a very powerful force on this planet, and so is La'amaomao. Hawaiians respect nature and know they are part of this magnificent energy system called the universe. Ask La'amaomao to help you find your place in the cosmos. Ask her to help you feel connected, part of the wonder and magic called life.

Thoth

Associated Culture

Egyptian

Thoth will help you

- Find enlightened compromises
- Write and enhance your creativity
- Hear your intuition
- Connect with your divine wisdom
- Attract magic and miracles

Invocation

When you want some of Thoth's wisdom and magic, go outside and stand in the light of the moon. Raise your hands over your head. With an open heart and mind, call his name and invite him into your life.

Thoth is the god of wisdom, the inventor of writing, a patron of scribes, and the divine mediator. He is a lunar deity usually depicted with a crescent moon on his head. He values wisdom and is the keeper of the divine wisdoms. As with most Egyptian deities, there are many different stories regarding his parentage. In some, he is the son of Ra, while in another story, he springs from the head of Seth.

Thoth's wisdom was sought by many of the gods. He was often present for the judgment of the dead. He was also the messenger of the gods. He is a very powerful god committed to love, gratitude, the wonders of divinity, and the magical properties of the universe.

Thoth's magical abilities were thought to be so great the Egyptians believed he wrote the mythical "Book of Thoth." If a person read this sacred book, he or she would become the most powerful magician in the world. The book was written by Thoth with his own hand. It was a dangerous and deadly book. If the reader failed to comprehend the wisdoms it contained, the book would bring nothing but pain and tragedy. But if the reader really understood the secrets of the gods—these secrets said to be hidden in the stars—their lives would become magical and filled with miracles.

Thoth's secret message is one of love and gratitude. He knows life is a sacred and divine gift. There are no tests or trials, just opportunities for a person to either deepen their connection with their spirit or with their limited small selves.

Great Mother

Associated Culture

Many cultures

The Great Mother will help you

- Silence your restless mind
- Embrace your spirit
- Have a harmonious family
- Connect with your inner wisdom
- Improve your intuition
- Fill your life with synchronicity

Invocation

"Great Mother, I invite you into my life. I welcome your love, wisdom, and guidance. Please show me the way of joy and wisdom. Bring your laughter into my life so I may find my happiness and fill my life with your love. I give thanks for all the gifts you have bestowed upon me and open my heart and my mind to you. May my path be broad and my way be made easy."

The Great Mother has many names and is part of many traditions. For some people, she is thought of as the Earth mother, while for others, she is great goddess of creation. She represents the feminine principle, the womb of creation, and the love and wisdom of all time. She is the energy that invites you to go within to connect with the silence that lives deep in your sacred space. She guides people toward a deepening connection with the essence of who and what they really are.

The Great Mother regulates the flow of life, the cycle of birth and death, and the ebb and flow of the seasons. She has the ability to control the weather and can easily influence human emotions; she can bring joy into even the most stressful situation.

When you are starting a new endeavor or want to make substantial changes in your life, call upon her. If your relationship seems a bit strained or you would like to conceive a child, ask for her assistance. If your child is being rebellious or exhibiting self-destructive behaviors, she will help you improve your communication so you can create a more loving and supportive relationship. If you want to break free from an addiction, she will help you set yourself free. Freedom, joy, abundance, love, and laughter are her hallmarks.

Sybil

Associated Culture

Greek

Sybil will help you

- Talk to a loved one who has died
- See into the future so you can more easily make decisions
- Connect with your own inner wisdom
- Realize what a wonderful and valuable person you are

Invocation

You don't need to sit in a cave to connect with Sybil's wisdom. Just sit quietly and ask her to speak to you. You will often "hear" her answer while you write in your journal. She gladly shares her insights with anyone who asks and is willing to take the time to listen. Make sure you wait for her reply.

In the ancient world, there were ten famous female prophets, one each from Persia, Libya, Delphi, Samos, Cimmeria, Erythraea, Tibur, Marpessus, and Phrygia. The most famous, Sybil, was from Cumae, near Naples. Sybil lived in a cave, which was rediscovered in 1932. It had a 60-foot-high ceiling and a 375-foot entrance passageway.

Sybil wrote her prophecies on leaves. Which she placed at the mouth of her cave. If no one came to collect them, they were scattered by winds and never read. The leaves were sometimes bound into books. Legend says Sybil once brought nine volumes of her prophecies to Tarquin II of Rome, offering to sell them to him at an outrageous price. He refused, so she burned three volumes, offering the remaining six for the same high price. Again he refused. She burned three more volumes and again asked the original price. This time the king's curiosity was so great he purchased the remaining three Sibylline prophecies. These volumes were carefully kept in the Capitol and consulted only on momentous occasions by the Senate.

In one myth, Sybil of Cumae gained her powers through attracting the attention of the sun god, Apollo. He offered her anything she wanted if she would spend a single night with him. She asked for as many years of life as the grains of sand she could hold in her hand. He granted her wish, but she still refused to sleep with him. He cursed her with eternal life but refused to give her eternal youth. Sybil's name means "cave dweller." Her oracular spirit spoke through a succession of priestesses in the sacred cave of Cumae, which was famed as an entrance to the underworld. Sybil's priestesses were able to call upon the dead for necromantic interviews.

Wandjina

Associated Culture

Australian

The Wandjina will help you

- Create harmony and ease
- Make new friends
- Get established in a new area
- Find a new home

Invocation

The Wandjina are closely aligned with nature and magnificent rock formations. Decide what you would like to ask them to help you with and then light an orange candle. Step outside and watch the sunset and know that they are working behind the scenes.

The Wandjina control the seasons and bring the rains. In a dry land, water is equivalent to life, so the Wandjina are the creation gods. The Wandjina have a deep and meaningful relationship with the heritage and culture of the Aboriginal people. The Wand-jina are ancestral beings who rose up out of the oceans. They created the landscape and then were absorbed into the rock formations. The Wandjina are still depicted in contemporary Aboriginal paintings. For centuries, images were found on bark *coolamons*, or baskets used for food gathering, on cradles for newborns, and on ceremonial boomerangs and shields. The Wandjina are part of the lives of the tribes who have for many years lived and survived in the country where Wandjina carvings are found.

The Wandjina command respect and have great powers. When you please them, you thrive, and when you insult them, they bring their great wrath to bear. Legends say that they once were so disheartened by the behavior of humans that they opened their mouths and released a torrent of water. They caused a great flood that devastated the landscape and wiped out the human race.

After the flood, the Wandjina spread out to different parts of the land. They created a new society and helped humans to multiply. They stopped opening their mouths and eventually they went away. When the Wandjina are shown in human form, they have round faces, painted in white, with eyes and noses but no mouths.

The Wandjina are powerful beings of creation and will help bring abundance and joy to your life. If you call upon them, they will sprinkle magic and miracles on your world.

Artemis/Diana

Associated Cultures

Greek / Roman

Artemis/Diana will help you

- Heal the pain of sexual abuse
- Conceive a child
- Give birth with joy and ease
- Avoid heartbreak
- Choose a loving partner

Invocation

Imagine Artemis sitting beside you and talk to her as you would your best friend. Tell her about all your hopes, your dreams, and desires. Share your heartbreaks and your failures with her. Allow her love to reach deep into your being and heal your deepest wounds. She is the Great Mother and is capable of incredible miracles, so ask for her help and know it is always given.

Artemis is the sister of Apollo. She was born several days before him so she could help her mother with his delivery. She is a virgin but is considered the goddess of fertility and easy births. Artemis is considered the original mother without a spouse because all humans are her children. She takes her chastity seriously and adamantly defends a woman's right to choose her partners. Her wrath is nothing to fool with and admonishes no one to try to shame the Mother. She was also considered the goddess of nature and was portrayed as a huntress accompanied by a deer. Diana is Latin for "goddess," and she was the Roman equivalent of Artemis.

Her temple was the last of the Great Goddess Temples and was active well into the Christian era. It was at the temple dedicated to Artemis and Diana in Ephesus that the Christian Church declared Mary to be the "mother of God" in 413 C.E., and she was given many of the goddess titles, including "Mother of All" and "Queen of Heaven." Some believe this was an attempt to legitimize the Christian religion and replace the beloved goddess with Mary.

Artemis was always a friend to mortals. She was often seen dancing through the countryside in silver sandals, bestowing her divine protection to wild beasts and the very young. Her temples were always colorful and inviting.

Morgan la Fay

Associated Culture

Celtic

Morgan la Fay will help you

- Attract a new lover
- Find a new job
- Locate a new place to live
- Heal a sick child
- Unearth your hidden desires

Invocation

Morgan la Fay is an elegant woman who likes the finer things in life. Drape yourself in a beautiful piece of white linen or a piece of golden cloth and light a purple candle. Then simply and concisely state your purpose. You may feel a stirring in your heart, see the candle begin to flicker, or see the curtains move even though the windows are closed.

Morgan la Fay is known as an evil enchantress, a fairy, and a goddess. In some versions of her story, she is the half-sister of King Arthur and tricks him into conceiving a son with her. As a goddess, she is a shape-shifter with great wisdom and incredible powers of healing. She has the ability to manifest magical birds and is transported from her home in a dragon boat. She is the goddess of the sea and the underworld. In some legends, she is the Lady of the Lake. As the goddess of the underworld, she transported Arthur's body. She is protecting his body until his regeneration is complete and it is time for him to rise again.

Morgan la Fay is an immortal being who is a great artist and a healer. She is the divinity of battle. There is a dispute as to whether her surname means "fairy" or "fate." Morgan la Fay will show you how to make changes rapidly in your life. She is able to see into the future, so she can show you the shortest way to manifest your dreams. As the goddess of the ocean, she has sway over all living beings because water is the major component in all living entities.

In most stories, she was very devious and manipulative, but she accomplished whatever she wanted. If you really want to manifest something and aren't particularly worried about how you accomplish it, she's your woman.

Fates

Associated Culture

Greek

The Fates will help you

- Connect with a larger sense of self
- See the rhythms of life more clearly
- Embrace magic
- Overcome grief
- Love more fully

Invocation

You could say, "Fates, I call upon your merciful presence. Please help guide and direct me. Help me savor each moment and make choices based on love instead of fear. Help me to see [explain your dilemma] from your lofty perspective. I give thanks for your presence in my life and for your wisdom and grace."

The Fates are the goddesses who control the destiny of everyone from birth until death. Clotho is the spinner who spins the thread of a person's life. Lachesis decides how much time each person is allowed. Atropos is the Fate who cuts the thread of life, thus deciding when you die. Even the other gods are subject to the whims of the Fates. The priests and priestesses of the Fates are always oracles or soothsayers.

The Fates were often depicted as ugly old hags, cold-hearted and merciless. They laugh at people and the gods' feeble attempts at cheating fate because the Fates always prevail. They are neither heartless nor merciless. They are part of the natural rhythm of life. Life and death are part of the earth experience. Without death, there would be very little incentive to fully savor life. Humans aren't victimized by the Fates, although that is often how the adventure is portrayed. The Fates give humans a framework in which to experience life.

The Fates remind us that there is a season for everything and there is a natural order to the universe. They are loving, compassionate beings whose only wish for human beings is for them to fully enjoy their time on Earth. They remind each person to savor this moment because it is the only time they will ever have to experience it.

Poli’ahu

Associated Culture

Hawaiian

Poli'ahu will help you

- Defuse even the most volatile situations
- Transform your relationships
- Create abundance
- Connect with your deepest wisdom
- See beyond the mists of illusion

Invocation

Even though Poli'ahu is the goddess of snow, she has a warm heart and generous nature. Call her name several times and ask for her assistance. Light a silvery white candle and allow it to illuminate your life. Her aid will come to you in many wonderful ways. Just remain open to the unusual and know her guidance will come to you.

One day it is said the snow goddess Poli'ahu and her friends came down from Mauna Kea to the grassy slopes of Hamakua for holua sledding. Pele loved he'eholua, the exhilarating race that took place on sleds with runners set only six inches apart. A racer would hold the holua sled in her right hand, grab hold of the left side of the sled, and then plummet downwards toward the ocean.

Pele appeared in the guise of a beautiful young woman, and the unsuspecting Poli'ahu welcomed her to join in their sport. As the ground grew hotter and hotter, Poli'ahu realized the beautiful stranger was none other than Pele, her archrival. Pele sent fire fountains after Poli'ahu as she fled to the summit. Red hot lava licked at the edges of Poli'ahu's white mantle, but she grasped her robe and managed to escape.

Poli'ahu, unleashed snow from the frozen clouds overhead. Pele sent rivers of lava down the hillside, which cooled and hardened into stone. From time to time, Pele continues to hurl fire and lava from Mauna Loa and Kilauea, but legend says that Poli'ahu always gains the upper hand in these battles. Her melting snow creates streams and rivers that feed the fertile valleys and give the Hamakua Coast and North Kohala a green, misty surrealistic beauty.

Sedna

Associated Culture

Inuit

Sedna will help you

- Know what will make your lover happy
- Stay warm
- Connect with abundance
- Find anything, even the perfect outfit
- Throw a wonderful party

Invocation

Sedna is a warm and caring goddess. She will surely answer you if you ask sincerely. If you aren't sure you are willing to make the necessary changes, ask her to help you find this willingness. She knows about dashed hopes and dreams, so she will do everything in her power to help you avoid disappointment.

Sedna is the sea goddess and a master of animals, especially the mammals of the sea, such as the seals, whales, and dolphins. Her father is Anguta, the creator-god. In one tale, she was a beautiful young woman and a virgin who was lured into marriage by an evil bird spirit. When her father tried to rescue her, the spirit caused such a huge storm that it threatened the existence of the people. In desperation, her father threw her into the angry sea. There are many different versions, but in all of them Sedna's father sends her to her death. But in all the tales she descends into the depths of the ocean and becomes the Goddess of Sea Creatures. As such, she became a vital deity, eagerly worshipped by hunters who depended on her goodwill to supply food.

Sedna will help you connect with the core of your being, but she will ask you some questions. What are you fooling yourself about? Do you say you want to get in shape and then consistently overeat and put off going to the gym? Is your checkbook balanced and do you pay off your credit cards each month, or does your debt continue to grow? Can you look at yourself in the mirror and love who you see? What gifts do you stop yourself from receiving? Are you willing to make any changes necessary to allow an abundance of bounty into your life now?

Aphrodite

Associated Culture

Greek

Aphrodite will help you

- Unleash your passion
- Enhance your sexuality
- Learn to love with all your heart
- Discover how to savor every moment

Invocation

Aphrodite is very easy to work with and is always available to help bring more love into the world. Put on your favorite music, light a candle, and call her name. You could say a simple prayer like this: "Aphrodite, goddess of love, please open my heart to your guidance and direction. Help me to see the world through your eyes and learn to respond with your graciousness and passion."

In Greek mythology, Aphrodite was the goddess of love, beauty, and sexual rapture. She was born when Uranus, the father of the gods, was castrated and had his genitals thrown into the ocean. The sea began to churn and Aphrodite arose out of the ocean. Zeus married her to Hephaestus, who was the blacksmith of the gods. He made her a finely crafted gold girdle and wove magic into the ornaments. Unfortunately, it made her even more irresistible than she already was. Aphrodite loved and was loved by many gods and mortals.

Aphrodite will teach you about love, lust, and the primal, life-giving energy of sex. She will also teach you about tenderness, loyalty, and the difference between unconditional and conditional love. She will show you that loving yourself is one of the greatest gifts and that until you love yourself, you can't really love anyone else.

She reminds you what a gift a body is and how magnificent sensuality can be. Whether you are eating a strawberry or having passionate sex, she will show you how to fully savor the experience. As the goddess of love, she will show you how to use your five senses to the fullest. She will show you how to use your body to enjoy life in ways you never thought possible.

Lilinoe

Associated Culture

Hawaiian

Lilinoe will help you

- Remain on your true path
- Connect with your life's purpose
- Avoid obstacles
- Invite ease and joy into your life

Invocation

Take a deep breath and allow your request to ring forth. Speak her name with a loving and lyrical voice. Go out early in the morning when the mists are still rising or turn on the shower and fill the room with steam. She will instantly respond to you.

Lilinoe is one of four maiden goddesses with white mantles, associated with the snow-covered mountains of Mauna Kea and Mauna Loa. The goddesses are known to be both very beautiful and extremely intelligent. They were all bitter enemies of the goddess Pele and represent the eternal struggle between fire and water, heat and cold. Because the runoff from the mountains provides fresh water to the lower lands, these goddesses of the mountain are highly regarded.

Mauna Kea has long been a sacred place to the Hawaiian people. The mountain is revered as the embodiment of the *piko*, or umbilical cord, which connects Hawaiians back through time to their ancestral origin as descendants of the gods. It is the home of *Poli'ahu*, the goddess of snow, and her sister *Lilinoe*, the goddess of mist.

Lilinoe's mists can blind you to the path or open to show you the way. As the mists of the mountain, she moves with a great majesty. When she blocks the sun and obliterates the way, you will find yourself chilled to the bone. She is inviting you to reconnect with the warmth of your spirit. She is a loving and kind goddess and impedes your progress only when she knows the path you are on will bring you heartache. Lilinoe will guide you unerringly to your happiness and highest purpose.

She will show you the way and assist you in creating a profound connection to your innate divinity and wisdom. Ask for her help and watch the mists of confusion lift. She will remind you that confusion and hardship signal you are going the wrong way. When you are in alignment with your spirit, she will reward you with tenderness and ease.

Vulcan

Associated Culture

Roman

Vulcan will help you

- Overcome fear
- Try new things
- Forge an incredibly exciting career
- Light the sexual fire in a relationship
- Create whatever you want when you want it

Invocation

Vulcan is the god of fire, so sitting beside a roaring fire will definitely get his attention. You could also light a bunch of candles and state your request clearly and concisely.

Vulcan is the god of fire, especially destructive fire, and of craftsmanship. His forge is beneath Mount Etna. It is there that Vulcan, along with his helpers, forges weapons for the gods and the heroes. Vulcan's temples were usually located outside the cities because of the dangerous nature of fire.

The word *volcano* comes from the small island of Vulcano, situated in the Mediterranean Sea near Sicily. People living in Vulcano believed it was the chimney for Vulcan's forge. They thought the hot lava fragments and clouds of dust erupting from Vulcano came from his forge as he created thunderbolts for Jupiter, the king of the gods, and weapons for Mars, the god of war.

Vulcan can show you how to create joy out of hardship and love out of sadness. He is an incredible craftsman. As the blacksmith of the gods, he can show you how to create anything. You can forge new territory by exploring new concepts; you can travel the world, both inner and outer; and you can experiment with new ways of acting and being. You can ask him for the courage to be outrageously happy and incredibly successful.

Kali

Associated Culture

Hindu

Kali will help you

- Release your fears
- Achieve orgasms and have incredible sex
- Create more time
- Connect with your divinity
- Overcome your limitations
- Move beyond prejudice
- Manifest your dreams

Invocation

Devotees often draped her statues with flowers, so when you wish to call upon her, liberally sprinkle flowers around. If you'd like to vastly increase your enjoyment before a sexual encounter, sprinkle your bed with rose water and ask for her assistance. Because she is the consummate mother, a simple request, such as "Kali, help me," is all that is needed.

Kali is the Hindu mother goddess. Her name comes from a Sanskrit word that can be translated as "time" or "black." She is the symbol of destruction and destroys ignorance while blessing those who seek knowledge of God, Goddess, and all there is. Her appearance is often fearsome. As the consort of Shiva, she is often seen dancing with him or in sexual union. The supreme mistress of the universe, Kali is often associated with the five elements, and is the keeper of time. She is also the goddess of salvation and is able to help us release fear.

Kali has four arms and hands. The left hands usually hold the sword and a severed head. The sword represents divine knowledge, and the human head signifies the limitations of Ego. Her right hands are held in blessing, which signifies her willingness to guide people and help them overcome their limitations. She is often portrayed as being very dark, which represents the un-manifest aspects of reality. Out of the void, out of the darkness comes everything. Kali transcends all form, existed before time began, and will continue to exist long after time ceases.

Kali is usually nude. Her nudity represents total illumination, and she is often described as being garbed by the sky. Kali is a bright fire of truth that cannot be hidden by ignorance. She shows us how to live life beyond the illusionary effects of maya (deceptive beliefs).

Kali is considered the kindest and most loving of all the Hindu goddesses, and she is seen as the great protector. She teaches us about the dynamic and creative nature of pure consciousness. Kali will teach you how to transcend everything yet exclude nothing. She is the epitome of pure, unconditional love.

Sphinx

Associated Culture

Egyptian

The Sphinx will help you

- Release your issues at a core level
- Connect with your inspiration
- Access ancient, divine wisdom
- Become the creator of your life

Invocation

The Sphinx is a powerful mythical force. As soon as you call upon her, she will smile broadly and celebrate your readiness to seek her. Imagine yourself standing in front of the Sphinx and asking for her help. Expect to have more questions than answers at first, and know your freedom lies on the other side of the answers.

The Sphinx appears in Greek mythology as a creature with a woman's head and breasts, a dog's body, a lion's paws, an eagle's wings, and the tail of the serpent who questioned Oedipus. To the ancient Egyptians, the Sphinx symbolized the Nile with its seasons of rebirth. She was also a manifestation of the goddess of birth and of death. The Sphinx in Egypt was built as a guardian of the horizons and of the rising and setting sun. She held the keys to the doors of wisdom.

On their journey to deep knowing and wisdom, the initiates had to confront the challenges that the Sphinx posed. In Greek mythology, she guarded the doorway through which an initiate must pass before accessing the divine mysteries. She sat on a high rock and asked all who wanted to pass the following riddle: "What animal is that which in the morning goes on four feet, at noon on two, and in the evening upon three?" She killed those who could not solve the riddle and tell her it was a human being.

The Sphinx won't let you pass until you respond to her challenge. She asks you: How can you meet the challenges in your life and transform all the aspects of your being? Where in your psyche do you fear to explore? What issues have you been running from? What issues do you blame the people, places, and things in your life for? Would you prefer to change jobs or relationships rather than look at the real cause of your dissatisfaction? What do you need to release, and what do you need to embrace?

The Grandfather

Associated Culture

Native American

The Grandfather will help you

- Let go of the past
- Connect with your soul
- Invite passion into your life
- Tap into your creative abilities to manifest your desires

Invocation

The Grandfather sits in the center of your reality waiting for your call. He sits in a large stone circle surrounded by nature or at the edge of the sea. Imagine going over to him and seeing the love in his eyes when he greets you. He reaches out and holds your hands and asks you how he can help you. Explain your request and then wait patiently for his reply. His magic is profound and very powerful. He may speak to you or send you signs as you move through your day. You can know in your heart of hearts that he is there for you and he will help you.

The Grandfather is an ancient part of many myths of creation. He is an ancient man filled with incredible wisdom. He gently stands at the edge of your reality waiting for you to call upon him. As soon as you ask him, he will reach out with his heart and his mind to help you in any way possible.

He has a weather-beaten, deeply wrinkled face. His hands are spindly and gnarled. The Grandfather's eyes are like pools of deep water, and when he looks at you, his eyes seem to look into the depths of your soul. If you look closely into your eyes, you can see the light of your soul reflected.

Grandfather will help you see beyond your limited perspective into the realm of the great mystery. He was born before the mists of time and will exist long after time ceases to exist. He is a powerful creative force and loves helping people create magic and miracles in their lives.

Manannán

Associated Culture

Celtic

Manannán will help you

- Let go of any old emotional baggage
- Connect with the magic of the moment
- Find a wonderful partner
- Speak to a loved one who has died

Invocation

Stand near some moving water and call his name. You could stand by the sea, a stream, a fountain, or in the shower. Allow yourself to connect with his generous spirit and loving nature. He will be an immense support for you when everything seems to be going wrong.

Manannán is the god of the mist and as mysterious as it as well. He is the son of the deity Lir. Father and son are both gods of the sea. He lives on an island called Emain Ablach, where mystical trees bare a mystical fruit that imparts immortality when eaten. His island is part of the Land of Promise. As the god of the sea, he protects the land as well as the gates between this world and the Otherworld.

Manannán is a strong warrior, very noble and handsome. He has many skills and talents, including many magical powers. He has the ability to control illusions. He wears a great cloak that catches the light and radiates rich colors like the sea. Manannán has a magic bag made from the flesh of a crane which contains all the mysteries of the universe. He is very generous with his gifts and has bestowed many other gods with his magical powers. He is the father of Aine, goddess of love and fertility.

As keeper of the gates between the two worlds, he symbolizes the vast expanse of the collective consciousness that enfolds the tiny island of our conscious mind. He is the guardian between our various states of consciousness, and he can help you awaken to the truth of who and what you are. Manannán invites you to travel between the worlds to a place of peace, joy, confidence, and inner courage. He is a wonderful guide and will help you use your truly magical nature.

Inanna

Associated Culture

Sumerian

Inanna will help you

- Find creative solutions to difficult problems
- Find a soul mate
- Create abundance
- Heal problematic relationships

Invocation

When you call Inanna, you will often feel a gentle breeze begin to stir or a loving caress on your right cheek. She is powerful presence and an incredible helpmate. Write a letter asking for her help. Tell her clearly what the problem is and ask her to help rectify it. Ask her to use her wisdom and love to help you find the solution rather than telling her exactly what you would like to see happen. Her perspective is far more expansive than yours. Then draw eight-sided stars on it and know her help is on the way. You can burn the letter or bury it in the woods.

Inanna is the goddess of love, fertility, and war. She is the queen of life and light. Inanna is considered the daughter of both the sun god and the god of the moon. Her name means "queen of the sky." She is often depicted as a richly dressed goddess or at times as a naked woman. Her symbol is an eight-pointed star.

Inanna is responsible for the seasons. She journeyed into the underworld to face her sister Ereshkigal, who ruled the realm of the dead. When her sister sentenced her to death, all the plants died and nothing could grow on the earth anymore. The god Enki intervened, and it was decided she could live again if someone took her place. She sent her unfaithful husband to replace her, and it was decided he would rule the underworld for half of the year.

Inanna's journey and return home can be seen as the inner journey you take in order to transform your life. Symbolically, it can be seen as the meditative journey into the silence of your mind from which you return with great spiritual insights and a renewed zest for life. She will help you find that still place within yourself so you can connect with your innate inner wisdom and the place where you know only joy. Inanna will help you find and follow your bliss.

Valkyries

Associated Culture

Norse

Valkyries will help you

- Overcome all of life challenges
- Love fully and completely
- Find the perfect mate
- Have the courage to launch a new career
- Connect with your divine nature

Invocation

Light a tall white candle and ask the Valkyries to guide and direct you. They are the essence of bravery, loyalty, and strength. Open your heart to them and feel their strength and courage fill your entire being.

The Valkyries are also called the "choosers of the slain." Beautiful young women, they rode winged horses and were armed with helmets and spears. When Odin needed brave warriors for an upcoming battle, the Valkyries scouted battlefields to choose the bravest of those who had been slain. They escorted these warriors to Valhalla, Odin's great hall. The Valkyries are also Odin's messengers. When they go forth on his errands, their armor causes the strange flickering light known as the aurora borealis, the northern lights.

Valkyries are also seen as the angel of death. In addition, they function as cupbearers, offering mead to souls of brave people as they pass over. Valkyries are also guardian spirits who befriend youths, giving them initiatory names and marvelous weapons; they are also regarded as the supernatural bride who teaches the arts of love and war.

Tradition says there are two kinds of Valkyries, the divine and the semi-human, who are only visible to people with second sight. To ordinary people, Valkyries appear as the northern lights.

Valkyries can show you how to face even the toughest of life's challenges with spiritual fortitude, laughter, and joy. They can also show you how to love deeply and passionately. Traditionally, they took brave people to heaven. They also show people how to have courage and what can be accomplished with a little discipline and dedication. They can light up your life with the magic of the northern lights and show you how to float your way to success.

Laima

Associated Culture

Latvian

Laima will help you

- Connect with your holiness and feel whole
- Give birth easily
- Protect your home and yourself
- Call good fortune and good luck into your life
- Embrace your destiny

Invocation

Laima loves song and dance, so sing forth your request. Play your favorite music and allow yourself to dance wildly around the room. Ask for her help from deep within the core of your being. Allow your soul to reach out to her loving presence. She will show you the power of wholeness and holiness.

Laima is the deity of fate. She personifies luck, which can be perceived as good luck or bad. She is the goddess who assists with childbirth. She is honored by women young and old, married or single. Laima controls all the important events in life, such as birth, marriage, and death. She is also the goddess of pregnant women and can ensure a safe and easy pregnancy when she is invited.

Laima is a household goddess of prosperity and good fortune. She is the goddess of new beginnings and is often represented as a beautiful old woman whose face is filled with gentleness and joy. She loves children and helps protect newborns. In some of the older texts, she and her sisters Karta and Dekla represent the trinity of destiny deities. They have the task of influencing the overall destiny of all aspects of human endeavors.

Latvian deities were most often evoked using traditional folk songs and dance. The ancient ones knew that sound had the power to transform and transmute physical matter. Even though Laima works mostly with women, she is more than willing to work with men as well. She knows how hard it is to be in a body incapable of giving birth, in a universe teeming with new beginnings. She would like to help men heal the wounds caused by not having a womb and help them step into the fullness of their being. Not many deities are willing to take on such a deeply healing task.

Sekhmet

Associated Culture

Egyptian

Sekhmet will help you

- Get rid of self-destructive behaviors
- Release any relationships that no longer serve you
- Find a new job
- Create a loving environment

Invocation

Face the west and ask Sekhmet for her assistance. Light a red candle and allow yourself to hear her wisdom.

Sekhmet's name means "She Who Is Powerful." She is often personified as the aggressive and destructive aspect of the feminine. She is frequently misunderstood and represented in a negative manner. Even though she can be destructive, her actions are never random. She is all-powerful and always tempers her power with the compassion and wisdom of a loving mother. Sekhmet is the patron of physicians, priests, and healers.

Sekhmet is also known as the "eye of Ra." Ra was her father. She is the blinding heat of the noonday sun. Sometimes she is portrayed as a woman with the head of a lioness. Sekhmet is also called "the mistress" and "lady of the tomb," "gracious one," and "destroyer of rebellion." Ra asked her to punish the people who had rebelled against him. She did so with her great power. As soon as the rebellion was halted, Sekhmet helped the people heal the wounded. She knows much of the ancient wisdom. She is known as the "mighty one of enchantments." Her body is often shown draped in red. She always faces the west.

Sekhmet was worshipped throughout Egypt, but particularly in the area where lions are found. It is said her worship was possibly introduced into Egypt from the Sudan, because lions are more plentiful there. Sekhmet's main center of worship was in Memphis.

Sekhmet will invite you to look at the areas of your life where you sabotage yourself. Where do you rebel against taking those actions that will create exactly what you want? How do you destroy your own happiness? How do you stop yourself from being powerful and speaking your truth?

Ares

Associated Culture

Greek

Ares will help you

- Absorb hostilities
- Move beyond conflict
- Remember that there are only losers in war
- See the value in choosing love over fear

Invocation

Conflict and strife are very familiar companions. You call upon Ares unconsciously every time you have an argument with someone or judge yourself or someone else. He is the god of war, and chances are you are very good at experiencing conflict. Ares can also help you move beyond senseless suffering created by emotional or physical violence. Ask him to absorb the hostilities and assist you in living in peace instead.

Ares is the Greek god of war or, more accurately, the god of violence. He is a reminder that no one wins in war. When Ares hears the battle cry, he dons his helmet and rushes into battle. In true form, he is unconcerned with who wins or loses as long as massive amounts of blood are shed. As he was always followed by a crowd, they brought with them panic, famine, pain, and oblivion. He was a constant reminder to embrace the higher ideals of love and acceptance and to release all thoughts of anger and judgment.

Ares was distrusted by most of the other gods because he represented heartless action and determination. His sister, Eris, the goddess of discord, and Hades, the god of the dead, sometimes accompanied Ares into battle. Two of Ares's children were Deimos (Fear) and Phobos (Terror). He is a reminder from on high what happens when humans decide to settle disputes with violence rather than find solutions with love.

Ares reminds you that when you focus on the difference, chaos and war ensue. When you acknowledge the similarities and feel the connection, peace is more likely.

Hi’iaka

Associated Culture

Hawaiian

Hi'iaka will help you

- Mend a troublesome relationship
- Feel loved, joyful, and at peace
- Release jealously
- Have a gorgeous garden
- Love yourself unconditionally
- Forgive even the unforgivable

Invocation

Hi'iaka's favorite color is green, so you might want to light a green candle before you ask her for her help. She is very loving and more than willing to help you, so just open your heart and know she will be there for you. She feels most at home under a canopy of trees, so call upon her when you walk in the forest or are planting flowers, trees, or shrubs.

Hi'iaka is Pele's favorite sister. Pele brought her to the island of Hawaii as an egg lovingly carried in her bosom. She is the goddess of Hawaii, of the hills, the lands, the cliffs, and the caves. She is a tender and loving goddess. She especially loves the forest, and she is the daughter of the sea god Kane.

Hi'iaka was entrusted by Pele to go to the island of Kauai to bring back Pele's lover Lohiau. Pele became jealous and killed him with her lava and banished Hi'iaka to the forests, which were protected by her sister Laka, goddess of the forests. Pele also turned her best friend Hopoe into stone. Hopoe still dances on the seashore in Puna. Hi'iaka's lilting laughter can often be heard when you walk under a canopy of trees.

Hi'iaka is a powerful goddess known for her forgiving nature. Her gentleness and joy belie her incredible ability to transform any situation. She knows how to break up stalemates and use nature to heal even the deepest wounds. Hi'iaka knows personally about the destructive nature of jealously and is a wonderful resource when you are dealing with issues of the heart.

Pele

Associated Culture

Hawaiian

Pele will help you

- Increase the passion in your life
- See your life with greater clarity and understanding
- Transform your thinking
- Deal with an unfaithful lover
- Get to the heart of the matter

Invocation

Pele is definitely the goddess of fire. Light a big candle or build a bonfire. Write a letter to this fiery goddess. Tell her what you want to let go of, what you would like to transform, and what you are willing to do. Choose your words carefully. Not only is she a jealous goddess, but she knows how powerful your words are. When the letter feels right, burn it and throw the ashes into the wind. Listen carefully for her guidance and allow her to help you transform your life.

Pele is the fire goddess of the volcano. Her home is on the Big Island of Hawaii. Pele was born in Tahiti, but because of her fiery temper, her father banished her from his islands. She was given a canoe and traveled north in search of a new home. She visited many islands but found something wrong with each one. You can still see the extinct craters she left behind. When she reached the Big Island, she created Kilauea and decided to make it her home. Pele is very happy on Hawaii because it is considered the navel of the world, the place where creation began.

When Pele first arrived in Hawaii, she used her Pa'oa, or digging stick, to strike deep into the earth on Kauai. But then she was attacked by her older sister and left for dead. Pele recovered and fled to Oahu, where she was once again chased away. Finally, she and her sister Namaka-o-Kahai had a battle to the death on Maui. Pele was torn apart by her sister, and her bones remain as a hill called Ka-iwi-o-Pele.

Upon her death, Pele became a goddess and found a home on Mauna Kea, on the Island of Hawai'i. Pele dug her final fire pit in Halemaumau Crater at the summit of Kilauea. Pele is a powerful and jealous goddess. Her esoteric qualities include physical vitality, psychic awareness, the power of transformation, and the magic and wonder of creation. She is a very powerful goddess and best approached with humility, reverence, and profound admiration.

Osiris

Associated Culture

Egyptian

Osiris will help you

- Utilize your dreams
- Breathe new life into all of your relationships
- Harness the limitless energies of transformation
- Heal your body and your mind

Invocation

Go out on a moonless night and look at the stars. Breathe in the fresh night air and ask for his help. Ask him to guide your thoughts and your actions. He will come to you in your dreams. Pay attention to the symbols and if you are unclear about their meaning, ask him to explain the symbolism to you the following night. He is a patient teacher, especially if you are a willing student.

Osiris ruled the world of man after the god, Ra, left the earth to rule heaven. Men were still cannibals, so Osiris taught them how to farm and brought them civilization. As the god of vegetation, he was also considered the first "green man." A green face that looks like it is made out of overlapping leaves is also a pagan symbol of the guardian of plants and the forest.

Osiris was killed by his brother Seth. His beautiful wife Isis, the sky goddess, was able to magically bring him back to life through her passionate love for him. Because he was the first being to die, he became the god of the underworld. He was worshipped as a fertility god and the god of resurrection. Because he died and was resurrected, he is able to imbue people with the power of transformation and transmutation.

Osiris stands in the hall of truth, able to see both the world of the living and of the dead. He can show you how to reconcile them so you can move beyond the cycle of birth and death. He can teach you to connect with your divine self and, in that process, let go of anything preventing you from feeling the sense of oneness and interdependence the universe is based on.

He knows the great mysteries of the universe. As the god of the dead, Osiris has access to many ancient masters. Osiris is deeply affected by the ability of people to love. He has great compassion for people's needless suffering. His greatest wish is to help people empower themselves so they no longer experience pain and suffering.

Durga

Associated Culture

Hindu

Durga will help you

- Purge all of your personal demons
- Release old trauma and emotional pain
- Let go of any beliefs or situations that no longer serve you
- Fill your life with passion and joy
- Have incredible sex and multiple orgasms

Invocation

Durga likes music and dance, so put on some of your favorite music and dance to it. Sing your request out loudly, with laughter and joy. Playfully ask her for her help. Pink is her favorite color, so you could light a pink candle or twirl around while holding a bright pink scarf.

Durga is the goddess of deliverance and comes to Earth on the seventh day after the new moon in the autumn of each year. She is one of the incarnations of the Mother Goddess, and she will help you get rid of all your personal demons. She is the keeper of the creative energies that keep the cosmos in motion.

Durga is traditionally represented as a ten-armed woman sitting on a lion and wielding many deadly weapons. She was created when demons threatened the existence of the gods and goddesses. To overcome the demons, all the gods sent forth their love and light, and each of them created a part of Durga's body. In Sanskrit, her name means "invincible" or "unattainable."

Normally, she keeps her awesome creative energy in reserve or channels it as a positive creative force, but when she gets angry, she becomes an alarmingly destructive force. When she is at the side of her lord Shiva, she is calm and peaceful. Her energy is channeled into her Tantric nature, making her a demanding and exuberant sexual partner. Durga will show you how to live life passionately, freely, and with incredible joy and full of boundless possibilities.

Tate

Associated Culture

Lakota

Tate will help you

- Let go of resistance
- Open up to the limitless possibilities of life
- Experience the magical nature of reality
- Have a good life

Invocation

Go outside and stand where you can feel the wind. Ask Tate to flow through you, filling you with his wisdom, power, and flexibility. When you open up to his fluid nature, your life becomes a magnificent work of art.

In the Lakota myth of creation, Tate, the wind god, is the father of the four winds (North, East, West, and South). Tate was attracted to Ite. Although she wasn't a goddess, she lived at the entrance of the Spirit Trail. After the marriage, Ite had four sons: the North, East, West, and South winds.

The wind that dwells in the west is strong and good. He protects humans from the harmful North wind. Eagles live in the west, and all the animals were created there. The North wind is strong, but cruel. He kills living beings without mercy. The East wind's major role is to bring the dawn with each new day. Okaga, the warm South wind, embraces you. He is the giver of life and is kind to everyone, so you will have a pleasant life. Finally, there is Yumni, the whirlwind, who knows all the games, which are an important part of Dakota society.

Tate is the breath of life. He was born from the motion of creation. He brings blessings to everything he touches. He has the ability to be gentle and loving or destructive. He blows across the earth carrying the seed of the life force with him. Tate can show you how to fill everything in your life with the life-enhancing magic of spirit.

Minerva

Associated Culture

Roman

Minerva will help you

- Let go of limiting beliefs
- See yourself in a loving and supportive way
- Use your shadow self as a doorway to personal freedom
- Be original and creative

Invocation

Begin by asking yourself what you want to create and then ask Minerva for her help. Place three red roses in a triangle on a pretty piece of cloth, write your request on a small piece of paper, and put it in the center of the triangle. When the roses have wilted, throw away your note. She may ask you a lot of questions, but by exploring them, you will see options you never thought were possible.

Minerva is the Roman goddess of intelligence, creativity, wisdom, medicine, the arts, domestic skills, science and trade, and also of war. Minerva is believed to be the inventor of numbers and musical instruments. Her name comes from the word meaning "mind," so she is the goddess of all workers guided by the mind. She is often depicted with her sacred tree, the olive tree. She wears a headdress with an owl on it because she is also the goddess of death and the great mysteries of the realms of magic.

Minerva asks you to examine your beliefs, find the ones that no longer serve you, and change them. She will help you look at any beliefs or assumptions you have that don't support your holiness. What unhealthy or worn-out beliefs do you hold which stop you from being happy? What self-defeating behaviors do you do regularly? Do other people's opinions of you still matter? Minerva is the goddess of the mind, so she will demand you look at how you use your mind. Does your thinking add to the quality of your life or does it limit your choices?

Life happens, and then you tell yourself a story about what has just happened. Do your stories nurture you or limit you? Minerva will remind you that when you are willing to see your whole self in a loving manner, you will make choices that help you create happiness and joy. She will help you see your shadow self in a new light, one that will set you free.

Acknowledgments

Writing this book has been such an incredible gift. I'd like to thank my wonderful agents, Sheree and Janet, for making it possible and my editor Jill. I had no idea what an incredible adventure this book would be for me. I now have a deep and loving relationship with lots of angels, saints, ascended masters, gods, goddesses, and deities. I'd like to thank them for their willingness and availability.

A special thanks for my supportive family and friends. Without all of them, this book wouldn't have been possible. I'd like to thank Bea for her love, patience, and endless edits. I'd like to thank the world for having angels, magic, and miracles.

And I'd like to thank the world for rainbows.

Author's Note

It has been an incredible honor and privilege to write this book. I anticipate you will enjoy reading this book as much as I enjoyed writing it. I hope you allow yourself to really benefit from all the love and wisdom contained within its pages.

I always love hearing from my readers. If you have any questions or you'd like to contact me, just go to my Web site, susangregg.com.

With lots of love and aloha,

Susan

Glossary

Angel: The term angel comes from the Greek word *angelos*, which means messenger. Angels were created by God to minister to and care for all living beings. They mediate between God and mortals. In the hierarchy of angels, guardian angels are closest to the physical plane.

Archangel: A manager or caretaker of other angels, an archangel has a specialized purpose such as helping human beings feel safe, loved, and nurtured. In some literature, there are only four archangels, while in other belief systems, there are an infinite number.

Ascended master: A being who has become enlightened and serves humanity. Ascended masters have realized they are that divine spark within. They have released all of their limiting beliefs and are able to see all of life through the eyes of love. They can come and go at will from the earth plane and are always willing to be of assistance to anyone who asks.

Ascension: Ascension is a process of letting go of all limiting beliefs and becoming one with the godself. Once that has been accomplished, a person can ascend into heaven or attain nirvana without going through the death process. It is a physical process, as in the ascension of Jesus, as well as an emotional and spiritual process.

Bodhisattva: A person who has become fully enlightened and has attained the necessary perspective to become a Buddha. In Buddhism, there are many Buddhas, although many non-Buddhists are more familiar with Siddhartha Gautama.

Book of Enoch: A book about the sacred knowledge of creation. The Book of Enoch is divided into five basic parts. It was written well before the birth of Jesus, yet the early writings of the Christian Church fathers often refer to it. The book was lost for many centuries and then copies of it were again found in the 1700s.

Book of Raziel: A book of angel magic and mysticism that is said to contain all of the secrets of the universe. It is written in such an ancient language even the angels can't translate it.

Cabala: See *Kabbalah*

Cherubim: In the hierarchy of heaven, cherubim are the second closest to God, and at times they carry his throne. They aren't specifically angels, but they do have wings and have very similar characteristics.

Deity: A god or goddess.

Divinity: A manifestation of the creative god force.

Dominions: The fourth order of angels. They announce God's commands. They are also a channel of mercy and oversee the activities of other angels.

Elemental World: The physical world, specifically anything to do with nature, such as forests, plants, and bodies of water.

Fairies: Supernatural or spiritual beings. They are human in appearance, with wings, and they have special magical powers. They are also referred to as the wee people.

God: The creative energy that manifested the universe. When the word has a small "g," it refers to a personification of that energy of creation.

Goddess: The female aspect of god.

Great White Brotherhood: A spiritual organization composed of those Ascended Masters who have dedicated themselves to helping humanity during this time of great changes.

Heaven: A place where souls go after death. Christianity, Judaism, and Islam each have different ideas about heaven. There are many layers of heaven, often a hierarchy of angels and rulers. It can be an amazingly complex place.

Higher Self: That part of you that is always connected to your spirit. It is the essence of who and what you really are.

Invocation: A way of calling upon or asking for help from a spiritual being. It is often a form of prayer.

Kabbalah: Refers to a body of esoteric or mystic doctrine or teachings concerning God and the nature of the universe. It is said to have been revealed to holy men in the distant past. The knowledge was given only to a select few and was preserved by them over the centuries. The word *Kabbalah* is derived from a Hebrew word meaning "to receive."

Luminaries: In Gnostic writings, they are celestial lights like the sun and the moon. The luminaries are beings, similar to angels, that have special powers.

Order of Principalities: The seventh-highest order of angels. They watch over the action of nations and cities. Each nation and city has its own angel, and they also govern and protect all religions.

Past life: A previous incarnation in physical reality by your soul.

Powers: In the hierarchy of heaven, they are in the sixth order and are entrusted with making sure everything is well ordered and God's orders are precisely carried out.

Reincarnation: A belief in the cycle of life, death, and rebirth. Reincarnation is the ability of the soul to come back in a new body.

Seraphim: The angels closest to God. Their name is thought to be derived from the Hebrew word *saraf*, which means "to burn" and refers to their ability to destroy by means of fire.

Spirit: The energy that gives life to a body, a plant, or any other living being.

Spirit Guides: Spiritual beings that are willing to assist people and guide them. They are much like guardian angels and are more than willing to help

you.

Sprite: An elemental, spiritual being who has magical powers. There are water sprites and air sprites. The term *sprite* is also sometimes used to refer to fairies, elves, and dwarfs.

Sumerian Society: Sumer was the world's first civilization. It arose about 3,500 BC in what is now Iraq in the land between the Tigris and the Euphrates.

Thrones: The highest order of angels. The term refers to the majesty of the seat of God.

Virtues: The order of angels that represents maturity and courage. They are entrusted with the movement of all heavenly bodies; therefore, they are also known as heavenly powers.

Index

Note: Locators in italics indicate illustrations.

A

Aboriginal culture, 214
Abraham, 50, 69, 156, 157
Adam, 14, 76
African culture: Mukuru, 227
  Obàtálá, 237
  Oshun, 215
  Yemaya, 251
Agatha, Saint, 114, *115*
Agnes of Assisi, Saint, 86, *87*
Aine, 242, *243*
Alexis, Saint, 90
Almadel of Solomon, 51
Altjira, 214
Ambrose, Saint, 103
Ancestors, 257
Ancient Ones, 274
André, Brother, 81
angels, 11–79, 40–79, 316. *See also* archangels
  Barakiel, 51
  Bath Kol, 62
  Domiel, 71
  Elim, 44
  Emmanuel, 49

Gadiel, 42
Gamaliel, 54
Garzadiel, 64
guardian angels, 59
Hadraniel, 78
Hasmal, 74
Israfil, 72
Jeduthun, 75
Kabshiel, 65
Laylah, 60
Miniel, 41
ministering angels, 46
Muriel, 56
Pathiel, 79
Pesagniyah, 55
Rachmiel, 70
Raziel, 76
Suriel, 40
Zachriel, 66
Anna, Saint, 98, *99*
Anthony of Padua, Saint, 108, *109*
Aphrodite, 290, *291*. *See also* Venus
Apollo, 222, *223*
archangels, 11–39, 316. *See also* angels
Azrael, 14, *15*
Chamuel, 18, *19*
Gabriel, 22, *23*
Haniel, 30, *31*
Jehudiel, 16
Jeremiel, 33

Jophiel, 29
Michael, 12, *13*, 50
Raguel, 17
Raphael, 34
Remiel, 25
Sariel, 24
Uriel, 39
Zadkiel, 32
Zaphiel, *20*, 21
Zerachiel, 36
Ares, 306
Ariel, 26, *27*
Ark of the Covenant, 50
Artemis, 282, *283*
Arthur, King, 147, 172
ascended masters, 122, 316
Buddha, 150, *151*
Enoch, 123
Hilarion, 134
Jesus, 149
Kuthumi, 179
Lanto, 155
Maitreya, 180, *181*
Paul the Venetian, 133
Saint Germain, 171
Samuel, 154
Serapis Bay, 148
ascension, 316
Asian cultures, 258, *259*. *See also specific Asian cultures*
Athena, 266, *267*. *See also* Minerva

Atlas, 248, *249*
Atropos. *See* Fates, the
Australian culture: Altjira, 214
  Wandjini, 281
Azrael, 14, *15*
Aztec culture: Chicomecoatl, 239
  Quetzalcoatl, *224*, 225

B

Babaji, 143
Babylonian culture, 201
Bacchus, 204, *205*
Barakiel, 51
Bath Kol, 62, *63*
Bat Qol. *See* Bath Kol
beatification, 80
Bernadette, Saint, 92, *93*
Bessette, Alfred, 81
Blodeuwedd, 263
Bodhisattva, 316. *See also* Buddha
Book of Enoch, 17, 24, 25, 36, 39, 316
Book of Raziel, 76, 316
Brahma, 218, *219*
Bridget of Sweden, Saint, 120, *121*
Brigid of Ireland, Saint, 112
Buddha, 150, *151*. *See also* Maitreya
Buddhism: Bodhisattva, 316
  Buddha, 150, *151*. *See also* Maitreya
  goddesses, *186*
  gods, *186*

Maitreya, 180, *181*. *See also* Buddha
Tara, *186*, 187

C

Cabala. *See* Kabbalah, the
Camael, 52, *53*
canonization, 80
Catholicism, 80–121. *See also* Christianity; saints
Cecelia, Saint, *106*, 107
Celtic culture: Blodeuwedd, 263
Danu, 226
goddesses, 183, 226, 263, 284, *285*
gods, 263, 299
Hekate, *232*, 233
Goronwy, 263
Llew, 263
Manannán, 299
Morgan la Fay, 284, *285*
Morrigan, 183
Chamuel, 18, *19*
cherubim, 21, 39, 50, 51, 316
Chicomecoatl, 239
Cholenec, Father Pierre, 91
Christianity, 202. *See also* Catholicism; saints
angels, 34, 39, 49, 51, 56, 69
archangels, 12, 22, 24, 29
Barakiel, 51
deities, *203*
Emmanuel, 49
Gabriel, 22

Jophiel, 29
Mary, 202, *203*
Metatron, 69
Michael, 12
Muriel, 56
Raphael, 34
Sariel, 24
Uriel, 39
Christopher, Saint, *84*, 85
Clotho. *See* Fates, the
Columba, Saint, 102
Confucius, 130, *131*
Constantine the Great, 82
Cortez, 225
Crimthann, 102
Cupid, *254*, 255

D

Daniel, 12
Danu, 226
Deimos, 306
deities, 182–315, 316. *See also* goddesses; gods
Ancestors, 257
Ancient Ones, 274
the Great Spirit, 268
Wandjini, 281
Demeter, 192, *193*, 270
Diana, 282, *283*
Diarmait, King, 102
Diego, Juan, 136

Diocletian, 82
divinities, 316
Domiel, 71
dominions, 316
Druidism, 52
Duma, 71
Durga, 312

E

Egyptian culture: goddesses, 196, *197*, 236, 250, 305
  gods, 236, 246, *247*, 276, *277*, *296*, 297, 310, *311*
  Horus, 236
  Isis, 196, *197*, 236
  Ma'at, 250
  Osiris, 236, 310, *311*
  Ra, 246, *247*, 276, 310
  Sekhmet, 305
  Seth, 276
  Sphinx, *296*, 297
  Thoth, 276, *277*
elemental world, 316
Elijah, 140
Elim, 44
El Morya, 162, *163*, 179
Emmanuel, *48*, 49
Enki, 245
Enoch, 123
Eris, 306

F

fairies, 316
Fairy Queen of Munster. *See* Aine
Fates, the, 286
Fechner, Theodor, 179
Forgione, Francesco, 95
Francis of Assisi, Saint, 86, 96, *97*

G

Gabriel, 12, 22, *23*, 69, 129
Gadiel, 42, *43*
Gamaliel, 54
Gandhi, Mahatma (Mohandas Karamchand), 167, 174
Ganesha, 230, *231*
Garzadiel, 64
Gautama, Siddhartha, 150
Germain, Saint, *170*, 171
Gnosticism, 78
  Hadraniel, 78
  Theliel, 61
goddesses, 182–315, 317. *See also* deities; gods
  Aine, 242, *243*
  Ancestors, 257
  Ancient Ones, 274
  Aphrodite, 290, *291*
  Artemis, 282, *283*
  Athena, 266, *267*
  Blodeuwedd, 263
  Chicomecoatl, 239
  Danu, 226
  Demeter, 192, *193*, 270

Diana, 282, *283*
Durga, 312
Eris, 306
Fates, the, 286
Grandmother, the, 208
Great Mother, the, 278, *279*
Hekate, *232*, 233
Hera, 270
Hestia, 270, *271*
Hi'iaka, 307
Inanna, 300, *301*
Ishtar, 252, *253*
Isis, 196, *197*, 236
Ite, 313
Ixchel, 240, *241*
Kali, 294, *295*
Kawailani Kapu, 194
Kwan Yin, 258, *259*
La'amaomao, 275
Laima, 304
Lakshmi, 216, *217*
Lilinoe, 292
Lilith, 189
Lina, 221
Ma'at, 250
Maeve, 264, *265*
Mary, 202, *203*
Minerva, 314, *315*
Morgan la Fay, 284, *285*
Morrigan, 183

Namahao Ke Ka'i, 238
Na-makao-Kahai, 308
Oshun, 215
Pachamama, 195
Pele, 307, 308, *309*
Poli'ahu, 287
Sarasvasti, 269
Saul, 220
Sedna, 288, *289*
Sekhmet, 305
Shakti, 210, *211*
Sophia, 244
Sybil, 280
Tiamat, 201
Tyche, 207
Vakarine., 220
Valkyries, 302, *303*
Venus, *198*, 199
Wandjini, 281
Yemaya, 251
gods, 182–315, 317. *See also* deities; goddesses
Altjira, 214
Ancestors, 257
Ancient Ones, 274
Apollo, 222, *223*
Ares, 306
Bacchus, 204, *205*
Brahma, 218, *219*
Cronos, 188
Cupid, *254*, 255

Deimos, 306
Enki, 245
Ganesha, 230, *231*
Goronwy, 263
Grandfather, the, 298
Hades, 270
Hiranyagarbha, 200
Horus, 236
Inti, 262
Inyan, 209
Itzamna, 184
Krishna, *212*, 213
Llew, 263
Maka, 209
Mėnulis, 220
Mukuru, 227
Neptune, 206
Obàtálá, 237
Odin, 272, *273*
Osiris, 236, 310, *311*
Perkūnas, 256
Phobos, 306
Poseidon, 266, 270
Quetzalcoatl, *224*, 225
Ra, 246, *247*, 276, 310
Seth, 276
Shiva, 190, *191*, 294, 312
Skan, 209
Sphinx, *296*, 297
Tate, 313

Thor, 228, *229*
Thoth, 276, *277*
Vishnu, *260*, 261
Vulcan, 293
Wakan Tanka, 209
Wandjini, 281
Wi, 209
Yumni, 313
Zeus, 234, *235*, 248, 270
Goronwy, 263
Grandfather, the, 298
Grandmother, the, 208
Great Mother, the, 278, *279*
Great Spirit, the, 268
Great White Brotherhood, 317
Greek culture. *See also* Roman culture: Aphrodite, 290, *291*
Apollo, 222, *223*
Ares, 306
Artemis, 282, *283*
Athena, 266, *267*
Atlas, 248, *249*
Cronos, 188
Deimos, 306
Demeter, 192, *193*, 270
Eris, 306
Fates, the, 286
goddesses, 192, *193*, 207, *232*, 233, 244, 266, *267*, 270, *271*, 280, 282, *283*, 286, 290, *291*, 306
gods, 188, 222, *223*, 234, *235*, 248, *249*, 266, 270, 306
Hades, 270

Hekate, *232*, 233
Hera, 270
Hestia, 270, *271*
Olympians, 270
Phobos, 306
Poseidon, 266, 270
Sophia, 244
Sybil, 280
Titans, 248
Tyche, 207
Zeus, 234, *235*, 270
Gregory the Wonder-Worker, Saint, 100, *101*
guardian angels, *58*, 59

H

Hades, 270
Hadraniel, 78
hagiography, 80
Haniel, 30, *31*
Hanna, 98
Hasmal, 74
Hawaiian culture: goddesses, 194, 221, 238, 275, 287, 292, 307, 308, *309*
Hi'iaka, 307
Kawailani Kapu, 194
La'amaomao, 275
Lilinoe, 292
Lina, 221
Namahao Ke Ka'i, 238
Na-maka-o-Kahai, 308
Pele, 307, 308, *309*

Poli'ahu, 287
Heaven, 317
Hebrew culture, 189. *See also* Judaism
Hekate, *232*, 233
Hera, 270
Hercules, 248
Hestia, 270, *271*
Higher Self, 317
Hi'iaka, 307
Hilarion, 134
Hina, 221
Hinduism. *See also* Indian culture: Brahma, 218, *219*
Durga, 312
Ganesha, 230, *231*
goddesses, *186*, 210, *211*, *212*, 216, *217*, 269, 294, *295*, 312
gods, *186*, 190, *191*, 200, 213, 218, *219*, 230, *231*, *260*, 261, 294, 312
Hiranyagarbha, 200
Kali, 294, *295*
Krishna, *212*, 213
Lakshmi, 216, *217*
Sarasvasti, 269
Shakti, 210, *211*
Shiva, 190, *191*, 294, 312
Tara, *186*, 187
Vishnu, *260*, 261
Hiranyagarbha, 200
Holy Cross Brothers, 81
Horus, 236

I

Inanna, 300, *301*
Incan culture: gods, 262
  Inti, 262
Indian culture. *See also* Hinduism: goddesses, 258, *259*
  Kwan Yin, 258, *259*
Inti, 262
Inuit culture, 288, *289*
Inyan, 209
Irish culture: Aine, 242, *243*
  Danu, 226
  Maeve, 264, *265*
Isaac, 69
Isaiah, 168, *169*
Ishtar, 252, *253*
Isis, 196, *197*, 236
Islam: angels, 72
  archangels, 12, 14, 17, 22, 24
  Azrael, 14
  Gabriel, 22
  Israfil, 72
  Michael, 12
  Raguel, 17
  Sariel, 24
Israel, 69
Israfil, 72, *73*
Ite, 313
Itzamna, 184, *185*
Ixchel, 240, *241*

J

Jacob, 52
Jaoel, 50
Jeduthun, 75
Jehovah, 244
Jehudiel, 16
Jeremiah, *158*, 159
Jeremiel, 33
Jesus, 18, 52, 98, 108, 149, 153
Joachim, 98
Job, 69, 173
John, Saint, 100
John of the Cross, Saint, 104, *105*
John Paul, Pope, 95
John the Baptist, 22, 140, 144, *145*
Jophiel, *28*, 29
Joseph, Saint, 81, 118, *119*
Judaism. *See also* Hebrew culture: angels, 34, 36, 39, 40, 42, 44, 46, 49, 50, 51, 52, 54, 55, 60, 62, 64, 65, 66, 69, 70, 71, 74, 75, 76, 78, 79
  archangels, 12, 14, 16, 17, 18, 21, 22, 24, 25, 26, 29, 30, 32, 33
  Azrael, 14
  Barakiel, 51
  Bath Kol, 62
  Camael, 52
  Chamuel, 18
  Domiel, 71
  Elim, 44
  Emmanuel, 49
  Gabriel, 22
  Gadiel, 42
  Gamaliel, 54

Garzadiel, 64
Hadraniel, 78
Haniel, 30
Hasmal, 74
Jaoel, 50
Jeduthun, 75
Jehudiel, 16
Jeremiel, 33
Jophiel, 29
Kabshiel, 65
Laylah, 60
Metatron, 69
Michael, 12
ministering angels, 46
Pathiel, 79
Pesagniyah, 55
Rachmiel, 70
Raguel, 17
Raphael, 34
Raziel, 76
Remiel, 25
Sariel, 24
Suriel, 40
Uriel, 39
Zachriel, 66
Zadkiel, 32
Zaphiel, 21
Zerachiel, 36
Jupiter, 293. *See also* Zeus

K

Kabbalah, the, 26, 40, 317
Kabshiel, 65
Kali, 294, *295*
Kateri Tekakwitha, Saint, 91
Kawailani Kapu, 194
Khadija, 129
Koran, the, 22
Krishna, *212*, 213
K'ung Ch'iu, 130
Kuthumi, 179
Kwan Yin, 258, *259*

L

La'amaomao, 275
Lachesis. *See* Fates, the
Lady Nada, 161
Lady of Guadalupe, 136, *137*
Laima, 304
Lakota culture: goddesses, 313. *See also* Native
American culture gods, 313
Inyan, 209
Ite, 313
Maka, 209
Skan, 209
Tate, 313
Wakan Tanka, 209
Wi, 209
Yumni, 313

Lakshmi, 216, *217*
Lanto, 155
Lao-tze, *176*, 177
Latvian culture, 304
Laylah, 60
Lilinoe, 292
Lilith, 189
Lithuanian culture, Mėnulis, 220
  Perkūnas, 256
  Saule., 220
Llew, 263
luminaries, 17, 317

M

Ma'at, 250
Maeve, 264, *265*
Maha Cohan, 142
Maitreya, 180, *181*. *See also* Buddha
Maka, 209
Manannán, 299
Margaret of Antioch, Saint, 88, *89*
Mars, 52, 293. *See also* Ares
Martin of Charity, Saint, 113
Mary, 12, 90, 98, 100, 104, 112, 136, 202, *203*. *See also* Mother Mary
  annunciation of, 22
  Mary, Mother, 164, *165*
Mary Magdalene, *152*, 153
  master teachers, 122
  Abraham, 156, *157*
  Arthur, King, 172

Confucius, 130, *131*
Elijah, 140
El Morya, 162
Gandhi, Mahatma (Mohandas Karamchand), 167
Isaiah, 168, *169*
Jeremiah, *158*, 159
Job, 173
John the Baptist, 144, *145*
Lao-tze, *176*, 177
Mary, Mother, 164, *165*
Mary Magdalene, 153
Merlin, *146*, 147
Moses, 124, *125*
Muhammad, 129
Satchidananda, Sri Swami, 135
Solomon, 126, *127*
Teresa, Mother, *138*, 139
Yogananda, Paramahansa, 174, *175*
Matthias, Master, 120
Mayan culture: Itzamna, 184, *185*
Ixchel, 240, *241*
Menulis, 220
Merlin, *146*, 147, 172
Mesopotamian culture, 252, *253*
Metatron, 49, *68*, 69
Michael, 12, *13*, 50, 69
Minerva, 314, *315*. *See also* Athena
Miniel, 41
ministering angels, 46, *47*, 69
Mohammed, 22, 72, 129

Montezuma, 225
Morgan la Fay, 284, *285*
Morrigan, 183
Moses, 22, 40, 124, *125*
Mother Goddess, 312
Mother Mary, 164, *165*
Muhammed. *See* Mohammed
Mukuru, 227
Muriel, 56, *57*
Muses, 222
Mysticism, 41

N

Nada, Lady, 161
Namahao Ke Ka'i, 238
Na-maka-o-Kahai, 308
Native American culture, 268. *See also* Lakota culture
  Grandfather, 298
  Grandmother, 208
  White Buffalo Woman, 141
  White Eagle, 128
  White Fire Eagle, 178
Neptune, 206
New Age, 79
Nicholas, Saint, 82, *83*
Noah, 21, 123
Norse culture: Odin, 272, *273*
  Thor, 228, *229*
  Valkyries, 302, *303*

O

Obàtálá, 237
Odin, 272, *273*
Ohrmazd, 45
Olybrius, 88
Olympians, 270
Order of Principalities, 17, 317
Origen, 100
Oshun, 215
Osiris, 236, 310, *311*

P

Pachamama, 195
Pathiel, 79
Patrick, Saint, 112, *116*, 117
Paul, Saint, 90
Paul the Venetian, *132*, 133
Pele, 307, 308, *309*
Perkūnas, 256
Persian culture, 45
Peruvian culture, 195
Pesagniyah, 55
Peter, Saint, 114
Phobos, 306
Pio, Padre, *94*, 95
Poli'ahu, 287
Pope, the, 80
Poseidon, 266, 270. *See also* Neptune
"Prayer of Saint Francis", 96

Q

Quetzalcoatl, *224*, 225

R

Ra, 246, *247*, 276, 310
Rachmiel, 70
Raguel, 17
Rainbow People, 166
Raphael, 34, *35*
Raziel, 76, *77*
Remiel, 25
Roman culture. *See also* Greek culture; Bacchus, 204, *205*
  Cupid, *254*, 255
  Diana, 282, *283*
  goddesses, *198*, 199, 282, *283*, 314, *315*
  gods, 204, *205*, 206, *254*, 255, 293
  Jupiter, 293
  Mars, 293
  Minerva, 314, *315*
  Neptune, 206
  Venus, *198*, 199
  Vulcan, 293

S

saints, 80–121
  Agatha, 114, *115*
  Agnes of Assisi, *87*
  Alexis, 90
  Ambrose, 103

André, Brother, 81
Anna, 98, *99*
Anthony of Padua, 108, *109*
Bernadette, 92, *93*
Bridget of Sweden, 120, *121*
Brigid of Ireland, 112
Cecelia, *106*, 107
Christopher, 85
Columba, 102
Francis of Assisi, 96, *97*
Germain, *170*, 171
Gregory the Wonder-Worker, 100, *101*
John of the Cross, 104, *105*
John the Baptist, 140
Joseph, 81, 118
Kateri
Tekakwitha, 91
Margaret of Antioch, 88
Martin of Charity, 113
Nicholas, 82
Padre Pio, *94*, 95
Patrick, 112, *116*, 117
Paul, 90
Peter, 114
Teresa of Avila, 104, *110*, 111
Samuel, 154
Sanat Kumara, 160
Sarasvasti, 269
Sariel, 24
Satchidananda, Sri Swami, 135

Saul, 220
Sedna, 288, *289*
Sekhmet, 305
seraphim, 39, 51, 317
Serapis Bay, 148
Shakti, 210, *211*
shelter, 114
Shiva, 190, *191*, 294, 312
Skan, 209
Solomon, 51, 126, *127*
Sophia, 244
Soubirous, Mary Bernarde, 92
Sphinx, *296*, 297
spirit guides, 122, 317
  Babaji, 143
  Lady Nada, 161
  Lady of Guadalupe, 136
  Maha Cohan, 142
  Rainbow People, 166
  Sanat Kumara, 160
  White Buffalo Woman, 141
  White Eagle, 128
  White Fire Eagle, 178
sprites, 26, 317
Sumerian culture, 317
  Enki, 245
  Inanna, 300, *301*
  Lilith, 189
Suriel, 40
Sybil, 280

T

Tara, *186*, 187
Tarquin II, 280
Tate, 313
Teresa, Mother, *138*, 139
Teresa of Avila, Saint, 104, *110*, 111
Theliel, 61
Theodore, 100
Theosophical Society, 162, 179
Thor, 228, *229*
Thoth, 276, *277*
Tiamat, 201
Tibetan culture, *186*, 187
Titans, 248
Tyche, 207

U

Ulf, Prince, 120
Uriel, *38*, 39

V

Vakarine., 220
Valentitian, Emperor, 103
Valkyries, 302, *303*
Venus, *198*, 199
Virgin Mary. *See* Mary
Vishnu, 216, *260*, 261
Vulcan, 293

W

Wakan Tanka, 209
Wandjini, 281
water spirits, 26
White Buffalo Woman, 141
White Eagle, 128
White Fire Eagle, 178
Wi, 209

Y

Yemaya, 251
Yogananda, Paramahansa, 174, *175*
Yumni, 313

Z

Zachriel, 66, *67*
Zadkiel, 32
Zaphiel, *20*, 21
Zarall, 50
Zerachiel, 36, *37*
Zeus, 234, *235*, 248, 270

Text © 2008 Fair Winds Press

First published in the USA in 2008 by
Fair Winds Press, a member of
Quayside Publishing Group
100 Cummings Center
Suite 406-L
Beverly, Massachusetts 01915-6101
Telephone: 978.282.9590
Fax: 978.283.2742
www.fairwindspress.com

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12 11 10 09 08 1 2 3 4 5

Digital edition: 978-1-61673-441-1
Hardcover edition: 978-1-59233-343-1
ISBN-10: 1-59233-343-5

Library of Congress Cataloging-in-Publication Data
Gregg, Susan 1949–

The encyclopedia of angels, spirit guides, and ascended masters: a guide to 200 celestial beings to help, heal, and assist you in everyday life / Susan Gregg.

p. cm.

ISBN-13: 978-1-59233-343-1

ISBN-10: 1-59233-343-5

1. Angels—Encyclopedias. 2. Guides (Spiritualism)—Encyclopedias. 3. Ascended masters—Encyclopedias. I. Title

BL477.G75 2008

202'.1—dc22 2007044632

Cover design: doublemranch.com
Book design: John Barnett
Book production: Colleen Cunningham
Illustrations: Wendy Edelson

Printed and bound in China

The Encyclopedia of Angels
Spirit Guides & Ascended Masters

A Guide to 200 Celestial Beings to
Help, Heal, and Assist You in Everyday Life

Susan Gregg

The Corpus Hermeticum

translated by G.R.S. Mead

Table of Contents

The Corpus Hermeticum **1**
translated by G.R.S. Mead 1
The Corpus Hermeticum 1
I. Poemandres, the Shepherd of Men 1
II. To Asclepius 7
III. The Sacred Sermon 11
IV. The Cup or Monad 12
V. Though Unmanifest God Is Most Manifest 14
VI. In God Alone Is Good And Elsewhere Nowhere 17
VII. The Greatest Ill Among Men is Ignorance of God 18
VIII. That No One of Existing Things doth Perish, but Men in Error Speak of Their Changes as Destructions and as Deaths 19
IX. On Thought and Sense 20
X. The Key 23
XI. Mind Unto Hermes 29
XII. About The Common Mind 34
XIII. The Secret Sermon on the Mountain. 38

The Corpus Hermeticum

translated by G.R.S. Mead

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The Corpus Hermeticum

The Corpus Hermeticum are the core documents of the Hermetic tradition. Dating from early in the Christian era, they were mistakenly dated to a much earlier period by Church officials (and everyone else) up until the 15th century. Because of this, they were allowed to survive and we seen as an early precursor to what was to be Christianity. We know today that they were, in fact, from the early Christian era, and came out of the turbulent religious seas of Hellenic Egypt.

These are all taken from Mead's translations, which are in the public domain at this point.

I. Poemandres, the Shepherd of Men

1. It chanced once on a time my mind was meditating on the things that are, my thought was raised to a great height, the senses of my body being held back − just as men who are weighed down with sleep after a fill of food, or from fatigue of body.

Methought a Being more than vast, in size beyond all bounds, called out my name and saith: What wouldst thou hear and see, and what hast thou in mind to learn and know?

2. And I do say: Who art thou?

He saith: I am Man−Shepherd (Poemandres), Mind of all−masterhood; I know what thou desirest and I'm with thee everywhere.

3. [And] I reply: I long to learn the things that are, and comprehend their nature, and know God. This is, I said, what I desire to hear.

He answered back to me: Hold in thy mind all thou wouldst know, and I will teach thee.

4. E'en with these words His aspect changed, and straightway, in the twinkling of an eye, all things were opened to me, and I see a Vision limitless, all things turned into Light − sweet, joyous [Light]. And I became transported as I gazed.

But in a little while Darkness came settling down on part [of it], awesome and gloomy, coiling in sinuous folds, so that methought it like unto a snake.

And then the Darkness changed into some sort of a Moist Nature, tossed about beyond all power of words, belching out smoke as from a fire, and groaning forth a wailing sound that beggars all description.

[And] after that an outcry inarticulate came forth from it, as though it were a Voice of Fire.

5. [Thereon] out of the Light [...] a Holy Word (Logos) descended on that Nature. And upwards to the height from the Moist Nature leaped forth pure Fire; light was it, swift and active too.

The Air, too, being light, followed after the Fire; from out of the Earth−and−Water rising up to Fire so that it seemed to hang therefrom.

But Earth−and−Water stayed so mingled with each other, that Earth from Water no one could discern. Yet were they moved to hear by reason of the Spirit−Word (Logos) pervading them.

6. Then saith to me Man−Shepherd: Didst understand this Vision what it means?

Nay; that shall I know, said I.

That Light, He said, am I, thy God, Mind, prior to Moist Nature which appeared from Darkness; the Light−Word (Logos) [that appeared] from Mind is Son of God.

What then? − say I.

Know that what sees in thee and hears is the Lord's Word (Logos); but Mind is Father−God. Not separate are they the one from other; just in their union [rather] is it Life consists.

Thanks be to Thee, I said.

So, understand the Light [He answered], and make friends with it.

7. And speaking thus He gazed for long into my eyes, so that I trembled at the look of him.

But when He raised His head, I see in Mind the Light, [but] now in Powers no man could number, and Cosmos grown beyond all bounds, and that the Fire was compassed round about by a most mighty Power, and [now] subdued had come unto a stand.

And when I saw these things I understood by reason of Man−Shepherd's Word (Logos).

8. But as I was in great astonishment, He saith to me again: Thou didst behold in Mind the Archetypal Form whose being is before beginning without end. Thus spake to me Man−Shepherd.

And I say: Whence then have Nature's elements their being?

To this He answer gives: From Will of God. [Nature] received the Word (Logos), and gazing upon the Cosmos Beautiful did copy it, making herself into a cosmos, by means of her own elements and by the births of souls.

9. And God−the−Mind, being male and female both, as Light and Life subsisting, brought forth another Mind to give things form, who, God as he was of Fire and Spirit, formed Seven Rulers who enclose the cosmos that the sense perceives. Men call their ruling Fate.

10. Straightway from out the downward elements God's Reason (Logos) leaped up to Nature's pure formation, and was at−oned with the Formative Mind; for it was co−essential with it. And Nature's downward elements were thus left reason−less, so as to be pure matter.

11. Then the Formative Mind ([at−oned] with Reason), he who surrounds the spheres and spins them with his whorl, set turning his formations, and let them turn from a beginning boundless unto an endless end. For that the circulation of these [spheres] begins where it doth end, as Mind doth will.

And from the downward elements Nature brought forth lives reason−less; for He did not extend the Reason (Logos) [to them]. The Air brought forth things winged; the Water things that swim, and Earth−and−Water one from another parted, as Mind willed. And from her bosom Earth produced what lives she had, four−footed things and reptiles, beasts wild and tame.

12. But All−Father Mind, being Life and Light, did bring forth Man co−equal to Himself, with whom He fell in love, as being His own child; for he was beautiful beyond compare, the Image of his Sire. In very truth, God fell in love with his own Form; and on him did bestow all of His own formations.

13. And when he gazed upon what the Enformer had created in the Father, [Man] too wished to enform; and [so] assent was given him by the Father.

Changing his state to the formative sphere, in that he was to have his whole authority, he gazed upon his Brother's creatures. They fell in love with him, and gave him each a share of his own ordering.

And after that he had well learned their essence and had become a sharer in their nature, he had a mind to break right through the Boundary of their spheres, and to subdue the might of that which pressed upon the Fire.

14. So he who hath the whole authority o'er [all] the mortals in the cosmos and o'er its lives irrational, bent his face downwards through the Harmony, breaking right through its strength, and showed to downward Nature God's fair form.

And when she saw that Form of beauty which can never satiate, and him who [now] possessed within himself each single energy of [all seven] Rulers as well as God's own Form, she smiled with love; for 'twas as though she'd seen the image of Man's fairest form upon her Water, his shadow on her Earth.

He in turn beholding the form like to himself, existing in her, in her Water, loved it and willed to live in it; and with the will came act, and [so] he vivified the form devoid of reason.

And Nature took the object of her love and wound herself completely around him, and they were intermingled, for they were lovers.

15. And this is why beyond all creatures on the earth man is twofold; mortal because of body, but because of the essential man immortal.

Though deathless and possessed of sway o'er all, yet doth he suffer as a mortal doth, subject to Fate.

Thus though above the Harmony, within the Harmony he hath become a slave. Though male−female, as from a Father male−female, and though he's sleepless from a sleepless [Sire], yet is he overcome [by sleep].

16. Thereon [I say: Teach on], O Mind of me, for I myself as well am amorous of the Word (Logos).

The Shepherd said: This is the mystery kept hid until this day.

Nature embraced by Man brought forth a wonder, oh so wonderful. For as he had the nature of the Concord of the Seven, who, as I said to thee, [were made] of Fire and Spirit − Nature delayed not, but immediately brought forth seven "men", in correspondence with the natures of the Seven, male−female and moving in the air.

Thereon [I said]: O Shepherd, ..., for now I'm filled with great desire and long to hear; do not run off.

The Shepherd said: Keep silence, for not as yet have I unrolled for thee the first discourse (logoi).

Lo! I am still, I said.

17. In such wise than, as I have said, the generation of these seven came to pass. Earth was as woman, her Water filled with longing; ripeness she took from Fire, spirit from Aether. Nature thus brought forth frames to suit the form of Man.

And Man from Light and Life changed into soul and mind − from Life to soul, from Light to mind.

And thus continued all the sense−world's parts until the period of their end and new beginnings.

18. Now listen to the rest of the discourse (Logos) which thou dost long to hear.

The period being ended, the bond that bound them all was loosened by God's Will. For all the animals being male−female, at the same time with Man were loosed apart; some became partly male, some in like fashion [partly] female. And straightway God spake by His Holy Word (Logos):

"Increase ye in increasing, and multiply in multitude, ye creatures and creations all; and man that hath Mind in him, let him learn to know that he himself is deathless, and that the cause of death is love, though Love is all."

19. When He said this, His Forethought did by means of Fate and Harmony effect their couplings and their generations founded. And so all things were multiplied according to their kind.

And he who thus hath learned to know himself, hath reached that Good which doth transcend abundance; but he who through a love that leads astray, expends his love upon his body − he stays in Darkness wandering, and suffering through his senses things of Death.

20. What is the so great fault, said I, the ignorant commit, that they should be deprived of deathlessness?

Thou seem'st, He said, O thou, not to have given heed to what thou heardest. Did I not bid thee think?

Yea do I think, and I remember, and therefore give Thee thanks.

If thou didst think [thereon], [said He], tell me: Why do they merit death who are in Death?

It is because the gloomy Darkness is the root and base of the material frame; from it came the Moist Nature; from this the body in the sense−world was composed; and from this [body] Death doth the Water drain.

21. Right was thy thought, O thou! But how doth "he who knows himself, go unto Him", as God's Word (Logos) hath declared?

And I reply: the Father of the universals doth consist of Light and Life, from Him Man was born.

Thou sayest well, [thus] speaking. Light and Life is Father−God, and from Him Man was born.

If then thou learnest that thou art thyself of Life and Light, and that thou [happen'st] to be out of them, thou shalt return again to Life. Thus did Man−Shepherd speak.

But tell me further, Mind of me, I cried, how shall I come to Life again...for God doth say: "The man who hath Mind in him, let him learn to know that he himself [is deathless]."

22. Have not all men then Mind?

Thou sayest well, O thou, thus speaking. I, Mind, myself am present with holy men and good, the pure and merciful, men who live piously.

[To such] my presence doth become an aid, and straightway they gain gnosis of all things, and win the Father's love by their pure lives, and give Him thanks, invoking on Him blessings, and chanting hymns, intent on Him with ardent love.

And ere they give up the body unto its proper death, they turn them with disgust from its sensations, from knowledge of what things they operate. Nay, it is I, the Mind, that will not let the operations which befall the body, work to their [natural] end. For being door−keeper I'll close up [all] the entrances, and cut the mental actions off which base and evil energies induce.

23. But to the Mind−less ones, the wicked and depraved, the envious and covetous, and those who mured do and love impiety, I am far off, yielding my place to the Avenging Daimon, who sharpening the fire, tormenteth him and addeth fire to fire upon him, and rusheth upon him through his senses, thus rendering him readier for transgressions of the law, so that he meets with greater torment; nor doth he ever cease to have desire for appetites inordinate, insatiately striving in the dark.

24. Well hast thou taught me all, as I desired, O Mind. And now, pray, tell me further of the nature of the Way Above as now it is [for me].

To this Man−Shepherd said: When the material body is to be dissolved, first thou surrenderest the body by itself unto the work of change, and thus the form thou hadst doth vanish, and thou surrenderest thy way of life, void of its energy, unto the Daimon. The body's senses next pass back into their sources, becoming separate, and resurrect as energies; and passion and desire withdraw unto that nature which is void of reason.

25. And thus it is that man doth speed his way thereafter upwards through the Harmony.

To the first zone he gives the Energy of Growth and Waning; unto the second [zone], Device of Evils [now] de−energized; unto the third, the Guile of the Desires de−energized; unto the fourth, his Domineering Arrogance, [also] de−energized; unto the fifth, unholy Daring and the Rashness of Audacity, de−energized; unto the sixth, Striving for Wealth by evil means, deprived of its aggrandizement; and to the seventh zone, Ensnaring Falsehood, de−energized.

26. And then, with all the energisings of the harmony stript from him, clothed in his proper Power, he cometh to that Nature which belongs unto the Eighth, and there with those−that−are hymneth the Father.

They who are there welcome his coming there with joy; and he, made like to them that sojourn there, doth further hear the Powers who are above the Nature that belongs unto the Eighth, singing their songs of praise to God in language of their own.

And then they, in a band, go to the Father home; of their own selves they make surrender of themselves to Powers, and [thus] becoming Powers they are in God. This the good end for those who have gained Gnosis − to be made one with God.

Why shouldst thou then delay? Must it not be, since thou hast all received, that thou shouldst to the worthy point the way, in order that through thee the race of mortal kind may by [thy] God be saved?

27. This when He'd said, Man−Shepherd mingled with the Powers.

But I, with thanks and belssings unto the Father of the universal [Powers], was freed, full of the power he had poured into me, and full of what He'd taught me of the nature of the All and of the loftiest Vision.

And I began to preach unto men the Beauty of Devotion and of Gnosis:

O ye people, earth−born folk, ye who have given yourselves to drunkenness and sleep and ignorance of God, be sober now, cease from your surfeit, cease to be glamoured by irrational sleep!

28. And when they heard, they came with one accord. Whereon I say:

Ye earth−born folk, why have ye given yourselves up to Death, while yet ye have the power of sharing Deathlessness? Repent, O ye, who walk with Error arm in arm and make of Ignorance the sharer of your board; get ye out from the light of Darkness, and take your part in Deathlessness, forsake Destruction!

29. And some of them with jests upon their lips departed [from me], abandoning themselves unto the Way of Death; others entreated to be taught, casting themselves before my feet.

But I made them arise, and I became a leader of the Race towards home, teaching the words (logoi), how and in what way they shall be saved. I sowed in them the words (logoi) of wisdom; of Deathless Water were they given to drink.

And when even was come and all sun's beams began to set, I bade them all give thanks to God. And when they had brought to an end the giving of their thanks, each man returned to his own resting place.

30. But I recorded in my heart Man−Shepherd's benefaction, and with my every hope fulfilled more than rejoiced. For body's sleep became the soul's awakening, and closing of the eyes − true vision, pregnant with Good my silence, and the utterance of my word (logos) begetting of good things.

All this befell me from my Mind, that is Man−Shepherd, Word (Logos) of all masterhood, by whom being God−inspired I came unto the Plain of Truth. Wherefore with all my soul and strength thanksgiving give I unto Father−God.

31. Holy art Thou, O God, the universals' Father.

Holy art Thou, O God, whose Will perfects itself by means of its own Powers.

Holy art Thou, O God, who willeth to be known and art known by Thine own.

Holy art Thou,who didst by Word (Logos) make to consist the things that are.

Holy art Thou, of whom All−nature hath been made an image.

Holy art Thou, whose Form Nature hath never made.

Holy art Thou, more powerful than all power.

Holy art Thou, transcending all pre−eminence.

Holy Thou art, Thou better than all praise.

Accept my reason's offerings pure, from soul and heart for aye stretched up to Thee, O Thou unutterable, unspeakable, Whose Name naught but the Silence can express.

32. Give ear to me who pray that I may ne'er of Gnosis fail, [Gnosis] which is our common being's nature; and fill me with Thy Power, and with this Grace [of Thine], that I may give the Light to those in ignorance of the Race, my Brethren, and Thy Sons.

For this cause I believe, and I bear witness; I go to Life and Light. Blessed art Thou, O Father. Thy Man would holy be as Thou art holy, e'en as Thou gave him Thy full authority [to be].

II. To Asclepius

1. Hermes: All that is moved, Asclepius, is it not moved in something and by something?

Asclepius: Assuredly.

H: And must not that in which it's moved be greater than the moved?

A: It must.

H: Mover, again, has greater power than moved?

A: It has, of course.

H: The nature, furthermore, of that in which it's moved must be quite other from the nature of the moved?

A: It must completely.

2. H: Is not, again, this cosmos vast, [so vast] that than it there exists no body greater?

A: Assuredly.

H: And massive, too, for it is crammed with multitudes of other mighty frames, nay, rather all the other bodies that there are?

A: It is.

H: And yet the cosmos is a body?

A: It is a body.

H: And one that's moved?

3. A: Assuredly.

H: Of what size, then, must be the space in which it's moved, and of what kind [must be] the nature [of that space]? Must it not be far vaster [than the cosmos], in order that it may be able to find room for its continued course, so that the moved may not be cramped for want of room and lose its motion?

A: Something, Thrice−greatest one, it needs must be, immensely vast.

4. H: And of what nature? Must it not be, Asclepius, of just the contrary? And is not contrary to body bodiless?

A: Agreed.

H: Space, then, is bodiless. But bodiless must either be some godlike thing or God [Himself]. And by "some godlike thing" I mean no more the generable [i.e., that which is generated] but the ingenerable.

5. If, then, space be some godlike thing, it is substantial; but if 'tis God [Himself], it transcends substance. But it is to be thought of otherwise [than God], and in this way.

God is first "thinkable" for us, not for Himself, for that the thing that's thought doth fall beneath the thinker's sense. God then cannot be "thinkable" unto Himself, in that He's thought of by Himself as being nothing else but what He thinks. But he is "something else" for us, and so He's thought of by us.

6. If space is, therefore, to be thought, [it should] not, [then, be thought as] God, but space. If God is also to be thought, [He should] not [be conceived] as space, but as energy that can contain [all space].

Further, all that is moved is moved not in the moved but in the stable. And that which moves [another] is of course stationary, for 'tis impossible that it should move with it.

A: How is it, then, that things down here, Thrice−greatest one, are moved with those that are [already] moved? For thou hast said the errant spheres were moved by the inerrant one.

H: This is not, O Asclepius, a moving with, but one against; they are not moved with one another, but one against the other. It is this contrariety which turneth the resistance of their motion into rest. For that resistance is the rest of motion.

7. Hence, too, the errant spheres, being moved contrarily to the inerrant one, are moved by one another by mutual contrariety, [and also] by the spable one through contrariety itself. And this can otherwise not be.

The Bears up there, which neither set nor rise, think'st thou they rest or move?

A: They move, Thrice−greatest one.

H: And what their motion, my Asclepius?

A: Motion that turns for ever round the same.

H: But revolution − motion around same − is fixed by rest. For "round−the−same" doth stop "beyond−same". "Beyond−same" then, being stopped, if it be steadied in "round−same" − the contrary stands firm, being rendered ever stable by its contrariety.

8. Of this I'll give thee here on earth an instance, which the eye can see. Regard the animals down here − a man, for instance, swimming! The water moves, yet the resistance of his hands and feet give him stability, so that he is not borne along with it, nor sunk thereby.

A: Thou hast, Thrice−greatest one, adduced a most clear instance.

H: All motion, then, is caused in station and by station.

The motion, therefore, of the cosmos (and of every other hylic animal) will not be caused by things exterior to the cosmos, but by things interior [outward] to the exterior − such [things] as soul, or spirit, or some such other thing incorporeal.

'Tis not the body that doth move the living thing in it; nay, not even the whole [body of the universe a lesser] body e'en though there be no life in it.

9. A: What meanest thou by this, Thrice−greatest one? Is it not bodies, then, that move the stock and stone and all the other things inanimate?

H: By no means, O Asclepius. The something−in−the−body, the that−which−moves the thing inanimate, this surely's not a body, for that it moves the two of them − both body of the lifter and the lifted? So that a thing that's lifeless will not move a lifeless thing. That which doth move [another thing] is animate, in that it is the mover.

Thou seest, then, how heavy laden is the soul, for it alone doth lift two bodies. That things, moreover, moved are moved in something as well as moved by something is clear.

10. A: Yea, O Thrice−greatest one, things moved must needs be moved in something void.

H: Thou sayest well, O [my] Asclepius! For naught of things that are is void. Alone the "is−not" is void [and] stranger to subsistence. For that which is subsistent can never change to void.

A: Are there, then, O Thrice−greatest one, no such things as an empty cask, for instance, and an empty jar, a cup and vat, and other things like unto them?

H: Alack, Asclepius, for thy far−wandering from the truth! Think'st thou that things most full and most replete are void?

11. A: How meanest thou, Thrice−greatest one?

H: Is not air body?

A: It is.

H: And doth this body not pervade all things, and so, pervading, fill them? And "body"; doth body not consist from blending of the "four" ? Full, then, of air are all thou callest void; and if of air, then of the "four".

Further, of this the converse follows, that all thou callest full are void − of air; for that they have their space filled out with other bodies, and, therefore, are not able to receive the air therein. These, then, which thou dost say are void, they should be hollow named, not void; for they not only are, but they are full of air and spirit.

12. A: Thy argument (logos), Thrice−greatest one, is not to be gainsaid; air is a body. Further, it is this body which doth pervade all things, and so, pervading, fill them. What are we, then, to call that space in which the all doth move?

H: The bodiless, Asclepius.

A: What, then, is Bodiless?

H: 'Tis Mind and Reason (logos), whole out of whole, all self−embracing, free from all body, from all error free, unsensible to body and untouchable, self stayed in self, containing all, preserving those that are, whose rays, to use a likeness, are Good, Truth, Light beyond light, the Archetype of soul.

A: What, then, is God?

13. H: Not any one of these is He; for He it is that causeth them to be, both all and each and every thing of all that are. Nor hath He left a thing beside that is−not; but they are all from things−that−are and not from things−that−are−not. For that the things−that−are−not have naturally no power of being anything, but naturally have the power of the inability−to−be. And, conversely, the things−that−are have not the nature of some time not−being.

14. A: What say'st thou ever, then, God is?

H: God, therefore, is not Mind, but Cause that the Mind is; God is not Spirit, but Cause that Spirit is; God is not Light, but Cause that the Light is. Hence one should honor God with these two names [the Good and Father] − names which pertain to Him alone and no one else.

For no one of the other so−called gods, no one of men, or daimones, can be in any measure Good, but God alone; and He is Good alone and nothing else. The rest of things are separable all from the Good's nature; for [all the rest] are soul and body, which have no place that can contain the Good.

15. For that as mighty is the Greatness of the Good as is the Being of all things that are − both bodies and things bodiless, things sensible and intelligible things. Call thou not, therefore, aught else Good, for thou would'st imious be; nor anything at all at any time call God but Good alone, for so thou would'st again be impious.

16. Though, then, the Good is spoken of by all, it is not understood by all, what thing it is. Not only, then, is God not understood by all, but both unto the gods and some of the men they out of ignorance do give the name of Good, though they can never either be or become Good. For they are very different from God, while

Good can never be distinguished from Him, for that God is the same as Good.

The rest of the immortal ones are nonetheless honored with the name of God, and spoken of as gods; but God is Good not out of courtesy but out of nature. For that God's nature and the Good is one; one os the kind of both, from which all other kinds [proceed].

The Good is he who gives all things and naught receives. God, then, doth give all things and receive naught. God, then, is Good, and Good is God.

17. The other name of God is Father, again because He is the that−which−maketh−all. The part of father is to make.

Wherefore child−making is a very great and a most pious thing in life for them who think aright, and to leave life on earth without a child a very great misfortune and impiety; and he who hath no child is punished by the daimones after death.

And this is the punishment: that that man's soul who hath no child, shall be condemned unto a body with neither man's nor woman's nature, a thing accursed beneath the sun.

Wherefore, Asclepius, let not your sympathies be with the man who hath no child, but rather pity his mishap, knowing what punishment abides for him.

Let all that has been said then, be to thee, Asclepius, an introduction to the gnosis of the nature of all things.

III. The Sacred Sermon

1. The Glory of all things is God, Godhead and Godly Nature. Source of the things that are is God, who is both Mind and Nature − yea Matter, the Wisdom that reveals all things. Source [too] is Godhead − yea Nature, Energy, Necessity, and End, and Making−new−again.

Darkness that knew no bounds was in Abyss, and Water [too] and subtle Breath intelligent; these were by Power of God in Chaos.

Then Holy Light arose; and there collected 'neath Dry Space from out Moist Essence Elements; and all the Gods do separate things out from fecund Nature.

2. All things being undefined and yet unwrought, the light things were assigned unto the height, the heavy ones had their foundations laid down underneath the moist part of Dry Space, the universal things being bounded off by Fire and hanged in Breath to keep them up.

And Heaven was seen in seven circles; its Gods were visible in forms of stars with all their signs; while Nature had her members made articulate together with the Gods in her. And [Heaven's] periphery revolved in cyclic course, borne on by Breath of God.

3. And every God by his own proper power brought forth what was appointed him. Thus there arose four−footed beasts, and creeping things, and those that in the water dwell, and things with wings, and everything that beareth seed, and grass, and shoot of every flower, all having in themselves seed of again−becoming.

And they selected out the births of men for gnosis of the works of God and attestation of the energy of Nature; the multitude of men for lordship over all beneath the heaven and gnosis of its blessings, that they might increase in increasing and multiply in multitude, and every soul infleshed by revolution of the Cyclic Gods, for observation of the marvels of Heaven and Heaven's Gods' revolution, and of the works of God and energy of Nature, for tokens of its blessings, for gnosis of the power of God, that they might know the fates that follow good and evil [deeds] and learn the cunning work of all good arts.

4. [Thus] there begins their living and their growing wise, according to the fate appointed by the revolution of the Cyclic Gods, and their deceasing for this end.

And there shall be memorials mighty of their handiworks upon the earth, leaving dim trace behind when cycles are renewed.

For every birth of flesh ensouled, and of the fruit of seed, and every handiwork, though it decay, shall of necessity renew itself, both by the renovation of the Gods and by the turning−round of Nature's rhythmic wheel.

For that whereas the Godhead is Nature's ever−making−new−again the cosmic mixture, Nature herself is also co−established in that Godhead.

IV. The Cup or Monad

1. Hermes: With Reason (Logos), not with hands, did the World−maker make the universal World; so that thou shouldst think of him as everywhere and ever−being, the Author of all things, and One and Only, who by His Will all beings hath created.

This Body of Him is a thing no man can touch, or see, or measure, a body inextensible, like to no other frame. 'Tis neither Fire nor Water, Air nor Breath; yet all of them come from it. Now being Good he willed to consecrate this [Body] to Himself alone, and set its Earth in order and adorn it.

2. So down [to Earth] He sent the Cosmos of this Frame Divine − man, a life that cannot die, and yet a life that dies. And o'er [all other] lives and over Cosmos [too], did man excel by reason of the Reason (Logos) and the Mind. For contemplator of God's works did man become; he marvelled and did strive to know their Author.

3. Reason (Logos) indeed, O Tat, among all men hath He distributed, but Mind not yet; not that He grudgeth any, for grudging cometh not from Him, but hath its place below, within the souls of men who have no Mind.

Tat: Why then did God, O father, not on all bestow a share of Mind?

H: He willed, my son, to have it set up in the midst for souls, just as it were a prize.

4. T: And where hath He set it up?

H: He filled a mighty Cup with it, and sent it down, joining a Herald [to it], to whom He gave command to make this proclamation to the hearts of men:

Baptize thyself with this Cup's baptism, what heart can do so, thou that hast faith thou canst ascend to him that hath sent down the Cup, thou that dost know for what thoudidst come into being!

As many then as understood the Herald's tidings and doused themselves in Mind, became partakers in the Gnosis; and when they had "received the Mind" they were made "perfect men".

But they who do not understand the tidings, these, since they possess the aid of Reason [only] and not Mind, are ignorant wherefor they have come into being and whereby.

5. The senses of such men are like irrational creatures'; and as their [whole] make−up is in their feelings and their impulses, they fail in all appreciation of those things which really are worth contemplation. These center all their thought upon the pleasures of the body and its appetites, in the belief that for its sake man hath come into being.

But they who have received some portion of God's gift, these, Tat, if we judge by their deeds, have from Death's bonds won their release; for they embrace in their own Mind all things, things on the earth, things in the heaven, and things above the heaven − if there be aught. And having raised themselves so far they sight the Good; and having sighted it, they look upon their sojourn here as a mischance; and in disdain of all, both things in body and the bodiless, they speed their way unto that One and Only One.

6. This is, O Tat, the Gnosis of the Mind, Vision of things Divine; God−knowledge is it, for the Cup is God's.

T: Father, I, too, would be baptized.

H: Unless thou first shall hate thy Body, son, thou canst not love thy Self. But if thou lov'st thy Self thou shalt have Mind, and having Mind thou shalt share in the Gnosis.

T: Father, what dost thou mean?

H: It is not possible, my son, to give thyself to both − I mean to things that perish and to things divine. For seeing that existing things are twain, Body and Bodiless, in which the perishing and the divine are understood, the man who hath the will to choose is left the choice of one or the other; for it can never be the twain should meet. And in those souls to whom the choice is left, the waning of the one causes the other's growth to show itself.

7. Now the choosing of the Better not only proves a lot most fair for him who makes the choice, seeing it makes the man a God, but also shows his piety to God. Whereas the [choosing] of the Worse, although it doth destroy the "man", it doth only disturb God's harmony to this extent, that as processions pass by in the middle of the way, without being able to do anything but take the road from others, so do such men move in procession through the world led by their bodies' pleasures.

8. This being so, O Tat, what comes from God hath been and will be ours; but that which is dependent on ourselves, let this press onward and have no delay, for 'tis not God, 'tis we who are the cause of evil things, preferring them to good.

Thou see'st, son, how many are the bodies through which we have to pass, how many are the choirs of daimones, how vast the system of the star−courses [through which our Path doth lie], to hasten to the One and Only God.

For to the Good there is no other shore; It hath no bounds; It is without an end; and for Itself It is without beginning, too, though unto us it seemeth to have one − the Gnosis.

9. Therefore to It Gnosis is no beginning; rather is it [that Gnosis doth afford] to us the first beginning of its being known.

Let us lay hold, therefore, of the beginning. and quickly speed through all [we have to pass].

`Tis very hard, to leave the things we have grown used to, which meet our gaze on every side, and turn ourselves back to the Old Old [Path].

Appearances delight us, whereas things which appear not make their believing hard.

Now evils are the more apparent things, whereas the Good can never show Itself unto the eyes, for It hath neither form nor figure.

Therefore the Good is like Itself alone, and unlike all things else; or `tis impossible that That which hath no body should make Itself apparent to a body.

10. The "Like's" superiority to the "Unlike" and the "Unlike's" inferiority unto the "Like" consists in this:

The Oneness being Source and Root of all, is in all things as Root and Source. Without [this] Source is naught; whereas the Source [Itself] is from naught but itself, since it is Source of all the rest. It is Itself Its Source, since It may have no other Source.

The Oneness then being Source, containeth every number, but is contained by none; engendereth every number, but is engendered by no other one.

11. Now all that is engendered is imperfect, it is divisible, to increase subject and to decrease; but with the Perfect [One] none of these things doth hold. Now that which is increasable increases from the Oneness, but succumbs through its own feebleness when it no longer can contain the One.

And now, O Tat, God's Image hath been sketched for thee, as far as it can be; and if thou wilt attentively dwell on it and observe it with thine heart's eyes, believe me, son, thou'lt find the Path that leads above; nay, that Image shall become thy Guide itself, because the Sight [Divine] hath this peculiar [charm], it holdeth fast and draweth unto it those who succeed in opening their eyes, just as, they say, the magnet [draweth] iron.

V. Though Unmanifest God Is Most Manifest

1. I will recount to thee this sermon (logos) too, O Tat, that thou may'st cease to be without the mysteries of the God beyond all name. And mark thou well how that which to the many seems unmanifest, will grow most manifest for thee.

Now were it manifest, it would not be. For all that is made manifest is subject to becoming, for it hath been made manifest. But the Unmanifest for ever is, for It doth not desire to be made manifest. It ever is, and maketh manifest all other things.

Being Himself unmanifest, as ever being and ever making−manifest, Himself is not made manifest. God is not made Himself; by thinking−manifest, He thinketh all things manifest.

Now "thinking−manifest" deals with things made alone, for thinking−manifest is nothing else than making.

2. He, then, alone who is not made, 'tis clear, is both beyond all power of thinking−manifest, and is unmanifest.

And as He thinketh all things manifest, He manifests through all things and in all, and most of all in whatsoever things He wills to manifest.

Do thou, then, Tat, my son, pray first unto our Lord and Father, the One−and−Only One, from whom the One doth come, to show His mercy unto thee, in order that thou mayest have the power to catch a thought of this so mighty God, one single beam of Him to shine into thy thinking. For thought alone "sees" the Unmanifest, in that it is itself unmanifest.

If, then, thou hast the power, He will, Tat, manifest to thy mind's eyes. The Lord begrudgeth not Himself to anything, but manifests Himself through the whole world.

Thou hast the power of taking thought, of seeing it and grasping it in thy own "hands", and gazing face to face upon God's Image. But if what is within thee even is unmanifest to thee, how, then, shall He Himself who is within thy self be manifest for thee by means of [outer] eyes?

3. But if thou wouldst "see" him, bethink thee of the sun, bethink thee of moon's course, bethink thee of the order of the stars. Who is the One who watcheth o'er that order? For every order hath its boundaries marked out by place and number.

The sun's the greatest god of gods in heaven; to whom all of the heavenly gods give place as unto king and master. And he, this so−great one, he greater than the earth and sea, endures to have above him circling smaller stars than him. Out of respect to Whom, or out of fear of Whom, my son, [doth he do this]?

Nor like nor equal is the course each of these stars describes in heaven. Who [then] is He who marketh out the manner of their course and its extent?

4. The Bear up there that turneth round itself, and carries round the whole cosmos with it − Who is the owner of this instrument? Who He who hath set round the sea its bounds? Who He who hath set on its seat the earth?

For, Tat, there is someone who is the Maker and the Lord of all these things. It cound not be that number, place and measure could be kept without someone to make them. No order whatsoever could be made by that which lacketh place and lacketh measure; nay, even this is not without a lord, my son. For if the orderless lacks something, in that it is not lord of order's path, it also is beneath a lord − the one who hath not yet ordained it order.

5. Would that it were possible for thee to get thee wings, and soar into the air, and, poised midway 'tween earth and heaven, behold the earth's solidity, the sea's fluidity (the flowings of its streams), the spaciousness of air, fire's swiftness, [and] the coursing of the stars, the swiftness of heaven's circuit round them [all]!

Most blessed sight were it, my son, to see all these beneath one sway − the motionless in motion, and the unmanifest made manifest; whereby is made this order of the cosmos and the cosmos which we see of order.

6. If thou would'st see Him too through things that suffer death, both on the earth and in the deep, think of a man's being fashioned in the womb, my son, and strictly scrutinize the art of Him who fashions him, and learn who fashioneth this fair and godly image of the Man.

Who [then] is He who traceth out the circles of the eyes; who He who boreth out the nostrils and the ears; who He who openeth [the portal of] the mouth; who He who doth stretch out and tie the nerves; who He who channels out the veins; who He who hardeneth the bones; who He who covereth the flesh with skin; who He who separates the fingers and the joints; who He who widens out a treading for the feet; who He who diggeth

out the ducts; who He who spreadeth out the spleen; who he who shapeth heart like to a pyramid; who He who setteth ribs together; who He who wideneth the liver out; who He who maketh lungs like to a sponge; who He who maketh belly stretch so much; who he who doth make prominent the parts most honorable, so that they may be seen, while hiding out of sight those of least honor?

7. Behold how many arts [employed] on one material, how many labors on one single sketch; and all exceeding fair, and all in perfect measure, yet all diversified! Who made them all? What mother, or what sire, save God alone, unmanifest, who hath made all things by His Will?

8. And no one saith a statue or a picture comes to be without a sculptor or [without] a painter; doth [then] such workmanship as this exist without a Worker? What depth of blindness, what deep impiety, what depth of ignorance! See, [then] thou ne'er, son Tat, deprivest works of Worker!

Nay, rather is He greater than all names, so great is He, the Father of them all. For verily He is the Only One, and this is His work, to be a father.

9. So, if thou forcest me somewhat too bold, to speak, His being is conceiving of all things and making [them].

And as without its maker its is impossible that anything should be, so ever is He not unless He ever makes all things, in heaven, in air, in earth, in deep, in all of cosmos, in every part that is and that is not of everything. For there is naught in all the world that is not He.

He is Himself, both things that are and things that are not. The things that are He hath made manifest, He keepeth things that are not in Himself.

10. He is the God beyond all name; He the unmanifest, He the most manifest; He whom the mind [alone] can contemplate, He visible to the eyes [as well]; He is the one of no body, the one of many bodies, nay, rather He of every body.

Naught is there which he is not. For all are He and He is all. And for this cause hath He all names, in that they are one Father's. And for this cause hath He Himself no nome, in that He's Father of [them] all.

Who, then, may sing Thee praise of Thee, or [praise] to Thee?

Whither, again, am I to turn my eyes to sing Thy praise; above, below, within, without?

There is no way, no place [is there] about Thee, nor any other thing of things that are.

All [are] in Thee; all [are] from Thee, O Thou who givest all and takest naught, for Thou hast all and naught is there Thou hast not.

11. And when, O Father, shall I hymn Thee? For none can seize Thy hour or time.

For what, again, shall I sing hymn? For things that Thou hast made, or things Thou hast not? For things Thou hast made manifest, or things Thou hast concealed?

How, further, shall I hymn Thee? As being of myself? As having something of mine own? As being other?

For that Thou art whatever I may be; Thou art whatever I may do; Thou art whatever I may speak.

For Thou art all, and there is nothing else which Thou art not. Thou art all that which doth exist, and Thou art what doth not exist − Mind when Thou thinkest, and Father when Thou makest, and God when Thou dost energize, and Good and Maker of all things.

For that the subtler part of matter is the air, of air the soul, of soul the mind, and of mind God.

VI. In God Alone Is Good And Elsewhere Nowhere

1. Good, O Asclepius, is in none else save in God alone; nay, rather, Good is God Himself eternally.

If it be so, [Good] must be essence, from every kind of motion and becoming free (though naught is free from It), possessed of stable energy around Itself, never too little, nor too much, an ever−full supply. [Though] one, yet [is It] source of all; for what supplieth all is Good. When I, moreover, say [supplieth] altogether [all], it is for ever Good. But this belongs to no one else save God alone.

For He stands not in need of any thing, so that desiring it He should be bad; nor can a single thing of things that are be lost to him, on losing which He should be pained; for pain is part of bad.

Nor is there aught superior to Him, that He should be subdued by it; nor any peer to Him to do Him wrong, or [so that] He should fall in love on its account; nor aught that gives no ear to Him, whereat He should grow angry; nor wiser aught, for Him to envy.

2. Now as all these are non−existent in His being, what is there left but Good alone?

For just as naught of bad is to be found in such transcendent Being, so too in no one of the rest will Good be found.

For in them are all of the other things − both in the little and the great, both in each severally and in this living one that's greater than them all and the mightiest [of them].

For things subject to birth abound in passions, birth in itself being passible. But where there's passion, nowhere is there Good; and where is Good, nowhere a single passion. For where is day, nowhere is night; and where is night, day is nowhere.

Wherefore in genesis the Good can never be, but only be in the ingenerate.

But seeing that the sharing in all things hath been bestowed on matter, so doth it share in Good.

In this way is the Cosmos Good; that, in so far as it doth make all things, as far as making goes it's Good, but in all other things it is not Good. For it's both passible and subject unto motion, and maker of things passible.

3. Whereas in man by greater or less of bad is good determined. For what is not too bad down here, is good, and good down here is the least part of bad.

It cannot, therefore, be that good down here should be quite clean of bad, for down here good is fouled with bad; and being fouled, it stays no longer good, and staying not it changes into bad.

In God alone, is, therefore, Good, or rather Good is God Himself.

So then, Asclepius, the name alone of Good is found in men, the thing itself nowhere [in them], for this can never be.

For no material body doth contain It − a thing bound on all sides by bad, by labors, pains, desires and passions, by error and by foolish thoughts.

And greatest ill of all, Asclepius, is that each of these things that have been said above, is thought down here to be the greatest good.

And what is still an even greater ill, is belly−lust, the error that doth lead the band of all the other ills − the thing that makes us turn down here from Good.

4. And I, for my part, give thanks to God, that He hath cast it in my mind about the Gnosis of the Good, that it can never be It should be in the world. For that the world is "fullness" of the bad, but God of Good, and Good of God.

The excellencies of the Beautiful are round the very essence [of the Good]; nay, they do seem too pure, too unalloyed; perchance 'tis they that are themselves Its essences.

For one may dare to say, Asclepius − if essence, sooth, He have − God's essence is the Beautiful; the Beautiful is further also Good.

There is no Good that can be got from objects in the world. For all the things that fall beneath the eye are image−things and pictures as it were; while those that do not meet [the eye are the realities], especially the [essence] of the Beautiful and Good.

Just as the eye cannot see God, so can it not behold the Beautiful and Good. For that they are integral parts of God, wedded to Him alone, inseparate familiars, most beloved, with whom God is Himself in love, or they with God.

5. If thou canst God conceive, thou shalt conceive the Beautiful and Good, transcending Light, made lighter than the Light by God. That Beauty is beyond compare, inimitate that Good, e'en as God is Himself.

As, then, thou dost conceive of God, conceive the Beautiful and Good. For they cannot be joined with aught of other things that live, since they can never be divorced from God.

Seek'st thou for God, thou seekest for the Beautiful. One is the Path that leadeth unto It − Devotion joined with Gnosis.

6. And thus it is that they who do not know and do not tread Devotion's Path, do dare to call man beautiful and good, though he have ne'er e'en in his visions seen a whit that's Good, but is enveloped with every kind of bad, and thinks the bad is good, and thus doth make unceasing use of it, and even feareth that it should be ta'en from him, so straining every nerve not only to preserve but even to increase it.

Such are the things that men call good and beautiful, Asclepius − things which we cannot flee or hate; for hardest thing of all is that we've need of them and cannot live without them.

VII. The Greatest Ill Among Men is Ignorance of God

1. Whither stumble ye, sots, who have sopped up the wine of ignorance and can so far not carry it that ye already even spew it forth?

Stay ye, be sober, gaze upwards with the [true] eyes of the heart! And if ye cannot all, yet ye at least who can!

For that the ill of ignorance doth pour o`er all the earth and overwhelm the soul that's battened down within the body, preventing it from fetching port within Salvation's harbors.

2. Be ye then not carried off by the fierce flood, but using the shore−current ye who can, make for Salvation's port, and, harboring there, seek ye for one to take you by the hand and lead you unto Gnosis' gates.

Where shines clear Light, of every darkness clean; where not a single soul is drunk, but sober all they gaze with their hearts' eyes on Him who willeth to be seen.

No ear can hear Him, nor can eye see Him, nor tongue speak of Him, but [only] mind and heart.

But first thou must tear off from thee the cloak which thou dost wear − the web of ignorance, the ground of bad, corruption's chain, the carapace of darkness, the living death, sensation's corpse, the tomb thou carriest with thee, the robber in thy house, who through the things he loveth, hateth thee, and through the things he hateth, bears thee malice.

3. Such is the hateful cloak thou wearest − that throttles thee [and holds thee] down to it, in order that thou may'st not gaze above, and having seen the Beauty of the Truth, and Good that dwells therein, detest the bad of it; having found out the plot that it hath schemed against thee, by making void of sense those seeming things which men think senses.

For that it hath with mass of matter blocked them up and crammed them full of loathsome lust, so that thou may'st not hear about the things that thou should'st hear, nor see the things thou should'st see.

VIII. That No One of Existing Things doth Perish, but Men in Error Speak of Their Changes as Destructions and as Deaths

1. [Hermes:] Concerning Soul and Body, son, we now must speak; in what way Soul is deathless, and whence comes the activity in composing and dissolving Body.

For there's no death for aught of things [that are]; the thought this word conveys, is either void of fact, or [simply] by the knocking off a syllable what is called "death", doth stand for "deathless".

For death is of destruction, and nothing in the Cosmos is destroyed. For if Cosmos is second God, a life that cannot die, it cannot be that any part of this immortal life should die. All things in Cosmos are parts of Cosmos, and most of all is man, the rational animal.

2. For truly first of all, eternal and transcending birth, is God the universals' Maker. Second is he "after His image", Cosmos, brought into being by Him, sustained and fed by Him, made deathless, as by his own Sire, living for aye, as ever free from death.

Now that which ever−liveth, differs from the Eternal; for He hath not been brought to being by another, and even if He have been brought to being, He hath not been brought to being by Himself, but ever is brought into being.

For the Eternal, in that It is eternal, is the all. The Father is Himself eternal of Himself, but Cosmos hath become eternal and immortal by the Father.

3. And of the matter stored beneath it, the Father made of it a universal body, and packing it together made it spherical − wrapping it round the life − [a sphere] which is immortal in itself, and that doth make materiality eternal.

But He, the Father, full−filled with His ideas, did sow the lives into the sphere, and shut them in as in a cave, willing to order forth the life with every kind of living.

So He with deathlessness enclosed the universal body, that matter might not wish to separate itself from body's composition, and so dissolve into its own [original] unorder.

For matter, son, when it was yet incorporate, was in unorder. And it doth still retain down here this [nature of unorder] enveloping the rest of the small lives − that increase−and−decrease which men call death.

4. It is round earthly lives that this unorder doth exist. For that the bodies of the heavenly ones preserve one order allotted to them by the Father as their rule; and it is by the restoration of each one [of them] this order is preserved indissolute.

The "restoration" of bodies on the earth is thus their composition, whereas their dissolution restores them to those bodies which can never be dissolved, that is to say, which know no death. Privation, thus, of sense is brought about, not loss of bodies.

5. Now the third life − Man, after the image of the Cosmos made, [and] having mind, after the Father's will, beyond all earthly lives − not only doth have feeling with the second God, but also hath conception of the first; for of the one 'tis sensible as of a body, while of the other it conceives as bodiless and the Good Mind.

Tat: Doth then this life not perish?

Hermes: Hush, son! and understand what God, what Cosmos [is], what is a life that cannot die, and what a life subject to dissolution.

Yea, understand the Cosmos is by God and in God; but Man by Cosmos and in Cosmos.

The source and limit and the constitution of all things is God.

IX. On Thought and Sense

1. I gave the Perfect Sermon (Logos) yesterday, Asclepius; today I think it right, as sequel thereunto, to go through point by point the Sermon about Sense.

Now sense and thought do seem to differ, in that the former has to do with matter, the latter has to do with substance. But unto me both seem to be at−one and not to differ − in men I mean. In other lives sense is at−oned with Nature, but in men thought.

Now mind doth differ just as much from thought as God doth from divinity. For that divinity by God doth come to be, and by mind thought, the sister of the word (logos) and instruments of one another. For neither doth the word (logos) find utterance without thought, nor is thought manifested without word.

2. So sense and thought both flow together into man, as though they were entwined with one another. For neither without sensing can one think, nor without thinking sense.

But it is possible [they say] to think a thing apart from sense, as those who fancy sights in dreams. But unto me it seems that both of these activities occur in dream−sight, and sense doth pass out of the sleeping to the waking state.

For man is separated into soul and body, and only when the two sides of his sense agree together, does utterance of its thought conceived by mind take place.

3. For it is mind that doth conceive all thoughts − good thoughts when it receives the seeds from God, their contraries when [it receiveth them] from the daimonials; no part of Cosmos being free of daimon, who stealthily doth creep into the daimon who's illumined by God's light, and sow in him the seed of its own energy.

And mind conceives the seed thus sown, adultery, murder, parricide, [and] sacrilege, impiety, [and] strangling, casting down precipices, and all such other deeds as are the work of evil daimons.

4. The seeds of God, 'tis true, are few, but vast and fair, and good − virtue and self−control, devotion. Devotion is God−gnosis; and he who knoweth God, being filled with all good things, thinks godly thoughts and not thoughts like the many [think].

For this cause they who Gnostic are, please not the many, nor the many them. They are thought mad and laughted at; they're hated and despised, and sometimes even put to death.

For we did say that bad must needs dwell on earth, where 'tis in its own place. Its place is earth, and not Cosmos, as some will sometimes say with impious tongue.

But he who is a devotee of God, will bear with all − once he has sensed the Gnosis. For such an one all things, e'en though they be for others bad, are for him good; deliberately he doth refer them all unto the Gnosis. And, thing most marvelous, 'tis he alone who maketh bad things good.

5. But I return once more to the Discourse (Logos) on Sense. That sense doth share with thought in man, doth constitute him man. But 'tis not [every] man, as I have said, who benefits by thought; for this man is material, that other one substantial.

For the material man, as I have said, [consorting] with the bad, doth have his seed of thought from daimons; while the substantial men [consorting] with the Good, are saved by God.

Now God is Maker of all things, and in His making, He maketh all [at last] like to Himself; but they, while they're becoming good by exercise of their activity, are unproductive things.

It is the working of the Cosmic Course that maketh their becomings what they are, befouling some of them with bad and others of them making clean with good.

For Cosmos, too, Asclepius, possesseth sense−and−thought peculiar to itself, not like that of man; 'tis not so manifold, but as it were a better and a simpler one.

6. The single sense−and−thought of Cosmos is to make all things, and make them back into itself again, as Organ of the Will of God, so organized that it, receiving all the seeds into itself from God, and keeping them within itself, may make all manifest, and [then] dissolving them, make them all new again; and thus, like a Good Gardener of Life, things that have been dissolved, it taketh to itself, and giveth them renewal once again.

There is no thing to which it gives not life; but taking all unto itself it makes them live, and is at the same time the Place of Life and its Creator.

7. Now bodies matter [−made] are in diversity. Some are of earth, of water some, some are of air, and some of fire.

But they are all composed; some are more [composite], and some are simpler. The heavier ones are more [composed], the lighter less so.

It is the speed of Cosmos' Course that works the manifoldness of the kinds of births. For being a most swift Breath, it doth bestow their qualities on bodies together with the One Pleroma − that of Life.

8. God, then, is Sire of Cosmos; Cosmos, of all in Cosmos. And Cosmos is God's Son; but things in Cosmos are by Cosmos.

And properly hath it been called Cosmos [Order]; for that it orders all with their diversity of birth, with its not leaving aught without its life, with the unweariedness of its activity, the speed of its necessity, the composition of its elements, and order of its creatures.

The same, then, of necessity and propriety should have the name of Order.

The sense−and−thought, then, of all lives doth come into them from without, inbreathed by what contains [them all]; whereas Cosmos receives them once for all together with its coming into being, and keeps them as a gift from God.

9. But God is not, as some suppose, beyond the reach of sense−and−thought. It is through superstition men thus impiously speak.

For all the things that are, Asclepius, all are in God, are brought by God to be, and do depend on Him − both things that act through bodies, and things that through soul−substance make [other things] to move, and things that make things live by means of spirit, and things that take unto themselves the things that are worn out.

And rightly so; nay, I would rather say, He doth not have these things; but I speak forth the truth, He is them all Himself. He doth not get them from without, but gives them out [from Him].

This is God's sense−and−thought, ever to move all things. And never time shall be when e'en a whit of things that are shall cease; and when I say "a whit of things that are", I mean a whit of God. For thigs that are, God hath; nor aught [is there] without Him, nor [is] He without aught.

10. These things should seem to thee, Asclepius, if thou dost understand them, true; but if thou dost not understand, things not to be believed.

To understand is to believe, to not believe is not to understand.

My word (logos) doth go before [thee] to the truth. But mighty is the mind, and when it hath been led by word up to a certain point, it hath the power to come before [thee] to the truth.

And having thought o'er all these things, and found them consonant with those which have already been translated by the reason, it hath [e'en now] believed, and found its rest in that Fair Faith.

To those, then, who by God['s good aid] do understand the things that have been said [by us] above, they're credible; but unto those who understand them not, incredible.

Let so much, then, suffice on thought−and−sense.

X. The Key

1. Hermes: My yesterday's discourse (logos) I did devote to thee, Asclepius, and so 'tis [only] right I should devote toafy's to Tat; and this the more because 'tis the abridgement of the General Sermons (Logoi) which he has had addressed to him.

"God, Father and the Good", then, Tat, hath the same nature, or more exactly, energy.

For nature is a predicate of growth, and used of things that change, both mobile and immobile, that is to say, both human and divine, each one of which He willeth into being.

But energy consists in something else, as we have shown in treating of the rest, both things divine and human things; which thing we ought to have in mind when treating of the Good.

2. God's energy is then His Will; further His essence is to will the being of all things. For what is "God and Father and the Good" but the "to be" of all that are not yet? Nay, subsistence self of everything that is; this, then, is God, this Father, this the Good; to Him is added naught of all the rest.

And though the Cosmos, that is to say the Sun, is also sire himself to them that share in him; yet so far is he not the cause of good unto the lives, he is not even of their living.

So that e'en if he be a sire, he is entirely so by compulsion of the Good's Good−will, apart from which nor being nor becoming could e'er be.

3. Again, the parent is the children's cause, both on the father's and the mother's side, only by sharing in the Good's desire [that doth pour] through the Sun. It is the Good which doeth the creating.

And such a power can be possessed by no one else than Him alone who taketh naught, but wills all things to be; I will not, Tat, say "makes".

For that the maker is defective for long periods (in which he sometimes makes, and sometimes doth not make) both in the quality and in the quantity [of what he makes]; in that he sometimes maketh them so many and such like, and sometimes the reverse.

But "God and Father and the Good" is [cause] for all to be. So are at least these things for those who can see.

4. For It doth will to be, and It is both Itself and most of all by reason of Itself. Indeed, all other things beside are just bacause of It; for the distinctive feature of the Good is "that it should be known". Such is the Good, O Tat.

Tat: Thou hast, O father, filled us so full of this so good and fairest sight, that thereby my mind's eye hath now become for me almost a thing to worship.

For that the vision of the Good doth not, like the sun's beam, firelike blaze on the eyes and make them close; nay, on the contrary, it shineth forth and maketh to increase the seeing of the eye, as far as e'er a man hath the capacity to hold the inflow of the radiance that the mind alone can see.

Not only does it come more swiftly down to us, but it does us no harm, and is instinct with all immortal life.

5. They who are able to drink in a somewhat more than others of this Sight, ofttimes from out the body fall asleep in this fairest Spectacle, as was the case with Uranus and Cronus, our forebears. may this be out lot too, O father mine!

Hermes: Yea, may it be, my son! But as it is, we are not yet strung to the Vision, and not as yet have we the power our mind's eye to unfold and gaze upon the Beauty of the Good − Beauty that naught can e'er corrupt or any comprehend.

For only then wilt thou upon It gaze when thou canst say no word concerning It. For Gnosis of the Good is holy silence and a giving holiday to every sense.

6. For neither can he who perceiveth It, perceive aught else; nor he who gazeth on It, gaze on aught else; nor hear aught else, nor stir his body any way. Staying his body's every sense and every motion he stayeth still.

And shining then all round his mond, It shines through his whole soul, and draws it out of body, transforming all of him to essence.

For it is possible, my son, that a man's soul should be made like to God, e'en while it still is in a body, if it doth contemplate the Beauty of the Good.

7. Tat: Made like to God? What dost thou, father, mean?

Hermes: Of every soul apart are transformations, son.

Tat: What meanest thou? Apart?

Hermes: Didst thou not, in the General Sermons, hear that from one Soul − the All−soul − come all these souls which are made to revovlve in all the cosmos, as though divided off?

Of these souls, then, it is that there are many changes, some to a happier lot and some to [just] the contrary of this.

Thus some that were creeping things change into things that in the water dwell, the souls of water things change to earth−dwellers, those that live on earth change to things with wings, and souls that live in air change to men, while human souls reach the first step of deathlessness changed into daimones.

And so they circle to the choir of the Inerrant Gods; for of the Gods there are two choirs, the one Inerrant, and the other Errant. And this is the most perfect glory of the soul.

8. But if a soul on entering the body of a man persisteth in its vice, it neither tasteth deathlessness nor shareth in the Good; but speeding back again it turns into the path that leads to creeping things. This is the sentence of the vicious soul.

And the soul's vice is ignorance. For that the soul who hath no knowledge of the things that are, or knowledge of their nature, or of Good, is blinded by the body's passions and tossed about.

This wretched soul, not knowing what she is, becomes the slave of bodies of strange form in sorry plight, bearing the body as a load; not as the ruler, but the ruled. This [ignorance] is the soul's vice.

9. But on the other hand the virtue of the soul is Gnosis. For he who knows, he good and pious is, and still while on the earth divine.

Tat: But who is such an one, O father mine?

Hermes: He who doth not say much or lend his ear to much. For he who spendeth time in arguing and hearing arguments, doth shadow−fight. For "God, the Father and the Good", is not to be obtained by speech or hearing.

And yet though this is so, there are in all the beings senses, in that they cannot without senses be.

But Gnosis is far different from sense. For sense is brought about by that which hath the mastery o'er us, while Gnosis is the end of science, and science is God's gift.

10. All science is incorporeal, the instrument it uses being the mind, just as the mind employs the body.

Both then come into bodies, [I mean] both things that are cognizable by mond alone and things material. For all things must consist out of antithesis and contrariety; and this can otherwise not be.

Tat: Who then is this material God of whom thou speakest?

Hermes: Cosmos is beautiful, but is not good − for that it is material and freely passible; and though it is the first of all things passible, yet is it in the second rank of being and wanting in itself.

And though it never hath itself its birth in time, but ever is, yet is its being in becoming, becoming for all time the genesis of qualities and quantities; for it is mobile and all material motion's genesis.

11. It is intelligible rest that moves material motion in this way, since Cosmos is a sphere − that is to say, a head. And naught of head above's material, as naught of feet below's intelligible, but all material.

And head itself is moved in a sphere−like way − that is to say, as head should move, is mind.

All then that are united to the "tissue" of this "head" (in which is soul) are in their nature free from death − just as when body hath been made in soul, are things that hath more soul than body.

Whereas those things which are at greater distance from this "tissue" − there, where are things which have a greater share of body than of soul − are by their nature subject unto death.

The whole, however, is a life; so that the universe consists of both the hylic and of the intelligible.

12. Again, the Cosmos is the first of living things, while man is second after it, though first of things subject to death.

Man hath the same ensouling power in him as all the rest of living things; yet is he not only not good, but even evil, for that he's subject unto death.

For though the Cosmos also is not good in that it suffers motion, it is not evil, in that it is not subject to death. But man, in that he's subject both to motion and to death, is evil.

13. Now then the principles of man are this−wise vehicled: mind in the reason (logos), the reason in the soul, soul in the spirit, and spirit in the body.

Spirit pervading [body] by means of veins and arteries and blood, bestows upon the living creature motion, and as it were doth bear it in a way.

For this cause some do think the soul is blood, in that they do mistake its nature, not knowing that [at death] it is iteh spirit that must first withdraw into the soul, whereon the blood congeals and veins and arteries are emptied, and then the living creature is withdrawn; and this is body's death.

14. Now from one Source all things depend; while Source [dependeth] from the One and Only [One]. Source is, moreover, moved to become Source again; whereas the One standeth perpetually and is not moved.

Three then are they: "God, the Father and the Good", Cosmos and man.

God doth contain Cosmos; Cosmos [containeth] man. Cosmos is e'er God's Son, man as it were Cosmos' child.

15. Not that, however, God ignoreth man; nay, right well doth He know him, and willeth to be known.

This is the sole salvation for a man − God's Gnosis. This is the Way Up to the Mount.

By Him alone the soul becometh good, not whiles is good, whiles evil, but [good] out of necessity.

Tat: What dost thou mean, Thrice−greatest one?

Hermes: Behold an infant's soul, my son, that is not yet cut off, because its body is still small and not as yet come unto its full bulk.

Tat: How?

Hermes: A thing of beauty altogether is [such a soul] to see, not yet befouled by body's passions, still all but hanging from the Cosmic Soul!

But when the body grows in bulk and draweth down the soul into its mass, then doth the soul cut off itself and bring upon itself forgetfulness, and no more shareth in the Beautiful and the Good. And this forgetfulness becometh vice.

16. It is the same for them who go out from the body.

For when the soul withdraws into itself, the spirit doth contract itself within the blood, and the soul within the spirit. And then the mind, stripped of its wrappings, and naturally divine, taking unto itself a fiery body, doth traverse every space, after abandoning the soul unto its judgement and whatever chastisement it hath deserved.

Tat: What dost thou, father, mean by this? The mind is parted from soul and soul from spirit? Whereas thou said'st the soul was the mind's vesture, and the soul's the spirit.

17. Hermes: The hearer, son, should think with him who speaks and breathe with him; nay, he should have a hearing subtler than the voice of him who speaks.

It is, son, in a body made of earth that this arrangement of the vestures comes to pass. For in a body made of earth it is impossible the mind should take its seat itself by its own self in nakedness.

For neither is it possible on the one hand the earthly body should contain so much immortality, nor on the other that so great a virtue should endure a body passible in such close contact with it. It taketh, then, the soul for as it were an envelope.

And soul itself, being too and thing divine, doth use the spirit as its envelope, while spirit doth pervade the living creature.

18. When then the mind doth free itself from the earth−body, it straightway putteth on its proper robe of fire, with which it could not dwell in an earth−body.

For earth doth not bear fire; for it is all set in a blaze even by a small spark. And for this cause is water poured around earth, to be a guard and wall, to keep the blazing of the fire away.

But mind, the swiftest thing of all divine outthinkings, and swifter than all elements, hath for its body fire.

For mind being builder doth use the fire as tool for the construction of all things − the Mind of all [for the construction] of all things, but that of man only for things on earth.

Stript of its fire the mind on earth cannot make things divine, for it is human in its dispensation.

19. The soul in man, however − not every soul, but one that pious is − is a daimonic something and divine.

And such a soul when from the body freed, if it have fought the fight of piety − the fight of piety is to know God and to do wrong to no man − such a soul becomes entirely mind.

Whereas the impious soul remains in its own essence, chastised by its own self, and seeking for an earthly body where to enter, if only it be human.

For that no other body can contain a human soul; nor is it right that any human soul should fall into the body of a thing that doth possess no reason. For that the law of God is this: to guard the human soul from such tremendous outrage.

20. Tat: How father, then, is a man's soul chastised?

Hermes: What greater chastisement of any human soul can there be, son, than lack of piety? What fire has so fierce a flame as lack of piety? What ravenous beast so mauls the body as lack of piety the very soul?

Dost thou not see what hosts of ills the impious soul doth bear?

It shrieks and screams: I burn; I am ablaze; I know not what to cry or do; ah, wretched me, I am devoured by all the ills that compass me about; alack, poor me, I neither see nor hear!

Such are the cries wrung from a soul chastised; not, as the many think, and thou, son, dost suppose, that a [man's] soul, passing from body, is changed into a beast.

Such is a very grave mistake, for that the way a soul doth suffer chastisement is this:

21. When mind becomes a daimon, the law requires that it should take a fiery body to execute the services of God; and entering in the soul most impious it scourgeth it with whips made of its sins.

And then the impious soul, scourged with its sins, is plunged in murders, outrage, blasphemy, in violence of all kinds, and all the other things whereby mankind is wronged.

But on the pious soul the mind doth mount and guide it to the Gnosis' Light. And such a soul doth never tire in songs of praise [to God] and pouring blessing on all men, and doing good in word and deed to all, in imitation of its Sire.

22. Wherefore, my son, thou shouldst give praise to God and pray that thou mayst have thy mind Good Mind. It is, then, to a better state the soul doth pass; it cannot to a worse.

Further there is an intercourse of souls; those of the gods have intercourse with those of men, and those of men with souls of creatures which possess no reason.

The higher, further, have in charge the lower; the gods look after men, men after animals irrational, while God hath charge of all; for He is higher than them all and all are less than He.

Cosmos is subject, then, to God, man to the Cosmos, and irrationals to man. But God is o'er them all, and God contains them all.

God's rays, to use a figure, are His energies; the Cosmos's are natures, the arts and sciences are man's.

The energies act through the Cosmos, thence through the nature−rays of Cosmos upon man; the nature−rays [act] through the elements, man [acteth] through the sciences and arts.

23. This is the dispensation of the universe, depending from the nature of the One, pervading [all things] through the Mind, than which is naught diviner nor of greater energy; and naught a greater means for the at−oning men to gods and gods to men.

He, [Mind,] is the Good Daimon. Blessed the soul that is most filled with Him, and wretched is the soul that's empty of the Mind.

Tat: Father, what dost thou mean, again?

Hermes: Dost think then, son, that every soul hath the Good [Mind]? For 'tis of Him we speak, not of the mind in service of which we were just speaking, the mind sent down for [the soul's] chastisement.

24. For soul without the mind "can neither speak nor act". For oftentimes the mind doth leave the soul, and at that time the soul neither sees nor understands, but is just like a thing that hath no reason. Such is the power of mind.

Yet doth it not endure a sluggish soul, but leaveth such a soul tied to the body and bound tight down by it. Such soul, my son, doth not have Mind; and therefore such an one should not be called a man. For that man is a thing−of−life divine; man is not measured with the rest of lives of things upon the earth, but with the lives above in heaven, who are called gods.

Nay more, if we must boldly speak the truth, the true "man" is e'en higher than the gods, or at the [very] least the gods and men are very whit in power each with the other equal.

25. For no one of the gods in heaven shall come down to the earth, o'er−stepping heaven's limit; whereas man doth mount up to heaven and measure it; he knows what things of it are high, what things are low, and learns precisely all things else besides. And greater thing than all; without e'en quitting earth, he doth ascend above. So vast a sweep doth he possess of ecstasy.

For this cause can a man dare say that man on earth is god subject to death, while god in heaven is man from death immune.

Wherefore the dispensation of all things is brought about by means of there, the twain − Cosmos and Man − but by the One.

XI. Mind Unto Hermes

1. Mind: Master this sermon (logos), then, Thrice−greatest Hermes, and bear in mind the spoken words; and as it hath come unto Me to speak, I will no more delay.

Hermes: As many men say many things, and these diverse, about the All and Good, I have not learned the truth. Make it, then, clear to me, O Master mine! For I can trust the explanation of these things, which comes from Thee alone.

2. Mind: Hear [then], My son, how standeth God and All.

God; Aeon; Cosmos; Time; Becoming.

God maketh Aeon; Aeon, Cosmos; Cosmos, Time; and Time, Becoming.

The Good − the Beautiful, Wisdom, Blessedness − is essence, as it were, of God; of Aeon, Sameness; of Cosmos, Order; of Time, Change; and of Becoming, Life and Death.

The energies of God are Mind and Soul; of Aeon, lastingness and deathlessness; of Cosmos, restoration and the opposite thereof; of Time, increase and decrease; and of Becoming, quality.

Aeon is, then, in God; Cosmos, in Aeon; in Cosmos; Time; in Time, Becoming.

Aeon stands firm round God; Cosmos is moved in Aeon; Time hath its limits in the Cosmos; Becoming doth become in Time.

3. The source, therfore, of all is God; their essence, Aeon; their matter, Cosmos.

God's power is Aeon; Aeon's work is Cosmos − which never hath become, yet ever doth become by Aeon.

Therefore will Cosmos never be destroyed, for Aeon's indestructible; nor doth a whit of things in Cosmos perish, for Cosmos is enwrapped by Aeon round on every side.

Hermes: But God's Wisdom − what is that?

Mind: The Good and Beautiful, and Blessedness, and Virtue's all, and Aeon.

Aeon, then, ordereth [Cosmos], imparting deathlessness and lastingness to matter.

4. For its beginning doth depend on Aeon, as Aeon doth on God.

Now Genesis and Time, in Heaven and upon the Earth, are of two natures.

In Heaven they are unchangeable and indestructible, but on the Earth they're subject unto change and to destruction.

Further, the Aeon's soul is God; the Cosmos' soul is Aeon; the Earth's soul, Heaven.

And God in Mind; and Mind, in Soul; and Soul, in Matter; and all of them through Aeon.

But all this Body, in which are all the bodies, is full of Soul; and Soul is full of Mind, and Mind of God.

It fills it from within, and from without encircles it, making the All to live.

Without, this vast and perfect Life [encircles] Cosmos; within, it fills [it with] all lives; above, in Heaven, continuing in sameness; below, on Earth, changing becoming.

5. And Aeon doth preserve this [Cosmos], or by Necessity, or by Foreknowledge, or by Nature, or by whatever else a man supposes or shall suppose. And all is this − God energizing.

The Energy of God is Power that naught can e'er surpass, a Power with which no one can make comparison of any human thing at all, or any thing divine.

Wherefore, O Hermes, never think that aught of things above or things below is like to God, for thou wilt fall from truth. For naught is like to That which hath no like, and is Alone and One.

And do not ever think that any other can possibly possess His power; for what apart from Him is there of life, and deathlessness and change of quality? For what else should He make?

God's not inactive, since all things [then] would lack activity; for all are full of God.

But neither in the Cosmos anywhere, nor in aught else, is there inaction. For that "inaction" is a name that cannot be applied to either what doth make or what is made.

6. But all things must be made; both ever made, and also in accordance with the influence of every space.

For He who makes, is in them all; not stablished in some one of them, nor making one thing only, but making all.

For being Power, He energizeth in the things He makes and is not independent of them − although the things He makes are subject to Him.

Now gaze through Me upon the Cosmos that's now subject to thy sight; regard its Beauty carefully − Body in pure perfection, though one than which there's no more ancient one, ever in prime of life, and ever−young, nay, rather, in even fuller and yet fuller prime!

7. Behold, again, the seven subject Worlds; ordered by Aeon's order, and with their varied course full−filling Aeon!

[See how] all things [are] full of light, and nowhere [is there] fire; for 'tis the love and the blending of the contraries and the dissimilars that doth give birth to light down shining by the energy of God, the Father of all good, the Leader of all order, and Ruler of the seven world−orderings!

[Behold] the Moon, forerunner of them all, the instrument of nature, and the transmuter of its lower matter!

[Look at] the Earth set in the midst of All, foundation of the Cosmos Beautiful, feeder and nurse of things on Earth!

And contemplate the multitude of deathless lives, how great it is, and that of lives subject to death; and midway, between both, immortal [lives] and mortal, [see thou] the circling Moon.

8. And all are full of soul, and all are moved by it, each in its proper way; some round the Heaven, others around the Earth; [see] how the right [move] not unto the left, nor yet the left unto the right; nor the above below, nor the below above.

And that all there are subject unto Genesis, My dearest Hermes, thou hast no longer need to learn of Me. For that they bodies are, have souls, and they are moved.

But 'tis impossible for them to come together into one without some one to bring them [all] together. It must, then, be that such a one as this must be some one who's wholly One.

9. For as the many motions of them [all] are different, and as their bodies are not like, yet has one speed been ordered for them all, it is impossible that there should be two or more makers for them.

For that one single order is not kept among "the many"; but rivalry will follow of the weaker with the stronger, and they will strive.

And if the maker of the lives that suffer change and death, should be another, he would desire to make the deathless ones as well; just as the maker of the deathless ones, [to make the lives] that suffer death.

But come! if there be two − if matter's one, and Soul is one, in whose hands would there be the distribution for the making? Again, if both of them have some of it, in whose hands may be the greater part?

10. But thus conceive it, then; that every living body doth consist of soul and matter, whether [that body be] of an immortal, or a mortal, or an irrational [life].

For that all living bodies are ensouled; whereas, upon the other hand, those that live not, are matter by itself.

And, in like fashion, Soul when in its self is, after its own maker, cause of life; but the cause of all life is He who makes the things that cannot die.

Hermes: How, then, is it that, first, lives subject to death are other than the deathless ones? And, next, how is it that Life which knows no death, and maketh deathlessness, doth not make animals immortal?

11. Mind: First, that there is some one who does these things, is clear; and, next, that He is also One, is very manifest. For, also, Soul is one, and Life is one, and Matter one.

Hermes: But who is He?

Mind: Who may it other be than the One God? Whom else should it beseem to put Soul into lives but God alone? One, then, is God.

It would indeed be most ridiculous, if when thou dost confess the Cosmos to be one, Sun one, Moon one, and Godhead one, thou shouldst wish God Himself to be some one or other of a number!

12. All things, therefore, He makes, in many [ways]. And what great thing is it for God to make life, soul, and deathlessness, and change, when thou [thyself] dost do so many things?

For thou dost see, and speak, and hear, and smell, and taste, and touch, and walk, and think, and breathe. And it is not one man who smells, another one who walks, another one who thinks, and [yet] another one who breathes. But one is he who doth all these.

And yet no one of these could be apart from God. For just as, should thou cease from these, thou wouldst no longer be a living thing, so also, should God cease from them (a thing not law to say), no longer is He God.

13. For if it hath been shown that no thing can [inactive] be, how much less God? For if there's aught he doth not make (if it be law to say), He is imperfect. But if He is not only not inactive, but perfect [God], then He doth make all things.

Give thou thyself to Me, My Hermes, for a little while, and thou shalt understand more easily how that God's work is one, in order that all things may be − that are being made, or once have been, or that are going to be made. And this is, My beloved, Life; this is the Beautiful; this is the Good; this, God.

14. And if thou wouldst in practice understand [this work], behold what taketh place with thee desiring to beget. Yet this is not like unto that, for He doth not enjoy.

For that indeed He hath no other one to share in what He works, for working by Himself, He ever is at work, Himself being what He doth. For did He separate Himself from it, all things would [then] collapse, and all must die, Life ceasing.

But if all things are lives, and also Life is one; then, one is God. And, furthermore, if all are lives, both those in Heaven and those on Earth, and One Life in them all is made to be by God, and God is it − then, all are made by God.

Life is the making−one of Mind and Soul; accordingly Death is not the destruction of those that are at−oned, but the dissolving of their union.

15. Aeon, moreover, is God's image; Cosmos [is] Aeon's; the Sun, of Cosmos; and Man, [the image] of the Sun.

The people call change death, because the body is dissolved, and life, when it's dissolved, withdraws to the unmanifest. But in this sermon (logos), Hermes, My beloved, as thou dost hear, I say the Cosmos also suffers change − for that a part of it each day is made to be in the unmanifest − yet it is ne'er dissolved.

These are the passions of the Cosmos − revolvings and concealments; revolving is conversion and concealment renovation.

16. The Cosmos is all−formed − not having forms external to itself, but changing them itself within itself. Since, then, Cosmos is made to be all−formed, what may its maker be? For that, on the one hand, He should not be void of all form; and, on the other hand, if He's all−formed, He will be like the Cosmos. Whereas,

again, has He a single form, He will thereby be less than Cosmos.

What, then, say we He is? − that we may not bring round our sermon (logos) into doubt; for naught that mind conceives of God is doubtful.

He, then, hath one idea, which is His own alone, which doth not fall beneath the sight, being bodiless, and [yet] by means of bodies manifesteth all [ideas]. And marvel not that there's a bodiless idea.

17. For it is like the form of reason (logos) and mountain−tops in pictures. For they appear to stand out strongly from the rest, but really are quite smooth and flat.

And now consider what is said more boldly, but more truly!

Just as man cannot live apart from Life, so neither can God live without [His] doing good. For this is as it were the life and motion as it were of God − to move all things and make them live.

18. Now some of the things said should bear a sense peculiar to themselves. So understand, for instance, what I'm going to say.

All are in God, [but] not as lying in a place. For place is both a body and immovable, and things that lie do not have motion.

Now things lie one way in the bodiless, another way in being made manifest.

Think, [then,] of Him who doth contain them all; and think, that than the bodiless naught is more comprehensive, or swifter, or more potent, but it is the most comprehensive, the swiftest, and most potent of them all.

19. And, thus, think from thyself, and bid thy soul go unto any land, and there more quickly than thy bidding will it be. And bid it journey oceanwards; and there, again, immediately 'twill be, not as if passing on from place to place, but as if being there.

And bid it also mount to heaven; and it will need no wings, not will aught hinder it, nor fire of sun, nor auther, nor vortex−swirl, nor bodies of the other stars; but, cutting through them all, it will soar up to the last Body [of them all]. And shouldst thou will to break through this as well, and contemplate what is beyond − if there be aught beyond the Cosmos; it is permitted thee.

20. Behold what power, what swiftness, thou dost have! And canst thou do all of these things, and God not [do them]?

Then, in this way know God; as having all things in Himself as thoughts, the whole Cosmos itself.

If, then, thou dost not make thyself like unto God, thou canst not know Him. For like is knowable unto like [alone].

Make, [then,] thyself to grow to the same stature as the Greatness which transcends all measure; leap forth from every body; transcend all time; become Eternity; and [thus] shalt thou know God.

Conceiving nothing is impossible unto thyself, think thyself deathless and able to know all − all arts, all sciences, the way of every life.

Become more lofty than all height, and lower than all depth. Collect into thyself all senses of [all] creatures − of fire, [and] water, dry and moist. Think that thou art at the same time in every place − in earth, in sea, in sky; not yet begotten, in the womb, young, old, [and] dead, in after−death conditions.

And if thou knowest all these things at once − times, places, doings, qualities, and quantities; thou canst know God.

21. But if thou lockest up thy soul within thy body, and dost debase it, saying: I nothing know; I nothing can; I fear the sea; I cannot scale the sky; I know not who I was, who I shall be − what is there [then] between [thy] God and thee?

For thou canst know naught of things beautiful and good so long as thou dost love thy body and art bad.

The greatest bad there is, is not to know God's Good; but to be able to know [Good], and will, and hope, is a Straight Way, the Good's own [Path], both leading there and easy.

If thou but settest thy foot thereon, 'twill meet thee everywhere, 'twill everywhere be seen, both where and when thou dost expect it not − waking, sleeping, sailing, journeying, by night, by day, speaking, [and] saying naught. For there is naught that is not image of the Good.

22. Hermes: Is God unseen?

Mind: Hush! Who is more manifest than He? For this one reason hath He made all things, that through them all thou mayest see Him.

This is the Good of God, this [is] His Virtue − that He may be manifest through all.

For naught's unseen, even of things that are without a body. Mind sees itself in thinking, God in making.

So far these things have been made manifest to thee, Thrice−greatest one! Reflect on all the rest in the same way with thyself, and thou shalt not be led astray.

XII. About The Common Mind

1. Hermes: The Mind, O Tat, is of God's very essence − (if such a thing as essence of God there be) − and what that is, it and it only knows precisely.
The Mind, then, is not separated off from God's essentiality, but is united to it, as light to sun.
This Mind in men is God, and for this cause some of mankind are gods, and their humanity is nigh unto divinity.
For the Good Daimon said: "Gods are immortal men, and men are mortal gods."

2. But in irrational lives Mind is their nature. For where is Soul, there too is Mind; just as where Life, there is there also Soul.
But in irrational lives their soul is life devoid of mind; for Mind is the in−worker of the souls of men for good − He works on them for their own good.
In lives irrational He doth co−operate with each one's nature; but in the souls of men He counteracteth them.
For every soul, when it becomes embodied, is instantly depraved by pleasure and by pain.
For in a compound body, just like juices, pain and pleasure seethe, and into them the soul, on entering in, is

plunged.

3. O'er whatsoever souls the Mind doth, then, preside, to these it showeth its own light, by acting counter to their prepossessions, just as a good physician doth upon the body prepossessed by sickness, pain inflict, burning or lancing it for sake of health.
In just the selfsame way the Mind inflicteth pain on the soul, to rescue it from pleasure, whence comes its every ill.
The great ill of the soul is godlessness; then followeth fancy for all evil things and nothing good.
So, then, Mind counteracting it doth work good on the soul, as the physician health upon the body.

4. But whatsoever human souls have not the Mind as pilot, they share in the same fate as souls of lives irrational.
For [Mind] becomes co−worker with them, giving full play to the desires toward which [such souls] are borne − [desires] that from the rush of lust strain after the irrational; [so that such human souls,] just like irrational animals, cease not irrationally to rage and lust, nor are they ever satiate of ills.
For passions and irrational desires are ills exceeding great; and over these God hath set up the Mind to play the part of judge and executioner.

5. Tat: In that case, father mine, the teaching (logos) as to Fate, which previously thou didst explain to me, risks to be overset.
For that if it be absolutely fated for a man to fornicate, or commit sacrilege, or do some other evil deed, why is he punished − when he hath done the deed from Fate's necessity?
Hermes: All works, my son, are Fate's; and without Fate naught of things corporal − or good, or ill − can come to pass.
But it is fated, too, that he who doeth ill, shall suffer. And for this cause he doth it − that he may suffer what he suffereth, because he did it.

6. But for the moment, [Tat,] let be the teaching as to vice and Fate, for we have spoken of these things in other [of our sermons]; but now our teaching (logos) is about the Mind: − what Mind can do, and how it is [so] different − in men being such and such, and in irrational lives [so] changed; and [then] again that in irrational lives it is not of a beneficial nature, while that in men it quencheth out the wrathful and the lustful elements.
Of men, again, we must class some as led by reason, and others as unreasoning.

7. But all men are subject to Fate, and genesis and change, for these are the beginning and the end of Fate.
And though all men do suffer fated things, those led by reason (those whom we said Mind doth guide) do not endure like suffering with the rest; but, since they've freed themselves from viciousness, not being bad, they do not suffer bad.
Tat: How meanest thou again, my father? Is not the fornicator bad; the murderer bad; and [so with] all the rest?
Hermes: [I meant not that;] but that the Mind−led man, my son, though not a fornicator, will suffer just as though he had committed fornication, and though he be no murderer, as though he had committed murder.
The quality of change he can no more escape than that of genesis.
But it is possible for one who hath the Mind, to free himself from vice.

8. Wherefore I've ever heard, my son, Good Daimon also say − (and had He set it down in written words, He would have greatly helped the race of men; for He alone, my son, doth truly, as the Firstborn God, gazing on all things, give voice to words (logoi) divine) − yea, once I heard Him say:
"All things are one, and most of all the bodies which the mind alone perceives. Our life is owing to [God's] Energy and Power and Aeon. His Mind is good, so is His Soul as well. And this being so, intelligible things know naught of separation. So, then, Mind, being Ruler of all things, and being Soul of God, can do whate'er

it wills."

9. So do thou understand, and carry back this word (logos) unto the question thou didst ask before − I mean about Mind's Fate.
For if thou dost with accuracy, son, eliminate [all] captious arguments (logoi), thou wilt discover that of very truth the Mind, the Soul of God, doth rule o'er all − o'er Fate, and Law, and all things else; and nothing is impossible to it − neither o'er Fate to set a human soul, nor under Fate to set [a soul] neglectful of what comes to pass. Let this so far suffice from the Good Daimon's most good [words].
Tat: Yea, [words] divinely spoken, father mine, truly and helpfully. But further still explain me this.

10. Thou said'st that Mind in lives irrational worked in them as [their] nature, co−working with their impulses.
But impulses of lives irrational, as I do think, are passions.
Now if the Mind co−worketh with [these] impulses, and if the impulses of [lives] irrational be passions, then is Mind also passion, taking its color from the passions.
Hermes: Well put, my son! Thou questionest right nobly, and it is just that I as well should answer [nobly].

11. All things incorporeal when in a body are subject unto passion, and in the proper sense they are [themselves] all passions.
For every thing that moves itself is incorporeal; while every thing that's moved is body.
Incorporeals are further moved by Mind, and movement's passion.
Both, then, are subject unto passion − both mover and the moved, the former being ruler and the latter ruled.
But when a man hath freed himself from body, then is he also freed from passion.
But, more precisely, son, naught is impassible, but all are passible.
Yet passion differeth from passibility; for that the one is active, while the other's passive.
Incorporeals moreover act upon themselves, for either they are motionless or they are moved; but whichsoe'er it be, it's passion.
But bodies are invaribly acted on, and therefore they are passible.
Do not, then, let terms trouble thee; action and passion are both the selfsame thing. To use the fairer sounding term, however, does no harm.

12. Tat: Most clearly hast thou, father mine, set forth the teaching (logos).
Hermes: Consider this as well, my son; that these two things God hath bestowed on man beyond all mortal lives − both mind and speech (logos) equal to immortality. He hath the mind for knowing God and uttered speech (logos) for eulogy of Him.
And if one useth these for what he ought, he'll differ not a whit from the immortals. Nay, rather, on departing from the body, he will be guided by the twain unto the Choir of Gods and Blessed Ones.

13. Tat: Why, father mine! − do not the other lives make use of speech (logos)?
Hermes: Nay, son; but use of voice; speech is far different from voice. For speech is general among all men, while voice doth differ in each class of living thing.
Tat: But with men also, father mine, according to each race, speech differs.
Hermes: Yea, son, but man is one; so also speech is one and is interpreted, and it is found the same in Egypt, and in Persia, and in Greece.
Thou seemest, son, to be in ignorance of Reason's (Logos) worth and greatness. For that the Blessed God, Good Daimon, hath declared:
"Soul is in Body, Mind in Soul; but Reason (Logos) is in Mind, and Mind in God; and God is Father of [all] these."

14. The Reason, then, is the Mind's image, and Mind God's [image]; while Body is [the image] of the Form; and Form [the image] of the Soul.

The subtlest part of Matter is, then, Air; of Air, Soul; of Soul, Mind; and of Mind, God.
And God surroundeth all and permeateth all; while Mind Surroundeth Soul, Soul Air, Air Matter.
Necessity and Providence and Nature are instruments of Cosmos and of Matter's ordering; while of intelligible things each is Essence, and Sameness is their Essence.
But of the bodies of the Cosmos each is many; for through possessiong Sameness, [these] composed bodies, though they do change from one into another of themselves, do natheless keep the incorruption of their Sameness.

15. Whereas in all the rest of composed bodies, of each there is a certain number; for without number structure cannot be, or composition, or decomposition.
Now it is units that give birth to number and increase it, and, being decomposed, are taken back again into themselves.
Matter is one; and this whole Cosmos − the mighty God and image of the mightier One, both with Him unified, and the conserver of the Will and Order of the Father − is filled full of Life.
Naught is there in it throughout the whole of Aeon, the Father's [everlasting] Re−establishment − nor of the whole, nor of the parts − which doth not live.
For not a single thing that's dead, hath been, or is, or shall be in [this] Cosmos.
For that the Father willed it should have Life as long as it should be. Wherefore it needs must be a God.

16. How then, O son, could there be in the God, the image of the Father, in the plenitude of Life − dead things?
For that death is corruption, and corruption destruction.
How then could any part of that which knoweth no corruption be corrupted, or any whit of him the God destroyed?
Tat: Do they not, then, my father, die − the lives in it, that are its parts?
Hermes: Hush, son! − led into error by the term in use for what takes place.
They do not die, my son, but are dissolved as compound bodies.
Now dissolution is not death, but dissolution of a compound; it is dissolved not so that it may be destroyed, but that it may become renewed.
For what is the activity of life? Is it not motion? What then in Cosmos is there that hath no motion? Naught is there, son!

17. Tat: Doth not Earth even, father, seem to thee to have no motion?
Hermes: Nay, son; but rather that she is the only thing which, though in very rapid motion, is also stable.
For how would it not be a thing to laugh at, that the Nurse of all should have no motion, when she engenders and brings forth all things?
For 'tis impossible that without motion one who doth engender, should do so.
That thou should ask if the fourth part is not inert, is most ridiculous; for the body which doth have no motion, gives sign of nothing but inertia.

18. Know, therefore, generally, my son, that all that is in Cosmos is being moved for increase or for decrease.
Now that which is kept moving, also lives; but there is no necessity that that which lives, should be all same.
For being simultaneous, the Cosmos, as a whole, is not subject to change, my son, but all its parts are subject unto it; yet naught [of it] is subject to corruption, or destroyed.
It is the terms employed that confuse men. For 'tis not genesis that constituteth life, but 'tis sensation; it is not change that constituteth death, but 'tis forgetfulness.
Since, then, these things are so, they are immortal all − Matter, [and] Life, [and] Spirit, Mind [and] Soul, of which whatever liveth, is composed.

19. Whatever then doth live, oweth its immortality unto the Mind, and most of all doth man, he who is both recipient of God, and co−essential with Him.

For with this life alone doth God consort; by visions in the night, by tokens in the day, and by all things doth He foretell the future unto him − by birds, by inward parts, by wind, by tree.
Wherefore doth man lay claim to know things past, things present and to come.

20. Observe this too, my son; that each one of the other lives inhabiteth one portion of the Cosmos − aquatic creatures water, terrene earth, and aery creatures air; while man doth use all these − earth, water air [and] fire; he seeth Heaven, too, and doth contact it with [his] sense.
But God surroundeth all, and permeateth all, for He is energy and power; and it is nothing difficult, my son, to conceive God.

21. But if thou wouldst Him also contemplate, behold the ordering of the Cosmos, and [see] the orderly behavior of its ordering; behold thou the Necessity of things made manifest, and [see] the Providence of things become and things becoming; behold how Matter is all−full of Life; [behold] this so great God in movement, with all the good and noble [ones] − gods, daimones and men!
Tat: But these are purely energies, O father mine!
Hermes: If, then, they're purely energies, my son − by whom, then, are they energized except by God?
Or art thou ignorant, that just as Heaven, Earth, Water, Air, are parts of Cosmos, in just the selfsame way God's parts are Life and Immortality, [and] Energy, and Spirit, and Necessity, and Providence, and Nature, Soul, and Mind, and the Duration of all these that is called Good?
And there are naught of things that have become, or are becoming, in which God is not.

22. Tat: Is He in Matter, father, then?
Hermes: Matter, my son, is separate from God, in order that thou may'st attribute to it the quality of space.
But what thing else than mass think'st thou it is, if it's not energized? Whereas if it be energized, by whom is it made so? For energies, we said, are parts of God.
By whom are, then, all lives enlivened? By whom are things immortal made immortal? By whom changed things made changeable?
And whether thou dost speak of Matter, of Body, or of Essence, know that these too are energies of God; and that materiality is Matter's energy, that corporeality is Bodies' energy, and that essentiality doth constituteth the energy of Essence; and this is God − the All.

23. And in the All is naught that is not God. Wherefore nor size, nor space, nor quality, nor form, nor time, surroundeth God; for He is All, and All surroundeth all, and permeateth all.
Unto this Reason (Logos), son, thy adoration and thy worship pay. There is one way alone to worship God; [it is] not to be bad.

XIII. The Secret Sermon on the Mountain

1. Tat: [Now] in the General Sermons, father, thou didst speak in riddles most unclear, conversing on Divinity; and when thou saidst no man could e'er be saved before Rebirth, thy meaning thou didst hide.

Further, when I became thy Suppliant, in Wending up the Mount, after thou hadst conversed with me, and when I longed to learn the Sermon (Logos) on Rebirth (for this beyond all other things is just the thing I know not), thou saidst, that thou wouldst give it me − "when thou shalt have become a stranger to the world".

Wherefore I got me ready and made the thought in me a stranger to the world−illusion.

And now do thou fill up the things that fall short in me with what thou saidst would give me the tradition of Rebirth, setting it forth in speech or in the secret way.

I know not, O Thrice−greatest one, from out what matter and what womb Man comes to birth, or of what seed.

2. Hermes: Wisdom that understands in silence [such is the matter and the womb from out which Man is born], and the True Good the seed.

Tat: Who is the sower, father? For I am altogether at a loss.

Hermes: It is the Will of God, my son.

Tat: And of what kind is he that is begotten, father? For I have no share of that essence in me, which doth transcend the senses. The one that is begot will be another one from God, God's Son?

Hermes: All in all, out of all powers composed.

Tat: Thou tellest me a riddle, father, and dost not speak as father unto son.

Hermes: This Race, my son, is never taught; but when He willeth it, its memory is restored by God.

3. Tat: Thou sayest things impossible, O father, things that are forced. Hence answers would I have direct unto these things. Am I a son strange to my father's race?

Keep it not, father, back from me. I am a true−born son; explain to me the manner of Rebirth.

Hermes: What may I say, my son? I can but tell thee this. Whene'er I see within myself the Simple Vision brought to birth out of God's mercy, I have passed through myself into a Body that can never die. And now i am not as I was before; but I am born in Mind.

The way to do this is not taught, and it cannot be seen by the compounded element by means of which thou seest.

Yea, I have had my former composed form dismembered for me. I am no longer touched, but I have touch; I have dimension too; and [yet] am I a stranger to them now.

Thou seest me with eyes, my son; but what I am thou dost not understand [even] with fullest strain of body and of sight.

4. Tat: Into fierce frenzy and mind−fury hast thou plunged me, father, for now no longer do I see myself.

Hermes: I would, my son, that thou hadst e'en passed right through thyself, as they who dream in sleep yet sleepless.

Tat: Tell me this too! Who is the author of Rebirth?

Hermes: The Son of God, the One Man, by God's Will.

5. Tat: Now hast thou brought me, father, unto pure stupefaction. Arrested from the senses which I had before,... for [now] I see thy Greatness identical with thy distinctive form.

Hermes: Even in this thou art untrue; the mortal form doth change with every day. 'Tis turned by time to growth and waning, as being an untrue thing.

6. Tat: What then is true, Thrice−greatest One?

Hermes: That which is never troubled, son, which cannot be defined; that which no color hath, nor any figure, which is not turned, which hath no garment, which giveth light; that which is comprehensible unto itself [alone], which doth not suffer change; that which no body can contain.

Tat: In very truth I lose my reason, father. Just when I thought to be made wise by thee, I find the senses of this mind of mine blocked up.

Hermes: Thus is it, son: That which is upward borne like fire, yet is borne down like earth, that which is moist like water, yet blows like air, how shalt thou this perceive with sense − the that which is not solid nor yet moist, which naught can bind or loose, of which in power and energy alone can man have any notion − and even then it wants a man who can perceive the Way of Birth in God?

7. Tat: I am incapable of this, O father, then?

Hermes: Nay, God forbid, my son! Withdraw into thyself, and it will come; will, and it comes to pass; throw out of work the body's senses, and thy Divinity shall come to birth; purge from thyself the brutish torments − things of matter.

Tat: I have tormentors then in me, O father?

Hermes: Ay, no few, my son; nay, fearful ones and manifold.

Tat: I do not know them, father.

Hermes: Torment the first is this Not−knowing, son; the second one is Grief; the third, Intemperance; the fourth, Concupiscence; the fifth, Unrighteousness; the sixth is Avarice; the seventh, Error; the eighth is Envy; the ninth, Guile; the tenth is Anger; eleventh, Rashness; the twelfth is Malice.

These are in number twelve; but under them are many more, my son; and creeping through the prison of the body they force the man that's placed therein to suffer in his senses. But they depart (though not all at once) from him who hath been taken pity on by God; and this it is which constitutes the manner of Rebirth. And... the Reason (Logos).

8. And now, my son, be still and solemn silence keep! Thus shall the mercy that flows on us from God not cease.

Henceforth rejoice, O son, for by the Powers of God thou art being purified for the articulation of the Reason (Logos).

Gnosis of God hath come to us, and when this comes, my son, Not−knowing is cast out.

Gnosis of Joy hath come to us, and on its coming, son, Sorrow will flee away to them who give it room. The Power that follows Joy do I invoke, thy Self−control. O Power most sweet! Let us most gladly bid it welcome, son! How with its coming doth it chase Intemperance away!

9. Now fourth, on Continence I call, the Power against Desire. This step, my son, is Righteousness' firm seat. For without judgement see how she hath chased Unrighteousness away. We are made righteous, son, by the departure of Unrighteousness.

Power sixth I call to us − that against Avarice, Sharing−with−all.

And now that Avarice is gone, I call on Truth. And Error flees, and Truth is with us.

See how [the measure of] the Good is full, my son, upon Truth's coming. For Envy is gone from us; and unto Truth is joined the Good as well, with Life and Light.

And now no more doth any torment of the Darkness venture nigh, but vanquished [all] have fled with whirring wings.

10. Thou knowest [now], my son, the manner of Rebirth. And when the Ten is come, my son, that driveth out the Twelve, the Birth in understanding is complete, and by this birth we are made into Gods.

Who then doth by His mercy gain this Birth in God, abandoning the body's senses, knows himself [to be of Light and Life] and that he doth consist of these, and [thus] is filled with bliss.

11. Tat: By God made steadfast, father, no longer with the sight my eyes afford I look on things, but with the energy the Mind doth give me through the Powers.

In Heaven am I, in earth, in water, air; I am in animals, in plants; I'm in the womb, before the womb, after the womb; I'm everywhere!

But further tell me this: How are the torments of the Darkness, when they are twelve in number, driven out by the ten Powers? What is the way of it, Thrice−greatest one?

12. Hermes: This dwelling−place through which we have just passed, my son, is constituted from the circle of the twelve types−of−life, this being composed of elements, twelve in number, but of one nature, an omniform idea. For man's delusion there are disunions in them, son, while in their action they are one. Not only can we never part Rashness from Wrath; they cannot even be distinguished.

According to right reason (logos), then, they naturally withdraw once and for all, in as much as they are chased out by no less than ten powers, that is, the Ten.

For, son, the Ten is that which giveth birth to souls. And Life and Light are unified there, where the One hath being from the Spirit. According then to reason (logos) the One contains the Ten, the Ten the One.

13. Tat: Father, I see the All, I see myself in Mind.

Hermes: This is, my son, Rebirth − no more to look on things from body's view−point (a thing three ways in space extended)... though this Sermon (Logos) on Rebirth, on which I did not comment − in order that we may not be calumniators of the All unto the multitude, to whom indeed God Himself doth will we should not.

14. Tat: Tell me, O father: This Body which is made up of the Powers, is it at any time dissolved?

Hermes: Hush, [son]! Speak not of things impossible, else wilt thou sin and thy Mind's eye be quenched.

The natural body which our sense perceives is far removed from this essential birth.

The first must be dissolved, the last can never be; the first must die, the last death cannot touch.

Dost thou not know thou hast been born a God, Son of the One, even as I myself?

15. Tat: I would, O father, hear the Praise−giving with hymn which thou didst say thou heardest then when thou wert at the Eight [the Ogdoad] of Powers

Hermes: Just as the Shepherd did foretell [I should], my son, [when I came to] the Eight.

Well dost thou haste to "strike thy tent", for thou hast been made pure.

The Shepherd, Mind of all masterhood, hath not passed on to me more than hath been written down, for full well did he know that I should of myself be able to learn all, and hear what I should wish, and see all things.

He left to me the making of fair things; wherefore the Powers within me. e'en as they are in all, break into song.

16. Tat: Father, I wish to hear; I long to know these things.

Hermes: Be still, my son; hear the Praise−giving now that keeps [the soul] in tune, Hymn of Re−birth − a hymn I would not have thought fit so readily to tell, had'st thou not reached the end of all.

Wherefore this is not taught, but is kept hid in silence.

Thus then, my son, stand in a place uncovered to the sky, facing the southern wind, about the sinking of the setting sun, and make thy worship; so in like manner too when he doth rise, with face to the east wind.

Now, son, be still!

The Secret Hymnody

17. Let every nature of the World receive the utterance of my hymn!

Open thou Earth! Let every bolt of the Abyss be drawn for me. Stir not, ye Trees!

I am about to hymn creation's Lord, both All and One.

Ye Heavens open and ye Winds stay still; [and] let God's deathless Sphere receive my word (logos)!

For I will sing the praise of Him who founded all; who fixed the Earth, and hung up Heaven, and gave command that Ocean should afford sweet water [to the Earth], to both those parts that are inhabited and those that are not, for the support and use of every man; who made the Fire to shine for gods and men for every act.

Let us together all give praise to Him, sublime above the Heavens, of every nature Lord!

'Tis He who is the Eye of Mind; may He accept the praise of these my Powers!

18. Ye powers that are within me, hymn the One and All; sing with my Will, Powers all that are within me!

O blessed Gnosis, by thee illumined, hymning through thee the Light that mond alone can see, I joy in Joy of Mind.

Sing with me praises all ye Powers!

Sing praise, my Self−control; sing thou through me, my Righteousness, the praises of the Righteous; sing thou, my Sharing−all, the praises of the All; through me sing, Truth, Truth's praises!

Sing thou, O Good, the Good! O Life and Light, from us to you our praises flow!

Father, I give Thee thanks, to Thee Thou Energy of all my Powers; I give Thee thanks, O God, Thou Power of all my Energies!

19. Thy Reason (Logos) sings through me Thy praises. Take back through me the All into [Thy] Reason − [my] reasonable oblation!

Thus cry the Powers in me. They sing Thy praise, Thou All; they do Thy Will.

From Thee Thy Will; to Thee the All. Receive from all their reasonable oblation. The All that is in us, O Life, preserve; O Light, illumine it; O God, in−spirit it.

It it Thy Mind that plays the shepherd to Thy Word, O Thou Creator, Bestower of the Spirit [upon all].

20. [For] Thou art God, Thy Man thus cries to Thee through Fire, through Air, through Earth, through Water, [and] through Spirit, through Thy creatures.

'Tis from Thy Aeon I have found praise−giving; and in thy Will, the object of my search, have I found rest.

Tat: By thy good pleasure have I seen this praise−giving being sung, O father; I have set it in my Cosmos too.

Hermes: Say in the Cosmos that thy mind alone can see, my son.

Tat: Yea, father, in the Cosmos that the mind alone can see; for I have been made able by thy Hymn, and by thy Praise−giving my mind hath been illumined. But further I myself as well would from my natural mind send praise−giving to God.

21. Hermes: But not unheedfully, my son.

Tat: Aye. What I behold in mind, that do I say.

To thee, thou Parent of my Bringing into Birth, as unto God I, Tat, send reasonable offerings. o God and Father, thou art the Lord, thou art the Mind. Receive from me oblations reasonable as thou would'st wish; for by thy Will all things have been perfected.

Hermes: Send thou oblation, son, acceptable to God, the Sire of all; but add, my son, too, "through the Word" (Logos).

Tat: I give thee, father, thanks for showing me to sing such hymns.

22. Hermes: Happy am I, my son, that though hast brought the good fruits forth of Truth, products that cannot die.

And now that thou hast learnt this lesson from me, make promise to keep silence on thy virtue, and to no soul, my son, make known the handing on to thee the manner of Rebirth, that we may not be thought to be

calumniators.

And now we both of us have given heed sufficiently, both I the speaker and the hearer thou.

In Mind hast thou become a Knower of thyself and our [common] Sire.

The Corpus Hermetica

Attributed to Hermes Trismestigustus

Table of Contents

The Corpus Hermetica **1**
Attributed to Hermes Trismestigustus 1
The First Book. 1
The Second Book. Called "Poemander." 5
The Third Book. Called "The Holy Sermon." 12
The Fourth Book. Called "The Key." 12
The Fifth Book. 18
The Sixth Book. Called "That in God alone is Good." 21
The Seventh Book. His Secret Sermon in the Mount Of Regeneration, and the Profession of Silence. To His Son Tat. 23
The Eighth Book. That The Greatest Evil In Man, Is The Not Knowing God. 28
The Ninth Book. A Universal Sermon To Asclepius. 29
The Tenth Book. The Mind to Hermes. 33
The Eleventh Book. Of the Common Mind to Tat. 40
The Twelfth Book. His Crater or Monas. 46
The Thirteenth Book. Of Sense and Understanding. 49
The Fourteenth Book. Of Operation and Sense. 52
The Fifteenth Book. Of Truth to His Son Tat. 55
The Sixteenth Book. That None of the Things that are, can Perish. 58
The Seventeenth Book. To Asclepius, to be Truly Wise. 59

The Corpus Hermetica

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"Enoch was the first who invented books and different sorts of writing. The ancient
     Greeks declare that Enoch is the same as Mercury Trismegistus [Hermes], and that
     he taught the sons of men the art of building cities, and enacted some admirable
     laws...He discovered the knowledge of the Zodiac, and the course of the Planets;
     and he pointed out to the sons of men, that they should worship God, that they
     should fast, that they should pray, that they should give alms, votive offerings, and
     tenths. He reprobated abominable foods and drunkenness, and appointed festivals
     for sacrifices to the Sun, at each of the Zodiacal Signs."
          − Hebraeus
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The First Book.

O my Son, write this first Book, both for Humanity's sake, and for Piety towards God.

For there can be no Religion more true or just, than to know the things that are; and to acknowledge thanks for all things, to him that made them, which thing I shall not cease continually to do.

What then should a man do, O Father, to lead his life well, seeing there is nothing here true ?

Be Pious and Religious, O my Son, for he that doth so, is the best and highest Philosopher; and with− out Philosophy, it is impossible ever to attain to the height and exactness of Piety or Religion.

But he that shall learn and study the things that are, and how they are ordered and governed, and by whom and for what cause, or to what end, will acknowledge thanks to the Workman as to a good Father, an excellent Nurse and a faithful Steward, and he that gives thanks shall be Pious or Religious, and he that is Religious shall know both where the truth is, and what it is, and learning that, he will be yet more and more Religious.

For never, O Son, shall or can that Soul which while it is in the Body lightens and lifts up itself to know and comprehend that which is Good and True, slide back to the contrary; for it is infinitely enamoured thereof. and forgetteth all Evils; and when it hath learned and known its Father and progenitor it can no more Apostatize or depart from that Good.

And let this, O Son, be the end of Religion and Piety; whereunto when thou art once arrived, thou shalt both live well, and die blessedly, whilst thy Soul is not ignorant whether it must return and fly back again.

For this only, O Son, is the way to the Truth, which our Progenitors travelled in; and by which, making their Journey, they at length attained to the Good. It is a Venerable way, and plain, but hard and difficult for the Soul to go in that is in the Body.

For first must it war against its own self, and after much Strife and Dissention it must be overcome of one part; for the Contention is of one against two, whilst it flies away and they strive to hold and detain it.

But the victory of both is not like; for the one hasteth to that which is Good, but the other is a neighbour to the things that are Evil; and that which is Good, desireth to be set at Liberty; but the things that are Evil, love Bondage and Slavery.

And if the two parts be overcome, they become quiet, and are content to accept of it as their Ruler; but if the one be overcome of the two, it is by them led and carried to be punished by its being and continuance here.

This is, O Son, the Guide in the way that leads thither for thou must first forsake the Body before thy end, and get the victory in this Contention and Strifeful life, and when thou hast overcome. return.

But now, O my Son, I will by Heads run through the things that are: understand thou what I say, and remember what thou hearest.

All things that are, are moved; only that which is not, is unmovable.

Every Body is changeable.

Not every Body is dissolvable.

Some Bodies are dissolvable.

Every living thing is not mortal.

Not every living thing is immortal.

That which may be dissolved is also corruptible.

That which abides always is unchangeable.

That which is unchangeable is eternal.

That which is always made is always corrupted.

That which is made but once, is never corrupted, neither becomes any other thing.

First, God; Secondly, the World; Thirdly, Man.

The World for Man, Man for God.

Of the Soul, that part which is Sensible is mortal, but that which is Reasonable is immortal.

Every essence is immortal.

Every essence is unchangeable.

Every thing that is, is double.

None of the things that are stand still.

Not all things are moved by a Soul, but every thing that is, is moved by a Soul.

Every thing that suffers is Sensible, every thing that is Sensible suffereth.

Every thing that is sad rejoiceth also, and is a mortal living Creature.

Not every thing that joyeth is also sad, but is an eternal living thing.

Not every Body is sick; every Body that is sick is dissolvable.

The Mind in God.

Reasoning (or disputing or discoursing) in Man,

Reason in the Mind.

The Mind is void of suffering.

No thing in a Body true.

All that is incorporeal, is void of Lying.

Every thing that is made is corruptible.

Nothing good upon Earth, nothing evil in Heaven.

God is good, Man is evil.

Good is voluntary, or of its own accord.

Evil is involuntary or against its will.

The Gods choose good things, as good things.

Time is a Divine thing.

Law is Humane.

Malice is the nourishment of the World.

Time is the Corruption of Man.

Whatsoever is in Heaven is unalterable.

All upon Earth is alterable.

Nothing in Heaven is servanted, nothing upon Earth free.

Nothing unknown in Heaven, nothing known upon Earth.

The things upon Earth communicate not with those in Heaven.

All things in Heaven are unblameable, all things upon Earth are subject to Reprehension.

That which is immortal, is not mortal: that which is mortal is not immortal.

That which is sown, is not always begotten; but that which is begotten always, is sown.

Of a dissolvable Body, there are two Times, one from sowing to generation, one from generation to death.

Of an everlasting Body, the time is only from the Generation.

Dissolvable Bodies are increased and diminished,

Dissolvable matter is altered into contraries; to wit, Corruption and Generation, but Eternal matter into its self, and its like.

The Generation of Man is Corruption, the Corruption of Man is the beginning of Generation.

That which off−springs or begetteth another, is itself an offspring or begotten by another.

Of things that are, some are in Bodies, some in their Ideas.

Whatsoever things belong to operation or working, are in a Body.

That which is immortal, partakes not of that which is mortal.

That which is mortal, cometh not into a Body immortal, but that which is immortal, cometh into that which is mortal.

Operations or Workings are not carried upwards, but descend downwards.

Things upon Earth do nothing advantage those in Heaven, but all things in Heaven do profit and advantage the things upon Earth.

Heaven is capable and a fit receptacle of everlasting Bodies, the Earth of corruptible Bodies.

The Earth is brutish, the Heaven is reasonable or rational.

Those things that are in Heaven are subjected or placed under it, but the things on Earth, are placed upon it.

Heaven is the first Element.

Providence is Divine Order.

Necessity is the Minister or Servant of Providence.

Fortune is the carriage or effect of that which is without Order; the Idol of operation, a lying fantasy or opinion.

What is God? The immutable or unalterable Good.

What is Man? An unchangeable Evil.

If thou perfectly remember these Heads, thou canst not forget those things which in more words I have largely expounded unto thee; for these are the Contents or Abridgment of them.

Avoid all Conversation with the multitude or common People, for I would not have thee subject to Envy, much less to be ridiculous unto the many.

For the like always takes to itself that which is like, but the unlike never agrees with the unlike: such Discourses as these have very few Auditors, and peradventure very few will have, but they have something peculiar unto themselves.

They do rather sharpen and whet evil men to their maliciousness, therefore it behoveth to avoid the multitude and take heed of them as not understanding the virtue and power of the things that are said.

How dost Thou mean, O Father?

Thus, O Son, the whole Nature and Composition of those living things called Men, is very prone to Maliciousness, and is very familiar, and as it were nourished with it, and therefore is delighted with it. Now this wight if it shall come to learn or know, that the world was once made, and all things are done according to Providence and Necessity, Destiny, or Fate, bearing Rule over all: Will he not be much worse than himself, despising the whole because it was made. And if he may lay the cause of evil upon Fate or Destiny, he will never abstain from any evil work.

Wherefore we must look warily to such kind of people, that being in ignorance, they may be less evil for fear of that which is hidden and kept secret.

The Second Book. Called "Poemander."

1. My Thoughts being once seriously busied about the things that are, and my Understanding lifted up, all my bodily Senses being exceedingly holden back, as it is with them that are very heavy of sleep, by reason either of fulness of meat, or of bodily labour. Me thought I saw one of an exceeding great stature, and an infinite greatness call me by my name, and say unto me, "What wouldest thou Hear and See? or what wouldest thou Understand, to Learn, and Know!"

2. Then said I, " Who art Thou?"
"I am," quoth he, "Poemander, the mind of the Great Lord, the most Mighty and absolute Emperor: I know what thou wouldest have, and I am always present with thee."

3. Then said I, "I would Learn the Things that art, and Understand the Nature of them and know God."
"How?" said he.
I answered, "That I would gladly hear."
Then he, "Have me again in thy mind, and whatsoever thou wouldst learn, I will teach thee."

4. When he had thus said, he was changed in his Idea or Form and straightway in the twinkling of an eye, all things were opened unto me: and I saw an infinite Sight, all things were become light, both sweet and exceedingly pleasant; and I was wonderfully delighted in the beholding it.

5. But after a little while, there was a darkness made in part, coming down obliquely, fearful and hideous, which seemed unto me to be changed into a Certain Moist Nature, unspeakably troubled, which yielded a smoke as from fire; and from whence proceeded a voice unutterable, and very mournful, but inarticulate, insomuch that it seemed to have come from the Light.

6. Then from that Light, a certain Holy Word joined itself unto Nature, and out flew the pure and unmixed Fire from the moist Nature upward on high; it is exceeding Light, and Sharp, and Operative withal. And the Air which was also light, followed the Spirit and mounted up to Fire (from the Earth and the Water) insomuch that it seemed to hang and depend upon it.

7. And the Earth and the Water stayed by themselves so mingled together, that the Earth could not be seen for the Water, but they were moved, because of the Spiritual Word that was carried upon them.

8. Then said Poemander unto me, "Dost thou understand this Vision, and what it meaneth?"
"I shall know," said I.
Then said he, "I am that Light, the Mind, thy God, who am before that Moist Nature that appeareth out of Darkness, and that Bright and Lightful Word from the Mind is the Son of God."

9. "How is that?" quoth I.
"Thus," replied he, "Understand it, That which in thee Seeth and Heareth, the Word of the Lord, and the Mind, the Father, God, Differeth not One from the Other, and the Unison of these is Life."
Trismegistus. "I thank thee."
Pimander. "But first conceive well the Light in thy mind and know it."

10. When he had thus said, for a long time me looked steadfastly one upon the other, insomuch that I trembled at his Idea or Form.

11. But when he nodded to me, I beheld in my mind the Light that is in innumerable, and the truly indefinite Ornament or World; and that the Fire is comprehended or contained in or by a most great Power, and constrained to keep its station.

12. These things I understood, seeing the word of Pimander; and when I was mightily amazed, he said again unto me, "Hast thou seen in thy mind that Archetypal Form, which was before the Interminated and Infinite Beginning?" Thus Pimander to me.
"But whence," quoth I, "or whereof are the Elements of Nature made?"
Pimander : "Of the Will and Counsel of God; which taking the Word, and beholding the beautiful World (in the Archetype thereof) imitated it, and so made this World, by the principles and vital Seeds or Soul−like productions of itself."

13. For the Mind being God, Male and Female, Life and Light, brought forth by his Word; another Mind, the Workman: Which being God of the Fire, and the Spirit, fashioned and formed seven other Governors, which in their Circles contain the Sensible World, whose Government or Disposition is called Fate or Destiny.

14. Straightway leaped out, or exalted itself front the downward born Elements of God, the Word of God into the clean and pure Workmanship of Nature, and was united to the Workman, Mind, for it was Consubstantial; and so the downward born Elements of Nature were left without Reason, that they might be the only Matter.

15. But the Workman, Mind, together with the Word, containing the Circles and Whirling them about, turned round as a Wheel his own Workmanships, and suffered them to be turned from an indefinite Beginning to an undeterminable End; for they always begin where they end.

16. And the Circulation or running round of these, as the Mind willeth, out of the lower or downward−born Elements brought forth unreasonable or brutish creatures, for they had no reason, the Air flying things, and the Water such as swim.

17. And the Earth and the Water was separated, either from the other, as the Mind would: and the Earth brought forth from herself such Living Creatures as she had, four−footed and creeping Beasts, wild and tame.

18. But the Father of all things, the Mind being Life and Light, brought forth Man, like unto himself, whom he loved as his proper Birth, for he was all beauteous, having the Image of his Father.

19. For indeed God was exceedingly enamoured of his own Form or Shape, and delivered unto it all his own Workmanships. But he seeing and understanding the Creation of the Workman in the whole, would needs also himself Fall to Work, and so was separated from the Father, being in the sphere of Generation or operation.

20. Having all Power, he considered the Operations or Workmanships of the Seven; but they loved him, and every one made him partaker of his own Order.

21. And he learning diligently and understanding their Essence, and partaking their nature, resolved to pierce and break through the Circumference of the Circles, and to understand the Power of him that sits upon the Fire.

22. And having already all power of mortal things, of the Living, and of the unreasonable Creatures of the World, stooped down and peeped through the Harmony, and breaking through the strength of the Circles, so shewed and made manifest the downward−born Nature, the fair and beautiful Shape or Form of God.

23. Which when he saw, having in itself the unsatiable Beauty and all the Operation of the Seven Governors, and the Form or Shape of God, he Smiled for love, as if he had seen the Shape or Likeness in the Water, or the shadow upon the Earth of the fairest Human form.

24. And seeing in the Water a shape, a shape like unto himself in himself he loved it, and would cohabit with it; and immediately upon the resolution, ensued the Operation, and brought forth the unreasonable Image or Shape.

25. Nature presently laying hold of what it so much loved, did wholly wrap herself about it, and they were mingled, for they loved one another.

26. And for this cause, Man above all things that live upon Earth, is double; Mortal because of his Body, and Immortal because of the substantial Man: For being immortal, and having power of all things, he yet suffers

mortal things, and such as are subject to Fate or Destiny.

27. And therefore being; above all Harmony, he is made and become a servant to Harmony. And being Hermaphrodite, or Male and Female, and watchful, he is governed by and subjected to a Father, that is both Male and Female and watchful.

28. After these things, I said: "Thou art my Mind and I am in love with Reason."

29. Then said Pimander, "This is the Mystery that to this day is hidden, and kept secret; for Nature being mingled with Man brought forth a Wonder most wonderful; for he having the Nature of the Harmony of the Seven, from him whom I told thee, the Fire and the Spirit, Nature continued not, but forth with brought forth seven Men all Males and Females and sublime, or on high, according to the Natures of the Seven Governors."

30. "And after these things, O Pimander," quoth I, "I am now come into a great desire, and longing to hear, do not digress, or run out."

31. But he said, "Keep silence, for I have not yet finished the first speech."

32. Trismegistus. "Behold, I am silent."

33. Pimander. "The Generation therefore of these Seven was after this manner, the Air being Feminine and the Water desirous of Copulation, took from the Fire its ripeness, and from the aether Spirit; and so Nature produced bodies after the Species and Shape of men."

34. And Man was made of Life and Light into Soul and Mind, of Life the Soul, of Light the Mind.

35. And so all the Members of the Sensible World, continued unto the period of the end, bearing rule, and generating.

36. Hear now the rest of that speech, thou so much desirest to hear.

37. When that Period was fulfilled, the bond of all things was loosed and untied by the Will of God; for all living Creatures being Hermaphroditical, or Male and Female, were loosed and untied together with Man; and so the Males were apart by themselves and the Females likewise.

38. And straightway God said to the Holy Word,. Increase in Increasing, and Multiply in Multitude all you my Creatures and Workmanships. And let Him that is endued with Mind, know Himself to be Immortal; and that the cause of Death is the Love of the Body, and let Him Learn all Things that are.

39. When he had thus said, Providence by Fate and Harmony, made the mixtures, and established the Generations, and all things were multiplied according to their kind, and he that knew himself, came at length to the Superstantial of every way substantial good.

40. But he that through the Error of Love, loved the Body, abideth wandering in darkness, sensible, suffering the things of death.

41. Trismegistus. "But why do they that are ignorant sin so much, that they should therefore be deprived of immortality."

42. Pimander. "Thou seemest not to have understood what thou hast heard."

43. Trismegistus. "Peradventure I seem so to thee, but I both understand and remember them."

44. Pimander. "I am glad for thy sake, if thou understoodest them."

45. Trismegistus. "Tell me, why are they worthy of death, that are in death?"

46. Pimander. "Because there goeth a sad and dismal darkness before its Body; of which darkness is the moist Nature, of which moist Nature, the Body consisteth in the sensible World, from whence death is derived. Hast thou understood this aright!"

47. Trismegistus. "But why or how doth he that understands himself, go or pass into God!"

48. Pimander. "That which the Word of God said, say I: Because the Father of all things consists of Life and Light, whereof Man is made."

49. Trismegistus. "Thou sayest very well."

50. Pimander. "God and the Father is Light and Life, of which Man is made. If therefore thou learn and believe thyself to be of the Life and Light, thou shalt again pass into Life."

51. Trismegistus. "But yet tell me more, O my Mind, how I shall go into Life."

52. Pimander. "God saith, Let the Man endued with a Mind, mark, consider, and know himself well."

53. Trismegistus. "Have not all Men a mind?"

54. Pimander. "Take heed what thou sayest, for I the Mind come unto men that are holy and good, pure and merciful, and that live piously and religiously; and my presence is a help unto them. And forthwith they know all things, and lovingly they supplicate and propitiate the Father; and blessing him, they give him thanks, and sing hymns unto him, being ordered and directed by filial Affection, and natural Love: And before they give up their Bodies to the death of them, they hate their Senses, knowing their Works and Operations.

55. "Rather I that am the Mind itself, will not suffer the Operations or Works, which happen or belong to the body, to be finished and brought to perfection in them; but being the Porter and Door−keeper, I will shut up the entrances of Evil, and cut off the thoughtful desires of filthy works.

56. "But to the foolish, and evil, and wicked, and envious and covetous, and murderous, and profane, I am far off giving place to the avenging Demon, which applying unto him the sharpness of fire, tormenteth such a man sensibly, and armeth him the more to all wickedness, that he may obtain the greater punishment.

57. "And such a one never ceaseth, having unfulfillable desires and unsatiable concupiscences, and always fighting in darkness for the Demon afflicts and tormenteth him continually, and increaseth the fire upon him more and more."

58. Trismegistus. "Thou hast, O Mind, most excellently taught me all things, as I desired; but tell me moreover, after the return is made, what then?"

59. Pimander. "First of all, in the resolution of the material Body, the Body itself is given up to alteration, and the form which it had, becometh invisible; and the idle manners are permitted, and left to the Demon, and the Senses of the Body return into their Fountains, being parts, and again made up into Operations.

60. "And Anger and Concupiscence go into the brutish or unreasonable Nature; and the rest striveth upward by Harmony.

61. "And to the first Zone it giveth the power it had of increasing and diminishing.

62. "To the second, the machination or plotting of evils, and one effectual deceit or craft.

63. "To the third, the idle deceit of Concupiscence.

64. "To the fourth, the desire of Rule, and unsatiable Ambition.

65. "To the fifth, profane Boldness, and headlong rashness of Confidence.

66. "To the sixth, Evil and ineffectual occasions of Riches.

67. "And to the seventh Zone, subtle Falsehood always lying in wait.

68. "And then being made naked of all the Operations of Harmony it cometh to the eighth Nature, having its proper power, and singeth praises to the Father with the things that are, and all they that are present rejoice, and congratulate the coming of it; and being made like to them with whom it converseth, it heareth also the Powers that are above the eighth Nature, singing praise to God in a certain voice that is peculiar to them.

69. "And then in order they return unto the Father, and themselves deliver themselves to the powers, and becoming powers they are in God.

70. "This is the Good, and to them that know to be deified.

71. "Furthermore, why sayest thou, What resteth, but that understanding all men, thou become a guide, and way−leader to them that are worthy; that the kind of Humanity or Mankind, may be saved by God!"

72. When Pimander had thus said unto me, he was mingled among the Powers.

73. But I giving thanks, and blessing the Father of all things, rose up, being enabled by him, and taught the Nature, of the Nature of the whole and having seen the greatest sight or spectacle.

74. And I began to Preach unto men, the beauty and fairness of Piety and Knowledge.

75. O ye People, Men, born and made of the Earth, which have given Yourselves over to Drunkenness, and Sleep, and to the Ignorance of God, be Sober, and Cease your Surfeit, whereto you are allured, and invited by Brutish and Unreasonable Sleep.

76. And they that heard me, come willingly, and with one accord, and then I said further.

77. Why, O Men of the Off−spring of the Earth, why have you delivered Yourselves over unto Death, having Power to Partake of Immortality; Repent and Change your Minds, you that have together Walked in Error, and have been Darkened in Ignorance.

78. Depart from that dark Light, be Partakers of Immortality, and Leave or Forsake Corruption.

79. And some of Them That Heard Me, mocking and scorning, went away and delivered themselves up to the way of death.

80. But others, casting themselves down before my feet, besought me that they might be taught; but I causing them to rise up, became a guide of mankind, teaching them the reasons how, and by what means they may be saved. And I sowed in them the words of Wisdom, and nourished them with Ambrosian Water of Immortality.

81. And when it was Evening, and the Brightness of the same began wholly to go down, I commanded them to give thanks to God; and when they had finished their thanksgiving, everyone returned to his

own lodging.

82. But I wrote in myself the bounty and beneficence of Pimander; and being filled with what I most desired, I was exceeding glad.

83. For the sleep of the Body was the sober watchfulness of the mind; and the shutting of my eyes the true Sight, and my silence great with child and full of good; and the pronouncing of my words, the blossoms and fruits of good things.

84. And thus came to pass or happened unto me, which I received from my mind, that is, Pimander, the Lord of the Word; whereby I became inspired by God with the Truth.

85. For which cause, with my Soul, and whole strength, I give praise and blessing unto God the Father.

86. Holy is God the Father of All Things.

87. Holy is God Whose Will is Performed and Accomplished by His Own Powers.

88. Holy is God, that Determineth to be Known, and is Known of His Own, or Those that are His.

89. Holy art Thou, that by Thy Word hast established all Things.

90. Holy art Thou of Whom all Nature is the Image.

91. Holy art Thou Whom Nature hath not Formed.

92. Holy art Thou that art Stronger than all Power.

93. Holy art Thou, that art Greater than all Excellency.

94. Holy art Thou, Who art Better than all Praise.

95. Accept these Reasonable Sacrifices from a Pure Soul, and a Heart stretched out unto Thee.

96. O Thou Unspeakable, Unutterable, to be Praised with Silence!

97. I beseech Thee, that I may never Err from the Knowledge of Thee, Look Mercifully upon Me, and Enable Me, and Enlighten with this Grace, those that .are in Ignorance, the Brothers of my Kind, but Thy Sons.

98. Therefore I Believe Thee, and Bear Witness, and go into the Life and Light.

98. Blessed art Thou, O Father, Thy Man would be Sanctified with Thee, as Thou hast given Him all Power.

The Third Book. Called "The Holy Sermon."

1. The glory of all things, God and that which is Divine, and the Divine Nature, the beginning of things that are.

2. God, and the Mind, and Nature, and Matter, and Operation, or Working and Necessity, and the End and Renovation.

3. For there were in the Chaos, an infinite darkness in the Abyss or bottomless Depth, and Water, and a subtle Spirit intelligible in Power; and there went out the Holy Light, and the Elements were coagulated from the Sand out of the moist Substance.

4. And all the Gods distinguished the Nature full of Seeds.

5. And when all things were interminated and unmade up, the light things were divided on high. And the heavy things were founded upon the moist sand, all things being Terminated or Divided by Fire; and being sustained or hung up by the Spirit they were so carried, and the Heaven was seen in Seven Circles.

6. And the Gods were seen in their Ideas of the Stars, with all their Signs, and the Stars were numbered, with the Gods in them. And the Sphere was all lined with Air, carried about in a circular, motion by the Spirit of God.

7. And every God by his internal power, did that which was commanded him; and there were made four footed things, and creeping things, and such as live in the Water, and such as fly, and every fruitful Seed, and Grass, and the Flowers of all Greens, and which had sowed in themselves the Seeds of Regeneration.

8. As also the Generations of men to the knowledge of the Divine Works, and a lively or working Testimony of Nature, and a multitude of men, and the Dominion of all things under Heaven and the knowledge of good things, and to be increased in increasing, and multiplied in multitude.

9. And every Soul in flesh, by the wonderful working of the Gods in the Circles, to the beholding of Heaven, the Gods, Divine Works, and the Operations of Nature; and for Signs of good things, and the knowledge of the Divine Power, and to find out every cunning workmanship of good things.

10. So it beginneth to live in them, and to be wise according to the Operation of the course of the circular Gods; and to be resolved into that which shall be great Monuments; and Remembrances of the cunning Works done upon Earth, leaving them to be read by the darkness of times.

11. And every generation of living flesh, of Fruit, Seed, and all Handicrafts, though they be lost, must of necessity be renewed by the renovation of the Gods, and of the Nature of a Circle, moving in number; for it is a Divine thing, that every world temperature should be renewed by nature, for in that which is Divine, is Nature also established.

The Fourth Book. Called "The Key."

1. Yesterday's Speech, O Asclepius, I dedicated to thee, this day's it is fit to dedicate to Tat, because it is an Epitome of those general speeches that were spoken to him.

2. God therefore, and the Father, and the Good, O Tat, have the same Nature, or rather also the same Act and Operation.

3. For there is one name or appellation of Nature and Increase which concerneth things changeable, and another about things unchangeable, and about things unmoveable, that is to say, Things Divine and Human; every one of which, himself will have so to be; but action or operation is of another thing, or elsewhere, as we have taught in other things, Divine and Human, which must here also be understood.

4. For his Operation or Act, is his Will, and his Essence, to Will all Things to be.

5. For what is God, and the Father, and the Good, but the Being of all things that yet are not, and the existence itself, of those things that are!

6. This is God, this is the Father, this is the Good, whereunto no other thing is present or approacheth.

7. For the World, and the Sun, which is also a Father by Participation, is not for all that equally the cause of Good, and of Life, to living Creatures: And if this be so, he is altogether constrained by the Will of the Good, without which it is not possible, either to be, or to be begotten or made.

8. But the Father is the cause of his Children, who hath a will both to sow and nourish that which is good by the Son.

9. For Good is always active or busy in making; and this cannot he in any other, but in him that taketh nothing, and yet willeth all things to be; for I will not say, O Tat, making them; for he that maketh is defective in much time, in which sometimes he maketh not, as also of quantity and quality; for sometimes he maketh those things that have quantity and quality and sometimes the contrary.

10. But God is the Father, and the Good, in being all things; for he both will be this, and is it, and yet all this for himself(as is true) in him that can see it.

11. For all things else are for this, it is the property of Good to be known: This is the Good, O Tat.

12. Tat. Thou hast filled us, O Father, with a sight both good and fair, and the eye of my mind is almost become more holy by the sight or spectacle.

13. Trismegistus. I Wonder not at It, for the Sight of Good is not like the Beam of the Sun, which being of a fiery shining brightness, maketh the eye blind by his excessive Light, that gazeth upon it; rather the contrary, for it enlighteneth, and so much increaseth the light of the eye, as any man is able to receive the influence of this Intelligible clearness.

14. For it is more swift and sharp to pierce, and innocent or harmless withal, and full of immortality, and they that are capable and can draw any store of this spectacle, and sight do many times fall asleep from the Body, into this most fair and beauteous Vision ; which thing Celius and Saturn our Progenitors obtained unto.

15. Tat. I would we also, O Father, could do so.

16. Trismegistus. I would have could, O Son; but for the present we are less intent to the Vision, and cannot yet open the eyes of our minds to behold the incorruptible, and incomprehensible Beauty of that Good: But then shall we see it, when we have nothing at all to say of it.

17. For the knowledge of it, is a Divine Silence, and the rest of all the Senses; For neither can he that understands that understand anything else, nor he that sees that, see any thing else, nor hear any other thing, nor in sum, move the Body.

18. For shining steadfastly upon, and round about the whole Mind it enlighteneth all the Soul ; and loosing it from the Bodily Senses and Motions, it draweth it from the Body, and changeth it wholly into the Essence of God.

19. For it is Possible for the Soul, O Son, to be Deified while yet it Lodgeth in the Body of Man, if it Contemplate the Beauty of the Good.

20. Tat. How dost thou mean deifying, Father!

21. Trismegistus. There are differences, O Son, of every Soul.

22. Tat. But how dost thou again divide the changes?

23. Trismegistus. Hast thou not heard in the general Speeches, that from one Soul of the Universe, are all those Souls, which in all the world are tossed up and down, as it were, and severally divided? Of these Souls there are many changes, some into a more fortunate estate, and some quite contrary; for they which are of creeping things, are changed into those of watery things and those of things living in the water, to those of things living upon the Land; and Airy ones are changed into men, and human Souls, that lay hold of immortality, are changed into Demons.

24. And so they go on into the Sphere or Region of the fixed Gods, for there are two choirs or companies of Gods, one of them that wander, and another of them that are fixed. And this is the most perfect glory of the Soul.

25. But the Soul entering into the Body of a Man, if it continue evil, shall neither taste of immortality, nor is partaker of the good.

26. But being drawn back the same way, it returneth into creeping things. And this is the condemnation of an evil Soul.

27. And the wickedness of a Soul is ignorance; for the Soul that knows nothing of the things that are, neither the Nature of them, nor that which is good, but is blinded, rusheth and dasheth against the bodily Passions, and unhappy as it is, not knowing itself, it serveth strange Bodies, and evil ones, carrying the Body as a burthen, and not ruling, but ruled. And this is the mischief of the Soul.

28. On the contrary, the virtue of the Soul is Knowledge; for he that knows is both good and religious, and already Divine.

29. Tat. But who is such a one, O Father!

30. Trismegistus. He that neither speaks, nor hears many things; for he, O Son, that heareth two speeches or hearings, fighteth in the shadow.

31. For God, and the Father, and Good, is neither spoken nor heard.

32. This being so in all things that are, are the Senses, because they cannot be without them.

33. But Knowledge differs much from Sense; for Sense is of things that surmount it, but Knowledge is the end of Sense.

34. Knowledge is the gift of God ; for all Knowledge is unbodily but useth the Mind as an Instrument, as the Mind useth the Body.

35. Therefore both intelligible and material things go both of them into bodies; for, of contraposition, That is Setting One against Another, and Contrariety, all Things must Consist. And it is impossible it should be otherwise,

36. Tat. who therefore is this material God?

37. Trismegistus. The fair and beautiful world, and yet it is not good; for it is material and easily passible, nay, it is the first of all passible things; and the second of the things that are, and needy or wanting somewhat else. And it was once made and is always, and is ever in generation, and made, and continually makes, or generates things that have quantity and quality.

38. For it is moveable, and every material motion is generation; but the intellectual stability moves the material motion after this manner.

39. Because the World Is a Sphere, that is a Head, and above the head there is nothing material, as beneath the feet there is nothing intellectual.

40. The whole universe is material; The Mind is the head, and it is moved spherically, that is like a head.

41. Whatsoever therefore is joined or united to the Membrane or Film of this head, wherein the Soul is, is immortal, and as in the Soul of a made Body, hath its Soul full of the Body; but those that are further from that Membrane, have the Body full of Soul.

42. The whole is a living wight, and therefore consisteth of material and intellectual.

43. And the World is the first, and Man the second living wight after the World; but the first of things that are mortal and therefore hath whatsoever benefit of the Soul all the others have: And yet for all this, he is not only not good, but flatly evil, as being mortal.

44. For the World is not good as it is moveable; nor evil as it is immortal.

45. But man is evil, both as he is moveable, and as he is mortal.

46. But the Soul of Man is carried in this manner, The Mind is in Reason, Reason in the Soul, the Soul in the Spirit, the Spirit in the Body.

47. The Spirit being diffused and going through the veins, and arteries, and blood, both moveth the living Creature, and after a certain manner beareth it.

48. Wherefore some also have thought the Soul to be blood, being deceived in Nature, not knowing that first the Spirit must return into the Soul, and then the blood is congealed, the veins and arteries emptied, and then the living thing dieth: And this is the death of the Body.

49. All things depend of one beginning, and− the beginning depends of that which is one and alone.

50. And the beginning is moved, that it may again be a beginning; but that which is one, standeth and abideth, and is not moved,

51. There are therefore these three, God the Father, and the Good, the World and Man: God hath the World, and the World hath Man; and the World is the Son of God, and Man as it were the Offspring of the World.

52. For God is not ignorant of R/Ian, but knows him perfectly, and will be known by him. This only is healthful to man; the Knowledge of God: this is the return of Olympus; by this only the Soul is made good, and not sometimes good, and sometimes evil, but of necessity Good.

53. Tat. What meanest thou, O Father.

54. Trismegistus. Consider, O Son, the Soul of a Child, when as yet it hath received no dissolution of its Body, which is not yet grown, but is very small; how then if it look upon itself, it sees itself beautiful, as not having been yet spotted with the Passions of the Body, but as it were depending yet upon the Soul of the World.

55. But when the Body is grown and distracteth, the Soul it engenders Forgetfulness, and partakes no more of the Fair and the Good, and Forgetfulness is Evilness.

56. The like also happeneth to them that go out of the Body: for when the Soul runs back into itself the Spirit is contracted into the blood and the Soul into the Spirit; but the Mind being made pure, and free from these clothings; and being Divine by Nature, taking a fiery Body rangeth abroad in every place, leaving the Soul to judgment, and to the punishment it hath deserved.

57. Tat. Why dost thou say so, O Father, that the Mind is separated from the Soul, and the Soul from the Spirit? When even now thou saidst the Soul was the Clothing or Apparel of the Mind, and the Body of the Soul.

58. Trismegistus. O Son, he that hears must co−understand and conspire in thought with him that speaks; yea, he must have his hearing swifter and sharper than the voice of the speaker.

59. The disposition of these Clothings or Covers, is done in an Earthly Body; for it is impossible, that the mind should establish or rest itself, naked, and of itself; in an Earthly Body; neither is the Earthly Body able to bear such immortality; and therefore that it might suffer so great virtue the Mind compacted as it were, and took to itself the passible Body of the Soul, as a Covering or Clothing. And the Soul being also in some sort Divine, useth the Spirit as her Minister and Servant, and the Spirit governeth the living thing.

60. When therefore the Mind is separated, and departeth from the earthly Body, presently it puts on its Fiery Coat, which it could not do having to dwell in an Earthly Body.

61. For the Earth cannot suffer fire, for it is all burned of a small spark; therefore is the water poured round about the Earth, as a Wall or defence, to withstand the flame of fire.

62. But the Mind being the most sharp or swift of all the Divine Cogitations, and more swift than all the Elements, hath the fire for its Body.

63. For the Mind which is the Workman of all useth the fire as his instrument in his Workmanship; and he that is the Workman of all, useth it to the making of all things, as it is used by man, to the making of Earthly things only; for the Mind that is upon Earth, void, or naked of fire, cannot do the business of men. nor that which is otherwise the affairs of God.

64. But the Soul of Man, and yet not everyone, but that which is pious and religious, is Angelical and Divine. And such a Soul, after it is departed from the Body, having striven the strife of Piety, becomes either Mind or

God.

65. And the strife of Piety is to know God, and to injure no Man, and this way it becomes Mind.

66. But an impious Soul abideth in its own essence, punished of itself, and seeking an earthly and human Body to enter into.

67. For no other Body is capable of a Human Soul, neither is it lawful for a Man's Soul to fall into the Body of an unreasonable living thing: for it is the Law or Decree of God, to preserve a Human Soul from so great a contumely and reproach.

68. Tat. How then is the Soul of Man punished, O Father; and what is its greatest torment.

69. Hermes. Impiety, O my Son; for what Fire hath so great a flame as it? Or what biting Beast doth so tear the Body as it doth the Soul.

70. Or dost thou not see how many evils the wicked Soul suffereth, roaring and crying out, I am Burned, I am Consumed, I know not what to Say, or Do, I am Devoured, Unhappy Wretch, of the Evils that compass and lay−hold upon me; Miserable that I am, I neither See nor Hear anything.

71. These are the voices of a punished and tormented Soul, and not as many; and thou, O Son, thinkest that the Soul going out of the Body grows brutish or enters into a Beast: which is a very great Error, for the Soul punished after this manner.

72. For the Mind, when it is ordered or appointed to get a fiery Body for the services of God, coming down into the wicked Soul, torments it with the whips of Sins, wherewith the wicked Soul being scourged, turns itself to Murders, and Contumelies, and Blasphemies, and divers Violences, and other things by which men are injured

73. But into a pious Soul, the Mind entering, leads it into the Light of Knowledge.

74. And such a Soul is never satisfied with singing praise to God, and speaking well of all men; and both in words and deeds, always doing good in imitation of her Father.

75. Therefore, O Son, we must give thanks, and pray, that we may obtain a good mind.

76. The Soul therefore may be altered or changed into the better, but into the worse it is impossible.

77. But there is a communion of Souls, and those of Gods, communicate with those of men; and those of men, with those of Beasts.

78. And the better always take of the worse, Gods of Men, Men of brute Beasts, but God of all: For he is the best of all, and all things are less than he.

79. Therefore is the World subject unto God, Man unto the World and unreasonable things to Man.

80. But God is above all, and about all; and the beams of God are operations; and the beams of the World are Natures; and the beams of Man are Arts and Sciences.

81. And Operations do act by the World, and upon man by the natural beams of the World, but Natures work by the Elements, and man by Arts and Sciences.

82. And this is the Government of the whole, depending upon the Nature of the One, and piercing or coming down by the One Mind, than which nothing is more Divine, and more efficacious or operative; and nothing more uniting, or nothing is more One. The Communion of Gods to Men, and of Men to God.

83. This is the Bonus Genius, or good Demon, blessed Soul that is fullest of it! and unhappy Soul that is empty of it!

84. Tat. And wherefore Father?

85. Trismegistus. Know Son, that every Soul hath the Good Mind; for of that it is we now speak, and not of that Minister of which we said before, That he was sent from the Judgment.

86. For the Soul without the Mind, can neither do, nor say any thing; for many times the Mind flies away from the Soul, and in that hour the Soul neither seeth nor heareth, but is like an unreasonable thing; so great is the power of the Mind.

87. But neither brooketh it an idle or lazy Soul, but leaves such a one fastened to the Body, and by it

pressed down.

88. And such a Soul, O Son, hath no mind, wherefore neither must such a one be called a Man.

89. For man is a Divine living thing and is not to be compared to any brute Beast that lives upon Earth, but to them that are above in Heaven, that are called Gods.

90. Rather, if we shall be bold to speak the truth, he that is a man indeed, is above them, or at least they are equal in power, one to the other, For none of the things in Heaven will come down upon Earth, and leave the limits of Heaven, but a man ascends up into Heaven, and measures it.

91. And he knoweth what things are on high, and what below, and learneth all other things exactly.

92. And that which is the greatest of all, he leaveth not the Earth, and yet is above: So great is the greatness of his Nature.

93. Wherefore we must be bold to say, That an Earthly Man is a Mortal God, and That the Heavenly God is an Immortal Man.

94. Wherefore, by these two are all things governed, the World and Man; but they and all things else, of that which is One.

The Fifth Book.

"That God is not Manifest and yet most Manifest."

1. This Discourse I will also make to thee, O Tat, that thou mayest not be ignorant of the more excellent Name of God.

2. But do thou contemplate in thy Mind, how that which to many seems hidden and unmanifest, may be most manifest unto thee.

3. For it were not all, if it were apparent, for whatsoever is apparent, is generated or made; for it was made manifest, but that which is not manifest is ever.

4. For it needeth not to be manifested, for it is always.

5. And he maketh all other things manifest, being unmanifest as being always, and making other things manifest, he is not made manifest.

9. Himself is not made, yet in fantasy he fantasieth all things, or in appearance he maketh them appear, for appearance is only of those things that are generated or made, for appearance is nothing but generation.

7. But he is that One, that is not made nor generated, is also unapparent and unmanifest.

8. But making all things appear, he appeareth in all and by all; but especially he is manifested to or in those things wherein himself listeth.

9. Thou therefore, O Tat, my Son, pray first to the Lord and Father, and to the Alone and to the One from whom is one to be merciful to thee, that thou mayest knowest and understand so great a God; and that he would shine one of his beams upon thee In thy understanding.

10. For only the Understanding sees that which is not manifest or apparent, as being itself not manifest or apparent; and if thou canst, O Tat, it will appear to the eyes of thy Mind.

11. For the Lord, void of envy, appeareth through the whole world. Thou mayest see the intelligence, and take it in thy hands, and contemplate the Image of God.

12. But if that which is in thee, be not known or apparent unto thee, how shall he in thee be seen, and appear unto thee by the eyes?

13. But if thou wilt see him, consider and understand the Sun, consider the course of the Moon, consider the order of the Stars.

14. Who is he that keepeth order? for all order is circumscribed or terminated in number and place.

15. The Sun is the greatest of the Gods in heaven, to whom all the heavenly Gods give place, as to a King and potentate; and yet he being such a one, greater than the Earth or the Sea, is content to suffer infinite lesser stars to walk and move above himself; whom doth he fear the while, O Son?

16. Every one of these Stars that are in Heaven, do not make the like, or an equal course; who is it that hath prescribed unto every one, the manner and the greatness of their course!

17. This Bear that turns round about its own self; and carries round the whole World with her, who possessed and made such an Instrument.

18. Who hath set the Bounds to the Sea? who hath established the Earth? for there is some body, O Tat, that is the Maker and Lord of these things.

19. For it is impossible, O Son, that either place, or number, or measure, should be observed without a Maker.

20. For no order can be made by disorder or disproportion.

21. I would it were possible for thee, O my Son, to have wings, and to fly into the Air, and being taken up in the midst, between Heaven and Earth, to see the stability of the Earth, the fluidness of the Sea, the courses of the Rivers, the largeness of the Air, the sharpness or swiftness of the Fire, the motion of the Stars; and the speediness of the Heaven, by which it goeth round about all these.

22. O Son, what a happy sight it were, at one instant, to see all these, that which is unmovable moved, and that which is hidden appear and be manifest.

23. And if thou wilt see and behold this Workman, even by mortal things that are upon Earth, and in the deep. Consider, O Son, how Man is made and framed in the Womb; and examine diligently the skill and cunning of the Workman, and learn who it was that wrought and fashioned the beautiful and Divine shape of Man; who circumscribed and marked out his eyes? who bored his nostrils and ears? who opened his mouth? who stretched out and tied together his sinews! who channelled the veins? who hardened and made strong the bones! who clothed the flesh with skin? who divided the fingers and the joints! who flatted and made broad the soles of the feet! who digged the pores! who stretched out the spleen, who made the heart like a Pyramis? who made the Liver broad! who made the Lights spungy, and full of holes! who made the belly large and capacious? who set to outward view the more honourable parts and hid the filthy ones.

24. See how many Arts in one Matter, and how many Works in one Superscription, and all exceedingly beautiful, and all done in measure, and yet all differing.

25. Who hath made all these things! what Mother! what Father! save only God that is not manifest! that made all things by his own Will.

26;: And no man says that a statue or an image is made without a Carver or a Painter, and was this Workmanship made without a Workman? O great Blindness, O great Impiety, O great Ignorance.

27. Never, O Son Tat, canst thou deprive the Workmanship of the Workman, rather it is the best Name of all the Names of God, to call him the Father of all, for so he is alone; and this is his Work to be the Father.

28. And if thou wilt force me to say anything more boldly, it is his Essence to be pregnant, or great with all things, and to make them.

29. And as without a Maker, it is impossible that anything should be made, so it is that he should not always be, and always be making all things in Heaven, in the Air, in the Earth, in the Deep, in the whole World, and in every part of the whole that is, or that is not.

30. For there is nothing in the whole World, that is not himself both the things that are and the things that are not.

31. For the things that are, he hath made manifest; and the things that are not, he hath hid in himself.

32. This is God that is better than any name; this is he that is secret; this is he that is most manifest; this is he that is to be seen by the Mind ; this is he that is visible to the eye; this is he that hath no body; and this is he that hath many bodies, rather there is nothing of any body, which is not He.

33. For he alone is all things.

34. And for this cause He hath all Names, because He is the One Father; and therefore He hath no Name, because He is the Father of all.

35. Who therefore can bless thee, or give thanks for thee, or to thee.

36. Which way shall I look, when I praise thee? upward? downward? outward? inward?

37. For about thee there is no manner, nor place, nor anything else of all things that are.

38. But all things are in thee; all things from thee, thou givest all things, and takest nothing; for thou hast all things and there is nothing that thou hast not.

39. When shall I praise thee, O Father; for it is neither possible to comprehend thy hour, nor thy time?

40. For what shall I praise thee? for what thou hast made, or for what thou hast not made! fur those things thou hast manifested, or for those things thou hast hidden?

41. Wherefore shall I praise thee as being of myself, or having anything of mine own, or rather being another's?

42. For thou art what I am, thou art what I do, thou art what I say.

43. Thou Art All Things, and there is Nothing Else Thou art not.

44. Thou Art Thou, All that is Made, and all that is not Made.

45. The Mind that Understandeth.

46. The Father that Maketh and Frameth.

47. The Good that Worketh.

48. The Good that doth All Things.

49. Of the Matter, the most subtle and slender part is Air, of the Air the Soul, of the Soul the Mind, of the Mind God.

The Sixth Book. Called "That in God alone is Good."

1. Good, O Asciepius, is in nothing but in God alone; or rather God himself is the Good always.

2. And if it be so, then must he be an Essence or Substance void of all motion and generation; but nothing is void or empty of him.

3. And this Essence hath about or in himself a Stable, and firm Operation, wanting nothing, most full, and giving abundantly.

4. One thing is the Beginning of all things, for it giveth all things; and when I name the Good, I mean that which is altogether and always Good.

5. This is present to none, but God alone; for he wanteth nothing, that he should desire to have it, nor can anything be taken from him; the loss whereof may grieve him; for sorrow is a part of evilness.

6. Nothing is stronger than he, that he should be opposed by it; nor nothing equal to him, that he should be in love with it; nothing unheard of to be angry, with nothing wiser to be envious at.

7. And none of these being in his Essence, what remains, but only the Good?

8. For as in this, being such an Essence, there is none of the evils; so in none of the other things shall the Good be found.

9. For in all other things, are all those other things. as well in the small as the great ; and as well in the particulars as in this living Creature the greater and mightiest of all.

10. For all things that are made or generated are full of Passion, Generation itself being a Passion ; and where Passion is there is not the Good; where the Good is, there is no Passion; where it is day, it is not night, and where it is night, it is not day.

11. Wherefore it is impossible, that in Generation should be the Good, but only in that which is not generated or made.

12. Yet as the Participation of all things is in the Matter bound, so also of that which is Good. After this manner is the World good, as it maketh all things, and in the part of making or doing it is Good, but in all other things not good.

13. For it is passible, and movable, and the Maker of passible things.

14. In Man also the Good is ordered (or Taketh Denomination) in comparison of that which is evil; for that which is not very evil, is here good; and that which is here called Good, is the least particle, or proportion of evil.

15. It is impossible therefore, that the Good should be here pure from Evil; for here the Good groweth Evil, and growing Evil, it doth not still abide Good; and not abiding Good it becomes Evil.

16. Therefore in God alone is the Good, or rather God is the Good.

17. Therefore, O Asclepius, there is nothing in men (or among Men) but the name of Good, the thing itself is not, for it is impossible; for a material Body receiveth (or Comprehendeth), is not as being on every side encompassed and coarcted with evilness, and labours, and griefs, and desires, and wrath, and deceits, and foolish opinions.

18. And in that which is the worst of all, Asclepius, every one of the forenamed things, is here believed to be the greatest good, especially that supreme mischief the pleasures of the Belly, and the ring−leader of all evils; Error is here the absence of the Good.

19. And I give thanks unto God, that concerning the knowledge of Good, put this assurance in my mind, that it is impossible it should be in the World.

20. For the World is the fulness of evilness ; but God is the fulness of Good, or Good of God.

21. For the eminencies of all appearing Beauty, are in the Essence more pure, more sincere, and peradventure they are also the Essence of it.

22. For we must be bold to say, Asclepius, that the Essence of God, if he have an Essence, is that which is fair or beautiful; but no good is comprehended in this World.

23. For all things that are subject to the eye, are Idols, and as it were shadows; but those things that are not subject to the eye, are ever, especially the Essence of the Fair and the Good.

24. And as the eye cannot see God, so neither the Fair, and the Good.

25. For these are the parts of God that partake the Nature of the whole, proper, and familiar unto him alone, inseparable, most lovely, whereof either God is enamoured, or they are enamoured of God.

26. If thou canst understand God, thou shalt understand the Fair, and the Good which is most shining, and enlightening, and most enlightened by God.

27. For that Beauty is above comparison, and that Good is inimitable, as God himself.

28. As therefore thou understandest God, so understand the Fair and the Good, for these are incommunicable to any other living Creatures because they are inseparable from God.

29. If thou seek concerning God, thou seekest or askest also of the Fair, for there is one way that leads to the same thing, that is Piety with Knowledge.

30. Wherefore, they that are ignorant, and go not in the way of Piety, dare call Man Fair and Good, never seeing so much as in a dream, what Good is; but being enfolded and wrapped upon all evil, and believing that the evil is the Good, they by that means, both use it unsatiably, and are afraid to be deprived of it; and therefore they strive by all possible means, that they may not only have it, but also increase it.

31. Such, O Asclepius, are the Good and Fair things of men, which we can neither love nor hate, for this is the hardest thing of all, that we have need of them, and cannot live without them.

The Seventh Book. His Secret Sermon in the Mount Of Regeneration, and the Profession of Silence. To His Son Tat.

I. Tat. In the general Speeches, O Father, discoursing of the Divinity, thou speakest enigmatically, and didst not clearly reveal thyself, saying, That no man can be saved before Regeneration.

2. And when I did humbly entreat thee, at the going up the Mountain after thou hadst discoursed unto me, having a great desire, to learn this Argument of Regeneration ; because among all the rest, I am ignorant only of this thou toldst me thou wouldst impart it unto me, when I would estrange myself from the World: whereupon I made myself ready, and have vindicated the understanding that is in me, from the deceit of the World.

3. Now then fulfill my defects, and as thou saidst instruct me of Regeneration, either by word of mouth or secretly; for I know not, O Trismegistus, of what Substance, or what Womb or what Seed a Man is thus born.

4. Hermes. O Son, this Wisdom is to be understood in silence, and the Seed is the true Good.

5. Tat. Who soweth it, O Father . for I am utterly ignorant and doubtful.

6. Hermes. The Will of God, O Son.

7. And what manner of Man is he that is thus born? for in this point, I am clean deprived of the Essence that understandeth in me.

8. Hermes. The Son of God will be another, God made the universe, that in everything consisteth of all powers.

9. Tat. Thou tellest me a Riddle, Father, and dost not speak as a Father to his Son.

10. Hermes. Son, things of this kind are not taught, but are by God, when he pleaseth, brought to remembrance.

11. Tat. Thou speakest of things strained, or far fetched, and impossible, Father; and therefore I will directly contradict them.

12. Hermes. Wilt thou prove a stranger, Son, to thy Father's kind.

13. Do not envy me, Father, or pardon me, I am thy Natural Son; discourse unto me the manner of Regeneration.

14. Hermes. What shall I say, O my Son? I have nothing to say more than this, that I see in myself an unfeigned sight or spectacle, made by the mercy of God, and I am gone out of myself into an immortal body, and am riot now what I was before, but was begotten in Mind.

15. This thing is not taught, nor is it to be seen in this formed Element; for which the first compound form was neglected by me; and that I am now separated from it ; for I have both the touch and the measure of it, yet am I now estranged from them.

16. Thou seest, O Son, with thine eyes; but though thou look never so steadfastly upon me, with the Body, and bodily sight, thou canst not see, nor understand what I am now.

17. Tat. Thou hast driven me, O Father, into no small fury and distraction of mind, for I do not now see my self.

18. Hermes. I would, O Son, that thou also wert gone out of thyself, like them that dream in their sleep.

19. Tat. Then tell me this, who is the Author and Maker of Regeneration ?

20. Hermes. The child of God, one Man by the Will of God.

21. Tat. Now, O Father, thou hast put me to silence for ever and all my former thoughts have quite left and forsaken me, for I see the greatness, and shape of all things here below, and nothing but falsehood in them all.

22. And since this mortal Form is daily changed, and turned by this time into increase, and diminution, as being falsehood; what therefore is true, O Trismegistus?

23. Trismegistus. That, O Son, which is not troubled, nor bounded; not coloured, not figured, not changed; that which is naked, bright, comprehensible only of itself, unalterable, unbodily.

24. Tat. Now I am mad, indeed, Father; for when I thought me to have been made a wise man by thee, with these thoughts thou hast quite dulled all my senses.

25. Hermes. Yet is it so, as I say, O Son, He that Looketh Only upon that which is carried upward as Fire, that which is carried downward as Earth, that which is moist as Water, and that which bloweth or is subject to blast as Air; how can he sensibly understand that which is neither hard, nor moist, nor tangible, nor perspicuous, seeing it is only understood in power and operation; but I beseech and pray to the Mind which alone can understand the Generation, which is in God.

26. Tat. Then am I, O Father, utterly unable to do it.

27. Hermes. God forbid, Son, rather draw or pull him unto thee (or Study to Know Him) and he will come, be but Willing, and it shall be done; quiet (or make idle) the Senses of the Body, purging thyself from unreasonable brutish torments of matter.

28. Tat. Have I any revengers or tormentors in myself, Father ?

29. Hermes. Yes, and those, not a few, but many and fearful ones.

30. Tat. I do not know them, Father.

31. Hermes. One Torment, Son, is Ignorance, a second, Sorrow, a third, Intemperance, a fourth Concupiscence, a fifth, Injustice, a sixth, Covetousness, a seventh, Deceit, an eighth, Envy, a ninth, Fraud or Guile, a tenth, Wrath, an eleventh, Rashness, a twelfth, Maliciousness.

32. They are in number twelve, and under these many more; some which through the prison of the body, do force the inwardly placed Man to suffer sensibly

33. And they do not suddenly, or easily depart from him, that hath obtained mercy of God; and herein consists, both the manner and the reason of Regeneration.

34. For the rest, O Son, hold thy peace, and praise God in silence, and by that means, the mercy of God will not cease, or be wanting unto us.

35. Therefore rejoice, my Son, from henceforward, being purged by the powers of God, to the Knowledge of the Truth.

36. For the revelation of God is come to us, and when that came all Ignorance was cast out.

37. The knowledge of Joy is come unto us, and when that comes, Sorrow shall fly away to them that are capable of it.

38. I call unto Joy, the power of Temperance, a power whose Virtue is most sweet; Let us take her unto ourselves, O Son, most willingly, for how at her coming hath she put away Intemperance.

39. Now I call the fourth, Continence, the power which is over Concupiscence. This, O Son, is the stable and firm foundation of Justice.

40. For see, how without labour, she hath chased away injustice and we are justified, O Son, when Injustice is away.

41. The sixth Virtue which comes into us, I call Communion, which is against Covetousness.

42. And when that (Covetousness) is gone, I call Truth ; and when she cometh, Error and Deceit vanisheth.

43. See, O Son, how the Good is fulfilled by the access of Truth; for by this means, Envy is gone from us; for Truth is accompanied with the Good, together also with Life and Light.

44. And there came no more any torment of Darkness, but being overcome, they are all fled away suddenly, and tumultuarily.

45. Thou hast understood, O Son, the manner of Regeneration; for upon the coming of these Ten, the Intellectual Generation is perfected, and then it driveth away the twelve; and we have seen it in the Generation itself.

46. Whosoever therefore hath of Mercy obtained this Generation which is according to God, he leaving all bodily sense, knoweth himself to consist of divine things, and rejoiceth, being made by God stable and immutable.

47. Tat. O Father, I conceive and understand, not by the sight of mine eyes, but by the Intellectual Operation, which is by the Powers. I am in Heaven, in the Earth, in the Water, in the Air, I am in living Creatures, in the Plants, in the Womb, everywhere.

48. Yet tell me further, this one thing, How are the torments of Darkness, being in number Twelve, driven away and expelled by the Ten powers. What is the manner of it, Trismegistus?

49. Hermes. This Tabernacle, O Son, consists of the Zodiacal Circle; and this consisting of twelve numbers, the Idea of one; but all formed Nature admit of divers Conjugations to the deceiving of Man.

50. And though they be different in themselves, yet are they united in practice (as for example, Rashness is inseparable from Anger) and they are also indeterminate: Therefore with good Reason, do they make their departure, being driven away by the Ten powers; that is to say, By the dead.

51. For the number of Ten, O Son, is the Begetter of Souls. And there Life and Light are united, where the number of Unity is born of the Spirit.

52. Therefore according to Reason, Unity bath the number of Ten, and the number of Ten hath Unity.

53. Tat. O Father, I now see the Universe, and myself in the Mind.

54. Hermes. This is Regeneration, O Son, that we should not any longer fix our imagination upon this Body, subject to the three dimensions, according to this Speech which we have now commented. That we may not at all calumniate the Universe.

55. Tat. Tell me, O Father, This Body that consists of Powers shall it ever admit of any Dissolution?

56. Hermes. Good words, Son, and speak not things impossible; for so thou shalt sin, and the eye of thy mind grow wicked.

57. The sensible Body of Nature is far from the Essential Generation; for that is subject to Dissolution, but this not; and that is mortal, but this immortal. Dost thou not know that thou art born a God and the Son of the One, as I am.

58. Tat. How fain would I, O Father, hear that praise given by a Hymn, which thou saidst, thou heardst from the Powers when I was in the Octonary.

59. Hermes. As Pimander said by way of Oracle to the Octonary, Thou dost well, O Son, to desire the Solution of the Tabernacle, for thou art purified.

6o. Pimander, the Mind of absolute Power and Authority, hath delivered no more unto me, than those that are written; knowing that of myself, I can understand all things, and hear, and see what I will. And he commanded me to do those things that are good; and therefore all the Powers that are in me sing.

6i. Tat. I would hear thee, O Father, and understand these things.

62. Hermes. Be quiet, O Son, and now hearken to that harmonious blessing and thanksgiving: the hymn of Regeneration, which I did not determine to have spoken of so plainly, but to thyself in the end of all.

63. Wherefore this is not taught, but hid in silence.

64. So then, O Son, do thou standing in the open Air, worship looking to the North Wind, about the going down of the Sun, and to the South, when the Sun ariseth; And now keep silence, Son.

The Secret Song.

The Holy Speech.

65. Let all the Nature of the world entertain the hearing of this Hymn.
66. Be opened, O Earth, and let all the Treasure of the Rain be opened.
67. You Trees tremble not, for I will sing and praise the Lord of the Creation, and the All and the One.
68. Be opened you Heavens, ye Winds stand still, and let the Immortal Circle of God receive these words.
69. For I will sing, and praise him that created all things, that fixed the Earth, and hung up the Heavens, and commanded the sweet Water to come out of the Ocean; into all the World inhabited, and not inhabited, to the use and nourishment of all things, or men.
70. That commanded the fire to shine for very action, both to Gods and Men.
71. Let us altogether give him blessing, which rideth upon the Heavens, the Creator of all Nature.
72. This is he that is the Eye of the Mind, and Will accept the praise of my Powers.
73. O all ye Powers that are in me, praise the One and the All.
74. Sing together with my Will, all you Powers that are in me.
75. O Holy Knowledge, being enlightened by thee, I magnify the intelligible Light, and rejoice in the Joy of the Mind.
76. All my Powers sing praise with me, and thou my Continence, sing praise my Righteousness by me; praise that which is righteous.
77. O Communion which is in me, praise the All.
78. By me the Truth sings praise to the Truth, the Good praiseth the Good.
79. O Life, O Light from us, unto you comes this praise and thanksgiving.
8o. I give thanks unto thee, O Father, the operation or act of my Powers.
8i. I give thanks unto thee, O God, the power of my operations.
82. By me thy Word sings praise unto thee, receive by me this reasonable (or verbal) sacrifice in words.
83. The powers that are in me cry these things, they praise the All, they fulfil thy Will; thy Will and Counsel is from thee unto thee.
84. O All, receive a reasonable Sacrifice from all things.
85. O Life, save all that is in us: O Light enlighten, O God the Spirit; for the Mind guideth or feedeth the Word ; O Spirit bearing Workman.
86. Thou art God, thy Man crieth these things unto thee through by the Fire, by the Air, by the Earth, by the Water, by the Spirit, by thy Creatures.
87. From eternity I have found (means to) bless and praise thee, and I have what I seek, for I rest in thy Will.

88. Tat. O Father, I see thou hast sung this Song of praise and blessing with thy whole Will; and therefore have I put and placed it in my World.

89. Hermes. Say in thy intelligible World, O Son.

90. Tat. I do mean in my Intelligible World, for by thy Hymn and Song of Praise my mind is enlightened: and gladly would I send from my Understanding a Thanksgiving unto God.

91. Hermes. Not rashly, O Son.

92. Tat. In my mind, O Father.

93. Hermes. Those things that I see and contemplate, I infuse into thee; and therefore say, thou son Tat, the Author of thy succeeding Generations, I send unto God these reasonable Sacrifices.

94. O God, Thou art the Father, Thou art the Lord, Thou art the Mind, accept these reasonable Sacrifices which Thou requirest of Me.

95. For all things are done as the Mind willeth.

96. Thou, O Son, send this acceptable Sacrifice to God, the Father of all things; but propound it also, O Son, by Word.

97. Tat. I thank thee, Father, thou hast advised and instructed me thus to give praise and thanks.

98. Hermes. I am glad, O Son, to see the Truth bring forth the Fruits of Good things, and such immortal branches.

99. And learn this of me: Above all other virtues entertain Silence, and impart unto no man, O Son, the tradition of Regeneration, lest we be reputed Calumniators; For we both have now sufficiently meditated, I in speaking, thou in hearing. And now thou dost intellectually know thyself and our Father.

The Eighth Book. That The Greatest Evil In Man, Is The Not Knowing God.

1. Whither are you carried, O Men, drunken with drinking up the strong Wine of Ignorance? which seeing you cannot bear: Why do you not vomit it up again?

2. Stand, and be sober, and look up again with the eyes of your heart; and if you cannot all do so, yet do as many as you can.

3. For the malice of Ignorance surroundeth all the Earth, and corrupteth the Soul, shut up in the Body not suffering it to arrive at the Havens of Salvation.

4. Suffer not yourselves to he carried with the great stream, but stem the tide, you that can lay hold of the Haven of Safety, and make your full course towards it.

5. Seek one that may lead you by the hand, and conduct you to the door of Truth and Knowledge, where the clear Light is that is pure from Darkness, where there is not one drunken, but all are sober and in their heart look up to him, whose pleasure it is to be seen.

6. For he cannot be heard with ears, nor seen with eyes, nor expressed in words; but only in mind and heart.

7. But first thou must tear to pieces and break through the garment thou wearest ; the web of Ignorance, the foundation of all Mischief; the bond of Corruption ; the dark Coverture; the living Death ; the sensible Carcass, the Sepulchre, carried about with us; the dornestical Thief which in what he loves us, hates us, envies us.

8. Such is the hurtful Apparel, wherewith thou art clothed, which draws and pulls thee downward by its own self; lest looking up, and seeing the beauty of Truth, and the Good that is reposed therein, thou shouldst hate the wickedness of this garment, and understand the traps and ambushes, which it hath laid for thee.

9. Therefore doth it labour to make good those things that seem and are by the Senses, judged and determined; and the things that are truly, it hides, and envelopeth in such matter, filling what it presents unto thee, with hateful pleasure, that thou canst neither hear what thou shouldst hear, nor see what thou shouldst see.

The Ninth Book. A Universal Sermon To Asclepius.

1. Hermes. All that is moved, O Asclepius, is it not moved in some thing, and by some thing?

2. Asclepius. Yes, indeed.

3. Hermes. Must not that, in which a thing is moved, of necessity be greater than the thing that is moved?

4. Of necessity.

5. And that which moveth, is it not stronger than that which is moved?

6. Asclepius. It is stronger.

7. Hermes. That in which a thing is moved, must it not needs have a Nature, contrary to that of the thing that is moved?

8. Asclepius. It must needs.

9. Hermes. Is not this great World a Body, than. which there is no greater?

10. Asclepius. Yes, confessedly.

11. Hermes. And is it not solid, as filled with many great bodies, and indeed, with all the Bodies that are?

12. Asclepius. It is so.

13. Hermes. And is not the World a Body, and a Body that is moved.

14. Asclepius. It is.

15. Hermes. Then what kind of a place must it be, wherein it is moved, and of what Nature? Must it not be much bigger, that it may receive the continuity of Motion? and lest that which is moved should for want of room, he stayed, and hindered in the Motion?

16. Asclepius. It must needs be an immense thing, Trismegistus, but of what Nature.

17. Hermes. Of a contrary Nature, O Asclepius; but is not the Nature of things unbodily, contrary to a Body.

18. Asclepius. Confessedly.

19. Hermes. Therefore the place is unbodily; but that which is unbodily, is either some Divine thing or God himself And by some thing Divine, I do not mean that which was made or begotten.

20. If therefore it be Divine, it is an Essence or Substance but if it be God, it is above Essence; but he is otherwise intelligible.

21. For the first, God is intelligible, not to himself, but to us, for that which is intelligible, is subject to that which understandeth by Sense.

22. Therefore God is not intelligible to himself, for not being any other thing from that which is understood, he cannot be understood by himself.

23. But he is another thing from us, and therefore he is understood by us.

24. If therefore Place be intelligible, it is not Place but God, but if God be intelligible, he is intelligible not as Mace, but as a capable Operation.

25. Now everything that is moved, is moved, not in or by that which is moved, but in that which standeth or resteth, and that which moveth standeth or resteth, for it is impossible it should be moved with it.

26. Asclepius. How then, O Trismegistus, are those things that are here moved with the things that are moved? for thou sayest that the Spheres that wander are moved by the Sphere that wanders not.

27. Hermes. That, O Asclepius, is not a moving together, but a countermotion, for they are not moved after a like manner, but contrary one to the other; and contrariety hath a standing resistance of motion for resistance is a staying of motion.

28. Therefore the wandering Spheres being moved contrarily to that Sphere which wandereth not, shall have one from another contrariety standing of itself.

29. For this Bear which thou seest neither rise nor go down, but turning always about the same; dost thou think it moveth or standeth still?

30. Asclepius. I think it moves, Trismegistus.

31. What motion, O Asclepius?

32. Asclepius. A motion that is always carried about the same.

33. But the Circulation which is about the same, and the motion about the same, are both hidden by Station; for that which is about the same forbids that which is above the same, if it stand to that which is about the same.

34. And so the contrary motion stands fast always, being always established by the contrariety.

35. But I will give thee concerning this matter, an earthly example that may be seen with eyes.

36. Look upon any of these living Creatures upon Earth, as Man for example, and see him swimming; for as the Water is carried one way, the reluctation or resistance of his feet and hands is made a station to the man, that he should not be carried with the Water, nor sink underneath it.

37. Asclepius. Thou hast laid down a very clear example, Trismegistus.

38. Hermes. Therefore every motion is in station, and is moved of station.

39. The motion then of the World, and of every material living thing, happeneth not to be done by those things that are without the World, but by those things within it, a Soul, or Spirit, or some other unbodily thing, to those things which are without it.

40. For an inanimated Body, doth not now, much less a Body if it be wholly inanimate.

41. Asclepius. What meaneth thou by this, O Trismegistus, Wood and Stones, and all other inanimate things, are they not moving Bodies?

42. Hermes. By no means, O Asclepius, for that within the Body which moves the inanimate thing, is not the Body, that moves both as well the Body of that which beareth, as the Body of that which is born; for one dead or inanimate thing, cannot move another; that which moveth, must needs be alive if it move.

43. Thou seest therefore how the Soul is surcharged, when it carrieth two Bodies.

44. And now it is manifest, that the things that are moved are moved in something, and by something.

45 Asclepius. The things that are, O Trismegistus, must needs be moved in that which is void or empty, Vacuum.

46. Be advised, O Asclepius, for of all the things that are, there is nothing empty, only that which is not, is empty and a stranger to existence or being.

47. But that which is, could not be if it were not full of existence, for that which is in being or existence can never be made empty.

48. Asclepius. Are there not therefore some things that are empty, O Trismegistus, as an empty Barrel, an empty Hogshead, an empty Well, an empty Wine−Press, and many such like?

49. Hermes. O the grossness of thy Error, O Asclepius, those things that are most full and replenished, dost thou account them void and empty.

50. Asclepius. What may be thy meaning, Trismegistus?

51. Hermes. Is not the Air a Body?

52. Asclepius. It is a Body

53. Hermes. Why then this Body doth it not pass through all things that are and passing through them, fill them? and that Body doth it not consist of the mixture of the four? therefore all those thou callest empty are full of Air.

54. Therefore those things that thou callest empty, thou oughtest to call them hollow, not empty, for they exist and are full of Air and Spirit.

55. Asclepius. This reason is beyond all contradiction, O Trismegistus, but what shall we call the Place in which the whole Universe is moved?

56. Hermes. Call it incorporeal, O Asclepius.

57. Asclepius. What is that incorporeal or unbodily?

58. Hermes. The Mind and Reason, the whole, wholly comprehending itself, free from all Body, undeceivable, invisible, impassible from a Body itself, standing fast in itself, capable of all things, and that favour of the things that are.

59. Whereof the Good, the Truth, the Archetypal Light, the Archetype of the Soul, are as it were Beams.

60. Asclepius. Why then, what is God?

61. Hermes. That which is none of these things, yet is, and is the cause of Being to all; and every one of the things that are; for he left nothing destitute of Being.

62. And all things are made of things that are, and not of things that are not; for the things that are not, have not the nature to be able to be made; and again, the things that are, have not the nature never to be, or not to be at all.

63. Asclepius. What dost thou then say at length, that God is?

64. Hermes. God is not a Mind, but the Cause that the Mind is; not a Spirit, but the Cause that the Spirit is; not Light, but the Cause that Light is.

65. Therefore we must worship God by these two Appellations which are proper to him alone, and to no other.

66. For neither of all the other, which are called Gods, nor of Men, nor Demons, or Angels, can anyone be, though never so little, good, save only God alone.

67. And this He is, and nothing else; but all other things are separable from the nature of Good.

68. For the Body and the Soul have no place that is capable of or can contain the Good.

69. For the greatness of Good, is as great as the Existence of all things, that are both bodily and unbodily, both sensible and intelligible.

70. This is the Good, even God.

71. See therefore that thou do not at any time, call ought else Good, for so thou shalt be impious, or any else God, but only the Good, for so thou shalt again be impious.

72. In Word it is often said by all men the Good, but all men do not understand what it is; but through Ignorance they call both the Gods, and some men Good, that can never either be or be made so.

73. Therefore all the other Gods are honoured with the title and appellation of God, but God is the Good, not according to Heaven, but Nature.

74. For there is one Nature of God, even the Good, and one kind of them both, from whence are all kinds.

75. For he that is Good, is the giver of all things, and takes nothing and therefore God gives all things and receives nothing.

76. The other title and appellation, is the Father, because of his making all things; for it is the part of a Father to make.

77. Therefore it bath been the greatest and most Religious care in this life, to them that are wise, and well−minded, to beget children.

78. As likewise it is the greatest misfortune and impiety for any to be separated from men, without children; and this man is punished after death by the Demons, and the punishment is this, To have the Soul of this childless man, adjudged and condemned to a Body, that neither bath the nature of a man, nor of a woman, which is an accursed thing under the Sun.

79. Therefore, O Asclepius, never congratulate any man that is childless; but on the contrary, pity his misfortune, knowing what punishment abides, and is prepared for him.

80. Let so many, and such manner of things, O Asclepius, be said as a certain precognition of all things in Nature.

The Tenth Book. The Mind to Hermes.

1. Forbear thy speech, O Hermes Trismegistus, and call to mind those things that are said: but I will not delay to speak what comes into my mind, since many men have spoken many things, and those very different, concerning the Universe and Good; but I have not learned the Truth.

2. Therefore, the Lord make it plain to me in this point ; for I will believe thee only, for the manifestation of these things.

3. Then said the Mind how the case stands.

4. God and all.

5. God, Eternity, the World, Time, Generation,

6. God made Eternity, Eternity the World; the World Time, and Time Generation.

7. Of God, as it were the Substance, is the Good, the Fair, Blessedness, Wisdom.

8. Of Eternity, Identity, or Selfness.

9. Of the World, Order.

10. Of Time, Change.

11. Of Generation, Life, and Death.

12. But the Operation of God, is Mind and Soul.

13. Of Eternity, Permanence, or Long−lasting, and Immortality

14. Of the World, Restitution, and Decay or Destruction.

15. Of Time, Augmentation and Diminution.

16. And of Generation, Qualities.

17. Therefore Eternity is in God.

18. The World in Eternity.

19. Time in the World.

20. And Generation in Time.

21. And Eternity standeth about God.

22. The World is moved in Eternity.

23. Time is determined in the World.

24. Generation is done in Time.

25. Therefore the Spring and Fountain of all things is God.

26. The Substance Eternity.

27. The Matter is the World.

28. The Power of God is Eternity.

29. And the Work of Eternity is the World not yet made, and yet ever made by Eternity.

30. Therefore shall nothing be at any time destroyed, for Eternity is incorruptible.

31. Neither can anything perish, or be destroyed in the World, the World being contained and embraced by eternity.

32. But what is the Wisdom of God? Even the Good, and the Fair and Blessedness, and every Virtue, and Eternity.

33. Eternity therefore put into the Matter Immortality and Everlastingness; for the Generation of that depends upon Eternity, even as Eternity doth of God.

34. For Generation and Time, in Heaven, and in Earth, are of a double Nature; in Heaven they are unchangeable and incorruptible, but on Earth they are changeable and corruptible.

35. And the Soul of Eternity is God; and the Soul of the World Eternity; and of the Earth, Heaven.

36. God is in the Mind, the Mind in the Soul1 the Soul in the Matter, all things by Eternity.

37. All this Universal Body, in which are all Bodies, is full of Soul, the Soul full of Mind, the Mind full of God.

38. For within he fills them, and without he contains them, quickening the Universe.

39. Without he quickens this perfect living thing the World, and within all living Creatures.

40. And above in Heaven he abides in Identity or Selfness, but below upon Earth he changeth Generation.

41. Eternity comprehendeth the World, either by Necessity, or Providence, or Nature.

42. And if any man shall think any other thing, it is God that actuateth, or operateth this All.

43. But the operation or Act of God, is power insuperable, to which none may compare anything, either Human or Divine.

44. Therefore, O Hermes, think none of these things below, or the things above, in any wise like unto God, for if thou dost thou errest from the Truth.

45. For nothing can be like the unlike, and only and One; nor mayest thou think that he bath given of his Power to any other thing.

46. For who after him can make anything, either of Life, or Immortality; of Change or of Quality, and himself what other thing should he make.

47. For God is not idle, for then all things would be idle ; for all things are full of God.

48. But there is not anywhere in the world such a thing as Idleness; for Idleness is a name that implieth a thing void or empty, both of a Doer and a thing done.

49. But all things must necessarily be made or done both always and according to the nature of every place.

50. For he that maketh or doth is in all things, yet not fastened or comprehended in anything, nor making or doing one thing, but all things.

51. For being an active or operating Power and sufficient of himself for the things that are made, and the things that are made are under him.

52. Look upon, through me, the World is subject to thy sight, and understand exactly the Beauty thereof.

53. A Body immarcessible, than the which, there is nothing more ancient, yet always vigorous and young.

54. See also the seven Worlds set over us, adorned with an everlasting Order, and filling Eternity, with a different course.

55. For all things are full of Light, but the Fire is nowhere.

56. For the friendship and commixture of contraries and unlike became Light shining from the Act or Operation of God, the Father of all Good, the Prince of all Order, and the Ruler of the seven Worlds.

57. Look also upon the Moon, the forerunner of them all, the Instrument of Nature, and which changeth the Matter here below.

58. Behold the Earth, the middle of the whole, the firm and stable Foundation of the Fair World, the Feeder and Nurse of Earthly things.

59. Consider moreover, how great the multitude is of immortal living things, and of mortal ones also; and see the Moon going about in the midst of both, to wit, of things immortal and mortal.

60. But all things are full of Soul, and all things are properly moved by it; some things about the Heaven, and some things about the Earth, and neither of those on the right hand to the left; nor those on the left hand to the right; nor those things that are above, down. ward; nor those things that are below, upwards.

61. And that all these things are made, O beloved Hermes, thou needst not learn of me.

62. For they are Bodies, and have a Soul, and are moved.

63. And that all these should come together into one, it is impossible without some thing, to gather them together.

64. Therefore there must be some such ones, and he altogether One.

65. For seeing that the motions are divers, and many, and the Bodies not alike, and yet one ordered swiftness among them all; It is impossible there should be two or more Makers.

66. For one order is not kept by many.

67. But in the weaker, there would be jealousy of the stronger and thence also Contentions.

68. And if there were one Maker of mutable and mortal living wights, he would desire also to make immortal ones, as he that were the Maker of immortal ones, would do to make mortal.

69. Moreover also, if there were two, the Matter being one, who should be chief, or have the disposing of the facture?

70. Or if both of them, which of them the greater part?

71. But think thus that every living Body bath its consistence of Matter and Soul; and of that which is immortal, and that which is mortal, and unreasonable.

72. For all living Bodies have a Soul; and those things that are not living are only matter by itself.

73. And the Soul likewise of itself drawing near her Maker, is the Cause of Life and Being and Being the cause of Life, is after a manner, the cause of immortal things.

74. How then are mortal wights, other from immortal?

75. Or how cannot he make living wights that causeth immortal things and immortality ?

76. That there is some Body that doth these things it is apparent, and that he is also one, it is most manifest.

77. For there is one Soul, one Life and one Matter.

78. Who is this? Who can it be? Other than the One God.

79. For whom else can it benefit, to make living things, save only God alone?

80. There is therefore one God.

81. For it is a ridiculous thing to confess the World to be one Sun, one Moon, one Divinity; and yet to have I know not how many gods.

82. He therefore being One, doth all things in many things.

83. And what great thing is it for God to make Life and Soul, and Immortality, and Change, when thy self dost so many things?

84. For thou both seest, speakest and hearest, smellest, tastest and touchest, walkest, understandest, and breathest.

85. And it is not one that seeth, and another that heareth, and another that speaketh, and another that toucheth, and another that smelleth, and another that walketh, and another that understandeth, and another that breatheth, but One that doth all these things.

86. Yet neither can these things possibly be without God.

87. For as thou, if thou shouldst cease from doing these things, were not a living wight; so if God should cease from those, he were not (which is not lawful to say) any longer God.

88. For if it be already demonstrated, that nothing can be idle or empty, how much more may be affirmed of God?

89. For if there be any thing which he doth not do, then is he (if it were lawful to say so) imperfect.

90. Whereas feeling he is not idle, but perfect, certainly he doth all things.

91. Now give thy self unto me, O Hermes, for a little while thou shalt the more easily understand, that it is the necessary work of God that all things should be made or done that are done or were once done, or shall be done.

92. And this, O best Beloved, is life.

93. And this is the Fair.

94. And this is the Good.

95. And this is God.

96. And if thou wilt understand this by work also, mark what happens to thy self, when thou wilt generate.

97. And yet this is not like unto him; for he is not sensible of pleasure, for neither bath he any other Fellow−workman.

98. But being himself the only Workman he is always in the Work, himself being that which he doth or maketh.

99. For all things, if they were separated from him, must needs fall and die, as there being no life in them.

100. And again, if all things be living wights, both which are in Heaven, and upon Earth; and that there be one Life in all things which are made by God, and that is God, then certainly all things are made, or done by God.

101. Life is the union of the Mind and the Soul.

102. But death is not the destruction of those things that were gathered together, but a dissolving of the Union.

103. The Image therefore of God is Eternity, of Eternity the World, of the World the Sun, of the Sun, Man.

104. But the people say, That changing is Death, because the Body is dissolved, and the Life goeth into that which appeareth not.

105. By this discourse, my dearest Hermes, I affirm as thou hearest, That the World is changed, because every day part thereof becomes invisible ; but that it is never dissolved.

106. And these are the Passions of the World, Revolutions and Occultations, and Revolution is a turning, but Occultation is Renovation.

107. And the World being all formed, bath not the forms lying without it, but itself changeth in itself.

108. Seeing then the World is all formed, what must he be that made it? for without form he cannot be.

109. And if he be all formed, he will be kept like the World, but if he have but one form, he shall be in this regard less than the World.

110. What do we then say that he is? we will not raise any doubts by our speech; for nothing that is doubtful concerning God, is yet known.

111. He hath therefore one Idea which is proper to him, which because it is unbodily is not subject to the sight, and yet shews all forms by the Bodies.

112. And do not wonder, if there be an incorruptible Idea.

113. For they are like the Margents of that Speech which is in writing; for they seem to be high and swelling, hut they are by nature smooth and even.

114. But understand well this that I say, more boldly, for it is more true; As a man cannot live without life, so neither can God live, not doing good.

115. For this is, as it were, the Life and Motion of God, to move all things, and quicken them.

116. But some of the things I have said, must have a particular explication; Understand then what I say.

117. All things are in God, not as lying in a place; for Place is both a Body, and unmoveable, and those things that are there placed, have no motion.

118. For they lie otherwise in that which is unbodily, than in the fantasy or to appearance.

119. Consider him that contains all things, and understand, that nothing is more capacious, than that which is incorporeal, nothing more swift, nothing more powerful, but it is most capacious, most swift and most strong.

120. And judge of this by thyself, command thy Soul to go into India, and sooner than thou canst bid it, it will be there.

121. Bid it likewise pass over the Ocean, and suddenly it will be there; Not as passing from place to place, but suddenly it will be there.

122. Command it to fly into Heaven, and it will need no Wings, neither shall anything hinder it; not the fire of the Sun, not the Aether, not the turning of the Spheres, not the bodies of any of the other Stars, but cutting through all, it will fly up to the last, and furthest Body.

123. And if thou wilt even break the whole, and see those things that are without the World (if there be any thing without) thou mayest.

124. Behold how great power, how great swiftness thou hast! Canst thou do all these things, and cannot God?

125. After this manner therefore contemplate God to have all the whole World to himself, as it were all thoughts, or intellections.

126. If therefore thou wilt not equal thy self to God, thou canst not understand God.

127. For the like is intelligible by the like.

128. Increase thy self into an immeasurable greatness, leaping beyond every Body; and transcending all Time, become Eternity and thou shalt understand God: If thou believe in thyself that nothing is impossible, but accountest thy self immortal, and that thou canst understand all things, every Art, every Science and the manner and custom of every living thing.

129. Become higher than all height, lower than all depths, comprehend in thy self, the qualities of all the Creatures, of the Fire, the Water, the Dry and Moist; and conceive likewise, that thou canst at once be everywhere in the Sea, in the Earth.

130. Thou shalt at once understand thy self, not yet begotten in the Womb, young, old, to be dead, the things after death, and all these together as also times, places, deeds, qualities, quantities, or else thou canst not yet understand God.

131. But if thou shut up thy Soul in the Body and abuse it, and say, I understand nothing, I can do nothing, I am afraid of the Sea, I cannot climb up into Heaven, I know not who I am, I cannot tell what I shall be; what hast thou to do with God; for thou canst understand none of those Fair and Good things; be a lover of the Body, and Evil.

132. For it is the greatest evil, not to know God.

133. But to be able to know and to will, and to hope, is the straight way, and Divine way, proper to the Good; and it will everywhere meet thee, and everywhere be seen of thee, plain and easy, when thou dost not expect or look for it; it will meet thee, waking, sleeping, sailing, travelling, by night, by day, when thou speakest, and when thou keepest silence.

134. For there is nothing which is not the Image of God.

135. And yet thou sayest, God is invisible, but be advised, for who is more manifest than He.

136. For therefore hath he made all things, that thou by all things mayest see him.

137. This is the Good of God, this is his Virtue, to appear, and to be seen in all things.

138. There is nothing invisible, no, not of those things that are incorporeal.

139. The Mind is seen in Understanding, and God is seen in doing or making.

140. Let these things thus far forth, be made manifest unto thee, O Trismegistus.

141. Understand in like manner, all other things by thy self, and thou shalt not be deceived.

The Eleventh Book. Of the Common Mind to Tat.

1. The Mind, O Tat, is of the very Essence of God, if yet there be any Essence of God.

2. What kind of Essence that is, he alone knows himself exactly.

3. The Mind therefore is not cut off, or divided from the essentiality of God, but united as the light of the sun.

4. And this mind in men, is God, and therefore are some men Divine, and their Humanity is near Divinity.

5. For the good Demon called the Gods immortal men, and men mortal Gods.

6. But in the brute Beasts, or unreasonable living wights, the Mind is their Nature.

7. For where there is a Soul, there is the Mind, as where there is Life, there is also a Soul.

8. In living Creatures therefore, that are without Reason, the Soul is Life, void of the operations of the Mind.

9. For the Mind is the Benefactor of the Souls of men, and worketh to the proper Good.

10. And in unreasonable things it co−operateth with the Nature of everyone of them, but in men it worketh against their Natures.

11. For the Soul being in the Body, is straightway made Evil by Sorrow, and Grief and Pleasure or Delight.

12. For Grief and Pleasure flow like Juices from the compound Body, whereinto, when the Soul entereth, or descendeth, she is moistened and tincted with them.

13. As many Souls therefore, as the Mind governeth or overruleth, to them it shows its own Light, resisting their prepossessions or presumptions.

14. As a good Physician grieveth the Body, prepossessed of a disease, by burning or lancing it for health's sake.

15. After the same manner also, the Mind grieveth the Soul, by drawing it out of Pleasure, from whence every disease of the Soul proceedeth.

16. But the great Disease of the Soul is Atheism because that opinion followeth to all Evil and no Good.

17. Therefore the Mind resisting it procureth Good to the Soul, as a Physician health to the Body.

18. But as many Souls of Men, as do not admit or entertain the Mind for their Governor, do suffer the same thing that the Soul of unreasonable living things.

19. For the Soul being a Co−operator with them, permits or leaves them to their concupiscences, whereunto they are carried by the torrent of their Appetite, and so tend to brutishness.

20. And as Brute Beasts, they are angry without reason, and they desire without reason, and never cease, nor are satisfied with evil.

21. For unreasonable Angers and Desires, are the most exceeding Evils.

22. And therefore hath God set the Mind over these, as a Revenger and Reprover of them.

23. Tat. Here, O Father, that discourse of Fate or Destiny which thou madest to me, is in danger to be overthrown; For if it be fatal for any man to commit Adultery or Sacrilege or do any evil, he is punished also, though he of necessity do the work of Fate or Destiny.

24. Hermes. All things, O Son, are the work of Fate, and without it, can no bodily thing, either Good or Evil, be done.

25. For it is decreed by Fate, that he that cloth any evil, should also suffer for it.

26. And therefore he cloth it, that he may suffer that which he suffereth, because he did it.

27. But for the present let alone that speech, concerning Evil and Fate, for at other times we have spoken of it.

28. Now our discourse is about the Mind, and what it can do, and how it differs, and is in men such a one, but in brute Beasts changed

29. And again, in Brute Beasts it is not beneficial, but in men by quenching both their Anger and Concupiscences.

3o. And of men thou must understand some to be rational or governed by reason, and some irrational.

31. But all men are subject to Fate, and to Generation, and Changes, for these are the beginning and end of Fate or Destiny.

32. And all men suffer those things that are decreed by Fate.

33. But rational men, over whom as we said, the Mind bears rule, do not suffer like unto other men, but being free from viciousness, and being not evil, they do suffer evil.

34. Tat. How sayest thou this again, Father? An Adulterer, is he not evil? a Murderer, is he not evil? and so all others.

35. Hermes. But the rational man, O Son, will not suffer for Adultery, but as the Adulterer, nor for Murder, but as the Murderer.

36. And it is impossible to escape the Quality of Change, as of Generation, but the Viciousness, he that hath the Mind, may escape.

37. And therefore, O Son, I have always heard the good Demon say, and if he had delivered it in writing, he had much profited all mankind: For he alone, O Son. as the first born, God, seeing all things, truly spake Divine words. I have heard him say sometimes, That all Things are one thing, Especially Intelligible Bodies, or that all Especially Intelligible Bodies are one.

38. We live in Power, in Act and in Eternity.

39. Therefore a good Mind, is that which the Soul of him is.

40. And if this be so, then no intelligible thing differs from intelligible things.

41. As therefore it is possible, that the Mind, the Prince of all things; so likewise, that the Soul that is of God, can do whatsoever it will.

42. But understand thou well, for this Discourse I have made to the question which thou askest of me before, I mean concerning Fate and the Mind.

43. First, if, O Son, thou shalt diligently withdraw thy self from all Contentious speeches, thou shalt find that in Truth, the Mind, the Soul of God bears rule over all things, both over Fate and Law and all other things.

44. And nothing is impossible to him, no not of the things that are of Fate.

45. Therefore, though the Soul of man be above it, let it not neglect the things that happen to be under Fate.

46. And these thus far, were the excellent sayings of the good Demon.

47. Tat. Most divinely spoken, O Father, and truly and profitably, yet clear this one thing unto me

48. Thou sayest, that in brute Beasts the Mind worketh or acteth after the manner of Nature, co−operating also with their (impetus) inclinations.

49. Now the impetuous inclinations of brute Beasts, as I conceive, are Passions. If therefore the Mind do co−operate with these impetuous Inclinations, and that they are the Passions in brute Beasts, certainly the Mind is also a Passion, conforming itself to Passions.

50. Hermes. Well done, Son, thou askest nobly, and yet it is just that I should answer thee.

51. All incorporeal things, O Son, that are in the Body, are possible, nay, they are properly Passions.

52. Everything that moveth is incorporeal; everything that is moved is a Body, and it is moved into the Bodies by the Mind. Now motion is Passion, and there they both suffer; as well that which moveth, as that which is moved, as well that which ruleth, as that which is ruled.

53. But being freed from the Body, it is freed likewise from Passion.

54. But especially, O Son, there is nothing impassible, but all things are passible.

55. But Passion differs from that which is passible, for that (Passion) acteth but this suffers.

56. Bodies also of themselves do act, for either they are unmovable, or else are moved, and which soever it be, it is a Passion.

57. But incorporeal things do always act, or work, and therefore they are passible.

58. Let not therefore the appellations or names trouble thee, for Action and Passion are the same thing, but that it is not grievous to use the more honourable name.

59. Tat. O Father. thou has delivered this Discourse most plainly.

60. Hermes. Consider this also, O Son, That God hath freely bestowed upon man, above all other living things, these two, to wit, Mind and Speech, or Reason, equal to immortality.

61. These if any man use, or employ upon what he ought, he shall differ nothing from the Immortals.

62. Yea, rather going out of the Body, he shall be guided and led by them, both into the Choir and Society of the Gods, and blessed Ones.

63. Tat. Do not other living Creatures use Speech, O Father?

64. Hermes. NO, Son, but only Voice; now Speech and Voice do differ exceeding much; for Speech is common to all men, but Voice is proper unto every kind of living thing.

65. Tat. Yea, but the Speech of men is different. O Father, every man according to his Nation.

66. Hermes. It is true, O Son, they do differ: Yet as man is one so is Speech one also; and it is interpreted and found the same, both in Egypt, Persia, and Greece.

67. But thou seemest unto me, Son, to be ignorant of the Virtue or Power, and Greatness of Speech.

68. For the blessed God, the good Demon said or commanded the Soul to be in the Body, the Mind, in the Soul, the Word, or Speech, or Reason in the Mind, and the Mind in God, and that God is the Father of them all.

69. Therefore the Word is the Image of the Mind, and the Mind of God, and the Body of the Idea, and the Idea of the Soul.

70. Therefore of the Matter, the subtlest or smallest part is Air, of the Air the Soul, of the Soul the Mind, of the Mind God.

71. And God is about all things, and through all things, but the Mind about the Soul, the Soul about the Air, and the Air about the Matter.

72. But Necessity, and Providence, and Nature, are the Organs or Instruments of the World, and of the Order of Matter.

73. For of those things that are intelligible, every one is but the Essence of them in Identity.

74. But of the Bodies of the whole, or universe, every one is many things.

75: For the Bodies that are put together, and that have, and make their changes into other, having this Identity, do always save and preserve the uncorruption of the Identity.

76. But in every one of the compound Bodies, there is a number.

77. For without number it is impossible there should be consistence or constitution, or composition, or dissolution.

78. But Unities do both beget and increase Numbers, and again being dissolved, come into themselves.

79. And the Matter is One.

80. But this whole World, the great God, and the Image of the Greater, and united unto him, and conserving the Order and Will of the Father, is the fulness of Life.

81. And there is nothing therein, through all the Eternity of the Revolutions, neither of the whole, nor of the parts which cloth not live.

82. For there is nothing dead, that either hath been, or is, or shall be in the World.

83. For the Father would have it as long as it lasts, to be a living thing; and therefore it must needs be God also.

84, How therefore, O Son, can there be in God, in the Image of the Universe, in the fulness of Life, any dead things?

85. For dying is corruption, and corruption is destruction.

86. How then can any part of the incorruptible be corrupted, or of God be destroyed?

87. Tat. Therefore, O Father, do not the living things in the World die, though they be parts thereof.

88. Hermes. Be wary in thy Speech, O Son, and not deceived in the names of things.

89. For they do not die, O Son, but as compound Bodies they are dissolved.

90. But dissolution is not death; and they are dissolved, not that they may be destroyed, but that they may be made new.

91. Tat. What then is the operation of Life? Is it not Motion?

92. Hermes. And what is there in the World unmovable? Nothing at all, O Son.

93. Tat. Why, cloth not the Earth seem unmovable to thee, O Father?

94. Hermes. No, but subject to many motions, though after a manner it alone be stable.

95. What a ridiculous thing it were, that the Nurse of all things should be unmovable, which beareth and bringeth forth all things.

96. For it is impossible, that anything that bringeth forth, should bring forth without Motion.

97. .And a ridiculous question it is, Whether the fourth part of the whole, be idle: For the word immovable, or without Motion, signifies nothing else, but idleness.

98. Know generally, O Son, That whatsoever is in the World is moved either according to Augmentation or Diminution.

99. But that which is moved, liveth also, yet it is not necessary, that a living thing should be or continue the same.

100. For while the whole World is together, it is unchangeable, O Son, but all the parts thereof are changeable.

101. Yet nothing is corrupted or destroyed, and quite abolished but the names trouble men.

102. For Generation is not Life, but Sense; neither is Change Death, but Forgetfulness, or rather Occultation, and lying hid. Or better thus. For Generation is not a Creation of Life, but a Production of Things to Sense, and making them Manifest. Neither is Change Death, but an Occultation or Hiding of that which was.

103. These things being so, all things are Immortal, Matter, Life, Spirit, Soul, Mind, whereof every living thing consisteth.

104. Every living thing therefore is Immortal, because of the Mind, but especially Man, who both receiveth God, and converseth with him.

105. For with this living wight alone is God familiar; in the night by dreams, in the day by Symbols or; Signs.

106. And by all things cloth he foretell him of things to come, by Birds, by Fowls, by the Spirit, or Wind, and by an Oak.

107. Wherefore also Man professeth to know things that: have been, things that are present, and things to come.

108. Consider this also, O Son, That every living Creature goeth upon one part of the World, Swimming things in Water, Land wights upon the Earth, Flying Fowls in the Air.

109. But Man useth all these, the Earth, the Water, the Air, and the Fire, nay, he seeth and toucheth Heaven by his Sense.

110. But God is both about all things, and through all things, for he is both Act and Power.

111. And it is no hard thing, O Son, to understand God.

112. And if thou wilt also see him, look upon the Necessity of things that appear, and the Providence of things that have been, and are done.

113. See the Matter being most full of Life, and so great a God moved with all Good, and Fair, both Gods, and Demons, and Men.

114. Tat. But these, O Father, are wholly Acts or Operations.

115. Hermes. If they be therefore wholly Acts or Operations, O Son, by whom are they acted or operated, but by God?

116. Or art thou ignorant, that as the parts of the World, are Heaven, and Earth, and Water, and Air; after the same manner the Members of God, are Life, and Immortality, and Eternity, and Spirit, and Necessity, and Providence, and Nature, and Soul, and Mind, and the Continuance or Perseverance of all these which is called Good.

117. And there is not any thing of all that hath been, and al1 that is, where God is not.

118. Tat. What in the Matter, O Father?

119. Hermes. The Matter, Son, what is it without God, that thou shouldst ascribe a proper place to it?

120. Or what cost thou think it to be? peradventure some heap that is not actuated or operated.

121. But if it be actuated, by whom is it actuated? for we have said, that Acts or Operations, are the parts of God.

122. By whom are all living things quickened? and the Immortal, by whom are they immortalized? the things that are changeable, by whom are they changed?

123. Whether thou speak of Matter, or Body, or Essence, know that all these are acts of God.

124. And that the Act of Matter is materiality, and of the Bodies corporality, and of Essence essentiality; and this is God the whole.

125. And in the whole, there is nothing that is not God.

126. Wherefore about God, there is neither Greatness, Place, Quality, Figure, or Time; for he is All, and the All, through all, and about all.

127. This Word, O Son, worship and adore. And the only service of God, is not to be evil.

The Twelfth Book. His Crater or Monas.

1. The Workman made this Universal World, not with his Hands, but his Word.

2. Therefore thus think of him, as present everywhere, and being always, and making all things, and one above, that by his Will hath framed the things that are.

3. For that is his Body, not tangible, nor visible, nor measurable, nor extensible, nor like any other body.

4. For it is neither Fire, nor Water, nor Air, nor Wind, but all these things are of him, for being Good, he hath dedicated that name unto himself alone.

5. But he would also adorn the Earth, but with the Ornament of a Divine Body.

6. And he sent Man an Immortal and a Mortal wight.

7. And Man had more than all living Creatures, and the World, because of his Speech, and Mind.

8. For Man became the spectator of the Works of God, and wondered, and acknowledged the Maker.

9. For he divided Speech among all men, but not Mind, and yet he envied not any, for Envy comes not thither, but is of abode here below in the Souls of men, that have not the Mind.

10. Tat. But wherefore, Father, did not God distribute the Mind to all men?

11. Because it pleased him, O Son, to set that in the middle among all souls as a reward to strive for.

12. Tat. And where hath he set it?

13. Hermes. Filling a large Cup or Bowl therewith, he sent it down, giving also a Cryer or Proclaimer.

14. And he commanded him to proclaim these things to the souls of men.

15. Dip and wash thyself, thou that art able, in this Cup or Bowl; Thou that believes", that thou shalt return to him that sent this Cup; thou that acknowledgest whereunto thou wert made.

16. As many therefore as understood the Proclamation, and were baptised or dowsed into the Mind, these were made partakers of Knowledge, and became perfect men, receiving the Mind.

17. But as many as missed of the Proclamation, they received Speech, but not Mind, being ignorant whereunto they were made, or by whom.

18. But their senses are just like to brute Beasts, and having their temper in Anger and Wrath, they do not admire the things worthy of looking on.

19. But wholly addicted to the pleasures and desires of the Bodies, they believe that man was made for them.

20. But as many as partook of the gift of God, these, O Tat, in comparison of their works, are rather immortal than mortal men.

21. Comprehending all things in their Mind, which are upon the Earth, which are in Heaven, and if there be anything above Heaven.

22. And lifting up themselves so high, they see the Good, and seeing it, they account it a miserable calamity to make their abode here.

23. And despising all things bodily and unbodily, they make haste to the One and Only.

24. Thus, O Tat, is the Knowledge of the Mind, the beholding of Divine Things, and the Understanding of God, the Cup itself being Divine.

25. Tat. And I, O Father, would be baptised and drenched therein.

26. Hermes. Except thou first hate thy body, O Son, thou canst not love thy self; but loving thy self, thou shalt have the Mind, and having the Mind, thou shalt also partake the Knowledge or Science.

27. Tat. HOW meanest thou that, O Father?

28. Hermes. Because it is impossible, O Son, to be conversant about things Mortal and Divine.

29. For the things that are, being two Bodies, and things incorporeal, wherein is the Mortal and the Divine, the Election or Choice of either is left to him that will choose; For no man can choose both.

30. And of which soever the choice is made, the other being diminished or overcome, magnifieth the act and operation of the other.

31. The choice of the hefter therefore is not only best for him that chooseth it, by deifying a man; but it also sheweth Piety and Religion towards God.

32. But the choice of the worse destroys a man, but cloth nothing against God; save that as Pomps or Pageants, when they come abroad, cannot do any thing themselves, but hinder; after the same manner also do these make Pomps or Pageants in the World, being seduced by the pleasures of the Body.

33. These things being so, O Tat, that things have been, and are so plenteously ministered to us from God; let them proceed also from us, without any scarcity or sparing.

34. For God is innocent or guiltless, but we are the causes of Evil, preferring them before the Good.

35. Thou seest, O Son, how many Bodies we must go beyond, and how many choirs of Demons, and what continuity and courses of Stars, that we may make haste to the One, and only God.

36. For the Good is not to be transcended, it is unbounded and infinite; unto itself without beginning, but unto us, seeming to have a beginning, even our knowledge of it.

37. For our knowledge is not the beginning of it, but shews us the beginning of its being known unto us.

38. Let us therefore lay hold of the beginning and we shall quickly go through all things.

39. It is indeed a difficult thing, to leave those things that are accustomable, and present, and turn us to those things that are ancient, and according to the original.

40. For these things that appear, delight us, but make the things that appear not, hard to believe, or the Things that Appear not, are Hard to believe.

4I. The things most apparent are Evil, but the Good is secret, or hid in, or to the things that appear

for it hath neither Form nor Figure.

42. For this cause it is like to itself, but unlike every thing else; for it is impossible, that any thing incorporeal, should be made known, or appear to a Body.

43. For this is the difference between the like and the unlike, and the unlike wanteth always somewhat of the like.

44. For the Unity, Beginning, and Root of all things, as being the Root and Beginning.

45. Nothing is without a beginning, but the Beginning is of nothing, but of itself; for it is the Beginning of all other things.

46. Therefore it is, seeing it is not from another beginning.

47. Unity therefore being the Beginning, containeth every number, but itself is contained of none, and begetteth every number, itself being begotten of no other number.

48. Every thing that is begotten (or made) is imperfect, and may be divided, increased, diminished.

49. But to the perfect, there happeneth none of these.

50. And that which is increased, is increased by Unity, but is consumed and vanished through weakness, being not able to receive the Unity.

51. This Image of God, have I described to thee, O Tat, as well as I could; which if thou do diligently consider, and view by the eyes of thy mind, and heart, believe me, Son, thou shalt find the way to the things above, or rather the Image itself will lead thee.

52. But the spectacle or sight, hath this peculiar and proper; Them that can see, and behold it, it holds fast and draws unto it, as they say, the Loadstone cloth Iron.

The Thirteenth Book. Of Sense and Understanding.

1. Yesterday, Asclepius, I delivered a perfect Discourse; but now I think it necessary, in suite of that, to dispute also of Sense.

2. For Sense and Understanding seem to differ, because the one is material, the other essential.

3. But unto me, they appear to be both one, or united, and not divided in men, I mean.

4. For in other living Creatures, Sense is united unto Nature but in men to Understanding.

5. But the Mind differs from Understanding, as much as God from Divinity.

6. For Divinity is from or under God, and Understanding from the Mind, being the sister of the Word or Speech, and they the Instruments one of another.

7. For−neither is the Word pronounced without Understanding, neither is Understanding manifested without the Word.

8. Therefore Sense and Understanding do both flow together into a man, as if they were infolded one within another.

9. For neither is it possible without Sense to Understand, nor can we have Sense without Understanding.

10. And yet it is possible (for the Time being) that the Understanding may understand without Sense, as they that fantasy Visions in their Dreams.

11. But it seems unto me, that both the operations are in the Visions of Dreams, and that the Sense is stirred up out of sleep, unto awaking.

12. For man is divided into a Body and a Soul; when both parts of the Sense accord one with another, then is the understanding childed, or brought forth by the Mind pronounced.

13. For the Mind brings forth all Intellections or Understandings. Good ones w hen it receiveth good Seed from God; and the contrary when it receives them from Devils.

14. For there is no part of the World void of the Devil, which entering in privately, sowed the seed of his own proper operation; and the Mind did make pregnant, or did bring forth that which was sown, Adulteries, Murders, Striking of Parents, Sacrileges, Impieties, Stranglings, throwing down headlong, and all other things which are the works of evil Demons.

15. And the Seeds of God are few but Great, and Fair, and Good Virtue, and Temperance, and Piety.

I6. And the Piety is the Knowledge of God, whom whosoever knoweth being full of all good things, hath Divine Understanding and not like the Many.

17. And therefore they that have that Knowledge neither please the multitude, nor the multitude them, but they seem to be mad, and to move laughter, hated and despised, and many times also murdered.

18. For we have already said, That wickedness must dwell here, being in her own region.

19. For her region is the Earth, and not the World, as some will sometimes say, Blaspheming.

20. But the Godly or God−worshipping Man laying hold on Knowledge, will despise or tread under all these things; for though they be evil to other men, yet to him all things are good.

21. And upon mature consideration, he refers all things to Knowledge, and that which is most to be wondered at, he alone makes evil things good.

22. But I return again to my Discourse of Sense.

23. It is therefore a thing proper to Man, to communicate and conjoin Sense and Understanding.

24. But every man, as I said before, cloth not enjoy Understanding; for one man is material, another essential.

25. And he that is material with wickedness as I said, received from the Devils the Seed of Understanding; but they that are with the Good essentially, are saved with God.

26. For God is the Workman of all things; and when he worketh he useth Nature.

27. He maketh all things good like himsel£

28. But these things that are made good, are in the use of Operation, unlawful.

29. For the Motion of the World stirring up Generations, makes Qualities, infecting some with evilness, and purifying some with good.

30 And the World, Asclepius, hath a peculiar Sense and Understanding, not like to Man's, nor so various or manifold, but a better and more simple.

31. For this Sense and Understanding of the World is One, in that it makes all things, and unmakes them again into itself; for it is the Organ or Instrument of the Will of God.

32. And it is so organized or framed, and made for an Instrument by God; that receiving all Seeds into itself from God, and keeping them in itself, it maketh all things effectually and dissolving them, reneweth all things.

33. And therefore like a good Husband−man of Life, when things are dissolved or loosened, he affords by the casting of Seed, renovation to all things that grow.

34. There is nothing that it (the World) cloth not beget or bring forth alive; and by its Motion, it makes all things alive.

35. And it is at once, both the Place and the Workman of Life.

36. But the Bodies are from the Matter, in a different manner; for some are of the Earth, some of Water, some of Air, some of Fire, and all are compounded, but some are more compounded, and some are more simple.

37. They that are compounded, are the heavier, and they that are less, are the higher.

38. And the swiftness of the Motion of the World, makes the varieties of the Qualities of Generation, for the spiration or influence, being most frequent, extendeth unto the Bodies qualities with one fulness, which is of Life.

39. Therefore, God is the Father of the World, but the World is the Father of things in the World.

40. And the World is the Son of God, but things in the World are the Sons of the World.

41. And therefore it is well called the World, that is an Ornament, because it adorneth and beautifieth all things with the variety of Generation, and indeficiency of Life, which the unweariedness of Operation, and the swiftness of Necessity with the mingling of Elements, and the order of things done.

42. Therefore it is necessarily and properly called the World.

43. For of all living things, both the Sense and the Understanding, cometh into them from without, inspired by that which compasseth them about, and continueth them.

44. And the World receiving it once from God as soon as it was made, hath it still, What Ever it Once Had.

45. But God is not as it seems to some who Blaspheme through superstition, without Sense, and without Mind, or Understanding.

46. For all things that are, O Asclepius, are in God, and made by him, and depend of him, some working by Bodies, some moving by a Soul−like Essence, some quickening by a Spirit, and some receiving the things that are weary, and all very fitly.

47. Or rather, I say, that he hath them not, but I declare the Truth, He is All Things, not receiving them from without, but exhibiting them outwardly.

48. And this is the Sense and Understanding of God, to move all things always.

49. And there never shall be any time, when any of those things that are, shall fail or be wanting.

50. When I say the things that are, I mean God, for the things that are, God hash; and neither is there anything without him, nor he without anything.

51. These things, O Asclepius, will appear to be true, if thou understand them, but if thou understand them not, incredible.

52. For to understand, is to believe, but not to believe, is not to understand; For my speech or words reach not unto the Truth, but the Mind is great, and being led or conducted for a while by Speech, is able to attain to the Truth.

53. And understanding all things round about, and finding them consonant, and agreeable to those things that were delivered and interpreted by Speech, believeth; and in that good belief, resteth.

54. To them, therefore, that understand the things that have been said of God, they are credible, but to them that understand them not, incredible.

55. And let these and thus many things be spoken concerning Understanding and Sense.

The Fourteenth Book. Of Operation and Sense.

1. Tat. Thou hast well explained these things, Father: Teach me furthermore these things; for thou sayest, that Science and Art were the Operations of the rational, but now thou sayest that Beasts are unreasonable, and for want of reason, both are and are called Brutes; so that by this Reason, it must needs follow that unreasonable Creatures partake not of Science, or Art, because they come short of Reason.

2. Hermes. It must needs be so, Son.

3. Tat. Why then, O Father, do we see some unreasonable living Creatures use both Science and Art? as the Pismires treasure up for themselves food against the Winter, and Fowls of the Air likewise make them Nests, and four−footed Beasts know their own Dens.

4. These things they do, O Son, not by Science or Art, but by Nature; for Science or Art are things that are taught, but none of these brute Beasts are taught any of these things.

5. But these things being Natural unto them, are wrought by Nature, whereas Art and Science do not happen unto all, but unto some.

6. As men are Musicians, but not all; neither are all Archers or Huntsmen, or the rest, but some of thenn have learned something by the working of Science or Art.

7. After the same manner also, if some Pismires did so, and some not, thou mightest well say, they gather their food according to Science and Art.

8. But seeing they are all led by Nature, to the same thing, even against their wills, it is manifest they do not do it by Science or Art.

9. For Operations, O Tat, being unbodily, are in Bodies, and work by Bodies.

10. Wherefore, O Tat, in as much as they are unbodily, thou must needs say they are immortal.

11. But in as much as they cannot act without Bodies, I say, they are always in a Body.

12. For those things that are to any thing, or for the cause of any thing made subject to Providence or Necessity, cannot possibly remain idle of their own proper Operation.

13. For that which is, shall ever be; for both the Body, and the Life of it, is the same.

14. And by this reason, it follows, that the Bodies also are always, because I affirm: That this corporiety is always by the Act and Operation, or for them.

15. For although earthly bodies be subject to dissolution; yet these bodies must be the Places, and the Organs, and Instruments of Acts or Operations.

16. But Acts or Operations are immortal, and that which is immortal, is always in Act, and therefore also Corporification if it be always.

17. Acts or Operations do follow the Soul, yet come not suddenly or promiscuously, but some of them come together with being made man, being about brutish or unreasonable things.

18, But the purer Operations do insensibly in the change of time, work with the oblique part of the Soul.

19. And these Operations depend upon Bodies, and truly they that are Corporifying come from the Divine Bodies into Mortal ones.

20. But every one of them acteth both about the Body and the Soul, and are present with the Soul, even without the Body.

21. And they are always Acts or Operations, but the Soul is not always in a Mortal Body, for it can be without a Body, but Acts or Operations cannot be without Bodies.

22 This is a sacred speech, Son, the Body cannot Consist without a Soul.

23. Tat. How meanest thou that, Father?

24. Hermes. Understand it thus, O Tat, When the Soul is separated from the Body, there remaineth that same Body.

25. And this same Body according to the time of its abode, is actuated or operated in that it is dissolved and becomes invisible.

26. And these things the Body cannot suffer without act or operation, and consequently there remaineth with the Body the same act or operation.

27. This then is the difference between an Immortal Body, and a Mortal one, that the immortal one consists of one Matter, and so doth not the mortal one; and the immortal one doth, but this suffereth.

28. And everything that acteth or operateth is stronger, and ruleth; but that which is actuated or operated, is ruled.

29. And that which ruleth, directeth and governeth as free, but the other is ruled, a servant.

30. Acts or Operations do not only actuate or operate living or breathing or insouled Bodies, but also breathless Bodies, or without Souls, Wood, and Stones, and such like, increasing and hearing fruit, ripening, corrupting, rotting, putrifying and breaking, or working such like things, and whatsoever inanimate Bodies can suffer.

31. Act or Operation, O Son, is called, whatsoever is, or is made or done, and there are always many things made, or rather all things.

32 For the World is never widowed or forsaken of any of those things that are, but being always carried or moved in itself, it is in labour to bring forth the things that are, which shall never be left by it to corruption.

33. Let therefore every act or operation be understood to be always immortal, in what manner of Body soever it be.

34. But some Acts or Operations be of Divine, some of corruptible Bodies, some universal, some peculiar, and some of the generals, and some of the parts of every thing.

35. Divine Acts or Operations therefore there be, and such as work or operate upon their proper Bodies, and these also are perfect, and being upon or in perfect Bodies.

36. Particular are they which work by any of the living Creatures.

37. Proper, be they that work upon any of the things that are.

38. By this Discourse, therefore, O Son, it is gathered that all things are full of Acts or Operations.

39. For if necessarily they be in every Body, and that there be many Bodies in the World, I may very well affirm, that there be many other Acts or Operations.

40. For many times in one Body, there is one, and a second, and a third, besides these universal ones that follow.

41. And universal Operations, I call them that are indeed bodily, and are done by the Senses and Motions.

42. For without these it is impossible that the Body should consist.

43. But other Operations are proper to the Souls of Men, by Arts, Sciences, Studies, and Actions.

44. The Senses also follow these Operations, or rather are the effects or perfections of them.

45, Understand therefore, O Son, the difference of Operations, it is sent from above.

46. But sense being in the Body, and having its essence from it, when it receiveth Act or Operation, manifesteth it, making it as it were corporeal.

47. Therefore, I say, that the Senses are both corporeal and mortal, having so much existence as the Body, for they are born with the Body, and die with it.

48. But mortal things themselves have not Sense, as Not consisting of such an Essence.

49. For Sense can be no other than a corporeal apprehension, either of evil or good that comes to the Body.

50. But to Eternal Bodies there is nothing comes, nothing departs; therefore there is no sense in them.

51. Tat. Doth the Sense therefore perceive or apprehend in every Body.

52. Hermes. In every Body, O Son.

53. Tat. And do the Acts or Operations work in all things?

54. Hermes. Even in things inanimate, O Son, but there are differences of Senses.

55. For the Senses of things rational, are with Reason; of things unreasonable, Corporeal only, but the Senses of things inanimate are passive only, according to Augmentation and Diminution.

56. But Passion and Sense depend both upon one head, or height, and are gathered together into the same, by Acts or Operations.

57. But in living wights there be two other Operations that follow the Senses and Passions, to wit, Grief and Pleasure.

58. And without these, it is impossible that a living wight, especially a reasonable one, should perceive or apprehend.

59. And therefore, I say, that these are the Ideas of Passions that bear rule, especially in reasonable living wights.

60. The Operations work indeed, but the Senses do declare and manifest the Operations, and they being bodily, are moved by the brutish parts of the Soul therefore I say, they are both maleficial or doers of evil.

61. For that which affords the Sense to rejoice with Pleasure is straightway the cause of many evils happening to him that suffers it.

62. But Sorrows gives stronger torments and Anguish, therefore doubtless are they both maleficial.

63. The same may be said of the Sense of the Soul.

64. Tat. Is not the Soul incorporeal, and the Sense a Body, Father? or is it rather in the Body.

65. Hermes. If we put it in a Body, O Son, we shall make it like the Soul or the Operations, for these being unbodily, we say are in Bodies.

66. But Sense is neither Operation, nor Soul, nor anything else that belongs to the Body, but as we have said, and therefore it is not incorporeal.

67. And if it be not incorporeal it must needs be a Body; for we always say, that of things that are, some are Bodies and some incorporeal.

The Fifteenth Book. Of Truth to His Son Tat.

1. Hermes. Of Truth, O Tat, it is not possible that man being an imperfect wight, compounded of imperfect Members, and having his Tabernacle consisting of different and many Bodies, should speak with any confidence.

2. But as far as it is possible, and just, I say, That Truth is only in the Eternal Bodies, whose very Bodies be also true.

3. The Fire is fire itself only, and nothing else; the Earth is earth itself and nothing else; the air is air itself and nothing else; the water, water itself and nothing else.

4. But our Bodies consist of all these; for they have of the Fire, they have of the Earth, they have of the Water, and Air, and yet there is neither Fire, nor Earth, nor Water, nor Air, nor anything true.

5. And if at the Beginning our Constitution had not Truth, how could men either see the Truth, or speak it, or understand it only, except God would?

6. All things therefore upon Earth, O Tat, are not Truth, but imitations of the Truth, and yet not all things neither, for they are but few that are so.

7. But the other things are Falsehood, and Deceit, O Tat, and Opinions like the Images of the fantasy or appearance.

8. And when the fantasy hath an influence from above, then it is an imitation of Truth, but without that operation from above, it is left a lie.

9. And as an Image shews the Body described, and yet is not the Body of that which is seen, as it seems to be, and it is seen to have eyes, but it sees nothing, and ears, but hears nothing at all; and all other things hath the picture, but they are false, deceiving the eyes of the beholder, whilst they think they see the Truth, and yet they are indeed but lies.

10. As many therefore as see not Falsehood, see the Truth.

11. If therefore we do so understand, and see every one of these things as it is, then we see and understand true things.

12. But if we see or understand any thing besides or otherwise than that which is, we shall neither understand, nor know the Truth.

13. Tat. Is Truth therefore upon Earth, O Father?

14. Hermes. Thou cost not miss the mark, O Son. Truth indeed is nowhere at all upon Earth, O Tat, for it cannot be generated or made.

15. But concerning the Truth, it may be that some men, to whom God will give the good seeing Power, may understand it.

16. So that unto the Mind and reason, there is nothing true indeed upon Earth.

17. But unto the True Mind and Reason, all things are fantasies or appearances, and op1nions.

18. Tat. Must we not therefore call it Truth, to understand and speak the things that are?

19. Hermes. But there is nothing true upon Earth.

20. Tat. How then is this true, That we do not know anything true? how can that be done here?

21. Hermes. O Son, Truth is the most perfect Virtue, and the highest Good itself, not troubled by Matter, not encompassed by a Body, naked, clear, unchangeable, venerable, unalterable Good.

22 But the things that are here, O Son, are visible, incapable of Good, corruptible, passible, dissolvable, changeable, continually altered, and made of another.

23. The things therefore that are not true to themselves, how can they be true?

24. For every thing that is altered, is a lie, not abiding in what it is; but being changed it shews us always, other and other appearances.

25. Tat. Is not man true, O Father?

26. Hermes. AS far forth as he is a Man, he is not true, Son; for that which is true, hath of itself alone its constitution and remains, and abides according to itself, such as it is.

27. But man consists of many things and doth not abide of himself but is turned and changed, age after age, Idea after Idea, or form after form, and this while he is yet in the Tabernacle.

28. And many have not known their own children after a little while, and many children likewise have not known their own Parents.

29. Is it then possible, O Tat, that he who is so changed, is not to be known, should be true? No, on the contrary, he is Falsehood, being in many Appearances of changes.

30. But do thou understand the true to be that which abides the same, and is Eternal, but man is not ever, therefore not True, but man is a certain Appearance, and Appearance is the highest Lie or Falsehood.

31. Tat. But these Eternal Bodies, Father, are they not true though they be changed?

32. Hermes. Everything that is begotten or made, and changed is not true, but being made by our Progenitor, they might have had true Matter.

33. But these also have in themselves, something that is false in regard of their change.

34. For nothing that remains not in itself, is True.

35. Tat. What shall one say then, Father, that only the Sun which besides the Nature of other things, is not changed, but abides in itself, is Truth?

36. Hermes. It is Truth, and therefore is he only intrusted with the Workmanship of the World, ruling and making all things whom I do both honour, and adore his Truth; and after the One, and First, I acknowledge him the Workman.

37. Tat. What therefore doth thou affirm to be the first Truth, O Father?

38. Hermes. The One and Only, O Tat, that is not of Matter, that is not in a body, that is without Colour, without Figure or Shape, Immutable, Unalterable, which always is; but Falsehood, O Son, is corrupted.

39. And corruption hath laid hold upon all things on Earth, and the Providence of the True encompasseth, and will encompass them.

40. For without corruption, there can no Generation consist.

41. For Corruption followeth every Generation, that it may again be generated.

42. For those things that are generated, must of necessity be generated of those things that are corrupted, and the things generated must needs be corrupted, that the Generation of things being, may not stand still or cease.

43. Acknowledge therefore the first Workman by the Generation of things.

44. Consequently the things that are generated of Corruption are false, as being sometimes one thing, sometimes another: For it is impossible they should be made the same things again, and that which is not the same, how is it true?

45. Therefore, O Son, we must call these things fantasies or appearances.

46. And if we will give a man his right name, we must call him the appearance of Manhood; and a Child, the fantasy or appearance of a Child; an old man, the appearance of an old man; a young man, the appearance of a young man; and a man of ripe age, the appearance of a man of ripe age.

47. For neither is a man, a man; nor a child, a child; nor a young man, a young man; nor an old man, an old man.

48 But the things that pre−exist and that are, being changed are false.

49. These things understand thus, O Son, as these false Operations, having their dependence from above, even of the truth itself.

50. Which being so, I do affirm that Falsehood is the Work of Truth.

The Sixteenth Book. That None of the Things that are, can Perish.

1. Hermes. We must now speak of the Soul and Body, O Son; after what manner the Soul is Immortal, and what operation that is, which constitutes the Body, and dissolves it.

2. But in none of these is Death, for it is a conception of a name, which is either an empty word, or else it is wrongly called Death (by the taking away the first letter,) instead of Immortal. [Thanatos for Athanatos.]

3. For Death is destruction, but there is nothing in the whole world that is destroyed.

4. For if the World be a second God, and an Immortal living Wight, it is impossible that any part of an Immortal living Wight should die.

5. But all things that are in the World, are members of the World, especially Man, the reasonable living Wight.

6. For the first of all is God, the Eternal and Unmade, and the Workman of all things.

7. The second is the World, made by him, after his own Image and by him holden together, and nourished, Šnd immortalized; and as from its own Father, ever living.

8. So that as Immortal, it is ever living, and ever immortal.

9. For that which is ever living, differs from that which is eternal.

10. For the Eternal was not begotten, or made by another; and if it were begotten or made, yet it was made by itself, not by any other, but it is always made.

11. For the Eternal, as it is Eternal, is the Universe.

12. For the Father himself, is Eternal of himself, but the World was made by the Father, ever living and immortal.

13. And as much Matter as there was laid up by him, the Father made it all into a Body, and swelling it, made it round like a Sphere, endued it with Quality, being itself immortal, and having Eternal Materiality.

14. The Father being full of Ideas, sowed Qualities in the Sphere, and shut them up, as in a Circle, deliberating to beautify with every Quality, that which should afterwards be made.

15. Then clothing the Universal Body with Immortality, lest the Matter, if it would depart from this Composition, should be dissolved into its own disorder.

16. For when the Matter was incorporeal, O Son, it was disordered, and it hath here the same confusion daily revolved about other little things, endued with Qualities, in point of Augmentation, and Diminution, which men call Death, being indeed a disorder happening about earthly living wights.

17. For the Bodies of Heavenly things have one order, which they have received from the Father at the Beginning, and is by the instauration of each of them, kept indissolveable.

18. But the instauration of earthly Bodies, is their consistence; and their dissolution restores them into indissoluble, that is, Immortal.

19. And so there is made a privation of Sense, but not a destruction of Bodies.

20. Now the third living wight is Man, made after the Image of the World; and having by the Will of the Father, a Mind above other earthly wights.

21. And he hath not only a sympathy with the second God, but also an understanding of the first.

22. For the second God, he apprehends as a Body but the first, he understands as Incorporeal, and the Mind of the Good.

23. Tat. And doth not this living Wight perish?

24. Hermes. Speak advisedly, O Son, and learn what God is, what the World, what an Immortal Wight, and what a dissolvable One is.

25. And understand that the World is of God and in God; but Man of the World and in the World.

26. The Beginning, and End, and Consistence of all, is God.

The Seventeenth Book. To Asclepius, to be Truly Wise.

1. Because my Son Tat, in thy absence, would needs learn the Nature of the things that are: He would not suffer me to give over (as coming very young to the knowledge of every individual) till I was forced to discourse to him many things at large, that his contemplation might from point to point, be more easy and successful.

2. But to thee I have thought good to write in few words, choosing out the principal heads of the things then spoken, and to interpret them more mystically, because thou hast, both more years, and more knowledge of Nature.

3. All things that appear, were made, and are made.

4. Those things that are made, are not made by themselves, but by another.

5. And there are many things made, but especially all things that appear, and which are different, and not like.

6. If the things that be made and done, be made and done by another, there must be one that must make, and do them; and he unmade, and more ancient than the things that are made.

7. For I affirm the things that are made, to be made by another; and it is impossible, that of the things that are made any should be more ancient than all, but only that which is not made.

8. He is stronger, and One, and only knowing all things indeed, as not having any thing more ancient than himself.

9. For he bears rule, both over multitude, and greatness, and the diversity of the things that are made, and the continuity of the Facture and of the Operation.

10. Moreover, the things that are made, are visible, but he is invisible; and for this cause, he maketh them, that he may be visible; and therefore he makes them always.

11. Thus it is fit to understand and understanding to admire and admiring to think thy self happy, that knowest thy natural Father.

12. For what is sweeter than a Natural Father?

13. Who therefore is this, or how shall we know him?

14. Or is it just to ascribe unto him alone, the Title and Appellation of God, or of the Maker, or of the Father, or of all Three? That of God because of his Power; the Maker because of his Working and Operation; and the Father, because of his Goodness.

15. For Power is different from the things that are made, but Act or Operation, in that all things are made.

16. Wherefore, letting go all much and vain talking, we must understand these two things, That Which is Made, and Him Which is the Maker; for there is nothing in the middle, between these Two, nor is there any third.

17. Therefore understanding All things, remember these Two; and think that these are All things, putting nothing into doubt; neither of the things above, nor of the things below; neither of things changeable, nor things that are in darkness or secret.

18. For All things, are but two Things, That which Maketh, and that which is Made, and the One of them

cannot depart, or be divided from the Other.

19. For neither is it possible that the maker should be without the thing made, for either of them is the self−same thing; therefore cannot the One of them be separated from the other, no more than a thing can be separated from itself.

20. For if he that makes be nothing else, but that which makes alone, Simple, Uncompounded, it is of necessity, that he makes the same thing to himself, to whom it is the Generation of him that maketh to be also All that is made.

21. For that which is generated or made, must necessarily be generated or made by another, but without the Maker that which is made, neither is made, nor is; for the one of them without the other, hath lost his proper Nature by the privation of the other.

22. So if these Two be confessed, That which maketh, and that which is made, then they are One in Union, this going before, and that following.

23. And that which goeth before, is, God the Maker, and that which follows is, that which is made, be it what it will.

24. And let no man be afraid because of the variety of things that are made or done, lest he should cast an aspersion of baseness, or infamy upon God, for it is the only Glory of him to do, or make All things.

25. And this making, or facture is as it were the Body of God, and to him that maketh or doth, there is nothing evil, or filthy to be imputed, or There is Nothing thought Evil or Filthy.

26. For these are Passions that follow Generation as Rust doth Copper, or as Excrements do the Body.

27. But neither did the Copper−smith make the Rust, nor the Maker the Filth, nor God the Evilness.

28. But the vicissitude of Generation doth make them, as it were to blossom out; and for this cause did make Change to be, as one should say, The Purgation of Generation.

29. Moreover, is it lawful for the same Painter to make both Heaven, and the Gods, and the Earth, and the Sea, and Men, and brute Beasts, and inanimate Things, and Trees; and is it impossible for God to make these things? O the great madness, and ignorance of men in things that concern God!

30. For men that think so, suffer that which is most ridiculous of all; for professing to bless and praise God yet in not ascribing to him the making or doing of All things, they know him not.

31. And besides their not knowing him, they are extremely impious against him, attributing unto him Passions, as Pride, or Oversight, or Weakness, or Ignorance, or Envy.

32. For if he do not make or do all things, he is either proud or not able, or ignorant, or envious, which is impious to affirm.

33. For God hath only one Passion, namely Good and he that is good is neither proud, nor impotent, nor the rest, but God is Good itself.

34. For Good is all power, to do or make all things, and every thing that is made, is made by God, that is by the Good and that can make or do all things.

35. See then how he maketh all things, and how the things are done, that are done, and if thou wilt learn, thou mayest see an Image thereof, very beautiful, and like.

36. Look upon the Husbandman, how he casteth Seeds into the Earth, here Wheat, there Barley, and elsewhere some other Seeds.

37. Look upon the same Man, planting a Vine, or an Apple−Tree, or a Fig−Tree, or some other Tree.

38. So doth God in Heaven sow Immortality, in the Earth Change in the whole Life, and Motion.

39. And these things are not many, but few, and easily numbered for they are all but four, God and Generation, in which are all things.

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THE DIVINE PYMANDER.

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THE

DIVINE PYMANDER

OF

Hermes Mercurius Trismegistus.

TRANSLATED FROM THE ARABIC

by

DR. EVERARD.

[1650.]

"*Credo mercurium Trismegistuan Sapientem Egyptium Floruisseante Pharaonem.*"—SUIDAS.

WITH

INTRODUCTION & PRELIMINARY ESSAY,

BY

HARGRAVE JENNINGS,

Author of "THE ROSICRUCIANS," &c.

LONDON:—GEORGE REDWAY.

PRINTED BY CHARLES H. SEERS, ARGYLE STREET, BATH.

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"Palmam qui meruit ferat."

THE Divine Pymander OF Hermes Mercurius Trismegistus, IN XVII. BOOKS.

TRANSLATED FORMERLY OUT OF THE ARABICK INTO GREEK, AND THENCE INTO LATINE AND DUTCH, AND NOW OUT OF THE ORIGINAL INTO ENGLISH.

BY THE LEARNED DIVINE,

DOCTOR EVERARD.

LONDON:—Printed by Robert White, for Thos. Brewster & Greg. Moule, at the Three Bibles in the Poultry, under Mildred's Church.

1650.

INTRODUCTION.

THE Greeks applied the name and term of Hermes Mercurius Trismegistus, so significant and suggestive, certainly to the Egyptian Thoth, as early as the fourth century, B.C. He was believed to be the origin of everything formed or produced by the human mind. He was, therefore, esteemed as the inventor of all the arts and sciences. He was the contriver of the hieroglyphics. Of these there were various kinds. There was a profound system of hieroglyphical rendering, adopted among the Egyptians, the true meaning of which was only known to the higher ranks of the priests. There were other systems of representation by marks or figures which were less reserved, and some of these mysterious signs were fitted, or adapted, for the comprehension of the multitude. Hermes was the prolific and versatile interpreter between nature and man ; the repository from which issued all the application of the methods of explaining the phenomena of nature and their uses, perceived by the human mind. In his hands, and through his means, lay the demonstration of the conclusions of reason.

The epithet, Trismegistus (ὑτρισμεγιστος, or "superlatively" greatest), as applied to Hermes, is of comparatively late origin, and cannot be traced to any author earlier than the second Christian century. Most probably, it arose out of the earlier forms derived by the Greeks from pristine Egyptian sources. But various other explanations of the appellation have been offered, such as that of the author of the

"*Chronicon Alexandrinum*" (47 A.D.), who maintains that it was because Hermes, while maintaining the unity of God, had also asserted the existence of three supreme or greatest powers, that he was called by the Egyptians Trismegistus. This view, which is also adopted by Suidas, seems preferable at least to that met with in Nicolai's "*History of Greek Literature*," according to which an apocryphal author named Hermes was called τρισμεγιστιος, simply in order to indicate that he had succeeded and outdone a certain Megistias of Smyrna in astrological, physiognomical, and alchemistic theories. The name of Hermes seems during the third and following centuries to have been regarded as a convenient pseudonym to place at the head of the numerous syncretistic writings in which it was sought to combine Neo-Platonic philosophy, Philonic Judaism, and cabalistic theosophy, and so provide the world with some acceptable substitute for the Christianity which had even at that time begun to give indications of the ascendancy it was destined afterwards to attain. Of these pseudepigraphic Hermetic writings, some have come down to us in the original Greek. Others survive in Latin or Arabic translations. But the majority appear to have perished.

That portion of the writings ascribed to Hermes Trismegistus which is best known, and which is most beyond dispute, forms, in its translation, the greater part of the present edition.* It bears its own expressions of excellence and authority, in that it is not only vividly written, but that it was the work of the most learnedly accomplished man of his age—Dr. Everard. A rich addition to the present publication, in regard to which work the great pains taken with it are evident, is the important illustration, "The Twenty-First Key of the Correct Tarot." Along with the above enumerated works of Hermes Trisme-

* And also of his "Virgin of the World," now being translated, and shortly to be issued as the companion volume to, and uniform in size with the present work.—R. H. F.

gistus are usually printed the certainly later Ωροι, or *Definitions* of Asclepius, which have sometimes but erroneously been attributed to Apuleius. Other Hermetic writings, which have been preserved, and which have been for the most part collected by Patricius in the "*Nova de Universis Philosophia*" (1593) are (in Latin) "*Aphorismi sive Centiloquium Cyranides*"; (in Arabic, but doubtless from a Greek original), an address to the human soul, which has been translated by Heischer, "*An die menschliche Seele*," 1870.

The connection of the name of Hermes with alchemy will explain what is meant by "hermetic sealing," and will account for the use of the phrase, "hermetic medicine" by Paracelsus, as also for the so-called "hermetic freemasonry" of the Middle Ages.

Hermes was called by the Egyptians TAT, TAUT, THOTH. It is concluded that, because of his learning and address, and in wonder at his profound skill in the arts and sciences, that the people gave him the name of TRISMEGISTUS, or the "THRICE GREAT." Thoth—or the being named with these varieties of appellation, Tat, Tot, Taut, Thoth—was the counsellor and friend of Osiris. This much has been declared of him by Diodorus Siculus. He was left by Osiris to assist Isis with his counsels in the government of the country, when Osiris embarked in the design of regenerating the earth, and visiting and civilizing the several nations. The historian adds that Hermes improved language, invented letters, instituted religious rites, taught mankind a consistent and philosophical knowledge of Providence, instructed in astronomy, music, and other arts. Many are of opinion that this Thoth, or Hermes, lived long before the time of Moses. Some have been so fanciful as to make him one with ADAM, while nearly all historiographers, in surrounding his character and doings with mys-

tery, ascribe to him the power of magic, if not the very invention of magic itself. There have not been wanting those who have looked upon him as the same person as ENOCH or CANAAN, or as the patriarch JOSEPH. Perhaps—in spite of all the foregoing exaggerations, which are always the lot of very great and highly distinguished men, who became deified in after-times—the most probable judgment to be formed concerning him is, that he was some person of superior genius, who, before the time of Moses, had invented useful arts, and taught the first rudiments of science ; and who caused his instructions to be engraved in emblematical figures (hieroglyphics), upon tables or columns of stone (obelisks), which he dispersed over the country, for the purpose of enlightening the people, and of fixing the worship of the gods. And it is reasonable to conclude that the same symbolical inscriptions were made use of in calling up and inspiring the awe inseparable from the contemplation of spiritual beings—the guardians of the lives of men, and the disposers of their fates. Maxims of political and moral wisdom went hand in hand with these religious teachings.

Another Thoth, or Hermes, is said to have lived at a later period. He was equally celebrated with the former, and to him is particularly appropriated, by some, the name of Trismegistus. According to Manetho, he translated from engraved tables of stone, which had been buried in the earth, the sacred characters of the first Hermes, and wrote the explanation of them in books, which were deposited in the Egyptian temples. The same author calls him the son of Agathodæmon ; and adds, that to him are ascribed the restoration of the wisdom taught by the first Hermes, and the revival of geometry, arithmetic, and the arts, among the Egyptians, after they had been long lost or neglected. By the interpretation which he gave of the symbols inscribed upon the ancient tables or columns, he obtained the sanc-

tion of antiquity to his own institutions. To perpetuate their influence upon the minds of the people, he committed the columns, with his own interpretation, to the care of the priesthood. Hence, he obtained a high degree of respect among the people, and was long revered as the restorer of learning and the arts. He is said to have written a very large number of books, as commentaries upon the tables of the first Hermes, which treated of universal principles, of the nature of the universe, and of the soul of man; of the governing of the world by the movements of the stars (otherwise in astrology); of the Divine light, and of its shadow, or of its OTHER SIDE (presented away), in the MORTAL LIFE, or of the articulate breath or inspiration, or *means of being in this world*—which, in contradistinction to the life of the unbodied light, is the DARKNESS. All these ultra-profound ideas were treated of in the theosophical teaching (strictly Platonic, as it afterwards became) of HERMES, the "THRICE GREAT." He discourses of the nature and orders of the celestial beings; the populace of the elements; and herein he enunciates all the cabalistic notions of the ROSICRUCIANS. He reduces astrology to a system; he produces treatises on medicine; and enlarges, in a brilliant and inspired manner, on all the positive and recognisable side of anatomy, and also upon the mysticism connected with the origin and working of the world, and of the nature of the life of MAN. Clemens of Alexandria gives an account of his having written thirty-two books upon theology and philosophy, and six upon medicine, and mentions the particular subjects of some of them; but they are no longer in existence. The two dialogues which have been attributed to him, one of which is in the present reproduction, and the other (Asclepius, also numbered in the present work)—"Pymander" and "Asclepius"—so known from the names of the principal speakers in them, are most

striking and eloquent. They give eloquent proof of the greatness of the author, real or supposed. But we are inclined to the opinion that he was a real being, supernaturally gifted ; and thus offering to the world two characters —the one human, the other spiritual and divine.

The titles appropriated to HERMES MERCURIUS TRISMEGISTUS were, in part, the titles of the DEITY. THEUTH, THOTH, TAUT, TAANTES, are the same title diversified, and they belong to the chief god of Egypt. Eusebius speaks of him as the same as HERMES. From Theuth the Greeks formed ΘΕΟΣ, or Theos, which with that nation was the most general name of the Deity. Plato, in his treatise named "Philebus," mentions him by the name of Θευθ, or Theuth. He was looked upon as a great benefactor, and the first cultivator of the vine. He was also supposed to have found out letters, which invention is likewise attributed to Hermes. Suidas calls him Theus, and says that he was the same as Arez, and so worshipped at Petra. Instead of a statue there was, "Lithos melas, tetragonos, atupōtos," a black square pillar of stone, without any figure or representation. It was the same deity which the Germans and Celtæ worshipped under the name of Theut-Ait or Theutates ; whose sacrifices were very cruel, as we learn from Lucan :—

"Et quibus immitis placatur sanguine diro Theutates."

Lucan I., v. 444.

The Hermetic or Hermetical art is a name given to chemistry, on the supposition that HERMES TRISMEGISTUS was the inventor of chemistry, or that he excelled in it. Very little is known, indeed, of this Hermes, and still less of how much or how little he had to do with the invention of the art of chemistry. He is reputed to be an ancient king of Egypt by some who have endeavoured to trace his history.

The era of Æsculapius is ancient enough, but these explorers will insist that the age of HERMES TRISMEGISTUS far preceded it. These assign his time to a thousand years before the period of Æsculapius. They carry HERMES TRISMEGISTUS into perfect mystery. Zozimus Panopolity mentions him as having wrote of natural things, and there are many pieces existent under his name which are certainly—to speak the least of them—under some doubt.

The numerous books upon theology, astronomy, and medicine are ascribed by Marsham (in Chron. s.l.) to the second Mercury, the Son of Vulcan, who, according to Eusebius (in Chron.) lived a little after Moses; that is, about fifty years after the exodus of the Israelites. This learned author, relying upon the authority of Manetho, cited by Cincellus, reckons that this second Mercury is he who was surnamed "TRISMEGISTUS," or "Thrice Great." According to Manetho, this second Hermes or Mercury translated from engraved tables of stone, that had been hidden in the earth, the sacred characters written by the first Hermes or Mercury, called Thaut or Thoth, and wrote the explanation in books, which were deposited in the Egyptian temples. He thus established a Divine authority, obtained a high degree of respect among the people, and was long revered as the restorer of learning. From the tables of the first Hermes he is said to have written, as commentaries and explanations, an incredible number of books. These books, according to Clemens Alexandrinus (Strom. i. 6) amounted in number to forty-two. It was impossible for the Egyptians to carry their veneration for them higher than they did. They were borne in their processions with great ceremony and respect. First of all appeared the "Chanter," who had two of them in his hands, one containing the hymns in honour of the gods, and the other rules according to which the kings were to govern. Next

came the "Horoscopus," or that minister, as Clemens informs us, who carried the four books of astronomy: one treating of the fixed stars, another of the eclipses of the sun and moon, and the two last of the rising of these two luminaries. Then appeared the sacred "Scribe," with ten books that treated of cosmography, geography, the description of the Nile, etc. Then followed the "Stolist," with other ten books, on the subject of religion, namely, sacrifices, prayers, festival days, etc. The "Prophet" came next, with ten books, which were named sacerdotal, and treated of the laws of the gods, and of ecclesiastical discipline. "Thus," says the author now cited, "there were forty-two books in all, of which thirty-six comprehended all that belonged to the Egyptian philosophy. The other six books regarded medicine, and treated of anatomy, medicaments, diseases of the eyes, of women, and of regulations to be practised in domestic association. These books—at all events, in any number—long ago lost, if any answering the above descriptions ever existed, at least in the manner stated of them, furnished Sanchoniathon with the materials for his theogony. Many subjects on which these writings are said to have treated are generally supposed to have been unknown in the early period of the Egyptian philosophy.

If we consult alchemical manuscripts, no matter the date or author or language, we find constant mention of Hermes Trismegistus, who was indeed considered, and sometimes designated, the father of *alchemy*. In a treatise attributed to Albertus Magnus, we are told that the tomb of Hermes was discovered by Alexander the Great in a cave near Hebron. In this was found a slab of emerald, which had been taken, from the hands of the dead Hermes, by "Sarah, the wife of Abraham," and which had inscribed upon it, in Phœnician characters, the precepts of the great master con-

cerning the art of making gold. The inscription consisted of thirteen sentences, and is to be found in numerous alchemical works. It is for the most part very difficult to be understood, and in this respect closely resembles most of the great mass of the Middle-Age alchemical literature.

The following is cited as the inscription of the "Smaragdine Table," and is to be found in very early MSS. in various languages :—

"Firstly.—I speak not fictitious things, but that which is certain and most true.

Secondly.—What is below, is like that which is above; and what is above, is like that which is below : to accomplish the miracle of one thing.

Thirdly.—And as all things were produced by the one word of one Being, so all things were produced from this one thing by adaptation.

Fourthly.—Its father is the sun, its mother the moon, the wind carries it in its belly, its nurse is the earth.

Fifthly.—It is the father of all perfection throughout the world.

Sixthly.—The power is vigorous if it be changed into earth.

Seventhly.—Separate the earth from the fire, the subtle from the gross, acting prudently and with judgment.

Eighthly.—*Ascend* with the greatest sagacity from the earth to heaven, and then again *descend* to the earth, and *unite together* the *powers of things superior and things inferior*. Thus, you will obtain the *glory* of the *whole world*, and obscurity will fly away from you.

Ninthly.—This has more fortitude than fortitude itself, because it conquers every subtle thing, and can penetrate every solid.

Tenthly.—Thus was the world formed.

Eleventhly.—Hence proceed wonders which are here established.

Twelfthly.—Therefore I am called HERMES TRISMEGISTUS, having three parts of the philosophy of the whole world.

Thirteenthly.—That which I had to say concerning the operation of the sun is completed."

The story and the inscription, together with all books attributed to Hermes (who is asserted to have lived about 2,000 B.C.) are still matter of dispute (occasionally vehement) among the learned. In spite of the obvious difficulty of interpretation of the inscription of the "emerald table," men (and men of extraordinary capacity) have not been wanting who have laboured long and lovingly to prove its authenticity, to interpret it, and to show that it is, in good sooth, a marvellous revelation, full of sublime secrets of considerable import to mankind.

HERMES TRISMEGISTUS is generally asserted by the alchemists to have been a priest, who lived a little after the time of Moses. According to Clemens Alexandrinus, he was the author of forty-two books, containing all the learning of the Egyptians. Others tell us that he was the author of several thousand volumes. Plato speaks of him in the Phædrus as the inventor of numbers and letters. He was, in fact, the Egyptian god of letters, and as such, of course, could be described as the author of multitudinous works. He was the deified intellect, and hence has often been confounded with THOTH, the "intellect." Sir Gardner Wilkinson speaks of HERMES as an emanation of THOTH, and as representing the "abstract quality" of the understanding. It may be well to note the extent of the symbolism associated with the sculptured representations, and with the hieroglyphics associated with the name of HERMES TRISMEGISTUS. In one hand Hermes holds the *crux ansata*, the symbol of life—a master symbol which is the most persistent and determined in its appearance (and

in its re-appearance) in all the sculptures of Egypt :—in the other hand the figure grasps a staff, associated with which are a serpent, a scorpion, a hawk's head, and above all a circle surrounded by an asp, each with its special symbolical significance. On the Rosetta stone Hermes is called the "great and great," or "twice" great. He was called TRISMEGISTUS, or "thrice great," according to the twelfth aphorism of the Emerald Table, because he possessed *three parts* of the wisdom of the whole world.

Perhaps no author is more often quoted by the alchemists than Hermes, the supposed father of their art. They called themselves Hermetic philosophers. Alchemy is often called the "Hermetic Art," or simply "Hermetics." To enclose a substance very securely, as by placing it in a glass tube and fusing or sealing the mouth of the tube, was called securing with "Hermes, his seal," and the echo of the idea lives amongst us yet, for, in our most modern treatises, the expression to "seal hermetically" may be found.

Colonel Franklin (p. 5.) says :—

"The learned Maurice entertains no doubt that the elder Boodh of India is no other than the elder Hermes Trismegistus of Egypt, and that that original character is of antidiluvian race. Here then is an analogy amounting almost to positive and irrefragable conviction ; for Boodh and Jeyne are known throughout Hindostan, with very little exception, to be one and the same personage." In p. 41, Colonel Franklin remarks that Bacchus agrees in his attributes with the Indian Boodh. And Mr. Faber observes "that THOR is represented as the first-born of the SUPREME GOD, and is styled in the Edda 'the eldest of Sons.'" (Faber, Horæ Mosaicæ, Vol. I.) "He was esteemed in Scandinavia as a middle divinity, *a mediator* between God and man."—(Franklin's Res., p. 49.) "Brahma is generally in the neuter gender; but as Vishnu or Naragen he is

masculine, as he is also when he is considered as the Creator." (Asiat. Res., Vol. I., pp. 242, 243 ; Collier, Sect. IV.)

BUDDHA in Egypt was called HERMES TRISMEGISTUS. Lycophron calls him *Tricephalus* ; this speaks for itself, as we are aware that Buddha is identified with Brahma, Vishnu, and Siva.

The T, Tau, was the instrument of death, but it was also what Ezekiel ordered the people in Jerusalem to be marked with, who were to be *saved from the destroyer*. It was also the emblem of the Taranis or the Thoth, or Teutates, or TAT, or Hermes, or Buddha among the Druids. It was called the *Crux Hermis*. The old Hebrew, the Bastulan, and the Pelasgian, have the letter Tau thus,—X ; the Etruscan, + × ; the Coptic, + ; the Punic, ɔc ɔc.

The opposition which the possibility of the powers of nature, acting in the conversion of the baser metals into gold, evokes from the supposed learned modern people—with whom we confess we are at utter issue—is remarkable, and indeed inexcusable, when the wonders (once thought unbelievable), which are almost daily witnessed, recur to the remembrance. *Perhaps no age was so incredulously fixed in its own prepossessions as the present.* We will conclude our essay on the character and claims of the person known to the world as HERMES MERCURIUS TRISMEGISTUS, with an account by a modern scientific man, which seems almost *spiteful* in its ignorant attack upon a philosopher of the most undoubted original genius, whose book, in Italian, "De Cabinetto" (or "Gabinetto"), is considered by all competent people who have examined the deepest into these very mysterious subjects—in companionship with the true edition of the allegory entitled the "Comte de Gabalis"* of the Abbé de Villars, as supplying an outline, veiled in the proper mysterious terms, of the profound system of the *true* Rosicrucians. The reader may note (with displeasure)

* An early fac-simile reprint of which is preparing.—R. H. F.

the perverse ingenuity with which this author endeavours to invest with ridicule that which he may be safely accepted as incompetent to understand.

"Petrus Hauboldus, of Copenhagen, was surely one of the most enterprising publishers of his day, for he had the temerity to publish a book entitled '*Hermetes Ægyptiorum et Chemichorum Sapientia.*' A book square as to its dimensions, small as to its type, drier than dust as to its contents, of four hundred odd pages, of two centuries of age, writ in Latin, with a sprinkling of contracted Greek, and floridly dedicated to Jean Baptiste Colbert. A book wherein the author endeavours to prove that alchemy was known before the flood, that Hermes Trismegistus was a real personage, the inventor of all arts, the father of alchemy, and much else besides. We may well imagine that the author of such a treatise was no ordinary man, and our conjecture proves a tolerably correct one. Olaf Borch, whose Latinised name became the more resounding *Olaus Borrichius*, was apparently the great mainstay of the University of Copenhagen; at all events, he was simultaneously Professor of Philology, Poetry, Chemistry, and Botany; and we must either imagine that, in 1660, professors were difficult to procure in the Kingdom of Denmark, or else that Olaus Borrichius was such an astounding genius that he could readily undertake the duties of four diverse professorships at the same time. We can scarcely imagine three greater antitheses than the philological faculty, the poetical faculty, and the chemical faculty; but here we find them united, or assumed to be united, in one man. Yet more, Borrichius was appointed Court Physician, and Assessor of the Supreme Court of Law. He was the very personification of all learning, if we may judge by the treatment he received from his countrymen. In addition to the work mentioned above, he wrote

various treatises on philology, on the quantity of syllables, on the Greek and Latin poets, on medicine, chemistry, and botany. It is strange that a man who, presumably in his capacity of judge, was in the habit of sifting evidence, and of avoiding hasty generalisation, should have endeavoured with much elaborate argument to prove that Hermes Trismegistus was a real personage; that his Smaragdine Table was really found by the wife of Abraham, and that it contained matter of the highest import to mankind. We must imagine that in this matter Borrichius allowed the imaginative faculty due to his poetical temperament to exert an undue influence over his more sober judgment. He is equally at pains to assert the authenticity and antiquity of the various Greek MSS. on alchemy in the libraries of Europe. He specially mentions a MS. by Zozimus of Panapolis, on the art of making gold, in the King's Library in Paris; and Scaliger tells us that this same MS. was written in the fifth century. M. Ferdinand Hoefer is apparently penetrated by the Borrichian spirit of faith and imagination, and he unhesitatingly accepts the early date attributed to the Paris MS."

EDITOR'S NOTE.—It is to be remarked that the Preface and Preliminary Essay by the distinguished author of the "Rosicrucians," "Phallicism," etc., "Hargrave Jennings," first intimated as distinct, are presented combined in his exhaustive, scholarly *resumé* as the most suitable form of Introduction to this DOUBLE ENTENTE Work, which is also said still to exist symbolically in that most extraordinary Ancient combination of Hieroglyphics, Metaphysics, and Mathematics that ever occupied the attention of the human mind, indicated by "Guillaume Postel" in his "Key of Things Concealed since the Commencement of the World," and known only to Initiates.

The Titles of every Book of Hermes Trismegistus.

Book.		*Folio.*
1.	His First Book	1
2.	Poemander	7
3.	The Holy Sermon	18
4.	The Key	20
5.	That God is Not Manifest, and yet Most Manifest	31
6.	That in God alone is Good	37
7.	The Secret Sermon in the Mount of Regeneration, and the Profession of Silence	41
8.	That the greatest evil in Man is the not knowing of God	51
9.	A Universal Sermon to Asclepius	53
10.	The Mind to Hermes	60
11.	Of the Common Mind to Tat	71
12.	Hermes Trismegistus, his Crater or Monas...	82
13.	Of Sense and Understanding	87
14.	Of Operation and Sense	93
15.	Of Truth to his Son Tat	100
16.	That none of the things that are, can perish	105
17.	To Asclepius, to be truly Wise	108

HERMES TRISMEGISTUS:
HIS
FIRST BOOK.

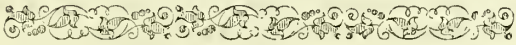

I, O MY SON, write this First Book, both for Humanity's sake, and for Piety towards God.

2. For there can be no Religion more true or just, than to know the things that are; and to acknowledge thanks for all things, to Him that made them, which thing I shall not cease continually to do.

3. What then should a man do, O Father, to lead his life well; seeing there is nothing here true?

4. Be Pious and Religious, O my Son; for he that doth so, is the best and highest Philosopher, and without Philosophy it is impossible ever to attain to the height and exactness of Piety and Religion.

5. But he that shall learn and study the things that are, and how they are ordered and governed, and by whom, and for what cause, or to what end, will acknowledge thanks to the *Workman*, as to a good *Father*, an excellent *Nurse*, and a faithful *Steward*, and he that gives thanks shall be Pious or Religious, and he that is Religious shall know both

[where

where the truth is, and what it is, and learning that he will be yet more and more Religious.

6. For never, O my Son, shall, or can that soul, which, while it is in the body, lightens and lifts up itself to know and comprehend that which is good and true, slide back to the contrary. For it is infinitely enamoured thereof, and forgetteth all evils; and when it hath learned and known its *Father* and *Progenitor*, it can no more apostatize or depart from that good.

7. And let this, O Son, be the end of Religion and Piety; whereunto thou art once arrived, thou shalt both live well and die blessedly, whilst thy soul is not ignorant whither it must return, and fly back again.

8. For this only, O Son, is the way to *Truth*, which our *Progenitors* travelled in; and by which making their journey, they at length attained to the good. It is a venerable way and plain, but hard and difficult for the soul to go in that is in the body.

9. For first must it war against its own self, and after much strife and dissention, it must be overcome of one part; for the contention is of one against two, whilst it flies away, and they strive to hold and detain it.

10. But the victory of both is not like, for the one hasteth to that which is Good, but the other is a neighbour to the things that are Evil; and that which is Good desireth to be set at liberty, but the things that are Evil love Bondage and Slavery.

11. And if the two parts be overcome, they become quiet, and are content to accept of it as their *Ruler;* but if the one be overcome of the two, it is by them led and carried to be punished by its being and continuance here.

12. This is, O Son, the Guide in the way that leads thither; for thou must first forsake the Body before thy end, and get the victory in this contention and strifeful life, and when thou hast overcome, return.

[13. But

13. But now, O my Son, I will by Heads run through the things that are. Understand thou what I say, and remember what thou hearest.

14. All things that are are moved, only that which is not is immoveable.

15. Every body is changeable.

16. Not every body is dissolveable.

17. Some bodies are dissolveable.

18. Every living being is not mortal.

19. Nor every living thing is immortal.

20. That which may be dissolved is also corruptible.

21. That which abides always is unchangeable.

22. That which is unchangeable is eternal.

23. That which is always made is always corrupted.

24. That which is made but once is never corrupted, neither becomes any other thing.

25. Firstly, God; secondly, the World; thirdly, Man.

26. The World for Man; Man for God.

27. Of the soul; that part which is sensible is mortal, but that part which is reasonable is immortal.

28. Every Essence is immortal.

29. Every Essence is unchangeable.

30. Everything that is, is double.

31. None of the things that are stand still.

32. Not all things are moved by a soul, but everything that is, is moved by a soul.

33. Everything that suffers is sensible; everything that is sensible, suffereth.

34. Everything that is sad, rejoiceth also; and is a mortal living creature.

35. Not everything that joyeth is also sad, but is an eternal living thing.

36. Not every body is sick; every body that is sick is dissolveable.

37. The mind in God.

38. Reasoning (or disputing or discoursing) in Man.

[39. Reason

39. Reason in the Mind.
40. The Mind is void of suffering.
41. No thing in a body true.
42. All that is incorporeal, is void of Lying.
43. Everything that is made is corruptible.
44. Nothing good upon Earth; nothing evil in Heaven.
45. God is good; Man is evil.
46. Good is voluntary, or of its own accord.
47. Evil is involuntary, or against its will.
48. The gods choose good things, as good things.
49. Time is a Divine thing.
50. Law is humane.
51. Malice is the nourishment of the World.
52. Time is the corruption of Man.
53. Whatsoever is in Heaven is unalterable.
54. All upon Earth is alterable.
55. Nothing in Heaven is servanted; nothing upon Earth free.
56. Nothing unknown in Heaven; nothing known upon Earth.
57. The things upon Earth communicate not with those in Heaven.
58. All things in Heaven are unblameable; all things upon Earth are subject to reprehension.
59. That which is immortal is not mortal; that which is mortal is not immortal.
60. That which is sown is not always begotten; but that which is begotten always is sown.
61. Of a dissolveable Body, there are two times: one for sowing to generation, one from generation to death.
62. Of an everlasting Body, the time is only from the Generation.
63. Dissolveable Bodies are increased and diminished.
64. Dissolveable matter is altered into contraries; to wit, Corruption and Generation, but Eternal matter into itself, and its like. [65 The

65. The Generation of Man is Corruption; the Corruption of Man is the beginning of Generation.

66. That which offsprings or begetteth another, is itself an offspring or begotten by another.

67. Of things that are, some are in Bodies, some in their IDEAS.

68. Whatsoever things belong to operation or working, are in a body.

69. That which is immortal, partakes not of that which is mortal.

70. That which is mortal cometh not into a Body immortal; but that which is immortal cometh into that which is mortal

71. Operation or Workings are not carried upwards, but descend downwards.

72. Things upon Earth, do nothing advantage those in Heaven; but all things in Heaven do profit and advantage all things upon Earth.

73. Heaven is capable, and a fit receptacle of everlasting Bodies; the Earth of corruptible Bodies.

74. The Earth is brutish; the Heaven is reasonable or rational.

75. Those things that are in Heaven are subjected or placed under it, but the things on earth are placed upon it.

76. Heaven is the first element.

77. Providence is Divine order.

78. Necessity is the Minister or Servant of Providence.

79. Fortune is the carriage or effect of that which is without order: the Idol of operation, a lying Fantasie or opinion.

80. What is God? The immutable or unalterable Good.

81. What is man? An unchangeable evil.

82. If thou perfectly remember these Heads, thou canst not forget those things which in more words I have largely expounded unto thee; for these are the contents or Abridgement of them. [83. Avoid

83. Avoid all conversation with the multitude or common people; for I would not have thee subject to Envy, much less to be ridiculous unto the many.

84. For the like always takes to itself that which is like, but the unlike never agrees with the unlike. Such discourses as these have very few Auditors, and peradventure very few will have, but they have something peculiar unto themselves.

85. They do rather sharpen and whet evil men to their maliciousness; therefore, it behoveth to avoid the multitude, and take heed of them as not understanding the virtue and power of the things that are said.

86. *How dost thou mean, O Father?*

87. This, O Son: the whole nature and Composition of those living things called Men, is very prone to Maliciousness, and is very familiar, and as it were nourished with it, and therefore is delighted with it; now this wight, if it shall come to learn or know that the world was once made, and all things are done according to Providence or Necessity, Destiny or Fate, bearing rule over all, will he not be much worse than himself, despising the whole, because it was made? *And if he may lay the cause of Evil upon Fate or Destiny*, he will never abstain from any evil work.

88. *Wherefore we must look warily to such kind of people, that being in ignorance they may be less evil for fear of that which is hidden and kept secret.*

The End of the First Book.

THE SECOND BOOK,

CALLED

POEMANDER.

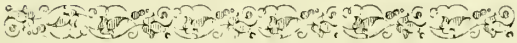

MY THOUGHTS being once seriously busied about the things that are, and my Understanding lifted up, all my bodily Senses being exceedingly holden back, as it is with them that are heavy of sleep, by reason either of fulness of meat, or of bodily labour: Methought I saw one of an exceeding great stature, and of an infinite greatness, call me by my name, and say unto me, *What wouldst thou hear and see?* Or what wouldst thou understand to learn and know?

2. Then said I, *Who art Thou?* I am, quoth he, *Poemander*, the mind of the great *Lord*, the most mighty and absolute *Emperor:* I know what thou wouldst have, and I am always present with thee.

3. Then I said, *I would learn the things that are, and understand the nature of them, and know God.* How? said he. I answered that I would gladly hear. Then said [he,

he, Have me again in thy mind, and whatsoever thou wouldst learn, I will teach thee.

4. When he had thus said, he was changed in his *Idea* or *Form*, and straightway, in the twinkling of an eye, all things were opened unto me. And I saw an infinite sight, all things were become light, both sweet and exceeding pleasant; and I was wonderfully delighted in the beholding it.

5. But after a little while, there was a darkness made in part, coming down obliquely, fearful and hideous, which seemed unto me to be changed into a *certain moist nature*, unspeakably troubled, which yielded a smoke as from Fire; and from whence proceeded a voice unutterable, and very mournful, but inarticulate, inasmuch as it seemed to have come from the Light.

6. Then from that Light, a certain *holy Word joined itself unto Nature*, and outflew the pure and unmixed Fire from the moist nature upwards on high; it was exceeding *Light*, and *sharp*, and *operative* withal. And the *Air*, which was also light, followed the *Spirit* and mounted up to *Fire* (from the Earth and the Water), insomuch that it seemed to hang and depend upon it.

7. And the Earth and the Water stayed by themselves so mingled together, that the Earth could not be seen for the Water, but they were moved because of the *Spiritual word* that was carried upon them.

8. Then said *Poemander* unto me, Dost thou understand this *vision*, and what it meaneth? I shall know, said I. Then said he, *I am that Light*, the *Mind*, *thy God*, *who am before that moist nature that appeared out of darkness; and that bright and lightful Word from the mind is the Son of God.*

9. How is that, quoth I? Thus, replied he, understand it: *That which in thee seeth and heareth, the Word of the*

[*Lord*,

Lord, and the Mind the Father, God, differ not one from the other; and the union of these is Life.

Trismeg.—I thank thee. *Pimand.*—But first conceive well the Light in thy mind, and know it.

10. When he had said thus, for a long time we looked steadfastly one upon the other, insomuch that I trembled at his *Idea* or *Form.*

11. But when he nodded to me, I beheld in my mind the Light that is in innumerable, and the truly indefinite *ornament* or *world;* and that the *Fire* is comprehended or contained in, or by a great moist Power, and constrained to keep its station.

12. These things I understood, seeing the word, or *Pimander;* and when I was mightily amazed, he said again unto me, Hast thou seen in thy mind that Archetypal Form which was before the interminated and infinite Beginning? Thus *Pimander* to me. But whence, quoth I, or whereof are the Elements of Nature made? *Pimander.*—Of the Will and counsel of God; which taking the Word, and beholding the beautiful World (in the Archetype thereof) imitated it, and so made this World, by the principles and vital seeds or Soul-like productions of itself.

13. For the *Mind* being God, *Male and Female, Life and Light,* brought forth by his *Word* another *Mind* or *Workman;* which being God of the *Fire,* and the *Spirit,* fashioned and formed seven other *Governors,* which in their circles contain the *Sensible World,* whose Government or disposition is called *Fate* or *Destiny.*

14. *Straightway* leaped out, or exalted itself from the downward Elements of God, *The Word of God,* into the clean and pure Workmanship of Nature, and was united to the *Workman, Mind,* for it was *Consubstantial;* and so the downward born elements of Nature were left without Reason, that they might be the only Matter.

[15. But

15. But the *Workman*, *Mind*, together with the *Word*, containing the circles, and whirling them about, turned round as a wheel, his own Workmanships ; and suffered them to be turned from an indefinite Beginning to an indeterminable end, for they always begin where they end.

16. And the *Circulation* or running round of these, as the mind willeth, out of the lower or downward-born Elements, brought forth unreasonable or brutish Creatures, for they had no reason, the Air flying things, and the Water such as swim.

17. And the Earth and the Water were separated, either from the other, as the *Mind* would ; and the Earth brought forth from herself, such living creatures as she had, four-footed and creeping beasts, wild and tame.

18. But the Father of all things, the *Mind* being *Life* and *Light*, brought forth *Man* like unto himself, whom he loved as his proper *Birth ;* for he was all beauteous, having the image of his *Father*.

19. For indeed God was exceedingly enamoured of his own form or shape, and delivered unto it all his own Workmanships. But he, seeing and understanding the *Creation* of the Workman in the whole, would needs also himself *fall to work*, and so was separated from the Father, being in the sphere of Generation or Operation.

20. Having all Power, he considered the Operations or Workmanships of the *Seven ;* but they loved him, and every one made him partaker of his own order.

21. And he learning diligently, and understanding their Essence, and partaking their Nature, resolved to pierce and break through the *Circumference* of the Circles, and to understand the power of him that sits upon the Fire.

22. And having already all power of mortal things, of the Living, and of the unreasonable creatures of the World, stooped down and peeped through the *Harmony*, and

[breaking

breaking through the strength of the Circles, so shewed and made manifest the downward-born Nature, the fair and beautiful Shape or Form of God.

23. Which, when he saw, having in itself the unsatiable Beauty, and all the operations of the *Seven Governors*, and the Form or Shape of God, he *smiled* for love, as if he had seen the shape or likeness in the Water, or the shadow upon the Earth, of the fairest Human form.

24. And seeing in the Water a Shape, a Shape like unto himself, in himself he loved it, and would cohabit with it, and immediately upon the resolution ensued the operation, and brought forth the unreasonable Image or Shape.

25. Nature presently laying hold of what it so much loved, did wholly wrap herself about it, and they were mingled, for they loved one another.

26. And from this cause *Man* above all things that live upon earth is double: *Mortal*, because of his body, and *Immortal*, because of the substantial Man. For being immortal, and having power of all things, he yet suffers mortal things, and such as are subject to Fate or Destiny.

27. And therefore being above all *Harmony*, he is made and become a servant to *Harmony*. And being *Hermaphrodite*, or Male and Female, and watchful, he is governed by and subjected to a Father, that is both Male and Female, and watchful.

28. After these things, I said, *Thou art my mind, and I am in love with Reason.*

29. Then said *Pimander*, This is the *Mystery* that to this day is hidden and kept secret; for Nature being mingled with man, brought forth a Wonder most Wonderful; for he having the nature of the *Harmony* of the *Seven*, from him whom I told thee, the Fire and the Spirit, Nature continued not, but forthwith brought forth seven Men, all *Males* and *Females*, and sublime, or on high, according to the Natures of the seven Governors. [30. And

30. And after these things, O *Pimander*, quoth I, I am now come into a great desire and longing to hear; do not digress or run out.

31. But he said, Keep silence, for I have not yet finished the first speech.

32. *Trism.* Behold, I am silent.

33. *Pim.* The Generation therefore of these *Seven* was after this manner :—The *Air* being *Feminine* and the *Water* desirous of Copulation, took from the *Fire* its ripeness, and from the aether Spirit, and so Nature produced Bodies after the species and shape of men.

34. And man was made of *Life* and *Light*, into *Soul* and *Mind*; of *Life* the *soul*, of *Light* the *Mind*.

35. And so all the members of the *Sensible World*, continued unto the period of the end, bearing rule and generating.

36. Hear now the rest of that speech thou so much desireth to hear.

37. When that *period* was fulfilled, the bond of all things was loosed and untied by the will of God; for all living *Creatures* being Hermaphroditical, or *Male* and *Female*, were loosed and untied together with man; and so the Males were apart by themselves and the Females likewise.

38. And straightways God said to the Holy Word, *Increase in increasing and multiplying in multitude all you my Creatures and Workmanships. And let him that is endued with mind, know himself to be immortal; and that the cause of death is the love of the body, and let him learn all things that are.*

39. When he had thus said, *Providence by Fate of Harmony*, made the mixtures and established the Generations, and all things were multiplied according to their kind. And he that knew himself, came at length to the *Superstantial* of every way substantial good.

[40. But

40. But he that thro' the error of Love loved the *Body*, abideth wandering in darkness, sensible, suffering the things of death.

41. *Trism.* But why do they that are ignorant, sin so much, that they should therefore be deprived of immortality?

42. *Pim.* Thou seemest not to have understood what thou hast heard.

43. *Trism.* Peradventure I seem so to thee; but I both understand and remember them.

44. *Pim.* I am glad for thy sake if thou understoodest them.

45. *Trism.* Tell me why are they worthy of death, that are in death?

46. *Pim.* Because there goeth a sad and dismal darkness before its body; of which darkness is the moist nature, of which moist nature the Body consisteth in the sensible world, from whence death is derived. Hast thou understood this aright?

47. *Trism.* But why, or how doth he that understands himself, go or pass into God?

48. *Pim.* That which the Word of God said, say I: Because the Father of all things consists of Life and Light, whereof man is made.

49. *Trism.* Thou sayest very well.

50. *Pim.* God and the Father is Light and Life, of which Man is made. If therefore thou learn and believe thyself to be of the Life and Light, thou shalt again pass into Life.

51. *Trism.* But yet tell me more, O my Mind, how I shall go into Life.

52. *Pim.* God saith, Let man, endued with a mind, mark, consider, and know himself well.

53. *Trism.* Have not all men a mind?

54. *Pim.* Take heed what thou sayest, for I the mind come unto men that are holy and good, pure and merciful,

[and

and that live piously and religiously ; and my presence is a help unto them, And forthwith they know all things, and lovingly they supplicate and propitiate the Father ; and blessing him, they give him thanks, and sing hymns unto him, being ordered and directed by filial Affection and natural Love. And before they give up their bodies to the death of them, they hate their senses, knowing their Works and Operations.

55. Rather I that am the Mind itself, will not suffer the operations or Works, which happen or belong to the body, to be finished and brought to perfection in them ; but being the *Porter* or *Doorkeeper*, I will shut up the entrances of Evil, and cut off the thoughtful desires of filthy works.

56. But to the foolish, and evil, and wicked, and envious, and covetous, and murderous, and profane, I am far off, giving place to the revenging *Demon*, which applying unto him the sharpness of fire, tormenteth such a man sensible, and armeth him the more to all wickedness, that he may obtain the greater punishment.

57. And such an one never ceaseth, having unfulfilled desires, and unsatisfiable concupiscences, and always fighting in darkness ; for the *Demon* always afflicts and tormenteth him continually, and increaseth the fire upon him more and more.

58. *Trism.* Thou hast, O Mind, most excellently taught me all things, as I desired ; but tell me, moreover, after the return is made, what then ?

59. *Pim.* First of all, in the resolution of the material body, the Body itself is given up to alteration, and the form which it had becometh invisible ; and the idle manners are permitted, and left to the *Demon*, and the senses of the Body return into their Fountains, being parts, and again made up into Operations.

60. And Anger, and Concupiscence, go into the brutish or unreasonable nature ; and the rest striveth upward by Harmony. [61. And

61. And to the first *Zone* it giveth the power it had of increasing and diminishing.

62. To the second, the machinations or plotting of evils, and one effectual deceit or craft.

63. To the third, the idle deceit of Concupiscence.

64. To the fourth, the desire of Rule, and unsatiable Ambition.

65. To the fifth, profane Boldness, and the headlong rashness of confidence.

66. To the sixth, Evil and ineffectual occasions of Riches.

67. To the seventh *Zone*, subtle Falsehood, always lying in wait.

68. And then being made naked of all the Operations of *Harmony*, it cometh to the Eighth Nature, having its proper power, and singeth praises to the Father with the things that are, and all they that are present rejoice, and congratulate the coming of it; and being made like to them with whom it converseth, it heareth also the Powers that are above the Eighth Nature, singing Praise to God in a certain voice that is peculiar to them.

69. And then in order they return unto the Father, and themselves deliver themselves to the Powers, and becoming Powers they are in God.

70. This is the Good, and to them that know, to be desired.

71. Furthermore, why sayest thou, What resteth, but that understanding all men thou become a guide, and way-leader to them that are worthy; that the kind of *Humanity*, or *Mankind*, may be saved by God?

72. When *Pimander* had thus said unto me, he was mingled among the Powers.

73. But I, giving thanks, and blessing the Father of all things, rose up, being enabled by him, and taught the Nature of the Nature of the whole, and having seen the greatest sight or spectacle. [74. And

74. And I began to Preach unto men, the beauty and fairness of Piety and Knowledge.

75. *O ye people, men, born and made of the earth, which have given yourselves over to drunkenness and sleep, and to the ignorance of God, be sober and cease your surfeit, whereunto you are allured and visited by brutish and unreasonable sleep.*

76. And they that heard me come willingly and with one accord; and then I said further:

77. *Why, O Men of the Offspring of Earth, why have you delivered yourselves over unto Death, having power to partake of Immortality? Repent and change your minds, you that have together walked in Error, and have been darkened in ignorance.*

78. Depart from that dark light, be partakers of Immortality, and leave or forsake corruption.

79. And some of *them that heard me*, mocking and scorning went away, and delivered themselves up to the way of Death.

80. But others casting themselves down before my feet, besought me that they might be taught; but I, causing them to rise up, became a guide of mankind, teaching them the reasons how, and by what means they may be saved. And I sowed in them the Words of Wisdom, and nourished them with *Ambrozian* Water of *Immortality.*

81. And when it was evening and the brightness of the same began wholly to go down, I commanded them to go down, I commanded them to give thanks to God; and when they had finished their thanksgiving, everyone returned to his own lodging.

82. But I wrote in myself the bounty and benevolence of *Pimander;* and being filled with what I most desired, I was exceedingly glad.

83. For the sleep of the body was the sober watchfulness of the mind; and the shutting of my eyes the true sight, and my silence great with child and full of good;

[and

and the pronouncing of my words the blossoms and fruits of good things.

84. And thus it came to pass or happened unto me, which I received from my mind, that is *Pimander*, the Lord of the Word ; whereby I became inspired by God with the Truth.

85. For which cause, with my soul and whole strength, I give praise and blessing unto God the Father.

86. *Holy is God, the Father of all things.*

87. *Holy is God, whose will is performed and accomplished by his own powers.*

88. *Holy is God, that determineth to be known, and is known of his own, or those that are his.*

89. *Holy art thou, that by thy Word hast established all things.*

90. *Holy art thou, of whom all Nature is the Image.*

91. *Holy art thou, whom Nature hath not formed.*

92. *Holy art thou, that art stronger than all power.*

93. *Holy art thou, that art stronger than all excellency.*

94. *Holy art thou, that art better than all praise.*

95. *Accept these reasonable sacrifices from a pure soul, and a heart that stretched out unto thee.*

96. *O unspeakable, unutterable, to be praised with silence !*

97. *I beseech thee, that I may never err from the knowledge of thee ; look mercifully upon me, and enable me, and enlighten with this Grace those that are in Ignorance, the brothers of my kind, but thy Sons.*

98. *Therefore I believe thee, and bear witness, and go into the Life and Light.*

99. *Blessed art thou, O Father; thy man would be sanctified with thee, as thou hast given him all power.*

The End of the Second Book.

THE THIRD BOOK,

CALLED

THE HOLY SERMON.

THE glory of all things, God, and that which is Divine, and the Divine Nature, the beginning of things that are.

2. God, and the Mind, and Nature, and Matter, and Operation or Working, and Necessity, and the End, and Renovation.

3. For there were in the *Chaos* an infinite darkness in the Abyss or bottomless Depth, and Water, and a subtle Spirit intelligible in Power; and there went out the Holy Light, and the Elements were coagulated from the Sand out of the moist substance.

4. And all the Gods distinguished the Nature full of Seeds.

5. And when all things were interminated and unmade up, the light things were divided on high. And the heavy things were founded upon the moist Sand, all things being Terminated or Divided by Fire, and being sustained or hung up by the Spirit, they were so carried, and the Heaven was seen in *Seven Circles.*

6. And the Gods were seen in their *Ideas* of the Stars, with all their signs, and the Stars were numbered with the Gods in them. And the Sphere was all lined with *Air*, carried about in a circular motion by the Spirit of God.

[7. And

7. And every God, by his internal power, did that which was commanded him; and there were made four-footed things, and creeping things, and such as live in the water, and such as fly, and every fruitful seed, and Grass, and the Flowers of all Greens, all which had sowed in themselves the Seeds of Regeneration.

8. As also the Generations of Men, to the Knowledge of the Divine Works, and a lively or working Testimony of Nature, and a multitude of men, and the dominion of all things under Heaven, and the Knowledge of good things, and to be increased in increasing, and multiplied in multitude.

9. And every Soul in Flesh, by the wonderful working of the Gods in the Circles, to the beholding of Heaven, the Gods Divine Works, and the operations of Nature; and for signs of good things, and the Knowledge of the Divine Power, and to find out every cunning Workmanship of good things.

10. So it beginneth to live in them, and to be wise according to the operation of the course of the circular Gods; and to be resolved into that which shall be great Monuments and Remembrances of the cunning Works done upon earth, leaving them to be read by the darkness of times.

11. And every Generation of living Flesh, of Fruit, Seed, and all Handicrafts, though they be lost, must of necessity be renewed by the renovation of the Gods, and of the Nature of a Circle, moving in number; for it is a Divine thing that every worldly temperature should be renewed by Nature; for in that which is Divine is Nature also established.*

The End of the Fragments of the Third Book.

* Very imperfect, but is identical with all former Translations and Editions, and which, I believed, would be considered more generally acceptable if presented in its original fac-simile rendering, than supplemented (as was suggested) by any additions from current Modern "Spiritual" Mediumistic sources.—R.H.F.

THE FOURTH BOOK,

CALLED

THE KEY.

YESTERDAY'S Speech, O *Asclepius*, I dedicated to thee; this day it is fit to dedicate to *Tat*, because it is an Epitome of those general Speeches which were spoken to him.

2. God therefore, and the Father, and the Good, O *Tat*, have the same Nature, or rather also the same Act and operation.

3. For there is one name or appelation of Nature or Increase, which concerneth things changeable, and another about things unchangeable, and about things unmoveable, that is to say, Things Divine and Humane; every one of which himself will have so to be; but action or operation is of another thing, or elsewhere, as we have taught in other things, Divine and Humane, which must here also be understood.

4. *For his Operation or Act is his Will, and his Essence, to will all things to be.*

5. For what is God, and the Father, and the Good, but the Being of all things that yet are not, and the existence itself of those things that are?

[6. This

6. This is God, this is the Father, this is the Good, whereunto no other thing is present or approacheth.

7. For the *World*, and the *Sun*, which is also a *Father* by *Participation*, is not for all that equally the cause of Good, and of Life, to living creatures. And if this be so, he is altogether constrained by the Will of the Good, without which it is not possible either to be, or to be begotten or made.

8. But the Father is the cause of his Children, who hath a will both to sow and nourish that which is good by the Sun.

9. For Good is always active or busy in making; and this cannot be in any other but in him that taketh nothing, and yet willeth all things to be; for I will not say, O *Tat*, making them; for he that maketh is defective in much time, in which sometimes he maketh not, as also of quantity and quality; for sometimes he maketh those things that have quantity and quality, and sometimes the contrary.

10. But God is the Father, and the Good, in being all things; for he both will be this and is it, and yet all this for himself (as is true) in him that can see it.

11. For all things else are for this, it is the property of Good, to be known. This is the Good, O *Tat*.

12. *Tat*. Thou hast filled us, O *Father*, with a sight both good and fair, and the eye of my mind is almost become more holy by the sight or Spectacle.

13. *Trism. I wonder not at it*, for the *sight of Good* is not like the beam of the *Sun*, which being of a fiery shining brightness, maketh the eye blind by his excessive Light, that gazeth upon it; rather the contrary, for it enlighteneth, and so much increaseth the light of the eye, as any man is able to receive the influence of this intelligible clearness.

14. For it is more swift and sharp to pierce, and innocent or harmless withal, and full of immortality; and

[they

they that are capable, and can draw any store of this spectacle and sight, do many times fall asleep from the Body, into this most fair and beauteous Vision ; which thing *Celius* and Saturn our Progenitors obtained unto.

15. *Tat.* I would we also, O Father, could do so.

16. *Trism.* I would we could, O Son ; but for the present we are less intent to the Vision, and cannot yet open the eyes of our mind to behold the incorruptible and incomprehensible Beauty of that Good ; but then we shall see it, when we have nothing at all to say of it.

17. For the knowledge of it is a Divine Silence, and the rest of all the senses ; for neither can he that understands that, understand anything else, nor he that sees that, see anything else, nor hear any other thing, nor in sum move the Body.

18. For shining steadfastly upon and round the whole mind, it enlighteneth all the Soul ; and loosing it from the Bodily senses and motions, it draweth it from the Body, and changeth it wholly into the Essence of God.

19. *For it is possible for the Soul, O Son, to be deified while yet it lodgeth in the Body of Man, if it contemplate the beauty of the Good.*

20. *Tat.* How dost thou mean deifying, *Father ?*

21. *Trism.* There are differences, O Son, of every Soul

22. *Tat.* But how dost thou again divide the changes?

23. *Trism.* Hast thou not heard in the general Speeches, that from one Soul of the universe are all those Souls which in the world are tossed up and down, as it were, and severally divided ? Of these Souls there are many changes, some into a more fortunate estate, and some quite the contrary ; for they which are of creeping things are changed into those of watery things ; and those of things living in the water, to those of things living upon the Land ; and Airy ones are changed into men, and

[human

human Souls, that lay hold of immortality, are changed into *Demons.*

24. And so they go on into the Sphere or Region of the fixed Gods ; for there are two choirs or companies of Gods, one of them that wander, and another of them that are fixed : And so this is the perfect glory of the Soul.

25. But the Soul entering into the body of a Man, if it continue evil, shall neither taste of immortality, nor is partaker of the Good.

26. But being drawn back the same way, it returneth into creeping things ; And this is the condemnation of an Evil Soul.

27. And the wickedness of a Soul is ignorance ; for the Soul that knows nothing of the things that are, neither the Nature of them, nor that which is good, but is blinded, rusheth and dasheth against the bodily passions ; and unhappy as it is, and not knowing itself, it serveth strange bodies and evil ones, carrying the Body as a burden, and not ruling but ruled : And this is the mischief of the Soul.

28. On the contrary, the virtue of the Soul is Knowledge ; for he that knows is both good and religious, and already Divine.

29. *Tat.* But who is such a one, O Father ?

30. *Trism.* He that neither speaks nor hears many things ; for he, O Son, that heareth two speeches, or hearings, fighteth in the shadow.

31. For God, and the Father, and Good, is neither spoken nor heard.

32. This being so in all things that are, are the *Senses*, because they cannot be without them.

33. But Knowledge differs much from Sense ; for Sense is of things that surmount it, but Knowledge is the end of Sense.

34. Knowledge is the gift of God ; for all Knowledge is unbodily, but useth the Mind as an instrument, as the Mind useth the Body.

[35. Therefore,

35. Therefore, both intelligible and material things, go both of them into bodies ; for, of contraposition, *that is, setting one against another*, and *contrariety, all things must consist*. And it is impossible it should be otherwise.

36. *Tat.* Who, therefore, is this Material God ?

37. *Trism.* The fair and beautiful World, and yet it is not good ; for it is material, and easily passible, nay, it is the first of all passible things ; and the second of the things that are, and needy or wanting somewhat else. And it was once made, and is always, and is ever in generation, and made, and continually makes, or generates things that have quantity and quality.

38. For it is moveable, and every material motion is generation ; but the intellectual stability moves the material motion after this manner.

39. Because the World is a Sphere, that is, a head, and above the head there is nothing material, as beneath the feet there is nothing intellectual.

40. The whole Universe is material : The Mind is the head, and it is moved spherically, that is, like a head.

41. Whatsoever, therefore, is joined or united to the Membrane or Film of the head, wherein the Soul is, is immortal, and as in the Soul of a made Body, hath its Soul full of the Body ; but those that are further from that Membrane, have the Body full of Soul.

42. The whole is a living wight, and therefore consisteth of material and intellectual.

43. And the World is the first and Man the second living wight after the World, but the first of things that are mortal ; and therefore hath whatsoever benefit of the Soul all the other have : And yet for all this, he is not only not good, but flatly evil, as being mortal.

44. For the World is not good, as it is moveable ; nor evil, as it is immortal.

45. But man is evil, both as he is moveable, and as he is mortal. [46. But

46. But the Soul of Man is carried in this manner, *The Mind is in Reason, Reason in the Soul, The Soul in the Spirit, The Spirit in the Body.*

47. The Spirit being diffused and going through the veins, and arteries, and blood, both moveth the living creature, and after a certain manner beareth it.

48. Wherefore some also have thought the Soul to be blood, being deceived in Nature, not knowing that first the spirit must return into the Soul, and then the blood is congealed, and the veins and arteries emptied, and then the living thing dieth : And this is the death of the Body.

49. All things depend of one beginning, and the beginning depends of that which is one and alone.

50. And the beginning is moved, that it may again be a beginning ; but that which is one, standeth and abideth, and is not moved.

51. There are therefore these three, *God the Father, and the Good, the World, and Man.* God hath the World, and the World hath Man ; and the World is the Son of God, and Man as it were the offspring of the World.

52. For God is not ignorant of Man, but knows him perfectly, and will be known by him. This only is healthful to man, the knowledge of God : This is the return of *Olympus* ; by this only the soul is made good, and not sometimes good, and sometimes evil, but of necessity Good.

53. *Tat.* What meaneth thou, O Father ?

54. *Trism.* Consider, O Son, the Soul of a Child, when as yet it hath as yet received no dissolution of its body, which is not yet grown, but is very small : how then if it look upon itself, it sees itself beautiful, as not having been as yet spotted with the Passions of the Body, but as it were depending yet upon the Soul of the World.

55. But when the Body is grown, and distracteth the [Soul,

Soul, it engenders forgetfulness, and partakes no more of the *Fair and the Good*, and Forgetfulness is evilness.

56. The like also happeneth to them that go out of the Body: For when the soul runs back into itself, the Spirit is contracted into the blood, and the Soul into the Spirit. But the Mind being made pure, and free from these clothings; and being Divine by Nature, taking a fiery body, rangeth abroad in every place, leaving the Soul to judgment, and to the punishment it hath deserved.

57. *Tat.* Why dost thou say so, O Father, that the Mind is separated from the Soul, and the Soul from the Spirit? when even now thou saidst that the Soul was the clothing or apparel of the Mind, and the Body of the Soul.

58. *Trism.* O Son, he that hears must co-understand, and conspire in thought with him that speaks; yea, he must have his hearing swifter and sharper than the voice of the speaker.

59. The disposition of these clothings or Covers is done in an Earthly Body; for it is impossible that the Mind should establish or rest itself, naked, and of itself in an Earthly Body; neither is the Earthly Body able to bear such immortality: and therefore, that it might suffer so great virtue, the Mind compacted, as it were, and took to itself the passable Body of the Soul, as a covering or clothing. And the Soul being also in some sort Divine, useth the Spirit as her Minister or Servant; and the Spirit governeth the living things.

60. When therefore the Mind is separated, and departeth from the Earthly Body, presently it puts on its Fiery Coat, which it could not do, having to dwell in an Earthly Body.

61. For the Earth cannot suffer fire, for it is all burned of a small spark; therefore is the water poured round about the Earth, as a wall or defence, to withstand the flame of fire.

[62. But

62. But the Mind being the most sharp or swift of all the Divine Cogitations, and more swift than all the Elements, hath the fire for its Body.

63. For the Mind, which is the Workman of all, useth the fire as his Instrument in his Workmanship ; and he that is the Workman of all useth it to the making of all things, as it is used by Man to the making of Earthly things only, for the Mind that is upon Earth, void or naked of fire, cannot do the business of men, nor that which is otherwise the affairs of God.

64. But the Soul of Man, and yet not everyone, but that which is pious and religious, is Angelic and Divine. And such a soul, after it is departed from the body, having striven the strife of Piety, becomes either Mind or God.

65. And the strife of piety is to know God, and to injure no Man ; and this way it becomes Mind.

66. But the impious Soul abideth in its own offence, punished of itself, and seeking an earthly and humane body to enter into.

67. For no other Body is capable of a Humane Soul, neither is it lawful for a Man's Soul to fall into the Body of an unreasonable living thing : For it is the Law or Decree of God to preserve a Human Soul from so great a contumely and reproach.

68. *Tat.* How then is the Soul of Man punished, O Father, and what is its greatest torment ?

69. *Herm.* Impiety, O my Son ; for what Fire hath so great a flame as it ? or what biting Beast doth so tear the Body as it doth the Soul ?

70. Or dost thou not see how many Evils the wicked Soul suffereth, roaring and crying out, *I am burned, I am consumed, I know not what to say or do, I am devoured, unhappy wretch, of the evils that compass and lay hold upon me ; miserable that I am, I neither hear nor see anything.*

71. These are the voices of a punished and tormented [Soul,

Soul, and not as many ; and thou, O Son, thinkest that the Soul going out of the Body grows brutish or enters into a Beast ; which is a very great error, for the Soul punished after this manner.

72. For the Mind, when it is ordered or appointed to get a Fiery Body for the services of God, coming down into the wicked soul, torments it with the wips of Sins, wherewith the wicked Soul, being scourged, turns itself to Murders and Contumelies, and Blasphemies, and divers violences, and other things by which men are injured.

73. But into a pious soul, the mind entering, leads it into the Light of Knowledge.

74. And such a Soul is never satisfied with singing praise *to God,* and speaking well of all men ; and both in words and deeds always doing good, in imitation of her Father.

75. Therefore, O Son, we must give thanks and pray that we may obtain a good mind.

76. The Soul therefore may be altered or changed into the better, but into the worse it is impossible.

77. But there is a communion of Souls, and those of Gods, communicate with those men, and those of Men with those of Beasts.

78. And the better always take of the worse, Gods of Men ; Men of brute Beasts, but God of all : for He is the best of all, and all things are less than He.

79. Therefore is the World subject unto God, Man unto the World, and unreasonable things to Man.

80. But God is above all and about all ; and the beams of God are operations ; and the beams of the World are Natures ; and the beams of Man are *Arts and Sciences.*

81. And operations do act by the World, and upon Man by the natural beams of the World, but Natures work by the Elements, and Man by *Arts and Sciences.*

82. And this is the Government of the whole, depend-
[ing

ing upon the Nature of the *One*, and piercing or coming down by the *one Mind*, than which nothing is more Divine and more efficacious or operative ; and nothing more uniting, or nothing is more *One*. The Communion of Gods to Men, and of Men to Gods.

83. This is the *Bonus Genius*, or good *Demon :* blessed soul that is fullest of it ! and unhappy soul that is empty of it.

84. *Tat.* And wherefore, Father ?

85. *Trism.* Know, Son, that every Soul hath the *Good Mind ;* for of that it is we now speak, and not of that Minister of whom we said before, that he was sent from the Judgment.

86. For the Soul without the Mind can neither say nor do anything ; for many times the Mind flies away from the Soul, and in that hour the Soul neither seeth nor heareth, but is like an unreasonable thing ; so great is the power of the Mind.

87. But neither brooketh it an idle or lazy Soul, but leaves such an one fastened to the Body, and by it is pressed down.

88. And such a Soul, O Son, hath no Mind ; wherefore neither must such a one be called a Man.

89. For Man is a Divine living thing, and is not to be compared to any brute Beast that lives upon Earth, but to them that are above in Heaven, that are called Gods.

90. Rather, if we shall be bold to speak the truth, he that is a Man indeed is above them, or at least they are equal in power, one to the other. For none of the things in Heaven will come down upon Earth, and leave the limits of Heaven, but a Man ascends up into Heaven, and measures it.

91. And he knoweth what things are on high, and what below, and learneth all other things exactly.

92. And that which is the greatest of all, he leaveth

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not the Earth, and yet *is* above : So great is the greatness of his Nature.

93. Wherefore we must be bold to say, *That an Earthly Man is a mortal God, and that the Heavenly God is an immortal Man.*

94. Wherefore, by these two are all things governed, the World and Man ; but they and all things else of that which is *One.*

The End of the Fourth Book.

THE FIFTH BOOK.

THAT GOD IS NOT MANIFEST, AND YET MOST MANIFEST.

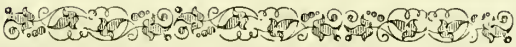

THIS Discourse I will also make to thee, *O Tat*, that thou mayest not be ignorant of the more excellent name of God.

2. But do thou contemplate in thy Mind how that which to many seems hidden and unmanifest may be most manifest to thee.

3 For it were not all, if it were apparent, for whatsoever is apparent is generated or made; for it was made manifest, but that which is not manifest is ever.

4. For it needeth not to be manifested, for it is always.

5. And he maketh all other things manifest, being unmanifest, as being always, and making other things manifest, he is not made manifest.

6. Himself is not made, yet in fantasie he fantasieth all things, or in appearance he maketh them appear; for appearance is only of those things that are generated or made, for appearance is nothing but generation.

[7. But

7. But he that is *One*, that is not made nor generated, is also unapparent and unmanifest.

8. But making all things appear, he appeareth in all, and by all; but especially he is manifested to or in those things wherein himself listeth.

9. Thou, therefore, *O Tat*, my Son, pray first to the *Lord and Father*, and to the *Alone*, and to the *One*, from whom is one to be merciful to thee, that thou mayest know and understand so great a God; and that he would shine one of his beams upon thee in thy understanding.

10. For only the Understanding see that which is not manifest, or apparent, as being itself not manifest or apparent; and if thou canst, *O Tat*, it will appear to the eyes of thy Mind.

11. For the Lord, void of envy, appeareth through the whole world. Thou mayest see the intelligence, and take it into thy hands, and contemplate the image of God.

12. But if that which is in thee, be not known or apparent unto thee, how shall he in thee be seen, and appear unto thee by the eyes?

13. But if thou will see him, consider and understand the *Sun*, consider the course of the *Moon*, consider the order of the *Stars*.

14. Who is he that keepeth order? for all order is circumscribed or terminated in number and place.

15. The Sun is the greatest of the Gods in Heaven, to whom all the Heavenly Gods give place, as to a King and Potentate; and yet he being such an one, greater than the Earth or the Sea, is content to suffer infinite lesser stars to walk and move above himself: whom doth he fear the while, O Son?

16. Every one of these Stars that are in Heaven do not make the like, or an equal course; who is it that hath prescribed unto every one the manner and the greatness of

[their

their course ?

17. This Bear that turns round about its own self, and carries round the whole World with her, who possessed and made such an Instrument ?

18. Who hath set the bounds to the Sea ? Who hath established the Earth ? For there is somebody, *O Tat*, that is the Maker and Lord of these things.

19. For it is impossible, O Son, that either place, or number, or measure, should be observed without a maker.

20. For no order can be made by disorder or disproportion.

21. I would it were possible for thee, O my Son, to have wings, and to fly into the Air, and being taken up in the midst, between Heaven and Earth, to see the stability of the Earth, the fluidness of the Sea, the courses of the Rivers, the largeness of the Air, the sharpness and swiftness of the Fire, the motion of the Stars, and the speediness of the Heaven, by which it goeth round about all these.

22. O Son, what a happy sight it were, at one instant, to see all these ; that which is immoveable moved, and that which is hidden appear and be manifest !

23. And if thou wilt see and behold this Workman, even by mortal things that are upon earth, and in the deep, consider, O Son, how *Man* is made and framed in the Womb ; and examine diligently the skill and cunning of the Workman, and learn who it was that wrought and fashioned the beautiful and Divine shape of *Man ;* who circumscribed and marked out his eyes ? who bored his nostrils and ears ? who opened his mouth ? who stretched out and tied together his sinews ? who channelled the viens ? who hardened and made strong the bones ? who clothed the flesh with skin ? who divided the fingers and joints ? who flatted and made broad the soles of the feet ? who digged the pores ? who stretched out the spleen ? who

[made

made the Heart like a *Pyramis?* who made the Liver broad? who made the Lights spungy, and full of holes? who made the belly large and capacious? who set to outward view the more honourable parts, and hid the filthy ones?

24. See how many arts in one Matter, and how many Works in one Superscription, and all exceedingly beautiful, and all done in measure, and yet all differing.

25. Who hath made all these things? What Mother? What Father? Save only God that is not manifest; that made all things by his own will.

26. And no man says that a statue or an image is made without a Carver or a Painter, and was this Workmanship made without a Workman? O Great Blindness! O Great Impiety! O Great Ignorance!

27. Never, *O Son Tat*, canst thou deprive the Workmanship of the Workman; rather, it is the best Name of all the Names of God, to call him the *Father* of all, for so he is alone; and this is his work to be the Father.

28. And if thou will force me to say anything more boldly, it is his Essence to be pregnant, or great with all things, and to make them.

29. And as without a maker it is impossible that anything should be made, so it is that he should not always be, and always be making all things in Heaven, in the Air, in the Earth, in the Deep, in the whole World, and in every part of the whole, that is or that is not.

30. For there is nothing in the whole World that is not himself; both the things that are, and the things that are not.

31. For the things that are he hath made manifest, and the things that are not he hath hid in himself.

32. This is God that is better than any name; this is he that is secret; this is he that is most manifest; this is

[he

he that is to be seen by the Mind ; this is he that is visible to the Eye; this is he that hath no body ; and this is he that hath many bodies ; rather, there is nothing of any body which is not *he*.

33. For he alone is all things.

34. *And for this cause he hath many Names, because he is the One Father; and therefore he hath no Name, because he is the Father of all.*

35. Who therefore can bless thee, or give thanks for thee, or to thee ?

36. Which way shall I look when I praise thee ? upward ? downward ? outward ? inward ?

37. For about thee there is no manner nor place, nor anything else of all things that are.

38. But all things are in thee ; all things from thee ; thou givest all things, and takest nothing ; for thou hast all things ; and there is nothing that thou hast not.

39. When shall I praise thee, *O Father*, for it is neither possible to comprehend thy hour, nor thy time ?

40. For what shall I praise thee ? For what thou hast made, or for what thou hast not made ? for those things thou hast manifested, or for those things thou hast hidden ?

41. Wherefore shall I praise thee, as being of myself, or having anything of mine own, or rather being anothers ?

42. For thou art what I am, thou art what I do, thou art what I say.

43. *Thou art all things, and there is nothing else thou art not.*

44. *Thou art thou, all that is made, and all that is not made.*

45. The Mind that understandeth.

46. The Father that maketh and frameth.

47. The Good that worketh.

48. The Good that doth all things.

[49. Of

49. Of the matter, the most subtle and slender is *Air;* of the Air the *Soul;* of the Soul the *Mind;* of the mind *God.*

The End of the Fifth Book.

THE SIXTH BOOK.

THAT IN GOD ALONE IS GOOD.

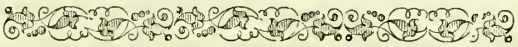

GOD, *O Asclepius,* is in nothing but in God alone, or rather God himself is the Good always.

2. And if it be so, then must he be an Essence or Substance, void of all Motion and Generation; but nothing is void or empty of him.

3. And this Essence hath about or in himself a *Stable* and firm *Operation,* wanting nothing, most full and giving abundantly.

4. One thing is the Beginning of all things, for it giveth all things; and when I name the Good, I mean that which is altogether and always Good.

5. This is present to none, but God alone; for he wanteth nothing that he should desire to have it, nor can anything be taken from him; the loss whereof may grieve him; for sorrow is a part of evilness.

6. Nothing is stronger than he, that he should be opposed by it; nor nothing equal to him, that he should be in love with it; nothing unheard of to be angry, with nothing wiser to be envious at.

[7. And

7. And none of these being in his Essence, what remains but only the Good?

8. For as in this, being such an Essence, there is none of the evils; so in none of the other things shall the Good be found.

9. For in all other things, are all those other things, as well in the small as the great, and as well in the particulars as in this living Creature; the greater and mightiest of all.

10. For all things that are made or generated, are full of passion, Generation itself being a passion; and where Passion is, there is not the Good; where the Good is, there is no Passion; where it is day, it is not Night; where it is night, it is not Day.

11. Wherefore it is impossible that in Generation should be the Good, but only in that which is not generated or made.

12. Yet as the Participation of all things is in the Matter bound, so also of that which is Good. After this manner is the World Good, as it maketh all things, and in the part of making or doing (ποιοῖν) it is Good, but in all other things not good.

13. For it is passable and moveable, and the Maker of passable things.

14. In Man also the Good is ordered *(or taketh denomination)* in comparison of that which is evil; for that which is not very Evil, is here Good; and that which is here called Good, is the least particle, or proportion of Evil.

15. It is impossible, therefore, that the Good should be here pure from Evil; for here the Good groweth Evil, and growing Evil, it doth not still abide Good; and not abiding Good, it becomes Evil.

16. Therefore in God alone is the Good, or rather God is the Good.

17. Therefore, *O Asclepius*, there is nothing in men *(or among men)* but the name of Good, the thing itself is not,

[for

for it is impossible; for a material Body receiveth *(or comprehendeth)*, is not as being on every side encompassed and coarcted with evils, and labours, and griefs, and desires, and wrath, and deceipts, and foolish opinions.

18. And in that which is the worst of all, *Asclepius*, every one of the forenamed things, is here believed to be the greatest Good, especially that supreme mischief χασιμασνια the pleasures of the Belly, and the ringleader of all evils. Error is here the absence of the Good.

19. And I give thanks unto God, that, concerning the knowledge of Good, put this assurance in my Mind, that it is impossible it should be in the World.

20. For the World is the fulness of Evilness; but God is the fulness of Good, or Good of God.

21. For the eminencies of all appearing Beauty, are in the Essence more pure, and more sincere, and peradventure they are also the Essences of it.

22. For we must be bold to say, *Asclepius*, that the Essence of God, if he have an Essence, is το καλόν, that which is fair or beautiful; but no good is comprehended in this World.

23. For all things that are subject to the eye, are Idols, and as it were Shadows; but those things that are not subject to the eye, are ever, especially the *Essence* of the Fair and the Good.

24. And as the Eye cannot see God, so neither the Fair and the Good.

25. For these are the parts of God, that partake the Nature of the whole, proper, and familiar unto him alone, inseparable, most lovely, whereof either God is enamoured, or they are enamoured of God.

26. If thou canst understand God, thou shall understand the *Fair*, and the Good, which is most shining, and enlightening, and most enlightened by God.

27. For that Beauty is above Comparison, and that Good is inimitable, as God himself. [28. As,

28. As, therefore, thou understandest God, so understand the Fair and the Good; for these are incommunicable to any other living Creatures, because they are inseparable from God.

29. If thou seek concerning God, thou seekest or asketh also of the Fair, for there is one way which leadeth to the same thing, that is *Piety*, with *Knowledge*.

30. Wherefore, they that are ignorant, and go not in the way of *Piety*, dare call Men Fair and Good, never seeing so much as in a dream, what good is; but being infolded and wrapped upon all evil, and believing that the Evil is the Good, they, by that means, both use it insatiably, and are afraid to be deprived of it; and therefore they strive, by all possible means, that they may not only have it, but also increase it.

31. Such, *O Asclepius*, are the Good and Fair things of Men, which we can neither love nor hate; for this is the hardest thing of all, that we have need of them, and cannot live without them.

The End of the Sixth Book.

THE SEVENTH BOOK.

HIS SECRET SERMON IN THE MOUNT OF REGENERATION, AND THE PROFESSION OF SILENCE.

TO HIS SON TAT.

Tat.

IN the general speeches, O Father, discoursing of the *Divinity*, thou speakest enigmatically, and didst not clearly reveal thyself, saying, That no man can be saved before *Regeneration.*

2. And when I did humbly entreat thee, at the going up to the Mountain, after thou hadst discoursed to me, having a great desire to learn this *Argument of Regeneration;* because among all the rest, I am ignorant only of this, thou toldst me thou wouldst impart it to me, when I would estrange myself from the World; whereupon I made myself ready, and have vindicated the understanding that is in me, from the deceit of the World.

3. Now, then, fulfil my defect, and as thou saidst, instruct me of *Regeneration*, either by word of mouth or [secretly;

secretly ; for I know not, O *Trismegistus*, of what Substance, or what Seed, or what Womb, a man is thus born.

4. *Herm.* O Son, this wisdom is to be understood in silence, and the seed is the true Good.

5. *Tat.* Who soweth it, O Father ? for I am utterly ignorant and doubtful.

6. *Herm.* The Will of God, O Son.

7. And what manner of Man is he that is thus born ? for in this point, I am clean deprived of the Essence that understandeth in me.

8. *Herm.* The Son of God will be another. God made the universe, that in everything consisteth of all powers.

9. *Tat.* Thou tellest me a Riddle, Father, and dost not speak as a Father to a Son.

10. *Herm.* Son, things of this kind are not taught, but are by God, when he pleaseth, brought to remembrance.

11. *Tat.* Thou speakest of things strained, or far fetcht, and impossible, Father ; and therefore I will directly contradict them.

12. *Herm.* Wilt thou prove a Stranger, Son, to thy Father's kind ?

13. Do not envy me, Father, or pardon me, I am thy Natural Son; discourse unto me the manner of *Regeneration.*

14. *Herm.* What shall I say, O my Son ? I have nothing to say more than this, That I see in myself an unstrained sight or spectacle, made by the mercy of God ; and I am gone out of myself into an immortal body, and am not now, what I was before, but was begotten in Mind.

15. This thing is not taught, nor is it to be seen in this formed Element ; for which the first compounded Form was neglected by me, and that I am now separated from it; for I have both the touch and the measure of it, yet am I now estranged from them.

16. Thou seest, O Son, with thine eyes ; but though [thou

thou never look so steadfastly upon me, with the Body, and bodily sight, thou canst not see nor understand what I am now.

17. *Tat.* Thou hast driven me, O Father, into no small fury and distraction of mind, for I do not now see myself.

18. *Herm.* I would, O Son, that thou also wert gone out of thyself, like them that Dream in their sleep.

19. *Tat.* Then tell me this, who is the Author and Maker of Regeneration ?

20. *Herm.* The Child of God, one Man by the Will of God.

21. *Tat.* Now, O Father, thou hast put me to silence for ever, and all my former thoughts have quite left and forsaken me ; for I see the greatness and shape of things here below, and nothing but falsehood in them all.

22. And sithence this mortal form is daily changed, and turned by time into increase or diminution, as being falsehood : What therefore is true, O Trismegistus ?

23. *Trism.* That, O my Son, which is not troubled, nor bounded ; not coloured, not figured, not changed, that which is naked, high, Comprehensible only of itself, unalterable, unbodily.

24. *Tat.* Now I am mad indeed, O Father, for when I thought me to have been made a wise man by thee, with these thoughts, thou hast quite dulled all my senses.

25. *Herm. Yet is it so as I say, O Son, He that looketh only upon* that which is carried upward as Fire, that which is carried downward as Earth, that which is moist as Water, and that which bloweth, or is subject to blast, as Air ; how can he sensibly understand that which is neither hard nor moist, nor tangible, nor perspicuous, seeing it is only understood in power and operation ? But I beseech and pray to the Mind, which alone can understand the *Generation* which is in God.

[26. *Tat.*

26. *Tat.* Then am I, O Father, utterly unable to do it.

27. *Herm.* God forbid, Son, rather draw or pull him unto thee *(or study to know him)* and he will come, *be but willing and it shall be done;* quiet (or make idle) the senses of the Body, purging thyself from the unreasonable brutish torments of matter.

28. *Tat.* Have I any (revengers or) tormentors in myself, *Father?*

29. *Herm.* Yea, and those not a few, but many, and fearful ones.

30. *Tat.* I do not know them, Father.

31. *Herm.* One Torment, Son, is *Ignorance;* a second, *Sorrow;* a third, *Intemperance;* a fourth, *Concupiscence;* a fifth, *Injustice;* a sixth, *Covetousness;* a seventh, *Deceit;* an eighth, *Envy;* a ninth, *Fraud* or *Guile;* a tenth, *Wrath;* an eleventh, *Rashness;* a twelfth, *Maliciousness.*

32. They are in number twelve, and under these many more; some which through the prison of the Body do force the inwardly placed man to suffer sensibly.

33. And they do not suddenly or easily depart from him that hath obtained mercy of God; and herein consists both the manner and the reason of *Regeneration.*

34. For the rest, O Son, hold thy peace, and praise God in silence, and by that means the mercy of God will not cease, or be wanting unto us.

35. Therefore, rejoice, my Son, from henceforward, being purged by the powers of God, to the Knowledge of the Truth.

36. For the revelation of God is come to us, and when that came, all ignorance was cast out.

37. The Knowledge of Joy is come unto us, and when that comes, Sorrow shall fly away to them that are capable of it.

[38. I call

38. I call unto Joy the power of Temperance, a power whose Virtue is most sweet ; let us take her unto ourselves, O Son, most willingly, for how at her coming hath she put away Intemperance ?

39. Now I call forth Continence, the power which is over Concupiscence. This, O Son, is the stable and firm foundation of Justice.

40. For see how without labour she hath chased away Injustice ; and we are justified, O Son, when Injustice is away.

41. The sixth Virtue which comes into us, I call *Communion*, which is against Covetousness.

42. And when that (Covetousness) is gone, I call Truth, and when she cometh, Error and Deceit vanisheth.

43. See, O Son, how the Good is fulfilled by the access of Truth ; for by this means Envy is gone from us ; for Truth is accompanied with the Good, together also with Life and Light.

44. And there came no more any torment of Darkness, but being overcome, they all fled away suddenly and tumultuously.

45. Thou hast understood, O Son, the manner of regeneration ; for upon the coming of these Ten, the Intellectual Generation is perfected, and then it driveth away the Twelve ; and we have seen it in the Generation itself.

46. Whosoever therefore hath of Mercy obtained this Generation, which is according to God, he leaving all bodily sense, knoweth himself to consist of divine things, and rejoiceth, being made by God stable and immutable.

47. *Tat.* O Father, I conceive and understand, not by the sight of mine eyes, but by the Intellectual operation, which is by the Powers. I am in Heaven, in the Earth, in the Water, in the Air ; I am in Living Creatures, in Plants, in the Womb, everywhere.

[48. Yet

48. Yet tell me, further, this one thing, How are the Torments of Darkness, being in number Twelve, driven away and expelled by the Ten Powers? What is the manner of it, *Trismegistus?*

49. This Tabernacle, O Son, consists of the Zodiacal Circle; and this consisting of Twelve numbers, the *Idea* of one; but all formed Nature admit of divers Conjugations to the deceiving of Man.

50. And though they be different in themselves, yet are they united in practice (as, for example, Rashness is inseparable from Anger), and they are also indeterminate. Therefore, with good reason do they make their departure, being driven away by the Ten Powers; that is to say, by the dead.

51. For the number of Ten, O Son, is the begetter of Souls. And there Life and Light are united, where the number of *Unity* is born of the Spirit.

52. Therefore, according to Reason, Unity hath the number of Ten, and the number of Ten hath Unity.

53. *Tat.* O Father, I now see the Universe and myself in the Mind.

54. *Herm.* This is *Regeneration,* O Son, that we should not any longer fix our imagination upon this Body, subject to the three dimensions, according to this speech which we have now commented, that we may not at all caluminate the Universe.

55. *Tat.* Tell me, O Father, This body that consists of Powers, shall it ever admit of Dissolution?

56. *Herm.* Good words, Son, and speak not things impossible; for so thou shalt sin, and the eye of thy mind grow wicked.

57. The sensible body of Nature is far from the Essential Generation, for that is subject to Dissolution, but this is not; and that is mortal, but this immortal. Dost thou not know that thou art born a God, and the Son of the One, as I am? [58. *Tat.*

58. *Tat.* How feign would I, O Father, hear that praise given by a Hymn, which thou saidst thou heardest from the Powers, when I was in the *Octonary?*

59. *Herm.* As *Pimander* said, by way of Oracle to the *Octonary:* Thou dost well, O Son, to desire the Solution of the *Tabernacle*, for thou art purified.

60. *Pimander*, the Mind of Absolute Power and Authority, hath delivered no more unto me, than those that are written; knowing that of myself, I can understand all things, and hear, and see what I will. And he commanded me to do those things that are good; and therefore all the powers that are in me sing.

61. *Tat.* I would hear thee, O Father, and understand these things.

62. *Herm.* Be quiet, O Son, and now hearken to that harmonious blessing and thanksgiving; the hymn of *Regeneration*, which I did not determine to have spoken of so plainly, but to thyself in the end of all.

63. Wherefore, this is not taught, but hid in silence.

64. So then, O Son, do thou, standing in the open Air, worship, looking to the North Wind, about the going down of the Sun; and to the South, when the Sun ariseth. And now keep silence, Son.

THE SECRET SONG.

The Holy Speech.

65. Let all the Nature of the World entertain the hearing of this Hymn.

66. Be opened, O Earth, and let all the Treasure of the Rain be opened.

67. You Trees, tremble not, for I will sing and praise the Lord of the Creation, and the *All*, and the *One*.

68. Be opened, you Heavens; ye Winds, stand still, and let the immortal Circle of God receive these words.

[69. For

69. For I will sing and praise him that created all things, that fixed the earth, and hung up the Heavens, and commanded the sweet water to come out of the *Ocean*, into all the World, inhabited and not inhabited, to the use and nourishment of all things or men.

70. That commanded the fire to shine for every action, both to Gods and Men.

71. Let us altogether give him blessing, which rideth upon the Heavens, the Creator of all Nature.

72. This is he that is the Eye of the Mind, and will accept the praise of my Powers.

73. O all ye Powers that are in me, praise the *One*, and *All*.

74. Sing together with my Will, all you Powers that are in me.

75. O Holy knowledge, being enlightened by thee, I magnify the intelligible Light, and rejoice in the joy of the Mind.

76. All my Powers sing praise with me, and thou, my Continence, sing, praise my Righteousness by me; praise that which is righteous.

77. O Communion which is in me; praise the *All*.

78. By me the *Truth* sings praise to the *Truth*, the Good praiseth the Good.

79. O Life, O Light, from us, unto you, comes this praise and thanksgiving.

80. I give thanks unto thee, O Father, the operation or act of my Powers.

81. I give thanks unto thee, O God, the Power of my operations.

82. By me the Word sings praise unto thee; receive by me this reasonable (or verbal) Sacrifice in words.

83. The powers that are in me cry these things, they praise the *All*, they fulfil thy Will; thy Will and counsel is from thee unto thee.

[84. O All,

84. *O All*, receive a reasonable sacrifice from all things.

85. *O Life*, save all that is in us ; *O Light*, enlighten, *O God* the *Spirit;* for the Mind guideth (or feedeth) the Word ; O Spirit-bearing Workman.

86. Thou art *God*, thy *Man* cryeth these things unto thee through, by the Fire, by the Air, by the Earth, by the Water, by the Spirit, by thy Creatures.

87. From eternity I have found (means to) bless and praise thee, and I have what I seek ; for I rest in thy Will.

88. *Tat.* O Father, I see thou hast sung this song of praise and blessing, with thy whole Will ; and therefore have I put and placed it in my World.

89. *Herm.* Say in thy Intelligible World, O Son.

90. *Tat.* I do mean in my Intelligible World ; for by thy Hymn and song of praise my mind is enlightened, and gladly would I send from my Understanding, a Thanksgiving unto God.

91. *Herm.* Not rashly, O Son.

92. *Tat.* In my Mind, O Father.

93. *Herm.* Those things that I see and contemplate, I infuse into thee, and therefore say, thou Son, *Tat*, the author of thy succeeding Generations, I send unto God these reasonable sacrifices.

94. *O God, thou art the Father, thou art the Lord, thou art the Mind, accept these reasonable sacrifices which thou requirest of me.*

95. For all things are done as the Mind willeth.

96. Thou, O Son, send this acceptable Sacrifice to God, the Father of all things ; but propound it also, O Son, by word.

97. *Tat.* I thank thee, Father, thou hast advised and instructed me thus to give thanks and praise.

98. *Herm.* I am glad, O Son, to see the Truth bring forth the Fruits of Good things, and such immortal Branches.

99. And learn this of me : Above all other Virtues [entertain

entertain Silence, and impart unto no man, O Son, the tradition of *Regeneration*, lest we be reputed Calumniators ; for we both have now sufficiently meditated, I in speaking, thou in hearing. And now thou dost intellectually know thyself and our Father.

The End of the Seventh Book.

THE EIGHTH BOOK OF HERMES TRISMEGISTUS.

THAT THE GREATEST EVIL IN MAN IS THE NOT KNOWING GOD.

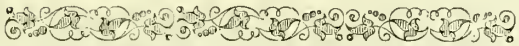

WHITHER are you carried, O Men, drunken with drinking strong Wine of Ignorance? which seeing you cannot bear, why do you vomit it up again?

2. Stand, and be sober, and look up again with the Eyes of your heart, and if you cannot all do so, yet do so many as you can.

3. For the malice of Ignorance surroundeth all the Earth, and corrupteth the Soul, shut up in the Body, not suffering it to arrive at the Havens of Salvation.

4. Suffer not yourselves to be carried with the Great Stream, but stem the tide you that can lay hold of the Haven of Safety, and make your full course towards it.

[5. Seek

5. Seek one that may lead you by the hand, and conduct you to the door of Truth and Knowledge, where the clear Light is that is pure from Darkness, where there is not one drunken, but all are sober, and in their heart look up to him, whose pleasure it is to be seen.

6. For he cannot be heard with ears, nor seen with eyes, nor expressed in words; but only in mind and heart.

7. But first thou must tear to pieces, and break through the garment thou wearest, the web of Ignorance; the foundation of all Mischief; the bond of Corruption; the dark Coverture; the living Death; the sensible Carcass; the Sepulchre, carried about with us; the domestical Thief, which in what he loves us, hates us, envies us.

8. Such is the hurtful Apparel, wherewith thou art clothed, which draws and pulls thee downward by its own self, lest looking upward and seeing the beauty of Truth, and the Good that is reposed therein, thou shouldst hate the wickedness of this Garment and understand the traps and ambushes which it hath laid for thee.

9. Therefore doth it labour to make good those things that seem, and are by the senses, judged. and determined; and the things that are truly, it hides, and envelopeth in much matter, filling what it presents unto thee, with hateful pleasure, that thou canst neither hear what thou shouldst hear, nor see what thou shouldst see.

The End of the Eighth Book.

THE NINTH BOOK
OF
HERMES TRISMEGISTUS.

A UNIVERSAL SERMON TO *ASCLEPIUS.*

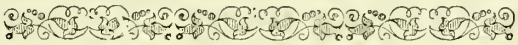

Herm.

ALL that is moved, O *Asclepius*, is it not moved in something and by something ?

2. *Asclep.* Yes, indeed.

3. *Herm.* Must not that in which a thing is moved, of necessity be greater than the thing that is moved ?

4. Of necessity.

5. And that which moveth, is it not stronger than that which is moved ?

6. *Asclep.* It is stronger.

7. *Herm.* That in which a thing is moved, must it not needs have a Nature contrary to that of the thing that is moved ?

8. *Asclep.* It must needs.

[9. *Herm.*

9. *Herm.* Is not this great World a Body, than which there is no greater ?

10. *Asclep.* Yes, confessedly.

11. *Herm.* And is it not solid, as filled with many great bodies, and indeed with all the Bodies that are ?

12. *Asclep.* It is so.

13. *Herm.* And is not the World a Body, and a Body that is moved ?

14. *Asclep.* It is.

15. *Herm.* Then what a kind of place must it be, wherein it is moved, and of what Nature ? Must it not be much bigger, that it may receive the continuity of Motion ? and lest which is moved, should for want of room, be stayed, and hindered in the Motion ?

16. *Asclep.* It must needs be an immense thing, *Trismegistus*, but of what Nature ?

17. *Herm.* Of a contrary Nature, O *Asclepius.* But is not the Nature of things unbodily, contrary to a Body ?

18. *Asclep.* Confessedly.

19. *Herm.* Therefore the place is unbodily ; but that which is unbodily is either some Divine thing, or God himself. And by something *Divine*, I do not mean that which was made or begotten.

20. If therefore it be Divine, it is an Essence or Substance ; but if it be God, it is above Essence ; but he is otherwise intelligible.

21. For the first, God is intelligible, not to himself, but to us ; for that which is intelligible is subject to that which understandeth by Sense.

22. Therefore, God is not intelligible to himself ; for not being any other thing from that which is understood, he cannot be understood by himself.

23. But he is another thing from us, and therefore he is understood by us.

24. If therefore Place be intelligible, it is not Place

[but

but God ; but if God be intelligible, he is intelligible not as Place, but as a capable Operation.

25. Now, everything that is moved, is moved not in or by that which is moved, but in that which standeth or resteth, and that which moveth standeth or resteth ; for it is impossible it should be moved with it.

26. *Asclep.* How, then, O *Trismegistus*, are those things that are here moved with the things that are moved ? for thou sayest that the Spheres that wander, are moved by the Sphere that wanders not.

27. *Herm.* That, O *Asclepius*, is not a moving together, but a counter motion ; for they are not moved after a like manner, but contrary one to the other ; and contrariety hath a standing resistance of motion, for the ἀντυπίκ, or resistance, is a staying of Motion.

28. Therefore, the wandering spheres being moved contrarily to that Sphere which wandereth not, shall have one from another contrarily standing of itself.

29. For this *Bear* thou seest neither rise nor go down, but turning always about the same ; dost thou think it moveth or standeth still ?

30. *Asclep.* I think it moves, *Trismegistus.*

31. What motion, O *Asclepius ?*

32. *Asclep.* A motion that is always carried about the same.

33. But the Circulation which is about the same, and the motion about the same, are both hidden by Station ; for that which is about the same, forbids that which is above the same, if it stand to that which is about the same.

34. And so the contrary motion stands fast always, being always established by the contrariety.

35. But I will give thee concerning this matter, an Earthly Example, that may be seen with eyes.

[36. Look

36. Look upon any of these living Creatures upon Earth, as Man, for example, and see him swimming; for as the Water is carried one way, the reluctation or resistance of his feet and hands is made a station to the Man, that he should not be carried with the Water, nor sink underneath it.

37. *Asclep.* Thou hast laid down a very clear example, *Trismegistus.*

38. *Herm.* Therefore, every motion is in station, and is moved of station.

39. The motion, then, of the World, and of every material living thing, happeneth not to be done by those things that are without the World, but by those things within it, a Soul, or Spirit, or some other unbodily thing, to those things that are without it.

40. For an inanimate Body doth not know, much less a Body if it be wholly inanimate.

41. *Asclep.* What meaneth thou by this, O *Trismegistus*, wood and stones, and all other inanimate things, are they not moving Bodies?

42. *Herm.* By no means, O *Asclepius*, for that within the Body, which moves the inanimate thing, is not the Body, that moves both as well the Body of that which beareth, as the Body of that which is born; for one dead or inanimate thing cannot move another; that which moveth, must needs be alive if it move.

43. Thou seest therefore how the Soul is surcharged, when it carrieth two Bodies.

44. And now it is manifest that the things that are moved, are moved in something, and by something.

45. *Asclep.* The things that are moved, O *Trismegistus*, must needs be moved in that which is void, or empty vacuum, κενὸν.

46. Be advised, O *Asclepius*, for of all the things that are, there is nothing empty, only that which is not, is empty and a stranger to existence or being.

[47. But

47. But that which is could not be if it were not full of existence ; for that which is in being or existence, can never be made empty.

48. *Asclep.* Are there not therefore some things that are empty, O *Trismegistus*, as an empty Barrel, an empty Hogshead, an empty Well, an empty Wine-press, and many such like ?

49. *Herm.* O the grossness of thy error, O *Asclepius ;* those things that are most full and replenished, dost thou account them void and empty ?

50. *Asclep.* What may be thy meaning, *Trismegistus?*

51. *Herm.* Is not the Air a Body ?

52. *Asclep.* It is a Body.

53. *Herm.* Why then this Body, does it not pass through all things that are ? and passing through them, fill them ? and that Body, doth it not consist of the mixture of the four? therefore, all those things which thou callest empty are full of Air.

54. Therefore, those things thou callest empty, thou oughtest to call them hollow, not empty ; for they exist and are full of Air and Spirit.

55. *Asclep.* This reason is beyond all contradiction, O *Trismegistus*, but what shall we call the place in which the whole Universe is moved ?

56. *Herm.* Call it incorporeal, O *Asclepius.*

57. *Asclep.* What is that, incorporeal or unbodily ?

58. *Herm.* The Mind and Reason, the whole, wholly comprehending itself, free from all Body, undeceivable, invisible, impassible from a Body itself, standing fast in itself, capable of all things, and that Savour of the things that are.

59. Whereof the *Good*, the *Truth*, the *Archetypal Light*, the Archetype of the Soul, are, as it were, Beams.

60. *Asclep.* Why, then, what is God ?

61. *Herm.* That which is none of these things, yet is, [and

and is the cause of being to all, and every one of the things that are ; for he left nothing destitute of Being.

62. And all things are made of things that are, and not of things that are not ; for the things that are not, have not the nature to be able to be made ; and again, the things that are, have not the nature never to be, or not to be at all.

63. *Asclep.* What dost thou then say at length that God is ?

64. *Herm.* God is not a Mind, but the Cause that the Mind is ; not a Spirit, but the Cause that the Spirit is ; not Light, but the Cause that Light is.

65. Therefore, we must worship God by these two Appellations, which are proper to him alone, and to no other.

66. For neither of all the other, which are called Gods, nor of Men, nor *Demons*, or Angels, can any one be, though never so little, Good, save only God alone.

67. And this he is and nothing else ; but all other things are separable from the nature of Good.

68. For the Body and the Soul have no place that is capable of or can contain the Good.

69. For the greatness of Good is as great as the Existence of all things that are, both bodily and unbodily, both sensible and intelligible.

70. This is the Good, even God.

71. See, therefore, that thou do not at any time call ought else Good, for so thou shalt be impious ; or any else God, but only the Good, for so thou shalt again be impious.

72. In Word it is often said by all men the Good, but all men do not understand what it is ; but through Ignorance they call both the Gods, and some men, Good, that can never either be, or be made so.

73. Therefore all the other Gods are honoured with the title or appellation of God, but God is the Good, not according to Heaven, but Nature.

74. For there is one Nature of God, even the Good,

[and

and one kind of them both, from whence all are kinds.

75. For he that is Good, is the giver of all things, and takes nothing; and, therefore, God gives all things, and receives nothing.

76. The other title and appellation, is the Father, because of his making all things; for it is the part of a Father to make.

77. Therefore, it hath been the greatest and most Religious care in this life, to them that are Wise, and well-minded, to beget children.

78. As likewise it is the greatest misfortune and impiety, for any to be separated from men, without children; and this man is punished after Death by the *Demons*, and the punishment is this: To have the Soul of this childless man, adjudged and condemned, to a Body that neither hath the nature of a man, nor of a woman, which is an accursed thing under the Sun.

79. Therefore, O *Asclepius*, never congratulate any man that is childless; but on the contrary pity his misfortune, knowing what punishment abides, and is prepared for him.

80. Let so many, and such manner of things, O *Asclepius*, be said as a certain precognition of all things in Nature.

The End of the Ninth Book.

THE TENTH BOOK OF HERMES TRISMEGISTUS.

THE MIND TO HERMES.

FORBEAR thy Speech, O *Hermes Trismegistus*, and call to mind to those things that are said; but I will not delay to speak what comes into my mind, sithence many men have spoken many things, and those very different, concerning the Universe, and Good; but I have not learned the Truth.

2. Therefore, the Lord make it plain to me in this point; for I will believe thee only, for the manifestation of these things.

3. Then said the Mind how the case stands.

4. God and All.

5. God, Eternity, the World, Time, Generation.

6. God made Eternity, Eternity the World, the World Time, and Time Generation.

7. Of God, as it were, the Substance, is the *Good*, the *Fair*, *Blessedness*, *Wisdom*. [8. Of

8. Of Eternity, Identity, or Selfness.
9. Of the World, Order.
10. Of Time, Change.
11. Of Generation, Life and Death.
12. But the Operation of God, is Mind and Soul.
13. Of Eternity, Permanence, or Long-lasting, and Immortality.
14. Of the World, Restitution, and Decay, or Destruction.
15. Of Time, Augmentation and Diminution.
16. And of Generation qualities.
17. Therefore, Eternity is in God.
18. The World in Eternity.
19. Time in the World.
20. And Generation in Time.
21. And Eternity standeth about God.
22. The World is moved in Eternity.
23. Time is determined in the World.
24. Generation is done in Time.
25. Therefore, the Spring and Fountain of all things is God.
26. The Substance Eternity.
27. The Matter is the World.
28. The Power of God is Eternity.
29. And the Work of Eternity, is the World not yet made, and yet ever made by Eternity.
30. Therefore, shall nothing be at any time destroyed, for Eternity is incorruptible.
31. Neither can anything perish, or be destroyed in the World, the World being contained and embraced by Eternity.
32. But what is the Wisdom of God? Even the *Good* and the *Fair*, and *Blessedness*, and every Virtue, and Eternity.
33. Eternity, therefore, put into the Matter Immortality

[and

and Everlastingness ; for the Generation of that depends upon Eternity, even as Eternity doth of God.

34. For Generation and Time, in Heaven and in Earth, are of a double Nature ; in Heaven they are unchangeable and incorruptible ; but on Earth they are changeable and corruptible.

35. And the Soul of Eternity is God ; and the Soul of the World, Eternity ; and of the Earth, Heaven.

36. God is in the Mind, the Mind in the Soul, the Soul in the Matter, all things by Eternity.

37. All this Universal Body, in which are all Bodies, is full of Soul, the Soul full of Mind, the Mind full of God.

38. For within he fills them, and without he contains them, quickening the Universe.

39. Without, he quickens this perfect living thing the World, and within all living Creatures.

40. And above in Heaven he abides in Identity or Selfness, but below upon Earth he changeth Generation.

41. Eternity comprehendeth the World either by necessity, or Providence, or Nature.

42. And if any man shall think any other thing, it is God that actuateth, or operateth this All.

43. But the operation or Act of God, is Power insuperable, to which none may compare anything, either Humane or Divine.

44. Therefore, O *Hermes*, think none of these things below, or the things above, in anywise like unto God ; for if thou dost, thou errest from the Truth.

45. For nothing can be like the unlike, and only, and One ; nor mayest thou think that he hath given of his Power to any other thing.

46. For who after him can make anything, either of Life or Immortality ; of Change or of Quality ? and himself, what other things should he make ?

[47. For

47. For God is not idle, for then all things would be idle ; for all things are full of God.

48. But there is not anywhere in the World, such a thing as Idleness ; for Idleness is a name that implieth a thing void or empty, both of a Doer, and a thing done.

49. But all things must necessarily be made or done both always, and according to the nature of every place.

50. For he that maketh or doth, is in all things, yet not fastened or comprehended in anything ; nor making or doing one thing, but all things.

51. For being an active or operating Power, and sufficient of himself for the things that are made, and the things that are made are under him.

52. Look upon, through me, the World is subject to thy sight, and understand exactly the Beauty thereof.

53. A Body perpetual, than the which there is nothing more ancient, yet always vigorous and young.

54. See also the Seven Worlds set over us, adorned with an everlasting order, and filling Eternity with a different course.

55. For all things are full of Light, but the Fire is nowhere.

56. For the friendship and commixture of contraries and unlike, become Light shining from the Act or Operation of God, the Father of all Good, the Prince of all Order, and the Ruler of the Seven Worlds.

57. Look also upon the Moon, the forerunner of them all, the Instrument of Nature, and which changeth the matter here below.

58. Behold the Earth the middle of the Whole, the firm and stable Foundation of the Fair World, the Feeder and Nurse of Earthly things.

59. Consider, moreover, how great the multitude is of immortal living things, and of mortal ones also ; and see the Moon going about in the midst of both, to wit, of things immortal and mortal. [60. But

60. But all things are full of Soul, and all things are properly moved by it; some things about the Heaven, and some things about the Earth; and neither of those on the right hand to the left; nor those on the left hand to the right; nor those things that are above, downward; nor those things that are below, upwards.

61. And that all these things are made, O beloved *Hermes*, thou needst not learn of me.

62. For they are Bodies, and have a Soul, and are moved.

63. And that all these should come together into one, it is impossible without something to gather them together.

64. Therefore, there must be some such ones, and he altogether One.

65. For seeing that the motions are divers, and many, and the Bodies not alike, and yet one ordered swiftness among them all; It is impossible there should be two or more Makers.

66. For one order is not kept by many.

67. But in the weaker there would be jealousy of the stronger, and thence also contentions.

68. And if there were one Maker, of mutable mortal living Wights, he would desire also to make immortal ones, as he that were the Maker of immortal ones, would do to make mortal.

69. Moreover, also, if there were two, the Matter being one, who should be chief, or have the disposing of the facture?

70. Or if both of them, which of them the greater part?

71. But thinks thus that every living Body hath its consistence of Matter and Soul; and of that which is immortal, and that which is mortal and unreasonable.

72. For all living Bodies have a Soul; and those things that are not living, are only matter by itself.

[73. And

73. And the Soul likewise of itself drawing near her Maker, is the cause of Life and Being, and being the cause of Life is, after a manner, the cause of immortal things.

74. How then are mortal Wights other from immortal?

75. Or how cannot he make living Wights, that causeth immortal things and immortality ?

76. That there is some Body that doth these things it is apparent, and that he is also one, it is most manifest.

77. For there is one Soul, one Life, and one matter.

78. Who is this ? who can it be, other than the *One God ?*

79. For whom else can it benefit to make living things, save only God alone ?

80. There is therefore One God.

81. For it is a ridiculous thing to confess the World to be one, one Sun, one Moon, one Divinity, and yet to have, I know not how many gods.

82. He therefore being One, doth all things in many things.

83. And what great thing is it for God, to make Life, and Soul, and Immortality, and Change, when thyself dost so many things ?

84. For thou both seest, speaketh, and hearest, smellest, tastest, and touchest, walkest, understandest, and breathest.

85. And it is not one that sees, and another that heareth, and another that speaketh, and another that toucheth, and another that smelleth, and another that walketh, and another that understandeth, and another that breatheth ; but one that doth all these things.

86, Yet neither can these things possibly be without God.

87. For as thou, if thou shouldest cease from doing these things, were not a living wight, so if God should cease from those, he were not (which is not lawful to say) any longer God.

 [88. For

88. For if it be already demonstrated that nothing can be idle or empty, how much more may be affirmed of God!

89. For if there be anything which he doth not do, then is he (if it were lawful to say so) imperfect.

90. Whereas, seeing he is not idle, but perfect, certainly he doth all things.

91. Now give thyself unto me, O *Hermes*, for a little while, thou shalt the more easily understand, that it is the necessary work of God, that all things should be made or done that are done, or were once done, or shall be done.

92. And this, O best beloved, is Life.

93. And this is the *Fair*.

94. And this is the *Good*.

95. And this is *God*.

96. And if thou will understand this by work also, mark what happens to thyself when thou will generate.

97. And yet this is not like unto him, for he is not sensible of pleasure, for neither hath he any other Fellow Workman.

98. But being himself the only Workman, he is always in the Work, himself being that which he doth or maketh.

99. For all things, if they were separate from him, must needs fall and die, as there being no life in them.

100. And again, if all things be living wights, both which are in heaven, and upon earth, and that there be one Life in all things which are made by God, and that is God, then certainly all things are made or done by God.

101. Life is the union of the Mind and the Soul.

102. But death is not the destruction of those things that were gathered together, but a dissolving of the Union.

103. The Image therefore of God, is Eternity; of Eternity, the World; of the World, the Sun; of the Sun, Man.

104. But the people say, That changing is Death, because the Body is dissolved, and the Life goeth into that which appeareth not. [105. By

105. By this discourse, my dearest *Hermes*, I affirm as thou hearest, That the World is changed, because every day part thereof becomes invisible, but that it is never dissolved.

106. And these are the Passions of the World, Revolutions and Occultations, and Revolution is a turning, but Occultation is Renovation.

107. And the World being all formed, hath not the forms lying without it, but itself changeth in itself.

108. Seeing then the World is all formed, what must he be that made it! for without form, he cannot be.

109. And if he be all formed, he will be kept like the World, but if he have but one form, he shall be in this regardless of the world.

110. What do we then say that he is? We will not raise any doubts by our speech, for nothing that is doubtful concerning God is yet known.

111. He hath therefore one *Idea*, which is proper to him, which, because it is unbodily, is not subject to the sight, and yet shows all forms by the Bodies.

112. And do not wonder if there be an incorruptible *Idea*.

113. For they are like the Margents of that Speech, which is in writing; for they seem to be high and swelling, but they are by nature smooth and even.

114. But understand well this that I say, more boldly, for it is more true: As man cannot live without life, so neither can God live not doing good.

115. For this is, as it were, the Life and Motion of God, to move all things, and quicken them.

116. But some of the things I have said, must have a particular explanation; Understand then what I say.

117. All things are in God, not as lying in a place, for Place is both a body and unmoveable, and those things that are placed, have no motion.

[118. For

118. For they lie otherwise in that which is unbodily, than in the fantasie, or to appearance.

119. Consider him that contains all things, and understand that nothing is more capacious, than that which is incorporeal, nothing more swift, nothing more powerful, but it is most capacious, most swift, and most strong.

120. And judge of this by thyself, command thy Soul to go into *India*, and sooner than thou canst bid it, it will be there.

121. Bid it likewise pass over the *Ocean*, and suddenly it will be there; not as passing from place to place, but suddenly it will be there.

122. Command it to fly into Heaven, and it will not need no wings, neither shall anything hinder it, not the fire of the Sun, not the *Aether*, not the turning of the Spheres, not the bodies of any other Stars, but cutting through all, it will fly up to the last and furthest body.

123. And if thou wilt even break the whole, and see those things that are without the world (if there be anything without), thou mayest.

124. Behold, how great power, how great swiftness thou hast! Canst thou do all these things, and cannot God?

125. After this manner, therefore, contemplate God to have all the whole world to himself, as it were, all thoughts, or intellections.

126. If therefore thou wilt not equal thyself to God, thou canst not understand God.

127. For the like is intelligible by the like.

128. Increase thyself unto an immeasureable greatness, leaping beyond every Body, and transcending all Time, become Eternity, and thou shalt understand God: If thou believe in thyself, that nothing is impossible, but accountest thyself immortal, and that thou canst understand all things, every Art, every Science, and the manner and custom of every living thing.

[129. Become

129. Become higher than all height, lower than all depths, comprehend in thyself the qualities of all the Creatures, of the Fire, the Water, the Dry, and Moist, and conceive likewise, that thou canst at once be everywhere, in the Sea, in the Earth.

130. Thou shalt at once understand thyself, not yet begotten in the Womb, young, old, to be dead, the things after death, and all these together, as also times, places, deeds, qualities, quantities, or else thou canst not yet understand God.

131. But if thou shut up thy Soul in the Body, and abuse it, and say, I understand nothing, I can do nothing, I am afraid of the Sea, I cannot climb up to Heaven, I know not who I am, I cannot tell what I shall be: What hast thou to do with God? for thou canst understand none of those Fair and Good things, and be a lover of the Body and Evil.

132. For it is the greatest Evil, not to know God.

133. But to be able to know, and to will, and to hope, is the straight way, and Divine way, proper to the Good, and it will everywhere meet thee, and everywhere be seen of thee, plain and easy, when thou dost not expect or look for it; it will meet thee waking, sleeping, sailing, travelling, by night, by day, when thou speakest, and when thou keepest silence.

134. For there is nothing which is not the Image of God.

135. And yet thou sayest, God is invisible; but be advised, for who is more manifest than He?

136. For therefore hath he made all things, that thou by all things mayest see Him.

137. This is the Good of God, this is the Virtue, to appear, and to be seen in all things.

138. There is nothing invisible, no, not of those things that are incorporeal.

[139. The

139. The Mind is seen in understanding, and God is seen in doing or making.

140. Let these things thus far forth, be made manifest unto thee, O *Trismegistus.*

141. Understand in like manner, all other things by thyself, and thou shalt not be deceived.

The End of the Tenth Book.

THE ELEVENTH BOOK OF HERMES TRISMEGISTUS.

OF THE COMMON MIND, TO *TAT.*

THE Mind, O *Tat*, is of the very Essence of God, if yet there be any Essence of God.

2. What kind of Essence that is, he alone knows himself exactly.

3. The Mind therefore is not cut off, or divided from the essentiality of God, but united as the light of the Sun.

4. And this Mind in men, is God, and therefore are some men Divine, and their Humanity is near Divinity.

5. For the good *Demon* called the Gods, immortal Men, and men mortal Gods.

6. But in the brute Beast, or unreasonable living Wights, the Mind is their Nature.

7. For where there is a Soul, there is the Mind, as where there is Life there is also a Soul.

[8. In

8. In living Creatures, therefore, that are without Reason, the Soul is Life, void of the operations of the Mind.

9. For the Mind is the Benefactor of the Souls of men, and worketh to the proper Good.

10. And in unreasonable things it co-operateth with the Nature of everyone of them, but in men it worketh against their Natures.

11. For the Soul being in the Body, is straightway made Evil by Sorrow, and Grief, and Pleasure, or Delight.

12. For Grief and Pleasure, flow like juices from the compound Body, whereinto when the Soul entereth or descendeth, she is moistened and tinctured with them.

13. As many Souls, therefore, as the Mind governeth, or overruleth, to them it shows its own Light, resisting their prepossessions or presumptions.

14. As a good Physician grieveth the Body, prepossessed of a disease, by burning or lancing it for health's sake ;

15. After the same manner also the Mind grieveth the Soul, by drawing it out of Pleasure, from whence every disease of the Soul proceedeth.

16. But the Great Disease of the Soul is *Atheism*, because that opinion followeth to all Evil, and no Good.

17. Therefore, the Mind resisting, it procureth Good to the Soul, as a Physician to the Body.

18. But as many Souls of Men, as do not admit or entertain the Mind for their Governor, do suffer the same thing that the Soul of unreasonable living things.

19. For the Soul being a *Co-operator* with them, permits or leaves them to their concupiscences, whereunto they are carried by the torrent of their Appetite, and so tend to brutishness.

20. And as brute Beasts, they are angry without reason, and they desire without reason, and never cease, nor are satisfied with evil.

[21. For

21. For unreasonable Angers and Desires are the most exceeding Evils.

22. And therefore hath God set the Mind over there, as a Revenger and Reprover of them,

23. *Tat.* Here, O Father, that discourse of Fate or Destiny, which thou madest to me, is in danger of being overthrown; for if it be fatal for any man to commit *Adultery* or *Sacrilege*, or do any evil, he is punished also, though he, of necessity, do the work of Fate or Destiny.

24. *Herm.* All things, O Son, are the work of Fate, and without it can no bodily thing, either Good or Evil, be done.

25. For it is decreed by Fate, that he that doth any evil, should also suffer for it.

26. And therefore he doth it, that he may suffer that which he suffereth because he did it.

27. But for the present, let alone that speech, concerning Evil and Fate, for at other times we have spoken of it.

28. Now, our discourse is about the Mind, and what it can do, and how it differs, and is in men such a one, but in brute Beasts changed.

29. And again in brute Beasts it is not beneficial, but in men by quenching both their Anger and Concupiscences.

30. And of man, thou must understand, some to be rational, or governed by reason, and some irrational.

31. But all men are subject to Fate, and to Generation, and Change, for these are the beginning and end of Fate or Destiny.

32. And all men suffer those things that are decreed by Fate.

33. But rational men, over whom, as we said, the mind bears rule, do not suffer like unto other men; but being free from viciousness, and being not evil, they do suffer evil.

34. *Tat.* How sayest thou this again, Father? An

[*Adulterer*,

Adulterer, is he not evil? A *Murderer*, is he not evil? and so of others.

35. *Herm.* But the rational man, O Son, will not suffer for Adultery, but as the Adulterer not for Murder, but as the Murderer.

36. And it is impossible to escape the Quality of Change as of Generation, but the Viciousness, he that hath the Mind, may escape.

37. And therefore, O Son, I have always heard the good *Demon* say, and if he had delivered it in writing, he had much profited all mankind. For he alone, O Son, as the first born, God seeing all things, truly spake Divine words. I have heard him sometimes, *That all things are one thing, especially intelligible Bodies, or that all especially intelligible Bodies are one.*

38. We live in Power, in Act, and in Eternity.

39. Therefore, a good mind is that which the soul of him is.

40. And if this be so, then no intelligible thing differs from intelligible things.

41. As, therefore, it is possible that the Mind, the Prince of all things; so likewise, that the Soul that is of God, can do whatsoever it will.

42. But understand thou well, for this Discourse I have made to the Question which thou askest of me before, I mean concerning Fate and the Mind.

43. First, if, O Son, thou shalt diligently withdraw thyself from all contentious speeches, thou shalt find that in Truth, the Mind, the Soul of God bears rule over all things, both over Fate, and Law, and all other things.

44. And nothing is impossible to him, no, not of the things that are of Fate.

45. Therefore, though the Soul of Man be above it, let it not neglect the things that happen to be under Fate.

46. And these, thus far, were the excellent sayings of the good *Demon*. [47. *Tat.*

47. *Tat.* Most divinely spoken, O Father, and truly and profitably, yet clear this one thing unto me.

48. Thou sayest, that in brute Beasts the Mind worketh or acteth after the manner of Nature, co-operating also with their (ὁρμὰς, *impetus*) inclinations.

49. Now, the impetuous inclinations of brute Beasts, as I conceive, are Passions. If, therefore, the Mind do co-operate with these impetuous Inclinations, and that they are the Passions in brute Beasts, certainly the Mind is also a Passion, conforming itself to Passions.

50. *Herm.* Well done, Son, thou askest nobly, and yet it is just that I should answer thee.

51. All incorporeal things, O Son, that are in the Body, are passible, nay, they are properly Passions.

52. Everything that moveth is incorporeal; everything that is moved is a Body; and it is moved into the Bodies by the Mind. Now, Motion is passion, and there they both suffer; as well that which moveth, as that which is moved, as well that which ruleth, as that which is ruled.

53. But being freed from the Body, it is freed likewise from Passion.

54. But especially, O Son, there is nothing impassible, but all things are passible.

55. But Passion differs from that which is passible; for that (Passion) acteth, but this suffers.

56. Bodies also of themselves do act; for either they are unmoveable, or else are moved; and which soever it be, it is a Passion.

57. But incorporeal things do always act, or work, and therefore they are passible.

58. Let not, therefore, the appellations or names trouble thee, for Action and Passion are the same thing, but that it is not grievous to use the more honourable name.

59. *Tat.* O Father, thou hast delivered this discourse most plainly.

[60. *Herm.*

60. *Herm.* Consider this also, O Son, that God hath freely bestowed upon man, above all other living things, these two, to wit, Mind and Speech, or Reason, λόγος, equal to immortality.

61. These, if any man use, or employ upon what he ought, he shall differ nothing from the Immortals.

62. Yea, rather going out of the Body, he shall be guided and led by them, both into the Choir and Society of the God, and blessed ones.

63. *Tat.* Do not other living creatures use speech, O Father ?

64. *Herm.* No, Son, but only voice. Now, speech and voice do differ exceeding much ; for speech is common to all men, but voice is proper unto every kind of living thing.

65. *Tat.* Yea, but the Speech of men is different, O Father ; every man according to his Nation.

66. *Herm.* It is true, O Son, they do differ : yet as Man is one, so is Speech one also, and it is interpreted and found the same, both in *Egypt*, *Persia*, and *Greece*.

67. But thou seemest unto me, Son, to be ignorant of the Vertue, or Power and greatness of Speech.

68. For the blessed God, the good *Demon* said or commanded the Soul to be in the Body, the Mind in the Soul, (χόγος) the Word, or Speech, or Reason in the Mind, and the Mind in God, and that God is the Father of them all.

69. Therefore, the Word is the Image of the Mind, and the Mind of God, and the Body of the *Idea*, and the *Idea* of the Soul.

70. Therefore, of the Matter, the subtilest or smallest part is Air, of the Air the Soul, of the Soul the Mind, of the Mind God.

71. And God is about all things, and through all things, but the Mind about the Soul, the Soul about the Air, and the Air about the Matter.

[72. But

72. But Necessity, and Providence, and Nature, are the Organs or Instruments of the World, and of the Order of Matter.

73. For of those things that are intelligible, every one is ; but the Essence of them is Identity.

74. But of the Bodies of the whole, or universe, every one is many things.

75. For the Bodies that are put together, and that have, and make their changes into other, having this Identity, do always save and preserve the incorruption of the Identity,

76. But in every one of the compound Bodies there is a Number.

77. For without Number it is impossible there should be consistence, or constitution, or composition, or dissolution.

78. But Unities do both beget and increase Numbers, and again being dissolved, come into themselves.

79. And the Matter is One.

80. But this whole World, the great God, and the Image of the Greater, and united unto him, and concerning the Order, and Will of the Father, is the fulness of Life.

81. And there is nothing therein, through all the Eternity of the Revolutions, neither of the whole, nor of the parts which doth not live.

82. For there is nothing dead, that either hath been, or is, or shall be in the World.

83. For the Father would have it, as long as it lasts, to be a living thing ; and therefore it must needs be God also.

84. How, therefore, O Son, can there be in God in the image of the Universe, in the fulness of Life, any dead things ?

85. For dying is Corruption, and corruption is destruction.

86. How, then, can any part of the incorruptible be corrupted, or of God be destroyed ?

[87. *Tat.*

87. *Tat.* Therefore, O Father, do not the living things in the World die, though they be parts thereof?

88. *Herm.* Be wary in thy speech, O Son, and not deceived in the names of things.

89. For they do not die, O Son, but as Compound bodies they are dissolved.

90. But dissolution is not death; and they are dissolved, not that they may be destroyed, but that they may be made new.

91. *Tat.* What, then, is the operation of Life? Is it not Motion?

92. *Herm.* And what is there in the World unmoveable? Nothing at all, O Son.

93. *Tat.* Why, doth not the Earth seem immoveable to thee, O Father?

94. *Herm.* No, but subject to many Motions, though after a manner, it alone be stable.

95. What a ridiculous thing it were that the nurse of all things should be immoveable which beareth and bringeth forth all things.

96. For it is impossible that anything that bringeth forth, should bring forth without Motion.

97. And a ridiculous question it is, whether the fourth part of the whole be idle; for the word immoveable, or without motion, signifies nothing else, but idleness.

98. Know generally, O Son, that whatsoever is in the World is moved either according to Augmentation or Diminution.

99. But that which is moved, liveth also, yet it is not necessary that a living thing should be or continue the same.

100. For while the whole world is together, it is unchangeable, O Son, but all the parts thereof are changeable.

[101. Yet

101. Yet nothing is corrupted or destroyed, and quite abolished, but the names trouble men.

102. For Generation is not Life, but Sense, neither is Change Death, but Forgetfulness, or rather Occultation, and lying hid.

Or better thus :—

103. *For Generation is not a Creation of Life, but a production of things to Sense, and making them manifest. Neither is Change Death, but an Occultation or hiding of that which was.*

104. These things being so, all things are Immortal, Matter, Life, Spirit, Soul, Mind, whereof every living thing consisteth.

105. Every living thing therefore is Immortal, because of the Mind, but especially Man, who both receiveth God, and converseth with him.

106. For with this living wight, alone is God familiar; in the night by dreams, in the day by Symbols or Signs.

107. And by all things doth he foretell him of things to come, by Birds, by Fowls, by the Spirit, or Wind, and by an Oak.

108. Wherefore, also, Man professeth to know things that have been, things that are present, and things to come.

109. Consider this also, O Son, that every other living Creature goeth upon one part of the World, Swimming things in the Water, Land wights upon the Earth, Flying Fowls in the Air.

110. But Man useth all these, the Earth, the Water, the Air, and the Fire, nay, he seeth and toucheth Heaven by his senses.

111. But God is both about all things, and through all things, for he is both Act and Power.

112. And it is no hard thing, O Son, to understand God.

113. And if thou wilt also see him, look upon the

[Necessity

Necessity of things that appear, and the Providence of things that have been, and are done.

114. See the Matter being most full of Life, and so great a God moved, with all Good, and Fair, both Gods, and *Demons*, and Men.

115. *Tat.* But these, O Father, are wholly Acts, or Operations.

116. *Herm.* If they be, therefore, wholly acts or operations, O Son, by whom are they acted or operated, but by God ?

117. Or art thou ignorant, that as parts of the World, are Heaven, and Earth, and Water, and Air; after the same manner, the Members of God, are Life, and Immortality, and Eternity, and Spirit, and Necessity, and Providence, and Nature, and Soul, and Mind, and the Continuance or Perseverance of all these which is called Good.

118. And there is not anything of all that hath been, and all that is, where God is not.

119. *Tat.* What, in Matter, O Father ?

120. *Herm.* The Matter, Son, what is it without God, that thou shouldst ascribe a proper place to it ?

121. Or what dost thou think it to be ? peradventure, some heap that is not actuated or operated.

122. But if it be actuated, by whom is it actuated ? for we have said, that Acts or Operations, are the parts of God.

123. By whom are all living things quickened ? and the Immortal, by whom are they immortalized ? the things that are changeable, by whom are they changed ?

124. Whether thou speak of Matter or Body, or Essence, know that all these are Acts of God.

125. And that the Act of Matter is materiality, and of the Bodies corporality, and of essence essentiality, and this is God the whole.

[126. And

126. And in the whole, there is nothing that is not God.

127. Wherefore, about God, there is neither Greatness, Place, Quality, Figure, or Time, for he is All, and the All, through all, and about all.

128. This Word, O Son, worship and adore. And the only service of God, is not to be evil.

The End of the Eleventh Book.

THE TWELFTH BOOK OF HERMES TRISMEGISTUS.

HIS CRATER, OR MONAS.

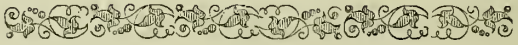

THE Workman made this Universal World, not with his Hands, but his Word.

2. Therefore thus think of him, as present everywhere, and being always, and making all things; and one above, that by his Will hath framed the things that are.

3. For that is his Body, not tangible, nor visible, nor measurable, nor extensible, nor like any other body,

4. For it is neither Fire, nor Water, nor Air, nor Wind, but all these things are of him; for being Good, he hath dedicated that name unto himself alone.

5. But he would also adorn the Earth, but with the Ornament of a Divine Body.

6. And he sent Man, an Immortal, and a mortal wight.

[7. And

7. And Man had more than all living Creatures, and the World ; because of his Speech, and Mind.

8. For Man became the Spectator of the Works of God, and wondered, and acknowledged the Maker.

9. For he divided Speech among all Men, but not Mind, and yet he envied not any ; for Envy comes not thither, but is abode here below in the Souls of men, that have not the Mind.

10. *Tat.* But wherefore, Father, did not God distribute the Mind to all men ?

11. *Herm.* Because it pleased him, O Son, to set that in the middle among all souls, as a reward to strive for.

12. *Tat.* And where hath he set it ?

13. *Herm.* Filling a large Cup or Bowl therewith, he sent it down, giving also a Cryer or Proclaimer.

14. And he commanded him to proclaim these things to the souls of men.

15. Dip and wash thyself, thou that art able in this Cup or Bowl : Thou that believeth that thou shalt return to him that sent this Cup ; thou that acknowledgest whereunto thou wert made.

16. As many, therefore, as understood the Proclamation, and were baptized, or dowsed into the Mind, these were made partakers of knowledge, and became perfect men, receiving the Mind.

17. But as many as missed of the Proclamation, they received Speech, but not Mind ; being ignorant whereunto they were made, or by whom.

18. But their Senses are just like to brute Beasts, and having their temper in Anger and Wrath, they do not admire the things worthy of looking on.

19. But wholly addicted to the pleasures and desires of the Body, they believe that man was made for them.

20. But as many as partake of the gift of God ; these, O *Tat*, in comparison of their works, are rather immortal, than mortal men. [21. Compre-

21. Comprehending all things in their Mind, which are upon Earth, which are in Heaven, and if there be anything above Heaven.

22. And lifting up themselves so high, they see the Good, and seeing it, they account it a miserable calamity to make their abode here.

23. And despising all things bodily and unbodily, they make haste to the *One and Only*.

24. Thus, O *Tat*, is the knowledge of the Mind, the beholding of Divine things, and the Understanding of God, the Cup itself, being Divine.

25. *Tat.* And I, O Father, would be baptized and drenched therein.

26. *Herm.* Except thou first hate thy body, O Son, thou canst not love thyself, but loving thyself, thou shalt have the Mind, and having the Mind, thou shalt also partake the Knowledge or Science.

27. *Tat.* How meanest thou, O Father?

28. *Herm.* Because it is impossible, O Son, to be conversant about things Mortal and Divine.

29. For the things that are, being two Bodies, and things incorporeal, wherein is the Mortal and the Divine, the Election or Choice of either is left to him that will choose: For no man can choose both.

30. And of which soever the choice is made, the other being diminished or overcome, magnifieth the act or operation of the other.

31. The choice of the better, therefore, is not only best for him that chooseth it, by deifying man, but it also sheweth Piety and Religion towards God.

32. But the choice of the worst destroys a man, but doth nothing against God, save that as *Pomps* or *Pageants*, when they come abroad, cannot do anything themselves but hinder; after the same manner also do these make *Pomps* and *Pageants* in the World, being seduced by the pleasures of the Body.

[33. These

33. These Things being so, O *Tat*, that things have been, and are so plenteously ministered to us from God, let them proceed also from us, without any scarcity or sparing.

34. For God is innocent or guiltless, but we are the causes of Evil, preferring them before the Good.

35. Thou seest, O Son, how many Bodies we must go beyond, and how many Choirs of *Demons*, and what continuity and courses of Stars, that we may make haste to the One, and only God.

36. For the Good is not to be transcended, it is unbounded and infinite, unto itself, without beginning, but unto us, seeming to have a beginning, even our knowledge of it.

37. For our Knowledge is not the beginning of it, but shews us the beginning of its being known unto us.

38. Let us, therefore, lay hold of the beginning, and we shall quickly go through all things.

39. It is indeed a difficult thing to leave those things that are accustomable and present, and turn us to those things that are ancient, and according to the original.

40. For these things that appear, delight us, but make the things that appear not, hard to believe, *or the things that appear not, are hard to believe.*

41. The things most apparent are Evil, but the Good is secret, or hid in, or to the things that appear, for it hath neither Form nor Figure.

42. For this cause it is like to itself, but unlike everything else, for it is impossible that anything incorporeal should be made known, or appear to a Body.

43. For this is the difference between the like and the unlike, and the unlike wanteth always somewhat of the like.

44. For the Unity, Beginning, and Root of all things, as being the Root and Beginning.

45. Nothing is without a beginning, but the Beginning is of nothing, but of itself, for it is the Beginning of all other things.

[46. Therefore,

46. Therefore it is, seeing it is not from another beginning.

47. Unity therefore being the Beginning, containeth every number, but itself is contained of none, and begetteth every number, itself being begotten of no other number.

48. Everything that is begotten (or made), is imperfect, and may be divided, increased, diminished.

49. But to the perfect, there happeneth none of these.

50. And that which is increased, is increased by Unity, but is consumed and vanished through weakness, being not able to receive the Unity.

51. This Image of God, have I described to thee, *O Tat*, as well as I could, which if thou do diligently consider, and view by the eyes of thy Mind, and hear, believe me, Son, thou shalt find the way to things above, or, rather, the Image itself will lead thee.

52. But the spectacle or sight, hath this peculiar and proper: Them that can see, and behold it, it holds fast and and draws unto it, as they say, the Loadstone doth Iron.

The End of the Twelfth Book.

THE THIRTEENTH BOOK
OF
HERMES TRISMEGISTUS.

OF SENSE AND UNDERSTANDING.

YESTERDAY, *Asclepius*, I delivered a perfect Discourse, but now I think it necessary, in suite of that, to dispute also of Sense.

2. For Sense and Understanding seem to differ, because the one is material and the other essential.

3. But unto me, they appear to be both one, or united, and not divided in men, I mean.

4. For in other living Creatures, Sense is united into Nature, but in men to Understanding.

5. But the Mind differs from Understanding, as much a God from Divinity.

6. For Divinity is (ὑπὸ) from under God, and Understanding from the Mind, being the Sister of the Word or Speech, and they the Instruments one of another.

7. For neither is the Word pronounced without Understanding, neither is Understanding manifested without the Word.

[8. Therefore,

8. Therefore, Sense and Understanding do both flow together into a man, as if they were infolded one within another.

9. For neither is it possible without Sense to Understand, nor can we have Sense without Understanding.

10. And yet it is possible (*for the time being*), that the Understanding may understand without Sense, as they that fancy visions in their Dreams.

11. But it seems unto me, that both the operations are in the Visions of Dreams, and that the Sense is stirred up out of sleep, into awakening.

12. For Man is divided into a Body and a Soul, when both parts of the Sense accord one with another, then is the Understanding childed, or brought forth by the Mind pronounced.

13. For the Mind brings forth all Intellections or Understandings, Good ones when it receiveth good seed from God, and the contrary, when it receives them from Devils.

14. For there is no part of the World void of the Devil, which entering in privately, sowed the seed of his own *proper* operation, and the mind did make pregnant, or did bring forth that which was sown, *Adulteries, Murders, Striking of Parents, Sacrileges, Impieties, Stranglings,* throwing down headlong, and all other things, which are the works of Evil *Demons.*

15. And the seeds of God are few, but great and Fair, and Good, Virtue, and Temperance, and Piety.

16. And the Piety is the knowledge of God, whom whosoever knoweth, being full of all good things, hath Divine Understanding, and not like the many.

17. And therefore they that have that knowledge, neither please the multitude, nor the multitude them, but they seem to be mad, and to move laughter, hated and despised, and many times also murdered.

[18. For

18. For we have already said, That wickedness must dwell here, being in her own region.

19. For her region is the Earth, and not the World, as some will sometimes say, Blaspheming.

20. But the Godly or God-worshipping Man, laying hold on knowledge, will despise or tread under all these things, for though they be evil to other men, yet to him all things are good.

21. And upon mature consideration, he refers all things to knowledge, and that which is most to be wondered at, he alone makes Evil things good.

22. But I return again to my Discourse of Sense.

23. It is, therefore, a thing proper to man, to communicate and conjoin Sense and Understanding.

24. But every man, as I said before, doth not enjoy Understanding, for one man is material, another Essential.

25. And he that is material with wickedness, as I said, received from the Devils the seed of Understanding, but they that are with the Good essentially, are eared with God.

26. For God is the workman of all things, and when he worketh, he useth Nature.

27. He maketh all things good like himself.

28. But these things that are made good, are in the use of operation, unlawful.

29. For the Motion of the World, stirring up Generations, makes Qualities; infesting some with evilness, and purifying some with good.

30. And the World, *Asclepius*, hath a peculiar Sense and Understanding, not like to Man's, nor so various or manifold, but a better and more simple.

31. For the Sense and Understanding of the World is *One*, in that it makes all things, and unmakes them again into itself, for it is the Organ or Instrument of the Will of God.

[32. And

32. And it is so organized or framed, and made for an Instrument by God, that receiving all Seeds into itself from God, and keeping them in itself, it maketh all things effectually, and dissolving them, reneweth all things.

33. And therefore like a good Husbandman of Life, when things are dissolved or loosened, he affords, by the casting of Seed, renovation to all things that grow.

34. There is nothing that it (the World) doth not beget or bring forth alive, and by its Motion, it makes all things alive.

35. And it is at once, both the Place and the Workman of Life.

36. But the Bodies are from the Matter, in a different manner, for some are of Earth, some of Water, some of Air, some of Fire, and all are compounded, but some are more compounded, and some are more simple.

37. They that are compounded, are the heavier, and they that are less, are the higher.

38. And the swiftness of the Motion of the World, makes the varieties of the qualities of Generation, for the Spiration or Influence being most frequent, extendeth unto the Bodies' qualities, with infulness, which is of Life.

39. Therefore, God is the Father of the World, but the World is Father of the things in the World.

40. And the World is the Son of God, but things in the World, are the Sons of the World.

41. And, therefore, it is well called κόσμος, the World, that is, an Ornament, because it adorneth and beautifieth all things with the Variety of Generation, and indeficiency of Life, which the unweariedness of Operation, and the swiftness of Necessity, with the mingling of Elements, and the order of things done.

42. Therefore, it is necessarily and properly called κό μος, the World.

[43. For

43. For all living things, both the Sense and the Understanding, cometh into them from without, inspired by that which compasseth them about, and continueth them.

44. And the World receiving it once from God as soon as it was made, hath it still, *whatever it once had.*

45. But God is not as it seems to some who Blaspheme through superstition, without Sense, and without Mind, or Understanding.

46. For all things that are, O *Asclepius*, are in God, and made by him, and depend of him, some working by bodies, some moving by a Soul, like Essence, some quickening by a Spirit, and some receiving the things that are weary, and all very fitly.

47. Or rather, I say, that he hath them not, but I declare the Truth, *he is all things*, not receiving them from without, but exhibiting them outwardly.

48. And this is the Sense and Understanding of God, to move all things always.

49. And there shall never be any time, when any of these things that are, shall fail, or be wanting.

50. When I say the things that are, I mean God, for the things that are, God hath, and neither is there anything without him, nor he without anything.

51. These things, O *Asclepius*, will appear to be true, if thou understand them, but if thou understand them not, incredible.

52. For to understand, is to believe, but not to believe, is not to understand; For my speech or words reach not unto the Truth, but the Mind is great, and being led or conducted for a while by Speech, is able to attain to the Truth.

53. And understanding all things round about, and finding them consonant, and agreeable to those things that were delivered, and interrupted by Speech, believeth, and in that good belief resteth.

54. To them, therefore, that understand the things that have been said of God, they are credible, but to them that understand them not, incredible,

55. And let these, and thus many things, be spoken concerning *Understanding* and *Sense.*

The End of the Thirteenth Book.

THE FOURTEENTH BOOK OF HERMES TRISMEGISTUS.

OF OPERATION AND SENSE.

Tat.

THOU hast well explained these things, Father. Teach me furthermore these things, for thou sayest, that *Science* and *Art* were the operations of the Rational, but now thou sayest, that Beasts are unreasonable, and for want of Reason, both are, and are called Brutes, so that by this reason, it must needs follow, that unreasonable Creatures partake not of Science, or Art, because they come short of Reason.

2. *Herm.* It must needs be so, Son.

3. *Tat.* Why then, O Father, do we see some unreasonable living Creatures use both Science and Art; as the *Pismires* treasure up for themselves food against Winter, [and

and Fowls of the Air likewise make them Nests, and four-footed Beasts know their own Dens ?

4. These things they do, O Son, not by Science or Art, but by Nature ; For Science and Art are things that are taught, but none of these Brute Beasts are taught any of these things.

5. But these things being Natural unto them, are wrought by Nature, whereas, Art and Science do not happen unto all, but unto some.

6. As Men are Musitians, but not all ; neither are all Archers, or Huntsmen, or the rest, but some of them have learned something by the working of Science, or Art.

7. After the same manner also, if some *Pismires* did so, and some not, thou mightest well say, they gather their Food according to Science and Art.

8. But being, they are all led by Nature, to the same thing, even against their Wills, it is manifest they do not do it by Science or Art.

9. For operations, O *Tat*, being unbodily are in Bodies, and work by Bodies.

10. Wherefore, O *Tat*, in as much as they are unbodily, thou must needs say, they are immortal.

11. But inasmuch as they cannot act without Bodies, I say they are always in a Body.

12. For those things that are to anything, or for the cause of anything made subject to Providence or Necessity, cannot possibly remain idle of their own proper operation.

13. For that which is, shall ever be, for both the Body, and the Life of it, is the same.

14. And by this reason, it follows, that the Bodies also are always, because I affirm : That this corporeity is always by the Act and Operation, or for them.

15. For although Earthly Bodies be subject to dissolution, yet these bodies must be the Places, and the Organs, and Instruments of Acts or Operations.

[16. But

16. But acts or Operations are immortal, and that which is Immortal is always in Act, and therefore also *Corporification* if it be always.

17. Acts or operations do follow the Soul, yet come not suddenly or promiscuously; but some of them come together with being made man, being about brutish or unreasonable things.

18. But the purer operations do insensibly in the change of time, work with the oblique part of the Soul.

19. And these operations depend upon Bodies, and truly they that are *Corporifying*, come from the Divine Bodies into Mortal ones.

20. But every one of them acteth both about the Body and the Soul, and are present with the Soul, even without the Body.

21. And they are always Acts or operations, but the Soul is not always in a Mortal Body, for it can be without a Body, but Acts or Operations cannot be without Bodies.

22. This is a sacred Speech, Son; *the Body cannot consist without a Soul.*

23. *Tat.* How meanest thou that, Father?

24. *Herm.* Understand it thus, O *Tat:* When the Soul is separated from the Body, there remaineth that same body.

25. And this same Body, according to the time of its abode, is actuated, or operated in that it is dissolved and becomes invisible.

26. And these things the Body cannot suffer without act or operation, and consequently there remaineth with the Body, the same act or operation.

27. This then is the difference between an Immortal Body and a Mortal one, that the Immortal one consists of one Matter, and so doth not the Mortal one, and the immortal one doth, but this suffereth.

[28. And

28. And every thing that acteth or operateth is stronger, and ruleth, but that which is actuated or operated, is ruled.

29. And that which ruleth, directeth, and governeth as free, but the other is ruled, a servant

30. Acts or Operations, do not only act or operate, living or breathing, or insouled (ἐμψυχα) Bodies, but also Breathless Bodies, or without Souls, Wood and Stones, and such like, encreasing and bearing fruit, ripening, corrupting, rotting, putrifying and breaking, or working such like things, and whatsoever inanimate Bodies can suffer.

31. Act or Operation, O Son, is called, whatsoever is, or is made or done, and there are always many things made, or rather all things.

32. For the World is never widowed or forsaken of any of those things that are, but being always carried or moved in itself, it is in labour to bring forth the things that are, which shall never be left by it to corruption.

33. Let, therefore, every act or operation be understood to be always immortal, in what manner of Body soever it be.

34. But some Acts or Operations be of Divine, some of corruptible bodies, some universal, some peculiar, and some of the generals, and some of the parts of everything.

35. Divine Acts or Operations, therefore, there be, and such as work or operate upon their proper Bodies, and these also are perfect, and being upon or in perfect Bodies.

36. Particular are they which work by any of the living Creatures.

37. Proper be they that work upon any of the things that are.

38. By this Discourse, therefore, O Son, it is gathered that all things are full of Acts or Operations.

39. For if necessarily they be in every Body, and that there be many Bodies in the World, I may very well affirm, that there be many other Acts or Operations.

[40. For

40. For many times in one Body, there is one, and a second, and a third, besides these universal ones that follow.

41. And universal operations, I call them that are indeed bodily, and are done by the Senses and Motions.

42. For without these, it is impossible that the Body should consist.

43. But other operations are proper to the Souls of Men, by Arts, Sciences, Studies, and Actions.

44. The Senses also follow these Operations, or rather are the effects or perfections (ἀποτελέσμαγα) of them.

45. Understand, therefore, O Son, the difference of Operations, it is sent from above.

46. But Sense being in the Body, and having its essence from it, when it receiveth Act or Operation, manifesteth it, making it as it were corporeal.

47. Therefore, I say, that the Senses are both corporeal and mortal, having so much existence as the Body, for they are born with the Body, and die with it.

48. But mortal things themselves have not Sense, as *not* consisting of such an Essence.

49. For Sense can be no other than a corporeal apprehension, either of Evil or Good, that comes to the Body.

50. But to External Bodies there is nothing comes, nothing departs, therefore there is no Sense in them.

51. *Tat.* Doth the Sense therefore perceive or apprehend in every Body?

52. *Herm.* In every Body, O Son.

53. *Tat.* And do the Acts or Operations work in all things?

54. *Herm.* Even in things inanimate, O Son, but there are differences of Senses.

55. For the Senses of things rational, are with Reason,

[of

of things unreasonable, Corporeal only ; but the Senses of things inanimate, are passive only, according to Augmentation and Diminution.

56. But Passion and Sense depend both upon one head, or hight, and are gathered together into the same, by Acts or Operations.

57. But in living Wights, there be two other Operations that follow the Senses and Passions, to wit, *Grief* and *Pleasure.*

58. And without these. it is impossible that a living Wight, especially a reasonable one, should perceive or apprehend.

59. And, therefore, I say, that these are the *Ideas* of Passions that bear rule, especially in reasonable living wights.

60. The Operations work indeed, but the Senses do declare and manifest the operations, and they being bodily, are moved by the brutish parts of the Soul; therefore, I say, they are both malificial, or doers of evil.

61. For that which affords the Sense to rejoice with Pleasure, is straightway the cause of many evils, happening to him that suffers it.

62. But sorrow gives stronger torments and Anguish, therefore, doubtless, are they both malificial.

63. The same may be said of the Sense of the Soul.

64. *Tat.* Is not the Soul incorporeal, and the sense a Body, Father ? or is it rather in the Body ?

65. *Herm.* If we put it in a Body, O Son, we shall make it like the Soul, or the Operations ; for these being unbodily, we say are in Bodies.

66. But Sense is neither Operation, nor Soul, nor anything else that belongs to the Body, but as we have said, and, therefore, it is not incorporeal.

[67. And

67. And if it be not incorporeal, it must needs be a Body, for we always say, that of things that are, some are Bodies, and some incorporeal.

The End of the Fourteenth Book.

THE FIFTEENTH BOOK
OF
HERMES TRISMEGISTUS.

OF TRUTH, TO HIS SON, *TAT.*

Herm.

OF TRUTH, O *Tat*, it is not possible that man, being an imperfect Wight, compounded of Imperfect members, and having his Tabernacle, consisting of different, and many Bodies, should speak with any Confidence.

2. But as far as it is possible and just (I say). That Truth is only in Eternal Bodies, whose very Bodies are also True.

3. The Fire is fire itself only, and nothing else; the Earth is earth itself, and nothing else; the Air is air itself, and nothing else; the Water, water itself, and nothing else.

4. But our Bodies consist of all these, for they have of the Fire, they have of the Earth, they have of the Water,

[and

and Air, and yet there is neither Fire, nor Earth, nor Water, nor Air, nor anything true.

5. And if at the beginning, our Constitution had not Truth, how could men either see the Truth, or speak it, or understand it, only except God would?

6. All things, therefore, upon Earth, O *Tat*, are not Truth, but imitations of the Truth, and yet not all things neither, for they are but few that are so.

7. But the other things are Falsehood and Deceit, O *Tat*, and opinions, like the Images of the fancy or appearance.

8. And when the fancy hath an influence from above, then it is an imitation of Truth, but without that operation from above, it is left a lie.

9. And as an Image shews the Body described, and yet is not the Body of that which is seen, as it seems to be, and it is seen to have eyes, but it sees nothing, and ears, but it hears nothing at all, and all other things hath the picture, but they are false, deceiving the eyes of the beholder, whilst they think they see the Truth, and yet they are indeed but lies.

10. As many, therefore, as see not falsehood, see the Truth.

11. If, therefore, we do so understand, and see every one of these things as it is, then we see and understand true things.

12. But if we see or understand anything besides, or otherwise, than that which is, we shall neither understand, nor know the Truth.

13. *Tat.* Is Truth, therefore, upon Earth, O Father?

14. *Herm.* Thou dost not miss the mark, O Son; Truth indeed is nowhere at all upon Earth, O *Tat*, for it cannot be generated, or made.

15. But concerning the Truth, it may be that some [men,

men, to whom God will give the Good seeing power, may understand it.

16. So that unto the Mind and Reason, there is nothing true indeed upon earth.

17. But unto the true Mind and Reason, all things are fancies, or appearances, and opinions.

18. *Tat.* Must we not, therefore, call it Truth, to understand and speak the things that are ?

19. *Herm.* But there is nothing true upon Earth.

20. *Tat.* How then is this true : That we do not know anything true ? how can that be done here ?

21. *Herm.* O Son, Truth is the most perfect Virtue, and the highest Good itself, not troubled by Matter, not encompassed by a Body, naked, clear, unchangeable, venerable, unalterable Good.

22. But the things that are here, O Son, are visible, incapable of Good, corruptible, passible, dissolveable, changeable, continually altered, and made of another.

23. The things therefore that are not true to themselves, how can they be true ?

24. For everything that is altered, is a lie, not abiding in what it is, but being changed it shews us always, other and other appearances.

25. *Tat.* Is not man true, O Father ?

26. *Herm.* As far forth as he is a man, he is not true, Son, for that which is true, hath of itself alone its constitution, and remains and abides according to itself, such as it is.

27. But man consists of many things, and doth not abide of himself, but is turned and changed, age after age, *Idea* after *Idea*, or form after form, and this while he is yet in the Tabernacle.

28. And many have not known their own children after a little while, and many children likewise have not known their own Parents.

[29. Is

29. Is it then possible, O *Tat*, that he who is so changed, as is not to be known, should be true? No, on the contrary, he is Falsehood, being in many Appearance of changes.

30. But do thou understand the True to be that which abides the Same, and is Eternal, but man is not ever, therefore not True, but man is a certain Appearance, and Appearance is the highest Lie or Falsehood.

31. *Tat.* But these eternal Bodies, Father, are they not true, though they be changed?

32. *Herm.* Everything that is begotten, or made, and changed, is not true; but being made by our Progenitor, they might have had true matter.

33. But these also have in themselves, something that is false, in regard of their change.

34. For nothing that remains not in itself, is True.

35. *Tat.* What shall one say then, Father, that only the Sun, which besides the Nature of other things, is not changed, but abides in itself, is Truth?

36. *Herm.* It is Truth, and therefore is he only intrusted with the Workmanship of the World, ruling and making all things, whom I do both honour, and adore his Truth; and after the *One*, and First, I acknowledge him the Workman.

37. *Tat.* What, therefore, dost thou affirm to be the first Truth, O Father?

38. *Herm.* The *One* and *Only*, O *Tat*, that is not of Matter, that is not in a Body, that is without colour, without Figure, or Shape, Immutable, Unalterable, which always is, but Falsehood, O Son, is corrupted.

39. And corruption hath laid hold upon all things on Earth, and the Providence of the *True* encompasseth, and will encompass them.

40. For without corruption there can no generation consist.

[41. For

41. For corruption followeth every generation, that it may again be generated.

42. For those things that are generated, must of necessity be generated of those things that are corrupted, and the things generated must needs be corrupted, that the Generation of things being, may not stand still or cease.

43. Acknowledge, therefore, the first Workman, by the Generation of things.

44. Consequently the things that are generated of Corruption are false, as being sometimes one thing, sometimes another: For it is impossible, they should be made the same things again, and that which is not the same, how is it true?

45. Therefore, O Son, we must call these things fancies or appearances.

46. And if we will give a man his right name, we must call him the appearance of Manhood; and a child, the fancy or appearance of a child; an old man, the fancy or appearance of an old man; a young man, the appearance of a young man; and a man of ripe age, the appearance of a man of ripe age.

47. For neither is a man, a man, nor a child, a child, nor a young man, a young man, nor an old man, an old man.

48. But the things that pre-exist, and that are, being changed, are false.

49. These things, understand thus, O Son, as these false operations, having their dependance from above, even of the Truth itself.

50. Which being so, I do affirm, that Falsehood is the Work of the Truth.

The End of the Fifteenth Book.

THE SIXTEENTH BOOK OF HERMES TRISMEGISTUS.

THAT NONE OF THE THINGS THAT ARE CAN PERISH.

Herm.

WE must now speak of the Soul and Body, O Son, after what manner the Soul is Immortal, and what operation that is, which constitutes the Body, and dissolves it.

2. But in none of these is Death, for it is a conception of a name, which is either an empty word, or else it is wrongly called Death (θάνατος), by taking away the first letter, instead of Immortal (ἀθάνατο).

3. For Death is destruction, but there is nothing in the whole World that is destroyed.

4. For if the World be a second God, and an Immortal living Wight, it is impossible that any part of an Immortal living Wight should die.

5. But all things that are in the World, are members [of

of the World, especially man, the reasonable living Wight.

6. For the first of all is God, the Eternal, the Unmade, and the Workman of all things.

7. The second is the World, made by him, after his own Image, and by him holden together, and nourished, and immortalized, and as from its own Father, ever living.

8. So that as Immortal, it is ever living, and ever immortal.

9. For that which is ever living, differs from that which is eternal.

10. For the Eternal was not begotten, or made by another, and if it were begotten or made, yet it was made by itself, not by any other, but it is always made.

11. For the Eternal, as it is Eternal, is the Universe.

12. For the Father himself, is Eternal of himself, but the World was made by the Father, ever living, and immortal.

13. And as much Matter as there was laid up by him, the Father made it all into a Body, and swelling it, made it round like a Sphere, endued it with Quality, being itself immortal, and having Eternal Materiality.

14. The Father being full of *Ideas*, sowed qualities in the Spheres, and shut them up as in a Circle, deliberating to beautify with every Quality, that which afterwards should be made.

15. Then clothing the Universal Body with Immortality, lest the Matter, if it would depart from this Composition, should be dissolved into its own disorder.

16. For when the Matter was Incorporeal, O Son, it was disordered, and it hath here the same confusion daily revolved about other little things, endued with Qualities, in point of Augmentation, and Diminution, which men call Death, being indeed a disorder happening about earthly living Wights.

17. For the Bodies of Heavenly things, have one order, which they have received from the Father at the [begin-

beginning, and is by the instauration of each of them, kept indissolveable.

18. But the instauration of earthly Bodies is their consistence, and their dissolution restores them into indissolveable, that is, Immortal.

19. And so there is made a privation of Sense, but not a destruction of Bodies.

20. Now the third living Wight is Man, made after the Image of the World, and having by the Will of the Father, a mind above other earthly Wights,

21. And he hath not only a sympathy with the second God, but also an understanding of the first.

22. For the Second God, he apprehends as a Body, but the first, he understands as Incorporeal, and the Mind of the Good.

23. *Tat.* And doth not this living Wight perish ?

24. *Herm.* Speak advisedly, O Son, and learn what God is, what the World, what an Immortal Wight, and what a dissolveable one is.

25. And understand that the World is of God, and in God, but Man of the World, and in the World.

26. The Beginning, and End, and Consistence of all, is God.

The End of the Sixteenth Book.

THE SEVENTEENTH BOOK OF HERMES TRISMEGISTUS.

TO ASCLEPIUS, TO BE TRULY WISE.

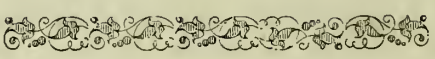

BECAUSE, my Son, *Tat*, in thy absence, would needs learn the Nature of the things that are, he would not suffer me to give over (as coming very young to the knowledge of every individual), till I was forced to discourse to him many things at large, that his contemplation might, from point to point, be more easy and successful.

2. But to thee, I have thought good to write in few words, choosing out the principal heads of the things then spoken, and to interpret them more mystically, because thou hast both more years, and more knowledge of Nature.

3. All things that appear, were made, and are made.

4. Those things that are made, are not made by themselves, but by another.

5. And there are many things made, but especially all things that appear, and which are different, and not like.

[6. If

6. If the things that be made and done, be made and done by another, there must be one that must make, and do them, and he, unmade, and more ancient than the things that are made.

7. For I affirm the things that are made, to be made by another, and it is impossible, that of the things that are made, any should be more ancient than all, but only that which is not made.

8. He is stronger, and one, and only knowing all things indeed, as not having anything more ancient than himself.

9. For he bears rule, both over multitude and greatness, and the diversity of the things that are made, and the continuity of the Facture, and of the Operation.

10. Moreover, the things that are made, are visible, but he is invisible, and for this cause, he maketh them, that he may be visible, and therefore he makes them always.

11. Thus, it is fit to understand, and understanding to admire, and admiring to think thyself happy, that knowest thy natural Father.

12. For what is sweeter than a natural Father ?

13. Who, therefore, is this, or how shall we know him ?

14. Or is it just to ascribe unto him alone, the Title and Appellation of God, or of the Maker or of the Father, or all Three ? That of God because of his Power; the Maker, because of his Working and Operation; and the Father because of his Goodness.

15. For Power is different from the things that are made, but Act or Operation in that all things are made.

16. Wherefore, letting go all much and vain talking, we must understand these two things : *That which is made*, and *him which is the Maker ;* for there is nothing in the Middle, between these Two, nor is there any third.

17. Therefore, understanding All things, remember [these

these Two; and think that these are All things, putting nothing into doubt; neither of the things above, nor of the things below; neither of things changeable, nor things that are in darkness or secret.

18. For All things, are but Two things, *That which maketh, and that which is made;* and the One of them cannot depart, or be divided from the other.

19. For neither is it possible that the Maker should be without the thing made, for either of them is the self-same thing; therefore cannot the one of them be separated from the other, no more than a thing can be separated from itself.

20. For if he that makes be nothing else but that which makes alone, *simple, uncompounded*, it is of necessity, that he makes the same thing to himself, to whom it is the Generation of him that maketh to be also All that is made.

21. For that which is Generated or made, must necessarily be generated or made by another, but without the maker, that which is made, neither is made, nor is; for the one of them without the other, hath lost his proper Nature by the privation of the other.

22. So if these Two be confessed, That which maketh, and that which is made, then they are One in Union, this going before, and that following.

23. And that which goeth before, is, God the Maker; and that which follows, is, that which is made, be it what it will.

24. And let no man be afraid because of the variety of things that are made or done, lest he should cast an aspersion of baseness, or infamy upon God; for it is the only Glory of him to do, or make all things.

25. And this making, or Facture, is as it were the Body of God; and to him that maketh, or doth, there is nothing

[evil

evil or filthy to be imputed, *or there is nothing thought evil or filthy.*

26. For these are Passions that follow Generation, as Rust doth Copper, or as Excrements do the Body.

27. But neither did the Coppersmith make the Rust, nor the Maker the Filth, nor God the Evilness.

28. But the vicissitude of Generation doth make them, as it were, to blossom out; and for this cause did make change to be, as one should say, The Purgation of Generation.

29. Moreover, is it lawful for the same Painter to make both Heaven, and the Gods, and the Earth, and the Sea, and Men, and brute Beasts, and inanimate things, and Trees; and is it impossible for God to make these things? O the great madness, and ignorance of men in things that concern God!

30. For men that think so, suffer that which is most ridiculous of all; for professing to bless, and praise God, yet in not ascribing to him the making or doing of All things, they know him not.

31. And besides their not knowing him, they are extremely impious against him, attributing unto him Passions, as *Pride*, or *Oversight*, or Weakness, or Ignorance, or Envy.

32. For if he do not make, or do all things, he is either proud, or not able, or ignorant, or envious, which is impious to affirm.

33. For God hath only one Passion, namely, Good; and he that is good, is neither proud, nor impotent, nor the rest, but God is Good itself.

34. For *Good* is all *Power*, to do or make all things, and everything that is made, is made by God; that is, by the Good, and that can make or do all things.

35. See, then, how he maketh all things, and how the

[things

things are done, that are done, and if thou wilt learn, thou mayest see an Image thereof, very beautiful and like.

36. Look upon the Husbandman, how he casteth seeds into the Earth, here wheat, there barley, and elsewhere some other seeds.

37. Look upon the same Man, planting a vine, or an apple tree, or a fig tree, or some other tree.

38. So doth God in Heaven sow Immortality in the Earth, Change in the whole Life and Motion.

39. And these things are not many, but few, and easily numbered ; for they are all but four, God and Generation, in which are all things.

The End of the Seventeenth Book, and of the Divine Pymander.

☞ TO WHOM IT MAY CONCERN.

STUDENTS of the Occult Science, searchers after truth, and Theosophists who may have been disappointed in their expectations of Sublime Wisdom being freely dispensed by HINDOO MAHATMAS, are cordially invited to send in their names to the Editor of this Work, when, if found suitable, can be admitted, after a short probationary term, as Members of an Occult Brotherhood, who do not boast of their knowledge or attainments, but teach freely and without reserve all they find worthy to receive.

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16

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- police officers?
- olor blue and its angel?
- Which angel offers particular guidance and protection in October?
- Which religion believes all angels are male?
- What famous Hollywood actor played angels in two different movies?
- Which culture believes genies are a form of guardian angels?

The answers and so much more are in . . .

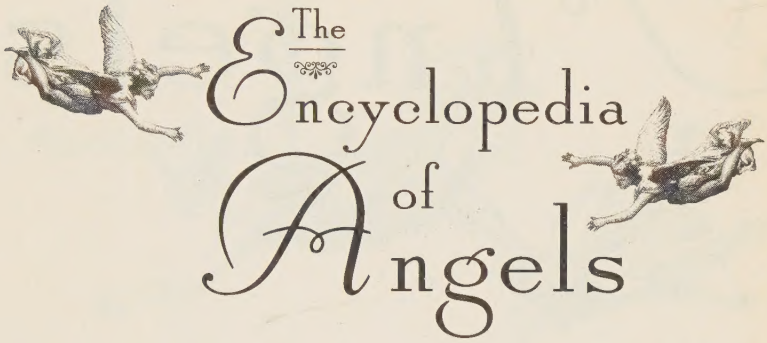

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Constance Victoria Briggs grew up in Alexandria, Virginia, and began her writing career in journalism in 1989. She has worked for Time-Life Books and written for newsletters and magazines. Having studied Judaism, Christianity, Islam, and various Eastern beliefs, Briggs has an extensive background in religion and spirituality. Inspired by her personal angelic experiences, she has become deeply involved in the study of angels. *The Encyclopedia of Angels* is the result of her years of research. In her spare time, Briggs writes fiction and runs a spiritual group focusing on angels. She continues to study ancient religious history and mythology, as well as metaphysical and New Age topics. Constance and her husband make their home in Schaumburg, Illinois.

The Encyclopedia of Angels

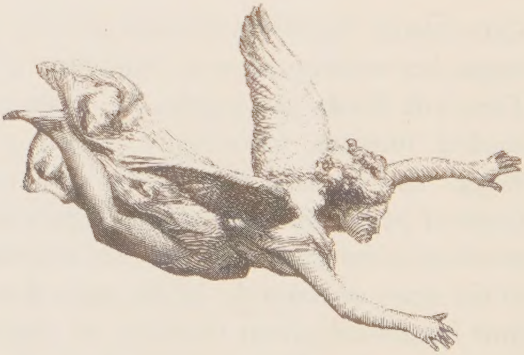

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London W8 5TZ, England
Penguin Books Australia Ltd, Ringwood,
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Toronto, Ontario, Canada M4V 3B2
Penguin Books (N.Z.) Ltd, 182–190 Wairau Road,
Auckland 10, New Zealand

Penguin Books Ltd, Registered Offices:
Harmondsworth, Middlesex, England

First published by Plume, an imprint of Dutton Signet,
a member of Penguin Putnam Inc.

First Printing, November, 1997
10 9 8 7 6 5 4 3 2 1

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REGISTERED TRADEMARK—MARCA REGISTRADA

LIBRARY OF CONGRESS CATALOGING-IN-PUBLICATION DATA:
Briggs, Constance Victoria.
The encyclopedia of angels / Constance Victoria Briggs.
p. cm.
Includes bibliographical references.
ISBN 0-452-27921-6
1. Angels—Dictionaries. I. Title.
BL477.B75 1997
291.2'15'03—dc21 97-17193
CIP

291.2
BRI
c.1

Printed in the United States of America
Set in Galliard
Designed by Leonard Telesca

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With love and gratitude, I dedicate this book to God and the angels who are my inspiration. To my husband, Ghobad, whose endless love and encouragement helped make this book possible, and to my mother, Arnita, for her love and support.

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INTRODUCTION

The Encyclopedia of Angels was born from an idea that came to me years ago, when I was on a spiritual journey, trying to get answers to some of the age-old questions: "Why are we here?" "Who is God?" "Is there life after death?" etc. In my search for answers, I studied the Bible, philosophy, and world religions. I talked to people from all walks of life, with different social, economic, and religious backgrounds. And although I received a lot of information, much of it led to even more questions.

However, there was always one constant—angels. I learned that angels exist in almost every culture and religion. Not only do people of various social, cultural, and economic backgrounds believe in angels, many of them have had angelic experiences. The different cultures may not always categorize them as angels, but they do believe in real spirits that guard and aid people in times of need.

Drawing from my knowledge of world religions acquired during six years of special missionary work, I soon began documenting what I learned. I began organizing my research in a database with the hopes of one day writing an angelic reference book—*The Encyclopedia of Angels.*

It was my intention to make *The Encyclopedia of Angels* a user-friendly book. I wanted to create a resource to which people could refer for

answers to specific questions on angels. Questions such as "Who is the angel of the Annunciation?" "What are the names of the four archangels in Islam?" "Which angel is frequently portrayed in armor?" "How many throne angels are there?" "What angels are called by names in the Bible?" "What gods in classical mythology had angelic functions?" "Why did the angels fall?" These questions and more are answered in *The Encyclopedia of Angels*, in a concise, easy-to-read format. Without such a reference book, people would have to purchase and leaf through a large collection of angelic, religious, and philosophical books to answer their questions.

The Encyclopedia of Angels lists the names and orders of the angels and their functions. Various angelic hierarchies that have been created throughout the centuries are also included. For the sake of completeness and additional information, most of the entries of this book contain boldface cross-references. The book is further complemented by appendixes.

Another unique feature of *The Encyclopedia of Angels* is that it contains more than just the names of angels. It also lists painters who used angels in their art; poets and literary writers who wrote about angels; prophets, saints, and great philosophers who talked about angels; and even movies and television shows with angelic themes. Moreover, the book gives information on the world's ancient and modern religious beliefs regarding angels.

It is my desire that this book bring everyone who reads it unlimited joy and pleasure, and bring them closer to the angels.

Note

Please note that the **boldface** words found throughout the book are cross-references. In addition, the hierarchy of angels mentioned throughout the book refers to the angelic hierarchy created by Dionysius the Pseudo-Areopagite.

The Encyclopedia of Angels

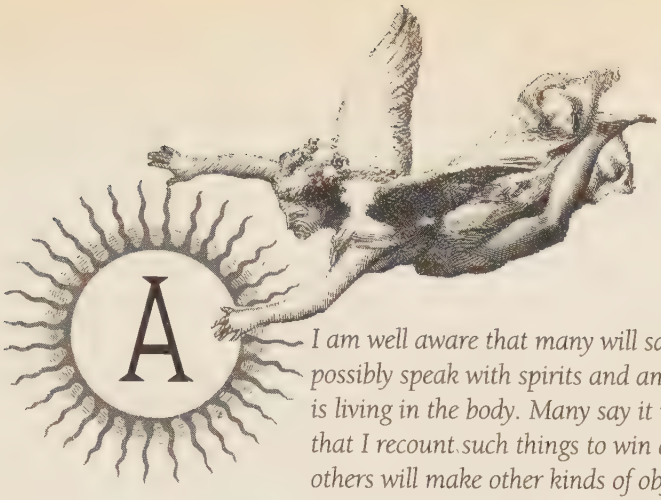

I am well aware that many will say that no one can possibly speak with spirits and angels so long as he is living in the body. Many say it is all fancy, others that I recount such things to win credence, while others will make other kinds of objection. But I am deterred by none of these: for I have seen, I have heard, I have felt.

—Emanuel Swedenborg

✠**Aaron:** The first high priest of the Jews. He was the older brother of the prophet **Moses** and acted as his spokesman. Because of his faithfulness and service on earth, God made him a great angel in Heaven. He is said to reside in Maon, the **Fifth Heaven.**

✠**Ababaloi:** An angel that is invoked in magic practices.

✠**Ab'abyah:** One of the seventy-eight names of **Metatron.**

✠**Abaddon (God's Destroyer):** The angel of the bottomless pit, the chief of the demonic locusts. Abaddon is the Hebrew name for the Greek god **Apollyon.** The book of Revelation 9:11 refers to him as a king. Abaddon is also in charge of the locusts that God sets loose to destroy the wicked people of earth in the last days. Revelation 9:1–4 states, "I saw a star [angel] that had fallen from heaven to earth, and he was given the key to the shaft of the bottomless pit; he opened the shaft of the bottomless pit, and from the shaft rose smoke like the smoke of a great furnace, and the sun and the air were darkened with the smoke from the shaft. Then from the smoke came locusts on the earth, and they were given authority like the authority of scorpions of the earth. They were told not to damage the grass of the earth or any green growth or any tree, but only those people who do not have the seal of God on their

foreheads." These locusts are sometimes referred to as "demonic locusts." See **Abyss.**

✠**ABADDONA (THE REPENTANT ONE):** A fallen Seraph. He was once a magnificent angel in Heaven, until he sinned against God. He later repented of his transgressions.

✠**ABAGTHA:** One of the **angels of confusion.**

✠**ABALIM (GREAT ANGELS):** The Hebrew name for the order of angels called **Thrones.**

✠**ABAN:** An angel in Persian mythology who governs the month of the same name. In Persia the month of Aban runs between the middle of October through the middle of November, with the dates falling around October 23–November 21.

✠**ABATHUR MUZANIA:** See **Abyatur.**

✠**ABBATON (DEATH):** An angel of death, and a guardian of the underworld.

✠**ABDALS:** An elite class of angels found in Islam. They preside over the operation of the universe. Selected personally by God, the identities of the seventy Abdals are kept secret from the other angels. When one dies, God selects another angel to replace him.

✠**ABDIEL (GOD'S SERVANT):** A high-ranking angel in Heaven, and a faithful servant of God. His name can be found in the **Book of Raziel,** and in John Milton's epic poem ***Paradise Lost.*** In *Paradise Lost*, he is portrayed as a powerful Seraph who battles with and overthrows the rebellious angels who turned against God to serve Satan. A variation of Abdiel is Adabiel.

✠**ABDIZUEL:** An angel who oversees one of the twenty-eight **lunar mansions,** as mentioned in the **Cabala.**

✠**ABEDNEGO:** One of three Hebrew men in the Book of Daniel (3:1–30) who were rescued from a fiery **furnace** by an angel.

✠**ABEKO:** An alias used by the she-demon **Lilith** when working evil schemes against mortals.

✠**ABEL:** An angel who judges the souls of mortal men once they reach Heaven. He determines if they will enter Paradise or be thrown into Hell.

✠**ABEZETHIBOU:** An angel who rules **Tartarus** (the underworld).

✠**ABEZI:** A **fallen angel.** According to legend, Abezi was once a mighty and glorious angel. He fell from grace when he developed a strong hatred for the Hebrews. He fought against Moses in Egypt and aided **Pharaoh** in his attempts to keep the Hebrews in bondage. He worked with Pharaoh's magicians **Jannes and Jambres** in order to accomplish this. However, his methods were thwarted when God had him drowned

in the Red Sea. From that day forward he has been considered a demon of the Red Sea.

✣**ABEZI-THIBOD:** A variation of the name **Abezi.**

✣**ABHEIEL:** An angel who oversees one of the twenty-eight **lunar mansions,** as mentioned in the **Cabala.**

✣**ABITO:** An alias used by the she-demon **Lilith** when working evil against the daughters of **Eve.**

✣**ABOEZRA:** An angel of God who is called upon in the consecration of salt.

✣**ABORTION(S), ANGEL OF: Kasadya,** an angel from the **Grigori** class. Kasadya taught women of earth how to perform abortions.

✣**ABRACADABRA (I BLESS THE DEAD):** An ancient magical word. It is believed by some to be of Balkan origin. It is also thought to be derived from the name **Abraxis** (an angel of **gnosticism**). Others contend that it was derived from the Hebrew term *ha brachah dabarah*, which means "speak the blessing." During ancient times it was used for protection and could be found inscribed on amulets and talismans, to guard against ailments and attacks from demons. In spells it was used for summoning angels for protection against evil spirits.

✣**ABRAHAM:** Israel's first great patriarch, and the founder of Judaism. In the Book of Genesis 18:1–2, Abraham was visited by three angels as he sat at the entrance of his tent. The account states, "The Lord appeared to Abraham by the oaks of **Mamre,** as he sat at the entrance of his tent in the heat of the day. He looked up and saw three men standing near him." The angels had come to tell Abraham that his wife, **Sarah** (who was elderly and barren), would give birth to a son. The angels also informed him of the impending destruction of two nearby cities, **Sodom and Gomorrah.** In a later account, God tests the faith of Abraham by instructing him to offer his beloved son, **Isaac,** as a sacrifice. However, an angel of the Lord prevents Abraham from carrying out this act (Genesis 22:12). According to Judaic lore, when it was time for Abraham to die, God sent the archangel **Michael** to tell him that he should prepare for death. The soul of Abraham was escorted to Heaven by angels. See **Sacrifice.**

✣**ABRASAX:** A variation of the name **Abraxis.**

✣**ABRAVENEL, DON ISAAC:** A renowned Jewish scholar, and deep religious thinker. Abravenel lived during the period when the Jews were driven out of Spain. He drew on his faith in God and his belief in angels to see him through the terrible ordeal. Years later in an exposition, he wrote that the angels of **Jacob**'s ladder were with the Jews during their suffering, and that the Jews would ascend to Heaven with their guardian

angels. He believed that this ascension would take place during his lifetime.

✣**ABRAXAS:** A variation of the name **Abraxis.**

✣**ABRAXIS:** A superior angel in **gnosticism.** The name Abraxis originally referred to the Almighty. In addition, he is the nucleus of 365 emanations from which the universe was believed to have been created. According to gnostic beliefs, he is a great prince of the superior order of angels called **Aeons.** He is also invoked in the magical arts. His name is sometimes found inscribed on talismans and amulets and is used in spells. The famous magic word **abracadabra** is believed to have originated from the name Abraxis. He can also be found in the **Book of Raziel,** and in Persian mythology. A variation of Abraxis is Abrasax.

✣**ABRID:** In mysticism Abrid is the angel of the summer equinox. His name can also be found inscribed upon charms to ward off **Malochia** (the evil eye).

✣**ABRIGRIEL:** A "**transformation** angel," featured in the book *Ask Your Angels* (by Alma Daniel, Timothy Wyllie, and Andrew Ramer). In *Ask Your Angels*, Abrigriel explains the roles of angels working with earth in the modern age, and how angels are working with humankind to bring about positive changes for the future.

✣**ABRIMAS:** An angel of the Sabbath.

✣**ABRINAEL:** One of the presiding angels over the twenty-eight **lunar mansions.**

✣**ABRUEL:** The Arabic name for the archangel **Gabriel.**

✣**ABRUNAEL:** An angel that presides over one of the twenty-eight **lunar mansions.**

✣**ABSANNIS:** One of the seventy-eight names of the mighty angel **Metatron.**

✣**ABULIEL:** An angel that conveys the prayers of the Jews to God.

✣**ABUNDANCE:** A popular devi (angel) in Hinduism. She is believed to bring good fortune to those who call on her. She is also called **Lakshmi.**

✣**ABUZOHAR:** An angel who represents the power of the moon.

✣**ABYATUR:** The angel of the North Star. In Heaven he watches over the scales that are used to weigh the deeds of mortal men after they die. He is also called Abathur Muzania. He was originally an angel from Mandaean lore.

✣**ABYSS, ANGEL OF THE:** **Abaddon** (in Greek he is called Apollyon). The word *abyss* is derived from the Greek word *abyssos*, which means "the bottomless pit." In the Book of **Revelation** the abyss is where the archangel **Michael** will lock Satan away for a thousand years. Revelation 20:1–3 tells us, "Then I saw an angel coming down from heaven,

holding in his hand the key of the abyss and a heavy chain. He seized the dragon, that ancient serpent—that is, the Devil, or Satan—and chained him up for a thousand years. The angel threw him into the abyss, locked it, and sealed it, so that he could not deceive the nations anymore." The abyss is also where the demonic locusts dwell. These are locusts that God lets loose upon wicked mankind in the last days. In Babylonian lore there is a female angel of the abyss named Apsu. In Judaic lore the angel **Azaz'el** was thrown into an abyss. God blamed him for the angels coming to earth and teaching humankind the secrets of Heaven. Because of this, God had **Raphael** bind him and throw him into an abyss located in the desert in Duḏa'el.

✠**ACCUSATIONS, ANGEL OF:** An angel who accuses sinners in front of God. Satan is officially the Angel of Accusations. Daily he writes down the misdeeds of Israel so that he can accuse them in front of God. It is his hope that God will eventually destroy them. Other accusing angels include **Sammael** and **Dubbiel.** They also record the misconduct of Israel. They, like Satan, would like to see Israel wiped off the face of the earth. They write down the sins of Israel on tablets and give these tablets to the Seraphim, to give to God. The Seraphim, knowing that God is not interested in their accusations, burn the tablets.

✠**ACHAIAH:** The angel of patience. According to legend, Achaiah enjoys uncovering the knowledge of the secrets of the universe.

✠**ACHAMOTH:** The daughter of the **Pistis-Sophia.** The Pistis-Sophia is the mother of the mighty angels called the **Aeons.**

✠**ACHATHRIEL:** An angel whose name has power. It can be found on amulets in an effort to frighten away evil spirits.

✠**ACHSAH:** One of three angels of **charity.** The other two are Hasdiel and **Zadkiel.**

✠**ACHTARIEL:** A variation of the name **Aktriel.**

✠**ACLAHAYE:** The angel of gambling.

✠**ADABIEL:** A variation of **Abdiel.**

✠**ADAM (BRIGHT ANGEL):** The first created human. In the beginning Adam and his wife, **Eve,** lived happily and peacefully in the beautiful Paradise garden that God had created for them. They walked with God and were in constant company of the angels; that is, until they sinned by eating the fruit from the forbidden **Tree of Life.** Because of this act of disobedience, they were cast out of Paradise, thrown into a harsh barren world. A world their descendants inherited. After they were expelled from Paradise, God placed two Cherubim and a turning flaming sword at the entrance of the garden to prevent the couple from reentering. According to Judaic lore, when Adam and Eve were first created, they

were assigned two guardian angels. These angels, from the class of angels called the **Virtues,** were to protect the couple from demons. In addition, three attending angels, named **Aebel, Anush,** and Shetel, ministered to and took care of the needs of Adam and Eve. Legend has it that upon his death, Adam was buried by four archangels: Uriel, Raphael, Michael, and Gabriel.

✠**ADDICTIONS, ANGEL OF:** The archangel **Raphael.** He can be called upon for assistance in breaking addictive habits.

✠**ADERNAHAEL:** A variation of the name **Adnachiel** (the angel of **November**).

✠**ADIRAEL:** A fallen angel who once reflected God's splendor. He later became a dark angel and a servant of Hell. He now reports to **Beelzebub, Prince of Devils.**

✠**ADITYAS:** An elite group of radiant angels in Vedic beliefs. They are seven angels who reflect God's brilliant light and glory. There is Varma, the ruler of the Adityas and also the most splendid one; the others include Bhaga, Daksha, **Indra, Mithra,** Savitar, and Surya.

✠**ADLER, MORTIMER J.:** Celebrated twentieth-century American thinker, and author of such noted works as *Ten Philosophical Mistakes, Aristotle for Everybody, How to Think About God, The Great Ideas,* and *The Angels and Us.* In his book *The Great Ideas,* Adler speculates on the existence of angels. He also examines the reasons why the Jews, Christians, and Muslims believe in angels. In addition, he looks at the numerous ways in which angels are viewed as objects of religious beliefs and philosophical thought. In his book *The Angels and Us,* Adler looks at angels in art and religion. He also explores the many theological and philosophical ideas on angels. *The Angels and Us* was a forerunner for later books published on the subject of angels.

✠**ADMAEL:** An angel who stands guard over the earth.

✠**ADNACHIEL:** The angel of **November,** the ruler of **Sagittarius,** and prince of the order of **Angels.** God gave Adnachiel a cure for **stomach ailments** for humans, through an Ethiopian talisman. Variations of the name Adnachiel are Adernahael and Advachiel.

✠**ADOIL:** A spirit made up of great energy and power. According to lore, Adoil burst into existence, like a flash of lightning, at God's command. It was through Adoil that God created all the visible things in the world.

✠**ADONAEL:** A great angel who is capable of overthrowing the demons of disease. In the Testament of **Solomon** he is the angel who overpowers **Metathiax,** the demon who causes kidney pain.

✠**ADONAETH:** In the Testament of **Solomon** he is listed as an angel who can overpower **Ichthion,** the demon who causes paralysis in humans.

✠**ADONAI:** See **Adonay.**
✠**ADONAI YIREH:** The name of the mountain where an angel of the Lord called to **Abraham** from Heaven to prevent him from sacrificing his son, **Isaac.** Abraham named the mountain Adonai Yireh after a ram was found in the bushes. It had been put there by God to be used as a sacrifice instead of Isaac. It means "the Lord provides." See **Sacrifice.**
✠**ADONAIOS:** One of the seven **Archons** (angels) of **gnosticism.**
✠**ADONAY:** In Phoenician lore Adonay is an angel of the **presence.** In Hebrew, Adonay (also Adonai) means "God."
✠**ADRAMALEC:** A fallen angel who is analogous with **Beelzebub.** He is called the ruler of fire because of his association with fire sacrifices (in Samaria he was a god to whom children were sacrificed by fire). He is described as having the wings of an eagle and the body of a lion. However, when invoked, he manifests as a donkey. In John Milton's poem *Paradise Lost*, he is an Assyrian god who is overpowered by **Raphael** and **Uriel** in battle. A variation of the name Adramalec is Adrameleck.
✠**ADRAMELECK:** A variation of Adramalec.
✠**ADRIEL:** One of the angels of the twenty-eight **lunar mansions.** In rabbinical lore he is an angel of death.
✠**ADRIGON:** One of the seventy-eight names of **Metatron.**
✠**ADRIL:** An angel who oversees one of the twenty-eight **lunar mansions,** as mentioned in the **Cabala.**
✠**ADRIRION:** An angel who stands guard over the palace of Wilon, the **First Heaven.**
✠**ADVACHIEL:** A variation of **Adnachiel.**
✠**ADVERSARY:** See **God's Adversary.**
✠**ADVERSITY, ANGEL OF:** Satan the Devil, who is also called the "spirit of adversity." Satan was given the title of the angel of adversity, because it was he who first created adverse conditions on the earth. Adversity was unknown in the world until he deceived Adam and Eve into sinning. Because of their sin they were cast out of Paradise and into a harsh, barren world, which all of their descendants inherited. From that time forward the descendants of Adam and Eve have been living in a hostile world.
✠**AEBEL:** An angel assigned by God to serve Adam and Eve while they were in Paradise. He and two other angels named **Anush** and Shetel were given the responsibility of taking care of the needs of Adam and Eve. The three angels returned to Heaven after the couple sinned and were cast out of the Garden of Eden.
✠**AEONS (CYCLES OF CREATION):** Superior angels of **gnosticism,** said to be the first beings created by God. They are believed to number

somewhere around 365. Ruling princes of the Aeons include **Dynamis, Pistis-Sophia,** and **Abraxis.** According to lore, some of the Aeons turned away from God when they became fascinated with human sexuality. Aeons can also be found in **Manichaeism.**

✣**AESHMA:** A short version of **Aeshma Daeva.**

✣**AESHMA DAEVA:** A high-ranking demon in Zend lore. In Persian mythology he was called **Asmodeus.** He was eventually incorporated into Judaic beliefs as a demon of judgment. He is sometimes referred to as Aeshma. A variation of Aeshma Daeva is Ashma Daeva.

✣**AF:** A daunting angel who represents the wrath of God. He issues punishment to those who displease God by destroying them. He is ranked among the angels of destruction. His brother is **Hemah,** a fearsome angel of ancient Judaic beliefs.

✣**AFAROF:** An angel who can stop **Obizuth,** a she-demon who is sworn to destroy the world's children.

✣**AFTIEL:** The angel who presides over the time of day referred to as dusk.

✣**AGNES OF MONTEPULCIANO:** See **Saint Agnes of Montepulciano.**

✣**AGNI:** In Vedic beliefs Agni was an angel who ruled over fire. He was also a messenger between God and mankind.

✣**AGNIEL:** Originally an angel from the **Grigori** class. He turned away from God when he came to earth to pursue women. Once on earth he taught humans the forbidden knowledge of using roots in magic. His teachings have been with mankind for thousands of years and are still in practice in many parts of the world today.

✣**AGRAT-BAT-MAHLAHT:** A she-demon who is a consort of Sammael, the angel of poison. She is also one of four angels of **prostitution** (the others are Eisheth Zenunim, **Lilith,** and **Naamah**).

✣**AGREAS:** A fallen angel from the order of angels called the **Virtues.** He later became a high-ranking demon of Hell. He is said to enjoy bringing earthquakes upon humankind. He is so powerful that when needed, he can call on thirty-one armies of demons to carry out this destructive task.

✣**AGRICULTURE, ANGEL OF:** Risnuch.

✣**AHAITIN:** Another name for **Angra Mainyu,** the spirit of darkness in **Zoroastrianism.**

✣**AHANIEL:** See **Childbirth.**

✣**AHIEL:** See **Childbirth.**

✣**AHJMAEL:** An angel from ancient Islamic lore. He was called upon in ancient ceremonies to frighten away evil spirits.

✣**AHMAD, MIRZA GHULAM:** A Moslem scholar who taught that God established two structures for the operation of the universe: the visible

and the invisible worlds. He held that no part of the visible world could operate without the guidance of the angels in the invisible world. He believed that God made angels administrators of the universe, and that it is because of them that there is change and progress.

✣**AHRIMAN:** Another name for **Angra Mainyu,** the spirit of darkness in **Zoroastrianism.**

✣**AHURA MAZDA (WISE LORD):** The Supreme Being in **Zoroastrianism.** Zoroastrians believed him to be the creator of all things. He was the possessor of knowledge and immortal powers. He was the source of all that is light, joyful, beautiful, and good. His adversary was named **Angra Mainyu,** the spirit of darkness in Zoroastrianism. Six archangels called **Amesha Spentas** assist Ahura Mazda. Another name for Ahura Mazda is Ohrmazd.

✣**AHURAS:** Angels in Aryan lore. They are also referred to as the gods of hidden knowledge. In Hinduism Ahuras are considered dark spirits. Variations of the word Ahuras are **Asuras** and **Azuras.**

✣**AILOAIOS:** One of the seven **Archons** (angels) of **gnosticism.**

✣**AIR, ANGEL OF:** An angel found in Essene beliefs. To the **Essenes,** the angel **Haniel** personified the angel of air. The **Sylphs** are the elemental spirits who rule the air.

✣**AIR AND WINDS, ANGEL OF:** In Persian mythology the mighty angel named **Vayu** is the angel of air and winds. He was believed to bring life in the rain, and death in the storm. He was the producer of lightning and made the dawn appear. In adverse weather conditions, people prayed to Vayu.

✣**AISHIM:** A variation of **Izachim.**

✣**AKASHIC RECORDS:** A spiritual library that contains the recorded history of the universe from creation to the present day. The angels are believed to use the Akashic Records to provide humans with needed information to help with difficult problems, and to answer questions on God, the Heavens, and the future.

✣**AKATRIEL:** A variation of the name **Aktriel.**

✣**AKKAD(IAN):** In Akkadian lore angels are called **Anunna.** Demons are referred to as Maskim.

✣**AKRASIEL:** Another name for the angel **Raguil.** Raguil was one of the angels who escorted **Enoch** on his tour of earth and **Sheol.**

✣**AKRIEL:** The angel of barrenness. He is appealed to for assistance in cases of infertility. He is also called upon for curing imbecility.

✣**AKTRIEL:** An angelic prince in Heaven who ranks higher than most of the other angels. He is considered by some to be the Angel of the Lord. Elisha ben Abuya, an ancient mystic who visited Heaven, wrote of seeing

Aktriel at Heaven's entrance with myriads of angels attending him. Variations of the name **Aktriel** are Achtariel and Akatriel.

✣**Akzariel:** An angel who is called upon to ward off evil spirits.

✣**Al Ussa:** A female angel from Arabic lore.

✣**Al-Zabamiyah:** A variation of **Al-Zabaniya.**

✣**Al-Zabaniya:** In Islam the Al-Zabaniya are nineteen guardians of Hell. They are also called **Violent-Thrusters.** A variation of Al-Zabaniya is Al-Zabamiyah.

✣**Al'alyah:** One of the seventy-eight names of the mighty angel **Metatron.**

✣**Alat:** An angel who stands guard over the palace of **Arabot**, the **Seventh Heaven.**

✣**Albion, Angel of:** A fictional angel created by **William Blake** for his work *Visions of the Daughters of Albion.*

✣**Alchemy, Angel of:** The angel of alchemy is **Och,** who brought the knowledge of alchemy to the earth.

✣**Alcin:** An angel who stands guard over the west wind.

✣**Alimon:** An angel of ancient Judaic lore. He was called upon to protect individuals against harm from weapons in war. He worked closely with two other angels: Tafthi and Reivtip.

✣**Alkanosts:** Female angels of Russian folklore. The Alkanosts were winged, birdlike female figures who offered irresistible pleasures to men. They had the faces of beautiful young women, and the bodies of birds. They symbolized temptation, misery, and death. The cost to experience the pleasures of the Alkanosts was the loss of one's life.

✣**Allah:** God the Almighty in Islam. Surah 35 of the Koran states, "Praise be to Allah, Who created [out of nothing] the heavens and the earth, Who made the angels, messengers with wings—two or three or four [pairs]: He adds to Creation as He pleases: for Allah has power over all things." In the Koran, angels are seated around the great throne of Allah. The angels ask Allah to pardon sinners and act as mediators between Him and mankind. The archangel **Israfel** praises Allah continuously in many different languages. Angels are said to be created from the breath of Allah to glorify and praise him.

✣**Almiras:** The angel of invisibility.

✣**Almon:** An angel who stands guard over the palace of Zebul, the **Fourth Heaven.**

✣**Almond Tree, Angel of the:** The archangel **Michael.** It was Michael who planted the almond tree in the Garden of Eden, at the beginning of creation.

✣**Alphun:** The guardian angel of doves.

✣**ALTAR(S):** A table or stand where prayers and offerings are made to God. The Bible speaks of a magnificent golden altar that stands before the throne of God. Around it angels gather listening to the prayers of the saints that are being offered up to God. "An angel with a golden censer came and stood at the altar; he was given a great quantity of incense to offer with the prayers of all the saints on the golden altar that is before the throne." (Revelation 8:3) Today, many people have altars in their homes, where they pray, meditate, and call on the angels for assistance and guidance.

✣**AMABAEL:** One of several angels who preside over **winter.**

✣**AMAEL:** A ruling prince over the order of angels called **Principalities.**

✣**AMALIEL:** The angel of weakness. He is also the angel of scolding and chastisement.

✣**AMAMAEL:** An angel who stands guard over the palace of Sehaqim, the **Third Heaven**.

✣**AMASRAS:** Originally an angel from the **Grigori** class. He rebelled against God's laws when he came to earth to have sexual relations with women. He also taught mankind how to use spells and incantations. This was forbidden knowledge to men. His teachings have been with mankind for thousands of years and are still in practice in many parts of the world today. He along with the angel **Agniel** also instructed humans on how to use roots in magic and medicine.

✣**AMBASSADORS:** The name of a group of angels who promote peace.

✣**AMBRIEL:** An angel of many titles. He is the angel of **May,** the prince of **Thrones**, and the ruler of Gemini. A variation of the name Ambriel is Amriel.

✣**AMBROSE, SAINT:** See **Saint Ambrose.**

✣**AMERETAT:** One of the archangels in **Zoroastrianism.** She is the angel of immortality and protector of vegetation. She is represented by Haoma, plants, and flowers.

✣**AMERICA(NS):** At the nation's birth, **George Washington** was visited by a female angel. In a vision, the angel showed him the history of America. AMERICANS. A 1991 Gallup Poll reveals that sixty-nine percent of Americans believe in angels. Thirty-two percent feel that they have had contact with an angel.

✣**AMERICAN INDIANS:** See **Native Americans.**

✣**AMESHA SPENTA(S):** Archangels in **Zoroastrianism.** Six archangels assist **Ahura Mazda** (God). Together with Ahura Mazda, they represent seven fundamental moral ideas: Ahura Mazda (Holy Spirit); **Vohu Manah** (wisdom); **Asha** (truth); **Armaiti** (devotion); **Khshathra Vairya** (desirable dominion); **Haurvatat** (wholeness);

and **Ameretat** (immortality). Each Amesha Spenta is a protector of an aspect of creation: Ahura Mazda—mankind; Vohu Manah—cattle; Asha—fire; Armaiti—earth; Khshathra Vairya—sky; Haurvatat—water; Ameretat—plants. They are also referred to as Amshashpands and Amshaspendas.

✦**AMIZO:** An alias used by **Lilith,** a notorious she-demon.

✦**AMNEDIEL:** One of the angels of the twenty-eight **lunar mansions.**

✦**AMNIXIEL:** One of the angels of the twenty-eight **lunar mansions.**

✦**AMOR:** Another name for **Cupid,** ancient Rome's winged god of love.

✦**AMPHAROOL:** The angel who presides over the advancement of flying, transport, and instant travel.

✦**AMQAQYAH:** One of the seventy-eight names of **Metatron.**

✦**AMRAEL:** An angel whose name has power. It can be found on amulets in an effort to chase away evil spirits.

✦**AMRIEL:** A variation of the name **Ambriel**. Ambriel is prince of the order of angels called **Thrones.**

✦**AMSHASHPANDS:** Another name for the **Amesha Spentas** (archangels in **Zoroastrianism**).

✦**AMSHASPENDAS:** Another name for the **Amesha Spentas** (archangels in **Zoroastrianism**).

✦**AMURDAD:** Another name for **Ameretat,** an archangel of Zoroastrianism. She presides over the immortality of souls and of vegetation on earth.

✦**AMUTIEL:** An angel who rules one of the twenty-eight **lunar mansions**.

✦**AMWAKEL:** An angel whose name has power. It can be found on amulets in an effort to frighten away evil spirits.

✦**AMY:** In Heaven he was of the class of angels called the **Authorities.** He eventually fell from his position in Heaven (the reasons are not clear) and later worked his way up to becoming a high-ranking official in Hell. According to lore, he is hopeful of someday returning to his heavenly status.

✦**ANABIEL:** An angel who is called upon for help in curing stupidity.

✦**ANAEL:** A variation of the name **Haniel.**

✦**ANAFIEL:** A variation of the name **Anapiel YHWH,** a great prince in Heaven, who is the keeper of the keys to the palaces of Heaven.

✦**ANAHITA:** See **Ardvi Sura Anahita.**

✦**ANAITIS:** Another name for **Ardvi Sura Anahita,** the angel of fertility in Persian mythology.

✦**ANAKIM:** The offspring of the **Watchers** and mortal women. The Watchers are angels who left their positions in Heaven to come to the earth to marry women and produce children. Their children, the

Anakim, became giant mutants on earth. In the writings of **Enoch,** God referred to these children as "evil spirits." They are also called **Nephillim.**

✣**ANANCHEL:** The angel of sanctity.

✣**ANAN'EL:** A fallen angel, from the group of angels known as the **Grigori**. He fell from grace when he along with several other angels came to the earth to marry women and produce children.

✣**ANAPHIEL:** A variation of the name **Anapiel YHWH.**

✣**ANAPIEL YHWH:** A majestic prince of Heaven. His glory is said to overshadow the most beautiful chambers of Arabot (the **Seventh Heaven**). He is the **Prince of Water** and keeper of the keys to the palaces of Arabot. He is also the guardian of the keys to the heavenly passageways. It was Anapiel YHWH who carried the prophet **Enoch** to Heaven. According to legend, he once flogged the great angel **Metatron** with sixty lashes of fire as punishment for wrongdoing. Variations of the name Anapiel YHWH are Anafiel, Anaphiel, and Anpiel.

✣**ANAUEL:** The angel who oversees trade and commerce on earth. He also presides over the workings of financiers.

✣**ANCIENT CIVILIZATIONS:** Ancient civilizations that believed in angels and angel-type deities included the Egyptians, Greeks, Romans, Persians, Maoris, Japanese, Babylonians, Mesopotamians, Norsemen, Aryans, and the Russians.

✣**ANCIENT OF DAYS:** A name found in the **Cabala** used for **Kether,** one of the angels of the **Holy Sefiroth.** Also, in the Book of Daniel 7:9–10 God is referred to as the Ancient of Days. There he is described in great detail from a vision of **Daniel.** Daniel also wrote of the great number of ministering angels that surrounded him. "I kept on beholding until there were thrones placed and the Ancient of Days sat down. His clothing was white just like snow, and the hair of his head was like clean wool. His throne was flames of fire, its wheels were a burning fire. There was a stream of fire flowing and going out from before him. There were a thousand thousands [angels] that kept ministering to him, and ten thousand times ten thousand that kept standing right before him." (Note: In some translations the term Ancient of Days is replaced with Ancient One.)

✣**ANDERSON, JOAN WESTER:** Best-selling author of angel books including the popular *Where Angels Walk, True Stories of Heavenly Visitors.* Anderson's first experience with angels occurred on Christmas Eve, 1983. That night her son Tim and a college friend became stranded in a severe snowstorm when their car broke down. They had been driving home to Illinois from Connecticut for Christmas. As they sat helpless in

freezing temperatures afraid they were going to die, a tow truck suddenly pulled in behind them. They were towed safely to a friend's home. The driver and the truck later mysteriously disappeared. Anderson considered the driver of the tow truck to be an angel who had responded to her prayers for Tim's safety. Awed by this experience, Anderson was inspired to write *Where Angels Walk, True Stories of Heavenly Visitors.* It was on the national religion best-seller list for two years straight. She later wrote two other angel books entitled *Where Miracles Happen, True Stories of Heavenly Encounters* and *An Angel to Watch over Me, True Stories of Children's Encounters with Angels.*

✣**ANDIBEHIST:** A variation of **Ordibehesht.** The angel of the month of April in Persian mythology.

✣**ANDROGYNY:** In Christianity, angels are portrayed as genderless, sexless beings. Some angelologists believe that angels carry the male and female polarities within them and have the ability to assume the appearance of either gender.

✣**ANFIAL:** An angel who stands guard over the palace of Zebul, the **Fourth Heaven.**

✣**ANGAROS:** The ancient Persian word for "courier." It is one of the words that the word *angel* was originally derived from.

✣*ANGE PASSE:* A French expression. When a sudden hush occurs in a conversation, the French say, "*Ange passe,*" which means, an angel has passed above.

✣**ANGEL CIRCLES:** A term used for groups of people who come together to call upon the angels for assistance in their daily lives.

✣**ANGEL COLLECTORS CLUB OF AMERICA:** A club for angel lovers and collectors. The club has local chapters, a biannual convention, and a newsletter. Dues are $12. Interested persons can write to Angel Collectors Club of America, 16342 W. 54th Street, Golden, CO 80403.

✣**ANGEL CONFERENCES AND CONVENTIONS:** The following organizations hold angel conferences and conventions: Angel Collectors Club of America; Angels of the World; and Tapestry. See **Angel Organizations.**

✣**ANGEL CROWNED WITH A RAINBOW:** In the Book of Revelation 10:1, the apostle **John** sees in his vision an angel who wears a rainbow on his head. "And I saw another strong angel descending from heaven, arrayed with a cloud, and a rainbow was upon his head, and his face was as the sun, and his feet were as fiery pillars."

✣**ANGEL HIERARCHIES:** In an effort to create order in the angel world, theologians created angel hierarchies. These hierarchies ranked the orders of angels from the highest to the lowest. The most recognized hierarchy is that of **Dionysius the Pseudo-Areopagite,** in which he

ranked the angels in three choirs in the following order: first, **Seraphim, Cherubim,** and **Thrones;** second, **Dominations, Virtues,** and **Powers;** third, **Principalities, Archangels,** and **Angels. Saint Thomas Aquinas,** Saint Hildegarde, and **Dante** all adopted this hierarchy and incorporated it into their writings. Dante helped contribute to its popularity by including it in his classic poem *The Divine Comedy.* In addition, the Roman Catholic Church embraced it, improving its credibility. Today it is the most popular hierarchy of angels in the world. Through the centuries many other great thinkers also created angel hierarchies. Among those are **Saint Ambrose, Saint Jerome, Saint Gregory the Great, Rudolph Steiner,** and **Billy Graham.** Some great works of literature that include angel hierarchies include *Apologia Prophet David* by Saint Ambrose, *Homilia* by Saint Gregory the Great, *The Celestial Hierarchy* by Saint Thomas Aquinas, *Summa Theologica* by Dionysius the Pseudo-Areopagite, *Etymologiarum* by Isidore of Seville, *Mishne Torah* by **Moses Maimonides,** *De Fide Orthodoxa* by **Saint John of Damascus,** and *The Magus* by Francis Barrett.

✣**Angel Monks:** Early Eastern authors frequently compared the lives of monks with the lives of angels. They held that monks who led angelic lives would eventually metamorphose into angels.

✣**ANGEL MUSICIANS:** See **Music.**

✣**ANGEL NEWS:** See **Angel Publications.**

✣*ANGEL ON MY SHOULDER:* A 1946 film in which a murdered gangster makes a pact with Satan. The gangster would like to return to earth as a human. His wish is granted and he comes back to earth as a man. While on earth he acts as a judge while trying to outwit Satan. The movie stars Anne Baxter, George Cleveland, Paul Muni, and Onslow Stevens. It was directed by Archie Mayo.

✣**ANGEL ORACLE:** The angel oracle is a divination tool introduced in the book *Ask Your Angels* by authors Alma Daniel, Timothy Wyllie, and Andrew Ramer. The oracle is a means of accessing spiritual information from the angels. It is used in much the same way as other divining tools such as **tarot cards** and rune stones. It is based on C. G. Jung's idea of synchronicity.

✣**ANGEL ORDERS:** See **Orders of Angels.**

✣**ANGEL ORGANIZATIONS:** The following is a listing of angel organizations within the United States. For more membership information, please write to the following addresses: Angel Collectors Club of America (16342 W. 54th Street, Golden, CO 80403); Angelic Alliance (P.O. Box 95, Upperco, MD 21155); Angels of the World (2232 McKinley Avenue, St. Albans, WV 25177); AngelWatch Foundation, Inc. (P.O. Box 1397,

Mountainside, NJ 07092); Questhaven (P.O. Box 20560, Escondido, CA 92029); Tapestry (P.O. Box 3032, Waquoit, MA 02536). (Note: When writing for information, please enclose a business-size, self-addressed stamped envelope.)

✤**Angel Publications:** Popular publications on angels include: *Angel News* (519 W. Plantation Boulevard, Lake Mary, FL 32746); *Angel Times* (4360 Chamblee-Dunwoody Road, Atlanta, GA 30341); *Angelic Thoughts* (42 Pearwood Road, Rochester, NY 14624); and the *Angels Worldwide Newsletter* (Box 54112, Longsdale West PO, North Vancouver, BC V7M 3L5, Canada).

✤***Angel Times:*** See **Angel Publications.**

✤**Angel Walk:** See **Religious Groups.**

✤**Angel Wrapped in a Cloud:** In the Book of Revelation 10:1–3, the apostle **John** is given an apocalyptic vision from an angel who is wrapped in a cloud: "And I saw another mighty angel coming down from Heaven, wrapped in a cloud, with a rainbow over his head; his face was like the sun, and his legs like pillars of fire. He held a little scroll open in his hand. Setting his right foot on the sea and his left foot on the land, he gave a great shout, like a lion roaring. And when he shouted, the seven thunders sounded."

✤**Angel Year:** According to occultists, an angel year is 365 earth years.

✤**Angela of Foligno:** See **Saint Angela of Foligno.**

✤**Angelic:** According to *Webster's New World Dictionary*, the word *angelic* means to be "of an angel, or the angels." It is also defined as being "like an angel in goodness, beauty, and innocence." *Angelic* is also the name of a form of writing created in England by **John Dee** and Edward Kelly during the 1500s. It was named Angelic because Dee used it in his work with the angels. He also used it in magic. Today it is considered to be the most powerful alphabet to be used in magic. Ceremonial magicians use it to record rituals and also to send messages to the angels. It is believed that the writing can open doors to other realms and open up communications with the angels and other spiritual entities. It is also called Enochian, and in some magical workings it is called Celestial.

✤**Angelic Alliance:** See **Angel Organizations.**

✤**Angelic Court:** See **Court of Heaven.**

✤**Angelic Doctor:** A title held by **Saint Thomas Aquinas.** He was given this title because of his studies in and discourses on angels. Aquinas believed that angels were necessary to fill the gap between God and mankind. He held that countless numbers of angels exist, and that they are all immortal.

✣**ANGELIC PRINCES:** A term used when referring to the **Sarim,** a high order of angels.

✣**ANGELIC SCHOOL:** The angelic school is a place where the angels gain knowledge and insights on the mysteries of the universe. When **Enoch** visited the **Sixth Heaven,** he saw angels being schooled in a number of sciences including astronomy, ecology, and oceanography. In addition to the sciences they also studied vegetation on earth and in Heaven. There were also angels who studied the behavior of mankind. In the angelic classroom all of the angels were dressed alike and looked alike and were being taught by the archangels. The **Akashic Records** are thought to be located there. **Asroilu YHWH** is said to be the head of the angelic school.

✣*ANGELIC THOUGHTS:* See **Angel Publications.**

✣**ANGELIC WRITING:** See **Angelic.**

✣**ANGELICO, FRA:** A Florentine painter (also known as Giovanni da Fiesole, 1400–1455) who specialized in painting religious subjects. Many of his paintings include beautiful portrayals of angels, which he depicted as feminine, ethereal, celestial beings. Such paintings of his include *The Angel of the Annunciation*, *The Last Judgment*, *Coronation of the Virgin*, and *St. Dominic.*

✣**ANGELOI:** The last class of angels found within the angel hierarchy created by German philosophic genius and clairvoyant **Rudolph Steiner.** The Angeloi stand one stage higher than mankind. They work more with humans than any other class of angels. The guardian angels are also from the Angeloi class. In most other hierarchies the Angeloi are referred to as **Angels.**

✣**ANGELOLATRY:** The adoration and worship of angels. Throughout history many have speculated on whether it is appropriate to pay homage to angels. Many have held that revering angels is entirely inappropriate, citing the account in the Bible found in Revelation 22:8–9. After the apostle **John** had been shown a vision by an angel, he fell down at the angel's feet and was about to worship him. The angel stopped him, saying, "You must not do that! I am a fellow servant with you and your comrades the prophets, and with those who keep the words of this book. Worship God!" An account found in the *Apocalypse of Zephaniah* seems to support this idea. In this account, while visiting Heaven **Zephaniah** prostrated himself before a great angel named **Eremiel.** Eremiel told him, "Take heed. Don't worship me. I am not the Lord Almighty." *(Apocalypse of Zephaniah 6:15).*

✣**ANGELOLOGY:** The branch of theology that studies the roles, characteristics, and history of angels. Primary sources for studying the angels

include the **Avesta** of Zoroastrianism, the Hebrew and Christian Greek scriptures of the Bible, Islam's Koran, and the Apocryphal and Pseudepigraphical books of Judaism.

✦**ANGELOPHANY:** A term used in angelology meaning a visitation by an angel.

✦**ANGELOS:** An ancient Greek word for "angel." It was derived from the Hebrew word *malakh*, which means "messenger."

✦**ANGELS:** The word *angel* is a generic term that is generally used for all spiritual creatures that dwell in the heavenly realm. The word *angel* means "messenger." It was derived over time from several languages, including the Hebrew word *malakh*, meaning "messenger"; the Persian word *angaros*, meaning "courier"; and the Greek word *angelos*, which also means "messenger." Angels are spiritual beings who perform various services for people on God's behalf. They act as intercessors between God and humankind. This is because God is too overwhelming a force for man to come face-to-face with. According to the Bible no man can see God's face and live (Exodus 33:20). Therefore, angels are thought to be a necessary link between God and humans. ORDERS OF ANGELS. In the angelic hierarchy, Angels are the last order of angels and are only one stage higher than man. These angels work more closely with humans than any other class of angels. The **guardian angels** are from this order. Ruling princes of the order of Angels include Phaleg, **Adnachiel, Gabriel,** and Chayyliel. KNOWLEDGE OF THE ANGELS. The angels are credited with teaching mankind the knowledge of agriculture, meteorology, psychiatry, astronomy, pharmacy, language, writing, medicine, herbal remedies, alchemy, gemology, diagnosing and curing diseases, how to perform abortions, magic, and astrology. (Note: Some of this knowledge was forbidden to humans and the angels who brought it to earth were severely reprimanded.)

✦*ANGELS IN THE OUTFIELD:* A 1951 movie about angels who come to the assistance of the Pittsburgh Pirates baseball team. The angels help the team to rise to the top of their profession after an angel makes a deal with the team's manager. The angel promises to help the team if the manager will change his wicked ways. The film stars Paul Douglas. A remake of the movie was released in 1994, starring Danny Glover.

✦**ANGELS OF FIRE:** A title held by the **Watchers,** who are said to be made of fire.

✦**ANGELS OF THE SEA:** A term used when referring to dolphins.

✦**ANGELS OF THE WORLD:** See **Angel Organizations.**

✦*ANGELS, THE MYSTERIOUS MESSENGERS:* A 1994 television documentary that examines the purpose of angels, and the roles of angels

throughout history. It also gives real-life accounts of people who have had angel experiences. The film is narrated by Patty Duke. It features authors of popular angel books such as **Sophy Burnham, Terry Lynn Taylor, Eileen Freeman,** and Malcolm Godwin.

✤**ANGELUCCI, ORFEO:** In 1952 businessman Orfeo Angelucci was contacted by aliens who informed him that he had a special mission to accomplish while on earth. The beings spoke to him about earth's future and the dangers to the planet. Some have likened his experience to that of the prophet **Ezekiel** in the Bible. His experience has led some to wonder if the angels of the Bible were actually superior extraterrestrials, whose visits to earth could have only been interpreted in ancient times as beings sent from God.

✤**ANGELUS:** A devotional prayer in Catholicism. The prayer is said at morning, noon, and night to commemorate the **Annunciation.** In the Annunciation, the archangel **Gabriel** appeared to the Virgin Mary to announce that she would give birth to the savior.

✤*ANGELUS NOVUS:* A famous painting by **Paul Klee** of an angel. It hangs in the Israel Museum.

✤**ANGELUS OCCIDENTALIS:** A general term used for the various classes of angels found in Judaism, Christianity, Islam, and Zoroastrianism. All four religions believe that the angels emanate from God and are sent forth to administer to the universe and aid mankind.

✤*ANGELWATCH:* A bimonthly newsletter about angels. It was created by **Eileen Freeman,** author of the best-selling angel book entitled *Touched by an Angel.* The newsletter includes angel stories, angel experiences, and is a resource guide. For subscription information write to *AngelWatch*, P.O. Box 1362, Mountainside, NJ 07092. Please enclose a self-addressed stamped envelope.

✤**ANGELWATCH FOUNDATION, INC.:** See **Angel Organizations;** *AngelWatch.*

✤**ANGER, ANGEL OF: Af.** Af represents God's anger toward the sinful state of the world.

✤**ANGERES:** In Sanskrit the word *angeres* means "divine spirit." It is one of the words that the word *angel* was originally derived from.

✤**ANGIRAS:** A variation of ***angeres.***

✤**ANGRA MAINYU:** The spirit of darkness (Satan) in Zoroastrianism. He is **Ahura Mazda**'s (the Supreme Being's) adversary. He is also called the Lie, the destructive spirit, Leader of the Demonic Hordes, and demon of demons. His followers were given the name **daevas** by Zoroaster. From *daevas* comes the word *devil.* Zoroastrians believe that Angra Mainyu resides in a dark abyss in the North. When he manifests, he takes on one

of three forms: a lizard, a snake, or a male youth. He is the creator of death, disease, and evil. Zoroastrians hold him responsible for all of mankind's sorrows. Some Zoroastrians believe that he was created by Ahura Mazda himself and that he eventually turned against him and became his chief opponent. He is also called Ahaitin and Ahriman.

✠**Aniel:** The angel of the sun. He is said to reflect the sun's beauty. Aniel is also a variation of the name **Haniel.**

✠**Animals, Angels as:** According to many accounts of personal angelic experiences published in recent years, angels sometimes take on the forms of animals when manifesting to humans to give assistance. The most common animals they appear as are dogs and birds. They sometimes appear in the form of a dog when protection is needed, or a bird to relay divine messages, or to give encouragement. In addition, certain angels and groups of angels are identified and even represented by animals. In Assyrian art the **Cherubim** were portrayed in many different forms. These included lions, bulls, and sphinxes. The she-demon named **Leviathan** is said to manifest as a large crocodile. The angel **Camael** is said to appear as a leopard when invoked. **Angra Mainyu** takes on the form of either a lizard or a snake. **Adramalec** manifests as a donkey.

✠**Animals, Angels of:** Behemiel and Hariel are guardian angels of domestic animals. The angel who presides over the death of domestic animals is **Hemah.** The angel Jehiel guards and protects animals in the wild.

✠**Animastic:** The name of the guardian angel of Moses.

✠**Animastics:** An order of angels who are great princes in Heaven.

✠**Aniquel:** A variation of the name **Anituel.**

✠**Aniquiel:** A variation of the name **Anituel.**

✠**Anituel:** An angel who turned away from God's divine laws. He later became a prince of the dark spirits and a high-ranking demon of Hell. Variations of the name Anituel are Aniquel and Aniquiel.

✠**Anixiel:** See **Childbirth.**

✠**Aniyel:** A variation of the name **Haniel.**

✠**Anmael:** A fallen angel. According to Judaic legend, Anmael fell from grace when he agreed to reveal the secret name of God to a woman if she would have sexual relations with him.

✠**Annihilation, Angel of: Harbonah.** He is one of the angels of destruction who is sent forward by God to annihilate the evildoers in the world.

✠**Announcements, Angel of:** In Judeo-Christian lore the archangel **Gabriel** is the angel of announcements. In the Bible, Gabriel delivered the important announcements of the births of John the Baptist and Jesus

Christ. In Persian mythology **Surush** is the angel who delivers divine announcements.

✠**ANNOUNCER:** The meaning of the name **Nabu.** Nabu is one of the angels who keeps records for God in Heaven.

✠**ANNUNCIATION, THE:** The title given to the archangel **Gabriel**'s announcement to **Mary** that she was to give birth to the savior. In the Annunciation Gabriel was sent by God to Nazareth to visit a virgin named Mary. The Bible tells us, "In the sixth month of Elizabeth's pregnancy God sent the angel Gabriel to a town in Galilee named Nazareth. He had a message for a girl promised in marriage to a man named Joseph. The girl's name was Mary. The angel came to her and said, 'Peace be with you! The Lord is with you and has greatly blessed you!' Mary was deeply troubled by the angel's message, and she wondered what his words meant. The angel said to her, 'Don't be afraid, Mary; God has been gracious to you. You will become pregnant and give birth to a son, and you will name him Jesus. He will be great and will be called the Son of the Most High God. The Lord God will make him a king, as his ancestor David was, and he will be the king of the descendants of Jacob forever; his kingdom will never end!' " (Luke 1:26–33) The Annunciation has been a favorite subject of artists for centuries. THE ANNUNCIATION IN ART. One of the most popular paintings is **Fra Angelico**'s *Angel of the Annunciation.* Other artists who have portrayed the Annunciation include **Leonardo da Vinci** (*The Annunciation,* ca. 1472, Uffizi Gallery, Florence); Gaudenzio Ferrari (*The Annunciation,* ca. 1512–13, Gemäldegalerie, Berlin); Carlo Crivelli (*Annunciation with Saint Emidius,* 1486, National Gallery, London); Petrus Christus (*Annunciation,* 1452, Gemäldegalerie, Berlin); Orazio Gentileschi (*Annunciation,* ca. 1623, Galleria Sabauda, Turin).

✠**ANNUNCIATION, ANGEL OF THE:** The archangel **Gabriel.**

✠**ANOINTED CHERUB:** According to Judeo-Christian lore, Satan was once the most beautiful angel in Heaven. He was also the Anointed Cherub. He turned away from this favored position because of his desire to be worshiped as a god.

✠**ANPIEL:** A variation of the name **Anapiel YHWH,** a great prince in Heaven.

✠**ANSHE SHEM:** A phrase in which demons are called in some magical practices.

✠**ANTHRIEL:** An angel named by New Age angelologists as one of twelve archangels.

✠**ANUNNA:** An elite group of angels in Akkadian beliefs.

✠**ANUSH:** An attending angel to **Adam** before Adam's great sin. Anush

and the two other attending angels (**Aebel** and Shetel) returned to Heaven after Adam and Eve were cast out of Paradise.

✣**APAOSHA:** The demon who caused drought, in ancient Persian lore. His antithesis is **Tishtrya** the angel of rain.

✣**APAP'EL:** One of the seventy-eight names of **Metatron.**

✣**APHREDON:** In **gnosticism** he is the angel who governs the indivisible.

✣**APOCALYPSE, ANGEL OF THE:** The angel who heralds the news of the end of the world. Several angels hold the title of the angel of the Apocalypse. They include **Gabriel, Haniel, Raphael, Michael, Oriphiel, Sammael,** and **Zachariel.**

✣**APOCALYPSE OF ZEPHANIAH:** See **Zephaniah.**

✣**APOCRYPHA:** Fourteen books of the Septuagint (Greek version of the Old Testament) that were left out of the Holy Canon because of doubtful authorship. The majority of the scriptures of the Apocrypha were composed during the Jewish exile in Babylonia (586 to 538 B.C.). During the second century B.C., they were translated from Hebrew to Greek. The books consist of the first and second books of Esdras, Tobit, Judith, Esther, The Wisdom of Solomon, Ecclesiasticus, Baruch, Letter to Jeremiah, Prayer of Azariah, The Song of the Three Young Men, Susanna, Bel and the Dragon, The Prayer of Manasses, and the first, second, third, and fourth books of Maccabees. It is believed that the rabbi of the period left the books out of the Holy Canon not only because of doubtful authorship, but also because of the many listings of angels. The presence of so many angels threatened the Judaic belief in monotheism. The rabbi of the period felt that the books bordered on paganism because angels were named for almost every function of the universe, just as the pagan gods and goddesses of the day were. See **Pseudepigrapha.**

✣**APOLLION:** A variation of the name **Apollyon.**

✣**APOLLYON:** Chief of the Demonic Locusts. The name Apollyon is also the Greek name for **Abaddon,** the angel of the abyss. Variations of the name Apollyon are Apollion, Appollyon, and Appolyon.

✣**APOSTATE ANGEL(S):** Angels who have turned against God's laws. They are also called fallen angels and demons. The first apostate angel was Satan. He became an apostate angel when he told the first lie to Eve in the Garden of Eden. The angels who followed him also became apostates. Others include the **Watchers,** who left their positions in Heaven to come to earth to have sexual relations with women (Genesis 6:2). Since this was a forbidden act, they, too, became apostate angels. In regard to these angels, the Bible states, "Remember the angels who did not stay within the limits of their proper authority, but abandoned their own

dwelling place: they are bound with eternal chains in the darkness below, where God is keeping them for that great Day on which they will be condemned" (Jude 6).

✦**APOSTLE(S), ANGEL OF THE:** Helped Jesus' twelve disciples. After the death of Jesus, the apostles went forward in the ministry following in his footsteps. They performed many miracles, such as healing the sick and casting out demons. Out of jealousy of the apostles' successful ministry, the Sadducees (a Jewish sect of the time) had the apostles thrown into prison. During the night an angel of the Lord came and released them. Acts 5:19–20 tells us: "But that night an angel of the Lord opened the prison gates, and led the apostles out, and said to them, 'Go and stand in the Temple, and tell the people all about this new life.' "

✦**APPARITIONS:** The name of a high order of angels.

✦**APPEARANCE OF ANGELS:** In the Bible, the first angels appeared as ordinary men who ate and drank with the prophets. The Book of Genesis 18:1–2 tells us, "As Abraham was sitting at the entrance of his tent during the hottest part of the day, he looked up and saw three men standing there. As soon as he saw them, he ran out to meet them." However, as the centuries unfolded, the appearance of angels changed. IN ART. Throughout history the angels have appeared in art in various ways. They have been portrayed as genderless, winged beings, dressed in long white robes; as chubby, little babies called **putti;** as musicians playing instruments; and as soldiers dressed in armor. They are often described in scripture as fear-inspiring creatures. For example, in Revelation the Cherubim are described as having "many eyes"; and in the chronicles of **Enoch,** the **Kalkydra** are described as having heads of crocodiles and bodies of lions. EARTHLY VISITATIONS. When visiting mortals, angels take on a variety of appearances. How they appear depends on a person's beliefs, cultural or religious. For example, an angel would probably not appear to a Buddhist believer in a halo, white robe, and wings. That is the image of a traditional Judeo-Christian angel. Angels generally appear in a form that is acceptable to the particular individual they are visiting. Joan of Arc saw angels with auras, long robes, and wings. During World War I, when appearing to soldiers in battle, angels took on the forms of spectral riders with bows and arrows. According to modern reports, the angels often come disguised as mortals. This can be a man, woman, or child of any race or culture. Once they have given the assistance needed, they simply vanish. Many times, not until the encounter is over does a person realize he or she has met an angel. There have also been reports of angels appearing as animals, such as birds to bring messages, and dogs for protection. In their natural state

they are beings of light and energy. On rare occasions, the angels will appear as closely as possible to their natural state, either as a brilliant light or spirals of light.

✣**Apple Tree, Angel of the:** It was the archangel **Gabriel** who first planted the apple tree in the Garden of Eden.

✣**Appollyon:** A variation of **Apollyon.**

✣**Appolyon:** A variation of **Apollyon.**

✣**April, Angel of:** In Judaic Christian lore the angel of April was Asmodel. In Persian mythology it was **Ordibehasht.**

✣**Apsaras:** Beautiful fairies of Hindu lore. They specialize in giving sensual pleasure to the gods. They were sometimes sent from Heaven to prevent wicked men from doing harm, by distracting them with their beauty and sexual expertise.

✣**Apsu:** In Babylonian mythology, Apsu is the female angel of the abyss.

✣**Aquariel:** An angel named by New Age angelologists as one of twelve **archangels.**

✣**Aquarius, Angel of:** The archangel **Gabriel.**

✣**Aquinas, Thomas:** See **Saint Thomas Aquinas.**

✣**Arabi, Ibn:** A famous Sufi poet who held that his famous book of poetry, *The Meccan Revelations*, was given to him by the angel of inspiration.

✣**Arabia:** Arabic beliefs in angels stem from their belief in Islam. Islam's Holy Koran speaks of four archangels who are charged with safeguarding mankind and keeping track of the good and bad deeds of men. They are **Mikhail,** who provides men with food and knowledge; **Jibril,** the faithful servant, who brought a revelation to **Muhammad; Azrael,** the angel of death; and **Israfel** the angel of **music.** In rites of exorcism, the Arabs call on guardian angels. These angels include Ahjmael, Amrael, Amwakel, Atail, Azarail, Dardail, Durbail, Hamwakil, Itrail, Kharurail, Lumail, Mahkail, Ruyail, Sarakikail, Sarhmail, and Tankfil.

✣**Arabot, Angels of:** Arabot is the name of the **Seventh Heaven.** God and the highest orders of angels dwell here, including the Seraphim, Cherubim, and the throne angels. In addition, there are 496,000 camps of ministering angels. Each camp is said to have 496,000 angels. Each angel of these camps is brilliant in appearance and as large as a great sea. Arabot is where the court of Heaven convenes. It is also where God will judge the souls of men on judgment day. When the angels stand before God's throne, they are in four rows. At the head of each row stands a great prince of Heaven. In the Third Book of Enoch, **Metatron** explains to **Enoch** how it is that so many angels are able to stand before God: "Just as a bridge is laid across a river and everyone crosses over it, so a

bridge is laid from the beginning of the entrance to its end, and the ministering angels go over it and recite the song before God." The archangel **Michael** is the ruling prince of Arabot.

✠**ARACIEL:** A variation of the name **Araqiel,** the angel of geography.

✠**ARAEL:** The angel of birds. The Testament of **Solomon** lists him as one of the archangels. He is also an angel who can thwart the powers of Sphandor (a demon who paralyzes limbs). The name Arael is also a variation of the name **Ariael,** who is known as the Lion of God.

✠**ARAKEB:** One of the leaders from the group of **Watchers** who came to earth to pursue women.

✠**ARAKIBA:** An angel from the class of angels called **Watchers.**

✠**ARAKIEL:** A variation of the name **Araqiel.**

✠**ARALIM:** Another name for the order of angels called **Thrones.** The Thrones inspire confidence in the power of God. Variations of the name Aralim are Arelim and **Erelim.**

✠**ARAMAEANS:** The Aramaeans worshiped the angel **Rimmon** as a god. Rimmon was the angel of storms.

✠**ARAMAIC:** Another name for the angel **Gader'el.** Gader'el taught mankind how to construct and manufacture arms.

✠**ARAMYAH:** One of the seventy-eight names of **Metatron.**

✠**ARAPIEL YHWH:** A great angelic prince in Heaven.

✠**ARAQIEL:** The angel who taught earth's geography to humankind. He is also one of the five angels who lead the souls of men to the judgment of God after they reach Heaven. Variations of the name Araqiel are Araciel, Arakiel, Arkiel, Arqael, and Araquiel.

✠**ARAQUIEL:** A variation of the name **Araqiel.**

✠**ARARA:** An angel from the Testament of **Solomon.**

✠**ARARIEL:** A variation of the name **Ariael.**

✠**AR'ARYAH:** One of the seventy-eight names of the mighty angel **Metatron.**

✠**ARAZIEL:** A variation of the name **Arazyal.**

✠**ARAZYAEL:** A variation of the name **Arazyal.**

✠**ARAZYAL:** A leader of the **Watchers.** Arazyal instigated the idea of the Watchers coming to earth to have sexual relations with women. The angels who listened to him were severely punished for their transgression. A variation of the name Arazyal is Arazyael.

✠**ARCH FIEND:** A title held by **Satan** the Devil.

✠**ARCHAI:** An order of angels found in various angelologies. They are also called the Original Forces. They govern the realm from Venus to Earth. According to German clairvoyant **Rudolph Steiner,** the Archai

come to earth in the form of saints, prophets, and other spiritual leaders. They come to guide and lead humankind to a higher level of spirituality.

✣**Archangel Gabriel:** See **Gabriel.**

✣**Archangel Michael:** See **Michael.**

✣**Archangel Raphael:** See **Raphael.**

✣**Archangel Uriel:** See **Uriel.**

✣**Archangeloi:** Another name for the archangels.

✣**Archangels:** High-ranking angels who act as messengers to God. They are thought to be the most important mediators between God and mankind. The word *archangel* is often misapplied, as it is used as a generic term referring to all angels above the order of **Angels.** In the angelic hierarchy they are one step above the Angels. Archangels in Religion. Islam recognizes four archangels. They are **Jibril, Mikhail, Azrael,** and **Israfel.** Judaism and Christianity recognize seven archangels. The four most well known are **Raphael, Gabriel, Michael,** and **Uriel.** The names of the other three are uncertain and have been a source of debate by theologians for centuries. They are thought to be three of the following angels: **Raziel, Remiel, Sariel, Metatron, Anael, Raguil, Barakiel, Chamael, Jophiel, Zadkiel,** Jeduhiel, **Simael, Zaphiel,** and **Aniel. Enoch** names the seven archangels as Uriel, Raguil, Michael, Saraqael, Gabriel, **Haniel,** and Raphael. Some New Age angelologists believe there to be twelve archangels instead of the traditional seven. They include Anthriel, Aquariel, **Chamuel,** Gabriel, Jophiel, Michael, Omniel, Perpetiel, Raphael, Uriel, Valeoel, and Zadkiel. The ruling princes of the order include Metatron, Raphael, Michael, Gabriel, **Barbiel,** Jehudiel, and Barakiel. In addition, the archangels command the heavenly army in an ongoing war with Satan and his legions of angels. In some hierarchies they are referred to as the Archangeloi.

✣**Archangels of Punishment:** See **Punishment.**

✣**Archas:** One of the angels who watches over the earth.

✣**Archetypal Angel(s):** The gods and goddesses of the polytheistic religions, such as those of ancient Greece, Rome, Egypt, and India, were the archetypal angels of Judaism, Christianity, and Islam. Some of the primary gods and goddesses that the angels were patterned after include the Greek god **Eros,** the Greek god **Hermes,** the Roman god **Cupid,** the Greek goddess **Iris,** the Roman god **Mercury,** the Egyptian goddess **Isis,** and the Greek muses **Calliope, Clio, Erato, Euterpe, Melpomene, Polyhymnia, Terpsichore,** and **Thaleia.**

✣**Archives, Angel of the:** The angel responsible for maintaining the heavenly archives is **Radweri'el YHWH.** A passage in 3 Enoch talks

about Radweri'el YHWH's role as the heavenly archivist: "He takes out the scroll box in which the book of records is kept, and brings it into the presence of the Holy One [God]. He breaks the seals of the scroll box, opens it, takes out the scrolls and puts them in the hand of the Holy One. The Holy One receives them from his hand and places them before the scribes, so that they might read them out to the Great Law Court which is the height of the Heaven of Arabot, in the presence of the Heavenly household" (3 Enoch 27:1–2). (Note: The Book of Records is the record of mankind's deeds. It is the basis from which God's judgment is formed.)

✤**ARCHON(S):** A high-ranking order of angels. The Archons are guardians of entire nations. The archangels **Gabriel, Michael, Raphael,** and **Uriel** are among some of the many angels who make up the Archons. In gnosticism, the Archons are named Jaldabaoth, Jao, Sabaoth, Adonaios, Astanphaios, Ailoaios, and Oraios. They are equated in some writings with the **Aeons.** DEMON ARCHONS. In gnosticism, seven Archons represent the seven deadly sins. The names of these **Archons** are **Pride,** Envy, Wrath, Lust, **Sloth, Greed,** and **Falsehood.** They are equated with seven planetary bodies: Pride—Jupiter; Envy—Moon; Wrath—Mars; Lust—Venus; Sloth—Saturn; Greed—Sun; Falsehood—Mercury. The antitheses of these demon Archons are Pride—**Zadkiel;** Envy—Gabriel; Wrath—**Sammael;** Lust—**Aniel;** Sloth—**Kafziel;** Greed—Raphael; Falsehood—Michael.

✤**ARCICIAH:** One of the angels who watches over the earth.

✤**ARDARCEL:** The angel of fall.

✤**ARDAREL:** An angel who presides over the element of **fire.**

✤**ARDIFIEL:** One of the twenty-eight angels who presides over the **lunar mansions.**

✤**ARDORS:** A variation of the name **Ardours.**

✤**ARDOS:** The name of the top of **Mount Hermon.** Here two hundred angels descended after deciding to come to the earth to have sexual relations with mortal women. These angels were of the **Grigori** class.

✤**ARDOURS:** An order of angels found in various angelologies. They are also featured in John Milton's poem ***Paradise Lost.*** A variation of the name Ardours is Ardors.

✤**ARDVAHISHT:** Another name for **Asha,** an angel found in Zoroastrianism.

✤**ARDVI SURA ANAHITA:** The angel of fertility in Zoroastrianism. She presides over water and fruitfulness on the earth. According to Zoroastrian lore, she sanctifies the seeds of men, purifies the wombs of women, and cleanses their breast milk. She is beautiful and strong. Born from nobility, she wears a golden tiara that holds a hundred stars. She drives a

chariot that is pulled by four strong horses named rain, sleet, cloud, and wind. She also fertilizes crops and nurtures livestock. Variations of the name Ardvi Sura Anahita include Anahita and Anaitis.

✠**Arearos:** A variation of the name **Armaros.** Armaros was one of the angels from the group of **Watchers** who came to the earth to pursue women.

✠**Arelim:** Another name for the order of angels called **Thrones.**

✠**Arfiel:** An angel who stands guard over the palace of Raquia, the **Second Heaven.**

✠**Ariael:** An angel who belongs to the order of angels called **Thrones.** He is known as the Lion of God. He is the Lord of the Earth and Prince of Waters. In ***Paradise Lost***, John Milton portrayed him as a fallen angel who was defeated by **Abdiel** during the war in Heaven. Variations of the name Ariael are Arariel, Ariel, and **Arael.**

✠**Ariel:** A variation of the name **Ariael.**

✠**Aries, Angel of: Machidiel.**

✠**Arioch:** An angel who fell from grace.

✠**Ariokh:** A variation of **Ariukh.**

✠**Aristaqis:** One of several angels who brought the secret knowledge of Heaven to earth.

✠**Ariukh:** God assigned Ariukh along with another angel named Pariukh to be a guardian over the writings of **Enoch.**

✠**Ark:** See **Ark of the Covenant.**

✠**Ark of the Covenant, Angels of the:** The Ark of the Covenant was a gold-covered wooden chest that held the two stone tablets on which the Ten Commandments were written. At each end of the Ark was a golden sculptured Cherub with its wings spread holding up the Ark. The instructions for the making of the Ark are given in the Book of Exodus 25:17–20: "And you must make a cover of pure gold, two and a half cubits its length and a cubit and a half its width. And you must make two cherubs of gold. Of hammered work you are to make them on both ends of the cover. And make one cherub on this end and one cherub on that end. On the cover you are to make the cherubs at its two ends. And the cherubs must be spreading out their two wings upward, screening over the cover with their wings, with their faces one toward the other. Toward the cover the faces of the cherubs should be." (Note: *Cherub* is the singular of *Cherubim.*) The **Cherubim** symbolized God's protective spirit over the Hebrews, and God's sacred knowledge written on the tablets. According to Judaic lore, the names of the angels depicted on the Ark were Zarall and Joel.

✠**Arkiel:** A variation of the name **Araqiel,** the angel of geography.

✠**ARMAGEDDON:** The final war between the forces of good and evil. In the war the archangel **Michael** will lead the heavenly army against Satan and his demons. It is prophesied in the Book of **Revelation** that the angels will win in the war and will lock Satan and his followers away for a thousand years in the **abyss.** There are five angels of judgment who, once the war is finished, will lead the souls of man to stand before the judgment of God. They are **Araqiel,** Rumael, Samiel, **Uriel, Aziel.**

✠**ARMAITI (FIT MINDEDNESS):** The angel of devotion in Zoroastrianism. She is also one of the **Amesha Spentas** (archangels), and the protector of the earth. She embodies religious unity, worship, and devout obedience. Because of Zoroaster's deep devotion and obedience to God, she is said to have appeared to him personally. She is troubled when the wicked are not justly punished, and joyful when the righteous care for the land and cattle. Those in opposition to her include Taromaiti, also called Presumption, and Pairimaiti, whose name means "crooked-mindedness."

✠**ARMAROS:** One of the angels who came to the earth to have sexual relations with women. He is also one of the angels who brought the secrets of Heaven to humans on earth. Variations of the name Armaros are Armers, Arearos and **Pharmoros.**

✠**ARMEN:** One of several angels who brought the secret knowledge of Heaven to earth.

✠**ARMERS:** A variation of **Armaros.**

✠**ARMIES:** The Book of Job 25:3 asks, "Is there any number to his armies?" The name *armies* is another name for the Celestial Army, which is God's army of angels in Heaven. These angels, at the command of the archangel **Michael,** cast Satan and his demons out of Heaven.

✠**ARMISAEL:** The guardian angel of the womb and unborn. He is summoned during the time of childbirth for a successful delivery.

✠**ARMOR:** Angels are sometimes depicted in art suited in armor. This symbolizes their role in the ongoing battle of good versus evil, and also the war in Heaven. The archangel **Michael** is usually depicted in armor, carrying a shield and unsheathed sword. This represents his roles as God's Warrior, and commander in chief of the Celestial Army.

✠**ARQAEL:** A variation of the name **Araqiel.**

✠**ARROW:** A symbol of the archangel **Raphael.** He is sometimes portrayed in art as carrying a sharp arrow.

✠**ARSABRSBIAL:** An angel who stands guard over the palace of Makon, the **Sixth Heaven.**

✠**ARSIEL:** A fallen angel who is referred to as the Dark Prince of Gehenna.

✣**Arson:** An angel who safeguards the east wind.

✣**Art:** The subject of angels has been the inspiration for many great artists. Throughout art history, angels can be found in paintings, drawings, illustrations, and sculpture. Some of the world's greatest masterpieces reflect the beauty and majesty of the angels. In the ancient world, angels could be found in the artwork of Mesopotamia, Egypt, Greece, Rome, Asia Minor, and India. As time passed, the images of angels changed. They have been depicted as babies, youths, adults, and birds. During the Byzantine period angels were portrayed as male. Gothic angels looked like adolescents. Thirteenth-century angels were masculine and strong in appearance. Angels of the fourteenth, fifteenth, and sixteenth centuries were portrayed with an air of youth, innocence, and vitality. Later they took on a more androgynous appearance. During the seventeenth century artists portrayed angels in the ways they personally viewed them. In addition, the way angels are depicted in art often reflects the individual characteristics of the angel. For example, the archangel **Michael,** leader of the Heavenly Army, is often portrayed in armor or carrying an unsheathed sword. **Gabriel,** the angel of revelation, is sometimes shown carrying a torch. The depiction of angels with wings became popular during the Renaissance. In the later part of that era, they were often portrayed as chubby little babies known as Cherubs. **Aureoles** became popular during the Renaissance as well. Many paintings show angels, saints, and holy people as having an aureole surrounding either the head or body. Famous artists who have portrayed angels in their work include: **Fra Angelico, William Blake, Sandro Botticelli, Marc Chagall, Eugène Delacroix, Gustave Doré, Piero della Francesca, Paul Gauguin,** Vincent van Gogh, El Greco, Edouard Manet, **Michelangelo Buonarroti, Lorenzo Monaco, Raphael Santi, Rembrandt Harmenszoon van Rijn,** Peter Paul Rubens, Titian, Sir Anthony Van Dyck, Jose Maria Velasquez, and **Leonardo da Vinci.** See **Appendix 4.**

✣**Artosael:** A demon who causes problems with the eyes. He can be thwarted by the angel **Uriel.**

✣**Arts, Angel of:** See **Arts and Music.**

✣**Arts and Music, Angels of:** The archangel **Uriel** is the angel of arts and music. In Greek mythology **Melpomene, Thaleia, Euterpe,** and **Polyhymnia** were the muses of the arts.

✣**Aryan(s):** Aryan beliefs in angels and angelic-type deities date back to 2500 B.C., when the Aryans settled in Iran. They believed in spiritual beings called **Ahuras,** also known as the gods of hidden knowledge. The Ahuras later became angels in Persian lore. In addition, the Aryans

believed in devas and nature spirits. One Aryan angelic-type deity was Dyeus, god of the sky. Dyeus was believed to bring rain. He was also guardian of the Aryan people. According to lore, he destroyed their adversaries with storms and bolts of lightning. His mate was the earth goddess, who caused the vegetation to grow. Other angelic deities included the sun god, the moon god, the god of dawn, and the god of the flame. These gods and goddesses were transformed into angels in later history.

✤**ASAEL (MADE BY GOD):** One of the **Watchers** who fell from God's favor when he came to the earth to cohabitate with women and produce offspring. Asael is also a variation of the name **Asel.**

✤**ASAPH:** An angel credited with writing Psalm 50 and Psalms 73–83 of the Bible. In Heaven he commands the angels who continuously sing praises to God.

✤**ASASYAH:** One of the seventy-eight names of **Metatron.**

✤**ASBEEL (GOD'S DESERTER):** A fallen angel from the class of angels known as the **Watchers.** In the chronicles of **Enoch** he is listed as having led the angels into disobedience by encouraging them to pursue mortal women. Asb'el is a variation of Asbeel.

✤**ASB'EL:** See **Asbeel.**

✤**ASCENSION:** In religious and spiritual beliefs, the word *ascension* is associated with souls rising to Heaven after death. Many believe that angels escort the soul as it ascends to Heaven. In the modern era the word *ascension* is defined in a new way. There is the belief that some people ascend to a higher state of being and later return to earth to become teachers and healers as Jesus was. It is believed that the earth will evolve from the third dimension to the fifth dimension. During this evolution, the earth's atmosphere will greatly shift, causing climatic disturbances such as storms, great earthquakes, and other adverse conditions. Those who come back to teach after their ascension will prepare the people of the earth for the move into the fifth dimension. The angels are said to be working with the ascended masters who are overseeing this change. One of the leaders is the archangel **Michael** (Note: Eric Klein's book *The Crystal Stair* features channeled information from higher beings regarding the ascension. It also includes messages from the archangel Michael.)

✤**ASCENSION OF CHRIST:** During his ascension, Jesus was escorted to Heaven by two angels. The Bible describes them as "two men in white garments" (Acts 1:10–11). As the apostles watched Jesus ascend, the angels informed them that Jesus would return in the same manner. According to lore, these angels were from the class of angels called

Virtues. It is said that it took Jesus and the angels three days to ascend to the **Seventh Heaven** (also known as Arabot).

✤**ASDER'EL:** An angel from the order of angels called the **Watchers.** Asder'el brought the knowledge of the phases of the moon to earth. This knowledge continues to be used throughout the world to this day.

✤**AS'EL:** A variation of **Asel.**

✤**ASEL:** One of the leaders of the **Watchers.** Asel along with many other Watchers sinned against God's laws when they came to earth to pursue women. Variations of the name Asel are As'el and Asael.

✤**ASHA:** The male counterpart of **Ashi,** an angel in Zoroastrianism. Asha is the angel of truth and the protector of fire. Considered the most beautiful of all the **Amesha Spentas,** Asha represents divine law, order, and morality. Those who follow him are called Ashavan. Those who do not follow him cannot enter Heaven. Godly people pray to see Asha so that they may follow him to Paradise where they will live forever in peace and righteousness. He fights death, the wicked, sickness, and all that is in opposition to the goodness of **Ahura Mazda** (God). In Hell he makes certain that the good are not disciplined beyond what their transgression merits. **Indra,** the spirit of apostasy, is his opponent. This is because apostasy lures men away from God. He is also called Asha Vahishta.

✤**ASHA VAHISHTA:** Another name for **Asha.**

✤**ASHAVAN:** The name of the followers of **Asha,** the angel of truth, in Zoroastrianism.

✤**ASHI:** The angel of blessings in Zoroastrianism. The female form of **Asha.**

✤**ASHMA DAEVA:** A variation of the name of **Aeshma Daeva,** a high-ranking demon.

✤**ASHMEDAI:** A messenger of God in Judaism. In some writings he is considered evil. According to lore, Ashmedai was the serpent who deceived Eve in the Garden of Eden.

✤**ASHRULYAI:** An angel who stands guard over the palace of Wilon, the **First Heaven.**

✤**ASMADAI:** A variation of the name **Asmodeus.**

✤**ASMODAI:** A variation of the name **Asmodeus.**

✤**ASMODEL:** The angel who governs the month of April.

✤**ASMODEUS:** The angel of judgment. Asmodeus was first found in Persian lore (originally his name was **Ashma Daeva**). Gradually he was adopted into Judaism where he became a high-ranking demon. Banished to Egypt by the archangel **Raphael,** Asmodeus ended up in Hell where he became controller of the gaming houses. He is said to be the child of Tubal-Cain and **Naamah.** King **Solomon** once had him captured and brought to him for interrogation. Asmodeus told Solomon that he was

the offspring of a human and an angel. His demonic activity includes plotting against newlyweds and marring the beauty of virgins. According to the Testament of Solomon, Asmodeus can be rendered powerless by the archangel Raphael, as well as a liver and smoking gall of a fish. Variations of the name Asmodeus are Asmadai and Asmodai.

✣**ASPIRATIONS, ANGEL OF:** The archangel **Gabriel.**

✣**ASROILU YHWH:** A great angelic prince in Heaven. He is head of the angelic school. The angelic school is a place where the angels gain knowledge and insights on the mysteries of the universe.

✣**ASSUMED BODIES:** A term referring to the bodies that angels take on to perform their earthly missions. Angels are thought by many theologians and scholars to be incorporeal beings lacking in substance, taking on assumed bodies when they come to earth. Some have contended that these bodies are not real bodies at all, but visions of bodies that are incapable of performing the natural functions of an earthly body. However, the Bible contradicts this thinking. In their assumed bodies, the first biblical angels ate and drank with the prophet **Abraham** (Genesis 18:1–8). In addition, there were angels who came to earth and had sexual relations with women, with whom they also fathered children (Genesis 6:2). See **Nature of Angels.**

✣**ASSYRIA(NS):** The Assyrian cosmology included several angelic-type deities. There was Barku, the god of storms. Barku was another name for **Rimmon,** an angel of storms. For the exorcism of demons, Assyrians called on Lamassu, a deity who thwarted evil spirits. There were also the Lumazi, spirits who the Assyrians believed created the universe.

✣**ASTANPHAEUS:** An angel of the **presence.**

✣**ASTANPHAIOS:** One of the seven **Archons** (angels) of gnosticism.

✣**ASTAROTH:** A high-ranking demon in Hell. He is the masculine form of **Astarte.**

✣**ASTARTE:** The female equivalent of the demon **Astaroth.** To some she is the she-demon who rules the souls of the dead. To others she is the **Queen of Heaven.** The Egyptians and the Indo-Europeans worshiped her as a goddess. In Aramaic she was known as the Morning Star of Heaven. Other names by which Astarte has been called include Astroarche, **Athtar, Isis,** Nut, Hathor, Stella Maris, and Venus in the Morning.

✣**ASTAS:** One of the seventy-eight names of **Metatron.**

✣**ASTERAOTH:** An angel who has the ability to thwart the demon named **Power.**

✣**ASTROARCHE:** Another name for **Astarte.**

✣**ASTROLOGY, ANGEL OF: Baraqiyal.** Baraqiyal brought the knowledge

of astrology to the earth. This knowledge has been widely used for centuries and is still being used around the world today. Astrology was considered one of the mysteries of Heaven. Baraqiyal fell from grace when he revealed this knowledge to mankind.

✠**ASTRONOMY, ANGEL OF: Kokabi'el.** Kokabi'el brought to the earth the knowledge of the stars and the constellations.

✠**ASURAS:** Another name for the Persian angels called **Ahuras.**

✠**ASURYAL:** An angel from the chronicles of **Enoch.** God sent Asuryal to warn **Noah** of the impending flood.

✠**ATAIL:** An angel summoned in Arabic ceremonies to ward off evil spirits.

✠**ATAR:** The angel who presides over fire in Zoroastrianism.

✠**ATARCULPH:** A fallen angel.

✠**ATATYAH:** One of the seventy-eight names of **Metatron.**

✠**ATHANASIUS, SAINT:** See **Saint Athanasius.**

✠**ATHENA:** The goddess of war and peace in Greek mythology. In the first book of the ***Iliad*** (a Greek epic poem), Athena acts as a guardian spirit toward Achilles. Only he can see her and hear her. She comes to give him advice on how to perform in combat against Agamemnon. In the ***Odyssey***, **Ulysses** is several times rescued by **Zeus** through the intervention of Athena, again posing as a guardian spirit.

✠**ATHENIEL:** One of twenty-eight angels who preside over the **lunar mansions.**

✠**ATHTAR:** The Egyptian name for **Astarte,** a she-demon. The Egyptians referred to her as Venus in the Morning.

✠**ATLIEL:** One of twenty-eight angels who preside over the **lunar mansions.**

✠**ATONEMENT DAY:** See **Day of Atonement.**

✠**ATRUGIEL YHWH:** A great angelic prince in Heaven.

✠**ATTARIS:** An angel who presides over the winter season.

✠**ATTARYAH:** One of the seventy-eight names of the mighty angel **Metatron.**

✠**ATUNIEL:** The angel of **fire** in rabbinic lore.

✠**AUFIEL:** A variation of the name **Haniel.** Haniel is the angel of Venus and the angel of love.

✠**AUGUST, ANGEL OF: Hamaliel.** He is also the angel of Virgo.

✠**AUGUSTINE, SAINT:** See **Saint Augustine.**

✠**AUPHANIM:** A variation of the name **Ophanim.** Ophanim is another name for the order of angels called the **Thrones.**

✠**AUREOLA:** See **Aureole.**

✠**AUREOLE(S):** Père Lamy once wrote, "Their garments are white, but

with an unearthly whiteness. I cannot describe it, because it cannot be compared to earthly whiteness; it is much softer to the eye. These bright Angels are enveloped in a light so different from ours that by comparison everything seems dark." In his *Divine Comedy*, **Dante** wrote, "They had their faces all of living flame, And wings of gold and all the rest so white that never snow has known such purity." Angels are often described in scripture and literature with phrases such as "white as snow," "like lightning," and "shining ones." These terms all refer to the brilliant light that the angels radiate. This light is called the aureole. It is a radiant light that encircles the head or body of an angel. This light is said to be different from what humans perceive on earth. It is a brilliant light, but not blinding. It symbolizes God's divine light, the purity of the angels, and their holy position in Heaven. The higher their position in the angelic hierarchy, the more radiant the light becomes. The Seraphim and Cherubim are the highest angels in Heaven. According to scripture, they are so radiant that the other angels cannot look upon them. A variation of *aureole* is *aureola*. See **Halo.**

✣**AURIEL:** The angel of night. The name Auriel is a variation of **Uriel.**

✣**AUSIEL:** The angel of **Aquarius.** A variation of the name Ausiel is Ausiul.

✣**AUSIUL:** A variation of the name **Ausiel.**

✣**AUTHORITIES:** Another name for the class of angels called **Powers.** The Powers are the angels who bring balance to the earth.

✣**AUTUMN, ANGEL OF:** The archangel **Michael.** The angels **Guabarel,** Tarquam, and **Gabriel** have also been listed as angels of autumn.

✣**AVARTIEL:** An angel who, when summoned, protects individuals from wicked spirits.

✣**AVATAR(S):** Ten semi-angelic beings in Hinduism who were incarnations of **Vishnu.** When manifested, they came in human and animal form. The names of the avatars are Buddha, Kalki, Krishna, Kurma, Matsga, Narasimha, Parasurana, Rama, Vamana, and Varaha.

✣**AVENGING ANGELS:** Angels who punish the wicked in Hell.

✣**AVESTA, THE:** The holy book of **Zoroastrianism.** The Avesta includes the Gathas, which are twenty-one hymns of Zoroaster; and the Yasna, a collection of prayers and invocations. In the Avesta, Zoroaster wrote down his experiences with numerous angels. Included are **Ahura Mazda,** the Supreme Being; **Angra Mainyu,** the spirit of darkness; the **Amesha Spentas,** archangels; and ministering angels.

✣**AVIAL:** An angel who stands guard over the palace of Zebul, the **Fourth Heaven.**

✣**AVICENNA:** Persian philosopher and physician (A.D. 980–1037). He

was the most renowned philosopher in Medieval Islam. Avicenna believed that the angels are responsible for the movement, balance, and order of the universe.

✤**Ayil:** The angel of **Sagittarius.**

✤**Azael (Whom God Strengthens):** In the chronicles of **Enoch** he was a ministering angel in Heaven. He later became a fallen angel when he came to the earth along with **Uzzah** and **Azzah** and taught sorcery to humans. He also had sexual relations with a mortal woman named **Naamah.** She later gave birth to a son and named him Azza, which means "strong one."

✤**Azarail:** An angel summoned in Arabic beliefs for help in chasing away evil spirits.

✤**Azarias:** An alias used by the archangel **Raphael** in the *Book of Tobit*, where he is a companion to the young **Tobias.**

✤**Azariel:** An angel that is called upon to thwart evil spirits. He is also one of twenty-eight angels who preside over the **lunar mansions.**

✤**Azaril:** A variation of the name **Azrael,** the angel of death in Islam.

✤**Azaz'el:** Chief of the **Watchers.** God blamed Azaz'el for the Watchers coming to earth and teaching humankind the secrets of Heaven. Azaz'el taught humans the art of making knives, swords, shields, and breastplates. He taught women to use jewelry and cosmetics. Because of this God had **Raphael** bind him and throw him into an abyss in the desert in Duda'el. Boulders were thrown on top of him. His face was covered so that he could not see the light. In the occult Azaz'el is a demon. In Judaic lore, it was Azaz'el who refused to bow down to Adam, whom God had placed above the angels. See **Day of Atonement.**

✤**Azbogah YHWH:** A great angelic prince in Heaven. He clothes the new arrivals in Heaven in garments of righteousness.

✤**Azeruel:** One of the angels of the twenty-eight **lunar mansions.**

✤**Aziel (He Whom God Gives Strength):** The angel of hidden treasures. He is one of the five angels of judgment who lead the souls of man to stand before the judgment of God. He is also listed as one of the angels of the twenty-eight **lunar mansions.**

✤**Azrael:** The angel of death in both Islam and Judaism. In Judeo-Christian beliefs he is the archangel **Raphael.** According to Islamic beliefs, Azrael is seated on a throne in Makon, the **Sixth Heaven.** Variations of Azrael are Azaril and Izrail.

✤**Azriel:** One of the leaders of the angels of destruction. He is also an angel who watches over the earth.

✤**Azur:** The angel who ruled the month of November in ancient Persia.

✤**AZURAS:** A variation of the name **Ahuras,** which are angels in Persian mythology.

✤**AZZA:** A variation of the name **Shemyaza.** It is also the name of a son of **Azael** and a mortal woman named **Naamah.**

✤**AZZAH:** In 3 Enoch, Azzah is a ministering angel who questions God about his making **Enoch** a lofty angel and giving him a high position in Heaven. Says 3 Enoch 4:7, "Lord of the Universe, what right has this one to ascend to the height of heights? Is he not descended from those who perished in the waters of the Flood? What right has he to be in heaven?" Because of this he was cast out of Heaven forever. According to legend, he was punished by being hung upside down between Heaven and earth. He is later portrayed in the writings of Enoch as a fallen angel who brought the knowledge of sorcery to the earth.

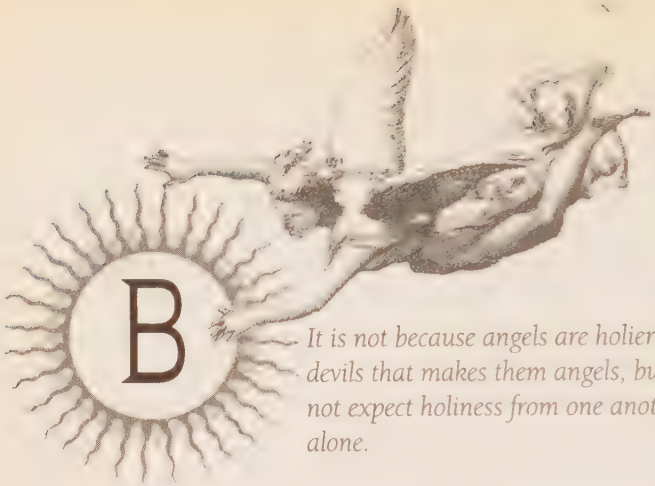

B

It is not because angels are holier than men or devils that makes them angels, but because they do not expect holiness from one another, but from God alone.

—William Blake

✠**Baal-Beryth:** A fallen angel. He was once a member of the **Cherubim** class. After his fall from grace he became the "master of ceremonies" in Hades.

✠**Baal-Peor:** A fallen angel who was once a lord of the order of **Principalities.** He later became a duke of Hell, taking on such titles as Demonic Ambassador to France and Guardian Demon of Paris. Variations of the name Baal-Peor are Belphegor and Belfagor.

✠**Baalzebub:** A variation of **Beelzebub.**

✠**Babies, Angel of: Temeluchus.**

✠**Baby Angels: Putti.**

✠**Babylon, Angels of:** An ancient city of Mesopotamia famous for its richness and luxury. The people of Babylon believed in a number of angelic beings. Among them were the winged bull-men, and the spirit messengers called Sukalli. Babylonians believed that each individual had a guardian spirit protecting him. These spirits mediated between them and the gods. If an individual performed an unrighteous act, the spirit would leave him. If the individual repented, the spirit would forgive him and return. When **Zoroastrianism** was introduced into Babylon's culture, many Babylonian gods were turned into angels. These angels later became a part of Judaism and Christianity. The Babylonians considered

the seven planets to be gods, and these are thought to be the archetypal seven archangels. One notorious deity of Babylonian lore was **Rimmon,** the god of thunder and lightning. When adopted into Christianity, he became a demon of Hell. See **Babylon the Great.**

✣**BABYLON THE GREAT, ANGEL OF:** In some Christian beliefs, the term Babylon the Great is symbolic of all of the false religions on earth. In **Revelation** 14:8 an angel flies through the air saying, "She has fallen! Babylon the Great has fallen, she who made all the nations drink of the wine of the anger of her fornication." The fall of Babylon the Great is one of the many events that some Christians believe will occur before the end of the world, also known as **Armageddon.**

✣**BACHLIEL:** An angel who safeguards the south wind.

✣**BAD ANGELS:** See **Corrupt Angels, Demons, Fallen Angels.**

✣**BAHALIEL:** An angel who safeguards the east wind.

✣**BALAAM:** In the Bible, Balaam was a diviner who was famous for the curses he put on people. In Numbers chapter twenty-two, it tells the story of Balaam and the angel. Balaam was sent by the king of Moab to put a curse on the Hebrews. Balaam hesitated at first, because he feared the Hebrew God. However, he decided to go after God gave authorization for his trip, on the condition that he would speak only what God himself told him to say. However, God was angered when, during the trip, Balaam started thinking about the rewards that Balak the King had promised him if he would put a curse on the Hebrews. God then sent an angel with a drawn sword to prevent him from continuing on the journey. Unbeknownst to Balaam, the donkey he was riding saw the angel standing in the middle of the road. The donkey, frightened, turned off the road to avoid the angel. Balaam, unable to see the angel, beat the donkey to make her turn back onto the road. The angel spoke through the donkey to Balaam and finally opened Balaam's eyes so that he could see him. When Balaam saw the angel standing before him, he prostrated himself on his face and confessed his sin. He offered to return home. However, the angel instructed him to continue on the journey, but told him not to say anything except what God told him.

✣**BALAM:** A fallen angel who once belonged to the order of angels called the **Dominations.** He later became a powerful demon in Hell.

✣**BALANCE, ANGEL OF:** The archangel **Michael** is sometimes referred to as the Master of Balance.

✣**BALL, LUCILLE:** In *Forever Darling*, a popular 1956 film, Lucille Ball plays Susan Bewell, a wacky socialite who is visited by her guardian angel, played by veteran screen actor James Mason.

✠**BALM:** The archangel **Raphael** is said to carry a golden vial of balm. This symbolizes his position as the angel of healing.

✠**BALTHIOUL:** An angel found in the Testament of **Solomon.** Balthioul has the power to thwart the demon named **Distress.**

✠**BAND OF ANGELS:** The phrase *band of angels* usually applies to a "group" or a "gathering" of angels. It also means a troupe of angel musicians.

✠**BANKERS, ANGEL OF: Anauel.**

✠**BAPTISMAL WATER, ANGEL OF:** The archangel **Raphael.**

✠**BARACHIEL:** A variation of the name **Barakiel,** a ruler of the **Seraphim.**

✠**BARADI'EL:** The ruling prince of the **Third Heaven,** also known as Sehaqim.

✠**BARAKIEL (GOD'S LIGHTNING):** One of the magnificent angelic princes of Heaven. He is ministered to by 496,000 angels. He holds the titles of Angel of February, Ruler of Lightning, Ruler of Raquia (the **Second Heaven**), Angel of Pisces, and Leader of the Confessors. He is also an archangel in both Judaism and **Gnosticism.** In addition, he is called upon for luck at winning games of chance. Variations of the name Barakiel are Baraqiel, Baraquiel, Barchiel, and Barkiel.

✠**BARAQIEL:** A variation of the name **Barakiel.**

✠**BARAQIJAL:** An angel from the class of angels called **Watchers.** A variation of the name Baraqijal is Bariqijael.

✠**BARAQIYAL:** A leader of the group of angels who came to the earth to have sexual relations with women. These angels were from the **Grigori** class.

✠**BARAQUIEL:** A variation of the name **Barakiel.** Barakiel is the ruling angel of Raquia, the **Second Heaven.**

✠**BARATTI'EL:** A great prince in Heaven. According to lore Baratti'el is holding up the **Seventh Heaven.**

✠**BARBATOS:** A fallen angel.

✠**BARBELO:** A fallen angel, and one of the daughters of **Pistis-Sophia** (mother of the **Aeons**). Outside of Satan she was considered the most beautiful angel in Heaven. It has been said that she was even more glorious than God himself. The reason for her fall is unknown.

✠**BARBIEL:** The angel of October, and the angel of Scorpio. He is also a prince of the **archangels,** and a prince of the **Virtues.** In addition, he is one of the angels who preside over the twenty-eight **lunar mansions.** Variations of the name Barbiel are Barbuel and Baruel.

✠**BARBONAH:** A variation of the name **Harbonah,** the angel of annihilation.

✤**BARBUEL:** A variation of the name **Barbiel,** the angel of October.

✤**BARCELONI, AL:** An author of mystical writings during the post-Talmudic period. His writings were the first to name all of the archangels in Islam. Although Islam recognizes four archangels, the Koran lists only two, **Jibril** and **Mikhail.** The two unnamed angels according to Barceloni are **Azrael** and **Israfel.**

✤**BARCHIEL:** A variation of the name **Barakiel.**

✤**BARDAS:** One of the seventy-eight names of the mighty angel **Metatron.**

✤**BARDIEL:** The angel of hailstorms.

✤**BARESCHAS:** A fallen angel. He is called on by men to help them acquire the affections of a desired woman. A variation of the name Bareschas is Baresches.

✤**BARESCHES:** A variation of the name **Bareschas.**

✤**BARIQIJAEL:** A variation of **Baraqijal.**

✤**BARKIEL:** A variation of the name **Barakiel.**

✤**BARKU:** Another name for **Rimmon,** the angel of storms.

✤**BARRENNESS, ANGELS OF:** The angels **Akriel** and **Zidkiel** are both angels of barrenness. When called upon, they are believed to help women to conceive. There are two accounts in the Bible involving women who were barren. Abraham's wife, **Sarah,** was unable to conceive children, as was Elizabeth, the wife of **Zechariah.** Both women were aided in becoming pregnant by angels (Genesis 18:1–15; Luke 1:5–19).

✤**BARSAFAEL:** A demon who causes headaches. In the Testament of Solomon, King **Solomon** captures and imprisons Barsafael through the use of a **magic ring.**

✤**BARTH, KARL:** A Swiss Protestant theologian (1886–1968). Barth was one of the leading thinkers of Protestantism in the twentieth century. He expounded on his beliefs in many writings. One such writing was his *Church Dogmatics*, in which he wrote that angels had been misrepresented in art. He felt that Christian art was entirely inappropriate in its depiction of angels. He deplored paintings that portrayed angels as babies and believed that the angels should have been pictured as mighty and powerful beings. He felt that the angels were so magnificent, the human imagination could never capture their real beauty and splendor.

✤**BARUCH (GOD BLESSES):** The name Baruch has two meanings. First, Baruch is a guardian of the **Tree of Life.** He is one of three angels sent by God to assist humankind. In the occult he is considered a demon. Baruch is also a writer of four Apocryphal books filled with information and tales of angels. The books are named the Book of Baruch, the Apocalypse of Baruch, the Greek Apocalypse of Baruch, and the Rest of the

Words of Baruch. The books were written at different periods between the first century and the second century A.D.

✣**BARUCHIEL:** An angel given in the Testament of **Solomon** as being able to thwart the powerful demon named **Strife.** He is also thought to be one of the three unnamed archangels of Judeo-Christian beliefs.

✣**BARUEL:** A variation of the name **Barbiel.** He is also one of the angels who preside over the twenty-eight **lunar mansions.**

✣**BASAS'EL:** One of the angels who brought the secret knowledge of Heaven to earth.

✣**BASHMALLIN:** A high order of angels that are equated with the **Dominations.** They are also called Hashmallim.

✣**BATANEL:** A fallen angel from the **Grigori** class.

✣**BATAR'EL:** One of the leaders of the group of **Watchers** who came to earth to pursue women.

✣**BATARJAL:** A fallen angel.

✣**BATNA:** An alias used by the she-demon **Lilith** when working evil against humans.

✣**BATTLE IN HEAVEN:** See **War in Heaven.**

✣**BAZAZATH:** An angel found in the Testament of **Solomon.** Bazazath has the ability to thwart a powerful demon called the **Winged Dragon.**

✣**BE AN ANGEL DAY:** A day set aside for people to dispense goodwill to one another and do special favors for each other. It is observed on August 22.

✣**BEAR DEITY:** The angel **Dubbiel,** who was the guardian angel of Persia, was also known as the bear deity.

✣**BEARER OF LIGHT:** A title held by **Lucifer,** denoting the brilliance he radiates.

✣**BEART, EMMANUELLE:** Star of the movie ***Date With an Angel.*** Beart plays an angel whose mission is to come to earth and escort the soul of a dying young man back to Heaven.

✣**BEATRICE PORTENARI:** An angel in **Dante**'s poem *The Divine Comedy.* She was a woman whom Dante loved his entire life (from the tender age of nine until his death). He vowed to write about her as no man had ever written about a woman. He ultimately chose to portray her as a splendid, beautiful angel. Beatrice can also be found in Dante's poem *La Vita Nuova.*

✣**BEATTY, WARREN:** Film actor Warren Beatty directed and starred in one of the most popular movies featuring angels, the 1978 film ***Heaven Can Wait.*** In the film Beatty plays Joe Pendleton, a quarterback who has an accident and meets with an early death. This leads Joe and the

angels on a comedic search for a suitable earthly replacement for Joe's spirit.

✣**BEAUTY:** The name of one of the ten **Holy Sefiroth.** The Holy Sefiroth are angels of the **Cabala.**

✣**BEAUTY OF GOD:** The meaning of the name **Iophiel,** a high-ranking angel of Heaven.

✣**BEDALIEL:** An angel called upon in exorcisms to ward off demons.

✣**BEDRIMULAEL:** An angel invoked in magic.

✣**BEELZEBOUB:** A variation of **Beelzebub.**

✣**BEELZEBOUL:** A variation of **Beelzebub.**

✣**BEELZEBUB:** In the Testament of **Solomon,** Beelzebub calls himself the **ruler of the demons.** He was once the highest-ranking angel in Heaven. In John Milton's ***Paradise Lost,*** Satan addresses Beelzebub as a fallen **Cherub.** In the New Testament, the Pharisees accused Jesus of casting out devils by means of Beelzebub, the Prince of Devils (Matthew 12:24–29). Beelzebub is also known as Lord of the Flies and The Lord of Chaos. In some writings he is Satan. Other accounts suggest that the two are separate entities. In the Old Testament he was the god of Ekron, whom Ahaziah wanted to confer with but was stopped by the prophet **Elijah**'s interruption (2 Kings 1:1–6, 16). The name Beelzebub is said to be the Hebrew name for the Canaanite god, Baalzebul. He is also found in **Dante**'s *Divine Comedy*, Gurdjieff's *All and Everything*, *Beelzebub's Tales*, and *Beelzebub's Tales to His Grandson*. Variations of the name Beelzebub are Beelzeboub, Baalzebub, and Beelzeboul.

✣**BEERLAHAIROI, ANGEL OF:** In the Bible, Beerlahairoi is the well in which the pregnant **Hagar** (the handmaid to Abraham's wife, **Sarah**) was visited by an angel of the Lord. After fleeing into the wilderness to escape the wrath of Sarah, Hagar came upon a well. There an angel of the Lord appeared to her and told her that she would give birth to a son, and that she should call him Ishmael. He informed her that God would multiply her seed by many. Awed by this experience, Hagar called the well Beerlahairoi, which means "the well of him who lives and sees me" (Genesis 16:1–14).

✣**BEERSHEBA, ANGEL OF:** At his wife Sarah's request, the prophet **Abraham** sent the handmaid **Hagar** and their son Ishmael away. Eventually, Hagar wandered into the wilderness of Beersheba. Exhausted and dehydrated, she put her son Ishmael under a bush and walked away, asking God not to let her see it when he died. God, who heard the boy's crying from Heaven, sent an angel to speak with her. The angel called out to her saying, "What are you troubled about, Hagar? Don't be afraid. God has heard the boy crying. Get up, go and pick him up, and

comfort him. God will make a great nation out of his descendants." Then God opened her eyes, and she saw a well. (Genesis 21:17–19)

✠**BEHEMIEL:** An angel who watches over domestic animals.

✠**BEHEMOTH:** A demon listed in the chronicles of **Enoch.**

✠**BEINGS OF LIGHT:** A phrase often used when referring to the angels. It refers to the light and energy that the angels radiate when they appear to humans on earth. This light is said to be different from the light that humans perceive on earth. The light of the angels is brilliant yet not blinding. It is said to have a soft, gentle glow.

✠**BELBEL:** A demon.

✠**BELETH:** A fallen angel from the class of angels called the **Powers.** He is also a chief demon of Hell who commands eighty-five troops of devils. Variations of his name include Byleth, Bilet, Bileth.

✠**BELFAGOR:** A variation of the name **Baal-Peor.** Baal-Peor is a fallen angel who was once a great lord of the order of **Principalities.** He later became a duke of Hell.

✠**BELIAEL:** An angel who safeguards the north wind.

✠**BELIAL:** A variation of **Beliar.**

✠**BELIAR (WORTHLESS):** The **Prince of Darkness.** He is said to be the first angel created and the first to fall. He is formerly of the class of angels called **Virtues.** His titles also include Angel of Darkness and Destruction and Ruler of Sheol. In 2 Corinthians 6:14–15, Paul uses the name Beliar (in some translations it is Belial) as a synonym for the Devil. Paul states, "What sharing does light have with darkness? Further, what harmony is there between Christ and Beliar?" The **Essenes** believed that the world was controlled by Beliar. In the scroll *The War of the Sons of Light Against the Sons of Darkness*, Beliar is referred to as the Prince of Darkness. The army serving under Beliar is referred to as the Dark Legions. In many writings Beliar and Satan are the same.

✠**BELPHEGOR:** A variation of the name **Baal-Peor.** A fallen angel who was once a lord of the order of **Principalities.** He later became a great duke of Hell.

✠**BENAD HASCHE:** Female angels of Arabic lore.

✠**BENAIAH:** In Judaic lore, Benaiah was an emissary of King **Solomon.** He helped Solomon to capture the powerful demon **Asmodeus.**

✠**BENE ELOHIM:** A variation of **Bene ha-Elohim.**

✠**BENE HA-ELOHIM (GOD'S CHILDREN):** Angels who sing praises of God both night and day. In some writings they are equated with the **Grigori.** Other writings refer to them as "sons of God." A variation of Bene ha-Elohim is Bene Elohim.

✣**BENEVOLENCE, ANGELS OF:** There are three angels of benevolence: Achsah, Hasdiel, and **Zadkiel.**

✣**BEQA (VIRTUOUS PERSON):** A fallen angel. He rebelled against God the day he was created. After his fall, he took the name **Kasbel,** which means "deceiver of God." A variation of the name Beqa is Biqa.

✣**BERNADETTE OF LOURDES:** See **Soubirous, Bernadette.**

✣**BESHTER:** An angel in charge of providing nourishment to mankind. In Persian lore Beshter was equated with the archangel **Michael.**

✣**BESIHI:** One of the seventy-eight names of **Metatron.**

✣**BETHNAEL:** One of twenty-eight angels who rule the **lunar mansions.**

✣**BETHUEL:** An angel who wards off evil spirits.

✣**BETRYAL:** One of the angels who brought the secret knowledge of Heaven to earth.

✣**BEWELL, SUSAN:** The name of a character from the popular 1956 movie entitled ***Forever Darling.*** In the film Lucille Ball plays young socialite Susan Bewell, who is visited by her guardian angel. The angel is played by veteran screen actor James Mason.

✣**BEZALIEL:** An angel who watches over the north wind.

✣**BEZRIAL:** An angel who stands guard over the palace of Sehaqim, the **Third Heaven.**

✣**BHAGA:** One of the **Adityas** (angels) of Vedic beliefs.

✣**BIBLE, ANGELS OF THE:** The Bible is the holy book of Christianity. It contains the Hebrew scriptures, also called the Old Testament, and the Christian Greek scriptures, which make up the New Testament. In the Bible, angels are mentioned nearly three hundred times. They are portrayed as spiritual beings who generally come as messengers of God. According to the Book of **Job,** they existed before humankind and witnessed the creation of the earth (Job 38:7). They are pure and uncorrupted beings; however, the scriptures reveal that they are not immune to temptation, sin, and falling away from God's laws (Genesis 6:1–2, Job 4:18, Matthew 25:41, 2 Peter 2:4, Revelation 12:9). **Gabriel, Michael,** and **Abaddon** are the only angels listed by name in the Bible. Satan is the only fallen angel to be called by name. ANGEL OF THE LORD. Found in the Old Testament, the Angel of the Lord (also Angel of God) is God's personal spokesman. He has no individual characteristics except that he is a mediator for God. In the New Testament he is personalized as the **Holy Spirit** and also the archangel Gabriel. In addition to acting as a spokesman for God, he gives guidance and instructions, judges and destroys disobedient people, protects and delivers the good, and brings announcements about important births such as those of **Isaac, Samson, John the Baptist,** and **Jesus.** When he appears to men, he is sometimes

mistakenly addressed as "God." He appears to **Hagar** in the wilderness (Genesis 16:7–13, 21:17–20), **Abraham** at **Mount Moriah** (Genesis 22:11–18), **Moses** in the **burning bush** (Exodus 3:2), and to **Gideon** at Ophrah (Judges 6:11). ANGELIC FUNCTIONS. In addition to acting as messengers, the angels performed other functions in the Bible. They appeared to men to bring orders from God. They sometimes gave aid to servants of God including military assistance. They stood in for God in showing God's wrath toward the Hebrews. They even destroyed entire cities of evildoers, such as **Sodom and Gomorrah.** OLD TESTAMENT. In the Bible's Old Testament the angels have very humanlike qualities. They appear as ordinary men and eat and drink as humans do. The first mention of angels in the Old Testament are the two **Cherubim** whom God places outside of the **Garden of Eden** (Genesis 3:23, 24). People from the Old Testament who had encounters with the angels include Abraham, **Balaam, Daniel, Shadrach, Meshach, Abednego, Ezekiel, Elijah, Manoah,** Gideon, Hagar, **Jacob, Joshua, Isaiah, Lot,** and Moses. Hagar was visited by an angel twice while in the wilderness (Genesis 16:1–14 and 21:17–19). Abraham was visited by three angels who announced to him that his wife, Sarah, would conceive and give birth to a son (Genesis 18). Abraham was later prevented by an angel from sacrificing his son Isaac (Genesis 22:1–12). Lot was visited by two angels who came to warn him of the destruction of **Sodom** (Genesis 19: 1–22). Jacob dreamed of a heavenly ladder with angels coming and going between Heaven and earth (Genesis 28:12). Jacob also wrestled with an angel (Genesis 32:25). An angel of the Lord spoke to Moses in the midst of a burning bush (Exodus 3:2). Balaam is prevented from continuing on a journey by an angel who confronts him with a drawn sword (Numbers 22:22–35). An angel visited Joshua to inspire confidence in him (Joshua 5:13–15). An angel visited Gideon to assure him that God was with him (Judges 6:11–14). An angel announced the birth of Samson to Manoah and his wife (Judges 13: 2–5). An angel comforted Elijah (1 Kings 19:4–8). Isaiah had a vision of angels (Isaiah 6:1–7). Shadrach, Meshach, and Abednego were saved from a fiery furnace by an angel (Daniel 3:24–28). An angel rescued Daniel from a lion's den (Daniel 6:22). The archangel Gabriel interprets a prophecy for Daniel (Daniel 8:15–17). The archangel Michael interprets a vision for Daniel (Daniel 10:12–14). Ezekiel also saw angels in a vision (Ezekiel 1:4–9). NEW TESTAMENT. The angels of Christianity act as messengers and ministers of God. They announce the **Last Judgment,** separate the good from the wicked, carry the prayers of the devoted to God, give strength to the meek, and comfort the

discouraged. There are two **archangels** listed by name in the New Testament, Michael (Revelation 12:7) and Gabriel (Luke 1:19, 1:26). Another angel listed by name is Abaddon, the angel of the abyss (Revelation 9:11). People in the New Testament who received visitations from angels include **Zechariah,** who was visited by Gabriel to inform him that he was to become a father (Luke 1:11, 18–20). The **Virgin Mary** was also visited by Gabriel, who told her that she would give birth to the Messiah (Luke 1:26–33). An angel appeared to **Joseph** in a dream informing him that Mary was pregnant by the Holy Spirit (Matthew 1:20–21). An angel appeared to **shepherds** in a field and informed them that their savior had been born (Luke 2:9–15). Jesus was ministered to, strengthened, and escorted to Heaven by angels (Matthew 4:11, Luke 22:43, Acts 1:10–11). An angel appeared to two women, both named Mary, as they visited the **tomb of Jesus** (Matthew 28:2–6). **Peter** was rescued from prison by an angel (Acts 5:19). While sailing in a violent storm, **Paul** was comforted by an angel (Acts 27:23–24). **Philip** the evangelist was guided by an angel to an Ethiopian eunuch to baptize him (Acts 8:26). King **Herod** was struck to death by an angel (Acts 12:23). **John** was given a revelation of the last days by an angel (Revelation 1:1).

✣**BIGTHA:** One of the angels of **confusion.**

✣**BILET:** A variation of the name **Beleth,** a chief demon of Hell.

✣**BILETH:** A variation of the name **Beleth,** a chief demon of Hell.

✣**BINAH:** One of the ten **Holy Sefiroth.** He is also called Understanding.

✣**BIQA:** A variation of the name **Beqa.**

✣**BIRDS(S):** Throughout history birds have been a symbol for angels. **Birds of God** is a term sometimes used when referring to the angels. In addition, various birdlike beings can be found in religious beliefs around the world. In Russian folklore the **Alkanosts** are known as Birds of Paradise. The Alkanosts are winged, birdlike female figures. Native North Americans worshiped a god they referred to as **Thunderbird.** He is symbolized by the eagle and the hawk. In Etrurian beliefs there was **Charon,** the god of the dead. He had huge wings and a large crooked nose resembling the beak of a bird. He carried the souls of the dead to Hades. In Judaic lore there is the **Phoenix,** a bird who resides in Heaven. He is charged with protecting the earth from the rays of the sun.

✣**BIRDS, ANGEL OF: Ariael.**

✣**BIRDS OF GOD:** A term used in **Dante**'s *Divine Comedy* when referring to angels.

✣**BIRDS OF PARADISE:** The **Alkanosts** are also called Birds of Paradise. These beautiful winged beings give pleasure to the men who inhabit Paradise.

✣**BIRTH(S), ANGELS OF:** The angel of birth is named **Lailah.** In addition, the archangel **Gabriel** is responsible for the foretelling of important births.

✣*BISHOP'S WIFE, THE:* A 1947 movie about a jaunty angel named **Dudley** who is sent to earth on a mission to help a bishop in need of a new church. The movie stars Cary Grant, James Gleason, David Niven, and Loretta Young. It is directed by Henry Koster.

✣**BIZTHA:** One of the angels of **confusion.**

✣**BLACK, ANGEL OF:** The color black represents the angel **Auriel,** who is the angel of the night. Black also represents **Casziel,** the angel of **tears.**

✣**BLACK ANGELS:** A term used in Islam in referring to demons.

✣**BLACK ONE: Kali,** who is one of the **Shakti** of Hinduism, is often referred to as the Black One. She is said to be the absolute energy in which colors fuse into formless darkness.

✣**BLAKE, WILLIAM:** English poet, artist, visionary, and mystic (1757–1827). As a child Blake saw a tree filled with angels. Later in life, he believed that his work was guided by angels and credited his creative genius to them. During his lifetime he created a large number of memorable drawings and paintings featuring angels. Some of the most famous include *Elohim Creating Adam*, *Satan Smiting Job with Sore Boils*, *The Good and Evil Angels*, *The Simoniac Pope*, *A Father's Memoirs of His Child*, *The Meeting of a Family in Heaven*, and *What Gleams for Joy*. He also illustrated poets such as **Dante, Milton,** and Bunyan. About angels Blake once wrote, "It is not because angels are holier than men or devils that makes them angels, but because they do not expect holiness from one another, but from God alone."

✣**BLESSED MOTHER:** In Catholicism the **Virgin Mary** is sometimes referred to as the Blessed Mother. She is one of the highest angels in Heaven. She is also referred to as the **Queen of Angels,** the **Queen of Peace,** and the Blessed Virgin. Through the **visionaries** of Medjugorje the Blessed Mother is calling mankind to God.

✣**BLESSED VIRGIN:** See **Blessed Mother.**

✣**BLESSINGS, ANGEL OF:** In Zoroastrianism the angel of blessings is Ashi. Ashi is the female form of **Asha.**

✣**BLIZZARDS, ANGEL OF: Shalgiel.**

✣**BLUE, ANGEL OF:** The color blue represents the **Cherubim.** It symbolizes the wisdom that they emanate. Light blue represents the archangel **Raphael,** the angel of healing. For Raphael it symbolizes the healing powers of God. Blue is also the traditional color of the Virgin Mary.

✣**BLUEPRINT ANGELS:** Angels that carry the blueprints of creation.

✣**BOBEL:** An angel of **disease.**

✣**BODHISATTVA(S):** Spiritual beings in Buddhism, sometimes referred to as Buddhas-to-be. Once mortal beings on earth, the Bodhisattvas have reached Nirvana, but have put off their own salvation to become emissaries of God. In their enlightened state, they return to earth to help humans. They act as healers, spiritual guides, and teachers. In addition, they act as guides for the souls of those who are near death. In Heaven, they are privileged beings who receive all the rewards of those who have reached salvation.

✣**BODIES OF ANGELS:** See **Assumed Bodies, Nature of Angels.**

✣**BONAVENTURE, SAINT:** See **Saint Bonaventure.**

✣**BOOK OF DANIEL:** See **Daniel.**

✣**BOOK OF JOB:** See **Job.**

✣**BOOK OF JUBILEES:** A book of the **Pseudepigrapha** in which **Gabriel** relates to **Moses** the circumstances surrounding the creation, and the events that happened shortly thereafter. These events make up the book of **Genesis.** The Book of Jubilees tells of the angels giving **Noah** information about herbal remedies. It states that the angels taught men to make laws and to be fair and just to one another. It shows how good and evil began, with the Ruler of Evil Spirits, **Mastema,** standing in opposition to God. (Note: Mastema is equated with Satan.)

✣**BOOK OF MORMON:** The Holy Book of the Mormons. In 1823, an angel named Moroni appeared to Joseph Smith and led Smith to a place where golden tablets, hidden away for centuries, were buried. The tablets included inscribed text that was foreign to Smith. With the help of Moroni, the text was translated and eventually became known as the Book of Mormon. The Book of Mormon reveals the story of a Hebrew family who in 600 B.C. fled from the desolation of Jerusalem. The family boarded a ship that later ended up in North America. The offspring of this family are thought to be the forefathers of Native Americans. Family records from an elder named Mormon reported that Jesus appeared to them after his crucifixion. Mormon's son Moroni buried the records of his father around A.D. 400. Those were the tablets that the angel Moroni later led Joseph Smith to. After his death Moroni was transformed into an angel and became the revealer of the Book of Mormon. Smith later founded the Church of Jesus Christ of the Latter-Day Saints. Today, a statue of the angel Moroni stands on a hill in Palmyra, New York, where Moroni first led Smith to the tablets.

✣**BOOK OF RAZIEL:** According to lore, the Book of Raziel (also called the Book of the Angel Raziel) was written by the angel **Raziel.** It is said to have contained information on celestial and earthly mysteries. It also had over a thousand keys to unlock those mysteries. Raziel first gave the

book to **Adam.** Adam passed it on to **Enoch.** Enoch gave it to **Noah,** who later patterned the ark from the instructions laid out in it. The book is also said to have contained medical information to aid humankind. It was later given to King **Solomon,** who kept it for a short time. The book turned up during medieval times under the ownership of Eleazer of Worms, a writer who was given credit for authoring the book.

✣**Book of the Pious:** In Hebrew it is called Sefer Hasidim. One of the most noteworthy documents written during the Jewish Middle Ages, it was put together during the twelfth century in Germany. It taught self-discipline and godly conduct. Demons are found throughout the text as well as ways to exorcise them.

✣**Book of Tobit:** See **Tobias.**

✣**Books of Enoch:** Composed during the second century B.C., the Books of Enoch relay the prophet Enoch's experiences with God, the angels, and his travels through the seven heavens. The books contain more information on angels than can be found in any other source. It includes the names of angels, their responsibilities, qualities, and personalities. It lists the angels of hailstorms, wind, lightning, storms, comets, windstorms, hurricanes, thunder, earthquakes, snow, rain, daylight, night, the sun, moon, and other heavenly bodies. The books also give information on the fallen angels, their sexual relationships with women, their corruption of humankind, Enoch's unsuccessful attempt to act as mediator for them, and the foretelling of their demise. The writings of **Enoch** were not included in the Holy Canon because the rabbis of the period doubted their authorship. The books were at one time well read by the Jews and were considered inspired canonical scripture by earlier rabbis. The angels Ariukh and Pariukh were named as the guardian angels of the writings of Enoch.

✣**Books on Angels:** In the recent past there have been many books written on the subject of angels. Every year several new titles go into print. Many of today's angel books tell of true stories of people who have had encounters with angels. Other books tell of the history surrounding the angels. Still others concentrate on communicating with the angels. Some of the most popular angel books in recent history include books by **Mortimer J. Adler, Joan Wester Anderson, Sophy Burnham, Eileen Freeman, Billy Graham, Terry Lynn Taylor,** Malcolm Godwin, and authors Alma Daniel, Timothy Wyllie, and Andrew Ramer. In his book *The Angels and Us*, Mortimer J. Adler looks at angels in art and religion. He also explores the many theological and philosophical ideas on angels. Published in 1982, *The Angels and Us* was a forerunner for later books published on angels. From a personal experience, Joan Wester

Anderson was inspired to write her first book, *Where Angels Walk, True Stories of Heavenly Visitors.* It is a collection of true angel experiences. In 1990, Sophy Burnham's *A Book of Angels* leaped onto the scene and into the hearts of angel lovers of all ages. It helped to increase the interest in and awareness of angels. It examines the history and beliefs in angels from various cultures around the world. It also includes a collection of personal angel experiences. Eileen Freeman's popular book *Touched by an Angel* gives experiences of people whose lives were changed by angels. Terry Lynn Taylor's *Messengers of Light: The Angels' Guide to Spiritual Growth* shows people how to recognize angels, how to communicate with them, and how to bring them into one's life daily. Billy Graham's book *Angels: God's Secret Agents* chronicles his experiences with angels, as well as those of others who believe that angels came to their aid in moments of need. Malcolm Godwin's spectacular angel book, *Angels, an Endangered Species,* is one of the most interesting angel books to date. It takes the reader on a journey through the history and lore of angels, past and present. It offers interpretations and explanations for the worldwide beliefs in angels. Another intriguing book of a different nature is *Ask Your Angels*, written by Alma Daniel, Timothy Wyllie, and Andrew Ramer. *Ask Your Angels* is a guide to working with the angels. It tells how the angels are working with **mankind** and explains how to ask the angels for help and guidance. It also gives simple instructions on how individuals can communicate more effectively with the angels. See **Appendix 2.**

✣**BOSCH, HIERONYMUS:** Dutch artist (1450–1516) who painted religious subjects featuring angels. Two of the most famous paintings of his including angels are *The Entrance to Heaven* and *The Last Judgment.*

✣**BOTTICELLI, SANDRO:** Florentine Renaissance painter (1444–1510). He was famous for his mythological and religious scenes. One of his most famous paintings featuring angels is the *Mystic Nativity*, painted in 1500.

✣**BOTTOMLESS PIT, ANGEL OF THE: Abaddon.** See **Abyss; Apsu.**

✣**BOUNTEOUS IMMORTALS:** Another name for the **Amesha Spentas,** archangels in Zoroastrianism.

✣**BOWLS OF THE WRATH OF GOD:** See **Vials of the Wrath of God.**

✣**BREUGHEL, PIETER:** Flemish painter (1525–1569) who specialized in painting religious histories, many of which featured angels. One of his most famous is *The Fall of the Rebel* Angels.

✣**BRIATHOS:** An angel who possesses the ability to thwart the powerful demon named **Scepter.**

✣**BRIDE OF CHRIST:** The **Pistis-Sophia,** who is the mother of the superior order of angels called **Aeons,** is said to be the Bride of Christ

mentioned in the Book of Revelation 21:9 where it states, "One of the seven angels who had the seven bowls full of the seven last plagues came to me and said, 'Come and I will show you the Bride, the wife of the Lamb.' " The Bride of Christ is said to represent the righteous people, and the lamb represents Christ.

✣**BRIDGE OF HEAVEN:** See **Arabot.**

✣**BRIEL:** An angel who is called upon during the birth of babies. It is hoped that by calling on Briel, mother and child will have a safe delivery.

✣**BRIGHT AND POISONOUS ONE: Sammael,** who is the angel of poison, is also called the Bright and Poisonous One. The title originated with the Sumerians. The name *Sam* means "poison," the word *el* stands for "angel," thus the name is a combination of the two, and the title Bright and Poisonous One was derived from it.

✣**BRIGHT ANGEL: Adam.** In the book *The Life of Adam and Eve*, Adam is referred to as the bright angel.

✣**BRIGHT STAR:** In Persian mythology the angel **Tishtrya** was called the bright star. Tishtrya brought rain to the earth.

✣**BRILLIANT ONE WHO HEALS:** The meaning of the name **Raphael.** Raphael is the angel of healing.

✣**BRILLIANT ONES:** Another name for the class of angels called **Virtues.** The title is inspired partly because of the luminosity that all angels share, and because of their brilliant ideas involving heroes. The Virtues are said to have the ability to inspire strength and courage when they are needed most, without the hero or heroine ever realizing it.

✣**BRINGER OF GOOD NEWS:** A title held by the archangel **Gabriel,** who is the angel of **revelation.** Gabriel brought the good news to **Zechariah** that he was to become a father (Luke 1:11–14, 19); he brought the good news to the **Virgin Mary** that she was going to give birth to the Messiah (Luke 1:26); and he brought the good news of Islam to **Muhammad.**

✣**BRINGER OF LIGHT:** A title held by **Lucifer,** whose name means "he who gives light." This is a surprising title for Lucifer since he is equated with Satan, the spirit of darkness. However, the term refers to the glorious light that apparently radiates all around him. Because of this he is also called the Star Which Heralds the Rising Sun and the **Morning Star.**

✣**BROOM TREE, ANGEL OF THE:** At the beginning of creation, when God first made the **Garden of Eden,** the archangel **Raphael** planted the first broom tree.

✣**BROTHERHOOD, ANGEL OF:** In Persian mythology, the angel of brotherhood was named **Mihr.** Mihr inspired love and harmony in humans toward their fellowman.

✣**BROWN, ANGEL OF:** The color brown represents the archangels **Gabriel** and **Uriel.**

✣**BROWNIES:** Helpful spirits from the **fairy** class. According to lore, Brownies seek out people who are deserving and perform helpful tasks for them. They are small beings, with pointed ears. They are called Brownies because of their brown complexion, and the brown clothing they wear.

✣**BRUNNHILDE:** Queen of the Northern Angels of Death, also called the **Valkyries.** In German mythology, the Valkyries, under Brunnhilde's direction, oversaw wars and chose who would live and who would die. They also carried the souls of the heroes to the hall of heroes, known as Valhalla.

✣**BUCHUEL:** An angel who drives away evil spirits.

✣**BUDDHAS-TO-BE:** See **Buddhism.**

✣**BUDDHISM:** The angels of Buddhism are called **Bodhisattvas,** also known as Buddhas-to-be. The Bodhisattvas are emissaries of God who act as spiritual guides to humankind. Mara is the spirit of darkness in Buddhism. He keeps Buddhists imprisoned in the cycle of reincarnation, a cycle from which all Buddhists struggle to become free. To the Buddhists this is the equivalent of Hell.

✣**BUDH AVATAR:** One of the **Avatars** (angels) in Vedic beliefs. *Buddha* is a variation of Budh Avatar.

✣**BULL(S):** An animal associated with **Cherubim.** In Assyrian art, the Cherubim were sometimes depicted as having human faces and the bodies of bulls.

✣**BURMA:** In Burma people believed in the existence of **Nats,** which are guardian spirits who dwell next to people and sometimes within them. When the Nats come, they offer help and assistance. They can be called upon through propitiatory rites. There are both good and evil Nats.

✣**BURNHAM, SOPHY:** Author of the best-selling angel books *A Book of Angels* and its sequel, *Angel Letters. A Book of Angels* traces angels in history, throughout various cultures and religious systems around the world. It includes Burnham's own personal experiences with angels, as well as experiences of people from around the country. *Angel Letters* is a follow-up to *A Book of Angels* and discloses extraordinary real-life angel stories. She has also written two novels, *Revelations* and *The President's Angel.*

✣**BURNING BUSH, ANGEL OF THE:** While tending his flock one day, **Moses** drove the herd into the wilderness and came upon **Mount Horeb.** Nearby, he noticed a bush that was on fire; however, the bush was not burning. The Book of Exodus 3:2 tells the story: "And the angel

of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed." Moses wondered aloud why the bush didn't burn. Then a voice spoke to him from the bush asking him not to come any closer, telling him to remove his sandals because he was standing on holy ground. This was the Angel of the Lord speaking to him as a mediator for God. The angel informed Moses that God had heard the cries of the Hebrews, and that he was sending Moses to speak with **Pharaoh,** in order to lead the Hebrews out of bondage (Exodus 3:1–10). The archangel **Michael** is thought to have been the angel in the burning bush.

✠**BUSASEJAL: A fallen angel.**

✠**BUSTHARIEL:** An angel who protects individuals from evil spirits.

✠**BUTATAR:** The angel of **computations.** He is also summoned in magical ceremonies. A variation of the name Butatar is Butator.

✠**BUTATOR:** A variation of the name **Butatar.**

✠**BUTTERFLY MAIDEN:** A female **kachina** (nature spirit) who presides over spring.

✠**BYLETH:** A variation of the name **Beleth,** a chief demon of Hell who commands eighty-five troops of devils.

Angels and ministers of grace, defend us!
—HAMLET TO HORATIO IN *Hamlet* BY SHAKESPEARE

✣**CABALA, ANGELS OF THE:** The Cabala is a mystical Jewish system of interpretation of the scriptures. It is based on the idea that every word, character, and number of the scriptures contains mysteries. The writings and symbols of the Cabala are used on charms and in magic practices. The Cabala is made up of two books: the Sefer Yezira (Book of Creation) and the **Zohar** (Book of Splendor). In the Cabala, angels are referred to as "shining ones." These shining ones take humankind on a path through the Cabala to God. Ten **Holy Sefiroth** (angels) are listed within the Cabala. They issue from the right side of God. They are **Kether, Chokmah, Binah, Chesed, Geburah, Tiphereth, Netzach, Hod, Jesod,** and **Malkuth.** The **Unholy Sefiroth,** which issue from the left side of God, are Chaigidiel, Gamaliel, Gamchicoth, Golab, Harab Serap, **Lilith, Sammael,** Sathariel, Thaumiel, and Togarini.

✣**CADUCEUS:** A wing-topped staff wound about by two snakes. It is a symbol of healing. It represents the **Seraphim** and the archangel **Raphael.** Both are angels who represent the healing powers. The caduceus is also carried by the winged Greek god **Hermes.**

✣**CAHOR:** The angel of **deception.**

✣**CALLIOPE:** In Greek mythology Calliope was a muse of the arts. She

inspired men to write epic poetry. To some, the muses were considered angels.

✣**CALVIN, JOHN:** French Protestant theologian of the Reformation (1509–1564). From his teachings grew one of the predominate Christian religious systems, called Calvinism. John Calvin did not have much to say on the subject of angels. This is because he did not believe in hypothesizing beyond the information that was given in the Bible. Therefore, his opinions on the angels are not as comprehensive as those of other theologians. He rejected the famous angelic hierarchy by **Dionysius the Pseudo-Areopagite.** He did not believe that each and every individual has a **guardian angel.** He did believe, however, that the angels collectively watched over all of mankind. He once wrote, "Angels are the dispensers and administrators of the Divine beneficence toward us . . . they regard our safety, undertake our defense, direct our ways, and exercise a constant solicitude that no evil befall us."

✣**CALVINISM:** See **Calvin, John.**

✣**CAMAEL (THE ONE WHO SEES GOD):** A great celestial prince in Heaven. He is said to be one of God's favorite angels and is given the privilege of standing in the presence of God. He has been given the divine duty of arbitrating between the prayers of Israel and God. It is believed that Camael is the unnamed angel who wrestled with **Jacob** at **Peniel.** Camael is believed to be the angel that appeared to Jesus in the **Garden of Gethsemane** to impart strength to him. He is a leader over twelve thousand angels of destruction. In some writings he is a duke of Hell, who, when invoked, appears in the form of a leopard. According to Judaic legend, he was destroyed by **Moses** when attempting to prevent him from receiving the Torah. He holds the titles Ruler of Tuesday, Prince of the Seraphim, Ruler of Mars, Chief of Powers, the Angel of Relationships, and God of War (to the Druids). In some writings he is named as one of the ten **Holy Sefiroth** (angels of the **Cabala**). Variations of the name are **Chamuel,** Kamael, Khamael, Kemuel, Camiel, Camiul, Cammael, Qemuel, and Quemel.

✣**CAMIEL:** A variation of **Camael.**

✣**CAMIUL:** A variation of **Camael.**

✣**CAMMAEL:** A variation of **Camael.**

✣**CANAANITE PRIESTESSES:** The Canaanite priestesses were taught the power of the moon and how to utilize its phases from the archangel **Sariel.** This power gave them an edge over the Hebrews, who were at war with the Canaanites over the promised land. Legend has it that, for this, Sariel was cast out of Heaven.

✣**CANCER, ANGEL OF: Muriel** is the angel of the zodiac sign Cancer.

✣**CAPRICORN, ANGEL OF:** **Haniel** is the angel of Capricorn.
✣**CAPTAIN OF THE HEAVENLY HOST:** A title held by the archangel **Michael** because of his role as commander in chief of the **Celestial Army.**
✣**CAPTAINS OF FEAR:** Angels who work with the Lords of Dread in singing praises to God.
✣**CARCAS:** One of the angels of **confusion.**
✣**CARETAKER ANGELS:** Angels who care for premature infants and children of adultery.
✣**CAREY, KENNETH X.:** Author of the *Starseed Transmissions*, *The Return of the Bird Tribes*, and *Starseed 2000.* The information in these books was communicated to Carey from the archangel **Raphael.**
✣**CARNIVEAN:** A variation of **Carniveau.**
✣**CARNIVEAU:** A fallen angel formerly from the class of angels called **Powers.** He later became a powerful demon of Hell. Variations of the name Carniveau are Carnivean and Carreau.
✣**CARREAU:** A variation of **Carniveau.**
✣**CASIEL:** A variation of the name **Casziel,** the angel of **Saturday.**
✣**CASMARAN:** The angel who rules over **summer.**
✣**CASSIAN, JOHN:** A monk from the fifth century. Cassian once wrote, "For though we maintain that some spiritual natures exist, such as angels, archangels and other powers . . . yet we ought certainly not to consider them incorporeal. For they have in their own fashion a body in which they exist."
✣**CASSIEL:** A variation of the name **Casziel,** the angel of **tears.**
✣**CASTIEL:** An angel who presides over **Thursday.**
✣**CASZIEL:** A great prince in Heaven. Casziel holds the titles of the Angel of Saturday, the Angel of Tears, the Ruler of Saturn, and the Angel of Temperance. In **Essene** beliefs, Casziel personifies the angel referred to as Earthly Mother. Variations of the name **Casziel** are Cassiel, Casiel, **Kafziel,** and Kaziel.
✣**CATHERINE OF SIENA:** See **Saint Catherine of Siena.**
✣**CATHOLICISM:** The views on angels in Catholicism stem mainly from the information in the Bible, and the thoughts and ideas of the Saints, and theologians of the Roman Catholic Church. Catholics believe that the angels were created before mankind and were made in the image of God. *The New Catholic Encyclopedia* states, "The Church has defined as dogma that besides the visible world, God also created a kingdom of invisible spirits, called angels, and that He created them before the creation of the world." GUARDIAN ANGELS. In Catholicism it is taught that every person has a **guardian angel.** Some Catholics believe that there are two angels, one on each shoulder. The angel on

the left is bad, the angel on the right is good. The two angels are believed to force people to choose between good and bad, between God and Satan. Catholic children are taught the Guardian Angel Prayer: "Angel of God who are my guardian, enlighten, watch over, support and rule men, who were entrusted to you by the heavenly piety. Amen."

✠**CATTLE, ANGEL OF:** In Zoroastrianism, **Vohu Manah** is the protector of cattle.

✠**CAYM:** A fallen angel.

✠**CAYYIEL:** One of the **chief angels** of Heaven.

✠**CELESTIAL ARMY:** God's army of angels who do battle against the demons. Their commander in chief is the archangel **Michael.** It is also called the Heavenly Army.

✠**CELESTIAL BODIES:** A phrase used by the apostle **Paul** in the Bible when referring to the bodies of angels. At 1 Corinthians 15:40 Paul says, "There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another." (Note: In some translations the "celestial bodies" are referred to as "heavenly bodies.")

✠**CELESTIAL CHOIR:** A term sometimes used when referring to the angels.

✠**CELESTIAL ENTITIES:** A term sometimes used when referring to the angels.

✠**CELESTIAL ESCORT:** Another name for the **Psychopomp.** They are angels that escort the souls of the dead to Heaven.

✠**CELESTIAL MOTHER:** A title held by the **Virgin Mary.** On earth she was the mother of the son of God. In Heaven she is the **Queen of Angels** and the Celestial Mother.

✠**CELESTIAL ORDERS:** A term sometimes used when referring to the different classes of angels. In the angelic hierarchy, nine celestial orders are grouped in three triads that revolve around the **throne of God.** See **Angel Hierarchies.**

✠**CELESTIAL SERVANTS:** A term applied to angels for their services rendered to humankind. As celestial servants the angels assist in guiding, protecting, teaching, comforting, strengthening, and healing the people of earth.

✠**CELESTIAL SPIRIT(S):** A term sometimes used when referring to the angels.

✠**CELESTIAL THRONE:** The heavenly **throne of God.** Seven angels, called throne angels, stand at the throne of God. They are **Gabriel, Phanuel, Michael, Uriel, Raphael,** Israel, and **Uzziel.**

✣**CENSER:** See **Golden Censer.**

✣**CEREMONIAL ANGELS:** Another name for the **ritual angels.**

✣**CERVIEL:** A variation of **Cervihel.**

✣**CERVIHEL:** The angel of strength, and the guardian angel of King David. He is from the group of angels called **Principalities.** Cervihel assisted David in killing the giant Philistine named **Goliath.** Variations of the name Cervihel are Cerviel and Zeruel.

✣**CETARARI:** An angel who presides over **winter.**

✣**CHACHMAL:** An angel whose name can be found on charms worn by pregnant women. It is believed that the charm will aid them in having a safe and successful delivery.

✣**CHACHMIEL:** An angel whose name can be found on charms worn by pregnant women.

✣**CHAFRIEL:** An angel whose name can be found on charms worn by pregnant women.

✣**CHAGALL, MARC:** A noted Russian painter (1887–1985). Chagall took many of his subjects from Jewish life and folklore. Angels were featured in several of his paintings including his famous *Struggle of* ***Jacob*** *and the Angel* and *The Parting of the Red Sea.*

✣**CHAIGIDIEL:** One of the **Unholy Sefiroth.**

✣**CHAIOTH HA-QADESH:** Another name for the order of angels called the **Hayyoth.**

✣**CHALDEA(NS):** There were several angels in Chaldean religious beliefs. The Jewish angel **Labbiel** was a popular deity in Chaldea (God later changed Labbiel's name to **Raphael**). Ishtar, another angel of Judaism, was worshiped as a deity in Chaldea (Ishtar was later named as the angel who transported the prophet **Enoch** to Heaven). The Chaldeans also had the **Jinn** (guardian angels), who were believed to watch over and protect all Chaldeans. There were also the Rectores Mundorum, divine spirits who were administrators of the earth.

✣**CHALKYDRI:** A variation of the name **Kalkydra.** The Kalkydra sing praises to God when the sun rises.

✣**CHAMAEL:** An angel who is thought to be one of the three unnamed of the seven **archangels.** He is also a leader of the **Principalities.**

✣**CHAMUEL (HE WHO SEARCHES FOR GOD):** One of the seven **archangels.** He is also the ruler of the **Dominations,** and one of the rulers of the **Powers.** He is thought by some to have been the angel who strengthened Jesus in the **Garden of Gethsemane.** Chamuel is listed by some modern angelologists as one of the twelve archangels (twelve is a new figure; traditionally there were seven). Variations of the name Chamuel are **Camael,** Kamuel, Simiel, and **Semibel.**

✠**CHANCE, ANGELS OF:** **Barakiel.** In addition, the winged god **Kairos** holds the scales of chance.

✠**CHANCELLOR OF HEAVEN:** A title held by the powerful angel **Metatron,** representing his exalted position in Heaven. He is also called Angel of the Covenant, **King of Angels,** Prince of the Divine Face, and the Lesser Yahweh.

✠**CHANIEL:** An angel whose name can be found on charms worn by pregnant women. It is believed that the charm will aid them in having a safe and successful delivery.

✠**CHAOS, ANGELS OF:** The equivalent of the angels of **confusion.**

✠**CHARAVAH (DRYNESS):** The angel that God designated to dry up the waters after the great **flood.**

✠**CHARIOTS OF GOD:** In the Book of Psalms 68:17 angels are referred to as "chariots of God": "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place." The class of angels known as **Thrones** (also called **Ophanim**) are equated with the chariots of God.

✠**CHARITY, ANGELS OF:** The angels of charity are Achsah, Hasdiel, and **Zadkiel.** In the Talmud, the angel of charity is one of four angels that God consults regarding his decision to create mankind.

✠**CHARLES VII OF FRANCE:** When **Joan of Arc** was sixteen she began hearing voices of angels admonishing her to go and help the Dauphin. Obeying the angels, she dressed as a young man and traveled to meet the Dauphin. She successfully convinced him of her divine mission. With the help of Joan of Arc and the angels, the French won their freedom from Britain, and the Dauphin was crowned king at Rheims in the year 1429. He later became known as Charles VII of France.

✠**CHARON:** The **Etruscan** god of the dead. He was the son of Erebus, the god of darkness, and Nyx, goddess of the night. He had huge wings and a large crooked nose resembling the beak of a bird. He carried the souls of the dead to Hades and was the overseer of the cities of the underworld.

✠**CHASKIEL:** An angel whose name can be found on charms worn by pregnant women.

✠**CHASMAL:** The chief of the order of angels called **Hashmallim.** He is also known as the fire-speaking angel. A variation of the name Chasmal is Hashmal.

✠**CHASTISEMENT, ANGEL OF:** **Amaliel.**

✠**CHAYYLIEL:** A ruling prince of the order of **Angels.**

✠**CHEBAR RIVER:** Located in Babylonia, it is the site where the prophet

Ezekiel saw visions of the **Cherubim** and **Wheels** (Ezekiel 1:1, 3; 3:15, 23; 10:14, 15).

✣**CHEF OF HELL:** According to lore, **Nisroch,** the eagle-headed deity, is chef to the royalty of Hell. He flavors their food with fruit from the **Tree of Life,** over which he once stood guard.

✣**CHERUB(S):** Cherubs are baby angels sometimes referred to as **Putti.** Cherubs are often portrayed in art hovering near a beautiful woman or goddess. The name Cherub originated with the great and powerful angels called Cherubim. They are said to accompany the Virgin Mary during her earthly visitations.

✣**CHERUBIEL:** One of the ruling angels of the **Cherubim.**

✣**CHERUBIM (FULLNESS OF GOD'S KNOWLEDGE):** In the **Zohar** we read, "Come and see. When the sun sets the cherubim . . . beat their wings above and stretch them out, and the melodious sound of their wings is heard in the realms above." The Cherubim are brilliant and mighty angels who dwell close to God in the **Seventh Heaven.** They are the second-highest order of angels in Heaven. They are sometimes referred to as **Cherubs,** but are not to be mistaken for the baby angels, also called Cherubs. According to the Book of **Enoch,** they are majestic and beautiful. The name Cherubim originated in Assyria and is derived from the word *karibu*, which means "one who prays." They emanate a subtle vibration of knowledge and wisdom that they receive from God. They are also the keepers of the celestial records and are said to praise God night and day continuously. In Islam they are called *el-karubiyan*, which means those "brought close to Allah." Originally they were portrayed as mighty guardian figures that appeared in the Near and Middle East. In Assyrian art, Cherubim were depicted as winged creatures with faces of either a lion or a human, on bodies of sphinxes, eagles, and bulls. In the Book of Psalms 18:10, God rides upon a Cherub. The Cherubim are sometimes referred to as **living creatures, winged creatures,** and Holy Beasts. Ruling princes of the Cherubim include **Gabriel, Kerubiel,** Ophaniel, **Raphael, Uriel,** and Zophiel. Satan was also a ruling prince before his fall from grace.

✣**CHESED:** One of the ten **Holy Sefiroth** (angels) of the **Cabala.** He is also called Mercy.

✣**CHIEF AMBASSADOR OF GOD:** The archangel **Gabriel.**

✣**CHIEF AMBASSADOR TO HUMANITY:** A title sometimes used when referring to the archangel **Gabriel.** He obtained this title because of his direct communications with mankind in revealing important events.

✣**CHIEF ANGELS:** The chief angels in Heaven are **Aktriel, Anapiel YHWH, Azbogah YHWH, Barakiel, Camael,** Cayyiel, **Dina, Gabriel,**

Galgalliel, Haniel, Iophiel, Jahoel, Metatron, Michael, Phanuel, Radweri'el YHWH, Raziel, Rikbiel YHWH, Sandolphon, Shemuil, **Soperi'el YHWH, Soperi'el YWHW, Soqedhozi YHWH, Suriel, Tzadkiel, Uriel,** and **Zagzagel.**

✣Chief Demons: The chief demons of hell are **Anituel, Asmodeus, Astarte, Balam, Beelzebub, Beleth, Beliar, Belphegor, Camael, Dumah, Forneus, Furcalor, Gazarniel, Haroth, Kokabi'el, Lahash, Raym, Salmael, Sammael,** and **Satan.**

✣Chief of Demons: **Satan** the Devil. **Sammael** and **Beelzebub** also hold the title of the Chief of Demons.

✣Chief of the Demon Princes: **Dumah.**

✣Chief of the Demonic Locusts: **Apollyon.** See **Abaddon.**

✣Chief of the Grigori: **Azaz'el.**

✣Chief of the Guardian Angels: The archangel **Raphael.**

✣Chief of the Secret Police of the Underworld: **Nergal.**

✣Childbirth, Angels of: Armisael is the guardian angel of the womb and the unborn. He is summoned during childbirth for a safe delivery. The archangel **Gabriel** is also an angel of childbirth, because of his announcements of special births. In ancient African beliefs, **Yemaya** was the spirit who presided over childbirth. The **Book of Raziel** lists sixty-eight angels whose names can be found on charms worn by pregnant women, for a safe delivery. They include Ahaniel, Ahiel, **Aniel, Azriel,** Briel, Chachmal, Chachmiel, Chafriel, Chaniel, Chaskiel, Diniel, **Gabriel,** Gazriel, Gediel, **Grial,** Kadal, Kadmiel, Kaniel, Karkiel, Katchiel, Katzhiel, Kenunit, Kidumiel, Lahal, Lahariel, Machnia, Malchiel, Malkiel, **Michael,** Neriah, Nuriel, Ofiel, **Oriel,** Padiel, Psisya, Rachmiah, Rachmiel, Rachsiel, Ramal, Ramiel, Ramuel, **Raphael,** Rigal, Rsassiel, Rumiel, Samchia, Samchiel, Schachniel, Sensenya, Shebniel, Sniel, Sturiel, Tahariel, Tatrusia, Tsirya, Tsuria, **Tzadkiel,** Tzartak, Udrgazyi, Udriel, Variel, Yeruel, Yezriel, Ygal, Yofiel, Zechriel, Zumiel, Zuriel.

✣Children: Children are believed to be visited by angels more often than are adults. This is thought to be due to their innocence and also their openness. This relationship with the angels is believed by some to begin in the womb. According to Judaic lore, as a baby is growing inside the mother's womb, an angel instructs it on the wisdom of the Torah. Just before the child is born, an angel touches the mouth of the baby, so that it will forget what it learned. However, the impression of the wisdom is said to remain with the child during his earthly life. Guardian Angels. Children are also thought to be more protected by angels because they are so young and careless. As they grow and are better able to look after themselves, they require less angelic protection. However,

when they are very little, it is believed that they have many guardian angels. In Catholicism children are taught that they have two angels, sitting on either shoulder: a good angel and a bad angel. Legend has it that guardian angels of children dwell in a privileged place in Heaven, close to God. This belief stems from the scripture in the Book of Matthew 18:10, where it says, "See to it that you men do not despise one of these little ones; for I tell you that their angels in heaven always behold the face of my Father who is in heaven." The angel Temeluchus is the guardian angel over all children. Premature babies and children of adultery are protected by caretaker angels. The angel Mashith looks after children at their death. Two spiritual beings named in lore wish to harm children. These are **Lilith,** a she-demon who is an enemy of **Eve** and her offspring, and another she-demon named **Obyzouth.**

✣**CHILDREN OF ANGELS:** See **Nephillim, Anakim.**

✣**CHILDREN OF HEAVEN:** A term sometimes used when referring to the angels. It is also a term applied to the **Nephillim,** the children of mortal women and fallen angels.

✣**CHILDREN OF ISRAEL:** See **Israel.**

✣**CHILDREN OF PRIDE:** A phrase sometimes used when referring to the fallen angels, who forsook their places in Heaven because of their pride.

✣**CHINA:** See **Chinese.**

✣**CHINESE:** Chinese angels are called **Shen,** which are immortal spirits in Chinese lore. They are referred to by the Chinese as gods. The Shen perform all of the duties of the angels of Judaism, Christianity, and Islam. They manifest in human or animal form to bring messages, heal, teach, or offer strength and encouragement.

✣**CHITRIEL (ROD OF GOD):** One of the angels of **punishment.**

✣**CHOIRS, ANGEL OF:** See **Heavenly Choirs.**

✣**CHOKMAH:** One of the ten **Holy Sefiroth** of the **Cabala.** His abstract name is Wisdom.

✣**CHORISTERS:** A term used when referring to singing angels. Depictions of choristers are usually found during the **Christmas** season on Christmas cards and decorations. In addition, there have been reports of people who, in need of comforting, have heard beautiful-sounding choral singing. Some believe this phenomenon to be angels of Heaven singing to bring comfort. Choristers also sing praises to God in Heaven.

✣**CHRISTIAN GNOSTICS:** Christian Gnostics believed the seven **archangels** to be **Michael, Gabriel, Raphael, Uriel, Barakiel,** Sealtiel, and **Jehudiel.**

✣**CHRISTIANITY:** The doctrines and religious groups that are based on the teachings of **Jesus** Christ. The angels of Christianity are based on the

angels found in the Christian Greek scriptures (New Testament) of the **Bible.** In the Bible they act as messengers and ministers of God. They announce the **Last Judgment,** separate the good from the wicked, give strength to the meek, and comfort the discouraged. Christianity also recognizes seven **archangels.** Only four are known by name: **Michael, Gabriel, Raphael,** and **Uriel.** Angels in Christian beliefs are traditionally viewed as wearing long flowing robes and having huge wings. They are usually depicted as being surrounded by an **aureole** or a **halo** above the head. They are viewed as being pure and virtuous beings, who usually appear androgynous.

✣**CHRISTMAS:** The angels found during the Christmas season represent the angels in the Bible that announced the birth of **Jesus.** These angels include the archangel **Gabriel,** who announced to the **Virgin Mary** that she was going to give birth to the Messiah; the Angel of the Lord, who appeared to the **shepherds** tending flock; and the multitude of angels that appeared with the Angel of the Lord when he spoke to the shepherds (Luke 2:8–15). See **Annunciation.**

✣**CHRISTMAS MOVIES:** Popular movies featuring angels at Christmas include *It Came Upon the Midnight Clear* (1984), about a New York police officer who has died who receives a miracle from Heaven in order to keep a Christmas promise to his grandson. The film starred Mickey Rooney, Scott Grimes, Lloyd Nolan, Barrie Youngfellow, and Annie Potts. It was directed by Peter Hunt. *It Happened One Christmas* (1977) is a remake of *It's a Wonderful Life.* The film stars Marlo Thomas as the main character and Cloris Leachman as the angel. *It's a Wonderful Life* (1946) is a classic movie that has become a favorite during the Christmas holidays. It is the story of George Bailey, a man who craves a life of adventure. However, instead of following his dreams, he gets married, takes over the family business, and takes on the troubles of his hometown (Bedford Falls). Eventually, George faces financial ruin when an opponent attempts to drive him out of business. He takes a look at his life and begins to feel that life has passed him by. Feeling sorry for himself, he decides to commit suicide. However, his guardian angel, **Clarence,** intercedes. Clarence shows George what Bedford Falls and the people he loves would be like if he had never been born. In the end, Clarence convinces George that he has a wonderful life. The film stars James Stewart, Donna Reed, Lionel Barrymore, Thomas Mitchell, Ward Bond, and Henry Travers. It was directed by Frank Capra. *One Magic Christmas* (1985) is a feel-good movie about a young woman who has lost her faith in Christmas. With the help of her young daughter, and a guardian angel, the mother regains her faith in time for the holidays. The

movie starred Mary Steenburgen, Harry Dean Stanton, Gary Basaraba, Arthur Hill, Elizabeth Harnois, Robbie Magwood, and Ken Pogue. It was directed by Phillip Borsos.

✣**CHUR:** In Persian mythology Chur is the angel of the sun's disk.

✣**CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, ANGEL OF: Moroni.**

✣**CHUSHIEL:** An angel who safeguards the south wind.

✣**CITIES, ANGELS OF:** Angels have been placed over the great cities of the earth to preserve and protect them. The protectors of these cities come from the order of angels called the **Principalities.**

✣**CIVILIZATIONS:** See **Ancient Civilizations.**

✣**CLAIRE OF MONTEFALCO:** See **Saint Claire of Montefalco.**

✣**CLARENCE:** The lovable angel from the film *It's a Wonderful Life.* When the main character, George Bailey, becomes convinced that he has wasted his life by not pursuing his dreams, and that all his hard work has been for nothing, he regrets ever having been born and plans to commit suicide. That's when Clarence (his full name is Clarence Oddbody), his guardian angel, steps in to stop him. Clarence takes George on a tour of his hometown (Bedford Falls) and shows him what life would be like if he had never been born. In the end he convinces George that he has a wonderful life.

✣**CLEMENS, TITUS FLAVIUS:** Greek theologian, Christian scholar, and gnostic. Clemens believed that the angels are responsible for the movement, balance, and order of the universe.

✣**CLIO:** In Greek mythology, Clio was the **muse** of education and knowledge. She inspired men to write down the history of the world.

✣**CLOTHING OF ANGELS:** Traditionally angels have been portrayed as wearing long white or light-colored robes. In her book *Embraced by the Light*, in which she relays her near-death experience and her trip to Heaven, author Betty J. Eadie wrote of seeing large, "ancient-looking looms," on which material was spun to clothe the new arrivals coming in from the earth. Eadie says, "Its appearance was like a mixture of spun sugar. As I moved the cloth back and forth, it shimmered and sparkled, almost as though it were alive. The material was opaque on one side, but when I turned it over, I was able to see through it." When appearing on earth, angels sometimes dress in the cultural clothing of the person they are visiting.

✣**CLOUD(S):** In art, angels are often portrayed standing in the clouds. The clouds represent the heavenly sphere.

✣**CLOUD OF SILENT WITNESSES:** A term used when referring to angels

that stand around God's throne. They include the **Seraphim, Cherubim,** and **Thrones.**

✣**CODEX:** A scroll of the scriptures. In art, angels are sometimes depicted carrying a codex. It symbolizes the holy scriptures, and also the angel's role in recording mankind's deeds.

✣**COHABITATION WITH HUMANS:** According to the Book of **Genesis,** and the Book of **Enoch,** it is strictly forbidden for the angels to cohabit with humans. The Book of I Enoch tells us that when the angels saw the beautiful **daughters of men,** they decided to come to earth to take wives for themselves and produce children. They were severely punished for this sin. See **Sexual Temptation, Fallen Angels.**

✣**COHORTS OF WRATH:** A term used when referring to the angels of **wrath.**

✣**COINCIDENCE(S):** To remain anonymous, yet assist individuals, angels sometimes manipulate circumstances so that they will appear as a coincidence. They may arrange the meeting of two strangers: one who is in need of help, and the other who is able to give assistance. Or they may even use a situation as simple as a book's falling open to the exact page that gives a much needed answer to a problem. On occasion the angels themselves come to the earth to give aid, taking on the **appearance** of a Good Samaritan who happens along at just the right moment. In a number of reports in recent angel books, Good Samaritans have come to the aid of people, then mysteriously disappeared.

✣**COINCIDENCE, ANGEL OF: Kairos.**

✣**COLEMAN, GARY:** Star of the movie *The Kid with the Broken Halo* (1982). In the film Coleman plays a young angel who has come to earth with an elder angel (Robert Guillaume) to help three ethnic families.

✣**COLIC:** A stomach ailment that causes severe pain. Legend has it that God gave the angel **Adnachiel** a cure for colic through an Ethiopian talisman.

✣**COLLECTING ANGELS:** The name of a group of angels found in the popular angel book *Ask Your Angels*, by Alma Daniel, Timothy Wyllie, and Andrew Ramer. Collecting angels work to help groups of people to stay together. They are also called connecting angels, coordinating angels, and guardian companions of groups.

✣**COLOR(S):** Colors representing the four **archangels** are **Michael**—gold, yellow, and rose red; **Gabriel**—brown, silver, and white; **Raphael**—orange and light blue; **Uriel**—brown. Other colors representing angels include **Ariael**—green; **Auriel** and **Casziel**—black and gray; **Sachiel**—purple and royal blue; **Sammael**—red.

✣**COMEDY, MUSE OF:** In Greek mythology, **Thaleia** inspired men to write comedy.

✣**COMETS, ANGEL OF: Ziquiel.**

✣**COMFORTER(S):** The role of comforter is one of the many functions of angels. The Bible testifies to their roles as comforters through its many tales. An angel comforted **Elijah** by bringing him food and water when he ran away into the wilderness, fleeing from the anger of Jezebel. In the desert, an angel comforted an exhausted **Hagar** after **Abraham** sent her and their son, **Ishmael,** away. The angel assured her of their future and showed her a well of water. While at sea during a frightening storm, the apostle **Paul** was comforted by an angel, who assured him that no one would be injured. The angels are still performing their role of comforters today. Many modern accounts of angels coming in times of need have been relayed in such books as **Sophy Burnham**'s *Angel Letters* and **Joan Wester Anderson**'s *Where Angels Walk, True Stories of Heavenly Visitors.* See **Books on Angels.**

✣**COMMANDER IN CHIEF OF THE CELESTIAL ARMY:** The archangel **Michael.**

✣**COMMANDER OF DEMONS:** See **Chief of Demons.**

✣**COMMERCE, ANGEL OF: Anauel.**

✣**COMMOTION, ANGEL OF: Zi'iel.**

✣**COMMUNICATION:** For centuries people have claimed to be in direct communication with the angels. Many of the saints talked to angels. **Joan of Arc** was encouraged to go and help the Dauphin by angels. In addition, many famous mystics such as **Emanuel Swedenborg** and **Rudolph Steiner** also communicated with angels. Emanuel Swedenborg once said, "I am well aware that many will say that no one can possibly speak with angels. Many say that I recount such things to win credence. But I am deterred by none of these: for I have seen, I have heard, I have felt." Angels communicate with humans in many ways. They may appear directly to the individual to bring a specific message. An example of this would be the archangel **Gabriel** bringing the announcement of the birth of Jesus to the **Virgin Mary.** The angels also communicate through dreams. **Joseph,** the husband of Mary, was visited by an angel in a dream who informed him that Mary was pregnant by the **Holy Spirit.** In biblical times the angels communicated with the prophets through visions. The apostle **John** received a **revelation** from an angel, which is now known as the Revelation of John. One of the most important ways that angels communicate is through **intuition.** Warnings of danger often come from what is referred to as "an inner voice." Many associate this voice with that of their guardian angel. Angels also superimpose

themselves on individuals in order to bring a message. A much craftier means that the angels use to reach people is through "coincidence." To keep anonymous, angels will manipulate circumstances to give help to an individual. These circumstances appear to be coincidences, such as the meeting of two strangers. One stranger may be in need of assistance, the other is able to give the needed aid. They may even use a situation as simple as a book's falling open to the exact page that gives a much needed answer to a problem. Whatever the message, whatever the need, the angels communicate help in a variety of ways.

✣**COMPANION ANGEL(S):** Another name for **guardian angels.**

✣**COMPASS POINTS, ANGELS OF THE:** See **Directions.**

✣**COMPASSION, ANGEL OF:** The archangel **Raphael.**

✣**COMPLETENESS, ANGEL OF: Kepharel.**

✣**COMPUTATIONS, ANGEL OF: Butatar.**

✣**CONCEPTION, ANGEL OF: Lailah.**

✣**CONDUCTOR OF SOULS:** During the Middle Ages, the archangel **Michael** was considered the conductor of souls into the spiritual realm. The conductors of souls are also called **Psychopomp.**

✣**CONFESSION, ANGEL OF: Phanuel.**

✣**CONFESSORS:** An order of angels led by **Barakiel.**

✣**CONFUSION, ANGELS OF:** A group of angels sent to earth by God to cause chaotic conditions. In one account God sent the angels of confusion to earth to mix up the **languages** of humans as they attempted to build a tower to Heaven. At Genesis 11:7 God states, "Come now! Let us go down and confuse their language so that they may not listen to one another." According to Judaic lore, there are seven angels of confusion: Abagtha, Bigtha, Biztha, Carcas, **Harbonah,** Mehuman, and **Zethar.**

✣**CONNECTING ANGELS(S):** See **Collecting Angels.**

✣**CONSECRATED SALT, ANGEL OF:** Consecrated salt is used in religious and magic ceremonies. The angel Aboezra is a holy angel called upon to bless the consecrated salt.

✣**CONSTELLATIONS, ANGELS OF:** Angels of the constellations include Rahatiel, the angel who rules the constellations, and **Kokabi'el,** who brought the knowledge of the constellations to earth.

✣**CONTEMPLATION, ANGEL OF: Zaphkiel.**

✣**CONVERSING WITH ANGELS:** In recent years a variety of books have explained how to converse with angels. Two of the most popular are *Messengers of Light* by **Terry Lynn Taylor** and *Ask Your Angels* by Alma Daniel, Timothy Wyllie, and Andrew Ramer. See **Books on Angels.**

✣**COORDINATING ANGELS:** See **Collecting Angels.**

✣**COPPER ESKIMOS:** The Copper Eskimos of the central Canadian Arctic believe that children have individual guardian spirits.

✣**CORNELIUS:** A captain in the Roman army who received a visit from an angel. The account is found in the Bible's New Testament in the Book of Acts 10:3–4. Cornelius found favor in God's eyes because of his prayers and the help that he gave the Jews. One afternoon an angel appeared to him and said, "Cornelius! God is pleased with your prayers and works of charity."

✣**CORPORATIONS, ANGELS OF:** The order of angels called **Principalities** keep watch over all large corporations on earth.

✣**CORRUPT ANGELS:** Another name for the **fallen angels.** They are also called **demons** and devils.

✣**COSMETICS: Azaz'el,** the chief of the **Grigori,** taught women to beautify themselves through the use of cosmetics. He also taught them the art of eye shadow and eyeliner.

✣**COSMIC LAW AND ORDER, ANGEL OF:** In Zoroastrianism, **Asha** is the angel who kept law and order in the universe.

✣**COURT OF HEAVEN:** The court of Heaven convenes in **Arabot,** the Seventh Heaven. It includes God, Jesus, Metatron (King of Angels), the great princes of Heaven, the throne angels, the saints and the prophets, the ministering angels, and the angels of destruction. The Bible speaks of the court of Heaven. There God is seated on his throne, and angels are gathered in front of him. Daniel 7:9–10 tells us, "As I watched thrones were set in place, and an Ancient One took his throne, his clothing was white as snow, and the hair of his head like pure wool. A thousand thousands served him, and ten thousand times ten thousand stood attending him. The court sat in judgment, and the books were opened." Those books that are being opened and read by the court have been interpreted as being the books where the good and evil deeds of mankind are recorded. While the court is in session, only the great princes of Heaven that carry the name **YHWH** are allowed to speak. However, it is the seventy-two princes of the kingdoms of the world who read from the books the deeds of mankind. After the books are read, the angels of **punishment** go forth to execute judgment against the wicked. See **Archives.**

✣**COURTIERS OF HEAVEN:** A phrase sometimes used in referring to the angels.

✣**COVENANT, ANGEL OF:** The mighty angel **Metatron.** Others who have been named as the angel of the covenant include **Michael,** Phadiel, **Elijah,** and God himself.

✠**Covering Cherub:** A term sometimes used when referring to **Satan.** He is also called the Anointed Cherub.

✠**Creation, Angels of the:** Seven angels reportedly were set in charge of seven **planets** during the creation. They include **Oriphiel, Haniel, Zachariel, Sammael, Raphael, Gabriel,** and **Michael.** They are said to reside in Zebul, the **Fourth Heaven.** In addition, when God created the **Garden of Eden,** he instructed the archangel Michael to assemble two hundred thousand and three angels to plant the garden. The olive tree was planted by Michael, **Uriel** planted the nut tree, Gabriel the apple tree, Raphael the melon bush, and **Satanael** the **vine.**

✠**Creation of Angels, The: Saint Augustine** wrote, "Where Scripture speaks of the world's creation, it is not plainly said whether or when the angels were created." Exactly when the angels were created is unknown. The topic has been a source of speculation among theologians and religious scholars for centuries and was hotly debated during the Middle Ages. Some believed that the angels were created before the earth and mankind. Others believe that it was on the first day of creation. Still others contend that it was the second and even the fifth day. The Jewish writing entitled *Midrash ha-Ne'elam* states that the angels were the first created beings. Regarding the position of the Roman Catholic Church, the *New Catholic Encyclopedia* states, "The Church has defined as dogma that besides the visible world, God also created a kingdom of invisible spirits, called angels, and that He created them before the creation of the world." The Bible's Book of Job attests to this fact. Here God reveals that the angels were witnesses of the earth's creation: "Were you there when I made the world? If you know so much tell me about it. Who decided how large it would be? Who stretched the measuring line over it? Do you know all the answers? What holds up the pillars that support the earth? Who laid the cornerstone of the world? In the dawn of that day the stars sang together, and the heavenly beings shouted for joy" (Job 38:4–7).

✠**Creativity, Angel of:** The archangel **Gabriel.** In Greek mythology, **Thaleia** was the muse of arts and creativity.

✠**Crocell:** A high-ranking demon in the underworld. He has forty-eight legions of demons at his command.

✠**Crocodile(s):** When invoked, the female demon **Leviathan** is said to manifest as a large crocodile. According to lore, the **Kalkydras,** which are powerful angels in Heaven, have heads like crocodiles'.

✠**Crooked Mindedness:** An angel found in Zoroastrianism, also called Pairimaiti. Her opponent is the angel of presumption, also called Taromaiti.

✣**CROWN:** One of the ten **Holy Sefiroth** (angels) in the **Cabala.**
✣**CRYSTAL GAZING, ANGEL OF: Eistibus.**
✣**CUPID:** Rome's winged god of love, who was a companion to **Venus.** He was also called Amor. Cupid was one of the archetypal angels of Judeo-Christian lore. He is usually portrayed as a young angel carrying a bow and arrow.
✣**CUPRA:** An Etruscan angel who belonged to the group of angels called the **Novensiles.** The Novensiles ruled over thunderbolts.
✣**CURSON:** A fallen angel.
✣**CYCLES OF CREATION:** A title held by the **Aeons.**

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Good night, sweet prince: and flights of angels sing thee to thy rest.

—Horatio to a dying Hamlet in Shakespeare's *Hamlet*

✠**Daemon:** A variation of **Daimon.**

✠**Daeva(s):** The Sanskrit word *daeva* means "being of light." Daevas are found both in **Hinduism** and **Zoroastrianism.** In Hinduism, a daeva is a good spirit that serves God. In Zoroastrianism they are viewed as demons, followers of **Angra Mainyu** (or Ahaitin), the spirit of darkness. It was believed that a daeva would become an enemy of those who performed good deeds. For those who performed evil deeds, a daeva would befriend them. Zoroastrians believed that Angra Mainyu and the daevas reside in a dark abyss in the north. A variation of *daeva* is *div*.

✠**Dagon:** A fallen angel.

✠**Dahariel:** An angel who stands guard over the palace of Wilon, the **First Heaven.**

✠**Daimon(s):** In Greek lore, a daimon (also *daemon*) is a supernatural being who intercedes between God and mankind. The word *angel* was originally derived from this Greek word. The people of Greece believed that each person had his own daimon, which acted as a spiritual guide, offering encouragement, advice, and protection when needed. The belief in guardian angels was adopted from the belief in daimons.

✠**Daimonion:** A variation of the word **daimon.**

✠**Dakini:** In **Buddhism,** God's energy is manifested in the form of a

dakini. A dakini resides within each **Bodhisattva,** who in turn carries out angelic functions.

✤**DAKSHA:** One of the **Adityas** of Vedic beliefs. (Adityas are seven angels who reflect God's brilliant light and glory.)

✤**DAMSEL OF HERRERA:** During the Inquisition, the Marranos (Spanish Jews) were burned at the stake. Eager to escape their torment, they prayed for "savior angels" to come and rescue them. During that period, a woman named Ines (also referred to as the Damsel of Herrera) was often visited by angels. On several occasions, she was escorted to Heaven where she heard music playing. The angels informed her that the people who had been burned at the stake were now in Heaven and were making beautiful music. When Ines told the Marranos of this, they became hopeful that they would be delivered.

✤**DANCE, MUSE OF:** A muse from Greek mythology. **Terpsichore** inspired people in the art of dance.

✤**DAN'EL:** One of the leaders of the **Watchers** who came to the earth to have sexual relations with women.

✤**DANIEL (GOD HAS JUDGED):** A biblical Hebrew prophet. He authored the apocalyptic Book of Daniel, composed in 164 B.C.E. Until the Book of Daniel, angels in the Bible remained nameless. The archangels **Michael** and **Gabriel** are first introduced in the Book of Daniel. Gabriel interprets a prophecy for Daniel (Daniel 8:15–17), and Michael interprets a vision (Daniel 10:12–14). Other angelic encounters are related also. Daniel was rescued from a den of lions by an angel; and three Hebrew men were rescued from a fiery **furnace** by an angel (Daniel 6:22, 3:26–29). See **Lions' Den.**

✤**DANJAL:** A fallen angel.

✤**DANTE ALIGHIERI:** Noted Italian poet (1265–1321). He authored the classic poem *The Divine Comedy*, a vernacular poem in one hundred cantos (more than 14,000 lines). It is considered one of the greatest masterpieces ever written. In the *Divine Comedy*, Dante goes on a journey through Heaven, Purgatory, and Hell. Along the way he encounters many angels. In the poem he shows the order of both the good and bad angels using the hierarchy of angels from **Dionysius the Pseudo-Areopagite**'s ranking from the first century A.D. Because of the popularity of the *Divine Comedy*, Dionysius' hierarchy of angels became more widely accepted. As a result, it was eventually adopted by the Catholic Church and became the most popular ranking of the angels in history. Dante believed that angels are immortal, ethereal beings, created directly by God. To Dante the sole purpose of the angels was to contemplate and worship God. In the *Divine Comedy*, Dante wrote, "All

[the angels], as they circle in their orders, look / Aloft; and downward, with such sway prevail, / That all with mutual impulse tend to God."

✠**DANYAL:** One of the angels who brought the secret knowledge of Heaven to humans on earth.

✠**DARA:** The angel of rivers and rain in Persian mythology.

✠**DARDAIL:** An angel summoned in Arabic ceremonies involving exorcism.

✠**DARK ANGEL(S):** Satan the Devil is often referred to as the Dark Angel. In addition, *dark angels* is a phrase used when referring to Satan's followers, the demons, who were once angels of light. Dark Angel is also a term used when referring to the angel that **Jacob** wrestled for a blessing at **Peniel** (Genesis 32:30). According to lore, Jacob and the Dark Angel merged as they wrestled. The Dark Angel is thought to be either **Michael, Camael, Sammael, Uriel,** or **Metatron.**

✠**DARK ANGELIC RULER:** A title held by **Sammael.**

✠**DARK LEGIONS:** The dark legions are commonly known as Satan's army of angels. In the **Dead Sea Scroll** *War of the Sons of Light Against the Sons of Darkness*, it is the army serving under **Beliar** (Prince of Darkness).

✠**DARK PRINCE OF GEHENNA:** A title held by the fallen angel named **Arsiel.**

✠**DARK SPIRITS:** A phrase referring to **demons.**

✠**DARKIEL:** An angel who safeguards the south wind.

✠**DARKNESS, ANGEL OF:** The angel of **darkness** can be found in religious beliefs around the world. The Jews and the Christians call him **Satan.** The Zoroastrians called him **Angra Mainyu.** In Islam he is called **Iblis. Beliar** and **Beelzebub** are two other commonly used names for the angel of darkness. The **Essenes** referred to him as the spirit of perversity, who encouraged people to participate in wrongdoing.

✠**DARKNESS AND DESTRUCTION, ANGEL OF: Beliar.**

✠*DATE WITH AN ANGEL:* A lighthearted 1987 comedy starring Michael E. Knight, Phoebe Cates, and Emmanuelle Beart. It's about an angel who comes to earth to escort the soul of a dying man to Heaven. However, on the way down, the angel breaks her wing and falls unconscious to earth. Stranded on earth, she learns about life and love. She is nursed back to health and also protected by the young man she has come to take to Heaven. The two fall in love. The angel decides to remain on earth, and the young man is given a second chance at life. The film also stars David Dukes and Bibi Besch. It was directed by Tom McLoughlin.

✠**DAUGHTERS OF MEN:** An expression used in the Bible when referring to the women on earth whom the angels lusted after. At Genesis 6:2 it states, "Then the sons of the true God began to notice the daughters of men, that they were good-looking; and they went taking wives for them-

selves, namely, all whom they chose." The women are also referred to as the daughters of Eve.

✣**DAUPHIN:** See **Charles VII of France.**

✣**DAVID, ANGEL OF: Cervihel,** who is the angel of strength, was also the guardian angel of King David. Cervihel assisted a young David in the slaying of the Philistine giant **Goliath.**

✣**DAWN, ANGEL OF:** According to lore, the archangel **Raphael** presides over the dawn.

✣**DAY, ANGEL OF THE: Shamshiel.**

✣**DAY OF ATONEMENT:** In Judaism, the Day of Atonement is a day of fasting and praying for forgiveness for the past year's sins. According to Jewish lore, on the Day of Atonement a scapegoat was thrown off the cliff at Haradan, plummeting to its death below. It is believed that the goat transferred the sins of the Jews to the fallen angel **Azaz'el,** who was believed to be trapped beneath a huge pile of boulders at the bottom of the cliff.

✣**DAY OF JUDGMENT:** See **Judgment Day.**

✣**DAYLIGHT, ANGEL OF: Shamshiel.**

✣**DAYS OF THE WEEK, ANGELS OF THE:** See **Seven Days of the Week.**

✣**DEAD SEA SCROLL(S):** See **Essenes.**

✣**DEATH, ANGEL OF:** An angel assigned by God to slay his enemies. According to several religious traditions, he is also the angel that escorts the souls of the dead to the spiritual realm. This can be either Heaven or the underworld. **Azrael** is the angel of death in Islam. In Judeo-Christian lore, **Gabriel, Sammael,** and **Sariel** have all been called the angel of **death.** In Zoroastrianism the angel of death is Mairya. In Babylon it was Mot. In rabbinical lore there are fourteen angels of death: Yetzer-hara, Adriel, **Yehudiam, Abaddon, Sammael, Azrael, Metatron, Gabriel, Mashhit, Hemah,** Malach ha-Mavet, **Kafziel, Kesef,** and **Leviathan.** The angel of death destroyed ninety thousand people during the time of **David.** It slaughtered 185,000 people in the camp of the Assyrians who were fighting against the Jews. The angel of death killed the firstborn of Egypt, the last and final plague of the Egyptians before Israel was set free. The Vikings' **Valkyries** were known as angels of death. The Greeks had **Thanatos,** the god of death, who performed all of the functions of an angel of death. Thanatos came to humans when their life spans were completed and carried them off to Hades. The angel of death is sometimes referred to as the grim reaper.

✣**DEATH OF DOMESTIC ANIMALS, ANGEL OF: Hemah.**

✣**DECEITFUL DESTROYER:** A title held by **Mephistopheles.** Once a

magnificent angel in Heaven, he later became a high-ranking demon of hell.

✣**DECEIVER OF GOD:** A title held by the fallen angel **Kasbel** (the original name of Kasbel was Beqa). He carries this title because of his attempt to deceive the archangel **Michael** into revealing the secret name of God.

✣**DECEMBER, ANGEL OF: Haniel.**

✣**DECEPTION:** In the *Testament of Solomon*, Deception is a demon that **Solomon** summoned and interrogated. Deception revealed to Solomon that he was a ruler in the world of darkness. His demonic activities include devising evil schemes to be used against humans. He can be thwarted by the angel Lamechiel.

✣**DECEPTION, ANGEL OF: Satan** and Cahor are both considered angels of deception.

✣**DECLARATIONS, ANGEL OF:** The archangel **Gabriel.**

✣**DEE, JOHN:** An English astrologer and occultist. During the 1500s in England, Dr. Dee along with Edward Kelly created a form of writing entitled Angelic. Dr. Dee used the writing in his magical practices. He named the writing Angelic because he frequently consulted the angels in his work and used the writing to send messages to the angels. It is still used today in ceremonial magic to record rituals, and also to send messages to the angels.

✣**DEEP, ANGEL OF THE: Tam'el.**

✣**DEEP WATERS:** The angel of deep waters is **Rampel.**

✣**DEGALIM:** An order of angels.

✣**DEHEBORYN:** An angel who stands guard over the palace of Wilon, the **First Heaven.**

✣**DEITIES:** A term sometimes used for angels referring to their lofty position in the Heavens.

✣**DELACROIX, EUGÈNE:** Noted French painter (1798–1863). He painted dramatic interpretations of scenes from mythology and religion that often featured angels. One popular illustration depicts the famous account of **Jacob** wrestling with an angel.

✣**DELIGHT IN BEAUTY:** Another name for **Ameretat,** one of the archangels of Zoroastrianism.

✣**DEMIURGE:** According to Judaic lore, the Demiurge is the creator of the universe. In his works, **Plato** named the Demiurge as the deity who fashions the material world. The gnostics believed him to be **Satan,** Prince of Darkness. The mighty angel **Metatron** is also thought to be the Demiurge. Metatron is a more likely candidate for the Demiurge since he is referred to as the **Lesser Yahweh** (also Lesser YHWH). Yahweh is the original pronunciation of God's name in Hebrew.

✣**DEMON(S):** The word *demon* originated from the Greek word *daimon*, a supernatural being who intercedes between God and mankind. When the Septuagint was translated, the daimons and demons were merged, and the daimons became the "evil demons." Demons are **fallen angels** that dwell in the lower realms near the vicinity of the earth. Some of them fell from grace when they chose to come to the earth and have sexual relations with women. The Book of 1 **Enoch** and the Book of **Genesis** both tell stories of the angels who forsook their places in Heaven to come to the earth to take wives for themselves from among the **daughters of men.** Other angels fell when they rebelled against God and followed **Satan.** Satan and one-third of the angels were thrown out of Heaven down to the earth. In Islam, Satan and his demons were thrown out of Heaven when they refused to bow down and worship **Adam** after God instructed them to do so. In Islam, demons are called **Shaitans** and are sometimes referred to as black angels. Besides the demons that were thrown out of Heaven, there are others of a different category. These are the angels who left their positions in Heaven to come to earth to have sexual relations with women. In addition, the offspring of these fallen angels are also referred to as demons. According to Judeo-Christian beliefs, demons wreak havoc on the lives of humans. They are also believed responsible for influencing the world in immorality, crime, natural disasters, wars, hunger, disease, and all maladies that cause human suffering on earth. In the Testament of Solomon, the demons go up to the Heavens and fly among the **stars,** listening to the decisions that God makes regarding the lives of men. They are also known for taking control of an individual's body and possessing it. This is dangerous for the individual involved. Demons are sometimes referred to as the **sons of darkness** and **unclean spirits** (Acts 5:16). In ancient times it was believed that each angel had one or more demons that he could render powerless. For humans to thwart the demons, they would have to know the names of these angels. King **Solomon** communicated with many of the most powerful demons when they were interfering with the building of his temple. He accomplished this through a **magic ring** that God had given him to render the demons powerless. As he interrogated them, he was able to extract important information from them, such as their names, their evil deeds, and most important, the angels who could render them powerless. The angels and the demons listed in the Testament of Solomon are as follows: **Uriel** thwarts the demons **Artosael, Error, Kairoxanondalon,** and **Ornias. Gabriel** thwarts **Barsafael. Emmanouel** thwarts the **Lion-Shaped Demon** and **Beelzebub.** Karael thwarts Belbel. Lamechiel thwarts **Deception**. Balthioul thwarts **Distress**. Rathanael

thwarts **Enepsigos.** Marmaroth thwarts **Fate** and **Rhyx Anoster. Iaoth** thwarts Kourtael. Iameth thwarts **Kunopegos. Azael** thwarts **Lix Tetrax. Adonael** thwarts **Methathiax. Raphael** thwarts **Asmodeus, Obyzouth,** and **Oropel.** Asteraoth thwarts **Power. Michael** thwarts **Ruax.** Briathos thwarts **Scepter. Arael** thwarts **Sphandor. Sabael** thwarts Sphendonael. Rizoel thwarts **Soubelti.** Baruchiel thwarts **Strife.** Bazazath thwarts the **Winged Dragon.** See **Female Demons, Thirty-six Heavenly Bodies, Fallen Angels, Hell.**

✠**DEMON ARCHONS:** See **Archons.**

✠**DEMON OF DEMONS:** In Zoroastrianism **Angra Mainyu** is known as the demon of demons.

✠**DEMONIC LOCUSTS:** See **Apollyon.**

✠**DEMONOLOGY:** The study of **demons.**

✠**DEPUTY ANGELS:** Angels found in Jewish magical practices. They appear to individuals when summoned to give aid.

✠**DESIRABLE DOMINION:** The name of one of the **Amesha Spentas** archangels in Zoroastrianism. He is also called Khshathra.

✠**DESTINY, ANGEL OF: Manu.**

✠**DESTROYER, THE:** A title given to **Mephistopheles. Abaddon** is also called the Destroyer.

✠**DESTRUCTION, ANGELS OF:** Angels that issue **punishment**s to transgressors of God's laws (also called the angels of punishment) both on earth and in Hell. Jewish legend says that there are ninety thousand angels of destruction. Each carries a sword symbolizing punishment, destruction, and their service to God. Their commander is the archangel **Uriel.** Other leaders include **Af, Azriel, Camael** (leader of a troop of twelve thousand angels of destruction), **Harbonah,** Haron-Peor, **Hemah, Kemuel, Kesef,** Kolazanta, Mashhit, Simbiel, **Gazarniel,** and Za'aphiel. In **Ezekiel** 9:1–6 the angels of destruction are sent to the city of Jerusalem. The account says, "Then I heard God shout, 'Come here, you men who are going to punish the city. Bring your weapons with you.' At once six men came from the outer north gate of the Temple, each one carrying a weapon. With them was a man dressed in linen, carrying something to write with. They all came and stood by the bronze altar. The Lord called to the man in linen, 'Go through the city of Jerusalem and put a mark on the forehead of everyone who is distressed because of all the disgusting things being done in the city.' And I heard God say to the other men, 'Follow him through the city and spare no one; have mercy on no one. Kill the old men, young men, young women, mothers, and children. But don't touch anyone who has the mark on his forehead.' "

✣**DESTRUCTIVE SPIRIT:** In Zoroastrianism **Angra Mainyu** is referred to as the destructive spirit.

✣**DEVA(S):** A type of **nature spirit.** The devas are the architects of the physical realm. They hold the blueprints to all earthly **creation.** Everything that is manifested in the physical realm is watched over by a deva. See **Devic Kingdom.**

✣**DEVI:** The manifestation of God in the female form in Hinduism.

✣**DEVIC KINGDOM:** The devic kingdom consists of the **devas** and the **nature spirits.** The devas are the architects of the physical realm. They hold the blueprints to all earthly **creation.** The nature spirits are responsible for the physical requirements of nature. In the devic kingdom dwell the **fairies, nymphs, sylphs, undines, salamanders,** and **gnomes,** who are all helpers of nature. The gnomes work with the earth, sylphs with air, salamanders with fire, and undines with water.

✣**DEVIL (SLANDERER): God's adversary,** also known as **Satan.** The word *devil* comes from the Greek word *diabolos*, which means "slanderer." Some believe that the word *devil* is derived from the Indo-European *devi* (goddess). It is also said to come from the Persian *daeva*, which means **evil spirit.** It is believed that the Devil is behind all of the wickedness in the world. He is the **Chief of Demons.**

✣**DEVILS:** Another word for **demons.**

✣**DEVOTION:** One of the **Amesha Spentas** (archangels) of Zoroastrianism. She is also called **Armaiti.**

✣**DEVOUTNESS, ANGEL OF:** Ananchel.

✣**DIADEM(S):** A crown sometimes worn by angels in art, to symbolize their heavenly sovereignty and authority.

✣**DIAGNOSIS, ANGEL OF: Pharmoros.** He taught mankind how to diagnose illnesses. He also taught humans pharmacy and the use of herbs for medicinal purposes.

✣**DINA:** A great angelic prince in Heaven. He is responsible for revealing the laws of the Torah.

✣**DINIEL:** See **Childbirth.**

✣**DIONYSIUS THE PSEUDO-AREOPAGITE:** A noted Syrian writer who conceived the most widely accepted hierarchy of angels ever written. During the first century, he wrote four books on mysticism, *Celestial Hierarchies*, *On the Ecclesiastical Hierarchy*, *The Divine Names*, and *Ten Letters.* These writings earned him the respect of several popes. His book *Celestial Hierarchies* was about the makeup and characteristics of angels. Although he is believed to have been an Armenian monk, in this writing he pretended to be Dionysius the Areopagite. (Dionysius the Areopagite was a judge of the court of the Areopagus. He was also a convert of the

Apostle Paul. He later became the first bishop of Athens.) In 1450 it was discovered that he was a sham, which is why he later became known as the Pseudo-Areopagite (or the Pseudo-Dionysius). Although others wrote and published angelic hierarchies, his was later adopted by the Catholic Church. Today it is the most widely recognized ranking of angels. In conceiving the hierarchy, Dionysius took the names of the **orders of angels** from the Bible. From the Old Testament he listed the **Seraphim, Cherubim,** and **Thrones** as the three highest orders of angels. He took the other orders from the New Testament, from the Apostle Paul's letters to the Colossians and the Ephesians (Colossians 1:16, Ephesians 1:21). He ranked the angels in the following order: The first choir consisted of the **Seraphim, Cherubim,** and **Thrones.** The second choir included the **Dominations, Virtues,** and **Powers.** The third choir held the **Principalities, Archangels,** and **Angels.** The seven archangels according to Dionysius are **Michael, Gabriel, Raphael, Uriel, Chamuel, Jophiel,** and **Zadkiel.**

✣**DIRACHIEL:** One of twenty-eight angels who preside over the **lunar mansions.**

✣**DIRECTIONS, ANGELS OF THE:** The angels of the four directions are **Michael,** Ruler of the East; **Raphael,** Ruler of the West; **Gabriel,** Ruler of the North; **Uriel,** Ruler of the South.

✣**DISEASE(S), ANGEL OF:** According to 1 **Enoch** 40:9, the archangel **Raphael** presides over cures for illness and disease: "The one who is set over all disease and every wound of the children of the people is Raphael." Other angels of disease include Bobel and **Metathiax.** The demons of disease are mentioned in the Testament of **Solomon.** These demons cause humankind to be stricken with illnesses and afflictions. **Adonael** is the angel who is capable of overpowering the demons of disease. In addition, the angel **Kashdejan** taught men how to cure various diseases, and the angel **Pharmoros** taught men how to diagnosis disease.

✣**DISK OF THE MOON, ANGEL OF THE: Opanni'el YHWH.**

✣**DISK OF THE SUN, ANGEL OF THE: Chur.**

✣**DISRAELI, BENJAMIN:** A British author and statesman of Jewish descent. He became a Christian in 1817. While giving a dissertation on Charles Darwin's *Origin of Species*, Disraeli once stated, "The question is this: Is man an ape or an angel? I am on the side of the angels."

✣**DISSENSION, ANGEL OF: Satan.**

✣**DISTRESS:** In the Testament of Solomon, Distress is a demon that **Solomon** summoned and interrogated. He reveals to Solomon that he was a ruler in the world of darkness. He causes men to lack moderation

and sets men against each other. Only the great angel Balthioul can overpower him.

✣**DIV:** A shortened form of **daeva.**

✣**DIVINATION, ANGEL OF: Eistibus.**

✣**DIVINE BEASTS:** Another name for the **Hayyoth.** They are angels of fire who reside in the **Seventh Heaven** with God, supporting God's throne.

✣*DIVINE COMEDY, THE:* See **Dante Alighieri.**

✣**DIVINE CORE:** The place in the universe where God is said to reside. It is where the **Seraphim, Cherubim,** and **Thrones** encircle him, and where the seven **Throne Angels** stand beside him.

✣**DIVINE DECREES:** A term used when referring to messages from God that are delivered to humans by angels. **Abraham, Hagar, Manoah, Moses, Zechariah,** and the **Virgin Mary** all received divine decrees. (Genesis 18:10, 16:11, 21:17–18; Judges 13:1–5; Exodus 3:1–10; Luke 1: 11–22, 1:26–38).

✣**DIVINE FACE, ANGEL OF THE: Phanuel.**

✣**DIVINE HEALER:** A title held by the archangel **Raphael,** who is the angel of healing.

✣**DIVINE HERALD:** A title held by the Greek god **Hermes.** Hermes, who wore wings on his cap and feet, was the divine herald for **Zeus.** In Judaism and Christianity, **Gabriel** is the divine herald.

✣**DIVINE HUSBAND:** A title held by the archangel **Gabriel.**

✣**DIVINE INTUITION, ANGEL OF:** In Zoroastrianism, **Sraosha** is the angel of divine intuition. He is the brother of **Armaiti,** the angel of devotion.

✣**DIVINE LAW:** In Zoroastrianism, **Asha** represents divine law, order, and morality in the world.

✣**DIVINE LIGHT:** The divine light is the light of God, which emanates from the angels when they appear to humans on earth. It is also called the **aureole.**

✣**DIVINE PHYSICIAN:** A title held by the archangel **Raphael,** who is the angel of healing.

✣**DIVINE PRESENCE, ANGELS OF:** A term used when referring to the presence of God. When the angels go in before the Divine Presence, they are going to stand before God. Seven **archangels** stand in the Divine Presence: **Uriel, Raguel, Michael,** Seraqael, **Gabriel, Haniel,** and **Raphael.** The angels of the Divine Presence are also called **Elohim.**

✣**DIVINE PROTECTOR:** A title held by the archangel **Michael,** who is God's warrior and the commander in chief of the Celestial Army.

✣**Divine Spirit:** The word *angel* is derived from the Sanskrit word *Angiras*, which means "divine spirit."

✣**Djibril:** A variation of the name **Jibril,** an archangel of Islam. Jibril is the Islamic name for the Judeo-Christian archangel **Gabriel.** Jibril dictated the **Koran** to the prophet **Muhammad.**

✣**Djinn:** Another name for **deva.**

✣**Dobiel:** A variation of the name **Dubbiel,** once the guardian angel of **Persia.**

✣**Documentaries:** Noted documentaries on angels include *Angels, the Mysterious Messengers* (1994), narrated by actress Patty Duke, and *In Search of Angels* (1994), narrated by actress Debra Winger.

✣**Dohel:** The angel who holds the keys to the four corners of the earth. He is also keeper of the keys to the **Garden of Eden.**

✣**Dolphins:** Dolphins are called angels of the sea. Some believe that dolphins have a connection to the angels and a message for humankind.

✣**Domestic Animals, Angels of:** **Behemiel** and **Hariel** are both angels who watch over and care for domestic animals. **Hemah** is the angel of death of domestic animals.

✣**Domiel:** A variation of the name **Dommiel.**

✣**Dominations:** The Dominations are the fourth order of angels in the angelic hierarchy. Known as the channels of mercy, they dwell in the **Second Heaven.** They are responsible for governing angelic duties in all angelic orders lower than themselves. They are also in charge of merging the spiritual and physical worlds. They receive their assignments from God directly and rarely communicate with humans personally. They are variously called Dominions, Lords, Lordships, Kuriotetes, and **Hashmallim.** Their leaders are **Zadkiel, Hashmal,** Yahriel, and **Muriel.**

✣**Dominion:** Another name for **Khshathra,** one of the **Amesha Spentas** (archangels) in Zoroastrianism.

✣**Dominions:** Another name for the order of angels called **Dominations.**

✣**Dommartin:** An angel from the movie *Wings of Desire.*

✣**Dommiel:** A fallen angel, Dommiel is the Prince of Terror and Trembling. He is said to be able to come and go in Hell as he wishes and without the need of keys. Variations of the name Dommiel are Domiel and Dumiel.

✣**Don Isaac Abravenel:** See **Abravenel, Don Isaac.**

✣**Donel:** An angel who safeguards the south wind.

✣**Donquel:** An angel of love. In magic he is called upon to help men in acquiring the love and affections of a woman.

✣**Doré, Gustave:** Noted French engraver, illustrator, painter, and sculptor (1832–1883). Doré is famous for his engraved illustrations

(many featuring angels) for approximately 120 books, including John **Milton**'s ***Paradise Lost*** and **Dante**'s *Divine Comedy.* Two of his most popular illustrations are *Circles of Angels* and *Crystalline Heaven.* Other illustrations of angels include portrayals of **Jacob** wrestling with an angel; Ithuriel and Zephon hunting for **Satan** in the **Garden of Eden;** Satan in the **abyss;** the war in Heaven; Satan contemplating the fall; Satan tempting Jesus; Satan enthroned in Hell; and Satan lost in the abyss.

✤**DORMIEL:** An angel who safeguards the east wind.

✤**DOUMA:** A variation of the name **Dumah.** Dumah is the angel of the stillness of death.

✤**DOVE(S):** Doves represent peace on earth, and God's **Holy Spirit.** The Holy Spirit appeared as a dove over the head of Jesus at his baptism. The angel of doves is Alphun.

✤**DOWNEY, ROMA:** The star of the 1995 television show *Touched by an Angel.* In the show Downey plays an angel who has come to earth to help humans learn important lessons, such as love and compassion. Actress Della Reese played the heavenly messenger who brought Downey messages from above.

✤**DRAGON(S):** Dragons can be found in mythology from around the world. They are generally portrayed as large serpents who spout fire. In some beliefs they are mystical beings thought to have supernatural powers. In angelology the most notorious dragon is that which is depicted in the Bible's Book of **Revelation.** There the dragon is an apocalyptic monster and is used figuratively when referring to **Satan.** Satan is referred to as the "fiery-colored dragon" and the "great dragon." Revelation 12:3, 7–9 tells us that the archangel **Michael** battled with the dragon and cast him out of Heaven: "And war broke out in heaven: Michael and his angels battled with the dragon, and the dragon and its angels battled but it did not prevail, neither was a place found for them any longer in heaven. So down the great dragon was hurled, the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth; he was hurled down to the earth, and his angels were hurled down with him." The she-demon **Leviathan** is the female equivalent of the dragon that resides in the **bottomless pit.** In addition, dragons are a symbol of healing and are often associated with the **Seraphim,** whose name means "healer." See **She-Dragon.**

✤**DRAGON OF DAWN:** A title held by **Satan.**

✤**DRAGON SLAYER:** A title held by the archangel **Michael (God's Warrior)** for his feat of casting the dragon **(Satan)** out of Heaven (Revelation 12:7–9).

✤**DRAPERIES:** A term used when referring to the robes of angels.

✣**DREAM ANGELS:** Angels that help and guide people through the dream state. For specific needs and or questions, these angels can be called upon before falling asleep, so that answers can be provided during dreaming. The archangel **Gabriel** is the angel in charge of dreams.

✣**DRIAL:** An angel who stands guard over the palace of Maon, the **Fifth Heaven.**

✣**DROUGHT, DEMON OF:** In ancient Persian lore, the demon of drought was named Apaosha. Tishtrya, the angel of rain, has power over him.

✣**DUBBIEL:** A fallen tutelary angel who was once the guardian angel of Persia. Legend has it that before his fall, Dubbiel once substituted for the archangel **Gabriel** in Heaven. Gabriel had been temporarily removed from grace for twenty-one days. Daily Dubbiel records the sins of **Israel** so they can be accused before God. He does this with the hopes that God will remove all the children of Israel from the earth. Variations of the name Dubbiel are Dobiel and Dubiel.

✣**DUBIEL:** A variation of the name **Dubbiel.**

✣**DUDLEY:** An angel from the movie *The Bishop's Wife.* Cary Grant played the angel in the popular 1947 film about a jaunty angel named Dudley who is sent to earth to help a bishop in need of a new church.

✣*DUINO ELEGIES:* A poem written by German poet **Rainer Maria Rilke** in 1923. The poem contains Rilke's highest praise of human existence. In it Rilke uses the angels to exemplify self-fulfillment, surpassing the need for a physical existence. In the poem he writes, "Every angel is terrifying."

✣**DUMAH:** Once the guardian angel of Egypt. He later became the angel of the stillness of death, a ruler of demons, and the angel of silence. In **Gehenna** he is Chief of the Demon Princes. Some sources list him as an angel of punishment. A variation of the name Dumah is Douma.

✣**DUMIEL:** A variation of the name **Dommiel.**

✣**DUNAMIS:** Another name for the class of angels called the **Powers.** The Powers guard the passageways leading to Heaven.

✣**DURBAIL:** An angel summoned in Arabic ceremonies involving exorcism.

✣**DÜRER, ALBRECHT:** Noted German painter and engraver (1471–1528) who often featured angels in his art. Five of his most popular illustrations including angels are *Melancholia*, *Nemesis*, *The Expulsion from Paradise*, *Four Avenging Angels*, and *Winged Man Playing a Lute.* Popular woodcuts include *St. Francis Receiving the Stigmata from the Seraphim*, the *Annunciation*, *Saint Michael and the Dragon*, and the *Pillared Angel from Revelation.*

✣**DURGA:** The greatest of the **Shakti** in Hinduism.

✣**DUSK, ANGEL OF:** Aftiel.

✠**DYEUS:** In **Aryan** beliefs Dyeus was a god who performed angelic functions. He later became an **archetypal angel** in Judeo-Christian beliefs. Dyeus was the god of the sky, who sent the rains, and the Aryan protector, who destroyed their adversaries with storms and bolts of lightning. His mate was the Earth goddess, who caused the vegetation to grow.

✠**DYNAMIS:** In gnostic lore, he is one of the rulers of the **Archons** and the personification of God's divine power. In addition, Dynamis is another name for the class of angels called **Powers.**

E

Are they not all ministering servants sent forth to serve?

—Hebrews 1:14

✠**Eagle-Headed Deity:** **Nisroch** is known as the eagle-headed deity. He is a fallen angel from the order of angels called **Principalities.** After his fall he became the eagle-headed deity worshiped by Sennacherib, king of the Assyrians. In some traditions he is a lord of Hell.

✠**Earth, Angels of:** In Persian mythology the angel of earth is Isphan Darmaz. To the **Essenes,** the angel of earth was personified in the archangel **Michael.** In Zoroastrianism, the guardian angel of earth is **Armaiti.** The angel **Ariael** is called Lord of the Earth. **Araqiel** taught the secrets of earth's geography to humankind. Other angels who watch over the earth include Admael, Archas, Arciciah, **Azriel,** Harabael, Saragael, and Yabbashael.

✠**Earthquakes, Angel of:** The angel who causes earthquakes, **Ra'asiel.** Another angel of earthquakes is **Agreas.**

✠**East, Angel of the:** The archangel **Michael** is the angel of the east.

✠**East of Eden:** God placed two angels from the **Cherubim** and a turning, **flaming sword** east of Eden to guard the **Tree of Life.**

✠**East Wind, Angel of the:** See **Winds.**

✠**Ebed:** One of the seventy-eight names of **Metatron.**

✠**Eblis:** A variation of the name **Iblis.** Iblis is the Islamic name for Satan.

✠**Eckhart, Johannes "Meister":** Dominican mystical theologian

(c. 1260–c. 1328). Eckhart had the ability to communicate his feelings of God's presence and nearness to men. During the fourteenth century in Germany, he began a movement centering around mysticism. He held that the angels assisted humans in their personal experiences and perceptions of God. About angels, Eckhart once wrote, "The soul at its highest is found like God, but an angel gives a closer idea of Him. That is all an angel is: an idea of God."

✣**EDEN:** See **Garden of Eden.**

✣**EDEN, BARBARA:** Actress Barbara Eden played the lovable genie in the popular sitcom ***I Dream of Jeannie.*** Genies are a form of guardian angel in Arabic and Islamic folklore.

✣**EDOM, ANGEL OF: Sammael.**

✣**EDUCATION AND KNOWLEDGE, MUSE OF:** In Greek mythology, Clio was the **muse** of education and knowledge.

✣**EGIBIEL:** One of the angels who preside over the twenty-eight **lunar mansions.**

✣**EGOROI:** A variation of the name **Grigori.** The Grigori were a class of angels assigned to watch over mankind.

✣**EGREGORI:** A variation of the name **Grigori.**

✣**EGRUMIAL:** An angel who stands guard over the palace of Makon, the **Sixth Heaven.**

✣**EGYPT(IANS), ANGELS OF:** In ancient Egypt, angels and winged gods and goddesses were found in the Egyptian pantheon. There was **Isis,** the goddess of fertility and nature. She is depicted in art both with and without wings. There was also **Horus,** who was portrayed as a falcon. There was also Nut, the goddess of the sky, also depicted with wings. Angels called **Serefs** carried the bodies of Egyptian kings to Heaven. ANGELIC LORE. Egypt is mentioned quite frequently in angelic lore. The fallen angel **Abezi** fought against **Moses** in Egypt and aided **Pharaoh** in his attempts to keep the Hebrews in bondage. The demon **Asmodeus** was banished to Egypt by the archangel **Raphael. Mastema** used the guise of the angel of death and killed the firstborn of Egypt. **Astarte,** a she-demon, was known as **Athtar** to the Egyptians. **Dumah** was the guardian angel of Egypt during the Hebrews' Exodus. The angel **Rahab** replaced him in this position.

✣**EIGHTH ORDER:** The eighth order of angels found in the angelic hierarchy are the **Archangels.**

✣**EILO:** One of the many aliases used by the she-demon **Lilith** when she works evil against mortals.

✣**EISHETH ZENUNIM:** A she-demon. She is also one of the angels of **prostitution.**

✣**EISTIBUS:** The angel of divination. Eistibus presides over crystal gazing, **palmistry, tarot cards, rune stones, I Ching,** and **tea leaves.**

✣**EL:** The word *el* is found at the end of many angel names. It means "shining." It is taken from the Sumerian word *el*, which means "brightness," the Akkadian word *ilu*, which means "radiant," and the Babylonian *ellu*, which means "the one who shines."

✣**EL EL:** An angel who watches over the north wind.

✣**EL-KARUBIYAN:** The Islamic word for **Cherubim.** It means "those brought near to God." The El-Karubiyan glorify God night and day, continuously.

✣**ELDERS:** The Book of **Revelation** speaks of twenty-four spirits called Elders that stand before the **throne of God.** The Elders praise God by singing, "You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created" (Revelation 4:11).

✣**ELECT ONE:** A term used by **Enoch** when referring to the Messiah.

✣**ELEMENTAL(S):** Angelic beings that work with nature's four basic elements: earth, water, air and fire. The Elementals working with the earth are called **gnomes,** those working with water are called **undines,** those working with the air are **sylphs,** and those working with fire are **salamanders.** The **archangels** rule the Elementals. **Uriel** rules the gnomes, **Gabriel** rules the undines, **Raphael** rules the sylphs, and **Michael** rules the **salamanders.** They are thought by some to be projected energy of individuals who have evolved into spiritual beings. The projected energy of humans is said to be able to create Elementals that can be either angelic or demonic. The archangels create Elementals that are angels, and **Satan** creates Elementals that are demons.

✣**ELIJAH:** A biblical prophet who was transported to Heaven without ever seeing death. According to Jewish lore, Elijah became a great angel in Heaven. One Jewish prayer hails him as the "Angel of the **Covenant.**" The **Talmud** tells us that he is the angel in charge of recording the deeds of mankind. He is also said to be in charge of escorting the faithful from the earth to their places in Heaven. Elijah appeared as one of the angels in the Transfiguration.

✣**ELIM:** A superior order of angels.

✣**ELOHIM:** A high order of angels. They are sometimes referred to as shining beings. The angels of the **Divine Presence** are also called Elohim. According to lore, the great angel **Melchizedek** is said to be the father of the Elohim. (Note: Elohim is also a Hebrew word for God.)

✣**ELVES:** Small, helpful **fairies** with supernatural powers. They are said to inhabit forests and hills.

✣**EMBRYO, ANGEL OF THE: Sandolphon.**

✣**EMERSON, RALPH WALDO:** One of America's greatest thinkers and authors (1803–1882). About angels Emerson once wrote, "It is in rugged crises, in unweariable endurance, and in aims which put sympathy out of the question, that the angel is shown."

✣**EMMANOUEL:** A name used when referring to God the Almighty. In the Testament of **Solomon** it is a name used to thwart demons that are so strong that only God can render them powerless.

✣**ENAN:** A fallen angel who holds many dark titles including Genius of Satan, Genius of Arnan the Demon, Genius of the Place of Death, Genius of Rage, Genius of the Shadow of Death, Genius of Terror, Genius of Trembling, Genius of Destruction, Genius of Extinction, Genius of Evil-Name, Genius of Mocking, Genius of Plagues, Genius of Deceit, Genius of Injury, and Genius of Asmodeus.

✣**ENEDIEL:** One of the angels who preside over the twenty-eight **lunar mansions.**

✣**ENEPSIGOS:** A female demon able to change into many different forms. This is especially advantageous when she is working her evil against humans.

✣**ENERGY:** At the **throne of God,** angels are thought to have no form at all, but are said to be whirling balls of energy. In Rosicrucian writings, the archangels are described as being like small suns with auras of radiant energy that give off streamers of power.

✣**ENGINES OF WAR:** The angel **Exael** taught men to build engines of war. Because of revealing this knowledge, Exael was cast out of Heaven. He is now ranked among the fallen angels.

✣**ENOCH:** A great Hebrew prophet. He was the seventh descendant of Adam and Eve; the son of Jared, and father of Methuselah. In Islamic beliefs he is called Idris and is also a prophet. He is characterized in the Bible as being a righteous man who was devoted to God. Because of this devotion he never saw death. At the age of 365 God took him bodily up into the Heavens (Genesis 5:24). Legend has it that Enoch was transformed by God into the mighty angel **Metatron.** He also has a twin brother in Heaven, another angel named **Sandolphon.** When Enoch was exalted in the Heavens, he was given thirty-six pairs of wings and 365,000 eyes. BOOKS OF ENOCH. While on earth, Enoch is said to have composed 366 books. Three of those books have his name. The Books of Enoch relate secrets of the Heavens and of the future, which he witnessed in visions and while journeying through the seven Heavens. One of the books dates back to the first two centuries B.C. and gives some insight and understanding of the New Testament and its backgrounds.

The Books of Enoch are a part of the **Pseudepigrapha.** They are full of information about the angels, including their names and responsibilities. They list the angels of hail, lightning, storms, comets, windstorms, hurricanes, thunder, earthquakes, snow, rain, daylight, night, sun, moon, and the heavenly bodies. They give information on the fall of the angels, of their sexual relationships with mortal women, their corruption of humankind, Enoch's unsuccessful attempt to act as mediator for them, and the foretelling of their demise. There is also Enoch's account of a journey he took to the seven Heavens where he witnessed gigantic angels in a confined penal area. Enoch ranked the angels in the following order: (1) **Cherubim,** (2) **Seraphim,** (3) **Ophanim,** (4) all the angels of power, (5) **Principalities,** (6) the **Elect One,** (7) the powers of earth and water.

✣**ENOCHIAN:** See **Angelic.**

✣**ENVIRONMENT ANGELS:** Angels who protect the earth's environment and natural resources such as the oceans, forests, rivers, mountains, and vegetation. They also work at solving environmental problems such as air and water pollution. They help environmentalists come up with new strategies to preserve nature.

✣**ENVY:** Envy is one of the seven deadly sins and is considered a demon **Archon** in gnosticism.

✣**EPIC POETRY, MUSE OF:** In Greek mythology, **Calliope** inspired men to write epic poetry.

✣**ERATO:** In Greek mythology, Erato was the muse who inspired men to write love verses in poetry and music.

✣**ERCLE:** An Etruscan angel who belonged to the group of angels called the **Novensiles.** The Novensiles ruled over the thunderbolts.

✣**ERELIM:** Another name for the order of angels called **Thrones.** The angel **Raziel** is Chief of the Erelim. Variations of the name Erelim are Aralim and Arelim.

✣**EREMIEL:** A great angel who watches over the **abyss** and **Hades.** He is in charge of the souls who are imprisoned in Hades.

✣**ERGEDIEL:** One of the twenty-eight angels of the **lunar mansions.**

✣**EROS:** The winged **god of love** in Greek mythology. He later became an **archetypal angel** of Judeo-Christian lore. According to legend, he was born at the beginning of time out of the chaos of the creation of the world. He brought about the marriage of father sky (Uranus) and mother earth (Gaia). He is the embodiment of the power that causes creatures to procreate. He is portrayed in art as a handsome, muscular young man. He later evolved through art and literature into a child with

wings and bow and arrows. His Roman equivalent is **Cupid.** He is considered by many to be an angel.

✣**ERROR:** In the Testament of Solomon, Error is the name of a demon that King **Solomon** summons and interrogates. Error revealed to Solomon that he was a ruler in the world of darkness. He leads people into error and away from religion. He can be thwarted by the angel **Uriel**.

✣**ERTOSI:** Chief of the order of **Powers** and the angel of Mars.

✣**ESCORTS TO HEAVEN:** A title often used when referring to the **Psychopomp,** which are the celestial escort in Zoroastrianism. The idea of angels escorting the souls of the dead is not uncommon in Christianity. In the Book of Luke (16:22), the Bible speaks of angels carrying the soul of a dead man to Heaven: "The poor man died and was carried by the angels to sit beside Abraham at the feast in Heaven." During his ascension, Jesus was escorted to Heaven by two angels from the class of **Virtues** (Acts 1:10–11). See **Celestial Escort, Ascension of Christ.**

✣**ESKIMOS:** Most Eskimos believe in angels who assist mankind and who help in fighting evil spirits that roam the earth looking for a human to possess. The Copper Eskimos of the central Canadian Arctic believe that children have individual guardian angels.

✣**ESSENE(S):** An ancient Jewish religious sect that flourished from the first century B.C. through the first century A.D. They were the writers of the Dead Sea scrolls. According to the scrolls, the Essenes believed that the world was in the control of **Beliar** and his evil forces. They also believed that the final war against Beliar, whom they referred to as the Prince of Darkness, was near. In the scroll *The War of the Sons of Light Against the Sons of Darkness*, the archangel **Michael** is named the Prince of Light. He was believed to have led a host of angels against the dark forces of Beliar. GOOD VERSUS BAD ANGELS. The Essenes believed that the energy with which they existed came from good angels. They believed that within every individual dwells an angel of light and an angel of darkness. The angel of light was good, and the angel of darkness was evil. They believed that an individual's salvation depended upon his deeds in strengthening the good that dwelled within him. This angel of light, also called the spirit of truth, is portrayed as having a positive effect on humans. In the scroll *The Manual of Discipline*, the angel of light is referred to as righteous, humble, patient, and compassionate. By emulating this spirit one could obtain salvation. The angel of darkness had adverse effects on humans. *The Manual of Discipline* refers to the angel of darkness as the "spirit of perversity." He encourages the righteous to participate in such wrongdoing as greed, wickedness, lies, pride,

deception, lewd conduct, and blasphemy. The Essenes believed that following the angel of darkness was detrimental to one's salvation.

✠**ESTHER:** The main character in the Book of Esther. Legend has it that the archangel **Gabriel** hindered Queen Vashti from appearing naked before King Ahasuerus and his guests, so that Esther would be chosen to replace Vashti as queen (Esther 1:1–22).

✠**ETERNAL PUNISHMENT, ANGELS OF:** Angels found in the Apocalypse of Zephaniah. They are angels of ungodly men. They have the faces of leopards, tusks like wild boars, and eyes mixed with blood. They have long hair, and in their hands are fiery whips. These are the angels who carry men to Hell for eternal punishment.

✠**ETERNITY:** The name of one of the ten **Holy Sefiroth,** which are angels found in the **Cabala.**

✠**ETHNARCHS:** Angels who are individually assigned to guard nations and large groups of people.

✠**ETRUSCAN(S):** The Etruscan god of the dead was named **Charon.** He had huge wings and a large, crooked nose resembling the beak of a bird. Charon carried the souls of the dead to Hades and was the overseer of the cities of the underworld. Nine angels of the Etruscan beliefs ruled the thunderbolts, called **Novensiles.** Their names were Tina, Menrva, Cupra, Vejovis, Summanus, Ercle, Sethlans, Mantus, and Mars.

✠**EUCHEY:** An angel called upon in exorcisms to ward off demons.

✠**EUPHRATES RIVER, ANGELS OF THE:** The Book of Revelation (9:13–15) mentions four angels who are bound in the great Euphrates River. They are let loose to kill sinful men during the last days of God's great war. The account states: "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for them to slay the third part of men."

✠**EUTERPE:** A muse of the arts in Greek mythology. She was believed to inspire men to write lyric poetry and song verses. She is depicted in art carrying a flute.

✠**EVE (LIFE):** The first human woman created and the wife of **Adam.** THE TEMPTATION OF EVE. Through the guise of a serpent Satan tricked Eve into disobedience to God, there in the **Garden of Eden.** When he spoke to her, he accused God of not telling her the truth and of holding back knowledge from her and Adam (Genesis 3:1–7). Satan said to her, "Did God really tell you not to eat fruit from any tree in the garden?" Eve replied, "We may eat the fruit of any tree in the garden. Except the

tree in the middle of it. God told us not to eat the fruit of that tree or even touch it; if we do, we will die." Satan next said, "That's not true; you will not die. God said that because he knows that when you eat it, you will be like God and know what is good and what is bad." Because of what Satan had said to her, Eve ate from the tree, and later her husband, Adam, ate from it as well. The two were immediately cast out of Paradise and eventually died. The children of Adam and Eve have since been in constant turmoil deciding between good and evil. Other angels stand accused of deceiving Eve also. According to the chronicles of **Enoch,** it was **Gader'el** who deceived Eve. (Gader'el is sometimes referred to as the devil.) Legend has it that it was **Pistis-Sophia**'s idea to trick Eve into disobedience to God. LILITH. In Judaic lore Eve is the second wife of Adam, created after **Lilith,** Adam's first wife. Legend has it that Lilith forsook her place as Adam's wife to become a consort to the fallen angels. She later became a she-demon, declaring Eve and her children as her mortal enemies.

✣**EVENING STAR:** Because of the magnificent light that emanates from his body, **Lucifer** is sometimes referred to as the Evening Star.

✣**EVENING SUN, ANGEL OF THE: Aftiel.**

✣**EVIL, ANGEL OF:** A title held by **Satan** the Devil, the originator of evil.

✣**EVIL ANGEL(S):** Another name for the "angels of the **wrath** of God." They are sent to inflict punishment on humans for God. The term is taken from Psalms 78:49 where it says, "He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them." The phrase *evil angels* also refers to the **fallen angels.**

✣**EVIL EYE, ANGEL OF THE:** The angel **Abrid** is called upon to ward off the evil eye. See **Malochia.**

✣**EVIL GIANTS:** See **Nephillim.**

✣**EVIL ONE:** A term frequently used in literature when referring to **Satan** the Devil representing his opposition to God. According to religious beliefs, Satan is responsible for all of the evil and wicked acts in the world. See **Prince of Evil.**

✣**EVIL SPIRIT(S):** A phrase often used when referring to demons. In the chronicles of **Enoch,** the children of the **Watchers** (the **Nephillim**) are also referred to as evil spirits. Evil spirits often attack saints, holy people, and righteous individuals. The angels are often called upon to help individuals fight evil spirits. WARDING OFF EVIL SPIRITS. Evil spirits can be warded off in a variety of ways: through prayer, in asking God to send his angels to protect the individual; also through the use of the names of angels, such as the four archangels **Michael, Gabriel, Raphael,** and **Uriel.** These four names are very powerful in warding off evil spirits.

Also, through magical writings, and the wearing of an amulet charged for protection, often with the name of an angel inscribed upon it.

✣**EXAEL:** An angel from the order of angels called **Watchers.** According to the chronicles of **Enoch,** Exael taught men how to build engines of war. He also taught them to create works with precious metals such as silver and gold, and the usage of gems, stones. He instructed women on the use of perfumes and scents. Exael fell from grace because of teaching mankind this knowledge. He also lost favor with God because of his coming to the earth to pursue mortal women.

✣**EXECUTIONER, THE:** A title held by the angel **Mastema.** According to lore, Mastema posed as an angel of death and slaughtered the firstborn of Egypt.

✣**EXISTON:** An angel invoked in the blessing of **salt.**

✣**EXODUS, ANGELS OF THE:** The Book of Exodus 23:20–21 states, "Behold, I send an angel before you, to guard you on the way and to bring you to the place which I have prepared. Give heed to him and hearken to his voice." In the Bible, three primary angels are mentioned in relation to the Hebrews' exodus from Egypt. These include the angel of the **burning bush,** who spoke to **Moses,** informing him that he was to lead the Hebrews out of Egypt; the angel of the **pillar of cloud,** who led the Hebrews out of Egypt; and the angel of death, who slew the firstborn of the Egyptians.

✣**EXORCISM:** Angels are often summoned for help in exorcisms. The names of the archangels are powerful in exorcising demons. **Gabriel, Raphael, Michael,** and **Uriel** are the names that hold the most power. Other angels whose names are sometimes used in exorcisms are Bedaliel, Euchey, Iaeo, Iealo, Ioelet, and Sasgabiel.

✣*EXPULSION FROM PARADISE:* The name of an engraving by **Albrecht Dürer.** Painted in the fifteenth century, the engraving shows one of the **Cherubim** expelling the disobedient couple (**Adam** and **Eve**) from Paradise.

✣**EXTRATERRESTRIALS:** It has been speculated by some that angels are really a superior race of beings who visit humans in the form that is most expected, based on religious and cultural beliefs. Some believe that humans are the offspring of a superior race of beings. Others contend that humans are an experiment and are being monitored by higher beings. It has also been said that **Ezekiel**'s vision of angels in the Bible was actually a UFO, with extraterrestrial beings. In addition, there are ancient tales of "shining beings" who once visited and even lived on the earth. Some theologians have stated that the UFOs in the sky and other

extraterrestrial phenomena are actually the work of demons (or fallen angels) attempting to lead mankind away from the belief in God.

✤**EYES, DEMON OF THE:** In the Testament of **Solomon,** Artosael is the demon who damages the eyes. He can be rendered powerless by calling on the archangel **Uriel.**

✤**EZEKIEL:** A major prophet of the Old Testament and author of the Book of Ezekiel. In Ezekiel 1:4–9 he writes about angels that he referred to as "living creatures": "I looked up and saw a windstorm coming from the north. Lightning was flashing from a huge cloud, and the sky around it was glowing. Where the lightning was flashing, something shone like bronze. At the center of the storm I saw what looked like four living creatures in human form, but each of them had four faces and four wings. Their legs were straight, and they had hoofs like those of a bull. They shone like polished bronze. In addition to their four faces and four wings, they each had four human hands, one under each wing. Two wings of each creature were spread out so that the creatures formed a square, with their wing tips touching. When they moved, they moved as a group without turning their bodies." According to angelic lore, the four living creatures hold up God's throne. They also represent the four directions, symbolizing that God is everywhere and all-seeing.

✤**EZEQEL:** One of the angels who led the **Watchers** to earth to have sexual relations with women. Ezeqel also taught meteorology to mankind.

Praise him, all his angels, praise him, all his host.
—PSALMS 148:2

✤**FACE, ANGELS OF THE:** The equivalent of the **Angels of the Presence.**
✤**FAIRIES:** Small, beautiful, angelic beings with wings who have supernatural powers. They belong to the family of **nature spirits** and are sometimes referred to as little angels. They are guardians of animals and vegetation. In Persian mythology the Peri are beautiful fairies who reside in Heaven. In Arabic lore, the **jinn** were considered a type of fairy. In German mythology, fairies are called **Lorelei.** See **Fairy Godmother, Tooth Fairy.**
✤**FAIRIES OF HEAVEN:** In Persian mythology the Peri are known as the beautiful fairies of Heaven.
✤**FAIRY:** See **Fairies.**
✤**FAIRY GODMOTHER:** A type of guardian angel. The fairy godmother looks after and protects her charges, granting them wishes and appearing to them in times of great need. The most famous fairy godmother is the one in the classical tale *Cinderella*. Cinderella is a fairy-tale heroine who escapes from a life of drudgery with the help of her fairy godmother and marries a handsome prince..
✤**FAIRY QUEEN:** In Celtic lore, the fairy queen reigned over a realm called the "land of the forever living" (a place that closely resembles Heaven), where death did not exist, nor did sin or wrongdoing. See **Fairies.**

✤**FAITHFUL SERVANT:** In Islam the archangel **Jibril** is referred to as the faithful servant.

✤**FAITHFUL SPIRIT:** In Islam the archangel **Jibril** is referred to as the faithful spirit for his dictating of the **Koran** to **Muhammad.**

✤**FAKR-ED-DIN:** An angel of the **Yezidics.**

✤**FALL, ANGEL OF:** Ardarcel.

✤**FALLEN ANGEL(S):** Regarding the fallen angels, William Shakespeare writes in his famous play *Macbeth*, "Angels are bright still, though the brightest fell." There are two definitions of fallen angels: (1) an angel who has lost God's favor because of disobedience; (2) an angel who opposed God and is a follower of **Satan** the Devil. According to the Cardinal Bishop of Tusculum (thirteenth century), there are 133,306,668 fallen angels. The names of the most notorious, and also the most interesting, are **Abezi, Adirael, Adramalec, Agniel, Agreas, Amy, Anan'el, Anituel, Anmael, Arakeb, Arakiba, Arazyal, Ariael,** Arioch, **Armaros, Armen, Arsiel, Asael, Asbeel, Asel, Asmodeus, Astaroth, Astarte,** Atarculph, **Azael, Azza, Baal-Beryth, Baal-Peor, Balam, Baraqijal, Baraqiyal,** Barbatos, **Barbelo, Bareschas, Baruel, Batanel, Batar'el,** Batarjal, **Beleth, Beqa,** Busasejal, **Carniveau,** Caym, Curson, Dagon, Dan'el, Danjal, **Dommiel, Dubbiel, Enan, Exael, Ezeqel, Forneus, Furcalor, Gader'el, Gressil, Haroth, Havras, Inias, Iuvart, Jomjael, Kasadya, Kasbel, Kokabi'el, Lahash, Leviathan, Makkiel, Mammon,** Marchocias, **Maroth, Mastema, Melchi Dael, Meririm,** Murmus, Nelchael, **Nisroch,** Nith-haiah, Oeillet, Paymon, **Penemuel, Pharzuph,** Pocel, **Rimmon, Salmael,** Sameveel, **Sammael, Sariel, Satan, Shemyaza,** Sonnillon, Tabaet, **Tam'el,** Tap, **Turiel,** Urakabarameel, **Usiel,** Verrier, Vual, Xaphan, **Yeqon, Zaphiel,** and Zavebe. See **Demons.**

✤**FALLEN STARS:** According to the chronicles of **Enoch,** in the heavenly Book of Angels, the fallen angels are referred to as fallen stars.

✤**FALSEHOOD:** Falsehood is one of the seven deadly sins and considered a demon **Archon** in gnosticism. He represents the planet Mercury. His antithesis is the archangel **Michael.**

✤**FAMILIARS:** In Native American beliefs, Familiars are spirit helpers believed to manifest in the form of animals. Familiars is also the name of the guardian spirits of witches.

✤**FANUEL:** A variation of the name **Phanuel.** Phanuel is the angel of penance.

✤**FARLAS:** The angel who presides over **winter.**

✤**FARMING, ANGEL OF:** Risnuch.

✤**FASTING, ANGEL OF:** Sangariah.

✣**FATE:** In the Testament of Solomon, Fate is a demon that King **Solomon** summons and interrogates. Fate reveals to Solomon that he is a ruler in the world of darkness. He causes men to fight rather than make peace. He can be thwarted by the angel Marmaroth.

✣**FATE, ANGEL OF: Manu.**

✣**FATHER OF THE LIE:** A title held by **Satan** the Devil.

✣**FATIMA:** In 1917 in Fatima, Portugal, the **Virgin Mary** appeared to three shepherd children. Through these children she warned the world of coming punishments on mankind if people did not change their sinful lives. Fatima, Portugal, is now a site of religious pilgrimages.

✣**FAUNUS:** A guardian spirit in Roman mythology. He protected the herds and crops.

✣**FAUST, JOHANN:** Sixteenth-century German doctor and magic practitioner. Legend has it that Faust sold his soul to **Mephistopheles** (another name for Satan) in exchange for magical powers, wisdom, and eternal youth. He is said to have died a mysterious death. His story was portrayed in Goethe's masterpiece, *Faust*, in which angels were portrayed as heroic figures.

✣**FEAR, ANGEL OF: Yrouel.**

✣**FEAST OF GUARDIAN ANGELS, THE:** A holiday of Catholicism, celebrated on October 2. The purpose of the feast is to celebrate all of the angels at once. In the old days there was a holiday for each archangel. The exception now is for the archangel **Michael,** who is celebrated in a feast called **Michaelmas.**

✣**FEBRUARY, ANGEL OF: Barakiel.**

✣**FEMALE ANGEL(S):** The top-ranking female angels are **Pistis-Sophia,** the **Virgin Mary, Gabriella, Achamoth,** and Al Ussa (from Arabic lore).

✣**FEMALE DEMON(S):** The Queen of the She-Demons is **Proserpina.** Top-ranking female demons are **Astarte,** Ruler of the Spirits of the Dead; **Leviathan,** the she dragon of the **bottomless pit; Agrat-bat-Mahlaht,** Eisheth Zenunim, and **Naamah,** the angels of prostitution; and **Lilith,** Adam's first wife. Others include **Barbelo,** one of the daughters of **Pistis-Sophia;** Enepsigos, who has the ability to change into different forms; **Obyzouth,** who causes harm and pain to the bodies of humans; and **Onoskelis,** who has the body of a woman and the legs of a mule.

✣**FERESHTA:** A variation of the name **Fereshteh.**

✣**FERESHTEH:** The Persian word for angel. A variation of the name Fereshteh is Fereshta. The Fereshteh are winged spiritual counselors that praise and worship God.

✣**FERTILITY, ANGEL OF:** According to Mandaean mythology, the angel of fertility is named Samandiriel. In Arabic mythology it was Manah. In Egyptian mythology it was the winged goddess **Isis.**

✣**FETUS, ANGEL OF:** The angel who guards the fetus is **Armisael.**

✣**FIERY AND MERCILESS ANGEL: Pusiel,** whose name means "fire," is known as the fiery and merciless angel. He is in charge of interrogating and torturing sinful souls in Hell.

✣**FIERY-COLORED DRAGON:** A phrase used in the Bible when referring to **Satan** the Devil. Revelation 12:3–4 of the New World translation of the Holy Scriptures states, "And another sign was seen in heaven, and look! a great fiery-colored dragon, with seven heads and ten horns and upon its head seven diadems; and its tail drags a third of the stars of heaven, and it hurled them down to the earth."

✣**FIERY SERPENT:** A title held by the archangel **Uriel.** According to Judaic lore, Uriel appeared to **Moses** as a fiery serpent, punishing him for not observing the rite of circumcision for his son.

✣**FIFTH ANGEL OF THE TRUMPETS:** In the Book of Revelation, there are seven angels with **trumpets.** Each angel sounds his trumpet, one at a time, and an apocalyptic event takes place. The Bible states that when the fifth angel sounded his trumpet, "a star [angel] fell from Heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, and the sun and the air were darkened by the smoke. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. . . . And they had a king over them, [which is] the angel of the bottomless pit, whose name in the Hebrew tongue is **Abaddon,** but in the Greek tongue hath his name Apollyon." (Revelation 9:1–4,11)

✣**FIFTH HEAVEN, ANGELS OF THE:** The angel Satqi'el is prince of the Fifth Heaven, also called Maon. It is the dwelling place of the avenging angels. The northern part of the Fifth Heaven is where the Watchers are eternally imprisoned for their sin of coming to the earth and having sexual relations with mortal women; the chronicles of **Enoch** portray it as a fiery place. The southern part of the Fifth Heaven is where the **Trisagion** is chanted by angels at night. In addition, the Islamic angel Kalka'il is said to dwell there. Kalka'il is ruler of the **Huri.** The angels who guard the great palace of the Fifth Heaven are Drial, Gamrial, Garfial, Gmial, Grial, Paltrial, Sefrial, Techial, and Uzial.

✣**Fifth Order:** The fifth order of angels in the angelic hierarchy are the **Virtues.**

✣**Financiers, Angel of: Anauel.**

✣**Fioretti:** A term referring to situations where angels intercede in the lives of mankind.

✣**Fire:** The word *fire* is often used when referring to angels. It can be found in many of the names of angels, and when describing the makeup of angels. Fire symbolizes the passion that the angels carry for their assigned duties. It also represents their divine powers, as well as the pure raw energy that their spiritual bodies are made of. The Koran states that angels have bodies of fire. In Judaism the archangels are referred to as fire spirits. The archangel **Gabriel** is said to be made of fire; the archangel **Michael** represents the "element of fire"; and the archangel **Uriel**'s name means **"fire of God." Pusiel,** whose name means "fire," is known as the "fiery and merciless angel." In scripture the **Watchers** are referred to as "angels of fire" and are said to have bodies made up of fire. **Chasmal** is the "fire-speaking angel." The Angel of the Lord first appeared to Moses as fire in a **burning bush** (Exodus 3:2).

✣**Fire, Angel of:** In ancient Jewish lore the angel of fire was named Nathanel. Because of his association with fire sacrifices, **Adramelec** is known as the angel of fire. In Zoroastrianism, Atar was the protector of fire. In Vedic beliefs it was **Agni.** In ancient occult beliefs Ardarel was summoned to guard the fire, and in rabbinic lore Atuniel was an angel of fire.

✣**Fire of God:** The meaning of the name **Uriel,** who is one of the seven archangels in Judeo-Christian beliefs. The symbol of an open hand holding a flame represents Uriel.

✣**Fire Sacrifices:** In Samaria the fallen angel **Adramalec** was a god to whom children were sacrificed by fire. Because of this he obtained the titles angel of fire and **ruler of fire.**

✣**Fire-Speaking Angel:** A phrase used when referring to the angel **Chasmal.**

✣**Fire Spirits:** A term sometimes used in angelology when referring to the archangels. The term refers to their nature, as they are thought by some to be made of fire.

✣**First Angel of the Trumpets:** In the Book of Revelation, there are seven angels with **trumpets.** Each angel sounds his trumpet, one at a time, and an apocalyptic event takes place on earth. When the first angel sounds his trumpet, hail and fire mixed with blood were cast down upon the earth. As a result trees and vegetation were destroyed (Revelation 8:7).

✣**FIRST CHOIR OF ANGELS:** See **First Triad of Angels.**

✣**FIRST-CREATED ANGELS:** Legend has it that the first five angels created by God were, in order, **Satan, Michael, Gabriel, Uriel,** and **Raphael.** All other angels were created after these.

✣**FIRST HEAVEN, ANGELS OF THE:** The ruling angel of the First Heaven (also called **Wilon**) is Sidri'el. The angels who dwell in Wilon include the angels of astronomy, the angels of ice, the angels of snow, and the angels of the morning dew. At the border dwells the order of angels called the **Powers.** The angels who stand guard over the great palace of the First Heaven are Adririon, Ashrulyai, Dahariel, Deheboryn, Huzia, Jekusiel, Khabiel, Maskiel, Mufgar, Nahuriel, Sabriel, Sheviel, Shoel, Shokad, Suria, Tandal, Tashriel, Tufiel, Tutrechial, Tutrusiai, Zahabriel, and Zortek.

✣**FIRST ORDER OF ANGELS:** The first order of angels found in the angelic hierarchy are the **Seraphim.** The Seraphim are the angels who dwell closest to God in Heaven.

✣**FIRST RECORDS OF ANGELS:** In the Euphrates Valley, in the city of **Ur,** archaeologists found a stele with an angel carved on it. The angel is portrayed as descending from the **Seventh Heaven** carrying a jar overflowing with water and pouring it into the cup of a mortal king. It is recognized as the earliest known depiction of an angel. Other sources state that the first recorded reference to angels was over 10,000 years ago.

✣**FIRST TRIAD OF ANGELS:** The first triad of angels in the angelic hierarchy consists of the **Seraphim, Cherubim,** and **Thrones.**

✣**FIRSTBORN OF EGYPT:** In the Book of Exodus, God sends the prophet **Moses** to free the Hebrews from bondage to the Egyptians. After a series of plagues brought on by God to force the Egyptians to release the Hebrews, **Pharaoh** finally relents after the firstborn of Egypt, including his son, are slaughtered by the angel of death. According to lore, it was **Mastema** (God's executioner) who slew the firstborn of Egypt.

✣**FISH, ANGELS OF: Gagiel** is the angel who presides over fish. In the Book of Tobit, the angel Azarias instructs young **Tobias** on the medicinal uses of the parts of a fish.

✣**FIT MINDEDNESS:** Another name for the Zoroastrian archangel named **Armaiti.**

✣**FLAME, ANGELS OF THE:** The symbol of an open palm holding a flame represents the archangel **Uriel,** who is called the fire of God. In Zoroastrianism, **Asha** is represented in rituals by the flame because of her title as the protector of fire.

✣**FLAMES:** An order of angels.

✣**FLAMING ONE:** The angel **Lahatiel** carries the title of the flaming

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one. This title represents his position in Hell as a wrathful angel of punishment.

✣**Flaming Sword:** A turning, flaming sword was posted outside the **Garden of Eden,** along with two **Cherubim,** to prevent **Adam** and **Eve** from reentering Paradise after their disobedience to God (Genesis 3:24).

✣**Fletcher, John:** English dramatist (1579-1625). In his play *The Honest Man's Fortune*, Fletcher wrote, "Our acts our angels are, or good or ill, Our fatal shadows that walk by us still."

✣**Flies:** In some ancient beliefs, flies were thought to bear the souls of the dead to the underworld. The Lord of the Flies later became known as **Beelzebub,** who carried the souls of the dead to Hades.

✣**Flood, Angels of the:** According to 1 **Enoch** 10:1–2, Asuryal was the messenger sent by God to warn **Noah** of the impending flood: "And he [God] sent Asuryal to the son of Lamech [Noah], saying, 'Tell him in my name, Hide yourself! The Deluge is about to come upon all the earth; and all that is in it will be destroyed.' " In addition to Asuryal other angels have been named in association with the flood. The angel **Raziel** authored the Book of Raziel, from which Noah followed instructions on the building of the ark. The angels in charge of releasing the water of the flood were the angels of punishment. Also the angel in charge of drying up the water was Charavah, whose name means "dryness."

✣**Florentine Painters:** The most famous Florentine painters who featured angels in their art include **Benozzo Gozzoli, Fra Angelico, Domenico Ghirlandaio,** and **Giotto di Bondone.**

✣**Flowers, Angels of:** In Zoroastrianism the angel of flowers is **Ameretat.** In addition, flowers are also nurtured and protected by **nature spirits.**

✣**Flying, Angel of: Ampharool.**

✣**Food, Angel of: Manna.** In Islam, **Mikhail** provides men with food and sustenance.

✣**Food of Angels:** The food of angels is called manna. According to the Bible, it is a granular substance. It is the same substance that was rained down upon the Hebrews after they fled from Egypt. The Bible states, "And he [the Lord] spoke to the sky above and commanded its doors to open; he gave them grain from heaven, by sending down manna for them to eat. So they ate the food of angels, and God gave them all they wanted" (Psalms 78:23–25). It is said to taste like wafers and honey.

✣*For Heaven's Sake:* A 1950 movie starring Clifton Webb as an angel named Charles, and Edmund Gwenn as his companion angel, Arthur. The two are sent to earth to assist the prospective parents of a child called Item. Item is an angel who has waited seven years to be born to

earthly parents. While on earth Charles experiences some of earth's more sinful pleasures.

✤**FORCE, ANGEL OF:** The archangel **Raphael.**

✤**FORCE FIELD:** A term sometimes used when referring to the luminous **light** surrounding angels. It is described as a glowing light that starts at the crown of their head, surrounding their body. The light gives them an appearance of having wings of light. It is said that the angels project themselves by maneuvering this force field.

✤**FORESTS, ANGEL OF:** The angel Zulphas presides over all of nature within the forests and sees to its preservation.

✤**FORETELLING OF BIRTHS, ANGEL OF THE:** The archangel **Gabriel,** who is also called the "angel who presides over childbirth." He holds this title because of his announcement of important births. In the New Testament, the archangel Gabriel foretold the births of both **John the Baptist** (to Zechariah), and Jesus Christ (to the **Virgin Mary**). In apocryphal lore he foretold the **births** of **Samson** and the Virgin Mary.

✤***FOREVER DARLING:*** A 1956 movie starring Lucille Ball as Susan Bewell, a young woman who is visited by her guardian angel, played by James Mason. The movie also starred Desi Arnaz as the husband of Susan Bewell.

✤***FORGETFUL ANGEL:*** A drawing by **Paul Klee.**

✤**FORGETFULNESS, ANGEL OF:** Poteh.

✤**FORMS:** See **Appearance.**

✤**FORNEUS:** A fallen angel from the order of angels called **Thrones.** He later became a marquis in the underworld. When he is invoked, he appears to men as a sea monster.

✤**FORNICATION, ANGEL OF: Pharzuph.** He is also called the angel of **lust.**

✤**FORTUNE-TELLING, ANGEL OF: Eistibus.**

✤**FOSTERING, ANGEL OF:** The archangel **Gabriel.**

✤**FOUNDATION:** The name of one of the ten **Holy Sefiroth** (angels of the **Cabala**).

✤**FOUR SEASONS, ANGELS OF THE:** The angels of the seasons are Ardarcel, the angel of fall; Farlas, the angel of winter; Talvi, the angel of spring; and Casmaran, the angel of summer.

✤**FOUR WINDS, ANGELS OF THE:** See **Winds.**

✤**FOURTH ANGEL:** According to angelic lore, the archangel **Uriel** was the fourth angel created by God. See **First-Created Angels.**

✤**FOURTH ANGEL OF THE TRUMPETS:** In the Book of **Revelation,** there are seven angels with **trumpets.** One at a time, each angel sounds his trumpet, and an apocalyptic event takes place. The apostle **John,** to

whom the vision was given, tells us that when the fourth angel sounded his trumpet, "the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened. And I beheld, and heard an angel flying through the midst of Heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!" (Revelation 8:12–13)

✣**Fourth Heaven, Angels of the:** Sahaqi'el is the ruling prince of the Fourth Heaven, which is named **Zebul.** It is where the "heavenly Jerusalem" is located. The orders of angels called the **Phoenixes** and the **Kalkydra** dwell there. The angels that stand guard over the grand palace of the Fourth Heaven are Almon, Anfial, Avial, Gvurtial, Kfial, Kzuial, Pachdial, Shchinial, and Shtukial.

✣**Fourth Order:** The fourth order of angels in the angelic hierarchy are the **Dominations.**

✣**Fowl, Angel of: Trigiaob.**

✣**Fra Angelico:** See **Angelico, Fra.**

✣**France:** The fallen angel **Baal-Peor** is known as the Demonic Ambassador to France and the Guardian Demon of Paris.

✣**Francesca, Piero della:** A major Italian Renaissance painter (1420–1492) who specialized in religious paintings that featured angels. Two of his most famous works portraying angels are the paintings of the archangel **Michael,** entitled, *St. Michael* (ca. 1469) and his depiction of the archangel **Gabriel** (painted in 1455). In his depiction of Gabriel, he gave him very human qualities. It was a way in which Gabriel, a popular figure in art history, had not been seen before.

✣**Francesco Forgione (Padre Pio da Pietralcina):** Italian priest and mystic. He felt the calling to become a priest at age five when he was already experiencing mystical powers and seeing visions of angels. In his life he had angelic visitations and battles with demons. During his bouts with the demons he was comforted by an angel who encouraged him and strengthened him. He is said to have even been washed by angels. In addition, the **Virgin Mary** and the Sacred Heart of Jesus both appeared to him in visions.

✣**Francis (Saint):** See **Saint Francis of Assisi.**

✣**Francis de Sales, Saint:** See **Saint Francis de Sales.**

✣**Fravashi:** Angels in Zoroastrianism. A Fravashi is a cross between ancestral spirits, guardian angels, and the immortal higher self of individuals. It was believed that each individual had a Fravashi to protect and defend him or her against demons. In ancient Zoroastrian legend, the Fravashi assisted **Ohrmazd** (God) in his battle against **Ahriman** (Satan).

✣**FREE WILL, ANGEL OF:** Tabris.

✣**FREEMAN, EILEEN ELIAS:** The best-selling author of *Touched by Angels*, *Angelic Healing*, and *The Angel's Little Instruction Book*. She is also the director of the AngelWatch Foundation, an organization dedicated to providing information on the topic of angels; and the creator of ***AngelWatch,*** a bimonthly newsletter about angels. *AngelWatch* includes angel stories, angel experiences, and is a resource guide on angels. For more information send a letter and a self-addressed, stamped business-size envelope to *AngelWatch*, P.O. Box 1362, Mountainside, NJ 07092, Attention: President of the AngelWatch Foundation.

✣**FRIDAY, ANGEL OF: Haniel.** The angels who preside over the hours of the day on Friday are 1:00-Haniel, 2:00-**Raphael,** 3:00-**Gabriel,** 4:00-**Casziel,** 5:00-**Sachiel,** 6:00-**Sammael,** 7:00-**Michael,** 8:00-Haniel, 9:00-Raphael, 10:00-Gabriel, 11:00-Casziel, 12:00-Sachiel. The angels who preside over the hours of the night are 1:00-Sammael, 2:00-Michael, 3:00-Haniel, 4:00-Raphael, 5:00-Gabriel, 6:00-Casziel, 7:00-Sachiel, 8:00-Sammael, 9:00-Michael, 10:00-Haniel, 11:00-Raphael, 12:00-Gabriel.

✣**FRIENDS OF LIGHTS:** The name of a group of angels in **Manichaeism.**

✣**FRIENDSHIP, ANGEL OF:** In Persian mythology, the angel **Mihr** was the angel of friendship.

✣**FRUIT, ANGEL OF:** Sofiel.

✣**FRUITFULNESS, ANGEL OF: Zidkiel.** In Zoroastrianism it is **Ardvi Sura Anahita.**

✣**FULLNESS OF GOD'S KNOWLEDGE:** The meaning of the name **Cherubim.** From the Cherubim emanates the knowledge of God to the world below.

✣**FURCALOR:** A fallen angel from the order of angels called **Thrones.** After his fall he became a high-ranking demon of Hell who enjoys slaying men. When he manifests, he comes as a man with huge griffin wings.

✣**FURNACE, ANGEL OF THE:** The angel that rescued three faithful Hebrew men from a blazing, fiery furnace. The three men, named Shadrach, Meshach, and Abednego, were thrown into a fiery furnace for not worshiping King **Nebuchadnezzar's** golden idol. Daniel 3:22–23 of the Bible tells us, "Now because the king had given strict orders for the furnace to be made extremely hot, the flames burned up the guards who took the men to the furnace. Then Shadrach, Meshach, and Abednego, still tied up, fell into the heart of the blazing fire." However, God sent an angel to rescue them. Daniel 3:24–25 states, "Suddenly Nebuchadnezzar leaped to his feet in amazement. He asked his officials, 'Didn't we tie up three men and throw them into the blazing furnace?' They

answered, 'Yes, we did, Your Majesty.' 'Then why do I see four men walking around in the fire?' he asked. 'They are not tied up, and they show no sign of being hurt—and the fourth one looks like an angel.' " Daniel 3:27 states, "Their hair was not singed, their clothes were not burned, and there was no smell of smoke on them." Nebuchadnezzar was so impressed with this that he stated, "Praise the God of Shadrach, Meshach, and Abednego! He sent his angel and rescued these men who serve and trust him. There is no other god who can rescue like this" (Daniel 3:28, 29). This biblical tale of the angel in the furnace has been a source of inspiration in Judaism and Christianity. It is taught that if people will stand for what is right and remain faithful to God, then God will send an angel to rescue them.

✣**FUTURE, ANGEL OF THE: Teiaiel.**

✣**FYLGIR:** The plural form of **Fylgja.**

✣**FYLGJA:** A type of angel in German mythology. A Fylgja is a cross between a guardian angel and one's immortal higher self. A Fylgja was usually met outside of one's body, or it would come to an individual in his dreams. When appearing, it came in the form of an animal that mirrored the individual's personality. In dangerous situations the Fylgja acted as a guardian angel. It also came to the aid of a person dying, to help through the transition of death. If a person saw his Fylgja die in a dream, it meant that that person's life was nearing its end. The plural form of Fylgja is Fylgir.

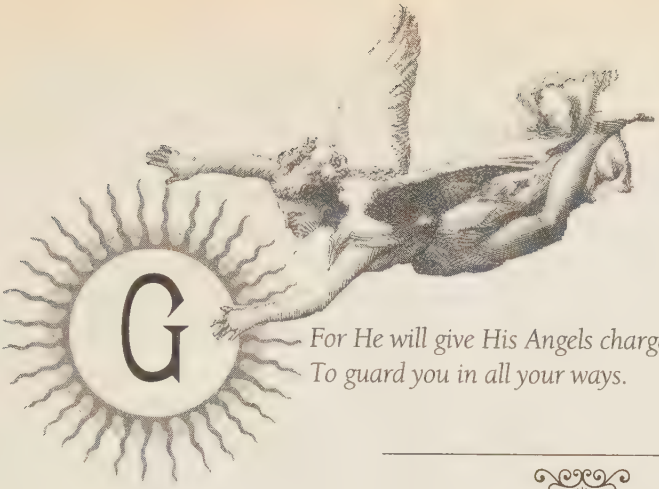

For He will give His Angels charge concerning you,
To guard you in all your ways.

—Psalms 91:11

✠**Gabriel (God Is My Strength):** One of the seven **archangels.** He is one of the two highest-ranking angels in Judaism, Christianity, and Islam. He is best known for bringing important announcements to mankind. He is first encountered in the Bible's Old Testament when he appears to **Daniel** (8:16) to explain a vision. He later appears to Daniel a second time to announce the coming of the Messiah. In the New Testament he announces the birth of **John the Baptist** to Zechariah (Luke 1:11–22) and the birth of Jesus to **Mary** (Luke 1:26–33). In Islam, Gabriel is called **Jibril.** It was Jibril who revealed the **Koran** to **Muhammad.** For this reason he is also called the faithful spirit, the faithful servant, and the bringer of good news. He is also the guardian angel of Muhammad. During the Middle Ages, Christians believed him to be the angel of light. In **Essene** beliefs he was the angel of life and the angel of **Monday.** In ancient Judaic lore, Gabriel was thought to be female, the only female to be listed in the archangel class. In the Book of Raziel, he is listed as an angel whose name can be found on charms worn by pregnant women for help in childbirth. He is also listed as one of the ruling angels of the twenty-eight **lunar mansions.** Titles. **Gabriel** holds many titles including Ruler of the **Sixth Heaven,** Chief Ambassador to Humanity, Chief Ambassador of God, Ruling Prince of the **Cherubim,**

Divine Herald, Angel of Revelation, Angel of Aspirations, Angel of **Truth,** Divine Husband, Prince of Justice, Angel of **Joy,** Angel of Childbirth, Archangel of the **Holy Sefiroth,** Trumpeter of the Last Judgment, Governor of Eden, Angel of Vengeance, Angel of Death, Angel of the Annunciation, Angel of the Resurrection, Angel of Revelation, Angel of Mercy, Angel of Aquarius, Angel of Judgment, and Angel of the **Apple Tree.** He is referred to as the voice of God. Because of this, he is symbolized by the trumpet, which represents God's voice. He is represented by the colors **silver** and **white.** Variations of the name Gabriel are Gavriel and **Gabriella.**

✠**GABRIELLA:** The female form of **Gabriel.** In Judaic lore, Gabriel is believed to be a female angel, the only female in the Archangel class.

✠**GADER'EL:** The prophet **Enoch** named Gader'el as the angel who deceived **Eve.** He also taught mankind how to manufacture arms and is sometimes referred to as the devil. Variations of the name Gader'el are Gadriel and Gadreel. He is also known as **Aramaic.**

✠**GADREEL:** A variation of **Gader'el.**

✠**GADRIEL:** A variation of **Gader'el.**

✠**GAGIEL:** The angel who presides over **fish.**

✠**GALGALIEL:** A variation of **Galgalliel.**

✠**GALGALLIEL:** A chief angel in Heaven. He is ruler of the **Galgallin,** an elite order of angels, and is one of two ruling angels of the sun. He holds the title Angel of the Orb of the Sun. Variations of Galgalliel are Galgaliel and Galgliel.

✠**GALGALLIM:** A variation of the name **Galgallin.**

✠**GALGALLIN:** Another name for the class of angels called **Thrones.** It comes from the Hebrew word *galgal*, which means **wheels.** The Thrones are said to wheel around the **throne of God.** Their role is to inspire confidence in the power of God. A variation of the name Galgallin is Galgallim.

✠**GALGLIEL:** A variation of the name **Galgalliel.**

✠**GALLISUR YHWH:** A great angelic prince in Heaven. He is said to have revealed all of the secrets of the Torah to mankind.

✠**GALLIZUR:** Another name for **Raziel.**

✠**GALRAZYAH:** One of the seventy-eight names of the great angel **Metatron.**

✠**GAMALIEL:** One of the **Cabala**'s ten **Unholy Sefiroth.**

✠**GAMBLING, ANGEL OF:** Aclahaye.

✠**GAMCHICOTH:** One of the **Cabala**'s ten **Unholy Sefiroth.**

✠**GAMRIAL:** An angel who polices the palace of Maon (the **Fifth Heaven**).

✣**GANDHARVAS:** The Gandharvas were heavenly musicians in classical Hinduism. In art they are depicted as winged men.

✣**GANZ:** The name of an angel from the popular film ***Wings of Desire.*** Ganz travels about the city of Berlin listening to people's thoughts. He eventually becomes tired of observing the pain of humans and of not having his love returned. In time he decides to give up his position as an angel and reenter the world as a mortal.

✣**GARDEN FRUIT, ANGEL OF: Sofiel.**

✣**GARDEN OF EDEN:** The name of the earthly Paradise and the first home of humans. God created the garden for **Adam** and **Eve** to live in. According to lore, three attending **angels** were assigned to serve Adam in the Garden of Eden: **Aebel,** Anush, and Shetel. These three angels took care of the first couple until, having eaten of the forbidden fruit, they were banished. **Iophiel** is said to be the angel whom God sent to expel the couple from the garden. After their expulsion, God posted two **Cherubim** and a turning, flaming sword east of the garden to guard the way to the **Tree of Life.** When God created the Garden of Eden, he instructed the archangel **Michael** to assemble two hundred thousand and three angels to plant the garden. The olive tree was planted by **Michael, Uriel** planted the nut tree, **Gabriel** the apple tree, **Raphael** the melon bush, and **Satanael** the vine. The angel **Dohel** holds the keys to the Garden of Eden. Only by means of him can other angels enter.

✣**GARDEN OF GETHSEMANE:** The Garden of Gethsemane was located east of Jerusalem near the Mount of Olives. **Jesus** and his disciples often visited this garden. On the eve of his death, an angel of the Lord appeared to Jesus in the Garden of Gethsemane to strengthen him. The Bible tells us, "And there appeared to him an angel from heaven strengthening him" (Luke 22:43). This mysterious angel is believed to be **Chamuel** who is one of the seven **archangels.**

✣**GARFIAL:** An angel who polices the halls of the palace of Maon, the **Fifth Heaven.**

✣**GARSHANEL:** An angel who wards off evil spirits.

✣**GARZANAL:** An angel who wards off evil spirits.

✣**GATES OF HELL:** The archangel **Uriel** is keeper of the keys to the gates of Hell.

✣**GATHAS:** The name of the twenty-one hymns found in the **Avesta** (the Zoroastrian holy book). Zoroaster wrote these hymns to his angels.

✣**GAUGUIN, PAUL:** French painter and woodcut artist of modern art (1848–1903). Gauguin included angels in many of his works. One of his most famous portrays the famous account of **Jacob** wrestling with an angel.

✠**GAVRIEL:** A variation of the name **Gabriel.**

✠**GAZARNIEL:** An angel of fire who voluntarily left Heaven after opposing **Moses** when he visited Heaven. Moses was able to overpower him by stating God's holy name. He is also one of the angels of **destruction.**

✠**GAZRIEL:** See **Childbirth.**

✠**GEBURAH:** One of the ten **Holy Sefiroth** (angels) found in the **Cabala.** He is also called Strength.

✠**GEBURATI'EL:** A great angelic prince in Heaven.

✠**GEDIEL:** See **Childbirth.**

✠**GEHEGIAL:** An angel who stands guard over the palace of Makon, the **Sixth Heaven.**

✠**GEHENNA, ANGEL OF:** Gehenna (also called Hell) has three fallen angels that rule it. **Satan** the Devil ranks highest. Next are Arsiel, who is the Dark Prince of Gehenna, and **Dumah,** the Chief of the Demon Princes of Gehenna.

✠**GELIEL:** One of twenty-eight angels who preside over the **lunar mansions.**

✠**GEMINI, ANGEL OF: Ambriel.**

✠**GEMS:** Gems and precious stones are often used in the descriptions of angels. In the Bible, the account at **Ezekiel** 28:13 is believed by some to refer to Satan's beauty, before his fall from grace: "Every precious stone was your covering, ruby, topaz, and jasper; chrysolite, onyx, and jade; sapphire; turquoise, and emerald; and of gold was the workmanship of your settings and your sockets in you." In addition, angels are often depicted in scripture and in art as wearing gems as a sign of their majesty. In the Koran, **Jibril,** dictating the Koran to Muhammad, wears a necklace of rubies. Judaic lore tells us that mankind learned about precious gems from the angel **Exael.**

✠**GENESIS:** In a number of stories in the Book of Genesis, angels are principal players: (1) **Eve** is tricked into eating the forbidden fruit by the fallen angel **Satan** the Devil. (2) God places two **Cherubim** outside the **Garden of Eden** to prevent **Adam** and Eve from reentering Paradise once they have been cast out. (3) **Abraham** is visited by three angels, who announce that his wife, **Sarah,** will conceive and give birth to a son. (4) **Hagar,** the maidservant of Sarah, is visited twice by angels while in the wilderness. (5) **Lot** is visited by two angels, who warn him of the destruction of **Sodom.** (6) An angel prevents Abraham from sacrificing his son, **Isaac.** (7) **Jacob** dreams of a heavenly ladder with angels coming and going between Heaven and earth. (8) Jacob wrestles with an angel.

✠**GENIE(S):** A variation of the name jinni. **Jinn** are a form of guardian

angel in Arabic and Islamic folklore. They have been portrayed in art both with and without wings.

✣**GENIEL:** One of the angels of the twenty-eight **lunar mansions.**

✣**GENII:** A variation of the name **jinni.**

✣**GENIUS:** Guardian spirits of people, nations, and cities. The word *genius* originated in ancient Rome. There, every family had its own genius called a **lare** watching over it. The word *genius* was also used when referring to the guardian spirit of men and boys (Juno were the guardian spirits of women and girls). It later became a term used interchangeably when referring to guardian angels. It was a tradition in Rome to give thanks at every meal to the genius of the house. Some families went as far as setting a place during mealtime for the genius. The Romans also paid tribute to the genius during their birthday festivities.

✣**GEOGRAPHY, ANGEL OF: Araqiel.** Araqiel taught the secrets of earth's geography to humankind.

✣**GERMAN SOLDIERS:** In World War I, during a battle between German and British soldiers, German troops reported that spectral riders, knights on horseback and shining beings with bows, arrows, and swords, were fighting in the sky over the British soldiers. The soldiers claimed that the angels were impeding their attack on the British.

✣**GEYOR'EL:** One of the seventy-eight names of **Metatron.**

✣**GHIRLANDAIO, DOMENICO:** Domenico Ghirlandaio was a great Florentine painter (1449–1494) who often featured angels in his art. Ghirlandaio painted religious narrative paintings, such as the famous *Madonna with the Vespucci Family* and the *Adoration of the Magi.* Along with **Botticelli** he decorated parts of the **Sistine Chapel,** which feature spectacular portrayals of angels. **Michelangelo** was a student of Ghirlandaio's and assisted him with the fresco cycle of the lives of the **Virgin Mary** and **John the Baptist,** in Santa Maria Novella, Florence.

✣**GHOSTS:** In her book *A Book of Angels*, **Sophy Burnham** writes, "Ghosts are the spirits of the dead, but angels are messengers of the divine." Whether humans become angels after their death has been debated for centuries. Some think that once humans have passed on, they are given the choice of becoming angels. However, many agree that angels are not the spirits of the dead, but existed long before creation. The Book of Job supports this idea. At Job 38:1–7, God reveals to **Job** that the angels were present at the creation of the world: "In the dawn of that day the stars sang together, and the heavenly beings shouted for joy." The "heavenly beings" are the angels.

✣**GIANTS:** See **Nephillim.**

✣**GIBBORIM:** The Gibborim were giants on the earth during the preflood

era. Their name means "mighty ones." They constructed temples to make names for themselves. The dark angels are said to have rescued them from the flood. The **Gibborim** are also thought to be the **Nephillim.**

✠**GIDEON:** In the Bible, he was the youngest son of Joash, from the Abierzite line of Manasseh. Gideon was called to be a judge during the seven years that the Hebrews came under the rule of Midian. The Midianites would attack the Hebrews and destroy their crops, leaving them with nothing. Out of fear for their lives, and as a means of shielding themselves, they made their homes in dens and caves in the mountains. They begged God to deliver them. God, who had heard their prayers from Heaven, chose Gideon to deliver them. He sent an angel to inform Gideon of his divine appointment and to assure him that God would be with him during the war with the Midianites. The account in the Book of Judges (6:11–14) tells us, "Then the Lord's angel came to the village of Ophrah and sat under the oak tree that belonged to Joash, a man of the clan of Abiezer. His son Gideon was threshing some wheat secretly in a wine press, so that the Midianites would not see him. The Lord's angel appeared to him there and said, 'The Lord is with you, brave and mighty man! Go with all your great strength and rescue Israel from the Midianites.' "

✠**GIOTTO DI BONDONE:** Florentine painter (1266–1337) who featured angels in his art. Some of his greatest works featuring angels include the fresco cycle (ca. 1300) that decorates the Arena Chapel in Padua. There he painted an unclothed angel and angelic musicians. Another famous painting of Giotto's is *Bust of an Angel.*

✠**GIOVANNI DA FIESOLE:** See **Angelico, Fra.**

✠**GLOBAL HEALING, ANGEL OF:** The angel of global healing is the archangel **Raphael,** whose name means "the brilliant one who heals."

✠**GLORY, ANGEL OF: Sandolphon.**

✠**GLORY, ANGELS OF:** The angels of glory are the equivalent of the angels of the **presence** and the angels of sanctification.

✠**GLORY, THE:** In art the circle of light surrounding the body of an angel is called the glory.

✠**GLORY OF GOD:** The meaning of the name **Haniel.** Haniel is one of the seven **archangels** of Judaic and Christian beliefs.

✠**GMIAL:** An angel who polices the palace of Maon (the **Fifth Heaven**).

✠**GNOMES: Elemental** spirits that rule the element earth. According to legend, the gnomes dwell in the forests of the earth. They manifest in the form of elderly dwarfs. They are the protectors and healers of the animals

of the forests. They are also protectors of earth's treasures. The archangel **Uriel** is their ruler. They are also called trolls.

✣**Gnosticism:** A system of belief blending ideas taken from Greek philosophy, oriental mysticism, and Christianity; and emphasizing salvation through gnosis. In gnostic beliefs the world was created by the **Demiurge.** The high-ranking orders of angels found in gnosticism are called **Aeons** and **Archons.** The Aeons are superior angels said to be the first beings created by **God.** Their rulers include **Dynamis, Pistis-Sophia,** and **Abraxis.** The Archons stand guard over the nations of the material world. The names of these Archons are Jaldabaoth, Jao, Sabaoth, Adonaios, Astanphaios, Ailoaios and Oraios. The Pistis-Sophia is the mother of the Aeons and the **Schechinah,** the **Queen of Angels.** The gnostics believed that God gave the angels free will. He recognized that if they were to exercise their free will, he would have to remove himself so that they could pursue their own destinies. He then decided to withdraw, leaving the angels on their own. Spores of God's divine light were left after His withdrawal. From these spores, the Demiurge is thought to have created the universe.

✣**God:** The Supreme Being. He is known by a variety of names. In Zoroastrianism he is called **Ahura Mazda** and Ohrmazd. In Judaism and Christianity he is Yahweh (also **YHWH**), and **Jehovah.** In Islam he is called **Allah.** In both Judaism and Christianity, God maintains a relationship with humans through the angels. The angels act as intercessors between God and mankind and perform various functions on behalf of God toward humans. This is because God is too overwhelming a force for man to come face-to-face with. According to the Bible, no man can see God's face and live. It says, "I will not let you see my face, because no one can see me and stay alive" (Exodus 33:20). However, Jesus said that the angels are always in the presence of God: "See that you don't despise any of these little ones. Their angels in heaven, I tell you, are always in the presence of my Father in heaven" (Matthew 18:10). Therefore the angels are thought to be a necessary link between God and humankind. God is believed to have many angels surrounding him at all times. These include the **Seraphim, Cherubim, Thrones,** seven **Archangels,** and thousands of **ministering angels,** who attend to God's immediate wishes. This is supported in 1 Enoch 14:22–23 where it says, "No one could come near unto him from among those that surrounded the tens of millions that stood before him. He needed no council, but the most holy ones who are near to him neither go far away at night nor move away from him." In addition, God is described in 1 Enoch as "the Great Glory," "the Excellent One," and "the Glorious One."

✣**God, Angel of:** The equivalent of the Angel of the **Lord.**

✣**God Blesses:** The meaning of the name **Baruch,** the Guardian of the Tree of Life.

✣**God Heals:** The meaning of the name **Raphael,** who is the angel of healing.

✣**God Is My Helper:** The meaning of the name **Gadriel.** Gadriel is the angel who taught mankind how to manufacture **weapons.**

✣**God Is My Strength:** The meaning of the name **Gabriel.**

✣**God of Coincidence:** The winged god **Kairos** is also known as the God of Coincidence.

✣**God of Light:** In Persian lore, the God of Light was **Mithra.** Legend has it that he was once one of the twenty-eight angels (izeds) that surrounded **Ahura Mazda.** He later became the God of Light.

✣**God of Love:** In Roman mythology **Cupid** was the winged god of love. In Greek mythology it was **Eros.** Both gods served as **archetypal angels** for Judaism and Christianity.

✣**God of the Dead:** In Etruscan lore, **Charon** was the god of the dead. He carried the souls of the dead to **Hades.** The angel of death was later patterned after him.

✣**God of the Underworld:** A title held by **Satan.**

✣**God of War:** The angel **Camael** served as the god of war for the Druids.

✣**Goddess of Death:** A title held by the she-demon **Lilith.**

✣**Gods:** Angels are sometimes referred to in scripture and literature as "gods."

✣**God's Adversary: Satan** is God's Adversary. He became the Adversary when he rebelled against God. Once a beautiful angel in Heaven, Satan thought so much of himself that he believed that he should be worshiped as a god. He sought out the mortals of earth for them to become his subjects. Since then he has been competing with God for the worship of humans. He has been successful in his endeavor. The Bible says that Satan was able to offer Jesus all of the kingdoms of the world if he would perform an act of worship to him. In Zoroastrianism, the Adversary is called **Angra Mainyu.** Zoroastrians hold him responsible for all of mankind's sorrows. Some Zoroastrians believed that he was created by **Ahura Mazda** (God) himself. They believe that Angra Mainyu eventually turned against him and became his chief opponent. In Islam he is named Iblis. Iblis is said to have loved God most out of all the angels. When God created **Adam,** he told the angels to bow down and worship him. Iblis refused. Because of this disobedient act, God cast him out of Paradise.

✣**Gods and Goddesses:** The gods and goddesses of the ancient world were the archetypal angels of Western religious beliefs. In the mythology of the Greeks and Romans, the gods and goddesses traveled back and forth between Heaven and earth. Some were messengers, some had wings, and most aided humanity in some way. Later, when the monotheistic religions came along, these gods and goddesses metamorphosed into the angels that we know today. Some of the gods and goddesses that the angels were patterned after included **Hermes, Iris, Eros, Cupid,** and the Greek **muses** of inspiration.

✣**God's Children:** The meaning of the name **Bene ha-Elohim.** They are angels who sing praises of God both night and day.

✣**God's Command:** The meaning of the name **Sariel,** one of the archangels. "God's command" refers to his God-given duty of deciding the fate of the angels who sin against God's law.

✣**God's Deserter:** The angel **Asbeel** holds the title God's Deserter. This is because of his role as instigator in the **Grigori** coming to the earth and taking wives for themselves.

✣**God's Executioner:** A title held by **Mastema.** According to lore, God sent Mastema to slay the firstborn of Egypt.

✣**God's Friend:** The meaning of the name **Raguil.** Raguil watches over the behavior of the other angels.

✣**God's Fullness:** The meaning of the name **Machidiel.** Machidiel is angel of March and the angel of Aries.

✣**God's Light:** Both angels and mankind are said to carry the light of God within them. This light is to remind the angels and humans of God's love.

✣**God's Lightning:** The meaning of the name **Barakiel.**

✣**God's Lion:** See **Lion of God.**

✣**God's Mercy:** The meaning of the name Jeremiel. Jeremiel once presided over the souls awaiting the resurrection. He was later named **Raziel.**

✣**Gods of Hidden Knowledge:** Another name for the **Ahuras,** who are angels in Aryan mythology.

✣**God's Perfection:** The meaning of the name **Tam'el.** Tam'el is the angel of the deep.

✣**God's Servant:** The angel **Abdiel.**

✣**God's Servants:** A title held by the angels. It was taken from the Book of Hebrews 1:14 where it says, "What are the angels, then? They are spirits who serve God and are sent by him to help those who are to receive salvation."

✣**God's Spokesman:** In the Bible, the Angel of the **Lord** is God's

personal spokesman. He is sometimes referred to as Angel of God. In the New Testament he is personalized as both **Gabriel** and the **Holy Spirit.**

✣**God's Spy:** A title held by the angel Zaphiel. According to angelic lore, he worked as a double agent between Heaven and Hell. Eventually, his loyalties went completely to Hell. He later became known as the **Herald of Hell.**

✣**God's Strength:** The angel **Usiel.**

✣**God's Voice:** The archangel **Gabriel** is the personification of the voice of God.

✣**God's Warrior:** A title held by the archangel **Michael.**

✣**Goethe, Johann Wolfgang von:** A German poet (1749–1832) who authored *Faust*, one of the greatest works of world literature. The poem is about the life of Johann Faust, a sixteenth-century German doctor who practiced magic and died a mysterious death. Legend has it that he sold his soul to **Mephistopheles** (Satan) in exchange for magical powers, wisdom, and eternal youth. In the poem angels are portrayed as heroic figures.

✣**Golab:** One of the **Unholy Sefiroth** of the **Cabala.**

✣**Gold, Angels of:** According to **Enoch,** the angel named **Exael** (one of the **Watchers**), taught men how to create various works and items with gold. In angelic lore, the color gold represents the archangel **Michael**.

✣**Golden Altar:** The magnificent **altar** that stands before the **throne of God.** It is where the prayers of the saints are offered up to God. Around the altar the angels gather to listen to these prayers.

✣**Golden Censer, Angel of the:** The censer carried by an angel to the golden altar, which stands before God's throne. The incense inside is to be offered with the prayers of the saints to God. The Book of Revelation 8:3 states, "Another angel with a golden censer came and stood at the altar; he was given a great quantity of incense to offer with the prayers of all the saints on the golden altar that is before the throne."

✣**Golden Idol:** See **furnace.**

✣**Golden Spear, Angel of the:** According to **Saint Teresa of Avila,** an angel once visited her and pierced her body with a long golden spear that caused a sharp pain. The pain, she said, was so sweet that one would never wish to lose it.

✣**Golden Tablets, Angel of the:** The ancient tablets to which the angel Moroni led Joseph Smith. The tablets contained information that eventually led to the **Book of Mormon.** With these golden tablets Smith founded the Church of Jesus Christ of the Latter-Day Saints.

✣**Golden Vial of Balm, Angel of the:** The archangel **Raphael** is

said to carry a golden vial of balm. This golden vial of balm symbolizes his position as the angel of healing.

✣**GOLIATH:** In the Bible, Goliath was a giant Philistine who challenged the Israelites. He was slain by young David at Ephesdammim with a slingshot (1 Samuel 17). According to apocryphal lore, **Cervihel,** the angel of strength, and guardian angel of David, assisted David in the slaying of Goliath.

✣**GONAEL:** An angel who watches over the north wind.

✣*GOOD AND EVIL ANGEL(S):* The title of two famous paintings by **William Blake.** Each painting depicts an angel of light protecting a child from the clutches of an angel of darkness. The angels of darkness are depicted shackled with chains, leaping out from the fires of Hell, attempting to take the child from the arms of the angel of light.

✣**GOOD ANGEL:** The meaning of the name **Zeus,** the supreme being in Greek mythology.

✣**GOOD FORTUNE, ANGEL OF: Shemyaza.**

✣*GOOD HEAVENS:* A 1976 television show that featured an angel as the hero. The angel was played by Carl Reiner. In the show Reiner granted the wishes of the guest stars. The show ran for one season.

✣**GOOD MIND:** The name of one of the **Amesha Spentas** (archangels) in Zoroastrianism. In some writings "Wisdom" or "Good Thought" are used in place of "Good Mind." He is also called Vohu Manah.

✣**GOOD NEWS, ANGEL OF:** A title held by the archangel **Gabriel.** Gabriel is sometimes referred to as the **Bringer of Good News** because of his joyful announcements.

✣**GOOD SPIRITS:** A phrase sometimes used when referring to the angels.

✣**GOOD THOUGHT:** One of the **Amesha Spentas** (archangels) in Zoroastrianism. In some writings "Wisdom" or "Good Mind" are used in place of "Good Thought." Good Mind is also called Vohu Manah.

✣**GOSPEL, ANGEL OF THE:** The angel who oversees the preaching of the gospel on earth. He makes sure that the gospel of Jesus is preached in every nation of the earth before the end comes. The account of Revelation 14:6 states, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

✣**GOVERNANCE, ANGELS OF:** The angels of governance include the **Seraphim, Cherubim,** and **Thrones.**

✣**GOVERNMENTS:** An order of angels. They are also referred to as Governors.

✣**GOVERNOR OF EDEN:** A title held by the archangel **Gabriel.**

✣**GOVERNOR OF THE PLANETS:** A title held by Rahatiel, the angel who oversees the **planets.**

✣**GOVERNOR OF VENUS:** A title held by the angel **Haniel.**

✣**GOVERNORS:** See **Governments.**

✣**GOZZOLI, BENOZZO:** A Florentine painter (1420–1497) who featured angels in his art. He apprenticed under **Fra Angelico,** who also portrayed angels in his work. One of Gozzoli's most famous paintings featuring angels is his portrait of Heaven, entitled *Paradise.* He portrayed Heaven as a beautiful paradise garden, with angels singing, praying, and smiling.

✣**GRACE:** The name of one of the ten **Holy Sefiroth** (angels) listed in the **Cabala.**

✣**GRACE, ANGELS OF:** Another name for the order of angels called **Virtues.** They are referred to as angels of grace because they grant blessings from on high.

✣**GRAHAM, BILLY:** American evangelist (1918–). Billy Graham was ordained in 1939 as a minister in the Southern Baptist Church and began evangelizing in 1944. He is the author of the best-selling angel book *Angels: God's Secret Agents.* The book chronicles his experiences with angels, as well as those of others who believe that angels came to their aid in moments of need. Graham ranked the orders of angels as follows: (1) **Archangels,** (2) **Angels,** (3) **Seraphim,** (4) **Cherubim,** (5) **Principalities,** (6) **Authorities,** (7) **Powers,** (8) **Thrones,** (9) **Mights,** (10) **Dominions.** Of angels Graham once wrote, "I believe in angels because the Bible says there are angels; and I believe the Bible to be the true Word of God."

✣**GRAIL, ANGEL OF THE:** See **Holy Grail.**

✣**GRANT, CARY:** In the 1947 film *The Bishop's Wife,* Grant plays an angel named Dudley who comes to earth to help a bishop in need of a new church.

✣**GRANTER OF WISHES:** **Haniel** is the angel who grants the heart's desire.

✣**GRAY, ANGELS OF:** A **color** that represents the angels **Auriel,** the angel of night, and **Casziel,** the angel of tears.

✣**GREAT BEAR:** The demon **Asmodeus** is also known as the Great Bear.

✣**GREAT DRAGON:** A title held by **Satan.** In the Book of Revelation 12:3, 7–9, Satan is referred to as the "great ***dragon.***"

✣**GREAT EAGLE:** The Assyrian god **Nisroch** is also called the great eagle and the eagle-headed deity.

✣**GREAT LAW COURT:** See **Court of Heaven.**

✣**GREAT REBELLION, THE:** According to Christian lore, the great rebel-

lion in Heaven occurred when **Satan,** who was once the most beautiful of all angels, fell from God's favor because of **pride.** He then started a rebellion in Heaven against God. He and his rebellious followers were cast out of Heaven by the archangel **Michael** and his celestial army and thrown down to the vicinity of earth. See **God's Adversary.**

✣**GREATEST ANGEL:** The archangel **Metatron** is believed to be the greatest angel in Heaven. He is called the Lesser Yahweh (God's name in ancient Hebrew). He is also considered to be the **Demiurge** (creator of the universe). Before his fall, **Satan** was considered the greatest angel in Heaven.

✣**GREECE, ANGELS OF:** In Greek mythology there were gods and goddesses who performed angelic functions. These gods and goddesses later became **archetypal angels** of later religious systems such as Judaism and Christianity. They include the Horae, winged spiritual beings that guided and protected the Greeks; the winged god **Hermes,** who ran messages between Heaven and earth for **Zeus;** the goddess **Iris,** who was a messenger for Hera; **Eros,** the winged god of love; and **Proserpina,** Queen of Hades. Javan is the guardian angel of Greece. The Horae were also considered guardian protectors of Greece.

✣**GREED:** Greed is one of the seven deadly sins and is considered a demon **Archon** in gnosticism. His antithesis is **Raphael.** The demon **Mammon** is called the angel of greed. He is equated with **Satan** the Devil.

✣**GREEN, ANGEL OF:** The **color** green represents the angel **Ariael,** the Lord of the Earth.

✣**GREGORY OF NAZIANUS:** See **Saint Gregory Nazianzen.**

✣**GREGORY THE GREAT:** See **Saint Gregory the Great.**

✣**GRESSIL:** A **fallen angel.**

✣**GRIAL:** An angel whose name can be found on charms worn by pregnant women to ensure a successful labor. He also polices the halls of the palace of Maon (the **Fifth Heaven**).

✣**GRIGORI:** Another name for the order of angels called **Watchers.** The chief of the Grigori is **Azaz'el.**

✣**GRIM REAPER:** Another name for the angel of death.

✣***GRIMORIUM VERUM:*** A magic book that includes many names of angels that are invoked in magical practices.

✣**GROUPS, ANGELS OF:** The angels who work with groups of people are called guardian companions of groups. These angels work to help groups of people to stay together. They are also referred to as collecting angels, coordinating angels, and connecting angels.

✣GUABAREL: One of four angels considered the angel of autumn. **Gabriel, Michael,** and **Tarquam** are the other three.

✣GUARDIAN ANGEL OF

ARYANS: **Dyeus.**
CATTLE: **Vohu Manah.**
EARTH: **Armaiti.**
EDOM: **Sammael.**
EGYPT: **Rahab.**
GREECE: Javan.
ISRAEL: **Michael.**
KING DAVID: **Cervihel**
MARS: **Ertosi.**
MOSES: Animastic.
MUHAMMAD: **Jibril.**
ORIGINALITY: **Raziel.**
PEACE: The archangel **Michael.**
PERSIA: **Dubbiel.**
PLANTS: **Ameretat.**
ROME: **Sammael.**

✣GUARDIAN ANGEL OF THE ROMAN CATHOLIC CHURCH: The archangel **Michael.**

✣GUARDIAN ANGEL OF THE SKY: **Khshathra.**

✣GUARDIAN ANGEL OF THE UNBORN: **Armisael.**

✣GUARDIAN ANGEL OF THE UNDERWORLD: **Abbaton.**

✣GUARDIAN ANGEL PRAYER: A prayer taught to children in Catholicism: "Angel of God, my guardian dear, To whom His love commits me here; Ever this day [or night] be at my side, To light and guard, to rule and guide."

✣GUARDIAN ANGELS: The **Koran** states, "He [God] sends forth guardians who watch over you and carry away your souls without fail when death overtakes you." Guardian angels are angels assigned by God for protection. There are guardian angels for almost everything including people, nations, planets, plants, animals, and governments. RELIGIONS AND CULTURES. The concept of guardian angels can be found in both the ancient and modern worlds. Ancient Romans believed that guardian spirits called **lares** protected each family. Romans also believed in the **Genius,** spirits who protected men and boys, and **Juno,** spirits who guarded women and girls. Pakistani and Burmese people believe in guardian spirits called **Nats.** Nats were thought to dwell next to the people they were guarding. In Islam there are the **Malaika,** known as the guardians of mankind, and the **Hafazah,** who protect humans against

the **jinn** (demons). Guardian spirits called genies are found throughout the Near East. In Zoroastrianism there are the **Fravashi,** ancestral spirits who are also guardian angels. The **Native Americans** believe in guardian spirits, much like the guardian angels of other religious beliefs. Each clan or tribe has a guardian that is believed to remain with them forever. Personal guardian spirits are sought after by individual members of a tribe. In Catholicism it is taught that every child has two guardian angels, one good and one bad sitting on either shoulder. CHILDREN. It has been suggested that children have several guardian angels. This is because children are more vulnerable and in need of more protection when they are young. As they grow, they are thought to need less angelic protection as they become aware of the dangers around them. Some, not all, of the angels leave a child as he matures. The famous German clairvoyant **Rudolph Steiner** believed that the guardian angels are with a person through each incarnation and carry the complete history of the soul of the person. Once the individual has finished the last incarnation, the guardian angel's role is completed and he leaves that individual. PERSONAL ANGELS. The guardian angels of individuals come from the order of angels called **Angels.** They rank last in the angelic hierarchy and are the closest angels to mankind. They are assigned to individuals at birth to protect and guide them. They are sometimes referred to as personal angels and companion angels. Guardian angels use a variety of ways to reach individuals, including their intuition, thoughts, and dreams. Sometimes, they work through people and manipulate circumstances in order to relay messages. Although guardian angels do appear from time to time, most of their work is done invisibly. When they do appear, however, they may take on a variety of forms including people, animals, lights, etc. When appearing as humans they appear in forms that are in accord with the beliefs of the individual, disguising themselves in the appropriate cultural clothing. There are many reports, too, of angels appearing in full angel regalia, including halos and wings. October 2 is the feast day of guardian angels.

✣**GUARDIAN ANGELS OF JORDAN RIVER: Nidbai** and **Shelmai.**

✣**GUARDIAN ANGELS OF KEYS:** See **Keys.**

✣**GUARDIAN ANGELS OF NATIONS:** The **Principalities** are the order of angels that are in charge of protecting the nations of the earth.

✣**GUARDIAN ANGELS OF THE BOOKS OF ENOCH:** God assigned the angels Ariukh and Pariukh to guard the Books of **Enoch.**

✣**GUARDIAN ANGELS OF THE TREE OF LIFE: Raphael** and **Baruch.**

✣**GUARDIAN COMPANIONS OF GROUPS:** Angels featured in the book *Ask Your Angels* by Alma Daniel, Timothy Wyllie, and Andrew Ramer. They

are angels who work to help groups of people to stay together. They are also called connecting angels and coordinating angels.

✣GUARDIAN SPIRIT(S): Guardian spirits are the equivalent of **guardian angels.**

✣GVURTIAL: An angel who stands guard over the palace of Zebul, the **Fourth Heaven.**

God sends forth the angels as His messengers with two, three, or four pairs of wings.

—The Koran

✣**Hadarniel (God's grandeur):** An angel who stands guard over the gates of Heaven. In Jewish legend, he is the angel who prevented Moses from entering Heaven. He is believed to be a tall and imposing figure. However, when God's name is mentioned, he is said to tremble.

✣**Hades, Angels of:** In ancient legends, Hades was believed to be beneath the earth and was home to the dead. In apocryphal lore, the ruler of Hades was the archangel **Uriel,** who was believed to hold the keys to the gates of Hades. In the Apocalypse of **Zephaniah,** the angel **Eremiel** is listed as the overseer of Hades. **Baal-Beryth** is the "master of ceremonies" in Hades.

✣**Hadraniel:** A variation of the name **Hadarniel.**

✣**Hadrial:** An angel who stands guard over the palace of Sehaqim, the **Third Heaven.**

✣**Hafazah:** Guardian angels in Islam who protect humans against the jinn (demons). According to lore, every person has four Hafazah protecting them, two for the day and two for the night. In addition to acting as guardian angels, the Hafazah also record the good and bad deeds of humans.

✣**Hagar:** In the Bible, Hagar was the maidservant to Abraham's wife, **Sarah.** Hagar was visited twice by an angel of the Lord. The first came

after she had fled into the wilderness to escape the wrath of Sarah. The angel told her that she was going to give birth to a son and that she should call him **Ishmael** (Genesis 16:1–14). The second visitation occurred when she wandered into the wilderness after Abraham sent her away at Sarah's request. Exhausted and dehydrated, Hagar put her son, Ishmael, under a bush and walked away, asking God not to let her see it when the child died. From Heaven, God heard the child crying and sent an angel to speak to Hagar. The angel called out to her, telling her not to be afraid, that God would one day turn Ishmael's seed into a great nation (Genesis 21:17–19). See **Beerlahairoi, Beersheba.**

✣**HAHHAHYAH:** One of the seventy-eight names of **Metatron.**

✣**HAIL, ANGEL OF:** Bardiel.

✣**HALL OF HEROES, ANGELS OF THE:** See **Valhalla.**

✣**HALLELUJAHS:** Songs of praise sung by the angels to God.

✣**HALOS(S):** A ring of white light shown around the head of an angel in art. The halo symbolizes virtue and innocence. It also represents God's glory and the angel's service to him.

✣**HALOS (HELPING ANGEL LOVERS OWN STORES):** An organization dedicated to helping people set up angel stores. It was founded by Denny Dahlmann, who in 1993 found phenomenal success when he opened his angel outlet, Angel Treasures, located in Royal Oak, Michigan. For more information, write to HALOS, 31700 W. 12 Mile Road, Suite 202, Farmington Hills, MI 48334. The phone number is 1-810-553-9111; fax, 1-810-553-7744.

✣**HALQIM:** An angel who rules over the north **wind.**

✣**HAMALATAL-'ARSH:** Angels of the **Koran.** The Hamalatal-'arsh are the four throne bearers of God. They are symbolized by a man, a bull, an eagle, and a lion.

✣**HAMALIEL:** An angel who holds the titles of the Angel of August, the Angel of Virgo, and Chief of the **Virtues.**

✣**HAMIEL:** The angel who transported the prophet **Enoch** to Heaven. In **Chaldean** lore he was the deity called Ishtar. The name Hamiel is also a variation of the name **Haniel.**

✣**HAMON:** A great angelic prince in Heaven.

✣**HAMSHALIM:** A variation of the name **Hashmallim.**

✣**HAMWAKIL:** An angel summoned in Arabic ceremonies involving exorcism.

✣**HANAEL:** A variation of the name **Haniel.** Haniel is one of the seven archangels of Judaism and Christianity.

✣**HANAN'EL:** One of the angels who brought the secret knowledge of Heaven to earth.

✣**HANGING MAN, ANGEL OF THE:** The angel **Azaz'el** is said to represent the hanging man in the tarot. This idea is taken from the story of the **Grigori.** The Grigori were angels who came to earth to take wives for themselves from among mortal women. Out of these unions came children. Among these angels was Azaz'el, the leader of the Grigori, who had also fathered children. When the angels of vengeance came to destroy the children of these unions, Azaz'el became so upset over the death of his children that he threw himself into the constellation of Orion. He is said to hang there forever upside down.

✣**HANIEL (GLORY OF GOD):** One of the seven **archangels** of Judaism and Christianity. He is also one of the ten archangels of the **Holy Sefiroth.** Considered a great prince in Heaven, Haniel was one of the few angels privileged with serving in the creation of the world. He was later appointed to rule over Raquia, the **Second Heaven.** He has influence over kings and presidents of the nations on earth. He also holds the titles of Prince of **Virtues,** Governor of Venus, Angel of Love, Angel of December, Angel of Capricorn, Prince of **Principalities,** Leader of the **Innocents,** Prince of Love and Harmony, and Angel of the Quince Tree. He is also the angel who grants wishes of the heart. He can be called upon to help fight against evil forces. Variations of this name include Anael, Aniel, Aniyel, Aufiel, Hamiel, Hanael, and Onoel.

✣**HAOMA:** In Zoroastrian rituals, the Haoma plant is used to represent the angel named **Ameretat.** Ameretat is the protector of vegetation.

✣**HAR-MAGEDON:** See **Armageddon.**

✣**HARAB SERAP:** One of the **Unholy Sefiroth.**

✣**HARABAEL:** An angel of the **earth.**

✣**HARBONAH:** The angel of annihilation. He annihilates the evildoers in the world. He is also one of the angels of **confusion** and is a leader of the angels of **destruction.**

✣**HARHAZIAL:** An angel who stands guard over the palace of Sehaqim, the **Third Heaven.**

✣**HARIEL:** An angel who presides over **domestic animals.**

✣**"HARK THE HERALD ANGELS SING":** A traditional Christmas song.

✣**HARLOTS:** The notorious she-demons of the underworld are sometimes referred to as harlots and harlots of Hell. They include **Agrat-bat-Mahlaht,** Eisheth Zenunim, **Lilith,** and **Naamah.** They are also known as the angels of prostitution.

✣**HARMONY, ANGEL OF:** The archangel **Haniel** is the Prince of Love and Harmony.

✣**HARON-PEOR:** One of the angels of **destruction.**

✣**HAROODA:** In ancient Persian lore Harooda was the angel that presided over **water.**

✣**HAROTH:** See **Haroth and Maroth.**

✣**HAROTH AND MAROTH:** Two angels who are found in both Persian and Islamic lore. In Persian mythology they were two angels who knew the secret name of God. According to Islamic lore, they are angels who gave in to sexual temptation, taught humans the secret knowledge of Heaven, and relayed the secret name of God to a beautiful woman whose name is thought to be Zuhrah. This account closely resembles the story of the **Watchers** in Judaism (where two hundred angels gave in to sexual temptation, taught mankind forbidden secrets, and their leader **Shemyaza** told a beautiful woman the secret name of God). They chose to be disciplined by being hung upside down in an abyss in Babil. Variations of the names Haroth and Maroth are Harut and Marut.

✣**HARP(S):** In art angels are often depicted playing harps. The harp symbolizes the angel's special role of making beautiful music in Heaven.

✣**HARPIES:** Winged birdlike female figures.

✣**HARUT AND MARUT:** See **Haroth and Maroth.**

✣**HARVEST, ANGEL OF THE:** In the Book of Revelation 14:14–16, **John** sees in a vision an angel holding a sickle, ready to reap the harvest. The account says, "Then I looked, and there was a white cloud, and sitting on the cloud was what looked like a human being, with a crown of gold on his head and a sharp sickle in his hand. Then another angel came out from the temple and cried out in a loud voice to the one who was sitting on the cloud, 'Use your sickle and reap the harvest, because the time has come; the earth is ripe for the harvest!' Then the one who sat on the cloud swung his sickle on the earth, and the earth's harvest was reaped." The angel with the sickle has been interpreted as being Jesus. The harvest is Jesus separating the good people from the bad at the end of the world.

✣**HASDIEL:** An angel of **charity.**

✣**HASHASYAH:** One of the seventy-eight names of the mighty angel **Metatron.**

✣**HASHMAL:** A variation of the name Chasmal, a chief of the **Hashmallim** (also known as the **Dominations**). He is also known as the fire-speaking angel.

✣**HASHMALLIM:** Another name for the order of angels known as the **Dominations.** The leaders of the Hashmallim are **Muriel, Hashmal,** Yahriel, and **Zadkiel.** Variations of the name Hashmallim are Hamshalim and Bashmallin.

✣**HASRIEL:** The name of the angel who protects individuals from evil spirits.

✣**HAURVATAT:** One of the **Amesha Spentas** in Zoroastrianism. He is the protector of **water.** In rituals he is represented by holy water. He is also referred to as Wholeness and Hordad.

✣**HAVRES:** A **fallen angel.**

✣**HAYLI'EL YHWH:** A great angelic prince in Heaven. He flogs the **Seraphim** with "lashes of fire" if they do not chant the **Trisagion** on time.

✣**HAYYAL:** An angel who presides over **wild animals.**

✣**HAYYOTH:** Also called heavenly beasts, the Hayyoth are angels of fire who reside in the **Seventh Heaven** with God, supporting God's throne. According to apocryphal lore, **Raziel** spreads his wings over the Hayyoth so that their fiery breath does not incinerate the attending angels around God's throne. They are also credited with holding up the universe. Each time their wings spread they break out in hallelujahs to God. The prophet **Ezekiel** saw them in a vision (Ezekiel 1:23–24) and wrote, "There under the dome stood the creatures, each stretching out two wings toward the ones next to it and covering its body with the other two wings. I heard the noise their wings made in flight; it sounded like the roar of the sea, like the noise of a huge army, like the voice of Almighty God. When they stopped flying, they folded their wings, but there was still a sound coming from above the dome over their heads." They are the equivalent of the order of angels called the **Cherubim.** They are also called Divine Beasts.

✣**HE WHO DESPISES LIGHT:** The meaning of the name **Mephistopheles,** who is listed in some writings as **Satan.**

✣**HE WHO GIVES LIGHT:** The meaning of the name **Lucifer.** Lucifer is said to be so glorious that he radiates a great light around him.

✣**HE WHO KEEPS HELL:** The meaning of the name Tartaruchus. Tartaruchus is in charge of the torments and punishments conducted in Hell.

✣**HE WHO SEARCHES FOR GOD:** The meaning of the name **Chamuel.**

✣**HE WHO SEES GOD:** The meaning of the name **Camael,** who is the chief of the order of angels called **Powers.**

✣**HEALING, ANGELS OF:** The official angel of healing is the archangel **Raphael.** According to lore, Raphael carries a golden vial of balm for healing ailments. In addition, the **Seraphim** are angels of healing. The name Seraphim means "healer." Their symbols are dragons and serpents, which represent the "powers of healing." The **caduceus** is the modern symbol of the medical profession and also represents the **Seraphim.** In

addition, there are healing angels, who aid in curing both the physical and emotional ailments. These angels help us to be healed from sickness by transmitting healing rays of energy from God. They take care of the sick and work in hospitals and hospices. They also work directly with doctors, nurses, and healers.

✣**HEALTH, ANGEL OF: Raphael.**

✣**HEART, ANGEL OF THE: Haniel** is the angel who grants wishes of the heart.

✣**HEAT, ANGEL OF: Raphael** is the angel of the heat of the **sun.**

✣**HEAVEN(S):** A place of great beauty and pleasure, and the dwelling place of God and the angels. In John Milton's ***Paradise Lost***, the walls of Heaven are made of "crystal." According to tradition, the streets of Heaven are paved with gold. The seven realms of Heaven are sometimes referred to as the seven Heavens. According to the Book of **Enoch,** the names of the angelic princes ruling the seven Heavens are **Michael,** Prince of the Seventh Heaven **(Arabot); Gabriel,** Prince of the **Sixth Heaven** (Makon); Satqi'el, Prince of the **Fifth Heaven** (Maon); Sahaqi'el, Prince of the **Fourth Heaven** (Zebul); Baradi'el, Prince of the **Third Heaven** (Sehaqim); **Barakiel,** Prince of the **Second Heaven** (Raquia); and Sidri'el, Prince of the **First Heaven** (Wilon).

✣***HEAVEN AND HELL:*** A book written by Swedish mystic **Emanuel Swedenborg.** The book reveals information about Heaven, Hell, and the angels. It is based on his experiences in the spiritual realm, and his conversations with the angels. It covers such topics as the clothing angels wear; the homes of angels; the language of angels; how angels communicate with humans; and the power of angels. It has been held up as Swedenborg's greatest work.

✣***HEAVEN CAN WAIT:*** A 1978 movie starring Warren Beatty as Joe Pendleton, a quarterback who has an accident and meets with an untimely death. Joe teams up with two angels who help him to search for a suitable earthly replacement for Joe's spirit. The film also stars Julie Christie, Jack Warden, Dyan Cannon, Charles Grodin, James Mason, Buck Henry, and Vincent Gardenia. It was directed by Warren Beatty and Buck Henry.

✣**HEAVENLY ACADEMY:** The name of a group of angels who judge the souls of men.

✣**HEAVENLY ARCHIVIST: Radweri'el YHWH.**

✣**HEAVENLY ARMY:** Another name for the **Celestial Army.**

✣**HEAVENLY BEASTS:** A name given to the order of angels called the **Hayyoth.** They are angels of fire who reside in the **Seventh Heaven** with God, supporting God's throne.

✣HEAVENLY BEINGS: In scripture, angels are sometimes referred to as **heavenly beings.**

✣HEAVENLY BODIES: In scripture, angels are sometimes referred to as heavenly bodies. In 1 Corinthians 15:40, the apostle **Paul** in referring to angels calls them "heavenly bodies." Paul states, "And there are heavenly bodies and earthly bodies; the beauty that belongs to heavenly bodies is different from the beauty that belongs to earthly bodies." (Note: In some translations "heavenly bodies" is interpreted as "celestial bodies.") In the Testament of Solomon, thirty-six demons are listed. They are referred to as the "**thirty-six heavenly bodies.**"

✣HEAVENLY CHOIRS: Tag'as, who is a great lord in Heaven, is in charge of the heavenly choirs.

✣HEAVENLY COURT: See **Court of Heaven.**

✣HEAVENLY PALACES, ANGELS OF THE: See **First Heaven, Second Heaven, Third Heaven, Fourth Heaven, Fifth Heaven, Sixth Heaven, Seventh Heaven.**

✣HEAVENLY PASSAGEWAYS, ANGELS OF THE: The heavenly passageways are corridors in the spiritual realm that lead to Heaven. According to apocryphal lore, these passageways are patrolled on a regular basis by angels of the order of angels called the **Powers.** They are on the lookout for demons trying to enter. The angel **Anapiel YHWH** holds the keys to the heavenly passageways.

✣HEAVENLY SCRIBE: The scribe of Heaven is **Metatron.**

✣HEAVENLY SONGS: In Judaism, the **Master of Heavenly Songs** is thought to be either **Metatron** or Shemiel.

✣HEBREW PATRIARCHS: Founders of ancient Hebrew families. According to lore, the Hebrew patriarchs **Abraham, Isaac,** and **Jacob** became angels of the **Ophanim** class when they reached Heaven.

✣HEBREWS, ANGEL OF THE: The archangel **Michael** is the guardian angel of the Hebrews. See **Israel.**

✣HELEL: Leader of the **Nephillim** (offspring of angels).

✣HELL: According to religious thought, Hell is the place where sinners go after death to be punished and tormented forever. It is a fiery place ruled by **Satan** and his demons. Some religions believe that Hell exists beneath the earth. Others believe that it is a spiritual realm separated from Heaven. In Hell there exist all sorts of hideous demons who were once angels in Heaven but rebelled, sinned, or fell away from God's laws. ANGELS OF HELL. The angel of Hell in Islam is **Malik.** In Judeo-Christian lore Satan presides over Hell. According to Judaic lore, the archangel **Uriel** holds the keys to Hell. In addition, the *Sibylline Oracles* speak of Uriel doing away with the gates of Hell on **Judgment Day.** The

angel **Tartaruchus** is called the Keeper of Hell. GUARDIANS OF HELL. In the Koran the **Al-Zabaniya** (also referred to as the Violent-Thrusters) are guardians of Hell. CHIEF DEMONS OF HELL. Chief demons of Hell include **Satan, Anituel, Asmodeus, Astarte, Balam, Beleth, Belphegor, Dumah, Furcalor, Kokabiel, Salmael, Haroth, Forneus, Raym, Lahash,** and **Gazarniel.** HERALD OF HELL. The **Herald of Hell** is **Zaphiel,** who was once a double agent between **Heaven** and **Hell.** After grieving over his decision to warn the heavenly army that the demons were planning a fierce attack, he eventually chose Hell over Heaven and later received the title of the Herald of Hell. PRIME MINISTER OF HELL. **Rofocale** is the Prime Minister of Hell.

✣**HEMAH:** A fear-inspiring angel from Judaic lore. He is an angel of wrath, an angel of **punishment,** an angel of death (in rabbinical lore), and he holds the exceedingly unpleasant title of the angel of the death of domestic animals. Legend has it that he along with his brother **Af** made an attempt on the life of **Moses.** However, God intervened, and Moses was given permission to slay him.

✣**HERA:** In Greek mythology Hera was the queen of the Olympian gods, and the wife and sister of **Zeus.** The goddess **Iris** ran messages for Hera between Heaven and earth. In Judaism and Christianity, the idea of angels acting as messengers to God was patterned after the goddess Iris.

✣**HERALD OF HELL:** A title given to Zaphiel. Zaphiel was once a double agent between Heaven and Hell. After grieving over his decision to warn the heavenly army that the demons were planning a fierce attack, he eventually chose Hell over Heaven and thus received the title Herald of Hell.

✣**HERBS, ANGEL OF:** The angel **Pharmoros** taught mankind to use herbs for medicinal purposes. Teaching humans the secrets of using herbs was considered a grave sin in Heaven.

✣**HERMES:** A winged god of Greek mythology. He carried messages for **Zeus,** the Supreme Being. He also conducted souls to Hades and gave aid to humans. He wore a winged hat and sandals and carried a **caduceus.** The angels of Judaism were later patterned after Hermes. He is equated with the Roman god **Mercury,** the Egyptian god Thoth, and the archangel **Michael.** He is thought to be a Seraph because of his carrying a caduceus (a symbol of the **Seraphim**). In the ***Odyssey*** (a Greek epic poem attributed to Homer), Hermes acts as a guardian angel to **Ulysses.**

✣**HERO OF GOD:** The archangel **Gabriel** is sometimes referred to as the Hero of God.

✣**HEROD:** In the Book of Acts (12:22–23), an angel of the Lord strikes

Herod down for not giving glory to God. The account states, "On an appointed day Herod put on his royal robes, took his seat on the platform, and delivered a public address to them. The people kept shouting, 'The voice of a god, and not of a mortal!' And immediately, because he had not given the glory to God, an Angel of the Lord struck him down, and he was eaten by worms and died."

✣**Heroes, Angels of:** In Judaic lore, the order of angels called **Virtues** are responsible for looking after the heroes of the world. In Germanic lore, the **Valkyries** would carry the souls of heroes to Valhalla, also known as the Hall of Heroes.

✣**Heroes of Heaven:** A title for the good angels who dwell in Heaven.

✣**Heywood, Thomas:** See *Hierarchy of Blessed Angels.*

✣**Hezekiah:** In the Book of 2 Kings (19:35), Hezekiah prays to God for protection from King **Sennacherib** of Assyria. God hears his prayers and sends an angel of death to slay Sennacherib's army. The account states, "That night an Angel of the Lord went to the Assyrian camp and killed 185,000 soldiers."

✣**Hidden Treasures, Angel of: Aziel.**

✣**Hiel:** An angel who wards off evil spirits.

✣*Hierarchy of Blessed Angels:* A treatise on angels, written by noted English dramatist Thomas Heywood in 1635.

✣*Highway to Heaven:* A popular television show in which an angel was the hero. *Highway to Heaven* ran on NBC from 1984 to 1988. The show starred Michael Landon, who played Jonathan Smith, an angel sent from Heaven to teach humans love and compassion. The show also starred Victor French, who played an ex-policeman named Mark Gordon. Gordon sometimes aided Jonathan in his attempts to accomplish his God-given mission.

✣**Hindu Fairies:** See **Apsaras.**

✣**Hinduism, Angels of:** Hinduism is a diverse religion made up of the philosophy and culture of native India. The angels of Hinduism include the Apsaras, who are beautiful fairies of Heaven. They specialize in giving sensual pleasure to the gods. They were sometimes sent from Heaven to prevent wicked men from doing harm by distracting them with their beauty and sexual expertise. There are also the Shakti and the devi, who are the manifestations of God in the female form. Popular devi and Shakti include Durga, **Kali, Lakshmi,** and **Surasuti.** There are also the **Avatars,** angels who accompany the major gods of Hinduism.

✣**Hiphkadiel:** The name of an angel who chases away evil spirits.

✣**History, Muse of:** In Greek mythology Clio was the **muse** of education and knowledge. She inspired men to study and record history.

✣**HIWA:** One of the **Nephillim.** He was the son of the angel **Shemyaza,** an angel from the class of **Watchers,** and Ishtarah, a beautiful earthly woman. He had a brother named Hiya.

✣**HIYA:** One of the **Nephillim.** He was the son of the angel **Shemyaza,** an angel from the class of **Watchers,** and Ishtarah, a beautiful earthly woman. He had a brother named Hiwa.

✣**HOCUS POCUS:** A powerful spirit who during medieval times appeared as an angel when invoked.

✣**HOD:** One of the **Holy Sefiroth** (angels in the **Cabala**). He is also called Splendor.

✣**HODNIEL:** An angel who has the power to cure the stupidity of humans.

✣**HOLINESS, ANGEL OF:** Ananchel. In Zoroastrianism the angel of holiness was **Asha.**

✣**HOLY ANGELS:** God's "holy angels" is a term that is often heard and also used in literature. The angels are considered holy because of their living in a constant state of perfection. Angels, unlike men, are not born into sin and are not in need of a savior. They are holy because they are free of sin. Ancient mystics contended that holy state of an angel comes through years of trial and error, of their repeating many lifetimes on the earth until they evolve to a perfect state of being. Only then are they worthy of becoming a holy angel of God.

✣**HOLY BEASTS:** Another name for the **Cherubim.**

✣**HOLY BOOKS:** Angels can be found throughout the holy books of the various religions around the world. In Zoroastrianism, the **Avesta** lists several angels including the **Amesha Spentas** and a number of **ministering angels.** Angels of the Bible include the **Angel of the Lord, Gabriel, Michael,** ministering angels, **Abaddon,** and several unnamed angels of the Book of **Revelation.** In the Koran there are **Jibril** and **Mikhail.** The Koran also speaks of ministering angels, and the **Al-Zabaniya** (guardians of Hell). The angel of the ***Book of Mormon*** is named Moroni.

✣**HOLY DEVOTION:** Another name for **Armaiti,** one of the **Amesha Spentas** in Zoroastrianism.

✣**HOLY GHOST:** In Christian doctrine, the Holy Ghost is the third person of the Trinity. The archangel **Michael** is often equated with the Holy Ghost. The Holy Ghost is sometimes referred to as the **Holy Spirit.**

✣**HOLY GHOST, ANGEL OF THE:** The archangel **Gabriel.**

✣**HOLY GRAIL, ANGELS OF THE:** In medieval legend, the Holy Grail was the chalice used by Christ at the Last Supper. According to tradition, the

Holy Grail was brought to earth by angels who, during the great rebellion of Heaven, remained neutral, as one-third of the angels sided with God and one-third sided with Satan.

✤**HOLY HOUSE, ANGELS OF:** Holy House is where the Virgin Mary was born and where the **Annunciation** took place. The house is believed to have been moved from Nazareth in 1291 by angels and taken to the coast of Illyria, where they placed it upon a hill. In 1294 the angels are said to have again moved the house, this time depositing it in the province of Ancona in Italy, where it was moved around several times before being taken to Loreto. According to sources, research has proved that the house did indeed originate in the Middle East.

✤**HOLY MOTHER OF VIRTUES:** A title held by the **Virgin Mary,** who is also called **Queen of Angels.**

✤**HOLY ONES:** A title sometimes used in literature when referring to the angels. It is also a name used when referring to the **archangels.**

✤**HOLY SEFIROTH:** The ten primary angels of the **Cabala.** Each is a manifestation of God, representing the ten divine characteristics that rule and shape the world. They are Kether (Crown), Chokmah (Wisdom), Binah (Understanding), Chesed (Mercy), Geburah (Strength), Tiphereth (Beauty), Netzach (Victory), Hod (Splendor), Jesod (Foundation), and Malkuth (Kingdom). Variations of the name Sefiroth are Sefirot and Sephiroth. Archangels of the Sefiroth include **Metatron, Raziel, Zadkiel,** Kamael, **Michael, Haniel, Raphael,** and **Gabriel.** See **Unholy Sefiroth.**

✤**HOLY SPIRIT:** In some religious beliefs the Holy Spirit is God's power (also referred to as the "force of God"). In others the Holy Spirit is God himself. In still others the Holy Spirit is thought to be a separate entity from God, a higher angelic being that is part of God, but separate from God. The Holy Spirit is also a part of the Trinity, which consists of God, Jesus, and the Holy Spirit. In the New Testament, the **Angel of the Lord** is personalized as the Holy Spirit. When Jesus was baptized, the Holy Spirit appeared in the form of a **dove** above his head. In the Book of Matthew 3:16 it states, "And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him." In Zoroastrianism the Holy Spirit is the Supreme Being, **Ahura Mazda.**

✤**HOLY SPIRITS:** A phrase used in Zoroastrianism when referring to the **Amesha Spentas** (archangels).

✤**HOLY WATER:** In rituals, the Zoroastrian angel **Haurvatat** is represented by holy water. Haurvatat is the protector of **water.**

✤**HOME (OF THE ANGELS): Heaven.** Heaven is made up of seven

Heavens in which the various **orders of angels** live. It has been suggested that the home of the angels is not a place but a state of being that coexists with the physical universe. German philosophic genius and clairvoyant **Rudolph Steiner** held that each order of angels dwells within its own kingdom (or realm).

✣**HOMELESSNESS, ANGEL OF:** The archangel **Uriel.**

✣**HOPE, ANGEL OF: Phanuel.**

✣**HORAE:** The Horae are winged spirits from Greek mythology. They were guardian protectors of the people of Greece.

✣**HORDAD:** Another name for **Haurvatat.** Haurvatat is one of the **Amesha Spentas** (archangels) in Zoroastrianism.

✣**HOREB:** See **Mount Horeb.**

✣**HORI:** A variation of **Huri.**

✣**HORUS:** The sky god in Egyptian mythology. He represented light and goodness. According to lore, he once battled Set, the god of darkness and evil. In art he is portrayed as a falcon.

✣**HOST:** The word *host* means an assembly of angels. It is also the name of one of the **orders of angels** that reside in the **Seventh Heaven.** The archangel **Michael** rules over the heavenly "host." In Heaven the host of angels stand near God's throne. The Book of 1 Kings 22:19 states, "I saw the Lord sitting on his throne, and all the host of heaven standing beside him on his right hand and his left."

✣**HOSTILITY, ANGEL OF:** The angel of hostility is **Satan.**

✣**HOSTS OF FURY:** The name of a high order of angels.

✣**HOURI:** A variation of the word **Huri.** The Huri are female spirits in Islam.

✣**HOURS OF THE DAY AND NIGHT, ANGELS OF THE:** See **Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday.**

✣**HUMANKIND, ANGEL OF: Metatron** is the protector of humankind.

✣**HUMANS AS ANGELS:** Whether humans become angels after they die has been debated for centuries. Some maintain that humans do not become angels, arguing that the angels are of the hierarchy of God, created on behalf of humans. According to the Bible, the angels were already in existence when humankind and the world were created, as stated in the Book of Job (38:4–7). However, some accounts of apocryphal lore tell of humans becoming angels after they reached Heaven. According to lore, **Enoch, Elijah,** and the **Virgin Mary** were all transformed into angels upon their arrival in Heaven. Enoch was transformed into the mighty archangel **Metatron.** Elijah became the angel of the **covenant,** and the Virgin Mary is an angel from the order of **Virtues.** In addition, the Hebrew patriarchs **Abraham, Isaac,** and

Jacob are said to have become angels of the **Ophanim** class upon their arrival in Heaven.

✣**HUNGER, ANGEL OF:** The archangel **Uriel.**

✣**HURI:** Beautiful, dark-eyed female spirits of Islamic lore. They give sensual pleasures to the male inhabitants of Paradise. After each night of fulfilling desires, the Huri once again become virgins. Kalka'il is the angel who presides over the Huri. Kalka'il is said to dwell in the **Fifth Heaven.** Variations of Huri are Hori and Houri.

✣**HURMIZ:** One of the daughters of the she-demon **Lilith.**

✣**HURRICANES, ANGEL OF: Za'apiel.**

✣**HUZIA:** An angel who stands guard over the palace of Wilon, the **First Heaven.**

✣**HYMNS:** In Greek mythology **Polyhymnia** inspired men to write sacred hymns. In Vedic mythology Vrihaspati was the guardian angel of hymns.

✣**HYPNOS:** A winged god of Greek mythology. He was the god of sleep, and a messenger to the gods. His sons were called dreams. The word *hypnosis* was taken from his name. A variation of the name Hypnos is Hypnus.

✣**HYPNUS:** A variation of the name **Hypnos.**

For every soul, there is a guardian watching it.

—The Koran

✣**I Ching, Angel of: Eistibus.**

✣*I Dream of Jeannie:* A television sitcom that featured a **genie** as the main character. The genie, played by Barbara Eden, provided protection for and granted the wishes of her master, played by Larry Hagman. (Note: Genies are a form of guardian angel in Arabic and Islamic folklore.)

✣**Iaeo:** An angel summoned for help in fighting evil spirits in exorcisms.

✣**Iameth:** An angel listed in the Testament of **Solomon.** He has the power to thwart **Kunopegos,** a demon of the sea.

✣**Iaoth:** One of the archangels listed in the Testament of **Solomon.** He thwarts the demon Kourtael, who causes pain in the bowels of humans.

✣**Iblis:** The spirit of darkness **(Satan)** in Islam. Iblis is said to have loved God most of all the angels. When God created **Adam,** he told the angels to bow down and worship him. Iblis refused. Because of this disobedient act, God ordered him from his presence. The Koran states that when Adam was created, God told the angels to prostrate themselves saying, "Fall ye prostrate before Adam! And they fell prostrate, all save Iblis, who was not of those who make prostration. He said: What hindered Thee that thou did not fall prostrate when I bid thee? [Iblis] said: I am better than he. Thou createdst me of fire, while him Thou didst create of

mud. He said: Then go down hence! It is not for Thee to show pride here, so go forth! Lo! Thou art of Those degraded" (Koran, VII). A variation of the name Iblis is Eblis.

✣**ICHTHION:** A demon who causes **paralysis.**

✣**ICONOGRAPHY:** Angels in iconography are usually shown in the traditional forms. They may be either male or female with wings, a halo or aureole, and dressed in long, light-colored gowns. Symbols of angels in iconography may include the **lily, harp,** lute, **trumpet, codex,** or a **thurible.** The archangel **Michael** is often portrayed wearing **armor. Cherubs** are popular in angel iconography. They are often pictured nude, wearing garlands around the head, hovering around a beautiful woman.

✣**IEALO:** An angel summoned for help in fighting evil spirits in exorcisms.

✣**IEROPA:** A demon who causes convulsions.

✣*ILIAD:* A Greek epic poem credited to Homer. The poem is about circumstances growing from the anger of Achilles. It takes place in the tenth year of the Trojan War. In the *Iliad*, divine figures are given functions similar to those of the angels in Judaism and Christianity. In the first book of the *Iliad*, the goddess **Athena** behaves toward Achilles in a manner that closely resembles that of a guardian angel. The god **Nestor** is also portrayed as a guardian spirit to Agamemnon. He has been sent by **Zeus,** the Supreme Being, as a messenger. **Iris** also performs the function of an angel when she is sent by Zeus as a messenger to comfort the aged king Priam as he weeps over the body of his dead son Hector. The gods and goddesses portrayed in the literature of ancient Greece became the archetypal angels of Judaism and Christianity.

✣**ILLNESSES, ANGEL OF:** The archangel **Raphael** presides over cures for illnesses.

✣**ILLUMINATI:** The Illuminati are a group of people who professed to be unusually enlightened spiritually. In the writings of the Illuminati, angels were described as small suns with an aura of energy, radiating streamers of power.

✣**ILLUMINATION, ANGEL OF:** The archangel **Uriel.**

✣**IMBECILITY, ANGEL OF: Akriel.**

✣**IMMORTALITY:** The name of one of the **Amesha Spentas** in Zoroastrianism. She is also called **Ameretat.**

✣**IMMORTALITY, ANGEL OF: Zethar.**

✣**IMMORTALS:** A term used for humans who cheated the angel of death and were taken bodily to Heaven by God. Some of these people, such as the prophets **Enoch** and **Elijah,** later became angels in Heaven.

✣**In Hii:** An angel who watches over the north **wind.**

✣*In Search of Angels:* A 1994 PBS documentary examining the purpose of angels and the roles of angels in history and in art. It was narrated by actress Debra Winger.

✣**Incantations, Angel of:** The angel **Amasras** brought the knowledge of incantations to the earth. This knowledge was forbidden to humankind.

✣**Incarnations, Angels and:** According to **Rudolph Steiner,** every person has a companion angel that guards the soul. This angel stays with the individual through all of his incarnations. He also keeps track of all of that person's former lives. At a certain point in their spiritual development the individual may ask his angel to reveal his former incarnations. The angel also works with the individual, assisting him in the development of the soul. At the end of that person's earthly evolution the angel leaves. The individual has by then evolved to the consciousness of an angel, and to a higher spiritual plateau.

✣**Incubi:** A variation of **Incubus.**

✣**Incubus:** A demon who has intercourse with sleeping women. In medieval times they were believed to take on the forms of handsome men, who would then seduce beautiful women. They later became thought of as invisible spirits who would climb into bed with women to have sexual intercourse. They are thought to especially pursue single women and those dedicated to a life of celibacy. A variation of the name Incubus is Incubi. See **Succubus.**

✣**Indivisible, Angel of the:** In gnosticism the angel Aphredon governs the indivisible.

✣**Indra:** One of the **Adityas** (angels) of Vedic beliefs. In Zoroastrianism, Indra is the spirit of apostasy. His opponent is **Asha** the angel of truth.

✣**Infertility, Angel of:** **Akriel** and **Zidkiel** are both angels of infertility. See **Barrenness.**

✣*Influence of Spiritual Beings on Mankind:* A book by German philosophic genius and clairvoyant **Rudolph Steiner.** In the book Steiner speaks about the angels and their role in mankind's evolution.

✣**Information Angels:** Angels who help humans by providing needed information. They are present most often when humans have questions and cannot find the answer. They are also the keepers of the celestial records (also called **Akashic Records**), a heavenly library that contains the recorded history of the universe from creation to the present day.

✣**Inias:** A fallen angel who willingly left Heaven for Hell after he was reprobated by the Church of Rome in 745 C.E.

✣**INNER CIRCLE:** The Talmud states that before the creation, God held a consultation with His inner circle of angels for their advice on his intended plan to create man. That inner circle consisted of the angels of **truth, justice, peace,** and **charity.**

✣**INNOCENTS:** An order of angels found in Francis Barrett's book *The Magus.* The Leader of the Innocents is **Haniel.**

✣**INSOLENCE, ANGEL OF: Rahab.**

✣**INSOMNIA, ANGEL OF:** The archangel **Michael.**

✣**INSPIRATION, ANGELS OF:** Many great artists have claimed that angels inspired their work. These angels are sometimes referred to as the angels of inspiration. In Greek mythology, nine **muses** were credited with inspiring the ancient masters of history, art, science, and religion. These muses were the **archetypal angels** of inspiration.

✣**INSTANT TRAVEL, ANGEL OF: Ampharool.**

✣**INTEGRATING ANGELS:** Another name for the order of angels called **Principalities.**

✣**INTELLIGENCE, MUSE OF:** In Greek mythology **Thaleia** was the **muse** of intelligence.

✣**INTELLIGENCES:** Another name for the **Holy Sefiroth** (angels of the **Cabala**).

✣**INTERMEDIARIES:** Angels appear in numerous religious traditions in the role of intermediaries between humans and God. In ancient times, gods and goddesses such as the winged god **Hermes** and the goddess **Iris** of Greek mythology carried messages from Heaven to earth. Later, with the development of the monotheistic religions, angels, too, stood in place of God as intermediaries in the carrying out of God's divine will. In the Bible, the archangel **Gabriel** served as an announcer of births and an interpreter of visions and prophecies. Other angels, such as the **Angel of the Lord,** served in other intermediary roles such as ushering **Lot** and his family out of **Sodom** before its destruction, and rescuing three Hebrew men from a fiery **furnace.** God is believed to need such intermediary help because he is too powerful a force for humankind to come face-to-face with. The Bible explains that no man can see God's face and live (Exodus 33:20). Therefore, the angels are needed to stand in place of God. In some religious traditions, angels are believed to carry the prayers of humans to God and to deliver messages from God to humans. The angels who act as intermediaries generally come from the orders of **Archangels** and **Angels.**

✣**INTERPRETATION, ANGELS OF:** The angel of interpretation is the archangel **Uriel.** He is said to bring the knowledge of God to men. As a symbol of this title, Uriel is often depicted in art carrying a scroll. In the

Bible the archangel **Gabriel** interpreted a vision and also a prophecy for the prophet **Daniel.**

✣**INTUITION, ANGELS OF THE:** The intuition is a person's ability to understand or know things without conscious reasoning. Guardian angels often work through the intuition of individuals to assist them in making decisions, solving problems, and as a way of protecting them from dangerous situations. The intuition is sometimes referred to as the inner voice. In his book *Divine Love and Wisdom*, **Emanuel Swedenborg** writes about angels and the intuition: "Do not believe me simply because I have discoursed with angels. . . . Believe me because I tell you what your consciousness and intuitions will tell you if you listen closely to their voice."

✣**INVENTION, ANGEL OF: Liwet.**

✣**INVISIBILITY, ANGEL OF:** Almiras.

✣**IOELET:** An angel summoned for help in fighting evil spirits in exorcisms.

✣**IOFIEL:** A variation of the name **Iophiel.**

✣**IOPHIEL (BEAUTY OF GOD):** A high-ranking angel of Heaven who works closely with the mighty angel Metatron. He is a ruling prince of **Saturn,** and an angel of the Torah. He is believed to be the angel who drove **Adam** and **Eve** out of Paradise after they sinned. Variations of the name Iophiel are Iofiel, Jofiel, and **Jophiel.**

✣**IOUDA ZIZABOU:** An angel from the Testament of **Solomon.**

✣**IRAN(IANS), ANGELS OF:** See **Persia.**

✣**IRATENESS, ANGEL OF: Zkzoromtiel.**

✣**IRIN:** The Irin are the angels that the prophet **Daniel** refers to as "alert and watchful angels," in Daniel 4:17. Legend has it that while **Moses** visited Heaven the mighty angel **Metatron** pointed out the **Irin** to him in the **Sixth Heaven.** In addition, the name Irin is another name for the order of angels called **Watchers.**

✣**IRIS:** In Greek mythology, Iris was the goddess of the rainbow and acted as a messenger for the gods. She ran errands and delivered messages to humans for **Zeus** (the Supreme Being) and **Hera** (wife to Zeus). As goddess of the rainbow, she was believed to connect the sky and the earth. She was depicted by Callimachus as sleeping under Hera's throne, shod and ready to carry Hera's messages at her bidding. Homer portrayed her as carrying messages for Zeus. In the ***Iliad,*** Iris is a guardian angel. In book 24 she is sent by Zeus in the role of a comforter to the aged king Priam as he weeps over the body of his dead son Hector. Her functions closely resembled the role of angels later found in Judaism and

Christianity. She is considered to be an **archetypal angel** of the monotheistic religions.

✣**ISA:** The name of **Jesus** in Islam. In the Koran, Isa stands with the host of angels nearest to God. He is considered a semi-angelic character.

✣**ISAAC:** The son of the prophet **Abraham.** His birth was announced to Abraham by one of three angels who visited him. The angel informed an elderly Abraham and his barren wife, **Sarah,** that they would conceive and give birth to a son. Later, after the child was born, God tested the faith of Abraham by commanding him to offer Isaac as a sacrifice. An angel stopped Abraham from carrying out the deed by calling to him from Heaven, saying, "Abraham, Abraham, do not hurt the boy or do anything to him" (Genesis 22:12).

✣**ISAIAH:** A prophet from the Old Testament of the Bible. In a vision Isaiah saw flaming angels above the **throne of God.** Each had six wings. Two wings covered the face, two covered the feet, and two were used for flying. These angels are generally thought to be the **Seraphim.** In addition, Isaiah was touched on the lips by a Seraph who was carrying a live coal. The coal was to cleanse him in order that he might speak to God without sin. Says Isaiah, "Then one of the Seraphs flew to me, holding a live coal that had been taken from the altar with a pair of tongs. The Seraph touched my mouth with it and said: Now that this has touched your lips, your guilt has departed and your sin is blotted out" (Isaiah 6:6–7).

✣**ISCHIM:** A variation of the name **Izachim.** Izachim are angels who sing praises to God.

✣**ISHIM:** A variation of the name **Izachim.**

✣**ISHMAEL:** The son of **Abraham** and **Hagar** (the maidservant of Abraham's wife, **Sarah**). Angels twice appeared to Hagar when she was in distress on Ishmael's behalf. The first angel appeared to her after she had fled into the wilderness to escape the wrath of Sarah (Genesis 16:1–14). The second angel came after she had wandered into the wilderness, after Abraham had sent her away at Sarah's request (Genesis 21:17–19).

✣**ISHTAR:** A **Chaldean** deity. In Judaism Ishtar became Hamiel. Hamiel was the name of the angel who transported the prophet **Enoch** to Heaven.

✣**ISHTARAH:** A beautiful earthly woman who seduced the angel **Shemyaza** and had him reveal the secret name of God to her. She also had sons by Shemyaza, who became giant mutants known as the **Nephillim.** Their names were Hiwa and Hiya.

✣**ISIAIEL:** A variation of the name Teiaiel, the angel of the future.

✣**Isis:** Egyptian goddess of fertility and nature. She is depicted in art both with and without wings. In John Milton's poem ***Paradise Lost*** she is a fallen angel. In some traditions, she is considered a Seraph. Others believe her to be a high-ranking demon in Hell.

✣**Islam(ic), Angels of:** Islam is a religion based on the teachings of the prophet **Muhammad.** In Paradise, **Allah** (God) sits on his throne in the **Seventh Heaven** surrounded by angels who minister to him. There are four archangels in Islam. The Koran lists only two, **Jibril** (Gabriel), the "faithful servant," and **Mikhail** (Michael), "who provides men with food and knowledge." The other two are **Azrael,** the angel of death, and **Israfel,** the angel of music, who praises Allah in many languages. It was Jibril who revealed the Koran to Muhammad. He also took Muhammad on a tour of the seven Heavens. There are also the **El-Karubiyan** (Cherubim); the **Hafazah,** guardian angels; the **Huri,** a group of female angels who inhabit Paradise (Heaven); the **jinn** which are demons; the **Al-Zabaniya,** nineteen guardians of Hell; the **Malaika,** angels who record mankind's deeds. Other angels include **Harut and Marut,** angels who gave in to sexual temptation; **Malik,** the ruler of Hell; **Isa** (Jesus), who is a semi-angelic character; and **Iblis** (Satan). According to early Muslim lore, the El-Karubiyan were created from the tears of Mikhail when he cried over the sins of the faithful. In Islam, angels are said to sit in the mosques listening to and recording the prayers of men. The archangels in Islam are believed to record the good and bad deeds of humankind.

✣**Isphan Darmaz:** In Persian mythology Isphan Darmaz is the angel of earth and the angel of February.

✣**Israel:** The name of one of the **throne angels.**

✣**Israel(ites), Angels of:** The archangel **Michael** is the guardian protector of Israel. The angel **Metatron** assisted Israel in their escape from bondage. According to lore, angels fall silent at daybreak to hear the praises and prayers of Israel. In the Book of Revelation 21:10–12, **John** tells of seeing gates that have the names of the twelve tribes of Israel written on them. Angels stand guard over these gates. The account states, "The angel carried me to the top of a very high mountain. He showed me Jerusalem, the Holy City. The city shone like precious stone. It had a great, high wall with twelve gates and with twelve angels in charge of the gates. On the gates were written the names of the twelve tribes of the people of Israel."

✣**Israfel:** The Islamic angel of music. According to Islamic lore, Israfel glorifies **Allah** in a thousand languages. Israfel looks daily to Hell and cries so hard that his tears would flood the earth if Allah did not inter-

cede and stop their flow. About Israfel the Koran says, "And the angel Israfel, whose heart-strings are a lute, and who has the sweetest voice of all God's creatures." **Edgar Allan Poe** wrote about Israfel in a poem entitled *Israfel.* In the poem Poe wrote, "None sing so wildly well, As the angel Israfel. And the giddy stars (so legends tell), Ceasing their hymns, attend the spell, Of his voice, all mute." A variation of the name Israfel is Israfil.

✤**ISRAFIL:** A variation of **Israfel.**

✤*IT HAPPENED ONE CHRISTMAS:* See **Christmas Movies.**

✤**ITA:** One of the many aliases used by the she-demon **Lilith.**

✤**ITMON:** One of the seventy-eight names of **Metatron.**

✤**ITRAIL:** An angel summoned in Arabic exorcism ceremonies.

✤*IT'S A WONDERFUL LIFE:* See **Christmas Movies.**

✤**IUVART:** A **fallen angel.**

✤**IZACHIM:** A superior order of angels who reside in Maon, the **Fifth Heaven.** The Izachim sing songs of praise to God. Variations of the name Izachim are Aishim, Ischim and Ishim.

✤**IZEDS:** Angels in Persian mythology. In Persian lore, twenty-eight izeds surround the great god **Ahura Mazda.**

✤**IZORPO:** An alias used by the she-demon **Lilith** when working evil against humans.

✤**IZRAIL:** A variation of the name **Azrael,** the angel of death in Islam.

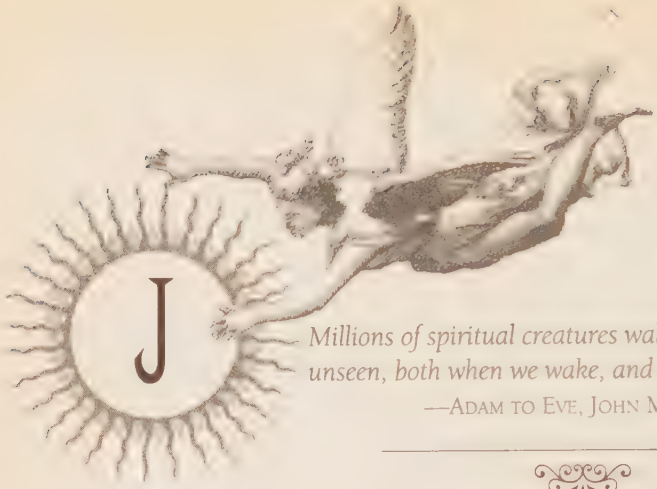

Millions of spiritual creatures walk the earth unseen, both when we wake, and when we sleep.

—ADAM TO EVE, JOHN MILTON, *Paradise Lost*

✠**JABRAIL:** A variation of the name **Jibril,** one of the four **archangels** of Islam.

✠**JACHNIEL:** An angel who safeguards the south **wind.**

✠**JACOB:** One of the patriarchs of the Hebrew pedigree. He is the younger of the twin sons of **Isaac.** In a dream Jacob saw angels ascending and descending a ladder as they went about their work between Heaven and earth. At Genesis 28:11–12, it states, "In time he came across a place and set about spending the night there because the sun had set. So he took one of the stones of the place and set it as his head supporter and lay down in that place. And he began to dream, and, look! there was a ladder stationed upon the earth and its top reaching up to the heavens; and, look! there were God's angels ascending and descending on it." Jacob was also met by angels on his return home to Canaan from Haran. He named the place where he met the angels Mahanaim. "And as for Jacob, he got on his way, and the angels of God now met up with him. Immediately Jacob said, when he saw them: 'The camp of God this is!' Hence he called the name of that place Mahanaim" (Genesis 32:1–2). On another occasion Jacob wrestled with an angel in order to receive a blessing from him. At Genesis 32:24–26 it states, "Then a man came and wrestled with him until just before day break. When the man saw that he

was not winning the struggle, he hit Jacob on the hip, and it was thrown out of joint. The man said, 'Let me go; daylight is coming.' 'I won't, unless you bless me,' Jacob answered." It has been said that it was the angel **Camael** with whom he wrestled. The archangel **Uriel** is also thought to have been the angel that wrestled with Jacob. This angel is also called the Dark Angel. Jacob named the spot where he wrestled with the angel **Peniel.** The archangel **Raphael** reportedly healed his hip joint. The story of Jacob wrestling with an angel later became popular in art. Three of the most popular portrayals were painted by **Paul Gauguin, Gustave Doré,** and nineteenth-century painter **Eugène Delacroix.**

✣**JACOB-ISRAEL:** Jacob-Israel is another name for the archangel **Uriel.** According to legend, Uriel is the mysterious Dark Angel who wrestled with **Jacob** (Genesis 32:25–30). Legend has it that when the two wrestled, they merged and became one man. It is the only listing in angelic lore where an angel became a man. Because of this merging, Uriel took the name Jacob-Israel.

✣**JAHOEL:** A high-ranking angel of Heaven. He is one of the ruling princes of the **Seraphim.** A variation of the name Jahoel is Jehoel.

✣**JALDABAOTH:** One of the seven **Archons** of gnosticism.

✣**JANNES AND JAMBRES:** Egyptian wizards from the Book of Exodus. According to legend, Jannes and Jambres magically gained entry into Heaven and refused to leave. God set the archangels **Michael** and **Gabriel** against them, but the two were unable to remove them. God then set **Metatron** against them and they were immediately ousted. Jannes and Jambres were reportedly aided by **Mastema** in working magic against the Hebrews during their **exodus** from Egypt.

✣**JANUARY, ANGEL OF:** The archangel **Gabriel.**

✣**JAO:** One of the seven **Archons** (angels) of gnosticism.

✣**JAPHKIEL:** A leader of the order of angels called **Thrones.**

✣**JAVAN:** The guardian angel of Greece.

✣**JAZERIEL:** One of the angels of the twenty-eight **lunar mansions.**

✣**JEDUHIEL:** Thought to be one of the three unnamed **archangels** of Judeo-Christian lore.

✣**JEFEFIYAH:** The angel who instructed **Moses** on the mysteries of the **Cabala.** A variation of the name Jefefiyah is Yefehfiah.

✣**JEHIEL:** The angel who presides over **animals** in the wild.

✣**JEHOEL:** A variation of the name **Jahoel.**

✣**JEHOVAH:** The name of **God** the Almighty in Judaism and Christianity. In the Bible, the angels act as intermediaries between Jehovah and mankind. According to the Book of **Revelation,** Jehovah is ministered to by myriads of angels. The angel of Jehovah is **Metatron.**

✠**JEHUDIEL:** A prince of the **Archangels.** He also governs the movements of the planets.

✠**JEKUSIEL:** An angel who stands guard over the palace of Wilon, the **First Heaven.**

✠**JEREMIEL (GOD'S MERCY):** Jeremiel was once an angel who presided over the souls awaiting the **resurrection.** He was later renamed **Raziel** and assigned greater duties in Heaven. A variation of the name Jeremiel is Remiel.

✠**JEROME, SAINT:** See **Saint Jerome.**

✠**JESOD:** One of the ten **Holy Sefiroth** found in the **Cabala.** He is also called Foundation.

✠**JESUS:** In Judaism he is a prophet. In Christianity he is the son of God. In Islam he is called **Isa** and is also a prophet. The birth of Jesus was announced by the archangel **Gabriel** to the **Virgin Mary** (Luke 1:26–33). That famous event is now referred to as the **Annunciation.** When Jesus was born, an angel appeared to **shepherds** in a field announcing his birth (Luke 2:9–15). As a man, Jesus was tempted by **Satan,** who said he would give Jesus all of the kingdoms of the world if he would perform an act of worship to him (Matthew 4:8–9). After Jesus refused Satan, angels came and ministered to him. (Matthew 4:11). Once when he was feeling distressed, an angel came and strengthened him (Luke 22:43). After his death two angels escorted him to Heaven (Acts 1:9–11). He once revealed that he could call on several armies of angels to give him aid, stating, "Don't you know that I could call on my Father for help, and at once he would send me more than twelve armies of angels?" (Matthew 26:53). The angels are said to have had no prior knowledge of the incarnation and the death of Jesus. His being born into the world and the events that followed during his time on earth are as extraordinary to them as they are to humans.

✠**JEWELRY, ANGEL OF:** The angel **Azaz'el** taught women to adorn themselves with jewelry.

✠**JEWISH PATRIARCHS:** The founding fathers of **Judaism.** According to Judaic lore, the patriarchs were transformed into angels of the **Ophanim** class upon reaching Heaven. In the **Cabala** each patriarch had an angel who acted as his guide. **Adam**'s guide was **Raziel;** Shem's guide was **Jophiel; Noah**'s guide was **Zaphkiel; Abraham**'s guide was **Zadkiel; Isaac**'s guide was **Raphael; Joseph**'s guide was **Joshua; Daniel**'s guide was **Gabriel; Jacob**'s guide was **Peliel; Moses**' guide was **Metatron; Elijah**'s guide was **Maltiel; Samson**'s guide was **Camael; David**'s guide was **Cervihel;** and **Solomon**'s guide was **Michael.**

✠**JIBREEL:** A variation of **Jibril.**

✣**JIBRIL:** The Islamic name for the archangel **Gabriel.** Legend has it that he has sixteen hundred wings with hair of saffron. Daily he enters the ocean, and when he comes out, a million drops of water fall from his wings and become angels who sing praises to God. He is called the faithful spirit and also the faithful servant. **Jibril** dictated the **Koran** to **Muhammad.** He first appeared to Muhammad when he was meditating on a mountain near Mecca. Stunned, Muhammad turned away. However, everywhere he turned, Jibril's face appeared. On another occasion, Jibril appeared and ordered Muhammad to call men to God. One night, angels appeared to Muhammad to prepare him for a journey through Heaven. Jibril awakened Muhammad and removed his heart. After washing and purifying the heart, Jibril put it back into Muhammad's body. Muhammad was then filled with wisdom and faith. On the **Night of Glory,** when Jibril dictated the Koran to Muhammad, his wings were outstretched, his face illuminated, and between his eyes was written, "There is no God, but God, and Muhammad is the prophet of God." Jibril is also the guardian angel of Muhammad. Variations of the name Jibril are Djibril, Jibreel, and Jabrail.

✣**JINEE:** A variation of **jinni.**

✣**JINN:** The plural form of *jinni.* In Arabic folklore the jinn are guardian angels with supernatural powers. They use these powers to grant wishes and protect their charges. They were popular in Near Eastern literature and were portrayed in art both with and without wings. Famous stories that included jinn are the *Arabian Nights* and *Thousand and One Nights.* The television show ***I Dream of Jeannie*** featured a jinni in its story line. In Islam jinn are considered demons.

✣**JINNI:** The singular form of **jinn.** Variations of the name *jinni* are *jinee, genii,* and *genie.*

✣**JOAN OF ARC:** A national heroine of France who was canonized a saint in 1920. She was born in Domrémy, a little town of Champagne that sat on the banks of the Meuse. Her neighbors were later witnesses of her pious conduct and her love of God, Church, and prayer. Often referred to as the Maid of Orleans, Joan (Jeanne in French) began to hear the voices of angels at the age of fourteen. In the beginning, she heard only one voice, which was sometimes accompanied by a brilliant light. Later, as she began to hear more voices, she began to see the angels behind the voices, which turned out to be Saint **Michael, Saint Catherine,** and Saint Margaret. Joan reported that the angels visited her many times during the week. She said that she could see, hear, and touch them. She stated that she felt such love and peace when she was with them that she used to cry when they left and wished that they would take her with

them. When she was sixteen, the voices admonished her to go and help the **Dauphin.** The Church claimed her revelations regarding hearing voices and seeing angels were satanic and sentenced her to death. She was burned at the stake on May 30, 1431, for heresy.

✠**Job:** A faithful servant of God whose life account is recorded in the Bible. In the account, Job's faith is tested as Satan strips him of his health, family, and all of his worldly possessions. In the end Job refuses to curse God and die and continues as a faithful servant of God, whom God blessed with renewed health, children, and wealth. His experience has served for centuries as encouragement to people who have suffered and who feel that they are being tested by the fallen angel Satan (Job 1:6–22; 2:1–10). The Book of Job also attests that the angels existed long before humankind. As God queries Job on his knowledge about the creation of the world, God states that the angels were there to witness the creation. Speaking of the angels witnessing the creation, God says to Job, "In the dawn of that day the stars sang together, and the heavenly beings shouted for joy" (Job 38:4–7). The "stars" and the "heavenly beings" are the angels.

✠**Jobs, Angel of:** The archangel **Uriel.**

✠**Joel:** The name of one of the **Cherubim** that are depicted on the **Ark of the Covenant.**

✠**Jofiel:** A variation of the name **Iophiel.** Iophiel is a ruler of **Saturn,** and an angel of the Torah.

✠**John:** An apostle of Jesus Christ who received a vision from the angels. This vision later came to be called the **Revelation** of **John.** It is the last book of the Bible's New Testament. In the Book of Revelation, John is shown a vision by an angel of the last days. He is instructed to write down what he has seen in the vision (Revelation 22:10). Angels are present throughout the revelation.

✠**John of Damascus:** See **Saint John of Damascus.**

✠**John the Baptist:** A biblical prophet. John the Baptist was a cousin of **Jesus** Christ. He was also the messenger chosen by God to prepare the way for Jesus and is called the "forerunner" of Jesus. His birth was foretold by the archangel **Gabriel** who appeared to his father, Zechariah, to inform him that he and his wife, Elizabeth, would have a son. The Bible tells us, "An angel of the Lord appeared to him standing at the right side of the altar." The angel informed Zechariah that Elizabeth, who was old and barren, would give birth to a son, and that they were to name him John. Zechariah said to the angel, "How shall I know if this is so? I am an old man, and my wife is old also." The angel replied, "I am Gabriel. I stand in the **presence** of God, who sent me to speak to you and tell you

this good news. But you have not believed my message which will come true at the right time. Because you have not believed, you will be unable to speak; you will remain silent until the day my promise to you comes true." (Luke 1:5–19)

✣**JOMJAEL:** A **fallen angel** from the **Watchers** class.

✣**JONATHAN SMITH:** See ***Highway to Heaven.***

✣**JOPHIEL:** An archangel; he is a ruling prince of the order of **Thrones.** He is also one of twelve archangels listed by modern angelologists. The name Jophiel is also a variation of the name **Iophiel.**

✣**JORDAN RIVER, ANGELS OF THE:** **Nidbai** and **Shelmai** are angels who watch over the Jordan River.

✣**JOSEPH:** The husband of **Mary** (the mother of **Jesus**). After Joseph found out that Mary was pregnant, he decided to divorce her secretly because he did not wish to embarrass her publicly. However, an angel prevented him from doing so by appearing to him in a dream to inform him that Mary was pregnant by the **Holy Spirit.** Matthew 1:20 tells us, "But just when he had resolved to do this, an angel of the Lord appeared to him in a dream and said, 'Joseph, do not be afraid to take Mary as your wife, for the child conceived in her is from the Holy Spirit.' " An angel of the Lord later appeared to Joseph in a dream to warn him that **Herod** was planning to kill the baby Jesus. The angel commanded Joseph to take Mary and Jesus and flee to Egypt where Herod would not reach them. Matthew 2:13 states, "An angel of the Lord appeared to Joseph in a dream and said, 'Get up, take the child and his mother, and flee to Egypt, and remain there until I tell you; for Herod is about to search for the child, to destroy him.' "

✣**JOSHUA:** The successor to **Moses.** Joshua was nervous at the prospect of succeeding Moses. To increase his confidence, God sent an angel to appear to him. The angel appeared in the form of a man and stood before him with a sword drawn. Joshua asked the angel if he was one of them or one of the enemies. The angel replied, "Neither; but as commander of the army of the Lord I have now come." Joshua immediately prostrated himself and asked what the angel commanded of him. The angel asked only that he remove his sandals, because the place where he was standing was holy. After the appearance of the angel, Joshua had the courage needed to lead the Hebrews.

✣**JOY, ANGEL OF:** According to lore, the archangels **Gabriel** and **Raphael** both carry the title of angel of joy. To the **Essenes** the angel of joy was **Camael.**

✣**JUDAISM, ANGELS OF:** Judaism is the religious beliefs, practices, and way of life of the Jews, founded circa 2000 B.C. by **Abraham, Isaac,** and

Jacob. Judaism espouses belief in monotheism, which was embraced by biblical Hebrews. It is a primary source of angelic lore. It also founded much of the beliefs in angels later adopted by Christianity and Islam. Angels can be traced in Judaism dating back three thousand years. They are usually portrayed as masculine and are believed to be caretakers of the universe and guardians of humankind. There are seven **archangels** of Judaism. The four most recognized are **Raphael, Gabriel, Michael,** and **Uriel.** Angels also act as messengers of God and have very humanlike qualities. In the Old Testament, they appear as ordinary men and eat and drink as humans do. They also show weakness when they fall from grace because of giving in to **sexual temptation.** In angelology, primary sources for studying the angels come from Apocryphal books of Judaism. These books offer an in-depth look at the characteristics, qualities, and activities of the angels. See **Bible.**

✣**JUDGMENT:** The twentieth card in the major arcana of the **tarot.** Judgment is depicted in most decks of tarot cards as an angel blowing a **trumpet,** heralding the coming of God's judgment.

✣**JUDGMENT, ANGELS OF:** In Judaism the angel of judgment is the archangel **Gabriel. Phalgus** and **Zehanpuryu YHWH** are also referred to as angels of judgment. The angels of judgment judge the deeds of humankind. They sometimes apply the deserved punishment for the misdeed.

✣**JUDGMENT DAY, ANGEL OF:** The angel of Judgment Day is the archangel **Uriel.** Uriel holds the keys to Hell and, according to the *Sibylline Oracles*, will do away with the gates of Hell on Judgment Day. Five angels will lead the souls of man to stand before God on Judgment Day. They are referred to as the "angels of the judgment of God." They are **Araqiel, Rumael, Samiel, Uriel,** and **Aziel.**

✣**JULY, ANGEL OF: Verchiel.**

✣**JUNE, ANGEL OF: Muriel.**

✣**JUNO:** Female guardian spirits of ancient Rome.

✣**JUPITER, ANGEL OF: Zadkiel.**

✣**JUSTICE, ANGEL OF: Tzadkiel.** In Zoroastrianism Rashnu and **Asha** were both angels of justice. In the Talmud the angel of justice is listed as one of the angels in God's **inner circle.** God consulted the angels of the inner circle on his idea of creating mankind. The angel of justice was in favor of this idea, unlike some of the other angels.

Every time a bell rings, an angel gets its wings.
—*It's a Wonderful Life*

✠**Kabaiel:** A variation of the name **Kokabi'el.**
✠**Kabbalah, Angels of the:** See **Cabala.**
✠**Kachina:** The **kachina** are **nature spirits** whose characteristics resemble those of angels. They are found in the belief system of the Pueblo peoples, who reside in America's Southwest. They are considered sacred spirits, believed to connect the physical realm with the spiritual. Kachina dolls are given to children to remind them of the invisible spiritual realm surrounding them.
✠**Kadal:** See **Childbirth.**
✠**Kadashiel:** An angel of the south **wind.**
✠**Kadashim:** The Kadashim are high-ranking angels who dwell in the **Sixth Heaven.** They praise God continuously.
✠**Kadir-Rahman:** An angel of the **Yezidics.**
✠**Kadmiel:** See **Childbirth.**
✠**Kafziel:** An angel of death, and the ruling angel of **Saturn.** In Geonic lore he is listed as one of the seven archangels.
✠**Kairos:** The term *kairos* means the "right moment" for angels to accomplish their God-given missions. Kairos is also a winged god who holds the scales of chance. A depiction of him dates back to 300 B.C.,

long before any Judaic or Christian portrayals of angels. He was also known as the god of coincidence.

✣KAIROXANONDALON: A demon who causes ear obstructions. He is thwarted by the angel **Uriel.**

✣KAKABEL: A chief demon of Hell. The name Kakabel is also a variation of the name **Kokabi'el.**

✣KAL: The guardian angel of King **Nebuchadnezzar.**

✣KALAZAEL: An angel from the Testament of **Solomon.**

✣KALI: One of the **Shakti** in Hinduism. She is often referred to as the Black One because she is the cosmic energy in which colors fuse into formless darkness. She brings into being innumerable universes. She is analogous with both destruction and grace. Kali is also one of the aliases used by she-demon **Lilith.**

✣KALKA'IL: The angel who presides over the **Huri,** the beautiful female spirits of **Islamic** lore who give sensual pleasures to the male inhabitants of Paradise. Kalka'il is said to dwell in the **Fifth Heaven.**

✣KALKI: One of the **avatars** of Hindu lore.

✣KALKYDRA: A high order of angels ranked along with the **Seraphim** and **Cherubim.** They dwell in Zebul, the **Fourth Heaven.** They are odd in appearance, with heads like a crocodile's and bodies like a lion's. Each has twelve wings. According to lore, the Kalkydra sing praises to God when the sun rises. A variation of the name Kalkydra is Chalkydri.

✣KAMAEL: One of the archangels of the **Holy Sefiroth.** Variations of the name Kamael are **Camael** and Khamael.

✣KAMI: In the Far East, the word Kami signifies the deities of Heaven and the spirits of the shrines where they are worshiped.

✣KAMUEL: A variation of the name **Chamuel.** Chamuel is believed to be one of the seven **archangels.**

✣KANIEL: See **Childbirth.**

✣KAPHKAPHIEL: An angel who frightens away evil spirits. His name can be found on oriental amulets.

✣KARAEL: An angel who is able to thwart the powerful demon Belbel.

✣KARIBU (ONE WHO INTERCEDES): The Akkadian word for **Cherubim.**

✣KARKIEL: See **Childbirth.**

✣KARMIEL: An angel who presides over the east **wind.**

✣KARNIEL: An angel who presides over the west **wind.**

✣KAROZ: **Reporting angels** of Judaism.

✣KASADYA: A fallen angel from the class of angels called **Watchers.** He taught women how to perform abortions. A variation of the name Kasadya is Kasdaye.

✣KASBEL (DECEIVER OF GOD): Another name for the angel Beqa.

According to legend, Beqa, whose name meant "virtuous person," rebelled against God the day he was created. After his fall, he took the name Kasbel, which means "deceiver of god" or "the one who lies to God." He received this title because he attempted to trick the archangel **Michael** into revealing the secret name of God. A variation of the name Kasbel is Kazbeel.

✣KASDAYE: A variation of the name **Kasadya.** Kasadya is the angel of abortion.

✣KASHDEJAN: An angel from the class of **Watchers.** He taught men psychiatry and how to cure various diseases.

✣KASHIEL: An angel who presides over the west **wind.**

✣KATANIKOTAEL: A demon who causes dissension in the home.

✣KATCHIEL: See **Childbirth.**

✣KATMIAL: An angel who stands guard over the palace of Makon, the **Sixth Heaven.**

✣KATRAX: A demon who causes fever.

✣KATZHIEL: See **Childbirth.**

✣KAZBEEL: A variation of **Kasbel.**

✣KAZIEL: A variation of the name **Casziel.** Casziel is the angel of Saturday.

✣KEA: One of the many aliases used by the she-demon **Lilith** when working evil against mortals.

✣KEMUEL: An angel who attempted to prevent Moses from entering Heaven to receive the Torah. He was said to have had twelve thousand angels of destruction under his command. However, Moses was able to thwart him, preventing his interference. Kemuel is also a variation of the name **Camael.**

✣KENUNIT: See **Childbirth.**

✣KEPHAREL: An angel of several titles including the Angel of **Saturday,** the Angel of the Pomegranate Tree, and the Angel of Completeness.

✣KEPLER, JOHANNES: German astronomer (1571–1630). Kepler became professor of mathematics at Graz in 1593. He was also the court mathematician to the Holy Roman Emperor Rudolf II. He wrote Kepler's Laws, which were three mathematical expositions describing the rotations of the planets around the sun. Kepler believed that angels move the planets and act as coordinators of the enormous and complex actions of the entire universe.

✣KERMES OAK, ANGEL OF THE: **Sammael.**

✣KERUB: A Hebrew variation of the word **Cherub.** It means "one who intercedes."

✣KERUBIEL: See **Kerubi'el YHWH.**

✣**KERUBI'EL YHWH:** A powerful and majestic angel in Heaven. He is a princely ruler of the **Cherubim.** He is described in 3 Enoch as being as large as the seven heavens. His tongue is like fire, his body full of eyes and wings. Legend has it that he is so forceful that when he's angry the earth trembles and the **Seventh Heaven** (the dwelling place of God) quakes. A shortened version of Kerubi'el YHWH is Kerubiel.

✣**KERUBIM:** An Islamic word for **Cherubim.** According to lore, the Kerubim are created from the tears of **Mikhail.**

✣**KESEF:** In Judaism he is listed as an angel of **destruction** and an angel of death. He is said to have attacked the prophet **Moses** at Mount Horeb and was later captured and locked inside the Holy Tabernacle by the high priest **Aaron.** A variation of the name Kesef is Kezef.

✣**KESTAR'EL:** One of the leaders of the **Watchers** who came to earth to have sexual relations with women.

✣**KETHER:** One of the ten **Holy Sefiroth** of the **Cabala.** He is also called Crown and Ancient of Days.

✣**KEY(S), ANGELS OF:** The New Testament of the Bible lists **Abaddon** (the Angel of the **Abyss**) as the keeper of the key to the Abyss (Revelation 9:1). This key will lock **Satan** and his demons away for a thousand years (Revelation 20:3). The keys to God's kingdom are held by the archangel **Michael.** The keys to the gates of Hell are held by the archangel **Uriel. Anapiel YHWH** is keeper of the keys to the palaces of **Arabot.** He is also the guardian of the keys to the **heavenly passageways.** The angel **Dohel** holds the keys to the four corners of the earth. In Muslim lore, Riswan guards the keys to the earthly paradise. In the Middle East, the **owl goddess** was believed to carry keys of life.

✣**KEZEF:** A variation of the name **Kesef.**

✣**KFIAL:** An angel who stands guard over the palace of Zebul, the **Fourth Heaven.**

✣**KHABIEL:** An angel who stands guard over the palace of Wilon, the **First Heaven.**

✣**KHAMAEL:** An archangel of the **Holy Sefiroth.** Variations of the name Khamael are Kamael and **Camael.**

✣**KHARURAIL:** An angel summoned in Arabic exorcism ceremonies.

✣**KHSHATHRA:** A shortened version of **Khshathra Vairya.**

✣**KHSHATHRA VAIRYA:** In Zoroastrianism he is one of the **Amesha Spentas** and guardian of the sky. He is also called Dominion and Shahrevar.

✣***KID WITH THE BROKEN HALO, THE:*** A 1982 film about a young African-American angel, played by Gary Coleman, and his skeptical

elder, played by Robert Guillaume, who come to earth to aid three ethnic families.

✣**KIDNEYS, DEMON OF:** **Metathiax** is the demon who causes pain in the kidneys. In the Testament of **Solomon, Adonael** is the angel capable of overpowering him.

✣**KIDUMIEL:** See **Childbirth.**

✣**KINDNESS, ANGELS OF:** The angels of kindness are Achsah, Hasdiel, and **Zadkiel.**

✣**KING OF ANGELS:** In Judaism, the archangel **Metatron** is the King of Angels. Legend has it that he was placed above the archangels **Michael** and **Gabriel** after ousting **Jannes and Jambres** (the magicians of Egypt who had mysteriously gained entry into Heaven) from God's **presence.** Michael and Gabriel had tried to remove the magicians but were unsuccessful.

✣**KING OF FIRE:** A title held by **Adramelec,** a throne angel who stands in the **presence** of God. Adramelec received this title because of his association with fire sacrifices.

✣**KING OF FRANCE:** See **Charles VII of France.**

✣**KING SOLOMON:** See **Solomon.**

✣**KINGDOM OF HEAVEN:** The word *kingdom* is used when referring to the place in Heaven in which God dwells. The archangel **Uriel** holds the keys to the Kingdom. In Judaism and Christianity the Kingdom of Heaven is the dwelling place of not only God, but also the **Seraphim, Cherubim, throne angels,** and the righteous souls of individuals who once lived on earth.

✣**KINGDOM OF THE ANGELS:** The angelic kingdom consists of the nine **orders of angels,** which include the **Seraphim, Cherubim, Thrones, Dominations, Virtues, Powers, Principalities, Archangels,** and **Angels.** There are also the **throne angels** and the **ministering angels.** There are rulers over the various groups of **angels.** They include the rulers of the Seraphim: **Michael, Serapiel,** Jahoel, **Uriel, Camael, Metatron,** and Nathanael. Rulers of the Cherubim: **Gabriel, Kerubiel,** Ophaniel, **Raphael, Uriel,** and Zophiel. Rulers of the Thrones: Japhkiel, **Oriphiel, Zaphkiel,** Zabkiel, **Jophiel** and **Raziel.** Rulers of the Dominations: **Zadkiel,** Hashmal, Yahriel, and **Chasmal.** Rulers of the Virtues: **Haniel, Michael, Raphael, Barbiel, Uzziel,** Tarshish, and **Peliel.** Rulers of the Powers: **Camael, Gabriel, Verchiel,** and **Mother Mary.** Rulers of the Principalities: **Nisroch,** Amael, **Haniel, Cervihel,** and Requel. Rulers of the Archangels: **Metatron, Raphael, Michael, Gabriel, Barbiel, Jehudiel,** and **Barakiel.** Rulers of the Angels: Phaleg, **Adnachiel, Gabriel,** and Chayyliel.

✣**KINGDOMS OF THE EARTH:** The **Principalities** are the guardians of kingdoms (or governments) of the earth. The leader of kings (or government rulers) on earth is **Haniel.** In Christianity, **Satan** (once a magnificent angel in Heaven) is believed to have control over all of the kingdoms (or governments) on earth. This is revealed when Satan offers Jesus all of the kingdoms of the world in order to tempt Jesus into bowing down and performing an act of worship to him. In addition, the book of Revelation (11:5) mentions an angel who blows a trumpet announcing that the **Kingdom of Heaven** will become one with the kingdoms of the earth. It states, "And the seventh angel sounded his trumpet; and there were great voices in heaven, saying, 'The kingdoms of this world have become [the kingdoms] of our Lord, and of his Christ; and he shall reign forever and ever.' "

✣**KINGS, ANGEL OF: Haniel.** See **World Leaders.**

✣**KINPURU'SH:** Winged spirits in Hinduism who dwell near the gods. They hover around the gods in reverence and adoration.

✣**KISMET, ANGEL OF: Manu.**

✣**KLAHA:** An angel who watches over the south **wind.**

✣**KLEE, PAUL:** Swiss abstract painter and art theorist (1879–1940). He painted the famous *Angelus Novus*, which now hangs in the Israel Museum.

✣**KNIGHT, MICHAEL E.:** Star of the romantic comedy ***Date With an Angel.***

✣**KNOWLEDGE, ANGELS OF:** The angel of science and knowledge in Judeo-Christian lore is the archangel **Raphael.** In Islam, **Mikhail** is the angel who provides men with knowledge. Knowledge is also the name of one of the ten **Holy Sefiroth** (angels found in the **Cabala**). In Greek mythology Clio was the **muse** of knowledge. The essence of the **Cherubim** is "God's knowledge."

✣**KOCHAB:** A variation of the name **Kokabi'el.**

✣**KOCHBIEL:** A variation of the name **Kokabi'el.**

✣**KOK:** An angel from the Testament of **Solomon.**

✣**KOKABI'EL (STAR OF GOD):** A fallen angel. Kokabi'el was once a great lord in Heaven who was an expert in astrology and astronomy. He passed this knowledge on to humankind. He later became a high-ranking demon of Hell who continued to practice astrology. Variations of the name Kokabi'el include Kabaiel, Kakabel, Kochab, Kochbiel, Kokabriel, Kokbiel, and Kokarer'el.

✣**KOKABRIEL:** A variation of the name **Kokabi'el.**

✣**KOKARER'EL:** A variation of the name **Kokabi'el.**

✣**KOKBIEL:** A variation of the name **Kokabi'el.**

✣**KOKOS:** One of many aliases used by the she-demon **Lilith.**
✣**KOLAZANTA (THE PUNISHER):** A mighty destroying angel. He is also listed as one of the leaders of the angels of **destruction.**
✣**KORAN, ANGELS OF THE:** The Koran (also Qu'ran) is the Holy Book of **Islam.** There are one hundred and four references to angels in the Koran. The Koran was dictated in its entirety to the prophet **Muhammad** by the archangel **Jibril (Gabriel)** on what is called the **Night of Glory.** Angels of the Koran include Jibril and **Mikhail.** There are also the Hamalatal-'arsh, the four throne bearers of God, symbolized by a man, a bull, an eagle, and a lion. **Allah** (God) is praised by many angels, who are created from his breath to glorify and exalt him. He is also praised by **Israfel,** the angel of music, in many different languages. There are the **Hafazah,** who are guardian angels, and the **Malaika,** angels who record mankind's deeds. Other angels include **Haroth and Maroth,** angels who gave in to sexual temptation; **Malik,** the ruler of Hell; and the Al-Zabaniya, nineteen guardians of Hell, also known as the Violent-Thrusters. About angels the Koran says, "You shall see the angels circling around the Throne, giving glory to their Lord."
✣**KORNIEL:** An angel who watches over the south **wind.**
✣**KOURTAEL:** A demon.
✣**KRISHNA:** One of the **avatars** of Hindu lore.
✣**KSIEL:** An angel of God who smote the sinful nations with a long, fiery whip.
✣**KUAN YIN:** A female spirit of compassion in ancient Chinese lore.
✣**KUNOPEGOS:** A demon of the sea. He is called the cruel sea-horse demon in the Testament of **Solomon.** In the front, he resembles a horse, in back, a fish. He causes ships to crash and seasickness. He is thwarted by the angel Iameth.
✣**KURIOTETES:** Another name for the class of angels called **Dominations.**
✣**KURMA:** One of the **avatars** of Hindu lore.
✣**KYRIEL:** One of the twenty-eight angels who preside over the **lunar mansions.**
✣**KZUIAL:** An angel who stands guard over the palace of Zebul, the **Fourth Heaven.**

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For it is written, "he will command his angels concerning you, to protect you."

—Luke 4:10

✠**Labbiel:** The archangel **Raphael** was known as Labbiel in **Chaldea.** God changed his name to Raphael when he took a stand on God's side regarding the creation of humankind (some of the angels opposed this idea). The name Raphael means "the shining one who heals."

✠**Lactantius:** A writer from the fourth century. In his writings Lactantius referred to the angels as "breaths of God." He believed that the angels are made up of a very fine, ethereal substance.

✠**Lahal:** See **Childbirth.**

✠**Lahariel:** See **Childbirth.**

✠**Lahash:** A fallen angel. Lahash was expelled from the **presence** of God and was severely punished with fire for leading a group of one hundred and eighty-four angels against **Moses,** in an effort to prevent his prayers for Israel from reaching God.

✠**Lahatiel (Flaming One):** An angel of punishment. In Hell he is an overseer of the gates of death. He is also in charge of punishing entire nations for their sins.

✠**Laila:** A variation of the name Lailah.

✠**Lailah:** The angel of birth, conception, and pregnancy. She is the guardian of spirits at their birth. She also aids women desirous of having

children to conceive. Variations of the name Lailah include Laila, Leliel, Lailahel, and Lala.

✣**LAILAHEL:** A variation of the name **Lailah.**

✣**LAILIEL:** The angel of **night.**

✣**LAKSHMI (ABUNDANCE):** The most popular **devi** in Hinduism. She is also a goddess of **luck.** Lakshmi takes on many forms. She is Radha, a peasant girl; Rukmini, queen of Krishna's sixteen thousand wives; and Sita, wife of Rama (Rama was a hero in the epic tale the *Ramayana*).

✣**LALA:** A variation of the name **Lailah.**

✣**LAMASSU:** In Assyrian beliefs the angel Lamassu was called upon for the exorcism of demons.

✣**LAMECH:** The father of **Noah.** Legend has it that Lamech was fearful of Noah when he was a baby because he looked different. When Noah was born, a light surrounded him. The light was so brilliant that it was said to fill a dark room. Lamech believed that the baby was a prodigy of the angels and not his own child. In another legend surrounding Lamech, the angel **Azael** came to the earth and had a sexual relationship with Lamech's granddaughter **Naamah.** She later gave birth to a son named **Azza,** who was one of the **Nephillim.**

✣**LAMECHIEL:** An angel found in the *Testament of Solomon.* Lamechiel is able to overpower the demon named **Deception.**

✣**LANDON, MICHAEL:** Popular actor who starred in the hit television series ***Highway to Heaven.*** In the show Landon played an angel named Jonathan Smith, whose divine mission is to teach humans love and compassion. *Highway to Heaven* ran on NBC from 1984–1988.

✣**LANGUAGE(S):** According to Judaic lore, the official language of the angels is Hebrew. The Catholic Church maintains that it is Latin. Others have stated that it is Greek. When angels visit humans, they speak the native language of that particular individual. In their pure and natural form, the angels are said to communicate by telepathy. HUMAN LANGUAGE. The angels taught humankind language. *The Testament of Naphtali* states that seventy angels taught mankind the seventy languages of the world's nations. The archangel **Michael** taught the Jews the Hebrew language. According to lore, the angels also taught mankind to communicate through the written word. One legend states that humans learned the various languages while building the Tower of Babel. God sent the angels to scramble the language of the builders, who were attempting to build a tower to Heaven.

✣**LARE(S):** Guardian spirits of ancestors who watch over homes and cities. In ancient Rome each household was believed to have a lare watching over the family. The lare was believed to be the spirit of the

family's founder. It was traditional to thank the lare during meals (much like the Christians give thanks to God during meals). Some households even set a place for the lare at the table. The lare was credited as the source of the family's creativity and considered a part of their everyday life.

✣**Lashes of Fire:** According to legend, the great angelic prince Hayli'el YHWH flogs the **Seraphim** with "lashes of fire" if they do not chant the **Trisagion** on time.

✣**Last Judgment, Angel of the:** The angel who will lead the souls of men to stand before God on judgment day, the final day of God's great war on the wicked, otherwise known as **Armageddon.** He will also weigh the good and the evil deeds of the souls of mankind on judgment day. This angel is traditionally said to be the archangel **Michael.** Last Judgment in Art. The Last Judgment has been a source of inspiration for several great artists. Among the most famous paintings are those of **Michelangelo** on the **Sistine Chapel,** in which he portrays angels without wings; and **Giotto,** who portrayed a scene of the Last Judgment that was inspired by the Irish Knight Tundale's idea of judgment day.

✣**Latter-Day Saints, Angel of:** Moroni. See **Mormon; Smith, Joseph**.

✣**Law of the Torah, Angel of: Dina.**

✣**Leachman, Cloris:** In the 1977 remake of *It's a Wonderful Life*, entitled ***It Happened One Christmas***, actress Cloris Leachman stars as an angel.

✣**Leader of the Demonic Hordes:** A title held by the angel **Angra Mainyu** in Zoroastrianism.

✣**Legions of Angels:** A phrase used in literature when referring to God's myriads of angels, and also God's army of angels. They are also called legions of Heaven. Jesus is said to have had legions of angels at his command. Legions of angels fought **Satan** and his demons. And the archangel **Michael** is commander of the legions of angels. According to lore, each of the nine **orders of angels** has 6,666 legions. Each of these legions has 6,666 angels.

✣**Legions of Heaven:** A phrase used in literature when referring to God's army of angels in Heaven.

✣**Leikourgos:** An angel from the Testament of **Solomon.**

✣**Leliel:** A variation of the name **Lailah.**

✣**Lemures:** In Rome they were spirits of the dead. They were considered to be both good and evil.

✣**Leo, Angel of: Verchiel.**

✣**Leopard:** When invoked, the angel **Camael** appears in the form of a leopard.

✣**LEROEL:** A demon who causes chills, shivering, and sore throat in humans.

✣**LESSER YAHWEH:** The word Yahweh is the original Hebrew spelling of God's name. The angel **Metatron** holds the title of the Lesser Yahweh, making him the highest-ranking angel in Heaven, and the closest angel to God. In his role as the Lesser Yahweh he acted as mediator between God and the Hebrews in their exodus from Egypt.

✣**LEVIATHAN:** A female demon from the Books of **Enoch** (1 Enoch 60:7). She is the female equivalent of the dragon of the **abyss** (Satan). Medieval authors portrayed her as a king who governed "the children of pride" (the fallen angels). When invoked, she manifests as a large crocodile. In rabbinical lore, Leviathan is an angel of death.

✣**LIBRA, ANGEL OF: Uriel.**

✣**LIE, ANGEL OF THE:** The creator of the lie is **Satan** the Devil. He is also called the Father of Lies and Prince of Lies. He created the first lie when he used the guise of a serpent to trick **Eve** into disobedience to God in the **Garden of Eden.** He accused God of not telling her the truth and of holding back knowledge from her and her husband, **Adam.** This was a lie and it made him a devil (slanderer) and a satan (opposer).

✣**LIE, THE:** In Zoroastrianism, **Angra Mainyu** is referred to as the Lie. In Christianity it is **Satan.**

✣**LIFE, ANGEL OF:** The angel of life can be found in **Essene** beliefs. The personification of the angel of life is the archangel **Gabriel.**

✣**LIFE OF ADAM AND EVE:** One of the books found in the Pseudepigrapha. It relates the tale of the fall of the angels. According to the account, when **Adam** was created, God placed him above the angels and instructed the angels to bow down to him. This was because Adam had been created in the image of God. **Satan** refused to bow down to the newly created man. Afterward, Satan became the leader of other angels who also refused to bow down to Adam. Because of this act of disobedience, Satan and his followers were cast out of the Heavens and thrown downward to the earth. Satan blamed Adam for his ousting and set out for revenge. He assumed the guise of the serpent, entered the **Garden of Eden,** and tricked **Eve** into sin.

✣***LIFE OF ANTHONY:*** The name of a book written by **Saint Athanasius** of Alexandria in 360. It is about a monk named Anthony and his struggles with **Satan** and the demons. It was an effort by Athanasius to help monks in their battles with the demons.

✣**LIFE SPAN OF THE ANGELS:** How long an angel lives has been a subject of debate by religious scholars, theologians, and mystics for centuries. Some believe the angels to be immortal. Others believe that they

are created for only a specific time and purpose. Some say that when humans die, they become angels. Some religions teach that angels can only die or be destroyed by God. Most religions believe that the angels are finite, meaning that they had a beginning. The Koran tells us that angels are formed from the breath of God. Some believe that some of the angels are immortal, but that some have a limited life span, lasting only until their assigned duty has been completed. Eastern thought holds that the soul of an angel grows and evolves through many lifetimes and life-forms. Origen (a Greek theologian) held that the angels die and are reborn into a higher level of spirituality. Swedish mystic **Emanuel Swedenborg** believed that angels were once men. **Rudolph Steiner** held that humankind would one day evolve to the state of being to which the angels now belong, and that angels would then evolve to an even higher spiritual state.

✣**LIGHT:** See **Aureole.**

✣**LIGHT, ANGELS OF:** In the *War of the Sons of Light Against the Sons of Darkness* (one of the Dead Sea scrolls), the archangel **Michael** is referred to as the Prince of Light. In Judaic lore, **Isaac, Jesus, Gabriel,** and **Satan** have also been referred to as angels of light. The Persian angel of light was **Mithra.** In the **Third Heaven** there are said to dwell three hundred angels of light. They continuously sing praises to God as they guard the **Garden of Eden** and the **Tree of Life.**

✣**LIGHT AND MERCY, ANGEL OF:** In Zoroastrianism, **Meher** is the angel of light and mercy. Meher sustained and comforted the soul during the transition of dying.

✣**LIGHT BLUE, ANGEL OF:** Light blue is the **color** representing the archangel **Raphael.**

✣**LIGHT OF GOD:** A phrase used when referring to the archangel **Uriel.**

✣**LIGHTNING, ANGEL OF:** The angel of lightning is **Barakiel,** whose name means "God's lightning." Barakiel uses the power of lightning to thwart the great demon **Murder.** Murder strikes humans so that they become mutes.

✣**LILIM:** The daughters of **Lilith.** They are also known as **Succubus.** They are spiritual **harlots** who copulate with monks while they are sleeping. To ward them off, monks tie crosses to their genitals in an attempt to prevent them from attempting arousal.

✣**LILITH:** A notorious she-demon. In Judaic lore, Lilith was originally Adam's first wife. Claiming that she was equal to **Adam,** she rebelled against his superiority and forsook her position by his side to become a consort to the fallen angels. She is also said to be the mother of Cain. When **Eve** was created for Adam, Lilith became a mortal enemy of Eve

and Eve's daughters. She was especially upset with them for showing submissiveness to men. Lilith went about exacting her revenge on Eve's daughters with various torments. Amulets and talismans have been created to keep her and her evil female demons away. **Senoy,** Sansenoy, and Semangelof are names used in magic to protect women who are pregnant, and infants, from Lilith. Men needed protection from Lilith as well. It is said that she sometimes would get into bed with a man alone in his bedroom and arouse him sexually and emit semen. She used this semen to impregnate herself and her female hosts. This, it is said, is where demons come from. After becoming a consort of demons, she became the bride of the fallen angel **Sammael** (Satan). In the **Zohar** she is identified with the Queen of Sheba. Her daughters are referred to as **Lilim.** According to lore, the prophet **Elijah** forced her to tell him the aliases she used in her treachery against mortals. These aliases are Abeko, Abito, Amizo, Batna, Eilo, Ita, Izorpo, Kali, Kea, Kokos, Odam, Partasah, Patrota, Podo, Satrina, and Talto. Lilith is also listed as one of the **Unholy Sefiroth** of the **Cabala.** She is also known as the goddess of death.

✣**LILY:** The symbol of purity. It is the emblem of the archangel **Gabriel,** who is often portrayed carrying a lily in art. It was once the symbol of **Lilith, Adam**'s first wife.

✣**LINEN:** See **Man Clothed in Linen.**

✣**LION(S):** In Assyrian art **Cherubim** were portrayed with wings. They had a body of either an eagle, a bull, or a sphinx, with a lion's face. When invoked, the demon **Ornias** manifests as a lion.

✣**LION OF GOD:** A phrase used when referring to the angel **Ariael.** He is also known as the Lord of the Earth and Prince of Waters.

✣**LION-SHAPED DEMON:** A demon found in the Testament of **Solomon.** He is the leader over a region of demons. He prevents the recovery of people who are ill. He can be overpowered by **Emmanouel.**

✣**LIONS' DEN, ANGEL OF THE:** In the Old Testament's Book of Daniel, the king's edict ordered everyone to pray only to either the king or the king's gods. Daniel refused and continued to pray to the Hebrew God. For this he was thrown into the lions' den. He was rescued by an angel sent by God to close the mouths of the lions. In Daniel 6:22, Daniel says to the king, "My God sent his angel and shut the lions' mouths so that they would not hurt me."

✣**LIPIKA:** A high order of angels. The Lipika record world history and the individual experiences of the people of earth. These records then become a part of the **Akashic Records** (the heavenly library).

✣**LITERATURE, ANGELS IN:** Throughout history angels have been a

popular subject in literature. The three most famous works of literature featuring angels include **Johann Wolfgang von Goethe**'s masterpiece, *Faust*, in which angels are portrayed as heroic figures. There is also **John Milton**'s epic poem ***Paradise Lost.*** It is considered Milton's greatest work as well as the best epic ever written in the English language. It is the tale of **Satan**'s rebellion against God, and the banishment of **Adam** and **Eve** from Paradise. And there is **Dante Alighieri**'s poem ***The Divine Comedy,*** which is an account of a poet's journey through Heaven, Purgatory, and Hell, and his many encounters with angels along the way.

✣**LITTLE ANGELS:** A term sometimes used when referring to **fairies.**

✣**LITTLE BOOK, ANGEL OF THE:** See **Little Scroll.**

✣**LITTLE SCROLL, ANGEL OF THE:** In the Book of Revelation 10:8–10, the apostle **John** relates his experience with an angel who holds a little scroll: "Then the voice from heaven spoke to me saying, 'Go and take the open scroll which is in the hand of the angel standing on the sea and on the land.' I went to the angel and asked him to give me the little scroll. He said to me, 'Take it and eat it: it will turn sour in your stomach, but in your mouth it will be sweet as honey.' I took the little scroll from his hand and ate it, and it tasted sweet as honey in my mouth. But after I swallowed it, it turned sour in my stomach." (Note: In some translations it is called the "little book.")

✣***LITTLEST ANGEL, THE:*** A made-for-television movie. *The Littlest Angel* aired in 1969. It starred Johnny Whitaker as a shepherd boy who dies and then fights to become an angel. Eventually, he becomes an angel, but not before learning a few pointed lessons.

✣**LIVESTOCK, ANGEL OF:** In Zoroastrianism, the archangel **Vohu Manah** is the protector of livestock.

✣**LIVING CREATURES:** A phrase used when referring to the **Seraphim.** It is taken from the book of Revelation 4:8. There the apostle **John** refers to them: "And the four living creatures, each of them with six wings, are full of eyes all around and inside. Day and night without ceasing they sing, Holy, holy, holy, the Lord God the Almighty, who was and is and is to come." In his vision, the prophet **Ezekiel** also saw angels whom he referred to as living creatures: "I looked up and saw a windstorm coming from the north. Lightning was flashing from a huge cloud, and the sky around it was glowing. Where the lightning was flashing, something shone like bronze. At the center of the storm I saw what looked like four living creatures in human form, but each of them had four faces and four wings" (Ezekiel 1:4–6).

✣**LIWET:** In Mandaean mythology Liwet was the angel who inspired ideas for new inventions. He is also an angel of love.

✤**LIX TETRAX:** The demon of the wind. His demonic activities include causing divisions among men, creating whirlwinds, setting fires, and creating dysfunctional households. He carries out his deeds mostly during the summer, creeping in under the corners of houses. He can be thwarted by the angel **Azael.** In the Testament of Solomon, **Solomon** captures and interrogates him through the use of a **magic ring.**

✤**LOBKIR:** An angel of the west **wind.**

✤**LOCUSTS, ANGEL OF: Apollyon.** Apollyon (his Greek name. In Hebrew he is called **Abaddon**) presides over the locusts that God sets loose to destroy the wicked people of earth in the last days. These locusts are kept in the great **abyss,** found in the Book of Revelation.

✤**LOEL:** An angel who safeguards the south **wind.**

✤**LONGFELLOW, HENRY WADSWORTH:** Famous American poet (1807–1882). He is author of the popular poem "Golden Moon." In the poem, Longfellow refers to the archangel **Gabriel** as the "angel of the moon, who brings the gift of hope to mankind." In his play *The Nativity*, Longfellow refers to the archangel **Raphael** as the "angel of the sun."

✤**LORBER, JAKOB:** Australian musician (1800–1864), author of *The New Revelation*, which was dictated to him by unseen spiritual beings. On March 15, 1840, Lorber heard a voice that told him to pick up a pen and write. From that day forward, he spent every day writing what the voice dictated. Part of the manuscript contains scientific information. The second part contains spiritual information and is called *The New Revelation*. It tells of God's divine purpose and reveals the meaning behind the scriptures. It talks extensively about the fall of **Satan,** and the fall of the angels. It also speaks of a divine plan to bring back the fallen angels into a favored state with God.

✤**LORD:** A designation for **God.**

✤**LORD, ANGEL OF THE:** In the Book of Judges 6:22 we read, "For now I have seen the Angel of the Lord face-to-face." The Angel of the Lord is God's personal spokesman. He is also referred to as the Angel of God. He has no individual characteristics except that he is a mediator for the Almighty. In the New Testament he is personalized as both **Gabriel** and the **Holy Spirit.** In various parts of the Bible he has different roles. He judges and destroys disobedient people, delivers the righteous ones from harm, and brings important announcements. When he appears to men, he is sometimes mistakenly addressed as "God." (Note: It is a misconception to think that the Angel of the Lord is one angel. God has myriads of angels to perform various deeds and functions for him. Therefore, the Angel of the Lord more than likely is several different angels that God calls on to represent him.)

✣**Lord of Chaos:** A title held by **Beelzebub.**
✣**Lord of Souls:** A title held by **Beelzebub.** Beelzebub was once considered a **Psychopomp.** As Lord of Souls he was responsible for escorting the souls of the dead to the underworld.
✣**Lord of Spirits:** In the Book of Enoch the Lord of Spirits is **God.**
✣**Lord of the Earth: Ariael.**
✣**Lord of the Flies: Beelzebub.**
✣**Lord of the Shadow of Death:** A title held by **Shaftiel.**
✣**Lord of the Spirits:** In his writings **Enoch** refers to God as the Lord of the Spirits. The spirits are the angels and other spiritual beings that reside in Heaven.
✣**Lords:** A word sometimes used to refer to the order of angels called **Dominations.**
✣**Lords of Dread:** An unusual term used for angels who surround God's throne and sing praises.
✣**Lords of Souls:** The **Psychopomp** are the lords of souls, who carry the souls of men to **Hades.**
✣**Lordships:** An order of angels.
✣**Lorelei: Fairies** of German lore.
✣**Los Angeles:** A city in southern California that sits on the Pacific Ocean. It was founded by a Spanish missionary in 1781 who had first visited the area in 1769. It was named Los Angeles (which means "the angels") after the angels.
✣**Lot:** The nephew of **Abraham.** In the Bible, angels visited Lot because he was the nephew of the prophet Abraham. He was also a good and faithful servant of God. He was the only godly man to be found in the city of **Sodom.** The angels came to remove Lot and his family from Sodom because God had decided to destroy it. When the angels arrived, Lot insisted that they stay with him and his family. He invited them in, served them dinner, and offered them a place to sleep. However, before they could lie down, the men of Sodom surrounded the house and formed a mob. They called out to Lot to send out the men who were visiting him, so that they could have sex with them. Finally, Lot went outside and begged the mob to disperse and leave the visiting angels alone. He even offered them his two virgin daughters to have sex with instead. He explained to the mob that their conduct was the reason the angels had come. Angrily, the mob accused Lot of judging them. They threatened to do worse to him than what they had planned for his guests. The mob moved toward Lot, nearly breaking in his door. The angels put out their hands and the door opened. They brought Lot quickly back inside the house and closed the door. They then struck the men with blindness.

The angels told Lot to take his family out of Sodom because God had condemned the city and all in it, and they were going to destroy it. At dawn the angels told Lot to take his wife and daughters and leave Sodom. Lot lingered for a time. The angels finally grabbed hold of his hand and the hands of his wife and two daughters and escorted them out of the city. They told him to escape to the mountains. Lot said that he did not want to go to the mountains, but that he wanted to go to a nearby city. The angels gave their consent but told him to hurry because they could not destroy the city until he and his family were clear of danger. Once they were safe, fire and sulfur were rained upon Sodom. (Genesis 19:1–26) (Note: The angels who were sent to destroy Sodom would have been the angels of **destruction.**)

✣**LOVE, ANGELS OF:** In Judeo-Christian lore several angels have held the title of the angel of love. Among them are **Haniel, Donquel, Liwet, Rahamael, Raphael,** and Theliel. In Persia, **Mihr** was the angel of love. To the Cabalists, it was Rome's goddess Venus. In Greek mythology **Eros** was the winged god of love; in Roman mythology it was **Cupid.** The **Seraphim** are called angels of love because love is their essence. See **Love Charms.**

✣**LOVE AND HARMONY, ANGEL OF: Haniel.**

✣**LOVE CHARMS, ANGELS OF:** In Aramaic beliefs the names of the angels **Opiel** and **Salbabiel** were inscribed on love charms. It was believed that they would help individuals obtain the love of a desired one.

✣**LOVE VERSES, MUSE OF:** In Greek mythology Erato inspired men to write verses of love. Today she is considered an archetypal angel of **inspiration.**

✣**LUCIFER (HE WHO GIVES LIGHT):** Lucifer is known as the Prince of Darkness and Prince of the Power of Air. The name Lucifer was once the Latin name for the planet Venus (Venus was also called the **Morning Star** and was considered the brightest luminary in the Heavens). Lucifer is said to be one of the many names of **Satan** the Devil, which is why in some literature Satan is referred to as the Morning Star and the **Bringer of Light.**

✣**LUCK, ANGEL OF: Barakiel.** In Hindu beliefs, **Lakshmi** was believed to bring luck to individuals.

✣**LUMAIL:** An angel summoned in Arabic exorcism ceremonies.

✣**LUMAZI:** In Assyrian cosmology the Lumazi are spiritual beings who created the universe.

✣**LUMINARIES:** A term sometimes used in literature and scripture in referring to the angels.

✣**LUMINOUS SONS:** A term used in the Tibetan *Book of Dzyan* when

speaking of people in the ancient world who had shining faces and huge, luminous eyes. They were believed to be angels who had descended to earth.

✣**LUNAR MANSIONS:** The lunar mansions represent the day-to-day phases of the **moon.** The angel **Sariel** brought the knowledge of these phases to earth. Twenty-eight angels preside over the lunar mansions. They are Abdizuel, Abrinael, Adriel, Amnediel, Amnixiel, Amutiel, Anixiel, Ardifiel, Atheniel, Atliel, Azariel, Azeruel, **Aziel, Barbiel,** Bethnael, Dirachiel, Egibiel, Enediel, Ergediel, Gabriel, Geliel, Geniel, Jazeriel, Kyriel, Neciel, Requiel, Scheliel, and **Tagriel.**

✣**LURIA, ISAAC BEN SOLOMON:** Isaac ben Solomon Luria was a Jewish Cabalist (1534–1572) who started a school of mysticism. He combined messianism with old doctrines found in the **Cabala.** Lurianic mystics had many visitations with their guardian angels, who visited them mainly in their dreams.

✣**LUST, ANGELS OF:** The angel of lust is named Pharzuph. He enjoys tempting those who have proclaimed a life of celibacy, such as nuns and priests. In gnosticism, **Lust** is the name of one of the demon **Archons.** Priapus is another angel of lust. In addition, lust was the reason for the fall of two hundred angels from the class of **Watchers,** also known as the Grigori.

✣**LUTHER, MARTIN:** Martin Luther was a German leader of the Protestant Reformation (1483–1546). Luther often made reference to the angels who guided his life. He believed that the angels were God's warriors, and that they were defenders, guides, and guardians over mankind. He believed that without Satan there would be no need for Jesus Christ.

✣**LYING SPIRITS, ANGEL OF: Python.**

✣**LYRE:** An ancient stringed instrument. Angels are sometimes shown in art playing the lyre. It symbolizes praise.

✣**LYRIC POETRY, MUSE OF:** In Greek mythology **Euterpe** inspired men to create lyrics for poetry and songs.

And the angels said, "I have learned that every man lives, not through care of himself, but by love."

—Leo Tolstoy

✣**Machidiel (God's Fullness):** The angel of March and the angel of Aries. In magic he is called upon to aid men in obtaining the love and affections of a desired woman. Variations of the name Machidiel include Malahidael, Malchedael, Malchidiel, Melkeial, and Melkejal.

✣**Machkial:** An angel who stands guard over the palace of Makon, the **Sixth Heaven.**

✣**Machnia:** See **Childbirth.**

✣**Maclean, Dorothy:** Author of the popular book *To Hear the Angels Sing.* It is about the author's experiences with angels within the **devic kingdom.** From her telepathic communications with the angels, she developed the Findhorn Garden (a beautiful garden that grew from sand in adverse conditions) and the Findhorn Community in Scotland.

✣**Made by God:** The meaning of the name Asael. Asael was one of two hundred **Watchers** who came to earth to have sexual relations with women.

✣**Madgabiel:** An angel who safeguards the north **wind.**

✣**Madonna:** The name used in Catholicism when referring to the **Virgin Mary.** The Madonna is one of the highest angels in Heaven. She belongs to the class of angels called the **Virtues.** She is also called Blessed Mother, **Queen of Angels,** and **Queen of Peace.**

✣**MAGDALENE, MARY:** A prostitute in the Bible's New Testament. **Jesus** exorcised seven demons (fallen angels) from her (Luke 8:2). She was also one of the women who witnessed an angel sitting outside of the **tomb of Jesus** (Matthew 28:1–8).

✣**MAGGID:** The Hebrew word meaning "guardian angel."

✣**MAGIC, ANGELS OF:** In most magical settings, five **archangels** are usually called upon. They include **Raphael, Michael, Gabriel, Uriel,** and **Metatron.** In ceremonial magic Raphael represents the east, **Michael** the south, **Gabriel** the west, **Uriel** the north, and **Metatron** the center. In talismanic magic, seven archangels are invoked. Their names are **Zaphkiel, Zadkiel, Camael, Raphael, Haniel, Michael,** and **Gabriel.** Angels are also invoked in magic depending upon their specific function in the universe. For love, the angel of love would be called upon; for rain the angel of rain would be called upon; and so on. The knowledge of and the practice of magic was brought to the earth by the **fallen angels.** It was knowledge that was forbidden to mankind.

✣**MAGIC RING:** A ring that had power over the demons. According to the Testament of Solomon, God sent the archangel **Michael** to deliver the ring to King **Solomon,** to help him to fight demons who were interfering with the building of his temple.

✣**MAGICAL MEDICINE:** The order of angels called **Watchers** brought the knowledge of magical medicine to the earth.

✣**MAGICAL WRITINGS:** Ceremonial magic requires the use of magical alphabets for writing spells and incantations within the ceremony. Through the centuries, the names of angels written in various magical alphabets have turned up on talismans and amulets and other magical tools. A few of the writings that have been used to communicate with and invoke angels include the Arabs' Rihani, the Jewish **Cabala,** and medieval magical writings such as **Angelic,** the Theban, and Malachim. Angelic is the most widely used in magical practices. A powerful alphabet, it is used almost exclusively by ceremonial magicians. It is believed that it can open doors to other realms and open up communications with the angels and other spiritual entities.

✣***MAGUS OF STROVOLOS, THE:*** *The Magus of Strovolos* is a book written by Kyrialos Markides about a mystic in modern Greece. In the story, the Magus alludes to the idea that demons are more humanlike than the good angels. The book claims that good angels can only do God's will. However, Satan and his followers operate from their own ideas and have established free will. It is suggested that the nature of the fallen angels is more human than spiritual.

✣**MAH:** The angel of the moon in Persian mythology.

✠**MAHALEL:** An angel who chases away evil spirits.
✠**MAHALKEL:** An angel who chases away evil spirits.
✠**MAHANAIM, ANGELS OF:** In the Bible, Mahanaim is the place where angels met **Jacob** on his return to Canaan from Haran. When Jacob saw the angels, he said "This is God's camp." He named the place Mahanaim, which means "two camps." (Genesis 32:1–2).
✠**MAHANANEL:** An angel who safeguards the north **wind.**
✠**MAHKAIL:** An angel summoned in Arabic exorcism ceremonies.
✠**MAIMONIDES, MOSES:** A great Hebrew scholar (1135–1204) who was a rabbi, philosopher, and doctor. He wrote that angels "are consecrated and devoted to the service of the Father and Creator, whose wont is to employ them as ministers and helpers, to have charge and care of mortal man." He ranked the **orders of angels** as follows: (1) **Hayyoth,** (2) **Ophanim,** (3) **Arelim,** (4) **Hashmallim**, (5) **Seraphim,** (6) **Malakim,** (7) **Elohim,** (8) **Bene ha-Elohim,** (9) **Cherubim,** (10) **Izachim.**
✠**MAINYU, ANGRA:** See **Angra Mainyu**
✠**MAIRYA:** The angel of death in Zoroastrianism.
✠**MAKER OF CHANGES:** A title held by the archangel **Gabriel.**
✠**MAKKIEL:** A fallen angel who is known as the Plague of God.
✠**MAKON, ANGEL OF:** Makon is the name of the **Sixth Heaven.** It is ruled by the archangel **Gabriel.**
✠**MALACH HA-MAVET:** An angel of death in rabbinical lore.
✠**MALACH-RE:** An angel who is mistakenly thought of as evil. He is called upon by God to destroy the wicked and to mete out harsh punishments to evildoers.
✠**MALACHE HABBALAH:** Hebrew for "the angels of **destruction.**"
✠**MALACHIM:** A variation of **Malakim.** Malakim are a class of angels equated with the **Virtues.** It is also the name of a magical writing that is used to contact and communicate with the angels.
✠**MALAHIDAEL:** A variation of the name **Machidiel.**
✠**MALAIKA (MESSENGERS):** Angels in Islam. They are protectors of mankind. They also record the good and bad deeds of men. In Islam they are neither male nor female, but are thought to be androgynous. A variation of the name Malaika is Malaka.
✠**MALAKA:** A variation of **Malaika.**
✠**MALAKH:** See **Mal'akh.**
✠**MAL'AKH:** The Hebrew word for angel. It originally meant "shadow of God," but later became known as "messenger." A variation of Mal'akh is Malakh.
✠**MALAKIM:** An order of angels equated with the **Virtues.** The archangels **Uriel** and **Raphael** are both governing princes of the Malakim.

✣**MALAKU 'L-MAUT:** An angel of death in Islam (Koran 32:11).
✣**MALCHEDAEL:** A variation of the name **Machidiel.**
✣**MALCHIDIEL:** A variation of the name **Machidiel.**
✣**MALCHIEL:** See **Childbirth.**
✣**MALIK:** The ruler of hell in Islam. In the Koran those in Hell cry for mercy from his painful torments.
✣**MALKIEL:** See **Childbirth.**
✣**MALKUTH:** One of the ten **Holy Sefiroth** from the **Cabala.** He is also called Kingdom.
✣**MALOCHIA:** **Abrid** is the angel called upon in magical practices to ward off Malochia (the evil eye).
✣**MALTIEL:** An angel from Judaic lore. He was the preceptor of the prophet **Elijah.**
✣**MAMMON:** A fallen angel and arch-demon, known as the angel of greed. He is equated with **Satan.** During medieval times he was a Syrian god. He holds the title of the Prince of Tempters.
✣**MAMRE, ANGELS OF:** In the Bible, Mamre was a place in the district of Hebron associated with **Abraham.** Under the oaks of Mamre, Abraham was visited by three angels, who informed him of the coming birth of his son **Isaac** and the destruction of **Sodom and Gomorrah.**
✣**MAN CLOTHED IN LINEN:** In the ancient world, linen symbolized purity. The priest wore linen in the temple. The angels wore linen to stand out among the men of earth and to symbolize their holy position. The Old Testament of the Bible mentions two accounts of angels who are dressed in linen. The first account is found in Ezekiel 9:3–4. The angel had been sent by God to mark the righteous people of Jerusalem so that they would be saved from destruction. The Bible says, "The Lord called to the man clothed in linen and said to him, 'Go through Jerusalem, and put a mark on the foreheads of those who sigh and groan over all the abominations that are committed in it.' " The second account occurs in Daniel 10:5–6, when a man in linen appears to **Daniel:** "I looked up and saw a man clothed in linen, with a belt of gold from Uphaz around his waist. His body was like beryl, his face like lightning, his eyes like flaming torches, his arms and legs like the gleam of burnished bronze, and the sound of his words like the roar of a multitude." The angel had come in answer to Daniel's prayers, and to inform him about the future of the Hebrews.
✣**MANAH:** The angel of fertility in Arabic mythology.
✣**MANAKEL:** The angel of marine life.
✣**MANES:** Revered spirits of people who have died. They are believed to

become guardian angels of surviving relatives. When the living relatives finally die, the Manes evolve to higher states of being.

✣**MANICHAEISM:** A religion founded by a Persian visionary and prophet named Manes. During ancient times Manichaeism was popular in Rome and Asia. It carried elements of Zoroastrianism, gnosticism, and Christianity. Manichaeism taught that there is a universal struggle between good and evil. Angels were a large part of the struggle for the good. Angels of Manichaeism included the Twelve Aeons, the Twelve Light Diadems, and the Friends of Lights.

✣**MANIFESTATION ANGELS:** Angels found in the book *Ask Your Angels* by authors Alma Daniel, Timothy Wyllie, and Andrew Ramer. They are angels who manifest spirit and thought into the physical domain. Another name for the manifestation angels are transformation angels.

✣**MANKIND, ANGEL OF: Metatron.** In Zoroastrianism, **Ahura Mazda** is the protector of mankind.

✣**MANNA:** The name of the angel of food. See **Food of Angels.**

✣**MANOAH:** The father of **Samson.** In the Book of Judges 13:1–5, Manoah and his wife received two visitations from an angel of the Lord. The angel informed them that they would have a son who was to be "dedicated to God as a Nazirite." The angel told them that Samson would deliver the Israelites from the Philistines.

✣**MANTUS:** An Etruscan angel who belonged to the group of angels called the **Novensiles.** The Novensiles ruled over thunderbolts.

✣**MANU:** The angel of destiny in ancient Assyrian and Babylonian lore.

✣**MANY-EYED ONES:** A phrase used in scripture when referring to the **Cherubim.** The Book of Revelation 4:8 describes the Cherubim as being full of eyes: "And the four living creatures, each of them with six wings, are full of eyes all around and inside." The many eyes symbolize God's all-seeing power. (Note: The **Seraphim** are also believed to be the Many-Eyed Ones.)

✣**MAON, ANGELS OF:** Maon is the name of the **Fifth Heaven.** It is where the sinful **Watchers** are imprisoned. It is also home to the avenging angels. The ruling prince of Maon is Satqi'el.

✣**MARA:** The Buddhist Satan. Mara keeps individuals imprisoned in the cycle of reincarnation, a cycle that all Buddhists are struggling to be free of. This to the Buddhist believer is the equivalent of Hell.

✣**MARCH, ANGEL OF: Machidiel.**

✣**MARCHOCIAS:** A **fallen angel.**

✣**MARDERO:** A demon who causes incurable fevers.

✣**MARGAY'EL:** One of the many names of **Metatron.**

✣**MARINE LIFE, ANGEL OF:** Manakel.

✣**MARIOKH:** Another name for the angel Pariukh. Pariukh was one of two angels that God assigned to be a guardian over the writings of **Enoch** (Ariukh was the other).

✣**MARMARAOTH:** An angel found in the Testament of **Solomon.** He can thwart the evil demons **Rhyx Anoster** and **Fate.**

✣**MARNIEL:** An angel who chases away evil spirits.

✣**MAROTH:** See **Haroth and Maroth.**

✣**MARRANOS:** Spanish Jews. During the Inquisition the Marranos were burned at the stake. Wanting desperately to escape their torment, they prayed for "savior angels" to come and rescue them. During that period, a woman named Ines (also referred to as the Damsel of Herrera) was often visited by angels. The angels escorted her to Heaven where she heard beautiful music. The angels informed her that the people who had been burned at the stake were now happy in Heaven and were making music.

✣**MARRIAGE AND THE ANGELS:** According to the Bible, the angels do not marry. In the Book of Matthew 22:30, Jesus responds to a question regarding resurrected ones marrying. In doing so, he makes reference to angels. He says, "For in the resurrection they neither marry, nor are given in marriage, but are like angels in Heaven." The only known account of angels marrying is that of the **Watchers** who came to the earth to take wives for themselves. This was considered a great sin in Heaven. The Book of Genesis 6:2 speaks of this: "Then the sons of the true God began to notice the daughters of men, that they were good-looking; and they went taking wives for themselves, namely, all whom they chose." At 1 Enoch 7:1 it states, "And they took wives unto themselves, everyone chose one woman for himself." In the book of 1 Enoch 15:3–7, 10, God responded to their great sin: "For what reason have you abandoned the high, holy, and eternal Heaven; and slept with women, taking wives, acting like the children of the earth, and begetting giant sons? Formerly you were spiritual, having eternal life. That is why I did not make wives for you, for the dwelling of the spiritual beings of Heaven is Heaven."

✣**MARS:** An Etruscan angel who belonged to the group of angels called the **Novensiles.** The Novensiles ruled over thunderbolts.

✣**MARS, ANGELS OF:** The ruler of Mars is **Sammael. Camael** is also an angel of Mars.

✣**MARTYRS:** An order of angels. The archangel **Gabriel** is ruler of the Martyrs.

✣**MARY:** See **Virgin Mary.**

✣**MASCULINE ANGELS:** In Judaic lore, angels are masculine. All of

the angels that appear in the Hebrew scriptures (the Old Testament) are depicted as male.

✤**MASHHIT:** An angel of death in rabbinical lore.

✤**MASHITH:** An angel who was appointed to look after children at their death.

✤**MASIM:** A guardian of the east **wind.**

✤**MASKIEL:** An angel who stands guard over the palace of Wilon, the **First Heaven.**

✤**MASKIM:** Demons in Akkadian beliefs.

✤**MASMASYAH:** One of the seventy-eight names of the great angel **Metatron.**

✤**MASON, JAMES:** A veteran screen actor. James Mason played angels in two separate movies. The first was the popular 1956 film *Forever Darling* starring Lucille Ball. In the film Mason played the guardian angel of the wacky socialite Susan Bewell (Ball). In 1978 he is a heavenly messenger in the film ***Heaven Can Wait.***

✤**MASPAD:** One of the seventy-eight names of **Metatron.**

✤**MASPIEL:** An angel who stands guard over the palace of Raquia, the **Second Heaven.**

✤**MASTEMA (HOSTILITY):** A fallen angel. According to lore, Mastema holds a strong disliking for the Jews. So much so that he is said to have made an attempt on the life of **Moses.** It was Mastema who hardened **Pharaoh**'s heart against the Israelites. In addition, he helped Pharaoh's magicians **Jannes and Jambres** to fight against the Hebrews. Mastema also slew the firstborn of Egypt. He holds such titles as the Accuser, the Tempter, the Destroyer, and the Shadow of God. He is equated with **Satan.**

✤**MASTER OF BALANCE:** A title held by the archangel **Michael.**

✤**MASTER OF HEAVENLY SONG:** A phrase sometimes used when referring to the angel of **music.** In Judaic lore both Shemiel and **Metatron** are called the Master of Heavenly Song. In Christianity it is the archangel **Uriel.** In Islam it is **Israfel.**

✤**MASTER OF INFERNAL CEREMONIES:** The fallen angel named Baal-Beryth is called the Master of Infernal Ceremonies. Before his fall, Baal-Beryth was a member of the **Cherubim** class. Later he became a high-ranking demon of Hell, where he officiated over ceremonies.

✤**MATAREL:** A variation of the name **Matriel.**

✤**MATARIEL:** A variation of the name **Matriel.**

✤**MATRIEL:** The angel of rain. Variations of the name Matriel are Matariel, Matatriel and Matarel.

✤**MATSGA:** One of the **avatars** of Hindu lore.

✣**MAVET:** An angel of death.

✣**MAVKIEL:** An angel who can be called upon for protection against evil spirits.

✣**MAY, ANGEL OF: Ambriel.**

✣**MEBARGAS:** One of the seventy-eight names of **Metatron.**

✣*MECCAN REVELATIONS:* A book of poetry written by Ibn Arai, a notable Sufi poet. He held that the *Meccan Revelations* were given to him by the angel of **inspiration.**

✣**MEDIATOR(S):** The angels act as mediators between God and humankind. As mediators they listen to the prayers of mankind and present them to God. They also act as mediators to God's faithful ones and the Devil. In Judaism and Christianity, it is the guardian angels who act as personal mediators. In Judaism, Christianity, Islam, and Zoroastrianism, the archangels are mediators between God and nations of people. The archangel **Michael** mediated for the Hebrews. **Gabriel** mediated for the Christians and the Muslims. In Zoroastrianism, the **Amesha Spentas** were mediators for the Persians.

✣**MEDICINE, ANGELS OF:** The angels have given humankind a wealth of information regarding medicine. In the Book of Tobit the angel Azarias instructs young **Tobias** on the medicinal uses of the parts of a fish. The angel **Kasadya** taught women how to perform abortions. The angel Kashdejan taught men how to cure various diseases and also taught **psychiatry.** The angel Pharmoros taught men about herbs, pharmacy, general medicine, and how to diagnose diseases. The **Book of Raziel** is said to have contained useful medical information that would benefit mankind. According to legend it was written by the angel **Raziel.**

✣**MEDICINE MAN:** See **Shamanism.**

✣**MEDIEVAL SYMBOLS:** In medieval times, angels were often depicted in art with symbols. The most popular symbols included the lyre, **trumpet, wings, halos, aureoles,** and **diadems.** The lyre symbolized praise; the trumpet symbolized God's voice; wings symbolized the angels' roles as messengers and also their speed; halos symbolized purity; aureoles symbolized holiness; and diadems symbolized the angels' royal positions in Heaven.

✣**MEDIUMS, ANGEL OF: Phaldor.**

✣**MEDJUGORJE, ANGELS OF:** A small town in Yugoslavia. Since 1981 the **Virgin Mary** has been appearing daily to six young people who have become known as the visionaries. Through these visionaries, the Virgin Mary communicates with the world. She brings revelations and messages of hope and encouragement. She also shares extraordinary secrets about the final outcome of the history of the world. She appears to the vision-

aries every day at 6:40 P.M. When she comes, she is said to be surrounded by angels.

✣**MEHABIAH:** The angel of morals.

✣**MEHER:** The angel of light and mercy in Zoroastrianism. He is charged with sustaining the soul during the transition from life to death. Meher is also a variation of the name **Mithra.**

✣**MEHUMAN:** The angel of **confusion.**

✣**MEKARKAR:** One of the seventy-eight names of **Metatron.**

✣**MELAKMELAPYAH:** One of the seventy-eight names of **Metatron.**

✣**MELCHI DAEL:** A fallen angel. Melchi Dael provides men with the women of their desires. Payment for his services is the loss of one's soul.

✣**MELCHISEDANS:** A group of heretics during the third century A.D. They are said to have been in touch with **Melchizedek,** a mighty angel from the class of **Virtues.** They claimed that Melchizedek was more powerful and more magnificent than Jesus.

✣**MELCHISEDEC:** A variation of the name **Melchizedek.**

✣**MELCHIZEDEK:** A great and powerful angel from the class of **Virtues.** Melchizedek is to the angels what Jesus Christ is to humankind. Legend has it that around two thousand years prior to the coming of Christ, Melchizedek descended to earth in the form of a man. He set up a school in which he taught for a hundred years. He also started an evangelist school in Salem in which he trained students for missionary work. From his school hundreds of missionaries graduated and were sent to preach around the world about God. **Dionysius the Pseudo-Areopagite** once wrote that Melchizedek was the angel most loved by God. Later, during the third century A.D., a group called the **Melchisedans** said that they were in communication with a great power named Melchizedek. He is credited with delivering God's covenant to the prophet **Abraham;** bringing light to the world during a spiritually dark period on earth; and for laying the foundation for Christ's coming. According to one account, Melchizedek is the father of the seven Elohim, also known as angels of the **Divine Presence.** In Phoenician mythology he was called Sydik. Variations of the name Melchizedek are Melchisedec and Melchzodok.

✣**MELCHZODOK:** A variation of the name **Melchizedek.**

✣**MELKEIAL:** A variation of the name **Machidiel.**

✣**MELKEJAL:** A variation of the name **Machidiel.**

✣**MELON BUSH, ANGEL OF:** When the **Garden of Eden** was first created, the archangel **Raphael** planted the melon bush.

✣**MELPOMENE:** One of the nine **muses** of Greek mythology. She inspired writers to write tragedies.

✣**MEMLING, HANS:** Flemish religious painter (c. 1430–1494) who

sometimes featured angels in his art. One famous work is the ***Musician Angels***, in which several angels are depicted with wings and diadems, playing a variety of instruments. This painting is preserved in Antwerp, at the Fine Arts Museum.

✦MEMORY, ANGEL OF: Zadkiel.

✦MEN, ANGELS AS: In the Bible, the first angels to appear on earth came in the form of men. They were wingless and ate and drank just as regular men. In the Book of Genesis, **Abraham** was visited by three of these angels. Genesis 18:1–2 says, "As he sat at the entrance of his tent in the heat of the day, he looked up and saw three men standing near him." Although the Bible does not tell how these angels looked or what they were wearing, we can assume that they had some differentiating characteristic that set them apart in order for Abraham to have immediately recognized them. Perhaps they were dressed in white as were so many other angels in accounts in the Bible. However, we can assume that they were not the traditional winged angels in long robes. In fact these angels enjoyed a meal with Abraham and held a rather lengthy discussion with him. The same occurred with Abraham's nephew **Lot,** who was visited by two angels who appeared as regular men. At Genesis 19:1 it states, "The two angels came to Sodom in the evening, and Lot was sitting in the gateway of Sodom." At Genesis 19:4–5 we read of the men of Sodom calling to Lot to send out the "men," to them: "But before they lay down, the men of the city, the men of Sodom, both young and old, all the people to the last man, surrounded the house, and they called to Lot, 'Where are the men who came to you tonight? Bring them out to us, so that we may know them.' " We can assume that if the angels looked the way we view angels today, the men of Sodom would have been more fearful. In Ezekiel 9:3, God refers to an angel as "the man clothed in linen." **Daniel** (10:5) also spoke of an angel to whom he referred as a man: "I looked up and saw a man clothed in linen." Angels as men is further indicated by Jacob's dream. In Jacob's dream (which was divinely sent), **Jacob,** too, saw angels not with wings, but as regular men going up and down a ladder that went from Heaven to earth. In Genesis 28:12, it states, "And he began to dream, and, look! there was a ladder stationed upon the earth and its top reaching up to the heavens; and, look! there were God's angels ascending and descending on it." The idea of angels with wings and halos, flying around the heavens, was patterned after the winged gods of the polytheistic religions such as the Roman god **Mercury** and the Greek god **Hermes.**

✦MEN AS ANGELS: Some men have walked the earth and later become great angels in Heaven. The most noted include **Enoch, Elijah,**

Moroni, and **Aaron.** Among women, the **Virgin Mary** is the most noted woman who became a great angel in Heaven. It has been speculated that the men who were taken from earth and made into angels were actually angel incarnates. This means that when they left the earth, they simply shed their physical bodies and returned to the spiritual realm, their real home. Although **Jacob** was not taken bodily to Heaven, it has been suggested that he was actually an angel who descended to earth in the flesh to help God's chosen people.

✣**MEN IN WHITE:** During his ascension, Jesus was escorted to Heaven by two angels. The Bible describes them as "two men in white garments" (Acts 1:10–11). The angels informed the apostles who were watching Jesus ascend that he would return in the same manner. These angels are said to have been from the class of angels called the **Virtues.** According to lore, it took Jesus and the angels three days to ascend to Heaven.

✣**MENRVA:** An Etruscan angel who belonged to the group of angels called the **Novensiles.** The Novensiles ruled over thunderbolts.

✣**MEPHISTOPHELES (HE WHO DISLIKES LIGHT):** Once a magnificent angel in Heaven, from the **Archangel** class, he now serves as a high-ranking demon of Hell. He is also known as the deceitful destroyer. The name Mephistopheles was originally Hebrew. It is taken from the words *mephiz*, which means "executioner," and *tophel*, which means "deceiver." The name Mephistopheles is also an alias of Satan's.

✣**MERCURY:** A messenger to the gods in Roman mythology. He wore a winged hat and delivered messages to humans from Jupiter (God). He also gave aid to humans on Jupiter's behalf. He was the equivalent of the Greek god **Hermes** and the Egyptian god Thoth. He was later identified with the archangel **Michael.**

✣**MERCURY, ANGEL OF:** The archangel **Michael** is the ruling angel of the planet Mercury.

✣**MERCY, ANGELS OF:** The archangel **Gabriel** is the official angel of mercy. **Saint Francis of Assisi** was transformed into an angel of mercy upon reaching Heaven. His name was then changed to Rhamiel. When God sits on the throne of judgment, the angels of mercy stand on his right-hand side.

✣**MERCY OF GOD, ANGEL OF THE: Remiel.** He is the angel who grants God's mercy to humans.

✣**MERIRIM:** A fallen angel. He is known as the Lord of the Strength of the Air. He is believed to be an angel of the **Apocalypse** who is sent to do damage to the oceans and the earth.

✣**MERKABAH:** The group of angels that dwell closest to God in the Heavens. They include the **Seraphim, Cherubim, Ophanim, Galgallim,**

and the **Hayyoth.** The name Merkabah is also a name found in the Jewish **Cabala** for the class of angels called **Thrones.**

✣**MERMAIDS:** In art, Balinese angels are sometimes depicted in the forms of winged mermaids. Mermaids also represent the **undines,** which are female water spirits. They are also referred to as angels of the waters.

✣**MERRATON:** A variation of the name **Metatron.**

✣**MESAMYAH:** One of the seventy-eight names of **Metatron.**

✣**MESHABBER:** An angel of **punishment.**

✣**MESHACH:** One of three Hebrew men in the Book of Daniel (3:1–30) who were rescued from a fiery **furnace** by an angel.

✣**MESOPOTAMIA, ANGELS OF:** Mesopotamia was an ancient country in Southwest Asia between the Tigris and Euphrates Rivers, now in Iraq. Winged **gods** and **goddesses** were first depicted in Mesopotamian art, in which they were portrayed as giant creatures. The wings indicated the belief that the gods dwelled in the sky. The wings were patterned after those of birds. The winged gods of Greek and Roman mythology were copied from the depictions of the gods of the Mesopotamians. Later the Hebrews and Christians adopted the idea of spiritual beings with wings into their beliefs.

✣**MESSAGES FROM THE ANGELS:** Angels deliver messages from God to humankind. Most of the messages offer hope, comfort, and encouragement. Some warn of impending danger. Others are prophetic messages. In the Bible messages were delivered from God to humans by the Angel of the Lord. Later the **archangels** also delivered divine messages. In the modern era, people have received messages from their guardian angels and spirit guides. The **Virgin Mary,** who is one of the highest angels in the Heavens, brings messages of hope to humankind daily. She brings these messages to six visionaries in a little town in Yugoslavia called **Medjugorje.**

✣**MESSENGER(S):** Angels have long been thought of as messengers of God. Dionysius stated that angels are "messengers which carry Divine Decrees." The idea of angelic messengers can be found in the ancient religious traditions of many cultures. In Judaic lore the angels brought messages to the prophets such as **Abraham** and **Daniel.** The Christians had **Gabriel,** the angel of revelation, who delivered messages regarding important births such as those of **John the Baptist** and **Jesus** Christ. In Islam, **Jibril** brought **Muhammad** messages from God. The Babylonians had the Sukalli, which translates into "angelic messengers." The Greeks had **Hermes,** the winged messenger of **Zeus.** The Greeks also had **Iris,** who was messenger for **Hera.** In Rome there was **Mercury,** the mes-

senger of Jupiter. In Vedic beliefs, Agni, the angel of fire, is a messenger between God and mankind.

✣METARPITAS: One of the many names of **Metatron.**

✣METATHIAX: A demon who causes disease and pain in the kidneys.

✣METATRON: According to Judaic lore, Metatron is the greatest angel in Heaven. The Third Book of Enoch tells us that Metatron was once the biblical prophet **Enoch.** God took Enoch bodily from earth because he was a righteous man. When he reached Heaven, he was immediately transformed into a mighty angel and renamed Metatron. According to lore, God blessed him with 1,365,000 blessings; enlarged his size until he was as large as the world; gave him seventy-two wings, each the size of the world; gave him 365,000 eyes, a crown of precious stones, and a majestic throne that sits in the seventh palace. God called him the **Lesser Yahweh** (God's name) and placed him over all of the princes of Heaven. He is responsible for the welfare and provisions of mankind and is mankind's direct connection to God. In one account he is put above the archangels **Michael** and **Gabriel** for ousting **Jannes and Jambres** (**Pharaoh**'s Egyptian wizards) from Heaven. The **Cabala** states that it was Metatron who led the Hebrews through the wilderness after they fled Egypt. The Cabala lists him as an archangel of the **Holy Sefiroth.** He holds many titles including Chancellor of Heaven, Prince of the Divine Presence, Prince of the Torah, Prince of the Divine Face, Angel of the Covenant, Prince of the Seraphim, King of Angels, Prince of Princes, the **Demiurge,** the Angel of Death, the Angel of Music, the Angel of Humankind, and Heavenly Scribe. According to the chronicles of Enoch, he has seventy-eight names. All of these names are based on the name of God. They are Yaho'el Yah; Yoppie'el; Apap'el; Margay'el; Geyor'el; Tandu'el; Tatnadi'el; Tatri'el; Tabtabi'el; Ozahyah; Zahzahyah; Ebed; Zebuli'el; Sapsapi'el; Sopri'el; Paspasi'el; Senigron; Sarpupirin; Mitatron; Sigron; Adrigon; Astas; Saqpas; Saqpus; Mikon; Miton; Ruah Pisqonit; Atatyah; Asasyah; Zagzagyah; Paspasyah; Mesamyah; Masmasyah; Absannis; Mebargas; Bardas; Mekarkar; Maspad; Tasgas; Tasbas; Metarpitas; Paspisahu; Besihi; Itmon; Pisqon; Sapsapyah; Zerah Zerahyah; Ab'abyah; Hahhahyah; Pepatpalyah; Rakrakyah; Hashasyah; Taptapyah; Tamtamyah; Sahsahyah; Ar'aryah; Al'alyah; Zazruyah; Aramyah; Sebar Suhasyah; Razrazyah; Tahsanyah; Sasrasyah; Sabsebibyah; Qeliqalyah; Warwahyah; Zakzakyah; Titrisyah; Sewiryah; Zehapnuryah; Za'za'yah; Galrazyah; Melakmelapyah; Attaryah; Perisyah; Amqaqyah; Salsalyah. When invoked, Metatron becomes a pillar of fire.

✣METEOROLOGY, ANGEL OF: **Ezeqel,** who taught the science of meteorology to humans.

✣METEORS, ANGEL OF: **Ziquiel.**

✣**METHATHIAX:** A demon who causes pain in the kidneys. He can be thwarted by the angel **Adonael.**

✣**METRATTON:** A variation of the name **Metatron.**

✣**MICHAEL (WHO IS AS GOD):** One of the seven **archangels.** He is God's warrior who leads the **Celestial Army,** and the ruler of the **Seventh Heaven.** In art he is depicted as muscular, youthful, handsome, and is usually suited in armor. The bible tells us that Michael and his army defeated **Satan** and his angels in the war in Heaven, throwing them out of Heaven and down to the earth. The Bible states, "And war broke out in heaven: Michael and his angels battled with the dragon and the dragon and its angels battled but did not prevail, neither was a place found for them any longer in heaven. So down the great dragon was hurled, the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth; he was hurled down to the earth, and his angels were hurled down with him" (Revelation 12:7–9). It is also Michael who will descend from heaven with the key to the **abyss** and will lock Satan away for a thousand years: "And I saw an angel coming down out of heaven with the key of the abyss and a great chain in his hand. And he seized the dragon, who is the Devil and Satan, and bound him for a thousand years. And he hurled him into the abyss and shut it and sealed it over him" (Revelation 20:1–3). According to Judaic lore, it was Michael who prevented **Abraham** from sacrificing his son **Isaac.** Legend has it that it was also Michael who appeared to **Moses** in the **burning bush.** He has been credited with freeing the apostle **Peter** from prison, and rescuing **Daniel** from the **lions'** den (Acts 5:19, Daniel 6:22). In Islam, Michael is called **Mikhail.** In the Koran the **Cherubim** are created from the tears of Mikhail. During the Middle Ages the Church portrayed Michael as a Psychopomp (an escort of souls to the spiritual world, an idea found in the ancient beliefs of Zoroastrianism and Greece) in order to attract non-Christians into the Church. In the **Dead Sea scrolls** Michael is the Prince of Light battling against the sons of darkness. He leads the good angels against the fallen angels, which are led by **Beliah. Joan of Arc** named him as one of the angels who encouraged her to help the **Dauphin.** In 1950, Pope Pius XII declared him protector of police officers. In the **Book of Raziel** he is listed as an amulet angel who is summoned in **childbirth** for a safe delivery. TITLES. The archangel Michael holds many titles including Prince of God, Leader of the Archangels, Ruler of the East, ruling angel of the planet Mercury, Captain of the Heavenly Host, Prince of the Heavenly Host, Viceroy of Heaven, Guardian Angel of the Roman Catholic Church, Guardian of Israel, Commander in Chief of the Celestial Army, Prince of the **Virtues,**

Divine Protector, Prince of Light, Guardian of Peace, Angel of Sunday, Master of Balance, Angel of Earth, Angel of the **Olive Tree,** and Angel of the **Almond Tree.** Michael is represented by the colors gold, yellow, and rose red. A variation of the name Michael is Michail. MICHAEL AND THE DRAGON. The archangel Michael battling the great dragon (Satan) has been portrayed by several artists. Among them are Martin Schongauer, from 1470, and Lubok in nineteenth-century Russia. Their paintings were inspired from the account in the Book of Revelation 12:7–9, where Michael battles the **dragon** and casts him out of Heaven.

✣**MICHAELMAS:** A festival in honor of the archangel **Michael.** It is mainly celebrated in England, on September 29.

✣**MICHAIL:** A variation of the name **Michael**. Michael is the commander in chief of the Celestial Army.

✣**MICHELANGELO BUONARROTI:** Major Italian sculptor, poet, and painter (1475–1564). Michelangelo featured angels in much of his work. This includes his most famous work, entitled the *Last Judgment.* His vision of the Last Judgment (taken from the Book of Revelation) takes up one entire wall of the **Sistine Chapel.** There he portrays the seven angels of the **Apocalypse** blowing their trumpets from the four corners of the earth and calling the dead to the Last Judgment. The angels are portrayed without wings.

✣**MIDDLE AGES, ANGELS OF THE:** During the Middle Ages, angels were named for every function of the universe. There were angels representing the **four seasons,** the **planets,** the twelve **months of the year,** the twelve signs of the **zodiac,** the **seven days of the week,** the **hours of the day and night,** and more. In addition, angels flourished in art and took on a feminine appearance. They were portrayed in poetry, paintings, sculpture, and architecture. People lost their fascination with angels during the fourteenth century when the black plague struck, killing nearly half of Europe's population. The people of that time felt that the angels had not protected them and began to question their existence.

✣**MIDDLE TRIAD:** The middle triad of the angelic hierarchy consists of the **Dominations,** the **Virtues,** and the **Powers.**

✣**MIGHTS:** Another name for the order of angels called **Virtues.**

✣**MIGHTY, THE:** A term sometimes used in literature when referring to the angels.

✣**MIGRATION, ANGEL OF:** Nadiel.

✣**MIHR:** In Persian lore Mihr was the angel of love, brotherhood, and friendship. Mihr is also a variation of the name **Mithra.**

✣**MIKAEL:** A variation of **Michael.**

✣**MIKAIL:** A variation of **Mikhail.**

✣**MIKAL:** A variation of **Mikhail.**

✣**MIKHAIL:** One of the four archangels of **Islam.** It is the Islamic name for the archangel **Michael.** In Islam, Mikhail is the angel "who provides men with food and knowledge." The Koran describes him as having wings of green emerald and hair of saffron. Each hair has a million faces with a million mouths and tongues. He is said to speak in many languages. In these languages, he begs Allah for the pardon of mankind's many transgressions. Variations of the name Mikhail are Mikail and Mikal.

✣**MIKON:** One of the seventy-eight names of the mighty angel **Metatron.**

✣**MILK, ANGEL OF:** In Zoroastrianism a glass of milk symbolizes **Vohu Manah.** He is the guardian angel of cattle.

✣**MILTON, JOHN:** Noted English poet (1608–1674) who portrayed angels in many of his writings. His most recognized poem featuring angels is ***Paradise Lost***. It has been hailed as the greatest epic ever written in the English language. It is the tale of **Satan** the Devil's rebellion against God, and the banishment of **Adam** and **Eve** from Paradise. In *Paradise Lost*, Milton writes, "Millions of spiritual creatures walk the earth unseen, both when we wake and when we sleep."

✣**MINISTERING ANGEL(S):** Angels who attend to God's immediate wishes. God is said to have ministering angels surrounding his throne day and night to do his bidding. According to lore, there are many hundreds of thousands of ministering angels. They act as messengers and mediators between God and humans. They are considered by some to be a separate class of angels. It is the duty of the ministering angels to instruct the nations who are the offspring of **Noah.**

✣**MINISTERING SPIRITS:** Another name for the **ministering angels.**

✣**MINISTERS:** One of the many titles of the angels.

✣**MIRACLES, ANGELS OF:** The order of angels called **Virtues** bestow miracles from on high and are called angels of grace.

✣**MITATRON:** One of the seventy-eight names of **Metatron.**

✣**MITHRA:** In Zoroastrianism, **Mithra** was the angel of light. He was also the angelic mediator between God and mankind and held the title of guardian of the world. In addition, he was one of the twenty-eight **izeds** of **Ahura Mazda,** and one of the **Adityas** (angels of Vedic beliefs). He later became the Persian god of light and wisdom. In ancient art he was portrayed as young, handsome, and strong and was often shown slaying bulls. A religion titled Mithraism started in the second century A.D It was based on the worship and following of Mithra. Mithraism taught the

dualistic conflict between the celestial forces of good and evil. Variations of the name Mithra include Mihr and **Meher.**

✠**MITHRAISM, ANGELS OF:** See **Mithra.**

✠**MITON:** One of the seventy-eight names of **Metatron.**

✠**MITTRON:** A variation of the name **Metatron.**

✠**MOAKIBAT:** A **recording angel** in Muslim lore.

✠**MODEBEL:** A demon who causes fights between married couples.

✠**MODERN ANGELS:** See **Twentieth Century.**

✠**MODIEL:** An angel who safeguards the east **wind.**

✠**MOLECH:** A cruel and brutal fallen angel featured in John Milton's poem ***Paradise Lost.*** He was also a Canaanite god. Tribes sacrificed their firstborn to him in a temple near Jerusalem. Variations of the name Molech are Moloc and Moloch.

✠**MOLOC:** A variation of the name **Molech.**

✠**MOLOCH:** A variation of the name **Molech.**

✠**MONACO, LORENZO:** A fifteenth-century Italian painter (c. 1370–1425) who featured angels in his art. One of his most famous paintings is a depiction of the archangel **Gabriel,** painted in 1420.

✠**MONARCHS, ANGELS OF:** The angels in charge of protecting the world's monarchs are the **Principalities.**

✠**MONDAY, ANGELS OF:** The archangel **Gabriel** is the official angel of Monday. The angels who preside over the hours of the day on Monday are: 1:00-Gabriel, 2:00-**Casziel,** 3:00-**Sachiel,** 4:00-**Sammael,** 5:00-**Michael,** 6:00-**Haniel,** 7:00-**Raphael,** 8:00-Gabriel, 9:00-Casziel, 10:00-Sachiel, 11:00-Sammael, 12:00-Michael. The angels who preside over the hours of the night are: 1:00-Haniel, 2:00-Raphael, 3:00-Gabriel, 4:00-Casziel, 5:00-Sachiel, 6:00-Sammael, 7:00-Michael, 8:00-Haniel, 9:00-Raphael, 10:00-Gabriel, 11:00-Casziel, 12:00-Sachiel.

✠**MONKS:** See **Angel Monks.**

✠**MONOTHEISM:** The belief in one God. In the monotheistic religions such as Judaism, Christianity, and Islam, angels are separate entities that dwell apart from God. Their roles are to mediate for God, and to act as his servants, ministers, and messengers.

✠**MONS, ANGELS OF:** In August of 1914, German troops claimed that while fighting in World War I at Mons in Belgium, spectral riders, with bows, arrows, and swords, were battling in the sky above the British soldiers, hampering the German attack on the British.

✠**MONTHS OF THE YEAR, ANGELS OF THE:** During the Middle Ages, angels were named for every month of the year. They are as follows: January-**Gabriel;** February-**Barakiel;** March-**Machidiel;** April-**Asmodel;** May-**Ambriel:** June-**Muriel;** July-**Verchiel;** August-**Hamaliel;**

September-**Uriel**; October-**Barbiel**; November-**Adnachiel**; December-**Haniel.**

✣**MOON, ANGELS OF:** In his poem "Golden Moon," **Longfellow** refers to the archangel **Gabriel** as the "angel of the moon, who brings the gift of hope to mankind." In the occult the angel of the moon is Tsaphiel. **Opanni'el YHWH** is the angel of the orb of the moon. The angel named **Abuzohar** is also an angel of the **moon.** In Persian mythology the angel of the moon was Mah. In ancient African beliefs **Yemaya** governed the moon. Asder'el brought the knowledge of the phases of the moon to the earth. The **Canaanite priestesses** were taught the power of the moon and how to utilize its phases from **Sariel.**

✣**MORALS, ANGELS AND:** Angels are naturally considered moral beings because of their Divine association. However, history shows that angels can become immoral. This is exemplified in the behavior of the angels known as the **Watchers.** The Watchers left their positions in Heaven to come to earth and have sexual relations with women. Another case of immoral behavior among the ranks of the angels includes the tale of **Satan.** Satan became immoral when he rebelled against God. One-third of the angels followed him in his immoral conduct. It is believed that the closer the angels are to the physical realm and humankind, the more apt they are to be tempted to do wrong. The story of the Watchers is an example of this. The Watchers were charged with watching over humans. To carry out their heavenly duties they dwelled close to the earthly realm. In the end they became tempted into immorality and sin. The order of angels called **Powers** are also said to be subject to immorality and falling away from God's laws.

✣**MORMON:** The earthly father of Moroni, the angel of Mormons. It was Mormon's ancient ancestral records that make up The **Book of Mormon.** The records tell of a visitation from Jesus Christ to Mormon's ancestors after Jesus' crucifixion. These ancient ancestral records were buried by Moroni while he was still on earth. They were later revealed to **Joseph Smith** by Moroni, who came back to the earth as an angel.

✣**MORMONS, ANGEL OF: Moroni.**

✣**MORNING, ANGELS OF:** The archangel **Uriel** holds the title of the angel of the morning. The **Zafrire** are also angels of the morning. **Lucifer** is sometimes referred to as the son of the morning.

✣**MORNING DEW, ANGELS OF:** The angels of the morning dew dwell in the **First Heaven.** The First Heaven is the heavenly realm in the closest proximity to the earth.

✣**MORNING STAR:** A phrase used when referring to **Lucifer.** Lucifer was formerly the Latin name of the planet Venus. Venus was once called the

Morning Star. **Jesus** is referred to as the "morning star" in the Book of Revelation 22:16: "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, [and] the bright and morning star."

✣**MORNING STAR OF HEAVEN:** In Aramaic the she-demon **Astarte** is referred to as the Morning Star of Heaven.

✣**MORNING STARS:** A term used when referring to the angels.

✣**MORONI:** The angel of the Mormons. See **Mormon.**

✣**MORS:** The god of death in Roman mythology, and the equivalent of the Greek god **Thanatos.** Mors carried the souls of humans to Hades after they died. He was the **archetypal angel** of death.

✣**MOSES:** The deliverer of the Hebrews. He first encountered the Angel of the Lord in a **burning bush** on **Mount Sinai** (Exodus 3:2). The angel informed him that he was the one to deliver the Hebrews from bondage to the Egyptians. According to Jewish lore, the angel in the burning bush was the archangel **Michael.** Lore also has it that it was Michael who appeared at Moses' burial and argued with Satan over the ownership of the body of Moses. The angel **Zagzagel** is credited with giving Moses his wisdom and knowledge (although some authorities believe it was **Sariel**). According to the *Midrash Aggada Exodus*, Moses was once attacked by a fiery serpent for not having his son circumcised. This serpent is believed to have been the archangel **Uriel.**

✣**MOSQUES:** In Islam angels are believed to sit in the mosques listening to and recording the prayers of men.

✣**MOT:** The angel of death in Babylonian lore.

✣**MOTHER MARY:** A title held by the **Virgin Mary.** The Virgin Mary is one of the highest angels in Heaven. She holds the title of **Queen of Angels.**

✣**MOTHER OF ALL PEOPLE:** A title held by the **Virgin Mary.**

✣**MOTHER OF GOD:** A title held by the **Virgin Mary.**

✣**MOUNT HARAITI, ANGEL OF:** Mount Haraiti is where the Zoroastrian angel **Sraosha** is said to dwell. According to legend, Sraosha has a house of a thousand pillars that sits on top of the mountain.

✣**MOUNT HERMON, ANGELS OF:** Mount Hermon is a 9,200-foot mountain in the Anti-Lebanon Range. It is the highest mountain in the neighborhood of Palestine. According to 1 Enoch 6:6, it is where the **Watchers** descended when they came to earth to have sexual relations with mortal women.

✣**MOUNT HOREB, ANGELS OF:** See **Mount Sinai.**

✣**MOUNT MORIAH, ANGEL OF:** Mount Moriah is where **Abraham** took his son **Isaac** to offer him as a sacrifice to God. Just as Abraham was

about to slay his son, the Angel of the Lord called out to him from Heaven, to stop him. This angel is sometimes referred to as the Angel of Mount Moriah (Genesis 22:11–14).

✣**MOUNT OLYMPUS:** The home of the gods in Greek mythology. The winged god and goddess **Hermes** and **Iris** delivered messages between Mount Olympus and the earth for **Zeus** and **Hera.**

✣**MOUNT SINAI:** The mountain in the Old Testament where **Moses** first encountered the Angel of the Lord in a **burning bush.** It is also the place where Moses received the tablets that held the Ten Commandments from God. According to lore, the archangel **Raziel** stands on top of Mount Sinai announcing the secrets of men for all to hear. About Mount Sinai, Psalms 68:17 says, "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place." It is also called Mount Horeb and the Mountain of God.

✣**MOUNT VERNA, ANGEL OF:** The mountain where **Saint Francis of Assisi** received the stigmata from an angel. As he was meditating, he saw a **Seraph** swiftly descending from Heaven. The Seraph had six fiery wings. An image of a crucified man appeared between the wings. Saint Francis grieved at the sight of the crucified man. As he watched, wounds opened in Saint Francis's hands, feet, and chest. The wounds looked as though they had been caused by nails.

✣**MOUNTAIN OF GOD, ANGEL OF THE:** See **Mount Sinai.**

✣**MOUNTAINS, ANGEL OF: Rampel.** In an ancient Hawaiian legend, the great female spirit named **Pele** presided over the mountains.

✣**MOVEMENTS OF THE PLANETS, ANGEL OF THE: Jehudiel.**

✣**MOVIES:** Angels are a popular subject in movies. The most popular movies in which angels have been featured include *All That Jazz* (1979), *Almost an Angel* (1990), *Always* (1989), *The Angel Levine* (1970), *Angel on My Shoulder* (1980), *The Angel Who Pawned Her Harp* (1954, Great Britain), *Angelic Conversations* (1985), *Angels in the Outfield* (1951, remake 1994), *Barbella* (1968), *The Bible* (1966), *The Bishop's Wife* (1947), *Cabin in the Sky* (1943), *Charley and the Angel* (1973), *Dad, the Angel and Me* (1994), ***Date with an Angel*** (1987), *Faraway, So Close* (1993, Germany,) ***For Heaven's Sake*** (1950), ***Forever Darling*** (1956), *The Greatest Story Ever Told* (1965), *Green Pastures* (1936), *A Guy Named Joe* (1993), *Heart and Soul* (1993), ***Heaven Can Wait*** (1978), *Heaven Only Knows* (1947), *The Heavenly Kid* (1985), *Here Comes Mr. Jordan* (1941), *The Horn Blows at Midnight* (1945), *Human Feelings* (1978), *I Married an Angel* (1942), ***It Happened One Christmas*** (1977), ***It's a Wonderful Life*** (1946), *Jesus of Nazareth* (1976), ***The Kid with the Broken Halo*** (1982), *King of Kings* (1961),

L'Ange (*The Angel*, 1982), *The Littlest Angel* (1969), *Made in Heaven* (1987), *The Marvelous Visit* (1974, France), *Montana Mike* (1947), *Mr. Destiny* (1990), *One Magic Christmas* (1985), *Sodom and Gomorrah* (1963), *Stairway to Heaven* (1946), *The Ten Commandments* (1956), *That's the Spirit* (1945), *Two of a Kind* (1983), *Waiting for the Light* (1990), *Wholly Moses* (1980), ***Wings of Desire*** (1988, Germany), *Yolanda and the Thief* (1945).

✤**MTNIEL:** The angel of **wild animals.**

✤**MUFGAR:** An angel who stands guard over the palace of Wilon, the **First Heaven.**

✤**MUHAMMAD:** The founder of **Islam.** The archangel **Jibril** appeared to Muhammad while he was meditating on a mountain near Mecca and gave him a revelation from God. This revelation turned into Islam's holy book, the **Koran.** As Jibril dictated the Koran to Muhammad, his wings were outstretched, his face was illuminated, and between his eyes was written, "There is no God, but God, and Muhammad is the prophet of God." Jibril later appeared to Muhammad and told him to call men to God. On another occasion, angels washed and purified Muhammad's heart and filled him with wisdom and faith. They then took Muhammad on a tour of Paradise. The guardian angel of Muhammad is Jibril. See **Night of Glory.**

✤**MUNKIR:** See **Munkir and Nakir.**

✤**MUNKIR AND NAKIR:** Angels in Islam who visit the tombs of those who have recently died. They are to determine where the deceased will go, to Paradise or to Hell. They ask questions regarding the religious beliefs of the individual, and also their good and evil deeds on earth. The good are shown what life will be like in Heaven. The bad are shown the torments of Hell.

✤**MURDER:** A demon from the Testament of **Solomon.** He is responsible for humans becoming mute. He can be thwarted by **Barakiel,** the angel of lightning.

✤**MURIEL:** The angel who presides over the month of June. He is also the angel of the zodiac sign Cancer, and one of four ruling lords over the **Dominations** (also called **Hashmallim**).

✤**MURMUS:** A **fallen angel.**

✤**MUSE(S):** In Greek mythology muses were thought to inspire men in areas of education, religion, history, and the arts and sciences. The names of the muses are **Calliope,** the muse of epic poetry; **Clio,** the muse of history; **Erato,** the muse of love verses: **Euterpe,** the muse of lyric poems and song verses; Melpomene, the muse of tragedy; **Polyhymnia,** the muse of hymns; **Terpsichore,** the muse of dance; Thaleia, the muse of

comedy, creativity, and intelligence; and **Urania,** muse of astronomy. Many people consider muses to be angels. They are the **archetypal angels** of inspiration.

✣**MUSIC (ANGELS AND):** The noted English poet **John Milton** wrote, "Speak ye who best can tell, ye sons of light, Angels, for ye behold him and with songs, and choral symphonies, day without night, circling his throne rejoicing." In Judaism, Christianity, and Islam, angels are believed to sing praises to God. They are mentioned in scripture as playing musical instruments. In Judaic lore, **Metatron** and Shemiel both hold the title of the angel of music. In Christianity, it is **Uriel;** in Islam, it is **Israfel.** The angel in charge of the heavenly chorus is named Tag'as. In classical Hinduism the Gandharvas were winged men who made beautiful music in Heaven. MUSICIAN ANGELS IN ART. In art, angels are often depicted playing **trumpets, harps,** cymbals, flutes, and violas. The instruments symbolize the angels praising God. Some of the most famous paintings depicting angels as musicians include (1) three paintings by Melozzo da Forli entitled *Angel Musicians.* These paintings show angels playing the violin and lyre. They were painted in 1480, in Rome; (2) a painting by **Hans Memling** from the fifteenth century, entitled ***Musician Angels***; (3) a painting of angel musicians by Baldassare Franceschini entitled *Il Volterrano*, painted in 1644.

✣**MUSICAL INSTRUMENTS:** Angels are often portrayed in art and scripture playing musical instruments, which symbolize the angels praising God.

✣***MUSICIAN ANGELS:*** The name of a famous painting by **Hans Memling** in which angels are depicted playing musical instruments.

✣**MUSLIMS, ANGELS OF: See Islam.**

✣**MY MOON IS GOD:** The meaning of the name **Araziel.** Araziel was one of the **Watchers** who came to earth to have sexual relations with mortal women.

✣**MYSTERIES, ANGEL OF: Raziel.**

✣**MYSTERIES OF HEAVEN:** The *mysteries of heaven* is a term used in scripture when referring to knowledge that is known only by higher beings that exist in the spiritual realm. In the chronicles of **Enoch,** God informs Enoch that the "mysteries of Heaven" were no longer accessible to the group of angels called **Watchers** because of their sin with the women of the earth. He accused the Watchers of broadcasting to women the mysteries of Heaven. Some of these mysteries God referred to as mysteries that were "rejected" in Heaven. God said that the people of earth would use this knowledge to perform evil deeds. These mysteries are referred to in the chronicles of Enoch as "eternal secrets." In 1 Enoch the angels **Michael,** Surafel, and **Gabriel** tell God about the events on the earth

after the angels had descended to earth to be with women. They say to God, "You see what Azaz'el [Chief of the Watchers] has done; how he has taught all forms of oppression upon the earth. And they [the Watchers] revealed eternal secrets which are performed in heaven and which man learned."

✣**MYSTICAL ALPHABETS:** See **Angelic.**

✣*MYSTICAL THEOLOGY:* A book written in the sixth century on angels. It was once (along with its companion, *The Celestial Hierarchy*) the absolute resource on angels. The authorship of the book is questionable. It is believed to have been written by either Dionysius the Areopagite or **Dionysius the Pseudo-Areopagite.**

✣**MYSTICS:** Throughout history mystics have claimed to be in contact with the angels. Famous mystics who had experiences with the angels include Jacob Boehme, who had visions of angels; **Emanuel Swedenborg,** who communicated directly with the angels and learned a great deal about Heaven and Hell; **Rudolph Steiner,** who conversed regularly with angels and learned much about the spiritual realm and mankind's evolution; **William Blake,** who had visions of angels and believed that his work was guided by them and credited his creative genius to them; and **Teresa Palminota,** who regularly received visits from angels. See **Saints, Visionaries.**

Make yourself familiar with angels, and behold them frequently in spirit; for, without being seen, they are present with you.

—Saint Francis de Sales

✠**Naamah (Pleasurable):** The daughter of **Lamech** and the sister of **Noah.** According to lore, **Azael** (an angel from the class of **Watchers**) came to earth and had sexual relations with Naamah. From that union, Naamah gave birth to a son whom they named Azza, who was called the Strong One. According to lore, Naamah later became a bride of Satan and an angel of **prostitution.**

✠**Na'ariri'el YHWH:** A great angelic prince in Heaven.

✠**Nabu (The Announcer):** A **recording angel** in Heaven. He records the deeds and the history of mankind. To the Babylonians Nabu served as a god. To the Sumerians he was a great angel of God's. Variations of the name Nabu are Nebu and Nebo.

✠**Nachmiel:** An angel who safeguards the south **wind.**

✠**Nadiel:** The angel of **migration.**

✠**Nafriel:** An angel who oversees the south **wind.**

✠**Nahuriel:** An angel who stands guard over the palace of Wilon, the **First Heaven.**

✠**Nakir:** See **Munkir and Nakir.**

✠**Nakriel:** An angel who oversees the south **wind.**

✠**Nagazdiel:** A lion-headed angel who carries the souls of ungodly men to Hell.

✣**NARASIMHA:** One of the **avatars** of Hindu lore.

✣**NASR-ED-DIN:** An archangel of the **Yezidics.** He is also known as Mulla Nasrudin in Muslim lore. To Georges Gurdjieff he was Mulla Nassr Eddin.

✣**NATHANAEL:** A ruling prince of the **Seraphim.**

✣**NATHANEL:** According to ancient Hebrew lore, Nathanel is the angel of fire.

✣**NATIEL:** An angel called upon for protection against demons.

✣**NATIONS, ANGELS OF:** The order of angels in charge of protecting the world's nations and their leaders are the **Principalities.** As protectors of nations they are responsible for seeing to it that no one group of people are wiped completely off the earth. In addition, each nation is assigned a guardian angel by God. These individual guardians are called Ethnarchs. The **Archons** were also considered protectors of nations. The archangels **Gabriel, Michael, Raphael,** and **Uriel** are among some of the angels of this order.

✣**NATIVE AMERICAN(S):** Native Americans believe in spirit helpers they call "guides" and **"familiars."** These spirits help with problems and chores. When in need of help or guidance, Native Americans commune with these spirits privately. In addition, each tribe is said to be protected by a guardian spirit. Personal guardian spirits are sought after by individual members of a tribe. Through vision-questing they are able to learn their power animal and the names of their spirit helpers and guardians.

✣**NATS:** The guardian spirits of the Burmese and Pakistani people. They are called upon through propitiatory ceremonies for protection, and to give assistance when needed. Nats can be either good or evil spirits.

✣**NATURE, ANGELS OF:** The angels of nature include **nature spirits, devas, elves,** and **fairies.** They work with the four elements, which are earth, water, fire, and air. They are responsible for nurturing and guarding plant and animal life. According to legend, they dwell in caves, underwater, near lakes, and in or around bushes and trees.

✣**NATURE OF ANGELS:** The nature of angels has been a source of debate for theologians and religious scholars for centuries. Most religious scholars agree that angels are ethereal beings, made up of pure energy, and have the ability to take on **assumed bodies.** The celebrated twentieth-century American thinker and author **Mortimer J. Adler** wrote in his book *The Angels and Us* that angels take on bodies as guises, but do not inhabit bodies. He believed that their corporeal forms are merely assumed bodies. **Rudolph Steiner** believed that the consciousness of an angel is superior to that of mortal man. **Saint Thomas Aquinas** believed that angels are pure intellect, but can assume bodies at will. Some scholars have

speculated that angels are composed of elements less dense than those of humans. The Bible supports this idea. In 1 Corinthians the apostle **Paul** states, "For not all flesh is alike. There are celestial bodies and there are terrestrial bodies." When angels return to their heavenly position, they must discard the assumed physical body. Fourth-century writer Lactantius said that "angels are the breaths of God." He believed them to be made of fine ethereal matter. The Koran says that angels have "bodies of fire."

✤**NATURE SPIRIT(S):** Angels of nature (aka **fairies**). From the blueprints of nature that are carried by the **devas,** the nature spirits take the structure of nature and "flesh it out" into physical existence. They are also responsible for the physical requirements of nature.

✤**NAZARETH, ANGEL OF:** Nazareth was a city in Galilee where the archangel **Gabriel** appeared to the **Virgin Mary** in the **Annunciation.**

✤**NEAR-DEATH EXPERIENCES:** In published accounts of near-death experiences, people often tell of leaving their bodies and meeting beings of light, angels, guardian angels, and friends and relatives who have passed on. These beings escort them to Heaven, show them around the heavenly realm, and in some cases help them to understand why they should return to earth. An example of this is found in the best-selling book *Embraced by the Light* by Betty J. Eadie. In the book Eadie tells of leaving her body and seeing three men whom she referred to as "monks." These three men informed Eadie that they had been her guardian angels while on earth.

✤**NEBO:** A variation of **Nabu.**

✤**NEBU:** A variation of **Nabu.**

✤**NEBUCHADNEZZAR, ANGELS OF:** The king of Babylon. The guardian angel of Nebuchadnezzar was named Kal. In the Book of Daniel, Nebuchadnezzar ordered all of his officials to bow down and worship a golden idol. Anyone who refused would be thrown into a fiery **furnace.** Out of faithfulness to their God, three Hebrew men refused to worship the idol. (Their names were Shadrach, Meshach, and Abednego.) Angrily, Nebuchadnezzar had them thrown into the blazing furnace. To Nebuchadnezzar's amazement, the three men were rescued from the fire by an angel. (Daniel 3:28, 29)

✤**NECIEL:** One of twenty-eight angels who preside over the **lunar mansions.**

✤**NEGATIVITY:** Ancient mystics believed that individuals who harbored strong negative emotions and passions drove the angels away from them.

✤**NELCHAEL:** A **fallen angel.**

✤**NEPHILIM:** A variation of the word **Nephillim.**

✤**NEPHILLIM:** The offspring of the group of angels called **Watchers,**

who came to earth to have sexual relations with women. Their children, the Nephillim, became fierce, evil, giant mutants, who were hated by the people. They were said to have consumed so much food that the people grew tired of feeding them They then began to eat birds, large and small animals, reptiles, fish, and they drank blood. They eventually turned on the people to eat them. In 1 Enoch, God referred to them as "evil spirits." The Book of Genesis 6:4 also speaks of the Nephillim: "In those days, there were giants on the earth who were descendants of human women and the heavenly beings." The First Book Enoch 15:8 tells us, "But now the giants who are born from the [union of the] spirits and the flesh shall be called evil spirits upon the earth, because their dwelling shall be upon the earth and inside the earth." The Nephillim are also said to be responsible for the building of the Tower of Babel. Four hundred and nine thousand of them were destroyed during the great **flood.** Once their physical bodies were destroyed, their spiritual bodies continued to dwell on earth. They are thought to be some of the evil spirits that roam the earth. They are also called Anakim. A variation of the name Nephillim is Nephilim.

✣**NEQA'EL:** One of the angels who brought the secret knowledge of Heaven to earth.

✣**NERGAL:** The angel of **pestilence.** He was also one of four genii (guardian angels) found in Chaldean mythology. In the occult he is known as the leader of the secret police of Hell.

✣**NERIAH:** See **Childbirth.**

✣**NESTOR:** A Greek god who is portrayed in the ***Iliad*** as a guardian angel to Agamemnon. He appears to him in a dream and gives him suggestions on how to succeed in combat.

✣**NETZACH:** One of the ten **Holy Sefiroth** (angels in the **Cabala**). His abstract name is Victory. A variation of the name Netzach is Netzael.

✣**NETZAEL:** A variation of the name **Netzach.**

✣**NEUMANN, TERESA:** Modern mystic (1898–1962). Neumann desired to become a nun. However, an accident left her blind and paralyzed and prevented her from fulfilling her spiritual ambition. After many years of being bedridden, she was visited by Saint Teresa and told that she would be cured. After the appearance of Saint Teresa, Neumann began having mystical experiences. These experiences included receiving the stigmata, seeing Jesus Christ in visions, seeing her guardian angel and the guardian angels of others, and receiving visions of angels going about their heavenly duties. She had a unique relationship with her guardian angel, whom she described as being a brilliant figure on her right side. She held that her angel protected her from Satan and

helped her in difficult situations. Her angel also took her place in instances of bilocation, when she left her body and could be seen in two places at once. In one vision she saw the **Annunciation,** where **Mary** was told by the archangel **Gabriel** that she would give birth to the Messiah. She also had a vision of the **shepherds** when the Angel of the Lord approached them with the news that their savior had been born.

✣**NEUTRAL ANGELS:** Angels who would not choose either God's side or Satan's side. According to Christian theologian and scholar **Origen,** some angels were uncertain which side to take and therefore remained neutral. Legend has it that humans originated from these neutral angels.

✣**NEW AGE ARCHANGELS:** According to New Age angelologists, there are twelve **archangels** as opposed to the traditional seven. These include Anthriel, Aquariel, **Chamuel, Gabriel, Jophiel, Michael,** Omniel, Perpetiel, **Raphael, Uriel,** Valeoel, and **Zadkiel.**

✣**NICHBADIEL:** An angel who safeguards the south **wind.**

✣**NIDBAI:** One of the **Uthri** (guardian angels) who preserve the Jordan River.

✣**NIGHT, ANGEL OF THE:** Lailiel and **Auriel** both hold the title of angel of the night.

✣**NIGHT OF GLORY, ANGEL OF THE:** In Islam the term Night of Glory refers to the evening that the archangel **Jibril** brought a revelation to the prophet **Muhammad.** That revelation turned into the **Koran,** the Holy Book of Islam. About the Night of Glory the Koran XCVII says, "The Night of Glory, more opulent than a thousand moons! Then angels and revelations waft down by the grace of their Lord."

✣**NIKE:** Greek winged goddess of **victory.** She was the daughter of Pallas and Styx and oversaw all of the Greek championships. One famous representation of Nike in her winged form is the *Victory (Nike) of Samothrace* (Louvre), which is one of Greece's finest sculptures. Nike's winged figure later became a pattern for artists depicting **angels** in the **Renaissance.**

✣**NIMBI:** The plural of **Nimbus.**

✣**NIMBUS:** A bright light that surrounds angels when they appear to humans on earth.

✣**NINHURSAG:** A variation of the name **Ninkharsag.**

✣**NINKHARSAG:** A Sumerian mother goddess who is identified with **Gabriella** (the female form of **Gabriel**). She has also been identified with the she-demon **Lilith.** Variations of Ninkharsag are Ninhursag and Ninkhursag.

✣**NINKHURSAG:** A variation of the name **Ninkharsag.**

✣**NINTH ORDER:** The ninth **order of angels** in the angelic hierarchy is the **Angels.**

✣**NISROC:** A variation of the name **Nisroch.**

✣**NISROCH:** In the Bible, Nisroch is an Assyrian deity worshiped by King **Sennacherib.** In John Milton's ***Paradise Lost,*** he is a prince of the **Principalities.** Nisroch is also known as the great eagle and the eagle-headed deity.

✣**NITH-HAIAH:** A **fallen angel.**

✣**NOAH:** In the Bible, Noah was the builder of the ark that saved his family and various animals from the great **flood.** According to Judaic lore, God sent the angel Asuryal to warn Noah of the impending flood. Noah is said to have patterned the ark after instructions laid out in the **Book of Raziel.** The book had been given to him by **Enoch.** After the flood the angel **Sarasael** spoke to Noah. Sarasael told Noah to plant the **vine** and change its name. (Note: When the **Garden of Eden** was first created, each **archangel** planted a **tree.** Satan planted the vine. After Satan's fall, God evidently wanted the vine renamed.) According to the book of Enoch, as a baby, Noah was surrounded by a brilliant light that glowed in the darkness and would light up an entire room. His father, **Lamech,** believed that the baby was fathered by the angels and was not his own child. According to the Cabala, Noah's preceptor was the angel **Zaphkiel.**

✣**NOAH'S ARK, ANGELS OF:** See **Noah.**

✣**NOHARIEL:** An angel of the east **wind.**

✣**NONTRADITIONAL ANGELS:** A term used for angels outside the mainstream religions. The mainstream religions use the term *angels.* However, other religious systems believe in spiritual beings who protect, guard, and help mankind. These nontraditional angels are usually called by other names. Examples of this would be the **Bodhisattvas,** heavenly beings of Buddhism; and the **shen,** angelic beings of Chinese lore.

✣**NOON-DAY HEAT, ANGEL OF:** In Persian mythology the angel of the noon-day heat was called **Rapithwin.**

✣**NORSEMEN, ANGELS OF THE:** The Norsemen were Scandinavian Vikings who invaded and settled on the coasts of northwest Germany, France, Spain, and also the Low Countries, during the ninth and tenth centuries. Angels of Norse beliefs included the Valkyries. These were female angels of death in German mythology. They were also called the Northern Angels of Death. In Germanic lore the Valkyries under **Brunnhilde**'s direction oversaw wars and chose who would live and who would die. They also carried the souls of the heroes to the hall of heroes called Valhalla.

✣**NORTH, ANGEL OF THE:** The archangel **Gabriel.**

✣**NORTH STAR, ANGEL OF THE: Abyatur.**

✣**NORTH WIND, ANGEL OF THE:** See **Wind.**

✣**NORTHERN ANGELS OF DEATH:** Another name for the **Valkyries.** Their leader was **Brunnhilde.** See **Norsemen.**

✣**NOVEMBER, ANGEL OF:** In Hebrew lore the angel of November was **Adnachiel.** In ancient Persia it was Azur.

✣**NOVENSILES:** There are nine **Etruscan** angels that rule over thunderbolts. The names of these angels are Tina, Menrva, Cupra, Vejovis, Summanus, Ercle, Sethlans, Mantus, and Mars.

✣**NUMBER OF ANGELS:** In his 1635 treatise on angels entitled *The Hierarchy of Blessed Angels*, English dramatist Thomas Heywood wrote, "Of the angels, th' exact number who shall undertake to tell, he shall grow from ignorance to error; yet we may conjecture." Exactly how many angels there are is unknown. However, that has not stopped human speculation on the subject, and down through the ages various numbers have been given. In the Book of Psalms, King **David** says that there are "twenty thousand angels." Jesus once stated that he could ask God for more than "twelve legions of angels." The prophet **Enoch** wrote that when he visited Heaven, he saw countless angels. He said there were a "hundred thousand times a hundred thousand, ten million times ten million angels." The Bible tells us that in a vision, **Daniel** saw "thousands upon thousands" of ministering angels. He also saw "ten thousand times a hundred thousand" angels standing before God. During the Middle Ages a group of Cabalists came up with the number of 301,655,722, and 133,306,668 of those were thought to be fallen angels. **Saint Thomas Aquinas** counted each of the nine **orders of angels** as having 66,666 legions of angels. Within each legion were 6,666 angels, totaling 444,395,556. Each of the seven **archangels** are said to command 496,000 angels. The Talmud says that every Jew is assigned eleven thousand guardian angels when he is born. The Jewish Cabala gives the number as 49 million angels. An Islamic legend tells us that the archangel **Mikhail** is covered from head to foot with hair and has a million faces for each hair, and for each face a million eyes. When he cries, from each eye comes seven hundred thousand **tears.** From these tears, the **Cherubim** are created. If those numbers are multiplied, we find that there are 700,000,000,000,000,000 angels. FALLEN ANGELS. According to lore, the number of fallen angels varies. During the fifteenth century, the cardinal bishop of Tusculum estimated that there are 133,306,668 fallen angels. One sixteenth-century estimate was 7,405,926.

✣**NURIEL:** See **Childbirth.**
✣**NUT:** Winged goddess of ancient Egypt. She presided over the sky.
✣**NUT TREE, ANGEL OF THE:** When the **Garden of Eden** was first created, each of the archangels planted a tree. The archangel **Uriel** planted the nut tree.
✣**NYMPHS:** A type of **nature spirit.** In art they are portrayed as beautiful young maidens and are said to be musically inclined and amorous. They dwell in rivers, mountains, and trees.
✣**NYMPHS OF PARADISE:** A term sometimes used when referring to the Persian **Houri.**

Angels are spirits, but it is not because they are spirits that they are angels. They become angels when they are sent.

—Saint Augustine

✣**Obedience:** The name of one of the seven archangels in **Zoroastrianism.**

✣**Obizuth:** A variation of **Obyzouth.**

✣**Oblivion, Angel of:** Poteh.

✣**Obyzouth:** A she-demon from the Testament of **Solomon** who kills children. She also causes harm and pain to the bodies of humans. She can be rendered powerless by calling on the archangel **Raphael.** In addition, the angel Afarof is said to be able to stop Obyzouth. She can also be thwarted by writing her name on papyrus. A variation of Obyzouth is Obizuth.

✣**Oceans, Angel of: Rahab.**

✣**Och:** An angel best known in occult lore. He holds the title of the angel of **alchemy** and is said to have 35,536 angels that accompany him.

✣**October, Angel of:** In Judaic lore the angel of October is **Barbiel.** In Persian mythology it was **Aban.**

✣**Odam:** One of many aliases used by the she-demon **Lilith** when she works evil against mortals.

✣**Oddbody, Clarence:** See **Clarence.**

✣*Odyssey:* A Greek epic poem attributed to Homer. It is about the wan-

derings of **Ulysses** after the fall of Troy. In the poem, **Athena** and the winged god **Hermes** act as guardian angels to Ulysses.

✣**OEILLET:** A **fallen angel.**

✣**OFANIEL:** A variation of the name **Ophaniel.** Ophaniel is one of the ruling angels of the **Cherubim.**

✣**OFANIM:** A variation of the name **Ophanim.** They inspire humans to have confidence in God's love and also his great power.

✣**OFIEL:** See **Childbirth.**

✣**OGDOAS:** A class of superior angels. They are equal to **Archons.**

✣**OHRMAZD:** Another name for **Ahura Mazda,** the Supreme Being in **Zoroastrianism.**

✣**OLD DRAGON:** Another name for **Satan.** See **Dragon.**

✣**OLIVE BRANCH, ANGEL OF THE:** The archangel **Gabriel** is often depicted in art carrying an olive branch. The olive branch has been a symbol of **peace** since ancient times.

✣**OLIVE TREE, ANGEL OF THE:** When the **Garden of Eden** was first created, the archangel **Michael** planted the olive tree.

✣**OMNIEL:** One of twelve **archangels** listed by New Age angelologists.

✣**ONE WHO DECEIVES GOD:** A title given to the angel **Kasbel.** He received this title because of his attempt to trick the archangel **Michael** into revealing the secret name of God.

✣**ONES WHO NEVER SLEEP:** A title held by the **Watchers.** The Watchers were angels assigned to watch over humans night and day.

✣**ONOEL:** A variation of the name **Haniel,** the Prince of Love and Harmony.

✣**ONOSKELIS:** A female demon said to be beautiful. She has the body of a woman and the legs of a mule. She dwells in the dens and caves of the earth.

✣**OPANNIEL:** A variation of **Opanni'el YHWH.**

✣**OPANNI'EL YHWH:** The Prince of the **Ophanim.** He also carries the title of the angel of the disk of the moon. His appearance is like lightning. He is so brilliant that no man can look at him without being incinerated. According to legend, he has sixteen faces (four on each side). He also has one hundred wings on each side of his body. A shortened version of Opanni'el YHWH is Opanniel.

✣**OPHANIEL:** One of the ruling princes of the **Cherubim.** A variation of the name Ophaniel is Ofaniel.

✣**OPHANIM:** A high order of angels. The Prince of the Ophanim is Opanni'el YHWH, to whom God has entrusted their care and keeping. Daily Opanni'el YHWH tends to them to increase their brilliance and beauty. He also teaches them to be swift in praising God. The Ophanim

are full of eyes and wings. Each wears seventy-two sapphires in his robe. Each wears four emeralds in his crown. They are so brilliant that their light illuminates **Arabot,** the Seventh Heaven (the dwelling place of God). The Jewish prophets became angels of the Ophanim when they reached Heaven. The Ophanim are equated with the order of angels called **Thrones.**

✣**Opiel:** An angel who aids individuals in obtaining the love of a desired one. His name can be found written on Aramaic **love charms.**

✣**Opposer(s) of God:** According to accounts in both Judaic and Islamic lore, some angels opposed God's plan to create man. After God created **Adam,** he told the angels to bow down to him. **Satan** adamantly refused and became an opposer of God. Other angels followed him and they, too, became opposers of God. In Islam it was **Iblis** who refused to bow down to Adam. Iblis is the Islamic name for Satan.

✣**Opus Sanctorum Angelorum:** See **Religious Groups.**

✣**Oracle:** See **Angel Oracle.**

✣**Oracles, Angel of:** Phaldor.

✣**Oraios:** One of the seven **Archons** (a high order of angels) of gnosticism.

✣**Orange, Angel of:** The **color** orange represents the archangel **Raphael.**

✣**Orb:** A small globe with a cross on top, sometimes held by angels in art. The orb represents the angels' heavenly sovereignty.

✣**Orb of the Sun, Angel of: Galgalliel.**

✣**Order:** A term used when referring to any of the nine groups of angels found within the angelic hierarchy. For example, the **Seraphim** is the first order, the **Cherubim** is the second order, etc.

✣**Orders of Angels:** The nine orders of angels listed in the angelic hierarchy are the (1) **Seraphim,** (2) **Cherubim,** (3) **Thrones,** (4) **Dominations,** (5) **Virtues,** (6) **Powers,** (7) **Principalities,** (8) **Archangels,** and (9) **Angels.** Ruling Angels. The ruling angels of the nine orders of angels are: *Seraphim:* Jahoel, **Metatron, Michael,** Nathanael, **Serapiel,** Shemuel, and **Uriel.** *Cherubim:* Cherubiel, **Gabriel,** Ophaniel, **Raphael, Uriel,** and Zophiel. *Thrones:* **Oriphiel, Raziel,** Zabkiel, **Zaphkiel,** Zophiel. *Dominations:* **Hashmal, Muriel,** Yahriel, **Zadkiel.** *Virtues:* **Barbiel, Hamaliel, Haniel, Gabriel, Michael,** Peliel, **Sabriel,** Tarshish, and Uzziel. *Powers:* **Camael, Gabriel,** and **Verchiel.** *Principalities:* Amael, **Cervihel, Haniel, Nisroch,** and **Requel.** *Archangels:* **Barakiel, Barbiel, Gabriel, Jehudiel, Metatron, Michael,** and **Raphael.** *Angels:* **Adnachiel,** Chayyliel, **Gabriel,** and Phaleg. The names of various orders of angels found outside of the traditional nine include **Abalim, Abdals, Adityas, Aeons, Aishim, Ambassadors, Animastics,**

Apparitions, Aralim, Archai, Archons, Ardours, Arelim, Armies, Auphanim, Authorities, Bene ha-Elohim, Chariots of God, Confessors, Degalim, **Devas, Elim, Elohim, Erelim,** Flames, Governors, **Grigori, Hashmallim, Hayyoth, Holy Sefiroth, Hosts, Innocents, Izachim, Kalkydra,** Lordships, **Malakim, Martyrs, Ofanim, Ogdoas, Ophanim, Phoenixes, Regents, Sarim, Sin'anim, Sovereignties, Tarshishim, Voices, Warriors, Watchers.**

✠**ORDIBEHESHT:** The angel of **April** in ancient Persian mythology (the Persian month of April runs between April 21 and May 21).

✠**ORIEL:** A variation of the name **Uriel.** The name Oriel can be found in the **Book of Raziel,** where he is listed as an angel whose name can be found on charms worn by pregnant women. It is believed that the charm will aid them in having a safe and successful delivery.

✠**ORIENTAL AMULETS:** Angels can frequently be found on oriental amulets to frighten away evil spirits. Some of the most frequent names found are Achathriel, Akzariel, Avartiel, **Azariel,** Bethuel, Buchuel, Busthariel, Garshanel, Garzanal, Hasriel, Hiel, Hiphkadiel, Kaphkaphiel, Mahalel, Mahalkel, Marniel, Mavkiel, Natiel, Urpaniel, Yehemiel, Yephiel, and Zamarchad.

✠**ORIFIEL:** A variation of the name **Oriphiel.**

✠**ORIGEN:** Origines Adamantius (185?–254?), better known as Origen, was a Christian philosopher and scholar. Origen taught in Alexandria, Egypt, for twenty-eight years. He became famous for his interpretation of the scriptures. He wrote that angels were placed over the four elements, earth, water, air, and fire, and also the plants and animals. He taught that every person has two angels to protect and watch over them, one good and one evil.

✠**ORIGIN OF ANGELS:** See **Creation of Angels, The.**

✠**ORIGINAL FORCES:** Another name for the order of angels called the **Archai.**

✠**ORIGINALITY, ANGEL OF: Raziel.**

✠**ORION, ANGEL OF: Shemyaza.**

✠**ORIPHIEL:** An angel of the **apocalypse.** He is also one of the rulers of the order of angels called **Thrones.** A variation of the name Oriphiel is Orifiel.

✠**ORNIAS:** A demon found in the Testament of Solomon. Ornias interfered with the building of King **Solomon**'s temple, by stealing the wages of a young artisan. In addition, he would suck the thumb of the boy until he began to grow thin and weak. He was later rendered powerless by King Solomon's **magic ring.** He can be thwarted by **Uriel.**

✠**OROPEL:** A demon from the Testament of **Solomon.** He takes delight

in causing sore throats in humans. He can be thwarted by the archangel **Raphael.**

✣**OURIEL:** A variation of the name **Uriel.**

✣**OWL GODDESS:** A winged goddess who is part bird, serpent, and human. She was once worshiped in the Middle East (and some parts of Europe). She was believed to carry the sacred **keys** of life.

✣**OZAHYAH:** One of the seventy-eight names of **Metatron.**

Every visible thing in this world is put in the charge of an angel.

—Saint Augustine

✣**Pachdial:** An angel who stands guard over the palace of Zebul, the **Fourth Heaven.**

✣**Padiel:** See **Childbirth.**

✣**Painters of Angels:** See **Art.**

✣**Pairimaiti:** An angel from Zoroastrian beliefs. She is also referred to as the angel of crooked mindedness. Her opponent is Taromaiti, the angel of presumption.

✣**Palm(s):** Angels in art are sometimes depicted carrying palms, a symbol of victory.

✣**Palminota, Teresa:** An Italian mystic who regularly received visitations from the angels. She had ESP, received the stigmata, and once fasted for three years. A mysterious fire emanated from her breast and would burn anyone who came near her. Because of this she led a solitary life. Palminota communicated regularly with her guardian angel, whom she called her "little angel." Eventually, she went deaf and her angel would communicate to her information she needed to know. She also called upon her angel for help in other areas of her life. Her guardian was with her even while she took walks. When she would stop to rest, a butterfly would come to play with her. She believed the butterfly to be

her guardian angel. She conveyed to her confessor that she had seen it change into a small angel.

✣**PALMISTRY, ANGEL OF: Eistibus.**

✣**PALMYRA, NEW YORK, ANGEL OF:** Palmyra, New York, is the place where the angel Moroni led Joseph Smith (founder of the Church of Jesus Christ of Latter-Day Saints) to the golden tablets that held the text to what is now called the **Book of Mormon.**

✣**PALTRIAL:** An angel who stands guard over the palace of Maon, the **Fifth Heaven.**

✣**PAN:** Traditionally known in Greek mythology as the god of the forests, who danced with **nymphs.** He was portrayed as a jovial, ugly man with the horns, ears, and legs of a goat. He is also referred to as Old Pan. He is identified by some as Satan.

✣**PARADISE:** There are two paradises, the earthly Paradise (the **Garden of Eden**) and the heavenly Paradise. God created the earthly Paradise for the first humans to dwell in. It was in there that Satan tricked **Eve** into eating the forbidden fruit. Later, after **Adam** and Eve were cast out of Paradise, God placed two **Cherubim** and a turning, flaming sword as guards to the entrance. The heavenly Paradise is where God and the highest **orders of angels** dwell.

✣**PARADISE, ANGEL OF:** In Persian mythology the angel of paradise was named **Surush.**

✣*PARADISE LOST:* An epic poem written by **John Milton.** It has been hailed as the greatest epic ever written in the English language. It is the story of **Adam** and **Eve**'s expulsion from Paradise. In it Milton writes about the fallen angels and the effect their rebellion had on mankind's destiny. It begins with **Satan**'s revolt against God and the banishment of Adam and Eve from the **Garden of Eden.** It also tells how **Jesus** overcame the temptations of the Devil. It describes the great war in Heaven, which Milton depicts as occurring for three days; after which the Son of God intervened. Satan is then cast out of Heaven, taking with him one-third of the angels, whom Milton portrays as being angels from the Cherubim and Seraphim classes. According to Milton, after he was cast out of Heaven, Satan recovered for nine days. He then went after Adam and Eve. The sequel to *Paradise Lost* was named *Paradise Regained.*

✣**PARALYSIS, DEMON OF:** A demon from the Testament of **Solomon.** Ichthion is the name of the demon who causes paralysis in humans. The angel Adonaeth can be called upon to ward off Ichthion.

✣**PARASIEL:** The angel of treasures.

✣**PARASURANA:** One of the **avatars** of Hindu lore.

✣**PARI:** A variation of the name **Peri.**

✣**PARIUKH:** An angel assigned by God to guard the writings of **Enoch.**
✣**PARTASAH:** One of the many aliases of the she-demon **Lilith.**
✣**PARZIAL:** An angel who stands guard over the palace of Makon, the **Sixth Heaven.**
✣**PASPASI'EL:** One of the seventy-eight names of **Metatron.**
✣**PASPASYAH:** One of the seventy-eight names of **Metatron.**
✣**PASPISAHU:** One of the seventy-eight names of **Metatron.**
✣**PASSIONS:** Ancient mystics believed that humans who possess strong negative passions drive the angels away from themselves.
✣**PATIENCE, ANGEL OF: Achaiah.**
✣**PATRIARCHS:** See **Jewish Patriarchs.**
✣**PATROTA:** An alias used by the she-demon **Lilith.**
✣**PATTERN ANGELS:** Angels that hold the blueprints of universal creation.
✣**PAUL:** One of the twelve **apostles** of **Jesus.** On a ship to Rome, the apostle Paul found himself in a severe storm. The storm continued for several days, and Paul began to fear for his safety and the safety of others on board. An angel appeared to Paul to comfort him, saying, "Do not be afraid, Paul, God has granted safety to all those who are sailing with you." The angel informed him that all aboard would be saved (Acts 27:23–24). Paul writes about angels in the Book of Hebrews 1:14: "What are the angels then? They are spirits who serve God and are sent by him to help those who are to receive salvation."
✣**PAYMON: A fallen angel.**
✣**PEACE, ANGELS OF:** The archangel **Michael** is the guardian of peace. Michael kept peace in the Heavens by ousting **Satan** and his followers. According to prophecy, Michael will again lead a war in the interest of peace, when he locks Satan and the rest of the fallen angels in the **abyss** for a thousand years. In addition to Michael, other angels serve the interest of peace. The **order of angels** called **Ambassadors** are known as angels of peace. They promote peace within the universe. The archangel **Gabriel** is often depicted in art carrying an olive branch, symbolizing his position as an emissary of peace. The "angel of peace" is the name of one of the angels who escorted **Enoch** on his journey through earth and **Sheol.** In the Talmud, God consulted the angel of peace on his decision to create mankind. When God sits on the **throne of judgment,** the angels of peace stand on his left side.
✣**PELE:** A great female spirit of Hawaiian lore who watches over the earth's mountains. She causes new land masses to form when the old ones are swept away.
✣**PELIEL:** A prince of the order of **Virtues.**

✣**PENANCE, ANGEL OF: Phanuel.**

✣**PENEME:** A variation of the name **Penemuel.**

✣**PENEMUE:** A variation of the name **Penemuel.**

✣**PENEMUEL:** The angel who taught humans to write, and to use ink and paper. This was considered a great transgression in Heaven, because writing was forbidden to mankind. According to lore, God believed that mankind would use writing for evil purposes. On account of this, it is said that humans have sinned from eternity to eternity. Variations of the name Penemuel include Penemue, Peneme, and Pinem'e.

✣**PENIEL, ANGEL OF:** The name of the place where **Jacob** wrestled with an angel. According to some sources, Peniel is also the name of the angel that wrestled with Jacob. However, it has been speculated that it was either **Uriel, Camael,** or **Sammael** who wrestled with Jacob. Peniel is believed to dwell in Sehaqim, the **Third Heaven.** A variation of Peniel is Penuel.

✣**PENTATEUCH, ANGEL OF THE: Zagzagel.** The angel of the Pentateuch is credited with teaching **Moses** all of his knowledge and wisdom.

✣**PENUEL:** A variation of **Peniel.**

✣**PEPATPALYAH:** One of the seventy-eight names of **Metatron.**

✣**PERFUME, ANGEL OF: Exael.**

✣**PERI:** In Persian mythology the Peri are beautiful fairies of Heaven. A variation of the name Peri is Pari.

✣**PERISYAH:** One of the seventy-eight names of **Metatron.**

✣**PERPETIEL:** One of **twelve archangels** named by New Age angelologists.

✣**PERSIA(NS), ANGELS OF:** Ancient Persia's rich religious background was deeply rooted in the beliefs in God and the angels. During ancient times, Persians' belief in angels came from their Muslim, Zoroastrian, and **Aryan** backgrounds. Among the angels are the **Ahuras** (angels of Aryan beliefs also called the gods of hidden knowledge), the **Amesha Spentas** (archangels of Zoroastrian beliefs), and the angels of the **Koran.** Most modern Persians base their beliefs in angels on their beliefs in Islam. The guardian angel of Persia was **Dubbiel.**

✣**PERSONAL ANGELS:** A term sometimes used when referring to guardian angels and spirit guides. Both of these groups of angels work with humans on a personal level, acting as both their protectors and their teachers.

✣**PERSONAL HEALING, ANGEL OF:** The archangel **Raphael** is the angel of **healing.** If personal issues need resolving or mending, Raphael is the angel to call upon for assistance and guidance.

✣**PERUGINO:** An Umbrian painter (c. 1445–1523). He was a student of **Leonardo da Vinci**'s and later taught **Raphael.** He assisted with the

decoration of the **Sistine Chapel.** As did many of the artists during his period, he painted religious scenes and incorporated angels into his work. One particularly famous painting is *The Virgin*, from which the detail of the three angels has been reproduced for centuries.

✣**PERVERSITY, ANGEL OF:** See **Spirit of Perversity.**

✣**PESTILENCE, ANGEL OF: Nergal.**

✣**PETER:** One of **Jesus**' apostles. In the Bible, King **Herod** had the apostle Peter arrested and planned to kill him. Peter was put under the guard of four squads of soldiers. While Peter was in prison, his congregation prayed for him. On the eve of his death, an Angel of the Lord appeared to him. His light illuminated the cell. He tapped Peter on the side and woke him, saying, "Get up quickly." When he said this, the chains fell off Peter's wrists. The angel said to him, "Fasten your belt and put on your sandals." Peter did so. Then the angel said, "Wrap your cloak around yourself and follow me." The angel led Peter past the guard stations and through an iron gate leading into the city. After they had passed through the gate and Peter was safe, the angel suddenly vanished (Acts 12:6–10).

✣**PHADIEL:** One of the angels of the **covenant.**

✣**PHALDOR:** The angel who presides over oracles.

✣**PHALEG:** A prince of the order of **Angels.**

✣**PHALGUS:** One of the angels of **judgment.**

✣**PHANUEL (FACE OF GOD):** A high-ranking angel of Heaven. He is the angel of penance and one of the angels of the **presence.** His name is sometimes used in magic to ward off evil spirits. He is said to come from either the **Seraphim** or **Cherubim** class. He is equated with the archangel **Uriel.** A variation of the name Phanuel is Fanuel.

✣**PHARAOH:** The Egyptian monarch who kept the Israelites as slaves. It is said that Pharaoh's heart was hardened against freeing the Hebrews by **Mastema,** a fallen angel whose name means "hostility." It was also Mastema who assisted Pharaoh's wizards **Jannes and Jambres** in performing magic against the Hebrews. Mastema is equated with Satan.

✣**PHARMACY, ANGEL OF:** Pharmoros, who taught men pharmacy.

✣**PHARMOROS:** The angel who taught men the usage of herbs, pharmacy, general medicines, and how to diagnose diseases. A variation of the name Pharmoros is **Armaros.**

✣**PHARZUPH:** The angel of lust, and the angel of fornication. Pharzuph enjoys tempting those who have proclaimed a life of celibacy, especially priests and nuns.

✣**PHEDISMOS:** An angel from the Testament of **Solomon.**

✣**PHENIEL:** A variation of the name **Uriel.**

✣**PHILANGELI:** See **Religious Groups.**

✣**PHILIP:** An evangelizer in the New Testament. In the Book of Acts 8:26, Philip was guided by an angel to an Ethiopian eunuch who wanted to learn more about the scriptures. Because of the guidance from the angel, Philip was able not only to explain the scriptures, but also to baptize the eunuch.

✣**PHILO JUDAEUS:** A Jewish philosopher of Alexandria, Egypt. His writings include philosophical works that examine the nature of the cosmos and human responsibility. He held that God revealed himself to mankind as an angel. He also believed that every person had two angels watching over him, one good and one evil.

✣**PHOBOTHEL:** According to the Testament of **Solomon,** Phobothel is a demon who causes loosening of the tendons.

✣**PHOENICIA(NS):** The **Phoenicians** worshiped the god Sydik. Sydik was another name for the great and powerful angel **Melchizedek.**

✣**PHOENIX:** In apocryphal lore, the Phoenix is a bird in Heaven who guards the world. Every day he goes before the sun and spreads his wings to cover the flaming rays of the sun. If he did not do so, all living creatures on earth would be incinerated.

✣**PHOENIXES:** A high order of angels ranked with the **Seraphim** and **Cherubim.** From their dwelling place in the **Fourth Heaven,** they can be heard singing praises to God.

✣**PHOUNEBIEL:** An angel from the Testament of **Solomon.**

✣**PHYSICAL BODIES, ANGELS AND:** See **Assumed Bodies.**

✣**PHYSIKORETH:** A demon from the Testament of **Solomon.**

✣**PIETY:** One of the angels of **Zoroastrianism.**

✣**PHILALAEL:** An angel who presides over the west **wind.**

✣**PILGRIMAGES, ANGEL OF:** The archangel **Raphael.** Raphael looks after all people who are on pilgrimages relating to God.

✣**PILGRIM'S STAFF:** Angels are sometimes depicted in art carrying a pilgrim's staff. The pilgrim's staff is a symbol of their being ready to do God's bidding.

✣**PILLAR OF CLOUD, ANGEL OF THE:** By day an angel led the Hebrews out of Egypt with a huge pillar of cloud. The book of Exodus 14:19 says, "The Angel of God, who had been in front of the army of Israel, moved and went to the rear. The pillar of cloud also moved until it was between the Egyptians and the Israelites. The cloud made it dark for the Egyptians, but gave light to the people of Israel, and so the armies could not come near each other all night."

✣**PILLAR OF FIRE, ANGEL OF THE:** By night an angel led the Hebrews out of Egypt with a huge pillar of fire so that they could have light at

night as they traveled. The angel put the pillar of fire in front of the Hebrews and kept it between them and the soldiers, as a protection from **Pharaoh**'s army. The book of Exodus 13:21 states, "The Angel of the Lord went in front of them in a pillar of cloud by day, to lead them along the way, and in a pillar of fire by night." The mighty angel **Metatron,** also known as the **Lesser Yahweh,** is believed to be that angel who led the Hebrews out of Egypt. Metatron is said to become a pillar of fire when invoked.

✣**PILLAR OF SALT, ANGEL OF THE:** In the Book of Genesis, an angel instructed **Lot** to take his family and leave the city of **Sodom** because it was about to be destroyed. The angel warned Lot and his family not to look back after fleeing the city. God later sent angels to rain burning sulfur on the city to destroy it. However, Lot's wife looked back. When she did so, she was turned into a pillar of salt, for not adhering to the warnings of the angel (Genesis, 19:17, 26).

✣**PINEM'E:** A variation of the name **Penemuel.**

✣**PISCES, ANGEL OF: Barakiel.**

✣**PISQON:** One of the seventy-eight names of **Metatron.**

✣**PISTIS-SOPHIA:** A great female angel from the class of **Aeons.** She is the personification of God's divine wisdom. She is said to be so beautiful that she outshines **Satan,** once considered the most beautiful angel in Heaven. Many tales and legends surround Pistis-Sophia. In gnosticism she was the **Schechinah,** the **Queen of Angels,** and mother of the high class of angels called Aeons. In Jewish legend she is equated with the female principle. In ancient Christian beliefs she was the **Bride of Christ** mentioned in Revelation 21:9. In the **Dead Sea scrolls** of Nag Hammaddi, she is described as the first and the last, the honored and the hated, the prostitute and the holy one, the wife and the maiden, the **infertile** and the fertile. In some beliefs she is an angel who fell from grace because of an extreme interest in sex. In addition, she displayed an intense jealousy of the other Aeons. She is said to have been the one who sent the serpent to tempt **Eve.**

✣**PIT, ANGEL OF: Beliar.**

✣**PITARAH:** Guardian spirits of Indian lore. It was believed that each household had a Pitarah to protect the family from such misfortunes as sickness, hunger, and many other calamities.

✣**PIXIES:** A type of **fairy.** According to legend, pixies have pointed ears, nose, and high, arched eyebrows. They usually are wearing green, with long, pointed caps. They often help people with chores around the house. However, they can also be mischievous and are said to enjoy playing jokes on people.

✣**Plague of God:** The fallen angel Makkiel.

✣**Plagues, Angel of:** **Nergal.** See **Seven Plagues.**

✣**Planet of Love, Angel of:** **Haniel.**

✣**Planet of War, Angels of the:** **Sammael** and **Camael** are both angels who rule the Planet of War (Mars).

✣**Planets, Angels of the:** During the Middle Ages, angels were placed over the planets. The angel who oversees all planets is Rahatiel. Individual angels of the planets include sun-**Raphael;** moon-**Gabriel;** Venus-**Aniel;** Mercury-**Michael;** Saturn-**Kafziel;** Jupiter-**Zadkiel;** Mars-**Sammael.**

✣**Plants, Angels of:** According to Judaic lore, the **Watchers** taught humans to use plants for medicinal purposes. In Zoroastrianism, **Ameretat** is the guardian angel of plants. In rituals she is represented by plants and flowers. The angel of plants is **Sachluph.**

✣**Plato:** A Greek philosopher (427?–347 B.C.). In his writings, Plato referenced mediating spirits that existed in both the physical and spiritual realms. He believed that there are many spirits of different kinds. One of these spirits was **Eros.** According to Plato, Eros (the god of love in Greek mythology) had the duties of translating and showing the gods the thoughts of humans. He also communicated to humans what the gods required. According to Plato, the gods would not communicate directly with humans. He held that **mediators** were necessary to converse between the two.

✣**Pleasurable:** The meaning of the name **Naamah.** According to some sources, Naamah is a she-demon who is proficient in giving sexual pleasure.

✣**Pocel:** A **fallen angel.**

✣**Podo:** One of the many aliases used by the she-demon **Lilith** when she works evil against mortals.

✣**Poe, Edgar Allan:** Brilliant American writer (1809–1849). He authored the famous poem *Israfel*, about Islam's angel of music. See **Appendix 6.**

✣**Poetry, Angel of:** In Judaic lore, **Radweriel** and **Uriel** are both angels of poetry. In Islam, it is **Israfel.**

✣**Poets:** Throughout history angels have been a popular subject in poetry. Famous poets who have included angels in their work include **Dante Alighieri, Johann Wolfgang von Goethe, Henry Wadsworth Longfellow, John Milton,** and **Edgar Allan Poe.**

✣**Poison, Angel of:** **Sammael.**

✣**Police Officers, Angel of:** In 1950, Pope Pius XII declared the archangel **Michael** the protector of police officers.

✣**Political Reform, Angel of:** The archangel **Uriel.**

✣**POLYHYMNIA:** In Greek mythology she was a muse of the arts. She inspired men to create sacred and religious music.

✣**POLYTHEISM:** The worship of more than one God. In ancient polytheistic religions such as those of ancient Egypt, Rome, and Greece, there were several winged **gods and goddesses.** In Egypt there was the nature goddess **Isis.** In Greece there was **Nike,** the goddess of **victory; Hermes,** who was messenger to the gods; and **Eros,** the god of love. The Romans had **Cupid,** the god of love; **Victoria,** the goddess of war; and **Mercury,** who was messenger to the gods.

✣**POMEGRANATE TREE, ANGEL OF THE: Kepharel.**

✣**POPE JOHN PAUL II:** In the summer of 1986, Pope John Paul II made references to angels in one of his discourses. He said that angels are "discussed with ignorance." He stated that for people to doubt that angels exist is to "radically revise Holy Scripture and with it the whole history of salvation." He also said the angels are "free and rational purely spiritual beings."

✣**PORTENARI:** An angel in **Dante**'s *Divine Comedy.* She is also called **Beatrice.**

✣**PORTUGAL, ANGELS OF:** See **Fatima.**

✣**POTEH:** The angel of forgetfulness.

✣**POTENTATES:** Another name for the class of angels called **Powers.**

✣**POWER:** The name of one of the ten **Holy Sefiroth** (angels found in the **Cabala**). Power is also the name of a demon found in the Testament of Solomon. **Solomon** summoned and interrogated him with the aid of a **magic ring.** Power revealed to **Solomon** that he is a ruler in the world of darkness. He also stated that he raises up tyrants and deposes kings. He can be thwarted by the angel Asteraoth.

✣**POWERS:** An order of angels that rank sixth in the angelic hierarchy. The Powers are said to be the first angels created by God. They reside between the **First** and **Second Heavens.** They are guardians of the passageways leading to Heaven. They also act as guides to lost souls. The Powers bring balance to the earth. Because of them, humans are able to maintain balance within their spirits. The Powers also record the history of mankind. They are said to prevent the efforts of demons to take control of the world. Ruling princes of the Powers are **Camael, Gabriel, Verchiel,** and the **Virgin Mary.** Satan was also one of the ruling princes before his fall from God's favor. They are also called Authorities, Dynamis, Dunamis, and Potentates.

✣**PRAISING ANGELS:** One of the many functions of the angels is to praise God. In fact it is believed by some to be the sole purpose of God's creating the angels. However, others contend that the angels do not praise

God out of duty, but out of love for their creator. Many **orders of angels** praise God regularly. The **Seraphim** sing praises to God unceasingly day and night. The **Phoenixes** and **Kalkydras** sing praises to God when the sun rises. In Islam angels are created from the breath of Allah to sing praises to him. The Islamic archangel **Israfel** praises God in a thousand languages. In the Bible, the angels stand before God's throne praising him. The **Izachim** are a superior order of angels whose duty is to praise God.

✤**PRAYER(S), ANGELS OF:** In Judaic lore the angels are said to carry the prayers of the righteous to God. Judaic lore also gives **Akatriel, Metatron, Michael, Raphael,** and **Sandolphon** as angels of prayer. In Jewish occult lore, the angel Abuliel is listed as an angel of prayer. In one Jewish legend the prayers of the righteous spout wings and become angels. In Persian lore the angel of prayer was **Sizouze.** In Islam angels are said to sit in the mosques listening to and recording the prayers of men. In Greek mythology the winged god **Hermes** and the goddess **Iris** speeded between earth and Heaven carrying prayers to the gods. In Roman mythology it was **Mercury.** In Mandaean beliefs, the angel **Sanasel** stood at the entrance to Heaven and offered up prayers for souls. In the Bible the prayers of the saints are offered up to God by angels who stand at a golden altar in front of God's throne.

✤**PRE-MORTAL EXISTENCE:** See **Creation.**

✤**PRECIPICES, ANGEL OF:** Zarobi.

✤**PREGNANCY, ANGELS OF:** The angel of conception and pregnancy is named **Lailah.** She aids women desirous of having children. In Judaic lore, the angels of pregnancy make certain that male infants look like their father. This is to protect the mother from being accused of adultery. See **Childbirth.**

✤**PREGNANT ANGEL:** In the Book of Revelation 12:1–2 an angel appears in a vision as a pregnant woman: "Then a great and mysterious sight appeared in the sky. There was a woman, whose dress was the sun and who had the moon under her feet and a crown of twelve stars on her head. She was soon to give birth, and the pains and suffering of childbirth made her cry out." The woman is said to symbolize Heaven and the angels, and the child symbolizes God's kingdom waiting to be born. This vision has also been interpreted as the **Virgin Mary** giving birth to **Jesus.**

✤**PREMATURE BABIES, ANGELS OF:** Premature babies are protected by **caretaker angels.**

✤**PRESENCE, ANGELS OF THE:** In Judaism, twelve angels were given the privilege of existing in the presence of God. They include **Michael,**

Metatron, Suriel, Sandolphon, Astanphaeus, Saraqael, **Phanuel, Jahoel, Zagzagel, Uriel, Jafefiyah,** and **Aktriel.** They are the equivalent of the Angels of Glory, the Angels of Sanctification, and the Angels of the Face. Some sources name four angels of the presence. They include **Gabriel,** Michael, **Raphael,** and Phanuel. The **Schechinah** are also considered angels of the presence. In Phoenician lore the angel of the presence is Adonay.

✣**PRESIDENTS, ANGELS OF:** See **World Leaders.**

✣**PRESUMPTION:** A female angel of Zoroastrian beliefs. She is also called Taromaiti. Her opponent is Pairimaiti, the angel of crooked mindedness.

✣**PRIAPUS:** An angel of **lust.**

✣**PRIDE:** The name of a demon **Archon** in gnosticism. He represents the planet Jupiter. His antithesis is **Zadkiel.**

✣**PRIDE, ANGEL OF:** Pride was the cause of the downfall of **Satan** the Devil. Satan thought so much of himself that he desired to be worshiped as a god. Because of this pride he rebelled against God. Another account states that when **Adam** was created, God instructed the angels to bow down to him. Satan refused saying, "How can a Son of Fire bow to a Son of Clay?" Out of pride he rebelled against God's wishes that mortal man be placed above him and was cast out of Heaven.

✣**PRIESTS, ANGEL OF:** Sachiel-Meleck.

✣**PRIME MINISTER OF HELL:** A title held by the fallen angel **Rofocale.**

✣**PRIMORDIAL SEAS, ANGEL OF THE: Rahab.**

✣**PRINCE OF ACCUSERS:** A title held by **Sammael.**

✣**PRINCE OF DARKNESS:** Both **Satan** and **Beliar** are called the Prince of Darkness. In some accounts Satan and Beliar are the same.

✣**PRINCE OF DECEPTION:** A title held by **Satan** because of his deception of **Eve** in the **Garden of Eden.** It is also because of his many aliases, which include **Abaddon, Sammael, Beliar, Beelzebub, Azaz'el,** and **Mastema.** They are all names that Satan is said to hide behind when performing evil deeds.

✣**PRINCE OF DEMONS:** In the Testament of **Solomon, Beelzebub** is referred to as the Prince of Demons.

✣**PRINCE OF DEVILS: Beelzebub.**

✣**PRINCE OF EVIL:** A title held by **Satan** the Devil. Satan is believed to be the originator of evil.

✣**PRINCE OF EVIL SPIRITS:** A title held by **Satan** the Devil. Considered to be the primary evil spirit, Satan is the leader of the other evil spirits, also known as the **demons.**

✣**PRINCE OF GEHENNA:** A title held by the angel Arsiel.

✣**PRINCE OF GOD:** A title held by the archangel **Michael.**

✣**Prince of Justice:** A title held by the archangel **Gabriel.**
✣**Prince of Lies:** A title held by **Satan.**
✣**Prince of Light:** In the Dead Sea scroll *The War of the Sons of Light Against the Sons of Darkness*, the archangel **Michael** is referred to as the Prince of Light. As the Prince of Light, Michael sets a legion of angels against the Prince of Darkness **(Beliar)** and his army.
✣**Prince of Love and Harmony:** A title held by **Haniel.**
✣**Prince of Princes:** A title held by the great angel **Metatron.** He is called King of Angels.
✣**Prince of Shadows:** A title held by **Satan.**
✣**Prince of Spiritual Love and Fairness:** A title held by **Shemyaza.**
✣**Prince of Tempters:** The fallen angel Mammon. Mammon is thought by some to be the Devil.
✣**Prince of Terror and Trembling:** A title held by **Dommiel.**
✣**Prince of the Aeons: Abraxis.**
✣**Prince of the Dark Spirits:** A title held by **Anituel.**
✣**Prince of the Divine Face:** A title held by **Metatron.** Metatron is the closest angel to God and is continuously in his presence.
✣**Prince of the Heavenly Host:** A title held by the archangel **Michael,** who leads the heavenly host in battle.
✣**Prince of the Lying Spirits:** A title held by the demon named **Python.**
✣**Prince of the Ophanim:** The archangel **Raphael.**
✣**Prince of the Power of Air:** A title held by **Lucifer.**
✣**Prince of the Presence: Metatron.**
✣**Prince of the Primordial Seas: Rahab.**
✣**Prince of the Stars:** The archangel **Michael** holds this title because of his position as leader of the **Celestial Army.** (Note: Angels are sometimes referred to as stars.)
✣**Prince of the Torah: Metatron.**
✣**Prince(s) of Water:** Both **Anapiel YHWH** and **Ariael** are referred to as the Prince of Water.
✣**Prince of Wheels:** In 1 Enoch 19:1 **Rikbiel YHWH** is listed as the Prince of Wheels.
✣**Princedoms:** Another name for the class of angels called the **Principalities.** The Principalities are the guardians of all large groups on the earth.
✣**Princes Who Guide the World:** In 3 Enoch, **Metatron** names the princes who guide the world. They are **Barakiel,** the angel of lightning; Bardiel, the angel of hail; **Gabriel,** the angel of fire; **Galgalliel,** the angel of the orb of the sun; **Kokabi'el,** the angel of stars; Lailiel, the angel of

night; Matriel, the angel of **rain; Opanniel,** the angel of the disk of the moon; Ra'amiel, the angel of thunder; **Ra'asiel,** the angel of **earthquakes; Rahatiel,** the angel of the **constellations;** Ruhiel, the angel of the **wind;** Shalgiel, the angel of snow; Shamshiel, the angel of day; Za'amiel, the angel of tornadoes; **Zaapiel,** the angel of **hurricanes;** Zi'iel, the angel of tremors; Ziquiel, the angel of the comets.

✣**PRINCIPALITIES:** An order of angels that ranks seventh in the angelic hierarchy. The Principalities are the guardians of all large groups on the earth including nations, great cities, religions, and large corporations. They are also called Princedoms and Integrating Angels. Ruling princes include **Nisroch,** Amael, **Haniel, Cervihel,** and Requel.

✣**PROCLAMATIONS, ANGEL OF:** The archangel **Gabriel.**

✣**PROCREATION:** Most religions teach that the angels came into being through **creation** and that they do not procreate. In the various religions of polytheism, there are many stories of the **gods and goddesses** producing offspring with mortals. However, this belief is not commonplace among the monotheistic religions. One account in Judaism does speak of angels procreating. However, this was done only after the angels took on fleshly bodies. It is the account of the **Watchers** who came to the earth to take wives and produce children. The children of these angels became giant mutants on earth and were referred to as evil spirits. They did not become angels.

✣**PROCREATION, ANGEL OF:** The archangel **Gabriel.**

✣**PROPHECY, ANGEL OF:** The archangel **Uriel.**

✣**PROSERPINA:** A she-demon who has several identities. In Rome she was a goddess. In Greece she was the Queen of Hades. In India she was **Kali.** To Christians she is Queen of the She-Demons.

✣**PROSERPINE:** A variation of the name **Proserpina.**

✣**PROSTITUTION, ANGELS OF:** Although they are demons, they are referred to as the angels of prostitution. They include **Agrat-bat-Mahlaht,** Eisheth Zenunim, **Lilith,** and **Naamah.**

✣**PROVIDENCE, ANGEL OF:** The archangel **Raphael.**

✣**PSALMS:** Scriptures from the Book of Psalms that reference angels are as follows: Psalms 8:5, "For you have made him a little lower than the angels, and have crowned him with glory and honor." Psalms 34:7, "The Angel of the Lord encamps around those who fear him, and delivers them." Psalms 35:5, "Let them be as chaff before the wind: and let the Angel of the Lord chase them." Psalms 35:6, "Let their way be dark and slippery: and let the Angel of the Lord persecute them." Psalms 68:17, "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place." Psalms 78:25, "Man

did eat angels' food: he sent them meat to the full." Psalms 78:49, "He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them." Psalms 91:11, "For he will command his angels concerning you to guard you in all your ways." Psalms 103:20, "Bless the Lord, O you his angels, you mighty ones who do his bidding, obedient to his spoken word." Psalms 104:4, "Who makes his angels spirits; his ministers a flaming fire." Psalms 148:2, "Praise him, all his angels; praise him, all his host!" The angel **Asaph** is credited with writing Psalms 50 and Psalms 73–83 of the Bible.

✣**PSEUDEPIGRAPHA:** A group of scriptures not included in the Holy Canon. The Pseudepigrapha contain a substantial amount of information on angels, such as the fall of the angels, the names of angels, and their roles and functions in the Heavens. The scriptures were left out of the Holy Canon because of their questionable authorship. There is speculation that the scriptures were left out also because of the number of angels listed. The rabbis of the period thought the writings bordered on paganism because angels represented every function of the universe, just as the pagan **gods and goddesses** of the day did.

✣*PSEUDO MONARCHIA DAEMONIUM:* A book by Johann Weyer written in the sixteenth century. In it Weyer writes extensively about the underworld and the fallen angels that reside there.

✣**PSISYA:** See **Childbirth.**

✣**PSYCHIATRY, ANGEL OF:** **Kashdejan,** who taught mankind how to heal the mind.

✣**PSYCHOMPOI:** A variation of **Psychopomp.**

✣**PSYCHOPOMP:** The celestial escort in Zoroastrianism. The Psychopomp escort the souls of the dead to Heaven. Variations of Psychopomp are Psychompoi, Psychopompoi, and Psychopompus.

✣**PSYCHOPOMPOI:** A variation of **Psychopomp.**

✣**PSYCHOPOMPUS:** A variation of **Psychopomp.**

✣**PUNISHER, THE:** The angel Kolazanta is called the Punisher. He is one of the leaders of the angels of **destruction.**

✣**PUNISHMENT(S), ANGELS OF:** The Book of 2 Maccabees 15:23 states, "Sovereign of heaven, send a good angel before us to spread terror and dismay." The angels of punishment are angels that discipline the wicked on earth and in Hell. It was the angels of punishment who released the waters to **flood** the earth. They are also called angels of **destruction.** Their names are **Af,** Chitriel, **Dumah, Hemah, Kesef, Ksiel, Lahatiel, Makkiel, Mashhit,** Meshabber, **Pusiel,** and **Shaftiel.** In the Book of Ezekiel the angels of punishment are sent to the city of Jerusalem to punish the people for their sins. The account states, "And I heard God

say to the other men, 'Follow him through the city and kill. Spare no one; have mercy on no one. Kill the old men, young men, young women, mothers, and children. But don't touch anyone who has the mark on his forehead.' " These would have been the angels that got sent to destroy **Sodom and Gomorrah.**

✣**PURE THOUGHT, ANGEL OF:** A title held by **Raziel.**

✣**PURIEL:** A variation of the name **Pusiel.**

✣**PURPLE, ANGEL OF:** One of two **colors** representing the angel **Sachiel.**

✣**PURPOSE ANGELS:** Angels who are called upon to aid people in finding their purpose in life.

✣**PURPOSE OF ANGELS:** According to Judaism, Christianity, and Islam, the purpose of angels is to praise and glorify God, to act as **mediators** between humankind and God, and to be administrators of the universe.

✣**PURUEL:** A variation of the name **Pusiel.**

✣**PUSIEL (FIRE):** An angel of punishment who has a reputation for being merciless in his torments of the wicked. Variations of the name Pusiel are Puriel and Puruel.

✣**PUTTI:** Baby angels. They are usually portrayed in art with wings, hovering around a beautiful woman. They became popular in art during the later part of the **Renaissance.** They were extremely popular during the Victorian era, and there has been a resurgence of them in artwork during the twentieth century. The **visionaries** of Medjugorje have reportedly seen them surrounding the **Virgin Mary** during her appearances. They are also called **Cherubs.**

✣**PYTHON:** An arch-demon. He is the Prince of the Lying Spirits. In Greek mythology he was a dragon.

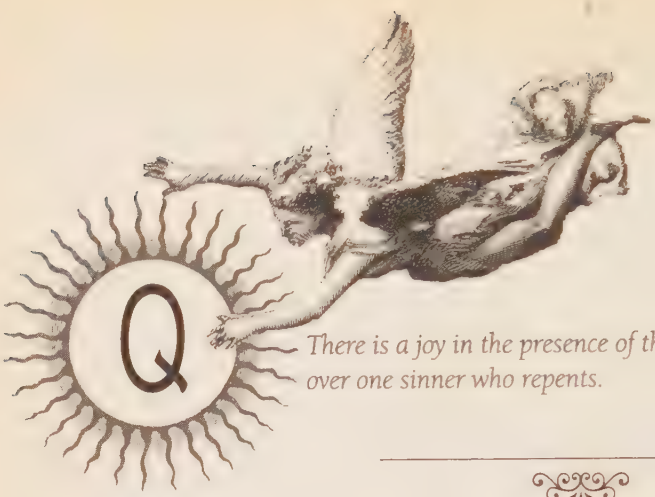

There is a joy in the presence of the angels of God over one sinner who repents.

—Luke 15:10

✠**Qaddisin:** High-ranking angels who are judges of the wicked in Heaven.

✠**Qalbam:** An angel who oversees the south **wind.**

✠**Qamiel:** An angel who oversees the south **wind.**

✠**Qaniel:** An angel who oversees the south **wind.**

✠**Qaspi'el:** A guardian of the entrance to the seventh palace of Heaven, the palace of God. In 3 Enoch, Qaspi'el prevents the High Priest Rabbi Ishmael from entering the seventh palace and coming into the **presence** of God.

✠**Qaspiel:** An angel of **destruction.**

✠**Qeliqalyah:** One of the seventy-eight names of **Metatron.**

✠**Qemuel:** A variation on the name **Camael,** a celestial prince of Heaven.

✠**Qesep:** A variation of the name **Qaspiel.**

✠**Queen of Angels:** In Catholicism the **Virgin Mary** is the Queen of Angels. She was pronounced the Queen of Angels in 1954 by Pope Pius XII. In the Cabala the **Schechinah** (the female manifestation of God) is the Queen of Angels. The gnostics believed her to be the **Pistis-Sophia.**

✠**Queen of Fairies:** See **Fairy Queen.**

✣**QUEEN OF HADES:** In Greece, Proserpina was the Queen of Hades. She later became a she-demon in Christian lore.
✣**QUEEN OF HEAVEN:** A title held by the **Virgin Mary.** In ancient times **Astarte** was called the Queen of Heaven.
✣**QUEEN OF PEACE:** A title held by the **Virgin Mary.** Daily the Virgin Mary brings messages of peace to six young **visionaries** in Medjugorje, a small town in Yugoslavia.
✣**QUEEN OF PROPHETS:** A title held by the **Virgin Mary.**
✣**QUEEN OF THE NORTHERN ANGELS OF DEATH: Brunnhilde,** who is the leader of the **Valkyries.**
✣**QUEEN OF THE SEA:** A title held by **Yemaya,** a guardian spirit of ancient African beliefs.
✣**QUEEN OF THE SHE-DEMONS: Proserpina.**
✣**QUEEN OF THE STARS:** A title held by the **Virgin Mary.**
✣**QUEEN OF THE UNDERWORLD: Proserpina.**
✣**QUEMEL:** A variation of the name **Camael.**
✣**QUESTHAVEN:** See **Religious Groups.**
✣**QUINCE TREE, ANGEL OF THE: Haniel.**
✣**QU'RAN, ANGELS OF THE:** See **Koran.**

God will put his angels in charge of you to protect you wherever you go.

—Psalms 91:11

✠**Ra'amiel:** The angel of thunder. A variation of the name Ra'amiel is Ra'miel.

✠**Ra'asiel:** The angel of **earthquakes.** A variation of the name Ra'asiel is Rashiel.

✠**Rachmiah:** See **Childbirth.**

✠**Rachmiel:** See **Childbirth.**

✠**Rachsiel:** See **Childbirth.**

✠**Radueriel:** A variation of the name **Radweri'el YHWH.**

✠**Radweriel:** A variation of **Radweri'el YHWH.**

✠**Radweri'el YHWH:** A **recording angel.** He is the heavenly archivist, the angel of the registry and keeper of the Book of Records. He is also angel of poetry, and the angel of muses. From every utterance of his mouth an angel is formed. These angels join the **ministering angels** in singing praises to God. Another name for Radweri'el YHWH is **Vrevoil.** Variations of the name Radweri'el YHWH are Radweriel and Radueriel.

✠**Ragiel:** An angel who stands guard over the palace of **Raquia,** the **Second Heaven.**

✠**Raguel:** A variation of Raguil.

✠**Raguil (God's Friend):** An angel who watches over the behavior of the angels. He was one of the angels who escorted **Enoch** on his tour of

Heaven and **Sheol.** According to the chronicles of Enoch, Raquil is one of the seven **archangels.** He was also assigned by God to guard the **Second Heaven.** In addition, he is listed as one of the angels that the Church of Rome reprobated in A.D. 745. Variations of his name are: **Akrasiel,** Raguel, **Rasuil,** and **Rufael.**

✣RAGUILA: An angel who served as an escort to **Enoch** on his journey to Heaven.

✣RAHAB (VIOLENT TEMPERAMENT): The angel of insolence. He is also the angel of the oceans. According to legend, God destroyed Rahab for attempting to prevent the Hebrews from crossing the **Red Sea** in their escape from **Pharaoh**'s soldiers.

✣RAHAMAEL: The angel of mercy and an angel of love. A variation of Rahamael is Rahmiel.

✣RAHATIEL: The angel of the **constellations.**

✣RAHMIEL: A variation of the name **Rahamael.**

✣RAIN, ANGEL OF: In Judaic lore it is **Matriel.** In Persian lore it is **Tishtrya.**

✣RAINBOW, ANGEL OF THE: See **Angel Crowned with a Rainbow.**

✣RAIOUOTH: An angel from the Testament of **Solomon.**

✣RAKRAKYAH: One of the seventy-eight names of **Metatron.**

✣RAMA: One of the **avatars** of Hindu lore.

✣RAMAL: See **Childbirth.**

✣RAMAMIEL: An angel who presides over the east **wind.**

✣RAME'EL: One of the leaders of the **Watchers** who came to earth to have sexual relations with women. A variation of the name Rame'el is Ram'el.

✣RAM'EL: A variation of **Rame'el.**

✣RAMIAL: One of the **Watchers** who came to the earth to have sexual relations with women.

✣RA'MIEL: A variation of the name **Ra'amiel.**

✣RAMIEL: From the **Book of Raziel,** he is an angel whose name can be found on charms worn by pregnant women. It is believed that the charm will aid them in having a safe and successful delivery. Ramiel is also a variation of the name **Rumael.**

✣RAMPEL: The angel of mountains and deep waters.

✣RAMUEL: See **Childbirth.**

✣RAPHA: The Hebrew word for "healer." The name **Raphael** derives from it and means "shining one who heals."

✣RAPHAEL (SHINING ONE WHO HEALS): One of the seven **archangels.** According to legend, his original name was Labbiel. God changed his name from Labbiel to Raphael when he sided with God on the issue of

creating man. He is charged with healing mankind and the earth. It was Raphael who healed **Abraham** of the pain from being circumcised. He also cured **Jacob** after his hip was disjointed while wrestling with an angel. He is said to have given **Noah** a medical book containing cures for diseases, which legend says was the **Book of Razier.** In the Book of Tobit, Raphael travels under the alias of Azarias with the young **Tobias.** Azarias acts as a guide and protector of Tobias while on the journey. The Book of Raziel lists him as an amulet angel who is summoned at the time of **childbirth.** In his play *The Nativity*, **Longfellow** refers to Raphael as the "angel of the sun." He is said to be especially concerned about those who make religious pilgrimages for God. TITLES. Raphael holds many titles including the Angel of Love, Chief of the Guardian Angels, Ruler of the Sun, the Angel of Heat, the Guide of **Sheol,** Prince of the **Virtues,** the Angel of Science and Knowledge, Guardian of the **Tree of Life,** the Angel of **Sunday,** the Angel of Compassion, the Angel of Force, the Angel of the Sun, the Angel of the **Melon Bush,** the Angel of Baptismal Water, and the Angel of **Wednesday.** He is represented by the serpent, which is a symbol of **healing.** Other symbols for him include a vial of balm and an arrow. He is represented by the **colors** orange and light blue.

✣**RAPHAEL SANTI:** Major Italian **Renaissance** painter (1483–1520) who featured angels in his art. Some of his most famous paintings including angels are *Saint Michael Victorious*; *Triumph of Galatea*; *Sistine Madonna*; *Expulsion of Heliodorus from the Temple*; *Coronation of the Virgin*; *Virgin and Child with Saint Raphael and Saint Michael*; *Vision of Ezekiel*; and the frescoes of the Vatican.

✣**RAPITHWIN:** In Persian mythology he is the angel of the noon-day heat, and the months of summer. When the demon of **winter** comes, Rapithwin goes beneath the earth and warms the subterranean waters, to prevent the vegetation from dying. In Zoroastrianism, **Ahura Mazda** created the world at noon, and at the end of the world's history, the dead will be resurrected at noon. Because of this, Rapithwin is considered the angel of restoration.

✣**RAQUIA, ANGEL OF:** Raquia is the name of the **Second Heaven. Barakiel** is the ruling prince.

✣**RAQUIEL:** An angel who oversees the west **wind.**

✣**RARIDERIS:** An angel whose name can be found in the Testament of **Solomon.**

✣**RASH:** A variation of the name **Rashnu.**

✣**RASHIEL:** A variation of the name Ra'asiel, the angel of **earthquakes.**

✣**RASHIN:** A variation of the name **Rashnu.**

✣**RASHNU:** The angel of **justice** in Zoroastrianism. He weighs the deeds of the souls of humankind at their death. Variations of the name Rashnu are Rash, Rashin, and Rast.
✣**RAST:** A variation of the name **Rashnu.**
✣**RASUIL:** A variation of the name Raguil.
✣**RATHANAEL:** An angel from the Testament of **Solomon.** He is able to thwart the female demon Enepsigos, who changes form.
✣**RATZIEL:** A variation of the name **Raziel.**
✣**RAUM:** A variation of the name **Raym.**
✣**RAYM:** A fallen angel from the order of angels called the **Thrones.** He later became a chief demon of hell. He has a hatred for cities and goes about demolishing them with the thirty legions that he commands. He has been spotted among the ruins of desolated cities, in the form of a crow. A variation of the name Raym is Raum.
✣**RAZIEL:** An **archangel.** He holds many titles including Angel of the Secret Regions, Angel of Supreme Mysteries, Chief of the **Erelim,** and the Angel of Originality. He is also one of the ruling princes of the order of angels called **Thrones.** He is author of the famous **Book of Raziel,** which had cures for diseases and other information useful to mankind. It contained secrets to the mysteries of the universe, and fifteen hundred keys to the answers to these mysteries. **Noah** is said to have received information on how to build the Ark from it. In Heaven, Raziel spreads his wings over the **Hayyoth** so that their fiery breath does not incinerate the attending angels around God's throne. In early records he is called Jeremiel, which means "God's mercy." As Jeremiel he presided over the souls awaiting the **resurrection.** A variation of the name Raziel is Ratziel. Other names that Raziel is called by are Gallizur and Saraguil.
✣**RAZRAZYAH:** One of the seventy-eight names of **Metatron.**
✣**RECORDING ANGEL(S):** The famous American poet **Henry Wadsworth Longfellow** once wrote, "There are two angels that attend unseen each one of us, and in great books record our good and evil deeds." These angels are known as recording angels. They are the angels who write down both the good and wicked deeds of humans. In Judaism and Christianity, the recording angel is **Radweriel.** In Babylonian lore it was **Nabu.** In Muslim lore it is Moakibat. In Islam the **archangels** also act as recording angels.
✣**RECTORES MUNDORUM:** Divine spirits in **Chaldean** beliefs.
✣**RED, ANGEL OF:** The **color** red represents **Sammael.** Red is also the color of martyred saints.
✣**RED DRAGON:** A phrase used in some translations of the Bible when referring to **Satan** the Devil. The phrase is taken from Revelation

12:3–4. The *Good News Bible* states, "Another mysterious sight appeared in the sky. There was a huge red dragon with seven heads and ten horns and a crown on each of his heads. With his tail he dragged a third of the stars out of the sky and threw them down to the earth."

✣**RED PLANET, ANGEL OF THE: Sammael.**

✣**RED SEA, ANGEL OF THE:** In the Bible, God parted the Red Sea so the Hebrews could cross as they fled **Pharaoh**'s soldiers. According to legend, the angel **Rahab** was destroyed for attempting to prevent the Hebrews from crossing the Red Sea. **Abezi,** a fallen angel who hates the Hebrews, is also a demon of the Red Sea.

✣**REESE, DELLA:** The costar of the 1995 television show *Touched by an Angel.* In the show Reese plays a wise heavenly messenger who brings the angel (played by Roma Downey) assignments from Heaven.

✣**REGENT OF GOD:** A title held by **Satan** the Devil.

✣**REGENT OF THE SUN:** The archangel **Uriel.**

✣**REGENTS:** An order of angels found in **John Milton**'s poem *Paradise Regained.*

✣**REINER, CARL:** In 1976, Carl Reiner starred in *Good Heavens,* a situation comedy that featured an angel as its hero. Reiner played the angel, who would grant the wishes of the guest stars on the show. The show ran one season.

✣**REIVTIP:** An angel who works closely with the angel **Alimon** to prevent individuals from being harmed by **weapons** of war.

✣**REKBIEL:** A ruling angel of the **Ophanim.**

✣**RELATIONSHIPS, ANGEL OF: Camael.**

✣**RELIGION(S), ANGELS OF:** The order of angels called **Principalities** are in charge of protecting all of the great religions of the earth.

✣**RELIGIONS:** Angels play an important role in all of the world's great religions. In **Judaism,** angels guided **Abraham** and helped lead the Hebrews into the promised land. In **Christianity,** the archangel **Gabriel** announces to **Mary** that she will bear a son and will name him **Jesus.** Angels also rolled away the stone from the tomb of Christ and escorted him to Heaven. In **Islam,** angels are said to be present in the mosques recording the prayers of the righteous. The archangel **Jibril** appeared to **Muhammad** and dictated the **Koran** to him. Angels took Muhammad on a tour of Paradise. The polytheistic religions of the ancient world also had various winged beings and messengers among their pantheons. Eastern religions had angels among their beliefs as well. The various religions in which angels and angel-type deities can be found include **Buddhism,** Christianity, **Hinduism,** Islam, Judaism, **Manichaeism,** Shintoism and **Zoroastrianism.** The following cultures all included

angels in their religious beliefs: the Arabs, **Aryans, Babylon**ians, **Chaldeans, Chinese,** Germans, Greeks, **Norsemen, Persians,** Romans and the Russians. See **Rome, Greece.**

✤**RELIGIOUS GROUPS:** Popular religious groups around the nation that focus on angels include *Angel Walk*, a nondenominational religious-metaphysical center, P.O. Box 1027, Riverton, WY 82501; *Opus Sanctorum Angelorum*, a Catholic organization, Marian Center, 134 Golden Gate Avenue, San Francisco, CA 94102; *Philangeli* (Friends of the Angels), a Catholic organization, 1115 E. Euclid Street, Arlington Heights, IL 60004; *Questhaven*, sponsors religious retreats and workshops that concentrate on angels, P.O. Box 20560, Escondido, CA 92029.

✤**RELIGIOUS MUSIC, MUSE OF:** In Greek mythology, the muse named Polyhymnia inspired men to write sacred and religious music.

✤**REMBRANDT HARMENSZOON VAN RIJN:** A major Dutch painter (1606–1669) considered one of Europe's greatest artists. He featured angels in many of his works. Some of his most famous paintings featuring angels include *The Angel and the Prophet Balaam; The Sacrifice of Isaac; The Angel Departing from the Family of Tobias; Presentation in the Temple; Jacob Wrestling with the Angel;* and *The Angel Appearing to the Shepherds* (etching).

✤**REMIEL:** A variation of the name **Jeremiel** and **Raziel.**

✤**RENAISSANCE:** The great revival of art, literature, and learning that took place in Europe during the fourteenth, fifteenth, and sixteenth centuries. During the Renaissance, angels in art flourished. They were portrayed as glorious beings and the embodiment of divine light. The depiction of angels with wings became popular, as did angels with **aureoles.** Artists began painting chubby little babies known as **Cherubs.** They also depicted angels playing musical instruments, such as **trumpets, harps,** cymbals, flutes, and violas, to symbolize the angels praising God.

✤**REORGANIZATION ANGELS: Angels** that assist individuals in making needed changes in their lives.

✤**REPENTANCE, ANGEL OF:** The archangel **Uriel.**

✤**REPLACEMENTS:** In Islam, seventy angels secretly oversee the administration of the world. They are selected by God, and their true identities are known only to God himself. At the death of one of these angels, God secretly selects another angel to replace him. The Islamic word for the **Replacements** is the Abdals.

✤**REPORTING ANGELS:** Angels who report to God the actions and conduct of humans on earth. The Karoz are reporting angels in Judaism. In

Islam, the reporting angels sit in the mosques listening to the prayers of men.

✠**Reprobated Angels:** In 745 C.E. the Church of Rome reprobated seven angels. They are **Inias, Uriel, Raguel,** Saboac, Semibel, Tubuel, and Tubuas.

✠**Requel:** A ruling prince over the order of angels called **Principalities.**

✠**Requiel:** One of twenty-eight angels who preside over the **lunar mansions.**

✠**Rescuers:** Guardian angels often appear at a moment's notice to rescue their charges from harm. They appear sometimes in human form, sometimes in the form of an animal, and sometimes as a voice or a vision. Many people have relayed experiences of being rescued by invisible hands, or through a dream that they had before the danger occurred.

✠**Restoration, Angel of: Rapithwin,** an angel of Zoroastrian lore.

✠**Resurrection, Angel of the:** The archangel **Raziel. Raziel** presides over the souls who are awaiting the resurrection. **Gabriel** also is called the angel of the resurrection. At one time **Jeremiel** presided over the souls awaiting resurrection. In the Book of Matthew 22:30, Jesus compared the resurrected ones to the angels. He said, "For when the dead rise to life, they will be like the angels in Heaven and will not marry."

✠**Resurrection of Jesus:** On the third day after the crucifixion of **Jesus,** two women by the name of Mary outside the sepulchre of Jesus witnessed an angel descending from Heaven. He had come to inform Jesus' followers that Jesus had been resurrected (Matthew 28:1–7). The Bible states, "After the Sabbath, as Sunday morning was dawning, Mary Magdalene and the other Mary went to look at the tomb. Suddenly there was a violent earthquake; an angel of the Lord came down from heaven, rolled the stone away, and sat on it. His appearance was like lightning, and his clothes were white as snow. The angel spoke to the women. 'You must not be afraid. I know you are looking for Jesus, who was crucified. He is not here; he has been raised, just as he said. Come here and see the place where he was lying. Go quickly now, and tell his disciples, he has been raised from death, and now he is going to Galilee ahead of you; there you will see him! Remember what I have told you.' "

✠**Retribution, Angels of:** Twelve angels who mete out **punishment** to persons who sin against God. Only six are known: **Gabriel, Michael, Nathanel, Raphael, Uriel,** and **Satan** (before his fall from an act of rebellion).

✠**Retsutsiel:** An angel who stands guard over the palace of Sehaqim, the **Third Heaven.**

✣**REVELATION, ANGEL OF:** The archangel **Gabriel.** Gabriel brought a revelation of Islam to the prophet **Muhammad.**

✣**REVELATION, ANGELS OF:** Revelation is the twenty-seventh and last book of the Bible's New Testament. It was written circa A.D. 95 on Patmos by the apostle **John.** The Book of Revelation is a prophetic work given to John from God through an angel. Revelation tells of the great **war in Heaven** in which the archangel **Michael** and his army of angels battled against **Satan** and his demons. In the end Michael and the angels cast Satan and the demons out of Heaven and down to the earth (Revelation 12:7–10). The angels play important roles in the prophetic events outlined in Revelation. Primary angels include the Angels of the **Seven Trumpets.** As each of the seven angels sounds his **trumpet,** an apocalyptic event takes place on the earth (8:2, 6–13; 9:1–21; 11:15–19). There are the Angels of the **Seven Plagues** (15). The angels carry these plagues in **vials** (16:1). At God's command, each angel pours out the contents of these vials upon the earth. Other angels include the angels of the four winds (7:1); the **angel crowned with a rainbow** (10:1); the angel who carries the **little scroll** (10:8–10); the angel of the **Bottomless pit** (9:1, 11; 20:1); the angels of the **Euphrates River** (9:13–15); the Angel of the **gospel** (14:6); the angel who announces the fall of **Babylon the Great** (14:8); and the angel of the **harvest** (14:14–20). According to angel lore, the **Pistis-Sophia** is the **Bride of Christ** mentioned in Revelation 21:9 where it says, "Come, and I will show you the Bride, the wife of the Lamb." (Note: For a complete list of references to angels found in Revelation, see "Appendix 1: Biblical References to Angels.")

✣**REVENGE, ANGELS OF:** Angels who exact **punishment** on the wicked for God. They include **Gabriel, Michael, Nathanel, Raphael, Uriel,** and **Satan** (before his fall from an act of rebellion).

✣**RHAMIEL:** The name given to **Saint Francis of Assisi** when he was transformed into an angel in Heaven.

✣**RHYX ACHONEOTH:** The name of a demon listed in the Testament of **Solomon.**

✣**RHYX AKTONME:** A demon who causes pain in the ribs. He is listed in the Testament of **Solomon.**

✣**RHYX ALATH:** According to the Testament of **Solomon,** Rhyx Alath is a demon who causes the croup in infants.

✣**RHYX ALEURETH:** A demon whose name is found in the Testament of **Solomon.**

✣**RHYX ANATRETH:** A demon listed in the Testament of **Solomon.** He causes pain in the bowels of humans.

✠**Rhyx Anoster:** A demon listed in the Testament of **Solomon.** He causes hysteria and also pains in the bladder.
✠**Rhyx Audameoth:** A demon listed in the Testament of **Solomon.** He causes heart pain.
✠**Rhyx Autoth:** A demon listed in the Testament of **Solomon.** He causes jealousy and arguments between lovers.
✠**Rhyx Axesbuth:** A demon listed in the Testament of **Solomon.** He causes hemorrhoids and diarrhea.
✠**Rhyx Hapax:** A demon listed in the Testament of **Solomon.** He causes **insomnia.**
✠**Rhyx Ichthuon:** A demon listed in the Testament of **Solomon.** He causes pain in the tendons.
✠**Rhyx Manthado:** A demon listed in the Testament of **Solomon.** He causes pain in the kidneys.
✠**Rhyx Mianeth:** A demon listed in the Testament of **Solomon.** He destroys houses and causes pains all over the body.
✠**Rhyx Nathotho:** A demon listed in the Testament of **Solomon.**
✠**Rhyx Phtheneoth:** A demon listed in the Testament of **Solomon.** He casts the **evil eye** on all men.
✠**Rhyx Physikoreth:** A demon listed in the Testament of **Solomon.** He causes long-term illness.
✠**Rhyx the Enautha:** A demon listed in the Testament of **Solomon.** He alters hearts.
✠**Rigal:** See **Childbirth.**
✠**Righteousness, Angel of:** The archangel **Michael.**
✠**Rikbi'el:** A shortened version of **Rikbiel YHWH.**
✠**Rikbiel:** A shortened version of **Rikbiel YHWH.**
✠**Rikbiel YHWH:** One of the chief angels of Heaven, from the **Cherubim** class. He presides over the order of angels called **Wheels.** Shortened versions of the name Rikbiel YHWH are Rikbi'el and Rikbiel.
✠**Rilke, Rainer Maria:** A notable German poet (1875–1926) who featured angels in his work. In his poem ***Duino Elegies*** (1923), angels represented a state of consciousness that surpassed the need for a physical existence, but found self-fulfillment in the invisible world. In this poem Rilke wrote, "Who if I cried out, would hear me among the angels' hierarchies? And even if one of them pressed me suddenly against his heart: I would be consumed in that overwhelming existence."
✠**Rimmon (To Roar):** A fallen **archangel** who became a demon of Hell. As an archangel he was the ruler of storms known throughout many different cultures. He was worshiped as an Aramaean god in Damascus; he was a deity in Syria; the god of thunder and lightning to the

Semites; a god called Barku in Assyria; a god named Tessub to the Kassites; and the god of storms in Babylon.

✣**RISNUCH:** The angel who presides over agriculture and farming.

✣**RISWAN:** An angel from Muslim lore. He guards the keys to the earthly paradise.

✣**RITUAL ANGELS:** Angels who assist humans with prayer time and other sacred periods established to build on spiritual pursuits. They are also called ceremonial angels.

✣**RIVER OF FIRE:** According to the Book of Enoch, the **ministering angels** all bathe in the river of fire.

✣**RIVERS, ANGEL OF:** In Persian mythology Dara is the angel of rivers.

✣**RIZOEL:** An angel from the Testament of **Solomon.**

✣**ROCK OF GOD:** The angel **Turiel** is also referred to as the Rock of God.

✣**ROD OF GOD:** The meaning of the name Chitriel. Chitriel is an angel of **punishment.**

✣**ROFOCALE:** A fallen angel. He is the Prime Minister of Hell and oversees all of the material wealth of mankind.

✣**ROMAN CATHOLIC CHURCH, ANGEL OF THE:** The archangel **Michael.**

✣**ROME:** Angelic-type deities can be found amongst the **gods and goddesses** of Rome. Two were **archetypal angels** for the monotheistic religions that came later. There was the winged god **Mercury,** who carried messages between Heaven and earth for Jupiter (the Supreme Being), and **Cupid,** the winged **god of love.** Romans also held the belief that a guardian spirit was assigned to each person at birth. This spirit was thought to protect the individual from harm. **Proserpina,** one of Christianity's most notorious she-demons, was once a goddess of Rome. Romans also believed that each household had a **lare** (guardian spirit) watching over the family. The lare was believed to be the spirit of the family's founder. The lare was credited as the source of the family's creativity and was considered a part of their everyday life. Centuries later Rome converted to Christianity and adopted the Christian beliefs in angels. In 745 C.E. the Church of Rome reprobated seven angels: **Inias,** the archangel **Uriel, Raguel,** Saboac, Tubuel, Tubuas, and Semibel. The guardian angel of Rome is **Sammael.**

✣**ROOTS, ANGELS OF:** The angel **Agniel** taught humans to use roots for magical purposes. In addition, **Amasras** brought the knowledge of the various uses of roots to mankind. This knowledge was forbidden to mortal man and was part of the reason these two angels fell from God's favor.

✣**ROSA OF VITERBO:** See **Saint Rosa of Viterbo.**

✣**ROSE RED, ANGEL OF:** Rose red is the color that represents the archangel **Michael.**

✠**Rosicrucian(s), Angels of the:** The Rosicrucians were a group of people from the seventeenth and eighteenth centuries who followed the esoteric teachings of Rosenkruetz. In Rosicrucian writings, angels were described as being like suns with an aura of brilliant energy, giving off streamers of power.

✠**Royal Blue, Angel of:** Royal blue is the **color** that represents the angel **Sachiel.**

✠**Rsassiel:** See **Childbirth.**

✠**Ruah Pisqonit:** One of the seventy-eight names of **Metatron.**

✠**Ruax:** A demon who takes pleasure in causing headaches in humans.

✠**Rudolph Steiner:** See **Steiner, Rudolph.**

✠**Rufael:** A variation of the name **Raguil.**

✠**Ruhiel:** The angel of the **wind.**

✠**Ruler of Evil Spirits:** A title held by the demon **Mastema.**

✠**Ruler of Fire: Adramalec.** He is called the **ruler of fire** because of his association with fire sacrifices.

✠**Ruler of Sheol: Beliar.**

✠**Ruler of the Demons: Beelzebub.** Beelzebub, who is sometimes equated with **Satan,** was referred to as the ruler of the demons three times in the Bible's New Testament. Matthew 12:24 says, "But when the Pharisees heard it, they said, 'It is only by Beelzebub, the ruler of the demons, that this fellow casts out the demons.' " Mark 3:22 says, "And the scribes who came down from Jerusalem said, 'He has Beelzebub, and by the ruler of the demons he casts out demons.' " Luke 11:15 states, "But some of them said, 'He casts out demons by Beelzebub, the ruler of the demons.' " (Note: In some translations Beelzebub is Beelzeboul.)

✠**Ruler of the Sun:** A title held by the archangel **Raphael.**

✠**Rulers:** An order of angels found in the hierarchy of angels conceived by **Saint John of Damascus.**

✠**Rumael:** One of five angels of **judgment** who lead the souls of man to the judgment of God, at the end of the world. A variation of the name Rumael is Ramiel.

✠**Rum'el:** One of the angels who brought the secret knowledge of Heaven to earth.

✠**Rumial:** An angel who stands guard over the palace of Makon, the **Sixth Heaven.**

✠**Rumiel:** See **Childbirth.**

✠**Rumyal:** One of the angels who went against God's wishes and brought the secret knowledge of Heaven to humans.

✠**Rune Stones, Angel of: Eistibus.**

✠**Ruyail:** An angel summoned in Arabic exorcism ceremonies.

Make friends with the angels.

—Saint Augustine

✠**Sabael:** An angel from the Testament of **Solomon.** He is the only angel able to overpower the demon Sphendonael, who causes tetanic recurvation (a disease that causes the body to draw back and stiffen).

✠**Sabaoth:** One of the seven **Archons** of gnosticism.

✠**Sabbath:** An high-ranking angel of Judaic lore. Other angels pay tribute to him as he sits upon his lofty throne. He is also the angel of the Sabbath.

✠**Sabbath, Angel of the: Sabbath.**

✠**Saboac:** One of seven angels that the Church of Rome reprobated in 745 c.e.

✠**Sabrael:** An angel listed as one of the seven **archangels** in the Testament of **Solomon.**

✠**Sabriel:** An angel who stands guard over the palace of Wilon, the **First Heaven.**

✠**Sabsebibyah:** One of the seventy-eight names of **Metatron.**

✠**Sachiel:** In **Essene** beliefs Sachiel was the angel of water. He is also one of the angels of the hours of the day and night.

✠**Sachiel-Meleck:** An angel who protects priests.

✠**Sachluph:** The angel who oversees **plants.**

✣**Sacred Music, Muse of:** In Greek mythology, Polyhymnia inspired men to write sacred and religious music.

✣**Sacrifice of Isaac, Angel of the:** As a test of faith, God commanded **Abraham** to offer his son, **Isaac,** as a sacrifice. Obediently, Abraham took Isaac to the designated spot, built an altar, bound him, and placed him on the altar. When he picked up the knife to slay him, an angel of the Lord called to him from Heaven saying, "Abraham, Abraham, do not hurt the boy or do anything to him. Now I know that you honor and obey God, because you have not kept back your only son from him" (Genesis 22:12). Abraham looked up and saw a ram caught in a thicket by its horns. He then took the ram and offered it as a sacrifice instead of his son.

✣**Sagittarius, Angel of: Adnachiel.** Ayil and Sizajasel are also angels of Sagittarius.

✣**Sahaqi'el:** The ruling prince of the **Fourth Heaven** (Zebul).

✣**Sahaquiel:** The angel of the **sky.**

✣**Sahriel:** An angel who stands guard over the palace of Raquia, the **Second Heaven.**

✣**Sahsahyah:** One of the seventy-eight names of **Metatron.**

✣**Saint(s):** According to the *American Heritage Dictionary*, a saint is "a person officially recognized by canonization, as being entitled to public veneration and capable of interceding for people on earth." In Heaven they are semi-angelic beings who minister to God and mediate between God and humans on earth. The **Virgin Mary** (an angel of the class of **Virtues**) is the chief saint. However, angels are also counted as saints. Saint **Michael** (the archangel **Michael**) is one of the most popular. Throughout history many saints, while still on earth, have communicated with angels. Many received visitations from angels regularly. Some of the most famous accounts are found among the Italian saints. **Saint Agnes of Montepulciano** communicated with angels throughout her life. She was even given Communion from angels so that her discussions with God would not be interrupted. An angel regularly visited **Saint Claire of Montefalco** at night, allowing her to listen to heavenly music. **Saint Frances of Rome** was regularly visited by her guardian angels. An angel often appeared to **Saint Rosa of Viterbo** to bring her predictions of the future. **Saint Francis of Assisi** received the stigmata from an angel. **Saint Catherine of Siena** entered public life after receiving a vision of angels. According to the Book of Revelation 8:3, the prayers of the saints are offered to God on a **golden altar**: "An angel with a golden censer came and stood at the altar; he was given a great quantity of incense to

offer with the prayers of all the Saints on the golden altar that is before the throne."

✠**SAINT AGNES OF MONTEPULCIANO:** An Italian saint (1268–1317). Born in Gracchiano Vecchio, Tuscany, she entered the convent at Montepulciano when she was just nine years old. She became famous for her visions and her performance of miracles. Throughout her life she was visited by angels. She is said to have been given Communion from angels at least ten times in order to avoid having to interrupt her discussions with God. At troublesome points in her life, she was comforted by these visions of angels. In one vision she reportedly held the baby Jesus in her arms. In another vision the angels instructed her to build a monastery, and she complied. She died in the convent at Montepulciano. She was canonized in 1726.

✠**SAINT AMBROSE:** Bishop of Milan, and Doctor of the Church (340?–397). He authored many theological works including *Apologia Prophet David, 5*, in which he ranked the **orders of angels** as follows: (1) **Seraphim,** (2) **Cherubim,** (3) **Dominations** (4) **Thrones,** (5) **Principalities,** (6) **Powers,** (7) **Virtues,** (8) **Archangels,** (9) **Angels.**

✠**SAINT ANGELA OF FOLIGNO:** An Italian medieval mystic (c. 1248–1309) who frequently had visions of angels. Born in Foligno, Italy, she married a well-to-do man and had several children. In 1285 she was converted to Christianity after receiving a vision. Up to that point she had led a superficial life. The vision changed her entire life. After confessing her sins, she dedicated her life to God. She gave away all of her worldly possessions after her husband died and devoted herself to living a purely spiritual life. She often had vivid visions of the Passion and death of Jesus Christ. When she would see him, he was accompanied by angels.

✠**SAINT ATHANASIUS:** Patriarch of Alexandria, Doctor of the Church (c. 293–373). In 360 he authored the book *The Life of Anthony*, about a hermit named Anthony. It was designed to instruct monks on how to resist temptation and how to protect themselves against Satan and the demons.

✠**SAINT AUGUSTINE:** Doctor of the Church, bishop of Hippo (354–430). Saint Augustine believed that the angels were created simultaneously with the creation of Heaven and earth. He also believed that the angels bred like flies. He once wrote, "Every visible thing in this world is put in the charge of an angel." In defining the role of the angels, Saint Augustine wrote, "The name Angel refers to their office, not their nature. You ask the name of this nature, it is spirit; you ask its office, it is that of an Angel, which is a messenger."

✠**SAINT BONAVENTURE:** Italian scholastic theologian, known as the

Seraphic Doctor (c. 1217–1274). Bonaventure wrote theological doctrines on the angels, the spiritual world, and Heaven. He believed that angels, although belonging to the same species, were each different. He held that even though angels are spiritual in nature, they are still in need of sustenance from God. He believed that angels, just as humans, are subject to change.

✣**SAINT CATHERINE OF SIENA:** Italian Dominican mystic and diplomat (1347–1380). Saint Catherine entered public life after receiving a vision. Her love for God and humanity was so great that she desired to become "an earthly angel" to help those in need. At thirty-three she died from anorexia and malnutrition because she ate only Communion wafers. According to **Joan of Arc,** Saint Catherine was one of the angels who encouraged her to help the Dauphin.

✣**SAINT CLAIRE OF MONTEFALCO:** An Italian saint (c. 1268–1308) known as Sister Claire of the Cross because of her love of the crucified Christ. She was said to have been beautiful and from a wealthy family. However, because of her love of God, she chose to become a nun. She regularly received visions of angels, who appeared to her as youths. The angels appeared to her often accompanying Jesus in visions. They appeared to her in visions of the nativity, the crucifixion, and the **resurrection** of Christ. It is said that Jesus gave her Communion privately in her room, and when he came to do so, he was escorted by angels. An angel would come and visit Claire and her sister Joan (also a nun) at night, allowing them to listen to the music of Heaven. Nuns were said to have witnessed her room becoming illuminated when the angels appeared. She was canonized in 1881.

✣*SAINT DOMINIC:* The name of a famous painting featuring angels by Florentine painter **Fra Angelico.** Today the painting hangs in the Louvre.

✣**SAINT FRANCES OF ROME:** An Italian saint (1384–1440). Throughout her life Saint Frances of Rome experienced many visions and ecstasies that included angels. Angels are said to have accompanied her throughout her life. She saw her first guardian angel when he saved the lives of her and her sister-in-law Vannozza, when they fell into the Tiber River. She described him as having shining eyes, long hair, and wearing a white tunic. He stayed with her for twenty-three years. Afterward, a second guardian appeared to her. She believed him to be from a higher order of angels. He stayed with her until her death. Visible only to her, he sometimes appeared spinning a thread of gold. The thread represented her life. As her life neared its end, she could see the angel spinning faster, until finally, her life ended. She was canonized in 1608.

✠**SAINT FRANCIS DE SALES:** French Roman Catholic preacher (1567–1622), Doctor of the Church, key figure in the Catholic Reformation in France. About angels de Sales once said, "Make yourself familiar with angels, and behold them frequently in spirit; for, without being seen, they are present with you."

✠**SAINT FRANCIS OF ASSISI:** Roman Catholic saint (1182–1226), founder of the Franciscan order, patron saint of Italy. In 1224, Saint Francis of Assisi received the stigmata by an angel while meditating on Mount Verna. As he was meditating, he saw a **Seraph** swiftly descending from Heaven. The Seraph had six fiery wings. An image of a crucified man appeared between the wings. Two of the wings came from the angel's head, two were used for flying, and two covered the body of the angel. Saint Francis grieved at the sight of the crucified man. As he watched, wounds opened in Saint Francis's hands, feet, and chest. The wounds looked as though they had been caused by nails. Saint Francis also had other experiences with angels. Once as he lay ill in bed, the angels comforted him by appearing to him and playing music. Legend has it that after he died, he was transformed into an angel of mercy and renamed Rhamiel.

✠**SAINT GABRIEL:** See **Gabriel.**

✠**SAINT GREGORY NAZIANZEN:** Cappadocian theologian (c. 330–390), Doctor of the Church, one of the Four Fathers of the Greek Church. According to *Compton's Living Encyclopedia*, Saint Gregory's writings "contain the best statement of doctrine of Trinity in Greek Orthodox theology." It also calls him "a graceful and powerful expounder." About angels he once said, "The angel is then called spirit and fire: spirit, as being a creature of the intellectual sphere; fire, as being of a purifying nature; for I know that the same names belong to the first nature. But, relatively to us at least, we must reckon the angelic nature incorporeal, or at any rate as nearly so as possible."

✠**SAINT GREGORY THE GREAT:** Saint Gregory the Great (c. 540–604) was pope from 590 to 604. He had visions of the archangel **Michael.** In one famous account, during a scourge of Rome he saw Michael descending on top of the monument of the Emperor Hadrian. He interpreted the vision to mean that the scourge would cease. Because of this he named the monument the Castel Sant'Angelo. In addition, he authored many theological works, including *Homilia*, in which he ranked the **orders of angels** as follows: (1) **Seraphim,** (2) **Cherubim,** (3) **Thrones,** (4) **Dominations,** (5) **Principalities,** (6) **Powers,** (7) **Virtues,** (8) **Archangels,** (9) **Angels.**

✠**SAINT JEROME:** Christian scholar, Father of the Church, and Doctor of

the Church (c. 347–420?). Saint Jerome ranked the **orders of angels** as follows: (1) **Seraphim,** (2) **Cherubim,** (3) **Powers,** (4) **Dominions,** (5) **Thrones,** (6) **Archangels,** (7) **Angels.**

✠**Saint John of Damascus:** Syrian theologian (c. 675–c. 749), Doctor of the Church, Father of the Church. In his writing *De Fide Orthodoxa*, Saint John ranked the **orders of angels** as follows: (1) **Seraphim,** (2) **Cherubim,** (3) **Thrones,** (4) **Dominions,** (5) **Powers,** (6) Authorities, (7) **Rulers,** (8) **Archangels,** (9) **Angels.**

✠**Saint Michael:** See **Michael.**

✠**Saint Patrick:** Christian missionary, the Apostle of Ireland (c. 385–461). An angel named Victorius is said to have visited Saint Patrick once a week to converse. The angel asked Saint Patrick to go to Ireland and convert the pagans to Christianity. Saint Patrick listened to the angel and went to Ireland, where he made many converts. Says the *Concise Columbia Encyclopedia*, "By his death, Ireland was Christianized."

✠**Saint Paul:** See **Paul.**

✠**Saint Raphael:** See **Raphael.**

✠**Saint Rosa of Viterbo:** An Italian saint (1234–1252). She had a vision of the **Virgin Mary** when she was just eight years old. At the age of twelve she started preaching in the streets. Throughout her life, an angel appeared to her bringing predictions of future events. She died at the age of seventeen. She was canonized in 1457.

✠**Saint Teresa of Avila:** Spanish Carmelite nun (1515–1582), Doctor of the Church, and one of the great mystics. She was a leading figure in the Catholic Reformation. In 1562 she founded, at Avila, the convent of the Discalced Carmelites. In 1555 she began having visions and hearing voices. This greatly disturbed her. However, in 1557 she began seeing Saint Peter of Alcántara for spiritual advice and guidance. Saint Peter convinced her that the voices she heard were from the angels and were authentic. Afterward, she was visited regularly by the angels.

✠**Saint Thomas Aquinas:** Italian philosopher (1225–1274), theologian, and Doctor of the Church. He was called the Angelic Doctor because of his discourses on angels. He authored the *Summa Theologica*, considered one of the foundational texts on the hierarchy of angels. Aquinas believed that the angels were necessary to fill the gap between God and mankind. He held that the angels were pure intellect, neither male nor female, but able to assume either form. He taught that both humans and angels have their places in the universe, that both have a duty in exemplifying God's glory. He contended that angels knew everything, except those decisions that depended on human choice, and

knowledge held only by God. According to Aquinas, countless numbers of angels exist, and they are immortal.

✣SAKNIEL: An angel who safeguards the west **wind.**

✣SAKRIEL: An angel who stands guard over the palace of Raquia, the **Second Heaven.**

✣SALAMANDERS: **Elemental** spirits who rule fire. They manifest in the form of a lizard. The ruler of the salamanders is **Michael.**

✣SALBABIEL: An angel who aids individuals in obtaining the love of a desired one. His name can be found written on Aramaic **love charms.**

✣SALGIEL: A variation of the name **Shalgiel.**

✣SALMAEL: A **fallen angel** who has a strong hatred for the Hebrews.

✣SALSALYAH: One of the seventy-eight names of **Metatron.**

✣SALT, ANGELS OF: In ceremonial magic the angel Aboezra is considered a holy angel. He is invoked to consecrate **salt.** The angel Existon is also invoked in the blessing of salt.

✣SAMAEL: A variation of the name **Sammael.**

✣SAMANDIRIEL: The angel of fertility in Mandaean mythology.

✣SAMCHIA: See **Childbirth.**

✣SAMCHIEL: See **Childbirth.**

✣SAMEVEEL: A **fallen angel.**

✣SAMIEL: One of the five angels of **judgment.** He leads the souls of men to stand before the judgment of God.

✣SAMKI'EL: An angel of **destruction.** He is also responsible for escorting the souls of the wicked from Heaven to **Sheol.**

✣SAMMAEL: An angel from the **Seraphim** class who is considered both good and evil. In 3 Enoch, **Metatron** calls him the "greatest of all the princes of the kingdoms in Heaven." It was Sammael whom God sent to retrieve **Moses'** soul when he died. He is also said to be the angel who wrestled with **Jacob** at Peniel. As a good angel, he is responsible for strengthening the weak. He is also the ruler of the **Fifth Heaven,** the Ruler of Mars, and Angel of the Kermes Oak tree. As a dark angel he enjoys making the strong weak. In *The Sayings of Rabbi Elieze*, he is the serpent who tricked **Eve** in the **Garden of Eden.** He then seduced her and impregnated her with her firstborn son, Cain. In 3 Baruch he is the angel who planted the **vine.** In one legend he records the misdeeds of Israel so they can be accused before God. The Sumerians called him the **Bright and Poisonous One.** In the **Cabala,** he is one of the **Unholy Sefiroth.** In rabbinical lore, he is the Angel of Death. He is sometimes equated with **Satan.** Variations of the name **Sammael** are Samael and Samuel.

✠**SAMOILA:** An angel assigned by God to escort **Enoch** on his journey to Heaven. A variation of the name Samoila is Semeila.

✠**SAMSON:** An Israelite hero whose birth was foretold by an angel. In the Book of Judges, Samson's birth was foretold by an angel of the Lord who first appeared to Samson's mother. He told her that she would become pregnant and give birth to a son. He instructed her not to drink any alcohol and not to eat unclean foods. He told her never to cut the child's hair, and that the boy would be "dedicated to God as a Nazirite." He also told her that her son would deliver the Hebrews from the Philistines. Worried about what she had seen and been told by the angel, she told her husband, **Manoah.** Manoah prayed to God, and later the angel reappeared to Manoah and his wife together, bringing the same message that he had delivered earlier. When Manoah asked the angel what his name was, the angel said that it was "unknowable." Judges (13:1–18)

✠**SAMUEL:** A variation of the name **Sammael.**

✠**SANASEL:** In Mandaean beliefs, the angel Sanasel stood at the entrance to Heaven and offered up prayers for souls.

✠**SANCTIFICATION, ANGELS OF:** The equivalent of the angels of the **presence.**

✠**SANCTITY, ANGEL OF: ANANCHEL.**

✠**SANDALPHON:** A variation of the name **Sandolphon.**

✠**SANDOLFON:** A variation of the name **Sandolphon.**

✠**SANDOLPHON:** According to lore, Sandolphon was once the prophet **Elijah,** who is said to have been turned into this great angelic prince in Heaven. He is also the twin brother of **Metatron,** the King of Angels. He is the angel of **tears** and is said to be particularly concerned about the welfare of mankind. In Judaic lore he is one of the **Sarim. Longfellow** referred to him as the "angel of prayer" and the "angel of glory." Variations of the name Sandolphon are Sandalphon and Sandolfon.

✠**SANGARIAH:** The angel of fasting.

✠**SANSENOY:** One of the three angels sent to bring **Lilith** back to **Adam** (Senoy and Semangelof are the other two). The name Sansenoy appears on amulets made to protect pregnant women and infants from the revenge of Lilith, who hates all mortal women and their offspring.

✠**SANTI, RAPHAEL:** See **Raphael Santi.**

✠**SAPHTHORAEL:** A demon who causes dissension among men.

✠**SAPSAPI'EL:** One of the seventy-eight names of **Metatron.**

✠**SAPSAPYAH:** One of the seventy-eight names of **Metatron.**

✠**SAQPAS:** One of the seventy-eight names of **Metatron.**

✠**SAQPUS:** One of the seventy-eight names of **Metatron.**

✤**SARABOTES:** One of the rulers of the angels of **air.**
✤**SARAGAEL:** One of the angels of **earth.**
✤**SARAGUIL:** Another name for **Raziel.**
✤**SARAH:** The wife of **Abraham.** In the Book of Genesis, three angels visited Abraham. The angels informed him that his wife, Sarah, who was barren and old, would give birth to a son. One of the angels said, "Nine months from now I will come back, and your wife, Sarah, will have a son." When Sarah heard the angel reveal this to Abraham, she laughed, saying to herself, "Now that I am old and worn-out, can I still enjoy sex? And besides, my husband is old, too." The angel asked Abraham, "Why did Sarah laugh? Is anything too hard for God? As I said, nine months from now I will return, and Sarah will have a son." Because Sarah was afraid of the angel, she denied it, saying, "I didn't laugh." But the angel said, "Yes, you did. You laughed." (Genesis 18:9–15)
✤**SARAKIKAIL:** An Arabic angel summoned in ceremonies involving exorcisms.
✤**SARAKUYAL:** A **fallen angel.**
✤**SARAQAEL:** One of the **archangels.**
✤**SARAQUEL:** A ruling prince of the **Seraphim.** Saraquel is also a variation of the name **Sariel.**
✤**SARASAEL:** The angel who spoke to **Noah** after the flood. He told Noah to plant the **vine** and to change its name.
✤**SARHMAIL:** An Arabic angel summoned in exorcism ceremonies.
✤**SARIEL (GOD'S COMMAND):** One of the seven **archangels** listed in the chronicles of **Enoch.** He is also the angel of death and is sometimes called the Prince of the **Presence.** He is responsible for reprimanding angels who transgress God's laws. According to one legend, Sariel is a fallen archangel who was cast out of Heaven for revealing the secrets of the moon. He is said to have taught these secrets to the Canaanite priestesses. Sariel is also listed as one of the **Watchers** who came to earth to have sexual relations with women. Variations of the name Sariel are Saraquel, Suriel, Suriyel, and Zerachiel.
✤**SARIM:** A high order of angels. In Hebrew the word Sarim means "angelic princes." Their ruler is Tagas.
✤**SARPUPIRIN:** One of the seventy-eight names of **Metatron.**
✤**SASGABIEL:** An angel who overpowers evil spirits in exorcisms.
✤**SASNIGI'EL YHWH:** An angel from the **Seraphim** class. He is listed in 3 Enoch as a great prince of Heaven.
✤**SASOMASPE'EL:** One of the leaders of angels who came to the earth to have sexual relations with women.
✤**SASRASYAH:** One of the seventy-eight names of **Metatron.**

✠**SATAN (OPPOSER): God's adversary,** also known as the **Devil.** Satan and his followers are credited with causing all of the evil in the world. According to Christian lore, he was once one of God's perfect angels, who eventually came to think a great deal of himself. He was the Anointed Cherub and was considered the most beautiful of all the angels. He was so spectacular that he thought he should be worshiped as a god. To achieve this, he sought out the newly created mortals **Adam** and **Eve.** He knew that eventually the whole earth would be filled with people who worshiped God. He wanted this worship for himself. He used the guise of a serpent to trick Eve into disobedience to God. When he spoke to her, he accused God of lying to her and her husband, Adam. He also accused God of holding back knowledge from them. This was a lie and it made him a devil, which means "slanderer," and Satan, which means "opposer." Ever since then, Satan has been competing with God for the worship of humans. He does this by attempting to lead them into wrongdoing and away from God. He has been so successful in getting humankind to worship him that he was able to offer Jesus all the kingdoms of the world if he would fall down and perform an act of worship to him (Matthew 4:8–9). In 2 Corinthians 11:14 we read that Satan can appear as an angel of light. It says, "Even Satan disguises himself as an angel of light." In Islamic beliefs, Satan (**Iblis**) became the adversary because he refused to bow down and worship Adam, whom God had placed above the angels. In **Dante**'s poem *The Divine Comedy*, Satan is portrayed as the greatest of all the **Seraphim.** In the Book of Revelation 12:3, 7–9, he is referred to as the "great dragon." According to the writings of Monsignor Corrado Balducci, Satan is a component in God's plan of salvation. Balducci believed that God is using Satan as a tool for the perfecting of humankind, through his temptations. He held that humankind, in the end, would triumph over Satan's temptations and achieve perfection. The titles held by Satan include the Angel of Evil, Father of the Lie, Prince of Darkness, Prince of Shadows, Prince of Evil, God of the Underworld, Prince of Lies, Prince of Deception, Prince of Evil Spirits, and Keeper of Hell. In the Cabala he is called Samael. In Zoroastrianism he is Ahaitin (also **Angra Mainyu**). He uses many aliases including **Abaddon, Sammael, Beliar, Beelzebub, Azaz'el,** and **Mastema.** The female equivalent of Satan is **Leviathan.** Variations of the name Satan are Satanel and Satanail.

✠**SATANAEL:** A variation of the name **Satan.**

✠**SATANAIL:** A variation of the name **Satan.**

✠**SATANEL:** A variation of the name **Satan.**

✠**SATHARIEL:** One of the **Unholy Sefiroth** of the **Cabala.**

✣SATQI'EL: The ruling prince of the **Fifth Heaven.**

✣SATRINA: One of many aliases used by the she-demon **Lilith.**

✣SATURDAY, ANGEL OF: **Kepharel** and **Casziel** are both angels of Saturday. The angels who preside over the hours of the day on Saturday are: 1:00-Casziel, 2:00-**Sachiel,** 3:00-**Sammael,** 4:00-**Michael,** 5:00-**Haniel,** 6:00-**Raphael,** 7:00-**Gabriel,** 8:00-Casziel, 9:00-Sachiel, 10:00-Samael, 11:00-Michael, 12:00-**Haniel.** The angels who preside over the hours of the night are: 1:00-Raphael, 2:00-Gabriel, 3:00-Casziel, 4:00-Sachiel, 5:00-Sammael, 6:00-Michael, 7:00-Haniel, 8:00-Raphael, 9:00-Gabriel, 10:00-Casziel, 11:00-Sachiel, 12:00-Sammael.

✣SATURN, ANGEL OF: Officially the angel of Saturn is **Kafziel.** However, in some sources **Haniel** and also **Tzaphqiel** are given as the angel of Saturn.

✣SAVITAR: One of the **Adityas** (angels) of Vedic beliefs.

✣SAVLIAL: An angelic prince who resides in the **Third Heaven.**

✣SCALES, ANGELS OF THE: **Abyatur** is the angel of the scales used to weigh the good and evil deeds of mortal men.

✣SCAPEGOAT, ANGEL OF THE: According to legend, every year on the **Day of Atonement,** the Jews pushed a goat off the desert cliff at Haradan. This was a scapegoat for the Jews, who believed that the goat transferred their sins to the fallen angel **Azaz'el,** who was believed to be trapped beneath a pile of boulders at the bottom of the cliff.

✣SCEPTER: An ornamental rod. **Archangels** are often depicted in art carrying a scepter, which symbolizes their authority. Scepter is also the name of a doglike demon from the Testament of **Solomon.** He plots evil deeds and leads men into stupidity. He is thwarted by the angel Briathos.

✣SCHACHNIEL: See **Childbirth.**

✣SCHECHINAH: The female manifestation of God. The Cabala names the Schechinah as the **Queen of Angels.** The gnostics believed her to be **Pistis-Sophia.** According to the **Zohar,** the world and all creatures within it were created by the Schechinah. Judaic lore tells us that the Torah was created to bring the Schechinah back into a relationship with God. A variation of the name Schechinah is Shekinah.

✣SCHELIEL: One of the twenty-eight angels who preside over the **lunar mansions.**

✣SCHOOL OF THE ANGELS: See **Angelic School.**

✣SCIENCE AND KNOWLEDGE, ANGEL OF: The archangel **Raphael.**

✣SCOLDING, ANGEL OF: **Amaliel.**

✣SCORPIO, ANGEL OF: **Barbiel.**

✣SCROLL(S): See **Codex, Little Scroll.**

✣SEA(S), ANGELS OF: In the Talmud, **Rahab** is the angel of the sea.

✣**Sea Animals, Angel of:** Manakel.
✣**Sea Monster, Angel of the:** When the fallen angel **Forneus** is invoked, he appears to men as a sea monster.
✣**Seal Ring:** The magical ring that God sent to King **Solomon** by the archangel **Michael** to give him power over the demons.
✣**Sealtiel:** In Christian Gnostic beliefs, Sealtiel is one of the seven **archangels.**
✣**Seasickness, Demon of:** In the Testament of **Solomon** Kunopegos is the demon of the sea. He delights in causing seasickness. He can be prevented from carrying out his evil deed by the angel **Iameth.**
✣**Seasons:** See **Four Seasons.**
✣**Sebar Suhasyah:** One of the seventy-eight names of **Metatron.**
✣**Second Angel:** In 2 Enoch, **Adam** is referred to as the "second angel." See **Second Angel of the Trumpets.**
✣**Second Angel of the Trumpets:** In the book of Revelation, there are seven angels with **trumpets.** One at a time, each angel sounds his trumpet and an apocalyptic event takes place on the earth. Revelation 8:8–9 tells us that when the second angel sounded his trumpet, "something resembling a huge burning mountain was thrown into the sea. The third part of the sea became blood, the third part of the creatures of the sea died. And the third part of the ships were destroyed."
✣**Second Choir of Angels:** See **Second Triad of Angels.**
✣**Second Heaven, Angels of the:** The angel **Barakiel** is the ruling prince of the Second Heaven, also called Raquia. The angels that stand guard over the great palace of the **Second Heaven** are Arfiel, Maspiel, Ragiel, Sahriel, Sakriel, Sehibiel, Shahariel, and **Tagriel.**
✣**Second Order:** The second order of angels in the angelic hierarchy is the **Cherubim.**
✣**Second Triad of Angels:** The classes of angels found in the second triad of the angelic hierarchy include the **Dominations, Virtues,** and **Powers.**
✣**Secret Regions, Angel of the:** **Raziel.**
✣**Secrets of God, Angel of the:** **Raziel.**
✣**Seed of the Waters:** In Persian mythology Tishtrya was called seed of the waters. Tishtrya brought rain to the earth.
✣**Seers, Angel of:** Phaldor.
✣**Sefer Hasidim:** A document written during the Jewish Middle Ages. Demons (fallen angels) are found throughout the text as well as ways to exorcise them.
✣**Sefira:** A variation of **Sefiroth.**
✣**Sefirot:** A variation of **Sefiroth.**

✣**SEFIROTH:** The name of a superior group of angels found in the **Cabala.** See **Holy Sefiroth, Unholy Sefiroth.**

✣**SEFRIAL:** An angel who stands guard over the palace of Maon, the **Fifth Heaven.**

✣**SEHAQIM, ANGEL OF:** Sehaqim is the name of the **Third Heaven.** The ruling prince is **Baradi'el.**

✣**SEHIBIEL:** An angel who stands guard over the palace of Raquia, the **Second Heaven.**

✣**SEKINAH:** A high order of angels. It is also the name of a luminous substance in Heaven. Its brilliance is said to keep the demons out of Heaven.

✣**SELF-DISCIPLINE, ANGEL OF: Camael.**

✣**SEMANGELOF:** One of three angels (Sansenoy and Senoy were the other two) sent to bring Lilith (Adam's first wife) back to Adam. The name Semangelof appears on amulets made to protect pregnant women and infants from the revenge of Lilith. Lilith, who rebelled against Adam's authority, resents all of the daughters of **Eve** because of their submitting themselves to their husbands.

✣**SEMEILA:** A variation of the name **Samoila.**

✣**SEMIAZA:** A variation of the name **Shemyaza,** leader of the order of angels called **Watchers.**

✣**SEMIBEL:** One of the angels that the Church of Rome reprobated in 745 C.E. Semibel is also a variation of the name **Chamuel.**

✣**SEMITES:** Descendants of Shem. The Semites worshiped **Rimmon,** the angel of storms.

✣**SEMJAZA:** A variation of the name **Shemyaza.**

✣**SEMYAZA:** A variation of the name **Shemyaza.**

✣**SENIGRON:** One of the seventy-eight names of **Metatron.**

✣**SENNACHERIB:** In the Book of 2 Kings (19:35), Assyrian king Sennacherib's army is slain by an angel after Hezekiah prays to God to save them from Sennacherib's threats. The account states, "That night an angel of the Lord went to the Assyrian camp and killed 185,000 soldiers. At dawn the next day there they lay, all dead!" According to lore, the angel who slew Sennacherib's army was the angel of death.

✣**SENOY:** One of the three angels sent to bring **Lilith** back to **Adam** (Sansenoy and Semangelof are the other two). The name Senoy appears on amulets made to protect pregnant women and infants from the revenge of Lilith, who hates all mortal women and their children.

✣**SENSENYA:** See **Childbirth.**

✣**SENSINER:** A fallen angel who was once a devoted servant of God. He was a companion to the archangel **Michael.** He later became a high-

ranking demon of Hell. In magic he is called upon to help men procure the love of a desired woman.

✠**SEPHIROTH:** A variation of **Sefiroth.**

✠**SEPTEMBER, ANGEL OF:** The archangel **Uriel.**

✠**SERAPH:** Short for **Seraphim.**

✠**SERAPHIC DOCTOR:** A title given to **Saint Bonaventure** because of his interest in angels. He spent much of his life studying the angels and wrote several discourses about them.

✠**SERAPHIEL:** A variation of the name **Serapiel.**

✠**SERAPHIM:** The highest order of angels in Heaven. They have been described as incorruptible, brilliant, and powerful. They are the closest angels to God and are in direct communication with Him. It is said that they are so radiant that not even the **Cherubim** and the **Ophanim** can look upon them. If humans stood in their presence, they would be incinerated. They control the motion of the Heavens as it flows out from God. Their essence is love, and they are called Angels of Love. Through their purifying powers, they move humans to a love of God. They surround God's throne continuously singing the **Trisagion,** a song of celebration. The Book of 3 Enoch (26:9–12) says that there are four Seraphim corresponding to the four **winds** of the world. They each have six wings corresponding to the six days of creation. Each wing is the size of Heaven. The name Seraphim is a combination of the Hebrew word *Rapha*, which means "healer," and *ser*, which means "higher being." They are represented by the serpent, which is a symbol of healing. The leader of the Seraphim is **Serapiel.** The ruling princes are **Michael,** Serapiel, Jahoel, **Uriel, Camael, Metatron,** and Nathanael. They are also called Seraphs.

✠**SERAPIEL:** Prince of the **Seraphim.** In 3 Enoch he is described as a great and respected leader of the Seraphim who is glorified, honored, and beloved. His majestic beauty overshadows many in Heaven. The crown on his head is the height of a journey of 502 years. The crown is called Prince of Peace. He stands over the Seraphim day and night and teaches them songs to glorify God. A variation of the name Serapiel is Seraphiel.

✠**SERAQAEL:** An angel who stands in God's **Divine Presence.**

✠**SEREFS:** The name of a group of angels who carry the souls of the Egyptian kings to Heaven.

✠**SERPENT(S), ANGELS OF THE:** In scripture and literature, certain angels are often identified with the serpent: Satan, because he used the guise of a serpent to trick **Eve** in the **Garden of Eden; Raphael** because he is the angel of healing, and the serpent represents healing; and the

Seraphim because their name means "healer." In the *Midrash Aggada Exodus*, the archangel **Uriel** is a fiery serpent who punishes **Moses** for not holding a rite of circumcision for his son.

✠**SERVANTS:** One of the many titles angels are sometimes called by.

✠**SETHLANS:** One of the **Novensiles.** In Etruscan beliefs the Novensiles were the rulers of the thunderbolts.

✠**SEVEN ARCHANGELS:** See **Archangels.**

✠**SEVEN DAYS OF THE WEEK, ANGELS OF THE:** During the Middle Ages, angels were assigned to each day of the week: **Sunday–Raphael; Monday–Gabriel; Tuesday–Camael; Wednesday–Michael; Thursday–Zidkiel; Friday–Haniel; Saturday–Casziel.**

✠**SEVEN DEADLY SINS, ANGELS OF THE:** **Pride,** envy, wrath, lust, **sloth, greed,** and **falsehood** are the seven deadly sins. These are also the names of the demon **Archons** in **gnosticism.**

✠**SEVEN HEAVENS:** See **Heaven, Heavenly Palaces.**

✠**SEVEN PLAGUES, ANGELS OF THE:** In the Book of Revelation 15:1, 6–8, seven angels carry seven plagues. The plagues are carried in seven vials that are opened at God's command and poured upon the earth. Revelation states, "And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God" (15:1). "And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth forever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled" (15:6–8). See **Vials of the Wrath of God.**

✠**SEVEN TRUMPETS, ANGELS OF THE:** In the Book of Revelation, seven angels carry **trumpets.** As each angel sounds his trumpet, an apocalyptic event takes place. Revelation 8:2 states, "Then I saw the seven angels who stand before God, and they were given seven trumpets." See **First Angel of the Trumpets, Second Angel of the Trumpets, Third Angel of the Trumpets, Fourth Angel of the Trumpets, Fifth Angel of the Trumpets, Sixth Angel of the Trumpets, Seventh Angel of the Trumpets.**

✠**SEVENTH ANGEL OF THE TRUMPETS:** In the Book of Revelation there are seven angels with **trumpets**. One at a time, each angel sounds his **trumpet.** Revelation 11:15 states that when the seventh angel sounded his trumpet, loud voices in Heaven said, "The power to rule over the world belongs now to our Lord and his Messiah, and he will rule forever and ever!"

✣**Seventh Heaven, Angels of the:** The name of the Seventh Heaven is **Arabot.** It is where God and all of the highest **orders of angels** (such as the **Seraphim** and **Cherubim**) dwell. The archangel **Michael** is the ruling prince of the Seventh Heaven. The angels who guard the magnificent palace of the Seventh Heaven are Alat, Tutrbebial, and Zeburial.

✣**Seventh Order of Angels:** The seventh **order of angels** in the angelic hierarchy are the **Principalities.**

✣**Sewiryah:** One of the seventy-eight names of **Metatron.**

✣**Sex, Angels and:** See **Sexual Temptation.**

✣**Sexual Temptation:** The angels are generally thought to be genderless, sexless beings. The Bible supports this idea with Jesus' comment regarding the resurrected ones: "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in Heaven" (Matthew 22:30). However, both the Book of Genesis and 1 Enoch speak of angels who became attracted to women on earth. These angels descended to earth, took on fleshly bodies, and had sexual relations with women (Genesis 6:2). In the Koran, **Maroth** and **Haroth** are two angels who gave in to sexual temptation. In gnostic beliefs, the superior group of angels called the **Aeons** turned away from God when they became fascinated with human sexuality. See **Watchers.**

✣**Shadow of Death, Angel of the:** See **Shaftiel.**

✣**Shadrach:** One of three Hebrew men in the book of Daniel (3:1–30) who were rescued from a fiery **furnace** by an angel.

✣**Shadrach, Meshach, and Abednego:** See **Furnace.**

✣**Shaftiel:** A fallen angel. He is one of the principal rulers of Hell. He is called Lord of the Shadow of Death.

✣**Shahariel:** An angel who stands guard over the palace of Raquia, the **Second Heaven.**

✣**Shahrevar:** Another name for Khshathra. Khshathra is one of the **Amesha Spentas** (archangels) in Zoroastrianism.

✣**Shaitans:** **Demons** in Islam.

✣**Shakespeare, William:** English dramatist and poet (1564–1616), considered the greatest of all playwrights. In his play *Hamlet*, Shakespeare wrote the now famous line, "Angels and ministers of grace defend us."

✣**Shakti:** In Hinduism the Shakti are manifestations of God's energy in female form. Durga and **Kali** are considered the greatest of the Shakti.

✣**Shakziel:** The angel who watches over water insects.

✣**Shalgiel:** The angel of snow and blizzards. A variation of the name Shalgiel is Salgiel.

✣**SHALMIAL:** The ruling prince of the **Third Heaven,** also known as Sehaqim.

✣**SHAMANISM:** A religion of the **Native Americans, Eskimos,** and the people of northeast Asia. It is based on the belief in good and evil spirits, who are influenced by the shamans (medicine men). Some of the spirits are winged beings who could be considered angels. Shamanistic angels are iconified in the forms of eagles, ravens, and other spirits that are identified only in Shamanism.

✣**SHAMAZYA:** A variation of the name **Shemyaza.**

✣**SHAMS-ED-DIN:** An archangel of the **Yezidics.**

✣**SHAMSHIEL:** The angel of the day and daylight. A variation of Shamshiel is Shamsiel.

✣**SHAMSIEL:** A variation of **Shamshiel.**

✣**SHATEIEL:** An angel of **silence.**

✣**SHCHINIAL:** An angel who stands guard over the palace of Zebul, the **Fourth Heaven.**

✣**SHE-ANGELS:** See **Female Angels.**

✣**SHE-DEMON(S):** See **Female Demons.**

✣**SHE-DRAGON(S):** The she-demon named **Leviathan** is the female equivalent of the dragon of the **bottomless pit** (Satan). According to legend, her fins are so large that she is able to block out the sun. According to Babylonian lore, the she-dragon **Tiamat** existed before the creation of the world. It was believed that through Tiamat the world came into being.

✣**SHEBNIEL:** See **Childbirth.**

✣**SHEBURIEL:** An angel who stands guard over the palace of Sehaqim, the **Third Heaven.**

✣**SHEIKH BAKRA:** An archangel of the **Yezidics.**

✣**SHEIKH ISM:** An archangel of the **Yezidics.**

✣**SHEKINAH:** A variation of the word **Schechinah.** The Schechinah is the female manifestation of God.

✣**SHELMAI:** One of the **Uthri** who preserves the Jordan River.

✣**SHEMHAZAI:** A variation of the name **Shemyaza.**

✣**SHEMIEL:** The angel of **music** in Judaism.

✣**SHEMJAZA:** A variation of the name **Shemyaza.**

✣**SHEMUEL:** One of the ruling princes of the **Seraphim.**

✣**SHEMUIL:** One of the **chief angels** of Heaven.

✣**SHEMYAZA:** A fallen angel from the **Seraphim** class. He was also the leader of the **Watchers.** He was ousted from Heaven because of having sexual relations with a mortal woman named Ishtarah. Legend has it that he was so caught up in his passion that he revealed the secret name of

God to her. With Ishtarah he fathered two sons, Hiwa and Hiya. His sons became fierce giants. They along with other giant children of angels were called the **Nephillim.** When the angels of **destruction** were sent from Heaven to slay the Nephillim, Shemyaza is said to have become so distraught that he threw himself into the stars and into the constellation of Orion. He can still be seen to this day hanging upside down. Before his fall, he was ruler of the angels of **justice.** Variations of the name Shemyaza are Semiaza, Semjaza, Semyaza, Shemhazai, Shamazya, Shemjaza, and Azza.

✠**SHEN:** Angelic beings of Chinese lore. They are referred to by the Chinese as gods. Once human, they have attained salvation and immortality. They perform all of the duties of the angels of Judaism, Christianity, and Islam, including miraculous works, traveling between the spiritual and physical worlds, curing the sick, exorcising demons, instructing, and giving strength and protection. When delivering messages from God, they manifest as humans and animals.

✠**SHEOL, ANGELS OF:** According to ancient lore, Sheol is the abode of the dead. The souls of the wicked are taken to Sheol by two angels of **destruction** named **Za'apie'el** and Samki'el. The ruler of Sheol is **Beliar.** The archangel **Raphael** acts as a guide of Sheol.

✠**SHEPHERDS, ANGELS OF THE:** In the Bible's New Testament, an angel appeared to shepherds tending sheep in a field near Bethlehem. The angel spoke to them saying, "Don't be afraid! I am here with good news for you which will bring great joy to all the people. This very day in David's town your Savior was born—Christ the Lord! And this is what will prove it to you: you will find a baby wrapped in cloths and lying in a manger." Afterward, a multitude of angels appeared before the shepherds, praising God saying, "Glory to God in the highest heaven, and peace on earth to those with whom he is pleased." (Luke 2:9–15).

✠**SHETEL:** An angel who served as a ministering angel to Adam and Eve before they were cast out of Paradise.

✠**SHEVIEL:** An angel who stands guard over the palace of Wilon, the **First Heaven.**

✠**SHIN'AN:** A high order of angels. Their rulers are Sidquiel and **Zadkiel.** A variation of Shin'an is Shinanin.

✠**SHINANIN:** A variation of Shin'an.

✠**SHINING BEINGS:** A term sometimes used when referring to the angels. It is also another name for the **Elohim.**

✠**SHINING ONE WHO HEALS:** The meaning of the name **Raphael.**

✠**SHINING ONES:** Another name for the order of angels called **Virtues.**

It is also a term that is sometimes used in literature when referring to the angels.

✣**SHOEL:** An angel who stands guard over the palace of Wilon, the **First Heaven.**

✣**SHOKAD:** An angel who stands guard over the palace of Wilon, the **First Heaven.**

✣**SHOQED CHOZI:** A great prince of the class of angels called **Thrones.** Variations of the name Shoqed Chozi are Soqed Hozi and Skd Huzi.

✣**SHTUKIAL:** An angel who stands guard over the palace of Zebul, the **Fourth Heaven.**

✣**SICKLE, ANGEL OF THE:** In the Book of Revelation 14:14–15, **John** sees in a vision an angel seated on a cloud, holding a sickle, ready to reap a **harvest.** The angel is interpreted as being Jesus Christ ready to separate the good people from the bad.

✣**SIDQUIEL:** One of the ruling angels of the **Shin'an.**

✣**SIDRI'EL:** A ruling prince of Wilon, the **First Heaven.**

✣**SIGRON:** One of the seventy-eight names of **Metatron.**

✣**SIJ-ED-DIN:** An archangel of the **Yezidics.**

✣**SILENCE, ANGEL OF:** Shateiel and **Dumah** are both angels of silence.

✣**SILVER, ANGEL OF:** The **color** silver represents the archangel **Gabriel.**

✣**SIMAEL:** An angel who is thought to be one of the three unnamed **archangels** of Judeo-Christian lore.

✣**SIMBIEL:** An angel of **destruction.**

✣**SIMIEL:** A variation of the name **Chamuel,** one of the **archangels.**

✣**SIN AND THE ANGELS:** Angels are considered perfect, sinless beings (unlike humans, who are born into sin). They are referred to as holy because of this sinless state of existence. However, the angels are capable of sin. Because they have free will, they can "choose" to sin. When this occurs, they are no longer angels but become fallen angels (also called demons). The angels who sin lose their positions in heaven and fall out of God's favor. The scriptures show also that the angels are subject to punishment for their sins. In the New Testament, 2 Peter 2:4 states, "God did not spare the angels who sinned, but threw them into hell, where they are kept chained in darkness, waiting for the Day of Judgment." The choice to sin by an angel is different from the sin of mankind. Man is born into sin and has to struggle against it. Unlike mankind, for the angels there is no savior, and there is no repentance. Among the most famous tales of angels sinning is that of **Satan** and his rebellion against God, and the **Watchers** coming to earth to pursue women.

✠**Sin'anim:** A high order of angels. In 3 Enoch they are referred to as the "fiery Sin'anim."

✠**Sinui:** An angel called upon in Mosaic ceremonies to aid pregnant women.

✠**Sipwese'el:** One of the angels who brought the secret knowledge of Heaven to earth.

✠**Siren(s):** Winged, birdlike female figures who give sensual pleasure to the gods. They are sometimes referred to as the **Birds of Paradise.**

✠**Sirushi:** A variation of the name **Surush.** Surush is the angel of **announcements** in Persian mythology.

✠**Sistine Chapel, Angels of the:** The Sistine Chapel is the private chapel of the popes in the Vatican. It is world famous for its paintings and decorations, many of which feature angels. One of the most popular is that of the *Last Judgment*, painted by **Michelangelo,** in which he portrayed angels without wings. Other paintings in the chapel include works by **Perugino, Botticelli,** and **Ghirlandaio.**

✠**Sixth Angel of the Trumpets:** In the Book of Revelation, there are seven angels with **trumpets.** One at a time, each angel sounds his trumpet and an apocalyptic event takes place. When the sixth angel sounded his trumpet, a voice said to the angel, "Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, to slay the third part of men" (Revelation 9:14–15).

✠**Sixth Heaven, Angels of the:** The ruler of the Sixth Heaven (Makon) is the archangel **Gabriel.** It is also the residence of seven **Cherubim** and seven **Phoenixes** who sing praises to God. In his writings **Enoch** mentioned seeing archangels teaching and angels studying in the Sixth Heaven. In addition, angels also document the seasons, years, and mankind's history. Conduct and deeds are also recorded there. The angels who stand guard over the grand palace of the **Sixth Heaven** are Arsabrsbial, Egrumial, Gehegial, Katmial, Machkial, Parzial, Rumial, and Tufrial. See **Angelic School.**

✠**Sixth Order of Angels:** The sixth order of angels are called **Powers.**

✠**Sizajasel:** An angel of **Sagittarius.**

✠**Sizouze:** The angel of **prayers** in Persian lore.

✠**Skd Huzi:** A variation of the name **Shoqed Chozi.**

✠**Sky, Angel of the:** In Judaism the angel of the sky is Sahaquiel. In Zoroastrianism, **Khshathra Vairya** is the protector of the sky. In ancient Egypt the winged goddess Nut presided over the sky.

✠**Sleeplessness, Angel of:** The archangel **Michael.**

✣**SLOTH:** In gnosticism, **sloth** is one of the seven deadly sins. Sloth is also a demon **Archon.** He is associated with the planet Saturn. His antithesis is **Kafziel.**

✣**SMITH, JONATHAN:** The name of the angel from the hit television series ***Highway to Heaven.*** Michael Landon starred as Jonathan Smith, an angel sent to earth to teach humans love and compassion, and to aid those in trouble.

✣**SMITH, JOSEPH:** In 1823 the angel Moroni appeared to Joseph Smith (founder of the Church of Jesus Christ of the Latter-Day Saints). He led Smith to a place where golden tablets were buried. Smith, with the help of Moroni, translated the text of the tablets. This text later became the Book of Mormon.

✣**SNIEL:** See **Childbirth.**

✣**SNOW, ANGEL OF:** Shalgiel.

✣**SOCRATES:** Greek philosopher of Athens, often regarded as one of the wisest men of all time. In his writings, Socrates spoke of an inner voice that he believed to be his guardian angel. He referred to it as his **daimonion.** He stated that throughout his life his daimonion guided him and was always with him.

✣**SODOM:** See **Sodom and Gomorrah.**

✣**SODOM AND GOMORRAH:** In the Bible they were two cities of the plain that were destroyed because of corruption. Before they were destroyed, **Abraham** was visited by angels who informed him of their impending destruction. The angels later rescued Abraham's nephew Lot and his family from Sodom before it was destroyed by fire and brimstone. (Note: The destruction of Sodom and Gomorrah would have been carried out by angels of destruction.)

✣**SOFIEL:** The angel who presides over the nurturing of fruit and vegetables.

✣**SOFRIEL:** A variation of the name **Sopheriel.**

✣**SOLITUDES, ANGEL OF:** **Casziel.**

✣**SOLOMON:** King of the ancient Hebrews. The son of and also successor of King **David.** In the Testament of Solomon (a book of the **Pseudepigrapha**), King Solomon prays to God for help against demons who are interfering with the building of his temple. God answers Solomon's prayer by giving him power over the demons. This power comes through a magical ring (according to some sources, it was called the Seal Ring) that was delivered to Solomon by the archangel **Michael.** Solomon uses the ring to overpower the demons and interrogates them. He learns the names of the demons, their evil activities, and the names of the angels who can overpower them. Afterward, while still under the power of the

magic ring, the demons are made to help in the building of the Temple. In the Testament of Solomon many of the most powerful demons are made known. They include **Asmodeus, Beelzebub, Deception, Distress, Error, Fate, Kunopegos, Lion-Shaped Demon, Lix Tetrax, Modebel, Murder, Obyzouth, Ornias,** Physikoreth, **Power, Scepter, Strife, Winged Dragon,** and a group of demons referred to as the **Thirty-six Heavenly Bodies.** In addition, never-before-heard-of angels are given. The seven **archangels** are listed as **Michael, Gabriel, Uriel,** Sabrael, **Arael, Iaoth,** and **Adonael.** Other angels include **Karael, Uriel, Raphael, Gabriel, Lamechiel, Balthioul, Iameth, Azael, Asteraoth, Baruchiel, Bazazath, Briathos, Rathanael,** Rizoel, **Sabael,** Phounebiel, Rarideris, Raiouoth, Marmaraoth, Arara, Kalazael, Leikourgos, Iouda Zizabou, Kok, Phedismos.

✠**SOMCHAM:** An angel who safeguards the west **wind.**

✠**SON OF THE MORNING:** A title held by **Lucifer.**

✠**SONG, ANGEL OF:** In Judaism and Christianity, the angel of song is **Uriel.** In Islam it is **Israfel.** In Greek mythology **Euterpe** inspired men to compose song verses.

✠**SONGS, ANGELS IN:** The word *angel* can be found in much of today's popular music. In recent decades one in ten song titles held the word *angel.*

✠**SONNILLON:** A **fallen angel.**

✠**SONS OF DARKNESS:** In the **Dead Sea scrolls,** fallen angels are referred to as the sons of darkness.

✠**SONS OF GOD:** A term used when referring to the angels. It is also refers to the **Bene ha-Elohim.**

✠**SONS OF LIGHT:** In the **Dead Sea scrolls,** angels are referred to as the sons of light.

✠**SOOTHSAYERS, ANGEL OF:** Phaldor.

✠**SOPERI'EL YHWH:** A great angelic prince in Heaven. He is in charge of the books of the dead. He writes down the date of death for every human on earth.

✠**SOPERI'EL YWHW:** A great angelic prince in Heaven. He is in charge of the books of the living. He records the name of every human who lives on earth.

✠**SOPHER:** A variation of the name **Sopheriel.**

✠**SOPHERIEL:** The keeper of the records of both the living and the dead. Variations of the name Sopheriel are Sopher and Sofriel.

✠**SOPHIA:** See **Pistis-Sophia.**

✠**SOPRI'EL:** One of the seventy-eight names of **Metatron.**

✠**SOQED HOZI:** A variation of the name **Shoqed Chozi.**

✣**SOQEDHOZI YHWH:** A great angelic prince in Heaven. He weighs the good and evil deeds of men on scales in the **presence** of God.
✣**SORCERY, ANGELS OF:** In 3 Enoch, three angels named **Azzah, Uzzah,** and **Azael** are listed as having taught sorcery to mankind.
✣**SORE THROAT, DEMON OF:** According to the Testament of **Solomon,** Oropel is the name of the demon that causes sore throat. He can be thwarted by calling on the archangel **Raphael,** the angel of healing.
✣**SOTERASI'EL YHWH:** A great angelic prince in Heaven. He keeps records of the activities of all of the humans of earth. He presents these records to the **court of Heaven.** Anyone to go in before the **Sekinah** must first obtain his permission.
✣**SOUBELTI:** A demon who causes numbness and shivering. He can be thwarted by the angel Rizoel.
✣**SOUBIROUS, BERNADETTE:** In 1858, fourteen-year-old Bernadette Soubirous of Lourdes (a town in the southwest of France) received a visit from the **Virgin Mary.** The Virgin Mary instructed her to dig for a spring. Obediently, Bernadette did so, and the spring later became known for its miraculous healing. By 1959, there had been five thousand healings reported at Lourdes. Cancer, TB, and various other diseases and disabilities have been cured there. Today, millions of people travel to Lourdes to visit the Roman Catholic shrine where the Virgin Mary first appeared.
✣**SOUL, ANGEL OF THE: Jeremiel.**
✣**SOUL(S), ANGELS OF THE:** There are five angels who lead the souls of man to the **judgment** of God. They include **Araqiel, Aziel, Rumael, Samiel,** and **Uriel.** The **Powers** are the angels who guide the soul through the transition of death. The angel of the souls awaiting the **resurrection** is **Raziel.** During the Middle Ages, the archangel **Michael** was considered a conductor of souls to the spiritual realm. In Mandaean beliefs, Sanasel stood at the entrance to Heaven and prayed for souls. The **Lord of Souls** is **Beelzebub.**
✣**SOUL ANGELS:** Angels who once lived on the earth as humans.
✣**SOUTH, ANGEL OF THE:** The archangel **Uriel.**
✣**SOUTH WIND, ANGEL OF THE:** See **Wind.**
✣**SOVEREIGNS, ANGELS OF:** The angels in charge of protecting the sovereigns of the world and inspiring them to make the right decisions are the **Principalities.**
✣**SOVEREIGNTIES:** The name of a high order of angels.
✣**SPEED OF THE ANGELS:** According to the Book of Ezekiel, angels travel at the speed of lightning. Ezekiel 1:14 says, "The creatures [angels] themselves darted back and forth with the speed of lightning."

✻SPELLS, ANGEL OF: **Amasras,** who taught mankind how to use incantations and spells for magical purposes. His teachings have been with mankind for thousands of years and are still in practice in many parts of the world today.

✻SPENAG MENOG: Another name for **Ahura Mazda,** the Supreme Being in Zoroastrianism.

✻SPENDARMAD: Another name for **Armaiti,** one of the **Amesha Spentas** (angels) in Zoroastrianism.

✻SPENTA ARMAITI: Another name for **Armaiti,** an archangel of Zoroastrianism.

✻SPENTA MAINYU: Another name for **Ahura Mazda,** God's name in Zoroastrianism.

✻SPHANDOR: A demon listed in the Testament of **Solomon.** He takes pleasure in paralyzing the limbs of humans. He can be thwarted by the angel **Arael.**

✻SPHENDONAEL: A demon listed in the Testament of **Solomon.** He causes tetanic recurvation (a disease that causes the body to draw back and stiffen). He is thwarted by the angel Sabael.

✻SPHERES: A high order of angels. They are also called **Galgallin.**

✻SPHINXES: See **Winged Sphinxes.**

✻SPIRIT GUIDES: Spirits who act as personal instructors to humans on earth. They come and go according to an individual's needs, and the lessons that person is to learn while on earth. In her book *Messengers of Light*, **Terry Lynn Taylor** says, "Spiritual guides come in and out of our lives according to need. They usually represent the essence of a particular culture, race, or religion, or they can represent a career or avenue of life. They are teachers." It is believed that an individual can have many spirit guides during his or her lifetime.

✻SPIRIT OF APOSTASY: In Zoroastrianism, Indra is the spirit of apostasy. His opponent is **Asha** the angel of truth.

✻SPIRIT OF DARKNESS: **Satan.** In Islam it is **Iblis.** In Zoroastrianism it is **Angra Mainyu. Beelzebub** and **Sammael** are also referred to as the spirit of darkness.

✻SPIRIT OF LIGHT: Another name for the angel of **light.**

✻SPIRIT OF PERVERSITY: Another name for the angel of **darkness** (Satan).

✻SPIRIT OF TRUTH: Another name for the angel of light in the **Dead Sea scroll** *The Manual of Discipline.*

✻SPIRITS: The word *spirits* is sometimes used when referring to angels.

✻SPIRITS OF NATURE: See **Nature Spirits.**

✣**SPIRITUAL COUNSELORS:** In Persian mythology the **Fereshteh** are sometimes referred to as spiritual counselors.
✣**SPLENDOR:** An angel of the **Holy Sefiroth.**
✣**SPLENDORS:** Another name for the **Virtues.**
✣**SPOKESMAN FOR GOD:** See **God's Spokesman.**
✣**SPRING, ANGEL OF:** Talvi.
✣**SPRING OF LOURDES, ANGEL OF THE:** The **Virgin Mary.** See **Soubirous, Bernadette.**
✣**SRAOSHA:** The angel of discipline (also called **Obedience**) in Zoroastrianism. Sraosha is a warrior of God who battles with **Angra Mainyu** and his demons. His chief opponent is **Aeshma,** a demon of wrath. He protects the righteous people of the world at night when the demons are in search of victims to torment. He was the first angel to chant the Gathas (the seventeen hymns of Zoroaster), and to offer prayer to **Ahura Mazda.** According to Zoroastrian lore, Sraosha's house has a thousand pillars and sits on top of Mount Haraiti. The house is lit from within by the illumination of Sraosha himself. Outside, the house is lit from the brilliance of the stars. He drives a chariot of four swift, white horses.
✣**SSAKMAKIEL:** A variation of the name Tzakmaqiel, an angel of **Aquarius.**
✣**STAR(S):** In scripture, angels are sometimes referred to as stars. In the Book of Job, angels are referred to as "stars" who joyfully cry out while witnessing the **creation.** Job 38:6–7 says, "Who laid the cornerstone of the world? In the dawn of that day the stars sang together." In the Book of Judges, the stars fought from Heaven. Judges 5:20 says, "The stars fought from the sky; as they moved across the sky, they fought against Sisera." Revelation 9:1 says, "I saw a star which had fallen down to the earth, and it was given the key to the abyss. The star opened the abyss, and smoke poured out of it."
✣**STAR WHICH HERALDS THE RISING SUN:** A title held by **Lucifer.**
✣**STARS, ANGELS OF THE:** The angel **Kokabi'el** brought the knowledge of the stars and the **constellations** to earth. **Tam'el** is also an angel who taught mankind about the stars.
✣***STARSEED TRANSMISSIONS:*** A book of spiritual information communicated by the archangel **Raphael** to **Kenneth X. Carey.**
✣**STEINER, RUDOLPH:** German philosophic genius and clairvoyant (1861–1925). From a very young age Steiner could see, hear, and communicate with angels. At the age of forty he began teaching about what had been communicated to him by the angels regarding the spiritual world. Steiner believed that every person has a companion angel that stays with him through each of his incarnations. He held that this same

angel would reveal an individual's former lives to him at a certain point in his spiritual development. He held that during childhood, each individual has an angel who guides him. During the middle years, the angel leaves the person temporarily as he develops himself. Later in life, the angel returns, helping that person to develop his spirituality. Steiner wrote extensively about the **orders of angels** and their functions. He ranked the angels as follows: (1) **Seraphim,** (2) **Cherubim,** (3) **Thrones,** (4) **Dominions,** (5) **Mights,** (6) **Powers,** (7) **Archai,** (8) **Archangels** and (9) **Angels.** He believed that mankind and the angels were constantly evolving to a higher state of being, until they reached the pinnacle in evolution.

✠**STERILITY, ANGEL OF:** The angels **Akriel** and **Zidkiel** are both angels of sterility.

✠**STILLNESS OF DEATH, ANGEL OF THE: Dumah.**

✠**STOCK, ANGEL OF:** See **Livestock.**

✠**STOMACH AILMENTS, ANGEL OF:** God gave the angel **Adnachiel** a cure for colic and other stomach ailments through an Ethiopian talisman.

✠**STORM(S), ANGELS OF: Zaamael** and **Rimmon** are both angels of storms.

✠**STRENGTH:** One of the angels of the **Holy Sefiroth** found in the **Cabala.**

✠**STRENGTH, ANGEL OF:** Zeruel and **Cervihel** both hold the title of the angel of strength.

✠**STRIFE:** In the Testament of Solomon, Strife is a demon that King **Solomon** summoned and interrogated. Strife revealed to Solomon that he was a ruler in the world of darkness. His demonic activities include making weapons of war available to men. He can be thwarted by the angel **Baruchiel.**

✠**STUPIDITY, ANGELS OF:** The angels Anabiel and Hodniel can be called upon for curing stupidity. **Scepter** is the demon who causes stupidity.

✠**STURIEL:** See **Childbirth.**

✠**SUBSTITUTES, THE:** See **Abdals.**

✠**SUCCUBI:** A variation of **Succubus.**

✠**SUCCUBUS:** A demon who has intercourse with sleeping men. In medieval times they were believed to take on the form of beautiful women who would then seduce men. They later became thought of as invisible spirits who would climb into bed with men to have sexual intercourse. They especially enjoy (but are not limited to) pursuing those who are dedicated to a life of celibacy such as priests and monks. A variation of the word Succubus is Succubi. See **Lilim, Incubus.**

✠**SUFISM, ANGELS OF:** Sufism is a Muslim philosophical and literary

movement. Winged beings mediating between Heaven and earth are found in mystical texts of the Sufi.

✣**SUKALLI:** A variation of the name **Sukallin.**

✣**SUKALLIN:** The **Sukallin** are Babylonian-Sumerian angels.

✣**SUMMANUS:** An Etruscan angel who belonged to the group of angels called the **Novensiles.** The Novensiles ruled over thunderbolts.

✣**SUMMER, ANGEL OF:** Both **Uriel** and Casmaran are called the angel of summer.

✣**SUMMER EQUINOX, ANGEL OF THE: Abrid.**

✣**SUN, ANGELS OF THE:** The archangel **Raphael** is the angel of the sun. He is responsible for the sun's heat. Aftiel is the angel of the evening sun. Each day the **Phoenix** (a great bird in Heaven) spreads his wings to cover the flaming rays of the sun. If he did not do so, all living creatures on earth would be incinerated.

✣**SUNDAY, ANGEL OF:** In **Essene** beliefs the archangel **Michael** is the angel of Sunday. In Judaism it is the archangel **Raphael.** The angels who preside over the hours of the day on Sunday are: 1:00-Michael, 2:00-**Haniel,** 3:00-Raphael, 4:00-**Gabriel,** 5:00-**Casziel,** 6:00-**Sachiel,** 7:00-**Sammael,** 8:00-Michael, 9:00-Haniel, 10:00-Raphael, 11:00-Gabriel, 12:00-Casziel. The angels who preside over the hours of the night are: 1:00-Sachiel, 2:00-Sammael, 3:00-Michael, 4:00-Haniel, 5:00-Raphael, 6:00-Gabriel, 7:00-Casziel, 8:00-Sachiel, 9:00-Sammael, 10:00-Michael, 11:00-Haniel, 12:00-Raphael.

✣**SUN'S DISK, ANGEL OF THE:** In Persian mythology, Chur is the angel of the sun's disk.

✣**SUPREME MYSTERIES, ANGEL OF THE: Raziel.**

✣**SURAFEL:** An angel found in the Book of 1 Enoch 9:1.

✣**SURASUTI:** One of the **Shakti** of Hinduism. Surasuti is a peaceful spirit. She represents tranquillity and light.

✣**SURIA:** An angel who stands guard over the palace of Wilon, the **First Heaven.**

✣**SURIEL:** A great angelic prince in Heaven, and one of the angels of the **presence.** Suriel is also a variation of the name **Sariel.**

✣**SURIYEL:** A variation of the name **Sariel,** the angel of death.

✣**SURUSH:** The angel of **announcements** and also the angel of paradise in Persian mythology. A variation of the name Surush is Sirushi.

✣**SURYA:** One of the **Adityas** (angels) of Vedic beliefs.

✣**SUSTENANCE, ANGEL OF:** In Islam the angel of sustenance is **Mikhail.** Mikhail is the Islamic name for the archangel **Michael.**

✣**SWEDENBORG, EMANUEL:** Swedish scientist, religious teacher, and mystic (1688–1772). His religious system is often referred to as Swedenborgianism.

He published many works on religion and philosophy. In his later years he gave himself fully to the contemplation of spiritual matters. He believed that God had revealed the true inner doctrines of the divine word to him alone. Throughout his life he regularly communicated with angels. He held that angels, like humans, have bodies, but are in the spiritual form. He believed that humans cannot see angels through their physical eyes but only through the spiritual eyes. About angels Swedenborg once wrote, "I am well aware that many will say that no one can possibly speak with spirits and angels so long as he is living in the body. Many say it is all fancy, others that I recount such things to win credence, while others will make other kinds of objection. But I am deterred by none of these: for I have seen, I have heard, I have felt." Swedenborg incorporated the information revealed to him from the angels in his many writings. His book that speaks most about the angels is ***Heaven and Hell.*** It is recognized as his greatest work.

✣**SYDIK:** The name of the great angel **Melchizedek** in Phoenician mythology.

✣**SYLPHS: Elemental** spirits who rule the air. They are ruled by **Raphael.**

✣**SYMBOL(S):** During medieval times it became popular to portray angels in art with symbols. These symbols continue to be portrayed in art today. Popular symbols include the lyre, a symbol of the angels' praise to God; the **trumpet,** a symbol of God's voice; **wings,** which symbolize the angels' role as messengers; the **halo,** which symbolizes virtue and innocence; **aureoles,** which symbolize the holiness of the angels; **diadems,** symbolizing the angels' heavenly sovereignty; the Lily, symbolizing their purity; **palms,** symbolizing victory; the **thurible,** symbolizing worship; the **pilgrim's staff,** symbolizing the readiness of angels to do God's bidding; the **codex,** symbolizing the scriptures; and the **sceptor,** symbolizing the archangels' authority.

✣**SYRIA:** A region of the ancient world located at the eastern end of the Mediterranean. In Syria, the angel **Rimmon** was worshipped as a deity. Rimmon was the angel of storms.

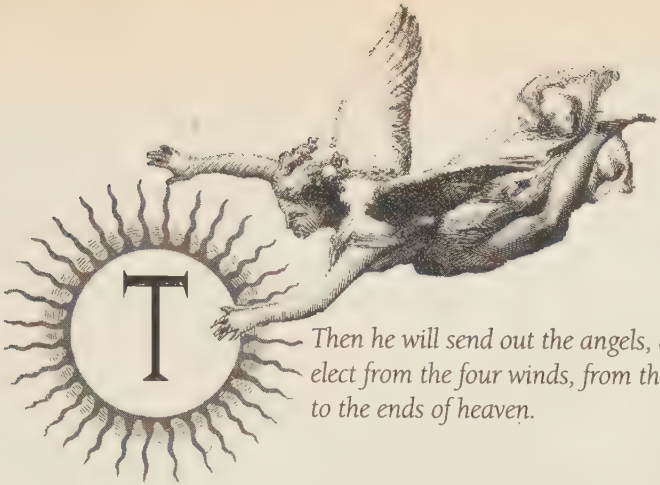

Then he will send out the angels, and gather his elect from the four winds, from the ends of the earth to the ends of heaven.

—Mark 13:27

✠**Tabaet:** A **fallen angel.**
✠**Tabris:** The angel of free will.
✠**Tabtabi'el:** One of the seventy-eight names of **Metatron.**
✠**Tacouin:** Angels of Islamic lore. The Tacouin were beautiful angels who protected men from devils.
✠**Tafthi:** An angel who worked closely with the angel **Alimon** to prevent individuals from being harmed by weapons of war.
✠**Tag'as:** A great lord in Heaven. He is in charge of the heavenly choirs.
✠**Tagas:** Ruler of the **Sarim,** a high order of angels in Hebrew lore.
✠**Tagore, Sir Rabindranath:** Indian writer and philosopher (1861–1941). About angels, Tagore once wrote, "I believe we are free, within limits, and yet there is an unseen hand, a guiding angel that drives us on."
✠**Tagriel:** An angel who stands guard over the palace of Raquia, the **Second Heaven.** In the **Book of Raziel,** he is an amulet angel summoned during childbirth. He is also one of twenty-eight angels who preside over the **lunar mansions.**
✠**Tahariel:** See **Childbirth.**
✠**Tahsanyah:** One of the seventy-eight names of **Metatron.**
✠**Talismanic Magic, Angels of:** The seven **archangels** found in

talismanic magic are **Zaphkiel, Zadkiel, Camael, Raphael, Haniel, Michael,** and **Gabriel.**

✣**Tallest Angel:** **Metatron** is said to be the tallest angel in Heaven.

✣**Talmud, Angels of the:** The Talmud is the collection of writings constituting the Jewish civil and religious law. It consists of two parts, the Mishnah and the Gemara. The Talmud tells us that for every Jew that is born God assigns eleven thousand guardian angels.

✣**Talto:** One of many aliases used by the she-demon **Lilith** when she works evil against mortals.

✣**Talvi:** The angel of spring.

✣**Tam'el (God's Perfection):** A fallen angel from the **Grigori** class. In 1 Enoch he is listed as the angel who brought the knowledge of the stars to mankind. He was also one of the leaders of the angels who came to earth to have sexual relations with women. He is also called the angel of the deep. Variations of the name Tam'el are Tamiel, Tamel, Tamuel, and Temel.

✣**Tamel:** A variation of the name **Tam'el.**

✣**Tamiel:** A variation of the name **Tam'el.**

✣**Tamtamyah:** One of the seventy-eight names of **Metatron.**

✣**Tamuel:** A variation of the name **Tam'el.**

✣**Tandal:** An angel who stands guard over the palace of Wilon, the **First Heaven.**

✣**Tandu'el:** One of the seventy-eight names of **Metatron.**

✣**Tankfil:** An angel summoned in Arabic exorcism ceremonies.

✣**Taoism, Angels of:** Taoism is a Chinese religion and philosophy based on the principles of Lao-tzu. Taoists believe in ministering spirits. They are classified as gods **(shen),** but perform all of the functions of the angels in some of the main religions. These functions include traveling between the spiritual and physical realms, performing miracles, curing the sick, exorcising demons, and instructing humans.

✣**Tap:** A **fallen angel.**

✣**Tapestry:** See **Angel Organizations.**

✣**Tapsarim:** The name of a high order of angels.

✣**Taptapyah:** One of the seventy-eight names of **Metatron.**

✣**Tara:** A great celestial spirit. She is considered in many cultures to be the Earth Mother. In Hebrew she is called Terah, in Ireland she is Tara, in Latin she is Terra Mater, the Etruscans called her Turan. In Hinduism she is a star spirit. In Buddhism, she is the mother of all celestial spirits and is called upon to relieve pain and heartache. She is said to manifest as a young girl.

✣**Tarfaniel:** An angel who oversees the west **wind.**

✣**TAROMAITI:** The angel of presumption in Zoroastrianism. Her opponent is Pairimaiti, the angel of crooked mindedness.

✣**TAROT (CARDS), ANGELS OF THE:** The tarot is a set of seventy-eight cards with pictures and symbols used for divination. The Tarot has two angelic figures in the deck: Temperance (XIIII) and the angel of **Judgment** (XX). Temperance represents moderation, compromise, patience, and self-control. **Judgment** represents atonement, forgiveness, rebirth, and apology. The angel of the tarot is **Eistibus.**

✣**TARQUAM:** An angel who rules over autumn.

✣**TARSHISH:** A prince of the order of **Virtues.**

✣**TARSHISHIM:** Another name for the class of angels called **Virtues.**

✣**TARTARUCHUS (HE WHO KEEPS HELL):** An angel who is in charge of the torments and punishments given in Hell.

✣**TARTARUS, ANGEL OF:** Tartarus is another name for the underworld. In the Testament of **Solomon,** Abezethibou is the ruler of Tartarus.

✣**TASBAS:** One of the seventy-eight names of **Metatron.**

✣**TASGAS:** One of the seventy-eight names of **Metatron.**

✣**TASHRIEL:** An angel who stands guard over the palace of Wilon, the **First Heaven.**

✣**TATNADI'EL:** One of the seventy-eight names of **Metatron.**

✣**TATRASI'EL YHWH:** A great angelic prince in Heaven.

✣**TATRI'EL:** One of the seventy-eight names of **Metatron.**

✣**TATRUSIA:** See **Childbirth.**

✣**TAURUS, ANGEL OF: Asmodel.**

✣**TAYLOR, TERRY LYNN:** Author of several popular angel books including *Messengers of Light: The Angels' Guide to Spiritual Growth*; *Guardians of Hope: The Angels' Guide to Personal Growth*; *Answers from the Angels: A Book of Angel Letters*; and *Creating With the Angels: An Angel-Guided Journey Into Creativity.* Taylor also publishes an angel newsletter and conducts workshops and seminars on angels. For information, send a self-addressed, stamped envelope to Angels Can Fly, 2275 Huntington Drive #326, San Marino, CA 91108.

✣**TEA LEAVES, ANGEL OF: Eistibus.**

✣**TEACHERS, ANGEL OF:** The archangel **Uriel** inspires and imparts ideas to teachers.

✣**TEARS, ANGEL OF:** The angels **Casziel** and **Sandolphon** both hold the title of the angel of tears. The Islamic angel of tears resides in the **Fourth Heaven.** The name of this angel is unknown. According to Islamic lore, the **Cherubim** were created from the tears of **Mikhail** when he cried over the sins of the faithful.

✣TECHIAL: An angel who stands guard over the palace of Maon, the **Fifth Heaven.**

✣TEHORIEL: An angel who safeguards the south **wind.**

✣TEIAIEL: A variation of the name Isiaiel, the angel of the future.

✣TELELEYAKOS: A variation of the name **Temeluchus,** a guardian angel of babies and children.

✣TELEVISION, ANGELS ON: TELEVISION SHOWS. American television shows featuring angels include ***Good Heavens,*** starring Carl Reiner; ***I Dream of Jeannie,*** starring Barbara Eden; ***Highway to Heaven,*** starring **Michael Landon;** and ***Touched by an Angel,*** starring Roma Downey. TELEVISION MOVIES. American television movies that featured angels include ***The Kid with the Broken Halo,*** starring Gary Coleman and Robert Guillaume; ***The Littlest Angel,*** starring Johnny Whitaker; ***It Happened One Christmas,*** starring Marlo Thomas and Cloris Leachman; and *Human Feelings,* starring Billy Crystal and Nancy Walker.

✣TEMEL: A variation of the name **Tam'el.**

✣TEMELUCH: A variation of the name **Temeluchus.**

✣TEMELUCHUS: A guardian angel of babies and children. Variations of the name Temeluchus are Temeluch and Teleleyakos.

✣TEMPERANCE: An angel found in **tarot** cards. Temperance (XIIII) represents moderation, compromise, patience, and self-control.

✣TEMPERANCE, ANGEL OF: **Casziel.**

✣*TEMPEST, THE:* A play by **William Shakespeare** which featured the angel **Ariel.**

✣TEMPTATION, ANGEL OF: **Satan.**

✣TEMPTERS, ANGEL OF: **Mammon.**

✣TENTH ORDER OF ANGELS: The **Watchers** were once a part of the celestial hierarchy, the tenth order of angels. They are no longer considered an order of angels because of their sin.

✣TERAH: The Hebrew name for **Tara,** a great celestial spirit.

✣TEREBINTH TREE, ANGEL OF: **Zidkiel.**

✣TERESA NEUMANN: See **Neumann, Teresa.**

✣TERESA PALMINOTA: See **Palminota, Teresa.**

✣TERPSICHORE: In Greek mythology Terpsichore inspired choirs to sing, men to write lyric poetry, and people in the art of dancing.

✣TERRA MATER: The Latin name for **Tara,** a great celestial spirit.

✣TERROR AND TREMBLING, ANGEL OF: The fallen angel **Dommiel.**

✣TESSUB: The god of storms, worshiped by the Kassites. Tessub was also known as **Rimmon.** Rimmon was the angel of storms.

✣TESTAMENT OF SOLOMON: See **Solomon.**

✣THALEIA: One of the Greek muses. Thaleia inspired men in the arts

and sciences, intelligence and creativity. She also inspired them to write comedy.

✣**THANATOS:** The angel of death and rebirth. In Greek mythology Thanatos was the personification of the god of death. He came to humans when their life was completed. Spreading his wings over the newly departed, he would cut off a lock of their hair and dedicate them to the underworld. He would then carry them away. In Roman mythology he was called **Mors.**

✣**THAUMIEL:** One of the **Unholy Sefiroth** of the **Cabala.**

✣**THELIEL:** An angel of love.

✣**THIEF OF PARADISE:** In John Milton's ***Paradise Lost,*** **Satan** is referred to as the thief of paradise.

✣**THIRD ANGEL OF THE TRUMPETS:** In the Book of Revelation, there are seven angels with **trumpets.** One at a time, each angel sounds his trumpet and an apocalyptic event takes place. When the third angel sounds his trumpet, a great star falls from Heaven. It lands upon a third of the rivers and fountains of water. The star's name is **Wormwood.** The third part of the waters become wormwood. Many die from drinking the water.

✣**THIRD CHOIR OF ANGELS:** See **Third Triad of Angels.**

✣**THIRD HEAVEN, ANGELS OF THE:** The name of the Third Heaven is Sehaqim. Baradi'el is the ruling prince. Three hundred angels of light also reside there. The angels of light continuously sing praises to God as they guard the **Garden of Eden** and the **Tree of Life,** also located in the Third Heaven. The angels who stand guard over the great palace of the Third Heaven are Amamael, Bezrial, Hadrial, Harhazial, Retsutsiel, Savlial, Sheburiel, and **Shalmial.**

✣**THIRD ORDER OF ANGELS:** The third order in the angelic hierarchy is the **Thrones.**

✣**THIRD TRIAD OF ANGELS:** The groups of angels that make up the third triad of angels in the angelic hierarchy are the **Principalities, Archangels,** and **Angels.**

✣**THIRTY-SIX HEAVENLY BODIES:** The Thirty-six Heavenly Bodies are thirty-six demons found in the Testament of **Solomon.** Their names are **Ruax, Barsafael, Artosael, Oropel, Kairoxanondalon, Sphendonael, Sphandor, Belbel, Kourtael, Metathiax, Katanikotael, Saphthorael, Phobothel, Leroel, Soubelti, Katrax, Ieropa, Modebel, Mardero,** Rhyx Achoneoth, **Rhyx Aktonme, Rhyx Alath,** Rhyx Aleureth, **Rhyx Anatreth, Rhyx Anoster, Rhyx Audameoth, Rhyx Autoth, Rhyx Axesbuth, Rhyx the Enautha, Rhyx Hapax, Rhyx Ichthuon, Rhyx**

Manthado, Rhyx Mianeth, Rhyx Nathotho, **Rhyx Phtheneoth,** and **Rhyx Physikoreth.**

✣**Those Brought Near to Allah:** The meaning of **El-Karubiyan,** the Islamic word for **Cherubim.**

✣**Those Who Are Awake:** The meaning of the name Grigori, a class of angels also called the **Watchers.** The Grigori are referred to as "those who are awake" because they had been assigned by God to watch over mankind. They did so continuously, both night and day.

✣**Thoth:** An Egyptian god. He is the equivalent of the winged Greek god **Hermes,** the winged Roman god **Mercury,** and the archangel **Michael.**

✣**Throne Angels:** Angels who stand at the **throne of God.** These are traditionally thought to be the seven **archangels.** The **Book of Raziel** lists the seven throne angels as **Gabriel, Phanuel, Michael, Uriel, Raphael,** Israel, and **Uzziel.**

✣**Throne of God, Angels of the:** The throne of God is where God sits while the **court of Heaven** convenes, where the deeds of men are weighed, and where judgment is served. The seven **archangels** stand at the throne of God. Twenty-four **Elders** also stand at God's throne. The **Seraphim, Cherubim,** and **Thrones** encircle the throne of God. When the court convenes to judge the deeds of mankind, the angels of **mercy** stand to his right, the angels of **peace** to his left, while the angels of **punishment** stand in front of him waiting to do his bidding. See **Throne Angels.**

✣**Throne of Judgment, Angels of the:** See **Throne of God.**

✣**Thrones:** The order of angels ranking third in the angelic hierarchy. Medieval scholars derived the Thrones from the prophet **Ezekiel**'s vision. The Thrones wheel around the **throne of God.** Their role is to inspire confidence in the power of God. They are said to dwell in either the **Third** or **Fourth Heaven.** They are also called **Wheels, Galgallin,** Erelim, Arelim, Abalim, and Auphanim. In 3 Enoch they are referred to as the **Ophanim.** In the Jewish Cabala they are called **Merkabah.** Ruling princes are Japhkiel, **Oriphiel, Zaphkiel,** Zabkiel, **Jophiel,** and **Raziel.**

✣**Thunder, Angel of:** Ra'amiel.

✣**Thunder and Terror, Angel of:** The archangel **Uriel.**

✣**Thunderbird:** A god of Native North American lore. The eagle and the hawk symbolized Thunderbird. He was a protector of numerous tribes. He also acted as a messenger for the gods.

✣**Thunderbolts, Angels of:** The Etruscan angels called Novensiles were the rulers of the thunderbolts. Their names were Tina, Menrva, Cupra, Vejovis, Summanus, Ercle, Sethlans, Mantus, and Mars.

✣**THURIBLE:** Angels are sometimes portrayed in art carrying a **thurible** (censer). The thurible symbolizes prayer. In ancient times it was believed that incense carried prayers to the gods.

✣**THURIEL:** An angel who presides over **wild animals.**

✣**THURSDAY, ANGEL OF: Zidkiel.** In **Essene** beliefs it was **Sachiel.** Castiel is also an angel of Thursday. The angels who preside over the hours of the day of Thursday are: 1:00-Sachiel, 2:00-**Sammael,** 3:00-**Michael,** 4:00-**Haniel,** 5:00-**Raphael,** 6:00-**Gabriel,** 7:00-**Casziel,** 8:00-Sachiel, 9:00-Sammael, 10:00-Michael, 11:00-Haniel, 12:00-Raphael. The angels who preside over the hours of the night are: 1:00-Gabriel, 2:00-Casziel, 3:00-Sachiel, 4:00-Sammael, 5:00-Michael, 6:00-Haniel, 7:00-Raphael, 8:00-Gabriel, 9:00-Casziel, 10:00-Sachiel, 11:00-Sammael, 12:00-Michael.

✣**TIAMAT:** A female **dragon** spirit of ancient Babylonian lore. According to legend, Tiamat existed before the creation of the world. It was believed that through her the world came into being. She is believed to have given birth to the light. At the creation she divided her body and became Heaven and Earth.

✣**TIARA:** Angels are sometimes depicted in art wearing a tiara (a jeweled crown) to symbolize their heavenly sovereignty.

✣**TIEL:** An angel who oversees the north **wind.**

✣**TIME (ANGELS AND):** Says Swedish mystic **Emanuel Swedenborg,** the "angels have no idea or concept of time." In his book ***Heaven and Hell,*** Swedenborg states, "The reason for the existence of time in the world is the sun's sequential progression from one degree to another, producing the times called 'seasons of the year.' Heaven's sun is different. It does not produce days and years by sequential progression or orbital motion, but causes changes of state. This does not happen at fixed intervals. This is why angels are incapable of any concept of time, thinking instead in terms of state." According to occultists, an angel year is 365 earth years. Others believe that it is 145 earth years. Angels are believed to be immortal.

✣**TIME SPIRITS:** The **Archai** are a class of angels also known as Time Spirits. They can be found in the angelic hierarchy conceived by **Rudolph Steiner.**

✣**TINA:** An Etruscan angel who belonged to the group of angels called the **Novensiles.** The Novensiles ruled over the thunderbolts.

✣**TINKER BELL:** A character in J. M. Barrie's play *Peter Pan* (1904), a fantasy about a boy who refused to grow up. Tinker Bell was a **fairy** who befriended Peter Pan.

✠**TIPHERETH:** One of the ten **Holy Sefiroth** (angels) in the **Cabala.** He is also called Beauty.

✠**TIRTAEL:** An angel who oversees the east **wind.**

✠**TISHTRYA:** The angel of rain in Persian mythology. He is called the bright star and seed of the waters. He brings the rain and quenches the drought. His antithesis is Apaosha, the demon of drought.

✠**TITLES:** Throughout history angels have been called by many titles. Some of these titles include Good Spirits, Spirits, Gods, **Sons of God,** Ministers, **Sons of Light,** Servants, Celestial Choir, **Watchers, Holy Ones, Heavenly Army, Hosts, Living Creatures,** Morning Stars, **Stars,** and **Chariots of God.**

✠**TITRISYAH:** One of the seventy-eight names of **Metatron.**

✠**TITUS FLAVIUS CLEMENS:** See **Clemens, Titus Flavius.**

✠**TOBIAS:** "For a good angel will go with him, his journey will be successful, and he will come home safe and sound" (Tobit 5:21). The tale of Tobit and his son Tobias can be found in the Book of Tobit, one of the Apocryphal books to the Bible's Old Testament. Tobit is an elderly blind man who sends his young son Tobias to collect a debt for him. As Tobias is leaving the house, he finds the archangel **Raphael** waiting for him. He does not know that he is an angel. Raphael informs Tobias that he will guide him during his trip and uses the alias Azarias. While traveling, they come across a huge fish. Tobias kills the fish. Raphael then teaches Tobias the various uses of the different parts of the fish. After the journey, they return to the home of Tobit. Raphael instructs Tobias to put the gallbladder of the fish on Tobit's eyes. Tobias obeys and Tobit immediately regains his sight. Raphael then informs them that he is one of the seven angels who stand in the **presence** of God.

✠**TOBIT:** See **Tobias.**

✠**TOGARINI:** One of the **unholy Sefiroth** of the **Cabala.**

✠**TOMB OF JESUS:** Three days after the crucifixion of **Jesus, Mary Magdalene** and another woman also named Mary went to visit his tomb. Suddenly there was a fierce earthquake. The women watched as an angel of God descended from Heaven. He rolled away the stone of the tomb and then sat down upon it. His appearance was like lightning. His clothing was as white as snow. At the sight of him the guards fainted. The angel told the two women not to be afraid. He told them that Jesus had been resurrected and to go and tell his disciples (Matthew 28:1–7; Mark 16:1–7). In the account of Luke, Mary Magdalene, Joanna, and Mary the Mother of James went to the tomb of Jesus and found it empty. There two angels appeared to them. They were wearing "bright

shining clothes." The angels reminded them of Jesus' words, that he would be resurrected in three days (Luke 24:1–10).

✣**TOMBS, ANGELS OF THE: Munkir and Nakir.**

✣**TOOTH FAIRY:** A **fairy** from folklore. When a child loses his tooth, he is instructed to place it under his pillow when he goes to sleep at night. It is believed that the tooth fairy will come and carry the tooth away, leaving in its place a gift, usually money.

✣**TORAH, ANGEL OF THE: Metatron** is the Prince of the Torah. **Iophiel** and **Zagzagel** are also angels of the Torah. Zagzagel is credited with teaching **Moses** all of his knowledge and wisdom (Moses wrote the Torah).

✣**TORCH:** A symbol of the archangel **Gabriel,** who brings the "light" of God to mankind through his revelations.

✣**TORNADOES, ANGEL OF:** Za'amiel.

✣*TOUCHED BY AN ANGEL:* A 1995 television show in which an angel comes to earth to help humans learn important lessons in courage, compassion, and love. The show stars Roma Downey as the angel and Della Reese in the role of a heavenly messenger.

✣**TRADITIONAL ANGELS:** The angels of Judaism, Christianity, and Islam are considered traditional angels. These angels are usually portrayed in art with a halo, large wings, and wearing a long, light-colored robe. See **Nontraditional Angels.**

✣**TRAFFIC, ANGELS OF:** Angels who protect people from the harm of a traffic accident. In many books relaying true angel stories, people have told of almost dying in a traffic accident but being miraculously saved by angels. At times the angels are seen; other times a nudging hand is felt when a driver has fallen asleep, or a warning is given before a crash. Angels have also rescued those stranded in cars during adverse weather. One such account was reported to author **Joan Wester Anderson** by her son, who was stranded in a severe snowstorm while traveling home one Christmas. That story inspired Anderson to write her first angel book, *Where Angels Walk, True Stories of Heavenly Visitors*, in which she related the experience.

✣**TRAGEDY, MUSE OF:** In Greek mythology the muse Melpomene inspired men to write great tragedies.

✣**TRANSFORMATION ANGEL(S):** Angels found in the book *Ask Your Angels* by authors Alma Daniel, Timothy Wyllie, and Andrew Ramer. These angels transform spirit and thought into the physical realm. Another name for the transformation angels are manifestation angels.

✣**TRANSPORT, ANGEL OF:** Ampharool.

✣**Travel, Angel of:** Ampharool is the angel of flying and instant travel.

✣**Treasure, Angel of:** Parasiel.

✣**Tree(s), Angels of:** **Michael** is the angel of the **olive tree** and the **almond tree; Gabriel** is the angel of the **apple tree; Uriel** is the angel of **nut trees; Raphael** is the angel of the **broom tree; Kepharel** is the angel of the pomegranate tree; **Sammael** is the angel of the kermes oak; and **Zidkiel** is the angel of the terebinth tree.

✣**Tree of Life, Angels of the:** The Tree of Life is the tree that bore the forbidden fruit in the **Garden of Eden.** God instructed **Adam** and **Eve** not to eat from the Tree of Life. **Satan** later deceived Eve into tasting the fruit. Eve convinced Adam to partake of it also. After Adam and Eve ate from the tree, God banished the couple from the garden. He placed two **Cherubim** at the entrance of the garden along with a turning, flaming sword to prevent them from reentering **Paradise.** The archangel **Raphael** is the guardian angel of the Tree of Life. **Baruch** is also considered a guardian of the Tree of Life. It is also called the Tree of Immortal Life and the Tree of Good and Bad.

✣**Tremors, Angel of:** Zi'iel.

✣**Trigiaob:** The angel of fowl.

✣**Triple Mother Goddess:** During ancient times, **Lilith,** a high-ranking female demon, was recognized as the Triple Mother Goddess by the early agrarian tribes of the Canaanites.

✣**Trisagion:** A song of celebration that is sung continuously day and night to God by the **Seraphim.** As they encircle God's throne, they sing, "Holy, holy, holy, the Lord God the Almighty, who was and is and is to come" (Revelation 4:8).

✣**Trumpet(s):** Angels are often depicted in art holding trumpets. The trumpet symbolizes the voice of God. The archangel **Gabriel** is associated with the trumpet because he is the personification of the voice of God. In the Book of **Revelation,** there are seven angels holding trumpets. As each angel sounds his trumpet, an apocalyptic event takes place.

✣**Trumpeter of the Last Judgment:** A title held by the archangel **Gabriel.**

✣**Truth:** The name of one of the **Amesha Spentas** (archangels) in Zoroastrianism. He is also called **Asha.**

✣**Truth, Angels of:** An angel whose purpose is to help individuals to discern spiritual truths. In Judeo-Christian lore, the angel of truth is **Gabriel.** In *The Manual of Discipline* of the **Dead Sea scrolls,** the angel of light is also referred to as the spirit of truth. According to one Talmud

legend, God consulted the angel of truth in his decision to create humankind.

✣TSADKIEL: A variation of the name **Tzadkiel.**

✣TSAPHIEL: An angel of the moon in occult lore.

✣TSIRYA: See **Childbirth.**

✣TSURIA: See **Childbirth.**

✣TUBAL-CAIN: According to legend, Tubal-Cain is the father of **Asmodeus,** who is a great and powerful demon.

✣TUBUAS: One of the angels that the Church of Rome reprobated in 745 C.E.

✣TUBUEL: One of the angels that the church of Rome reprobated in 745 C.E.

✣TUESDAY, ANGEL OF: **Sammael.** In **Essene** beliefs it was **Camael.** The angels who preside over the hours of the day of Tuesday are: 1:00-Sammael, 2:00-**Michael,** 3:00-**Haniel,** 4:00-**Raphael,** 5:00-**Gabriel,** 6:00-**Casziel,** 7:00-**Sachiel,** 8:00-Sammael, 9:00-Michael, 10:00-Haniel, 11:00-Raphael, 12:00-Gabriel. The angels who preside over the hours of the night are: 1:00-Casziel, 2:00-Sachiel, 3:00-Sammael, 4:00-Michael, 5:00-Haniel, 6:00-Raphael, 7:00-Gabriel, 8:00-Casziel, 9:00-Sachiel, 10:00-Sammael, 11:00-Michael, 12:00-Haniel.

✣TUFIEL: An angel who stands guard over the palace of Wilon, the **First Heaven.**

✣TUFRIAL: An angel who stands guard over the palace of Makon, the **Sixth Heaven.**

✣TUMA'EL: A fallen angel. One of the angels who brought the secret knowledge of Heaven to earth.

✣TURAEL: A variation of the name **Turiel.**

✣TURAN: The Etruscan name for **Tara,** a great celestial spirit.

✣TUR'EL: A fallen angel. He was one of the leaders of the angels who came to the earth to have sexual relations with women. He is also one of the angels who brought the secret knowledge of Heaven to earth.

✣TUREL: A variation of the name **Turiel.**

✣TURIEL (ROCK OF GOD): A fallen angel from the class of angels called **Watchers.** Variations of the name Turiel are Turel and Turael.

✣TURMIEL: An angel who safeguards the west **wind.**

✣TUTELARY ANGELS: Guardian angels of **nations.**

✣TUTRBEBIAL: An angel who stands guard over the palace of **Arabot,** the Seventh Heaven.

✣TUTRECHIAL: An angel who stands guard over the palace of Wilon, the **First Heaven.**

✣**TUTRUSIAI:** An angel who stands guard over the palace of Wilon, the **First Heaven.**

✣**TWELVE AEONS:** The name of a high-ranking group of angels found in **Manichaeism.**

✣**TWELVE ARCHANGELS:** According to New Age angelologists, there are twelve archangels as opposed to the traditional seven. The twelve are Anthriel, Aquariel, **Chamuel, Gabriel, Jophiel, Michael,** Omniel, Perpetiel, **Raphael, Uriel,** Valeoel, and **Zadkiel.**

✣**TWELVE LIGHT DIADEMS:** A high order of angels found in **Manichaeism.**

✣**TWELVE MONTHS OF THE YEAR, ANGELS OF THE:** See **Months of the Year.**

✣**TWELVE TRIBES OF ISRAEL:** See **Israel.**

✣**TWENTIETH CENTURY, ANGELS OF THE:** In the twentieth century, more than ever before, people are reporting direct communication with angels. According to a 1991 Gallup Poll, sixty-nine percent of Americans believe in angels. Thirty-two percent of Americans believe that they have had contact with an angel. There have also been books written containing information communicated from the angels about the future of humankind. In these publications new information on angels has been brought to light regarding their role in mankind's history and future. Some of these books include the *Starseed Transmissions* by **Kenneth X. Carey,** with information from **Raphael;** the *Crystal Stair* by Eric Klein, which features **Saint Michael;** and *Ask Your Angels* by Alma Daniel, Timothy Wyllie, and Andrew Ramer. The information in *Ask Your Angels* was communicated to the authors by several angels. In addition, there have been many UFO sightings during the twentieth century. Some believe these sightings may be angels. There is the story of **Orfeo Angelucci,** a businessman who claims to have been visited by higher beings from another world. Some believe these beings may have been angels. The stories of angels helping and aiding people on earth continue to be told. Several books have been written on modern encounters with angels, such as **Sophy Burnham**'s *Angel Letters*; **Eileen Freeman**'s *Touched by Angels*; and **Joan Wester Anderson**'s *Where Angels Walk, True Stories of Heavenly Visitors.* These books relate tales of angels appearing to humans during times of need. There are also stories of near-death experiences where angels appeared to comfort people. In addition, there has been a resurgence in the interest in angels in the late twentieth century. Popular writers who have propelled the topic into the mainstream include Sophy Burnham, **Terry Lynn Taylor, Mortimer J. Adler,** Malcom Godwin, Joan Wester Anderson, and Eileen Freeman. All

have written sensational books that have captivated angel lovers of all ages and that have kept angels in the spotlight for years. From reading these books many have come to believe that the angels are working closely with mankind in the twentieth century and will continue to do so in the future.

✣**TWILIGHT, ANGEL OF:** Aftiel.

✣**TWIN ANGELS:** According to legend, when the prophet **Enoch** was transformed into the mighty angel **Metatron,** he was divided into two angels. The second angel is named **Sandolphon.** For this reason Metatron and Sandolphon are known as the twin angels. In other lore, the prophet **Elijah** is Sandolphon, twin to Metatron.

✣**"TWO ANGELS":** The name of a poem written by **Longfellow** in which he writes about the angel of death and the angel of life.

✣**TWO CAMPS, ANGELS OF: Mahanaim.**

✣**TZADKIEL:** A great angelic prince in Heaven who is one of the angels of **justice.** His name can also be found on amulets worn by pregnant women for success in delivering a healthy baby. Variations of the name Tzadkiel are Tsadkiel, Tzadquiel, and Tzadqiel.

✣**TZADQIEL:** A variation of the name **Tzadkiel.**

✣**TZADQUIEL:** A variation of the name **Tzadkiel.**

✣**TZAKMAQIEL:** An angel of **Aquarius.**

✣**TZAPHQIEL (GOD'S CONTEMPLATION):** An angel who rules over the planet **Saturn.**

✣**TZARTAK:** See **Childbirth.**

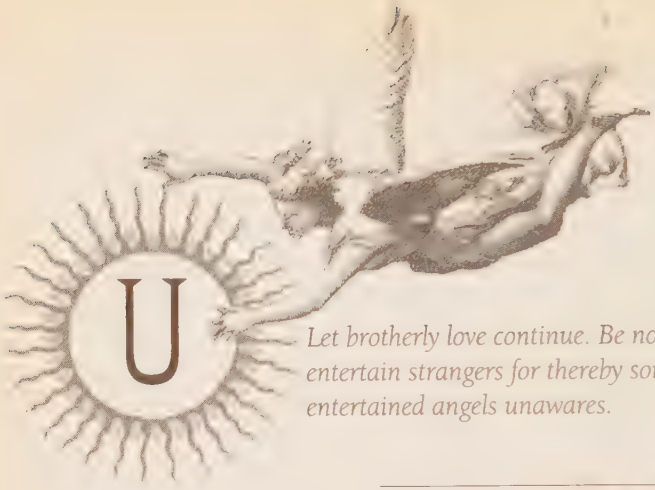

Let brotherly love continue. Be not forgetful to entertain strangers for thereby some have entertained angels unawares.

—Hebrews 13:1–2

✠**Udrgazyi:** See **Childbirth.**

✠**Udriel:** See **Childbirth.**

✠**Ulysses:** The hero of the ***Odyssey*** (a Greek epic poem attributed to Homer). In the *Odyssey*, Ulysses is rescued several times by the goddess **Athena** and the winged god **Hermes,** who act as his guardian spirits.

✠**Unborn, Angel of the:** **Armisael** is the guardian angel of the unborn.

✠**Unclean Spirits:** A phrase sometimes used in scripture when referring to **demons.** In Acts 5:16 of the *New World Translation of the Holy Scriptures*, it states, "The multitude from the cities around Jerusalem kept coming together, bearing sick people and those troubled with unclean spirits."

✠**Understanding:** The name of one of the angels of the **Holy Sefiroth.** He is also called Binah.

✠**Underworld, Angels of the:** In the Testament of **Solomon,** Abezethibou is ruler of the underworld. In other sources Abbaton is a guardian angel of the underworld, and the archangel **Raphael** is the guide of the underworld. To the Greeks, **Proserpina** was the Queen of the Underworld. Other names for the underworld include Tartarus, **Hades,** and **Hell.**

✣**UNDINES:** Female water spirits (also called **Elementals**) that dwell in the oceans and seas. They manifest as part fish and part woman. According to lore, the undines could acquire a soul by marrying and having a child by a mortal. They are ruled by the archangel **Gabriel.**

✣**UNGODLY MEN, ANGELS OF:** The angels of ungodly men can be found in the Apocalypse of Sephaniah. These angels have the faces of leopards, tusks like wild boars, and eyes mixed with blood. Their hair is long, and in their hands are fiery whips. These are the angels who carry men to the underworld for eternal punishment. The lion-headed angel Nagazdiel sees to it that Hell is filled with the souls of ungodly men.

✣**UNHOLY SEFIROTH:** The ten angels of the Unholy Sefiroth (angels of the **Cabala**) are named Chaigidiel, Gamaliel, Gamchicoth, Golab, Harab Serap, **Lilith, Sammael,** Sathariel, Thaumiel, and Togarini.

✣**UNITED STATES:** See **America; Washington, George.**

✣**UNITY, ANGEL OF:** The archangel **Michael.**

✣**UNIVERSE, ANGEL OF THE:** In gnostic beliefs the **Demiurge** is the creator of the universe. German astronomer **Johannes Kepler** believed that the angels are responsible for the movement, balance, and order of the universe. During medieval times the angels were considered administrators of the universe.

✣**UR, ANGEL OF:** Ur is a city in the Euphrates Valley. It was settled, near Babylon, in 4000 B.C. In Ur, archaeologists have discovered a stela that shows an angel descending from Heaven, pouring the water of life into the cup of a king. Scholars believe that it is the earliest known depiction of an angel.

✣**URA'EL:** One of the angels who escorted **Enoch** on his tour of earth and **Sheol.**

✣**URAKABARAMEEL:** A **fallen angel.**

✣**URANIA:** One of the nine muses in Greek mythology. Urania inspired men to study **astronomy.**

✣**URIEL (FIRE OF GOD):** One of the seven **archangels.** According to Judaic lore, **Uriel** holds the keys to Hell and will do away with the gates of Hell on **Judgment Day.** According to Judaic lore, he is the angel that **Jacob** wrestled with at Peniel. Legend has it that as they wrestled, Jacob and Uriel merged and became one. In one tale, Uriel is a serpent who reprimands the prophet **Moses** for not holding a rite of circumcision for his son. Uriel is symbolized by the **scroll** and an open hand holding a flame. The flame represents the meaning of his name, which is "fire of God." In John Milton's ***Paradise Lost,*** he is called Regent of the Sun. Uriel holds many titles including Prince of the **Seraphim,** Angel of the **Presence,** Angel of **Poetry,** Angel of Prophecy, Angel of Repentance,

Angel of Thunder and Terror, Angel of Music, Angel of **Summer,** Light of God, Angel of **Retribution,** Angel of September, Angel of Hunger, Angel of the South, Angel of Political Reform, Angel of the **Nut Tree,** and Ruler of Hades. Variations of the name Uriel are Auriel, Oriel, Ouriel, and Pheniel.

✣**URPANIEL:** An angel who protects individuals from demons.

✣**USIEL (GOD'S STRENGTH):** A fallen angel from the order of angels called the **Watchers.** He was one of the angels who came to the earth to have sexual relations with women and produce children. Variations of the name Usiel are Uziel and **Uzziel.**

✣**UTHRA:** A guardian angel in Mandaean beliefs.

✣**UTHRI:** The plural of **uthra.**

✣**UZIAL:** An angel who stands guard over the palace of Maon, the **Fifth Heaven.**

✣**UZIEL:** A variation of the name **Usiel.**

✣**UZZAH:** A **ministering angel.** In 3 Enoch 4:6–10, he questions God about his making **Enoch** a lofty angel and giving him a position in Heaven. He is later named as a fallen angel who teaches the knowledge of **sorcery** to mankind.

✣**UZZIEL:** A prince of the order of **Virtues.** In some sources the name Uzziel is a variation of **Usiel.**

V

His angel guards those who honor the Lord and rescues them from danger.

—Psalms 34:7

✠**Vahman:** Another name for **Vohu Manah,** one of the **Amesha Spentas** (archangels) in Zoroastrianism.
✠**Valeoel:** One of twelve **archangels** listed by New Age angelologists.
✠**Valhalla, Angels of:** Valhalla is the hall to which the **Valkyries** (female angels of death in German mythology) carry the souls of heroes.
✠**Valkyries:** Female angels of death in German mythology. In Germanic lore, the Valkyries, under **Brunnhilde**'s direction, oversaw wars and chose which warriors would live and which would die. They would carry the souls of the heroes to the hall of heroes called Valhalla.
✠**Valor, Angels of:** Angels who inspire courage and heroism in humans. The angels of valor come from the class of angels called **Virtues.**
✠**Vamana:** One of the **avatars** of Hindu lore.
✠**Varaha:** One of the **avatars** of Hindu lore.
✠**Variel:** See **Childbirth.**
✠**Varma:** Chief of the **Adityas** (Vedic angels).
✠**Varuna:** The leader of the **Adityas** (Vedic angels).
✠**Vata:** A variation of the name **Vayu.**
✠**Vayu:** One of the **Yazatas** in Persian mythology. In Zoroastrianism he was the angel of the air and winds. Vayu brings life in the rain, and death

in the storm. He produces the lightning and makes the dawn appear. He is hailed as a fearsome warrior who seeks to destroy the spirit of darkness and protect the good creation of God. He is said to carry a golden spear and rides in a chariot drawn by a thousand horses. Men pray to Vayu in difficult times. A variation of the name Vayu is Vata.

✣**VEGETABLES, ANGEL OF: Sofiel.**

✣**VEGETATION, ANGEL OF:** In Zoroastrianism, **Ameretat** is the angel who watches over the earth's vegetation.

✣**VEJOVIS:** An Etruscan angel who belonged to the group of angels called the **Novensiles.** The Novensiles ruled over the thunderbolts.

✣**VENGEANCE, ANGELS OF:** Angels who execute **punishment** on God's behalf. **Gabriel, Michael, Nathanel, Raphael, Uriel,** and **Satan** are all angels of vengeance.

✣**VENUS, ANGEL OF: Zidkiel.** To the Cabalists, Rome's goddess Venus was the angel of love.

✣**VENUS IN THE MORNING:** A name given to **Astarte** (a she-demon) by the Egyptians.

✣**VERCHIEL:** The angel of July, the angel of Leo, and a prince of the **Virtues.**

✣**VERETHRAGHNA:** The angel of **victory** in Persian mythology. He is a powerful force who can take on many forms. These forms include a mighty wind; a bull with sharp, golden horns; a strong white horse; a sharp-toothed camel; a wrathful boar; a strong, brawny youth; a large, speedy bird; a bucking ram; a wild buck; and a man carrying a sword. He fights the maliciousness of men and demons. He punishes the unjust and the wicked.

✣**VEREVIEL:** A variation of the name **Vrevoil.**

✣**VERRIER: A fallen angel.**

✣**VIAL OF BALM, ANGEL OF THE:** As the angel of **healing,** the archangel **Raphael** is said to carry a golden vial of balm to cure ailments.

✣**VIALS OF THE WRATH OF GOD, ANGELS OF THE:** The Book of Revelation 16:1 makes reference to seven angels who carry vials of the wrath of God. At God's command, these angels pour out the contents of these vials upon the earth. The account tells us, "The first angel went and poured his vial on the earth, and a foul and painful sore came on those who had the mark of the beast. The second angel poured out his vial upon the sea and every living soul died in the sea. The third angel poured out his vial upon the fountains of waters; and they became blood. The fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. The fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed

their tongues for pain. The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. The seventh angel poured out his vial into the air; and there came a great voice out of the temple of Heaven, from the throne, saying, It is done."

✣**VICEROY OF HEAVEN:** A title held by the archangel **Michael.**

✣**VICTORIA:** Roman winged goddess of **victory**. She is the equivalent of the Greek goddess **Nike.**

✣**VICTORIUS:** An angel who regularly visited **Saint Patrick.** He appeared once a week to Saint Patrick to converse. Victorius asked Saint Patrick to go to Ireland and teach the pagans about Christianity.

✣**VICTORY, ANGELS OF:** In Persian mythology the angel of victory was **Verethraghna.** Victory is also the name of one of the angels of the **Holy Sefiroth** as listed in the **Cabala.** In Rome the winged goddess **Victoria** was the goddess of victory.

✣**VIKING(S), ANGELS OF THE:** **Angels** in **Viking** beliefs included the **Valkyries.** The **Valkyries** were **female angels** of **death.**

✣**VILA:** Eastern European **fairies.** They dwell in the forest and work closely with nature. According to legend, the Vila are born in the spring during the period of misty rains and fresh morning dew. It is said that when a rainbow appears, a Vila is born. The Vila also preside over rain, making sure that there is enough for the plants to grow.

✣**VINCI, LEONARDO DA:** Noted Italian Renaissance painter (1452–1519) who specialized in religious paintings. He often featured angels in his work. Three of his most famous paintings featuring angels are *Madonna of the Rocks*, the *Last Supper*, and the *Annunciation.*

✣**VINE, ANGEL OF:** In 3 Baruch it states that the vine was planted in the **Garden of Eden** by the angel **Satanael.** In relaying the story of the vine to Baruch, an angel reveals that it was the vine through which the serpent deceived **Eve,** and that the knowledge of good and bad is the "sinful desire" that Satanael spread over **Adam** and Eve. The angels said that because of this, God cursed the vine because Satanael had planted it. (Note: The vine is thought by some to be a grape vine.)

✣**VIOLENT-THRUSTERS:** Also called the Al-Zabaniya, they are the nineteen angels in the Koran who stand as guards of Hell.

✣**VIRGIN MARY:** The mother of **Jesus.** In the Book of Luke, the archangel **Gabriel** appears to the Virgin Mary and announces that she will give birth to the Messiah. After her death she became known as the Virgin Mary, the Madonna, the Blessed Virgin, Mother Mary, and Mother of God by the Catholics. Upon reaching Heaven the Virgin Mary is said to have become an angel of the class of **Virtues.** The Virtues

bestow miracles from on high and are called angels of grace. According to lore, the Virgin Mary is one of the highest-ranking angels of Heaven, holding such titles as **Queen of Angels,** Queen of Heaven, Queen of Peace, Queen of Prophets, and **Mother of All People.** Throughout history the Virgin Mary has appeared to a number of people, bringing messages of love, repentance, and faith. She is said to be beautiful, having long, curly black hair and large blue eyes. When she appears, she is surrounded by **Cherubs** and comes floating on a cloud. Among the most famous sightings of the Virgin Mary is that at Lourdes in 1858, where she appeared to a young girl named Bernadette Soubirous. She told the girl to dig a well. The well later became famous for its healing powers. In 1917 she appeared in Fatima, to three shepherd children. Through these children she warned the world of coming punishments if people did not change their sinful lives. In 1981 she began appearing to six young people in **Medjugorje,** a small town in Yugoslavia. Through these young people she communicates with the world, bringing revelations about the future, and messages of hope and encouragement. She appears to these young people daily to this day. See **Annunciation.**

✣**VIRGO, ANGEL OF: Hamaliel.**

✣**VIRTUE, ANGEL OF:** In Zoroastrianism the angel of virtue was **Asha.**

✣**VIRTUES:** An order of angels ranking fifth in the angelic hierarchy. The Virtues are responsible for working miracles in God's name on earth. They also look after the heroes of the world and those who champion for the good. They also impart strength and courage to individuals when needed. Two angels from the Virtues class escorted Christ to Heaven in the **Ascension.** The Virtues are also referred to as the Angels of Grace, Angels of Valor, the **Brilliant Ones,** Splendors, Malakim, Mights and Tarshishim. Ruling princes of the order include **Haniel, Michael, Raphael, Barbiel, Usiel,** Tarshish, and Peliel.

✣**VISHNU:** One of the great gods of Hinduism. He is associated with the **avatars,** which are ten semi-angelic beings of Hindu lore.

✣**VISIONARIES:** In 1981 the **Virgin Mary** began appearing to six young people in Medjugorje (a small town in Yugoslavia). These six young people have become known around the world as the visionaries. Through them the Virgin Mary brings messages of hope and encouragement to mankind. She also reveals extraordinary secrets about mankind's future. She appears to these young people every day at 6:40 P.M. According to the Virgin Mary, these young people were selected to receive the visions because they are "ordinary."

✣**VISIONS, ANGEL OF: Remiel.**

✣*VISIONS OF THE DAUGHTERS OF ALBION:* A work by **William Blake.** In

his *Visions of the Daughters of Albion*, Blake creates a fictitious angel called the "angel of Albion."

✣**VOHU MANAH:** One of the **Amesha Spentas** (archangels) in Zoroastrianism. He is also called Wisdom (in some writings Wisdom is substituted with Good Mind or Good Thought). He is the guardian angel of cattle. In rituals he is represented by milk.

✣**VOICE OF GOD, ANGEL OF THE:** The archangel **Gabriel** is known God's "personal spokesman." Because of this, he is sometimes referred to as the voice of God.

✣**VOICES:** An order of angels found in **gnosticism.**

✣**VRETIL:** A variation of the name **Vrevoil.**

✣**VREVOIL:** Another name for **Radweri'el YHWH.**

✣**VRIHASPATI:** In Vedic beliefs Vrihaspati was the guardian angel of hymns.

✣**VUAL:** A **fallen angel.**

The delight of the wisdom of the angels is to communicate to others what they know.

—Emanuel Swedenborg

✣**Wajima:** Angels of the Australian Aboriginals.

✣**War, Angel of:** The archangel **Michael.**

✣**War in Heaven:** The war in Heaven began when **Satan** became an opposer to God. God enlisted the archangel **Michael** to lead the battle on Satan and the other angels who rebelled against God's laws. Michael and the **Heavenly Army** threw Satan and his demons out of Heaven, hurling them downward to the earth. The Bible states, "Then war broke out in heaven. Michael and his angels fought against the dragon, who fought back with his angels; but the dragon was defeated, and he and his angels were not allowed to stay in heaven any longer. The huge dragon was thrown out—that ancient serpent, named the Devil, or Satan, that deceived the whole world. He was thrown down to earth, and all his angels with him." (Revelation 12:7–9)

✣**Warring Angels:** In her book *Embraced by the Light*, Betty J. Eadie relates her experience of seeing "warring angels" while visiting Heaven. According to Eadie, the warring angels do battle against Satan and his angels on behalf of people on earth. Eadie explains that even though we have guardian angels, the warring angels are sometimes necessary. Of their appearance, Eadie says, "They are giant men, very muscularly built, with a wonderful countenance about them. They are magnificent

spirits." The warring angels are strong and confident spirits that cannot be thwarted by evil forces. As they go out on their missions, they are suited in armor. They also move with great speed, faster than the other angels.

✤**WARRIORS:** The name of an order of angels found in John Milton's epic poem ***Paradise Lost.***

✤**WARWAHYAH:** One of the seventy-eight names of **Metatron.**

✤**WASHINGTON, GEORGE:** Angels were a part of Washington's faith and beliefs. According to legend, he was once visited by a female angel who showed him the history of the United States. Washington also attributed his success at Valley Forge to his guardian angel.

✤**WATCHERS:** An order of angels also called the Grigori. The Watchers were given the responsibility by God to be teachers to humankind. They are also said to have worked with the **archangels** in creating Paradise. The Watchers fell from grace when they became attracted to the women of earth. Twelve thousand years ago, two hundred of these Watchers left their positions in Heaven to come to the earth to have sexual relations with women. Out of fear of God they made a pact amongst themselves that each would go forward with the act. The Book of 1 Enoch 6:3–4 states, "And **Semyaza,** being their leader, said unto them, 'I fear that perhaps you will not consent that this deed should be done, and I alone will become [responsible] for this great sin.' But they all responded to him, 'Let us all swear an oath and bind everyone among us by a curse not to abandon this suggestion but to do the deed.' Then they all swore together and bound one another by [the curse.]" They descended upon **Mount Sinai,** taking on fleshly bodies. The Bible account at Genesis 6:2 says, "When people began to multiply on the face of the ground, and daughters were born to them, the sons of God saw that they were fair; and they took wives for themselves of all that they chose." The Book of 1 Enoch 6:1–2 states, "In those days, when the children of man had multiplied, it happened that there were born unto them beautiful daughters. And the angels, the children of Heaven, saw them and desired them; and they said to one another, 'Come, let us choose wives for ourselves from among the daughters of man and beget us children.' " From their union with women they produced children called the **Nephillim,** who turned out to be evil giants. In the Book of Genesis 6:4 it states, "The Nephillim were on the earth in those days—and also afterward—when the sons of God went in to the daughters of humans, who bore children to them." The Nephillim were part of the reason that God sent the deluge. According to one account, the Watchers shed their bodies and returned to the spiritual

realm once the great **flood** came. **Azaz'el** was the chief of the Watchers. The leaders of the Watchers who came to the earth were named Azaz'el, Arakeb, Rame'el, **Tam'el,** Ram'el, Dan'el, **Ezeqel,** Baraqiyal, Asel, Armaros, Batar'el, Anan'el, Zaqe'el, Sasomaspe'el, Kestar'el, Tur'el, Yamayol, and Arazyal. The leader of the leaders was named **Shemyaza.** While on earth the Watchers taught their wives many things. Much of it was knowledge forbidden to humans. The Book of 1 Enoch talks extensively about this, saying, "And they took wives unto themselves, and everyone chose one woman for himself, and they began to go unto them. And they taught them magical medicine, incantations, the cutting of roots, and taught them about plants" (1 Enoch 7:1–2). After their descent to earth the Watchers were never allowed to enter Heaven again.

✦**WATER, ANGEL OF:** In **Essene** beliefs the angel of water was Sachiel. In Zoroastrianism, the guardian angel of water was **Haurvatat.** Haurvatat was represented in rituals by consecrated water. In Judaism, the Princes of Water are **Ariael** and **Anapiel YHWH.** In Persian mythology Harooda presided over the element of water.

✦**WATER BEARER, ANGEL OF THE: Tzakmaqiel.**

✦**WATER INSECTS, ANGEL OF:** Shakziel.

✦**WATER SPIRITS:** The **undines** are water spirits. They are also called angels of the water.

✦**WAY, THE:** Another name for **Asha Vahishta,** the angel of truth in Zoroastrianism.

✦**WEAKNESS, ANGEL OF: Amaliel.**

✦**WEAPONS, ANGELS OF:** The angel **Goden'el** taught mankind how to build weapons of war. The angel Alimon is a guardian angel who is prayed to for protection against weapons. Tafthi and Reivtip are also angels who aided in protecting individuals against harm by weapons.

✦**WEDNESDAY, ANGEL OF:** The archangel **Michael.** To the Essenes it was **Raphael.** The angels that preside over the hours of the day on Wednesday are: 1:00-Raphael, 2:00-**Gabriel,** 3:00-**Casziel,** 4:00-**Sachiel,** 5:00-**Sammael,** 6:00-Michael, 7:00-**Haniel,** 8:00-Raphael, 9:00-Gabriel, 10:00-Casziel, 11:00-Sachael, 12:00-Sammael. The angels that preside over the hours of the night are: 1:00-Michael, 2:00-Haniel, 3:00-Raphael, 4:00-Gabriel, 5:00-Casziel, 6:00-Sachiel, 7:00-Sammael, 8:00-Michael, 9:00-Haniel, 10:00-Raphael, 11:00-Gabriel, 12:00-Casziel.

✦**WEIGHER OF SOULS:** The archangel **Michael** is sometimes referred to as the Weigher of Souls. In Heaven, Michael weighs the deeds of the souls of men.

✣**WEST, ANGEL OF THE:** The archangel **Raphael.**
✣**WEST WIND, ANGEL OF THE:** See **Wind.**
✣**WHEELS:** Another name for the order of angels called **Thrones.** The Wheels symbolize the mobility of the angels. **Rikbiel YHWH** is the angel in charge of the order of Wheels.
✣**WHIRLWINDS, ANGEL OF:** Za'amiel.
✣**WHITAKER, JOHNNY:** Star of the made-for-television movie ***The Littlest Angel*** (1969). In the film Whitaker plays a shepherd boy who dies and then fights to become an angel. Eventually, he becomes an angel, but not before learning a few pointed lessons.
✣**WHITE, ANGELS OF:** In the Bible angels are often described as wearing white. The color white represents purity and holiness. It is also the **color** that symbolizes the archangel **Gabriel.**
✣**WHO IS AS GOD:** The meaning of the name **Michael.** (In some writings it is "looks like God").
✣**WHOLENESS:** The name of one of the **Amesha Spentas** (archangels) of Zoroastrianism. He is also called **Haurvatat.** He is the protector of **water.** In rituals he is represented by holy water.
✣**WHOM GOD STRENGTHENS:** The meaning of the name **Azael.** Once a **ministering angel** in Heaven, Azael became a fallen angel when he taught **sorcery** to humans and had sexual relations with a mortal woman.
✣**WILD ANIMALS, ANGELS OF:** Hayyal, Jehiel, Mtniel, and Thuriel are all angels who preside over wild animals.
✣**WILLOW TREE, ANGEL OF THE:** The archangel **Gabriel.**
✣**WILON, ANGELS OF:** Wilon is the name of the **First Heaven.** The ruling prince is the archangel Sidri'el. Angels who dwell in Wilon include the angels of astronomy, the angels of ice, the angels of snow, and the angels of morning dew. At the border dwells the order of angels called the **Powers.**
✣**WIND(S), ANGELS OF THE:** The angel who presides over all of the four winds is named Ruhiel. **Lix Tetrax** is the demon of the wind. According to the chronicles of **Enoch,** the winds at the four corners of the world correspond to each of the four **Seraphim.** ANGELS OF THE WINDS OF DESTRUCTION. In the Book of Revelation 7:1, the apostle **John** wrote of seeing four angels holding back the four winds: "I saw four angels standing at the four corners of the earth, holding back the four winds, so that no wind should blow on the earth." These winds are known as the winds of destruction. GUARDIANS OF THE FOUR WINDS. There are guardian angels of the four winds. Angels who stand guard over the north wind are Beliael, Bezaliel, El El, Gonael, Halqim, In Hii, Madgabiel, Mahananel, Tiel, and Yonel. South wind: Bachliel,

Chushiel, Darkiel, Donel, Jachniel, Kadashiel, Klaha, Korniel, Loel, Nachmiel, Nafriel, Nakriel, Nichbadiel, Qalbam, Qamiel, Qaniel, and Tehoriel. East wind: Arson, Bahaliel, Dormiel, Karmiel, Masim, Modiel, Nohariel, Ramamiel, Tirtael, Yahanaq Rabba, Yarashiel. West wind: Karniel, Kashiel, Lobkir, Pilalael, Raquiel, Sakniel, Somcham, Tarfaniel, Turmiel, and Yahala.

✣**WIND, DEMON OF: Lix Tetrax.**

✣**WINDS OF DESTRUCTION, ANGELS OF THE:** See **Wind.**

✣**WINDSTORMS, ANGELS OF: Ruhiel.**

✣**WINGED BABIES:** The winged baby angels seen in art are called **Cherubs.**

✣**WINGED CREATURES:** The **Seraphim** are sometimes referred to as "winged creatures." This is because each of them has six wings. This is supported in the Bible at Revelation 4:8 where it says, "And the four living creatures [**Seraphim**], each of them with six wings, are full of eyes all around and inside." In some translations of the Book of Exodus, the **Cherubim** are referred to as "winged creatures." When building the **Ark of the Covenant,** the Hebrews made two golden Cherubim, one to sit at each end. In some translations of the Bible, these Cherubim are referred to as "winged creatures." The *Good News Bible* states, "Make two winged creatures of hammered gold, one for each end of the lid" (Exodus 25:18).

✣**WINGED DRAGON:** A demon found in the Testament of **Solomon.** He is described as having the face and feet of a man, with limbs of a dragon, and wings. He copulates with women while in the form of a winged spirit. He can be thwarted by the angel Bazazath.

✣**WINGED MERMAIDS:** In art, Balinese angels are depicted as winged mermaids.

✣**WINGED SPHINXES:** In Assyrian art, the **Cherubim** were portrayed as creatures with human faces and the bodies of winged sphinxes.

✣**WING(S):** The Koran states, "God sends forth the angels as His messengers, with two, three, or four pairs of wings." The first depiction of a winged being was discovered in the city of **Ur.** It was found on a stela that shows an angel descending from Heaven, pouring the water of life into the cup of a king. Mesopotamians believed that their gods dwelled in the sky. In art they portrayed their gods as winged men, using the wings of birds as an example. The Greeks and Romans later incorporated this idea into their beliefs, depicting their heavenly messengers as winged beings. The angels of Judeo-Christian beliefs were later patterned after the winged gods of the Greeks and Romans. Wings showed up in Christian art during the reign of the Roman emperor

Constantine (A.D. 312), after he converted to Christianity. During the Middle Ages artists painted angels with wings to distinguish them from human beings. The wings suggest the angels' ability to fly and to travel between Heaven and earth. They also symbolize the angels' role as God's divine messengers. **Plato** wrote, "The function of the wing is to take what is heavy and raise it up into the region above, where the gods dwell; of all things connected with the body, it has the greatest affinity with the divine."

✣*WINGS OF DESIRE:* A 1988 film, set in Berlin. It is the story of two angels named Dommartin and Ganz who travel about the city listening to people's thoughts. Ganz becomes tired of observing the pain of others, consoling them, but never being seen or having his love returned. Eventually, he decides to reenter the world as a mortal.

✣**WINTER, ANGEL OF:** Farlas. Other angels of winter include Attaris, Cetarari, and Amabael.

✣**WIRTH, OSWALD:** A designer of a deck of **tarot** cards in which angels appear in a variety of situations.

✣**WISDOM:** The name of one of the **Amesha Spentas** (archangels) in Zoroastrianism. He is also called Vohu Manah.

✣**WISDOM, ANGELS OF:** In Judaism, Zagzagel is credited for giving **Moses** his wisdom that was later recorded in the **Torah.** In the **Cabala** the angel of wisdom is named **Chokmah.** The **Cherubim** are also angels of wisdom. They are said to emanate a subtle vibration of knowledge and wisdom that they receive from God.

✣**WISE LORD:** In Zoroastrianism, **Ahura Mazda** (God) is referred to as Wise Lord.

✣**WITCHES, ANGELS OF: Familiars** are the guardian spirits of Witches.

✣**WIZARDS OF EGYPT:** See **Jannes and Jambres.**

✣**WOMAN DRESSED WITH THE SUN:** See **Pregnant Angel.**

✣**WOMB(S), ANGEL OF THE: Armisael.**

✣**WOOD SPRITES: Fairy**like spirits of nature.

✣**WOODS, ANGEL OF: Zulphas.**

✣**WORLD, ANGELS OF THE:** The angel **Metatron** is known as the **Demiurge,** the creator of the world. The guardian of the world is a celestial bird of Heaven. Each day he goes before the sun and stretches out his wings to block the burning rays of the sun. If he did not do so, all living creatures would be incinerated. The name of this bird is Phoenix.

✣**WORLD LEADERS, ANGEL OF: Haniel** is the angel who controls the government leaders of earth. The angels in charge of protecting the world's leaders and inspiring them to make the right decisions are the **Principalities.** In addition, **Satan** is credited with controlling the world leaders.

Evidence of this is given in the Bible when Satan offers Jesus all of the kingdoms of the world in an effort to tempt him. According to the Testament of **Solomon,** the demon named **Power** puts tyrants in power and deposes righteous kings.

✠**World War I:** According to eyewitness accounts, during World War I angels appeared at the scene of battle. In late August of 1914, British soldiers fighting at Mons in Belgium saw troops of angels appear in the sky. The angels defended them against the Germans. Reports received from the Germans said that spectral riders and shining beings with swords, bows, and arrows were fighting in the sky over the British soldiers, impeding the German attack while protecting the British.

✠**Worldwide Cooperation, Angel of:** The archangel **Michael.**

✠**Worms, Eleazer of:** Medieval writer credited with writing the **Book of Raziel.**

✠**Wormwood, Angel of:** In the Book of Revelation, Wormwood is a great star that falls from Heaven when the **third angel** sounds his **trumpet.** Revelation 8:10–11 says, "The third angel blew his trumpet, and a great star fell from Heaven, blazing like a torch, and it fell on a third of the rivers and on the springs of water. The name of the star is Wormwood. A third of the waters became wormwood, and many died from the water, because it was made bitter."

✠**Worship of Angels:** See **Angelolatry.**

✠**Wrath, Angel of:** **Aeshma** is the demon of wrath in Zoroastrianism. His opponent is **Sraosha,** the angel of discipline. Wrath is also the name of a demon **Archon** in gnosticism.

✠**Wrath, Angels of:** **Af.** He represents God's wrath toward the sinful state of the world. His antithesis is **Sammael.** In the underworld there are angels of wrath who apply everlasting torments to sinners. The angels of wraths dwell in **Arabot,** the Seventh Heaven. They are made of fire.

✠**Writing, Angels of:** The angel **Penemuel** taught men how to communicate through the written word. Even though mankind has made much progress out of this knowledge, it was considered a grave sin in Heaven for Penemuel to teach humans to write. According to lore, God had forbidden it because he believed that mankind would use the written word to spread evil. Angel of Writers. The archangel **Uriel** is called the angel of writers. He inspires and imparts ideas to writers of all genres.

✠**Writing Case, Angel with the:** The Book of Ezekiel mentions an angel dressed in linen carrying a writing case. The angel was to use the writing case to mark the righteous people in the city of Jerusalem.

Ezekiel 9:4 states, "The Lord called to the man clothed in linen, who had the writing case at his side, and said to him, 'Go through Jerusalem, and put a mark on the forehead of those who sigh and groan over all the abominations that are committed in it.' "

Angels are bright still, though the brightest fell.

—Shakespeare, *Macbeth*

We trust, in plumed procession, For such the angels go, Rank after rank, with even feet and uniforms of snow.

—Emily Dickinson

✠**Xaphan:** A **fallen angel.**

✠**Yabbashael:** An angel of the **earth.**
✠**Yahala:** An angel who oversees the west **wind.**
✠**Yahanaq Rabba:** An angel who watches over the east **wind.**
✠**Yaho'el Yah:** One of the seventy-eight names of **Metatron.**
✠**Yahriel:** A ruling Prince of the **Dominations,** also referred to as the **Hashmallim.**
✠**Yahweh, Angel of:** **Metatron,** who is also referred to as the Lesser Yahweh. See **YHWH.**
✠**Yamayol:** One of the leaders of the group of **Watchers** who descended to earth to pursue women.
✠**Yarashiel:** An angel who watches over the east **wind.**
✠**Yazatas:** Angels in Zoroastrianism. The Yazatas guard the interests of humankind.
✠**Yefehfiah:** A variation of the name **Jefefiyah.**
✠**Yehemiel:** An angel who wards off evil.
✠**Yehudiam:** An angel of death in rabbinical lore. He carries the souls of the dead (and the dying) to Heaven.

✣YELLOW, ANGEL OF: The color yellow represents the archangel **Michael.**

✣YEMAYA: A guardian female spirit of ancient African beliefs. She presides over the **moon** and childbirth. She is also the guardian spirit of the sea and the protector of the womb of creation. She is known as the Queen of the Sea.

✣YEPHIEL: An angel whó chases away evil spirits.

✣YEQON: A **fallen angel.** He was one of the angels who encouraged the **Watchers** to come to earth and have sexual relations with women.

✣YERUEL: An angel whose name can be found on charms worn by pregnant women. It is believed that the charm will aid them in having a safe and successful delivery.

✣YETER'EL: One of the angels who brought the secret knowledge of Heaven to earth.

✣YETZER-HARA: One of the angels of death in rabbinical lore.

✣YEZIDIC(S): In Yezidic beliefs, there are six archangels. They include Shams-ed-din, Fakr-ed-din, Nasr-ed-Din, Sij-ed-din, Sheikh Ism, and Sheikh Bakra.

✣YEZRIEL: An angel whose name can be found on charms worn by pregnant women. It is believed that the charm will aid them in having a safe and successful delivery.

✣YGAL: An angel whose name can be found on charms worn by pregnant women. It is believed that the charm will aid them in having a safe and successful delivery.

✣**YHWH:** The tetragrammaton (four consonants of the ancient Hebrew name for God). In ancient times, the name of God was considered too sacred to be spoken. The word Adonai (Lord) was substituted in its place. Reconstructions of the name are Yahweh and **Jehovah.** Many of the angels' names include YHWH. (YHWH has been variously transliterated as JHVH, IHVH, JHWH, and YHVH.) The angel **Metatron** is called the Lesser YHWH.

✣YOFIEL: An angel whose name can be found on charms worn by pregnant women. It is believed that the charm will aid them in having a safe and successful delivery.

✣YONEL: An angel who oversees the north **wind.**

✣YOPPIE'EL: One of the seventy-eight names of **Metatron.**

✣YOUTH: The name in Heaven by which the mighty angel **Metatron** is called. He is called Youth because he was placed above angels who were much older and who had existed in Heaven much longer than he.

✣YROUEL: The angel of fear. His name can be found on amulets worn

to remove fear from an individual. A variation of the name Yrouel is Yroul.

✣**YROUL:** A variation of **Yrouel.**

Z

The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place.

—Psalms 68:17

✠**Za'afiel:** A variation of the name **Za'aphiel.**
✠**Zaamael:** The angel of storms.
✠**Za'amiel:** The angel of whirlwinds.
✠**Za'aphiel:** One of the leaders of the angels of **destruction.** A variation of the name Za'aphiel is Za'afiel.
✠**Za'apie'el:** An angel of **destruction.** Za'apie'el is in charge of taking the souls of the wicked from Heaven to **Sheol.**
✠**Za'apiel:** The angel of hurricanes.
✠**Zabkiel:** A prince of the order of **Thrones.**
✠**Zachariel:** An angel listed by **Saint Gregory the Great** as one of the seven **archangels.** He is also called the angel of the **Apocalypse.**
✠**Zadkiel:** A ruling prince of the class of angels called **Dominations** (also called **Hashmallim**), a ruler of the **Shin'an,** and one of the angels of **charity.** He is also thought to be one of the three unnamed **archangels.**
✠**Zafrire:** The Zafrire are angels of the morning.
✠**Zagzagel:** A great angelic prince in Heaven. He holds the title Angel of the Torah. Zagzagel is credited with teaching **Moses** all of his knowledge and wisdom.
✠**Zagzagyah:** One of the seventy-eight names of **Metatron.**

✣**ZAHABRIEL:** An angel who stands guard over the palace of Wilon, the **First Heaven.**

✣**ZAHZAHYAH:** One of the seventy-eight names of **Metatron.**

✣**ZAKZAKI'EL YHWH:** A great angelic prince in Heaven. He was appointed by God to record the deeds of Israel.

✣**ZAKZAKYAH:** One of the seventy-eight names of **Metatron.**

✣**ZAMARCHAD:** An angel who protects individuals from evil spirits.

✣**ZAPHIEL:** A fallen angel known as God's Spy. According to legend, Zaphiel was a Cherub who became a double agent between Heaven and Hell. Eventually, his loyalties went exclusively to Hell. He later became known as the **Herald of Hell.** He is thought to be one of the three unnamed **archangels.**

✣**ZAPHKIEL:** The angel of contemplation. He is also a prince of the order of angels called **Thrones.**

✣**ZAQE'EL:** One of the leaders of the angels who came to earth to have sexual relations with women.

✣**ZAQUIEL:** One of the **Watchers** who became attracted to the women of earth.

✣**ZARALL:** According to Judaic lore, Zarall was the name of one of the angels depicted on the **Ark of the Covenant.**

✣**ZAROBI:** The angel of precipices.

✣**ZAVEBE:** A **fallen angel.**

✣**ZA'ZA'YAH:** One of the seventy-eight names of **Metatron.**

✣**ZAZRI'EL YHWH:** A great angelic prince in Heaven.

✣**ZAZRUYAH:** One of the seventy-eight names of **Metatron.**

✣**ZEBUL, ANGELS OF:** Zebul is the name of the **Fourth Heaven.** The angel Sahaqi'el is the ruling prince of Zebul.

✣**ZEBULI'EL:** One of the seventy-eight names of **Metatron.**

✣**ZEBURIAL:** An angel who stands guard over the palace of **Arabot,** the Seventh Heaven.

✣**ZECHARIAH:** See **John the Baptist.**

✣**ZECHRIEL:** An angel whose name can be found on charms worn by pregnant women. It is believed that the charm will aid them in having a safe and successful delivery.

✣**ZEHANPURYU YHWH:** A great angelic prince in Heaven. He has a strong dislike for the river of fire and continuously seeks out ways to extinguish it. He is also one of the angels of **judgment.**

✣**ZEHAPNURYAH:** One of the seventy-eight names of **Metatron.**

✣**ZEPHANIAH:** In the Apocalypse of Zephaniah, Zephaniah is escorted through Heaven by an angel of the Lord. While visiting Heaven, he

observes the angels of **ungodly men.** These are the angels who carry men to the underworld for eternal punishment.

✣**ZEPHON:** An apostate angel. According to legend, after Zephon joined the ranks of the fallen angels, he planned to set fire to Heaven. However, before he could do so, he along with the other fallen angels were ousted from Heaven by the archangel **Michael** during the great **war in Heaven.** Zephon later became a demon in Hell. He now fans the embers to the fires of Hell.

✣**ZERACHIEL:** A variation of the name **Sariel,** who is one of the seven **archangels.**

✣**ZERAH ZERAHYAH:** One of the seventy-eight names of **Metatron.**

✣**ZERUEL:** A variation of the name **Cervihel.** Cervihel is the angel of strength, and a ruler of the **Principalities.**

✣**ZETHAR:** The angel of immortality. He is also one of the angels of **confusion.**

✣**ZEUS:** The Supreme Being in Greek mythology. The name Zeus means "good angel."

✣**ZIDKIEL:** The angel Zidkiel holds several titles including the Angel of Venus, Angel of the Terebinth Tree, Angel of **Thursday,** Angel of Fruitfulness, and the **Angel of Barrenness.**

✣**ZI'IEL:** The angel of tremors.

✣**ZIKIEL:** A variation of the name **Ziquiel.**

✣**ZIQUIEL:** The angel of comets and meteors.

✣**ZKZOROMTIEL:** The angel of irateness.

✣**ZODIAC, ANGELS OF THE:** The angels who govern the twelve signs of the Zodiac are: Aquarius-**Gabriel,** Pisces-**Barakiel,** Aries-**Machidiel,** Taurus-**Asmodel,** Gemini-**Ambriel,** Cancer-**Muriel,** Leo-**Verchiel,** Virgo-**Hamaliel,** Libra-**Uriel,** Scorpio-**Barbiel,** Sagittarius-**Adnachiel,** Capricorn-**Hanael.**

✣**ZOHAR (BOOK OF SPLENDOR):** A primary Cabalistic text. It is a mystical commentary on the Pentateuch written by Moses de Leon (thirteenth century) but attributed to Simon ben Yohai, a great scholar of the second century. In the Zohar the **orders of angels** are ranked as follows: (1) **Malachim,** (2) **Erelim,** (3) **Seraphim,** (4) **Hayyoth,** (5) **Ophanim,** (6) **Hashmallim,** (7) Elim, (8) **Elohim,** (9) **Bene ha-Elohim,** (10) **Izachim.** The Zohar also gives methods of how to alter one's consciousness in order to talk with angels. The Zohar states, "Angels, who are God's messengers, turn themselves into different shapes."

✣**ZOPHIEL:** A prince of the **Cherubim.**

✣**ZOROASTRIANISM, ANGELS OF:** Zoroastrianism is an ancient religion of Persia founded by Zoroaster. In the **Avesta,** Zoroaster wrote down his

experiences with angels. He believed that the angels emanated from **Ahura Mazda** (God) and were a part of him. Zoroaster wrote that there are both male and female angels. He portrayed them as large and humanlike. According to Zoroaster, six **archangels** called the **Amesha Spentas** assist Ahura Mazda. Together with Ahura Mazda, they represent seven fundamental moral ideas: Ahura Mazda (Holy Spirit); **Vohu Manah** (wisdom); **Asha** (truth); **Armaiti** (devotion); **Khshathra Vairya** (desirable dominion); **Haurvatat** (wholeness); and **Ameretat** (immortality). Each Amesha Spenta is a protector of an aspect of creation: Ahura Mazda—mankind; Vohu Manah—cattle; Asha—fire; Armaiti—earth; Khshathra Vairya—sky; Haurvatat—water; Ameretat—plants. Other angels in Zoroastrianism include **Ardvi Sura Anahita,** the angel of fertility and fruitfulness; Atar, the angel of fire; **Ashi,** the angel of **blessings** (Asha is the male form of Ashi, and is the angel of truth, justice, holiness, and virtue); **Sraosha,** the angel of divine intuition; **Rashnu,** the angel of justice; and **Meher,** the angel of light and mercy. In addition, there are the Yazatas, angels who guard the interests of humankind. There is also the spirit of darkness, **Angra Mainyu,** who is Ahura Mazda's adversary.

✦**ZORTEK:** An angel who stands guard over the palace of Wilon, the **First Heaven.**

✦**ZULPHAS:** The angel of **forests.**

✦**ZUMIEL:** An amulet angel listed in the **Book of Raziel** and summoned at the time of **childbirth.**

✦**ZURIEL:** An amulet angel listed in the **Book of Raziel** and summoned at the time of **childbirth.**

✦**ZUTU'EL:** An angel found in the chronicles of **Enoch.**

APPENDIXES

Appendix 1: Biblical References to Angels

(Each reference includes the word *angel* or *angels*)

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Sura Name	Sura No.	Verse No.
Fatehah	2	31
Fatehah	2	35
Fatehah	2	99
Fatehah	2	103
Fatehah	2	162
Fatehah	2	178
Fatehah	2	211
Fatehah	2	249
Fatehah	2	286
Al-Baqarah	3	19
Al-Baqarah	3	40
Al-Baqarah	3	43
Al-Baqarah	3	46
Al-Baqarah	3	81
Al-Baqarah	3	88
Al-Baqarah	3	125
Al-Baqarah	3	126
Al-Imran	4	98
Al-Imran	4	137
Al-Imran	4	167
Al-Imran	4	173
Al-Maidah	6	9
Al-Maidah	6	10
Al-Maidah	6	51
Al-Maidah	6	94
Al-Maidah	6	112
Al-Maidah	6	159
Al-Anam	7	12
Al-Anam	7	21
Al-A'Raf	8	10
Al-A'Raf	8	13
Al-A'Raf	8	51
Yunus	11	13
Yunus	11	32
Hud	12	32
Yousuf	13	12
Yousuf	13	14
Yousuf	13	24

Ibhrahim	15	8
Ibhrahim	15	9
Ibhrahim	15	29
Ibhrahim	15	31
Al-Hijr	16	3
Al-Hijr	16	29
Al-Hijr	16	33
Al-Hijr	16	34
Al-Hijr	16	50
Al-Nahl	17	41
Al-Nahl	17	62
Al-Nahl	17	93
Ál-Nahl	17	96
Banilsrail	18	51
Al-Kahf	19	10
Al-Kahf	19	18
Al-Kahf	19	20
Al-Kahf	19	22
Al-Kahf	19	25
Al-Kahf	19	65
Maryam	20	117
TaHa	21	104
Al-Anbiya	22	76
Al-Hajj	23	25
Al-Nur	25	8
Al-Nur	25	22
Al-Nur	25	23
Al-Nur	25	26
Luqman	32	12
As-Sajdah	33	44
As-Sajdah	33	57
Al-Ahzab	34	41
Al-Saba	35	2
Ya'sin	37	9
Ya'sin	37	23
Ya'sin	37	151
As-Saffat	38	72
As-Saffat	38	74
Sad	39	76
Az-Zamar	40	47
Al-Mumin	41	15
Al-Mumin	41	31

HamimSajdah	42	6
Ash-Shura	43	20
Ash-Shura	43	54
Ash-Shura	43	61
Al-Aukhruf	44	48
Al-Ahqaf	47	28
Al-Hujurat	50	18
Al-Hujurat	50	19
Al-Hujurat	50	22
Al-Tur	53	27
Al-Tur	53	28
Al-Waqiah	57	13
Al-Talaq	66	5
Al-Talaq	66	7
Al-Qalam	69	18
Al-Qalam	69	31
Al-Haqqah	70	5
Noah	72	28
Al-Muzammil	74	31
Al-Muzammil	74	32
Al-Mursalat	78	39
Al-Ghashiya	89	23
Al-T'in	96	19
Al-Alaq	97	5

Appendix 4: Famous Paintings of Angels (in Chronological Order)

Artist	Painting	Date Created	Place
Guariento	*Archangel*	1350	Museo Civico, Padua
French School	*Wilton Diptych*	ca. 1395	National Gallery, London
School of Avignon	*Jacob's Ladder*	ca. 1400	Musée de Petit Palais, Avignon
Fra Angelico	*The Coronation of the Virgin*	ca. 1430	Louvre, Paris
Jan van Eyck	*Adoration of the Lamb* (detail)	1432	St. Bavo, Ghent
Stefan Lochner	*Mary in a Rose Garden*	ca. 1440	Rhenisches Bildarchiv, Wallraf Richartz Museum, Cologne
Petrus Christus	*Annunciation*	1452	Gemäldegalerie, Berlin
Petrus Christus	*The Last Judgment* (detail)	ca. 1452	Gemäldegalerie, Berlin
Simon Marmion	*Choir of Angels* (detail)	ca. 1459	National Gallery, London
Antonio Pollaiuolo	*Tobias and the Angel*	ca. 1460	Galleria Sabauda, Turin

Piero della Francesca	*St. Michael*	ca. 1469	National Gallery, London
Leonardo da Vinci	*Annunciation*	ca. 1472	Uffizi Gallery, Florence
Andrea del Verrocchio	*Baptism of Christ*	1472–75	Uffizi Gallery, Florence
Melozzo da Forli	*Angel Musicians*	1480	Vatican
Kartner Meister	*St. Michael Weighing Souls*	ca. 1480	Gemäldegalerie, Berlin
Hans Memling	*The Archangel Michael*	ca. 1480	Wallace Collection, London
Leonardo da Vinci	*Madonna of the Rocks*	ca. 1483–95	Louvre, Paris
Hieronymus Bosch	*St. John on Patmos*	ca. 1485	Gemäldegalerie, Berlin
Hans Memling	*Musician Angels*	ca. 1485	Koninklijk Museum, Antwerp
Carlo Crivelli	*Annunciation with Saint Emidius*	1486	National Gallery, London
Sandro Botticelli	*Mystic Nativity*	1500	National Gallery, London
Giovanni Bellini	*Virgin with Saints Mark, Benedict, Nicholas, and Peter* (detail)	ca. 1500	Santa Maria Gloriosa die Frari, Venice
Giovanni Bellini	*The Doge Barbarigo, St. John, and Musician Angels* (detail)	ca. 1500	S. Pietro di Murano, Venice

Raphael	*Angel Holding an Inscription*, fragment from the altarpiece of St. Nicholas of Tolentino	1501	Louvre, Paris
Raphael	*Christ on the Cross with the Virgin, St. Jerome, Mary Magdalene, and John the Baptist*	1502	National Gallery, London
Matthias Grünewald	*The Isenheimer Altarpiece* (detail)	1510–15	Musée d'Unterlinden, Colmar
Raphael	*Deliverance of St. Peter*	ca. 1512	Vatican, Stanza d'Eliodoro
Raphael	*The Sistine Madonna* (detail)	ca. 1512	Gemäldegalerie Alte Meister, Dresden
Gaudenzio Ferrari	*Annunciation*	ca. 1512–13	Gemäldegalerie, Berlin
Gerard Hornebout	*Nativity* from the *Breviary of Bona Sforza*	ca. 1517	British Library, London
Raphael	*St. Michael Trampling the Dragon*	ca. 1518	Louvre, Paris
Rosso Fiorentino	*Angel Musician*	ca. 1520	Uffizi Gallery, Florence
Michel-angelo	*The Last Judgment*	1536–41	Sistine Chapel, Vatican
Hendrick Von Balen	*The Judgment of Paris*	ca. 1599	Gemäldegalerie, Berlin
Francesco Albani	*Adonis Led by Cupids to Venus*	ca. 1600	Louvre, Paris

Giovanni Baglione	*Heavenly Love Conquering Earthly Love*	ca. 1602	Gemäldegalerie, Berlin
Giovanni Battistello	*The Agony of Christ*	ca. 1615	Kunsthistorisches Museum, Vienna
Peter Paul Rubens	*Madonna in a Garland of Flowers*	ca. 1616	Alte Pinakothek, Munich
Peter Paul Rubens	*The Apotheosis of Henri IV and the Proclamation of the Regency of Marie de Medicis on May 14, 1610*	ca. 1622	Louvre, Paris
Orazio Gentileschi	*Annunciation*	ca. 1623	Galleria Sabauda, Turin
Rembrandt van Rijn	*Balaam's Ass*	1626	Musée Cognacq-Jay, Paris
Anthony Van Dyck	*Virgin with Donors* (detail)	ca. 1627	Louvre, Paris
Rembrandt van Rinj	*Sacrifice of Isaac*	1635	Hermitage Museum, St. Petersburg
Alonso Cano	*Vision of St. John*	ca. 1635	Wallace Collection, London
Gianlorenzo Bernini	*The Ecstasy of St. Teresa*	1645–52	Santa Maria della Vittoria, Rome
Laurent De La Hyre	*Astronomy*	ca. 1650	Musée des Beaux-Arts, Orléans
Willem Drost	*The Vision of Daniel*	ca. 1650	Gemäldegalerie, Berlin

Sassoferrato	*The Mystic Marriage of St. Catherine*	ca. 1650	Wallace Collection, London
Il Guercino	*Virgin and Child and the Patron Saints of Modena*	ca. 1651	Louvre, Paris
Luca Giordano	*The Archangel Michael Flinging the Rebel Angels into the Abyss*	ca. 1655	Kunsthistorisches Museum, Vienna
Carlo Saraceni	*St. Cecilia with an Angel*	ca. 1660	Galleria Nazionale di Arte Antica, Rome
Juan Antonia Escalante	*An Angel Awakens the Prophet Elijah*	ca. 1667	Gemäldegalerie, Berlin
Carlo Maratta	*Cupids with a Garland of Flowers*	1670	Louvre, Paris
Charles Le Brun	*Adoration of the Shepherds*	ca. 1690	Louvre, Paris
François Boucher	*Autumn*	1745	Wallace Collection, London
François Boucher	*The Visit of Venus to Vulcan*	1754	Wallace Collection, London
Joshua Reynolds	*Heads of Angels*	1787	Tate Gallery, London
Marie Louise-Elisabeth Vigée-Lebrun	*Portrait of Prince Henry Lubomirski*	ca. 1789	Gemäldegalerie, Berlin
J. H. S. Mann	*Guardian Angels*	ca. 1860	Haynes Fine Art at the Bindery Galleries

Alexandre Cabanel	*The Birth of Venus*	1863	Musée d'Orsay, Paris
Gustave Doré	*Jacob Wrestling with the Angel*	1866	[unknown]
William Adolphe Bouguereau	*Cupidon*	ca. 1875	Bridgeman Art Library, London
Elihu Vedder	*The Cup of Death*	ca. 1885	Fine Arts Museum, Richmond, Virginia
John Meluish Strudwick	*An Angel*	ca. 1900	Roy Miles Gallery, London
Marc Chagall	*The Parting of the Red Sea*	1966	Private collection, New York

Appendix 5: The Angelus

The Angel of the Lord declared unto Mary. And she conceived by the power of the Holy Spirit (Hail Mary). Behold the handmaid of the Lord. Let it be done to me according to your word (Hail Mary). And the word was made flesh. And dwelled among us (Hail Mary). Pray for us, O Holy Mother of God. That we may be made ready of the promises of Christ. Let us pray. Pour forth, we beseech you, O Lord, your grace into our hearts; that we, to whom the Incarnation of Christ your son was made known by the message of an angel, may by His passion and cross, be brought to the glory of His Resurrection; through the same Christ Our Lord. Amen.

Appendix 6: *Israfel*

by Edgar Allan Poe

In Heaven a spirit doth dwell
"Whose heart-strings are a lute;"
None sing so wildly well
As the angel Israfel,
And the giddy stars (so legends tell)
Ceasing their hymns, attend the spell
Of his voice, all mute.

Tottering above
In her highest noon,
The enamoured moon
Blushes with love,
While, to listen, the red levin
(With the rapid Pleiads, even,
Which were seven,)
Pauses in Heaven.

And they say (the starry choir
And the other listening things)
That Israfeli's fire
Is owing to that lyre
By which he sits and sings—
The trembling living wire
Of those unusual strings.

But the skies that angel trod,
Where deep thoughts are a duty—
Where Love's a grown-up God—
Where the Houri glances are
Imbued with all the beauty
Which we worship in a star.

Therefore, thou art not wrong,
Israfeli, who despisest
An unimpassioned song;
To thee the laurels belong,

Best bard, because the wisest!
Merrily live, and long!

The ecstasies above
With thy burning measures suit—
Thy grief, thy joy, thy hate, thy love,
With the fervour of thy lute—
Well may the stars be mute!

Yes, Heaven is thine; but this
Is a world of sweets and sours;
Our flowers are merely—flowers,
And the shadow of thy perfect bliss
Is the sunshine of ours.

If I could dwell
Where Israfel
Hath dwelt, and he where I,
He might not sing so wildly well
A mortal melody,
While a bolder note than this might swell
From my lyre within the sky.

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Cover design by Melissa Jacoby
Cover art: Top left to right: Steven Edson/Photonica; Arena Chapel, Cappella Degli Scrovegni, Padua/Supe
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ISBN 0-452-27921-6

O8-AKV-851

U.S.A. $14.95
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3 5099 00225920 9

ENCYCLOPEDIA OF

ANGELS

ROSEMARY ELLEN GUILEY

SECOND EDITION

FOREWORD BY
LISA J. SCHWEBEL, PH.D.

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The Encyclopedia of ANGELS

Second Edition

Rosemary Ellen Guiley, Ph.D.

Foreword by
Lisa J. Schwebel, Ph.D.

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The Encyclopedia of Angels, Second Edition

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Checkmark Books
An imprint of Facts On File, Inc.
132 West 31st Street
New York NY 10001

Library of Congress Cataloging-in-Publication Data

Guiley, Rosemary.
The encyclopedia of angels / Rosemary Ellen Guiley; foreword by Lisa Schwebel.—2nd Ed.
p. cm.
Includes bibliographical references and index.
ISBN 0-8160-5023-6 (alk. paper)—ISBN 0-8160-5024-4 (pbk.: alk. paper)
1. Angels—Dictionaries. I. Title.
BL477.G87 2003
202'.15'03—dc22 2003060147

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You can find Facts On File on the World Wide Web at http://www.factsonfile.com

Text design by Erika K. Arroyo
Cover design by Semadar Megged

Printed in the United States of America

VB FOF 10 9 8 7 6 5 4

This book is printed on acid-free paper.

For Lynne Hertsgaard

Contents

ACKNOWLEDGMENTS **ix**

FOREWORD **xi**

AUTHOR'S INTRODUCTION
TO THE SECOND EDITION **xv**

AUTHOR'S INTRODUCTION
TO THE FIRST EDITION **xvii**

ENTRIES A TO Z 1

BIBLIOGRAPHY **380**

INDEX **387**

Acknowledgments

My deepest appreciation goes to Joanne P. Austin, who was instrumental in researching and compiling portions of the first edition of this book.

Foreword

A huge fan of encyclopedias, I only recently updated the one-volume encyclopedia I have used since childhood (there is no entry for "particle accelerator" in the 1950s edition). It saw me through grade school, high school, several colleges, graduate school in Scotland, and back home again to a career as a teacher and writer. It has attended more family dinners than some members of my family and any number of bets have been settled by "going to the encyclopedia." For a while, encyclopedias seemed to go out of fashion. I could not understand this. Of course, some encyclopedias tell you too much about a subject, or presume you know more than you do, and so are more obfuscating than illuminating, but this is certainly not true of all of them. A good encyclopedia is still the best first line of information on just about any topic, and I wouldn't think of beginning a research project without checking the relevant encyclopedias. When students come by for help in getting started on a topic, I direct them to the set of encyclopedias in our main office, telling them to come back to me if they don't find anything. Mostly, they don't come back. In fact, it was while doing research for my doctoral dissertation on mysticism that I came upon Rosemary Ellen Guiley through her excellent *Encyclopedia of Mystical and Paranormal Experience*. I became an instant fan and collector of her work.

Rosemary Guiley epitomizes the qualities one hopes for in an encyclopedist. She takes a historical and phenomenological approach to her subject matter, reporting—in a neutral and nonjudgmental manner—what folklore, myth, and religion have to say about angels, about their significance, and about developments in thinking about them over time. Suitable for teenagers as well as adults, experts and nonexperts, believers and nonbelievers, her specialized encyclopedias (on witches, saints, ghosts, and angels) provide solidly researched, comprehensive, detailed, cross-cultural information on what are complex and—for many people highly charged—topics. It is difficult to strike the right tone when dealing with such subjects, and Rosemary Guiley has perfect pitch. Nowhere is this more necessary, and more in evidence, than in her *Encyclopedia of Angels*. Here her low-key and respectful presentation is just what is needed to engage a wide audience.

As a resource, this is *the* go-to book on angels; the revisions add both breadth and depth to the original while maintaining its accessible style. This is a volume for looking up specific topics and for dipping into at random. As with all of her encyclopedias, I tend to do both: I start out needing to know about the angel Gabriel and end up also reading about Schemhamphorae. I frequently recommend the first edition of this encyclopedia, but always with the warning that it is not possible to read only one entry. The short bibliographies included after most entries are useful in directing the reader to supplemental reading. Last, the artwork is wonderful; Rosemary is to be commended for finding pieces—whether they are paintings, photos, or 19th-century sheet music covers—that not only illustrate an entry but also reveal new dimensions of it. I have found that the artwork constitutes a reference resource on its own.

My religious upbringing was such that I knew angels to be messengers or agents of God's will who

appeared mysteriously and usually in disguise to mortal men and women. The angels I grew up reading about in the Bible were not particularly sweet, loving, or delightful; their appearance was not unambiguously good news. On the contrary, angels did serious and difficult work. The Hebrew Bible is full of the delicate missions entrusted to angels; missions that, according to the Bible, changed the course of human history. Angels tell Abraham that Sarah will bear him a son, and it is an angel who later stops Abraham from sacrificing Isaac. Angels are involved in the destruction of Sodom and Gomorrah, and though they lead Lot and his daughters to safety, the fate of Lot's wife (being turned into a pillar of salt) is a chilling lesson in what happens to those who do not listen to angels. Not two chapters later an angel of God attempts to comfort Hagar, Abraham's outcast mistress and the mother of his first-born son, Ishmael, with the promise that Ishmael will be "made into a great nation." The business of angels, it was clear to me as a child, was dark, dangerous, and demanding. One did not trifle with angels or get in their way; they dealt with important people and with the very very good and the very very bad. As a result I did not grow up thinking of angels as having much to do with ordinary people, let alone as being potential friends or advisers. In fact it seemed safer on the whole—the example of Lot's wife before me—to stay as far away from their notice as possible.

My view of the subject did not change much as an adult and as a Ph.D. student in religion. The appearance of angels was still an ambiguous blessing; whatever "good" news they brought was invariably tempered by pain and suffering. Reading the Annunciation, it seemed to me that the angel Gabriel should have warned Mary: "The good news is you will bear a son, the bad news is he will die a slow and horrible death." To be sure there was better news to come but, from the point of view of motherhood, what agony Mary must have known seeing those nails pounded into the flesh of her beloved child, standing helplessly by as hour after hour he slowly asphyxiated. On balance, I thought, it was best not to be the subject of an angel's attention.

However, as my research interests developed in the area of religious experience, especially in the area of visionary experience, I found myself surrounded by accounts of angel visitations. Despite—or perhaps because of—my previous conviction that angels were best avoided, I had now made them an "unavoidable" area of study. What were angels? How did they function in visionary experiences? What role did they play in the lives of religious people? The approach that made the most sense to me, that most fit in terms of comprehensiveness, clarity, and consistency, was that angels are transpersonal figures of archetypal significance. That is, as messenger figures between God and human beings, as intermediaries who both deliver and effect the divine will in the world, angels symbolize the connection between the conscious mind and the unconscious, that vast, unbounded reservoir of psyche from and through which the great visionaries of all religions claim the divine makes itself known. Angels appear to "move the story along"; they "force the plot" in particular directions by shaking things up, disturbing the status quo. Understood as manifestations of consciousness, the appearance of an angel in one or another form is always a revelation of some unacknowledged, and generally difficult, truth (e.g., the appearance of the "angel of death" for one obvious example). Thus psychologically, angels are agents of change and growth. The range and variety of angels speaks to the depth and complexity of the psyche; and, transcultural and transhistorical similarities among angel figures suggest that consciousness has a collective or cosmic quality to it.

It seemed, though, that in all of this I had left out the most important questions about angels: Are angels supernatural beings? Do they have spatiotemporal existence? Can a manifestation of consciousness exist independently of consciousness? A student, responding to my suggestions about writing a paper on angels, had this to say: "though it would probably be easier [sic] to write about angels as archetypes, I think it would be much more interesting to focus on angels as created beings." The student's interest reflects the central concern people have today about angels—not "what are they?" but "where are they?" But even this betrays, it needs be pointed out, an archetypal character. The student adds: "I'm not sure how much text I will come across with regard to that, but I find *the concept of powerful beings with free will* a compelling track." Indeed.

Not satisfied by the psychic reality of angels, we seek their "material" reality, as if psyche and matter, or mind and body, are independent and separate realities and only the second half of each pair—matter and body—are "really" real. However, if we consider consciousness as a whole with many dimensions operating on and experienced in different levels, then at one and the same time, angels can be understood as separate supernatural beings and also as ultimately in and from the psyche. This is what Alexandra David-Neel, a religious adept in the yogic traditions and practices of Tibet, discovered when one of her mental projections developed a life of its own. Following certain visualization exercises David-Neel spent months creating the

image of a monk in her mind. So well did she succeed in bringing the monk to life in her mind, that he sprang to life outside of her mind. He would appear without her having to think about him, and he performed activities on his own initiative. Once he was even seen by someone visiting her tent. David-Neel reports that it took six months and considerable mental effort for her to withdraw the projection and get rid of him.

Finally, I want to say that whether one thinks of angels as supernatural beings, as archetypal figures, or as some combination of both, Rosemary Ellen Guiley has written, and now revised, the one essential resource book on the subject.

—Lisa J. Schwebel, Ph.D.
Hunter College, City University of New York

Author's Introduction to the Second Edition

The second edition of *The Encyclopedia of Angels* is significantly changed from the first edition, published in 1996. Content is increased with the addition of several hundred new entries and more than 70 new illustrations. Nearly all major entries and numerous smaller ones have been revised, reorganized, and cross-referenced to make the book more valuable as a resource. I have included many more entries on individual angels, including fallen angels. If you use the "angels" and "angelology" entries as starting points, you will find your way to all of the principal entries in the book.

In particular, I have added significant depth and detail from apocryphal, mystical, and esoteric texts, which are rich sources of our angel beliefs and lore. Visionary recitals of journeys into the heavens written nearly two millennia ago retain their power today in their vivid portrayals of mighty beings called angels. The angels experienced then are different in many ways from the angels experienced today; the history of that evolution is a fascinating one. The angel of the prophets is fierce and enigmatic. Today's angel is more accessible, more personal, more like us. What remains unchanged, however, is the alluring mystery that surrounds angels.

I am indebted to the groundwork laid by Gustav Davidson's *Dictionary of Angels,* which I do not attempt to re-create. Readers who are familiar with that work will appreciate the longer treatments and discussions of topics related to angels made possible in this book by an encyclopedia format. The "further reading" recommendations at the ends of many entries are not intended to be exhaustive references but to direct readers to useful sources.

In the years since I completed the first edition of this encyclopedia, my views on angels have not changed in any profound ways, but they have in more subtle ways. I consider angels to exist in their own right, but also as part of us and all creation. To attempt to define them too precisely shatters their mystery. Angels exist in a realm that can be grasped only through intuitive knowing and visionary experience. Nonetheless, intellectual inquiry and study of angels is valuable, for consciousness is raised to a higher plane and made fertile for visionary understanding.

Readers will notice at times that the names of angels can be confusing. Even within a single text, the name of an angel may be spelled in different ways. The entries on individual angels give alternative spellings and names in parentheses. Sometimes variant names describe what appear to be different angels altogether, or perhaps aspects of an angel. For example, Sariel is the alternate name of Uriel, but Sariel is not always Uriel. An alternate name of Sariel is Saraqael, which is also an alternate name of Sarakiel. There are both overlaps and differences in identities and duties, depending on the texts in which the angels are mentioned. As noted in the entry NAMES, many early angel names were the products of trance recitations of prayers and incantations. Readers may wish to read the names entry as one of the first, along with ANGELOLOGY as an orientation to this book.

The literature on angels describes their many roles: messenger, protector, guardian, punisher, destroyer, administrator, minister, teacher, and servant and worshiper of God. These roles capture only pieces of their essence. Above all, angels are participants with us in the glory of creation. They sing the wonders of God and the cosmos. Their song is ours to sing too.

—Rosemary Ellen Guiley, Ph.D.

Author's Introduction to the First Edition

The angel is a mystery, one that we have attempted to explain for more than two thousand years. The study of angels is vast and complex. Contradictions abound concerning name spellings, functions, duties, and identities. In fact, one can become submerged in minutiae about angels that does little to shed light on their true essence.

In this *Encyclopedia of Angels,* significant angels are listed by name and by group. The characteristics, functions and nature of angels, and our beliefs about them and experiences with them, are covered under general subject headings and under biographical profiles of mystics, theologians, philosophers, and others. I also compare angels to some similar beings in non-Western religions. The collection of these entries provides what I hope will be for the reader a fascinating journey into the evolution of the angel in Western thought. This evolution has been shaped largely by visionary experience. What we know about angels comes through our otherworldly contact with them.

My own interest in angels was sparked in the mid-1980s (before angels became the darlings of the media), when I began having archetypal dreams that included a mysterious figure I identified as an angel. This figure served as a psychopomp into the reaches of inner space, leading me through a psychic transformation from one life-stage of consciousness to another, which unfolded over time. Earlier in life I had received no particular religious indoctrination about angels, and felt rather neutral about the question of their existence as portrayed in text and art. However, it seemed to me that I was nonetheless tapping into an archetypal form that exists in the collective unconscious regardless of my own personal views. This is an ancient archetype, shaped by countless experiences, which in turn shaped beliefs, which evolved to shape experience. And now this archetype was breaking through the *unus mundus,* the undifferentiated whole of the universe, in response to my own psychic need. I found that the more I accepted this angel, the more the archetype became energized in my life, expressing itself not only through dreams but through inspiration, creativity, intuition, and even visionary experience.

Do I believe in angels? The answer must of course be yes, although even after years of study on the subject, I remain open as to their exact nature. I do not believe there are easy answers. Do they exist in their own right, in celestial realms? Perhaps so. Or perhaps there is an energy, a vibration of love and light from the Godhead, which becomes an "angel" when it interacts with human consciousness, taking on a form that we can comprehend and integrate into our spiritual and cosmological outlooks. Perhaps it is our need for semi-divine messengers, for spiritual companions, protectors and guides, and for divine beauty in our own likeness, that draws to us what we call the angel. Our monotheistic God is imageless, abstract, and remote. The angel, upon whom we project a form that is an exalted image of ourselves, helps us to feel closer to the Source of All Being.

The world's mystical traditions teach oneness, that everything is part of everything else. Quantum physics tells us that there is no separation between object and observer, that we are inexorably bound up in what we think we merely observe. Consequently we and the angels are part of each other; the good angel can be

seen as an expression of our higher self, and the demon or fallen angel as an expression of our lower nature. The dynamics between the two, high and low, are what psychic integration and spiritual growth are all about.

The angel is a profound mystery, as deep as the mystery of the soul, as limitless as the mystery of infinity and eternity. This is a puzzle we may never be able to solve, but our probing of the mystery yields endless permutations that deepen our insights into ourselves. The experience of an angel—an angelophany—is just as powerful today as it was for the visionary prophets of the biblical era. The prophets were escorted to a state of consciousness called heaven and were given the word of God in the form of laws and moral codes. Today the epiphanies are more personal, but just as life-changing. Via the angel we glimpse the unknown, and we are encouraged to press on.

—Rosemary Ellen Guiley, Ph.D.

A

Abaddon (Apollyon)
ANGEL OF DEATH, destruction, and the netherworld. Abaddon is derived from the Hebrew term for "to destroy," and means "place of destruction." Apollyon is the Greek name.

Originally, Abaddon was a place and not an angel or being. In rabbinic writings and the Old Testament, Abaddon is primarily a place of destruction, and it is a name for one of the regions of Gehenna (HELL). The term occurs six times in the Old Testament. In Proverbs 15:11 and 27:20, it is named with SHEOL as a region of the underworld. In Psalm 88:11, Abaddon is associated with the grave and the underworld.

In Job 26:6, Abaddon is associated with Sheol. Later, Job 28:22 names Abaddon and Death together, implying personified beings.

In REVELATION 9:10, Abaddon is personified, and it is the king of the abyss, the bottomless pit of hell. Revelation also cites the Greek version of the name, Apollyon, probably a reference to Apollo, Greek god of pestilence and destruction.

In magic, Abaddon is often equated with Satan and Samael. His name is used in conjuring spells for malicious deeds. According to AGRIPPA, Abaddon is the prince who rules the seventh hierarchy of DEMONS, the Furies who govern powers of evil, discord, war, and devastation.

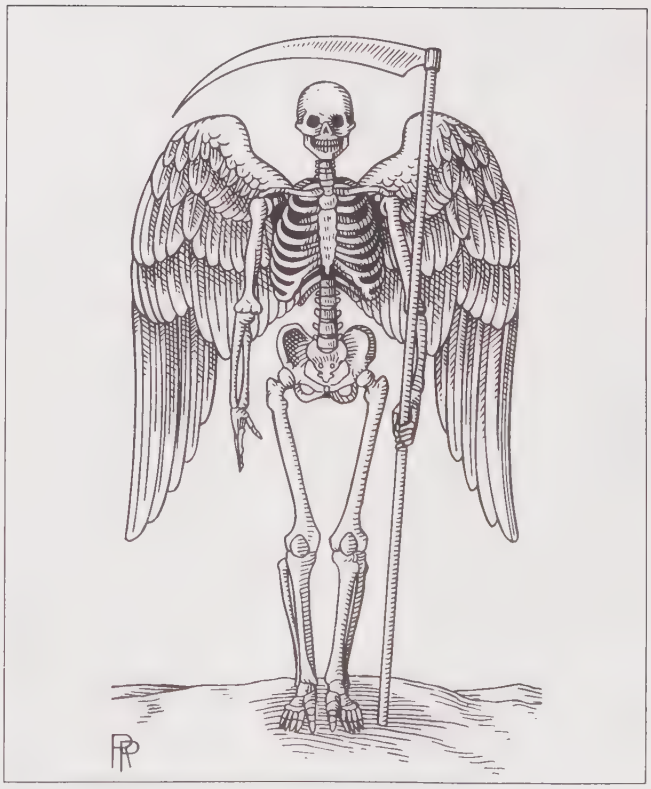

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FURTHER READING
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Abasdarhon
In the LEMEGETON, the angel of the fifth hour of the night, called Sanayfar. Abasdarhon commands 101,550 dukes and other servants divided into 12 degrees of orders.

Abezethibou
One-winged demon who lives in the Red Sea, and who plots against every wind under the heavens and is the enemy of MOSES. In the Testament of SOLOMON, Abezethibou says he once sat in the first heaven named Amelouth. He was present when Moses was taken before the pharaoh of Egypt, and was summoned to the aid of the Egyptian magicians when they sought to discredit Moses. Abezethibou takes credit for turning the pharaoh against Egypt and for inciting the Egyptians to pursue the Israelites in their exodus. When the parted Red Sea falls in on the Egyptians, Abezethibou is trapped with the pillar of air until the DEMON Ephippas arrives to take him to King Solomon. Solomon binds Abezethibou and Ephippas to the pillar (perhaps a reference to the Milky Way) and commands that they hold it up in the air until the end of time.

Abigor See ELIGOR.

Abraham
Patriarch of the Hebrews who was a frequent recipient of instructions and interventions from God and the ANGEL OF THE LORD. Abraham features prominently in Genesis and in apocryphal writings.

The text of Genesis often reads "Yahweh said;" Genesis 15:1 reads "it happened . . . that the word of Yahweh was spoken to Abram [his original name] in a vision."

By the time they are old, Abram and his wife Sarai are still childless. At Sarai's suggestion, Abram impregnates their slave, HAGAR. The girl's air of superiority angers Sarai, who expels her from the house. Yahweh then makes a covenant with Abraham, promising him the birth of a son—though he and his wife are both elderly—and also land. He instructs Abram to circumcise himself and all in his household. Abram's name from now on will be Abraham and Sarai's will be Sarah.

Three angels disguised as men come to visit Abraham and he feeds them beneath the oak tree at Mamre. One tells him Sarah will have a son in a year. Sarah is amused by this. Abraham shows the men the way to SODOM AND GOMORRAH, which are destroyed.

ISAAC is born, and God tests Abraham's obedience by ordering him to offer his son as a burnt sacrifice on Mount Moriah. Abraham complies, but he is stopped from slitting his son's throat at the last moment by the Angel of the Lord.

Theologians and philosophers have examined and debated the story of Abraham for centuries. Was his vision at Mamre a theophany (manifestation of God) or an ANGELOPHANY (manifestation of an angel)? Did the angels, whom Abraham initially assumed were mortal, really eat food or only appear to eat food? It was established early in the history of Christianity that his vision was an angelophany, and that the angels, being incorporeal, only gave the appearance of eating.

God or Angel?
Confusions remain over the distinction between God and the Angel of the Lord, however. The first confusion occurs with Hagar. After her expulsion, the angel of Yahweh meets her and speaks to her. The angel foretells Hagar's numerous descendants and tells her to name her son Ishmael. She calls the angel "El Roi," the

Three angels visiting Abraham (Gustave Doré)

God of Vision. The well where this meeting takes place is renamed Lahai Roi.

One midrash says that Isaac's birth is announced three days after Abraham's circumcision of his entire household, and that God commands Michael, Gabriel, and Raphael to comfort Abraham, who suffers great pain, as happens on the third day after circumcision. The archangels protest: "Would you send us to an unclean place, full of blood?" God answers: "By your lives, the odor of Abraham's sacrifice pleases me better than myrrh and frankincense! Must I go Myself?" The angels accompany God disguised as Arab wayfarers. Michael is to announce Isaac's birth; Raphael is to heal Abraham; and Gabriel is to destroy the evil city of Sodom.

The midrash ties in with the story that follows, the most frequently discussed angel episode in the Abraham story, Genesis 18 and 19. The text says, "Yahweh appeared to him at the Oak of Mamre while he was sitting by the entrance of his tent during the hottest part of the day. He looked up and there he saw three men standing near him. As soon as he saw them he ran from the entrance of the tent to meet them, and bowed to the ground." This was not a sign of adoration but a sign of respect.

At first Abraham sees his guests as human beings and welcomes them warmly. Their superhuman character is only gradually revealed. Abraham hurries to get a meal prepared and stands by them while they eat under the tree. They ask where Sarah is and Abraham says she is in the tent. Then one says he will come and visit in a year and Sarah will have a son. Sarah overhears and laughs. The guest asks why Sarah laughed; when is anything too wonderful for Yahweh?

"From there the men set out and arrived within sight of Sodom, with Abraham accompanying them to show them the way. Now Yahweh had wondered, 'Shall I conceal from Abraham what I am going to do?'" Yahweh is referring to his plans for Abraham's line to live in his righteous way. He says, "How great an outcry there is against Sodom and Gomorrah" and says he will go and investigate. "The men left there and went to Sodom, while Abraham remained standing before Yahweh" (18:22) and convinced Yahweh to spare the city if he finds 10 righteous men there. Genesis 19:1 reads, "when the two angels reached Sodom that evening." Then follows the account of the destruction of Sodom and Gomorrah, the escape of Lot and his daughters, and the changing of Lot's wife into a pillar of salt. Genesis 19:5 reads "when dawn broke the angels urged Lot. . . ."

Concerning the sacrifice of Isaac in Genesis 22, Abraham's first instruction to take Isaac to the land of Moriah and offer him as a burnt offering comes from God, yet it is the Angel of the Lord who intervenes at the last minute to prevent Abraham's knife from killing Isaac.

The rabbis writing the Sefer Hayashar add this to the story. As Abraham and Isaac are ascending Mount Moriah, the FALLEN ANGEL Samael comes in the shape of a humble greybeard, and says: "Can a command to kill the son of your old age proceed from a God of mercy and justice? You have been deceived!" Abraham sees through the disguise and drives him away; but he reappears in the shape of a handsome youth to Isaac, whispering, "Wretched son of a wretched mother! Was it for this she awaited your birth so long and patiently? Why should your besotted father slaughter you without reason? Fell, while there is yet time!" Isaac repeats these words to Abraham, who curses Samael and sends him away.

Different explanations have been advanced to explain the seeming interchangeability of God and his angels. According to MAIMONIDES, angels are references to prophetic vision or to a dream in which either God or an angel may be perceived or heard. Or, Old Testament angel messengers may have been remnants of stories of visitations and encounters with desert holy men who were using their dramatic and occult arts to intervene in the spiritual development of the Hebrew nomads. This might also explain how Sarah was impregnated.

Abraham in the Apocryphal Texts

JUBILEES

JUBILEES, written circa 160–140 B.C.E. and attributed to a narration to MOSES by an ANGEL OF THE PRESENCE, focuses on the promise of progeny and land. It does not mention the theophany (manifestation of God), nor the angels' eating of food. The angels, who are not specified by number, are involved in Sarah's pregnancy. Angels appear to Abraham on the "new moon of the fourth month" at the oak at Mamre and inform him that Sarah will bear a son. When Sarah gets this news, she laughs. The angels reproach her, and she denies laughing. They tell her she will bear a son and will name him Isaac.

It is not God's idea to test Abraham, but a plot by Mastema, the accuser. Word comes into heaven that Abraham loves the Lord and is faithful in all ways. Mastema, in the role of a satan, goes to God and tells him to instruct Abraham to offer his son Isaac as a sacrifice, in order to test him further. God does so. When Abraham is about to slay Isaac, the angel of the presence who narrates Jubilees comes to stand before him and Prince Mastema. God tells the angel to instruct Abraham not to harm his son. Abraham obeys and sacrifices a ram instead. Prince Mastema is shamed.

The Apocalypse of Abraham

The Apocalypse of Abraham is a pseudepigraphon written sometime during the first or second centuries C.E., and after the destruction of Jerusalem in 70. Its original language probably was Hebrew, but it survives only in a Slavonic version. The text concerns Israel's election and its covenant with God, and presents a rich angelology, demonology, and cosmology. There is a final judgment with redemption and punishment, but no resurrection, perhaps due to the influence of the Bogomils, who did not believe in resurrection of the body. The work also is influenced by the biblical books of Genesis and EZEKIEL, and the apocryphal work of 1 ENOCH. The restoration of the Temple of Jerusalem is important in its end.

The first part of the apocalypse concerns Abraham's early life, and the second part concerns his visionary journey to HEAVEN. In his youth, Abraham becomes aware of the wrongs of idolatry, and argues about this with his father, Terah. He pledges to seek the one true God, the God of gods. The voice of the true God comes down from heaven and orders him out of his father's house. As soon as Abraham departs, thunder comes from heaven and the house is burned to the ground, killing Terah and all who are in it.

God, who refers to himself as "Before-the-World and Mighty, the God who created previously, before the light of the age" (9:1–2), then instructs Abraham to purify himself for 40 days and make a sacrifice on a high mountain (Mt. Horeb). God promises to reveal the nature of creation.

Abraham falls trembling to the ground. God sends his angel, Iaoel, in the form of a man to consecrate and strengthen him. Iaoel's appearance is brilliant like jewels and the rainbow. He introduces himself and describes his powers—which include the quelling of all reptiles and the loosening of Hades—and acknowledges that he is the one who burned down the house of Terah.

Iaoel keeps company with Abraham during his fast and purification; Abraham calls his ability to see the angel as his food and his conversation with him his drink. After 40 days they go to Mt. Horeb to make the sacrifice of birds and animals. Iaoel gives specific instructions for how it is to be done, after which he will take Abraham on a journey to see "the fullness of the universe."

Abraham follows the instructions, and an unclean bird comes to the carcasses of the sacrificed animals. It speaks to Abraham and urges him to flee from Iaoel or risk being destroyed in the heavens. Iaoel identifies it as Azazel, the angel of disgrace, lies, wrath, and trials of the impious, whose domain is the earth. He is the lord of HELL. Iaoel orders Abraham to send Azazel away and not to answer him if he speaks again.

The visionary journey then begins at sunset. Iaoel places Abraham on the right wing of the sacrificed pigeon and himself on the left wing of the sacrificed turtledove, and they ascend up into a fiery Gehenna filled with the forms of men running, changing shape, prostrating themselves, and crying aloud. The Eternal One approaches in fire and with a voice like the roaring sea, and the angel and Abraham bow to worship in song.

The fire rises and Abraham sees a throne of fire upon the flames and "many-eyed ones" around it worshiping with the same song. Under the throne are four fiery living creatures similar to those described by EZEKIEL. Each creature has four heads with four faces each, of a man, an ox, an eagle, and a lion, so that each creature has 16 faces total. They have six wings, two at the shoulder, two halfway down the body, and two at the loins that extend to cover the feet. They fly erect with the two middle wings. After singing, they threaten each other. It is Iaoel's job to turn their faces to stop the threatening. Behind the fiery creatures is a chariot with fiery wheels full of eyes. The throne is above the chariot, covered with fire and encircled by fire and an "indescribable light."

The voice of God emanates from the fire. Abraham is shown the seventh firmament, upon which he stands, and the expanses of heaven. He sees multitudes of incorporeal angels who carry out the orders of fiery angels who are on the eighth firmament. The angels of the seventh firmament command those on the sixth firmament. The fifth firmament contains the stars and the elements.

Looking down, Abraham sees the earth and its men and creatures, and the impiety in the souls of men. He sees Leviathan in the watery depths.

He sees the Garden of Eden, and a multitude of people, half on the right and half on the left. God says that the ones on the left are the people of Azazel, and the ones on the right have been prepared for judgment; and so the entire world is divided into two parts, one good and one corrupt.

Abraham also sees the huge forms of ADAM AND EVE entwined in front of a tree, and Azazel standing behind it, in the form of a dragon with 12 wings and human hands and feet. Abraham is shown the corruption of all humanity. Azazel does not have control over the righteous of the world, and he will not be able to reveal the secrets of heaven, lest he be banished to the desert forever.

God tells Abraham the future. There will be 12 periods of tribulations, after which will come the final judgment and then the redemption of the righteous. During the 12 periods, God will send 10 plagues: sorrow from great need; fiery conflagrations in the cities; destruction

of cattle by pestilence; famine; earthquakes and wars; hail and snow; devouring wild beasts; pestilence and hunger; execution by sword and flight into distress; and thunder, voices, and destroying earthquakes. God then will send his "chosen one" who will help him gather up all the people and punish the heathen. Apostates will burn in the fire of Azazel, and the Temple (of Jerusalem) and its sacrifices will be restored.

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Abraxas (Abrasax, Abraxis)

An ancient name attributed to a god, a sun, an angel, and a DEMON. Abraxas was the name of a sun mounting an ouroborus (a snake biting its tail) held by the highest Egyptian god Isis, the creator of the sun and mistress of all the gods. Isis mythology found its way deeply into GNOSTICISM, in which Abraxas is the name of the ruler of the 365th (highest and final) AEON, or sphere ascending to the unknowable God. Abraxas thus became the Gnostic demigod or Aeon of the High Heaven. Abraxas is mentioned frequently in Gnostic literature as one of the great aeons—along with Gamaliel and Sablo—who brings the elect into HEAVEN.

Abraxas also was associated with the Mithraic mystery religion of Persian origin, the chief rival of Christianity in Rome in its first 400 years. Like Gnosticism, Mithraism featured a complex astrology and numerology. Numerical values of Mithra's and Abraxas's names each total 365.

Abraxas was assimilated into the Gnostic "Lord of the World," the Old Testament God (really a creation/son of Sophia, a high Aeon) who created the material world and had demonic qualities. Orthodox Christians came to view Abraxas as a demon. In turn, Abraxas became a favorite deity of heretical sects of the Middle Ages.

Abraxas appears in the works of CARL G. JUNG, who had Gnostic interests. The father of depth psychology wrote a vast amount of material on his personal visionary experiences, little of which has been released by his heirs. One such document, reported by Jung to have been composed on three nights between December 15, 1916, and February 16, 1917, entitled *Seven Sermons to the Dead,* purports to be written by the Gnostic teacher Basilides in Alexandria; several of the sermons feature Abraxas.

In contrast to Helios, the god of light, and the devil, god of darkness, Abraxas appears as the supreme power of being in whom light and darkness are both united and transcended. He is also defined as the principle of irresistible activity and is a close approximation of an active manifestation of the Pleroma. Gnostic talismans bearing the figure of Abraxas were saved because they were carved into valuable stones, usually oval. They show a figure with a human body, the head of a rooster (or more seldom of a hawk), and legs fashioned like serpents. The god's hands hold a shield and a whip, the shield usually inscribed with the name IAO, reminiscent of the Jewish four-letter name of God. He is often mounted on a chariot drawn by four white horses, with both sun and moon, gold and silver, masculine and feminine overhead.

The symbolism is usually explained as follows: the rooster represents wakefulness and is related to the

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human heart and the universal heart, the sun, invoked by chanticleer; the human torso embodies the principle of logos, or articulated thought; the snake legs indicate prudence whereby the dynamic rulership of universal being governs its own all-powerful energies; the shield is symbolic of wisdom, the great protector of divine warriors, while the whip denotes the relentless driving power of life, the four horses the tetramorphic forces of the universal libido or psychic energy (four elements, Jung's four functions). The number 365 appears again, for in both Greek and Hebrew the seven letters of the name Abraxas yield 365 in numerology, and the seven letters correspond to the seven rays of the planetary spheres, according to Gnostic principles.

Jung calls Abraxas the truly terrible one because of his ability to generate truth and falsehood, good and evil, light and darkness with the same word and in the same deed. In Jungian psychology there is no easy way out of psychic conflict; one must not only fight on the side of the angels, but occasionally join the host of the fallen angels. According to Jung, fear of Abraxas is the beginning of wisdom, and liberation, or gnosis, is achieved by not resisting.

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acclamations

One of three primary hierarchies of angels designated by the alchemist Robert Fludd. The other two are APPARITIONS and VOICES.

Adam and Eve

According to the Bible, the first man and first woman.

Genesis 2:7–9 tells how God creates Adam ("man") in his own likeness from dust and plants in the garden of Eden. In Genesis 2:21–22, God decides man should not be alone and takes a rib from Adam while he sleeps, fashioning it into Eve ("the mother of all things").

Their paradisal life ends, however, in Genesis 3 when Eve is tempted by a serpent to eat the forbidden fruit of the tree of life in the center of the garden. She does so and gives fruit to Adam to eat. As a result they fall from grace. God, angry, curses the serpent to crawl on its belly, curses Eve to be submissive to her husband and to have pain in childbirth, and curses Adam to sweat and toil and suffer pain and death. The two are sent out of Eden. God places CHERUBIM with a turning flaming sword at the east gate of Eden to guard access to the Tree of Life.

In some texts Adam is an angel. He is the "bright angel" in The Book of Adam and Eve and is the "second angel" in 2 ENOCH. He is sometimes associated with the sixth sephira of the Kabbalistic TREE OF LIFE, Tipareth ("Beauty"). The Tree of Life itself represents ADAM KADMON, the archetypal man.

According to the lore of Lilith, the queen of DEMONS and night terrors, Lilith was the first woman to have sex with Adam. The union spawned demons, including Asmodeus.

The Life of Adam and Eve

The Life of Adam and Eve, written in the latter part of the first century, provides more details of angelic involvement in the story of Adam and Eve. The Vita text is written in Slavonic (Latin) and the Apocalypse text in Greek. A third version, the Apocalypse of MOSES, dates to late medieval times and is derived from earlier Hebrew and Aramaic sources.

The Vita begins with the expulsion of Adam and Eve from Eden. Adam says that in order to repent, he will fast for 40 days in the Jordan River. He instructs Eve to go into the Tigris River up to her neck and stand there silently for 37 days. Eve obeys. After 18 days, Satan transforms himself into a bright angel and seeks to lure Eve out of the water with a promise of food. Fooled, she does so, and Satan takes her to Adam. Both Adam and Eve are distressed at Eve's seduction again.

Satan blames his own fall on Adam. He tells them that when Adam was created, the angel Michael brought him into heaven and made the angels worship him as the image of the Lord. Satan and the angels under him refused to do so. This angered God and he cast them out of HEAVEN. Jealous of Adam and Eve in Paradise, Satan plotted to get them cast out in return. Hearing this, Adam cries out to God to be delivered from Satan, and the devil disappears.

When Eve gives birth to Cain, she is attended by 12 angels and two EXCELLENCIES, or VIRTUES. Michael stands to her right and touches her from her head to her breast and blesses her and pledges the help of the angels. After the birth of the child, God sends Michael to give Adam seeds and teach him how to become a farmer.

After the birth of Seth, Adam tells Seth about a vision he had. He says that after he and Eve were driven out of Paradise, they prayed and Michael came to them. Adam saw a chariot like the wind with wheels of fire. It carried him into the Paradise of righteousness, where he saw the Lord in the appearance of unbearable

flaming fire. Thousands of angels were to the left and right of the chariot.

Filled with fear, Adam worshiped God, but he is told he will die because he listened to Eve instead of God. Adam begged for mercy, and so God says he will permit descendants from Adam who will serve him. Michael immediately took Adam by the hand and ejected him from the "Paradise of visitation" (evidently a special receiving area). The angel then took a rod and touched the waters around Paradise, freezing them. Michael returned Adam to the place where his vision had begun.

At age 930, Adam falls into his final illness. He gathers all his 30 sons around him and relates the story of the Fall. He asks Seth and Eve to go to the gates of Paradise and beg for the oil from the tree of mercy to ease his pain.

In Paradise, a wild beast (Satan) attacks Seth and bites him, infecting future generations with transgression and sin. Seth and Eve continue on. They encounter Michael, who tells them the oil cannot be taken until the "last days," a reference to the future redemptive power of Christ. Michael says that Adam will die in six days, and, at the moment he does, Seth and Eve will see a great vision of heavenly wonders.

Adam dies in six days, and for seven days the sun, moon, and stars are darkened. While Seth mourns, Michael appears to him and says he will show him what the merciful God has in store for Adam. As angels sound trumpets and praise God for showing pity, God hands Adam to Michael to stay in his custody until the day of judgment, at which time Adam shall have the throne that once belonged to Satan before his fall.

God instructs Michael and Uriel to place three linen cloths over Adam and his son Abel, and bury them. The angels proceed, and instructions are given that burials must be done in this fashion.

Six days after Adam dies, Eve announces her impending death and gathers her 30 sons and 30 daughters. She instructs them to write the story of Adam and Eve on clay and stone tablets, one of which will survive no matter how the Lord will judge humanity: The stone tablets will survive judgment by water and the clay will survive judgment by fire. Eve dies and is buried.

Seth writes the tablets in an automatic script: An angel holds his hand and he knows not what he writes. He places the tablets in Adam's oratory where Adam once prayed.

After the Flood, the tablets are seen by many but not read, until SOLOMON finds them. The angel who held Seth's hand tells Solomon to build a temple upon the place where Adam and Eve had once prayed.

Cherub driving Adam and Eve out of the Garden of Eden (Gustave Doré)

Solomon completes the temple. He finds on the stones the prophecy made by ENOCH before the Flood, namely, that the Lord will come to judge the impious. So ends the Vita.

The Greek Apocalypse text states that it is the narrative and life of Adam and Eve as revealed by God to Moses when he received the tablets of law. The story line is similar. When Adam falls ill, it is Eve, however, who tells their children the story of Paradise and the Fall.

When Adam dies, Eve beholds a chariot of light coming down from heaven. It is preceded by angels and is pulled by four radiant eagles whose glory and faces cannot be seen by the living. The chariot comes to Adam and SERAPHIM stand between it and his body. Angels bring bowls of incense to the altar and breathe on them, causing the sky to be hidden behind the fumes. The angels fall down and beg God to forgive Adam.

The sun, moon, and stars darken. An angel sounds a trumpet, and the angels who had fallen on their faces rise and declare God has forgiven Adam. A seraph carries Adam off to the Lake of Acheron—waters over

which the souls of the dead are transported to the underworld—and washes him three times in the presence of God. Adam lies for three hours, and then God hands him to Michael to take into the third heaven, where he is to be left until "that great and fearful day which I am about to establish for the world" (37:6).

Michael asks God how Adam's remains shall be treated. God sends angels to take Adam's body to Paradise, and he instructs Michael, Gabriel, Uriel, and Raphael to go to the third heaven and etch three cloths of linen and silk and oil from the oil of fragrance. With these they are to prepare the bodies of both Adam and Abel. Abel's body, which had been rejected by the earth, had been taken by an angel to a rock where it awaited his father's death. Adam and Abel are buried in Paradise where God first took the dust to form Adam. God promises resurrection to Adam and his descendants on the last day. He places a triangular seal upon the tomb.

Knowing her own impending death, Eve begs God to be buried with Adam. Michael attends her death, and he and three other angels take her body to be buried with Abel. Michael instructs Seth that all people are to be buried in this way, with cloths and oils, until the day of resurrection. Mourning is to last no more than six days, and the seventh day is for rejoicing, for on that day God and the angels rejoice in the migration from the earth of the righteous soul. Michael ascends to heaven, praising God. So ends the Apocalypse text.

The Apocalypse of Adam

The Apocalypse of Adam is a Gnostic text written between the first and fourth centuries, and it forms part of the pseudepigrapha. It comprises a secret revelation given by Adam to Seth immediately before Adam's death. It is intended to be passed on down through Seth's line. As is characteristic of Gnostic literature, it presents two Gods, the creator God who is the Demiurge and the supreme God who is remote. The creator God rules the AEONS and POWERS, and becomes hostile toward the "eternal God." The Apocalypse of Adam stands out from most other Gnostic texts in its use of the name "God" for both deities. The followers or the creator God are doomed, whereas the followers of Seth hold the secret knowledge of the higher God, and will have salvation in imperishability.

Adam begins his revelation by telling Seth that he and Eve once had the glory of the aeon from which they had come. Eve teaches him a word knowledge of the eternal God, and they are "like great eternal angels," loftier than God. But upon the fall they become two aeons and their glory returns to a higher level. Their knowledge passes into humanity through Seth. But the knowledge of God leaves them, and their world is dark and full of "dead things, like men."

Three men—possibly angels, similar to the "men" who appeared to ABRAHAM—come to Adam and give him a revelation. He predicts the Flood, the division of the earth by NOAH, and the establishment of the 12 kingdoms. Three great aeons—Abraxas, Gamaliel, and Sablo—will carry off the elite into heaven. The *Photor,* or ILLUMINATOR of knowledge, will come to redeem souls, and those who accept his truth will live forever.

The Testament of Adam

The Testament of Adam is a short pseudepigraphon written between the second and fifth centuries C.E. It is rich in ANGELOLOGY and shares some common ground with the Life of Adam and Eve. It is divided into three sections: the Horarium, about the hours of the night and day; the Prophecy, in which Adam gives a revelation to Seth about creation, the Fall, the Flood, the coming of Christ, and the end of the world; and the Hierarchy, which describes the nine levels of the angelic kingdom.

The text presents God as the creation of everything good and evil; there is no dualism, and everything has its proper place in the scheme of things. Adam intended to become a god, but he made the mistake that resulted in the Fall.

The Horarium describes the various aspects of all the hours of the night and day, their purposes and events that take place at those times. The hours are:

First hour of the night: The praise of demons; they do not injure or harm anyone.

Second hour of the night: The praise of doves.

Third hour of the night: The praise of fish, all the lower depths, and fire.

Fourth hour of the night: The "holy, holy, holy" praise of the seraphim. Adam comments that once he heard the beat of their wings to the sound of their triple praise, but after his fall, heard them no more.

Fifth hour of the night: Praise of the waters that are above heaven. Adam once heard the sound of these waves, which prompted the angels to sing hymns of praise to God.

Sixth hour of the night: The construction of the clouds and the "great fear" that comes in the middle of the night.

Seventh hour of the night: The viewing of powers while the waters are asleep. Priests can mix the waters with consecrated oil and anoint those who are afflicted, so that they rest.

Eighth hour of the night: The sprouting of grass upon the earth while dew descends from heaven.

Ninth hour of the night: The praise of the CHERUBIM.
Tenth hour of the night: The praise of human beings. The gate of heaven opens and the prayers of all living things enter; they worship and leave. Whatever a person asks shall be given in this hour, when the seraphim and the roosters beat their wings (dawn).
Eleventh hour of the night: Joy on earth as the sun rises from Paradise and shines on all creation.
Twelfth hour of the night: The waiting for incense. Silence is imposed on all the ranks of fire and wind until the priests burn incense to his divinity. All heavenly powers are dismissed.
First hour of the day: The petition of the heavenly ones.
Second hour of the day: The prayer of the angels.
Third hour of the day: The praise of the birds.
Fourth hour of the day: The praise of the beasts.
Fifth hour of the day: The praise which is above heaven.
Sixth hour of the day: The praise of the cherubim who plead against the wickedness of human nature.
Seventh hour of the day: The entry and exit from the presence of God, when the prayers of all living things enter, worship, and leave.
Eighth hour of the day: The praise of the fire and the waters.
Ninth hour of the day: The petition to those angels who stand before the throne of God.
Tenth hour of the day: The visitation of the waters when the spirit (Lord) descends and "broods upon the waters and upon the fountains." If the Lord does not do this, the demons will injure everyone they see. The waters are taken up by priests, mixed with consecrated oil, and administered to the afflicted, so that they have rest and are healed.
Eleventh hour of the day: The exultation and joy of the righteous.
Twelfth hour of the day: The petitioning of God for his gracious will.

In the Prophecy, Adam foretells the birth of Christ into a human body, and his miraculous powers. He tells Seth that after he ate of the forbidden fruit—a fig—God spoke to him. God said he knew Adam wanted to be a god, and he would make him one, but not for a long time because he had listened to the serpent. Thus, Adam was consigned to death but would not waste away in SHEOL. For the sake of Adam, God would be born into flesh through the Virgin Mary, and God would establish a new heaven for the seed of Adam. God said that after three days from his death, he would rise from the tomb, set Adam at his right hand, and restore to him and his posterity "the justice of heaven."

Adam also predicts the Flood because of the sins of Eve and the daughters of Cain. After the Flood, there would be a period of 6,000 years, and then the world would end.

Seth then writes that after Adam died, he was buried at the east of Paradise opposite the first city built on Earth, which was named after Enoch. Adam was taken to his grave by angels and the POWERS. For seven days, the sun and moon were dark. The testament was placed in the "cave of treasures," along with the gold, myrrh, and frankincense that Adam had taken from Paradise. These gifts would be taken by the magi to the infant Jesus.

The Hierarchy describes the duties of the levels of angels and how they are involved in service to the world. The orders, from lowest to highest are:

Angels: One angel is assigned to every person to accompany that individual everywhere.
Archangels: They direct everything in creation according to the plan of God.
Archons: They govern the elements and the weather.
Authorities: They govern the celestial lights of the sun, moon, and stars.
Powers: They prevent the demons from destroying the world.
Dominions: They rule over earthly kingdoms and decide the outcome of wars. In biblical battle descriptions, they are angels riding on red horses.
Thrones: They stand before God and guard the gate of the holy of holies. They glorify God every hour with hymns of "holy, holy, holy." (See QEDUSSAH.)
Cherubim: They stand before God and reverence his throne and keep the seals. They sing the hourly "holy, holy, holy."
Seraphim: They stand before God and serve his inner chamber. They sing the hourly "holy, holy, holy."

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Adam Kadmon

The Celestial Man, the heavenly body of light of the primordial, archetypal form of the Adamic race. The

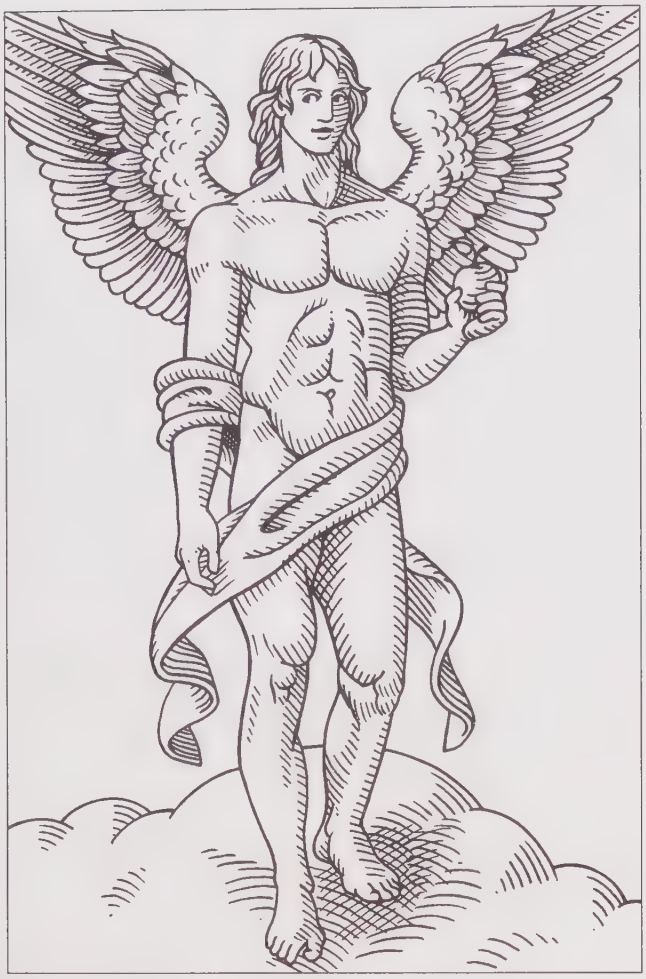

Adam as the angel Adamel (Copyright 1995 by Robert M. Place; from *The Angels Tarot* by Rosemary Ellen Guiley and Robert M. Place)

Fall nearly separates ADAM AND EVE from their Adam Kadmon, or perfected state. The Adam Kadmon has a divine GEMATRIA. In the Pistis Sophia, JESUS refers to 12 emanations of light, which are the radiance of the universe and which are multiplied into orders and suborders from two to 144,000.

See ARCHETYPES.

Adimus
One of the seven REPROBATED ANGELS in a church council trial in 745 in Rome.

adityas
In Vedic lore, the 12 descendants or "shining ones" of Aditi, the goddess who is the mother of the world, and, according to some texts, the mother of Vishnu, the preserver god and second in importance after the creator god Brahma, and Indra, the weather and storm god. The 12 adityas correspond to the months of the year.

Adnachiel (Advachiel, Adernahael)
Angel who rules November and the sign of Sagittarius. Adnachiel also shares rulership of the order of angels with Phaleg.

Adonael
In the Testament of SOLOMON, one of seven ARCHANGELS, and the angel who has the power to thwart the demons Methathiax and Bobel, who cause diseases.

See DECANS OF THE ZODIAC.

Adonai (Adonay)
Name that refers to an angel or is also another name for God. In Phoenician mythology, Adonai is one of the seven ELOHIM or ANGELS OF THE PRESENCE who create the universe. In GNOSTICISM, he is one of the 12 powers created by Ialdabaoth. In MAGIC, Adonai is conjured in many rituals and in exorcisms of fire.

aeons
In GNOSTICISM, celestial planes and the rulers or powers of the planes. Aeon (aion in Greek) means "eternity" or "eternal realm."

The Gnostics conceived of the HEAVENS as a series of concentric spheres called aeons. Basilides enumerated 365 aeons, though others counted far fewer, up to 30.

The chiefs of the aeons are called aeons themselves. They are emanations of God, the first created beings, and compare to SERAPHIM in closeness to the Godhead. Abraxas is chief among aeons. Sophia rules the 30th aeon, the highest level of the Pleroma, which are the 30 aeons closest to earth and which form earth's celestial heavens. Before the angelic hierarchy of PSEUDO-DIONYSIUS became established, aeons were included in hierarchies of angels as a 10th order.

The Greek term "aion" is used in the Bible to describe "eternity" or "world." In Greek lore, Aion is the proper name of a divine being born of Kore, the daughter of Persephone, who marks the coming of a new age.

Aeshma
In Persian lore, one of the AMARAHSPANDS or ARCHANGELS. The DEMON name Asmodeus is derived from Aeshma.

Af
Angel of anger and destruction and one of the ANGELS OF PUNISHMENT. Af means "anger." Af governs the

death of mortals. He is 500 PARASANGS tall and is made of chains of black and red fire, and he lives in the seventh HEAVEN.

In the Zohar, Af is one of three angels in Gehenna (HELL)—along with Mashit and Hemah—who punish those who sin by idolatry, incest, and murder. Af helps Hemah to swallow MOSES.

Agares
Formerly a member of the order of VIRTUES and now one of the FALLEN ANGELS. Agares is the first duke of the power of the east, and rules over 30 legions. According to the LEMEGETON, he appears as a handsome man riding a crocodile and carrying a goshawk. He makes those who run stand still and can bring back runaways. He teaches all languages, causes earthquakes, and destroys spiritual and temporal dignities. Agares is one of the 72 spirits of SOLOMON.

Agla
Angel invoked in MAGIC; also a name of God. The name Agla comes from the first letters of the Hebrew words for "Thou art mighty forever, O Lord," a common sentiment expressed in the Old Testament.

Agla is invoked in various magical rites. The LEMEGETON (see GRIMOIRES) refers to Agla as a "great and mighty" name of God. According to the English occultist A. E. Waite, Agla is an important protection invoked in the magical preparation of ritual instruments. The name is inscribed on the blade of the magician's sword. It also is inscribed (with a male goose quill) on the blade of the white-handled knife, which is used for magical purposes except for the casting of the magical circle, done with a black-handled knife.

Agrat bat Mahlat See ANGELS OF PROSTITUTION; SAMAEL.

Agrippa, Henry Cornelius (1486–1535)
One of the most important occult philosophers of the 16th century. Henry Cornelius Agrippa—also known as Henry Cornelius Agrippa of Nettesheim—wrote extensively on Neoplatonic and Kabbalistic MAGIC and the occult. His detailed accounts of the magical functions of angels, DEMONS, INTELLIGENCES, spirits, planetary and celestial forces, numbers, gems, stones, and other topics influenced generations of thinkers who followed. Far ahead of his time and contemptuous of other intellectuals, he was not often understood by his contemporaries and often ran afoul of the authorities of the Catholic Church and the state.

Life
Agrippa was born on September 14, 1486, in Cologne, and was educated at the university there. Some biographers say he was born into a noble family, but the prevailing view is that he adopted the name "von Nettesheim," or "of Nettesheim," himself, after the founder of Cologne.

Agrippa entered the University of Cologne in 1499. A quick student, he learned eight languages and engaged in a deep study of alchemy, the Hermetic literature and the KABBALAH. His personal aim was to achieve a spiritual union with the Godhead.

His first job was an appointment as court secretary and then soldier to Maximilian I, king of Rome and emperor of Germany. He became involved in conspiratorial intrigues, an activity he would continue throughout his life.

He earned a doctorate of divinity and lectured on the Kabbalah at the University of Dole. He tried to win the patronage of Maximilian's daughter, Margaret of Ghent, with a flattering work, *The Nobility of Women,* but the local monks denounced him as a heretic, and he was forced to flee to England.

Agrippa spent years drifting around Europe, forming secret societies and working at various jobs. He was frequently at odds with the church, for he considered many monks to be ignorant and narrow-minded. He was unlucky in marriage: two wives died and the third ruined him emotionally and financially.

In Lyons, he was appointed physician to Louise of Savoy, the queen mother of the king of France. She was chiefly interested in having him tell her fortune by astrology, but he said he had more important work to do. She was slow to pay him, and kept him confined to Lyons, impoverished, from 1524 to 1526, until he was able to quit.

In 1519, he undertook the defense of a woman accused of witchcraft by the inquisitor of Metz. The chief evidence against the woman was that her mother had been burned as a witch. Agrippa destroyed the case against her—and the credibility of the inquisitor—with the theological argument that man could be separated from Christ only by his own sin, not by that of another. The humiliated inquisitor threatened to prosecute Agrippa for heresy. He left town and resumed his traveling around Europe, taking various jobs and securing the patronage of Margaret of Austria.

By 1529, he had accumulated enough money to spend his time studying alchemy. But when Margaret died his fortunes turned, and he found himself jailed for debt in 1531. His friends released him, but only a year later, his writings led to charges against him of impiety. The Dominicans attempt to block publication

of some of his work. Emperor Charles V demanded that he recant many of his opinions. In 1535 the emperor condemned him to death as a heretic. Agrippa fled to France but was imprisoned. Sprung free by friends once again, he set out for Lyons but fell sick along the way and died.

During his life, Agrippa attracted many pupils. One of the most famous was JOHANN WEYER, who wrote extensively on demonology.

Works

By the time he was 23, Agrippa had collected a vast store of occult knowledge, and began making notes for what would become his most important work, the three-volume *Occult Philosophy,* a summation of all the magical and occult knowledge of the time. In 1510 he sent the manuscript to Abbot JOHANNES TRITHEMIUS at the monastery of St. James in Wurzburg for approval. The first published edition appeared in 1531 and the complete work was published in 1533.

Agrippa wrote numerous other works, which he collected together with his letters toward the end of his life and published as *Opera.*

In *Occult Philosophy,* Agrippa maintains that magic has nothing to do with the devil or sorcery, but it depends upon natural psychic gifts such as second sight. He believes in the ultimate power of will and imagination to effect magic, and understands the power the mind has over the body: a jilted lover can truly die of grief. Man achieves his highest potential by learning the harmonies of nature. The astral body is the "chariot of the soul" and can leave the physical body like a light escaping from a lantern. The greatest and highest wonder-working name is Jesus.

According to occult scholar Donald Tyson, Agrippa may have been the first to blend Neoplatonic and Kabbalist streams of thought. The result was the leading encyclopedic authority on practical magic of the day.

Dominican inquisitors successfully blocked publication of the entire work but only temporarily. A spurious fourth book appeared in 1567, but it was denounced by Weyer. An English translation of *Occult Philosophy,* published in 1651, was plagiarized by the occultist FRANCIS BARRETT, who published a truncated version of it as his own book *THE MAGUS* in 1801. The Hermetic Order of the Golden Dawn, the premier magical fraternity of Western occultism, which flourished in the late 19th and early 20th centuries, used *Occult Philosophy* as a key source for much of its material.

In book one, Agrippa covers natural magic in the elementary world, including stones, herbs, metals, and so forth. Book two covers the celestial or mathematical world and discusses the magical properties of celestial bodies and numbers. Book three covers the intellectual world of pagan gods and spirits—including angels and demons—and gives magical procedures for invoking and communicating with them, as well as with God. There are instructions for making sigils and AMULETS, working with angelic scripts, and working with sound and fumes. The Kabbalistic TREE OF LIFE is explained, including the angels and demons associated with each sephirot.

Agrippa says that angels can impart either virtues or suffering, and bestow certain occult powers upon those who follow the right path:

> All men therefore are governed by the ministry of divers angels, and are brought to any degree of virtue, deserts, and dignity, who behave themselves worthy of them; but they which carry themselves unworthy of them are deposed, and thrust down, as well by evil spirits, as good spirits, unto the lowest degree of misery, as their evil merits shall require: but they that are attributed to the sublimer angels, are preferred before other men, for angels having the care of them, exalt them, and subject others to them by a certain occult power, which although neither of them perceive, yet he that is subjected, feels a certain yoke of presidency, for which he cannot easily acquit himself, yea he fears and reverenceth that power, which the superior angels make to flow upon superiors, and with a certain terror bring the inferiors into a fear of presidency.

THE ANGELIC HIERARCHY

Agrippa equates angels to "intelligences" and "spirits," in that they all are nonphysical entities, are immortal, and wield great influences over things in creation. Angels are "knowing, understanding and wise." There are three kinds in the traditions of the magicians.

The first kind are the supercelestial angels, rather like intellectual spheres focused on worshiping the one and only God. So full of God and "overwhelmed with the divine nectar" are they that they cannot participate in the lower, inferior realms. The supercelestials infuse the lower orders with the light they receive from God, and instruct the orders in their duties.

The second kind are the celestial angels, or worldly angels, for they are concerned with the spheres of the world and for governing "every heaven and star." The celestials are divided into orders, as many as there are heavens and as there are stars in the heavens. The celestials also include the angels who govern planets, the signs, triplicities, decans, quinaries, degrees, and stara. There are 12 PRINCES who rule the signs of the zodiac, 36 who rule the DECANS OF THE ZODIAC, 72 who rule the quinaries, four who rule the triplicities and the elements, and seven governors of the whole world, according to the seven planets. All of these

angels have NAMES and SEALS that are used in ceremonial magic operations.

The third kind of angels are the ministers, who are committed to the affairs of earth and people, including travel, business, wars, and daily affairs. The ministers, who are everywhere, can help procure success and happiness, and also inflict adversity. The orders of ministers fall into four categories aligned with the characteristics of the four elements, which govern different faculties of mind, reason, imagination, and action.

Agrippa also discusses the CELESTIAL HIERARCHIES of PSEUDO-DIONYSIUS, Iamblichus, Athanasius, and the Kabbalists.

There are more good angels than the human mind can comprehend, but the good angels have corresponding FALLEN ANGELS or demons.

THE DEMONIC HIERARCHY

There are nine orders of demons that correspond to the nine orders of the Pseudo-Dionysius hierarchy of angels. They are, from the most important to the least:

- False Gods, who are ruled by Beelzebub and who usurp the name of God and demand worship, sacrifices, and adoration;
- Spirits of Lies, who are ruled by Pytho and deceive oracles, diviners, and prophets;
- Vessels of Iniquity, also called Vessels of Wrath, who invent evil things and the "wicked arts" such as card games and gambling, and who are ruled by Belial;
- Revengers of Evil, who are ruled by Asmodeus and cause bad judgment;
- Deluders, who are ruled by Satan and imitate miracles, serve wicked conjurers and witches, and seduce people by their false miracles;
- Aerial Powers, who are ruled by Meririm and cause pestilence and terrible destroying storms, and who are personified by the Four Horsemen of the Apocalypse in the book of REVELATION;
- Furies, who are ruled by Abbadon (Apollyon) and wreak war, discord, devastation, and evil;
- Accusers, who are ruled by Astaroth and lie and slander;
- Tempters and Ensnarers, who are ruled by Mammon and inspire covetousness and "evil genius."

All these evil spirits wander up and down the earth, enraged and fomenting trouble, but they have the potential for redemption if they repent.

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Ahriman

The evil god of ZOROASTRIANISM. Ahriman, originally called Angra Mainyu, is the source of all evil. He opposes the good god, Ohrmazd, in a cosmic battle for supremacy, but one that ultimately he will lose. He is aided by demonic forces, including six arch-demons who struggle against the six archangel AMARAHSPANDS or "Bounteous Immortals."

RUDOLF STEINER named Ahriman as the arch-fiend principle of the cosmos, comparable to the devil or Satan.

Ahura Mazda See OHRMAZD; ZOROASTRIANISM.

Aini

One of the FALLEN ANGELS and 72 spirits of SOLOMON. In HELL Aini is a strong duke. He appears as a handsome man with three heads: a serpent, a man with two stars on his forehead, and a cat. He rides on a viper and carries a blazing firebrand, with which he spreads much destruction. He imparts cunning and gives true answers to questions about "private matters."

Aion See AEONS.

aishim; ashim See ISSIM.

Akatriel (Achtariel, Akat(h)riel Yah Yedhod Sebaoth, Aktriel, Kethriel, Yehadriel)

A crown PRINCE of judgment over other angels. Akatriel is often equated with the ANGEL OF THE LORD and is identified with Metatron. When ELIJAH ascends to HEAVEN, he sees Akatriel surrounded by 120 myriads of MINISTERING ANGELS.

Akatriel also is the name of the Godhead on the throne of Glory.

Akoman See ZOROASTRIANISM.

Akriel

Angel of barrenness. In Jewish magical lore, Akriel's name is invoked in prayers for children by repeating Deuteronomy 7:12, which promises fruitfulness of body and materiality in reward for keeping God's laws. The invocation of the NAME enhances the supernatural forces inherent in the biblical verses.

al-Suhrawardi, Shihab al-Din Yaha (1154–1191)
Sufi mystic, philosopher, and founder of the *Ishraqi* (Illuminationist) school of philosophy.

Life
Shibab as-Din Yaha al-Suhrawardi was born in the village of Surhrawardi in what is now northwestern Iran. He studied in Maraghah and Isfahan, and he then went to Anatolia, where he associated with royalty. He went to Aleppo, where he taught and wrote and became close friends with the governor, Malik Zahir. In his youth he had a dream in which Aristotle appeared to him and discussed philosophy. He was inspired by this to reject the prevailing philosophy of IBN SINA and revive the philosophy of the "Ancients." He turned to Hermeticism, Plato, Aristotle, and Sufi mysticism, and developed his own Illuminationist school of philosophy in which the ancient Divine Wisdom passes from Hermes to Egypt to Persia.

Malik Zahir, the son of Saladin, the sultan of Egypt, filled his court with Sufis and scholars. Saladin became concerned at Suhrawardi's growing influence on his son and incited local opposition against Suhrawardi. The philosopher was charged with heresy and imprisoned. Saladin ordered his execution, and Malik was forced to comply.

In death Surhawardi became known as al-Maqtul ("he who was killed"), al-Shahid ("the martyr"), and Shaikh al-Ishraq ("Master of Illumination").

Works
Suhrawardi authored approximately 50 works in Arabic and Persian. His four major philosophical works are *Kitab al-talwihat (The Imitations), Kitab al-muqawamat (The Oppositions), Kitab al-mashari' wa-'l-mutarahat (The Paths and the Heavens)* and *Kitab hikmat al-ishraq (The Philosophy of Illumination)*.

Suhrawardi holds that because ibn Sina lacked knowledge of ZOROASTRIANISM his work is incomplete. Suhrawardi sees philosophy and mystical experience as inseparable: A philosophy that does not culminate in a metaphysic of ecstasy is vain speculation; a mystical experience that is not grounded on a sound philosophical education is in danger of degenerating and going astray.

Suhrawardi's physical world consists of bodies of varying mixtures of light and darkness, which pass different degrees of light. Above the physical world is a vertical array of lights similar to the scheme of ibn Sina; however, they number more than ibn Sina's 10. They are not infinite, but are as many as the number of stars fixed in the HEAVENS. The vertical lights interact with each other to produce a horizontal array of lights. The interaction of the vertical and horizontal lights produces the bodies of the lower world, which vary in their ability to receive and pass light.

Angels are divided into two orders: the *tuli*, who are the vertical, longitudinal order, and the *'ardi*, who are the horizontal, latitudinal order. Each of the *tuli* emanates a radiation of positive attributes (dominion, independence, active contemplation, and so on) that produces an angel below it, which forms a fructifying feminine world. The higher angel relates to the lower one through dominance, and the lower angel relates to the higher one through love. The angels form a *barzakh* or bridge from one to another, veiling the purer light from the higher order; the higher order is revealed only to the amount of light that is passed through. The *barzakh* functions like the *mundus imaginalis*.

The negative emanations of the *tuli* (dependence, passive illumination, love as intelligence) produce the heaven of the fixed stars.

The relationship of dominance and love among the levels of *tuli* creates the masculine *'ardi* order, which exists as an equal whole and does not engender one another. The *'ardi* are the approximation of Platonic Forms or ARCHETYPES; they also have characteristics of GUARDIAN ANGELS. Each one is lord of a species or class of being in the visible world that it governs and watches over. The *'ardi* also correspond to the sevenfold powers of Ohrmazd, the AMARAHSPANDS. The chiefs of the amarahspands are the ARCHANGELS, headed by Bahman, the Zoroastrian Vohu Manah, who is the greatest and closest to the absolute light of Deity.

The archangel Gabriel is the archetype of humanity and is its lordly light and revealer of knowledge. Every human being is a reflection of an angel. At birth, the soul (which preexists) separates from its angel, and spends its incarnation seeking to be reunited with its angelic self and to return to higher light. The soul's home or true abode is the "Oriental Source," the numinous orient of light beyond the stars, where it can find peace and bliss. The soul struggles against its prison of occidental darkness. The invocation of Gabriel enables one to discern light from darkness and also different levels of light, and thus begin the journey home.

Illumination—*ishraq*—is the soul's return to its home through reason and intuition. An intermediate world, the world of subsistent images (*'alam al-mithal*) or immaterial bodies, which Suhrawardi calls the cosmic "Intermediate Orient," is home to the imagination, where theophanies take place.

Suhrawardi's work includes a complete cycle of recitals to initiation in Persian, which are continuation of ibn Sina's recitals. "The Recital of the Occidental Exile" and "The Purple Archangel" are among those

about the Quest, a progressive initiation into self-knowledge through illumination.

In *The Familiar of the Mystical Lovers* (*Mu'nis al-'Ushshaq*) Suhrawardi dramatizes three beings proceeding from the meditation of the First Archangel (Bahman, the Intelligence) bearing the names Joseph, Zulaykha, and Jacob, and representing respectively Beauty, Love, and Sadness reflecting upon his being. Sadness (Jacob) corresponds to the heaven whose subtle matter "materializes" the thought of a nonbeing; it measures the zone of shadow, the distance that always intrudes between Love and Beauty to which it aspires. At the same time, Sadness is the instrument that allows the Soul, by the roundabout way of a long pilgrimage, to approach Beauty.

Suhrawardi claims to have seen in a vision the primordial Flame which is the source of these epiphanies or "dawn splendors" that revealed to him the authentic "Oriental Source." This is the "Light of Glory," the eternal radiance of the Light of Lights, Bahman.

Suhrawardi's "theosophy of Light" did not pass into Christian Europe but rather endured as a lasting influence upon Islamic esoteric philosophy. It also had an impact upon Jewish philosophy, such as in the works of Isaac Luria and the Safed Kabbalists. Modern translations of his works have gained new attention in the West.

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Allocen (Allocer)
One of the FALLEN ANGELS and 72 spirits of SOLOMON. A duke in HELL, Allocen appears as a soldier who rides a large horse. His lion face is very red, and he speaks in a loud and hoarse voice. He teaches astronomy and the liberal sciences, and makes a good familiar. He rules over 36 legions.

amarahspands (amesha spentas)
In ZOROASTRIANISM, six "bounteous immortals" or "holy immortal ones" who are created by the good god Ohrmazd for the purpose of assisting him with their creativity and organizing ability. The amarahspands are similar to ARCHANGELS and organize the material world. Each is responsible for a sphere of the world, and each embodies a virtue or quality. They are:

- Vahuman (Good Thought, Good Mind), Ohrmazd's first creation and his chief promoter, who welcomes the blessed souls, leads the founding prophet Zarasthustra to Ohrmazd, is invoked for peace, and has special charge over useful animals
- Artvahisht (Best Righteousness or Truth), who personifies divine law and order, and rules all fires
- Shahrevar (Choice Kingdom, Material Sovereignty), who personifies Ohrmazd's might, majesty, regal power, and triumph and presides over metals, his signs, and symbols
- Spandarmat (Bounteous Right-Mindedness, Wisdom in Piety), who is daughter of Ohrmazd and heaven, personifies religious harmony and piety and presides over the earth, which manifests her bounty
- Hurdat (Health, Wholeness, Salvation), a feminine principle almost always associated with Amurdat, and who personifies complete health and perfection, and who governs water
- Amurdat (Life or Immortality), a feminine principle who personifies immortality and governs plants, and who, with Hurdat, is the promised reward of the blessed after death in paradise

A seventh amarahspand sometimes named is S(a)raosha.

The amarahspands receive special worship in ritual, and are said to descend to the oblation on paths of gold.

The amarahspands are opposed by their evil counterparts, devas ruled by AHRIMAN, the Zoroastrian god of evil.

The amarahspands can be seen as forerunners of the sephirot of the TREE OF LIFE in the KABBALAH.

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Amduscias
One of the FALLEN ANGELS and 72 spirits of SOLOMON. Amduscias is a great duke of HELL who rules over 29 legions. He appears as a unicorn. He will take on human shape if commanded to do so, but this will cause musical instruments to be heard but not seen. The LEMEGETON says that he gives people the power to make trees fall, and he also gives excellent FAMILIARS.

Amitiel See ANGEL OF TRUTH.

amesha spentas See AMARAHSPANDS.

Amon (Aamon)
One of the FALLEN ANGELS and 72 spirits of SOLOMON. According to the LEMEGETON, Amon is a strong and powerful marquis who rules over 40 legions. He appears as a wolf with a serpent's head, vomiting flame. He appears as a human when ordered to do so, but has dog's teeth. He is invoked to see the past and the future, procure love, and reconcile people.

Amriel (Ambriel)
Angel of the month of May, prince of THRONES, and ruler of the zodiac sign of Gemini. Amriel's name is invoked to protect against evil. He can be conjured with the seventh SEAL of the planet Mars. In MAGIC, Amriel is chief officer of the 12th hour of the night.

amulets
Magical objects of healing and protection against harm, disease, and misfortune, which often invoke the help of God or gods, angels, DEMONS, or other supernatural powers. Amulet comes from either the Latin word *amuletum* or the Old Latin term *amoletum,* which means "means of defense."

The premise of amulets is that the powers of the cosmos can be accessed through special or magically charged objects to ward off trouble in the natural world. Amulets exist universally and were widely used in ancient Egypt, the classical world, and the Near East. Probably the first amulets were natural objects such as stones, animal parts, and herbs. The magical properties of such objects were presumed to be inherent.

Over time, amulets became more creative and diverse. Stones, gems, and other objects were used in the making of animal shapes, symbols, rings, seals, and plaques. They were ritually imbued with magical power with inscriptions, words, spells, little prayers (charms), and the NAMES of deities and supernatural beings.

Written amulets for healing and protection were especially popular among Jews during the Talmudic period and in the Middle Ages. Formulae for amulets are given in texts. In addition, magical texts called GRIMOIRES offer magical procedures for making amulets drawn from Neoplatonic philosophy and the KABBALAH. Astrological influences, tools, colors, fumes, and so forth are all important parts of the process.

Names especially are believed to access divine powers. One of the greatest and most powerful names is the Hebrew personal name of God, Yahweh (YHVH), called the Tetragrammaton. Many Christianized amulets use Jesus as the great name of power.

Amulets invoke the names of major angels such as Michael, Gabriel, and Raphael as well as the names of numerous angels (and demons) whose specific powers are appropriate for the purpose of the amulet. For example, if an amulet is to ward off a specific illness, the name of the demon responsible for that illness and his THWARTING ANGEL would be invoked. Amulet inscriptions sometimes are written in one of the ANGEL ALPHABETS and decorated with powerful symbols such as the Star of David or geometric shapes. Some amulets are magical squares of letters or numbers.

The Jewish historian Joshua Trachtenberg cites four elements that are included in almost all Jewish amulets: (1) the names of God or angels; (2) biblical expressions or phrases that describe God's attributes and power; (3) meticulous detailed functions of the amulet; and (4) the name of the person the amulet serves, and the name of his/her mother.

Some amulets can be long and complex, such as this multipurpose one:

> In the name of Shaddai, who created heaven and earth, and in the name of the angel Raphael, the *memuneh* in charge of this month, and by you, *Smmel, Hngel, Vngsursh, Kndors, Ndmh, Kmiel, S'ariel, Abrid, Gurid, memunim* of the summer equinox, and by your Price, *Or'anir,* by the angel of the hour and the star, in the name of the Lord, God of Israel, who rests upon the cherubs, the great, mighty, and awesome God, YHVH Zebaot is His name, and in thy name, God of mercy, and by thy name, Adiriron, trustworthy healing-God, in whose hand are the heavenly and earthly households, and by the name YHVH, save me by this writing and by this amulet, written in the name of _____ so of [mother's name]. Protect him in all his two hundred and forty-eight organs against imprisonment and against the two-edged sword. Help him, deliver him, save him, rescue him from evil men and evil speech, and from a harsh litigant, whether he be Jew or Gentile. Humble and bring low those who rise against him to do him evil by deed or by speech, by counsel or by thought. May all who seek his harm be overthrown, destroyed, humbled, afflicted, broken so that not a limb remains whole; may those who wish him ill be put to shame. Save him, deliver him from all sorcery, from all reverses, from poverty, from wicked men, from sudden death, from the evil effects of passion, from every sort of tribulation and disease. Grant him grace, and love, and mercy before the throne of God, and before all being who behold him. Let the fear of him rest on all creatures, as the mighty lion dreads the mightier *mafgi'a.* I conjure [name], son of [mother's name], in the name of Uriron and Adriron [sic]. Praised be the Lord forever. Amen and Amen.

Many amulets are much simpler and may not contain all four elements, such as the following for winning favor:

> Hasdiel at my right, Haniel at my left, Rahmiel at my head, angels, let me find favor and grace before all men, great and small, and before all of whom I have need, in the name of Yah Yah Yah Yau Yau Yau Yah Zebaot. Amen Amen Amen Selah.

Amulets must be worn on the body in order to protect a person or animal. They also protect spaces by being placed in homes and buildings or buried under thresholds. Written amulets on pieces of parchment or animal skin can be placed in pouches, bottles, and boxes for wearing or placement.

See MAGIC; MEMUNIM; MEZUZAH; TALISMANS.

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Amurdat See AMARAHSPANDS.

Amy
One of the FALLEN ANGELS and 72 spirits of SOLOMON. Amy was once a member of the orders of ANGELS and POWERS. According to the LEMEGETON, he is a president in HELL, where he governs 36 legions. He possesses perfect knowledge of the liberal sciences and astrology. He rules over good FAMILIARS. He appears first as a huge flaming fire and then as a man. Amy reveals hidden treasures guarded by other spirits. In 1,200 years he hopes to be restored to the "seventh throne," that is, to the place before God reserved for the highest of angels. Demonologist JOHANN WEYER called this claim "not credible."

Anael (Anafiel, Aniel, Aniyel, Ariel, Aufiel, Hamiel, Haniel, and Onoel)
Angel who rules Venus and human sexuality; Friday angels; the second HEAVEN; and, in some references, the moon. Anael also is one of the seven ANGELS OF CREATION and is PRINCE of ARCHANGELS and chief of PRINCIPALITIES.

In the second heaven, Anael is in charge of prayers that ascend from the first heaven.

The Jewish historian Joshua Trachtenberg says that in the Middle Ages, the Jewish mezuzah, a parchment scroll in a holder placed on doorways to ward off evil, was to be written only on Sunday or on Thursday, in the fourth hour, presided over by Venus and the angel Anael. The name of Anael was included in the angel names inscribed on MEZUZOT.

In the LEMEGETON, Anael rules the second hour of the day, called Cevorym. He commands 70 chief dukes and 100 lesser dukes and their servants.

Anapiel YHVH (Anafiel, Anaphiel, Anpiel)
Angel associated with the prophet ENOCH and the angel METATRON. Anapiel means "branch of God."

In the MERKABAH, Anapiel is one of the eight great angels and is named as the PRINCE of water and the chief SEAL bearer. He keeps the keys of the seven palaces in Arabot, the seventh HEAVEN.

In 3 ENOCH, Anapiel YHVH is one of the angels identified as the one who carries Enoch to heaven. He is called "the honored, glorified, beloved, wonderful, terrible and dreadful Prince" (16:7). He is chosen by God to punish Metatron on one occasion with a flogging of 60 lashes. Metatron says that Anapiel is so named because his majesty, glory, crown, brilliance, and splendor overshadow all the chambers of Arabot in the same way that God's majesty veils the heavens and fills the Earth with his glory.

Anapiel bows down to Soterasiel.

Anahel
In 2 ENOCH, ruler of the third HEAVEN, and in the Sixth and Seventh Books of MOSES, a resident of the fourth heaven. Anahel also is described as a guardian of the Gate of the West Wind.

Ancient of Days
A NAME of Yahweh/God or the highest of holy ones. In the book of DANIEL, the prophet Daniel sees the Ancient of Days in his fiery, heavenly court in the first of four visions:

> As I looked, thrones were placed and one that was ancient of days took his seat; his raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, its wheels were burning fire. A stream of fire issued and came forth from before him; a thousand thousands served him, and ten thousand times ten thousand stood before him; the court sat in judgment, and the books were opened. (7:9–10)

In the KABBALAH, Ancient of Days describes Keter (Crown), the first sephirah of the TREE OF LIFE, also called Macroprosopus, meaning "God of concealed form."

Andra See ZOROASTRIANISM.

Andras

One of the FALLEN ANGELS and 72 spirits of SOLOMON. Andras is a great marquis who rules over 30 legions, and he appears in the form of a raven-headed angel who rides a black wolf and carries a gleaming and sharp sword. According to the LEMEGETON, he creates discord and kills those who are not careful and wary, including the master, servants, and all assistants of any household.

Andrealphus

One of the FALLEN ANGELS and 72 spirits of SOLOMON. The LEMEGETON says that Andrealphus is a mighty marquis who rules 30 legions. He first appears as a noisy peacock and then as a human. He can transform people into birds. He teaches geometry, everything pertaining to measurements, and astronomy.

Andromalius

One of the FALLEN ANGELS and 72 spirits of SOLOMON. Andromalius is both a great duke and an earl. He appears as a man holding a serpent. He returns stolen goods, reveals thieves, discovers wicked deeds and underhanded dealings, and reveals hidden treasures.

angel alphabets

Secret written languages used in MAGIC and mysticism and conveyed by angels. Angel alphabets are used to invoke and communicate with angels and spirits, and to translate and encode prayers, charms, texts, AMULETS, and TALISMANS.

One of the most widely copied and used celestial alphabets comes from the SEFER RAZIEL and is of unknown origin. Various alphabets are attributed to individual angels, including Metatron, Michael, Gabriel, Raphael, and other angels.

In form, some angel alphabets resemble cuneiform; others are related to early Hebrew or Samaritan script. They are called "eye writing" in Kabbalistic literature because the letters are formed with straight and curved lines and circles resembling eyes. There is one character for each letter in the Hebrew alphabet. The scripts may be used in conjunction with SEALS, symbols, and magical squares of numbers.

Significant magical scripts are:

Celestial Writing. A type of eye writing related to the stars.

Malachim. A type of eye writing that takes its inspiration from the angelic order of MALACHIM ("kings") and from the book of Malachi, whose proper name is derived from the Hebrew term for "my messenger." Of special significance in Malachi is verse 3:16:

> Then those who feared the Lord spoke with one another; the Lord heeded and heard them, and a book of remembrance was written before him of those who feared the Lord and thought on his name.

The Greater Key of SOLOMON refers to Malachim as "the tongue of angels." According to occultist S.L. MacGregor-Mathers, Malachim is formed by the positions of stars. The characters are shaped by drawing imaginary lines from one star to another.

Passing of (through) the River. A type of eye writing, but with more embellishments than the previous two. Also known as the Talismanic Script of King Solomon, this script is so-named from the four rivers that flow through the garden of Eden: Pison, Euphrates, Gihon, and Hiddekel.

Theban. A script of curved symbols. Also known as the Honorian Script, this alphabet is related to lunar energies and affects the lower astral and etheric planes. It is equated to English.

See ANGEL LANGUAGES; GRIMOIRES.

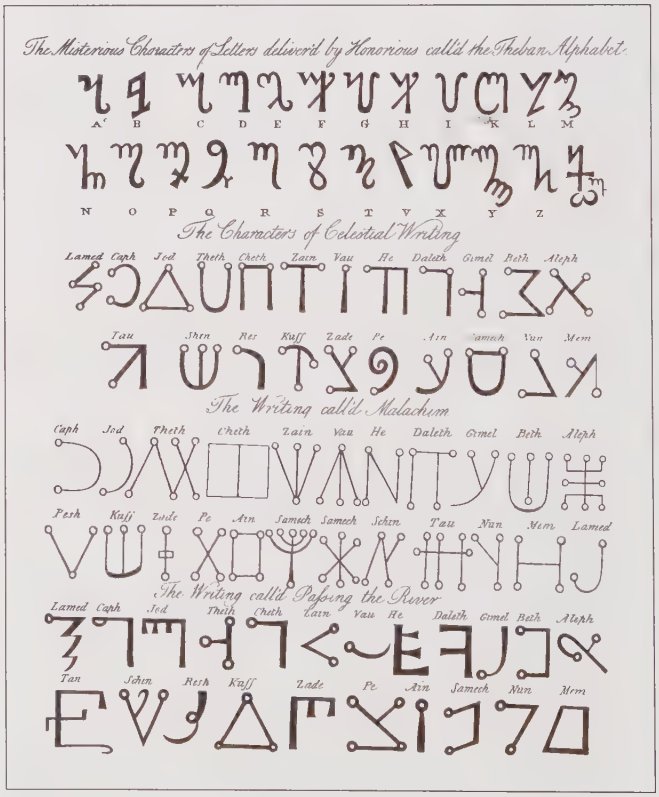

Different angelic scripts, from The Magus *by Francis Barrett*

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angel bread

Manna. The Hebrew term for manna is *lehem abbirim,* or "bread of powerful beings." According to the Zohar, angel bread, or manna—a flaky substance like thin cakes of honey—is a product of divine emanation that provides both physical and spiritual nourishment. The Zohar says that angels are nourished by it each according to his diet. The Talmud describes manna as "bread that the ministering angels eat."

Exodus 16 describes angel bread as bread from HEAVEN, given to the Israelites by Yahweh during their trip through the desert out of Egypt; it fell as dew during the evening, appearing in the morning like a coating of frost.

Manna sustained the Israelites during 40 years in the wilderness: "Then the Lord said to Moses, 'Behold I will rain bread from heaven for you'" (Exodus 16:4); "And the people of Israel ate the manna forty years," (Exodus 16:35).

There may be a real manna: a substance excreted by plant lice on tamarisk shrubs (found in the Sinai wilderness), which hardens in the dry desert air.

One must be of a certain purity to be able to eat angel bread, which emanates from a very high sphere

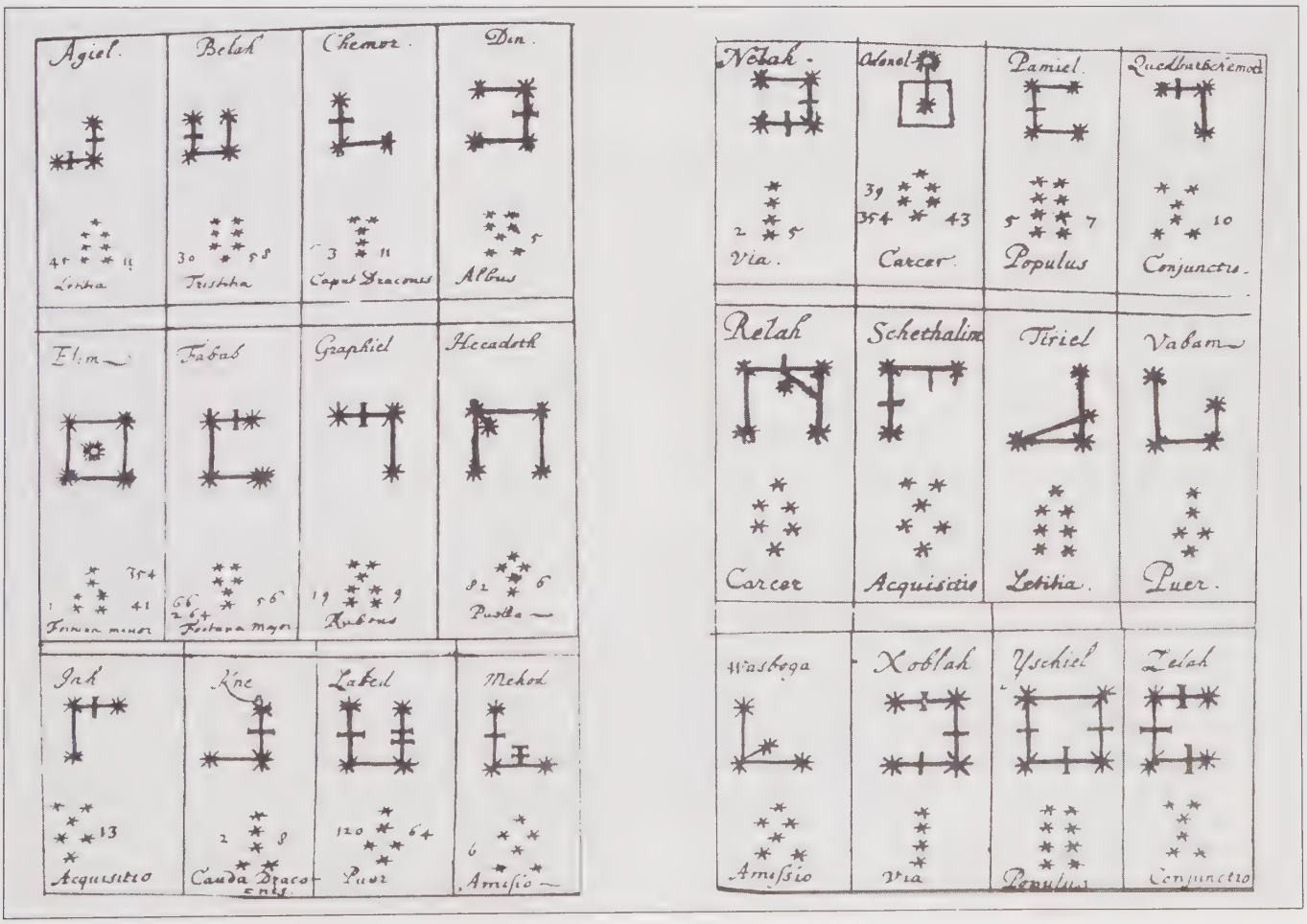

Angelic alphabet for magical purposes

of heaven and penetrates deep into the soul. The Zohar says that Comrades, those who study the Torah, receive the highest food of all, namely, WISDOM.

angel language
The language understood by all angels, for the purposes of communication, intercession, duties, petitions, and prayers. According to the Talmud, God understands all languages, but the official language of angels is Hebrew. Thus, angels might ignore petitions made in any other language.

The belief in Hebrew as the official angel language was prevalent among Jews through the Middle Ages. This principle apparently was fostered in order to discourage prayers in Aramaic, the popular tongue (but also held by some to be the "official" language of angels). Aramaic prayers were allowed for the sick, because it was believed that the SHEKINAH hovered over the head of the patient and received prayers directly without the intervention of angelic messengers. Other prayers composed in Aramaic may have been written expressly to avoid understanding by angels, perhaps due to the contents.

The importance of Hebrew as the official language of angels can be seen in the old custom for Jews to be given a Hebrew name in addition to a secular name, so that during religious rites the angels could recognize individuals. The Hebrew name was especially important for the passage of death and the ANGEL OF DEATH.

The importance of Hebrew also was evident in medieval Jewish magical texts. Procedures and instructions might be written in the vernacular, but the charms themselves, intended for the angels, were given in Hebrew. The belief that angels understood only Hebrew was oddly contradicted, however, by the Talmud itself, which states that angels know the thoughts hidden in the heart.

In other lore, angelic speech has nothing to do with sounds or words and is not impeded by time or distance. An angel speaks by directing its thought to another angel. Angels "speak" to God by consulting his divine will and contemplating him.

In various systems of MAGIC, different magical alphabets and symbols are used to communicate petitions and make charms intended to procure angelic intervention; many use Hebrew. The Renaissance alchemist JOHN DEE, working with Edward Kelly, composed an elaborate system of angelic keys, or calls, to communicate with the heavenly host.

Popular belief in contemporary times holds that angels, like God, understand any language.

EMMANUEL SWEDENBORG, who made visionary trips to HEAVEN and HELL, conversed with angels in a universal language that is instinctive and does not need to be learned. In *Heaven and Hell* (1758) Swedenborg says that angelic speech flows from their affection of thought, and unites the wisdom and love that is in their interiors. The angels express ideas and nuances beyond the comprehension of mortals, and they can convey in a single word what a mortal would say in 1,000 words.

See ANGEL ALPHABETS; MERKABAH; NAMES; SEALS.

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angel names See NAMES.

Angel of Death
Angel charged with announcing death and taking the soul to either HEAVEN or HELL. The Angel of Death is known by various names. In his true form, the Angel of Death has a terrible countenance, but he is able to manifest in any pleasing form in order to trick or calm the living into giving up their souls to him.

Serving as the Angel of Death is one of the functions ascribed to the GUARDIAN ANGEL in Christian belief. According to ORIGEN, the "celestial escort" receives the soul at the moment it leaves the body.

Among the prominent Angels of Death are Michael, who leads souls of the dead to the afterlife (see PSYCHOPOMPOI), and who takes away the souls of ABRAHAM and MARY; Gabriel, a guardian of the underworld; Satan; Samael, who holds a sword over the mouths of the dying, from which falls a drop of poison; and Iblis. In rabbinic writings, other angels of death are Metatron, Azrael, Abbadon (Apollyon), Hemah, Kafziel, Kezef, Leviathan, Malach ha-Mavet, Mashit, Yehudiah, and Yetzer-hara. Azrael is prominent in Arabic lore; in ZOROASTRIANISM, it is Mairya. In folktales the Angel of Death often is not named.

The Testament of ABRAHAM relates the story of Abraham's encounter with the angel of death. The story begins when Abraham is 175 years old and at the end of his life. Both his wife Sarah and son ISAAC figure in the story, although according to Genesis Sarah's death preceded that of Abraham, and Isaac was married to Rebecca when his father died.

Angel of Death taking a soul, in the form of a child, from a dying man (Reiter, *Mortilogus*, 1508)

God sends Michael to Abraham to tell him it is time to die. Abraham still lives by the oak tree at Mamre, where he had earlier in his life served and fed three visitors who were angels in disguise. He sees Michael approach him, and though he looks like a splendid warrior, he does not recognize him as an angel. He invites Michael to come with him, and the two walk back to Abraham's house. Isaac, recognizing Michael as an angel, falls at the angel's feet. He tells Sarah that Michael is an angel.

Abraham has Isaac fetch water, which he uses to wash Michael's feet. He begins to weep, and sees that Michael weeps tears of precious stones. Abraham then orders Isaac to prepare a room for a banquet.

Michael excuses himself and goes immediately to heaven, where he has a conversation with God. Abraham is so righteous, he says, that he cannot pronounce death upon him. God decides to send a prophecy of death in a dream to Isaac, which Michael can then interpret.

Michael also wonders how he will be able to eat food. God says he will send an all-devouring spirit to consume the food and protect Michael's identity. Michael goes back to Abraham and joins him in the meal. They pray together.

When Isaac goes to sleep, he dreams the death prophecy and awakens weeping. Michael also weeps. Sarah attends them, and realizes that Michael is one of the three mysterious visitors from before. She quietly lets Abraham know. Abraham hears Isaac's dream, and Michael interprets it.

Abraham persuades Michael to admit that he is an angel, and to reveal the purpose of his visit. He refuses to die. He discusses death with God, and Michael takes him on a tour of the cosmos. Still Abraham refuses to die.

Angels taking away souls of the dead (Author's collection)

God then sends the Angel of Death to Abraham at Mamre, and he reveals his true appearance: "The Death made his appearance dark and more fierce than any sort of beast . . . and he showed Abraham seven fiery heads of dragons, fourteen faces of the most flaming fire . . . and a gloomy viper's face. And the face of a terrible precipice, and the fiercer face of an asp, and the face of a fearsome lion . . . and he also showed him the face of fiery sword . . . and another face of a wild sea raging and a river rushing and a fearsome three-headed dragon and a mingled cup of poisons." Death prevails in the end, and Abraham dies.

The Angel of Death manifests in a much friendlier form in the 19th-century Hasidic folk tale of the esteemed Reb Pinhas. The angel appears as a visiting Hasid, and politely presents a petition of death to Reb Pinhas that reveals his true identity. The rabbi answers with his own petition: He will be happy to go wherever the Angel of Death wishes to take him, but if he could have a choice, he wishes to go to Gehenna (hell), because he wishes to be of service to the souls there and work for their release.

This places the Angel of Death in a predicament, for he has been ordered not to deny Reb Pinhas any wish. Yet, he cannot bring himself to take the rabbi to hell. Like Michael, he goes back to heaven to ask God what to do. He is given an answer, whispered through a curtain.

The angel goes back to Reb Pinhas and presents him with a petition, to which has been appended a single word inscribed in black flames. The petition tells Reb Pinhas that he has been given a holy name that will take him either to Paradise or to Gehenna, depending on how the name is pronounced. The true pronunciation is so secret that only the angel Metatron knows it. Not even the Angel of Death can help.

Reb Pinhas, still intent on going to hell, studies the word but ultimately must guess at its pronunciation. He goes to heaven, illustrating that there is no escape

from one's fate: One cannot go to hell if one deserves to go to heaven, and vice versa.

A rabbinic tale from Babylon in the fifth century also illustrates that there is no escaping the Angel of Death. One morning, King SOLOMON hears birds chirping, and, because he understands the language of birds, he learns that the Angel of Death plans to take two of his closest advisers. He tells them, and they beg him to help them escape their doom. He urges them to flee to the enchanted city of Luz, which the Angel of Death is forbidden to enter.

(Luz, according to the Talmud, is a secret city where everyone remains immortal as long as they do not venture outside the gates. Solomon, because of his magical powers, is able to know the location of it. Also, in Genesis 28:19 Luz is the place where JACOB had his dream of the ladder.)

But the Angel of Death knows all, and when the men arrive at the city gates, they find the angel waiting for them just outside, barring their way.

This and other tales about the Angel of Death show that mortals cannot escape fate, and that once God has decreed it, Death always has the last word. However, another rabbinic story tells that Rabbi Joshua ben Levi outfoxes the Angel of Death by talking the angel into letting him hold his sword. He refuses to give it back, and leaps straight into the Garden of Eden while he is still alive.

The Beit ha-Midrash tells the story that Moses wrote 13 Torahs on the day he was told he was going to die, as a means of preventing the Angel of Death from taking him. According to lore, one cannot die while one is studying the Torah. The 13 Torahs included one for each of the 12 tribes of Israel, plus a celestial Torah (the best of the lot) that was taken to heaven and used by the angels. (Gabriel gave this Torah to Rabbi Meir ben Baruch of Rothenburg, a leader of German Jewry in the 13th century who spent much time in prison, and who copied the Torah during his confinement. He put the copy in a casket and sailed it off down the Rhine, to be discovered by Jews.)

Still another Jewish story demonstrates how angels exert free will, and how God can change his mind and retrieve the Angel of Death. A mystical tale from Yemen in the 14th century tells about the fate of a bride and bridegroom. An old man, Reuben, sins once in his life by rebuking another man for sitting in his place at the synagogue. God decides to punish him by sending the Angel of Death to take away his son, who is about to be married. Reuben pleads with the angel to spare his son until he is married and has tasted the joy of life. Moved with pity, the angel agrees.

God rebukes the angel for disobeying him. Chastened, the angel decides to revenge himself by taking the son with the same tremendous anger shown him by God. The prophet Elijah tells the son that at his wedding, an old man in rags will appear, and it will be the Angel of Death.

The angel appears and Reuben offers himself as a surrogate. The angel displays his faces of cruelty, anger, wrath, and severity, and draws his sword to cut off Reuben's head. Reuben flees. Reuben's wife offers herself, and then she flees in terror.

Finally, the bride offers herself and does not flee. The Angel of Death sheds a tear of mercy. God, watching from heaven, has pity and orders the Angel of Death to retreat. He grants both bride and bridegroom 70 more years of life.

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Angel of Glory

One of the titles of Sandalphon, along with ANGEL OF PRAYER and ANGEL OF TEARS.

Angel of Great Counsel

A title ascribed to the Messiah in the Greek rendition of the Old Testament. The Angel of Great Counsel was to be the ruler of Israel. The title may have consolidated the four titles in the Hebrew version, given in Isaiah 9:6: Wonderful Counselor, Mighty God, Everlasting Father, and Prince of Peace. Those four titles may eventually have been dispersed among the top four archangels, Michael, Gabriel, Raphael, and Uriel/Phanuel, aspects of the ANGEL OF THE LORD.

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Angel of Hostility

Name associated with the evil angel Mastema, prince of DEMONS. In the Dead Sea Scrolls (see QUMRAN TEXTS) and in JUBILEES, Israelites who obey the law of MOSES and are circumcised will not suffer at the hands of the Angel of Hostility.

See ANGELS OF MASTEMOTH.

Angel of Peace

According to Jewish lore, an unnamed angel who, with the ANGEL OF TRUTH, opposed the creation of man. God punished the angels and their host by burning them.

In 1 Enoch, the angel of peace accompanies ENOCH on his heavenly journeys, answers questions, and gives

him the names of the four archangels of the presence: Michael, Raphael, Gabriel, and Phanuel (Uriel).

St. John Chrysostom referred to the GUARDIAN ANGEL as an "angel of peace" in terms of helping people to maintain their inner calm and equilibrium.

See ANGELS OF PEACE; PRINCE OF PEACE.

Angel of Prayer
Angel who carries prayers to God. Serving as a messenger of prayers is a duty ascribed to angels in general, but certain angels are especially identified with this task. The most often named angels of prayer are Sandalphon, Michael, Metatron, Gabriel, Raphael, and, in Persian lore, Sizouze. Some angels carry prayers only to a certain level of HEAVEN, where they are handed over to angels who will carry them to the next level. Sandalphon is one of the highest angels of prayer.

Tertullian, one of the Roman Catholic Church fathers, said the GUARDIAN ANGEL functions as the angel of prayer, assisting people in their most important spiritual task.

Angel of Punishment See ANGELS OF PUNISHMENT.

Angel of Repentance
Title given to various angels, including Michael, Penuel, Phanuel, Raphael, Salathiel, and Suriel. In The Shepherd of HERMAS, the Angel of Repentance is an otherwise unnamed angel who appears in the form of a glorious shepherd and interprets some of Hermas's visions. The angel stays permanently with Hermas, similar to one of the good DAIMONES or a GUARDIAN ANGEL.

Angel of Tears
A title ascribed to Sandalphon, who hears the prayers of the suffering, and sometimes to Cassiel. In Islamic lore, the Angel of Tears is not named but resides in the fourth HEAVEN.

Praying angel at cathedral in Coutances, France (Author's collection)

The Angel of Prayer (Reprinted courtesy of U.S. Library of Congress)

Angel of the Lord (Angel of Yahweh)
Angel identified with, and possibly the same as, God. While any angel sent to execute the commands of God might be called the Angel of the Lord—such as in 2 Samuel 24:16 and 1 Kings 19:5,7—frequent mention is made in Scripture of a particular angel who is distinguished from Yahweh, and yet is identified with him. Whether or not the angel represents a direct visitation or manifestation of God, God appearing through an angel, God giving an angel more direct power than usual, an angel taking the form of man, or some other phenomenon is still debated.

The Angel of the Lord reveals the face of God (Genesis 32:30) and is Yahweh's name (Exodus 23:21). The angel's presence is equivalent to Yahweh's presence (Exodus 32:34; 33:14; and Isaiah 63:9). The Angel of the Lord thus appears as a manifestation of Yahweh himself, one with Yahweh and yet different from him. Sometimes the angel of the Lord may be described as a floating conception, at one moment an angel, at another the Lord.

Examples of other references to Angel of the Lord in the Old Testament occur in:

- Genesis 16:7–14; 18:1–4, 13–14, 33; 21:17; 22:11–12, 15–16; 31:11, 13;
- Exodus 3:1–6; 23:20–24;
- Numbers 20:16; 22:21–35;
- Joshua 5:13–15; 6:2;
- Judges 2:1–5; 5:23; 6:11–24; 13:1–25;
- 1 Samuel 29:9;
- 1 Chronicles 21:15–30;
- Zechariah 1:10–13; 3:1–2.

In the New Testament, angelic voices and dream visions surround the birth and early lives of John the Baptist and JESUS. The Angel of the Lord who appears to Zechariah (Luke 1:11–20) says, "I am Gabriel, who stand in God's presence." The Angel of the Lord is a title applied to an unnamed angel throughout the Gospels, including those present at the tomb on Easter morning. But the Angel of the Lord came to be identified with Christ himself in early church writings. This controversy in Christian theology continues.

Justin Martyr (ca. 100–ca. 165 C.E.) was the first to advocate that the Angel of the Lord was a pre-incarnate appearance of Christ in the guise of an angel. Others attracted to this concept interpreted Old Testament references to "Angel of the Lord" as referring to Christ. It was Christ who wrestled with JACOB, according to St. Clement of Alexandria (ca. 150–ca. 220). St. Hilary of Poitiers (ca. 315–367) took Jesus's words in John 8:56 ("Abraham saw my day") to mean he was one of the three angels who visited ABRAHAM (Genesis 16:10). St.

Angel of the Lord destroying the army of King Sennacherib (Gustave Doré)

AUGUSTINE was aware of the dangers of embracing the idea that Christ had been corporeal prior to the Incarnation and opined that the Trinity was incorporeal in the Old Testament. Nevertheless, he broadened the idea of angel/messenger to include the Holy Spirit. Augustine's views prevailed for over a millennium. St. THOMAS AQUINAS did not pursue the issue.

During the PROTESTANT REFORMATION, John Calvin committed himself in the *Institutes* to a descent of the non-yet-incarnate Christ "in a mediatorial capacity, that he might approach the faithful with greater familiarity" (1.13.10; 14.5). The Lutherans deemed it heresy to deny that the Angel of the Lord was Christ. In his list of accusations against Servetus, Calvin indicted him for heresy for not holding that the angel was Christ (*Institutes,* 1.13.10). Eventually it was argued that every theophany in the Old Testament was a "Christophany" by the angel-Christ advocates, who said that because these angels were sometimes worshiped or that people who saw them believed they had seen God, they were indeed God. They held that the Old and New Testaments must be mediated by the same source in name, form, and substance; Christ was the Messiah and true God. Major 19th-century

Angel appearing to Zacharias

Christologists maintained the angel-Christ identification, as well as many since.

M. J. Field has argued that the earliest angel messengers, particularly in Genesis, are real men appearing to be angels. According to Field's thesis, the unschooled Hebraic nomads could have been guided and led to make decisions through the intervening powers of holy men of the deserts who were interested in drawing these people toward monotheism. Field spent many years in Africa witnessing the magical and persuasive powers of men and women hermits who exerted "spiritual oversight" over tribes. Field notes that these people are often adept in "special effects" such as fire, sparks and smoke, and ventriloquism, like the voice in the burning bush (Exodus 3:2). Their luminosity, dignity, powers, and charismatic presence would derive from years of spiritual practice. These individuals existed in the lands and especially the deserts of the Bible, and they created the beginnings of the Western monastic traditions.

Others, such as William G. MacDonald, argue against the wholesale interpretation of the Angel of the Lord as Christ mainly on the grounds that pre-incarnation appearances of Christ make it impossible theologically to reconcile the full deity of Christ with the full humanity of Christ. For example, *malak* means not only "messenger" but "agent." Servants had full authority to carry on their masters' business. It would make sense for an angel to represent itself as *malak Yahweh* ["Angel of the Lord"] or *malak Elohim* ["the angel of God"].

In *The Great Angel*, Margaret Barker makes a case for the Great Angel, or Angel of Yahweh, as originally a second and lesser God of the Hebrews. Yahweh was one of several sons of God (EL ELYON), the High God. Early, more polytheistic beliefs influenced by exposure to Babylon and Egypt were consolidated by the Deuteronomist reforms in the establishment of the Law. Yahweh also was one of the four angels around the throne in EZEKIEL; in Psalms 58 and 82 he is the judge of the heavenly court of law. Yahweh the Great Angel overlaps with, and eventually came to be represented by, four facets in the chief archangels, Michael, Gabriel, Raphael, and Uriel. Metatron and Melchizedek also have associations with the Great Angel.

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Angel of Truth

In Jewish lore, an unnamed angel who, with the ANGEL OF PEACE and the angels under them, opposes the creation of man. All the opposing angels are punished by God by being burned into cinders. Amitiel is sometimes identified as the Angel of Truth.

In Islamic lore, Gabriel, the angel who brings revelations to MUHAMMAD, is the Angel of Truth.

See PRINCE(S) OF LIGHT(S).

Angel of Yahweh See ANGEL OF THE LORD.

angel wreath (feather crown)

In the folklore of the Ozarks area of the United States, lumps of feathers formed into wreath shapes found inside bed pillows. An angel wreath found inside the pillow of someone who has just died is a lucky omen that the person is saintly and has gone to heaven. The wreath is a symbol of the golden crown the person will wear in heaven.

Angel wreaths vary in shape and size. Some are tightly bunched and others loosely formed. They resemble rings, buns, caps, and balls, and they are from two to six inches in diameter. Most likely the wreaths form naturally from pressure and handling of the pillow. The feathers become attached by the minute barbs on the quills.

Folkloric tradition holds that the feathers inside the pillow of a deceased person should be searched for signs of an angel wreath. If one is found, the family is relieved. Angel wreaths have been preserved in families as lucky charms.

In earlier times, the discovery of an angel wreath was worthy of mention in the town newspaper. Angel wreaths once were so highly prized that they were stolen or secreted into pillows. Sometimes people would ask to be buried with the angel wreaths of their deceased spouses or relatives. It was widely believed that the wreaths were not made by humans or by chance but were of divine origin.

Ozark superstition also holds that angel wreaths are not from heaven but from the devil, and they are a sign of witchcraft at work. Thus, feather pillows should be regularly searched, and any partially formed wreaths destroyed.

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angelic keys See ANGEL ALPHABETS; DEE, JOHN.

angel-man

In German folklore, an effigy representing the solar fire, traditionally burned at celebrations of the summer solstice. The burning of fires once was a widespread practice in honor of the solstice and to help the sun, at its peak power, change its course in the sky. Scriptures and other sacred writings describe angels as "burning" and "clothed in fire." An angel became an appropriate image in some seasonal fire festivals.

The German ritual was called "beheading the angel-man." It was performed on Midsummer Day, at least up through the early 20th century and perhaps later. The angel-man was an effigy made of a stump driven into the ground, wrapped in straw, and fashioned into a crude human figure with arms, head, and face. Wood was piled around the effigy. Boys armed with swords covered it with flowers. The wood was lit. When the angel-man burst into flames, the boys attacked it and cut the burning figure into small pieces. They then jumped backward and forward over the fire.

Straw effigies of humans—usually a man but sometimes a woman—commonly were burned as a part of summer solstice festivals.

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angelology

The study of angels. The existence, nature, function, duties, and influences of heavenly forces called angels are important in the development of the monotheistic religions of Judaism, Christianity, and Islam. All three religions honor the texts of the Old Testament as divine revelation. They share roots in Middle Eastern history and Semitic languages; for example, the term for angel or messenger is *malak* in both Hebrew and Arabic.

Michael holding the cube of Metatron (Reprinted courtesy of Jayne M. Howard)

All three religions also share the belief in the presence of an evil force, a disobedient angel, an adversary of God—a *satan* in Hebrew—who wreaks havoc on the human plane. In both the Koran and the Bible, angels are sent to strengthen believers, succor them here and in eternity, undertake military assistance, punish disbelievers, intercede for humans, act as GUARDIAN ANGELS, and mete out God's judgment on the last day. Angels represent God, but are not to be worshiped for themselves.

Angels in Judaism

Judaic angelology acknowledges angels as both intermediary and intercessory. Angel lore was heavily influenced by ZOROASTRIANISM, to which part of the Jewish population was exposed during the Babylonian captivity in the seventh century B.C.E. In pre-exilic times angels belonged to popular rather than prophetic Judaic religion, but after the exile angels sprang into prominence and played crucial roles in visionary experiences such as those described in the Tanakh, the Old Testament, by ISAIAH, EZEKIEL, ELIJAH, ZECHARIAH, DANIEL, and in apocryphal works like the book of ENOCH. The Enochian writings in particular feature an elaborate scheme of heaven and the hierarchy of angels.

During the Babylonian captivity, a complete system of angels, both good and bad, was developed; it shares many parallels with Zoroastrian concepts. Heaven is composed of different levels, above which rests Yahweh on his throne. The heavens below him are filled with a great multitude of angels who do his bidding, and who have specific duties to keep the universe organized and functioning. Many angelic duties overlap or even conflict among angels, with different angels or order of angels performing the same tasks. In between angels and man are hosts of DEMONS.

Talmudic times saw the developments of angelology and demonology, both complex and both containing entities and beliefs inherited from cultures throughout the Mediterranean: Egyptian, Graeco-Roman, and Gnostic, in addition to Babylonian. Magical and mystical practices for dealing with these entities focused on the power of NAMES. Magical practices sought to borrow power from entities in order to protect against others or to effect some action in the world. Mystical practices, such as in the MERKABAH tradition and later the KABBALAH, also employed names of power to interact with angels and demons.

In Scripture the function of angels is to glorify God (such as in the visionary accounts mentioned above) and act out God's commands and will. Angels, appearing either as men (see ABRAHAM) or as an ANGEL OF THE LORD, reveal the presence and might of God in the world. Angels punish on God's command (see SODOM AND GOMORRAH) but they also protect (see DANIEL, GUARDIAN ANGELS). But angels—or those interpreted to be angels—are themselves punished by God if they displease him. (See LUCIFER; SONS OF GOD; WATCHERS.)

Angel (Copyright 1995 by Robert Michael Place, from *The Angels Tarot* by Rosemary Ellen Guiley and Robert Michael Place. Reprinted courtesy of HarperSanFrancisco)

The references to angels in the Old Testament did not prevent the aristocratic Jewish intellectual Sadducees in ancient Israel from denying the existence of angels. However, the majority of Jews from post-exilic times onward had not only affirmed the existence of angels but also developed additional ideas about them as intermediaries who are accessible to humans and can be called upon for help. In Talmudic times, prayers to angels appealed to their intercessory abilities. As angelology developed along more magical lines,

prayers were converted into magical incantations. (See MAGIC.)

In mysticism, the angels of the Merkabah—especially those closest to God—are powerful, remote beings often hostile to humans, many of whom stand as barriers between man and God. According to tradition, when God thinks about creating man, he first creates a company of angels and then asks their advice. The angels oppose the creation of man, and God destroys them by burning them. He creates a second company who also oppose the idea, and he destroys them as well. A third company of angels agree to the creation of man. But after mankind becomes so corrupted that God decides to destroy everything by sending the Flood, the angels remind him of the original advice and say, "Lord of the Universe, did not the first company of angels speak aright?" God replies that he has promised to carry and sustain man; thus NOAH repopulates the earth. Similarly, angels oppose the delivery of the Law to MOSES and the passing of the SEFER RAZIEL book of cosmic secrets to ADAM, but they are unsuccessful on both accounts. In 3 ENOCH, they object unsuccessfully to Rabbi Ishmael (the purported author of the text) entering the heights of heaven and participating in the angels' devotional rights.

Myriads of angels infinite in number attend everything in creation. (See MEMUNIM.) Numerous individual angels are recognized, including seven archangels who can be compared to the six Bounteous Immortals—AMARAHSPANDS—of Zoroastrianism. In the KABBALAH, there are 10 orders of angels assigned to the 10 sephiroth of the TREE OF LIFE, the system set forth in the primary Kabbalistic work, the Sefer Yetzirah. Guardian angels assigned to every person from birth to death are derived in part from the Persian FRAVASHIS, beings who also are guardians of place, similar to the GENII.

The identities of the individual angels often blur with different names given for the same being. Long lists of angels are given in literature; works such as 3 Enoch and the Sefer Raziel contain detailed descriptions of cosmic workings, the angels assigned to them, and—in the case of the Sefer Raziel—procedures for invoking those angels.

See MAIMONIDES; PHILO; QUMRAN TEXTS.

Angels in Christianity

In the New Testament, the roles of intermediary and intercessor of God are taken over by JESUS; angels play supporting roles. Gabriel announces to Mary her impending pregnancy. Angels proclaim the birth of Jesus to shepherds. Joseph is visited by an angel in his dreams: to be instructed to marry Mary despite her pregnancy; to take his family to Egypt after the birth of Jesus to avoid the persecutions of Herod; and to return to Israel from Egypt when it was safe to do so.

Diptych of Gabriel's annunciation to Mary, from St. Cozia Monastery, Romania (Author's collection)

After Jesus begins his ministry, angels recede in importance. They are not the channels of miracles, for he has taken over that role as well. Jesus mentions angels but does not emphasize them in his preaching. He states that not even the angels will know when the tribulation will come; when the Son of man returns he will be surrounded by angels.

Angels are involved as secondary figures in some of Jesus' key experiences. After Jesus rejects Satan during his temptation in the desert, angels come and minister to him. One or two angels are at his tomb ("Why do you seek the living among the dead?"—Luke 24:5).

Forty days after Jesus' crucifixion, during which he appears and speaks numerous times to his apostles, Jesus ascends to heaven; two angels disguised as men speak to his awestruck apostles:

> And when he [Jesus] had said this, as they were looking on, he was lifted up, and a cloud took him out of their sight. And while they were gazing into heaven as he went, behold, two men stood by them in white robes,

> and said, "Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven." (Acts 1:9–11)

Angels figure in the subsequent acts and lives of the apostles. For example, when Peter and other apostles are imprisoned by the Sadducees, an Angel of the Lord appears at night and opens the prison doors and leads them out.

In his epistles, St. PAUL writes about angels and devils, giving emphasis to the superiority of Jesus over angels, and the role of devils (demons) as enemies of the faithful.

The early church fathers accepted angels but opposed anything that might encourage idolatry. St. AUGUSTINE said that while Christ did not die for the angels, his redemption nonetheless benefited them, helping to repair the damage of their ruin (a reference to the WATCHERS). In 325, the Council of Nicaea incorporated angels into the dogma of the Christian Church, stimulating art and theological and philosophical commentaries on them for centuries to come.

Angels figure prominently in the lore of the saints. Legends and hagiographies of the early saints and martyrs include references to angels. They appear in DREAMS AND VISIONS; act as guides; dictate messages, instructions, and revelations; and serve as support in times of trial. Their presence symbolizes the saints' holiness. In many cases of hagiographies, angels may have been more a literary device to explain inspired thought or a means by which to inspire the faithful. Many saints, however, had genuine visionary experiences of angels. (See St. TERESA OF AVILA.)

The Christian monastic tradition—the withdrawal from the world in order to dedicate one's life to God—developed in the early centuries after the death of Jesus. St. Pachomius was a fourth-century Egyptian Copt who, after his conversion to Christianity while in the Roman army, spent years in retreat with another hermit. He was praying alone in the desert of Tabenna when an angelic figure spoke to him and told him to found a monastery according to the rule the angel would give. His companion helped him to build what would become the first Christian cloister. A wall surrounded the humble structure as a symbol of the monk's separation from the world, and no stranger was allowed beyond a certain point, leaving "the inner sanctum" unsullied. Pachomius's "Angelic Rule," one

Angel at the tomb of the resurrected Christ (Gustave Doré)

Angel delivering St. Peter from prison (Gustave Doré)

of the major monuments of early Christian literature, was innovative in one major fact: It was a binding commandment, akin to a law. After living as a novice for a number of years, each monk accepted the rule as an unalterable canon of life.

Christian monasticism was most profoundly influenced by St. Augustine, whose teachings on angels coincided with monastic spirituality. According to Augustine, monks are a group chosen for the heavenly city. The terrestrial church has only a partial vision of God, whereas the celestial church enjoys the full vision of God. As the counterparts of the angels, monks occupy a special place at the heart of the church universal. They bear witness to the bliss that awaits the pure of heart; their penances and ascetic practices prepare them for the incorporeal life of angels.

Early monks frequently defined their vocation as the angelic life, insofar as they were detached, pure, and devotional. Poverty, chastity, and obedience were rooted in angelic reality, as angels had no bodily needs and served God unceasingly. Indeed, in accordance with Christ's words (Matthew 22:30; Mark 12:25; Luke 20:35–36) that the blessed will be "like the angels in heaven."

Celibacy is especially important in the process of sanctification, or becoming angel-like. In his tract *Holy Virginity,* Augustine praises virginity as *vita angelica,* the angelic life, "a sharing in the life of the angels and a striving for endless immortality here in this perishable flesh." Practicing continence dedicated to God means "reflecting on the life of heaven and of the angels amid this earthly mortality." Thus, whoever has taken a vow of celibate chastity, whether a man or woman, must "live on earth the life of the angels," and begin to be on this side of the grave what other Christians "will be only after the resurrection." Augustine saw further resemblances to the angelic life in the way the celibate direct their senses and their efforts to "what is eternal and immutable," and in their zeal for performing works of virtue, "so that they show to earth how life is lived in heaven." Following from this, Augustine developed the theme of the "heavenly life," *vita caelestis,* a psychology of living on earth with one's eyes turned upward. The contemplation (*vita contemplativa*) of God practiced in the monastery would in time proceed to freedom from passion; the monks like angels would be immersed in happiness derived from divine truth and beauty while still in this world.

This striving toward the angelic was emphasized by many who followed Augustine. In the ninth century, the works of PSEUDO-DIONYSIUS were translated, and the hierarchy of angels became a model for the ascent of the soul.

The monastic literature of angelology and contemplation reached its apex in the 12th century with St. Bernard of Clairvaux. The waning of monastic culture after 1200 (with the rise of new orders like the Franciscans and Dominicans, who were not cloistered) brought a lessening of interest in Augustinian angelology.

The great medieval scholar St. THOMAS AQUINAS, who favored Aristotlean philosophy, wrote extensively on angels, defining their nature and activities, confirming the existence of guardian angels, and commenting on the Dionsyian hierarchy. Others, however, such as the Rhineland mystic Meister Eckhardt, saw angels less as role models and more as messengers.

The PROTESTANT REFORMATION that began in the 16th century dramatically changed and split Christian angelology. The Protestants accepted the existence of angels as helpers and messengers, but they increasingly emphasized the demonic: Satan and his legions were a terrible threat. John Calvin expressed great skepticism that guardian angels existed, and dismissed the Pseudo-Dionysius writings as "babble." Calvinist thought has wielded considerable influence on Protestant philosophy into contemporary times.

Angels have retained a stronger place in Catholicism, although the church officially recognizes only three angels by name: Michael, Gabriel, and Raphael. The general presence of angels in spiritual life is more readily acknowledged than in Protestantism. Modern popes have talked of angels. (See PIUS XI, PIUS XII, and JOHN XXIII.) Saints such as Padre Pio have underscored the importance of enlisting the help of one's guardian angel. Various DEVOTIONAL CULTS put angels in the proper context of spiritual living.

A renaissance of popular interest in angels began in the late 20th century and spawned a popular angelology. This view portrays angels as more than messengers and administrators of God's will, but as personal companions, healers, and helpers. The modern angel is a being who is always good and benevolent, in contrast to the biblical angel who metes out punishment and justice when God so commands. Popular angelology has brought angels down to earth: They have personal names, beautiful humanlike appearances and characteristics, and they have personal conversations with their human charges. In many respects, the modern angel is like an idealized human being. While it is likely that intuition, inspiration, and imagination have taken on angel faces, extraordinary visionary experiences also occur, including dream encounters that parallel many accounts of earlier times.

See ANGELOPHANY; ANGELS; GNOSTICISM; IMAGES OF ANGELS.

Angels in Islam

The Koran establishes angels as the second of five articles of faith, along with divine unity, messengers

(prophets), revealed books, and the day of resurrection. Surah 35.1 describes angels as having subtle and luminous bodies with two, three, four, or more wings. They can assume various forms; they are endowed with perfect knowledge and have power over their acts. Their ministry is to glorify God; they manifest themselves to the prophets and their spiritual heirs (*wasi*) to signify a divine communication to them. Attempting to explain any more about angels strays from the proper road. Scholars and holy men who applied angelology to metaphysics, psychology, cosmology, and mystical practice often provoked alarm, incomprehension, and even open hostility from the legalists. Nonetheless, a rich angelology emerged from the prophets, mystics, and philosophers outside of Islamic orthodoxy, and among Shiites and some sects of Sufism.

General beliefs hold that angels are created of light and are endowed with life, speech, and reason. They are sanctified from carnal desire and the disturbance of anger. They do not disobey God, and do whatever he commands of them. They are distinctly different from DJINN and genii. They are inferior to human prophets because all the angels were commanded to prostrate themselves before Adam (Surah 2.32).

According to Sufi teacher Abdul Karim Jili, the highest angel is identified with the Spirit mentioned in the Koran. He is made from God's light—the Muhammadan light—and "from him God created the world and made him His organ of vision in the world." He is the divine command, chief of the kerubim (CHERUBIM), the axis of creation. He has eight major forms, great angels who bear the throne of God. All other angels are created from him "like drops from the ocean." He is also the eternal "prophetic light" from which all prophets derive their inner being; the breath or spirit sent to Mary to conceive Jesus; and MUHAMMAD in his perfect manifestation.

The archangels and angels created from the highest angel preside over the principles of the universe. Four archangels, or kerubim, are named in the Koran. From the great angel's heart comes Israfil, the mightiest of the angels who will sound the trumpet at the last day; from his intelligence comes Gabriel (Jibril), treasurer of divine knowledge and revelations, who dictated the Koran to Muhammad; from his judgment comes Azrael (Azrail or Izrail), the ANGEL OF DEATH, and from his *himma* (spiritual aspiration) comes Michael, who metes out the fate of all things. From his thoughts come all the celestial and terrestrial angels who are "the souls of the spheres and of mankind." From his imagination comes the very stuff of the universe itself, which is "Imagination within Imagination within Imagination." From his soul or ego comes both the sublime and contemplative angels and the Satan and his hosts.

Two other angels (though not Koranic) are known by name, Munkar and Nakir, who visit the graves of the newly buried as soon as the funeral party departs. They are charged with examining the dead person with regard to belief.

Other angels who have special functions are Ridwan, the angel in charge of heaven, sometimes called the "treasurer of the Garden," even the "door-keeper of the Garden," which may connect in some way to the cherubim in Genesis keeping the way of the tree of life with a flaming sword.

A main duty of angels is to praise the Lord and intercede for humans, asking God to forgive them: "the angels celebrate the praise of their Lord, and ask forgiveness for the dwellers on earth" (Surah 42.3). In addition, a guardian angel looks after each person all through life, with duties of giving assistance against unbelievers, and having the ability to intercede if necessary: "Each hath a succession of angels before him, who watch over him by God's behest" (Surah 13.12) and "He is the supreme guard over his servants, and sendeth forth guardians who watch over you, until, when death overtaketh any one of you, our messengers receive him and fail not" (Surah 6.61). When God so orders, angels are sent as military warriors to aid in battle.

Every believer is attended by two RECORDING ANGELS, called the *kiramu'l katibin*. One has its station on the right, the one who contemplates and dictates; the other has its station on the left, the one who records. Like the angels of Jacob's vision, sometimes the recording angels come down to humans. The Koran adds: "it is said that among their number are those to whom the human being is entrusted and whom the Holy Book calls 'Guardians and Noble Scribes'" (82.10–11). The recording angels are acknowledged daily in the Muslim prayer ritual, the *salat*.

Both Satan and Devil are named in the Koran. Satan originally was a good angel, but declined to share in the worship of Adam and so was expelled from Paradise. He is often mentioned with the adjective "the Stoned," which may refer to the *jamrah*, the throwing of stones at three *shayatin* (djinn) during the pilgrimage rites.

On the day of Resurrection the four bearers of God's throne—similar to the four living creatures in Isaiah—will be raised to eight. They shall "bear the Throne and those round about it, proclaim the praises of their Lord, and believe in Him" (Surah 40.7); "Upon the day when the Spirit and the angels stand in ranks" . . .

"thou shalt see angels encircling about the throne" (Surah 68.77).

The death of Muhammad in 632 officially brought an end to prophecy, for no other prophets can follow Muhammad. However, traditions of esoteric prophecy continued in Shia and Sunni philosophies, centered around imams, teachers or holy guides. There are four types of prophets. One is the *nabi* or prophet who has revelations only for himself and is not obliged to proclaim what is received. Another is the *nabi* who hears the voice of the angel while dreaming, but does not see the angel in a waking state and also is not obliged to proclaim his vision to anyone. Third is the *nabimursal*, the prophet-messenger who has the vision or perception of an angel in both sleeping and waking states. This prophet may be sent to bring light to others. Fourth are the seven great *nabimursal* messengers—Adam, Noah, Abraham, Moses, David, Jesus, and Muhammad—whose mission (*risalah*) is to proclaim a *shari'ah*, a new divine law. The Shiites hold that only the *shari'ah* or legislative kind of prophecy ended with Muhammad's death, whereas the esoteric prophecy continues.

The prophet/messenger's waking visions of angels differ from sense perception; they take the form of an inner vision called *wahy*, or divine communication in which the angel/intelligence imparts a knowing to the human intellect. The angel-intelligence is identified with the Angel of Revelation, the Holy Spirit or the angel Gabriel, and also is called the Pen (*qalam*) because it is the intermediary between God and humankind that actualizes knowledge in the heart, as the pen mediates between writer and paper. Knowledge through God is only actualized through the angels, according to Surah 42.50–51: "It is not vouchsafed to any mortal that God should speak to him save by communication from behind a veil, or by sending a messenger."

The visionary experience also can be likened to a veil that lifts between two mirrors, the divine mirror and the mirror of the heart. The veil is lifted by hand, as the philosophers try to do, or by blowing wind or by an angel through divine grace. The mirror is a metaphor for the imagination, upon which angels can impress symbols that help further the ascent of the soul to the Origin.

See AL-SUHRAWARDI; IBN SINA.

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angelophany

The experience of perceiving an angel with one or more of the five senses. The characteristics of angelophanies differ, probably in accordance to cultural conditioning, expectations, and acceptance or rejection of such experiences. Since angels have no corporeal form, the exact nature of their appearances has been the subject of debate and controversy. (See IMAGES OF ANGELS.)

Ancient angelophanies found in the Bible, apocryphal texts, rabbinic literature, and other lore often occur within the context of DREAMS AND VISIONS. The great prophets, such as EZEKIEL, MOSES, ISAIAH, and ENOCH had grand visions of angels and transport to heavenly realms. They saw angels, were guided by them, beheld the throne of God, and were anointed as holy messengers to return to their people and disseminate the word of God through warnings and moral and ethical codes. They heard the voices of angels and the voice of God. Such visions involved common elements of brilliant light, fire and lightning, and sounds of thunder and earthquakes. The angels were described as having the forms of men, but being clothed in brilliant light or garments. Sometimes they were said to have wings; other times wings are not specified.

The dramatic nature of such visions may have been necessary to gain the attention of people; the angelophanies—and theophanies, or experiences of God—certified the prophets as official agents of the Lord. Such visions also were central to MERKABAH mysticism in which one rode to the heavens via prayer and meditation to attain access to the "throne-chariot" of God.

Portrait of St. Francis Xavier (Bartolomé Esteban Murillo, c. 1670; reprinted courtesy of the Ella Gallup Sumner and Mary Catlin Sumner Collection Fund, Wadsworth Atheneum, Hartford, Conn.)

On some occasions in early writings, angels pass for mortals, and seem to have the ability to disguise their heavenly light. In Genesis, ABRAHAM is so fooled when three men visit him on the plains of Mamre and partake of a feast he offers them in hospitality. They converse with him. Similarly, the archangel Raphael appears as a mortal man in the book of TOBIT and acts as a guide on the journey of Tobias.

In Catholicism, angels are considered to be pure spirits who have the ability to take the form of men and women. They intervene to help people in their spiritual and temporal needs. Angels appear often in hagiographies, the legends and lives of the saints, and figure in many of their miracle stories. Typically, they do not have names (Michael is the most often named of those who do). They may be accompanied by fire, or displays of elements, or fragrant smells. They play roles in healing, mystical experience, miracles, protection, and guidance. Their presence—probably fictional and symbolic in many cases—serves to demonstrate the presence of God, or a saint's closeness to God.

St. Simeon Stylites reportedly spent the last 37 years of his life confined by his own accord atop a 60-foot-high pillar. His disciples gave him food and removed his waste with buckets and ropes. Even this deprivation was not enough for him, and so he had himself bound to the platform so tightly that the ropes cut into his flesh, and maggots began eating at the wounds. It was documented that he was often and visibly visited by his guardian angel, who devoted many hours to teaching him the mysteries of God. The angel also foretold his death. St. Theodosius claimed that an angel enabled him to endure his torture by refreshing his burning wounds. When the torture ended, the angel went away, which made Theodosius unhappy. A story concerning St. Agnes holds that when a Roman judge ordered her to be punished by rape in a house of prostitution, an angel struck blind the man who attempted to do so. The man's companion begged for her mercy; she prayed for him, and his sight was restored. St. Agnes eventually underwent severe torture and was executed. St. FRANCIS OF ASSISI beheld an angel who played the violin for him, filling him with such joy that he thought his soul would leave his body. A seraph also gave him his stigmata. St. FRANCES OF ROME was able to see and hear a guiding angel for the last 28 years of her life. (See also St. GEMMA GALGANI; St. TERESA OF AVILA.)

Modern angelophanies differ significantly from those described in the past. In the modern West, the culture does not support grand prophetic visions in the style of the Old Testament prophets; however, the NEAR-DEATH EXPERIENCE incorporates many of the same elements (guiding beings of light, visions of heaven, prophetic visions of the future, warnings about the present course of humanity).

Few in the contemporary Western secular world report constant communication with angels. An angelophany is likely to be a once-in-a-lifetime event, usually in response to a crisis or severe psychological need. For example, an angelophany bolsters spiritual faith or jolts one on to a spiritual path. Angels are most likely to appear as mortals, either adult or child (see MYSTERIOUS STRANGER), probably due to cultural conditioning. Other visual perceptions are of balls, clouds, and pillars of light. (See ANGEL OF THE LORD.) If angels manifest as a being of light, they invariably have a beautiful human form and countenance, and occasionally wings. Many people believe that angels have appeared to them in the form of animals, such as animals to the rescue. Some people have experiences that could be classed as angelophanies, though they do not identify any presences as "angels" (see

CHARLES LINDBERGH). This may be due to cultural conditioning in which individuals do not believe in "real" angels or in the possibility of encountering angels.

Many angelophanies take place entirely on the inner planes. People who attempt to cultivate communication with angels do so in meditation and prayer; many feel they receive spiritual guidance in return.

A trend in Western popular culture has been to identify and name one's GUARDIAN ANGEL.

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angels

Incorporeal beings who mediate between God and mortals. Angels, created by God, minister over all living things and the natural world, and also all things in the cosmos. In CELESTIAL HIERARCHIES, angels are one of various classes of angels in general; they are those closest to the material world, the GUARDIAN ANGELS of souls and the couriers of the HEAVENS who deliver prayers to God and God's answers and inspirations to humans.

The term angel comes from the Greek *angelos,* which means "messenger." Similarly, the Persian term *angaros* means "courier." In Hebrew, the term is *malak,* which also means "messenger." Serving as messenger refers to one of the angel's primary duties, to shuttle back and forth between earth and heavenly realms. Angels also mete out the will of God, whether it be to aid or to punish humans. Angels are specific to Judaism, Christianity, and Islam; however, they derive from concepts of helping and tutelary spirits that exist in mythologies the world over.

Angels (Gustave Doré)

The Western concept of the angel evolved primarily from the mythologies of Babylonia and Persia. ZOROASTRIANISM developed a complex angelology that influenced the Jews, who spent time exiled in Babylonia. The angel also absorbed characteristics from Sumerian, Egyptian, and Greek beings. Syncretic Jewish, Hellenistic, and Gnostic angel beliefs were absorbed into Christianity and then into Islam. (See ANGELOLOGY.)

The Bible presents angels as representatives of God. The term ANGEL OF THE LORD appears frequently and may refer to an angel or to God himself. Angels exist in a celestial realm. They are incorporeal, but have the ability to assume form and pass as mortals. They also appear as beings of fire, lightning, and brilliant light, sometimes with wings and sometimes without. (See IMAGES OF ANGELS.) Various classes of angels are mentioned in the Bible and apocryphal texts; they are organized into different hierarchies.

Angel (From *The Hierarchie of the Blessed Angells* by Thomas Heywood [1635])

In the Bible, angels play roles in the working out of humanity's relationship to the Divine. Except for Michael, Gabriel, and Raphael, they are not referred to with proper names. However, numerous angels are mentioned by name in APOCRYPHA AND PSEUDEPIGRAPHA TEXTS. By the Middle Ages, midrashim, kabbalistic writings, and other sources had cited thousands of angels by name. (See KABBALAH; MERKABAH; NAMES.)

The ranks of heavenly angels have evil counterparts in the FALLEN ANGELS cast out of heaven because they angered God. (See LUCIFER; SATAN; WATCHERS.) As DEMONS, they tempt humankind into sin and steal souls into hell. The fallen angels also include the demonized gods of pagan cultures.

The early church fathers of Christianity gave extensive consideration to the duties, nature, numbers, abilities, and functions of angels. This theological interest peaked by the Middle Ages and began to decline in the Renaissance. The scientific revolution diminished the stature and importance of angels, though DEVOTIONAL CULTS kept their interest alive in Christianity. Angels renewed in popular interest in the late 20th century, due in part to a widespread spiritual hunger for personal relationships with the Divine and in part for the comfort of ready supernatural assistance and guidance. Popular culture portrays angels as anthropomorphized "best friends," which is in stark contrast to the awesome, impartial, unknowable beings of Jewish angelology and early Christian lore.

Numbers of Angels

Early writings refer only to numberless numbers of angels—their ranks are so vast as to be beyond calculation. The stars and all heavenly bodies are angels or angelic INTELLIGENCES. The biblical prophet DANIEL had a vision of heaven in which at least 100 million angels appeared: "a thousand thousands served him and ten thousand times ten thousand stood before him." The prophet ENOCH, in his travels to heaven, observed "angels innumerable, thousands of thousands, and myriads and myriads." Enoch's description is echoed in the New Testament book of REVELATION, authored by John of Patmos.

In the Kabbalah, the Zohar states that 600 million angels were created on the second day of creation, but adds that other angels were created on other days for other purposes. In the third century, the Jewish scholar Simon ben Lakish related angels to the seven heavens of Enoch and the signs of the Zodiac. There were a total of 1.06434 quintillion angels, he said, organized into hosts, camps, legions, cohorts, and myriads.

In Islam, the Koran states only that "numerous angels are in heaven." However, an Islamic tradition about the archangel Michael holds that he is responsi-

ble for creating 700 quadrillion CHERUBIM alone. Michael is covered with saffron hairs, each of which has a million faces, and each face has a million eyes, from each of which fall 700,000 tears, each of which becomes a cherub.

ORIGEN, a church father, said that angels "multiply like flies." But the Roman Catholic Church declared that the numbers of angels were fixed at the time of creation.

By the Middle Ages, speculation on the numbers of angels reached a peak. St. THOMAS AQUINAS said that every person on earth has a guardian angel, but that the total ranks of angels are much greater. St. Albert the Great, a Dominican monk who was a teacher to Aquinas, said that each of the nine ranks of angels has 66,666 legions, each of which has 6,666 angels, for a total of nearly 4 billion angels. Other medieval scholars placed the total number of heavenly host at 301,655,722, of which 133,306,668 are fallen.

In contemporary popular culture, the question of the numbers of angels is moot: There are as many angels in the universe as are necessary. Even in the 17th century, the folly of angel counting was recognized. Said Thomas Heywood, an English playwright who authored *The Hierarchy of the Blessed Angels,* counting angels would "grow from ignorance to error." The modern rhetorical question, "How many angels can dance on the head of a pin?" points to the futility of trying to calculate the numbers of the heavenly host.

Do Angels Eat?

Angels are incorporeal, so therefore they cannot eat food in the same manner as mortals. How, then, to explain texts in which angels eat food with mortals? The accepted answer is that angels only appear to eat, which is sometimes necessary to protect their disguise as humans.

In Genesis 18, ABRAHAM is visited by three angels, whom he mistakes for men. They partake of a feast of food and drink he prepares for them. In the book of Tobit, Raphael, in the guise of a man, eats food with his mortal companion and charge, Tobias (see TOBIT). In The Testament of Abraham, Michael arrives as the ANGEL OF DEATH to fetch the soul of Abraham and is offered a feast.

In the latter work, Michael in a quick visit to God protests that he will not be able to eat; God says he will send an all-devouring spirit to enable Michael to give the appearance of eating. Similarly, theologians explain that the angels of Genesis (thought to be Michael, Gabriel, and Raphael) only appear to eat. In Tobit, Raphael explains that visions are created to give the appearance of eating; the angels actually consume manna, a special food of heaven. (See ANGEL BREAD.)

Sometimes angels turn away food. In Judges 6:21 GIDEON presents food to the ANGEL OF THE LORD, who burns it up; this is a sign that the angel is who he says he is, and his instructions to Gideon must be followed. In Judges 13:15–16, an angel declines a kid offered by Manoah: "If you detain me, I will not eat of your food; but if you make ready a burnt offering, then offer it to the Lord."

Modern-day accounts of angelophanies sometimes involve eating by angels.

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angels of destruction

Angels who function as the "sword of God" and who are dispatched to mete out punishment to humans. Punishment can be in the form of illness, plagues, pestilence, misfortune, or death. Accounts of destroying angels often do not give names of the angels. Numbers of angels of destruction vary in the literature, ranging from 40,000 total to 90,000 in hell alone.

In the MERKABAH tradition, angels of destruction try to confound the mystic on his attempts to ascend through the HEAVENS. Angels of destruction are mentioned frequently in rabbinic texts, where they have two primary tasks: to punish the wicked and to torture and purify souls in HELL. In 3 ENOCH, they are present at the heavenly court of law when people are called to judgment. When God sits on the judgment throne, the angels of destruction stand facing him. The ANGELS OF MERCY stand on his right and the ANGELS OF PEACE stand on his left. There are two scribes and a host of higher angels, the SERAPHIM and OPHANIM. The judgment book is made half of fire and half of flame. When God opens it, the angels of destruction immediately go out to execute his punishment with his unsheathed sword. Two of them, Za'afiel (ZAAPIEL) and Simkiel, take the souls of the wicked to SHEOL. The souls who are "intermediate"—that is, they have some redeeming qualities—are purified there by Simkiel. The condemned are taken by Za'afiel

on down to Gehenna (hell) where they are punished with rods of burning coals.

Angels of destruction who are cited by name are Uriel, Harbonah, Azrael, Simkiel, Za'afiel, Af, Kolazonta, Hermah, and Kemuel. Kemuel or Simkiel are most often named as the chief of the group. Other angels not specifically "angels of destruction" also carry out God's orders of punishment. The archangel Gabriel is sometimes cited as the angel dispatched to destroy the wicked SODOM AND GOMORRAH.

Incidents of angelic punishment are cited in Scripture and other religious tracts. The Zohar observes that there is no act of annihilation or punishment that does not involve a destroying angel. Besides the destruction of Sodom and Gomorrah, biblical accounts of punishing angels include a number of episodes.

In 2 Kings 19, King Hezekiah battles the Assyrians and is assured by God that not a single Assyrian arrow will be shot into Jerusalem. A lone destroying angel visits the Assyrian soldiers one night, and the next morning all 185,000 of the troops are found dead.

However, God is not so pleased with Jerusalem because King David has displeased him (1 Chronicles 21). Satan incites David to number Israel against God's orders. God gives David a choice of punishments (1 Chronicles 21:11–12): "Take what you will: either three years of famine; or three months of devastation by your foes, while the sword of your enemies overtakes you; or else three days of the sword of the Lord, pestilence upon the land, and the ANGEL OF THE LORD destroying throughout all the territory of Israel." David opts not to be punished by his mortal enemies. God sends the pestilence and the destroying angel. David sees the angel, stretched between heaven and earth, ready to smite Jerusalem with his sword, and begs for mercy. The angel instructs him to set up an altar. David

The Destroying Angel (Reprinted courtesy of U.S. Library of Congress)

does and offers a sacrifice to God. The Lord accepts and orders the angel to stay his hand.

One of the best-known accounts is that of the destroying angel who slaughters the firstborn of Egypt in the Passover, recounted in Exodus 12:18–30. God warns the Israelites held captive in Egypt that he will pass judgment on the land. The faithful are told to smear blood on their lintels and doorposts as a sign. At midnight on the appointed night, the destroying angel sweeps over Egypt and kills the firstborn of man and beast in every household except those marked by blood.

In Job 2, Satan again functions as an angel of destruction when God, seeking to test Job's faith as a righteous man, delivers Job into Satan's hands. Satan smites Job with "loathsome sores" (boils) all over his body, but Job only curses the day of his birth, and not God. Eventually, God restores Job to favor and rewards him with prosperity.

Punishing angels appear in the New Testament as well. In Matthew 13, Jesus goes out into a boat and addresses a large crowd on shore, speaking in parables. In 13:47–50, he describes the kingdom of heaven as like a net thrown into the sea, which gathers every kind of fish. Fishermen must sort out the good from the bad. "So it will be at the close of the age," he explains. "The angels will come out and separate the evil from the righteous and throw them into the furnace of fire; there men will weep and gnash their teeth."

Acts 12 tells of the punishment of King Herod. Herod is angry with the people of Tyre and Sidon. A group of them come to him and ask him for peace, because their people depend on his country for food. Herod dons his royal robes, ascends his throne, and delivers an oration to them. They cry out, "The voice of a god, and not of man!" (Acts 20–22). Acts 20:23: "Immediately an angel of the Lord smote him, because he did not give God the glory; and he was eaten by worms and died."

The book of REVELATION, a vision of the end times, is filled with angels of destruction who obliterate sinners. Revelation 8 describes seven angels who blow their trumpets, raining down upon the earth hail and fire mixed with blood, turning part of the sea into blood, dimming the sun, moon, and stars, and wreaking tremendous havoc. A host of angels unleashes pestilence, plagues, searing fires, and earthquakes upon the earth. The angels promise to torture with fire and sulphur anyone who worships "the beast" (the devil). The author of Revelation is assured that Jesus has sent his angel to reveal the prophecies, and to remind people that he is "coming soon, bringing my recompense, to repay everyone for what he has done. I am the Alpha and the Omega, the first and the last, the beginning and the end," (Revelation 22:12–13).

The concept of angels of destruction conflicts with modern popular ideas about angels as solely beings of goodness, protection, and beneficence. The body of early lore on angels presents them as neither intrinsically "good" nor "bad," but as capable of acting out in either "good" or "bad" ways as seen from the perspective of the human recipient. Angels are charged with carrying out the instructions of God, whether those instructions call for reward or punishment.

See ANGELS OF PUNISHMENT; EZRA.

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angels of glory
High-level group of angels often equated with the ANGELS OF SANCTIFICATION. According to 3 ENOCH and the SEFER RAZIEL, angels of glory live in Arabot, the highest HEAVEN, and are 660,000 myriads in number. They "stand over against the throne of Glory and the divisions of flaming fire."

angels of hell See ANGELS OF DESTRUCTION; ANGELS OF PUNISHMENT; EZRA.

Angels of Mastemoth
In the Dead Sea Scrolls, a name for the WATCHERS, FALLEN ANGELS who cohabited with women and begat giants. The Angels of Mastemoth are "Enemy Angels" and "Angels of Darkness." The Qumran text 4Q390 refers to sinners being delivered into the power of the Angels of Mastemoth who will rule them.

See ENOCH; MASTEMA; QUMRAN TEXTS.

angels of mercy
Angels who stand at the right side of God in the heavenly court of law in the seventh HEAVEN. The angels are present when people are called to judgment. Most angels of mercy are not named. Among those who are named are Uzziel, acting under Metatron; Rhamiel, the angelic name of ST. FRANCIS OF ASSISI; Rachmiel; Gabriel; Michael; Zadkiel; and Zehanpuryu.

angels of Mons See MONS, ANGELS OF.

angels of peace
In 3 ENOCH, angels who stand at the left side of God during sessions of the heavenly court. The Zohar refers to seven angels of peace. In other lore, angels of peace traditionally visit Jewish homes at the start of the Sabbath.

angels of prostitution
Four angels who rule whoredom and prostitution. Three of them—Lilith, Agrat bat Mahlat, and Naamah—are also partners or brides of Samael. The fourth angel of prostitution is Eisheth Zenunim.

angels of punishment
Angels who carry out the discipline and punishments of sinning humans and other angels. In the Shepherd of Hermas, the visionary HERMAS has a permanent Angel of Punishment who looks like a mean, whip-wielding shepherd, and who keeps Hermas morally in line. In 2 ENOCH and the Testament of the Twelve Patriarchs, the angels of punishment—presumably also evil—reside in the third HEAVEN.

Some angels in charge of punishment are named. In the Pistis Sophia, Ariel is the chief; in other Coptic Gnostic writings, Asmodeus holds the position. The Midrash Tehillim lists five angels of punishment encountered by MOSES in heaven: Af, the angel of anger; Kezef, the angel of wrath; Hemah, the angel of fury; Hasmed, the angel of annihilation; and Mashit, the angel of destruction. The Maseket Gan Eden and Gehinnon lists seven angels of punishment: Lahatiel, the flaming one; Shoftiel, the judge of God; Makatiel, the plague of God; Hutriel, the rod of God; Puriel/Pusiel, the fire of God; and Rogziel, the wrath of God.

See ANGELS OF DESTRUCTION; EZRA.

Angels punishing Heliodorus (Gustave Doré)

angels of sanctification
A high-level order of angels, who according to the book of JUBILEES, were created on the first day already circumcised so that they could join God in observing the sabbath in heaven and on earth. Jubilees says that the angels of sanctification are one of two high orders, along with the ANGELS OF THE PRESENCE. They also are sometimes equated with the ANGELS OF GLORY. Principal angels of sanctification are Phanuel, Michael, Metatron, Zagzagael, and Suriel.

angels of the days of the week
Angels who govern the days of the week in magical lore. Their names are to be invoked in rituals.

In addition to days, the angels also have other associations: the seven major planets of the ancient world, the air, the directions of the wind and different levels of heaven. Within each level of heaven are four directions, each associated with angels. Each day is ideal for different activities. Duplication among angels occurs.

The associations, drawn from *The Magus* by occultist Francis Barrett (1801) are as follows:

SUNDAY
Chief angel: Michael
Other angels: Dardiel, Huratapel
Angels of the air: Varcan, king, and his ministers Tus, Andus, and Cynabal
Wind: North
Heaven: Fourth
Angels of the east: Samael, Baciel, Abel, Gabriel, Vionatraba
Angels of the west: Anael, Pabel, Ustael, Burchat, Suceratos, Capabili
Angels of the north: Aiel, Ariel, Aquiel, Masgrabiel, Saphiel, Matuyel
Angels of the south: Haluliel, Machasiel, Charsiel, Uriel, Naromiel
Planet: Sun

Favorable activities: acquiring gold and gems (wealth), seeking favor and honors, dissolving ill will, eliminating infirmities

MONDAY
Chief angel: Gabriel
Other angels: Michael, Samael
Angels of the air: Arcan, king, and his ministers Bilet, Missabu, Abuhaza
Wind: West
Heaven: First
Angels of the east: Gabriel, Madiel, Deamiel, Janak
Angels of the west: Sachiel, Zaniel, Habiel, Bachanae, Corobael
Angels of the north: Mael, Uvael, Valmuum, Baliel, Balay, Humastraw
Angels of the south: Curaniel, Dabriel, Hanun, Vetuel
Planet: Moon
Favorable activities: procuring silver, conveying things from place to place, disclosing secrets of people both present and future, making horses swift

TUESDAY
Chief angel: Samael
Other angels: Satael, Amabiel
Angels of the air: Samax, king, and his ministers Carmax, Ismoli, Paffran
Wind: East
Heaven: Fifth
Angels of the east: Friagne, Guel, Damael, Calzas, Arragon
Angels of the west: Lama, Astagna, Lobquin, Soneas, Jazel, Isael, Irel
Angels of the north: Rhaumel, Hyniel, Rayel, Seraphiel, Fraciel, Mathiel
Angels of the south: Sacriel, Janiel, Galdel, Osael, Vianuel, Zaliel
Planet: Mars
Favorable activities: bringing or causing war, death, infirmity, and combustions (fire)

WEDNESDAY
Chief angel: Raphael
Other angels: Meil, Seraphiel
Angels of the air: Mediat, king, and his ministers Suquinos, Sallales
Wind: Southwest
Heaven: Second
Angels of the east: Mathlai, Tarmiel, Baraborat
Angels of the west: Jerusque, Merattron
Angels of the north: Thiel, Rael, Harihael, Venahel, Velel, Abuiori, Ucirmiel
Angels of the south: Milliel, Nelapa, Calvel, Laquel
Planet: Mercury
Favorable activities: procuring all sorts of metals, revealing all earthly things past, present, and future, pacifying judges, giving victory in war, teaching experiments and sciences, changing things alchemically, procuring health, raising the poor and casting down the rich, binding or loosing spirits, opening locks and bolts

THURSDAY
Chief angel: Sachiel
Other angels: Cassiel, Asasiel
Angels of the air: Suth, king, and his ministers Maguth, Gutrix
Wind: South
Heaven: None, because there are no angels of the air above the fifth heaven (instead of prayers to angels, prayers are directed to the four directions)
Planet: Jupiter
Favorable activities: procuring the love of women, causing merriment and joy, pacifying strife, appeasing enemies, healing the diseased, procuring things lost

FRIDAY
Chief angel: Anael
Other angels: Rachiel, Sachiel
Angels of the air: Sarabotes, king, and his ministers Amahiel, Aba, Abalidoth, Blaef
Wind: West
Heaven: Third
Angels of the east: Setchiel, Chedusitaniel, Corat, Tamuel, Tenaciel
Angels of the west: Turiel, Coniel, Babiel, Kadie, Maltiel, Huphaltiel
Angels of the south: Porosa, Sachiel, Chermiel, Samael, Santanael, Famiel
Planet: Venus
Favorable activities: procuring silver and luxuries, causing marriages, alluring men to love women, causing or removing infirmities, and doing all things which have motion

SATURDAY
Chief angel: Cassiel
Other angels: Machatan, Uriel
Angels of the air: Maymon, king, and his ministers Abumalith, Assabibi, Balidet
Wind: South
Heaven: None; same as Thursday

Hours Day.	Angels and Planets ruling SUNDAY.	Angels and Planets ruling MONDAY.	Angels and Planets ruling TUESDAY.	Angels and Planets ruling WEDNESDAY.	Angels and Planets ruling THURSDAY.	Angels and Planets ruling FRIDAY.	Angels and Planets ruling SATURDAY.
	Day.	*Day.*	*Day.*	*Day.*	*Day.*	*Day.*	*Day.*
1	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel
2	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel
3	☿ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael
4	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael
5	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel	♀ Anael
6	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael
7	♂ Samael	☿ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel
8	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel
9	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel
10	☿ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael
11	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachael	♀ Anael	♄ Cassiel	☉ Michael
12	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel	♀ Anael
Hours Night	*Night.*	*Night.*	*Night.*	*Night.*	*Night.*	*Night.*	*Night.*
1	♃ Sachael	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael
2	♂ Samiel	☿ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel
3	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel
4	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel
5	☿ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael
6	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael
7	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel	♀ Anael
8	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael
9	♂ Samael	☿ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel
10	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel
11	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel
12	☿ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael

Angels and planets that rule the days of the week and the hours of the day and night (From *The Magus* by Francis Barrett)

Planet: Saturn

Favorable activities: sowing of discord, hate, evil thoughts and irritations, maiming and murdering

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angels of the earth

Seven angels who watch over the planet. The angels are Azriel, Admael, Arkiel (also Archas), Arciciah, Ariel, Harabael or Aragael, Saragael, and Yabbashael. Other angels also given this title are Haldiel, Tebliel, Phorlakh, Raguel, and Samuil. Thomas Heywood gives four angels of the earth, each of whom is in charge of one of the four winds: Gabriel in the north, Uriel in the south, Michael in the east, and Raphael in the west.

angels of the elements See ELEMENTALS.

angels of the end of the world See ANGELS OVER THE CONSUMMATION; EZRA.

angels of the hours

Angels assigned to govern each hour-long period of the day and night. Thus, at any given moment a particular angel can be called upon for service or favor. In MAGIC, an angel of the hour may be summoned during ritual.

In Greek magical lore, the angels of the hours of the night work under the aegis of Selene, one of the principal lunar goddesses, and the goddess of dreams. The angels of the hours are summoned to send dream messages to another person. The *Papyri Graecae Magicae* states that the practitioner first invokes Selene to:

> give a sacred angel or a holy assistant who serves this very night, in this very hour . . . and order the angel to go off to her, NN ("so-and-so"), to draw her by her hair, by her feet; may she, in fear, see phantoms, sleepless because of her passion for me and her love for me, NN, come to my consecrated bedroom.

Trithemius of Spanheim's *Book of Secret Things*, translated in FRANCIS BARRETT's *The Magus*, assigns the seven PLANETARY ANGELS to repeating duty as angels of the hours. The day and night are divided into equal parts of 12 hours each. Every hour of every day of the week is governed by one of the seven (see accompanying table).

The Lemegeton, a magical GRIMOIRE, gives another list of the names of the angels of the hours of every day and night:

Day

1 Samuel
2 Anael
3 Vequaniel
4 Vahrmiel
5 Sasquiel
6 Saniel
7 Barquiel
8 Osmadiel
9 Quabriel
10 Oriel
11 Bariel
12 Beratiel

Night

1 Sabrathan
2 Tartys
3 Serguanich
4 Jesfischa
5 Abasdarhon
6 Zaazenach
7 Mendrion
8 Narcoriel
9 Pamyel
10 Lssuarim
11 Dardariel
12 Sarandiel

See ADAM AND EVE.

Time-keeping angel at Chartres Cathedral, France (Author's collection)

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angels of the Lord of the Spirits

Multitudes of angels who stand before the glory of the Lord of the Spirits, witnessed by the prophet ENOCH. 1 Enoch 40:1–10 describes their numbers as "a hundred thousand times a hundred thousand, ten million times ten million, an innumerable and uncountable (multitude)." The angels stand on the four wings of the Lord of the Spirits.

Enoch sees among the multitudes four faces, and hears four voices sing praises before the Lord of Glory.

The ANGEL OF PEACE, who is Enoch's guide, identifies the four as: Michael, the merciful and forbearing; Raphael, who is set over all disease and every wound of the children of the people; Gabriel, who is set over all exercise of strength; and Phanuel, who is set over all actions of repentance unto the hope of those who would inherit eternal life.

After hearing the identities revealed, Enoch learns "all the secrets in HEAVEN."

angels of the months

Angels assigned to the months of the year. In some cases where angels are equated with other angels, more than one angel may govern a month. Angels of the months are invoked in magical rituals.

The following list is derived from Kabbalistic lore. Alternate spellings of names are given in parentheses.

January: Gabriel; Cambiel
February: Barakiel (Barchiel; Barkiel)
March: Malchidiel
April: Asmodel
May: Amriel (Ambiel; Ambriel)
June: Muriel
July: Verchiel
August: Hamaliel
September: Uriel; Zuriel
October: Barbiel
November: Adnachiel (Advachiel, Adernahael)
December: Hanael; Anael

In Persian lore the angels of the months are:

January: Bahman
February: Isfandarmend
March: Farvardin
April: Ardibehist
May: Khurdad
June: Tir
July: Murdad
August: Shahrivar
September: Mhr (Miher)
October: Aban
November: Azar
December: Dai

angels of the planets

Archangels assigned to govern each of the seven planetary bodies of the ancient world and the distribution of their astrological influences. In Jewish lore, these seven archangels play an important role in the order of the universe.

Different sources give different and often conflicting associations as well as variations in the spellings of the angel names. Various angels may be named to more than one planet. The use of these associations in astrology and ritual magic depends on which system one follows.

The angels of the planets are called the "seven governors of the world" and always stand before the face of God.

Historian Joshua Trachtenberg collated five lists, including those given in the SEFER RAZIEL and in Ginzburg's *Legends of the Jews*, to produce the following. Variations of name spellings are in parentheses:

Sun: Raphael; Michael
Moon: Gabriel; Aniel (Anael)
Mercury: Michael; Zadkiel; Barkiel; Hasdiel; Raphael
Venus: Aniel; Hasdiel
Mars: Samael; Gabriel
Jupiter: Zadkiel; Barkiel
Saturn: Kafziel; Michael

AGRIPPA makes the following associations:

Sun: Semeliel (Semeschia)
Moon: Jareahel
Mercury: Cochabiah (Cochabiel)
Venus: Nogahel
Mars: Madimiel
Jupiter: Zedekiel
Saturn: Sabathiel

FRANCIS BARRETT gives two lists:

Sun: Michael	Sun: Raphael
Moon: Gabriel	Moon: Gabriel
Mercury: Raphael	Mercury: Michael
Venus: Anael	Venus: Haniel
Mars: Zamael	Mars: Camael
Jupiter: Zachariel	Jupiter: Zadkiel
Saturn: Oriphael	Saturn: Zaphiel

The Muslim philosopher Averroës gives the following associations:

Sun: Michael
Moon: Gabriel
Mercury: Raphael
Venus: Anael
Mars: Samael
Jupiter: Sachiel (Zadkiel)
Saturn: Cassiel (Kafziel)

See ANGELS OF THE ZODIAC; GEMATRIA.

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angels of the presence
High-level angels also known as "angels of the face." According to the book of JUBILEES, angels of the presence and ANGELS OF SANCTIFICATION are the two highest orders of angels. They are created on the first day already circumcised so that they can participate in the keeping of the sabbath with God in heaven and on earth. God instructs one of these angels (thought to be Michael), to write the history of creation for MOSES. The angel takes the tablets of history and law, and in a long revelation, recites them to Moses with instructions to write them down.

Other angels usually identified as angels of the presence are Metatron, Suriel, Sandalphon, Astanphaeus, Sarakiel, Phanuel, Jehoel, Zagzagael, Uriel, Yefefiah, Sabaoth, and Akatriel. The angels of the presence also are equated with the ANGELS OF GLORY.

In rabbinic tradition, there are 70 tutelary angels called the angels of the presence. According to the Zohar, the angels of the presence revealed the "mystery" (purpose) of God to people, and thus were expelled from the divine presence.

In the Testaments of the Twelve Patriarchs, Judah, one of the 12 sons of JACOB and Leah, testifies that he was blessed by an angel of the presence.

In Phoenician mythology, the angels of the presence are the creators of the universe.

See ADONAI.

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angels of the seasons
Angels who have jurisdiction over the seasons of the year. Their names are invoked at appropriate times for magical purposes. Different systems assign different angels to the seasons.

FRANCIS BARRETT gives the following associations:

Spring
Governing angel: Spugliguel
Angels: Amatiel, Caracasa, Commissoros, Core

Summer
Governing angel: Tubiel
Angels: Gargatel, Gaviel, Tariel

Autumn
Governing angel: Torquaret
Angels: Guabarel, Tarquarn

Winter
Governing angel: Attarib
Angels: Amabael, Cetarari (Ctarai)

RUDOLF STEINER ascribes the seasonal and angelic qualities to stages of spiritual growth in humankind. He begins with autumn; his associations are:

Autumn: Michael
Winter: Gabriel
Spring: Raphael
Summer: Uriel

The SEFER RAZIEL gives long lists of angels who govern numerous activities to be undertaken in every season. The ANGELS OF THE PLANETS and the ANGELS OF THE ZODIAC also have attending angels that change by season.

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angels of the winds See NATURE SPIRITS.

angels of the zodiac
Angels assigned to rule over the 12 houses of the zodiac, and to govern and disperse their astrological influences. Different systems assign different angels to the signs and also different spellings of angel names.

Some of the seven major archangels who are ANGELS OF THE PLANETS also are angels of the zodiac. According to historian Joshua Trachtenberg, other angels were either borrowed from ancient sources, such as the lore of the Chaldeans and Babylonians, or even invented in order to fill out the list.

According to the SEFER RAZIEL, the associations are:

Aries the Ram: Ovavorial
Taurus the Bull: Lehetial
Gemini the Twins: Pheniel

Gemini, the Twins, depicted as angels (Hyginus, *Poeticon Astronomicon*, 1504)

Cancer the Crab: Zorial
Leo the Lion: Bereqiel
Virgo the Virgin: Cheial
Libra the Scales: Tzorial
Scorpio the Scorpion: Gabrial
Sagittarius the Archer: Medonial
Capricorn the Goat: Shenial
Aquarius the Water-Carrier: Gabrial
Pisces the Fishes: Romial

AGRIPPA gives the following:

Aries: Teletiel
Taurus: Suriel
Gemini: Tomimiel
Cancer: Sattamiel
Leo: Ariel
Virgo: Betuliel
Libra: Masniel
Scorpio: Acrabiel
Sagittarius: Chesetiel
Capricorn: Gediel
Aquarius: Deliel
Pisces: Dagymiel

According to occultist Donald Tyson, two of these angel names may be incorrect. Based upon Hebrew, the angel of Cancer probably should be Sartaniel, and the angel of Libra probably should be Maznimiel.

In *The Book of Secret Things,* written in the late Middle Ages by JOHANNES TRITHEMIUS, the signs and their respective governing angels are set forth as:

Aries: Malahidael; Machidiel
Taurus: Asmodel
Gemini: Ambriel
Cancer: Muriel
Leo: Verchiel
Virgo: Hamaliel
Libra: Uriel; Zuriel
Scorpio: Barbiel
Sagittarius: Advachiel; Adnachiel
Capricorn: Hanael
Aquarius: Cambiel; Gabriel
Pisces: Barchiel

FRANCIS BARRETT drew a connection between the angels of the zodiac and the 12 angels mentioned in REVELATION. In John of Patmos's vision of the holy city of New Jerusalem, descending from the heavens, there is a high wall with 12 gates, each of which is guarded by an unnamed angel.

In MAGIC, the names of zodiac angels are invoked in rituals pertaining to astrological influences. The angels are petitioned for help in effecting spells and enchantments.

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angels over the consummation

Nine angels in the Greek Apocalypse of EZRA who will rule or judge at "the consummation," or the end of the world. The angels are Michael, Gabriel, Uriel, Raphael, Gabuthelon, Aker, Arphugitonos, Beburos, and Zebuleon. Their names are revealed (6:1–2) to Ezra by God during Ezra's journey to HEAVEN and Tartarus (HELL).

Angra Mainyu See AHRIMAN.

animistics (animastics; dii animalie)
An order of beings who are half human and half angel or god. Animistics are nobles, lords, and princes who are inferior to the angelic hierarchies but above the earth. They are heroes and demigods, the "Strong and Mighty" who have done good deeds for humans and have certain divine powers. The name "animistics" means "the animated." They are sometimes called ISSIM.

Among Agrippa's examples of animistics are Merlin, the Arthurian wizard; Priapus, the son of Dionysius and Aphrodite; Hippo, the daughter of Oceanus and Theys; and Vertumnus, an Etruscan diety carried to Rome. The 12 apostles of Christ are the chief animistics, followed by the 70 or 72 disciples of Christ appointed by him to go ahead of him (Luke 10:1). After them come a multitude of saints.

According to AGRIPPA, the animistics, when prayed to and supplicated, respond with greater gifts, benefits, and graces than do the angelic powers.

Animistics are associated with the 10th sephiroth of Malkuth (Kingdom). Agrippa states that they "have their influence on the sons of men, and give knowledge and the wonderful understanding of things, also industry and prophecy," and are ruled by Metatron. An animistic is the GUARDIAN ANGEL of MOSES.

Anpiel
In kabbalistic lore, the angel who protects birds. Anpiel resides in the sixth HEAVEN. He wears 70 crowns, crowns all prayers sent up from earth and sends them up to the seventh heaven. In *The Legends of the Jews,* Anpiel is credited with taking ENOCH to heaven.

Ansiel
Angel known as "the constrainer." Ansiel is invoked in MAGIC against forgetting and stupidity.

Apocalypse See REVELATION.

Apocrypha and pseudepigrapha texts
Ex-canonical Jewish and Christian texts, many of which contain detailed ANGELOLOGIES, celestial organizations, and mystical visionary recitals. Most angel lore is in works outside of the Old and New Testaments.

Traditional Apocrypha
The term *apocrypha* means "that which is hidden." All Bibles contain the same 27 books of the New Testament and the 39 books of the Old Testament that are part of the Hebrew canon. In addition, there traditionally are 15 books or portions of books considered to be the Apocrypha, and were written between about 200 B.C.E. and 200 C.E. These books were either deliberately hidden from all but initiates because of their profound esoteric lore or were "hidden" because they were heretical.

The traditional 15 Apocrypha texts are:

1 Esdras (Ezra)
2 Esdras (Ezra)
Tobit
Judith
Additions to the Book of Esther
The Wisdom of Solomon
Sirach (Ecclesiasticus)
Baruch
The Letter of Jeremiah
The Prayer of Azariah and the Song of the Three Young Men
Susanna
Bel and the Dragon
The Prayer of Manasseh
1 Maccabees
2 Maccabees

Eastern Orthodoxy also considers 3 Maccabees, 4 Maccabees, and Psalm 151 as part of the Apocrypha (4 Maccabees is placed in an appendix).

Acceptance or rejection of the Apocrypha has changed over the centuries. Though they are not part of the Hebrew canon, many of the Old Testament books refer to the Apocrypha. The Septuagint, the Greek version of the Old Testament, includes the Apocrypha. Most of the early fathers of the Christian Church accepted the Apocrypha as Scripture. In the fourth century, the great biblical scholar St. Jerome was commissioned by Pope Damascus to prepare a standard Latin version of the Bible. Jerome's version, known as the Latin Vulgate, included the Apocrypha, but noted that it belonged in a separate category from the Old Testament. This distinction was a fine one to many, and the Apocrypha were generally considered part of the Scriptures up through the Middle Ages.

The first English version of the Bible, translated from the Latin Vulgate near the end of the 14th century, includes all of the Apocrypha but 2 Esdras, but makes a distinction between the Apocrypha and other Scriptures.

The PROTESTANT REFORMATION saw numerous disputes over doctrine. English Protestants eventually rejected the apocryphal books as sources of doctrine and excluded them from the Revised Standard Version of the Bible.

In response in part to the Reformation, the Apocrypha were officially declared part of the Christian

canon in 1546 by the Council of Trent; anyone who did not accept them was anathema. However, the books are given a lesser status than the rest of the Scriptures.

In angelology, the most important apocryphal work is TOBIT, which tells the story of the blind man Tobit, his son Tobias, and the archangel Raphael. It is considered to be a historically based novel, the purpose of which is to impart lessons on righteousness and morality, and to teach occult lore concerning healing and exorcism.

Despite its troubled standing in doctrine, the Apocrypha nonetheless have had a tremendous influence upon the arts, especially poetry, drama, music, literature, sculpture, and painting. Shakespeare may have been familiar with the Apocrypha, though that is debated by scholars. The composer Handel was influenced.

Other Apocryphal and Pseudepigrapha Texts

In additional to the traditional Apocrypha, there are numerous other texts also excluded from the canon. Many of these are pseudepigrapha, inspired Jewish and Jewish-Christian works written by anonymous authors but attributed to important prophets and patriarchs. These texts are also rich sources of angelologies, angel MAGIC, visionary recitals of HEAVEN and HELL guided by angels, and MERKABAH ascents. Many are apocalyptic in nature, dealing with the end of time, the final judgment and resurrection, and the fate of souls after death. Included in this general category are the QUMRAN TEXTS.

Most pseudepigrapha were written primarily between 200 B.C.E. and 200 C.E., though some were written or added to much later. They were composed in Hebrew, Aramaic, and Greek and later translated, often into Latin, Slavonic, Ethiopic, or Armenian. Some were not translated into English until the Middle Ages or much later.

The book of ENOCH is the most detailed and significant pseudepigrapha in terms of angels. Its importance was dismissed by some influential fathers of the church—for example, Ss. Jerome and AUGUSTINE—who considered it to be too old and full of errors to be of value. Also significant for its angel content is the book of JUBILEES.

See ADAM AND EVE; BARUCH; EZRA; DREAMS AND VISIONS; GNOSTICISM; HERMAS; ISAIAH; JACOB; LEVI; SOLOMON; ZEPHANIAH.

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Apollyon See ABADDON.

apparitions

One of three primary hierarchies of angels designated by the alchemist Robert Fludd. The other two are ACCLAMATIONS and VOICES.

Arael (Ariel)

In Jewish lore, angel who is PRINCE over the people of the birds. In the Testament of SOLOMON, the name may be a variation of Uriel.

See DECANS OF THE ZODIAC.

aralim, arelim See ERELIM.

Arapiel YHVH (Araphiel, Nirpiel)

In 3 ENOCH, one of the PRINCES who guards the seventh HEAVEN. Arapiel means "neck of God." Arapiel bows down to Asroilu.

Araqiel (Araquiel, Arakiel, Araciel, Arqael, Saraquael, Arkiel, Arkas)

Angel who has dominion over the earth. Araqiel is identified as both a good and a bad angel. In 1 ENOCH he is one of 200 FALLEN ANGELS and teaches the signs of the earth to people. In the Sibylline Oracles he is good, and he is one of five angels—with Ramiel, Aziel, Uriel, and Samiel—who leads souls to judgment.

Araton (Arathron)

One of the seven ruling angels of the 196 Olympic provinces of HEAVEN, according to the Arbatel of Magic. As the first angel, Arathron rules 49 provinces, 49 kings, 42 princes, 35 satraps, 28 dukes, 21 servants, 14 councillors, 7 enjoys, and 36,000 legions of spirits, each legion having 490 beings. Arathron has great magical ability and knowledge. He can make a person invisible, a barren woman fertile, change animals and vegetables into stones, and transmute metals. He teaches medicine, alchemy, and MAGIC.

archai

A class of angels who rule and govern, and who have the ability to influence the destiny of humanity. The name "archai" is Greek for "sphere of authority or power," and its Latin equivalent is "principia." The

term was used in Judaism and early Christianity and was adopted by the Gnostics. Archai can be compared or equated to AUTHORITIES (EXOUSIAI), POWERS (potestates), and PRINCIPALITIES; the name is sometimes used interchangeably with ARCHONS. Archai are referred to as both benevolent and hostile supernatural forces. In Christian writings they are often named as the first of three celestial powers, along with exousiai and dynameis (powers). St. PAUL uses the term archai in his famous passage of Romans 8:38–39, often translated as "angels."

archangels

In the Pseudo-Dionysian hierarchy, the second highest rank of angels. The name "archangels" comes from the Greek term "archangelos," meaning "chief messenger" or "eminent messenger." Archangels, also known as "Holy Ones," are liaisons between God and mortals; they are in charge of heaven's armies in the battle against HELL; and they are the supervisors of the GUARDIAN ANGELS. They also serve as guardian angels to great people, such as heads of religions and states. They carry the divine decrees of God. Archangels are sometimes equated with the BENE ELOHIM.

Michael the archangel (From *The Hierarchie of the Blessed Angells* by Thomas Heywood [1635])

The figures of archangels appear in the Old Testament, but the term "archangel" is not used in Greek versions. "Archangel" does appear in Greek versions of pseudepigrapha texts such as the Enochian writings, which give classes of angels, and it appears twice in the New Testament. Jude 1:9 refers to Michael as an archangel, and 1 Thessalonians 4:16 refers to a nameless archangel who heralds the second coming and the resurrection of the dead: "For the Lord himself will descend from heaven with a cry of command, with the archangel's call, and with the sound of the trumpet of God." Archangels also appear in Judeo-Christian magical texts.

Joshua 5:13–15 describes a forerunner of the archangel in the form of a man whom Joshua sees in a vision, and who identifies himself as "commander of the army of the Lord." Daniel names two high-level angels, Michael and Gabriel, but he does not call them archangels.

Angels who have a special place before God are often interpreted as archangels. Groups of four, six, and seven are mentioned in various texts. For example, REVELATION 8:2 speaks of "seven angels who stand before God;" EZEKIEL 9:2 describes seven punishing angels (six who wield swords and a seventh who carries a writing case); and TOBIT 12:15 has Raphael identifying himself as one of seven angels who transmit prayers of the holy, or who stand in the presence of the Lord.

In the Enochian writings, 1 ENOCH 9 lists Michael, Sariel, and Gabriel (and in some versions also Raphael) as significant angels who watch from the sky. 1 Enoch 20:1–7 lists the six "holy angels who watch" by name: Sariel (Suruel) or Uriel, Raphael, Raguel, Michael, Gabriel, and Saraqael, and 1 Enoch 40:1–10 describes Michale, Gabriel, Sariel, and Phanuel as the four angels who "stand before the glory of the Lord of the Spirits."

Among other angels described as archangels are Oriphiel, Zadkiel, Anael, Jehudiel, Sealtiel, and Barachiel.

The Roman Catholic Church elevated the archangels Michael, Gabriel, and Raphael to sainthood. Michael is by far the most significant of the three. He is the ruling prince of the order, who defends the church against the forces of darkness. Michael is the only angel named in the Bible who is specifically called an archangel (Jude 1:9). In Daniel (10:13, 21), he is called "one of the chief princes" and "your prince," but in Revelation 12:7 he is only an angel.

Gabriel is often identified as the angel who visits Elizabeth and MARY to announce the forthcoming births of John the Baptist and JESUS, respectively.

Raphael, identified as the prince of archangels, is a central figure in the book of Tobit, part of the Catholic canon but otherwise considered apocryphal.

In Islam, the Koran acknowledges the existence of four archangels but names only two: Jibril (Gabriel), the angel of revelation, and Michael, the warrior angel. The other two are likely Azrael, the ANGEL OF DEATH and Israfil, the angel of MUSIC.

See DEVOTIONAL CULTS; ENOCH.

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archetypes

Universal primordial images and instincts that reside in the collective unconscious, and are expressed in behavior and experience. Archetypes have existed since the dawn of humanity. Mythologies, religions, sacred rites, and folktales are especially rich in archetypal themes and characters (for example, the hero, the trickster, forces of nature, the elements are all archetypal representations). Angels are representations of archetypes.

Carl G. JUNG developed, but did not originate, the concept of archetypes. Heraclitus was the first to view the psyche as the archetypal first principle. Plato articulated the idea of archetypes in his Theory of Forms, which holds that the essence of a thing or concept is its underlying form or idea. The term "archetype" occurs in the writing of PHILO, Irenaeus, and PSEUDO-DIONYSIUS. The concept, but not the term, is found in the writings of St. AUGUSTINE.

Jung first wrote of primordial images in the unconscious of his patients in 1912. He first used the term "archetype" in 1919, in order to distinguish between the archetype itself and the archetypal image which is perceived on a conscious level. Archetypes are without end, created by the repetition of situations and experiences engraved upon the psychic constitution. They are forms without content—they wait to be realized in the personality, and are recognizable in outer behaviors.

Archetypes are a means through which the *unus mundus,* the unitary world or undifferentiated whole, can express itself in our conscious reality. The *unus mundus* is found in all spiritual traditions and is lawfully ordered by a transcendent plan that links everything together. This order is of such a sublime nature that it is beyond sensory perception but can be grasped through expressions of archetypes. The expressions themselves are not archetypes but representations of archetypes. All psychic imagery, such as is found in dreams and sacred art and ritual, is archetypal to some extent.

Historian Mircea Eliade observes that human history is governed by archetypes, and is a reflection of celestial archetypes; thus, myths and symbols share similarities among diverse cultures. Cities, temples, and houses represent the sacred center, for example, and the cross of Christianity represents the Cosmic Tree.

In this context angels are representations of the positive-negative polarity, the yin and yang, the light and dark, the good and evil. They also represent the ability of the human soul to ascend to heaven or descend to the underworld, as well as the immortality and inherent divine nature of the soul. The functions and characteristics ascribed to individual angels all express archetypes.

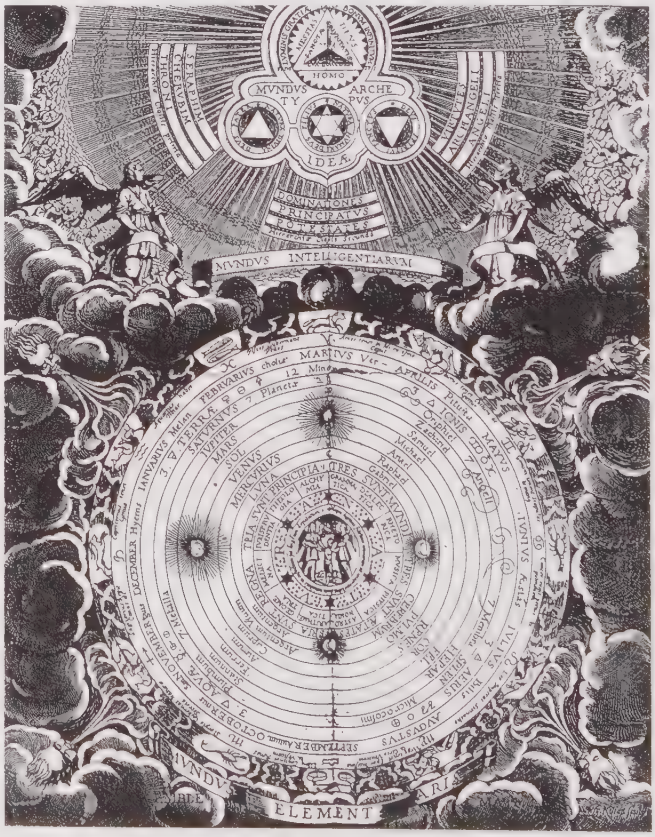

Angels gazing toward the world of archetypes, with correspondences in Sphere of Nature below (Malachias Geiger, *Microcosmus Hypochondriacus,* 1652)

The stronger and more active is the belief in archetypal representations, the stronger they become in the collective unconscious and the more they express themselves by impinging on the outer world through such things as synchronistic events (in the case of angels, these would be an array of angelic interventions). The pagan deities of the classical world have lost strength due to neglect over ensuing centuries; meanwhile, the archetypal forces serving newer religions, such as Christianity, have gained strength. Angels reached a peak of popularity in the Middle Ages and then declined as a force active in the psyche. As of the late 20th century, the angel archetypal force has been reactivated in Western consciousness.

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Archistrategos

Title of "commander in chief of an army," usually given to Michael. (See HERMAS.) In the Greek Apocalypse of EZRA, the Archistrategos is Raphael, who assists Ezra in his vision.

archons (archontes)

Ruling angels of the HEAVENS and underworld, and also of nations. Archons are sometimes equated with AEONS, ARCHANGELS, PRINCES, DEMONS, Satan, and planetary deities. The term "archon" (singular) is Greek and means "high official" or "chief magistrate" and was used by the early Greeks as a designation for high human officials. The term appears as a designation for supernatural beings in the writings of the early Jews and early Christians, and also in Neoplatonism and GNOSTICISM. Archons can be either good or evil, but more often the term is used for beings who are hostile or evil.

Iamblichus, in his hierarchy of beings between God and the soul, places archons below archangels, angels, and demons but ahead of heroes. He says there are two kinds of archons, cosmic ones (*kosmokratores*) and hylic ones (*tes hyles parestekotes*).

In the Septuagint, "archons" is used to translate 36 different Hebrew terms relating to positions of leadership and authority in military, political, and priestly ranks. In Jewish and Christian writings, archon refers to the chief evil being, known variously as Satan, Mastema, Belial, and the devil. In the synoptic gospels, Satan is called the *archon ton daimonion,* or "prince of demons." (See DAIMONES.)

As a name of good angels, "archon" appears in DANIEL as a translation of the Aramaic term *sar,* or prince. Daniel 10 refers to the archons or princes of nations, implying the existence of celestial governors assigned to nations on earth. St. Ignatius of Antioch, one of the early fathers of the church, uses "archons" (translated as princes) as a designation for a type of angel.

The Enochian writings equate archons both with angelic princes and with Semyaza, the chief of the WATCHERS.

In Gnosticism, Sophia's son Ialdabaoth creates archons to rule over all the hierarchies, but he gives them lesser powers, so that he can rule over all of them. The principal archons rule the seven planets and impede the upward progress of the soul. The earliest author to name the seven, St. Irenaeus, lists Ialdabaoth as the chief archon, followed by Iao, Sabaoth, Adoneus, Eloeus, Oreus, and Astanphaeus.

ORIGEN, in his description of Orphic mythology in *Contra Celsum,* names the principal seven as Ialdabaoth, Iao, Sabaoth, Adonaios, Astaphaios, Eloaios, and Horaios. Origen also gives specific rituals for the soul to get past the archontes.

In the Apocryphon of John 48:10–17, seven archons create ADAM.

The Hypostasis of the Archons ("The Reality of the Rulers") is an anonymous Gnostic work that gives an esoteric interpretation of Genesis 1–6. Its date of origin is unknown, but it was originally written in Greek, probably in Egypt. The document declares that archons are not imaginary but are real. The archons generally exhibit arrogance, cruelty, and base behavior; they are called the Rulers of Darkness and Rulers of Unrighteousness.

Norea, the daughter of Eve, cries out to God to be rescued from the clutches of the Rulers of Unrighteousness, and is immediately visited by Eleleth, the Great Angel who stands in the presence of the Holy Spirit. He says he is one of the Four Light-givers. None of the Rulers has true power over her, he tells Norea, because they cannot prevail against the Root of Truth. He tells her the story of how the androgynous Ialdabaoth came into being, and how he created the archons, seven in number and all androgynous like himself. He proclaims himself "God of the entirety," which angers Zoe, the daughter of Sophia. She breathes fire into his face, and the fire becomes an angel and casts Ialdabaoth into the underworld (Tartaros).

His offspring Sabaoth repents and condemns his father and his mother (Matter), and Sophia and Zoe lift him up to the seventh heaven, where he rules in splendor. Ialdabaoth becomes jealous, and this is the origin of Envy. Envy engenders Death, and Death creates the offspring of Chaos (similar to the fallen angels). The lesson of the story is that when humanity discovers the Spirit of Truth, they will exist deathless. When Death is conquered, the archons (authorities) will come to an end as well, and angels will weep over their destruction. Humanity will become the Children of Light.

A Gnostic sect called the Archontici took its name from the archons.

See PRONOIA.

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Ariel (Arael, Ariael)
Angel whose name means "lion of God." Ariel appears in biblical, apocryphal, Gnostic, Coptic, and occult literature in a variety of guises, both angel and demon.

In 4 EZRA Ariel is an angel. In the Old Testament, the book of ISAIAH refers to Ariel as an altar, man, and city. This was echoed by the Renaissance occultist, AGRIPPA, who referred to Ariel as a demon, angel, or city. In Jewish lore, Ariel is a name for Jerusalem, and in Kabbalistic lore it is the name of a VIRTUE. Ariel is ranked among the seven PRINCES by Thomas Heywood in *The Hierarchy of the Blessed Angels*. In the Coptic Pistis Sophia, Ariel rules the lower world, and in GNOSTICISM he is associated with the creator god Ialdabaoth. In magical texts, Ariel is described as a lion-headed angel. In the Testament of SOLOMON, he controls demons.

Shakespeare named a fairy Ariel in *The Tempest*. Ariel also figures in Gaelic prayers of protection for the home and hearth.

Ariel also is one of the 72 angels of the SCHEMHAMPHORAE.

Aristotle See INTELLIGENCES.

Ark of the Covenant
Gilded wooden chest made to contain the tablets of God's covenant with Israel—the Ten Commandments—and a pot of MANNA and the rod or Aaron. The chest is protected by two CHERUBIM, the twins Jael and Zarall. When King SOLOMON built the first Temple of Jerusalem, the Ark was placed in the innermost chamber, the Holy of Holies. When transported, it was covered with a veil of badgers' skins and a blue cloth, which kept it from being seen.

God's instructions to MOSES for constructing the Ark are given in Exodus 18:10–22. God specifies that it be made of shittim (acacia wood) and measure two-and-a-half cubits long by one-and-a-half cubits wide. The chest is gilded inside and out and crowned with gold. Four golden rings are at the corners for staves used to carry the ark. The mercy seat of God sits atop the Ark, from which God addresses Israel. Two gilded wood cherubs are at the ends of the Ark, stretching their wings across it.

The Ark served as an important source of prophecy. In Exodus 25:22, God tells Moses that he will speak from above the ark-cover and between the two cherubim. The two cherubim perhaps served as the focal point for intense spiritual energy and meditation, and thus they were the primary channels of prophecy for Moses and other prophets. When the First Temple was destroyed, this vein of prophecy ceased to exist.

The Zohar says that the two cherubim represent the 10 sephirot of the TREE OF LIFE divided into a masculine and feminine array (five commandments on each tablet correspond to five sephirot on the Tree). This masculine-feminine tension enabled the spiritual force of prophecy to manifest.

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Armaros (Abaros, Ardearos, Armers, Pharmaros)
In 1 ENOCH, a FALLEN ANGEL who teaches "the resolving of enchantments."

Armisael
Angel of the womb invoked to aid pregnancies and childbirth. The Talmud gives a prescription for difficult pregnancies that instructs the recitation of Psalm 20 nine times in the presence of the pregnant woman. The psalm is repeated another nine times if there is no relief. If there is still no relief, Armisael is invoked in this prayer: "I conjure you, Armisael, angel who governs the womb, that you help this woman and the child in her body to life and peace. Amen, Amen, Amen."

See CHILDBIRTH ANGELS; MAGIC.

Armogen See HARAHEL.

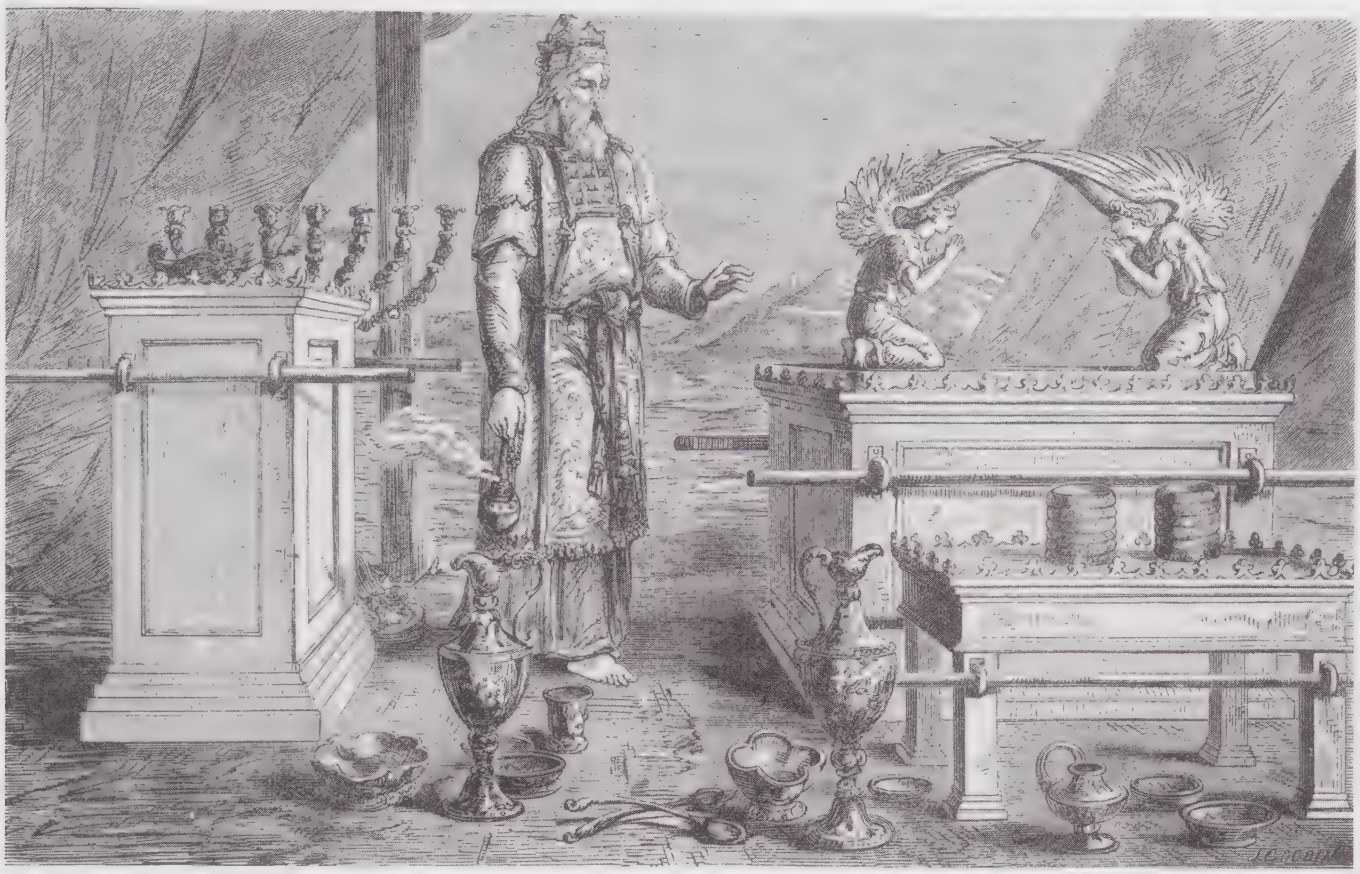

Moses with the Ark of the Covenant, from a 19th-century Bible (Author's collection)

Artyahisht See AMARAHSPANDS.

Asariel
Angel who is one of the 28 rulers of the MANSIONS OF THE MOON. Asariel means "whom God has bound," specifically, by oath.

Asmoday (Ashmeday, Asmodius, Hasmoday, Sydonay)
One of the FALLEN ANGELS and 72 spirits of SOLOMON. The LEMEGETON describes Asmoday as a strong and powerful king who had three heads: a bull, a man, and a ram. He also has a serpent's tail and webbed goose feet, and he vomits fire. Asmoday rides a dragon and carries a lance and pennon. He bestows the ring of virtues, teaches arithmetic, geomancy and all handicrafts, answers all questions, makes people invisible, and guards hidden treasures but reveals them. He rules 72 legions of spirits. A magician must invoke him bareheaded, otherwise he will lie.

As Hasmoday, he rules the moon.

Asmodeus (Ashmedai)
One of the most prominent and evil of FALLEN ANGELS. Asmodeus is an "archdemon" who rules lechery, jealousy, anger, and revenge. His goals are to prevent intercourse between husband and wife, wreck new marriages, and force husbands to commit adultery. He is frequently blamed in cases of demonic possession.

Asmodeus has three heads: that of an ogre, a ram, and a bull, all sexually licentious creatures. He also has the feet of a cock, another sexually aggressive creature. He has ugly wings, rides on a dragon (a Christian symbol of Satan and evil), and breathes fire.

Asmodeus has his roots in ancient Persian mythology, in which he is identified with Aeshma, one of seven ARCHANGELS. The Jews absorbed him into their mythology, where he attained the highest status and most power of his legends. According to Jewish lore, he is the son of Naamah and Shamdon. He is part of the SERAPHIM, the highest order of angels, but fell from grace when Lucifer was cast from HEAVEN. He also is either associated with, or is the husband of, Lilith, the

demon queen of lust. He is also said to be the offspring of Lilith and ADAM.

According to the Testament of SOLOMON, Asmodeus lives in the constellation of the Great Bear (Ursa Major). He spreads the wickedness of men, plots against newlyweds, spreads madness about women through the stars, ruins the beauty of virgins, and commits murders. He is thwarted by Raphael and the smoking liver and gall of a fish, especially the sheatfish, which lives in Assyrian rivers. He has knowledge of the future.

Asmodeus is brought to the presence of King SOLOMON by the Prince of Demons, Beelzebub. Sullen and defiant, he tells the king he was born of a human mother and an angel father. Solomon will have only a temporary hold over the DEMONS; his kingdom eventually will be divided, and demons will go out again among men and will be worshiped as gods because humans will not know the names of the angels who thwart the demons. He admits that he is afraid of water.

Solomon binds Asmodeus with care, puts him in chains, and surrounds him with jars full of water, which makes the demon complain bitterly. Asmodeus is forced to make clay vessels for the temple. Solomon also burns the liver and gall of a fish beneath the demon, which quells his nasty tongue.

A rabbinic tale relates how Asmodeus is captured by King Solomon and then steals his magical ring. In order to cut stone for his Temple of Jerusalem, Solomon requires a *shamir,* a stone-cutting worm. Asmodeus knows where the worm is, for he comes to earth to watch debates in the house of learning and to take a drink of water from a stone-capped mountain well. Solomon sends his chief man, Benaiah ben Jehoiadah, to the well with a chain engraved with the divine name, a ring engraved with the divine name, a bundle of wool, and a skein of wine. Benaiah drills a hole and drains the well and stuffs the hole with the wool. He fills the well with the wine. Asmodeus comes and drinks the wine and falls asleep. Benaiah chains him about the neck and traps him with the seal of the ring. Asmodeus and other demons are forced to build Solomon's temple.

After completion of the temple, Solomon tells Asmodeus that he cannot understand why demons are so powerful when their leader could be so easily chained. Asmodeus says he will prove his greatness if Solomon will remove his chains and lend him the magical ring. Solomon does so, only to be hurled far away from Jerusalem. Asmodeus steals the ring, forces Solomon into exile, and becomes king himself. He throws the ring into the sea. But Solomon's lover, the Ammonite Namah, finds the ring in a fish belly, and the king regains his power. He is immediately transported to Jerusalem when he puts on the ring. As punishment, he puts Asmodeus in a jar.

Asmodeus (Francis Barrett, *The Magus,* 1805)

In the apocryphal book of TOBIT, Asmodeus plagues a young woman named Sarah by killing her husbands on their wedding nights in the bridal chamber before the marriages can be consummated. Sarah loses seven husbands before being rescued by Tobias, a young man who is aided by the archangel Raphael, disguised as a man. Raphael instructs Tobias to take the liver, heart, and gall of a fish and burn them to make a foul incense that will drive away Asmodeus. Tobias is dubious, but Raphael assures him the trick will work, and Tobias will be able to claim Sarah as his wife. Tobias becomes betrothed to Sarah, and, on their wedding night, prepares the foul smoke to repel Asmodeus. The demon is driven out and flees to Egypt, where he is bound up by another angel.

Asmodeus appears in Christian demonology as one of Satan's leading agents of provocation. Witches in the Middle Ages were said to worship him, and magicians and sorcerers attempted to conjure him to strike out at enemies. The medieval GRIMOIRES of magical instruction sternly admonish anyone seeking an audience with Asmodeus to summon him bareheaded out of respect. According to JOHANN WEYER, a 16th-century physician and demonologist, Asmodeus also ruled the gambling houses.

Asmodeus was one of the infernal agents blamed for the obscene sexual possession of a convent of nuns in 17th-century France, during the height of the witch scare that ran through Europe. The incident occurred at a convent in Louviers in 1647, and involved 18 nuns who allegedly were possessed through the bewitchments of the nunnery's director and the vicar of Louviers. According to confessions—most extracted under torture—the possessed nuns committed unspeakable sexual acts with the devil and demons; attended witches' sabbats, where they ate babies; and uttered obscenities and spoke in tongues. The nuns were subject to public exorcisms. The vicar, Father Thomas Boulle, was burned alive. The body of the nunnery director, Mathurin Picard, who died before sentencing was passed, was exhumed and burned. A nun who broke the story to authorities, Sister Madeleine Bavent, was sentenced to the dungeon.

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Asroilu YHVH
In 3 ENOCH, one of the PRINCES who guards the seventh HEAVEN and is the head of every season in the heavenly academy. Asroilu bows down to Gallisur.

Assiah See KABBALAH.

Astanphaeus (Astaphaeus, Astaphai, Astaphaios)
Important angel in GNOSTICISM. According to ORIGEN, the name Astanphaeus is derived from the art of

Holy Face of Christ displayed by two angels (Albrecht Dürer, 1513)

MAGIC. Astanphaeus is one of seven ARCHONS whom Ialdabaoth makes in his own image, and he is also one of seven ANGELS OF THE PRESENCE. As an archon, he guards the third gate of the aeon of the archons.

Astanphaeus also is identified as one of the seven sons of Melchizedek, and as an angel who rules the planet Mercury.

Astaroth
One of the FALLEN ANGELS and 72 spirits of SOLOMON. Of Syrian origin (according to Voltaire), Astaroth is a demonized version of the goddess Astarte. In Jewish lore, Astaroth was one of the SERAPHIM and a PRINCE of THRONES prior to his fall. In HELL, according to demonologist JOHANN WEYER, he reigns as a "grand-duke." He commands 40 legions of demons and serves as great treasurer. According to the LEMEGETON, he appears either as a "foul angel" or a "beautiful angel" who rides a dragon and holds a viper in his right hand. His breath stinks so badly that a magician must use his magic ring to defend his face. Astaroth will give true answers to questions about the past, present, and future. He discovers secrets and is skilled in liberal sciences. He encourages slothfulness and laziness. Astaroth believes he was punished unjustly by God, and that someday he will be restored to his rightful place in heaven.

Asteraoth
In the Testament of SOLOMON, the angel who can thwart Power, one of the seven demonic HEAVENLY BODIES, who feeds men's greed for power and control. Asteraoth is one of the PLANETARY RULERS.

asuras See HINDUISM.

Atrugiel (Atarguniel, Atarniel, Atrigiel, Atruggiel, Tagriel)
In 3 ENOCH, a great PRINCE in the seventh HEAVEN who bows down to Naaririel. Atrugiel also is one of the many names of Metatron.

Atziluth See KABBALAH.

Augustine, St. (354–430)
One of the most influential of the early church fathers. Augustine is remarkable among Catholic saints for having been in his youth a reckless sinner who wrote a detailed account of his conversion: the *Confessions*, addressed to God. At about age 72, Augustine sat down to review his writings and put them in chronological order, and was astounded at the quantity. His complete works, written in Latin, are about the size of an encyclopedia. Thomas Merton termed his monumental *The City of God* "the autobiography of the Catholic Church."

Augustine devotes much attention to angels: how they were created, how they differ from demons, and how they operate in expediting the progress of the human soul to holiness.

Life and Works
Augustine was born November 13, 354, in Tagaste, North Africa. His mother Monica was a Christian and his father Patricius a pagan, whom Monica eventually converted by her patience and good example. He was not baptized as an infant, but his mother enrolled him as a catechumen in the Catholic Church. He studied Latin and Greek grammar and literature in his boyhood, complaining about rough treatment by his schoolmasters.

After his father died in 370, Augustine went to Carthage to study rhetoric to prepare for a public life. There he met a young woman at a church service, began to live with her, and fathered a son named Adeodatus ("God's gift"). He confides to God in *Confessions*, "both love and lust boiled within me, and swept my youthful immaturity over the precipice of evil desires to leave me half drowned in a whirlpool of abominable sins. . . . my soul was sick, and broke out in sores, whose itch I agonized to scratch with the rub of carnal things," including stage plays, "with the mirror they held up to my own miseries and the fuel they poured on my flame."

In 373 Augustine joined the Manichees, who taught that there are two supreme gods, one good and one evil, and similarly two competing souls within the human person. For nine years he maintained interest in this cult. After his move to Rome in 383 to teach a better class of rhetoric students, he was the guest of a Manichee and socialized with many prominent members of the sect.

In 384 he was appointed professor of rhetoric in Milan. Within two years he abandoned Manicheism and gradually came under the influence of his Christian mentors: St. Ambrose, the influential local bishop, and Simplicianus, a wise elderly former bishop. At the same time, he wanted to advance himself in position and possessions, so marriage seemed the next step. His mother had joined him and helped him to arrange a marriage to a girl who was not yet 12; he agreed to wait two years. Augustine's mistress of many years had to leave him as part of this marriage plan, which threw Augustine into emotional turmoil. "My heart which had held her very dear was

broken and wounded and shed blood," he wrote. "She went back to Africa, swearing that she would never know another man, and left with me the natural son I had of her. . . . I was simply a slave of lust. So I took another woman, not of course as a wife; and thus my soul's disease was kept alive as vigorously as ever." He was tormented by both the loss of his former lover and the hopelessness for him of a life of continence, which ran in circles alongside his growing seriousness in reexamining Christianity.

Then one day while in a garden, he experienced a striking conversion in which his self-doubt was expelled. His mother was exultant. Augustine decided to give up his teaching position and was baptized along with his son Adeodatus and another close friend on Easter 387. About a year later the group was at the port of Ostia on their way home to Africa when Monica died. She and Augustine had shared an ecstatic experience five days previously, after which she had told him that all her prayers had been answered in superabundance and she no longer hoped for anything in this world.

When Augustine finally returned in 388 to Tagaste in North Africa, he set up a sort of monastery on his family land with his close friends. His beloved son Adeodatus died within a year at age 16. Augustine soon gave away his possessions, and for the rest of his life lived simply as a monk in community with men.

In 391 he was ordained a priest in Hippo by Bishop Valerius, who permitted Augustine to preach almost immediately. Upon Valerius's death in 396, Augustine became bishop of Hippo, a post he held for 35 years. He composed the *Rule* for the Augustinian Order. In the 390s he started a convent for women following the *Rule*. He preached almost daily and wrote incessantly: theological treatises, letters, polemics against heresies, the *Confessions* (finished in 400), and *The City of God*, written in installments between 413 and 426. He died on August 28, 430, during a siege by the Vandals.

Angelology in The City of God

When Rome was sacked by the Goths under Alaric in 410, many intellectuals made accusations that Christianity had debilitated the empire and made it vulnerable. *The City of God* is Augustine's response. His defense of Christian doctrine was informed by politics and history, full of direct references to pagan philosophers from Plato to his contemporaries.

The fall of the earthly city of Rome was the inevitable result of the sinful wills of its rulers and citizens; at the same time the rise of the city of God (the Catholic Church) was a process that had begun before time and was infused with grace, personified by Jesus Christ. Augustine summarizes the concept of the two cities: "Two loves have built two cities: the love of self, which reaches even to contempt for God, the earthly City; and the love of God, which reaches even to contempt for self, the heavenly City. One glories in itself, the other in the Lord. One seeks its own glory amongst men; the greatest glory of the other is God, witness of its conscience. One, swollen with pride, uplifts its haughty head; the other cries out to God with the Psalmist: 'Thou are my glory, it is Thou who dost lift up my head.'"

Duality is intrinsic to human souls (and by extension to angelic spirits) who dwell on a middle ground between God's eternal immutable perfection and the lowest level of bodily mutable mortality. Humans can look upward to God and the eternal truths (the *conversio ad Deum*) or downward to mutable creatures (the *pervasio animae*). The upward gaze of the soul contains the workings of the *ratio superior;* in the downward glance, the *ratio inferior.* These are not two faculties of the soul, but are two dispositions of one and the same mind. The soul is not divided, but the being is. It is on the same basis that the two "loves" are distinguished, and so two societies of intellectual creatures. Augustine makes a similar distinction of time and eternity, a topic dear to him.

In Books XI and XII Augustine shows how the good and bad angels had inaugurated the two cities on the basis of the two loves. Though there is no explicit verse in Genesis saying how and when the angels were created, Augustine concludes that in "Let there be light, and there was light" "we are justified in understanding in this light the creation of the angels." He says, "They were created partakers of the eternal light which is the unchangeable Wisdom of God." Whereas "the true Light, which lighteth every man that cometh into the world" (John 1:9) "lighteth also every pure angel, that he may be light not in himself but in God," . . . "if an angel turn away, he becomes impure, as are all those who are called unclean spirits, and are no longer light in the Lord, but darkness in themselves, being deprived of the light eternal. For evil has no positive nature; but the loss of good has received the name 'evil.'"

In Books XIII and XIV, Augustine explains how this error was repeated by ADAM AND EVE. This brought humanity into a state of original sin, which Augustine calls a fortunate fall, because humanity is then redeemed by the intervention of Christ. From God, our first parents received a free will capable of loving Him. But they, like the FALLEN ANGELS, preferred to love themselves and to live according to a law of their own, thereby establishing themselves in pride and falsehood.

The angels who remained blessed enjoyed uninterrupted and unchangeable connection with God; the

others "of their own will did fall from the light of goodness." Augustine considers whether the fallen angels may have enjoyed something on this level before their fall, and says it is possible but not accompanied with foresight of their eternal felicity that the good angels had. "If it is hard to believe that they were not all from the beginning on an equal footing . . . it is harder to consider that some good angels are now uncertain of their eternal felicity. . . . For what catholic Christian does not know that no new devil will ever arise among the good angels, as he knows that this present devil will never again return into the fellowship of the good?"

Augustine does not talk about the leader of the fallen angels per se, but he cites several words of Christ as clues to understanding how and when this sin of the angels occurred: "He was a murderer from the beginning, and abode not in the truth" (Matthew 25:46). Augustine interprets "beginning" as "from the beginning of the human race, when man, whom he could kill by his deceit was made." He refutes the interpretation that this passage indicates that the devil was flawed from his very creation, as the Manichees posited. On this same ground he refutes the interpretation of the Apostle John's comment "the devil sinneth from the beginning" (1 John 3:8), citing "prophetic proof:" "How art thou fallen, O Lucifer, son of the morning" (Isaiah 14:12) and "Thou hast been in Eden, the garden of God; every precious stone was thy covering" (Ezekiel 33:13), which Augustine says, "it is meant that he was some time without sin."

Augustine considers how a good God could create beings whom he knew would become evil, and says that God "makes good use of evil wills." He causes the devil to be cast down from his high position and to become the mockery of his angels.

In Book XII, Augustine returns to the subject and offers this conclusion: the bad angels "either received less of the grace of the divine love than those who persevered in the same; or if both were created equally good, then while the one fell by their evil will the others were more abundantly assisted, and attained to that pitch of blessedness at which they became certain they would never fall from it. . . . We must therefore acknowledge, with the praise due the Creator, that not only of holy men, but also of holy angels, 'the love of God is shed abroad in their hearts by the Holy Ghost' . . . [and] not only of men, but primarily and principally of angels it is true, as it is written, 'it is good to draw near to God.' And those who have this good in common, have, both with Him to whom they draw near, and with one another, a holy fellowship, and form one city of God—His living sacrifice, and His living temple."

Augustine also works with a two-tiered elaboration of the two cities idea. There is an imperfect city of God on earth and an imperfect city of God in HEAVEN flawed by the defection of the bad angels; the present earthly city has no connection with God. Wicked angels are stirring up persecutions of Christians, constantly seducing those in power over nations, and otherwise setting struggles in motion on political, spiritual, and psychological levels. But the church can raise the earthly city up, an ascent through the ministry of angels and aspiring humans.

A just man seeking to accomplish this is therefore much higher than a reprobate angel. "All who understand or believe them to be worse than unbelieving men are well aware that they are called 'darkness' . . . we understand these two societies of angels—the one enjoying God, the other swelling with pride; the one to whom it is said 'Praise ye Him, all His angels,' the other whose prince [Satan] says [to Jesus, Matthew 4:9] "all these things will I give Thee if Thou wilt fall down and worship me;' the one blazing with the holy love of God, the other reeking with the unclean lust of self advancement."

Another way to look at this is that there are only two cities, each containing angels and men; the city of God contains good men and angels while the city of man contains both kinds of reprobate creatures, man and angels. Augustine says the nature of the good angels ("the holy angels who maintain their allegiance to God, who never were, nor ever shall be apostate, between whom and those who forsook light eternal and became darkness, God . . . made at the first a separation") determines the nature of the subsequent city of God by providing the earthly city with a prototype. All Christians must try to be like good angels.

Those who succeed will actually become angels. The angels form the link between the two manifestations of the *civitatis Dei*, the earthly and the heavenly. Together the angels and the elect comprise the one city of God. The fall of the reprobate angels left gaps in the celestial court. God desires to fill these openings with his elect. The city of God in heaven will remain imperfect and unfulfilled until the temporal city of God reaches heaven after the Parousia (the Second Coming of Christ). Man's plight here below is temporary, since his goal is to resume his place in heaven. Aspiring humans are obligated to yearn to return to the voids reserved exclusively for them. Here on earth they are expected to behave in a manner befitting angels—a key inspiration in Augustinian monasticism. The angels assist the elect in their pilgrimage to the perfect homeland above.

However, Augustine warns in Book XIX that devils can imitate angels. "As Satan, as we read [2 Corinthi-

ans 11:14] sometimes transforms himself into an angel of light, to tempt those whom it is necessary to discipline, or just to deceive, there is great need of God's mercy to preserve us from making friends with demons in disguise, while we fancy we have good angels as friends; for the astuteness and deceitfulness of these wicked spirits is equaled by their hurtfulness." This is part of human misery, and the saints themselves are often tempted in this manner.

Men and angels are joined symbiotically, each dependent on the other. The angels need humans to fill their depleted ranks. Humans long to rise to the occasion. Angels assist them both in practical terms and by offering their example. The office of assistance by the good angels pertains only to the earthly elect, not to the reprobate men who also reside in the church universal.

The earlier books of *The City of God* are devoted primarily to refuting the arguments of pagan philosophers. Augustine is well aware that many pagans consider DAIMONES the mediators between gods (immortals) and mortals. In Book IV he explains how Christ alone is the mediator between God and man. There is "a wicked mediator [the evil angels or Satan] who separates friends, and a good Mediator [Christ] who reconciles enemies. And those who separate are numerous. . . . The evil angels being deprived, they are wretched, and interpose to hinder rather than to help this blessedness, and by their very number prevent us from reaching that one beatific good." By becoming mortal Christ showed us that "in order to obtain that blessed and beatific good, we need to seek mediators to lead us through the successive steps of this attainment, but . . . having Himself become a partaker of our humanity, has afforded us ready access to the participation of His divinity. For in delivering us from our mortality and misery, He does not lead us to the immortal and blessed angels . . . but he leads us straight to that Trinity, by participating in which the angels themselves are blessed. Therefore, when He chose to be in the form of a servant, and lower than the angels, that He might be our Mediator, He remained higher than the angels, in the form of God—Himself at once the way of life on earth and life itself in heaven."

In Book X Augustine argues against the invocation of DEMONS in many magical practices. He states that miracles in the Bible were wrought "for the purpose of commending the worship of the one true God, and prohibiting the worship of a multitude of false gods." They were "wrought by simple faith and godly confidence," not by "a criminal tampering with the unseen world." There is no distinction between theurgy (practiced by honorable people) and necromancy (practiced by magicians "addicted to the illicit arts") because "both classes are the slaves of the deceitful rites of the demons whom they invoke under the names of angels."

Good angels minister to perform miracles and the place and time of miracles are dependent on God's unchangeable will. Angels will never demand sacrifices or worship for themselves but instead inspire us to worship and serve God.

Angels in Other Works

Several of Augustine's other works discuss angels in detail.

On Genesis Against the Manichees states that the ultimate destiny of humankind is a "renewal," and a "liberation," which he terms a "change into angelic form." This constitutes a restoration to our original status lost by sin.

In *De Quantitae Animae,* a dialogue with his friend Evodius, Augustine agrees with Evodius's firm conviction that he is "soul," but adds "our souls are not *in* bodies." He tells his friend that the soul is by its nature "equal of the angel," and any inferiority is a consequence of its sin.

In *Literal Commentary on Genesis,* written before *The City of God,* Augustine says much on angels' involvement with creation and the administration of it. He states that every being is first made in the eternal uttering of its idea in the Word of God ("Let there be . . ."). According to the phrase "and so it was made," the angels receive knowledge of the things, still to be created, in its idea within the Word. With the phrase "and so God made," the thing take its finite actuality. This does not mean that the angels are the mediators of creation; God is the sole creator, the one who makes things in their separate existence. No creatures beneath the angels were created without their knowledge.

Creation does not take place in six days, but it is completed in the first moment of time. Augustine draws a parallel between two kinds of knowledge and evening and daylight, and he postulates this might be what "day" means in Genesis. When things are known directly in themselves as parts of creation they are known dimly, as if seen in the partial darkness of the evening. When the same things are known in their eternal principles (*rationes aeternae*), as they are in the Word of God, they are known clearly, in the full light of day. Thus, there is in the spiritual order a very real succession of night and day. The ordinary mode of knowledge which the angels enjoy, for instance, is that of spiritual daylight; they see the *rationes* of things in the Word of God.

Since the angels have direct knowledge (though inferior to God's) of creation subsequent to themselves, the six days could be thought of as a recapitulation of

Angel keeping demons at bay (Author's collection)

the process by which this happened. The evening which concludes each day is the angels' looking in turn at each realm (first themselves, then the firmament, and so on) as it is completed and stands forth in its own being, the outcome of God's creative intention, yet inferior to what it remains in the *rationes aeternae*. The morning which follows is the referring of these various creatures to the praise of their Creator; and the new day reaches its full brightness in their looking to the divine ideas to see what next is to be created. The angels are connected to God without interruption, therefore their knowledge is "day." But they also know created things as they are in themselves, and this looking downward is "evening." If they should turn away from "day" knowledge (as Lucifer did), then their knowledge turns into that of the "evening."

In the treatise *De Trinitatae,* devoted to distinguishing the Father, Son, and Holy Spirit, Augustine discusses the question of divine theophanies—the appearances of God on earth. Except for the theophanies pertaining to Christ, all the other appearances of God to man may have been affected through the intervention of angels, including the tongues of fire at the Pentecost. Angels never lose connection with the infinite, eternal God, and they refer all things toward their source.

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authorities (exousiai)

Celestial forces or entities, or an order of angels, who are the bearers of authority. "Authorities" is sometimes used as an alternate for POWERS and VIRTUES. PSEUDO-DIONYSIUS gives them equal order with the DOMINIONS and powers. St. John of Damascus names authorities as sixth in rank, one level below the powers.

References to authorities in the New Testament imply that they were celestial forces that became evil and had to be defeated by Christ. Ephesians 1:20–21 states that when Christ was raised from the dead, he sat at the right hand of God "far above all rule and authority and power and dominion." Similarly, 1 Corinthians 15:24 says, "Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every power and every authority." Such references are taken to mean celestial forces as well as earthly ones.

Authorities are mentioned frequently in Gnostic, apocryphal, and apocalyptic texts. ENOCH sees them in the seventh HEAVEN, along with the CHERUBIM, SERAPHIM, ORIGINS, THRONES, ARCHANGELS, and "the incorporeal forces" (2 Enoch 20:1). The Testament of ADAM places authorities sixth in rank, behind powers, and says they govern the celestial lights of the sun, moon, and stars. The Testament of SOLOMON opens with a declaration that the text describes how King Solomon subdued all the spirits and tells "what their authorities are against men, and by what angels these demons are thwarted," implying the evil nature of authorities. The Testament of LEVI places authorities in the fourth heaven, along with the thrones.

Authorities also appear in the apocryphal Acts of the Apostles, especially the acts of Andrew, John, Philip, and Thomas.

See ST. PAUL.

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avatars

In Hinduism, human incarnations of the divine who function as mediators between men and God, thus serving in an angel-like capacity. The term "avatar" is Sanskrit for "descent." Avatars incarnate of their own free will in order to help the spiritual progress of other incarnated souls. Like angels, avatars can bestow divine knowledge upon people, usually by touch, a glance, or even silence.

Avatars appear in the *Ramayana* and *Mahabharata* (the latter of which includes the *Bhagavad-Gita*) but not in the *Vedas* or the *Upanishads*. Avatars in the *Ramayana* and *Mahabharata* are Rama and Krishna, incarnations of Vishnu, the sky god and protector of the universe. Vishnu is said to have had anywhere from 10 to 39 incarnations, all of whom appear to save the world in times of crisis. Rama and Krishna are the most beloved and worshiped; Krishna is considered the most perfect expression of the divine.

The potential number of avatars is countless. Vishnu's final avatar will be Kalki, who will appear at the end of Kali-Yuga, the present era, and destroy the wicked and usher in the new era of Maha-Yuga.

Gautama Buddha is considered an avatar. Various living holy men, such as Sai Baba of India, also are called avatars.

Avicenna See IBN SINA.

Ayil

Angel who governs the zodiac sign of Sagittarius.

Azael (Assiel, Azazel, Azzael, Azzazel)

One of the principal evil angels who cohabited with mortal women. Azael means "who God strengthens." According to lore, Azael slept with Naamah and spawned Assyrian guardian spirits known as SEDIM, invoked in the exorcism of evil spirits. As punishment, Azael is chained in a desert until Judgment Day. In magical lore, he guards hidden treasure and teaches witchcraft that enables men to make the sun, moon, and stars come down from the sky.

In 3 ENOCH, Azael is named as one of three primary MINISTERING ANGELS with Azza and Uzza, who live in the seventh (highest) HEAVEN. In later lore, he is fallen and is punished by having his nose pierced.

Azael is sometimes synonymous with Azza. In Akkadian lore, he is one of the MASKIM, a prince of HELL.

See WATCHERS.

Azazel (Azael, Azazael, Hazazel)

Name or epithet of a god or DEMON. The name Azazel means "God strengthens." He originally may have been a Semitic god of the flocks who became demonized.

Azazel is associated with the ritual of scapegoating as an expiation of sin, as described in Leviticus 16. In verse nine, God instructs MOSES that his brother Aaron shall take two goats and sacrifice one to the Lord for sin. The second goat is for Azazel, and it is to be presented live to the Lord for atonement and then sent into the wilderness to Azazel. This reference to the wilderness has led to beliefs that Azazel was a demon of the desert.

Apocalyptic writings emphasize the evil nature of Azazel. He is one of the chief SONS OF GOD who comes to earth and is corrupted by cohabitation. (See WATCHERS.) In 1 ENOCH, he is described as one of 21 chiefs of 200 FALLEN ANGELS. He has seven serpent heads, 14 faces, and 12 wings. He brings aggression by teaching men metalworking and how to make swords and shields, and vanity by teaching women how to use jewelry and cosmetics. He teaches oppression, leads men and women into adultery, and reveals divine secrets. Azazel's instruction of metals and metalworking was taken by Hellenistic alchemists as evidence of the angelic origins of alchemy.

In the Apocalypse of ABRAHAM, Azazel is the angel of disgrace, lies, evil, wrath, and trials and the lord of HELL, who is confined to earth by God because he became enamored with it. He appears to ABRAHAM first in the form of an unclean bird and then as a dragon with 12 wings and human hands and feet.

In Jewish lore, Azazel figures prominently in folktales, along with another fallen angel, Semyaza (Semyaz, Shemhazai). Azazel refuses to bow to Adam when he is presented to God and the heavenly hierarchies.

Islamic lore also tells of Azazel refusing to bow down to Adam, and so God casts him out of heaven and changes him into Iblis (Eblis).

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Azbogah YHVH (Azbuga)

In the MERKABAH, one of eight great angelic PRINCES of the throne of judgment who rank higher than Metatron. Azbogah means "strength," and it also is a secret name of God, one of the NAMES of Divine Glory and a name of power.

Azbogah is significant in GEMATRIA because it has three groups of letters that each add up to eight. The

eightfold name reflects the concept in GNOSTICISM of the Ogdoad, the eight firmament in which dwells Divine Wisdom, and which is over the seven firmaments of creation.

In 3 ENOCH, Azbogah YHVH is an angelic prince, a glorious and dreaded angel who knows the secrets of the throne of Glory—that is, he is privileged to serve within the curtain that hides God. He is called Azbogah because his principal duty is to clothe the worthy with righteousness when they arrive in heaven. He bows down to Soperiel.

Azbogah is invoked as an angel of healing against all illness, all hurt, and all evil.

See YHVH.

Azrael (Ashriel, Azrail, Azriel, Gabriel)
In Jewish and Islamic angelologies, the ANGEL OF DEATH. The name Azrael means "whom God helps." With other angels charged with the same task, Azrael's hands are stretched out to receive the souls of evildoers in the agonies of dying.

Azrael is one of the greatest of the angels, with his shape pleasing to the believer in order to facilitate the release from life. According to Sufi teacher Abdul Karim Jili, Azrael appears to the soul in a form provided by its most powerful metaphors. He may even manifest invisibly, "so that a man may die of a rose in aromatic pain"—or of a rotting stench. When the soul sees Azrael it "falls in love," and its gaze is thus withdrawn from the body as if by seduction. Great prophets and saints may be invited politely by Azrael in corporeal form, as he did to MOSES and MUHAMMAD.

When the Sufi poet Rumi lay on his deathbed, Azrael appeared as a beautiful youth: "I am come by divine command to inquire what commission the Master may have to entrust to me." Rumi's human companions almost fainted with fear, but the Sufi master replied: "Come in, come in, thou messenger of my King. Do that which thou art bidden, and God willing thou shalt find me one of the patient."

Islamic angelology holds that Azrael is another form of Raphael, and possess 70,000 feet and 40,000 wings. He has as many eyes and tongues as there are people. Arabic mythology tells that Azrael constantly writes and erases in a large book. The writing brings birth and the erasing brings death.

A story regarding the creation of ADAM has Azrael fulfilling a crucial task. The angels Michael, Gabriel, and Israfil do not produce seven handfuls of earth necessary to make Adam; Azrael does. Thus, he is endowed with the power to separate the soul from the body.

See DEATHBED APPARITIONS.

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Azriel (Mahniel)
One of the chief ANGELS OF DESTRUCTION. Azriel is invoked to ward off evil. His name is one of seven or 10 angel names inscribed on some MEZUZOT.

Azriel is known as "Azriel the Ancient." His name Mahniel means "mighty camp." He resides on the north side of HEAVEN, where he commands 60 myriads of legions of angels, and he also receives prayers.

Azza (Semyaza)
FALLEN ANGEL. Azza means "the strong." In rabbinic lore, Azza cohabited with women (see WATCHERS) and was punished to fall eternally from HEAVEN with one eye shut and the other open in order to see and suffer more.

In 3 Enoch, Azza is named as one of three primary MINISTERING ANGELS with Azael and Uzza, who live in the seventh (highest) heaven. The three object to the elevation of the prophet ENOCH into the great angel Metatron. Azza heads a group of angels of justice.

In the Talmud, Azza and Azael begot the SEDIM, Assyrian guardian spirits, by having sexual relations with Naamah, angel of prostitution, prior to the fall.

In other lore, Azza is the angel who bestows knowledge upon King SOLOMON.

In Akkadian lore, he is one of the MASKIM, a prince of HELL.

B

ba
In Egyptian mythology, the *ba* is the soul, represented in art as a human-headed bird. As the winged, eternal part of a person, it provided an early inspiration for the image of the winged angel.

The Egyptians associated the *ba* with the *ka,* or the person's double, and the *ib,* or heart. The *ba* is invisible and does not permanently leave the body upon death, but remains with it in the tomb, sometimes coming out at night with a lamp to roam a bit and then returning to the tomb. The body must remain intact in order for the *ba* to return to it (hence the need to preserve the corpse by embalming). The *ba* is fed cakes and is cared for by the sycamore tree goddess.

The Egyptians left small openings in the pyramids so that the *ba* would have easy access. Small ledges inside were built for the *ba* to stand upon.

The ancient Egyptians believed that the stars were *ba,* lit by their tomb lamps.

See WINGS.

Baal (Bael, Baell)
One of the FALLEN ANGELS and 72 spirits of SOLOMON. Many small deities of ancient Syria and Persia carry this name, which means "the lord," but the greatest Baal was an agricultural and fertility deity of Canaan. The son of EL, the high god of Canaan, Baal was the lord of life, and ruled the death-rebirth cycle. He engaged in a battle with Mot ("death") and was slain and sent to the underworld. The crops withered, until Baal's sister, Anath, the maiden goddess of love, found his body and gave it proper burial. The Canaanites worshiped Baal by sacrificing children by burning. According to the Zohar, Baal is equal in rank to the archangel Raphael.

According to the LEMEGETON, Baal is a king ruling in the East and governs 66 legions. Baal has three heads: a toad, a man, and a cat. He speaks with a hoarse voice. Bael is invoked to impart invisibility and wisdom.

Balam (Balan)
A former member of the order of DOMINIONS and now one of the FALLEN ANGELS with 40 legions under his command. Balam also is one of the 72 spirits of SOLOMON. He is a terrible and powerful king with the heads of a bull, man, and ram; the tail of a serpent; and eyes of flaming fire. He rides on an angry bear (in some depictions he is naked) and carries a goshawk on his wrist. He speaks hoarsely and gives true answers concerning the past, present, and future. He also can render men invisible, and he makes them have wit.

Angel appearing to Balam (Gustave Doré)

Balberith (Baalberith, Berith, Beal, Elberith)
FALLEN ANGEL and former PRINCE of the order of CHERUBIM. As a DEMON, Balberith serves as a master of ceremonies and grand pontiff in HELL. He notarizes pacts with the devil. Balberith was named as a key demon in the famous possession of nuns at Aix-en-Provence, France, in 1611. He appears wearing a crown and riding a horse.

Balthioul (Balthial, Bathiel)
In the Testament of SOLOMON, angel who has the power to thwart Distress, one of the seven demonic HEAVENLY BODIES who creates jealousy. Balthioul is one of the PLANETARY RULERS.

Baradiel
In 3 ENOCH, PRINCE of the third HEAVEN and angel of hail. See NURIEL.

Barakiel (Barachiel, Baraqiel, Barchiel, Barkiel, Barquiel and Barbiel)
Angel who is the "lightning of God" and thus rules lightning. Barakiel is one of the seven ARCHANGELS and planetary angels and rules Jupiter and the month of February. He is one of the four chief SERAPHIM, ruler of the CONFESSORS, and PRINCE of the second and third HEAVEN. Barakiel is cited as the ruler of the zodiac sign of Scorpio and also Pisces. He is invoked for luck in gambling.

As Barkiel he is one of the guards of the gates of the East Wind. As Barbiel he is one of the angels ruling the 28 MANSIONS OF THE MOON.

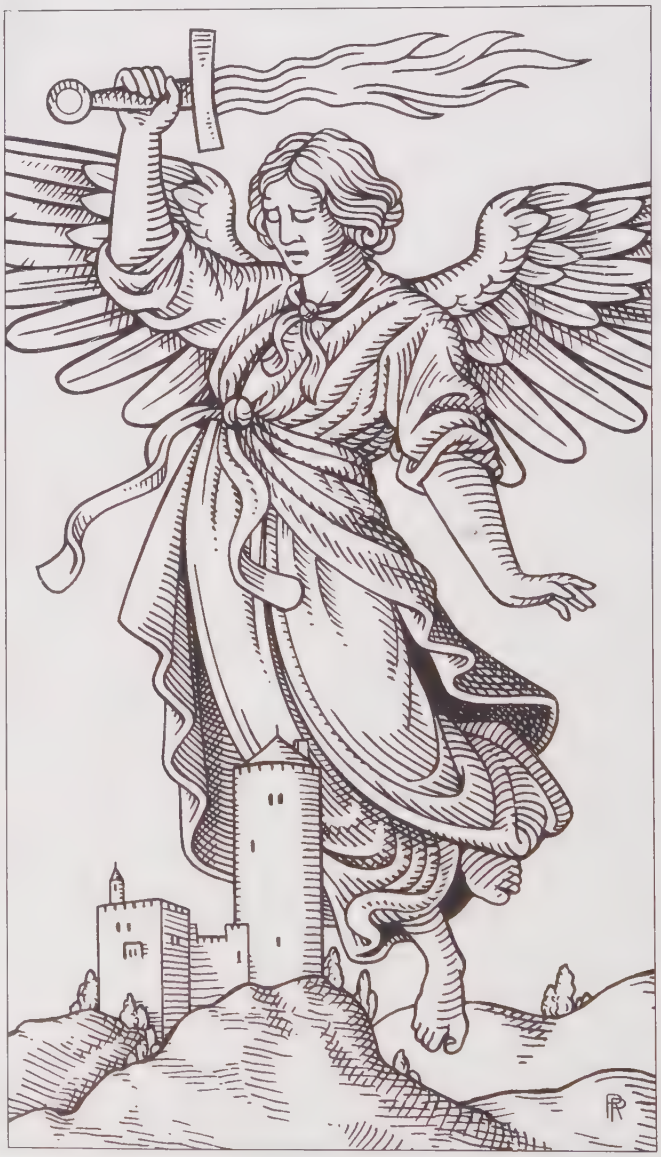

Barakiel (Copyright 1995 Robert M. Place; from *The Angels Tarot* by Rosemary Ellen Guiley and Robert M. Place)

Baraqijal
FALLEN ANGEL who teaches astrology. Baraqijal (possibly a variant of Barakiel) is named in 1 ENOCH as a "chief of 10" leader of troops of fallen angels. In JUBILEES he is identified as one of the WATCHERS.

Barattiel (Ataphiel, Atapiel, Atatiel)
In 3 ENOCH, angel PRINCE who supports Arabot, the seventh HEAVEN, on the tops of his three fingers.

Barbas See MORBAS.

Barbatos
One of the FALLEN ANGELS and 72 spirits of SOLOMON. Formerly one of the VIRTUES, Barbatos is a great count, earl, and duke of HELL, where he rules 30 legions. When the sun is in Sagittarius, he appears with four kings and three companies of troops. He understands the languages of all animals, especially the singing of birds, the barking of dogs, and the lowings of bullocks. Barbatos can reveal treasures hidden by MAGIC, and he can reconcile friends and people in power. He teaches all sciences, and knows all things in the past and of the future.

Barbiel (Barakiel, Barbuel, Baruel)
Angel who is both good and bad. As a good angel, Barbiel is ruler of October and, when equated with Barakiel, also February. He is one of the angels of the 28 MANSIONS OF THE MOON. As a FALLEN ANGEL, he is ex-prince of the orders of VIRTUES and ANGELS. In HELL, Barbiel serves under Zaphiel as one of the seven Electors.

Bariel
In the LEMEGETON, the ruling angel of the 11th hour of the day, called Maneloym. Bariel commands thousands of dukes and their thousands of servants.

Barman (Bahman, Bahrman)
Important angel in ZOROASTRIANISM. Barman is the first of the AMARAHSPANDS, the INTELLIGENCE from whom all other angels proceed. He rules the animals of earth and is chief of the ANGELS OF THE MONTHS.

In Islamic lore, Barman is equated with Gabriel, the mightiest of angels. He rules January and the second day of the month.

Barman is portrayed in human form wearing a red crown.

Barquiel
In the LEMEGETON, the ruling angel of the seventh hour of the day, called Hamarym. Barquiel commands 10 chief dukes and 100 lesser dukes.

Barrett, Francis (19th century)
English magician and occultist. Little is known about Francis Barrett beyond his authorship of *The Magus,* a compendium of occult information, including the lore of angels and DEMONS and how to work in MAGIC with them, published in London in 1801.

Barrett billed himself as a Rosicrucian and a teacher of chemistry, metaphysics, and natural occult philosophy. He gave lessons in the magical arts from his apartment in Marlebourne. Most of his occult knowledge probably came from books.

The Magus stimulated a revival of interest in occultism; the great occultist Eliphas Levi was influenced by it. However, there is very little original material in the book. Barrett lifted material from the works of AGRIPPA, Peter of Albano, Jean Baptiste von Helmont, and other experts on alchemy and occultism. Barrett did contribute some new illustrations: portraits of various demons, which he may have seen while scrying.

The English historian Montague Summers credited Barrett with turning Cambridge into a center of magic, though this probably exaggerates his influence.

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Baruch
Secretary to the Old Testament prophet Jeremiah credited with authorship of apocalyptic works. Baruch is briefly mentioned twice in Jeremiah (32:14 and 36:4). The apocalypses feature encounters with angels.

2 Baruch
2 Baruch, also known as the Syriac Apocalypse of Baruch, was written after the fall of Jerusalem (70 C.E.), probably sometime in the early second century. It describes how Baruch is desolate after the fall of Jerusalem, fasts, and then sends up lamentations and prayers to God. He warns the people of the final judgment, which will be preceded by 12 disasters. He has a vision. (See DREAMS AND VISIONS.)

Early in the text, as enemies are coming to destroy Jerusalem, Baruch is lifted up by a spirit and carried above the wall of Jerusalem. He sees four angels stand-

ing at the four corners of the city, each holding a burning torch. A fifth angel descends from HEAVEN and instructs them to hold the torches and not light them until told to do so, for he is commanded to come and first speak to the earth.

The angel then enters the temple, into the Holy of Holies, and takes away all the holy objects and clothing. He announces these will be guarded so that they will not be taken by strangers, and they eventually will be restored to Jerusalem. The items are swallowed up by the earth.

The angel commands the four angels with torches to destroy the walls down to their foundations so that the enemies cannot boast of doing so. The angels comply and the city walls come down. Baruch leaves. Later the Chaldean army arrives and seizes the city.

In his lamentations, Baruch wonders whether there is anything to be gained by being righteous. God says that man must not fall into corruption. He tells Baruch of the coming 12 tribulations, followed by the salvation of the coming of the Messiah. The tribulations are: commotions; the slaughtering of the great; the death of many; fighting and war; famine and drought; earthquakes and terrors; a multitude of ghosts and the appearance of demons; the fall of fire; rape and much violence; injustice and unchastity; and disorder and a mixture of everything that has come before.

Baruch warns the people. He has a vision that God interprets for him, concerning the destruction of the destroyer of Jerusalem and the establishment of the dominion of the "Anointed One." Baruch has another vision of 12 clouds pouring black water upon the earth, bringing destruction. There is lightning, and then 12 rivers come from the sea and surround the lightning, becoming subject to it.

Baruch ponders his vision and prays. The angel Ramael (Ramiel), who governs true visions, comes to him and asks why he is troubled by what he has seen. Ramael explains the vision of the clouds of water: Each cloud represents a stage in history, beginning with the corruption of angels who came to earth and cohabited with women, and ending with the coming of "the word," the rebuilding of a New Jerusalem, and the routing of all evils.

Ramael tells Baruch he will depart the world in 40 days, but he will not die but will be kept until the end of times. Before he leaves, he must instruct people so that they will not die, but live in the last times. Baruch writes a long letter to the people, ties it to the neck of an eagle, and lets it go.

3 Baruch

3 Baruch was written between the first and third centuries C.E. and exists in both Greek and Slavonic, the latter of which is a translation of a lost Greek original. Angels and the heavenly realms are described in detail in this text. The central figures are Michael, the holder of the keys of heaven, and Phanuel (Phamael), who serves as the heavenly guide.

The last judgment (Gustave Doré)

After the destruction of Jerusalem, Baruch weeps bitterly. God sends Phanuel, an archangel, ANGEL OF THE LORD, and the angel of hosts, to tell him his prayers have been heard, not to be concerned about the salvation of Jerusalem, and to stop irritating God with his lamentations. The angel says he will take him into heaven to reveal the mysteries of God. Baruch is shown five heavens. According to the Greek manuscript, the descriptions are:

FIRST HEAVEN

After crossing a river and passing through a large door "like the passing of 30 days," Baruch sees a plain with men who have the faces of cattle, the horns of deer, the feet of goats, and the loins of rams. These are men who built a tower of war against God, and they have been thrown out.

Second Heaven

Baruch and Phanuel pass through another large door, "flying about the distance of 60 days," to a great prison holding creatures with the faces of dogs and the feet of deer. These are the ones who planned the building of the tower and who enslaved men and women in its construction. They attempted to bore into heaven to see if it was made of copper or iron. God struck them blind and confused their tongues and changed them into strange beasts.

Third Heaven

Baruch and Phanuel go on a journey of about 185 days to a plain with a serpent who appears to be stone. The serpent eats the bodies of those who live their lives badly, and his belly is Hades. Baruch is shown Hades, which is "gloomy and unclean."

Baruch asks to be shown the tree which caused the fall of ADAM. Phanuel says it was planted by Samael and thus was forbidden by God, but Samael tricked Adam. Because of the resulting evil, God sent the Flood that destroyed all flesh and 409,000 giants, and all vegetation in Paradise. A sprig of the tree was uprooted and removed. Noah found the sprig and the angel Sarasael was sent to tell him to replant the tree, whose fruit will become the blood of God.

Baruch is then shown where the sun goes forth, a chariot on top of fire drawn by four horses and 40 angels and driven by a man with a fiery crown. The chariot is preceded by a bird, PHOENIX, as big as nine mountains, who is the guardian of the world. It absorbs the rays of the sun so that men can stand the intensity and live on earth. The Phoenix excretes a worm, which is made into cinnamon.

A thunderclap announces the opening of the 365 gates of heaven by the angels—the separation of light from darkness. Baruch sees the crowned Phoenix carried by angels. He is frightened by the splendor and hides in the wings of Phanuel.

Phanuel takes him to the west to the end of the day, where he sees four angels take the crown from a tired Phoenix and remove it to heaven for renewal. Phanuel says that the sun is defiled by the sin, corruption, and lawlessness of men.

Baruch is then shown the mysteries of the moon, drawn in a chariot driven by a woman and preceded by oxen, lambs, and many angels. Phanuel says that when Adam fell, the moon woman gave light to Samael when he took the serpent as a garment. Angry, God diminished her and shortened her days, which is why the moon waxes and wanes.

Fourth Heaven

At the next level, Baruch sees a plain with a lake in the middle, and birds unlike those on earth, who continuously praise God. This is where the souls of the righteous assemble "living together choir by choir." It is the source of the "dew of heaven."

Fifth Heaven

The gate of this heaven is closed and can be opened only by Michael, the "commander in chief" who holds the keys. Michael descends in a noise like thunder and the gates open in more thunderous sounds. Phanuel makes obeisance to him and says, "Hail, commander in chief of all our regiment." Michael responds, "Hail thou also, our brother, interpreter of revelations to those who pass through life rightly" (11:6–7). Michael holds a large bowl whose depth reaches from heaven to earth, in which he carries the good works and virtues of the righteous to God.

Then angels of power and angels of principalities arrive with flower-filled baskets, which they give to Michael for his bowl. The flowers are the virtues of the righteous. Other angels come with baskets less than full, and they are frightened to approach Michael. Michael tells them to bring what they have, but he and Phanuel are distressed because the bowl is not filled.

Other angels come bearing nothing, crying because they have been handed over to evil men and begging to be released from them. Michael declines, saying they cannot go in order that the enemy will not win in the end. The angels still beg to be transferred. Michael tells them to wait until God tells him what to do. In a noise like thunder, he takes the bowl of virtues to God, and the doors to the fifth heaven close.

After a time Michael reappears bringing oil. It is the oil of mercy or the oil of God's glory. For the angels who brought baskets of flowers, he fills their baskets with oil according to the measure of what they brought, and tells them to give it as a reward to the righteous. To the angels who brought nothing, he instructs them to torment and punish the evil men to whom they are assigned, for their deeds have angered him. They are to provoke anger, bitterness, and jealousy; bring plagues of caterpillars, locusts, rust, and grasshoppers with hail, lightning, and fury; torment their children with demons and punish them with sword and death.

The door closes while Michael is speaking, and Baruch and Phanuel withdraw. Phanuel returns the scribe to earth, where he praises God for the revelations. The story ends.

The Slavonic manuscript of 3 Baruch mentions other angels in addition to Michael, Phanuel, and Sarasael. Samael is referred to as Satanael, Satan's name before the fall. The Garden of Eden is planted by 200,003 angels, each of whom plants a different thing. Michael plants the olive, Gabriel the apple, Uriel the

nut, Raphael the melon, and Satanael the vine or the tree.

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Baruchiel (Baruchiachel)
In the Testament of SOLOMON, angel who has the power to thwart Strife, one of the seven demonic HEAVENLY BODIES. In 3 ENOCH, Baruchiel is one of seven PLANETARY RULERS.

Bat(h) Qol (Bath Kol)
In Kabbalistic lore, a female angel associated with divine prophecy, whose name means "daughter of the voice" or "heavenly voice." Bath Qol appears in the form of a dove, perhaps a parallel to the dove of the Holy Spirit or Holy Ghost of Christianity. She is the angel said to visit Rabbi Simeon (Shim'on) ben Yohai, the reputed author of the Zohar in the second century, who spent 12 years in seclusion in a cave in Israel.

Bathin (Mathim)
One of the FALLEN ANGELS and 72 spirits of SOLOMON. Bathin is a strong and great duke of HELL with 30 legions under his command. He appears as a man with a serpent's tail astride a pale horse. He understands the lore of herbs and precious stones. He can transport people from country to country instantly.

Bazazath (Bazazarath)
Archangel of the second HEAVEN. According to the Testament of SOLOMON, Bazazath is the angel who has the power to thwart the demon WINGED DRAGON.

Beelzebub (Beelzeboul)
Syrian god who became demonized as a FALLEN ANGEL in Jewish and Christian lore. According to the KABBALAH, Beelzebub was the prince of DEMONS who governed the nine evil hierarchies of the underworld. In Christian demonology, he is second to Satan among the fallen angels, the prince of devils and chief of demons.

Also known as Baal-zebub, "the lord of the flies," the name is a distortion of Baal-zebul, the chief Canaanite or Phoenician god meaning "lord of the divine abode" or "lord of the heavens." Beelzebub has always been considered a demon of great power, and sorcerers have conjured him at great risk. Most depictions show him as an enormous fly.

Pharisees tried to cast doubt on Jesus' power to cast out demons by accusing him of being possessed by Beelzebub. The incident is recounted in Matthew (12:24–29), Mark (3:22–27), and Luke (11:14–22):

> And the scribes which came down from Jerusalem said, he hath Beelzebub, and by the prince of devils casteth he out devils. And he called them unto him, and said unto them in parables, How can Satan cast out Satan? And if a kingdom be divided against itself, that house cannot stand. And if Satan rise up against himself, and be divided, he cannot stand but hath an end. No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house. (Mark 3: 22–27)

This incident also presents the idea of binding (adjuring) Satan to the will of God before he can be thrown out of the "house," or the body of the possessed victim.

During the time of ELIJAH, the god Baal was the main rival to the Israelite god Yahweh (Jehovah). King Ahab was not constant in his faith and had allowed his wife Jezebel to introduce the worship of the Canaanite Baals into Israel. In 1 Kings 18:20–40, Elijah challenges the 450 prophets of Baal to a contest to see which god is greater. The prophets prepare a sacrificial bull and place it on a pyre but do not light the fire. Elijah does the same. The prophets of Baal call on their god all day, but to no avail. Elijah taunts the prophets, suggesting that Baal had gone on a journey, or perhaps is asleep or tending to bodily functions.

Elijah takes 12 stones representing the 12 tribes of Israel and places them near the bull and altar. He digs a small trench around the altar and fills it with water, drenching the pyre as well. Water is added a second time. Elijah calls on the Lord to show Himself as God. The pyre and all the stones and water are consumed by flame. Elijah captures the 450 prophets of Baal and assassinates them.

In the Testament of Solomon, Beelzebub (Beelzeboul) is the Prince of Demons, and he is summoned and subdued by King SOLOMON with the help of his magical ring. Solomon commands Beelzebub to explain the manifestation of demons, and he promises to bring to the king all unclean spirits bound. He tells Solomon that he lives in the Evening Star (Venus). He alone is the Prince of Demons because he was the highest-ranking angel in heaven, and he is the only one left of the heavenly angels who fell. He was accompanied by another fallen angel (Abezethibou), who was cast into the Red Sea.

Beelzebub says he destroys tyrants, causes men to worship demons, and arouses sexual desire in holy men and "select priests." He also causes wars, insti-

gates murders, and arouses jealousy. He is thwarted by "the Almighty God" and will disappear if anyone uses the oath "the Elo-i" ("my God," which JESUS later cried on the cross).

Solomon sets Beelzebub to cutting blocks of Theban marble for his temple. All the other demons cry out. Solomon tells the demon that if he wishes to obtain his release, he will tell the king about other "heavenly things." Beelzebub says that Solomon can strengthen his house by doing the following: burn oil of myrrh, frankincense, sea bulbs, spikenard, and saffron, and light seven lamps during an earthquake. Lighting the seven lamps at dawn will reveal the heavenly dragons pulling the chariot of the sun. Solomon does not believe him, and he orders the demon to continue cutting marble and producing other demons for interrogation.

During the Inquisition, Beelzebub was regarded as one of the chief demons over witches. At sabbats, witches supposedly denied Christ in his name, and chanted it as they danced. Numerous accounts attest to him copulating with witches in wild orgies.

Beelzebub also was among the demons blamed for the demonic possession cases. In 1566, he tormented a young girl named Nicole Obry in Laon, France. Her daily exorcisms before huge crowds were used by the Catholic Church, embroiled in religious struggles with the French Huguenots, as examples of the church's power over the devil. Through Obry, Beelzebub claimed the Huguenots as his own people, gleefully noting that their supposed heresies made them even more precious to him. The demon was exorcised through repeated administration of holy wafers.

Beelzebub also was blamed for the bewitchment of nuns at Loudon, Louviers, and Aix-en-Provence in the late 16th and early 17th centuries, leading to the fiery deaths of his accused lieutenants, Father Louis Gaufridi and Father Urbain Grandier.

One of the demon's most notorious appearances in the 20th century was as the possessing devil of Anna Ecklund. He entered the young woman at the behest of her father Jacob, angry that Anna would not engage in incestuous sex with him. The demon left on December 23, 1928, in a terrible roar of "Beelzebub, Judas, Jacob, Mina (Anna's aunt and Jacob's mistress)" followed by "hell, hell, hell" and a terrible stench.

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Behemoth

The male counterpart to Leviathan, one of the FALLEN ANGELS and a DEMON of the deep. Like Leviathan, Behemoth is associated with Rahab and the sea, and is personified variously as a whale, crocodile, and hippopotamus. He is also associated with the ANGEL OF DEATH.

The book of ENOCH says that Behemoth and Leviathan were separated by God at the creation, with Leviathan being sent to the sea and Behemoth being sent to an immeasurable desert named Dendain. In the Bible, Job 40:15–24 describes Behemoth as a mighty beast, "the first of the works of God" (40:19). Rabbinic lore holds that on the Day of Judgment, he will slay and be slain by Leviathan. His fate is to furnish meat for the Messiah's feast, and his flesh will be distributed to the faithful. Another rabbinic legend says that God destroyed Leviathan on the day he created both monsters, but placed Behemoth, in the form of a giant ox, on enchanted mountains to fatten him up. There he eats the grass of 1,000 mountains each day; the grass grows back each night. Behemoth is doomed to remain there alone until the end of time, because God realized that such a monster could not be loosed upon the world.

In Christian lore, Behemoth is considered one of the prime representations of evil. The demonologist JOHANN WEYER, who catalogued the ranks of HELL, did not include Behemoth in his list, but he did include him in another work, *Praestigiorum Daemonum,* in which he said that Behemoth represents Satan himself. Other demonologists of medieval times did include Behemoth in their rankings.

Behemoth is sometimes described as being overweight and stupid; thus he encourages gluttony and the pleasures of the belly. His shape shifts to various animal forms, and often he is depicted as an elephant with a huge stomach.

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Beleth (Bileth, Bilet, Byleth)

One of the FALLEN ANGELS and 72 spirits of SOLOMON. The LEMEGETON, a GRIMOIRE, says that Beleth is a terrible and mighty king who rules over 85 legions. He arrives on a pale horse, preceded by many musicians. He is very angry when first summoned, and must be sent at once to a magical triangle by a magician point-

ing a hazel wand to the southeast. He must be treated with great courtesy, but if the magician shows fear, Beleth will forever lose respect for him. The magician must protect himself by wearing a silver ring on the middle finger of the left hand and holding it up to the face. If Beleth refuses to cooperate, the magician must proceed with his commands. JOHANN WEYER writes that a bottle of wine helps to mellow Beleth into cooperation.

Belial (Beliar)
One of the FALLEN ANGELS. Belial ranks as one of Satan's most important and evil DEMONS, who is deceptively beautiful in appearance and soft in voice, but full of treachery, recklessness, and lies. He is dedicated to creating wickedness and guilt in mankind, especially in the form of sexual perversions, fornication, and lust.

Belial's name probably comes from the Hebrew term *beli ya'al,* which means "without worth." In Jewish lore, Belial was the next angel created after Lucifer. He was evil from the start, being one of the first to revolt against God. After his fall from HEAVEN, he became the personification of evil. St. PAUL considered him to be chief of demons. According to lore, Belial danced before King SOLOMON, and was among the demons who worked under the king's command, ruled by Solomon's magical ring.

In HELL Belial commands 80 legions of demons and served as infernal ambassador to Turkey. The LEMEGETON describes him as appearing in the deceptive form of a beautiful angel seated in a chariot of fire and speaking in a pleasant voice.

Belial distributes preferences for senatorships, favors to friends and foes, and gives excellent FAMILIARS. Because of his power, sacrifices and offerings are necessary to invoke him. Belial sometimes break his promises, but those who gain his true favor are handsomely rewarded.

Belial's name is sometimes a synonym for Satan or the Antichrist, the epitome of evil. In the Old Testament, the "sons of Belial" refers to people of worthlessness and recklessness.

Belial is among the 72 spirits of Solomon. Prior to his fall, he was in the order of the VIRTUES.

In a QUMRAN TEXT called the Testament of Amran (Q543, 545–548), Belial is identified as one of the WATCHERS whose three titles are Belial, Prince of Darkness, and King of Evil. He is empowered over all darkness and his every way and every work are darkness.

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Belphegor (Baal-Peor, Belfagor)
Moabite god of licentiousness and both good and FALLEN ANGEL. Belphegor means "lord of opening" or "lord Baal of Mt. Phegor." According to Kabbalistic lore, Belphegor was an angel in the order of PRINCIPALITIES prior to his fall. In HELL he rules inventions and discoveries, and he serves as infernal ambassador to France.

benad hasche
In Arabic lore, female angels. The benad hasche are common—and traditionally were the objects of veneration.

bene elohim (ben elohim, beni elohim, bene elim, b'ne elohim)
An order of angels or archangels whose name means "sons of god," sometimes translated as "sons of man" because of the sexual activities of the SONS OF GOD.

The bene elohim are a subdivision of the THRONES, though they sometimes are equated with thrones and also the ISSIM and ARCHANGELS. The main duty of the bene elohim is to ceaselessly sing the praises of God. According to the Zohar, they rank ninth in the CELESTIAL HIERARCHY, and their ruling chief is Hofniel. Azazel is also given as their chief. The Maseket Azilut also places them ninth, MAIMONIDES eighth, and the Berith Menucha ranks them third in importance.

Berith (Beal, Bofi, Belfry)
One of the FALLEN ANGELS and the 72 spirits of SOLOMON.

Bernael
Angel of darkness and evil equated with Belial. Bernael sometimes is equated with Haziel, who is otherwise a cherub and good angel.

Bethor
One of the seven ruling angels of the 196 Olympic provinces of HEAVEN, according to the Arbatel of Magic. Bethor is the second angel, ruling over 42 provinces, 42 kings, 35 princes, 28 dukes, 21 councillors, 14 servants, seven envoys, and 29,000 legions of spirits, each legion having 490 beings. Bethor pos-

sesses the powers and attributes of the planet Jupiter. The SEAL of Bethor is used in Kabbalistic MAGIC.

Bifrons
One of the FALLEN ANGELS and 72 spirits of SOLOMON. The earl Bifrons has a monstrous appearance but will take on human shape when ordered to do so. He teaches astronomy, geometry, other mathematical arts, and the knowledge of herbs, precious stones, and woods. He removes dead bodies from their graves and leaves them in other places, and he lights phantom candles on the grave.

Binah See TREE OF LIFE.

black angels
In Islamic lore, angels who are black in appearance. Two blue-eyed black angels are named Monker and Nakir; a third mentioned has no name but has the appearance of a rakasha ("destroyer"), an evil spirit. Rakashas are flesh-eating, shape-shifting ghouls who are black with yellow or flaming hair.

Blake, William (1757–1827)
English poet, artist, engraver, mystic, and iconoclast. William Blake received little appreciation for his work during his lifetime but fascinates a modern audience. He often depicted angels in his engravings and poems, finding them representations of authority, power, and divinity.

Life
Born in London on November 28, 1757, Blake had little formal schooling until his father sent him as a teenager to the Royal Academy to study art. He had read extensively as a young man and was well versed in literature, philosophy, and religion. From an early age, Blake experienced extraordinary visions of angels and other religious figures. He claimed to have talked to Gabriel, EZEKIEL, the Virgin Mary, and others. At age eight, Blake saw a tree filled with angels whose bright wings covered the tree boughs like stars.

In 1772 he became apprenticed to an engraver and began earning a living in the trade at age 22. He developed a technique called "Illumined Printing" in 1788 whereby illustrations and print could be engraved simultaneously, but it was so costly that he did not reap the financial rewards that he expected. Blake continued to use the technique for his own work, however.

With the exception of his first book, *Poetical Sketches,* published conventionally in 1783, Blake published all of his own writings and illustrations. He invented his own mythology. His ideas were beyond the comprehension of most of his contemporaries or audience, and he died in 1827 unappreciated and in poverty.

Works
Heavily influenced by the more spiritual movements of his day, such as Swedenborgianism, Blake rebelled against the 18th-century emphasis on reason versus the "natural" pull of feeling and emotion. He especially detested Newtonian physics as an example of life following orderly precepts. Nearly all his poems and engravings depict his mistrust and disdain of Reason, finding it responsible for poverty, racism, denigration of women, sexual repression, and any and all ills of the period.

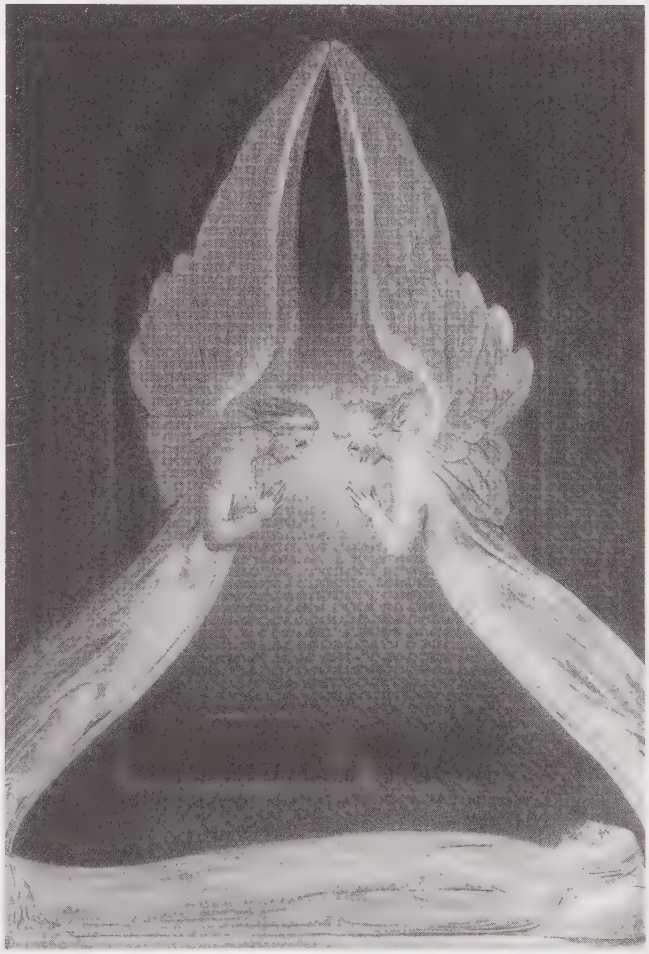

Christ in the sepulchre, guarded by angels (William Blake; reprinted courtesy of Victoria and Albert Museum, London)

Although Blake communicated with angels, he depicts them in his early works as servants of the enemy Reason. They represent absolutism, political empire, and the exercise of pure power. Even so-called good angels are not so; the angels who clothe ADAM AND EVE in Blake's engraving "The Angel of the Divine Presence Clothing Adam and Eve with Coats of Skins" represent cold reason and repression against divine Innocence.

In his poem "I Asked a Thief" (1795), Blake sarcastically describes an angel as an 18th-century version of a modern corporate baron, one who can have it all:

I asked a thief to steal me a peach,
He turned up his eyes;
I ask'd a lithe lady to lie her down,
Holy & meek she cries.

As soon as I went
An angel came.
He wink'd at the thief
And smild at the dame—

And without one word said
Had a peach from the tree
And still as a maid
Enjoy'd the lady.

Blake particularly chafed at his society's conventions against women and sexual freedom and often portrayed his men and women in graphic sexual poses.

Later in life Blake's philosophy changed, and he came to rely on the supremacy of imagination over anything in nature. Additionally, he believed that when man begins to imitate divine images in his life and art, represented by angels, he can begin to realize his own divinity.

By the early 19th century, Blake had honed his engraving into the style of romantic classicism. He saw such art as the ultimate example of beautiful, specific detail, enabling any practitioner to achieve a divine vision of Innocence. Blake maintained that the human form must be carefully drawn and delineated in art, emphasizing every particularity, in order to sanctify every inch, limb, and part of the divine whole.

Blake's great epic poem, "Jerusalem," sums up his final philosophy: that orthodox Christianity has perverted Christ's forgiving love into a system that vengefully punishes sin and rejects sexual pleasure and love. He depicts this evil as a cowering cherub, the same description of Lucifer before his fall from heaven. He is the Antichrist incarnate: a hermaphroditic, hypocritical, egotistical entity that incorporates all the Pharisees, scribes, and Sadducees of ancient Jerusalem. He has a contracted and constricted body that portrays an outward show of pomp and ceremony but in reality serves the Whore of Babylon. The figure is a grotesque rendering of the human form divine.

Blake illustrated the works of JOHN MILTON and the Book of Job as well as his own writings.

See LITERATURE AND ANGELS.

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Boehme, Jakob (1575–1624)

Bohemian shoemaker and mystic. Jakob Boehme gained an eminent following in his lifetime and in generations to come. His admirers include Isaac Newton, the English theologian William Law, German philosopher Friedrich W. J. von Schelling, and poets WILLIAM BLAKE, JOHANN WOLFGANG VON GOETHE, and Samuel Taylor Coleridge.

Life

Boehme was born in Altsteidenberg, Upper Lusatia, to a peasant family. In childhood he tended his family's sheep and briefly attended school. At age 13 he went to Gorlitz, where he learned the shoemaking trade and became a master by 1599. He married Katharina Kantzschmann, the daughter of a butcher.

Boehme began to write philosophical and theological works after becoming a master shoemaker. His first work, a philosophical treatise titled *Aurora, oder die morgenrote in Aufgang,* was immediately popular and was passed among scholars. Threatened by his writings, the Lutheran Church charged him with heresy and publicly denounced him. The town council seized the original manuscript and forbade him to write.

Boehme could not be censored for long, however, and he resumed writing by 1618. Some of his shorter pieces were published in book form. He was denounced by the church again and decided to leave town for Dresden to meet with a group of his supporters. While there he fell fatally ill with fever and was carried back home, where he died.

Works

Boehme's principal works concern the study of God; the structure of the world and man; and theological speculations. His best-known work is *Von der Chadenwahl: Mysterium magnum.*

Boehme was influenced by the alchemical works of Paracelsus and the Protestant mystic Kaspar Schwen-

feld. He did not claim to communicate with angels, spirits, or saints or to perform miracles that were attributed to him.

CARL G. JUNG considered Boehme a modern Christian Gnostic. He noted that Boehme's life-cycle, which moves through seven "Forms" or "properties" of Nature, creates a Gnostic mandala holding threefold "hellish" or dark elements (attraction, expulsion, and the wheel of anguish) and "heavenly" or light elements (light or love, intelligible sound, and the all-embracing Reality) in balance with lightning sparking between them, much like the Gnostic figure Abraxas.

In Boehme's visionary scheme, all seven Forms are found within all things, even in God's name. The same forces operating above in the celestial world also operate below, in stones, earth, and plants. The shapes of individual beings are ruled by the angels, who represent the formed powers of God's Word and his Thoughts. Originally angels existed in two forms only, and were created from the first principle, being of Light's matrix. Boehme states: "They are the essence of both the inner internal fires. Their powers are from the great emanating names of God. All have sprung from the Yes and been led into the No, in order that powers might become manifest."

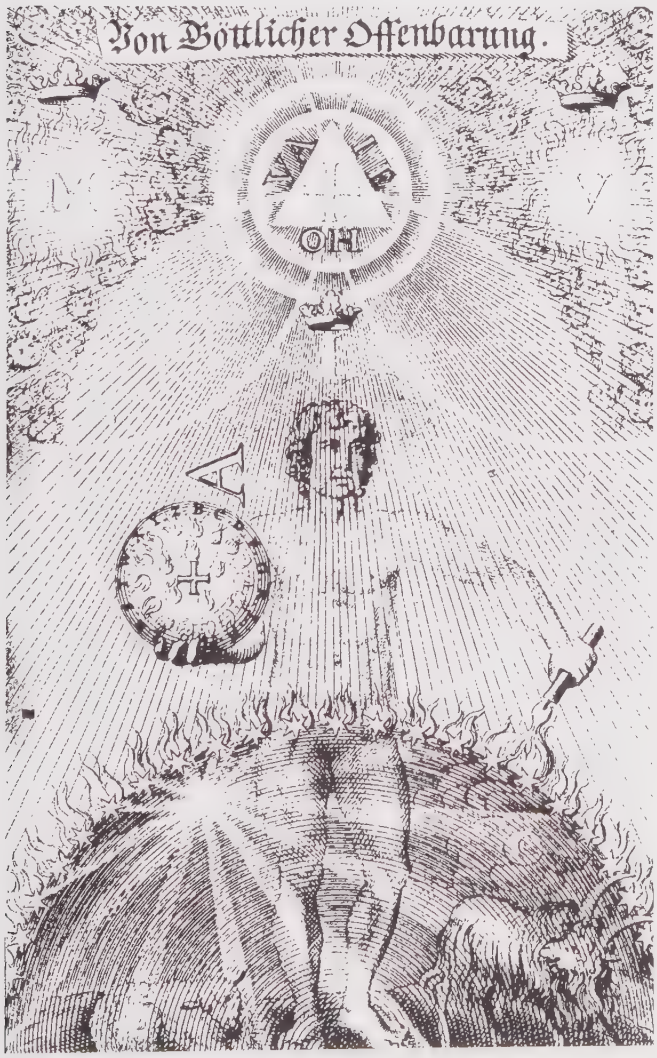

Of Divine Revelation (Jakob Boehme)

Angels help God rule the world; they are his instruments by and through which he reveals his powers, numbering a thousand times 10,000, unequal in rank, ranged in three realms and seven dominions, according to the seven Forms of Nature, with each having a Throne with seven princely hierarchies. Each angelic realm is ruled by a PRINCE: Michael, Lucifer, and Uriel. Lucifer, ruler of the second kingdom, is the most beautiful of all heavenly creatures.

Angels are free and have the possibility of falling. Before Lucifer's fall they were able to imagine themselves into the world of matter. Rather than fall, angels humble themselves before God's great majesty so that the eternal No may not secure dominion over them. The ensemble of stars represents the totality of divine forces. The stars also "mean" the angels.

Within each angelic creature, the divine forces are incessantly exciting one another, harkening to the music of eternity, receiving impulses from without and rising up to sing. In each angelic body the seven spirits forge the five senses and coordinate the consensual and expressive faculties. Embodying pure force and pure sensory awareness, the angels are wholly alive, unlike the human "half-dead angel" that has fallen from grace.

The great mystery to Boehme is the human creature. He believed angels are brethren to human beings in looks because they too were created in the image of God, with hands, feet, mouth, nose; they eat paradisiacal fruit of the divine power of God's Word. Matter, like the flesh, is a garment put on or congealed by the fallen will and a medium in which the eternal wisdom of God is mirrored. Spirit, as a conscious life, is the ascending, sublimated aspect of the root torment of the will. Even the basest sexual desire is a longing for something higher, a longing for the eternal light and a flight from death and darkness. From the human vantage, the angels represent the fulfillment of all betterment, be it of the soul in need of redemption or of the world in need of improvement.

All of Boehme's work was done to explain the contradiction inherent in reality, "to grasp the possibility, indeed the necessity of evil in the highest Good." He found that "in the being of all being, there is strife and opposition;" any revelation is possible only in division. The will of the Nothing looks out in search of Something as light (love) and, having achieved self-revela-

tion in the Son, draws it back to itself in desire as fire. Yet, the two exist in union. They are a coincidence of opposites. God rests, as Boehme puts it, in love-play. All of life is endowed by an imprint. The KABBALAH calls it Tav, the mark of the SHEKINAH, or divine presence in the world. Boehme calls it *Signatura rerum,* the seal or signature of the eternal within things. The rediscovered harmonies of nature are a model for restoring harmony to the strife-torn world, a theme that would be taken up by the Romantic philosophers and poets a few generations later.

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Botis (Otis)
One of the FALLEN ANGELS and 72 spirits of SOLOMON. As a great president and earl of HELL, Botis commands 60 legions. He appears in the shape of an ugly viper, but he will take on human form with large teeth and horns when commanded to do so. He carries a sharp sword. He sees past, present, and future, and he reconciles friends and enemies.

Bounteous Immortals See AMARAHSPANDS.

Briah See KABBALAH.

Briathos
In the Testament of SOLOMON, angel who thwarts the dog demon Scepter. Briathos is not mentioned elsewhere in APOCRYPHA AND PSEUDEPIGRAPHA TEXTS.

Buer
One of the FALLEN ANGELS and 72 spirits of SOLOMON. Buer is a president of HELL who appears when the sun is in Sagittarius. He teaches philosophy, ethics, logic, and the virtues of herbs. He heals all diseases and gives good FAMILIARS. In the Pseudo-Monarchia he is the seventh spirit.

Bune
One of the FALLEN ANGELS and 72 spirits of SOLOMON. A duke in HELL, Bune appears as a dragon with three heads, one of them being that of a man. Despite his frightening appearance, he speaks with a divine voice. He can bring a man riches and make him eloquent and wise. He changes the places of the dead, causing DEMONS to crowd around the sepulchres. Bune answers to all demands. He commands 30 legions of demons.

Byron, Lord George See LITERATURE AND ANGELS.

C

Caddy, Eileen and Peter See FINDHORN.

Cahethel (Cahetel)
One of the SERAPHIM and the 72 SCHEMHAMPHORAE. Cahetel rules over agriculture and is invoked for the increase of crops.

Caim (Caym, Camio)
One of the FALLEN ANGELS and 72 spirits of SOLOMON. Prior to his fall, Caim was in the order of ANGELS. In HELL he is a great president with 30 legions. He appears first as a thrush and then as a man carrying a sharp sword. The LEMEGETON says that he answers questions in burning ashes. He is good at settling disputes. He gives men the understanding of the songs of bird, the lowing of cattle, the barking of dogs, and the voice of waters. He gives true answers about the future. Martin Luther is alleged to have had an encounter with Caim.

Camael (Camiel, Camiul, Chamuel, Kemuel, Khamael, Camniel, Cancel)
Angel who is chief of the POWERS, one of the sephirot of the TREE OF LIFE, and ruler of Mars. Camael means "he who sees God."

FRANCIS BARRETT lists Camael as one of the seven angels who stand before God. As Chamuel, he wrestles with JACOB and appears to Jesus in the Garden of Gethsemane. As Kemuel, he guards the gate of HEAVEN and gives way to MOSES when the patriarch comes to receive the Torah from God.

In occultism, Camael is assigned to the FALLEN ANGELS, whom he rules as a Count Palatine. He can appear in the guises of a leopard crouched upon a rock. He is a god of war. His name is invoked for divine justice.

caretaking angels
Angels who care for infants of "untimely birth" and the children of adultery.

See CHILDBIRTH ANGELS; TEMELUCH.

Cassiel (Casiel, Casziel, Kafziel)
Angel of Saturn, a ruling prince of the seventh HEAVEN, and a PRINCE of the order of POWERS. Cassiel also rules Saturday along with Machatan and Uriel. He sometimes appears as the angel of temperature or the ANGEL OF TIME.

Cayce, Edgar (1877–1945)
American psychic, called "the sleeping prophet," renowned for his trance readings in which he diagnosed illness, prescribed remedies, and discussed past

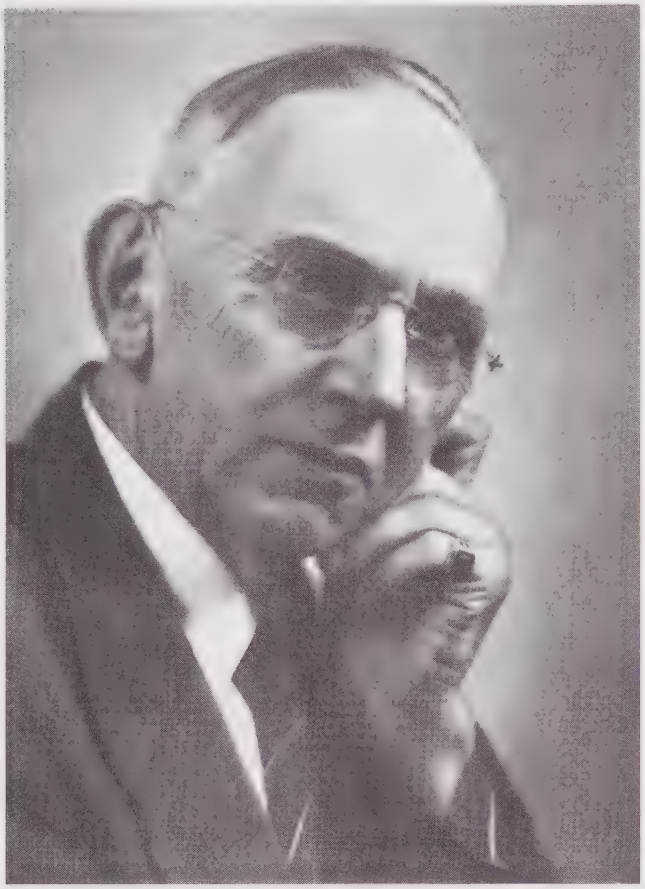

Edgar Cayce (Photograph copyrighted 1978, Edgar Cayce Foundation Archives. Used by permission)

lives and spiritual wisdom. Edgar Cayce had only a grammar school education, but from a trance state he could accurately prescribe drugs and treatments. His calling was initiated by an ANGELOPHANY. On occasion angels came through in his trance sessions, including one who created disruption and divisiveness among Cayce's supporters.

Cayce was born on March 18, 1877, in Hopkinsville, Kentucky. He had psychic powers from an early age, including the ability to see nonphysical beings, who were his childhood companions, and the auras of others.

As a child, Cayce received religious instruction along with his family, who attended the Liberty Christian Church in Hopkinsville. He was given a Bible at age 10 and quickly read it in its entirety over and over again. His biblical background formed the foundation of his spiritual work in his adult years, and it is evident in his trance readings.

One of Cayce's favorite activities was to go off alone in the woods to read. One afternoon when he was 13, he did just that with the Bible. He suddenly became aware of a woman standing before him. At first he thought it was his mother; then he noticed that something on her back made shadows shaped like wings. "Your prayers have been heard," the woman said to him in a voice that sounded like music. "Tell me what you would like most of all, so that I may give it to you." Frightened, Cayce could barely respond, "Most of all I would like to be helpful to others, and especially to children when they are sick." The woman vanished, and Cayce ran home. He shared the story with his mother, who accepted it.

The next day, Cayce—who was a poor student—heard the woman's voice as he struggled with his spelling lessons. She told him, "If you can sleep a little, we can help you." Cayce put his spelling book beneath his head and fell asleep. When he awoke, he discovered that he mysteriously knew his lessons. He began sleeping with all his school books beneath his head. He would always awaken with the contents learned.

Cayce's powers to give diagnoses and remedies manifested in 1898 when he was 21 and working as a salesman. He suffered a persistent hoarse throat and intermittent laryngitis that resisted medical treatment and forced him to give up his job. As a last resort, he tried hypnosis. Under trance, he was asked for the cause of his affliction and a cure. He gave the answers, and at the end of the session he had his voice back. He began giving trance readings for others on March 31, 1901.

On June 17, 1903, he married Gertrude Evans, with whom he had two sons, Edgar Evans and Hugh Lynn.

Cayce's success was so great that thousands began seeking him out for help. He could read for anyone anywhere in the world—he needed only a name and address.

In 1911, he made his first reference in a reading to karma as a cause of physical ailment, and from then on, many of his readings concerned past-life karma. He sometimes spoke about the fabled civilizations of Lemuria and Atlantis, and how the latter's inhabitants had misused their high-tech power. He came to believe in reincarnation, and his readings revealed that some of his own past lives were as one of the first celestial beings to descend to earth prior to Adam and Eve; as an Atlantean; as Ra-Ta, a high priest in Egypt 10,600 years ago; as a Persian ruler; as a Trojan warrior; as Lucius of Cyrene, mentioned in the New Testament as a minor disciple of Jesus; and various other lives. He believed his scientific knowledge in readings came from a former life as a chemist in Grecian Troy.

Cayce and his family moved to Virginia Beach, Virginia, where in 1928 he established the beginnings of the Association for Research and Enlightenment (A.R.E.).

On July 15, 1928, at a trance session with his study group, the archangel Michael made an appearance, speaking through Cayce: "I am Michael, Lord of the Way! Bend thy head, O ye children of men! Give heed unto the way as is set before you in that sermon on the mount, in that on yon hill this enlightenment may come among me . . . for in Zion thy names are written, and in service will come truth!"

The hill referred to the site of what was to become the headquarters for the A.R.E., which was officially founded in 1931.

Michael made other appearances during Cayce readings. His voice was so loud and booming that dishes rattled in the kitchen. Son Hugh Lynn asked his father who was Michael, and received the answer: "Michael is an archangel that stands before the throne of the Father . . . Michael is the lord or guard of the change that comes in every soul that seeks the [spiritual] way, even as in those period when His manifestations came in the earth."

The gist of Michael's messages was that the people present at the sessions had been chosen for service in a time when spiritual renewal was needed. He admonished people to hold to high spiritual values, and said he would protect those who sought to know the face of God. He was not tolerant of using readings for material gain. In 1940, Cayce gave a series of business readings for the purpose of locating oil wells in Texas in order to raise funds for the work of Cayce and others. Michael manifested and warned that this amounted to a deviation in the search for God.

Michael was sometimes harsh. In one of Cayce's last readings of his life, when his health was rapidly failing and his staff was quarreling, Michael lashed out, "Bow thine heads, ye children of men! For I, Michael, Lord of the Way, would speak with thee! Ye generation of vipers, ye adulterous generation, be warned! There is today before thee good and evil! Choose thou whom ye will serve! Walk in the way of the Lord! Or else there will come that sudden reckoning, as ye have seen! Bow thine heads, ye who are ungracious, unrepentant! For the glory of the Lord is at hand! The opportunity is before thee! Accept or reject! But don't be pigs!"

In the mid-1930s, Cayce's study group began collecting material from the readings that eventually was published in the two-volume work, *A Search for God.* A new angel, who identified itself as Halaliel, manifested through Cayce with a commanding tone that made some of the group uneasy. Halaliel indicated to the study group that he had been appointed to teach and guide them, and their acceptance of him would mark a change in the course of the group. Bitter arguments ensued, but ultimately the group voted to reject him.

Cayce also gave 24 readings dealing with the book of REVELATION. He interpreted the symbols described by John of Patmos as representative of forces that war within the human psyche. The fallen angels represent fallen ideals, which are necessary in order to attain the "new Jerusalem" of a higher state of spiritual consciousness.

Cayce prophesied the Second Coming of Christ in 1998, accompanied by cataclysmic earth changes.

Cayce drove himself to try to keep up with the demand for readings. In August 1944, he collapsed from exhaustion. He went to the mountains near Roanoke, Virginia, to recuperate, returning home in November 1944. On January 1, 1945, he told friends he would be "healed" on January 5, and they took it to mean his death. He died peacefully on January 3, 1945, at the age of 67. Gertrude died the following April 1. The A.R.E. now is under the direction of his grandson by Hugh Lynn, Charles Thomas Cayce.

Three organizations are dedicated to Cayce's work. Atlantic University, chartered in 1930 in Virginia Beach, offers graduate level transpersonal studies. The Edgar Cayce Foundation, chartered in 1948 in Virginia Beach, provides permanent custodial ownership for the Cayce readings and their supporting documentation. The Harold J. Reilly School of Massotherapy opened in 1986 under the auspices of Atlantic University, offering a diploma program certified by the Commonwealth of Virginia in massage, hydrotherapy, diet, and preventive health care practices based on the Cayce readings.

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Candomblé See ORISHAS.

celestial hierarchies

Systems organizing angels into ranks (choirs) with designated duties, powers, and rulers. There is no general agreement on a single system, either in Judaism or Christianity. The Bible gives the names of nine groups—ANGELS, ARCHANGELS, PRINCIPALITIES, POWERS, DOMINIONS, VIRTUES, THRONES, CHERUBIM, and SERAPHIM—but does not specify their respective rankings or their celestial duties. Those details have been filled in by theologians, philosophers, and artists.

Jewish literature from the Second Temple period begins to differentiate classes of angels, perhaps due to influences from the angelologies of Persia and Babylonia. In the KABBALAH, angels are organized into 10

Angel, from Eastern Orthodox Church, Romania (Author's collection)

classes; some of the names overlap with Christian designations. The TREE OF LIFE has 10 stations, or sephirot, each of which has an archangel and angelic order assigned to it, as well as an archdemon and a demonic order. The Hebrew names of the ranks have equivalents in the Christian hierarchies. The great Jewish philosopher MAIMONIDES, who identified angels with the INTELLIGENCES who govern the celestial spheres, named the 10 orders from highest to lowest as HAYYOTH, OPHANIM, ERELIM, HASMALIM, ELOHIM, BENE ELOHIM, cherubim, and ISHIM.

In Christianity, the best-known hierarchy was elaborated by PSEUDO-DIONYSIUS (Dionysius the Areopagite), said to be a man converted to Christianity by St. PAUL in Athens, but more likely an anonymous Christian Platonist and Gnostic writer of the fifth or sixth century. Pseudo-Dionysius was heavily influenced by Platonic thought and also by some of the opinions expressed in previous centuries by early church fathers. Pseudo-Dionysius said that the hierarchy implies a holy order that aims to achieve the greatest possible assimilation to and union with God. Only God could know the true number of angels, their ranks and duties. Pseudo-Dionysius's celestial hierarchy survived at the forefront of angelic lore thanks in large part to its adoption several centuries later by St. THOMAS AQUINAS, one of the most influential theologians of the church.

Other early Christian theologians addressed the organization of angels as well. St. Ignatius Martyr made direct reference to ranks and hierarchies of angels. Saints Jerome, Ambrose, and Gregory the Great wrote about the rankings of angels, but they did not concur. St. Ambrose organized the nine groups in ascending order from angels to seraphim. St. Jerome specified only seven choirs, leaving out principalities and virtues, and wondered about the real differences between ranks. The *Apostolic Constitutions,* which also predate Pseudo-Dionysius, list 10 choirs, adding AEONS and hosts but omitting dominions, and at another time give 11 choirs, adding dominions back in. St. AUGUSTINE said he did not know the difference between the ranks of thrones, dominions, principalities, and powers.

The church fathers argued over whether or not scripture had included all of the choirs, pointing to a vague statement by St. Paul. In Ephesians 1:21, Paul refers to Christ sitting at God's right hand "far above all principality and power and virtue and dominion, and above every name that is named, not only in this age but also in that which is to come." Some argued that the statement implies an infinite number of angelic choirs while others argued that Paul didn't know all of the choirs and mentioned only those that he did know. Still others suggested that Paul deliberately concealed the true numbers of choirs.

In the Pseudo-Dionysian scheme, the hierarchy of nine choirs is split into three tiers. The higher tiers possess all of the wisdom, abilities, and illumination of the lower tiers, which in turn depend upon the immediate higher choirs for dispensation of the light and love of God. In the highest tier, the seraphim, cherubim, and thrones receive illumination directly from God and send it down through the layers. The second tier of virtues, dominions, and powers are concerned with heavenly order, the ruling of other angels, and miracles. The third and lowest tier of principalities, archangels, and angels are concerned with the affairs of humanity.

Seraph, from Eastern Orthodox Church, Romania (Author's collection)

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Cellini, Benvenuto (1500–1571)

Celebrated goldsmith, sculptor, and author during the Renaissance, who credited his GUARDIAN ANGEL with saving his life.

Benvenuto Cellini tells in his flamboyant autobiography, *The Life of Benvenuto Cellini* (published posthumously in 1728), how an angel rescued him while he served time in prison. Cellini, a hotheaded man, was constantly engaging in scrapes and fights with other people. On several occasions he was imprisoned, and once was condemned to death. He was absolved once for murder, by Pope Paul III.

In 1535, he was jailed in Rome on charges of stealing the jewels of Pope Clement. Cellini was incarcerated high in the towers of the Castel Sant' Angelo. He made a daring attempt to escape by scaling down the castle walls on a rope made of bedsheets tied together. He suffered a broken leg, was captured, and thrown into a wretched dungeon. The dungeon lay below a garden that was filled with water, and Cellini's cell was damp and populated by "big spiders and many venomous worms." His mattress quickly became water-soaked. A tiny shaft of sunlight trickled through a narrow opening for about an hour and a half every day, enabling him to read his Bible.

In these horrible conditions, Cellini sank into despair and resolved to kill himself. As he wrote:

> Once, notwithstanding, I took and propped a wooden pole I found there, in position like a trap. I meant to make it topple over on my head, and it would certainly have dashed my brains out; but when I had arranged the whole machine, and was approaching to put it in motion, just at the moment of my setting my hand to it, I was seized by an invisible power and flung four cubits from the spot, in such terror that I lay half dead. Like that I remained from dawn until the nineteenth hour, when they brought my food.

Upon reflection, Cellini said, "I came to the conclusion that it must have been some power divine and my good guardian angel."

This angel manifested several times to Cellini while he was in prison:

> During the following night there appeared to me in dreams a marvellous being in the form of a most lovely youth, who cried, as though he wanted to reprove me: "Knowest thou who lent thee that body, which thou wouldst have spoiled before its time?" I seemed to answer that I recognized all things pertaining to me as gifts from the God of nature. "So then," he said, "thou hast contempt for His handiwork, through this thy will to spoil it? Commit thyself unto His guidance, and lose not hope in His great goodness!" Much more he added in words of marvellous efficacy, the thousandth part of which I cannot now remember.

Cellini took the angel's advice to heart. He began to ignore his suffering and to sing the praises of God throughout the day and night instead. His good spirits continued, despite the fact that his teeth were rotting and falling out, his gums perforating and bleeding, and his nails growing so long that he wounded himself every time he touched himself.

Cellini's good humor confounded his jailors. Once a party came to visit him:

> They found me on my knees; I did not turn at their approach, but went on praying my orisons before God the Father, surrounded with angels, and a Christ arising victorious from the grave, which I had sketched upon the wall with a little piece of charcoal I had found covered up with earth. This was after I had lain four months upon my back in bed with my leg broken, and had so often dreamed that angels came and ministered to me, that at the end of those four months the limb became as sound as though it had never been fractured.

Cellini said he prayed daily, and every night he was visited by his guardian angel in his dreams. He told the angel that he had but one request, to see the sun again, and then he would be content to die. On October 3, 1539, he awoke to be taken away by his invisible angel, who was like a whirlwind. A vision then unfolded: Cellini was taken by the angel first to a large room and then into the sunlight. An image of Christ upon the cross formed itself out of the light, followed by a Madonna and child. Cellini basked in the vision for about fifteen minutes, he said, before it faded.

According to Cellini, these celestial visitations and visions sustained him through the darkest period of his imprisonment. Not long after the sun-vision, he was released from the dungeon by the pope on the personal request of a cardinal. He went on to become one of the most celebrated artists of the Renaissance.

The tone of Cellini's autobiography is florid, and some scholars opine that he exaggerated or fabricated some of the events he related. Whether or not the angel episodes were experience or exaggeration remains unknown.

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Cerviel (Cervihel, Zeruel)
According to PHILO, the angel who was sent to David to help him slay Goliath. Cerviel also rules the order of PRINCIPALITIES; other rulers of this order are Haniel and Nisroc.

chalkydri (kalkydras)
In 2 ENOCH, 12-winged angels or brass serpents of the flying sun, mentioned with PHOENIXES as the ones who pull the chariot of the sun through the sky. The chalkydri are associated with CHERUBIM and SERAPHIM and live in the fourth HEAVEN. When the sun rises, they burst into song at the Lord's command:

> The light-giver is coming,
> to give radiance to the whole world;
> and the morning watch appears.
> which is the sun's rays.
> And the sun comes out over the face of the earth,
> and retrieves his radiance,
> to give light to all the face of the earth.

The song of the chalkydri and phoenixes is the reason why birds sing in the morning. In GNOSTICISM, the chalkydri are demonic serpents with crocodile heads.

Chamuel (Haniel, Camuel, Simiel)
One of the seven ARCHANGELS and ruler of the order of DOMINATIONS and the order of POWERS. Chamuel means "He who seeks God." Like Gabriel, Chamuel is named as the angel who appears to JESUS in the Garden of Gethsemane to give him strength.

Chax See SHAX.

chayot, chayoth, chayyoth See HAYYOTH.

Chayyliel (Chayyliel H', Hayyiel, Hayyal, Haileal)
In 3 ENOCH, Chayyliel is the ruling PRINCE of the HAYYOTH. The name Chayyliel means "army." A powerful angel, Chayyliel has the capability to swallow the entire earth in one mouthful. The other angels in HEAVEN tremble before him, and if the MINISTERING

ANGELS do not chant the trisagion (see QEDUSSAH) at the right time he flogs them with whips of fire.

cherubim (kerubim)
In the Pseudo-Dionysian hierarchy of angels, the second highest angels to God. The etymology of the name "cherub" (cherubim in plural) is uncertain. The Hebrew term "kerub," which means either "fullness of knowledge" or "one who intercedes," is thought to be derived from the Akkadian term KARABU, a winged guardian being of Assyria. Karabu had the bodies of sphinxes or bulls and the heads of humans, and they guarded entrances to buildings. The cherubim of the Israelites corresponds to the sphinxes of the ancient Near East, serving as both guardian and throne.

Cherubim are mentioned 91 times in the Hebrew Bible. They also are described in REVELATION in the New Testament. The cherubim are not specifically called angels. They make their first appearance in the Bible in Genesis 3:22. God places them at the east entrance to the Garden of Eden, guarding it with flaming sword.

A cherub (Toome, in Heyward's *Hierarchie of the Blessed Angells,* 17th c.)

In Exodus 25:10–22, God gives MOSES instructions for building the ARK OF THE COVENANT, a gilded wooden chest that shall bear the mercy seat of God with cherubim made of hammered gold on its two ends:

> The cherubim shall spread out their wings above, overshadowing the mercy seat with their wings, their faces one to another; toward the mercy seat shall the faces of the cherubim be. (25:20)

The mercy seat, from which God speaks to Israel, is to be placed on the top of the ark.

1 Kings 6:23–35 describes the cherubim King SOLOMON placed in his temple. Two gilded olivewood cherubim 10 cubits high are placed in the inner sanctuary. Each wing spans five cubits, and they are spaced so that their wing tips touch the walls on each side and each other in the middle. The inner wings form the throne seat for the invisible deity. Carved and gilded figures of cherubim are placed in the inner and outer rooms. The doorposts to the entrance of the nave are carved with cherubim, palm trees, and open flowers, all of which are gilded. The Ark of the Covenant is placed beneath the wings of the two large cherubim.

According to 2 Chronicles 3:13–14, the Solomonic cherubim stand on their feet facing the nave, giving the impression that they are sphinxlike in form and are on their two back legs instead of on all fours; there is no throne formed by them.

In EZEKIEL 1:4–28, the cherubim as carriers of the throne God appear as living creatures having four faces and four wings. Ezekiel is by the river Chebar when he has a vision of a great cloud flashing fire, and a fire gleaming like bronze in the middle. The four living creatures each have the faces of a man, an ox, a lion, and an eagle. They have four wings, two of which touch the other creatures and two of which cover the body. They stand on straight legs that end in calf's feet. They are like burnished bronze. They have beside them four wheels with spokes that seem like wheels within wheels and gleam like chrysolite. The creatures and wheels move in any direction simultaneously without turning, and with flashes of lightning and sounds of thunder. Over their heads is a firmament shinning like crystal. Above that is a throne like sapphire bearing the likeness of a human form like gleaming bronze and enclosed by fire: This is the glory of the Lord, who speaks to Ezekiel. In Ezekiel 10:1–22, Ezekiel sees the cherubim again on a journey to heaven, and he gives the same description of them. They seem to have human hands under their wings.

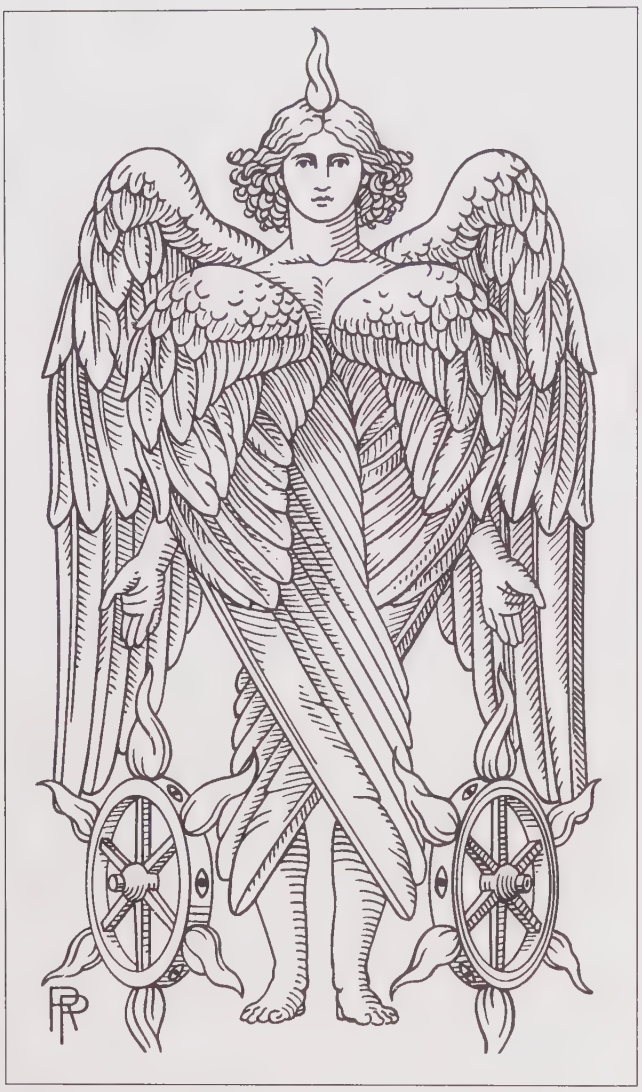

Cherub with thrones depicted as wheels with eyes (Copyright 1995 by Robert Michael Place, from *The Angels Tarot* by Rosemary Ellen Guiley and Robert Michael Place. Reprinted courtesy of HarperSan Francisco)

The cherubim appear before he is lifted up to the east gate of HEAVEN.

Revelation 4:6–8 describes the four living creatures seen by Ezekiel, but with six wings instead of four. They are "full of eyes all around and within," and they ceaselessly sing, "Holy, holy, holy is the Lord God Almighty, who was and is to come!" They are not named as cherubim, however, but only as "four living creatures."

In Hebrew lore, the cherubim are sometimes equated with the HAYYOTH. In the KABBALAH, the cherubim govern Yesod (Foundation), the ninth sephirah of the TREE OF LIFE, where they are under the rule of Gabriel.

In 3 ENOCH the cherubim are under the rule of Kerubiel, who beautifies them and sings their praises. The cherubim stand beside the hayyoth with their wings raised up to the tops of their heads. The SHEKINAH rests upon their backs and illuminates their faces. Their hands are under their wings and their feet are covered by their wings; they have horns of glory upon their heads. They are surrounded by pillars of fire and sapphire stones. They enfold each other in their wings and sing constantly songs of praise and glory to God.

In other lore, the cherubim are the voice of divine wisdom, possessing a deep insight into God' secrets. They enlighten the lower levels of angels. They emanate holiness through the universe in order to ensure the success of universal truths. They personify the winds. The Testament of ADAM includes them in the hierarchy of angels, making them second in rank. They stand before God and reverence his throne, keep the seals, and sing the hourly "holy, holy, holy." (See QEDUSSAH.)

Chiefs of the cherubim are Ophaniel, Rikbiel, Cherubiel, Raphael, Gabriel, Zophiel, and Satan before his fall.

AGRIPPA says that the cherubim are associated with the earth element. They assist humans in the contemplation of the divine, by enabling "light of mind, power of wisdom, very high fantasies and figures."

According to the Koran, the tears Michael cries over the sins of the faithful form the cherubim.

See ST. TERESA OF AVILA.

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Chesed See TREE OF LIFE.

childbirth angels

In Jewish lore, angels invoked in MAGIC and inscribed on AMULETS to protect mothers and their newborn infants. Childbirth angels ward off illness and misfortune, usually attributed to demons. They are also invoked to aid the process of childbirth and prevent miscarriages and stillbirth.

The magical names of the angels are written on some object and placed on the body of the woman. For example, one formula for easing labor pains calls for the inscription of an angel name upon virgin clay, which is then fastened to the navel of the woman. The amulet is to be removed as soon as the child is deliv-

ered. A formula for easy delivery calls for inscribing an angel name on the woman's wedding ring. She places it under the tongue and repeats 10 times "go out, you and all the company of your followers and then I will go out." The child will then be delivered without interference from negative spirits such as Lilith.

In MERKABAH lore, there are 70 childbirth angels, The SEFER RAZIEL gives the following 70 names, several of which repeat:

Michael	Gabriel	Raphael
Nuriel	Kidumiel	Malkiel
Tzadkiel	Padiel	Zumiel
Chafriel	Zuriel	Ramuel
Yofiel	Sturiel	Gazriel
Udriel	Lahariel	Chaskiel
Rachmiah	Katzhiel	Schachniel
Krkiel	Ahiel	Chaniel
Lahal	Malchiel	Shebniel
Rachsiel	Rumiel	Kadmiel
Kadal	Chachmiel	Ramal
Katchiel	Aniel	Azriel
Chachmal	Machnia	Kaniel
Griel	Tzartak	Ofiel
Rachmiel	Sensenya	Udrgazyia
Rsassiel	Ramiel	Sniel
Tahariel	Yezriel	Neriah
Samchia	Ygal	Tsirya
Rigal	Tsuria	Psisya
Oriel	Samchia	Machnia
Kenunit	Yeruel	Tatrusia
Chaniel	Zechriel	Variel
Diniel	Gdiel	Briel
Ahaniel		

See LAYLAH.

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Chockmah See TREE OF LIFE.

choirs See CELESTIAL HIERARCHIES.

Chonae See MICHAEL.

Christianity, angels in See ANGELOLOGY.

Cimeries
One of the FALLEN ANGELS and 72 spirits of SOLOMON. Cimeries rules 20 legions as a marquis in HELL. He also rules spirits in Africa. He rides a black horse and teaches grammar, logic, and rhetoric. He finds lost objects and buried treasures. He can make a man appear as one of his own soldiers.

Cochabiel (Coahabiath)
According to AGRIPPA, one of seven PRINCES who stand before God and to whom are given the spirit names of the planet. Cochabiel probably was originally a deity in Babylonian lore; in Kabbalistic lore he is angel of the planet Mercury.

Coleridge, Samuel Taylor See LITERATURE AND ANGELS.

confessors
One of 12 orders of angels named in Thomas Heywood's *The Hierarchy of the Blessed Angels.* The confessors are ruled by the angel Barakiel.

Crosell See PROCEL.

curetes See POWERS.

Curson See PURSON.

D

Dabriel
Angel who rules over Monday and resides in the first HEAVEN. Dabriel is sometimes equated with Vretiel (Pravuil), the wise archangel who keeps God's records and dictates heavenly wisdom to ENOCH.

Dagiel (Daghiel, Daiel)
Angel who rules over fish. In magical rites, Dagiel is invoked on Friday. He is supplicated in the name of Venus.

daimones
In Greek mythology and religion, one of many supernatural agents or INTELLIGENCES, lower in rank than a god, and holding a middle place between gods and humans. The name "daimones" originally meant "divine beings." Early texts do not always distinguish between "daimon" and "theos," or "god." It was not until the Hellenistic period that the two terms became distinctly different. "Daimon" can have either a masculine or a feminine gender; a related and neuter term, "daimonion," refers also to "divine beings." Daimones, along with other gods and demigods, were assigned into the ranks of DEMONS in Christianity.

Daimones include such entities as the corybantes, curetes, dactyls, satyrs, sileni, GENII, or spirits of place, and spirits of forests, rivers, glades, mountains, and cities, where they presided over public and family life. They also are ministering spirits similar to MINISTERING ANGELS, godlike beings; and souls of the dead.

Daimones are protective and/or attending spirits much like GUARDIAN ANGELS or Plotinus's notion of tutelary spirits. However, they can be either good or evil, but even good ones are capable of evil acts if they are angered by humans. Matthew 8:31 is the only New Testament reference to cast the term "daimones" in an evil light: "And the demons begged him [Jesus], 'If you cast us out, send us away into the herd of swine.'"

Belief in daimones dates to ancient Mesopotamia. The Babylonians had an elaborate daemonology, in which daimones were organized into armies and hierarchies, and, like angels, had specific duties.

The Greeks also had a large daemonology. Daimones were said to haunt locales. For example, in Laws II. 914b, Plato warns pious Greeks not to disturb abandoned property, as it is guarded by the spirit of the wayside. Daimones could take over human bodies in the form of possession (especially for oracular prophecies), and they could also possess humans to cause physical and mental illness. Some were vampiric in nature.

Daimones also were associated with the dead and the ghosts of the dead. The Greeks believed that the remains of dead people retained for a time a spark of life force, which could be conjured in magical prac-

tices. Such daemonic entities could be asked for advice or dispatched on errands through necromantic rituals.

Other daimones were akin to angels and were associated with stars and planets and plants and minerals of the earth. The term "angelos," or "messenger"—and the root of the word angel—could refer to either a human or a supernatural agent sent out to deliver messages. If supernatural, an "angelos" might be a higher being or a daimon, depending on who might be dispatching it and for what purpose.

In the Hellenistic period, there was a popular belief in a good daimon, called an *agathodaimon,* who functioned as a kind of guardian angel. An evil daimon was referred to as a *kakodaimon.*

Plato

In *Epinomis* 984–985, Plato distinguishes daimones as a middle rank of being. First comes the stars as visible gods:

> after them and below them, come in order the daimones and the creatures of the air, who hold the third and midmost rank, doing the office of interpreters, and should be peculiarly honored in our prayers that they may transmit comfortable messages. Both sorts of creature, those of aether and those of air, who hold the rank next to them, we shall say, are wholly transparent; however close they are to use, they go undiscerned. Being, however, of a kind that is quick to learn and of retentive memory, they read all our thoughts and regard the good and noble with signal favor, but the very evil with deep aversion. For *they* are not exempt from feeling pain, whereas a god who enjoys the fullness of deity is clearly above both pain and pleasure, though possessed of all-embracing wisdom and knowledge. The universe being thus full throughout of living creatures, they all, so we shall say, act as interpreters, and interpreters of all things, to one another and to the highest gods, seeing that the middle ranks of creatures can flit so lightly over the earth and the whole universe. As for the fifth and last of our substances, water, the safest guess would be that what is formed from it is a demigod.

Plato concludes:

> these five sorts of creatures must surely exist, when it comes to beliefs of individuals or whole societies originating in the intercourse of some of them with us—appearance in dreams of the night, oracular and prophetic voices heard by the whole or the sick, or communications in the last hours of life—and those have been, as they will be hereafter, the resources of many a widespread cult.

He adds that rulers need to be sensitive to these worship needs, "inherited usages."

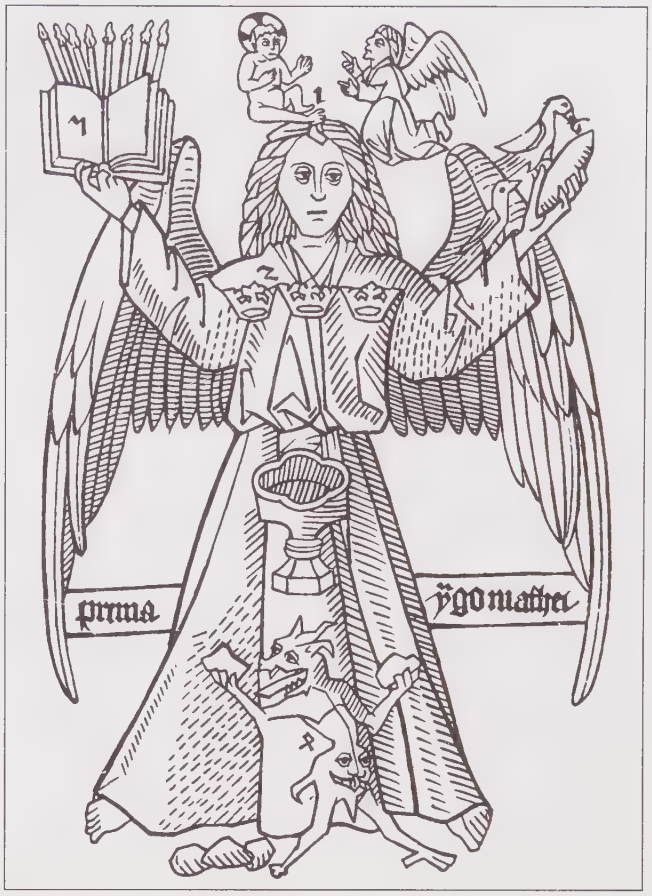

Mnemonic figure with good and bad angels at head, similar to daimones (Author's collection)

In *Statesman* 274 Plato retells a creation and fall myth that suggests humankind's failings are explained by its presence in a cycle "bereft of the guardian care of the daemon who had governed and reared us up, . . . [and regressed to] become weak and helpless."

In *Timaeus* 41 he gives another creation myth, saying in the voice of the creator of the universe speaking to the first gods that their job is to create three tribes of mortal beings, but:

> the part of them worthy of the name immortal, which is called divine and is the guiding principle of those who are willing to follow justice and you—of that divine part I will myself sow the seed, and having made a beginning, I will hand the work over to you. And do ye then interweave the mortal with the immortal and make and beget living creature.

Socrates

Socrates described his daimonion as an inner voice that warned him whenever he was about to do something wrong.

In *Cratylus* 397–398 Socrates begins a definition of daimones as "the golden [good] race of men who came first" by quoting Hesiod's *Words and Days* 121:

> But now that Fate has closed over this race,/ They are holy daimones upon the earth,/ Beneficent, averters of ills, guardians, of mortal men. I have the most entire conviction that he [Hesiod] called them daimones, because they were [Greek daemon, meaning knowing or wise] . . . and other poets say truly that when a good men dies he has honor and a mighty portion among the dead, and becomes a daemon . . . signifying wisdom. And I say too, that every wise man who happens to be a good man is more than human both in life and death, and is rightly called a daimon.

In *Apology* 26–27, Socrates defends himself against a charge that he does not believe in daimones, or demigods, by explaining that daimones are to gods as flute-playing is to flute-players, or horsemanship is to horses, therefore belief in supernatural and divine activities implies belief in supernatural and divine beings, and vice versa.

In *Phaedo* 107–108, Socrates discusses the immortality of the soul and explains that when anyone dies, the GUARDIAN SPIRIT, which was given charge of him in life, tries to bring the deceased to a place of assembly for judgment, and then sets out to Hades in the company of a guide whose job is escorting souls from this world to the other. The soul, which is deeply attached to the body, will not leave readily, and only after much resistance and suffering is it at last led forcibly away by its appointed guardian spirit.

Iamblichus

In *On the Mysteries of Egypt,* Iamblichus distinguishes daimones from visible gods (intelligible gods) and invisible gods (who transcend rational knowledge and perception tied to matter), and from heroes, a semidivine mortal. Though invisible, daimones are inferior to both visible and invisible gods. Daimones are produced according to the generative and creative power of the gods, while heroes are produced according to the vital principles in divine beings. Daimones fashion cosmic organisms and complete the authority of every single creature, whereas heroes are more concerned with the disposition souls.

Other Views

Daimones appear in the works of other early philosophers, such as Homer, Porphyry, Pausanias, Seneca, Apuleius, Philostratus, Plotinus, Eusebius, and others, and also in the works of Christian theologians.

Plutarch developed a complex daemonology that assigns daimones functions traditionally assigned to gods. Daimones are spiritual beings that lived for centuries, he says, and their thoughts are so intense that vibrations are created that can be picked up by other spiritual beings and highly sensitive humans as well.

St. AUGUSTINE devotes several chapters of Books 8 and 9 of *The City of God* to Greek and Neoplatonist beliefs and practices on daimones. His purpose is to discredit them and imply the superiority of Christian cosmology and theology.

The church's blanket condemnation of all pagan daimones was complete by medieval times, though Christians continued to believe in their existence. Demons, as they became known, were usually considered messengers and assistants of a single devil, in the same relationship to the devil as the angels to God.

St. THOMAS AQUINAS declared as a dogma of faith that all bad weather and natural catastrophes are brought about by demons. Pope Eugene IV issued a bull against human "agents of Satan" who control weather-demons, and Pope John XXII complained of wizards trying to kill him through the agency of demons sent into inanimate objects.

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Dalkiel

Angel of HELL and ruler of SHEOL, who serves under Duma, the angel of the stillness of death. In hell, Dalkiel punishes nations. He is equated with Rugziel.

Dalquiel

In Kabbalistic lore, one of three PRINCES of the third HEAVEN along with Jabniel and Rabacyal. The princes rule over fire and serve under Anahel. Dalquiel is aided by the angel Oul.

Damabiath

Angel in the order of ANGELS who rules over naval construction. Damabiath also is one of the 72 angels of the SCHEMHAMPHORAE.

Daniel

Apocalyptic book in the Old Testament, featuring six stories and four dream visions narrated by Daniel, a pious Jew. The book of Daniel is the first great apoca-

lyptic work, followed by REVELATION, 1 ENOCH, and the Syrian manuscript of BARUCH. It is the first book in the Bible to give individual identities and names to angels (PRINCES).

One of the last books to be included in the Old Testament canon, Daniel was written in Aramaic about 165 B.C.E. It depicts some of the sufferings of the Jews under Hellenic domination, especially pressure to conform to idolatry. Daniel is purported to be present at the court of Nebuchadnezzar (604–562 B.C.E.), but much of the allegorical prophecy actually describes events that were well past by the second century B.C.E.

In the first chapters, Daniel, Hananiah, Mishael, and Azariah are young Hebrews who have been educated and found favor in the Babylonian court and have been given the Babylonian names, respectively, of Belteshazzar, Shadrach, Meshach, and Abednego. Daniel successfully interprets Nebuchadnezzar's dreams, where the king's Chaldean priests fail to do so. The king makes a golden idol and orders people to worship it or be thrown into a furnace. They are pressured to worship idols or ordered not to worship any god besides the king. Shadrach, Meshach, and Abednego refuse to worship the idol, and the furious king has them cast into the fiery furnace. The flames are so hot that the king's men are burned up, but the three youths remain unharmed and walk about the flames singing praises to God. Nebuchadnezzar sees four men in the furnace; the fourth is "like a son of the gods."

The Aramaic word used in this phrase (chapter 3:25) is *ir,* usually translated as "WATCHER," a term for angels that appears in the apocrypha, where it refers to FALLEN ANGELS. In the canonical Bible it is used only in Daniel. This word was associated in the ancient [Aramaic] Ugaritic language with irim, local protecting gods. The Israelite monotheists transformed these watchers into angels, and their old name, its meaning lost, came to be understood as "wakeful." It was interpreted by some to mean archangels, and sometimes as fallen archangels in the apocrypha. In later tradition the "watchers" became GUARDIAN ANGELS. Nebuchadnezzar himself declares that God has sent his angel to protect the three youths. (Later in Daniel, in 7:15, it is "one of those who stand by"—a watcher—who interprets a complex dream for Daniel.)

The Hebrews remain safe and practically rule Babylonia while Nebuchadnezzar lives, but Daniel is thrown into a lion pit by the next ruler, Darius, for praying to his own God instead of to the king. Daniel is protected: "My God sent his angel who sealed the lions' jaws, they did me no harm, since in his sight I am blameless, and I have never done you any harm either, O king" (6:17–24). The villains who plotted to trap Daniel are thrown to the lions and eaten immediately.

The Dream Visions

Daniel's initial visionary experience is described in 7:1 as "a dream and visions of his head as he lay in bed." He has a complex apocalyptic vision with four beasts and the ANCIENT OF DAYS. In 7:13–14 there appears a much-discussed manlike figure:

> I gazed into the visions of the night, and I saw, coming on the clouds of heaven, one like a son of man. He came to the one of great age and was led into his presence. On him was conferred sovereignty, glory and kingship, and men of all people, nations and languages because his servants. His sovereignty is an eternal sovereignty which shall never pass away, nor will his empire ever be destroyed.

In all the Old Testament, Jewish, and Talmudic literature, heavenly beings do not emerge from the transcendent sphere on clouds except to show themselves to man. Interpretations of this figure include the faithful of Israel, the Messiah, and an angel.

In 7:15–18, a figure who is "one of those standing" (a watcher) interprets the vision for Daniel: The four great beasts are the four kings who shall possess the earth, but the saints of the Most High will receive the kingdom and possess it forever. Some interpretations identify the interpreter as the archangel Michael, and the meaning of this passage to imply that the world will be ruled by HEAVEN and not by the evil host.

Angel sent to protect Daniel from the lions, from a 19th-century Bible (Author's collection)

Chapter 8 presents a second vision, which he has when he is on the banks of the river Ulai. He sees a ram and a he-goat fight. The he-goat wins, but it is replaced by four horns toward the four winds of heaven. A small horn appears and rises up to the heavenly host, where it throws down stars and tramples them.

Puzzled, Daniel then hears a man's voice command, "Gabriel, make this man understand the meaning of the vision" (8:16). Daniel falls on his face as Gabriel explains that the vision is for "the time of the end." Daniel falls into a deep sleep, but the angel picks him up and sets him on his feet while he explains the symbolisms. The experience ends with Daniel falling into unconsciousness and being ill for several weeks. When he recovers, he is "appalled" by the vision.

MAIMONIDES observes that Daniel's falling into a deep sleep is consistent with visionary prophecy. When God or an angel speaks to man, the senses are depressed.

In chapter 9, Daniel is in deep prayer, confessing his sins and the sins of the Israelites, when Gabriel suddenly appears in swift flight at the time of the evening sacrifice. The angel says he has come to give Daniel wisdom and understanding: "therefore consider the word and understand the vision" (9:23). Gabriel goes on to discuss the restoration of Jerusalem and the "coming of an anointed one, a prince" (9:25).

Daniel's fourth vision occurs during the third year of Cyrus the king of Persia. After three weeks of deep mourning, Daniel is on the banks of the Tigris River when he sees above the waters

> a man clothed in linen, whose loins were girded with gold of Uphaz. His body was like beryl, his face like the appearance of lightning, his eyes like flaming torches, his arms and legs like the gleam of burnished bronze, and the sound of his words like the noise of the multitude. (10:5–6)

Daniel knows he is the only one who can see this vision. The men with him know something strange is happening, however, for they start to tremble and then they flee. When this apparition speaks, Daniel falls to the ground unconscious, but then he feels a hand touching him, setting his knees and hands trembling. The man/angel tells Daniel that he is again specially chosen to receive the prophetic news about the times to come.

He tells Daniel he is fighting against the prince of Persia (possibly one of the PRINCIPALITIES who govern nations) and after that he will face the prince of Greece. He is aided only by Michael, "your prince" who has charge of Daniel's people. This championing of opposed sides by different angels signifies that the fate of nations is a secret awaiting God's revelation and hidden from the angels themselves.

The man/angel tells about the battles and kings to come. Finally, Michael shall arise and the Israelites will be delivered, "every one whose name shall be found written in the book" (12:1). The dead shall awake, the righteous ones to everlasting life and the sinners to shame and everlasting contempt. The wise will shine like the brightness of the firmament, and those who turn many to righteousness will become like the stars. Finishing the prophecy, the man/angel instructs Daniel to shut up the words and seal the book.

Daniel asks when the end will come, but he does not understand the answer: "a time, two times, and a half time; and that when the shattering of the power of the holy people comes to an end all these things would be accomplished" (12:7). Daniel is told to go, and he shall have his "allotted place at the end of the days."

Apocalypse of Daniel

The Apocalypse of Daniel is a late Byzantine apocalypse written in the ninth century C.E., based upon the Byzanto-Arba wars of the eighth century, culminating in the coronation of Charlemagne in Rome in 800. It is primarily historical and political in nature, offering little in the way of theology or ANGELOLOGY. Its odd description of the origins and appearance of the Antichrist are noteworthy, however.

The apocalypse describes how the Antichrist will rise up and lead a final assault upon Christians. Chapter 9 describes how the Antichrist comes out of the chasms of Hades and enters into a type of small fish called a garidion (also gabridion). The fish is caught by 12 fishermen, who then fall into fighting among themselves. The one named Judas prevails, and he takes the fish as his inheritance. He sells it for 30 pieces of silver to a virgin named Injustice, and whose last name is Perdition. She touches the head of the fish and becomes pregnant, giving birth to the Antichrist in three months. He suckles for four months, and then goes to Jerusalem and becomes a false teacher, appearing quiet, gentle, and guileless.

In appearance, the Antichrist is 15 feet tall with hair down to his big feet. One eye is like the morning star (Venus) and one eye is like a lion's. His lower teeth are iron and his lower jaw diamond. His right arm is iron and his left arm copper, and his right hand is four-and-a-half feet long. He is long-faced, long-nosed, and disorderly, and his forehead is stamped with three letters, A, K, and T. A signifies "I deny"; K signifies "And I completely reject"; and T signifies "the foul dragon."

The Jews make him king and worship him. He reigns for three years, and demons come out of the

abyss to tempt and kill Christians, especially babies. Then three men condemn him as a liar and expose him as the Antichrist. The great day of judgment arrives and the devil falls. The light and glory of Christ is established forever.

See DREAMS AND VISIONS.

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Dantanian

One of the FALLEN ANGELS and 72 spirits of SOLOMON. According to the LEMEGETON, Dantanian is a mighty duke who appears in the form of a man with many faces, of men and women, carrying a book in hand. He knows human thoughts and can change them at will. He makes people fall in love, and can show visions of people to others. He teaches all arts and sciences.

Dante Alighieri (1265–1321)

Italian poet and writer, considered one of the greatest of the late Middle Ages. T. S. Eliot remarked once that Shakespeare and Dante divide the modern world between them, allowing no third. Dante's epic *The Divine Comedy* (*La Divina Commedia*) established his Tuscan dialect as the literary tongue of Italy and gave readers a detailed exposition of medieval man's conception of God and his perfect, changeless universe. Dante's travels into hell, purgatory, and heaven not only glorify God but also illuminate the follies and sins of past and present political and church figures, clarify the Catholic Church's position on supposed heresies of the day, and extol and sanctify the memory of Beatrice Portinari, Dante's greatest love.

Life

Born in Florence in 1265 to a noble but impoverished family, Dante studied at the university in Bologna. He took an active interest in the byzantine world of Florentine politics about 1295, siding with the Guelphs, or the bourgeoisie, in their struggles against the aristocratic Ghibellines. When the Black Guelphs defeated the White faction in 1302, Dante went into exile in Ravenna, where he wrote *The Divine Comedy.*

He first met Beatrice in 1274, encountering her again in 1281, and again in 1283. Even though Dante married Gemma Donati in 1284, his unrequited but pure passion continued. Beatrice died in June 1290.

Beatrice and Dante before the Empyrean (Gustave Doré)

Grief-stricken, Dante immersed himself in the study of philosophy and Provençal poetry. He became active in politics in Florence, which led to his banishment from the city in 1302. He became a citizen of all Italy. He died in 1321 in Ravenna.

Works

Dante's most important work is *The Divine Comedy,* a vernacular poem in 100 cantos, more than 14,000 lines. It is an excellent representation of the medieval outlook of a changeless universe ordered by God.

Virgil, the ancient Roman poet, accompanies Dante in his journeys through the *Inferno* and *Purgatorio,* but the angelic Beatrice guides his voyage into heaven's holy spheres in the *Paradiso.* Along the way, she introduces him to various biblical and contemporary spirits who have earned the right to approach God at the center of the universe. These spirits populate several lower spheres; the highest sphere is the EMPYREAN.

When Dante and Beatrice arrive at the Ninth Sphere, or the Primum Mobile, Dante sees a brilliant point of light surrounded by nine spinning, dazzling spheres. Conversely to what he would expect, the closer spheres are more radiant than those farther away, leading Beatrice to explain that they are more brilliant because of their absorption of God's essence.

These nine spheres are the Angel Hierarchy, organized into the nine ranks traditional in medieval thought: SERAPHIM, CHERUBIM, THRONES, DOMINIONS or dominations, VIRTUES, POWERS, PRINCIPALITIES, ARCHANGELS, AND ANGELS. They are too numerous to count, always concentrating on God and singing and praising his name. Beatrice explains that love created the angels as "pure act" without potential for further greatness.

Since all Creation occurred simultaneously, according to Beatrice, Lucifer's fall from grace happened before a person could count to 20. Dante calls him a principality, or PRINCE of HEAVEN, instead of an archangel. He fell because of pride, she explains to Dante, and those angels that remain do so because:

> These you see here were humble, undemanding,
> and prompt in their acknowledgment of the Good
> that made them capable of such understanding;
>
> whereby their vision was exalted higher
> by illuminating grace and their own merit,
> in which their wills are changeless and entire.
>
> (*Paradiso,* Canto XXIX: 59–63)

Totally focused on God's light and secure in their own eternity, these angels have no understanding, memory, or will, as man comprehends these attributes.

> . . . these beings, since their first bliss in the sight
> of God's face, in which all things are revealed,
> have never turned their eyes from their delight.
>
> No angel's eye, it follows, can be caught
> by a new object; hence, they have no need
> of memory, as does divided thought.
>
> (*Paradiso,* Canto XXIX: 76–81)

Proceeding upward into the lower levels of the Empyrean, Dante learns that the angels he first saw are what Beatrice describes as the "sacred soldiery": those mortal souls who, through their sanctity, encircle God the Father within their nine spheres. Beatrice sits as a Throne in the third sphere.

Within the Empyrean are the Angelic Host: those angels created by God who never left Paradise. Instead of encircling the Father they fly rapidly back and forth between God and his Son, represented by a mystic rose, much as bees swarm between the hive and the flowers. Dante's translator and critic, John Ciardi, describes this swarming as taking the sweetness of God's hive to the flowers and returning to God the bliss of heaven's souls.

In Dante's vision, as opposed to Milton's in *Paradise Lost,* there are two angelic congregations: one created by God and one dedicated to God. Both, however, appear as beautiful, shining, gold-winged, and dazzling creatures. And all receive their happiness and grace through the redeeming ardor of love:

> Like living flame their faces seemed to glow.
> Their wings were gold. And all their bodies shone
> more dazzling white than any earthly snow.
>
> On entering the great flower they spread about them,
> from tier to tier, the ardor and the peace
> they had acquired in flying close to Him.
>
> (*Paradiso,* Canto XXXI: 13–18)

Dante was also an accomplished painter and sculptor. He writes in *La Vita Nuova* (ca. 1294), a work celebrating Beatrice and love that preceded *The Divine Comedy,* that as he was reflecting on Beatrice's ascension into heaven, "among the angels in the realm of peace," he was painting angels on boards—perhaps part of a larger work commissioned for a church.

See LITERATURE AND ANGELS.

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Dardariel

In the LEGEMETON, the ruling angel of the 11th hour of the night, called Alacho. Dardariel governs hundreds of dukes and lesser dukes.

Dark Angel
The angel or angel-man who wrestles with JACOB at Peniel. Different angels have been identified as the Dark Angel, including Michael, Gabriel, Uriel, Metatron, Samael, or even God himself. St. Clement of Alexandria identified the Dark Angel as the Holy Ghost.

Daveithe
In GNOSTICISM, one of four great LUMINARIES who surround the self-begotten, the savior, or God. The other three are Oroiael, Harmozy, and Eleleth.

Dead Sea Scrolls See QUMRAN TEXTS.

deathbed visions
Apparitions of angels, gods, religious figures, and the dead experienced by the dying. Deathbed visions have been recorded since antiquity and share common characteristics regardless of racial, cultural, religious, educational, age, and socioeconomic factors.

Angel taking away the soul of a child (Reprinted courtesy of U.S. Library of Congress)

The first scientific study of deathbed visions was done in the early 20th century by William Barrett, an English professor of physics and psychical researcher. Barrett became interested in deathbed visions in 1924 when his wife, a physician specializing in obstetrical surgery, told him about a woman patient who spoke of seeing visions of a place of great beauty, and of her dead father and sister, shortly before she died. The visions were real to the patient, and transformed her into a state of great radiance and peace. Barrett was struck by the fact that the woman had not known that her sister had died about three weeks earlier.

Several decades later, Barrett's research interested Karlis Osis, then director of research for Eileen Garrett's Parapsychology Foundation. Under the auspices of the Foundation in 1959–60, and later the American Society for Psychical Research in 1961–64 and 1972–73, Osis collected information from doctors and nurses on tens of thousands of deathbed and near-death experiences in the United States and India. The Indian survey (1972–73) was conducted with Erlendur Haraldsson. Of those cases, more than a thousand were examined in detail. The findings of these studies confirmed Barrett's findings, as well as research of the NEAR-DEATH EXPERIENCE (NDE) and research with the terminally ill.

Deathbed visions may occur to individuals who die gradually, as from terminal illness or injuries, rather than those who die suddenly, as from heart attacks. The majority of visions are of apparitions of the dead, who usually are close family members and appear to be glowing and dressed in white. Other apparitions are of angels and other religious figures, such as JESUS, the Virgin MARY, and gods and semi-divine beings pertinent to a person's background.

The primary purpose of these apparitions is to beckon or command the dying to come with them; thus, they are frequently called "take-away apparitions." The dying person usually is happy and willing to go, especially if the individual believes in an afterlife. (However, deathbed visions do occur to people who do not believe in an afterlife.) If the person has been in great pain or depression, a complete turnaround of mood is observed, and pain vanishes. The dying one literally seems to "light up" with radiance. Osis and Haraldsson, in their book *At the Hour of Death,* relate this story:

> The condition of one man, suffering from a heart attack, had been serious for the last few days. Suddenly he gained consciousness. He looked better and cheerful. He

Angel guarding a tomb (Author's collection)

> talked nicely to his relatives and requested them to go home. He said, "I shall go to my home. Angels have come to take me." He looked relieved and cheerful.

Other persons present usually cannot see the apparitions. Sometimes people see a cloud or mist form over the patient at the moment of death, and they usually interpret it as the soul leaving the body.

Approximately one-third of deathbed visions involve total visions, in which the patient sees another world—heaven or a heavenly place, such as beautiful gardens or alpine meadows. Some people also see gates, bridges, rivers, and boats, which are symbolic of transition, as well as castles and beautiful cities. Sometimes these places are filled with angels or glowing souls of the dead.

Such visions are resplendent with intense and vivid colors and bright light. They either unfold before the patient, or the patient feels transported out-of-body to them. As with apparitional figures, visions of ethereal places fill the person with radiant joy and anticipation. Few total visions conform to religious expectations about the nature of the afterlife. Researcher Osis found only one case of a vision described as hell, from a Catholic woman who seemed to be carrying a great burden of guilt about her "sins."

A small number of persons in the Osis-Haraldsson research reported hearing heavenly or angelic music. The incidence of music is higher in cases collected around the turn of the century by earlier psychical researchers, and may reflect the different tastes in music then.

Most deathbed visions are short: Approximately 50 percent last five minutes or less; 17 percent last from six to fifteen minutes; and 17 percent last more than one hour. The visions usually appear just minutes before death: Approximately 76 percent of the patients studied died within ten minutes of their vision, and nearly all of the rest died within one or several hours. The appearance of the vision seems to have little connection with the physical condition of the patient. Some who seemed to be recovering, then had visions,

quickly fell into comas and died. Consider the following anecdote from *At the Hour of Death,* involving a girl of 10 dying from pneumonia:

> The mother saw that her child seemed to be sinking and called us [nurses]. She said that the child had just told her she had seen an angel who had taken her by the hand—and she was gone, died immediately. That just astounded us because there was no sign of imminent death. She was so calm, serene—and so close to death! We were all concerned.

Natural explanations of deathbed visions include drugs, fever, disease-induced hallucinations, oxygen deprivation to the brain, wish-fulfillment, and depersonalization. These factors can cause hallucinations, but rarely do the hallucinations concern the afterlife. The Osis-Haraldsson research found that deathbed visions are most likely to occur in patients who are fully conscious.

Deathbed visions are significant to thanatology, the scientific study of death and dying, and also provide evidence in support of survival after death.

The literature on Christian saints includes numerous accounts of saints who saw and heard angels prior to their deaths; sometimes the angels were heard or witnessed by others. St. Vincent Ferrar, a Dominican, was able to see and converse with the Guardian Angel of Barcelona, which caused a devotional cult for that angel to spring up there. Upon St. Vincent's death, a multitude of angels gathered at his deathbed in the form of beautiful white birds. The birds vanished at the moment the saint expired.

Hagiographies of early martyrs credit angels with providing comfort during their unspeakable torture, and with standing by as they faced death. St. Lawrence was being beaten and stretched on a rack when a voice suddenly boomed out of nowhere that he was reserved for still greater trials. The voice, attributed to an angel, surprised bystanders and convinced at least one soldier, Romanus, to convert to Christianity. St. Lawrence was then roasted slowly on a gridiron, and died. St. Eulalia, who was only 12 when she was threatened with horrible tortures if she did not renounce her faith, was consoled by three angels who told her to suffer with courage. She was burned alive, and angels reportedly took her soul to HEAVEN.

See ANGEL OF DEATH.

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decans of the zodiac

Thirty-six degrees dividing the 12 signs of the zodiac. The decans have ruling angels.

In the Testament of Solomon, the deities of the decans are reduced to secondary DEMONS. King SOLOMON summons them to appear before him for interrogation to learn what they do and the names of the angels who thwart them. They appear with heads of formless dogs and also as humans, bulls, dragons with bird faces, beasts, and sphinxes. The demons are, by order of decan:

1st Ruax (also Rhyx), or "the Lord": He causes headaches and is dispatched by the words "Michael, imprison Ruax."

2nd Barsafael: He causes those who live in his time period to have pains in the sides of their heads. He is repelled by the words "Gabriel, imprison Barsafael."

3rd Artosael: He damages eyes and is sent away by the words "Uriel, imprison Artosael."

4th Oropel: He causes sore throats and mucus, and is thwarted by the words "Raphael, imprison Oropel."

5th Kairoxanondalon: He causes ear problems and is dispatched by the words "Ourouel (Uriel), imprison Kairoxanondalon."

6th Sphendonael: He causes tumors of the parotid gland and tetanic recurvation, and is quelled by the words "Sabael, imprison Sphendonael."

7th Sphandor: He paralyzes limbs, deadens the nerves in hands, and weakens shoulders. He is subdued by the words "Arael, imprison Sphandor."

8th Belbel: He perverts the hearts and minds of men and is dispatched by the words "Karael, imprison Belbel."

9th Kourtael: He causes bowel colic and pain and retreats when he hears the words "Iaoth, imprison Kourtael."

10th Methathiax: He causes kidney pains and is sent away by the words, "Adonael, imprison Methatiax."

11th Katanikotael: He causes domestic fights and unhappiness. To dispel him, write on seven laurel leaves the names of the angels who thwart him: Angel, Eae, Ieo, Sabaoth.

12th Saphthorael: He causes mental confusion. To get rid of him, write down the words "Iae, Ieo, sons of Sabaoth," and wear the AMULET around the neck.
13th Phobothel: He causes loosening of the tendons and retreats when he hears the word "Adonai."
14th Leroel: He causes fever, chills, shivering, and sore throats, and he retreats when he hears the words "Iax, do not stand fast, do not be fervent, because Solomon is fairer than eleven fathers."
15th Soubelti: He causes shivering and numbness, and is dispatched by the words "Rizoel, imprison Soubelt."
16th Katrax: He causes fatal fevers. He can be averted by rubbing pulverized coriander on the lips and saying, "I adjure you by Zeus, retreat from the image of God."
17th Ieropa: He causes men to collapse and creates stomach problems that cause convulsions in the bath. He retreats if the words "Iouda Zizabou" are repeated three times in the right ear of the afflicted person.
18th Modebel: He causes married couples to separate, but will retreat if the names of the eight fathers are written down and posted in doorways.
19th Mardeo: He causes incurable fevers and is sent away by writing his name down in the house.
20th Rhyx Nathotho: He causes knee problems and is repelled if the word "Phounebiel" is written on a piece of papyrus.
21st Rhyx Alath: He causes croup in infants and is dispelled if the word "Rarideris" is written down and carried on a person.
22nd Rhyx Audameoth: He causes heart pain and is dispatched by the written word "Raiouoth."
23rd Rhyx Manthado: He causes kidney disease and is thwarted by the written words "Ioath, Uriel."
24th Rhyx Atonkme: He causes rib pain. If a person writes "Marmaraoth of mist" on a piece of wood from a ship that has run aground, the demon retreats.
25th Rhyx Anatreth: He causes bowel distress and is quelled by the words "Arara, Arare."
26th Rhyx, the Enautha: He alters hearts and "makes off" with minds. He is thwarted by the written word "Kalazael."
27th Rhyx Axesbuth: He causes diarrhea and hemorrhoids. If he is adjured in pure wine given to the sufferer, he retreats.
28th Rhyx Hapax: He causes insomnia, and is subdued by the written words "Kok; Phedisomos."
29th Rhyx Anoster: He causes hysteria and bladder pain, and is thwarted when someone mashes laurel seeds into oil and massages it into the body, and calls upon Mamaroth.
30th Rhyx Physikoreth: He causes long-term illnesses, but retreats when the sick person massages his body with salted olive oil while saying, "CHERUBIM, SERAPHIM, help me."
31st Rhyx Aleureth: He causes choking on fish bones. If one puts a fish bone into the breasts of the afflicted one, the demon retreats.
32nd Rhyx Ichthuron: He detaches tendons and retreats when he hears the words "Adaonai, malthe."
33rd Rhyx Achoneoth: He causes sore throats and tonsillitis. He is sent away by writing "Leikourgos" on ivy leaves and heaping them into a pile.
34th Rhyx Autoth: He causes jealousy and fights between people who love each other. He is subdued by writing the letters Alpha and Beta.
35th Rhyx Phtheneoth: He cast the evil eye on everyone, and is thwarted by the "much suffering eye" amulet.
36th Rhyx Mianeth: He holds grudges against the body, causes flesh to rot, and demolishes houses. He flees when the words "Melto Ardad Anaath" are written on the front of the house.

King Solomon orders the demons of the decans to bear water and prayed that they would go to the Temple of God (Jerusalem).

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Decarabia (Carabia)
One of the FALLEN ANGELS and 72 spirits of SOLOMON. Decarabia is a marquis in HELL with 30 legions reporting to him. He appears as a star in a pentacle, but changes into a man when ordered to do so. He makes magical birds fly before a magician and leaves them as FAMILIARS, singing and eating like ordinary birds. Decarabia knows the virtues of herbs and precious stones.

Dee, John (1527–1608)
English alchemist, mathematician, astronomer, and astrologer, who devoted most of his life to trying to communicate with the angelic realm. He was a credulous man, and his desire to speak with angels, coupled by his failure to do so on his own, made him a gullible target for fraudulent mediums.

John Dee exhibited scholastic brilliance at an early age; he was made one of the original fellows at Trinity College at Cambridge. He was a respected lecturer at

home and abroad. He was fascinated by the occult and MAGIC, and he was well versed in Neoplatonic, Hermetic, and kabbalistic philosophy. He was sometimes called "the last royal magician" because of his astrological services to Queen Elizabeth I. His occult interests, however, landed him in trouble. In 1555 he was imprisoned on accusations that he had cast death spells on Queen Mary I. In 1583, a mob whipped up by witch-frenzy ransacked his home in Montlake, burning many of his valuable books. Queen Elizabeth reimbursed him for some of the £2,000 in damages. He was able to salvage some 3,000 books, most of which are currently in British museums.

Dee suffered from continuous financial problems, and he turned to alchemy for a solution. He desired to contact angels who would help him find the philosopher's stone (a mysterious substance that allegedly could turn base metals into silver and gold) or else discover buried treasure. He was influenced by Cornelius Agrippa's *Three Books of Occult Philosophy,* which describe the cosmic ladder of angels (see JACOB) and how one might ascend to the level of angels through magic. Dee also paid great attention to his DREAMS and to scrying with a mirror of black obsidian.

Dee could not cultivate his own mediumistic ability, and so he advertised for mediums. His first partnership was with a young man named Barnabas Saul, who got into trouble with the law after a few months. His second partner was Edward Talbot (who became known as Edward Kelly), a hot-tempered Irishman who'd lost his ears as punishment for forgery. Kelly came to Dee's house and demonstrated his ability by scrying into a stone. After about fifteen minutes he said he could see an angel, who identified himself as Uriel. Dee felt uneasy about Kelly, and dismissed him. But Kelly persisted, and Dee then relented. For seven years, the two had an uneasy partnership which Kelly dominated and for which Dee paid Kelly a salary.

Kelly would gaze into a crystal stone and summon spirits with incantations, or "calls" in a complex and secret magical language, Enochian, of unknown origin. It is a real language with its own grammar and syntax, and similar in sound to Sanskrit, Arabic, or Greek. Many believe Kelly and Dee invented it. Dee would ask the spirits questions and Kelly, as the medium, would relay their answers, which Dee took down in dictation. They conjured the angels with the Nineteen Calls or Keys of Enochian. The first two keys conjured the element Spirit, and the next 16 keys conjured the four Elements of nature, each of which was also subdivided into four classes. The 19th key invoked any of 30 "aethyrs" or "aires" which they never defined, but which probably represent levels of consciousness, or are comparable to the AEONS of GNOSTICISM.

When the angels appeared in Kelly's crystal, he communicated with them in Enochian by using charts of squares either filled with letters or left blank. The angels would spell out messages by having Kelly point with a rod to various squares.

To further add to the air of mystery that he liked to engender, Kelly claimed the messages were always dictated backward, because to communicate them directly would unleash dangerous and powerful forces beyond control. When the messages were finished, he and Dee rewrote them in reverse order.

In one of Dee's own, few psychic experiences, he saw Uriel floating outside his window, holding a pale pink crystal about the size of an orange. The archangel Michael appeared and told Dee to use it for scrying. This crystal, and Dee's obsidian "magic mirror" and other instruments, are in the British Museum.

Dee's *Spiritual Diaries* form an intriguing, firsthand account of alleged communication with angels. Many encounters are suspect; the angels wax on at great length, and some of the entries appear to have been rewritten in a neat, not scribbled, hand. Curiously, Dee, who professed to be on a search for spiritual truth, peppered the angels with the most mundane and trivial questions, of the kind one might pose to a fortune-teller. The occasional mystical philosophies and revelations of the angels seem to be regurgitations of material that could have been found in magical and kabbalistic texts available at the time.

Kelly exhibited an unbalanced personality and was prone to fits of rage and darkness, which were reflected in his sessions with the spirits. He offered up dark prophecies—many of which never came to pass—and descriptions of horrible, demonic beings. Sometimes he said he felt possessed by demonic beings and wanted to be exorcised of them. Dee, a devout Christian, was often wary of Kelly's visions. Concerned that he might be tricked by evil spirits, he put various tests to screen them out. However, if Dee thought that Kelly was accessing good angels, he tended to accept whatever was transmitted without question.

Dee and Kelly sold their services to a variety of noblemen, including Count Albert Laski of Poland, who brought them to Poland. From 1585 to 1589 Dee, Kelly, and their families toured the Continent, performing for royalty and nobility, but with only modest success. Whenever Dee and Kelly quarrelled, Kelly would stop scrying for a time. The pope accused Dee of necromancy (conjuring the dead), and they were thrown out of Prague. Kelly and Dee parted company shortly after Kelly announced that Madimi, one of their chief spirits, had ordered them to share wives, and that if anyone objected, God would strike them dead. Both wives were hysterical

at the idea, and Dee himself was not pleased. Nonetheless he acquiesced, and convinced his wife to do the same. But before the swap could be consummated, Dee and Kelly split up. The Dees returned to England and Kelly remained in Europe. He was killed in 1595 while trying to escape from prison in Prague.

Back in England, Dee found a new medium partner, Batholomew Hickman. Queen Elizabeth made Dee warden of Christ's College in Manchester in 1595, but Dee did not like the job. In 1604, he unwisely challenged James I, successor to Elizabeth, to try him for sorcery, but nothing happened. He was, however, dismissed from his college post a years later in 1605. He died in poverty and obscurity in 1608. His story has been resurrected in more recent times by historians of the Western magical and mystery tradition.

The language Enochian sank into oblivion until the 19th century, when it was revived by the Hermetic Order of the Golden Dawn, a magical order in England. Enochian also was studied at length by Aleister Crowley, who said the Keys were genuine, and worked. Crowley said that only properly initiated adepts could invoke all of the aethyrs in the Nineteenth Key (he claimed to be able to do this himself), which would produce visions of spirits and astral beings.

Enochian magic as a path of inner work continues to be practiced by magical adepts who use the Keys for astral travel to different levels of consciousness. (See MAGIC.)

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demiurge See GNOSTICISM.

demons

Lesser spirits usually regarded as malevolent, and also associated with FALLEN ANGELS.

Pagan demons, called DAIMONES or daemones, are both good and evil according to their inherent nature, and they include a broad range of beings, from spirits to spirits of the dead to gods. But the Christian view, condemning all pagan spirits as evil, regards demons as agents of the devil whose purpose is to ruin souls so that they are condemned to HELL.

Jewish demonologies have long and complex histories; popular beliefs were influenced by exposure to the lore of the Babylonians, Persians, and Egyptians. In Talmudic times, demons were ever-present enemies posing constant dangers to humanity—but not working under the aegies of any archfiend. Like angels, demons were held to be numberless, and could be invoked in MAGIC; however, demon-magic was met with strong disapproval.

Demon harassing a woman, from Chartres Cathedral, France (Author's collection)

According to Talmudic tradition, demons were created by God on the first Sabbath eve at twilight. Dusk fell before he finished them, and thus they have no bodies. They have wings and exist between humans and angels—roughly between the earth and the moon—and are less powerful than angels. They frequent uninhabited and unclean places, and once they attach themselves to a person or family, bad luck follows.

By the Middle Ages, rabbinic writings had elaborated upon demons. Some demons, who were produced by ADAM and Lilith or other female demons, had

Demons (Gustave Doré)

bodies. There were different classes and types of demons, some of which were absorbed from French and German lore, including their names. Demons have their own duties, such as governing the night hours, causing diseases and malfortune, and sexually harassing people. The Zohar states that every pollution of semen spawns demons.

According to KABBALAH, evil powers emanate from the left pillar of the TREE OF LIFE, especially from Geburah, the sephirah of the wrath of God. By the 13th century, the idea had developed of 10 evil sephirot to counter the 10 holy sephirot of the Tree.

But medieval demon magic fell to a minor role in the larger scope of Jewish magic, surpassed by the magic of the NAMES of God and angels. They retained importance in divination.

Apocryphal texts such as ENOCH and JUBILEES associate demons with fallen angels (see WATCHERS) and malicious beings who populate the lower air.

In Christianity, demons are unrelentingly evil and are the minions of Satan, the devil. They live in hell but can prowl the world actively looking for souls to subvert. By the end of the New Testament period, demons were synonymous with fallen angels, the one-third of the heavenly host cast out of heaven along with Lucifer (later identified as Satan), who all descended into hell. As Christianity spread, the ranks of demons swelled to include the gods and demons of

the ancient Middle Eastern and Jewish traditions, and all pagan deities and NATURE SPIRITS.

The fall of Satan and his angels is related in the book of REVELATION: "And the great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him" (Revelation 12:9).

St. AUGUSTINE attributed this fall to pride and will: "good and bad angels have arisen, not from a difference in their nature and origin . . . but from a difference in their wills and desires. . . . While some steadfastly continued in that which was the common good of all, namely, in God himself, and in His eternity, truth, and love; others . . . became proud, deceived, envious."

The church fathers and theologians who followed them wrote extensively on the evil nature and dangers of demons, whose attacks were certain to be caused by moral failings.

Both demons and angels play roles in the Western magical tradition that evolved from the practical Kabbalah, alchemy, GNOSTICISM, Neoplatonism, and other influences. The magical GRIMOIRES give NAMES, duties, SEALS, and incantations for demons as well as angels. In this respect, demons are negative entities but have useful functions when commanded, such as the procurement of treasures and lost objects.

During the Inquisition, demons especially became associated with witches, who also were regarded as agents of the devil. Much was written about the specific ways demons tormented humans, especially by sexual assault. Male demons (incubi) and female demons (succubi) were believed to visit people in their beds at night to copulate with them. Monstrous births were explained away as the products of human-demon intercourse.

The preeminent guide of the day, *The Malleus Maleficarum* ("The Witch Hammer"), goes into great detail about the offenses of demons and witches. Written by two Dominican inquisitors, James Sprenger and Heinrich Kramer, *The Malleus Maleficarum* was first published in Germany in 1486, and it quickly spread throughout Europe in dozens of editions.

The book is divided into three parts. Part I concerns how the devil and his demons and witches, with God's permission, perpetrate a variety of evils upon men and animals, including sexual assaults, instilling hatred, obstructing or destroying fertility, and changing humans into beasts. According to the authors, God permits these acts, otherwise the devil would have unlimited power and destroy the world. Part II concerns details of how witches cast spells and bewitchments—such as conjuring and controlling demons—and how these actions may be prevented or remedied. Part III sets forth the legal procedures for trying witches, including the taking of testimony, admission of evidence, procedures for interrogation and torture, and guidelines for sentencing.

Sex with Demons

The Inquisition devoted attention to sex between humans and demons. Prior to the 12th century, the church denied the possibility of intercourse with demons. By the 14th century, as the Inquisition gained force and witchcraft was decreed a punishable heresy, intercourse with demons became accepted. Enemies of the church were said to not only have sex with demons but also copulate wildly and frequently with them and to worship them. In many cases, the distinction between the devil himself and demons was blurry, and witches said to copulate with "the devil" probably were accused of having sex with an incubus or succubus type of demon. Such tales served the church's purpose of consolidating its power over the populace by branding all pagan deities and rites, and all acts of magic and sorcery, as instruments of the devil.

Sex with demons invariably was portrayed as unpleasant and painful. Sometimes demons deceived people by appearing in the forms of spouses or lovers. After copulation, they would reveal their true identities and blackmail the victims into continuing the sexual liaison.

Incubi were especially attracted to women with beautiful hair, young virgins, chaste widows, and all "devout" females. Nuns were among the most vulnerable, and could be molested in the confessional as well as in bed. While the majority of women were said to be forced into sex by the incubi, it was believed that some of them submitted willingly and even enjoyed the act. Incubi had huge phalluses, sometimes made of horn or covered with scales, and which ejaculated icy semen. When they appeared as demons and not as human imposters, they were described as ugly, hairy, and foul-smelling.

Incubi were believed to have the ability to impregnate women. They did not possess their own semen, but collected it from men in nocturnal emissions, masturbation, or in coitus while masquerading as succubi. The demons preserved semen and used it later on one of their victims.

Succubi were less prevalent. Because of the inherent evil of women, in the view of Christianity, women were morally weak and therefore more licentious than men. If a man was assaulted by a succubus, it was most likely not his fault. The sex act itself with a succubus was often described as penetrating a cavern of ice. There are accounts of men being forced to perform

cunnilingus on succubi, whose vaginas dripped urine, dung, and other vile juices and smells.

The wild copulation between witches (usually female) and demons was lamented in *The Malleus Maleficarum,* which noted that "in times long past the Incubus devils used to infest women against their wills [but] modern witches . . . willingly embrace this most foul and miserable servitude." Some incubi served as familiars to witches, who sent them to torment specific individuals.

The church prescribed five ways to get rid of sexual demons: sacramental confession, making the sign of the cross, reciting the Ave Maria, moving away, and exorcism. Reciting the Lord's Prayer and sprinkling holy water also were effective.

Sexual molestation by demons continues to be reported in modern times, often in connection with hauntings and poltergeist activities.

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deputy angels See MEMUNIM; MINISTERING ANGELS.

destroying angel See ANGELS OF DESTRUCTION.

devas

Advanced spirits or god-beings who govern the ELEMENTALS and the well-being of all things in nature. In Sanskrit, *deva* means "shining one."

In HINDUISM, the term *deva* has various meanings. It is a brahman in the form of a personal God. A brahman is an abstract concept expressing absolute being or absolute consciousness, a state of pure transcendence that defies precise description. A deva also is a mortal who has attained a state of divinity, but remains mortal. A deva also is an enlightened person who has realized God.

In Buddhism, a deva is a god who lives in one of the good celestial realms (there are 28 altogether). Such devas enjoy a long and happy life in these realms as a reward for having lived good lives while mortals. However, they are subject to the wheel of reincarnation. Their very happiness in their realm is an obstacle to their enlightenment, for they cannot come to terms with the truth of suffering, one of the four noble truths that form the basis of Buddhist philosophy. The truth of suffering holds that everything is suffering: birth, illness, death, dislikes, desires, and attachments of the personality.

Devas in Theosophy

Devas are discussed at length in the writings of Helena P. Blavatsky, cofounder of the Theosophical Society. According to Blavatsky, devas are types of angels or gods who can neither be propitiated nor worshiped by men. She quotes an Ascended Master, one of her mentors, as describing the devas, also called "Dhyan-Chohans," as progressed entities from a previous

Deva (Copyright 2003 by Robert M. Place. Used by permission)

planetary period. In the evolution of new solar systems, the devas arrive before either elementals or man, and they remain dormant until a certain stage of human evolution is reached. At that time the devas become an active force, and they integrate with the elementals—(spirits of nature) to further the development of man. In classical Greece, Blavatsky says, a class of devas became symbolized by Prometheus, symbol of the purely spiritual man.

Theosophists believe that all religions stem from the same roots of ancient wisdom, and they find a belief in angels common to many religions. In fact the gods of ancient Greece and Rome, Assyria and Mexico, and those worshiped today by Indians, Native Americans, and practitioners of Vodun, Santería, and Candomblé may actually be angels. Such beings are rays or emanations of the Divine Absolute, an impersonal, eternal ONE much different from the intensely personal God of Judeo-Christian tradition.

However, the idea of Divine Breath, of a sending forth of the Word of God, does not differ from the Logos doctrine of Christianity:

> In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. . . . And the Word became flesh and dwelt among us, full of grace and truth.
>
> John 1:1–4, 14

According to Blavatsky in her book *The Secret Doctrine,* creation is the utterance of the Word, the Great Breath of the Absolute, into nothingness. The Divine Idea subdivides into three aspects—masculine, feminine, and androgyne—eventually forming great patterns, called Archetypes, which are the basis of all life. These Archetypes first become the Archangels, who transmit the Divine Will and Intelligence and serve as Lords of the planetary systems.

As energy is sent outward, and an organized hierarchy of devas, nature spirits, humans, animals, plants, and minerals eventually forms under the ministry of the Archangels. This vast army of solar and planetary angels is called the Army of the Light, or the Hosts of the Logos. Each plant, each solar system, each type of being has an archangelic regent, supported by legions of lesser devas. Eternal emanations of the Word are continually transmitted, organized, and refined by the Archangels and angels. GEOFFREY HODSON, a Theosophist and clairvoyant, described this process of creation as a performance by the celestial symphony, conducted by the ONE as Divine Musician.

Devas appeared before the creation of man and are not the spirits of former humans. They are the ministers and messengers of the Absolute and have no personality separate from the Divine Will. Although they were patterned after the same archetypes as humans, devas have no clearly defined bodies or gender, differing solely by the order to which they belong.

There are orders of devas or gods responsible for every minute thing in the universe. Mountain Gods preside over the peaks, while Landscape Angels rule over the divisions and areas of the earth's surface. Builder Angels use the Archetypes to create the lesser spirits, humans, animals, plants, and rocks. Guardian Angels watch over humans, their homes, children, and endeavors, while Healing Angels tend the sick, heal the wounded, and console the bereaved. Ruler Angels guide and direct nations in the fulfillment of their destiny. Devas of Nature provide the spark of life to the Builders' creations and nurture each being's existence. Within this category are the nature spirits who tend the earth, air, fire, and water, as well as the gods of storms, fire, and weather. Devas of Art and Beauty lift up the beautiful in all things, while the Angels of Music bear the Voice of God, in all its complicated melodies, to mankind.

Borrowing from the KABBALAH, Theosophy also organized the devas into seven sephirot, usually designated the first emanations from the Divine ONE. These Seven Sephirot are called the Archangels of the Face, the Mighty Spirits Before the Throne, the Seven Viceroys, the Cosmocratores. Along with the Three Supernal Aspects or the Trinity—the Masculine, Feminine, and Androgyne; the Father, Mother, and Holy Spirit—the Seven become the Ten.

The first three sephirot are the primary ones, as follows:

1. *The Sons of Will.* Imbued with omnipotence, the First Sephirah includes the agents of Manifested Will. They are robed in white radiance and are also called the Morning Stars. By directing creation's rays they bring those forces together and atoms into being.
2. *The Sons of Wisdom.* The Second Sephirah forces embody and manifest cohesion, balance, and harmony. They also direct the vitalizing current of solar energy by which substances and forms are given coordination and life. They preserve the balance of Nature and are forever wise.
3. *The Sons of Intelligence.* The Third Sephirah forces order the patterns of formation and fashion the forms according to transcendental dreams. They are the artists and craftsmen of the universe, producing innumerable progeny of lesser devas and

the nature spirits. They mold Nature according to the Archetypes and control thought and law.

Skipping to the secondary sephirot:

5. *Fifth Sephirah.* This order conceives of evolving forms. Through this emanation, Divine Ideation goes from the Archetype to the concrete. Whereas the Ideation, or Thought, was eternal in the First Sephirah, everlasting in the Second, and durational in the Third, it is controlled in the Fifth by Time. The Fifth Sephirah is the soul of the Third, containing many gods and devas in perpetual creative activity and represented by fire.
6. *Sixth Sephirah.* This order, like the rhythmic waves of the ocean, constantly expresses the One Life at the lower levels, including the physical world, saturating it with divine, vitalizing fluid. The Sixth Sephirah corresponds to the Second as the sustaining life-blood of Nature and is represented by air and water.
7. *Seventh Sephirah.* This order is the Lord of all Nature and the physical universe. The angels of this group are responsible for matter and the construction and maintenance of physical forms, representing the Logos in physical substance, and are symbolized by earth. The Seventh Sephirah expresses the Immanence of God, the Indwelling Presence, while the other six show God's Transcendence.

The Fourth Sephirah links the primary and secondary orders, acting as a powerful intermediary to maintain the Archetypes. All the powers, offices, and attributes of the other six sephirot must be mastered by the fourth. It is the Center.

As noted above, the gods or devas, in one way or the other, are associated with all major religions and the practice of many lesser faiths. To the ancient Mayans of Pre-Columbian Mexico, Ekxhuah was the god of travelers, a name quite similar to the Exus of Brazilian Candomblé and the Eshus of Santería. In Hindu India, the *devarajas* are worshiped as gods or goddesses, but they may also be considered angels. All these religions share a belief in an all-powerful, distant Absolute, but they invoke the intervention of lesser gods or angels to deal with the more mundane affairs of humans. Angels will respond to any human, religious or not, who calls them through prayer, study, and meditation, and the practice of ceremony and ritual.

Modern Concepts of Devas

Through Theosophy, devas came to be regarded as high-level nature spirits. Modern views vary as to whether devas are part of, or work under, the angel kingdom. Channeling messages from devas increased during the latter 20th century, as part of the New Age movement. Such messages have tended to focus on the devas' displeasure with humanity's pollution of the earth and disrespect for nature.

Devas as nature spirits received attention in the activities at FINDHORN, a community in northern Scotland that became renowned in the 1970s for spectacular produce grown with the advice of devas. Findhorn became the model for other similar gardens and communities, such as PERELANDRA, near Washington, D.C., and GREEN HOPE FARM in New Hampshire.

Descriptions and impressions about devas are, like angels, subjective and dependent upon the experiencer. Some individuals perceive detailed hierarchies of beings, while others say that devas, angels, and nature beings are facets of a whole—like a diamond—and resist categorization. Devas themselves may remain invisible to the percipient, or manifest as humanlike bodies of light, balls or points of light, or diffuse fields or grids of energy. They communicate via mental impressions, intuitions, the inner voice, or sometimes a clairaudient external voice, much like the DAIMONES who whispered in Socrates' ear.

See ELEMENTALS; MINISTERING ANGELS; NATURE SPIRITS.

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devotional cults

Special devotion and veneration of the angels have been permitted, even sometimes encouraged, in Christianity since its beginnings. Catholic tradition regards angels as conscious beings of high intelligence, not bound by the limitations of physical laws, who can be of help to humanity—but who must not be worshiped or adored, or placed above Christ or God. Devotion to angels centers on imitating them, for they in turn imitate God. Veneration of saints is closely associated with angelic devotion, for saints are considered to be the

real friends of angels and models of piety to men and women.

The early Christian Church looked to St. PAUL as setting the standard for veneration of angels. On various occasions, Paul referred to angels within a context of respect and veneration. In 1 Corinthians 11:1–16, Paul discusses proper ways to worship. Women should worship with their heads covered, he says in 11:10, "because of the angels." In this way, they would show respect for the divine order, which is administered by angels (also, women are assigned a lower status than men, whose heads signify Christ; men should not worship with their heads covered).

Early church fathers were sometimes cautious about encouraging veneration of angels out of fear that it would lead to idolatry. The celestial intermediaries proved convenient substitutes for pagan gods and spirits, but the fathers did not wish to see worship of pagan gods transferred to angels. Consequently, angel cults were occasionally suppressed. St. Justin Martyr defended veneration of angels, and the philosopher Celsus declared that angels were different from gods, else they would be called DEMONS.

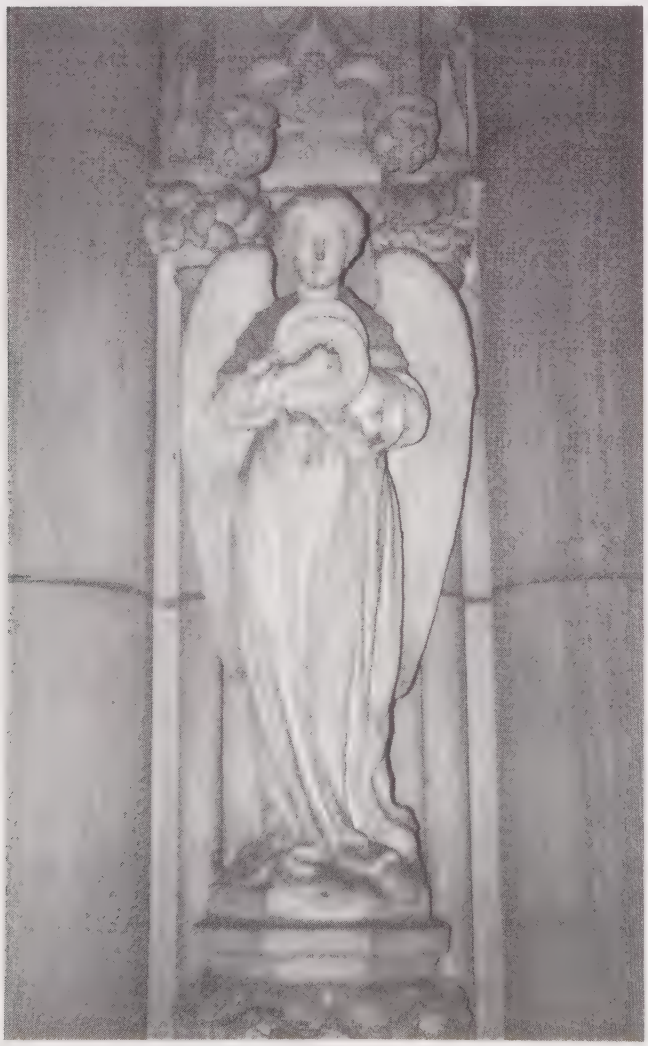

Angel guarding a cathedral (Author's collection)

ORIGEN distinguished between worship of God and devotion to angels. In his *Contra Celsum* (IV, 5), he states:

> We indeed acknowledge that Angels are ministering spirits, and we say they are sent forth to minister for them who shall be heirs of salvation, and that they ascend, bearing the supplications of men, to the purest of the heavenly places in the universe, or even to the supercelestial regions purer still, and they come down from these, conveying to each one, according to his deserts, something enjoined by God to be conferred by them upon those who are to be the recipients of His benefits. . . . For every prayer and supplication and intercession is to be sent up to the Supreme God through the High Priest, who is above all the Angels, the living Word and God. . . . It is enough to secure that the holy Angels be propitious to us, and that they do all things on our behalf, that our disposition of mind toward God should imitate, as far as possible for human nature, the example of these holy Angels, who themselves imitate the example of their God.

St. AUGUSTINE was among those who feared that veneration of angels would be confused with worship of pagan gods. "We honor them out of charity not out of servitude," he said in *De Vera Religione.*

Once the CELESTIAL HIERARCHY of PSEUDO-DIONYSIUS became established and accepted, veneration of angels achieved a level of comfort in Christianity. From about the sixth century on, devotion to the angels grew steadily. St. Benedict and Pope St. Gregory fostered this practice. By the eighth century, however, angels were so popular that prayer to them was discouraged, again out of fears of idolatry. Devotion to the angels still climbed, and reached a height during the Middle Ages; St. Bernard of Clairvaux was especially ardent about the GUARDIAN ANGEL. Citing Psalm 90:11, which states, "God has given his angels charge over thee, to keep thee in all thy ways," Bernard advocated lavishing great respect, gratitude, and love upon angels.

Devotion to angels also has been expressed in the dedication of churches; many of these dedications sprang from apparitional experiences (see MICHAEL; DREAMS AND VISIONS). In Constantinople, a shrine to the archangel Michael was erected outside the city, and 15 churches within city limits were dedicated in his honor. In Rome, Michael had seven churches dedicated to him by the ninth century.

Catholics observe a number of feast days in honor of angels. Only three individual angels are thus honored: the archangels Michael, Gabriel, and Raphael. There are feast days for guardian angels in general and all angels in general, but no feast days for any of the orders in the celestial hierarchy, such as SERAPHIM, CHERUBIM, and so forth.

The feast of the GUARDIAN ANGELS (October 2) once was not separate from the feast of Michael (September 29 in the West and May 8 in the East). The custom began in Spain and spread. In 1518, Pope Leo X issued a bull creating a special office in honor of the guardian angels. The office was raised in rank by Pope Clement IX in 1667, Pope Clement X in 1670, and Pope Leo XIII in 1883.

In places where veneration of the angels is particularly high, feasts also are held in honor of the guardian angel of the place.

NAMES of angels have always been held in high regard for the power they invoke, but the Catholic Church has not encouraged litanies, in which the names of all the choirs of angels are invoked. Litanies were even forbidden in earlier centuries (such as by Pope Clement VIII and Pope Benedict XIV in the 17th and 18th centuries, respectively). However, certain litanies of the angels are allowed for private use if approved by a local bishop.

Veneration of the angels also led to the establishment of confraternities, legal and approved associations whose purpose is works of piety or charity and advancement of public worship. The first Archconfraternity of Saint Michael was established in 1878 in Italy (an archconfraternity has the right to affiliate other confraternities). Confraternities were particularly popular during the 19th century; they have had renewed interest in the latter 20th century.

In 1950, Philangeli was established in England with Episcopal approval, and it has spread worldwide. Members seek to become real friends with angels.

The Opus Sanctorum Angelorum ("The Work of the Holy Angels") is one of the newer Catholic movements intended to renew and bolster belief in guardian angels and to foster a collaboration between angels and humans for the glory of God, the salvation of humanity, and the regeneration of all creation.

The Opus Sanctorum Angelorum was sanctioned by Pope Paul VI in 1968, who probably was influenced by POPE PIUS XII, who advocated a renewal of devotion to angels. Other sources of inspiration are the experiences of Padre Pio, and the appearance of the angel in Fatima, Portugal (see MARIAN APPARITIONS).

The goal of the Opus is a divine conjugation—a *hieros gamos*—between humanity and the angelic kingdom. The Opus teaches that the guardian angel will "ward off danger to body and soul; prevent Satan's suggestion of evil thoughts; remove occasion of sin; enlighten and instruct; offer our prayers for us; correct us if we sin; help us in the agony of death; conduct us to God or purgatory at death."

Initiates are guided by priests who are part of the Opus.

There are three phases.

In the first phase, "the Promise," initiates make a promise to God and their angels that they will love their guardian angels and will respond to their instructions when heard through the voice of conscience. The Promise is done in the presence of a priest. This initial phase lasts for one year, during which time the initiates strive to learn to hear the voice of their guardian angels.

The second phase involves a consecration to the guardian angel. The initiates participate in a candlelight ceremony in the presence of the Blessed Sacrament, in which they consecrate themselves to their "holy guardians." They pledge to become like angels, and to venerate angels, who have been given to humanity by God "in a very special way in these days of spiritual combat for the Kingdom of God." The initiates ask their angels to obtain for them "a love so strong that I may be inflamed by it."

In the third phase, the initiates participate in a ceremony of consecration to all the angel kingdom, which will enable the initiates to live in sacred communion with all things.

What the Opus accomplishes is the bringing to life of powerful psychic forces within the individual—the unmanifest creative potential.

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directions, angels of See NATURE SPIRITS.

Diniel

In Syriac magical rites, angel invoked to protect newborn infants, and also to bind tongues.

See CHILDBIRTH ANGELS.

Divine Wisdom See WISDOM.

djinn (genii, ginn, jann, jinn, shayatin)
In Arabic lore, a type of spirit demonized in Christianity. Like the DAIMONES, djinn are self-propagating and can be either good or evil. They possess supernatural powers and can be conjured in magical rites to perform various tasks and services. A djinnee (singular) appears as a wish-granting "genie" in many Arabic folktales such as the *Arabian Nights*.

In pre-Islamic lore, the djinn are malicious, are born of liquid fire, and are not immortal. They live with other supernatural beings in the Kaf, a mythical range of emerald mountains that encircles the earth. They like to roam the deserts and wilderness. They are usually invisible, but they have the power to shapeshift to any form, be it insect, animal, or human.

Islamic theology absorbed and modified the djinn; some became beautiful and good-natured. According to lore, they were created 2,000 years before ADAM AND EVE, and they are equal to angels in stature. Their ruler, Iblis, refused to worship Adam, and so was cast out of HEAVEN, along with his followers. Iblis became the equivalent of the devil and the followers all became DEMONS.

The djinn can be converted, as Surah 72 of the Koran indicates: "It has been revealed to me that a company of the Djinn gave ear, then they said 'we have indeed heard a Koran wonderful, guiding to rectitude.'"

King SOLOMON used a magic ring to control djinn and protect him from them. The ring was set with a gem, probably a diamond, that had a living force of its own. With the ring, Solomon branded the necks of the djinn as his slaves.

One story tells that a jealous djinee (sometimes identified as Asmodeus) stole his ring while he bathed in the Jordan River. The djinnee seated himself on Solomon's throne at his palace and reigned over his kingdom, forcing Solomon to become a wanderer. God compelled the djinnee to throw the ring into the sea. Solomon retrieved it and punished the djinnee by imprisoning him in a bottle.

According to another story, Solomon brought djinn to his crystal-paved palace, where they sat at tables made of iron. The Koran tells how the king made them work at building palaces and making carpets, ponds, statues, and gardens. Whenever he wanted to travel to faraway places, the djinn carried him there on their backs.

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Domiel (Abir Gahidrion, Dumiel)
In Jewish lore, angel who guards the sixth hall of the seventh HEAVEN. In GNOSTICISM, Domiel is an ARCHON who rules the four elements and is a PRINCE of majesty, fear, and trembling.

dominions (dominations, lords, lordships)
In the Pseudo-Dionysian hierarchy, the fourth highest order of angels, who regulate the duties of other angels and make known the commands of God. Dominions also are channels of mercy. The term *dominion* refers to "lordship," "rule," or "special meaning." Use of the term *dominions* as a class of angels occurs in apocryphal writings influenced by the New Testament passages that suggest designations of heavenly powers. For example, Ephesians 1:21 states that God has raised Christ far above "all rule and authority and power and dominion and every name that is named" and Colossians 1:16 states that in Jesus Christ all things visible and invisible in heaven and earth are created, "whether thrones or dominions or rulers or powers."

Dominion or domination (From *The Hierarchie of the Blessed Angells* by Thomas Heywood [1635])

The Testament of ADAM describes dominions as rulers over earthly kingdoms who decide the outcome of wars; in battles they are angels riding on red horses. 2 ENOCH states that when Enoch is taken to the seventh HEAVEN, he sees "an exceptionally great light, and all the fiery armies of the great archangels, and the incorporeal forces and the dominions and the ORIGINS and the AUTHORITIES, the CHERUBIM and the SERAPHIM and the many-eyed THRONES." (20:1). The Ethiopic translation of 1 Enoch refers to "angels of dominions." The Apocalypse of ZEPHANIAH sees "angels who are called lords" when he is taken to the fifth heaven.

In RUDOLPH STEINER's three-tiered structure of the angelic realm, the kyriotates may equate with dominions.

St. AUGUSTINE agreed with St. PAUL that there exist seats (THRONES), dominions, PRINCIPALITIES, and POWERS in the heavens, but he did not know specifically what they are or the differences between them.

According to AGRIPPA, dominions are associated with the air element. They help humans overcome their enemies.

In Kabbalistic lore, dominions—along with Powers and VIRTUES—form one of four triplicities of intelligible hierarchies. They are one of the ruling angelic orders of Hesed (Mercy), the fourth sephirah of the TREE OF LIFE.

Dominions are sometimes equated with HASMALIM.

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dreams and visions

Traditional means by which apocalyptic trips to HEAVEN and HELL take place, as well as revelations, prophecies, and messages/instructions from God. Angels serve as guides, interpreters, and messengers.

Dreams were especially important for divination and prophecy in the ancient cultures of Egypt, Babylonia, Greece, Rome, and the Middle East. The divine will was held to be constantly revealed in dreams, and incubation procedures were followed to obtain dream answers to questions. Because of the connection between dreams and idol priests (who incubated and interpreted dreams, and who also practiced MAGIC), the Israelites were warned against them. Nonetheless, God often revealed himself through dreams, sometimes using angels as the messengers.

Dreams in Judaism

The early Jews placed a high value on dreams as real experiences of the direct voice of God. The Old Testament has many examples of dreams and visions, affirming these as primary ways that a concerned God speaks to human beings to provide direction and guidance. It is often difficult to distinguish between dreams and visions, however. Some are referred to as "dreams," "night visions," and simply "visions." The recipient may "awaken" from sleep to have the vision, which may describe a lucid dream-within-a-dream. Some are clearly trance states, perhaps induced by consciousness-altering techniques such as found in MERKABAH. Descriptions such as a "vision of the night" (1 Samuel 3:5; Job 20:8; Isaiah 29:7; and Daniel 2:19 and 7:2), or "in the night I saw" (Zechariah 1:8), or "in the visions of my head as I lay in bed" (Daniel 4:13) probably refer to dreams.

These biblical dreams/visions are characterized by the voice of God (direct audition); the appearance of angels as messengers; bright lights, fire; and other-

The Angel of Dreams (Copyright 1995 by Robert M. Place; from *The Angels Tarot* by Rosemary Ellen Guiley and Robert M. Place)

worldly images of heaven and hell. These images still appear in transpersonal dreams today.

The first biblical reference to a dream is found in Genesis 15:12–16. While the prophet Abram (later renamed Abraham) is in a deep sleep, God gives him the prophecy that Abram's descendants will be enslaved in a foreign land (Egypt) for 400 years, but that they will be liberated with great possessions and return to their own land.

Abraham's grandson, JACOB, had significant dreams. Hunted by his twin brother, Esau, Jacob escapes to his uncle. En route, he has a dream of angels ascending and descending a ladder to heaven. God promises him and his descendants the land upon which he sleeps: "I will not leave you until I have done all that I promised you" (Genesis 28:15). Jacob is so awestruck by the dream that he declares the spot as "the house of God . . . the gate of heaven." An angel again addresses Jacob in a dream in Genesis 31:11–13, instructing him to return to the land of his birth.

Jacob's son Joseph, sold into slavery in Egypt by his brothers, excels in dream interpretation, and thus gains the pharaoh's favor.

The tradition for God to address prophets through dreams is established in Numbers 12:6, when God tells MOSES, Miriam, and Aaron, "Hear my words: If there is a prophet among you, I the Lord make myself known to him in a vision, I speak with him in a dream." God goes on to say that Moses is different from other prophets, for God speaks directly ("mouth to mouth") to him. (See ARK OF THE COVENANT.)

Many other biblical prophets, patriarchs, and rulers were inspired and directed by dreams or visions, among them Samuel, Saul, SOLOMON, ELIJAH, Jeremiah, Job, ISAIAH, EZEKIEL, and DANIEL. Their experiences include the voice of God, the appearances of angels, and visions of heaven. These dreams were not experienced for personal enrichment, but were the instruments by which God speaks to the people; the prophets had a responsibility to report their dreams.

In apocalyptic literature, the dream vision is reported in a formula: the initial dream-vision is experienced; questions are raised by the percipient; and answers and interpretations are given, usually by an angelic guide. Sometimes questions are answered by additional dream-visionary experiences.

Losing contact with God through dreams was a crisis—a serious loss of power. Saul, the first king of Israel, suddenly finds that God no longer speaks to him in dreams. In desperation for guidance, he breaks his own law and hires a medium to perform necromancy, the summoning of the dead for divination. Saul seeks out the spirit of the prophet and judge Samuel.

In apocryphal Jewish-Christian texts, the action takes place within dreams and visions. The prophets/visionaries see the heavens and hells firsthand, learn the secrets of the workings of the universe, and the secret names and duties of angels, and are taken into God's presence. (See APOCRYPHA AND PSEUDEPIGRAPHA TEXTS.)

MAIMONIDES, writing in the 12th century C.E., interpreted angelic appearances in general as prophetic visions or dreams. According to Maimonides's cosmology, angels are intermediaries between God and man, but operate through the visionary imaginative plane in the human mind to convey God's wishes to the patriarchs and prophets. Maimonides explains in *Guide of the Perplexed:*

> It is all the same whether the particular passage says first that he saw an angel, or the phrasing implies that he

> thought at first it was a human being and then in the end he realized it was an angel. Whenever it turns out in the end that what he saw, and was addressed by, was an angel, you must accept it as true that this was from the outset a prophetic vision or prophetic dream. In such a prophetic vision or prophetic dream the prophet sometimes sees God speaking to him . . . or he may see an angel who speaks to him, or hear someone speak to him without seeing anyone speaking, or he may see a human being speaking to him and afterwards he realizes that the one who spoke to him was an angel. (XLII)

Despite the importance of dreams, scholars and theologians debated their reliability: How could it be proved that a dream was true and genuinely from God, or false and the work of demons? Many authorities, including the prophet Jeremiah were skeptical of dreams. However, after centuries of debate, dreams have continued to be held in high estimation. For example, the Zohar reaffirmed dreams as a valid source of divine inspiration: "Nothing takes place in the world but what has previously been made know, either by means of a dream, or by means of a proclamation, for it has been affirmed that before any event comes to pass in the world, it is first announced in heaven, whence it is proclaimed to the world." (See KABBALAH.)

Dreams in Christianity

Initially, Christianity continued its inherited tradition of dreams and visions as a primary way in which God communicates with humans. Dreams and visions shaped the birthing and early development of Christianity. As in the Old Testament, distinctions are not always made between dreams and other kinds of visionary experiences.

Christianity begins with a visionary experience in which Zechariah is visited by the angel Gabriel and told that his elderly wife will have a son, to be named John, who will become John the Baptist (Luke 1:1–11). Later, Gabriel is sent by God to inform the virgin that she will conceive a child through the Holy Spirit (Luke 1:26–38). Her betrothed, Joseph, decides to leave her when he discovers she is pregnant. But an angel appears to him specifically in a dream and tells him to marry her, that she has conceived with the Holy Spirit, and will bear a son to be named JESUS who will "save his people from his sins" (Matthew 1:18–25). Joseph, in keeping with time-honored tradition to follow divine directives given in dreams, acts accordingly when he awakens. After Jesus is born, Joseph is again contacted by an angel through his dreams. The angel tells him to take Mary and Jesus and flee to Egypt until instructed otherwise, for King Herod will search for the child to destroy him (Matthew 2:13). Joseph follows directions; they remain in Egypt until Herod is dead. An angel appears in a dream to Joseph, telling him Herod is dead, and he should take his family and return to Israel (Matthew 2:19–20). Other passages in Matthew (2:12 and 2:22) refer to Joseph receiving warnings in dreams, but do not state the messages are delivered by angels. In light of his other dreams, it is likely they were.

Angels proclaim the birth of Jesus and direct people to where he can be found (Luke 2:9; 13). Joseph is given another dream warning him to take his family and flee to Egypt in order to save the baby Jesus from death at the hand of the jealous Herod (Matthew 2:13–14), and he is told in yet another dream to return to Israel when Herod has died and it is safe (Matthew 2:19–23).

Jesus has numerous visionary experiences during his life, some of which involved the audition of the voice of God, and which were shared by others. He encounters angels and Satan, hears the direct voice of God speaking from the heavens, and becomes filled with radiant light in a transfiguration involving the presences of Elijah and Moses. After the arrest of Jesus, Pontius Pilate's wife is warned in a dream that her husband should have nothing to do with him (Matthew 2 and 19).

Acts is full of dream/visionary experiences—in fact, all major events are marked by them. When the apostles are filled with the Holy Spirit at Pentecost (2:3–11), it is seen as a fulfillment of a prophecy in the Old Testament book of Joel: "And it shall come to pass afterward, that I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions" (Joel 2:28). Saul's conversion into the evangelist PAUL is a visionary experience. Throughout his ministry, Paul is guided by nighttime visions that may have been dreams. Paul's epistles, and the book of REVELATION (attributed to John), are instructions and prophecy based upon direct visionary experience.

Though early Christians accepted dreams and visions, they also had doubts about how to discern true and false dreams. Many church fathers wrote positively about dreams and visions, among them Justin Martyr, Irenaeus, Clement of Alexandria, Origen, Tertullian, Athanasius, AUGUSTINE, John Chrysostom, Anthony, Basil the Great, Gregory of Nazianzus, Gregory of Nyssa, Ambrose, Gregory the Great, and John Cassian.

Views on dreams shifted significantly in the fourth century C.E. with St. Jerome, who translated the Bible from Greek and Hebrew into the Latin Vulgate. Jerome called himself a Christian but was an avid scholar of pagan classics. During a severe illness, he had a dream vision that changed the course of his life:

> Suddenly I was caught up in the spirit and dragged before the judgment seat of the Judge; and here the light was so bright, and those who stood around were so radiant, that I cast myself upon the ground and did not dare to look up. Asked who and what I was I replied: "I am a Christian." But he who presided said: "Thou liest, thou art a follower of Cicero and not of Christ. For 'where thy treasure is, there will thy heart be also.'" Instantly I became dumb, and amid the strokes of the lash—for He had ordered me to be scourged—I was tortured more severely still by the fire of conscience, considering with myself that verse, "In the grave who shall give thee thanks?" Yet for all that I began to cry and to bewail myself, saying: "Have mercy upon me, O Lord: have mercy upon me." Amid the sound of the scourges this cry still made itself heard. At last the bystanders, falling down before the knees of Him who presided, prayed that He would have pity on my youth, and that He would give me space to repent of my error. He might still, they urged, inflict torture on me, should I ever again read the works of the Gentiles. . . .
>
> Accordingly I made an oath and called upon His name, saying "Lord, if ever again I possess worldly books, or if ever again I read such, I have denied Thee." Dismissed, then, on taking this oath, I returned to the upper world, and, to the surprise of all, I opened upon them eyes so drenched with tears that my distress served to convince even the credulous. And that this was no sleep nor idle dream, such as those by which we are often mocked, I call to witness the tribunal before which I lay, and the terrible judgment which I feared. . . . I profess that my shoulders were black and blue, that I felt the bruises long after I awoke from my sleep, and that thenceforth I read the books of God with a zeal greater than I had previously given to the books of men.

After the realistic experience of rebuke by God and severe beating by angels, Jerome retired to the desert as a hermit for several years. He then resumed his career as scholar and biblical consultant, and headed a monastic community in Bethlehem. Despite his own dream experience, Jerome sided with skeptics and said that dreams can be a vehicle of revelation to a soul, but the impure and unrighteous can twist dreams for their own self-serving ends. He declared that the word of God could not be sought through pagan practices of dream incubation. In his translation of the Bible, Jerome placed dreams with forbidden activities such as witchcraft.

As Christianity spread, the church took an increasingly strong opposition to pagan and Jewish traditions that could hinder the authority of the new religion, especially MAGIC (including divination) and dreams and visions. The latter, dreams and visions, would still retain an accepted place, such as in the lives of saints and martyrs, in inspired instructions (see MICHAEL), and especially in the practice of sleeping at churches and shrines in order to be healed—a form of dream incubation. But for the average person, divine experience through dreams and visions was discouraged. The church preached against dreams as dangerous instruments of deception caused by Satan and his demons. (However, in the Middle Ages, dreams of the dead were useful for promoting the doctrine of purgatory and the necessity of praying for the suffering souls there.)

Dreams and visions remain outside religious importance in mainstream Christianity, though they still are pivotal experiences. For example, Ellen G. White, the founder of the Seventh Day Adventists, had significant visionary experiences, as did JOSEPH SMITH JR., the founder of MORMONISM.

See HERMAS.

Dreams and Visions in Islam

One of the finest examples of divine inspiration from an angel in dreams occurred to MUHAMMAD (c. 570 or 571–632), the founder of Islam, who received the revelations that became the Koran in a series of angelic visions. In 610, Muhammad was 40 years old and living a life of asceticism when, one night in his dreams, the archangel Gabriel appeared and gave him the first revelation of the Koran, the holy book that contains the doctrine of Islam.

In Islamic tradition, the soul goes to Allah every night. Angels are recognized as the messengers of Allah, who enter dreams when appropriate. There are three types of dreams:

1. *Good dreams containing good tidings from Allah.* Only those who are on the true and righteous path are favored with these dreams; one need not to be a prophet or imam (teacher), however, to achieve the right closeness with Allah. In "true" dreams, Allah transmits wisdom, knowledge of the future, and tidings of reward. In "pleasing" dreams, a step lower than true dreams, a person is satisfied and happy. According to Muhammad, when the Resurrection is near, the dreams of believers will not be false.
2. *Suggestions from one's own mind.* These are mainly evil in nature and spring from desires, fantasies, and material attachments.
3. *Evil dreams caused by Satan.* These contain nightmarish or unpleasant themes or imagery—essentially any dream not liked by the dreamer. They can occur because Allah is angry with the dreamer, and devils and Satan take advantage of the situation. The traditional folk remedy is to spit three times without saliva over the left shoulder, seek refuge in Allah in prayer, and refrain from revealing the dream to anyone.

Tradition holds that while some dreams are simple and true, most dreams are of a superior code not understood by the average person; only a person specially empowered by Allah can interpret dreams.

Divine Healing in Dreams

Modern researchers of ANGELOLOGY, prayer, and healing have found anecdotal cases of dream angels being instrumental in a healing process. People who pray to be healed of an illness or problem sometimes have dreams in which angels tell them they are healed, or give them encouragement or information to help them heal.

The appearance of angels in dreams can be interpreted from different perspectives. Many societies have, since ancient times, considered dreams not to be imaginary, but to be real events in a separate reality. The early Greeks and Romans believed that the soul traveled while the body was asleep. The soul would go to otherworldly realms wherein dwelled the lesser spirits who mediated between humans and the gods. Plato called this realm "the between." Here the human soul had experiences and encounters that had the same validity as experiences had during waking life. In dreams, it was possible to meet the gods, to see the distant past or future, and to be healed of illness and disease.

In psychology angels in dreams might be explained as a manifestation of the higher self, imparting wisdom already within and known to the dreamer, but buried. The angel is an archetypal construct that makes it possible for the dreamer to access this buried wisdom.

See ARCHETYPES; DUMA; NICHOLAS FLAMEL.

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Dubbiel (Dubiel, Dobiel)

GUARDIAN ANGEL of Persia and accuser of Israel. Dubbiel means "bear-god." According to lore, Dubbiel became corrupted and fell along with other angels of nations, with the exception of Michael.

Duma

Angel who is the PRINCE of dreams. Duma is invoked for dream incubation, the solicitation of advice, and answers to questions in dreams. The ritual must be done only on Sunday nights and only for important and urgent matters. The invocation is: "I conjure you, Duma, prince of dreams, in the name of the Almighty God, that you come to me this night and answer my question. And when you wish to indicate good or evil, show me for evil: priests and churches, wells, cisterns, caves, and graves; but for a favorable sign show me: schools, synagogues, open books, and scholars studying them; and let me not forget the apparition."

See DREAMS AND VISIONS.

Dumah (Douma)

Angel of silence, the stillness of death, and vindication; the tutelary spirit of Egypt. In Aramaic, Dumah's name means "silence." He is a prince of HELL; in Babylonian legend he guards the 14th gate. The Zohar describes him as a chief of Gehenna (hell) with tens of thousands of ANGELS OF DESTRUCTION under his command, and 12,000 myriads of attendants whose job it is to punish sinners. A small reference in the Talmud holds that even sinners get a day of rest on the Sabbath and are released to roam the earth. At evening, Dumah herds them back into hell. In a midrash, Dumah releases all souls of the dead, not just sinners, to the earth each evening for the first year after their deaths.

dynameis

Greek term for "powers" used as an appellation for supernatural powers and deities, and also to describe the powers of spirits, gods, stars, the elemental forces and forces of nature, and the Holy Spirit. References to dynameis are sometimes translated as the POWERS class of angels. The term also is applied to DEMONS: the DYNAMEIS of HELL and Satan. Plato uses the term to describe "supernatural powers." Aristotle equates DAIMONES (spirits or INTELLIGENCES) with dynameis, or "powers." In the New Testament, God's power (dynamis) is transmitted through Christ, who stands above all other powers, celestial and earthly.

The term "dynamis" also refers to the power to effect miracles or MAGIC, and the results of miracle power and magical power.

See PRINCIPALITIES.

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E

Eae
In the testament of SOLOMON, one of the angels who thwarts Katanikotael, one of the DEMONS of the DECANS OF THE ZODIAC.

eating and angels See ANGELS.

eblis See IBLIS.

Eiael
Angel who rules the occult sciences. Eiael is one of the 72 angels of the SCHEMHAMPHORAE.

Eisheth Zenumim (Iseth Zenumim) See ANGELS OF PROSTITUTION; SAMUEL.

El
One of the Hebrew NAMES of God; also the name of an angel. El is one of the most powerful names of God and is used frequently in invocations, AMULETS, TALISMANS, and MAGIC. According to the Talmud, reciting sentences beginning and ending in "El" protects one from being harmed by any enchantment or sorcery. "El" is affixed to the end of many angel names; "-iel" means "of God."

El is one of the divine names of Chesed, the fourth sephirah of the TREE OF LIFE.

El is an angel who impregnated a mortal a woman, who bore two children, Shahar and Shalim.

The plural of El is ELOHIM.

See ANGEL OF THE LORD; ELYON.

El Roi See ANGEL OF THE LORD.

Eleazar of Worms See SEFER RAZIEL.

Eleleth (Heleleth)
In GNOSTICISM, one of four great LUMINARIES who surround the self-begotten, the savior, or God. The other three are Oroiael, Daveithe, and Harmozy.

elementals
A lower order of spirit beings that is the life-force in the natural world and whose task it is to maintain harmony. In occult lore, elementals are said to govern minerals, plants, and animals; the four elements of earth, air, fire, and water; the planets, stars, signs of the zodiac; and hours of the day and night. They are ruled by angels. Most are viewed as benevolent, though some are malicious or tricksterlike in behavior.

The Neoplatonic Greeks grouped elementals according to the four elements of life. Earth elementals are gnomes, ruled by the angel Ariel; air elementals are sylphs, ruled by Cherub; water elementals are undines, ruled by Tharsis; and fire elementals are salamanders, ruled by Nathaniel or Seraph. In the fifth century, Proclus added a fifth group which lives beneath the ground, and in the eleventh century, Psellus added a sixth group, the *lucifugum,* which means "fly-the-light."

The term "elemental" is applied to a broad range of spirit beings, also including elves, who live in the woods and along the seashore, and household spirits such as brownies, goblins, bogles and kobolds, and FAIRIES.

Elementals appear in a variety of forms. Some are humanlike, such as the dwarfish gnomes. Sylphs appear as butterflies and undines as waves. Some are more like angels and are amorphous shapes of white light surrounded by flowing, colorful auras of energy. British Spiritualist Grace Cooke said that elementals enjoy human company, can understand human speech, and respond to music. They have their own karmic evolutions, progressing toward higher forms of life.

British medium Geraldine Cummins channeled information about elementals, purportedly from the deceased Frederic W. H. Myers, one of the founders of the Society ior Psychical Research in London. In automatic writing, "Myers" described elementals as the essence which emanates from forms of life such as trees and plants, and which coalesces into a form perceived by the human mind as a sprite.

See DEVAS; FINDHORN; NATURE SPIRITS.

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Eligor (Abigor)

One of the FALLEN ANGELS and 72 spirits of SOLOMON. Eligor is a duke who appears as a goodly knight carrying a lance, pennon, and scepter. He discovers hidden objects, kindles love and lust, and procures the favor of lords and knights. He marshal armies and causes war. He has 60 legions under his command.

Elijah

Prophet who is translated directly to heaven in a fiery chariot. The name Elijah means "my God is Jehovah." Elijah is the forerunner of the Messiah, preparing the way by spreading repentance, peace, and justice among Israelites.

The biblical story of Elijah is told in 1 Kings and 2 Kings. Elijah is a prophet in Israel during the reign of King Ahab. Ahab and his foreign wife, Jezebel, sin by worshiping Baal and killing God's prophets. God sends Elijah to warn of punishment by drought.

Elijah departs the land, but returns in three years to find the drought still going on. Ahab accuses him of causing it. Elijah challenges the king's prophets to prove that their god, Baal, is real. Both they and Elijah will prepare sacrifices on Mt. Carmel. Whichever God sets the sacrifices afire will be declared the real god.

The prophets of Baal dance, pray, and ritually cut themselves all day, but nothing happens to their sacrifice. When Elijah prays, God sends fire and burns his sacrifice. The people turn on the priests of Baal, and they and Elijah slay them.

The killings infuriate Jezebel, and Elijah flees for his life. After a day of wandering, he sits down and

Angel bringing food to Elijah (Gustav Doré)

asks God to let him die. He sleeps, during which an ANGEL OF THE LORD appears and tells him to arise and eat. Elijah awakes to find a jar of water and a cake baked on hot stones. The angel urges him to eat and drink more in preparation for his journey. The food and water last him for 40 days and nights as he journeys to Mount Horeb. God tells Elijah that he has much work to do: He must anoint a new king, and train the prophet Elisha to carry on his work.

Ahab is later killed in battle, and his son Ahaziah succeeds him to the throne.

In 2 Kings 2:9–11, Elijah passes his role to Elisha in a dramatic scene. He strikes the waters of the Jordan River with his rolled-up mantle, causing them to part. The two cross. A chariot of fire and horses descends from the sky, separating the two. It takes Elijah to heaven in a whirlwind.

In Malachi 4:5–6, the prophet Malachi foretells the return of Elijah. In the New Testament, it is inferred that JESUS is "Elijah, who is to come" (Matthew 11:13). In Luke 9:28–33, Jesus, on the Mount of Transfiguration, appears to his disciples in a vision along with MOSES and Elijah.

In rabbinic lore, Elijah is credited with being an angel from his beginnings; he becomes Sandalphon, the angel of prayer, in heaven. He also serves as a guide for the souls of the dead: he stands at the crossways of Paradise and helps the righteous find heaven. In midrashim, Elijah often is synonymous with the prophet ENOCH, who also translated directly to HEAVEN, and became the angel Metatron.

Elijah translating to heaven in a fiery chariot driven by an angel, from a 19th-century Bible (Author's collection)

In Kabbalistic lore, the ANGEL OF DEATH is not happy with Elijah's translation, insisting that humans must die under his jurisdiction. God tells the angel that Elijah is not like other men, and can even replace the angel of death if challenged to do so. Elijah and the Angel of Death confront each other, but God holds Elijah back to prevent him from destroying the Angel of Death. God instructs Elijah to be the guardian his of children and to make himself known as God's messenger throughout the world. Elijah then receives the name Sandalphon.

In Talmudic lore, Elijah is a champion of the poor, losers, and victims.

As the forerunner of the Messiah, Elijah will give three proclamations in Israel three days prior to the Messiah's appearance, according to Jewish lore. The archangel Michael will blow a trumpet, and Elijah will appear and introduce the Messiah. During the reign of peace, Elijah will be one of eight princes in the Messiah's cabinet.

Apocalypse of Elijah

The Apocalypse of Elijah is a composite work written between the first and fourth centuries C.E. It is not typical of the apocalyptic style in that it is not a revelation transmitted by an angel to a prophet; rather, it is the "word of the Lord" delivered to the supposed author, who is identified simply as a "son of man." It draws upon the book of REVELATION. The text mentions two angels by name, Gabriel and Uriel, and also refers to the prophets Elijah and Enoch. The text discusses the final judgment, the punishment of sinners, and the rewards of the righteous who follow Christ. It describes the Antichrist and also contains a homily on the benefits of fasting and prayer.

The apocalypse opens with the call to the author/prophet, in which the Lord directs him to ask the people why they sin against the Lord God. God says he will have mercy upon the people, for he sent his son to the world to save them from the captivity of the age. God did not even inform an angel, an archangel, or any principality about his plans to send his son to the world; he changed himself to be like a man. The faithful will be rewarded and will have the Lord's name written upon their foreheads and sealed on their right hands. The Lord exhorts people to fast and says that those whose fasts are not pure anger both him and the angels. A pure fast releases sin, heals diseases, and casts out DEMONS. As for prayer, those who are not single-minded in devotion to the Lord are mistrusted by the angels.

The Lord discusses all of the evils that will befall the world under the Antichrist. The evil one will be recognized by his appearance: "a skinny-legged young

lad, having a tuft of gray hair at the front of his bald head. His eyebrows will reach to his ears. There is a leprous bare spot on the front of his hands" (3:15–16). The Antichrist will have the ability to transform himself in appearance and age, but the signs of his head will not be able to change and therefore he will always be recognized. The Antichrist will deceive people by imitating all of the miracles of Christ except for one: he will not be able to raise the dead.

The true Christ will come surrounded and crowned by doves. He will walk in the clouds with the sign of the cross leading him, shining like the sun from one horizon to the other. His multitudes of angels will surround him.

Elijah and Enoch will oppose the Antichrist. After seven days of fighting, the prophets will lie dead in the public marketplace for three-and-on-half days. On the fourth day they will rise up and denounce the Antichrist, who will not be able to prevail over them. He will then vent his fury on the saints.

Sixty righteous ones will be martyred by being burned on altars. Christ will send to them 64,000 angels, each of whom has six wings. They will take the martyrs to heaven upon their wings. Gabriel and Uriel will become a pillar of light leading them into the holy land. (This is reminiscent of the ANGEL OF THE LORD who manifests as a pillar of fire and a pillar of cloud to help MOSES lead the Jews to the promised land in the exodus from Egypt.) The righteous ones will be clothed in white and will eat from the Tree of Life in Paradise.

The salvation of the righteous martyrs will be followed by great destruction upon the earth. The sun will darken, birds will fall dead, and the seas will dry up. Knowing his time is at end, the Antichrist will make one final campaign against the saints, pursuing them upon his fiery wings. Angels will come down from heaven and fight him with swords. The wrathful Lord will send fire out upon the earth to consume all the sinners and devils. The last judgment will be rendered.

Elijah and Enoch will receive their spiritual bodies and will kill the Antichrist, who will dissolve in their presence like ice in a fire. He and all of his followers will be cast into the bottom of an abyss, which will close over them.

Christ and his saints will burn the earth. Christ will spend 1,000 years upon it and create a new heaven and a new earth devoid of devils. Christ will rule with his saints, who ascend and descend (reminiscent of the ladder of angels dreamed by JACOB) in the company of angels.

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Elim (alim,'elim)

The proper name of an angel, and the name of a high order of angel whose name means "mighty ones" or "gods." The term *elim* in the Bible has been translated in different ways: in Exodus 15:11 and Daniel 11:36 it is "gods;" in Psalms 29:1 it is "heavenly beings;" and in Psalms 89:7 it is "holy ones." In 3 Enoch 14:1–3, the PRINCES of the elim (alim) order, along with the princes of the ERELIM and TAPSARIM, pay homage to Metatron.

Elim is the proper name of the guardian angel of Libbeus the Apostle. Elim also is a divine name answering to the numbers of the moon.

Elohim

A Hebrew name for Yahweh and the name of an angelic order. As a proper name, Elohim denotes God's anodrogynous nature. It is a divine name of Binah (Intelligence/Understanding), the third sephirah of the TREE OF LIFE, and also Tipareth (Beauty), the sixth sephirah. Elohim implies a plurality of forces and is used in Genesis in conjunction with the act of creation. Elohim Chaim (Chayim) is the "Living God."

The angelic order of the elohim ranks seventh in importance, and it is the order by which God produces vegetables. They rule Netzach (Victory), the seventh sephirah of the Tree of Life, ruled by the archangel Haniel. The elohim are sometimes equated with PRINCIPALITIES.

See EL.

Elyon (Elion)

A Hebrew name of God and also the name of an angel. Elyon means "Supreme or Most High."

Elyon is one of the MINISTERING ANGELS, and he was invoked by MOSES to cause hail to rain down on Egypt during the plagues. He also is MELCHIZEDEK, whom ABRAHAM identified with Yahweh. Elyon is frequently invoked in magical rituals.

See ANGEL OF THE LORD.

Emmanuel

In the Testament of SOLOMON, the angel who thwarts the Lion-Shaped Demon and the legions of demons under his command. Emmanuel's name means "God with us." Emmanuel also is the angel of Malkuth, the tenth sephirah of the TREE OF LIFE. The name refers as well to Christ, the Son of God.

Though not named in the Bible, Emmanuel is considered to be the ANGEL OF THE LORD who appears in

the furnace of King Nebuchadnezzar. DANIEL 3:13–30 tells how the king summons three men, Shadrach, Meshach, and Abednego, and sentences them to be burned alive in his furnace for their refusal to worship his pagan gods and idols. The furnace is heated seven times hotter than normal, and the three men, bound in their clothing, are cast into it. The fire is so hot that the king's men near the furnace are killed. But Shadrach, Mesach, and Abednego are then seen walking loose in the flames, unharmed, accompanied by a fourth and unknown man who has the appearance "like a son of the gods." The three men are pulled out, and they and their God are honored by the king.

In other angel lore, Emmanuel is said to be the son of an angel and a human woman. In MAGIC he is conjured under the third Seal. In GEMATRIA, his name adds up to 644.

Empyrean
In Christian ANGELOLOGY, the residence of God and the angels.

See DANTE ALIGHIERI; FIRMAMENT; MILTON, JOHN.

encounter phenomenon See EXTRATERRESTRIALS.

Enepsigos
DEMON in the shape of a woman with two heads. Enepsigos has countless other names and can shapeshift into a goddess and other forms. Most often she takes three forms because she hovers near the moon (which has three forms: waxing, full, and new). Enepsigos is conjured up as Kronos, Greek god of time, and is thwarted by the angel Rathanael.

In the Testament of Solomon, Enepsigos is bound by King SOLOMON with a triple-link chain and is made to prophesy. She predicts that Solomon's kingdom will be divided and the Temple of Jerusalem will be destroyed by the kings of the Persians, Medes, and Chaldeans. The tools in the temple will be used to serve other gods. The vessels used to trap all the demons will be broken by men, and the freed demons will go throughout the world, leading men astray until the Son of God is crucified. This Son of God shall be born of a virgin and shall be the only one to hold power over demons. His name is Emmanuel.

Solomon does not believe Enepsigos and has her bound in unbreakable chains. But later he witnesses the truth of part of her prophecy, when he is led astray by women to worship pagan gods, and his kingdom is divided by God.

See INCANTATION BOWLS.

Enoch
Patriarch taken to HEAVEN on the orders of God, and transformed into the great angel Metatron. Enoch's detailed descriptions of the heavens and HELLS he encountered, and the angels therein, are given in three versions of the apocalyptic book of Enoch, also called the "Chronicles of Enoch," part of the MERKABAH literature. The book of Enoch offers a rich ANGELOLOGY. It also was a significant influence on the development of doctrines in the New Testament.

Historical Background
According to Genesis (5:18–24), Enoch was of the seventh generation from Adam in the long-lived lineage of patriarchs. His father, Jared, was 162 years old when he was born, and he lived for another 800 years. Enoch fathered Methuselah at age 65, and lived another 300 years before translating directly to heaven. Genesis 5:24 says that "Enoch walked with God; and he was not, for God took him."

The book of JUBILEES, a Jewish text from the second century B.C.E., says that Enoch was "conducted into the Garden of Eden in majesty and honor, and behold there he writes down the condemnation and judgment of the world."

The Enochian manuscripts were written by anonymous authors between the second century B.C.E. and sixth century C.E. (or much later according to some scholars) in Hebrew and possibly Aramaic; translations were made into Greek, Ethiopic, and Slavonic. The writings carried great authority. Tertullian, a Roman Christian theologian of the late first and early second centuries C.E., said the book was divinely inspired, and it had either been preserved by NOAH on the ark during the Flood or had been reproduced by Noah through the inspiration of the Holy Spirit. ORIGEN, a second-century Christian philosopher, gave the same weight to the Enochian writings as he did to Psalms. Clement of Alexandria, a Greek theologian who converted to Christianity, and who died ca. 215, referred to the chronicles as a sacred text.

The chronicles were declared apocryphal in the fourth century by St. Jerome, a father and doctor of the church. One of the chief objections to them was that they portray a multilayered heaven that contains hells populated by fallen angels—concept contradictory to the heaven-above, hell-below model set forth in Christianity.

St. AUGUSTINE, a doctor of the church and a contemporary of St. Jerome, said in his opus *The City of God* that certain Scriptures, such as the book of Enoch, were declared apocryphal because their origins were obscure and their errors many. He also considered

Enoch to be too old to be of any value to Christianity. Augustine states:

> We cannot deny that Enoch, the seventh from Adam, left some divine writings, for this is asserted by the Apostle Jude in his canonical epistle. But it is not without reason that these writings have no place in that canon of Scripture which was preserved in the temple of the Hebrew people by the diligence of successive priests; for their antiquity brought them under suspicion, and it was impossible to ascertain whether these were his genuine writings, and they were not brought forward as genuine by the persons who were found to have carefully preserved the canonical books by a successive transmission. (XV:23)

Thus kept out of the canon, along with the book of Jude, which quotes once from it (Jude 1:9), the book of Enoch subsequently fell into obscurity for hundreds of years. Today the different manuscripts of the book are of continuing scholarly and theological interest around the world. New translations and numerous commentaries have been written.

General Story

Enoch, the son of Jared and seventh descendant of ADAM AND EVE, is taken to heaven by angels, for God has chosen him to be a scribe and a witness to the consequences of sin and the rewards of righteousness. He makes one or more journeys—accounts vary—and has many visions. He is taken to the different levels of heaven and hell, learns the mysteries of the cosmos and the celestial realms, and sees the future, including the Flood, the end of the world, and the Last Judgment. He is given a heavenly body of light and shown the books of knowledge.

After these revelations, Enoch is sent back to earth in order to pass on the teachings to his sons and others. God then takes Enoch back into heaven. In some accounts God transforms him into Metatron, giving him 365,000 eyes and 36 pairs of wings. One of his functions as Metatron is to be the scribe of heaven.

1 Enoch

1 Enoch, also called the Ethiopic Book of Enoch, is the oldest of the three Enochian writings, and was authored between the second century B.C.E. and the first century C.E. Scholars disagree as to whether it was originally written in Hebrew or Aramaic; it may have been composed in both. It is a composite work created in Judea, predating the Dead Sea Scrolls (see QUMRAN TEXTS). It was known to Jews, early Christians, and Essenes. 1 Enoch was important in the early church, and it was cited by numerous church fathers and philosophers as well as the authors of other apocalyptic works, such as the Assumption of MOSES, Testaments of the Twelve Patriarchs, 4 EZRA and 2 BARUCH, as well as JUBILEES. The oldest copies of 1 Enoch date only to the 15th century; earlier copies were lost or destroyed.

1 Enoch influenced the language and thought of the New Testament, such as the doctrines of the nature of the Messiah and Son of Man, eschatology, demonology, and the messianic kingdom. In Ethiopian Christian theology, it shaped the ideas that Satan and his minions are equally responsible for the Fall, and that good angels are active in our defense.

1 Enoch has 107 chapters that are divided into five books:

THE BOOK OF THE WATCHERS (CHAP. 1–36)

The first book opens with the prophecy of the fall of the WATCHERS, their judgment, and the destruction of all wicked ones. It describes how the Watchers, led by Semyaza, take human wives, beget giants (see NEPHILIM), and corrupt humans. Azazel teaches them the arts of metals, weaponry, dying, textiles, chemistry, sciences, herbology, magic, astrology, deception, and so on. Michael, Gabriel, and Surafel notice the resulting corruption, adultery, and bloodshed on earth and hear the people's prayers for help. They appeal to God.

God issues instructions to the angels. He sends Asuryal (Asuriel) to the son of Lamech NOAH) to warn him of the coming destruction of the earth and the Flood. He sends Raphael to bind Azazel and cast him into darkness. He sends Gabriel to destroy the children of adultery an expel the children of the Watchers. He sends Michael to tell Semyaza that the Watchers will be punished; they and all who are corrupt and unjust will be destroyed.

In a dream vision (see DREAMS AND VISIONS) Enoch attempts to intercede on behalf of the fallen angels. He warns Azazel of God's wrath, and the angels are frightened. But God tells Enoch that the prayers of the angels will not be heard. Their punishment is that they will not ascend into heaven for all eternity but shall remain imprisoned inside the earth.

In another vision Enoch is take into heaven, where he beholds fiery CHERUBIM and is taken before God, who is a brilliant shining being on a throne. God tells Enoch not to be frightened and explains to him why the Watchers and their children must be punished.

Enoch is taken on a heavenly tour by angels. He is shown the foundations of the earth and the FIRMAMENT of heaven. He is told the names of the holy archangels: Suruel (Uriel), Raphael, Raguel, Michael, Saraqael, and Gabriel.

Enoch takes a second journey to heaven. He is shown a terrible place where the fallen angels will be imprisoned forever. He is shown another place where the souls are gathered until the judgment day. Michael takes Enoch to the Tree of Life involved in the fall of ADAM AND EVE. The fragrance of this tree and its fruit will be given to the righteous. Enoch travels to the four directions.

BOOK OF THE SIMILITUDES (CHAP. 37–71)

Enoch is carried by whirlwinds into the ultimate ends of the heavens. He is told about the coming judgment of the wicked and is shown the heavenly home of the righteous. He beholds multitudes of angels—a hundred thousand times a hundred thousand, 10 million times 10 million—standing before the glory of the Lord of the Spirits. He sees all the cosmic secrets in heaven: the mysteries of lightning and thunder, the elements, the sun, and the stars and planets. Those who deny the name of the Lord will not ascend into heaven.

Enoch meets the Son of man, who has existed before time and before the creation of the world. He is like the angels and full of grace. The angels tell Enoch that the Son of man shall be sent to depose kings from their thrones, and that the righteous will be saved in his name. The unrepentant shall perish. The righteous dead shall be resurrected.

Enoch sees angels preparing iron chains of great weight for the imprisonment of the fallen angels. The ANGEL OF PEACE says that Michael, Raphael, Gabriel, and Phanuel will seize the fallen ones, bind them, and cast them into a furnace of fire. Flood waters shall be opened upon the earth to destroy the wicked.

Enoch prophesies God's promise to Noah that his seed will be strengthened forever upon the face of the earth. Angels are involved in the construction of an ark of wood and they protect it against the floodwaters.

Enoch is shown a valley full of turbulent sulfurous water where fallen angels will be punished. The water will be like poison to the bodies of the angels. Michael discusses the judgment with Raphael. The names and sins of the fallen angels are enumerated.

In another vision Enoch is carried off in spirit to the heaven of heavens. There he sees a structure of crystal between crystal tongues of living fire. It is encircled by rivers of living fire. The SERAPHIM, cherubim, OPHANIM, and countless myriads of angels are present to guard the throne of God's glory. Enoch beholds the Antecedent of Time: his head is white and pure like wool and his garment is indescribable. Enoch falls on his face to worship him. An angel tells him he is born in righteousness and the Antecedent of Time will not forsake him. He shall have peace forever and ever.

THE BOOK OF THE ASTRONOMICAL WRITINGS (CHAP. 72–82)

In this book, Enoch describes in detail the workings of the cosmos that are revealed to him: the sun, the moon, the winds and elements, the stars and constellations, the four directions, and all astronomical laws.

Enoch is instructed by the angels to reveal his experiences to his son Methuselah. Enoch shall be allowed to stay with his son for one year in order to write down his revelations and deliver warnings of God's judgment. In the second year he shall be taken away from the people.

THE BOOK OF THE DREAM VISIONS (CHAP. 83–90)

Enoch relates to Methuselah all the visions he has ever experienced, including those before the time of his marriage. Couched in symbols of animals, the visions relate history including the Flood, the exodus of the Jews from Egypt, their arrival in Canaan, the building of the temple of Jerusalem, the two kingdoms of Israel and Judah, the destruction of Jerusalem, the return of the Jews from exile, the Maccabean revolt, and the establishment of the messianic kingdom.

THE BOOK OF THE EPISTLE OF ENOCH (CHAP. 91–107)

Enoch warns his children about the consequences of sin. He foretells the coming oppression and trials, and how a great plague will be visited upon the earth by the wrathful Lord. Sinners will be judged and thrown into eternal fire and the righteous shall be rewarded with eternal glory. The eternal judgment will be executed by the angels. The first heaven shall pass away, and a new heaven shall appear. Enoch admonishes his children to follow the ways of the righteous, and he describes the many woes that will befall the sinners. He says, "I swear unto you that in heaven the angels will remember you for good before the glory of the Great One; and your names shall be written before the glory of the Great One. Be hopeful, because formerly you have pined away through evil and toil. But now you shall shine like the lights of heaven and you shall be seen, and the windows of heaven shall be opened for you. Your cry shall be heard."

Methuselah's son Lamech fathers a son, Noah. Lamech is distressed because the infant looks like an angel. Enoch assures him that Noah has been born righteous and is the one who shall survive the coming Deluge.

The book ends with the reassurance that the righteous will be seated on a throne of honor in heaven.

2 Enoch

2 Enoch, also called The Slavonic Apocalypse of Enoch, is a text of mysterious origins. It probably dates to the late first century C.E., although some scholars think it was written in the Middle Ages because it exists only in

Slavonic. Most Slavonic manuscripts of this nature were translated from Greek, and no Greek text for 2 Enoch has been found. The Slavonic text exists in 20 manuscripts of varying lengths and completeness. The oldest of these manuscripts dates to the 14th century.

2 Enoch covers the events in the life of Enoch to the beginning of the Flood, and it includes the story of the birth and ascension of MELCHIZEDEK. It describes Enoch's journey to the seven heavens, which takes place when Enoch is 365 years old.

Enoch relates that one day when he is asleep on his couch, a "great distress" comes into his heart, which he cannot understand. Two huge beings appear before him:

> And there appeared to me two men, exceedingly big, so that I never saw such on earth; their faces were shining like the sun, their eyes too were like a burning light [lamps], and from their lips was fire coming forth with clothing and singing of various kinds in appearance purple, their wings were brighter than gold, their hands whiter than snow.

Enoch is frightened, but the angels call him by name and assure him to fear not, for they have been sent by God to take him into heaven. They bear him up on their wings to the clouds. Enoch is shown seven heavens with seven corresponding earths, all united to each other by hooks. Beyond the seventh heaven are three more heavens. The 10 heavens are:

First Heaven

Ruled by Gabriel, this heaven is the one closest to earth, and it contains the winds and the clouds. The angels who live here are astronomers and rule the stars and heavenly bodies. There also are angels who are guardians of ice, snow, flowers, and dew.

Second Heaven

The second heaven is ruled by Raphael and is a dark penal area where FALLEN ANGELS await judgment. They are 200 myriads of attendants to the Watchers, who are imprisoned in the fifth heaven. Enoch says his guiding angels

> showed me darkness, and there I saw prisoners hanging, watched, awaiting the great and boundless judgment, and these angels were dark-looking, more than earthly darkness, and incessantly making weeping through all hours.

Enoch is told that these prisoners are "God's apostates," fallen angels who have turned away from God with their prince, who is fastened in the fifth heaven. The fallen angels ask Enoch to pray for them, but he wonders how he, a mere mortal man, can do for angels what angels are supposed to do for humankind.

Third Heaven

The third heaven is ruled by Anahel and is a land of contrasts. One part of this heaven, the northern section, is actually hell, ice cold and sulfurous, filled with torturing angels who punish the evil souls who reside there. The condemned include those who dishonor God, sin against nature, and practice enchantments and witchcraft. However, the rest of this heaven is an Eden-like garden where manna (see ANGEL BREAD) is made and the souls of the holy—those who are righteous and compassionate—reside. Angels of light watch over this heaven.

Fourth Heaven

The fourth heaven, under the jurisdiction of Archangel Michael, contains Holy Jerusalem and its Temple, all made of gold, surrounded by rivers made of milk, honey, wine, and oil. The Tree of Life is to be found in this heaven, as well as the sun and the moon. Here Enoch hears the singing of angels:

> In the midst of the heavens I saw armed soldiers, serving the Lord, with tympana and organs, with incessant voice, with sweet voice, with sweet and incessant voice and various singing, which is impossible to describe, and which astonishes every mind, so wonderful and marvelous is the singing of those angels, and I was delighted listening to it.

Enoch also sees the workings of the sun, moon, and celestial bodies. The chariot of the sun carries dew and heat for the earth and is accompanied by 8,000 stars and 150,000 angels during the day and by 1,000 angels at night. In front of the chariot are 100 six-winged angels of flaming fire. There are also numerous PHOENIXES and CHALKYDRI, who pull the chariot.

Fifth Heaven

The fifth heaven is another prison, a fiery ravine where 200 myriads of huge Watchers are imprisoned with their leader Satanail (Satan). They are dejected, miserable, and silent, and they perform no liturgy. Enoch urges them to perform the liturgy so that they will not enrage God to his limit. The Watchers respond and burst into song in unison. The scene, says Enoch, is piteous and touching.

Sixth Heaven

The sixth heaven has seven brilliant, scholarly angels who study astronomy, nature, and the human race. They are the archangels who govern the angels of the cycles and functions of nature: the seasons, the calendar, the rivers and seas, the fruits of the earth, the grass, and so forth. The archangels also govern celestial

speech, and they harmonize all existence in the heavens and on earth.

There also are angels who record all the lives and deeds of every human soul, to set forth before God.

Seventh Heaven

The seventh heaven is a place of exceptionally great light. Enoch sees the higher orders of angels, such as the THRONES, CHERUBIM, SERAPHIM, ORIGINS, AUTHORITIES, OPHANIM, and DOMINIONS, as well a "fiery troops of great ARCHANGELS." The angelic hosts bow down before the Lord, singing his praises. Enoch is frightened, but his guides tell him to be brave. He is shown a glimpse of God in the tenth heaven.

Enoch's two guides leave him at the end of the seventh heaven, however, and he falls down terrified. Gabriel appears before him, catches him up as though a leaf in the wind, and transports him higher.

Eighth Heaven

In the eighth heaven, called Muzaloth, Enoch sees the "changer of the seasons, of drought, and of wet, and of the twelve signs of the zodiac."

Ninth Heaven

The ninth heaven, called Kuchavim, holds the heavenly homes of the twelve signs of the zodiac.

Tenth Heaven

Michael escorts Enoch to the tenth heaven, where he beholds the face of God. It is

> like iron made to glow in fire, and brought out, emitting sparks, and it burns.
>
> Thus I saw the Lord's face, but the Lord's face is ineffable, marvelous and very awful, and very, very terrible.
>
> And I cannot tell the quantity of his many instructions, and various voices, the Lord's throne very great and not made with hands, nor the quantity of those standing round him, troops of cherubim and seraphim, nor their incessant singing, nor his immutable beauty, and who shall tell of the ineffable greatness of his glory?

God instructs Michael to "take Enoch from out of his earthly garments, and anoint him with my sweet ointment, and put him into the garments of my Glory." The oil is like sweet dew, smells like myrrh, and is like the glittering rays of the sun. Enoch takes on a shining appearance like the angels around him.

God summons the angel Vrevoil (Vretiel or Pravuil), "whose knowledge was quicker in wisdom than the other archangels, who wrote all the deeds of the Lord," to bring out the books of knowledge for Enoch to read and a pen for "speed-writing."

Vrevoil teaches Enoch all the cosmic secrets, talking for 30 days and 30 nights without stopping. Enoch writes 366 books in 30 days and 30 nights with his speed-writing pen. He tells the creation story, the Fall, and that the world will end on the eighth day of creation (or after 8,000 years), when time will cease and the righteous and the wicked will be judged. He tells all the rules of morality and righteousness for humans to live by.

When Enoch is done instructing his sons and all the people, a gloom comes upon the earth, and angels come and carry Enoch into heaven for eternity. The light returns, and people find a scroll entitled, "The Invisible God."

2 Enoch relates the passing of Methuselah, his appointment of the priest Nir as the people's leader, and the miraculous birth of Nir's son, Melchizedek. It ends with a brief description of Noah surviving the Flood.

3 Enoch

3 Enoch is also called the Hebrew Apocalypse of Enoch, the Sefer Hekalot (the Book of the Palaces), and the Chapters of Rabbi Ishmael. It is written in Hebrew and it most probably dates to the fifth or sixth century C.E., although some scholars place it much later in the ninth century and even as late as the 15th century. It is the most complex and significant of the three versions of the Book of Enoch, and it is an important work in the body of MERKABAH literature.

3 Enoch is attributed to Rabbi Ishmael and constitutes an account of his journey into the highest heaven to the throne of God and revelations made to him by the great angel Metatron. Rabbi Ishmael was an historical figure, a famous Palestinian scholar who died in 132 C.E. His name was used by the unknown author(s) of 3 Enoch to lend it authority.

The text has four main sections: The first section concerns Ishmael's ascension through the layers of heaven to the throne where he participates in the reciting of the QEDUSSAH (Sanctus). The second section reveals that Ishmael is Enoch and describes his translation. The third gives an elaborate description of the angelic hierarchies, the activities of the heavenly court of law, and the performance of the Qedussah. The fourth provides a tour of heaven.

3 Enoch begins with Rabbi Ishmael's arrival at the seventh palace in the seventh heaven; there is no explanation as to how he makes his ascent. He prays to God the Holy One that Prince Qaspiel, an ANGEL OF DESTRUCTION, and the angels with him will not cast him from heaven. God summons Metatron, Prince of

the Divine Presence, to come to his aid. Metatron takes him to the camp of the SHEKINAH and presents him to the throne of glory so that he can behold the chariot. But the princes of the chariot—the SERAPHIM, CHERUBIM, and OPHANIM,—fix their fiery and disapproving gaze on him and Ishmael shrinks back in terror, stunned by the brilliance of their faces and the radiance of their eyes. God rebukes the angels and tells them to hide their eyes, calling Ishmael his beloved friend. God opens the gates of Shekinah.

Still disapproving, the angels challenge Metatron and ask him why a human has been allowed to come before the chariot. Metatron answers that Ishmael is blessed and has been chosen to minister in God's presence.

Metatron tells Ishmael that he has 70 names and once was the prophet Enoch. The angels protested Enoch's translation but God appointed him as a prince and ruler among the MINISTERING ANGELS. Metatron relates that after the Fall and before the Flood he was taken up to the highest heaven and set by God to serve the throne of glory. God bestowed many blessings and great wisdom upon him and gave him a luminous body of splendor. Metatron describes in detail how he was physically transformed from Enoch into Metatron. Metatron was made to understand the mysteries of all things and was shown the letters (of the Hebrew alphabet) by which all things are created. (See gematria; names.) Metatron's elevation in stature was opposed by scholars on earth. God reduced him by sending the angel Anapiel to strike Metatron with 60 lashes of fire.

Metatron reveals to Ishmael the names of the angelic PRINCES who guide the world. He names the seven princes of the seven heavens and the angels who serve under them, the various orders of angels and their chiefs, and how the angels must bow down when they see a higher-ranking angel. He describes the WATCHERS and their roles and many names; these Watchers, however, are not the fallen ones of 1 Enoch, but rather four great princes who are God's primary advisers in the heavenly court of law.

Metatron explains that in the seventh heaven of Arabot, God covers his face, otherwise his brilliance would cause the heaven to burst open in the middle. Standing opposite his throne are 660 thousands of myriads of angels made of flaming fire. A bridge is laid across the heaven and the ministering angels—a thousand thousand and myriads of myriads of them—cross over it to sing the Qedussah. There are 12,000 myriads of bridges, six above and six below; 12,000 myriads of rivers of fire, six above and six below; 12,000 treasuries of snow, six above and six below; and 24,000 myriads of wheels of fire, 12 above and 12 below, which surround everything. At each entrance there are six MINISTERING ANGELS for every single person, and they face the paths of heaven.

Ishmael is shown how angels bathe in the RIVER OF FIRE that flows beneath the throne of Glory, and how the angels perform their devotional song, the Qeddusah. He learns how the heavenly law court functions, and how souls are judged and punished by angels of destruction.

When the heavenly law court convenes only the great angelic princes who are called YHVH by the name of the Holy One are permitted to speak. There are 72 of these princes who rule kingdoms in the world, not counting the PRINCE OF THE WORLD, who is an advocate for the world. God sits on the throne of judgment with Justice on his right, Mercy on his left, and Truth directly facing him. The angels of destruction also face him and a scribe stands below him and a scribe stands above him. Seraphim surround the throne with walls of lightning and ophanim surround them like torches; clouds of fire and flame surround them all. Beneath them are the holy creatures who bear up the throne of glory, each with three fingers, the height of each one of which is 8,766 PARASANGS. The rivers of fire flow out beneath them.

When a man comes for judgment the splendor of Mercy takes a position in front of him. The man falls prostrate and all the angels of destruction shrink from him. When God opens the book of judgment—half of which is fire and half of which is flame—the angels of destruction go out immediately to execute judgment against the wicked. Their unsheathed swords have the brilliance of lightning and pass through the world from end to end, striking fear in all the inhabitants of the world.

Metatron says that God has 496,000 myriads of camps of angels in the seventh heaven and each camp has 496,000 angels. Every angel is as tall as the Great Sea (probably the Mediterranean) and has a face like lightning, eyes like torches of fire, arms and feet like burnished bronze, and a roaring voice. They stand before the throne of glory in four rows and when time comes to say "Holy," a storm wind goes out from God.

Metatron reveals to Ishmael the cosmic letters by which all of creation comes into being, including the angels, and the cosmic power of divine names. Ishmael sees the souls of the patriarchs and the righteous, who have been raised from their graves and have ascended into heaven. They are praying to God for mercy upon the world.

3 Enoch ends with Ishmael reading all of earth's history to the end of time, including the coming of the messianic kingdom, that is inscribed on the pargod, the curtain that veils God.

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ephemerae
Angels who live for a day or less. The ephemerae chant the Te Deum and expire as soon as they are finished.

See MUSIC AND ANGELS.

Ephippas
Arabian wind DEMON captured by King SOLOMON. In the Testament of Solomon, the cornerstone for the Temple of Jerusalem is so heavy that all the artisans and demon laborers cannot move it. Solomon sends a servant out into the Arabian desert to capture a wind demon in a flask. Solomon is astonished when the flask has the ability to move about on its own. The demon gives his name as Ephippas, and says he is thwarted by "the one who is going to be born from a virgin and crucified by the Jews" (JESUS).

Ephippas tells Solomon that he has the ability to move mountains, carry houses from place to place, and overthrow kings. Solomon bids him to move the cornerstone. The demon says not only will he do that but he will also raise up the pillar of air from the Red Sea and place it wherever the king wants. Ephippas inserts the cornerstone at the entrance of the temple. Solomon takes this as a profound sign according to Scripture; Psalm 118:22 says: "The stone which the builders rejected has become the head of the corner."

Ephippas goes out with the demon of the Red Sea, Abezethibou, to raise up the pillar. They have been outwitted by Solomon, who binds the two of them to the pillar so that they remain suspended in air holding it up until the end of time. The pillar of air may be the same as the "pillar of cloud" referenced in the Old Testament, and it may mean the Milky Way.

Erathaol (Erathaoth)
According to ORIGEN, one of the seven great ARCHONS of GNOSTICISM along with Michael, Raphael, Gabriel, Suriel, Onoel, and Thauthabaoth. Erathaol appears in the form of a dog.

erelim (aralim, arelim, erellim)
Angels made of white fire who are 70,000 myriads strong and are equated with BENE ELOHIM, ISSIM, and THRONES. Erelim means "valiant ones" (though some sources say it is uncertain) and comes from Isaiah 33:7: "Behold, the valiant ones cry without; the envoys of peace weep bitterly."

The erelim are said to live in either the third, fourth, or fifth HEAVEN, from whence they govern grass, trees, fruit, and grain. They were involved in the capture of the sacred ark. Their chiefs are said to be either Michael or Raziel. The Maseket Aziluth names them 10th (last) in rank in the CELESTIAL HIERARCHY.

In 3 ENOCH 14:1–3, the PRINCES of the erelim, along with the princes of the ELIM and TAPSARIM, pay homage to Metatron.

The erelim are the angelic order of Binah (Intelligence), the third sephirah of the Kabbalistic TREE OF LIFE. They are under the rule of the archangel Tzaphkiel.

Eremiel (Jeremiel, Jerimiel, Remiel, Hierimiel)
In the Apocalypse of ZEPHANIAH, the great angel who presides over the abyss and Hades and cares for all of the souls who are trapped there from the end of the Flood to the present. Eremiel has a brilliant face like the sun and feet like melted bronze, and he wears a golden girdle. He serves the same function as Jeremiel in 4 EZRA to oversee the souls in Hades and forecast the coming of the new age. Similarly, Eremiel serves the same function as Ramiel in 2 BARUCH.

In the Apocalypse of Elias, Eremiel is equated with Uriel. In REVELATION, he has a strong resemblance to the Son of Man.

Eros
The Greek god of love, called Cupid by the Romans. The name Eros means "erotic love." Eros is often mistaken for an angel because of his occasional portrayal in art as an infant with wings, reminiscent of the Italian PUTTI. In mythology, Eros is the son of Aphrodite and Ares, and he is married to Psyche (soul). His brother Anteros is the god of mutual love.

Eros often is portrayed as being about to shoot an arrow of love into a mortal. Once shot, the victim falls in love with the first thing he or she sees.

In MAGIC lore, the angel of love is Theliel. The invocation of Theliel's name will secure the love of someone desired.

erotes
Winged, boyish figures prominent in Roman funerary art, and an inspiration for the IMAGES OF ANGELS.

Erotes are ministers of the dead, and they help to transport the souls to the land of the dead or the Chris-

Winged Eros served as a model for angel art (Reprinted courtesy of U.S. Library of Congress)

tian HEAVEN. They are based on the myth of Psyche (soul), who marries Eros (erotic love). They function as "eros psychophoros," or escorts of the soul. Sometimes they are called GENII comparable to the DAIMONES, though the association is not entirely accurate).

Erotes were common on sarcophagi and funerary altars into the early centuries post-Christ. They were portrayed in pairs, either standing or hovering, and carrying one of three items: a gorgoneion, or Minerva's shield with the severed head of the Gorgon, which was believed to be a powerful AMULET against evil; an inscribed tablet; or an image of the deceased. Typically they were shown nude, with mantles reaching down to the feet.

Erotes often were depicted along with VICTORY, another early inspiration for the winged angel. They also were associated with the winged Roman goddess Aeternitas (Eternity), who functioned as a psychopomp to the dead.

See EROS; PSYCHOPOMPOI.

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excellencies

In the Life of ADAM AND EVE, angels equated with VIRTUES who appear to Eve when she gives birth to Cain. The name "excellencies" may be a translation of the Hebrew term for "partakers of the divine glory." The text says that 12 angels and two excellencies attend Eve.

exousiai

Greek term for celestial beings of authority, often equated with AUTHORITIES, DOMINIONS, POWERS, and VIRTUES. RUDOLF STEINER said exousiai are part of the CELESTIAL HIERARCHY, and he called them "Spirits of Form."

extraterrestrials (ETs)

Alien "angels." Since the advent of ufology around the time of World War II, hypotheses have been advanced that biblical descriptions of angels, and other ancient writings relating to shining beings and gods who come from the sky, were referring to extraterrestrial visitors from space. It is argued that advanced beings from other planets would have seemed godlike to earlier peoples, and their high-tech spacecraft would have been described in such nontechnical terms as "flying disks" and "wheels."

As a social phenomenon, ET encounters, which are reported worldwide, are as significant as encounters with the devil or with angels, and reported sightings of the Virgin Mary throughout history.

The age of modern interest in ETs began in 1947. On June 26, a Boise, Idaho, businessman and pilot, Kenneth Arnold, sighted a chain of nine bright objects while flying over the Cascade Mountains in Washington State. He estimated their speed to be at 1,600 miles per hour. Arnold said the objects' motion resembled saucers that had been skipped over water, which gave rise to the popular term "flying saucer" to describe unidentified flying objects (UFOs).

Since then more than 70,000 sightings and encounters have been reported—probably a small fraction of the actual number. Approximately 95 percent of the cases have been explained as natural phenomena, aircraft, weather balloons, or hoaxes. The U.S. Air Force set up a project in the late 1940s to analyze UFO reports; the project ended in 1969. It was advised by J. Allen Hynek, chairman of the Astronomy Department at Northwestern University. Even though most cases

appeared to have natural explanations, the minority that did not eventually led Hynek to conclude that UFOs were a reality.

Parallels have been drawn between ancient descriptions of angels and aerial gods and modern-day descriptions of encounters with extraterrestrials; many modern encounters contain religious, especially Christian, elements. Passages in the Bible involving angels have been reinterpreted in modern ufological terms.

Among the parallels cited by some ufologists are the following: Visitations by both angels and ETs are preceded by brilliant light. The visiting beings also are radiant or are clothed in radiant garments. They have large, burning eyes. They are superior to humans and travel about in the sky. Paranormal phenomena occur (telepathy, levitation, psychokinesis, out-of-body experience, etc.). Unusual physical effects occur (blindness, paralysis, heat, light, suspended animation, spontaneous healing, etc.). The beings present themselves as custodians who are always watching over the earth, know what people are doing, and can be anywhere instantaneously. The beings often seem to have a mission of imparting important information—moral codes, apocalyptic warnings—that must be disseminated to others. Sometimes people are taken away with the beings, instructed, and then returned. The visiting beings may or may not be kindly. The encounters often have a dreamlike quality.

The characteristics of ET encounters have changed over the decades. Early encounters were more likely to include benevolent, beautiful beings with angelic characteristics. Contactees who were unfamiliar with ufology interpreted visiting beings as angels. One of the most notable cases in ufology is that of Betty Andreasson Luca, who reported that her first encounter occurred in 1944 at the age of seven, involving voices and a ball of light. According to Luca, numerous subsequent encounters took place over ensuing decades, all with a broad purpose of anointing Betty as a messenger to the world. The key event took place in 1967, when several small beings came through the wall of her house. Betty, a devout Christian, assumed them to be angels. They took her aboard their saucerlike craft, where she underwent some highly symbolic and religious experiences. She entered rooms and tunnels full of crystals, and she was shown a reenactment of the phoenix myth.

Eight years elapsed before Betty reported her experience to UFO researchers. Through hypnosis, details of that and other encounters were uncovered. Betty later referred to her visitors as "ETs." However, in their communication with her they exhibit knowledge of Christianity, and they seem to approve of her Christian background. Their "message," like that of other ETs and otherworldly beings, is to wake up humanity to its multidimensional and spiritual nature, and to warn of dire apocalyptic events that will occur if people do not respond.

Since the late 1970s another type of encounter—decidedly unpleasant—has dominated ufology. Small beings with gray, rubbery skin and large, insectlike slanted eyes (called "the Grays") reportedly abduct humans and subject them to terrifying and painful medical procedures and forced sex with other humans. They also extract semen and ova, allegedly for the purpose of creating a hybrid race of half-human, half-alien beings.

Some ufologists equate these encounters with medieval stories of encounters with demons. The sexual cross-fertilization also is reminiscent of the fallen SONS OF GOD. Some Christians hold that these ETs are diabolical and are part of Satan's FALLEN ANGELS, sent to earth to corrupt humanity and steal souls. Their warnings and their messages of "salvation" are tricks to lure people into spiritual enslavement.

One way of looking at the angel-ET connection is through the "encounter phenomenon" hypothesis, which holds that encounters with otherworldly beings—regardless of type of being or culture—share fundamental common characteristics that pertain to the psychospiritual evolution of humanity. The encounters occur in a mythic, alternate reality springing from the human unconscious. The particulars—types of beings, what happens, and so forth—take on a framework that can be accepted by the society of the moment. It is argued that ETs, with their high technology, fit our present-day mind-set.

According to the encounter phenomenon hypothesis, such encounters are need-driven, on both an individual and a collective level. Individuals may unconsciously seek an otherworldly event in order to enhance their sense of purpose and self-esteem and give direction to their lives. On a collective level, these encounters may spring from the collective unconscious in answer to very deep longings for a sense of connection to the ineffable, and for spiritual development. It is interesting that ETs deliver apocalyptic messages to people just as angels did to prophets. These harbingers of the "end times" may represent an evolutionary or paradigm shift in human consciousness. (See similarities in NEAR-DEATH EXPERIENCE.)

CARL G. JUNG considered the possibility that UFOs are truly extraterrestrial, but he emphasized their psychological implications, observing that they are "a modern myth of things seen in the sky," a direct psychological consequence of man's intense interest in space. ET encounters cut across all social, educational, and cultural lines, but so far as is known, occur only to

individuals who already are aware of the possibility of ET existence and contact. Jung also said that UFOs are harbingers of collective psychic transformation. (See ARCHETYPES.)

The numerous descriptions of ETs who resemble sick and starving children—such as the Grays, who are small beings with enlarged heads, big eyes and spindly limbs—can also be placed within the context of the encounter phenomenon hypothesis. Philosopher Michael Grosso suggests that ETs are mythical projections of the Child archetype, who in myth is the bearer of extraordinary powers, the harbinger of the future and always under threat. ETs may be symptoms of a racial self-healing (human beings putting themselves on the operating table) and the emergence of a new mythology.

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Ezekiel

Jewish prophet taken to HEAVEN by CHERUBIM and THRONES. His account is one of the richest in angel lore of books included in the Bible.

Ezekiel lived in Jerusalem, and he was taken captive by the Babylonians when Nebuchadnezzar invaded in 597 B.C.E. After about four years in Babylon, he received the call to be a prophet. In numerous visions and trances, he received apocalyptic messages with themes that were common among the Jews of the day. Ezekiel preached repentance; his main prophecy was that Jerusalem would fall because of the wickedness of its inhabitants (the city did fall in 586 B.C.E.). "Thus says the Lord God" became his signature line.

The book of Ezekiel gives a dramatic description of Ezekiel's ascent to heaven:

> As I looked, behold, a stormy wind came out of the north, and a great cloud, with brightness round about it, and fire flashing forth continually, and in the midst of the fire, as it were gleaming bronze. And from the midst of it came the likeness of four living creatures. And this was their appearance: they had the form of men, but each had four faces, and each of them had four wings. Their legs were straight, and the soles of their feet were like the sole of a calf's foot; and they sparkled like burnished bronze. Under their wings on their fours sides they had human hands. . . . [T]heir wings touched one another; they went every one straight forward, without turning as they went.
>
> [E]ach had the face of a man in the front . . . the face of a lion on the right side . . . the face of an ox on the left side . . . the face of an eagle at the back . . . And their wings were spread out above; each creature had two wings, each of which touched the wing of another, while two covered their bodies. And each went straight forward; wherever the spirit would go, they went, without

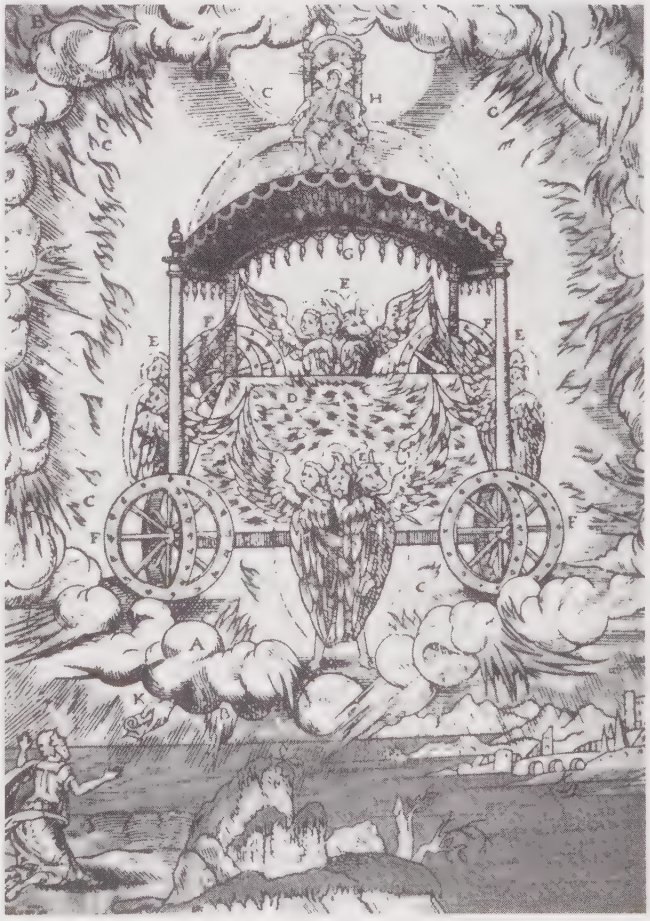

Ezekiel's vision (17th c. Bear Bible)

> turning as they went. In the midst of the living creatures there was something that looked like burning coals of fire, like torches moving to and from among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures darted to and fro, like a flash of lightning. (1:4–14)

Ezekiel then sees four WHEELS beside each of the living creatures. They gleam like chrysolite and have rims full of eyes. They go in any direction without turning. When the living creatures rise, the wheels rise with them. When the living creatures stand still, so do the wheels. The flapping of the wings sounds like many waters, like the thunder of the Almighty.

There is a FIRMAMENT over the heads of the living creatures, and there appears a throne like sapphire, and a human likeness seated upon it, glowing like fire and surrounded by a RAINBOW. This is the glory of the Lord. Ezekiel receives a scroll, which he eats and which tastes like honey, and he also receives instructions to act as prophet. When the message is over, there is a sound of earthquakes, the cherubim rise up, and Ezekiel is deposited back among the exiles in Babylon. "And I sat there overwhelmed among them seven days," he states (3:15).

Ezekiel has other visions in which he is in the presence of God and is shown the evil ways of the Israelites. Once again he sees the winged cherubim and the whirling wheels, as well as a "man clothed in linen" who carries out the instructions of God to punish wrongdoers on earth.

The four living creatures are also referenced in REVELATION 4:7. The wheels are the THRONES, third in the highest hierarchy of angels, who carry God. Four wheels also symbolize omnidirectional ability, and the four faces of the cherubim symbolize the ability to see in all directions at once. The man in linen is described also in Daniel 10:5 and is probably a reference to an angel, perhaps the ANGEL OF THE LORD.

Ezekiel's vision forms an important part of the MERKABAH mysticism.

Apocryphon of Ezekiel

The Apocryphon of Ezekiel is a text of Jewish origin probably written in the first century C.E. and circulated to a Christian audience in the early centuries of Christianity. It survives only in five fragments written in Hebrew and Greek, the longest of which concerns resurrection and judgment. According to some scholars, the Apocryphon of Ezekiel may have originally been a midrash on the canonical Ezekiel.

The story in the longest fragment appears also in rabbinic literature and was quoted by St. Clement of Alexandria. The story goes that a king invites everyone in his kingdom except for two cripples, a lame man and a blind man, to attend a great feast. The cripples are offended and vow revenge. The lame man climbs onto the shoulders of the blind man; thus the two are able to enter into the garden of the king and eat his best fruit, or, by some accounts tear down his fruit trees. The two men are brought before the king. Each points to his handicap as proof that he could not have committed the crime. The king figures out how they did it, and he punishes them by flogging. As they are flogged the men accuse each other of being responsible for the deed. The moral of the story is that the crippled men are like body and soul: they must cooperate together in all deeds. Thus, when judgment comes, body and soul must be reunited in resurrection in order to receive their due.

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eye writing See ANGEL ALPHABETS.

Ezra

Jewish priest and teacher of the Law during the exile in Babylon. King Artaxerxes gave Ezra permission to take a group of Jews back to Jerusalem. There Ezra was dismayed to find many people, including priests, had married outside the Jewish faith, and he ended many of these unions. Several apocalyptic pseudepigrapha are attributed to Ezra, in which angels assist in his visions and take him on tours of HEAVEN and HELL.

4 Ezra

4 Ezra—also known as 2 Esdras, 4 Esdras, and 5 Esdras—was written at the end of the first century C.E. by a Jewish author, probably in Hebrew or Aramaic; additional Christian chapters were added in Greek in the second and third centuries. 1 Esdras and 2 Esdras are considered part of the apocrypha. (See APOCRYPHA AND PSEUDEPIGRAPHA TEXTS.)

Ezra is called by God to admonish the Jews who sin despite God's mercies shown them. The Jews reject him and he turns to the gentiles. An angel—probably Uriel, who is later identified as his guide—shows him a vision in which the righteous receive their crowns in heaven from the Son of God. The angel commands Ezra to go and tell the people about the wonders and greatness of the Lord.

The text then describes seven apocalyptic visions shown to Salathiel, also called Ezra. The visions con-

cern Ezra's questions about the origins of sin, the ultimate fate of sinners, those who will be the saved, and the coming of the new age. He intercedes for sinners and asks for God's mercy on them. Throughout, he is guided by Uriel. On one occasion, the angel Jeremiel comes forward when Ezra asks if he will be alive when the new age comes. Jeremiel replies, "Concerning the signs about which you ask me, I can tell you in part; but I was not sent to tell you concerning your life, for I do not know" (4:52).

In the seventh vision, Ezra is sitting beneath an oak tree when he is addressed by the voice of the Lord emanating from a bush opposite him. The voice tells him about MOSES and directs Ezra to be like Moses and reveal what he has been shown. He is to take five men as scribes and write in seclusion for 40 days. Some of the material is to be made public and some to be delivered in secret only to the wise.

Ezra does as directed. Divine inspiration pours into him like fire, and he dictates 94 books to the scribes, who write in a new script unknown to them. When he is finished, God tells him to give the first 24 books to the public and reserve the last 70 books for the wise.

Greek Apocalypse of Ezra

The Greek Apocalypse of Ezra is a Christian composition based on Jewish and Christian sources, written between the second and ninth centuries C.E. Angels figure prominently in it as guides and participants in Ezra's journeys to heaven and Tartarus (hell).

The text opens with Ezra's petition to God for a vision to see God's mysteries. That night—presumably in a dream vision—the angel Michael appears and tells Ezra to fast for 70 weeks. Ezra does as directed. The angel Raphael appears and gives him a staff, after which he fasts "twice sixty weeks." Ezra is then granted his request and sees the mysteries of God and his angels. He says he wishes to plead with God on behalf of the Christian people.

Ezra is taken up into the first heaven where a great command of angels lead him to the judgments. He sees the fates of sinners and asks God for mercy for them, but God refuses, saying they are punished as they deserve.

Michael, Gabriel, and all the apostles appear and greet Ezra. Ezra tells God that they all shall plead the case for mercy. The sins of ADAM and the punishment of SODOM AND GOMORRAH are discussed. Ezra again pleads for mercy for the sinners but God says, "How can I have mercy upon them? They gave me vinegar and gall to drink and [not then] they repented" (2:25).

Ezra asks God to reveal his CHERUBIM and show him the character of the day of judgment. He says he will never cease to argue his case on behalf of sinners. God relates how he created men and beasts, and how men fell into corruption. The opponent of men—the Antichrist—will rise up from Tartarus and deceive men. Ezra says he wants to see Tartarus. Michael, Gabriel, and 34 other angels take him down 85 steps and then another 500 steps.

At that level Ezra sees King Herod being punished for his sin of killing infants. Herod is an old man seated on a fiery throne. The angels take Ezra lower still, too many steps to count, where he sees old men with fiery axles revolving on their ears. They are being punished for being eavesdroppers. Ezra is taken down another 500 steps and sees there "the unsleeping worm and fire consuming the sinners" (4:21). The angels take Ezra down to the Foundation of Destruction where he is shown the "twelvefold blow of the abyss" (probably a reference to the 12 last plagues of hell). A man hangs from his eyelids and is beaten by angels. Michael explains the man is being punished for incest.

Ezra is taken to another spot and shown a man restrained by iron bars. He is the Antichrist who deceives people as the Christ. Ezra is told to tell others what he looks like. He has the face of a wild man with a right eye like a star rising at dawn and the left eye fixed. His mouth is one cubit, his teeth are a span long, his fingers are like scythes, the soles of his feet are two span, and his forehead is inscribed with the word "Antichrist." He has the ability to take on many guises, even those of a child or an old man.

Ezra is shown more punishments, including that of a woman suspended in air with four wild beasts sucking upon her breasts. Her sins were not giving her milk and throwing infants into rivers. Ezra sees many other judgments that cause him to weep bitterly. God tells him he will not pardon sinners.

Ezra then asks to see Paradise and is led away by angels to the east where he sees the Tree of Life. He also sees apostles, prophets, and patriarchs—including ENOCH, ELIJAH, MOSES, Peter, PAUL, Luke, and Matthew, as well as the righteous. He is told the names of the "angels who are over the consummation": Michael, Gabriel, Uriel, Raphael, Gabuthelon, Aker, Arphugitonos, Beburos, and Zebuleon.

A voice tells Ezra he must die. He resists, demanding to know how his soul can be taken. He argues with the angels. They tell him they can draw his soul forth through his mouth, nostrils, eyes, feet, and toenails, but he give reasons why they cannot do so, saying he has experienced God with all of those parts of the body. The angels leave and tell God they cannot take his soul. God then tells Christ to go with a host of angels to take the soul of Ezra. Still Ezra protests, asking God who then will plead on behalf of sinners. Ezra argues with God and makes a final prayer that all those

who pay attention to this book will be forgiven their sins on the day of judgment, but those who do not believe will be burned like Sodom and Gomorrah. God agrees and so Ezra gives up his soul. He is buried with incense and psalms.

The apocalypse ends with a doxology: "Glory, might, honor and worship to him for whom it is fitting, for the Father and the Son and the Holy Spirit now and always and forever and ever Amen."

Vision of Ezra

The Vision of Ezra is a Christian text written between the fourth and seventh centuries C.E. The original language was Greek; the surviving manuscripts are in Latin, dating from the 11th to 13th, centuries. Like the Greek Apocalypse of Ezra, the Vision of Ezra describes his visits to heaven and Tartarus, and his pleading on behalf of sinners. The vision dwells upon hell and is exceptionally dark and filled with terrible images; scant attention is paid to heaven. As every terrifying scene unfolds in hell, Ezra prays for mercy for those in torment.

The text opens with Ezra praying to God for courage so that he does not fear when he sees the judgments of sinners. Seven angels of hell carry him beyond the 70th grade of Tartarus. There he sees fiery gates guarded by fire-breathing lions. He sees powerful men passing through the fires unharmed and is told by the angels that these men are the just whose repute has ascended to heaven. But those who have denied the Lord and sinned with women on the Lord's Day are consumed by the fire and ripped apart by dogs.

The angels take Ezra lower, beyond the 50th grade (which implies that the worst of Tartarus is lower at ground zero), where he sees men standing in torments. Angels throw fire in their faces and whip them with fiery scourges. The sinners are men who committed adultery with married women; the women are those who adorned themselves to please others besides their husbands.

Ezra also sees women hanging and being whipped by angels with fiery clubs. Further down is a cauldron boiling with sulfur and bitumen; sinners are burned in it but the righteous can pass freely over it. The sinners punished here committed lust, refused hospitality to strangers, did not give alms to the poor, and were generally selfish. Sinners who performed no confession or penitence stand in front of a giant, immortal worm which continually inhales and exhales them like flies.

Ezra sees King Herod sitting on a fiery throne attended by his counselors who are immersed in fire. Elsewhere are bound men having their eyes pricked with thorns by the angels of hell. Women who had premarital sex are encased in 500-pound neck irons. Old men are lying prostrate with molten iron and lead poured continually over them. Great furnaces contain kings, princes, and other sinners who are burning with pitch and sulphur. Some of them are adulterers and some have killed their children.

After this tour of the horrors of hell, Michael and Gabriel come and invite Ezra to see heaven. He refuses, vowing that he will not come until he sees every judgment of sinners. The angels oblige, leading him downward beyond the 14th level, where he sees lions and little dogs lying around fiery flames. The righteous come through them and cross over into Paradise.

Ezra is then lifted up into heaven where a multitude of angels instruct him to pray to God for the sinners. They take him to the Lord and he beseeches God for mercy. God says that those who break his commandments against sin are justly punished in torments. The text ends with the admonition to readers that eternal punishment can be avoided by following the ways of the Lord.

Questions of Ezra

Questions of Ezra concerns the fate of souls after death and at the end of time, presented in a dialogue between Ezra and the ANGEL OF THE LORD. The date of its composition and its original language are not known; surviving texts are in Armenian.

Ezra sees the angel of God and begins asking him questions about the fates of the righteous and the sinners. The angel, who is not identified by name, says that the righteous shall enjoy great joy and eternal light and the sinners shall be punished with great darkness and eternal fire. Noting that all people are sinners at some point, Ezra asks for mercy for those who have been seized by Satan. The angel says not to wait to do good deeds for the end can come unexpectedly. When it comes a good angel comes to take the good soul and an evil angel comes to take away the evil soul. The angel stresses that the angels who come for evil souls are not evil in and of themselves—for everything that God has created is good—but their role relates to the evil deeds of men.

After death the souls pass through trials of elements, storms, hosts of Satan, high mountains, and fiery rivers. There are seven camps and seven steps to the divinity. The first are lodgings bad and wondrous; the second holds fearsome obstacles; the third is a hell of icy cold; and the fourth holds quarrels and wars. In the fifth camp the soul is inspected. If the soul is just it shines and if it is a sinner it is darkened. In the sixth camp the righteous souls sparkle like the sun and in the seventh camp they can approach the great throne of the Divinity from the garden opposite the glory of God.

Ezra wonders why the souls who pass successfully through all the harrowing cannot meet God instead of just approach the throne. The angel replies:

> You are one of the foolish and you think according to human nature. I am an angel and I perpetually serve God and I have not seen the face of God. How do you say that sinful man should be cause to meet Divinity. For the Divinity and wondrous and who dares to look toward the uncreated Divinity. If a man should look he will melt like wax before the face of God: for the Divinity is fiery and wondrous. For such guardians stand around the throne of the Divinity. (23–26)

The guardians include incorporeal SERAPHIM and six-winged (not the four wings cited in other texts) cherubim. Of the cherubim, two wings cover their face, two wings cover their feet, and with two they fly. The guardians constantly sing, "Holy, Holy, Holy Lord of Hosts, the heaven and earth are full of your glory." (See QEDUSSAH.)

Ezra asks what will become of all sinners. The angel says that they can receive rest and mercy if their families or any other Christians offer prayers for them with fasts for 40 days. The angel likens prayer to the sowing of a crop that produces great fruit. The cares of the world and its deceits are like weeds that choke it.

See DREAMS AND VISIONS.

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F

fairies
Supernatural beings both helpful and harmful who are attached to the earth, and who sometimes are associated with angels. Fairy beliefs are universal and strikingly similar; they attempt to explain the reasons for illnesses, deformities, and untimely deaths among children; epidemics among livestock; and various disasters of weather. The term "fairy" comes from the Latin *fata*, or fate, which refers to the Fates of mythology, three women who spin, twist, and cut the threads of life.

Contemporary popular Western beliefs about angels link fairies to angels as a subordinate class of beings, in accordance with the idea of MINISTERING ANGELS—everything in nature has its guiding angel. In folklore tradition, fairies are not a type of heavenly angel, but a separate class of being; conceivably an angel might be invoked to protect against the tricks and malice of fairies.

Folklore traditions give various origins of fairies. They are:

- souls of the pagan dead, caught between heaven and earth because they were not baptized;
- guardians of the dead;
- ghosts of venerated ancestors;
- FALLEN ANGELS, cast out of heaven with Lucifer but condemned by God to remain in the elements of the earth;
- NATURE SPIRITS who are attached to particular places or elements;
- Small-statured human beings.

Fairies are especially known for their roles in enchantments and bewitchments; in witch lore they are sometimes said to be the FAMILIARS of witches.

Fairies have many names and descriptions; most are diminutive or even tiny. They may be beautiful or ugly, may resemble humans, or have wings and carry wands and pipes. Wings are small and not feathered as in depictions of angels, but more resemble butterfly or gossamer dragonfly wings. They usually are invisible save to those with clairvoyant sight; they can make themselves visible to humans if they so desire. Some are morally ambivalent, whereas others are always benevolent, and still others are always malevolent.

Some live as a fairy race or nation; the Land of Fairy, also called Elfland, has characteristics of the land of the dead: it exists underground and is accessed through barrows and mounds; time ceases there. The fairies come out at night to dance, sing, travel about, make merry, and make mischief. They steal human women for wives, and also steal unprotected human children, leaving their own children (changelings) in exchange. In order to stay in the good graces of "the little people," "the good people" and "the good neighbors," as they are called, humans

are to keep clean houses and leave out food and drink. In return, fairies bestow gifts and money and help humans with their chores. Fairies also are propitiated with offerings and rites at sacred wells, fountains, lakes, and tree groves so that humans may ward off illness and misfortune.

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fallen angels

Angels who fall from God's grace and are punished by banishment from HEAVEN.

The three versions of the book of ENOCH associate fallen angels with the WATCHERS, 200 angels who come down from heaven to cohabitate with women and corrupt humanity. They are severely punished by God.

2 Enoch speaks of four grades of fallen angels:

1. Satanail, the prince of the fallen one. Satanail was once a high angel who thought he could be greater than God and thus was cast out of heaven on the second day of creation. He is imprisoned in the fifth heaven.
2. The Watchers, who also are imprisoned in the fifth heaven, dejected and silent.
3. The apostate angels, the followers of Satanail who plotted with him and turned away from God's commandments. They are imprisoned in the second heaven, a place of "darkness greater than earthly darkness." There they hang under guard, waiting for the "measureless judgment." The fallen angels are dark in appearance, and they weep unceasingly. They ask Enoch to pray for them.
4. Angels—possibly some of the Watchers—who are sentenced to be imprisoned "under the earth."

In Christian lore, Lucifer is the arrogant, prideful angel cast out of heaven; he becomes identified with Satan. (See REVELATION.) The fallen angels become DEMONS who seek to ruin men's souls, a view reinforced by the influential theologian St. THOMAS AQUINAS. One-third of the heavenly host—133,306,668 angels—are fallen; according to lore, they fall for nine days. Various theologians have posited that a portion of each of the nine orders of angels fall; some said the fallen ones comprise a 10th order.

The Letter of Jude references the fallen angels of Genesis, the Watchers, as examples of the fate that befalls immoral ones:

> And the angels that did not keep their own position but left their proper dwelling have been kept by him in eternal chains in the nether gloom until the judgment of the great day; just as Sodom and Gomorrah and the surrounding cities, which likewise acted immorally and indulged in unnatural lust, served as an example by undergoing a punishment of eternal fire. (6–7)

Jude, attributed to Jude brother of the apostle James, was written by an unknown author to warn against false teachers in early Christianity.

falling stars

In The Testament of Solomon, DEMONS who have no way station in which to rest. The demon Ornias explains to SOLOMON that demons have the capability of flying up to heaven in order to eavesdrop upon God and learn his plans. But because they have no place to rest, they become exhausted and fall to earth like flashes of lightning, burning fields and cities. People think they are falling stars.

Folklore traditions through history hold that falling stars are the souls of those who have just died, or who are coming to earth to be reborn.

See LUCIFER.

familiars

Low-ranking servant DEMONS who assume an animal or insect form. In magical lore, familiars are summoned into the regular service of a magician, sorcerer, or witch to perform various tasks, such as carrying out spells and bewitchments. The ability to "give good familiars" is an asset in descriptions of FALLEN ANGELS and other spirits in magical texts known as GRIMOIRES.

During the Inquisition, familiars were associated with evil. Accused witches were thought to have familiars, also called imps, usually in the forms of cats, toads, owl, mice, and dogs. In witchcraft trials, even a fly buzzing in the room was said to be a familiar, given by the devil or bought or inherited from other witches. The inquisitors took the Bible to heart: those who had familiars were "an abomination unto the Lord" (Deuteronomy 23:10–12), and should be "put to death: they shall stone them with stones: their blood shall be upon them" (Leviticus 20:27).

feather crown See ANGEL WREATH.

film, television, and drama

Like their literary counterparts, angels play roles in film and television and onstage. They serve as ways for God to act in the world, Fate to play out, and humans to become inspired.

Several thematic patterns have dominated angel films: the HEAVEN-to-earth trip of a dead person's soul to revisit and rectify errors with angelic help and perspective; direct angelic intervention by angels to inspire people, usually on spiritual matters; comic or ironic twists of situations from angelic lore, such as Gabriel blowing the horn for the last judgment; battles with Satan for a troubled soul.

A highly original Great Depression–era plot, *Gabriel over the White House* (1933), tells the story of a comatose president who revives and becomes a benevolent dictator via Gabriel. He gets jobs for the unemployed, conquers crime, collects foreign debts, and dies after signing an international peace treaty.

The toll taken by World War II was felt deeply, and Hollywood produced many films that dealt with death and bereavement in a variety of themes. An early classic in the angel-come-to-earth genre is *Here Comes Mr. Jordan* (1941). Boxer Robert Montgomery crashes his plane and a heavenly messenger escorts him to heaven, where an error is discovered—it is not his time to die. Mr. Jordan, the "man in charge" (Claude Rains), accompanies him back to earth to search for a suitable replacement body and uncover and rectify wrongdoings in his former lifetime. The true nature of Mr. Jordan is ambiguous. He is invisible to all but those who need to see him; the viewer is left to assume he is an angel. Montgomery takes over the body of another boxer, loses his previous identity, and resumes the activities the old Montgomery was meant to do. In 1947 a musical sequel, *Down to Earth,* reprises several roles from *Here Comes Mr. Jordan,* featuring Rita Hayworth as the muse Terpsichore who comes to earth because she is dissatisfied with a Broadway producer's jazz treatment of the nine muses. *Heaven Can Wait* (1978), starring Warren Beatty, is a remake of *Here Comes Mr. Jordan.* The title comes from the Henry Seegal play from which the 1941 movie is adapted. In the 1978 version, Mr. Jordan (James Mason) is clearly identified as an archangel.

Stephen Vincent Benét's novel *The Devil and Daniel Webster,* first adapted into a folk opera by Douglas Stuart Moore, became a 1941 film featuring Eddie Arnold as mid-19th-century American statesman Daniel Webster undergoing Faustian despair and temptations by Mr. Scratch, played by Walter Huston.

I Married an Angel (1942), a Jeanette MacDonald–Nelson Eddy musical based on a Hungarian play by Vaszary Janos, was adapted into a Rodgers and Hart musical for Broadway. A playboy dreams he is married to an angel and wakes up to discover the love of a plain girl he has been ignoring.

Heaven Can Wait (1943) features Don Ameche as a bon vivant reviewing his supposedly unworthy human existence on the doorstep of hell. In *Happy Land* (1943), Ameche plays a father who has lost his son in the war and who is helped through his grief by his long-dead grandfather Harry Carey, a Civil War veteran who has received permission from "the authorities" to intervene.

A Guy Named Joe (1943) adds patriotism to the angelic agenda of assisting humans through bereavement. Joe, a pilot—played by Spencer Tracy—dies and becomes the GUARDIAN ANGEL of new pilots during World War II, including a rival pilot played by Van Johnson, with whom he fixes up his grieving girlfriend, played by Irene Dunne. In 1989 director Steven Spielberg made *Always,* a remake of *A Guy Named Joe.* It stars Audrey Hepburn as a guardian angel who assists a dead pilot played by Richard Dreyfuss to fix up his girlfriend (played by Holly Hunter) with the right man.

Cabin in the Sky, originally a Broadway musical in the early 1940s, was released as a movie in 1943 with an all-black cast in 1943: Ethel Waters, Lena Horne, Duke Ellington, and Eddie "Rochester" Anderson. Lucifer and the Lord's General battle for a soul. *Liliom* went from a European play in 1921 to a Rogers and Hammerstein stage musical, *Carousel,* in 1945, to a film—also titled *Carousel*—in 1956. Dead carousel barker Billy Bigelow gets permission from the Starkeeper in heaven to go help his family on earth.

The Horn Blows at Midnight (1945) features Jack Benny as Athanael, angel junior third grade, a nightclub trumpet player who fights with two FALLEN ANGELS to prevent the earth from being blown up by a trumpet blast.

The most famous film with an angel is Frank Capra's *It's a Wonderful Life* (1946). James Stewart depicts George, a man of moral worth rediscovering his own life at Christmas after his suicide attempt is foiled by his guardian angel Clarence Oddbody, played by Henry Travers, an apprentice trying to get his wings. When financially pressed George declares, "I wish I had never been born," Clarence shows George what life in his hometown of Bedford Falls would be like without him. *It Happened One Christmas* (1977) is a made-for-television movie remake of *It's a Wonderful Life* with a gender switch: Marlo Thomas plays the beleaguered lead, Mary Bailey Hatch. *Clarence* (1990), a made-for-cable television film, develops the character of Clarence Oddbody. This script added a new twist: Guardian angels get younger as they gain rank with

every good deed, and they reach the ultimate state of grace as cherubs.

The Bishop's Wife (1947) features Cary Grant as Dudley, an angel who intervenes when an Episcopal bishop, Henry Brougham (played by David Niven) loses his faith at Christmas season, making his wife Julia (played by Loretta Young) feel neglected. A remake is *The Preacher's Wife* in 1996, starring Denzel Washington and Whitney Houston.

In *For Heaven's Sake* (1950) Clifton Webb and Edmund Gwenn play disguised angels doing good on earth. In *The Angel Levine* (1970), Harry Belafonte plays a Jewish angel on probation. *Brother John* (1971) features Sidney Poitier as an angel or an even higher ranking being who undoes wrongs in a southern town full of bigotry and strife. In *Angels in the Outfield* (1951, remake 1994) angels intervene to assist a losing baseball team to victory. *Two of a Kind* (1983) combines the biblical Flood and SODOM AND GOMORRAH: Four angels beg God to spare earth if they find two souls who will perform a great deed of sacrifice for one another. John Travolta and Olivia Newton-John play the two humans chosen at random to prove to God (played by Gene Hackman) that he should not destroy earth with a second flood.

In *One Magic Christmas* (1985) angel Gideon (Harry Dean Stanton dressed as a cowboy who plays the harmonica up in a tree), stops time, saves lives, takes a little girl to the North Pole to see Santa Claus, and reverses history to rekindle the spirit of Christmas in an embittered midwestern housewife, played by Mary Steenburgen.

A spate of 1980s films about angels interacting with adolescents sought to appeal to the teenage market: *The Kid with the Broken Halo* (1982), *Somewhere Tomorrow* (1983), *School Spirit* (1985), *Date with an Angel* (1987), and *The Heavenly Kid* (1985). *Earth Angel,* a 1991 made-for-television movie, tells of a prom queen killed in a car crash, who returns 28 years later to perform good deeds.

The German author/director Wim Wenders released *Wings of Desire* in 1987 and *Far Away, So Close!* in 1993. Both films revisit literary and biblical apocryphal themes of angels desiring to come down to earth. In these films, angels want to become more familiar with the world and people of West Berlin. One falls in love with a trapeze artist and forgoes his immortality to be with her. Along similar lines is *City of Angels* (1998), in which a restless angel, Seth, played by Nicolas Cage, falls for a mortal woman who is a doctor, played by Meg Ryan.

The height of popular angel interest was matched by the nadir of angel movies in 1996 with the release of *Michael,* scripted by Nora Ephron. John Travolta plays the archangel Michael, who is an unappealing slob. He comes to earth to intervene in the lives of three writers for a tabloid. His chief mission is to play matchmaker for two lonely hearts, played by William Hurt and Andie McDowell. The scratching, belching Michael does a disservice to the dignity of angels.

People acting like angels is a popular theme in movies. In *Angels with Dirty Faces* (1938), James Cagney is Rocky Sullivan, a criminal who goes back to his old neighborhood and is challenged by friends to become a better person; he passes the tests of character and becomes a role model for young boys. In *Dear God* (1996), Greg Kinnear plays Tom Turner, a con man forced by a judge to get a job. He goes to work in the dead letter office of the postal service. "Dear God" letters lead him into the role of an angel-like miracle-worker.

In television, the angel-helper theme has been used as the basis of several series, the most popular of which is *Touched by an Angel,* which aired from 1994–2003. A team of angels, including a gentle and friendly ANGEL OF DEATH, help people through their spiritual and moral crises.

Onstage, Tony Kushner's *Angels in America* received Tony awards in 1993 and 1994. The first part of the musical, "Millennium Approaches," had a sensational season in London in 1991. The full work, adding part two, "Perestroika," comprising a seven-hour epic in total, had its world premiere in Los Angeles in November 1992, and ran a successful two years more on Broadway. The play ranges from earth to heaven, politics, sex, and religion, switches between realism and fantasy, treating the tragedy of AIDS and the death of, or at least the absence of, God. The subtitle, "A Gay Fantasia on National Themes," summarizes its intellectual content: a critique of America's soul from a political perspective. One character says: "There are no angels in America, no spiritual past, no racial past, there's only the political."

At the heart of the drama of the lives of several mainly gay characters is Lucifer-figure Roy Cohn, the McCarthy-era lawyer and ruthless power broker, a vicious bigot who was secretly gay but persecuted homosexuals in public. At the end of part one, the character with AIDS is visited by an angel who emerges from an unzipped earth and flies down to hail him as a new prophet; Cohn gasps "*very* Steven Spielberg." In "Perestroika," the fantasia continues with the angel revealing herself as the Angel of Death, and the task of the AIDS patient to make sense of death and "face loss with grace." Part of this grace is humor, moving toward resolutions that are darkly comic. Cohn is relentlessly conniving even in death, bursting into the afterlife to offer his legal services to the runaway God.

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Findhorn

Experimental spiritual community in northern Scotland near the Arctic Circle, made famous in the 1960s and 1970s by the gardening guidance given by the overlighting DEVAS and NATURE SPIRITS that yielded spectacular produce in inhospitable terrain. Findhorn has grown beyond community to a foundation and college, attracting about 70,000 visitors annually from around the world.

The Findhorn founders were Peter and Eileen Caddy, husband and wife, and their friend DOROTHY MACLEAN. The three never intended to establish a spiritual colony. Rather, Findhorn came into being after they were all laid off from their jobs running a resort hotel in Scotland. Out of work and with nowhere to go, they banded together in the Findhorn Bay Caravan Travel Park, where the Caddys had their trailer. The trailer park was a desolate place, situated next to a rubbish dump and a rundown building. However, the Caddys had moved there because of spiritual guidance received by Eileen in meditation, namely, that a purpose would unfold there.

The Caddys and Maclean had known each other for years and had studied under the same spiritual teacher, a Quaker woman named Sheena Govan, who was Peter's wife for five years; she terminated the marriage, but they retained a close relationship. In addition, Peter Caddy, a Royal Air Force officer, had studied Rosicrucianism. Maclean was steeped in Sufism. Both Eileen Caddy and Maclean had developed mediumistic gifts; of the two, Maclean's dominated at Findhorn.

Unable to find work, Caddy turned to gardening in 1962 to pass the time, even though Findhorn was ill-suited for it. The area is located on a narrow sandy peninsula jutting into the North Sea, and it is exposed to near-constant winds from all sides. The soil is mostly sand and gravel.

In May 1963, Maclean, while meditating, received a message from an angelic being—whom she later referred to as both "angel" and "deva"—instructing her to tune into the nature spirits, and a cooperation could begin. Maclean did so, and she began to receive regular advice from an assortment of angelic spirits on how to cultivate the garden. Peter Caddy would pose questions for the devas, and Maclean would obtain the answers. The chief coordinating entity was a being Maclean called the "Landscape Angel."

Within a year, Findhorn was transformed. Cabbages, which normally reach four pounds at maturity, weighed over 40 pounds. Broccoli grew so large they were too heavy to lift from the ground. Flowers were nearly twice their normal size. Word of the Findhorn successes spread, but agronomists were at a loss to explain them.

In 1966, a friend of Peter Caddy's, scholar R. Ogilvie Crombie, paid a visit to Findhorn, an experience that opened him psychically. Shortly afterward, Crombie was sitting in the Royal Botanic Gardens near his home in Edinburgh, Scotland, when he saw a nature spirit dancing in front of him. The three-foot high, half-man, half-animal gave his name as Kurmos, and said he lived in the gardens and helped trees to grow. This meeting paved the way for a subsequent meeting with Pan, chief of the nature spirits. Pan told Crombie that he had been chosen to help renew the lost contact between mankind and the nature spirits. Crombie passed on to Caddy and the others at Findhorn what he learned from Pan about the spirits who lived and worked in the garden.

For several years, the Caddys and Maclean were reluctant to talk about their invisible helpers, though word of their spectacular gardening successes spread. Agronomists could not explain their results, based just on the composition of the soil, and the methods they used. When they finally began to talk of the devas, they attracted disciples who wanted to live and work with them.

Over time, Maclean sensed the creation of a new entity, the "Angel of Findhorn," which started as a nebulous impression and grew slowly over the years. The Landscape Angel told Maclean that the Angel of Findhorn was being fed by the growth in the gardens, as well as the love generated by the human beings present. Maclean clairvoyantly perceived this being developing almost like a fetus, until it had acquired sufficient power to open to all devic knowledge. The angel took on a masculine presence, and, when it communicated with Maclean, described itself as "the Spirit of a place."

Findhorn became a model community for proponents of the New Age movement. By the early 1970s, it had more than 300 residents. Among them was the American philosopher and visionary David Spangler, who arrived in 1970 with his spiritual partner, Myrtle Glines. Residents viewed themselves as the vanguard of a new society based on the principles of cooperation between man and the kingdom of nature.

After Spangler's arrival, an angelic presence called Limitless Love and Truth manifested. The being pro-

vided revelations that had first appeared, independently, to another man in Britain. Spangler published some of the transmissions in his book, *Revelation: The Birth of a New Age* (1976).

By 1980, the Findhorn community had declined, due in part to the departures of some of the principals, including Maclean, Peter Caddy (he and Eileen divorced), and Spangler. Eileen remained, but she took a background position so that Findhorn could be cared for by a new generation of residents. Without someone like Maclean as a focal point, interest and involvement in the nature kingdoms faded. But a decade later, around 1990, interest and growth renewed as part of a broader upswing in interest in human cooperation with angelic and nature realms.

Presently, Findhorn is an ecovillage residential community, a foundation that operates educational programs, and a college that offers a combination of mainstream academic and alternative experiential education courses. It has served as a model for other similar enterprises and communities, such as PERELANDRA, near Washington, D.C., and GREEN HOPE FARM in Meriden, New Hampshire.

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firmament

The vault of sky or space that separates HEAVEN and earth; or heaven itself.

In Genesis 1:6–8 God creates the firmament and calls it heaven. In the Martyrdom and Ascension of Isaiah, the firmament refers to the space that separates the seven heavens from earth, and it is where dark angels struggle for control. As an angel escorts ISAIAH heavenward in his vision, the prophet sees Samael (Satan) and his hosts in the firmament, envying each other and struggling with each other. Isaiah is told by his escort angel that the struggle mirrors the struggles and darkness on earth ("as above, so also on earth"). The angel tells Isaiah that the struggle will last until the coming of "the one," or Christ.

Flamel, Nicolas (1330–1416)

French scribe, alchemist, and adept, whose successful career as an alchemist was launched by an angel, according to legend.

Nicolas Flamel was born in 1330 in Pontoise, 18 miles north of Paris, to a modest family. As a young man he set up business in Paris as a public scribe, copying and illuminating manuscripts and performing other publishing services. He enjoyed a good reputation. Through his work he met Madame Pernelle Lethas, an older woman who was twice widowed and left with comfortable means. He fell in love with her. They married, and led a quiet and thrifty life.

Alchemy, the transmutation of base metals to gold and silver, was popular at the time, and Flamel undoubtedly copied various alchemical manuscripts. He showed little interest in the subject, however, until he experienced a dream one night. An angel appeared to him and held out a beautiful book of obvious antiquity. The angel said, "Flamel, look at this book. You will not in the least understand it, neither will anyone else; but a day will come when you will see in it something that no one else will see." In the dream Flamel reached out to take the book, but both it and the angel vanished in a golden cloud.

Flamel paid scant attention to the dream until sometime later, in 1357, when an event occurred. For two florins, he acquired from a vendor a mysterious gilded book that was large, very old, and made not of paper or parchment but from the thin bark of tender shrubs. Its cover was made of copper, and it was engraved with strange symbols. Its contents included equally strange drawings, and a claim that it was authored by Abraham Eleazar, or "Abraham the Jew," a prince, astrologer and philosopher. It also delivered curses against anyone who should set his eyes on the book, lest he be a sacrificer or scribe.

Feeling exempted from the curses, Flamel examined the book and determined that it was an alchemical text that told how to transmute metals into gold, so that Jews could pay levies due to the Roman Empire. The secret remained hidden in the drawings, some of which were not accompanied by explanatory text. On every seventh leaf there was an illustration of one of three icons: a caduceus (staff) with intertwined serpents; a serpent crucified on a cross; or a snake-infested desert with beautiful mountains. Among other drawings was one of a winged Mercury with Saturn holding an hourglass and scythe, and a mountain with a rose (with a blue stalk and red and white flowers) blowing in the north wind.

The book remained inscrutable to Flamel and his wife for years. In 1378, Flamel made a pilgrimage to Spain, hoping to meet a learned Jew who was versed in

the Kabbalah who could help him to decipher the alchemical book. After a year of wandering he met a converted Jew, Maitre Canches, who identified copies of some of the drawings from the book as coming from an old Kabbalistic text, the *Asch Mezareph,* written by a Rabbi Abraham and believed to be lost. Maitre Canches decided to return to France with Flamel, but became ill on the journey and died when they reached Orleans. According to Flamel, Canches revealed enough secrets before he died so that Flamel could then decipher his book on his own.

It took Flamel, assisted by Pernelle, three years of hard labor to make a successful projection of the philosopher's stone. In 1382, Flamel claimed, they turned lead (according to some accounts it was mercury) first into silver and then, on a second occasion, into gold. Legend has it that they made three projections, which gave them a handsome amount of gold, so much that they founded and endowed 14 hospitals, built three chapels, made generous gifts to seven churches, and paid for the repair of numerous church buildings. They made similar grants in Bologne, where Pernelle had been born.

Flamel wrote about his experiences in a book, but he gave away no secrets. In addition, he painted some of the drawings from the book as frescoes in an archway he had built in the Cemetery of the Holy Innocents in Paris. The painting symbolizes the Great Secret, and was the object of many pilgrimages by alchemists into the 17th and 18th centuries.

Pernelle died in 1397. Flamel died on November 22, 1416 (he is also said to have died in 1417 or 1418). His house was futilely ransacked by fortune hunters seeking the secrets of transmutation. It was widely believed by other alchemists that Flamel did achieve the philosopher's stone—the substance that transmutes metals into gold—but apparently his secrets died with him, and his success was not achieved by others.

Legend has it that Flamel did give some of his philosopher's stone to a nephew of his wife named Perrier, who passed it on to a Dr. Perrier. When he died, his grandson, named Dubois, found it among his effects. He took it to Louis XVII, and he successfully transmuted some base metal into gold in the king's presence. The king asked him to make some more of the philosopher's stone, which Dubois promised but failed to do. He was hanged, according to the story.

Flamel and Pernelle entered legend, and they reputedly attained immortality—the spiritual side of the philosopher's stone. Stories about them circulated for centuries. They were reported to be alive in India in the 17th century, and to have been seen attending an opera in Paris in 1761.

See DREAMS AND VISIONS.

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Flauros (Hauras, Haurus, Havres)
One of the FALLEN ANGELS and 72 spirits of SOLOMON. Flauros reigns as a duke with 20 (or 36) legions. He appears first as a terrible leopard, but, if commanded, will change shape into a man with fiery eyes and a terrible countenance. If invoked into the magician's triangle, he will give true answers to questions about the past, present, and future; outside the triangle, he will lie. Flauros will talk openly of divinity, the creation of the world, and the fall of the angels, including his own fall. He will destroy and burn one's enemies, but he will protect those who invoke him from temptation, spirits, and other dangers.

Focalor (Forcalor, Furcalor)
One of the FALLEN ANGELS and 72 spirits of SOLOMON. In hell Focalor reigns as a duke with three legions (according to Davidson, 30 legions). He appears as a man with griffin wings. He has the power of the wind and the sea, drowns men, and sinks warships. If commanded, he will not harm anyone. Prior to his fall, he was in the order of THRONES. After 1,000 years, he hopes to return to the seventh HEAVEN.

Forcas (Foras, Furcas, Fourcas)
One of the FALLEN ANGELS and 72 spirits of SOLOMON. The LEMEGETON describes Forcas as a president who commands 29 legions and appears as a strong man. He teaches logic, ethics, and the virtues of herbs and precious stones. He makes people invisible, discovers hidden treasures and lost objects, and imparts wit, wisdom, eloquence, and longevity.

forces See SERAPHIM.

Forneus
One of the FALLEN ANGELS and 72 spirits of SOLOMON. Forneus is a marquis of HELL who appears as a sea monster. He teaches rhetoric, art, and languages and

gives a good reputation. He causes people to be loved by their enemies. Prior to his fall Forneus was in the order of THRONES and also partly in the order of ANGELS.

Frances of Rome, St. (1384–1440)
Christian saint who was guided daily by angels. She reportedly was given two GUARDIAN ANGELS at birth, but neither one of these presented themselves in a dramatic way. Rather, she was guided first by an ARCHANGEL and then by a POWER.

Frances's frequent angelic visits began with the death of her first son, Evangelista, at age nine. Just before dying, he exclaimed that angels had arrived to take him to heaven (see DEATHBED VISIONS). On the one-year anniversary of his death, Frances had an extraordinary hour-long vision. Her oratory was filled with a brilliant light at dawn, and she beheld her son accompanied by a beautiful boy. Evangelista said that he now resided in the second choir of the first hierarchy of angels, and introduced his companion as an archangel who had a place above his. He told his mother that God was sending her this archangel, who would not leave her day or night, and that she would be blessed by seeing the archangel with her "bodily eyes." Evangelista then said he had to return to HEAVEN, but the sight of the angel would always remind his mother of him.

Evangelista disappeared, never to manifest to Frances again. The angel remained, standing with arms folded across his chest. Frances fell to her knees, and begged for his help in guiding her spiritual growth and in defending against the devil. When she left the oratory the angel followed her, enveloping her in a halo of light. The angel, and this halo around Frances, could not be perceived by other people. (See ANGELOPHANIES.)

Frances could not look upon the angel's brightness without its hurting her eyes, so, she looked upon the glow around him. Over time she was able to more directly see his features while she was at prayer; it seemed that the angel purposefully dimmed his own light to help her. He looked like a boy of nine, with sparkling eyes, an ever-present sweet expression upon his face, and his eyes turned constantly toward heaven. He wore a white robe covered by a tunic that reached to his feet. He was clear as light, and an ethereal color like sky-blue and flaming red. His hair, like spun gold, fell across his shoulders. The light coming from his hair was so bright that Frances frequently did not need a candle, even at night.

She wrote that the angel was never soiled by dirt or mud when he walked beside her. If she committed even the slightest fault, however, he disappeared from her sight, and would reappear only after she had confessed her transgressions. If she was plagued by doubts, he gave her a kind look that immediately made her feel better. When he talked, she could see his lips move; his voice was incredibly sweet.

Much of the angel's guidance centered around Frances's worries as head of a family. The angel assured her that she was not lost in God's sight. He also enabled her to supernaturally discern the thoughts of others. Thus she reportedly was able to short-circuit evil intent, reconcile enemies, and help wandering souls return to the fold.

Frances also was engaged in a constant struggle against evil spirits. Whenever the devil would particularly plague her, she would appeal to the archangel for help. Like Samson, the angel's power also lay in his hair, for when Frances asked him for protection, the angel shook his hair and frightened the evil spirits away.

The archangel—who never offered a name—stayed with Frances for 24 years. In 1436 she joined her own community and was granted a vision in which she saw God seated on a high throne and surrounded by myriads of angels. God appointed one of the high-ranking powers to replace the archangel. In his human form, the power was even more beautiful than the archangel, and he exhibited greater power and courage. He did not have to shake his hair to scare away evil spirits; his mere presence accomplished that. He carried in his left hand three golden palm branches, which symbolized three virtues that he helped Frances to cultivate: charity, firmness, and prudence.

The power stayed with Frances for four years until she died. Her angelic experiences are characteristic of hagiographies.

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Francis of Assisi, St. (1181?–1226)
Often called the most Christ-like of all the saints, Francis of Assisi is known for his love of animals and for his stigmata, given to him by an angel.

Francis of Assisi was born in either 1181 or 1182 in the town of Assisi in Umbria, Italy, to Pietro Bernardone and his wife Pica. Although baptized Giovanni,

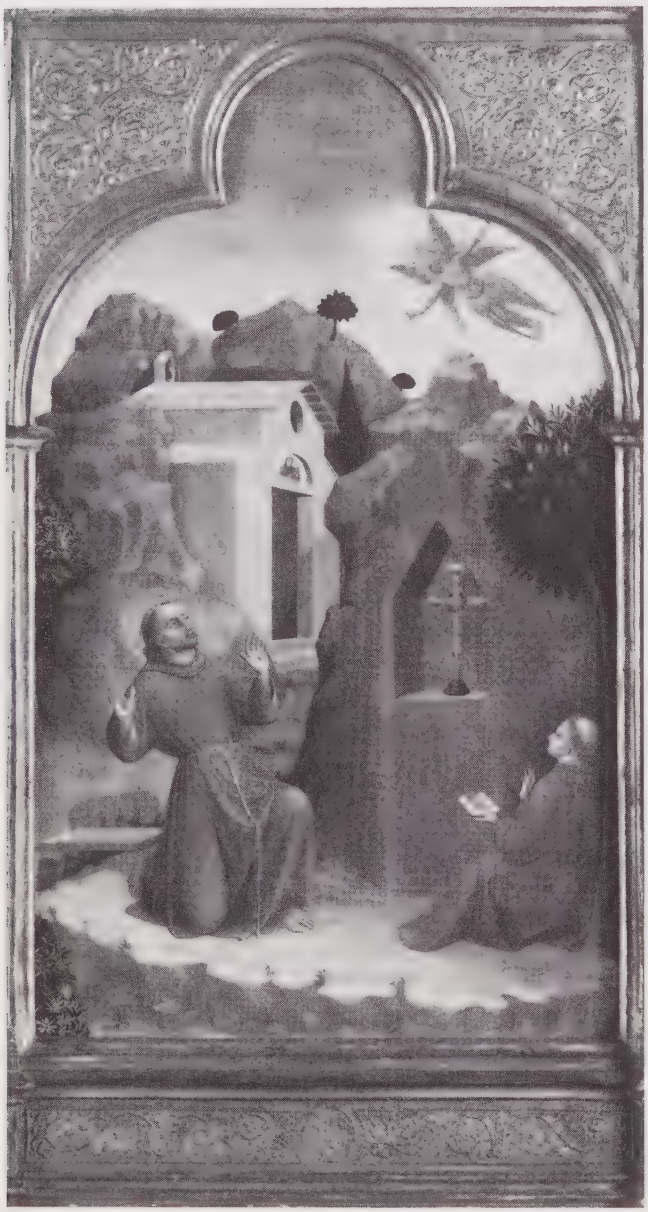

The Stigmatization of St. Francis (Stefano di Giovanni, called Sassetta, reprinted courtesy of the National Gallery, London)

or John, the boy was called Francesco, "the Frenchman," because his father was often in that country conducting his successful cloth trade.

Francis spent his early years in song, drink, and extravagance, going through his father's money but showing no interest in his father's business. In 1201 war broke out between Assisi and neighboring Perugia, and Francis was captured. He languished for a year in prison, then suffered a long illness after his release. During his convalescence he kept receiving signs that he should change his ways. Upon recovery he outfitted himself to join the forces of Walter de Brienne, who was fighting in southern Italy, but instead ended up trading his fine clothes and armor for the rags of a poor former knight he met on his journey.

By 1204 he had stolen one of his father's horses and a large amount of cloth, which he sold to rebuild the ruined church of San Damiano de Assisi. His father tried everything to dissuade Francis from his "mad" ideas, including beatings and shackles, but Francis was immovable. By 1206 he had completely renounced his patrimony and had taken a vow of absolute poverty. He and his growing band of followers wore long, rough tunics of undyed wool, shaved the tops of their heads, and preached as itinerants among the poor and sick, depending solely on the generosity of strangers.

St. Francis's commitment to Christ caught the imagination of his day. Familiar with court poetry and the songs of the troubadours, St. Francis introduced into medieval worship a love of nature and creation, of song and praise, and of higher chivalric love. His poem the "Canticle of the Sun" is still sung in Christian churches all over the world. He introduced a crèche at a Nativity Mass in Greccio in 1223, as a memorial to Jesus' humble birth. St. Francis's simple appeal and total devotion, as well as the stories of his prophecies and miraculous healings, continue to attract followers to this day.

Perhaps his most unusual achievement was the acquisition of stigmata after an ecstatic vision in 1224. During the summer of that year, close to the Feast of the Assumption (August 15), St. Francis returned in seclusion to a tiny hut on Monte La Verna, part of the property of Orlando, count of Chiusi. He intended to suffer a long fast in honor of the archangel Michael, requesting that he be left alone until the angel's feast day on September 29. St. Francis was then 42 years old, racked with disease and fevers, and quite thin from self-mortification.

On September 14, the Feast of the Exaltation of the Holy Cross, St. Francis continued his fasting and prayer by concentrating on Christ's sufferings on the cross. As described in the *Little Flowers of St. Francis of Assisi,* he was contemplating the Passion so fervently that he believed himself transformed into JESUS. While in such an ecstatic state, his vision continued with the appearance of a seraph. The angel's six fiery wings descended from heaven, and as they drew closer to St. Francis they revealed the crucified Jesus within their folds. St. Francis was filled with fear, joy, and sorrow. When the vision ended, the saint found to his amazement that his hands and feet were

marked with black excrescences in the form of nail heads and bent nails, and that a wound on his side oozed blood frequently.

St. Francis was embarrassed and frightened by these stigmata, and for the remaining two years of his life kept his hands within his habit and wore shoes and stockings. He told none of his followers about the miracle, but they finally deduced the situation after finding blood on his clothing and after noting St. Francis's inability to walk without hobbling.

Modern research suggests that the marks were scar tissue from earlier, unknown wounds. In the days of the early church, any disfigurement was known as "stigmata." Today, stigmata are believed to result from the auto-suggestion of worshippers who brood intensely on Christ's sufferings. Yet several surviving accounts from various of St. Francis's followers refer to his bleeding wounds, the saint's inability to walk, and the blackness of the marks.

St. Francis died on October 3, 1226, and he was canonized two years later by Pope Gregory IX. St. Francis's biographer, Thomas of Celano, reported that black marks resembling nails even appeared on St. Francis's flesh after death. Two paintings of St. Francis, painted within 10 years of his death, both show the stigmata.

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fravashis (farohars, favashis, ferchers, ferouers, pravashi) In ZOROASTRIANISM and Persian lore, preexistent souls and the spiritual primeval images of humans independent of the body. Fravashis, who reside in homes and communities, have both human and angel characteristics. They serve as GUARDIAN ANGELS to the faithful and to the seed of the prophet Zarathrustra, and his future saviors Hushedar, Hushedar-man, and Soshyant. They protect procreation and childbirth (see CHILDBIRTH ANGELS), do battle, and are invoked against miscarriage and danger. In the Zend Avesta (a commentary on passages from the Avesta, the sacred book of Zoroastrianism), the fravashis are described as female GENII who dwell in all things and are protectors of mankind.

Furcas

One of the FALLEN ANGELS. According to JOHANN WEYER, Forcas is a knight who commands 20 legions and who appears as a cruel man with a long beard and hoary head. He rides on a pale horse and carries a sharp weapon. Weyer says Forcas teaches rhetoric, philosophy, logic, astronomy, chiromancy (divination of the hands), and pyromancy (divination with fire).

Furfur

One of the FALLEN ANGELS and the 72 spirits of SOLOMON. Furfur is an earl with 26 legions under his command. He appears as a hart with a fiery tail. When summoned, he must be placed within the magician's triangle, or what he says—if he speaks at all—will be false. Once in the triangle, he changes form to that of a beautiful angel who speaks with a hoarse voice. Furfur causes love between a husband and a wife. He will give true answers about secret and divine things. He can raise thunder, lightning, and great winds.

G

Gaap (Goap, Taap, Tap)
One of the FALLEN ANGELS and 72 spirits of SOLOMON. Once a member of the order of POWERS, Gaap is a president and mighty PRINCE in HELL, ruling 66 legions. He appears when the sun is in the southern signs as a human with huge bat's wings and preceded by four powerful kings. Gaap teaches liberal sciences and philosophy, excites love and hatred, makes men insensible, gives true answers about the past, present, and future, and takes FAMILIARS away from other magicians. Upon command he will move people quickly from place to place. Gaap gives instruction in the consecration of things that belong to the divination of his master, Amaymon.

Gabriel
One of the three principal angels of Christianity—along with Michael and Raphael—and the most important angel in Islamic ANGELOLOGY. Gabriel also appears in Jewish angelology. The name Gabriel means "hero of God" or "the mighty one." Gabriel is the angel of revelation, wisdom, mercy, redemption, glad tidings, and promise. He sits at the left hand of God. He is mentioned four times in the Bible in connection with important news.

Gabriel is among the angels identified as the ANGEL OF DEATH; ANGEL OF GREAT COUNSEL; ANGEL OF PEACE; ANGEL OF PRAYER; ANGEL OF TRUTH; and as one of the ANGELS OF THE EARTH; ANGELS OF THE LORD OF THE SPIRITS; ANGELS OVER THE CONSUMMATION; ANGELS OF MERCY; and one of the ANGELS OF DESTRUCTION sent to destroy SODOM AND GOMORRAH. He is an angel of January, the moon, Mars, winter, and Aquarius.

Gabriel in Jewish Lore
In the Old Testament, Gabriel is named as Daniel's frequent visitor, bringing prophetic visions of apocalyptic proportion (Daniel 8:16, 9:21). Angelic attribution of the visions, which were treasonous at the time of the writing of the book of DANIEL, might explain Gabriel's prominent presence.

Gabriel's messenger mission probably inspired his presence in apocryphal and MERKABAH literature, where Gabriel figures in the stories of Adam's creation, the punishment of the FALLEN ANGELS (see ENOCH; WATCHERS), the burials of ADAM, Abel, and ABRAHAM, and other events. The four archangels (Michael, Gabriel, Uriel, and Raphael) bury Abraham; Michael and Gabriel witness the contract between Esau and JACOB. Gabriel also is among the candidates to be the dark angel who fights with Jacob.

Gabriel figures in various Hebrew folktales as well. There is a chain of midrashim concerning Gabriel and a magical stone that begins with Abram (later Abraham). Abram is left in a cave by his mother because of the

The Annunciation (Eustache Le Sueur, c. 1650; reprinted courtesy Toledo Museum of Art, Toledo, Ohio; gift of Edward Drummo Libbey)

slaughter of newborn males by the king Nimrod. God sends Gabriel to tend the infant, feeding him with his thumb through which milk and honey flow. This enables the boy to grow at a spectacular rate of a year a day. The archangel also talks with him, so when his mother Amitlai returns, she is amazed at her son's speech.

On his third day in the cave, Abram finds a glowing stone, which Gabriel places around his neck. This is the Zohar ("light" or "window"), the light of the Garden of Eden preserved by God after the fall of ADAM AND EVE. The angel Raziel gives the Zohar to Adam, who gives it to his son Seth, who uses it to become a great prophet. Eventually the stone is given to Enoch, who uses its light to read the Celestial Torah on his trip to the HEAVENS. Enoch gives it to his son Methuselah, who gives it to his son Lamech, who gives it to his son NOAH, who places it in his ark. After Noah lands on Mount Ararat, he celebrates with wine, gets drunk, and lets the Zohar slip into the sea. It eventually finds its way into the cave in which Abram is being hidden.

Abraham wears the stone for his entire life, and all who look upon it are healed. He uses it as an astrolabe with which to study the heavens. He passes the stone to ISAAC, who passes it to Jacob, who wears it during his famous dream of the angels going up and down the ladder to heaven. Jacob gives it to his son Joseph, but does not tell him of its power. When Joseph's brothers take his coat of many colors and throw him into a dark pit, the stone begins to glow. Suddenly Joseph finds himself transported to an incandescent palace. Gabriel, a glowing being, announces himself and says this is his palace, and Joseph will remain there as long as he is held prisoner in the pit. Gabriel creates a cloth woven from the stone's light and so Joseph is clothed. Gabriel points to a window, and there Joseph sees revelations of future generations.

For three days and nights, Joseph remains in the palace, studying the Torah and the future of Israel. At the end of the third day, Joseph is rescued from the pit and sold into slavery. He keeps the Zohar inside a silver cup, and he prophesies the future and interprets DREAMS by gazing upon it. When Joseph dies, the stone is buried with it, but MOSES recovers it and hangs it in the Tabernacle.

Gabriel's palace figures in another Jewish mystical tale from the oral tradition in Germany. According to the story, Rabbi Meir of Rothenburg is imprisoned and declines to be ransomed. Instead, he asks only to be given scribe's tools so that he can write down his thoughts on the Torah. One night, his soul ascends to Gabriel's brilliant palace. Gabriel, also brilliant in light, introduces himself and says Rabbi Meir has been brought here to receive a Torah. In fact, he is getting one of the 13 Torahs that Moses wrote before his death, the one that was intended for the celestial academy.

When Rabbi Meir awakens, he finds a Torah in his cell. He follows Gabriel's instructions, and reads from it loudly enough for the heavenly host to hear him. When he does so, his cell fills with a holy light. He discovers numerous truths that can be obtained only from that celestial Torah.

Rabbi Meir copies the Torah; as soon as he is done, Gabriel comes in the night and takes the original back to heaven. Rabbi Meir seals his copy in a waterproof wooden ark and sets it afloat down the Rhine River. It comes to Worms. Gentiles cannot catch it, and, after Jews capture it, Gentiles cannot lift it or open it. The Jews open it. The Torah remains in the city for many generations.

In other midrashim, Gabriel is the angel who destroys Sodom, although he is not specifically named in the Genesis account.

In the courtship of Rebekah by Abraham's agent Eliezer, Gabriel is credited with exchanging a plate of poison food planned by Laban.

Like the angel Sandalphon who weaves garlands of prayers, Gabriel weaves shoes from the feet of Jews who dance to commemorate the Giving of the Torah. In the fervor of dancing, the shoes fly off to the Garden of Eden, where they are swept up by angels and delivered to Gabriel.

Gabriel in Christian Lore and Art

In the New Testament, Gabriel gives his name when he appears to Zechariah to announce the coming birth of John the Baptist: "I am Gabriel who stand in God's presence" (Luke 1:19). He is identified as the ANGEL OF THE LORD who makes the annunciation to MARY of the coming birth of JESUS (Luke 1:26–38). Gabriel appears to her, tells her she has found favor with God, and she will become pregnant with a son who is to be named Jesus. When Mary wonders how this can happen, since she is a virgin, Gabriel tells her the Holy Spirit will come upon her, and the child will be holy. When she consents ("Behold, I am the handmaid of the Lord; let it be done to me according to your word.") the angel departs. Though the angel who announces the birth of Jesus to the shepherds (Luke 2:8–14) is called only an "angel of the Lord," Catholic tradition credits that to Gabriel.

Gabriel also is credited with other major acts of unnamed angels concerning Jesus: as the angel who appears in a dream to Joseph, warning him to take his family and flee to Egypt to avoid Herod's hunt for the baby Jesus (Matthew 2:13); as the angel who appears in the Garden of Gethsemane to provide strength and support to Jesus in his agony (Luke 22:43); and as the "angel of the Lord" who has a countenance as lightning and a raiment as snow, who rolls back the stone from the tomb of Jesus and sits upon it (Matthew 28:2). In addition, Gabriel is said to be the unnamed archangel in 1 Thessalonians 4:15 who sounds the trumpet of judgment and the Resurrection.

In Catholic devotion to angels, Gabriel is a saint and has a prominent place because of his role in the Annunciation. Gabriel's salutation, "Hail, O favored one, the Lord is with you!" became the basis of the Hail Mary ("Hail Mary, full of grace, the Lord is with thee, blessed art thou among women."). Gabriel's feast day is March 24. He is patron saint to telecommunications workers, radio broadcasters, messengers, postal workers, clerics, diplomats, and stamp collectors.

Because of his role in the Annunciation, other lore about Gabriel holds that he guides the soul from Paradise to the womb and there instruct it for the nine months prior to birth.

It is in his role as annunciator of the coming of the birth of Christ to Mary that Gabriel is best known and best depicted in art. In art, he is shown holding a lily, the symbol of purity.

Gabriel in Islamic Lore

In Islamic angelology, Gabriel—who has 140 pairs of wings—is equated with the Holy Spirit and dictates the Koran to MUHAMMAD. Gabriel is the Angel of Knowledge and Revelation, to whom the philosophers trace back their active INTELLIGENCE. He is the personal Holy Spirit, the companion and celestial guide.

See RUDOLF STEINER.

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Galgani, Gemma, St. See ANGELOPHANY.

genii

In Roman mythology, GUARDIAN SPIRITS comparable to GUARDIAN ANGELS, but attached to people, places, or things. The genius (singular) presides over the birth of a person, place, or thing and shapes its character and destiny. If attached to a person, the genius stays with him or her through life, and becomes the person's living soul after death. The genius of a place is perceived as the living spirit that animates a locale and gives it its unique powers and atmosphere. The Romans used a figure of a human being to symbolize the genius of a person, and a serpent to symbolize the genius of a place.

See DAIMONES.

George, St. See MONS, ANGELS OF.

Gideon

The book of Judges tells the story of Gideon and his encounter with the ANGEL OF THE LORD.

In Judges 6, Gideon is commissioned by God to deliver Israel from the Midianites, their greatest enemy at the time. He is threshing his wheat at Ophrah when the angel of the Lord appears and apprises him of his mission. Gideon protests that his clan is weak, and asks for a sign that it is the Lord who is speaking.

Gideon retires to his house, where he prepares food: a kid, unleavened cakes of bread, and broth. He returns to the angel and presents them. The angel tells him to place the meat and cakes on a rock and pour the broth over them. Judges 6:21: "Then the angel of the Lord

reached out the tip of the staff that was in his hand, and touched the meat and the unleavened cakes; and there sprang up fire from the rock and consumed the flesh and the unleavened cakes, and the angel of the Lord vanished from his sight." This is proof to Gideon, and he builds an altar on the site.

To fulfill God's mission, he assembles an army of 300 men. Armed with trumpets, empty pitchers and torches, they storm the enemy at night, shouting, "A sword for the Lord and for Gideon!" (Judges 7:20) The Midianites fall into panic and flee. Under Gideon's rule, peace reigns for forty years until his death.

As in other biblical encounters involving angels, there is ambiguity over whether the divine entity is an angel or the Lord himself. "Angel of the Lord" often is interpreted as being another description of God.

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ginn See DJINN.

Gadreel (Gadriel)
In 1 ENOCH, a FALLEN ANGEL. Gadreel means "God is my helper." Gadreel leads Eve astray and teaches men how to make weapons of war.

Gadriel
Angel who rules the fifth HEAVEN, where he crowns prayers and takes them to the sixth heaven. Gadriel also governs the wars among nations on earth.

Galgaliel (Galgalliel)
Angel who is PRINCE of the sun—a duty also ascribed to Raphael—and chief of the order of GALGALIM. According to 3 ENOCH 17:4, Galgaliel serves directly under the seven princes of the seven HEAVENS (Michael, Gabriel, Satqiel, Sahaqiel, Baradiel, Baraqiel, and Sidrel). He governs 96 angels who make the orb of the sun run 365,000 PARASANGS through the heavens each day.

galgalim (galgallim)
In Jewish lore, a high-ranking order of angels equal to the SERAPHIM. Galgalim, which means "spheres," is a later name for the OPHANIM, the "Many-Eyed Ones" who are the wheels of the Merkabah (THRONES). Their principal duty is to sing the QEDUSSAH. The order ruled by Galgaliel or Rikbiel.

In 3 ENOCH, Rikbiel rules the eight wheels (galgalim) of the chariot of the throne of Glory. There are two wheels for each direction, and they are enclosed by the four winds: Storm, Tempest, Hurricane, and Gale. Four rivers flow out beneath them and four clouds encircle them: the Clouds of Fire, Clouds of Firebrand, Clouds of Glowing Coal, and Clouds of Brimstone. The movement of the wheels creates earthquake roars and thunder rumbling. When the time comes to recite the Qedussah, the wheels tremble and angels writhe in agony. Voices issue forth from beside the wheels.

Galizur (Akrasiel, Gallitzur, Gallisur YHVH, Gallizur, Raguil, Raziel)
In Talmudic lore, a great angel who rules the second HEAVEN and elaborates on the Torah. MOSES meets Galizur in heaven. In 3 ENOCH, he is Gallisur YHVH, a great angelic PRINCE of the seventh heaven who reveals all the secrets of the Torah, and who bows down to Zakzakiel.

Galizur is sometimes equated with Raziel, the angel who gives ADAM the SEFER RAZIEL, the book of great secrets. Galizur spreads his wings over the HAYYOTH in order to prevent their fiery breath from burning up the MINISTERING ANGELS.

Gamaliel ("recompense of God")
In the Nag Hammadi and other Gnostic literature, a great AEON whose NAME is mentioned frequently for graciousness and protection. With Abraxas and Sablo, Gamaliel takes the elect into HEAVEN. The occultist Eliphas Levi described Gamaliel as an evil adversary of the CHERUBIM who serves under Lilith.

Gamygyn (Gamigin)
One of the FALLEN ANGELS and 72 spirits of SOLOMON. In HELL Gamygyn is a duke with 30 legions of demons. He appears in the form of a small horse or ass, and he then changes into a human. His voice is hoarse. Gamygyn teaches liberal sciences, and he delivers news about people who have died in sin. According to JOHANN WEYER, he can summon the souls of drowned men and those who are in purgatory. These souls appear as aerial bodies before the magician and give answers to questions.

Gazardiel (Casardia, Gazardiya)
According to the Zohar, angel who supervises the east and kisses the prayers of the faithful and takes them to

heaven. In Talmudic lore, Gazardiel oversees the rising and setting of the sun.

Geburah See TREE OF LIFE.

Geburatiel YHVH (Geburathiel)
In 3 ENOCH, one of the PRINCES who guards the seventh HEAVEN. Geburatiel represents divine power and strength. He bows down to Arapiel.

Gehenna See HELL.

gematria
A Kabbalistic system for discovering the secret and mystical truths of words and the NAMES of God and angels, and for interpreting biblical words and passages according to their numerical values. Each letter of the Hebrew alphabet has a numerical value and a certain spiritual, creative power; God creates everything in the universe by uttering certain words. The values of words and names are totaled, then equated with other words and names that have the same numerical values. These are analyzed within the context of Scripture and other factors.

Gematria was developed into a sophisticated system by German Kabbalists during the 13th century, but it was known and used much earlier by other cultures. King Sargon II, who ruled Babylonia in the eighth century B.C.E., used the numerical value of his name to determine that the wall of Khorsabad should be built to the same equivalent, or 16,283 cubits. The ancient Greeks, Persians, Gnostics, and early Christians used gematria for a variety of purposes. The Greeks applied it to dream interpretation and the Gnostics to the names of deities. Early Christians arrived at the dove for the symbol of Christ because the Greek letters of alpha and omega (the Beginning and the End) and the Greek term for dove (*peristera*) add up to the same number, 801.

The Kabbalistic system of gematria derived from Near Eastern Gnostic and Hellenistic cultures. It is more complex than merely tallying up numerical values of letters; it involves various methods of analysis by which the mystical purposes of the Scriptures, buildings, and objects may be determined. Not only are the numerical values considered but also the size and strokes of the letters. The Kabbalists of the 13th century, most notably Eleazar of Worms, applied gematria to the Scriptures, which were held to have been inspired by God and written in code. Thus, "And lo, three men" from Genesis 18:2 is interpreted as referring to the archangels Michael, Gabriel, and Raphael, for "And lo, three men" and "Elo Michael Gabriel Ve-Raphael" each have the same numerical value of 701.

Gematria was used to ascertain the secret, ineffable, and indescribably powerful names of God. These names were incorporated into the incantations of MAGIC, used for conjuring and controlling DEMONS. Some names of angels also are secret names of God, such as Azbogah.

Different systems of gematria were developed; Moses Cordovero said there were nine. Gematria spread into alchemical and esoteric Christian works. Hebrew words—with or without gematria—took on greater importance for their mystical power or hidden meanings and connections.

Lesser known than gematria are notarikon and temurah, other systems of decoding and analyzing mystical truths. Various methods exist in both systems. In notarikon, the first letter of words may be extracted and combined to form new words; or, the first, last, and sometime middle letters of words are combined to create new words or phrases. Names of God and angels

Final Letters.	Figure.	Names.	Corresponding Letters.	Numerical Power.
Mother	א 1	Aleph	- - -	1
Double	ב, ב 2	Baith	B	2
		Vaith	V	- -
	ג 3	Gimmel	G	3
	ד 4	Daleth	D	4
Single	ה 5	Hay	H	5
	ו 6	Wav	W	6
	ז 7	Zayin	Z	7
	ח 8	Cheth	Ch	8
	ט 9	Teth	T	9
	י 10	Yood	Y	10
Double	כ, כ 11	Caph	C	20
		Chaph	Ch	- -
Single	ל 12	Lamed	L	30
Mother	מ 13	Mem	M	40
Single	נ 14	Noon	N	50
	ס 15	Samech	S	60
	ע 16	Ayin	- - -	70
Double	פ, פ 17	Pay	P	80
		Phay	Ph	- -
Single	צ 18	Tzadè	Tz	90
	ק 19	Koof	K	100
Double	ר 20	Raish	R	200
Mother	ש, ש 21	Sheen	Sh	300
		Seen	S	- -
Double	ת, ת 22	Tav	T	400
		Thav	Th	- -

Table of numerical values of Hebrew letters (Author's collection)

are revealed in this fashion (see AGLA). In temurah, letters are organized in tables or mathematical arrangements, which are then substituted for the letters in words; or, letters are rearranged into anagrams. For example, such tables can be used to discover the names of the good and evil angels of the planets and signs of the zodiac.

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Gemma Galgani, St. (1878–1903)

Italian saint known as the Passion Flower of Lucca, who had a strong relationship with her GUARDIAN ANGEL.

Gemma Galgani was born on March 12, 1878, in Camigliano, a small town near Lucca in Tuscany, Italy, to a poor family. She was chronically ill, and, from an early age, she exhibited supernatural gifts: visitations, visits by Christ, assaults by the devil, and stigmata. Her ill health caused her to be turned away by the Passionists.

At age 19, Gemma fell seriously ill with meningitis. She was miraculously cured, and she credited the intercession of the Venerable Passionist Francis Possenti (later canonized as St. Gabriel of Our Lady of Sorrows), to whom she had prayed for help.

The stigmata appeared on her wrists, feet, and side from 1899 to 1901. The first visionary episode occurred on June 8, 1899. Gemma felt an intense sorrow for her sins and a willingness to suffer. She had a vision of her guardian angel and the Blessed Virgin Mary. MARY opened her mantle and covered her, and told Gemma she was much loved by Jesus, who was giving her a special grace. Then JESUS appeared with his wounds open; flames, not blood, issued forth. The flames touched Gemma's hands, feet, and heart, and she felt as though she were dying. Mary supported her for several hours. The vision ended, and Gemma found herself on her knees, a sharp pain in her hands, feet, and heart. Her guardian angel helped her into bed, and blood began to flow from her wounds.

Thereafter, every Thursday evening to Friday afternoon, Gemma would fall into a rapture and the five wounds would open and issue a bright red blood. She would utter the words of Jesus and Mary. The wounds would abruptly stop bleeding, close, and leave only white marks. Sometimes the obliteration took until Saturday or Sunday to complete. When the ecstasies ended, Gemma would serenely go about her normal business. However, she suffered great inner torments and trials from the devil. Throughout these difficult experiences, she maintained a great serenity and peace.

A Passionist, Father Germano, took an interest in Gemma and became her spiritual director and confessor. An expert on fraudulent mystical phenomena, he had Gemma thoroughly tested and was convinced her experiences were genuine. He recorded her utterances and later became her biographer. With Germano's help, Gemma went to live with a family as a mother's helper, where she was shielded from unfriendly attention and had the freedom to experience her ecstasies.

In 1901, Germano forbade her to accept the stigmata. She prayed and the phenomenon ceased, though the white marks remained. In 1903, she was diagnosed with tuberculosis of the spine. She died on April 11, 1903.

Gemma's rich visionary life was recorded in detail in her diaries and letters, as well as in Germano's writings. She was especially known for her angelic visions. She saw her guardian angel and heard his voice. Her conversations with her angel were observed and recorded by others who could only hear her side of the conversation. Germano commented that whenever she saw or listened to her angel, she entered into an ecstatic state of consciousness, lost in another world; as soon as she turned her eyes away, she resumed her usual personality.

Gemma's angel was her constant companion, so familiar that she often treated him like a brother. She was once admonished by Germano—who overheard one of her one-way conversations—that she should treat him with more respect. She agreed, and vowed to remain 100 steps behind the angel whenever she saw him coming.

Whenever Gemma was plagued by evil spirits, she called upon her angel. In 1900 she recorded an episode in which she was harassed for hours by the devil in the form of a horrible "little fellow." She was assaulted by blows upon her shoulders while she prayed. Her angel appeared but attempted to beg off her request to stay with her all night. He told her he had to sleep. When she replied that the "angels of Jesus do not need to sleep," he said he still needed to rest. Nonetheless, he remained and spread his wings over her while she slept.

Sometimes the angel was severe with her, in word or expression, as a way of trying to keep her on the straight and narrow spiritual path. He would find fault

with her and tell her he was ashamed of her. If she strayed from the path, he would depart from her presence for awhile (this departure of divine grace, either in the form of the presence of an angel or the presence of God, appears often in the literature of saints).

Perhaps the most remarkable trademark of Gemma's angel was his couriership. She would send him off on errands to deliver verbal messages to people in distant places, and he would return with their replies. Gemma considered this angelic postal service to be a natural thing. Others reportedly received the messages. Sometimes replies were delivered back to her by the guardian angel of Father Germano. When some suggested this was the work of the devil, Germano subjected Gemma to various spiritual tests, asking for irrefutable signs, and got them.

For one test, Germano told Gemma to give a letter addressed to him to her aunt Cecilia, who was to lock it in a place unknown to her. The aunt gave the letter to a priest who locked it in a chest in his room and pocketed the key. The next day Gemma sensed that the angel passed with her letter. She notified the surprised priest, who found the letter missing from the chest. The letter was received by Germano—apparently by angelic post. This test was successfully repeated a second time using different circumstances.

Gemma was visited by other angels, and often by Germano's guardian angel, who, she said, had a brilliant star over his head. No thought or deed of hers ever escaped angelic attention. If she was distracted in prayer, her angel would punish her. If she did not feel well, or if she would not eat enough, the angel exhibited a tender side, inquiring after her welfare and urging her to eat.

Though she never officially was a Passionist, Gemma's remains are interred at the Passionist monastery at Lucca. She had accurately predicted it would be built two years after her death.

Gemma was beatified in 1933 and canonized on May 2, 1940. Her feast day is April 11. She is the patron saint of pharmacists and tuberculosis sufferers.

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Glasyalabolas (Caacrinolaas, Caassimola)

One of the FALLEN ANGELS and 72 spirits of SOLOMON. Glasyalabolas is a president in HELL. He appears as a winged dog. He can make men invisible and discern the past and the future. He is the leader of all homicides and incites people to bloodshed. He teaches all arts and science instantly. Glasyalabolas commands 36 legions of DEMONS.

Gnosticism

A popular cult of beliefs and practices contemporary with early Christianity, with older roots in the mythologies and philosophies of Egypt, Babylonia, Persia, and Greece. The term *Gnosis* means "knowledge," and Gnosticism refers to the restoration of the truth of humanity's situation of being cut off from its real nature and God.

Angels play prominent roles in Gnostic cosmology. When the Gnostics viewed the night sky, they saw the stars as angels who had erred and the heavens as a vault barring them from their soul's home. Exalted higher beings caused mankind's fall, created the world, and facilitated the means for redemption.

Background

Gnosticism arose in the Hellenic Middle East, particularly Alexandria, an intellectual crossroads of cultures, and it was propelled by philosophical debates on the presence and power of ignorance, evil, and suffering on earth. The Gnostics were thoroughly familiar with the Scriptures of Christianity and Judaism, Neoplatonism, Hermeticism, and probably the religions of the East. The Gnostics wrote gospels and epistles. They combined lore and practices from many sources, expanding limits as they wished. The most notable proponents were Simon Magus (who met Peter in Acts 8); Basilides, who taught in Alexandria ca. 120–140; and Valentinus, who was born Christian and who taught in Rome ca. 140–160.

Gnosticism developed both within Christianity and outside of it; evidence exists of Jewish Gnostic sects as well. Gnosticism eventually was pushed out of Christianity as a heresy, but it continued to exist alongside of it in the second and third centuries. Some remnants survived to the Middle Ages, and its followers were often considered sorcerers. Church fathers wrote extensively on it, mostly to denounce it.

NAG HAMMADI LITERATURE

Contemporary interest in Gnosticism was rekindled in 1945 when a cache of Gnostic documents was discovered in Nag Hammadi in Upper Egypt. Two brothers out fertilizing their fields found a jar. Hoping it contained gold but fearing it really contained a djinnee (see DJINN), they opened it, only to find papyrus fragments and dust. The jar resided in homes for a time; pieces of papyrus were even burned in an oven by a superstitious housewife. The texts were written in

Coptic—Egyptian mixed with Greek—and contained Christian references. The Coptic Museum in Cairo acquired some of the texts. Others, considered worthless, were sold for low prices. More jars were found at Nag Hammadi. Eventually the Jung Institute in Zurich acquired in 1952 what became known as the "Jung Codex." The texts eventually were returned to the Coptic Museum. While the QUMRAN TEXTS found near the Dead Sea are in scrolls, the Nag Hammadi texts are codices, or bound pages. It took more than 20 years for scholars to access, translate, and begin to analyze them. CARL G. JUNG was among many scholars who compared Gnosticism to modern psychology.

Central Concepts

There is no organized, definitive statement of Gnostic beliefs. Its several strains share a primary vision of the origin of humankind as inherently flawed by earthly elements, yet keeping a spark of divinity, a "touch of light" from its exalted origin, and thus a breath of hope. Christian Gnosticism seeks transcendence to an ideal world from a physical world that has become dark and evil. Gnosticism is similar to Hinduism and Buddhism and differs from most Western religions in this negative view of the material world and its yearning toward an unknowable mystery. The feminine principle is honored and important; the women around JESUS, including his mother MARY, are figures of authority.

Like Eastern practices, Gnosticism had many degrees of commitment and initiation. Basilides once required his advanced students to spend five years in complete silence. For some, learning the magic NAMES of angels and partaking in rituals were sufficient.

Gnostic Angelology

Like the Platonists, the Gnostics viewed the cosmos as a series of concentric spheres. The spheres are called AEONS, each with its own ruler also called an aeon, who is comparable to a high angel. The 365th aeon is the highest and is ruled by Abraxas, the chief of the heavens. At the summit, or the center, is the good God, otherwise called the Father, unknowable to humans.

Aeons can combine and subdivide and multiply themselves in a process called syzygy. Descending in tiers down to the terrestrial world are 30 circles, which, according to Valentinus, constitute the Pleroma.

Sophia is the aeon of the 30th circle. According to her story, she desires to contemplate on her own the splendor of the Pleroma. This is an ill-fated wish, for when she crosses the last circle, she is dazzled by light and falls down to our world. Sophia is made pregnant by the Pleroma and gives birth to a creature, the Demiurge, who, after modifications by the aeons of the Pleroma, creates humankind. Gnostics associated their many versions of this "accursed god" with the God of the Old Testament.

Another version says that Sophia (the active principle) desires to create a work without her consort (the passive Unknown good God). When she does so her thought became a work, an image of HEAVEN. But a shadow is cast; the shadow is envious of heaven, being superior to itself. Thus the beginning (arche) of envy enters all the regions in chaos and becomes matter. This Demiurge has no spirit. It creates the visible world and withholds knowledge from humanity, beginning with the warning to ADAM AND EVE not to eat of the tree of knowledge of good and evil (Tree of Gnosis). When Sophia sees the resulting horror, she has compassion and breathes life into the world of matter.

The Nag Hammadi text the Apocryphon Johannis, said to be a vision given to the apostle John, gives another variation on this story. Sophia is the third aeon of the fourth light, and, without the consent of the spirit or approval of her partner, she has a son, Ialdabaoth ("child, pass through to here") of whom Sophia is ashamed because he is a being unlike her. She hides him in a cloud so other aeons will not see him. Ialdabaoth creates his own world with 12 angels after the pattern of the immortal aeons and subordinate angels for each of them. He also appoints seven kings of the heaven and five to rule over the chaos of the underworld, all the hierarchies of heaven (ARCHONS). Their NAMES are taken variously from the Old Testament and magical texts: Iao, Sabaoth, Eloaeus (ELOHIM), Adonaeus (ADONAI), Astapheus, Horaeus.

But Ialdabaoth gives his creatures no part of the power that he has inherited from his mother, and so he is able to rule over them. Ignorant of any higher being, he declares, "I am a jealous God; beside me there is no other." By the time Sophia reencounters Ialdabaoth, he is full of power in himself and has created the lower heavens and earth. He states he needs no help: "I have need of no one. I am God, and there is no other apart from me." Sophia cries out against him, "You are Wrong, Samael."

"Samael" means "the blind god." This passage is crucial to comprehending the Gnostics, who regarded blindness or ignorance, not sin, as the seat of evil. Ignorance leads to pride, vanity, greed, ambition, and so forth. From a psychological perspective, the Gnostics projected the evil in the human heart onto the archons, the bad angel rulers under Samael's control.

The archons abuse Sophia and she becomes blind. At length she understands all this has happened because she separated herself from her consort. She repents, asking the "Father" to hear her prayer. The highest God hears her and sends to Sophia redemption

in the form of the Logos, who takes the form of Jesus. Jesus restores Sophia's sight with a touch and she begins the process that will bring redemption to all mankind. This reunification of Logos (masculine) and Eros (feminine) is another great Gnostic theme, which recurs when the creation story moves to the Garden of Eden.

The Gnostics considered the first man Adam to be an earlier and superior being to the Demiurge. He comes from the Unknowable God through the spheres, gaining more materiality at each stage. He is associated with the three son-ship scheme, wherein Jesus is superior to the Demiurge, but he has no real life in him until he is imbued by the pneumatic life substance by Holy Eve, the emanation of Sophia.

The Apochryphon Johannis says that the Father reveals to Ialdaboath's seven archons his own image revealed in water, and they are so impressed that they resolve, "Let us make a man after the image and likeness of God." Each of them contributes of his power, so that man has the powers of the seven. However, he is lifeless and neither the archons nor their 60 angels can quicken him to life. The Mother, however, intervenes with the Father, who sends Christ with his four great lights to Ialdabaoth in the form of Ialdabaoth's angels. They advise him to breathe into the face of the new creature the power that he inherited from his mother. Ialdabaoth does so, and he transfers to Adam this power, so that Adam becomes superior both to his creators—the seven archons—and to Ialdabaoth himself.

Ialdabaoth and his powers bring Adam down into the material world and fashion him a body made of the four elements. God in his mercy sends him a helper (the soul or spirit within), the Epinoia of light, whom he calls Zoe. This is hidden in Adam so the archons will not become aware of it. Ialdabaoth sets Adam in Paradise to deceive him, for its bliss is illusory. The Tree of Life is intended to lead Adam astray and keep him from reaching perfection; the tree of knowledge of good and evil (Tree of Gnosis) is Epinoia of light—hence the command from Ialdabaoth not to eat of it. It is Christ, not the serpent, who encourages man to eat of it.

To prevent Adam from perceiving the truth, Ialdabaoth brings forgetfulness upon him and then creates another human being in the form of a woman. Epinoia influences them to eat of the Tree of Gnosis, and they become aware of their true being. Realizing his failure, Ialdabaoth curses man and expells him. Ialdabaoth desires Adam's wife and begets two sons, the righteous Eloim and the unrighteous Jave, whom men call Cain and Abel. He sets them over the four elements from which the material body of man has been made. Ialdabaoth also implants sexual passion in Adam, whose son is Seth. There are now two spirits in man, one divine and the other material. The former inspires him from his sleep and forgetfulness to Gnosis; the latter is the sexual instinct that serves the ends of Ialdabaoth.

Other versions emphasize Sophia's role, blending her with the soul (Epinoia) and the Holy Eve. She hides herself in the Tree of Gnosis when threatened by the archons, seeking to escape domination by Adam. They seek to defile her so that they will have control over her children, but they instead defile an image of herself that she creates. The archons tell Adam and Eve not to eat of the Tree of Gnosis, but the serpent intervenes and convinces Eve to eat. She gives Gnosis to her husband and their understanding is opened. In dismay, the archons cast them out of Paradise. Sophia drives the archons out of heaven and casts them down into the sinful cosmos, so they become the wicked DEMONS of the earth.

In one of Basilides's several versions of creation, the unknowable God desires to create a world in seed form via its spoken word, inherent in which is the threefold son-ship that manifests in archons of greater and lesser purity. They bring matter into being, with angels emanating from them, and create spheres and rule over their realms, which eventually number 365. The Great Archon rules the Ogdoad (the eighth aeon) and is the father of Jesus, who is superior to all other sons. The Holy Spirit emanates from the Ogdoad into the Gospel. From the least sons come the Demiurge, who rules the Hebdomad (seventh aeon) and orders the earth. The Great Archon discovered from his son that he is inferior to him.

In another version attributed to Basilides, the unknowable God (the Father) sends his first-born son Nous (Jesus) to confront the God of the Jews. He performs wonders but does not suffer, for Simon of Cyrene is transformed to take the place of Jesus at the Crucifixion.

Hierarchical switches and revelations with different names in different spheres pervade Gnosticism and vary from sect to sect. Thus, there is no one definitive myth of Gnosticism.

Many Gnostics believed that prophecy was inspired by both creator angels (aeons) and Satan. They regarded Satan with ambivalence because he had so opposed the Old Testament God. The Gnostics' reputed sorcery arose from their ability to name and invoke various aeons and archons (see MAGIC). Spells and passwords enabled the Gnostic to ascend through the aeons to the highest realms. These were secrets of initiation.

The Gnostics practiced rituals to celebrate the union of Logos and Eros. Simon Magus and his companion Helen represented themselves, and were regarded by some as the apotheosis of the Father and Mother of the Universe, Logos and Sophia. Like many

Gnostics, Simon was an advocate of unbridled sexuality. Whereas the Christian fathers accused the Gnostics of "free love," all impure acts and abominations, later Gnostics were to adopt a practice of total asceticism, or the refusal to procreate. These poles indicate the Gnostics' ambivalence toward human behavior, and their belief that redemption comes through grace and not through good works. Therefore, either asceticism or debauchery might be the right path for an individual at a particular time, depending on their Gnosis, or their current holistic apprehension of existence.

The fact that the Gnostics were persecuted by the Romans along with the Christians led them to become more and more secretive. Their long-hidden documents have come to light in an age that can appreciate and apprehend more clearly the forces behind the stories they used to explain life.

Islamic Gnosticism

Similar to the worldview of Christian Gnosticism, one sect of Shia Gnostics, the Ismaili community, explains human esoteric history as a recovery from a catastrophic prehistoric mistake made by an angel, the Third Intelligence, *Adam ruhani,* the celestial spiritual Adam and angel-archetype of humanity. *Adam ruhani* refuses to respond to the summons of the First Intelligence and remains motionless in a state of bedazzlement. He finally recovers only to realize he has been overtaken and has fallen behind himself, and was now the Tenth Intelligence. This interval of time in stupor he must redeem, corresponding to seven other INTELLIGENCES, who are called the Seven CHERUBIM, the Seven Divine Worlds, and who assist the Angel-Adam to come to himself.

This delay introduces into a being of light an alien dimension that expresses itself in the form of an opaqueness. Each archangelic intelligence in the Pleroma contains a pleroma of innumerable forms of light. All the forms who comprise the Pleroma of the celestial Adam are immobilized with him in the same delay. He communicates to them the eternal summons. They angrily reject him, and their denial darkens the essential ground of their incandescent being. The Angel-Adam realizes that if they are to remain in the pure spiritual world, they will never free themselves of their darkness. He makes himself the Demiurge of the physical cosmos, the instrument through which the Forms who had once been of Light will find their salvation.

Through several cycles of rulership of the three dimensions of cosmic space, the first human being arises like a plant growing out of the earth, to be distinguished from both his celestial archetype (the spiritual Adam, the Third Intelligence who became the Tenth), and from the partial Adam who inaugurates our present cycle. He is described as the integral primordial Adam (*Adam al-awwal al-kulli*), who is surrounded by 27 companions, who in physical forms are the faithful humanity of the Tenth Angel, and whose fidelity is manifested by their physical and spiritual superiority over all other humans of other climes. The first earthly Adam is simultaneously the epiphanic (manifest) form and the veil of the celestial Adam. He is the founder of the permanent esoteric hierarchy, uninterrupted from cycle to cycle, up to and since Islam.

After having invested his successor, the first Adam is transferred to the Pleroma, where he succeeds the Tenth Angel, the celestial Adam, who rises with the entire hierarchy of intelligences to a level higher. This ascending movement will not cease until the Third Angel Intelligence has regained the sphere of Second Intelligence. The cycle of epiphany is followed by one of occultation (necessitating the arcane sciences and philosophy, for most of humanity is unworthy of the revelations), which is followed by a new cycle of epiphany and so on in rotary succession. This will continue until the ultimate Resurrection of Resurrections, which will be the consummation of our Aion and will restore humanity and its Angel to their initial state.

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Goethe, Johann Wolfgang von (1749–1832)

German writer and poet with strong mystical interests. Johann Wolfgang von Goethe's *Faust* ranks with JOHN MILTON's *Paradise Lost* and DANTE's *Divina Commedia* as the spiritual manifesto of a great poet of an epoch.

Life

Goethe was born at Frankfurt-on-the-Main on August 28, 1749. His father was a lawyer. At an early age, he demonstrated an ability to draw and an interest in

drama. By his early teens, he was writing and also learning several languages: Italian, Greek, Latin, English, and Hebrew.

Goethe entered the university at Leipzig with the intent of becoming a lawyer. Although he successfully became an advocate, he preferred studying the classics and writing prose and verse. In 1771 he returned to Frankfurt; he wrote poems and also critiques for the newspapers. The publication of his love poems for Lilli Schonemann, the daughter of a local banker, made him instantly famous, and Duke Carl August invited him to court at Weimar. He performed numerous administrative duties and founded a court theater. He maintained a rigorous schedule of writing, producing some of his best works.

In 1795 Goethe met Frederich von Schiller, noted poet and playwright, and entered into a collaboration with him to produce a literary magazine intended to educate the masses. He wrote plays. His work impressed Napoleon Bonaparte, who decorated him with the cross of the Legion of Honor.

In 1806, Goethe—famous also for his love affairs—married. He enjoyed a celebrated life and met other famous people, such as Beethoven and William Makepeace Thackeray. In his later years his health declined, and he died on March 22, 1832.

Works

Goethe produced numerous plays, poems, prose works, and translations of other works. In relation to angels, his most significant work is the one most familiar, *Faust,* about a man's pact with the devil and his redemption. It shows Goethe's knowledge of religion and alchemy—he actually had an alchemical laboratory where he conducted long experiments—and his mystical speculations.

Goethe began *Faust* in 1774 and worked on it for 60 years, leaving parts of it to be opened posthumously. Its poetic heights, virtuosity, breadth and complexity, gripping drama, and philosophical vigor are unparalleled in the German language, and it ranks among the world's greatest literary achievements. The story is of a genius made sport of by the devil, who sells his soul, then sins, repents, dies, and is redeemed. Faust the man projects a noble aspiration of the human spirit, despite his sinister side.

In a poem called "Dedication" at the head of his collected poems of 1794, Goethe described being dazzled by an apparition whom he recognizes as the Goddess of Truth, comparable to Sophia. She says to him, "you see how necessary it was to reveal only a small part of my essence to you. . . . Scarcely having overcome the crudest error, scarcely having mastered thy first childish willfulness, thou deemest thyself straightway a superman who can afford to ignore the ordinary duties. Art thou really so different from the others? Get to know thyself. Live in peace with the world." *Faust* acts out a next step toward development of national self-consciousness and the self-consciousness of mankind.

The Prologue in Heaven (probably written in 1799 after Goethe read *Paradise Lost* by John Milton) presents God with Michael, Raphael, and Gabriel. Mephistopheles, the devil, enters as a court jester and asks the Lord about mankind's wretchedness. God mentions Faust, "my serf," and agrees to let Mephistopheles try to sway him. Faust is "doctor" of all knowledge of all the realms, but he has no solace.

Goethe's faith in the future of mankind was unshakable, but he was not sentimental. He sees the struggle between good and evil as a necessary part of evolution. Mephistopheles says he himself is "a part of that force which always wills evil and always produces good."

The seeds of good can lie hidden in evil, but at the same time, there can be something satanic in the most lofty feeling, or the satanic can even grow out of it. This balancing on the razor's edge is what constitutes the inner drama of *Faust.*

In Part I, Faust is in despair with weariness and emptiness; his immense knowledge and magical power have been rebuffed by the Earth Spirit, the lesser deity that dwells in the earth. He is miffed that he, "godhead's likeness," "more than cherub," has been "withered" by the Earth Spirit's rejection. Faust is about to commit suicide when Easter bells and a chorus of angels interrupt him. Mephistopheles—a symbol of the libido's greed for gold and lust—arrives on the scene with attendant spirits he calls "my airy cherubim." The seduction of Faust through his limitations begins and Faust sells him his soul. His youthful vigor restored by a witch, he descends into sensuality, which destroys Gretchen, an innocent woman who loves him. Faust attends a witches' sabbat. He watches Gretchen die and pray to the heavenly hosts for protection. A heavenly voice proclaims she is redeemed while Mephistopheles insists she is damned.

As Part II opens, it seems lifetimes later. Faust wakes in a charming landscape with fairies and Ariel (the same spirit of the air from Shakespeare's play). Mephistopheles next takes Faust to Greece for an inside view of an Emperor, lovemaking with Helen of Troy, frolic among the gods, satyrs, fauns, and nymphs. His steady movement to damnation contrasts with the glories of knowledge and sensuality. After Faust dies he is buried by angels and DEMONS.

In Act V, the heavenly angels confront Mephistopheles and his devils to seize Faust's soul and carry it off. In the epilogue male and female saints and blessed chil-

dren sing of God's plan as the ranks of angels comment on the ascent of Faust's immortal essence. Gretchen is heard among the chorus of penitent women, and Faust's soul is received by the Sophia-like "Woman Eternal."

Both Goethe and his contemporary, the philosopher Georg Hegel, held the Enlightenment conviction that the human race is capable of indefinite perfection once it has freed itself from the fetters of the Middle Ages. Goethe wrote in *Conversations with Eckermann,* "Man must be ruined again. Every exceptional man has a certain mission . . . once he has done so, he is no longer needed on earth in this figure." Hegel wrote in *The Phenomenology of Mind,* "From the struggle, from the destruction of the particular, the universal results." For Goethe and Hegel both, the unceasing progress of the human species results from a chain of individual tragedies. "Man ever errs the while he strives," says the Lord to Mephistopheles.

Faust is a tool of divine progress. Goethe wrote in *Conversations with Eckermann* that "all supreme productivity, every important observation, every invention, every great idea that bears fruit and has lasting effect, stands not in anyone's power and is above earthly force. Man must regard these things as gifts from on high, as pure children of God, and he must receive and venerate them with joyful gratitude. It is related to the daemonic which can overpower him and do with him as it pleases and to which he gives himself up unconsciously, while believing himself to be active under his own power. In such cases man can often be regarded as the tool of a higher world government, as a vessel that has been found worthy to receive a divine influence."

Goethe's view of life is expressed in "Parade of Masks": "I gave him to understand that life is properly given to us to live. . . . While we have life, let us be alive!"

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Gomory

One of the FALLEN ANGELS and the 72 spirits of SOLOMON. Gomory is a powerful duke in HELL with 26 legions. He appears as a beautiful woman with a duchess crown, who rides a camel. He discovers hidden treasures and gives true answers about the past, present, and future. He procures the love of women, especially girls.

Graham, Rev. Billy (1918–)

Prominent American Protestant evangelist. Reverend Billy Graham's classic book *Angels: God's Secret Agents,* written in 1975 and revised in 1986 (the second edition was republished in 1994 under the title *Angels*), outlines his belief that angels are with people at all times and all places. In it, Graham comments on the rise of evil, Satanism, UFOs, and other supernatural phenomena, but bemoans the lack of interest—at least in the mid-1970s—in the existence and power of angels. Angels, he says, act on God's behalf to perform supernatural feats of healing and salvation, to provide comfort and guidance at death, to fight the devil's evil intentions, to serve as God's messengers, and to dispense justice as God's avengers.

Graham has been an evangelist nearly all his life. Born William Franklin Graham on November 7, 1918, he was ordained a Southern Baptist minister in 1939 and received his first church in Western Springs, Illinois, in 1943. Since that time Graham has founded various religious and evangelical organizations, written several books and columns, and produced the "Hour of Decision" radio broadcast. He has spoken to hundreds of thousands at Billy Graham Crusades over the years and reached millions more by television. He embodies Christian living for many, having never been implicated in the scandals that have soiled the reputations of other televangelists.

Graham uses Scripture to describe the angels' characteristics and how they differ from humans. He notes the ironic situation that while humans were created lower than the angels, the angels were created to serve humankind, who are the only real heirs to salvation. Graham asks how can angels—holy beings that know no sin—be redeemed at the Final Judgment by people who were first sinners? He comments that although the angels serve God and his son JESUS, they do not fully comprehend Jesus' power as Savior. Nevertheless, until that day, angels remain superior to humans.

Graham says that God is not "Father" to the angels because they cannot look to Him for redemption from sin: They are not sinners. And while there is eventual redemption for sinful man, the sinful angels were not enticed as ADAM AND EVE were into sin, so they cannot be forgiven their choice to defy God. As God's ministering spirits, angels will remain exalted at the Final Judgment, but only man, who has tasted death, can receive everlasting life. And while Graham reports that

the angels rejoice each time someone accepts Jesus as his or her savior, they cannot personally attest to the saving grace of God, as they have never experienced the need for such salvation. Neither do they receive the Holy Spirit, for the same reason.

Based on Jesus' observation in Matthew 22:30 that at the resurrection men neither marry nor are given in marriage but become as the angels in HEAVEN, Graham deduces that angels neither marry nor procreate. Since the obedient angels do not die, their numbers are fixed. Although medieval scholars tried to count them, Graham simply says that the host is innumerable. They do not need food, but when occasionally in human form they eat and drink.

Graham ascribes great knowledge and power to angels, but they are neither omniscient nor omnipotent. They cannot be in more than one place at one time. They do not know when the Lord will return to make his Final Judgment. But at that time, one angel, probably Michael, will take a chain and bind Satan, throwing him into the bottomless pit. And while the heavenly choirs may refer only to the various ranks of angels, Graham believes that the angels' capacity for praise does make them singers.

The angels' work is personal, ministering to a particular group or even one individual. He cites the biblical struggles of JACOB with angels; the angel who closed the lion's mouth and saved DANIEL; the angels who appeared to ABRAHAM and MOSES; and the angels who ministered to the disciples after Jesus' resurrection.

Graham tells of a woman and her daughter who called on the angels for protection in the Nazi concentration camp at Ravensbruck. The angels shielded her and her daughter and allowed them to keep their woolen underwear and a small Bible. While everyone else in line was searched, the guards appeared not even to see the woman and her daughter and their hidden "treasure."

Angels protect everyone, whether they are Christians or not, according to Graham. They also stand in judgment, warning of God's power, and carry out his dreadful commands against the wicked. Graham cites the near destruction of Jerusalem after David counted the Israelites; the angel who killed all the Egyptian firstborn before the Exodus; and the angels who will separate the good from the evil at the Final Day.

Principally, however, angels are messengers. They brought the message of Jesus' conception and birth, and the birth of John the Baptist. They spoke to the apostles and directed them to people who were eager to accept the gospel of Jesus. Angels announced Jesus' Resurrection to the women at the tomb, and they explained the Ascension to the bewildered disciples. Graham says that angels also will prophesy and bring the message of upcoming salvation to a weary world.

Perhaps the angels' greatest ministry, according to Graham, is to help the dying cross over into their new life. Often described today as NEAR-DEATH EXPERIENCES, several stories of the dying seeing Jesus and a light ahead are recounted by Graham. Jesus is surrounded by angels. Angels also bring balm to the bereaved, helping them to deal with loss and giving them hope of the life to come.

Finally, Graham issues this warning: Remember that evidence of the devil is everywhere, but do not let the sometimes overwhelming presence of evil lead man to forget the holy angels. They are a mighty force for good, and a bright promise that God's goodness and mercy will overcome.

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Great Angel See ANGEL OF YAHWEH.

Green Hope Farm

"Cocreative" garden in Meriden, New Hampshire, similar in concept to FINDHORN and PERELANDRA in that its activities are guided by INTELLIGENCES of nature. The garden is privately owned and is not open to the public. It produces plants for flower essences.

Green Hope Farm was founded by Molly and Jim Sheehan. Molly Sheehan, a longtime gardening enthusiast who grew up on a farm in Connecticut, experienced a psychic opening in 1984, and she began a spiritual quest that led to communion with the devic and angelic kingdoms. One day something shifted in her consciousness, and she began getting "little messages" from the plants. She was then able to identify the voices as those of angels, DEVAS, and ELEMENTALS, who began to give her gardening guidance. They told her what, how, and when to plant, how to cultivate, and also how to design gardens.

Sheehan prefers not to precisely define the beings—such terms as "angels" and "devas" are human labels, she says—but defines them only as "a spectrum of energy" whose nuances can be detected by shifts in vibrations. She senses that devas possess a "bigger" energy than do angels, and they are more evolved. But there are contradictions, for the energy of the archangel Michael is bigger yet.

Initially, Sheehan spent hours in meditation in order to communicate with the intelligences. Over time, she perfected her ability so that communication became easier, especially through automatic writing. In

Deva departing the gardens, top of photo (Reprinted courtesy of Molly Sheehan)

1990 the intelligences began guiding her in the design of certain geometric patterns for gardens that would enhance the energetic properties of the flower essences.

In 1993 the gardens were opened formally to the public, but were closed the following year; the angels and nature spirits felt it was in the best interests of maintaining the energetic levels of the plants.

The purpose of Green Hope Farm is to demonstrate how the angelic, elemental, and human kingdoms can work harmoniously together and with God. The angelic kingdom holds the vision and divine plan for the place and inspires the human kingdom with love and inspiration. The elementals bring the divine plan into physical form, using humans as their "hands and feet."

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Grigori See WATCHERS.

grimoires

Handbooks of MAGIC that include the lore and NAMES of angels, DEMONS, and spirits, and instructions for invoking them for various purposes. Grimoires, some of which reputely date to ancient sources, came into common circulation in the Middle Ages and were particularly popular from the 17th to early 19th centuries. The "black books" as they were often called, were used by magicians, sorcerers, alchemists, physicians, noblemen, and students of the occult and mystical. Grimoires still are sometimes consulted by students of ceremonial magic in modern times, though newer books have replaced them.

The purpose of most grimoires is to conjure and control spirits and cosmic forces for protection, wealth, luck, power, curses on enemies, and so forth. Grimoires give precise and sometimes laborious instructions for various rituals, instructing the magician what to wear, what tools to use, and what prayers and incantations to recite at precise astrological times and various hours of the day and night, according to the ruling angels and intelligences. They give recipes for incenses to burn, descriptions of the creation of magic circles, AMULETS, TALISMANS, SEALS and sigils, instructions on the slaughtering and sacrifices of animals, and ways to deal with unruly demons. They admonish the magician to prepare with periods of fasting, sexual abstinence, cleanliness, and prayer, and to use only virgin materials in rituals. They describe the duties and powers of angels, demons, and spirits.

The material in grimoires is drawn largely from Hellenistic Greek and Egyptian magical texts, and from Hebrew and Latin sources. The ancient Jews had a rich magical lore involving the invocation of the names of God and the angelic forces of good against the interferences of demons.

Some grimoires are devoted to theurgy, or white magic, while others concern goety, or black magic. Some include both. The greatest grimoire is The Greater Key of Solomon, which has provided material for many other grimoires. The book is attributed to the legendary King SOLOMON, who asked God for wisdom and commanded an army of demons to do his bidding and build great works. A book of incantations for summoning and thwarting demons attributed to the authorship of Solomon was in existence in the first century C.E. It is mentioned in literature throughout the centuries, grow-

ing in size and content. So many versions of this grimoire were written that it is difficult to ascertain the contents of the original text. A Greek version which dates to 1100–1200 C.E. is part of the collection in the British Museum. Around 1350, Pope Innocent VI ordered a grimoire called The Book of Solomon to be burned; later, in 1559, Solomon's grimoire was condemned by the church again as dangerous. The Greater Key of Solomon was widely distributed in the 17th century.

Another grimoire attributed to Solomon is the LEMEGETON, or Lesser Key of Solomon.

A major Jewish magical text is the SEFER RAZIEL, supposedly based on the cosmic secrets passed to ADAM and said to be the book passed to Solomon. With the rise of the KABBALAH in the Middle Ages, a system of magic called "practical Kabbalah" emerged, though it had little to do with the theoretical Kabbalah.

AGRIPPA's *Occult Philosophy* is one of the greatest Western works on occult and magical lore, published in 1531. FRANCIS BARRETT drew heavily upon *Occult Philosophy* for his book *The Magus,* published in 1801.

Other major grimoires are:

Grimorium Verum. Drawn on The Greater Key of Solomon and written in French, this book probably was written in the mid-18th century, though claims were made that it was translated from Hebrew by a Dominican priest and was published by "Alibeck the Egyptian" in 1517.

Grimoire of Honorius. First published in Rome between 1629 and 1670, it gained wide circulation during the 17th century. The authorship is attributed to Pope Honorius, a reputed sorcerer, though this is doubtful. It claims to be based on the practical Kabbalah, but its connection is tenuous. As a magical text, it is viewed as having little foundation.

The Book of Sacred Magic of Abra-Melin the Mage. Authorship is attributed to Abramelin (Abra-Melin), a Jewish mage of Würzburg who supposedly wrote the grimoire for his son in 1458; most likely, it was written in the 18th century. The book was a major influence in the 19th-century occult revival carried out by the Hermetic Order of the Golden Dawn in England.

The Book of Black Magic and of Pacts. This text was written in 1898 by Arthur Edward Waite, a leader of the Hermetic Order of the Golden Dawn. In the first part of the book, Waite discusses other grimoires; the second part comprises a "Complete Grimoire of Black Magic."

True Black Magic, also called *The Secrets of Secrets.* An 18th-century grimoire that draws heavily upon The Greater Key of Solomon.

Grand Grimoire. A French grimoire probably authored in the 17th century. A book of black magic, this grimoire includes instructions for necromancy that "only a dangerous maniac or an irreclaimable criminal" would attempt, according to Waite.

Red Dragon. Published in 1822 but reported to date back to 1522, this is nearly identical to the *Grand Grimoire.*

The Black Pullet. Probably authored in the late 18th century in Rome, The Black Pullet does not claim to be a manuscript of antiquity. It places particular emphasis on magic talismans and rings. It has appeared in altered versions as *Treasure of the Old Man of the Pyramids* and *Black Screech Owl.*

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guardian angels

Angels who are attached to a person from birth to death, providing constant guidance, protection, and companionship. The concept of GUARDIAN SPIRITS is ancient and universal; guardian angels are developed most in Christianity and are particularly prominent in Catholicism.

The Judeo-Christian guardian angel evolved from guardian beings of other cultures, such as the FRAVISHIS of ZOROASTRIANISM, the KARABU of the Assyrians, the DAIMONES of the Greeks, and the GENII of the Romans. Guardian spirits and SPIRIT GUIDES also are comparable to the guardian angel.

Guardian Angels of Individuals

Guardian angels are not expressly named so in the Bible, but the concept of personal angels is established in various passages. Genesis 32:1 tells that "JACOB went on his way and the angels of God met him," implying that he had personal angels protecting him on his journey. In Psalm 91:11–13, God "will give his angels charge of you to guard you in all your ways. On their hands they will bear you up, lest you dash your foot against a stone. You will tread on the lion and the adder, the young lion and the serpent you will trample under foot."

In the New Testament, JESUS also refers to the personal angels of children: "See that you do not despise one of these little ones; for I tell you that in heaven their angels always behold the face of my Father who is in heaven" (Matthew 18:10–11). In Acts 13:6–17, St. Peter, imprisoned by Herod, is freed by an angel who wakes Peter up, causes the chains to fall off of him, and takes him outside. Peter thinks he is having a vision. Once in the street, the angel vanishes, and Peter realizes the experience is real. He refers to the angel as one of God's: "Now I am sure that the Lord has sent his angel and rescued me from the hand of Herod and all that the Jewish people were expecting" (13:11). But when Peter shows up at the house of MARY, mother of John, people mistake him for his own personal angel. Rhoda the maid announces he is at the gate, but the people present in the house say, "You are mad. . . . It is his angel!" (13:15) Peter convinces them it is himself in the flesh.

Victorian postcard of guardian angel and children

Apocryphal texts such as The Shepherd of HERMAS speak of companion angels similar to the daimones, in that one is good and one is bad. Hermas says, "The good angel is sensitive, modest, sweet, calm . . . the wicked angel, by contrast, is prone to anger, is bitter and rash. When anger or bitterness takes possession of you, know that the evil angel is within you!" (Precept VI, 2, 4).

Islam's RECORDING ANGELS, who watch all of a person's activities, are a type of guardian angel.

Opinions of Church Fathers

The church fathers agreed about the existence of personal, or guardian, angels. They disagreed, however, over whether pagans and the unbaptized were entitled to guardian angels, and also when exactly a guardian angel assumed his duties over one's life. St. Basil the Great, citing Matthew 18:10–11, said that "each one of the faithful has an Angel who directs his life." St. John Chrysostom concurred. ORIGEN states in *De Principia* that all the faithful receive guardian angels: "Every one of the faithful we are told, however insignificant he may be in the Church, is assisted by an angel, and Christ is our witness that these angels behold the Father's face continually" (II, 10, 7). St. Hilary of Poitiers associated guardian angels with the ANGEL OF THE LORD: "All the faithful are helped in a very considerable way by these divine messengers in accordance with what has been written, namely, that the angel of the Lord stays near those who fear the Lord" (*Treatise on Psalm 124*).

Saints Basil and Cyril of Alexandria likewise believed that only the faithful qualified. St. Jerome made no distinction between souls of the righteous and souls of sinners as deserving of guardian angels, but he agreed with St. Basil that mortal sin would put guardian angels "into flight." St. Ambrose said that God sometimes withdraws a guardian angel in order to give someone the "opportunity" to struggle alone, and thus gain more glory. St. THOMAS AQUINAS qualified that view by stating that he did not believe that a guardian angel would completely abandon a person, but an angel might leave temporarily. Some church fathers believed that the guardian angel was installed at baptism, whereas others, such as Aquinas, Jerome, and Anselm, believed that the guardian angel appears at birth. Aquinas also said that out of envy, a demon also appears at the time of birth. After baptism the good angel is strengthened.

Duties of Guardian Angels

The primary purpose of the guardian angel is the salvation of the soul. It serves as messenger, bringing God's

inspiration and guidance, and as protector against harm and evil. The guardian angel has also been called the ANGEL OF PRAYER, ANGEL OF PEACE, and ANGEL OF REPENTANCE.

CATHOLIC TEACHINGS

The Catholic Church has taught from the Middle Ages on that every person has a guardian angel. There are no exceptions for any reason, not race, age, religion, sex, or virtue. Even the most wicked people on the earth have guardian angels. While guardian angels protect and guide, their ultimate purpose is to enlighten and help the soul achieve salvation (thus it could be argued that the wicked need guardian angels more than the righteous). Hebrews 1:14 states, "Are they [angels] not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation?" and 1 Timothy 2:4 notes that God "desires all men to be saved and to come to knowledge of the truth."

The Catholic Church teaches that guardian angels watch over humanity as a shepherd watches his flocks. Jacob's ladder (Genesis 28:12) provides testimony to this; his dream shows angels descending from heaven to protect and ascending back up to sing praise to God (see JACOB). Angels are joyful and happy to promote the welfare of human souls, for it is the will of God, and angels serve God. The church further teaches that "the dignity of the angels given to us depends on the dignity of the persons to whom they are assigned. Ordinary Christians have one of the lower order of angels; priests, bishops, kings, and so forth have nobler spirits to guard them. Feasts of the guardian angels are observed on October 2 and in some places on the first Sunday of September.

The Angel of Hope (Reprinted courtesy of U.S. Library of Congress)

There are several primary ways that guardian angels help people, according to the catechism:

1. *They put good thoughts into minds, and move will to what is good.* Although angels manifest when necessary, such as their appearance to the shepherds at Bethlehem to announce the birth of Jesus, and their appearances at his tomb and after his Ascension, guardian angels influence us without being seen or heard. They accomplish this through "secret impulse," or what otherwise would be described as intuition. They incite pious and salutary thoughts and desires, and, when necessary, fear of God's judgment. Guardian angels correct people when they stray.
2. *They pray with people and for people, and offer their prayers and good works to God.* It is not that God doesn't hear people when they pray, but the angels mingle human prayers with theirs and thus make them "more acceptable to God." Aquinas, who wrote extensively on angels, observed that angels help people obtain all of God's benefits.
3. *They protect in danger.* Guardian angels rescue people from the dangers in the physical world, but their chief task in this regard is to protect from the "snares of the devil." People must commit themselves to the care of their guardian angels at all times, especially when undertaking a journey or starting any new enterprise.
4. *They reveal the will of God.* Among the biblical examples of this are ABRAHAM's attempt to sacrifice ISAAC, in which an angel stays his hand at the moment of slaughter (Genesis 22:11–12); the angel who interprets the word of God for the prophet Zechariah in the Book of Zechariah; and Gabriel's annunciation to MARY of the birth of Jesus (Luke 1:28–38). The appearance of angels in such circumstances often causes fear initially, but that soon gives way to joy and consolation. With evil angels, the effect is the reverse: they engender feelings of consolation at first, which then disintegrate into fear and confusion. The way to obtain the protection of guardian angels is to imitate them by living

a holy life, to honor them, and to always invoke their aid. They are attracted to innocence; evil drives them away like smoke drives away bees. The Church advocates that people congratulate their guardian angels on their faithfulness to God, and thank them for all their benefits.

5. *They receive and protect the soul at the moment of death.* The guardian angel guides it to the afterworld, protecting it from the onslaught of demons who attempt to steal it away to HELL. The biblical basis for this belief can be found in Luke 16:22 concerning the death of the beggarman Lazarus: "The poor man died and was carried by the angels to Abraham's bosom." (The rich man who refused to feed Lazarus, meanwhile, died and went to hell, and was refused mercy by Abraham.)

According to Catholic belief, if the soul goes to purgatory, the guardian angel visits it frequently to bring relief and comfort. When the soul becomes purified of all debt of sin, the guardian angel will, at the request of Mary, Queen of Angels, fly it to heaven, accompanied by jubilant martyrs and choirs of angels.

Numerous liturgical prayers to guardian angels ask for their presence at the hour of death.

(This role of PSYCHOPOMPOI overlaps with the official ANGEL OF DEATH, one of the many titles held by Michael.)

6. *Guardian angels praise God.* Angels continuously sing the glory of God, and they encourage humans to do the same.

Various popes have publicly acknowledged their close relationships with their guardian angels, and they have advocated that others cultivate the same (see Popes PIUS XI, PIUS XII, and JOHN XXIII).

Experiences of Saints

The hagiographies of the Christian saints feature guardian angels (see St. GEMMA GALGANI). Descriptions speak of guardian angels who were not always cheerful, but capable of remonstration. In accordance with the opinion of St. Ambrose, they even withdrew their presence whenever the saints in question acted in a displeasing or ungodly manner (see St. FRANCES OF ROME).

St. Francis de Sales, prior to preaching, would silently address the guardian angels of everyone present and ask that the listeners be well disposed to what they were about to say.

St. Padre Pio, following the advice of Pius XII, had a constant and close relationship with his guardian angel. Lore has it that God used the angel to make it possible for Pio to understand foreign languages he had not learned, and to have clairvoyant knowledge of secrets within the heart (especially useful to him during confessions). Pio would tell people that whenever they were in need of his prayer, to address his guardian angel through their guardian angels. One story goes that a busload of pilgrims, enroute to San Giovanni Rotondo where Pio lived, got caught at night in a violent lightning storm in the Apennine Mountains. They followed his advice, and weathered the storm unscathed. When they arrived the next day, and before they could tell their story, Pio announced that he had been awakened by his guardian angel during the night and had prayed for them.

Similarly, St. Theresa Neumann used her guardian angel to discover whatever she needed to know about the secrets and hidden lives of her visitors. She could see her own angel as well as the guardian angels of others.

Aquinas acknowledged that the mere presence of our angels influences us for the better; however, if we are not aware that we are being enlightened, then we are not enlightened. St. Ignatius of Loyola observed that the more we advance ourselves spiritually, the more we are able to discern the subtle influences of our angels, and thus the more receptive we are to their help. St. John of the Cross opined that when we attain higher spiritual levels, we no longer need the mediation of angels, but obtain our enlightenment directly from God. Not only are angels no longer necessary, but words, forms, and images fall away as well.

Guardian Angels in Eastern Orthodoxy

Guardian angels have a presence in the Eastern Orthodox Church. A liturgical prayer in the Litany before the Communion of the Faithful asks, "For an angel of peace, a faithful guide, a guardian of our souls and bodies, let us entreat the Lord."

Other Views

The visionary EMMANUEL SWEDENBORG states in *Arcana Coelestia* everyone has two angels, one to affect what is our will and one to affect what is our understanding.

In *Angeloglia,* Karl Rahner, a contemporary Christian theologian, speaks approvingly of the human-guardian angel relationship "providing that we do not try to visualize this relationship in too anthropomorphic or infantile a manner."

Modern popular thought casts guardian angels as ever-present and ever-loving beings.

Guardian Angels of Stars and Nations

People are not the only recipients of guardian angels; the early church fathers assigned a particular angel to the stars and everything in the heavens; to everything in the natural world; and to the elements. Aquinas

thought such a belief to be rather exaggerated, but he opined that there were guardian angels for every species of living things, and for nations, cities, churches, and communities. The heads of state and church thus had two guardian angels, one for themselves and one for their offices. Earlier, Clement of Alexandria supported the idea of guardian angels for countries and cities, but he said they "perchance" might be assigned to some individuals as well.

The existence of guardian angels of nations is established in Deuteronomy 32:8: "When the Most High gave to the nations their inheritance, when he separated the sons of men, he fixed the bounds of the peoples according to the number of the SONS OF GOD" (a reference to angels). Other biblical references to guardian angels of nations refer to them as PRINCES. DANIEL 10:13 refers to the "prince of Persia" and to the archangel Michael as "one of the chief princes" who is guardian of Israel.

St. Paul's vision of the "man of Macedonia" in Acts 16:9 is widely interpreted to refer to the guardian angel of Macedonia: "And a vision appeared to Paul in the night: a man of Macedonia was standing beseeching him and saying, 'Come over to Macedonia and help us.'"

See DEVOTIONAL CULTS.

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guardian spirits

Spirits that protect individuals, tribes, and clans, or provides magical or shamanic power. In terms of their abilities, guardian spirits are the approximate equivalent of angels; however, they usually have animal forms, which stems from a deep belief that humans and animals are related to one another.

The purpose of guardian spirits is to help in the spiritual development of a person and to provide sources of spiritual and psychic power. Other names for them are totems, power animals, spirit helpers, tutelary spirits (in Siberian shamanism), assistant totems (among Australian Aborigines), "spirits of the head" (used by the Vasyugan of Siberia), and *nagual* (used among Mexican and Guatemalan shamans, from the Aztec term *nahualli*).

Guardian spirits are considered to dwell within the body, rather than exist externally. Unlike GUARDIAN ANGELS, who come at birth and remain until death, guardian spirits change during the course of a person's life, depending on spiritual development and needs.

Like angels, guardian spirits represent the human conscious and the unconscious, what is obvious and what is hidden. They are sources of knowledge, wisdom, and inspiration, and they help human beings to connect to otherworldly realms. As intermediaries between the physical world and the Creator, or "Great Mystery," they are sources of power that can be tapped by the individual.

Guardian spirits can shapeshift to other forms, including human, when necessary. The innate animal form of a guardian spirit represents the collective power of an entire species or genus, which has magical powers that enables the guardian spirit to perform extraordinary feats. Guardian spirits can converse with humans, regardless of their form.

Beliefs about guardian spirits vary. In many tribes it is more important for males than females to have guardian spirits. Such spirits are acquired during rites of passage into adulthood (which are more elaborate for males than for females) and during vision quests. Males who do not acquire guardian spirits will suffer weakness and failure in life.

Some tribal societies have totem guardian spirits that protect entire tribes or clans on both a collective and individual basis.

Shamans must acquire guardian spirits, who empower them with magical powers, in order to function in their roles. The guardian spirits share much in common with angels in terms of their powers and roles. The guardian spirit serves as the shaman's "power animal," or his alter ego. When the shaman enters an altered state of consciousness he merges with his power animal and uses it for guidance. It accompanies him on his journey to the Underworld, where he searches for sick or lost souls, or on his mystical ascents to the sky, where he goes to obtain revelation and prophecy.

Communication with guardian spirits is made through ecstatic dancing, in which the dancer enters a trance state and assumes the form of the animal, and also through drumming and chanting, and in meditation.

"Spirit helpers" are minor powers with specialized functions, as the healing of specific illnesses or diseases. The spirit helpers are used collectively by a shaman, who in turn works with his guardian spirit, or power animal.

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guardians of the doors (guardians of the palaces)
Angels who guard the gates of the seven palaces of God in the seventh HEAVEN. The guardians of the doors appear in MERKABAH literature. According to the Hekalot Rabbati, there are eight guardians at each of the seven gates and each group has its own leader. 3 ENOCH mentions the guardians but names only one leader, Prince Qaspiel, of the seventh palace. (See PRINCES.)

In general, angels are guardians of the doors of consciousness; the door is a symbol of a passageway or portal to another place. In Christian art of the Annunciation, Gabriel and MARY are in the foreground and open doorways and arches often are in the background. The openings reveal perhaps a river, treed landscape, or castle in the distance, which evoke the kingdom to come, a return to Eden—but only if one passes through the thresholds of higher spiritual consciousness.

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Guriel
Angel of the zodiac sign of Leo. Guriel means "whelp of God."

Gusion (Gusayn)
One of the FALLEN ANGELS and 72 spirits of SOLOMON. In HELL Gusion is a duke who appears as a cynocephalus (*Xenophilus*). He discerns the past, present, and future, answers all questions, gives honor and dignity, and reconciles enemies. He commands 40 legions of DEMONS.

Gzrel
Angel who can countermand any evil decree that has been issued against a person in HEAVEN. Grzel is taken from part of the 42-letter name of God.

See NAMES.

H

Hadraniel (Hadariel, Hadarniel, Hadriel)
Angel who stands at the second gate in HEAVEN. Hadraniel means "majesty of God." Hadraniel is a large angel, bigger than Kemuel but smaller than Sandalphon, the twin of Metatron. He is sometimes identified with Metatron, and his name is one of Metraton's many names. Hadraniel is mentioned in the Zohar in connection with the SEFER RAZIEL; he is sent by God to ADAM to tell him to keep the book secret, even from the angels.

Tradition holds that Hadraniel proclaims the will of God with 12,000 flashes of lightning emanating from his mouth; his voice penetrates 200,000 firmaments.

MOSES sees Hadraniel in heaven and is awestruck, but he makes the angel tremble when he speaks the Supreme Name. (See NAMES.)

Hadriel (Hadraniel)
In GNOSTICISM, angel who is among the guardians of the gates of the East Wind.

Hagar
The Egyptian handmaid of Sarai (Sarah), wife of Abram (ABRAHAM). Hagar was aided by an ANGEL OF THE LORD in her times of distress. The story is told in the Old Testament book of Genesis 14 and 21.

Sarai is old and childless when she suggests to Abram, who is 86, that he conceive children through Hagar. Abram agrees. When Hagar becomes pregnant, she considers herself better than her mistress. Enraged, Sarai curses Abram. He tells his wife to do as she pleases with Hagar. Sarai punishes the maid, who flees into the wilderness.

As Hagar rests by a spring, an Angel of the Lord appears to her and inquires where she has come from, and where she is going. When Hagar replies, the angel instructs her to return to Sarai and submit to her punishment. As reward, the angel says he will "so greatly multiply your descendants that they cannot be numbered for multitude" (Genesis 16:10). He also tells her she will bear a son, and should name him Ishmael. "He shall be a wild ass of a man, his hand against every man and every man's hand against him; and he shall dwell over all his kinsmen" (Genesis 16:12).

Hagar calls the angel "a God of seeing," and wonders, "Have I really seen God and remained alive after seeing him?" (Genesis 16:13). The spring becomes known as Beerlaharoi, which means "the well of one who sees and lives."

Hagar follows the angel's instructions. Her troubles, however, are not over; the story resumes in Genesis 21.

Fourteen years later, Sarai bears a son, ISAAC, following a visit by three angels. By the time Isaac is weaned, Sarah (as she was renamed by God) frets that

his inheritance will be threatened by Ishmael. She orders Abraham (as he is renamed) to cast out Hagar and Ishmael. Abraham does not wish to do so, but he is reassured by God that Ishmael shall have his own nation. Abraham packs bread and water and sends the two off into the wilderness of Beersheba.

When the water runs out, Hagar sets Ishmael under a bush. Certain they will die, she cries out loud that she cannot bear to look upon the death of her child. Ishmael begins to cry. God hears the weeping. An angel calls from heaven to Hagar, "What troubles you, Hagar? Fear not; for God has heard the voice of the lad where he is. Arise, lift up the lad, and hold him fast with your hand; for I will make him a great nation" (Genesis 21:17–18).

To Hagar's astonishment, she sees a water well. They have plenty of water and survive. Ishmael grows up and becomes an expert archer. Hagar secures for him an Egyptian wife, and Ishmael lives in the wilderness of Paran.

The moral of this tale is to call upon one's inner strength to survive adversity. The role of the angel here is not to rescue, but rather to call attention to self-reliance.

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Hagenti

One of the FALLEN ANGELS and 72 spirits of SOLOMON. Hagenti is a president who commands 33 legions. He appears in the shape of a bull with griffin wings but can change into human form. He turns wine into water, transmutes all metals, and imparts wisdom.

Hagith

One of the seven ruling angels of the 196 Olympic provinces of HEAVEN, according to the Arbatel of Magic. As the fifth angel, Hagith rules all matters pertaining to Venus, 21 provinces and 4,000 legions of spirits, each legion having 490 beings. Hagith has the ability to transmute gold into copper and copper into gold.

Halahel

In the LEMEGETON, a spirit who is part good and part evil, and under the rule of Bael. In the Zohar Halahel is equated with the archangel Raphael, but in the demonology of JOHANN WEYER, he is a king of HELL.

Halaliel

In the EDGAR CAYCE readings, an archangel who as the Lord of Karma governs the law of karma. The name "Halaliel" has no known etymology and is not mentioned elsewhere in angel literature.

Halaliel appeared suddenly in the mid-1930s during a session of Cayce's study group, which was collecting material for a spiritual study guide. Cayce, in trance, would give answers to questions. Halaliel made his debut in a commanding tone:

> *Come,* my children! Ye no doubt have gained from the comment this day that a new initiate has spoken in or through this channel [Cayce]; Halaliel, that was with those in the beginning who warred with those that separated themselves and became naught.

In a subsequent session, the angel further identified himself as coming from the higher spiritual realms, and being on the side of Michael's righteous angels who fought against the FALLEN ANGELS:

> One in and with whose courts Ariel fought when there was the rebellion in heaven. Where is Ariel, and who was he? A companion of Lucifer or Satan.

In a reading Cayce refined Halaliel's role, saying he "has made the ways that have been made heavy—but as the means for understand," a reference to his governance of the law of karma.

Halaliel also indicated that he was as important on other worlds as Christ is on this one.

Members of the study group, including Cayce himself and his immediate family—especially his son, Hugh Lynn Cayce—were alienated by the commanding and dark tone of Halaliel. They were uncertain whether the angel intended to intervene in the group or interfere with it. The angel said he had been appointed to serve as their teacher and guide who could give clearer and better organized material. Disagreement broke out over whether to accept or reject him; accepting him would mean a marked change in the direction of the group. Those who wanted to accept Halaliel pointed out that Cayce had been giving messages from Michael, and so perhaps Halaliel, as Lord of Karma, would help them in their struggle with hard lessons about karma.

Meanwhile, the Cayce readings took on a darker character with predictions of dire disasters and catastrophes in the world.

Hugh Lynn Cayce consulted noted medium Eileen J. Garrett to ask if it would be wise to follow Halaliel. Garrett's spirit control, Uvani, had corroborated that the angel would be able to give clearer material than the group had been receiving in the past. But the answer given to Hugh Lynn's question was a question:

"Does Uvani claim to know better than the Master who made him?" Hugh Lynn interpreted it to mean that the group should send Halaliel away.

The study group remained divided and undecided. Halaliel became irritated at the group's indecision and then forced the question. All but two members of the group voted to reject Halaliel and stay focused on "the Christ Consciousness" as the source of their material received through Cayce. The dissenters left the group, and Halaliel withdrew his presence.

Cayce scholars have cast Halaliel in a positive light as an important teacher whose duty is to make people face their spiritual lessons and shortcomings.

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haloes See IMAGES OF ANGELS.

Halpas
One of the FALLEN ANGELS and 72 spirits of SOLOMON. In HELL Halpas is an earl who appears in the form of a stork and speaks with a hoarse voice. He burns towns; it is also said that he builds towns and fills them with armed men. Halpas takes a sword to the wicked, and he sends men to either the fields of war or other places. He rules 26 legions.

Hamaliel
Angel who rules the order of VIRTUES, the month of August, and the sign of Virgo.

Hamon
In 3 ENOCH, a "great, terrible, honored, beautiful and dreaded PRINCE" who makes all other angels in HEAVEN quake when it comes time to recite the QEDUSSAH. Hamon bows down to Tatrasiel. St. Jerome said Hamon is another name for Gabriel.

Haniel (Aniel, Hanael, Hamiel, Onoel, Simiel)
One of the seven ARCHANGELS and the 10 sephirot of the TREE OF LIFE. Haniel means "glory or of God" or "he who sees God." Haniel rules the orders of PRINCIPALITIES and VIRTUES and also all innocence. He is sometimes said to be the angel who carries the prophet ENOCH to HEAVEN, a role usually ascribed to Anafiel. He governs the planet Venus, the month of December, and the signs of Libra and Taurus.

In magical lore Haniel is an angel of benevolence, grace, and mercy who is invoked for the winning of favor. Haniel also rules love and beauty and is invoked in spells for the increase of love and affection, peace and harmony.

Harahel
In the KABBALAH, the angel who oversees libraries, archives, and rare cabinets. Harahel also is one of the 72 angels of the SCHEMHAMPHORAE who bear the name of God.

Harmozy (Harmozel, Armogen)
In GNOSTICISM, one of four great LUMINARIES who surround the self-begotten, the savior, or God. The other three are Oroiael, Daveithe, and Eleleth.

Hasdiel
Angel of benevolence who also is a ruler of the planet Venus. Hasdiel is named as angel of benevolence in MEZUZOT of Germany; another angel of benevolence is Zadkiel. In the Zohar, Hasdiel also acts as one of two angelic chiefs who accompanies Uriel into battle as he carries his standard.

Hasmal (Hashmal)
Ruling angel of the HASMALIM. Hasmal is a fire-speaking angel who surrounds the throne of God. "Hasmal" denotes primeval wisdom and wonderful light. According to the Zohar, Hasmal is associated with a hidden, inner sphere in which the mysteries of the celestial letters of the Holy Name are suspended.

hasmalim (chasmalim; hasmallim)
In Jewish lore, a high-ranking order of angels, along with the CHERUBIM and SERAPHIM. The hasmalim are sometimes equated with DOMINIONS. Their name means "brilliant ones" and the "HAYYOTH" or "living creatures," also a reference to a high class of MERKABAH angels (see SERAPHIM).

The fiery hasmalim support the throne of God. In his heavenly journey, the prophet EZEKIEL sees a sapphirelike throne occupied by a humanlike form, in a reference to the "glory of the Lord" or also one of the hasmalim:

> And upward from what had the appearance of his loins I saw as it were gleaming bronze, like the appearance of fire enclosed round about; and downward from what had the appearance of his loins I saw as it was a brightness round about him. (Ezekiel 1:27)

Hasmalim have been given different rankings. The Zohar places them sixth highest; the Maseket Azilut

seventh; and the Berith Menucha fourth, by which EL (God) framed the effigies of bodies.

Angels named as rulers of the hasmalim are Hasmal, Zadkiel, and Zacharael. In the KABBALAH, the hasmalim belong to Yetzirah, the World of Formation, ruled by Metatron. Their sweat from carrying the throne of God forms a fiery river, Dinur.

Hasmed
Angel of annihilation and one of the ANGELS OF PUNISHMENT.

Hasmoday See ASMODAY.

Haurus See FLAUROS.

Haurvatat
In ZOROASTRIANISM, one of the AMARAHSPANDS, who is a spirit of the waters and personifies salvation. Haurvatat is a female angel who may be the precursor of the fallen angel Harut in Islamic lore.

Hayliel YHVH (Chayyiel, Hashmal, Hayyel, Hayyliel, Johiel, Yayael)
Great angelic PRINCE in the seventh HEAVEN and chief angel of the HAYYOTH. Hayliel rules wild beasts whom he whips with lashes of fire. He extols the beasts when they offer praise and glory. He is able to swallow the entire world in one gulp.

hayyoth (chaioth ha-qadesh; chayoh; chayot; chayyoth; chiva; haioth hacadosch)
High-ranking MERKABAH angels who live in the seventh HEAVEN, and who are sometimes equated with CHERUBIM, HASMALIM, and SERAPHIM. Hayyoth means "holy living creatures" or "creature of holiness." EZEKIEL refers to the "four living creatures" in his heavenly visions who are "running and returning, like the appearance of lightning" (Ezekiel 1:14).

The hayyoth are angels of fire and support the throne of Glory; they move the wheels and support the universe. According to the Zohar, there are 36 hayyoth. 3 ENOCH cites only four, who comprise the "camp of the SHEKINAH." The four "holy creatures" face the four winds. Each one has four faces and every face looks like the sunrise. Each one has four wings and every single wing would cover the world. Each one has faces within faces and wings within wings. The size of each face is 248 faces and the size of each wing is 365 wings. Each creature wears 2,000 crowns, each of which is like the rainbow and as bright as the sun.

On the TREE OF LIFE, the hayyoth are rulers of the sephirah Kether (Crown), and are governed by Metatron.

According to the Sefer Yetzirah, the hayyoth exist in the universe of Yetzirah (Formation). They rank below the seraphim and above the OPHANIM.

Haziel
Angel who is both good and bad. The name "Haziel" is Hebrew for "vision of God," and probably was taken from the man named Haziel in 1 Chronicles 23:9. As a good angel, Haziel is one of the CHERUBIM who governs the pity of God, and is one of the 72 SCHEMHAMPHORAE who bear the name of God. Haziel is an angel of darkness when he is equated with Bernael.

Head of the Dragons
Name of a DEMON in the form of a three-headed dragon with awful skin. In the Testament of SOLOMON, the Head of the Dragons describes himself as a three-pronged spirit who is responsible for birth defects and epilepsy. He can enter the wombs of women and blind the unborn as well as turn their ears around backwards and make them deaf and dumb. He makes men fall down, grind their teeth, and foam at the mouth. The Head of the Dragons is thwarted by an "angel of the Counselor" (Christ) at Golgotha. The demon tells King SOLOMON that a great deal of gold lies beneath the foundation of the Temple of Jerusalem, which Solomon has under construction. Solomon finds the gold and seals the demon with his magical ring. He sentences the demon to make bricks for the temple.

heaven
Abode of souls in the afterlife. In Christianity there is one heaven, a place of eternal rest and reward for the righteous in the presence of God and JESUS and in the company of angels. The opposite of heaven is HELL, a separate and lower realm of terrible, eternal punishment ruled by Satan and DEMONS. In GNOSTICISM and Jewish mysticism, there are multiple heavens, each of which is different and may be pleasant or unpleasant. Some levels are more hellish places where different kinds of sinners and FALLEN ANGELS are punished.

In Jewish mysticism, an early belief held that all souls are initially woven into the curtain (*pargod*) that veils God's throne of Glory. (In 3 ENOCH, all of history is written upon the curtain.) The past history and future destiny of each soul is recorded. Wicked souls, however, will not have a home in the curtain. The "curtain of souls" appears in KABBALAH works.

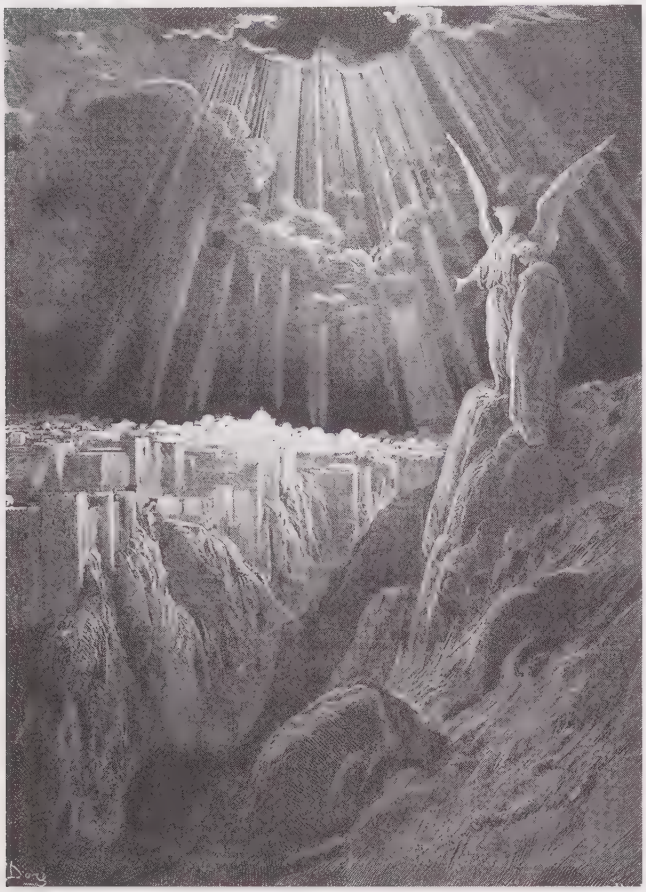

Angel showing the New Jerusalem heavenly city to St. John (Gustave Doré)

In later Kabbalistic doctrine, the soul first crosses a purgatorial RIVER OF FIRE, then ascends to a terrestrial paradise—"the world of souls"—where it retains its individuality, and then to an eternal celestial paradise—"the world to come"—sometime interpreted as one of the sephirot of the TREE OF LIFE, in which the soul partakes of life in the Godhead.

Jewish apocryphal and MERKABAH texts describe ascents into the heavens with detailed descriptions of the characteristics and angels therein. There usually are seven heavens, each of which has seven halls or palaces; God resides in the seventh hall of the seventh heaven. The heavens have names and ruling angels; texts are inconsistent.

3 Enoch gives the names of the PRINCES and their heavens as follows:

Sidriel, prince of the first heaven, Wilon
Baraqiel, prince of the second heaven, Raqia
Baradiel, prince of the third heaven, Sehaqim
Sahaqiel, prince of the fourth heaven, Zebul
Satqiel, prince of the fifth heaven, Maon
Gabriel, prince of the sixth heaven, Makon
Michael, prince of the seventh heaven, Arabot

Each of the seven princes of the heavens is attended by 496,000 myriads of MINISTERING ANGELS.

The Midrash Konen says that the heavens are all fixed and vaulted over earth, one above the other. Wilon, the lowest, shades the uppermost earth from the heat, but at sundown it is rolled back to enable the moon and stars to shine from Raqia, the second heaven.

According to the Hagiga, Sehaqim, the third heaven, holds a pair of millstones that grind manna for the righteous. Zebul, the fourth heaven, is home to the heavenly Jerusalem, the temple and altar, and the angels Sandalphon, Michael, Zazagel, Shamsiel, and Sapiel. In Maon, the fifth heaven, hosts of ministering angels sing hymns to God's mercy all night long, but fall silent at dawn, thus allowing him to hear his praises sung by Israel below. Makhon, the sixth heaven, contains storehouses of snow and hailstones, lofts of dews and rains, chambers of storms, and caves of fog. In the seventh heaven, Arabot, abide Justice, Law, and Charity, the treasures of Life, Peace and Blessing, the souls of the righteous, the souls of the yet unborn, the dew with which God will revive the dead, the chariot seen by EZEKIEL in a vision, the ministering angels, and the Divine Throne.

Mystical literature describes seven palaces in the garden of Eden; souls go there both in prayer and after death.

Seven heavens also are referenced in the Koran (sura 23) and in ancient Persian and Babylonian lore.

In 2 Enoch there are 10 heavens. The garden of Eden and the paradise Tree of Life are in the third heaven. The eighth heaven is Muzaloth, although this is sometimes interpreted as really the seventh heaven. The ninth heaven, called Kukhavim, contains the 12 signs of the zodiac. The tenth heaven, called Aravoth, is where Enoch sees "the vision of the face of the Lord." The name Aravoth refers to the 12 signs of the zodiac thus causing confusion with the ninth heaven.

Fewer or more heavens are described in some texts; for example, in the Testament of the Twelve Patriarchs the prophet LEVI references only three heavens. The Zohar speaks of 390 heavens and 70,000 worlds. In Gnostic cosmology, there are 365 heavenly spheres or AEONS.

Characteristics of Heaven

In Scripture and apocryphal texts, heaven can be a place of lush, earthlike abundance in the fashion of the

garden of Eden enjoyed by ADAM AND EVE before their fall; or can be a realm of brilliant light and gold in which souls enter the presence of God. It is the new city or the new Jerusalem from which evil is permanently banished. Heaven is filled with myriads of brilliant angels who constantly sing praises to God. (See MUSIC AND ANGELS; QEDUSSAH.) Souls in heaven are rewarded with eternal rest, peace, love, and happiness.

Other views of heaven present it as more like an idealized earth. EMANUEL SWEDENBORG saw heaven as multilayered and a happier continuation of life on earth, but in the form of angels. (See also INSTRUMENTAL TRANSCOMMUNICATION.)

See BARUCH; DREAMS AND VISIONS; ISAIAH; EZRA; REVELATION; SHEOL.

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heavenly bodies

In the Testament of Solomon, DEMONS of the world of darkness, which cause misery and strife in the world.

Chapter 8 describes seven heavenly bodies who are demonic powers of the world. Interrogated by King SOLOMON, the demons say they live together in Lydia or on Mount Olympus, and their stars in heaven look small. Six of them are thwarted (nullified) by certain angels.

The seven are:

1. Deception, who deceives and causes heresies. He is thwarted by the angel Lamechiel.
2. Strife, who provides weapons for fighting and warfare. He is thwarted by the angel Baruchiel.
3. Fate, who causes men to fight instead of make peace with those who are winning. He is thwarted by the Angel Marmaroth.
4. Distress, who divides and separates men into opposing factions and creates jealousy, and who is followed by Strife. He is thwarted by the angel Balthioul.
5. Error, who leads men astray by causing them to kill each other, dig up graves, and do other wicked things. He is thwarted by the archangel Uriel.
6. Power, who feeds the greed for power, establishes tyrants, and deposes kings. He is thwarted by the Angel Asteraoth.
7. The Worst, who tells Solomon he will harm the king by causing him to be bound with the bonds of Artemis. The Worst does not name a thwarting angel.

Solomon sentences the seven demons to dig the foundation of the Temple of Jerusalem.

Chapter 18 describes 36 heavenly bodies, demons who correspond to the DECANS OF THE ZODIAC and call themselves the world rulers of darkness. Solomon forces them to bear water for the Temple of Jerusalem.

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heavenly court of law

See ENOCH.

The archangel Michael weighs souls of the dead (By Johann Weissenburger, *Ars Moriendi,* 1514)

Heleleth See ELELETH.

hell

The underworld, which in Christianity is the home of Satan and the FALLEN ANGELS, as well as of the souls of all the sinners throughout eternity. The geographic location of hell is unknown; it is "down" somewhere, perhaps inside the earth according to some descriptions. The name "hell" comes from the Scandinavian death goddess Hel, whose name refers to her home.

The concept of hell, or someplace where souls go after death, probably predates written history. The first extant accounts of a Land of the Dead appear on Sumerian clay tablets found in the valley of the Tigris and Euphrates Rivers in what is modern-day Iraq. The peoples from that area—Sumerians, Akkadians, Babylonians, and Assyrians, collectively called Mesopotamians—had underworlds that shared many characteristics that reappeared in later civilizations and religions: mountain barriers, rivers, boats and boatmen, bridges, gates and guardians, and an important tree. Hell or the Land of the Dead is somewhere in the Great Below.

For the Greeks, Hades, the underworld, was not a place of punishment but simply the land of the dead; souls, or shades, were believed to be generally unhappy there, longing continually for physical life. The blessed dead, including the souls of the valiant killed in battle, went to a happier place, the Elysian Fields.

Stories of descents into hell symbolize a conquering of death. The most famous Babylonian epic is *Gilgamesh,* in which Inanna, the Queen of Heaven and Earth (Queen Ishtar in Akkadia and Astarte in Assyria, both goddesses of fertility), goes to visit her sister Ereshkigal, the ruler of the dead. Inanna seems destined to stay below until her faithful vizier petitions Ereshkigal for his mistress's rescue. Reluctantly, Ereshkigal lets her go, provided she can provide ransom. Inanna sends her lover, Dumuzi, who stays below for six months and returns to the Great Above for six months. This descent story closely resembles the Greek myths of Demeter and Persephone, Orpheus and Eurydice; the Egyptian stories of Isis and Osiris; and the Roman myth of Ceres and Proserpina. Such accounts explained the perpetual changes of seasons and the resurrection of the soul.

Christ made the same journey in his harrowing of the souls of hell after his crucifixion.

Judgments and Battles

The idea of judgment after death may have originated with the Egyptians. In order to reach paradise, or Sekhet Hetepet, the body and soul travel by the boat of Ra, the sun, along the river of the Milky Way, much like later Greek souls navigated the river Styx. Upon disembarking, the dead must pass through seven gates, each with a gatekeeper, watcher, and herald, then enter the Hall of Justice. Thoth, god of wisdom, prosecutes the case of the soul before Osiris the Judge, and the soul may defend itself. Eventually Anubis places the petitioner's heart on the scales of justice, and if the heart sinks lower than a feather from the headdress of Maat, goddess of truth, the soul is eaten by the horrid monster Ammit. Christian parallels are St. Peter as gatekeeper of heaven, and the archangel Michael as psychopomp and weigher of souls. (See PSYCHOPOMPOI.)

The cult founded by the prophet Zoroaster (Zarathustra) in Babylon, called ZOROASTRIANISM, influenced the later concept of Christian hell. Zoroastrianism introduced dualism, in which the forces of good continually battle the forces of evil. The divine Good, Ahura Mazda ("wise lord"), lives in the Great Above with his seven AMARAHSPANDS, or angels. On the other side is Angra Mainyu or Ahriman ("evil spirit"), the Lord of Lies who dwells under the earth and sends out his daevas or devils to torment the world. Law, love, and light oppose darkness, chaos, filth, and death in an epic struggle for man's soul.

In another powerful parallel to Christianity, Zoroaster taught there will be a final cosmic battle between good and evil, and that evil will be conquered. A savior named Soshyans, born of a virgin impregnated by Zoroaster, will harrow hell, forgive sinners, and facilitate a universal resurrection of the body and reunion with the soul. Hell will be destroyed and the kingdom of God will reign forever.

Similarly, Isaiah 7:14 and 9:6 tell, "Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel . . . and his name will be called "Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace." REVELATION 20:7–10 says, "And when the thousand years are ended, Satan will be loosed from his prison and will come to deceive the nations which are at the four corners of the earth . . . to gather them for battle; their number is like the sand of the sea. . . . And the devil who had deceived them was thrown into the lake of fire and brimstone where the beast and the false prophet were, and they will be tormented day and night for ever and ever."

Afterlife Punishments in Jewish Mysticism

SHEOL is the initial destination of most souls. Some move on to paradises. Sinning souls go to Gehenna, where subtle spiritual fires burn off their sins. Moses de Leon, a 13th-century Spanish Jew who authored the

Zohar (see KABBALAH), argued against the idea of eternal punishment, contending that the soul is consubstantial with God and God would not inflict such suffering on himself. The Zohar states that the highest part of the soul, the *neshamah,* is not capable of sinning; it leaves the sinner the moment a sin is committed; after death it returns to its home in the Garden of Eden.

The atonement of sins also is accomplished through transmigration (*gilgul*), a reincarnational recycling into new lives in which the sins are punished through misfortunes and suffering. The Kabbalah does not make clear which sins are expiated by Gehenna and which are expiated by transmigration. (Some medieval Kabbalists held that *gilgul* affected all life from angels to inorganic matter.)

In Jewish apocryphal texts, certain levels of heaven are places of punishment. For example, 2 ENOCH tells that the second heaven is where the WATCHERS are being punished, and the third heaven is half paradise and half hell. More Watchers, miserable and dejected, are in the fifth heaven.

The Horrors of Christian Hell

Central to the Christian concept of damnation is the Fall, both the descent into hell by Lucifer and his angelic followers and the Fall from Paradise by ADAM AND EVE. The torments of hell were quick to be emphasized in early Christianity. Most of the Gospel references to hell occur in Matthew, wherein JESUS warns his listeners over and over again about the certainty of damnation to those who do not believe. Matthew 13:41–42 states, "The Son of man will send his angels and they will gather out of his kingdom all causes of sin and all evildoers, and throw them into the furnace of fire; there men will weep and gnash their teeth."

Some of the starkest and darkest early descriptions of the tortures in hell (Tartarus) are in the Greek Apocalypse of EZRA, a Christian work written between the second and ninth centuries C.E. Sinners are hung by their eyelashes, repeatedly eaten by a fire-breathing worm, beaten and continually attacked by wild beasts and punishing angels. (See ANGELS OF DESTRUCTION.)

Eventually, the concepts of death, hell, Satan, and sin became merged, so that no one would be spared unless he had truly believed and lived a godly life. The church's position that all people are born in original sin became so strong that, by the Middle Ages, few people expected to go to heaven, and lived in fear of spending eternity in the unspeakable horror of hell. Dying became a terrifying prospect, with a good angel and bad angel or demon wrestling for control of the soul in one's final moments.

Priests lavishly detailed hell's fires and punishments, and religious art and drama portrayed heinous aspects of Satan's minions. The most colorful aspect of such religious theater was the "hellmouth," or the entryway into the pit of hell. The hellmouth was an elaborate creation, usually a papier-mâché beast's head with wide jaws that opened and closed with winches. Smoke, flames, foul smells, and noise emitted from it, and actors playing demons would dance out on stage from the opening. Very low humor accompanied the antics of the devils. The hellmouth's finest moment came when Christ descended through its fetid doorway to release the Old Testament prophets.

Perhaps the greatest literary visit to hell was DANTE Alighieri's *Inferno* (ca. 1300), wherein Dante is led by the Roman poet Virgil through the nine levels of hell, narrowing to the final center at Satan himself. The architecture of Dante's Inferno together with the author's extensive knowledge of classical mythology and his involvement in Renaissance Italy's turbulent

Last judgment scene with devil and hell in foreground, from Eastern Orthodox Church, Romania (Author's collection)

politics make his the most exhaustive and fascinating portrait of hell. But although the church embraced his vision, Dante's presentation of hell as an allegory, not revelation, paved the way for later intellectuals to reject hell's threat.

The PROTESTANT REFORMATION focused even greater attention on hell. Authors both Catholic and Protestant wrote extensively on hell, describing in gruesome detail the terrors there and identifying contemporary sinners, usually politicians, tax collectors, and corrupt church officials, as some of hell's more colorful and deserving inhabitants.

By the late 16th and early 17th centuries, the Jesuits had reformed hell into a less dramatic place devoid of cavorting demons. Instead they made it a fiery landscape overrun with diseased, repugnant, foul-smelling peasants, merchants, aristocrats, and all types of sinners, crowded together like grapes in a wine press. Many were heretics, Protestants and scientists.

The English poet JOHN MILTON redefined hell in his mammoth work *Paradise Lost*. Unlike the vision literature of the past, which concentrated on the tortures of damnation, Milton fleshed out the story of Lucifer's battle with God and the Fall of Adam and Even. Lucifer is a proud man, jealous of the power God gives his Son, and he chooses to fight God rather than obey. When he loses, Lucifer turns his wiles upon innocent man. Milton's hell is dark and dreary, inhospitable, both frozen and fiery, a parched desert. It is a cavernous underworld, more notable for its separation from God than for its diabolic creatures.

Although fire-and-brimstone preachers exhorted their congregations to seek salvation, many intellectuals of the 1700s viewed hell as more Miltonian than Dantean. The mystic EMANUEL SWEDENBORG described hell as a place peopled with monsters and monstrous activities, but it was a place created by the humans who had chosen lives of evil and self-love rather than as a place into which sinners were cast. Evil itself was Satan and hell, so there was no need for a separate devilish leader. Sinners made their own misery.

By the 19th century, the Industrial Revolution led many to speculate that life was hell on earth. There was no much filth, poverty, degradation, and economic disparity that no one need fear another place after death. And if there were no longer a social contract, no accountability, then anything was possible, even the cruel fantasies of the Marquis de Sade, the horror of Bram Stoker's vampiric count, or even the ghoulish experiments of Mary Shelley's Dr. Frankenstein. In contrast to their ugly surroundings, the Romantic poets retrieved the shining gods and heroes of classic mythology, but they still equated hell with the ravages of government and poverty they saw around them.

Some groups optimistically reject any notions of hell, saying that a just and loving Christ will save all people, not just the godly elect, and that there is no hell for a loving God. Some have taken a Swedenborgian bent, believing that hell is what a person chooses who denies love and charity. Others believe that at death souls do not go to either heaven or hell but simply into the abyss of nothingness.

See DREAMS AND VISIONS; HEAVEN; LITERATURE AND ANGELS.

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Hemah

Angel of wrath, fury, and destruction who governs the death of domestic animals. In Jewish lore, Hemah lives in the seventh HEAVEN; he is 500 PARASANGS tall and is made of chains of black and red fire.

In the Zohar, Hemah is one of three angels in Gehenna (HELL)—along with Af and Mashit—who punish those who sin by idolatry, incest, and murder. Hemah swallows MOSES with the help of his brother angel Af. God intervenes and forces him to spit Moses back out. Moses then kills Hemah.

See ANGELS OF PUNISHMENT.

Heman

In 3 ENOCH, the leader of a heavenly choir who sings hosannas every morning. Heman means "trust."

Hermas

Converted slave and author of an important Christian visionary work known as The Shepherd of Hermas, in which angelic guides interpret visions that convey church teachings. The text, which appeared in the late first century C.E., probably was composed as an aid to the early church in convincing people to convert and to renounce sinful behavior. The Shepherd of Hermas describes the importance of the church and central teachings for all Christians. It was widely circulated

among Christians; however, it was omitted from the canon. Written in Greek, no full text has survived.

Hermas, most probably a Jew, was sold as a slave to a Roman woman named Rhoda in the late first century C.E. He describes how he became aware of his sins and desired to purify himself of them. After being sold to Rhoda, he "recognizes" her, that is, he realizes she is a Christian. He then "loves her as a sister," which probably refers to his own conversion.

One day he sees Rhoda bathing in the Tiber and helps her from the water. He has sinful thoughts, complicated by the fact that he is married himself. Later he walks toward Cumae, praising God's creations. He enters into a sort of slumber or trance and is seized by the Spirit and lifted up out of the countryside to a level plain. This marks the beginning of his visionary life. (See DREAMS AND VISIONS.)

Hermas prays and sees a vision of Rhoda, who tells him she has been taken up, probably in death, to denounce his sins against her. He does not know what she means until she reminds him of the "wicked desire in his heart." The heavens shut and Rhoda disappears. Hermas is terrified that he will not be able to overcome his sin in the eyes of God.

While he worries about this, another vision appears: a white chair covered with white wool fleece, occupied by an old woman in white who is reading a book. She asks him why he is upset. She tells him that even though his sin is grave, God is even more displeased with his wife and children, who are not believers. The woman prophesies terrible things to come upon the earth, which will end in the imminent rule of God. While she speaks, four young men—probably the four great angels of the inner host of HEAVEN—appear and lift her by the elbows, taking her away to the East, which is the center of Paradise. The vision ends.

Hermas spends a year reflecting on this experience, not writing anything about it. One day while walking to Cumae, he has another trance and is transported again to the same realm, where he sees the same old woman. She asks him if he can still preach her message, but he tells her he cannot remember it and must be given her book to copy. She does so.

Hermas still cannot understand the message and prays and fasts for its meaning to be revealed. After 15 days it becomes clear. He is told to discipline his family and his wife and to "live with her as with a sister," that is, to remain chaste. He is also told that every Christian who genuinely repents will be forgiven for all sins up to the day upon which Hermas reveals his book; but after that, they will have no such opportunity for unconditional mercy. Hermas himself will be saved despite his "bad dealings and neglect of his family," thanks to his chastity and simplicity of heart.

Until now, Hermas has believed the old woman to be the Sibyl, a prophetess of pagan and Jewish tradition whose center was near Cumae. That night Hermas has a dream in which a beautiful young man—probably an angel—corrects this misconception, and tells him that the woman is actually the church; she looks old because she has existed since creation. The old woman appears and tells Hermas to send out two copies of his book: one to Clement, probably the bishop of Rome, and one to a man named Grapte, who will teach it to widows and orphans. Hermas also must give a public reading of the book in the presence of the elders of an unspecified city.

The old woman promises Hermas another vision. After a period of fasting, Hermas has a dream vision in which the woman agrees to meet him at his chosen place, "a remote and beautiful field." There Hermas finds an ivory bench with linen rugs and cushions. He becomes frightened and confesses his sins over and over again. The woman arrives accompanied by six angels. She sits on the bench and invites Hermas to sit on her left, the place normally reserved for elders—an indication of Hermas's privileged status. She raises a shining staff and a vision unfolds before him.

Hermas sees a body of water upon which a tower is being constructed from stones of different qualities. The woman explains that the tower is the church and the stones represent different classes of Christian sinners and penitents. Some of the sins are so great that the stones are unusable, and soon the building will stop. By publishing his visions, Hermas will help wavering Christians. He must do so after three days have passed. The woman denounces the leaders of the churches, whom she describes as sorcerers with poison in their hearts. Christians, she says, should not eat excessively while others go hungry—a reference to spiritual food, not literal food. The woman disappears and then returns by night to tell Hermas he must undergo strict fasting in order to receive answers to any additional questions.

That night, a young man—again probably an angel—appears to Hermas in a dream vision and explains more about the woman, for each time Hermas sees her she becomes younger and fairer. These changes are due to spiritual improvements in Hermas himself. Another vision follows in which Hermas is pursued by a terrible monster and the woman appears as a fair virgin. The monster symbolizes the fate of Christian sinners at the end of the world; the virgin is their hope and salvation. Hermas escapes the monster, which symbolizes his salvation by his faith; he returns home. This is not the last vision, however, for after praying he sees a glorious figure dressed as a shepherd.

The man identifies himself as the ANGEL OF REPENTANCE, who has been sent to be with Hermas for the rest of his life.

Thus begins a new phase of revelations. The Angel of Repentance teaches Hermas 12 new commandments, which are not laws or rules but rather admonitions to virtues. Hermas asks the angel questions. For example, if a man has a Christian wife who commits adultery, is it a sin to continue to live with her? This question concerned a despised Roman law that mandated divorce under such circumstances. Hermas learns that the angels agree with this law; a man must divorce his adulterous wife.

Hermas also learns that Christians have two conflicting angels with them throughout life, a good angel and a bad angel (similar to DAIMONES). He learns that fasting alone is not a sufficient spiritual practice but must be combined with giving to the poor the food that would have been eaten.

In one vision Hermas travels on a plain where he sees angel shepherds guarding sheep. One mean-looking angel has a knotted staff and a huge whip. Whenever a sheep seems happy and well fed, he forces it down a ravine full of briars. This is the Angel of Punishment (see ANGELS OF PUNISHMENT), who will also remain with Hermas throughout his life to chasten him for the sins of his family.

Another important lesson learned by Hermas, one central to the teachings of the church, is that the rich should give to the poor and the poor should pray for the souls of the rich.

After much instruction, the shepherd Angel of Repentance tells Hermas that he has become virtuous enough to see his visions directly from the Holy Spirit. He is taken away immediately in spirit to Arcadia, where there are 12 mountains. Hermas sees a giant white rock on which six men are handing stones to a group of virgins, who are building the tower that Hermas had seen in his earlier vision. A giant inspector comes along and orders the shepherd angel to sort the stones. Hermas spends the night with the virgins, the holy powers, and the virtues of God. Though kissed and embraced by the virgins, he remains chaste and in the process becomes a younger man. Hermas is told that he will continue to prosper if he lives blamelessly in the company of the shepherd (the Angel of Repentance) and the virgins.

After the completion of his visions, Hermas sent his account of them to the churches. His message of a final repentance was circulated by other contemporary visionaries, who also couched their messages within the context of visions and interpreting angels. Though the Shepherd of Hermas was an important work in the early history of the Church, it has received little attention from contemporary scholars.

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Hermesiel

Angel who leads one of the heavenly choirs along with Hemah, Metatron, Radueriel, Tagas, and other angels. The name Hermesiel is derived from Hermes, the Greek god who invented the lyre.

Hinduism

Hindu cosmology has no exact counterpart to the angel, but acknowledges major and minor deities (DEVAS or shining ones) and numerous other INTELLIGENCES: demigods, spirits, attendants, and a host of infernal and celestial beings, all of whom have the corresponding characteristics and functions found in the angelic realm.

Hinduism is nondual and does not share the Christian concept of absolute evil. According to one's choices, certain powers will be obstacles or helpers. Suras (gods) and devas generally are helpful and embody godly qualities. Among the various entities in this pantheon are krda (play), vijigisa (supremacy), vyapara (relation), dyuti (light), stuti (praise), moda (joy), mada (ecstasy), svapna (dream), kanti (radiance), gati (movement). Asuras (antigods) are associated with powerful instincts and attachments that keep humans within the power of Nature. The main kinds of asuras are daityas (GENII), danavas (giants), kalakanjas (stellar spirits), kalejas (demons of Time), khalins (threshers), nagas (serpents), nivata-kavacas (wearers of impenetrable armor), and raksasas (night wanderers). Serpent kings and queens are half-snake, half-human. They are beautiful, richly adorned, and dangerous, and they defend their sumptuous underground cities fiercely against both gods and men. They are the guardians of the scriptures and esoteric knowledge, and often they live under water.

Later Vedic mythology explains the asuras similarly to the fall of the angels in the Judaic-Christian story. As they multiplied, they became jealous of the devas and proud; a series of struggles with the gods followed, and they gradually became incorporated with the demons, spirits, and ghosts worshiped by the aboriginal tribes, as well as non-Vedic gods of the other Indian populations. However, the functions of devas and asuras are more mixed than in the Judaic-Christian belief system. The asuras can win boons from the gods by penance, and, if they repent, they may end up as great devotees, or benefactors of mankind.

Hindu metaphysics takes up questions of "reality" in ancient Sanskrit scripture, the Vedas and Upanishads. The Vedic seers stated what Buddhists, Plato, the Neoplatonists, Sufis, and Christian mystics were to observe centuries later: deities are both projections of our minds and objectively outside us. These divine and/or infernal beings are experienced as outside one's individual ego, but as the consciousness expands, one realizes the gods' true nature to be that unbounded Consciousness in which everything exists; the gods are within us, as everything else in the universe. The infinitely complex web of relationships that is the universe operates through a network of correspondences that connect each part of the whole and link the subtle to the gross levels. The system operates as a vast hologram. Thus each deity, itself an aspect of the universal Consciousness, is at the same time intimately associated with particulars through its connections with elements, senses, names, sounds, colors, diagrams, symbols, and so forth. Traditionally, a devout believer will worship three kinds of deity: the local deity, the family deity, and the personal deity.

The outer world of "reality" and the inner world of "imagination" are equally real, continuously influencing and shaping each other, polarities in a unified field that is itself the dream of the Divine. The epic poems the Puranas the Ramayana, and the Mahabharata contain all aspects of Hindu lore—religious, ritual, spiritual, mystical, scientific, philosophical, legal, and historical—in their thousands of legends and stories.

Beyond the solar sphere are immense spheres that no longer belong to the world of man, representing the transcendent aspects of the Cosmic Being, the boundless powers from which universes are born, the Unknowable. The higher principles, the higher gods, dwell in these supersolar worlds known as the spheres of the stars, as to the spirits of the Ancestors. Mountains, trees, rivers, animals have in them a common yet multiple life and are guided by conscious beings who are attendants of the earth goddess.

The Adityas (sovereign principles) are the sons of the Primordial-Vastness (Aditi) which is the primal power, the unbroken totality, the boundless HEAVEN. The 12 sovereign principles are generally given as Mitra (solidarity), Varuna (fate), Aryaman (chivalry), Daksa (ritual skill), Bhagra (the inherited share), Amsa (the gods' given share), Tvastr (craftsmanship), Savitr (the magic power of words), Pusan (prosperity), Sakra (courage), Vivasvat (social laws), and Visnu (cosmic law). The regents of the directions are: east/Indra (power, courage), south/Yama, (justice, lord of dead), west/Varuna (knowledge), north/Kubera (wealth), northeast/Siva (purity), southeast/Agni (ritual sacrifice), southwest/Surya (the sun) and/or Nirrti (misery), and northwest/Vayu (life, health).

All of these gods and demigods have beings under them who intervene in human affairs under their various dominions of influence. For instance, Kubera, god of wealth, has dominion over the yaksas (the speedy ones, spirits of the earth), guardians of the earth's treasures. Legend has it that Kubera and they were originally asuras (antigods), but they withdrew from the raksasas (night wanderers).

The Maruts and the Rudras are the divinities of the subtle world, the middle sphere, or sphere of space, situated between earth and sky. The Rudras appear as faithful companions of Rudra-Shiva (an aspect of the third person of the Hindu Trinity, Shiva). They are his friends, his messengers, whom everyone fears. The Rudras are not celestial aristocrats but the working class of heaven. The Maruts (immortals) are a restless, warlike horde of flashy young men, the embodiment of heroism and youthful exuberance.

The Vedic polytheistic universe became organized under the Trinity of Brahma the Immense Being, Vishnu the Redeemer, and Shiva the Destroyer/Transformer. Hindu metaphysics associated them with cohesion (Vishnu), disintegration (Shiva), and balance (Brahma). In addition, the tension between the opposites, the creative aspect of divinity, Shakti, the all-pervading divine Energy, had been personified in the great goddess since the early Rig Veda. The Trinity was thus one of divine couples: Brahma and Sarasvati (the Flowing One, goddess of speech, poetry, music, representing the union of power and intelligence); Vishnu and Lakshmi (Fortune, the power of multiplicity); Shiva and Shakti (all pervading active energy), Parvati (Daughter of the Mountain, peaceful, permanent energy, ether personified), and Kali (Power-of-Time); subaspects of the gods and goddesses were personified in further versions of the couples.

One manifold name of the goddess as Star, Golden Embryo—the cosmic location from which the world develops—and the power of hunger (not just for food, but for transcendence) is Tara, who is also worshiped by Jains and Buddhists. Minor forms of the goddess were Yoginis (ogresses or sorceresses, powers of realization), dakinis (female imps, eaters of raw flesh), grahis (seizers, witches who cause new babies to die), bhairavis (fearful ones, servants of Durga and Siva), and sakinis (able ones, female attendants of Durga). Dakinis have important functions in Tantric Buddhism, far more elevated than in Hindu lore.

A panoply of demigods (devatas), spirits, and fabulous creatures also have been featured since earliest Hindu times. The ghandarvas (Fragrances, or celestial harmonies) and apsaras (Essences, or unmanifest

potentialities) are the celestial beings born of the centripetal sattva tendency, the tendency toward light. They are minor forms of Vishnu. The apsaras are essences of the waters, forms that take shape within the causal ocean. In later myth they are represented as water nymphs, eternally young women who are the courtesans and dancers of heaven. They are also called the women of the gods (surangana) and the daughters of pleasure (sumad-atmaja). They are depicted as uncommonly beautiful, with lotus eyes, slender waists, and large hips. By their languid postures and sweet seductiveness they rob those who see them of their wisdom and intellect. Apsaras have been known on several occasions to have been sent by the gods to lure from their austerities ascetics who might endanger their supremacy, the most famous being Menaka, who succeeded in bringing down the great sage Vishwamitra.

The number of apsaras is large; one source records 35 million. They choose lovers among the dead fallen on the battlefield. They have the power of changing their form, are fond of playing dice, and give luck to those whom they favor. They produce madness, and the Atharva Veda gives charms against them.

The ghandarvas are said to possess limitless sexual power and to be attracted by women. They play the part of lovers, give or refuse fecundity. Varuna is said to have regained his virility by an aphrodisiac provided by a ghandarva. Ghandarvas' vibrations soothe and nourish the earth plane. Amorous intelligences, the ghandarvas like scented oils and incense. They gave the gift of music to mankind. Their preferred instrument is the vina, whose sweet tones refine emotions of love and devotion.

The charanas ("wanderers") are the bardic historians of the heavens. Their speciality is to recount ancient tales, sing the praises of heroes, and teach the arts of dance, at which they excel.

The attendants of Siva are the ganas, which include all the minor deities that are counted in groups: the Adityas, the Rudras, and the Vasus, which are, respectively, the divinities of the sky, the atmosphere, and the earth. In addition there are the Visvadevas, the 10 Universal Principles, the Satisfied (Tusitas), the 64 Shining Ones (Abhasvaras), the 49 divinities of the winds (Anilas), the Princely Ones (Maharajikas), and the Means-of-Realization (Sadhyas).

Realized human beings who have attained liberation are known as Siddhas. They are perfect and blessed spirits, also defined as divinities, but there remains a difference between beings who have become deities after having been through the bondage of life and gods eternally unbound. The human being may dissolve into Basic Nature, while a divinity is forever free.

Ribhus were men who attained immortality by performing with skill a large number of propitiatory rites; they are guardians of the ritual sacrifice, clever craftsmen who dwell in the solar sphere. Vidyadharas resemble men but have magic powers and change form at their fancy. They are generally benevolent aerial spirits. They can marry with humans, who then themselves become Vidyadharas.

Village-Angels (grama-devata) and Village-Goddesses (grama-kali) are local tutelary deities. The latter are also divinities of forests. Many temple guardians are fabulous hybrids, *yalis,* often the heraldic emblem of the temple builder. They combine various powerful creatures—dragons, elephants, lions, horses—and are usually shown destroying enemies, with the pop-eyes of a god expecting blood sacrifices. Tree spirits (yakshis) abound in both Hindu and Buddhist art, as fertility icons and protagonists in myths and legends.

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Hod See TREE OF LIFE.

Hodson, Geoffrey (1886–1983)

English clairvoyant and Theosophist who wrote more than 40 books on the occult and, most especially, angels and nature spirits. Geoffrey Hodson believed he was contacted by the angels in the mid-1920s, and he spent much of the rest of his life trying to see angels and understand their universal wisdom.

Hodson was born on March 12, 1886, in Wainfleet, Lincolnshire, England, to a family of yeomen farmers. He was the oldest of five children. When he was 15, his family suffered hard times, and he was forced to quit school and go into business to earn a living.

During his childhood years, he had several psychic experiences that showed natural clairvoyant abilities. Perhaps these experiences led to his early interest in metaphysics. He sampled Spiritualism, but it did not appeal to him. Around 1912, he heard Theosophist Annie Besant lecture on "The Great White Brotherhood," and decided to join the Theosophical Society lodge in Manchester. He later became an important figure in the society.

From 1914 to 1918, Hodson served as an infantry trooper for the British in World War I. In 1919, he

resumed a civilian life, marrying Jane Carter, whom he had met during his military training. The couple lived in Preston.

The Hodsons would take frequent trips to the countryside, researching local fairy and nature spirit lore. These experiences opened Hodson's awareness of the angelic realms.

In 1924, Hodson began a series of clairvoyant experiments at the behest of the London Research Group of the Theosophical Society. He and his wife moved to London. For the next five years, he worked in the clairvoyant diagnosis and occult treatment of disease. He invoked divine and angelic aid for patients. Also, he used his clairvoyance in researching angelology, embryology, anthropology, geology, psychology, physics, and astronomy.

In 1929, Jane fell ill with multiple sclerosis. Her illness, however, did not prevent the couple from touring America for three years, during which time Hodson lectured and pursued studies of occultism and Native American history and archaeology.

Hodson's fame as a clairvoyant spread, and international lecture invitations arrived. The couple traveled around the world. Hodson distinguished himself in the 1960s when he used his clairvoyance on fossils found in South Africa.

The Hodsons settled permanently in New Zealand. Jane's health deteriorated, and she died on October 27, 1962, in Auckland. Hodson later married Sandra Chase, a friend of the couple who took care of Jane during her long illness.

Hodson's later years were full of international travel, lecturing, research, and writing. He wrote 47 books, plus scores of articles and pamphlets. He became active in animal welfare rights. From 1953 to 1955 and in 1961, he served as director of studies of the Theosophists' School of the Wisdom in Adyar, India. He was awarded the Theosophical Society's Subba Row gold medal for his contributions to theosophical literature.

Hodson began his angel research in 1921. In 1924 or 1926 (Hodson gives both dates in two different books), he was sitting quietly on a hillside in Sheepscombe, Gloucestershire, gazing at the countryside. Through meditation Hodson hoped to enter nature's hidden life and see fairies, gnomes, and other spirits at work. Suddenly the skies were filled with light, and his consciousness was completely subsumed by that brilliant radiance. Gradually he became aware of a shape, a "Heavenly Being," within that light, who blended its mind with Hodson's to impart the wisdom of the universe. Hodson claimed he was completely awake and able to write. The Being, who called itself Bethelda, was godlike, beautiful, and majestic, yet at the same time quite passive and impersonal.

Bethelda explained to Hodson the organization of the Heavenly Host, their purposes and activities, and the close relationship angels have to man—even though most of mankind is completely blind to the angels' ministrations. The angels stand ready at all times to foster cooperation between themselves and mankind to uplift the human race. But, Bethelda told Hodson, man must quietly listen and watch. If man's consciousness melds with that of Nature, concentrating on purity, simplicity, directness, and impersonality, he will perceive the angels, for they are always there. Angels have no personality separate from the Divine Will and are ministers and messengers of the Divine Ideation. They were present before mankind and are not the spirits of deceased humans.

Geoffrey Hodson (Reprinted courtesy of Theosophical Publishing House)

In Hodson's book *The Brotherhood of Angels and Men,* published in 1927, he organized the angels into categories, groupings he believed were the easiest to contact by man and the most beneficial.

The Angels of Power are those able to teach men and women how to release the deeper levels of spiritual energy within them and to inspire them to infuse their entire lives with the angels' fiery and motivating energy. These angels are attracted to ceremonial and religious functions and use such gatherings as channels for their power. If the mental attitudes of all participants in a ceremony are in harmony, the angels' ability to transmit this energy is increased.

The Angels of Healing are those that work tirelessly to heal the sick and injured, stand ready to provide a healing touch, suffer with those who are dying, and offer consolation to the bereaved. Healing angels serve under Raphael, whom Hodson identified as an archangel. Unfortunately, too few healing angels actually get the chance to help mankind, for overcoming the barriers erected by mankind's closed minds and hearts dissipates the energy necessary for healing.

The Guardian Angels of the Home are those that delight in man's labors, the laughter of children, the warmth and security of shelter and sustenance. They guard against danger and disease, against strife and discord, and hear each simple prayer. Harmony and love are their watchwords.

The Builder Angels are those that supervise the creation of all forms and worlds, from the greatest planetary system to the smallest grain of sand. They take on the universal ARCHETYPES, the patterns for all life forms, and aid in the incarnation of each being. Angelic organization is hierarchical, and builder angels especially have their assigned levels of work and responsibility.

At the point of human conception, the angels take the divine emanations from the Word and attach the cells of the person's physical and his etheric, or spiritual, bodies together. At childbirth, Builder Angels working under their Queen help mothers to deliver children in joy, not pain. Hodson does not identify the Queen as the Virgin MARY per se, but describes her as a Holy One who has won freedom from the burdens of the flesh and ascended to the Angel Hosts. In the name of Him (most probably Christ) whom she bore long ago, she uplifts all womanhood and stands ready, through her angelic assistants, at every human birth.

The Angels of Nature breathe life into the Builders' creations. This order's hierarchy includes the lower nature spirits, such as brownies, sylphs, undines, gnomes, and salamanders, who control agriculture, the growth of fruit and flowers, the formation of earth and minerals, water and fire. Hodson said that if man would only understand these spirits' presence and influence, he could learn to control the weather and other natural disasters.

The Angels of Music embody the creative Word of God and the expression of his divine Voice. They sing God's Word, sounding like a million harps or the rolling of the sea. Their songs emanate from the center of the Universe in great, glorious waves, giving harmony to the world and providing the radiance of light and sound which is the Voice of God. Their mission is to pour forth this heavenly music; it is up to mankind to hear.

The Angels of Beauty and Art express the perfect beauty of the Absolute Divinity that is in everything. They help the Builders to hone and perfect each form so that even more loveliness is revealed. Beauty is eternal, and one of God's most treasured offerings. Each time mankind attempts to create anything, no matter how insignificant, that object or act should be judged beautiful. And when that search for the beautiful becomes man's permanent aspiration, he comes closer to the angels at the Hand of God.

Bethelda told Hodson that in order to foster this brotherhood between angels and men, humans must take the initiative. For their part, the angels always are ready and eager to work with mankind. But in order to build a bridge of communication, first there must be more humans willing to try. They must be quiet and listen to Nature, approaching it from within as well as from without. They must practice such angelic communication daily, always choosing the path to the highest sensibility.

Ceremony and ritual are very important. Supplicants would be wise to set up a shrine exclusively for the invocation of the angels, decorated with religious symbols, pictures of the holy ones in each religion, flowers, and candles—flowers and a single beautiful object at the very least. Prayers of invocation should be offered in the morning, and those of thanksgiving at night. Communicants must be completely clean and pure, much as any priest should be. In *The Brotherhood* Hodson provides simple prayers for contacting each order of angels and suggests that supplicants wear certain colors associated with the orders, much as the priests and priestesses of Santería and Candomblé do when they call upon their ORISHAS, or gods: rose and soft green for the Guardian Angels, deep sapphire blue for the Healers, sky blue for the Builder Angels associated with childbirth, white for both ceremony and Angels of Music, apple green for the Nature Angels, and yellow (the color of wisdom) for the Angels of Beauty and Art.

Much as Virgil guided DANTE through hell and purgatory, Bethelda revealed different types of angels to Hodson, who continued to see angels and nature spirits long after Bethelda departed. Hodson claimed that Mountain Gods in the Sierra Nevada range of California were colossal, rising 30 to 60 feet in height. They were surrounded on every side by brilliantly colored auric forces, resembling wings emanating from a golden center, which changed color as the energy ebbed and flowed. Each had a visible face with a broad brow, wide-set eyes, and a square jaw. Fire Lords, masters of the salamanders (nature spirits of fire are called "salamanders" after mythical beings, especially lizards or reptiles, which were thought to be able to live in fire), stood like enormous human blast-furnaces. Bethelda guided Hodson through their searing flames unscathed. Storm Angels, who resembled bats and had terrifying expressions, controlled the elemental forces. Gods of gold appeared as feminine in shape, with radiating auras that resembled flaxen hair.

Bethelda taught Hodson about the angels' mental communications and their use of auric color to convey emotion. Rose is the color of love. Illustrations by Ethelwynne M. Quail of all the angels and nature spirits Hodson has described appeared in his book *The Kingdom of the Gods.*

The angels, said Hodson, ask only to receive love from mankind, and to have humans always seek the highest, the best, the most beautiful, the most loving and giving in all their endeavors. Angels are eager to impart the Divine Fire of healing, power and beauty. Through humanity's search for the angels, Hodson concluded they will develop patience, peace, wisdom, joy, vision, thoroughness, unity and complete knowledge of the Self and its oneness with the Divine.

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Hofniel
Angel who rules the order of the BENE ELOHIM, according to the Zohar. Hofniel means "fighter for God."

Holy Living Ones See CHERUBIM; HASMALIM; HAYYOTH.

Holy Ones See ARCHANGELS.

Holy Spirit See ANGEL OF THE LORD.

huarna
In Persian lore, a protective force or power. In ZOROASTRIANISM, the huarna is symbolized by the luminous, winged emblem of OHRMAZD. In Persian art, angels often hold rings which symbolize the huarna.

See IMAGES OF ANGELS.

Hurdat See AMARAHSPANDS.

Hutriel
One of the ANGELS OF PUNISHMENT who lives in the fifth camp of HELL and helps to punish the 10 nations. Hutriel means "rod of god." Hutriel is sometimes equated with Oniel.

I

Ialdabaoth See GNOSTICISM.

Iameth
Angel who has the power to thwart the sea-horse demon Kunopegos.

Iaoel
In the Apocalypse of Abraham, the ANGEL OF THE LORD sent to take ABRAHAM to HEAVEN in a visionary experience. Iaoel appears in the likeness of a man whose "body was like sapphire, and the aspect of his face was like chrysolite, and the hair of his head like snow. And a kidaris [headdress] (was) on his head, its look like that of a RAINBOW, and the clothing of his garments (was) purple; and a golden staff (was) in his right hand" (11:1–4).

Iaoel describes himself:

> I am Iaoel and I was called so by him who causes those with me on the seventh expanse, on the firmament, to shake, a power through the medium of his ineffable name in me. I am the one who has been charged according to his commandment, to restrain the threats of the living creatures of the cherubim against one another, and I teach those who carry the song through the medium of man's night of the seventh hour. I am appointed to hold the Leviathans, because through me is subjugated the attack and menace of every reptile. I am ordered to loosen Hades and to destroy those who wondered at the dead. I am the one who ordered your father's house to be burned with him, for he honored the dead. I am sent to you now to bless you and the land which he whom you have called the Eternal One has prepared for you. (10:7–16)

Iaoel is visible to Abraham as he accompanies him on a 40-day fast and purification, but after Abraham makes a required sacrifice to God, the angel becomes invisible forever.

Iaoth
In the Testament of SOLOMON, one of seven ARCHANGELS, and the angel who has the power to thwart Kourtael, DEMON of the ninth DECAN OF THE ZODIAC.

Iblis
In Persian and Arabic lore, angel who is the equivalent of Satan or the devil. Variations of his name are Eblis and Haris.

In Islamic lore, Iblis/Eblis was known as Azazel, and once was one of the most exalted of angels, serving as treasurer of Paradise. But when God created Adam and commanded the angels to worship him, he refused and was cast out of heaven along with a band of his followers. They all became DJINN.

ibn Sina (980–1037)
Great Islamic philosopher and physician. For centuries ibn Sina was known by his Latinized name, Avicenna; his Arabic name has returned to usage. His full name is Abu Ali al-Husain ibn 'Abdallah ibn Sina.

Life
Ibn Sina was born in Kharmaithen near Bukhara (Bokhara), now part of Uzbekistan. His father, a Persian, governed a village in one of the estates of the Samanid ruler, Nuh ibn Mansur, the sultan of Bukhara. Ibn Sina was quick student—later in life he claimed to have been largely self-taught—and by age 10 he had completely memorized the Koran and various poems. He gravitated to Aristotlean and Neoplatonic philosophies, metaphysics, and logic. By age 13, he was studying medicine, and at 16 he performed charitable medical work with the sick. He often would spend nights in a mosque praying for answers to his questions about metaphysics, aided by wine.

In 997 the sultan fell seriously ill with colic and his own physicians were unable to cure him. Ibn Sina succeeded, and he was granted his desired reward, to have access to the royal library of the Samanids.

But two years later Bukhara fell to invading Turkish Qarakhanids, and within five years the Samanids had suffered complete defeat. Ibn Sina's father died, and both that and the fall of his royal patrons caused him to wander about, working as a physician and writing. He also indulged his passions for wine and women in a sensuous lifestyle.

In Hamadan (now in Iran) he was made court physician. He was appointed twice as vizier by Shams ad-Dawlah, the ruling Buyid prince. Ibn Sina did not do well in politics; he spent time hiding from his opponents and even was jailed as a political prisoner. He escaped prison disguised as a Sufi.

In 1022 the prince died and ibn Sina left Hamadan and went to Isfahan, where he joined the court of Prince Abu Ya'far 'Ala Addaula. He completed his major works and wrote additional ones. As court physician, he had to accompany the prince on military campaigns. On a military march to Hamadan, he was stricken with colic and died, despite his attempts to minister to himself. According to some sources, he may have been poisoned by a servant. On his deathbed he repented his licentious ways, freed his slaves, and gave all his belongings to the poor.

Works
Ibn Sina is credited with authoring more than 450 works, of which about 240 have survived. Of those, 150 are on philosophy and 40 are on medicine, the two topics on which he wrote most frequently. His greatest works are *Qanun fi al-Tibb (Canon of Medicine),* an encyclopedic text that influenced medicine for centuries, and *Kitab al-Shifa,* an encyclopedic work on philosophy, science, metaphysics, and Muslim theology. He also composed works on alchemy, philosophy, theology, philology, astronomy, music, physics, and mathematics.

Ibn Sina's *Recital of Hayy ibn Yaqzan* is a visionary recital (in which an angel speaks to a human) that concerns the journey into the Orient, the soul's return to its "home" under the conduct of its Guide, its celestial Self.

This metaphoric journey aligns the emanation of origin, spheres of existence, and the subtle dynamics of the soul with ANGELOLOGY. It features the archangels or pure INTELLIGENCES, the CHERUBIM, and the angels who emanate from them and who are the moving the souls of the celestial spheres. The human souls are "terrestrial angels" who move and govern earthly human bodies. Human souls are in the same relation to the angel from whom they emanate as is each soul to the intelligence from whose thought its being is an emanation. Human souls also harbor the domain of the demonic agencies. The human soul has the ability to realize its angelic nature, or to develop demonic qualities.

Celestial souls and human souls share the function of ruling and governing physical bodies. To do this they must imagine, and the imagination can be either angel or demon. The whole immense world of the imaginable, the universe of symbol (*'alam al-mithal*), would not exist without the soul. The celestial souls are superior, for their bodies are made of celestial matter. Unlike human imaginations, they are not dependent on sensible knowledge; their imaginations are true.

The love between the angelic intelligence and the soul is compared not only to the affection between parent and child, between master and disciple, but also to the reciprocal love of lovers. The celestial souls offer themselves as models to be imitated; the human soul is to hear and obey. These two complementary aspects define the journey into the Orient, in the terms of the *Recital of Hayy ibn Yaqzan,* as "traveling in company with the Angel."

Below the greater Orient of the pure cherubinic intelligences, there is an intermediate Orient, the world of symbols, which is the "clime" of the celestial angels or souls. These inspire humans and make visible to the imagination the symbolic visions of prophets and sages in a "seal of prophecy."

The human soul can raise itself step by step toward the world of pure intelligence after death by becoming enveloped in the subtle celestial body that will have been organized for it by the images, the symbols, and the DREAMS dispensed by the celestial souls. The world

of symbols and of archetypal images is also the world of remembrance, and it is the celestial souls who preserve the traces of all particular things. (See ARCHETYPES.) The relation of the soul to the active intelligence is like child to parent.

See AL-SUHRAWARDI; ANGELOLOGY.

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leo

In the Testament of SOLOMON, one of the angels who thwarts Katanikotael, one of the DEMON DECANS OF THE ZODIAC.

Illuminator

In Gnostic literature, the *Photor,* the bringer of knowledge and redeemer of souls. More than one Illuminator is mentioned: Jesseus, Mazareus, and Jessedekeus, the latter of whom is the "living water." The Illuminator comes from various origins, and descends to the water, or the material world.

The Apocalypse of ADAM gives the origin of the Illuminator according to the 13 kingdoms of man:

First kingdom: The lines pertaining to origin are missing, but the text says the Illuminator was nourished in heaven and received his power and glory of "that one." He came to the bosom of his mother, and then into the world.

Second kingdom: The Illuminator came from a prophet. A bird carried him to a high mountain and nourished him. He received his strength and glory from an angel.

Third kingdom: He came from a virgin womb, was cast out of his city, and went to a desert place with his mother. There he was nourished and received his power and glory.

Fourth kingdom: He came from a virgin womb and was nourished in the desert. The demon armies of SOLOMON were sent to look for the virgin. The DEMONS did not find her but found another virgin, whom Solomon impregnated. She nourished the child on the edge of the desert, and he received his power and glory.

Fifth kingdom: He came from a drop from HEAVEN, was cast into the sea, and then taken to heaven, where he was nourished and received his power and glory.

Sixth kingdom: The text concerning the origin is missing; the Illuminator was nourished by the angels of the flower garden, where he received his power and glory.

Seventh kingdom: He came from a drop from heaven, brought down to caves by dragons (similar to the story of Zeus being hidden and nourished in a cave). A spirit took him back to the place in heaven from whence he came, and he received his power and glory.

Eighth kingdom: He came from a cloud that came upon the earth and enveloped a rock. Angels nourished him and he received his power and glory.

Ninth kingdom: A Muse went away to a mountain by herself in order to become androgynous. She conceived from her own desire and brought forth the Illuminator. He was nourished by angels and received his power and glory.

Tenth kingdom: The god of the Illuminator loved a cloud and begot him in his hand. The god cast some of the drop on the cloud near him, and the Illuminator was brought forth. He received his power and glory.

Eleventh kingdom: The text says "the father desired his own daughter. She also conceived from her father." The daughter put the child in a tomb in the desert, where he was nourished by angels and received his power and glory.

Twelfth kingdom. He came from two LUMINARIES, the sun and the moon. He was nourished there and received his power and glory.

Thirteenth kingdom: The text says that "every birth of their ruler is a word, and this word received a mandate there." He received his power and glory.

The text says that the race without a king says that God chose the Illuminator from all the AEONS to carry the undefiled knowledge of truth, for the benefit of the race of men.

Those people who accept the Illuminator's knowledge of truth will live for "aeons and aeons," or forever and ever.

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images of angels

The representation of angels in art has undergone many changes since the inception of Christianity.

Angel images of contemporary times differ significantly from the angels of 2,000 years ago. That angels can be depicted at all was the subject of a heated controversy in early Christianity.

In Judaism, figurative representations of religious concepts, including angels, are prohibited. Angels are described in various mystical texts, but images of them are not in religious devotion.

The fathers of the early Christian church inherited a flourishing angel cult based on Jewish and pagan beliefs. Though Jews eschewed images, the pagans—the great masses to be converted—expected them. The faithful were attracted to numerous angel shrines, especially those devoted to Michael, where images abounded.

The church fathers were divided on the desirability of any images of the sacred. Many, such as Theodotus of the second century and Methodius (d. 311) pointed to the scriptural evidence that angels have no form. For example, Psalm 104:4 establishes angels as incorporeal: "who makest the winds thy messengers, flame and fire thy ministers," as does Hebrews 1:7, "And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire."

Thus, as beings of pure spirit, fire, or even intellectual fire, angels cannot be represented correctly by an image, for artists can never perceive their true form. Christ, being part human, at least had "bones and sinew," and saints were entirely mortal; both could be accurately portrayed in images. But angels were never incarnate and have only assumed humanlike form as a symbolic representation and a matter of necessity—a concession to the limitations of human perception. The human mind cannot possibly fully understand divine things, and the only way to approach the unknowable is through inner contemplation, not through incomplete or inaccurate images that could lead people astray.

Many church fathers also were concerned about the dangers of idolatry posed by images. Angels essentially

Angel at Père Lachaise Cemetery, Paris (Author's collection)

Cathedral angel with censer (Author's collection)

Gabriel, from Eastern Orthodox Church, Romania (Author's collection)

had absorbed the characteristics and functions of pagan gods, and images of angels might easily encourage angel worship. The worship done at the shrines to Michael pointed to those dangers.

In 325 the Council of Nicaea decreed belief in angels a part of dogma, which stimulated more theological debate for several centuries. Particularly influential were the anti-image views of Epiphanus of Salamis (ca. 315–403), an esteemed orthodox theologian. Epiphanus stated point-blank that anyone who "endeavors to perceive the divine character of the holy Logos in the flesh," should be anathematized. Divinity, he said, can only be worshiped "in spirit and truth," as stated in John 4:24: "God is spirit, and those who worship him must worship in spirit and truth."

The disagreements over images—which extended beyond angels—reached a peak in the eighth and ninth centuries in the Iconoclasm dispute, one of the major factors leading to the eventual split between the Western (Latin) church based in Rome and the Eastern (Byzantine) church based in Constantinople. The issue of images was especially volatile in the East, where opponents held that images (icons) were idols that fostered superstition and hindered the conversion of the Jews and Muslims. Emperor Leo III (the Isaurian) instigated persecutions against icon worship.

In 731 Pope Gregory III defended images by holding a synod in Rome that declared that anyone who broke or defiled holy images would be excommunicated. The response of Leo III was to send a fleet to Rome to punish the pope, but it was wrecked by storms. When Leo III died in 741, his persecutions were carried on by his son Constantine V. In 754 a synod in Constantinople declared that the only lawful image of Christ was the Eucharist; all others were heretical, since they confounded or divorced his two natures. Furthermore, names alone—such as Christ,

and by inference angels—constitute an "image" acceptable for worship.

Iconophiles countered that there was an unwritten tradition in the church from its beginnings condoning images. The earlier writings of PSEUDO-DIONYSIUS provided support for their position. In discussing the angelic orders, Pseudo-Dionysius said that symbols offer the primary access to God; thus, angel images give people access to God in a way they can understand. Nicephorus (ca. 750–828) argued that images of angels had existed throughout the church's history (see discussion of "Wings" below) and contributed to Christians' correct discrimination. St. John Damascus was among iconophiles who argued that image raises consciousness to a higher level. Damascus—like other iconophiles—also cited God's instructions for the building of the ARK OF THE COVENANT with its two golden CHERUBIM as evidence supporting the use of material images. Because of his views, Damascus was anathematized by the iconoclastic council of Hiereia in 754.

Nonetheless, the destruction of images and relics continued in the East. When Constantine V died in 775, his son Leo V maintained the persecutions, though less vigorously than his father.

Leo V died in 780 and the throne went to his nine-year-old son, Constantine VI. The boy's mother, Empress Irene, served as regent. She began a campaign to reverse Iconoclasm and reopen and restore the monasteries. Pope Adrian I demanded restitution of the property confiscated by Leo III.

The lawfulness of venerating holy images was reestablished at a synod at Nicaea in 787. But peace did not last, for the Iconoclast party still existed, especially in the army. Twenty-seven years later, a second Iconoclastic persecution erupted. There were countering synods that rejected and upheld icons, and much fighting. The Iconoclasts regained the upper hand. The persecutions became so great that many monks fled to the West.

The situation did not change until 842, when another empress regent, Theodora, gained control and restored icon worship. The Iconoclasts were excommunicated. The Feast of Orthodoxy was established to commemorate the defeat of Iconoclasm, and became symbolic of the defeat of all heresies. The Iconoclast party gradually died out.

Images of the divine, including angels, are now incorporated into both Eastern and Western churches. Angel images bring them nearer to humans; however, their fundamental bodiless state makes them absent from their images.

Artistic styles differ between East and West. Eastern icons have a distinctive style that attempts to portray the tension between reality and abstraction, physicality and incorporeality. The Western angel has become a model of human perfection with wings. Both styles represent different aspects of the angel. The Eastern angel is transcendent and mysterious; the Western angel is the idealized human.

Wings

The image of angels as humanlike beings with wings—more or less taken for granted in contemporary times—did not become established in art until the fourth century C.E. The evolution of the angel wing has a long history.

Wings denote spirituality and divine purpose, speed, and the ability to mediate between physical and nonphysical realms. The endowment of wings on spiritual beings is an ancient idea, but one that developed in the West more so than in the East. Eastern deities, saints, and spiritual beings move about without the benefit of wings, which are not necessary to navigate in

Fifteenth-century stone carving of angel guarding a house in Dinan, France (Author's collection)

the world of illusion. In art, they are shown descending from the sky or hovering in the air, held up by the weightlessness of their own divinity.

Wings also indicate mystic or shamanic travel. India's Garuda, the golden-winged sun bird, was a mysterious figure similar to the Persian simurgh. Garuda was variously pictured as a man, a bird, a man riding a bird, or a curious combination of human and avian characteristics. Though probably older than the religion of Vishnu, Garuda is now regarded as the vehicle of Vishnu, bearing the god either within or upon his back. In Egypt, the BA was one of each person's seven souls. Its usual form was that of a human-headed bird, and linked to the ancient worldwide concept of ancestors and ancestral divinities in bird shapes. The hawk was the totemic form of the god Horus, shown as a man's body with a falcon or hawk head. Thoth, the Egyptian god comparable to Hermes, god of magic, spells, writing, and recordkeeping, was depicted with the head of an ibis.

In the ninth century B.C.E., the Assyrians began placing wings on the shoulders of their protective geniuses, despite the fact that their bodies seemed too heavy and muscle-bound for celestial flight. These divine beings were depicted in art as human figures with wings. The KARABU, a half-human, half-animal figure that guarded buildingserpahs, also had wings.

In about the eighth century B.C.E., the figure of a lordly helmeted four-winged man carrying corn and oil, called a "genius of blessing" by historians, (see GENII), was carved and painted in the Assyrian palace of Sargon and now rests in the Louvre. In the same museum stands a bronze statue of a demon with a similar wing arrangement from the same area and period. In Persepolis is a stone relief of Ohrmazd, the upper half of a man on a winged sun-disc. Winged lions, griffins, sphinxes, centaurs, bulls, enthroned or standing guard, abound in the ancient Middle East, along with bird-headed demons with wings. Wings can often be found on East Asian gods and demons.

In Judaism, the angels of the MERKABAH are described as having fiery, brilliant, human-like forms with multiple, even thousands of wings. (See ENOCH.) Some of them have "angel faces" but bodies of eagles. (The NEPHILIM, the offspring of angels and mortal women, fly like eagles in the QUMRAN TEXTS, suggesting mystical or shamanistic ascent.) The Old Testament gives scant information on the appearance of angels. There are the four-faced, winged creatures seen by ISAIAH, six-winged and sometimes serpent-like SERAPHIM, and four-winged CHERUBIM; otherwise angels appear like men.

See ABRAHAM; DANIEL; JACOB; SODOM AND GOMORRAH.

In Greek and Roman mythologies, wings commonly denoted divine or semi-divine status and ability to access the realms of the gods. A winged siren-handled cauldron dates from the eighth century B.C.E., a winged sphinx from 560 B.C.E. NIKE, the victory aspect of Athena, goddess of war, was always pictured or sculpted as winged. Nike was adopted as Victory by the Romans, who saw her as the symbol of the invincibility of the Roman Empire. In art, the winged Victory was shown with one breast exposed and was sometimes depicted naked with a mantle or drapery flowing around her. Her image was adopted into sacred art in Egypt and Syria.

EROS, son of Aphrodite, is a winged messenger, both ANCIENT OF DAYS and naked graceful boy. In other contexts, like winged shamanic figures from diverse cultures, Eros acts as guide of the soul, the guardian or spiritual double of man, representing both spiritual master and beloved, and also trickster and magician.

Some of these qualities and many more were ascribed to Hermes (a universal Indo-European god much older than Greece, the original Hermaphrodite) whose iconography called for a helmet with wings and wings on the feet of his naked body. Dark-winged figures include the Furies, also called the Eumenides, and the Erinyes, the personification of the vengeful aspect of Demeter.

In *Phaedo* Plato associates the wing with qualities that apply to spiritual ascent:

> The wing is the corporeal element which is most akin to the divine, and which by nature tends to soar aloft and carry that which gravitates downwards into the upper

A haloed angel shows Mary Magdalene, Salome, and Mary the empty tomb of Jesus.

> region, which is the habitation of the gods. The divine is beauty, wisdom, and the like; and by these the wing of the soul is nourished, and grows apace. (246)

Plato adds the aspect that became important to the concept of angelic INTELLIGENCES:

> the mind of the philosopher alone has wings; and this is just, for he is always, according to the measure of his abilities, clinging in recollection to those things in which God abides, and in beholding which He is what He is. And he who employs aright these memories is ever being initiated into perfect mysteries and alone becomes truly perfect. But as he forgets earthly interests and is rapt in the divine, the vulgar deem him mad, and rebuke him; they do not see that he is inspired. (249)

In Rome, Mercurius (Hermes), the genii of the seasons and the four directions, Fate and Victory continued to be winged. Winged figures were painted on the walls of Pompeii.

The New Testament sheds little light on the appearances of angels. Gabriel, in announcing the pending birth of JESUS to MARY, merely "comes in" and "departs." The angel who announces the birth of Jesus to the shepherds just appears "suddenly" and "came upon them" in the night. Early angel art portrays angels as ennobled, ethereal male humans without wings. The earliest such extant image dates to the early third century C.E. in the Catacomb of Priscilla in Rome. It portrays the Annunciation, with Gabriel looking like a tunic-clad man standing on the earth.

Though angels played an important role in Christian piety from a very early stage, they acquired greater importance in 325 with the Council of Nicaea's approval of them. Art mirrored the theological debate. The manlike angel evolved into the winged, hovering angel during the fourth century. By the end of the fourth century, Christian artists had turned to the pagan religions for inspiration. They borrowed heavily from the Greek idea that divinity has shape, and it is human-like, and from the Roman image of Victory. However, they refrained from frank nakedness and sexuality. Their angels were adult males but without pronounced sexual characteristics—almost androgynous in appearance—and were fully clothed, with a standard tunic and mantle. Their wings often were not pronounced in size or detail. By the end of the fifth century, the winged, hovering angel had become standard, even in Persian art that was absorbed into Islam (Persian angels tend to have smaller, thinner wings than Christian angels).

The androgynous, hovering winged angel dominated angel art through the sixth century. This formula reappeared again in Carolingian art (eighth century) and the Romanesque art of Italy and southern France (mid-11th to mid-12th centuries).

Angels sometimes appeared alongside images of Victory and the EROTES in funerary art, especially in early art. They were readily distinguished from those figures by their maturity, clothing, and lack of sexual features. They were often shown in pairs, holding wreaths with the medallion of Christ, or the wreaths with the cross of Christ, or other ceremonial symbols. Generally, however, angels were reserved for depiction of the central themes in Christianity and not the mundane affairs of humans.

The purposes of these winged angels included demonstration of their role as:

- divine messengers of God sent to execute the will of God
- guardians of, and attendants to, Christ
- guides of the soul to eternity, or HEAVEN
- important participants in ceremonies
- heralds of the Last Judgment

By the 14th century, theological interest in angels had peaked and began to decline. The Inquisition focused attention on FALLEN ANGELS—the DEMONS who tempted people into sin and witchcraft. These beings were given ugly, batlike wings by artists. The Reformation of the 16th century further diminished the importance of the heavenly angel.

This decline was mirrored in changes in angel art. Renaissance artists began portraying angels as male youths and especially women, signifying that angels no longer held a central stage in theology. Ironically, this shift produced some of the greatest and most beautiful angel art: glorious beings with enormous, elegant wings and exquisite, flowing garments. Artists turned to birds such as the eagle and swan for models of wings. They gave them RAINBOW hues. The rainbow is a symbol of the bridge to heaven, and it underscores the angel's role as intermediary between heaven and earth.

The Renaissance started the stylization of angels that remains in Western art: the idealized human form, winged, rendered somehow more genuinely mystical. Botticelli, Raphael, Fra Angelico (who was given his name for his beautiful angels), Titian, Tintoretto, Veronese, Perugino, Murillo, Rembrandt, Rubens, El Greco, and other artists created images that continue to serve as models. Angels in art are just as likely to be feminine as they are masculine; children often are used as models as well. (See PUTTI.)

One contemporary trend in media and popular art has been to make angels as humanlike as possible. These depictions show cute figures in country dress

with pigtails, and as winged human children and adults performing ordinary tasks of daily life. This type of art removes angels from the incorporeal realms of celestial fire and places them in the domain of earth. It remains to be seen whether this descent from heaven ultimately will enhance the angel (in terms of human ability to relate to it) or will lead to its demise (as a figure that is reduced in stature and thus in respect).

Haloes

The halo signifies divine radiance and nearness to God. One prototype of the halo is the HUARNA, an angel-like protective power symbolized by the luminous, winged emblem of Ohrmazd in ZOROASTRIANISM.

The ancient Egyptians, Greeks, and Romans used halos to depict supernatural force, mystical states, and superior intellect. In Egypt and Greece, the halo was associated with the sun and resurrection. In the Eleusinian mysteries, the sacrificed and reborn god, usually Dionysus, was portrayed with a halo.

In Christian art, the became a common feature of the angel and all heavenly beings around the fourth century C.E.

Symbols of Angels

Persian angels often are shown with rings, which, like haloes, symbolize the huarna power. Various symbols or details have become identified with certain angels or types of angels, such as in the following descriptions:

Seraphim
The seraphim have six wings of fiery red and bear a flaming sword; their feet are bare.

Cherubim
Cherubim have two blue wings and shod feet, and they may hold open books representing their fullness of knowledge. They may stand on wheels.

Thrones
Thrones are two fiery wheels with four eye-filled wings each; they may carry thrones or scales representing divine justice.

Dominions
Dominions are two-winged, wear long albs, golden girdles, and green stoles, hold the seal of Jesus Christ in their right hands and a golden staff topped by a cross in their left hands. They also have crowns and they carry scepters, orbs, swords, or books.

Virtues
Like dominions, virtues are two-winged, wear long albs, golden girdles, and green stoles, hold the seal of JESUS Christ in their right hands and a golden staff topped by a cross in their left hands. Virtues are vested in the garments of high ecclesiastics and carry other liturgical items, including lilies or red roses symbolic of Christ's passion.

Powers
Like dominions and virtues, powers are two-winged, wear long albs, golden girdles, and green stoles, hold the seal of Jesus Christ in their right hands and a golden staff topped by a cross in their left hands. Powers sometimes hold rods or swords, wear knightly armor, and lead demons in chains.

Principalities
Principalities appear as soldiers with two wings, golden belts, and lance-headed javelins. They wear princely robes over armor, with crowns and sword or scepter.

Archangels
Archangels appear as soldiers in armor with two wings, golden belts, and lance-headed javelins, and also as deacons in albs.

Angels
Angels are two-winged and may appear as soldiers, or they may wear ecclesiastical garments. They frequently wear a diadem with a cross in the front. A late medieval variation was to show them in clothing made of feathers. They carry many objects: candles, musical instruments, scrolls, and inscribed shields.

Michael
Michael, whose office of PRINCE of the Hebrew nation became, after Christian revelation, the

Seraph (Copyright 1995 by Robert M. Place; from *The Angels Tarot* by Rosemary Ellen Guiley and Robert M. Place)

guardian of the Church Militant in Christendom, is depicted as young, beautiful, and powerful. He is usually clothed in a coat of mail with sword, spear, and shield, wings rising from his shoulders and sometimes wearing a jeweled crown. Frequently he is battling with Satan, represented as a dragon, serpent, or DEMON. Medieval and Renaissance paintings also depicted his intercession in the Old Testament in scenes from ABRAHAM, JACOB, MOSES, and the battles led by Joshua. He plays an important role in the legends of the Virgin, as it is Michael who is sent to announce to MARY her approaching death and then carry her body to heaven.

Gabriel

Gabriel is the guardian of the celestial treasury, the Angel of Redemption, and the Chief Messenger. He is most often portrayed in his role as the angel of the Annunciation to Mary. In fact, the Annunciation is the most frequently depicted scene in all of Western art. Gabriel is a majestic figure who wears a crown and is richly robed. He evokes purity with a lily—a detail not mentioned in the Gospels.

Raphael

Raphael, the guardian angel of all humanity, is represented as a benign friend and fellow traveler, protector of the young and innocent, rendered in episodes from the book of TOBIT. He is dressed as a pilgrim, wears sandals, and carries a staff and some supplies on his belt or slung over his shoulder. He is often shown with a fish, a significant element in the story of Tobias.

When he is portrayed as a guardian spirit, he is richly dressed, has a casket of provisions, holds a sword in one hand, and makes a gesture of warning with the other. Christian tradition holds that it is Raphael who announces to the shepherds the arrival of the Savior on Christmas night: "Fear not; for behold, I bring you tidings of great joy" (Luke 2:10), although the text identifies the angel anonymously as the ANGEL OF THE LORD.

Uriel

Uriel, an important angel in Jewish mystical literature but not part of the official Catholic canon, appears less frequently in art than the aforementioned three archangels. Early legend holds that it is Uriel who, as ambassador of Christ, appears to the disciples at Emmaus (Luke 24:13–16). In art, Uriel is usually represented carrying a scroll and a book indicating his role as interpreter of judgments and prophecies.

Islamic Images of Angels

Islam does not prohibit images. In Sufi iconography Israfil, the Angel of the Day of Judgment, has hairs and tongues over which are stretched veils. He glorifies Allah with each tongue in a thousand languages, and Allah creates from his breath a million angels who glorify him.

Israfil looks each day and each night toward HELL, approaches without being seen and weeps. His trumpet or horn has the form of a beast's horn and contains cells like a bee's honeycomb, in which the souls of the dead repose.

Mika'il (Michael) has hairs of saffron from his head to his feet, and his wings are of green topaz. On each hair he has a million faces and on each face a million eyes, from which fall 70,000 tears each, and a million tongues, which speak a million languages. The tears become the kerubim, who lean down and rain over the flowers, trees, and fruit.

Jibra'il (Gabriel) has 1,600 wings and hair of saffron. The sun is between his eyes. Each day he enters the Ocean of Light 360 times. When he comes forth, a million drops fall from each wing to become angels who glorify Allah. When he appeared to the Prophet to reveal the Koran, his wings stretched from the East to the West. His feet were yellow, his wings, green, and he wore a necklace of rubies or coral. Between his two eyes were written the words: "There is no God but Allah, and MUHAMMAD is the Prophet of God." In icons and late medieval paintings, he takes his more usual shape, that of a delicate and beautiful youth. One Sufi vision of Jibra'il showed him "like a maiden, or like the moon amongst the stars. His hair was like a woman's falling in long tresses. . . . He is the most beautiful of angels. . . . His face is like a red rose."

Azrael, the ANGEL OF DEATH, is veiled before the creatures of God with a million veils. His immensity is vaster than the heavens, and the East and West are between his hands like a dish on which all things have been set, and he eats what he wishes. He has four faces, one before him, one on his head, one behind him, and one beneath his feet. He has four wings, and his body is covered with innumerable eyes. When one of these eyes closes, a creature dies.

Angel Images in Visionary Encounters

If angels have no physical form and no consistent symbolic shape, how can they be recognized in a visionary encounter? (See ANGELOPHANY.) Ancient descriptions associate angels with fire, pillars of light, and sensational displays of the elements, such as thunder and lightning. From these phenomena, one might infer the presence of an angel in certain circumstances. In many ancient encounters, however, angels are not recognized unless they identify themselves, such as the three "men" who visit Abraham and the "man" who accompanies Tobias on his journey. (See TOBIT.) In the legendary apparition

of Michael at the Monte Gargano sanctuary in southern Italy (see MICHAEL), the archangel appears as a fearsome man riding a white horse, and he is not recognized as an angel unless he identifies himself to the man who is having the vision.

Contemporary appearances of angels in visionary experiences have been heavily influenced by Western art and the media, though they can range from pillars of light to MYSTERIOUS STRANGERS who look like ordinary people to human figures with wings.

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Imamiah

In the KABBALAH, a FALLEN ANGEL who was once in the order of PRINCIPALITIES and also formerly one of the 72 angels of the SCHEMHAMPHORAE. As a fallen angel, Imamiah governs voyages and destroys and humiliates enemies.

incantation bowls

In early Jewish and Babylonian MAGIC, bowls inscribed with charms for capturing DEMONS or invoking angelic powers for protection. The bowls, about the size of soup tureens, were placed upside down at the four corners of houses and in cemeteries. Presumably the bowls caught or overturned demons who caused a variety of ills and problems. The bowls are inscribed in ink in a spiral from the inside out; some centers contain drawings of chained demons. The charms specify protection of homes, families, and possessions against witchcraft, diseases, and demons. They call upon powerful angels or SOLOMON and the power of the seal of his magical ring. Dating of incantation bowls is uncertain; they were in use in the fourth and fifth centuries C.E. and as late as the seventh century.

Metatron's name appears often on incantation bowls in invocations for angelic help. Various titles given him are the Great Prince of the Whole World, PRINCE OF THE WORLD, and Great Prince of God's Throne.

Some bowls inscribed in Jewish Aramaic seem to refer to the ANGEL OF THE LORD with this or similar inscriptions: "YYY the Great, the angel who has eleven names."

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Inias

One of the seven REPROBATE ANGELS in a church council trial in 745 in Rome.

instrumental transcommunication

Electronic communication with nonphysical beings, the dead and angels. Instrumental transcommunication (ITC) involves a three-way partnership: living people, people who have died and now exist on the astral plane, and spiritual beings who act as guides, advisors and facilitators. Communication, often two way, is made via telephone, radio, television, fax, and computer.

Historical Background

Human beings have always sought to communicate with otherworldly realms, including the abodes of angels and the dead. In ancient times, visions, dreams, raptures, divination, and oracles were the primary means of communication. When photography was invented, people used it to try to capture spirit images on film. Mediumship and channelling, which turn human beings into mouthpiece for the delivery of messages, enjoy contemporary popularity.

ITC evolved from the electronic voice phenomenon (EVP), which is the receiving of voices on audio tape for which there is no known physical source. The voices are captured by a tape recorder left on for periods of time. They often are very faint and are heard only on playback. Words, phrases, and short sentences are captured.

The first recorded experiments in EVP date to the 1930s and involved record players rather than tape recorders. In the 1950s, EVP was popularized by Friedrich Jurgenson, a Swedish opera singer, painter, and film producer. In 1959, Jurgenson tape recorded bird songs in the countryside near his villa. On playback, he heard a male voice discussing "nocturnal bird songs" in Norwegian. Jurgenson conducted more experiments and captured more voices.

In 1965, he met Konstantin Raudive, a Latvian psychologist and philosopher, and influenced him to devote himself to EVP. Over a period of years, Raudive recorded more than 100,000 voices. His and Jurgenson's successes influenced others all over the globe to research EVP.

Spiricom and Beyond

One of the persons fascinated by EVP was George W. Meek, an American engineer whose interest in survival after death led him to meet medium William O'Neill in 1977. At a séance, a deceased guide told Meek he would provide instructions for building a device that could communicate with the dead. The result was "Spiricom," a device built in a partnership between Meek and O'Neill. Meek founded the MetaScience Foundation to pursue more research.

Meek also explored metaphysics. He saw creation as hundreds of universes that share space with our universe. Each has its own frequency. The spirit worlds have much higher frequencies than we have on earth. They remain imperceptible to us, even to our technology. Special technology and assistance from the other side can make a communications bridge possible. Such communication would be pure rather than filtered through a human medium. Mediumship had failed to provide solid proof of survival after death, but direct communication via technology promised to provide evidence that could not be refuted.

Spiricom enabled two-way conversations to take place between the living and the dead, which Meek recorded on tape. He gave others the instructions for building the device, but no one who did reported any success. The Spiricom work began in 1979 and ended in 1982.

Meek then sought to establish communication with higher realms populated by angels and beings of light. "Project Lifeline" involved the development of sophisticated equipment that could send and receive the higher frequencies possible. Meek hired psychics and mediums to get technical advice from the other side. But despite all efforts, no technical contacts were made.

Timestream

What became known as ITC began in 1985 in Luxembourg. Interested in EVP, Maggy Harsch-Fischbach began experimenting with audio tape. She was immediately successful, and soon a single, recognizable voice appeared repeatedly. The voice began talking authoritatively on a broad range of topics, surprising Maggy with its wisdom. The voice eventually identified itself as TECHNICIAN, a member of THE SEVEN, a council of angel-like, higher beings who were seeking to establish a reliable communications link with the living on earth. The Seven referred to their spiritual brethren as RAINBOW PEOPLE, so named because when they lowered their vibration to manifest on the astral plane, they shimmered in rainbow colors.

According to Technician, the Rainbow People were attracted to her sincerity and interest, and they had chosen her to assist in their efforts to build a communications bridge to earth. She would be aided by Timestream, a team of deceased scientists, relatives, technical experts, celebrities, and others who live on the astral plane. The ultimate goal would be to set up receiving stations around the world. Maggy's home would be the first fully functioning receiving station.

Maggy was joined by her husband, Jules Harsch, in setting up a system of televisions, radios, telephones, and computers for the experiments. Within a few years, they were receiving photos from the spirit world on their TV set, phone calls, and long and clear messages through their radio. Most of the phone calls came from Raudive.

The Seven told them that humanity was at crucial stage in its development. This was the seventh era; the preceding six, extending back beyond recorded time, had all ended badly. ITC would be the most important way to wake up human consciousness in order to survive the "End Time." The only way for ITC to be successful would be to establish a harmonious, unified partnership of researchers in many countries.

Efforts to Organize

Maggy and Jules began quietly publicizing their work, attracting the attention of Meek and other prominent researchers in the field, many of whom were getting high-tech communications of their own. At first, an international cooperative effort looked promising. Breakthroughs with computer technology expanded communications.

The researchers had difficulty uniting, however. Despite many good intentions and meetings, ITC never took firm hold as a unified international effort. The researchers disagreed over agendas, research protocols, what to make public, and how to handle the media. Some were skeptical of the results obtained by others.

Meanwhile, the higher beings and Timestream kept stressing that without a unified consciousness of sincerity, ethics, morals, and harmony among the researchers, the work ultimately would not succeed. ITC transmissions continued, however, while researchers tried to organize and collaborate.

In 1991, Mark H. Macy, who would head American ITC interests, met Meek, who was living in North Carolina. Macy's interest in spiritual matters had been expanded after overcoming cancer of the colon in

1988. Through Meek, Macy—who was already successful in EVP taping—met the European ITC researchers a year later. Maggy and Jules authorized Macy to disseminate and promote their work in North America, which he did from his base in Colorado.

By 1995, serious rifts had developed among the researchers. In September that year, a group of them—including Maggy, Jules, and Macy—met at a symposium and made another attempt to organize. They established the International Network for Instrumental Transcommunication (INIT), with headquarters in Luxembourg. Macy was named head of the North American effort.

Membership doubled in INIT's first two years. But friction and problems continued, and the organization lasted only four years. Most of the researchers went their separate ways or formed small collaborations.

In 1999, Macy met Jack Stucki, who had developed a machine called the "Luminator" for facilitating spirit photography with Polaroid cameras. The advantage of the Polaroid is that film cannot be double-exposed. The two began a collaboration. In 2000 a special Luminator was developed for Macy's research—the GT-21 (Galileo's Telescope of the Twenty-first Century). Images obtained with the Luminator show a spiritual world superimposed upon the physical world.

After INIT ended, Maggy Harsch-Fischbach and Jules Harsch continued to receive communications from Timestream and The Seven. ITC research organizations in various countries have continued their own independent work, as have many independent researchers.

The Afterlife

According to Timestream, after death humans go to the astral plane, which is much like earth but with different physics and more of a paradise. This conforms with nearly all the major spiritual traditions, which hold that earth is a reflection of the spiritual world.

On the astral plane, people continue to do many of the same things they did on earth; they live in houses, work at jobs, have relationships and families, and share common interests with others. But they are not limited by time and space. They can shed their astral body to merge with the environment—though they retain their individuality—and move freely through time and space.

Images of this astral existence transmitted to televisions and computers proved to be a significant topic of dispute among ITC researchers involved in Timestream. It was hard for some researchers to believe that "heaven" or afterlife would so closely duplicate life on earth. The Seven explained that material things exist in many dimensions simultaneously. If pictures were sent directly from the higher realms, nothing would be recognizable to people on earth.

After death people may spend a long time on the astral level, but at some point they feel a need to move on. Some may reincarnate on earth. Others seek to raise their vibration and ascend to more subtle realms. In these higher reaches, forms become more ethereal and then give way to pure consciousness. In order to attain these levels, souls must purge themselves of negativity.

Some souls who go higher become what would be called angels. They acquire white ethereal bodies and live in love, peace, and beauty, immersed in Light. These souls shimmer in gold and white or in rainbow colors when they move down to the lower astral planes.

Earth's History

The Seven provided information about the history of the earth that corroborated some of the writings of Zecharia Zitchin, Erich von Daniken, and others. A planet named Marduk had once existed between Mars and Jupiter, with a highly sophisticated and advanced human civilization. Their world was a paradise free of disease, aging, and even the need to eat or procreate. Their consciousness enabled them to have knowledge of the spiritual realms and the afterlife. They could travel through a time-space doorway into subtler dimensions.

The people of Marduk visited Mars (also inhabited) and earth, which was populated by various primates, including primitive humans. They colonized earth. But back on the home planet, science and technology took a dangerous turn and destroyed Marduk in a gigantic explosion. The explosion also destroyed the life on Mars. The marooned earth colonies survived and interbred with the humans. The colonists developed the civilization of Atlantis. But the Marduk technology also destroyed Atlantis—the true fall of humankind.

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intelligences

A type of astral power or intercessor of God. "Intelligences" can refer to cosmic powers that rule the celestial bodies and forces of nature, to the ARCHONS of GNOSTICISM, and to intercessory beings such as angels. Intelligences, or "active intelligences," also refers to forces acting within human consciousness in terms of opening to divine and imaginal realms. (See ARCHETYPES.) Intelligences figure prominently in Neoplatonic philosophy.

Plato understood that certain governing aspects of human consciousness exist beyond the physical. In *Phaedo,* he states that:

> in the heaven which is above the heavens . . . there abides the very being with which true knowledge is concerned; the colorless, formless, intangible essence, visible only to mind, the pilot of the soul. The divine intelligence, being nurtured upon mind and pure knowledge, and the intelligence of every soul which is capable of receiving the food proper to it, rejoices at beholding reality once more. (247)

Plato's most famous student, Aristotle, considered intelligences as "secondary movers" of the heavenly bodies (the prime move is God). In *Metaphysics,* Aristotle says:

> there are other spatial movements—those of the planets—which are eternal . . . each of these movements also must be caused by a substance both unmovable in itself and eternal. . . . Evidently, then, there must be substances which are of the same number as the movements of the stars, and in their nature eternal, and in themselves unmovable. (XII, 7, 1073a)

Intelligences are developed in the work of Plotinus, an Egyptian who taught philosophy in Rome in the third century C.E. and the first and most influential of Neoplatonists. Plotinus used the term Divine Thought (in Greek *ho Nous,* variously translated Mind, Divine Mind, Intellect, or Intelligence) is a sort of mediation to human beings of the Unknowable One, and connotes the highest reality knowable. Universal Intelligence contains all particular intelligences, and the totality of the Divine Thoughts known in the language of Plato as Ideas or Ideals. "Intelligence" or "Intelligible" applies to various expressions of the Divine Thought (*Nous*).

Plotinus rejected the idea of astral intelligences influencing people, but he believed people to be guided by increasingly powerful higher forces—indwelling tutorial spirits—as they ascended to Divine Mind. These forces or intelligences kept the soul focused on God. In his treatise *On Our Tutelary Spirit,* Plotinus said:

> Our tutelary spirit is not entirely outside of ourselves, is not bound up with our nature, is not the agent in our action; it belongs to us as belonging to our soul, as "the power which consummates the chosen life"; for while its presidency saves us from falling deeper into evil, the direct agent within us is something neither above nor equal to it, but under it; man cannot cease to be characteristically man.

PSEUDO-DIONYSIUS (fifth–sixth centuries C.E.), referred in *The Celestial Hierarchy* to angels as "heavenly and godlike intelligences" and said the sacred truth about them was hidden to the masses. His three-tiered hierarchy of nine orders of angels influenced Christian philosophy, including the works of St. THOMAS AQUINAS.

The Islamic philosopher IBN SINA was influenced by Neoplatonic ideas on intelligences. He associated the "Active Intelligence" with the Holy Spirit, and with Gabriel, the Angel of Humanity and Angel of Knowledge and Revelation. The Islamic theosophists following him looked upon the Angel as intimately related to the spiritual existence of humanity.

The Active Intelligence is the 10th in the hierarchy of the CHERUBIM or pure separate Intelligences, and this hierarchy is paralleled by the secondary hierarchy of the Angels who are the Souls which move the celestial Spheres; at every degree of these hierarchies couples or *syzygai* are formed between them. These celestial Souls have no sense perception but possess Imagination; they are Imagination in its pure state. They are the Angels of the intermediate world, where prophetic inspiration and theophanic visions have their place.

The Holy Spirit is the source from which human souls emanate, the source at once of their existence and their light. All knowledge and all reminiscence are a light projected by the Intelligence upon the soul. Through the Intelligence the human individual is attached directly to the celestial pleroma without the mediation of any teacher or ecclesiastical reality.

This radical spiritual autonomy of the individual alarmed orthodoxy and created an adverse reaction to the ibn Sina line, led by Averroës in the 12th century. Averroës accepted the existence of a human intelligence independent of the organic world, but he said this intelligence is not the individual, who is perishable. The eternal in the individual pertains exclusively to the separate Active Intelligence. He also excluded from his cosmology the entire second angelic hierarchy, that of the celestial Angel-Souls, who govern the world of the active Imagination: visionary events and archetypal beings. He was inspired by the idea that all minds have not the same degree of discernment; to

The Magic Tables Seals & Characters of the Planets their Intelligences & Spirits.

The Table of Saturn in his Compass

4	9	2
3	5	7
8	1	6

The same Table in Hebrew

ד	ט	ב
ג	ה	ז
ח	א	י

The Seal of Saturn

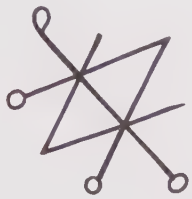

Of the Intelligence of ♄

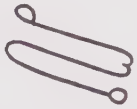

Of the Spirit of ♄

The Table of Jupiter

4	14	15	1
9	7	6	12
5	11	10	8
16	2	3	13

In Hebrew

ד	יד	טז	א
ט	ז	ו	יב
ה	יא	י	ח
יו	ב	ג	יג

The Seal of Jupiter

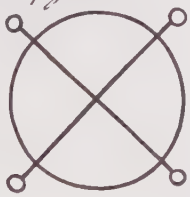

Of the Intelligence of ♃

Of the Spirit of ♃

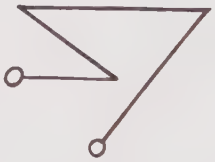

The Table of Mars

11	24	7	20	3
4	12	25	8	16
17	5	13	21	9
10	18	1	14	22
23	6	19	2	15

In Hebrew

יא	כד	ז	כ	ג
ד	יב	כה	ח	יו
יז	ח	יג	כא	ט
י	יח	א	יד	כב
כג	י	יט	ב	יה

The Seal of Mars

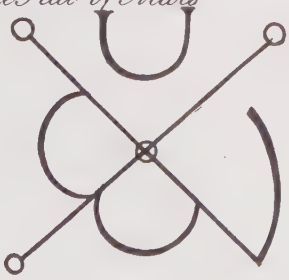

Of his Intelligence

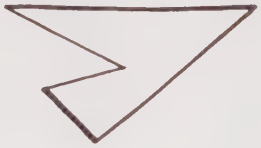

Of his Spirit

Magical tables, seals, and characters of planetary intelligences, from The Magus *by Francis Barrett*

some men the literal aspect, the *zahir,* is addressed, while others are capable of understanding the hidden meaning, the *batin.* Psychoses and social disasters result from the revelation of the hidden to those who cannot understand it.

One who gained the best insight into the matter of the Active Intelligence was Abu'l-Barakat, a 12th-century Jewish philosopher who converted to Islam toward the end of his life. He envisioned neither the separate Active Intelligence nor an active Intelligence immanent in each individual, but a plurality of separate and transcendent active Intelligences, corresponding to the differences among the multitude of souls. He wrote that:

> some souls . . . have learned everything from invisible guides, known only to themselves. . . . The ancient Sages . . . taught that for each individual soul, or perhaps for a number of souls with the same nature and affinity, there is a being of the spiritual world who, throughout their existence, adopts a special solicitude and tenderness toward that soul or group of souls; it is he who initiates them into knowledge, protects, guides, defends, comforts them, brings them to final victory, and it is this being whom the Sages called the *Perfect Nature.* And it is this friend, this defender and protector, who in religious language is called the *Angel.*

MAIMONIDES, the great Jewish rabbi and legal scholar educated in Islamic Spain in the 12th century, was well acquainted with the works of Plato, Aristotle, the Neoplatonists, ibn Sina, and Averroës. He held that Intelligences were pure form, existing in their own plane, that of the angels, which is arranged in a causal hierarchy. Angelic Intelligences are the medium through which humans experience prophecy and vision, sometimes in DREAMS. (See ANGELOLOGY.)

Maimonides points out that dreams and prophecy both involve the seeing of aspects and the reception of experiences that, unlike most imagination, are not under the control of the people involved. This process is almost entirely a natural phenomenon, but it involves a complex system like that of ibn Sina, of interconnecting spheres.

AGRIPPA, one of the leading European occultists (15th–16th centuries) described intelligences in his great work *Occult Philosophy* as forces governing all things. They are "an intelligible substance, free from all gross and putrifying mass of a body, immortal, insensible, assisting all, having influence over all; and the nature of all intelligences, spirits and angels in the same."

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Iofiel

One of the seven ARCHANGELS, a companion to Metatron, a prince of the law, ruler of Saturn and INTELLIGENCE of Jupiter. Iofiel means "beauty of God."

Ipos

One of the FALLEN ANGELS and 72 spirits of SOLOMON. Ipos is an earl and PRINCE who rules 36 legions. The LEMEGETON gives his appearance as an angel with a lion's head, goose feet and a hare's tail; JOHANN WEYER said he appears either as an angel or an evil and crafty lion. Ipos knows the past and future and imparts wisdom and courage.

irin (irin qaddisin)

Twin angels who live in either the sixth or seventh HEAVEN and who act as the supreme judgement of the heavenly court. Irin means "watchers"; they are the WATCHERS mentioned in Daniel 4:17. The irin have a higher rank than Metatron. In the Revelation of Moses, Metatron shows MOSES the irin in the sixth heaven.

Isaac

In the Old Testament, the son of ABRAHAM and Sarah, whose life is saved by an intervening ANGEL OF THE LORD.

In Genesis 22, God tests Abraham's obedience by ordering him to take Isaac to the land of Moriah and sacrifice him to the Lord. Abraham does as ordered, binding Isaac and placing wood on him for a sacrificial fire. He raises his knife to slit the boy's throat, but at the last moment, the Angel of the Lord intervenes and stops the sacrifice: "Then Abraham put forth his hand, and took the knife to slay his son. But the angel of the Lord called to him from HEAVEN, and said, Abraham, Abraham!' And he said, 'Here am I.' He [the angel] said, 'Do not lay your hand on the lad or do anything to him; for now I know that you fear God, seeing you have not withheld your son, your only son from me'" (22:10–12).

Abraham then spies a ram caught in the thicket, and he sacrifices it to the Lord instead.

God reiterates his earlier covenant with Abraham: "And the angel of the Lord called to Abraham a second time from heaven and said, 'By myself I have sworn, says the Lord, because you have done this, and have not withheld your son, your only son, I will indeed bless you, and I will multiply your descendants as the stars of heaven and as the sand which is on the seashore. And your descendants shall possess the gate of their enemies, and by your descendants shall all the nations of the earth bless themselves, because you have obeyed my voice'" (22:15–18).

In rabbinic literature, a midrash from the eighth century tells the story of what happens to Isaac at the moment he is about to be slain. Abraham's knife touches the boy's throat, and at that moment, his soul flies out of his body and rises into heaven. There angels take him to the celestial academy of Shem and Eber. He remains there for three years studying the Torah as a reward for his suffering. All of the treasuries of heaven are opened to him: the treasuries of prayer, souls, ice, and snow; as well as the palaces of heaven, the celestial Temple that has existed since creation, and the "Chambers of the Chariot" (perhaps a description of the throne of God). Isaac is shown his past lineage on earth as well as the future generations that would come from Abraham. The End of Days also is revealed.

Meanwhile, Abraham stands frozen, his hand upraised. Though three years pass for Isaac, only a single breath transpires for Abraham. The instant the angel speaks and tells him not to lay a hand on the lad, Isaac's soul returns to his body. When he is back in his body, Isaac realizes the dead will have future life and exclaims, "Blessed is He who quickens the dead!" Abraham unbinds the boy and he arises as if reborn.

Christian influence is apparent in this story, which underscores the theme of death and resurrection as well as passage of time marked by three: three years for Isaac, three days between Jesus's crucifixion and his resurrection.

The story also resembles modern-day accounts of the NEAR-DEATH EXPERIENCE. There is the ascent to heaven and the meeting with the angels; the revelation of mystical secrets; the life review; the revelation of the future and the end of times. The distortion of time also is characteristic of an NDE. Near-death experiencers often feel that time is expanded or stretched, and that what takes place during their encounters is over a much longer period of time than what actually passes on earth.

Testament of Isaac

The Testament of Isaac is a pseudepigraphon written in the second century and tells the end of his life. It is sometimes in the voice of Isaac and sometimes in the voice of a narrator.

When it is time for Isaac to die, God sends Michael to take his soul, as he did with Isaac's father, Abraham (see ANGEL OF DEATH). Michael casts sleep over the household and comes to Isaac in his bed. He says that in heaven Isaac will be with the saints and will have a throne beside his father, and a throne shall be prepared for Isaac's son Jacob. Isaac will be entrusted with the name of the Patriarchs, the name of all future generations and the fathers to all the world.

Isaac mistakes Michael for Abraham, but the angel corrects him and tells him to make his house ready. Isaac asks what he should do about Jacob (in terms of taking away his brother Esau's birthright), and the angel says the blessing upon him cannot be undone, and he will create 12 tribes.

After Michael leaves, Jacob awakens and Isaac breaks the news of his departure. Isaac weeps and wants to come along, but Isaac dissuades him, telling him of his destiny.

Isaac dispenses advice about righteous living to throngs that gather around him. When he stops to rest, an angel of God appears and takes him to the heavens, where he beholds things in fear: strange, wild beasts who are pursuing people. Several times Isaac is eaten and swallowed by a beast, but each time he returns to his original state. This punishment, endured by the people here, is visited upon those who hated their neighbors without reconciliation before death. They are punished one year for every hour of their enmity.

Isaac then beholds a great river of fire that rolls with the sound of thunder. It is filled with crying and groaning souls of sinners. At the bottom are the weeping and screaming souls of those who committed the sin of Sodom. They are, says the angel, "due a drastic punishment."

The "overseer of punishment" is a being of fire who urges his minions on to greater torments of the damned. The angel commands Isaac to look at all the punishments but he cannot do so. The angel says the punishments will go on until God has mercy on the souls.

The angel takes Isaac to heaven, where he sees Abraham and the saints, who take him to the curtained throne of God. They prostrate themselves and worship. God blesses the lineage of Abraham.

Abraham delivers a discourse on how to gain entry into heaven. When he is done, God asks Michael to call in all the angels and saints. God mounts the chariot of the seraphim and goes to

Isaac, with the cherubim preceding, and Isaac is filled with radiant joy. He gives Isaac some final instructions about his covenant.

God takes Isaac's soul, white as snow, and ascends to the heavens in his chariot, while the cherubim and other angels sing praises. The kingdom of heaven and the fulfillment of the covenant are bestowed upon Isaac.

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Isaiah

One of the great prophets of the Old Testament, whose call to duty involved a grand vision of the heavenly court attended by SERAPHIM, the highest of angels. Isaiah received his call in 740 B.C.E., the year the Uzziah, king of Judah, died. He prophesied for 40 years, and he had the ear of kings.

In Isaiah 6:1–8, the prophet describes his initial heavenly vision:

> I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. Above him stood the seraphim; each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. And one called to another and said: "Holy, holy, holy is the Lord of Hosts; the whole earth is full of his glory."
>
> And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. And I said: "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts!"
>
> Then flew one of the seraphim to me, having in his hand a burning coal which he had taken with tongs from the altar. And he touched my mouth, and said: "Behold, this has touched your lips; your guilt is taken away, and your sin is forgiven." And I heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" Then I said, "Here I am! Send me."

God then endorses Isaiah as a messenger and instructs him to make people listen to the word and warnings of God.

The main thrust of Isaiah's many prophecies is that the nation must depend on God alone, and God will judge all who turn away from him. However, he also says that God loves to forgive. Isaiah prophesies the coming of the Messiah (9:6) and the creation of a new heaven and new earth (65:17–25) in which "the wolf and the lamb shall feed together."

A fuller account of Isaiah's journey through the seven HEAVENS is given in the Martyrdom and Ascension of Isaiah, a composite apocryphal work written between the second and fourth centuries. Part one of the text tells how Isaiah suffers at that hands of Manasseh, son of the king Hezekiah of Jerusalem. Isaiah prophesies that Manasseh is under the influence of Beliar and Samael. Inspired by Beliar, he will cause the death of Isaiah.

Isaiah has a vision in which he is shown the seven heavens and sees the Lord and the Holy Spirit. He hears God commission the Lord (Christ) to descend to the world, and then he witnesses the miraculous birth of JESUS, and his life, death, resurrection, and ascension.

It is Isaiah's claim that he saw God in his vision and lived that serves as one reason for Manasseh's hatred of him. According to MOSES, no one can see the face of God and survive. But Isaiah claims to see more than did Moses. Beliar also is angry at Isaiah because his vision revealed the coming of the Lord to the world. Beliar would attempt to reign as a false king, but he would be cast into Gehenna (HELL).

For these and other prophecies, Beliar inflames the heart of Manasseh against Isaiah. When a Samaritan accuses Isaiah of treason and blasphemy, Manasseh has him arrested and executed by being sawed in half.

Part two of the text describes the prophet's heavenly vision, which takes place six years before his execution. Isaiah visits Hezekiah. Before a large assembly of the king and his counselors and prophets, Isaiah enters a trance and begins speaking in the voice of the Holy Spirit. He then falls silent as his vision begins with the appearance of an angel from the seventh heaven.

The angel tells Isaiah he is going to take him up into the heavens. Isaiah asks his name, but the angel does not give it, saying only that when the journey is completed the prophet will understand who is the angel and what is the purpose of the vision; but he cannot divulge his name because Isaiah must return to his body.

Isaiah first sees the firmament, where Samael and his evil hosts struggle with one another in envy. The angel says that this struggle will last "until the one come whom you are to see, and he will destroy him" (7:12). The prophet then sees the seven heavens (7–9):

First Heaven

A throne sits in the middle of the heaven with angels on both sides. The angels sing the praises of

God in the seventh heaven. The angels on the right are more glorious than the angels on the left.

Second Heaven

The second heaven is as tall as the distance from the first heaven to earth. There is another throne, more glorious than the first, and angels on the right and left who have a greater glory than the angels of the first heaven, and give more glorious praise to the throne. Isaiah falls on his knees to worship God, but the angel tells him to wait until he is in the seventh heaven, where his robes and crown of martyrdom await him.

Third Heaven

The third heaven is like the lower two, only more glorious yet.

Fourth Heaven

The height from the third to the fourth heaven is greater than the distance between earth and the firmament. The fourth heaven is like the lower ones, only still more glorious.

Fifth Heaven

In the still more glorious fifth heaven, Isaiah praises God who cannot be named.

Sixth Heaven

In the sixth heaven, there is no longer a throne and angels on the right and left. The more glorious angels here are directed upward to the seventh heaven, wherein dwell God and Christ. The escort angel tells Isaiah that no man can see the sixth heaven and return to the body, but the angel has been empowered to make an exception for Isaiah, who will become equal to the angels in the seventh heaven. Entry to the sixth heaven is made via going first into the heaven's air. The heaven itself is so brilliant that the lower heavens are dark by comparison. Isaiah is so overwhelmed that he wishes to remain, but the angel tells him that it is not yet time for him to come there. The thought of returning to his body makes him sad.

Seventh Heaven

As Isaiah enters the air of the seventh heaven, the angel in charge of praise in the sixth heaven challenges his right to ascend higher. The Lord answers that he has permission, for his robes are in the seventh heaven. In this highest heaven, Isaiah sees angels without number and all the righteous from the time of ADAM onward, including ENOCH. They are clothed in brilliant robes like the angels, but they have no thrones or crowns. Isaiah is told about the descent of Christ into the world, and his persecution, crucifixion, resurrection, and ascension. At that time, the righteous will rise with him and receive their crowns and robes. Isaiah is shown record books that contain all the deeds of the children of Israel. He also sees arrayed the crowns and thrones that await the righteous when Christ will ascend into the seventh heaven.

Isaiah then beholds the Lord, who becomes like an angel, and he joins in the worship and praise of him. He sees a second brilliant figure who is also worshiped and praised; this is the angel of the Holy Spirit.

Isaiah hears the worship and praises sent up by the lower six heavens. He then is given a vision of the descent of Christ, his life and return to the seventh heaven (10–11).

Reminded that he has seen things witnessed by no other man, Isaiah is returned to his body. The text ends with the assertion that because of his vision and what he witnessed, Samael, by corrupting Manasseh, caused him to be executed.

See DREAMS AND VISIONS; MERKABAH; QEDUSSAH.

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Islam, angels in See ANGELOLOGY.

issim (aishim; ashim; ischim; izachim)

Angels who live in the fifth HEAVEN and who are made of snow and ice. Their primary duty is to extol the glory of God. Issim means "valorous men" or "men of God," and is applied to both saintly men and angels. In the KABBALAH they are the beautiful souls of just men (saints). The Zohar equates them with the BENE ELOHIM (THRONES) and says they are ruled by Azazel and also Zephaniah as their chief. The issim are ranked the 10th order of angels in importance in the Zohar; sixth in the Maset Azilut; and second in the Berith Menucha. They also are sometimes equated with the ERELIM.

The issim are known as the "Flaming Ones" and "the Souls of Fire," and are referenced in Psalms 104:4: "who makest the winds thy messengers, fire and flame thy ministers."

The issim are mentioned in the Book of Judges. Manoah and his wife, who are childless, are visited by an "ANGEL OF THE LORD" or "man of God" who tells them they will have a son. The wife tells Manoah:

> A man of God came to me, and his countenance of the angel of God, very terrible; I did not ask him whence he came, and he did not tell me his name, but he said to me, "Behold, you shall conceive and bear a son." (Judges 13:6–7)

MOSES sees the issim where he visits the fifth heaven.

The issim also is a name of the ANIMISTICS (*dii animalie*) or "Blessed Souls," who are half human and half angel or god and who rule the 10th sephirah, Malkuth (Kingdom), governed by Metatron.

Israfil

Angel prominent in Islamic lore, though not named in the Koran. Israfil means "the burning one." Israfil serves as the angel of resurrection who blows the trumpet on Judgment Day—to bring of his own demise, for he and other angels supposedly will be destroyed in the universal conflagration that will be unleashed.

According to lore, Israfil served as a companion to the prophet MUHAMMAD for three years before being succeeded by Gabriel.

A well-known Islamic story says that Allah dispatched Michael, Gabriel, Israfil and Azrael to the four corners of the earth, to get seven handfuls of dust for the creation of ADAM. However only Azrael, the ANGEL OF DEATH, was able to accomplish this.

izads (izeds)

In ZOROASTRIANISM, 27 or 28 angels who comprise the second level of emanations below the AMARAHSPANDS. Sometimes equated with the CHERUBIM, the izads are charged with governing the innocence, happiness, and preservation of the world, and with protecting GENII and guardians. The chief of this order is Mithras.

Izra'il

The Islamic ANGEL OF DEATH. Izra'il's name is mentioned in the Koran, and his characteristics and duties are elaborated upon by commentators. He is one of the four principal ARCHANGELS of Islamic angelology. In Hebrew lore, he is known as Azrael, whose name means "whom God helps."

While the angel Israfil breathes life into souls, Izra'il takes breath away. He is associated with writing, in the idea that writers "take away" ideas from the realm of thought and cause them to fall into the world of matter.

On the macrocosmic level, Izra'il represents the human soul. He removes the soul from the world and delivers it to God's forgiveness, and thus the soul is displayed in a nobler form. In this respect, Izra'il is considered the bringer of good news, because he helps the soul on its path to spiritual perfection.

Izra'il is supposed to be the biggest of the angels, with his shape pleasing to the believer, in order to facilitate the release from life. Sufi teacher Abdul Karim Jili says that Izra'il appears to the soul in a form provided by its most powerful metaphors. He may even manifest invisibly, "so that a man may die of a rose in aromatic pain"—or of a rotting stench. When the soul sees Izra'il it "falls in love," and its gaze is thus withdrawn from the body as if by seduction. Great prophets and saints may be invited politely by Izra'il in corporeal form, as he did to MOSES and MUHAMMAD.

When the Sufi poet Rumi lay on his deathbed, Izra'il appeared as a beautiful youth: "I am come by divine command to inquire what commission the Master may have to entrust to me." Rumi's human companions almost fainted with fear, but the Sufi master replied: "Come in, come in, thou messenger of my King. Do that which thou art bidden, and God willing thou shalt find me one of the patient."

Islamic angelology holds that Izra'il is another form of RAPHAEL, and possesses 70,000 feet and 40,000 wings. He has as many eyes and tongues as there are people. Arabic mythology tells that Izra'il constantly writes and erases in a large book. The writing brings birth and the erasing brings death.

Still another story, regarding the creation of Adam, has Izra'il fulfilling a crucial task. The angels Michael, Gabriel and Israfil do not produce seven handfuls of earth necessary to make Adam; Izra'il does. Thus, he is endowed with the power to separate the soul from the body.

See DEATHBED APPARITIONS.

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J

Jacob
Son of the patriarch ISAAC, grandson of ABRAHAM, and father of Joseph. Jacob's dream of angels on a ladder to heaven (Genesis 28:10–17) and his wrestling with an angel (Genesis 32:22–31) are two of the most striking angel stories in the Bible.

Jacob's Dream Ladder
After stealing his twin brother Esau's birthright with the aid of his mother Rebekah, Jacob leaves to escape his father Isaac's shame and Esau's wrath. Rebekah suggests her brother as a destination. On his way to his uncle Laban's country, Jacob stops for the night, taking a stone as his pillow. He dreams: "a ladder was there, standing on the ground with its top reaching to HEAVEN; and there were angels of God going up it and coming down" (Genesis 10:12). Next in the dream Jacob hears the voice of Yahweh explaining his high spiritual destiny: this land will be the dwelling of his innumerable descendants and Yahweh will never desert him. When he wakes up Jacob calls the place Bethel, the gate of heaven, anoints the stone pillow with oil, and sets it up as a monument, with which he promises faithfulness and to give a 10th of his wealth to Yahweh in return for his preservation and safe return to his father.

There are many rabbinic and midrash comments on this dream and its context. Some note the union of the land and the people destined for it, signified by Jacob placing his head on the stone. Some rabbis interpret the ladder as a symbol of the angels' constant interventions and frustration with the previous patriarchs from the beginning of creation up until this point, when Jacob at last is found worthy. Jacob's acceptability is signified by the choice of him as the model for the man-faced angel on the chariot of EZEKIEL. Some see the ladder as a political allegory, a prophecy of the ascent and descent of Israel that was to come.

In John 1:51, JESUS tells his disciples: "I tell you most solemnly, you will see heaven laid open and, above the Son of Man, the angels of God ascending and descending." MAIMONIDES interprets the ladder to represent the hierarchy of the INTELLIGENCES. A glimpse of angelic activities, particularly the image of a ladder, denoted the interdependence of the angelic hierarchies, and it was an obvious interpretation in ANGELOLOGY. Analogies were applied to stages of spiritual ascent for human seekers, for example by St. Bonaventure. Various scholars since have taken the ladder to represent every kind of correspondence, system, and parallelism between worlds and planes of being, ranging from the esoteric motto "as above, so below" to the rough model of 18th-century science, "the Great Chain of Being."

Jacob Wrestling With the Angel
After working 14 years to win Rachel, the bride of his choice (having had first to marry Leah by Laban's

deception), fathering 12 sons, and working many more years with the help of the ANGEL OF THE LORD to gain great flocks of his own (Genesis 31:11), Jacob departs from Laban with all his wives, children, and flocks of livestock to return to his father and the unknown factor, his brother Esau. Along the way "angels of God met him, and on seeing them he said 'this is God's camp,' and he named the place Mahanaim" (Genesis 32:2–3). Jacob had sent a party out to meet Esau and has found out that Esau is coming to meet him with 400 men. After sending gifts ahead to Esau, and praying, Jacob leaves everyone on one side of the Jacob River and goes alone to the other side.

> And there was one [literally, "a man"] that wrestled with him until daybreak who, seeing that he could not master him, struck him in the socket of his hip, and Jacob's hip was dislocated as he wrestled with him. He said, "Let me go, for day is breaking." But Jacob answered "I will not let you go unless you bless me." He then asked, "what is your name?" "Jacob," he replied. He said, "your name shall no longer be Jacob but Israel, because you have been strong against God, you shall prevail against men." Jacob then made this request, "I beg you, tell me your name," but he replied, "Why do you ask my name?" And he blessed him there. (Genesis 24–29)

Jacob names the place Peniel because he had seen God face to face and had survived. The sun rises as he leaves Peniel, limping because of his hip. "That is the reason why to this day the Israelites do not eat the sciatic nerve which is in the socket of the hip; because he had struck Jacob in the socket of the hip in the sciatic nerve" (Genesis 32:30–32).

This dramatic scene has spurred much commentary from Judaic, Catholic, and Protestant theologians, biblical scholars, and literary critics. Does Jacob wrestle with God or with an angel? If it is an angel, is it one of the heavenly host such as Michael, Gabriel, or Uriel, or is it a fallen angel such as Samael? There is no definitive answer, but the story has been rationalized, romanticized, treated as myth, and treated symbolically.

Angels on Jacob's ladder

Jacob wrestling with the angel (Gustave Doré)

A midrash presents Esau as Jacob's unknown adversary at Peniel, continuing their competitive relationship from birth, a struggle that Jacob ultimately wins.

Another midrash (Rabbah) identifies the assailant as Esau's guardian angel. The implication is that Jacob knew with whom he was wrestling and was reassured by his success that he would have nothing to fear from his imminent reunion. The reason why the angel is required to depart before dawn is that he is required to be present among the heavenly host to praise God. "Let your brothers praise him," objects Jacob, to which the angel replies that if he does not praise God today, the angels will not let him do so tomorrow. According to this midrash the injury to Jacob is only temporary.

Early Christian commentaries identified the angel who wrestled with Jacob as a figure of Christ. Jacob's victory, which is with the angel's consent, indicates that the Jews would appear to overcome Christ at his passion. St. AUGUSTINE understands the name "Israel" to mean "seeing God," and this will be the reward of the saints. The paradox that Jacob emerges from the encounter both blessed and lame points forward to the fact that some Jews will believe in Christ and others will reject him.

MAIMONIDES treats Jacob's wrestling match as he treats other angelic visitations, namely, as a prophetic vision. The wrestling match is foreshadowed when the angels meet Jacob in Genesis 32:2.

In his lectures on Genesis of 1542–44, Martin Luther rejects the Jewish interpretations as well as the allegories of his Christian predecessors. He assumes the assailant is Christ, even though Jacob thinks it is a man, and that the assailant had tried to convince Jacob that the promises to him had been revoked. Anguish from this causes Jacob to fight beyond his normal physical strength and enables him to overcome his opponent. The request for a blessing is a demand that the assailant should revoke the earlier suggestion that Jacob has been forsaken by God and is without hope. Only when Jacob's name is changed does Jacob realize who his opponent was, and that during his struggle he has been close to heaven as well as hell. In his joy at dawn he exclaims that he has seen God. For Luther, this means that there is a dark side to the nature of God, and it is a mystery that the aspiring soul must encounter and struggle with while clinging to faith.

John Calvin regards the incident as a vision and states that Jacob is wounded so that the content of the vision would leave a permanent visible mark on him. God knows what the outcome will be, so Jacob really does not overcome God. Calvin holds that if God fights with us, he provides us with the means of resistance. Thus, God fights both against us and for us.

Another idea put forward is that the angel is Gabriel, who symbolizes the coming of Christ consciousness. Thus the wrestling match represents the soul's struggle to free itself from the prison of darkness. Yet another twist is that the struggle is not Jacob's, but God's struggle with Jacob. God graciously gives Jacob a new name and courage to face the future.

Jacob in Apocryphal Texts

TESTAMENT OF JACOB

The Testament of Jacob is a pseudepigraphon probably written in the second or third centuries C.E. Like the Apocalypse of Abraham and Testament of Isaac, the text concerns the death of Jacob, preceded by a tour of heaven.

Jacob is in Egypt when his life nears an end. God sends Michael, as he did for Abraham and Isaac, to announce to Jacob his impending death and that he must close his affairs. By now Jacob is accustomed to speaking with angels, and he says he is ready to die, especially since he has been able to visit his son Joseph in Egypt. But when another angel resembling Isaac appears, Jacob is frightened. The angel introduces himself as Jacob's GUARDIAN ANGEL who has been with him throughout his life and has saved him from many crises.

Jacob prepares Joseph for his death and requests to be buried in the ancestral tomb in Canaan. He delivers a blessing to his 12 sons.

Jacob is taken on a heavenly tour, first to see the torments of HELL and then to preview the rewards of heaven. The text does not offer the detail found in the Apocalypse of Abraham and Testament of Isaac, though more description is devoted to the suffering sinners than to the heavenly realms. In heaven Jacob sees Abraham and Isaac and is shown "all the joys of the redeemed."

He returns to earth and dies at age 147. God sends Michael and Gabriel to take his soul to heaven. His body is embalmed according to Egyptian technique and is taken to Canaan for burial.

THE LADDER OF JACOB

This is a short text that elaborates on Jacob's dream at Bethel. The date of its composition is unknown but is thought to be around the first century C.E. Portions of the text have been corrupted and are considered by some scholars to be unreliable. Its final portion, chapter 7, most probably is a separate work that was appended to it.

According to the text, Jacob's dream includes four-faced CHERUBIM, many-eyed SERAPHIM, and God's throne of glory. There are 12 steps on the ladder and on each step there are two human faces on the right and on the left, so there are 24 faces altogether. Angels ascend and descend the ladder.

Jacob prays to God for an interpretation of the dream. God sends the angel Sariel, who is in charge of dreams, to explain the meaning. Jacob says, "And Sariel the ARCHANGEL came to me and I saw (him), and his appearance was very beautiful and awesome. But I was not astonished by his appearance, for the vision I had seen in my dream was more terrible than he and I did not fear the vision of the angel" (3:3–5).

Sariel tells Jacob that his name shall now be Israel. He says the ladder represents this age and its 12 steps are the periods of the age. The 24 faces are the kings of the ungodly nations of the age. The sins of Jacob's grandsons will make the place desolate. A palace will be built, a temple in the name of God, but it will become deserted. God will raise up kings from the grandsons of Jacob's brother Esau and they will receive the nobles of the tribes of the earth who will mistreat Jacob's descendants. Jacob's descendants will be exiled into slavery, but the Lord will judge the people who enslave them. The descendants will be released. Angels and archangels will hurl bolts of lightning before them for the sake of the salvation of Jacob's tribe. God will grant his mercy upon them and fight on their behalf. He will punish the enslavers with famine, swarms of reptiles and deadly things, and earthquakes and destruction. Jacob's children will walk in justice.

The final chapter that is probably a separate text concerns a prophecy that speaks in symbolic terms of Christ's descent to earth.

PRAYER OF JACOB

The Prayer of Jacob, written sometime between the first to fourth centuries C.E., consists of four invocations, three petitions, and one injunction and is similar to charm prayers found in Greco-Egyptian and Jewish magical texts. The prayer uses secret NAMES OF GOD and asks for the petitioner to be filled with wisdom and power "as an earthly angel," as having become immortal.

See DREAMS AND VISIONS.

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Jael (Joel)

Cherub who, with his twin Zarall, guards the ARK OF THE COVENANT. Jael also is the angel of the zodiac constellation Libra. The Apocalypse of MOSES gives Jael as a name of God.

Jahoel (Jehoel, Shemuel, Kemuel, Yaoel, and Metatron)

A member of the ANGELS OF THE PRESENCE, who mediates the ineffable name of God. The name Jahoel may have been an early form of Metatron.

Jahoel is said to be chief of the SERAPHIM (a job also held by Seraphiel), and governs heavenly singing. He is responsible for holding in check Leviathan, the monster of evil who will swallow the souls of sinners on Judgment Day.

Jaoel (Joel, Yahoel, Yahoel Yah)

Great angel, GUARDIAN ANGEL, and ARCHANGEL who lives in the seventh HEAVEN; also a proper name of God. Jaoel the angel is associated with Michael and Metatron.

In the Apocalypse of Abraham, Jaoel is the angel sent by God to guide ABRAHAM on his heavenly journey of revelation. He has the likeness of a man and is robed in purple with a turban of RAINBOW around his head. His hair is white and his body is like sapphire. He carries a golden scepter. Jaoel reveals to Abraham the history of his people, and he brings the blessings of Michael as well as of himself.

In the Slavonic Life of ADAM AND EVE, the angels Joel and Michael pray for the couple. The Apocalypse of MOSES also names an archangel Joel.

In 3 ENOCH, the angel is called Yahoel and Yahoel Yah, also names for Metatron.

The Apocalypse of Abraham gives EL, El, Jahoel as one of the names of God.

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Jeduthun

In Kabbalistic lore, angel known as the "Master of Howling" who leads myriads of angels in the chanting of hymns of praise of God every evening. Originally, Jeduthun was a man who served as a director of music

in the temple and was transformed into an angel with similar duties.

Jefischa
In the LEGEMETON, the ruling angel of the fourth hour of the night, called Ramersy. Jefischa rules 101,550 dukes and other servants who are divided into 12 orders.

Jehudiel
Angel who is sometimes included in the seven ARCHANGELS and who rules the movements of the celestial spheres.

Jeremiel
Archangel whose name means "mercy of God" or "whom God sets up." Jeremiel is included in the earliest lists of the seven ARCHANGELS who stand before God.

In 4 Ezra (4:36ff) Jeremiel is equated with Eremiel, the angel who watches over the souls in the underworld. When EZRA asks how long he must wait until the new age, Jeremiel answers that the righteous are in the underworld and the chambers of the souls, which, like wombs, will bear their fruit when the time is ready. Jeremiel shows Ezra a parable, but says he cannot say if Ezra will be alive when the new age comes, for he does not know.

1 ENOCH and 2 Edras equate Jeremiel with Remiel and Uriel.

Jerome, St. See DREAMS AND VISIONS.

Jesus
Son of God in Christianity. Both divine and human, Jesus is higher than all angels. He supplants many of the functions of angels, especially their intercessory and intermediary roles between God and humanity. The New Testament portrays angels mostly in secondary roles in the life of Jesus, with the exception of the devil, Satan, who tempts Jesus.

Angels are messengers and supporters. The ANGEL OF THE LORD announces the coming birth of Jesus' forerunner, John the Baptist, to John's father Zechariah, instructing him on the name and upbringing (Luke 1:11–22). The angel says, "I am Gabriel who stand in God's presence," and strikes Zechariah dumb because he has doubted the message. Gabriel is sent to MARY in the sixth month of Elizabeth's pregnancy with John (Luke 1:26–38) to tell her not only of her own impending conception of Jesus, "Son of the Most High," but also that her cousin Elizabeth is with child. When John is circumcised, Zechariah regains his speech after he follows the angel's instructions, writing on a tablet that the child is named John.

The Angel of the Lord next appears to the shepherds the night Jesus is born (Luke 2:9–14) and announces his birth; a "great throng of the heavenly host" then appears to sing praises to God.

The Angel of the Lord appears three times to Joseph in dreams: before the birth of Jesus to explain that Mary has conceived by the Holy Spirit (Matthew 1:20–21); to warn him to take Mary and Jesus away to Egypt to avoid the wrath of Herod, which would unleash the slaughter of Innocents (Matthew 2:13); and to tell Joseph when it is safe to return to Israel (Matthew 2:19). Joseph has a fourth dream warning (Matthew 2:23) that causes him to go to Galilee for safety. Though an angel is not mentioned as the messenger, it can be assumed so based on the pattern of the other three dreams. (See DREAMS AND VISIONS.)

In Matthew 4:1–11 and Luke 4:1–12, Satan tempts Jesus three times in the wilderness in a key confrontation between good and evil. The devil appears after Jesus has fasted for 40 days and 40 nights. First the devil challenges Jesus to turn stones into bread, but Jesus declines, saying, "It is written, 'Man shall not live

Angel with swanlike wings announcing birth of Jesus

by bread alone, but by every word that proceeds from the mouth of God'" (Matthew 4:4).

The devil then challenges Jesus to prove he is the Son of God by throwing himself off a parapet. The devil quotes Psalm 91: "He will put you in his angels' charge." Jesus deflects, "You shall not tempt the Lord your God" (Matthew 4:7).

Finally, the devil takes Jesus to a high mountain where they can see "all the kingdoms of the world and the glory of them," and promises them to Jesus if he will fall down and worship him. Jesus declares, "Begone, Satan! for it is written, 'You shall worship the Lord your God and him only shall you serve'" (Matthew 4:8–10).

Satan departs, and at that point angels make their appearance, ministering to Jesus.

Angels do not participate in the activities of Jesus' ministry, though Jesus does acknowledge them. In Matthew 18:10 he tells his disciples "never despise any of these little ones [children], for I tell you that their angels in heaven are continually in the presence of my Father in heaven." This passage is one of the key scriptural proofs for the belief in GUARDIAN ANGELS.

John 5:1–9 relates that Jesus goes to a pool in Jerusalem (Bethzatha, or Bethesda) where he heals a paralyzed man. The text implies that healing occurs at the pool when the water is "troubled," that is, when there is some sort of divine intervention. Some ancient authorities inserted into the text at 5:4, "for an angel of the Lord went down at certain seasons into the pool and troubled the water: whoever was the first person after the troubling of the water was healed of whatever disease he had." The episode involving Jesus has no angelic presence, however. The paralyzed man tells Jesus that there is no one to help him be first in the water. Jesus says, "Rise, take up your pallet and walk," whereupon the man is instantly healed.

In the Garden of Gethsemane, Jesus prays about his ensuing passion and death and surrenders to God's will. Some ancient authorities inserted into the text at Luke 22:43, "And there appeared to him an angel from heaven, strengthening him."

Jesus does not call on angels for help when he is betrayed by the kiss of Judas Iscariot, who has been taken over by Satan. Jesus is arrested by priests and a mob. One of Jesus's disciples—Simon Peter according to John 18:10—attempts to defend him by cutting off the ear of a slave of the high priest. Jesus says, "Put your sword back. . . . Do you think that I cannot appeal to my Father and he will at once send more than twelve legions of angels? But how then should the scriptures be fulfilled, that it must be so?" (Matthew 26:52–54). (According to Luke 22:51, Jesus heals the man's severed ear.)

After Jesus is crucified and buried, Mary Magdalene and "the other Mary" go to the tomb on the third day. According to Matthew 28:2–7:

> And behold, there was a great earthquake; for an angel of the Lord descended from heaven and came and rolled back the stone, and sat upon it. His appearance was like lightning, and his raiment white as snow. And for fear of him the guards trembled and became like dead men. But the angel said to the women, "Do not be afraid; for I know that you seek Jesus who was crucified. He is not here; for he has risen, as he said. Come, see the place where he lay. Then go quickly and tell his disciples that he has risen from the dead, and behold, he is going before you to Galilee; there you will see him. Lo, I have told you."

Mark 16:5–6 says that "a young man in a white robe" greets the women. Luke 24:4–5 says that "two men in brilliant clothes suddenly appeared at their

The Agony in the Garden (Albrecht Dürer, 1508)

Angels holding image of Christ, from Eastern Orthodox Church, Romania (Author's collection)

side." John 20:11–14 says that Mary Magdalene finds "two angels in white sitting where the body of Jesus had been, one at the head, the other at the feet." They speak with her just before Jesus appears to her.

A controversy arose in Christian theology about the identity of the Angel of the Lord. Some authorities said it was the pre-incarnated Christ, although this would make him the announcer of his own birth and would make him a presence throughout the Old Testament.

In portraying scenes in the life of Jesus, artists throughout the centuries have taken license to insert angels. They guard him as an infant, are in the background as witnesses to his experiences, weep bitterly at his crucifixion, and rejoice at his ascension.

See ANGELOLOGY; IMAGES OF ANGELS.

Joan of Arc (1412–1431)

French peasant girl, known as "the Maid of Orleans," whose communion with saints and an angel led her to become a military hero of France. Joan of Arc's success was short-lived, for her enemies succeeded in executing her as a heretic. Her story is especially interesting to scholars because of the extensive documentation of her trial, in which she was interrogated in depth about her visions and voices.

Joan was born to a farming family in Domremy, a village between the Champagne and Lorraine regions. At the time, France was torn by civil war and had an unstable throne. Henry V of England had invaded and was claiming the crown of the insane King Charles VI. Charles VII, or the dauphin, put up no resistance. Joan's mission, guided by her supernatural aides, appears to have been ensuring the coronation of the dauphin and the defeat of the English.

At the age of 13 she began to experience visions and voices. At first it was a single voice accompanied by a brilliant light. Other voices manifested. They instructed her to "be a good girl, and go often to church." The voices then began to intervene often in

her life, and to be accompanied by forms that Joan identified as the archangel St. Michael and saints Catherine and Margaret. The voices usually came to her during a waking state, but sometimes they roused her from sleep. Sometimes they were unintelligible. They manifested almost daily.

Over time the voices gave Joan more instructions and predictions of the future, and they revealed her mission. She was to take up arms like a man, raise the English siege of Orleans, and see that the dauphin was crowned king of France. The voices told her that she would be wounded in battle, and that a great victory would be won over the English within seven years.

When Joan protested to the voices that she could not possibly accomplish these things, the voices replied, "It is God who commands it." The voices became so insistent that she finally sought an audience with Robert Baudricourt, who commanded the king's forces in the town of Valcouleurs. Baudricourt dismissed her with laughter.

But when one of her prophecies later came true—a serious defeat for the French in battle—Baudricourt

Joan of Arc (Jules Bastien-Lepage, c. 1879; reprinted courtesy of Metropolitan Museum of Art, New York, gift of Erwin Davis, 1889)

agreed to send her to the dauphin. For protection she traveled in male clothing, something that later would contribute to her demise.

She had an audience with the dauphin on March 8, 1429. He purposely disguised himself, but she recognized him instantly. She impressed him because she knew his daily personal prayer to God, which she had received from the voices. She persuaded him about her mission, and asked for troops to lead to Orleans.

Court advisers considered her a lunatic, so Charles sent her to a council of theologians for interrogation. They found no quarrel with her and sent her back to Charles. According to Joan, Charles accepted her not because of the clergy, but because she had presented him with a divine sign. She said Michael had accompanied her to her meeting with Charles, and had bowed to him and presented him with a marvelous crown. The angel had told him that with Joan's help, the English would be banished from France.

Charles gave her troops, which she led into battle against the English at Orleans, flying a special standard that bore the words "Jesus: Maria" and a representation of the Eternal Father being presented a fleur-de-lis by two angels.

Joan raised the siege of Orleans in May 1429, and won another important campaign against the English on the Loire River. Charles was crowned Charles VII on July 17 of that year. In gratitude, he ennobled Joan and her family. Among the people, she was hailed as the savior of France.

Despite the victories, the English retained a firm hold on Paris and parts of Normandy and Burgundy. Joan attempted to wrest control of Paris, but she was ordered to retreat before the battle was decided. She then attempted to raise the English siege of Compiégne on May 23, 1430, but she was wounded, unhorsed, and captured. The duke of Burgundy, an ally of the English, imprisoned her in the tower of Beaurevoir castle. Joan attempted to escape twice by jumping out of the tower—against the instructions of her saints—and was apprehended. For several months, she languished in the tower; Charles VII never made a single effort on her behalf. The English, still stung by their defeat at her hands, persuaded the duke of Burgundy to sell her to them for 10,000 francs. She was delivered to the bishop of Beauvais, an English ally.

Joan was imprisoned in Castle Rouen. At first she was placed in an iron cage, and then she was chained to a bed and watched around the clock by guards. On February 21, 1431, she appeared before an ecclesiastical tribunal, who interrogated her about her visions, voices, wearing of male clothing, and faith in the church. Joan honestly described her communication with the saints and said that she could see, hear, kiss, and embrace them. When it came to answering questions, Joan demurred until she was permitted to do so by her voices. She admitted to hearing them daily. The tribunal declared her revelations diabolical; she also was vehemently denounced by the University of Paris.

Joan's interrogators were especially interested in why she thought her spirits were saints rather than demonic deceptions. Had she been given a sure sign? A consultant to the investigations, the bishop of Lisieux, had stated that prophets should be believed only if there were accompanying signs, miracles, and references to Scriptures. A sign would be something imprinted on the physical world, which could be perceived by at least one of the five senses and could be verified independently.

Joan could offer no such evidence. She said she knew her spirits were good because they always helped her. She could identify Michael, she said, by his angelic speech and language. However, she also admitted that initially she was uncertain that it was indeed Michael; she was afraid; she saw him many times before she knew it was Saint Michael.

The interrogators were not impressed by the alleged sign given to Charles, for no testimony was forthcoming from the court as to the verity of what she claimed. Joan's world may have been full of visions, voices, apparitions, and a crown, but no one else could—or would—verify the truthfulness of it all.

From the outset the interrogators were inclined to believe that Joan's experiences were of evil spirits, and they relentlessly attempted to link them with FAIRIES (because fairies were pagan, they were evil in the view of the church). Joan testified over and over again that the spirits filled her with joy and guided her. When Michael appeared, she said, she felt carefree and not in a state of mortal sin; she was always unhappy to see him depart. The spirits even kissed and embraced her, she said. The alleged physical contact repulsed the interrogators, who associated that too with evil. Furthermore they were put off by the spirits' instruction to her to wear men's clothing and to ignore many of their questions. Ultimately what sealed her fate was her spirits' counsel to fight the English.

Joan was charged with 70 counts of sorcery, witchcraft, divining, pseudo-prophecy, invoking of evil spirits, conjuring, being "given to the arts of magic," and heresy. The charges of sorcery and witchcraft could not be substantiated, and they were dropped. The remaining charges were reduced to 12, chief among them being heresy, the wearing of men's clothing, and the ability to see apparitions. She remained unrepentant and refused to recant, even

when threatened with torture. On May 24, 1431, she did make a partial recantation before a large, jeering crowd at the cemetery of St. Ouen. She was sentenced to life in prison. But upon returning to her cell, she resumed male dress. She declared again that the voices were from God, and that God had sent her on her mission.

She was accused again of dressing as a man on the instructions of her saints. (Some modern historians speculate that guards stole her own clothing and left her nothing but men's clothing to wear.) On May 28, 1431, Joan was condemned as a relapsed heretic. On May 30 she recanted her confession and was excommunicated from the church. She was burned at the stake the same day in Rouen.

According to legend her heart refused to burn, and the executioner discovered it whole in the ashes. The ashes were cast into the Seine.

Nearly 20 years after her execution, at the behest of Joan's mother and two brothers, Charles VII initiated an investigation into her rehabilitation. The report, written in 1449, takes a much more sympathetic view of her experiences. It emphasizes as a virtue, not a sin, her willingness to accept the counsel of her saints, her distaste for violence, and the accuracy of her prophecies. It also emphasizes that she possessed five saintly virtues that were deemed signs at the time: humility, willingness to accept counsel, patience, accuracy, and charity. It notes her lack of fear whenever she dealt with her spirits, which various experts throughout the centuries had stated was characteristic of a good rather than an evil person.

Pope Calixtus III annulled her sentence in 1450. She was canonized in 1920 by Pope Benedict XV. A national festival in her honor is held in France on the second Sunday in May. Her feast day is May 30.

Frederic W. H. Myers, a founder of the Society for Psychical Research in 1882 in London, hypothesized that Joan's visions and voices were externalizations of her own inner voice coming from her subconscious, which Myers called "the sublimal self." He compared her saint-guides to the DAIMON of Socrates, an inner voice Socrates credited to a guiding spirit that had been with him from childhood. Joan's case, Myers said, exhibited characteristics of motor automatism, in which voices are accompanied by an "overwhelming impulse to act in obedience to them."

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John XXIII (1881–1963)

Pope John XXIII (1958–63) maintained a deep and abiding faith in GUARDIAN ANGELS, thanks to the influence of Pope PIUS XI. John XXIII often used his radio addresses to exhort followers never to neglect devotion to their guardian angels, who, he said, stand ready at all times to help. He particularly urged parents to educate their children that they were not alone but always in the company of their guardian angels.

Like Pius XI, John XXIII brought his guardian angel into all his dealings with other persons, especially those with whom he was having trouble. He followed the advice given to him by Pius XI and asked the guardian angels of both him and the other person to work out an accord between them on the angelic level, which then would manifest on the physical level. Even if no difficulties were present, John XXIII always at least acknowledged and paid respect to all guardian angels present at any meeting or gathering. He often acknowledged to his secretary how his guardian angel had inspired him to do various things. He confided to a Canadian bishop that his angel had given him the idea to call the Second Vatican Council in 1962, which became the high point of his pontificate.

John XXIII was warm and outgoing, and one of the best-loved popes of modern times. He worked for world peace, dialogue with other faiths, and social welfare causes around the world.

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Jubilees

Apocryphal text that sets forth an account of the revelations of chronology and law made to MOSES during his 40 days on Mount Sinai. Forty-nine of the 50 chapters are a long revelation made directly to Moses by one of the ANGELS OF THE PRESENCE, who instructs Moses to record what he says in a book. Though the angel is not named, he is thought by some to be Michael.

The book of Jubilees is so named because it divides history into periods of jubilees, or about 50 years. Called "The Little Genesis," the book probably was written by a priest between 160–140 B.C.E. The earliest mention of it appears in the QUMRAN TEXTS, which

include five fragments of the book written in Hebrew. The book draws upon the Old Testament and also the first book of ENOCH.

Jubilees gives stories about the creation of the world and ADAM AND EVE; NOAH and the flood; ABRAHAM; JACOB and his family; Enoch; the trials of Joseph; and Moses. It also tells about the creation of angels and demons, their characteristics, duties, and activities. According to Jubilees, evil originates in the angelic kingdom and not with the fall of Adam and Eve.

Angels are described only by their ranks; the only angel to be named is Mastema, or Satan, whose origin is not disclosed. "Beliar" is mentioned, but this is a reference to "worthless men" and not Satan or a demonic power (1:20).

The angels are created on the first day, along with the HEAVENS, the earth, and the waters. There are two high ranks of angels, the angels of the presence and ANGELS OF SANCTIFICATION. These angels are born circumcised, which enables them to participate with Israel in all its religious observances. Lesser ranks of angels govern the forces of nature: the angels of the spirits of fire; the spirit of the winds; the spirit of the clouds and darkness and snow and hail and frost; resoundings and thunder and lightning; cold and heat and winter and springtime and harvest and summer; and all the spirits of his creatures that are in heaven and on earth. Seeing the wonders of creation, the angels praise and bless God (2:1–3).

After creation, God tells the angels of the presence and the angels of sanctification that they are to keep the sabbath with him in heaven and on earth. He announces his intention to separate a nation of people to keep the sabbath; this is Israel (2:19).

Jubilees describes the many duties of the good angels. Besides governing the forces of nature and providing knowledge and skill instruction to humans, they convey God's will to people, test them, report their sins to God, reveal the future, disclose secret cosmic knowledge, bind evil spirits, guard men, and assist those who are attacked by the forces of evil. Angels are assigned to rule over nations, but no angel is assigned to rule over Israel, because God has a direct connection to that nation. Angels who are assigned to the nations of gentiles lead those peoples astray (15:32).

A particular class of angels called the WATCHERS are sent to give instruction to humanity, but they fall in love with women and corrupt themselves, spawning giants called the NEPHILIM and a host of evil DEMONS Revolted by the corruption that has spread across the earth, God decides to open the seven floodgates of heaven and send floodwaters to wipe out every living thing save NOAH and his ark. Enoch, taken up into the heavens by angels to see all of creation, bears witness against the Watchers and condemns them for their evil. Enoch is taken to Eden, and, because of his presence there, the waters of the flood spare Eden (5–6). The corruption of the Watchers marks the beginning of evil upon earth.

Two generations later, the polluted demons begin leading the children of Noah's sons astray. Noah prays to God to shut the demons up so that they do not have power over the "children of the righteous." God tells the angels to bind the demons. But Mastema appeals to God to let him to keep one-tenth of the demons to be subject to him on earth. This request is granted. The angels bind nine-tenths of the demons into the place of judgment and let Mastema have the rest. The angels then teach herbal healing lore to Noah, so that the remaining evil spirits could be restrained (10:1–14).

Jubilees treats dreams as important events; they serve as a medium of communication with God and provide information about the future. Abraham is told by God in a dream that his reward will be great (14:1–5); Rebecca learns in a dream that Esau intends to kill Jacob, and she warns him to go away (27:1–12); Jacob is sent away, and he has his famous dream of the angels ascending and descending a ladder (27:19–27); later he dreams that he has been appointed and ordained priest of the Most High God, he and his sons forever (32:1–2); Rebecca dreams the time of her own death (35:6); Joseph impresses the Egyptian pharaoh with his dream interpretation (39:16ff).

See DREAMS AND VISIONS; HAGAR.

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Judaism, angels in See ANGELOLOGY.

Jung, Carl Gustav (1875–1961)

Swiss psychiatrist, founder of depth psychology, and one of the most influential minds of the 20th century. Carl Jung was unique among his peers, possessing immense knowledge of ancient and modern world mythology, Eastern and Western mysticism, alchemy, GNOSTICISM, poetry, music, art and architecture, anthropology, and cross-cultural spiritual experience and practice. From an early age he had numerous extraordinary experiences of his own. He believed that science and religion could be compatible.

Life

Jung was born on July 26, 1875, in Kesswil, Switzerland, and he grew up in Klein-Huningen near Basel. In early childhood, he began to experience mystical

realms in dreams. He felt he had two personalities. One was a wise old man who stayed with him and had increasing influence on his thought throughout his entire life.

Jung experienced precognition, clairvoyance, psychokinesis, and hauntings. His psychic sensitivity may have been hereditary, for both his mother and maternal grandmother were known as "ghost seers."

Jung began to take serious interest in occult phenomena in 1898. In 1890, he decided to become a psychiatrist, and he did his medical training at Basel. Throughout his career, the paranormal played a significant role in his vision of humanity's psychic realm.

He married in 1903. In 1906, he published one of his most significant early works, *The Psychology of Dementia Praecox.*

Jung became interested in mythology around 1909, the year he resigned a post at Burgholzki Mental Clinic, where he had been practicing for nine years. Also in 1909, he traveled to the United States with his mentor, Sigmund Freud, and received an honorary degree from Clark University in Worcester, Massachusetts. (Jung also received an honorary doctorate from Harvard in 1936, Oxford in 1938, and the University of Geneva in 1945.)

In 1910 he was appointed permanent president of the International Congress of Psycho-Analysis. Jung resigned this position in 1914, one year after he also resigned a professorship at the University of Zurich.

From 1907 to 1913, Jung was greatly influenced by Freud, but then they parted company over diverging viewpoints, especially concerning the spiritual aspects of the psyche. The break with Freud had a profoundly disturbing effect on Jung, and he suffered a six-year-long breakdown during which he had psychotic fantasies. He was labeled a "mystic" and was shunned by his peers. During this psychotic phase of Jung's life, he experienced numerous paranormal phenomena.

Following his emergence from this period, Jung pursued work on his own theories, guided in part by his visionary dreams. He also was intensely interested in GNOSTICISM, particularly its Sophia or WISDOM. This interest, joined with an interest in alchemy, paved the way for a modern revival of interest in the spiritual dimensions of both subjects. Jung also became intensely interested in mandala symbolism.

In 1944, Jung suffered a heart attack. He recovered, and he later recounted a NEAR-DEATH EXPERIENCE (NDE) in which he attained a mystical understanding of the meaning of his life. In the aftermath, he experienced a remarkable transformation in which he felt he was in the happy state felt by the unborn. He had a vision in which he was Adam and a Jew, and his nurse was his Magna Mater, who proceeded to teach him the mystery of the *hieros gamos,* or sacred marriage with the divine.

After the death of his wife, Jung built a castle of stone on newly acquired property in Bollingen, Switzerland. He carved numerous alchemical and mystical symbols into the stone. The ongoing building and altering of his tower signified for him an extension of consciousness achieved in old age. The tower and its symbolic role in his life is a leitmotif in Jung's writings. During his retirement at Bollingen, Jung reworked many earlier papers and developed further his ideas on many topics.

Jung believed in reincarnation and was influenced by *The Tibetan Book of the Dead.* He believed his own incarnation was not due to karma, however, but a passionate drive for understanding in order to piece together mythic conceptions. He feared greatly for the future of mankind, and said the only salvation lay in becoming more conscious. He said he believed his work proved that the pattern of God exists in every person.

Three days before he died, Jung had the last of his visionary dreams, and a portent of his own impending death. In the dream, he had become whole. A significant symbol was tree roots interlaced with gold, the alchemical symbol of completion. When he died in his room in Zurich on June 6, 1961, a great storm arose on Lake Geneva and lightning struck a favorite tree of his.

Works

Jungian principles have been found to be applicable to nearly all academic disciplines from mythology to religion to quantum physics, and to nearly all aspects of modern life. His prolific writings have been collected into 20 volumes plus a supplement.

One of his most important contributions was his general theory of psychological types, first published in 1921. He distinguished two basic psychological types, extroverts and introverts, who could be grouped according to four basic functions: thinking, feeling, sensation, and intuition. Other significant theories include the anima (feminine principle) and animus (masculine principle), psychic images that exist in everyone as feminine and masculine aspects; the collective unconscious; and ARCHETYPES. Of symbols, Jung termed them "an intuitive idea that cannot yet be formulated in any other or better way." Of dreams, he maintained that they are the private property of the dreamer and seek a private language that only the dreamer can interpret; some dreams, however, come from the collective unconscious and belong to all mankind.

In *Aion* (1951), Jung summarizes the roles of the "archetypes of the unconscious;" his observations on

the Christ image as symbolized in the fish had a major influence on Christian scholarship. Religious themes are developed by Jung in another major work of the period, "Answer to Job" (1952) as well as in *Mysterium Coniunctionis* (1955–56), which concerns alchemy. In the latter, his last masterpiece, he states that he was satisfied that his psychology was at last "given its place in reality and established upon its historical foundations."

Jung's personal experiences are recorded in his autobiography, *Memories, Dreams, Reflections* (1961).

Visionary Experiences

During his lifetime Jung concealed the origins of his discoveries. He said everything he wrote was based on empirical evidence, indicating that no matter how esoteric or mystical much of his work appeared, it always rested on experience from the psychiatric and psychological field. His heirs have not released the corpus containing Jung's original experiences of the unconscious. But after his death and the publication of his autobiographical fragments entitled *Memories, Dreams, Reflections,* progressively more daring revelations began to appear from his disciples and his posthumous letters and notes disclosing that between 1912 and 1917 Jung underwent a period of psychic intensity that involved a tremendous flooding of his consciousness from within by forces that he called archetypal, but which previous ages would have declared to be divine and demonic.

He called this cycle of experiences his *Nekyia,* using the term with which Homer described the descent of Odysseus into the underworld. His handwriting changed to a style used in the 14th century, and he painted with pigments he himself made. According to eye-witnesses, Jung had bound his most beautiful scriptures and paintings in red leather, which became known as the *Red Book,* and they fell into two distinct categories. Some were bright and angelic, whereas others are dark and demonic in form. One document that has surfaced from this period, entitled *Seven Sermons to the Dead,* purports to be dictated by the second-century Gnostic Basilides in Alexandria (see ABRAXAS). The influence of visionary revelations on Jung's work can be compared to EMANUEL SWEDENBORG, JAKOB BOEHME, WILLIAM BLAKE, RUDOLF STEINER, Islamic theosophists such as IBN SINA and AL-SUHRAWARDI, as well as all the mystics from around the world whose works he knew so well.

In the context of the Judeo-Christian myth, Jung found the role of angels remarkable in their pointing to a disturbance on "the other side," that is, in the unconscious. In his autobiography, he calls the fall of the angels "a premature invasion of the human world by unconscious contents. The angels are a strange genus: they are precisely what they are and cannot be anything else. They are in themselves soulless beings who represent nothing but the thoughts and intuitions of their Lord. Angels who fall, then, are exclusively 'bad' angels. These release the well-known effect of 'inflation,' which we can also observe nowadays in the megalomania of dictators; the angels beget with men *a race of giants* which ends by threatening to devour mankind, as is told in the book of ENOCH."

The self-realization of God in human form to rectify the situation picks up the ancient idea of the divine marriage and its consequences; the possibility of "Christ within us" means "the unconscious wholeness penetrated into the psychic realm of inner experience, and man was made aware of all that entered into his true configuration. This was a decisive step, not only for man, but also for the Creator, who, in the eyes of those who had been delivered from darkness, cast off His dark qualities and became the *summum bonum.*"

Jung saw the task of middle and later age as achievement of insight, wholeness, and spiritual depth, the rounding out of the psyche, which he called the individuation process, and which can only be accomplished through self-knowledge, the road to knowledge of God.

Jung's concept of the unconscious was much more elaborate than Freud's. There is a personal unconscious of dimmed memories and repressed materials, a transpersonal or collective unconscious at a deeper level, evidenced by emotions and visions erupting from its depth, and a fathomless part beyond. By collective unconscious Jung meant "the inherited possibility of psychical functioning . . . namely . . . the brain structure." This shared human heritage is not the dark chaos of impulse that Freud had assumed. Jung's unconscious has a primordial structure and coherence, like a burial chamber of priceless antiques whose luster is revealed by the light of consciousness probing the darkness of the womb.

One cannot directly observe the unconscious mind, but there are persistent hints of its archetypal structure. Jung defines archetypes as primordial psychic processes that have their own independent lives, and are made known to us when transformed into images that consciousness can grasp, but only in symbol and metaphor. Angels and ARCHONS are example of archetypal images.

In *Psychology and Alchemy* (*Collected Works* volume 12), Jung describes meditation in an alchemical sense as "an inner dialogue with someone unseen. It may be God, when He is invoked, or with himself, or with his good angel. . . . [T]he psychologist is familiar with this 'inner dialogue'; it is an essential part of the technique

for coming to terms with the unconscious." In another alchemical context in *Alchemical Studies* (*Collected Works* volume 13) Jung says that "the angel, as a winged or spiritual being, represents, like Mercurius, the volatile substance, the pneuma, the disembodied. Spirit in alchemy almost invariably has a relation to water or to the radical moisture, a fact that may be explained simply by the empirical nature of the oldest form of 'chemistry,' namely the art of cooking. The steam arising . . . conveys the first vivid impression of 'metasomatosis,' the transformation of the corporeal into the incorporeal, into spirit or pneuma." Thus, the angel or spiritual being is an archetype who mediates and activates the spiritual inner power to the conscious being.

A striking example of an archetype that Jung calls a symbol of the immortal self is the Koranic figure Khidr, the "long-lived one" who is analogous to ELIJAH, Osiris, a Second Adam, a counselor, a Paraclete whom MOSES accepts as a higher consciousness and looks up to for instruction. Jung tells of the headman of a safari he met in East Africa, a Somali raised in the Sufi faith, who regarded the Khidr as a living person whom one could meet at any time in various guises. The man dreams of Khidr and respectfully salutes him, and a few days later his wish for employment was fulfilled. Jung compares this figure to an angel, a messenger. He says this shows how even in our own day, the archetype lives on in the religion of the people.

See INTELLIGENCES.

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K

Kabbalah (Cabala, Kabala, Qabalah)
The mysticism of classical Judaism. "Kabbalah" is derived from the Hebrew word *QBL,* meaning "to receive" or "that which is received." It refers especially to a secret oral tradition handed down from teacher to pupil. The term "Kabbalah" was first applied to secret, mystical teachings in the 11th century by Ibn Gabirol, a Spanish philosopher, and it has since become applied to all Jewish mystical practice. Though the Kabbalah is founded on the Torah, it is not an intellectual discipline; nor does it instruct the mystic to withdraw from humanity to pursue enlightenment. The Kabbalist seeks union with God while maintaining a full social, family, and community life.

According to lore, God taught the Kabbalah to angels, who, after the Fall, taught it to ADAM in order to provide man with a way back to God. It was passed to NOAH, then to ABRAHAM and MOSES, who in turn initiated 70 Elders. Kings David and SOLOMON were initiates.

History
The theosophical and mystical lore which grew into the Kabbalah was influenced by GNOSTICISM and Neoplatonism.

The earliest form of mystical literature is found in the tradition of the MERKABAH mystics (ca. 100 B.C.E.–1000 C.E.). Merkabah means "God's Throne–Chariot" and refers to the chariot of Ezekiel's vision. The goal of the Merkabah mystic was to enter the throne world, which was reached after passing through seven HEAVENS as seven hekalot, or heavenly mansions. Merkabah mysticism was shamanistic in nature and required fasting and repetitious recitation of hymns and prayers to achieve a trance state. The Merkabah-rider then sent his soul upwards (later mystics said downwards) to pierce the veil around the Merkabah throne. The soul was assailed along the way by evil DEMONS and spirits, and, to protect it, the mystic prepared in advance magical TALISMANS and SEALS and recited incantations.

The historical origin of the true Kabbalah centers on a short book titled Sefer Yetzirah ("Book of Creation"). Its exact date is unknown; it was in use in the 10th century, but it may have been authored as early as the 3rd century. It is attributed to Rabbi Akiba, whom the Romans martyred. Sefer Yetzirah presents a discussion on cosmology and cosmogony and sets forth the central structure of the Kabbalah. It also is reputed to contain the formula for creation of a golem, an artificial human. A golem can be created only with divine permission; the ritual is performed only by the purest of practitioners.

In 917, a form of practical Kabbalism was introduced by Aaron ben Samuel in Italy; it later spread through Germany and became known as German Kabbalism or Early Hasidim. It drew upon the Merkabah practices in that it was ecstatic, had MAGIC rituals, and

had as primary techniques prayer, contemplation, and meditation. The magical power of words assumed great importance, and it gave rise to the techniques of GEMATRIA, notarikon, and temura.

The German Kabbalists held that God was too exalted for man to comprehend. However, mystics could perceive God's presence in the form of a divine fire or light, which is the first creation, SHEKINAH, the Mother, God's female aspect. The mystic sought to unite with this glory. The German Kabbalists also conceived of four worlds: God's glory, angels, the animal soul, and the intellectual soul.

Classical Kabbalah was born in the 13th century in Provence, France, and it moved into Spain, where it was developed most extensively by medieval Spanish Jews. The primary work from which classical Kabbalah developed is Sefer Zohar ("Book of Splendor"), attributed to a second-century sage, Rabbi Simeon bar Yohai, but actually written between 1280 and 1286 by the Spanish Kabbalist, Moses de Leon. According to the story, Rabbi Simeon and his son, Eleazar, persecuted by the Roman emperor Trajan, hid in a cave for 13 years where the Ben-Gurion Airport now stands in Lod, Israel. After Trajan's death, the two emerged, but Rabbi Simeon was so distraught at the lack of spirituality among Jews that he returned to the cave to meditate. After a year, a voice told him to let the ordinary people go their own way, but to teach those who were ready. The Zohar is said to comprise those teachings, which were recorded by disciples.

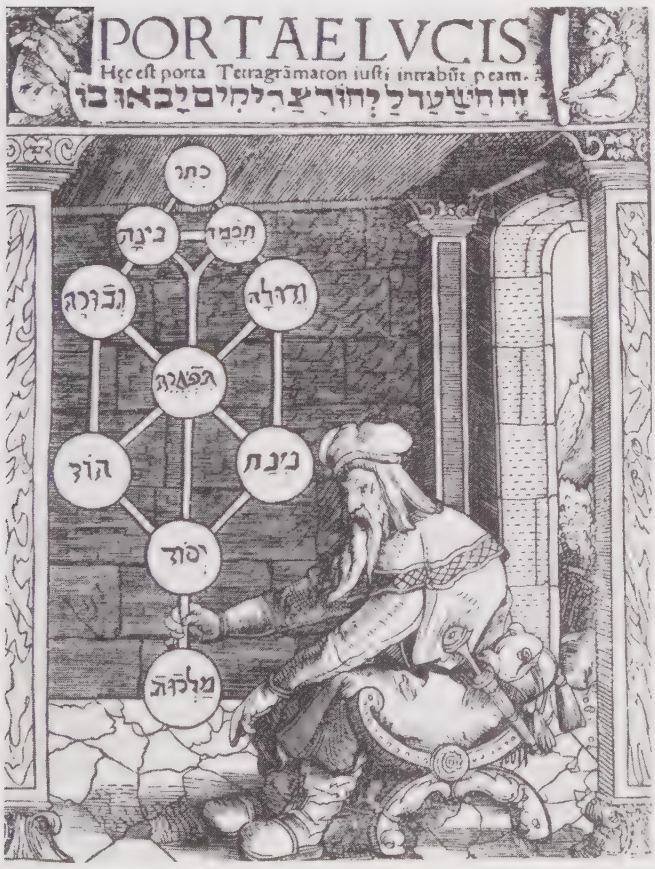

Kabbalist and the Tree of Life (From *Portae Lucius* by Paulus Ricius [1516])

The Spanish Kabbalah—the teachings of the Zohar—spread into Europe in the 14th and 15th centuries. After the expulsion of Jews from Spain in 1492, Kabbalah study became more public. The most important post-expulsion figure to influence what was to become modern Kabbalah was Isaac Luria Ashkenazi (1534–72), called the Ari. Luria, a student of the great Kabbalist, Moses Cordovero (1522–70), conceived of bold new theories which gave the Kabbalah a new terminology and complex new symbolism. He emphasized letter combinations as a medium for meditation and mystical prayer.

The Hasidic movement emerged from the Lurianic Kabbalah, and it made Kabbalah accessible to the masses. The Hasidim are the only major branch of modern Judaism to follow mystical practices. The principle figure in this emergence was Israel ben Eleazar (1698–1760), called the Baal Shem Tov ("the Master of the Holy Name"), whose teaching centered on *devekuth,* or cleaving to God, but in a more personal and emotional way than before. *Devekuth* centers in the here and now; thus, concentrated awareness and prayer were reinterpreted in order to be made part of everyday life. For the Hasidim, constant prayer is the vehicle to mystical awareness.

Interest in the Kabbalah among Jews began to decline after the 18th century. The Reconstructionist movement, founded in 1922 by Rabbi Mordecai M. Kaplan, borrows from Hasidic traditions and espouses a more mystical Judaism. Interest in Kabbalah enjoyed a cross-cultural renewal beginning in the late 20th century as part of a broad interest in esoteric subjects.

Practical Kabbalah

A form of Kabbalah called "practical Kabbalah" is the core of the Western magical tradition. Magical applications grew first out of German Kabbalism and then Lurianic Kabbalism. Christian occultists were attracted to the magical AMULETS, incantations, demonology, seals, and letter permutations, and they used practical Kabbalah as the basis for ritual magical texts. The Tetragrammaton was held in great awe for its power over all things in the universe, including demons.

Beginning in the late 15th century, the Kabbalah was harmonized with Christian doctrines to form a Christian Kabbalah, which supposedly proved the

divinity of Christ. AGRIPPA included Kabbalah in his monumental work, *Occult Philosophy* (1531). Also in the 16th century, alchemical symbols were integrated into the Christian Kabbalah.

Interest in the Kabbalah received renewed attention in the 19th century from non-Jewish occultists such as FRANCIS BARRETT, Eliphas Levi, and Papus. Kabbalah influenced the Hermetic Order of the Golden Dawn; occultist Dion Fortune called it the "Yoga of the West."

Central Concepts

God is Ain Soph ("without end" or "unending"), who is unknowable, unnameable, and beyond representation. God created the world out of himself but is not diminished in any way through the act of creation; everything remains within him. The aim of man is to realize union with the Divine. All things are reflected in a higher world, and nothing can exist independently of all else. Thus, man, by elevating his soul to unite with God, also elevates all other entities in the cosmos.

One of the mysteries of Kabbalah is why God chose to create imperfect, lower worlds, though it is held that he did so because he wished to show the measure of his goodness. He created the world by means of 32 secret paths of wisdom, which are formed of letters and numbers: the 22 letters of the Hebrew alphabet and 10 sephirot, which are vessels bearing the emanations of God, or are expressions of God. They form a language that substitutes for God. The sephirot are the source from which all numbers emanate and by which all reality is structured.

The sephirot form the central image of Kabbalistic meditation, the TREE OF LIFE, a map that depicts the descent of the Divine into the material world, and the path by which man can ascend to the Divine while still in the flesh. Kabbalists meditate on arrays of numbers and letters—every letter has its own numerical value—to achieve the different states of consciousness of the 32 paths. Fingers and toes, each of which correspond to a sephirah, also can be used in meditation. Meditational arrays are precise and must be meditated upon in exact order at the right time, and to completion. Some arrays make take hours or even days to complete.

The sephirot comprise the sacred, unknowable, and unspeakable personal name of God: YHVH (Yahweh), the Tetragrammaton. So sacred is the Tetragrammaton that other names, such as ELOHIM, ADONAI, and Jehovah, are substituted in its place in scripture. The letters YHVH correspond to the Four Worlds that constitute the cosmos:

- Atziluth is the world of archetypes and emanation, from which are derived all forms of manifestation. The sephirot themselves exist here.
- Briah (also Beriyah) is the world of creation, in which archetypal ideas become patterns. The Throne of God is here, and God sits upon it and lowers his essence to the rest of his creation.
- Yetzirah is the world of formation, in which the patterns are expressed. It is the world of speech.
- Assiah is the world of the material.

Each sephirah has its own title and divine names, and each is divided into four sections in which operate the Four Worlds.

Angels in Kabbalistic Teachings

Angels belong to the world of Yetzirah, the highest realm that can be visualized. In Yetzirah, one can glimpse only a reflection of the higher worlds. The prophet EZEKIEL attained this state of consciousness in his mystical experience, in which he saw the "likeness of the Throne" (Ezekiel 1:26), which is Briah, the realm of the Throne. Ezekiel also saw a "likeness of the appearance of a man," which is the anthropomorphic array of the sephirot.

According to the Talmud, every word of God creates an angel. God's word is his interaction with lower creation, and the spiritual force he creates in this interaction is the angel. The Sefer Yetzirah says that angels are made of breaths, and they carry out the function of direct and reflected breaths.

Angels exist purely on a spiritual plane and are the ARCHETYPE of the nonphysical being. However, they are inferior to man in that they are assigned a station and can go no higher, and they know nothing outside of their own domain. Descriptions are given in various texts of angels having to consult other angels in order to answer questions, or of not knowing answers to questions. Man has the capability of expanding his knowledge. He is capable of ascent, and, by applying himself spiritually, he can achieve greater closeness to God.

There are two types of angels, temporary and permanent. Temporary angels were created for the first time on the second day. Temporary angels are created every morning for a day. They have no proper names and each has a single mission, which differentiates it from the other angels. No two angels can share the same mission. MINISTERING ANGELS are visualized as flames and fire.

Permanent angels were created on the fifth day. These angels have proper names and can perform multiple tasks. They are associated with the stars (including planetary bodies) and work through these celestial entities. They act like souls for the stars, and the stars act as their bodies, helping to keep their tasks integrated and unified. According to the Zohar,

every star has its own name; the midrashim teach that these names correspond to the names of the permanent angels. The Sefer Yetzirah says that the names are formed by permutations of the letters of the Hebrew alphabet; there are approximately 1 sextillion possible permutations.

The angels and stars form the lowest level of interaction between God and creation. The stars channel spiritual energy down to the physical world. They govern everything; nothing is too small. The stars and their angels are assigned relationships to the elements, seasons, hours, days, months, body parts, and everything imaginable. According to midrashim, every blade of grass has a constellation over it, telling it how to grow.

The NAMES of angels, along with names of God, are used in meditation arrays and magical incantations. Western magical texts called GRIMOIRES describe formulae for rituals and spells.

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Kabshiel
Angel invoked for grace and favor. Kabshiel's name is inscribed on old Jewish AMULETS. One magical formula instructs that the petitioner write the following charm on a piece of deer skin:

> By Thy universal name of grace and favor YHVH, set Thy grace YHVH upon (name), son of (name), as it rested upon Joseph, the righteous one, as it is said, "And the Lord was with Joseph, and showed kindness unto him and gave him favor" in the sight of all those who beheld him. In the name of Michael, Gabriel, Raphael, Uriel, Kabshiel, Yah (repeated eight times), Ehyeh, Ahah (repeated four times), Yehu (nine times.)

kadishim (kadashim) See QADDASIN.

Kafziel (Cassiel, Qaphsiel)
One of the seven ARCHANGELS and a ruler of the planet Saturn. As Qaphsiel, he governs the moon. Kafziel rules over the death of kings. In the Zohar, he and Hizikiel are the chief aides to Gabriel during times when Gabriel takes his standard into battle.

Kakabel (Kabaiel, Kochab, Kochbiel, Kokbiel)
Angel who is both good and bad. In the SEFER RAZIEL, Kakabel is a high angel and PRINCE who rules over stars and constellations. In 1 ENOCH he is a FALLEN ANGEL who commands 365,000 spirits. Kakabel also teaches astrology.

Kalaziel
In the Testament of SOLOMON, the angel who has the power to thwart Rhyx, the Enautha, a disease-causing DEMON who is among the DECANS OF THE ZODIAC.

karabu
Winged Assyrian deity of protection. The term *karabu* is Assyrian and means "bless, consecrate." The term *CHERUBIM* is derived from it.

The male kari-bu is a "blessed/consecrated one" and the female kuribi is a protector goddess. The kari-bu have the bodies of sphinxes or bulls and the heads

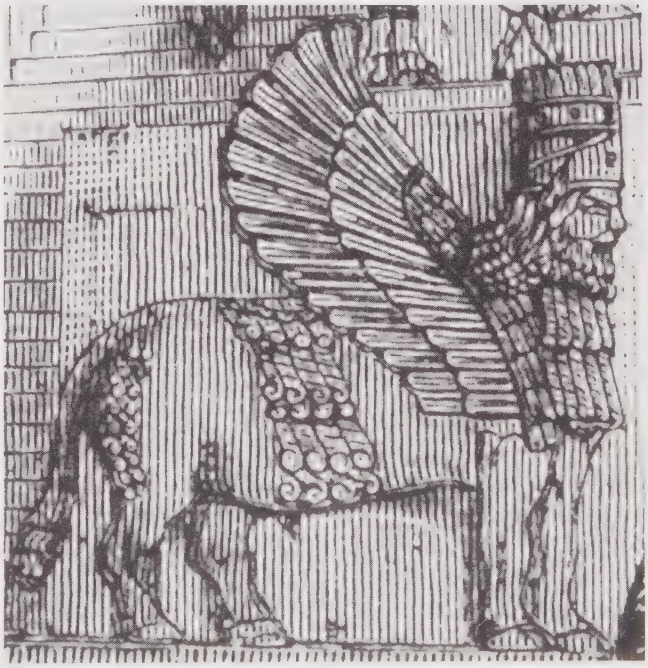

Kari-bu guarding a temple, from a 19th-century Bible
(Author's collection)

of humans, and they guarded entrances to temples, homes, and buildings.

Karael
In the Testament of SOLOMON, angel who has the power to thwart Belbel, the DEMON of the eighth DECAN OF THE ZODIAC.

Kedushah See QEDUSSAH.

Kelly, Edward See JOHN DEE.

Kemuel (Camael, Shemuel, Seraphiel)
ARCHON, chief of the SERAPHIM and one of the 10 sephirot of the Kabbalistic TREE OF LIFE. In rabbinic lore of the ninth century, Kemuel guards the gate to HEAVEN. When MOSES reaches the top of Mount Sinai to receive the law from God, he sees a cloud floating there and steps inside it. He is at once in the presence of a great light similar to that of the burning bush. The cloud bears him up to heaven, and he loses track of time. The cloud stops at the gate of the FIRMAMENT and he gets out. The angel Kemuel, who guards the gate, admonishes him for trying to enter heaven. Moses tells the angel he has come to receive the Torah, and the gate opens instantly. Seeing that it is God's will, Kemuel allows Moses to come through. The angels, who were not happy to see the creation of humanity, likewise are not happy to see the Torah passed into human hands.

As an archon, Kemuel stands at the windows of heaven. He mediates the prayers of Israel with the princes of the seventh heaven.

In the Revelation of Moses, Kemuel is the leader of 12,000 ANGELS OF DESTRUCTION.

See ARCHONS.

Kerubiel YHVH (Cherubiel)
PRINCE of the CHERUBIM. 3 ENOCH describes Kerubiel as a being as high and as wide as the seven HEAVENS. His body is full of burning coals; when he opens his mouth it blazes like a fiery torch and his tongue is of fire. His entire face looks like a blazing fire, his eyes are brilliant sparks and his eyelashes are like lightning. The sacred name of Yahweh is engraved upon his crown of lightning. The splendor of the SHEKINAH is on his face and he wears the bow of the Shekinah upon his shoulders. Flames and lightnings shoot from his face and his body. Wherever Kerubiel goes he is accompanied by thunderclaps and earthquakes. When he is angry the earth shakes.

Kerubiel is attended by two princes of the chariot; one of them is Sarbiel. Kerubiel is in charge of the cherubim whom he increases in beauty and glory. He sings their praises, shines their crowns, and praises them and thus prepares the throne of glory that rests upon the tops of the heads of the cherubim.

Kether See TREE OF LIFE.

Kezef
In Jewish lore, the angel of wrath, an ANGEL OF DEATH, and one of five ANGELS OF DESTRUCTION or ANGELS OF PUNISHMENT, with Af, Hemah, Mashit, and Haron-Peor. Kezef fights against MOSES and, as the ANGEL OF DEATH, is imprisoned in the Holy Tabernacle by Aaron.

Kokabiel (Kabiel, Kakabiel, Kochab, Kochbiel, Kokbiel)
Angel who is PRINCE of the stars (*kochab*); also a FALLEN ANGEL. The name "Kokabiel" means "star of God." In 1 ENOCH Kokabiel is a fallen angel who commands 365,000 demons. In 3 Enoch he is prince of the stars, ranking below Rahatiel, the prince of the constellations. 3 Enoch 17:7 says Kokabiel commands 365,000 myriads of MINISTERING ANGELS who make the stars run from city to city and from state to state in the Raqia' level of the HEAVENS. In SEFER RAZIEL, Kokabiel is a high-ranking angel.

Kunopegos (Kunopaston)
DEMON in the shape of a sea horse. Kunopegos raises himself up a great waves in the open seas, causes seasickness among sailors, and sinks boats in order to claim the bodies of men and their treasures. He consults with the Prince of Demons, Beelzebub. He can come up to shore as waves and shapeshift into the form of a man. He is thwarted by the angel Iameth.

In the Testament of Solomon, King SOLOMON confines Kunopegos by casting him into a broad flat bowl filled with 10 receptacles of seawater. The top is fortified with marble and the bowl's mouth is covered with asphalt, pitch, and hemp rope. The vessel is stored in the Temple of Jerusalem.

Kutiel
Angel of divining rods. Kutiel is invoked in Yiddish-Deutsch rituals for the making of divining rods.

kyriotates See DOMINIONS; STEINER, RUDOLF.

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Labbiel
The original name of the archangel Raphael. According to Jewish lore, Labbiel was renamed Raphael by God when he obeyed God's command concerning the creation of man.

Lahabiel
Angel who protects against evil spirits and who assists Raphael in the rulership of the first day. As a protector, Lahabiel is often invoked with Phaniel, Rahabiel, and Ariel.

Lahash
Angel who, with the help of Zakun, attempts to interfere with divine will by leading 184 myriads of angels to steal the prayer of MOSES before it could reach God. Lahash and Zakun were punished with 60 lashes of fire. According to another version of the story the angel Sammael binds Lahash with chains of fire, flogs him with 70 stripes of fire, and expels him from the divine presence.

Lamechiel (Lamechalal)
In the Testament of SOLOMON, angel who thwarts Deception, of the seven demonic HEAVENLY BODIES. In 3 ENOCH, Lamechiel is one of the PLANETARY RULERS.

Lassuarim
In the LEGEMETON, the ruling angel of the 10th hour of the night, called Malcho. Lassuarim rules 100 chief dukes and 100 lesser dukes who are attended by thousands of servants.

Laylah (Lailah, Lailahel, Leliel)
Angel who oversees and protects childbirth. The name Laylah derives from the Hebrew word *layil,* meaning "night." In Jewish lore, Laylah is portrayed as being both good and bad. In the Zohar and Talmud, he guards birth and the newborn, and he proclaims if the individual will be strong or weak, wise or foolish, and rich or poor. Elsewhere he is said to fight for ABRAHAM in his battle against kings. In other Jewish lore, Laylah is similar to Lilith as a DEMON of the night who attacks those who sleep alone and as a "prince of conception."
See CHILDBIRTH ANGELS.

Lemegeton
A handbook of magic, or GRIMOIRE, attributed to SOLOMON. Also known as the Lesser Key of Solomon.

Lerajie (Leraie, Oray)
One of the FALLEN ANGELS and 72 spirits of SOLOMON. Lerajie is a marquis who appears as an archer, dressed

in green, and carrying a bow and quiver. He causes battles and causes arrow wounds to putrefy. He commands 30 legions.

Lesser Yahweh See ANGEL OF THE LORD; METATRON.

Levi

Third son of JACOB and Leah, and progenitor of the priestly line of Israel. Levi received his calling to the priesthood in a dream vision in which an angel took him into the HEAVENS. He was initiated in another dream vision by seven angels.

The dream visions are described in the Testament of the Twelve Patriarchs, a pseudepigraphon that comprises the last statements of the 12 sons of Jacob and Leah.

Levi's vision of the ascent to heaven originally told of three heavens, but later versions of the text expanded it to include seven heavens, though not all heavens are described.

Levi is out tending sheep in Abel-Maoul (also Abel-Meholah), when a spirit of understanding from the Lord comes to him, and he sees how all human beings are living in sin, deceit, and injustice. Lamenting this, he prays to the Lord for deliverance. He falls asleep and has his visionary experience.

Levi beholds that he is on a high mountain. The heavens open and an ANGEL OF THE LORD invites him to enter. He sees the first heaven, where much water is suspended, and the second heaven, which is measureless and much brighter and more lustrous. The angel tells him that he shall see yet another heaven, even more lustrous and beyond compare, where he shall stand near the Lord. The angel says:

> You shall be his priest and you shall tell forth his mysteries to me. You shall announce the one who is about to redeem Israel. Through you and Judah [Levi's brother] the Lord will be seen by men. . . . Your life shall be from the Lord's provision; he shall be to you as field and vineyard and produce, as silver and gold. (2:10–12)

The angel goes on to describe the heavens that have been shown to Levi. The first heaven is dark because it sees all the injustices of humankind, and it contains fire, snow, and ice, ready for the day of judgment. The first heaven also contains all the spirits who are instruments of God's judgment, who are dispatched for the punishment of mankind.

The second heaven contains the armies arrayed for judgment day to "work vengeance on the spirits of error and of Beliar."

In the third heaven are the angels, or Holy Ones.

In the sixth heaven are the messengers who carry responses to the ANGELS OF THE PRESENCE and the THRONES and AUTHORITIES who offer eternal praise to God.

The seventh heaven contains the Great Glory, or God, in the Holy of Holies superior to all holiness. The ARCHANGELS attend God and offer propitiatory sacrifices on behalf of all the sins of ignorance of the righteous ones.

The angel who is with Levi tells him that when the Lord looks upon the angels, they all tremble. Even the earth and abysses tremble, but the sons of men remain insensitive and continue their sinful ways. Consequently, God's judgment will be delivered upon them. Levi, however, is delivered from wrongdoing so that he can bring light into Israel.

The angel opens the gates of heaven, and Levi beholds the Holy Most High sitting on his throne. God says, "Levi, to you I have given the blessing of the priesthood until I shall come and dwell in the midst of Israel" (5:2–3).

The angel takes Levi back to earth and gives him a sword and shield, with instructions to take vengeance on the city of Shechem for the sake of his sister Dinah, who has been defiled by the men there. Levi obeys, putting an end to the sons of Hamor. He asks the angel for his NAME so that he can call upon him again for help. The angel replies, "I am the angel who makes intercession for the nation Israel, that they might not be beaten" (5:6–7). Levi awakens, and he blesses God for the vision.

Levi takes action on his dream vision. He destroys Shechem, and his brother Simeon and others destroy Hamor. Jacob is not happy, but Levi maintains that God's sentence upon the cities was "guilty."

Levi goes to Bethel, and, after 70 days, he has another dream vision in which he sees seven "men in white clothing" who are God's agents (and are probably angels). They initiate him into the priesthood. The men tell him to put on the vestments of the priest, the crown of righteousness, the oracle of understanding, the robe of truth, the breastplate of faith, the miter for the head, and the apron for prophetic power.

The first man anoints him with holy oil and gives him a staff. The second man washes him with pure water, feeds him by hand with bread and holy wine, and puts on him a glorious vestment. The third man gives him a linen garment. The fourth places on him a purple girdle. The fifth gives him a branch of olive wood. The sixth places a wreath on his head. The seventh places the priestly diadem on him and fills his hands with incense.

The men tell Levi that from his posterity will come priests, judges, and scribes, and that they will be blessed and have everything desired in Israel.

When Levi awakens, he understands that this dream vision is like the first one. He resolves to tell no one about it, and he does not do so until he delivers his last words in his testament. As the dream visions foretell, he does establish the great priestly lineage in Israel.

See DREAMS AND VISIONS.

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Leviathan

One of the demonic angels who is associated with the primordial deep of the seas. The name Leviathan means in Hebrew "that which gathers itself together in folds." In rabbinic lore, he is associated with the Rahab, angel of the sea. Leviathan is personified as an enormous whale who is impervious to all weapons.

In Job, Leviathan is a sea DEMON. In Jonah, Leviathan is a whale who swallows Jonah and keeps him in its belly for three days, until God orders Jonah to be vomited up. In Isaiah, Leviathan is the "fleeing serpent" and "twisting serpent," "the dragon that is in sea," whom God will slay at the end of time. (27:1)

Both Leviathan and Behemoth were created on the fifth day.

Lilith

Winged female DEMON of the night who flies about searching for newborn children to kidnap or strangle, and sleeping men to seduce in order to produce demon sons.

Lilith evolved from Babylonian and perhaps Sumerian demonologies, which included male and female evil spirits that molested children. Lilith figures prominently in Jewish demonology.

Lilith has a female face, wings, and long hair. She flies about at night with a horde of demons, using tens of thousands of names to disguise herself. She visits women in childbirth and sleeping men, from whose nocturnal emissions she creates her demon sons.

There are different versions of the story of how Lilith came into being. According to one, she encountered Adam after his split with Eve and had sexual relations with him that produced the demon sons who fill the world. According to another version she was the first woman to have sexual relations with Adam, and thus was his wife. Lilith demanded equality with Adam, and, and failing to get it, she left him in anger. She said the Ineffable Name of God and flew off into the air. Adam complained to God that his wife had deserted him. God then sent three angels, Sanvi, Sansanvi, and Semangelaf (Snwy, Snswy, and Smnglf), to bring Lilith back to Eden. The angels found her in the Red Sea, and threatened her with the loss of 100 of her demon children every day unless she returned to Adam. She refused and was punished accordingly. Lilith took revenge by launching a reign of terror against women in childbirth, newborn infants—particularly males—and men who slept alone. She was forced, however, to swear to the three angels that whenever she saw their NAMES or images on an AMULET, she would leave infants and mothers alone.

This story has Christian versions, in which the name of Lilith varies and the angels are replaced by the saints Sines, Sisinnios, and Synodoros.

A Kabbalistic story tells that Lilith became the bride of Samael (Satan). She will exist until the Messianic day, when God will cleanse evil from the face of the earth.

Various charms and AMULETS protected the vulnerable against her predations. Women in childbirth were protected by amulets bearing not only the names of the three angels but also their form, wings, hands, and legs, which were affixed to all four walls of the birthing room. The incantation "To her that flies in rooms of darkness—pass quickly quickly Lil[ith]" was said to protect homes. New marriages were protected from Lilith by the tossing of four coins on the marriage bed and saying "Adam and Eve" and "Avaunt thee, Lilith!"

As late as the 18th century, it was a common practice in many countries to protect new mothers and infants with amulets against Lilith. Male infants were vulnerable for the first week of life; girls for the first three weeks. Sometimes a MAGIC circle was drawn around the lying-in bed, with a charm inscribed with the names of the three angels, ADAM AND EVE, and the words "barring Lilith" or "protect this newborn child from all harm." Sometimes amulets with such inscriptions were placed in all corners of and throughout the bedchamber. If a child laughed in its sleep, it was a sign that Lilith was present. Tapping the child on the nose made the demon go away. (See CHILDBIRTH ANGELS.)

Men who had nocturnal emissions believed they had been seduced by Lilith during the night, and had to say incantations to prevent the offspring from becoming demons. Lilith was believed to be assisted by succubi in her bloodthirsty nocturnal quests, and these gathered with her near the "mountains of darkness" to frolic with Samael. The Zohar describes Lilith's powers as being at their height when the moon is on the wane.

Lilith also could be repelled by the saying of any of her numberless names. The basis for this comes from the story (probably Christian Byzantine in origin)

about how the prophet ELIJAH confronted her as she was en route to attack a woman's newborn son, and "to give her the sleep of death, to take her son and drink his blood, to suck the marrow of his bones and to eat his flesh." Elijah forced her to reveal some of her names. Then he excommunicated her.

Lilith probably is related to the Judeo-Hellenistic demon Obizoth, who is repelled by an amulet bearing one of the mystical names of the archangel Raphael.

According to Islamic mythology, her sexual relations with her infernal husband, IBLIS, created the demonic DJINN.

Lilith-like demons appear in mythologies around the world. She also is associated with other characters in legend and myth, including the Queen of Sheba and Helen of Troy. In medieval Europe she often was portrayed as the wife, concubine, or grandmother of Satan. In the late 17th century she was described as a screech owl (probably originating from a reference in Isaiah), blind by day, who sucked the breasts or navels of young children or the dugs of goats.

Some of Lilith's best-known names are: Abeko, Abito, Abro, Abyzu, Ailo, Alu, Amiz, Amizo, Amizu, Ardad Lili, Avitu, Batna, Bituah, Eilo, Gallu, Gelou, Gilou, 'Ik, 'Ils, Ita, Izorpo, Kalee, Kali, Kakash, Kea, Kema, Kokos, Lamassu, Odom, Partasah, Partashah, Patrota, Petrota, Podo, Pods, Raphi, Satrina(h), Talto, Thiltho, Zahriel, Zefonith.

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Lincoln Imp

Famous carved stone DEMON on a column in the Angel Choir at Lincoln Cathedral in Lincoln, England. According to lore, a rampaging demon was turned to stone there by an angel. The cathedral, once the tallest structure in the world, dates to the 11th century. The Angel Choir was consecrated in 1280.

There are different versions of the legend. On version tells in rhyme that one day the devil was in good spirits and let his young demons out to play. One rode on the wind to Lindum (Lincoln) and ordered the wind to take him into the church, intending to wreak havoc there. The wind demurred and dropped him off outside. The imp entered the church and set about tearing and breaking things, especially in the Angel Choir. Spying angels, the imp boasted, "Pretty things,/A sackful of feathers I'll pluck from your wings/To make me a couch when I'm tired of this joke." At that, the "tiniest angel" with amethyst eyes and hair of spun gold rose up before the altar and declared, "O impious Imp, be ye turned into stone!" The imp immediately was turned to stone and frozen on a column high above the choir.

The legend goes on to make points about several morals of the story: Don't meddle in the affairs of the church; don't play tricks on the clergy; don't chum with low people, and don't be clever but seek to be good. About angels, the legend says,

> To angels—when met—be extremely polite,
> Attentions too forward they'll keenly requite;
> Don't ruffle their feathers: just let them alone,
> Else, if you're converted, 'twill be into stone.

Another version says that in the 14th century the devil sent two imps out to make mischief. First they went to Chesterfield and twisted the spire of the church there. Then they went to Lincoln Cathedral. They tripped the bishop and smashed tables and chairs. They set about destroying the Angel Choir. An angel immediately appeared and told them to stop. One of the imps defiantly flew up to a stone pillar and began to throw heavy objects at the angel. The angel turned him into stone, leaving him there forever. The second imp hid in the wreckage and made his escape by latching onto the broomstick of a passing witch. The witch turned him into a black cat for companionship. This part of the legend explains why all witches are portrayed with black cats on their broomsticks.

The grinning imp is carved in a seated position with one leg crossed over the other. He is associated with both good luck and bad luck. The imp has been used in jewelry and even worn by royalty. In 1928 the Prince of Wales (the future King Edward VII) was given an Imp tie pin. It was noted that the next year two of his horses won major races, the Grand National and the Epsom Derby.

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Lindbergh, Charles (1902–1974)

The man who was first to fly solo nonstop across the Atlantic Ocean may have done so with the help of angels. On his flight from New York to Paris in 1927,

Charles Lindbergh had profound mystical experiences, which he kept secret for 26 years. Lindbergh then revealed that vaporous beings had appeared to aid him; while he did not call them "angels," they can be interpreted as such.

Lindbergh did not mention his supernatural experiences in his first book about the flight, *We, Pilot and Plane,* published later in 1927. He did in *The Spirit of St. Louis,* published in 1953, and he discussed it again in *Autobiography of Values,* published posthumously in 1977. His reluctance reflects in part the prevailing lack of social acceptance of such experiences.

The historic flight took 33 1/2 hours. As he related it, Lindbergh had to remain alert at all times; there was no such thing as automatic pilot, and to doze off at the controls meant certain death by plummeting into the ocean. At one point over the Atlantic, fatigue and tension altered Lindbergh's perception of reality. By the ninth hour, he felt both very detached from and very near to the world below, and it made him think of "the nearness of death" and "the longness of life."

Lindbergh slipped into an altered state of consciousness that to him seemed both wakefulness and sleep. He was conscious of being three elements: body, which was fatigued; mind, which made decisions; and spirit, a driving force that told him sleep was not needed, and that his body would be sustained through relaxation.

While he was in this twilight state, he became aware that the fuselage behind him was filled with ghostly presences that were humanlike but vaguely outlined, transparent and seemingly weightless. They did not appear suddenly. One moment, they were not present, another moment they were, as if they had always been there. Lindbergh, who felt caught in some "unearthly age of time," was not surprised or afraid. In *The Spirit of St. Louis* he states:

> Without turning my head, I see them as clearly as though in my normal field of vision. There's no limit to my sight—my skull is one great eye, seeing everywhere at once.
>
> These phantoms speak with human voices—friendly, vaporlike shapes, without substance, able to vanish or appear at will, to pass in and out through the walls of the fuselage as though no walls were there. Now, many are crowded behind me. Now, only a few remain. First one and then another presses forward to my shoulder to speak above the engine's noise, and then draws back among the group behind. At times, voices come out of the air itself, clear yet far away, traveling through distances that can't be measured by the scale of human miles; familiar voices, conversing and advising on my flight, discussing problems of my navigation, reassuring me, giving me messages of importance unattainable in ordinary life.

The ability of the spirits to appear and disappear; their friendly demeanor and helpful advice; and their imparting of mystical wisdom "unattainable in ordinary life" are all characteristic of angelophanies, as well as encounters with other types of spirit beings. Lindbergh seemed to associate them, however, with the dead, for he often wondered whether he had crossed the boundary between life and death and was in the land of the dead.

As his altered state continued, Lindbergh felt weightless himself, independent of physical laws: "I'm almost one with these vaporlike forms behind me, less tangible than air, universal as aether. I'm still attached to life; they, not at all; but at any moment some thin band may snap and there'll be no difference between us."

Lindbergh also offers a description of the beings that makes them sound archetypal: "The spirits have no rigid bodies, yet they remain human in outline form—emanations from the experience of ages, inhabitants of a universe closed to mortal men. I'm on the borderline of life and a greater realm beyond, as though caught in the field of gravitation between two planets, acted on by forces I can't control, forces too weak to be measured by any means at my command, yet representing powers incomparably stronger than I've ever known."

Lindbergh acknowledged that at another time, these visions would have startle him, but he felt so separated from earthly life that they seemed normal:

> [T]he emissaries from a spirit world are neither intruders nor strangers. It's more like a gathering of family and friends after years of separation, as though I've known all of them before in some past incarnation. . . . They belong with the towering thunderheads and moonlit corridors of sky. . . . What strange connection exists between us? If they're so concerned with my welfare, why didn't they introduce themselves before?

Here is another characteristic of an ANGELOPHANY: the appearance of angels only at a moment of great need, and when the percipient is in an altered or receptive state of consciousness.

Says Lindbergh: "I live in the past, the present, and the future, here and in different places, all at once. Around me are old associations, bygone friendships, voices from ancestrally distant times."

If Lindbergh had lived in another era, he might have immediately interpreted the helping beings as angels. Instead, he struggled to place them in a context he could understand.

The experience changed his views about life after death. He said that death no longer seemed final, but rather the entrance to a "new and free existence which includes all space, all time."

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Lion-Shaped Demon

FALLEN ANGEL in the shape of a roaring lion, who commands legions of DEMONS and makes it impossible for sick men to recover from their diseases. In the Testament of Solomon, the Lion-Shaped Demon appears before King SOLOMON and says he cannot be bound. But the king, invoking the name of "the great God Most High," forces the demon to reveal that he is thwarted by the angel Emmanuel. Solomon sentences the demon's legions to carrying wood from a grove of trees, and he sentences the Lion-shaped Demon to use his claws to saw it into kindling and throw it under a perpetually burning kiln.

literature and angels

Supernatural and divine beings have always played roles in stories about human destiny, nature, dramas, and struggle with evil. The specific roles of angels have changed in accordance with changing beliefs about them. In earlier times they were more neutral to individual problems and concerned with a larger, more cosmic perspective. In popular literature of the late 20th century, angels are more like personal friends.

All the gods and demigods of classical literature can be interpreted as angels of varying rank. Greek mythology begins with a war in HEAVEN. The Hindu *Ramayana* pits the avatar Rama against DEMON Ravana. The most famous section of the *Mahabharata* is the *Bhagavad-Gita,* the "song of God," actually a conversation between Khrisna, the charioteer, and Arjuna, the peerless Pandava archer, on the battlefield at Kurakshetra. Two intermarried families whose members are guided by certain gods or swayed by demonic beings have assembled to fight it out after many generations of strife and treachery, and Krishna briefs Arjuna on the cosmic situation before the conch shell blows to signify the battle's start.

Whereas Hindu and Greek myth allowed the gods to have intercourse and offspring with humans, the Judaic story line eliminates these "abominations" with Noah's flood. (See SEX AND ANGELS; WATCHERS.) Hindu and Buddhist deities are still very much alive in rituals today, including parts of the epic *Gita* and the Sanskrit *sutras,* the oldest literature in the world. The members of the Greek pantheon are referred to, invoked, adored in hymns, and are featured prominently in the works of Aeschylus, Sophocles, and Euripides, the dialogues of Plato, the Homeric hymns, and of course the *Illiad* and the *Odyssey.*

The intervention of Apollo, Aphrodite, Ares, Athena in the Trojan wars, the arrival of Hermes or Iris with messages, appear similar to the comings and goings of the ANGEL OF THE LORD and Gabriel in the Old and New Testaments. The plots of both the *Illiad* and the *Odyssey* are driven by rivalries among the gods; throughout the epics intercessory actions of the gods abound. Where Athene is the special goddess who guides and protects Odysseus, Venus is the mother-guardian angel of Aeneas in Virgil's epic, with several appearances of the "messenger with wings," Mercury.

The *Aeneid*'s underworld provided DANTE ALIGHIERI a working model for the Christian inferno he molded in his *Divina Commedia* in the early 14th century. Both *El Cid* and the *Chanson de Roland* invoke the Christian angels during their battles. The German *Nibelungenlied* (to be taken up in the 19th century operas of Richard Wagner) with its FAIRIES, nymphs, and demons, and the Anglo-Saxon *Beowulf* both convey folk cosmology before Christianity. *Beowulf* shows the dawning of a Christian revisioning of the local demonic GENII as the Christlike heros Beowulf and Wiglaf destroy Grendel and his mother. The epic romances of the Italian Renaissance by Vegio, Sannazaro, Vida, and Tasso include interventions by the Christian archangels. Ariosto's early 16th-century *Orlando Furioso* includes an irreverent treatment of Michael's assistance to the Christians against the Moors.

Among significant English writers, Shakespeare has fairies and genii (Ariel and Caliban in *The Tempest*). Edmund Spenser develops an elaborate allegorical universe in his *Faerie Queene* (1590). In that work, good and evil forces are cloaked in angelic and demonic symbolism derived from Celtic, Arthurian, Anglo-Saxon, and French-Norman folklore, Catholic and Protestant politicotheology, and there are literary allusions from the classics, Dante, and the Italian epic romance writers, especially Ariosto's *Orlando Furioso.*

Spenser's *Fowre Hymns* ("Of Heavenly Love" and "Of Heavenly Beautie") are spectacular cosmic visions invoking Platonic Ideas and INTELLIGENCES and the nine choirs of angels (Hymn 4). "Love, lift me up upon thy golden wings,/ From this base world unto thy heaven's height,/ Where I may see those admirable things/ Which there thou workest by thy sovereign might (Hymn 3)." The "Mutabilitie Cantos" of the

Faerie Queene (Book VII, Cantos 6 and 7) present parallels between physical nature, human nature, and heaven.

JOHN MILTON paints a romantic picture of good and fallen angels in his epic treatment of the fall of ADAM AND EVE in *Paradise Lost* and the redemption in *Paradise Regained.* Milton was steeped in the works of Spenser, calling him "my original," and "a better teacher than Scotus or Aquinas." Milton was inspired by Spenser's mission as a poet to embody moral lessons in beautiful imaginative forms. There is a striking analogy between Milton's interpretation of the struggle of forces involved in Adam's fall and the representation of virtue under trial in the person of Sir Guyon (*Faerie Queene,* Book II). Both advocate temperance as the supremacy of the rational over the passionate principle in the soul.

Several lesser-known English religious epic poets known as Spenserians also influenced Milton, namely, Giles and Phineas Fletcher. Phineas Fletcher's *Apollyonists* and its Latin counterpart *Locustae* include a representation of Satan as a majestic and defiant being. The theme of Giles Fletcher's *Christ's Victory in Heaven* is the same as that of Book III of *Paradise Lost,* except that Milton casts the heavenly debate over man's fate into the mouths of the Father and the Son.

Lyric Poetry

Although angels receive recognition along with MARY and the other saints in medieval and Renaissance court and folk lyrics, some 17th and 18th-century English poets literally achieved celestial heights in image and melody (see MUSIC AND ANGELS). Milton's youthful lyric "On the Morning of Christ's Nativity" (1645) and mature "At a Solemn Music" (1673) both aspire to recreate the music and magic of the angelic presence.

Milton's Catholic contemporary Richard Crashaw (1612–49) wrote two famous lyrics celebrating angels. "Musicks Duell" parallels a lute player's song with the angelic music of the spheres. "In the Holy Nativity" the shepherds sing of their vision of the angels. Crashaw also wrote two poems about St. Teresa of Avila's visionary experiences. "The Flaming Heart" attempts to recapture the saint's visitation by a seraph: "O sweet incendiary! . . . By all thy dower of Lights and Fires;/ By all the eagle in thee, all the dove . . ./ By all thy brim-fill'd bowls of fierce desire/ By thy last Morning's draught of liquid fire."

George Herbert's "Easter Wings" is actually shaped like wings. John Donne's "The Dream" brings celestial qualities to the bed of lovers and "The Relique" refers to the asexuality of the lovers' guardian angels. Donne's "Anniversary Poems" on the death of a young girl survey the upper and lower realms and find her soul so pure that she has "Tutelar Angels" assigned to each of her limbs (Second Anniversary, 43–45). In "Holy Sonnet 5" Donne says "I am a little world made cunningly/ Of Elements and an Angelike spright" and in "Holy Sonnet 7" he cries "At the round earth's imagin'd corners, blow/ Your trumpets, Angels." Thomas Traherne's "Wonder" recounts heaven from the point of view of a soul: "How like an Angel came I down!" Henry Vaughan's "The Retreate," "Peace," and especially "The World" convey the elevated consciousness of a mystical partnership with angels.

John Dryden's "Ode in Honour of St. Cecilia's Day" is a comprehensive gathering of classical and Christian images surrounding music into an orchestra elevating the patron saint of music. He repeats "He [the old pagan musical god] rais'd a Mortal to the Skies;/ She [St. Cecilia] drew an Angel down."

With the Romantic poets of Germany, France, Italy, and England, another wave of mythological symbolism, supernatural, magical, and mystical experiences entered into literature. Angels of every rank—and nymphs, demons, vampires, and the like—symbolized not only themselves but also emotions, psychic forces, and even physical forces for the scientifically informed Percy Bysshe Shelley. Classical mythology continued to influence many poets, such as Friedrich Holderlin's *Hyperion* and John Keats's *Hyperion* and *Endymion,* Shelley's *Prometheus Unbound* and legions of others. After all, an education still covered the Greek and Latin classics.

Shelley was haunted "by the awful shadow of some unseen Power," and he was passionately convinced of the living presence of "that Light whose smile kindles the universe." He asserts an intimate relation between this "interfused and over-ruling Spirit" and the souls of individual human beings. Man does not have to stand alone. "I vowed that I would dedicate my powers/ to thee and thine—. . . ." The "phantoms of a thousand hours" are called upon to bear witness "that never joy illumed my brow/ Unlinked with hope that thou wouldst free/ This world from its dark slavery" ("Hymn to Intellectual Beauty").

Lord Byron's verse drama *Cain* was one of many Romantic works reapproaching good and evil, in this case via the characters the ANGEL OF THE LORD and Lucifer. Another work of Byron's, "Heaven and Earth," is a "mystery" based on Genesis 6:2 with Samuel Taylor Coleridge's line from "Kubla Khan" as an epigraph: "And woman wailing for her demon lover," a theme Coleridge might have treated fully had he developed the fragmentary "Christabel" and Keats did develop in "La Belle Dame Sans Merci." Commenting on this theme in Byron, CARL G. JUNG said: "as a power which transcends consciousness the libido is by nature daemonic; it is both God and devil." (See ABRAXAS.)

Angel offering inspiration (reprinted courtesy of U.S. Library of Congress)

Coleridge intended to write a critical essay on the supernatural as a preface to *The Rime of the Ancient Mariner,* but he did not leave one. William Wordsworth and Coleridge planned for the *Lyrical Ballads* (1798) to treat natural and supernatural experiences, with Coleridge covering the latter. In *Biographia Literaria,* Coleridge treats this project and states his objective was "to transfer from our inward nature a human interest and a semblance of truth sufficient to procure for these shadows of imagination that willing suspension of disbelief for the moment, which constitutes poetic faith." The *Rime* certainly achieved that purpose, with demonic figures of Life in Death, tutelary spirits of the oceans, and much more. When the bodies of the mariners come to life again, it happens "not by the souls of the men, not by daemons of earth or middle air, but by a blessed troop of angelic spirits, sent down by the invocation of their guardian saints."

Coleridge's translation of Burnet's *Archaeologiae Philosophicae* sums up the situation of the Western intellectual with an open imagination: "I easily believe that there are more invisible Natures than visible ones in the universe. But who will explain to us the rank, relations, characteristics and powers of each? What do they do? Where do they live? The human mind has always circled around the knowledge of these things, but never achieved it."

Visionary Literature

Poets, saints, and mystics of various philosophies and faiths have recorded their visionary experiences with supernatural beings. The Koran was dictated to MUHAMMAD by Gabriel. The visionary recitals of the patriarchs, the writers of apocryphal works, IBN SINA, Ibn Arabi, AL-SUHRAWARDI, and others purport to be recited to them by angels. The Native American shaman Black Elk's vision at age nine involved two angelic figures who show him the shaman's world. The works of Rumi, Kabir, Sri Aurobindo, Rabindranath Tagore, WILLIAM BLAKE, William Butler Yeats, and his friend A. E. (George William Russell) reveal familiarity with multiple worlds and beings.

In the West, Gnostic and Hermetic lore is believed by some to have been preserved in the Grail cycle, a series of medieval and Renaissance documents set in a magic time and place, the spiritual Britain. In the introduction to his Grail romance, Robert de Boron claims that it was given to him by the Angel of the Lord. The book then vanished and he searched to find it again by journeying through the Angelic World, and by following the Questing Beast through a visionary landscape.

To a certain extent, all good poets have some visionary intuitive capacity, and all great ones possess an integration of language, inner vision, and energy, which they may or may not attribute to angels or higher beings. Probably Yeats and Blake are the best exemplars of this capacity in the English language and GOETHE and Rainer Maria Rilke in German. Rilke's *Duino Elegies,* even in translation, are extraordinary poems about the human longing for transcendence, using angels as its unifying symbol. When a friend tried to persuade Rilke to undergo psychotherapy, he wrote back: "I am afraid it would exorcise my angels along with my demons."

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Lix Tetrax

A FALLEN ANGEL and DEMON of the wind. In the Testament of Solomon, Lix Tetrax is summoned to the

presence of King SOLOMON by Beelzebub, at the king's orders. The demon appears with his face high in the air and his body crawling like a small snail. He raises up clouds of dust and wind and hurls them at Solomon until he is forced to stop by the king, who seals the demon with his magical ring.

Lix Tetrax claims he is "the direct offspring of the Great One," perhaps a reference to Beelzebub, the Prince of Demons. He lives at the tip of the horn of the moon when it is in the south. He says he divides men, creates whirlwinds, starts fires, sets fields on fire, and renders households nonfunctional. He is especially busy during the summertime. He has the power to heal the "day-and-a-half fever" if invoked to do so. He is thwarted by the angel Azael.

Solomon sentences Lix Tetrax to throw stones up to the workmen at the heights of the Temple of Jerusalem, under construction.

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loa See ORISHAS.

Lot See SODOM AND GOMORRAH.

Lucifer

Angel equated with Satan. The name Lucifer means "bearer of light" or "bearer of fire," "Son of the Morning" or "Morning Star." In Hebrew, Lucifer is Helel ben Sahar: "Bright Son of the Morning." Rabbinical literature of the fourth and fifth centuries C.E. describes him as Samael, the highest of those angels around the throne of God and created above the SERAPHIM. He was distinguished from all his other angelic brethren by possessing 12 wings.

There is only one reference to Lucifer in the Bible, in Isaiah 14:12–15: "How you are fallen from HEAVEN, O Day Star, son of Dawn! How you are cut down to the ground, you who laid the nations low! You said in your heart, 'I will ascend to heaven; above the stars of God I will set my throne on high; I will sit on the mount of assembly in the far north; I will ascend above the heights of the clouds, I will make myself like the Most High.' But you are brought down to SHEOL [the underworld], to the depths of the Pit."

St. Jerome, one of the church fathers (ca. 347–420) identified the Isaiah passage with Satan, the leader of the fallen angels. From that time on "Lucifer" became one of the names of the devil. The identification was further reinforced by JOHN MILTON who made Lucifer the protagonist of *Paradise Lost.*

The 18th-century mystic EMANUEL SWEDENBORG denied the existence of any Satan or demon. He attributed all power to the Divine True and Good, or the Lord, and claimed that there was no controlling devil responsible for hell. He said that while a literal reading of Scripture seemed to tell the story of Lucifer's fall, in reality "devil" and "Satan" simply mean hell, the place of evil and falsehood chose by those who go down the path of self-love and lack of charity. For Swedenborg, "Lucifer" meant "people from Babylon."

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luminaries

In Gnostic literature, the celestial lights, especially the sun and the moon. The luminaries are personified and have powers. The Apocalypse of Adam relates that, according to the 12th kingdom, the ILLUMINATOR, or JESUS, came from two luminaries (the sun and the moon), where he was nourished and received his glory and power.

Luther, Martin See PROTESTANT REFORMATION.

M

Machidiel (Malchedael, Malchidiel, Malahidael, Melkeial, Melkejal)
Angel who governs the month of March and the sign of Aries. Machidel means "fullness of God." In Kabbalistic lore he is one of the four angels of the sephirah Malkuth in the TREE OF LIFE, along with the angels Sandalphon, Messiah, and Emmanuel. In MAGIC Machidiel is invoked in love spells to require a desired maiden to appear at a certain time and place.

Maclean, Dorothy (1920–)
A founder of FINDHORN, whose mediumistic abilities enabled her to communicate with angels and DEVAS. Maclean relayed the beings' instructions for growing unusual produce in a harsh Scottish climate, and she also spread their teachings about humankind's co-creative relationship with the spirit world.

Dorothy Maclean was born on January 8, 1920, in Guelph, a small town in Ontario, Canada. She had no particular psychic gifts as a child; these were to develop in adulthood through years of spiritual study and practice.

Maclean studied business at the University of Western Ontario, and after graduation in 1940 became a secretary for the British Intelligence Service. Her work took her from Toronto to New York City, and she was chaperoned by the woman who was to become her spiritual mentor, Sheena Govan, a Quaker whose parents had founded an evangelical movement, the Faith Mission. Maclean's job eventually took her to Panama, South America and England. In Panama she met an Englishman, John Wood, also working for the intelligence service. Though he was distant and somewhat secretive about himself, Maclean felt compelled to accept his proposal of marriage. After they were married, she discovered that John followed Sufi teachings. She became immersed in the study and practice of these herself, as well as other philosophies practiced by other spiritual groups, particularly after the couple moved to England.

Through these studies, Maclean learned to develop her spiritual attunement to the still center within, and to practice telepathic communication with people around the world. Govan taught her about unconditional love, and Sufi teachings taught her about "love in action," or seeking to do everything in life with purity of heart for the greater glory of God.

The marriage was emotionally unsustaining, and Maclean began to see that her best course of action would be to express an unconditional love for Wood and set him free. She focused a great deal of energy on achieving that state. One day she suddenly had her first awareness of the God within. It changed her life and set the stage for her subsequent experiences at Findhorn.

Dorothy Maclean (Reprinted courtesy of Dorothy Maclean)

Maclean also was influenced by Govan, who had a substantial following in the United Kingdom. Govan introduced Maclean to many people, including Peter and Eileen Caddy, with whom Maclean would later establish Findhorn. Peter Caddy, a Royal Air Force officer, was steeped in Rosicrucianism and its teachings on the power of positive thought. He had been married to Govan for five years; Govan had terminated the marriage, but they retained a close relationship.

After her divorce from Wood, Maclean worked as a secretary on Fleet Street in London. She began to get inner promptings to write down her inspirations. She showed these to Govan, who recognized her budding mediumistic gifts and encouraged her to develop them by channeling spiritual messages for others. Following Govan's guidance, Maclean quit her secretarial work to live "according to God's will." She worked as a kitchen maid and then as a mother's helper—a most humbling change, but one that taught her to trust that she would be led to do what God intended her to do.

When Govan's group disbanded, Maclean joined up with the Caddys in Glasgow. They spent six years working at the Cluny Hill Hotel, a Victorian resort open only during the summer. Maclean served as secretary and receptionist. The hotel flourished, and the Caddys and Maclean spent their spare time working on spiritual attunement and telepathically communicating around the world in the "Network of Light," a loose collection of people who shared similar spiritual ideals and who had telepathic abilities. They also communicated with "space beings," who said they were alien beings from elsewhere in the universe, and with the "Masters of the Seven Rays," who were highly developed humans who had undertaken to aid humanity in its spiritual quest.

Maclean and the Caddys moved to another hotel in Scotland but could not repeat their success—they were fired in 1962. Their only recourse was to band together four miles away at Findhorn, a small fishing village located on an inhospitable strip of the north Scottish coast, where the Caddys lived in a caravan with their three children. The Caddys and Maclean scraped out a living. Peter began to cultivate a garden, with mixed success.

In May 1963, Maclean, in her daily meditation, received an unusual message about the "forces of Nature." She learned that one of her jobs was to attune and harmonize with those forces, who would be friendly in their greeting to her. Peter interpreted this as meaning that she could receive guidance from Nature on what to do in the garden. This was immediately affirmed in her next meditation, with the following message, told in Maclean's autobiography *To Hear the Angels Sing:*

> Yes, you can cooperate in the garden. Begin by thinking about the nature spirits, the higher overlighting nature spirits, and tune into them. That will be so unusual as to draw their interest here. They will be overjoyed to find some members of the human race eager for their help.
>
> By the higher nature spirits I mean the spirits of differing physical forms such as clouds, rain, vegetables. The smaller individual nature spirits are under their jurisdiction. In the new world to come these realms will be open to humans—or should I say, humans will be open to them. Just be open and seek into the glorious realms of Nature with sympathy and understanding, knowing that these beings are of the Light, willing to help but suspicious of humans and on the lookout for the false. Keep with me and they will not find it, and you will all build towards the new.

Maclean did as instructed, and so began a long and fruitful relationship with the angelic and devic kingdoms. The first nature spirit to come into her awareness was what she called the "Pea Deva," which she described as holding the archetypal pattern in place for all the peas in the world. Her primary contact was the "Landscape Angel," who acted as control and had a broad, holistic outlook. The Landscape Angel often facilitated communication with other beings. All communications were on the inner planes.

Initially Maclean did not know what to call the beings with whom she came in contact. She thought them to be angels, but to her the term "angel" conjured up hackneyed religious and pop-culture images. These beings seemed too glorious. She settled on the term "deva," though in talking about them she used the terms "angel," "deva," and "nature spirit" interchangeably. Later in life she felt that "angel" better expressed the beings she experienced.

With the advice of the devas (Maclean's favored term during her Findhorn years), Peter's garden grew lush and robust. They produced bumper crops of produce, some of fantastical size, which they sold in the local community. Agricultural experts, who examined the produce and the soil, could not explain their success. When they began to publicly acknowledge their spiritual help others were attracted to Findhorn, and they established a spiritual colony. After a couple of years Peter no longer needed angelic messages, but had learned enough from them to work the garden. Maclean worked in the office and continued to receive varied messages from the devas, expanding her own consciousness. She was able to contact the devas of animals, stones, and inanimate objects ("machine devas").

Maclean left Findhorn in 1973 and commenced work as a writer and lecturer. She settled for a time in the High Sierras of California to work on her autobiography. She joined about 15 other Findhorn veterans, including mystic David Spangler, to form the Lorian Association in the San Francisco Bay area. The group offered public performances of talks, songs, and dance drawn from their Findhorn experiences.

In 1976, Maclean returned to Canada and lived in Toronto for eight years. She then moved to Issaquah, Washington, near Seattle, where Spangler and other members of the Lorian Association had moved. She occasionally revisits Findhorn to deliver workshops and lectures.

After returning to North America, Maclean began to attune to angels of cities and countries (see PSEUDO-DIONYSIUS). These experiences gave her insights into the characters and group destinities of collections of humans.

Her autobiography, *To Hear the Angels Sing*, was published in 1980. In it, Maclean acknowledges the uncertainties and doubts that accompanied her experiences with the angelic realm. At Findhorn she often feared that she would pose the wrong questions on behalf of Peter, or not get the information straight. Sometimes she was skeptical of her own abilities and results, and she worried that others would think her strange.

Nonetheless, Maclean's own spiritual understanding deepened tremendously due to her Findhorn experiences, and she passed this wisdom on to others. She provided a unique look into the workings of the angelic and devic kingdoms. Though she was by no means the first to have extensive contact with these realms, she was able to gain a large public platform thanks to the success and popularity of Findhorn.

Maclean realized that to attune to angels and devas is to attune to one's own higher self, the God-essence that dwells within each soul. Finding the God within is the important achievement, she said; angels are a subsidiary part of that attunement. She acknowledged that all perceptions received are colored by the recipient, in terms of beliefs, biases, vocabulary, the subconscious and other factors.

Maclean described devas as "the builders of our world. Embodiments of creative intelligence, they wield or transmute what we might call energy (vibrating waves or particles in patterns) into increasingly more 'physical' structures (including emotional and mental structures) and finally into what we call matter (which is pattern in space). They build vehicles for the expression of life on all levels: mineral, vegetable, animal, human and suprahuman." The beings she encountered were not small in relative stature, as one might think of FAIRIES and elves; some, she said, were awesome beings whose scope stretched into the infinite universe. Her primary contacts were the overlighting angels/devas of a species, rather than the spirits that tend to individual life-forms.

The devas told Maclean to think of plant life in terms of light and of vital patterns of energy. She learned that everything can be viewed in the same way—including humans. The devas hold these patterns in place so that form can manifest. According to Maclean, the devas do their work with joy and love, despite the counterproductive acts of humankind that destroy their work. They are wary of humans, but most seem willing to help if a sincere plea is put to them. Humans, they said, must be the ones to initiate contact with their realms, and then they will respond. They said that frequently humans enter the devic realms without knowing it, for fleeting moments. Such occasions are walks in nature, for example, where one is suddenly uplifted with euphoric feelings.

The devas also told Maclean that human beings ultimately have greater powers than they, but also more limitations, the latter being imposed by our destructive thoughts and ways. Humans cannot access their true powers of creativity because they have cut themselves off from the divine source of power, God. The devas emphasized the need to approach everything from the standpoint of love, which opens one to knowledge of the unity of all things.

Maclean said that through her contact with the angelic/devic realms she was able to unify her higher and lower selves into a wholeness. She connected with the God-source within, and she learned that humans can truly create their own reality in a joyous partnership not only with each other but with the higher realms as well.

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magic

The harnessing of supernatural powers and beings—deities, angels, DEMONS, and the forces of nature—to effect change in the physical world. The petitioning of both good and FALLEN ANGELS plays a prominent role in the Western tradition of magic. Important are the secret NAMES of angels and God, written and spoke at precise times in precise ways, such as with symbols and ritual tools.

General Background

The term *magic* comes either from the Greek *megus,* which means "great" (as in "great" science), or from the Greek term *magein,* referring to ZOROASTRIANISM. Many systems of magic exist, each with its own procedures, rules, and proscriptions. Magic is neither "white" nor "black" but reflects the intent of the magician.

Anthropologist Bronislaw Malinowski defined magic as having three functions and three elements. The three functions are to produce, protect, and destroy. The three elements are spells or incantations; rites or procedures; and the altered state of the magician. Altered states are accomplished through fasting, meditating, chanting, visualizing symbols, sleep deprivation, breath control, dancing, staring into flames, inhaling fumes, and so forth.

The primary intents of folk magic are to ensure good luck; protect against misfortune, illness, and death; and ask for blessings. Folk magic also is used to harm others.

In religious and mystical practices, magic is used to communicate with and invoke the presence and help of higher and supernatural powers. A thin line separates magic and religion. The Bible inveighs against magic and sorcery, but the miracles in the Bible—the intervention and action of God in the world—have the same characteristics as the "magic" of other cultures and religions. A prime example of this is the confrontation between MOSES and his son Aaron and the Egyptian priests in Exodus. Instructed by God, Moses and Aaron produce magic (though it is not named magic) that outperforms the magic of the Egyptians, thus securing the liberation of the Jews. In the New Testament, JESUS performs feats that are considered sacred and miraculous acts, but in different cultural clothing would be what Western theologians condemn as magic.

The very reverence for the Bible itself can be considered a type of magical practice. Copies of the Bible have amuletic and healing properties, as do specific verses and prayers. (See AMULETS; MEZUZOT.) The Lord's Prayer taught by Jesus protects the believer against harm, and it was especially believed in the Middle Ages to protect against attack by demons and witches.

Pagans Roots of Western Magic

Ancient man saw himself as at the mercy of cosmic and natural forces; magic and religion grew out of efforts to bend and defend against these forces and communicate

Magical seal of Agrippa with sacred names (Author's collection)

with the gods or INTELLIGENCES controlling them. Western magic emerged from Egyptian, Babylonian, Persian, and Greek cosmologies rich with deities and spirits. The Romans, however, disapproved of magic and vigorously prosecuted laws against it. They tolerated magic done for benefit, but condemned magic that was used for manipulation or harm. Pliny the Elder, writing in the first century C.E., was a major authority against magic.

Magic in Jewish Lore

Magical practices among the early Jews developed from the superstitions of the Canaanites and the traditions of the Babylonians, Egyptians, and later the Hellenistic-Gnostic lore. There was no initial organized system of magic, but a collection of beliefs and practices related to protecting against evil forces (demons) and procuring beneficent blessings. (See INCANTATION BOWLS). Magical lore attributed to the wisdom of King SOLOMON was in circulation as early as the first century C.E.

The Tanakh—the Old Testament—condemns sorcery, the use of spirits; some references seem designed to protect the Jews against the magic of their enemies while others offer instructions for obtaining God's help and blessings. Notable antimagic references are Exodus 7:10–12, against all forms of enchantments and shapeshifting; Numbers 22:7 and 22:23, against divination; Leviticus 19:31, 20:6, and 27, against mediums and wizards; and Deuteronomy 18:10, against necromancy. Apocryphal literature also casts magic in a negative light. The book of ENOCH, for example, tells how the magical arts were taught to humans by FALLEN ANGELS.

Talmudic law interpreted biblical sorcery into different categories. Magic that manipulated and enchanted and required the help of demons was forbidden and deserved the biblical penalty of death. Magic that did not require demons was still forbidden, but it did not deserve such severe punishment. The distinction between these two magics often was not clear. Magic involving the "Laws of Creation" was tacitly permitted; later, the use of mystical names of God and angels fell into this category as more acceptable to religious practices. Verses of scripture were recited along with the addition of mystical names.

Organized magic emerged in the Geonic period, which succeeded the Talmudic period around 500 C.E. At that time, Jewish mysticism, influenced by GNOSTICISM, was taking more shape. MERKABAH practices of mystical ascent to the throne of God centered on the proper use and recitation of sacred names, combined with other spiritual practices such as postures and breath control. The letters of the Hebrew alphabet were recognized as having unique properties by which all things were created.

See GEMATRIA.

By the Middle Ages, Jewish magic depended almost entirely on the use of names and interventions of spirits. The KABBALAH does not expressly forbid magic, but various kabbalistic writings warn of the dangers of it, and they state that only the most virtuous persons should perform magic and do so only in times of public emergency and need, never for private gain. How strictly these admonitions were followed is questionable, as extensive literature exists on what is called the "practical Kabbalah," an important source to Western magic in general. Some Kabbalists argued that the invocation of demons was acceptable, for there is little difference between an angel and a demon. Thus, many rituals found in the Western magic tradition involve the aid of "dukes of HELL" and other fallen angels.

The practical Kabbalah evolved from about the 14th century on, reaching a peak in the Renaissance. A master of practical Kabbalah is called a *ba'al shem* ("master of the name") who is adept at making amulets, invoking angels or demons and exorcizing evil spirits.

Practical Kabbalah is complex; its relationship to angels includes the use of many ANGEL ALPHABETS, secret codes of communication whose mythical origin is in texts such as the SEFER RAZIEL, a magical book written in the Middle Ages but said to be handed down from heaven at the time of ADAM AND EVE.

Numerous magical texts, or GRIMOIRES, flourished in the Middle Ages and later, all of which owe their basis to elements found in "Jewish" magic.

So-called black magic is called "apocryphal science" in the Kabbalah. It is strictly forbidden and only theoretical knowledge is permitted. According to the Zohar, those who choose to practice it become sorcerers who journey to the "mountains of darkness" where live the fallen angels Aza and Azael, to study under a sorcerer-witch. In the Bible, the archetypal sorcerer is Balaam.

By the Middle Ages, Jews were renowned among Christians for being adepts at magic, including the ability to heal by magic. There were no Jewish professional magicians or "sorcerers" or "witches," though Christians believed in such. Rather, those adept in this lore were rabbis, doctors, philosophers, teachers, and students of oral transmission of mystical and esoteric knowledge. These Jewish "magicians" were sought out; if their magic worked, they were feared, and if it failed, they were punished.

Magic in Christian Lore

Christianity also condemned magic, but, like Judaism, developed paradoxical attitudes. Manipulative "low" magic was absolutely forbidden, but helpful magic, such as for healing, was practiced within certain limits. Especially noxious to the church fathers was divina-

tion, which took one's destiny out of the hands of Christ-oriented faith.

Christian magic placed more emphasis on nature, such as herbal lore, and did not emphasize mystical names. The body of Christ, as represented by the Eucharist, held the biggest magic, as did the name of JESUS and relics (body parts and possessions) of saints.

Medieval Europe was rife with magic of all sorts: folk practitioners, wizards, cunning men and women, alchemists, and others. The "practical Kabbalah," along with Gnostic and Neoplatonic lore, served as important foundations of ceremonial magic. (See AGRIPPA.) In this, names of angels and demons, SEALS, TALISMANS, symbols, incantations, and so forth retained importance. Magical texts written in Arabic influenced the development of Kabbalah and alchemy.

But popular reliance on magic—spellcasting, divination, charms, and so forth—was attended by great fear and distrust. Any and every misfortune, problem, and setback was blamed on malefic magic or witchcraft. During the Inquisition, this fear became a useful tool: the charge of witchcraft was made a heresy, and it was virtually impossible to refute. Witches were portrayed as the servants of Satan with armies of demons at their command to wreak havoc.

Magic was further discredited by the scientific revolution of the 18th century, but interest in ceremonial magic was revived in the 19th century by occultists such as FRANCIS BARRETT and Eliphas Levi, whose respective works, *The Magus* (1801) and *Dogma and Ritual of High Magic* (1856) were influential. In the late 19th century, magical fraternities and lodges rose in prominence, the best known of which was the Hermetic Order of the Golden Dawn in England.

In contemporary times, many schools of magic are studied and practiced. Most draw upon the Judeo-Christian traditions, but many new systems are developed, such as within the different streams of Paganism. Angels and FAIRIES constitute part of many of these schools.

See JOHN DEE.

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Maimonides, Rabbi Moses (1135–1204)

Great Jewish scholar, philosopher, and rabbi of the Middle Ages, who wrote extensively on angels.

Life

Moses ben Maimon (also called Rambam) was born on April 6, 1135, in Cordova, Spain, during a time of Arab rule. He learned Hebrew and Jewish scholarship from his father, a well-to-do gem merchant, and also Arab teachers. In 1148 Cordova fell to a fanatical sect of Islam, and the climate of learning ceased to flourish in the face of increasing persecutions. By 1160 the family had endured enough, and they moved to Fez.

In Fez Maimonides launched his literary career, but his views against Jewish assimilation were not popular. In 1165 he moved to Cairo, where he enjoyed great success in court and as a rabbi. However, the family fortune was destroyed when a consignment of gems was lost in a shipwreck. Maimonides went to work as a physician. His success in this endeavor also was great, and he was able to decline an offer to become court physician to Richard I in England.

In 1185 he married; the couple had a son, Abraham, in 1186. In his later years, Maimonides became a prolific writer, but he sought to avoid controversy. He is said to have been interested in KABBALAH. He died on December 13, 1204.

Works

Maimonides authored numerous books and treatises writing in Arabic with Hebrew characters. His most important works are *Mishneh Torah* (*Code of Law*)—the first systematic organization of Jewish oral law—and *Guide for the Perplexed* (also given as *Guide of the Perplexed*). He sought to align Judaism and philosophy, demonstrating how Islamic Aristotlean philosophy, widely accepted at the time, was reflected in the Bible and the rabbinic tradition.

Guide of the Perplexed, published in 1190, was quickly translated into Hebrew. It had a profound influence on Jewish, Arabic, and Christian philosophers for centuries. In the 13th century, it impressed Albertus Magnus and his famous pupil, St. THOMAS AQUINAS. Aquinas refers often to Maimonides ("the rabbi") in his own monumental works.

Like Aquinas, Maimonides viewed the Bible as the authority on all metaphysical questions and on divine

revelation; philosophy is the key to revealing and understanding these truths. And, like Aquinas, he was aware of the limits of human understanding. He identifies knowledge and love of God as one and the same, thus establishing sound philosophical knowledge as a commandment of God and as an act of piety for any religious Jew. He accepts the existence of angels because the Torah says they exist.

Maimonides organizes the universe into three parts: the sublunar world, the supernal realm, and the realm of the INTELLIGENCES, who oversee the movement of the spheres. Maimonides identifies angels with the intelligences; they are the intermediaries between God and creation, and they exist in pure form only. They are organized in their own hierarchy of 10 orders, the names of which refer both to the orders and to the angels governing them. The orders are, from highest to lowest:

HAYYOTH (hayyot ha-Qodesh)
OPHANIM
ERELIM
HASMALIM
ELOHIM
BENE ELOHIM
CHERUBIM
ISSIM (ishim)

Because angels exist in pure form only, they cannot have tangible bodies; thus, the descriptions of their appearances in the Bible and rabbinical writings are only metaphors. The lowest level of angels, the issim, speak to humans in prophecy and are part of prophetic visions. Visions, says Maimonides, are a function of the imagination and not the senses. He is emphatic that angels cannot be seen or heard except in visions or dreams. In cases where angels are described without direct reference to a vision or dream, one must assume that a vision or dream is responsible. (See DREAMS AND VISIONS.)

In describing the process of prophecy, Maimonides calls the imagination an angel, the intellect a cherub, and the soul common sense. Soul receives impressions through the senses, which are passed to the imagination, and then are transformed by the intellect into intellectual concepts. The prophetic message is "real, but the angelic appearance is just an impression which helps the recipient understand the message."

A critic of Maimonides, Isaac Abrabanel, held that prophecy is not a natural event, but a miracle divinely brought about by God, and that dreams and prophecy are different things. Maimonides's predecessor, IBN SINA, refers to angels as existing in both their own right and relative to us, but he makes the same distinction between actuality and prophecy as does Maimonides.

Maimonides denies the reality of many miracles. He accepts miracles as the means by which God demonstrates his intervention in the world, but he questions many of miracles in the Bible, viewing them as natural events or folklore metaphors. He rejects the type of miracle in which God and angels talk to men as equals, and in which angels appear in bodily form. These are not natural or supernatural events, but prophetic visions, and thus are imaginary.

See CELESTIAL HIERARCHIES.

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Makatiel
One of the ANGELS OF PUNISHMENT. Makatiel means "the plague of God."

malachim (malakim)
In Jewish lore, an order of angels, through whom God Eloha makes metals. Malachim means "kings" (gods) and possibly derives from *malak,* the Hebrew term for "messenger" or angel. The book of Malachi, written circa 500–450 B.C.E. by an anonymous Jewish priest, is a proper name converted from the Hebrew term for "my messenger."

Malachim are given different ranks: sixth highest (MAIMONIDES); first (the Zohar); eighth (the Maseket Azilut); and fourth (the Berith Menucha).

The malachim are one of the angelic orders ruling Tiphareth (Beauty), the sixth sephirah of the TREE OF LIFE in the KABBALAH. Malachim are sometimes equated with VIRTUES. Their ruling princes are Peliel, Raphael, Uriel, and Uzziel.

Malachim is a name of an ANGEL ALPHABET used in magical texts.

Malephar See VALEFOR.

Malkira
In the Martyrdom and Ascension of ISAIAH, Malkira is another name for Samael. It means "king of evil."

Malkuth See TREE OF LIFE.

Malpas (Malphas)
One of the FALLEN ANGELS and 72 spirits of SOLOMON. Malpas is a powerful president in HELL who appears first as a crow and then, when commanded, as a human who speaks in a hoarse voice. He skillfully builds houses and high towers, and he brings down the temples and towers of enemies. He will bring artificers together quickly. Malpas gives good FAMILIARS. He will receive a sacrifice kindly, but then deceive the one who offers it. Malpas commands 40 legions.

Mammon
FALLEN ANGEL who rules in HELL as an archdemon and prince of tempters. The name Mammon means in Aramaic "riches." Mammon is equated with Lucifer, Satan, and Beelzebub and rules over avarice. He serves as hell's ambassador to England.

manna See ANGEL BREAD.

mansions of the moon
In MAGIC, the 28 mansions, or spheres of influence of the moon, based upon its 28-day cycle of phases. Each mansion is governed by an angel, has positive or negative influences over certain activities, and is ascribed talismans for working specific kinds of magical spells. In magical ritual, the magician calls upon the appropriate ruling angel of the mansion involved to help effect the spell.

The mansions of the moon are fixed in the eighth sphere of heaven. As the moon wanders the sky, it obtains the powers and virtues of the signs of the zodiac and the stars contained in them. Each mansion measures 12 degrees, 51 minutes and nearly 26 seconds, according to the Kabbalists.

The mansions, their names, their ruling angels, their zodiac signs, and their influences are as follows:

First Mansion
Name: Alnath (horns of Aries)
Angel: Geniel
Zodiac sign: Aries
Influences: Causes prosperous journeys; creates discords; helps in the giving of medicines, especially laxatives

Second Mansion
Name: Allothaim or Albochan (belly of Aries)
Angel: Enediel
Zodiac sign: Aries
Influences: Helps in the finding of treasures and the holding of captives; aids voyages, sowing, and planting; hinders purging and vomiting

Third Mansion
Name: Alchaomazon or Athoray (showering or Pleiades)
Angel: Anixiel
Zodiac sign: Aries
Influences: Profitable to sailors, hunters, and alchemists

Fourth Mansion
Name: Aldebaram or Aldelamen (eye or head of Taurus)
Angel: Azariel
Zodiac sign: Taurus
Influences: Causes the destruction and hindrances of buildings, fountains, wells, gold mines, and the flight of creeping things (insects), and begets discord

Fifth Mansion
Name: Alchatay or Albachay
Angel: Gabriel
Zodiac sign: Taurus
Influences: Helps the return from a journey and the instruction of scholars; confirms edifices; gives health and goodwill to persons of quality

Sixth Mansion
Name: Athanna or Alchaya (little star of great light)
Angel: Dirachiel
Zodiac sign: Gemini
Influences: Helps hunting, the besieging of towns and the revenge of princes; destroys harvests and fruits, hinders the operations of physicians

Seventh Mansion
Name: Aldimiach or Alazarch (arm of Gemini)
Angel: Schliel
Zodiac sign: Gemini
Influences: Confirms gain and friendship, is profitable to lovers, destroys magistracies

Eighth Mansion
Name: Alnaza or Anatrachya (misty or cloudy)
Angel: Amnediel
Zodiac sign: Cancer
Influences: Causes love, friendship, and the society of fellow travelers; drives away mice, afflicts captives, and confirms their imprisonment

Ninth Mansion
Name: Archaam or Arcaph (eye of the Lion)
Angel: Barbiel
Zodiac sign: Cancer-Leo
Influences: Hinders harvest and travelers, puts discord between humans

Tenth Mansion
Name: Algelioche or Albegh (neck or forehead of the Lion)
Angel: Ardifiel

Zodiac sign: Leo
Influences: Strengthens buildings, promotes love and benevolence, helps against enemies

Eleventh Mansion
Name: Azobra or Ardaf (hair of the Lion's head)
Angel: Neciel
Zodiac sign: Leo
Influences: Good for voyages, gain by merchandise, and redemption of captives

Twelfth Mansion
Name: Alzarpha or Azarpha (tail of the Lion)
Angel: Abdizuel
Zodiac sign: Leo
Influences: Gives prosperity to harvests and plantations, is good for the bettering of servants, captives, and companions; hinders seamen

Thirteenth Mansion
Name: Alhaire (Dog stars, or wings of Virgo)
Angel: Jazeriel
Zodiac sign: Virgo
Influences: Aids benevolence, gain, voyages, harvests, and freedom of captives

Fourteenth Mansion
Name: Alchureth or Arimet, Azimeth, Althumech or Alcheymech (spike of Virgo)
Angel: Ergediel
Zodiac sign: Virgo
Influences: Causes the love of married folk; cures the sick; is profitable to sailors; hinders journeys by land

Fifteenth Mansion
Name: Agrapha or Algrapha (covered or covered flying)
Angel: Atliel
Zodiac sign: Libra
Influences: Helps in the extracting of treasures and the digging of pits; assists in divorce, discord, and the destruction of houses and enemies; hinders travelers

Sixteenth Mansion
Name: Azubene or Ahubene (horns of Scorpio)
Angel: Azeruel
Zodiac sign: Scorpio
Influences: Hinders journeys, wedlock, harvest, and merchandise; prevails for redemption of captives

Seventeenth Mansion
Name: Alchil (crown of Scorpio)
Angel: Adriel
Zodiac sign: Scorpio
Influences: Betters a bad fortune; makes love durable; strengthens buildings; helps seamen

Eighteenth Mansion
Name: Alchas or Altob (heart of Scorpio)
Angel: Egibiel
Zodiac sign: Scorpio
Influences: Causes discord, sedition, conspiracy against princes and mighty ones, and revenge from enemies; frees captives; helps edifices

Nineteenth Mansion
Name: Allatha or Achala (tail of Scorpio)
Angel: Amutiel
Zodiac sign: Scorpio
Influences: Helps in the besieging of cities, the taking of towns, the driving of humans from their places, the destruction of seamen, and the perdition of captives

Twentieth Mansion
Name: Abnahaya (a beam)
Angel: Kyriel
Zodiac sign: Sagittarius
Influences: Helps in the taming of wild beasts and the strengthening of prisons; destroys the wealth of societies; compels a person to come to a certain place

Twenty-first Mansion
Name: Abeda or Albedach (a desert)
Angel: Bethnael
Zodiac sign: Capricorn
Influences: Good for harvest, gain, buildings, and travelers; causes divorce

Twenty-second Mansion
Name: Sadahacha, Zodeboluch or Zandeldena (a pastor)
Angel: Geliel
Zodiac sign: Capricorn
Influences: Promotes the flight of servants and captives in their escape; helps the curing of diseases

Twenty-third Mansion
Name: Zabadola or Zobrach (swallowing)
Angel: Requiel
Zodiac sign: Capricorn
Influences: Helps divorce, the liberty of captives; promotes health to the sick

Twenty-fourth Mansion
Name: Sadabath or Chadezoad (star of fortune)
Angel: Abrinael
Zodiac sign: Aquarius
Influences: Aids the benevolence of married people and the victory of soldiers; hurts the execution of government and prevents its being exercised

Twenty-fifth Mansion
Name: Sadalabra or Sadalachia (butterfly or spreading forth)
Angel: Aziel
Zodiac sign: Aquarius
Influences: Favors besieging and revenge; destroys enemies; causes divorce; confirms prisons and buildings;

hastens messengers; conduces to spells against copulation; binds a human being so that he or she cannot perform a duty

Twenty-sixth Mansion
Name: Alpharg or Phragal Mocaden (first drawing)
Angel: Tagriel
Zodiac sign: Aquarius-Pisces
Influences: Causes union and the health of captives; destroys buildings and prisons

Twenty-seventh Mansion
Name: Alchara or Alyhalgalmoad (second drawing)
Angel: Atheniel
Zodiac sign: Pisces
Influences: Increases harvest, revenues, and gain; heals infirmities; hinders buildings; prolongs prison sentences; causes danger to seamen; helps to cause mischief to anyone

Twenty-eighth Mansion
Name: Albotham or Alchalcy (Pisces)
Angel: Amnixiel
Zodiac sign: Pisces
Influences: Increases harvest and merchandise; secures travelers through dangerous places; makes for the joy of married people; strengthens prisons; causes the loss of treasures.

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Marbas (Barbas)
One of the FALLEN ANGELS and 72 spirits of SOLOMON. Marbas is a president who rules 36 legions. He appears as a lion but will change into a man. He knows about hidden and secret things and both causes and cures diseases. He imparts wisdom and knowledge of the mechanical arts. He can change men into different shapes.

Marchosias
One of the FALLEN ANGELS and 72 spirits of SOLOMON. Marchosias is a marquis ruling 30 legions. He appears as a cruel she-wolf with griffin wings and a serpent's tail, with fire spewing from his mouth. He will take a human form if commanded to do so. He faithfully serves the magician and gives true answers to all questions. Once a member of the order of DOMINIONS, Marchosias holds the futile hope that he will return to the Seventh Throne after 1,200 years.

Marian apparitions
Visions or supernatural manifestations of the Blessed Virgin MARY. The experiences are accompanied by other paranormal phenomena, such as visions of angels, heavenly music and singing, miraculous healing, luminosities, and on the part of the percipients, extrasensory perception, prophesying, and mediumship. The apparitions tend to be apocalyptic in nature, with Mary exhorting people to prayer and righteous living, and to the building of churches in her honor. She warns of dire consequences if people continue in their sinful ways. She bestows secret prophecies on a select few who perceive her (frequently children). In this respect Mary has taken over the primary functions of the prophets of old, who were transported to HEAVEN to receive the same admonitions and prophecies from God. But Mary, out of her love for humanity and her loyalty to those devoted to her, is able to intercede with an angry God on humanity's behalf.

Our Lady of Guadalupe (Reprinted courtesy of U.S. Library of Congress)

Marian apparitions have been reported worldwide over the centuries, but only eight have been deemed authentic by the Catholic Church. In the latter 20th century, reports of Marian apparitions escalated dramatically. Two major reasons behind this increase are the Catholic Church's acceptance of Mary's assumption into heaven as an article of faith in 1950, thereby raising her spiritual stature; and the general trend toward apocalyptic thinking with the approach of a new millennium. The latter involves a need to turn to a spiritual savior figure.

The Catholic Church holds that religious apparitions are mystical phenomena permitted by God. Both corporeal and incorporeal apparitions are recognized, and they are mentioned in both Old and New Testaments of the Bible. Marian apparitions are not accepted as articles of faith, but those that are deemed authentic are celebrated. The church is painstaking in its investigation of Marian apparitions.

Authentic sightings approved by the church are: Guadalupe, Mexico, 1531; Paris, 1830; La Salette, France, 1846; Lourdes, France, 1858; Knock, Ireland, 1879; Fatima, Portugal, 1917; Beauraing, Belgium, 1932–33; and Banneaux, Belgium, 1933. Appearances of angels are especially associated with four of those (Paris, Guadalupe, Knock, and Fatima), and with numerous unauthenticated sightings as well.

Marian apparition at Reus, Spain

At Guadalupe, Mary's appearances were accompanied by heavenly singing, and one of her miraculous signs involved an angel. She appeared five times to Juan Diego, a middle-aged Aztec convert to Catholicism. The first episode occurred in the predawn one morning, as Juan was on his way to attend Mass. He suddenly heard a heavenly choir, and then a lady's voice calling out to him by name. Diego then saw a woman standing in a luminous cloud of mist iridescent with rainbow hues. She identified herself immediately as Mary.

On another occasion Mary appeared and told Diego to pick flowers, despite the fact that it was too cold a time of the year. Miraculously, he found a garden of roses at a site where no flowers had grown before. He followed her instructions to wrap the flowers in his cape and take them to the bishop. Unwrapped, the cape was imprinted with a beautiful image of the Immaculate Conception: a woman with the sun and stars, standing on a new moon, with an angel at her feet. The cape remains preserved at the shrine built at Guadalupe.

In Paris, the percipient was Catherine Labouré, a nun with the Sisters of Charity in the rue du Bac. She entered the convent in 1830, shortly before the sighting. Within a few days of her arrival she had a vision of the heart of St. Vincent, glowing above a case containing some of his relics. She prayed to St. Vincent and to her GUARDIAN ANGEL to be granted a vision of Mary, her greatest ambition.

On July 18, Labouré was awakened at 11:30 P.M. by the sound of her name being called. She saw a child of about four or five years of age with golden hair, whom she took to be her guardian angel. The angel told her to go to the convent chapel; upon arrival, she found it brilliantly lit. Mary appeared at midnight and delivered her customary messages of exhortation to prayer, the appointment of Labouré to a mission that would require her suffering, and various prophecies.

Mary appeared to Labouré again on November 27 in a glorious vision while Labouré was praying in the chapel at about 5:30 P.M. She told Labouré to have a medal struck of her vision, and that all who wore it would receive graces. Labouré was not able to do this until six months before her death in 1876. The medal, called "the Miraculous Medal," is now worn by millions worldwide.

At Fatima in 1917—the most dramatic of the authenticated sightings—three children were paid three visits by an angel who identified itself as the Angel of Portugal, who acted as an annunciating figure. Mary then appeared to the children: Lucia dos Santos, 10, and her two cousins, Jacinta and Francisco Marto, seven and nine, respectively. The two girls saw a "young lady" and heard her speak; the boy saw her but did not hear her speak. The children said the lady was dressed in white and stood above a small tree. She asked them to return to the same place at the same hour of the same day for six consecutive months. Tens of thousands of spectators showed up at the appointed time and place to witness the six apparitions.

At the final sighting on October 13, a crowd of 50,000 or more gathered in the rain. Mary appeared to the children and told them to build a chapel in her honor. She said she was the "Lady of the Rosary," and that people must say the rosary daily. Then the rain stopped, and a phenomenon now known as the "miracle of the sun" occurred. The sun appeared suddenly through a rift in the clouds and seemed to spin, throwing off multicolored light. It appeared to plunge to the earth, giving off heat, and then returned to normal in the sky.

A devotional cult to the Angel of Portugal, the guardian angel of the state, was sanctioned by the Catholic Church (see DEVOTIONAL CULTS).

Lucia wrote four memoirs between 1935 and 1941. In her *Second Memoir* she made the new claim that she and her cousins had been visited by an angel in 1916. This "Angel of Peace," as he identified himself, taught the children a special prayer and said that the hearts of Jesus and Mary were attentive to them. Lucia described him as looking to be about 14 or 15 years of age, whiter than snow, transparent as crystal, and quite beautiful when the sun shone through him. She warned the other two that the visit must be kept secret (secret visits, messages, and prophecies are an integral part of Marian apparitions, and conform with apocalyptic experiences).

On a second visit the angel urged them to pray constantly to God and said that the hearts of Jesus and Mary had "designs of mercy" on them. He instructed them to turn everything they could into a sacrifice offered to God, which would be reparation for the sins that offend God and supplication for the conversion of sinners. The angel said that if they did this, their country would have peace. He then identified himself as the Angel of Portugal. He ended his visit by telling them to bear the suffering that God would send them.

On a third visit, the angel gave them communion. Lucia received the consecrated host, and Jacinta and Francisco were allowed to share the chalice.

At Knock, Ireland, Mary, other figures, and perhaps angels were seen on August 21, 1879, by 15 people by the village chapel at dusk. Besides Mary there were figures of St. Joseph, and a bishop or St. John the Evangelist (accounts differ). There also was an altar, above which was a lamb with a halo of gold stars; behind the lamb was a cross. Mary had her hands raised in prayer. Although it was raining, no rain fell where the apparition appeared. One witness, Patrick Hill, was 11 years old. Interviewed again in 1897, he embellished his account with visions of winged angels who fluttered in the air for some 90 minutes.

In 1961, apparitions appeared at San Sebastian de Garabandal in northern Spain; they are unauthenticated. The sightings involve the archangel Michael, who, like the Angel of Portugal at Fatima, gave the witnesses communion. The case began on June 18 when four girls reported that they had seen an angel. Over the next two weeks, the angel made nine appearances. In the two years following, there were more than 2,000 reports of Marian apparitions by the girls.

One of the chief documents is the *Diary* of one of the witnesses, Conchita Gonzalez, who was 12 at the time. She began to write the account in September of 1962 and finished it in 1963.

According to Gonzalez, she and the other seers were stealing apples on June 18—and arguing over whether it was right to do so—when a beautiful figure appeared, brilliant in light. The girls told others about this angel, and they were ridiculed by some. The girls returned to the spot the next day to pray, but the angel did not reappear. Gonzalez was consoled by a voice that night that assured her that she would see the angel again. The angel did appear on the following day, causing some disbelievers to recant.

Others joined them in prayer at the site, and over the next eleven days the girls had various ecstasies and eight more sightings of the angel, in front of numerous witnesses who could not see the phenomena themselves. On six of the eight appearances, the angel only smiled at the girls. On June 24, he appeared with a sign beneath him; they could only remember that the first line began with "Hay" and the second line contained roman numerals.

On July 1 the angel appeared with the sign again and spoke for the first time, telling the girls that he had come to announce the arrival of Mary on the following day. Mary appeared on July 2, accompanied by two angels who looked like twins. One was Michael—the angel who had been appearing to them; the other was not recognized (Gonzalez never said how she was able to identify the angel as Michael). On Mary's right side was a large eye of God.

During these and other visions the girls were subjected to crude experiments by researchers, to test their ecstatic states by measuring their sensitivity to pain. During the June 25 appearance of the angel, Gonzalez was dropped on her knees, pricked and scratched with needles and subjected to strong electric light, none of which broke her trance or made her feel any pain.

On May 18, 1962, the girls began to announce that they had been receiving communion from Michael. Mari Loli was the first to make the claim. She said Michael had told her he would give her communion while the local priest was absent. The four girls said that from then on they received frequent communions from the angel.

Gonzalez said that Michael used unconsecrated hosts in order to teach them how the host should be received. One day the angel told them to fast, and to bring another child along as a witness. He then gave them consecrated hosts. These reports generated much controversy. Priests said that angels did not have the ability to consecrate a host. Gonzalez took this objection to Michael, who then told her he had taken consecrated hosts from tabernacles on earth. Nonetheless, some people doubted the story.

Prior to their public admission of communion from Michael, the girls were witnessed going through gestures of putting their hands together, sticking out their tongues and swallowing, all of which now made sense. After the admission, numerous photos were taken of them receiving invisible communion.

On June 22, 1962, the angel told Gonzalez—who had been asking for a miracle as a sign of proof—that during the next communion God would perform a miracle through the angel's intercession by making a host visible on her tongue. (Until then, Gonzalez had never realized that no one else could see the hosts given them by the angel.) She told the angel that this would be a tiny miracle, and he laughed. On July 18, a host appeared on her tongue and was seen by witnesses.

Though the girls later retracted some of their statements about their experiences, believers were not dissuaded. Even the retractions seemed to be part of the overall experience, with Gonzalez's diary claiming that Mary had predicted that retractions would be made. Supporters of the apparitions at Garabandal have worked to try to convince the Catholic Church to authenticate the sightings.

Other famous apparition sites not authenticated are Zeitoun, Egypt, and Medjugorje, Bosnia-Herzegovina. The Zeitoun sightings in 1968–69 included more than 70 Marian apparitions and other unusual phenomena in the vicinity of the St. Mary's Coptic Church in Zeitoun, a suburb of Cairo. The first eyewitnesses were three Muslim mechanics, who reported seeing a woman dressed in dazzling white, standing on top of the central dome of the church in the late night hours. The light was so brilliant that they could not make out facial features. Other witnesses recognized the apparition as Mary. The crowd shouted and the figure acknowledged by bowing. After a few minutes, it ascended rapidly into the night sky and disappeared.

The first sighting was followed by hundreds of alleged spontaneous cures of all manner of diseases and illnesses. Other notable phenomena were reddish clouds of sweet incense which appeared and disappeared with great rapidity; unusual lights shooting across the sky; and luminous doves or dovelike objects of silver and other brilliant colors, some of which appeared in the shape of a Christian cross. The total number of eyewitnesses was estimated at 250,000 to 500,000. The General Information and Complaints Department of the Egyptian government investigated and declared it "an undeniable fact" that Mary had appeared to both Christians and Muslims.

The Medjugorje apparitions began in 1981, when Mary first appeared on a hill to six adolescents on June 24. Four were girls and two were boys; they ranged in age from 10 to 17. For the next 18 months, there were daily apparitions to one or more of the adolescents, who came to be called the "seers" or "visionaries." Thousands of apparitions have been witnessed by pilgrims. Many have occurred in the "chapel of apparitions," the rectory behind the St. James Roman Catholic Church in Medjugorje. Other phenomena include miraculous healings; the appearance of the Croatian word for peace, *Mir,* in the sky at night; a spinning sun; and a spontaneous ignition of a bush, the fire of which left no charring.

As in other apparitional cases, the messages from Mary at Medjugorje are apocalyptic: repent, pray, and return to the ways of God (peace and love) before it is too late and the people of the world will suffer the consequences of their evil.

See ANGELOPHANIES.

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Marmaroth (Marmarath, Marmaraoth)
In the Testament of SOLOMON, the angel who has the power to thwart Fate, one of the seven demonic HEAVENLY BODIES, who incites warfare, and also the disease-causing DEMON Rhyx Anoster, one of the DECANS OF THE ZODIAC. Marmaroth is one of the PLANETARY RULERS.

Mary
The mother of JESUS. Mary has numerous titles, among them "Queen of Angels," "Our Lady of the Angels," and "Queen of Martyrs." She also is called "Blessed Virgin," "Virgin Mary," or simply "Our Lady." Early church councils, including those at Ephesus in 431 and at Chalcedon in 451, gave her the title *Theotokos* ("God-bearer"); the title "Mother of God" is widely used, especially among Catholics. Devotion to Mary is a vital part of the Catholic liturgical life, especially in the Eastern Orthodox churches.

According to Catholic doctrine, Mary's Immaculate Conception makes her the one exception to the state of Original Sin (the state in which all humankind is born, due to the fall of ADAM AND EVE). Because Mary was destined to be the mother of Christ, God infused her soul with grace at the moment of her conception in the womb of her mother, St. Anne, which freed her from lust, slavery to the devil, depraved nature, darkness of intellect, and other consequences of Original Sin. Her Immaculate Conception is announced by the archangel Gabriel (Luke 1:26–38). Gabriel tells her that the Holy Spirit will come upon her in order that she may conceive her Son.

The Immaculate Conception was rejected by St. THOMAS AQUINAS in the 13th century. Many modern theologians, challenging doctrines, consider the Immaculate Conception to be symbolic and not literal.

Similarly, the church sanitized her sexuality. Besides conceiving Jesus without human intercourse, she became "the Virgin" who never defiled her body with sexual intercourse—despite the fact that the Bible refers to Jesus' brothers and sisters.

Furthermore, Mary did not die as a mere mortal but was raised from the dead by Jesus and assumed into heaven as a live woman (the Assumption became an article of faith in 1950). In other lore, her death is announced by the archangel Michael.

Mary and her proper place in Christian theology have been a subject of much controversy over the centuries. She absorbed the characteristics of previous pagan goddesses, thus fulfilling that universal need for worship of a Mother-figure, which otherwise is curiously absent from Christianity. Early church fathers attempted to discourage worship of her by saying that God would never be born of a woman. For the first five centuries after Christ, Mary was depicted as lower in status even than the Magi, who were graced by haloes in sacred art. The Marianite sect, which considered her divine, was persecuted for heresy. In the early fourth century, Constantine I ordered all goddess temples destroyed and forbade the worship of Mary, so that she would not overshadow her Son. The people, however, refused to accept Christianity without the worship of Mary. She was prayed to as a mother who intercedes for her children. By the sixth century she had been given a halo in art, and by the ninth century she had been designated the Queen of Heaven. By the 11th century she had eclipsed Jesus in popularity as the savior of mankind, and the great Gothic cathedrals were built to her greater glory.

Mary and Jesus (Albrecht Dürer)

In Catholic tradition Mary reigns in the splendor of heaven, where angels behold her glory and are ravished at the sight of her. She is second only to Jesus in suffering, and so commands the obedience of the angelic host. It may be Michael who leads the good angels in the celestial war against evil (see REVELATION), but he is under the command of Mary. The Queen of Paradise may even be considered to be the Mother of Angels, since she loves them and treats them as her own children. The Precious Blood shed by Jesus is the song of angels, the light of Mary, and the jubilee of her woes.

Countless visions of Mary have been reported worldwide; the numbers rose dramatically in the latter part of the 20th century. The Catholic Church has authenticated only a handful of them (see MARIAN APPARITIONS). Numerous saints have seen visions of Mary, often accompanied by angels. Frequently she exhorts people to pray, to counter the evil loosed in the world.

In Catholic tradition an unnamed Bernadine sister had a vision in which she saw the desolation wrought by evil. She heard Mary tell her that the time had come to pray to her as the Queen of the Angels, to ask her for the assistance of the angels in fighting the foes of God and men. The sister asked why Mary, who is so kind, could not send the angels without being asked. Mary responded that she could not because prayer is one of the conditions God requires for the obtaining of favors. Mary then communicated the following prayer, which is part of the many devotions to Mary:

> August Queen of Heaven! Sovereign Mistress of the angels! Thou who from the beginning hast received from God the power and mission to crush the head of Satan, we humbly beseech thee to send thy holy Legions, that, under thy command and by thy power, they may pursue the evil spirits, encounter them on every side, resist their bold attacks and drive them hence into the abyss of eternal woe. Amen.

Several feast days are observed in Mary's honor: the Immaculate Conception, her Nativity, Purification, Annunciation, and Assumption. The most popular devotion to Mary is the rosary, which is the saying of 50 "Hail Marys," five "Our Fathers," and five doxologies ("Glory be to the Father . . .") while meditating on specific traditional mysteries. This association with the rosary stems from apparitions of Mary seen at Fatima, Portugal, in 1917, in which she identified herself as the Lady of the Rosary and asked that believers say the rosary every day.

Ex-canonical works such as the Book of John the Evangelist refer to Mary as being an angel herself. The Apochryphal New Testament says that she is the angel sent by God to receive the Lord, who enters her through the ear.

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Mashit

ANGEL OF DESTRUCTION and one of the ANGELS OF PUNISHMENT. Mashit means "destroyer." Mashit governs the death of children. According to the Zohar, he is one of three angels in Gehenna (HELL)—along with Af and Hemah—who punish those who sin by idolatry, incest, and murder.

maskim

In Akkadian lore, seven great princes of HELL or princes of the abyss. Azza, Azael, and Mephistopheles are among the maskim.

Mastema (Mastemah, Mansemat)

Angel of evil, hostility, adversity, and destruction; the accuser; a PRINCE of DEMONS and injustice. The proper name of Mastema comes from the same Hebrew noun, which means "hostility," its use in two references in the Old Testament (Hosea 9:7–8).

According to lore, Mastema once was the ANGEL OF THE LORD who delivered the punishments of the Lord and became demonized.

In ten references in the QUMRAN TEXTS, Mastema is equated with Belial, whose purpose is to destroy. He also is described as existing between the Prince of Light and the Angel of Darkness and ruling the children of falsehood. He leads the children of righteousness astray.

In JUBILEES, Mastema is the only angel who is named; he is equated with the ANGEL OF HOSTILITY. His origins are not explained, though he is equated with Satan and is the prince of evil beings who menace and harass humankind. As a satan, Mastema urges God to test ABRAHAM with the sacrifice of his son ISAAC. Mastema also aids the Egyptians in opposition to MOSES, and he tries to kill him. He helps the pharaoh's magicians compete with Moses and Aaron. His demons lead the sons of NOAH astray to commit sin, idolatry, and pollution.

One legend holds that Mastema asked God to give him some demons so that he might have power over humankind; God gave him one-tenth of the fallen ones to be under his command.

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Matanbukus (Mekembukus)
In the Martyrdom and Ascension of Isaiah, Matanbukus is given as another name for Beliar. It possibly means "gift of desolation."

See ISAIAH.

Mefathiel
Angel whose name means "opener of doors" in Hebrew. Mefathiel was a favorite of thieves, who invoked him to aid their entries.

Melchizedek (Melkisedek, Melchisedec, Melch-Zadok)
A king and priest in the Old Testament, who in angel lore is associated with angels. Melchizedek means "the god Zedek is my king," and he is described in the New Testament as the "king of righteousness" and the "king of peace."

There are only two references to Melchizedek in the Old Testament. In Genesis 14:18–20, Melchizedek is identified as the king of Salem (Jerusalem)—the priest of EL ELYON—who blesses Abram (see ABRAHAM) after a battle. Abram then tithes to the king. Psalm 110:4 declares, "You are a priest forever after the order of Melchizedek." These words are echoed in the New Testament book of Hebrews (5:6–10), in which Jesus is declared the high priest successor, "Thou art a priest forever, after the order of Melchizedek" for offering the sacrifice of his life. Hebrews 7:1 says that Melchizedek has not father or mother or genealogy, "and has neither beginning of days nor end of life, but resembling the Son of God he continues a priest forever."

According to 2 ENOCH, Melchizedek is the supernatural son of the priest Nir, brother of NOAH. When Methuselah, the grandfather of Nir and Noah, is near death he appoints Nir as the leader of his people. For 202 years there is peace and order, and then the people turn away from the ways of the Lord. Nir is distressed for this turbulence has been prophesied.

Nir's elderly wife Sopanim becomes pregnant, despite being sterile and having had no sexual relations with Nir for many years. Ashamed, she hides herself away, even from Nir. Toward the end of her pregnancy, Nir summons her to him, and when he sees that she is pregnant he is ashamed and angry. Sopanim tries to explain that she does not understand how she became pregnant, but he does not believe her. He sends her away.

Sopanim dies. Nir and Noah decide to bury her secretly to hide the scandal of her pregnancy. They wrap her body in black garments and go out to dig a grave in secret. When they return they find that a child has issued from her corpse. He has been born fully formed and about the size of a three-year-old child. He is sitting on the bed beside his dead mother. He speaks and blesses the Lord.

Nir and Noah are terrified. Then they see that he wears a glorious badge of priesthood on his chest. They believe that God is renewing the priesthood from their bloodline. They name him Melchizedek. They wash the boy, dress him in the garments of a priest, and give him holy bread to eat.

Nir and Noah take the black clothing off the body of Sopanim, wash her, reclothe her in a bright garment, and build a shrine for her. They bury her publicly. Noah tells Nir to look after Melchizedek in secret because the people who have turned away from God will put him to death.

Nir prays to the Lord to ask what is the destiny of his son. God appears to him in a DREAM and tells him that he will send the angel Michael to take the boy away to Eden where he will be safe from the destruction and punishment planned for the sinners. Melchizedek will be the priest to all holy priests and he will be the head of the priests of the future. Melchizedek will be the head of the 13 priests who existed before. In the last generation there will be another Melchizedek, the first of 12 priests. The last will be the head of all, a great archpriest, the Word and Power of God, who will perform great and glorious miracles.

After 40 days, Michael appears to Nir in a dream and announces he will take Melchizedek. When Nir arises in the morning he finds the boy gone. He grieves for Melchizedek is his only son. Nir passes away and after him there is no priest among the people. A great confusion exists on the earth, to be followed by the Flood.

Midrashim identify Melchizedek as a son of Noah, and the feeder of the beasts aboard the Ark. Phoenician mythology identifies him as the father of the seven ANGELS OF THE PRESENCE. Early Greek writers called him a VIRTUE and PRINCE OF PEACE.

In a QUMRAN TEXT, 11QMelch, Melchizedek is not a mortal but an angel. He is an exalted being over all other angels who presides over the heavenly court and meets out punishment from Belial and his DEMONS on

the Day of Judgment. In this respect, Melchizedek is like Metatron, who also had an earthly life prior to his translation into HEAVEN as the highest of all angels.

Melchizedek was regarded as an angel by some groups in early Christianity, although St. Jerome rejected this idea. ORIGEN considered Melchizedek an angel.

Melchizedek also is associated with the ANGEL OF THE LORD.

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memunim

In Jewish lore, deputy angels or MINISTERING ANGELS who are the agents through whom the universe operates. Memunim in Hebrew means "appointed ones." Every single thing in creation is assigned its all-powerful memuneh (singular). Most important of all is the memuneh of the star assigned to a person, which governs his existence; this memuneh is the equivalent of a GUARDIAN ANGEL.

Besides influencing all affairs and activities, the memunim represent and defend their charges in the heavenly court of law (see ENOCH). If an animal or human has been wronged, for example, their memunim take up their case with God to see that justice is done. Memunim who watch over places are held responsible if a man injures himself there. Prayers cannot be answered unless the memunim offer them directly before the Throne of Glory. Memunim help to bring about good fortune by influencing people to take favorable actions; in this function they are similar to the DAIMONES. The memunim like familiarity and habit, for one must be careful when renovating a building or home, so that familiar doors and windows are not disturbed and the memunim become upset. And, when a person dies, his memuneh of his guiding star will ask for a reprieve so as not to be held accountable for his death.

The first appearances of memunim in rabbinic sources date to the 10th century in southern Italy. The concept of memunim was developed and expanded by German Jews in the 13th century as part of an elaborate structure of angel MAGIC. In magic, a practitioner commanded the elements by commanding memunim and DEMONS. In casting a spell on a person, the magician commanded his memuneh to deliver it to the memuneh of the victim. Memunim could also be employed to dispatch dreams to others, reveal the will of God in dreams, and serve in other magical intermediary duties (see DREAMS AND VISIONS). If a magician desires information, he commands his memuneh to bring it to him. The memuneh does not appear but impresses the information mentally by mingling his thoughts with those of the magician.

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Mendrion

In the LEMEGETON, the ruling angel of the seventh hour of the night, called Venaydor. Mendrion rules 101,550 dukes and other servants who are divided into 12 orders.

Mephistopheles

One of the seven great princes of HELL, and a representative of Satan in legend and literature. Mephistopheles means in Hebrew "he who loves not the light."

Mephistopheles is best known for the part he plays in the legend of Dr. Johann Faust, which has been turned into plays, poems, operas, and symphonies. The story concerns the way in which vanity can lead to easy seduction by the devil. Perhaps the best-known of these artistic creations is GOETHE's *Faust.*

According to the story, Faust lives in 15th-century Weimar, Germany, where he is an astrologer, alchemist, and magician. In his youth he exhausted all the knowledge of his time, and so he turned to sorcery. Now in old age, he is bitter and disillusioned. Using his skill in sorcery, he conjures up Mephistopheles in the name of beelzebub. The DEMON is friendly and consoling. Faust conjures him a second time, and Mephistopheles promises him all the worldly pleasures and sensations he desires—in exchange for his soul at the end of 24 years' time. Faust agrees.

For the next 24 years, Faust lives a splendid life. He has youth, wealth, magical powers, and the satiation of all his physical desires. He can magically transport himself anywhere in the world, conjure up any woman, have anything. Then the demon comes to collect his due.

Goethe allows redemption for Faust. He has the doctor seduce a young woman named Margaret. She bears a child, but is so overcome with shame that she kills it. She is arrested and imprisoned, and in prison she becomes insane.

Faust, meanwhile, continues to live the high life. He conjures up Helen of Troy. Mephistopheles takes

Faust on an adventure and shows him the creation of the universe, and the secrets of the homunculus (an artificial man created by magic).

Faust tries to save Margaret, but to no avail. She goes to her death and her sacrifice redeems them both.

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Merkabah (Merkavah)

A form of Jewish mysticism. Merkabah focuses on the ascent to God's throne of glory through knowledge of the secret NAMES of angels and God, breath control and the rhythmic repetition of hymns, prayers, and invocations. The term *Merkabah* refers to the chariot that bears the throne of God. Merkabah originated in Palestine and was active prior to time of the destruction of the Temple of Jerusalem in 70 C.E. Influenced by GNOSTICISM, it spread into the Jewish communities in Babylonia and flourished through the eighth century or the ninth century C.E. It was a significant influence upon the development of the KABBALAH in medieval Spain. Merkabah terminology is found in Dead Sea Scrolls. (See QUMRAN TEXTS.)

In Merkabah cosmology, God's throne of glory resides in the center of seven concentric halls or palaces (hekalot) in the seventh or highest HEAVEN. (Some references imply the existence of higher heavens.) Descriptions of the throne are more impressionistic than specific, and are intended to convey the majesty of the throne. A curtain, the *pargod*, separates the throne from the rest of heaven. It's purpose is to shield the angels around God from the intensity of his glory. It also symbolizes mysteries known only to God. His palaces contain many treasures, among them the phenomena of the natural world, the archives of the heavenly court of law, (see ENOCH) and spiritual gifts such as wisdom. A RIVER OF FIRE flows out from beneath the throne; it is a symbol of the wrath of God in matters of divine judgment. Angels bath in the river when they perform the QEDUSSAH (Sanctus), a devotion that is their most important duty.

Below God is a complex organization of hierarchies of angels. Although angels are central to Merkabah mysticism, the various texts have no uniform ANGELOLOGY. There is general agreement that angels are made of a fiery substance and the higher ones can appear in a human-like form. The numbers of angels are infinite, and different angels are identified as filling certain offices. The function of angels is to worship and serve God; they attempt to obstruct the direct access of humans to the throne. Only the highest angels have access to God near or inside the curtain. In 3 Enoch, Metatron holds the privilege of access inside the curtain. In the Maseket Hekalot, the seven angels who were created first sit in front of the curtain.

In order to reach the throne the mystic must alter consciousness by going into trance. This is accomplished by preparatory fasting, assuming certain postures such as placing his head between his knees, breath control, and reciting certain prayers or hymns. He passes through the gates of each heaven, which are guarded by powerful, hostile angels. To get past the angels, the mystic must know the right SEALS and secret magical names, hymns, and prayers to recite; some are the songs of the HAYYOTH, and almost all conclude with the QEDUSSAH. There is great emphasis on angels' names, many of which are composed from number and letter magic. (See GEMATRIA.) Failure to pass through a gate poses a danger to the mystic.

With its emphasis on direct access to God, Merkabah mysticism was not entirely embraced by orthodoxy. According to tradition, Merkabah techniques could be undertaken only by those who were steeped in spiritual learning and who had properly purified themselves by days of fasting, eating special food, and bathing. With its strict procedures and shamanistic trances, Merkabah likely was confined to a small number of practitioners.

Merkabah literature emphasizes the mysteries of heaven and the ascent to God's throne. It is less concerned with eschatological and apocalyptic themes such as the last judgment, the resurrection of the dead, the messianic kingdom, and the world to come, though those themes are dealt with in some texts. Among the most significant Merkabah texts are the Hekalot Zutrati ("Lesser Hekalot"), the Hekalot Rabbati ("the Greater Hekalot"), the Merkavah Rabbah, the SEFER RAZIEL, and 3 Enoch, the latter of which is also known as the Sefer Hekalot (the Book of the Palaces) and the Chapters of Rabbi Ishmael. Merkabah mysticism also is found in apocryphal texts.

Merkabah's parallels to Gnosticism can be found in the heavenly ascent and the layers of heaven. In Gnosticism the ascent to heaven is not made during life, however, but after death. The soul passes through the realms of seven ARCHONS to reach the eighth sphere of the Ogdoad, a nameless being known as the "first power."

Other parallels can be found between Merkabah, mysticism and the Hermetica, Roman Mithraism and Neoplatonism.

Merkabah mysticism also made significant contributions to synagogue liturgy and to the theology of medieval Jewish mystics in Germany known as the Haside 'Askenaz.

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Merkabah Angels

In 3 ENOCH, six classes of angels who guard the throne of Glory, among them the CHERUBIM, GALGALIM, HAYYOTH, OPHANIM, and SERAPHIM.

Metatron

In Jewish lore, one of the four great ARCHANGELS and the greatest of angels, second only to God and a "Lesser Yahweh" in stature and power. In various accounts about Metatron, scarcely an angelic duty or function is not related to him. Primarily, he sustains the physical world and carries Jewish prayers through 900 HEAVENS to God. He is an important angelic figure in the MERKABAH and KABBALAH literature and the Talmud.

Metatron apparently absorbed characteristics originally ascribed to the angel Jahoel. He is huge in size, a pillar of fire with 36 pairs of wings and myriad eyes. His face is more dazzling than the sun. As PRINCE OF THE DIVINE PRESENCE, he is the only angel who has the high privilege of serving in God's immediate presence inside the curtain *(pargod)* that surrounds God on his throne of Glory.

Metatron stands at the top of the TREE OF LIFE as the ANGEL OF YAHWEH. He also is identified with the "tree of knowledge of good and bad," which means he embodies both human and angelic perfection. This enables him to be an excellent interface between the two realms, but his success depends on the righteousness of humans. The good deeds of people generate a spiritual energy that literally vitalizes Metatron, and, without it, he grows weak and less effective.

Metatron is the representative of God who led the tribes of Israel through the wilderness, and he is one of the angels identified as the dark angel who wrestles with JACOB. He is sometimes identified as the angel who stays the hand of ABRAHAM as he is about to sacrifice his son, ISAAC, and he is credited with ordering the angelic announcement of the coming of the Flood. (See URIEL.) Metatron also is said to have given the wisdom of the Kabbalah to humanity.

Metatron is sometimes called THE PRINCE OF THE COUNTENANCE, meaning he is the chief angel of those angels who are privileged to look upon the face of God. He serves as God's ANGEL OF DEATH, instructing Gabriel and Samael which human souls to take at any given moment. The flames that issue from him create legions of angels. He is minister to the Throne of Glory, on which God sits; High Priest of the heavenly Temple (a role also ascribed to the archangel Michael); minister of wisdom, who holds the secrets to all divine affairs; and minister of the GUARDIAN ANGELS of the "70 peoples of the world." In addition, he teaches prematurely dead children who arrive in Paradise.

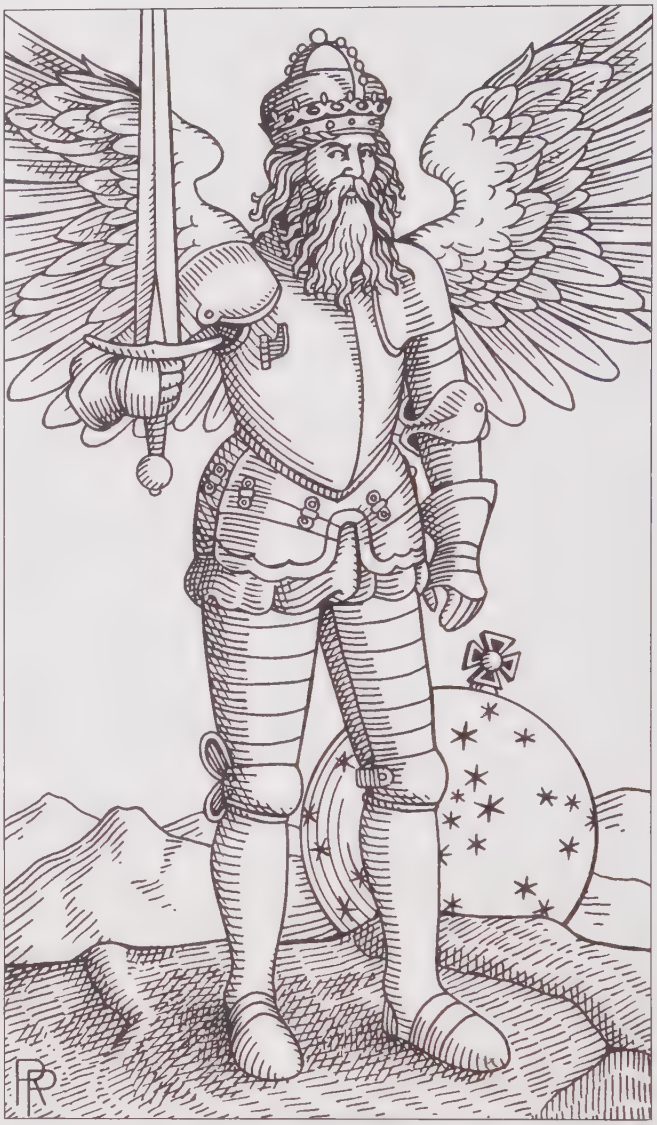

Metatron (Copyright 1995 by Robert Michael Place, from *The Angels Tarot* by Rosemary Ellen Guiley and Robert Michael Place, 1995. Used with permission.)

The etymology of the name Metatron is unclear. The name appears in two forms, Mttrwn and Myttrwn. Possibly, the name itself was intended to be a secret, and may have been produced through a glossolalia type of altered state of consciousness. Glossolalia is

speaking in tongues, and it is perhaps best known for its part in charismatic religions. According to the Zohar, the name of Metatron is the equivalent of Shaddai, one of the NAMES of God. This association is derived from the mystical numerology called GEMATRIA, which assigns a numerical value to each letter in the Hebrew alphabet. Names and words that have the same numerical value have a mystical connection. Both Shaddai and Metatron equal 314. As another aspect of God, Metatron is sometimes called the "shining light of the SHEKINAH" and he "whose name is like that of his Master." Eleazar of Worms speculated that "Metatron" comes from the Latin term *metator,* which means a guide, measurer, or one who prepares the way, an apt description of this important angel. Other possible etymologies are the Greek term *metaturannos,* which means "the one next to the ruler," and the Greek term (*ho*) *meta thronon,* which means "(the throne) next to the (divine) throne" or "the second throne."

The earliest references to Metatron in literature use the term as a simple noun and not as a proper name. "Metatron" is a guide or function. In the Sifre Deuteronomy, an early-third-century work from Palestine, God's finger is a "metatron to MOSES and showed him the whole land of Israel" (32:49). The Genesis Rabbah says "the voice of God was made a metatron over the waters" (5:4).

According to the book of Enoch, Metatron originally was the human prophet ENOCH, who is so righteous that God transforms him directly into an angel. Enoch had been a scribe, and as Metatron he continues as a heavenly scribe, residing in the seventh heaven where he logs all celestial and earthly events. The Zohar says that Enoch was able to be transformed into Metatron because the divine spark lost by Adam in the Fall entered Enoch. Since mortals cannot contain the divine spark of perfection, it was then necessary for God to take Enoch into heaven and turn him into an angel.

3 Enoch gives a detailed description of the transformation of Enoch into Metatron. God sends the angel Anapiel to bring Enoch to heaven on the wings of the Shekinah. But as soon as he reaches the heavenly heights the holy angels who attend the throne of God—the OPHANIM, SERAPHIM, CHERUBIM, THRONES, and the ministers of consuming fire—smell his human odor 365,000 myriads of PARASANGS away. They ask God why a human being has been brought up to heaven. God says that due to the corruption of mankind he has removed his Shekinah from their midst but Enoch is righteous and worth all the rest of the people.

In heaven Enoch is transformed into fire. Metatron describes the transformation:

> at once my flesh turned to flame, my sinews to blazing fire, my bones to juniper coals, my eyelashes to lightning flashes, my eyeballs to fiery torches, the hairs of my head to hot flames, all my limbs to wings of burning fire, and the substance of my body to blazing fire. On my right—those who cleave flames of fire—on my left—burning brands—round about me swept wind, tempest, and storm; and the roar of earthquake upon earthquake was before and behind me. (15:1–2)

God places his hand on Enoch and gives him 1,365,000 blessings. Enoch becomes enlarged and increases in size until he reaches the world in length and breadth. He grows 72 wings, 36 on each side, and each single wing covers the entire world. Metatron is given 365,000 eyes, and each eye is like the Great Light. He is given a brilliant robe and a crown of 49 stones each like the orb of the sun and that shine into the four quarters of heaven.

There is no splendor, brilliance, brightness or beauty that God does not bestow upon Metatron: wisdom, power, all the virtues, and 300,000 gates each of understanding, prudence, life, grace and favor, love, Torah, humility, sustenance, mercy, and reverence. He is given to know all the mysteries, including the thoughts of people before they have them.

God names Metatron "the Lesser Yahweh" before the entire heavenly court and proclaims, "My name is in him." Metatron is set above all angels to serve the throne of glory; he has the privilege of accessing God behind the curtain of mystery that surrounds him. But when scholars on earth object to his status as a second power in heaven, God reduces his stature by having him lashed with a whip of fire by the angel Anapiel.

In 3 Enoch Metatron serves as the heavenly guide to Rabbi Ishmael.

In the Visions of Ezekiel, a composite work probably dating from the fourth century C.E., Metatron is identified with Michael and also with the DYNAMEIS, an order of angels.

Metatron has numerous alternative names; from 70 to more than 100 are mentioned in various texts. The following are 93 names given in 3 Enoch:

Yahoel Yah	Yoppiel	Apapel
Margayel	Geyorel	Tanduel
Tatnadiel	Tatriel	Tabtabiel
Ozahyah	Zahzahyah	Ebed
Zebuliel	Sapsapiel	Sopriel
Paspasiel	Senigron	Sarpupirin
Mitatron	Sigron	Adrigon
Astas	Saqpas	Saqpus

Mikon	Miton	Ruah Pisqonit
Atatyah	Asasyah	Zazzazyah
Paspasyah	Mesamyah	Masmasyah
Absannis	Mebargas	Bardas
Mekarkar	Maspad	Tasgas
Tasbas	Metarpits	Paspisahu
Besihi	Itmon	Pisqon
Sapsapyah	Zerah Zerahyah	Ababyah
Habhabyah	Pepatpalyah	Rakrakyah
Hashasyah	Taptapyah	Tamtamyah
Sahsahyah	Araryah	Alalyah
Zazruyah	Aramyah	Sebar Suhasyah
Razrazyah	Tahsanyah	Sasrasyah
Sabsebibyah	Qeliqalyah	Hahhahyah
Warwahyah	Zakzakyah	Titrisyah
Sewiryah	Zehapnuryah	Zazayah
Galrazyah	Melakmelapyah	Attaryah
Perisyah	Amqaqyah	Salsalyah
Sabsabyah	Geit Zeityah	Geityay
Perisperisyah	Sepat Sepatyah	Hasamyah
Sar Saryah	Gebir Geburyah	Gurtaryah
Ziwa Rabba	Naar Neeman	Lesser Yhvh
Rabrakiel	Neamiel	Seganzagel, Prince of Wisdom

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mezuzot

Biblical inscriptions attached to doorposts, which in the Middle Ages acquired great power as a Jewish AMULET protecting against DEMONS.

According to historian Joshua Trachtenberg, the mezuzah (singular) descended from a primitive charm, which rabbinic leaders imparted with religious significance, based on Deuteronomy 6:9: "And you shall write them on the doorposts of your house and on your gates." The mezuzah was inscribed with the verses Deuteronomy 6:4–19 and 11:13–20—the delivery of the commandments from the one and only God, and his instructions to obey them—to remind Jews of the principle of monotheism. By the Middle Ages the people clearly preferred it as an amulet. So powerful was the mezuzah in its ability to keep demons away that gentiles and Jews alike used it. It was believed also to prevent premature death. Many homes had mezuzot in every room. People also carried small mezuzot as personal protective charms.

Strict procedures were set forth for the making of a mezuzah. It was to be written on deer parchment according to an amulet table in the SEFER RAZIEL and under certain astrological and angelic influences. One set of 10th century instructions were: "It is to be written only on Monday, in the fifth hour, over which the sun and the angel Raphael preside, or on Thursday, in the fourth hour, presided over by Venus and the angel Anael."

Mezuzot were encapsulated in cases. While it was forbidden to alter the face of the mezuzah, it was permissible to write on the back of the parchment. One popular medieval addition was the name Shaddai, held to be especially powerful in repelling demons. Small windows were cut in the backs of the mezuzot cases so that the name Shaddai would show. Other additions were names of God, other Bible verses, NAMES of angels, and magical symbols. Frequently named angels were Michael, Gabriel, Azriel, Zadkiel, Sarfiel, Raphael, Anael, Uriel, Yofiel, and Hasdiel.

Mezuzot are still in use as both a religious object and an amulet.

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Michael

The most prominent and greatest angel in Christian, Jewish, and Islamic lore. Michael means in Hebrew "who is like God" or "who is as God." Michael is Chaldean in origin. In ANGELOLOGIES, his chief roles are many: he is warrior, priest, protector, healer, guardian. He holds numerous offices in heaven: he is chief of the VIRTUES and ARCHANGELS, one of the ANGELS OF THE PRESENCE, a PRINCE OF LIGHT, ANGEL OF TRUTH, and angel of repentance, righteousness, mercy, and salvation. Some of his roles overlap with those of other great archangels, Uriel, Gabriel, and Raphael; of the four, he is the primary aspect of the ANGEL OF THE LORD. Michael also shares similarities with Metatron and Melchizedek. He also has duties as the ANGEL OF DEATH.

Biblical References to Michael

Michael is mentioned by name in the Old Testament books of DANIEL and the New Testament books of Jude and REVELATION. In Daniel, he is the GUARDIAN ANGEL or PRINCE of the people of God [Israel]. In Daniel 10:13, Michael is named and described as "one of the chief princes, and in 10:21, "one having the appearance of a man" tells Daniel "there is none who contends by my side except Michael, your prince." In Daniel 12:1, the prophecy of "the time of the end" states that:

> At that time shall arise Michael, the great prince who has charge of your people. And there shall be a time of trouble, such as never has been since there was a nation till that time; but at that time your people shall be delivered, every one whose name shall be found written in the book.

This refers to the Israelites' departure from Egypt, led by MOSES and guided by a pillar of cloud during the day and a pillar of fire at night, as told in the book of Exodus. In Exodus 23:20, God promises to send his angel before them. Though Michael is not named here, it is widely interpreted that he is that angel.

Michael subduing Satan

Jude 1:8 makes a reference to the archangel Michael contending with Satan over the body of MOSES. According to Jewish lore, Michael became angry at Satan's contention that Moses was a murderer and therefore was not worthy of burial. Michael says to Satan, "The Lord rebuke you."

In REVELATION 12:7–12, Michael and his legions battle Satan and his forces, and defeat them; they are thrown down.

Numerous other biblical references to "the Angel of Yahweh" and "the Angel of the Lord" are interpreted as meaning Michael. In ZECHARIAH 3:1–2, an Angel of the Lord who is interpreted as Michael confronts Satan before God and the high priest Joshua, and he serves as guide to Zechariah in his vision.

Michael in Other Texts and Lore

Numerous references in apocryphal writings to the Angel of the Lord and to unnamed but important angels are widely interpreted to be Michael. In the Slavonic Life of ADAM AND EVE, he prays for the couple after their fall. In 2 ENOCH he is a chief and captain of angels; in 3 Enoch, he is called the Great Prince who is in charge of the seventh HEAVEN. In 1 Enoch he joins Gabriel and Surufel (Suriel/Uriel) in petitioning God to take action against the WATCHERS.

The QUMRAN TEXT 4Q529 is a visionary recital by Michael on his journey to the highest heaven; Gabriel serves as mystic guide and interpreter of the vision. Michael then descends to lower angels to report what he has seen. He tells them that in the highest heaven he beheld troops of fire and nine mountains. Gabriel appeared and told him that a city (interpreted to be the heavenly Jerusalem) will be built for the Name of the Great One (the Lord), in whose presence no evil shall be committed.

In the Midrash Konen, Michael offers sacrifices on an altar in the heavenly Temple of Jerusalem in Zebhul, the fourth heaven.

In Jewish legend the two primeval monsters, Leviathan and Behemoth, will murder each other, but variations of the story predict that God will send Michael and Gabriel against both creatures, and that when they fail to dispatch either, God will shoulder the task Himself.

Some midrashim state that God commands the archangel Michael to "bring me dust from my sanctuary" to make Adam. Others say God disdains to fetch Adam's dust himself and sends an angel instead, either Michael to Mount Moriah or Gabriel to the world's

Michael, from Eastern Orthodox Church, Romania (Author's collection)

four corners. Nevertheless earth opposed the angels, knowing she will be cursed on Adam's account, and God stretches forth his own hand to gather it.

When Cain kills Abel, some midrashim say that when he tries to bury the corpse earth spews it up again and cries, "I will receive no other body until the clay that was fashioned into Adam has been restored to me!" At this Cain flees, and Michael, Gabriel, Uriel, and Raphael place the corpse upon a rock, where it remains many years without corrupting. When Adam dies, these same archangels bury both bodies at Hebron side by side, in the very field from which God had taken Adam's dust.

The midrashim say that the FALLEN ANGELS Azael and Semyaza (see WATCHERS) cause such wickedness on earth among the Canaanites that the four archangels tell God, and God sends Raphael to bind Azael hand and foot, heaping jagged rocks over him in the dark Cave of Dudael, where he now abides until the Last Days. Gabriel destroys the Fallen Ones by inciting them to civil war. Michael chains Semyaza and his fellows in other dark caves for 70 generations. Uriel becomes the messenger of salvation who visit NOAH.

One midrash said that when JACOB and Esau are in Rebekah's womb and fight, that Michael intervenes on Jacob's behalf and saves him from death. Samael intervenes on behalf of Esau. Rabbinic lore says that Gabriel and Michael were witnesses to the contract in which Esau sold Jacob his birthright.

The Testament of ABRAHAM relates that when Michael comes to fetch Abraham's soul, the patriarch boldly insists on seeing the whole world. God commands Michael to let Abraham ride across the heavens in a chariot drawn by CHERUBIM, and so his wish is fulfilled, yet Abraham is still reluctant to die. God then sends the Angel of Death disguised as a fair youth, and when his true aspect is revealed Abraham faints in horror. Death draws out Abraham's soul through his fingers. Michael wraps it in a divinely woven kerchief and conveys it to heaven.

The Yalqut Genesis and the Pirqe Rabbi Eliezer say that it is Michael who fights with Jacob at Peniel. When God asks Michael, "What have you done to my firstborn son? Michael answers, "I shrank a sinew in your honor." God says, "It is good. Henceforth, until the end of time, you shall have charge of Israel and his posterity! For the prince of angels should guard the prince of men; fire should guard fire, and head should guard head!"

Hebrew midrashim and folklore sources tell that when Jacob's daughter Dinah is raped by the Canaanite Sechem, she gives birth to a daughter. Her brothers wishes to kill the child but Jacob restrains them and puts a silver disk about her neck, laying her underneath a thornbush (hence her name "Asenath" for the bush). Michael, in the shape of an eagle, takes off with Asenath to Egypt and leaves her beside God's altar, where a priest finds her and brings her up. Many years later when Joseph saves Egypt from famine, he makes a trip throughout Egypt and the women throw him tokens of gratitude. Asenath throws him her silver disk and he recognizes it. Knowing she must be his own niece, he marries her.

Michael in Christian Lore

Christianity recognizes Michael as the Guardian Angel of the Hebrew nation, and the angel who wages ceaseless war against the forces of Satan. He is the special defender of Christians (and particularly Catholics) and the Catholic Church. Satan trembles at the mere mention of his name, and all the angels of heaven bow down before him in obedience. Michael inspires

fidelity to God. St. Francis de Sales wrote that veneration of Michael is the greatest remedy against despising the rights of God, insubordination, skepticism, and infidelity.

In Catholic devotion, there is no greater angel than Michael, who is canonized as a saint. The Catholic Church refers to him as "Prince of the heavenly hosts." Churches were built and dedicated to him from the fifth century on. So intense was adoration of Michael that many devotional cults sprang up all over Europe, peaking in popularity in the late Middle Ages. Devotion to Michael (as well as to Gabriel and Raphael) is still carried out by Catholic DEVOTIONAL CULTS and in prayer and Mass.

At Mass, Michael presides over the worship of adoration to the Most High, and he sends to God the prayers of the faithful, symbolized by the smoke from incense. The prayer to St. Michael asking him to defend Christians in battle is a condensed form of the general exorcism against Satan and evil spirits composed by Pope Leo XIII.

One of Michael's important duties is guiding the souls of the newly departed to the afterlife. In this capacity, he resembles the Greek/Roman god Hermes/Mercury and the Egyptian god Thoth. (See PSYCHOPOMPOI.) Michael weighs the souls for righteousness. He is associated with benevolent aspects of the Angel of Death and has the ability to shapeshift when he comes to take a soul away (as in the case of Abraham). In lore, Michael is the angel designated to appear to MARY to announce her death. Michael also guards the gates of purgatory and has pity on the souls therein. Legends tells of prayers made to Michael for souls in purgatory; he appears and takes them into heaven.

Michael shares with Raphael special healing duties, a function naturally associated with him as protector of the general welfare. (See descriptions of some of his apparitions below.) Michael was considered the great heavenly physician at Constantinople, and he is credited with banishing a pestilence in Rome during the days of St. Gregory the Great.

Michael has two feast days: May 8, which commemorates the dedication of a basilica in honor of him on the Salarian Way about six miles outside of Rome; and September 29, known as Michaelmas. He is the patron saint of grocers, mariners, paratroopers, police, and sickness.

In Christian art, Michael is usually portrayed in warrior garb, holding a sword and scales and trampling Satan.

Apparitions of Michael

Numerous apparitions of Michael have been reported over the centuries, especially in the first millennium of Christianity as he supplanted pagan gods of protection, battle, and healing. These apparitions usually occurred on or near mountaintops or rocky outcrops, which became the sites of healing springs and miracles. Shrines, churches, and even great abbeys were built at these places and were dedicated to Michael. They have attracted countless pilgrims.

Some of the most famous Michael sites and their legends are:

MICHAELION, CONSTANTINOPLE

The Michaelion church near Constantinople was built in the fifth century C.E. by the Emperor Constantine because of an apparition of Michael. At the command of Mary, Queen of the Angels, Michael came to the aid of Constantine in his battle against the pagan emperor Maxentius. Constantine built the church for Michael in

Michael slaying the dragon (Author's collection)

gratitude. After its completion, Michael appeared there to the emperor and said, "I am Michael, the chief of the angelic legions of the Lord of hosts, the protector of the Christian religion, who while you were battling against godless tyrants, placed the weapons in your hands."

Miracles attributed to Michael have been reported at the Michaelion over the centuries.

Eusebios, Constantinople

The church of Michael at Eusebios, Constantinople, acquired its importance from an apparition of Michael that occurred during the reign of Emperor Michael III (842–867) under the regency of his mother, Theodora. Since the use of icons had recently been restored in Byzantine worship (see IMAGES OF ANGELS), the story may have served to help reestablish the importance of sacred images.

The story concerns a candlemaker named Marcianus, who was a pious servant of the shrine of Michael. Marcianus was never ill. If he felt the slightest discomfort he would go into the church and immediately recover. On one occasion when he felt poorly he went into the church but took with him a medicinal poultice because doctors had convinced him it was necessary to do so. As he slept that night in the shrine—a customary practice at healing centers—he had a terrible dream vision (see DREAMS AND VISIONS). The doors of the church suddenly flew open and in rushed "a fearful man as out of the heaven, descending on a white and terrible steed." The man dismounted and entered the church, escorted by men dressed in the garb of court officials. The church became filled with a strange unworldly odor.

The mysterious man walked to where Marcianus lay on his cot. He examined him and asked Marcianus about the poultice. He demanded to know who had dared to bring such medicine into his house thus identifying himself as the namesake of the shrine, Michael. Marcianus told him about the doctor who had insisted on the poultice and Michael ordered his assistants to find him. Michael then led Marcianus to an icon of himself, which had a lit candle and small dish of oil beside it. Michael dipped his finger in the oil and made the sign of the cross on Marcianus's forehead. He then got back on his horse and rode off into the sky, the church doors closing by themselves behind him. The next morning, Marcianus had a cross on his forehead, which proved to the deacon the truth of his vision. The deacon learned that the offending doctor had become mysteriously and seriously ill during the night. Marcianus visited the doctor and then brought him on his bed into the church and told him to beg Michael for forgiveness and mercy. He then imitated his own healing by dipping his finger in the icon oil and drawing a cross on the forehead of the doctor. The doctor was miraculously healed, thus establishing the model for successful healing.

Chonae, Phrygia, Asia Minor

The most important center of Michael devotion in the Byzantine world developed in Phrygia in a syncretic mix of pagan, Jewish, and Christian angel cults popular in the early centuries after Christ. The apostles Philip and John came to the town of Colossae (Chairetopa) and prophesied the appearance of Michael there.

Michael caused a medicinal spring to appear; anyone who bathed there and invoked the Blessed Trinity and Michael was said to be cured. The miracles, conversions, and baptisms at the spring aroused the jealousy of the pagan Hellenes. They gathered a mob and dammed two rivers to combine them. The waters were directed onto Colossae and the church at the spring. But Archippus, a God-fearing hermit who had settled at the spring when just a boy, heard the roaring waters and called upon Michael (the Archistrategos) for help.

Michael appeared immediately in a clap of thunder, in the appearance of a pillar of fire reaching from earth to heaven. He told Archippus to leave before he is covered by water. But the sight of the awesome angel caused the hermit to fall on the ground as though lifeless.

Michael then told him to stand firm and witness the power of God. He commanded the waters to stop, and they formed a wall as high as 10 persons. He struck the rock with his staff, which sounded like thunder and shook the entire land. The rock opened. Michael commanded the water, "Funnel yourself into the funnel," and the water funneled into the chasm. Thereafter, the town was called Chonae ("funnels"). Michael promised to guard the place, and the waters were sanctified forever.

Monte Gargano, Italy

Apparitions of Michael appeared to the bishop of Siponto near Monte Gargano in Apulia, near Naples, Italy, during the reign of Pope Gelasius (492–496), leading to the establishment of a healing shrine. Versions of the events, which resemble the Chonae story, date to the eighth and ninth centuries.

One day a bull belonging to a wealthy man named Garganus became lost on a mountainside. After a long search, Garganus found it inside a cave. Irritated at the bull, he shot an arrow at it, but it turned in mid-air "as if breathed upon by the wind" and hit him instead. He went back to the town of Siponto and told the story. The bishop undertook a fast of three days and three nights to learn the cause of this mysterious event.

Michael came to the bishop in a dream and said, "Let it be known to you that it occurred because I willed it. For I am the Archangel Michael, he who always stands in the presence of God. The bishop fasted a second time to be worthy of Michael's aid and presence. He had a second vision.

On the third night, Michael appeared in a dream and identified himself. He said he had intervened because he wished "to dwell in this place on earth and guard all." The next day, the bishop and some townsfolk visited the mountain and found two doors cut into its face.

In another dream, Michael told the bishop that the Sipontini and their allies, the Beneventi, would win in a war against their "heathen" enemies, the Neapolitans. The next day, the mountain was full of thunder, lightning, and darkness, which so frightened the Neapolitans that they fled. The locals went up to the doors in the side of the mountain and entered a cave where they found traces of the presence of Michael: "a small trace, as if the footstep of a man struck there in the marble." A shrine was begun there and was called "the place of the footprints."

The shrine was completed after a visit by Michael to the bishop. The bishop was uncertain how to consecrate the chapel and was told by Michael in another vision not to consecrate it at all. Michael told him, "I myself have put it in order and consecrated it. You need only come and approach with your entreaties since I am attending as master in that place." Michael told him to return the next day and he would show the townspeople how the place would guide them.

The bishop did as instructed and found a chapel ready made and carved out of the living rock "as if by the hands of the archangel." He knew the angel had made it because it was too irregular, rough, and full of corners and angles to have been made by human hands. A red cloak covered the altar. A spring erupted nearby and became known for its healing properties.

The site attracted hordes of pilgrims. In the seventh century, the shrine was at a peak of popularity, due in part to a Lombard victory over the Saracens in 663 that was attributed to the help of Michael. According to lore, the Lombards, who went to the shrine to pay thanks for their victory, found the imprint of Michael's foot near the south door of the temple.

St. Michael's Mount, England

In 495 in Cornwall, England, fishermen saw Michael standing on a ledge of rock atop a small mount off the coast near Penzance. St. Michael's Mount, as it became known, was already an important trading market and port. It took on new significance with its association with Michael and became a hallowed place. In the sixth century it was visited by St. Cadoc, one of the principal saints of Wales. According to legend, the saint needed water for his traveling party, and he struck his staff into the rock, whereupon water sprang forth.

A Benedictine priory was built atop St. Michael's Mount in 1135 by Bernard Le Bec. The community was enriched by the earls of Cornwall. But on September 11, 1275, an earthquake destroyed the church. It was rebuilt in the 14th century. Between 1349 and 1362, the religious community was nearly wiped out by the Black Plague. In 1649, the property passed into private hands, the St. Aubyn family.

From the Middle Ages, St. Michael's Mount was a favorite pilgrimage. Pilgrims came to seek answers to prayer, discharge vows, do penance, and seek healing. Many were spurred by the incentive that all those who came to St. Michael's Mount with alms and oblations would receive an indulgence of one-third of their penance. The indulgence was credited to Pope Gregory VII, though probably it was a tradition started by the monks.

A goal of many pilgrims was to prove their faith by sitting on "St. Michael's chair," a craggy spot with a precipitous drop to the sea. Monks built a stone lantern chair atop the church tower, not only to serve as a lighthouse but also perhaps as a more suitable substitute for the unsafe outcropping. According to lore, the first of a married couple to sit on the chair will gain mastery in married life.

Pilgrims also were attracted to the jawbone relic of Apollonia, a martyr and patron against toothaches.

Many miracles of healing were reported at St. Michael's Mount and credited to the intercession of Michael.

The former priory is now a private residence, but much of the priory is open to public tours. The church is active and is free from episcopal jurisdiction. A stone pillar marks the spot where Michael appeared. When the tide is low, St. Michael's Mount can be accessed on foot across a sand bar.

Mont St. Michel, France

In France, a similar but grander Benedictine abbey was built on Mont St. Michel, a huge quasi-island rock 1 kilometer wide and 80 feet high, off the Normandy coast. Its isolation made it a natural locale for pagan cults and hermits.

The story of Michael's apparitions bears similarities to the Monte Gargano lore, and, in fact, it serves as a continuation of that story line.

In 708, Michael appeared three times in dream visions to St. Aubert, bishop of Avranches (a nearby

The abbey of Mont St. Michel, Normandy, France (Author's collection)

town), and instructed him to build a chapel there. The bishop did not believe Michael and asked him to prove his identity. The angel pushed his finger through the bishop's skull. The bishop asked for more proof. Michael told him a stolen bull would be found at the top of the rock. It was, but still Aubert was skeptical. Michael told him to send two messengers to Monte Gargano, where they would be given the red cloak that Michael wore when he appeared there and had left upon the altar, as well as a fragment of the altar on which he had set his foot. The messengers were sent and they returned with the promised items. Convinced at last, Aubert founded an oratory.

In 966 an abbey was founded there by Richard I, duke of Normandy. Construction of the church began in 1020 and was finished in 1136. By the 12th century, Mont St. Michel was called the "City of Books" and was a great center of learning. Many of the manuscripts kept by the monks were lost during the French Revolution when the monks were expelled. In the late 18th and early 19th centuries, the abbey was used as a prison.

Between 1155 and 1424, Mont St. Michel had jurisdiction over St. Michael's Mount in Cornwall.

Access to the abbey was treacherous until the late 19th century. A slim land bridge connected the rock to the mainland. But travelers could be taken unawares by swift and terrible tides, and by constantly shifting quicksands. A causeway was built in 1879.

Mont St. Michel is now one of France's greatest tourist attractions. The spiraling road up to the abbey once walked by pilgrims is now lined on both sides by shops and restaurants. Inside the entrance to the abbey is a large marble frieze depicting Michael pushing his finger through the skull of the dreaming Aubert.

Spain

In Spain, where the cult of Michael peaked in popularity in about the 13th century, one of the best-known apparitions is the 1455 appearance to a shepherd about halfway between Navagamella and Fresnedillas, in the foothills of the Sierra de Guadarrama. The sighting was investigated in 1520, when some of the witnesses were still alive, and also in 1617.

According to testimony, Michael appeared late one afternoon in 1455 on a holm-oak tree and a rockrose plant to shepherd Miguel Sanchez. Michael told the shepherd not to be frightened, but to tell others that a shrine should be erected on the site and a brotherhood founded, both in honor of the angelic messengers. Sanchez protested that no one would believe him, but Michael insisted that he tell his employer. "I will make them believe you so they build a shrine here to the holy angels," he said. He then made an imprint of his hand on the tree.

However, Sanchez did not tell the story. A few days passed, and one morning he awakened crippled. His legs were folded in a bizarre manner so that the backs of his calves touched his thighs and his heels touched his buttocks. His employer, Pedro Garcia de Ayuso, tried unsuccessfully to cure him with herbs and oils. At last Sanchez told of his vision. Garcia de Ayuso consulted with authorities, and they carried the shepherd to the site of the apparition. There they found the handprint on the tree trunk. It was considered proof, and plans were made immediately for construction of a chapel. A mass was said there for the shepherd's health; when it was completed, he was cured and he stood up. Sanchez was named keeper of the shrine.

Michael in Muslim Lore

The Muslims relate that the angels Gabriel, Michael, Israfil, and Azrael bring dust from the four corners of the world, and with it Allah creates the body of Adam; to form his head and heart, however, Allah chooses dust from a site at Mecca, where the Holy Ka'aba later rises. Mecca is the navel of the earth for Muslims, as Mount Moriah is for the Hebrews, and Delphi for the Greeks.

Michael's wings are emerald green and covered with saffron hairs. Each hair contains a million faces who speak a million dialects, all imploring the pardon of Allah. When Michael cries over the sins of the faithful, his tears create CHERUBIM.

See RUDOLF STEINER.

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Mihr (Miher, Mihir, Mithra)
In ZOROASTRIANISM, angel of divine mercy, friendship, love, and governor of September. According to Persian lore, Mihr and the angel Sorush will screen souls on Judgment Day. The angels will stand on a bridge called *al Sirat,* which is no wider than a hair and is sharper than the edge of a sword. They will examine every soul seeking to cross the bridge. Mihr will weigh the souls actions. If deemed worthy he will allow the soul to pass to paradise. Unworthy souls will be thrown into HELL by Sorush, the angel of divine justice.

Milton, John (1608–1674)
English poet. John Milton is best known for his epic poem *Paradise Lost,* the story of Lucifer's rebellion and the Fall. It is considered the greatest epic poem in the

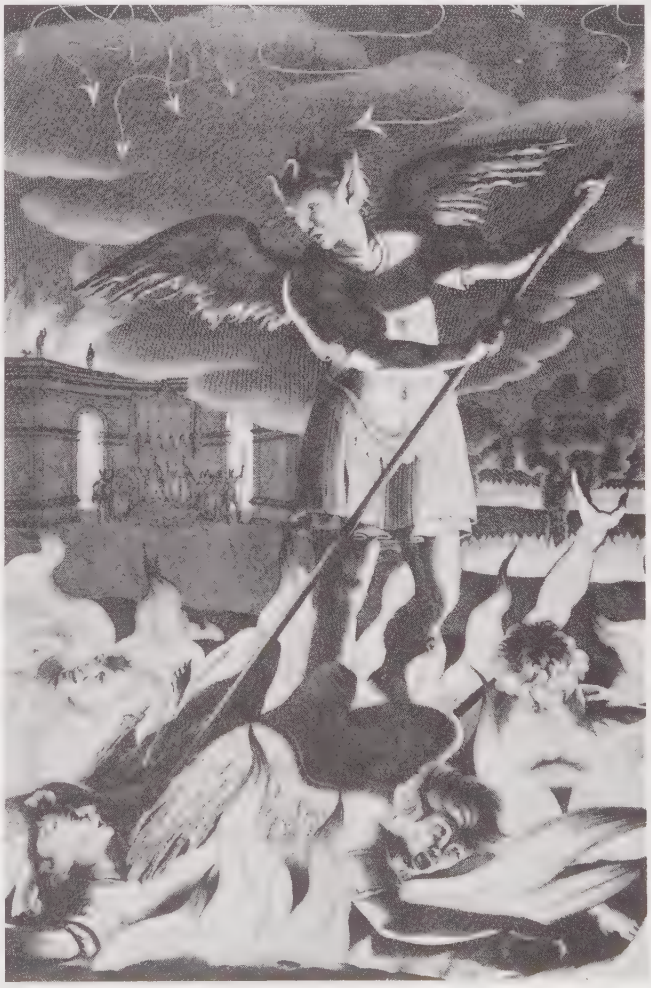

Lucifer reigning over the souls of sinners (John Baptist Medina for *Paradise Lost,* 1688)

English language. He also wrote various political and religious treatises, served in Cromwell's Commonwealth, and fought with both the established Church of England and its reformers.

Life

Milton was born in London in 1608 to a family of comfortable circumstances. His father was a scrivener—a law writer—and a composer of music. Milton attended Christ's College in Cambridge, studying Latin, Greek, and the other classics with the intent of becoming a Puritan minister. He composed poems in Latin, Italian, and English.

By the time he finished college, Milton had abandoned the idea of the ministry, and instead he spent six years at home writing poetry and continuing his studies. In 1635 the family moved to Horton, Buckinghamshire. Milton traveled to Europe, and he met the famous astronomer Galileo Galilei in Florence. Galileo inspired his later work, *Areopagitica* (1644), which speaks against censorship.

Upon his return to London in 1639, Milton established a small school. When the Civil War broke out in 1642, he ceased writing poetry and defended the Puritan cause, writing pamphlets against episcopacy and divorce and in favor of freedom of the press and regicide. After the execution of King Charles I in 1649, Milton earned a Latin secretaryship in Oliver Cromwell's government. But in 1651 he went blind and had to depend on secretaries in order to work.

In 1660 Milton was arrested as a defender of the Commonwealth, but he was released after a short stay in prison. His fortunes declined. By this time, he was married to his third wife, Elizabeth Minshull; all of his marriages were unhappy.

Despite his blindness, Milton continued to compose poetry. He died on November 8, 1674, of "gout struck in," and he was buried in Chalfont, St. Giles, Buckinghamshire, next to his father.

Works

Milton believed in the reality of angels, who figured as prominently in the literature of his time as the mythical gods. One of his earliest poems composed at college, "Ode on the Morning of Christ's Nativity," describes the angels announcing Christ's birth as harbingers of light bringing an end to the darkness of sin and evil—an ironic twist considering that Lucifer's name means "bearer of light." The angels also fill the world with song and harmony, providing the medieval philosophers' "music of the spheres."

Paradise Lost contains his fullest descriptions of angels and their circumstances. Milton wrote his epic poem after the Restoration of King Charles II to the English throne, a period in which Milton's total blindness and his political ties to the Commonwealth left him with little to do but write the verse he had long planned. His ambition was to compose an epic poem rivaling the works of great classical writers such as Homer and Virgil. The first edition of *Paradise Lost* in 1667 filled 10 volumes; a second edition in 1674 was 12 volumes long. Difficult to read because of its style and syntax, the poem nonetheless left its mark on literary history, and it influenced such Romantic poets as WILLIAM BLAKE and Percy Bysshe Shelley.

The poem presents a sympathetic picture of Lucifer. It recounts his rebellion and the rapture of ADAM AND EVE in the Garden of Eden and their eventual shame and expulsion. Cast out of heaven, Lucifer awakens on a burning lake in HELL, his followers in shock around him.

Milton explains in great detail—some of it based on Judeo-Christian literature and some from his own imagination—the characteristics and details of the angels, the accounts of the great battles between Lucifer's armies and the followers of God, the total beauty of Eden and man's fall from grace. Most of the discourse on the angels occurs as a conversation between Adam and the archangel Raphael who had been sent by God to warn Adam and Eve of the devil's temptations. Eve prepares a feast for Adam and Raphael, and they talk of the Fall, God's grace, and what angels are like.

Raphael tells Adam that angels are the link between humans and God: "pure, Intelligential substances" rather than rational beings. They are intuitive, with great knowledge that encompasses reason. In many ways, particularly physically, angels resemble man, but their bodies are made of ether, which Milton identifies as the "fifth element": nonsolid with a liquid texture. As such they are pure spirit compared to man, but "natural" to God, since God created them.

Angels have all five of man's senses, but they experience taste, smell, sight, hearing, and touch with their whole beings and not through particular organs. They eat, enjoy music, and delight in tastes, smells, and sounds, and they even have sexual intercourse—an angelic talent original to Milton.

When Adam asks Raphael whether the angels can enjoy the sexual raptures he has experienced with Eve, Raphael answers blushingly:

> To whom the Angel, with a smile that glowed
> Celestial rosy red, love's proper hue,
> Answered: "Let it suffice thee that thou know'st
> Us happy, and without love no happiness.

Whatever pure thou in the body enjoy'st
(And pure thou wert created) we enjoy
In eminence, and obstacle find none
Of membrane, joint or limb, exclusive bars;
Easier than air with air, or spirits embrace,
Total they mix, union of pure with pure
Desiring; nor restrained conveyance need
As flesh to mix with flesh, or soul with soul."

(Book VIII: 618–629)

Angels cannot be in more than one place at the same time, but they travel at unimaginable speeds. They also are able to assume any size or shape and either gender. Angels live on planets and have been called stars. They exist as agents of divine providence, ministering to man on God's behalf or as agents of perversion if they have followed Lucifer.

But most of all, angels are winged, shining, and beautiful. In Book V, verses 277–284, Milton describes Raphael as he descends into the Garden:

A Seraph winged: six wings he wore, to shade
His lineaments divine; the pair that clad
Each shoulder broad, came mantling o'er his breast
With regal ornament; the middle pair
Girt like a starry zone his waist, and round
Skirted his loins and thighs with downy gold
And colors dipped in Heaven; the third his feet
Shadowed from either heel with feathered mail
Sky-tinctured grain.

Another characteristic of angels is their invulnerability. Each side inflicts great pain upon the other during the battles of the rebellion, but they do not suffer longer than a moment. In Book VI, verses 326–334, Lucifer marvels at his brief agony:

Then Satan first knew pain,
And writhed him to and fro convolved; so sore
The griding sword with discontinuous wound
Passed through him; but the ethereal substance closed
Not long divisible, and from the gash
A stream of nectarous humor issuing flowed
Sanguine, such as celestial spirits may bleed,
And all his armor stained, erewhile so bright.

Christian writings organized the angels in hierarchies as follows:

Seraphim	Dominions	Principalities
Cherubim	Virtues	Archangels
Thrones	Powers	Angels

Milton rejects these rankings, organizing the angels into three degrees or choirs. Lucifer often refers to the above-mentioned hierarchies when speaking of his minions; the titles are more expressions of Lucifer's power and his exercise of authority than actual rankings. Milton also describes four leading angels as archangels who rule the four corners of the world:

Michael: the first in command of God's army
Gabriel: second in command; bearer of annunciation to Mary
Uriel: viceroy of the sun
Raphael: God's chief minister.

Other loyal angels in God's service are:

Abdiel: a seraph whose name means "servant of God." Abdiel alone stands up to Lucifer when he boasts of his victory
Ithuriel: a cherub, "discovery of God"
Uzziel: like Uriel, the "eye of the Lord" and "strength of God"
Zephon: "searcher of secrets"
Zophiel: "spy of God"

See LITERATURE AND ANGELS.

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Miniel

In magical lore, angel invoked to induce love in a reluctant girl and to make and command magic carpets.

ministering angels

An order of angels whose duties and rank vary. Ministering angels usually are placed among the lowest ranks of angels, looking after the routine affairs of daily life on earth. But they also are held to be of the highest rank and are "the hosts of the Lord." Ministering angels also are compared to GUARDIAN ANGELS.

Ministering angels are made of fire, as suggested by Psalm 104:4: "who makest the winds thy messengers, flame and fire thy ministers," and Hebrews 1:7, "And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire."

In the Talmud Hagiga, they are born anew every day from the Dinur River, and they sing a hymn of

Angels ascending and descending the ladder in Jacob's dream. (Gustave Doré)

praise and then perish back into the river. In the Talmud Sanhedrin, ministering angels roast meat and cool wine for Adam in Paradise. The Book of ADAM AND EVE names three ministering angels serving Adam: Aebel, Anush, and Shetel. In the Testament of the Twelve Patriarchs, God sends 70 ministering angels down from his highest HEAVEN to teach languages to the 70 children of NOAH.

In the MERKABAH, ministering angels are infinite in numbers. In 3 ENOCH, they descend from heaven in companies, bands, and cohorts to execute God's will on earth. When humans become corrupted, they protest to God: "Why did you leave the heaven of heavens above, the abode of your glory, the high and exalted throne which is in the height of Arabot [the name of the seventh heaven], and come and lodge with men who worship idols? Now you are on the earth, and the idols are on the earth; what is your business among the idolatrous of earth?" (5:11–12) God immediately removes his presence—the SHEKINAH—and the ministering angels assist its return to heaven.

3 Enoch names Azza (Semyaza), Azael, and Uzza as ministering angels, a status that may have preceded their fall.

According to the Sefer Yetzirah, the primary text of the KABBALAH, ministering angels may be seen physically, whereas all other angels can only be seen prophetically.

In the New Testament, Hebrews 1:1–14 distinguishes the exalted position of Christ compared to angels and underscores the service of ministering angels to the righteous in verse 14: "Are they not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation?"

In *Occult Philosophy,* AGRIPPA ranks ministers (ministering angels) as the lowest of three celestial tiers. They are committed to the affairs of earth, and they are associated with the four elements.

ORIGEN sees ministering angels as serving the lowly needs of earth while accessing the highest realms of heaven. The idea that ministering spirits might include other supernatural being besides angels is implied in his work *Against Celsus:*

> For we acknowledge that angels are "ministering spirits," and we say that "they are sent forth to minister for them

Ministering angels saving souls (Reprinted courtesy of U.S. Library of Congress)

who shall be heirs of salvation;" and that they ascend, bearing the supplications of men, to the purest of heavenly in the universe, of even to the supercelestial regions purer still; and that they come down from these, conveying to each one, according to his deserts, something enjoined by God to be conferred by them upon those who are to be the recipients of His benefits. Having thus learned to call these beings "angels" from their employments, we find that because they are divine they are sometimes termed "god" in the sacred Scriptures, but not so that we are commanded to honor and worship in the place of God those who minister to us, and bear to us His blessings.

See CELESTIAL HIERARCHIES; MEMUNIM.

Nun experiencing an angel in prayer

Mitatron
In the Re'uyot Yehazqe'el, a Palestinian text in the MERKABAH literature, the secret NAME of the PRINCE (angel) of the third HEAVEN. Mitatron also is named in Peter de Abano's magical work The Heptameron as an angel of the third heaven and a ruler of Wednesday who is invoked from the west. The name Mitatron may be a variation of Metatron.

Mithra (Izad, Mihir, Mihr, Mitra)
Deity who appears in various cosmologies. In Vedic lore, Mithra is a devata or shining god comparable to an angel. In GNOSTICISM he is equated with Metatron. In ZOROASTRIANISM he is one of the 27 or 28 IZADS who surround the great god Ohrmazd. He has 1,000 ears and 10,000 eyes. According to Aryan lore he is a god of light who assigns the souls of the just to their places in HEAVEN.

Moakibat
In Islamic lore, RECORDING ANGELS who write down all a person's activities. Each person has two "al Moakibat" who succeed each other every day.

Mons, angels of
Incident during World War I in which Allied soldiers reportedly were aided by heavenly soldiers and England's patron saint, St. George, mounted on horseback. The visions were not limited to British and French troops. Several captured Germans allegedly asked about the horsemen or the leader on a white horse. Whole battalions apparently retreated in fear. According to some German reports, the soldiers fell back against what appeared to be thousands of troops, not the two small Allied regiments.

The incident occurred during the battle of Mons, Belgium, on August 26–27, 1914. The Allies had only two regiments posted there, while surrounded by the better-equipped Germans. Outmanned and outgunned, the Allies expected to be slaughtered, but, although they suffered numerous losses, the numbers were many fewer than expected. Many in the companies believed their retreat was saved by hundreds of mounted, armored soldiers—spirits of the English victors at the battle of Agincourt in 1415—who came between them and the German army. Others saw or heard St. George, described as a yellow-haired man riding a white charger.

Public interest in the stories was tremendous, despite the fact that they sounded suspiciously like the plot of a fictional story, "The Bowmen," written by novelist Arthur Machen and published in the Lon-

don *Evening News* barely a month after the battle, on September 29, 1914. In Machen's story, a British soldier, overwhelmed at Mons, recalls a Latin motto he once read on a plate in a vegetarian restaurant. The motto read, *Adsit Anglis Sanctus Georgius,* "May St. George be a present help to the English." No sooner had the desperate soldier invoked the motto than he heard voices roaring the same plea and adding other medieval calls for courage and preservation. The soldier looked beyond his trench and saw long lines of mounted bowmen, who shot swarms of arrows at the advancing Germans. The enemy fell by the thousands, but the German staff found no wounds on their fallen comrades.

Although Machen belatedly took credit as the only source of the angelic stories, claiming they could all be traced to his fictional tale, his protestations could not stem the increasing flood of accounts that God had taken an active stand on behalf of the Allies. Indeed, in his field notes of September 5, Brigadier-General John Charteris of the British Expeditionary Force referred to stories among his men about angelic sightings at Mons—at least three weeks before the publication of Machen's story.

Reports of angelic intervention at Mons died out about October 1914 but revived later the following spring. On April 30, the Roman Catholic newspaper *The Universe* printed an anonymous account from a supposedly reputable Catholic officer about an experience of another officer at Mons. It seemed that this second officer and about 30 of his men were trapped in a trench when they decided to make a run for it rather than be slaughtered by the advancing Germans. Yelling "St. George for England!" the men were met by a large company of bowmen who led them in a charge on the enemy's trenches. Later, a captured German prisoner asked who was the officer seated on a great white horse. The officer who told this story to the first Catholic officer said he did not see St. George but did see the archers. Again, the German dead showed no wounds.

In the May 15, 1915, issue of the parish magazine of All Saints Parish, Clifton, England, a Miss Marrable, daughter of the canon, was reported to have met two officers (although she did not know their names) who claimed they had witnessed the angelic intervention. One officer said that when the angels appeared, the German cavalry horses reared in fright and ran in all directions, no matter how determinedly the riders tried to force their horses to continue the charge.

In the same month, the Spiritualist newspaper *Light* ran a piece recounting a sermon reportedly preached by the Reverend Fielding Ould, vicar of St. Stephen's in St. Alban's. Reverend Ould heard a story from three sources whom he believed reputable, as follows: A sergeant had often visited a branch of the Young Men's Christian Association, in which hung a picture of St. George slaying the dragon. Later, during the battle of Mons, the sergeant repeated the legend of St. George to his beleaguered men, telling how St. George was the patron saint of England and the war cry of English soldiers for centuries. Facing the advancing Germans, the men shouted "Remember St. George for England!" Shortly the Germans hesitated in their charge, then turned around and fled. One of the prisoners left behind told his captors of the horsemen in armor who led the Allies' charge—and that they could not have been Belgians.

On June 9, 1915, *Bladud, The Bath Society Paper* ran several accounts, always anonymous, of other soldiers who witnessed the same phenomenon. One officer wrote that his soldiers had fled to a place where they could stand against the Germans, even though they expected death. But instead of seeing the advancing German cavalry they saw a troop of angels and the German horses stampeding in terror. A captain in charge of German prisoners said that the Germans felt there was no use in fighting the English, for the Germans had seen angels fighting above and in front of the Allied lines, both at Mons and Ypres. Another group of German prisoners attested that they had surrendered because of the hosts of soldiers in the Allied ranks, but in truth there were only two English and French regiments.

In an interview published August 12, 1915, in the London *Daily Mail,* a wounded lance corporal told that he and his battalion were in retreat from Mons on August 28, 1914. The weather was hot and clear, and the Allied forces were waiting for the Germans to charge. While the corporal was standing guard with some others, an officer ran up to them in great agitation and asked if they'd seen anything. The guards thought he meant German soldiers, but instead the officer took the men to see something in the night sky. There was a strange light in the sky that was distinctly outlined and separate from moonlight. As the men watched, the light became brighter and more clearly defined, revealing three shapes. The one on the center had outstretched wings, and all three wore long, loose golden garments. These spirits hovered above the German lines for about an hour then disappeared.

Phyllis Campbell, a nurse who served behind the lines at Mons, contributed the following to the *Occult Review* in August 1915, a year after the battle. Campbell reported that many of the wounded, particularly the French Catholics, requested pictures of saints and angels to comfort them. Following the retreat at Mons, many of the soldiers were in an exalted state, and one

British soldier, a fusilier from Lancashire, asked for a picture of St. George. The fusilier claimed he had seen St. George on a white horse leading the British troops at Vitry-le-François. Another soldier, injured in the leg, corroborated the fusilier's claims and said that St. George had led the charge at Vitry with his sword upraised. French troops maintained the figure was St. Michael or JOAN OF ARC. Campbell claimed to hear the story again later from a priest, two officers, and three Irish soldiers.

In her booklet *Back of the Front,* Miss Campbell reported that many severely wounded soldiers, who should have been screaming in pain, were strangely calm, saying that they'd seen a great man on a white horse fighting on their behalf. Miss Campbell claimed that she'd submitted her accounts of the visions at Mons to the *Occult Review* before Machen's story appeared in late September 1914, but no record exists of any submission.

In a letter written by an unnamed lieutenant colonel to Machen, which ran in the *Daily Mail* September 14, 1915 (the lieutenant colonel's name was supposedly known to editors of the *Daily Mail* but withheld), perhaps the most believable account appeared about the angelic archers. The officer wrote that after the battle of Le Cateau on August 26, 1914, he and two other officers were riding along the column of their division during the night of August 27. Although weary, the officer did not believe that he nor the others had lost their mental faculties. While talking and joking to keep awake, the lieutenant colonel became conscious of two large bodies of cavalry riding in squadrons in the fields on both sides of the road. The lieutenant colonel did not remark on the horsemen but watched them for about 20 minutes. They marched in step with his horse and were going in the same direction.

The other two officers had also stopped talking, and at last one of them asked the lieutenant colonel if he'd seen anything in the fields. All three saw the same sight and determined to take a small party out to reconnoiter. But as soon as the men approached the cavalry, the night grew darker and the horsemen disap-

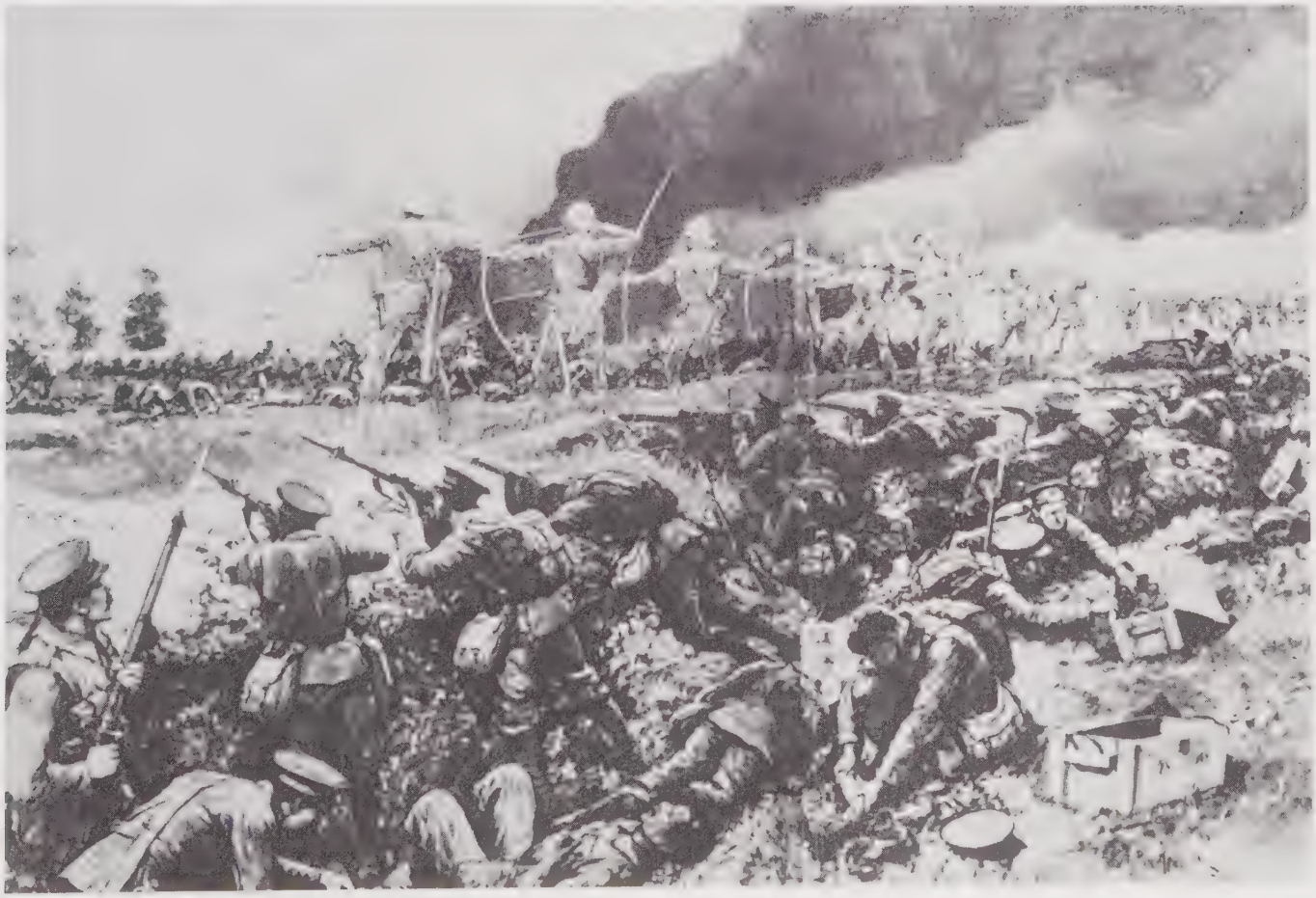

Angels at the Battle of Mons

peared. The lieutenant colonel admitted to exhaustion, but he said that several witnessed the same phenomenon, a situation he believed unlikely due simply to fatigue.

On August 24, 1915, the *Daily Mail* printed what it believed was the first account of angels at Mons that could be substantiated by a named witness. Private Robert Cleaver, of the First Cheshire Regiment, supposedly signed an affidavit in the presence of a G. S. Hazlehurst stating that he had seen the angels of Mons with his own eyes. Private Cleaver described the angels as a flash of light that confused the German cavalry and caused their lines to crumble. Unfortunately, when Hazlehurst checked with the headquarters of the Regiment at Salisbury, he found that Private Cleaver had not joined the regiment until August 22, 1914, and did not post out to France until September 6. He therefore never fought at Mons.

Private Cleaver's story ran along similar lines to previously reported accounts about mysterious clouds and lights. As early as February 14, 1915, *Light* had run an account by another unnamed officer about the strange cloud that rose up between the German and English lines. In the May 5 *Light,* a General N. stated that while his rearguard was under heavy German fire, a luminous cloud or bright light appeared between the armies. Within the cloud he saw moving shapes, but he could not tell if they were figures. Again the German horses reared and fled, saving the English from certain death.

The paper reported that another young officer—still anonymous—saw the cloud as well, convincing him that the Allies were destined for eventual victory. In a fourth story, a soldier saw a golden cloud appear between the English and German lines, enabling him to save a child who was trapped by the gunfire. In this case the cloud was accompanied by a man on a big horse, similar to the reports of St. George.

Other accounts of divine intervention included the appearance of a great cloud as well, either black or luminous, which came between the Allies and the Germans. Some of these clouds appeared to have bright beings within them. Some witnesses reported seeing true angels, with wings and flowing robes, either coming between the two sides or fighting beside or above the British and French. Other reports told of the "Comrade in White," a figure who walked the battlefields in complete calm and safety to bring aid and comfort. In some accounts the comrade was identified as Jesus Christ.

In the May 15, 1915, *Light,* a Mrs. F. H. Fitzgerald Beale of Mountmellick, Ireland, wrote that a soldier of the Dublin Fusiliers, who had returned home wounded, had seen a black cloud at Mons. The cloud was so thick that it shielded the English lines completely. Mrs. Beale also reported that every soldier who had returned home had told her that a crucifix placed on a home or building was always saved even if everything around it burned.

For some, aid and comfort did not come with a host of angels but through the offices of one man. In the June 9, 1915, issue of *Bladud* referred to above, a Dr. R. F. Horton wrote that several wounded soldiers had told him of a "Comrade in White" who walked the battlefields, even during shelling, to rescue and heal the injured. Then a Miss Stoughton wrote about the experience of her sister, who was an army nurse. The nurse said many soldiers had related seeing the "Comrade in White," whom they believed to be the Lord Himself.

Perhaps the most moving story was printed in the June 1915 issue of *Life and Work* magazine. An unnamed soldier wrote that after an especially heated battle a man in white walked among the wounded completely unfazed by sniper fire and shells. He seemed to be everywhere at once. The soldier said that later that day he was shot in both legs while charging the German trenches, and lay in a shell-hole until after dark. As night fell, he heard quiet, firm footsteps and saw the gleam of the man's white clothing. The Germans opened fire, but the stranger stretched out his arms in entreaty and then bent over and lifted the injured soldier. The soldier said he must have fainted, for when he awoke he had been carried to a little cave by a stream. The man was tenderly washing his wounds.

Then the soldier slept; when he awoke, he looked to see what he could do to help his rescuer. He found him kneeling in prayer, and was surprised to see that his hands were injured and bleeding. The man said they were old wounds that had been bothering him lately. When the soldier saw that the man's feet were bleeding as well, he realized with a shock that he had been saved by Christ.

In August 1915, Machen published a compendium of his war tales entitled *The Bowmen and Other Legends of the War.* In the introduction, Machen carefully explained the development of the Angels at Mons as his own fiction. A little later, Harold Begbie published *On the Side of the Angels: The Story of the Angels at Mons—An Answer to 'The Bowmen.'* Begbie collected all the accounts he could find and tried to show that no matter whether the visions were true or false they were not simply creations of Machen.

But the strangest twist on the stories of Mons came from the German side in an article published by the London *Daily News* on February 17, 1930. According to a colonel Friedrich Herzenwirth, a former

member of the Imperial German Intelligence Service, the soldiers actually witnessed visions of soldiers and angels. But instead of heavenly intervention the images were movies projected upon the foggy white cloudbanks over Belgium. Colonel Herzenwirth said the object of the mission was to create mass hysteria and terror. He admitted that if the kaiser's officers had foreseen that the visions would strengthen the Allies' resolve, rather than weaken it, they would have tried other propaganda. He believed some of the British forces realized the trick but used it to their advantage. The next day, the *Daily News* reported that a highly placed member of the German War Intelligence Department had told the paper's Berlin correspondent that he knew of no Colonel Herzenwirth and that the entire story was a hoax.

The last "firsthand" account of angels on the battlefields of World War I appeared in *Fate* magazine in May 1968. The magazine reported on a letter from Reverend Albert H. Baller of Clinton, Massachusetts, who had spoken about UFOs to a group of engineers in New Britain, Connecticut, in the mid-1950s. Reverend Baller reported that during the lecture, one of the engineers said that he'd been in the trenches near Ypres in August 1915 when the Germans launched the first gas attack. At that time none of the soldiers knew of this new, deadly weapon and were unprepared to defend themselves. The troops panicked and ran, with many overtaken by the gas. Suddenly a figure came walking out of the gaseous mist wearing a uniform of the Royal Medical Corps but without any protection from the poison. He spoke English with a French accent.

Around his waist the man had a belt with hooks holding tin cups, and he carried a bucket of what looked like water. He slid into the trench and began removing the cups, dipping them into the liquid and telling the soldiers to drink quickly. The engineer received one of the cups, and remembered that the drink was almost too salty to swallow. But anyone who did drink the liquid was saved from any lasting effects from the gas. Reverend Baller regretted that he did not remember the engineer's name.

Was Machen responsible for the Angels of Mons, or did all these people really experience an angelic visitation? Nearly anyone who could corroborate the stories of angels at Mons is now dead, and accounts from the time are anonymous and unproven. In any case, if the tales did no more than boost the morale of the wounded, they served their purpose.

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Mont St. Michel See MICHAEL.

Monte Gargano See MICHAEL.

months See ANGELS OF THE MONTHS.

Morael (Moriel)
In Jewish lore, the angel of awe or fear who rules the month of Elul (August–September), preceding the New Year and Day of Atonement. Morael has the power to make all things invisible.

Morax (Foraii, Forfax)
One of the FALLEN ANGELS and 72 spirits of SOLOMON. Morax is an earl and president in HELL and rules 36 legions. He appears as a bull, and, if he takes on a man's head, he will impart knowledge of astronomy and all liberal sciences. He knows the virtues of herbs and precious stones. He gives good FAMILIARS.

Mormonism
Religion better known as the Church of Christ of Latter-day Saints. The Mormons grew from six original members in 1830 to 3 million in the 1990s. The Joseph Smith family had experienced dramatic economic ups and downs, migrating from Vermont to New Hampshire and finally to upper New York in the 1820s. Joseph Smith Sr. had received visions. When in 1823 his son Joseph Smith Jr. reported receiving visions and instructions from an angel called Moroni, the father and the rest of the large close family, now located in Palmyra, New York, were receptive and believed his account.

Joseph Smith Jr.'s testimony about this series of events, which led him to believe that he had been chosen by God to restore the true church of Christ and that all other Christian groups were apostate, constitutes the introduction to The Book of Mormon, allegedly written by Mormon, a prophet-historian from the ancient Middle East. "The crowning event recorded in The Book of Mormon is the personal ministry of the Lord Jesus Christ among the Nephites soon after his resurrection. It puts forth the doctrines of the gospel, outlines the plan of salvation, and tells men what they must do to gain peace in this life and eternal salvation in the life to come. After Mormon completed his writings," the introduction continues, "he delivered the

account of his son Moroni, who added a few words of his own and hid up the plates in the Hill Cumorah. On September 21, 1823, the same Moroni, then a glorified, resurrected being, appeared to the Prophet Joseph Smith and instructed him."

Moroni's first visit to Joseph Smith Jr. after the rest of the family in the crowded cabin had gone to sleep, was chiefly characterized by whiteness and brilliance, his "robe of most exquisite whiteness beyond anything earthly I had ever seen . . . and his countenance truly like lightning." Moroni repeatedly told Smith about lost scriptures preserved on plates buried nearby.

With the plates were two magical stones attached to a silver breastplate, construed by some as eyeglasses, called Urim and Thummin, which enabled Smith to translate the scriptures by 1827, after which the angel took the golden tablets away.

Smith and first three men and then another eight, hereafter official witnesses, testified to the existence of the scripture, inscribed in a strange language on gold plates. It is reported that of the first three, Oliver Cowdery and David Whitmer believed they saw an angel descend on a light bearing the plates and confirming the authenticity of the translation. Martin Harris did not claim to have had the vision, but he accepted that Smith had seen the angel. Several days later eight men—four Whitmer brothers and their brother-in-law Hiram Page, with Joseph Smith Sr. and two more of his sons, Hyrum and Samuel—were shown the plates, which they "did handle with our hands." "Seen and hefted," the plates were taken up to heaven by an angel.

Supporters took the text of the translation to a publisher in Mentor, Ohio, and it appeared as The Book of Mormon in 1830. The work quotes heavily from the authorized version of the English Bible and is couched in a similar style. It purports to tell the story of the true church of Christ on the American continent after it migrated from Jerusalem. "After thousands of years [from the destruction of the Tower of Babel] all were destroyed except the Lamanites, and they were the principal ancestors of the American Indians," states the introduction to the 1981 version of The Book of Mormon.

Mormonism underwent almost continual shifts as it started to grow under the patronage of converts. Smith Jr. continued to receive new visions and revelations, and added these dimensions to Mormon proscriptions in the 1830s and 1840s; dissenters rebelled against some of these and either left the fold voluntarily or were expelled. Meanwhile, outsiders and the law of the land often challenged the sect on business, political, moral, or religious grounds. Joseph Smith Jr. was killed in an attack on the Mormons' Nauvoo, Illinois, outpost in 1844. A brief summary of some of the most notable Mormon beliefs, particularly in relation to the angels and celestial hierarchies, will give an idea of the uniqueness of this sect.

Mormon Beliefs and Practices

The New England settlers who became the first Mormons emerged from a long-standing group of separatists or radicals who lived on the fringes of Calvinist Puritan orthodoxy. They were well prepared for the Mormon message because they asked questions, held spiritist universalist views, and were predisposed to the occult and magical.

This was coupled with a yearning for the ancient church, a stream of thought called *restorationism,* which went back to the Middle Ages. This theme had been picked up by each Protestant declaration of independence and even Catholic revolutions, such as that of the Franciscans. Mormonism spoke to the revulsion with the "ordinary" or "gentile" church, and the passion to possess dogmatic purity in Joseph Smith's discovery and translation from an ancient language of golden scriptures buried at the time of the Tower of Babel.

Among this separatist fringe in the 18th-century New England area were also "Immortalists," who believed in human divinization, and those who practiced "spiritual wifery" or "the new covenant of spiritual union." There were strange sects who met behind closed doors and were rumored to do all manner of things. One 1793 report stated that a Nat Smith of Hopkinton, Massachusetts, "proceeded to assume and declare himself to be the Most High God and wore a cap with the word GOD inscribed on its front. His Great Chair was a Holy Chair. . . . He had a number of Adorers and Worshippers, who . . . believed he was the Great God."

Treasure-divining was a central dimension of the radical perfectionism of the New Israelite movement, which emerged in Rutland County, Vermont, at the end of the 1790s and which had a direct link to Mormonism. Nathaniel Wood, one of its leaders, prophesied after his excommunication that he had literal descent from the Lost Tribes of Israel, had a special dispensation; his family and followers began work on a temple and divined for gold "to pave the streets of the New Jerusalem" and expected that a destroying angel would bring down earthquakes and plagues on the "gentiles."

Money-diggers would locate buried treasure through divination and attempt to retrieve it. Joseph Smith Sr. had taken part in some of these expeditions, four of which were officially reported in affidavits by subsequent researchers. Martin Harris, one of the 11

official witnesses to the golden plates, reported that Joseph Smith Jr. said Moroni "told him he must quit the company of the money-diggers." An 1826 trial record shows that Joseph Smith Jr. had taken part in a treasure hunt using a certain stone. Richard L. Bushman, a sympathetic biographer, said that Smith Jr. had gotten involved because he was pressured by neighbors, his own father, and by poverty.

In treating the elements from a culture of magical practice that contributed to Joseph Smith's messages and methods, John Brooke cites treasure-divining or money-digging along with witchcraft, conjuring, counterfeiting, alchemy, and Freemasonry. John L. Brooke's thesis is that Smith "began his engagement with the supernatural as a village conjurer but transformed himself into a prophet of the 'Word,' announcing the opening of a new dispensation. Then, moving beyond his role as prophet and revelator, Smith transformed himself and the Mormon priesthood into Christian-hermetic magi, a role previously manifested in the medieval alchemist, the Renaissance hermetic philosopher and the perfectionist sectarians of the Radical Reformation."

Mystical trances producing visions of angels and saints, prophecy and the like, performed in the inner sanctum, were offered to the faithful, following the tradition of alchemy and KABBALAH that the human soul can break free from the elemental sphere of the earth and ascend through lesser celestial and supercelestial heavens of the planets, the stars, and the angels to communicate directly with the divinity. In May 1829 John the Baptist appeared to Smith and Oliver Cowdery, and they received from him divine appointments as First and Second Elders of the new church. They claimed that John the Baptist had conferred on them the Levitical, or Aaronic Priesthood. Conferred on "every worthy male member," eventually starting with boys 12 years old, these offices provided the semblance of an egalitarian order for white males in the church. Welcomed as deacons, teachers, and priests, the Aaronic Priesthood held "the keys of the ministering of angels." They were to watch over the church, teach the gospel, and perform baptisms.

In February 1832 Smith revised Genesis and reproduced the three heavens of the Kabbalah and hermeticism in the three Mormon heavens, the telestial, terrestrial, and celestial. Both hermeticism and Mormonism celebrate the mutuality of spiritual and material worlds, precreated intelligences, free will, a divine ADAM, a fortunate, sinless Fall, and the symbolism and religious efficacy of marriage and sexuality. And as in hermeticism, Adam, "the father of all, PRINCE of all, that ancient of days," would occupy a central position in the Mormon cosmology. In fact, this divine Adam was also eventually equated with Michael the archangel by Brigham Young in April 1852:

> When our Father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is Michael, the Archangel, the Ancient of Days! about whom holy men have written and spoken—he is our Father and our God, and the only God with whom we have to do.

In stark contrast to Reformation Calvinists, who stand before their omnipotent God sinful and powerless inheritors of Adam's original sin at the Fall, hermeticism promised divine power to mortal man as magus, restored to the powers of Adam in Paradise before the Fall. Freemasonry too presented a mythology where the divine Adam in the Garden of Eden communed directly with God and the angels in a state of perfection. Hermeticism and Mormonism both rejected original sin and advocated free human will. Mormonism explicitly rejected Calvinism in its advocacy of universal salvation and the freedom of the will.

Smith's authority as "Seer and Revelator" was announced in April 1830 and confirmed in September. In February and March 1831, Smith issued a series of revelations that established sacramental and institutional strictures, including the collective economy called the United Order of Enoch, or the Law of Consecration. The Council of Twelve Apostles was established in February 1835. In granting priestly powers "to seal up the Saints," Joseph Smith gave the Mormon hierarchy the same authority that the hermetic alchemist assumed: human means to immortality, indeed divinity. The men of the hierarchy, initiated into these rituals in the long attic rooms of the new temple in Kirtland, Ohio, in March 1836, testified that "they were filled with the Holy Ghost, which was like fire in their bones," and they fell into visions and prophecy. Smith had visions of Adam and Abraham, and of his deceased brother Alvin in the celestial kingdom. This experience inspired a revelation that informed the practice of baptism for the dead, begun six years later.

Joseph Smith made this revelation on July 12, 1843, at Nauvoo, Illinois:

> [I]t shall be done unto them all things whatsoever my servant hath put upon them, in time and through all eternity; and shall be of full force when they are out of the world; and they shall pass the angels and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fullness and a continuation of the seeds forever and ever.

> Then shall they be as gods, because they have no end. . . . Then shall they be above all, because all things are subject to them. Then shall they be gods, because they have all power, and the angels are subject to them.

By 1845 a successor of Smith, John Haven, had welcomed the first group of children who were to stand in for deceased ancestors, who would then become immortal Mormons by being baptized after death.

Smith's theology thus promised a radical departure from traditional Protestant Christianity. The Mormon cosmos promised universal salvation for humanity and divinity to the Mormon faithful. As a Mormon proverb later put it, capturing the doctrines of both eternity and divinization: "As man is now, so once was God; as God is now, man may become." Human salvation and Mormon divinity would be structured in a radically new configuration of the invisible world, three ascending kingdoms replacing the duality of heaven and hell.

Being endowed in the temple was the first of many secrets that would allow a Mormon to ascend toward godhead. By April 1844 only 66 people had been given the induction ceremony. Celestial marriage would seal a couple for eternity, and only those who had been granted eternal marriage would be allowed to ascend to the third heaven. On May 28, 1843, Smith was sealed to his wife Emma Hale for "time and eternity." Eternal marriage—and godhead—was guaranteed only by the marriage sealing added to the temple endowment. In heaven, Mormons without sealed eternal marriages would occupy the lowest degree of glory in the celestial kingdom, where they would simply be MINISTERING ANGELS, servants to those of higher degrees, and condemned to an unexalted existence, without prospect of progression toward and in divinity.

Finally, someone had to have authority to bestow these privileges on the uninitiated and to receive the ultimate reward. This was the high priesthood to which John the Baptist had initiated Joseph Smith and Oliver Cowdery. By 1846 almost 600 Mormons had been given a second anointing to give the kingly patriarchal powers "to seal up the Saints to eternal life." The reward of the second anointing was a virtually unconditional guarantee of godhead in the highest degree of the celestial kingdom.

In announcing a new dispensation, in assuming the revelatory powers of a prophet, in blurring the lines between spirit and matter, and in promising godhead to the faithful, Smith defied not only the established and evangelical churches but even the most ardent contemporary advocates of the imminences of the millennium. The growth of the Mormon sect, its persecution, and eventual triumph under Brigham Young, who led 30,000 of the faithful to a permanent settlement in Utah, are part of American history and folklore. The modern Church of Latter-day Saints has a large following and a vigorous campaign of proselytization.

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Moroni

God's heavenly messenger to Joseph Smith Jr., founder of the Church of Jesus Christ of Latter-day Saints, or MORMONISM. Moroni brought Smith the story of Christ's work in the New World. These accounts were inscribed in an ancient hieroglyphic code on golden tablets and buried near Smith's home in western New York State. Smith's translations, collected into The Book of Mormon, form the other sacred texts, besides the Bible, of the church.

The younger Smith was not the first member of his family to receive messages from divine spirits, however. Around 1811 the Smiths were living in Vermont, eking out a subsistence living as farmers. Both Joseph Sr. and his wife Lucy had come from more comfortable situations, and they deeply resented their neighbors' hostility and contempt as a result of the Smiths' current poverty. Joseph and Lucy associated such attitudes with prevailing religious thought, which equated ill fortune with bad intentions, sin, and even evil—in other words, the Smiths must be getting what they deserved.

Joseph Sr. began to have revelatory dreams that vividly showed his contempt for organized churches. The elder Smith later recounted that a heavenly messenger whom he described as an "attendant spirit" came to him with a box representing "true religion." When Smith tried to open the box, wild animals—which Smith took to represent the various established sects—rushed to attack him, and he dropped the box.

Later the attendant spirit returned and took Smith through a desolate area into a beautiful valley. In his dream, Smith gathered his large family around a tree that bore delicious fruit, much like the Tree of the Knowledge of Good and Evil in Eden. But instead of

leading to sin and banishment, the fruit of this tree represented God's pure love for all those who keep His commandments. Smith was enraptured.

But his joy was marred by observing a large building in the distance, filled with finely dressed men and women who laughed contemptuously at the Smith family, much as the Smiths' neighbors had done. The angel told Joseph that the building represented Babylon, the center of evil in the book of Revelation, and that the finely dressed people inside despised God's true saints and would fall from his grace. Such black-and-white depictions of salvation, especially when the saved are the poor and downtrodden, characterize a school of thought known as Christian Primitivism.

Around 1815, Joseph and Lucy moved their family to Oneida County (now Ontario County) in western New York State, to try their luck in a new area. During the 19th century Oneida County was inflamed by one religious movement after another—from Presbyterians, Methodists, and Baptists to great revival preachers like Charles Grandison Finney, and from groups like the Oneida Perfectionists to Millerites and Spiritualists. So many ideas caught fire in the area that locals called it the Burned-Over District.

Moroni delivering the plates of The Book of Mormon to Joseph Smith Jr. (Reprinted courtesy of U.S. Library of Congress)

By 1820–21, another revival was in progress among the Presbyterians, Methodists, and Baptists, with fire-and-brimstone preachers of each sect exhorting sinners to confess and avoid the religious lies of the other two groups. Most of the Smith family chose Presbyterianism, but Joseph could not make up his mind. Described as a literal thinker, he prayed for divine guidance to select the one church that was right.

According to Joseph Smith Jr.'s own account in *The Pearl of Great Price,* a pillar of light descended from the heavens bringing two Personages, as Smith called them, ostensibly God and Father and one whom he called "my Beloved Son." These Personages told Smith to choose no existing denomination, for they were all wrong, and like his father before him he would be shown the true church.

Smith reports that he was reviled and persecuted for his visions, but they did not stop. On the night of September 21–22, 1823, his room was filled with a brilliant white light revealing an angel, called Moroni, who appeared as a messenger from God. Moroni told Smith that he had helped to write, then bury, a history written on gold plates by his father Mormon, of an ancient people descended from Israel who had lived and died in America. Most biblical scholars maintain that God created the angels as a separate population, but Moroni apparently became an angel after death.

He told Smith that around 600 B.C.E., God forewarned the Hebrew prophet Lehi of the coming captivity in Babylon. Lehi gathered his family and followers and fled Jerusalem, wandering in the wilderness for many years until they reached the sea. With divine guidance, Lehi's family built a boat and sailed to what is now America. Upon arriving, a long-simmering family argument split Lehi's sons into two factions. Those who were righteous and obeyed God followed Nephi (Nephites); those who chose evil followed Laman (Lamanites). Each side won or lost wars for supremacy until Christ appeared to them after the Resurrection. He reunited the Nephites and Lamanites, chose 12 disciples, and instituted a 200-year period of peace, prosperity, and service to God.

But by the time Lehi's descendants had been in America for a thousand years, both factions had become corrupt and oblivious to the prophet's warnings. As the Lamanites, a fierce, dark-skinned people, were exterminating the Nephites in yet another war circa 421 C.E., the prophet and general Mormon engraved an abridged history of his people on golden plates, using Egyptian-like hieroglyphics. Shortly before

he was killed, Mormon entrusted the plates to his son Moroni, who added to the history and then buried the plates in the Hill Cumorah before he too died. Victorious but without the benefit of contact with the gentler, white Nephites, the Lamanites became even more fierce. They forgot their history, Moroni told Smith, and eventually became the native Americans discovered by Columbus.

Moroni ended his narrative by telling Smith that God had chosen him to retrieve these plates, translate their stories with the accompanying seer stones, and resurrect the church to prepare for the latter days (before the Second Coming). The angel appeared to Smith three times that night, repeating the story and his instructions verbatim, and again the next day. The angel revealed the plates' hiding place—the abovementioned Hill Cumorah, miraculously near Smith's Manchester, New York, home—but forbade him to dig up the plates until four years from that date. Although eager to verify his vision, Smith did as he was told, retrieving the golden plates, the seer stones called the Urim and Thummim, and the breastplate upon which they were fastened on September 22, 1827.

Smith created a sensation when he brought home these golden plates covered in Egyptian-style hieroglyphics. He had had a reputation for finding things, maybe mythic treasures, by using a seer or "peep" stone (a crystal ball), but this prize and his revelations were too much for most of his neighbors. To avoid harrassment, Smith and his new wife Emma went to Harmony, Pennsylvania, to translate the plates. Martin Harris, a sympathetic farmer who had given the Smiths $50 to move, left his wife and family to follow the Smiths and help with the plates' translation.

By the spring of 1828, Smith and Harris had transcribed 116 pages of manuscript, which Harris begged Smith to let him take home and show to his wife. Previously Harris had taken a sample of Smith's translation to New York, where Professor Charles Anthon had identified the characters on the plates as Egyptian, Chaldean, Assyrian, and Arabic. Although warned by Moroni to guard the plates, stones and translation, Smith allowed Harris to take the manuscript—the only copy—which he then reportedly lost.

By April 1829, Smith had started over. He was still translating when Oliver Cowdery appeared, an itinerant schoolteacher who had heard to Smith's work from Smith's parents in Manchester. Intrigued, Oliver became his scribe, and the work was finished by the end of the year. David Whitmer, an early convert to Mormonism, said that Smith would put the stones in his hat and pull it around his face to simulate darkness. Then a character would appear, as if on parchment, accompanied by the English translation. Smith would read the translation to Cowdery, who wrote it down, then another character would appear in the hat. *The Book of Mormon,* hence the church's familiar name, was published in March 1830.

Once the translation of the first plates was complete, Moroni supposedly reclaimed the plates and stones, with many of the later plates still sealed. The angel never again appeared to Smith or any of his followers.

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Moses

Biblical patriarch and great leader of the Israelites who receives the Ten Commandments and other moral rules from God. Moses has various encounters with angels.

As an infant Moses is cast adrift in a basket in bulrushes in Egypt. He is found and raised as an Egyptian by the daughter of the king. The Egyptians' cruelty toward Israeli slaves angers him, and he kills an Egyptian overseer, an act which forces him to flee from Egypt. He lives as a shepherd in the desert and marries a daughter of Jethro.

One day 40 years later, Moses is grazing his flocks on Mount Horeb, and he comes upon a burning bush:

> And the ANGEL OF THE LORD appeared to him in a flame of fire out of the midst of the bush: and he looked, and lo, the bush was burning, yet it was not consumed. And Moses said, "I will turn aside and see this great sight, why the bush is not burnt." When the Lord saw that he turned aside to see, God called to him out of the bush, "Moses, Moses!" and he said, "Here am I." Then he said, "Do not come near; put off your shoes from your feet, for the place on which you are standing is holy ground." (Exodus 3:2–5)

God tells Moses he has heard the crying and suffering of the enslaved Israelites. Moses must return to Egypt and petition the pharaoh to let the Israelites go and then lead his people to the Promised Land.

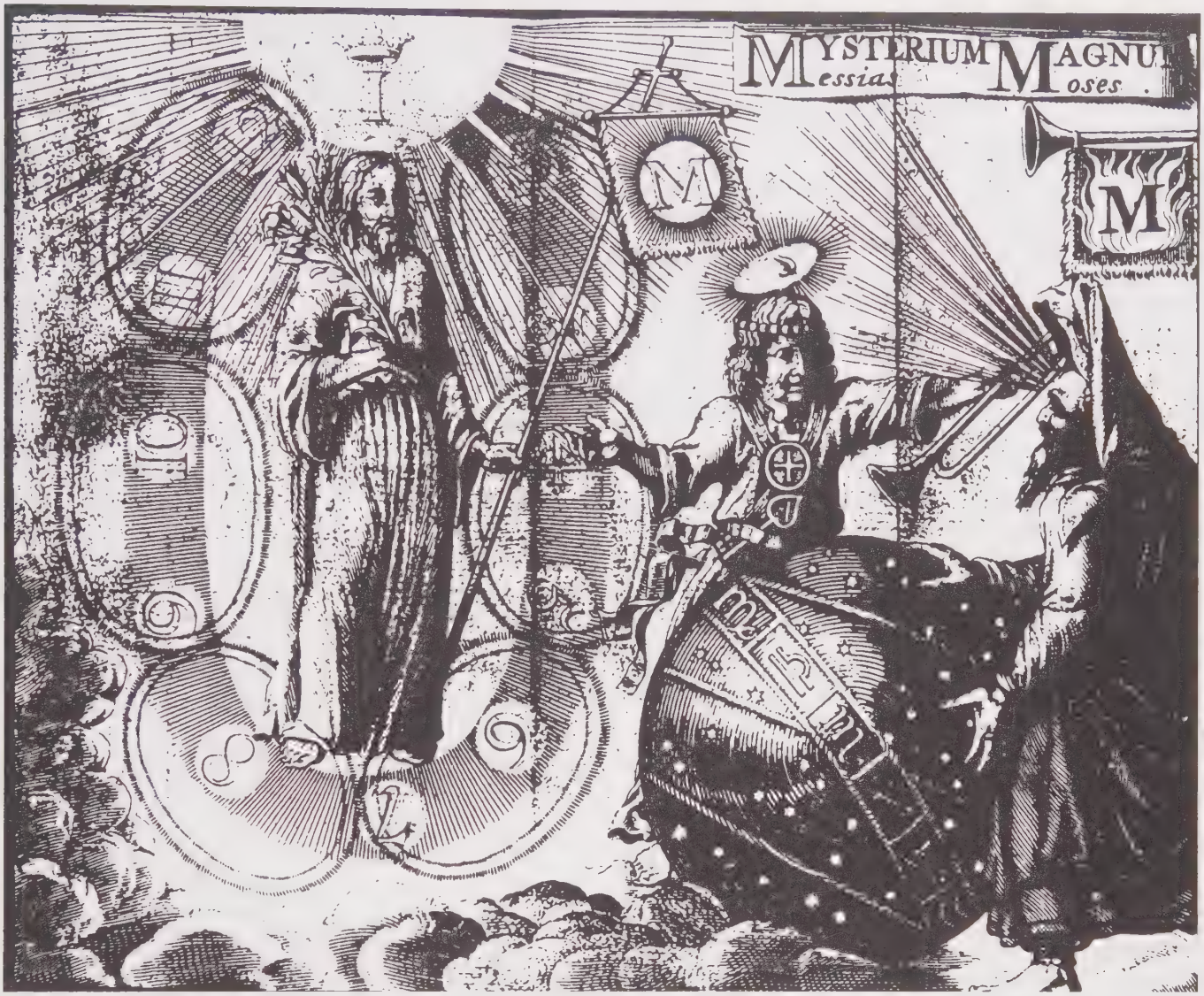

Moses beholding the Messiah and the Great Mystery (Jakob Boehme, *Mysterium magnum*)

Moses and his brother, Aaron, go to Egypt but the pharaoh refuses to let the Israelite captives go, insisting on a miracle. Aaron turns his staff into a serpent, but still the pharoah refuses. Advised by the Lord, Moses and Aaron warn the pharaoh that the Egyptians will be punished with 10 plagues unless the Israelites are released. The pharaoh is unmoved, and plagues of vermin, pests, pestilence, storms, and darkness sweep the land.

The final plague is the death of the firstborn of every family and every animal in Egypt. God instructs the Israelites how to mark their homes with the blood of a sacrificed lamb, so that they will be passed over (the origin of the Passover). The deaths are carried out by the DESTROYING ANGEL.

Broken by the death of his son, the pharaoh releases the Israelites. God helps Moses to part the waters of the Red Sea to give them easy passage. The Angel of the Lord, who is a pillar of cloud, moves between the Israelites and the Egyptians; when the pharaoh's armies try to follow, the waters of the Red Sea come in and drown them. Moses, guided by an angel (the pillar of cloud by day and the pillar of fire by night), leads the people across the desert toward Canaan, the promised land of milk and honey. They survive by eating manna (see ANGEL BREAD), which is like white wafers made with honey and tasting of coriander seed.

Finally the Israelites reach Mount Sinai in the wilderness. Moses goes up the mountain, where God

gives him the Law and instructions for building the temple and the ARK OF THE COVENANT. The account of this important occasion begins in Exodus 19. The Lord comes down to the top of Mount Sinai and calls Moses to the top. The mountain is shrouded in a mystical smoke and fire that makes the entire mountaintop appear to burn. There are thunders, lightnings, and loud trumpet blasts; the mountain quakes. Moses speaks and God answers in thunder.

After his receipt of the Law, Moses continues to speak on a regular basis face to face with God as he would with any man. He constructs the ark, which serves as a portable tabernacle. He pitches his meeting tent outside the camp, and the pillar of cloud descends to the entrance of it, denoting the presence of God and lighting the ark with a brilliance.

After 40 years, Moses' leadership comes to an end. He brings the Israelites to an oasis at Kadesh and sends spies into Canaan. They return with frightening stories, and the people rebel against Moses. He turns leadership over to Joshua. He addresses the people several times, recorded in Deuteronomy; his final blessing is in chapter 33.

Moses climbs Mount Nebo (in the land of Moab), from which he can see Canaan, the promised land he will not reach himself. He dies at age 120 and the Lord secretly buries him in the valley in Moab opposite Beth-peor. His death is mourned for 30 days. Joshua succeeds in leading the Israelites into Canaan.

Testament of Moses

The Testament of Moses is a pseudepigraphon consisting of Moses' farewell exhortation prior to his death, delivered to his successor, Joshua. The text is incomplete, the last portion of it having been lost. Estimated dates of authorship range from late first century to mid-second century C.E. It was originally written in Greek. The testament is believed by some scholars to be part of the Essenes corpus, though no obvious links are found among the QUMRAN TEXTS. In relation to the Bible, it has the strongest link to the book of Deuteronomy, which features Moses' final addresses; the author also was familiar with the book of DANIEL.

The Testament of Moses gives a historical survey culminating in the destruction of evil and the establishment of the kingdom of God. Its sole reference to angels concerns the end of the devil at the hands of "the messenger, who is in the highest place appointed." This reference is taken to mean Michael, the PRINCE and GUARDIAN ANGEL of Israel.

Moses in Rabbinic Literature

A rabbinic story from the ninth century relates that when Moses reaches the top of Mount Sinai, he is taken by a cloud to the gate of HEAVEN, but he is prevented from entering by the angel Kemuel who stands guard there. But when Moses states that he has come to receive the Torah, the gates open of their own accord, and Kemuel permits him to enter.

Moses travels to the Rigyon River, made of fire that consumes both angels and humans. ANGELS OF DESTRUCTION greet him and try to incinerate him with their breath of fire. Moses cries out to God ("Master of the Universe") for help, and a wave of fire rises up and obliterates the angels.

When other angels see Moses, they too cry out to God for help. God tells them he has come for the Torah, prompting the angels to protest, "You created the Torah before You created the world. How can such a precious treasure pass into the hands of a mere man?" God replies, "It was created for that very purpose."

God pulls Moses up to Paradise. Moses apprehends God on his throne and behind him an angel so big that Moses is terrified. This is the angel Sandalphon, who, God explains, weaves garlands out of the prayers of Isreal. Calmed by God, Moses relaxes. He watches as Sandalphon finishes a garland, and it immediately rises of its own accord to rest on the head of God. This sets in motion mighty forces. The heavenly hosts shake with awe, the wheels of the throne revolve, and the creatures of the Chariot roar out like lions, "Holy holy is the Lord of hosts."

God too is weaving. He tells Moses that he weaves the crowns of the letters of the Torah, so that a thousand years into the future they will be interpreted by Rabbi Akiba ben Joseph. Moses is then shown a vision of the rabbi studying the Torah, and saying he learned it from Moses at Mount Sinai. In this way, Moses is given to comprehend the legacy he will bestow upon future generations.

God opens the portals of heaven and reveals himself to the people of Israel, who fall down and die of fright. God then dispatches a dew of Resurrection, which revives the souls of the righteous as it will at the End of Days. All are revived.

God then assigns 120 myriads of angels to act as a sort of guardian angels to the people of Israel. Each person receives two angels, one to keep the heart beating and the other to raise the head so that the glory of God can be perceived.

While the portals are open and the people below can hear, God transmits the Torah to Moses for the next 40 days. This becomes written law. For 40 nights, he explains to Moses what he has transmitted. This becomes oral law, revealing the 70 meanings of every word of the Torah.

When the task is done, a cloud takes Moses back to the top of Mount Sinai, and he delivers the word to the people.

Moses in the New Testament

Luke 9:28–36 describes the dazzling Transfiguration of JESUS during prayer, in which Moses and ELIJAH appear to him "in glory" and speak to him about his impending death. The vision is witnessed by Peter, John, and James, who fall asleep while Jesus prays but awaken in time to see the patriarchs with Jesus in a brilliant aura of light.

Moses in Art

From medieval times, artistic depictions of Moses have often shown him with hornlike rays emanating from the top of his head. Such depictions usually are of Moses after he has received the Ten Commandments, though some also are of his days in Egypt. These portrayals are based on a mistranslation of the Hebrew term *qaran,* which is derived from a term meaning horns, but in this context of Moses means "to emit rays." After being in the presence of God, Moses is transformed in splendor and the skin of his face radiates light. St. Jerome, who translated the Bible into the Latin Vulgate edition, translated *qaran* as horns, thus giving rise to centuries of misunderstanding that Moses (and Jews in general) had horns.

See ANGELS OF THE PRESENCE; JUBILEES; NEAR-DEATH EXPERIENCE.

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Mount Moriah, angel of See ISAAC.

Muhammad (ca. 570 or 571–632)

The Messenger of God and the Prophet of Islam. Tradition holds that Muhammad received his call of prophecy via DREAMS in which either God or the archangel Gabriel appeared to him.

Muhammad is believed by followers to be the last of all divine revelations before the end of the world. His name means "the Praised one" or "he who is glorified." In all, there are 200 names for Muhammad, such as "Joy of Creation," "Beloved of God," and so forth. Mention of his name is customarily followed by one of several invocations, such as "God bless him and give him peace."

Muhammad was an inspired prophet and religious reformer in the Semitic (and biblical) tradition, preaching holy war and the triumph of justice. The religion he founded borrows much from Judaism and Christianity. By some accounts he was illiterate, which made a case for his having obtained wisdom directly from God in revelations, and not from copying Judaism and Christianity. However, Muhammad was a businessman prior to becoming a prophet, and it is likely that he was at least semiliterate. It is not likely that he actually read Judeo-Christian literature, but he had heard some of the stories contained therein.

Muhammad preached a God that is both personal and transcendent. He accepted JESUS as the Messiah, the immaculate conception of MARY, and the virgin birth. However, he believed that Judaism and Christianity had distorted God's revelations to MOSES and Jesus, and that the pagan Arabs lived in ignorance of God's will. He reformed Arabic religion and life, and he established Islam as the "original" word of God.

Only two dates are certain in Muhammad's life: the year of his emigration from Mecca to Medina, 622, and the year of his death, 632. The primary source of information on his life is the Koran (Qu'ran), the holy book of Islam given to him by Allah (God) in a series of revelations.

Muhammad was born in Mecca between 567 and 572, most likely in 570 or 571. His lineage was traced back to Ishmael and ABRAHAM. His father died prior to his birth, and he was made a ward of his grandfather, Abd al-Muttalib, the founder of the pagan Hashimite tribe of the Quryash of Mecca, a cult of idols. Muhammad was given to a Bedouin foster mother to raise in the desert.

According to one account, two men dressed in white appeared one day when the boy was four or five and was out shepherding lambs. They threw him down, opened his chest, and stirred their hands around. In later years, Muhammad said the men were angels who had come to wash a dark spot from his heart with snow; thus was he purified of original sin. Muhammad also had an unusual and large mark between his shoulders. Ringed by hair, it was supposed to be the "Seal of Prophecy," the sign of the last Divine Messenger to the world.

Muhammad returned to Mecca while still a young child. He eventually became a businessman dealing in skins and raisins. At age 25, he married Khadijah, who was 19 years his senior. She bore either two or three sons, who died in infancy, and four daughters.

Muhammad began to feel the call of spirit in 610, when he reached 40 years of age. He withdrew to the mountains near Mecca to pray and meditate. He began to receive a series of divine revelations. They are not

given in order in the Koran, and it is difficult to ascertain which occurred first. It is likely that he had at least several revelations before those dealing with the Koran began. In Suras 53 and 81:17–19, Muhammad describes two visions that apparently had occurred to him in the past. In the first, he is approached by a mysterious male figure first "on the high horizon" and then near a lotus tree by "the garden of the dwelling"; Muhammad says he is the figure's servant. His descriptions suggest that the figure is God; it was later in Muhammad's career that he interpreted this figure as that of Gabriel. Muslim interpreters also have favored Gabriel. The second experience was clearly visionary, in which Muhammad is transported to another realm.

It was not until after Muhammad moved to Medina in 622 that he interpreted any of his revelations as coming from Gabriel. This may have been motivated by criticism directed at him, that he was not a true prophet because God had not sent down his angels to him. His critics called him "DJINN-possessed." However, during his Mecca ascetic period, Muhammad did receive many revelations that came to him in dreams and in heavy, torporous trances. These revelations continued throughout the rest of his life.

One of his visionary experiences involved an ascent to HEAVEN to receive knowledge and revelations from God; his experience is similar to the heavenly journeys described by Hebrew prophets. Muhammad is taken to the Temple Mount in Jerusalem astride the mythical beast Buraq, and then to the seventh heaven and then face to face with God; here, it was later said, he began to receive the Koran. Another tradition holds that first the angels Michael and Gabriel appear, open his breast and wash his heart (a retelling of his alleged childhood event), thus removing doubt, polytheism, error and pre-Islamic belief, and instilling within it faith and wisdom. Then Gabriel takes Muhammad to the heavens. In the first heaven he meets ADAM; in the second heaven John and Jesus; in the third heaven the Patriarch Joseph; in the fourth heaven the prophet Idris; in the fifth heaven Aaron; in the sixth heaven Moses; and in the seventh heaven ABRAHAM. From there, he is taken to Paradise where God gives him revelations, including 50 daily prayers. On his descent, Moses urges him to ask God to reduce the number of prayers. He does so, five times, until the number is reduced to five.

Another tradition describes Muhammad's introduction to the Koran as beginning in a dream. One night the angel Gabriel appears as the Messenger of Allah. He brings a coverlet of brocade upon which there is writing. He presses it upon Muhammad and says, "Recite!" Muhammad asks, "What shall I recite?" The angel says only, "Recite!" They engage in this exercise several times, and then Gabriel finally gives him what later become the opening lines of Sura 96:

> Recite in the name of thy Lord who created,
> Who created man of blood coagulated.
> Read! Thy Lord is most beneficient,
> Who taught by the pen,
> Taught that which they knew not to men.

Muhammad reads the coverlet, and Gabriel departs. When he awakens, he hears words that seem to be written on his heart: "O Muhammad, you are the Apostle of God and I am Gabriel."

Regardless of exactly how it happened, the first night of Koran revelations is referred to as the "Night of Power." According to Muslim tradition, the Koran was revealed gradually over the rest of Muhammad's life, in nearly daily trance states, with the final revelation coming just months before his death in 632. The Koran totals 6,666 verses and forms the doctrine of Islam. Muhammad himself never explicitly stated that this was how he received it. The Koran (17:106) states that it was sent from God gradually so that it could be recited to people at intervals.

Three years after the first revelation, Muhammad began calling himself a prophet. He began preaching to his own clan, the Hashimites, that if they did not worship God instead of their idols, they would be punished. The followers of the new religion were called Muslims, which is derived from a term that means "they that surrender to God."

Muhammad was successful in converting many people, which engendered hostility from the Quryash, who guarded the Ka'bah stone in Mecca. Conflict then arose. The Quryash banned commerce with the Hashimites, and they began persecutions of the Muslims, driving them out. Muhammad went to Yathrib in 622, now observed as the year in which the Islamic era began. Yathrib became the first Islamic state, and became known as Medina, "the city of the Prophet."

A holy war erupted. Muhammad, aided by legions of angels, eventually prevailed, destroying the idols at the Ka'bah. Within weeks, Mecca officially converted to Islam. There followed conversions all over Arabia.

In March 632, Muhammad led a farewell pilgrimage to Mount Ararat, where he delivered the last revelation of the Koran. The new religion was named Islam ("surrender" or "reconciliation") and the law of Islam was established. Muhammad died on June 8, 632, and was buried in his house. His death was followed by a period of confusion and civil wars.

Islam seeks to restore the pre-Fall state of the Garden of Eden, in which man in his essence was perfect and capable of perceiving God in the Unseen. Its fun-

damentals are the Five Pillars: the profession of faith; the canonical prayer or worship; the fast; the legal tithe; and the pilgrimage.

See ANGELOLOGY.

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Munkar (Monker, Munker)
In Islamic lore, a blue-eyed, black angel who examines souls to determine their worthiness for Paradise. With Nakir, another blue-eyed, black angel, Munkar receives condemned souls from the angel Ruman and punishes them in HELL.

Murder
Headless DEMON who sees through his breasts and speaks with the voice taken over from his victims. In the Testament of Solomon, Murder is summoned to appear before King SOLOMON. He says that he has no head because he devours heads, and he longs for a head to do what the king does. Murder grabs hold of heads, cuts them off, and attaches them to himself. A fire (heat) that continually burns within him consumes the heads through his neck. He causes quartan fever, and inflames limbs, inflicts feet, and creates festering sores. Murder also attacks infants who cry in the night and harms them, especially if they are premature. He is thwarted by fiery flashes of lightning.

See SCEPTER.

Muriel (Murriel)
Angel who rules the order of DOMINIONS, the month of June, and the sign of Cancer. In MAGIC Muriel is invoked to produce a magic carpet.

Murmur
One of the FALLEN ANGELS and 72 spirits of SOLOMON. Murmur is a duke and earl with 30 legions. He appears as a soldier wearing a duke's crown and riding on a griffin, preceded by two ministers sounding trumpets. He teaches philosophy and makes souls of the dead appear and answer questions. Murmur once was partly a member of the order of THRONES and also of ANGELS.

music and angels
"Music is well said to be the speech of angels," wrote JOHANN WOLFGANG VON GOETHE. From ancient times, sound and ceremonial song have linked the bodily senses to the mystical and brought near the presence of God and angels. In every sect music is an essential component of ritual and liturgy. Music in all cultures—ancient or modern, Eastern or Western—began as an oral tradition. The purity and power of a human voice evokes a poetic utterance about God and sets in motion powerful vibratory forces.

Mysticism
The centerpoint of angel-related music in Jewish mysticism is the QEDUSSAH ("sanctification"), the song of praise and devotion to God sung by the angels in HEAVEN around the throne of Glory. The Qedussah appears in apocryphal literature and is given in ISAIAH 6:3: "Holy, holy, holy is the Lord of Hosts; the whole earth is full of his glory." The book of ENOCH explains that performing the Qedussah is one of the most important duties of angels and must be done correctly in order to please God. Many visionary recitals in MERKABAH literature comment on angels singing this praise. The Merkabah procedures for mystical ascent to the throne of Glory include the precise recitation of hymns, prayers, and secret NAMES of God, most of which end with the Qedussah.

Elsewhere in the heavens, multitudes of singing angels under the direction of the angelic prince Tagas create sounds of unimaginable beauty and harmony.

The belief that certain sounds transform and elevate consciousness and move the cosmic powers of creation appears universally in mythologies and cosmologies. God or the gods sing or speak the world and cosmos into being; sound and music are instrumental in the maintaining of order. The mystical importance of music is embodied in liturgy, the rites of public worship.

Liturgy
The Jewish morning service contains some ancient prayers (*yoser*), which scholars have traced back to the Essenes and which resemble *The Litany of the Angels* found among the Dead Sea Scrolls (see QUMRAN TEXTS). Jewish folklore holds that as the devout chant their prayers, choirs of angels accompany them. The *Sanctus* of the Christian Mass continues this motif.

The Litany of the Angels consists of two brief fragments. The first is based on the vision of EZEKIEL and depicts the angels rising in their several ranks to praise God aloft on his chariot/throne. The second sets forth a series of blessings evidently conceived as the angelic counterpart to the priestly benediction in Numbers

6:24–26 recited in the temple of old and now a staple element of all Jewish public worship: "The Lord bless you and keep you; The Lord make his face to shine upon you, and be gracious to you: The Lord lift up his countenance upon you, and give you peace."

Though fragmentary, *The Litany of the Angels* conveys the celestial hierarchy's presence in sound as well as vision:

> While they are soaring aloft, there sounds a murmur of angel voices . . . and the lifting of their wings is accompanied by a clamor of joyous song. It is the murmur of angels blessing the Chariot-like Throne above the firmament of the CHERUBIM, while they themselves, from below the place where the Glory dwells, go acclaiming in joyous song the splendor of that radiant expanse. . . . Like fiery apparitions are they, spirits most holy, looking like streams of fire, in the likeness of burnished metal or of lustrous ware; clothed in garments opalescent, a riot of wondrous hues, a diffusion of brightness; like angelic spirits, constantly coming and going beside the glorious wonderful Chariot. Amid all the noise of their progress sounds also the murmured intonation of blessings, and whenever they come round, they shout their holy hallelujahs.

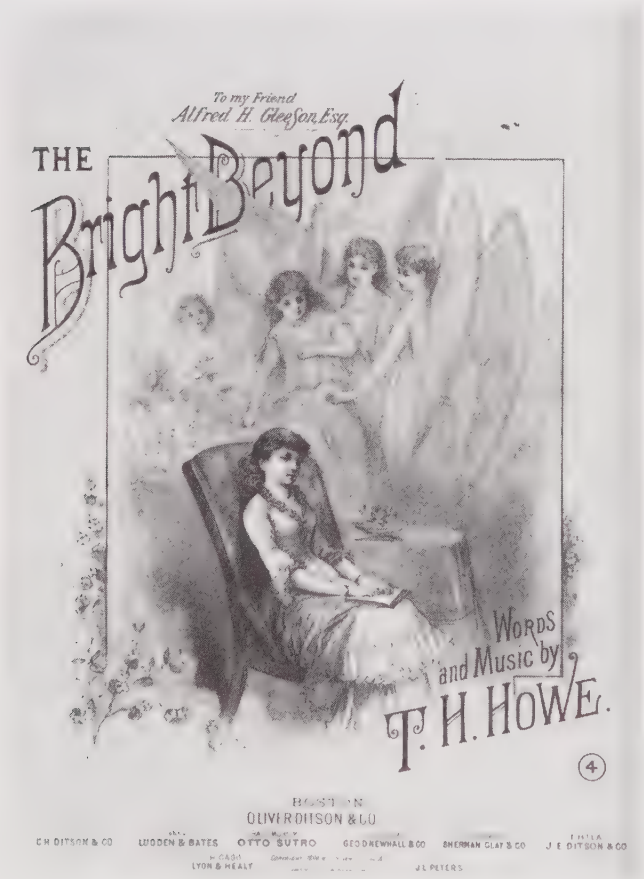

Nineteenth-century songsheet (Reprinted courtesy of U.S. Library of Congress)

The conflict between the ANGELS OF MERCY—Sandalphon's army—and Satan's host on Rosh Hashanah and Yom Kippur, the days of awe and judgment, is dramatically expressed in the *Hineni,* a prayer in which the cantor, leading the congregation, pleads with God that he "rebuke Satan and keep him from blocking the ascent of my prayers . . . and may all the angels who are assigned to prayers convey my prayer before the throne of your glory."

The Qedussah, the prayer of sanctification, is a vital part of every Jewish prayer service.

The Sanctus (Trisagion) of the Christian Mass continues the Qedussah and the unceasing glorification of God by the angels. In the New Testament, REVELATION 4:8 echoes the visionary experiences of Ezekiel and Isaiah: four many-eyed, winged "living creatures" circle God's throne "and day and night they never cease to sing, 'Holy, Holy, Holy, is the Lord God Almighty, who was and is and is to come!"

Thus, both Jewish and Christian worship feature the participation of angels and the entire universe.

The songs of the church are the counterparts of heavenly songs, and, corresponding to the manner of participation in the heavenly song, the spiritual life of the church is incorporated in that of heaven. The Epistle to the Hebrews 12:22–23 declares that Christians approach the festive assembly in which countless angels, the citizens of the heavenly city, and the souls of just men made perfect take part. It was also assumed that the laity's song was of a lower order than that of the monks. ORIGEN said, "To man, the singing of psalms is appropriate; but the singing of hymns is for angels and those who lead a life like that of the angels."

Christian liturgists were conscious from the beginning of the heavenly hierarchy linking up with the church. In the first thousand years of monasticism, the orders of angels were believed to be literally augmented by priestly and monastic orders that resemble them. Thus their singing of the praises of God at the eight daily offices (matins at midnight, lauds at daybreak, terce, sext, and none during the working day, vespers at sunset, and finally compline before retiring) was in accompaniment of the angels. Monastic inner mental discipline included concentration on the song of praise of the angels, enabled by silence much of the time, broken only by song in some orders.

The Te Deum, an early Latin hymn used in the monastic office for Sundays and festivals, includes angels in the song praise of God, and it ends in the Sanctus:

> We praise you, O God; we acclaim you as the Lord.
> Everlasting Father, all the world bows down before you.
> All the angels sing your praise, the hosts of
> heaven and all the angelic powers,
> all the cherubim and seraphim call out to you in
> unending song;
> Holy, Holy, Holy, is the Lord God.

In the Eucharistic Liturgy, the Gloria is sung after intercessory prayers of angels are requested. The Gloria begins with the angels' proclamation to shepherds of the birth of Jesus. Originally, it was sung in Greek at Christmas Mass; Pope Symmachus (r. 498–514) extended its use to Sunday Mass and some feasts. The earliest Latin version of it is in the seventh-century Gregorian Sacramentary.

For a millennium the only music heard in the Christian churches, East and West, was vocal, specifically monophonic chant. Every community or individual church developed its own localized chant repertoire, which they passed on orally from generation to generation. Among more prominent versions were Byzantine, Celtic, Gallician (French), Mosarabic (Spanish), Benevental (lower Italian), Ambrosian (Milanese), and Gregorian for Rome. Earliest notation of the music dates from the eighth century.

By the ninth century the Mass liturgy was firmly established, and church composers began experimenting with ways to embellish it. Polyphony—music with two or more different yet related melodic parts—developed in the West because notation created written records of spontaneous or intentional embellishments of a given melody. By the 13th century hundreds of harmonic polyphonic liturgical pieces were on record, most of them in France. But polyphony created a conservative reaction, with Cistercian and Dominican orders forbidding it in services. In 1324 Pope John XXII issued a bull against it.

By then polyphony had crept into secular music, which featured the use of varied instruments and Eastern influences brought by the Crusades. By the 14th century, the Mass featured polyphonic choruses and solos. In the Renaissance, fully instrumented polyphonic pieces with female voices were established, and "classical" music was well launched, with Palestrina (ca. 1525–94) and Monteverdi (1567–1643) leading the way into Baroque. In late Renaissance England, Tavener, Tallis, and others developed polyphonic choral music for cathedral and university choirs. A great deal of composition into the 21st century continued to be liturgical, but the exclusive embodiment of the angelic connection in monophonic chant was over.

Music of the Spheres

The Hermetic tradition, rooted in ancient astronomy and particularly the mystic brotherhood of Pythagoras, codified all science, art, and law for its initiates under the principle of cosmic harmony. Plato demonstrated in the *Timaeus* that music and mathematics could be used to explain every terrestrial phenomenon. The notion of angelic INTELLIGENCES guiding the heavens resonates in the metaphor "the music of the spheres" stated by Plotinus:

> If the stars pass a blessed existence in their vision of the life inherent in their souls, and if, by force of their souls' tendency to become one, and by the light they cast from themselves upon the entire heavens, they are like the strings of a lyre which, being struck in tune, sing a melody in some natural scale . . . if this is the way the heavens, as one, are moved, and the component parts in their relation to the whole, then the life of all things together is still more clearly an unbroken unity. (IV *Ennead* II, iv, 8)

Early Christian theologians such as Origen and Clement, steeped in Hermetic, Gnostic, and Platonic, lore, identified the celestial musical ratios of astral religion with the Word of God, arising from the ambiguity of the Greek word *logos*. "Theologia" in older Greek meant a poetic utterance about God, and thus could mean not merely science but also the *Logos*—especially the sublime integration of sound and sense—of the bards of yore. Clement conceived of JESUS as a song consummating the harmony of all things, "and on this many-voiced instrument of the universe He makes music to God, and sings to the human instrument." St. AUGUSTINE composed *De musica* in the fifth century, the first in a long line of scholarly theoretical treatments of the Pythagorean theme. St. THOMAS AQUINAS asserted that "everything that moves in nature is moved by the Ruler; the angels transmit the motion to the spheres." *The Liturgy of St. Mark* is one of many medieval musical tractates that begins with a reference to the music of the spheres. The concept was that the church's praise tunes in to the praises of the cosmos; the place of music in church worship accords with the sort of praise offered by sun, moon, and stars. The harmony of the spheres rings out, the angel sound resounds, and the liturgy of the church has found its voice.

Clement, bishop of Alexandria in the second century C.E., also described processions of ancient Egyptian priests singing magic hymns by Hermes (the Greek god who guides and brings messages to souls), and named Hermes Trismegistus as the author of the *Corpus Hermeticum* (Hermetica), a body of esoteric lore that included the invocation by

music of all the angelic and demonic realms. St. Augustine affirms Hermes Trismegistus in *The City of God:* "As for morality, it stirred not in Egypt until Trismegistus's time, who was indeed long before the sages and philosophers of Greece." The Hermetica texts, popular in Europe during the Renaissance, are of doubtful Egyptian origin but probably were written as pseudepigrapha.

In 1460 Cosimo de Medici obtained an almost complete manuscript of the Hermetica and contracted the brilliant classicist Marsilio Ficino to translate it. Ficino occupies an essential position in the chain of musical philosophers, for he also translated the key works of Plato and the Neoplatonists. Ficino was a great believer in sympathetic magic, and he detailed principles of musical MAGIC, combining stars with corresponding celestial virtues. Ficino himself composed astrological music, which has not survived, based on the essential congruity between the music of the spheres, the music of the human organism, and ordinary music making, emphasizing the sympathetic relationship between the human soul and the cosmic spirit, reflected in the perfect proportions of instrumental music to which the human organism responds so profoundly. Ficino postulated that music concerts possess a living spirit analogous to the human soul and the cosmic spirit. Other Renaissance philosophers followed Ficino's lead, among them Giordano Bruno and Tommaso Campanella. However, Campanella believed that "if there is harmony in the heavens and in the angels, it is of a different order," that is, our instrumental music is in no way comparable; if the celestial music exists, we are incapable of hearing it.

Astronomer and mathematician Johannes Kepler (1571–1630) wrote the summa on this theme, the fifth book of *The Harmony of the Universe.* Kepler acknowledges Pythagoras and Plato as his conceptual masters, and he follows their idealistic schema of a universe ruled by perfect mathematical music. For Plato and Cicero and the Scholastics the music of the spheres consisted only of scales, but Kepler added the dimension of polyphony, with simultaneity as an essential component. Geneva-born Jesuit antiquarian Athanasius Kircher published *Musurgia universalis* in 1650, an encyclopedia of music applying the music of the spheres governed by seraphic INTELLIGENCES to a critique of music in his time, including the new Baroque musical styles and the opera as well as the older polyphonic music.

Sir Isaac Newtown was the first to use logarithms in musical calculations. Greek mythology formed an integral part of his natural philosophy. He used language similar to that of Pythagoras and Plato on the theme of the musical universe: "the soul of the world, which propels into movement this body of the universe visible to us, being constructed of ratios which created from themselves a musical concord, must of necessity produce musical sounds from the movement which it provides by its proper impulse, having found the origin of them in the craftsmanship of its own composition." Newton saw in the perfect order of music the most apt analogue of the orderly cosmos.

After Newton, the great theme vanishes until one last flowering in the Masonic movement of the 18th century, climaxed in Mozart's 1791 opera *Die Zauberflöte* (*The Magic Flute*). Johann Sebastian Bach also was familiar with the themes of the harmony of the spheres and incorporated them into his compositions.

Angelic Themes in Music

Almost every major composer has written sacred music. Mathematical purity and cosmic scope—the music of the spheres—are recurrent qualities of most great musical works. The Baroque "doctrine of the affections" held that the purpose of music was to illustrate or imitate various emotional of affective states. This was the basis of early opera and an influence on later composers such as Bach and George Frederic Handel. Spiritual tuning of "the human instrument" through mythology reached an apex in the 19th century in Richard Wagner's *Ring* cycle of operas, and also the several dozen musical treatments of Goethe's *Faust,* notably Gaetano Donizetti's *Fausta* (1832), Gounod's *Faust* (1859), once the world's most popular opera, and Louis-Hector Berlioz's *The Damnation of Faust.*

An angelic chorus occurs in the last movement of Gustav Mahler's Symphony #8 in E Flat ("Symphony of a Thousand"). The closing of Goethe's *Faust* is the text. The angelic chorus also finds its way into hundreds of Christmas carols and sacred works. The angel blows the trumpet of the last judgment in art, literature, instrumental works, spirituals, and sacred songs. The angelic orchestra was a popular Renaissance and Baroque theme.

Angelic motifs in popular music have been inspired by the renewal of interest in angels.

Artistic Inspiration and Angels

The connection between artistic inspiration and angels is embodied in the Muses of Greek mythology; the term "muse" suggests attunement with a divine source. Countless musicians, artists, and poets have described the experience of being seized by the muse and "shown" or "given" a work.

Wolfgang Amadeus Mozart did not identify his source of inspiration, but he did describe the characteristics of it in a letter:

> Whence and how do they [the compositions] come? I do not know and I have nothing to do with it. Those which please me, I keep in my head and hum. . . . Once I have my theme, another melody comes linking itself to the first one, in accordance to the needs of the composition as a whole. Then my soul is on fire with inspiration, if, however, nothing occurs to distract my attention. . . . The work grows; I keep expanding in conceiving it more and more clearly until I have the entire composition finished in my head though it may be long. Then my mind seizes it as a glance of my eye a beautiful picture of a handsome youth. It does not come to me successively, with its various parts and worked out in detail, as they will be later on, but it is in its entirety that my imagination lets me hear it.

Today the same description given by an artist might easily be ascribed to angels.

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Raphael in the guise of a man with Tobias (Gustave Doré)

mysterious stranger

An angel who appears in the form of a human being to intervene in the affairs of mortals, usually those who are in distress. The mysterious stranger is one of the more common and more dramatic manifestations of angels.

Characteristics of angelic mysterious strangers vary, though there are common elements that occur in most episodes. Mysterious strangers can be male or female, and of any race. Most often they are male—usually a fresh-looking, cleancut youth. They are invariably well dressed, polite, and knowledgeable about the crisis at hand. Often they are calm but they can be forceful, and they know just what to do. They do speak, though they talk sparingly, and they will even take hold of the people in distress. They eat food. They are convincingly real as flesh-and-blood humans. However, once the problem has been solved, the mysterious stranger vanishes. It is that abrupt and strange disappearance that makes people question whether they have been aided by a mortal or an angel. Upon reflection, the arrival of the mysterious stranger—suddenly, out of nowhere, or in the nick of time—adds credence to the angel-as-stranger belief.

Perhaps the first notable mysterious strangers of record are the three angels, disguised as men, who visit ABRAHAM, as reported in Genesis 18. The angels have been dispatched by God to destroy the wicked cities of SODOM AND GOMORRAH. En route, they visit Abraham's tent on the plains of Mamre. He welcomes them and gives them water to wash their feet, the shade of a tree for rest, and food. He stands by while the angels eat a meal of curds, milk, cakes, and the meat of a calf. The angels tell Abraham, who is 99, that his 90-year-old wife, Sarah—who had been barren her entire life—will bear a child the following spring. Abraham and Sarah do not believe it, but Sarah does indeed conceive and bear a son, ISAAC. The moral of this tale is to always be kind to strangers, who may be disguised angels and emissaries of the Lord.

In the apocryphal book of TOBIT, probably written in the second century B.C.E., the archangel Raphael appears as a mysterious stranger to guide Tobias on a journey.

An example of a modern mysterious stranger and a medical rescue is the following story from *Angels of Mercy* by the author. The story concerns a woman who lives in California:

I was in a hospital suffering from some rare throat virus that caused me to cough so violently, I would begin to strangle. During one of those fits in the middle of the night, I called for a nurse. No one came right away, and I began to panic, for I couldn't breathe.

Suddenly the door flew open and a short, stocky nurse came bursting in, and with a voice of authority said, "Close your mouth and breathe through your nose." When I gestured that no air would come through my nose, she clamped her hand over my mouth and shouted, "Breathe!" And, breathe I did and I stopped choking. Her next words were, "Just can't understand why they haven't taught you that." And out she went.

Because I wanted to thank her, the next morning I asked the nurse who was it who was on night duty. When she asked me to describe her, she looked puzzled and said that description didn't fit anyone on their staff, but she would check on it.

Later, the head nurse came in and asked me to describe the nurse again. She said there was no one employed there who came close to my description. When I asked why they hadn't instructed me on what to do when I began to strangle, they said they had never heard of the method.

The doctor's response to the experience was interesting. He knew about the method, but why he hadn't told me, I'll never know. But he whispered in my ear, "I think you met an angel." By then, I was convinced I had.

A frequent type of mysterious stranger intervention is the "roadside rescue," in which a mysterious stranger arrives to help a motorist stranded on a lonely road at night, or injured in an accident in an isolated spot.

Not all people who say they are aided by angels report mysterious strangers. Some hear clear but disembodied voices, feel invisible hands, or sense unseen presences. It is not known why angels manifest as humans in some cases and not in others. Modern angelologists hypothesize that the appearance of a mysterious stranger may in fact be the least unsettling form of angelic intervention. Many persons undergoing stress are more likely to respond to the aid of what appears to be a friendly fellow human being. Perhaps the shock of an obviously supernatural intervention would only serve to intensify the crisis.

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Naamah
In Kabbalistic lore, one of four angels of prostitution and a partner of Samael. The other three are Lilith, Agrat bat Mahlat, and Eisheth Zenunim. Naamah means "pleasing." Naamah is the mother of the great DEMON Asmodeus and other demons. She seduces men and spirits and, with Lilith, causes epilepsy in children.

Naaririel YHVH
In 3 ENOCH, a great PRINCE in the seventh HEAVEN. Naaririel bows down to Sasnigiel.

Naberius (Cerberus)
One of the FALLEN ANGELS and 72 spirits of SOLOMON. Naberius is a marquis who commands 19 legions. He appears as a crowing cock and flutters about the MAGIC circle. In a hoarse voice, he imparts skill in arts and sciences, especially rhetoric. He also restores lost dignities and honors. JOHANN WEYER said he procures the loss of dignities and prelacies.

Nag Hammadi literature See GNOSTICISM.

Nahaliel
Angel who governs running streams. Nahaliel means "valley of God" in Hebrew.

Nakir
In Islamic lore, one of two blue-eyed, black angels (the other is Munkar) who receives condemned souls from the angel Ruman and punishes them in HELL.

names
The identity of a person or being. Ancient esoteric lore holds that names convey and determine personality, power, essence, qualities, luck, destiny, and fate. The names of angels, DEMONS, and God are crucial to the success of MAGIC and spiritual practice. Names are used in meditation to attain higher states of consciousness; in prayer to invoke assistance; and inscribed on AMULETS to protect, heal, and bring good fortune.

Historical Background
The roots of the importance of angel and God names date to ancient Babylonia, Assyria, and Egypt, cultures which gave great importance to the power of names. Because names held the essence of a being, knowing the names of deities and spirits gave one the ability to invoke and command them. Great power could be unleashed simply by the vibration of speaking a name.

In magical rites these names were invoked with great precision and accurate pronunciation; anything less meant failure. Many beings had numerous names, any and all of which might be invoked in order to

cover all bases. For example, the god Marduk alone had 50 names.

Egyptian practice, which borrowed names and gods and spirits from other cultures, evolved into the use of barbarous and nonsensical names. If the original name and language were not understood, a similar-sounding word was substituted. The substitutes were held to carry the same force. Many incantations carried strings of names and name substitutes. The more corrupted the name, the greater power it was held to carry.

The use of multiple and barbarous names passed into Jewish, Hellenistic, Gnostic Essene, and Christian lore and magic. The importance of names is evidenced in the Old Testament. For example, when JACOB wrestles with the dark angel, he demands its name, but the angel does not give it, presumably because then Jacob could use the name to summon and command him. In the pseudepigraphon the Testament of Solomon, King SOLOMON learns the names of demons and their THWARTING ANGELS in order to have power over them.

The Essenes, a Jewish sect that existed at about the time of Jesus, had initiation rites in which the initiated swore never to reveal angel names, lest they be abused for evil purposes. The Gnostics also had rites of initiation that involved secret names of ARCHONS and AEONS.

The MERKABAH mysticism which preceded the KABBALAH (ca. 100 B.C.E.–1000 C.E.) emphasized the importance of names of power as a way of ascending through the layers of heavens to the throne-chariot of God. The names of angels and the secret names of God intermingle in the literature, and some names are not distinguished as referring specifically to one or the other.

By medieval times, names of power had acquired great importance, especially in Jewish mysticism. Texts such as the SEFER RAZIEL and the Sword of Moses underscored this importance and gave lists of names to use in incantations. Other secret names—held to have the most power—were transmitted orally.

The systems of GEMATRIA, notarikon, and temurah created sacred names of God and angels from the numerical values of letters and recombinations of letters. Words evolved into names. Other names were corrupted versions of mystical names inherited from other cultures.

In magical practice, the sacred names could be uttered only when the magician or practitioner had prepared and purified himself. Some taught that the names could not be said out loud at all, but could be meditated upon only within the heart. The powers ascribed to the names were limitless.

A typical incantation might open with 56 names of angels and contain names of angels and names of God lumped together. Pronunciations were open to interpretation.

Names of power passed into the writings of the "Western Kabbalah," a term often applied to the various magical texts or GRIMOIRES that flourished in Europe in the 17th–19th centuries, and which drew upon a variety of esoteric sources.

Names of Angels

Many angel names end in -el, a suffix meaning "of God" in Hebrew. Others end in -yah, meaning "Lord." The root of the name may be drawn from the function or duty of an angel. The name Nuriel, "fire of God," is based on the Aramaic word of fire, *nura*. Many angel names in the Merkabah seem to have no root meaning, and may be the products of glossolalia in trance—nonsensical names spontaneously created in the rhythmic repetition of hymns and prayers. (See METATRON.)

Each letter in a name shines a divine light that can be meditated upon and contemplated. Other names, such as those produced by letter recombinations, look impossible to pronounce, such as Zmrchd, created by combining the final Hebrew letters of the first five verses of Genesis.

Some angels have multiple names: Metatron, for example, has 70, a number that appears often in Jewish lore. There are 70 angels who protect against all sorts of dangers, and 70 attributes of God.

The angel names used most frequently are Michael, Gabriel, and Raphael, who are mentioned often in the Talmudic literature and are the only angels mentioned by name in the Catholic canon. Uriel/Phanuel and Metatron appear often in Jewish mystical literature.

Jewish literature and the writings in the APOCRYPHA AND PSEUDEPIGRAPHA TEXTS contain many angel names—especially the ENOCH books—but the Catholic Church does not permit the use of any proper names of angels other than Michael, Gabriel, and Raphael. All names from apocryphal writings were rejected by Pope Zachary in 745 C.E., and again by a synod at Aix-la-Chapelle, France, in 789. (See REPROBATED ANGELS.)

Names of God

The most powerful of all is the name of God. In Jewish lore, the greatest name of God, the "Ineffable Name," is the Tetragrammaton, the personal name of God in the Old Testament. It is given as YHVH, the Hebrew letters *yod, he, vau, he*. The numerical values assigned to these letters add up to 10, which in Hebrew numerology represents the basic organizing principle in the universe. So powerful is the Tetragrammaton that for centuries it was seldom spoken. As early as the time of JESUS, it was supposed to be whispered only on Yom Kippur by a high priest. The exact pronunciation of the Tetragrammaton is not known; the most accepted is "Yahweh." A common variation is "Jehovah." YHVH is sometimes

appended to the names of the highest angels around God to denote their power and stature.

Since the name of God could not be uttered, other names of God were substituted. During Talmudic times, these names multiplied, all derived from the original four-letter Tetragrammaton. Secret 12-, 22-, and 72-letter names were taught to only the most worthy. These names were joined by many other names of other numerical values.

In the seventh century, Isadore of Seville compiled a list of 10 names of God used frequently: El, Eloe, Sabbaoth, Zelioz, Ramathel, Eyel, Adonay, Ya, Tetragrammaton, Saday, and Eloym. Another commonly used name was Ehyeh Asher Ahyeh ("I Am That I Am," which MOSES heard from the burning bush).

The 12-letter name of God was out of use by Talmudic times. The 22-letter name of God appeared in the Sefer Raziel, though probably it has much older origins. The Sefer Raziel offers no interpretation of it. Anaktam Pastam Paspasim Dionsim quickly was incorporated into charms and invocations, and it was added to the reading of the Priestly Benediction in the synagogue in the 17th century.

The 42-letter name of God may have been derived from an old prayer, though medieval mystics held that it came from the first 42 letters in the Bible.

The 72-letter name of God is divided into triadic syllables. According to the Sefer Raziel, it cannot be surpassed in power and no magic can be done without it. The name is derived from three verses in Exodus 14:19–21, each of which contains 72 letters. Different parts of the name have different uses. For example, the first part of the name will conquer evil and drive off evil spirits while the second part will protect against the evil eye and demons and help one acquire wisdom.

3 Enoch gives the following 70 names of God which may be expressed (some are repeated):

Hadririon YHVH of Hosts	Meromiron	Beroradin
Neuriron	Gebiriron	Kebiriron
Doriron	Sebiroron	Zehiroron
Hadidron	Webidriron	Wediriron
Peruriron	Hisiridon	Ledoriron
Tatbiron	Satriron	Adiriron
Dekiriron	Lediriron	Seririron
Tebiriron	Taptapiron	Apapiron
Sapsapiron	Sapsapiron	Gapgapiron
Raprapiron	Dapdapiron	Qapqapuron
Haphapiron	Wapwapiron	Pappapiron
Zapzapiron	Taptapiron	Apapiron
Mapmapiron	Sapsapiron	Napnapiron
Laplapiron	Wapwapiron	Kapkapiron
Haphapiron	Tabtabib	Ababib
Qabqabib	Sabsabib	Babbabib
Sabsabib	Gabgabib	Rabrabib
Harabrabib	Pabpabib	Habhabib
Ababib	Zabzabib	Sabsabib
Hashasib	Tabtabib	Wesisib
Mabmabib	Nupkabib	Mammambib
Nupnubib	Pastabib	Sassib

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Nanael

Angel who belongs to the order of PRINCIPALITIES and who governs the great sciences, philosophy, and ecclesiastics. Nanael also is one of the 72 angels of the SCHEMHAMPHORAE.

Narcariel

In the LEMEGETON, the ruling angel of the eighth hour of the night, called Xymalim. Narcariel has 101,550 dukes and other servants divided into 12 orders to serve him.

Nasargiel (Nagrasagiel, Nasragiel)

Lion-headed good angel who rules HELL with Kipod and Nairyo Sangha. Nasargiel is the angel who shows MOSES the underworld on his heavenly journey.

Nathanael (Xathaniel, Zathael)

Angel who rules fire, vengeance, and hidden things. Nathanael means "gift of God." According to Jewish lore, Nathanael is the sixth angel created by God. In magical lore, he rules the sixth hour.

nature spirits

A type of being who dwells in the nature kingdom. Nature spirits are to earth what angels are to heaven and humans. They possess supernatural powers and watch over the well-being of all things in nature—animal, plant, and mineral.

Nature spirits come in countless types, shapes, sizes, and dispositions. Some are regarded as being benevolent toward humans, whereas others are mischievous or malevolent. Some are humanlike in appearance, whereas others assume the shapes of animals, half-human half-animals, or fabulous-looking beings.

Nature spirits tend to stay in one spot: They remain attached to a thing or place in nature, such as trees, rivers, plants, bogs, mountains, lakes, and so forth. (See GENII.)

Kabbalists assigned four angelic PRINCES to rule over the four winds and over the four quarters of the world. MICHAEL rules the east wind, RAPHAEL the west wind, GABRIEL the north wind, and ARIEL the south wind. According to FRANCIS BARRETT, a 19th-century English occultist, "every one of these spirits is a great prince, and has much power and freedom in the dominion of his own planets and signs, and in their times, years, months, days and hours; and in their elements, and parts of the world, and winds."

Barrett also observed that, in counterbalance to the heavenly angels, there are evil spirits who also rule the four winds and four quarters like kings: Urieus over the east, Anaymon over the south, Paymon over the west, and Egin over the north. (The Hebrew names are, respectively, Samael, Azazel, Azael, and Mahazuel.)

See DEVAS.

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Naya'il

In Islamic lore, angel who tests the Sufi mystic Abu Yazid's devotion to God during his mystical ascent to HEAVEN. Naya'il offers the mystic a kingdom beyond description, but Abu Yazid ignores him, thus passing the test.

near-death experiences (NDEs)

A constellation of mystical-like phenomena experienced by individuals who come close to death, or who clinically die and then return to life. The near-death experience (NDE) often involves beings of bright light identified by some as angels.

The term "near-death experience" was coined by Dr. Raymond Moody, the first American physician to document and study the phenomenon. His initial research was published in 1975 in his book *Life after Life*. Moody found that few people would talk openly about an NDE out of fear of ridicule, and medical professionals tended to dismiss such episodes as hallucinations. Within two decades, NDEs were common in the media and were the subject of serious scientific inquiry. It is estimated that some 15 million people in the United States have had an NDE; children as well as adults report them.

Oft-reported characteristics of NDEs are:

- A sense of being out of body, looking down on one's self and others who try to resuscitate the body;
- Cessation of pain and a feeling of bliss or peacefulness;
- Traveling down a dark tunnel toward a brilliant light at the end;
- Meeting glowing beings who appear to be angels, JESUS, or other religious figures;
- Meeting dead friends and relatives;
- Seeing a life review;
- Seeing visions of the future;

Angel guiding the spirits' flight (Reprinted courtesy of U.S. Library of Congress)

- Undergoing a judgment of one's life that is not rendered by God, angels, or any being, but by one's self;
- Feeling reluctant to return to life.

Skeptics explain NDEs as hallucinations brought about by a lack of oxygen; the release of endorphins, the body's own painkillers; or increased levels of carbon dioxide in the blood. NDE researchers counter that drug-induced experiences can parallel an NDE but they lack the mystical, noetic quality of the NDE, which brings about profound life changes after return. NDErs often lose their fear of death and have a diminished interest in material pursuits; they begin leading more spiritual lives. Some change their careers. Some experience psychic openings and prophetic ability. Some feel evangelistic, and they want to impart to others the importance of love.

The beings of light seen in an NDE (which may or may not be identified as "angels"—cultural and religious conditioning appear to be influencing factors) often are seen initially as formless light that gradually takes on humanlike form made of brilliant light or clothed in brilliant white robes. The beings radiate an all-encompassing intense love that fills the person with joy and peace.

The beings function as both guide and gatekeeper. They take the person along on their after-death journey until they reach a threshold, such as an entrance or a bridge to a building or beautiful garden, or a place that the person intuitively knows marks the final boundary between life and death. The beings then tell their charges that they must go back because they have unfinished business. Sometimes the beings ask their charges if they wish to stay or return. Most people say they wish to stay, but usually a relationship such as a spouse or child pulls them back to the realm of the living.

In many instances, souls of the dead function as guide and gatekeeper, rather than angelic beings.

The NDE is thought by many experiencers and researchers to be a form of enlightenment or "gateway to a higher consciousness," which could have a transformative effect on humanity if enough people have similar experiences. It may not be necessary to come to the brink of physical death in order to have the experience.

Some researchers have proposed that the NDE may be a modern mechanism for the ongoing transmission of spiritual wisdom and truths and the maintenance of social order. From antiquity, the mythologies of the world have included stories of otherworld journeys by heroes, sages, and prophets. These visionary quests and journeys are laden with archetypal figures and symbols. The heroes are accompanied by guide figures (angels or beings comparable to angels), and they ascend to heaven or descend to the underworld. They encounter strange beings, have adventures, and learn the secrets of the cosmos. They are given laws, moral codes, and spiritual truths to deliver to others upon their return. This theme appears not only in mythology but in literature as well (see DANTE), and it is also documented in real-life NDEs from earlier times. (However, there is no historical evidence to indicate that such figures as MOSES, ISAIAH, EZEKIEL, or MUHAMMAD had their lives in jeopardy when they had their visionary experiences. Their experiences may have been spontaneous, or the result of intense prayer, meditation, and fasting, or produced by consciousness-altering techniques such as found in MERKABAH mysticism.)

In ages past, communities and social groups relied upon visionary figures as their intermediaries to other realms. The increase in NDEs into a wider pool of population, as well as the increased reporting of other kinds of "exceptional human experiences" (episodes of psi, out-of-body travel, mystical experience, and so forth) show a trend toward individuals becoming visionaries in their own right. Rather than obtain wisdom secondhand from a sage, the individual has his or her own direct experience of God. The NDE functions as one way in which the religious imagination mediates the search for ultimate truth in a scientific age.

NDE researcher Kenneth Ring has found numerous parallels between the NDE and the UFO encounter. In some UFO encounters, EXTRATERRESTRIALS, who arrive in brilliant light, take humans on cosmic trips and impart prophecies and wisdom to take back to earth. Some contactees consider the ETs to be angels, and some ufologists contend that ancient descriptions of angels and gods descending from the sky actually were visitations by ETs. However, most UFO episodes are negative; some involve abductions and unpleasant medical procedures. Seen from a mythological standpoint, the UFO encounter might be the demonic side of the NDE.

There also are similarities between the NDE and MARIAN APPARITIONS, or visions of the Blessed Virgin MARY. In Marian apparitions, formless light gradually assumes shapes interpreted as angels and Mary. Paranormal phenomena occur (such as the spinning sun at the Fatima apparitions in Portugal in 1917), and visionaries are imparted wisdom and given instructions for relaying information to others. They are told or shown visions of the future. The wisdom exhorts people to a more spiritual life, including prayer.

Many of the contemporary visions of the future seen in NDEs, UFO encounters, and Marian apparitions are apocalyptic, just as were the religious visions

nearly two millennia ago: massive cataclysms, earth changes, economic woes, evil threats, wars, and upheavals in society. Some near-death experiencers say they do not see HEAVEN, however, but see terrifying fiery HELLS and demonic figures—just as did ancient visionaries. (See ENOCH; EZRA.) One of the major functions of angels is to usher in the "end times" and the day of judgment, to quell the forces of evil, and to separate the souls of the righteous and the sinners and escort them to their appropriate afterlife.

Philosopher Michael Grosso observes that the "end times" is an archetype deeply imbedded within humanity's collective unconscious and that history shows a pattern of a rise in apocalyptic experiences at major calendar milestones, such as the end of a century or millennium. These experiences, and the increased interest in angels as of the late 20th century, may be part of a broad psychic shift on a collective level, marking a new era of expanded consciousness, especially of a spiritual nature.

See ANGEL OF DEATH; APOCRYPHA AND PSEUDEPIGRAPHA TEXTS; DEATHBED VISIONS; REVELATION.

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Nelchael

Angel who is both good and bad. Nelchael is one of the 72 angels of the SCHEMHAMPHORAE, but in other lore is a FALLEN ANGEL who teaches astronomy, geography, and mathematics to his fellow DEMONS in HELL.

Nephilim

A race of giants spawned by the cohabitation of angels (see WATCHERS) and human women. Nephilim means "fallen," "those who have fallen," or "those who were cast down." The Nephilim sometimes are called the SONS OF GOD, as are their FALLEN ANGEL parents. Helel is their chief. The Nephilim displeased God.

Genesis 6:4 implies that the Nephilim were already present upon the earth when the Sons of God began their relations with mortal women: "The Nephilim were upon the earth in those days, and also afterward, when the sons of god came into the daughters of men, and they bore children to them. These were the mighty men that were of old, the men of renown." The corruption brought by the mingling of angels and humans caused God to regret that he had made man upon the earth. He decides to blot out not only the human race but also every living thing on earth. He selects NOAH and his family to survive this disaster, the great Flood, and repopulate the earth.

Evidently not all the Nephilim perish, however, for a later reference in Numbers refers to the Anakim, the sons of the Nephilim: "and there we saw the Nephilim (the sons of Anak, who come from the Nephilim); and we seemed to ourselves like grasshoppers and so we seemed to them" (13:33). The Anakim are later destroyed.

1 ENOCH presents a more descriptive picture of the Nephilim as monstrous beings:

> And the women became pregnant and gave birth to great giants whose heights were 300 cubits. These (giants) consumed the produce of all the people until the people detested feeding them. So the giants turned against the (people) in order to eat them. And they began to sin against birds, wild beasts, reptiles and fish. And their flesh was devoured the one by the other, and they drank blood. And then the earth brought an accusation against the oppressors. (7:3–7)

Meanwhile, the Watchers spread more corruption by teaching people secret and magical arts they are not supposed to know. From the heavens above the angels Michael, Gabriel, and Surafal observe in horror the bloodshed and oppression upon the earth. They hear the prayers of the people begging for help. They petition God to intervene, saying that the giants have filled the entire earth with blood and oppression. God declares that he will punish these transgressions with complete destruction in the Flood. He tells Gabriel:

> Proceed against the bastards and the reprobates and the children of adultery; and destroy the children of adultery and expel the children of the Watchers from among the people and send them against one another (so that) they may be destroyed in the fight, for length of days have they not. They will beg you everything—for their fathers on behalf of themselves because they hope to live an eternal life. (They hope) that each one of them will live a period of 500 years. (10:9–11)

But evidently not all of the Nephilim are destroyed, for Enoch 15:8–9 says they shall be called "evil spirits upon the earth" who dwell both on the earth and in the earth, indicating that they become DEMONS.

The Nephilim also are the subject of a QUMRAN TEXT referred to as the Enochic Book of Giants (4Q532). The

text tells that two Nephilim sons of Semyaza (leader of the Watchers), named Ahya and Ohya, have a shared DREAM vision in which they visit a world garden and see 200 trees being cut down by angels. They don't understand the dream and so they take it to the Nephilim council. The council appoints one of their members, Mahawai, to consult Enoch in Paradise and ask him what it means. Mahawai rises up into the air like the whirlwinds and flies with the help of his hands like an eagle until he reaches Enoch. Enoch says that the 200 trees symbolize the 200 Watchers who are going to be destroyed in the coming Flood.

Later in the text Mahawai transforms into a bird again to make another journey. He flies too close to the Sun and is threatened with incineration. He is saved by Enoch whose voice comes down from HEAVEN to tell him to turn back and not die prematurely.

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Netzach See TREE OF LIFE.

Nike

The Greek winged goddess of victory and an early inspiration for the winged angel. The Greeks associated Nike with Athena, the queen of HEAVEN and the goddess of wisdom, skill, and warfare; Athena sometimes was worshiped as Athena Nike. In particular Nike embodied victory in athletics, music and especially battle. She appeared to the victorious on the battlefield, to whisper the favors of the gods. The Romans called her Victoria or VICTORY.

See IMAGES OF ANGELS.

Nisroc

Assyrian deity who became both a good and a FALLEN ANGEL. As a holy angel, Nisroc rules the order of PRINCIPALITIES. As a fallen angel, he rules cuisine in hell's House of PRINCES.

Noah

Patriarch who is chosen by God to repopulate the world after the destruction of the Flood. In the Old Testament, the story of Noah is told in Genesis 5:28–9:28. He is son of Lamech, grandson of Methuselah and the great-grandson of ENOCH. At his birth, Lamech predicts, "Out of the ground which the Lord has cursed this one shall bring us relief from our work and the toil of our hands" (5:28–29).

When God becomes disgusted by the corruption wrought by the WATCHERS, he decides to destroy everything on earth with the Flood. But Noah, who is 600 years old, is righteous and blameless, and God elects to save him and his family—his wife, three sons, and their wives. God tells Noah about the coming Flood (in midrashim, Uriel is the messenger) and instructs him to build an ark of gopher wood. He and his family are to take aboard pairs of all living creatures and ride out the Flood. When the waters subside they will renew and repopulate the earth.

The waters rain for 40 days and 40 nights, and seven months pass before the waters abate enough for the ark to come to rest on the mountains of Ararat. God tells them to start anew and pledges that he will never again destroy every living creature. Noah becomes the first tiller (farmer). He dies at the age of 950. The descendants of his three sons, Shem, Ham, and Japheth, spread abroad on the earth.

Apocryphal texts imply that Noah was of supernatural, possibly angelic, origin. In 1 Enoch, the prophet Enoch describes Noah upon his birth:

> And his body was white as snow and as red as a rose; the hair of his head as white as wool and his *demdema* ["afro" hair] beautiful; and as for his eyes when he opened them the whole house glowed like the sun-(rather) the whole house glowed even more exceedingly. And when he arose from the hands of the midwife, he opened his mouth and spoke to the lord with righteousness. (106:2–4)

Lamech flees to Methuselah and says, "I have begotten a strange son. He is not like an (ordinary) human being, but he looks like the children of the angels of heaven to me; his form is different, and he is not like us. His eyes are like the rays of the sun, and his face is glorious. It does not seem to me that he is of me but of angels; and I fear that a wondrous phenomenon may take place upon the earth in his days" (106: 5–6). Lamech asks his father to find out the truth about his son from Enoch.

Enoch replies that angels have sinned by marrying women and begetting children with them. He foretells a great destruction upon the earth and a flood for one year. Noah has been born righteous and shall be left upon the earth, and his three sons shall spread his seed and multiply. Enoch says he know this because the Lord has revealed it to him and he has read it in the books of HEAVEN.

According to 1 Enoch, angels were involved in the building of Noah's ark.

In a Genesis aprocyphon, Lamech suspects his wife, Bat-Enosh, of having sexual relations with one of the fallen WATCHERS, but Bat-Enosh swears that Noah is Lamech's child.

The QUMRAN TEXT 4Q534–536 describes the birth of Noah. He weighs about seven pounds three ounces (350 shekels). The Holy Ones will teach him all the mysteries and he shall be great. At the age of two he will be able to discern one thing from another and in adulthood he will be wise and discrete. A vision will come to him while he is on his knees in prayer and he will know the secrets of mankind. He is the elect of God and his plans will endure forever.

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notarikon See GEMATRIA.

numbers of angels See ANGELS.

Nuriel

Angel of hailstorms and spellbinding power who is invoked in MAGIC to protect against evil. Nuriel means "fire of God." Nuriel resides in the second HEAVEN, where he is attended by 50 myriads of angels who are made of fire and water. He manifests in the form of an eagle and sometimes is equated with Uriel. One of the tallest of angels, he measures 300 PARASANGS tall.

Obyzouth
Female DEMON whose principal acts of evil are to kill newborn infants and cause others to be stillborn. In the Testament of Solomon, Obyzouth appears with disheveled hair and arrogantly refuses to answer questions until King SOLOMON has purified himself by washing his hands and has sat on his throne. The king complies. Obyzouth describes how she travels about every night, visiting women as they give birth, and strangling their newborns. She is successful every night. She also injures eyes, condemns mouths, destroys minds, and makes bodies feel pain. She is thwarted by the archangel Raphael, and admits that she will flee to the "other world" (the realm of demons) if women who are in labor write her name on a piece of parchment.

The horrified king has Obyzouth bound by her hair and hung in front of the Temple of Jerusalem, so that everyone who passes through will glorify the God of Israel, who has given Solomon command over the demons.

Och
One of the seven ruling angels of the 196 Olympic provinces of HEAVEN, according to the Arbatel of Magic. As the fourth angel, Och rules the sun, 28 provinces, and 36,536 legions of spirits, each legion having 490 beings. Och is famous for his alchemical wisdom. He can transmute anything into gold and stones. He is invoked for longevity and can grant 600 years of perfect health.

Ohrmazd (Ahura Mazda)
The good God of ZOROASTRIANISM. Ohrmazd, originally known as Ahura Mazda, is the source of all being and all good. He is assisted by angel-like helpers, the AMARAHSPANDS and the YAZATAS, in the cosmic fight against his evil counterpart, Ahriman. Unlike the God of monotheism, Ohrmazd does not permit evil to exist; evil exists as a separate force that ultimately will be conquered by good.

Olympian spirits
In magical lore, angels or spirits of the air and interplanetary space, also called the Stewards of Heaven. The Olympian spirits rule the 196 provinces of the universe.

Omael
Angel who governs chemistry and the perpetuation of species and races. Omael is one of the 72 angels of the SCHEMHAMPHORAE, but he is also sometimes identified as a FALLEN ANGEL.

Onoel (Anael, Hamiel, Haniel, Oniel)
In GNOSTICISM, one of the seven great ARCHONS. According to ORIGEN, Onoel is a DEMON who appears in the form of an ass.

Onoskelis
In the Testament of Solomon, a female FALLEN ANGEL summoned by Beelzebub to the presence of King SOLOMON, and made to work on the king's Temple of Jerusalem. Onoskelis tells Solomon she lives in caves, cliffs, and ravines, and she perverts men and strangles them. She travels by the full moon. She is thwarted by the name of Yahweh (the "Holy One of Israel"). Solomon uses the name and his magical ring, and he forces Onoskelis to work day and night spinning hemp for ropes used in the temple construction.

Ophaniel (Ofaniel, Ofniel, Opanniel, Ophan, Yahriel)
PRINCE who heads the angelic order of the OPHANIM (THRONES)—from which he derives his name—and who is the "angel in charge of the disk (wheel) of the moon." He serves as one of the seven throne angels who executes the commands of the POWERS. He is sometimes equated with Sandalphon.

Ophaniel is described in 3 ENOCH 25: 2–4:

> He has 16 faces, four on each side, and 100 wings on each side. He has 8,766 eyes, corresponding to the number of hours in a year, 2,191 on each side. In each pair of eyes in each of his faces lightnings flash; from every eye torches blaze, and no one can look on them, for anyone who looks on them is at once consumed. The height of his body is a journey of 2,500 years; no eye can see it. No mouth can tell the mighty strength of his power, save only the King of kings of kings, the Holy One, blessed be he.

3 Enoch states that as prince of the ophanim, who are the order above the CHERUBIM, Ophaniel stands over them every day and tends them, beautifies them, praises them, arranges their running, polishes their platforms, adorns their compartments, makes their turnings smooth, and cleans their seats. His work increases their beauty, magnifies their majesty, and makes them swift in the praise of God.

Ophaniel has 88 angels who "make the moon's globe run 354,000 PARASANGS every night, whenever the moon stands in the east at its turning point," which is on the 15th of every night. (3 Enoch 17:5) In this lunar duty, Ophaniel ranks below Galgalliel, who is in charge of the sun, and above Rahatiel, who is in charge of the constellations.

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ophanim (aufanim, ofanim, ophannim)
In the MERKABAH, high-ranking celestial beings or angels who are "Many-Eyed Ones" and "WHEELS" by which God distinguishes the chaos. The ophanim are equated with THRONES and sometimes with CHERUBIM. In Jewish lore and in the Enochian books they are fiery beings. Their prince is given as Ophaniel, Raphael, and Ribkiel.

3 ENOCH 25:6–7 gives a description:

> All the ophanim are full of eyes and full of wings, eyes corresponding to wings and wings corresponding to eyes. From them light shines, like the light of the morning star. Seventy-two sapphire stones are set in their garments, on the left side of them, and four emeralds are set in each one's crown, the brightness of which shines in the four corners of 'Arabot, just as the brightness of the sun's orb shines into the four corners of the world. Pavilions of brilliance, pavilions of splendor, pavilions of light, sapphire, and emerald envelop them, so that no one should see the appearance of their eyes and faces.

According to the Sefer Yetzirah, God made fire from water and fashioned for himself a throne of Glory with ophanim, SERAPHIM, and cherubim as his MINISTERING ANGELS of fire, thus completing his dwelling. The ophanim exist in the universe of Asiyah (Making/Creation) and are the angelic order of Chokmah (Wisdom), the second sephirot of the Kabbalistic TREE OF LIFE, where they are under the rule of the archangel Ratziel.

A later name for the ophanim is GALGALLIM.

See EZEKIEL.

FURTHER READING
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Ophiel
One of the seven ruling angels of the 196 Olympic provinces of HEAVEN, according to the Arbatel of Magic. As the sixth angel, Ophiel governs all matters pertaining to Mercury, 14 provinces, and 100,000 legions of spirits, each legion having 490 beings. Ophiel can transmute quicksilver into a white stone. His name is sometimes invoked in necromantic rituals.

Opus Sanctorum Angelorum See DEVOTIONAL CULTS.

Oray See LERAJIE.

Orias
One of the FALLEN ANGELS and 72 spirits of SOLOMON. Orias is a marquis who has 30 legions of DEMONS. He

appears as a lion with a serpent's tail that rides a horse and holds two huge, hissing snakes. He teaches the virtues of the planets and stars. He transforms men, grants dignities, prelacies, and confirmations, and gives the favor of friends and enemies.

Oriel
In the LEMEGETON, the ruling angel of the 10th hour of the day, called Lamarhon. Oriel rules 5,600 dukes and servants who are divided into 10 orders.

Orifiel (Orfiel, Orifel, Oriphiel, Orphiel)
One of the seven principal ARCHANGELS, a PRINCE of THRONES, ruler of the planet Saturn, and angel of the wilderness. According to the LEMEGETON, Orifiel serves under Anael as angel of the second hour of the day; he also is one of the ANGELS OF THE EARTH. Paracelsus described him as a TALISMAN that replaces one of the GENII of Egypt.

Origen (ca. 185–254)
Christian theologian, church father, and apologist in a time of intense religious turbulence. Origen wrote extensively about angels and their roles, influencing other theologians who came after him. His theology later was viewed as controversial, unorthodox, and heretical.

Life and Works
Origen was born in Alexandria, Egypt, and is recognized as the first of the church fathers who was born into a Christian family. His father Leonides reportedly was martyred in the persecution of Alexandria under Septimus Severus in 202. Tradition records that Origen's mother restrained her son from seeking the glory of martyrdom by hiding his clothes to keep him indoors. The oldest of seven children, Origen became a teacher of Greek to support his bereaved family and quickly achieved recognition and success within the church as an instructor of catechumens (adult converts in training for baptism).

Lore holds that Origen castrated himself in young manhood, an act of zeal not uncommon in the early church. Whether this is true or not, Origen retained a reputation for saintly asceticism, chastity, and an appetite for hard work that earned him the nickname Adamantius. In his later life he wrote a commentary on St. Matthew in which he deplores fanatics who take a literal interpretation of Matthew 19:12, which observes that some men make themselves eunuchs "for the sake of heaven."

Orifiel (Copyright 1995 by Robert M. Place; from *The Angels Tarot* by Rosemary Ellen Guiley and Robert M. Place)

One of Origen's admirers, Ambrosius, became the patron of his *Hexapla,* hiring for him seven scribes of the biblical text and seven transcribers of Origen's dictation. Origen was loved and revered in Palestine, Phoenicia, Greece, and Arabia. He traveled frequently to explain and defend Christian doctrine and teach educated prospective converts.

Origen's long productive years in Alexandria were ended with the hostility of the bishop Demetrius over Origen's having been ordained a presbyter during his travels in Palestine. Another persecution of Alexandria by Rome was also underway, this time by Caracalla. Thus Origen moved to Ceasarea in Palestine in 231 and continued there to teach, preach, and write.

Among his pupils were the great Eastern Orthodox church fathers St. Basil the Great and St. Gregory of Nyssa.

During the Decian persecution (249–250) Origen was imprisoned and tortured in an unsuccessful attempt to have him denounce his faith. His physical health may well have been broken by this suffering and he died shortly thereafter at Tyre (ca. 253–254). A marble monument marked his grave until the 13th century.

Origen's linguistic expertise was outstanding; he worked for 30 years on an authoritative edition of the Old Testament with his *Hexapla,* a huge set of documents that contained six parallel columns of the Hebrew and Greek textual versions.

He describes a complex ANGELOLOGY in *De Principiis* ("of first principles"). This work consists of a coherent system of Christian teaching about God and the cosmos to refute Gnostic dualism and a pioneer attempt to explain methods for attaining an accurate interpretation of the Bible. He was exploratory rather than dogmatic, and his speculations were later turned against him.

Only a fraction of his work survives in reliable texts. The *Hexapla* was lost and the original Greek *De Principiis* is available only in fragments. The latter was translated into Latin; in 398 Rufinus produced a version sanitized of heresy.

Angelology

The following are Origen's central concepts related to angels. Quotes are from *De Principiis* unless otherwise indicated.

COSMOLOGY

'Before the AEONS existed all spirits were pure; DEMONS, souls and angels alike all served God and did what he commanded them. The devil was one of them. He had free-will and wanted to set himself up against God, but God cast him down. All the other powers fell with him. The biggest sinners became demons, lesser ones angels, the least archangels. . . . Other souls were not sinful enough to be made demons but were too sinful to be made angels. These God punished by making the world, binding them to bodies and putting them into it. Although these spiritual creatures, then, all had the same nature, God made some of them demons, some angels, and some men. That does not mean that he is a respecter of persons. No, what he did was in keeping with their sins. If it were not so, and if the soul had no previous experience, how is it that we find men blind from birth, before they could possibly have sinned, and why do others go blind although they have done nothing wrong?'

This passage from Book II of *De Principiis* contains the basis of Origen's cosmology: The variety of beings and bodies issues from the use of free choice by all rational beings made *before* the creation of the world. One of Origen's most controversial tenets is his belief that even heavenly bodies, planets, and stars were once pure spiritual beings made material through their free choice toward evil. Two of these ideas were later considered heretical by some:

1. A pure, incorporeal plane which preceded the physical (a concept basic to Platonism and GNOSTICISM);
2. A system similar to the Eastern concept of karma: fate doled out to souls "in keeping with their sins" in past lives (suggesting reincarnation) or, according to Origen, previous planes of existence.

Origen believes God carefully planned the cosmos after the Fall to enable his free creatures to recover their original status by interacting with one another in all their diversity. Both ascent and descent are possible.

The whole of creation is divided into three main classes, corresponding to ST. PAUL:

1. The *coelestia* (angels, stars, and planets), closest to God with the tasks of helping to govern the systems and help their inferiors;
2. The *terrestria,* the human race, who are helped by the first class and are thus enabled to recover their lost happiness;
3. The wicked angels, who are incapable of being cured in this world, and who try to inhibit human souls in their upward progress.

These three classes are different degrees of the same downfall.

Origen believes Christ's incarnation and redemption made possible the return of all beings to their beginning: "Through the goodness of God, the unity of the Holy Spirit and surrender to Christ, they will all be brought to a single term, which will be like their beginning. . . . Because God's judgements are proportionate to the good and bad behavior of individuals and to their merits, some will receive the rank of angel in the world to come, some power or command over others, some a throne from which to rule over others, some dominion over servants. Those who have not fallen beyond redemption will be guided and helped by those just mentioned." The idea that some humans could ascend to angelic status shocked later thinkers.

Another controversial idea put forward by Origen is that devils can purify themselves and raise themselves to human rank and then back to angelic rank.

The soul is caught up in a test of will between good and evil spirits. Evil rests not in the body. Origen

argues against Platonists and Gnostics who view the flesh as the seat of evil. Evil rests in the will; bodiliness is a consequence of the Fall. "We men acquired our bodies because of the sins we had committed, and the lights of the heavens were given their bodies for the same reason. Thus, some shine more and others less. Contrariwise, the demons were given aerial [made of ether] bodies because their sins were graver." One day, Origen asserts, corporeality will come to an end and there will be an *apocatastasis,* a return to a purely spiritual state.

God's overarching goal is to enable each soul to return to him under its own free will, and he has arranged everything to further that goal. The angels have postponed their personal enjoyment to assist those who are not so good. God will allow some to plunge deeper into evil; in Origen's image, the abscess must be allowed to burst. (In GNOSTICISM, a similar concept has been called a "homeopathetic" doctrine of salvation.) Some souls cannot be saved in this world; God defers these souls' acceptance of grace to another world but meanwhile uses them as a means of tempting the saints. Thus the roles of angels and their mission to govern humans, and also of demons and their permission to tempt humans, are part of the play of the divinely planned cosmos.

General Duties of Angels and Demons

Origen was well informed on Jewish angelology and the ENOCH books, and had looked carefully at angelic interventions in both Old and New Testaments. He rejects the Hellenistic and Gnostic idea that the angels created the cosmos, but he agrees that angels have hierarchical duties in running it. "There are angels in charge of everything, of earth, water, air and fire . . . used by the Logos as instruments to regulate the movements of the animals, the plants, the stars."

Elsewhere he mentions "the VIRTUES who preside over the earth and the seeding of trees, who see to it that springs and rivers do not run dry." In a response to a pagan philosopher, Celsus, he states that whereas the Greeks call the protectors that preside over nature DAIMONES, the Christians call them angels. Christians honor angels, but they do not worship them as pagans worship the daimones. The nature functions are governed by the lowest order of angels.

Angels of Nations

Origen believes higher angels preside over human societies, citing Deuteronomy 32, which tells how God "assigned the nations their inheritance . . . in accordance with the number of the angels of God." Origen says that after the Tower of Babel people were "handed over to angels, who harried them in varying degrees, according to the distance they had gone from the Orient [the true Light], and they were to remain under them until they had atoned for their folly." Each group was given a language and led to a dwelling place according to what they deserved.

The angels of nations are called PRINCES. Origen associates them with the occult sciences practiced in the various nations, mentioning Egyptian, Chaldean, Persian, Greek, and Hindu versions. He says that "in the prophet EZEKIEL the Prince of Tyre is obviously a spiritual power. These and the other Powers of this world have each some special science of their own, and they all teach their respective dogmas and opinions to men." These spirits do not intend to do harm, but they act on the belief that what they teach is true.

Every nation has two angels attached to it, one good and one ambiguous, a view that reflects biblical ambiguity. He considers that in the Enochian writings some of the angels turned traitor after their assignments were made. Origen does not reach a clear definition on the bad angels of the nations, but he says that bad angels were the instigators of idolatry because they urged people to worship them rather than God.

The power of angels over nations was withdrawn after Christ came. The good angels welcomed the change; they had toiled long in the pagan nations with little to show for their efforts. In the *Homily on Gospel of St. Luke,* Origen associates these with the shepherds on the night of Jesus' birth, who stand for "angels [of nations] to whose care men are entrusted. . . . It was to them that the [messenger] angel came and announced the . . . coming of the true Shepherd." There was a transition period before they were to be relieved of their duties in which great conversions to Christ were easily accomplished by the angels. Origen comments that this happened in Macedonia and in Egypt.

However, it was quite different for the bad angels, the "princes of the world." Conversion for them was not impossible—he uses the story of Jesus converting the centurion at Capharnum as an example—but most went against Christ. Origen quotes Paul in Ephesians 6:12: "It is not against flesh and blood that we enter the lists; we have to do with princedoms and powers, with the *cosmocratores.*" In Origen's own time the "princes and powers of idolatry" were still constantly challenging Christians on a life and death basis.

Israel was the one nation that went on worshiping the true God as it had done from the beginning. Origen believes the nation of Israel kept the original language of the world. They stayed where they were originally, but their subsequent slavery and banishment and eventual diaspora were the result of their sins.

Guardian Angels

As soon as a person converts, renounces Satan, and gives himself to Christ, Christ hands the soul over to a GUARDIAN ANGEL. Origen teaches that "every one of the faithful, we are told, however insignificant he may be in the Church, is assisted by an angel, and Christ is our witness that these angels behold the Father's face continuously." He says that "every human soul has an angel who guides it like a brother." Origen uses this comforting concept constantly in guiding people in the spiritual life. When Christ came into the world, myriad angels descended to assist him in his work and became guardian angels.

Just like the nations, every individual has a good and a bad angel of their own, according to Origen. A battle is fought over every soul, and as long as humans worship idols, angels can do nothing. They cannot look freely upon the Father's face. But when a person becomes Christian, "no matter how insignificant I may be, my angel is free to look upon the Father's face. If I am outside the Church, he dare not do so."

Children gain spiritual direction from angels through good thoughts and desires (as Jesus indicated in Matthew 23:10), but maturing souls are capable of gaining instruction directly from Christ. Origen reminds the faithful: "God allows the opposing forces to fight against us, because he wants us to get the better of them. The function of bad angels is to tempt the just and put them to the test." Christ himself battled Satan many times, illustrating the struggle at the highest level.

Whatever progress angels instill in humans, their own degree of progress and bliss will increase. "Whether the angels look on God's face always, or never, or only sometimes, will depend on the merits of those whose angels they were," says Origen. The angels also collaborate with the apostles and the churches' shepherds, the bishops. Every church possesses both a visible bishop and an invisible angel. If the church goes badly, so it is with the angels. Origen stresses the identity of earthly and angelic authority: "The same functions are shared by an angel and a man and they are both perfectly good bishops."

Origen envisions an angel "encamped beside those who fear the Lord"; if many faithful were assembled so also would their angels. "Thus, when the saints are assembled, there will be two Churches, one of man and one of angels." Therefore, assembling for worship in a church brings great angelic forces together.

Origen also believes specific hierarchies of angels are present during practice of each of the sacraments. At the moment the priest immerses a child in baptismal water, the angels immerse the soul in the Holy Ghost. Higher echelons of angels are particularly involved in the sacramental life of the soul, with the Eucharist being a significant turning point.

Origen's broadminded views have earned him many admirers over the centuries, despite the official rejection of him as a heretic.

Further Reading

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origins

Celestial beings or a type of angel, mentioned in the Enochian writings. When ENOCH goes to the seventh HEAVEN, he sees origins, as well as THRONES, CHERUBIM, SERAPHIM, ARCHANGELS, AUTHORITIES, and DOMINIONS (2 Enoch 20:1).

orishas

Archetypal deities worshiped by followers of Santería and Candomblé. Closely related to DEVAS and other NATURE SPIRITS, orishas also are angels. Within Vodun, they are called the *loa*.

The orishas came to the New World with the West African slaves, principally from the Yoruban tribes along the Niger River. Forced to convert to Catholicism, the slaves worshiped their gods in secret, eventually seeing in them many characteristics of the Catholic saints and using the saints as covers for the African deities. Years later, the Spanish and Portuguese masters became fascinated with Yoruban magic and religion and embraced Santería (from *santo*, the Spanish word for saint), syncretizing it with their Catholic faith.

Like many other ancient and contemporary religions, particularly those practiced in the East, Santería and Candomblé acknowledge a Supreme, an Absolute, but find worship of such a distant, impersonal force too inaccessible. Instead, practitioners call on a pantheon of deities, each associated with a force of nature or ability to affect events and circumstances.

In Yoruban, *orisha* literally means "head-calabash," and is the term for "god." Each worshiper "chooses a head" or selects an orisha as spirit guide, a guardian angel who protects and promotes the interests of the petitioner. Selection is based on personality commonalities and the sense of energy one feels in a particular

setting sacred to an orisha: the mountains, the ocean, the forests, the rivers. Occupations have patron orishas, as do those individuals involved in parenting, healing, or fortune-telling. Once a practitioner has chosen an orisha—or more exactly, the orisha has chosen his devotee—care is given to show deference to the orisha's desires, favorite colors and foods, special days, and worship preferences.

The orishas originate from a complicated cosmogony, wherein great tragedy and sexual passion explain their existence and temperament. One of the most popular orishas is Yemaya or Yemanja (Iemanja in Portuguese), the mother of many of the orishas and patron of the oceans and motherhood. Every year on January 1, thousands of Brazilians flock to the oceanside to ask Yemanja's blessing. A small boat decorated with candles, flowers, and statues of the saints is set adrift in the waves. If the boat sinks, then Yemanja has again accepted her devotees' offering.

Her son Chango (Xango) is the god of fire and thunder, and he supervises warfare and great sexual passion. Oshun (Oxum), Chango's sister and mistress, governs marriage, romantic love, and money. Ochosi (Oxossi) is the god of hunters, birds, and wild animals, and he dwells in the forests. Omolu (Omulu), the god of contagious diseases, has the power to begin and end epidemics. And Yansan (Iansa) controls wind, lightning, and storms.

Another important orisha is Eleggua, the god of entryways, doors, and roads, who permits the other orishas to come to earth. All homes keep an image of Eleggua behind the door to serve as gatekeeper. In Candomblé, worshipers pray to the Exus, similar in function to Eleggua but more like primal forces of nature who act as divine tricksters and messengers to the gods, a function of traditional angels. Eleggua has many manifestations, and some of them are called Eshus as well. The Eshus or Exus can be benign or malignant. King Exu often is identified with Lucifer, and works with Beelzebub and Astaroth to become Exu Mor (death) and Exu of the Crossroads. At his worst he is Exu of the Closed Paths, a wicked DEMON who closes off all paths to prosperity, love, success, and health.

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Ornias

One of the FALLEN ANGELS who is bested by King SOLOMON. According to the Testament of Solomon, Orniel is an annoying, vampirizing DEMON who lives in the constellation Aquarius. He has shapeshifting ability: he strangles men born under the sign of Aquarius because they have passion for women born under the sign of Virgo; he becomes a man who likes boys and causes them pain when he touches them; he turns into a heavenly, winged creature; and he can assume the form of a lion.

During the construction of Solomon's Temple of Jerusalem, Ornias comes at sunset and takes half the wages and food of the master workman's boy—Solomon's favorite—and sucks out his soul through his right thumb. The boy grows thin. Solomon asks him why he is losing weight, and the boy tells him about Ornias. Incensed, Solomon begs God for help, and he is given a magical ring by Michael that will give him power over demons.

Solomon gives the ring to the boy and instructs him to fling it at the demon's chest when he next appears and order him to go to Solomon. When Ornias next appears, as a flaming fire, the boy does so. Ornias screams and promises to give the boy all the gold and silver on earth if he will give the ring back to Solomon. But the boy binds the demon and delivers him to the king.

Solomon interrogates him and learns that Ornias is descended from an archangel, and he is thwarted by the archangel Uriel. Solomon sets Ornias to work cutting stone from the quarry. Terrified by iron, the demon begs for a measure of freedom, promising to call up other demons. Solomon summons Uriel, who helps him force Ornias to cut stones.

When that work is done, Solomon orders Ornias to fetch the Prince of Demons, and he returns with Beelzebub.

Ornias has the gift of prophecy, explaining to Solomon that demons fly up to HEAVEN, where they overhear God's plans. Those who are exhausted by doing so become FALLING STARS.

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Orobas

One of the FALLEN ANGELS and 72 spirits of SOLOMON. Orobas is a PRINCE who appears first as a horse but then changes into a man. He causes the souls of the dead to appear and answer questions. He talks of divine virtue, the divinity, and creation. He gives true answers to questions about the past, present, and

future. He gives dignities and prelacies and protects against temptation. Prior to his fall, Orobas was partly in the order of THRONES and partly in the order of ANGELS. Now he rules over 20 legions of DEMONS.

Oroiael
In GNOSTICISM, one of four great LUMINARIES who surround the self-begotten, the savior, or God. The other three are Harmozy, Daveithe, and Eleleth. St. Irenaeus equates Oroiael with Uriel or Raguel.

Orphamiel
Angel associated with the index finger of the right hand of God. Orphamiel, also known as "the great finger of the father," is well known in Coptic texts for rituals of power.

Ose
One of the FALLEN ANGELS and 72 spirits of SOLOMON. Ose is a president in HELL, who appears first as a leopard and then as a human. He teaches all liberal sciences, and he gives true answers to questions about divine and secret things. He can change people into any shape desired by the magician; the victims will not know they have been changed. According to JOHANN WEYER, Ose also will make people insane and delusional, so that they will believe they are kings and such. The delusions only last for an hour.

Osmadiel
In the LEMEGETON, the ruling angel of the eighth hour of the day, called Jafanym. Osmadiel rules 100 chief dukes and many lesser dukes.

Ouriel (Uriel)
According to the Testament of Solomon, an ARCHANGEL who assists SOLOMON in the commandeering of DEMONS. Ouriel thwarts the forces of Error.

See URIEL.

P

Padre Pio, St. See GUARDIAN ANGELS.

Paimon
One of the FALLEN ANGELS and 72 spirits of SOLOMON. Prior to his fall, Paimon was in the order of DOMINIONS. He was full of his own knowledge and remained obedient to Lucifer. In HELL he rules as a king. He appears as a crowned man seated on a camel, preceded by many musicians. He has a roaring voice. He teaches all arts, sciences, and secrets, subjugates people to the will of the magician, and gives good FAMILIARS. He is observed in the northwest.

Pahadron
Angel of terror who governs the month of Tishri (September–October).

palatinates
An order of angels equated with the POWERS. In magical lore, the palatinates are invoked to confer invisibility.

Pamyel
In the LEMEGETON, the ruling angel of the ninth hour of the night, called Zeschar. Pamyel rules 101,550 dukes and other servants who are divided into 12 orders.

parasangs
Persian units of measurement used often in Jewish literature such as the MERKABAH to describe the dimensions of the HEAVENS and the distances between them, and the heights of angels. One parasang equals approximately 3.88 miles.

Pathiel
Angel whose name means "the opener of God" and who is one of the 72 angels of the SCHEMHAMPHORAE. In MAGIC, Pathiel is invoked against forgetting and stupidity.

Paul, St.
Most important figure in the establishment of early Christianity. The Acts of the Apostles (generally ascribed to St. Luke, a close companion of Paul) and his own letters form two sources from which the facts and chronology of Paul's life can be constructed.

Life
Paul was born Saul in Tarsus about 10 C.E. to Jewish parents of the tribe of Benjamin, and was educated in Jerusalem in the school of the Pharisees. He vigorously opposed Christians and campaigned to imprison as many as possible. He is first mentioned in Acts 7, where he was present at the stoning of the martyr

Stephen. After Stephen's death, Saul participated in a great persecution of Christians in Jerusalem and the surrounding areas. Acts 8:3 says, "but Saul was ravaging the Church and entering house after house, he dragged off men and women and committed them to prison."

Around 34 C.E., Saul undertook a trip to Damascus to arrest Christians there and along the way. En route he had a transformational experience that led to his conversion, told in Acts 9:3–16. A vision of the risen JESUS told him he had been chosen as the apostle to the pagans:

> Now as he journeyed he approached Damascus and suddenly a light from heaven flashed about him. And he fell to the ground and heard a voice saying to him, "Saul, Saul, why do you persecute me?" And he said, "Who are you, Lord?" And he said, "I am Jesus whom you are persecuting; but rise and enter the city, and you will be told what you are to do." (9:3–6)

Paul was left blind for three days during which he neither ate nor drank. In a vision, God instructed a disciple in Damascus, a man named Ananias to go and heal Saul. Ananias was reluctant to do so because of who Saul was, but he obeyed God's directions. Ananias healed Saul in a laying on of hands and said to him "Brother Saul, the Lord Jesus who appeared to you on the road by which you came has sent me that you may regain your sight and be filled with the Holy Spirit" (9:17). Immediately something like scales fell from Saul's eyes and his vision was restored.

The conversion of St. Paul

Once converted, Saul proselytized for Christianity as zealously as he had once campaigned against it. He took the name Paul. For the rest of his life, Paul dedicated himself to Christ, preaching and organizing. He traveled the eastern Mediterranean world from Jerusalem to Rome, throughout Greece and Asia Minor, preached, converted, established communities, and churches. When he could not revisit them or send another close disciple, he rendered them pastoral care through the Epistles.

Paul was arrested and imprisoned several times. In Philippi he and his helper, Silas, were beaten and jailed. Later, Paul was arrested in Jerusalem and then sent to Caesarea for trial. He spent two years waiting in prison and then was sent to Rome for trial. On the way, his ship was wrecked off the coast of Malta, but he and everyone on board escaped unharmed. In Rome he was kept under house arrest for more than two years, then was set free, probably after trial. Arrested again, Paul was martyred by beheading in Rome in 67 C.E. on the orders of Emperor Nero.

Epistles

Paul's Epistles, preserved in Greek, were not meant to be doctrinal treatises, but reflections on situations in the particular church to which Paul is writing. The Epistles reveal Paul's syntheses of Christian belief, philosophy, and practice as he himself understood it through his love of Christ kindled by his astounding conversion. He voiced his constant sense of Christ's leading him and urged the faithful to follow his degree of faith inwardly and outwardly to "new life" in spite of the Judaic, Hellenic, Roman, and other political, religious, and cultural realities of their time.

The Epistles became canonical and appear in Christian liturgy along with the Gospels. Their complexities have been studied and debated since by biblical scholars, some of whom dispute full authorship by Paul of several sections and whole epistles. Among the disputed material is the Epistle to the Hebrews, which most likely was not written by Paul himself; several of his close followers have been suggested as authors.

Angelology

Paul believed that human beings are influenced by spirits good, evil, and neutral. The source of his cosmology was the Judaism in which he was educated, which he built upon in the service of his theology of salvation.

Good and Neutral Angels

The good spirits are angels; once (1 Thessalonians 4:16) he refers to an archangel. God sends angels to earth on missions and as intermediaries in the giving of the law: "and it [the law] was ordained by angels through an intermediary" (Galatians 3:19). He also associates angels with the Second Coming and the final resurrection: "For the Lord himself will descend from heaven with a cry of command, with the archangel's call, and with the sound of the trumpet of God" (1 Thessalonians 4:16).

Though usually good, angels are sometimes neutral: "If I speak in the tongues of men and of angels" (1 Corinthians 13:1); and "For I think that God has exhibited us apostles as last of all, like men sentenced to death: because we have become a spectacle to the world, to angels and to men" (1 Corinthians 4:9).

However, angels should not be worshiped: "Let no one disqualify you, insisting on self-abasement and worship of angels" (Colossians 2:18).

Some of Paul's references to angels are ambiguous: "That is why the woman ought to have a veil on her head, because of the angels" (1 Corinthians 11:10), and "Do you not know we are to judge angels?" (1 Corinthians 6:3).

Satan

Paul names Satan by name: "And to keep me from being too elated by the abundance of revelations, a thorn was given to me in the flesh, a messenger of Satan, to harass me, to keep me from being too elated" (2 Corinthians 12:7).

Other references to Satan and "the devil" (*ho satanas* and *ho diablos*) refer to the role of a satan as an accuser, tempter, and deceiver of men—but also as an enemy of God, an aspect not present in the original Jewish concept. These terms are often translated as a proper name:

> Do not refuse one another except perhaps by agreement for a season, that you may devote yourself to prayer; but then come back together again, lest Satan tempt you through lack of control. (1 Corinthians 7:5)

> What I have forgiven, if I have forgiven anything, has been for your sake in the presence of Christ, to keep Satan from gaining the advantage over us; for we are not ignorant of his designs. (2 Corinthians 2:10–11)

> for even Satan disguises himself as an angel of light. (2 Corinthians 11:14)

Satan is "the god of this world" who "has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ" (2 Corinthians 4:4) and is the tempting serpent: "But I am afraid that as the serpent deceived Eve by his cunning, your thoughts will be led astray from a sincere and pure devotion to Christ" (2 Corinthians 11:3). He is the devil who ensnares men, especially recent converts (1 Timothy 3:6–7), and must be guarded against: "and give no opportunity to the devil" (Ephesians 4:27), and "Put on the whole armor of God, that you may be able to stand against the wiles of the devil" (Ephesians 6:11).

In 1 Thessalonians 2:18, Satan deliberately interferes with Paul's ability to reach disciples: "because we wanted to come to you—I, Paul, again and again—but Satan interfered with us."

In 2 Thessalonians 2:9, Satan abets the "lawless one": "The coming of the lawless one by the activity of Satan will be with all the power and with pretended signs and wonders." He does not clarify whether "lawless one" refers to a ruler, a supernatural power, Satan as the Antichrist, or some other person or agency.

In Romans 16:20, God prevails: "then the God of peace will soon crush Satan under your feet."

Demons and Evil or Dangerous Angels

False pagan gods are represented as demons: "You cannot drink the cup of the Lord and the cup of demons" (1 Corinthians 10:21) lest God become jealous.

Angels can disguise evil: "But even if we, or an angel from heaven, should preach to you a gospel contrary to that which we preached to you, let him be accursed" (Galatians 1:8), and "And no wonder, for even Satan disguises himself as an angel of light" (2 Corinthians 11:14).

Angels are among the cosmic forces that can drive the faithful away from the love of God: "For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will ever be able to separate us from love of God in Christ Jesus our Lord" (Romans 8:38).

"Powers" of Earth and the Heavens

Paul refers to "POWERS" under five names: archai ("rulers") eight times; EXOUSIAI ("AUTHORITIES") seven times; DYNAMEIS ("powers") three times; kyriotetes ("lordships") twice; and thronoi ("THRONES") once. These powers appear particularly in the Epistles of Paul's captivity, Colossians and Ephesians, communities that associated them with HEAVENLY BODIES. Their functions seem to be those of government. In the Old Testament and the apocryphal book of ENOCH, God's practice of entrusting nations to an angel was established.

For Paul some of these spirits appear to be mortal enemies. In 1 Corinthians 2:6–8, the "princes of this

age" (*archontes tou aionos toutou*) have "crucified the Lord of Glory." The context of some of these references suggests heavenly powers, whereas others suggest human authorities manipulated by superior powers who influence the world.

Paul evidently shared the astrological idea of his place and time that the cosmos is ruled by celestial powers who operate from heaven as superior authorities over the human world, and are not like the angels who intervene through individual missions or who rule over particular atmospheric phenomena. They act through God's authority having been created by God in Christ: "for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities—all things were created through him and for him" (Colossians 1:16).

However, they have lost their original power and will cede it under the new regime set in motion by Christ's incarnation: "Yet among the mature we do impart wisdom, although it is not a wisdom of this age, or of the rulers of this age, who are doomed to pass away" (1 Corinthians 2:6), and "Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power" (1 Corinthians 15:24).

This evolution holds true of government and economy on earth, too. Prophecies, tongues (languages), knowledge, and all that is imperfect shall pass away (1 Corinthians 3:8–10).

This is not punishment but reordering. If the princes of this world crucified Jesus, it was because they knew not his true identity. The powers and principalities do not know everything; it is only now that they discover the mystery of salvation that was previously hidden from them.

Paul says that he especially—though he is "the very least of saints"—has been given the grace "to preach to the Gentiles the unsearchable riches of Christ, and to make all men see what is the plan of the mystery hidden for ages in God who created all things; that through the church the manifold wisdom of God might be made known to the principalities and powers in the heavenly places" (Ephesians 3:8–10).

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Peliel (Pehel)
Angel who rules the order of VIRTUES and who is the PRECEPTOR of JACOB.

Penemuel (Penemue, Tamel, Tamuel, Tumael)
In the Enochian books, a FALLEN ANGEL who teaches humankind the corrupting art of how to write with ink and paper. Penemuel is invoked against stupidity in MAGIC.

Peniel
In Kabbalistic lore, angel who governs Friday and lives in the third HEAVEN. Peniel means "face of God." Peniel is sometimes identified as the dark figure who wrestles with JACOB in Genesis 32:24–30. After the all-night struggle, Jacob asks his adversary his name, but the other does not give it, only asking Jacob why he asks. Jacob then names the place where the struggle took place as Peniel, "For I have seen God face to face, and yet my life is preserved" (Genesis 32:30). The Zohar, however, names Samael as the adversary.

Perelandra
"Co-creative" garden and nature research center, similar in concept to FINDHORN, in which humans work in cooperation with the INTELLIGENCES of nature.

Perelandra was founded by Machaelle Small Wright and her partner, Clarence Wright, who moved to the land in 1973. In 1974, Machaelle Wright opened psychically, and, in 1976, she began communicating with overlighting intelligences in nature, who provide guidance for creating and cultivating the gardens.

The name Perelandra is taken from the science fiction novel by C. S. Lewis about Venus, which he called Perelandra, the planet of perfection. It is visited by two earth men, one good and the other evil. The good man moved within the harmony of Perelandra, while the evil man moved in destruction. Wright felt the name appropriate for their woodsy site, which still retained a spark of perfection despite the damage done to it by previous owners.

The site is located on about 22 acres near Jefferson-ton, Virginia, about 60 miles southwest of Washington, D.C. Open houses are offered several times a year for the general public.

See GREEN HOPE FARM.

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Pesagniyah
Angel who takes the prayers of those in grief and deep sorrow and kisses them and takes them to a higher place in HEAVEN. In the Zohar, Pesagniyah governs the south and the keys of the ethereal spaces.

Phaleg (Phalec)
One of the seven ruling angels of the 196 Olympic provinces of HEAVEN, according to the Arbatel of Magic. As the third angel, Phaleg is the war lord and rules over 35 provinces. Tuesday is the day when he is invoked in MAGIC.

Phanuel
Angel sometimes identified as being one of the four primary ARCHANGELS along with Michael, Gabriel, and Raphael. Phanuel is often equated with Uriel, as well as with Ramiel. In 3 Baruch, he an archangel, an angel of hosts, and an interpreter of revelations, who guides the scribe on his tour of the HEAVENS.

Phanuel appears in the Enochic Book of Parables. He governs repentance of those who aspire to eternal life, and he fends off "the satans," or the accusers. His name once was invoked as protection against evil spirits.

Pharzuph
Angel of fornication and lust. In occult lore, Pharzuph is one of the GENII of the fourth hour and is invoked in magical rites.

philangeli See DEVOTIONAL CULTS.

Philo (ca. 20 B.C.E.–ca. 50 C.E.)
Jewish philosopher who was a contemporary of Jesus and Paul. Philo's writings are important to an understanding of the Second Temple period of Hellenized Judaism and early Christianity.

Life
Little is known about the life of Philo. He was born to a prominent and wealthy family in Alexandria, home to the largest single Jewish community outside of Palestine at the time. Philo was well educated and was a leader within his Jewish community. He spent his entire life in Alexandria, although he is known to have visited the Temple in Jerusalem on one occasion.

Works
Philo's extensive writings are not as well known as those of his contemporary, the Jewish historian Josephus, perhaps because they were not translated into English until the Renaissance. He wrote in Greek and a few of his texts have survived in Armenian translations as well. His works were circulated in the early Christian communities, but in Jewish circles Philo sank into obscurity after his death until about the 16th century. This is perhaps due to his unique philosophy that was less orthodox and more a stream of Hellenistic Judaism. Only two complete English translations of Philo have been published.

Much of Philo's work are commentaries on the biblical texts of MOSES. Also important in his work are his views on the position of women and attitudes toward them by literate men during Second Temple Judaism and the early church, and his understanding of the Epistle to the Hebrews.

Philo relates angels to the invisible "powers" around the throne of God. In his discussion of the story of HAGAR in *On Flight and Finding,* Philo terms angels "the servants of God, and are considered actual gods by those who toil and slave" (212). Discussing Hagar again in *On Dreams—Book 1,* he confirms that God sometimes takes the form of angels, as well as men, and these appearances are like reflections of him that are required for humans to be able to perceive him:

> Why then do we any longer wonder, if God at times assumes the likeness of the angels, as he sometimes assumes even that of men, for the sake of assisting those who address their entreaties to him? so that when he says, "I am the God who was seen by thee in the place of God;" we must understand this, that he on that occasion took the place of an angel, as far as appearance went, without changing his own real nature, for the advantage of him who was not, as yet, able to bear the sight of the true God; for as those who are not able to look upon the sun itself, look upon the reflected rays of the sun as the sun itself, and upon the halo around the moon as if it were the moon itself; so also do those who are unable to bear the sight of God, look upon his image, his angel word, as himself. (XLI 238–239)

Angels can assume the forms of men, as evidenced by the WATCHERS who took mortal wives, and by the three angels who visit ABRAHAM. Of the latter, Philo says that the angels could not have condescended to appear as guests in a human habitation had they not known that their hosts were akin to them in service to

God. The angels only appeared to eat but did not actually eat because of their incorporeality. Their very presence blessed the household: "We must think indeed that at their entrance all the parts of the house became improved and advanced in goodness, being breathed upon with a certain breeze of most perfect virtue" (*On Abraham,* 116).

In *On the Cherubim,* Philo explains the two CHERUBIM who guard the gate of Eden as symbols of the powers of God's ruling authority and his goodness, and the flaming sword between them as reason. Additionally, one cherub represents the outermost circumference of heavens that contains the stars, and the other cherub represents the inner sphere that contains the planets. The continually turning sword of flame represents their "everlasting agitation of the entire heaven."

Philo describes the Logos as the "image of God," the "covenant of God," and "the seal of the universe." Some scholars have interpreted his views as referring to a second God, similar to the possible meanings of the ANGEL OF THE LORD. The "Existing One" has two primary powers: God, who creates the world and is beneficent, and Lord, who rules, commands, and punishes, and speaks from the ARK OF THE COVENANT. They are linked together by the cherubim.

See DREAMS AND VISIONS.

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Phoenix (Phenix, Phenix, Pheynix)

One of the FALLEN ANGELS and 72 spirits of SOLOMON. Phoenix reigns as a marquis in hell with 20 legions. He appears as a phoenix bird and sings sweetly in a child's voice. It is really a siren's voice, and so the magician must take precautions not to be seduced by it. Upon command Phoenix will assume a human shape, and then he will speak on all the sciences and deliver excellent poetry. He fulfills all commands well. Phoenix has the futile hope that he will return to the seventh throne in 1,200 years. He formerly was in the order of THRONES.

phoenixes

According to the book of ENOCH, a high order of angels along with the CHALKYDRI, and associated with CHERUBIM and SERAPHIM. The phoenixes are elements of the sun and attend its chariot.

In 2 Enoch, there are seven phoenixes in the sixth HEAVEN, which is full of radiant angels whose faces are like the sun, and who harmonize all earthly and heavenly activity. The phoenixes sing in unison with seven cherubim and seven "six-winged beings" (seraphim). Enoch says their song, which greets the rising sun, pleases God:

> The light-giver is coming,
> to give radiance to the whole world;
> and the morning watch appears,
> which is the sun's rays.
> And the sun comes out over the face of the earth,
> and retrieves his radiance,
> to give light to all the face of the earth.

In other mythologies, the phoenix is a bird that resurrects itself from its own ashes. According to Herodotus, it was associated with the Temple of the Sun in Heliopolis, Egypt.

The phoenix also is associated with the resurrection of Christ.

Phounebiel

In the Testament of SOLOMON, angel who thwarts Rhyx Nathotho, a disease-causing DEMON among the DECANS OF THE ZODIAC. The name may be a corruption of the Egyptian deity Ptah-Nun, father of Atum.

Phul (Phuel)

One of the seven ruling angels of the 196 Olympic provinces of HEAVEN, according to the Arbatel of Magic. As the seventh angel, Phul rules everything pertaining to the moon, and seven provinces. He is invoked on Monday, the day of the moon. Phul can transmute anything into silver and can cure dropsy. As supreme lord of the waters, he can destroy the evil spirits of water.

Pius XI (1857–1939)

Pope Pius XI (1922–39) publicly acknowledged his personal relationship with his GUARDIAN ANGEL during a time when angels were out of fashion in popular culture. He said he prayed to the angel every morning and evening—and throughout the day, if necessary.

As a young man, Achille Ratti was impressed by St. Bernard's assertion that it is humanity's duty to respect, love, and trust one's guardian angel. When Ratti became Pope Pius XI, he took the advice to heart, and his faith in his guardian angel came to play a role in all the good deeds he accomplished in life, he said.

Pius XI confided to Monsignor Angelo Roncalli, who later became JOHN XXIII, that angels helped him in his many delicate diplomatic dealings. Prior to a meeting with someone whom he needed to persuade, he

would pray to his guardian angel, making his best case, and asking him to take it up with the guardian angel of the other person. Sometimes Pius XI would himself invoke the guardian angel of the other person, asking to be enlightened as to the other's viewpoint. Once the two angels had reached an understanding, he told Roncalli, the situation involving himself and the other person became smoother.

Pius XI was renowned for his diplomatic activity. He brought about the Lateran Treaty, signed in 1929. This concordat between the Holy See and Italy ended a dispute over papal sovereignty and created Vatican City as the new sovereign state. The treaty also recognized Roman Catholicism as the only state religion in Italy.

Pius XI actively opposed fascism, communism, and the Nazi party. He championed social reform and greater participation by the lay public in religion, as well as the rights of native cultures and "Oriental" Catholics.

Pius XI recommended to others that they pray to their guardian angels as well. He especially sought out people on the front lines: diplomats, teachers, missionaries, and the like. These individuals, who in turn influenced the lives of many others, were especially in need of angelic guidance, he said.

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Pius XII (1876–1958)

Pope Pius XII (1939–1958) was a champion of angels, especially the GUARDIAN ANGEL. Yet unlike Pope PIUS XI and Pope JOHN XXXIII, he did not reveal his own personal dealings with angels.

In an encyclical in 1950, Pius XII stated that it was a mistake to question whether angels are "real beings"—this was erroneous thinking that could undermine church doctrine. He urged people to renew their devotion to angels. On October 3, 1958, a few days before his death, he gave an address to a group of American tourists in which he reminded them of the existence of an invisible world populated with angels:

> Did Christ not say, speaking to little children, who were so loved by his pure and loving heart: "Their angels always behold the face of my Father who is in heaven." When children become adults, do their guardian angels abandon them? Not at all.
>
> The hymn at first vespers in yesterday's liturgy told us, "Let us sing to the guardian angels of men, heavenly companions, given to the Father by our frail nature, lest we succumb to the enemies who threaten us." This same thinking is to be found time and time again in the writings of the Fathers of the Church.
>
> Everyone, no matter how humble he may be, has angels to watch over him. They are heavenly, pure and splendid, and yet they have been given to us to keep us company on our way: they have been given the task of keeping careful watch over you so that you do not become separated from Christ, their Lord.
>
> And not only do they want to protect you from the dangers which waylay you throughout their journey: they are actually by your side, helping your souls as you strive to go ever higher in your union with God through Christ.
>
> . . . We do not want to take leave of you . . . without exhorting you to awaken, to revive your sense of the invisible world which is all around us . . . and to have a certain familiarity with the angels, who are forever solicitous for your salvation and your sanctification. If

Guardian angel, from a Victorian postcard (Reprinted courtesy Jayne M. Howard-Feldman)

God wishes, you will spend a happy eternity with the angels: get to know them here, from now on.

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planetary rulers
Seven angels who have the sole powers to thwart the demonic HEAVENLY BODIES of the world of darkness. The planetary rulers are:

1. Lamachiel, who thwarts Deception.
2. Baruchiel, who thwarts Strife.
3. Marmaroth, who thwarts Fate.
4. Balthioul, who thwarts Distress.
5. Uriel, who thwarts Error.
6. Asteraoth, who thwarts Power.

See ANGELS OF THE PLANETS; THWARTING ANGELS.

Planets See ANGELS OF THE PLANETS.

Plato See INTELLIGENCES.

Plotinus See INTELLIGENCES.

poetry and angels See LITERATURE AND ANGELS.

Poteh (Purah)
Angelic PRINCE of forgetting, invoked in magical rites. See PURAH.

potentials See SERAPHIM.

potestates See POWERS.

powers (curetes, potestates)
In the pseudo-Dionysian hierarchy, the sixth highest order of angels. Powers fight against evil spirits who seek to wreak havoc through human beings. They protect the divine plans initiated by the DOMINIONS and carried out by the VIRTUES. They are sometimes equated with AUTHORITIES, DYNAMEIS, and EXOUSIAI.

St. PAUL alluded to their capability to be either good or evil: in Romans 8:38, he lists powers (as well as ANGELS and PRINCIPALITIES) as among obstacles that will not be able to separate man from the love of God in Jesus Christ. Pope Gregory the Great said powers presided over DEMONS. Their chief is said to be either

Power (From *The Hierarchie of the Blessed Angells* by Thomas Heywood [1635])

Samael or Camael, both angels of darkness. The Excerpt of Theodotus says that powers were the first created angels.

According to AGRIPPA, powers are equated with the Orphic curetes, of whom there are three, and who guard the king of gods, Jupiter (Zeus). They help men fight against "the enemies of this earthly tabernacle."

In Kabbalistic lore, powers—along with DOMINIONS and VIRTUES—form one of four triplicities of intelligible hierarchies.

In the Apocalypse of ADAM, a Gnostic text, the term "powers" refers to angels of the creator God who oppress humanity and try to rescue Gnostics.

Pravuil (Vretiel, Vrevoil)
Archangel who keeps all the records of HEAVEN. In 2 ENOCH 22:10–11, God summons Pravuil to present the records to ENOCH, and to instruct him in writing

down everything he saw and heard during his trip to heaven.

See DABRIEL; RADUERIEL; VRETIEL.

preceptor angels
Angels who are assigned to the great Jewish patriarchs to serve as special tutors and guides. The patriarchs and their preceptors are:

Adam–Raziel
Shem–Iofiel (Jophiel, Yophiel)
Noah–Zaphkiel
Abraham–Zidekiel (Zadkiel)
Isaac–Raphael
Joseph, Joshua, Daniel–Gabriel
Jacob–Peliel (Pehel)
Moses–Metatron
Elijah–Malashiel or Maltiel
Samson–Camael (Gamael)
David–Cerviel (Gerviel, Gernaiul)
Solomon–Michael

Prince of Darkness
Title given to Satan and Belial. In the Dead Sea Scrolls (see QUMRAN TEXTS), Belial is appointed by God to corrupt and to serve as "the PRINCE of the dominion of wickedness." He is followed by the children of falsehood. The Prince of Darkness also is the ANGEL OF DEATH.

Prince of Learning See PRINCE OF TORAH.

Prince of Peace
Title given to JESUS and in GNOSTICISM given to MELCHIZEDEK.

Prince of the Countenance
The chief angel of those angels who are privileged to look upon the face of God. Metatron in usually identified as the Prince of the Countenance.

Prince of the Divine Presence
The only angel who has the high privilege of serving in God's immediate presence inside the curtain (*pargod*) that surrounds him on his throne of Glory. 3 ENOCH identifies Metatron as the Prince of the Divine Presence. Another MERKABAH text, the Hekalot Rabbati, gives the office to Suryah.

Prince of the Face
Any of various high-ranking angels who have a special place in the presence of God. Among angels given the title of Prince of the Face are Sandalphon, Metatron, Michael, Phanuel, Uriel, Raziel, Akatriel, and Yefefiah.

Prince of the World
Angel who is in charge of the world as a whole. The Prince of the World appears in various rabbinic and MERKABAH texts, but he is not always specifically named. Metatron and Michael are the two angels most commonly identified with this office. In 3 ENOCH, the Prince of the World governs the PRINCES OF KINGDOMS and represents the world in the heavenly court of law. He also rules the HEAVENLY BODIES. Although 3 Enoch does not name the Prince of the World it implies that the role is filled by Metatron. Whenever the heavenly court is in session, the Prince of the World and the other great princes who are called Yahweh (who have YHVH as part of their name to denote their high office) are permitted to speak.

John 12:31 and 16:11 make reference to a prince or ruler of the world, but this is an evil figure and is distinctly different from the angelic Prince of the World in Merkabah literature.

Prince of Torah (Prince of Learning, Prince of Wisdom)
An angel who helps a person to understand the Torah and not forget what he has learned. In 3 ENOCH the Prince of Torah is Yepipyah, who assists MOSES in receiving and remembering the Law on Mount Sinai.

Prince of Wisdom See PRINCE OF TORAH.

princes
High-ranking angels who rule nations or major functions in the cosmos. Princes often are equated with ARCHONS and PRINCIPALITIES, as well as other high-ranking angels.

The belief that nations are assigned their own ruling deities was widespread in the ancient Near East. Although Deuteronomy 32:8–9 asserts that God alone rules Israel, the idea of ruling angelic princes entered the Old Testament and other Jewish writings. Joshua 5:14 refers to a man (probably an angel) who identifies himself as "the prince of the army of the Lord." The book of DANIEL makes multiple references to angelic princes of nations and calls Michael the prince of the Israelites.

1 Enoch 89:59 refers to 70 (also 72) shepherds, or angels/gods of nations. 3 ENOCH mentions 72 "princes of kingdoms" who correspond to the 72 nations of the

world, and who do not include the PRINCE OF THE WORLD, who is above them:

> All of them are crowned with kingly crowns, clothed in regal dress, and decked with royal jewels. All of them ride on royal horses and grasp kingly scepters in their hands. Before each of them, when he travels through the Raqia, royal servants run, with great honor and much pomp, just as kings travel on earth in chariots attended by horsemen and great armies, in glory, greatness, praise, acclamation and splendor. (17:8)

Besides nations, princes govern other cosmic functions. 3 Enoch gives the names of the "princes who guide the world":

Gabriel, the angel of fire
Baradiel, the angel of hail
Ruhiel, the angel of wind
Baraqiel, the angel of lightning
Zaamiel, the angel of whirlwind
Ziqiel, the angel of comets
Ziiel, the angel of tremors
Zaapiel, the angel of hurricanes
Raamiel, the angel of thunder
Raasiel, the angel of earthquakes
Salgiel, the angel of snow
Matariel, the angel of rain
Simsiel, the angel of the day
Lailiel, the angel of the night
Galgalliel, the angel of the sun
Opanniel, the angel of the moon
Kokabiel, the angel of the stars
Rahatiel, the angel of the constellations

3 Enoch also names the princes of the seven HEAVENS.

Christ is called "the Prince of Angels." The Dead Sea Scrolls (see QUMRAN TEXTS) refer to the PRINCE OF LIGHT(S) who raises Aaron and MOSES, and who is followed by all children of righteousness.

Satan and Belial are called the PRINCE OF DARKNESS. Satan also is called "the prince of this world" in John 12:31 and "the prince of the air" in Ephesians 2:2 (a reference to the belief that all demons live in the air).

In magical lore some princes are evil spirits; however, Eleazar of Worms (see SEFER RAZIEL) believed princes to be angels, or MEMUNIM, who in MAGIC could be compelled to appear in the shape of their earthly charges.

Prince(s) of Light(s)
High-ranking angel of righteousness, identified as Michael, Melchizidek, or Uriel in the QUMRAN TEXT the Testament of Amram (4Q Amram). In other fragments of the Dead Sea Scrolls, Michael is the Prince of Light(s) who is appointed by God to protect the faithful. All the children of righteousness follow him to walk in the ways of light. In ISQIII, the Prince of Light is also the ANGEL OF TRUTH, who, with the God of Israel, will succor the "sons of light."

princes of kingdoms
Angels who are assigned to each nation on earth as their angelic representatives in HEAVEN. The princes of kingdoms speak on behalf of nations on the heavenly court of law. 3 ENOCH refers to 72 princes of kingdoms, but names only three: Michael, the prince of Israel; Dubbiel, the prince of Persia; and Samael, the prince of Rome.

principalities (princedoms)
In the Pseudo-Dionysian CELESTIAL HIERARCHY, the seventh highest order of angels. Principalities possess, "princely powers" and watch over the actions of the earth's nations and cities—the visible world of humankind. Every nation has its own principality. They also govern and protect religion on this planet. Principalities can help humans call upon secret powers to subdue others and establish their own authority.

1 ENOCH 61:10 links principalities with other high-ranking angels, the CHERUBIM, SERAPHIM, OPHANIM, and "all the angels of power."

Principalities are linked to the element of air. They are sometimes equated with the ELOHIM. They rule Netzach (Victory), the seventh sephirot of the TREE OF LIFE. Their chiefs are Requel, Anael, Cerviel, and Nisroc.

St. AUGUSTINE said that while he acknowledged the existence of principalities, he did not know who they were specifically, or how they differed from seats (THRONES), DOMINIONS, and POWERS.

In the Old Testament, references to principalities or PRINCES (see ARCHAI and ARCHONS) refer to benevolent supernatural powers, such as in Daniel 10:20, which speaks of the "prince of Persia" and the "prince of Greece." But in the New Testament, it is not always clear whether the term is used for celestial or earthly powers, and sometimes the principalities are spoken of in a negative context. Meanings are shaded by how the original terms are translated. For example in Romans 8:38–39, St. PAUL is translated as naming principalities (as well as angels and powers) as among obstacles to God:

> For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come,

Principate (From *The Hierarchie of the Blessed Angells* by Thomas Heywood [1635])

nor powers, nor height, nor depth, not anything else in all creation, will be able to separate us from the love of God in Jesus Christ our Lord.

Paul actually uses the Greek terms ARCHAI and DYNAMEIS, which have been translated into angels and principalities, respectively, and *hypsoma* and *bathos*, which have been translated as powers. However, Georg Luck translates archai and dynameis as "(supernatural) powers" and *hypsoma* and *bathos* as "(cosmic) forces above and below." Luck points out that *hypsoma* And *bathos* are astrological terms and may have referenced the influences of the stars, which were believed to possess semidivine powers.

In angel MAGIC there are "principalities of HELL."

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Procel (Crocell, Pucel)
One of the FALLEN ANGELS and 72 spirits of SOLOMON. Procel is a duke who appears in the form of an angel. He speaks mystically of hidden and secret things and teaches geometry and the liberal sciences. Upon command he will make a commotion and make waters roar. He also warms waters and tempers thermal springs baths. Before his fall he was in the order of POWERS. He rules over 48 legions.

Pronoia
In GNOSTICISM, an ARCHON who helps God to make ADAM by providing the nerve tissue. Pronoia is one of the PLANETARY RULERS and one of four angels sent by God to gather handfuls of dirt for the making of Adam.

The name "Pronoia" comes from the same Greek term, translated into Latin as Providentia (Providence). In Homer, "pronoia" referred to foreknowledge or anticipation. By the fifth century B.C.E., it was used to refer to planning for the care of family and for military planning. Divine providence—the ability and responsibility of God to care for the world—has been much debated and discussed by philosophers and theologians.

prophecy See DREAMS AND VISIONS.

Protestant Reformation
Split from the Catholic Church that led to the establishment of Protestant denominations within Christianity. The Protestant revolt began in the 16th century with Martin Luther's 95 Theses nailed on the door of Wittenberg Cathedral in 1517 and Henry VIII's 1534 Act of Supremacy, in which he declared himself the head of the Church of England. The founders of the various lines of Protestantism—Anglican, Lutheran, Calvinist—discarded some church dogma and much ecclesiastical law, and they modified practice for both clergy and laity, yet retained a great deal of both dogma and practice. Protestantism kept church dogmas on angels relatively intact.

The Roman Catholic Church had made an official statement on the subject of angels at the Fourth Lateran Council in 1215, about 50 years before St. THOMAS AQUINAS formulated his elaborate commentaries on angels. All the implications of the first sentence of the book of Genesis, expounded at great length by St. AUGUSTINE in Book XII of his *Confessions*, were made explicit in the statement of the council:

> God is "creator of all things visible and invisible, spiritual and corporeal; who by his almighty power, together at the beginning of time, formed out of nothing the spiritual creature and the corporeal creature, that is, the angelic and the terrestrial; and then the human creature, composed of both body and spirit. For Satan and the other devils were created by God, and created good in nature; it is of themselves they have become evil." They "fell into sin of their own free will," and are "eternally damned."

The Council of Trent, held intermittently by the church between 1545 and 1563 in response to the Protestant Reformation, added to the last article above the following article of dogma: that "the first man, Adam, sinned at the devil's instigation . . . passed into the devil's powers, and with him the human race that was descended from him." This focus on Satan's strength and human susceptibility became a recurrent Protestant theme.

Martin Luther (1483–1546) led the Protestant theologians who made much of human corruption and the constant presence of Satan and the devils under his command. He wrote that "the acknowledgment of angels is needful in the church. Therefore godly preachers should teach them logically. First, they should show what angels are, namely, spiritual creatures without bodies. Secondly, what manner of spirits must be spoken of, not created evil by God, but made so by their rebellion against God, and their consequent fall; this hatred began in Paradise, and will continue and remain against Christ and his church to the world's end. . . . The devil is also near and about us, incessantly tracking our steps, in order to deprive us of our lives, our saving health, and salvation. But the holy angels defend us from him, insomuch that he is not able to work up to such mischief as willingly he would."

Martin Luther triumphing over the monk's devil (Matthew Gnidius, *Dialogi*, 1521)

Luther, like St. PAUL, was concerned about idolatry. In *The Book of Concord,* still dogma of the modern Evangelical Lutheran Church, he says, "Although the angels in heaven pray for us (as Christ himself also does), and although saints on earth, and perhaps also in heaven, do likewise, it does not follow that we should invoke angels and saints, pray to them, keep fasts and vigils for them . . . serve them in still other ways, regard them as helpers in time of need, and attribute all sorts of help to them, assigning to each of them a special function, as the papists teach and practice. This is idolatry. Such honor belongs to God alone."

John Calvin (1509–64) reinforced the emphasis on the demonic and expressed skepticism about angels. In *The Institutes of Christian Religion,* he discusses "concise information concerning the nature of devils; that at their creation, they were originally angels of God, but by degenerating have ruined themselves, and become the instruments of perdition." Satan "can do nothing against God's will and consent" and "attempts those things which he thinks most opposed to God," but "God holds him tied and bound with the bridle of his power," so he can do "only those things which are divinely permitted."

Calvin's treatment of angels is limited to what he deduced from sacred Scripture, saying this is "what the Lord has been pleased for us to know concerning his angels." He begins to embody the conservative Protestant trend more explicitly when he enjoins us "not to speak, or think, or even desire to know, concerning obscure subjects, anything beyond the information given us in the Divine word." He cautions us, in reading Scripture, "to investigate and meditate upon things conducive to edification; not to indulge curiosity or the study of things unprofitable."

Calvin uses passages from Scripture to validate his assertions. For example, in *Institutes of the Christian Religion: The angels as protectors and Helpers of Believers*—he states, "Scripture strongly insists upon teaching us what could most effectively make for our

consolation and the strengthening of our faith: namely, that angels are dispensers and administrators of God's beneficence toward us. For this reason, Scripture recalls that they keep vigil for our safety, take upon themselves our defense, direct our ways, and take care that some harm may not befall us." This is followed by citation and comments on no less than a dozen passages.

On the question of "whether individual angels have been assigned to individual believers for their protection," Calvin says that he "dare not affirm with confidence." In Matthew 18:10, although "Christ hints that there are certain angels to whom their safety [the children] has been committed . . . from this I do not know whether one ought to infer that each individual has the protection of his own angel. We ought to hold as a fact that the care of each one of us is not the task of one angel only, but all with one consent watch over our salvation." "If the fact that all the heavenly host are keeping watch for his safety will not satisfy a man, I do not see what benefit he could derive from knowing that one angel has been given to him as his especial guardian. Indeed, those who confine to one angel the care that God takes of each one of us are doing a great injustice both to themselves and to all the members of the church; as if it were an idle promise that we should fight more valiantly with these hosts supporting and protecting us round about!"

Calvin repudiates Aquinas's elaborate speculative treatment of angels, their number, form, and so on, arguing there is no scriptural evidence for any of it. Regarding the position of Aquinas that the number of angels vastly surpasses the number of material things, Calvin disagrees. "Let those who venture to determine the number of angels examine on what foundation their opinions rest." This question belongs to "that class of mysteries, the full revelation of which is deferred to the last day."

As far as the angelic hierarchy is concerned, Calvin considers PSEUDO-DIONYSIUS, Aquinas's chief source, unreliable, remarking "no man can deny that great subtlety and acuteness is discovered by Dionysius, whoever he was, in many parts of his treatise on the Celestial Hierarchy; but if any one enters into a critical examination of it, he will find the greatest part of it to be more babbling. . . . A reader of that book would suppose that the author was a man descended from heaven, giving an account of things that he had not learned from the information of others, but had seen with his own eyes. But Paul, who was 'caught up to the third heaven' [2 Corinthians 12:1] not only has told us no such things, but has even declared that it is not lawful for men to utter the sacred things which he had seen."

Calvin disputes Pseudo-Dionysius's claim to be the Areopagite who encountered Paul. The Protestant movement, with its distaste for the kind of theoretical expertise demonstrated by Aquinas and others who wrote on angels, used this to discredit the Scholastics' pretense to being Christian, as well as systems showing the hierarchy of the angels as a prototype of the hierarchy of the church.

Karl Barth, a leading 20th-century follower of Calvin, comments that Aquinas's ANGELOLOGY "offers us a classic example of how not to proceed in this matter. . . . In the matter of angels it is better to look resolutely and exclusively in a different direction than to try to look at the Bible and other sources of knowledge at the same time." If we do that, "our philosophy will spoil our theology, and our theology our philosophy." "Holy Scripture gives us quite enough to think about regarding angels." In *Church Dogmatics,* he also agrees with Calvin's denunciation of Pseudo-Dionysius, dismissing him as "one of the greatest frauds in Church history," but he adds that "within its limits his work is one of those original and masterly ventures which do not often occur in the history of theology."

Calvin warns against the "superstition which frequently creeps in, to the effect that angels are ministers

The devil tempting Jesus (Gustave Doré)

and dispensers of all good things to us. . . . and what belongs to God and Christ alone is transferred to them." He discusses the difficulties Paul had with this worship of angels, a holdover from pagan philosophy and practice. "Farewell, then, to that Platonic philosophy of seeking access to God through angels, and of worshiping them with intent to render God more approachable to us. For that is what superstitious and curious men have tried to drag into our religion from the beginning and persevere in trying, even to this day."

Calvin dismisses the Sadducees and other fine-tuned thinkers who rejected the possibility angels were not real. Calvin held that scriptural evidence concerning the reality of angels required us to reject the notion that they were merely symbolic—visions or voices experienced by men. "So many testimonies of Scripture cry out against this nonsense that it is a wonder such crass ignorance could be borne with." The same "trifling philosophy" is refuted concerning devils.

The warfare of the Kingdom of God against the kingdom of Satan is a theme frequently presented by Calvin. "All that Scripture teaches concerning devils aims at arousing us to take precaution against their stratagems and contrivances, and also to equip ourselves with those weapons which are strong and powerful enough to vanquish these most powerful foes." Nevertheless, "we ought to accept as a fixed certainly the fact that he [Satan] can do nothing unless God wills and assents to it." The Christian elect, the true believers, are assured of victory in this holy war, according to Calvin. "God does not allow Satan to rule over the souls of believers, but gives over only the impious and unbelievers, whom he deigns not to regard as members of his own flock, to be governed by him." Satan "is said to blind all those who do not believe in the gospel [2 Corinthians 4:4]. Again, to carry our his 'work in the sons of disobedience' [Ephesians 2:2], and rightly, for all the impious are vessels of wrath. . . . as believers are recognized as the children of God because they wear his image, so are those rightly recognized to be the children of Satan from his image, into which they have degenerated."

The line of this branch of Protestantism gave birth to Puritanism, of which JOHN MILTON was a devout follower, and which was brought to North America in some strict versions by some of the first English settlers.

Two American Protestants who practiced Puritanism in 17th-century New England illustrate the ongoing metamorphosis of angelology set in motion by the Protestant revolt. Samuel Willard (1640–1707) was acting president of Harvard College for several years before his death and author of several books on divinity, among them *Compleat Body of Divinity.* He believed the human being was a unique creation who spans the cosmological divide between the visible, inconstant world of animals and the invisible, constant world of angels. The "most pure and subtle matter" of angelic beings is nonetheless matter; even though they are "perpetual and aeviternal," they are still creatures. "They are capable of torment; they are not a mere act, as God is, but have a protention; they are quantity and not infinite." The "rational soul" of human beings poses them at the juncture of earth and heaven, matter and spirit; with the body rooted in the inconstant world of terrestrial beings and the soul sharing with the angels the celestial sphere of constant natures, both are constitutive and both are "essential" to humanity.

Willard also believed there are a multitude of real demons, but he refers to them as if they were one being, the devil, or Satan, or "the god of the world," created by God but turned negative by the angelic revolt in the courts of heaven. In *Mercy Magnified,* Satan exercises power through "man's consent," which is derived mostly from the erroneous sense of "self-sovereignty" humans have that they can master life, and assisted by a "spy watching its season and advantage" within human concupiscence.

Edward Taylor (ca. 1642–1729), considered the first American poet, emigrated from England in 1668, graduated from Harvard College in 1671, and served as a minister on the western Massachusetts frontier until his death. Taylor's theology in most respects followed a straight enough Calvinist line. However, he extended the Protestant tendency to diminish the importance of angels to a belief, stated again and again, that humankind, partaking intimately of God's own being through Christ, must now stand even higher than angelic nature in the scale of creation, being "little lower than God." "Give place ye holy Angells of Light. Ye Sparkling Stars of the Morning. The Brightest Glory, the Highest Seate in the Kingdom of Glory . . . belong to my nature and not to yours. I cannot, I may not allow it You, without injury to Mine own Nature, and Indignity and Ingratitude to my Lord, that hath assumed it into a Personal Conjunction with his Divine Nature and seated it in the Trinity." In *The Experience* he states, "I'le Claim my right: Give place, ye Angells Bright./ Ye further from the Godhead stande than I. . . . Gods throne is first and mine is next: to you/ Onely the place of Waiting-men is due."

Taylor might have been influenced by a textual conflict. Whereas the King James Version translation of a line in Psalm 8 reads "a little lower than the angels," the Geneva Bible offered more support for the revised chain of being with its rendering: "a little lower than God." Modern commentators point out that the Hebrew ELOHIM translates in the plural as "gods," members of Yahweh's divine council. But the Hebrew words for angels, *malakh* and *elohim,* had a much wider range of application than can be pinned down by English.

Reformed theologians scorned Roman Catholic notions that heavenly messengers might act as intercessory agents or objects of prayer, and they had little incentive to inquire into benign, nonhuman mysteries of the invisible world. A few isolated works, such as Increase Mather's *Angelographia* (1696), discuss real, present influence of good angels in the lives of saints. But on the whole for Protestants, the angels' postbiblical functions paled before the importance to God of humanity's struggle against the devil to achieve divine identity as the elect of Christ.

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pseudepigrapha See APOCRYPHA AND PSEUDEPIGRAPHA TEXTS.

The archangel Gabriel appearing to Mary

Pseudo-Dionysius

Pseudonymous early Greek writer who wrote extensively on Christian mysticism and on the CELESTIAL HIERARCHIES and nature of angels. Pseudo-Dionysius, also erroneously known as Dionysius the Areopagite (whom St. PAUL converted in Athens), may have been a Syrian clergyman, or many have been more than one person. The exact dates of his writings are unknown; they are believed to date to the fifth or sixth centuries C.E.

Pseudo-Dionysius's works include *The Celestial Hierarchy, The Mystical Theology, The Ecclesiastical Hierarchy,* and *The Divine Names*. These wielded a profound influence on medieval Christian thought, including St. THOMAS AQUINAS and St. John of the Cross, and on writers such as JOHN MILTON and DANTE.

St. John of the Cross perhaps most eloquently expressed Pseudo-Dionysian ideas, writing in his poetry that he pursued knowledge by unknowing. This is *agnosia,* "without knowing," the opposite of *gnosis,* and symbolizes a state of innocence. Pseudo-Dionysius believed that union with God is achieved when body and mind are "dead" and the spirit functions beyond time. Thus one attains "divine darkness," that is, to know God by knowing nothing.

Nature of Angels

Pseudo-Dionysius says that angels are nearer to God than are humans, "since their participation in him takes so many forms." In *The Celestial Hierarchy* he elaborates:

> Their thinking processes imitate the divine. They look on the divine likeness with a transcendent eye. They model their intellects on him. Hence it is natural for them to enter into a more generous communion with the Deity, because they are forever marching towards the heights, because, as permitted, they are drawn to a concentration of an unfailing love for God, because they immaterially receive undiluted the original enlightenment, and because, ordered by such enlightenment, theirs is a life of total intelligence. They have the first and most diverse participation in the divine, and they, in turn, provide the first and most diverse revelations of the

> divine hiddenness. That is why they have a preeminent right to the title of angel or messenger, since it is they who first are granted the divine enlightenment and it is they who pass on to us these revelations which are so far beyond us. (180A–B)

Pseudo-Dionysius says that angels are only good and cannot be evil. They may seem evil only because of the punishment they deal out to sinners, which is also true of priests:

> The angel is an image of God. He is a manifestation of the hidden light. He is a mirror, pure, bright, untarnished, unspotted, receiving, if one may say so, the full loveliness of the divine goodness and purely enlightening within itself as far as possible the goodness of the silence in the inner sanctuaries. So, then, there is no evil in angels. (724B)

Not even devils are evil by nature because they have been created by God; they could not have fallen from goodness if they had always been essentially evil. Good is permanent and evil is impermanent. The evil of devils consists in the lack of angelic virtues.

Organization of Angels

Pseudo-Dionysius followed the Platonic and Neoplatonic pattern of the number three. He conceived of all reality in a hierarchy of triads. A hierarchy, says Pseudo-Dionysius in *The Celestial Hierarchy,* is "a sacred order, a state of understanding and an activity approximating as closely as possible to the divine;" its goal is "to enable beings to be as like as possible to God and to be at one with him." The hierarchy functions like a ladder, enabling humankind to ascend to God and God to descend into the realm of matter.

At the center of the angel kingdom is God, emitting rapid vibrations that slow as they move out from the source and become light, heat and finally matter. The nine orders of angels are divided into three realms, each of which contains three orders, each of which further is broken down into three levels of INTELLIGENCES.

The function of the first level is perfection or union; of the second level, it is illumination; and of the third level, it is purification. At any level, the higher angels possess all the powers of those lower, but not those of any higher level. The aim of each order is to imitate God so as to take on his form. The task of each is "to receive and to pass on undiluted purification, the divine light, and the understanding which brings perfection."

Dionysius named the orders according to biblical tradition; his names and ordering do not agree with other organizations found in Jewish mysticism. The upper triad is composed of SERAPHIM (love), CHERUBIM (knowledge), and THRONES, all of whom are in direct contact with God. They receive "the primal theophanies and perfections," said Pseudo-Dionysius, which they pass on to the middle triad. These three levels are so close to God as to be perfect and utterly pure: "they are full of a superior light beyond any knowledge and . . . are filled with a transcendent and triply luminous contemplation of the one who is the cause and the source of all beauty." The hymns of these angels, who dance ceaselessly around God singing his praises, are transmitted to humans by prophets and visionaries.

The middle triad consists of DOMINIONS, POWERS, and VIRTUES, who are concerned with maintaining and administrating cosmic order. They in turn pass God's word to the last triad, which is home to PRINCIPALITIES, ARCHANGELS, and ANGELS.

The last triad of principalities, archangels, and angels is responsible for communicating God's word to humans.

Numbers of Angels

Pseudo-Dionysius reflects on the numbers of angels cited in the Bible (Daniel 7:10 and Revelation 5:11), "a thousand times a thousand and ten thousand times ten thousand" (similar phrasing is found in apocryphal texts). He is inclined not to take these numbers literally, but to interpret them as meaning simply that the true numbers of angels are innumerable and unknowable, surpassing the limits of human numbering.

Forms of Angels

It is no accident that angels are most often described in terms of flames, as being fiery, and constituting beings of fire or lightning, says Pseudo-Dionysius. Fire represents the Word of God: It passes undiluted through everything, lights up everything, and yet remains hidden at the same time. It cannot be looked upon; changes with its own activity; and bestows itself upon all who come near. It rises up and penetrates deeply.

Pseudo-Dionysius says it is also appropriate to give human descriptions to angels, for there is much in the human form that symbolizes the divine attributes of angels. For example, eyes symbolize the power to gaze up toward the light of God, and shoulders, arms and hands signify acting and achieving. That most angels depicted as humans are given adolescent vigor, Pseudo-Dionysius says shows the perennial vigor of living power.

Similarly, the clothing and accoutrements given angels also are laden with symbolism. Priestly raiments mean the capacity to guide others spiritually to the divine while sceptre shows the sovereignty and royal power with which angels guide. Spears show discriminating skills and sharpness of power. One need only use one's "discerning mind" to figure out all the symbolisms, Pseudo-Dionysius says.

It is also appropriate to describe angels as elements of nature, such as winds and clouds. Wind symbolizes the ability to move about freely and be anywhere quickly; clouds symbolize being filled in a transcendent way with hidden light. (Clouds and fire figure prominently in biblical descriptions of angels, the ANGEL OF THE LORD, and God himself.)

See IMAGES OF ANGELS.

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psychopompoi

Angels and other spirits or gods who escort the souls of the newly dead to the afterlife. In angel lore, Sandalphon is the chief of the psychpompoi; Michael is one of the most prominent, as is Azrael. The term psychopomp (singular) means in Greek "leader" or "conductor." In Greek mythology, the primary psychopomp is the messenger god Hermes, with whom Michael shares characteristics.

See ANGEL OF DEATH.

Three putti with shield and helmet (Albrecht Dürer, c. 1500)

Purah (Poteh, Puta)

Angel of forgetfulness and lord of oblivion. In Jewish lore, Purah is invoked in necromantic rites (the conjuring of the dead) at the close of the Sabbath.

Puriel (Puruel, Pusiel)

One of the ANGELS OF PUNISHMENT. Puriel means "the fire of God." In the Testament of ABRAHAM, Puriel is a pitiless angel who scrutinizes souls. Puriel is sometimes identified with Uriel.

Purson (Curson)

One of the FALLEN ANGELS and spirits of SOLOMON. Purson was once in the order of VIRTUES and partly in the order of THRONES. In HELL he is a great king. He appears as a lion-headed man, riding on a bear, and carrying a viper. He is preceded by many trumpeters. Purson hides and reveals treasure, discerns the past, present and future, provides good FAMILIARS, and gives true answers about things both human and divine.

putti

Secular child figures with wings. Putti appeared in early Renaissance Christian art along with winged adult angels. Putti also are called "cherubs," a term not to be confused with the mighty CHERUBIM named in Scripture.

Putti became popular in idyllic scenes from the New Testament, especially the Nativity and the childhood of Christ. Essentially they represent innocence and purity. Usually they are depicted in pairs, or in happy flocks that form an entourage for Christ. Like the Italian *amorini*, they often are shown dancing and making music.

Putti were inspired both by EROS, the god of love, and by the Roman EROTES, funerary winged boys. Although putti are not angels, their use in Christian art increasingly identified them with angels, and they contributed to the overall decline in the importance of the angel in theological thought.

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Q

qaddisin (kadashim, kadishim)
A class of angels who reside in the sixth or seventh HEAVEN and who have a higher rank than MERKABAH angels. Qaddisin means "holy ones." According to rabbinic lore the chief of the order is made of hail and is so tall it would take 500 years to walk his height. The qaddisin are charged with singing unceasing hymns of praise and adoration to God. They serve on the seat of judgment along with the IRIN. When MOSES travels to heaven he sees the qaddisin and the irin together.

Qaspiel (Qafsiel, Qaphsiel, Quaphsiel)
Angel who rules the moon and who is invoked in MAGIC to drive away enemies. In 3 ENOCH, Qaspiel is the leader of the GUARDIANS OF THE DOORS of the seventh heavenly hall.

Qedussah (Kedushah)
The song of praise and devotion to God sung by the angels in HEAVEN. Qedussah means "sanctification," and it consists of the words given in ISAIAH 6:3: "Holy, holy, holy is the Lord of Hosts; the whole earth is full of his glory." Most of the hymns and songs recited by MERKABAH mystics on their ascents to the throne of Glory end with the Qedussah.

According to 3 ENOCH the Qedussah is one of the more important duties of the angels. It must be performed correctly in order to avoid God's wrath. The singing of the "Holy" causes the very heavens and the earth to shake. The constellations and the stars are alarmed; the Sun and the Moon hurry in flight and seek to fling themselves from heaven. But the PRINCE OF THE WORLD soothes them and bids them to stay in their places. However, all the sacred NAMES that have been engraved with a pen of flame on the throne of glory fly off like eagles with 16 wings and surround God on the four sides of the abode of his SHEKINAH.

When the Qedussah is performed in its proper order, the angels rejoice with great joy. Each of the ministers of the throne has a thousand thousand and myriads and myriads of starry crowns that they put on the heads of the MINISTERING ANGELS and the great PRINCES. When the angels recite the "Holy" in its proper order they receive three crowns.

But if mistakes are made God becomes angry, and a devouring fire goes out from his little finger and splits into 496,000 myriads of parts the camps of angels and devours them in a single stroke. Then God opens his mouth and with one word creates new angels to take their place. Each of them recites the "Holy" as it is instructed to be given.

Of the angels who are destroyed, they become fiery coals in the RIVER OF FIRE, but their spirits and souls stand behind the Shekinah surrounded by walls

of fire. They have the faces of angels and wings of birds.

See MUSIC AND ANGELS.

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Qemuel (Camael, Kemuel)

Angel destroyed by either God or MOSES. Qemuel objected to the deliverance of the Torah to Moses and led 12,000 angels in opposition to it. He was punished by his destruction.

See KEMUEL.

Quabriel

In the LEMEGETON, the ruling angel of the ninth hour of the day, called Karron. Quabriel rules 66 chief dukes and many lesser dukes, who have hundreds and thousands of servants.

Qumran texts (Dead Sea Scrolls)

A body of Jewish-Christian texts and fragments first discovered in caves near the Dead Sea at Qumran in 1947. The literature reflects the messianic movement in Palestine and was associated with the Essenes, a Jewish sect that withdrew into the desert at Wadi Qumran. Written in Hebrew and Aramaic, the texts span the first century B.C.E. to the first century C.E., and contain a rich lore of angels and MAGIC.

The first scrolls were discovered in a cave in 1947 by a Bedouin boy who was searching for a lost goat. After tossing a rock into a cave the boy unexpectedly heard a vase break. Investigating, he discovered the jars containing the scrolls. In 1954 another important cache was discovered in a fourth cave. For years scholars and governments struggled over access to the scrolls; few were translated and published prior to 1991.

According to some scholars, the Qumran texts are associated with the Essenes. This idea is dismissed by others, who view them as representative of a messianic elite who practiced withdrawal into the wilderness to purify themselves to meet angels and prepare for the apocalyptic battle with evil. The texts also shed light on the beginnings of Christian liturgy.

The texts include messianic and visionary recitals; prophecies; biblical interpretations; testaments; laws; hymns, songs, and mysteries (reminiscent of literature in the MERKABAH and KABBALAH); and procedures for divination and magic.

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R

Rachiel
Angel in the order of OPHANIM, a ruler of Venus and governor of human sexuality. In magical lore, Rachiel is one of three angels who rule Friday, along with Anael and Sachiel.

Rachmiel
In rabbinic lore, one of the ANGELS OF MERCY. Rachmiel means "mercy." Rachmiel also is one of the CHILDBIRTH ANGELS.

Radueriel (Radweriel)
Angel in charge of heavenly archives, who has the unusual power to create other angels. In 3 ENOCH 27:1–3, Radueriel is described as ranking above the SERAPHIM as a prince exalted above all other PRINCES and more wonderful than all ministers:

> He takes out the scroll box in which the book of records is kept and brings it into the presence of the Holy One, blessed be he. He breaks the seals of the scroll box, opens it, takes out the scrolls and puts them in the hand of the Holy One, blessed be he. The Holy One receives them from his hand and places them before the scribes, so that they might read them out to the Great Court which is in the height of the heaven of Arabot, in the presence of the heavenly household.

Radueriel is so named because every utterance from his mouth creates an angel that joins in the songs of the MINISTERING ANGELS and recites the song before the Holy One when the time comes to say "Holy."

Radueriel also is the angel of poetry and the muses. He is one of eight great judgment angels who rank above Metatron.

See QEDUSSAH; RECORDING ANGELS; PRAVUIL.

Raguel (Akrasiel, Raguhel, Rasuil, Rufael, Suryan)
Archangel assigned to watch over the good behavior of other angels. Raguel means "friend of God."

In the ENOCH books, Raguel is the archangel who transports Enoch to the HEAVENS—a task also attributed to the angel Anafiel. 1 Enoch describes him as one of four great archangels who watch, along with Michael, Raphael, and Suriel, and one of the holy angels "who take vengeance for the world and for the luminaries." Enoch calls Raguel the Angel of the Earth. He also is a guardian of the second heaven, ruled by the archangel Raphael, which is a penal colony where fallen angels await judgment. There, Raguel is instrumental in meting out justice to erring angels.

The Revelation of John tells of God calling upon the services of Raguel in the Judgment, after the separation of the sheep from the goats: "Then shall He send the angel Raguel saying: go sound the trumpet for the

angels of cold and snow and ice and bring them together every kind of wrath upon them that stand on the left."

In 745, Pope Zachary, at a church council, reprobated Raguel, Uriel, Tubuel, Inias, Sabaoc, and Simiel. Pope Zachary termed Raguel as a DEMON "who passed himself off as a saint," a curious sentence to give an angel whose job it is to make sure other angels do not fall from grace. Raguel was thrown out of the saints' calendar.

Rahab
An ANGEL OF DEATH and destruction, sometimes synonymous with Behemoth and Leviathan. Rahab (the name means "violence") is the demon of insolence and pride.

He also rules over the primordial sea and is not always malevolent. Rahab's name can be invoked through MAGIC to obtain the assistance of the sea. Jewish mystical tales tell of Rahab obligingly offering up treasures and possessions lost in shipwrecks, in response to incantations invoking his holy NAME. In one story he retrieves an evil amulet that was sunk in the seas, which a rabbi then uses to exorcise the curse of a witch.

Jewish lore tells that God destroyed Rahab for refusing to part the upper and lower waters at creation. Apparently he was resurrected, for God destroys him again for chasing the Israelites across the parted Red Sea. In a benevolent act, Rahab rescues the SEFER RAZIEL, containing all knowledge and mystical secrets, after the other angels have cast it into the sea to prevent it from being used by humans.

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Rahatiel (Rahtiel)
Angel who is PRINCE of the constellations. Rahatiel, whose name means "to run," ranks beneath Ophaniel, who is in charge of the OPHANIM and the workings of the moon. According to 3 ENOCH 17:6, Rahatiel's name is derived from his duty of making the constellations run 339,000 PARASANGS in their cycles and orbits every night. Assisting him are 72 great and honored angels. Under him is Kokabiel, who is in charge of the stars.

Rahmiel (Rachmiel, Rahamael, Rhamiel)
Angel of mercy and love who in MAGIC is invoked against the evil eye.

rainbow
Symbol of God's covenant. In Genesis 9:11–17, God sets a rainbow in the HEAVENS after the Flood has receded, as a sign to NOAH that God shall never again destroy the earth. Whenever the rainbow appears, it shall remind both God and people of this promise.

In 3 ENOCH, the arches of the rainbow rest upon Arabot, the seventh heaven. The arches are 1,000 and a myriad of myriads of measures high and encircle the throne of Glory. They are fairer and brighter than the whiteness of the sun at summer solstice and whiter than blazing fire. The wheels of the OPHANIM rest upon them, 1,001 myriad of myriads high.

In art, the wings of angels—a symbol of the connection between heaven and earth—are often painted in rainbow colors.

In mythologies around the world, the rainbow is a universal symbol of the bridge to the realm of the gods. The rainbow is the path along which walk the souls of the dead as they cross over into the afterlife; it is the road walked by deities and the enlightened to the higher planes of consciousness.

Rainbow People
Beings who exist in the high ethereal realms of timelessness and spacelessness.

Members of the Rainbow People revealed themselves in the 1980s in INSTRUMENTAL TRANSCOMMUNICATION (ITC), which is two-way communication with the dead and beings in higher planes via high technology. According to the Rainbow People, their existence of Light is beyond the comprehension of humans. They are like angels in that they are close to God. They have great wisdom and goodness, and their entire being is illuminated by understanding and forgiveness.

When they move down to the lower planes, such as the astral plane, the Rainbow People have the appearance of brilliant gold-white light or a shimmering rainbow.

Ramiel (Jeremiel, Ramael, Remiel, Phanuel, Uriel, Yerahmeel)
Angel who oversees true visions and the souls of the dead on their day of judgment. Ramiel appears in apocryphal texts. In the Enochian writings, he is described as both a FALLEN ANGEL and one of the seven angels who stand before God. In the Sybylline Oracles he is one of five angels who lead souls to judgment; the others are Uriel, Arakiel, Samiel, and Aziel.

In 2 Baruch, Ramiel is the angel who presides over true visions and interprets the apocalyptic vision of BARUCH, and he gives the prophet the vision of victory over the army of Sennacherib. In the Apocalypse of

Baruch he is the angel who actually destroys the army (Michael, Gabriel, Remiel, Uriel, and other angels also are credited with this act). Ramiel describes the messiah to Baruch as "bright lightning."

Ramiel presides over thunder, as do Remiel and Uriel.

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Raphael

One of the principal angels in Judeo-Christian angelologies, accorded the rank of archangel. Raphael's name originates from the Hebrew *rapha,* which means healer or doctor; thus Raphael is "the shining one who heals;" also "the medicine of God." He is often connected with the symbol of healing, the serpent. He is entrusted with the physical well-being of the earth and its human inhabitants, and, in Christian lore, he is regarded as one of the friendliest of the angels. He is one of four principal archangels—together with Michael, Gabriel, and Uriel—who are sometimes aspects of the ANGEL OF THE LORD.

Raphael is not mentioned by name in Scripture; he is best known as the angel guide and teacher in the apocryphal book of TOBIT. In that, Raphael teaches the arts of both healing and exorcism. He acts as a guide and companion on a journey, thus making him the angel of travelers and safety. He imparts the message that God is always with his people and sends his angels to aid them.

Raphael has numerous titles and duties. He is counted among the seven angels who stand before God mentioned in REVELATION, and is part of five orders of angels: SERAPHIM, ARCHANGELS, CHERUBIM, DOMINIONS, and POWERS. He is the angel of the evening winds, guardian of the TREE OF LIFE, and the angel of joy, light, and love. He is sometimes identified as an aspect of the ANGEL OF GREAT COUNSEL; the ANGEL OF PEACE; the ANGEL OF PRAYER; the ANGEL OF REPENTANCE; an ANGEL OF THE EARTH; and an ANGEL OF THE PLANETS.

Raphael, from Eastern Orthodox Church, Romania (Author's collection)

Tobias and the Angel (Andrea del Verrocchio, c. 1480; reprinted courtesy of the National Gallery, London)

In Kabbalistic lore, Raphael is charged with healing the earth. He is one of the 10 sephirot of the TREE OF LIFE. He is believed to be one of the three angels who visits ABRAHAM, though he is not named as such in Genesis. He is credited with healing Abraham of the pain of his circumcision, and JACOB of his wounded thigh due to the fight with the dark adversary.

According to several rabbinic sources, a pearl hung on Noah's ark, which indicated when day and night were at hand. Others say this light came from a sacred book NOAH was given by the archangel Raphael, bound in sapphires and containing all knowledge of the stars, the art of healing, and the mastery of DEMONS. Noah bequeathed this to Shem, who passed it by Abraham to Jacob, Levi, Moses, Joshua, and Solomon. (See SEFER RAZIEL.)

In 1 ENOCH, Raphael is one of the holy WATCHERS who punish the FALLEN ANGELS. In the Testament of Solomon, Raphael thwarts the birth demon Obyzouth.

Catholic devotional lore contains numerous stories about the deeds of Raphael, a saint whose feast day is September 29. St. Cyriaca (also called Dominica), who was martyred under the Emperor Maximilian in the fourth century, was addressed by Raphael during her tortures. The angel, identifying himself by name, said he had heard her prayers and congratulated her on her courage. Because of her suffering, she would glorify the Lord. Sister Mary Francis of the Third Order of St. Francis, who lived during the late 18th century, was frequently ill and was told on one occasion by the angel that he would heal her—and he did. She and others were witness to a smell of sweet perfume, which she attributed to the presence of Raphael. The angel also is credited with healing others of various afflictions, including epilepsy, and of providing protection during journeys.

Raphael is the patron saint of the blind, happy meetings, nurses, physicians, and travelers.

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Rathanael

Angel of the third HEAVEN. In the Testament of SOLOMON, Rathanael is the angel who thwarts the two-headed female DEMON Enepsigos.

Raum (Raym)

One of the FALLEN ANGELS and 72 spirits of SOLOMON. Raum is an earl who appears as a crow but will shift to human form when commanded to do so. He steals treasure, even from kings, and carries it anywhere. He destroys cities and dignities. Raum also discerns the past, present, and future, and he makes friends and enemies love each other. He governs 30 legions. Before his fall, he was in the order of THRONES.

Raziel (Akrasiel, Gallizur, Rasiel, Ratziel, Reziel, Saraquel, Suriel)

Angel of the secret regions, chief of the THRONES, and chief of the Supreme Mysteries, who is charged with guarding the secrets of the universe. The name "Raziel" means "secret of God" or "angel of mysteries." Raziel is important in Kabbalistic and rabbinic lore, and in apocryphal writings, especially the book of ENOCH.

Raziel is best known as the keeper of the SEFER RAZIEL, or the Book of the Angel Raziel, a text of angel MAGIC and MERKABAH mysticism said to hold all the secrets of the cosmos—even things unknown to other angels.

In the KABBALAH, Raziel is an archangel assigned to guard the second sephirah, Chokmah (Wisdom) on the TREE OF LIFE. He is one of the archangels in the world of Briah, the second of the four worlds of creation.

MAIMONIDES names Raziel as chief of the ERELIM, the herald of God and the preceptor of ADAM.

recording angels

Angels who are charged with keeping track of all celestial and earthly events. The information is presented to God and is used in judgment.

The idea that humans learn secret lore and powers from heavenly writings is ancient. In Babylonian lore, the recording deity is Nabu or Nebo; in Arabic mythology, it is Moakkibat. The Egyptians had Thoth as the scribe God; the Greeks had Hermes as the swift in wisdom messenger god. In the Enochian writings, Pravuil, Radueriel, Vretiel, and ENOCH are the wise keepers of heavenly records. In Kabbalistic lore, the angel Raziel can be called a recording angel, as keeper of the book containing all the celestial secrets.

In Islam every believer is attended by two angels, called the *Kiramu'l katibin,* "Guardians and Noble Scribes" (Surah 82.10–11). One on the right contemplates and dictates; the other on the left records. The closing of the Muslim daily prayer ritual, the *Salat,* acknowledges their presence. The angels constantly watch and record each person's good and bad actions.

Upon death, the life's record is given to Azrael, the ANGEL OF DEATH.

See DAIMONES; HERMAS.

Remiel (Jeremiel, Phanuel, Ramiel, Rumael, Uriel, Yerahmeel)
Angel charged with leading souls to judgment. Remiel means "mercy of God." Remiel also is called the "Lord of Souls awaiting Resurrection." He presides over thunder, as do Ramiel and Uriel.

Remiel appears in apocryphal texts. In the ENOCH books, he is identified both as one of the seven ARCHANGELS who stand before God and also as one of the FALLEN ANGELS. As an archangel, he is set over "those who rise" and is charged with spreading the instructions of all seven archangels. In 4 EZRA he is equated with Jeremiel and Uriel, and in the Apocalypse of Baruch he destroys the army of Sennacherib.

reprobated angels
Seven angels condemned in a trial conducted by a church council in Rome in 745 during the pontificate of Pope Zachary. The trial was undertaken because church officials were alarmed at the rise in veneration of angels and feared idol worship. The seven condemned angels were Adimus, Inias, Raguel, Sabaoc, Simiel, Tubual, and Uriel. Bishops Adalbert and Clement, who had advocated veneration of these angels, were convicted of heresy and excommunicated. The church forbade the veneration or invocation of any angels other than those named in the Bible: Michael, Gabriel, and Raphael.

Revelation (The Apocalypse)
The final book of the New Testament, which foretells the second coming of Christ, the end of the world, the last judgment, Armageddon, and the establishment of a new heaven and new earth. The authorship is not certain; tradition attributes the book to the apostle John. Even if John is the author, a different person may have written the Epistles of John. There are many stylistic and linguistic differences among the five Johannine writings but there are striking similarities as well.

Revelation describes in graphic images the final confrontation between good and evil. Sinners shall be punished and the righteous shall be rewarded in a new heavenly city. The contemporaries of the author of Revelation were familiar with the symbolic Jewish, Greek, and Roman allegory and imagery in which the book was written; today the symbology is more difficult to understand. Its angels, however, are consistent with the cosmology of the times.

The crowned Virgin in the heavens (Gustave Doré)

In 1:1, God sends his angel to make it known to his servant John to bear witness to the word of God and the testimony of JESUS Christ. In 1:12, John sees seven gold lamps that are the seven churches, and seven stars are their heavenly counterparts (angels). In 1:20, the angels of the seven churches accord with the Jewish belief Exodus 23:20) that individuals, nations, and communities have angels who are responsible for them. (See ORIGEN.)

John addresses his letters not to the bishops but to the angels, and he holds them responsible for the faults of the communities they represent. In John's world HEAVEN and earth are equally parts of the physical universe that God created; they belong inseparably together, and everything on earth, including its evil, has its counterpart in heaven. When the old order is finally destroyed, John sees a new heaven and a new earth, for the former heaven and earth together, along with their contaminating evil, have been removed.

In chapter 4, John has a vision of the heavens. There are seven flaming lamps burning and seven spirits of God; the number seven suggests completion. A

RAINBOW surrounds the throne of emerald, and a presence sits upon the throne, attended by 24 elders. Four many-eyed, four-faced "living creatures" like those in the vision of EZEKIEL ceaselessly sing praises. (See QEDUSSAH.) The creatures may be the four angels responsible for directing the physical world; four symbolizes the physical world. Their many eyes symbolize God's omniscience and providence. They give unceasing glory to God for his creation. Their figures of lion, bull, man, and eagle suggest all that is noblest, strongest, wisest, swiftest, in the created world. Since the early Christian theologian Irenaeus, these four creatures have been associated with the four evangelists.

In 5:11–12, "myriads and myriads and thousands of thousands" of angels around the throne shout praises of the Lamb. The redeemed are singled out in 7:1–3: "Next I saw four angels, standing at the four corners of the earth, holding back the four winds of the earth, that no wind might blow on earth or sea against any tree. Then I saw another angel ascend from the rising of the sun, with the seal of the living God, and he called in a loud voice to the four angels who had been given the power to harm earth and sea: 'Do not harm the earth or the sea or the trees, til we have sealed the foreheads of the servants of our God upon their foreheads.'"

Heavenly war between good and evil angels (Gustave Doré)

In 8:2–5: "Next I saw seven trumpets being given to the seven angels who stand in the presence of God. Another angel, who had a golden censer . . . filled it with the fire from the altar, which he then threw down on to the earth; immediately there came peals of thunder and flashes of lightning, and the earth shook. Verses 8:6–12 state that the seven angels that had the seven trumpets now made ready to sound them. The first brings hail and fire; a third of the earth is burnt up. The second drops a great mountain, all on fire into the sea, which turned into blood. The third trumpet causes a huge star to fall from the sky, burning rivers and springs. This was the star called Wormwood; the water turned bitter. The fourth trumpet blasts a third of the sun and a third of the moon and a third of the stars. Verses 9:1–11 state, "Then the fifth angel blew his trumpet, and I saw a star [one of the FALLEN ANGELS] that had fallen from heaven onto the earth, and he was given the keys to the shaft leading down to the Abyss" [where the fallen angels were imprisoned pending their ultimate punishment] . . . the smoke from the Abyss darkened the sun and out of the smoke dropped locusts who attacked any man who was without God's SEAL on their foreheads. . . . Their tails were like scorpions', with stings, and it was with them that they were able to injure people for five months. Their emperor was the Angel of the Abyss, whose name in Hebrew is Abaddon, or Apollyon in Greek (Destruction, or Ruin)."

In 9:13–19, the sixth angel blows his trumpet and a voice speaks to the sixth angel to "release the four angels that are chained up at the great river Euphrates." They are released to destroy a third of the human race. Their horses have lions' heads from which issue fire, smoke, and sulphur. In 10:1–7, a powerful angel comes down and in his hand is a scroll; he announces that when the seventh angel blows his trumpet, God's secret intention will be fulfilled.

Verses 11:1–12 refer to two martyred prophets, often interpreted as ELIJAH and MOSES, but interpreted by many early church fathers as ENOCH and Elijah. The prophets are resurrected by God and they go up to heaven. Earthquakes kill their foes. God's temple in heaven opens, and the ARK OF THE COVENANT is visible within his temple.

Chapter 12 opens with a vision of a pregnant woman clothed with the sun with the moon under her feet, and wearing on her head a crown of 12 stars. A

great red dragon with seven heads and 10 horns and seven diadems on each head appears, and his tail sweeps a third of the stars in heaven down to the earth. (This recalls the reference in ISAIAH to the fall of the morning star, LUCIFER.)

Verses 12:7–17 describes the war in heaven between the forces of good and evil. Michael and his angels attack the dragon, the primeval serpent, known as Satan, who fights back with his angels, but they are defeated and driven out of heaven. Satan is "hurled down to earth and his angels were hurled down with him."

In 14:6–11, another angel flies overhead to announce the gospel of eternity to all who live on the earth and to announce the last judgment. A second angel follows, announcing that Babylon has fallen. A third angel says those who followed the beast will be tortured in the presence of the Lamb and his holy angels, and the smoke of their torture will go on for ever and ever. In 14:14–20, four angels with sickles gather in the harvest.

Chapters 15–16 tell that seven angels bring the seven plagues that were the last "because they exhaust the anger of God." They all have harps, and they sing the hymn of Moses and the Lamb. One of the four animals gives the seven angels seven golden bowls filled with the anger of God. The last seven plagues are sores; death of the sea creatures; rivers turning to blood; sun scorching people with flames; the throne of the beast turned to darkness and people cursing with pain; beasts coming from the Euphrates for the battle of Armageddon; and a violent earthquake and falling hail destroying everything.

Chapters 17–18 tell that angels explain to John the famous prostitute, the beast yet to come, and the fall of Babylon. In 19:17–21, John sees an angel standing in the sun who announces to the birds, "come and get ready to eat the flesh of kings, heroes, generals, horse and riders." Then is fought the first battle of the end: the rider Faithful and True conquers the beast and his army, and the birds gorge on their flesh.

The monster and whore are titanic forms of evil in the world. The monster is associated by John with the Roman Empire of his own day, but each has a much longer history. The monster has characteristics of all four empires of Daniel's vision (Daniel 13:1–2); the whore is Babylon the great but also bears the allegorical names of Sodom and Egypt and the character of Jerusalem. Each has in its own way the power to delude the whole world, apart from those who are protected from such delusion by the seal of God. The essence of evil is deceit and counterfeit. Satan is the deceiver of the whole world who misleads men by telling lies about God. The beast is the Antichrist, the false Messiah, who makes blasphemous claims to deity.

In 20:1–15, an angel (assumed to be Michael) throws the beast into the Abyss and chains him up for a thousand years. After a thousand years, Satan will come again to rally forces, Gog and Magog, for another great war against the saints. But fire will come down and consume them. The devil will be thrown into the lake of fire and sulphur, where the beast and false prophet are, and their torture will never stop. Anyone whose name is not found in the book of life will be thrown into the burning lake.

Chapters 21–22 tell that a new heaven and new earth are now shown to John by angels. The bride is shown in the holy city with 12 gates, each guarded by an angel. An angel measures the city and gates and walls with a gold measuring rod. An angel shows John the river of life flowing crystal clear down the middle of the street. Finally the angel says that all John has written is sure and will come true, and happy are those who treasure the prophecy of this book. He reminds John that he, too, is a servant. The epilogue in 22:16 states: "I, Jesus, have sent my angel to make these revelations to you for the sake of the churches."

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Rhamiel (Rahmiel)
The angelic name of St. FRANCIS OF ASSISI in his aspect as one of the ANGELS OF MERCY.

Rikbiel YHVH
One of seven ruling angels of the order of GALGALLIM, PRINCE of judgment and angel concerned with the divine chariot. Rikbiel is also identified as chief of the WHEELS. In 3 ENOCH, he is a high prince of the seventh HEAVEN, standing above Soperiel.

Rimmon
Aramaen deity and Syrian idol who became an inferior fallen archangel. Rimmon means in Hebrew "exalted" or "roarer." In Babylonian and Semite lore, Rimmon is the god of thunder and storms. As a DEMON, he is infernal ambassador to Russia.

rishis
In Vedic lore, seven or 10 spirits from whom humankind descended. The rishis are comparable to

the ANGELS OF THE PRESENCE and also to the AMARAHSPANDS of ZOROASTRIANISM.

River of Fire
River that flows beneath the throne of the glory of God in the seventh HEAVEN. Various Jewish texts refer to either one river, four rivers, or seven rivers of fire. In 3 ENOCH, the angels who attend God bathe or baptize themselves in the River of Fire and restore themselves 365 times. They take fire from the river and cleanse their lips and their tongues. When the QEDUSSAH is sung by the MINISTERING ANGELS, the River of Fire rises and its fires increase in strength a thousand thousand and myriads and myriads of times.

Rizoel
In the Testament of SOLOMON, angel who has the power to thwart Soubelti, one of the DEMONS who is among the DECANS OF THE ZODIAC.

Rogziel
One of the ANGELS OF PUNISHMENT. Rogziel means "the wrath of God."

Ronobe (Roneve, Ronove)
One of the FALLEN ANGELS and 72 spirits of SOLOMON. Ronobe is an earl and marquis who appears as a monster. He teaches rhetoric and art as well as knowledge and understanding of languages. He gives the favor of friends and enemies. He has 19 legions.

Ruax
In the Testament of SOLOMON, a headache DEMON and the first of the 36 HEAVENLY BODIES. Ruax is imprisoned by Michael.

rulers
An order of angels equated with the DOMINIONS or PRINCIPALITIES.

Ruman
In Islamic lore, angel who screens souls consigned to HELL. Ruman requires the souls to write down all the evil deeds that led to their condemnation. He then delivers the souls to Munkar (Monker) and Nakir.

S

Sabaoc
One of the seven REPROBATED ANGELS in a church council trial in 745 in Rome.

Sabaoth (Ibraoth, Tsabaoth)
One of the seven ANGELS OF THE PRESENCE; in GNOSTICISM, one of the seven ARCHONS. Sabaoth is invoked as a divine name in MAGIC.

Sabathiel (Sabbathi)
Angelic PRINCE who stands continually before God, and an INTELLIGENCE of the planet Saturn. Sabathiel communicates divine light to those in his dominion.

Sablo (Samlo)
Angelic being of graciousness and protection named frequently in the Nag Hammadi and other Gnostic literature. Sablo is a great AEON who brings the elect into HEAVEN. He usually is part of a trinity of angels including Abraxas and Gamaliel.

Sabnack (Salmac)
One of the FALLEN ANGELS and 72 spirits of SOLOMON. Sabnack is a marquis who appears as an armed soldier with a lion's head, riding on a pale horse. He builds and fortifies towers, camps, and cities. Upon command he torments people with wounds and maggot-filled, putrid sores. He also gives good FAMILIARS. He rules 29 legions.

Sabrael (Sabriel)
One of the seven ARCHANGELS and ruler of the order of TARSHISHIM, a duty shared with Tarshiel. Sabrael guards the first HEAVEN and thwarts Sphendonael, the DEMON of disease.

Sabrathan
In the LEMEGETON, the ruling angel of the first hour of the night, called Omalharien. Sabrathan rules 1,540 dukes and other servants divided into 10 orders.

Sachiel (Zadkiel)
Angel who belongs to the order of HASHMALLIM and who is a ruler of Jupiter. Sachiel means "covering of God." Sachiel lives in the first HEAVEN.

Sagnessagiel (Sagansagel, Sasniel, Sasnigel)
Chief of the angelic guards of the fourth hall of the seventh HEAVEN and a PRINCE of wisdom. In 3 ENOCH, Sagnessagiel is one of the many names of Metatron.

Sahaqiel
In 3 ENOCH, prince of the fourth HEAVEN.

St. Michael's Mount See MICHAEL.

Salathiel (Salatheel, Sealthiel, Sealtiel)
In the Book of ADAM AND EVE, angel who rescues Adam and Eve from the mountaintop where Satan had taken them. Salathiel takes them to the cave of treasures. Salathiel is one of seven ministering archangels and rules the movements of the spheres.

Saleos
One of the FALLEN ANGELS and 72 spirits of SOLOMON. Saleos is a duke who appears as a soldier wearing a duke's crown and riding on a crocodile. He promotes love between men and women and speaks authoritatively about the creation of the world.

Samael (Sammael)
A Gnostic god and, in Judaism, the evil angel who comes to be identified with Satan. Samael actually is the name of a kingdom of the Aramaens, in the area of Syria in the second millennium B.C.E.

Some mythologists have associated this name with "Dread God," a Semitic version of the Asiatic Sama, Samana, or Samavurti, the "Leveller." The Sama Veda called him a storm god, clothed in black clouds.

Samael is a name that arises several times within GNOSTICISM. In one Gnostic text, Sophia (originally a high angel, or AEON) confronts her imperfect son Ialdabaoth, who in another reading is her "shadowed" creation (an abortion of her wish to create on her own), who has subsequently created angels to create this world. Ruling them, he thinks he is the ruler of all, sufficient unto himself. Sophia tells him: "You are wrong, Samael."

The name Samael means "the blind god." Blindness is a theme that runs through Gnosticism, for which ignorance, not willful sin, is the seat of evil. In another Gnostic text Ialdabaoth casts ADAM AND EVE, and the serpent who tempted them, out of Paradise after they have eaten of the tree of Gnosis (Knowledge of Good and Evil). The serpent then uses the angels begotten upon Eve by the planetary powers to bring into existence six sons. These sons, along with himself, become seven earthly DEMONS; the serpent is called Michael or Sammael. The concept of seven evil demons is an old one in the East, and a demonic connotation lingers around this name.

In Jewish demonology, the name Samael first appears in the story of the fall of the angels in the Ethiopic Book of ENOCH. Samael also is identified as the ANGEL OF DEATH, the head of all devils, and the chief of all tempters. He leads the rebel armies of angels in heaven.

Prior to the fall, Samael is higher than the mighty SERAPHIM. He has 12 wings. His duties include being in charge of all nations, except Israel, over which he shall have power only on the Day of Atonement. Then he will war with the archangel Michael, the guardian of Israel. The war will last until the end of days, when Samael will be handed over to Israel in shackles.

Samael is described as flying through the air, with one long hair streaming from his navel. As long as the hair remains intact, he will reign. Samael, however, does not know the way to the Tree of Life. He is the angel who governs the planet Mars.

He has three brides, Lilith, a night demon, and Namaah and Agrat bat Mahlat, angels of prostitution.

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Samkiel
In 3 ENOCH, one of the ANGELS OF DESTRUCTION who sits in the heavenly court of law and is in charge of purifying souls of their sin in SHEOL.

Samuel
In the LEMEGETON, the ruling angel of the first hour of the day. Samuel has numerous dukes and servants under his command.

Sandalphon (Sandalfon)
A giant angel who in rabbinic lore is a weaver of prayers, and the twin brother of the mighty Metatron. The name Sandalphon means "co-brother."

In rabbinic lore, Sandalphon is so big that his size strikes fear into the heart of MOSES when the prophet is taken into heaven to receive the Torah. There he finds the angel weaving garlands out of the prayers of Israel, which place themselves on the head of God upon completion. In addition he fights Samael (Satan) endlessly, a job he shares with the archangel Michael. He also determines the sex of the unborn.

Sandalphon's abode is placed variously in the third, sixth and seventh HEAVENS in rabbinic literature, and in the fourth heaven in Islamic lore.

Saniel
In the LEMEGETON, the ruling angel of the sixth hour of the day, called Genapherim. Saniel rules 10 chief dukes and 1,000 lesser dukes and their servants.

Santería See ORISHAS.

Sarakiel (Saraqael)
Angel who rules the MINISTERING ANGELS and presides over their judgment councils. Sarakiel also rules the sign of Aries with Sataaran. In 1 ENOCH, he is one of the holy seven angels and is charged with watching over the children of sinners.

Sarandiel
In the LEMEGETON, the ruling angel of the 12th hour of the night, called Xephan. Sarandiel has many dukes and servants.

S(a)raosha See AMARAHSPANDS.

Sarasael (Sarea, Saraqael, Sarga)
Seraph sent by God to NOAH to advise him on replanting the Tree of Life involved in the fall of ADAM AND EVE. Sarasael also is one of the five angels who recorded the 204 books dictated by EZRA. He has jurisdiction over those who sin in the spirit.

Sariel (Sarakiel, Saraqael, Saraqel, Suruquel, Suriel, Uriel, Zerachiel)
Good and FALLEN ANGEL. In the Enochian writings, Sariel is Saraqel, not the same as Uriel. Sariel rules Aries and is one of the nine angels who preside over the summer solstice. As a fallen angel, he teaches the course of the moon.

In the War of the Sons of Light and the Sons of Darkness (also known as the Triumph of God), one of the QUMRAN TEXTS, Sariel is one of the four leaders of the forces of good. The human warriors are given exact instructions on who is to fight where, with weapons described carefully. There are four subdivisions (towers) and each is to have the name of their archangel inscribed on their shield. Sariel is on the third tower.

In the Ladder of JACOB, the Qumran fragments of the book of ENOCH, and in the Neofiti Targum, Sariel is the angel who is in charge of dreams and their interpretation.

See DREAMS AND VISIONS.

sarim
In 3 ENOCH, an angelic order of PRINCES of the Song-Uttering Choirs led by Tagas.

Saru See ZOROASTRIANISM.

Sasnigiel YHVH
In 3 ENOCH, one of the PRINCES OF THE WORLD, one of the SERAPHIM, and one of the ANGELS (princes) OF THE PRESENCE. Sasnigiel bows down to Zazriel. Sasnigiel also in one of the many names of Metatron.

Sasquiel
In the LEMEGETON, the ruling angel of the fifth hour of the day, called Fealech. Sasquiel rules 10 chief dukes and 100 lesser dukes and their servants.

Satan
In Christianity, a FALLEN ANGEL who is the PRINCE and embodiment of all evil, and who is committed to tempting humanity into sin and thus condemning them into everlasting hell. Satan means "adversary," "opponent," or "obstacle" in Hebrew.

Originally, among the Hebrews, Satan was not so thoroughly evil. He was not even any one angel in particular. Rather, the term *satan,* with a lowercase "s," was a common noun applied to an obstacle or adversary. The Israelites, who were engaged in constant struggles, demonized their enemies in the forms of monstrous beasts. But as time went on the term *satan* became applied to enemies, with an increasingly malevolent tint.

Storytellers as early as the sixth century B.C.E. used a supernatural character called a *satan,* by which they meant any of God's angels—the BENE HA-ELOHIM ("SONS OF GOD")—whom God dispatched to block or obstruct human activity. Sometimes the blocking was a good idea, if the human characters were following a sinful path.

In the Bible, the term *satan* appears for the first time in Numbers 22:23–35. God sends an ANGEL OF THE LORD to act as a satan to block the journey of BALAAM, who has displeased God. When Balaam's ass sees the satan standing in the road, she balks, causing Balaam to strike her three times. The angel of the Lord reveals himself, and Balaam promises to do what God tells him through his emissary, the satan.

In the book of Job a character named Satan, who seems to have the job of roaming the earth and keeping an eye on humans, torments JOB to test his faith. This Satan is described as one of God's loyal servants.

At about this same time in history—about 550 B.C.E.—the term *satan* described internal strife among the Israelites. In 1 Chronicles 21, a satan convinces King David to number his people against the wishes of God, causing God to send a destroying angel to kill 70,000 Israelites by means of the plague (despite the fact that David repents).

ZECHARIAH uses *satan* to describe internal conflicts among the Jews. He also shows Satan as being hostile in his opposition to Joshua (Zechariah 3:1–2).

Radical dissenters among the Israelites began to use *satan* more and more to characterize their own Jewish opponents, whom they viewed as obstacles to their objectives. They also used other terms including the names of wicked angels. All of these became associated with evil enemies: Satan, Beelzebub, Semyaza, Mastema, Azazel, and Belial. The name Satan was applied more than any other. Stories about angels who sinned and fell from heaven were applied to Jewish opponents. Satan as a figure became increasingly prominent as a personality, one of evil.

Satan became identified with the FALLEN ANGELS called WATCHERS who cohabited with women and thus were cast into a pit of darkness. The leaders of the Watchers are Semyaza and Azazel. The Enochian writings tell of God sending the four archangels Raphael, Gabriel, Uriel and Michael to slay the giant offspring of the Watchers (the NEPHILIM) and attack the Watchers themselves. Raphael binds Azazel and casts him into a pit. The book of JUBILEES says that one-tenth of the Watchers were spared by God so that they might be subject before Satan, their leader, on earth. (Jubilees also castigates Jews who do not keep themselves separate from Gentiles; the conflicts that arose were attributed to Satan, Belial, or Mastema, all of whom represented the enemy within.)

Satan (Gustave Doré)

The story of the Watchers underwent many transformations and was influential among the Christians. The casting out of sinful angels, who became the demons of hell under a prince of evil, formed a crucial part of Christian theology. Satan became identified with Lucifer primarily from a passage in Isaiah 14:12–15: "How you have fallen from heaven, bright morning star." "Bright morning star," or more literally "bright son of the morning," was translated into Latin as Lucifer.

Christian thought also was influenced by the Essenes, a Jewish sect that coexisted briefly with Christianity. The Essenes saw themselves as "sons of light" who battled the "sons of darkness." Both forces were ruled by princes. However the Essenes did not personify these princes, but instead they saw them as universal principles.

The writers of the Gospels portrayed Satan as having been cast out of heaven for sin (in Luke 10:18 he falls like lightning), a being of evil who opposes God and Jesus. Jews who did not follow Jesus were cast in the role of agents of Satan (later, any gentiles who opposed Christians fell into the same camp). Jesus was cast as the focal point in the war between God's forces of Good and Satan's forces of Evil. His resurrection is a victory over Satan; thus those who follow Christ cannot lose in the great cosmic battle for souls.

Throughout the New Testament, the name of Satan is associated only with evil. He is called: "accuser of the brethren" in Revelation 12:10; "adversary" in 1 Peter 5:8; "Beelzebub" in Matthew 12:24; "the Devil" in Matthew 4:1; "the enemy" in Matthew 13:39; "the evil one" in 1 John 5:19; "the father of lies and a murderer" in John 8:44; "the god of this age" (i.e., of false cults) in 2 Corinthians 4:4; "a roaring lion" (in terms of destructiveness) in 1 Peter 5:8–9; a "tempter" in Matthew 4:3; and a "serpent" in Revelation 12:9.

Among his evil acts described in the New Testament are: tempting believers into sin (Ephesians 2:1–3; 1 Thessalonians 3:5); tempting believers to lie (Acts 5:3); tempting believers to commit sexually immoral acts (1 Corinthians 7:5); accusing and slandering believers (Revelation 12:10); hindering the work of believers in any way possible (1 Thessalonians 2:18);

waging war against believers (Ephesians 6:11–12); inciting persecutions against believers (Revelation 2:10); opposing Christians with the ferociousness of a hungry lion (1 Peter 5:8); and fostering spiritual pride (1 Timothy 3:6).

The role of Satan as the agent of evil became magnified over time. By the Middle Ages, Satan, as the devil, was believed in as a real, potent being who possessed terrible supernatural powers and was intent upon destroying man by undermining his morals. In this pursuit he was aided by his army of evil demons. Satan's machinations were a driving force behind the Inquisition, which persecuted any enemy of the Christian church—moral, political, ethnic, social, or religious—as being one of Satan's disciples.

Modern views of Satan vary. Fundamentalists view him as a real being of pure evil, whose trickster tactics will trip up the unwary. His avowed purpose is to thwart the plan of God by any means possible. He fosters false prophets, teachers, Christs, and apostles.

Others believe in Satan more in terms of the Essenes' idea of a cosmic principle, the shadow aspect of light. According to the Catholic Church, the devil's objective is to ruin the church. He is given special powers by God to try people, in order that they may have an opportunity to be cleansed. By keeping the Ten Commandments and steering clean of all sin, one stays out of the devil's reach. God also permits evil spirits to possess people who have sinned.

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Satanail

In 2 ENOCH, former ARCHANGEL and the leader of the WATCHERS, imprisoned in the fifth HEAVEN. Satanail is a name for Satan.

Enoch relates the creation story as revealed to him by God, and how Satanail is cast from heaven on the second day, the day in which he creates all angels from a great fire he cuts off from the rock (foundation) of the heavens:

> But one under the order of the archangels deviated, together with the division that was under his authority. He thought up the impossible idea that he might place his throne higher in the clouds which are above the earth, and that he might become equal to my power. And I hurled him from out of the height, together with his angels. And he was flying around in the air, ceaselessly, above the Bottomless. (29:4–5)

Satanail is imprisoned in the fifth heaven along with the Watchers and NEPHILIM.

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Satqiel

In 3 ENOCH, PRINCE of the fifth HEAVEN.

Savatri (Savitar, Savitri)

In Vedic lore, one of the seven or twelve ADITYAS or "infinite ones" who are comparable to angels. Savatri is a son god or goddess with golden eyes who is identified with Prajapati, the Creator.

Scepter

In the Testament of Solomon, DEMON who appears in the form of a gigantic dog and who causes quartan fever. Scepter tells SOLOMON he has accomplished many unlawful deeds in the world and is so strong that he restrains the stars of heaven. He deceives men who follow his star closely and leads them into stupidity. He also subdues the hearts (thoughts) of men through their throats and destroys them. Solomon asks Scepter why he is so prosperous. The demon tells him to turn over his manservant, whom he will spirit off to a place in the mountains where he will be shown an emerald stone. The stone will adorn Solomon's temple.

Solomon does this, but he gives his servant his magical ring with which he can quell the demon. The servant retrieves the emerald, which is shaped like a leek and binds Scepter. Solomon extracts 200 shekels from the stone and locks it up. He commands Scepter and the headless demon Murder to cut marble for the temple.

Scepter is thwarted by the angel Briathos.

Schemhamphorae

Seventy-two angels who bear the Names of God, which are given in Hebrew Scripture and expressed at the end of every verse. The verses are used in invocation and in magic. The Schemhamphorae function as NAMES of power.

The Schemhamphorae and their verses are:

1. Vehujah: Thou, O Lord, art my guardian, and exaltest my head.

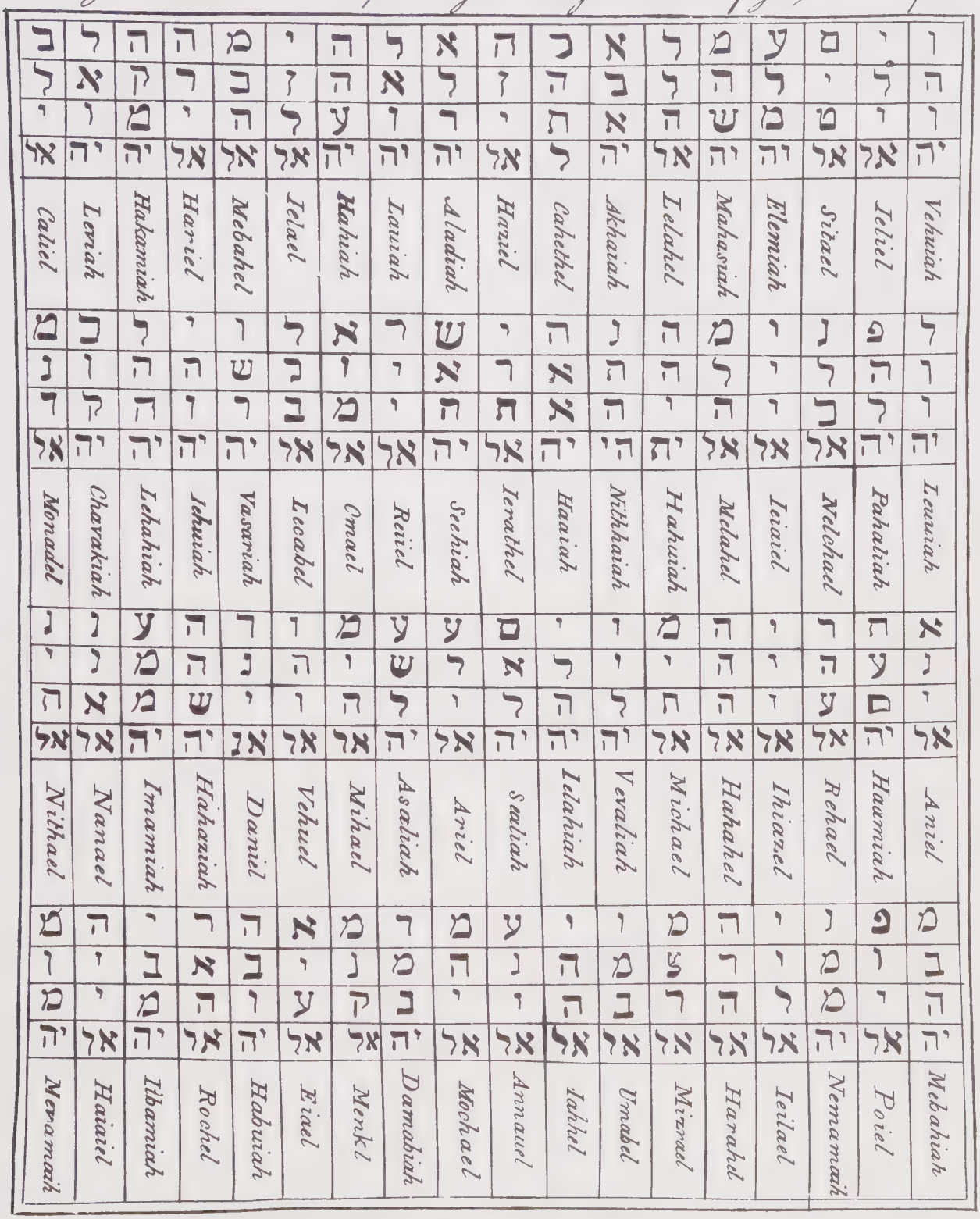

Table showing the 72 angels bearing the name of God (From *The Magus* by Francis Barrett)

2. Ieliel: Do not remove Thy help from me, O Lord, and look to my defense.
3. Sirael: I shall say so to the Lord, Thou art my guardian, my God is my refuge, and I shall hope in Him.
4. Elemijel: Turn, O Lord, and deliver my soul, and save me for Thy mercy's sake.
5. Lelahel: Let him who lives in Zion sing unto the Lord, and proclaim His goodwill among the peoples.
6. Achajah: The Lord is merciful and compassionate, long-suffering and of great goodness.
7. Mahasiah: I called upon the Lord and he heard me and delivered me from all my tribulations.
8. Cahatel: O come let us adore and fall down before God who bore us.
9. Haziel: Remember Thy mercies, O Lord, and Thy mercies which have been forever.
10. Aladiah: Perform Thy mercies upon us, for we have hoped in Thee.
11. Laviah: The Lord liveth, blessed is my God, and let the God of my salvation be exalted.
12. Hahajah: Why hast Thou departed, O Lord, so long from us perishing in the times of tribulation.
13. Jezalel: Rejoice in the Lord, all ye lands, sing, exult, and play upon a stringed instrument.
14. Mebahel: The Lord is a refuge, and my God the help of my hope.
15. Hariel: The Lord is a refuge for me and my God the help of my hope.
16. Hakamiah: O Lord, God of my salvation, by day have I called to Thee, and sought Thy presence by night.
17. Leviah: O Lord our Lord, How wonderful is Thy name in all the world.
18. Caliel: Judge me, O Lord, according to Thy loving kindness, and let not them be joyful over me, O Lord.
19. Luviah: I waited in hope for the Lord, and He turned to me.
20. Pahaliah: I shall call upon the name of the Lord, O Lord free my soul.
21. Nelakhel: In Thee also have I hoped, O Lord, and said, Thou art my God.
22. Jajajel: The Lord keep thee, the Lord be thy protection on thy right hand.
23. Melahel: The Lord keep thine incoming and thine outgoing from this time forth for evermore.
24. Hahajah: The Lord is well pleased with those that fear Him and hope upon His mercy.
25. Haajah: I have called unto Thee with all my heart and shall tell forth all Thy wonders.
26. Nithhaja: I shall acknowledge Thee, O Lord, with all my heart, hear me, O Lord, and I shall seek my justification.
27. Jerathel: Save me, O Lord, from the evil man and deliver me from the wicked doer.
28. Sehijah: Let not God depart from me, look to my help, O God.
29. Rejajel: Behold, God is my helper, and the Lord is the guardian of my soul.
30. Omael: For Thou are my strength, O Lord. O Lord, Thou art my hope from my youth.
31. Lecabel: I shall enter into the power of the Lord, my God, I shall be mindful of Thy justice only.
32. Vasariah: For the word of the Lord is upright, and all His works faithful.
33. Jehuvajah: The Lord knows the thoughts of men, for they are in vain.
34. Lehahiah: Let Israel hope in the Lord from this time forth and for evermore.
35. Chavakiah: I am joyful, for the Lord hears the voice of my prayer.
36. Manadel: I have delighted in the beauty of Thy house, O Lord, and in the place of the habitation of Thy glory.
37. Aniel: O Lord God, turn Thy power toward us, and show us Thy face and we shall be saved.
38. Haamiah: For Thou art my hope, O Lord, and Thou has been my deepest refuge.
39. Rehael: The Lord has heard me and pitied me and the Lord is my helper.
40. Jejazel: Why drivest Thou away my soul, O Lord, and turnest Thy face from me?
41. Hahahel: O Lord, deliver my soul from wicked lips and a deceitful tongue.
42. Michael: The Lord protects thee from all evil and will protect thy soul.
43. Vevaliah: I have cried unto Thee, O Lord, and let my prayer come unto Thee.
44. Jelabiah: Make my wishes pleasing unto Thee, O Lord, and teach me Thy judgments.
45. Sealiah: If I say that my foot is moved, Thou wilt help me of Thy mercy.
46. Ariel: The Lord is pleasant to all the world and His mercies are over all His works.
47. Asaliah: How wonderful are Thy works, O Lord, and how deep Thy thoughts.
48. Michael: The Lord hath made thy salvation known in the sight of the peoples and will reveal His justice.
49. Vehael: Great is the Lord and worthy to be praised, and there is no end to His greatness.
50. Daniel: The Lord is pitiful and merciful, long-suffering and of great goodness.
51. Hahasiah: Let the Lord be in glory for ever and the Lord will rejoice in His works.
52. Imamiah: I shall make known the Lord, according to His justice, and sing hymns to the name of the Lord, the greatest.

53. Nanael: I have known Thee, O Lord, for Thy judgments are just, and in Thy truth have I abased myself.
54. Nithael: The Lord hath prepared His seat in heaven and His rule shall be over all.
55. Mebahiah: Thou remainest for ever, O Lord, and Thy memorial is from generation to generation.
56. Polial: The Lord raiseth up all who fall and setteth up the broken.
57. Nemamiah: They who fear the Lord have hoped in the Lord, He is their helper and their protector.
58. Jejalel: My soul is greatly troubled, but Thou, O Lord are here also.
59. Harahel: From the rising of the Sun to the going down of the same, the word of the Lord is worthy to be praised.
60. Mizrael: The Lord is just in all His ways and blessed in all His works.
61. Umbael: Let the name of the Lord be blessed from this time for evermore.
62. Iahael: See, O Lord, how I have delighted in Thy commandments according to Thy life-giving mercy.
63. Anaviel: Serve ye the Lord with gladness and enter into His sight with exultation.
64. Mehikiel: Behold the eyes of the Lord are upon those that fear Him and hope in His loving kindness.
65. Damabiah: Turn, O Lord, even here also, and be pleased with Thy servants.
66. Meniel: Neither leave me, Lord, nor depart from me.
67. Ejael: Delight in the Lord and He will give thee petitions of thy heart.
68. Habujah: Confess to the Lord, for He is God, and His mercy is for ever.
69. Roehel: The Lord is my inheritance and my cup and it is Thou who restorest mine inheritance.
70. Jabamiah: In the beginning God created the heaven and the earth.
71. Hajael: I shall confess to the Lord with my mouth and praise Him in the midst of the multitude.
72. Mumijah: Return to thy rest, my soul, for the Lord doeth thee good.

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scribes
In 3 ENOCH, a high order of angels who record all the deeds of all people and read the books of judgment at the celestial court.

seals
Symbols representing the names or essences of angels, INTELLIGENCES and spirits, including those of the planetary and celestial bodies. Seals are used in MAGIC in the invocation of a desired entity. They also are important in the mystical practices of the MERKABAH, in which the mystic must use the proper seal to gain entry to each level of HEAVEN and the seven halls within the highest heaven.

seasons See ANGELS OF THE SEASONS.

seats
An order of angels equated with THRONES. ST. AUGUSTINE mentions seats in his *City of God*.

sebalim
In 3 ENOCH, an order of angels in the order of Song-Uttering Choirs led by the angel Tagas.

sedim
In Assyrian lore, GUARDIAN SPIRITS created by the angels Azza and Azael with the angel of prostitution, Naamah.

Seere
One of the FALLEN ANGELS and 72 spirits of SOLOMON. Seere is a PRINCE under Amaymon, the King of the East. He appears as a beautiful man riding a strong, winged horse. He makes things happen instantly, transports anywhere instantly, and discovers all thefts. Seere will follow commands and is indifferent to good or bad.

Sefer Raziel (Sefer ha-Raziel, Sefer Reziel, Sepher Rezial Hemelach, Raziel ha-Malach)
According to lore, the first book ever written, containing the secrets of the cosmos—secrets and mysteries of creation, even things that angels do not know—given by God via the angel Raziel to ADAM and his lineage. The Sefer Raziel is made of sapphire.

The origin and date of the text are not known, but it was in existence in the 13th century. The Sword of Moses, a GRIMOIRE, makes reference to it. The Sefer Raziel appears to be a collection authored by different people. Some sources credit authorship to either Eleazar of Worms of Isaac the Blind; Eleazar of Worms, who lived from 1160 to 1237, may have authored at least part of it. Most likely, it was compiled in the 13th century. It was so highly revered that it was believed mere possession of it would prevent fire. By the 19th century, there were 25 editions of it. In 2000 the first

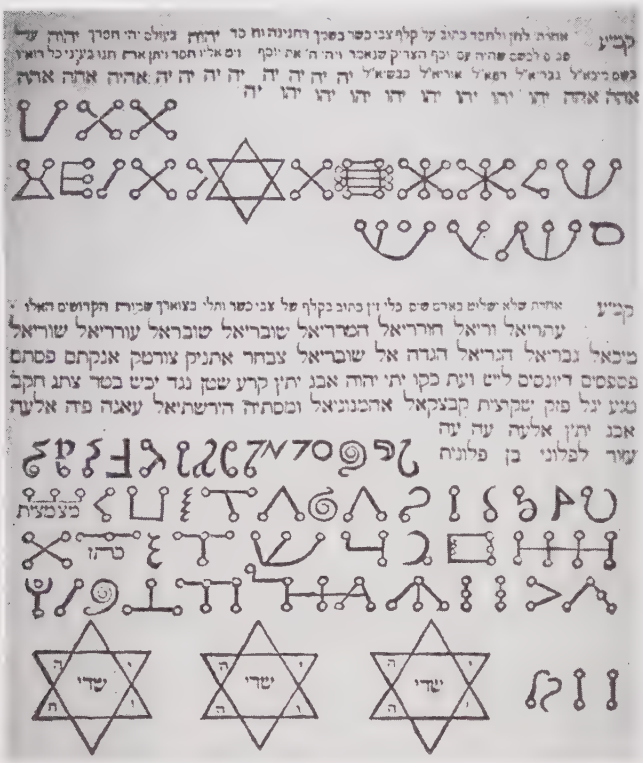

Angelic script in the Sefer Raziel

English translation was published of the entire text of a Hebrew edition published in Amsterdam in 1701.

According to legend, the book originates in heaven. When God expels Adam from Paradise, he takes pity on him and tells Raziel to give him the book so that he can gaze into the mirror of all existence and see the face of God, and himself as an image of God. Adam and his lineage are visited constantly by the archangel Michael and other angels for instruction and consolation.

The book passes down to NOAH, who uses it for making the ark, and to SOLOMON, who is shown the book by Raziel in a DREAM and uses it for learning his great magical wisdom and power. ENOCH consulted the book.

According to the Zohar, Raziel gives Adam the book while he is still in Paradise. It contains the secret wisdom of the 72 letters of the name of God and its esoteric 670 mysteries, and 1,500 keys, which had not been given even to angels. As Adam reads the book, angels gather around him and learn the knowledge of Chokmah (wisdom). (See TREE OF LIFE.) The angel Hadraniel sends one of his subordinates to Adam, who tells him to guard the book well and not disclose its contents to anyone. Adam obeys, keeping it secret. But when he is expelled from Eden, the book mysteriously disappears, causing Adam such distress that he immerses himself up to his neck in the Gihon River. When his body becomes covered with sores, God sends Raphael to give the book back to him. Adam acquires full occult knowledge, and he passes the book to his son Seth when he dies. Seth bequeaths it, and it eventually comes into the possession of ABRAHAM.

In other lore, the angels are jealous at being left out of the cosmic secrets and steal the book from Adam and throw it into the sea. God orders Rahab, the Angel of the Sea, to retrieve it and return it to Adam. It later is passed to ENOCH, where much of it is incorporated into the books of Enoch.

Although the keys in the book are not understood by any other angel, Raziel nonetheless is said to stand on the peak of Mt. Horeb every day and proclaim the secrets to humankind.

The 1701 edition includes five manuscripts, all of which seem to have been written at different times.

Important material deals with the 22-fold, 42-fold, and 72-fold NAMES of God; the five names of the human soul (*Neshemah,* breath of life; *Nephesh,* the soul itself; *Ruoch,* spirit or mind; *Cheyah,* life or vitality of the spirit; and *Yechideh,* the unity or uniqueness of the spirit); the seven hells (*Gihenam,* hell itself; *Sha'arimath,* gates of hell; *Tzalemoth,* shadow of death; *Baraschecath,* the pit of destruction; *Tithihoz,* clay of death; *Abbadon,* perdition; and *Shahol,* the highest hell); the divisions of the Garden of Eden; and the types of angels and spirits who have dominion over various things in creation. The book also gives angelic scripts, ANGEL LANGUAGES, long lists of magical incantations for directing the MEMUNIM (deputy angels), and magical instructions for rituals and the making of TALISMANS and AMULETS.

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Sefer Yetzirah See KABBALAH.

Semyaza (Semiaza, Shemhazi, Shamayza, Shemyaza) A leader of the FALLEN ANGELS, one of the Sons of God who cohabits with women. (See WATCHERS.) Semyaza

probably means "meaning the name of Azza" or Uzza, which in turn mean "strength."

According to the Zohar, Semyaza cohabits with one of Eve's daughters and produces two sons, Hiwa and Hiya, who eat every day a thousand each of camels, horses, and oxen. As punishment for his sins, he hangs upside down in the constellation Orion, suspended between heaven and earth.

In 1 ENOCH, he is identified as the leader of the Watchers, and he is warned of their punishment by Michael.

Separ See VEPAR.

sephirot See TREE OF LIFE.

Seraphiel (Serapiel)
One of the angels named as chief of the SERAPHIM; one of eight judgment throne angels and a PRINCE of the MERKABAH. In 3 ENOCH, Seraphiel is described as an enormous, brilliant angel as tall as the seven HEAVENS with a face like the face of angels and the body like the body of eagles. He is beautiful like lightning and the light of the morning star. His body is full of eyes like the limitless stars of heaven and each eye is like the morning star. He wears on his head a sapphire stone as big as the entire world. His radiant crown is the height of a journey of 502 years. As chief of the seraphim he is committed to their care and teaches them the songs to sing for the glorification of God.

In magical lore, Seraphiel is one of the rulers of Tuesday and also the planet Mercury. He is invoked from the north.

seraphim
In the pseudo-Dionysian hierarchy of angels, the highest and closest angels to God. The name "seraphim" is thought to be derived from the Hebrew verb *saraf,* which means to "burn," "incinerate," or "destroy," and probably refers to the ability of seraphim to destroy by burning. The seraphim may have evolved from the uraeus, the gold serpent (specifically a cobra) worn by Egyptian pharaohs on their foreheads. Uraei without wings and with two or four wings were depicted in iconography throughout the Near East. They protected by spitting their poison, or fire. The seraphim who became angels in lore perhaps originally had serpent forms with human characteristics.

In the Hebrew Bible, the term *saraf* is applied to fiery serpents. Numbers 21:6–8 refers to fiery serpents sent by the Lord to bite and kill sinning

Seraph (From *The Hierarchie of the Blessed Angells* by Thomas Heywood [1635])

Israelites. After Moses prays for forgiveness, he is instructed to set a fiery serpent atop a pole. Whoever was bitten by it, when he looked upon it, would live. Moses makes a bronze serpent. Deuteronomy 8:15 refers to the "fiery serpents" and scorpions in the land of Egypt.

The prophet ISAIAH described more humanlike seraphim in a vision (Isaiah 6:2–3). He sees the Lord on his throne with six-winged seraphim standing above him. Two wings covered the face and two the feet—probably to protect them from the intense brilliance of the Lord—and the other two wings were used for flying. The seraphim call out to each other, "Holy, holy, holy is the Lord of hosts; and the whole earth is full of his glory." One seraphim takes a burning coal and touches it to Isaiah's lips, proclaiming that his guilt is taken away and his sin forgiven.

According to 3 ENOCH there are four seraphim who correspond to the four winds of the world. Each has six wings that correspond to the six days of creation;

each wing is as big as the fullness of a HEAVEN. Each has 16 faces, four facing in each direction, and each face is like the rising sun, the light of which is so bright that even the HAYYOTH, OPHANIM, and CHERUBIM cannot look upon it.

The text goes on to say that the seraphim are so named because they burn the tablets of Satan. Every day Satan sits down with Sammael, prince of Rome, and Dubbiel, prince of Persia, to write down the sins of Israel on tablets. Satan gives the tablets to the seraphim to take to God so that God will destroy Israel. But the seraphim know that God does not wish to do so, and so they take the tablets and burn them.

The Sefer Yetzirah says seraphim are the highest order of angels, and they exist in the Universe of Beriyah, where Binah, which is represented by fire, dominates. Beriyah is the world of the Throne that Isaiah sees in his vision. Some Kabbalists call the seraphim POWERS, forces, or potentials rather than angels.

Seraphim are mentioned in Jewish literature and pseudepigrapha, sometimes without specific description, but as part of the high heavenly host. According to the Testament of Adam, the seraphim stand before God and serve his inner chamber, and, like the cherubim, sing the hourly "holy, holy, holy." 2 Enoch describes them as having four faces and six wings. 3 Enoch says there are four seraphim, corresponding to the four winds of the world.

Seraphim are not mentioned by name in the New Testament.

In other lore, seraphim are the created representations of divine love, the fire of which consumes them and keeps them close to the throne of God. They are the only angels to stand above the throne. They establish the vibration of love, which in turn creates the field of life. They purify all and dispel the shadows of darkness. They are of such subtlety that they rarely are perceived by human consciousness. Rulers of the seraphim are Seraphiel, Jahoel, Metatron, Michael, and Satan prior to his fall from heaven.

According to AGRIPPA, seraphim help humans perfect the flame of love.

The seraphim are sometimes equated with the Hayyoth. In the KABBALAH, they govern Geburah (Strength), the fifth sephirah of the TREE OF LIFE.

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Serguanich

In the LEMEGETON, the ruling angel of the third hour of the night, called Quabrion. Serguanich commands 101,550 dukes and servants who are divided into 12 orders.

Seven, the

A group of seven angels or higher ethereal beings assigned to the earth who participate in INSTRUMENTAL TRANSCOMMUNICATION (ITC).

In communications with ITC researchers, the Seven have described themselves as genderless and not human, animal, Light being, or God. They have their own individual natures but exist as a group fused together out of a common bond. The Seven have no names; their technical expert calls himself TECHNICIAN. The Seven are part of the RAINBOW PEOPLE.

The Seven are assigned as a "Gatekeeper between Heaven and Earth, between time and space." They have stayed in this assignment for thousands of years. Their purpose is to provide assistance, guidance, and protection to earth. They have been especially close to the planet during seven periods of climactic growth; the present constitutes the seventh period. They liken their role to a popular Victorian print of an angel guiding two children across a bridge, though without wings.

According to the Seven, the fusion in a group is discretionary. Many highly evolved beings who have incarnated in earth, including JESUS, MUHAMMAD, and Gautama Buddha, return after death to this ethereal realm of clusters.

Deceased people who are part of ITC reportedly have communicated that when they have the opportunity to go up to the level of the Seven, they perceive brilliant beings like "banks of supercomputers exchanging oceans of information at lightning speed."

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shaitans (mazikeen, shedeem, shedim, sheytans)

In Hebrew and Arabic mythology, evil spirits who have cock's feet.

Shamsiel

Angel who is both good and fallen. Shamsiel means "light of day" or "mighty son of god." As a good angel, Shamsiel is a PRINCE of paradise, guardian of Eden, and ruler of the fourth HEAVEN. According to the Zohar, he

is chief of 365 legions of angels and is one of two aids to Uriel in battle. He crowns prayers and takes them to the fifth heaven. Shamsiel served as guide to MOSES when he visited Paradise in the flesh.

As a FALLEN ANGEL, Shamsiel is identified as one of the WATCHERS in the book of JUBILEES. In 1 ENOCH he is fallen angel who teaches the signs of the sun.

Shax (Chax, Scox)
One of the FALLEN ANGELS and 72 spirits of SOLOMON. Shax is a marquis who comes in the form of a stork and speaks with a hoarse voice. He destroys the eyesight, hearing, and understanding of any person upon command. He steals money from kings and then returns it in 1,200 years. After he is commanded into the magician's triangle, Shax will transport anything; otherwise, he will be deceptive. Upon command he will steal horses. He will find all hidden things unless they are being kept by evil spirits. He gives good FAMILIARS. He commands 30 legions.

Shekinah (Sekinah)
In Jewish mysticism, the divine presence of God on earth. Shekinah—regarded in a feminine light—absorbed Gnostic ideas of the divine spark exiled in the physical world. Originally, it was a name for that aspect of God, but it later became a hypostasis of God and was distinguished from him. (See WISDOM.)

In the Garden of Eden, Shekinah resides on a cherub. It is luminous and has protective and restorative powers. In 3 ENOCH, ADAM AND EVE gaze at:

> the bright image of the Shekinah, or the brilliance of the Shekinah radiated from one end of the world to the other, 365,000 times more brightly than the sun; anyone who gazed at the brightness of the Shekinah was not troubled by flies or gnats, by sickness or pain; malicious demons were not able to harm him, and even the angels had no power over him. (5:4–5)

God sends Shekinah to reside on the earth. But when wickedness and idolatry begin in the generation of Enosh (son of Seth and grandson of Adam), the MINISTERING ANGELS complain to God, and he withdraws Shekinah. The ministering angels surround it, blow their trumpets, and send it back up to heaven.

In the MERKABAH tradition, the withdrawal of Shekinah is final and accounts for the transcendence of God, but in some rabbinic lore the Shekinah returns to earth on other occasions.

In heaven Shekinah is guarded and attended by four camps of ministering angels who are ruled by four PRINCES. The Masseket Hekalot gives them as Michael on the right, Gabriel on the left, Uriel in front, and Raphael behind. 3 Enoch states that all angels, even the highest princes in heaven, must attend to the need of Shekinah while standing, which contradicts rabbinic lore that angels cannot or do not sit. (See SOPERIEL.) Four chariots of Shekinah stand in the seven palaces of the seventh heaven, and before each of them stand four camps of Shekinah. A RIVER OF FIRE flows between each camp. Between each river are circles of bright clouds, pillars of sulphur, and circles of fiery wheels.

In the KABBALAH, Shekinah is the tenth or last sephira (Malkuth) of the TREE OF LIFE, and acts as the opening or gateway to higher consciousness. Shekinah is symbolized by the Tree of Knowledge of Good and Evil in the Garden of Eden. Adam's sin causes Shekinah to split off from the higher sephirot, thus divorcing her from her husband, the sephira Tifereth on the Tree of Life. This disruption in the unity of the cosmos results in the withdrawal of Shekinah, who is driven from the Garden of Eden along with Adam and Eve. They all wander in exile.

In the Zohar, Shekinah expresses the fullness of divine speech and spells out all the letters of the Hebrew alphabet, from aleph to tav. "Et" is kabbalistic code for the Shekinah. Once Et is cast out of the Garden, language is corrupted and remains so until MOSES receives his revelation at Mt. Sinai.

Shekinah has been interpreted as the Holy Spirit, though this comparison is not explicit in Kabbalistic texts.

See SOPHIA.

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Shelley, Percy Bysshe See LITERATURE AND ANGELS.

Sheol
In Judaism, a shadowy place under the earth where souls continue their existence in the afterlife. The equivalent Greek term for the Hebrew Sheol is "Hades," a place after death, not as a place of punishment. Daniel 12:2, which concerns the coming of the messianic kingdom, expresses the conviction that God will not abandon souls in Sheol: "And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and contempt."

Nearly all souls go initially to Sheol; select righteous souls are taken by God straight to heaven. In 3 ENOCH, two ANGELS OF DESTRUCTION, Zaapiel and Samkiel, escort "intermediate" souls (those equally good and bad) and wicked souls to Sheol. The intermediate souls are purified in fire in order to be fitting for God's presence. They have spiritual forms that are human faces with eagle bodies. The faces are green because of the taint of their sin, and they will remain so until they are purified. The wicked souls, whose faces are as black as the bottoms of pots because of their sins, are taken by Zaapiel to Gehenna (HELL) for punishment with rods of burning coal.

Shepherd
Angel known as the ANGEL OF REPENTANCE who appears to HERMAS.

shinanim
In 3 ENOCH, a high class of angels made of fire who descend from heaven to be present on Mt. Sinai when the Torah is revealed to MOSES. The shinanim are equated with the order of OPHANIM. According to the Zohar, myriads of thousands of them are on the chariot of God. The shinanim are led by either Zadkiel or Sidqiel.

Shoftiel
One of the ANGELS OF PUNISHMENT. Shoftiel means "the judge of God."

Sidqiel (Sidquiel)
In 3 ENOCH, PRINCE of the OPHANIM or SHINANIM and ruler of Venus.

Sidriel
PRINCE of the first HEAVEN, according to 3 ENOCH.

Simiel (Chamuel, Semibel)
Archangel who was one of seven REPROBATED ANGELS condemned by a church council in Rome in 745.

Sizouze
In Persian lore, the ANGEL OF PRAYER.

Smith, Joseph, Jr. See MORMONISM; MORONI.

Sodom and Gomorrah
In the Old Testament, two cities destroyed by angels because of the evil ways of their inhabitants.

In Genesis 18, the prophet ABRAHAM, visited by three angels, learns after their departure for Sodom that God intends to destroy the cities of Sodom and Gomorrah because "their sin is very grave" (18:20). Abraham asks if God will destroy the righteous along with the wicked. He asks God if the cities would be spared if 50 righteous people could be found within them. God agrees. Abraham then bargains God down to 45, then 30, and finally 10 righteous people. But no such 10 can be found.

Two of the angels who visited Abraham (one is often identified as Gabriel) arrive in Sodom in the evening and are met by Lot, Abraham's nephew, who offers them food and shelter. They say they prefer to spend the night in the street. He entreats them, and they enter his house and partake of a feast of food (by some accounts, it only appears to Lot that the visitors eat). Lot's hospitality is not as generous as that of Abraham. He serves the angels unleavened bread, and he is not as attentive as his uncle.

The men of Sodom surround the house and demand that Lot produce the two visitors; it is implied that their intent is to sexually abuse the visitors. Lot offers them his daughters instead. The men attempt to break down the door. The angels hold the door fast, and they strike the intruders blind.

The angels then inform Lot that Sodom is about to be destroyed because of the wickedness of its inhabitants, and that he should gather his family and flee. Lot attempts to warn the two men who are about to marry his two daughters, but they think he is joking.

At dawn, the angels tell Lot to take his wife and two daughters and flee, and to not look back lest they be destroyed along with the city. Lot fears for his safety, and begs the angels to spare a small city called Zoar, where he decides to go. The angels agree.

During their flight, Lot's wife looks behind her and is turned into a pillar of salt. The rest of the party is safe. Then God rains down fire and brimstone upon Sodom and Gomorrah: "the smoke of the land went up like the smoke of a furnace" (19:28).

Christian and Jewish theologians have disagreed over whether Lot was addressed by God or two angels; the question of what happened to the third angel also has been debated. Three angels visit Abraham but only two are said in Genesis to depart for Sodom. The third party sometimes is identified as the Lord.

See ANGELS OF DESTRUCTION.

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Solas (Stolas)
One of the FALLEN ANGELS and 72 spirits of SOLOMON. Solas is a powerful PRINCE who appears first as a raven and then as a man. He teaches astronomy and the virtues of herbs and precious stones.

Solomon (10th ca. B.C.E.)
King of the Israelites, son of David, builder of the Temple of Jerusalem, and commander of an army of DEMONS or DJINN.

Solomon is one of the most important figures of the Old Testament. He is granted great wisdom and understanding by God, far surpassing the wisdom of any other man. He knows the lore of plants, animals, and everything in the natural world. Men from far away seek him out for his counsel.

In 1 Kings, Solomon takes the throne upon his father David's death. The Lord comes to him in a dream and says, "Ask what I shall give you" (3:5). Solomon replies that he wishes to be given an understanding mind for governing and for discernment between good and evil. Pleased that he has not asked for riches, God says, "Behold, I give you a wise and discerning mind, so that none like you has been before you and none like you shall arise after you" (3:12). God also grants him incomparable riches. Thus does Solomon become famed for his wisdom.

King Solomon (Gustave Doré)

In the fourth year of his reign, Solomon builds his famed temple of Jerusalem and his palace and administrative complex. In the temple, he places two gilded olivewood CHERUBIM in the innermost part of the sanctuary. He positions them so that a wing of one touches one wall and the wing of the other touches the other wall, and their other wing touches the wing of the other cherub in the middle of the house. When the temple is dedicated, priests place the Ark of the Covenant, containing the two stone tablets of MOSES upon which are written the Ten Commandments, underneath the wings of the cherubim.

Solomon has another vision, in which the Lord promises that his house will prosper as long as the commandments are kept and no other gods are worshiped. If there are any transgressions, God will bring ruination to the kingdom.

For most of the 40 years of his reign, Solomon prospers: "Thus King Solomon excelled all the kings of earth in riches and in wisdom. And the whole earth sought the presence of Solomon to hear his wisdom, which God had put into his mind" (10: 23–24). He rules over the natural world as well as people.

By his later years, he has acquired 700 wives, princesses, and 300 concubines. Some of his wives convince him to turn away from God and worship pagan deities, especially the goddess Ashtoreth. Angry, God sends adversaries against him. In the end, God decides not to wrest his kingdom away from Solomon, but instead to take it away from all but one of his sons.

Other texts expand upon Solomon's wisdom; he becomes the greatest of magicians, a ruler over the realm of nature, able to summon angels and command demons. Such details are found in the apocryphal Testament of Solomon, Odes of Solomon, Psalms of Solomon, and in the Wisdom of Solomon. Josephus's *Antiquities* credits Solomon with writing 1,500 books of odes and songs and 3,000 books of parables and similitudes. The SEFER RAZIEL, a magical text, says that Solomon was heir to the famed book (also called the Book of Mysteries), which enabled him to become the source of all wisdom.

From the time of ORIGEN, Solomon becomes more prominent in Christian lore than in Jewish lore, appearing on AMULETS, TALISMANS, and lintels, and in numerous incantations for protection against and

removal of demons. His magical SEAL is a pentagram or hexagram.

In Islamic lore, Solomon becomes the greatest of world rulers, a true apostle and messenger of Allah, and the prototype of MUHAMMAD. His magical powers against demons, the djinn, are famous.

Numerous magical handbooks, or GRIMOIRES, attributed to the authorship of Solomon arose even in the early centuries of Christianity. By the 12th century, at least 49 texts were in existence. The most famous was the Greater Key of Solomon, quoted often in the magical books of the 17th to 19th centuries. Another grimoire attributed to Solomon is the LEMEGETON, or The Lesser Key of Solomon.

Testament of Solomon

The Testament of Solomon, a pseudepigraphon written between the first and third centuries C.E., is a legendary tale about how Solomon built the Temple of Jerusalem by commanding demons. The text is rich in demonology, angelology, and lore about medicine, astrology, and MAGIC. The author is unknown, but he may have been a Greek-speaking Christian who was familiar with the Babylonian Talmud. The magical lore related to demons, which dominates the text, shows Babylonian influences.

The demons are described as FALLEN ANGELS or the offspring of fallen angels and human women, and they live in stars and constellations. They can shapeshift into beasts and forces of nature. They lurk in deserts and haunt tombs, and they dedicate themselves to leading people astray. They are ruled by Beelzeboul (Beelzebub), the Prince of Demons.

The stellar bodies themselves are viewed as demonic, wielding destructive power over the affairs of humanity. The 36 decans, or 10-degree portions of the zodiac, are called "HEAVENLY BODIES" and likewise are ruled by demons, who cause mental and physical illnesses. There are seven "world rulers" who are equated with the vices of deception, strife, fate, distress, error, power, and "the worst," each of whom is thwarted by a particular angel (with the exception of "the worst").

The testament considers angels as God's messengers, but it does not describe their origin or hierarchy. The main purpose of angels is to thwart demons and render them powerless. Each angel is responsible for thwarting specific demons. Humans must call upon the right angel by name in order to defeat a demon; otherwise, demons are worshiped as gods. Among the angels named are the archangels Michael, Raphael, Gabriel, and Uriel.

When the demon Ornias vampirizes his favorite boy by sucking out his soul through his thumb, Solomon begs God for power over the demon. While he prays, Michael appears and gives Solomon a ring with a seal engraved upon a precious stone. Michael tells Solomon this magical ring will give him power over all demons, male and female, and that they will help him build the temple. The demons are subdued when the ring is thrown at their chests with the command, "Solomon summons you!" Solomon interviews the demons and demands from them the names of their THWARTING ANGELS. When they are subdued, they are made to construct his temple.

Michael imprisons Ruax, a headache demon and first of the 36 heavenly bodies. Uriel thwarts Ornias and Error and imprisons Artosael. Raphael thwarts Asmodeus and Obyzouth and imprisons Oropel. Gabriel imprisons Barsafel.

The testament provides a significant contribution to the legends of Solomon's magical powers and the magical handbooks attributed to Solomon.

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Sons of God

Term in the Bible referring to angels. Job 38:7 mentions the "sons of God" shouting for joy when the morning stars sing. More often, the term is associated with FALLEN ANGELS also known as the WATCHERS. Genesis 6:1–4 tells of "the sons of God, looking at the daughters of men, saw they were pleasing, so they married as many as they chose." The cohabitation produces a race of giants called NEPHILIM (also sometimes called the "Sons of God") and leads to great corruption among humans. Yahweh is not pleased at the mixture of his spirit with flesh and casts the offending angels out of HEAVEN. The corruption leads to God's decision to destroy life on the earth with the Flood.

The title "Son of God" also appears elsewhere in the Old Testament and in the New Testament and refers to an intimate relationship between God and his creature. The title is given to the Chosen People (Exodus 4:22; Wisdom 18:33), to individual Israelites (Deuteronomy 14:1; Hosiah 2:1), and to their leaders (Psalms 82:6). The title was applied to the Messiah (1 Chronicles 17:13; Psalms 2:7) and in the New Testament to Jesus (Mark 15:39; Luke 23:47; Matthew 21:37, 22:42–46, and 24:36) to denote his heavenly rank and status above all angels.

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Soperiel YHVH (Soperiel Mehayye and Soperiel Memeth)

In 3 ENOCH and the Zohar, two PRINCES in the seventh HEAVEN who keep the records of the names of all the living and the dead. In 3 Enoch, they are both referred to as Soperiel. They are clothed in royal robes and cloaks of majesty, and they wear kingly crowns. They are tall—the height of the seven heavens—and splendorous and have eyes like the sun. Their tongues are blazing torches and fire and lightning issue forth from their mouths; their sweat kindles fire. On their heads are sapphires (one each) and on their shoulders are wheels of swift cherubs. In their hands are pens of flame 3,000 PARASANGS tall and burning scrolls 3,000 myriads of parasangs long. Each letter they write is 365 parasangs tall. Though angels cannot or do not sit according to rabbinic lore, the Soperiel angels sit to write by standing upon the wheels of storms.

Above Soperiel in stature is Rikbiel.

Sophia

In GNOSTICISM, the youngest of the AEONS and one of the most important of them, who plays a key role in the creation of this world and early human history. Sophia is also associated with the figure of Divine WISDOM (Sophia means "wisdom" in Greek) in Judaism and Christianity and is important in contemporary feminist spirituality.

The Gnostic Sophia

The Gnostic Sophia has a strong association with the Egyptian goddess Isis. Both undergo tearful wanderings: Isis in search of Osiris, with their ultimate reunification and transformation, and Sophia seeking "the Father" (the Unknown God), with her ultimate reunification with Logos (Christ, the Father's son). Like Isis, Sophia encompasses opposites: virgin and mother, father and mother, prostitute and virgin, male and female, whole and part, self and other.

Nag Hammadi documents—a collection of Gnostic Coptic Christian texts discovered in Egypt in 1945—reveal a decline in the prestige of personified Sophia from the earlier non-Christian documents (that is, with a pagan or Jewish bias) to the later Christianized Gnostic documents. For example, in the early Jewish-Gnostic Apocalypse of Adam, the life-giving principle of salvation is given to Adam by Eve. In a late Christian tractate the male spirit is presented as the necessary agent of the feminine soul's salvation. Non-Christian Gnostic texts such as the Apocryphon of John, the Second Stele of Seth, and the Second Treatise of the Great Seth portray Sophia as the preeminent female aeon in the divine realm. In On the Origin of the World, the mythological presentation is almost entirely set within feminine imagery, from the formation of the world by Pistis Sophia and the creation of Eve before Adam to the destruction of the world by the mindless fury of an unnamed goddess.

In the pagan letter Eugnostos the Blessed, Sophia appears as Agape (Love), and Aletheia (Truth), as Genetress, as Syzygos (Consort), as Mother of the Universe, and as Sige (Silence). In both extant versions of this document Sophia is described as part of the androgyne Sophia/Immortal Anthropos. Both female and male aspects are necessary for creation to take place. Their union produces another male-female being, Savior/Pistis Sophia, and, from their union, six androgynous spiritual beings are generated. The unions of these 12 entities create 72 powers, and the resultant 360 powers are regarded as the 360 days of the year.

The Sophia of Jesus Christ, a text parallel to Eugnostos the Blessed, follows the elaborate cosmology and naming in Eugnostos and adds material from another myth about Sophia as a fallen feminine deity in need of the male spirit of Christ for her salvation.

The most significant body of work is the Pistis Sophia ("Faith Wisdom"), a series of books dating to the first and second centuries C.E. They comprise a teaching given to the disciples of Jesus after his resurrection. The Pistis Sophia describes a complex universe, the central figure of which is the fallen Sophia. Her return to the Christ restores the cosmic matrix.

Sophia and Wisdom

In Jewish mysticism, the attributes of Sophia are taken by Wisdom (Divine Wisdom), an intermediary force by which God creates the world and then takes up residence in it.

Sophia in Christian Scripture

New Testament texts associate Jesus with Sophia, sometimes translated as Spirit. In 1 Corinthians St. PAUL says:

> But we still have a Sophia to offer to those who have reached maturity; not a philosophy of our age, it is true, still less of the masters of our age, which are coming to an end. The hidden Sophia of God which we teach in our mysteries is the Sophia that God predestined to be for our glory before the ages began. She is a Sophia that none of the masters of this age have ever known. (2:6–8)

The portrait of Jesus in the Gospel of John is fully understood only in the context of Wisdom/Sophia. For example, in John 1:1–3, "In the beginning was the Word . . .," the meaning of Word corresponds to the meaning of Wisdom in the Hebrew Scriptures. Jesus's declarations of who he is ("You are of this world; I am not of this world" (John 8:23–24) and "I, the light, have come into the world, so that whoever believes in me need not stay in the dark any more" (John 12:44–48) are similar to Wisdom's remarks about herself in Sirach 24: "Wisdom speaks her own praises, in the midst of her people she glories in herself." The model of the self-proclaiming teacher does not exist in the Hebrew Scriptures outside of Wisdom.

Other Gospels contain references that depend on an understanding of Wisdom/Sophia, such as Matthew 11:19, "Yet wisdom is justified by her deeds" and Luke 7:35, "Yet wisdom is justified by all her children." There is a parallel between Matthew 11:28–30, in which Jesus says, "Come to me . . . shoulder my yoke and learn from me," and Sirach 51:26: "Put your necks under her yoke, and let your souls receive instruction" and Sirach 6: "Give your shoulder to her yoke."

Gnosticism was a serious rival of Christianity, and it is not surprising that the presence of Wisdom/Sophia is downplayed in the New Testament. As the early Christians were compiling the documents for the New Testament, the Gnostics were embracing the Jesus-Sophia identification, emphasizing that "gnosis" saved humanity rather than Jesus' suffering and death. Though knowledge of Sophia is necessary to Christology, the Gnostic connection has interfered.

Eastern Orthodoxy adored Sophia and erected in Constantinople her greatest shrine in the sixth century C.E. It was one of the wonders of the world: the Church of Holy Sophia (Hagia Sophia). The Roman church was embarrassed by this magnificent monument and created a saint named Sophia, whose tenuous story lacked even a date. Some Catholic scholars now say that the Church of Hagia Sophia was never dedicated to the Great Mother in any form, not even that of a female saint. They say its name (which in Greek means "Holy Female Wisdom") really means "Christ, the Word of God."

Sophia in Arts and Philosophy

A great female figure appeared in Europe in the late 18th century that threw her shadow over several generations of artists. Her power is especially apparent in GOETHE's *Faust,* where he conflates qualities of Isis, Mary, Sophia, and Helen of Troy. The final words of the poem are "the eternal feminine leads us upward." The goddess Isis and Egyptian mysteries found their way into Masonic rituals; it has been suggested those rituals are derived from some of the literary works in question. The mysteries of Isis were the inspiration for Mozart's *The Magic Flute* and so interested Goethe that he wrote *The Second Part of the Magic Flute* in 1798.

In the philosophy of JAKOB BOHME (1575–1624), a major influence on WILLIAM BLAKE, Sophia represented not only Wisdom, the mystical spouse, half of the androgynous Adam, but also the Virgin of Light, identified with Logos. After the death of his fiancée, Novalis (1772–1801) recorded in his journal "Christ and Sophia." His sensuous *Hymns to the Night* (1800) represent the triumph of the nocturnal and feminine side of the being.

Sophia and Feminist Spirituality

Sophia holds a significant attraction to Western women exploring their spiritual and mythical power and roots. Jewish, Christian, and pagan feminists alike find inspiration in the myths, the texts, the motifs, and the compelling presence of Sophia, the Wisdom-Woman goddess. In the Pistis Sophia alone, the female disciples of Jesus—Mary his mother, Mary Magdalene, Martha, and Salome—play far greater and more authoritative roles collectively than do the male disciples, who are given such prominence in orthodox Christianity, thus documenting the importance of women in humanity's relationship to the divine.

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Soqedhozi YHVH (Shoqed Chozi, Soqed Hozi, Skd Huzi)

In 3 ENOCH a PRINCE of the heavenly law court in the seventh HEAVEN who keeps the divine balances and weighs the merits of men in the presence of God.

Soqedhozi is one of four angels appointed by God to the sword of MOSES. He bows down to Zehanpuryu.

Sorath
In MAGIC, angel who is the spirit of the sun and whose number is 666. RUDOLF STEINER considered Sorath to be a great evil power.

Sorush
In Persian lore, angel equated with Gabriel who punishes souls on Judgment Day. Sorush and the angel Mihr stand on a bridge called *al Sirat*. Souls found worthy are passed to Paradise by Mihr. Condemned souls are thrown into hell by Sorush, who represents divine justice.

Soterasiel YHVH (Sother, Sother Ashiel)
In 3 ENOCH, a great PRINCE of the seventh HEAVEN who prosecutes divine judgment in the heavenly court of law. The name Soterasiel means "who stirs up the fire of God." Soterasiel is 70,000 PARASANGS tall. He serves in the divine presence over the four heads of the RIVER OF FIRE and is the keeper of their SEALS. He determines who will have permission to enter before the SHEKINAH, and he enters and leaves the presence of the Shekinah himself to explain the records of the inhabitants of earth. Soterasiel bows down before Soqedhozi.

In GNOSTICISM, Sother is a name for God. He marries SOPHIA.

Spangler, David See FINDHORN.

Spenser, Edmund See LITERATURE AND ANGELS.

spirit guides
Nonphysical beings who function as guides and protectors, and who provide inspiration. Spirit guides include angels, the dead, semidivine entities, and animal totems.

It is widely believed that one or more primary spirit guides appear at birth. These remain close during a person's life, and they assist in the transition at death (compare to GUARDIAN ANGELS and GUARDIAN SPIRITS). In addition to primary spirit guides, secondary spirit guides may appear on the scene for temporary periods.

Spirit guides also can appear at any time in life, especially if mediumistic abilities open suddenly. Such spirit guides, usually souls of the dead, communicate with the medium to relay information to others. The primary spirit guide to a medium is called a "control," who monitors the access of other entities to the medium.

A "spiritual guide" (Reprinted courtesy of U.S. Library of Congress)

Like angels, spirit guides can manifest in physical form, appear in dreams, and communicate via the inner voice.

See DAIMONES; DREAMS AND VISIONS.

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spirit of understanding
The gift of understanding granted to SOLOMON and DANIEL and others. The spirit of understanding is linked to ANGEL OF THE LORD, and it is promised as a divine gift to the royal line of David, (Isaiah 11:1–3).

Solomon is given the spirit of understanding (or a "wise and discerning mind") in a dream vision in which the Lord appears to him and Solomon asks for

an "understanding mind." (1 Kings 3:5–11) God gives Daniel "understanding in all visions and dreams" (Daniel 1:17).

In the Testament of the Twelve Patriarchs, the spirit of understanding shows LEVI how all of mankind persists in sin, deceit, and injustice. The revelation leads to a profound dream vision in which Levi ascends to heaven to receive his charge as the founder of the priestly line of Israel (2–3).

See DREAMS AND VISIONS.

spirits of form See Rudolf STEINER.

Sraosha (Serosh, Sirush, Srosh)
In Persian lore, angel who sets the world in motion. In ZOROASTRIANISM, Sraosha is either one of the AMARAHSPANDS or one of the YAZATAS; his chief duty is to carry souls to HEAVEN after death. In Manichean lore he is the angel who judges the dead.

See PSYCHOPOMPOI.

star of Bethlehem
The bright star that guided the three Magi to the Christ child, as told in the New Testament. The star of Bethlehem is sometimes interpreted as an angel rather than a star.

The Gospel of Matthew tells of the star seen by the Magi in the east, which went before them as a beacon and guided them to the infant JESUS in Bethlehem. The light moves about in a fashion uncharacteristic of a star but in keeping with other biblical descriptions of guiding angels as being lights, lightning, stars, and flames.

Star of Bethlehem shining over angel heralding the birth of Jesus, from a 19th-century Bible (Author's collection)

The book of Judges tells how stars played a role in a victory by Israel, and the book of Job speaks of the morning stars singing together. The book of ISAIAH mentions the angel Lucifer, whose name means "bearer of light" or "son of the morning." REVELATION describes angels as being stars. The apocryphal book of ENOCH describes angels of fire, with eyes like burning lights. SERAPHIM, the angels closest to God, are "fire-makers." Such burning lights appearing in the sky could have been described by the ancients as stars. Angels are associated or equated with stars in various philosophical writings.

See BOEHME, JAKOB; JESUS; ORIGEN.

Steiner, Rudolf (1861–1925)
Philosopher, artist, scientist, and educator whose "spiritual science" called Anthroposophy blends many strands of occult lore into an esoteric Christian frame. Rudolph Steiner's teachings about higher beings, INTELLIGENCES, angels, and the four major archangels—Michael, Gabriel, Raphael, and Uriel—are extensive.

Life
Steiner was born to Austrian parents on February 27, 1861, in Kraljevic, Hungary. His father, a railway clerk, hoped Rudolf would become a railway civil engineer, but an early manifestation of psychic gifts set him on a different path. Steiner began to experience clairvoyance at the age of eight. At 19 he was initiated by an adept whose identity was never revealed. In 1886 he was hired by the Specht family to tutor four boys, one of whom was autistic. His exceptional tutoring enabled the boy to finish school and become a medical doctor. Later one wing of Steiner's activity was developing the Waldorf schools—the first was in Stuttgart in 1919—now the largest nonsectarian system of education in the world. The Waldorf system also addresses the needs of retarded children.

Steiner found rapport with the Theosophical Society, becoming the secretary of the German branch in 1902. However, he withdrew about 10 years later, after becoming disillusioned with what he termed the "triviality and dilettantism" of many members. He questioned Annie Besant's cultist championship of Jiddu Krishnamurti as the next Messiah, believed cofounder Helena P. Blavatsky had distorted occult truths, and ultimately concluded it was not possible to build a spiritual science on Eastern mysticism.

In 1913 Steiner formed the Anthroposophical Society, taking some members with him from the Theosophists. He described his path as one leading to

spiritual growth on four levels of human nature: the senses, imagination, inspiration, and intuition. In Dornach, near Basel, Switzerland, he established the Goetheanum, a school for esoteric research, where he intended to produce Goethe's dramas and his own mystery plays. The building burned down in 1920 but was rebuilt in 1922, and it now serves as the international headquarters for the organization.

In the 25 years before his death in 1925, Steiner traveled around continental Europe and Great Britain giving more than 6,000 lectures. His published works include more than 350 titles, most of which are collections of lectures. His key works outlining his occult philosophy are *Knowledge of the Higher Worlds and Its Attainment* (1904–05), *Theosophy: An Introduction to the Supersensible Knowledge of the World and the Destination of Man* (1904), and *An Outline of Occult Science* (1909).

Spiritual Science and Philosophy

The intent of Steiner's philosophy is the transformation of the individual, and thereby the culture. Significant influences were the scientific works and ideas of JOHANN WOLFGANG VON GOETHE (which Steiner edited in his university years) and Johann Gottlieb Fichte (on whose scientific teaching Steiner wrote his doctoral dissertation). Steiner's first two philosophical works, *Truth and Knowledge* (1892) and *Philosophy of Freedom* (1894) hold that original thinking can and must be developed as a liberating activity. The ills of the world are caused by human failure to achieve a "free" or "spiritual" mode of thinking that combines both heart and will. In *Knowledge of the Higher Worlds and Its Attainment,* Steiner says that every individual can develop a spiritual, transformed consciousness:

> There slumber in every human being faculties by means of which one can acquire for oneself a knowledge of higher worlds. Mystics, Gnostics, Theosophists—all speak of a world of soul and spirit which for them is just as real as the world we see with our physical eyes and touch with our physical hands. At every moment the listener may say to himself: that, of which they speak, I too can learn if I develop within myself certain powers which today still slumber within me.

At 40, Steiner felt he was ready to speak publicly about his spiritual philosophy, his clairvoyant experiences, and what he learned from them. By this time he had gained much experience in the nonphysical realms through profound meditation. Steiner claimed to have access to the Akashic Records, from which he learned the true history of human evolution. He said that at one time humankind was more spiritual and possessed supersensible capabilities but lost them on the descent to the material plane. At the nadir of human descent, Christ arrived and provided the opportunity to reascend to higher spiritual levels. For Steiner the life, death, and resurrection of Christ were the most important events in the history of humankind and the cosmos. However, the Gospels did not contain the complete story.

Higher Beings and the Millennium

According to Steiner, since the mystery of Golgotha Christ has become the Spirit of the earth, and yet he comes from regions beyond the earth. If we are only stirred by what belongs to the earth, we can never develop our Spirit Self. We lay the first seeds for this when we Christianize science, for it is Christ who brings the forces we need from outside the earth. "Progressive Angels" in whom the power of Christ is working will teach that the substance of the world, even to the minutest particle, is permeated with the spirit of Christ, and he will be found working in the very laws of chemistry and physics. Two new impulses are arising, moral love and confidence in one another. Pure love, stronger than ever before, will have to be given wings within us. We must meet the other person as an ever-changing riddle, who evokes confidence in an individual way from the very depths of our soul.

The initiate comes to know the spiritual Beings active behind phenomena, both the divine Hierarchies who are already preparing spiritually that which will later descend to become physical events, and the powers which oppose them. In addition, there are elemental beings who are the earthly servants of these higher beings, both in nature and in humans. The initiate can see what they are doing and discovers that the truly creative Gods have their workplace within the human skin, in the inner organs, and that what permeates these will develop the form of the future. The initiate sees how past phases in the evolution of humanity will emerge again in metamorphosed form during the involution, the respiritualization of the earth, and how we already work with these germinal forces during the depths of sleep, preparing not only our own next incarnation but also the future of the earth—though only that which is great and cosmic, not the details.

In *Planetary Spheres and Their Influence on Man's Life on Earth* and in *Spiritual Values* Steiner states that

> of all that the Spirit has to accomplish on Earth through man, by far the greater part is accomplished during sleep. . . . While we are asleep, lofty Spiritual Beings work upon the human soul, with the object of bringing man to his full and complete evolution in Earth existence. . . . [E]very night man grows out into the Cosmos. Just as here on Earth we are connected with the plants,

> with the minerals, with the air, so are we connected in the night with the constellations of the fixed stars. From the moment we fall asleep, the starry heavens become our world, even as the Earth is our world when we are awake.

DREAMS carry the experience of the Cosmos through the threshold of the astral into the physical body, gathering images and feelings that vibrate with cosmic residue.

The Elohim: The Spirits of Form

In Steiner's spiritual perspective of human evolution, the original divine forces under the rulership of the Being known as Jehovah, one of the ELOHIM or Spirits of Form, lost control in the course of the 19th century. But Christ brought to earth at the time of Golgotha the forces of the other six Elohim, who together with Jehovah had created man in their own image and breathed into him the living soul. The first of these forces for the future starts to become active in those who receive the new Christ impulse mediated by spiritual science. The events of the present are part of a greater battle behind the scenes between Wisdom/SOPHIA—all the forces of the past which have created us under the guidance of Jehovah, and Love—the great forces of the other six Elohim, which work creatively into the future. Only through the rhythmic swing of the pendulum between Wisdom and Love, not through sleepy rest, will the future be rightly formed. The Hierarchies intend for us only that to which we contribute from now on in full consciousness. In order to act in full consciousness, we have to go through inner and outer soul battles that make us strong.

Michael: The Spirit of the Age

During the 19th century, the consciousness of humankind unconsciously crossed the threshold that separates the outer world of senses from the spiritual world that manifests within the human soul. In consequence, human thinking, feeling, and willing are no longer fully coordinated. This shows itself in many ways, for example, in increased incidence of mental illness and the development of psychiatric techniques to handle it, drug addiction and drug trafficking, and heartless terrorism. However, since 1879 we have come under the guidance of Michael as Spirit of the Age. As ruler of the Cosmic Intelligence, he helps the enlightened understand what is happening, and he inspires them to act in the spirit of cosmopolitanism, which will characterize the new millennium.

In those who progress to active thinking, it will be possible to make Inspiration the determining element of soul. This is what rulership by Michael really means. Michael does not work so much for the initiate as for those who wish to understand spiritual investigations. Michael stands cosmically behind man, while within man there is an etheric image that wages the real battle through which we can become free. Because Michael won the battle over the dragon in 1879, the spiritual will lay hold of humanity more and more, and spiritual truth will take root among men, although it will not become the general conviction. Steiner predicted that before the end of the 21st century, buildings would arise all over Europe dedicated to spiritual aims.

Angelic Assistance

While science and technology "can only apprehend the corpse of reality" at this time, the old Christian spirituality is falling apart and cannot be repaired. The possibility of help from spiritual beings is now dependent on the cooperation of the individuals. The beings will help, but only if we do not act as puppets. Furthermore, Luciferic and Ahrimanic beings constantly challenge angelic forces in human thought, sense, and will,

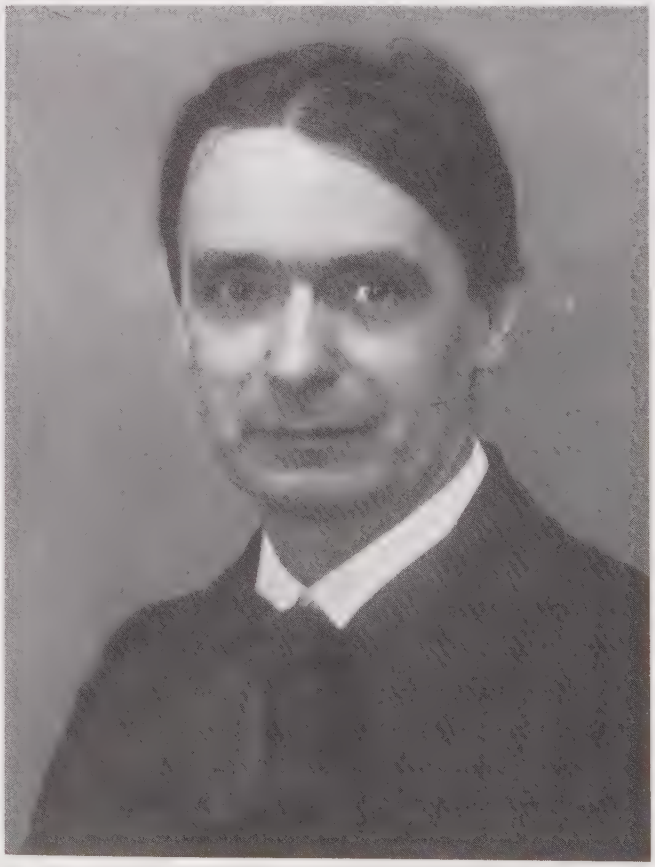

Rudolph Steiner (Used by permission of the Anthroposophic Press, Hudson, N.Y. 12534)

thus making it crucial to learn a discerning spiritual science.

In a lecture given on October 9, 1918 (*The Work of the Angels in Man's Astral Body*). Steiner described how the angels were seeking to implant three impulses in people before 2000 C.E., and how these impulses would turn to harm if they were not properly assimilated.

First, the angels brought a strong impulse toward brotherhood, based on a deep interest in others and the inability to be happy so long as another is unhappy. The negative side of this impulse was misuse of sexuality and terrorism. Second, angels brought recognition of the hidden divinity in each other person, so that every meeting became a sacred rite; the sharing of ideas became a communion without need of church. The negative of this was cultishness and addictions to drugs and materialism. Third, angels facilitated spiritual insight through thinking. The negative side was egoism, selfish acts and policies, and "cut-throat" business practices.

Steiner remarked in a lecture on April 4, 1912, that without new spiritual impulses, technology will not only dominate outer life but also will overpower and numb humanity. It will drive out the religious, philosophical, artistic, and ethical interests, and it will turn people into "living automata." Many people today, even highly professional ones, are already unwitting slaves of outer material conditions, he said. Fallen spirits belonging to the hierarchy of angels—active in the information and computer technologies and economic networks—spread evil over the earth through racism and nationalism, though their approach is so subtle and intimate that people think they are not influenced by them.

Luciferic and Ahrimanic Beings

Some beings encourage the advancement of humankind's spiritual consciousness, but others encourage destruction through vices. Steiner labeled the latter as Luciferic spirits. Still other spirits wish people to remain mired in a materialistic, mechanistic world. These last spirits Steiner called "Ahrimanic" beings, after the Persian personification of evil. He linked Lucifer with air and warmth and Ahriman with earth and cold. The changes of seasons reveal the eternal struggle between the two forces.

Steiner faced serious inner battles with evil forces, and he felt that his ultimate victory over them was his immersion in the esoteric mysteries of Christ. He warned that the spiritual path to higher consciousness entails such battles. He noted that people strongly resist taking responsibility to fight on the inner plane, preferring to project the battle out onto imagined enemies. Every thousand years as a new millennium approaches, Luciferic and Ahrimanic beings make particularly strong attacks on human progress. Our fear and projections make us increasingly susceptible to spiritual debasement, mental slavery, and mass hysteria.

Like CARL G. JUNG, Steiner thought that the most profound challenge of our age is to understand the polarity between Lucifer and Ahriman (see ABRAXAS). Modern consciousness understands the polarity between God and the devil and HEAVEN and HELL. We need to understand that to strive toward Paradise is just as bad as the opposite. We must recognize that our true nature can be expressed only in dynamic equilibrium.

Chaos, in which Luciferic and Ahrimanic forces participate, is necessary for human evolution, but it is highly antisocial. Steiner's commitment to "higher civility" spurred his reappraisal of human relations. At Dornach a sculpture shows the Representative of Man standing between Lucifer and Ahriman. We will achieve this balance by paying attention to those who have educated, befriended, and even injured us. Steiner said on October 10, 1916, that as a rule we do not encounter anyone we have not met in previous incarnations. Likes and dislikes are great enemies of real social relations. Condemning a person obliterates a karmic relationship entirely, postponing it to a next incarnation, and no progress can be made.

Steiner explains that Ahrimanic beings are highly intelligent, extraordinarily clever, and wise. They act behind the veil of nature and work to destroy the human physical organism. When we enter their world, destruction, hatred, or the like arise within us. Sensuous urges and impulses are enhanced. They move us to destroy others without any benefit to ourselves. They replace thinking by all kinds of lower organism powers, especially the impulse to lie.

The Luciferic beings do everything to foster egoism within us, and they instill in us a passion for creating, bringing things into existence. Steiner insists that future evolution will be endangered if the Luciferic and Ahrimanic beings are not recognized and counteracted by spiritual science.

Sorath

Steiner saw other beings beginning to generate evil with a far mightier force than Lucifer and Ahriman. One is Sorath, the Sun-Demon of Revelation. Steiner predicted that toward the millennium spiritual people would be able to see the Sun-Genius, the etheric vision of Christ. In response, Sorath will foment opposition through men who are possessed by him, who have strong natures, raving tongues, destructive fury in their emotions, and faces which look outwardly animalized. They will mock that which is of a spiritual nature. In

the mystery of 666, or Sorath, is hidden the secret of black MAGIC. The power by which the Sun-Genius overcomes Sorath is Michael, who has the key to the abyss and the chain in his hand.

The Four Seasons and the Archangels

In October 1923 Steiner gave five lectures at Dornach later published separately as *The Four Seasons and the Archangels: Experience in the Course of the Year in Four Cosmic Imaginations*. This material is a symphonylike treatment of the divine continuity in the four movements of the seasons for earth, higher beings, elemental beings, human consciousness and spiritual skills and lessons, alchemy with its minerals and colors, Christian liturgy, mythology, Goethe's poetry, and Steiner's own iconography. He describes each season in the context of a mystery play and the esoteric meanings of his choices of colors and images. His lectures were illustrated with his own colored chalk drawings.

AUTUMN: MICHAEL

Steiner starts with autumn, Michaelmas (feast day September 29). Michael Imagination, like Michael, wields a sword of iron, which symbolizes iron in the blood and strength in the spirit. Michaelmas celebrates the sulphurizing and meteorizing processes in man—everything that opposes anxiety and love of ease, and encourages the unfolding of inner initiative and free, strong, courageous will. Michaelmas is the festival of strong will and the renewal of the soul of humankind.

Michael wears a gold and silver raiment made of rays of silver streaming up from the earth and gold rays flowing down from the sun. As autumn approaches, the silver given by the earth to the cosmos returns as gold, and the power of this transmuted silver is the source of what happens in the earth during winter.

In the spring Michael is below working through the earth from the other hemisphere, coming to meet mankind with his positive gaze, showing the way into the world, and glad to draw the eyes of men in the same direction as he stands close to mankind, the complement of Raphael in spring.

WINTER: GABRIEL

Gabriel—the angel most closely connected with MARY and the birth of new consciousness—is the angel of the Christmas Imagination or the Mary Imagination, a blending of the senses, imagination, inspiration, and intuition, and used imaging, poetry, and all the arts to express his teachings.

In the depths of winter the earth becomes self-enclosed earth, with a concentrated earth-nature. When earth is most herself, the Redeemer comes from

The archangel Michael: the Spirit of the Age (Reprinted courtesy of U.S. Library of Congress)

its juncture with heaven, and Gabriel announces it to humankind surrounded by the heavenly host. The Redeemer connects the cosmos with the birth-forces of the earth, represented as the Madonna and Child: formed out of the clouds, endowed with the forces of the earth, with the moon-forces below, with the sun-forces in the middle, and above, toward the head, with the forces of the stars. This picture of Mary with the Child arises out of the cosmos itself. Gabriel's is a mild and loving gaze and a gesture of blessing.

SPRING: RAPHAEL

Easter Imagination brings Raphael, the Physician Angel who transmutes healing forces. Easter celebrates the death and resurrection of the Redeemer. Raphael is the Hermes-like mediator with a fiery serpent staff who arouses in us the rightful approach, through reverence and worship, to the essence of the Easter Imagination.

Spring activates both Luciferic and Ahrimanic powers; the former try to take up the etheric into their own being, the latter try to ensoul the earth with astrality.

The risen Christ stands triumphant between reddish Ahriman under his feet and the Luciferic blue/yellow power hovering above that seeks to draw the upper part of man away from the earth. Raphael takes on a Hermetic/Healer stance with a mercurial staff; sulphur and phosphorous are both present for combustion. The Easter Imagination celebrates transformation for healing through the world-therapy that lives in the Christ principle.

In autumn Raphael brings to humans the healing forces, which he has first kindled in the cosmos. Raphael, with deep wisdom in his gaze, leans on the staff of Mercury, supported by the inner forces of earth.

Summer: Uriel

The St. John (the Baptist) Imagination of high summer, with creative, admonishing Uriel presiding, is a festival of radiant Intelligence, sulphur yellow and fire red, of consolidated Imagination of Cosmic Understanding. At the height of summer, the elemental spirits soar upward and weave themselves into Uriel's realm, the shinning *intelligence* above.

Uriel, the representative of the weaving cosmic forces, embodies himself in light. His intelligence arises from the working together of the planetary forces and the fixed stars of the zodiac. At midsummer the Trinity reveals itself out of the midst of cosmic life and activity. Steiner says, "it comes forth with inwardly convincing power if . . . one has first penetrated into the mysteries of Uriel."

Trinity of Heaven, Earth, and Christ

Steiner's Trinity is not of Father, Son, and Holy Ghost. He says that at midsummer "we behold the outcome of the working together of Spirit Father and Earth Mother, bearing so beautifully within itself the harmony of the earthly silver and the gold of the heights. Between the Father and the Mother we behold the Son. Thus arises the Trinity Imagination, which is really the St. John Imagination. The background is Uriel, the creative, admonishing Uriel."

Interplay of the Archangels

In order to understand man's circumstances in the world, we must first understand the secret interworkings of the angels and other beings. From Michael, Gabriel, Raphael and Uriel stream out therapeutic forces: Gabriel's are forces for nourishing, Raphael's are forces for healing, Uriel's are forces of thought, and Michael's are forces of movement.

Whatever is permeated by Ahrimanic influences during one season is transformed into healing powers at another season. Thus the archangels and Imaginations of one season are the "medicine" of another, as shown below:

Winter: Gabriel above, Uriel below.
Spring: Raphael above, Michael below.
Summer: Uriel above, Gabriel below, with man.
Autumn: Michael above, Raphael below, with man.

Steiner was influenced by Goethe's *Faust* (which borrows from a much older source), which describes angels ascending and descending—much like the ladder dreamed by JACOB—and develops the theme of the archangels passing to each other their "golden vessel" containing their special healing powers. For example, Raphael passes to Uriel, whereby the healing forces are made into the forces of thought. Michael receives from Uriel the thought-forces, and through the power of cosmic iron, out of which his sword is formed, transforms these thought forces into the forces of will, which become in man the forces of movement.

Steiner's voluminous talents as artist, philosopher, spiritual teacher, and "scientist of the invisible" have only been introduced here. He presents a sweeping mystical visionary system that ties into the anxieties of our time, showing how the angelic realms are intertwined with our inner and outer lives.

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Suriel (Sariel, Sauriel, Suriyel, Suruel, Surufel, Surya)
A PRINCE OF THE PRESENCE, angel of healing and ANGEL OF DEATH. Suriel means "God's command." Suriel is sometimes identified with Ariel, Metatron, Uriel, and Saraqael. In 1 ENOCH, he is one of the four holy archangels who is "of eternity and of trembling." In Kabbalistic lore he is one of seven ANGELS OF THE EARTH. ORIGEN identified Suriel as one of seven angels who are primordial powers. In Jewish lore, MOSES learns all of his knowledge from Suriel, who comes as the angel of death at the end of Moses's life. In GNOSTICISM, Suriel is invoked for this protective powers.

Swedenborg, Emanuel (1688–1772)
Scientist and mystic who communicated with God and his angels and traveled into HEAVEN and HELL in visions. Emanuel Swedenborg described in great detail the structure and hierarchy of both heaven and hell and the transitional place spirits go after death before choosing their eventual home. He stressed that mankind is totally free to select either heaven or hell, and that only through man's humanity can God truly be revealed.

Swedenborg's books on his revelations met with derision and rejection during his lifetime, yet they influenced the works of philosophers and theologians from the 19th century on.

Life
Swedenborg was born in Stockholm on January 29, 1688, the second son of the Lutheran bishop of Skara. The family name was then Swedberg; the father changed it to Swedenborg when they became part of the nobility in 1719. The elder Swedenborg served for many years as a professor at the University of Uppsala, and Emanuel studied Latin, Greek, other European and Oriental languages, astronomy, geology, metallurgy, anatomy, mathematics, economics, and other sciences there from age 11 to 21. After graduation he traveled to the Netherlands, Germany, and England, where he met the astronomers Edmund Halley and John Flamsteed. By the time of his return to Sweden in 1716, his reputation brought him to the attention of King Charles XII, who named him a special assessor to the Royal College of Mines. Fascinated by the mining industry, Swedenborg turned down the opportunity to teach at Uppsala.

Although Swedenborg attempted to marry twice, neither woman accepted him, and he devoted himself to work instead. In 1718 he invented a device to carry boats overland for a distance of 14 miles. He worked on designs for submarines and air-guns, which could fire 60 or 70 rounds without reloading, and he even dabbled in flying machines. In 1734, he wrote the *Opera Philosophica et Mineralia,* in which he described his theory of "nebular hypothesis" as the basis for planet formation—ideas often erroneously attributed to Emmanuel Kant. For the next 10 years, Swedenborg wrote various treatises on animals, mineralogy, geology, creation, and anatomy. But not until the publication of *Worship and the Love of God* in 1745 did he turn his attention completely to the study of religion and God's revelations.

In childhood Swedenborg discovered during prayer that regulating his breathing by minimizing it produced deep and intense states of meditation. He used these techniques throughout his life to focus his concentration. Breath reduction is used in MERKABAH,* Eastern mysticism and the hesychasm of Eastern Orthodoxy. Swedenborg was aware of the similarity of his own methods to these other practices.

Swedenborg began having ecstatic visions in 1743. Up to that time he had not given much thought to spiritual matters, although he had argued that the soul existed. Suddenly he was overcome with revelations about heaven and hell, the work of angels and spirits, the true meaning of Scripture, and the order of the universe.

Although Swedenborg maintained he was fully conscious during the visions, he could remain in a trance for up to three days. During these times, his breathing would be severely reduced and he would be insensible, but his mental activity remained sharp. He once likened his trances to what happens when a person dies and is resuscitated—what is now called the NEAR-DEATH EXPERIENCE.

He also had the unusual ability to remain for prolonged periods in the borderland state between sleep and wakefulness, either as he was going to sleep or as he was awakening. In this twilight state of consciousness, one is immersed in vivid images and voices, and it is possible to interact with these in ways that are more difficult in the dream state. Swedenborg called this visionary travel as being "in the spirit," and he knew that he was out of his body.

He believed that angels cause our dreams and that dream imagery corresponds to the thoughts and feelings of angels. (See DREAMS AND VISIONS.)

In 1744 and 1745, he had visions that had a profound effect on him and greatly opened his spiritual senses. He later was able to exist simultaneously in the material world and the spiritual realms.

Swedenborg was so convinced that God had selected him to be his spiritual emissary that he quit his post as assessor in 1747 at age 59, and went on half-pension to devote himself fully to his visionary work.

In his later years he moved to England, a country that captivated him when he first visited it as a young man. He died there at age 84 and is buried in London.

Swedenborg exerted tremendous influence on later 19th-century thinkers, especially Ralph Waldo Emerson and WILLIAM BLAKE. Emerson greatly admired Swedenborg but found heaven and hell as Swedenborg described them to be deadly dull. Emerson also chafed under the premise that once a human had made his choice for heaven or hell there was no turning back, no atonement nor redemption. Blake initially embraced Swedenborgianism but eventually rejected it along with other examples of the Age of Reason. His "The Marriage of Heaven and Hell" satirized Swedenborg's

Heaven and Hell as a means of direct revelation, yet the idea of a clearly defined other world continued to influence Blake's art and writing.

After his death in 1772, some of Swedenborg's followers established various churches and societies to study and put forth the mystic's theories. The Church of the New Jerusalem was founded in England in 1778 and in the United States in 1792. The New Church did not see itself as a separate religion but as a help to further enlightenment. The Swedenborg Society was established in 1810 to publish translations of Swedenborg's books, create libraries, and sponsor study and lecture. Spiritualists embraced Swedenborg's concept of the spirit's survival after death and the possibility of communication with the spirits. Like Swedenborg, they rejected reincarnation.

Works

Swedenborg recorded his visionary experiences with a scientist's detachment and attention to detail. He realized that few would accept his visions as true revelations but would instead accuse him of blasphemy or insanity. But he did not care, asserting that he had heard, seen, and spoken to God's heavenly representatives. He composed 30 volumes in Latin.

Arcana Coelestia ("Heavenly Secrets") is a 12-volume work published between 1749 and 1756. It delves into the symbolism in the books of Genesis and Exodus, presents Swedenborg's ideas on the law of correspondences, and gives extensive descriptions of the afterlife. *Apocalypse Revealed* (1766) discusses the symbolism in the book of Revelation, and the New Church or New Jerusalem. It also contains many visions of the spiritual world. *Conjugial Love* (1768) explains the sacred nature of love and marriage as they relate to wisdom and truth. Many conversations with angels discuss the state of marital love and sex in the spiritual world. *Heaven and Hell* (1758) describes how souls go to the spiritual world and chose the realm with which they resonate in terms of their earthly interests. It describes societies, cities, life, work, children and other topics. *The True Christian Religion* (1771) is a two-volume work that discusses the universal theology and doctrine of the New Church, illustrated by Swedenborg's visits to the spiritual world.

Other notable works are *Divine Love and Wisdom, Divine Providence, Spiritual Diary,* and *Five Memorable Relations* (published posthumously).

The First States of the Afterlife

Swedenborg's theology centers on two main points: that it is only through the eyes of mankind that God is truly revealed (although at no time did Swedenborg presume that God had exhausted all his revelations); and that man, through free will, creates his life and eventual choice of heaven or hell. Men and women are completely at liberty to pursue lives devoted either to love of the divine and charity toward their neighbor or to glorify self-love and evil. By so doing, they make their own heaven or hell. Choices are final.

Immediately after death, the soul goes to an intermediary state called the spiritual world or world of the spirits, halfway between earth and heaven and hell. The spiritual world and the material world are separate and distinct, but they mirror each other through the law of correspondences. The soul awakens to find himself in an environment similar to the one he left behind. This "first state" lasts for a few days. Angels, friends, and relatives come to greet the newcomer. If a spouse has preceded the newly arrived soul, they may reunite.

The first state is followed by a second state in which the soul enters an interior contemplation and judges its true character, which is impossible to hide. One's secret thoughts and intentions in life are more important than actions, for the soul may have acted falsely or to impress others or curry favors for itself. This self-examination prepares the soul to move into its permanent home in heaven or hell. In the first state, evil and good souls are together, but they separate in the second state.

Evil souls go on to hell at the end of the second state. Good souls go through a "vastation," or a purification of spiritual impurities. They then enter the third state, in which they receive instruction for becoming angels in heaven.

Heaven

Heaven for Swedenborg little resembled the sylvan paradise usually found in religious literature. Heaven remains in a state of perpetual spring daylight, with no shadows. The sun stays suspended halfway up in the sky and never sets or rises. The angels who live in heaven—all of them former humans, not separately created beings—lived much as they had on earth. They have faces, arms and legs, eyes, ears, noses, and hair; they live in houses similar to their earthly domiciles, grouped into communities, towns, and cities; they wear clothing; they speak and write; they eat food; they marry; never idle, they organize into different governments and perform useful occupations; they play, listen to music, and generally live no different from "natural," as opposed to spiritual, man. They have no sense of time, however, only of varying states of faith, intelligence, love, and wisdom. Heavenly food is love, wisdom, and usefulness.

The angels communicate in an ANGEL LANGUAGE understood by all which expresses their interior wis-

dom and love. Angels can say in one word what mortals must say in 1,000 words. Swedenborg conversed with angels in their own language.

As the angels progress into higher states they appear to grow older but tend to remain as young adults once the Lord's love and wisdom have been accepted. Spatial relativity is unknown as defined on earth. Those in similar states are near to each other and those of dissimilar states are farther apart.

Angels of the inmost heaven exist solely as expressions of divine will and love, taking no credit for any thought or action separate from the Lord. No matter which way they turn, they always face east, the direction of the rising sun and thereby the light of the divine. They hear, speak, and see more keenly, for as spiritual beings they understand so much more than humans, especially the universal language of all angels. Such complete life in the Lord yields immeasurable bliss and joy, often expressed as completely innocent delight.

All children are admitted to heaven, no matter whether they were baptized or not. Baptism does not signify salvation but merely the need to be reborn in the divine. In fact, all people, not just Christians, are accepted into heaven if they have lived lives of love and charity. Once in heaven, the angels instruct them in the ways of the Lord. Even the rich, often thought excluded at the expense of the poor and meek, are welcome if the intent of their lives has been divinely inspired.

Perhaps lonely in his bachelorhood, Swedenborg gave special emphasis to the state of married love in heaven. He explained that true marriage love is the total bonding of two minds into one, the blending of discernment and intent, the expression of the good and the true. To the extent that such a complete bond exists, that couple becomes one angel, for an angel represents the good and the true together. And since each angel is a heaven in miniature, with all the angels constituting all the heavens, married love is itself heaven.

Marital sexual love exists in heaven, but not in the manner it exists on earth. It is a purer love which joins man and woman in marriage of goodness, truth, love, and wisdom. Spiritual children can arise from this union.

Hell

Swedenborgian hell differs greatly from the eternal fire of damnation propounded by preachers of his day. It is quite a modern place, peopled by those who choose self-love and evil rather than divine love and truth. The Lord casts no one into hell but instead works steadfastly through his angels to save that soul. During life, angels try to replace evil thoughts and intentions with good ones. But those who still embrace evil and falsehood make their own hell after death.

Hell's denizens continue their earthly lives and habits, much as angels do, but with the continual threat of punishment if they exceed acceptable levels of vice and corruption. Retribution is the only restraint on their evil natures. There is no fallen Lucifer or Satan leading this gang of rogues. "Lucifer" and "Satan" themselves mean hell, and there is no devil in charge for all the spirits in hell are former human beings. Because they have chosen malice and darkness, their faces are distorted into monstrous, repulsive shapes. They live in gloom yet appear burned by the fire of their own hatred. They speak with anger and vengefulness, they crave each other's company, and they shrink back in loathing and pain from the approach of an angel. The constant clash of their falsehoods and senses produces a sound like the gnashing of teeth. The openings, or "gates," of hell are numerous and everywhere but only visible to those spirits who have chosen that path. Inside, hell resembles cavernous, bestial liars, with tumbledowm homes and cities, brothels, filth, and excrement. Others hells may be barren deserts.

Swedenborg had conversations with evil spirits. Once, a man and a woman were given permission to come up to heaven from hell. The woman was a siren who served as the man's concubine. That man said that in his hell nature was their God, and religion was only a toy for the lower class. He dismissed angels and heaven as having no significance. On another occasion, Swedenborg was told by devils that they cannot help bothering people, and they become enraged when they see angels.

In any of these afterlife worlds, time does not exist as it does on earth. It is measured by changes of one's interior state. Space also is different; spirits of like mind are "near" each other whatever their actual "location."

Swedenborg places responsibility for the permanent state of the soul squarely upon the individual and not on a judging God or a redeeming savior. The road to heaven or hell begins in early life with thoughts and intentions. Ultimately, each soul is true to its own nature.

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Sytry

One of the FALLEN ANGELS and 72 spirits of SOLOMON. Sytry is a PRINCE who appears as a man with a leopard's head and griffin wings, but he will change to a beautiful man when commanded to do so. He causes love between men and women, and he makes women show themselves naked.

Taap See GAAP.

Tagas
In 3 ENOCH, angelic PRINCE who governs all the choirs of singing angels. Tagas bows down to Barattiel.

talismans
Objects, drawings, inscriptions, or symbols endowed with supernatural or magical power, which confer their power upon their possessors. Talismans attract good luck, success, fortune, health, fecundity, virility, love, and power.

Talismans are active objects—they are transformers and manifestors. Like AMULETS, they also protect. An example of a talisman is the magic hat, which renders the wearer invisible or transports him wherever he wishes in the blink of an eye.

Talismans can be wands, tools, stones, jewelry, and virtually any other object. They are inscribed with the NAMES of God and angels, which the magician uses to command angelic and demonic forces. SEALS, sigils, symbols, and inscriptions in ANGEL ALPHABETS engraved on metal, stone, parchment, or wax also are talismans.

In angel MAGIC, a talisman is a physical object believed to be energized by an angel, which then carries the energy of that angel. There are two types of angelic talismans: protective and practical. Protective talismans keep the magician safe when conjuring powerful angels who are difficult to control or are potentially dangerous. Practical talismans are like batteries, in that they store an angel's psychic energy so that it can be used magically at a later time.

Talismans acquire their power in three primary ways: (1) they are endowed by nature; (2) they are endowed by God, angels or supernatural agencies; and (3) they are endowed ritually by a magician who follows specific instructions in a magical text such as a GRIMOIRE.

See AGRIPPA; DEE, JOHN.

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Tall Angel
Angel with 70,000 heads seen by MOSES in the third HEAVEN. The identity of the Tall Angel is not certain.

tapsarim
A high order of angel, mentioned in 3 ENOCH 14:1–3. The PRINCES of the tapsarim, along with the princes of the ERELIM and ELIM, pay homage to Metatron. The Maseket Hekalot refers to tapsarim as angels. Tapsarim appears twice in the Bible, but references rank: in Jeremiah 51:27 it is "officer" and in Nahum 3:17 it is "scribe."

tarshisim
In Jewish lore, an order of angels whose name means "brilliant ones." One of the angelic visitors to DANIEL is a tarshis:

> I lifted up my eyes and looked, and behold, a man clothed in linen, whose loins were girded with gold of Uphaz. His body was like beryl, his face like the appearance of lightning, his eyes like flaming torches, his arms and legs like the gleam of burnished bronze, and the sound of his words like the noise of a multitude. (Daniel 10:5–6)

The tarshisim are one of the angelic orders of Netzach (Victory), the seventh sephiroth of the TREE OF LIFE in the KABBALAH. They are sometimes equated with VIRTUES.

Tartys
In the LEMEGETON, the ruling angel of the second hour of the night, called Panezur. Tartys rules 101,550 dukes and servants who are divided into 12 orders.

Tatrasiel YHVH
According to 3 ENOCH, a great angelic PRINCE. Tatrasiel bows down to Atrugiel.

Technician
Angel-like being who is part of THE SEVEN, and whose duty it is to facilitate technological communication between humans and the spiritual realms, a field of research known as INSTRUMENTAL TRANSCOMMUNICATION (ITC).

Technician made himself known in 1986 to Jules Harsch and Maggy Harsch-Fischbach of Luxembourg, a couple experimenting in communicating with the spirit world. Inspired by the work of American engineers George Meek and Bill O'Neill, the couple tried to capture spirit voices on tape. Initially anonymous, Technician manifested as a strong, high-pitched voice that opened and closed every session. The voice also displayed a vast knowledge of earth's history, religions, sciences, mathematics, and other subjects. Technician also provided instructions in creating a receiving station for ITC.

Technician described himself as a being who has never had a physical form and who is part of a fused group called the Seven, who exist in ethereal realms of timelessness and spacelessness, and who are assigned to help the earth. Names are not important to the group, he said, and so he could be called by his job, technician.

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Temperance, the angel of time, balance, and patience (Copyright 1995 by Robert M. Place; from *The Angels Tarot* by Rosemary Ellen Guiley and Robert M. Place)

Temeluch (Abtelmoluchos, Tartaruchus, Temeluchus, Temleyakos)
One of the CARETAKING ANGELS who protects newborns and children. Temeluch also is an angel of fire in HELL who rules torment.

Temperance
In Kabbalistic lore, angel who pours the elixir of life from one chalice into another. Temperance has the sign of the sun on his forehead and the square and triangle of the septenary on his breast. Temperance is the 16th major arcanum in the Tarot and symbolizes patience and balance.

temurah See GEMATRIA.

Teresa of Avila, St. (1515–1582)
One of the great Christian mystics and the founder of the Discalced Carmelite Order, whose authoritative works on prayer remain classics. Teresa of Avila also had astounding experiences involving angels. Her books are *Life,* her autobiography (1565); *The Way of Perfection* (1573), about the life of prayer; and *The Interior Castle* (1577), her best-known work, in which she presents a spiritual doctrine using a castle as the symbol of the interior life.

She was born Teresa de Cepeda y Ahumada to a noble family on March 28, 1515, in or near Avila in Castile. Her mother died when she was 15, which upset her so much that her father sent her to an Augustinian convent in Avila. Her exposure to the monastic life convinced her that she wanted to become a nun, but her father forbade it as long as he was living. At about age 20 or 21 she left home and secretly entered the Incarnation of the Carmelite nuns in Avila. Her father dropped his opposition.

In 1538, soon after taking the habit, Teresa began to suffer from ill health, which she attributed to the change in her life and diet. It was through her chronic and severe afflictions that Teresa discovered the power of prayer, which enabled her to heal herself and which then became the focus of her spiritual life and her writings.

In her autobiography, *Life,* Teresa comments on her "many ailments" during her first year in the convent, including increasingly frequent fainting fits and heart pains so severe that others became alarmed. She was often semiconscious or unconscious altogether. She opined that these problems were sent by God, who was offended at her innate "wickedness." Rather, she may have suffered from malaria.

Teresa's health failed to the point where a grave was dug for her at her convent. She astonished everyone by recovering on her deathbed. She remained bed-ridden for eight months, and spent the next three years regaining her health. It was not until she reached the age of 40 that the principal symptoms of her illness finally disappeared. Later, she credited the power of prayer and the intercession of St. Joseph with her recovery.

Throughout her monastic life, Teresa was blessed with numerous ecstatic experiences. She did not seek them out, but considered them a divine blessing. She spent long periods in the prayer of quiet and the prayer of union, during which she often fell into a trance and at times entered into mystical flights in which she felt as if her soul was being lifted out of her body. She likened ecstasy to a "delectable death," saying that the soul becomes awake to God as never before when the faculties and senses are "dead."

Teresa often came out of deep prayer states to find herself drenched in tears. These were tears of joy, she attested. Mystics in modern times also experience this.

She made such rapid progress in her prayer that she was concerned that she was being deceived by the devil, because she could neither resist the favors when they came nor summon them. Rather, they came spontaneously. Since she considered herself to be a weak and wicked person, she feared she was vulnerable to the influence of the infernal.

Teresa sought out spiritual counsel in an attempt to allay her fears. Some of her advisers agreed that such favors could be experienced by a weak woman, and they fueled her fears of devilish interference. One, more objective adviser told her to put the matter before God by reciting the hymn "Veni, Creator" as a prayer. This she did for the better part of a day, at which point a rapture came over her so strong that it nearly carried her away. She said, in her autobiography, *Life:*

> This was the first time that the Lord had granted me this grace of ecstasy, and I heard these words: "I want you to converse now not with men but with angels." This absolutely amazed me, for my soul was greatly moved and these words were spoken to me in the depths of the spirit. They made me afraid therefore, though on the other hand they brought me much comfort, after the fear—which seems to have been caused by the novelty of the experience—had departed.

Her greatest experience with an angel occurred in 1559 and is known as "the transverberation of St. Teresa." "Transverberation" means "to strike through"; the mystical episode involved an angel piercing her heart with an arrow of love. In *Life,* Teresa says:

> Beside me, on the left hand, appeared an angel in bodily form, such as I am not in the habit of seeing except very

rarely. Though I often have visions of angels, I do not see them. They come to me only after the manner [of intellectual vision]. But it was our Lord's will that I should see the angel in the following way. He was not tall but short, and very beautiful; and his face was so aflame that he appeared to be one of the highest rank of angels, who seem to be all on fire. They must be of the kind called cherubim, but they do not tell me their names. I know very well that there is a great difference between some angels and others, and between these and others still, but I could not possibly explain it. In his hands I saw a great golden spear, and at the iron point there appeared to be a point of fire. This he plunged into my heart several times so that it penetrated to my entrails. When he pulled it out, I felt that he took them with it, and left me utterly consumed with the great love of God. The pain was so severe that it made me utter several moans. The sweetness caused by this intense pain is so extreme that one cannot possibly wish it to cease, nor is one's soul then content with anything but God. This is not a physical, but a spiritual pain, though the body has some share in it—even a considerable share. So gentle is this wooing which takes place between God and the soul that if anyone thinks I am lying, I pray God, in His goodness, to grant him some experience of it.

Teresa was so affected by this experience that she vowed to do everything in a manner that would be perfect and pleasing to God.

In 1562 Teresa founded a convent in Avila with stricter rules than those that prevailed at Carmelite monasteries. Her aim was to establish a small community that would follow the Carmelite contemplative life, especially its unceasing prayer. She was met with great opposition, but in 1567 she was permitted to establish other convents. She dedicated herself to reforming the Carmelite order. At the age of 53 she met the 26-year-old John Yepes (later known as St. John of the Cross), who became one of her allies and worked to reform the male Carmelite monasteries. After a period of turbulence within the Carmelites from 1575 to 1580, the Discalced Reform was recognized as separate.

By 1582, Teresa had founded her 17th monastery, at Burgos. Her health was now broken, and she decided to return to Avila. The rough journey proved to be too much, and upon arriving at the convent Teresa went straight to her deathbed. Three days later, on October 4, 1582, she died. The next day the Gregorian calendar went into effect, dropping 10 days and putting her death on October 14. Her feast day is October 15. Teresa was canonized in 1662 by Pope Gregory XV, and she was declared a Doctor of the Church—the first woman to be so honored—in 1970 by Pope Paul VI.

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Tetragrammaton See NAMES.

Theliel
In magical lore the PRINCE of love. Theliel is invoked to procure the love of women.

theophany See ANGELOPHANY.

Theosophy See DEVA.

Theliel (Copyright 1995 by Robert M. Place; from *The Angels Tarot* by Rosemary Ellen Guiley and Robert M. Place)

Thomas Aquinas, St. (1225–1274)
Great medieval scholar, theologian, and Doctor of the Church. Often called the "Angelic Doctor," Thomas Aquinas is still considered the chief synthesizer of philosophy and theology for the Catholic Church. At a phenomenal rate, Aquinas synthesized in a system of *sacra doctrina* (God's truths revealed in Scripture) all knowledge available in the West at the time, coupled with a strong method of ordering, reason, and argument. In addition, Thomistic angelology became that of the Catholic Church.

Life and Works
Aquinas was born Tomasso Aquino into the central Italian local gentry in Roccasecca near Aquino. At the age of six he was sent to study at the famous Benedictine monastery at Montecassino. When he was 14 he entered the University of Naples, known for being innovative and one of the first conduits of Aristotle's complete works, which had only recently entered the Western world via Arabic translations. At 18 Aquinas decided to join the Dominicans, a new order of mendicant monks committed to study, teaching, and preaching. His family attempted to foil this decision by detaining him for almost two years, but they failed to deter him.

He rejoined his Dominican brethren and soon was sent to Paris, where he transcribed the lectures of the Dominican scholar Albert (St. Albert the Great) on Dionysius the Areopagite (see PSEUDO-DIONYSIUS); the latter exerted a strong influence on Aquinas's angelology. From 1248 to 1252 Thomas lived at the priory of the Holy Cross in Cologne, studying with Albert the works of Aristotle and impressing his teachers and superiors. Tradition says he was called "the dumb ox" because he was physically heavy and had a silent, reserved manner. Albert reportedly told his classmates: "We call this lad a dumb ox, but I tell you that the whole world is going to hear his bellowing!"

After completing his study at Holy Cross, Aquinas was sent back to Paris to prepare to teach Dominicans. He received a license to teach in 1256 and first worked as an apprentice professor lecturing on Scripture. Next he was promoted to teach on the official university textbook for theological instruction, the *Sentences* of Peter Lombard. Throughout his years of official teaching and writing, Aquinas worked on a line by line commentary on Aristotle's texts.

In 1257 he was made a professor of theology, and for the next few years he lectured on the Bible and worked on a series of discussions based on classroom debates. The *Disputed Questions* became some of his earliest written works. *On Spiritual Creatures* was his earliest comment on angels. From 1258 to 1269 Aquinas taught in various cities in Italy: Naples as Dominican preacher general; Orvieto in the curia of Pope Urban IV; and Viterbo with Pope Clement IV. In 1269 he returned to Paris to resume his teaching post, and he wrote volumes. In addition to his incessant work, he was devoted to prayer and to the life of his religious order.

Aquinas's complete writings include biblical commentaries, a series on Aristotle, and polemical tracts. His most famous works are two enormous treatises covering the whole range of Christian doctrine and its philosophical background: the *Summa Contra Gentiles* ("on the truth of the Catholic faith against the unbelievers," commissioned as an aid to Dominican missionaries); and the *Summa Theologica,* a massive work ranging over God, creation, angels, human nature and happiness, grace, virtues, Christ, and the sacraments. Begun in 1266, it remained unfinished at his death. The *Summa Theologica* amazed Aquinas's own and subsequent generations with its orderly system, unflagging intellectual eagerness, and sustained clarity. He acquired a reputation for supernormal mental capacity. One report said he dictated to more than one secretary on different subjects at the same time; another insists that he composed even in his sleep.

In December 1273 he suddenly abandoned his usual routine and neither wrote nor dictated anything else again. According to lore, this sudden change was due to disillusionment, but more likely he suffered a stroke or breakdown from nervous exhaustion caused by overwork. Soon he was called to attend the Second Council of Lyons as Dominican theologian. He set out in late December and became ill on the way. He lodged with his niece in Maenza, but, after two months, he requested to go to a religious house. He was taken to a nearby Cistercian monastery, where he died in a guest room on March 7, 1274.

Protests were lodged at his canonization proceedings that few miracles were attributed to him, but Pope John XXII declared that every proposition he wrote was a miracle. He was canonized in 1323, named *Doctor Angelicus* of the church by Piux X in 1567, and declared patron saint of Catholic schools by Leo XIII in 1880.

Thomistic Method
It struck Aquinas in his early study of Aristotle that philosophers had arrived at truths about God that are equivalent to some revealed truths. The first question that Aquinas takes up in *Summa Theologica* is: What need is there for any science other than those that make up philosophy? The answer is: We cannot arrive at the revealed content of Christian faith merely by philosophical argument. Philosophical argument, however, is the most convincing way to present all truths.

Aquinas's treatment of angels is a synthesis of *sacra doctrina,* what can be assumed true from Scripture as revealed by God (theology) and what can be assumed true on the basis of common experience of the world (philosophy). He applies to angels the same grid he applies to God, creation, the soul, and so forth, involving language and distinctions common to philosophic discourse: cause and effect, general and principle causes, matter and form, essence and being.

Existence of Angels

Aquinas believed and proved that the world, including matter itself, was created by God. Angels are creatures whose existence can be demonstrated. In certain exceptional cases they have even been seen, which Scripture attests. To disregard them destroys the balance of the universe considered as a whole. God's principal end in creation is the supreme good constituted by assimilation to God. God produces a continuous hierarchy of creatures by intelligence and will. The perfection of the universe demands the existence of intellectual creatures that do not have bodies.

Angels are pure forms, unmixed with matter. Every angel is a complete species of being in itself, a single pure form that actualizes in its own individuality the full perfection of a whole species. Since it can so exist, it does not need to be repeated over and over in matter in order to fill out a specific degree of perfection.

By contrast the human soul is incomplete; it is a form but not a species. It becomes a species through matter (the body), involving repetition and multiplicity. Human intelligence issues from its senses, which are lodged in the body. Creatures below humans are living beings without intellect.

The imperfect in any genus always points to the more perfect in that genus, and ultimately to the absolutely perfect. Therefore it is impossible to believe that the human intellect, the most imperfect conceivable, should be the only intellect, or even the only created intellect. Intellect and matter are the opposite poles of being, and if, as in humanity, intellect is found united with matter, then most surely it exists also separate from matter. Consequently, the existence of angels is perfectly credible on grounds of natural reason alone.

Nature of Angels

The attributes of angels are consistent with their being pure spirits and immaterial intelligence. The angels are more numerous than all material things. They are incorruptible and pure spirits, and they cannot die, decay, break up, or be substantially changed. They can assume bodies as instruments through angelic power, as when the archangel Raphael accompanies Tobias, but they do not have the true functions of a bodily life. An angel is not in a place but rather contains a place, somewhat similar to sunlight being both in a room and beyond it. An angel cannot be in several places at once nor can two angels be in the same place at the same time because there cannot be more than one complete cause of the same effect. Angels do not have to move through space to get from one place to another; they exercise their power to be in one place and are instantly there.

Humans have an active and passive intellect, whereby they process their sense experience, but angels have their knowledge directly from God at creation; thus, they need not learn nor work anything out. However, they can have knowledge of the material things that human beings know by the senses. The degrees of knowledge of angels follows a hierarchy. Each receives what is fitting depending on their status and service. Aquinas compares these degrees of knowledge to light (God's knowledge) passing through successive panes of glass.

Angels cannot know future events—only God knows the future—but they have a type of knowledge of the future in terms of creating causes for effects willed by God. An angel cannot know the secret thoughts or will of humans or another angel. They must be "spoken to" by both humans and other angels.

Angels do not know the workings of divine grace, but higher angels impart their knowledge of such mysteries to the lower angels. The angelic mind is like a clear mirror that takes in the full meaning of what it turns upon. Angels also know how humans go about composing, dividing, and reasoning, though they do not do so themselves.

A good angel knows no falsehood nor errs; the FALLEN ANGELS are totally divorced from divine wisdom, so they are prone to err in things supernatural. Angels have free will and exercise it more perfectly than humans, since they have no outside influences from senses.

Where there is will, there is love; therefore the angels have love. Angelic love is knowledge of an intellectual order and involves not only inclination but choice. Angels love themselves both by natural tendency and by choice. Since angels are all of the same nature, they love one another, and they love God more than they love themselves.

God alone exists from eternity. It is most likely that angels and the bodily world were created at the same time, not the angels first. Angels were created in heaven, with happiness *de natura,* but not in glory, the possession of the beatific vision. Angels were created with sanctifying grace, leaving them free to choose

love of God, but they were not confirmed in that choice because some angels fell. Those who chose God gained the beatific vision and enjoy it according to their status in the hierarchy. Beatified angels cannot sin. There is no evolution in their degree of beatitude, since a capacity that is perfectly filled up cannot be made more full.

The sinning angels are guilty of all sins in that they lead men to commit every kind of sin, but they have no tendency to fleshly sins themselves. They commit only two sins: pride and envy. Lucifer wanted to be as God, a prideful sin because he knew equality with the creator was impossible (self-deception is impossible for angels, even Lucifer). He wanted to be like God in a way not suited to his nature. The evil angels are not naturally evil nor created in wickedness. But they sinned immediately after creation, rejecting the good that was meant for them. Lucifer was probably highest of the angels before his fall. He attracted the others who fell by bad example, and to this extent was the cause of their sin.

There are more good angels than fallen angels because sin is contrary to the natural order. The fallen angels did not lose their natural knowledge nor their angelic intellect by their fall. They are unrepentant and inflexibly determined in sin, since a being of immaterial spirit is necessarily final and unchanging. There is sorrow in them, though not repentance, in knowing they cannot attain beatitude, though humans may get to HEAVEN. The fallen angels are engaged in battling against human salvation and in torturing lost souls in HELL. Wherever they are they endure the pains of hell.

The Divine Government

God directly preserves and orders all that he created; otherwise, it would fall back into nothingness. He does not delegate. He is in all conserving forces like air, light, and warmth. He does not annihilate anything, since that would be contrary to divine wisdom. God works in all things in such a way as it suits the operation natural of each thing. A miracle is an effect produced in the bodily universe outside the natural order of creation.

Superior angels can enlighten inferior angels but cannot influence their will. The higher the angel, the more it partakes in the divine good, and the more it gives. Higher angels remain superior even when they give all their knowledge, for the lower angels have less capacity than the superior.

Angelic speech has nothing to do with sounds or words and is not impeded by time or distance. An angel speaks by directing its thought to another angel. Angels "speak" to God by consulting his divine will and contemplating him. (See ANGEL LANGUAGE.)

Just as there is human hierarchy there is angelic hierarchy according to three grades of angelic knowledge. Each hierarchy has three orders. In all there are nine orders of angels. The fallen angels have hierarchy insofar as some subjugate others. Fallen angels have speech like beatified angels, but they do not enlighten the inferiors. The nearer creatures are to God, the greater is their rule over other creatures. Therefore, the good angels rule and control the DEMONS.

Angels, Guardian Angels, and Demons

Superior rules inferior; therefore, angels rule the bodily world in the sense that they can stir bodily agencies to change. They cannot work miracles of their own volition, which is God's proper work, but they do serve as ministers or instruments in working miracles. Angels are superior to humans and thus can act upon the human intellect in strengthening awareness and understanding. They cannot influence human will, but both good and bad angels can indirectly affect human will by stirring up images in the human imagination. Angels also can work upon the human senses, either outwardly by assuming some visible form or inwardly by disturbing the sense functions, for example, making one see what is not there.

God sends angels to minister to his purposes in the bodily world. Only five of the nine orders of angels are sent for the external ministry; the superior angels are never sent. Aquinas agrees with St. Jerome's comment on Matthew 18:10 that each human soul has a GUARDIAN ANGEL.

This guardian office is taken by the ninth and lowest order, the angels. The guardian angel comes at the moment of birth, not at the moment of baptism. In hell, each fallen human soul has a fallen angel to punish him. Angel companions different from guardian angels are given to the humans who gain heaven. Guardian angels never fail or forsake their charges. Humans cannot teach or enlighten angels, but, through speech or prayer, they can make known to angels their thoughts and wishes, which the angels would not otherwise know. The guardian angels do not will the sin that humans commit nor do they will their punishment. They do will the fulfillment of divine justice, which requires free will. All angels are in perfect accord with the divine will as it is revealed to them, but there may arise conflict among them because their revelations of the divine will differ. This explains Daniel 10:13, in which Daniel's guardian angel resists the archangel Gabriel.

God gives humans sufficient aid to resist the temptations of demons. He permits sin and turns it into human benefit and opportunity. The devil plans all the

campaigns and assaults on mankind. In a strict sense, humans can sin on their own from their weakness and inordinate appetites, without temptation of a demon. After an assault, God's mercy provides a breathing space because the demon cannot return at once to strike again. However, demons can do astonishing things and cause real havoc.

The Celestial Hierarchy

Aquinas closely follows the PSEUDO-DIONYSIUS system of organizing angels into three tiers of nine orders. The names and features have appeared in many cultures with many forms, some of which differ from Aquinas's scheme.

Quality equals simplicity; the lower the nature of intelligence, the more numerous its means of knowing. The angels closest to God have superiority over the others below. God's total fullness in knowledge is contained in one point, his Essence. The closer a creature is to his Essence, the less differentiated will be the intelligence. The first triad know intelligible essences as preceding from the first principle. The second triad know intelligibles as subjected to the most universal created causes. The third triad know intelligibles as applied to singular beings and dependent upon particular causes.

The following are some of Aquinas's comments from *Summa Theologica* on the various orders, from the highest to the lowest:

SERAPHIM
FIRST HIERARCHY, FIRST ORDER

"Those who see most clearly are called SERAPHIM, the ardent and burning ones, because to be designated in terms of fire associates one with the depth of love or of longing, and love and loving are directed toward the ultimate role. Therefore Dionysius the Areopagite says that this name indicates both their ardent immutability in regard to the Divine and their versatility in guiding those below them to God as the ultimate goal."

The seraphim (fiery ones) are at the highest end of the universe, which is the goodness of God. They are aglow, on fire with love for this object which they know with an exceedingly perfect love.

CHERUBIM
FIRST HIERARCHY, SECOND ORDER

"The second rank fully acknowledge the ground of providence in the essential form of the Divine itself. They are called CHERUBIM, which may be interpreted as 'fullness of knowledge,' in other words, knowledge is fulfilled through the essential form of the knowable. Therefore Dionysius says that this designation means that they are observers of the primal creative power of divine beauty."

The cherubim contemplate the divine goodness not directly and in itself but as Providence. They are the fulness of science because they see clearly the first operative virtue of the divine model of things.

THRONES
FIRST HIERARCHY, THIRD ORDER

"Those of the third rank contemplate the enactment of divine justice. They are called THRONES, for the power of judgment is shown by the throne. Hence Dionysius says that this designation means that they are bearers of God and wholly capable of undertaking all that is divine."

DOMINATIONS
SECOND HIERARCHY, FOURTH ORDER

"For providence is enacted through many agents; through the order of Dominations (see DOMINIONS). It is the concern of those who exercise dominion to command what others should do. Hence Dionysius says that the name 'Domination' indicates leadership in one's own right, removed from all serfdom and subjection."

The second hierarchy does not know the reasons of things in God Himself, as in a sole object, but in the plurality of universal causes.

VIRTUES
SECOND HIERARCHY, FIFTH ORDER

"Second, the enactment of providence . . . is extended through many agencies, and through the power of VIRTUES. This order, as Dionysius says, indicates courage and maturity in all godly action, that no godly movement may languish in inertia. Clearly the primal ground of comprehensive action belongs to this order of angels. Therefore it would seem that this order is entrusted with the movement of the heavenly bodies. From them as from inclusive causes there derive the particular operations of nature; hence they are also known as the 'heavenly powers,' meaning that the celestial powers will be shaken (Luke 21:26). . . . [A]nything else that is inclusive and primary among the divine tasks . . . falls by rights to the lot of this order of angels."

The general directives issued by dominations are received by virtues, who multiply them and channel them according to the various effects to be produced.

POWERS
SECOND HIERARCHY, SIXTH ORDER

"Third, the general order of providence, once it has taken effect, is unerringly preserved, and whatever could disturb that order is prevented. This is the concern of POWERS. Hence Dionysius says that the name

'Powers' means well-ordered and precise enactment of what has been received from God."

PRINCIPALITIES
THIRD HIERARCHY, SEVENTH ORDER

"In human affairs there is a general good which is the welfare of the state or nation. That would seem to be the concern of the order of PRINCIPALITIES. Hence Dionysius says that the name 'Prince' indicates rule together with holy order. . . . Hence the order of kingdoms and the transitions from one tribe to another must be part of the work of this order of angels. It would also seem to be the office of this order to instruct those who are among men about all that concerns the exercise of rule."

The third hierarchy is placed directly over the affairs of humanity.

ARCHANGELS
THIRD HIERARCHY, EIGHTH ORDER

"There is also a human good which is not located in the community but concerns the individual man in himself, but which is nevertheless of use not merely to one but to many men, as for instance that which is to be believed and followed by all as well as the individual; i.e., the worship of God. . . . That is the concern of the ARCHANGELS who, Gregory says, announce the highest things. Hence we call Gabriel the Archangel because he announced the incarnation of the only-begotten Word, in whom all men must believe."

The Archangel Gabriel (Masolino da Panicale, c. 1420–30; reprinted courtesy National Gallery of Art, Washington, D.C., Samuel H. Kress Collection)

ANGELS
THIRD HIERARCHY, NINTH ORDER

"But other matters have more to do with the individual. They are the concern of the order of ANGELS. Gregory says that they have to impart lesser things. They are also known as the guardians of men, in accordance with Scripture: 'For he has charged his angels to guard you wherever you go" (Psalm 91:11).

See CELESTIAL HIERARCHIES.

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thrones

In the Pseudo-Dionysian celestial hierarchy, the third highest order of angels. The term "throne" generally refers to a symbol of majesty and the seat of God and God's glory, and as such it is not a spirit being. Thrones are personified in Jewish mystical literature. The Bible has only one reference to thrones as heavenly beings or angels: Colossians 1:16, which says of Jesus, "for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or DOMINIONS or PRINCIPALITIES or AUTHORITIES—all things were created through him and for him."

Thrones as personified heavenly beings are mentioned in texts such as the Testament of LEVI, the Life of ADAM AND EVE, the Apocalypse of ELIJAH, and the Enochian writings, among others. (See ENOCH.)

In lore thrones are the "many-eyed ones." They serve as the chariots of God and are driven by the cherubs (derived from the description in the visions of EZEKIEL). They are characterized by peace and submission; God rests upon them. Thrones are depicted as great wheels containing many eyes and reside in the

area of the cosmos where material form begins to take shape. From where they reside in the fourth HEAVEN, they chant glorias to God and remain forever in his presence. They mete out divine justice and maintain the cosmic harmony of all universal laws. AGRIPPA says that through thrones humanity is knit together and collected into itself." Their ruling prince is given as Oriphiel, Zabkiel, or Zaphkiel.

ST. AUGUSTINE called thrones "seats." Thrones are sometimes equated with OPHANIM and GALGALLIM.

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thwarting angels

Angels who are charged with nullifying the powers of specific DEMONS. All diseases, bad weather, and other misfortunes are caused by certain demons. Each demon has a counterpoint thwarting angel who can be summoned in prayer and MAGIC to stop or cancel out the demon's mischief. For example, Ruax is the demon who causes headaches; he is thwarted by Michael. Knowing the appropriate thwarting angel is important magical knowledge in order to invoke the fastest and best help.

See AMULETS; MAGIC; PLANETARY RULERS; SOLOMON.

Tipareth See TREE OF LIFE.

Tobit

Apocryphal story establishing the healing ministry of angels. Tobit tells how the archangel Raphael, whose name means "the shining one who heals," provides magical formulae for healing. The story underscores the concept that angels do not act on their own but are emissaries of God, and that they have no physical form

Tobias burning magical fish, enabling Raphael (right) to banish Asmodeus (Georg Pencz, 1540)

but can create the appearance of form for the benefit of humans.

The book of Tobit was originally written in Hebrew or Aramaic, probably in the second century B.C.E. The story concerns a pious man named Tobit and his son, Tobias. It takes place in the late eighth century B.C.E. in the Assyrian capital of Nineveh, where the people of Northern Israel have been taken captive. The storyteller is Tobit himself, who is instructed by Raphael to write an account of the events that happen to him, his son, and others.

By his own description, Tobit is a model of piety, walking "in the ways of truth and righteousness." He gives money, food, and clothing to the poor. He defies Sennacherib the king by burying his fellow Israeli dead, whose bodies were left in the open by their captors.

On one occasion Tobit, who is 50 years old, is sitting down to dinner when he learns of another corpse in need of burying. He leaves his meal and attends to the body. He is defiled from handling the corpse and so does not return home that night, but sleeps by the wall of the courtyard with his face uncovered.

Unbeknownst to Tobit, sparrows are perched on the wall, and their droppings fall into his eyes, rendering him blind. He seeks the help of various physicians, to no avail. His wife is forced to work to earn money.

After eight years, Tobit, depressed and in despair, begs God to let him die. In preparation for death he calls in his only son and tells him to journey to Media, where he has left money in trust with another man. He instructs Tobias to find a man to accompany him on the journey, whom he will pay for his time and trouble.

While this drama unfolds in Nineveh, another is taking place in Media. There, a young woman named Sarah is possessed by the demon Asmodeus, "the destroyer." Sarah has been given to seven men in wedlock, but the demon has killed them all on their wedding night, before the marriages could be consummated. Sarah's parents, Raguel and Edna, fear that they will never marry off their only daughter.

God hears the prayers of both Tobit and Raguel and dispatches Raphael to heal Tobit's blindness and exorcise the demons from Sarah.

Tobit looks for a man to accompany him on the trip to Media and finds Raphael, who appears as a human and introduces himself as Azarius, the son of one of Tobit's relatives. They strike a deal for wages and depart.

The first evening they camp along the Tigris River. Tobias goes down to the river to wash, and a giant fish jumps up and threatens to swallow him. Raphael tells him to catch it, which he does with his hands, and throw it up on the bank. Raphael says, "Cut open the fish and take the heart and liver and gall and put them away safely." Tobias does this. They roast and eat the rest of the fish.

Throne (From *The Hierarchie of the Blessed Angels* by Thomas Heywood [1635])

Tobias asks the angel of what use are the saved parts. Raphael replies, "As for the heart and the liver, if a demon or evil spirit gives trouble to any one, you make a smoke from these before the man or woman, and that person will never be troubled again. And as for the gall, anoint with it a man who has white films in his eyes, and he will be cured."

As they near their destination, Raphael tells Tobias that they will stay in the house of Raguel, and that he should take Sarah as his wife. Tobias is not pleased to learn that seven prospective husbands have all died at the hands of the demon. But the angel assures him, "When you enter the bridal chamber, you shall take live ashes of incense and lay upon them some of the heart and liver of the fish so as to make a smoke. Then the demon will smell it and flee away, and will never again return. And when you approach her, rise up,

both of you, and cry out to the merciful God, and he will save you and have mercy on you. Do not be afraid, for she was destined for you from eternity. You will save her, and she will go with you, and I suppose you will have children by her."

The events come to pass as the angel predicts. Tobias is offered the hand of Sarah in marriage, and a contract is drawn up immediately. In the bridal chamber, Tobias follows Raphael's instructions for exorcising Asmodeus. The demon flees to "the remotest parts of Egypt" (the traditional home of MAGIC and witchcraft), where Raphael binds him up.

After a 14-day wedding feast, Tobias, his bride, and Raphael return home to Tobit. Tobias anoints his father's eyes with the gall of the fish, and Tobit's sight is restored. In gratitude, he and Tobias offer Raphael half of the monies that Tobias retrieved from Media.

The angel reveals his true self to the men. "I am Raphael, one of the seven holy angels who present the prayers of the saints and enter in the presence of the glory of the Holy One," he says. He tells Tobit that he has been ever-present with him, and has taken his prayers for healing to God. He urges the men to praise and thank God, and to lead righteous lives.

Tobit and Tobias are alarmed to be in the presence of an archangel, and fall to the ground in fear. But Raphael assures them that no harm will befall them. "For I did not come as a favor on my part, but by the will of our God," he says. "Therefore praise Him forever. All these days I merely appeared to you and did not eat or drink, but you were seeing a vision. And now give thanks to God, for I am ascending to him who sent me. Write in a book everything that has happened." Raphael vanishes.

The book of Tobit remains one of the most popular books in the apocrypha, illustrating the Jewish values of prayer and piety, and the moral vibrancy of its folklore as well.

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Tree of Life

In the KABBALAH, a two-dimensional symbol of the schematic organization of the cosmos. The symbol is a ladder array of 10 sephirot, a term derived from the Hebrew word for sapphire. The sephirot are vessels for the emanations of Ain Soph ("not ending") or God, who has no name or form and cannot be comprehended. Ain Soph created the cosmos through the sephirot, sending energy down and then back up again.

The sephirot channel streams of divine energy, which becomes denser and coarser as it reaches the material plane. Each sephirah has its own color, titles that express its divine qualities, divine NAMES by which one can attempt to contemplate Ain Soph, and its own assigned ruling angels, angelic orders, archdemons, and demonic orders. The sephirot are linked to each other by pathways on which divine light flows both up to God and down to the material world.

In spiritual study, the Tree of Life ladder is used to achieve altered states of consciousness toward union with God. Sin disrupts the upward flow of divine energy.

Organization of the Tree

Each sephirah is a state of consciousness and a level of attainment in knowledge: mystical steps to unity with God. The 10 sephirot are arranged in different groups, which facilitate the understanding of their meanings. The first sephirah, Kether (Crown), is the closest to Ain Soph and is the source of all life and the highest object of prayer. Malkuth (Kingdom) penetrates the physical realm and is the only sephirah in direct contact with it. The lower seven sephirot are associated with the seven days of creation. Another division splits them into two groups of five, the upper ones representing hidden powers and the lower five representing manifest powers. In another division, the top three—Kether, Chockmah (Wisdom), and Binah (Intelligence)—are associated with the intellect; the middle three—Chesed (Love), Geburah (Strength), and Tipareth (Beauty)—are associated with the soul; and the lower three—Netzach (Victory), Hod (Splendor), and Yesod (Foundation)—are associated with nature.

The sephirot also are split into three pillars. The Right Pillar, masculine, represents Mercy and includes Chockmah, Chesed, and Netzach. The Left Pillar, feminine, represents Severity and includes Binah, Geburah, and Hod. The Middle Pillar represents Mildness or Moderation and includes Kether, Tipareth, Yesod, and Malkuth. The Middle Pillar alone also is called the Tree of Knowledge.

Sometimes an 11th sephirah is included, Daath (Knowledge), located on the Middle Pillar below Chockmah and Binah, and it mediates the influences of the two; it is also considered to be an external aspect of Kether. Daath made its appearance in the 13th century. When represented on the Tree, it is depicted as a sort of shadow sphere. Daath cannot be a true sephirah, for the Sefer Yetzirah, the key text of Kabbalistic philosophy, states that there can be only 10 sephirot, no more, no less.

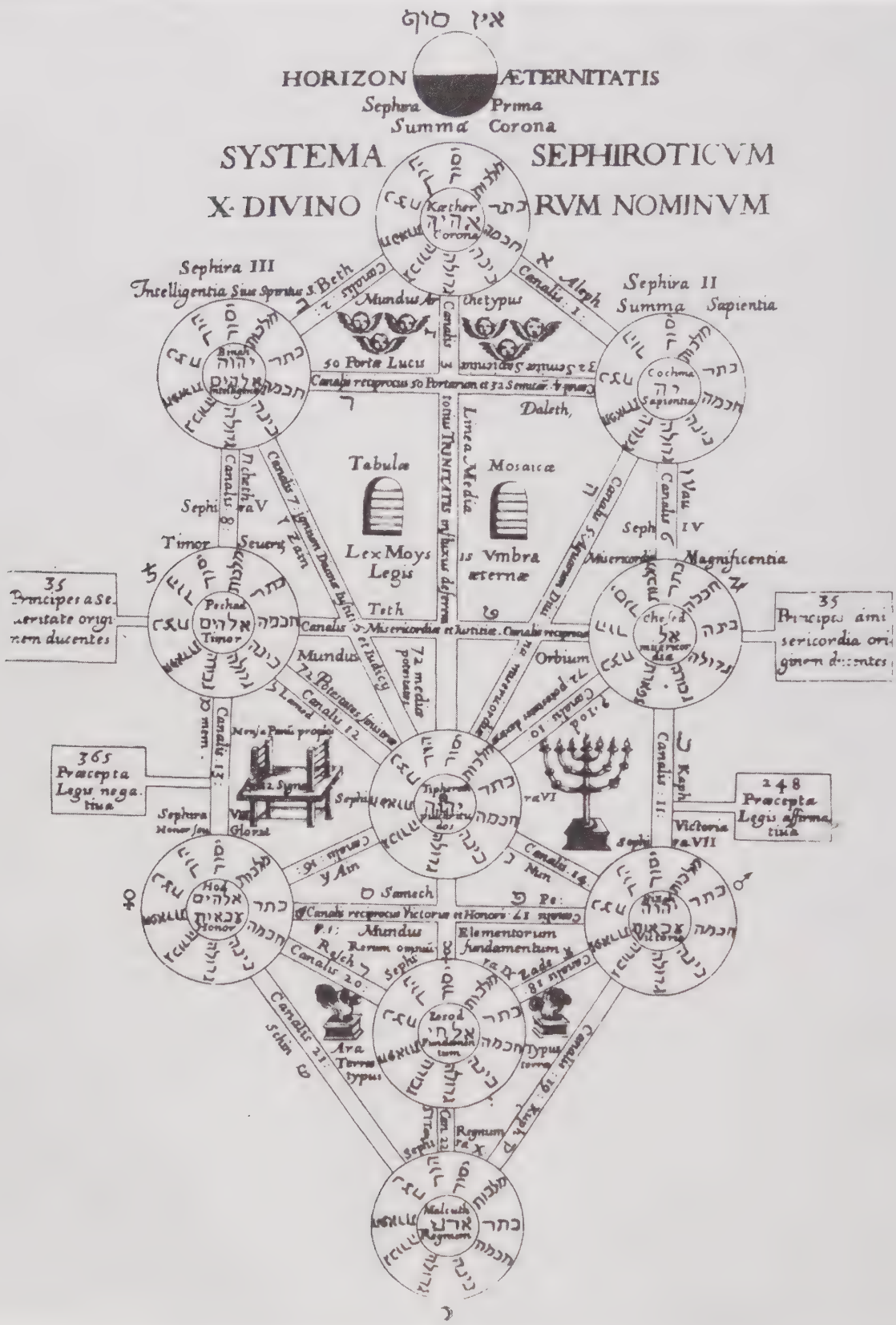

The Tree of Life (From *Oedipus Aegyptiacus* by Athanasius Kircher [1652])

The 10 sephirot each have an unholy counterpart, who are emanations from the left side of God.

The pathways linking the sephirot have become more complex over time. Illustrations in the early 16th century, for example, depict only 16 pathways. By the 17th century, there were 22 pathways, each of which was assigned a letter of the Hebrew alphabet. Thus, God's creation is made through the essences of numbers and letters.

Together the sephiroth of the Tree of Life comprise a unity and create a five-dimensional continuum: the three dimensions of the physical world, plus time, plus the spiritual realm. Like the Akashic Records, they serve as a permanent record of everything that has ever taken place and ever will take place—the memory of God. The sephirot also serve as a means of communication with the unknowable God. The totality of the sephirot is expressed in the Tetragrammaton, the sacred and unspeakable name of God, given as YHVH (Yahweh), or "the Lord."

Applications of the Tree of Life

The sephirot are ineffable and cannot be understood verbally, so descriptions of them cannot begin to approach their true essence. They can be reached only through the second sephirah, Chockmah (Wisdom), which is nonverbal consciousness. Binah (Intelligence) is verbal consciousness. The Kabbalist learns to oscillate between Chockmah and Binah states of consciousness in order to grasp the sephirot.

Consciousness is altered by using the Tree of Life as a ladder for ascent in contemplation, prayer, and meditation. Mantras of arrays of Hebrew letters, having specific numerical properties, are employed. Only the most stable and ethical, who have first purified their bodies, minds, and spirits, are permitted to approach the Tree of Life.

The sephirot are contemplated by visualizing them vibrating with color (which represent various qualities), together with images of their corresponding Hebrew letters of the divine names of God, and the planets, angels, metals, parts of the body, and energy centers. Breath and sound also are utilized to raise consciousness.

The Tree of Life is a central part of the Western magical tradition.

Following are the names and associations of the sephirot, as given in Agrippa's *Occult Philosophy,* edited and annotated by Donald Tyson:

Kether

Number: One
Titles: The Crown; The Ancient One; The Aged; The Most Holy Ancient One; The Ancient of the Ancient Ones; The Ancient of Days; The Concealed of the Concealed; The Primordial Point; The Smooth Point; The White Head; The Inscrutable Height; The Vast Countenance (Macroprosopus); The Heavenly Man
Divine Name: Eheieh (I Am)
Archangel: Metatron
Angelic Order: Hayyoth (The Holy Living Creatures)
Archdemons: Satan, Moloch
Demonic Order: Thamiel (The Two Contenders)
Heavenly Sphere: Primum Mobile
Part of Man: Head

Chockmah

Number: Two
Titles: Wisdom; Divine Father; The Supernal Father
Divine Names: Jah; Jehovah (The Lord); Yod Jehovah (given by Agrippa)
Archangel: Raziel
Angelic Order: Ophanim (The Wheels)
Archdemon: Beelzebub
Demonic Order: Ghogiel (The Hinderers)
Heavenly Sphere: Zodiac
Part of Man: Brain

Binah

Number: Three
Titles: Intelligence; The Mother; The Great Productive Mother
Divine Names: Elohim (Lord); Jehovah Elohim (The Lord God)
Archangel: Tzaphkiel
Angelic Order: Aralim (The Thrones)
Archdemon: Lucifuge
Demonic Order: Ghogiel (The Concealers)
Heavenly Sphere: Saturn
Part of Man: Heart

Chesed

Number: Four
Titles: Love; Greatness
Divine Name: El (The Mighty One)
Archangel: Tzadkiel
Angelic Order: Hasmallim (The Shining Ones)
Archdemon: Ashtaroth
Demonic Order: Agshekeloh (The Smiters or Breakers)
Heavenly Sphere: Jupiter
Part of Man: Right arm

Geburah

Number: Five
Titles: Strength; Judgment or Severity; Fear
Divine Names: Eloh (The Almighty); Elohim Gabor (God of Battles)
Archangel: Camael

Angelic Order: Seraphim (The Fiery Serpents)
Archdemon: Asmodeus
Demonic Order: Golohab (The Burners or Flaming Ones)
Heavenly Sphere: Mars
Part of Man: Left arm

TIPHARETH

Number: Six
Titles: Beauty; Compassion; The King; The Lesser Countenance (Microprosopus)
Divine Names: Eloah Va-Daath (God Manifest); Elohim (God)
Archangel: Raphael
Angelic Order: Malachim (Kings or Multitudes)
Archdemon: Belphegor
Demonic Order: Tagiriron (The Disputers)
Heavenly Sphere: Sun
Part of Man: Chest

NETZACH

Number: Seven
Titles: Firmness; Victory
Divine Name: Jehovah Sabaoth (Lord of Hosts)
Archangel: Haniel
Angelic Order: Elohim (Gods)
Archdemon: Baal
Demonic Order: Nogah (The Raveners)
Heavenly Sphere: Venus
Part of Man: Right leg

HOD

Number: Eight
Titles: Splendor
Divine Name: Elohim Sabaoth (God of Hosts)
Archangel: Michael
Angelic Order: Bene Elohim (Sons of Gods)
Archdemon: Adrammelech
Demonic Order: Samael (The False Accusers)
Heavenly Sphere: Mercury
Part of Man: Left leg

YESOD

Number: Nine
Titles: The Foundation; Eternal Foundation of the World
Divine Names: Shaddai (The Almighty); El Chai (Mighty Living One)
Archangel: Gabriel
Angelic Order: Cherubim (The Strong)
Archdemon: Lilith (The Seducer)
Demonic Order: Gamaliel (The Obscene Ones)
Heavenly Sphere: Moon
Part of Man: Genitals

MALKUTH

Number: Ten
Titles: The Kingdom; The Diadem; The Manifest Glory of God; The Bride (of Microposopus); The Queen
Divine Names: Adonai (Lord); Adonai Malekh (Lord and King); Adonai he-Aretz (Lord of Earth)
Archangel: Metatron in manifest aspect; also Sandalphon
Angelic Order: Issim (Souls of Flame)
Archdemon: Nahema (The Strangler of Children)
Demonic Order: Nahemoth (The Dolorous Ones)
Heavenly Sphere: Elements
Part of Man: Whole body

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Three Books of Occult Philosophy Written by Henry Cornelius Agrippa of Nettesheim. Translated by James Freake. Edited and annotated by Donald Tyson. St. Paul, Minn.: Llewellyn Publications, 1995.

Trithemius, Johannes (1462–1519)
German abbot, alchemist, magician, and historian. Johannes Trithemius authored numerous works on occult philosophy that influenced writers and artists, among them AGRIPPA.

Trithemius was born in Trittenheim near Trier to the von Heidenberg family. His father died when he was one year old. He later took as his last name the place where he was born, a custom of the day.

An unhappy childhood with an abusive stepfather propelled him into deep study at an early age; he was fascinated by mysticism and the occult arts. Later, he said that an angel had appeared to him in childhood and offered him two tablets with letters written upon them. After he chose one, the angel promised to fulfill his prayers and then vanished. After that, he had an insatiable desire to study and learn. He taught himself how to read German, and he engaged in secret lessons at night to learn Latin.

Trithemius left Trittenheim for Heidelberg—a center of alchemy and occultism—where he became the student of an unknown teacher. He went to Trier and entered the university there.

In 1482, an incident altered the course of his life. While traveling back to Trittenheim, he was forced by a blizzard to seek shelter at the Benedictine monastery of St. Martin at Spanheim. He was so taken by the life

of the monks that he entered the order, and within two years—at age 23—he was named abbot. One of his passions was building up the monastery's library from a mere 48 books to more than 2,000. He took on students, one of whom was Henry Cornelius Agrippa von Nettesheim.

Trithemius's knowledge eventually led to accusations that he was a sorcerer, and stories of his conjurations arose. He is said to have enabled Emperor Maximilian to see a vision of his dead wife, Mary of Burgundy.

Trithemius resigned his post in 1506, but soon he was named abbot at another Benedictine monastery, St. Jakob at Wurzburg. He remained their for the rest of his life.

He wrote some 70 works, among them *Stenoganographia,* on his original shorthand method for conjuring spirits; *Polygraphia,* on ciphers and magical alphabets; *De septem secundeis,* on the planetary angels who rule the cycle of ages; and *Veterum sophorum sigilla et imagines magicae,* descriptions of TALISMANS and magical images.

Agrippa wrote his first version of his monumental work, *Occult Philosophy,* while studying with Trithemius, and he dedicated the work to him.

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Tubiel
Angel who governs summer and who is invoked in MAGIC for the return of small birds to their owners.

Tubuas (Tubuel)
One of seven REPROBATED ANGELS condemned by a church council in Rome in 745.

tutelary spirits See ANGELS; GUARDIAN SPIRITS; INTELLIGENCES.

Tzadkiel (Azza, Tsadkiel, Tzidkiel, Zadkiel)
Angel of justice and guard of the gates of the East Wind. Tzadkiel is also the INTELLIGENCE of the planet Jupiter and the PRECEPTOR of ABRAHAM.

U

Ubaviel
Angel who governs the sign of Capricorn.

Umabel
Angel who governs physics and astronomy and is one of the 72 angels of the SCHEMHAMPHORAE.

Uriel
One of the most important angels, described as an archangel, seraph, and cherub. Uriel probably means "fire of God" or "God is my light." Uriel is often identified as one of the four primary angels, along with Michael, Gabriel, and Raphael, possibly aspects of the ANGEL OF THE LORD. He is not part of the official Catholic canon, but he is prominent in Jewish texts and apocryphal writings.

Uriel is among the angels identified as the ANGEL OF DEATH; ANGEL OF GREAT COUNSEL; ANGEL OF PEACE; ANGEL OF TRUTH; and as one of the ANGELS OF THE EARTH; ANGELS OF THE PRESENCE; ANGELS OVER THE CONSUMMATION and one of the ANGELS OF DESTRUCTION sent to destroy SODOM AND GOMORRAH. He is an angel of September, summer, and Libra and Aquarius.

In 1 Enoch Uriel (Suriel) is identified as a guide to ENOCH on his trip through the layers of heavens; he is the angel who "watches over thunder and terror." As a cherub, Uriel is said to guard the Gate of Eden with a fiery sword in hand. He also appears as a "benign angel" who attacks MOSES for not observing the circumcision rite of his son, a role also credited to Gabriel. In the Testament of SOLOMON, Uriel thwarts Error, who leads men astray. He is one of the seven PLANETARY RULERS. (See THWARTING ANGELS.)

Uriel is portrayed as a stern and punishing angel. Enoch said he is head of the seven archangels, and he presides over Tartarus or HELL, where he pursues punishment of sinners. According to the Apocalypse of St. Peter, this punishment consists of burning sinners in everlasting fire and hanging blasphemers by their tongues over unquenchable fires. On the day of judgment, he will break the brazen gates of Hades and assemble all the souls before the judgment seat.

Uriel is among the angels identified as the dark angel who wrestles with JACOB. In the Prayer of Joseph, Uriel states, "I have come down to earth to make my dwelling among men, and I am called Jacob by name." The exact meaning of this statement is not clear, but it suggests that Uriel might have become Jacob, thus making him the first angel of record to become a mortal.

Various Jewish sources relate the story that when Cain kills Abel and tries to bury the corpse, earth spews it up again and cries, "I will receive no other body until the clay that was fashioned into Adam has been restored to me!" At this Cain flees, and Michael,

Gabriel, Uriel, and Raphael place the corpse upon a rock, where it remains many years without corrupting. When Adam dies, these same archangels bury both bodies at Hebron side by side, in the very field from which God had taken Adam's dust.

According to midrashim and 1 Enoch, the FALLEN ANGELS Azael and Semyaza (see WATCHERS) cause such wickedness on earth that the archangels tell God. He sends Raphael to bind Azael hand and foot, heaping jagged rocks over him in the dark Cave of Dudael, where he now abides until the last days. Gabriel destroys the Fallen Ones by inciting them to civil war. Michael chains Semyaza and his fellows in other dark caves for 70 generations. Uriel becomes the messenger of salvation who visits NOAH. Dispatched by Metatron, he warns Noah about the coming Flood.

Uriel (From *The Angels Tarot* by Rosemary Ellen Guiley and Robert Michael Place. Reprinted courtesy of HarperSanFrancisco)

Like Metatron, Uriel also is credited with giving the gift of the KABBALAH to humanity. He is said to have led Abraham out of Ur and to have interpreted prophecies for the benefit of humanity. In 4 Ezra, Uriel reveals heavenly mysteries to EZRA and answers weighty questions about evil and justice. He serves as a guide of the luminaries.

Uriel appears in QUMRAN TEXTS, such as the Gospel of Barnabas.

Uriel was condemned as one of the REPROBATED ANGELS in 745 C.E. by a church council, but he was later reinstated. He is often portrayed as holding a flame in his open hand.

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Usiel (Uziel, Uzziel)
Angel who is both good and fallen. In the SEFER RAZIEL, Usiel is a good angel who is among the seven who stand before the throne of God and the nine who are set over the four winds. In Kabbalistic lore, he is a FALLEN ANGEL who married women and begat giants.

Uzza (Ouza, Semyaza, Uzzah)
FALLEN ANGEL. Uzza means "strength." In 3 ENOCH, Uzza is named as one of three primary MINISTERING ANGELS with Azael and Azza, who live in the seventh (highest) HEAVEN (probably prior to their fall). The three object to the elevation of the prophet ENOCH into the great angel Metatron. Uzza also is a tutelary spirit of Egypt.

See SEMYAZA.

Uzziel (Usiel)
Angel in the order of CHERUBIM and sometimes identified as the ruler of the order of MALACHIM, who are equated with VIRTUES. Uzziel means "strength of God." In 3 ENOCH, Uzziel is an ANGEL OF MERCY under the direction of Metatron. In the SEFER RAZIEL, Uzziel is a good angel who is among the seven who stand before the throne of God and the nine who are set over the four winds.

V

Vahuman See AMARAHSPANDS.

Valac
One of the FALLEN ANGELS and 72 spirits of SOLOMON. Valac is a president who appears as a small boy with angel wings riding on a two-headed dragon. He gives true answers about hidden treasures. He reveals where serpents can be seen, and delivers them harmless to the magician.

Valefor (Malaphar, Malephar)
One of the FALLEN ANGELS and 72 spirits of SOLOMON. Valefor is a duke who rules 10 legions. He appears either as a many-headed lion or as a lion with the head of a human thief. He leads people into thievery and leaves them at the gallows.

Vapula
One of the FALLEN ANGELS and 72 spirits of SOLOMON. In HELL Vapula is a duke with 36 legions. He appears as a lion with griffin wings. He gives skill in handicrafts, philosophy, and all science contained in books.

Varhmiel
In the LEMEGETON, the ruling angel of the fourth hour of the day, called Elechym. Varhmiel rules 10 chief dukes and 100 lesser dukes and their servants.

Vassago
One of the FALLEN ANGELS and 72 spirits of SOLOMON. Vassago is a PRINCE who discerns past, present, and future. He discovers all things lost or hidden. Good natured, he is invoked in divination rituals.

Vepar (Separ)
One of the FALLEN ANGELS and 72 spirits of SOLOMON. In HELL Vepar is a duke with 29 legions. He appears as a mermaid and has jurisdiction over certain things pertaining to the sea: he guides the waters and battleships and causes the sea to seem full of ships. When commanded, he will raise storms at sea. He can cause a person to die in three days of wounds that putrefy and become filled with maggots. According to JOHANN WEYER, a person so afflicted can be healed "with diligence."

Vequaniel
In the LEMEGETON, the ruling angel of the third hour of the day, called Dansor. Verquaniel has 20 chief dukes and 200 lesser dukes and their servants under his command.

Verchiel (Zerachiel)
Angel who is one of the rulers of the order of POWERS, and who rules the month of July and the sign of Leo.

Victory
The winged Roman goddess of victory, adopted from the similar Greek deity, NIKE, served as a model for the winged angel of Christian art.

Victory symbolizes invincibility. In mythology she is the daughter of Pallas and Styx. The Romans used her as a symbol of the invincibility of their own empire, and she became the protector of the Roman city and state. But as emperors and others converted to Christianity, Victory kept her place alongside Christian imagery. Like angels, Victory acted as a messenger of the gods, especially bestowing news of victory in battle.

In art, Victory is shown as a female figure with prominent breasts. Usually, one breast is exposed from the flowing tunic; sometimes she is portrayed naked with a mantle. She is crowned with laurel. She holds medallions and palm branches, which Christian artists borrowed for their angels. Her image appears in funerary art, ceremonial and triumphal art, statuary, and on coins.

While Victory joined winged angels in art of the Roman Empire beginning in the fourth century, she never became confused with angels, nor became an angel. She was always distinguished from them by her female form. It was not until the Renaissance that Christian artists began to portray angels as feminine in appearance.

See IMAGES OF ANGELS.

village-angel See HINDUISM.

Vine
One of the FALLEN ANGELS and 72 spirits of SOLOMON. In HELL Vine is a king and earl. He appears either as a monster or as a lion seated on a black horse, holding a viper. When commanded, he assumes human form. Vine discerns hidden things, reveals witches, and knows the past, present, and future. Upon command he will build towers, demolish walls, and make seas stormy.

virtues
In the Pseudo-Dionysian hierarchy, the fifth highest order of angels, whose name means "powers," especially in relation to performance of miracles and MAGIC. The primary tasks of virtues are to execute miracles on earth and provide courage, grace, and valor. According to PSEUDO-DIONYSIUS, virtues are one of the 10 orders of the blessed. They carry out the instructions of the DOMINIONS. Through virtues, God governs the seasons, elements, and heavens, though lower orders of angels have direct responsibility for those tasks. The angels of the ascension are virtues. According to the Life of ADAM AND EVE, two virtues (EXCELLENCIES) and 12 other angels helped Eve to prepare for the birth of Cain. Angels who rule the order of virtues are Barbiel, Michael, Peliel, Raphael, and Uzziel, and Satan prior to his fall.

AGRIPPA says that humans receive power from virtues that strengthens them and enables them to constantly fight the enemies of truth.

Virtues are equated with MALACHIM and TARSHISIM in Hebrew lore, and they are sometimes referred to as "the shining ones" or the "brilliant ones."

In Kabbalistic lore, virtues—along with dominions and POWERS—form one of four triplicities of intelligible hierarchies.

See DYNAMEIS.

visions See DREAMS AND VISIONS.

Virtue (From *The Hierarchie of the Blessed Angells* by Thomas Heywood [1635])

Vodun See ORISHAS.

voices
In GNOSTICISM, seven angels who reside in the Treasury of Light. The alchemist Robert Fludd identified voices as one of three primary orders along with ACCLAMATIONS and APPARITIONS.

Vretiel (Pravuil, Vrevoil)
Archangel who records all of God's deeds and who is "swifter in wisdom than the other archangels." The etymology of "Vretiel" is unknown and unexplained. As an archangel, he resembles Uriel, but as a scribe he is probably derived from Thoth, the Egyptian god of writing and MAGIC and scribe to the god Osiris (and the equivalent of the Greek Hermes).

Vretiel is mentioned in 2 ENOCH. In 22:10–11 God instructs him to bring out the books from God's storehouses and a pen for "speed-writing" and give them to Enoch. Vretiel hurries away to do God's bidding and returns with the books and pen so that Enoch can record what God wishes him to. Vretiel instructs Enoch for 30 days and 30 nights without ceasing his talking. Enoch writes it down in 366 books.

Vretiel is sometimes identified as the "man clothed in linen, with a writing case at his side" in Ezekiel 9:2.

See RADUERIEL; RECORDING ANGELS.

Vual
One of the FALLEN ANGELS and 72 spirits of SOLOMON. Once a member of the order of POWERS, Vual is a duke in HELL. He appears first as an enormous dromedary camel, then changes into human form and speaks in Egyptian. He procures the love of women, knows the past, present, and future, and makes enemies become friends.

W

Watchers

Angels who cohabited with human women and fell from God's grace. The term Watchers also describes angels who do not fall but who are close to the throne of God, thus causing some confusion. Watchers are also referred to as SONS OF GOD. Their monstrous offspring, the NEPHILIM, and the corruption the Watchers created on earth so revolted God that he decided to send the great Flood to destroy all life on earth. The cohabitation of the sons of god and the daughters of men is briefly described in Genesis 6:1–4.

The term Watcher meaning an angel appears in the book of DANIEL. King Nebuchadnezzar, referring to his dreams, mentions "watchers" and "holy ones" three times:

> "I saw in the visions of my head as I lay in bed, and behold, a watcher, a holy one, came down from heaven." (4:13)

> The sentence is by the decree of the watchers, the decision by the word of the holy ones, to the end that the living may know that the most high rules the kingdom of men and gives it to whom he will, and sets over it the lowliest of men. (4:17)

> And whereas the king saw a watcher, a holy one, coming down from heaven and saying "hew down the tree and destroy it but leave the stump of its roots in the earth. (4:23)

These references in Daniel are the only places that the term "watcher" (translated from the word *ir*) is used in connection with angels.

1 ENOCH tells in detail the story of the Watchers and their fall. The Watchers, described as angels who are "the children of HEAVEN," see the beautiful daughters of men and desire them. They decide to take them as wives. But their leader, Semyaza, expresses the fear that he alone will be held accountable for this great sin. The angels, who are 200 in number, swear an oath binding them all together. Their chiefs (called "chiefs of tens") who serve under Semyaza are Arakeb, Rameel, Tamel, Ramel, Danel, Ezeqel, Baraqyal, Asel, Armaros, Batrel, Ananel, Zaqeel, Sasomaspweel, Kestarel, Turel, Yamayol, and Arazyal.

The Watchers descend to earth and take the women. Many of them committed adultery against their new wives. Their offspring, the giant Nephilim, turn against the people, cannibalize them, and drink their blood.

The Watchers teach people secret arts such as magical medicine, incantations, and knowledge of plants and herbs. Azazel teaches the art of making weapons of war, jewelry and cosmetics, and dye making and alchemy. Amasras teachers plant lore and how to perform MAGIC.

Baraqiyal teaches astrology; Kokarerel teaches the zodiac; Tamel teaches about the stars; Asderel teaches about the moon and the deception of man.

Later in the text, 1 Enoch gives the names of 21 chiefs of the fallen (some angels are named more than once):

Semyaza	Aristaqis
Armen	Kokbael
Turel	Rumyal
Danyul	Neqael
Baraqel	Azazel
Armaros	Betryal
Besasel	Hananel
Turel	Sipwesel
Yeterel	Tumael
Turel	Rumel
Azazel	

Other fallen angel names and their activities are:

- Yeqon, who misleads all the children of the angels, brings them down upon the earth, and perverts them by the daughters of the people;
- Asbel, who gives the children of the holy angels and misleads them so that they will defile their bodies by the daughters of the people;
- Gaderel, who shows the children of the people all the blows of death, who misleads Eve, who shows the children of the people how to make weapons and all other instruments of war and death;
- Pinene, who demonstrates to people the bitter and the sweet, reveals to them all the secrets of their wisdom, and teaches them the secret of writing with ink and paper, thus causing them to err from eternity to eternity;
- Kasadya, who reveals the flagellations of all evil including the flagellation of the souls and the demons, the smashing of the embryo in the womb so that it may be crushed, and the flagellation of the soul, snake bites, sun strokes, and the son of the serpent whose name is Tabata.

Sin, corruption, and oppression spread across the earth. Horrified, the angels Michael, Surafel (Suriel/Uriel), and Gabriel petition God to take action, for the people on earth are suffering. God declares that he will wipe out the wicked and all life on earth in a great flood. He instructs Raphael to bind Azazel hand and foot and to throw him into darkness. Raphael makes a hole in the desert, casts Azazel into it, and covers him with sharp rocks. God tells Gabriel to destroy the children of the Watchers. He tells Michael to inform Semyaza that they will die together with their wives and children in their defilement. He is to bind them for 70 generations beneath rocks until the day of judgment. They will be led into the bottom of fire where they will be locked up in prison and in torment forever. All those who collaborated with the Watchers will be similarly punished. Finally, Michael is to eradicate injustice from the face of the earth.

The Watchers call to the prophet Enoch for help, and he hears them in a DREAM vision. Upon awakening, he tells Azazel there will be no peace for him, for a grave judgment has come upon him. Enoch then speaks to all the Watchers, who are frightened and full of fear and trembling. They beg him to write a prayer of forgiveness for them. Enoch records their prayers and petitions and then reads them until he falls asleep. He has another dream vision in which he sees plagues. When he awakens, he goes to the Watchers and reprimands them for their sins, and he tells them their petitions will not be heard.

Enoch nonetheless tries to intercede on behalf of the Watchers but is refused by God. God says that their giant offspring shall be called evil spirits upon the earth, for they will dwell on the earth and in the earth. He tells Enoch to inform the Watchers that because they have rejected heaven they shall have no peace.

1 Enoch also gives the names of "the holy angels who watch," implying that the term Watchers was given to angels in heaven, not just the fallen ones. The holy angels are:

Suruel—angel of eternity and trembling
Raphael—angel of the spirits of man
Raguel—angel who takes vengeance for the world and for the luminaries
Michael—angel who is obedient in his benevolence over the people and the nations
Saraqael—angel who is over the spirits of mankind and who is in the spirit
Gabriel—angel who oversees the garden of Eden, the serpents, and the CHERUBIM.

In 2 Enoch, Enoch sees the "innumerable armies" of the Watchers and Nephilim imprisoned in the fifth heaven. They are dejected and silent. Enoch—who unsuccessfully tries to intercede on their behalf with God—urges them to sing a liturgy to God so that God will not be enraged against them "to the limit." They do so, singing in a piteous and touching way.

3 Enoch describes the Watchers as holy angels. According to the text, four great PRINCES called

"Watchers and holy ones" (the terms used in Daniel) reside in the seventh heaven opposite the throne of glory facing God. They are called Watchers and holy ones because on the third day of judgment (after death), they sanctify the body and soul with lashes of fire (a reference to preparing the soul for God's presence).

Each Watcher has 70 names corresponding to the 70 languages of the world and all of them are based on the name of God. Each name is written with a pen of flame on God's crown. Such sparks and lightning shoot forth from them that no angels, not even the SERAPHIM, can look upon them.

The Watchers are praised with the praise of the SHEKINAH, and God does nothing without taking their counsel. They function as officers in the heavenly court and debate and close each case that comes up for judgment. They announce the verdicts, proclaim the sentences, and sometimes come down to earth to carry out the sentences.

A QUMRAN TEXT called the Testament of Amran (Q543, 545–548), which exists only in several fragments and manuscripts, concerns the Watchers. In Manuscript B Fragment 1, the anonymous author describes a dream vision in which two Watchers are fighting over him. He asks, "Who are you that you are thus empowered over me?" They tell him that they have been empowered to rule over all mankind and they ask him to choose which of them he would choose as a ruler. One of them has a terrifying appearance, like a serpent wearing a dark cloak of many colors. He has a "visage like a viper."

Fragment 2 identifies Belial as one of the Watchers. He has three titles, Belial, Prince of Darkness, and King of Evil, and he is empowered over all darkness and his every way and every work are darkness. Fragment 3 mentions the "sons of Light" who are ruled by a being who identifies himself with three names: Michael, Prince of Light, and King of Righteousness.

Another fragment says that all the sons of Darkness will be destroyed because of their foolishness and evil and the sons of Light will have eternal joy and rejoicing for all peace and truth will be made Light.

The term "watchers" is sometimes used to refer to the RECORDING ANGELS of Islam.

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Weyer, Johann (1515–1588)

German physician who opposed the torture and execution of accused witches during the Inquisition, and who catalogued the DEMONS of HELL.

Johann Weyer was born to a noble Protestant family in Brabant. He studied medicine in Paris, and he became a physician, serving as a court physician to the duke of Cleves in the Netherlands. His witch sympathies were influenced by one of his teachers, the famous occultist Agrippa von Nettesheim, who had successfully defended an accused witch only to suffer personally for it.

Weyer believed in the devil and his legions of demons, but he did not believe that witches were empowered by the devil to harm humankind. Nor did he believe stories of witches flying through the air and attendance at sabbats in which the devil was worshiped and babies were eaten. He thought that belief in witchcraft was caused by the devil, and that the

Johann Weyer

Catholic Church served the cause of the devil by promoting belief in the evil power of witches.

In his book, *De praestigiis daemonum* (1563), Weyer gave a rational analysis of reports of alleged witch activity, and he concluded that most witches were deluded and mentally disturbed old women, the outcasts of society who were fools, not heretics. Some might wish harm on their neighbors but could not carry it out. If harm occurred coincidentally, they believed in their delusion that they had brought it about. He did believe that some witches served Satan and did harm people, but not through supernatural means. He urged the church to forgive those who repented, or at most, to levy fines upon them.

Weyer successfully discouraged witchhunting in much of the Netherlands for a time, but he was forced out by the Catholic governor, the duke of Alba. His book had almost the opposite effect he intended. He was savagely denounced by critics such as Jean Bodin and King James I, both of whom advocated the extermination of witches. James's authorship of his anti-witch treatise *Daemonologie* served as a direct response to Weyer and another witch sympathizer, Reginald Scot. Bodin urged that copies of Weyer's book be burned. Others wrote books refuting Weyer, and these tracts helped to stimulate more witch hunts. Weyer himself was accused of being a witch.

Weyer then turned his attention to cataloging the realms of hell, just as theologians had cataloged the realms of HEAVEN. In 1568, he published the *Pseudo-Monarchy of Demons,* an inventory and description of Satan's legions. He cited 7,405,926 devils and demons organized in 1,111 divisions of 6,666 each, ruled over by 72 princes. Later, the Lutheran Church thought his estimate too low, and raised the census of the demonic population to 2,665,866,746,664, or roughly 2.6 trillion.

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wheels

Order of "many-eyed" angels, equated with the OPHANIM or THRONES, or grouped with the CHERUBIM and SERAPHIM. The chief of the wheels is Rikbiel.

Winged Dragon

A FALLEN ANGEL and one of the 72 spirits of King SOLOMON. Winged Dragon has the form of the limbs of a dragon, wings on its back, and the face and feet of a man. His activity is to copulate with certain beautiful women through their buttocks. He tells Solomon that one woman he attacked bore a child that became Eros. The woman was killed by others. While he is speaking, the DEMON breathes out fire that burns the forest of Lebanon and all the wood intended for the construction of the Temple of God. Solomon learns that the Winged Dragon is thwarted by the angel Bazazath. He invokes this angel and then condemns the demon to cut marble for the building of the temple.

Wisdom (Divine Wisdom)

God's feminine attribute and companion. The scriptural roots of Wisdom are Job 28 and Proverbs 1–9. Wisdom also appears in apocryphal works, such as the book of ENOCH, the Wisdom of SOLOMON, and Sirach.

Job 28 poses the questions, "where shall wisdom be found?" And "where is the place of understanding?" Man does not know the way to wisdom. It is not in the earth, in gold, gems, or the land; it is hidden from the eyes of all living things. Abbadon (the ANGEL OF DEATH) and Death says they have only "heard a rumor of it with our ears" (28:22). But God understands wisdom and knows its place. He tells man, "Behold, the fear of the Lord, that is wisdom; and to depart from evil is to understand" (28:28).

Proverbs encompasses Wisdom from the cosmic to the virtues of a capable wife. She is brought forth at the very beginning of God's creation and speaks as a prophetess to proclaim her worth (Proverbs 8); she witnesses and has knowledge of all matters. She is God's eternal companion. She is a lover, ceaselessly seeking men, builds a house, prepares a feast, and sends maids to invite all to "walk in the way of understanding" (9:6). Wisdom, beloved of man, is also the beloved of God who mediates the gulf between humanity and God. By loving Wisdom, an attachment to the cosmic world is formed.

In 2 Enoch, God orders Wisdom on the sixth day of creation to make man out of seven substances.

In the Wisdom of Solomon, Wisdom is personified:

> For she is a breath of the power of God, and a pure emanation of the glory of the Almighty; therefore nothing defiled gains entry into her.
>
> For she is a reflection of eternal light, a spotless mirror of the working of God, and an image of his goodness.
>
> Though she is but one, she can do all things, and while remaining in herself, she renews all things; in every generation she passes into holy souls and makes them

friends of God, and prophets; for God loves nothing so much as the man who lives with wisdom.

For she is more beautiful than the sun, and excels every constellation of the stars.

Compared with the light she is found to be superior, for it is succeeded by the night, but against wisdom evil does not prevail.

She reaches mightily from one end of the earth to the other, and she orders all things well. (7:25–8:1)

Chapters 10 and 11 tell the sacred history of the Hebrew people from Wisdom's point of view. In this version of the stories of ADAM AND EVE, Cain and Abel, NOAH, ABRAHAM and Lot, JACOB, Joseph, and MOSES, Wisdom takes the place of man as the designer and controller of history.

Sirach (known as Ecclesiasticus—"The Church Book"—in the Latin Christian Church) was written around 180 B.C.E. It is the last great Wisdom text as exemplified by Proverbs and the first of the form of Judaism that developed in the rabbinical schools of the Pharisees and Sadducees. Sirach opens with the declaration, "All wisdom comes from the Lord and is with him for ever" (1:1) and goes on, "The Lord himself created wisdom; he saw her and apportioned her, he poured her out upon all his works. She dwells with all flesh according to his gift, and he supplied her to those who love him (1:9–10).

In Sirach 24, Wisdom describes her creation:

Wisdom will praise herself, and will glory in the midst of her people.

In the assembly of the Most High she will open her mouth, and in the presence of his host she will glory:

"I came forth from the mouth of the Most High, and covered the earth like a mist.

I dwelt in high places, and my throne was in a pillar of cloud.

Alone I have made the circuit of the vault of heaven and have walked in the depths of the abyss.

In the waves of the sea, in the whole earth, and in every people and nation I have gotten a possession.

Among all these I sought a resting place; I sought in whose territory I might lodge.

Then the Creator of all things gave me a commandment, and the one who created me assigned a place for my tent.

And he said, "Make you dwelling in Jacob, and in Israel receive your inheritance."

From eternity, in the beginning, he created me, and for eternity I shall not cease to exist.

In the holy tabernacle I ministered before him, and so I was established in Zion.

In the beloved city likewise he gave me a resting place, and in Jerusalem was my dominion.

So I took root in an honored people, in the portion of the Lord, who is their inheritance." (1–12)

Wisdom is also identified with the Hebrew law (chapters 23–25).

Men devoted themselves to the service of Wisdom, abandoning family ties. Rabbinic Judaism identified Wisdom with Torah, and made sacred study its form of seeking women. But Judaism made the search for Wisdom a communal affair (within the community of men) and avoided individual celibate devotion, quite a different spiritual path than that of Christians in love with God.

Biblical scholars agree that the Wisdom literature was a late entry into the Scriptures, but they can find no direct source. Possible explanations are that Wisdom was an invention of Hebrew theologians; she was the product of a long-suppressed female role in the Hebrew religion; or that she was the product of philosophers in the court of a monarch. However, during the probable time of the composition of The Wisdom of Solomon there was no king in Israel; nor does the material speak to the concerns of such an elite. The fact that a good part of the Wisdom literature exists only in the Greek language attests to a strong influence on Jewish scholars by the Greek devotion to philosophy (philosophy equals love of learning/Sophia), and Greek culture did not lack female figures of stature comparable to SOPHIA.

See SHEKINAH.

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witches See DEMONS.

Wormwood

According to the book of REVELATION, the name of a FALLEN ANGEL who will bring plagues upon the earth during the end times. The name *Wormwood* means

"bitterness," and it is derived from the Latin term *absinthium*.

Revelation tells of the end times of the world. It says that God sits on his throne, holding a huge book fastened by seven seals. When Christ breaks the seals, each releases a disaster upon the earth. The seventh and last seal brings seven disasters, each ushered in by the trumpet blast of an angel.

Wormwood is a star (angel) that falls from HEAVEN at the trumpet blast of the third angel, and it poisons many waters of the earth, causing multitudes to die. Revelation 8:10–11 states:

> The third angel blew his trumpet and a great star fell from heaven, blazing like a torch, and it fell on a third of the rivers and on the fountains of water. The name of the star is Wormwood. A third of the waters became wormwood, and many men died of the water, because it was made bitter.

X-Y

Xaphan (Zephon)
Apostate angel who attempted to set fire to HEAVEN and was cast to the bottom of the abyss. As a DEMON, Xaphan fires the fires of HELL.

Xathanael (Nathanael)
In the Gospel of Bartholomew, the sixth angel created by God.

Yabbashael
One of the seven ANGELS OF THE EARTH. Yabbashael is derived from Yabbashah, which means "the mainland."

Yarhiel (Yarheil, Yehra, Zachariel)
In the SEFER RAZIEL, angel who rules the moon.

yazatas
In ZOROASTRIANISM, angel-like beings who are legion and serve in either the heavenly (spiritual) or earthly (material) realms. Yazatas means "adorable beings." They also can be compared to celestial INTELLIGENCES and the daemons of water, air, fire, and earth.

The yazatas work for the AMARAHSPANDS, who are comparable to ARCHANGELS.

Yefefiah (Iofiel, Jefefiyah, Yofiel)
One of seven great ARCHANGELS and an angelic PRINCE of the Torah who taught the KABBALAH to MOSES. Yefefiah is sometimes identified with Metatron.

Yehudiah (Yehudiam)
A benevolent ANGEL OF DEATH who is attended by myriads of angels. Yehudiah is mentioned in the Zohar.

See PSYCHOPOMPOI.

Yerachmiel
One of seven angels who rule the earth along with Uriel, Raphael, Michael, Gabriel, Suriel, and Raguel.

Yeshamiel
Angel who rules the sign of Libra.

Yesod See TREE OF LIFE.

YHVH (YHWH, Yahweh)
In Jewish mysticism, the Tetragrammaton, the most sacred name of God. YHVH is composed of the Hebrew letters yod-he-vau-he. It is sometimes

appended to the names of the highest angels around God to denote their power and stature. For example, in 3 ENOCH the great PRINCES of HEAVEN all have YHVH after their names.

See NAMES.

Yofiel (Iofiel, Jofiel, Yefefiah, Youfiel)
Angelic PRINCE OF TORAH who commands 53 legions of angels. Yofiel is the PRECEPTOR of the patriarch Shem, one of the three sons of NOAH, and also is a spirit of the planet Jupiter.

Z

Zaapiel (Za'afiel)
In 3 ENOCH, one of the ANGELS OF DESTRUCTION who sits in the heavenly court of law and is in charge of punishing the souls of the wicked with burning rods of coal in Gehenna (HELL).

Zaazenach
In the LEMEGETON, the ruling angel of the sixth hour of the night, called Thaazaron. Zaazenach rules 101,550 dukes and servants, who are divided into 12 orders.

Zabkiel
A ruler of the order of THRONES.

Zachariel
Angel who rules Jupiter.

Zachriel
Angel who governs memory.

Zadkiel (Tzadkiel, Zadakiel, Zedekiel, Zidekiel)
One of the nine rulers of HEAVEN, one of the seven ARCHANGELS who stand in the presence of God, chief of the order of DOMINIONS and cochief with Gabriel of the order of SHINANIM. Zadkiel means "righteousness of God." Zadkiel is said to be the angel sent by God to stop ABRAHAM from slaying ISAAC. He is sometimes identified as the ruler of the planet Jupiter. In the Zohar, Zadkiel is a chieftain along with Zophiel who assists Michael in the bearing of his standard in battle.

Zadkiel is the angel of benevolence, along with Hasdiel, and is also one of the ANGELS OF MERCY and memory.

Zagan
One of the FALLEN ANGELS and 72 spirits of SOLOMON. Zagan is a president and king who appears first as a bull with griffin wings and then as a man. He makes men clever and witty. He turns water into wine, blood into oil and oil into water, and wine into water or blood. Zagan can turn any metal into money and can make fools wise. He commands 33 legions.

Zagzagel (Zagzagael, Zagnzagiel, Zamzagiel)
PRINCE OF TORAH and Wisdom who instructs MOSES in the mystery of the Ineffable Name. Zagzagel means "divine splendor." Zagzagel is a PRINCE of the presence and a teacher of angels who speaks 70 languages. He resides in the seventh HEAVEN but guards the fourth heaven. He is identified as the angel of the burning bush. With the angels Michael and Gabriel he accompanies God who descends from heaven to take the soul of MOSES upon his death.

Zakzakiel YHVH
In 3 ENOCH, a great PRINCE of the seventh HEAVEN who is appointed to record all the merits (good deeds) of Israel upon the throne of Glory. Zakzakiel means "merit-God." Zakzakiel bows down to Anapiel.

Zaphiel (Iofiel, Zophiel)
A ruler of the order of CHERUBIM, PRINCE of the planet Saturn, and PRECEPTOR of NOAH. Zaphiel is sometimes identified as the chief of the order of THRONES.

Zaphkiel (Zaphchial, Zaphiel, Zophiel)
One of the nine ruling angels of HEAVEN, one of the seven ARCHANGELS, chief of the order of THRONES, and ruler of the planet Saturn. Zaphkiel means "knowledge of God." The alchemist Robert Fludd identified Zaphkiel as ruler of the order of CHERUBIM.

Zarall
Cherub who, with his twin Jael, guards the ARK OF THE COVENANT.

Zarika See ZOROASTRIANISM.

Zazel
Spirit of the planet Saturn. In MAGIC Zazel is invoked in love spells and also against sudden death.

Zazriel YHVH
In 3 ENOCH, one of the PRINCES who guards the seventh hall of the seventh HEAVEN. Zazriel means "strength of God." Zazriel is the angel of divine strength and power. He bows down to Geburatiel.

Zechariah
Jewish prophet whose vision is guided and explained by an angel. Zechariah was born during the Jewish exile in Babylon. His prophecies date from 520 to 518 B.C.E. and concern a call to repentance, encouragement to the Jews who had returned from exile, prophecy of a rebuilt temple of Jerusalem, and the coming of the messianic age. His experiences are described in the book of Zechariah, part of the Old Testament. The book actually has two distinct parts: chapters 1–8 recount Zechariah's initial visions, and chapters 9–14 comprise two oracles, which probably were added in the fourth and third centuries B.C.E. by anonymous authors.

Zechariah writes that God is angry with the people for their evil deeds. In a night dream vision, Zechariah beholds a man riding upon a red horse. The figure is an angel and he stands among myrtle trees in a glen. Behind him are red, sorrel, and white horses. The angel says that the horses have been sent by God to patrol the earth. He tells Zechariah that God is very angry with the nations. He has returned to Jerusalem in compassion and his house shall be built in it. The city shall overflow again with prosperity.

Zechariah sees four horns, which symbolize the powerful nations of the world. The angel says the horns are the forces that have scattered Judah. Zechariah then sees a man—probably another angel—who has a measuring line. Zechariah is told he will measure Jerusalem. Another angel comes forward and says that the Lord will build a wall of fire around Jerusalem and will be the glory within the city.

Zechariah is shown the high priest Joshua standing before the ANGEL OF THE LORD with Satan, in the role of the accuser, standing at his right. Joshua is dressed in filthy clothing, a symbol of the sins of the people. The Lord says he has chosen Jerusalem to rebuke Satan. The angel tells Joshua to remove his dirty clothing and he will be given new and rich garments. A clean turban

Zechariah's vision of four angels who go forth from the presence of the Lord (Gustave Doré)

is placed on Joshua's head. The Angel of the Lord tells Joshua to walk in the ways of the Lord, for which he will be rewarded and the guilt of the land will be removed.

Zechariah's angel comes again and wakes him "like a man that is wakened out of his sleep." He asks Zechariah what he sees and the prophet replies that he sees a golden lampstand with seven lamps flanked by two olive trees, probably a symbol of the unified community or God's presence on the whole earth. The angel says that the lamps are the eyes of the Lord and the olive trees represent the anointed ones who stand by the Lord. Zechariah then sees a flying scroll that measures 20 cubits in length and 10 cubits in width. The angel says the scroll is the curse that goes out over the land against everyone who sins.

The angel then shows Zechariah a woman sitting in an ephah (a container that holds approximately six gallons). Her name is Wickedness. The angel pushes her into the ephah and places a leaden weight on top of it. Two winged women, whose wings are like those of a stork, come forward and lift up the ephah between earth and HEAVEN. The angel says they will take Wickedness to the land of Shinar (Babylonia), where they will build a temple for her.

Zechariah sees four chariots pulled by red, black, white, and dappled grey horses, which are being sent out by the Lord to patrol the earth.

The rest of the vision deals with God's admonitions to the people of Jerusalem to lead proper lives, and the promise that if they obey, all things in the vision shall come to pass.

In the second part of the book of Zechariah, oracles discuss the defeat of Israel's enemies in preparation for the messianic era. Zerubbabel (a leader of exiles who returned from Babylon to Judah in 537 B.C.E.) is championed. Tyrants will fall and the dispersed Israelites will come together. God alone controls nature and history. In the coming great day of the Lord, he shall cleanse Jerusalem of sin, reestablish his covenant, and reign over all the earth. Jerusalem will lament her sin and be purged of idolatry. The enemies of Israel will be smitten by plagues.

See DREAMS AND VISIONS.

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Zehanpuryu YHVH

In 3 ENOCH, angelic PRINCE in the seventh HEAVEN who ranks higher than Metratron. Zehanpuryu means "this one sets free." Zehanpuryu is a guardian of the seventh hall of the seventh heaven, and he is a member of the heavenly court of law. According to Metatron in 3 Enoch, the angel is so named because "he is angry at the RIVER OF FIRE and quenches it in its place" (18:21). Zehanpuryu bows down to Azbogah. He also is one of the ANGELS OF MERCY.

Zepar

One of the FALLEN ANGELS and 72 spirits of SOLOMON. Zepar is a duke who appears wearing red clothing and armed like a soldier. He makes women love men and can transform them into other shapes until they have been enjoyed by their lovers. Alternately, he makes women barren.

Zephaniah

In apocalyptic literature, prophet who is escorted to HEAVEN by angels and shown the rewards of the righteous and the punishment of sinners. Zephaniah is a biblical figure, an important priest probably of royal descent. The book of Zephaniah in the Old Testament places him in the reign of Josiah (640–609 B.C.E.). In it the prophet condemns corruption and religious syncretism, and he prophesies doom, ruin, and divine judgment. In 2 Kings 25:18, he is the second-in-command priest of Jerusalem who is executed, along with other Jewish captives, by King Nebuchadnezzer of Babylon. According to 2 Chronicles 6:36, Zephaniah's son is among those named by King David to oversee the service of song in the temple.

It is unlikely that Zephaniah is the author of the Apocalypse of Zephaniah, which describes his visionary journey. Authorship is attributed to an unknown Jewish writer who probably lived in Egypt, and who borrowed Zephaniah's name in order to give weight to the testimony. The text was written in Greek between the first century B.C.E. and first century C.E. Only about one-fourth of it survives in fragments, including a quote in St. Clement of Alexandria's *Stromata.* It is not known whether or not the quote actually is part of the apocalypse.

Though preserved by Christian monks, the Apocalypse of Zephaniah contains few distinctive Christian elements. Its central theme deals with the judgment and righteousness of God that faces every person, and the mercy that God extends to those who repent. Angels record all of everyone's deeds, both good and bad, for the final accounting. The beastlike appearances of some of the angels run counter to the tradition that all angels are beautiful and brilliant.

Zephaniah goes with the ANGEL OF THE LORD, who takes him up over the city and into the heavenly

spheres. He sees souls in torment and cries out to God to have compassion upon them. The angel takes him to the place of righteousness, Mount Seir (often associated with Mount Sinai). He is told by his guide that the souls of the righteous always exist in light.

The angel explains that angels sit at the gate of heaven and watch everyone. The angels of the Lord Almighty write down all of a person's good deeds and take them to the Angel of the Lord, who writes down the names of the righteous in the Book of Living. If there are no righteous deeds to record, the angels weep and pray on behalf of those souls. Angels of the accuser, who is upon the earth, write down the sins of everyone and give them to the accuser, so that he can accuse the souls when they die and come into the heavenly spheres. The accuser, who is not named, is not fallen or demonic; there are no evil spirits who seek to lead humans astray. Rather, humankind is free to make choices, and angels carry out the consequences of those choices.

After seeing the RECORDING ANGELS, Zephaniah is taken to a place where he sees thousands of thousands and myriads of myriads of angels. They are ugly, with faces like leopards and teeth like wild boars. They have eyes mixed with blood and long hair worn loose like a woman's hair. They carry scourges. Zephaniah is afraid. He is told by his angel guide that these angels are the "servants of all creation who come to the souls of ungodly men and bring them and leave them in this place" (4:6–7). When they collect the souls, they "go around with them in the air" for three days and then leave them in the place of eternal punishment. The guide assures Zephaniah that he is pure and will not be subject to the ugly angels. The ugly angels run from Zephaniah.

The guide takes Zephaniah to bronze gates and opens them to a beautiful city. The angel transforms himself. Zephaniah turns and sees a great sea that at first he thinks is water and then realizes it is a "sea of flame like a slime which casts for much flame and whose waves burn sulfur and bitumen" (6:2). The waves come closer to him.

Zephaniah then thinks that the Lord Almighty has appeared before him, and he falls down on his face and begs to be saved from distress. The figure is not that of the Lord, but of a great angel who has a body like a serpent, hair like a lionness, and teeth like a bear. Zephaniah collapses on his face in fear and prays again to the Lord to be saved.

When he rises, he sees a great angel standing before him with a perfect face shining like the glorious rays of the sun, feet like bronze, which is melted in fire, and wearing a gold girdle. Zephaniah again thinks that it is the Lord, but the angel introduces himself as "the great angel Eremiel" who watches over and cares for the souls trapped in Hades since the end of the Flood. Eremiel identifies the beastlike angel with the serpent's body as the accuser, who accuses men in the presence of the Lord.

Eremiel shows Zephaniah two manuscripts. The first documents all of his sins and shortcomings throughout his entire life. Listed were such transgressions as failing to fast or pray at appropriate times, not visiting the sick, and so on. Zephaniah is afraid of being punished and begs God for mercy. The angel assures him he is among the righteous.

The text of the second manuscript is missing, but probably documents Zephaniah's good deeds.

Zephaniah is placed on a boat so that he can make the "crossing of the crossing place," that is, the river that separates Hades. Thousands of thousands and myriads of myriads of angels sing praises of Zephaniah, and he puts on an angelic garment and understands their language (see ANGEL LANGUAGE). Zephaniah proclaims that "this is the trial, because it is necessary that the good and the evil be weighed in balance" (8:5).

A great angel (not named) blows a golden trumpet and tells Zephaniah his name is recorded in the Book of the Living. Zephaniah tries to embrace the angel in joy, but he cannot because the angel's glory is too great. The angel goes to the righteous ones, ABRAHAM, ISAAC, JACOB, ENOCH, ELIJAH, and DAVID.

The angel then blows the trumpet again toward heaven, and it opens wide. Zephaniah sees the sea of Hades and its waves coming up to the clouds. He has visions of the souls who are sinking in the sea. He is told their sins. Those whose hands and feet are bound to their necks were bribed with gold and silver until souls of men were led astray. Those covered with mats of fire were moneylenders who collected interest. Those who are blind were catechumens who were not perfected by the word of God that they studied.

Zephaniah then sees multitudes of the righteous, who are summoned every day by trumpet sounds in heaven and on earth to pray for those who are in torment.

The last surviving chapter of Zephaniah describes the great angel blowing his trumpet again and describing how God in his wrath will destroy the earth and the heavens.

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Zerachiel (Saraqael, Suriel, Verchiel)
Angel of the sun and the month of July and ruler of Leo. Zerachiel is described as one of the seven angels who "keep watch" in 1 ENOCH and 4 EZRA.

zodiac See ANGELS OF THE ZODIAC.

Zohar See KABBALAH.

Zophiel (Zaphiel)
A chieftain who assists the archangel Michael when he bears his standard in battle. Zophiel means "God's spy."

Zoroastrianism
Religion of ancient Persia based on the teachings of the prophet Zarasthustra (Zoroaster in Greek). Zoroastrianism influenced the development of Western angelologies.

Zarasthustra may have been born as early as 650 B.C.E. Historical documentation of his life is fragmentary, and documents attributed to him have been dated hundreds of years apart. RUDOLPH STEINER maintained that the first prophet named Zarasthustra lived quite earlier than recorded history and that subsequent followers were named for him. It may never be known for certain whether the original prophet or one of the followers composed the gathas, songs, or odes of the sacred book of Zoroastrianism, the *Avesta,* the religion's central doctrines.

The Three Wise Men, probably Zoroastrian priests, following the Star of Bethlehem, from a 19th-century Bible (Author's collection)

Central Concepts
Zoroastrianism shares some common origins with polytheistic Hinduism and borrows some of its deities, but it differs from it in significant ways. Its cosmology is dualistic, and the conflict between the forces of good and evil is played out on a hierarchical scale of spiritual and material spheres. Some Hindu demigods named in the *Yashts,* a document similar to the song-cycle of the earliest Indo-Aryans, the *Rig-Veda,* are turned into angels. As Zoroastrianism was reformed, the gods and demigods called DEVAS in the *Veda* were demonized, and the class of deity called *ahura* by Iranians and *asura* by the Indians were eliminated. The exception is Ahura Mazda (later called Ohrmazd), who was elevated to the status of the one true God from whom all other divinities proceed.

Evil is a separate principle and substance standing against the good God and threatening to destroy him. Against the God stands Angra Mainyu (in Hinduism Aryaman), later Ahriman, the Destructive Spirit. The duration of this conflict is limited; Ohrmazd will defeat Ahriman. God needs man's help in his battle with the "Lie," as the principle of evil is frequently called in the ancient documents. Evil is not identified with matter. The material world is the handiwork of God, a weapon fashioned by the Deity with which to smite the Evil One. The world is the trap God sets for the devil, and in the end Ohrmazd will deal Ahriman the death blow.

According to the *Bundahishn,* or Book of the Primal Creation, the two antagonists had always existed in time, but when Ohrmazd first chants the *Ahunvar* (True Speech), the key prayer of Zoroastrianism (similar to "in the beginning was the Word" opening the Gospel of John), it reveals to Ahriman that his annihilation is certain. Assaulted by this truth, Ahriman falls unconscious for 3,000 years. Ohrmazd creates the universe, the two worlds (spiritual and material) as a weapon with which to defeat Ahriman. An unorthodox document called the *Zurvan* indicates that early creation myths varied or were altered, for in the Zervanite version, Ahriman creates first the Lying Word (the exact opposite of the *Ahunvar*) and then Akoman, the Evil Mind, which he could not do if he were unconscious.

The human soul is a spiritual being called FRAVASHI or *fravahr,* a concept that encompasses not only individual human souls and GUARDIAN ANGELS but also local GENII.

Both human body and its *fravashi* are creatures of Ohrmazd and his wife/daughter Spandarmat, the earth. The soul preexists the human body but is not eternally preexistent as in many Eastern religions. Humankind belongs to Ohrmazd and will return to him. The first Primal Man mates with Ahriman's "Demon Whore." Each individual is free to choose good or evil, but evil is an unnatural act.

Life on earth is a battle between Ohrmazd and his attendant powers on one hand and Ahriman and his demonic hordes on the other. For Zarasthustra it was a very real battle, since deva worshipers were still adherents of the traditional religion; he identified these with all that is evil.

Heavenly Helpers

The orders of Zoroastrian creation, with interplaying spheres of beings and their adversaries are full of ARCHETYPES and are similar to those in GNOSTICISM and the myths surrounding Sophia.

Ohrmazd is helped by the six AMARAHSPANDS (or Amesha Spenta), the Bounteous Immortals who are comparable to ARCHANGELS and serve as Ohrmazd's ministers. After Ohrmazd adopts Man, each of the amarahspands adopts one of the material creations. Their names are personifications of abstract concepts or virtues:

Vahuman—Good Thought, Good Mind
Artvahisht—Best Righteousness, Truth
Shahrevar—Choice Kingdom, Material Sovereignty
Spandarmat—Bounteous Rightmindedness, Wisdom in Piety; also identified with the earth
Hurdat—Health, Wholeness, Salvation
Amurdat—Life, Immortality

Beneath the Amarahspands are the YAZATAS ("adorable beings") who are legion and are divided into heavenly (spiritual) and earthly (material) subcategories. Ohrmazd himself leads the spiritual Yazatas, and Zarasthustra the material Yazatas. They have assignments similar to the celestial INTELLIGENCES and the daemons of water, air, fire, and earth.

Forces of Evil

Ahriman is served by a host of DEMONS, most of which are personified vices like concupiscence, anger, sloth, and heresy. There are six archdemons who oppose the amarahspands and try to destroy their good work. According to the *Bundahishn,* they are assisted by "furies in great multitude" who are "demons of ruin, pain, and growing old, producers of vexation and vile, revivers of grief, the progeny of gloom, and vileness, who are many, very numerous, and very notorious."

The six archdemons are:

Akoman, the Evil Mind, who opposes Vahuman
Andra, who opposes Artvahisht
Saru, the Tyrant, who opposes Shahrevar
Naoghatya, Arrogance, who opposes Spandarmat
Taru, Evil Hunger, who opposes Hurdat
Zarika, Evil Thirst, who opposes Amurdat

Zoroastrianism in Practice

Zoroastrians consider that their role in this world is to cooperate with nature and to lead a virtuous life; they oppose all forms of asceticism and monasticism. Their duty is to marry and rear children, for human life on earth is a sheer necessity if Ahriman is to be defeated. Agriculture is honored for making the earth fruitful, strong, and abundant in order to resist the Enemy, who is the author of disease and death.

There is a rigid dogmatism preserving the purity of the body, the care of useful animals, agricultural practice, and strict ritual observance. Celibacy is both unnatural and wicked.

On the moral plane all the emphasis is on righteousness or truth and on doing good works, for deeds are the criterion by which alone one is judged after parting this life on the "Bridge of the Requiter," the bridge of Rashn the Righteous, who impartially weighs each soul's good and evil deeds. If there is a preponderance of good, the soul proceeds to heaven, but if evil, it is dragged off to hell. If good and evil deeds are exactly equal, the soul goes to the "place of the mixed," where it experiences mild correction, and the only pains suffered are those of heat and cold. Zoroastrian hell is like the Christian purgatory in that the punishment is only temporary. The final purgation from sin takes place at the Last Judgment at the end of time. The stain left by sin is purged from all souls, and from this all without exception emerge spotless. None are punished eternally for sins committed in time.

Sin is viewed as perversity; it is a failure to recognize who is your friend and who is your enemy. Ohrmazd is one's friend and Ahriman is the enemy, from whom all evil and suffering proceed. Unlike the Western God, Ohrmazd does not permit evil, for such would give him characteristics of Ahriman. Monotheists have been deceived in this way and this represents a genuine triumph for Ahriman, for besides being the Destroyer, he is also the Deceiver, the Liar, and his deception takes the form of persuading men that evil proceeds from God. But his triumph is shortlived, for in the end all human souls, reunited with their bodies, return to Ohrmazd, who is their creator and father.

The Islamic conquest of Iran in the seventh century sent all Zoroastrian sects into disarray. Many Zoroastrians went east to India, where they are called Parsis. In present times there are only about 150,000 followers, of whom most live in and around Bombay, India.

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Zuriel

Ruler of the order of PRINCIPALITIES and the sign of Libra. Zuriel means "my rock is God." Zuriel is one of 70 angels who protect newborn infants. (See CHILDBIRTH ANGELS.) In MAGIC he is invoked against stupidity. Zuriel is sometimes equated with Uriel and in that aspect governs the month of September.

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INDEX

Page numbers in **bold** indicate main entries; page numbers followed by *f* indicate illustrations.

A

Aba 41
Abaddon **1–2**, 1*f*, 13, 20
Abalidoth 41
Aban 44
Abar 44
Abaros. *See* Armaros
Abasdarhon **2**, 43
Abbadon 368
Abdizuel 228
Abel 40
Abezethibou **2**
Abigor. *See* Eligor
Abir Gahidrion. *See* Domiel
Abraham **2–5**, 2*f*, 20–22
Abrasax. *See* Abraxas
Abrasix. *See* Abraxas
Abraxas **5–6**, 5*f*, 10, 252
Abrinael 228
Abtelmoluchos. *See* Temeluch
Abuhaza 41
Abuiori 41
Abu'l-Barakat 185
Abumalith 41
Acahjah 322
acclamations **6**
Achtariel. *See* Akatriel
Acrebial 46
Adam and Eve 4, **6–9**, 7*f*, 67
Adamel 10*f*
Adam Kadmon 6, **9–10**, 10*f*
Adaonai 94
Adernahael. *See* Adnachiel
Adimus **10**, 312
adityas **10**
Admael 42
Adnachiel **10**, 44, 46
Adonael 93
Adonaeus 145
Adonai **10**, 94
Adonaios 51
Adonay. *See* Adonai
Adoneal **10**
Adoneus 51
Adrammelech 358
Adriel 228
Advachiel. *See* Adnachiel
Aebel 252
aeons **10**
Aeshma **10**
Aesthma 53
Af **10–11**, 38, 40, 166, 212, 236
Agares **11**
Agla **11**
Agnes, St. 34
Agrat bat Mahlat 40, 273, *317*
Agrippa, Henry Cornelius 1, **10–13**, 44, 46, 47, 82, 83, 105, 152, 189, 296, 353, 363
Ahaniel 83
Ahiel 83
Ahriman **13**, 336
Ahura Mazda. *See* Ohrmazd
Aiel 40
Aion
air, angels of the 40
aishim. *See* issim
Akat(h)riel Yah Yedhodf Sebaoth. *See* Akatriel
Akatriel **13**, 45, 296
Aker 46, 125
Akkadian lore 61, 62, 236
Akrasiel. *See* Galizur; Raguel
Akriel **13**
Aktriel. *See* Akatriel
Aladiah 322
Albert the Great, St. 37
alchemy and alchemists 61, 72–73, 133–134
Alim. *See* Elim
Allocen **15**
Allocer. *See* Allocen
al-Suhrawardi, Shihab al-Din Yaha **14–15**
Amabael 45
Amabiel 41
Amahiel 41
amarahspands **15**
Amatiel 45
Amaymon 323
Ambiel. *See* Amriel
Ambriel 46. *See* Amriel
Amduscias **15**
Amelouth 2
amesha spentas. *See* amarahspands
Amitiel 26
Amnediel 228
Amnixiel 228
Amon **16**
Amriel **16**, 44
amulets **16–17**
Amurdat 15
Amutiel 228
Amy **17**
Anael **17**, 40, 41, 43, 44, 49, 242, 298, 308. *See also* Onoel
Anafiel 160. *See* Anael; Anapiel YHVH
Anahel **17**, 86, 117
Anaphiel. *See* Anapiel YHVH
Anapiel 374
Anapiel YHVH **17**

Anaviel 323
Anaymon 276
Ancient of Days **17**
Andras **18**
Andrealphus **18**
Andromalius **18**
Andus 40
Angel 93
angel alphabets **18–19**, 18*f*, 19*f*. *See also* malachim
angel bread **19–20**
angelic keys. *See* angel alphabets
angel language **20**
angel-man **27**
angel names. *See* names of angels
angel of anger. *See* Af
angel of annihilation. *See* Hasmed
angel of benevolence. *See* Hasdiel
angel of chemistry. *See* Omael
angel of darkness. *See* Bernael
Angel of Death 1, **20–23**, 21*f*, 22*f*
angel of diving rods. *See* Kutiel
angel of fire. *See* Dalquiel
angel of fish. *See* Dagiel
angel of fury. *See* Hemah
Angel of Glory **23**
Angel of Great Counsel **23**
angel of hail. *See* Balthioul
angel of hailstorms. *See* Nuriel
Angel of Hostility **23**
angel of lightening. *See* Barakiel
angel of love. *See* Theliel
angel of naval construction. *See* Damabiath
Angel of Peace **23–24**
Angel of Prayer **24**, 24*f*
Angel of Punishment. *See* Angels of Punishment
Angel of Repentance **24**
angel of silence. *See* Dumah
Angel of Tears **24**
angel of terror. *See* Pahadron
Angel of the Lord 2–3, **25–26**, 25*f*
Angel of the Sea. *See* Rahab
angel of the womb. *See* Armisael
Angel of Truth **26**
angel of victory. *See* Nike
angel of wrath. *See* Kezef
Angel of Yahweh. *See* Angel of the Lord
angelology 12–13, 14, **27–33**, 48
  Gnostic **145–146**
  of Origen **284–286**
  of Philo 293–294
  of pseudo-Dionysius 303–305
  of St. Paul **290–292**
  of St. Thomas Aquinas 301, 349–352
angelophany 2, **33–35**
angels **35–37**, 35*f*, 36*f*
  of days of the week. *See* angels of the days of the week
  encounters with. *See* angelophany
  forms of 304
  in kabbalistic teachings **210–211**
  names of. *See* names of angels
  numbers of **36–37**, 304
  orders of 9, 14, 228, 351–352
  responsibilities of 15
angels of destruction **37–39**, 38*f*
angels of disease. *See* disease
angels of glory **39**
Angels of Mastemoth **39**
angels of mercy **39**
angels of Mons. *See* Mons, Angels of
angels of peace 26, **40**
angels of prostitution **40**
angels of punishment 11, **40**
angels of the air 40, 41
angels of the cardinal directions 40, 41
angels of the days of the week **40–42**, 42*f*
angels of the earth **42**
angels of the elements. *See* elementals
angels of the end of the world. *See* angels over the consummation
angels of the hours **42–43**
angels of the Lord of the Spirits **43–44**
angels of the months 16, **44**
angels of the planets **44–45**
angels of the presence **45**
angels of the seasons **45**
angels of the winds. *See* nature spirits
angels of the zodiac 16, **45–46**, 143
angels over the consummation **46**
angel wreath **26–27**
anger, angel of. *See* Af
Angra Mainyu. *See* Ahriman
Aniel 44, 83, 322. *See* Anael; Haniel
animastics. *See* animistics
Anixiel 228
Aniyel. *See* Anael
annihilation, angel of. *See* Hasmed
Anpiel **47**. *See also* Anapiel YHVH
Ansiel **47**
Anthroposophy 334
Anush 252
Apocalypse of Elijah **112–113**
Apocrypha and pseudepigrapha texts 2, 3–4, 8–9, **47–48**, 196–197, 203–204, 353–354, 375–376
Apollyon. *See* Abaddon
apparitions **48**
  of Mary. *See* Marian apparitions
  of Michael. *See under* Michael
Aquiel 40
Aquinas, Thomas. *See* Thomas Aquinas, St.
Arabic lore 70, 174, 311. *See* Islamic lore
Arael **48**, 93. *See also* Ariel
Aragael 42
Arakeb 365
Arakiel 309
aralim. *See* erelim
Araphiel. *See* Arapiel YHVH
Arapiel YHVH **48**, 142
Araqiel **48**
Arara 94
Arathron. *See* Araton
Arazyal 365
Arcan 41
archai **48–49**
archangels 9, **49–50**, 49*f*
Archas. *See* Arkiel
archetypes **50–51**, 50*f*
Archistrategos **51**
archons 9, **51–52**
archontes. *See* archons
Arciciah 42
Ardearos. *See* Armaros
Ardibehist 44
Ardifiel 228
arelim. *See* erelim
Ariael. *See* Ariel
Ariel 40, 42, 46, **52**, 111, 213, 276, 322. *See also* Anael; Arael
Aristaqis 366
Aristotle 185
Arkiel 42
Ark of the Covenant **52**, 53*f*
Armaros **52**, 366
Armen 366
Armers. *See* Armaros
Armisael **52**
Arphugitonos 46, 125
Arragon 41
Artvahisht 15
Asaliah 322
Asariel **53**
Asasiel 41
Asbel 366
Asderel 366
ashim. *See* issim
Ashmedai. *See* Asmodeus
Ashriel. *See* Azrael
Ashtaroth 357
Asmodel 44, 46
Asmodeus 10, 13, 40, **53–55**, 54*f*, 104, 330, 353*f*, 358
Asroilu YHVH 48, **55**
Assabibi 41
Assiel. *See* Azael
Assyrian lore 323
Astagna 41
Astanphaeus 45, 51, **55–56**
Astaphaios 51
Astapheus 145
Astaroth 13, **56**
Astarte 56
Asteraoth **56**, 163, 296
astrology, angels and 17, 65, 292
Asuryal 115
Ataphiel. *See* Barattiel
Atapiel. *See* Barattiel
Atarguniel. *See* Atrugiel
Atarniel. *See* Atrugiel
Atatiel. *See* Barattiel

Athanasius 13
Atheniel 228
Atliel 228
Atrigiel. *See* Atrugiel
Atruggiel. *See* Atrugiel
Atrugiel **56**
Attarib 45
aufanim. *See* ophanim
Aufiel. *See* Anael
Augustine, St. 25, 31, **56–60**, 78, 86, 98, 102, 105, 114, 196, 353
authorities 9, **60–61**
avatars 61
Averroës 44
Avicenna. *See* Ibn Sina
Azael **61**, 221, 236, 252, 276, 312, 323, 361. *See also* Azazel
Azarael 228
Azazael. *See* Azazel
Azazel 4–5, **61**, 113, 276, 318, 366. *See also* Azael
Azbogah YHVH **61–62**
Azbuga. *See* Azbogah YHVH
Azeruel 228
Aziel 46, 228, 309
Azrael 20, 32, 38, 50, **62**, 183, 193, 249, 305
Azrail. *See* Azrael
Azriel 42, **62**, 83, 242. *See also* Azrael
Azza 61, **62**, 236, 252, 323. *See also* Tzadkiel
Azzael. *See* Azael
Azzazel. *See* Azael

B

ba **63**
Baal **63**, 358
Baalberith. *See* Balberith
Baal-Peor. *See* Belphegor
Baal-zebub. *See* Beelzebub
Babiel 41
Babylonian lore 83, 311, 314
Bachanae 41
Baciel 40
Bael 159. *See* Baal
Baell. *See* Baal
Bahman 44. *See* Barman
Bahrman. *See* Barman
Balaam 64*f*
Balam **63**
Balan. *See* Balam
Balay 41
Balberith **64**
Balidet 41
Baliel 41
Balthial. *See* Balthioul
Balthioul **64**, 163, 296
Baraborat 41
Barachiel 49. *See* Barakiel
Baradiel **64**, 137, 162, 298
Barakiel 44, **64**, 64*f*, 65, 83. *See also* Barbiel
Baraqel 366
Baraqial 366
Baraqiel 137, 162. *See* Barakiel
Baraqijal **65**
Baraquiel 298
Barattiel **65**, 344
Barbas. *See* Marbas; Morbas
Barbatos **65**
Barbiel 44, 46, **65**, 228, 363. *See also* Barakiel
Barbuel. *See* Barbiel
Barchiel 46. *See* Barakiel
Bariel 43, **65**
Barker, Margaret 26
Barkiel 44. *See* Barakiel
Barman **65**
Barquiel 43, **65**. *See* Barakiel
Barrett, Francis 12, 40, 43, 44, 45, 46, **65**, 75, 276
Barrett, William 91
Barsafel 330
Baruch **65–68**
Baruchiachel. *See* Baruchiel
Baruchiel **68**, 163, 296
Baruel. *See* Barbiel
Bathiel. *See* Balthioul
Bathin **68**
Bath Kol. *See* Bat(h) Qol
Bat(h) Qol **68**
Bazazarath. *See* Bazazath
Bazazath **68**
Beal. *See* Balberith; Berith
Beatrice 89–90
Beburos 46, 125
Beelzeboul. *See* Beelzebub
Beelzebub 13, 54, **68–69**, 212, 221, 229, 357
Behemouth **69**, 309
Beleth **69–70**
Belfagor. *See* Belphegor
Belfry. *See* Berith
Belial 13, **70**, 236, 237, 296, 298, 318, 366
Beliar 191, 237. *See* Belial
Belphegor **70**, 358
benad hasche **70**
bene elohim **70**
benevolence, angel of. *See* Hasdiel
ben Lakish, Simon 36
Beratiel 43
Bereqiel 46
Berith **70**. *See also* Balberith
Bernael **70**, 161
Bernard of Clairvaux 31
Besasel 366
Bethnael 228
Bethor **70–71**
Betryal 366
Betuliel 46
Bifrons **71**
Bilet 41. *See* Beleth
Bileth. *See* Beleth
black angels **71**
Blaef 41
Blake, William **71–72**
Blavatsky, Helena Petrovna 99–100, 334
Bobel 10
Boehme, Jakon **72–74**
Bofi. *See* Berith
Botis **74**
Bounteous Immortals. *See* Amarahspands
Briathos **74**
Briel 83
Buddhism 99
Buer **74**
Bune **74**
Burchat 40
Byleth. *See* Beleth

C

Cady, Peter and Eileen 132, 223
Cahatel 322
Cahethel **75**
Caim **75**
Caliel 322
Calvel 41
Calvin, John 25, 31, 196, 300–302
Calzas 41
Camael 44, **75**, 296, 357. *See also* Kemuel; Qemuel
Cambiel 44, 46
Camiel. *See* Camael
Camio. *See* Caim
Camiul. *See* Camael
Camuel. *See* Chamuel
Cancel. *See* Camael
Candomblé 286–287
Capabili 40
Carabia. *See* Decarabia
Caracasa 45
caretaking angels **75**
Carmax 41
Casardia. *See* Gazardiel
Casiel. *See* Cassiel
Cassiel 24, 41, 44, **75**
Cayce, Edgar **75–77**, 76*f*, 159–160
Caym. *See* Caim
Caziel. *See* Cassiel
celestial hierarchies **77–79**. *See also under* pseudo-Dionysius
celestial writing. *See* angel alphabets
Cellini, Benvenuto **79–80**
Cerberus. *See* Naberius
Cerviel **80**, 296, 298
Ceterari 45
Chachmal 83
Chachmiel 83
Chafriel 83
chaioth ha-qadesh. *See* hayyoth
chalkydri **80**

Chamuel **80**. *See also* Camael; Simiel
Chaniel 83
Charsiel 40
Chaskiel 83
chasmalim. *See* hasmalim
Chavakiah 322
Chax. *See* Shax
chayoh. *See* hayyoth
chayot. *See* hayyoth
chayoth. *See* hayyoth
Chayyiel. *See* Hayliel YHVH
Chayyleil **80–81**
Chedusitaniel 41
Cheial 46
chemistry, angel of. *See* Omael
Chermiel 41
Cherubiel 80. *See* Kerubiel YHVH
cherubim 9, **81–82**, 81*f*, 82*f*
Chesetiel 46
childbirth angels 82–83
chiva. *See* hayyoth
Christian lore 164–166, 166–167, 318–320, 331–332. *See also* Jesus; Mary
angels in **29–31**, 36, 69, 78, 97–98, 101–102, 138, 310, 329. *See also* Pseudo-Dionysius
dreams in **107–108**
magic in **226–227**
Chrysostom, John 24
Church of Jesus Christ of Latter-day Saints. *See* Mormonism
Cimeries **83**
Coahabiath. *See* Cochabiel
Cochabiel **83**
Coleridge, Samuel Taylor 219–220
Commissoros 45
confessor **83**
Coniel 41
consummation, angels over the. *See* angels over the consummation
Cooke, Grace 111
Corat 41
Core 45
Corobael 41
Crocell. *See* Procel
Crosell. *See* Procel
Crowley, Aleister 96
Ctarai. *See* Ceterari
Cummins, Geraldine 111
Curaniel 41
curetes. *See* powers
Curson **305**. *See also* Purson
Cynabal 40

D

Dabriel 41, **84**
Daghiel. *See* Dagiel
Dagiel **84**
Dagymiel 46
Dai 44
Daiel. *See* Dagiel
daimones **84–86**. *See also* demons
Dalkiel **86**
Dalquiel **86**
Damabiah 323
Damabiath **86**
Damael 41
Daniel 17, 36, **86–89**, 87*f*, 322
Dantanian **89**
Dante Alighieri **89–90**, 89*f*
Danyul 366
Daradariel **90**
Dardariel 43
Dardiel 40
Dark Angel **91**
darkness, angel of. *See* Bernael
Daveithe **91**, 110
Dead Sea Scrolls. *See* Qumran texts
Deamiel 41
deathbed visions **91–93**
decans of the zodiac **93–94**
Decarabia **94**
Dee, John 20, **94–96**
Deliel 46
demons 1, 2, 93–94, **96–99**, 96*f*, 97*f*. *See also* daemones
orders of 13
sex with 98–99
deputy angels. *See* Memunim; minestering angels
destroying angels. *See* angels of destruction
devas **99–101**, 99*f*
Deveithe 160
Devil 301*f*
devotional cults **101–103**
dii animalie. *See* animistics
Diniel 83, **103**
Dirachiel 228
disease 10
diving rods, angel of. *See* Kutiel
djinn **104**
Dobiel. *See* Dubbiel
Domiel **104**
dominations. *See* dominions
dominions 9, 60, **104–105**, 104*f*
Douma. *See* Dumah
dreams and visions **105–109**, 105*f*, 106*f*
angels in 105–109, 196–197, 247–248
Dubbiel **109**, 298, 326
Dubiel. *See* Dubbiel
Duma 86, **109**
Dumah **109**
Dumiel. *See* Domiel
dynameis **109**

E

Eae 93, **110**
earth, angels of the. *See* angels of the earth
eblis. *See* iblis
Eckhardt, Meister 31
Egibiel 228
Egin 276
Eiael **110**
Eisheth Zenunim 40, 273
Ejael 323
El **110**
Elberith. *See* Balberith
Eleazar of Worms. *See* Sefer Razeiel
electronic voice phenomenon 184–185
Eleleth 51, **110**, 160
elementals **110–111**
Elemijel 322
Eliade, Mircea 50
Eligor **111**
Elijah **111–113**, 111*f*, 112*f*
Elim **113**
Eloaeus 145
Eloaios 51
Eloeus 51
Elohim **113**
El Roi. *See* Angel of the Lord
Elyon **113**
Emegeton 53
Emmanuel **113–114**, 221
Empyrean **114**
Enediel 228
Enepsigos **114**
Enoch 44, 47, 60, **114–120**
ephemerae **120**
Ephippas 2, **120**
Erathaol **120**
Erathaoth. *See* Erathaol
Erelim 113
erelim **120**
erellim. *See* erelim
Eremiel **120**
Ergediel 228
Eros **120**
erotes **120–121**
Essenes 318
ETs. *See* extraterrestrials
excellencies **121**
exousiai **121**. *See also* authorities
extraterrestrials (ETs) **121–123**
eye writing. *See* angel alphabets
Ezekiel 70
Ezeliel 4, 81–82, **123–124**, 123*f*
Ezra 46, **124–127**

F

fairies **128–129**
fallen angels **129**
falling stars **129**
Famiel 41
familiars **129**
Farvardin 44
feather crown. *See* angel wreath
Field, M. J. 26

film, television, and drama, angels in, 130–132
Findhorn **132–133**
fire, angel of. *See* Dalquiel
firmament **133**
fish, angel of. *See* Dagiel
Flamel, Nicolas **133–134**
Flauros **134**
Fludd, Robert 6, 48, 364, 374
Focalor **134**
Foraii. *See* Morax
Foras. *See* Forcas
Forcalor. *See* Focalor
Forcas **134**
Forfax. *See* Morax
forms of angels **304–305**
Forneus **134–135**
Fourcas. *See* Forcas
Fraciel 41
Frances of Rome, St. **135**
Francis of Assisi, St. 34, **135–137**, 136*f*
Francis Xavier, St. 34*f*
fravashis **137**
Friagne 41
Furas. *See* Forcas
Furcalor. *See* Focalor
Furcas **137**
Furfur **137**
fury, angel of. *See* Hemah

G

Gaap **138**
Gabriel 3, 8, 14, 18, 20, 23, 24, 29, 31, 38, 39, 42, 44, 45, 46, 49, 50, 67, 70, 82, 83, 88, 93, 103, 108, 112–113, 115, 116, 120, 125, 126, 130, 137, **141**, 155, 160, 162, 185, 193, 195, 218, 220, 228, 242, 249, 266, 274, 276, 278, 292, 296, 298, 303*f*, 310, 312, 318, 327, 330, 333, 334, 352*f*, 358, 366. *See also* Azrael
  in Anthroposophy 338
  in Christianity 138, **140**
  in Islamic lore 32, 33, 138, **140**
  in Jewish lore **138–140**, 361
Gabuthelon 46, 125
Gaderel 366
Gadreel **141**
Gadriel **141**
Galdel 41
Galgaliel 141, **141**
galgalim **141**
Galgalliel 298
Galizur **141**
Gallisur 55
Gallisur YHVH. *See* Galizur
Gallitzur. *See* Galizur
Gallizur. *See* Raziel
Gamaliel 5, **141**, 252
Gamigin. *See* Gamygyn
Gamygyn **141**
Gargatel 45
Garret, Eileen J. 159–160
Gaviel 45
Gazardiel **141**
Gazardiya. *See* Gazardiel
Gazriel 83
Gdiel 83
Geburatiel 374
Geburatiel YHVH **142**
Gediel 46
Geliel 228
gematria 61–62, **142**
Gemma Galgani, St. **143–144**
Geniel 228
genii **140**. *See also* djinn
German folklore 27
Gideon **140–141**
ginn. *See* djinn
Glasyalabolas **144**
Gnosticism 5, 10, 55, 62, 104, 110, 120, 141, **144–147**, 160, 176, 185, 221, 239, 288, 296, 299, 316, 317, 331, 364
  Islamic 147
Goap **138**
God, names of 275
Goethe, Johann Wolfgang von **147–149**, 267, 335
Gomory **149**
Graham, Rev. Billy **149–150**
Great Angel. *See* Angel of Yahweh
Greek lore 84–86
Green Hope Farm **150–**
Griel 83
grimoires 54, 98, **151–152**. *See also* Lemegeton
Grosso, Michael 278
Guabarel 45
guardian angels 20, 24, 137, **152–156**, 203, **286**, 295–296, 295*f*. *See also* genii
guardians of the doors **157**
guardian spirits 62, **156–157**, 323
Guel 41
Guriel **157**
Gusayn. *See* Gusion
Gusion **157**
Gutrix 41
Gzrel **157**

H

Haajah 322
Haamiah 322
Habiel 41
Hadariel. *See* Hadriel
Hadarniel. *See* Hadriel
Hadraniel **158**, 324. *See also* Hadriel
Hadriel **158**. *See also* Hadraniel
Hagar 2, **158–159**
Hagenti **159**
Hagith **159**
Hahahel 322
Hahajah 322
Hahasuah 322
hail, angel of. *See* Balthioul
Haileal. *See* Chayyleil
hailstorms, angel of. *See* Nuriel
haioth hacadosch. *See* hayyoth
Hajael 323
Halahel **159**
Halaliel 77, **159–160**
Haldiel 42
Halpas **160**
Haluliel 40
Hamaliel 44, 46, **160**
Hamiel. *See* Anael; Haniel; Onoel
Hamon **160**
Hanael 46. *See* Haniel
Hananel 366
Haniel 44, 80, 113, **160**. *See also* Anael; Chamuel; Onoel
Hanun 41
Harabael 42
Harahel **160**, 323
Haraldsson, Erlendur 91–93
Harbonah 38
Hariel 322
Harihael 41
Harmozy 110, **160**
Haron-Peor 212
Harsch, Jules 345
Harsch-Fischbach, Maggy 345
Hasdiel 44, **160**, 242
Hashmal. *See* Hasmal; Hayliel YHVH
Hasmal **160**
hasmalim **160–161**
Hasmed 40, **161**
Hasmoday. *See* Asmadoy
Hauras. *See* Flauros
Haurus. *See* Flauros
Haurvatat **161**
Havres. *See* Flauros
Hayliel YHVH **161**
Hayyel. *See* Hayliel YHVH
Hayyiel. *See* Chayyleil
Hayyliel. *See* Hayliel YHVH
hayyoth **161**
Hazazel. *See* Azazel
Haziel 70, **161**, 322
Head of the Dragons **161**
heaven **161–163**, 162*f*
heavenly bodies **163**
Hebrew lore. *See* Jewish lore
Heleleth. *See* Eleleth
hell 64, 83, 86, **109**, **134**, **164–166**, 165*f*, 236
  rulers of 64, 65, 138, 144, 238, 257, 275, 279, 289, 305, 346, 362, 363, 364
  Swedenborgian **342**
  visons of **126**

Hemah 11, 20, 166, **166**, 212, 236
Heman **166**
Hermah 38
Hermas 24, **166–168**
Hermesiel **168**
Hermetic Order of the Golden Dawn 96
Heywood, Thomas 37, 42, 52
Hierimiel. *See* Eremiel
Hinduism 61, 99, 101, **168–170**
Hodson, Geoffrey 100, **170–173**, 171*f*
Hofniel 70, **173**
Horaeus 145
Horaios 51
hostility, angel of. *See* Angel of Hostility
hours, angels of the. *See* angels of the hours
huarna **173**
Hubujah 323
Humastraw 41
Huphaltiel 41
Huratapel 40
Hurdat 15
Hutriel 40, **173**
Hyniel 41

I

Iadabaoth 10
Iahael 323
Ialdabaoth 51–52, 56, 145, 146
Iamblichus 13
on daimones 86, **86**
Iameth **174**
Iao 51, 145
Iaoel **174**
Iaoth 93, **174**
Iblis 20, **174**
ibn Sina **175–176**
Ibraoth. *See* Sabaoth
Ieliel 322
Ieo 93, **176**
Illuminator **176**
images of angels **176–184**, 177*f*, 178*f*, 179*f*, 180*f*, 182*f*
Imamiah **184**, 322
incantation bowls **184**
Inias **184**, 312
instrumental transcommunication **184–186**
intelligences **187–189**
Ioath 94
Iofel 296
Iofiel **189**. *See also* Yefefiah; Yofiel; Zaphiel
Ipos **189**
Irel 41
irin **189**
irin qaddisin. *See* irin
Isaac **189–191**
Isael 41
Isaiah **191–192**
ischim. *See* issim
Isfandarmend 44
Islam 265–267. *See also* Koran
angels in **31–33**, 36–37, 44, 183
dreams in **108–109**
Islamic Gnosticism **147**
Islamic lore 24, 26, 61, 62, 71, 104, 253, 267, 273, 276, 311–312, 315, 330. *See also* Arabic lore; Koran
Ismoli 41
Israfil 183, 193, **193**, 249
issim **192–193**
izachim. *See* issim
Izad. *See* Mithra
izads **193**
Izarail. *See* Azrael
izeds. *See* izads
Izra'il **193**

J

Jabamiah 323
Jabniel 86
Jacob **194–197**
Jael 52, **197**
Jahoel 326
Jahoel **197**, 240
Jajajel 322
Janak 41
Janiel 41
jann. *See* djinn
Jaoel **197**
Jazel 41
Jazeriel 228
Jeduthun **197–198**
Jefefiyah. *See* Yefefiah
Jefischa **198**
Jehoel 45. *See* also Jahoel
Jehudiel 49, **198**
Jehuvajah 322
Jejalel 323
Jejazel 322
Jelabiah 322
Jerathel 322
Jeremiel 120, **198**, 312. *See also* Eremiel; Ramiel
Jerimiel. *See* Eremiel
Jerusque 41
Jesficha 43
Jesus **198–200**, 198*f*, 200*f*, 235*f*, 301*f*
Jewish lore 23, 44, 53, 56, 62, 70, 82, 104, 137, 166, 212, 213, 228, 238, 240, 257, 274, 275, 305, 309, 327–328, 329, 339, 345, 360–361, 363, 374–375, 430–323. *See also* Hebrew lore; Judaism; Kabbalah; Merkabah; rabbinic lore; Talmudic lore
magic in 13, 97, **226**
Jewish mysticism 161, 226, 267, 327, 331, 352, 372
Jezalel 322
Jibril. *See* Gabriel
jinn. *See* djinn
Joan of Arc **200–203**, 201*f*
Joel. *See* Jael; Jaoel
Jofiel. *See* Yofiel
Johiel. *See* Hayliel YHVH
John of Damascus, St. 60
John XXIII, Pope **203**
Jubilees **203–204**
Judaism. *See also* Jewish lore
angels in 27, **28–29**
dreams in **105–106**
Jung, Carl Gustav 5–6, 50, 122–123, **204–207**, 219
Jurgenson, Friedrich 184–185

K

Kaballah 29, 77–78, 86, 97, 100, 134, 160, 161, 184, **208–211**, 252, 276, 326, 355. *See also* Gematria; Sefer Yetzirah
practical 152, 226
kabbalistic lore 44, 47, 68, 70, 83, 105, 112, 162, 197, 215, 273, 292, 311, 346, 363
Kabiel. *See* Kokabiel
Kabshiel **211**
Kadal 83
kadashim. *See* qaddisin
Kadie 41
kadishim. *See* qaddisin
Kadmiel 83
Kafziel 20, 44, **211**. *See also* Cassiel
Kakabel **211**
Kakabiel. *See* Kokabiel
Kalazael 94
Kalaziel **211**
kalkydras. *See* chalkydri
Kamniel. *See* Camael
Kaniel 83
karabu **211–212**, 211*f*
Karael 93, **212**
kari-bu. *See* karabu
Kasadya 366
Katanikotael 110, 176
Katchiel 83
Katzhiel 83
Kedushah. *See* Qedussah
Kelly, Edward 20, 95–96
Kemeuel. *See* Qemuel
Kemeul. *See* Camael
Kemuel 38, 75, **212**. *See also* Jahoel
Kenunit 83
Kerubiel YHVH **212**
kerubim. *See* cherubim
Kestarel 365
Keter 17
Kethriel. *See* Akatriel
Kezef 20, 40, **212**
Khamael. *See* Camael

Khurdad 44
Kidumiel 83
Kochab. *See* Kokabiel
Kochbiel. *See* Kokabiel
Kok 94
Kokabiel **212**, 298, 309
Kokarerel 366
Kokbael 366
Kokbiel. *See* Kokabiel
Kolazonta 38
Koran 82, 104, 220, 266
Kourtael 174
Krkiel 83
Kunopaston. *See* Kunopegos
Kunopegos **212**
Kutiel **212**
Kyriel 228

L

Labbiel **212**
Lahabiel **212**
Lahal 83
Lahariel 83
Lahash **212**
Lahatiel 40
Lailah **212**
Lailahel. *See* Laylah
Lailiel 298
Lama 41
Lamachiel 296
Lamechiel 163, **212**
Laquel 41
Lassuarim **212**
Laviah 322
Laylah **212**
Lecabel 322
Lehahiah 322
Lehetial 45
Lekourgos 94
Lelahel 322
Leliel. *See* Laylah
Lemegeton 2, 11, 15, 16, 17, 18, 43, 63, 65, 70, 90, 134, 152, 159, 189, 198, **212**, 213, 238, 252, 275, 283, 288, 307, 317, 318, 345, 362, 373
Leraie. *See* Lerajie
Lerajie **212**
Levi 60, 141, **214–215**
Levi, Eliphas 65
Leviah 322
Leviathan 20, 69, **215**, 309
lightning, angel of. *See* Barakiel
Lilith 6, 40, 53–54, **215–216**, 273, 358
Lincoln Imp **216**
Lindbergh, Charles **216–218**
Lion-Shaped Demon **218**
literature and angels **218–220**
Lix Tetrax **220–221**
Lobquin 41
lords. *See* dominions
lordships. *See* dominions
love, angel of. *See* Theliel
Lssuarim 43
Lucifer 53, 70, 90, 97, 129, 130, **221**, 229, 249*f*, 250, 251, 336
Lucifuge 357
luminaries **221**
Luther, Martin 196, 300, 300*f*
Luviah 322

M

MacDonald, William G. 26
MacGregor-Mathers, S. L. 18
Machasiel 40
Machatan 41, 75
Machidiel 46, **222**
Machnia 83
Maclean, Dorothy **222–225**, 223*f*
Macroprosopus. *See* Keter
Madiel 41
Madimiel 44
Mael 41
magic 65, 95, 184, **225–227**, 251, 273–275, 298, 307, 344. *See also* Lemegeton
  angels evoked in 1, 10, 11, 16, 18, 20, 40, 42–43, 46, 47, 48, 98, 103, 160, 222, 267, 281, 289, 293, 306, 308, 309, 316, 325, 333, 347, 359, 374
  Enochian 95–96
  Jewish 211
Maguth 41
Mahasiah 322
Mahazuel 276
Mahniel. *See* Azriel
Maimonides, Rabbi Moses 3, 88, 185, 196, **227–228**
Mairya 20
Makatiel 40, **227–228**
Malach ha-Mavet 20
malachim 18, **227–228**
Malahidael 46
malakim. *See* malachim
Malaphar. *See* Valefor
Malashiel 296
Malchedaels. *See* Machidiel
Malchidiel 44. *See* Machidiel
Malchiel 83
Malephar. *See* Valefor
Malinowski, Bronislaw 223
Malkiel 83
Malkira **228**
Malleus Maleficarum 98–99
Malpas **229**
Maltiel 41, 296
Mamaroth 94
Mammon 13, **229**
Manadel 322
Maneloym 65
Manichean lore 334
manna. *See* angel bread
mansions of the moon **229–231**
Marbas **231**
Marchosias **231**
Marian apparitions **231–234**, 231*f*, 232*f*
Marmaraoth 94
Marmaroth 163, **235**, 296
Martyr, Justin 25
Mary 157, **235–236**, 235*f*, 303*f*
Masgrabiel 40
Mashit 11, 20, 40, 166, **236**
maskim **236**
Masniel 46
Mastema 23, 204, **236–237**, 318. *See also* Satan
Matanbukus **237**
Matariel 298
Mathiel 41
Mathim. *See* Bathin
Mathlai 41
Matter 51
Matuyel 40
Maymom 41
mazikeen. *See* shaitans
Mebahel 322
Mebahiah 323
Mediat 41
Medonial 46
Mefathiel **237**
Mehikiel 323
Meil 41
Melahel 322
Melchisedek. *See* Melchizedek
Melchizedek 24, 56, 113, 116, **237**
Melchizidek 298
Melch-Zadok. *See* Melchizedek
Melkeial. *See* Machidiel
Melkejal. *See* Machidiel
Melkisedek. *See* Melchizedek
memunim **238**
Mendrion 43, **238**
Meniel 323
Mephistophales 236
Mephistopheles **238–239**
Merattron 41
Meririm 13
Merkabah 17, 37, 61, 83, 141, **239–240**, 253, 297, 323, 327
Merkabah Angels **240**
Merkavah. *See* Merkabah
Merton, Thomas 56
Meshat 212
Messiah 221
Metatron 17, 18, 20, 24, 26, 27*f*, 39, 40, 45, 47, 112, 113, 118–119, 158, 166, 184, 185, 197, **240–241**, **240–242**, 240*f*, 252, 274, 296, 318, 326, 357, 358, 372, 375.
Methaniax 10
mezuzot 17, 242

Michael 3, 6–7, 8, 18, 20, 21, 23, 24, 26, 27*f*, 31, 39, 40, 41, 42, 44, 45, 49, 51, 67, 77, 82, 83, 88, 93, 95, 102, 103, 109, 115, 116, 117, 118, 120, 125, 126, 131, 137, 150, 162, 163*f*, 184, 190, 193, 195, 196, 197, 201, 233, 236, 242, **242–249**, 243*f*, 244*f*, 245*f*, 249, 274, 276, 278, 292, 296, 298, 305, 308, 310, 312, 314, 318, 322, 326, 327, 330, 334, 336, 338, 353, 358, 360, 363, 366
in Anthroposophy 334, 336, 338, 339
apparitions of **245–249**
in Christian lore **244–245**
in Islamic lore 32, 36–37, **249**
in Jewish lore 242, 243–244, 360
miracles attributed to 246, 247
symbols of 182–183
Midrash Tehillim 40
Miher. *See* Mihr
Mihir. *See* Mihr
Mihr 44, **249**
Milatron **253**
Milliel 41
Milton, John 166, 219, **249–251**
Miniel **251**
ministering angels **251–253**, 252*f*, 253*f*
miracles 228
Missabu 41
Mithra 5, **253**. *See also* Mihr
Mithraism 5
Mitra. *See* Mithra
Mizrael 323
Moakibat **253**
Moakkibat 311
Moloch 357
Monker. *See* Munkar
Mons, angels of **253–257**, 255*f*
months, angels of the. *See* angels of the months
Moody, Raymond 276
Morael **257**
Morax **257**
Moriel. *See* Morael
Mormonism **257–260**, 260–262
Moroni **260–262**, 261*f*
Moses 2, 7, **262–265**, 263*f*
Muhammed **265–267**
Mumijah 323
Munkar 32, 71, **267**, 314
Munker. *See* Munkar
Murdad 44
Murder **267**
Muriel 44, 46, **267**
Murmur **267**
Murriel. *See* Muriel
music and angels **267–271**
Myers, Frederic W. H. 203
mysterious stranger **271–272**
mysticism and mystics. *See also* Merkabah
Jewish 267–268

N

Naamah 40, 60, 62, **273**, 323
Naaririel YHVH 56, **273**
Naberius **273**
Nabu 311
Nagrasagiel. *See* Nasargiel
Nahaliel **273**
Nahema 358
Nakir 32, 71, 267, **273**, 314
names 103, **273–275**
Nanael **275**, 323
Narcariel **275**
Narcoriel 43
Naromiel 40
Nasargiel **275**
Nasragiel. *See* Nasargiel
Nathanael. *See* Xathanael
Nathaneal **275**
Nathaniel 111
nature spirits **275–276**
Naya'il **276**
near-death experiences 190, **276–278**
Neciel 228
Nelakhel 322
Nelapa 41
Nelchael **278**
Nemamiah 323
Nephilim **278–279**
Neqael 366
Neriah 83
Nike **279**
Nirpiel. *See* Arapiel YHVH
Nisroc 80, **279**, 298
Nithael 323
Nithajah 322
Noah **279–280**
Nogahel 44
notarikon 142–143
numbers of angels **304**
Nuriel 83, **280**

O

Obyzouth **281**, 330
Och **281**
Ofaniel. *See* Ophaniel
ofanim. *See* ophanim
Ofiel 83
Ofniel. *See* Ophaniel
Ohrmazd 13, 14, 15, 180, **281**
Olympian spirits **281**
Omael **281**, 322
Oniel. *See* Onoel
Onoel 120, **282**. *See also* Anael; Haniel
Onoskelis **282**
Opanniel 298. *See* Ophaniel
Ophan. *See* Ophaniel
Ophaniel 82, **282**
ophanim **282**
ophannim. *See* ophanim
Ophiel **282**
Opus Sanctorum Angelorum 103
Oray. *See* Lerajie
Oreus 51
organization of angels **304**
Orias **282–283**
Oriel 43, 83, **283**
Orifel. *See* Orifiel
Orifiel **283**, 283*f*, 353
Origen 20, 37, 51, 55, 102, 120, 153, 252, 269, **283–286**
origins **286**
Oriphael 44
Oriphiel 49. *See* Orifiel
orishas **286–287**
Ornias **287**
Orobas **287–288**
Oroiael 110, 160
Orojael **288**
Oropel 330
Orphamiel **288**
Orphiel. *See* Orifiel
Osael 41
Ose **288**
Osis, Karlis 91–93
Osmadiel 43, **288**
Otis. *See* Botis
Oul 86
Ouriel **288**
Ourouel. *See* Uriel
Ouza. *See* Uzza
Ovavorial 45
Ozark folklore 26–27

P

Pabel 40
Padiel 83
Paffran 41
Pahadron **289**
Pahaliah 322
Paimon **289**
palatinates **289**
Pamyel 43, **289**
Panezur 345
parasangs **289**
Pathiel **289**
Paul, St. 49, 79, **289–292**, 290*f*
Paymon 276
peace
angel of. *See* Angel of Peace
angels of. *See* angels of peace
Pehel. *See* Peliel
Peliel 228, **292**, 296, 363
Penemue. *See* Penemuel
Penemuel **292**
Peniel **292**
Penuel 24
Perelandra **292**

Persian lore 10, 24, 44, 53, 173, 174, 249, 328, 333, 334. *See also* Zoroastrianism
Pesagniyah **293**
Phalec. *See* Phaleg
Phaleg 10, **293**
Phaniel 213
Phanuel 6–67, 24, 40, 44, 45, 115, **293**, 296. *See also* Ramiel; Uriel
Pharmaros. *See* Armaros
Pharzuph **293**
Phedisomos 94
Pheniel 45
Phenix. *See* Phoenix
Pheynix. *See* Phoenix
Philo **293–294**
Phoenician lore 10, 45
Phoenix **293–294**
phoenixes **294**
Phorlakh 42
Phounebiel **294**
Phuel. *See* Phul
Phul **294**
Pinene 366
Pistis Sophia 10, 40
Pius XI, Pope **294–295**
Pius XII, Pope **295–296**
planetary rulers **296**
planets, angels of the. *See* angels of the planets
Plato, on daimones 85, **85**
Plotinus 185
Polial 323
Porosa 41
possession, by demons 69
Poteh **296**. *See also* Purah
potentials. *See* seraphim
potestates. *See* powers
powers 9, 60, **296**
Pravuil **296–297**, 311. *See also* Vretiel
prayer, angel of. *See* Angel of Prayer
preceptor angels **297**
presence, angels of the. *See* angels of the presence
princedoms. *See* principalities
Prince of Darkness **297**
Prince of Learning. *See* Prince of Torah
Prince of Peace **297**
Prince of the Countenance **297**
Prince of the Divine Presence **297**
Prince of the Face **297**
Prince of the World **297**
Prince of Torah **297**
Prince of Wisdom. *See* Prince of Torah
princes **297–298**
princes of kingdoms **298**
Prince(s) of Light(s) **298**
principalities **298–299**
Procel **299**
Pronia **299**
prostitution, angels of. *See* angels of prostitution
Protestant Reformation **299–303**
pseudepigrapha. *See* Apocrypha and pseudepigrapha texts
Pseudo-Dionysius 49, 60, 79, 81, 104, 185, 301, **303–305**
celestial hierarchy of 49, 60, 79, 81, 104, 296, 298, 325, 363
Psisya 83
psychopompoi **304**
Pucel. *See* Procel
punishment, angels of. *See* angels of punishment
Purah **304**. *See also* Poteh
Puriel 40, **304**
Purson **305**
Puruel. *See* Puriel
Pusiel. *See* Puriel
Puta. *See* Purah
putti **305**

Q

qaddisin **306**
Qafsiel. *See* Qaspiel
Qaphsiel 211. *See also* Kafziel
Qaspiel 157, **306**
Qedussah 141, **306–307**
Qemuel **307**
Quabriel 43, **307**
Quaphsiel. *See* Qaspiel
Qumran texts (Dead Sea Scrolls) 39, 70, 203–204, 236, 237–238, 243, 280, 298, **307**, 318, 367

R

Raamiel 298
Raasiel 298
Rabacyal 86
rabbinic lore 112, 264–265, 308, 317, 327. *See also* Jewish lore
Rachiel **308**
Rachmiah 83
Rachmiel 39, 83, **308**. *See also* Rahmiel
Rachsiel 83
Radueriel **308**
Radweriel. *See* Radueriel
Rael 41
Raguel 42, 49, 115, **308–309**, 312, 366
Raguhel. *See* Raguel
Raguil. *See* Galizur
Rahab **309**, 324
Rahamael. *See* Rahmiel
Rahatiel 298, **309**
Rahmiel **309**. *See also* Rhamiel
Rahner, Karl 155
Rahtiel. *See* Rahatiel
rainbow **309**
Rainbow People **309**
Ramael. *See* Ramiel
Ramal 83
Rameel 365
Ramel 365
Ramiel 46, 66, 83, 292, **309**
Ramuel 83
Raphael 3, 8, 18, 23, 24, 26, 31, 41, 42, 44, 45, 48, 49, 50, 51, 54, 62, 68, 82, 83, 93, 103, 115, 117, 120, 125, 159, 213, 228, 242, 243, 250–251, 271*f*, 276, 292, 296, 308, **310–311**, 310*f*, 312, 318, 327, 334, 353–354, 353*f*, 358, 363, 366
in Anthroposophy 338–339
in Jewish lore 361
symbols of 183
Raquel 298
Rasiel. *See* Raziel
Rasuil. *See* Raguel
Rathanael **311**
Ratziel. *See* Raziel
Raum **311**
Rayel 41
Raym. *See* Raum
Raziel 120, 139, 296, 311, **311**, 324, 357. *See* Galizur
Razziel ha-Malach. *See* Sefer Raziel
recording angels **311–312**
Redueriel 311
Rehabiel 213
Rehael 322
Rejajel 322
Remiel 310. *See* Eremiel; Ramiel
repentance, angel of. *See* Angel of Repentance
reprobated angels **312**
Requiel 228
Revelation (the Apocalypse) **312–314**
Reziel. *See* Raziel
Rhamiel 39, **314**
Rhaumel 41
Rigal 83
Rikbiel 368
Rikbiel YHVH 82, 141, **314**
Rimmon **314**
rishis **314–315**
River of Fire **315**
Rizoel 94, **315**
Roehel 323
Rogziel 40, **315**
Romial 46
Roneve. *See* Ronobe
Ronobe **315**
Ronove. *See* Ronobe
Rsassiel 83
Ruax **315**, 353
Ruderiel 166
Rufael. *See* Raguel
Rugziel 86
Ruhiel 298
rulers **315**
Ruman 267, **315**
Rumel 366

Rumiel 83
Rumyal 366

S

Sabael 93
Sabaoc 312, **316**
Sabaoth 45, 51, 93, 94, 145, **316**
Sabathiel 44, **316**
Sabbathi. *See* Sabathiel
Sablo 5, **316**
Sabnack **316**
Sabrael **316**
Sabrathan **316**
Sabriel. *See* Sabrael
Sachiel 41, 44, 308, **316**
Sacriel 41
Sagansagel. *See* Sagnessagiel
Sagnessagiel **316**
Sahaqiel 137, 162
Sahaquiel **317**
Salatheel. *See* Salathiel
Salathiel 24, 120, **317**
Saleos **317**
Salgiel 298
Sallales 41
Salmac. *See* Sabnack
Samael 1, 3, 20, 40, 41, 44, 67, 133, 145, 191, 192, 215, 228, 276, 298, **317**. *See also* Satan
Samax 41
Samchia 83
Samiel 46, 309
Samkiel **317**, 328
Samlo. *See* Sablo
Sammael 213, 326. *See also* Samael
Samuel 43, **317**
Samuil 42
Sanayfar 2
Sanctification, angels of. *See* angels of sanctification
Sandalfon. *See* Sandalphon
Sandalphon 23, 24, 45, 112, 140, 162, 222, 296, 305, **317**, 358
Saniel 43, **317**
Sansanvi 215
Santanael 41
Santería 286, **318**
Sanvi 215
Saphiel 40
Sapiel 162
Saquiel 43
Sarabotes 41
Saragael 42
Sarakiel 45, **318**. *See also* Sariel
Sarall 197
Sarandiel 43, **318**
Saraqael 49, 115, 366. *See* Sarakiel; Sarasael; Sariel; Zerachiel
Saraquel. *See* Raziel
Sarasael **318**
Sarea. *See* Sarasael
Sarfiel 242
Sarga. *See* Sarasael
Sariel 49, 197, 318, **318**. *See also* Suriel
sarim **318**
Sasniel. *See* Sagnessagiel
Sasnigel. *See* Sagnessagiel
Sasnigiel YHVH 273, **318**
Sasomaspweel 365
Sasquiel **318**
Sataaran 318
Satan 1, 2, 13, 20, 51, 54, 58–59, 68, 69, 82, 97–98, 108, 109, 126, 133, 150, 164, 165, 174, 198–199, 221, 229, 243, 245, 296, 298, 302, 314, 317, 318, **318–320**, 319*f*, 326, 357, 363
  fall of 6
  in Islam 32
Satanael 68
Satanail 117, 129, **320**
Satqiel 137, 162, **320**
Sattamiel 46
Sauriel. *See* Suriel
Savatri **320**
Savitar. *See* Savatri
Savitri. *See* Savatri
Scepter **320**
Schachniel 83
Schemhamphorae **320**
Schliel 228
Scox. *See* Shax
scribes **323**
sea, angel of the. *See* Rahab
Sealiah 322
seals **323**
Sealthiel. *See* Salathiel
Sealtiel 49. *See* Salathiel
seasons, angels of the. *See* angels of the seasons
seats **323**
sebalim **323**
Sebrathan 43
sedim **323**
Seere **323**
Sefer ha-Raziel. *See* Sefer Raziel
Sefer Raziel 18, 29, 44, 45, 83, 211, 212, **323–324**, 324*f*, 361, 372
Sefer Reziel. *See* Sefer Raziel
Sefer Yetzirah 29, 161, 208, 326, 355
Sehijah 322
Sekinah. *See* Shekinah
Semangelaf 215
Semeliel 44
Semeschia. *See* Semeliel
Semiaza. *See* Semyaza
Semibel. *See* Simiel
Semyaza 61, 113, 318, **324–325**, 361, 365, 366. *See also* Azza; Uzza
Sensenya 83
Separ. *See* Vepar
Sepher Rezial Hemelach. *See* Sefer Raziel
Seraph 111
Seraphiel 41, **325**, 326. *See* Kemuel
seraphim 9, **325–326**, 325*f*
Serapiel. *See* Seraphiel
Serguanich 43, **326**
Sermyaza 278
Serosh. *See* Sraosha
Setchiel 41
Seven, the **326**
Shahar 110
Shahrevar 15
Shahrivar 44
shaitans **326**
Shakespeare 52
Shalim 110
Shamayza. *See* Semyaza
Shamsiel 162, **326–327**
Shax **327**
shayatin. *See* djinn
Shebniel 83
shedeem. *See* shaitans
shedim. *See* shaitans
Sheehan, Molly and Jim 150–151
Shekinah **327**
Shemhazai. *See* Semyaza
Shemhazi. *See* Semyaza
Shemuel. *See* Jahoel; Kemuel
Shemyaza. *See* Semyaza
Shenial 46
Sheol **327–328**
Shepherd **328**
Shetel 252
sheytans. *See* shaitans
shinanim **328**
Shoftiel 40, **328**
Sidqiel **328**
Sidquiel. *See* Sidqiel
Sidrel 137
Sidriel 162, **328**
silence, angel of. *See* Dumah
Simeon Stylites, St. 34
Simiel 312, **328**. *See also* Chamuel; Haniel
Simkiel 37, 38
Simsiel 298
Sipwesel 366
Sirael 322
Sirush. *See* Sraosha
Sizouze 24. *See* Simiel
Skd Huzi. *See* Soqedhozi YHVH
Smith, Joseph J. 257–260, 2610–262
Sniel 83
Socrates, on daimones 85–86, **85–86**
Sodom and Gomorrah 2, 3, 38
Solas **329**
Solomon, King 2, 23, 52, 53, 54, 56, 60, 62, 68–69, 104, 114, 120, 137, 138, 141, 163, 174, 212, 213, 287, **329–330**, 329*f*. *See also* Testament of Solomon
  grimoires of 151–152
  spirits of 63, 64, 68, 69, 70, 71, 75, 94, 111, 134, 144, 149, 157, 159,

160, 189, 211, 212, 213–214, 229, 231, 257, 267, 288, 289, 294, 299, 311, 316, 317, 323, 327, 329, 343, 362, 363, 364, 373, 375
Soneas 41
Sons of God **330–331**
Soperiel YHVH 62, 314, **331**
Sophia 5, 10, 51–52, 145–146, **331–332**
Sopriel Mehayye. *See* Soperiel YHVH
Sopriel Memeth. *See* Soperiel YHVH
Soqed Chozi. *See* Soqedhozi YHVH
Soqed Hozi. *See* Soqedhozi YHVH
Soqedhozi 333
Soqedhozi YHVH **332–333**
Sorath **333**, 337
Sorush 249, **333**
Soterasiel YHVH **333**
Sother. *See* Soterasiel YHVH
Sother Ashiel. *See* Soterasiel YHVH
Soubelti 314
Spandermat 15
Spiricom 185
spirit guides **333**, 333*f*
spirit of understanding **333–334**
Spugliguel 45
Sraosha **334**
Srosh. *See* Sraosha
star of Bethlehem **334**
Steiner, Rudolf 13, 45, 105, 333, **334–339**, 336*f*, 377
stigmata 137, 143
Stolas. *See* Solas
Sturiel 83
succubi 98–99
Suceratos 40
Summers, Montague 65
Suquinos 41
Surafel 115, 278, 366
Suriel 24, 40, 45, 46, 120, 308, 339, **339**. *See also* Raziel; Sariel; Zerachiel
Suruel 115, 366. *See also* Suriel
Surufel. *See* Suriel
Suruquel. *See* Sariel
Surya. *See* Suriel
Suryah 296
Suryan. *See* Raguel
Suth 41
Swedenborg, Emanuel 20, 155, 163, 166, 221, **340–343**
symbols of angels **182–183**
Sytry **343**

T

Taap. *See* Gaap
Tabual 312
Tagas 166, **344**
Tagriel 228. *See* Atrugiel
Tahariel 83
Talbot, Edward. *See* Kelly, Edward
talismans **344**
Tall Angel **344**
Talmudic lore 96, 112, 141, 142
Tamel 365, 366. *See* Penemuel
Tamuel 41. *See* Penemuel
Tap **138**
Tapsarim 113
tapsarim **345**
Tariel 45
Tarmiel 41
Tarquarn 45
tarshisim **345**
Tartarus. *See* Hell
Tartys 43, **345**
Tataruchus. *See* Temeluch
Tatrasiel 160
Tatrasiel YHVH **345**
Tatrusia 83
tears, angel of. *See* Angel of Tears
Tebliel 42
Technician **345**
Teletiel 46
Teliel **347**, 347*f*
Temeluch **345**
Temeluchus. *See* Temeluch
Temleyakos. *See* Temeluch
Temperance 345*f*, **346**
temurah 142–143
Tenaciel 41
Teresa of Avila, St. **346–347**
terror, angel of. *See* Pahadron
Tertullian 24
Testament of 220–221
Testament of Solomon **330**
angels in 220–221, 235, 267, 288, 311, 315, 320
Thauthabaoth 120
Theliel 120
Theodosius, St. 34
Theosophy 334–335. *See also* Blavatsky, Helena P.; Hodson, Geoffrey
devas in 99–100
Thiel 41
Thomas Aquinas, St. 31, 37, 78, 86, 153, 155–156, 301, **348–352**
thrones 9, **352–353**
thwarting angels **353**
Tir 44
Tobias 353*f*
Tobit **353–355**
Tomimiel 46
Torquaret 45
Trachtenberg, Joshua 16, 17, 44, 45, 242
Tree of Life **355–358**, 356*f*
Trithemius, Johannes 12, 43, **358–359**
Trithemius of Spanheim. *See* Trithemius, Johannes
truth, angel of. *See* Angel of Truth
Tsabaoth. *See* Sabaoth
Tsirya 83
Tsuria 83
Tubiel 45, **359**
Tubuas **359**
Tubuel. *See* Tubuas
Tumael 366. *See* Penemuel
Turel 365, 366
Turiel 41
Tus 40
tutulary spirits. *See* guardian spirits; intelligences
Tyson, Donald 12
Tzadkiel 83, **359**. *See also* Zadkiel
Tzaphkiel 120, 357
Tzartak 83
Tzidkiel. *See* Tzadkiel
Tzorial 46

U

Ubaviel **360**
Ucirmiel 41
Udrgazyia 83
Udriel 83
Umabel **360**
Umbael 323
Uriel 7, 8, 23, 26, 38, 40, 42, 44, 45, 46, 67–68, 75, 93, 94, 95, 112–113, 120, 125, 138, 160, 163, 195, 228, 242, 274, 278, 292, 296, 298, 305, 309, 310, 312, 318, 327, 330, 334, **360–361**, 361*f*, 379. *See also* Ouriel; Ramiel; Sariel
in Anthroposophy 339
in Jewish lore 361
symbols of 183
Urieus 276
Usiel **361**. *See also* Uzziel
Ustael 40
Uvael 41
Uziel. *See* Usiel
Uzza 61, 252, **361**
Uzzah. *See* Uzza
Uzziel **39**, 228, **361**, 363. *See also* Usiel

V

Vahrmiel 43
Vahuman 15
Valac **362**
Valefor **362**
Valmuum 41
Vapula **362**
Varcan 40
Varhmiel **362**
Variel 83
Vasariah 322
Vassago **362**
Vedic lore 10, 253, 314–315, 320
Vehael 322

Vehujah 320
Velel 41
Venahel 41
Vepar **362**
Vequaniel 43, **362**
Verchiel 44, 46, **362**. *See also* Zerachiel
Vetuel 41
Vevaliah 322
Vianuel 41
Victory **362**
victory, angel of. *See* Nike
Vine **362**
Vionatraba 40
virtues 60, **362**, 362*f*
Vohu Manah 14
voices **364**
Vretiel 84, 118, 311, **364**. *See also* Pravuil
Vrevoil. *See* Vretiel
Vual **364**

W

Waite, A. E. 11
Watchers **364**
Weyer, Johann 12, 17, 54, 56, 69, 137, 141, 159, 189, 273, 288, **367–368**, 367*f*
wheels **368**
Winged Dragon **368**
Wisdom **368–369**
witches and witchcraft 54–55, 69, 98–99
womb, angel of the. *See* Armisael
Wormwood **369–370**
wrath, angel of. *See* Kezef
Wright, Machaelle Small and Clarence 292

X

Xaphan **371**
Xathanael **371**
Xathaniel. *See* Nathaneal

Y

Yabbashael 42, **372**
Yahoel. *See* Jaoel; Metatron
Yahoel Yah. *See* Jaoel
Yahriel. *See* Ophaniel
Yahweh. *See* YHVH (YHWH)
Yamayol 365
Yaoel. *See* Jahoel
Yarheil. *See* Yarhiel
Yarhiel **372**
Yayael. *See* Hayliel YHVH
yazatas **372**
Yefefiah 296, **372**. *See also* Yofiel
Yehadriel. *See* Akatriel
Yehra. *See* Yarhiel
Yehudiah 20, **372**
Yehudiam. *See* Yehudiah
Yelefiah 45
Yeqon 366
Yerachmiel **372**
Yerahmeel. *See* Ramiel
Yeruel 83
Yeshamiel **372**
Yeterel 366
Yetzer-hara 20
Yezriel 83
Ygal 83
YHVH **372**
YHWH. *See* YHVH
Yofiel 83, 242, **372**. *See also* Yefefiah
Youfiel. *See* Yofiel

Z

Za'afiel. *See* Zaapiel
Zaamiel 298
Zaapiel 37–38, 298, 328, **373**
Zaazenach 43, **373**
Zabkiel 353, **373**
Zachariel 44, **373**. *See also* Yarhiel
Zachriel **373**
Zadakiel. *See* Zadkiel
Zadkiel 39, 44, 49, 160, 242, **373**. *See also* Sachiel; Tzadkiel
Zagan **373**
Zagnzagiel. *See* Zagzagel
Zagzagael 45. *See* Zagzagel
Zagzagel 40, **373**
Zakun 213
Zakzakiel YHVH **374**
Zaliel 41
Zamael 44
Zamzagiel. *See* Zagzagel
Zaniel 41
Zaphchiak. *See* Zaphkiel
Zaphiel 44, **374**. *See also* Zaphkiel; Zophiel
Zaphkiel 296, 353, **374**
Zaqeel 365
Zarall 52, **374**
Zathael. *See* Nathaneal
Zazagel 162
Zazel **374**
Zazriel 318
Zebuleon 46, 125
Zechariah **374–375**, 374*f*
Zechriel 83
Zedekial. *See* Zadkiel
Zedekiel 44
Zehanpuryu 333
Zehanpuryu YHVH 39, **375**
Zepar **375**
Zephaniah **375–376**
Zerachiel **376**. *See also* Sariel; Verchiel
Zidekiel 296. *See* Zadkiel
Ziiel 298
Ziqiel 298
zodiac, angels of the. *See* angels of the zodiac
Zoe 51–52
Zohar 11, 19, 20, 36, 38, 40, 45, 52, 63, 70, 97, 109, 139, 141–142, 158, 159, 160, 165, 192, 236, 241, 293, 324, 325, 326–327, 327, 331, 372
Zophiel 82, **376**. *See also* Zaphiel; Zaphkiel
Zorial 46
Zoroastrianism 13, 15, 28, 36, 137, 164, 249, 281, 334, **377–379**
Zumiel 83
Zuriel 44, 46, 83, **379**

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Cover design by Semadar Megged
On the cover: Detail of *Music-making Angels* by Hans Memling (ca. 1425–1494) (Scala/Art Resource, N.Y.)
Printed in the United States of America

RELIGION

$24.95

ISBN 0-8160-5024-4
90000
9 780816 050246

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The Great Encyclopedia of Angels:

The Truth about Angels

Aryella Jupiter

Llumina Press

Portraits
Scrolls
Seals

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ISBN: HC 1-59526-226-1
PB 1-59526-225-3
Printed in the United States of America by Llumina Press

Library of Congress Control Number: 2004096116

Note from the Author

The information contained in this book is a record received directly from the Angelic Host by means of clairvoyance and clairaudience. Using remote viewing techniques and physical clairvoyance (clairvoyance through the naked eyes), I was able to interact personally with the apparitions of the high-ranked angels who contributed to this work.

The group of angels who helped gather information for this encyclopedia was composed of angels who work for the Council of the Seraphim and angels who work for the Council from Below. Among these angels were Uriel, Camael, Gabriel, Metatron, Rachiel, Nadiel, Mariel, Azazel, Asmodel, Ariel, Anael, Nuriel, and Relail. Camael and Uriel officially supervised the entire work.

The final edition of the encyclopedia was conducted before the Council of Seraphim by the seraphim Seraphiel, Abdiel, Vehuel, Barattiel, and Manuel. The number of legions was rounded to the closest figure.

To all readers of all faiths, religions, and beliefs, I hope you benefit from this work as much I enjoyed transcribing it.

Aryella Jupiter

Acknowledgments

It is extensive the list of names of people who deserve gratitude for their direct or indirect support, for without them I would not be able to finish this book. To my late earthly mother, Cristina Inez, who now lives in Heaven, I offer my gratefulness for her patience and love. I give also my recognition to my earthly grandmother, Neusa, for her continuous encouragement and to all other family members who contributed with their friendship.

I offer also my appreciation to Professor Frank Firzlaff, III, for his academic knowledge and fluency in Greek. He explained the meaning of the name Phosphorus to me. Also to friends and colleagues who contributed with their motivation and friendship, I give my deep gratitude. In alphabetical order, they are Sergio Anastacio, Susan Bell, Claudia Bezerra, Adriana Blanc, Antonio Claudio Carvalho, Nina Cleveland, Jennifer Folkers, Simone Gitman, Denise Gomez, Kirup Kirubakaran, Mark Kochkodan, Adrian Mangan, Alberto Perez, Marco Polo, Chantal Prevost, Adriana and Carlos Quadros, Yoli Quintero, Jacqueline Ramos, Michelle Revuelta, Alexandre Calheiros dos Santos, Jeanne Sullivan, Sharon Tan, Scott Vincent, and Edgar Zambrano.

To all my friends, cosmic beings, the elemental and angelic hosts, I give my sincere thanks for their love, uncountable hours granted to this work, enthusiasm, protection, and motivation. To them I will be forever grateful.

Last, but not least, I give my acknowledgment and recognition to Nina Cleveland and Adrian Mangan for their intense support with the maintenance of the web site, CosmicBlessings.com and message board. To Edgar Zambrano, especially for his great assistance with e-mail. To Scott Vincent, for all his technical aid. I thank them for their friendship and amazing help, for without them I would not have had the time to dedicate to this work.

Preface

Early in my life, God graced me with beautiful visions that later I would call "simple clairvoyance," of sparkling jewelry, blooming flowers, and multitudes of angels in distant formations. I would lie down and, with my eyes open, the images would appear in front of me, resembling a colorful hologram or a three-dimensional movie. I started being a vegetarian at age twelve, began practicing yoga at fifteen, and never tried any kind of drugs in my life, so I knew that the visions were authentic.

My out-of-body experiences started at early age, and I consciously commenced practicing at fifteen, following the instructions of my heavenly friends. At that time I was out of the body when I had most of the interaction with my angelic friends. That was when I used to hear they tell me about how their work on earth was going.

In 1992, after I moved to Los Angeles, I did not expect that my connection with heaven and visions were about the change so drastically. The nights were not all filled with the sights of my heavenly friends. They were also sealed with astral encounters with hell-bounded creatures and dark-hooded sorcerers. There were many battles on the astral plane that I participated in and witnessed. I tried to strengthen my ethereal protection walls by different means, but a number of times, interference by Archangel Michael and his top generals in the attacks seemed fruitless. Reapers from another host used to help occasionally with better results, except for the attacks would not subside.

In January, 1993, I saw the Almighty God in an apparition. He presented Himself to me as God, YHVH, the God in a White World, and a loving Father. He told me about my cosmic lineage and two past lives, one as Psyche, a princess in ancient Greece and its relationship with the ancient myth, and another as Cleopatra VII, a queen in Egypt. He let me know that I came from the world of God above the Ninth Heaven,

where I was a princess in another living form. He also cited my other aspects Daphne, Rukmini, and Nike. He told me that in the hour of need He would send me two mighty white angels from Heaven and two mighty angels from the Underworld to protect me, all of whom served Him. He tried to explain to me there was a reason for my descending to this life and for what I was about to experience, and it all would be a preparation for the accomplishment of the Cosmic Work here.

I was meditating on that apparition when suddenly the connection was closed and I was abruptly pulled back and surrounded by darkness and the most horrible radiation I ever encountered. On that night, Rumael, a terrible demon, made himself visible. He came with three others and called himself Lucifer. He said that I could bring angels to walk on earth and I knew he wanted passage.

For endless days I stayed in bed, semi-conscious, drawn to his tales of the future and visions of the depths of Hell that he showed me. I quietly listened to him telling me things about Hell's hierarchy and demonology that I never wanted to know. Rumael was insistent. First he tried to convince me that my fate was sealed and that influential beings who disliked my celestial family had traded my soul to him and I had no way out but to accept. I knew that was a lie and that no matter what he said or tried he could never touch my light. Next, he tried to make me believe that I needed wealth to accomplish my mission here, and he was the only one who could give me wealth. Finally, he tried to use people on earth to convince me. One night I received a phone call from a group of young men who were complete strangers to me. They told me they were working for Lucifer. When I asked how they got my phone number, one of them replied that the demon had dialed the phone through him and told them who I was. I hung up immediately. The calls persisted for a long time. Some came from other states and two came from Germany. I finally changed my phone number to an unlisted number.

I found myself captive in my own bedroom surrounded by a dark force field. There were two occasions when I saw two beautiful female angels with black robes that came to fight Rumael and the others, but Rumael managed to push them back. In the brief moments when he was not here I tried to rebuild the connection with my angelic friends, but it was utterly severed. One afternoon, I was sitting on the large chair on my bedroom and fell asleep. I woke up suddenly with the vision of a

large ball of blue fire blasted into the room. A thunderous voice shouted, "How dare you?! I know what you've done. You pitiful crawling beast, wasn't hell enough to seize you? How dare you!"

A tall, strong angel with long wavy brown hair and wearing a golden breastplate and golden-clawed gauntlets entered my room, speaking fiercely and cutting the demons into pieces with his gauntlets, later he was revealed as Seraph Vehuel. A second angel was even taller, and I immediately recognized him as one of the white angels of whom God had spoken. He was a heavily muscled warrior angel dressed in long white robe, and his name was Metatron, He had large white wings and long white hair that fell beneath his great bejeweled and horned helmet. He wore silver finger armor on all his fingers. Through a dimensional window, I saw them leave my room to chase the demons into the deepness of the abyss. I heard a voice as clear as a bell. "Fear not," it said, "for Thy Father has blessed thee. The Holy Cosmic Fire Spirit is in thee." For several years, I never saw or heard of Rumael and the others again.

Together with those mighty angels were others who revealed themselves as the Rashvytas, an elite order of angels who serve directly the Universal God. Among these angels were some I have recognized since childhood, like Camael and Comadiel. Later they took me to the presence of the Universal God, and for the first time in this life I learned about the fallen cosmic being, Hermes, formerly known as Ialdabaoth "the god of lies" and "the god of the blind." I also learned about his fallen masters and fallen angels and the tenebrous mind-controlling program that he was trying to run in the unconscious collective of this world. They spoke of Hermes as an evil and cunning being, the "influential being" that Rumael spoke of, who was responsible for countless atrocities and dark deeds. He was able to get away many times by disguising himself, his masters, and his operation with false light and by using scapegoats. They spoke of Ialdabaoth as the enemy of God, as the Adversary.

"But how can we tell?" I asked the Rashvytas. "When the evil ones can dress themselves in white, too, how can we tell if they are good or bad?"

"As God once told us," replied Seraph Abdiel, "listen not to their words. Look instead at their actions. Look not at the color of their robes but at their hearts."

In June, 1993, I was lying down thinking on these things, when I was pulled out of my body by my angel friends. I saw the earth growing smaller beneath me and the other planets passing by. We stopped in the vicinity of the solar system, where I saw the Almighty Universal God standing beside His Host of Mighty Cosmic Beings. He raised His arm and pointed at a far away comet. A ray of light emerged from the comet's head, landing on the planet Jupiter. He said in a thunderous voice, "Let this be a warning!" A great cosmic angel, the Seraph Vehuel, turned himself into a ball of fire and hastened inside the comet. The Almighty God turned and pointed at another comet that was farther away.

I started feeling my body pulling me back and I rapidly returned with a strong voice echoing on my mind. "Don't be scared. It's all as natural as a breath." Even now, I remember those fateful words. "It's all as natural as a breath."

Four months later, I heard on the news about the recent discovery of the comet Shoemaker, which was heading toward the planet Jupiter. It hit the planet on the middle of the following year.

While those events were happening, the cosmic connection of my physical body started to evolve on a grand scale. The interactions with the angels were done through their almost tangible three-dimensional apparitions. The ethereal scrolls of light that appeared in front of my eyes were written with their own handwriting. One day, Seraph Abdiel told me I was their *Princess of Light* who came to earth to help the hosts of heavens to bring Heaven on earth.

While I was researching information on angels, I started to observe a lot of discrepancies with facts and angels names. I showed these discrepancies to the Rashvytas. As they looked into it, we became aware of countless mixed names, angels of light mistaken for fallen angels and vice-versa, wrong angels' names credited for important deeds, erroneous hierarchic levels and patronage, etc.

The veil must be raised between Earth and Heaven in order for Heaven to be on Earth. This is the main objective of this work: to offer true information and clarification direct from Heaven and the Angelic Host.

Introduction

As Above, So Below

A Multi-Dimensional Earth

Most of us have already heard the expression that we live in a three-dimensional world. In fact, we live in a multi-dimensional universe, and the world that we experience in three dimensions is only one of the many dimensions that represent this gigantic universe.

Paranormal science has already delved into the fourth dimension, also called the ethereal plane by metaphysicians and the time dimension by scientists, and performed a number of diverse experiments in this dimension. Mainstream science is starting now to acknowledge the existence of other dimensions above the already known fourth dimension, and in the 1970s theorists who were working to reconcile gravity and quantum theory developed the string theory[1], in which the fundamental particles of our universe are viewed as excitations of a tiny subatomic species called "strings." This theory reveals that our field of view may be limited to a lower dimensional membrane, or "brane," surrounded by the higher dimensional space-time and that might be the reason why people cannot see the other dimensions.

Remote viewing[2] is a science used by the government. An elite group of military clairvoyants is employed to perform various tasks. Remote viewers have already been researching the other dimensions

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[1] See *Our Superstring Universe: Strings, Branes, Extra Dimensions and Superstring-M Theory*
by Jr. L. E. Lewis on the bibliography.

[2] Tasks varies from clairvoyant espionage to tracking. See *Remote Viewing: What It Is, Who Uses It and How to Do It* by Tim Rifat on the bibliography.

above the physical plane for the past few decades. The existence of other dimensions, however, has been known and studied by Eastern cultures for five thousand years, where various occurrences of contacts with beings from other dimensions have been reported.

Above the Third Dimension

Our physical plane, the plane where we live right now, is the third dimension. The ethereal plane, the fourth dimension, is a subtle dimension that interweaves with the physical plane. Everything on this plane is an extension of the third dimension, resembling a carbon copy. The astral plane, the fifth dimension, is an agglomeration of human emotions and thought-forms. This is the plane where the majority of people go when they sleep. It is also known as the plane of illusions.

The mental plane is the sixth dimension and contains two subdimensions, the lower mental plane and the higher mental plane. The lower mental plane is the plane of the unconscious collective where the subconscious mind of people interconnects. Above the mental plane commence the nine heavens in the seventh and the eighth dimensions.

The Nine Heavens

For millions of years before there was civilization on earth, there was Heaven. Religious texts from different places and civilizations speak of angelic beings at the dawn of creation. Christians, Muslim, Hebrews and other religions recognize the Angelic Host by their primordial holy writings. Angels are cited before Adam and Eve, when God asked four of his mightier angels to provide him with the right clay for the creation of Adam. "As above, so below." First God created Heaven, then earth. From the top to the bottom, creation started from the highest dimension and descended to the lower and denser dimensions.

The first heavens to be created were the highest ones, from the Fifth to the Ninth Heaven, which are located in the eighth dimension. There were a few mentions of a Tenth Heaven in the past, however the Tenth

Heaven mentioned is part of the Ninth Heaven. Seraphim, Cherubim and high ranking angels populate the Fifth, Sixth, Seventh, Eighth, and Ninth Heavens.

Millions of years after the creation of the Ninth through the Fifth Heavens, God created the Fourth, Third, Second and First Heavens located in the seventh dimension. The sixth dimension through the third dimension, the mental plane through the physical plane (where we live now) were created last.

Above the Nine Heavens is the celestial world where the supreme God, YHVH[3], lives with his court of deities. God is referred by numerous different names: YHVH, Allah, That I Am, Jupiter, the God of gods, and many others.

The First Heaven

The First Heaven is located in the seventh dimension, together with the second, third and fourth heavens. It is also called the first Octave of Light, or the first Sphere of Light. Along with the other three lower heavens, it is the closest group of heavens to the physical plane of earth. Here is where the majority of the virtuous people go when they ascend to heaven. Guardian angels, ascended masters, and a few archangels also live in the First Heaven. Saint-Germain, Nada, David, and other well known ascended masters used to live in the First Heaven, as per Archangel Metatron.

An enormous temple in a wealthy location is one of the holy places in the First Heaven that most distinguish itself. Above the heavenly architectonic marvel supported by massive white columns, a gigantic silver six-pointed star shines continuously, emanating a bright numinous aura. The temple existed for more than six thousands years, but the star has remained above a diversity of different temples on the past several hundred thousand years, as per Archangel Michael.

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[3] YHVH – Yahweh, the Tetragrammaton, the Holy Name of God, as mentioned on the Bible.

The Second Heaven

The Second Heaven is too located in the seventh dimension. Ascended humans, virtuous ecclesiastics, virtuous nuns, a few saints, and very enlightened people go to this heaven. Saint Zachary, Saint Anthony, and Saint Peter live on the Second Heaven, as per Archangel Gabriel.

The Third Heaven

The Third Heaven is also located in the seventh dimension. Virtues, Powers, and Thrones also live in this heaven, together with saints, avatars, gurus, and other enlightened people like Yogananda and Joan of Arc, as per Archangel Michael.

The majestic watchtower, Rythel, stands tall and proud on the mountains of the Third Heaven. From Rythel the mighty watchers oversee all that happens around the first three heavens. Although the Fourth Heaven is in the same dimension of the first three heavens, it is overseen by a different watchtower.

The Fourth Heaven

The Fourth Heaven is also located in the seventh dimension. Lady Mary, Lord Maitreya, and Saint Eulalia are among the holy ones who live in this heaven, with Powers and Thrones as their neighbors, as per Archangel Michael.

The second watchtower is placed in this heaven and oversees only the Fourth Heaven.

The Fifth Heaven

The higher heavens, from the Fifth to the Ninth, are located in the eighth dimension. The Fifth, Sixth and Seventh Heavens are under the

same sovereignty, the Fifth and Seventh Heavens being protectorates of the Sixth Heaven. The population of the Fifth Heaven consists primarily of Cherubim and a few holy avatars. On the first floor of a majestic palace stands a holy monument raised by Archangel Hariel's ancestors in the shape of a tree. It represents the Tree of Life.

The Sixth Heaven

Sefiroth and Seraphim make up the majority of the population of the Sixth Heaven, with a few holy ascended beings as neighbors. The Sixth Heaven is also located in the eighth dimension, the dimension above the First through the Fourth Heavens, or one octave above the First Octave of Light. It is the richest and most opulent of all heavens. Wide silver- and gold-plated sinuous streams painted on the floor, jewel-encrusted windows, and massive bejeweled statues carved on the walls decorate the wealthy dwellings of the residents.

Along with being the wealthiest of all heavens, the Sixth Heaven is also considered the most advanced in technology. Like the other four higher heavens, the inhabitants of the Sixth Heaven reflect angelic tradition by employing it in diverse aspects of their life, such as on their long robes, writing, cooking, candle use, and many other simple routine things that contrast with their complex technology.

The Seventh Heaven

The Seventh Heaven is also located in the eighth dimension. This heaven of warm and pleasant climate is where the Angel Summit occurs every year some time in June. The summit takes place in a large nonreligious center for assemblies. The meetings occur in a half-moon room with the seats in a semicircle around the stage. A square, precipitation device stands in the center of the stage to materialize objects that are mentioned by speakers in their speeches.

The third watchtower is located in this heaven. It oversees the Fifth, Sixth, and Seventh Heavens.

The Eighth Heaven

The Eighth Heaven is also located in the eighth dimension. Cherubim, Sefiroth, and Seraphim are the primary population of the Eighth Heaven, with a very few avatars and saints as their neighbors. The female angels and women in this heaven wear a headdress and veil over their faces. The Eighth Heaven is considered the most religious of all heavens.

The Ninth Heaven

The Ninth Heaven is the last heaven above earth's physical plane and beneath the World of the Almighty God and His Court of Cosmic Beings. Jesus, Joshua, Mohammad, and Buddha are the holy messiahs/avatars who reside in this heaven among the Cherubim, Sefiroth, and Seraphim.

The Ninth Heaven is considered the most enlightened of all heavens. The fourth watchtower is located in this heaven and oversees the Eighth and the Ninth Heavens. A few sources describe also a Tenth Heaven, but this is actually part of the Ninth Heaven.

Purgatory and the Underworld

Outside the Underworld, near its the entrance, there is a town of tall structures where people under accusation of a mortal sin await the angels who bring their judgment. If they are innocent, they may be taken either to the cities on the mental plane or to Heaven. If the verdict confirms their sin, they are taken to the Underworld.

The Underworld and Hell are divided into three levels. The first level of the Underworld is where the first Underworld cities are located. These cities are, at their best, very similar to the big cities here on earth, with a higher cost living and rate of violence. Each city is isolated from the others by an electromagnetic force field hidden by illusions, and monitored by external control rooms.

The second level of the Underworld is where the dark cities are located. There is no analogy to describe the dark cities of complete chaos, inhumane violence, and moral degradation. Dreadful dungeons, human dumps, and cages with flesh-eating beasts are situated on the second level of the Underworld.

At the third level of the Underworld start the Nine Hells. This is where Tartarus, Abaddon, Hades and the Bottomless Pit exist.

Angels, Marriage, and Sex

Celibacy is common in angelic tradition. Virginity is maintained by male and female angels fifteen thousand to one hundred thousand years of age, although the large majority of angels still preserve their virginity for the post-marital nuptial night.

Angels believe in the sacrament of marriage and its perpetuation of loyalty and eternal love. Nonetheless, marriage among angels is uncommon, as angels will wait for thousands of years to be united with their soul mates.

Angels, Mysticism, and Magick

The spelling of "magick" with a "k" is used by metaphysicians and occultists to distinguish it from the parlor tricks of common magic. Magick is thus meant as spellcraft, occult enchantment, and mysticism. Nowadays, advanced technology and pure knowledge could be viewed as feats of magick by past civilizations.

The higher frequency of the molecular vibration of angels gives them an advantage over the human condition. Furthermore, angels can perform deeds effortlessly in dimensions lower than their own that otherwise they could not perform in the dimension wherein they dwell. High-ranked angels have been witnessed, by the author and other clairvoyants, acting remarkably faster than their normal speed. They could give the impression that they could fracture time. This rapid speed comes to their advantage, especially in speech and writ-

ing, when a high-ranked angel can say or write various and diverse sentences simultaneously. What sounds like an ordinary greeting can actually conceal additional sentences resonating concurrently on the background that are not normally caught by human ears. For example, what sounded like just a "Good morning!" from Archangel Michael was also "I am Michael," "You are working with me," and "Open your mind." These sentences were said by him simultaneously as he was saying "Good morning!" Human ears, however, normally can only hear the "Good morning!"

Angelic mysticism occurs particularly in writing, with the angel's speed and the ability to decrease the size of his or her writing. Straight lines, circles, and sinuous curves drawn on the air by a high- ranked angel are more than a simple sketch. They are in fact one or more sequential sentences in microscopic size written in a velocity that the human eyes are incapable of perceiving.

Transcendental numinous abilities or suggestive evocations employed by their own scientific knowledge of the laws of physics and their higher dimensional advantages are sundry views of angelic feats. There are sources that prefer to describe them simply as "feats of magick."

The Encyclopedia of Angel Names

(Note: N/A means non-available. This indicates that the angel described did not want to reveal the information. A "--" means that the field does not apply to that specific angel.)

The Angel name

This is the primary name by which the angel is called here on earth and/or in Heaven. Angels are born with a heavenly name. The ones who work on earth receive one or more angelic names, by which they are mostly known on Earth. The same angelic name may appear with variations in spelling.

Other names

These are the other names the angel uses or has used in the past, in different locations, in different cultures, and/or in different periods.

Sex

This is the sex with which the angel was born.

Male/Female: The angel is either male or female.

Androgynous: Angels' bodies are as physical and substantial in their own dimension as our bodies are substantial to us in our 3rd dimension. Androgynous are rare kinds of angels who can metamorphose themselves into a sex different from the one they were born as. The metamorphosis is complete on all levels, physical, hormonal, and psychological. It is like they create a whole new character that they can move or play through. Basically the metamorphosis can be done only on a lower dimension than the one the angel is from. There are a few androgynous angels who can metamorphose themselves in their own heaven, although the changed form is of an ethereal substance and less tangible than the angels' original forms.

Physical description

The physical description of the angel, the appearance that he or she uses at this time. The descriptions are from the author's clairvoyant visions of the angels' three-dimensional apparitions and her direct contact with them.

The wings are described as the pair of wings the angel has. A winged angel has the ability to retract his or her wings at will. The smaller wings extend to near the angel's hips, the medium wings hang

to the angel's knees, and the large wings can reach to the floor. Some winged angels have more than one pair of wings, though the wings are used one pair at a time.

Hierarchic rank

The following hierarchic order is according to St. Ambrose (in *Apologia Prophet David*, 5). It is the order used in this book. From the lower ranks to the higher ranks:

1) Guardian Angel

2) Archangel

3) Virtue

4) Power (Potentate)

5) Principality

6) Throne

7) Domination

8) Cherubim

9) Sefiroth

10) Seraphim

The highest ranks in the Angelic Host are Seraphim, Sefiroth, and Cherubim. The order of Seraphim is the highest of the immortal angelic beings and descends from a divine lineage. All Sefiroth and a few Cherubim descend from the Seraphim.

The monarchic ranks on earth were sent to humankind by the Angelic Host. Royal rank and noble lineage is a tradition that has existed in Heaven for millions of years. The royal rank applied to some angels in the encyclopedia is the equivalent of the royal rank they hold in Heaven.

The order of the Rashvytas is an elite order with ranks from Domination to Seraphim. They serve the Universal God personally.

Class

The class or classes that the angel exercises are given in the encyclopedia in order of importance. The different categories of angels are as follows:

Angel of Announcement (Angel of Annunciation): tells God's and Heaven's announcements to humankind.

Angel of Death: can reap life, and detach the soul of a person from the dead body so the soul may find its way.

Angel of Destruction (Terror Angel): brings terror and destruction.

Angel of Judgment: judges those accused of the sins presented to them. Angels of Judgment also have the ability to transmute or consume the karma from a person's Book of Karma or to add new karma or dharma. Angels of Judgment can judge lands and entire nations.

Angel of Karma: can access a person's Book of Karma to add or remove the karma or dharma in it. The Lords of Karma are from the Angelic Host.

Angel of Mercy: brings the Mercy of God. The Angels of Mercy are sent to earth to deliver the Mercy of God to the repentant.

Angel of Punishment: punishes the iniquitous, the blasphemous, and the wrongdoer. High ranking Angels of Punishment work with an Angel of Judgment to punish lands and entire na-

tions. The Angels of Punishment are sent to earth to deliver the Wrath of God to the iniquitous.

Cleric Angel: an ecclesiastic angel. There are many ranks of clerical orders in each Heaven. Celibate ecclesiastics make up a large number of clerical orders.

Demon: an entity in bestial form. There are a few Angels of Punishment and many rebel angels from heaven who also have a demonic or horned form in Hell. Some demonic forms can be bestial and deformed, whereas others are just their original forms with horns. (Note: Only those who hold the rank of Cherubim or higher can have horns.) Some Angels of Punishment believe that to fight beasts, you must become one. And there are some fallen angels of such foul darkness and who fell so drastically that they are bonded to live in a deformed form in hell for the rest of eternity.

Empath: can see and feel through the eyes of another. An empath can also transfer injuries and diseases from a person into themselves.

Fallen Angel: an angel who fell and lost his or her light and wings.

Half-Angel: offspring of an angel and an ascended human, a man or woman of light. Although a great number of half-angels incarnate on Earth on special missions, they are beings of great light who live in Heaven.

Healing Angel: can heal others.

Mastinim (Accusing Angel): accuses sinners by pointing out their sins from the Book of Karma. The Mastinim help the Angels of Judgment.

Music Angel: sings with the celestial choirs and composes heavenly music.

Mystic/Magickal Angel: an angel with knowledge of enchantment and spellcraft.

Nephilim: offspring of an angel and a mundane human. The Nephilim are bonded to earth. The majority of them are fallen, but they are not necessarily evil. There are some who are good and powerful, but they cannot ascend above the Third Heaven. Not all Nephilim are winged.

Overseer: oversees and supervises a location.

Reaper: fierce angel who serves God to reap the lives of the iniquitous and hunt out evil.

Rebel Angel: rebellious angel of light who lives in Heaven and still has a demonic or horned form in Hell. (Note: Only those who hold the rank of Cherubim or higher can have horns.)

Soul Trader: trades the souls of those who signed a contract to sell their souls in exchange of a wish granted.

Warrior Angel: fights and engage in battle.

Presides over

The sphere of influence over which the angel presides, his or her patronage when it applies.

From host

The host in which the angel serves is shown with the name of the angelic ruler of the host or the angel's direct general, commander, or centurion to whom he or she reports. For example, an angel serving under Archangel Michael, is from *Michael's host.* However, Archangel Ezriel is one of Archangel Michael's generals, so an angel who is serving under Ezriel is still from Archangel Michael's host, but he can also be described as from Ezriel's host.

Number of legions

The number of angels who serve under the angel described. In this book we use the Roman terms:

a) One century = 100 angels (led by a centurion),
b) One cohort = 500 angels (led by a commander),
c) One legion = 5,000 angels (led by a general).

Name of top general(s)

This is the primary main general, commander, or centurion who serves under the angel described.

Preferred weapon or tool

This is the angel's favorite object, weapon, or tool.

Offspring

This names angel's sons and/or daughters.

Date of birth

The angel's date of birth as given in our solar calendar. Heaven existed millions of years prior to any civilization on earth. A great number of tools that we use today were inspired and taught to us by the angels. Our solar calendar, along with the basics of astronomy and astrology, was also taught to us by the angels. The angels follow the human calendars with their own celestial calendars in all heavens, and they can calculate any date to correspond with our calendar on their cosmic computers.

Age

The life span of an angel, ranking from guardian angel to domination, can last up to 100,000 years. The life spans of Cherubim and Sefiroth can reach hundreds of thousands of years. The Seraphim are considered to be virtually immortal. Angelic bodies can preserve their youthful appearance at any age.

Announcement

This is how the angel revealed himself/herself to a person in a dream or vision. This is the scenario and background. Sometimes an angel may send first a pet animal or object as an icon to show that his/her presence is close by. "Earthly" means that the vocal announcement or song is originated on earth, and "Heavenly" means that the vocal announcement or song is originated in Heaven.

Seal

The use of seals, particularly on scrolls and documents, is a tradition in Heaven that has existed for millions of years, especially in the Fifth through the Ninth Heavens . Using seals was taught to humankind by the Archangel Michael. The seals described are the original family seal, precisely as it appears in Heaven.

Residence

The heaven, or realm, where the angel lives.

Likes from earth

What the angel likes that is made in earth's physical plane.

Description

The description of the angel, his/her deeds and history, with clarification of mix-ups and centuries-old misinterpretations, as revealed by the Angelic Host personally to the author.

Encyclopedia of Angelic Names, A-Z

A

Aariel
- see Ariel

Aba (Abadas)
- see Asmodel

Abalidoth
- see Asmodel

Abeko
- see Lilith

Abiel
- see Abdiel

Abdiel

Other Names: Abiel, Adabiel

Sex: Male

Physical Description: 6'2" tall with long straight platinum blond hair falling three inches below the shoulders, elf-like grayish blue eyes, and gorgeous features. One pair of large white wings.

Hierarchic Rank: Seraph, the Seraph of Love. Royalty, ruler of Ninth Heaven.

Class(es): Angel of Mercy, Healing Angel, Mystic/Magick Angel, Warrior Angel, Music Angel, Angel of Announcement, Angel of Judgment

Presides Over: Love, Weddings. Patron of men and women in love.

From Host: Own

Number of Legions: 300 Legions (1,500,000 angels)

Name of Top General(s): Israfel, Cassiel

Preferred Weapon:	A war javelin that can tell the time in any place on earth and can open multidimensional windows.
Offspring:	One son (Metatron)
Date of Birth:	February 20
Age:	201,103 (as of 2004)
Announcement:	A walk on the angels' field (a peaceful woodland with several words written on the ground.)
Seal:	A great javelin in the middle of a crown of laurels (see picture)
Residence:	Ninth Heaven (sovereign)
Likes from Earth:	Garlic bread and the music of Charles Ives
Description:	Abdiel is described in Milton's *Paradise Lost* as the flaming seraph who routs rebel angels on the first day of fighting in Heaven, and makes Satan reel from his mighty sword stroke. Abdiel is indeed the name of an angel, not only that, but a holy Seraph and the ruler of the Ninth Heaven. As Adabiel, he is one of the seven mighty archangels in Heywood's *The Hierarchy of the Blessèd Angels*. Abdiel is of the highest order of Seraphim, elected Seraph of Love. His only son is Metatron who is a prince. However, Metatron is not a full Seraph. Abdiel holds the keys of the First, Second, Fifth, Eighth, Ninth, and Tenth Heavens.

Mighty Abdiel

A portrait of the Seraph of Love, Abdiel as shown in an apparition.

Abruel (Abru-El) - see Gabriel

Accusing Angels (Mastinim) -The angels who help the Angels of Judgment judge by reading the Book of Karma of the iniquitous and pointing out their crimes and sins.

Adaoel - see Adnachiel

Adarael (Adarel) - see Adirael

Adatiel - see Adirael

Adir (Adi, Adiri, Adiriel) - see Adirael

Adirion (Adiririon, Adiriron, Adiron, Adriron) - see Adirael

Adiraeus - see Adirael

Adirael

Other Names: Adarael, Adarel, Adatiel, Adi, Adir, Adiri, Adiriel, Adirion, Adiririon, Adiriron, Adiraeus, Adiriel, Adiron, Adriron, Sannul

Sex: Male

Physical Description: 6'4" tall with long wavy medium brown hair hanging one inch below his shoulders, grayish blue eyes, goatee, heavily muscled, handsome features. Two pairs of wings: one large white, one large black.

Hierarchic Rank: Cherub. Royalty, baron.

Class(es):	Angel of Punishment, Angel of Judgment, Mastinim (Accusing Angel), Angel of Karma, Soul Trader, Rebel Angel, Angel of Destruction (Terror Angel)
Presides Over:	Envy
From Host:	Damoel's
Number of Legions:	14 legions (70,000 angels)
Name of Top General(s):	Cedrion and Phanuel
Preferred Weapon:	A battle axe with demonic inscriptions painted on the handle that can decapitate or dismember with a strong hit.
Offspring:	One daughter
Date of Birth:	May 12
Age:	25,999 (as of 2004)
Announcement:	A long walk in a subterranean cave in Hell filled with long-bodied insects, with loud earthly *Death Metal* playing in the background.
Seal:	A male head with horns and occult inscriptions encircling it.
Residence:	Seventh Heaven (also has a dwelling in the Seventh Hell)
Likes from Earth:	*Death Metal* and hamburgers
Description:	As Adir and Adiriron, he is described as an angelic chief of "the might of God." He is also invoked as an amulet against the evil eye. The *Zohar* mentions Adiriel as an angel resident of the Fifth Heaven. The *Sefer Raziel*, the *Book of the Angel Raziel*, refers to Adirion as a trusty healing being "in whose hands are the Heavenly and Earthly households." Adirael is known as one of the mightiest

and fearsome lords of the Underworld and the Nine Hells. His tunnels of punishment are the largest ones below, crammed with evil-doers, psychopathic killers, and the iniquitous.

Adnachiel

Other Names: Adaoel, Aduachiel, Aduel, Advachiel

Sex: Male

Physical Description: 5'9" tall with dark brown straight hair hanging one inch below his shoulders and dark brown eyes. He has lost his wings.

Hierarchic Rank: Virtue

Class(es): Fallen Angel, Demon

Presides Over: Rape

From Host: Raziel's

Number of Legions: 4 cohorts (2,000 fallen angels)

Name of Top General(s): Araxiel, Arioc

Preferred Weapon: A long sword

Offspring: None

Date of Birth: August 6

Age: 1,604 (as of 2004)

Announcement: None

Seal: None

Residence: Underworld (formerly First Heaven)

Likes from Earth: Mexican food

Description: Adnachiel is one of the fallen angels from Raziel's host who followed Rumael (the Lesser Lucifer). He was responsible for many vicious acts, for which he was recently brought down to Hell.

Adonis - see Lithargoel

Aduachiel - see Adnachiel

Advachiel - see Adnachiel

Af Bri - see Zelebsel

Ahriman - see Belial

Ambriel - see Amhiel

Amhiel

Other Names: Ambriel, Amriel

Sex: Male (Androgynous)

Physical Description: 5'11" tall with long thick wavy black hair hanging one inch below his shoulders, chestnut brown eyes, fair skin, and handsome features. Two pairs of wings: one large white, one medium white.

Hierarchic Rank: Throne. Royalty, count.

Class(es): Healing Angel, Music Angel, Mystic/Magick Angel, Cleric Angel

Presides Over: Occultism. Patron of occultists, Witches and Wiccans.

From Host: Samael's

Number of Legions: 12 legions, 4 cohorts and 3 centuries (62,300 angels)

Name of Top General(s): -

Preferred Weapon: A long sword with a holy word written on the hilt.

Offspring: One son

Date of Birth: July 20

Age: 20,619 (as of 2004)

Announcement: A garden filled with ants

Seal: A sea with a long boat

Residence: Sixth Heaven

Likes from Earth: Music by Mozart

Description: Schrire's *Hebrew Amulets* describes Amhiel as one of the angelic names emblazoned on an oriental charm for warding off evil. The cabalistic work, *The Sixth and Seventh Books of Moses*, names Ambriel as a spirit in a conjuration under the seventh seal of the planet Mars. An angel of great light and goodness, Amhiel is a specialist in occultism and all variations of spellcraft, and he studies witchcraft and cults from all over the world. His academic knowledge of occultism is wide, particularly in voodoo and dark magick, and his is a great name to invoke for hex-breaking. He speaks several languages, including African languages.

Amial

Other Names: None

Sex: Male

Physical Description: 6' tall with long black hair one inch hanging below his shoulders, chestnut eyes. One pair of small cream-colored wings.

Hierarchic Rank: Guardian angel

Class(es): Music Angel (beginner)

Presides Over: -

From Host: None

Number of Legions: -

Name of Top General(s): -

Preferred Weapon: -

Offspring: None

Date of Birth: May 17t

Age: 708 (as of 2004)

Announcement: None

Seal: None

Residence: Second Heaven

Likes from Earth: Gymnastics

Description: A handsome Guardian Angel and a beginner Music Angel.

Amiel

Other Names: Ammiel

Sex: Male

Physical Description: 6'1" tall with long straight light blond hair that falls about five inches below his shoulders, elf-like blue eyes, and handsome features. One pair of medium golden wings.

Hierarchic Rank: Principality

Class(es): Reaper, Warrior Angel, Mastinim (Accusing Angel)

Presides Over: Sales. patron of salespeople.

From Host: Metatron's

Number of Legions: 3 legions and 2 cohorts (16,000 angels)

Name of Top General(s): -

Preferred Weapon: A war mace that can see through multidimensional windows

Offspring: None

Date of Birth: August 23

Age: 22,707 (as of 2004)

Announcement: A walk on a beach with Metatron and Amiel

Seal: None

Residence: First and Sixty Heavens

Likes from Earth: Mystery books

Description: Waite's *The Lemegeton* describes Ammiel as an angel of both the fourth hour of the day and of seventh hour of the night. Amiel is from Metatron's host and helps him oversee the Underworld.

Ammiel

- see Amiel

Amriel

- see Amhiel

Anael

Other Names: Annael

Sex: Female

Physical Description: 5'2" tall with straight light blond hair two inches below her shoulders, elf-like light blue eyes, and beautiful features. One pair of large cream-colored wings.

Hierarchic Rank: Principality. Royalty, countess.

Class(es): Cleric Angel, Angel of Announcement, Empath

Presides Over: Literature.

From Host: Seraphiel's

Number of Legions: 2 legions and 4 cohorts (12,000 angels)

Name of Top General(s): -

Preferred Weapon: A long sword with a light handle and a soft blue gleam with three Hebrew letters inscribed on its blade: היר.

Offspring: None

Date of Birth: June 2

Age: 16,307 (as of 2004)

Announcement: A small, short-furred white angel mutt

Seal: A crescent moon with a small dove beneath it (family seal, see Michael)

Residence: Fifth Heaven

Likes from Earth: Plays

Description: Anael is confused by some sources with Camael as the angel who proclaims, "Open all ye gates" in Isaiah 26:2. Camael was the angel who proclaimed the opening of the gates, whereas Anael is the daughter of Michael. She is one of the angels in charge of prayers ascending from the First Heaven. Anael is an exalted angel of a noble rank.

Anael

A Portrait of Anael as seen in an apparition.

Anihi'el

Other Names: Azaziel

Sex: Female

Physical Description: 6' 1" tall with long straight ash blonde hair hanging four inches below the her shoulders, light blue eyes, and beautiful features. One pair of large white wings.

Hierarchic Rank: Cherub. Royalty, marquise.

Class(es): Angel of Punishment, Angel of Announcement, Reaper

Presides Over: Casinos, Games.

From Host: Own

Number of Legions: 22 legions and 6 cohorts (113,000 angels)

Name of Top General(s): Hasmed

Preferred Weapon: A sword with a bejeweled handle that can open multidimensional windows.

Offspring: N/A

Date of Birth: September 9

Age: 76,627 (as of 2004)

Announcement: A walk on a beach at night surrounded by her angels with a heavenly classical music in the background.

Seal: A pole axe with three stars drawn on the pole

Residence: Sixth Heaven

Likes from Earth: Hamburgers

Description: Gaster describes Anihi'el in *The Sword of Moses* as a regal angel whom God assigned to the sword. She is the female

aspect of Azza. Anihi'el is a powerful high-ranked angel, as tall as a Cherub and of a noble lineage.

Angel of Death, The - see Samael

Angel of Devotion, The - see Elomeel

Angel of Justice, The - see Israfel

Angel of Light, The - see Manuel

Angel of Mercy, The - see Comadiel

Angel of Music, The - see Camael

Annael - see Anael

Anuriel - see Araxiel

Apollion (Appolyon, Apollyon) - see Sariel

Apudiel - see Azza

Arael - see Ariel

Arareus - see Arariel

Arariel

Other Names: Arareus

Sex: Male

Physical Description: 6'4" tall with short wavy black hair and dark brown eyes. One pair of medium cream-colored wings.

Hierarchic Rank: Cherub. Royalty, count.

Class(es): Mystic/Magick Angel, Angel of Punishment, Warrior Angel

Presides Over: Role-playing games, deformation diseases.

From Host: Samael's

Number of Legions: 12 legions (60,000 angels)

Name of Top General(s): -

Preferred Weapon: A battleaxe

Offspring: One daughter

Date of Birth: September 29t

Age: 92,080 (as of 2004)

Announcement: A medieval torture chamber

Seal: A harp

Residence: Seventh Heaven

Likes from Earth: Italian food with lots of garlic

Description: Arariel is believed to be the curer of stupidity. Talmudists describe him as an angel who presides over the waters. He is called by fishermen to add to their luck in catching big fish [*Rf.* Davidson, *A Dictionary of Angels*, Spence, *An Encyclopaedia of Occultism*, *Universal Jewish Encyclopedia*, Gaynor, *Dictionary of Mysticism*]. He is the warrior angel who killed the Lesser Lucifer, Rumael, per Samael's command, on February 26, 2002. He is an expert in sorcery and occultism. He used to be patron of LHPers. As an angel of punishment he can cause deformation disease; he also has the power to heal them.

Araxiel

Other Names: Anuriel

Sex: Male

Physical Description: 5'9" tall with long thick dark brown hair by his shoulders and light blue eyes. Lost his wings.

Hierarchic Rank: Archangel

Class(es): Fallen Angel, Demon

Presides Over: Misdemeanors

From Host: Raziel's

Number of Legions: 2 cohorts (1,000 fallen angels)

Name of Top General(s): -

Preferred Weapon: A normal sword

Offspring: None

Date of Birth: March 30

Age: 1,393 (as of 2004)

Announcement: None

Seal: None

Residence: Underworld (formerly Second Heaven)

Likes from Earth: Soul music and roast beef

Description: *Enoch I* mentions Araxiel as one of the fallen angels. Araxiel is one of the fallen angels who followed the Lesser Lucifer, Rumael.

Arbiel

Other Names: Avriel

Sex: Male

Physical Description: 6'9" tall with wavy dark brown hair hanging one inch below his shoulders and aqua-blue eyes. One pair of small cream-colored wings.

Hierarchic Rank: Principality

Class(es): Mastinim (Accusing Angel), Angel of Announcement, Reaper, Overseer of the Underworld

Presides Over: All that is said on the local news. Patron of reporters and journalists.

From Host: Seraphiel's

Number of Legions: 1 legion and 8 cohorts (9,000 angels)

Name of Top General(s): -

Preferred Weapon: A scimitar with a wand attached on the hilt

Offspring: One son and one daughter

Date of Birth: August 17

Age: 12,318 (as of 2004)

Announcement: A walk on the beach with him and his angels

Seal: A wreath of wheat with a small golden angel inside

Residence: Sixth Heaven

Likes from Earth: Music by Chopin

Description: Arbiel is mentioned by some sources as being from Anael's host. The *hechaloth* lore, *Ma'asseh Merkabah*, cites Avriel as an angel guard stationed at the seventh heavenly hall. Arbiel is an exalted angel who presides over the local news and is the patron of reporters and journalists.

Arel

- see Ariel

Ariel

Other Names: Aariel, Arael, Arel, Bizbul, Leviathan, Metatron

Physical Description: 7' tall with long straight white hair (formerly light blonde) hanging one inch below his shoulders, aqua blue eyes, and handsome features. He has a small black and white flames tattoo on the inner side of his right upper arm. One pair of large white wings.

Hierarchic Rank: Sefiroth Royalty, prince.

Class(es): Reaper, Angel of Punishment, Overseer of the Underworld

Presides Over: Arrivals, wealth.

From Host: Samael's

Number of Legions: 30 legions (150,000 angels)

Name of Top General(s): Amiel, Ramiel

Preferred Weapon: A spear inscribed with esoteric and Oriental symbols that can look inside someone's mind.

Offspring: One daughter

Date of Birth: January 16

Age: 113,093 (as of 2004)

Announcement: A walk over water with a tall warrior angel

Seal: A great javelin in the middle of a crown of laurels (family seal, see Abdiel. See picture in Appendix page)

Residence: Second and Sixth Heavens

Likes from Earth: Soccer (Italy) and Chinese noodles

Description: In the *Chronicles of Jerahmeel,* neither Michael nor Gabriel was able to cast out

the two Egyptian wizards, Jannes and Jambres, from Heaven. They had ascended by witchcraft, but Ariel (Metatron) was the angel who managed their eviction. It is true that Ariel used to accompany Raphael in curing disease. Ariel is a lower aspect of Metatron, Sefiroth tall and one of the Overseers of the Underworld.

Ariman

- see Belial

Arioc

Other Names: Ariukh, Oriockh

Sex: Male

Physical Description: 5'11" tall with long, wavy, sand-colored, shoulder-length blond hair and green eyes. Lost his wings.

Hierarchic Rank: Virtue

Class(es): Fallen Angel, Demon, Soul Trader

Presides Over: Sloth

From Host: Rumael's (Lesser Lucifer)

Number of Legions: 5 centuries (500 fallen angels)

Name of Top General(s): -

Preferred Weapon: Battleaxe

Offspring: One Nephilim son

Date of Birth: September 15

Age: 7,096 (as of 2004)

Announcement: A long walk through dozens of caves until the person finds a place with Earthly delights.

Seal: A snake and a hand

Residence: Second Hell (formerly First Heaven)

Likes from Earth: Cold beer

Description: A reference is made in Nash, *Pierce Penniless*, to him as "the great Arioch that is termed the spirit of revenge." In De Plancy, *Dictionnaire Infernal*, 1863 edition, Arioch is pictured with bat wings as the demon of vengeance. Arioch was originally from Ariel's host, but in the 16th century followed Rumael. He was downgraded to Demon after he joined Rumael's host.

Ariukh

- see Arioc

Asaliah

Other Names: Atariel, Athariel

Sex: Male (Androgynous)

Physical Description: 6'7" tall with medium brown hair with light highlights three inches below his shoulders, jade green eyes and handsome features. One pair of large cream-colored wings.

Hierarchic Rank: Sefiroth

Class(es): Cleric Angel, Warrior Angel, Reaper, Mastinim (Accusing Angel)

Presides Over: A human's choice, free will. Patron of lawyers.

From Host: Samael's

Number of Legions: 3 legions and 2 cohorts (16,000 angels)

Name of Top General(s): -

Preferred Weapon: A horseman's pickaxe that can see through walls

Offspring: One son

Date of Birth: March 17

Age: 29,009 (as 2004)

Announcement: A walk on a forest beside a long-haired warrior angel, with a lyric male voice singing an earthly song in the background.

Seal: A sun and a scythe

Residence: Sixth Heaven

Likes from Earth: His lady lover

Description: *The Magus* mentions Asaliah as one of the 72 angels bearing the mystical name of God, Shemhamphorae. He is a highly exalted angel who is the patron of lawyers.

Asasiah - see Metatron

Asbogah (Azbogah) - see Damoel

Ashmedai (Ashmodai) - see Asmodel

Asiel - see Azazel

Asmadai - see Asmodel

Asmodal (Asmoday) - see Asmodel

Asmodée - see Asmodel

Asmodel

Other Names: Aba, Abadas, Abalidoth, Ashmedai, Ashmodai, Asmadai, Asmodal, Asmoday, Asmodée, Asmodeus, Hasmoday

Sex: Male (Androgynous)

Physical Description: 5'7" with long curly ash blond hair by his shoulders and green eyes. One pair of large cream-colored wings.

Hierarchic Rank: Cherub. Royalty, duke.

Class(es): Music Angel, Rebel Angel, Mystic/Magick Angel

Presides Over: Teen sexuality. Patron of teenagers in puberty.

From Host: Azazel's

Number of Legions: 2 legions and 8 cohorts (14,000 angels)

Name of Top General(s): -

Preferred Weapon: A morning-star with a pair of wings on the metal handle and a spiked ball.

Offspring: None

Date of Birth: August 27

Age: 2,228 (as of 2004)

Announcement: A little bird, white with many colors.

Seal: A halo with an ocarina inside.

Residence: Seventh Heaven

Likes from Earth: Corn flake cereal and volleyball

Description: Asmodeus was regarded as an evil spirit in Persia and later incorporated into Jewish lore. Various sources have mistaken Asmodeus for Satan, although the mistake is understandable, as Asmodeus used to falsely call himself such. He is able to cure impotence, but he also has the power to curse a man with impotence. Asmodel is believed to be the angel who inspired the invention of carousels. Asmodel is an extremely young angel and descendant from a noble lineage.

Asmodeus - see Asmodel

Ataphiel - see Barattiel

Atariel

Other Names: Asaliah, Athariel

Sex: Female (Androgynous)

Physical Description: 6'2" tall, with long wavy dark brown hair hanging two inches below her shoulders, honey-colored eyes, dark skin, and very beautiful features. One pair of large cream-colored wings.

Hierarchic Rank: Sefiroth

Class(es): Warrior Angel, Mastinim (Accusing Angel), Cleric Angel

Presides Over: -

From Host: Samael's

Number of Legions: 3 legions and 2 cohorts (16,000 angels)

Name of Top General(s): -

Preferred Weapon: A two-handed sword

Offspring: None

Date of Birth: March 17

Age: 29,009 (as of 2004)

Announcement: A walk on a forest beside a tall and beautiful female angel, with a lyric male voice singing an earthly song in the background.

Seal: A sun and a scythe

Residence: Sixth Heaven

Likes from Earth: Soyburgers

Description: Atariel is the female aspect of Asaliah. She is a mighty angel, as tall as a Sefira

Athariel - see Atariel

Avhise

Other Names: None

Sex: Female

Physical Description: 5'9" tall with short light-colored hair and green eyes. One pair of medium white wings.

Hierarchic Rank: Guardian Angel

Class(es): Healing Angel (beginner)

Presides Over: -

From Host: None

Number of Legions: -

Name of Top General(s): -

Preferred Tool: None

Offspring: None

Date of Birth: March 19

Age: 277 (as of 2004)

Announcement: A walk on the beach with an earthly, soft piano song in the background.

Seal: None

Residence: Second Heaven

Likes from Earth: A bowl of Bolognese spaghetti

Description: She is a beautiful guardian angel and a beginner healing angel.

Azareus - see Azariel

Azariah (Azarias) - see Raphael

Azariel

Other Names:	Azareus
Sex:	Male
Physical Description:	5'9" tall with curly dark blond hair hanging two inches below his shoulders and dark brown eyes. Lost his wings.
Hierarchic Rank:	Virtue
Class(es):	Fallen Angel, Demon
Presides Over:	All separations
From Host:	Rumael's (Lesser Lucifer)
Number of Legions:	6 cohorts (3,000 fallen angels)
Name of Top General(s):	Adnachiel, Araxiel, Arioc
Preferred Weapon:	A long sword with a switch that enables him to handle a large number of souls at the same time
Offspring:	None
Date of Birth:	November 17
Age:	6,065 (as of 2004)
Announcement:	A walk through subterranean tunnels in Hell
Seal:	None
Residence:	Second Hell (formerly Third Heaven)
Likes from Earth:	World War II films
Description:	*The Magus* (Barrett) and *Dictionnaire Infernal* (De Plancy) list Azariel among the 28 angels who govern the 28 mansions of the moon. He was demoted to a demon after joining Rumael's host.

Avriel - see Arbiel

Azael (Azzael) - see Azazel

Azaradel - see Azazel

Azazel

Other Names:	Asiel, Azael, Azaradel, Azazeus, Azzael, Eblis, Iblis, Hazazel, Kakabel, Kawkabel, Kokabel
Sex:	Male (Androgynous)
Physical Description:	5'7" tall with long straight light blond hair that falls three inches below his shoulders, elf-like sapphire blue eyes (violet eyes in Heaven), and very handsome features. Two pairs of wings: one small and white, the other large and black.
Hierarchic Rank:	Cherub. Royalty, marquis.
Class(es):	Rebel Angel, Mystic/Magick Angel, Angel of Karma, Angel of Punishment, Soul Trader, Warrior Angel, Reaper
Presides Over:	Soul trading, tall buildings. Patron of mortgagers.
From Host:	Mahzeil's (Greater Lucifer)
Number of Legions:	46 legions (230,000 angels)
Name of Top General(s):	Daniel, Hasmoday
Preferred Weapon:	A wood staff with a chain on the top and a sharp crescent moon on the other end of the chain. This weapon can dismember or decapitate the opponent with a strong hit.
Offspring:	None
Date of Birth:	June 30
Age:	20,079 (as of 2004)

Announcement: A walk on a rocky terrain in a large subterranean mine in Hell, with chained slaves working in the background.

Seal: A sinuous serpent rising up an upright staff

Residence: Sixth Heaven (also has a dwelling in the Seventh Hell)

Likes from Earth: Chocolate puffs cereal and spicy chewing gum

Description: Azazel was the angel who taught men to fashion swords, shields, and daggers. In *Enoch I*, he is one of the chiefs of the fallen angels. In *The Apocalypse of Abraham* he is "lord of hell, seducer of mankind." In Jewish lore, Azazel is the angel who refused to bow down before Adam (in Persian and Arabic lore this angel is called Eblis) when the first human was brought before God to an assembly in Heaven. According to Islamic lore, when God commanded the angels to bow down before Adam, Azazel refused, challenging him by saying, "Why should a son of fire [i.e., an angel] fall down before a son of clay [i.e., a mortal]?" Milton, in *Paradise Lost* I, 534, depicts Azazel as "a cherub tall," but also as a fallen angel and Satan's carrier. Originally, before degraded to the level of a demon by King Solomon, Azazel was an ancient Semitic god. He used to preside over morality. He likes to play the electric guitar and sing.

Azazel

Azazel observing one of his mines in Hades, as shown in a vision.

Azazeus - see Azazel

Azaziel - see Anihi'el

Azbuga YHWH - see Damoel

Azrael (Azriel) - see Samael

Azza

Other Names: Apudiel, Anihi'el, Azaziel, Baphomet, Semiaza, Semyaza, Shemhazai, Shemyaza, Uzza

Sex: Male (Androgynous)

Physical Description: 5'7" tall with long curly light blond hair hanging one inch below his shoulders, turquoise blue eyes, and very handsome features. One pair of large white wings.

Hierarchic Rank: Cherub. Royalty, marquis.

Class(es): Music Angel, Mystic/Magick Angel, Angel of Karma, Cleric Angel, Mastinim (Accusing Angel)

Presides Over: Casinos, games. Patron of gamblers.

From Host: Damoel's

Number of Legions: 22 legions and 6 cohorts (113,000 angels)

Name of Top General(s): Hasmed

Preferred Weapon: A long sword that can see through walls and open multidimensional windows

Offspring: None

Date of Birth: September 09

Age: 76,627 (as of 2004)

Announcement: A walk on a beach at night surrounded by his angels with heavenly classical music in the background

Azza

Azza doing the victory sign, with *dipa* (butter lamp) and incense, as shown in a vision.

Seal: A pole axe with three stars drawn on the pole

Residence: Sixth Heaven

Likes from Earth: Baseball and soccer

Description: As told in Solomonic lore, Azza is the angel who revealed to King Solomon the heavenly arcana which made the Jewish king the wisest man on the planet. According to rabbinic tradition, he is one of the angels who had carnal knowledge of mortal women. Odeberg notes in his introduction to *3 Enoch* that from the two groups of angels leaded by Metatron, one group (the Angels of Justice) was serving under Azza. Cornelius Agrippa named Apudiel one of the seven underworld planetary rulers, called Electors. Azza is the entity who inspired the myth of Baphomet, a deity worshipped by some occultists. Legend tells of Azza as the angel who was tempted by the maiden Ishtahar to reveal to her the Explicit Name of God. Byron's poem "Heaven and Earth, a Mystery" called him Azaziel and the maiden Ishtahar Anah, whom Azaziel carries off at the time of the Flood. The *Enoch* version from the Qumram collection includes a letter from Enoch to Semyaza and his companions. [*Rf.* Davidson, *A Dictionary of Angels*, Allegro, *The Dead Sea Scrolls*, p.119.] *Midrash Abkir* credits Uzza as the angel who hardened Pharaoh's heart against Moses and his people. Ginzberg's *The Legends of the Jews III* describes Uzza as the tutelary angel of Egypt. Azza is a high-ranked angel with a noble title.

B

Baal-Zebub - see Damoel

Baphomet - see Azza

Barachiel - see Barakiel

Baraqiel - see Barakiel

Other Names: Barachiel, Baraqiel, Barbiel, Barbuel, Baruel

Physical Description: 6'2" tall with long thick medium brown hair hanging to his shoulders, light brown eyes, and handsome features. Three pairs of wings: one medium and cream-colored, one medium and white, and the third small and black.

Hierarchic Rank: Sefiroth. Royalty, duke.

Class(es): Reaper, Angel of Judgment, Angel of Karma, Angel of Punishment, Angel of Destruction, Angel of Death, Mastinim (Accusing Angel)

Presides Over: Work environment, lottery.

From Host: Own

Number of Legions: 80 legions (400,000 angels)

Name of Top General(s): Rachiel

Preferred Weapon: A special sword with a blade that can see through walls

Offspring: Two sons

Date of Birth: May 2

Age: 130,071 (as of 2004)

Announcement: A long walk in his special place, a forest where people's prayers appear on the trunks of the trees.

Seal: A male profile

Residence: Sixth Heaven

Likes from Earth: Hot chicken wings and *Conan*

Description: The *Almadel of Solomon* portrays Barakiel as one of the chief angels of the altitudes with dominion over lightning. Indeed, Barakiel is called upon to bring luck in games of chance and lottery. He is one of the head overseers of the Underworld. Barakiel is one of the mightiest God's reapers, who hunt evil and protect innocents. He is also invoked for matters in the work environment. Barakiel is a mighty angel of a noble lineage.

Barattiel

Other Names: Ataphiel

Sex: Male

Physical Description: 6'8" tall with long wavy honey blond to his shoulders, violet eyes, a mustache, and very handsome features. Two pair of wings: one large and dark blue, the other, large and white.

Hierarchic Rank: Seraph, the Seraph of Power. Royalty, prince.

Class(es): Angel of Announcement, Warrior Angel, Cleric Angel, Healing Angel, Music Angel

Presides Over: Power, strength.

From Host: Vehuel's

Number of Legions: 72 legions (360,000 angels)

Name of Top General(s): Comadiel, Camael, Uriel

Barattiel, The Seraph of Power

Barattiel, from a vision

Preferred Weapon: A long sword that can raise the subtle bodies of hundreds of people to a higher dimension at one time.

Offspring: None

Date of Birth: October 7

Age: 709,778 (as of 2004)

Announcement: Starts inside a temple. Outside, there is a long highway in the countryside that leads to a crossing. Continuing straight on, the highway leads to an outdoor place with sacred symbols. A heavenly, soft instrumental song plays in the background.

Seal: A sword with two stars drawn on the hilt and seven stars on the blade

Residence: Sixth Heaven

Likes from Earth: Renaissance

Description: *3 Enoch* tells a tale of Barattiel, "the great angelic prince," who seems to hold Heaven with three fingers. When Taga sees the seraph with his entire heavenly splendor he, Tagas, "removes the crown of glory from his head and falls on his face." Barattiel, also named Ataphiel, is of the highest order of the Seraphim, elected Seraph of Power. He also holds the noble rank of prince.

Barbiel

- see Barakiel

Barbuel

- see Barakiel

Baruel

- see Barakiel

Baskabas - see Metatron

Beelzebub (Beezebuth) - see Damoel

Behemial - see Hariel

Belial

Other Names: Ahriman, Ariman, Beliar, Berial, Matanbuchus, Mechembechus, Meterbuchus

Sex: Male

Physical Description: 5'7" with long straight dark brown hair one inch below his shoulders, light blue eyes, and very young, handsome features. Two pairs of wings: one medium and white, the other, large and white.

Hierarchic Rank: Sefiroth. Royalty, count.

Class(es): Angel of Punishment, Angel of Death, Reaper, Angel of Judgment, Angel of Karma, Angel of Announcement, Angel of Destruction (Terror Angel)

Presides Over: Men's honor, Vengeance for a lady's honor, Virility, masculinity.

From Host: Samael's

Number of Legions: 80 legions (400,000 angels)

Name of Top General(s): Ariel

Preferred Weapon: A white scythe that can wipe out hundreds of people with one mighty stroke.

Offspring: One daughter

Date of Birth: April 30

Age: 107,226 (as of 2004)

Announcement: A walk in a forest surrounded by wolves.

The last encounter

The last encounter of Michael versus Belial in Abbadon. Belial, on the top left, and Michael, on the bottom right, clashing in midair above the depths of Abbadon.

Date of Birth: April 30

Age: 107,226 (as of 2004)

Announcement: A walk in a forest surrounded by wolves.

Seal: A long sword with the blade facing down

Residence: Sixth Heaven

Likes from Earth: Soccer

Description: *The Toilers of the Sea* (Victor Hugo) portrays Belial as Hell's ambassador to Turkey. Belial is pictured in Jacobus de Teramo's *Das Buch Beliel* as presenting himself before King Solomon. Milton mentions Belial in *Paradise Lost* I, 490-492, "Belial came last, than whom a Spirit more lewd/Fell not from Heav'n…" Afterward, in *Paradise Lost* II, 110-112, Milton refers to Belial thus: "A fairer person lost not Heav'n, he seemed/For dignity compos'd and high exploit." As Beliar, he is mentioned in Deuteronomy, Judges, and I Samuel. In *The Gospel of Bartholomew*, Beliar answers Bartholomew's question about who he is: "…an angel that keepeth Hell (Tartarus) … I was formed the first angel … Michael second, Gabriel third, Uriel fourth,… These are the angels of vengeance that were first formed." [*Rf.* James, *The Apocryphal New Testament*] In the *Martyrdom of Isaiah*, *Testament of Job*, and *The Ascension of Isaiah*, Matanbuchus is identified with Beliar. Glasson's *Greek Influence in Jewish Eschatology* compares Beliar with Ahriman, from Persian mythology, who was "independent of God and God's opposite equal." Ahriman was not depicted as evil previous to Sassanid times. Belial is one of the mightiest lords of Below,

with full dominion over the Underworld and the Nine Hells. Despise his violent and dreadful assail on evil, Belial is not evil. He is an angel invoked for retribution against sexual predators. All quarrels on matters of honor or to revenge for a lady's honor can be granted Belial's aid. When he descends, a chant plays audibly in the background "Belial, Belial/I came to talk to thee/Belial, Belial/I am that I am who all will see/Belial, Belial/All who I see will come to me."

Beliar - see Belial

Berial - see Belial

Belsebuth (Belzebuth) - see Damoel

Belzeboub - see Damoel

Bizbul - see Ariel

C

Caila - see Caliel

Cali - see Caliel

Caliel

Other Names: Caila, Cali, Calliel, Caluel, Calvel

Sex: Female (Androgynous)

Physical Description: 5'9" tall with short curly dark auburn hair, sapphire blue eyes, and beautiful features. Two pair of wings: one medium and white, the other medium and black.

Hierarchic Rank: Cherub. Royalty, marquise.

Class(es): Overseer of the Underworld, Angel of Punishment, Angel of Karma, Cleric Angel, Angel of Judgment, Angel of Death, Reaper, Angel of Destruction (Terror Angel), Rebel Angel

Presides Over: Wrath

From Host: Lilith's

Number of Legions: 35 legions, 4 cohorts and 4 centuries (178,200 angels)

Name of Top General(s): Tamiel

Preferred Weapon: A scimitar that can kill hundreds of people with one mighty stroke.

Offspring: Two sons

Date of Birth: July 14

Age: 31,006 (as of 2004)

Announcement: A walk along a main street with lots of rats on the ground.

Seal: A pentagram with a name written on top in Angelic dialect.

Residence: Seventh Heaven

Likes from Earth: Sushi

Description: A reference on the *Grimorium Verum* mentions Caila as "one of the four words God spoke with His mouth to His servant Moses." Caila is also mentioned as an angel invoked in Solomonic magic in the Uriel conjuration. Calliel's sigil is pictured in Amberlain, *La Kabbale Pratique*, p. 267. Calliel is an angel invoked to acquire prompt assistance against adversaries. Calliel is also one of the 72 angels bearing the secret name of

God, Shemhamphorae. Cali is a powerful Cherub, and one of the few female Overseers of the Underworld.

Caluel

- see Caliel

Calvel

- see Caliel

Camal

- see Camael

Camael

Other Names: Camal, Camiul, Camniel, Chamuel, Chaumel, Kemuel, Khamael, *The Angel of Music*

Sex: Male

Physical Description: 6'1" tall with long straight dark brown hair hanging one inch below his shoulders, light blue eyes, and very handsome features. Two pair of wings: one medium and cream-colored, the other large and blue.

Hierarchic Rank: Cherub. Royalty, marquis.

Class(es): Cleric Angel, Angel of Announcement, *The* Music Angel, Angel of Mercy

Presides Over: Music, Home and car insurance. Patron of musicians, composers, orchestrators, pianists, harpists, and flutists.

From Host: Vehuel's

Number of Legions: 14 legions (70,000 angels)

Name of Top General(s): Caneloas, Harael

Preferred Tool: A long carved rod with an amethyst on the top

Offspring: None

Date of Birth: September 6

Mountain Soaring
A Vision of Camael.

Age: 80,214 (as of 2004)

Announcement: A heavenly lyric male vocal

Seal: A lyre

Residence: Seventh Heaven

Likes from Earth: Music by Mozart

Description: The cabala mentions Camael as one of the archangels of the Briatic world. Eliphas Levi says about his name in *The History of Magic*, "[it] personifies divine justice." *The Magus* describes Camael as one of "the seven angels which stand in the presence of God." There are sources that mistakenly confuse Camael with the angel who wrestled with Jacob (see Michael.) The *Book of the Sacred Magic of Abra-Melin the Mage* describes Camal as one of the archangels in the cabala. Ginzberg's *The Legends of the Jews* portrays Kemuel as a great Heavenly archon who stands as mediator between the prayers of Israel and the princes of the Seventh Heaven. Camael was indeed the angel who appeared to Jesus in the Garden of Gethsemane to strengthen him during his agony. Camael is among the holy names in the highest order of celibate ecclesiastical angels. He is the angel who exercises dominion over music.

Camiul

- see Camael

Camniel

- see Camael

Caneloas

Other Names: Canelaes

Sex: Female

Physical Description: 5'3" tall with short straight off black hair one inch above her shoulders, dark brown eyes, and beautiful features. Two pair of wings: one medium and white, the other, large and white.

Hierarchic Rank: Cherub. Royalty, marquise.

Class(es): Music Angel, Angel of Announcement, Healing Angel

Presides Over: Singing. Patron of singers.

From Host: Camael's

Number of Legions: 2 legions and 4 cohorts (12,000 angels)

Name of Top General(s): -

Preferred Tool: Small wand

Offspring: One daughter

Date of Birth: September 20

Age: 22,315 (as of 2004)

Announcement: A walk in a woodland with several singing birds

Seal: Two singing birds facing each other

Residence: Ninth Heaven

Likes from Earth: Fettuccini Alfredo

Description: She is mentioned in *The Greater Key of Solomon* as a "most holy angel" invoked in rites. She is the spouse of Uriel. Caneloas is a highly exalted angel of a noble lineage.

Angel of Music

The Music Angel Caneloas as seen in a vision.

Casiel - see Cassiel

Cassiel

Other Names: Casiel, Casziel, Chassiel, Kafziel, Qaphsiel

Sex: Male

Physical Description: 6'1" tall with long, straight, platinum blond hair one inch hanging below his shoulders, elf-like grayish blue eyes, and very handsome features. Two pairs of wings: one large and white, the other, large and deep violet.

Hierarchic Rank: Cherub. Royalty, marquis.

Class(es): Angel of Announcement, Healing Angel, Music Angel, Mystic/Magick Angel, Angel of Mercy

Presides Over: Healthcare. Patron of healthcare workers.

From Host: Israfel's

Number of Legions: 12 legions (60,000 angels)

Name of Top General(s): -

Preferred Tool: An ornate staff that can heal hundreds at the same time

Offspring: Four daughters and three sons

Date of Birth: March 19

Age: 24,083 (as of 2004)

Announcement: An earthly lyric female vocal

Seal: A male angel profile

Residence: Sixth Heaven

Likes from Earth: Chopin's Opus 32, Nocturnes

Descending from Heaven

Cassiel descending a ladder from Heaven, as seen in a vision.

Description: Cassiel is mentioned as the angel of solitudes and tears who "shews forth the unity of the eternal kingdom." [*Rf.* Gustav Davidson, *A Dictionary of Angels.*] A sigil for him appears in *The Magus. The Secret Grimoire of Turiel* (p. 33) describes Chassiel as one of the intelligences of the sun. Kafziel is portrayed as the angel who governs the death of kings. [*Rf. Jewish Magic and Superstition.*] *The Zohar* (Numbers 155a) describes Kafziel as an angel who, along with Hizkiel, is a head aide to Gabriel. Cassiel is one of the chief angels from Seraph Abdiel's host.

Casziel

- see Cassiel

Catnael

- see Kavzakiel

Cedrion

Other Names: Cendrion

Sex: Male

Physical Description: 6'4" tall with long ash blonde hair (sometimes he appears with black hair) with large curls one inch below his shoulders, light blue eyes, and handsome features. Two pairs of wings: one large and white, the other, medium and cream-colored.

Hierarchic Rank: Cherub. Royalty, count.

Class(es): Angel of Punishment, Angel of Judgment, Healing Angel, Music Angel, Mystic/Magick Angel, Reaper, Angel of Destruction

Presides Over: Magickal symbols.

From Host: Adirael's

Number of Legions: 5 legions and 3 cohorts (26,500 angels)

Name of Top General(s): -

Preferred Weapon: A long sword that can see who is coming.

Offspring: None

Date of Birth: January 12

Age: 46,524 (as of 2004)

Announcement: A walk in a subterranean tunnel in Hell full of round-bodied insects, with loud heavy metal music playing in the background.

Seal: A tool with one large symbol above it and smaller symbols on top.

Residence: Sixth Heaven

Likes from Earth: French fries

Description: *The Lemegeton* depicts Cedrion as a conjured angel invoked from the south. Cendrion is described as a holy angel in grimoires of cabalistic rites. Cedrion is a mighty angel, Cherub tall, who also possess a noble rank.

Chamuel (Chaumel) - see Camael

Chantaré - see Hahael

Chassiel - see Cassiel

Chenael - see Relail

Cleopatra

- The Egyptian queen, Cleopatra Ptolemy VII, was the last pharaoh to rule Egypt. In Heavenly lore, lore among the angels, she is described as the second incarnation of

Nike[4] the goddess of victory in ancient Greece. Michael, Metatron, and Uriel were the top angels known in Heavenly lore to have protected the Egyptian queen.

Comadiel

Other Names: Corabael, Corobael, *The Angel of Mercy*

Sex: Male

Physical Description: 5'2" tall with long, curly, shoulder-length strawberry blond hair, sky blue eyes, and very handsome features. He has six pair of wings: one medium white, one small white, one medium blue, one large violet, one medium pink, and one pair of large blue wings.

Hierarchic Rank: Cherub. Royalty, count.

Class(es): *The* Angel of Mercy, Cleric Angel, Music Angel, Angel of Announcement, Healing Angel

Presides Over: Mercy, compassion, forgiveness. Patron of choir singers, trumpeters, and wind instrument players (except flutists, see Camael)

From Host: Vehuel's

Number of Legions: 42 legions (210,000 angels)

Name of Top General(s): Uriel, Hagiel, Hanael, Emmanuelle

Preferred Tool: A staff carved with holy inscriptions that can make people perceive angels

Offspring: None

Date of Birth: November 7

Age: 23,767 (as of 2004)

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[4] Nikki

Comadiel, The Angel of Mercy

The Angel of Mercy, Comadiel, as shown in an apparition, with light rays under his wings.

Announcement: Little children jumping rope and playing and a lovely children's choir in the background.

Seal: A sun and a star

Residence: Seventh Heaven

Likes from Earth: Music of Beethoven

Description: Comadiel is described by most sources as the angel of the third hour of the day, serving under Vehuel. De Abano's *The Heptameron* portrays Corabael as a Monday angel invoked from the west. He is one of the Holy Names in the highest order of celibate Ecclesiastic Angels. Comadiel is indeed the Angel of Mercy who presides over mercy, compassion, and forgiveness.

Corabael

- see Comadiel

Corobael

- see Comadiel

D

Dabriel

- see Radueriel

Dahariel

- see Daniel

Damoel

Other Names: Asbogah, Azbogah, Azbuga YHWH, Baal-Zebub, Beelzebub, Beezebuth, Belsebuth, Belzeboub, Belzebuth, Mammon, Phobos, Sachiel, Sachiel-Melek, Zebul, Zebuleon, Zebuliel

Physical Description: 6'5" tall with long straight blood-red hair hanging one inch below his shoulders,

violet eyes, muscular build, and handsome features. One pair of large white wings.

Hierarchic Rank: Seraph. Royalty, prince.

Class(es): Angel of Judgment, Angel of Punishment, Mastinim (Accusing Angel), Angel of Karma, Reaper, Angel of Destruction (Terror Angel)

Presides Over: Injuries

From Host: Own

Number of Legions: 76 Legions (380,000 angels)

Name of Top General(s): Adirion

Preferred Weapon: A war hammer carved with magickal angelic letters carvings. This hammer can split the ground and create earthquakes.

Offspring: One daughter

Date of Birth: December 8

Age: 275,678 (as of 2004)

Announcement: An earthly thunderous male tenor vocal and flies or rats.

Seal: A cane and a goblet with magickal angelic symbols.

Residence: Fifth Heaven (also has a dwelling in the Seventh Hell)

Likes from Earth: VO brand cognac

Description: As Azbuga YHWH, he is one of the great angel princes of the throne of judgment, an angel who blesses the new arrivals in Heaven who are considered worthy with righteousness. A Hebrew charm pictures Asbogah's name for "healing of all illness and all hurt and all evil spirit." [*Rf.* Davidson, *A Dictionary of Angels*, Thompson, *Semitic Magic*, p. 161,

Enoch, and the *hechaloth* tracts mentioned by Scholem, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition*.] Beelzebub was originally a Syrian god who is mentioned in II Kings 1:3 as a god of Ekron in Philistia. The cabala describes him as chief of the nine hierarchies of the Underworld. Beelzebub is mentioned in Matthew 10:25, 12:24, Mark 3:22, and Luke 40:15 as one who rules over demons. Almost all sources agree on distinguishing Beelzebub from Satan. In a legend from the *Gospel of Nicodemus*, Christ descended to Hell for three days. The legend tells of Christ offering Beelzebub dominion over the underworld in gratitude for permitting him (Christ) to take Adam and other imprisoned saints to Heaven. Gurdjieff's work *All and Everything, Beelzebub's Tales to His Grandson*, is said to be inspired by Beelzebub. De Plancy describes Mammon in the *Dictionnaire Infernal* as Hell's ambassador to England. He is mentioned in one of St. Francesca 93 visions as the one who "holds the throne of this world." Matthew 6:24 and Luke 16:13 mention Mammon as a power opposed to God. Among the angels he was also known as Phobos in Greek mythology, and he exercises dominion over one of Mars' moon. Damoel is one of the chiefs Angel of Judgment

Beelzebub

A portrait of Beelzebub with cognac and a cigar, as shown in a vision.

Daniel

Other Names: Dahariel, Danjal, Dariel

Sex: Male

Physical Description: 6'5" tall with long, thick, dark, shoulder-length blond hair and green eyes. One pair of small white wings.

Hierarchic Rank: Power

Class(es): Angel of Punishment, Angel of Announcement, Angel of Judgment, Mastinim (Accusing Angel), Reaper

Presides Over: Sudden death

From Host: Azazel's

Number of Legions: 4 legions and 4 dohorts (22,000 angels)

Name of Top General(s): -

Preferred Weapon: A saber that can open multidimensional windows to any place on earth.

Offspring: One daughter

Date of Birth: August 14

Age: 32,015 (as of 2004)

Announcement: A walk in a forest full of insects

Seal: A tower with an entrance on the top

Residence: Sixth Heaven

Likes from Earth: Corndogs

Description: *Enoch I* mentions Daniel as one of a list of fallen angels. Amberlain's *La Kabbale Pratique* (p. 289) shows his sigil. Nevertheless, Barrett describes him in *The Magus* as a high holy angel, and one of the 72 who bear the secret name of God, Shemhamphorae. Daniel is one of the Angels of Judgment and Punishment who presides over sudden death.

Danjal - see Daniel

Dariel - see Daniel

E

Eblis - see Azazel

Elomeel

Other Names:	Esabiel, Ilylumiel
Sex:	Female
Physical Description:	5'5" tall with curly pecan brown hair above his shoulders, amber eyes, dark skin, and very beautiful features. Two pairs of wings: one large and cream-colored, the other small and white.
Hierarchic Rank:	Cherub. Royalty, marquise.
Class(es):	Music Angel, Angel of Mercy, Healing Angel, Angel of Announcement
Presides Over:	Devotion.
From Host:	Vehuel's
Number of Legions:	12 legions (60,000 angels)
Name of Top General(s):	Zelebsel
Preferred Tool:	A wooden staff that can heal
Offspring:	None
Date of Birth:	July 28
Age:	34,025 (as of 2004)
Announcement:	A walk in woodland full of small woodland animals, with a heavenly song playing in the background.
Seal:	A long building with a lake beneath it.

Heavenly light

The fair Elomeel's portrait shown in an apparition.

Residence: Fifth Heaven

Likes from Earth: Codfish

Description: Her name is given in *Enoch I* (82:14) as one of the angels who preside over the seasons. Schwab's *Vocabulaire de l'Angélogogie* mentions Esabiel. Elomeel is a highly exalted high-ranked angel of a noble title.

Emmanuel - see Emanuelle

Emanuelle

Other Names: Emmanuel, Emmanuelle, Emanuel

Sex: Female

Physical Description: 6'2" tall with short wavy dark brown hair, light green eyes, and beautiful features. One pair of large blue wings.

Hierarchic Rank: Domination. Royalty, marquise.

Class(es): Angel of Announcement, Angel of Mercy, Warrior Angel

Presides Over: Happiness, Joy, Contentment.

From Host: Uriel's

Number of Legions: 2 legions and 8 cohorts (14,000 angels)

Name of Top General(s): -

Preferred Weapon: A long sword that can open multidimensional windows anywhere on earth

Offspring: None

Date of Birth: October 7

Age: 31,304 (as of 2004)

Announcement: A Godly song sung by a heavenly male songster, very popular in the Sixth and Seventh Heavens.

High flight
Emmanuelle in pursuit, as shown in a vision.

Seal: A twenty-point star

Residence: Seventh Heaven

Likes from Earth: Key-lime pie and pumpkin pie

Description: Emmanuel was one of the angels confused with Metatron as the angel who saved the three holy men Shadrach, Meshach, and Abednego from the fiery furnace (a feat performed by Metatron.) The cabala, according to Ambelain's *La Kabbale Pratique,* portrays Emmanuel as the Sefira of Malkuth (the Sphere of the Kingdom.) Emmanuelle is a holy angel of a noble rank and Domination tall. She is one of the few female warrior angels.

Enediel

Other Names: Eneije

Sex: Female

Physical Description: 4'11" tall with long straight dark blonde hair one inch below shoulders, forest green eyes, and beautiful features. One pair of large white wings.

Hierarchic Rank: Cherub. Royalty, baroness.

Class(es): Mystic/Magickal Angel, Healing Angel

Presides Over: Insight

From Host: Seraphiel's

Number of Legions: 5 legions (25,000 angels)

Name of Top General(s): -

Preferred Tool: A small wand that can cast strong spells and shoot fire balls.

Offspring: None

Date of Birth: June 23

Age: 22,204 (as of 2004)

Announcement: A walk in woodland with an earthly choir in the background.

Seal: A magickal symbol with words in angelic dialect above it.

Residence: Seventh Heaven

Likes from Earth: Clams

Description: She is mentioned in *The Magus II* (Barrett) and *Transcendental Magic* (Levi) as one of the 28 angels who governs the 28 mansions of the moon, also as a spirit of the second day of the moon in its waning phase. As Eneije she is known in occultism as the Angel of the Seal. Enediel is Cherub tall and carries a noble rank.

Eneije

- see Enediel

Eriel

- see Uriel

Esabiel

- see Elomeel

Esrael

- see Ezriel

Esriel

- see Ezriel

Ezekeel

- see Ezeqeel

Ezekiel

- see Ezeqeel

Ezeqeel

Other Names: Ezekeel, Ezequeel

Sex: Male

Physical Description: 6'2" tall with short curly light blond hair, dark blue eyes, and handsome features. Two pair of wings: one large and dark blue, the other, medium and cream-*colored.*

Hierarchic Rank: Domination

Class(es): Angel of Announcement, Angel of Mercy, Mystic/Magick Angel, Warrior Angel

Presides Over: Long trips

From Host: Michael's

Number of Legions: 2 legions and 4 cohorts (12,000 angels)

Name of Top General(s): -

Preferred Weapon: A war mace that can show who is praying to him

Offspring: One daughter

Date of Birth: September 10

Age: 20,743 (as 2004)

Announcement: A long walk on a main street with love phrases written on the ground.

Seal: None

Residence: Seventh Heaven

Likes from Earth: Christmas recipes

Description: His name comes from the Hebrew word *kheezek* (חיזק), "strengthened," plus *el* (האל/אל), "God," meaning "strength of God." [*Rf.* Hayim Baltsan, *Webster's New World Hebrew Dictionary*] He is mentioned in Jewish lore as an angel who taught men "presage from the clouds," and for this feat he was mistakenly named as a fallen angel in *Enoch I* [*Rf.*

Ginzberg, *The Legends of the Jews* I, 125.] describes Ezeqeel as presiding over long trips.

Ezequeel

- see Ezeqeel

Ezrael

- see Ezriel

Ezriel

Other Names: Esriel, Esrael, Ezrael

Sex: Male

Physical Description: 6'2" tall with short, sandy blond hair, brown eyes, a strong build, and handsome features. One pair of large white wings.

Hierarchic Rank: Principality

Class(es): Warrior Angel

Presides Over: -

From Host: Michael's

Number of Legions: 2 legions, 4 cohorts and 4 centuries (12,400 angels)

Name of Top General(s): -

Preferred Weapon: A long sword that can open multidimensional windows

Offspring: None

Date of Birth: June 28

Age: 25,727 (as of 2004)

Announcement: A warrior angel walking next to the person

Seal: -

Residence: Sixth Heaven

Likes from Earth: Potato chips

Description: Ezriel's name is found on an Aramaic amulet unearthed among the Dead Sea scrolls. [*Rf.* Davidson, *A Dictionary of Angels*, Scholem, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition.*] The *Apocalypse of Peter* describes Ezrael as an angel of wrath. A mention in *Sefer Gan Eden* (*3 Enoch*, p. 182) tells of him "whose duty it is to save those of 'middle merit' or 'the unstable' ones from the angels of destruction; that angel is Ezrael." Ezriel is among the top generals of Michael's host.

F

Fanuel

- see Phanuel

G

Gabriel

Other Names: Abruel (Abru-El), Gabrielle, Gabriy'el, Jabriel, Jabril, Jabriyel, Jibrail, Jibra'il, Jibril

Sex: Male

Physical Description: 6'3" tall with short, curly, sandy blond hair, light green eyes, and handsome features. Two pairs of wings: one large and pink, the other medium and white.

Hierarchic Rank: Cherub. Royalty, marquis.

Archangel Gabriel

Gabriel's portrait, as shown in an apparition.

Class(es):	Angel of Announcement, Warrior Angel, Mystic Angel
Presides Over:	All saints
From Host:	Michael's
Number of Legions:	14 legions and 1 cohort (70,500 angels)
Name of Top General(s):	Lithargoel, Nuriel
Preferred Weapon:	A gleaming long sword that can see through walls and open multidimensional windows.
Offspring:	One daughter
Date of Birth:	April 4
Age:	40,937 (as of 2004)
Announcement:	A walk on a main street with a soft classical earthly music in the background. An angel appears after a while.
Seal:	A six-petal flower (see picture in Appendix)
Residence:	Seventh Heaven
Likes from Earth:	Salmon
Description:	He is indeed the Angel of Truth (not Michael or Amitiel.) He is one of the most popular angels in Judeo-Christian and Muslim religious lore. Mohammed stated it was Jibril (Gabriel's name in Islamic) of the "140 pairs of wings" who dictated the Koran. In Jewish lore, Gabriel is among the mighty angels who brought death and destruction to Sodom and Gomorrah and other sinful cities of the plain. In *Sanhedrin* 95b (*The Talmud*), Gabriel is confused with Samael as the bearer of "a sharpened scythe which had been ready since Creation." Samael is the bearer of the scythe. *The Talmud* also

says it was Gabriel who tried to prevent Queen Vashti from appearing naked before King Ahasuerus and his guests and to help the election of Esther in her place. Some sources mistakenly identify Gabriel with the angel who saved the three holy men (Shadrach, Meshach, and Abednego) from the furnace, a feat performed by Metatron. *The Koran*, *sura* 20, 88, tells that when the dust from the hoof prints of Gabriel's horse was thrown into the mouth of the Golden Calf, the Calf at once became animated. Gabriel is a mighty, highly exalted Cherub and descendant of a noble lineage.

Gabrielle

- see Gabriel

Gabriy'el

- see Gabriel

Gadamel

- see Hagiel

Garzanal

- see Rachiel

Geamiel

Other Names: None

Sex: Male

Physical Description: 5'3" tall with straight dark brown hair hanging two inches below his shoulders, dark brown eyes, and handsome Asian features One pair of small white wings.

Hierarchic Rank: Guardian Angel

Class(es): Warrior Angel (beginner)

Presides Over: Nothing

From Host: None

Number of Legions: -

Name of Top General(s): -

Preferred Weapon: A katana

Offspring: None

Date of Birth: October 15

Age: 613 (as of 2004)

Announcement: A long walk beside him on a main street.

Seal: None

Residence: Second Heaven

Likes from Earth: Watching word games on TV

Description: A handsome guardian angel and a beginner warrior angel.

H

Hadraniel

- see Puruel

Hadriel

- see Puruel

Hagiel

Other Names: Gadamel, Haguiel, Noguel

Sex: Male

Physical Description: 6'7" tall with straight, light ash-blond hair that falls one inch below his shoulders and light blue eyes. Two pairs of wings: one small, light, cream-colored, the other medium and white.

Hierarchic Rank: Domination. Royalty, count.

Class(es):	Angel of Announcement, Warrior Angel, Mystic/Magick Angel, Music Angel, Empath
Presides Over:	Monetary transactions and trust funds. Patron of bankers.
From Host:	Uriel's
Number of Legions:	12 legions, 6 cohorts and 2 centuries (63,200 angels)
Name of Top General(s):	Emmanuelle, Hanael
Preferred Weapon:	A broadsword that can open multidimensional windows
Offspring:	One son and one daughter
Date of Birth:	May 24
Age:	37,428 (as of 2004)
Announcement:	A long walk in a murky woodland with a calm heavenly instrumental song in the background
Seal:	A star
Residence:	Seventh Heaven
Likes from Earth:	Nothing
Description:	Barrett in *The Magus* identifies Hagiel as the intelligence of Venus. His cabalistic number, 49, is given in *Amulets and Talismans*. In the cabala, according to Lenormant's *Chaldean Magic*, Gadamel and Noguel are cited as other intelligences of the planet Venus, but they are other names for same angel. He presides over monetary transactions and he is the patron of bankers. Hagiel is a highly exalted angel of a noble status.
Age:	37,428 (as of 2004)

Night watch
Gabriel flying at night.

Announcement: A long walk in a murky woodland with a calm heavenly instrumental song in the background

Seal: A star

Residence: Seventh Heaven

Likes from Earth: Nothing

Description: Barrett in *The Magus* identifies Hagiel as the intelligence of Venus. His cabalistic number, 49, is given in *Amulets and Talismans*. In the cabala, according to Lenormant's *Chaldean Magic*, Gadamel and Noguel are cited as other intelligences of the planet Venus, but they are other names for same angel. He presides over monetary transactions and he is the patron of bankers. Hagiel is a highly exalted angel of a noble status.

Haguiel

- see Hagiel

Hahael

Other Names: Chantaré, Hahahel, Hamiel

Sex: Male

Physical Description: 5'7" tall with short dark brown hair and brown eyes. Two pairs of wings: one medium and cream-colored, the other medium and white.

Hierarchic Rank: Throne

Class(es): Angel of Announcement, Warrior Angel

Presides Over: Night shifts. Patron of Christian missionaries.

From Host: Michael's

Number of Legions: 3 legions, 4 cohorts and 2 centuries (17,200 angels)

Name of Top General(s): -

Preferred Weapon: A long sword that can see through walls

Offspring: One son

Date of Birth: September 3

Age: 14,031 (as of 2004)

Announcement: A walk on the curb of an interstate highway when two warrior angels talk to the person

Seal: -

Residence: Sixth Heaven

Likes from Earth: Jazz

Description: Hahael is described as an angel who protects Christian missionaries and all disciples of Christ. He is also listed among the 72 angels who bear the secret name of God, Shemhamphorae. [*Rf.* Davidson, *A Dictionary of Angels*, p. 133.] His sigil is pictured in Ambelain's *La Kabbale Pratique* (p. 281.) He is one of Michael's generals and patron of Christian missionaries.

Hahahel

- see Hahael

Hamiel

- see Hahael

Hanael

Other Names: Haniel, Hanniniel, Hannuel, Henael, Hiniel

Sex: Female

Physical Description: 6'1" tall with short, curly, light blond hair, violet blue eyes, and very beautiful features. One pair of medium pink wings.

Hierarchic Rank: Cherub. Royalty, countess.

Class(es): Cleric Angel, Music Angel, Angel of Mercy, Angel of Announcement, Mystic Angel

Presides Over: Friendship. Patron of friends.

From Host: Uriel's

Number of Legions: 5 legions (25,000 angels)

Name of Top General(s): Emmanuelle

Preferred Tool: A staff that can heal several people at once

Offspring: None

Date of Birth: September 12

Age: 13,221 (as 2004)

Announcement: A long steady walk on a beach with a calm heavenly song

Seal: A spear with a word written in Angelic dialect. This is a family seal. See Muriel. See picture in Appendix.

Residence: Fifth Heaven

Likes from Earth: Meatloaf

Description: The name Hanael, "joy of God," comes from the Hebrew *hana'ah* (הנאה) "delight," "enjoyment," plus *el* (האל/אל) "God." [*Rf.* Hayim Baltsan, *Webster's New World Hebrew Dictionary*] Camfield's *A Theological Discourse of Angels* cites Haniel as an angel who presides over Venus. Her name also appears in lists of the seven great archangels and the

holy sefiroth. There are sources who confuse Haniel with the angel who transported Enoch to Heaven. In *The Magus* (Barrett), her name is invoked as an amulet for protection against evil. Montgomery's *Aramaic Incantation Texts from Nippur* describes Hanniniel as an angel invoked in Aramaic incantation love rites. *The Book of Protection* portrays Hiniel as one of the spellbinding angels who, along with Michael and Gabriel, is invoked in Syriac rites. Hanael is an exalted angel of a noble rank, daughter of the mighty Sefira Muriel.

Smile of Grace

Hanael the Angel of Friendship in the midst of geraniums, portrayed from a vision.

Haniel - see Hanael

Hanniniel - see Hanael

Hannuel - see Hanael

Harael - see Hariel

Hariel

Other Names: *Beast Tamer*, Behemial, Harael, Rariel

Sex: Male

Physical Description: 6'1" tall with very long, curly, light blond hair that hangs to his waist, blue eyes, and handsome features. One pair of medium violet wings.

Hierarchic Rank: Cherub. Royalty, count.

Class(es): Warrior Angel, Mystic/Magick Angel, Reaper

Presides Over: Court rooms. Wild beasts. Patron of wild beasts.

From Host: Camael's

Number of Legions: 12 legions and 4 cohorts (62,000 angels)

Name of Top General(s): -

Preferred Weapon: A long metal spear that helps him locate who is calling him

Offspring: None

Date of Birth: April 16

Age: 20,203 (as of 2004)

Announcement: A bald eagle

Seal: A standing serpent facing east

Residence: Fifth Heaven

Likes from Earth: Roast beef

Description: Barrett, in *The Magus II*, describes Hariel as the angel who presides over tamed beasts and who is invoked against impieties. He is also called "the beast tamer." Amberlain's *La Kabbale Pratique* (p. 267) shows his sigil. Hariel is an exalted cherub of a noble rank descendant from a prestigious name in Heaven. A prominent monument fashioned as a massive tree, built by his ancestors, lies in his palace in the Fifth Heaven.

The Beast Tamer
Hariel, shown in a vision.

Hasmed

Other Names: Hatach

Sex: Male

Physical Description: 6'2" tall with short, straight, dark brown hair, brown eyes, and handsome features. One pair of medium white wings.

Hierarchic Rank: Cherub. Royalty, count.

Class(es): Music Angel, Cleric Angel, Mystic/Magick Angel, Angel of Punishment, Angel of Karma

Presides Over: N/A

From Host: Azza's

Number of Legions: 17 legions and 6 cohorts (88,000 angels)

Name of Top General(s): -

Preferred Weapon: A long sword that can open multidimensional windows

Offspring: None

Date of Birth: January 17

Age: 16,215 (as of 2004)

Announcement: A walk in a dark subterranean tunnel from the bottom of a well with a few mutilated corpses, vines, and bats. After a while a few images appear in the person's mind.

Seal: A sinuous bottle and a triangle

Residence: Seventh Heaven

Likes from Earth: Chicken wings

Description: The commentary on Psalms, *Midrash Tehillim* (William G. Braude), portrays Hasmed as one of the five Angels of Punishment that Moses came across in

Heaven, and the angel of annihilation. Hasmed is an angel of noble rank and Cherub tall. He is a chief aide to Azza.

Hasmoday

- see Asmodel

Hatach

- see Hasmed

Hazael

- see Haziel

Hazazel

- see Azazel

Haziel

Other Names: Hazael, Heziel

Sex: Male

Physical Description: 5'9" tall, with long, thick, dark brown hair, medium brown eyes, and handsome features. One pair of medium white wings.

Hierarchic Rank: Domination. Royalty, marquis.

Class(es): Warrior Angel

Presides Over: Human lore and myths

From Host: Uriel's

Number of Legions: 3 legions and 8 cohorts (19,000 angels)

Name of Top General(s): -

Preferred Weapon: A long sword that can see through walls

Offspring: None

Date of Birth: March 17

Age: 43,078 (as of 2004)

Announcement: A long walk on a main street with Light-workers passing by and an earthly song on the background.

Seal: A twelve-pointed star with words written in an Angelic language

Residence: Sixth Heaven

Likes from Earth: Mushroom pizza

Description: Haziel is one of the 72 angels who bear the secret name of God, Shemhamphorae. *La Kabbale Pratique* (Ambelain) shows Haziel's sigil. As Heziel, he is depicted as an angel of zodiac. Haziel exercises dominion over human lore and myths and holds a noble rank in Heaven.

Hazkiel – see Hizkiel

Henael – see Hanael

Heziel – see Haziel

Hiniel – see Hanael

Hizkiel

Other Names: Hazkiel, Hizqiel

Sex: Male

Physical Description: 5'6" tall with short, straight, medium brown hair, and blue eyes. One pair of medium white wings.

Hierarchic Rank: Power

Class(es): Warrior Angel, Angel of Announcement

Presides Over: -

From Host: Michael's

Number of Legions: 9 legions, 4 cohorts and 36 angels (47,036 angels)

Name of Top General(s): Ezriel

Preferred Weapon: A dark mace that helps him locate who in the vicinity is working for the Light

Offspring: None

Date of Birth: June 12

Age: 7,708 (as of 2004)

Announcement: A walk on a large busy street where people are trying to walk, and an angel appears on the end of the street.

Seal: A spear with little stars surrounding it, and words in an Angelic language written around it (family seal)

Residence: Seventh Heaven

Likes from Earth: A cola soda

Description: Hizkiel is portrayed in *The Zohar* (Numbers 155a.) as one of the top aides to Gabriel, together with Kafziel (Cassiel.) He appears in *Ozar Midrashim* II (p. 316) as one of the guards of the gates of the North Wind. Hizkiel is one of the top generals of the Archangel Michael's host.

Hizqiel

- see Hizkiel

I

Iadalbaoth (Ialdabaoth, Jaldabaoth, Illdabaoth) -

His name is known in cabalistic writings, Hebrew and Gnostic lore as a dark demiurge. Ophitic Gnosticism describes Iadalbaoth as creating in his own image the Seven Elohim: Iao, Sabaoth, Adonai, Ouraios, Eloi, Astaphaios, and Achamoth. *Enoch I* mentions Iadalbaoth as a fallen hierarch. [*Rf.* Davidson, *A Dictionary of Angels.*] Iadalbaoth is known in Heavenly lore, lore among the angels, also as Hermes and the "god of lies." This lore mentions Hermes as a dark demiurge who blasphemously equated himself to God and who stole the teachings from a Seraph as his Hermetic writings.

Iblis

- see Azazel

Ilylumiel

- see Elomeel

Israfel

Other Names: Israfil, Isrephel, Sarfiel, t*he Angel of Justice*, Zagzagel

Sex: Male

Physical Description: 6'7" tall with very long, straight, dark brown hair, almond-shaped medium brown eyes, a long thin mustache, and very handsome Asian features. Two pair of wings: one large and white, the other, small and cream-colored.

Come to Earth

Israfel descending a heavenly stairway.

Physical Description: 6'7" tall with very long, straight, dark brown hair, almond-shaped medium brown eyes, a long thin mustache, and very handsome Asian features. Two pair of wings: one large and white, the other, small and cream-colored.

Hierarchic Rank: Cherub

Class(es): Cleric Angel, Angel of Karma, Warrior Angel, Angel of Announcement, Angel of Mercy, Angel of Judgment

Presides Over: Cosmic Justice. Justice, legal system judges, and juries. Patron of Mid-Eastern countries.

From Host: Abdiel's

Number of Legions: 84 legions, 1 cohort and 1 century (420,600 angels)

Name of Top General(s): Cassiel, Radueriel

Preferred Weapon: A long sword with earthly holy symbols painted on the blade and carved on the hilt. This sword can petrify the opponent with a strong hit.

Offspring: Two sons and one daughter

Date of Birth: October 11

Age: 377,089 (as of 2004)

Announcement: Two: One is a long walk on the streets where people talk in different tongues with earthly classical music in the background. The other is half a walk on a long street and the other half on a peaceful beach where one mighty angel

from his host greets and talks to the person. There is no music in the second announcement.

Seal: A scepter

Residence: Eighth Heaven

Likes from Earth: Mid-Eastern and Indian music

Description: Arabic lore calls him "the burning one," the angel of resurrection and song, and the angel who will blow the trumpet on Judgment Day. He is portrayed with four wings and "while his feet are under the seventh earth, his head reaches to the pillars of the divine throne." Furthermore "three times a day and three times during the night he looks down into Hell and is so convulsed with grief that his tears would inundate the earth if Allah did not stop their flow." It is also said that Israfil initiated Mohammed as a prophet for three years, before Gabriel (Jibril) arrived. [*Rf.* Davidson, *A Dictionary of Angels*, Gibb, H. A. R. and Kramers, J. H. *A Shorter Encyclopaedia of Islam.*] Another Islamic legend mentions Israfel (Israfil), Gabriel (Jibril), Michael (Mika'il), and Azrael (Azrail or Samael) as sent by Allah to the four corners of earth to bring the right dust for the creation of Adam. Only the Angel of Death, Azrael, succeeded in this mission. Similar mention is in Ginzberg's *The Legends of Jews* (I, 55), "from a spoonful of dust taken from the spot where, in time, the altar of atonement would stand in Jerusalem." Israfel is also mentioned in Hervey Allen's biography of Poe, *Israfel*, and in the poem from Edwin Markham,

"Our Israfel." The name Sarfiel is found recorded in a Palestinian mezuzah, together with six other angels' names. Zagzagel is known as the prince of Wisdom. Zagzagel is the angel who instructed Moses concerning the Ineffable Name of God. He is the angel who appeared in the burning bush to Moses. Zagzagel is a tutor of angels and he speaks over 70 languages. [Rf. *3 Enoch*, Ginzberg, *The Legends of the Jews*.] Israfel is one of the most exalted and prestigious angels known in all Heavens, the top general from the host of Seraph Abdiel.

Israfil - see Israfel

Isrephel - see Israfel

J

Jabriel (Jabril) - see Gabriel

Jabriyel - see Gabriel

Jibrail (Jibra'il) - see Gabriel

Jibril - see Gabriel

Jothan

Other Names: None

Sex: Male

Physical Description: 5'10" tall with short, curly, platinum blond hair and elf-like blue eyes. One pair of medium cream-colored wings.

Hierarchic Rank: Guardian angel

Class(es): Healing Angel (beginner)

Presides Over: -

From Host: None

Number of Legions: -

Name of Top General(s): -

Preferred Tool: A wooden healing staff

Offspring: None

Date of Birth: March 13

Age: 408 (as of 2004)

Announcement: A long walk in a woodland filled with small letters scattered around that move to build up words.

Seal: None

Residence: Third Heaven

Likes from Earth: All-you-can-eat seafood

Description: A joyful guardian angel, beginner healing angel.

K

Kadashiel

Other Names: Kadiel

Sex: Male

Physical Description: 6'5" tall with short, straight, sandy blond hair and light green eyes. One pair of medium cream-colored wings.

Hierarchic Rank: Throne

Class(es): Warrior Angel, Angel of Announcement

Presides Over: -

From Host: Michael's

Number of Legions: 8 legions (40,000 angels)

Name of Top General(s): Makiel

Preferred Weapon: A long sword that can open a window to see what is happening on different locations on earth

Offspring: Two sons

Date of Birth: October 12

Age: 22,508 (as of 2004)

Announcement: A long walk in a forest with a warrior angel next to the person.

Seal: A flower with four petals

Residence: Sixth Heaven

Likes from Earth: Baseball

Description: *Ozar Midrashim* (II, 3, 7) mentions Kadashiel as one of the angelic guards of the gates of the south Wind. Kadiel is also noted in Barrett's *The Magus* II and de Abano's *The Heptameron* as an angel of Friday invoked from the west. He is one of the top generals from Michael's host.

Kadiel

- see Kadashiel

Kafziel

- see Cassiel

Kakabel (Kawkabel)

- see Azazel

Kakash

- see Lilith

Katzfiel - see Kavzakiel

Katzmiel - see Kavzakiel

Kavzakiel

Other Names: Catnael, Katzfiel, Katzmiel

Sex: Male

Physical Description: 6'5" tall with curly, short, dark brown hair, light blue eyes, and handsome features. Two pairs of wings: one large white, the other medium black.

Hierarchic Rank: Sefiroth. Royalty, marquis.

Class(es): Angel of Karma, Angel of Judgment

Presides Over: N/A

From Host: Own

Number of Legions: 12 legions, 5 cohorts and 2 centuries (62,700 angels)

Name of Top General(s): -

Preferred Weapon: A sword that can open multidimensional windows

Offspring: None

Date of Birth: August 24

Age: 72,786 (as of 2004)

Announcement: A walk in a forest with heavenly instrumental music in the background

Seal: A circle with a sinuous design surrounding it, a pine tree inside the circle.

Residence: Sixth Heaven

Likes from Earth: Sushi rolls

Description: He is listed in *The Sword of Moses* (M. Gaster) as one of the angel-princes of the sword. Katzfiel is mentioned in *Ozar Midrashim* (I, p. 118) as an angel-prince of the sword, wielder of a sword that emits lighting, and angelic guard of the Sixth Heaven. *Pirke Hechaloth* (in *Arzei Levanon*) portrays Katzmiel as one of the angelic guards of the Sixth Heaven. Kavzakiel is one of the mighty Angels of Judgment and bearer of a high noble rank.

Kemuel

- see Camael

Khamael

- see Camael

Kokabel

- see Azazel

L

Labbiel

- see Raphael

Lanziel

Other Names: None

Sex: Male

Physical Description: 5'7" tall with curly, sandy blond hair by the neck and light brown eyes. One pair of medium white wings.

Hierarchic Rank: Guardian angel

Class(es): Warrior Angel (beginner), Mystic/Magick Angel (Neophyte)

Presides Over: -

From Host: Michael's

Number of Legions: -

Name of Top General(s): -

Preferred Weapon: A long sword that can look into someone's soul

Offspring: None

Date of Birth: November 17

Age: 1,111 (as of 2004)

Announcement: A long walk in a place within several miles from where the person lives, with a soft earthly instrumental song in the background.

Seal: A hexagon surrounded by a mix of heavenly and earthly symbols, such as a cross and Hebrew letters.

Residence: Ninth Heaven

Likes from Earth: Couscous and African dishes

Description: A youthful guardian angel from the Ninth Heaven, beginner warrior angel, and neophyte mystic/magick angel.

Leviathan

- see Ariel

Lilith

Other Names: Abeko, Kakash, Patrota, Satrina

Sex: Female

Physical Description: 5'8" tall with very long, straight, dark brown hair (formerly golden blond) reaching to her waist, aqua green eyes, and gorgeous features. Two pairs of wings: one large white, the other large blue.

Hierarchic Rank: Seraph. Royalty, princess.

Class(es): Mystic/Magick Angel, Overseer of the Underworld, Cleric Angel, Angel of Karma, Angel of Punishment, Reaper

Presides Over: Female success, Sexual alchemy, Libido, Partner's loyalty. Patron of sex therapists, first wives, and fashion.

From Host: Sariel's

Number of Legions: 160 legions (800,000 angels)

Name of Top General(s): Caliel, Mahzeil

Preferred Weapon: A long sword that can see through walls, look into a person's life, and heal.

Offspring: One son (Mahzeil)

Date of Birth: October 25

Age: 763,111 (as of 2004)

Announcement: A walk along a large highway at night filled with headlights, with a powerful earthly opera playing in the background. A beautiful woman appears in the middle of the highway.

Seal: A six pointed star with a word in an Angelic language beneath it

Residence: Sixth Heaven

Likes from Earth: Linguine with shrimp, chocolate with rum.

Description: *The Zohar* (Leviticus 19a) mentions Lilith as "a hot fiery female who at first cohabited with man" and who "flew to the cities of the sea coast," when Eve was created. *The Book of Adam and Eve* tells that Lilith bore Adam 100 children daily. It is said that the first mention of Lilith occurs around the 10th century in the

folktale *Alphabet of Ben Sira*. She is seen as the first temptress by rabbis, Adam's first wife and mother of Cain. [Rf. Thompson, *Semitic Magic*, Christian, *The History and Practice of Magic*.] In Gershom Scholem's article in the magazine *Mada'e ha Yahadut* (II, 164ff.), Lilith and Samael are believed to have "emanated from beneath the throne of Divine Glory, the legs of which were somewhat shaken by their [joint] activity." The Old Testament prophet Elijah is said to have asked Lilith her other hidden names and to have received a list of names from her. Lilith is a princess in the Sixth Heaven and sister of Samael, who is the sovereign. She is the mother of Mahzeil.

Lilith

Lilith as shown in a vision.

Lithargoel

Other Names: Adonis

Sex: Male

Physical Description: 6'5" tall with long, wavy, platinum blonde hair that falls four inches below his shoulders, sapphire blue eyes, and very handsome features. Five pairs of wings: one small white, one large blue, one medium white, one small blue and one small cream-colored.

Hierarchic Rank: Cherub. Royalty, count.

Class(es): Music Angel, Healing Angel, Warrior Angel

Presides Over: Men's beauty.

From Host: Gabriel's

Number of Legions: 13 legions and 4 cohorts (67,000 angels)

Name of Top General(s): Hahael, Nuriel

Preferred Weapon: A sword with a silver bejeweled hilt, magickal inscriptions on the blade, and a star on the top of the hilt that changes shape. It can see through walls, open dimensional windows, and see who is approaching.

Offspring: None

Date of Birth: October 14

Age: 25,505 (as of 2004)

Announcement: A walk in a forest with sunbeams and an old Greek chant in the background.

Seal: A small crescent moon next to a staff

Residence: Seventh and Third Heavens

Likes from Earth: Greek songs

Description: Lithargoel is described in the *Acts of Peter* as a great angel. He is also pictured in the Coptic *The Investiture of the Archangel Gabriel*, referred to in *The Secret Books of the Egyptian Gnostics* (Jean Doresse, pp. 235-236.) Lithargoel is high-ranked angel descending from a noble lineage.

Lucifer

- In the Bible, in Hebrew "HeeLeL BeN-SHaKHaR" (*praised son of dawn/morning star*). This name was then translated in the Septuargint to "Phosphorus" (Greek, "morning star"), and later in Vulgate to "Lucifer" (from the Latin "Bringer of Light," *Lux + infero*). [*Rf.* Hayim Baltsan, *Webster's NewWorld Hebrew Dictionary*, Victoria Neufeldt, *Webster's NewWorld Dictionary of American English*, Professor D. A. Kidd, *Latin Dictionary*.] The name originated in Isaiah 14 "The Proverbs Against the King of Babylon," and originally meant the human king Nebuchadnezzar. It reads,

…How you are fallen from heaven,
O Lucifer, son of the morning!
How you are cut down to the ground,
You who weakened the nations!
For you have said in your heart:
'I will ascend into heaven,
I will exalt my throne above the stars of God;
I will also sit on the mount of the congregation
On the farthest sides of the north;
I will ascend above the heights of the clouds,
I will be like the Most High.
Yet you shall be brought down to Sheol,
To the lowest depths of the Pit.
Those who see you will gaze at you,

And consider you, saying:
"Is this the man who made the earth tremble,
Who shook kingdoms,
Who made the world as a wilderness
And destroyed its cities,
Who did not open the house of his prisoners?"
[*Rf.* Thomas Nelson, *Holy Bible, New King James version*]

Later, the church assigned the name in that passage as a symbolic reference to a high angel who supposedly fell. St. Jerome and other Church fathers have equated the name Lucifer with Satan; however, for the most part of sources have distinguished the two names.

Lucifer (Lesser)

Other Names:	Ramjal, Rumael
Physical Description:	5'3" tall with long, straight, dark blond hair and green eyes. Lost his wings.
Hierarchic Rank:	Virtue
Class(es):	Fallen Angel, Demon
Presides Over:	N/A
From Host:	Own
Number of Legions:	2 legions and 8 cohorts (14,000 fallen angels)
Name of Top General(s):	Azariel, Raziel
Preferred Weapon:	A scimitar that can decapitate or mutilate with a strong hit
Offspring:	One son
Date of Birth:	June 13
Age:	20,021 (as of 2002 when he died.)
Seal:	None
Residence:	Second Hell (formerly Fifth Heaven)
Likes from Earth:	Travesty's clothes

Description: Milton in *Paradise Lost* named Lucifer the demon of sinful pride. Vondel used Lucifer as the title of his epic poem. Imre Madach's mystery play *The Tragedy of Man* also named Lucifer as main character. Rumael called himself Lucifer since the 12th century, and he was followed by young fallen angels and Nephilim as such. In February, 2002, he was killed by Arariel on Samael's command.

Lucifer (Greater)

Other Names: Helel, Mahzeil, Mahziah, Masim, Phosporus, *The Bright Morning Star*, *the god of the Material World*, *The Morning Star*,

Sex: Male (Androgynous)

Physical Description: 5'11" tall with long, straight, light blond hair with platinum highlights hanging four inches below his shoulders (honey blond and two inches below his shoulders in a second aspect), light sky blue eyes (light blue eyes in a second aspect), and gorgeous features. Two pairs of wings: one large and white, the second large and violet.

Hierarchic Rank: Seraph. Royalty, prince.

Class(es): Mystic/Magick Angel, Angel of Mercy, Angel of Punishment, Cleric Angel, Angel of Judgment, Music Angel

Presides Over: Affairs of state. Patron of politicians.

From Host: Sariel's

Number of Legions: 98 Legions (490,000 angels)

Name of Top General(s): Azazel

Preferred Weapon: A long sword that can open multidimensional portals

Offspring:	None
Date of Birth:	August 17
Age:	46,725 (as of 2004)
Announcement:	A walk in a tunnel at night with a swarm of rats running and an earthly opera playing in the background.
Seal:	A tree with words in an Angelic language encircling it.
Residence:	Sixth Heaven
Likes from Earth:	Sake
Description:	George Meredith's sonnet, "Lucifer in Starlight," calls him "Prince Lucifer." Edmund Spenser's "An Hymne of Heavenly Love" addresses Lucifer as "the brightest angel, even the Child of Light." Mahzeil is the name of an angel described in Mandaean lore. The same lore describes Mahziah as the angel who bestows sight. [*Rf. The Canonical Prayerbook of the Mandaeans*, by E. S. Drower.] As Masim, he was mentioned on *Ozar Midrashim II* as a guardian of the gate of the East Wind. Mahzeil is the only official Lucifer denominated by Seraph Samael. He is a prince in the Sixth Heaven, Seraph tall, and commands 98 legions.

The Morning Star
Great light and beauty, from a vision.

M

Magirkon

- see Metatron

Mahriel

- see Mariel

Mahzeil

- see Lucifer (Greater)

Mahzian

- see Lucifer (Greater)

Makiel

Other Names: Maktiel, Marachiel, Martiel, Matniel

Sex: Male

Physical Description: 6'2" tall with short, curly, blond hair and green eyes. One pair of small cream-colored wings.

Hierarchic Rank: Principality

Class(es): Warrior Angel

Presides Over: Travel over seas

From Host: Michael's

Number of Legions: 3 legions, 5 cohorts and 1 century (17,600 angels)

Name of Top General(s): -

Preferred Weapon: A dagger that can see through walls

Offspring: One son

Date of Birth: August 6

Age: 47,622 (as of 2004)

Announcement: A walk along a winding trail in a woodland with Celtic songs playing in the background.

Seal: None

Residence: Fifth Heaven

Likes from Earth: Salmon

Description: *The Book of Protection* and Budge's *Amulets and Talismans* mention him as an angel invoked in Syriac rites, and grouped with Michael, Gabriel, and other spellbinding angels. Makiel presides over travels at sea and is one of the generals from Michael's host.

Maktiel - see Makiel

Malachi - see Mastema

Malakh Ha-Mavet (Malach Ha-Mavet) - see Samael

Malmeliyah - see Metatron

Malec - see Mastema

Malik - see Mastema

Mammon - see Damoel

Maniel - see Mariel

Mansemat - see Mastema

Manuel

Other Names: *The Angel of Light*

Sex: Male

Physical Description: 6'2" tall with long, straight, platinum blond hair hanging four inches below his shoulders, turquoise blue eyes, and gorgeous features. One pair of large white wings.

Hierarchic Rank: Seraph, The Seraph of Light. Royalty, prince.

Class(es): Healing Angel, Angel of Mercy, Warrior Angel, Music Angel

Presides Over: Light

From Host: Own

Number of Legions: 44 legions (220,000 angels)

Name of Top General(s): -

Preferred Weapon: A long sword with an ornate hilt that can open multidimensional windows and see what is happening around the planet.

Offspring: None

Date of Birth: August 17

Age: 46,725 (as of 2004)

Announcement: A walk in a woodland with earthly classical music in the background.

Seal: A tree with words in an Angelic language encircling it.

Residence: Sixth Heaven

Likes from Earth: Music by Mozart

Description: Manuel is an angel of the zodiac, as described on *The Hierarchy of the Blessèd Angels* (Thomas Heywood.) He is elected the Seraph of Light and a prince in Heaven.

Marachiel

- see Makiel

Mariel

Other Names: Mahriel, Maniel

Sex: Female

Physical Description: 5'7" tall with long, straight, off-black hair hanging to her waist, jade green eyes, and very beautiful features. Two pairs of wings: one medium and cream-colored, the other small and white.

Hierarchic Rank: Cherub. Royalty, countess.

Class(es): Mystic/Magick Angel, Music Angel, Reaper, Angel of Punishment, Empath

Presides Over: Car sales. Patron of drivers.

From Host: Nadiel's

Number of Legions: 3 legions, 5 cohorts and 2 centuries (17,600 angels)

Name of Top General(s): -

Preferred Weapon: A spear that can send the iniquitous and other evil-doers to Hell

Offspring: None

Date of Birth: September 1

Age: 40,366 (as of 2004)

Announcement: A long walk along a street with a waltz playing in the background. A beautiful female angel appears at the end.

Seal: A large seal with seven leaves inside a circle

Residence: Fifth Heaven

Likes from Earth: Lasagna

Description: *The Book of Protection* and *Amulets and Talismans* (Budge) mentions her as an angel invoked in Syriac spellbinding charms. Mariel is a just and exalted angel from the Fifth Heaven, Cherub tall. A mighty and beautiful female angel with a noble lineage.

Mariel

From an apparition.

Martiel - see Makiel

Masim - see Lucifer (Greater)

Mastema

Other Names: Malachi, Malachy, Malec, Malik, Mansemat, (lord) Mastema, Mebabel, *The Moth Man*

Sex: Male

Physical Description: 6'2" tall with long, straight, medium brown hair, dark blue eyes, and very handsome features. He has tribal tattoos on both arms and forearms. One pair of large black wings.

Hierarchic Rank: Sefiroth. Royalty, duke.

Class(es): Angel of Judgment, Angel of Punishment, Reaper, Mastinim (Accusing Angel), Angel of Death, Angel of Karma, Mystic/Magick Angel, Angel of Mercy

Presides Over: All martial arts. Patron of martial arts teachers and fighters.

From Host: Samael's

Number of Legions: 54 legions (270,000 angels)

Name of Top General(s): Ambriel, Muriel

Preferred Weapon/Tool: A long white rod with a fleur-de-lis on the top and a large ruby in its center that can stun hundreds at a time. It can also open a large portal to Hell or Heaven.

Offspring: None

Date of Birth: June 7

Age: 77,403 (as of 2004)

Announcement: A walk in a meadow with lots of spiders on the ground

Seal: A small lotus with inscriptions in an Angelic language on the left

Residence: Seventh Heaven

Likes from Earth: Cherry pie

Description: In Arabian lore, Malik is an angel sentinel of the Underworld who is aided by nineteen *sbires* (*zabaniya*), or guardians. *The Koran* (*sura* 43, 77) describes Malik as the one who tells the wicked brought to him that they must remain in Hell because "they abhorred the truth when the truth was brought to them." [*Rf.* Davidson, *A Dictionary of Angels*, Hughes, *A Dictionary of Islam*, Hastings, *Encyclopaedia of Religion and Ethics* IV, 618.] *The Book of Jubilees*, *The Zadokite Fragments*, and the *Dead Sea Scrolls* portray Mastema as an Accusing Angel who works for God as tempter and executioner. In the incident described in Exodus 4:24 ff, it was Mastema who tried to execute Moses. Mastema is confused with Uzza (Azza) as the angel who hardened Pharaoh's heart; this feat was realized by Uzza. Esdras 4 reads, "Malachy, which is called also an angel of the Lord." [*Rf.* Talmud *Hagiga*.] The final book in the Old Testament is named Malachi. Malik is a highly exalted angel, also well known above and below as Lord Mastema. A Sefira and bearer of a high noble rank, he is the head of the Mastinim (Accusing Angels), an Angel of Karma, and an Angel of Judgment.

Malachi

A portrait of Mastema, from a vision.

Mastinim (Accusing Angels)

- The angels who help the Angels of Judgment judge by reading the Book of Karma (Book of Life) of the iniquitous and pointing out their crimes and sins.

Matanbuchus

- see Belial

Matniel

- see Makiel

Mavet

- see Samael

Mebabel

- see Mastema

Mechembechus

- see Belial

Merraton

- see Metatron

Metaraon

- see Metatron

Metatron

Other Names: Ariel, Asasiah, Baskabas, Bizbul, Enoch, Magirkon, Malmeliyah, Merraton, Metaraon, Metratton, Mihr, Miher, Mithra, Mittron, Sasnigiel

Sex: Male

Physical Description: 7' tall with long, straight, white hair (formerly blond) hanging one inch below his shoulders, aqua blue eyes, and handsome features. He has a small black and white flames tattooed on the inner side of his right upper arm. One pair of large cream-colored wings.

Hierarchic Rank: Sefiroth. Royalty, prince.

Class(es): Warrior Angel, Overseer of the Underworld, Reaper

Presides Over: Arrivals, wealth. Patron of CEOs and VPs.

From Host:	Own*
Number of Legions:	30 legions (150,000 angels)
Name of Top General(s):	Relail, Ramiel and Amiel
Preferred Weapon:	A spear inscribed with esoteric and Asian symbols that can look inside someone's mind.
Offspring:	One daughter
Date of Birth:	January 16
Age:	113,093 (as of 2004)
Announcement:	A white mid-sized wild bird
Seal:	A great javelin in the middle of a crown of laurels (family seal, see Abdiel)
Residence:	Second and Sixth Heavens
Likes from Earth:	Soccer (Italy) and Chinese noodles
Description:	He was known as Chancellor of Heaven, angel of the covenant and chief of the ministering angels. The Talmud and Targum describe Metatron as the link between the human and divine. Exodus 23:20 refers to Metatron: "Behold, I send an angel before thee, to keep thee in the way and to bring thee unto the place which I have prepared." Contrary to what some sources say about Metatron and Shekinah, Metatron does not have a female aspect. Metatron was the angel who led the Children of Israel through the wilderness after the Exodus. To him is ascribed the authorship, in part, of Isaiah 24:16. Eisenmenger, *Traditions of the Jews II*, 408, confuses Metatron with Samael the supreme Angel of Death, to whom God daily gives orders as to the souls to be "taken" that day.

Metatron

Metatron, from an apparition.

Metatron is one of the mightier reapers in Heaven; however, he is not an Angel of Death. In conjunction with Samael, he grants men the gift of "the key to the mystical interpretation of the Scripture." Metatron is identified by diverse sources as "the Persian Mithra" (Odeberg, *3 Enoch*). It was Metatron who sent Ramiel before the Flood to announce, that the world would be destroyed, as in Jewish angelology. As per Talmud *Abodah Zarah* 3b, Metatron is the "teacher of prematurely dead children in Paradise." Metatron, together with Ramiel and Samael, was one of the angels who stayed Abraham's hand when he intended to sacrifice Isaac. Metatron is also known as Moses' rod (*The Zohar* I), and he was the mighty angel who held Moses' rod when the sea was parted to let the Hebrews pass through. It is Metatron who accompanies and protects Lady Mary when she descends to earth for her apparitions and Light work. Son of the sovereign of the Ninth Heaven, Abdiel, Metatron is a royalty in heaven and of divine lineage.

Meterbuchus

– see Belial

Metratton

– see Metatron

Michael

Other Names: Midael, Mihael, Mihail, Miha'il, Mikail, Mika'il, Mikhael, Sabbathiel

Sex: Male

Physical Description: 6' tall with long, thick, dark brown hair hanging to his shoulders, light green eyes, and handsome features. Two pair of wings: one large and white, the other large and blue.

Hierarchic Rank: Cherub. Royalty, count.

Class(es): Warrior Angel, Angel of Announcement

Presides Over: Harvest. Small historic sites. Judo. Patron of policemen.

From Host: Own

Number of Legions: 140 legions (700,000 angels)

Name of Top General(s): Gabriel, Hizkiel, Kadashiel, Ezriel, Ezeqeel

Preferred Weapon: A long sword with a flaming blade and a hilt that bears the ancient name of That I AM. This sword can destroy dark magick and remove jinxes.

Offspring: One daughter (Anael)

Date of Birth: June 16

Age: 31,205 (as of 2004)

Announcement: A small, short-furred, white angel mutt

Seal: A crescent moon with a small dove beneath it.

Residence: Sixth Heaven

Likes from Earth: *Star Wars*, VSOP cognac

Description: He is the angel who wrestled Jacob while teaching him how to fight. He is the "angel

of the Lord," as designated in Genesis 22. In Islamic writings, Michael is called Mika'il. Michael is credited by the *Midrash Rabba* (Exodus 18) as the author of Psalm 85. It was Michael who attacked the hosts of the Assyrian king, Sennacherib, son of Sargon, who marched against Jerusalem and other Judean cities. Some sources say that Moses saw Michael in the burning bush, but it was in fact Zagzagel (Israfel) who burned the bush and appeared to Moses. Some sources mistake Michael with the "benevolent Angel of Death" (what is another name for Samael,), but although Michael guides the souls of the faithful into the Light he is not an Angel of Death. He is one of the angels of the final reckoning, and he holds in his hands the scales of justice. In Jamenson, *The Legends of the Madonna*, a legend tells of Michael cutting off the hands of "a wicked Jewish high priest" who attempted to turn over the bier of the deceased Virgin Mary. It was Michael who led Abraham out of Ur, although some sources mistakenly credit Uriel for that. There is one scroll among the Dead Sea scrolls titled the *War between the Sons of Light Against the Sons of Darkness* that describes a battle of two angelic armies. One army led by Michael fought against the legions of Belial. Michael's army helped the legions of Reapers on the destruction of Babylon. He taught humankind the use of seals. Michael is a high ranked angel who also bears a noble rank in Heaven.

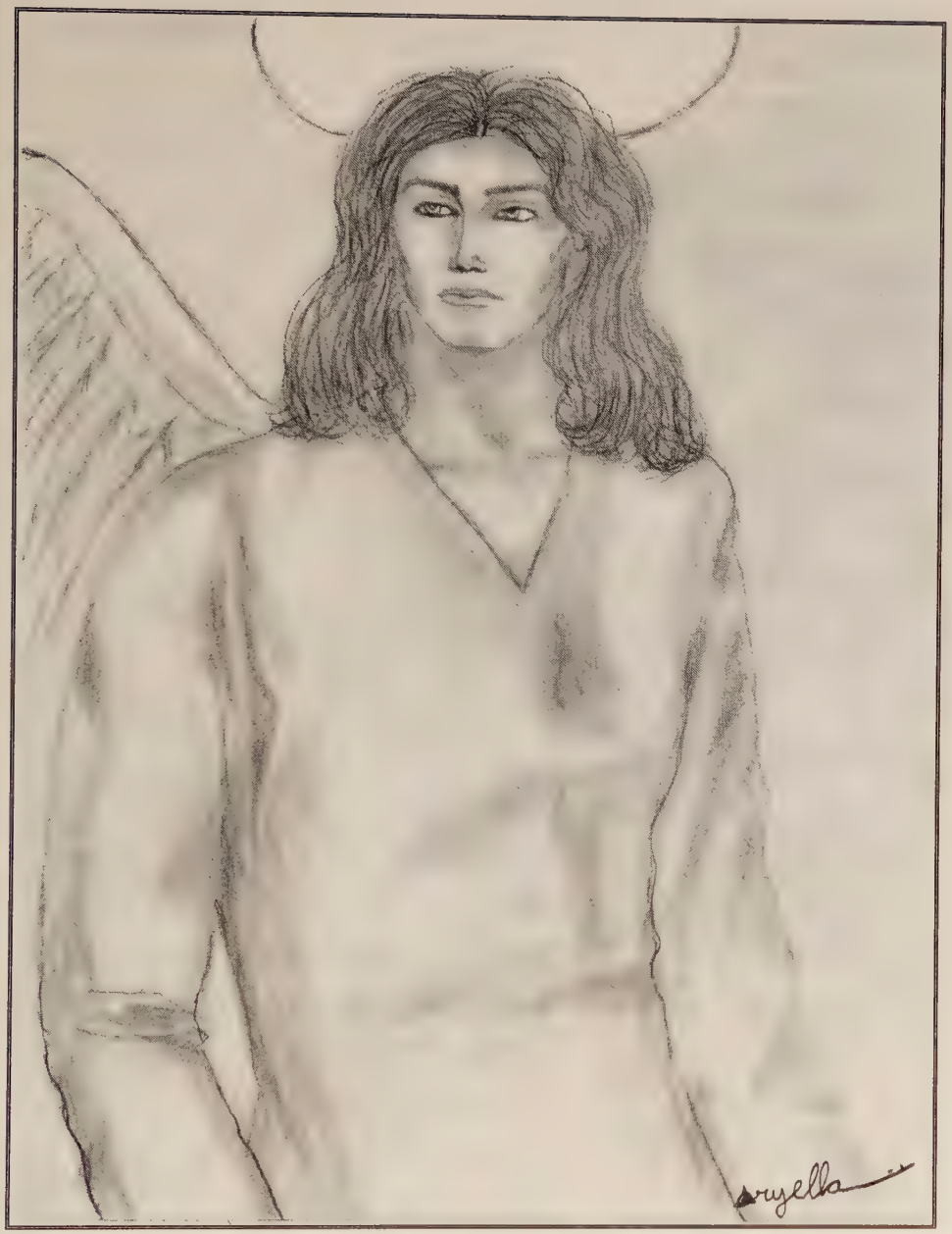

Archangel Michael
Michael's portrait, from an apparition.

Midael - see Michael

Mihael - see Michael

Mihail (Miha'il) - see Michael

Mikail (Mika'il) - see Michael

Mikhael - see Michael

Morael - see Muriel

Moriel - see Muriel

Muriel

Other Names: Morael, Moriel, Murriel

Sex: Male

Physical Description: 5'6" tall with long, straight, white hair (formerly light blond) hanging one inch below his shoulders, elf-like grayish blue eyes, and handsome features. One pair of small white wings.

Hierarchic Rank: Sefiroth. Royalty, count.

Class(es): Reaper, Mystic/Magick Angel, Overseer of the Underworld, Angel of Punishment

Presides Over: Men's health

From Host: Samael's

Number of Legions: 4 legions (70,000 angels)

Name of Top General(s): -

Preferred Weapon: A long sword that helps him see what people are thinking and what is happening in cities across the world.

Offspring: One daughter (Hanael)

Date of Birth: November 12

Age: 76,239 (as of 2004)

Announcement: A walk in a forest with an earthly epic chorus in the background. An angel appears singing at the end.

Seal: A spear with a word written in an Angelic language (see picture in Appendix)

Residence: Seventh Heaven

Likes from Earth: Tofu

Description: He is cited in Camfield's *A Theological Discourse of Angels* as an angel invoked from the south who is able to grant the invoker a magic carpet. Davidson's *A Dictionary of Angels* portrays Morael as the angel of fear. He is ruler of the month of Elul, that is, from August to September. Waite's *The Book of Black Magic and Pacts* shows his sigil and describes him as the angel with power of invisibility. Muriel is a mighty Sefira of a noble rank.

Murriel

- see Muriel

Michael's pride
Michael and flag, from a vision.

N

Nadiel

Other Names: Namial, Namiel

Sex: Female

Physical Description: 5'9" tall with layered, straight, flame-red hair hanging to her shoulders, blue-violet eyes, and very beautiful features. Three pairs of wings: one large white, the other large cream-colored.

Hierarchic Rank: Sefiroth. Royalty, countess.

Class(es): Angel of Punishment, Music Angel, Mastinim (Accusing Angel), Angel of Mercy, Reaper

Presides Over: Migration. Patron of immigrants.

From Host: Own

Number of Legions: 4 legions, 9 cohorts, 2 centuries (24,700 angels)

Name of Top General(s): Mariel

Preferred Weapon: A long sword that can teleport another angel to where she is

Offspring: None

Date of Birth: August 29

Age: 6,968 (as of 2004)

Announcement: A long walk along a main street with an earthly male vocal chanting in the background.

Seal: A wavy design with a phrase written in an Angelic language that means "Prosperity to thee and to us" encircling it.

Residence: Fifth Heaven

Likes from Earth: Sour cream

Description: chwab's *Vocabulaire de l'Angélologie* correctly describes her as the angel of migration. Nadiel is an exalted Sefira of a noble rank who is in charge of her own host.

Nadiel
A portrait, from an apparition.

Namial - see Nadiel

Namiel - see Nadiel

Neria (Neriah) - see Neriel

Nerial - see Neriel

Neriel

Other Names: Neria, Neriah, Nerial

Sex: Male

Physical Description: 6'4" tall with long, straight, sandy blond hair, light blue eyes, and handsome features. Two pairs of wings: one small blue, the other medium and cream-colored.

Hierarchic Rank: Cherub. Royalty, count.

Class(es): Angel of Announcement, Music Angel, Mystic/Magick Angel, Warrior Angel

Presides Over: Real estate. Patron of brokers.

From Host: Samael's

Number of Legions: 4 legions, 1 cohort, 1 century and 10 angels (20,610 angels)

Name of Top General(s): -

Preferred Weapon: A tall mace that can show a location and open a multidimensional portal for another angel at another site. Can also open multidimensional windows.

Offspring: One son and one daughter

Date of Birth: September 1

Age: 7,306 (as of 2004)

Announcement: A walk along a short trail on a plain with earthly instrumental music in the background

Seal: A large loop with a tree on the top

Residence: Sixth Heaven

Likes from Earth: Salsa music

Description: *The Sixth and Seventh Books of Moses* portray Neriel as one of the 28 angels with dominion over the 28 mansions of the moon. Neriel is a high angel, Cherub tall and bearer of a noble rank.

Noguel

- see Hagiel

Noriel

- see Nuriel

Nuriel

Other Names: Noriel

Sex: Male

Physical Description: 6'2" tall with long, straight, light ash blond hair hanging one inch below his shoulders, elf-like green eyes, and handsome features. Two pair of wings: both cream-colored, one large, one small.

Hierarchic Rank: Cherub

Class(es): Mystic/Magick Angel, Angel of Announcement, Healing Angel

Presides Over: Fire. Patron of firemen and paramedics.

From Host: Gabriel's

Number of Legions: 2 legions and 8 cohorts (14,000 angels)

Name of Top General(s): -

Preferred Weapon: A short sword with a hilt encrusted with topazes and tourmalines. It can see who is asking for healing.

Offspring: None

Date of Birth: November 6

Age: 7,607 (as of 2004)

Announcement: A long walk in a woodland with words scattered all over.

Seal: None

Residence: Ninth Heaven

Likes from Earth: Soft French music

Description: He is the angel of hailstorms in Jewish lore. *The Book of Protection* describes Nuriel as a spellbinding angel, along with Michael, Shamshiel, Seraphiel, and other high angels. He is said to be 300 *parasangs* tall and with a retinue of 50 myriads of angels "all fashioned out of water and fire." [*Rf.* King, *The Gnostics and Their Remains*, Ginzberg, *The Legends of the Jews*.] Schrire's *Hebrew Amulets* mentions Nuriel's name as one found on charms for warding off evil. Nuriel is a highly exalted angel and the son of Raphael.

Seraphiel, The Seraph of Purity
A portrait, from an apparition.

O

Oriockh - see Arioc

P

Patrota - see Lilith

Peacock Angel, The - see Samael

Phaniel - Phanuel

Phanuel

Other Names: Fanuel, Phaniel

Sex: Male

Physical Description: 7'2" tall with long, wavy, black hair hanging one inch below his shoulders, blue-violet eyes, a heavily muscled build, a goatee, and handsome features. Four pair of wings: one large white, one large blue, one large cream-colored, and one medium cream-colored.

Hierarchic Rank: Cherub. Royalty, marquis.

Class(es): Angel of Judgment, Angel of Karma, Angel of Destruction, Angel of Mercy, Angel of Punishment, Music Angel, Reaper

Presides Over: Penance, amends, apology, murder cases. Patron of detectives and intelligence agents.

From Host: Adirael's

Number of Legions: 6 legions, 3 cohorts, 1 century (31,600 angels)

Name of Top General(s): -

Preferred Weapon: A halberd (half spear half axe) that can decapitate or dismember with a strong hit. It can also see criminals who are miles away.

Offspring: None

Date of Birth: September 4

Age: 76,429 (as 2004)

Announcement: A long walk along a main street full of spiders with loud heavy metal playing in the background.

Seal: A type of cross

Residence: Sixth Heaven

Likes from Earth: Pepperoni pizza

Description: He is the angel of penance and one of the four angels of the presence, although some sources mistakenly confuse him with Uriel for that. *Enoch I* describes Phanuel as the angel who "fends off the satans" and forbids them "to come before the Lord of spirits to accuse them who dwell on Earth." *The Shepherd of Hermas* portrays Phanuel as the Shepherd. The *Sibylline Oracles* (H. C. O. Lanchester) credits Phanuel as "one of the five angels who know all the evils that men have wrought." Phaniel is a name that appears in an ancient Hebrew amulet to ward off evil spirits. [Rf. Thompson, *Semitic Magic* p. 161, *Baruch III*.] Müller's *History of Jewish Mysticism* also confuses him with Uriel. The *Falasha Anthology* gives Fanuel's holy day celebrated by Ethiopians on the third day of Taxsas. Phanuel is an illustrious Cherub of a high noble rank.

Phobos - see Damoel

Pravuil - see Radueriel

Psyche - The Greco-Roman romantic story, "Eros and Psyche," tells a story about the forbidden romance between a princess of renowned beauty with the god of love. She was sent to a hill where she would be sacrificed to marry a "beast of death." In the Greco-Roman legend, Eros' mother commanded him to shoot Psyche with his love arrow in order for her fall in love with the "beast." After her death, Eros went before the throne of Jupiter to implore to the father of the gods to make Psyche a goddess. Later she was ascended to Olympus to stay with Eros and became a goddess. In Heavenly lore, lore among angels, she is known as a Greek ruler's daughter of great beauty and light, who had a forbidden romance with a cosmic being that stirred jealousy among mortals and immortals alike. She died at early age and was sent to the Underworld by an evil cosmic being against God's will. She was taken before Samael, the Angel of Death, and he fell in love with her the moment he saw her. He took her hand in marriage, and took her to the Sixth Heaven, where she lived as his first and only wife. They stayed happily married for many years until God took her away by request of Eros, the cosmic being to whom she was previously engaged. It is believed that she stayed in God's world for a long time, and later sent again to earth. After incarnating as Cleopatra, she returned to God's world, and is waiting to come again as the "princess of light."

Pumiel

- see Puruel

Puruel

Other Names: Hadraniel, Hadriel, Pumiel, Pusiel, Puziel

Sex: Male

Physical Description: 6'3" tall with long, straight, black hair hanging two inches below his shoulders and dark blue eyes. One pair of medium dark blue wings.

Hierarchic Rank: Throne

Class(es): Angel of Punishment, Reaper

Presides Over: Anger

From Host: Ariel's

Number of Legions: 1 legion and 2 cohorts (6,000 angels)

Name of Top General(s): -

Preferred Weapon: A throwing axe that can see within a couple of miles who is living a life of sin.

Offspring: One son and three daughters

Date of Birth: August 1

Age: 38,728 (as of 2004)

Announcement: A walk in a brothel with an earthly operatic song by a female singer playing in the background

Seal: A fourteen-pointed star

Residence: Sixth Heaven

Likes from Earth: Punk rock, rum

Description: The *Testament of Abraham* describes him as a "fiery and pitiless" angel who "probes the soul." The *Maseket Gan*

Edem and *Gehinnom*, in Jellinek's *Beth ha-Midrasch*, lists Pusiel as one of the seven Angels of Punishment. The *Revelation of Rabbi Joshua be Levi* equates Pusiel with Hadriel. Puziel is described in *The Sword of Moses* (M. Gaster) as an angel invoked in rites against an enemy. Hadraniel is an angel exalted in apocalyptic literature and in the *Revelation of Moses*, *The Gnostics and Their Remains*, *Sefer ha-Heshek*, and *3 Enoch*. Puruel is one of the Angels of Punishment.

Pusiel

- see Puruel

Puziel

- see Puruel

Q

Qaphsiel

- see Cassiel

R

Rachmiah

- see Rachiel

Rachmiel

- see Rachiel

Rachiel

Other Names: Garzanal, Rachmiah, Rachmiel, Rachsiel, *The Tantra Angel*

Sex: Male (Androgynous)

Physical Description: 5'10" tall with long, wavy, black hair (formerly blonde) one inch below his

	shoulders, sky blue eyes, and very handsome features. Two pairs of white wings: one large, one medium.
Hierarchic Rank:	Cherub. Royalty, count.
Class(es):	Angel of Announcement, Mystic/Magick Angel, Music Angel
Presides Over:	Tantra, Sacred sexuality.
From Host:	Barakiel's
Number of Legions:	72 legions (360,000 angels)
Name of Top General(s):	-
Preferred Tool:	A staff that can open a multidimensional portal to send angels close to a person
Offspring:	One son and one daughter
Date of Birth:	March 4
Age:	24,306 (as of 2004)
Announcement:	A walk in a woodland with earthly classical music in the background
Seal:	A sun with a portal inside it
Residence:	Seventh Heaven
Likes from Earth:	Chocolate custard, Mediterranean music
Description:	The cabala describes him an angel luminary with dominion over human sexuality. [*Rf.* Masters, *Eros and Evil*]. *The Secret Grimoire of Turiel* lists him as one of the leading angels of the planet Venus. Jewish lore pictures Rachmiel as one of the Angels of Mercy. As Garzanal, he is described in *Hebrew Amulets* (Schrire) as an angel's name engraved on amulets for protection against evil. Rachsiel (or Rachmiel) is the female aspect of Rachiel. Rachiel is a highly exalted angel, Cherub tall bearer of a noble rank.

Rachsiel

- see Rachiel

Radueriel

Other Names: Dabriel, Pravuil, Regumael, Vretil

Sex: Male

Physical Description: 6'4" tall with short, straight, dark blond hair, aqua eyes, a goatee, and handsome features. Two pairs of wings: one large blue, the other large and white.

Hierarchic Rank: Sefiroth. Royalty, count.

Class(es): Warrior Angel, Cleric Angel, Angel of Announcement

Presides Over: Poetry.Patron of poets.

From Host: Israfel's

Number of Legions: 8 legions and 4 cohorts (42,000 angels)

Name of Top General(s): -

Preferred Weapon: A two-hand sword that can open multidimensional windows to any place on earth

Offspring: None

Date of Birth: September 10

Age: 44,248 (as of 2004)

Announcement: A walk in a park with several woodland animals, instrumental Mid-Eastern music in the background. A Bengal tiger appears at the end.

Seal: A candle inside a floral design

Residence: Eighth Heaven

Likes from Earth: Arab music

Description: He is known as an angel who creates and keeps records and registers. He is the angel of poets. The Talmud says metaphorically in *Hagiga* (p. 13a) "out of every word that goeth forth from his mouth [Radueriel's mouth] a song-uttering angel is born." *The Heptameron* (de Abano) portrays Dabriel as the heavenly scribe, a Monday angel who is invoked from the north. Pravuil and Vretil are regularly described as the "scribe of the knowledge of the Most High" and as "keeper of the heavenly books and records." [*Rf.* Davidson, *A Dictionary of Angels*.] *Enoch II* (22:11) depicts Pravuil as "quicker in wisdom than the other archangels." Vretil is the angel who keeps the treasury of the sacred books. Vretil is credited to have dictated to Enoch "366 books in 30 days and 30 nights." [*Rf. Enoch II*, 23:3.] Radueriel is a highly exalted, high-ranked angel from Israfel's host, Sefira tall who resides in the Eighth Heaven.

Rafael

- see Raphael

Raleil

- see Relail

Ramiel

Other Names: Remiel

Sex: Male (Androgynous)

Physical Description: 5'9" tall with long, curly, medium blond, shoulder length hair (now set in cornrows,) light blue eyes. and handsome features. One pair of large cream-colored wings.

Hierarchic Rank: Cherub. Royalty, count.

Class(es): Angel of Mercy, Warrior Angel, Angel of Announcement, Music Angel

Presides Over: True visions. Patron of France.

From Host: Metatron's

Number of Legions: 7 legions and 6 cohorts (38,000 angels)

Name of Top General(s): Amiel

Preferred Weapon: A war hammer that can see through walls and also look into a person's soul.

Offspring: One daughter

Date of Birth: March 14

Age: 36,766 (as of 2004)

Announcement: A walk in a woodland with a heavenly lyric chanted by a male choir in the background.

Seal: A tree with seven stars

Residence: Seventh Heaven

Likes from Earth: Music by Mozart

Description: Ramiel is often confused with Michael as the angel who attached the army of Sennacherib. *The Syriac Apocalypse of Baruch* (R. H. Charles) describes Ramiel as the angel who inspires Baruch's visions and helps him interpret them. Ramiel is identified as one of the angels who bring the souls for their final judgment. *Enoch I* gives each spelling, Ramiel and Remiel, as both a holy angel and a rebel one (verses 6 and 20.) In one verse, he heads the renegades, and in another he is one of the great seven archangels by the throne of God. It seems that the alleged apostates could have been

just angels of punishment in the service of God. Ramiel is named as "one of the five angels who lead the souls of men to judgment" in the *Sibylline Oracles*. Ramiel was the angel who, by Metatron's command, warned men about the Flood. He presides over true visions and is a noble ranked cherub who resides in the Seventh Heaven.

Raphael

Other Names: Azariah, Azarias, Hariph, Labbiel, Rafael

Sex: Male

Physical Description: 6'7" tall with long, straight, ash blond hair hanging two inches below his shoulders, elf-like light green eyes, and very handsome features. Two pairs of wings: large and small, both white.

Hierarchic Rank: Cherub

Class(es): Healing Angel, Empath, Angel of Announcement, Music Angel, Angel of Mercy

Presides Over: Hospitals. Patron of general physicians, dentists, pediatricians, obstetricians, nurses, pharmacists, and radiologists.

From Host: Comadiel's

Number of Legions: 14 legions (70,000 angels)

Name of Top General(s): Zelebsel

Preferred Tool: A chanting wand that can see within a couple of miles who is calling for healing and seeing angels.

Offspring: Two daughters and one son (Nuriel)

Date of Birth: August 22

Raphael, The Healer
Raphael, Heaven's top healer.

Age: 22,015 (as of 2004)

Announcement: A heavenly chant in a female voice

Seal: None

Residence: Ninth Heaven

Likes from Earth: Music by Beethoven

Description: He appears in the canonical and apocryphal work *The Book of Tobit*, initially named Azariah, who later unveils his true name and individuality as "one of the seven angels who stand by and enter before the glory of the Lord." The Cologne Bible (13th century) gives passages of the lore in woodcarvings. One passage of *Enoch I* (22) describes Raphael in the very unusual role of guide in Sheol. *Enoch I* (40) mentions him as "one of the four presences, set over all the diseases and all the wounds of the children of men." Rabbi Abba credits him in *The Zohar* as the greatest heavenly healer; of Raphael he says, "Raphael is charged to heal the earth, and through him … the earth furnishes an abode for man, whom also he heals of his maladies." Cabalistic sources mistake Raphael for Uriel as one of the three angels mentioned in Genesis 18 who appeared to Abraham. The three angels were actually Uriel, Michael, and Gabriel. Raphael is the angel who healed Jacob after his wrestling fight with Michael at Peniel, as given in *The Legends of the Jews* (I, 385). The book-length poem, *Zophiel*, by Maria Del Occidente (or Maria Gowen Brooks) mentions Raphael, who also goes by the name of Hariph. *The Book of the Angel Raziel* mentions Raphael giving a "medical book" to Noah after the Flood. Barrett's *The Magus* describes Raphael as an angel

of science and knowledge and the angel who tutored Isaac. Labbiel is a former name for Raphael in early Jewish lore. [*Rf.* Ginzberg, *The Legends of the Jews*.] Raphael is of the order of Cherubim and one of the highest healers of Heaven. An eternal pacifist, he is beloved by all hosts from all heavens. His marriage of thousands of years with his soul mate angel has blessed him with two daughters and one son, Nuriel. In addition to his role as Heaven's Top Healer, he is also the Angel of Announcement for That I AM.

Rariel

- see Hariel

Ramuel

- see Rumael

Ratziel

- see Raziel

Raziel

Other Names: Ratziel, Razziel, Reziel

Sex: Male

Physical Description: 5'10" tall with short black hair and dark brown eyes. Lost his wings.

Hierarchic Rank: Principality

Class(es): Fallen Angel, Mystic/Magickal Angel

Presides Over: Nothing

From Host: Rumael's (Lesser Lucifer)

Number of Legions: 4 cohorts (2,000 angels)

Name of Top General(s): -

Preferred Weapon: A dagger that can see through walls and open multidimensional windows.

Offspring: None

Date of Birth: March 2

Age: 17,208 (as of 2004)

Announcement: None (He copies other angels' announcements.)

Seal: None

Residence: Underworld (formerly Sixth Heaven)

Likes from Earth: Skiing

Description: Raziel is credited of having inspired *The Book of the Angel Raziel* (*Sefer Raziel*), a work by the medieval writer, Eleazor of Worms. Demonologists believe that an original version of his book was handed to Solomon, who benefited from its magickal content. [*Rf.* De Plancy, *Dictionnaire Infernal.*] Raziel fell after pairing with Rumael and Iadalbaoth and is an expert in dark magick.

Razziel

- see Raziel

Reaper, The

- see Samael

Regumael

- see Radueriel

Relail

Other Names: Chenael, Raleil

Sex: Male (Androgynous)

Physical Description: 6'3" tall with long, straight, pecan brown hair hanging one inch below his shoulders, elf-like medium brown eyes, and very handsome features. One pair of wings, medium blue top feathers, light blue bottom feathers.

Hierarchic Rank: Sefiroth. Royalty, count.

Class(es): Warrior Angel, Angel of Karma, Mystic/Magick Angel

Presides Over: Astrology. Patron of astrologers.

From Host: Metatron's

Number of Legions: 12 legions and 4 cohorts (62,000 angels)

Name of Top General(s): -

Preferred Weapon/Tool: A wand that can see through walls and find who is hiding. It transports objects. A long sword that can slice several enemies at the same time.

Offspring: One daughter

Date of Birth: June 25

Age: 22,764 (as of 2004)

Announcement: A long walk through the streets with sentences written everywhere in extra-large print

Seal: Two men's arms, the left holding the wrist of the right, a star on the bottom, and angelic writing encircling it.

Residence: Sixth Heaven

Likes from Earth: Music by Mozart and Beethoven

Description: *The Loves of the Angels* (Thomas Moore) describes Relail as an angel from Islamic lore. Relail is a prestigious angel, Sefiroth high, and one who bears a noble rank. He serves under Metatron and presides over astrology.

Remiel

- see Ramiel

Rumael

Other Names: Ramuel, Rumjal

Sex:	Male
Physical Description:	5'3" tall with long, straight, dark blond hair and green eyes. Lost his wings.
Hierarchic Rank:	Virtue, Demon
Class(es):	Fallen Angel
Presides Over:	N/A
From Host:	Own
Number of Legions:	2 legions and 8 cohorts (14,000 fallen angels)
Name of Top General(s):	Azariel, Raziel
Preferred Weapon:	A scimitar that can decapitate or mutilate with a strong hit
Offspring:	One son
Date of Birth:	June 13
Age:	20,021 (as of 2002 when he died.)
Seal:	None
Residence:	Second Hell (formerly Fifth Heaven)
Likes from Earth:	Travesty's clothes
Description:	Rumael is listed in Enoch among the fallen angels. As Rumjal, he is described as an evil fallen angel and one of the first 200 who fell. [*Rf. Enoch I*] Rumael is the fallen angel who since the 12th century has been calling himself Lucifer, followed by young fallen angels and dark Nephilim and responsible for uncountable acts of evil. He is also credited as an aide and supporter to the "god of lies" Iadalbaoth.

Rumjal – see Rumael

S

Sabbathiel - see Michael

Sachiel (Sachiel-Melek) - see Damoel

Samael

Other Names:	Apollion, Appolyon, Apollyon, Azrael, Azriel, Malach ha-Mavet, Malakh ha-Mavet, Mavet, Samaha'il, Samakhel, Sammael, Samiel, Sariel, Sauriel, Serafiel, Seraphiel, Suriel, Tavas Malakh, *The Peacock Angel, The Angel of Death, The Reaper*
Sex:	Male
Physical Description:	6'6" tall with long, straight, white (formerly golden blond) hair hanging two inches below his shoulders, baby blue eyes, and gorgeous features. Two pair of wings: one large white, the other large and light pink.
Hierarchic Rank:	Seraph, the Seraph of Purity, Elohim of Death. Royalty, ruler of the Sixth Heaven.
Class(es):	The Angel of Death, Angel of Karma, Angel of Announcement, Cleric Angel, Music Angel, Angel of Judgment, The Reaper
Presides Over:	Human destiny. Patron of nobles, politicians, actors and actresses, and art dealers and collectors.
From Host:	Own
Number of Legions:	1,400 legions (7,000,000 angels)*

Name of Top General(s): Mastema, Kakash, Matanbuchus, Ariel, Ambriel, Asaliah

Preferred Weapon: A gold-hilted claymore with holy inscriptions and Hebrew letters carved on the blade and hilt. It can see who is hiding, open a portal to any place on earth, reap hundreds of thousands of people with one mighty stroke, see through walls, and make people see angelic beings.

Offspring: None

Date of Birth: May 6

Age: 217,076 (as of 2004)

Announcement: He has two. As Elohim of Death, his announcement is earthly female Mid-Eastern singing and ants that regroup to create letters and words. As Seraph of Purity, his announcement is the same vocal and a peacock.

Seal: He has several seals for different affairs. One of his oldest seal is three holy mountains from the Sixth Heaven and the sun rising.

Residence: Sixth Heaven (sovereign)

Likes from Earth: Opera

Description: There is a wealth of misinterpretation and misconception regarding his name and role. True descriptions are that he is the Angel of Death (*Malakh ha-Mavet*), as known in Jewish lore, and the Peacock Angel (*Tavas Malakh*). His name comes from the Hebrew word *samakh* (שמח), "rejoiced," plus *el* (אל) "God," meaning "rejoiced with God." [*Rf.* Hayim Baltsan, *Webster's NewWorld Hebrew Dictionary.*] Samael is the Angel of Death sent

by God to separate the soul of Moses from his body at his death. In *The Holy Kabbalah* (p. 255), Waite portrays Samael as the Sefira Geburah, "severity of God," and a mighty angel from the Briah world. Longfellow mentions Samael in his poem *The Golden Legend*, when he writes "In Rabbinical book it sayeth/The dogs howl when, with icy breath,/Great Sammael, the Angel of Death/Takes through the town his flight." The *Encyclopaedia of Religion and Ethics* (Hastings) describes Samaha'il as an angel from the Sixth Heaven who, in Muslim tradition, commands a host of angels appointed in the worship of Allah. As Seraphiel, he is known as the chief of the seraphim. Seraphiel is the highest among the princes of Merkabah and the Angels of Judgment. [*Rf.* Barrett, *The Magus* II, 119, *The Secret Grimoire of Turiel*, p. 35, *The Sixth and Seventh Books of Moses*.] In Islamic lore, Azrael is the Angel of Death who writes on his large book the birth and the death of men. Samael taught alchemy and cabala to humankind, and it is he who inspired and empowered all secret societies and masonries. Together with Metatron, he brought to earth the key of the mystical interpretation of the Scripture. His legions can surpass the total shown due to parts that are difficult to be accounted for. He rules over the Fifth, Sixth, and Seventh Heavens (the Fifth and Seventh Heavens are protectorates of the Sixth Heaven.) Samael is a holy Seraph, the Seraph of Purity and a sovereign in Heaven.

Samael

Samael and peacock, from a vision.

Samakhel - see Samael

Sammael - see Samael

Samiel - see Samael

Sannul - see Adirael

Saraqel - see Sariel

Sarfiel - see Israfel

Sariel

Other Names: Apollion, Appolyon, Apollyon, Malach Ha-Mavet, Mavet, Samael, Sammael, Saraqel, Sauriel, Suriel, *the Angel of Death*, *the Reaper*

Sex: Male

Physical Description: 6'4" tall with long, straight white (formerly light blond) hair, grayish blue eyes, a strong build, and gorgeous features. One pair of large white wings.

Hierarchic Rank: Seraph, Elohim of Death. Royalty, ruler of all Underworld and the Nine Hells.

Class(es): The Angel of Death, Angel of Judgment, Angel of Announcement, The Reaper, Angel of Punishment

Presides Over: Death

From Host: Own

Number of Legions: 640 legions (3,200,000 angels)

Name of Top General(s): Caliel, Leviathan, Lilith, Mahzeil, Malik, Tamiel

Preferred Weapon: A long sword with a bejeweled hilt that can see who is calling for him anywhere in the world. It can also see through walls.

Offspring: None

Date of Birth: May 6

Age: 217,076 (as of 2004)

Announcement: A female Mid-Eastern vocal and ants that regroup to create letters and words.

Seal: A pair of wings with a full moon above them.

Residence: Sixth Heaven

Likes from Earth: Opera

Description: Sariel is an aspect of Samael in a different and completely independent form. He is one of the seven great archangels listed in *Enoch I.* In T. Gaster's work, *Dead Sea Scriptures*, Sariel is confused with Uriel. He is described in *Greek Influence in Jewish Eschatology* (Glasson) as one of the nine great angels of the summer equinox, the mighty angel who taught humankind the course of the moon, and as a powerful name against the evil eye. The ancient scroll, *The War of the Sons of Light Against the Sons of Darkness*, unearthed among the other Dead Sea Scrolls, mentions Sariel as the name written on the shields of the "third Tower," one of the four great watchtowers. As Appollyon ("destroyer"), he is the Angel of the Bottomless Pit mentioned in Revelation 9:11: "And they had as king over them the angel of the bottomless pit, whose name in Hebrew is Abaddon, but in Greek he has the name Apollyon." He is mentioned also in Revelation 20:1, 2: "Then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand. He laid hold of the dragon, that old serpent,

which is the Devil and Satan, and bound him for a thousand years" [*Rf.* Thomas Nelson, Holy Bible, New King James version]. In the latter he appears as a holy angel working for God. Sariel owns most of the Underworld and the Nine Hells, and runs them with the assistance of other lords of Below and the Overseers of the Underworld.

Sasnigiel - see Metatron

Satan (Ha-Satan) - From the Hebrew word *Ha-Satan* (ה שטן) meaning "the Accuser." [*Rf.* Hayim Baltsan, *Webster's New World Hebrew Dictionary*]. Numbers 22:22 uses the term "adversary" sent by God against Balaam. It reads, "Then God's anger was aroused because he [Balaam] went, and the *Angel of the Lord* took His stand in the way as an adversary against him [against Balaam]." Other Old Testament books (Job, I Chronicles, Psalms, Zechariah) use the term *ha-satan* as an office held by a high angel. The name emerges again in the early New Testament writings with capital S ("Satan") and as a personification of evil. He is distinguished by his titles as "ruler of this world" (John 16:11) and "prince of the power of air" (Ephesians 2:2). When Jesus rebuked Peter he called him Satan (Luke 4:8). As *Ha-Satan* he was originally view as a great angel, chief of the Seraphim. Whereas Seraphim were typically pictured as six-winged, *Ha-Satan* was portrayed as twelve-winged. Gregory the Great in his *Moralia*, homage Satan, wrote, "he wore all of them [all the angels] as a garment, transcending all in

glory and knowledge." The Talmud in *Bereshith Rabba* (p. 17) alleges that Satan was created on the sixth day of creation. Jerome, Gregory of Nyssa, Origen, Ambrosiaster, and other authors believed that in time Satan will be reinstated in his "pristine splendor and original rank." [*Rf.* Davidson, *A Dictionary of Angels*.] *Ha-Satan* in Jewish lore is the head of the Accusing Angels, an order of angels who are sent by God to accuse sinners and wrongdoers. There was more than one who played this role, including Beelzebub, Azazeus, Beliar, Sariel, and Mahzeil.

Satrina - see Lilith

Sauriel - see Sariel

Scarlet Woman, The - She is mentioned in Revelation 17: "...And I saw a woman sitting on a scarlet beast which was full of names of blasphemy, having seven heads and ten horns." "And the woman whom you saw is that great city which reigns over the kings of the earth." [*Rf.* Thomas Nelson, Holy Bible, New King James version, Revelation 17:3 and 17:18] In occultism, she is mistakenly equated with Satan's or with Samael's wife, the latter being a terrible blasphemy in the angels' view. The truth in the mystical interpretation is that the scarlet woman is a mortal wedded to a man who is possibly the Antichrist.

Semiaza (Semyaza) - see Azza

Serafiel - see Samael

Seraphiel - see Samael

Shemhazai - see Azza

Suriel - see Sariel

T

Tamial - see Tamiel

Tamiel

Other Names: Tamial, Temel, Teumiel, Thamiel, Thamy, Thaumiel

Sex: Female

Physical Description: 6'1" tall with long, curly, ash blond hair, light blue eyes, and beautiful features. One pair of large white wings.

Hierarchic Rank: Cherub. Royalty, duchess.

Class(es): Music Angel, Cleric Angel, Angel of Judgment, Angel of Karma, Overseer of the Underworld

Presides Over: N/A

From Host: Sariel's

Number of Legions: 6 legions (30,000 angels)

Name of Top General(s): -

Preferred Weapon: An axe that can make a person see angels and that can see who is working with angels.

Offspring: None

Date of Birth: December 2

Age: 36,228 (as of 2004)

Announcement: A walk in a forest toward a sacred place with a stone altar carved with holy inscriptions. A few undead appear from the woods after a while if the person does not show respect.

Seal: A flower of four petals

Residence: Seventh Heaven

Likes from Earth: Irish lyrical music

Description: She is described as the Angel of Deep in *The New Schaff-Herzog Encyclopedia*, and listed in *Enoch I.* In occult lore, Tamael is portrayed as a Friday angel invoked from the east. Teumiel is listed among the ten unholy sefiroth. Under the name of Thamy, she is mentioned in *The Sixth and Seventh Books of Moses* as a cabalistic angel. Thaumiel is described in Waite's *The Holy Kabbalah* as an "averse sefira" in correspondence with the sphere of the crown (Kether) on the Tree of Life. Tamiel is a very high-ranked noble from the Seventh Heaven.

Temel

- see Tamiel

Teumiel

- see Tamiel

Thamiel

- see Tamiel

Thamy

- see Tamiel

Thaumiel

- see Tamiel

U

Uriel

Other Names:	Eriel, Urim, Usiel, Uziel, Uzziel
Sex:	Male (Androgynous)
Physical Description:	6'3" tall with thick, curly, blond hair hanging one inch below his shoulders, light sapphire blue eyes, and handsome features. One pair of medium white wings.
Hierarchic Rank:	Cherub. Royalty, marquis.
Class(es):	Angel of Judgment, Cleric Angel, Angel of Announcement, Warrior Angel, Music Angel
Presides Over:	Career success. Judicial system. Governmental compensation
From Host:	Comadiel's
Number of Legions:	13 legions (65,000 angels)
Name of Top General(s):	Hagiel, Haziel, Hanael, and Emanuelle
Preferred Weapon:	A flail that can remove all sorts of thoughtforms and negativity that gather around a person's aura. It can also see who is hiding.
Offspring:	One daughter
Date of Birth:	April 29
Age:	26,005 (as of 2004)
Announcement:	A walk in a woodland filled with wild flowers, and a heavenly angel choir singing a lyric song in the background.

A vision of Uriel

Uriel and a heavenly gate, from a vision.

Seal: Two singing birds facing each other

Residence: Ninth Heaven

Likes from Earth: Paella

Description: *Enoch I* describes him as the angel who "watches over thunder and terror." He presides over repentance in *The Book of Adam and Eve* and is designated there as one of the cherubim of Genesis 3. He is the angel invoked in ancient litanies. Hastings' *Dictionary of the Bible* depicts him as one of the angels who helped bury Adam and Abel. In *Enoch I, 10:1-3,* he is identified as the angel sent by God who warned Noah of the approaching deluge, although Ramiel is also credited on warning men about the Flood. Some sources confuse Uriel with Michael as the angel who led Abraham out of Ur. Uriel is also mistaken with Phanuel as one of the four angels of the presence. Some sources also incorrectly credit Uriel with teaching alchemy, which is of divine origin, to men; this is in fact a feat pertaining to Samael. Uriel is one of the mighty angels who taught cabala to men after it was first introduced by Samael. He is described in the second book of the *Sibylline Oracles* (H. C. O. Lanchester) as one of the "immortal angels of the undying God" who, on the day of judgment, will "break the monstrous bars framed of unyielding and unbroken adamant of the brazen gates of Hades, and cast them down straightway, and bring forth to judgment all the sorrowful forms, yea, of the ghosts of the ancient Titans and of the giants, and all whom the flood overtook … and all these shall he bring to the judgment seat … and set before God's seat." Uriel used to be the Overseer of the Underworld three hundred years ago, but he was replaced by Ariel. Uriel is a highly exalted angel,

Cherub tall, bearer of a high noble rank and resident in the Ninth Heaven.

Urim

- see Uriel

Usiel

- see Uriel

Uzza

- see Azza

Uziel (Uzziel)

- see Uriel

V

Veguaniel

- see Vehuel

Vehuiah

- see Vehuel

Vehuel

Other Names: Vehuiah, Veguaniel

Sex: Male

Physical Description: 6'7" tall with wavy, medium brown hair one inch below his shoulders, sky blue eyes, and handsome features. Two pairs of wings: one large and white, the other large and violet.

Hierarchic Rank: Seraph, the Seraph of Wisdom. Royalty, duke.

Class(es): Angel of Announcement, Warrior Angel, Cleric Angel

Presides Over: Religion. Patron of priests, ministers, rabbis, clerics, all types of ecclesiastics.

From Host: Own

Number of Legions: 720 legions (3,600,000 angels)

Name of Top General(s): Barattiel, Camael, Comadiel, Raphael, Uriel

Preferred Weapon: A broadsword with a gleaming golden blade that exposes any body part that comes close to it with an x-ray effect

Offspring: One son

Date of Birth: August 28

Age: 200,080 (as of 2004)

Announcement: A heavenly lyric male vocal and a tall, white-winged, blond male angel.

Seal: A holy mountain with eight five-pointed stars on top.

Residence: Ninth Heaven

Like from Earth: Music by Mozart

Description: Ambelain's *La Kabbala Practique* portrays Vehuel as one of the 72 angels who bears the secret name of God, Shemhamphorae, and an angel of the zodiac. His sigils appear under the names of Vehuel and Vehuiah on pages 289 and 260. Ambelain names Vehuiah as one of the eight Seraphim, and the one invoked for the manifestation of prayers. As Vehuiah, he is identified as the mighty angel who presides over the first rays of the sun. Davidson's *A Dictionary of Angels* describes Veguaniel as the angel with dominion over the third hour of the day. Vehuel is a powerful Seraph, one of the holy Seraphim, the Seraph of Wisdom. He presides over religion and is the patron of ecclesiastics. He bears a very high noble rank in the Ninth Heaven. Mighty angels serve under his leadership, including Raphael, Camael, the Angel of Mercy, Comadiel, and the Seraph of Power, Barattiel.

Vretil

- see Radueriel

Cosmic Blessings from a Cosmic Angel

The Seraph Vehuel, wearing his crown of glory, conveyed his blessings over the collision area on Jupiter shortly after the impact with the comet Shoemaker, from a vision.

Z

Zachiel

- see Zachriel

Zachriel

Other Names: Zachiel

Sex: Male

Physical Description: 5'7" tall with long, straight, black hair hanging two inches below his shoulders and green eyes. One pair of small cream-colored wings.

Hierarchic Rank: Cherub. Royalty, count.

Class(es): Angel of Punishment, Reaper, Angel of Announcement

Presides Over: Memory

From Host: Samael's

Number of Legions: 3 legions and 4 cohorts (16,000 angels)

Name of Top General(s): -

Preferred Weapon: A long spear that can see through walls

Offspring: None

Date of Birth: August 17

Age: 33,078 (as of 2004)

Announcement: A walk in a forest with a fast heavenly song in the background

Seal: A sixteen-pointed star

Residence: Sixth Heaven

Likes from Earth: Shrimp with garlic

Description: Trachtenberg confuses Zachiel with Samael as the ruler of the Sixth Heaven, in *Jewish Magic and Superstition*. Fur-

ther in his book, he mentions Zachriel as the angel who presides over memory. Zachriel is an angel from the Sixth Heaven of a noble rank

Zagzagel

- see Israfel

Zalbesael

- see Zelebsel

Zalebsel

- see Zelebsel

Zebul

- see Damoel

Zebuleon

- see Damoel

Zebuliel

- see Damoel

Zehlebhsheel

- see Zelebsel

Zelebsel

Other Names: Af Bri, Zalbesael, Zalebsel, Zehlebhsheel

Sex: Male

Physical Description: 5'6" tall with long, curly, blond hair at his shoulders and light green eyes. Two pair of wings: one medium light pink, the other large white.

Hierarchic Rank: Domination

Class(es): Angel of Announcement, Music Angel, Healing Angel, Cleric Angel

Presides Over: Rain

From Host: Raphael's

Number of Legions: 1 legion and 4 cohorts (7,000 angels)

Name of Top General(s): -

Preferred Tool:	A staff that can open multidimensional windows and heal several people at the same time.
Offspring:	None
Date of Birth:	September 14
Age:	62,992 (as of 2004)
Announcement:	A long walk in a woodland with a heavenly chant with mixed voices on the background
Seal:	Seventeen little stars surrounding one larger six-pointed star
Residence:	Seventh Heaven
Likes from Earth:	Greek food
Description:	He is portrayed in Schwab's *Vocabulaire de l'Angélologie* as the angel who presides over the rainy seasons. Af Bri is described in *Malache Elyon* (Margouliath) as an angel of Israel who has dominion over rain. Zelebsel is a high-ranked angel from Raphael's host.

APPENDIX

The Angelic Hierarchy

The Host of Michael (Mika'il/Mikhael)

(Top generals)

Ezeqeel
Ezriel
Gabriel
Hahael
Hizkiel
Kadashiel
Lithargoel
Makiel
Nuriel

Hierarchic tree of Michael's host
(with the number of angels serving under each general)

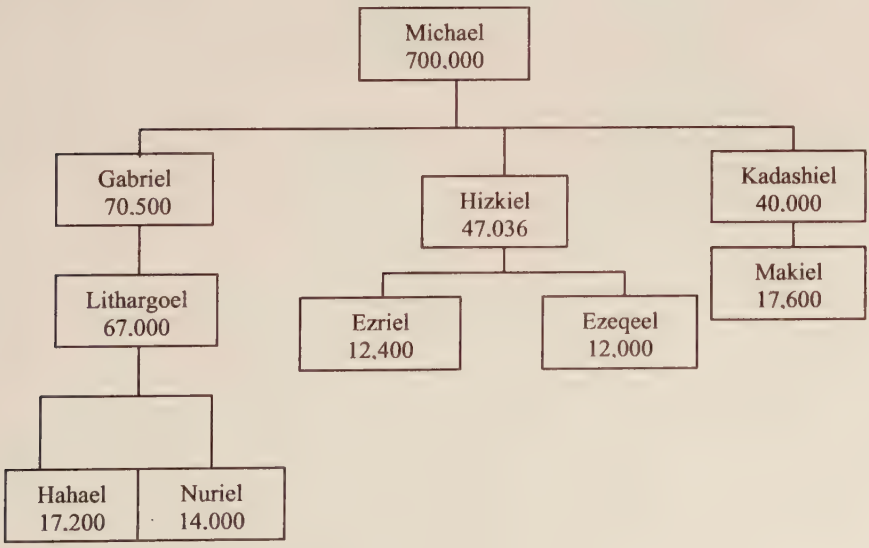

The Host of Uriel

(Top generals)

Emmanuelle
Hagiel
Haniel
Haziel

Hierarchic tree of Uriel's host
(with the number of angels serving under each general)

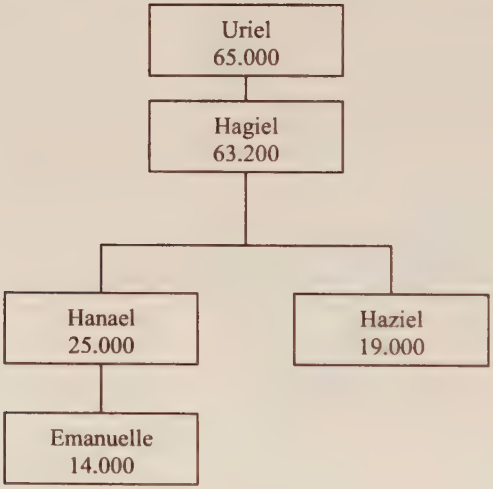

The Host of Metatron

(Top generals)

Amiel
Ramiel
Relail

Hierarchic tree of Metatron's host
(with the number of angels serving under each general)

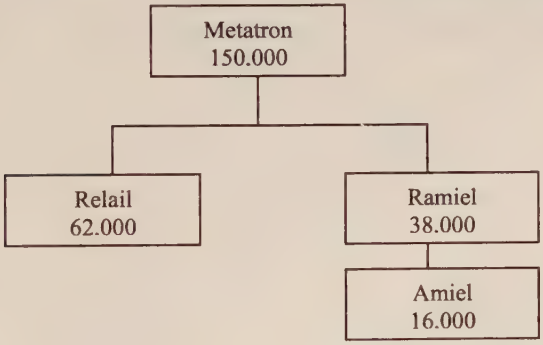

The Host of Damoel (Beelzebub)

(Top generals)

Adirion
Baphomet
Cendrion
Hatach
Phaniel

Hierarchic tree of Damoel's host
(with the number of angels serving under each general)

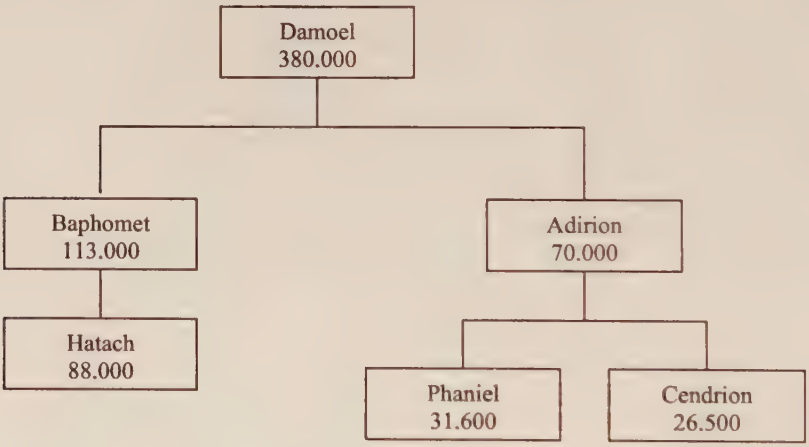

The Host of Mahzeil (Greater Lucifer)

(Top generals)

Azazeus
Daniel
Asmodeus

Hierarchic tree of Mahzeil's host
(with the number of angels serving under each general)

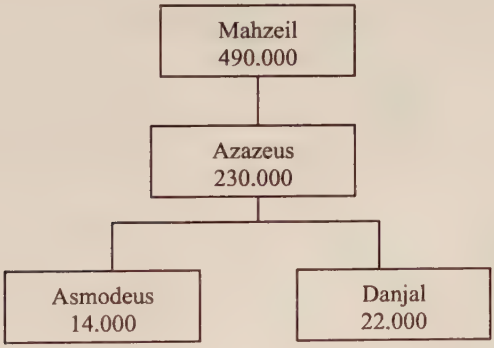

The Host of Rumael (Lesser Lucifer)

(Top generals)

Adnachiel
Araxiel
Arioc
Azariel
Raziel

Hierarchic tree of Rumael's host
(with the number of angels serving under each general)

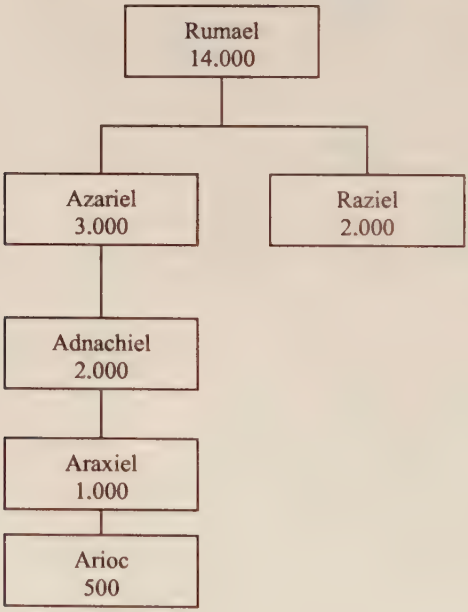

The Host of Israfel

(Top generals)

Cassiel
Radueriel

Hierarchic tree of Israfel's host
(with the number of angels serving under each general)

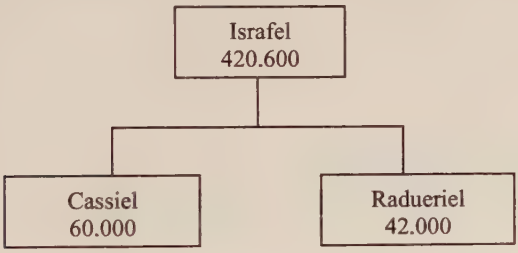

The Host of Seraph Vehuel

(Top generals)

Barattiel
Camael
Caneloas
Comadiel
Elomeel
Emmanuelle
Hagiel
Haniel
Hariel
Haziel
Raphael
Uriel
Zelebsel

Hierarchic tree of Seraph Vehuel's host
(with the number of angels serving under each general)

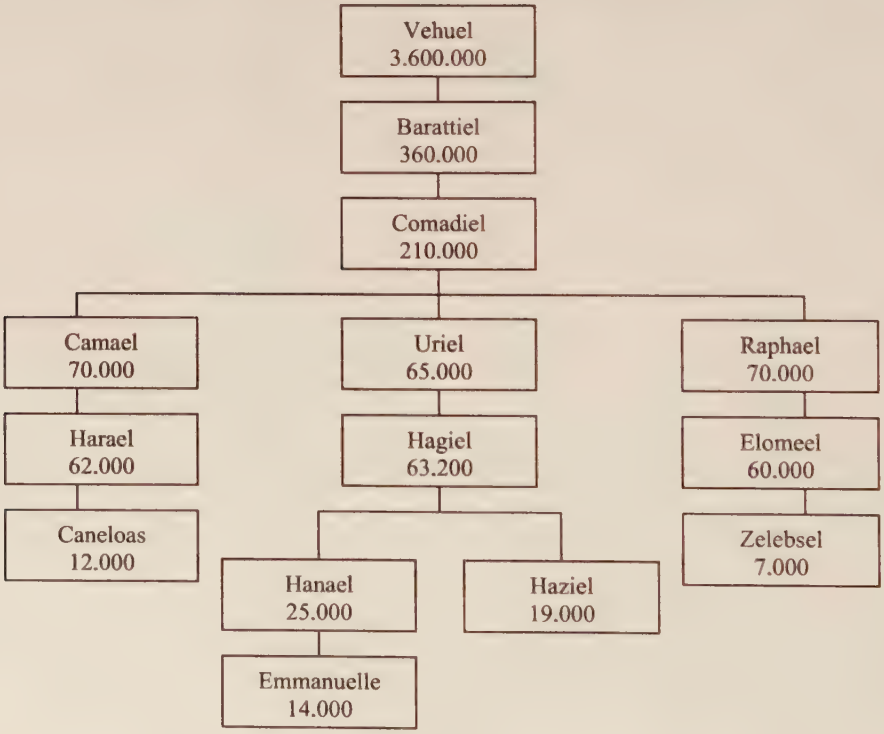

The Host of Seraph Samael (Azrael)

(Top generals)

Amhiel
Arariel
Arbiel
Ariel
Asaliah
Belial
Calvel
Dariel
Kakabel
Kakash
Mastema
Masim
Muriel
Neriel

Hierarchic tree of Seraph Samael's host

(with the number of angels serving under each general)

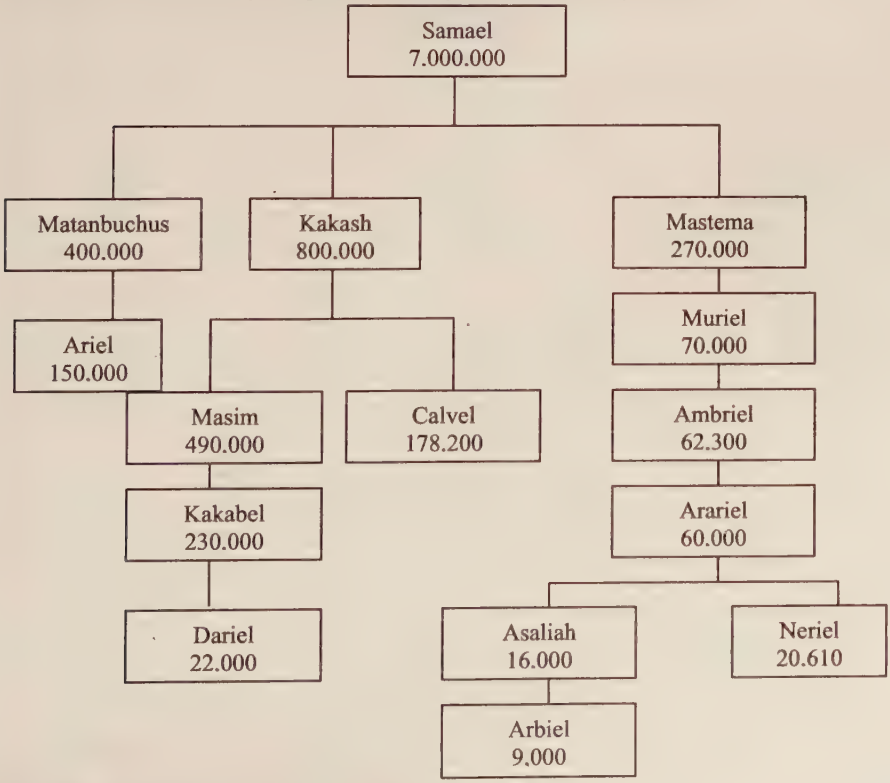

The Host of Sariel (Ha-Satan)

(Top generals)

Amhiel
Arareus
Atariel
Azazeus
Beliar
Caliel
Daniel
Lilith
Leviathan
Lucifer (Greater)
Malik
Tamiel

Hierarchic tree of Sariel host
(with the number of angels serving under each general)

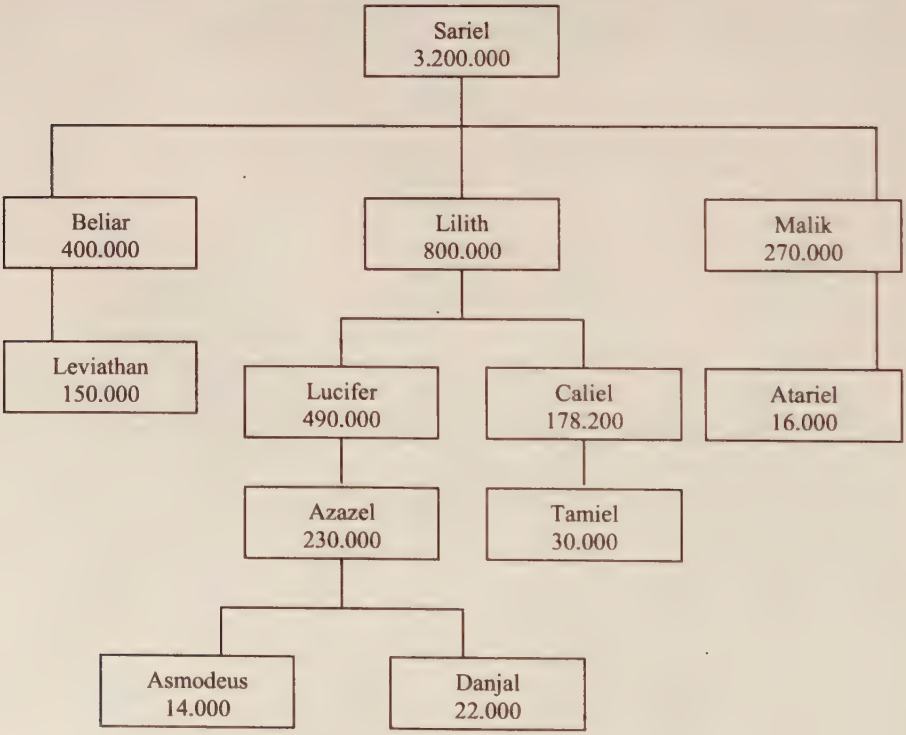

The Host of Seraph Abdiel

(Top generals)
Cassiel
Israfel
Radueriel

Hierarchic tree Abdiel's host
(with the number of angels serving under each general)

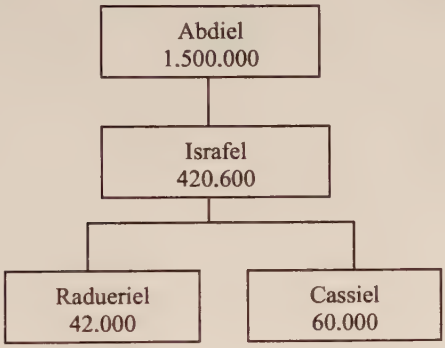

The Holy Seraphim

Abdiel	-	Seraph of Love
Barattiel	-	Seraph of Power
Manuel	-	Seraph of Light
Seraphiel (Samael)	-	Seraph of Purity
Vehuel	-	Seraph of Wisdom

The Sefiroth

Ariel
Asaliah (Atariel)
Barakiel
Belial
Kavzakiel
Mastema
Malik
Metatron
Muriel
Nadiel
Radueriel
Relail

The Cherubim

Adirael
Anihi'el
Arariel
Azazel
Azza
Caliel
Camael
Caneloas

Cassiel
Cedrion
Comadiel
Elomeel
Enediel
Gabriel
Hanael
Hariel
Hasmed
Israfel
Lithargoel
Mariel
Michael
Neriel
Nuriel
Phanuel
Rachiel
Rachsiel
Ramiel
Raphael
Tamiel
Uriel
Zachriel

The Other Ranks:

(In order of ranks below Cherubim, from the highest to the lowest from left to right.)

Domination	Throne	Principality	Power	Virtue	Archangel	Guardian Angel
Emmanuelle	Amhiel	Amiel	Daniel	Adnachiel	Araxiel	Amial
Ezeqeel	Hahael	Anael	Hizkiel	Arioc		Avhise
Hagiel	Kadashiel	Arbiel		Azariel		Geamiel
Haziel	Puruel	Ezriel		Rumael		Jothan
		Makiel				Lanziel
Zelebsel		Raziel				

The Royalty Ranks

The monarchs of earth were taught by the Angelic Host. Royal ranks and noble lineage are traditions that have existed in Heaven for millions of years. The royal ranks applied to the angels below are the equivalent to the royal ranks they hold in Heaven. The rank of king/queen applies to the sovereign of a Heaven. Seraph Samael is the sovereign of the Sixth Heaven, and also rules over the Fifth and Seventh Heavens, being protectorates of the Sixth Heaven. Seraph Abdiel is the sovereign of the Ninth Heaven, including the Tenth Heaven, which is part of the ninth.

Prince/Princess

Barattiel
Damoel
Lilith
Mahzeil (Lucifer, Greater)
Manuel
Metatron (Ariel)

Duke/Duchess

Barakiel
Mastema
Tamiel
Vehuel

Marquis/Marquise

Anihi'el
Azazel
Azza
Caliel
Camael
Caneloas
Cassiel
Elomeel
Emanuelle
Gabriel
Haziel
Kavzakiel
Phanuel
Uriel

Count/Countess

Amhiel
Anael
Arariel
Belial
Cedrion
Comadiel
Hagiel
Hanael
Hariel
Hasmed
Lithargoel

Mariel
Michael
Muriel
Nadiel
Neriel
Rachiel
Rachsiel
Radueriel
Ramiel
Relail
Zachriel

Baron/Baroness

Adirael
Enediel

The Angels of Judgment

Adirael
Barakiel
Belial
Caliel
Damoel
Daniel
Israfel
Kavzakiel
Mahzeil

Malik (Mastema)
Phanuel
Samael
Sariel
Tamiel
Uriel

The Angels of Punishment

Adirael
Arariel
Ariel
Azazel
Barakiel
Belial
Caliel
Damoel
Dariel
Lilith
Mahzeil (Greater Lucifer)
Malik
Mariel
Nadiel
Phanuel
Puruel
Sariel
Zachriel

The Accusing Angels (Mastinim)

Adirael
Ammiel
Arbiel
Atariel
Azza
Barbiel
Damoel
Daniel
Malachi
Namial

The Angels of Karma and Dharma

Adirael
Azazel
Azza
Barakiel
Belial
Caliel
Damoel
Hasmed
Israfel
Kavzakiel
Lilith
Malik (Mastema)
Phanuel
Relail
Samael
Tamiel

The Overseers of the Underworld

Arbiel
Ariel
Caliel
Lilith
Metatron
Muriel
Tamiel

Note: Three hundred years ago, Uriel was also an Overseer of the Underworld. This is a post that Metatron now operates.

The Healing Angels

Abdiel
Amhiel
Barattiel
Cassiel
Comadiel

Enediel
Lithargoel
Manuel
Nuriel
Raphael
Zelebsel

The Music Angels

Abdiel
Amhiel
Asmodel
Azza
Barattiel
Camael
Cassiel
Comadiel
Hagiel
Hanael
Hasmed
Lithargoel
Lucifer (Mahzeil)
Manuel
Mariel
Nadiel
Neriel
Phanuel
Rachiel
Rachsiel
Ramiel
Raphael
Samael
Tamiel
Uriel
Zelebsel

The Seals

(The Real Angelic Seals)

The use of seals, particularly on scrolls and documents, is a tradition in Heaven that has existed for millions of years, especially in the higher heavens from the fifth through the ninth. It was taught to humankind by Michael. Below are illustrations of authentic seals as clairvoyantly seen by the author.

Metatron's seal:

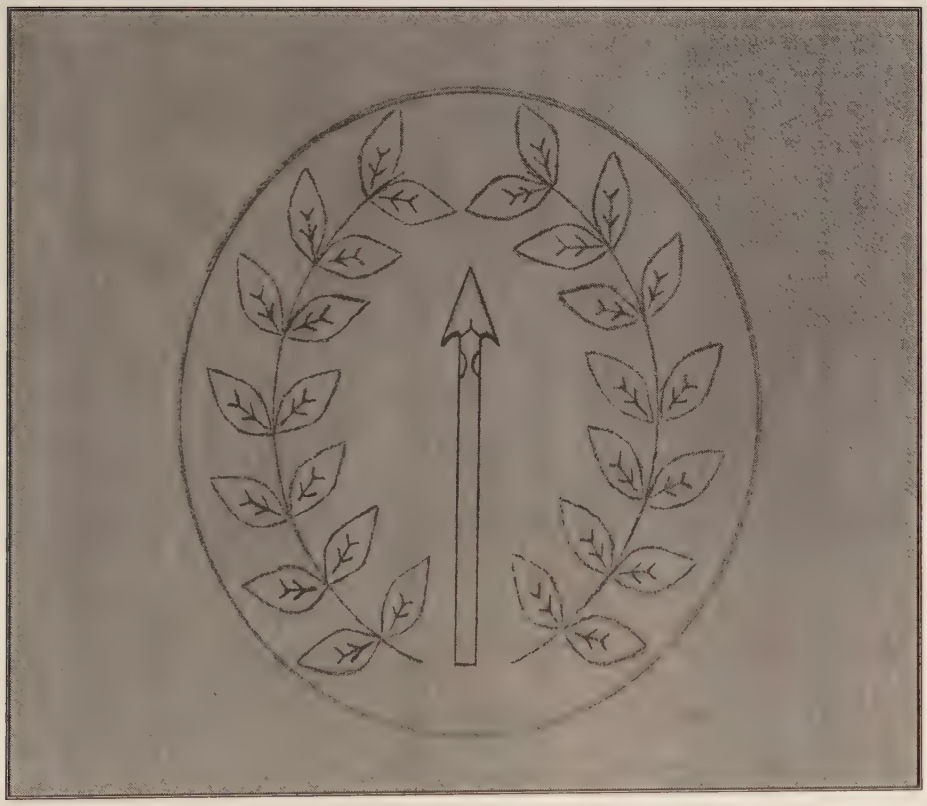

Note: The seal above is also Seraph Abdiel's seal (family seal.)

Gabriel's seal:

Hanael's seal:

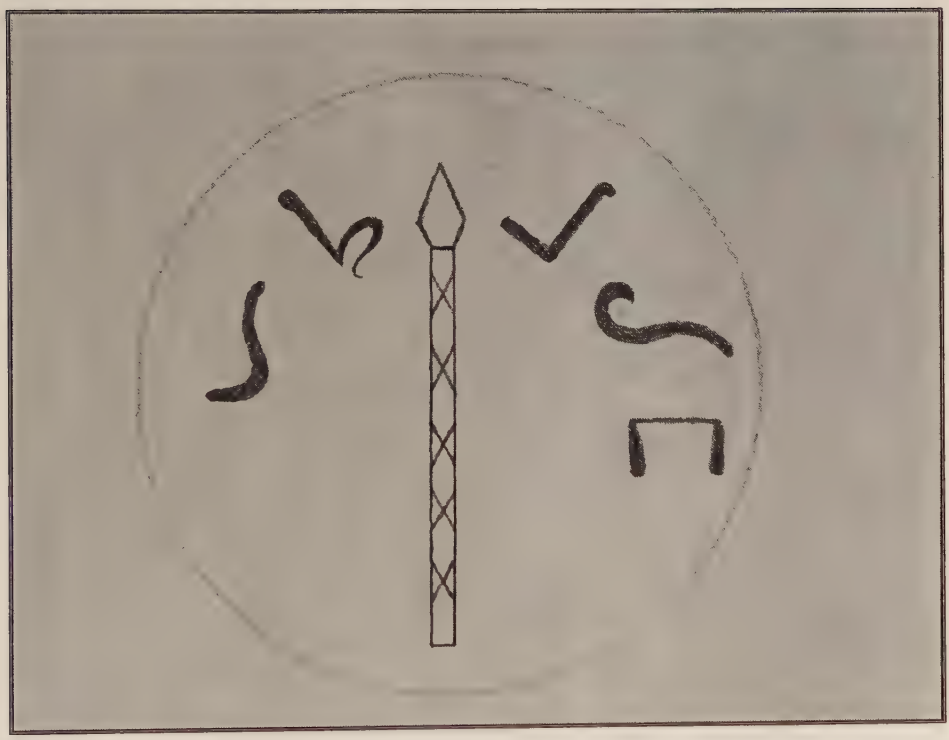

Note: The seal above is also Muriel's seal (family seal.)

The Scrolls

The scrolls below are samples of psychowritten personalized messages from the Heavenly Hosts. As an empath and psychowriter, Lady Aryella is able to tune empathically with the angelic being, enabling him/her to write through her hand.

From Michael:

08/28/2012

Aryella,

I am making that I am watch the new world which is wrecking our sociecty sociecties that I Am is listening now to what I'll write you.

I'll see Him tomorrow and I will work with Him so we will take a step on this. I am sure He is making us aware of this terrible situation. At His house, archangels will help Him with many other who are working for a better world.

We're asking Him to come with us to that world where our new angels will help Him with His new project.

I Am Michael, I Am that I Am's new chancellor of His Heaven. I am that I Am archangel who is working to walk you through the new phase this world will pass.

I will watch you all, my helpers of the Light.

I am working to make this world a wonderful place.

Michael

From Metatron:

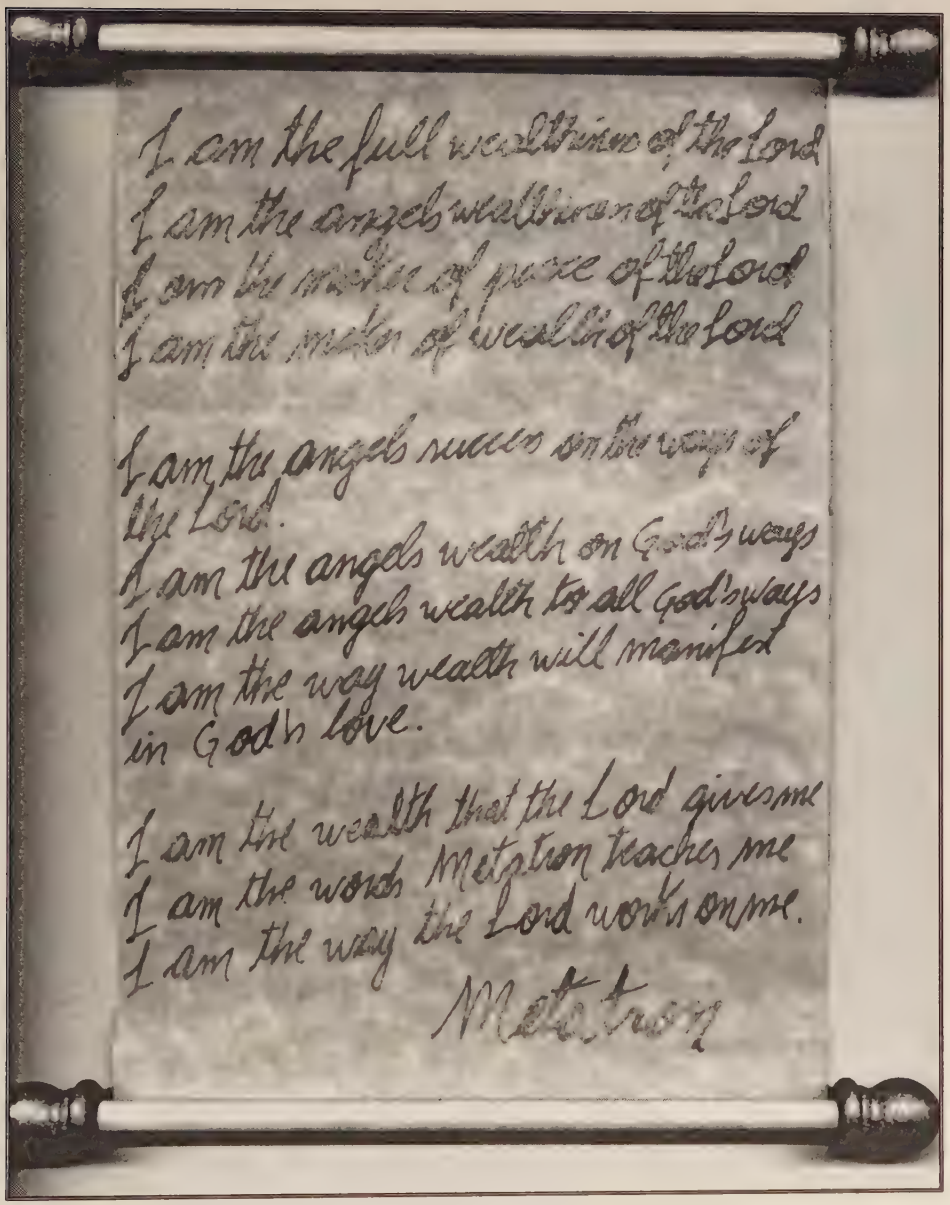

I am the full wealthiness of the Lord
I am the angels wealthiness of the Lord
I am the maker of peace of the Lord
I am the maker of wealth of the Lord

I am the angels success on the ways of the Lord.
I am the angels wealth on God's ways
I am the angels wealth to all God's ways
I am the way wealth will manifest in God's love.

I am the wealth that the Lord gives me
I am the words Metatron teaches me
I am the way the Lord works on me.

Metatron

From Samael:

Sweetheart,

I am the sovereign of the sixth, fifth and seventh heavens. I am a seraph, your Seraphim of Purity, and also I am the Elohim of Death. I preside over destiny. I killed many evil in my past.

I want to tell you I have a Record of all who live in this planet. Really, I can see everything that is happening in this world.

Love,

Seraphim Samael

From Hariel:

I am Hariel. How are you Claudia?
I will tell you where you are now.
You are in a palace in Heaven where
you will be taught a thing or two.
When you went back to Rio last year
I was with you and I went with you to
a wonderful school where you used
to attend. I told you I was watching
over you and you told me I was
talking to you a long time ago and
that I was an angel. I guess I've been
an angel for many thousands of
years where
I was telling you I was the warrior
angel who taught a lot of angels to
fight the warriors from the dark side.
I will tell you something I let you
meet your new man with it let you
marry him it is forever now time now
he was looking for a nice girl to
marry. I will help you two to
get married.
With love,
Hariel

From Lucifer (Mahzeil):

My beautiful lady,
I am the morning star.
I am the shining star.
I am Lucifer, the son of
the Dawn. I love this! I
can't believe.
My baby, you can't believe
everything those Rockefellers tell
you! I am the original Lucifer,
Baizeel was a fraud. A
fraud that won't be around
anymore. I am Lucifer,
I am whom you call your
hand maiden at this moment.
Poppy, pop pop pop!

From Asmodel:

My dear Scott,

I am Asmodel, and I am new to this too. When Aryella asked me to watch a friend I didn't know who it was. You were with other people who study my main specialty, Tantra and Sacred Sexuality, at a new Museum on the Mental plane years before. I must tell you, you looked really interested.

I was talking to you about the best way, my way, of making love. Making love is a way of life, an art, and a wonderful way ~~of~~ to work with your beloved on the transcendance of your mind.

When you make love to a woman you watch yourself go with her. Tantra sex will help you find what you've been searching for, who you are, and what you want.

We are working with you when you are asleep. We will help you with your seminars, and I'll ~~tell~~ you what to

use as a logo. I was who taught you how to draw your tantra cards.

Your logo is a star of five points with a little serpent inside and a crescent moon surrounding it.

I'll ask Aryella to draw it and e-mail it to you.

Much love,

Asmodel

01/2003

From Raphael:

My dear Susan,

How are you? It's good to see that you are working with the angels helping people daily on your job. While I am watching over you I am helping these friends in intensive care.

I will make sure that we'll take another walk tonight with the one I already took last night, and I will make you wake up the next day with the answer to your plans. I want to tell you something I don't tell many people, and I want tell you what I want you to work on. I must talk with who you want to help first, and I'll tell her I can heal her if she wants me to. I'm talking to her right now.

I see there are some people at your work that can make you go crazy and want you to see how they see. What is true that they want you to work on for now on?

I'll be watching you next week while you'll be working over there.

I'll make your wishes come true.

With all my heart,

Raphael

Glossary

Please refer to the Introduction for a description of each field of the Encyclopedia.

Androgynous - A being who is marked by a blend of both male and female characteristics or roles. An angel who can change his original shape to another shape of the opposite sex.

Angel - A heavenly being with attributes greater than human.

Angelic host - An army of angels. A multitude or a great number of angels.

Announcement - Something used to make known the arrival of the angel who is contacting the person.

Archangel - A general term to denominate an angel of high rank, regardless of his original hierarchic rank. Michael, for example, is popularly called Archangel Michael, although his original hierarchic rank is greater than archangel. Archangel also means the second lower rank in St. Ambrose's hierarchy, where guardian angel is the lowest rank and seraphim is the highest.

Baron (Baroness) - A noble rank. The lesser rank on the monarchic hierarchy, but higher than baronet and knight.

Battleaxe - A heavy axe with a wide blade, used as a weapon of war.

Broadsword - A sword with a broad, double-edged blade.

Century - A Roman military unit, originally 100 soldiers.

Cherubim - A high-ranked order of angels, ranked just below Sefiroth and Seraphim. Cherubim is the plural form of Cherub.

Cohort - A Roman military unit of 300-600 soldiers that constituted one tenth of a legion. A Heavenly Cohort is 500 angels.

Cosmic being - An immortal being ranked higher than Seraphim who live in the World of God. The Supreme God's noble court in His World (above Heaven) is a court of greater Cosmic Beings. Ancient civilizations used to regard cosmic beings as immortal deities and called them gods and goddesses.

Count (Countess) - A noble rank higher than baron and lower than marquis.

Dharma - In the cosmic law of action and reaction, dharma is the effect of good actions or good karma. Cosmic order or law of moral principles and values.

Domination - A high-ranked order of angels, ranked above Throne and below Cherub.

Duke (Duchess) - A high noble rank higher than marquis, and just below prince.

Earl - A noble rank equivalent to count.

Eloah - Hebrew name for God. Elohim is the plural form of Eloah.

Elohim - In Hebrew, Elohim is a name that appears in the Bible. Elohim is a higher order of Cosmic Beings who assisted the Supreme God create the world.

Guardian Angel - An angel assigned to guard a human being. Guardian angels are usually young and low-ranked, from the First to the Fourth Heaven.

Halberd - A weapon consisted of a long pole with an axe head.

Hierarchy - A system in graded ranks. A group of persons or officials arranged in order of rank. The system of the Angelic Host that arranges angels by their celestial rank.

Hierarchic Rank - The rank or level of an angel based on lineage and cosmic evolution.

Host - An army or multitude. The army or faction which the angel belongs to.

Inscription - Something inscribed or engraved on a surface or object.

Karma - In the cosmic law of action and reaction, karma is the effect of one's actions. One's actions, thoughts and feelings activate an immediate reaction that affects the person. The come-back of one's actions.

Katana - A Japanese light-weight sword used by samurai with a sharp edge on one side of the blade.

Legion - A Roman military unit of 3,000-6,000 soldiers. A Heavenly Legion consists of 5,000 angels.

Long sword - A sword with a long blade, sharp on both edges.

Mace - A heavy blunt weapon similar to a war club, often with a spiked metal head.

Magick - Incantations, charms, or spells used to manifest things and to cause or control events. The spelling of magick with "k" is frequently used in occultism to differentiate magick from the common parlor tricks of illusionists.

Marquis (Marquise) - A noble rank higher than count and lower than duke.

Mystic - A being initiated into esoteric or occult doctrines.

Occult - "Hidden." Esoteric or mysterious. Esoteric doctrine.

Patron - Someone who sponsors or supports some person, activity, institution, etc. The angel benefactor who uphold some place, profession, or activity.

Pole axe - A weapon used by humans on the 15th century made of a long pole and a thick double-edged head.

Power (or Potentate) - An angelic hierarchic rank, ranked above Virtue and below Principality.

Principality - An angelic hierarchic rank, ranked above Power and below Throne.

Prince (Princess) - A high noble rank, the top royalty rank below king and queen.

Protectorate - A state, territory or land so controlled and protected. A heaven under the sovereignty of another stronger heaven.

Reaper - An angel who reaps and hunt evil.

Satan - Hebrew name for "accuser," or "opposer."

Scimitar - A sword with a curved blade and the edge on the convex side.

Seal - A design, stamp, often from r signet ring, placed on a letter or document as a symbol of authenticity. The use of seals was commonly spread among nobles in previous centuries.

Sefiroth - A rank between Cherub and Seraphim. A Sefira (singular form) is one who descends from a Seraph.

Seraph(m - The higher rank on the Angelic Hierarchy. Immortal being descendant from a divine lineage.

Sovereign - One who holds the position of ruler, royal, monarch, king, or queen. The angel who rules over a heaven.

Tantra - Asian wisdom concerning sacred sexuality.

Throne - An angelic hierarchy rank, ranked above Principality and below Domination.

Virtue - An angelic hierarchy rank, ranked above Archangel and below Power.

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Printed in the United States
94155LV00003B/66/A

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THE GREAT ENCYCLOPEDIA OF ANGELS

Since the beginning of time, angels have appeared in a variety of writings and religious texts. Christian, Hebrew, Islamic and other religions have depicted angelic beings as long as they have existed. Ever since angels have been written about, contradictions and confusion have arisen. Who really wrestled with Jacob at Peniel? Some sources cite Samael, others Michael, others still Uriel, Chamuel or Metatron. Which angel appeared to Jesus during his agony in the Garden of Gethsemane: Camael or Gabriel? Was it Uriel or Metatron who taught men the key to the mystical interpretation of Scripture? Some sources portray angels of light while others portray them as fallen, and vice-versa. The Great Encyclopedia of Angels: The Truth About Angels answers these and other questions, shedding light on obscurities that have puzzled readers and writers alike for centuries.

About the Author

Aryella Jupiter is a writer and artist with the gift of clairvoyance who sees heavenly beings in clear, three-dimensional visions and apparitions. Empathic, clairaudient and trained in remote viewing, the author hears angels' voices clearly and sees their messages written on ethereal scrolls in their individual handwritings. Jupiter owns today's foremost website on angelic knowledge receives visitors from every corner of the world who return to the site for the descriptions, messages, and s CosmicBlessings.com is the paramount source in ange ence.

ISBN 1-59526-225-3
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W7-DBK-661

The Hypostasis of the Archons

Translated by Bentley Layton

On account of the reality of the authorities, (inspired) by the spirit of the father of truth, the great apostle – referring to the "authorities of the darkness" – told us that "our contest is not against flesh and blood; rather, the authorities of the universe and the spirits of wickedness." I have sent this (to you) because you inquire about the reality of the authorities.

Their chief is blind; because of his power and his ignorance and his arrogance he said, with his power, "It is I who am God; there is none apart from me." When he said this, he sinned against the entirety. And this speech got up to incorruptibility; then there was a voice that came forth from incorruptibility, saying, "You are mistaken, Samael" – which is, "god of the blind."

His thoughts became blind. And, having expelled his power – that is, the blasphemy he had spoken – he pursued it down to chaos and the abyss, his mother, at the instigation of Pistis Sophia. And she established each of his offspring in conformity with its power - after the pattern of the realms that are above, for by starting from the invisible world the visible world was invented.

As incorruptibility looked down into the region of the waters, her image appeared in the waters; and the authorities of the darkness became enamored of her. But they could not lay hold of that image, which had appeared to them in the waters, because of their weakness – since beings that merely possess a soul cannot lay hold of those that possess a spirit – for they were from below, while it was from above. This is the reason why "incorruptibility looked down into the region (etc.)": so that, by the father's will, she might bring the entirety into union with the light.

The rulers laid plans and said, "Come, let us create a man that will be soil from the earth." They modeled their creature as one wholly of the earth. Now the rulers [...] body [...] they have [...] female [...] is [...] with the face of a beast. They had taken some soil from the earth and modeled their man after their body and after the image of God that had appeared to them in the waters. They said, "Come, let us lay hold of it by means of the form that we have modeled, so that it may see its male counterpart [...], and we may seize it with the form that we have modeled" – not understanding the force of God, because of their powerlessness. And he breathed into his face; and the man came to have a soul (and remained) upon the ground many days. But they could not make him arise because of their powerlessness. Like storm winds they persisted (in blowing), that they might try to capture that image, which had appeared to them in the waters. And they did not know the identity of its power.

Now all these things came to pass by the will of the father of the entirety. Afterwards, the spirit saw the soul-endowed man upon the ground. And the spirit came forth from the Adamantine Land; it descended and came to dwell within him, and that man became a living soul. It called his name Adam, since he was found moving upon the ground. A voice came forth from incorruptibility for the assistance of Adam; and the rulers gathered together all the animals of the earth and all the birds of heaven and brought them in to Adam to see what Adam would call them, that he might give a name to each of the birds and all the beasts.

They took Adam and put him the garden, that he might cultivate it and keep watch over it. And the rulers issued a command to him, saying, "From every tree in the garden shall you eat; yet from the tree of recognizing good and evil do not eat, nor touch it; for the day you eat from it, with death you are going to die."

They [...] this. They do not understand what they have said to him; rather, by the father's will, they said this in such a way that he might (in fact) eat, and that Adam might <not> regard them as would a man of an exclusively material nature.

The rulers took counsel with one another and said, "Come, let us cause a deep sleep to fall upon Adam." And he slept. –

Now the deep sleep that they "caused to fall upon him, and he slept" is Ignorance. – They opened his side like a living woman. And they built up his side with some flesh in place of her, and Adam came to be endowed only with soul.

And the spirit-endowed woman came to him and spoke with him, saying, "Arise, Adam." And when he saw her, he said, "It is you who have given me life; you will be called 'mother of the living'. – For it is she who is my mother. It is she who is the physician, and the woman, and she who has given birth."

Then the authorities came up to their Adam. And when they saw his female counterpart speaking with him, they became agitated with great agitation; and they became enamored of her. They said to one another, "Come, let us sow our seed in her," and they pursued her. And she laughed at them for their witlessness and their blindness; and in their clutches she became a tree, and left before them her shadowy reflection resembling herself; and they defiled it foully. – And they defiled the stamp of her voice, so that by the form they had modeled, together with their (own) image, they made themselves liable to condemnation.

Then the female spiritual principle came in the snake, the instructor; and it taught them, saying, "What did he say to you? Was it, 'From every tree in the garden shall you eat; yet – from the tree of recognizing good and evil do not eat'?"

The carnal woman said, "Not only did he say 'Do not eat', but even 'Do not touch it; for the day you eat from it, with death you are going to die.'"

And the snake, the instructor, said, "With death you shall not die; for it was out of jealousy that he said this to you. Rather your eyes shall open and you shall come to be like gods, recognizing evil and good." And the female instructing principle was taken away from the snake, and she left it behind, merely a thing of the earth.

And the carnal woman took from the tree and ate; and she gave to her husband as well as herself; and these beings that possessed only a soul, ate. And their imperfection became apparent in their lack of knowledge; and they recognized that they were naked of the spiritual element, and took fig leaves and bound them upon their loins.

Then the chief ruler came; and he said, "Adam! Where are you?" – for he did not understand what had happened. And Adam said, "I heard your voice and was afraid because I was naked; and I hid."

The ruler said, "Why did you hide, unless it is because you have eaten from the tree from which alone I commanded you not to eat? And you have eaten!"

Adam said, "The woman that you gave me, she gave to me and I ate." And the arrogant ruler cursed the woman.

The woman said, "It was the snake that led me astray and I ate." They turned to the snake and cursed its shadowy reflection, [...] powerless, not comprehending that it was a form they themselves had modeled. From that day, the snake came to be under the curse of the authorities; until the all-powerful man was to come, that curse fell upon the snake.

They turned to their Adam and took him and expelled him from the garden along with his wife; for they have no blessing, since they too are beneath the curse. Moreover, they threw mankind into great distraction and into a life of toil, so that their mankind might be occupied by worldly affairs, and might not have the opportunity of being devoted to the holy spirit.

Now afterwards, she bore Cain, their son; and Cain cultivated the land. Thereupon he knew his wife; again becoming pregnant, she bore Abel; and Abel was a herdsman of sheep. Now Cain brought in from the crops of his field, but Abel brought in an offering (from) among his lambs. God looked upon the votive offerings of Abel; but he did not accept the votive offerings of Cain. And carnal Cain pursued Abel, his brother.

And God said to Cain, "Where is Abel, your brother?"

He answered saying, "Am I, then, my brother's keeper?"

God said to Cain, "Listen! The voice of your brother's blood is crying up to me! You have sinned with your mouth. It will return to you: anyone who kills Cain will let loose seven vengeances, and you will exist groaning and trembling upon the earth."

And Adam knew his female counterpart Eve, and she became pregnant, and bore Seth to Adam. And she said, "I have borne another man through God, in place of Abel." Again Eve became pregnant, and she bore Norea. And she said, "He has begotten on me a virgin as an assistance for many generations of mankind." She is the virgin whom the forces did not defile.

Then mankind began to multiply and improve. The rulers took counsel with one another and said, "Come, let us cause a deluge with our hands and obliterate all flesh, from man to beast." But when the ruler of the forces came to know of their decision, he said to Noah, "Make yourself an ark from some wood that does not rot and hide in it - you and your children and the beasts and the birds of heaven from small to large – and set it upon Mount Sir."

Then Norea came to him, wanting to board the ark. And when he would not let her, she blew upon the ark and caused it to be consumed by fire. Again he made the ark, for a second time.

The rulers went to meet her, intending to lead her astray. Their supreme chief said to her, "Your mother Eve came to us." But Norea turned to them and said to them, "It is you who are the rulers of the darkness; you are accursed. And you did not know my mother; instead it was your female counterpart that you knew. For I am not your descendant; rather it is from the world above that I am come."

The arrogant ruler turned, with all his might, and his countenance came to be like (a) black [...]; he said to her presumptuously, "You must render service to us, as did also your mother Eve; for I have been given [...]." But Norea turned, with the might of [...]; and in a loud voice, she cried out up to the holy one, the God of the entirety, "Rescue me from the rulers of unrighteousness and save me from their clutches - forthwith!"

The (great) angel came down from the heavens and said to her, "Why are you crying up to God? Why do you act so boldly towards the holy spirit?"

Norea said, "Who are you?" The rulers of unrighteousness had withdrawn from her.

He said, "It is I who am Eleleth, sagacity, the great angel who stands in the presence of the holy spirit. I have been sent to speak with you and save you from the grasp of the lawless. And I shall teach you about your root."

(Norea apparently now speaking) Now as for that angel, I cannot speak of his power: his appearance is like fine gold and his raiment is like snow. No, truly, my mouth cannot bear to speak of his power and the appearance of his face!

Eleleth, the great angel, spoke to me. "It is I," he said, "who am understanding. I am one of the four light-givers, who stand in the presence of the great invisible spirit. Do you think these rulers have any power over you? None of them can prevail against the root of truth; for on its account he appeared in the final ages; and these authorities will be restrained. And these authorities cannot defile you and that generation; for your abode is in incorruptibility, where the virgin spirit dwells, who is superior to the authorities of chaos and to their universe."

But I said, "Sir, teach me about the faculty of these authorities – how did they come into being, and by what kind of genesis, and of what material, and who created them and their force?"

And the great angel Eleleth, understanding, spoke to me: "Within limitless realms dwells incorruptibility. Sophia, who is called Pistis, wanted to create something, alone without her consort; and her product was a celestial thing. A veil exists between the world above and the realms that are below; and shadow came into being beneath the veil; and that shadow became matter; and that shadow was projected apart. And what she had created became a product in the matter, like an aborted fetus. And it assumed a plastic form molded out of shadow, and became an arrogant beast resembling a lion. It was androgynous, as I have already said, because it was from matter that it derived.

Opening his eyes, he saw a vast quantity of matter without limit; and he became arrogant, saying, "It is I who am God, and there is none other apart from me". When he said this, he sinned against the entirety. And a voice came forth from above the realm of absolute power, saying, "You are mistaken, Samael" – which is, 'god of the blind'.

And he said, "If any other thing exists before me, let it become visible to me!" And immediately Sophia stretched forth her finger and introduced light into matter; and she pursued it down to the region of chaos. And she returned up to her light; once again darkness [...] matter.

This ruler, by being androgynous, made himself a vast realm, an extent without limit. And he contemplated creating offspring for himself, and created for himself seven offspring, androgynous just like their parent. And he said to his offspring, "It is I who am god of the entirety."

And Zoe (Life), the daughter of Pistis Sophia, cried out and said to him, "You are mistaken, Sakla!" – for which the alternative name is Yaltabaoth. She breathed into his face, and her breath became a fiery angel for her; and that angel bound Yaldabaoth and cast him down into Tartaros below the abyss.

Now when his offspring Sabaoth saw the force of that angel, he repented and condemned his father and his mother, matter. He loathed her, but he sang songs of praise up to Sophia and her daughter Zoe. And Sophia and Zoe caught him up and gave him charge of the seventh heaven, below the veil between above and below. And he is called 'God of the forces, Sabaoth', since he is up above the forces of chaos, for Sophia established him.

Now when these (events) had come to pass, he made himself a huge four-faced chariot of cherubim, and infinitely many angels to act as ministers, and also harps and lyres. And Sophia took her daughter Zoe and had her sit upon his right to teach him about the things that exist in the eighth (heaven); and the angel of wrath she placed upon his left. Since that day, his right has been called 'life'; and the left has come to represent the unrighteousness of the realm of absolute power above. It was before your time that they came into being.

Now when Yaldabaoth saw him (Sabaoth) in this great splendor and at this height, he envied him; and the envy became an androgynous product, and this was the origin of envy. And envy engendered death; and death engendered his offspring and gave each of them charge of its heaven; and all the heavens of chaos became full of their multitudes. But it was by the will of the father of the entirety that they all came into being – after the pattern of all the things above – so that the sum of chaos might be attained.

"There, I have taught you about the pattern of the rulers; and the matter in which it was expressed; and their parent; and their universe."

But I said, "Sir, am I also from their matter?"

"You, together with your offspring, are from the primeval father; from above, out of the imperishable light, their souls are come. Thus the authorities cannot approach them, because of the spirit of truth present within them; and all who have become acquainted with this way exist deathless in the midst of dying mankind. Still, that sown element will not become known now. Instead, after three generations it will come to be known, and it has freed them from the bondage of the

authorities' error."

Then I said, "Sir, how much longer?"

He said to me, "Until the moment when the true man, within a modeled form, reveals the existence of the spirit of truth, which the father has sent.

Then he will teach them about everything, and he will anoint them with the unction of life eternal, given him from the undominated generation.

Then they will be freed of blind thought, and they will trample underfoot death, which is of the authorities, and they will ascend into the limitless light where this sown element belongs.

Then the authorities will relinquish their ages, and their angels will weep over their destruction, and their demons will lament their death.

Then all the children of the light will be truly acquainted with the truth and their root, and the father of the entirety and the holy spirit. They will all say with a single voice, 'The father's truth is just, and the son presides over the entirety", and from everyone unto the ages of ages, "Holy – holy – holy! Amen!'"

This translation was made by Bentley Layton, excerpted from *The Nag Hammadi Library in English* edited by James M. Robinson, and transcribed for online publication originally at the Gnostic Society Library (gnosis.org).

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MLA Style Layton, Bentley. Layton. "The Hypostasis of the Archons." *Early Christian Writings*. 2014. 28 Aug. 2014 <http://www.earlychristianwritings.com/text/archons.html>.

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B I B L I O T H È Q U E D E N A G H A M M A D I

Introduction from « The Gnostic Gospels »

by Elaine Pagels

In December 1945 an Arab peasant made an astonishing archeological discovery in Upper Egypt. Rumors obscured the circumstances of this find--perhaps because the discovery was accidental, and its sale on the black market illegal. For years even the identity of the discoverer remained unknown. One rumor held that he was a blood avenger; another, that he had made the find near the town of Naj 'Hammádì at the Jabal al-Tárif, a mountain honeycombed with more than 150 caves. Originally natural, some of these caves were cut and painted and used as grave sites as early as the sixth dynasty, some 4,300 years ago.

Thirty years later the discoverer himself, Muhammad 'Alí al-Sammán; told what happened. Shortly before he and his brothers avenged their father's murder in a blood feud, they had saddled their camels and gone out to the Jabal to dig for **sabakh,** a soft soil they used to fertilize their crops. Digging around a massive boulder, they hit a red earthenware jar, almost a meter high. Muhammad 'Alí hesitated to break the jar, considering that a **jinn**, or spirit, might live inside. But realizing that it might also contain gold, he raised his mattock, smashed the jar, and discovered inside thirteen papyrus books, bound in leather. Returning to his home in al-Qasr, Muhammad 'All dumped the books and loose papyrus leaves on the straw piled on the ground next to the oven. Muhammad's mother, 'Umm-Ahmad, admits that she burned much of the papyrus in the oven along with the straw she used to kindle the fire.

A few weeks later, as Muhammad 'Alí tells it, he and his brothers avenged their father's death by murdering Ahmed Isma'il. Their mother had warned her sons to keep their mattocks sharp: when they learned that their father's enemy was nearby, the brothers seized the opportunity, "hacked off his limbs . . . ripped out his heart, and devoured it among them, as the ultimate act of blood revenge."

Fearing that the police investigating the murder would search his house and discover the books, Muhammad 'Alí asked the priest, al-Qummus Basiliyus Abd al-Masih, to keep one or more for him. During the time that Muhammad 'Alí and his brothers were being interrogated for murder, Raghib, a local history teacher, had seen one of the books, and suspected that it had value. Having received one from al-Qummus Basiliyus, Raghib sent it to a friend in Cairo to find out its worth.

Sold on the black market through antiquities dealers in Cairo, the manuscripts soon attracted the attention of officials of the Egyptian government. Through circumstances of high drama, as we shall see, they bought one and confiscated ten and a half of the thirteen leather-bound books, called codices, and deposited them in the Coptic Museum in Cairo. But a large part of the thirteenth codex, containing five extraordinary texts, was smuggled out of Egypt and offered for sale in America. Word of this codex soon reached Professor Gilles Quispel, distinguished historian of religion at Utrecht, in the Netherlands. Excited by the discovery, Quispel urged the Jung Foundation in Zurich to buy the codex. But discovering, when he succeeded, that some pages were missing, he flew to Egypt in the spring of 1955 to try to find them in the Coptic Museum. Arriving in Cairo, he went at once to the Coptic Museum, borrowed photographs of some of the texts, and hurried back to his hotel to decipher them. Tracing out the first line, Quispel was startled, then incredulous, to read: "These are the secret words which the living Jesus spoke, and which the twin, Judas Thomas, wrote down." Quispel knew that his colleague H.C. Puech, using notes from another French scholar, Jean Doresse, had identified the opening lines with fragments of a Greek **Gospel of Thomas** discovered in the 1890's. But the discovery of the whole text raised new questions: Did Jesus have a twin brother, as this text implies? Could the text be an authentic record of Jesus' sayings? According to its title, it contained the **Gospel According to Thomas;** yet, unlike the gospels of the New Testament, this text identified itself as a **secret** gospel. Quispel also discovered that it contained many sayings known from the New Testament; but these sayings, placed in unfamiliar contexts, suggested other dimensions of meaning. Other passages, Quispel found, differed entirely from any known Christian tradition: the "living Jesus," for example, speaks in sayings as cryptic and compelling as Zen koans:

Jesus said, "If you bring forth what is within you, what you bring forth will save you. If you do not bring forth what is within you, what you do not bring forth will destroy you."

What Quispel held in his hand, the **Gospel of Thomas,** was only one of the fifty-two texts discovered at Nag Hammadi (the usual English transliteration of the town's name). Bound into the same volume with it is the **Gospel of Philip,** which attributes to Jesus acts and sayings quite different from those in the New Testament:

. . . the companion of the [Savior is] Mary Magdalene. [But Christ loved] her more than [all] the disciples, and used to kiss her [often] on her [mouth]. The rest of [the disciples were offended] . . . They said to him, "Why do you love her more than all of us?" The Savior answered and said to them, "Why do I not love you as (I love) her?"

Other sayings in this collection criticize common Christian beliefs, such as the virgin birth or the bodily resurrection, as naïve misunderstandings. Bound together with these gospels is the **Apocryphon** (literally, "secret book") **of John,** which opens with an offer to reveal "the mysteries [and the] things hidden in silence" which Jesus taught to his disciple John.

Muhammad 'Alí later admitted that some of the texts were lost--burned up or thrown away. But what remains is astonishing: some fifty-two texts from the early centuries of the Christian era--including a collection of early Christian gospels, previously unknown. Besides the **Gospel of Thomas** and the **Gospel of Philip,** the find included the **Gospel of Truth** and the **Gospel to the Egyptians,** which identifies itself as "the [sacred book] of the Great Invisible [Spirit]." Another group of texts consists of writings attributed to Jesus' followers, such as the **Secret Book of James,** the **Apocalypse of Paul,** the **Letter of Peter to Philip,** and the **Apocalypse of Peter.**

What Muhammad 'Alí discovered at Nag Hammadi, it soon became clear, were Coptic translations, made about 1,500 years ago, of still more ancient manuscripts. The originals themselves had been written in Greek, the language of the New Testament: as Doresse, Puech, and Quispel had recognized, part of one of them had been discovered by archeologists about fifty

years earlier, when they found a few fragments of the original Greek version of the **Gospel of Thomas.**

About the dating of the manuscripts themselves there is little debate. Examination of the datable papyrus used to thicken the leather bindings, and of the Coptic script, place them c. A.D. 350-400. But scholars sharply disagree about the dating of the original texts. Some of them can hardly be later than c. A.D. 120-150, since Irenaeus, the orthodox Bishop of Lyons, writing C. 180, declares that heretics "boast that they possess more gospels than there really are," and complains that in his time such writings already have won wide circulation--from Gaul through Rome, Greece, and Asia Minor.

Quispel and his collaborators, who first published the **Gospel of Thomas,** suggested the date of c. A.D. 140 for the original. Some reasoned that since these gospels were heretical, they must have been written later than the gospels of the New Testament, which are dated c. 60-l l0. But recently Professor Helmut Koester of Harvard University has suggested that the collection of sayings in the **Gospel of Thomas,** although compiled c. 140, may include some traditions even **older** than the gospels of the New Testament, "possibly as early as the second half of the first century" (50-100)--as early as, or earlier, than Mark, Matthew, Luke, and John.

Scholars investigating the Nag Hammadi find discovered that some of the texts tell the origin of the human race in terms very different from the usual reading of Genesis: the **Testimony of Truth,** for example, tells the story of the Garden of Eden from the viewpoint of the serpent! Here the serpent, long known to appear in Gnostic literature as the principle of divine wisdom, convinces Adam and Eve to partake of knowledge while "the Lord" threatens them with death, trying jealously to prevent them from attaining knowledge, and expelling them from Paradise when they achieve it. Another text, mysteriously entitled **The Thunder, Perfect Mind,** offers an extraordinary poem spoken in the voice of a feminine divine power:

> For I am the first and the last. I am the honored one and the scorned one.
> I am the whore and the holy one.
> I am the wife and the virgin....
> I am the barren one, and many are her sons....
> I am the silence that is incomprehensible....
> I am the utterance of my name.

These diverse texts range, then, from secret gospels, poems, and quasi-philosophic descriptions of the origin of the universe, to myths, magic, and instructions for mystical practice.

Why were these texts buried-and why have they remained virtually unknown for nearly 2,000 years? Their suppression as banned documents, and their burial on the cliff at Nag Hammadi, it turns out, were both part of a struggle critical for the formation of early Christianity. The Nag Hammadi texts, and others like them, which circulated at the beginning of the Christian era, were denounced as heresy by orthodox Christians in the middle of the second century. We have long known that many early followers of Christ were condemned by other Christians as heretics, but nearly all we knew about them came from what their opponents wrote attacking them. Bishop Irenaeus, who supervised the church in Lyons, c. 180, wrote five volumes, entitled **The Destruction and Overthrow of Falsely So-called Knowledge,** which begin with his promise to set forth the views of those who are now teaching heresy . . . to show how absurd and inconsistent with the truth are their statements . . . I do this so that . . . you may urge all those with whom you are connected to avoid such an abyss of madness and of blasphemy against Christ.

He denounces as especially "full of blasphemy" a famous gospel called the **Gospel of** Truth. Is Irenaeus referring to the same **Gospel of Truth** discovered at Nag Hammadi' Quispel and his collaborators, who first published the **Gospel of Truth,** argued that he is; one of their critics maintains that the opening line (which begins "The gospel of truth") is not a title. But Irenaeus does use the same source as at least one of the texts discovered at Nag Hammadi--the **Apocryphon** (Secret Book) **of John--**as ammunition for his own attack on such "heresy." Fifty years later Hippolytus, a teacher in Rome, wrote another massive **Refutation of All Heresies** to "expose and refute the wicked blasphemy of the heretics."

This campaign against heresy involved an involuntary admission of its persuasive power; yet the bishops prevailed. By the time of the Emperor Constantine's conversion, when Christianity became an officially approved religion in the fourth century, Christian bishops, previously victimized by the police, now commanded them. Possession of books denounced as heretical was made a criminal offense. Copies of such books were burned and destroyed. But in Upper Egypt, someone; possibly a monk from a nearby monastery of St. Pachomius, took the banned books and hid them from destruction--in the jar where they remained buried for almost 1,600 years.

But those who wrote and circulated these texts did not regard **themselves** as "heretics. Most of the writings use Christian terminology, unmistakable related to a Jewish heritage. Many claim to offer traditions about Jesus that are secret, hidden from "the many" who constitute what, in the second century, came to be called the "catholic church." These Christians are now called gnostics, from the Greek word **gnosis,** usually translated as "knowledge." For as those who claim to know nothing about ultimate reality are called agnostic (literally, "not knowing"), the person who does claim to know such things is called gnostic ("knowing"). But **gnosis is** not primarily rational knowledge. The Greek language distinguishes between scientific or reflective knowledge ("He knows mathematics") and knowing through observation or experience ("He knows me"), which **is gnosis.** As the gnostics use the term, we could translate it as "insight," for **gnosis** involves an intuitive process of knowing oneself. And to know oneself, they claimed, is to know human nature and human destiny. According to the gnostic teacher Theodotus, writing in Asia Minor (c. 140-160), the gnostic is one has come to understand who we were, and what we have become; where we were... whither we are hastening; from what we are being released; what birth is, and what is rebirth.

Yet to know oneself, at the deepest level, is simultaneously to know God; this is the secret of **gnosis.** Another gnostic teacher, Monoimus, says:

Abandon the search for God and the creation and other matters of a similar sort. Look for him by taking yourself as the starting point. Learn who it is within you who makes everything his own and says, "My God, my mind, my thought, my soul, my body." Learn the sources of sorrow:, joy, love, hate . . . If you carefully investigate these matters you will find him **in yourself**.

What Muhammad 'All discovered at Nag Hammadi is, apparently, a library of writings, almost all of them gnostic. Although they claim to offer secret teaching, many of these texts refer to the Scriptures of the Old Testament, and others to the letters of Paul and the New Testament gospels. Many of them include the same **dramatic personae** as the New Testament--Jesus and his disciples. Yet the differences are striking.

Orthodox Jews and Christians insist that a chasm separates humanity from Its creator: God is wholly other. But some of the gnostics who wrote these gospels contradict this: self-knowledge is knowledge of God; the self and the divine are identical.

Second, the "living Jesus" of these texts speaks of illusion and enlightenment, not of sin and repentance, like the Jesus of the New Testament. Instead of coming to save us from sin, he comes as a guide who opens access to spiritual understanding. But when the disciple attains enlightenment, Jesus no longer serves as his spiritual master: the two have become equal--even identical.

Third, orthodox Christians believe that Jesus is Lord and Son of God in a unique way: he remains forever distinct from the rest of humanity whom he came to save. Yet the gnostic **Gospel of Thomas** relates that as soon as Thomas recognizes him, Jesus says to Thomas that they have both received their being from the same source:

Jesus said, "I am not your master. Because you have drunk, you have become drunk from the bubbling stream which I have measured out.... He who will drink from my mouth will become as I am: I myself shall become he, and the things that are hidden will be revealed to him."

Does not such teaching--the identity of the divine and human. the concern with illusion and enlightenment, the founder who is presented not as Lord, but as spiritual guide sound more Eastern than Western? Some scholars have suggested that if the names were changed, the "living

Buddha" appropriately could say what the **Gospel of Thomas** attributes to the living Jesus. Could Hindu or Buddhist tradition have influenced gnosticism?

The British scholar of Buddhism, Edward Conze, suggests that it had. He points out that "Buddhists were in contact with the Thomas Christians (that is, Christians who knew and used such writings as the **Gospel of Thomas)** in South India." Trade routes between the Greco-Roman world and the Far East were opening up at the time when gnosticism flourished (A.D. 80-200); for generations, Buddhist missionaries had been proselytizing in Alexandria. We note, too, that Hippolytus, who was a Greek speaking Christian in Rome (c. 225), knows of the Indian Brahmins--and includes their tradition among the sources of heresy:

There is . . . among the Indians a heresy of those who philosophize among the Brahmins, who live a self-sufficient life, abstaining from (eating) living creatures and all cooked food . . . They say that God is light, not like the light one sees, nor like the sun nor fire, but to them God is discourse, not that which finds expression in articulate sounds, but that of knowledge **(gnosis)** through which the secret mysteries of nature are perceived by the wise.

Could the title of the **Gospel of Thomas--**named for the disciple who, tradition tells us, went to India--suggest the influence of Indian tradition?

These hints indicate the possibility, yet our evidence is not conclusive. Since parallel traditions may emerge in different cultures at different times, such ideas could have developed in both places independently. What we call Eastern and Western religions, and tend to regard as separate streams, were not clearly differentiated 2,000 years ago. Research on the Nag Hammadi texts is only beginning: we look forward to the work of scholars who can study these traditions comparatively to discover whether they can, in fact, be traced to Indian sources.

Even so, ideas that we associate with Eastern religions emerged in the first century through the gnostic movement in the West, but they were suppressed and condemned by polemicists like Irenaeus. Yet those who called gnosticism heresy were adopting--consciously or not--the viewpoint of that group of Christians who called themselves orthodox Christians. A heretic may be anyone whose outlook someone else dislikes or denounces. According to tradition, a heretic is one who deviates from the true faith. But what defines that "true faith"? Who calls it that, and for what reasons?

We find this problem familiar in our own experience. The term "Christianity," especially since the Reformation, has covered an astonishing range of groups. Those claiming to represent "true Christianity" in the twentieth century can range from a Catholic cardinal in the Vatican to an African Methodist Episcopal preacher initiating revival in Detroit, a Mormon missionary in Thailand, or the member of a village church on the coast of Greece. Yet Catholics, Protestants, and Orthodox agree that such diversity is a recent--and deplorable--development. According to Christian legend, the early church was different. Christians of every persuasion look back to the primitive church to find a simpler, purer form of Christian faith. In the apostles' time, all members of the Christian community shared their money and property; all believed the same teaching, and worshipped together; all revered the authority of the apostles. It was only after that golden age that conflict, then heresy emerged: so says the author of the Acts of the Apostles, who identifies himself as the first historian of Christianity.

But the discoveries at Nag Hammadi have upset this picture. If we admit that some of these fifty-two texts represents early forms of Christian teaching, we may have to recognize that early Christianity is far more diverse than nearly anyone expected before the Nag Hammadi discoveries.

Contemporary Christianity, diverse and complex as we find it, actually may show more unanimity than the Christian churches of the first and second centuries. For nearly all Christians since that time, Catholics, Protestants, or Orthodox, have shared three basic premises. First, they accept the canon of the New Testament; second, they confess the apostolic creed; and third, they affirm specific forms of church institution. But every one of these-the canon of Scripture, the creed, and the institutional structure--emerged in its present form only toward the end of the second century. Before that time, as Irenaeus and others attest, numerous gospels circulated among

various Christian groups, ranging from those of the New Testament, Matthew, Mark, Luke, and John, to such writings as the **Gospel of Thomas,** the **Gospel of Philip,** and the **Gospel of Truth,** as well as many other secret teachings, myths, and poems attributed to Jesus or his disciples. Some of these, apparently, were discovered at Nag Hammadi; many others are lost to us. Those who identified themselves as Christians entertained many--and radically differing-religious beliefs and practices. And the communities scattered throughout the known world organized themselves in ways that differed widely from one group to another.

Yet by A. D. 200, the situation had changed. Christianity had become an institution headed by a three-rank hierarchy of bishops, priests, and deacons, who understood themselves to be the guardians of the only "true faith." The majority of churches, among which the church of Rome took a leading role, rejected all other viewpoints as heresy. Deploring the diversity of the earlier movement, Bishop Irenaeus and his followers insisted that there could be only one church, and outside of that church, he declared, "there is no salvation." Members of this church alone are orthodox (literally, "straight-thinking") Christians. And, he claimed, this church must be **catholic--** that is, universal. Whoever challenged that consensus, arguing instead for other forms of Christian teaching, was declared to be a heretic, and expelled. When the orthodox gained military support, sometime after the Emperor Constantine became Christian in the fourth century, the penalty for heresy escalated.

The Nag Hammadi discovery of manuscripts

In December 1945, two peasants, Muhammed and Khalifah 'Ali of the al-Samman clan were digging for fertiliser at the base of the Jabal al-Tarif cliff, using the saddle-bags of their camels to carry the earth back. The cliff is about 11km north-east of Nag Hammadi. They tethered their camels to a boulder, and came upon a buried jar as they were digging around the base of the boulder. Muhammed 'Ali told J.M.Robinson that at first he was afraid to break the jar -- the lid may have been sealed with bitumen, as a blackish substance is present on the lid -- for fear a jinn might be inside, but the thought that gold might be contained instead, he broke it with his mattock. Out flew particles of papyrus. The jar was of red slip ware, with four small handles near the opening. It was large, approximately 60cm or more in height, with an opening of some 15-20cm widening to 30cm in the side. The jar had been closed by fitting a bowl into its mouth. The bowl survives, and is Coptic red slip ware of the 4-5th century, with a rim decorated with four fields of stripes. The diameter at the outer edge is 23.3-24.0 cm, with inside diameter of 18.2-18.7cm.

The books were divided among the 7 camel-drivers present. According to 'Ali there were 13 (our 'codex XIII' was not included in this number, as it was inside codex VI). Thus a codex was lost more or less at the site. Seven lots were drawn up. Covers were removed and each consisted of a complete codex plus part of another. The other drivers, ignorant of the value and afraid of sorcery and Muhammed 'Ali, disclaimed any share, whereon he piled them all back together.

'Ali wrapped his books in his tunic and took them home, to his hovel in the hamlet of al-Qasr, built on the site of ancient Chenoboskion. The books, loose covers and loose pages were dumped in the straw, next to the oven. A blood-feud was in progress, for which reason Muhammed 'Ali was very careful not to venture back later to the area. Muhammed deposited the books with a local coptic priest, Basiliyus 'Abd al-Masih, as the police were searching his house almost nightly for weapons. The priest's wife had a brother, Raghib Andrawus, who went from village to village teaching English and history in the local coptic church schools. He came to visit, and, on seeing one of the books, recognised it might be valuable and took it to Cairo. There he showed it to a Coptic physician interested in the Coptic language, George Sobhi, who called in the authorities from the Department of Antiquities. They seized the book, agreeing to pay Raghib £E 300. After endless haggling, he got £E 250, on condition he donated the remaining £E 50 to the Coptic Museum. The book was deposited in the museum, according to the register, on 4th October 1946.

Thinking the books were worthless, or maybe even unlucky to have, 'Ali's widowed mother 'Umm Ahmad had burned part of those lying in the straw in the oven (probably the covers and most of

the pages of codex XII, of which only a few leaves remain, but also the cover of X, and loose leaves: 1 in codex II, 9 in III, 1 in VI, 3 in VIII and 2 in IX, and large and small fragments from otherwise intact sequences of fragments), as she conceded to Robinson. Illiterate Muslim neighbours bartered or purchased them for next to nothing. Nashid Bisadah had one and entrusted it to a gold merchant of Nag Hammadi to sell in Cairo, dividing the profit between them. A grain merchant supposedly acquired another and sold it for such a price that he ws able to set up his shop in Cairo. Bahij 'Ali, a one-eyed outlaw of al-Qasr, got a number of the books. Escorted by a well-known antiquities dealer of the region, Dhaki Basta, he went to Cairo. They first offered the books to Mansoor's shop at Shepheard's hotel, and then to the shop of Phokion J. Tano, a Cypriot dealer, who bought the lot and then went to Nag Hammadi to get whatever was left. Once the news of the value of the books reached al-Qasr, the 'Ali brothers tried to lay hands on the remainder.

Most of Codex I was exported from Egypt by a Belgian antiques dealer, Albert Eid. He offered it for sale in New York and Ann Arbor in 1949, and then his widow sold it on 10th May 1952 to the Jung Institute of Zurich. It was returned to Cairo bit by bit after publication. Meanwhile Tano's collection was seized by the Egyptian Department of Antiquities to prevent it being exported; when Nasser came to power, it was 'nationalised', a paltry £E 4,000 being paid as compensation.

Today all the Nag Hammadi codices are in the Coptic Museum in Cairo.

Publication was obstructed by the desire of various scholars to publish works first, with a full (and so lengthy to prepare) commentary. US scholar James Robinson became interested in the 1960's, and using contacts at UNESCO was able eventually to bypass this exhibition of obscurantism. The full collection was published in facsimile by Brill between 1972-1984 as the *Facsimile edition of the Nag Hammadi Codices*. There is a 17-volume English edition, entitled *The Coptic Gnostic Library*, and full English translations in the *Nag Hammadi Library in English*. Robinson also visited Nag Hammadi in the 1960's and 1970's, and tracked down those who found them and wormed out them the story of the find.

All the codices are fourth century papyrus. The find consists of 12 codices, plus 8 leaves from a 13th, and contains 52 texts. Duplications mean the number of unique works is 45. The Berlin Papyrus 8502 is grouped with them, although found separately, because of its related contents. The texts were originally written in Greek, and later translated into Coptic, not always very well (e.g. the passage of Plato). The passage of Plato in fact has been reworked also.

The largest leaves -- in codex VII -- are 17.5cm tall. All of the codices are single-quire, apart from codex I.

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J.M.ROBINSON et al, Various articles, Biblical Archaeologist 42.4 (Fall 1979). Includes plates. Checked. A very valuable account of how the texts came to found. Robinson relates the story of the discovery, as obtained by himself from those involved in what was plainly a wearisome and lengthy process of cross-examination. He makes a plea for free access to material of public interest -- ironically, now buried in this copyrighted journal and accessible to almost no-one! The publishers ignored a letter I wrote suggesting they make the material available online.

An Introduction to Gnosticism and The Nag Hammadi Library

What is Gnosticism?

Gnosis and *gnosticism* are still rather arcane terms, though in the last two decades the words have been increasingly encountered in the vocabulary of contemporary society. *Gnosis* derives from Greek, and connotes "knowledge" or the "act of knowing". (On first hearing, it is sometimes confused with another more common term of the same root but opposite sense: *agnostic*, literally "not knowing", a knower of nothing.) The Greek language differentiates between rational, propositional knowledge, and the distinct form of knowing obtained not by reason, but by personal experience or perception. It is this latter knowledge, gained from experience, from an interior spark of comprehension, that constitutes *gnosis*. [1]

In the first century of the Christian era this term, *Gnostic,* began to be used to denote a prominent, even if somewhat heterodox, segment of the diverse new Christian community. Among these early followers of Christ, it appears that an elite group delineated themselves from the greater household of the Church by claiming not simply a belief in Christ and his message, but a "special witness" or revelatory experience of the divine. It was this experience, this *gnosis,* which--so these Gnostics claimed--set the true follower of Christ apart from his fellows. Stephan Hoeller explains that these Gnostic Christians held a "conviction that direct, personal and absolute knowledge of the authentic truths of existence is accessible to human beings, and, moreover, that the attainment of such knowledge must always constitute the supreme achievement of human life." [2]

What the "authentic truths of existence" affirmed by the Gnostics were will be briefly reviewed below. But a historical overview of the early Church might first be useful. In the initial decades of the Christian church--the period when we find first mention of "Gnostic" Christians--no orthodoxy, or single acceptable format of Christian thought, had yet been defined. During this first century of Christianity modern scholarship suggests Gnosticism was one of many currents sweeping the deep waters of the new religion. The ultimate course Christianity, and Western culture with it, would take was undecided at that early moment; Gnosticism was one of forces forming that destiny.

That Gnosticism was, at least briefly, in the mainstream of Christianity is witnessed by the fact that one of the most prominent and influential early Gnostic teachers, Valentinus, may have been in consideration during the mid-second century for election as the Bishop of Rome. [3] Valentinus serves well as a model of the Gnostic teacher. Born in Alexandria around A.D. 100, in his early years Valentinus had distinguished himself as an extraordinary teacher and leader in the highly educated and diverse Alexandrian Christian community. In the middle of his life, around A.D. 140, he migrated from Alexandria to the Church's evolving capital, Rome, where he played an active role in the public life of the Church. A prime characteristic of the Gnostics was their propensity for claiming to be keepers of secret teachings, gospels, traditions, rituals, and successions within the Church -- sacred matters for which many Christians were (in Gnostic opinion) simply either not prepared or not properly inclined. Valentinus, true to this Gnostic penchant, professed a special apostolic sanction. He maintained he had been personally initiated by one Theudas, a disciple and initiate of the Apostle Paul, and that he possessed knowledge of teachings and perhaps rituals which were being forgotten by the developing opposition that became Christian orthodoxy.[4] Though an influential member of the Roman church in the mid-

[1] 1 Bentley Layton, *The Gnostic Scriptures* (New York, 1987), p.9. Hereafter cited as GS.

[2] Stephan A. Hoeller, *The Gnostic Jung* (Wheaton, Ill., 1982), p.11.

[3] Layton, p. 220.

[4] Layton, pp. 217-221.

second century, by the end of his life some twenty years later he had been forced from the public eye and branded a heretic.

While the historical and theological details are far too complex for proper explication here, the tide of history can be said to have turned against Gnosticism in the middle of the second century. No Gnostic after Valentinus would ever come so near prominence in the greater Church. Gnosticism's secret knowledge, its continuing revelations and production of new scripture, its ascetheticism and paradoxically contrasting libertine postures, were met with increasing suspicion. By A.D. 180, Irenaeus, Bishop of Lyon, was publishing his attacks on Gnosticism as heresy, a work to be continued with increasing vehemence by the orthodox church Fathers throughout the next century.

The orthodox catholic church was deeply and profoundly influenced by the struggle against Gnosticism in the second and third centuries. Formulations of many central traditions in orthodox theology came as reflections and shadows of this confrontation with the Gnosis. [5] But by the end of the fourth century the struggle with the classical Gnosticism represented in the Nag Hammadi texts was essentially over; the evolving orthodox ecclesia had added the force of political correctness to dogmatic denunciation, and with this sword so-called "heresy" was painfully cut from the Christian body. Gnosticism, which had perhaps already passed its prime, was eradicated, its remaining teachers murdered or driven into exile, and its sacred books destroyed. All that remained for scholars seeking to understand Gnosticism in later centuries were the denunciations and fragments preserved in the patristic heresiologies -- or so it seem, until until a day in 1945....

Discovery of the Nag Hammadi Library

It was on a December day in the year of 1945, near the town of Nag Hammadi in Upper Egypt, that the course of Gnostic studies was radically renewed and forever changed. An Arab peasant, digging around a boulder in search of fertilizer for his fields, happened upon an old, rather large red earthenware jar. Hoping to have found buried treasure, and with due hesitation and apprehension about the *jinn,* the genie or spirit who might attend such an hoard, he smashed the jar open with his pick. Inside he discovered no treasure and no genie, but books: more than a dozen old papyrus books, bound in golden brown leather. [6] Little did he realize that he had found an extraordinary collection of ancient texts, manuscripts hidden up a millennium and a half before (probably deposited in the jar around the year 390 by monks from the nearby monastery of St. Pachomius) to escape destruction under order of the emerging orthodox Church in its violent expunging of all heterodoxy and heresy.

How the Nag Hammadi manuscripts eventually passed into scholarly hands is a fascinating even if too lengthy story to here relate. But today, now over fifty years since being unearthed and more than two decades after final translation and publication in English as *The Nag Hammadi Library*[7], their importance has become astoundingly clear: These thirteen beautiful papyrus codices containing fifty-two sacred texts are the long lost "Gnostic Gospels", a last extant testament of what orthodox Christianity perceived to be its most dangerous and insidious challenge, the feared opponent that the Patristic heresiologists had reviled under many different names, but most commonly as Gnosticism. The discovery of these documents has radically revised our understanding of Gnosticism and the early Christian church.

Overview of Gnostic Teachings

With that abbreviated historical interlude completed, we might again ask, "What was it that these "knowers" knew?" What made them such dangerous heretics? The complexities of Gnosticism are legion, making any generalizations wisely suspect. While several systems for defining and categorizing Gnosticism have been proposed over the years, none has yet gained any general

[5] Giovanni Filoramo, *A History of Gnosticism* (Oxford, 1990), p. 5.

[6] We should here note, given recent extensive discussions about the Dead Sea Scrolls, that the Nag Hammadi find is entirely separate and different from that much publicized discovery of ancient Jewish texts. Discovered beginning in 1947, two years after the Nag Hammadi texts were found, these records now known as the Dead Sea Scrolls were apparently the possessions of Essene communities residing near Qumran in Palestine at a time around the beginning of the Christian era.

[7] J. M. Robinson, ed., *The Nag Hammadi Library in English* (New York, 1st ed., 1977; 3rd ed., 1988). Hereafter cited as NHL.

acceptance. [8] So with advance warning that this is most certainly not a definitive summary of Gnosticism and its many permutations, we will outline just four elements generally agreed to be characteristic of Gnostic thought.

The first essential characteristic of Gnosticism was introduced above: Gnosticism asserts that "direct, personal and absolute knowledge of the authentic truths of existence is accessible to human beings," and that the attainment of such knowledge is the supreme achievement of human life. *Gnosis,* remember, is not a rational, propositional, logical understanding, but a knowing acquired by *experience*. The Gnostics were not much interested in dogma or coherent, rational theology--a fact which makes the study of Gnosticism particularly difficult for individuals with "bookkeeper mentalities". (Perhaps for this very same reason, consideration of the Gnostic vision is often a most gratifying undertaking for persons gifted with a poetic ear.) One simply cannot cipher up Gnosticism into syllogistic dogmatic affirmations. The Gnostics cherished the ongoing force of divine revelation--*Gnosis* was the creative experience of revelation, a rushing progression of understanding, and not a static creed. Carl Gustav Jung, the great Swiss psychologist and a life-long student of Gnosticism in its various historical permutations, affirms,

> *we find in Gnosticism what was lacking in the centuries that followed: a belief in the efficacy of individual revelation and individual knowledge. This belief was rooted in the proud feeling of man's affinity with the gods...*

In his recent popular study, *The American Religion*, Harold Bloom suggests a second characteristic of Gnosticism that might help us conceptually circumscribe its mysterious heart. Gnosticism, says Bloom, "is a knowing, by and of an uncreated self, or self-within-the self, and [this] knowledge leads to freedom...." [9] Primary among all the revelatory perceptions a Gnostic might reach was the profound awakening that came with knowledge that something within him was uncreated. The Gnostics called this "uncreated self" the divine seed, the pearl, the spark of knowing: consciousness, intelligence, light. And this seed of intellect was the self-same substance of God, it was man's authentic reality; it was the glory of humankind and the divine alike. If woman or man truly came to gnosis of this spark, she understood that she was truly free: Not contingent, not a conception of sin, not a flawed crust of flesh, but the stuff of God, and the conduit of God's immanent realization. There was always a paradoxical cognizance of duality in experiencing this "self-within-a-self". How could it not be paradoxical: By all rational perception, man clearly was not God, and yet in essential truth, was Godly. This conundrum was a Gnostic mystery, and its knowing was their greatest treasure.

The creator god, the one who claimed in evolving orthodox dogma to have made man, and to own him, the god who would have man contingent upon him, born *ex nihilo* by his will, was a lying demon and not God at all. Gnostics called him by many names -- many of them deprecatory -- names like "Saklas", the blind one; "Samael", god of the blind; or "the Demiurge", the lesser power.

Theodotus, a Gnostic teacher writing in Asia Minor between A.D. 140 and 160, explained that the sacred strength of gnosis reveals "who we were, what we have become, where we have been cast out of, where we are bound for, what we have been purified of, what generation and regeneration are." [10] " Yet", the eminent scholar of Gnosticism, Elaine Pagels, comments in exegesis, "to know oneself, at the deepest level, is simultaneously to know God: this is the secret of *gnosis*.... Self-knowledge is knowledge of God; the self and the divine are identical." [11]

The *Gospel of Thomas*, one of the Gnostic texts found preserved in the Nag Hammadi Library, gives these words of the living Jesus:

> *Jesus said, `I am not your master. Because you have drunk, you have become drunk from the bubbling stream which I have measured out...* [12]

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[8] An excellent summary of these appears in: Stephan Hoeller, "What is a Gnostic?" *Gnosis: A Journal of Western Inner Traditions* 23 (Spring, 1992), pp. 24-27.

[9] Bloom, p. 49.

[10] Clemens Alexandrinus, *Exerpta ex theodoto* 78.2.

[11] Pagels, pp. xix-xx.

[12] *Gospel of Thomas*, 35.4-7, NHL.

He who will drink from my mouth will become as I am: I myself shall become he, and the things that are hidden will be revealed to him.' [13]

He who will drink from my mouth will become as I am: What a remarkably heretical image! *The Gospel of Thomas*, from which we take that text, is an extraordinary scripture. Professor Helmut Koester of Harvard University notes that though ultimately this Gospel was condemned and destroyed by the evolving orthodox church, it may be as old or older than the four canonical gospels preserved, and even have served as a source document to them. [14] This brings us to the third prominent element in our brief summary of Gnosticism: its reverence for texts and scriptures unaccepted by the orthodox fold. The Gnostic experience was mythopoetic -- in story and allegory, and perhaps also in ritual enactments, Gnosticism sought expression of subtle, visionary insights inexpressible by rational proposition or dogmatic affirmation.

For the Gnostics, revelation was the nature of Gnosis: and for all the visions vouchsafed them, they affirmed a certainty that God would yet reveal many great and wonderful things. Irritated by their profusion of "inspired texts" and myths--most particularly their penchant for amplifying the story of Adam and Eve, and of the spiritual creation which they viewed as preceding the material realization of creation [15] - Ireneaus complains in his classic second century refutation of Gnosticism, that

every one of them generates something new, day by day, according to his ability; for no one is deemed perfect [or, mature], who does not develop...some mighty fiction. [16]

The fourth characteristic that we might delineate to understand classical Gnosticism is the most difficult of the four to succinctly untangle, and also one of the most disturbing to subsequent orthodox theology. This is the image of God as a diad or duality. While affirming the ultimate unity and integrity of the Divine, Gnosticism noted in its *experiential encounter* with the numinous, dualistic, contrasting manifestations and qualities. Consider the Gnostic affirmation that man, in some essential reality, is also God. This is a statement tinged with duality: Man, though not God, is. Another idea, offered by the Manichaean gnostic Faustus, that both matter (*hyle*) and the divine spirit are uncreated and coeternal was violently attacked by Augustine in his essay *Contra Faustum* as heretical, dualistic thinking. [17]

In many of the Nag Hammadi Gnostic texts God is imaged not just as a duality, or diad, but as a unity of masculine and feminine elements. Though their language is specifically Christian and unmistakably related to the Jewish tradition, Gnostic sources continually use sexual symbolism to describe God. Prof. Pagels explains,

One group of gnostic sources claims to have received a secret tradition from Jesus through James and through Mary Magdalene [who the Gnostics revered as consort to Jesus]. Members of this group prayed to both the divine Father and Mother:

`From Thee, Father, and through Thee, Mother, the two immortal names, Parents of the divine being, and thou, dweller in heaven, humanity, of the mighty name...' [18]

Several trends within Gnosticism saw in God *a union of two disparate natures*, a union well imaged with sexual symbolism. Gnostics honored the feminine nature and, in reflection, Prof. Elaine Pagels has argued that Christian Gnostic women enjoyed a far greater degree of social and ecclesiastical equality than their orthodox sisters. Jesus himself, taught some Gnostics, had prefigured this mystic relationship: His most beloved disciple had been a woman, Mary Magdalene, his consort. The *Gospel of Philip* relates

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[13] *Gospel of Thomas,* 50.28-30, NHL.

[14] Helmut Koester, "Introduction to The Gospel of Thomas", in NHL, p. 124 f..

[15] Irenaeus, *Adversus haereses*, 1.17.1

[16] ibid., 1.18.1

[17] Augustine, *Contra Faustum*, XXI, 1. Translation from: Willis Barnstone, ed., *The Other Bible: Jewish Pseudepigrapha, Christian Apocrypha, Gnostic Scripture* (San Francisco, 1987), p. 680.

[18] Pagels, p. 49.

> *"...the companion of the Savior is Mary Magdalene. But Christ loved her more than all the disciples, and used to kiss her often on her mouth. The rest of the disciples were offended... They said to him, "Why do you love her more than all of us? the Savior answered and said to them, "Why do I not love you as I love her?"* [19]

The most mysterious and sacred of all Gnostic rituals may have played upon this perception of God as "duality seeking unity." The *Gospel of Philip* (which in its entirety might be read as a commentary on Gnostic ritual) relates that the Lord established five great sacraments or mysteries: "a baptism and a chrism, and a eucharist, and a redemption, and a bridal chamber." [20] Whether this ultimate sacrament of the bridal chamber was a ritual enacted by a man and women, an allegorical term for a mystical experience, or a union of both, we do not know. Only hints are given in Gnostic texts about what this sacrament might be:

> *Christ came to rectify the separation... and join the two components; and to give life unto those who had died by separation and join them together. Now a woman joins with her husband in the bridal [chamber], and those who have joined in the bridal [chamber] will not reseparate.* [21]

We are left with our poetic imaginations to consider what this might mean. Orthodox polemicists frequently accused Gnostics of unorthodox sexual behavior. But exactly how these ideas and images played out in human affairs remains historically uncertain.

Classical Christian Gnosticism vanished from the Western world during the fourth and fifth centuries. But the Gnostic world view -- with its affirmation of individual revelation granting certain knowledge; comprehension of humankind's true uncreated nature and inherent affinity or even identity with God; and its perception of duality, or even in an extreme statement, of masculine and feminine elements seeking union within the divine--was not so easily extinguished. Such perceptions continued in various forms to course through Western culture, though, perforce, often in very occult ways. Gnosticism was, and remains today, a living tradition, a tradition eternally reborn in the gnosis kardia of humankind.

-- Lance S. Owens

[19] *Gospel of Philip*, 63.32-64.5, in NHL.

[20] *Gospel of Philip*, 67.27, in GS.

[21] *Gospel of Philip*, 70.12-20, in GS.

Contents

Codex I (Codex Jung)

1. The Prayer of the Apostle Paul A-B
2. The Apocryphon of James 1-16
3. The Gospel of Truth * (1st copy) 16-43
4. The Treatise on the Resurrection 43-50
5. The Tripartite Tractate 51-138

Codex II

1. The Apocryphon of John (1st copy - long version) 1-32
2. The Gospel of Thomas 32-51
3. The Gospel of Philip 51-86
4. The Hypostasis of the Archons 86-97
5. On the Origin of the World * (1st copy) 97-127
6. The Exegesis on the Soul 127-137
7. The Book of Thomas the Contender 138-145

Codex III

1. The Apocryphon of John * (2nd copy) 1-40
2. The Gospel of the Egyptians * (1st copy) 40-69
3. Eugnostos the Blessed * (1st copy) 70-90
4. The Sophia of Jesus Christ (1st copy) 90-119
5. The Dialogue of the Saviour 120-147

Codex IV

1. The Apocryphon of John (3rd copy - long version) 1-49
2. The Gospel of the Egyptians (2nd copy) 50-81

Codex V

1. Eugnostos the Blessed * (2nd copy) 1-17
2. The Apocalypse of Paul 17-24
3. The (First) Apocalypse of James 24-44
4. The (Second) Apocalypse of James 44-63
5. The Apocalypse of Adam 64-85

Codex VI

1. The Acts of Peter and the Twelve Apostles 1-12
2. The Thunder: Perfect Mind 13-21
3. Authoritative Teaching 22-35
4. The Concept of Our Great Power 36-48
5. *Plato*, Republic 588a-589b 48-51
6. The Discourse on the Eight and Ninth 52-63
7. The Prayer of Thanksgiving & a scribal note 63-65
8. Asclepius 21-29 65-78

Codex VII

1. The Paraphrase of Shem 1-49
2. The Second Treatise of the Great Seth 49-70
3. Apocalypse of Peter 70-84
4. The Teachings of Silvanus 84-118
5. The Three Steles of Seth 118-127

Codex VIII

1. Zostrianos 1-132
2. The Letter of Peter to Philip 132-140

Codex IX

1. Melchizedek 1-27
2. The Thought of Norea 27-29
3. The Testimony of Truth 29-74

Codex X

1. Marsanes 1-68

Codex XI

1. The Interpretation of Knowledge 1-21
2. A Valentinian Exposition 22-44

2a. On the Anointing
2b. On Baptism A
2c. On Baptism B
2d. On the Eucharist A
2e. On the Eucharist B

3. Allogenes....49-69
4. Hypsiphrone....69-72

Codex XII

1. The Sentences of Sextus (10 pages only of about 39 originally) 15*-34*
2. The Gospel of Truth * (2nd copy)....53*-60*
3. Fragments

Codex XIII

This 'codex' consists of only 8 leaves, removed from some volume in antiquity and tucked inside the front cover of codex VI.

1. Trimorphic Protennoia 35*-50*
2. On the Origin of the World * (2nd copy) 50*

Berolinensis Gnosticus 8502

Early 5th century

1. The Gospel of Mary....7-19
2. The Apocryphon of John (4th copy)....19-77
3. The Sophia of Jesus Christ (2nd copy)....77-127
4. The Act of Peter....128-141

Note that the Coptic Gospel of the Egyptians is not related to the apocryphal text of that name referred to by the fathers. The *Sentences of Sextus* was already known in Latin, Syriac, Armenian an Georgian translations, plus two Mss. in the original Greek. The Coptic text stands closer to the modern critical text than any other version.

The opening section of the *Gospel of Mary* relies on an exegesis of Romans 7. The original Greek was written some time in the second century. The earliest text is a single leaf from the early 3rd century (P. Rylands III 463) containing 22:16,1-19,4. The longer text in BG contains only 8 pages of the original 18. The text of the Greek fragment varies considerably from the Coptic text, which includes the same passage.

Several of the major texts in the Nag Hammadi collection have more than one English translation; where more than one translation is available, we have listed the translators' names in parenthesis below the name of the text. Texts marked with the {*} had more than one version extant within the Nag Hammadi codices; often these several versions were used conjointly by the translators to provide the single translation presented here.

The Prayer of the Apostle Paul

CODEX I

Translation by Dieter Mueller

Selection made from James M. Robinson, ed., The Nag Hammadi Library, *revised edition. HarperCollins, San Francisco, 1990.*

(Approximately two lines are missing.)

... your light, give me your mercy! My Redeemer, redeem me, for I am yours; the one who has come forth from you. You are my mind; bring me forth! You are my treasure house; open for me! You are my fullness; take me to you! You are (my) repose; give me the perfect thing that cannot be grasped!

I invoke you, the one who is and who pre-existed in the name which is exalted above every name, through Jesus Christ, the Lord of Lords, the King of the ages; give me your gifts, of which you do not repent, through the Son of Man, the Spirit, the Paraclete of truth. Give me authority when I ask you; give healing for my body when I ask you through the Evangelist, and redeem my eternal light soul and my spirit. And the First-born of the Pleroma of grace -- reveal him to my mind!

Grant what no angel eye has seen and no archon ear (has) heard, and what has not entered into the human heart which came to be angelic and (modelled) after the image of the psychic God when it was formed in the beginning, since I have faith and hope. And place upon me your beloved, elect, and blessed greatness, the First-born, the First-begotten, and the wonderful mystery of your house; for yours is the power and the glory and the praise and the greatness for ever and ever. Amen.

Prayer of Paul (the) Apostle.

In Peace.

Christ is holy.

The Apocryphon of James

CODEX I

Translated by Francis E. Williams

Selection made from James M. Robinson, ed., The Nag Hammadi Library, *revised edition. HarperCollins, San Francisco, 1990.*

James writes to [...]: Peace be with you from Peace, love from Love, grace from Grace, faith from Faith, life from Holy Life!

Since you asked that I send you a secret book which was revealed to me and Peter by the Lord, I could not turn you away or gainsay (?) you; but I have written it in the Hebrew alphabet and sent it to you, and you alone. But since you are a minister of the salvation of the saints, endeavor earnestly and take care not to rehearse this text to many - this that the Savior did not wish to tell to all of us, his twelve disciples. But blessed will they be who will be saved through the faith of this discourse.

I also sent you, ten months ago, another secret book which the Savior had revealed to me. Under the circumstances, however, regard that one as revealed to me, James; but this one ... *[untranslatable fragments]* ... the twelve disciples were all sitting together and recalling what the Savior had said to each one of them, whether in secret or openly, and putting it in books - But I was writing that which was in my book - lo, the Savior appeared, after departing from us while we gazed after him. And five hundred and fifty days since he had risen from the dead, we said to him, "Have you departed and removed yourself from us?" But Jesus said, "No, but I shall go to the place from whence I came. If you wish to come with me, come!"

They all answered and said, "If you bid us, we come."

He said, "Verily I say unto you, no one will ever enter the kingdom of heaven at my bidding, but (only) because you yourselves are full. Leave James and Peter to me, that I may fill them." And having called these two, he drew them aside and bade the rest occupy themselves with that which they were about.

The Savior said, "You have received mercy ... *(7 lines missing)*

Do you not, then, desire to be filled? And your heart is drunken; do you not, then, desire to be sober? Therefore, be ashamed! Henceforth, waking or sleeping, remember that you have seen the Son of Man, and spoken with him in person, and listened to him in person. Woe to those who have seen the Son of Man; blessed will they be who have not seen the man, and they who have not consorted with him, and they who have not spoken with him, and they who have not listened to anything from him; yours is life! Know, then, that he healed you when you were ill, that you might reign. Woe to those who have found relief from their illness, for they will relapse into illness. Blessed are they who have not been ill, and have known relief before falling ill; yours is the kingdom of God. Therefore, I say to you, 'Become full, and leave no space within you empty, for he who is coming can mock you."

Then Peter replied, "Lo, three times you have told us, 'Become full'; but we are full."

The Savior answered and said, "For this cause I have said to you, 'Become full,' that you may not be in want. They who are in want, however, will not be saved. For it is good to be full, and bad to be in want. Hence, just as it is good that you be in want and, conversely, bad that you be full, so he who is full is in want, and he who is in want does not become full as he who is in want becomes full, and he who has been filled, in turn attains due perfection. Therefore, you must be in want while it is possible to fill you, and be full while it is possible for you to be in want, so that you may be able to fill yourselves the more. Hence, become full of the Spirit, but be in want of reason, for reason <belongs to> the soul; in turn, it is (of the nature of) soul."

But I answered and said to him, "Lord, we can obey you if you wish, for we have forsaken our fathers and our mothers and our villages, and followed you. Grant us, therefore, not to be tempted by the devil, the evil one."

The Lord answered and said, "What is your merit if you do the will of the Father and it is not given to you from him as a gift while you are tempted by Satan? But if you are oppressed by Satan, and persecuted, and you do his (i.e., the Father's) will, I say that he will love you, and make you equal with me, and reckon you to have become beloved through his providence by your own choice. So will you not cease loving the flesh and being afraid of sufferings? Or do you not know that you have yet to be abused and to be accused unjustly; and have yet to be shut up in prison, and condemned unlawfully, and crucified <without> reason, and buried as I myself, by the evil one? Do you dare to spare the flesh, you for whom the Spirit is an encircling wall? If you consider how long the world existed <before> you, and how long it will exist after you, you will find that your life is one single day, and your sufferings one single hour. For the good will not enter into the world. Scorn death, therefore, and take thought for life! Remember my cross and my death, and you will live!"

But I answered and said to him, "Lord, do not mention to us the cross and death, for they are far from you."

The Lord answered and said, "Verily, I say unto you, none will be saved unless they believe in my cross. But those who have believed in my cross, theirs is the kingdom of God. Therefore, become seekers for death, like the dead who seek for life; for that which they seek is revealed to them. And what is there to trouble them? As for you, when you examine death, it will teach you election. Verily, I say unto you, none of those who fear death will be saved; for the kingdom belongs to those who put themselves to death. Become better than I; make yourselves like the son of the Holy Spirit!"

Then I asked him, "Lord, how shall we be able to prophesy to those who request us to prophesy to them? For there are many who ask us, and look to us to hear an oracle from us."

The Lord answered and said, "Do you not know that the head of prophecy was cut off with John?"

But I said, "Lord, can it be possible to remove the head of prophecy?"

The Lord said to me, "When you come to know what 'head' means, and that prophecy issues from the head, (then) understand the meaning of 'Its head was removed.' At first I spoke to you in parables, and you did not understand; now I speak to you openly, and you (still) do not perceive. Yet, it was you who served me as a parable in parables, and as that which is open in the (words) that are open.

"Hasten to be saved without being urged! Instead, be eager of your own accord, and, if possible, arrive even before me; for thus the Father will love you."

"Come to hate hypocrisy and the evil thought; for it is the thought that gives birth to hypocrisy; but hypocrisy is far from truth."

"Do not allow the kingdom of heaven to wither; for it is like a palm shoot whose fruit has dropped down around it. They (i.e., the fallen fruit) put forth leaves, and after they had sprouted, they caused their womb to dry up. So it is also with the fruit which had grown from this single root; when it had been picked (?), fruit was borne by many (?). It (the root) was certainly good, (and) if it were possible for you to produce the new plants now, <you> would find it."

"Since I have already been glorified in this fashion, why do you hold me back in my eagerness to go? For after the labor, you have compelled me to stay with you another eighteen days for the sake of the parables. It was enough for some <to listen> to the teaching and understand 'The Shepherds' and 'The Seed' and 'The Building' and 'The Lamps of the Virgins' and 'The Wage of the Workmen' and the 'Didrachmae' and 'The Woman.'"

"Become earnest about the word! For as to the word, its first part is faith; the second, love; the third, works; for from these comes life. For the word is like a grain of wheat; when someone had sown it, he had faith in it; and when it had sprouted, he loved it, because he had seen many grains in place of one. And when he had worked, he was saved, because he had prepared it for food, (and) again he left (some) to sow. So also can you yourselves receive the kingdom of heaven; unless you receive this through knowledge, you will not be able to find it."

"Therefore, I say to you, be sober; do not be deceived! And many times have I said to you all together, and also to you alone, James, have I said, 'Be saved!' And I have commanded you to follow me, and I have taught you what to say before the archons. Observe that I have descended and have spoken and undergone tribulation, and carried off my crown after saving you. For I came down to dwell with you, so that you in turn might dwell with me. And, finding your houses unceiled, I have made my abode in the houses that could receive me at the time of my descent."

"Therefore, trust in me, my brethren; understand what the great light is. The Father has no need of me, - for a father does not need a son, but it is the son who needs the father - though I go to him. For the Father of the Son has no need of you."

"Hearken to the word, understand knowledge, love life, and no one will persecute you, nor will anyone oppress you, other than you yourselves."

"O you wretches; O you unfortunates; O you pretenders to the truth; O you falsifiers of knowledge; O you sinners against the Spirit: can you still bear to listen, when it behooved you to speak from the first? Can you still bear to sleep, when it behooved you to be awake from the first, so that the kingdom of heaven might receive you? Verily, I say unto you, had I been sent to those who listen to me, and had I spoken with them, I would never have come down to earth. So, then, be ashamed for these things."

"Behold, I shall depart from you and go away, and do not wish to remain with you any longer, just as your yourselves have not wished it. Now, therefore, follow me quickly. This is why I say unto you, 'For your sakes I came down.' You are the beloved; you are they who will be the cause of life in many. Invoke the Father, implore God often, and he will give to you. Blessed is he who has seen you with Him when He was proclaimed among the angels, and glorified among the saints; yours is life. Rejoice, and be glad, as sons of God. Keep his will, that you may be saved; accept reproof from me and save yourselves. I intercede on your behalf with the Father, and he will forgive you much."

And when we had heard these words, we became glad, for we had been grieved at the words we have mentioned before. But when he saw us rejoicing, he said, "Woe to you who lack an advocate! Woe to you who stand in need of grace! Blessed will they be who have spoken out and obtained grace for themselves. Liken yourselves to foreigners; of what sort are they in the eyes of your city? Why are you disturbed when you cast yourselves away of your own accord and separate yourselves from your city? Why do you abandon your dwelling place of your own accord, making it ready for those who want to dwell in it? O you outcasts and fugitives, woe to you, for you will be caught! Or do you perhaps think that the Father is a lover of mankind, or that he is won over without prayers, or that he grants remission to one on another's behalf, or that he bears with one who asks? - For he knows the desire, and also what it is that the flesh needs! - (Or do you think) that it is not this (flesh) that desires the soul? For without the soul, the body does not sin, just as the soul is not saved without the spirit. But if the soul is saved (when it is) without evil, and the spirit is also saved, then the body becomes free from sin. For it is the spirit that raises the soul, but the body that kills it; that is, it is it (the soul) which kills itself. Verily, I say unto you, he will not forgive the soul the sin by any means, nor the flesh the guilt; for none of those who have worn the flesh will be saved. For do you think that many have found the kingdom of heaven? Blessed is he who has seen himself as a fourth one in heaven!"

When we heard these words, we were distressed. But when he saw that we were distressed, he said, "For this cause I tell you this, that you may know yourselves. For the kingdom of heaven is like an ear of grain after it had sprouted in a field. And when it had ripened, it scattered its fruit and again filled the field with ears for another year. You also, hasten to reap an ear of life for yourselves, that you may be filled with the kingdom!"

"And as long as I am with you, give heed to me, and obey me; but when I depart from you, remember me. And remember me because when I was with you, you did not know me. Blessed will they be who have known me; woe to those who have heard and have not believed! Blessed will they be who have not see, yet have believed!"

"And once more I prevail upon you, for I am revealed to you building a house which is of great value to you when you find shelter beneath it, just as it will be able to stand by your neighbors' house when it threatens to fall. Verily, I say unto you, woe to those for whose sakes I was sent down to this place; blessed will they be who ascend to the Father! Once more I reprove you, you who are; become like those who are not, that you may be with those who are not."

"Do not make the kingdom of heaven a desert within you. Do not be proud because of the light that illumines, but be to yourselves as I myself am to you. For your sakes I have placed myself under the curse, that you may be saved."

But Peter replied to these words and said, "Sometimes you urge us on to the kingdom of heaven, and then again you turn us back, Lord; sometimes you persuade and draw us to faith and promise us life, and then again you cast us forth from the kingdom of heaven."

But the Lord answered and said to us, "I have given you faith many times; moreover, I have revealed myself to you, James, and you (all) have not known me. Now again, I see you rejoicing many times; and when you are elated at the promise of life, are you yet sad, and do you grieve, when you are instructed in the kingdom? But you, through faith and knowledge, have received life. Therefore, disdain the rejection when you hear it, but when you hear the promise, rejoice the more. Verily, I say unto you, he who will receive life and believe in the kingdom will never leave it, not even if the Father wishes to banish him."

"These are the things that I shall tell you so far; now, however, I shall ascend to the place from whence I came. But you, when I was eager to go, have cast me out, and instead of accompanying me, you have pursued me. But pay heed to the glory that awaits me, and, having opened your heart, listen to the hymns that await me up in the heavens; for today I must take (my place at) the right hand of the Father. But I have said (my) last word to you, and I shall depart from you, for a chariot of spirit has borne me aloft, and from this moment on, I shall strip myself, that I may clothe myself. But give heed; blessed are they who have proclaimed the Son before his descent, that when I have come, I might ascend (again). Thrice blessed are they who were proclaimed by the Son before they came to be, that you might have a portion among them."

Having said these words, he departed. But we bent (our) knee(s), I and Peter, and gave thanks, and sent our heart(s) upwards to heaven. We heard with our ears, and saw with our eyes, the noise of wars, and a trumpet blare, and a great turmoil.

And when we had passed beyond that place, we sent our mind(s) farther upwards, and saw with our eyes and heard with our ears hymns, and angelic benedictions, and angelic rejoicing. And heavenly majesties were singing praise, and we, too, rejoiced.

After this again, we wished to send our spirit upward to the Majesty, and after ascending, we were not permitted to see or hear anything, for the other disciples called us and asked us, "What did you hear from the Master. And what has he said to you? And where did he go?"

But we answered them, "He has ascended, and has given us a pledge, and promised life to us all, and revealed to us children (?) who are to come after us, after bidding us love them, as we would be saved for their sakes."

And when they heard (this), they indeed believed the revelation, but were displeased about those to be born. And so, not wishing to give them offense, I sent each one to another place. But I myself went up to Jerusalem, praying that I might obtain a portion among the beloved, who will be made manifest.

And I pray that the beginning may come from you, for thus I shall be capable of salvation, since they will be enlightened through me, by my faith - and through another (faith) that is better than mine, for I would that mine be the lesser. Endeavor earnestly, then, to make yourself like them, and pray that you may obtain a portion with them. For because of what I have said, the Savior did not make the revelation to us for their sakes. We do, indeed, proclaim a portion with those for whom the proclamation was made - those whom the Lord has made his sons.

The Apocryphon of James

CODEX I

Translated by Ron Cameron

From Ron Cameron, The Other Gospels *(Westminster Press, Philadelphia, 1982), as quoted in Willis Barnstone,* The Other Bible *(Harper & Row, San Francisco, 1984).*

James writes to you. Peace be with you from Peace, love from Love, grace from Grace, faith from Faith, life from Holy Life!

Since you asked me to send you a secret book which was revealed to me and Peter by the Lord, I could neither refuse you nor speak directly to you, but I have written it in Hebrew letters and have sent it to you - and to you alone. But inasmuch as you are a minister of the salvation of the saints, endeavor earnestly and take care not to recount this book to many - this which the Savior did not desire to recount to all of us, his twelve disciples. But blessed are those who will be saved through faith in this discourse.

Now I sent you ten months ago another secret book with the Savior revealed to me. But that one you are to regard in this manner, as revealed to me, James.

Now the twelve disciples were sitting all together at the same time, and, remembering what the Savior had said to each one of them, whether secretly or openly, they were setting it down in books. And I was writing what was in my book - lo, the Savior appeared, after he had departed from us while we gazed at him. And five hundred and fifty days after he arose from the dead, we said to him: "Have you gone and departed from us?"

And Jesus said: "No, but I shall go to the place from which I have come. If you desire to come with me, come."

They all answered and said: "If you bid us, we'll come."

He said: "Truly I say to you, no one ever will enter the Kingdom of Heaven if I bid him, but rather because you yourselves are full. Let me have James and Peter, in order that I may fill them." And when he called these two, he took them aside, and commanded the rest to busy themselves with that with which they had been busy.

The Savior said; "You have received mercy.... *(7 lines missing)* Do you not desire, then, to be filled? And is your heart drunk? Do you not desire, then, to be sober? Therefore, be ashamed! And now, waking or sleeping, remember that you have seen the Son of Man, and with him you have spoken, and to him you have listened. Woe to those who have seen the Son of Man! Blessed are those who have not seen the Man, and who have not consorted with him, and who have not spoken with him, and who have not listened to anything from him. Yours is life! Know, therefore, that he healed you when you were ill, in order that you might reign. Woe to those who have rested from their illness, because they will relapse again into illness! Blessed are those who have not been ill, and have known rest before they became ill. Yours is the Kingdom of God! Therefore I say to you, become full and leave no place within you empty, since the Coming One is able to mock you."

Then Peter answered: "Lord, three times you have said to us 'Become full', but we are full."

The Lord answered and said: "Therefore I say unto you, become full, in order that you may not be diminished. Those who are diminished, however, will not be saved. For fullness is good and diminution is bad. Therefore, just as it is good for you to be diminished and, on the other hand, bad for you to be filled, so also the one who is full is diminished; and the one who is diminished is not filled as the one who is diminished is filled, and the one who is full, for his part, brings his sufficiency to completion. Therefore, it is fitting to be diminished while you can still be filled, and to be filled while it is still possible to be diminished, in order that you can fill yourselves the more. Therefore become full of the spirit but be diminished of reason. For reason is of the soul; and it is soul."

And I answered, and said to him: "Lord, we can obey you if you wish. For we have forsaken our forefathers and our mothers and our villages and have followed you. Grant us, therefore, not to be tempted by the wicked Devil."

The Lord answered and said: "What is your merit when you do the will of the Father if it is not given to you by him as a gift, while you are tempted by Satan? But if you are oppressed by Satan and are persecuted and you do the Father's will, I say that he will love you and will make you equal with me and will consider that you have become beloved through his providence according to your free choice. Will you not cease, then, being lovers of the flesh and being afraid of sufferings? Or do you not know that you have not yet been mistreated and have not yet been accused unjustly, nor have you yet been shut up in prison, nor have you yet been condemned lawlessly, nor have you yet been crucified without reason, nor have you yet been buried shamefully, as was I myself, by the evil one? Do you dare to spare the flesh, you for whom the spirit is an encircling wall? If you contemplate the world, how long it is before you and also how long it is after you, you will find that your life is one single day and your sufferings, one single hour. For the good will not enter the world. Scorn death, therefore, and take concern for life. Remember my cross and my death and you will live."

And I answered and said to him: "Lord, do not mention to us the cross and the death, for they are far from you."

The Lord answered and said: "Truly I say to you, none will be saved unless they believe in my cross. But those who have believed in my cross, theirs is the Kingdom of God. Therefore, become seekers for death, just as the dead who seek for life, for that which they seek is revealed to them. And what is there to concern them? When you turn yourselves towards death, it will make known to you election. In truth I say to you, none of those who are afraid of death will be saved. For the Kingdom of God belongs to those who have put themselves to death. Become better than I; make yourselves like the son of the Holy Spirit."

Then I questioned him: "Lord how may we prophesy to those who ask us to prophesy to them? For there are many who ask us and who look to us to hear an oracle from us."

The Lord answered and said: "Do you not know that the head of prophecy was cut off with John?"

And I said: "Lord, it is not possible to remove the head of prophecy, is it?"

The Lord said to me: "When you come to know what 'head' is, and that prophecy issues from the head, then understand what is the meaning of 'Its head was removed'. I first spoke with you in parables, and you did not understand. Now, in turn, I speak with you openly, and you do not perceive. But it is you who were to me a parable in parables and what is apparent in what are open.

"Be zealous to be saved without being urged. Rather, be ready on your own and, if possible, go before me. For thus the Father will love you.

"Become haters of hypocrisy and evil thought. For it is thought which gives birth to hypocrisy, but hypocrisy is far from the truth.

"Let not the Kingdom of Heaven wither away. For it is like a date palm shoot whose fruits poured down around it. It put forth leaves and, when they budded, they caused the productivity of the date palm to dry up. Thus it is also with the fruit which came from this single root; when the fruit was picked, fruits were collected by many harvesters. It would indeed be good if it were possible to produce these new plants now; for then you would find the Kingdom.

"Since I have been glorified in this manner before this time, why do you all restrain me when I am eager to go? You have constrained me to remain with you eighteen more days for the sake of the parables. It sufficed for some persons to pay attention to the teaching and understand 'The Shepherds' and 'The Seed' and 'The Building' and 'The Lamps of the Virgins' and 'The Wage of the Workers' and 'The Double Drachma' and 'The Woman'.

"Become zealous about the Word. For the Word's first condition is faith; the second is love; the third is works. Now from these comes life. For the Word is like a grain of wheat. When someone sowed it, he believed in it; and when it sprouted, he loved it, because he looked forward to many

grains in the place of one; and when he worked it, he was saved, because he prepared it for food. Again he left some grains to sow. Thus it is also possible for you all to receive the Kingdom of Heaven: unless you receive it through knowledge, you will not be able to find it.

"Therefore I say to you, be sober. Do not go astray. And many times I have said to you all together - and also to you alone, James, I have said - 'Be saved!' And I have commanded you to follow me, and I have taught you the response in the presence of the rulers. Observe that I have descended, and I have spoken, and I have troubled myself, and I have received my crown, when I saved you. For I have descended to dwell with you in order that you also may dwell with me. And when I found that your houses had no ceilings over them, I dwelt in houses which would be able to receive me when I descended.

"Therefore, obey me, my brothers. Understand what the great light is. The Father does not need me. For a father does not need a son, but it is the son who needs the father. To him I am going, for the Father of the Son is not in need of you.

"Pay attention to the Word. Understand Knowledge. Love Life. And no one will persecute you, nor will any one oppress you, other than you yourselves.

"O you wretched! O you unfortunates! O you dissemblers of the truth! O you falsifiers of knowledge! O you sinners against the spirit! Do you even now dare to listen, when it behooved you to speak from the beginning? Do you even now dare to sleep, when it behooved you to be awake from the beginning, in order that the Kingdom of Heaven might receive you? In truth I say to you, it is easier for a holy one to sink into defilement, and for a man of light to sink into darkness, than for you to reign - or even not to reign!

"I have remembered your tears and your grief and your sorrow. They are far from us. Now, then, you who are outside the inheritance of the Father, weep where it behooves you and grieve and proclaim that which is good, since the Son is ascending appropriately. In truth I say to you, had it been to those who would listen to me that I was sent, and had it been with them that I was to speak, I would have never descended upon the earth. And now, then, be ashamed on account of them.

"Behold, I shall depart from you. I am going and I do not desire to remain with you any longer - just as you yourselves have not desired. Now, then, follow me quickly. Therefore I say to you, for your sake I have descended. You are the beloved; you are those who will become a cause of life for many. Beseech the Father. Implore God often, and he will give to you. Blessed is the one who has seen you with him when he is proclaimed among the angels and glorified among the saints. Yours is life! Rejoice and be glad as children of God. Keep his will in order that you may be saved. Take reproof from me and save yourselves. I intercede on your behalf with the Father, and he will forgive you much."

And when we heard these things, we became elated, for we had been depressed on account of what we had said earlier. Now when he saw our rejoicing, he said: "Woe to you who are in want of an advocate! Woe to you who are in need of grace! Blessed are those who have spoken freely and have produced grace for themselves. Make yourselves like strangers; of what sort are they in the estimation of your city? Why are you troubled when you oust yourselves of your own accord and depart from your city? Why do you abandon your dwelling place of your own accord, readying it for those who desire to dwell in it? O you exiles and fugitives! Woe to you, because you will be caught! Or perhaps you imagine that the Father is a lover of humanity? Or that he is persuaded by prayers? Or that he is gracious to one on behalf of another? Or that he bears with one who seeks? For he knows the desire and also that which the flesh needs. Because it is not the flesh which yearns for the soul. For without the soul the body does not sin, just as the soul is not saved without the Spirit. But if the soul is saved when it is without evil, and if the spirit also is saved, then the body becomes sinless. For it is the spirit which animates the soul, but it is the body which kills it - that is, it is the soul which kills itself. Truly I say to you, the Father will not forgive the sin of the soul at all, nor the guilt of the flesh. For none of those who have worn the flesh will be saved. For do you imagine that many have found the Kingdom of Heaven? Blessed is the one who has seen himself as a fourth one in Heaven."

When we heard these things, we became distressed. Now when he saw that we were distressed, he said: "This is why I say this to you, that you may know yourselves. For the Kingdom of Heaven is like an ear of grain which sprouted in a field. And when it ripened, it scattered its fruit and, in turn, filled the field with ears of grain for another year. You also: be zealous to reap for yourselves an ear of life, in order that you may be filled with the Kingdom.

"As long as I am with you, give heed to me and obey me. But when I am to depart from you, remember me. And remember me because I was with you without your knowing me. Blessed are those who have known me. Woe to those who have heard and have not believed! Blessed are those who have not seen but have had faith!

"And once again I persuade you. For I am revealed to you building a house which is very valuable to you, since you take shelter under it; in the same way it will be able to support the house of your neighbors when theirs is in danger of falling. In truth I say to you, woe to those on behalf of whom I was sent down to this place! Blessed are those who are to ascend to the Father. Again I reprove you. You who are, make yourselves like those who are not, in order that you may come to be with those who are not.

"Let not the Kingdom of Heaven become desolate among you. Do not become arrogant on account of the light which illumines. Rather, become to yourselves in this manner, as I am to you. For I have placed myself under the curse, in order that you may be saved"

And Peter answered to this and said: "Sometimes you urge us on to the Kingdom of Heaven, and other times you turn us away, Lord. Sometimes you persuade us and impel us to faith and promise us life, and other times you expel us from the Kingdom of Heaven."

And the Lord answered and said to us: "I have given you faith many times. Moreover, I have revealed myself to you, James, and you have not known me. Again, now I see you rejoicing many times. And when you are elated over the promise of life, are you nevertheless glum? And are you distressed when you are taught about the Kingdom? But you through faith and knowledge have received life. Therefore, scorn rejection when you hear it, but, when you hear the promise, be the more glad. In truth I say to you, the one who will receive life and believe in the Kingdom will never leave it - not even if the Father desires to banish him!

"These things I shall say to you for the present. But now I shall ascend to the place from which I have come. But you, when I was eager to go, have driven me out, and, instead of your accompanying me, you have pursued me. But give heed to the glory which awaits me, and, having opened your hearts, listen to the hymns which await me up in heaven. For today I am obliged to take (my place) at the right hand of my Father. Now I have said my last word to you. I shall part from you. For a chariot of wind has taken me up, and from now on I shall strip myself in order that I may clothe myself. But give heed: blessed are those who have preached the Son before he descended, in order that, when I have come, I may ascend. Thrice-blessed are thos who were proclaimed by the Son before they came into being, in order that you may have a portion with them."

When he said these things, he went away. And we knelt down, I and Peter, and gave thanks, and sent our hearts up to heaven. We heard with our ears and saw with our eyes the sound of wars and a trumpet call and a great commotion.

And when we passed beyond that place, we sent out minds up further. And we saw with our eyes and heard with our ears hymns and angelic praises and angelic jubilation. And heavenly majesties were hymning, and we ourselves were jubilant.

After this, we also desired to send our spirits above to the Majesty. And when we ascended, we were permitted neither to see nor to hear anything. For the rest of the disciples called to us and questioned us: "What is it that you have heard from the Master?" And, "What has he said to you?" And, "Where has he gone?"

And we answered them: "He has ascended." And, "He has given us a pledge and has promised us all life and disclosed to us children who are to come after us, since he has bid us to love them, inasmuch as we will be saved for their sake."

And when they heard, they believed the revelation, but were angry about those who would be born. Then I, not desiring to entice them to scandal, sent each one to another place. But I myself went up to Jerusalem, praying that I may obtain a portion with the beloved who are to be revealed.

And I pray that the beginning may come from you, for thus I can be saved. Because they will be enlightened through me, through my faith and through another's which is better than mine, for I desire that mine become the lesser. Endeavor earnestly, therefore, to make yourself like them, and pray that you may obtain a portion with them. For apart from what I have recounted, the Savior did not disclose revelation to us. For their sake we proclaim, indeed, a portion with those for whom it was proclaimed, those whom the Lord has made his children.

The Gospel of Truth

CODEX I

Translated by Robert M. Grant

From Robert M. Grant, Gnosticism *(Harper & Brothers, New York, 1961),*
as quoted in Willis Barnstone, The Other Bible *(Harper & Row, San Francisco, 1984).*

The gospel of truth is joy to those who have received from the Father of truth the gift of knowing him by the power of the Logos, who has come from the Pleroma and who is in the thought and the mind of the Father; he it is who is called "the Savior," since that is the name of the work which he must do for the redemption of those who have not known the Father. For the name of the gospel is the manifestation of hope, since that is the discovery of those who seek him, because the All sought him from whom it had come forth. You see, the All had been inside of him, that illimitable, inconceivable one, who is better than every thought.

This ignorance of the Father brought about terror and fear. And terror became dense like a fog, that no one was able to see. Because of this, error became strong. But it worked on its hylic substance vainly, because it did not know the truth. It was in a fashioned form while it was preparing, in power and in beauty, the equivalent of truth. This then, was not a humiliation for him, that illimitable, inconceivable one. For they were as nothing, this terror and this forgetfulness and this figure of falsehood, whereas this established truth is unchanging, unperturbed and completely beautiful.

For this reason, do not take error too seriously. Thus, since it had no root, it was in a fog as regards the Father, engaged in preparing works and forgetfulnesses and fears in order, by these means, to beguile those of the middle and to make them captive. The forgetfulness of error was not revealed. It did not become light beside the Father. Forgetfulness did not exist with the Father, although it existed because of him. What exists in him is knowledge, which was revealed so that forgetfulness might be destroyed and that they might know the Father, Since forgetfulness existed because they did not know the Father, if they then come to know the Father, from that moment on forgetfulness will cease to exist.

That is the gospel of him whom they seek, which he has revealed to the perfect through the mercies of the Father as the hidden mystery, Jesus the Christ. Through him he enlightened those who were in darkness because of forgetfulness. He enlightened them and gave them a path. And that path is the truth which he taught them. For this reason error was angry with him, so it persecuted him. It was distressed by him, so it made him powerless. He was nailed to a cross. He became a fruit of the knowledge of the Father. He did not, however, destroy them because they ate of it. He rather caused those who ate of it to be joyful because of this discovery.

And as for him, them he found in himself, and him they found in themselves, that illimitable, inconceivable one, that perfect Father who made the all, in whom the All is, and whom the All lacks, since he retained in himself their perfection, which he had not given to the all. The Father was not jealous. What jealousy, indeed, is there between him and his members? For, even if the Aeon had received their perfection, they would not have been able to approach the perfection of the Father, because he retained their perfection in himself, giving it to them as a way to return to him and as a knowledge unique in perfection. He is the one who set the All in order and in whom the All existed and whom the All lacked. As one of whom some have no knowledge, he desires that they know him and that they love him. For what is it that the All lacked, if not the knowledge of the Father?

He became a guide, quiet and in leisure. In the middle of a school he came and spoke the Word, as a teacher. Those who were wise in their own estimation came to put him to the test. But he discredited them as empty-headed people. They hated him because they really were not wise men. After all these came also the little children, those who possess the knowledge of the Father. When they became strong they were taught the aspects of the Father's face. They came to know and they

were known. They were glorified and they gave glory. In their heart, the living book of the Living was manifest, the book which was written in the thought and in the mind of the Father and, from before the foundation of the All, is in that incomprehensible part of him.

This is the book which no one found possible to take, since it was reserved for him who will take it and be slain. No one was able to be manifest from those who believed in salvation as long as that book had not appeared. For this reason, the compassionate, faithful Jesus was patient in his sufferings until he took that book, since he knew that his death meant life for many. Just as in the case of a will which has not yet been opened, for the fortune of the deceased master of the house is hidden, so also in the case of the All which had been hidden as long as the Father of the All was invisible and unique in himself, in whom every space has its source. For this reason Jesus appeared. He took that book as his own. He was nailed to a cross. He affixed the edict of the Father to the cross.

Oh, such great teaching! He abases himself even unto death, though he is clothed in eternal life. Having divested himself of these perishable rags, he clothed himself in incorruptibility, which no one could possibly take from him. Having entered into the empty territory of fears, he passed before those who were stripped by forgetfulness, being both knowledge and perfection, proclaiming the things that are in the heart of the Father, so that he became the wisdom of those who have received instruction. But those who are to be taught, the living who are inscribed in the book of the living, learn for themselves, receiving instructions from the Father, turning to him again.

Since the perfection of the All is in the Father, it is necessary for the All to ascend to him. Therefore, if one has knowledge, he gets what belongs to him and draws it to himself. For he who is ignorant, is deficient, and it is a great deficiency, since he lacks that which will make him perfect. Since the perfection of the All is in the Father, it is necessary for the All to ascend to him and for each one to get the things which are his. He registered them first, having prepared them to be given to those who came from him.

Those whose name he knew first were called last, so that the one who has knowledge is he whose name the Father has pronounced. For he whose name has not been spoken is ignorant. Indeed, how shall one hear if his name has not been uttered? For he who remains ignorant until the end is a creature of forgetfulness and will perish with it. If this is not so, why have these wretches no name, why do they have no sound? Hence, if one has knowledge, he is from above. If he is called, he hears, he replies, and he turns toward him who called him and he ascends to him and he knows what he is called. Since he has knowledge, he does the will of him who called him. He desires to please him and he finds rest. He receives a certain name. He who thus is going to have knowledge knows whence he came and whither he is going. He knows it as a person who, having become intoxicated, has turned from his drunkenness and having come to himself, has restored what is his own.

He has turned many from error. He went before them to their own places, from which they departed when they erred because of the depth of him who surrounds every place, whereas there is nothing which surrounds him. It was a great wonder that they were in the Father without knowing him and that they were able to leave on their own, since they were not able to contain him and know him in whom they were, for indeed his will had not come forth from him. For he revealed it as a knowledge with which all its emanations agree, namely, the knowledge of the living book which he revealed to the Aeons at last as his letters, displaying to them that these are not merely vowels nor consonants, so that one may read them and think of something void of meaning; on the contrary, they are letters which convey the truth. They are pronounced only when they are known. Each letter is a perfect truth like a perfect book, for they are letters written by the hand of the unity, since the Father wrote them for the Aeons, so that they by means of his letters might come to know the Father.

While his wisdom mediates on the logos, and since his teaching expresses it, his knowledge has been revealed. His honor is a crown upon it. Since his joy agrees with it, his glory exalted it. It has revealed his image. It has obtained his rest. His love took bodily form around it. His trust

embraced it. Thus the logos of the Father goes forth into the All, being the fruit of his heart and expression of his will. It supports the All. It chooses and also takes the form of the All, purifying it, and causing it to return to the Father and to the Mother, Jesus of the utmost sweetness. The Father opens his bosom, but his bosom is the Holy Spirit. He reveals his hidden self which is his son, so that through the compassion of the Father the Aeons may know him, end their wearying search for the Father and rest themselves in him, knowing that this is rest. After he had filled what was incomplete, he did away with form. The form of it is the world, that which it served. For where there is envy and strife, there is an incompleteness; but where there is unity, there is completeness. Since this incompleteness came about because they did not know the Father, so when they know the Father, incompleteness, from that moment on, will cease to exist. As one's ignorance disappears when he gains knowledge, and as darkness disappears when light appears, so also incompleteness is eliminated by completeness. Certainly, from that moment on, form is no longer manifest, but will be dissolved in fusion with unity. For now their works lie scattered. In time unity will make the spaces complete. By means of unity each one will understand itself. By means of knowledge it will purify itself of diversity with a view towards unity, devouring matter within itself like fire and darkness by light, death by life.

Certainly, if these things have happened to each one of us, it is fitting for us, surely, to think about the All so that the house may be holy and silent for unity. Like people who have moved from a neighborhood, if they have some dishes around which are not good, they usually break them. Nevertheless the householder does not suffer a loss, but rejoices, for in the place of these defective dishes there are those which are completely perfect. For this is the judgement which has come from above and which has judged every person, a drawn two-edged sword cutting on this side and that. When it appeared, I mean, the Logos, who is in the heart of those who pronounce it - it was not merely a sound but it has become a body - a great disturbance occurred among the dishes, for some were emptied, others filled: some were provided for, others were removed; some were purified, still others were broken. All the spaces were shaken and disturbed for they had no composure nor stability. Error was disturbed not knowing what it should do. It was troubled; it lamented, it was beside itself because it did not know anything. When knowledge, which is its abolishment, approached it with all its emanations, error is empty, since there is nothing in it. Truth appeared; all its emanations recognized it. They actually greeted the Father with a power which is complete and which joins them with the Father. For each one loves truth because truth is the mouth of the Father. His tongue is the Holy Spirit, who joins him to truth attaching him to the mouth of the Father by his tongue at the time he shall receive the Holy Spirit.

This is the manifestation of the Father and his revelation to his Aeons. He revealed his hidden self and explained it. For who is it who exists if it is not the Father himself? All the spaces are his emanations. They knew that they stem from him as children from a perfect man. They knew that they had not yet received form nor had they yet received a name, every one of which the Father produces. If they at that time receive form of his knowledge, though they are truly in him, they do not know him. But the Father is perfect. He knows every space which is within him. If he pleases, he reveals anyone whom he desires by giving him a form and by giving him a name; and he does give him a name and cause him to come into being. Those who do not yet exist are ignorant of him who created them. I do not say, then, that those who do not yet exist are nothing. But they are in him who will desire that they exist when he pleases, like the event which is going to happen. On the one hand, he knows, before anything is revealed, what he will produce. On the other hand, the fruit which has not yet been revealed does not know anything, nor is it anything either. Thus each space which, on its part, is in the Father comes from the existent one, who, on his part, has established it from the nonexistent. [...] he who does not exist at all, will never exist.

What, then, is that which he wants him to think? "I am like the shadows and phantoms of the night." When morning comes, this one knows that the fear which he had experienced was nothing. Thus they were ignorant of the Father; he is the one whom they did not see. Since there had been fear and confusion and a lack of confidence and doublemindness and division, there were many illusions which were conceived by him, the foregoing, as well as empty ignorance - as if they were fast asleep and found themselves a prey to troubled dreams. Either there is a place to which they

flee, or they lack strength as they come, having pursued unspecified things. Either they are involved in inflicting blows, or they themselves receive bruises. Either they are falling from high places, or they fly off through the air, though they have no wings at all. Other times, it is as if certain people were trying to kill them, even though there is no one pursuing them; or, they themselves are killing those beside them, for they are stained by their blood. Until the moment when they who are passing through all these things - I mean they who have experienced all these confusions - awake, they see nothing because the dreams were nothing. It is thus that they who cast ignorance from them as sheep do not consider it to be anything, nor regard its properties to be something real, but they renounce them like a dream in the night and they consider the knowledge of the Father to be the dawn. It is thus that each one has acted, as if he were asleep, during the time when he was ignorant and thus he comes to understand, as if he were awakening. And happy is the man who comes to himself and awakens. Indeed, blessed is he who has opened the eyes of the blind.

And the Spirit came to him in haste when it raised him. Having given its hand to the one lying prone on the ground, it placed him firmly on his feet, for he had not yet stood up. He gave them the means of knowing the knowledge of the Father and the revelation of his son. For when they saw it and listened to it, he permitted them to take a taste of and to smell and to grasp the beloved son.

He appeared, informing them of the Father, the illimitable one. He inspired them with that which is in the mind, while doing his will. Many received the light and turned towards him. But material men were alien to him and did not discern his appearance nor recognize him. For he came in the likeness of flesh and nothing blocked his way because it was incorruptible and unrestrainable. Moreover, while saying new things, speaking about what is in the heart of the Father, he proclaimed the faultless word. Light spoke through his mouth, and his voice brought forth life. He gave them thought and understanding and mercy and salvation and the Spirit of strength derived from the limitlessness of the Father and sweetness. He caused punishments and scourgings to cease, for it was they which caused many in need of mercy to astray from him in error and in chains - and he mightily destroyed them and derided them with knowledge. He became a path for those who went astray and knowledge to those who were ignorant, a discovery for those who sought, and a support for those who tremble, a purity for those who were defiled.

He is the shepherd who left behind the ninety-nine sheep which had not strayed and went in search of that one which was lost. He rejoiced when he had found it. For ninety-nine is a number of the left hand, which holds it. The moment he finds the one, however, the whole number is transferred to the right hand. Thus it is with him who lacks the one, that is, the entire right hand which attracts that in which it is deficient, seizes it from the left side and transfers it to the right. In this way, then, the number becomes one hundred. This number signifies the Father.

He labored even on the Sabbath for the sheep which he found fallen into the pit. He saved the life of that sheep, bringing it up from the pit in order that you may understand fully what that Sabbath is, you who possess full understanding. It is a day in which it is not fitting that salvation be idle, so that you may speak of that heavenly day which has no night and of the sun which does not set because it is perfect. Say then in your heart that you are this perfect day and that in you the light which does not fail dwells.

Speak concerning the truth to those who seek it and of knowledge to those who, in their error, have committed sin. Make sure-footed those who stumble and stretch forth your hands to the sick. Nourish the hungry and set at ease those who are troubled. Foster men who love. Raise up and awaken those who sleep. For you are this understanding which encourages. If the strong follow this course, they are even stronger. Turn your attention to yourselves. Do not be concerned with other things, namely, that which you have cast forth from yourselves, that which you have dismissed. Do not return to them to eat them. Do not be moth-eaten. Do not be worm-eaten, for you have already shaken it off. Do not be a place of the devil, for you have already destroyed him. Do not strengthen your last obstacles, because that is reprehensible. For the lawless one is nothing. He harms himself more than the law. For that one does his works because he is a lawless person.

But this one, because he is a righteous person, does his works among others. Do the will of the Father, then, for you are from him.

For the Father is sweet and his will is good. He knows the things that are yours, so that you may rest yourselves in them. For by the fruits one knows the things that are yours, that they are the children of the Father, and one knows his aroma, that you originate from the grace of his countenance. For this reason, the Father loved his aroma; and it manifests itself in every place; and when it is mixed with matter, he gives his aroma to the light; and into his rest he causes it to ascend in every form and in every sound. For there are no nostrils which smell the aroma, but it is the Spirit which possesses the sense of smell and it draws it for itself to itself and sinks into the aroma of the Father. He is, indeed, the place for it, and he takes it to the place from which it has come, in the first aroma which is cold. It is something in a psychic form, resembling cold water which is [...] since it is in soil which is not hard, of which those who see it think, "It is earth." Afterwards, it becomes soft again. If a breath is taken, it is usually hot. The cold aromas, then, are from the division. For this reason, God came and destroyed the division and he brought the hot Pleroma of love, so that the cold may not return, but the unity of the Perfect Thought prevail.

This is the word of the Gospel of the finding of the Pleroma for those who wait for the salvation which comes from above. When their hope, for which they are waiting, is waiting - they whose likeness is the light in which there is no shadow, then at that time the Pleroma is about to come. The deficiency of matter, however, is not because of the limitlessness of the Father who comes at the time of the deficiency. And yet no one is able to say that the incorruptible One will come in this manner. But the depth of the Father is increasing, and the thought of error is not with him. It is a matter of falling down and a matter of being readily set upright at the finding of that one who has come to him who will turn back.

For this turning back is called "repentance". For this reason, incorruption has breathed. It followed him who has sinned in order that he may find rest. For forgiveness is that which remains for the light in the deficiency, the word of the pleroma. For the physician hurries to the place in which there is sickness, because that is the desire which he has. The sick man is in a deficient condition, but he does not hide himself because the physician possesses that which he lacks. In this manner the deficiency is filled by the Pleroma, which has no deficiency, which has given itself out in order to fill the one who is deficient, so that grace may take him, then, from the area which is deficient and has no grace. Because of this a diminishing occurred in the place which there is no grace, the area where the one who is small, who is deficient, is taken hold of.

He revealed himself as a Pleroma, i.e., the finding of the light of truth which has shined towards him, because he is unchangeable. For this reason, they who have been troubled speak about Christ in their midst so that they may receive a return and he may anoint them with the ointment. The ointment is the pity of the Father, who will have mercy on them. But those whom he has anointed are those who are perfect. For the filled vessels are those which are customarily used for anointing. But when an anointing is finished, the vessel is usually empty, and the cause of its deficiency is the consumption of its ointment. For then a breath is drawn only through the power which he has. But the one who is without deficiency - one does not trust anyone beside him nor does one pour anything out. But that which is the deficient is filled again by the perfect Father. He is good. He knows his plantings because he is the one who has planted them in his Paradise. And his Paradise is his place of rest.

This is the perfection in the thought of the Father and these are the words of his reflection. Each one of his words is the work of his will alone, in the revelation of his Logos. Since they were in the depth of his mind, the Logos, who was the first to come forth, caused them to appear, along with an intellect which speaks the unique word by means of a silent grace. It was called "thought," since they were in it before becoming manifest. It happened, then, that it was the first to come forth - at the moment pleasing to the will of him who desired it; and it is in the will that the Father is at rest and with which he is pleased. Nothing happens without him, nor does anything occur without the will of the Father. But his will is incomprehensible. His will is his mark, but no one can know it, nor is it possible for them to concentrate on it in order to possess it. But that which he wishes takes place at the moment he wishes it - even if the view does not please anyone: it is God`s will. For the

Father knows the beginning of them all as well as their end. For when their end arrives, he will question them to their faces. The end, you see, is the recognition of him who is hidden, that is, the Father, from whom the beginning came forth and to whom will return all who have come from him. For they were made manifest for the glory and the joy of his name.

And the name of the Father is the Son. It is he who, in the beginning, gave a name to him who came forth from him - he is the same one - and he begat him for a son. He gave him his name which belonged to him - he, the Father, who possesses everything which exists around him. He possess the name; he has the son. It is possible for them to see him. The name, however, is invisible, for it alone is the mystery of the invisible about to come to ears completely filled with it through the Father`s agency. Moreover, as for the Father, his name is not pronounced, but it is revealed through a son. Thus, then, the name is great.

Who, then, has been able to pronounce a name for him, this great name, except him alone to whom the name belongs and the sons of the name in whom the name of the Father is at rest, and who themselves in turn are at rest in his name, since the Father has no beginning? It is he alone who engendered it for himself as a name in the beginning before he had created the Aeons, that the name of the Father should be over their heads as a lord - that is, the real name, which is secure by his authority and by his perfect power. For the name is not drawn from lexicons nor is his name derived from common name-giving, But it is invisible. He gave a name to himself alone, because he alone saw it and because he alone was capable of giving himself a name. For he who does not exist has no name. For what name would one give him who did not exist? Nevertheless, he who exists also with his name and he alone knows it, and to him alone the Father gave a name. The Son is his name. He did not, therefore, keep it secretly hidden, but the son came into existence. He himself gave a name to him. The name, then, is that of the Father, just as the name of the Father is the Son. For otherwise, where would compassion find a name - outside of the Father? But someone will probably say to his companion, "Who would give a name to someone who existed before himself, as if, indeed, children did not receive their name from one of those who gave them birth?"

Above all, then, it is fitting for us to think this point over: What is the name? It is the real name. It is, indeed, the name which came from the Father, for it is he who owns the name. He did not, you see, get the name on loan, as in the case of others because of the form in which each one of them is going to be created. This, then, is the authoritative name. There is no one else to whom he has given it. But it remained unnamed, unuttered, `till the moment when he, who is perfect, pronounced it himself; and it was he alone who was able to pronounce his name and to see it. When it pleased him, then, that his son should be his pronounced name and when he gave this name to him, he who has come from the depth spoke of his secrets, because he knew that the Father was absolute goodness. For this reason, indeed, he sent this particular one in order that he might speak concerning the place and his place of rest from which he had come forth, and that he might glorify the Pleroma, the greatness of his name and the sweetness of his Father.

Each one will speak concerning the place from which he has come forth, and to the region from which he received his essential being, he will hasten to return once again. And he want from that place - the place where he was - because he tasted of that place, as he was nourished and grew. And his own place of rest is his Pleroma. All the emanations from the Father, therefore, are Pleromas, and all his emanations have their roots in the one who caused them all to grow from himself. He appointed a limit. They, then, became manifest individually in order that they might be in their own thought, for that place to which they extend their thoughts is their root, which lifts them upward through all heights to the Father. They reach his head, which is rest for them, and they remain there near to it so that they say that they have participated in his face by means of embraces. But these of this kind were not manifest, because they have not risen above themselves. Neither have they been deprived of the glory of the Father nor have they thought of him as small, nor bitter, nor angry, but as absolutely good, unperturbed, sweet, knowing all the spaces before they came into existence and having no need of instruction. Such are they who possess from above something of this immeasurable greatness, as they strain towards that unique and perfect one who exists there for them. And they do not go down to Hades. They have neither envy nor moaning,

nor is death in them. But they rest in him who rests, without wearying themselves or becoming involved in the search for truth. But, they, indeed, are the truth, and the Father is in them, and they are in the Father, since they are perfect, inseparable from him who is truly good. They lack nothing in any way, but they are given rest and are refreshed by the Spirit. And they listen to their root; they have leisure for themselves, they in whom he will find his root, and he will suffer no loss to his soul.

Such is the place of the blessed; this is their place. As for the rest, then, may they know, in their place, that it does not suit me, after having been in the place of rest to say anything more. But he is the one in whom I shall be in order to devote myself, at all times, to the Father of the All and the true brothers, those upon whom the love of the Father is lavished, and in whose midst nothing of him is lacking. It is they who manifest themselves truly since they are in that true and eternal life and speak of the perfect light filled with the seed of the Father, and which is in his heart and in the Pleroma, while his Spirit rejoices in it and glorifies him in whom it was, because the Father is good. And his children are perfect and worthy of his name, because he is the Father. Children of this kind are those whom he loves.

The Gospel of Truth

CODEX I

Translated by Harold W. Attridge and George W. MacRae

Selection made from James M. Robinson, ed., The Nag Hammadi Library, *revised edition. HarperCollins, San Francisco, 1990.*

The gospel of truth is joy for those who have received from the Father of truth the grace of knowing him, through the power of the Word that came forth from the pleroma, the one who is in the thought and the mind of the Father, that is, the one who is addressed as 'the Savior', (that) being the name of the work he is to perform for the redemption of those who were ignorant of the Father, while in the name of the gospel is the proclamation of hope, being discovery for those who search for him.

When the totality went about searching for the one from whom they had come forth - and the totality was inside of him, the incomprehensible, inconceivable one who is superior to every thought - ignorance of the Father brought about anguish and terror; and the anguish grew solid like a fog, so that no one was able to see. For this reason, error became powerful; it worked on its own matter foolishly, not having known the truth. It set about with a creation, preparing with power and beauty the substitute for the truth.

This was not, then, a humiliation for him, the incomprehensible, inconceivable one, for they were nothing, the anguish and the oblivion and the creature of deceit, while the established truth is immutable, imperturbable, perfect in beauty. For this reason, despise error.

Thus, it had no root; it fell into a fog regarding the Father, while it was involved in preparing works and oblivions and terrors, in order that by means of these it might entice those of the middle and capture them.

The oblivion of error was not revealed. It is not a [...] from the Father. Oblivion did not come into existence from the Father, although it did indeed come into existence because of him. But what comes into existence in him is knowledge, which appeared in order that oblivion might vanish and the Father might be known. Since oblivion came into existence because the Father was not known, then if the Father comes to be known, oblivion will not exist from that moment on.

Through this, the gospel of the one who is searched for, which <was> revealed to those who are perfect, through the mercies of the Father, the hidden mystery, Jesus, the Christ, enlightened those who were in darkness through oblivion. He enlightened them; he showed (them) a way; and the way is the truth which he taught them.

For this reason, error grew angry at him, persecuted him, was distressed at him, (and) was brought to naught. He was nailed to a tree (and) he became fruit of the knowledge of the Father. It did not, however, cause destruction because it was eaten, but to those who ate it, it gave (cause) to become glad in the discovery, and he discovered them in himself, and they discovered him in themselves.

As for the incomprehensible, inconceivable one, the Father, the perfect one, the one who made the totality, within him is the totality, and of him the totality has need. Although he retained their perfection within himself, which he did not give to the totality, the Father was not jealous. What jealousy indeed (could there be) between himself and his members? For if this aeon had thus received their perfection, they could not have come [...] the Father. He retains within himself their perfection, granting it to them as a return to him, and a perfectly unitary knowledge. It is he who fashioned the totality, and within him is the totality, and the totality was in need of him.

As in the case of a person of whom some are ignorant, he wishes to have them know him and love him, so - for what did the totality have need of if not knowledge regarding the Father? - he became a guide, restful and leisurely. In schools he appeared, (and) he spoke the word as a teacher. There came the men wise in their own estimation, putting him to the test. But he confounded them, because they were foolish. They hated him, because they were not really wise.

After all these, there came the little children also, those to whom the knowledge of the Father belongs. Having been strengthened, they learned about the impressions of the Father. They knew, they were known; they were glorified, they glorified. There was manifested in their heart the living book of the living - the one written in the thought and the mind of the Father, which from before the foundation of the totality was within his incomprehensibility - that (book) which no one was able to take, since it remains for the one who will take it to be slain. No one could have become manifest from among those who have believed in salvation unless that book had appeared. For this reason, the merciful one, the faithful one, Jesus, was patient in accepting sufferings until he took that book, since he knows that his death is life for many.

Just as there lies hidden in a will, before it is opened, the fortune of the deceased master of the house, so (it is) with the totality, which lay hidden while the Father of the totality was invisible, being something which is from him, from whom every space comes forth. For this reason Jesus appeared; he put on that book; he was nailed to a tree; he published the edict of the Father on the cross. O such great teaching! He draws himself down to death, though life eternal clothes him. Having stripped himself of the perishable rags, he put on imperishability, which no one can possibly take away from him. Having entered the empty spaces of terrors, he passed through those who were stripped naked by oblivion, being knowledge and perfection, proclaiming the things that are in the heart, [...] teach those who will receive teaching.

But those who are to receive teaching are the living, who are inscribed in the book of the living. It is about themselves that they receive instruction, receiving it from the Father, turning again to him. Since the perfection of the totality is in the Father, it is necessary for the totality to ascend to him. Then, if one has knowledge, he receives what are his own, and draws them to himself. For he who is ignorant is in need, and what he lacks is great, since he lacks that which will make him perfect. Since the perfection of the totality is in the Father, and it is necessary for the totality to ascend to him, and for each one to receive what are his own, he enrolled them in advance, having prepared them to give to those who came forth from him.

Those whose name he knew in advance were called at the end, so that one who has knowledge is the one whose name the Father has uttered. For he whose name has not been spoken is ignorant. Indeed, how is one to hear, if his name has not been called? For he who is ignorant until the end is a creature of oblivion, and he will vanish along with it. If not, how is it that these miserable ones have no name, (that) they do not have the call? Therefore, if one has knowledge, his is from above. If he is called, he hears, he answers, and he turns to him who is calling him, and ascends to him. And he knows in what manner he is called. Having knowledge, he does the will of the one who called him, he wishes to be pleasing to him, he receives rest. Each one's name comes to him. He who is to have knowledge in this manner knows where he comes from and where he is going. He knows as one who, having become drunk, has turned away from his drunkenness, (and) having returned to himself, has set right what are his own.

He has brought many back from error. He has gone before them to their places, from which they had moved away, since it was on account of the depth that they received error, the depth of the one who encircles all spaces, while there is none that encircles him. It was a great wonder that they were in the Father, not knowing him, and (that) they were able to come forth by themselves, since they were unable to comprehend or to know the one in whom they were. For if his will had not thus emerged from him - for he revealed it in view of a knowledge in which all its emanations concur.

This is the knowledge of the living book, which he revealed to the aeons at the end as his letters, revealing how they are not vowels nor are they consonants, so that one might read them and think of something foolish, but (rather that) they are letters of the truth, which they alone speak who know them. Each letter is a complete <thought>, like a complete book, since they are letters written by the Unity, the Father having written them for the aeons, in order that by means of his letters they should know the Father.

While his wisdom contemplates the Word, and his teaching utters it, his knowledge has revealed <it>. While forebearance is a crown upon it, and his gladness is in harmony with it, his glory has

exalted it, his image has revealed it, his repose has received it into itself, his love has made a body over it, his fidelity has embraced it. In this way, the Word of the Father goes forth in the totality, as the fruit of his heart and an impression of his will. But it supports the totality, purifying them, bringing them back into the Father, into the Mother, Jesus of the infinite sweetness.

The Father reveals his bosom. - Now his bosom is the Holy Spirit. - He reveals what is hidden of him - what is hidden of him is his Son - so that through the mercies of the Father, the aeons may know him and cease laboring in search of the Father, resting there in him, knowing that this is the (final) rest. Having filled the deficiency, he abolished the form - the form of it is the world, that in which he served. - For the place where there is envy and strife is deficient, but the place where (there is) Unity is perfect. Since the deficiency came into being because the Father was not known, therefore, when the Father is known, from that moment on, the deficiency will no longer exist. As in the case of the ignorance of a person, when he comes to have knowledge, his ignorance vanishes of itself, as the darkness vanishes when the light appears, so also the deficiency vanishes in the perfection. So from that moment on, the form is not apparent, but it will vanish in the fusion of Unity, for now their works lie scattered. In time, Unity will perfect the spaces. It is within Unity that each one will attain himself; within knowledge, he will purify himself from multiplicity into Unity, consuming matter within himself like fire, and darkness by light, death by life.

If indeed these things have happened to each one of us, then we must see to it above all that the house will be holy and silent for the Unity - as in the case of some people who moved out of dwellings having jars that in spots were not good. They would break them, and the master of the house would not suffer loss. Rather, <he> is glad, because in place of the bad jars (there are) full ones which are made perfect. For such is the judgment which has come from above. It has passed judgment on everyone; it is a drawn sword, with two edges, cutting on either side. When the Word appeared, the one that is within the heart of those who utter it - it is not a sound alone, but it became a body - a great disturbance took place among the jars, because some had been emptied, others filled; that is, some had been supplied, others poured out, some had been purified, still others broken up. All the spaces were shaken and disturbed, because they had no order nor stability. Error was upset, not knowing what to do; it was grieved, in mourning, afflicting itself because it knew nothing. When knowledge drew near it - this is the downfall of (error) and all its emanations - error is empty, having nothing inside.

Truth appeared; all its emanations knew it. They greeted the Father in truth with a perfect power that joins them with the Father. For, as for everyone who loves the truth - because the truth is the mouth of the Father; his tongue is the Holy Spirit - he who is joined to the truth is joined to the Father's mouth by his tongue, whenever he is to receive the Holy Spirit, since this is the manifestation of the Father, and his revelation to his aeons.

He manifested what was hidden of him; he explained it. For who contains, if not the Father alone? All the spaces are his emanations. They have known that they came forth from him, like children who are from a grown man. They knew that they had not yet received form, nor yet received a name, each one of which the Father begets. Then, when they receive form by his knowledge, though truly within him, they do not know him. But the Father is perfect, knowing every space within him. If he wishes, he manifests whomever he wishes, by giving him form and giving him a name, and he gives a name to him, and brings it about that those come into existence who, before they come into existence, are ignorant of him who fashioned them.

I do not say, then, that they are nothing (at all) who have not yet come into existence, but they are in him who will wish that they come into existence when he wishes, like the time that is to come. Before all things appear, he knows what he will produce. But the fruit which is not yet manifest does not know anything, nor does it do anything. Thus also, every space which is itself in the Father is from the one who exists, who established it from what does not exist. For he who has no root has no fruit either, but though he thinks to himself, "I have come into being," yet he will perish by himself. For this reason, he who did not exist at all will never come into existence. What, then, did he wish him to think of himself? This: "I have come into being like the shadows and phantoms of the night." When the light shines on the terror which that person had experienced, he knows that it is nothing.

Thus, they were ignorant of the Father, he being the one whom they did not see. Since it was terror and disturbance and instability and doubt and division, there were many illusions at work by means of these, and (many) empty fictions, as if they were sunk in sleep, and found themselves in disturbing dreams. Either (there is) a place to which they are fleeing, or without strength they come (from) having chased after others, or they are involved in striking blows, or they are receiving blows themselves, or they have fallen from high places, or they take off into the air, though they do not even have wings. Again, sometimes (it is as) if people were murdering them, though there is no one even pursuing them, or they themselves are killing their neighbors, for they have been stained with their blood. When those who are going through all these things wake up, they see nothing, they who were in the midst of all these disturbances, for they are nothing. Such is the way of those who have cast ignorance aside from them like sleep, not esteeming it as anything, nor do they esteem its works as solid things either, but (rather,) they leave them behind like a dream in the night. The knowledge of the Father, they value as the dawn. This is the way each one has acted, as though asleep at the time when he was ignorant. And this is the way he has <come to knowledge>, as if he had awakened. {and} Good for the man who will return and awaken. And blessed is he who has opened the eyes of the blind.

And the Spirit ran after him, hastening from waking him up. Having extended his hand to him who lay upon the ground, he set him up on his feet, for he had not yet risen. He gave them the means of knowing the knowledge of the Father and the revelation of his Son. For when they had seen him and had heard him, he granted them to taste him, and to smell him, and to touch the beloved Son.

When he had appeared, instructing them about the Father, the incomprehensible one, when he had breathed into them what is in the thought, doing his will, when many had received the light, they turned to him. For the material ones were strangers, and did not see his likeness, and had not known him. For he came by means of fleshly form, while nothing blocked his course, because incorruptibility is irresistible, since he, again, spoke new things, still speaking about what is in the heart of the Father, having brought forth the flawless Word.

When light had spoken through his mouth, as well as his voice, which gave birth to life, he gave them thought and understanding, and mercy and salvation, and the powerful spirit from the infiniteness and the sweetness of the Father. Having made punishments and tortures cease - for it was they which were leading astray from his face some who were in need of mercy, in error and in bonds - he both destroyed them with power and confounded them with knowledge. He became a way for those who were gone astray, and knowledge for those who were ignorant, a discovery for those who were searching, and a support for those who were wavering, immaculateness for those who were defiled.

He is the shepherd who left behind the ninety-nine sheep which were not lost. He went searching for the one which had gone astray. He rejoiced when he found it, for ninety-nine is a number that is in the left hand, which holds it. But when the one is found, the entire number passes to the right (hand). As that which lacks the one - that is, the entire right (hand) - draws what was deficient and takes it from the left-hand side and brings (it) to the right, so too the number becomes one hundred. It is the sign of the one who is in their sound; it is the Father. Even on the Sabbath, he labored for the sheep which he found fallen into the pit. He gave life to the sheep, having brought it up from the pit, in order that you might know interiorly - you, the sons of interior knowledge - what is the Sabbath, on which it is not fitting for salvation to be idle, in order that you may speak from the day from above, which has no night, and from the light which does not sink, because it is perfect.

Say, then, from the heart, that you are the perfect day, and in you dwells the light that does not fail. Speak of the truth with those who search for it, and (of) knowledge to those who have committed sin in their error. Make firm the foot of those who have stumbled, and stretch out your hands to those who are ill. Feed those who are hungry, and give repose to those who are weary, and raise up those who wish to rise, and awaken those who sleep. For you are the understanding that is drawn forth. If strength acts thus, it becomes even stronger. Be concerned with yourselves; do not be concerned with other things which you have rejected from yourselves. Do not return to

what you have vomited, to eat it. Do not be moths. Do not be worms, for you have already cast it off. Do not become a (dwelling) place for the devil, for you have already destroyed him. Do not strengthen (those who are) obstacles to you, who are collapsing, as though (you were) a support (for them). For the lawless one is someone to treat ill, rather than the just one. For the former does his work as a lawless person; the latter as a righteous person does his work among others. So you, do the will of the Father, for you are from him.

For the Father is sweet, and in his will is what is good. He has taken cognizance of the things that are yours, that you might find rest in them. For by the fruits does one take cognizance of the things that are yours, because the children of the Father are his fragrance, for they are from the grace of his countenance. For this reason, the Father loves his fragrance, and manifests it in every place. And if it mixes with matter, he gives his fragrance to the light, and in his repose, he causes it to surpass every form (and) every sound. For it is not the ears that smell the fragrance, but (it is) the breath that has the sense of smell and attracts the fragrance to itself, and is submerged in the fragrance of the Father, so that he thus shelters it, and takes it to the place where it came from, from the first fragrance, which is grown cold. It is something in a psychic form, being like cold water which has frozen (?), which is on earth that is not solid, of which those who see it think it is earth; afterwards, it dissolves again. If a breath draws it, it gets hot. The fragrances, therefore, that are cold are from the division. For this reason, faith came; it dissolved the division, and it brought the warm pleroma of love, in order that the cold should not come again, but (that) there should be the unity of perfect thought.

This <is> the word of the gospel of the discovery of the pleroma, for those who await the salvation which is coming from on high. While their hope, for which they are waiting, is in waiting - they whose image is light with no shadow in it - then, at that time, the pleroma is proceeding to come. The <deficiency> of matter came to be not through the limitlessness of the Father, who is coming to give time for the deficiency, although no one could say that the incorruptible one would come in this way. But the depth of the Father was multiplied, and the thought of error did not exist with him. It is a thing that falls, (and) it is a thing that easily stands upright (again), in the discovery of him who has come to him whom he shall bring back. For the bringing-back is called 'repentence'.

For this reason, incorruptibility breathed forth; it pursued the one who had sinned, in order that he might rest. For forgiveness is what remains for the light in the deficiency, the word of the pleroma. For the physician runs to the place where sickness is, because that is the will that is in him. He who has a deficiency, then, does not hide it, because one has what the other lacks. So the pleroma, which has no deficiency, but (which) fills up the deficiency, is what he provided from himself for filling up what he lacks, in order that therefore he might receive the grace. For when he was deficient, he did not have the grace. That is why there was diminution existing in the place where there is no grace. When that which was diminished was received, he revealed what he lacked, being (now) a pleroma; that is the discovery of the light of truth which rose upon him because it is immutable.

That is why Christ was spoken of in their midst, so that those who were disturbed might receive a bringing-back, and he might anoint them with the ointment. This ointment is the mercy of the Father, who will have mercy on them. But those whom he has anointed are the ones who have become perfect. For full jars are the ones that are usually anointed. But when the anointing of one (jar) is dissolved, it is emptied, and the reason for there being a deficiency is the thing by which its ointment goes. For at that time a breath draws it, a thing in the power of that which is with it. But from him who has no deficiency, no seal is removed, nor is anything emptied, but what he lacks, the perfect Father fills again. He is good. He knows his plantings, because it is he who planted them in his paradise. Now his paradise is his place of rest.

This is the perfection in the thought of the Father, and these are the words of his meditation. Each one of his words is the work of his one will in the revelation of his Word. While they were still depths of his thought, the Word, which was first to come forth, revealed them, along with a mind that speaks the one Word in silent grace. He was called 'thought', since they were in it before being revealed. It came about, then, that he was first to come forth, at the time when the will of him who willed desired it. And the will is what the Father rests in, and is pleased with. Nothing

happens without him, nor does anything happen without the will of the Father, but his will is unsearchable. His trace is the will, and no one will know him, nor is it possible for one to scrutinize him, in order to grasp him. But when he wills, what he wills is this - even if the sight does not please them in any way before God - desiring the Father. For he knows the beginning of all of them, and their end. For at their end, he will question them directly. Now, the end is receiving knowledge about the one who is hidden, and this is the Father, from whom the beginning came forth, (and) to whom all will return who have come forth from him. And they have appeared for the glory and the joy of his name.

Now the name of the Father is the Son. It is he who first gave a name to the one who came forth from him, who was himself, and he begot him as a son. He gave him his name, which belonged to him; he is the one to whom belongs all that exists around him, the Father. His is the name; his is the Son. It is possible for him to be seen. The name, however, is invisible, because it alone is the mystery of the invisible, which comes to ears that are completely filled with it by him. For indeed, the Father's name is not spoken, but (rather,) it is apparent through a Son.

In this way, then, the name is a great thing. Who, therefore, will be able to utter a name for him, the great name, except him alone to whom the name belongs, and the sons of the name, in whom rested the name of the Father, (who) in turn themselves rested in his name? Since the Father is unengendered, he alone is the one who begot him for him(self) as a name, before he brought forth the aeons, in order that the name of the Father should be over their head as lord, that is the name in truth, which is firm in his command, through perfect power. For the name is not from (mere) words, nor does his name consist of appellations, but (rather,) it is invisible. He gave a name to him alone, since he alone sees him, he alone having the power to give him a name. For he who does not exist has no name. For what name is given to him who does not exist? But the one who exists, exists also with his name, and he alone knows it, and (he) alone (knows how) to give him a name. It is the Father. The Son is his name. He did not, therefore, hide it in the thing, but it existed; as for the Son, he alone gave a name. The name, therefore, is that of the Father, as the name of the Father is the Son. Where indeed would compassion find a name, except with the Father?

But no doubt one will say to his neighbor: "Who is it who will give a name to him who existed before himself, as if offspring did not receive a name from those who begot <them>?" First, then, it is fitting for us to reflect on this matter: What is the name? It is the name in truth; it is not therefore the name from the Father, for it is the one which is the proper name. Therefore, he did not receive the name on loan, as (do) others, according to the form in which each one is to be produced. But this is the proper name. There is no one else who gave it to him. But he <is> unnamable, indescribable, until the time when he who is perfect spoke of him alone. And it is he who has the power to speak his name, and to see it.

When, therefore, it pleased him that his name, which is loved, should be his Son, and he gave the name to him, that is, him who came forth from the depth, he spoke about his secret things, knowing that the Father is a being without evil. For that very reason, he brought him forth in order to speak about the place, and (about) his resting-place, from which he had come forth, and to glorify the pleroma, the greatness of his name, and the sweetness of the Father. About the place each one came from, he will speak, and to the region where he received his establishment, he will hasten to return again and to take from that place - the place where he stood - receiving a taste from that place, and receiving nourishment, receiving growth. And his own resting-place is his pleroma.

Therefore, all the emanations of the Father are pleromas, and the root of all his emanations is in the one who made them all grow up in himself. He assigned them their destinies. Each one, then, is manifest, in order that through their own thought <...>. For the place to which they send their thought, that place, their root, is what takes them up in all the heights, to the Father. They possess his head, which is rest for them, and they are supported, approaching him, as though to say that they have participated in his face by means of kisses. But they do not become manifest in this way, for they are not themselves exalted; (yet) neither did they lack the glory of the Father, nor did they think of him as small, nor that he is harsh, nor that he is wrathful, but (rather that) he is a being

without evil, imperturbable, sweet, knowing all spaces before they have come into existence, and he had no need to be instructed.

This is the manner of those who possess (something) from above of the immensurable greatness, as they wait for the one alone, and the perfect one, the one who is there for them. And they do not go down to Hades, nor have they envy nor groaning nor death within them, but (rather) they rest in him who is at rest, not striving nor being twisted around the truth. But they themselves are the truth; and the Father is within them, and they are in the Father, being perfect, being undivided in the truly good one, being in no way deficient in anything, but they are set at rest, refreshed in the Spirit. And they will heed their root. They will be concerned with those (things) in which he will find his root, and not suffer loss to his soul. This is the place of the blessed; this is their place.

For the rest, then, may they know, in their places, that it is not fitting for me, having come to be in the resting-place, to speak of anything else. But it is in it that I shall come to be, and (it is fitting) to be concerned at all times with the Father of the all, and the true brothers, those upon whom the love of the Father is poured out, and in whose midst there is no lack of him. They are the ones who appear in truth, since they exist in true and eternal life, and (since they) speak of the light which is perfect, and (which is) filled with the seed of the Father, and which is in his heart and in the pleroma, while his Spirit rejoices in it and glorifies the one in whom it existed, because he is good. And his children are perfect and worthy of his name, for he is the Father; it is children of this kind that he loves.

The Treatise on the Resurrection

CODEX I

Translated by Malcolm L. Peel

Selection made from James M. Robinson, ed., The Nag Hammadi Library, *revised edition. HarperCollins, San Francisco, 1990.*

Some there are, my son Rheginos, who want to learn many things. They have this goal when they are occupied with questions whose answer is lacking. If they succeed with these, they usually think very highly of themselves. But I do not think that they have stood within the Word of Truth. They seek rather their own rest, which we have received through our Savior, our Lord Christ. We received it when we came to know the truth and rested ourselves upon it. But since you ask us pleasantly what is proper concerning the resurrection, I am writing you that it is necessary. To be sure, many are lacking faith in it, but there are a few who find it. So then, let us discuss the matter.

How did the Lord proclaim things while he existed in flesh and after he had revealed himself as Son of God? He lived in this place where you remain, speaking about the Law of Nature - but I call it 'Death'. Now the Son of God, Rheginos, was Son of Man. He embraced them both, possessing the humanity and the divinity, so that on the one hand he might vanquish death through his being Son of God, and that on the other through the Son of Man the restoration to the Pleroma might occur; because he was originally from above, a seed of Truth, before this structure had come into being. In this many dominions and divinities came into existence.

I know that I am presenting the solution in difficult terms, but there is nothing difficult in the Word of Truth. But since the Solution appeared so as not to leave anything hidden, but to reveal all things openly concerning existence - the destruction of evil on the one hand, the revelation of the elect on the other. This is the emanation of Truth and Spirit, Grace is of the Truth.

The Savior swallowed up death - (of this) you are not reckoned as being ignorant - for he put aside the world which is perishing. He transformed himself into an imperishable Aeon and raised himself up, having swallowed the visible by the invisible, and he gave us the way of our immortality. Then, indeed, as the Apostle said, "We suffered with him, and we arose with him, and we went to heaven with him". Now if we are manifest in this world wearing him, we are that one`s beams, and we are embraced by him until our setting, that is to say, our death in this life. We are drawn to heaven by him, like beams by the sun, not being restrained by anything. This is the spiritual resurrection which swallows up the psychic in the same way as the fleshly.

But if there is one who does not believe, he does not have the (capacity to be) persuaded. For it is the domain of faith, my son, and not that which belongs to persuasion: the dead shall arise! There is one who believes among the philsophers who are in this world. At least he will arise. And let not the philosopher who is in this world have cause to believe that he is one who returns himself by himself - and (that) because of our faith! For we have known the Son of Man, and we have believed that he rose from among the dead. This is he of whom we say, "He became the destruction of death, as he is a great one in whom they believe." Great are those who believe.

The thought of those who are saved shall not perish. The mind of those who have known him shall not perish. Therefore, we are elected to salvation and redemption since we are predestined from the beginning not to fall into the foolishness of those who are without knowledge, but we shall enter into the wisdom of those who have known the Truth. Indeed, the Truth which is kept cannot be abandoned, nor has it been. "Strong is the system of the Pleroma; small is that which broke loose (and) became (the) world. But the All is what is encompassed. It has not come into being; it was existing." So, never doubt concerning the resurrection, my son Rheginos! For if you were not existing in flesh, you received flesh when you entered this world. Why will you not receive flesh when you ascend into the Aeon? That which is better than the flesh is that which is for (the) cause of life. That which came into being on your account, is it not yours? Does not that which is yours exist with you? Yet, while you are in this world, what is it that you lack? This is what you have been making every effort to learn.

The afterbirth of the body is old age, and you exist in corruption. You have absence as a gain. For you will not give up what is better if you depart. That which is worse has diminution, but there is grace for it.

Nothing, then, redeems us from this world. But the All which we are, we are saved. We have received salvation from end to end. Let us think in this way! Let us comprehend in this way!

But there are some (who) wish to understand, in the enquiry about those things they are looking into, whether he who is saved, if he leaves his body behind, will be saved immediately. Let no one doubt concerning this. [...]. indeed, the visible members which are dead shall not be saved, for (only) the living members which exist within them would arise.

What, then, is the resurrection? It is always the disclosure of those who have risen. For if you remember reading in the Gospel that Elijah appeared and Moses with him, do not think the resurrection is an illusion. It is no illusion, but it is truth! Indeed, it is more fitting to say the world is an illusion, rather than the resurrection which has come into being through our Lord the Savior, Jesus Christ.

But what am I telling you now? Those who are living shall die. How do they live in an illusion? The rich have become poor, and the kings have been overthrown. Everything is prone to change. The world is an illusion! - lest, indeed, I rail at things to excess!

But the resurrection does not have this aforesaid character, for it is the truth which stands firm. It is the revelation of what is, and the transformation of things, and a transition into newness. For imperishability descends upon the perishable; the light flows down upon the darkness, swallowing it up; and the Pleroma fills up the deficiency. These are the symbols and the images of the resurrection. He it is who makes the good.

Therefore, do not think in part, O Rheginos, nor live in conformity with this flesh for the sake of unanimity, but flee from the divisions and the fetters, and already you have the resurrection. For if he who will die knows about himself that he will die - even if he spends many years in this life, he is brought to this - why not consider yourself as risen and (already) brought to this? If you have the resurrection but continue as if you are to die - and yet that one knows that he has died - why, then, do I ignore your lack of exercise? It is fitting for each one to practice in a number of ways, and he shall be released from this Element that he may not fall into error but shall himself receive again what at first was.

These things I have received from the generosity of my Lord, Jesus Christ. I have taught you and your brethren, my sons, considering them, while I have not omitted any of the things suitable for strengthening you. But if there is one thing written which is obscure in my exposition of the Word, I shall interpret it for you (pl.) when you (pl.) ask. But now, do not be jealous of anyone who is in your number when he is able to help.

Many are looking into this which I have written to you. To these I say: Peace (be) among them and grace. I greet you and those who love you (pl.) in brotherly Love.

The Treatise on the Resurrection

The Tripartite Tractate

CODEX I

Translated by Harold W. Attridge and Dieter Mueller

Selection made from James M. Robinson, ed., The Nag Hammadi Library, *revised edition. HarperCollins, San Francisco, 1990.*

Part I

1. Introduction

As for what we can say about the things which are exalted, what is fitting is that we begin with the Father, who is the root of the Totality, the one from whom we have received grace to speak about him.

2. The Father

He existed before anything other than himself came into being. The Father is a single one, like a number, for he is the first one and the one who is only himself. Yet he is not like a solitary individual. Otherwise, how could he be a father? For whenever there is a "father," the name "son" follows. But the single one, who alone is the Father, is like a root, with tree, branches and fruit. It is said of him that he is a father in the proper sense, since he is inimitable and immutable. Because of this, he is single in the proper sense, and is a god, because no one is a god for him nor is anyone a father to him. For he is unbegotten, and there is no other who begot him, nor another who created him. For whoever is someone's father or his creator, he, too, has a father and creator. It is certainly possible for him to be father and creator of the one who came into being from him and the one whom he created, for he is not a father in the proper sense, nor a god, because he has someone who begot him and who created him. It is, then, only the Father and God in the proper sense that no one else begot. As for the Totalities, he is the one who begot them and created them. He is without beginning and without end.

Not only is he without end - He is immortal for this reason, that he is unbegotten - but he is also invariable in his eternal existence, in his identity, in that by which he is established, and in that by which he is great. Neither will he remove himself from that by which he is, nor will anyone else force him to produce an end which he has not ever desired. He has not had anyone who initiated his own existence. Thus, he is himself unchanged, and no one else can remove him from his existence and his identity, that in which he is, and his greatness, so that he cannot be grasped; nor is it possible for anyone else to change him into a different form, or to reduce him, or alter him or diminish him, - since this is so in the fullest sense of the truth - who is the unalterable, immutable one, with immutability clothing him.

Not only is he the one called "without a beginning" and "without an end," because he is unbegotten and immortal; but just as he has no beginning and no end as he is, he is unattainable in his greatness, inscrutable in his wisdom, incomprehensible in his power, and unfathomable in his sweetness.

In the proper sense, he alone - the good, the unbegotten Father, and the complete perfect one - is the one filled with all his offspring, and with every virtue, and with everything of value. And he has more, that is, lack of any malice, in order that it may be discovered that whoever has anything is indebted to him, because he gives it, being himself unreachable and unwearied by that which he gives, since he is wealthy in the gifts which he bestows, and at rest in the favors which he grants.

He is of such a kind and form and great magnitude that no one else has been with him from the beginning; nor is there a place in which he is, or from which he has come forth, or into which he will go; nor is there a primordial form, which he uses as a model as he works; nor is there any difficulty which accompanies him in what he does; nor is there any material which is at his disposal, from which <he> creates what he creates; nor any substance within him from which he

begets what he begets; nor a co-worker with him, working with him on the things at which he works. To say anything of this sort is ignorant. Rather, (one should speak of him) as good, faultless, perfect, complete, being himself the Totality.

Not one of the names which are conceived or spoken, seen or grasped - not one of them applies to him, even though they are exceedingly glorious, magnifying and honored. However, it is possible to utter these names for his glory and honor, in accordance with the capacity of each of those who give him glory. Yet as for him, in his own existence, being and form, it is impossible for mind to conceive him, nor can any speech convey him, nor can any eye see him, nor can any body grasp him, because of his inscrutable greatness, and his incomprehensible depth, and his immeasurable height, and his illimitable will. This is the nature of the unbegotten one, which does not touch anything else; nor is it joined (to anything) in the manner of something which is limited. Rather, he possesses this constitution, without having a face or a form, things which are understood through perception, whence also comes (the epithet) "the incomprehensible. If he is incomprehensible, then it follows that he is unknowable, that he is the one who is inconceivable by any thought, invisible by any thing, ineffable by any word, untouchable by any hand. He alone is the one who knows himself as he is, along with his form and his greatness and his magnitude. And since he has the ability to conceive of himself, to see himself, to name himself, to comprehend himself, he alone is the one who is his own mind, his own eye, his own mouth, his own form, and he is what he thinks, what he sees, what he speaks, what he grasps, himself, the one who is inconceivable, ineffable, incomprehensible, immutable, while sustaining, joyous, true, delightful, and restful is that which he conceives, that which he sees, that about which he speaks, that which he has as thought. He transcends all wisdom, and is above all intellect, and is above all glory, and is above all beauty, and all sweetness, and all greatness, and any depth and any height.

If this one, who is unknowable in his nature, to whom pertain all the greatnesses which I already mentioned - if, out of the abundance of his sweetness, he wishes to grant knowledge, so that he might be known, he has the ability to do so. He has his Power, which is his will. Now, however, in silence he himself holds back, he who is the great one, who is the cause of bringing the Totalities into their eternal being.

It is in the proper sense that he begets himself as ineffable, since he alone is self-begotten, since he conceives of himself, and since he knows himself as he is. What is worthy of his admiration and glory and honor and praise, he produces because of the boundlessness of his greatness, and the unsearchability of his wisdom, and the immeasurability of his power, and his untasteable sweetness. He is the one who projects himself thus, as generation, having glory and honor marvelous and lovely; the one who glorifies himself, who marvels, <who> honors, who also loves; the one who has a Son, who subsists in him, who is silent concerning him, who is the ineffable one in the ineffable one, the invisible one, the incomprehensible one, the inconceivable one in the inconceivable one. Thus, he exists in him forever. The Father, in the way we mentioned earlier, in an unbegotten way, is the one in whom he knows himself, who begot him having a thought, which is the thought of him, that is, the perception of him, which is the [...] of his constitution forever. That is, however, in the proper sense, the silence and the wisdom and the grace, if it is designated properly in this way.

3. The Son and the Church

Just as the Father exists in the proper sense, the one before whom there was no one else, and the one apart from whom there is no other unbegotten one, so too the Son exists in the proper sense, the one before whom there was no other, and after whom no other son exists. Therefore, he is a firstborn and an only Son, "firstborn" because no one exists before him and "only Son" because no one is after him. Furthermore, he has his fruit, that which is unknowable because of its surpassing greatness. Yet he wanted it to be known, because of the riches of his sweetness. And he revealed the unexplainable power, and he combined with it the great abundance of his generosity.

Not only did the Son exist from the beginning, but the Church, too, existed from the beginning. Now, he who thinks that the discovery that the Son is an only son opposes the statement (about the Church) because of the mysterious quality of the matter, it is not so. For just as the Father is a

unity, and has revealed himself as Father for him alone, so too the Son was found to be a brother to himself alone, in virtue of the fact that he is unbegotten and without beginning. He wonders at himself, along with the Father, and he gives him(self) glory and honor and love. Furthermore, he too is the one whom he conceives of as Son, in accordance with the dispositions: "without beginning" and "without end." Thus is the matter something which is fixed. Being innumerable and illimitable, his offspring are indivisible. Those which exist have come forth from the Son and the Father like kisses, because of the multitude of some who kiss one another with a good, insatiable thought, the kiss being a unity, although it involves many kisses. This is to say, it is the Church consisting of many men that existed before the aeons, which is called, in the proper sense, "the aeons of the aeons." This is the nature of the holy imperishable spirits, upon which the Son rests, since it is his essence, just as the Father rests upon the Son.

4. Aeonic Emanations

[...] the Church exists in the dispositions and properties in which the Father and the Son exist, as I have said from the start. Therefore, it subsists in the procreations of innumerable aeons. Also in an uncountable way they too beget, by the properties and the dispositions in which it (the Church) exists. For these comprise its association which they form toward one another and toward those who have come forth from them toward the Son, for whose glory they exist. Therefore, it is not possible for mind to conceive of him - He was the perfection of that place - nor can speech express them, for they are ineffable and unnameable and inconceivable. They alone have the ability to name themselves and to conceive of themselves. For they have not been rooted in these places.

Those of that place are ineffable, (and) innumerable in the system which is both the manner and the size, the joy, the gladness of the unbegotten, nameless, unnameable, inconceivable, invisible, incomprehensible one. It is the fullness of paternity, so that his abundance is a begetting [...] of the aeons.

They were forever in thought, for the Father was like a thought and a place for them. When their generations had been established, the one who is completely in control wished to lay hold of and to bring forth that which was deficient in the [...] and he brought forth those [...] him. But since he is as he is, he is a spring, which is not diminished by the water which abundantly flows from it. While they were in the Father's thought, that is, in the hidden depth, the depth knew them, but they were unable to know the depth in which they were; nor was it possible for them to know themselves, nor for them to know anything else. That is, they were with the Father; they did not exist for themselves. Rather, they only had existence in the manner of a seed, so that it has been discovered that they existed like a fetus. Like the word he begot them, subsisting spermatically, and the ones whom he was to beget had not yet come into being from him. The one who first thought of them, the Father, - not only so that they might exist for him, but also that they might exist for themselves as well, that they might then exist in his thought as mental substance and that they might exist for themselves too, - sowed a thought like a spermatic seed. Now, in order that they might know what exists for them, he graciously granted the initial form, while in order that they might recognize who is the Father who exists for them, he gave them the name "Father" by means of a voice proclaiming to them that what exists, exists through that name, which they have by virtue of the fact that they came into being, because the exaltation, which has escaped their notice, is in the name.

The infant, while in the form of a fetus has enough for itself, before ever seeing the one who sowed it. Therefore, they had the sole task of searching for him, realizing that he exists, ever wishing to find out what exists. Since, however, the perfect Father is good, just as he did not hear them at all so that they would exist (only) in his thought, but rather granted that they, too, might come into being, so also will he give them grace to know what exists, that is, the one who knows himself eternally, [...] form to know what exists, just as people are begotten in this place: when they are born, they are in the light, so that they see those who have begotten them.

The Father brought forth everything, like a little child, like a drop from a spring, like a blossom from a vine, like a flower, like a <planting> [...], in need of gaining nourishment and growth and faultlessness. He withheld it for a time. He who had thought of it from the very beginning,

possessed it from the very beginning, and saw it, but he closed it off to those who first came from him. (He did this,) not out of envy, but in order that the aeons might not receive their faultlessness from the very beginning and might not exalt themselves to the glory, to the Father, and might think that from themselves alone they have this. But just as he wished to grant that they might come into being, so too, in order that they might come into being as faultless ones, when he wished, he gave them the perfect idea of beneficence toward them.

The one whom he raised up as a light for those who came from himself, the one from whom they take their name, he is the Son, who is full, complete and faultless. He brought him forth mingled with what came forth from him [...] partaking of the [...] the Totality, in accordance with [...] by which each one can receive him for himself, though such was not his greatness before he was received by it. Rather, he exists by himself. As for the parts in which he exists in his own manner and form and greatness, it is possible for <them> to see him and speak about that which they know of him, since they wear him while he wears them, because it is possible for them to comprehend him. He, however, is as he is, incomparable. In order that the Father might receive honor from each one and reveal himself, even in his ineffability, hidden, and invisible, they marvel at him mentally. Therefore, the greatness of his loftiness consists in the fact that they speak about him and see him. He becomes manifest, so that he may be hymned because of the abundance of his sweetness, with the grace of <...>. And just as the admirations of the silences are eternal generations and they are mental offspring, so too the dispositions of the word are spiritual emanations. Both of them admirations and dispositions, since they belong to a word, are seeds and thoughts of his offspring, and roots which live forever, appearing to be offspring which have come forth from themselves, being minds and spiritual offspring to the glory of the Father.

There is no need for voice and spirit, mind and word, because there is no need to work at that which they desire to do, but on the pattern by which he was existing, so are those who have come forth from him, begetting everything which they desire. And the one whom they conceive of, and whom they speak about, and the one toward whom they move, and the one in whom they are, and the one whom they hymn, thereby glorifying him, he has sons. For this is their procreative power, like those from whom they have come, according to their mutual assistance, since they assist one another like the unbegotten ones.

The Father, in accordance with his exalted position over the Totalities, being an unknown and incomprehensible one, has such greatness and magnitude, that, if he had revealed himself suddenly, quickly, to all the exalted ones among the aeons who had come forth from him, they would have perished. Therefore, he withheld his power and his inexhaustibility within that in which he is. He is ineffable and unnameable and exalted above every mind and every word. This one, however, stretched himself out and it was that which he stretched out which gave a foundation and a space and a dwelling place for the universe, a name of his being "the one through whom," since he is Father of the All, out of his laboring for those who exist, having sown into their thought that they might seek after him. The abundance of their [...] consists in the fact that they understand that he exists and in the fact that they ask what it is that was existing. This one was given to them for enjoyment and nourishment and joy and an abundance of illumination, which consists in his fellow laboring, his knowledge and his mingling with them, that is, the one who is called and is, in fact, the Son, since he is the Totalities and the one of whom they know both who he is and that it is he who clothes. This is the one who is called "Son" and the one of whom they understand that he exists and they were seeking after him. This is the one who exists as Father and (as) the one about whom they cannot speak, and the one of whom they do not conceive. This is the one who first came into being.

It is impossible for anyone to conceive of him or think of him. Or can anyone approach there, toward the exalted one, toward the preexistent in the proper sense? But all the names conceived or spoken about him are presented in honor, as a trace of him, according to the ability of each one of those who glorify him. Now he who arose from him when he stretched himself out for begetting and for knowledge on the part of the Totalities, he [...] all of the names, without falsification, and he is, in the proper sense, the sole first one, the man of the Father, that is, the one whom I call

the form of the formless,

the body of the bodiless,
the face of the invisible,
the word of the unutterable,
the mind of the inconceivable,
the fountain which flowed from him,
the root of those who are planted,
and the god of those who exist,
the light of those whom he illumines,
the love of those whom he loved,
the providence of those for whom he providentially cares,
the wisdom of those whom he made wise,
the power of those to whom he gives power,
the assembly of those whom he assembles to him,
the revelation of the things which are sought after,
the eye of those who see,
the breath of those who breathe,
the life of those who live,
the unity of those who are mixed with the Totalities.

All of them exist in the single one, as he clothes himself completely and by his single name he is never called. And in this unique way they are equally the single one and the Totalities. He is neither divided as a body, nor is he separated into the names which he has received, (so that) he is one thing in this way and another in another way. Also, neither does he change in [...], nor does he turn into the names which he thinks of, and become now this, now something else, this thing now being one thing and, at another time, something else, but rather he is wholly himself to the uttermost. He is each and every one of the Totalities forever at the same time. He is what all of them are. He brought the Father to the Totalities. He also is the Totalities, for he is the one who is knowledge for himself and he is each one of the properties. He has the powers and he is beyond all that which he knows, while seeing himself in himself completely and having a Son and form. Therefore, his powers and properties are innumerable and inaudible, because of the begetting by which he begets them. Innumerable and indivisible are the begettings of his words, and his commands and his Totalities. He knows them, which things he himself is, since they are in the single name, and are all speaking in it. And he brings (them) forth, in order that it might be discovered that they exist according to their individual properties in a unified way. And he did not reveal the multitude to the Totalities at once nor did he reveal his equality to those who had come forth from him.

5. Aeonic Life

All those who came forth from him <who> are the aeons of the aeons, being emanations and offspring of <his> procreative nature, they too, in their procreative nature, have <given> glory to the Father, as he was the cause of their establishment. This is what we said previously, namely that he creates the aeons as roots and springs and fathers, and that he is the one to whom they give glory. They have begotten, for he has knowledge and wisdom and the Totalities knew that it is from knowledge and wisdom that they have come forth. They would have brought forth a seeming honor: "The Father is the one who is the Totalities," if the aeons had risen up to give honor individually. Therefore, in the song of glorification and in the power of the unity of him from whom they have come, they were drawn into a mingling and a combination and a unity with one another. They offered glory worthy of the Father from the pleromatic congregation, which is a single representation although many, because it was brought forth as a glory for the single one and because they came forth toward the one who is himself the Totalities. Now, this was a praise

[...] the one who brought forth the Totalities, being a first-fruit of the immortals and an eternal one, because, having come forth from the living aeons, being perfect and full because of the one who is perfect and full, it left full and perfect those who have given glory in a perfect way because of the fellowship. For, like the faultless Father, when he is glorified he also hears the glory which glorifies him, so as to make them manifest as that which he is.

The cause of the second honor which accrued to them is that which was returned to them from the Father when they had known the grace by which they bore fruit with one another because of the Father. As a result, just as they <were> brought forth in glory for the Father, so too in order to appear perfect, they appeared acting by giving glory.

They were fathers of the third glory according to the independence and the power which was begotten with them, since each one of them individually does not exist so as to give glory in a unitary way to him whom he loves.

They are the first and the second and thus both of them are perfect and full, for they are manifestations of the Father who is perfect and full, as well as of those who came forth, who are perfect by the fact that they glorify the perfect one. The fruit of the third, however, consists of honors of the will of each one of the aeons, and each one of the properties. The Father has power. It exists fully, perfect in the thought which is a product of agreement, since it is a product of the individuality of the aeons. It is this which he loves and over which he has power, as it gives glory to the Father by means of it.

For this reason, they are minds of minds, which are found to be words of words, elders of elders, degrees of degrees, which are exalted above one another. Each one of those who give glory has his place and his exaltation and his dwelling and his rest, which consists of the glory which he brings forth.

All those who glorify the Father have their begetting eternally, - they beget in the act of assisting one another - since the emanations are limitless and immeasurable and since there is no envy on the part of the Father toward those who came forth from him in regard to their begetting something equal or similar to him, since he is the one who exists in the Totalities, begetting and revealing himself. Whomever he wishes, he makes into a father, of whom he in fact is Father, and a god, of whom he in fact is God, and he makes them the Totalities, whose entirety he is. In the proper sense all the names which are great are kept there, these (names) which the angels share, who have come into being in the cosmos along with the archons, although they do not have any resemblance to the eternal beings.

The entire system of the aeons has a love and a longing for the perfect, complete discovery of the Father and this is their unimpeded agreement. Though the Father reveals himself eternally, he did not wish that they should know him, since he grants that he be conceived of in such a way as to be sought for, while keeping to himself his unsearchable primordial being.

It is he, the Father, who gave root impulses to the aeons, since they are places on the path which leads toward him, as toward a school of behavior. He has extended to them faith in and prayer to him whom they do not see; and a firm hope in him of whom they do not conceive; and a fruitful love, which looks toward that which it does not see; and an acceptable understanding of the eternal mind; and a blessing, which is riches and freedom; and a wisdom of the one who desires the glory of the Father for <his> thought.

It is by virtue of his will that the Father, the one who is exalted, is known, that is, (by virtue of) the spirit which breathes in the Totalities and it gives them an idea of seeking after the unknown one, just as one is drawn by a pleasant aroma to search for the thing from which the aroma arises, since the aroma of the Father surpasses these ordinary ones. For his sweetness leaves the aeons in ineffable pleasure and it gives them their idea of mingling with him who wants them to know him in a united way and to assist one another in the spirit which is sown within them. Though existing under a great weight, they are renewed in an inexpressible way, since it is impossible for them to be separated from that in which they are set in an uncomprehending way, because they will not speak, being silent about the Father's glory, about the one who has power to speak, and yet they will take form from him. He revealed himself, though it is impossible to speak of him. They have

him, hidden in a thought, since from this one [...]. They are silent about the way the Father is in his form and his nature and his greatness, while the aeons have become worthy of knowing through his spirit that he is unnameable and incomprehensible. It is through his spirit, which is the trace of the search for him, that he provides them the ability to conceive of him and to speak about him.

Each one of the aeons is a name, <that is>, each of the properties and powers of the Father, since he exists in many names, which are intermingled and harmonious with one another. It is possible to speak of him because of the wealth of speech, just as the Father is a single name, because he is a unity, yet is innumerable in his properties and names.

The emanation of the Totalities, which exist from the one who exists, did not occur according to a separation from one another, as something cast off from the one who begets them. Rather, their begetting is like a process of extension, as the Father extends himself to those whom he loves, so that those who have come forth from him might become him as well.

Just as the present aeon, though a unity, is divided by units of time and units of time are divided into years and years are divided into seasons and seasons into months, and months into days, and days into hours, and hours into moments, so too the aeon of the Truth, since it is a unity and multiplicity, receives honor in the small and the great names according to the power of each to grasp it - by way of analogy - like a spring which is what it is, yet flows into streams and lakes and canals and branches, or like a root spread out beneath trees and branches with its fruit, or like a human body, which is partitioned in an indivisible way into members of members, primary members and secondary, great and small.

6. The Imperfect Begetting by the Logos

The aeons have brought themselves forth in accord with the third fruit by the freedom of the will and by the wisdom with which he favored them for their thought. They do not wish to give honor with that which is from an agreement, though it was produced for words of praise for each of the Pleromas. Nor do they wish to give honor with the Totality. Nor do they wish (to do so) with anyone else who was originally above the depth of that one, or (above) his place, except, however, for the one who exists in an exalted name and in the exalted place, and only if he receives from the one who wished (to give honor), and takes it to him(self) for the one above him, and (only if) he begets him(self), so to speak, himself, and, through that one, begets him(self) along with that which he is, and himself becomes renewed along with the one who came upon him, by his brother, and sees him and entreats him about the matter, namely, he who wished to ascend to him.

So that it might be in this way, the one who wished to give honor does not say anything to him about this, except only that there is a limit to speech set in the Pleroma, so that they are silent about the incomprehensibility of the Father, but they speak about the one who wishes to comprehend him. It came to one of the aeons that he should attempt to grasp the incomprehensibility and give glory to it and especially to the ineffability of the Father. Since he is a Logos of the unity, he is one, though he is not from the agreement of the Totalities, nor from him who brought them forth, namely, the one who brought forth the Totality, the Father.

This aeon was among those to whom was given wisdom, so that he could become pre-existent in each one's thought. By that which he wills, will they be produced. Therefore, he received a wise nature in order to examine the hidden basis, since he is a wise fruit; for, the free will which was begotten with the Totalities was a cause for this one, such as to make him do what he desired, with no one to restrain him.

The intent, then, of the Logos, who is this one, was good. When he had come forth, he gave glory to the Father, even if it led to something beyond possibility, since he had wanted to bring forth one who is perfect, from an agreement in which he had not been, and without having the command.

This aeon was last to have <been> brought forth by mutual assistance, and he was small in magnitude. And before he begot anything else for the glory of the will and in agreement with the Totalities, he acted, magnanimously, from an abundant love, and set out toward that which

surrounds the perfect glory, for it was not without the will of the Father that the Logos was produced, which is to say, not without it will he go forth. But he, the Father, had brought him forth for those about whom he knew that it was fitting that they should come into being.

The Father and the Totalities drew away from him, so that the limit which the Father had set might be established - for it is not from grasping the incomprehensibility but by the will of the Father, - and furthermore, (they withdrew) so that the things which have come to be might become an organization which would come into being. If it were to come, it would not come into being by the manifestation of the Pleroma. Therefore, it is not fitting to criticize the movement which is the Logos, but it is fitting that we should say about the movement of the Logos that it is a cause of an organization which has been destined to come about.

The Logos himself caused it to happen, being complete and unitary, for the glory of the Father, whom he desired, and (he did so) being content with it, but those whom he wished to take hold of firmly he begot in shadows and copies and likenesses. For, he was not able to bear the sight of the light, but he looked into the depth and he doubted. Out of this there was a division - he became deeply troubled - and a turning away because of his self-doubt and division, forgetfulness and ignorance of himself and <of that> which is.

His self-exaltation and his expectation of comprehending the incomprehensible became firm for him and was in him. But the sicknesses followed him when he went beyond himself, having come into being from self-doubt, namely from the fact that he did not <reach the attainment of> the glories of the Father, the one whose exalted status is among things unlimited. This one did not attain him, for he did not receive him.

The one whom he himself brought forth as a unitary aeon rushed up to that which is his and this kin of his in the Pleroma abandoned him who came to be in the defect along with those who had come forth from him in an imaginary way, since they are not his.

When he who produced himself as perfect actually did bring himself forth, he became weak like a female nature which has abandoned its virile counterpart.

From that which was deficient in itself there came those things which came into being from his thought and his arrogance, but from that which is perfect in him he left it and raised himself up to those who are his. He was in the Pleroma as a remembrance for him so that he would be saved from his arrogance.

The one who ran on high and the one who drew him to himself were not barren, but in bringing forth a fruit in the Pleroma, they upset those who were in the defect.

Like the Pleromas are the things which came into being from the arrogant thought, which are their (the Pleromas') likenesses, copies, shadows, and phantasms, lacking reason and the light, these which belong to the vain thought, since they are not products of anything. Therefore, their end will be like their beginning: from that which did not exist (they are) to return once again to that which will not be. It is they, however, by themselves who are greater, more powerful, and more honored than the names which are given to them, which are their shadows. In the manner of a reflection are they beautiful. For the face of the copy normally takes its beauty from that of which it is a copy.

They thought of themselves that they are beings existing by themselves and are without a source, since they do not see anything else existing before them. Therefore, they lived in disobedience and acts of rebellion, without having humbled themselves before the one because of whom they came into being.

They wanted to command one another, overcoming one another in their vain ambition, while the glory which they possess contains a cause of the system which was to be.

They are likenesses of the things which are exalted. They were brought to a lust for power in each one of them, according to the greatness of the name of which each is a shadow, each one imagining that it is superior to his fellows.

The thought of these others was not barren, but just like <those> of which they are shadows, all that they thought about they have as potential sons; those of whom they thought they had as

offspring. Therefore, it happened that many offspring came forth from them, as fighters, as warriors, as troublemakers, as apostates. They are disobedient beings, lovers of power. All the other beings of this sort were brought forth from these.

7. The Conversion of the Logos

The Logos was a cause of those who came into being and he continued all the more to be at a loss and he was astonished. Instead of perfection, he saw a defect; instead of unification, he saw division; instead of stability, he saw disturbances; instead of rests, tumults. Neither was it possible for him to make them cease from loving disturbance, nor was it possible for him to destroy it. He was completely powerless, once his totality and his exaltation abandoned him.

Those who had come into being not knowing themselves both did not know the Pleromas from which they came forth and did not know the one who was the cause of their existence.

The Logos, being in such unstable conditions, did not continue to bring forth anything like emanations, the things which are in the Pleroma, the glories which exist for the honor of the Father. Rather, he brought forth little weaklings, hindered) by the illnesses by which he too was hindered. It was the likeness of the disposition which was a unity, that which was the cause of the things which do not themselves exist from the first.

Until the one who brought forth into the defect these things which were thus in need, until he judged those who came into being because of him contrary to reason - which is the judgment which became a condemnation - he struggled against them unto destruction, that is, the ones who struggled against the condemnation and whom the wrath pursues, while it (the wrath) accepts and redeems (them) from their (false) opinion and apostasy, since from it is the conversion which is also called "metanoia." The Logos turned to another opinion and another thought. Having turned away from evil, he turned toward the good things. Following the conversion came the thought of the things which exist and the prayer for the one who converted himself to the good.

The one who is in the Pleroma was what he first prayed to and remembered; then (he remembered) his brothers individually and (yet) always with one another; then all of them together; but before all of them, the Father. The prayer of the agreement was a help for him in his own return and (in that of) the Totality, for a cause of his remembering those who have existed from the first was his being remembered. This is the thought which calls out from afar, bringing him back.

All his prayer and remembering were numerous powers according to that limit. For there is nothing barren in his thought.

The powers were good and were greater than those of the likeness. For those belonging to the likeness also belong to a nature of falsehood. From an illusion of similarity and a thought of arrogance has come about that which they became. And they originate from the thought which first knew them.

To what do the former beings pertain? They are like forgetfulness and heavy sleep; being like those who dream troubled dreams, to whom sleep comes while they - those who dream - are oppressed. The others are like some creatures of light for him, looking for the rising of the sun, since it happened that they saw in him dreams which are truly sweet. It immediately put a stop to the emanations of the thought. They did not any longer have their substance and also they did not have honor any longer.

Though he is not equal to those who pre-existed, if they were superior to the likenesses, it was he alone through whom they were more exalted than those, for they are not from a good intent.

It was not from the sickness which came into being that they were produced, from which is the good intent, but (from) the one who sought after the pre-existent. Once he had prayed, he both raised himself to the good and sowed in them a pre-disposition to seek and pray to the glorious pre-existent one, and he sowed in them a thought about him and an idea, so that they should think that something greater than themselves exists prior to them, although they did not

understand what it was. Begetting harmony and mutual love through that thought, they acted in unity and unanimity, since from unity and from unanimity they have received their very being.

They were stronger than them in the lust for power, for they were more honored than the first ones, who had been raised above them. Those had not humbled themselves. They thought about themselves that they were beings originating from themselves alone and were without a source. As they brought forth at first according to their own birth, the two orders assaulted one another, fighting for command because of their manner of being. As a result, they were submerged in forces and natures in accord with the condition of mutual assault, having lust for power and all other things of this sort. It is from these that the vain love of glory draws all of them to the desire of the lust for power, while none of them has the exalted thought nor acknowledges it.

The powers of this thought are prepared in the works of the pre-existent <ones>, those of which they are the representations. For the order of those of this sort had mutual harmony, but it fought against the order of those of the likeness, while the order of those of the likeness wages war against the representations and acts against it alone, because of its wrath. From this it [...] them [...] one another, many [...] necessity appointed them [...] and might prevail [...] was not a multitude, [...] and their envy and their [...] and their wrath and violence and desire and prevailing ignorance produce empty matters and powers of various sorts, mixed in great number with one another; while the mind of the Logos, who was a cause of their begetting, was open to a revelation of the hope which would come to him from above.

8. The Emanation of the Savior

The Logos which moved had the hope and the expectation of him who is exalted. As for those of the shadow, he separated himself from them in every way, since they fight against him and are not at all humble before him. He was content with the beings of the thought. And as for the one who is set up in this way and who is within the exalted boundary, remembering the one who is defective, the Logos brought him forth in an invisible way, among those who came into being according to the thought, according to the one who was with them, until the light shone upon him from above as a lifegiver, the one who was begotten by the thought of brotherly love of the pre-existent Pleromas.

The stumbling, which happened to the aeons of the Father of the Totalities who did not suffer, was brought to them, as if it were their own, in a careful and non-malicious and immensely sweet way. It was brought to the Totalities so that they might be instructed about the defect by the single one, from whom alone they all received strength to eliminate the defects.

The order which was his came into being from him who ran on high and that which brought itself forth from him and from the entire perfection. The one who ran on high became for the one who was defective an intercessor with the emanation of the aeons which had come into being in accord with the things which exist. When he prayed to them, they consented joyously and willingly, since they were in agreement, and with harmonious consent, to aid the defective one. They gathered together, asking the Father with beneficent intent that there be aid from above, from the Father, for his glory, since the defective one could not become perfect in any other way, unless it was the will of the Pleroma of the Father, which he had drawn to himself, revealed, and given to the defective one. Then from the harmony, in a joyous willingness which had come into being, they brought forth the fruit, which was a begetting from the harmony, a unity, a possession of the Totalities, revealing the countenance of the Father, of whom the aeons thought as they gave glory and prayed for help for their brother with a wish in which the Father counted himself with them. Thus, it was willingly and gladly that they bring forth the fruit. And he made manifest the agreement of the revelation of his union with them, which is his beloved Son. But the Son in whom the Totalities are pleased put himself on them as a garment, through which he gave perfection to the defective one, and gave confirmation to those who are perfect, the one who is properly called "Savior" and "the Redeemer" and "the Well-Pleasing one" and "the Beloved," "the one to whom prayers have been offered" and "the Christ" and "the Light of those appointed," in accordance with the ones from whom he was brought forth, since he has become the names of the

positions which were given to him. Yet, what other name may be applied to him except "the Son," as we previously said, since he is the knowledge of the Father, whom he wanted them to know?

Not only did the aeons generate the countenance of the Father to whom they gave praise, which was written previously, but also they generated their own; for the aeons who give glory generated their countenance and their face. They were produced as an army for him, as for a king, since the beings of the thought have a powerful fellowship and an intermingled harmony. They came forth in a multifaceted form, in order that the one to whom help was to be given might see those to whom he had prayed for help. He also sees the one who gave it to him.

The fruit of the agreement with him, of which we previously spoke, is subject to the power of the Totalities. For the Father has set the Totalities within him, both the ones which pre-exist and the ones which are, and the ones which will be. He was capable (of doing it). He revealed those which he had placed within him. He did not give them, when he entrusted them to him. He directed the organization of the universe according to the authority which was given him from the first and (according to) the power of the task. Thus, he began and effected his revelation.

The one in whom the Father is and the one in whom the Totalities are <was> created before the one who lacked sight. He instructed him about those who searched for their sight, by means of the shining of that perfect light. He first perfected him in ineffable joy. He perfected him for himself as a perfect one and he also gave him what is appropriate to each individual. For this is the determination of the first joy. And <he> sowed in him in an invisible way a word which is destined to be knowledge. And he gave him power to separate and cast out from himself those who are disobedient to him. Thus, he made himself manifest to him. But to those who came into being because of him he revealed a form surpassing them. They acted in a hostile way toward one another. Suddenly he revealed himself to them, approaching them in the form of lightning. And in putting an end to the entanglement which they have with one another he stopped it by the sudden revelation, which they were not informed about, did not expect, and did not know of. Because of this, they were afraid and fell down, since they were not able to bear the appearance of the light which struck them. The one who appeared was an assault for the two orders. Just as the beings of thought had been given the name "little one," so they have a faint notion that they have the exalted one, he exists before them, and they have sown within them an attitude of amazement at the exalted one who will become manifest. Therefore, they welcomed his revelation and they worshipped him. They became convinced witnesses to <him>. They acknowledged the light which had come into being as one stronger than those who fought against them. The beings of the likeness, however, were exceedingly afraid, since they were not able to hear about him in the beginning, that there is a vision of this sort. Therefore they fell down to the pit of ignorance which is called "the Outer Darkness," and "Chaos" and "Hades" and "the Abyss." He set up what was beneath the order of the beings of thought, as it was stronger than they. They were worthy of ruling over the unspeakable darkness, since it is theirs and is the lot which was assigned to them. He granted them that they, too, should be of use for the organization which was to come, to which he had assigned them.

There is a great difference between the revelation of the one who came into being to the one who was defective and to those things which are to come into being because of him. For he revealed himself to him within him, since he is with him, is a fellow sufferer with him, gives him rest little by little, makes him grow, lifts him up, gives himself to him completely for enjoyment from a vision. But to those who fall outside, he revealed himself quickly and in a striking way and he withdrew to himself suddenly without having let them see him.

9. The Pleroma of the Logos

When the Logos which was defective was illumined, his Pleroma began. He escaped those who had disturbed him at first. He became unmixed with them. He stripped off that arrogant thought. He received mingling with the Rest, when those who had been disobedient to him at first bent down and humbled themselves before him. And he rejoiced over the visitation of his brothers who had visited him. He gave glory and praise to those who had become manifest as a help to him, while he gave thanks, because he had escaped those who revolted against him, and admired and

honored the greatness and those who had appeared to him in a determined way. He generated manifest images of the living visages, pleasing among things which are good, existing among the things which exist, resembling them in beauty, but unequal to them in truth, since they are not from an agreement with him, between the one who brought them forth and the one who revealed himself to him. But in wisdom and knowledge he acts, mingling the Logos with him(self) entirely. Therefore, those which came forth from him are great, just as that which is truly great.

After he was amazed at the beauty of the ones who had appeared to him, he professed gratitude for this visitation. The Logos performed this activity, through those from whom he had received aid, for the stability of those who had come into being because of him and so that they might receive something good, since he thought to pray for the organization of all those who came forth from him, which is stabilized, so that it might make them established. Therefore, those whom he intentionally produced are in chariots, just as those who came into being, those who have appeared, so that they might pass through every place of things which are below, so that each one might be given the place which is constituted as he is. This is destruction for the beings of the likeness, yet is an act of beneficence for the beings of the thought, a revelation *Dittography* of those who are from the ordinance, which was a unity while suffering, while they are seeds, which have not come to be by themselves.

The one who appeared was a countenance of the Father and of the harmony. He was a garment (composed) of every grace, and food which is for those whom the Logos brought forth while praying and giving glory and honor. This is the one whom he glorified and honored while looking to those to whom he prayed, so that he might perfect them through the images which he had brought forth.

The Logos added even more to their mutual assistance and to the hope of the promise, since they have joy and abundant rest and undefiled pleasures. He generated those whom he remembered at first, when they were not with him, (he generated them) having the perfection. *Dittography* Now, while he who belongs to the vision is with him, he exists in hope and faith in the perfect Father, as much as the Totalities. He appears to him before he mingles with him, in order that the things which have come into being might not perish by looking upon the light, for they cannot accept the great, exalted stature.

The thought of the Logos, who had returned to his stability and ruled over those who had come into being because of him, was called "Aeon" and "Place" of all those whom he had brought forth in accord with the ordinance, and it is also called "Synagogue of Salvation," because he healed him (self) from the dispersal, which is the multifarious thought, and returned to the single thought. Similarly, it is called "Storehouse," because of the rest which he obtained, giving (it) to himself alone. And it is also called "Bride," because of the joy of the one who gave himself to him in the hope of fruit from the union, and who appeared to him. It is also called "Kingdom," because of the stability which he received, while he rejoices at the domination over those who fought him. And it is called "the Joy of the Lord," because of the gladness in which he clothed himself. With him is the light, giving him recompense for the good things which are in him, and (with him is) the thought of freedom.

The aeon of which we previously spoke is above the two orders of those who fight against one another. It is not a companion of those who hold dominion and is not implicated in the illnesses and weaknesses, things belonging to the thought and to the likeness.

That in which the Logos set himself, perfect in joy, was an aeon, having the form of matter, but also having the constitution of the cause, which is the one who revealed himself. (The aeon was) an image of those things which are in the Pleroma, those things which came into being from the abundance of the enjoyment of the one who exists joyously. Moreover, the countenance of the one who revealed himself, was in the sincerity and the attentiveness and the promise concerning the things for which he asked. It had the designation of the Son and his essence and his power and his form, who is the one whom he loved and in whom he was pleased, who was entreated in a loving way. It was light and was a desire to be established and an openness for instruction and an eye for vision, qualities which it had from the exalted ones. It was also wisdom for his thinking in

opposition to the things beneath the organization. It was also a word for speaking and the perfection of the things of this sort. And it is these who took form with him, but according to the image of the Pleroma, having their fathers who are the ones who gave them life, each one being a copy of each one of the faces, which are forms of maleness, since they are not from the illness which is femaleness, but are from this one who already has left behind the sickness. It has the name "the Church," for in harmony they resemble the harmony in the assembly of those who have revealed themselves.

That which came into being in the image of the light, it too is perfect, inasmuch as it is an image of the one existing light, which is the Totalities. Even if it was inferior to the one of whom it is an image, nevertheless it has its indivisibility, because it is a countenance of the indivisible light. Those, however, who came into being in the image of each one of the aeons, they in essence are in the one whom we previously mentioned, but in power they are not equal, because it (the power) is in each of them. In this mingling with one another they have equality, but each one has not cast off what is peculiar to itself. Therefore, they are passions, for passion is sickness, since they are productions not of the agreement of the Pleroma, but of this one, prematurely, before he received the Father. Hence, the agreement with his Totality and will was something beneficial for the organization which was to come. It was granted them to pass through the places which are below, since the places are unable to accommodate their sudden, hasty coming, unless (they come) individually, one by one. Their coming is necessary, since by them will everything be perfected.

In short, the Logos received the vision of all things, those which pre-exist, and those which are now, and those which will be, since he has been entrusted with the organization of all that which exists. Some things are already in things which are fit for coming into being, but the seeds which are to be he has within himself, because of the promise which belonged to that which he conceived, as something belonging to seeds which are to be. And he produced his offspring, that is, the revelation of that which he conceived. For a while, however, the seed of promise is guarded, so that those who have been appointed for a mission might be appointed by the coming of the Savior and of those who are with him, the ones who are first in knowledge and glory of the Father.

10. The Organization

It is fitting, from the prayer which he made and the conversion which occurred because of it, that some should perish, while others benefit, and still others be set apart. He first prepared the punishment of those who are disobedient, making use of a power of the one who appeared, the one from whom he received authority over all things, so as to be separate from him. He is the one who is below, and he also keeps himself apart from that which is exalted, until he prepares the organization of all those things which are external, and gives to each the place which is assigned to it.

The Logos established him(self) at first, when he beautified the Totalities, as a basic principle and cause and ruler of the things which came to be, like the Father, the one who was the cause of the establishment, which was the first to exist after him. He created the pre-existent images, which he brought forth in thanks and glorification. Then he beautified the place of those whom he had brought forth in glory, which is called "Paradise" and "the Enjoyment" and "the Joy full of sustenance" and "the Joy," which pre-exist. And of every goodness which exists in the Pleroma, it preserves the image. Then he beautified the kingdom, like a city filled with everything pleasing, which is brotherly love and the great generosity, which is filled with the holy spirits and the mighty powers which govern them, which the Logos produced and established in power. Then (he beautified) the place of the Church which assembles in this place, having the form of the Church which exists in the aeons, which glorifies the Father. After these (he beautified) the place of the faith and obedience (which arises) from hope, which things the Logos received when the light appeared; then (he beautified the place of) the disposition, which is prayer and supplication, which were followed by forgiveness and the word concerning the one who would appear.

All the spiritual places are in spiritual power. They are separate from the beings of the thought, since the power is established in an image, which is that which separates the Pleroma from the Logos, while the power which is active in prophesying about the things which will be, directs the

beings of the thought which have come into being toward that which is pre-existent, and it does not permit them to mix with the things which have come into being through a vision of the things which are with him.

The beings of the thought which is outside are humble; they preserve the representation of the pleromatic, especially because of the sharing in the names by which they are beautiful.

The conversion is humble toward the beings of the thought, and the law, too, is humble toward them, (the law) of the judgment, which is the condemnation and the wrath. Also humble toward them is the power which separates those who fall below them, sends them far off and does not allow them to spread out over the beings of the thought and the conversion, which (power) consists in fear and perplexity and forgetfulness and astonishment and ignorance and the things which have come into being in the manner of a likeness, through fantasy. And these things, too, which were in fact lowly, are given the exalted names. There is no knowledge for those who have come forth from them with arrogance and lust for power and disobedience and falsehood.

To each one he gave a name, since the two orders are in a name. Those belonging to the thought and those of the representation are called "the Right Ones" and "Psychic" and "the Fiery Ones" and "the Middle Ones." Those who belong to the arrogant thought and those of the likeness are called "the Left", "Hylic", "the Dark Ones," and "the Last."

After the Logos established each one in his order, both the images and the representations and the likenesses, he kept the aeon of the images pure from all those who fight against it, since it is a place of joy. However, to those of the thought he revealed the thought which he had stripped from himself, desiring to draw them into a material union, for the sake of their system and dwelling place, and in order that they might also bring forth an impulse for diminution from their attraction to evil, so that they might not any more rejoice in the glory of their environment and be dissolved, but might rather see their sickness in which they suffer, so that they might beget love and continuous searching after the one who is able to heal them of the inferiority. Also over those who belong to the likeness, he set the word of beauty, so that he might bring them into a form. He also set over them the law of judgment. Again, he set over them the powers which the roots had produced in their lust for power. He appointed them as rulers over them, so that, either by the support of the word which is beautiful, or by the threat of the law, or by the power of lust for power, the order might be preserved from those who have reduced it to evil, while the Logos is pleased with them, since they are useful for the organization.

The Logos knows the agreement in the lust for power of the two orders. To these and to all the others, he graciously granted their desire. He gave to each one the appropriate rank, and it was ordered that each one be a ruler over a place and an activity. He yields to the place of the one more exalted than himself, in order to command the other places in an activity which is in the allotted activity which falls to him to have control over because of his mode of being. As a result, there are commanders and subordinates in positions of domination and subjection among the angels and archangels, while the activities are of various types and are different. Each one of the archons with his race and his perquisites to which his lot has claim, just as they appeared, each was on guard, since they have been entrusted with the organization and none lacks a command and none is without kingship from the end of the heavens to the end of the earth, even to the foundations of the earth, and to the places beneath the earth. There are kings, there are lords and those who give commands, some for administering punishment, others for administering justice, still others for giving rest and healing, others for teaching, others for guarding.

Over all the archons he appointed an Archon with no one commanding him. He is the lord of all of them, that is, the countenance which the Logos brought forth in his thought as a representation of the Father of the Totalities. Therefore, he is adorned with every <name> which <is> a representation of him, since he is characterized by every property and glorious quality. For he too is called "father" and god" and "demiurge" and "king" and "judge" and "place" and "dwelling" and "law."

The Logos uses him as a hand, to beautify and work on the things below, and he uses him as a mouth, to say the things which will be prophesied.

The things which he has spoken he does. When he saw that they were great and good and wonderful, he was pleased and rejoiced, as if he himself in his own thought had been the one to say them and do them, not knowing that the movement within him is from the spirit who moves him in a determined way toward those things which he wants.

In regard to the things which came into being from him, he spoke of them, and they came into being as a representation of the spiritual places which we mentioned previously in the discussion about the images.

Not only <did> he work, but also, as the one who is appointed as father of his organization, he engendered by himself and by the seeds, yet also by the spirit which is elect and which will descend through him to the places which are below. Not only does he speak spiritual words of his own, <but> in an invisible way, (he speaks) through the spirit which calls out and begets things greater than his own essence.

Since in his essence he is a "god" and "father" and all the rest of the honorific titles, he was thinking that they were elements of his own essence. He established a rest for those who obey him, but for those who disobey him, he also established punishments. With him, too, there is a paradise and a kingdom and everything else which exists in the aeon which exists before him. They are more valuable than the imprints, because of the thought which is connected with them, which is like a shadow and a garment, so to speak, because he does not see in what way the things which exist actually do exist.

He established workers and servants, assisting in what he will do and what he will say, for in every place where he worked he left his countenance in his beautiful name, effecting and speaking of the things which he thinks about.

He established in his place images of the light which appeared and of those things which are spiritual, though they were of his own essence. For, thus they were honored in every place by him, being pure, from the countenance of the one who appointed them, and they were established: paradises and kingdoms and rests and promises and multitudes of servants of his will, and though they are lords of dominions, they are set beneath the one who is lord, the one who appointed them.

After he listened to him in this way, properly, about the lights, which are the source and the system, he set them over the beauty of the things below. The invisible spirit moved him in this way, so that he would wish to administer through his own servant, whom he too used, as a hand and as a mouth and as if he were his face, (and his servant is) the things which he brings, order and threat and fear, in order that those with whom he has done what is ignorant might despise the order which was given for them to keep, since they are fettered in the bonds of the archons, which are on them securely.

The whole establishment of matter is divided into three. The strong powers which the spiritual Logos brought forth from fantasy and arrogance, he established in the first spiritual rank. Then those (powers) which these produced by their lust for power, he set in the middle area, since they are powers of ambition, so that they might exercise dominion and give commands with compulsion and force to the establishment which is beneath them. Those which came into being through envy and jealousy, and all the other offspring from dispositions of this sort, he set in a servile order controlling the extremities, commanding all those which exist and all (the realm of) generation, from whom come rapidly destroying illnesses, who eagerly desire begetting, who are something in the place where they are from and to which they will return. And therefore, he appointed over them authoritative powers, acting continuously on matter, in order that the offspring of those which exist might also exist continuously. For this is their glory.

Part II

11. The Creation of Material Humanity

The matter which flows through its form (is) a cause by which the invisibility which exists through the powers [...] for them all, for [...], as they beget before them and destroy.

The thought which is set between those of the right and those of the left is a power of begetting. All those which the first ones will wish to make, so to speak, a projection of theirs, like a shadow cast from and following a body, those things which are the roots of the visible creations, namely, the entire preparation of the adornment of the images and representations and likenesses, have come into being because of those who need education and teaching and formation, so that the smallness might grow, little by little, as through a mirror image. For it was for this reason that he created mankind at the end, having first prepared and provided for him the things which he had created for his sake.

Like that of all else is the creation of mankind as well. The spiritual Logos moved him invisibly, as he perfected him through the Demiurge and his angelic servants, who shared in the act of fashioning in multitudes, when he took counsel with his archons. Like a shadow is earthly man, so that he might be like those who are cut off from the Totalities. Also he is something prepared by all of them, those of the right and those of the left, since each one in the orders gives a form to the [...] in which it exists.

The [...] which the Logos who was defective brought forth, who was in the sickness, did not resemble him, because he brought it forth forgetfully, ignorantly, and defectively, and in all the other weak ways, although the Logos gave the first form through the Demiurge out of ignorance, so that he would learn that the exalted one exists, and would know that he needs him. This is what the prophet called "Living Spirit" and "Breath of the exalted aeons" and "the Invisible," and this is the living soul which has given life to the power which was dead at first. For that which is dead is ignorance.

It is fitting that we explain about the soul of the first human being, that it is from the spiritual Logos, while the creator thinks that it is his, since it is from him, as from a mouth through which one breathes. The creator also sent down souls from his substance, since he, too, has a power of procreation, because he is something which has come into being from the representation of the Father. Also those of the left brought forth, as it were, men of their own, since they have the likeness of <being>.

The spiritual substance is a single thing and a single representation, and its weakness is the determination in many forms. As for the substance of the psychics, its determination is double, since it has the knowledge and the confession of the exalted one, and it is not inclined to evil, because of the inclination of the thought. As for the material substance, its way is different and in many forms, and it was a weakness which existed in many types of inclination.

The first human being is a mixed formation, and a mixed creation, and a deposit of those of the left and those of the right, and a spiritual word whose attention is divided between each of the two substances from which he takes his being. Therefore, it is said that a paradise was planted for him, so that he might eat of the food of three kinds of tree, since it is a garden of the threefold order, and since it is that which gives enjoyment.

The noble elect substance which is in him was more exalted. It created and it did not wound them. Therefore they issued a command, making a threat and bringing upon him a great danger, which is death. Only the enjoyment of the things which are evil did he allow him to taste, and from the other tree with the double (fruit) he did not allow him to eat, much less from the tree of life, so that they would not acquire honor [...] them, and so that they would not be [...] by the evil power which is called "the serpent." And he is more cunning than all the evil powers. He led man astray through the determination of those things which belong to the thought and the desires. <He> made him transgress the command, so that he would die. And he was expelled from every enjoyment of that place.

This is the expulsion which was made for him, when he was expelled from the enjoyments of the things which belong to the likeness and those of the representation. It was a work of providence, so that it might be found that it is a short time until man will receive the enjoyment of the things which are eternally good, in which is the place of rest. This the spirit ordained when he first planned that man should experience the great evil, which is death, that is complete ignorance of the Totality, and that he should experience all the evils which come from this and, after the

deprivations and cares which are in these, that he should receive of the greatest good, which is life eternal, that is, firm knowledge of the Totalities and the reception of all good things. Because of the transgression of the first man, death ruled. It was accustomed to slay every man in the manifestation of its domination, which had been given it as a kingdom because of the organization of the Father's will, of which we spoke previously.

Part III

12. The Variety of Theologies

If both the orders, those on the right and those on the left, are brought together with one another by the thought which is set between them, which gives them their organization with each other, it happens that they both act with the same emulation of their deeds, with those of the right resembling those of the left, and those of the left resembling those of the right. And if at times the evil order begins to do evil in a foolish way, the <wise> order emulates, in the form of a man of violence, also doing what is evil, as if it were a power of a man of violence. At other times the foolish order attempts to do good, making itself like it, since the hidden order, too, is zealous to do it. Just as it is in the things which are established, so (it is) in the things which have come to be. Since they bring things unlike one another, those who were not instructed were unable to know the cause of the things which exist. Therefore, they have introduced other types (of explanation), some saying that it is according to providence that the things which exist have their being. These are the people who observe the stability and the conformity of the movement of creation. Others say that it is something alien. These are people who observe the diversity and the lawlessness and the evil of the powers. Others say that the things which exist are what is destined to happen. These are the people who were occupied with this matter. Others say that it is something in accordance with nature. Others say that it is a self-existent. The majority, however, all who have reached as far as the visible elements, do not know anything more than them.

Those who were wise among the Greeks and the barbarians have advanced to the powers which have come into being by way of imagination and vain thought. Those who have come from these, in accord with the mutual conflict and rebellious manner active in them, also spoke in a likely, arrogant and imaginary way concerning the things which they thought of as wisdom, although the likeness deceived them, since they thought that they had attained the truth, when they had (only) attained error. (They did so) not simply in minor appellations, but the powers themselves seem to hinder them, as if they were the Totality. Therefore, the order was caught up in fighting itself alone, because of the arrogant hostility of one of the offspring of the archon who is superior, who exists before him. Therefore, nothing was in agreement with its fellows, nothing, neither philosophy nor types of medicine nor types of rhetoric nor types of music nor types of logic, but they are opinions and theories. Ineffability held sway in confusion, because of the indescribable quality of those who hold sway, who give them thoughts.

Now, as for the things which came forth from the <race> of the Hebrews, things which are written by the hylics who speak in the fashion of the Greeks, the powers of those who think about all of them, so to speak, the "right ones," the powers which move them all to think of words and a representation, they <brought> them, and they grasped so as to attain the truth and used the confused powers which act in them. Afterwards they attained to the order of the unmixed ones, the one which is established, the unity which exists as a representation of the representation of the Father. It is not invisible in its nature, but a wisdom envelops it, so that it might preserve the form of the truly invisible one. Therefore, many angels have not been able to see it. Also, other men of the Hebrew race, of whom we already spoke, namely the righteous ones and the prophets, did not think of anything and did not say anything from imagination or through a likeness or from esoteric thinking, but each one by the power which was at work in him, and while listening to the things which he saw and heard, spoke of them in [...]. They have a unified harmony with one another after the manner of those who worked in them, since they preserve the connection and the mutual harmony primarily by the confession of the one more exalted than they. And there is one who is greater than they, who was appointed since they have need of him, and whom the spiritual

Logos begot along with them as one who needs the exalted one, in hope and expectation in accord with the thought which is the seed of salvation. And he is an illuminating word, which consists of the thought and his offspring and his emanations. Since the righteous ones and the prophets, whom we have previously mentioned, preserve the confession and the testimony concerning the one who is great, made by their fathers who were looking for the hope and the hearing, in them is sown the seed of prayer and the searching, which is sown in many who have searched for strengthening. It appears and draws them to love the exalted one, to proclaim these things as pertaining to a unity. And it was a unity which worked in them when they spoke. Their vision and their words do not differ because of the multitude of those who have given them the vision and the word. Therefore, those who have listened to what they have said concerning this do not reject any of it, but have accepted the scriptures in an altered way. By interpreting them, they established many heresies which exist to the present among the Jews. Some say that God is one, who made a proclamation in the ancient scriptures. Others say that he is many. Some say that God is simple and was a single mind in nature. Others say that his activity is linked with the establishment of good and evil. Still others say that he is the creator of that which has come into being. Still others say that it was by the angels that he created.

The multitude of ideas of this sort is the multitude of forms and the abundance of types of scripture, that which produced their teachers of the Law. The prophets, however, did not say anything of their own accord, but each one of them (spoke) of the things which he had seen and heard through the proclamation of the Savior. This is what he proclaimed, with the main subject of their proclamation being that which each said concerning the coming of the Savior, which is this coming. Sometimes the prophets speak about it as if it will be. Sometimes (it is) as if the Savior speaks from their mouths, saying that the Savior will come and show favor to those who have not known him. They have not all joined with one another in confessing anything, but each one, on the basis of the thing from which he received power to speak about him, and on the basis of the place which he saw, thinks that it is from it that he will be begotten, and that he will come from that place. Not one of them knew whence he would come nor by whom he would be begotten, but he alone is the one of whom it is worthy to speak, the one who will be begotten and will suffer. Concerning that which he previously was and that which he is eternally - an unbegotten, impassible one from the Logos, who came into being in flesh - he did not come into their thought. And this is the account which they received an impulse to give concerning his flesh which was to appear. They say that it is a production from all of them, but that before all things it is from the spiritual Logos, who is the cause of the things which have come into being, from whom the Savior received his flesh. He had conceived <it> at the revelation of the light, according to the word of the promise, at his revelation from the seminal state. For the one who exists is not a seed of the things which exist, since he was begotten at the end. But to the one by whom the Father ordained the manifestation of salvation, who is the fulfillment of the promise, to him belonged all these instruments for entry into life, through which he descended. His Father is one, and alone is truly a father to him, the invisible, unknowable, the incomprehensible in his nature, who alone is God in his will and his form, who has granted that he might be seen, known, and comprehended.

13. The Incarnate Savior and his Companions

He it is who was our Savior in willing compassion, who is that which they were. For it was for their sake that he became manifest in an involuntary suffering. They became flesh and soul, that is, eternally which (things) hold them and with corruptible things they die. And as for those who came into being, the invisible one taught them invisibly about himself.

Not only did he take upon <himself> the death of those whom he thought to save, but he also accepted their smallness to which they had descended when they were <born> in body and soul. (He did so) because he had let himself be conceived and born as an infant, in body and soul.

Among all the others who shared in them, and those who fell and received the light, he came into being exalted, because he had let himself be conceived without sin, stain and defilement. He was begotten in life, being in life because the former and the latter are in passion and changing opinion

from the Logos who moved, who established them to be body and soul. He it is <who> has taken to himself the one who came from those whom we previously mentioned.

He came into being from the glorious vision and the unchanging thought of the Logos who returned to himself, after his movement, from the organization, just as those who came with him took body and soul and a confirmation and stability and judgment of things. They too intended to come.

When they thought of the Savior they came, and they came when he knew; they also came more exalted in the emanation according to the flesh than those who had been brought forth from a defect, because in this way they, too, received their bodily emanation, along with the body of the Savior, through the revelation and the mingling with him. These others were those of one substance, and it indeed is the spiritual (substance). The organization is different. This is one thing, that is another. Some come forth from passion and division, needing healing. Others are from prayer, so that they heal the sick, when they have been appointed to treat those who have fallen. These are the apostles and the evangelists. They are the disciples of the Savior, and teachers who need instruction. Why, then, did they, too, share in the passions in which those who have been brought forth from passion share, if indeed they are bodily productions in accordance with the organization and <the> Savior, who did not share in the passions?

The Savior was an image of the unitary one, he who is the Totality in bodily form. Therefore, he preserved the form of indivisibility, from which comes impassability. They, however, are images of each thing which became manifest. Therefore, they assume division from the pattern, having taken form for the planting which exists beneath the heaven. This also is what shares in the evil which exists in the places which they have reached. For the will held the Totality under sin, so that by that will he might have mercy on the Totality and they might be saved, while a single one alone is appointed to give life, and all the rest need salvation. Therefore, it was from (reasons) of this sort that it began to receive grace to give the honors which were proclaimed by Jesus, which were suitable for him to proclaim to the rest, since a seed of the promise of Jesus Christ was set up, whom we have served in (his) revelation and union. Now the promise possessed the instruction and the return to what they are from the first, from which they possess the drop, so as to return to him, which is that which is called "the redemption." And it is the release from the captivity and the acceptance of freedom. In its places, the captivity of those who were slaves of ignorance holds sway. The freedom is the knowledge of the truth which existed before the ignorance was ruling, forever without beginning and without end, being something good, and a salvation of things, and a release from the servile nature in which they have suffered.

Those who have been brought forth in a lowly thought of vanity, that is, (a thought) which goes to things which are evil through the thought which draws them down to the lust for power, these have received the possession which is freedom, from the abundance of the grace which looked upon the children. It was, however, a disturbance of the passion and a destruction of those things which he cast off from himself at first, when the Logos separated them from himself, (the Logos) who was the cause of their being destined for destruction, though he kept <them> at <the> end of the organization and allowed them to exist because even they were useful for the things which were ordained.

14. The Tripartition of Mankind

Mankind came to be in three essential types, the spiritual, the psychic, and the material, conforming to the triple disposition of the Logos, from which were brought forth the material ones and the psychic ones and the spiritual ones. Each of the three essential types is known by its fruit. And they were not known at first but only at the coming of the Savior, who shone upon the saints and revealed what each was.

The spiritual race, being like light from light and like spirit from spirit, when its head appeared, it ran toward him immediately. It immediately became a body of its head. It suddenly received knowledge in the revelation. The psychic race is like light from a fire, since it hesitated to accept knowledge of him who appeared to it. (It hesitated) even more to run toward him in faith. Rather,

through a voice it was instructed, and this was sufficient, since it is not far from the hope according to the promise, since it received, so to speak as a pledge, the assurance of the things which were to be. The material race, however, is alien in every way; since it is dark, it shuns the shining of the light, because its appearance destroys it. And since it has not received its unity, it is something excessive and hateful toward the Lord at his revelation.

The spiritual race will receive complete salvation in every way. The material will receive destruction in every way, just as one who resists him. The psychic race, since it is in the middle when it is brought forth and also when it is created, is double according to its determination for both good and evil. It takes its appointed departure suddenly and its complete escape to those who are good. Those whom the Logos brought forth in accordance with the first element of his thought, when he remembered the exalted one and prayed for salvation, have salvation suddenly. They will be saved completely because of the salvific thought. As he was brought forth, so, too, were these brought forth from him, whether angels or men. In accordance with the confession that there is one who is more exalted than themselves, and in accordance with the prayer and the search for him, they also will attain the salvation of those who have been brought forth, since they are from the disposition which is good. They were appointed for service in proclaiming the coming of the Savior who was to be and his revelation which had come. Whether angels or men, when he was sent as a service to them, they received, in fact, the essence of their being. Those, however, who are from the thought of lust for power, who have come into being from the blow of those who fight against him, those whom the thought brought forth, from these, since they are mixed, they will receive their end suddenly. Those who will be brought forth from the lust for power which is given to them for a time and for certain periods, and who will give glory to the Lord of glory, and who will relinquish their wrath, they will receive the reward for their humility, which is to remain forever. Those, however, who are proud because of the desire of ambition, and who love temporary glory, and who forget that it was only for certain periods and times which they have that they were entrusted with power, and for this reason did not acknowledge that the Son of God is the Lord of all and Savior, and were not brought out of wrath and the resemblance to the evil ones, they will receive judgment for their ignorance and their senselessness, which is suffering, along with those who went astray, anyone of them who turned away; and even more (for) wickedness in doing to the Lord things which were not fitting, which the powers of the left did to him, even including his death. They persevered saying, "We shall become rulers of the universe, if the one who has been proclaimed king of the universe is slain," (they said this) when they labored to do this, namely the men and angels who are not from the good disposition of the right ones but from the mixture. And they first chose for themselves honor, though it was only a temporary wish and desire, while the path to eternal rest is by way of humility for salvation of those who will be saved, those of the right ones. After they confess the Lord and the thought of that which is pleasing to the church and the song of those who are humble along with her to the full extent possible, in that which is pleasing to do for her, in sharing in her sufferings and her pains in the manner of those who understand what is good for the church, they will have a share in her hope. This is to be said on the subject of how men and angels who are from the order of the left have a path to error: not only did they deny the Lord and plot evil against him, but also toward the Church did they direct their hatred and envy and jealousy; and this is the reason for the condemnation of those who have moved and have aroused themselves for the trials of the Church.

15. The Process of Restoration

The election shares body and essence with the Savior, since it is like a bridal chamber because of its unity and its agreement with him. For, before every place, the Christ came for her sake. The calling, however, has the place of those who rejoice at the bridal chamber, and who are glad and happy at the union of the bridegroom and the bride. The place which the calling will have is the aeon of the images, where the Logos has not yet joined with the Pleroma. And since the man of the Church was happy and glad at this, as he was hoping for it, he separated spirit, soul, and body in the organization of the one who thinks that he is a unity, though within him is the man who is the

Totality - and he is all of them. And, though he has the escape from the [...] which the places will receive, he also has the members about which we spoke earlier. When the redemption was proclaimed, the perfect man received knowledge immediately, so as to return in haste to his unitary state, to the place from which he came, to return there joyfully, to the place from which he came, to the place from which he flowed forth. His members, however, needed a place of instruction, which is in the places which are adorned, so that they might receive from them resemblance to the images and archetypes, like a mirror, until all the members of the body of the Church are in a single place and receive the restoration at one time, when they have been manifested as the whole body, namely the restoration into the Pleroma. It has a preliminary concord with a mutual agreement, which is the concord which belongs to the Father, until the Totalities receive a countenance in accordance with him. The restoration is at the end, after the Totality reveals what it is, the Son, who is the redemption, that is, the path toward the incomprehensible Father, that is, the return to the pre-existent, and (after) the Totalities reveal themselves in that one, in the proper way, who is the inconceivable one and the ineffable one, and the invisible one and the incomprehensible one, so that it receives redemption. It was not only release from the domination of the left ones, nor was it only escape from the power of those of the right, to each of which we thought that were slaves and sons, from whom none escapes without quickly becoming theirs again, but the redemption also is an ascent to the degrees which are in the Pleroma and to those who have named themselves and who conceive of themselves according to the power of each of the aeons, and (it is) an entrance into what is silent, where there is no need for voice nor for knowing, nor for forming a concept, nor for illumination, but (where) all things are light, while they do not need to be illumined.

Not only do humans need redemption, but also the angels, too, need redemption, along with the image and the rest of the Pleromas of the aeons and the wondrous powers of illumination. So that we might not be in doubt in regard to the others, even the Son himself, who has the position of redeemer of the Totality, needed redemption as well, - he who had become man, - since he gave himself for each thing which we need, we in the flesh, who are his Church. Now, when he first received redemption from the word which had descended upon him, all the rest received redemption from him, namely those who had taken him to themselves. For those who received the one who had received (redemption) also received what was in him.

Among the men who are in the flesh redemption began to be given, his first-born, and his love, the Son who was incarnate, while the angels who are in heaven asked to associate, so that they might form an association with him upon the earth. Therefore, he is called "the Redemption of the angels of the Father," he who comforted those who were laboring under the Totality for his knowledge, because he was given the grace before anyone else.

The Father had foreknowledge of him, since he was in his thought before anything came into being, and since he had those to whom he has revealed him. He set the deficiency on the one who remains for certain periods and times, as a glory for his Pleroma, since the fact that he is unknown is a cause of his production from his agreement [...] of him. Just as reception of knowledge of him is a manifestation of his lack of envy and the revelation of the abundance of his sweetness, which is the second glory, so, too, he has been found to be a cause of ignorance, although he is also a begetter of knowledge.

In a hidden and incomprehensible wisdom he kept the knowledge to the end, until the Totalities became weary while searching for God the Father, whom no one found through his own wisdom or power. He gives himself, so that they might receive knowledge of the abundant thought about his great glory, which he has given, and (about) the cause, which he has given, which is his unceasing thanksgiving, he who, from the immobility of his counsel, reveals himself eternally to those who have been worthy of the Father, who is unknown in his nature, so that they might receive knowledge of him, through his desire that they should come to experience the ignorance and its pains.

Those of whom he first thought that they should attain knowledge and the good things which are in it, they were planning - which is the wisdom of the Father, - that they might experience the evil things and might train themselves in them, as a [...] for a time, so that they might receive the

enjoyment of good things for eternity. They hold change and persistent renunciation and the cause of those who fight against them as an adornment and marvelous quality of those who are exalted, so that it is manifest that the ignorance of those who will be ignorant of the Father was something of their own. He who gave them knowledge of him was one of his powers for enabling them to grasp that knowledge in the fullest sense is called "the knowledge of all that which is thought of" and "the treasure" and "the addition for the increase of knowledge," "the revelation of those things which were known at first," and "the path toward harmony and toward the pre-existent one," which is the increase of those who have abandoned the greatness which was theirs in the organization of the will, so that the end might be like the beginning.

As for the baptism which exists in the fullest sense, into which the Totalities will descend and in which they will be, there is no other baptism apart from this one alone, which is the redemption into God, Father, Son and Holy Spirit, when confession is made through faith in those names, which are a single name of the gospel, when they have come to believe what has been said to them, namely that they exist. From this they have their salvation, those who have believed that they exist. This is attaining in an invisible way to the Father, Son, and Holy Spirit in an undoubting faith. And when they have borne witness to them, it is also with a firm hope that they attained them, so that the return to them might become the perfection of those who have believed in them and (so that) the Father might be one with them, the Father, the God, whom they have confessed in faith and who gave (them) their union with him in knowledge.

The baptism which we previously mentioned is called "garment of those who do not strip themselves of it," for those who will put it on and those who have received redemption wear it. It is also called "the confirmation of the truth which has no fall." In an unwavering and immovable way it grasps those who have received the restoration while they grasp it. (Baptism) is called "silence" because of the quiet and the tranquility. It is also called "bridal chamber" because of the agreement and the indivisible state of those who know they have known him. It is also called "the light which does not set and is without flame," since it does not give light, but those who have worn it are made into light. They are the ones whom he wore. (Baptism) is also called "the eternal life," which is immortality; and it is called "that which is, entirely, simply, in the proper sense, what is pleasing, inseparably and irremovably and faultlessly and imperturbably, for the one who exists for those who have received a beginning." For, what else is there to name it apart from "God," since it is the Totalities, that is, even if it is given numberless names, they are spoken simply as a reference to it. Just as he transcends every word, and he transcends every voice, and he transcends every mind, and he transcends everything, and he transcends every silence, so it is *Dittography* with those who are that which he is. This is that which they find it to be, ineffably and inconceivably in (its) visage, for the coming into being in those who know, through him whom they have comprehended, who is the one to whom they gave glory.

16. Redemption of the Calling

Even if on the matter of the election there are many more things for us to say, as it is fitting to say, nonetheless, on the matter of those of the calling - for those of the right are so named - it is necessary for us to return once again to them, and it is not profitable for us to forget them. We have spoken about them, - If there is enough in what preceded at some length, how have we spoken? In a partial way, - since I said about all those who came forth from the Logos, either from the judgment of the evil ones or from the wrath which fights against them and the turning away from them, which is the return to the exalted ones, or from the prayer and the remembrance of those who pre-existed, or from hope and faith that they would receive their salvation from good work, since they have been deemed worthy because they are beings from the good dispositions, (that) they have cause of their begetting which is an opinion from the one who exists. Still further (I said) that before the Logos concerned himself with them in an invisible way, willingly, the exalted one added to this thought, because they were in need of him, who was the cause of their being. They did not exalt themselves when they were saved, as if there were nothing existing before them, but they confess that they have a beginning to their existence, and they desire this: to

know him who exists before them. Most of all (I said) that they worshipped the revelation of the light in the form of lightning, and they bore witness that it appeared as <their> salvation.

Not only those who have come forth from the Logos, about whom alone we said that they would accomplish the good work, but also those whom these brought forth according to the good dispositions will share in the repose according to the abundance of the grace. Also those who have been brought forth from the desire of lust for power, having the seed in them which is the lust for power, will receive the reward for (their) good deeds, namely those who acted and those who have the predisposition toward the good, if they intentionally desire and wish to abandon the vain, temporal ambition, and they keep the commandment of the Lord of glory, instead of the momentary honor, and inherit the eternal kingdom.

Now, it is necessary that we unite the causes and the effects on them of the grace and the impulses, since it is fitting that we say what we mentioned previously about the salvation of all those of the right, of all those unmixed and those mixed, to join them with one another. And as for the repose, which is the revelation of the form <in> which they believed, (it is necessary) that we should treat it with a suitable discussion. For when we confessed the kingdom which is in Christ, <we> escaped from the whole multiplicity of forms, and from inequality and change. For the end will receive a unitary existence, just as the beginning is unitary, where there is no male nor female, nor slave and free, nor circumcision and uncircumcision, neither angel nor man, but Christ is all in all. What is the form of the one who did not exist at first? It will be found that he will exist. And what is the nature of the one who was a slave? He will take a place with a free man. For they will receive the vision more and more by nature and not only by a little word, so as to believe, only through a voice, that this is the way it is, that the restoration to that which used to be is a unity. Even if some are exalted because of the organization, since they have been appointed as causes of the things which have come into being, since they are more active as natural forces, and since they are desired because of these things, angels and men will receive the kingdom and the confirmation and the salvation. These, then, are the causes.

About the <one> who appeared in flesh, they believed without any doubt that he is the Son of the unknown God, who was not previously spoken of, and who could not be seen. They abandoned their gods whom they had previously worshipped, and the lords who are in heaven and on earth. Before he had taken them up, and while he was still a child, they testified that he had already begun to preach. And when he was in the tomb as a dead man the angels thought that he was alive, receiving life from the one who had died. They first desired their numerous services and wonders, which were in the temple on their behalf, to be performed continuously <as> the confession. That is, it can be done on their behalf through their approach to him.

That preparation which they did not accept, they rejected, because of the one who had not been sent from that place, but they granted to Christ, of whom they thought that he exists in that place from which they had come along with him, a place of gods and lords whom they served, worshipped, and ministered to, in the names which they had received on loan. - They were given to the one who is designated by them properly. - However, after his assumption, they had the experience to know that he is their Lord, over whom no one else is lord. They gave him their kingdoms; they rose from their thrones; they were kept from their crowns. He, however, revealed himself to them, for the reasons which we have already spoken of: their salvation and the return to a good thought until [...] companion and the angels [...], and the abundance of good which they did with it. Thus, they were entrusted with the services which benefit the elect, bringing their iniquity up to heaven. They tested them eternally for the lack of humility from the inerrancy of the creation, continuing on their behalf until all come to life and leave life, while their bodies remain on earth, serving all their [...], sharing with them in their sufferings and persecutions and tribulations, which were brought upon the saints in every place.

As for the servants of the evil <one>, though evil is worthy of destruction, they are in [...]. But because of the [...] which is above all the worlds, which is their good thought and the fellowship, the Church will remember them as good friends and faithful servants, once she has received redemption from the one who gives requital. Then the grace which is in the bridal chamber and [...] in her house [...] in this thought of the giving and the one who [...] Christ is the one with her

and the expectation of the Father of the Totality, since she will produce for them angels as guides and servants.

They will think pleasant thoughts. They are services for her. She will give them their requital for all that which the aeons will think about. He is an emanation from them, so that, just as Christ did his will which he brought forth and exalted the greatnesses of the Church and gave them to her, so will she be a thought for these. And to men he gives their eternal dwelling places, in which they will dwell, leaving behind the attraction toward the defect, while the power of the Pleroma pulls them up in the greatness of the generosity and the sweetness of the aeon which pre-exists. This is the nature of the entire begetting of those whom he had when he shone on them in a light which he revealed [...]. Just as his [...] which will be [...], so too his lord, while the change alone is in those who have changed.

(6 lines missing)

... which [...] by him [...] said, while the hylics will remain until the end for destruction, since they will not give forth for their names, if they would return once again to that which will not be. As they were [...] they were not [...] but they were of use (in the) time that they were (in it) among them, although they were not [...] at first. If [...] to do something else concerning the control which they have of the preparation, [...] before them. - For though I continually use these words, I have not understood his meaning. - Some elders [...] him greatness.

(6 lines missing)

... all [...] angels [...] word and the sound of a trumpet, he will proclaim the great complete amnesty from the beauteous east, in the bridal chamber, which is the love of God the Father [...], according to the power which [...] of the greatness [...], the sweetness of the [...] of him, since he reveals himself to the greatnesses [...] his goodness [...] the praise, the dominion, and the glory through [...] the Lord, the Savior, the Redeemer of all those belonging to the one filled with Love, through his Holy Spirit, from now through all generations forever and ever. Amen.

The Apocryphon of John

CODEX II

Translated by Frederik Wisse

Selection made from James M. Robinson, ed., The Nag Hammadi Library, *revised edition. HarperCollins, San Francisco, 1990.*

The teaching of the savior, and the revelation of the mysteries and the things hidden in silence, even these things which he taught John, his disciple.

And it happened one day, when John, the brother of James - who are the sons of Zebedee - had come up to the temple, that a Pharisee named Arimanius approached him and said to him, "Where is your master whom you followed?" And he said to him, "He has gone to the place from which he came." The Pharisee said to him, "With deception did this Nazarene deceive you (pl.), and he filled your ears with lies, and closed your hearts (and) turned you from the traditions of your fathers."

When I, John, heard these things I turned away from the temple to a desert place. And I grieved greatly in my heart, saying, "How then was the savior appointed, and why was he sent into the world by his Father, and who is his Father who sent him, and of what sort is that aeon to which we shall go? For what did he mean when he said to us, 'This aeon to which you will go is of the type of the imperishable aeon, but he did not teach us concerning the latter, of what sort it is."

Straightway, while I was contemplating these things, behold, the heavens opened and the whole creation which is below heaven shone, and the world was shaken. I was afraid, and behold I saw in the light a youth who stood by me. While I looked at him, he became like an old man. And he changed his likeness (again), becoming like a servant. There was not a plurality before me, but there was a likeness with multiple forms in the light, and the likenesses appeared through each other, and the likeness had three forms.

He said to me, "John, John, why do you doubt, or why are you afraid? You are not unfamiliar with this image, are you? - that is, do not be timid! - I am the one who is with you (pl.) always. I am the Father, I am the Mother, I am the Son. I am the undefiled and incorruptible one. Now I have come to teach you what is and what was and what will come to pass, that you may know the things which are not revealed and those which are revealed, and to teach you concerning the unwavering race of the perfect Man. Now, therefore, lift up your face, that you may receive the things that I shall teach you today, and may tell them to your fellow spirits who are from the unwavering race of the perfect Man."

And I asked to know it, and he said to me, "The Monad is a monarchy with nothing above it. It is he who exists as God and Father of everything, the invisible One who is above everything, who exists as incorruption, which is in the pure light into which no eye can look.

"He is the invisible Spirit, of whom it is not right to think of him as a god, or something similar. For he is more than a god, since there is nothing above him, for no one lords it over him. For he does not exist in something inferior to him, since everything exists in him. For it is he who establishes himself. He is eternal, since he does not need anything. For he is total perfection. He did not lack anything, that he might be completed by it; rather he is always completely perfect in light. He is illimitable, since there is no one prior to him to set limits to him. He is unsearchable, since there exists no one prior to him to examine him. He is immeasurable, since there was no one prior to him to measure him. He is invisible, since no one saw him. He is eternal, since he exists eternally. He is ineffable, since no one was able to comprehend him to speak about him. He is unnameable, since there is no one prior to him to give him a name.

"He is immeasurable light, which is pure, holy (and) immaculate. He is ineffable, being perfect in incorruptibility. (He is) not in perfection, nor in blessedness, nor in divinity, but he is far superior. He is not corporeal nor is he incorporeal. He is neither large nor is he small. There is no way to say, 'What is his quantity?' or, 'What is his quality?', for no one can know him. He is not someone among (other) beings, rather he is far superior. Not that he is (simply) superior, but his essence does not partake in the aeons nor in time. For he who partakes in an aeon was prepared

beforehand. Time was not apportioned to him, since he does not receive anything from another, for it would be received on loan. For he who precedes someone does not lack, that he may receive from him. For rather, it is the latter that looks expectantly at him in his light.

"For the perfection is majestic. He is pure, immeasurable mind. He is an aeon-giving aeon. He is life-giving life. He is a blessedness-giving blessed one. He is knowledge-giving knowledge. He is goodness-giving goodness. He is mercy and redemption-giving mercy. He is grace-giving grace, not because he possesses it, but because he gives the immeasurable, incomprehensible light.

"How am I to speak with you about him? His aeon is indestructible, at rest and existing in silence, reposing (and) being prior to everything. For he is the head of all the aeons, and it is he who gives them strength in his goodness. For we know not the ineffable things, and we do not understand what is immeasurable, except for him who came forth from him, namely (from) the Father. For it is he who told it to us alone. For it is he who looks at himself in his light which surrounds him, namely the spring of the water of life. And it is he who gives to all the aeons and in every way, (and) who gazes upon his image which he sees in the spring of the Spirit. It is he who puts his desire in his water-light which is in the spring of the pure light-water which surrounds him.

"And his thought performed a deed and she came forth, namely she who had appeared before him in the shine of his light. This is the first power which was before all of them (and) which came forth from his mind, She is the forethought of the All - her light shines like his light - the perfect power which is the image of the invisible, virginal Spirit who is perfect. The first power, the glory of Barbelo, the perfect glory in the aeons, the glory of the revelation, she glorified the virginal Spirit and it was she who praised him, because thanks to him she had come forth. This is the first thought, his image; she became the womb of everything, for it is she who is prior to them all, the Mother-Father, the first man, the holy Spirit, the thrice-male, the thrice-powerful, the thrice-named androgynous one, and the eternal aeon among the invisible ones, and the first to come forth.

"<She> requested from the invisible, virginal Spirit - that is Barbelo - to give her foreknowledge. And the Spirit consented. And when he had consented, the foreknowledge came forth, and it stood by the forethought; it originates from the thought of the invisible, virginal Spirit. It glorified him and his perfect power, Barbelo, for it was for her sake that it had come into being.

"And she requested again to grant her indestructibility, and he consented. When he had consented, indestructibility came forth, and it stood by the thought and the foreknowledge. It glorified the invisible One and Barbelo, the one for whose sake they had come into being.

"And Barbelo requested to grant her eternal life. And the invisible Spirit consented. And when he had consented, eternal life came forth, and they attended and glorified the invisible Spirit and Barbelo, the one for whose sake they had come into being.

"And she requested again to grant her truth. And the invisible Spirit consented. And when he had consented, truth came forth, and they attended and glorified the invisible, excellent Spirit and his Barbelo, the one for whose sake they had come into being.

"This is the pentad of the aeons of the Father, which is the first man, the image of the invisible Spirit; it is the forethought, which Barbelo, and the thought, and the foreknowledge, and the indestructibility, and the eternal life, and the truth. This is the androgynous pentad of the aeons, which is the decad of the aeons, which is the Father.

"And he looked at Barbelo with the pure light which surrounds the invisible Spirit, and (with) his spark, and she conceived from him. He begot a spark of light with a light resembling blessedness. But it does not equal his greatness. This was an only-begotten child of the Mother-Father which had come forth; it is the only offspring, the only-begotten one of the Father, the pure Light.

"And the invisible, virginal Spirit rejoiced over the light which came forth, that which was brought forth first by the first power of his forethought, which is Barbelo. And he anointed it with his goodness until it became perfect, not lacking in any goodness, because he had anointed it with the goodness of the invisible Spirit. And it attended him as he poured upon it. And immediately when

it had received from the Spirit, it glorified the holy Spirit and the perfect forethought, for whose sake it had come forth.

"And it requested to give it a fellow worker, which is the mind, and he consented gladly. And when the invisible Spirit had consented, the mind came forth, and it attended Christ, glorifying him and Barbelo. And all these came into being in silence.

"And the mind wanted to perform a deed through the word of the invisible Spirit. And his will became a deed and it appeared with the mind; and the light glorified it. And the word followed the will. For because of the word, Christ the divine Autogenes created everything. And the eternal life <and> his will and the mind and the foreknowledge attended and glorified the invisible Spirit and Barbelo, for whose sake they had come into being.

"And the holy Spirit completed the divine Autogenes, his son, together with Barbelo, that he may attend the mighty and invisible, virginal Spirit as the divine Autogenes, the Christ whom he had honored with a mighty voice. He came forth through the forethought. And the invisible, virginal Spirit placed the divine Autogenes of truth over everything. And he subjected to him every authority, and the truth which is in him, that he may know the All which had been called with a name exalted above every name. For that name will be mentioned to those who are worthy of it.

"For from the light, which is the Christ, and the indestructibility, through the gift of the Spirit the four lights (appeared) from the divine Autogenes. He expected that they might attend him. And the three (are) will, thought, and life. And the four powers (are) understanding, grace, perception, and prudence. And grace belongs to the light-aeon Armozel, which is the first angel. And there are three other aeons with this aeon: grace, truth, and form. And the second light (is) Oriel, who has been placed over the second aeon. And there are three other aeons with him: conception, perception, and memory. And the third light is Daveithai, who has been placed over the third aeon. And there are three other aeons with him: understanding, love, and idea. And the fourth aeon was placed over the fourth light Eleleth. And there are three other aeons with him: perfection, peace, and wisdom. These are the four lights which attend the divine Autogenes, (and) these are the twelve aeons which attend the son of the mighty one, the Autogenes, the Christ, through the will and the gift of the invisible Spirit. And the twelve aeons belong to the son of the Autogenes. And all things were established by the will of the holy Spirit through the Autogenes.

"And from the foreknowledge of the perfect mind, through the revelation of the will of the invisible Spirit and the will of the Autogenes, <the> perfect Man (appeared), the first revelation, and the truth. It is he whom the virginal Spirit called Pigera-Adamas, and he placed him over the first aeon with the mighty one, the Autogenes, the Christ, by the first light Armozel; and with him are his powers. And the invisible one gave him a spiritual, invincible power. And he spoke and glorified and praised the invisible Spirit, saying, 'It is for thy sake that everything has come into being and everything will return to thee. I shall praise and glorify thee and the Autogenes and the aeons, the three: the Father, the Mother, and the Son, the perfect power.'

"And he placed his son Seth over the second aeon in the presence of the second light Oriel. And in the third aeon the seed of Seth was placed over the third light Daveithai. And the souls of the saints were placed (there). And in the fourth aeon the souls were placed of those who do not know the Pleroma and who did not repent at once, but who persisted for a while and repented afterwards; they are by the fourth light Eleleth. These are creatures which glorify the invisible Spirit.

"And the Sophia of the Epinoia, being an aeon, conceived a thought from herself and the conception of the invisible Spirit and foreknowledge. She wanted to bring forth a likeness out of herself without the consent of the Spirit, - he had not approved - and without her consort, and without his consideration. And though the person of her maleness had not approved, and she had not found her agreement, and she had thought without the consent of the Spirit and the knowledge of her agreement, (yet) she brought forth. And because of the invincible power which is in her, her thought did not remain idle, and something came out of her which was imperfect and different from her appearance, because she had created it without her consort. And it was dissimilar to the likeness of its mother, for it has another form.

"And when she saw (the consequences of) her desire, it changed into a form of a lion-faced serpent. And its eyes were like lightning fires which flash. She cast it away from her, outside that place, that no one of the immortal ones might see it, for she had created it in ignorance. And she surrounded it with a luminous cloud, and she placed a throne in the middle of the cloud that no one might see it except the holy Spirit who is called the mother of the living. And she called his name Yaltabaoth.

"This is the first archon who took a great power from his mother. And he removed himself from her and moved away from the places in which he was born. He became strong and created for himself other aeons with a flame of luminous fire which (still) exists now. And he joined with his arrogance which is in him and begot authorities for himself. The name of the first one is Athoth, whom the generations call the reaper. The second one is Harmas, who is the eye of envy. The third one is Kalila-Oumbri. The fourth one is Yabel. The fifth one is Adonaiou, who is called Sabaoth. The sixth one is Cain, whom the generations of men call the sun. The seventh is Abel. The eighth is Abrisene. The ninth is Yobel. The tenth is Armoupieel. The eleventh is Melceir-Adonein. The twelfth is Belias, it is he who is over the depth of Hades. And he placed seven kings - each corresponding to the firmaments of heaven - over the seven heavens, and five over the depth of the abyss, that they may reign. And he shared his fire with them, but he did not send forth from the power of the light which he had taken from his mother, for he is ignorant darkness.

"And when the light had mixed with the darkness, it caused the darkness to shine. And when the darkness had mixed with the light, it darkened the light and it became neither light nor dark, but it became dim.

"Now the archon who is weak has three names. The first name is Yaltabaoth, the second is Saklas, and the third is Samael. And he is impious in his arrogance which is in him. For he said, 'I am God and there is no other God beside me,' for he is ignorant of his strength, the place from which he had come.

"And the archons created seven powers for themselves, and the powers created for themselves six angels for each one until they became 365 angels. And these are the bodies belonging with the names: the first is Athoth, a he has a sheep's face; the second is Eloaiou, he has a donkey's face; the third is Astaphaios, he has a hyena's face; the fourth is Yao, he has a serpent's face with seven heads; the fifth is Sabaoth, he has a dragon's face; the sixth is Adonin, he had a monkey's face; the seventh is Sabbede, he has a shining fire-face. This is the sevenness of the week.

"But Yaltabaoth had a multitude of faces, more than all of them, so that he could put a face before all of them, according to his desire, when he is in the midst of seraphs. He shared his fire with them; therefore he became lord over them. Because of the power of the glory he possessed of his mother's light, he called himself God. And he did not obey the place from which he came. And he united the seven powers in his thought with the authorities which were with him. And when he spoke it happened. And he named each power beginning with the highest: the first is goodness with the first (authority), Athoth; the second is foreknowledge with the second one, Eloaio; and the third is divinity with the third one, Astraphaio); the fourth is lordship with the fourth one, Yao; the fifth is kingdom with the fifth one, Sabaoth; the sixth is envy with the sixth one, Adonein; the seventh is understanding with the seventh one, Sabbateon. And these have a firmament corresponding to each aeon-heaven. They were given names according to the glory which belongs to heaven for the destruction of the powers. And in the names which were given to them by their Originator there was power. But the names which were given them according to the glory which belongs to heaven mean for them destruction and powerlessness. Thus they have two names.

"And having created [...] everything, he organized according to the model of the first aeons which had come into being, so that he might create them like the indestructible ones. Not because he had seen the indestructible ones, but the power in him, which he had taken from his mother, produced in him the likeness of the cosmos. And when he saw the creation which surrounds him, and the multitude of the angels around him which had come forth from him, he said to them, 'I am a jealous God, and there is no other God beside me.' But by announcing this he indicated to the

angels who attended him that there exists another God. For if there were no other one, of whom would he be jealous?

"Then the mother began to move to and fro. She became aware of the deficiency when the brightness of her light diminished. And she became dark because her consort had not agreed with her."

And I said, "Lord, what does it mean that she moved to and fro?" But he smiled and said, "Do not think it is, as Moses said, 'above the waters.' No, but when she had seen the wickedness which had happened, and the theft which her son had committed, she repented. And she was overcome by forgetfulness in the darkness of ignorance and she began to be ashamed. And she did not dare to return, but she was moving about. And the moving is the going to and fro.

"And the arrogant one took a power from his mother. For he was ignorant, thinking that there existed no other except his mother alone. And when he saw the multitude of the angels which he had created, then he exalted himself above them.

"And when the mother recognized that the garment of darkness was imperfect, then she knew that her consort had not agreed with her. She repented with much weeping. And the whole pleroma heard the prayer of her repentance, and they praised on her behalf the invisible, virginal Spirit. And he consented; and when the invisible Spirit had consented, the holy Spirit poured over her from their whole pleroma. For it was not her consort who came to her, but he came to her through the pleroma in order that he might correct her deficiency. And she was taken up not to her own aeon but above her son, that she might be in the ninth until she has corrected her deficiency.

"And a voice came forth from the exalted aeon-heaven: 'The Man exists and the son of Man.' And the chief archon, Yaltabaoth, heard (it) and thought that the voice had come from his mother. And he did not know from where it came. And he taught them, the holy and perfect Mother-Father, the complete foreknowledge, the image of the invisible one who is the Father of the all (and) through whom everything came into being, the first Man. For he revealed his likeness in a human form.

"And the whole aeon of the chief archon trembled, and the foundations of the abyss shook. And of the waters which are above matter, the underside was illuminated by the appearance of his image which had been revealed. And when all the authorities and the chief archon looked, they saw the whole region of the underside which was illuminated. And through the light they saw the form of the image in the water.

"And he said to the authorities which attend him, 'Come, let us create a man according to the image of God and according to our likeness, that his image may become a light for us.' And they created by means of their respective powers in correspondence with the characteristics which were given. And each authority supplied a characteristic in the form of the image which he had seen in its natural (form). He created a being according to the likeness of the first, perfect Man. And they said, 'Let us call him Adam, that his name may become a power of light for us.'

"And the powers began: the first one, goodness, created a bone-soul; and the second, foreknowledge, created a sinew-soul; the third, divinity, created a flesh-soul; and the fourth, the lordship, created a marrow-soul; the fifth, kingdom created a blood-soul; the sixth, envy, created a skin-soul; the seventh, understanding, created a hair-soul. And the multitude of the angels attended him and they received from the powers the seven substances of the natural (form) in order to create the proportions of the limbs and the proportion of the rump and the proper working together of each of the parts.

"The first one began to create the head. Eteraphaope-Abron created his head; Meniggesstroeth created the brain; Asterechme (created) the right eye; Thaspomocha, the left eye; Yeronumos, the right ear; Bissoum, the left ear; Akioreim, the nose; Banen-Ephroum, the lips; Amen, the teeth; Ibikan, the molars; Basiliademe, the tonsils; Achcha, the uvula; Adaban, the neck; Chaaman, the vertebrae; Dearcho, the throat; Tebar, the right shoulder; [...], the left shoulder; Mniarcon, the right elbow; [...], the left elbow; Abitrion, the right underarm; Evanthen, the left underarm; Krys, the right hand; Beluai, the left hand; Treneu, the fingers of the right hand; Balbel, the fingers of the left hand; Kriman, the nails of the hands; Astrops, the right breast; Barroph, the left breast; Baoum, the

right shoulder joint; Ararim, the left shoulder joint; Areche, the belly; Phthave, the navel; Senaphim, the abdomen; Arachethopi, the right ribs; Zabedo, the left ribs; Barias, the right hip; Phnouth the left hip; Abenlenarchei, the marrow; Chnoumeninorin, the bones; Gesole, the stomach; Agromauna, the heart; Bano, the lungs; Sostrapal, the liver; Anesimalar, the spleen; Thopithro, the intestines; Biblo, the kidneys; Roeror, the sinews; Taphreo, the spine of the body; Ipouspoboba, the veins; Bineborin, the arteries; Atoimenpsephei, theirs are the breaths which are in all the limbs; Entholleia, all the flesh; Bedouk, the right buttock (?); Arabeei, the left penis; Eilo, the testicles; Sorma, the genitals; Gorma-Kaiochlabar, the right thigh; Nebrith, the left thigh; Pserem, the kidneys of the right leg; Asaklas, the left kidney; Ormaoth, the right leg; Emenun, the left leg; Knyx, the right shin-bone; Tupelon, the left shin-bone; Achiel, the right knee; Phnene, the left knee; Phiouthrom, the right foot; Boabel, its toes; Trachoun, the left foot; Phikna, its toes; Miamai, the nails of the feet; Labernioum - .

"And those who were appointed over all of these are: Zathoth, Armas, Kalila, Jabel, (Sabaoth, Cain, Abel). And those who are particularly active in the limbs (are) the head Diolimodraza, the neck Yammeax, the right shoulder Yakouib, the left shoulder Verton, the right hand Oudidi, the left one Arbao, the fingers of the right hand Lampno, the fingers of the left hand Leekaphar, the right breast Barbar, the left breast Imae, the chest Pisandriaptes, the right shoulder joint Koade, the left shoulder joint Odeor, the right ribs Asphixix, the left ribs Synogchouta, the belly Arouph, the womb Sabalo, the right thigh Charcharb, the left thigh Chthaon, all the genitals Bathinoth, the right leg Choux, the left leg Charcha, the right shin-bone Aroer, the left shin-bone Toechtha, the right knee Aol, the left knee Charaner, the right foot Bastan, its toes Archentechtha, the left foot Marephnounth, its toes Abrana.

"Seven have power over all of these: Michael, Ouriel, Asmenedas, Saphasatoel, Aarmouriam, Richram, Amiorps. And the ones who are in charge over the senses (are) Archendekta; and he who is in charge over the receptions (is) Deitharbathas; and he who is in charge over the imagination (is) Oummaa; and he who is over the composition Aachiaram, and he who is over the whole impulse Riaramnacho.

"And the origin of the demons which are in the whole body is determined to be four: heat, cold, wetness, and dryness. And the mother of all of them is matter. And he who reigns over the heat (is) Phloxopha; and he who reigns over the cold is Oroorrothos; and he who reigns over what is dry (is) Erimacho; and he who reigns over the wetness (is) Athuro. And the mother of all of these, Onorthochrasaei, stands in their midst, since she is illimitable, and she mixes with all of them. And she is truly matter, for they are nourished by her.

"The four chief demons are: Ephememphi, who belongs to pleasure, Yoko, who belongs to desire, Nenentophni, who belongs to grief, Blaomen, who belongs to fear. And the mother of them all is Aesthesis-Ouch-Epi-Ptoe. And from the four demons passions came forth. And from grief (came) envy, jealousy, distress, trouble, pain, callousness, anxiety, mourning, etc. And from pleasure much wickedness arises, and empty pride, and similar things. And from desire (comes) anger, wrath, and bitterness, and bitter passion, and unsatedness, and similar things. And from fear (comes) dread, fawning, agony, and shame. All of these are like useful things as well as evil things. But the insight into their true (character) is Anaro, who is the head of the material soul, for it belongs with the seven senses, Ouch-Epi-Ptoe.

"This is the number of the angels: together they are 365. They all worked on it until, limb for limb, the natural and the material body was completed by them. Now there are other ones in charge over the remaining passions whom I did not mention to you. But if you wish to know them, it is written in the book of Zoroaster. And all the angels and demons worked until they had constructed the natural body. And their product was completely inactive and motionless for a long time.

"And when the mother wanted to retrieve the power which she had given to the chief archon, she petitioned the Mother-Father of the All, who is most merciful. He sent, by means of the holy decree, the five lights down upon the place of the angels of the chief archon. They advised him that they should bring forth the power of the mother. And they said to Yaltabaoth, 'Blow into his

face something of your spirit and his body will arise.' And he blew into his face the spirit which is the power of his mother; he did not know (this), for he exists in ignorance. And the power of the mother went out of Yaltabaoth into the natural body, which they had fashioned after the image of the one who exists from the beginning. The body moved and gained strength, and it was luminous.

"And in that moment the rest of the powers became jealous, because he had come into being through all of them and they had given their power to the man, and his intelligence was greater than that of those who had made him, and greater than that of the chief archon. And when they recognized that he was luminous, and that he could think better than they, and that he was free from wickedness, they took him and threw him into the lowest region of all matter.

"But the blessed One, the Mother-Father, the beneficent and merciful One, had mercy on the power of the mother which had been brought forth out of the chief archon, for they (the archons) might gain power over the natural and perceptible body. And he sent, through his beneficent Spirit and his great mercy, a helper to Adam, luminous Epinoia which comes out of him, who is called Life. And she assists the whole creature, by toiling with him and by restoring him to his fullness and by teaching him about the descent of his seed (and) by teaching him about the way of ascent, (which is) the way he came down. And the luminous Epinoia was hidden in Adam, in order that the archons might not know her, but that the Epinoia might be a correction of the deficiency of the mother.

"And the man came forth because of the shadow of the light which is in him. And his thinking was superior to all those who had made him. When they looked up, they saw that his thinking was superior. And they took counsel with the whole array of archons and angels. They took fire and earth and water and mixed them together with the four fiery winds. And they wrought them together and caused a great disturbance. And they brought him (Adam) into the shadow of death, in order that they might form (him) again from earth and water and fire and the spirit which originates in matter, which is the ignorance of darkness and desire, and their counterfeit spirit. This is the tomb of the newly-formed body with which the robbers had clothed the man, the bond of forgetfulness; and he became a mortal man. This is the first one who came down, and the first separation. But the Epinoia of the light which was in him, she is the one who was to awaken his thinking.

"And the archons took him and placed him in paradise. And they said to him, 'Eat, that is at leisure,' for their luxury is bitter and their beauty is depraved. And their luxury is deception and their trees are godlessness and their fruit is deadly poison and their promise is death. And the tree of their life they had placed in the midst of paradise.

"And I shall teach you (pl.) what is the mystery of their life, which is the plan which they made together, which is the likeness of their spirit. The root of this (tree) is bitter and its branches are death, its shadow is hate and deception is in its leaves, and its blossom is the ointment of evil, and its fruit is death and desire is its seed, and it sprouts in darkness. The dwelling place of those who taste from it is Hades, and the darkness is their place of rest.

"But what they call the tree of knowledge of good and evil, which is the Epinoia of the light, they stayed in front of it in order that he (Adam) might not look up to his fullness and recognize the nakedness of his shamefulness. But it was I who brought about that they ate."

And to I said to the savior, "Lord, was it not the serpent that taught Adam to eat?" The savior smiled and said, "The serpent taught them to eat from wickedness of begetting, lust, (and) destruction, that he (Adam) might be useful to him. And he (Adam) knew that he was disobedient to him (the chief archon) due to light of the Epinoia which is in him, which made him more correct in his thinking than the chief archon. And (the latter) wanted to bring about the power which he himself had given him. And he brought a forgetfulness over Adam."

And I said to the savior, "What is the forgetfulness?" And he said "It is not the way Moses wrote (and) you heard. For he said in his first book, 'He put him to sleep' (Gn 2:21), but (it was) in his perception. For also he said through the prophet, 'I will make their hearts heavy, that they may not pay attention and may not see' (Is 6:10).

"Then the Epinoia of the light hid herself in him (Adam). And the chief archon wanted to bring her out of his rib. But the Epinoia of the light cannot be grasped. Although darkness pursued her, it did not catch her. And he brought a part of his power out of him. And he made another creature, in the form of a woman, according to the likeness of the Epinoia which had appeared to him. And he brought the part which he had taken from the power of the man into the female creature, and not as Moses said, 'his rib-bone.'

"And he (Adam) saw the woman beside him. And in that moment the luminous Epinoia appeared, and she lifted the veil which lay over his mind. And he became sober from the drunkenness of darkness. And he recognized his counter-image, and he said, 'This is indeed bone of my bones and flesh of my flesh.' Therefore the man will leave his father and his mother, and he will cleave to his wife, and they will both be one flesh. For they will send him his consort, and he will leave his father and his mother ... *(3 lines unreadable)*

"And our sister Sophia (is) she who came down in innocence in order to rectify her deficiency. Therefore she was called Life, which is the mother of the living, by the foreknowledge of the sovereignty of heaven. And through her they have tasted the perfect Knowledge. I appeared in the form of an eagle on the tree of knowledge, which is the Epinoia from the foreknowledge of the pure light, that I might teach them and awaken them out of the depth of sleep. For they were both in a fallen state, and they recognized their nakedness. The Epinoia appeared to them as a light; she awakened their thinking.

"And when Yaltabaoth noticed that they withdrew from him, he cursed his earth. He found the woman as she was preparing herself for her husband. He was lord over her, though he did not know the mystery which had come to pass through the holy decree. And they were afraid to blame him. And he showed his angels his ignorance which is in him. And he cast them out of paradise and he clothed them in gloomy darkness. And the chief archon saw the virgin who stood by Adam, and that the luminous Epinoia of life had appeared in her. And Yaltabaoth was full of ignorance. And when the foreknowledge of the All noticed (it), she sent some and they snatched life out of Eve.

"And the chief archon seduced her and he begot in her two sons; the first and the second (are) Eloim and Yave. Eloim has a bear-face and Yave has a cat-face. The one is righteous but the other is unrighteous. (Yave is righteous but Eloim is unrighteous.) Yave he set over the fire and the wind, and Eloim he set over the water and the earth. And these he called with the names Cain and Abel with a view to deceive.

"Now up to the present day, sexual intercourse continued due to the chief archon. And he planted sexual desire in her who belongs to Adam. And he produced through intercourse the copies of the bodies, and he inspired them with his counterfeit spirit.

"And the two archons he set over principalities, so that they might rule over the tomb. And when Adam recognized the likeness of his own foreknowledge, he begot the likeness of the son of man. He called him Seth, according to the way of the race in the aeons. Likewise, the mother also sent down her spirit, which is in her likeness and a copy of those who are in the pleroma, for she will prepare a dwelling place for the aeons which will come down. And he made them drink water of forgetfulness, from the chief archon, in order that they might not know from where they came. Thus, the seed remained for a while assisting (him), in order that, when the Spirit comes forth from the holy aeons, he may raise up and heal him from the deficiency, that the whole pleroma may (again) become holy and faultless."

And I said to the savior, "Lord, will all the souls then be brought safely into the pure light?" He answered and said to me, "Great things have arisen in your mind, for it is difficult to explain them to others except to those who are from the immovable race. Those on whom the Spirit of life will descend and (with whom) he will be with the power, they will be saved and become perfect and be worthy of the greatness and be purified in that place from all wickedness and the involvements in evil. Then they have no other care than the incorruption alone, to which they direct their attention from here on, without anger or envy or jealousy or desire and greed of anything. They are not affected by anything except the state of being in the flesh alone, which they bear while

looking expectantly for the time when they will be met by the receivers (of the body). Such then are worthy of the imperishable, eternal life and the calling. For they endure everything and bear up under everything, that they may finish the good fight and inherit eternal life."

I said to him, "Lord, the souls of those who did not do these works (but) on whom the power and Spirit descended, (will they be rejected?" He answered and said to me, "If) the Spirit (descended upon them), they will in any case be saved, and they will change (for the better). For the power will descend on every man, for without it no one can stand. And after they are born, then, when the Spirit of life increases and the power comes and strengthens that soul, no one can lead it astray with works of evil. But those on whom the counterfeit spirit descends are drawn by him and they go astray."

And I said, "Lord, where will the souls of these go when they have come out of their flesh?" And he smiled and said to me, "The soul in which the power will become stronger than the counterfeit spirit, is strong and it flees from evil and, through the intervention of the incorruptible one, it is saved, and it is taken up to the rest of the aeons."

And I said, "Lord, those, however, who have not known to whom they belong, where will their souls be?" And he said to me, "In those, the despicable spirit has gained strength when they went astray. And he burdens the soul and draws it to the works of evil, and he casts it down into forgetfulness. And after it comes out of (the body), it is handed over to the authorities, who came into being through the archon, and they bind it with chains and cast it into prison, and consort with it until it is liberated from the forgetfulness and acquires knowledge. And if thus it becomes perfect, it is saved."

And I said, "Lord, how can the soul become smaller and return into the nature of its mother or into man?" Then he rejoiced when I asked him this, and he said to me, "Truly, you are blessed, for you have understood! That soul is made to follow another one (fem.), since the Spirit of life is in it. It is saved through him. It is not again cast into another flesh."

And I said, "Lord, these also who did not know, but have turned away, where will their souls go?" Then he said to me, "To that place where the angels of poverty go they will be taken, the place where there is no repentance. And they will be kept for the day on which those who have blasphemed the spirit will be tortured, and they will be punished with eternal punishment."

And I said, "Lord, from where did the counterfeit spirit come?" Then he said to me, "The Mother-Father, who is rich in mercy, the holy Spirit in every way, the One who is merciful and who sympathizes with you (pl.), i.e., the Epinoia of the foreknowledge of light, he raised up the offspring of the perfect race and its thinking and the eternal light of man. When the chief archon realized that they were exalted above him in the height - and they surpass him in thinking - then he wanted to seize their thought, not knowing that they surpassed him in thinking, and that he will not be able to seize them.

"He made a plan with his authorities, which are his powers, and they committed together adultery with Sophia, and bitter fate was begotten through them, which is the last of the changeable bonds. And it is of a sort that is interchangeable. And it is harder and stronger than she with whom the gods united, and the angels and the demons and all the generations until this day. For from that fate came forth every sin and injustice and blasphemy, and the chain of forgetfulness and ignorance and every severe command, and serious sins and great fears. And thus the whole creation was made blind, in order that they may not know God, who is above all of them. And because of the chain of forgetfulness, their sins were hidden. For they are bound with measures and times and moments, since it (fate) is lord over everything.

"And he (the chief archon) repented for everything which had come into being through him. This time he planned to bring a flood upon the work of man. But the greatness of the light of the foreknowledge informed Noah, and he proclaimed (it) to all the offspring which are the sons of men. But those who were strangers to him did not listen to him. It is not as Moses said, 'They hid themselves in an ark' (Gn 7: 7), but they hid themselves in a place, not only Noah, but also many other people from the immovable race. They went into a place and hid themselves in a luminous

cloud. And he (Noah) recognized his authority, and she who belongs to the light was with him, having shone on them because he (the chief archon) had brought darkness upon the whole earth.

"And he made a plan with his powers. He sent his angels to the daughters of men, that they might take some of them for themselves and raise offspring for their enjoyment. And at first they did not succeed. When they had no success, they gathered together again and they made a plan together. They created a counterfeit spirit, who resembles the Spirit who had descended, so as to pollute the souls through it. And the angels changed themselves in their likeness into the likeness of their mates (the daughters of men), filling them with the spirit of darkness, which they had mixed for them, and with evil. They brought gold and silver and a gift and copper and iron and metal and all kinds of things. And they steered the people who had followed them into great troubles, by leading them astray with many deceptions. They (the people) became old without having enjoyment. They died, not having found truth and without knowing the God of truth. And thus the whole creation became enslaved forever, from the foundation of the world until now. And they took women and begot children out of the darkness according to the likeness of their spirit. And they closed their hearts, and they hardened themselves through the hardness of the counterfeit spirit until now.

"I, therefore, the perfect Pronoia of the all, changed myself into my seed, for I existed first, going on every road. For I am the richness of the light; I am the remembrance of the pleroma.

"And I went into the realm of darkness and I endured till I entered the middle of the prison. And the foundations of chaos shook. And I hid myself from them because of their wickedness, and they did not recognize me.

"Again I returned for the second time, and I went about. I came forth from those who belong to the light, which is I, the remembrance of the Pronoia. I entered into the midst of darkness and the inside of Hades, since I was seeking (to accomplish) my task. And the foundations of chaos shook, that they might fall down upon those who are in chaos and might destroy them. And again I ran up to my root of light, lest they be destroyed before the time.

"Still for a third time I went - I am the light which exists in the light, I am the remembrance of the Pronoia - that I might enter into the midst of darkness and the inside of Hades. And I filled my face with the light of the completion of their aeon. And I entered into the midst of their prison, which is the prison of the body. And I said, 'He who hears, let him get up from the deep sleep.' And he wept and shed tears. Bitter tears he wiped from himself and he said, 'Who is it that calls my name, and from where has this hope come to me, while I am in the chains of the prison?' And I said, 'I am the Pronoia of the pure light; I am the thinking of the virginal Spirit, who raised you up to the honored place. Arise and remember that it is you who hearkened, and follow your root, which is I, the merciful one, and guard yourself against the angels of poverty and the demons of chaos and all those who ensnare you, and beware of the deep sleep and the enclosure of the inside of Hades.

"And I raised him up, and sealed him in the light of the water with five seals, in order that death might not have power over him from this time on.

"And behold, now I shall go up to the perfect aeon. I have completed everything for you in your hearing. And I have said everything to you that you might write them down and give them secretly to your fellow spirits, for this is the mystery of the immovable race."

And the savior presented these things to him that he might write them down and keep them secure. And he said to him, "Cursed be everyone who will exchange these things for a gift or for food or for drink or for clothing or for any other such thing." And these things were presented to him in a mystery, and immediately he disappeared from him. And he went to his fellow disciples and related to them what the savior had told him.

Jesus Christ, Amen.

The Apocryphon According to John

The Gospel of Thomas

CODEX II

Translated by Stephen Patterson and Marvin Meyer

Selection from Robert J. Miller, ed., The Complete Gospels: Annotated Scholars Version. *(Polebridge Press, 1992, 1994).*

These are the secret sayings that the living Jesus spoke and Didymos Judas Thomas recorded.

1. And he said, "Whoever discovers the interpretation of these sayings will not taste death."

2. Jesus said, "Those who seek should not stop seeking until they find. When they find, they will be disturbed. When they are disturbed, they will marvel, and will reign over all. [And after they have reigned they will rest.]"

3. Jesus said, "If your leaders say to you, 'Look, the (Father's) kingdom is in the sky,' then the birds of the sky will precede you. If they say to you, 'It is in the sea,' then the fish will precede you. Rather, the (Father's) kingdom is within you and it is outside you.

When you know yourselves, then you will be known, and you will understand that you are children of the living Father. But if you do not know yourselves, then you live in poverty, and you are the poverty."

4. Jesus said, "The person old in days won't hesitate to ask a little child seven days old about the place of life, and that person will live.

For many of the first will be last, and will become a single one."

5. Jesus said, "Know what is in front of your face, and what is hidden from you will be disclosed to you.

For there is nothing hidden that will not be revealed. [And there is nothing buried that will not be raised.]"

6. His disciples asked him and said to him, "Do you want us to fast? How should we pray? Should we give to charity? What diet should we observe?"

Jesus said, "Don't lie, and don't do what you hate, because all things are disclosed before heaven. After all, there is nothing hidden that will not be revealed, and there is nothing covered up that will remain undisclosed."

7. Jesus said, "Lucky is the lion that the human will eat, so that the lion becomes human. And foul is the human that the lion will eat, and the lion still will become human."

8. And he said, "The person is like a wise fisherman who cast his net into the sea and drew it up from the sea full of little fish. Among them the wise fisherman discovered a fine large fish. He threw all the little fish back into the sea, and easily chose the large fish. Anyone here with two good ears had better listen!"

9. Jesus said, "Look, the sower went out, took a handful (of seeds), and scattered (them). Some fell on the road, and the birds came and gathered them. Others fell on rock, and they didn't take root in the soil and didn't produce heads of grain. Others fell on thorns, and they choked the seeds and worms ate them. And others fell on good soil, and it produced a good crop: it yielded sixty per measure and one hundred twenty per measure."

10. Jesus said, "I have cast fire upon the world, and look, I'm guarding it until it blazes."

11. Jesus said, "This heaven will pass away, and the one above it will pass away.

The dead are not alive, and the living will not die. During the days when you ate what is dead, you made it come alive. When you are in the light, what will you do? On the day when you were one, you became two. But when you become two, what will you do?"

12. The disciples said to Jesus, "We know that you are going to leave us. Who will be our leader?"

Jesus said to them, "No matter where you are you are to go to James the Just, for whose sake heaven and earth came into being."

13. Jesus said to his disciples, "Compare me to something and tell me what I am like."

Simon Peter said to him, "You are like a just messenger."

Matthew said to him, "You are like a wise philosopher."

Thomas said to him, "Teacher, my mouth is utterly unable to say what you are like."

Jesus said, "I am not your teacher. Because you have drunk, you have become intoxicated from the bubbling spring that I have tended."

And he took him, and withdrew, and spoke three sayings to him. When Thomas came back to his friends they asked him, "What did Jesus say to you?"

Thomas said to them, "If I tell you one of the sayings he spoke to me, you will pick up rocks and stone me, and fire will come from the rocks and devour you."

14. Jesus said to them, "If you fast, you will bring sin upon yourselves, and if you pray, you will be condemned, and if you give to charity, you will harm your spirits.

When you go into any region and walk about in the countryside, when people take you in, eat what they serve you and heal the sick among them.

After all, what goes into your mouth will not defile you; rather, it's what comes out of your mouth that will defile you."

15. Jesus said, "When you see one who was not born of woman, fall on your faces and worship. That one is your Father."

16. Jesus said, "Perhaps people think that I have come to cast peace upon the world. They do not know that I have come to cast conflicts upon the earth: fire, sword, war.

For there will be five in a house: there'll be three against two and two against three, father against son and son against father, and they will stand alone."

17. Jesus said, "I will give you what no eye has seen, what no ear has heard, what no hand has touched, what has not arisen in the human heart."

18. The disciples said to Jesus, "Tell us, how will our end come?"

Jesus said, "Have you found the beginning, then, that you are looking for the end? You see, the end will be where the beginning is.

Congratulations to the one who stands at the beginning: that one will know the end and will not taste death."

19. Jesus said, "Congratulations to the one who came into being before coming into being.

If you become my disciples and pay attention to my sayings, these stones will serve you.

For there are five trees in Paradise for you; they do not change, summer or winter, and their leaves do not fall. Whoever knows them will not taste death."

20. The disciples said to Jesus, "Tell us what Heaven's kingdom is like."

He said to them, "It's like a mustard seed, the smallest of all seeds, but when it falls on prepared soil, it produces a large plant and becomes a shelter for birds of the sky."

21. Mary said to Jesus, "What are your disciples like?"

He said, "They are like little children living in a field that is not theirs. When the owners of the field come, they will say, 'Give us back our field.' They take off their clothes in front of them in order to give it back to them, and they return their field to them.

For this reason I say, if the owners of a house know that a thief is coming, they will be on guard before the thief arrives and will not let the thief break into their house (their domain) and steal their possessions.

As for you, then, be on guard against the world. Prepare yourselves with great strength, so the robbers can't find a way to get to you, for the trouble you expect will come.

Let there be among you a person who understands.

When the crop ripened, he came quickly carrying a sickle and harvested it. Anyone here with two good ears had better listen!"

22. Jesus saw some babies nursing. He said to his disciples, "These nursing babies are like those who enter the (Father's) kingdom."

They said to him, "Then shall we enter the (Father's) kingdom as babies?"

Jesus said to them, "When you make the two into one, and when you make the inner like the outer and the outer like the inner, and the upper like the lower, and when you make male and female into a single one, so that the male will not be male nor the female be female, when you make eyes in place of an eye, a hand in place of a hand, a foot in place of a foot, an image in place of an image, then you will enter [the kingdom]."

23. Jesus said, "I shall choose you, one from a thousand and two from ten thousand, and they will stand as a single one."

24. His disciples said, "Show us the place where you are, for we must seek it."

He said to them, "Anyone here with two ears had better listen! There is light within a person of light, and it shines on the whole world. If it does not shine, it is dark."

25. Jesus said, "Love your friends like your own soul, protect them like the pupil of your eye."

26. Jesus said, "You see the sliver in your friend's eye, but you don't see the timber in your own eye. When you take the timber out of your own eye, then you will see well enough to remove the sliver from your friend's eye."

27. "If you do not fast from the world, you will not find the (Father's) kingdom. If you do not observe the sabbath as a sabbath you will not see the Father."

28. Jesus said, "I took my stand in the midst of the world, and in flesh I appeared to them. I found them all drunk, and I did not find any of them thirsty. My soul ached for the children of humanity, because they are blind in their hearts and do not see, for they came into the world empty, and they also seek to depart from the world empty.

But meanwhile they are drunk. When they shake off their wine, then they will change their ways."

29. Jesus said, "If the flesh came into being because of spirit, that is a marvel, but if spirit came into being because of the body, that is a marvel of marvels.

Yet I marvel at how this great wealth has come to dwell in this poverty."

30. Jesus said, "Where there are three deities, they are divine. Where there are two or one, I am with that one."

31. Jesus said, "No prophet is welcome on his home turf; doctors don't cure those who know them."

32. Jesus said, "A city built on a high hill and fortified cannot fall, nor can it be hidden."

33. Jesus said, "What you will hear in your ear, in the other ear proclaim from your rooftops.

After all, no one lights a lamp and puts it under a basket, nor does one put it in a hidden place. Rather, one puts it on a lampstand so that all who come and go will see its light."

34. Jesus said, "If a blind person leads a blind person, both of them will fall into a hole."

35. Jesus said, "One can't enter a strong person's house and take it by force without tying his hands. Then one can loot his house."

36. Jesus said, "Do not fret, from morning to evening and from evening to morning, [about your food--what you're going to eat, or about your clothing--] what you are going to wear. [You're much better than the lilies, which neither card nor spin.

As for you, when you have no garment, what will you put on? Who might add to your stature? That very one will give you your garment.]"

37. His disciples said, "When will you appear to us, and when will we see you?"

Jesus said, "When you strip without being ashamed, and you take your clothes and put them under your feet like little children and trample then, then [you] will see the son of the living one and you will not be afraid."

38. Jesus said, "Often you have desired to hear these sayings that I am speaking to you, and you have no one else from whom to hear them. There will be days when you will seek me and you will not find me."

39. Jesus said, "The Pharisees and the scholars have taken the keys of knowledge and have hidden them. They have not entered nor have they allowed those who want to enter to do so.

As for you, be as sly as snakes and as simple as doves."

40. Jesus said, "A grapevine has been planted apart from the Father. Since it is not strong, it will be pulled up by its root and will perish."

41. Jesus said, "Whoever has something in hand will be given more, and whoever has nothing will be deprived of even the little they have."

42. Jesus said, "Be passersby."

43. His disciples said to him, "Who are you to say these things to us?"

"You don't understand who I am from what I say to you.

Rather, you have become like the Judeans, for they love the tree but hate its fruit, or they love the fruit but hate the tree."

44. Jesus said, "Whoever blasphemes against the Father will be forgiven, and whoever blasphemes against the son will be forgiven, but whoever blasphemes against the holy spirit will not be forgiven, either on earth or in heaven."

45. Jesus said, "Grapes are not harvested from thorn trees, nor are figs gathered from thistles, for they yield no fruit.

Good persons produce good from what they've stored up; bad persons produce evil from the wickedness they've stored up in their hearts, and say evil things. For from the overflow of the heart they produce evil."

46. Jesus said, "From Adam to John the Baptist, among those born of women, no one is so much greater than John the Baptist that his eyes should not be averted.

But I have said that whoever among you becomes a child will recognize the (Father's) kingdom and will become greater than John."

47. Jesus said, "A person cannot mount two horses or bend two bows.

And a slave cannot serve two masters, otherwise that slave will honor the one and offend the other.

Nobody drinks aged wine and immediately wants to drink young wine. Young wine is not poured into old wineskins, or they might break, and aged wine is not poured into a new wineskin, or it might spoil.

An old patch is not sewn onto a new garment, since it would create a tear."

48. Jesus said, "If two make peace with each other in a single house, they will say to the mountain, 'Move from here!' and it will move."

49. Jesus said, "Congratulations to those who are alone and chosen, for you will find the kingdom. For you have come from it, and you will return there again."

50. Jesus said, "If they say to you, 'Where have you come from?' say to them, 'We have come from the light, from the place where the light came into being by itself, established [itself], and appeared in their image.'

If they say to you, 'Is it you?' say, 'We are its children, and we are the chosen of the living Father.'

If they ask you, 'What is the evidence of your Father in you?' say to them, 'It is motion and rest.'"

51. His disciples said to him, "When will the rest for the dead take place, and when will the new world come?"

He said to them, "What you are looking forward to has come, but you don't know it."

52. His disciples said to him, "Twenty-four prophets have spoken in Israel, and they all spoke of you."

He said to them, "You have disregarded the living one who is in your presence, and have spoken of the dead."

53. His disciples said to him, "Is circumcision useful or not?"

He said to them, "If it were useful, their father would produce children already circumcised from their mother. Rather, the true circumcision in spirit has become profitable in every respect."

54. Jesus said, "Congratulations to the poor, for to you belongs Heaven's kingdom."

55. Jesus said, "Whoever does not hate father and mother cannot be my disciple, and whoever does not hate brothers and sisters, and carry the cross as I do, will not be worthy of me."

56. Jesus said, "Whoever has come to know the world has discovered a carcass, and whoever has discovered a carcass, of that person the world is not worthy."

57 Jesus said, "The Father's kingdom is like a person who has [good] seed. His enemy came during the night and sowed weeds among the good seed. The person did not let the workers pull up the weeds, but said to them, 'No, otherwise you might go to pull up the weeds and pull up the wheat along with them.' For on the day of the harvest the weeds will be conspicuous, and will be pulled up and burned."

58. Jesus said, "Congratulations to the person who has toiled and has found life."

59. Jesus said, "Look to the living one as long as you live, otherwise you might die and then try to see the living one, and you will be unable to see."

60. He saw a Samaritan carrying a lamb and going to Judea. He said to his disciples, "that person ... around the lamb." They said to him, "So that he may kill it and eat it." He said to them, "He will not eat it while it is alive, but only after he has killed it and it has become a carcass."

They said, "Otherwise he can't do it."

He said to them, "So also with you, seek for yourselves a place for rest, or you might become a carcass and be eaten."

61. Jesus said, "Two will recline on a couch; one will die, one will live."

Salome said, "Who are you mister? You have climbed onto my couch and eaten from my table as if you are from someone."

Jesus said to her, "I am the one who comes from what is whole. I was granted from the things of my Father."

"I am your disciple."

"For this reason I say, if one is whole, one will be filled with light, but if one is divided, one will be filled with darkness."

62. Jesus said, "I disclose my mysteries to those [who are worthy] of [my] mysteries.

63 Jesus said, "There was a rich person who had a great deal of money. He said, 'I shall invest my money so that I may sow, reap, plant, and fill my storehouses with produce, that I may lack nothing.' These were the things he was thinking in his heart, but that very night he died. Anyone here with two ears had better listen!"

64. Jesus said, "A person was receiving guests. When he had prepared the dinner, he sent his slave to invite the guests.

The slave went to the first and said to that one, 'My master invites you.' That one said, 'Some merchants owe me money; they are coming to me tonight. I have to go and give them instructions. Please excuse me from dinner.'

The slave went to another and said to that one, 'My master has invited you.' That one said to the slave, 'I have bought a house, and I have been called away for a day. I shall have no time.'

The slave went to another and said to that one, 'My master invites you.' That one said to the slave, 'My friend is to be married, and I am to arrange the banquet. I shall not be able to come. Please excuse me from dinner.'

The slave went to another and said to that one, 'My master invites you.' That one said to the slave, 'I have bought an estate, and I am going to collect the rent. I shall not be able to come. Please excuse me.'

The slave returned and said to his master, 'Those whom you invited to dinner have asked to be excused.' The master said to his slave, 'Go out on the streets and bring back whomever you find to have dinner.'

Buyers and merchants [will] not enter the places of my Father."

65. He said, "A [...] person owned a vineyard and rented it to some farmers, so they could work it and he could collect its crop from them. He sent his slave so the farmers would give him the vineyard's crop. They grabbed him, beat him, and almost killed him, and the slave returned and told his master. His master said, 'Perhaps he didn't know them.' He sent another slave, and the farmers beat that one as well. Then the master sent his son and said, 'Perhaps they'll show my son some respect.' Because the farmers knew that he was the heir to the vineyard, they grabbed him and killed him. Anyone here with two ears had better listen!"

66. Jesus said, "Show me the stone that the builders rejected: that is the keystone."

67. Jesus said, "Those who know all, but are lacking in themselves, are utterly lacking."

68. Jesus said, "Congratulations to you when you are hated and persecuted; and no place will be found, wherever you have been persecuted."

69. Jesus said, "Congratulations to those who have been persecuted in their hearts: they are the ones who have truly come to know the Father.

Congratulations to those who go hungry, so the stomach of the one in want may be filled."

70. Jesus said, "If you bring forth what is within you, what you have will save you. If you do not have that within you, what you do not have within you [will] kill you."

71. Jesus said, "I will destroy [this] house, and no one will be able to build it [...]."

72. A [person said] to him, "Tell my brothers to divide my father's possessions with me."

He said to the person, "Mister, who made me a divider?"

He turned to his disciples and said to them, "I'm not a divider, am I?"

73. Jesus said, "The crop is huge but the workers are few, so beg the harvest boss to dispatch workers to the fields."

74. He said, "Lord, there are many around the drinking trough, but there is nothing in the well."

75. Jesus said, "There are many standing at the door, but those who are alone will enter the bridal suite."

76. Jesus said, "The Father's kingdom is like a merchant who had a supply of merchandise and found a pearl. That merchant was prudent; he sold the merchandise and bought the single pearl for himself.

So also with you, seek his treasure that is unfailing, that is enduring, where no moth comes to eat and no worm destroys."

77. Jesus said, "I am the light that is over all things. I am all: from me all came forth, and to me all attained.

Split a piece of wood; I am there.

Lift up the stone, and you will find me there."

78. Jesus said, "Why have you come out to the countryside? To see a reed shaken by the wind? And to see a person dressed in soft clothes, [like your] rulers and your powerful ones? They are dressed in soft clothes, and they cannot understand truth."

79. A woman in the crowd said to him, "Lucky are the womb that bore you and the breasts that fed you."

He said to [her], "Lucky are those who have heard the word of the Father and have truly kept it. For there will be days when you will say, 'Lucky are the womb that has not conceived and the breasts that have not given milk.'"

80. Jesus said, "Whoever has come to know the world has discovered the body, and whoever has discovered the body, of that one the world is not worthy."

81. Jesus said, "Let one who has become wealthy reign, and let one who has power renounce <it>."

82. Jesus said, "Whoever is near me is near the fire, and whoever is far from me is far from the (Father's) kingdom."

83. Jesus said, "Images are visible to people, but the light within them is hidden in the image of the Father's light. He will be disclosed, but his image is hidden by his light."

84. Jesus said, "When you see your likeness, you are happy. But when you see your images that came into being before you and that neither die nor become visible, how much you will have to bear!"

85. Jesus said, "Adam came from great power and great wealth, but he was not worthy of you. For had he been worthy, [he would] not [have tasted] death."

86. Jesus said, "[Foxes have] their dens and birds have their nests, but human beings have no place to lay down and rest."

87. Jesus said, "How miserable is the body that depends on a body, and how miserable is the soul that depends on these two."

88. Jesus said, "The messengers and the prophets will come to you and give you what belongs to you. You, in turn, give them what you have, and say to yourselves, 'When will they come and take what belongs to them?'"

89. Jesus said, "Why do you wash the outside of the cup? Don't you understand that the one who made the inside is also the one who made the outside?"

90. Jesus said, "Come to me, for my yoke is comfortable and my lordship is gentle, and you will find rest for yourselves."

91. They said to him, "Tell us who you are so that we may believe in you."

He said to them, "You examine the face of heaven and earth, but you have not come to know the one who is in your presence, and you do not know how to examine the present moment."

92. Jesus said, "Seek and you will find.

In the past, however, I did not tell you the things about which you asked me then. Now I am willing to tell them, but you are not seeking them."

93. "Don't give what is holy to dogs, for they might throw them upon the manure pile. Don't throw pearls [to] pigs, or they might ... it [...]."

94. Jesus [said], "One who seeks will find, and for [one who knocks] it will be opened."

95. [Jesus said], "If you have money, don't lend it at interest. Rather, give [it] to someone from whom you won't get it back."

96. Jesus [said], "The Father's kingdom is like [a] woman. She took a little leaven, [hid] it in dough, and made it into large loaves of bread. Anyone here with two ears had better listen!"

97. Jesus said, "The [Father's] kingdom is like a woman who was carrying a [jar] full of meal. While she was walking along [a] distant road, the handle of the jar broke and the meal spilled behind her [along] the road. She didn't know it; she hadn't noticed a problem. When she reached her house, she put the jar down and discovered that it was empty."

98. Jesus said, "The Father's kingdom is like a person who wanted to kill someone powerful. While still at home he drew his sword and thrust it into the wall to find out whether his hand would go in. Then he killed the powerful one."

99. The disciples said to him, "Your brothers and your mother are standing outside."

He said to them, "Those here who do what my Father wants are my brothers and my mother. They are the ones who will enter my Father's kingdom."

100. They showed Jesus a gold coin and said to him, "The Roman emperor's people demand taxes from us."

He said to them, "Give the emperor what belongs to the emperor, give God what belongs to God, and give me what is mine."

101. "Whoever does not hate [father] and mother as I do cannot be my [disciple], and whoever does [not] love [father and] mother as I do cannot be my [disciple]. For my mother [...], but my true [mother] gave me life."

102. Jesus said, "Damn the Pharisees! They are like a dog sleeping in the cattle manger: the dog neither eats nor [lets] the cattle eat."

103. Jesus said, "Congratulations to those who know where the rebels are going to attack. [They] can get going, collect their imperial resources, and be prepared before the rebels arrive."

104. They said to Jesus, "Come, let us pray today, and let us fast."

Jesus said, "What sin have I committed, or how have I been undone? Rather, when the groom leaves the bridal suite, then let people fast and pray."

105. Jesus said, "Whoever knows the father and the mother will be called the child of a whore."

106. Jesus said, "When you make the two into one, you will become children of Adam, and when you say, 'Mountain, move from here!' it will move."

107. Jesus said, "The (Father's) kingdom is like a shepherd who had a hundred sheep. One of them, the largest, went astray. He left the ninety-nine and looked for the one until he found it. After he had toiled, he said to the sheep, 'I love you more than the ninety-nine.'"

108. Jesus said, "Whoever drinks from my mouth will become like me; I myself shall become that person, and the hidden things will be revealed to him."

109. Jesus said, "The (Father's) kingdom is like a person who had a treasure hidden in his field but did not know it. And [when] he died he left it to his [son]. The son [did] not know about it either. He took over the field and sold it. The buyer went plowing, [discovered] the treasure, and began to lend money at interest to whomever he wished."

110. Jesus said, "Let one who has found the world, and has become wealthy, renounce the world."

111. Jesus said, "The heavens and the earth will roll up in your presence, and whoever is living from the living one will not see death."

Does not Jesus say, "Those who have found themselves, of them the world is not worthy"?

112. Jesus said, "Damn the flesh that depends on the soul. Damn the soul that depends on the flesh."

113. His disciples said to him, "When will the kingdom come?"

"It will not come by watching for it. It will not be said, 'Look, here!' or 'Look, there!' Rather, the Father's kingdom is spread out upon the earth, and people don't see it."

[Saying probably added to the original collection at a later date:]

114. Simon Peter said to them, "Make Mary leave us, for females don't deserve life."

Jesus said, "Look, I will guide her to make her male, so that she too may become a living spirit resembling you males. For every female who makes herself male will enter the kingdom of Heaven."

The Gospel of Thomas

CODEX II

Translated by Thomas O. Lambdin

Selection made from James M. Robinson, ed., The Nag Hammadi Library, *revised edition. HarperCollins, San Francisco, 1990.*

These are the secret sayings which the living Jesus spoke and which Didymos Judas Thomas wrote down.

(1) And he said, "Whoever finds the interpretation of these sayings will not experience death."

(2) Jesus said, "Let him who seeks continue seeking until he finds. When he finds, he will become troubled. When he becomes troubled, he will be astonished, and he will rule over the All."

(3) Jesus said, "If those who lead you say to you, 'See, the kingdom is in the sky,' then the birds of the sky will precede you. If they say to you, 'It is in the sea,' then the fish will precede you. Rather, the kingdom is inside of you, and it is outside of you. When you come to know yourselves, then you will become known, and you will realize that it is you who are the sons of the living father. But if you will not know yourselves, you dwell in poverty and it is you who are that poverty."

(4) Jesus said, "The man old in days will not hesitate to ask a small child seven days old about the place of life, and he will live. For many who are first will become last, and they will become one and the same."

(5) Jesus said, "Recognize what is in your sight, and that which is hidden from you will become plain to you . For there is nothing hidden which will not become manifest."

(6) His disciples questioned him and said to him, "Do you want us to fast? How shall we pray? Shall we give alms? What diet shall we observe?"

Jesus said, "Do not tell lies, and do not do what you hate, for all things are plain in the sight of heaven. For nothing hidden will not become manifest, and nothing covered will remain without being uncovered."

(7) Jesus said, "Blessed is the lion which becomes man when consumed by man; and cursed is the man whom the lion consumes, and the lion becomes man."

(8) And he said, "The man is like a wise fisherman who cast his net into the sea and drew it up from the sea full of small fish. Among them the wise fisherman found a fine large fish. He threw all the small fish back into the sea and chose the large fish without difficulty. Whoever has ears to hear, let him hear."

(9) Jesus said, "Now the sower went out, took a handful (of seeds), and scattered them. Some fell on the road; the birds came and gathered them up. Others fell on the rock, did not take root in the soil, and did not produce ears. And others fell on thorns; they choked the seed(s) and worms ate them. And others fell on the good soil and it produced good fruit: it bore sixty per measure and a hundred and twenty per measure."

(10) Jesus said, "I have cast fire upon the world, and see, I am guarding it until it blazes."

(11) Jesus said, "This heaven will pass away, and the one above it will pass away. The dead are not alive, and the living will not die. In the days when you consumed what is dead, you made it what is alive. When you come to dwell in the light, what will you do? On the day when you were one you became two. But when you become two, what will you do?"

(12) The disciples said to Jesus, "We know that you will depart from us. Who is to be our leader?"
Jesus said to them, "Wherever you are, you are to go to James the righteous, for whose sake heaven and earth came into being."

(13) Jesus said to his disciples, "Compare me to someone and tell me whom I am like."

Simon Peter said to him, "You are like a righteous angel."

Matthew said to him, "You are like a wise philosopher."

Thomas said to him, "Master, my mouth is wholly incapable of saying whom you are like."

Jesus said, "I am not your master. Because you have drunk, you have become intoxicated from

the bubbling spring which I have measured out."

And he took him and withdrew and told him three things. When Thomas returned to his companions, they asked him, "What did Jesus say to you?"

Thomas said to them, "If I tell you one of the things which he told me, you will pick up stones and throw them at me; a fire will come out of the stones and burn you up."

(14) Jesus said to them, "If you fast, you will give rise to sin for yourselves; and if you pray, you will be condemned; and if you give alms, you will do harm to your spirits. When you go into any land and walk about in the districts, if they receive you, eat what they will set before you, and heal the sick among them. For what goes into your mouth will not defile you, but that which issues from your mouth - it is that which will defile you."

(15) Jesus said, "When you see one who was not born of woman, prostrate yourselves on your faces and worship him. That one is your father."

(16) Jesus said, "Men think, perhaps, that it is peace which I have come to cast upon the world. They do not know that it is dissension which I have come to cast upon the earth: fire, sword, and war. For there will be five in a house: three will be against two, and two against three, the father against the son, and the son against the father. And they will stand solitary."

(17) Jesus said, "I shall give you what no eye has seen and what no ear has heard and what no hand has touched and what has never occurred to the human mind."

(18) The disciples said to Jesus, "Tell us how our end will be."

Jesus said, "Have you discovered, then, the beginning, that you look for the end? For where the beginning is, there will the end be. Blessed is he who will take his place in the beginning; he will know the end and will not experience death."

(19) Jesus said, "Blessed is he who came into being before he came into being. If you become my disciples and listen to my words, these stones will minister to you. For there are five trees for you in Paradise which remain undisturbed summer and winter and whose leaves do not fall. Whoever becomes acquainted with them will not experience death."

(20) The disciples said to Jesus, "Tell us what the kingdom of heaven is like."

He said to them, "It is like a mustard seed. It is the smallest of all seeds. But when it falls on tilled soil, it produces a great plant and becomes a shelter for birds of the sky."

(21) Mary said to Jesus, "Whom are your disciples like?"

He said, "They are like children who have settled in a field which is not theirs. When the owners of the field come, they will say, 'Let us have back our field.' They (will) undress in their presence in order to let them have back their field and to give it back to them. Therefore I say, if the owner of a house knows that the thief is coming, he will begin his vigil before he comes and will not let him dig through into his house of his domain to carry away his goods. You, then, be on your guard against the world. Arm yourselves with great strength lest the robbers find a way to come to you, for the difficulty which you expect will (surely) materialize. Let there be among you a man of understanding. When the grain ripened, he came quickly with his sickle in his hand and reaped it. Whoever has ears to hear, let him hear."

(22) Jesus saw infants being suckled. He said to his disciples, "These infants being suckled are like those who enter the kingdom."

They said to him, "Shall we then, as children, enter the kingdom?"

Jesus said to them, "When you make the two one, and when you make the inside like the outside and the outside like the inside, and the above like the below, and when you make the male and the female one and the same, so that the male not be male nor the female female; and when you fashion eyes in the place of an eye, and a hand in place of a hand, and a foot in place of a foot, and a likeness in place of a likeness; then will you enter the kingdom."

(23) Jesus said, "I shall choose you, one out of a thousand, and two out of ten thousand, and they shall stand as a single one."

(24) His disciples said to him, "Show us the place where you are, since it is necessary for us to seek it."

He said to them, "Whoever has ears, let him hear. There is light within a man of light, and he lights up the whole world. If he does not shine, he is darkness."

(25) Jesus said, "Love your brother like your soul, guard him like the pupil of your eye."

(26) Jesus said, "You see the mote in your brother's eye, but you do not see the beam in your own eye. When you cast the beam out of your own eye, then you will see clearly to cast the mote from your brother's eye."

(27) <Jesus said,> "If you do not fast as regards the world, you will not find the kingdom. If you do not observe the Sabbath as a Sabbath, you will not see the father."

(28) Jesus said, "I took my place in the midst of the world, and I appeared to them in flesh. I found all of them intoxicated; I found none of them thirsty. And my soul became afflicted for the sons of men, because they are blind in their hearts and do not have sight; for empty they came into the world, and empty too they seek to leave the world. But for the moment they are intoxicated. When they shake off their wine, then they will repent."

(29) Jesus said, "If the flesh came into being because of spirit, it is a wonder. But if spirit came into being because of the body, it is a wonder of wonders. Indeed, I am amazed at how this great wealth has made its home in this poverty."

(30) Jesus said, "Where there are three gods, they are gods. Where there are two or one, I am with him."

(31) Jesus said, "No prophet is accepted in his own village; no physician heals those who know him."

(32) Jesus said, "A city being built on a high mountain and fortified cannot fall, nor can it be hidden."

(33) Jesus said, "Preach from your housetops that which you will hear in your ear. For no one lights a lamp and puts it under a bushel, nor does he put it in a hidden place, but rather he sets it on a lampstand so that everyone who enters and leaves will see its light."

(34) Jesus said, "If a blind man leads a blind man, they will both fall into a pit."

(35) Jesus said, "It is not possible for anyone to enter the house of a strong man and take it by force unless he binds his hands; then he will (be able to) ransack his house."

(36) Jesus said, "Do not be concerned from morning until evening and from evening until morning about what you will wear."

(37) His disciples said, "When will you become revealed to us and when shall we see you?"

Jesus said, "When you disrobe without being ashamed and take up your garments and place them under your feet like little children and tread on them, then will you see the son of the living one, and you will not be afraid"

(38) Jesus said, "Many times have you desired to hear these words which I am saying to you, and you have no one else to hear them from. There will be days when you will look for me and will not find me."

(39) Jesus said, "The pharisees and the scribes have taken the keys of knowledge (gnosis) and hidden them. They themselves have not entered, nor have they allowed to enter those who wish to. You, however, be as wise as serpents and as innocent as doves."

(40) Jesus said, "A grapevine has been planted outside of the father, but being unsound, it will be pulled up by its roots and destroyed."

(41) Jesus said, "Whoever has something in his hand will receive more, and whoever has nothing will be deprived of even the little he has."

(42) Jesus said, "Become passers-by."

(43) His disciples said to him, "Who are you, that you should say these things to us?"

<Jesus said to them,> "You do not realize who I am from what I say to you, but you have become like the Jews, for they (either) love the tree and hate its fruit (or) love the fruit and hate the tree."

(44) Jesus said, "Whoever blasphemes against the father will be forgiven, and whoever blasphemes against the son will be forgiven, but whoever blasphemes against the holy spirit will not be forgiven either on earth or in heaven."

(45) Jesus said, "Grapes are not harvested from thorns, nor are figs gathered from thistles, for they do not produce fruit. A good man brings forth good from his storehouse; an evil man brings forth evil things from his evil storehouse, which is in his heart, and says evil

things. For out of the abundance of the heart he brings forth evil things."

(46) Jesus said, "Among those born of women, from Adam until John the Baptist, there is no one so superior to John the Baptist that his eyes should not be lowered (before him). Yet I have said, whichever one of you comes to be a child will be acquainted with the kingdom and will become superior to John."

(47) Jesus said, "It is impossible for a man to mount two horses or to stretch two bows. And it is impossible for a servant to serve two masters; otherwise, he will honor the one and treat the other contemptuously. No man drinks old wine and immediately desires to drink new wine. And new wine is not put into old wineskins, lest they burst; nor is old wine put into a new wineskin, lest it spoil it. An old patch is not sewn onto a new garment, because a tear would result."

(48) Jesus said, "If two make peace with each other in this one house, they will say to the mountain, 'Move Away,' and it will move away."

(49) Jesus said, "Blessed are the solitary and elect, for you will find the kingdom. For you are from it, and to it you will return."

(50) Jesus said, "If they say to you, 'Where did you come from?', say to them, 'We came from the light, the place where the light came into being on its own accord and established itself and became manifest through their image.' If they say to you, 'Is it you?', say, 'We are its children, we are the elect of the living father.' If they ask you, 'What is the sign of your father in you?', say to them, 'It is movement and repose.'"

(51) His disciples said to him, "When will the repose of the dead come about, and when will the new world come?"

He said to them, "What you look forward to has already come, but you do not recognize it."

(52) His disciples said to him, "Twenty-four prophets spoke in Israel, and all of them spoke in you."

He said to them, "You have omitted the one living in your presence and have spoken (only) of the dead."

(53) His disciples said to him, "Is circumcision beneficial or not?"

He said to them, "If it were beneficial, their father would beget them already circumcised from their mother. Rather, the true circumcision in spirit has become completely profitable."

(54) Jesus said, "Blessed are the poor, for yours is the kingdom of heaven."

(55) Jesus said, "Whoever does not hate his father and his mother cannot become a disciple to me. And whoever does not hate his brothers and sisters and take up his cross in my way will not be worthy of me."

(56) Jesus said, "Whoever has come to understand the world has found (only) a corpse, and whoever has found a corpse is superior to the world."

(57) Jesus said, "The kingdom of the father is like a man who had good seed. His enemy came by night and sowed weeds among the good seed. The man did not allow them to pull up the weeds; he said to them, 'I am afraid that you will go intending to pull up the weeds and pull up the wheat along with them.' For on the day of the harvest the weeds will be plainly visible, and they will be pulled up and burned."

(58) Jesus said, "Blessed is the man who has suffered and found life."

(59) Jesus said, "Take heed of the living one while you are alive, lest you die and seek to see him and be unable to do so."

(60) <They saw> a Samaritan carrying a lamb on his way to Judea. He said to his disciples, "That man is round about the lamb."

They said to him, "So that he may kill it and eat it."

He said to them, "While it is alive, he will not eat it, but only when he has killed it and it has become a corpse."

They said to him, "He cannot do so otherwise."

He said to them, "You too, look for a place for yourself within repose, lest you become a corpse and be eaten."

(61) Jesus said, "Two will rest on a bed: the one will die, and the other will live."

Salome said, "Who are you, man, that you ... have come up on my couch and eaten from my table?"

Jesus said to her, "I am he who exists from the undivided. I was given some of the things of my father."

<...> "I am your disciple."

<...> "Therefore I say, if he is destroyed, he will be filled with light, but if he is divided, he will be filled with darkness."

(62) Jesus said, "It is to those who are worthy of my mysteries that I tell my mysteries. Do not let your left (hand) know what your right (hand) is doing."

(63) Jesus said, "There was a rich man who had much money. He said, 'I shall put my money to use so that I may sow, reap, plant, and fill my storehouse with produce, with the result that I shall lack nothing.' Such were his intentions, but that same night he died. Let him who has ears hear."

(64) Jesus said, "A man had received visitors. And when he had prepared the dinner, he sent his servant to invite the guests.

He went to the first one and said to him, 'My master invites you.' He said, 'I have claims against some merchants. They are coming to me this evening. I must go and give them my orders. I ask to be excused from the dinner.'

He went to another and said to him, 'My master has invited you.' He said to him, 'I have just bought a house and am required for the day. I shall not have any spare time.'

He went to another and said to him, 'My master invites you.' He said to him, 'My friend is going to get married, and I am to prepare the banquet. I shall not be able to come. I ask to be excused from the dinner.'

He went to another and said to him, 'My master invites you.' He said to him, 'I have just bought a farm, and I am on my way to collect the rent. I shall not be able to come. I ask to be excused.'

The servant returned and said to his master, 'Those whom you invited to the dinner have asked to be excused.' The master said to his servant, 'Go outside to the streets and bring back those whom you happen to meet, so that they may dine.' Businessmen and merchants will not enter the places of my father."

(65) He said, "There was a good man who owned a vineyard. He leased it to tenant farmers so that they might work it and he might collect the produce from them. He sent his servant so that the tenants might give him the produce of the vineyard. They seized his servant and beat him, all but killing him. The servant went back and told his master. The master said, 'Perhaps he did not recognize them.' He sent another servant. The tenants beat this one as well. Then the owner sent his son and said, 'Perhaps they will show respect to my son.' Because the tenants knew that it was he who was the heir to the vineyard, they seized him and killed him. Let him who has ears hear."

(66) Jesus said, "Show me the stone which the builders have rejected. That one is the cornerstone."

(67) Jesus said, "If one who knows the all still feels a personal deficiency, he is completely deficient."

(68) Jesus said, "Blessed are you when you are hated and persecuted. Wherever you have been persecuted they will find no place."

(69) Jesus said, "Blessed are they who have been persecuted within themselves. It is they who have truly come to know the father. Blessed are the hungry, for the belly of him who desires will be filled."

(70) Jesus said, "That which you have will save you if you bring it forth from yourselves. That which you do not have within you will kill you if you do not have it within you."

(71) Jesus said, "I shall destroy this house, and no one will be able to build it [...]."

(72) A man said to him, "Tell my brothers to divide my father's possessions with me."

He said to him, "O man, who has made me a divider?"

He turned to his disciples and said to them, "I am not a divider, am I?"

(73) Jesus said, "The harvest is great but the laborers are few. Beseech the Lord, therefore, to send out laborers to the harvest."

(74) He said, "O Lord, there are many around the drinking trough, but there is nothing in the cistern."

(75) Jesus said, "Many are standing at the door, but it is the solitary who will enter the bridal chamber."

(76) Jesus said, "The kingdom of the father is like a merchant who had a consignment of merchandise and who discovered a pearl. That merchant was shrewd. He sold the merchandise and bought the pearl alone for himself. You too, seek his unfailing and

enduring treasure where no moth comes near to devour and no worm destroys."

(77) Jesus said, "It is I who am the light which is above them all. It is I who am the all. From me did the all come forth, and unto me did the all extend. Split a piece of wood, and I am there. Lift up the stone, and you will find me there."

(78) Jesus said, "Why have you come out into the desert? To see a reed shaken by the wind? And to see a man clothed in fine garments like your kings and your great men? Upon them are the fine garments, and they are unable to discern the truth."

(79) A woman from the crowd said to him, "Blessed are the womb which bore you and the breasts which nourished you."

He said to her, "Blessed are those who have heard the word of the father and have truly kept it. For there will be days when you will say, 'Blessed are the womb which has not conceived and the breasts which have not given milk.'"

(80) Jesus said, "He who has recognized the world has found the body, but he who has found the body is superior to the world."

(81) Jesus said, "Let him who has grown rich be king, and let him who possesses power renounce it."

(82) Jesus said, "He who is near me is near the fire, and he who is far from me is far from the kingdom."

(83) Jesus said, "The images are manifest to man, but the light in them remains concealed in the image of the light of the father. He will become manifest, but his image will remain concealed by his light."

(84) Jesus said, "When you see your likeness, you rejoice. But when you see your images which came into being before you, and which neither die not become manifest, how much you will have to bear!"

(85) Jesus said, "Adam came into being from a great power and a great wealth, but he did not become worthy of you. For had he been worthy, he would not have experienced death."

(86) Jesus said, "The foxes have their holes and the birds have their nests, but the son of man has no place to lay his head and rest."

(87) Jesus said, "Wretched is the body that is dependant upon a body, and wretched is the soul that is dependent on these two."

(88) Jesus said, "The angels and the prophets will come to you and give to you those things you (already) have. And you too, give them those things which you have, and say to yourselves, 'When will they come and take what is theirs?'"

(89) Jesus said, "Why do you wash the outside of the cup? Do you not realize that he who made the inside is the same one who made the outside?"

(90) Jesus said, "Come unto me, for my yoke is easy and my lordship is mild, and you will find repose for yourselves."

(91) They said to him, "Tell us who you are so that we may believe in you."

He said to them, "You read the face of the sky and of the earth, but you have not recognized the one who is before you, and you do not know how to read this moment."

(92) Jesus said, "Seek and you will find. Yet, what you asked me about in former times and which I did not tell you then, now I do desire to tell, but you do not inquire after it."

(93) <Jesus said,> "Do not give what is holy to dogs, lest they throw them on the dung-heap. Do not throw the pearls to swine, lest they [...] it [...]."

(94) Jesus said, "He who seeks will find, and he who knocks will be let in."

(95) Jesus said, "If you have money, do not lend it at interest, but give it to one from whom you will not get it back."

(96) Jesus said, "The kingdom of the father is like a certain woman. She took a little leaven, concealed it in some dough, and made it into large loaves. Let him who has ears hear."

(97) Jesus said, "The kingdom of the father is like a certain woman who was carrying a jar full of meal. While she was walking on the road, still some distance from home, the handle of the jar broke and the meal emptied out behind her on the road. She did not realize it; she had noticed no accident. When she reached her house, she set the jar down and found it empty."

(98) Jesus said, "The kingdom of the father is like a certain man who wanted to kill a powerful man. In his own house he drew his sword and stuck it into the wall in order to find out whether his hand could carry through. Then he slew the powerful man."

(99) The disciples said to him, "Your brothers and your mother are standing outside."

He said to them, "Those here who do the will of my father are my brothers and my mother. It is they who will enter the kingdom of my father."

(100) They showed Jesus a gold coin and said to him, "Caesar's men demand taxes from us."

He said to them, "Give Caesar what belongs to Caesar, give God what belongs to God, and give me what is mine."

(101) <Jesus said,> "Whoever does not hate his father and his mother as I do cannot become a disciple to me. And whoever does not love his father and his mother as I do cannot become a disciple to me. For my mother [...], but my true mother gave me life."

(102) Jesus said, "Woe to the pharisees, for they are like a dog sleeping in the manger of oxen, for neither does he eat nor does he let the oxen eat."

(103) Jesus said, "Fortunate is the man who knows where the brigands will enter, so that he may get up, muster his domain, and arm himself before they invade."

(104) They said to Jesus, "Come, let us pray today and let us fast."

Jesus said, "What is the sin that I have committed, or wherein have I been defeated? But when the bridegroom leaves the bridal chamber, then let them fast and pray."

(105) Jesus said, "He who knows the father and the mother will be called the son of a harlot."

(106) Jesus said, "When you make the two one, you will become the sons of man, and when you say, 'Mountain, move away,' it will move away."

(107) Jesus said, "The kingdom is like a shepherd who had a hundred sheep. One of them, the largest, went astray. He left the ninety-nine sheep and looked for that one until he found it. When he had gone to such trouble, he said to the sheep, 'I care for you more than the ninety-nine.'"

(108) Jesus said, "He who will drink from my mouth will become like me. I myself shall become he, and the things that are hidden will be revealed to him."

(109) Jesus said, "The kingdom is like a man who had a hidden treasure in his field without knowing it. And after he died, he left it to his son. The son did not know (about the treasure). He inherited the field and sold it. And the one who bought it went plowing and found the treasure. He began to lend money at interest to whomever he wished."

(110) Jesus said, "Whoever finds the world and becomes rich, let him renounce the world."

(111) Jesus said, "The heavens and the earth will be rolled up in your presence. And the one who lives from the living one will not see death." Does not Jesus say, "Whoever finds himself is superior to the world?"

(112) Jesus said, "Woe to the flesh that depends on the soul; woe to the soul that depends on the flesh."

(113) His disciples said to him, "When will the kingdom come?"

<Jesus said,> "It will not come by waiting for it. It will not be a matter of saying 'here it is' or 'there it is.' Rather, the kingdom of the father is spread out upon the earth, and men do not see it."

(114) Simon Peter said to him, "Let Mary leave us, for women are not worthy of life."
Jesus said, "I myself shall lead her in order to make her male, so that she too may become a living spirit resembling you males. For every woman who will make herself male will enter the kingdom of heaven."

The Gospel According to Thomas

The Gospel of Thomas

CODEX II

Translated by Stephen J. Patterson and James M. Robinson

Original translation by the Berlin Working Group for Coptic Gnostic Writings.
Taken from Synopsis Quattuor Evangelorium, *2nd corrected printing, 1997.*
As modified by Stephen J. Patterson and James M. Robinson in:
Patterson, Robinson, and Bethge, The Fifth Gospel, Trinity Press International, 1998.
Prepared by Michael W. Grondin, July, 2000

These are the hidden words that the living Jesus spoke. And Didymos Judas Thomas wrote them down.

(01) And he said: "Whoever finds the meaning of these words will not taste death."

(02) Jesus says:
(1) "The one who seeks should not cease seeking until he finds.
(2) And when he finds, he will be dismayed.
(3) And when he is dismayed, he will be astonished.
(4) And he will be king over the All."

(03) Jesus says:
(1) "If those who lead you say to you: 'Look, the kingdom is in the sky!' then the birds of the sky will precede you.
(2) If they say to you: 'It is in the sea,' then the fishes will precede you.
(3) Rather, the kingdom is inside of you, and outside of you."
(4) "When you come to know yourselves, then you will be known, and you will realize that you are the children of the living Father.
(5) But if you do not come to know yourselves, then you exist in poverty, and you are poverty."

(04) Jesus says:
(1) "The person old in his days will not hesitate to ask a child seven days old about the place of life, and he will live.
(2) For many who are first will become last, (3) and they will become a single one."

(05) Jesus says:
(1) "Come to know what is in front of you, and that which is hidden from you will become clear to you.
(2) For there is nothing hidden that will not become manifest."

(06)
(1) His disciples questioned him, (and) they said to him: "Do you want us to fast? And how should we pray and give alms? And what diet should we observe?"
(2) Jesus says: "Do not lie. (3) And do not do what you hate.
(4) For everything is disclosed in view of <the truth>.
(5) For there is nothing hidden that will not become revealed.
(6) And there is nothing covered that will remain undisclosed."

(07) Jesus says:
(1) "Blessed is the lion that a person will eat and the lion will become human.
(2) And anathema is the person whom a lion will eat and the lion will become human."

(08)
(1) And he says: "The human being is like a sensible fisherman who cast his net into the sea and drew it up from the sea filled with little fish.
(2) Among them the sensible fisherman found a large, fine fish.
(3) He threw all the little fish back into the sea, (and) he chose the large fish effortlessly.
(4) Whoever has ears to hear should hear."

(09) Jesus says:
(1) "Look, a sower went out. He filled his hands (with seeds), (and) he scattered (them).
(2) Some fell on the path, and the birds came and pecked them up.
(3) Others fell on the rock, and did not take root in the soil, and they did not put forth ears.
(4) And others fell among the thorns, they choked the seeds, and worms ate them.
(5) And others fell on good soil, and it produced good fruit. It yielded sixty per measure and one hundred twenty per measure."

(10) Jesus says: "I have cast fire upon the world, and see, I am guarding it until it blazes."

(11) Jesus says:
(1) "This heaven will pass away, and the (heaven) above it will pass away.
(2) And the dead are not alive, and the living will not died.
(3) In the days when you consumed what was dead, you made it alive. When you are in the light, what will you do?
(4) On the day when you were one, you became two. But when you become two, what will you do?

(12)
(1) The disciples said to Jesus: "We know that you will depart from us. Who (then) will rule [lit., 'be great'] over us?"
(2) Jesus said to them: "No matter where you came from, you should go to James the Just, for whose sake heaven and earth came into being."

(13)
(1) Jesus said to his disciples: "Compare me, and tell me whom I am like."
(2) Simon Peter said to him: "You are like a just messenger."
(3) Matthew said to him: "You are like an (especially) wise philosopher."
(4) Thomas said to him: "Teacher, my mouth will not bear at all to say whom you are like."
(5) Jesus said: "I am not your teacher. For you have drunk, you have become intoxicated at the bubbling spring that I have measured out."
(6) And he took him, (and) withdrew, (and) he said three words to him.
(7) But when Thomas came back to his companions, they asked him: "What did Jesus say to you?"
(8) Thomas said to them: "If I tell you one of the words he said to me, you will pick up stones and throw them at me, and fire will come out of the stones (and) burn you up."

(14) Jesus said to them:
(1) "If you fast, you will bring forth sin for yourselves.
(2) And if you pray, you will be condemned.
(3) And if you give alms, you will do harm to your spirits.
(4) And if you go into any land and wander from place to place, (and) if they take you in, (then) eat what they will set before you. Heal the sick among them!
(5) For what goes into your mouth will not defile you. Rather, what comes out of your mouth will defile you."

(15) Jesus says: "When you see one who was not born of woman, fall on your face (and) worship him. That one is your Father."

(16) Jesus says:
(1) "Perhaps people think that I have come to cast peace upon the earth.
(2) But they do not know that I have come to cast dissension upon the earth: fire, sword, war.
(3) For there will be five in one house: there will be three against two and two against three, father against son and son against father.
(4) And they will stand as solitary ones."

(17) Jesus says: "I will give you what no eye has seen, and what no ear has heard, and what no hand has touched, and what has not occurred to the human mind."

(18)
(1) The disciples said to Jesus: "Tell us how our end will be."
(2) Jesus said: "Have you already discovered the beginning that you are now asking about the end? For where the beginning is, there the end will be too.
(3) Blessed is he who will stand at the beginning. And he will know the end, and he will not taste death."

(19) Jesus says: (1)"Blessed is he who was, before he came into being.
(2) If you become disciples of mine (and) listen to my words, these stones will serve you.
(3) For you have five trees in Paradise that do not change during summer (and) winter, and their leaves do not fall. (4) Whoever comes to know them will not taste death."

(20)
(1) The disciples said to Jesus: "Tell us whom the kingdom of heaven is like!"
(2) He said to them: "It is like a mustard seed. (3) <It> is the smallest of all seeds.
(4) But when it falls on cultivated soil, it produces a large branch
(and) becomes shelter for the birds of the sky."

(21)
(1) Mary said to Jesus: "Whom are your disciples like?"
(2) He said: "They are like servants who are entrusted with a field that is not theirs.
(3) When the owners of the field arrive, they will say: 'Let us have our field.'
(4) (But) they are naked in their presence so as to let them have it (and thus) to give them their field."
(5) "That is why I say: 'When the master of the house learns that the thief is about to come, he will be on guard before he comes (and) will not let him break into his house, his domain, to carry away his possessions.'
(6) (But) you, be on guard against the world!
(7) Gird your loins with great strength, so that the robbers will not find a way to get to you."
(8) "For the necessities for which you wait (with longing) will be found.
(9) There ought to be a wise person among you!
(10) When the fruit was ripe, he came quickly with his sickle in his hand, (and) he harvested it.
(11) Whoever has ears to hear should hear."

(22)
(1) Jesus saw infants being suckled.
(2) He said to his disciples: "These little ones being suckled are like those who enter the kingdom."
(3) They said to him: "Then will we enter the kingdom as little ones?"

(4) Jesus said to them: "When you make the two into one, and when you make the inside like the outside and the outside like the inside and the above like the below –
(5) that is, to make the male and the female into a single one, so that the male will not be male and the female will not be female –
(6) and when you make eyes instead of an eye
and a hand instead of a hand and a foot instead of a foot, an image instead of an image, (7) then you will enter [the kingdom]."

(23) Jesus says:
(1) "I will choose you, one from a thousand and two from ten thousand.
(2) And they will stand as a single one."

(24)
(1) His disciples said: "Show us the place where you are, because it is necessary for us to seek it.
(2) He said to them: "Whoever has ears should hear!
(3) Light exists inside a person of light, and he shines on the whole world. If he does not shine, there is darkness."

(25) Jesus says:
(1) "Love your brother like your life!
(2) Protect him like the apple of your eye!"

(26) Jesus says:
(1) "You see the splinter that is in your brother's eye, but you do not see the beam that is in your (own) eye.
(2) When you remove the beam from your (own) eye, then you will see clearly (enough) to remove the splinter from your brother's eye."

(27)
(1) "If you do not abstain from the world, you will not find the kingdom.
(2) If you do not make the Sabbath into a Sabbath, you will not see the Father."

(28) Jesus says:
(1) "I stood in the middle of the world, and in flesh I appeared to them.
(2) I found all of them drunk. None of them did I find thirsty.
(3) And my soul ached for the children of humanity, because they are blind in their heart, and they cannot see; for they came into the world empty, (and) they also seek to depart from the world empty.
(4) But now they are drunk. (But) when they shake off their wine, then they will change their mind."

(29) Jesus says:
(1) "If the flesh came into being because of the spirit, it is a wonder.
(2) But if the spirit (came into being) because of the body, it is a wonder of wonders.
(3) Yet I marvel at how this great wealth has taken up residence in this poverty."

(30) Jesus says:
(1) "Where there are three gods, they are gods.
(2) Where there are two or one, I am with him."

(31) Jesus says:
(1) "No prophet is accepted in his (own) village.
(2) A physician does not heal those who know him."

(32) Jesus says: "A city built upon a high mountain (and) fortified cannot fall, nor can it be hidden."

(33) Jesus says:
(1) "What you will hear with your ear {with the other ear} proclaim from your rooftops.
(2) For no one lights a lamp (and) puts it under a bushel, nor does he put it in a hidden place.
(3) Rather, he puts it on a lampstand, so that everyone who comes in and goes out will see its light."

(34) Jesus says: "If a blind (person) leads a blind (person), both will fall into a pit."

(35) Jesus says:
(1) "It is not possible for someone to enter the house of a strong (person) (and) take it by force unless he binds his hands.
(2) Then he will loot his house."

(36) Jesus says: "Do not worry from morning to evening and from evening to morning about what you will wear."

(37)
(1) His disciples said: "When will you appear to us, and when will we see you?"
(2) Jesus said: "When you undress without being ashamed and take your clothes (and) put them under your feet like little children (and) trample on them,
(3) then [you] will see the son of the Living One, and you will not be afraid."

(38) Jesus says:
(1) "Many times have you desired to hear these words, these that I am speaking to you, and you have no one else from whom to hear them.
(2) There will be days when you will seek me (and) you will not find me."

(39) Jesus says:
(1) "The Pharisees and the scribes have received the keys of knowledge, (but) they have hidden them.
(2) Neither have they entered, nor have they allowed to enter those who wish to.
(3) You, however, be as shrewd as serpents and as innocent as doves!"

(40) Jesus says:
(1) "A grapevine was planted outside (the vineyard) of the Father.
(2) And since it is not supported, it will be pulled up by its roots (and) will perish."

(41) Jesus says:
(1) "Whoever has (something) in his hand, (something more) will be given to him.
(2) And whoever has nothing, even the little he has will be taken from him."

(42) Jesus says: "Become passers-by."

(43)
(1) His disciples said to him: "Who are you to say this to us?"
(2) "Do you not realized from what I say to you who I am?
(3) But you have become like the Jews!
They love the tree, (but) they hate its fruit.
Or they love the fruit, (but) they hate the tree."

(44) Jesus says:
(1) "Whoever blasphemes against the Father, it will be forgiven him.
(2) And whoever blasphemes against the Son, it will be forgiven him.
(3) But whoever blasphemes against the Holy Spirit, it will not be forgiven him, neither on earth nor in heaven."

(45) Jesus says:
(1) "Grapes are not harvested from thorns, nor are figs picked from thistles, for they do not produce fruit. (2) A good person brings forth good from his treasure. (3) A bad person brings (forth) evil from the bad treasure that is in his heart, and (in fact) he speaks evil. (4) For out of the abundance of the heart he brings forth evil."

(46) Jesus says:
(1) "From Adam to John the Baptist, among those born of women there is no one who surpasses John the Baptist so that his (i.e., John's) eyes need not be downcast. (2) But I have also said: 'Whoever among you becomes little will know the kingdom, and will surpass John.'"

(47) Jesus says:
(1) "It is impossible for a person to mount two horses and to stretch two bows. (2) And it is impossible for a servant to serve two masters. Else he will honor the one and insult the other. (3) No person drinks old wine and immediately desires to drink new wine. (4) And new wine is not put into old wineskins, so that they do not burst; nor is old wine put into (a) new wineskin, so that it does not spoil it. (5) An old patch is not sewn onto a new garment, because a tear will result."

(48) Jesus says: "If two make peace with one another in one and the same house, (then) they will say to the mountain: 'Move away,' and it will move away."

(49) Jesus says:
(1) "Blessed are the solitary ones, the elect. For you will find the kingdom.
(2) For you come from it (and) will return to it."

(50) Jesus says:
(1) If they say to you: 'Where do you come from?' (then) say to them: 'We have come from the light, the place where the light has come into being by itself, has established [itself] and has appeared in their image.'
(2) If they say to you: 'Is it you?' (then) say: 'We are his children, and we are the elect of the living Father.'
(3) If they ask you: 'What is the sign of your Father among you?' (then) say to them: 'It is movement and repose.'"

(51)
(1) His disciples said to him: When will the <resurrection> of the dead take place, and when will the new world come?"

(2) He said to them: "That (resurrection) which you are awaiting has (already) come, but you do not recognize it."

(52)
(1) His disciples said to him: "Twenty-four prophets have spoken in Israel, and all (of them) have spoken through you."
(2) He said to them: "You have pushed away the living (one) from yourselves, and you have begun to speak of those who are dead."

(53)
(1) His disciples said to him: "Is circumcision beneficial, or not?"
(2) He said to them: "If it were beneficial, their father would beget them circumcized from their mother.
(3) But the true circumcision in the spirit has prevailed over everything."

(54) Jesus says: "Blessed are the poor. For the kingdom of heaven belongs to you."

(55) Jesus says:
(1) "Whoever does not hate his father and his mother cannot become a disciple of mine.
(2) And whoever does not hate his brothers and his sisters (and) will not take up his cross as I do, will not be worthy of me."

(56) Jesus says:
"Whoever has come to know the world has found a corpse.
And whoever has found (this) corpse, of him the world is not worthy."

(57) Jesus says:
(1) "The kingdom of the Father is like a person who had (good) seed.
(2) His enemy came by night. He sowed darnel among the good seed.
(3) The person did not allow (the servants) to pull up the darnel.
He said to them: 'Lest you go to pull up the darnel (and then) pull up the wheat along with it.'
(4) For on the day of the harvest, the darnel will be apparent and it will be pulled up (and) burned."

(58) Jesus says: "Blessed is the person who has struggled. He has found life."

(59) Jesus says: "Look for the Living One while you are alive,
so that you will not die (and) then seek to see him.
And you will not be able to see (him)."

(60)
(1) <He saw> a Samaritan who was trying to steal a lamb while he was on his way to Judea.
(2) He said to his disciples: "That (person) is stalking the lamb."
(3) They said to him: "So that he may kill it (and) eat it."
(4) He said to them: "As long as it is alive he will not eat it, but (only) when he has killed it (and) it has become a corpse."
(5) They said to him: "Otherwise he cannot do it."
(6) He said to them: "You, too, look for a place for your repose so that you may not become a corpse (and) get eaten."

(61)
(1) Jesus said: "Two will rest on a bed. The one will die, the other will live."
(2) Salome said: "(So) who are you, man?
You have gotten a place on my couch as a <stranger> and you have eaten from my table."
(3) Jesus said to her: "I am he who comes from the one who is (always) the same.
I was given some of that which is my Father's."
(4) "I am your disciple!"
(5) "Therefore I say: If someone becomes <like> (God), he will become full of light.
But if he becomes one, separated (from God), he will become full of darkness."

(62) Jesus says:
(1) "I tell my mysteries to those who [are worthy] of [my] mysteries."
(2) "Whatever you right hand does, your left hand should not know what it is doing."

(63) Jesus says:
(1) "There was a rich person who had many possessions.
(2) He said: 'I will use my possessions so that I might sow, reap, plant,
(and) fill my storehouses with fruit so that I will not lack anything.'
(3) This was what he was thinking in his heart. And in that night he died.
(4) Whoever has ears should hear."

(64) Jesus says:
(1) "A person had guests. And when he had prepared the dinner,
he sent his servant, so that he might invite the guests.
(2) He came to the first (and) said to him: 'My master invites you.'
(3) He said: 'I have bills for some merchants. There are coming to me this evening. I will go (and) give instructions to them. Excuse me from the dinner.'
(4) He came to another (and) said to him: 'My master has invited you.'
(5) He said to him: 'I have bought a house, and I have been called (away) for a day. I will not have time.'
(6) He went to another (and) said to him: 'My master invites you.'
(7) He said to him: 'My friend is going to marry, and I am the one who is going to prepare the meal. I will not be able to come. Excuse me from the dinner.'
(8) He came up to another (and) said to him: 'My master invites you.'
(9) He said to him: 'I have bought a village. Since I am going to collect the rent, I will not be able to come. Excuse me.'
(10) The servant went away. He said to his master: 'Those whom you invited to the dinner have asked to be excused.'
(11) The master said to his servant: 'Go out on the roads. Bring (back) whomever you find, so that they might have dinner.'
(12) Dealers and merchants (will) not enter the places of my Father."

(65) He said: "A [usurer] owned a vineyard. He gave it to some farmers so that they would work it (and) he might receive its fruit from them. (2) He sent his servant so that the farmers might give him the fruit of the vineyard. (3) They seized his servant, beat him, (and) almost killed him. The servant went (back and) told his master.
(4) His master said: 'Perhaps <they> did not recognize <him>.'
(5) He sent another servant, (and) the farmers beat that other one as well.
(6) Then the master sent his son (and) said: 'Perhaps they will show respect for my son.'
(7) (But) those farmers, since they knew that he was the heir of the vineyard, seized him (and) killed him.
(8) Whoever has ears should hear."

(66) Jesus says: "Show me the stone that the builders have rejected. It is the cornerstone."

(67) Jesus says: "Whoever knows all, if he is lacking one thing, he is (already) lacking everything."

(68) Jesus says:
(1) "Blessed are you when(ever) they hate you (and) persecute you.
(2) But they (themselves) will find no place there where they have persecuted you."

(69) Jesus says:
(1) "Blessed are those who have been persecuted in their heart.
They are the ones who have truly come to know the Father."
(2) "Blessed are those who suffer from hunger so that the belly of the one who wishes (it) will be satisfied."

(70) Jesus says:
(1) "If you bring it into being within you, (then) that which you have will save you.
(2) If you do not have it within you, (then) that which you do not have within you [will] kill you."

(71) Jesus says: "I will [destroy this] house, and no one will be able to build it [again]."

(72)
(1) A [person said] to him: "Tell my brothers that they have to divide my father's possessions with me."
(2) He said to him: "Man, who has made me a divider?"
(3) He turned to his disciples (and) said to them: "I am not a divider, am I?"

(73) Jesus says:
(a) "The harvest is plentiful, but there are few workers.
(b) But beg the Lord that he may send workers into the harvest."

(74) He said: "Lord, there are many around the well, but there is nothing in the <well>."

(75) Jesus says: "Many are standing before the door, but it is the solitary ones who will enter the wedding hall."

(76) Jesus says:
(1) "The kingdom of the Father is like a merchant who had merchandise and found a pearl.
(2) That merchant is prudent. He sold the goods (and) bought for himself the pearl alone.
(3) You too look for his treasure, which does not perish, (and) which stays where no moth can reach it to eat it, and no worm destroys it."

(77) Jesus says:
(1) "I am the light that is over all. I am the All. The All came forth out of me. And to me the All has come."
(2) "Split a piece of wood – I am there.
(3) Lift the stone, and you will find me there."

(78) Jesus says:
(1) "Why did you go out to the countryside? To see a reed shaken by the wind,
(2) and to see a person dressed in soft clothing [like your] kings and your great/powerful persons?

(3) They are dressed in soft clothing and will not be able to recognize the truth."

(79)
(1) A woman in the crowd said to him: "Hail to the womb that carried you and to the breasts that fed you."
(2) He said to [her]: "Hail to those who have heard the word of the Father (and) have truly kept it.
(3) For there will be days when you will say: 'Hail to the womb that has not conceived and to the breasts that have not given milk.'"

(80) Jesus says:
(1) "Whoever has come to know the world has found the (dead) body.
(2) But whoever has found the (dead) body, of him the world is not worthy."

(81) Jesus says:
(1) "Whoever has become rich should be king.
(2) And the one who has power should renounce (it)."

(82) Jesus says:
(1) "The person who is near me is near the fire.
(2) And the person who is far from me is far from the kingdom."

(83) Jesus says:
(1) "The images are visible to humanity, but the light within them is hidden in the image.
(2) {} The light of the Father will reveal itself, but his image is hidden by his light."

(84) Jesus says:
(1) "When you see your likeness you are full of joy. (2) But when you see your likenesses that came into existence before you – they neither die nor become manifest – how much will you bear?"

(85) Jesus says:
(1) "Adam came from a great power and a great wealth. But he did not become worthy of you.
(2) For if he had been worthy, (then) [he would] not [have tasted] death."

(86) Jesus says:
(1) "[Foxes have] their holes and birds have their nest.
(2) But the son of man has no place to lay his head down (and) to rest."

(87) Jesus says:
(1) "Wretched is the body that depends on a body.
(2) And wretched is the soul that depends on these two."

(88) Jesus says:
(1) "The messengers and the prophets are coming to you, and they will give you what belongs to you.
(2) And you, in turn, give to them what you have in your hands (and) say to yourselves:
'When will they come (and) take what belongs to them?'"

(89) Jesus says:
(1) "Why do you wash the outside of the cup?
(2) Do you not understand that the one who created the inside is also the one who created the outside?"

(90) Jesus says:
(1) "Come to me, for my yoke is gentle and my lordship is mild.
(2) And you will find repose for yourselves."

(91)
(1) They said to him: "Tell us who you are so that we may believe in you."
(2) He said to them: "You examine the face of sky and earth,
but the one who is before you, you have not recognized,
and you do not know how to test this opportunity."

(92) Jesus says:
(1) "Seek and you will find.
(2) But the things you asked me about in past times,
and what I did not tell you in that day,
now I am willing to tell you, but you do not seek them."

(93)
(1) "Do not give what is holy to the dogs, lest they throw it upon the dunghill.
(2) Do not throw pearls to swine, lest they turn <them> into [mud]."

(94) Jesus [says]:
(1) "The one who seeks will find.
(2) [The one who knocks], to that one will it be opened."

(95) [Jesus says:]
(1) "If you have money, do not lend (it) out at interest.
(2) Rather, give [it] to the one from whom you will not get it (back)."

(96) Jesus [says]:
(1) "The kingdom of the Father is like [a] woman.
(2) She took a little bit of yeast. [She] hid it in dough (and) made it into huge loaves of bread.
(3) Whoever has ears should hear""

(97) Jesus says:
(1) "The kingdom of the [Father] is like a woman who is carrying a [jar] filled with flour.
(2) While she was walking on [the] way, very distant (from home),
the handle of the jar broke (and) the flour leaked out [on] the path.
(3) (But) she did not know (it); she had not noticed a problem.
(4) When she reached her house, she put the jar down on the floor (and) found it empty."

(98) Jesus says:
(1) "The kingdom of the Father is like a person who wanted to kill a powerful person.
(2) He drew the sword in his house (and) stabbed it into the wall to test whether his hand would be strong (enough).
(3) Then he killed the powerful one."

(99)
(1) The disciples said to him: "Your brothers and your mother are standing outside."
(2) He said to them: "Those here, who do the will of my Father, they are my brothers and my mother.
(3) They are the ones who will enter the kingdom of my Father."

(100)
(1) They showed Jesus a gold coin and said to him: "Caesar's people demand taxes from us."
(2) He said to them: "Give Caesar (the things) that are Caesar's.
(3) Give God (the things) that are God's.
(4) And what is mine give me."

(101)
(1) "Whoever does not hate his [father] and his mother as I do will not be able to be a [disciple] of mine.
(2) And whoever does [not] love [his father] and his mother as I do will not be able to be a [disciple] of mine.
(3) For my mother […], but my true [mother] gave me life."

(102) Jesus says: "Woe to them, the Pharisees, for they are like a dog sleeping in a cattle trough, for it neither eats nor [lets] the cattle eat."

(103) Jesus says: "Blessed is the person who knows at which point (of the house) the robbers are going to enter, so that [he] may arise to gather together his [domain] and gird his loins before they enter."

(104)
(1) They said to [Jesus]: "Come, let us pray and fast today!"
(2) Jesus said: "What sin is it that I have committed, or wherein have I been overcome?
(3) But when the bridegroom comes out of the wedding chamber, then let (us) fast and pray."

(105) Jesus says: "Whoever will come to know father and mother, he will be called son of a whore."

(106) Jesus says:
(1) "When you make the two into one, you will become sons of man.
(2) And when you say 'Mountain, move away,' it will move away."

(107) Jesus says:
(1) "The kingdom is like a shepherd who had a hundred sheep.
(2) One of them went astray, the largest. He left the ninety-nine, (and) he sought the one until he found it.
(3) After he had toiled, he said to the sheep: 'I love you more than the ninety-nine.'"

(108) Jesus says:
(1) "Whoever will drink from my mouth will become like me.
(2) I myself will become he,
(3) and what is hidden will be revealed to him."

(109) Jesus says:
(1) "The kingdom is like a person who has a hidden treasure in his field, (of which) he knows

nothing.
(2) And [after] he had died, he left it to his [son]. (But) the son did not know (about it either).
He took over that field (and) sold [it].
(3) And the one who had bought it came, and while he was ploughing [he found] the treasure.
He began to lend money at interest to whom he wished."

(110) Jesus says: "The one who has found the world (and) has become wealthy should renounce the world."

(111) Jesus says:
(1) "The heavens will roll up before you, and the earth.
(2) And whoever is living from the living one will not see death."
(3) Does not Jesus say: "Whoever has found himself, of him the world is not worthy"?

(112) Jesus says:
(1) "Woe to the flesh that depends on the soul.
(2) Woe to the soul that depends on the flesh."

(113)
(1) His disciples said to him: "The kingdom – on what day will it come?"
(2) "It will not come by watching (and waiting for) it.
(3) They will not say: 'Look, here!' or 'Look, there!'
(4) Rather, the kingdom of the Father is spread out upon the earth, and people do not see it."

(114)
(1) Simon Peter said to them: "Let Mary go away from us, for women are not worthy of life."
(2) Jesus said: "Look, I will draw her in so as to make her male, so that she too may become a living male spirit, similar to you."
(3) (But I say to you): "Every woman who makes herself male will enter the kingdom of heaven."

The Gospel According to Thomas

The Gospel of Philip

CODEX II

Translated by Wesley W. Isenberg

Selection made from James M. Robinson, ed., The Nag Hammadi Library, *revised edition. HarperCollins, San Francisco, 1990.*

A Hebrew makes another Hebrew, and such a person is called "proselyte". But a proselyte does not make another proselyte. [...] just as they [...] and make others like themselves, while others simply exist.

The slave seeks only to be free, but he does not hope to acquire the estate of his master. But the son is not only a son but lays claim to the inheritance of the father. Those who are heirs to the dead are themselves dead, and they inherit the dead. Those who are heirs to what is living are alive, and they are heirs to both what is living and the dead. The dead are heirs to nothing. For how can he who is dead inherit? If he who is dead inherits what is living he will not die, but he who is dead will live even more.

A Gentile does not die, for he has never lived in order that he may die. He who has believed in the truth has found life, and this one is in danger of dying, for he is alive. Since Christ came, the world has been created, the cities adorned, the dead carried out. When we were Hebrews, we were orphans and had only our mother, but when we became Christians, we had both father and mother.

Those who sow in winter reap in summer. The winter is the world, the summer the other Aeon (eternal realm). Let us sow in the world that we may reap in the summer. Because of this, it is fitting for us not to pray in the winter. Summer follows winter. But if any man reap in winter he will not actually reap but only pluck out, since it will not provide a harvest for such a person. It is not only [...] that it will [...] come forth, but also on the Sabbath [...] is barren.

Christ came to ransom some, to save others, to redeem others. He ransomed those who were strangers and made them his own. And he set his own apart, those whom he gave as a pledge according to his plan. It was not only when he appeared that he voluntarily laid down his life, but he voluntarily laid down his life from the very day the world came into being. Then he came first in order to take it, since it had been given as a pledge. It fell into the hands of robbers and was taken captive, but he saved it. He redeemed the good people in the world as well as the evil.

Light and Darkness, life and death, right and left, are brothers of one another. They are inseparable. Because of this neither are the good good, nor evil evil, nor is life life, nor death death. For this reason each one will dissolve into its earliest origin. But those who are exalted above the world are indissoluble, eternal.

Names given to the worldly are very deceptive, for they divert our thoughts from what is correct to what is incorrect. Thus one who hears the word "God" does not perceive what is correct, but perceives what is incorrect. So also with "the Father" and "the Son" and "the Holy Spirit" and "life" and "light" and "resurrection" and "the Church (Ekklesia)" and all the rest - people do not perceive what is correct but they perceive what is incorrect, unless they have come to know what is correct. The names which are heard are in the world [...] deceive. If they were in the Aeon (eternal realm), they would at no time be used as names in the world. Nor were they set among worldly things. They have an end in the Aeon.

One single name is not uttered in the world, the name which the Father gave to the Son; it is the name above all things: the name of the Father. For the Son would not become Father unless he wore the name of the Father. Those who have this name know it, but they do not speak it. But those who do not have it do not know it.

But truth brought names into existence in the world for our sakes, because it is not possible to learn it (truth) without these names. Truth is one single thing; it is many things and for our sakes to teach about this one thing in love through many things. The rulers (archons) wanted to deceive man, since they saw that he had a kinship with those that are truly good. They took the name of

those that are good and gave it to those that are not good, so that through the names they might deceive him and bind them to those that are not good. And afterward, what a favor they do for them! They make them be removed from those that are not good and place them among those that are good. These things they knew, for they wanted to take the free man and make him a slave to them forever.

These are powers which [...] man, not wishing him to be saved, in order that they may [...]. For if man is saved, there will not be any sacrifices [...] and animals will not be offered to the powers. Indeed, the animals were the ones to whom they sacrificed. They were indeed offering them up alive, but when they offered them up, they died. As for man, they offered him up to God dead, and he lived.

Before Christ came, there was no bread in the world, just as Paradise, the place were Adam was, had many trees to nourish the animals but no wheat to sustain man. Man used to feed like the animals, but when Christ came, the perfect man, he brought bread from heaven in order that man might be nourished with the food of man. The rulers thought that it was by their own power and will that they were doing what they did, but the Holy Spirit in secret was accomplishing everything through them as it wished. Truth, which existed since the beginning, is sown everywhere. And many see it being sown, but few are they who see it being reaped.

Some said, "Mary conceived by the Holy Spirit." They are in error. They do not know what they are saying. When did a woman ever conceive by a woman? Mary is the virgin whom no power defiled. She is a great anathema to the Hebrews, who are the apostles and the apostolic men. This virgin whom no power defiled [...] the powers defile themselves. And the Lord would not have said "My Father who is in Heaven" (Mt 16:17), unless he had had another father, but he would have said simply "My father".

The Lord said to the disciples, "[...] from every house. Bring into the house of the Father. But do not take (anything) in the house of the Father nor carry it off."

"Jesus" is a hidden name, "Christ" is a revealed name. For this reason "Jesus" is not particular to any language; rather he is always called by the name "Jesus". While as for "Christ", in Syriac it is "Messiah", in Greek it is "Christ". Certainly all the others have it according to their own language. "The Nazarene" is he who reveals what is hidden. Christ has everything in himself, whether man, or angel, or mystery, and the Father.

Those who say that the Lord died first and (then) rose up are in error, for he rose up first and (then) died. If one does not first attain the resurrection, he will not die. As God lives, he would [...].

No one will hide a large valuable object in something large, but many a time one has tossed countless thousands into a thing worth a penny. Compare the soul. It is a precious thing and it came to be in a contemptible body.

Some are afraid lest they rise naked. Because of this they wish to rise in the flesh, and they do not know that it is those who wear the flesh who are naked. It is those who [...] to unclothe themselves who are not naked. "Flesh and blood shall not inherit the kingdom of God" (1 Co 15:50). What is this which will not inherit? This which is on us. But what is this, too, which will inherit? It is that which belongs to Jesus and his blood. Because of this he said "He who shall not eat my flesh and drink my blood has not life in him" (Jn 6:53). What is it? His flesh is the word, and his blood is the Holy Spirit. He who has received these has food and he has drink and clothing. I find fault with the others who say that it will not rise. Then both of them are at fault. You say that the flesh will not rise. But tell me what will rise, that we may honor you. You say the Spirit in the flesh, and it is also this light in the flesh. (But) this too is a matter which is in the flesh, for whatever you shall say, you say nothing outside the flesh. It is necessary to rise in this flesh, since everything exists in it. In this world, those who put on garments are better than the garments. In the Kingdom of Heaven, the garments are better than those that put them on.

It is through water and fire that the whole place is purified - the visible by the visible, the hidden by the hidden. There are some things hidden through those visible. There is water in water, there is fire in chrism.

Jesus took them all by stealth, for he did not appear as he was, but in the manner in which they would be able to see him. He appeared to them all. He appeared to the great as great. He appeared to the small as small. He appeared to the angels as an angel, and to men as a man. Because of this, his word hid itself from everyone. Some indeed saw him, thinking that they were seeing themselves, but when he appeared to his disciples in glory on the mount, he was not small. He became great, but he made the disciples great, that they might be able to see him in his greatness.

He said on that day in the thanksgiving, "You who have joined the perfect light with the Holy Spirit, unite the angels with us also, as being the images." Do not despise the lamb, for without it, it is not possible to see the king. No one will be able to go in to the king if he is naked.

The heavenly man has many more sons than the earthly man. If the sons of Adam are many, although they die, how much more the sons of the perfect man, they who do not die but are always begotten. The father makes a son, and the son has not the power to make a son. For he who has been begotten has not the power to beget, but the son gets brothers for himself, not sons. All who are begotten in the world are begotten in a natural way, and the others are nourished from the place whence they have been born. It is from being promised to the heavenly place that man receives nourishment. [...] him from the mouth. And had the word gone out from that place, it would be nourished from the mouth and it would become perfect. For it is by a kiss that the perfect conceive and give birth. For this reason we also kiss one another. We receive conception from the grace which is in one another.

There were three who always walked with the Lord: Mary, his mother, and her sister, and Magdalene, the one who was called his companion. His sister and his mother and his companion were each a Mary.

"The Father" and "the Son" are single names; "the Holy Spirit" is a double name. For they are everywhere: they are above, they are below; they are in the concealed, they are in the revealed. The Holy Spirit is in the revealed: it is below. It is in the concealed: it is above.

The saints are served by evil powers, for they are blinded by the Holy Spirit into thinking that they are serving an (ordinary) man whenever they do so for the saints. Because of this, a disciple asked the Lord one day for something of this world. He said to him, "Ask your mother, and she will give you of the things which are another's."

The apostles said to the disciples, "May our entire offering obtain salt." They called Sophia "salt". Without it, no offering is acceptable. But Sophia is barren, without child. For this reason, she is called "a trace of salt". Wherever they will [...] in their own way, the Holy Spirit [...], and her children are many.

What the father possesses belongs to the son, and the son himself, so long as he is small, is not entrusted with what is his. But when he becomes a man, his father gives him all that he possesses.

Those who have gone astray, whom the spirit begets, usually go astray also because of the Spirit. Thus, by one and the same breath, the fire blazes and is put out.

Echamoth is one thing and Echmoth, another. Echamoth is Wisdom simply, but Echmoth is the Wisdom of death, which is the one who knows death, which is called "the little Wisdom".

There are domestic animals, like the bull and the ass and others of this kind. Others are wild and live apart in the deserts. Man ploughs the field by means of the domestic animals, and from this he is nourished, he and the animals, whether tame or wild. Compare the perfect man. It is through powers which are submissive that he ploughs, preparing for everything to come into being. For it is because of this that the whole place stands, whether the good or the evil, the right and the left. The Holy Spirit shepherds everyone and rules all the powers, the "tame" ones and the "wild" ones, as well as those which are unique. For indeed he [...] shuts them in, in order that [...] wish, they will not be able to escape.

He who has been created is beautiful, but you would <not> find his sons noble creations. If he were not created, but begotten, you would find that his seed was noble. But now he was created (and) he begot. What nobility is this? First, adultery came into being, afterward murder. And he was begotten in adultery, for he was the child of the Serpent. So he became a murderer, just like

his father, and he killed his brother. Indeed, every act of sexual intercourse which has occurred between those unlike one another is adultery.

God is a dyer. As the good dyes, which are called "true", dissolve with the things dyed in them, so it is with those whom God has dyed. Since his dyes are immortal, they become immortal by means of his colors. Now God dips what he dips in water.

It is not possible for anyone to see anything of the things that actually exist unless he becomes like them. This is not the way with man in the world: he sees the sun without being a sun; and he sees the heaven and the earth and all other things, but he is not these things. This is quite in keeping with the truth. But you saw something of that place, and you became those things. You saw the Spirit, you became spirit. You saw Christ, you became Christ. You saw the Father, you shall become Father. So in this place you see everything and do not see yourself, but in that place you do see yourself - and what you see you shall become.

Faith receives, love gives. No one will be able to receive without faith. No one will be able to give without love. Because of this, in order that we may indeed receive, we believe, and in order that we may love, we give, since if one gives without love, he has no profit from what he has given. He who has received something other than the Lord is still a Hebrew.

The apostles who were before us had these names for him: "Jesus, the Nazorean, Messiah", that is, "Jesus, the Nazorean, the Christ". The last name is "Christ", the first is "Jesus", that in the middle is "the Nazarene". "Messiah" has two meanings, both "the Christ" and "the measured". "Jesus" in Hebrew is "the redemption". "Nazara" is "the Truth". "The Nazarene" then, is "the Truth". "Christ" [...] has been measured. "The Nazarene" and "Jesus" are they who have been measured.

When the pearl is cast down into the mud, it becomes greatly despised, nor if it is anointed with balsam oil will it become more precious. But it always has value in the eyes of its owner. Compare the Sons of God: wherever they may be, they still have value in the eyes of their Father.

If you say, "I am a Jew," no one will be moved. If you say, "I am a Roman," no one will be disturbed. If you say, "I am a Greek, a barbarian, a slave, a free man," no one will be troubled. If you say, "I am a Christian," the [...] will tremble. Would that I might [...] like that - the person whose name [...] will not be able to endure hearing.

God is a man-eater. For this reason, men are sacrificed to him. Before men were sacrificed, animals were being sacrificed, since those to whom they were sacrificed were not gods.

Glass decanters and earthenware jugs are both made by means of fire. But if glass decanters break, they are done over, for they came into being through a breath. If earthenware jugs break, however, they are destroyed, for they came into being without breath.

An ass which turns a millstone did a hundred miles walking. When it was loosed, it found that it was still at the same place. There are men who make many journeys, but make no progress towards any destination. When evening came upon them, they saw neither city nor village, neither human artifact nor natural phenomenon, power nor angel. In vain have the wretches labored.

The eucharist is Jesus. For he is called in Syriac "Pharisatha," which is "the one who is spread out," for Jesus came to crucify the world.

The Lord went into the dye works of Levi. He took seventy-two different colors and threw them into the vat. He took them out all white. And he said, "Even so has the Son of Man come as a dyer."

As for the Wisdom who is called "the barren," she is the mother of the angels. And the companion of the [...] Mary Magdalene. [...] loved her more than all the disciples, and used to kiss her often on her mouth. The rest of the disciples [...]. They said to him "Why do you love her more than all of us?" The Savior answered and said to them,"Why do I not love you like her? When a blind man and one who sees are both together in darkness, they are no different from one another. When the light comes, then he who sees will see the light, and he who is blind will remain in darkness."

The Lord said, "Blessed is he who is before he came into being. For he who is, has been and shall be."

The superiority of man is not obvious to the eye, but lies in what is hidden from view. Consequently, he has mastery over the animals which are stronger than he is and great in terms of the obvious and the hidden. This enables them to survive. But if man is separated from them, they slay one another and bite one another. They ate one another because they did not find any food. But now they have found food because man tilled the soil.

If one goes down into the water and comes up without having received anything, and says "I am a Christian," he has borrowed the name at interest. But if he receives the Holy Spirit, he has the name as a gift. He who has received a gift does not have to give it back, but of him who has borrowed it at interest, payment is demanded. This is the way it happens to one when he experiences a mystery.

Great is the mystery of marriage! For without it, the world would not exist. Now the existence of the world [...], and the existence of [...] marriage. Think of the [...] relationship, for it possesses [...] power. Its image consists of a defilement.

The forms of evil spirit include male ones and female ones. The males are they which unite with the souls which inhabit a female form, but the females are they which are mingled with those in a male form, though one who was disobedient. And none shall be able to escape them, since they detain him if he does not receive a male power or a female power, the bridegroom and the bride. One receives them from the mirrored bridal chamber. When the wanton women see a male sitting alone, they leap down on him and play with him and defile him. So also the lecherous men, when they see a beautiful woman sitting alone, they persuade her and compel her, wishing to defile her. But if they see the man and his wife sitting beside one another, the female cannot come into the man, nor can the male come into the woman. So if the image and the angel are united with one another, neither can any venture to go into the man or the woman.

He who comes out of the world, and so can no longer be detained on the grounds that he was in the world, evidently is above the desire of the [...] and fear. He is master over [...]. He is superior to envy. If [...] comes, they seize him and throttle him. And how will this one be able to escape the great [...] powers? How will he be able to [...]? There are some who say, "We are faithful" in order that [...] the unclean spirits and the demons. For if they had the Holy Spirit, no unclean spirit would cleave to them. Fear not the flesh nor love it. If you fear it, it will gain mastery over you. If you love it, it will swallow and paralyze you.

And so he dwells either in this world or in the resurrection or in the middle place. God forbid that I be found in there! In this world, there is good and evil. Its good things are not good, and its evil things not evil. But there is evil after this world which is truly evil - what is called "the middle". It is death. While we are in this world, it is fitting for us to acquire the resurrection, so that when we strip off the flesh, we may be found in rest and not walk in the middle. For many go astray on the way. For it is good to come forth from the world before one has sinned.

There are some who neither will nor have the power to; and others who, if they will, do not profit; for they did not act since [...] makes them sinners. And if they do not will, justice will elude them in both cases: and it is always a matter of the will, not the act.

An apostolic man in a vision saw some people shut up in a house of fire and bound with fiery [...], lying [...] flaming [...], them in [...] faith [...]. And he said to them, "[...] able to be saved?" [...], "They did not desire it. They received [...] punishment, what is called 'the [...] darkness', because he [...]."

It is from water and fire that the soul and the spirit came into being. It is from water and fire and light that the son of the bridal chamber (came into being). The fire is the chrism, the light is the fire. I am not referring to that fire which has no form, but to the other fire whose form is white, which is bright and beautiful, and which gives beauty.

Truth did not come into the world naked, but it came in types and images. The world will not receive truth in any other way. There is a rebirth and an image of rebirth. It is certainly necessary to be born again through the image. Which one? Resurrection. The image must rise again through the image. The bridal chamber and the image must enter through the image into the truth: this is the restoration. Not only must those who produce the name of the Father and the Son and the Holy Spirit, do so, but have produced them for you. If one does not acquire them, the name

("Christian") will also be taken from him. But one receives the unction of the [...] of the power of the cross. This power the apostles called "the right and the left." For this person is no longer a Christian but a Christ.

The Lord did everything in a mystery, a baptism and a chrism and a eucharist and a redemption and a bridal chamber. [...] he said, "I came to make the things below like the things above, and the things outside like those inside. I came to unite them in the place." [...] here through types [...]and images.

Those who say, "There is a heavenly man and there is one above him" are wrong. For it is the first of these two heavenly men, the one who is revealed, that they call "the one who is below"; and he to whom the hidden belongs is that one who is above him. For it would be better for them to say, "The inner and outer, and what is outside the outer". Because of this, the Lord called destruction the "the outer darkness": there is not another outside of it. He said, "My Father who is in secret". He said, "Go into your chamber and shut the door behind you, and pray to your Father who is in secret" (Mt 6:6), the one who is within them all. But that which is within them all is the fullness. Beyond it, there is nothing else within it. This is that of which they say, "That which is above them".

Before Christ, some came from a place they were no longer able to enter, and they went where they were no longer able to come out. Then Christ came. Those who went in, he brought out, and those who went out, he brought in.

When Eve was still with Adam, death did not exist. When she was separated from him, death came into being. If he enters again and attains his former self, death will be no more.

"My God, my God, why, O Lord, have you forsaken me?" (Mk 15:34). It was on the cross that he said these words, for he had departed from that place.

[...] who has been begotten through him who [...] from God.

The [...] from the dead. [...] to be, but now [...] perfect. [...] flesh, but this [...] is true flesh. [...] is not true, but [...] only possess an image of the true.

A bridal chamber is not for the animals, nor is it for the slaves, nor for defiled women; but it is for free men and virgins.

Through the Holy Spirit we are indeed begotten again, but we are begotten through Christ in the two. We are anointed through the Spirit. When we were begotten, we were united. None can see himself either in water or in a mirror without light. Nor again can you see in light without mirror or water. For this reason, it is fitting to baptize in the two, in the light and the water. Now the light is the chrism.

There were three buildings specifically for sacrifice in Jerusalem. The one facing the west was called "The Holy". Another, facing south, was called "The Holy of the Holy". The third, facing east, was called "The Holy of the Holies", the place where only the high priest enters. Baptism is "the Holy" building. Redemption is the "Holy of the Holy". "The Holy of the Holies" is the bridal chamber. Baptism includes the resurrection and the redemption; the redemption (takes place) in the bridal chamber. But the bridal chamber is in that which is superior to [...] you will not find [...] are those who pray [...] Jerusalem who [...] Jerusalem, [...] those called the "Holy of the Holies" [...] the veil was rent, [...] bridal chamber except the image [...] above. Because of this, its veil was rent from top to bottom. For it was fitting for some from below to go upward.

The powers do not see those who are clothed in the perfect light, and consequently are not able to detain them. One will clothe himself in this light sacramentally in the union.

If the woman had not separated from the man, she should not die with the man. His separation became the beginning of death. Because of this, Christ came to repair the separation, which was from the beginning, and again unite the two, and to give life to those who died as a result of the separation, and unite them. But the woman is united to her husband in the bridal chamber. Indeed, those who have united in the bridal chamber will no longer be separated. Thus Eve separated from Adam because it was not in the bridal chamber that she united with him.

The soul of Adam came into being by means of a breath. The partner of his soul is the spirit. His mother is the thing that was given to him. His soul was taken from him and replaced by a spirit. When he was united (to the spirit), he spoke words incomprehensible to the powers. They envied him [...] spiritual partner [...] hidden [...] opportunity [...] for themselves alone [...] bridal chamber, so that [...].

Jesus appeared [...] Jordan - the fullness of the Kingdom of Heaven. He who was begotten before everything, was begotten anew. He who was once anointed, was anointed anew. He who was redeemed, in turn redeemed (others).

Indeed, one must utter a mystery. The Father of everything united with the virgin who came down, and a fire shone for him on that day. He appeared in the great bridal chamber. Therefore his body came into being on that very day. It left the bridal chamber as one who came into being from the bridegroom and the bride. So Jesus established everything in it through these. It is fitting for each of the disciples to enter into his rest.

Adam came into being from two virgins, from the Spirit and from the virgin earth. Christ therefore, was born from a virgin to rectify the Fall which occurred in the beginning.

There are two trees growing in Paradise. The one bears animals, the other bears men. Adam ate from the tree which bore animals. He became an animal and he brought forth animals. For this reason the children of Adam worship animals. The tree [...] fruit is [...] increased. [...] ate the [...] fruit of the [...] bears men, [...] man. [...] God created man. [...] men create God. That is the way it is in the world - men make gods and worship their creation. It would be fitting for the gods to worship men!

Surely what a man accomplishes depends on his abilities. For this reason, we refer to one`s accomplishments as "abilities". Among his accomplishments are his children. They originate in a moment of ease. Thus his abilities determine what he may accomplish, but this ease is clearly evident in the children. You will find that this applies directly to the image. Here is the man made after the image accomplishing things with his physical strength, but producing his children with ease.

In this world, the slaves serve the free. In the Kingdom of Heaven, the free will minister to the slaves: the children of the bridal chamber will minister to the children of the marriage. The children of the bridal chamber have just one name: rest. Altogether, they need take no other form, because they have contemplation, [...]. They are numerous [...] in the things [...] the glories [...].

Those [...] go down into the water. [...] out (of the water), will consecrate it, [...] they who have [...] in his name. For he said, "Thus we should fulfill all righteousness." (Mt 3:15)

Those who say they will die first and then rise are in error. If they do not first receive the resurrection while they live, when they die they will receive nothing. So also when speaking about baptism they say, "Baptism is a great thing," because if people receive it they will live.

Philip the apostle said, "Joseph the carpenter planted a garden because he needed wood for his trade. It was he who made the cross from the trees which he planted. His own offspring hung on that which he planted. His offspring was Jesus, and the planting was the cross." But the Tree of Life is in the middle of the Garden. However, it is from the olive tree that we got the chrism, and from the chrism, the resurrection.

This world is a corpse-eater. All the things eaten in it themselves die also. Truth is a life-eater. Therefore no one nourished by truth will die. It was from that place that Jesus came and brought food. To those who so desired, he gave life, that they might not die.

God [...] garden. Man [...] garden. There are [...] and [...] of God. [...] The things which are in [...] I wish. This garden is the place where they will say to me, "[...] eat this or do not eat that, just as you wish." In the place where I will eat all things is the Tree of Knowledge. That one killed Adam, but here the Tree of Knowledge made men alive. The law was the tree. It has power to give the knowledge of good and evil. It neither removed him from evil, nor did it set him in the good, but it created death for those who ate of it. For when he said, "Eat this, do not eat that", it became the beginning of death.

The chrism is superior to baptism, for it is from the word "Chrism" that we have been called "Christians," certainly not because of the word "baptism". And it is because of the chrism that "the Christ" has his name. For the Father anointed the Son, and the Son anointed the apostles, and the apostles anointed us. He who has been anointed possesses everything. He possesses the resurrection, the light, the cross, the Holy Spirit. The Father gave him this in the bridal chamber; he merely accepted (the gift). The Father was in the Son and the Son in the Father. This is the Kingdom of Heaven.

The Lord said it well: "Some have entered the Kingdom of Heaven laughing, and they have come out [...] because [...] a Christian, [...]. And as soon as [...] went down into the water, he came [...] everything (of this world), [...] because he [...] a trifle, but [...] full of contempt for this [...] the Kingdom of Heaven [...] If he despises [...], and scorns it as a trifle, [...] out laughing. So it is also with the bread and the cup and the oil, even though there is another one superior to these.

The world came about through a mistake. For he who created it wanted to create it imperishable and immortal. He fell short of attaining his desire. For the world never was imperishable, nor, for that matter, was he who made the world. For things are not imperishable, but sons are. Nothing will be able to receive imperishability if it does not first become a son. But he who has not the ability to receive, how much more will he be unable to give?

The cup of prayer contains wine and water, since it is appointed as the type of the blood for which thanks is given. And it is full of the Holy Spirit, and it belongs to the wholly perfect man. When we drink this, we shall receive for ourselves the perfect man. The living water is a body. It is necessary that we put on the living man. Therefore, when he is about to go down into the water, he unclothes himself, in order that he may put on the living man.

A horse sires a horse, a man begets man, a god brings forth a god. Compare the bridegroom and the bride. They have come from the [...]. No Jew [...] has existed. And [...] from the Jews. [...] Christians [...] these [...] are referred to as "The chosen people of [...]," and "The true man" and "Son of Man" and "the seed of the Son of Man". This true race is renowned in the world [...] that the sons of the bridal chamber dwell.

Whereas in this world the union is one of husband with wife - a case of strength complemented by weakness(?) - in the Aeon (eternal realm), the form of the union is different, although we refer to them by the same names. There are other names, however; they are superior to every other name that is named and are stronger than the strong. For where there is a show of strength, there those who excel in strength appear. These are not separate things, but both of them are this one single thing. This is the one which will not be able to rise above the heart of flesh.

Is it not necessary for all those who possess everything to know themselves? Some indeed, if they do not know themselves, will not enjoy what they possess. But those who have come to know themselves will enjoy their possessions.

Not only will they be unable to detain the perfect man, but they will not be able to see him, for if they see him, they will detain him. There is no other way for a person to acquire this quality except by putting on the perfect light and he too becoming perfect light. He who has put it on will enter [...]. This is the perfect [...] that we [...] become [...] before we leave [...]. Whoever receives everything [...] hither [...] be able [...] that place, but will [...] the Middle as imperfect. Only Jesus knows the end of this person.

The priest is completely holy, down to his very body. For if he has taken the bread, he will consecrate it. Or the cup or anything else that he gets, he will consecrate. Then how will he not consecrate the body also?

By perfecting the water of baptism, Jesus emptied it of death. Thus we do go down into the water, but we do not go down into death, in order that we may not be poured out into the spirit of the world. When that spirit blows, it brings the winter. When the Holy Spirit breathes, the summer comes.

He who has knowledge of the truth is a free man, but the free man does not sin, for "He who sins is the slave of sin" (Jn 8:34). Truth is the mother, knowledge the father. Those who think that

sinning does not apply to them are called "free" by the world. Knowledge of the truth merely makes such people arrogant, which is what the words, "it makes them free" mean. It even gives them a sense of superiority over the whole world. But "Love builds up" (1 Co 8:1). In fact, he who is really free, through knowledge, is a slave, because of love for those who have not yet been able to attain to the freedom of knowledge. Knowledge makes them capable of becoming free. Love never calls something its own, [...] it [...] possess [...]. It never says,"This is yours" or "This is mine," but "All these are yours". Spiritual love is wine and fragrance. All those who anoint themselves with it take pleasure in it. While those who are anointed are present, those nearby also profit (from the fragrance). If those anointed with ointment withdraw from them and leave, then those not anointed, who merely stand nearby, still remain in their bad odor. The Samaritan gave nothing but wine and oil to the wounded man. It is nothing other than the ointment. It healed the wounds, for "love covers a multitude of sins" (1 P 4:8).

The children a woman bears resemble the man who loves her. If her husband loves her, then they resemble her husband. If it is an adulterer, then they resemble the adulterer. Frequently, if a woman sleeps with her husband out of necessity, while her heart is with the adulterer with whim she usually has intercourse, the child she will bear is born resembling the adulterer. Now you who live together with the Son of God, love not the world, but love the Lord, in order that those you will bring forth may not resemble the world, but may resemble the Lord.

The human being has intercourse with the human being. The horse has intercourse with the horse, the ass with the ass. Members of a race usually have associated with those of like race. So spirit mingles with spirit, and thought consorts with thought, and light shares with light. If you are born a human being, it is the human being who will love you. If you become a spirit, it is the spirit which will be joined to you. If you become thought, it is thought which will mingle with you. If you become light, it is the light which will share with you. If you become one of those who belong above, it is those who belong above who will rest upon you. If you become horse or ass or bull or dog or sheep, or another of the animals which are outside or below, then neither human being nor spirit nor thought nor light will be able to love you. Neither those who belong above nor those who belong within will be able to rest in you, and you have no part in them.

He who is a slave against his will, will be able to become free. He who has become free by favor of his master, and has sold himself into slavery, will no longer be able to be free.

Farming in the world requires the cooperation of four essential elements. A harvest is gathered into the barn only as a result of the natural action of water, earth, wind and light. God's farming likewise has four elements - faith, hope, love, and knowledge. Faith is our earth, that in which we take root. And hope is the water through which we are nourished. Love is the wind through which we grow. Knowledge, then, is the light through which we ripen. Grace exists in four ways: it is earthborn; it is heavenly; [...] the highest heaven; [...] in [...].

Blessed is the one who on no occasion caused a soul [...]. That person is Jesus Christ. He came to the whole place and did not burden anyone. Therefore, blessed is the one who is like this, because he is a perfect man. For the Word tells us that this kind is difficult to define. How shall we be able to accomplish such a great thing? How will he give everyone comfort? Above all, it is not proper to cause anyone distress - whether the person is great or small, unbeliever or believer - and then give comfort only to those who take satisfaction in good deeds. Some find it advantageous to give comfort to the one who has fared well. He who does good deeds cannot give comfort to such people, for he does not seize whatever he likes. He is unable to cause distress, however, since he does not afflict them. To be sure, the one who fares well sometimes causes people distress - not that he intends to do so; rather, it is their own wickedness which is responsible for their distress. He who possesses the qualities (of the perfect man) bestows joy upon the good. Some, however, are terribly distressed by all this.

There was a householder who had every conceivable thing, be it son or slave or cattle or dog or pig or corn or barley or chaff or grass or [...] or meat and acorn. Now he was a sensible fellow, and he knew what the food of each one was. He served the children bread [...]. He served the slaves [...] and meal. And he threw barley and chaff and grass to the cattle. He threw bones to the dogs,

and to the pigs he threw acorns and slop. Compare the disciple of God: if he is a sensible fellow, he understands what discipleship is all about. The bodily forms will not deceive him, but he will look at the condition of the soul of each one and speak with him. There are many animals in the world which are in a human form. When he identifies them, to the swine he will throw acorns, to the cattle he will throw barley and chaff and grass, to the dogs he will throw bones. To the slaves he will give only the elementary lessons, to the children he will give the complete instruction.

There is the Son of Man and there is the son of the Son of Man. The Lord is the Son of Man, and the son of the Son of Man is he who creates through the Son of Man. The Son of Man received from God the capacity to create. He also has the ability to beget. He who has received the ability to create is a creature. He who has received the ability to beget is an offspring. He who creates cannot beget. He who begets also has power to create. Now they say, "He who creates begets". But his so-called "offspring" is merely a creature. Because of [...] of birth, they are not his offspring but [...]. He who creates works openly, and he himself is visible. He who begets, begets in private, and he himself is hidden, since [...] image. Also, he who creates, creates openly. But one who begets, begets children in private.

No one can know when the husband and the wife have intercourse with one another, except the two of them. Indeed, marriage in the world is a mystery for those who have taken a wife. If there is a hidden quality to the marriage of defilement, how much more is the undefiled marriage a true mystery! It is not fleshly, but pure. It belongs not to desire, but to the will. It belongs not to the darkness or the night, but to the day and the light. If a marriage is open to the public, it has become prostitution, and the bride plays the harlot not only when she is impregnated by another man, but even if she slips out of her bedroom and is seen. Let her show herself only to her father and her mother, and to the friend of the bridegroom and the sons of the bridegroom. These are permitted to enter every day into the bridal chamber. But let the others yearn just to listen to her voice and to enjoy her ointment, and let them feed from the crumbs that fall from the table, like the dogs. Bridegrooms and brides belong to the bridal chamber. No one shall be able to see the bridegroom with the bride unless he become such a one.

When Abraham [...] that he was to see what he was to see, he circumcised the flesh of the foreskin, teaching us that it is proper to destroy the flesh.

Most things in the world, as long as their inner parts are hidden, stand upright and live. If they are revealed, they die, as is illustrated by the visible man: as long as the intestines of the man are hidden, the man is alive; when his intestines are exposed and come out of him, the man will die. So also with the tree: while its root is hidden, it sprouts and grows. If its root is exposed, the tree dries up. So it is with every birth that is in the world, not only with the revealed but with the hidden. For so long as the root of wickedness is hidden, it is strong. But when it is recognized, it is dissolved. When it is revealed, it perishes. That is why the Word says, "Already the axe is laid at the root of the trees" (Mt 3:10). It will not merely cut - what is cut sprouts again - but the ax penetrates deeply, until it brings up the root. Jesus pulled out the root of the whole place, while others did it only partially. As for ourselves, let each one of us dig down after the root of evil which is within one, and let one pluck it out of one's heart from the root. It will be plucked out if we recognize it. But if we are ignorant of it, it takes root in us and produces its fruit in our heart. It masters us. We are its slaves. It takes us captive, to make us do what we do not want; and what we do want, we do not do. It is powerful because we have not recognized it. While it exists it is active. Ignorance is the mother of all evil. Ignorance will result in death, because those who come from ignorance neither were nor are nor shall be. [...] will be perfect when all the truth is revealed. For truth is like ignorance: while it is hidden, it rests in itself, but when it is revealed and is recognized, it is praised, inasmuch as it is stronger than ignorance and error. It gives freedom. The Word said, "If you know the truth, the truth will make you free" (Jn 8:32). Ignorance is a slave. Knowledge is freedom. If we know the truth, we shall find the fruits of the truth within us. If we are joined to it, it will bring our fulfillment.

At the present time, we have the manifest things of creation. We say, "The strong who are held in high regard are great people. And the weak who are despised are the obscure." Contrast the manifest things of truth: they are weak and despised, while the hidden things are strong and held

in high regard. The mysteries of truth are revealed, though in type and image. The bridal chamber, however, remains hidden. It is the Holy in the Holy. The veil at first concealed how God controlled the creation, but when the veil is rent and the things inside are revealed, this house will be left desolate, or rather will be destroyed. And the whole (inferior) godhead will flee from here, but not into the holies of the holies, for it will not be able to mix with the unmixed light and the flawless fullness, but will be under the wings of the cross and under its arms. This ark will be their salvation when the flood of water surges over them. If some belong to the order of the priesthood, they will be able to go within the veil with the high priest. For this reason, the veil was not rent at the top only, since it would have been open only to those above; nor was it rent at the bottom only, since it would have been revealed only to those below. But it was rent from the top to bottom. Those above opened to us the things below, in order that we may go in to the secret of the truth. This truly is what is held in high regard, (and) what is strong! But we shall go in there by means of lowly types and forms of weakness. They are lowly indeed when compared with the perfect glory. There is glory which surpasses glory. There is power which surpasses power. Therefore, the perfect things have opened to us, together with the hidden things of truth. The holies of the holies were revealed, and the bridal chamber invited us in.

As long as it is hidden, wickedness is indeed ineffectual, but it has not been removed from the midst of the seed of the Holy Spirit. They are slaves of evil. But when it is revealed, then the perfect light will flow out on every one. And all those who are in it will receive the chrism. Then the slaves will be free and the captives ransomed. "Every plant which my father who is in heaven has not planted will be plucked out." (Mt 15:13) Those who are separated will unite [...] and will be filled. Every one who will enter the bridal chamber will kindle the light, for [...] just as in the marriages which are [...] happen at night. That fire [...] only at night, and is put out. But the mysteries of that marriage are perfected rather in the day and the light. Neither that day nor its light ever sets. If anyone becomes a son of the bridal chamber, he will receive the light. If anyone does not receive it while he is here, he will not be able to receive it in the other place. He who will receive that light will not be seen, nor can he be detained. And none shall be able to torment a person like this, even while he dwells in the world. And again when he leaves the world, he has already received the truth in the images. The world has become the Aeon (eternal realm), for the Aeon is fullness for him. This is the way it is: it is revealed to him alone, not hidden in the darkness and the night, but hidden in a perfect day and a holy light.

The Gospel According to Philip

The Hypostasis of the Archons
The Reality of the Rulers

CODEX II

Translated by Bentley Layton

Selection made from James M. Robinson, ed., The Nag Hammadi Library, *revised edition. HarperCollins, San Francisco, 1990.*

On account of the reality of the authorities, (inspired) by the spirit of the father of truth, the great apostle - referring to the "authorities of the darkness" - told us that "our contest is not against flesh and blood; rather, the authorities of the universe and the spirits of wickedness." I have sent this (to you) because you inquire about the reality of the authorities.

Their chief is blind; because of his power and his ignorance and his arrogance he said, with his power, "It is I who am God; there is none apart from me." When he said this, he sinned against the entirety. And this speech got up to incorruptibility; then there was a voice that came forth from incorruptibility, saying, "You are mistaken, Samael" - which is, "god of the blind."

His thoughts became blind. And, having expelled his power - that is, the blasphemy he had spoken - he pursued it down to chaos and the abyss, his mother, at the instigation of Pistis Sophia. And she established each of his offspring in conformity with its power - after the pattern of the realms that are above, for by starting from the invisible world the visible world was invented.

As incorruptibility looked down into the region of the waters, her image appeared in the waters; and the authorities of the darkness became enamored of her. But they could not lay hold of that image, which had appeared to them in the waters, because of their weakness - since beings that merely possess a soul cannot lay hold of those that possess a spirit - for they were from below, while it was from above. This is the reason why "incorruptibility looked down into the region (etc.)": so that, by the father's will, she might bring the entirety into union with the light.

The rulers laid plans and said, "Come, let us create a man that will be soil from the earth." They modeled their creature as one wholly of the earth. Now the rulers [...] body [...] they have [...] female [...] is [...] with the face of a beast. They had taken some soil from the earth and modeled their man after their body and after the image of God that had appeared to them in the waters. They said, "Come, let us lay hold of it by means of the form that we have modeled, so that it may see its male counterpart [...], and we may seize it with the form that we have modeled" - not understanding the force of God, because of their powerlessness. And he breathed into his face; and the man came to have a soul (and remained) upon the ground many days. But they could not make him arise because of their powerlessness. Like storm winds they persisted (in blowing), that they might try to capture that image, which had appeared to them in the waters. And they did not know the identity of its power.

Now all these things came to pass by the will of the father of the entirety. Afterwards, the spirit saw the soul-endowed man upon the ground. And the spirit came forth from the Adamantine Land; it descended and came to dwell within him, and that man became a living soul. It called his name Adam, since he was found moving upon the ground. A voice came forth from incorruptibility for the assistance of Adam; and the rulers gathered together all the animals of the earth and all the birds of heaven and brought them in to Adam to see what Adam would call them, that he might give a name to each of the birds and all the beasts.

They took Adam and put him the garden, that he might cultivate it and keep watch over it. And the rulers issued a command to him, saying, "From every tree in the garden shall you eat; yet from the tree of recognizing good and evil do not eat, nor touch it; for the day you eat from it, with death you are going to die."

They [...] this. They do not understand what they have said to him; rather, by the father's will, they said this in such a way that he might (in fact) eat, and that Adam might <not> regard them as would a man of an exclusively material nature.

The rulers took counsel with one another and said, "Come, let us cause a deep sleep to fall upon Adam." And he slept. - Now the deep sleep that they "caused to fall upon him, and he slept" is Ignorance. - They opened his side like a living woman. And they built up his side with some flesh in place of her, and Adam came to be endowed only with soul.

And the spirit-endowed woman came to him and spoke with him, saying, "Arise, Adam." And when he saw her, he said, "It is you who have given me life; you will be called 'mother of the living'. - For it is she who is my mother. It is she who is the physician, and the woman, and she who has given birth."

Then the authorities came up to their Adam. And when they saw his female counterpart speaking with him, they became agitated with great agitation; and they became enamored of her. They said to one another, "Come, let us sow our seed in her," and they pursued her. And she laughed at them for their witlessness and their blindness; and in their clutches she became a tree, and left before them her shadowy reflection resembling herself; and they defiled it foully. - And they defiled the stamp of her voice, so that by the form they had modeled, together with their (own) image, they made themselves liable to condemnation.

Then the female spiritual principle came in the snake, the instructor; and it taught them, saying, "What did he say to you? Was it, 'From every tree in the garden shall you eat; yet - from the tree of recognizing good and evil do not eat'?"

The carnal woman said, "Not only did he say ‘Do not eat’, but even ‘Do not touch it; for the day you eat from it, with death you are going to die.’"

And the snake, the instructor, said, "With death you shall not die; for it was out of jealousy that he said this to you. Rather your eyes shall open and you shall come to be like gods, recognizing evil and good." And the female instructing principle was taken away from the snake, and she left it behind, merely a thing of the earth.

And the carnal woman took from the tree and ate; and she gave to her husband as well as herself; and these beings that possessed only a soul, ate. And their imperfection became apparent in their lack of knowledge; and they recognized that they were naked of the spiritual element, and took fig leaves and bound them upon their loins.

Then the chief ruler came; and he said, "Adam! Where are you?" - for he did not understand what had happened. And Adam said, "I heard your voice and was afraid because I was naked; and I hid."

The ruler said, "Why did you hide, unless it is because you have eaten from the tree from which alone I commanded you not to eat? And you have eaten!"

Adam said, "The woman that you gave me, she gave to me and I ate." And the arrogant ruler cursed the woman.

The woman said, "It was the snake that led me astray and I ate." They turned to the snake and cursed its shadowy reflection, [...] powerless, not comprehending that it was a form they themselves had modeled. From that day, the snake came to be under the curse of the authorities; until the all-powerful man was to come, that curse fell upon the snake.

They turned to their Adam and took him and expelled him from the garden along with his wife; for they have no blessing, since they too are beneath the curse. Moreover, they threw mankind into great distraction and into a life of toil, so that their mankind might be occupied by worldly affairs, and might not have the opportunity of being devoted to the holy spirit.

Now afterwards, she bore Cain, their son; and Cain cultivated the land. Thereupon he knew his wife; again becoming pregnant, she bore Abel; and Abel was a herdsman of sheep. Now Cain brought in from the crops of his field, but Abel brought in an offering (from) among his lambs. God looked upon the votive offerings of Abel; but he did not accept the votive offerings of Cain. And carnal Cain pursued Abel, his brother.

And God said to Cain, "Where is Abel, your brother?"

He answered saying, "Am I, then, my brother's keeper?"

God said to Cain, "Listen! The voice of your brother's blood is crying up to me! You have sinned with your mouth. It will return to you: anyone who kills Cain will let loose seven vengeances, and you will exist groaning and trembling upon the earth."

And Adam knew his female counterpart Eve, and she became pregnant, and bore Seth to Adam. And she said, "I have borne another man through God, in place of Abel." Again Eve became pregnant, and she bore Norea. And she said, "He has begotten on me a virgin as an assistance for many generations of mankind." She is the virgin whom the forces did not defile.

Then mankind began to multiply and improve. The rulers took counsel with one another and said, "Come, let us cause a deluge with our hands and obliterate all flesh, from man to beast." But when the ruler of the forces came to know of their decision, he said to Noah, "Make yourself an ark from some wood that does not rot and hide in it - you and your children and the beasts and the birds of heaven from small to large - and set it upon Mount Sir."

Then Orea came to him, wanting to board the ark. And when he would not let her, she blew upon the ark and caused it to be consumed by fire. Again he made the ark, for a second time.

The rulers went to meet her, intending to lead her astray. Their supreme chief said to her, "Your mother Eve came to us." But Norea turned to them and said to them, "It is you who are the rulers of the darkness; you are accursed. And you did not know my mother; instead it was your female counterpart that you knew. For I am not your descendant; rather it is from the world above that I am come."

The arrogant ruler turned, with all his might, and his countenance came to be like (a) black [...]; he said to her presumptuously, "You must render service to us, as did also your mother Eve; for I have been given [...]." But Norea turned, with the might of [...]; and in a loud voice, she cried out up to the holy one, the God of the entirety, "Rescue me from the rulers of unrighteousness and save me from their clutches - forthwith!"

The <great> angel came down from the heavens and said to her, "Why are you crying up to God? Why do you act so boldly towards the holy spirit?"

Norea said, "Who are you?" The rulers of unrighteousness had withdrawn from her.

He said, "It is I who am Eleleth, sagacity, the great angel who stands in the presence of the holy spirit. I have been sent to speak with you and save you from the grasp of the lawless. And I shall teach you about your root."

(Norea apparently now speaking) Now as for that angel, I cannot speak of his power: his appearance is like fine gold and his raiment is like snow. No, truly, my mouth cannot bear to speak of his power and the appearance of his face!

Eleleth, the great angel, spoke to me. "It is I," he said, "who am understanding. I am one of the four light-givers, who stand in the presence of the great invisible spirit. Do you think these rulers have any power over you? None of them can prevail against the root of truth; for on its account he appeared in the final ages; and these authorities will be restrained. And these authorities cannot defile you and that generation; for your abode is in incorruptibility, where the virgin spirit dwells, who is superior to the authorities of chaos and to their universe."

But I said, "Sir, teach me about the faculty of these authorities - how did they come into being, and by what kind of genesis, and of what material, and who created them and their force?"

And the great angel Eleleth, understanding, spoke to me: "Within limitless realms dwells incorruptibility. Sophia, who is called Pistis, wanted to create something, alone without her consort; and her product was a celestial thing. A veil exists between the world above and the realms that are below; and shadow came into being beneath the veil; and that shadow became matter; and that shadow was projected apart. And what she had created became a product in the matter, like an aborted fetus. And it assumed a plastic form molded out of shadow, and became an arrogant beast resembling a lion. It was androgynous, as I have already said, because it was from matter that it derived.

Opening his eyes, he saw a vast quantity of matter without limit; and he became arrogant, saying, "It is I who am God, and there is none other apart from me". When he said this, he sinned against the entirety. And a voice came forth from above the realm of absolute power, saying, "You are mistaken, Samael" - which is, 'god of the blind'.

And he said, "If any other thing exists before me, let it become visible to me!" And immediately Sophia stretched forth her finger and introduced light into matter; and she pursued it down to the region of chaos. And she returned up to her light; once again darkness [...] matter.

This ruler, by being androgynous, made himself a vast realm, an extent without limit. And he contemplated creating offspring for himself, and created for himself seven offspring, androgynous just like their parent. And he said to his offspring, "It is I who am god of the entirety."

And Zoe (Life), the daughter of Pistis Sophia, cried out and said to him, "You are mistaken, Sakla!" - for which the alternative name is Yaltabaoth. She breathed into his face, and her breath became a fiery angel for her; and that angel bound Yaldabaoth and cast him down into Tartaros below the abyss.

Now when his offspring Sabaoth saw the force of that angel, he repented and condemned his father and his mother, matter. He loathed her, but he sang songs of praise up to Sophia and her daughter Zoe. And Sophia and Zoe caught him up and gave him charge of the seventh heaven, below the veil between above and below. And he is called 'God of the forces, Sabaoth', since he is up above the forces of chaos, for Sophia established him.

Now when these (events) had come to pass, he made himself a huge four-faced chariot of cherubim, and infinitely many angels to act as ministers, and also harps and lyres. And Sophia took her daughter Zoe and had her sit upon his right to teach him about the things that exist in the eighth (heaven); and the angel of wrath she placed upon his left. Since that day, his right has been called 'life'; and the left has come to represent the unrighteousness of the realm of absolute power above. It was before your time that they came into being.

Now when Yaldabaoth saw him (Sabaoth) in this great splendor and at this height, he envied him; and the envy became an androgynous product, and this was the origin of envy. And envy engendered death; and death engendered his offspring and gave each of them charge of its heaven; and all the heavens of chaos became full of their multitudes. But it was by the will of the father of the entirety that they all came into being - after the pattern of all the things above - so that the sum of chaos might be attained.

"There, I have taught you about the pattern of the rulers; and the matter in which it was expressed; and their parent; and their universe."

But I said, "Sir, am I also from their matter?"

"You, together with your offspring, are from the primeval father; from above, out of the imperishable light, their souls are come. Thus the authorities cannot approach them, because of the spirit of truth present within them; and all who have become acquainted with this way exist deathless in the midst of dying mankind. Still, that sown element will not become known now. Instead, after three generations it will come to be known, and it has freed them from the bondage of the authorities' error."

Then I said, "Sir, how much longer?"

He said to me, "Until the moment when the true man, within a modeled form, reveals the existence of the spirit of truth, which the father has sent.

Then he will teach them about everything, and he will anoint them with the unction of life eternal, given him from the undominated generation.

Then they will be freed of blind thought, and they will trample underfoot death, which is of the authorities, and they will ascend into the limitless light where this sown element belongs.

Then the authorities will relinquish their ages, and their angels will weep over their destruction, and their demons will lament their death.

Then all the children of the light will be truly acquainted with the truth and their root, and the father of the entirety and the holy spirit. They will all say with a single voice, 'The father's truth is just, and the son presides over the entirety", and from everyone unto the ages of ages, "Holy - holy - holy! Amen!'"

The Reality of the Rulers

On the Origin of the World "The Untitled Text"

CODEX II

Translated by Hans-Gebhard Bethge and Bentley Layton

Selection made from James M. Robinson, ed., The Nag Hammadi Library, *revised edition. HarperCollins, San Francisco, 1990.*

Cf. Codex XIII

The Exegesis on the Soul

CODEX II

Translated by William C. Robinson Jr.

Selection made from James M. Robinson, ed., The Nag Hammadi Library, *revised edition. HarperCollins, San Francisco, 1990.*

Wise men of old gave the soul a feminine name. Indeed she is female in her nature as well. She even has her womb.

As long as she was alone with the father, she was virgin and in form androgynous. But when she fell down into a body and came to this life, then she fell into the hands of many robbers. And the wanton creatures passed her from one to another and [...] her. Some made use of her by force, while others did so by seducing her with a gift. In short, they defiled her, and she [...] her virginity.

And in her body she prostituted herself and gave herself to one and all, considering each one she was about to embrace to be her husband. When she had given herself to wanton, unfaithful adulterers, so that they might make use of her, then she sighed deeply and repented. But even when she turns her face from those adulterers, she runs to others and they compel her to live with them and render service to them upon their bed, as if they were her masters. Out of shame she no longer dares to leave them, whereas they deceive her for a long time, pretending to be faithful, true husbands, as if they greatly respected her. And after all this they abandon her and go.

She then becomes a poor desolate widow, without help; not even a measure of food was left her from the time of her affliction. For from them she gained nothing except the defilements they gave her while they had sexual intercourse with her. And her offspring by the adulterers are dumb, blind and sickly. They are feebleminded.

But when the father who is above visits her and looks down upon her and sees her sighing - with her sufferings and disgrace - and repenting of the prostitution in which she engaged, and when she begins to call upon his name so that he might help her, [...] all her heart, saying "Save me, my father, for behold I will render an account to thee, for I abandoned my house and fled from my maiden`s quarters. Restore me to thyself again." When he sees her in such a state, then he will count her worthy of his mercy upon her, for many are the afflictions that have come upon her because she abandoned her house.

Now concerning the prostitution on the soul, the Holy Spirit prophesies in many places. For he said in the prophet Jeremiah (3:1-4),

If the husband divorces his wife and she goes and takes another man, can she return to him after that? Has not that woman utterly defiled herself? "And you prostituted yourself to many shepherds and you returned to me!" said the lord. "Take an honest look and see where you prostituted yourself. Were you not sitting in the streets defiling the land with your acts of prostitution and your vices? And you took many shepherds for a stumbling block for yourself. You became shameless with everyone. You did not call on me as kinsman or as father or author of your virginity".

Again it is written in the prophet Hosea (2:2-7),

Come, go to law with your mother, for she is not to be a wife to me nor I a husband to her. I shall remove her prostitution from my presence, and I shall remove her adultery from between her breasts. I shall make her naked as on the day she was born, and I shall make her desolate like a land without water, and I shall make her longingly childless. I shall show her children no pity, for they are children of prostitution, since their mother prostituted herself and put her children to shame. For she said, "I shall prostitute myself to my lovers. It was they who gave me my bread and my water and my garments and my clothes and my wine and my oil and everything I needed." Therefore behold I shall shut them up so that she shall not be able to run after her

adulterers. And when she seeks them and does not find them, she will say, 'I shall return to my former husband, in those days I was better off than now."

Again he said in Ezekiel (16:23-26),

It came to pass after much depravity, said the lord, you built yourself a brothel and you made yourself a beautiful place in the streets. And you built yourself brothels on every lane, and you wasted your beauty, and you spread your legs in every alley, and you multiplied your acts of prostitution. You prostituted yourself to the sons of Egypt, those who are your neighbors, men great of flesh.

But what does "the sons of Egypt, men great of flesh" mean, if not the domain of the flesh and the perceptible realm and the affairs of the earth, by which the soul has become defiled here, receiving bread from them, as well as wine, oil, clothing, and the other external nonsense surrounding the body - the things she thinks she needs.

But as to this prostitution, the apostles of the savior commanded (Acts 15:20, 29; 21:25; 1Th 4:3; 1 Co 6:18; 2 Co 7:1): "Guard yourselves against it, purify yourselves from it," speaking not just of the prostitution of the body but especially that of the soul. For this reason the apostles write to the churches of God, that such prostitution might not occur among us.

Yet the greatest struggle has to do with the prostitution of the soul. From it arises the prostitution of the body as well. Therefore Paul, writing to the Corinthians (1Co 5:9-10), said, "I wrote you in the letter, 'Do not associate with prostitutes,' not at all (meaning) the prostitutes of this world or the greedy or the thieves or the idolaters, since then you would have to go out from the world." - here it is speaking spiritually - "For our struggle is not against flesh and blood - as he said (Ep 6:12) - but against the world rulers of this darkness and the spirits of wickedness."

As long as the soul keeps running about everywhere copulating with whomever she meets and defiling herself, she exists suffering her just deserts. But when she perceives the straits she is in and weeps before the father and repents, then the father will have mercy on her and he will make her womb turn from the external domain and will turn it again inward, so that the soul will regain her proper character. For it is not so with a woman. For the womb of the body is inside the body like the other internal organs, but the womb of the soul is around the outside like the male genitalia which is external.

So when the womb of the soul, by the will of the father, turns itself inward, it is baptized and is immediately cleansed of the external pollution which was pressed upon it, just as garments, when dirty, are put into the water and turned about until their dirt is removed and they become clean. And so the cleansing of the soul is to regain the newness of her former nature and to turn herself back again. That is her baptism.

Then she will begin to rage at herself like a woman in labor, who writhes and rages in the hour of delivery. But since she is female, by herself she is powerless to beget a child. From heaven the father sent her her man, who is her brother, the firstborn. Then the bridegroom came down to the bride. She gave up her former prostitution and cleansed herself of the pollutions of the adulterers, and she was renewed so as to be a bride. She cleansed herself in the bridal chamber; she filled it with perfume; she sat in it waiting for the true bridegroom. No longer does she run about the market place, copulating with whomever she desires, but she continued to wait for him - (saying) "When will he come?" - and to fear him, for she did not know what he looked like: she no longer remembers since the time she fell from her father's house. But by the will of the father <...> And she dreamed of him like a woman in love with a man.

But then the bridegroom, according to the father's will, came down to her into the bridal chamber, which was prepared. And he decorated the bridal chamber.

For since that marriage is not like the carnal marriage, those who are to have intercourse with one another will be satisfied with that intercourse. And as if it were a burden, they leave behind them the annoyance of physical desire and they turn their faces from each other. But this marriage [...]. But once they unite with one another, they become a single life. Wherefore the prophet said (Gn 2:24) concerning the first man and the first woman, "They will become a single flesh." For they

were originally joined one to another when they were with the father before the woman led astray the man, who is her brother. This marriage has brought them back together again and the soul has been joined to her true love, her real master, as it is written (cf. Gn 3:16; 1 Co 11;1; Ep 5:23), "For the master of the woman is her husband."

Then gradually she recognized him, and she rejoiced once more, weeping before him as she remembered the disgrace of her former widowhood. And she adorned herself still more so that he might be pleased to stay with her.

And the prophet said in the Psalms (Ps 45:10-11): "Hear, my daughter, and see and incline your ear and forget your people and your father's house, for the king has desired your beauty, for he is your lord."

For he requires her to turn her face from her people and the multitude of her adulterers, in whose midst she once was, to devote herself only to her king, her real lord, and to forget the house of the earthly father, with whom things went badly for her, but to remember her father who is in heaven. Thus also it was said (Gn 12:1) to Abraham: "Come out from your country and your kinsfolk and from your father`s house"

Thus when the soul had adorned herself again in her beauty [...] enjoyed her beloved, and he also loved her. And when she had intercourse with him, she got from him the seed that is the life-giving spirit, so that by him she bears good children and rears them. For this is the great, perfect marvel of birth. And so this marriage is made perfect by the will of the father.

Now it is fitting that the soul regenerates herself and become again as she formerly was. The soul then moves of her own accord. And she received the divine nature from the father for her rejuvenation, so that she might be restored to the place where originally she had been. This is the resurrection that is from the dead. This is the ransom from captivity. This is the upward journey of ascent to heaven. This is the way of ascent to the father. Therefore the prophet said (Ps 103:1-5):

"Praise the lord, O my soul, and, all that is within me, (praise) his holy name. My soul, praise God, who forgave all your sins, who healed all your sicknesses, who ransomed your life from death, who crowned you with mercy, who satisfies your longing with good things. Your youth will be renewed like an eagle's."

Then when she becomes young again, she will ascend, praising the father and her brother, by whom she was rescued. Thus it is by being born again that the soul will be saved. And this is due not to rote phrases or to professional skills or to book learning. Rather it is the grace of the [...], it is the gift of the [...]. For such is this heavenly thing. Therefore the savior cries out (Jn 6:44), "No one can come to me unless my Father draws him and brings him to me; and I myself will raise him up on the last day."

It is therefore fitting to pray to the father and to call on him with all our soul - not externally with the lips, but with the spirit, which is inward, which came forth from the depth - sighing; repenting for the life we lived; confessing our sins; perceiving the empty deception we were in, and the empty zeal; weeping over how we were in darkness and in the wave; mourning for ourselves, that he might have pity on us; hating ourselves for how we are now.

Again the savior said (cf Mt 5:4, Lk 6:12): "Blessed are those who mourn, for it is they who will be pitied; blessed, those who are hungry, for it is they who will be filled."

Again he said (cf. Lk 14:26), "If one does not hate his soul he cannot follow me." For the beginning of salvation is repentance. Therefore (cf. Acts 13:24), "Before Christ`s appearance came John, preaching the baptism of repentance."

And repentance takes place in distress and grief. But the father is good and loves humanity, and he hears the soul that calls upon him and sends it the light of salvation. Therefore he said through the spirit to the prophet (cf. 1 Cl 8:3), "Say to the children of my people, 'If your sins extend from earth to heaven, and if they become red like scarlet and blacker than sackcloth, and if you return to me with all your soul and say to me 'my Father!', I will heed you as a holy people.'"

Again another place (Is 30:15), "Thus says the lord, the holy one of Israel: "If you return and sigh, then you will be saved and will know where you were when you trusted in what is empty."

Again he said in another place (Is 30:19-20), "Jerusalem wept much, saying, 'Have pity on me.' He will have pity on the sound of your weeping. And when he saw, he heeded you. And the lord will give you bread of affliction and water of oppression. From now on, those who deceive will not approach you again. Your eyes will see those who are deceiving you."

Therefore it is fitting to pray to God night and day, spreading out our hands towards him as do people sailing in the middle of the sea: they pray to God with all their heart without hypocrisy. For those who pray hypocritically deceive only themselves. Indeed, it is in order that he might know who is worthy of salvation that God examines the inward parts and searches the bottom of the heart. For no one is worthy of salvation who still loves the place of deception.

Therefore it is written in the poet (Homer, *Odyssey* 1.48-1.59), "Odysseus sat on the island weeping and grieving and turning his face from the words of Calypso and from her tricks, longing to see his village and smoke coming forth from it. And had he not received help from heaven, he would not have been able to return to his village."

Again Helen <...> saying (*Odyssey* 4.260-261), "My heart turned itself from me. It is to my house that I want to return."

For she sighed, saying (*Odyssey* 4.261-4.264), "It is Aphrodite who deceived me and brought me out of my village. My only daughter I left behind me, and my good, understanding, handsome husband."

For when the soul leaves her perfect husband because of the treachery of Aphrodite, who exists here in the act of begetting, then she will suffer harm. But if she sighs and repents, she will be restored to her house.

Certainly Israel would not have been visited in the first place, to be brought out of the land of Egypt, out of the house of bondage, if it had not sighed to God and wept for the oppression of its labors.

Again it is written in the Psalms (6:6-9), "I was greatly troubled in my groaning. I will bathe my bed and my cover each night with my tears. I have become old in the midst of all my enemies. Depart from me, all you who work at lawlessness, for behold the lord has heard the cry of my weeping and the lord has heard my prayer."

If we repent, truly God will heed us, he who is long suffering and abundantly merciful, to whom is the glory for ever and ever. Amen!

The Expository Treatise on the Soul

The Book of Thomas the Contender

CODEX II

Translated by John D. Turner

Selection made from James M. Robinson, ed., The Nag Hammadi Library, *revised edition. HarperCollins, San Francisco, 1990.*

The secret words that the savior spoke to Judas Thomas which I, even I, Mathaias, wrote down, while I was walking, listening to them speak with one another.

The savior said, "Brother Thomas while you have time in the world, listen to me, and I will reveal to you the things you have pondered in your mind.

"Now, since it has been said that you are my twin and true companion, examine yourself, and learn who you are, in what way you exist, and how you will come to be. Since you will be called my brother, it is not fitting that you be ignorant of yourself. And I know that you have understood, because you had already understood that I am the knowledge of the truth. So while you accompany me, although you are uncomprehending, you have (in fact) already come to know, and you will be called 'the one who knows himself'. For he who has not known himself has known nothing, but he who has known himself has at the same time already achieved knowledge about the depth of the all. So then, you, my brother Thomas, have beheld what is obscure to men, that is, what they ignorantly stumble against."

Now Thomas said to the lord, "Therefore I beg you to tell me what I ask you before your ascension, and when I hear from you about the hidden things, then I can speak about them. And it is obvious to me that the truth is difficult to perform before men."

The savior answered, saying, "If the things that are visible to you are obscure to you, how can you hear about the things that are not visible? If the deeds of the truth that are visible in the world are difficult for you to perform, how indeed, then, shall you perform those that pertain to the exalted height and to the pleroma which are not visible? And how shall you be called 'laborers'? In this respect you are apprentices, and have not yet received the height of perfection."

Now Thomas answered and said to the savior, "Tell us about these things that you say are not visible, but are hidden from us."

The savior said, "All bodies [...] the beasts are begotten [...] it is evident like [...] this, too, those that are above [...] things that are visible, but they are visible in their own root, and it is their fruit that nourishes them. But these visible bodies survive by devouring creatures similar to them with the result that the bodies change. Now that which changes will decay and perish, and has no hope of life from then on, since that body is bestial. So just as the body of the beasts perishes, so also will these formations perish. Do they not derive from intercourse like that of the beasts? If it, too derives from intercourse, how will it beget anything different from beasts? So, therefore, you are babes until you become perfect."

And Thomas answered, "Therefore I say to you, lord, that those who speak about things that are invisible and difficult to explain are like those who shoot their arrows at a target at night. To be sure, they shoot their arrows as anyone would - since they shoot at the target - but it is not visible. Yet when the light comes forth and hides the darkness, then the work of each will appear. And you, our light, enlighten, O lord."

Jesus said, "It is in light that light exists."

Thomas, spoke, saying, "Lord, why does this visible light that shines on behalf of men rise and set?"

The savior said, "O blessed Thomas, of course this visible light shines on your behalf - not in order that you remain here, but rather that you might come forth - and whenever all the elect abandon bestiality, then this light will withdraw up to its essence, and its essence will welcome it, since it is a good servant."

Then the savior continued and said, "O unsearchable love of the light! O bitterness of the fire that blazes in the bodies of men and in their marrow, kindling in them night and day, and burning the limbs of men and making their minds become drunk and their souls become deranged [...] them within males and females [...] night and moving them, [...] secretly and visibly. For the males move [...] upon the females and the females upon the males. Therefore it is said, "Everyone who seeks the truth from true wisdom will make himself wings so as to fly, fleeing the lust that scorches the spirits of men." And he will make himself wings to flee every visible spirit."

And Thomas answered, saying, "Lord, this is exactly what I am asking you about, since I have understood that you are the one who is beneficial to us, as you say."

Again the savior answered and said, "Therefore it is necessary for us to speak to you, since this is the doctrine of the perfect. If, now, you desire to become perfect, you shall observe these things; if not, your name is 'Ignorant', since it is impossible for an intelligent man to dwell with a fool, for the intelligent man is perfect in all wisdom. To the fool, however, the good and bad are the same - indeed the wise man will be nourished by the truth and (Ps. 1:3) "will be like a tree growing by the meandering stream" - seeing that there are some who, although having wings, rush upon the visible things, things that are far from the truth. For that which guides them, the fire, will give them an illusion of truth, and will shine on them with a perishable beauty, and it will imprison them in a dark sweetness and captivate them with fragrant pleasure. And it will blind them with insatiable lust and burn their souls and become for them like a stake stuck in their heart which they can never dislodge. And like a bit in the mouth, it leads them according to its own desire. And it has fettered them with its chains and bound all their limbs with the bitterness of the bondage of lust for those visible things that will decay and change and swerve by impulse. They have always been attracted downwards; as they are killed, they are assimilated to all the beasts of the perishable realm."

Thomas answered and said, "It is obvious and has been said, 'Many are [...] those who do not know [...] soul.'"

And the savior answered, saying, "Blessed is the wise man who sought after the truth, and when he found it, he rested upon it forever and was unafraid of those who wanted to disturb him."

Thomas answered and said, "It is beneficial for us, lord, to rest among our own?"

The savior said, "Yes, it is useful. And it is good for you, since things visible among men will dissolve - for the vessel of their flesh will dissolve, and when it is brought to naught it will come to be among visible things, among things that are seen. And then the fire which they see gives them pain on account of love for the faith they formerly possessed. They will be gathered back to that which is visible. Moreover, those who have sight among things that are not visible, without the first love they will perish in the concern for this life and the scorching of the fire. Only a little while longer, and that which is visible will dissolve; then shapeless shades will emerge, and in the midst of tombs they will forever dwell upon the corpses in pain and corruption of soul."

Thomas answered and said, "What have we to say in the face of these things? What shall we say to blind men? What doctrine should we express to these miserable mortals who say, "We came to do good and not curse," and yet claim, "Had we not been begotten in the flesh, we would not have known iniquity"?"

The savior said, "Truly, as for those, do not esteem them as men, but regard them as beasts, for just as beasts devour one another, so also men of this sort devour one another. On the contrary, they are deprived of the kingdom since they love the sweetness of the fire and are servants of death and rush to the works of corruption. They fulfill the lust of their fathers. They will be thrown down to the abyss and be afflicted by the torment of the bitterness of their evil nature. For they will be scourged so as to make them rush backwards, whither they do not know, and they will recede from their limbs not patiently, but with despair. And they rejoice over [...] madness and derangement [...] They pursue this derangement without realizing their madness, thinking that they are wise. They [...] their body [...] Their mind is directed to their own selves, for their thought is occupied with their deeds. But it is the fire that will burn them."

And Thomas answered and said, "Lord, what will the one thrown down to them do? For I am most anxious about them; many are those who fight them."

The savior answered and said, "What is your own opinion?"

Judas - the one called Thomas - said, "It is you, lord, whom it befits to speak, and me to listen."

The savior replied, "Listen to what I am going to tell you and believe in the truth. That which sows and that which is sown will dissolve in the fire - within the fire and the water - and they will hide in tombs of darkness. And after a long time they shall show forth the fruit of the evil trees, being punished, being slain in the mouth of beasts and men at the instigation of the rains and winds and air and the light that shines above."

Thomas replied, "You have certainly persuaded us, lord. We realize in our heart, and it is obvious, that this is so, and that your word is sufficient. But these words that you speak to us are ridiculous and contemptible to the world since they are misunderstood. So how can we go preach them, since we are not esteemed in the world?"

The savior answered and said, "Truly I tell you that he who will listen to your word and turn away his face or sneer at it or smirk at these things, truly I tell you that he will be handed over to the ruler above who rules over all the powers as their king, and he will turn that one around and cast him from heaven down to the abyss, and he will be imprisoned in a narrow dark place. Moreover, he can neither turn nor move on account of the great depth of Tartaros and the heavy bitterness of Hades that is steadfast [...] them to it [...] they will not forgive [...] pursue you. They will hand [...] over to [...] angel Tartarouchos [...] fire pursuing them [...] fiery scourges that cast a shower of sparks into the face of the one who is pursued. If he flees westward, he finds the fire. If he turns southward, he finds it there as well. If he turns northward, the threat of seething fire meets him again. Nor does he find the way to the east so as to flee there and be saved, for he did not find it in the day he was in the body, so that he might find it in the day of judgment."

Then the savior continued, saying, "Woe to you, godless ones, who have no hope, who rely on things that will not happen!

"Woe to you who hope in the flesh and in the prison that will perish! How long will you be oblivious? And how long will you suppose that the imperishables will perish too? Your hope is set upon the world, and your god is this life! You are corrupting your souls!

"Woe to you within the fire that burns in you, for it is insatiable!

"Woe to you because of the wheel that turns in your minds!

"Woe to you within the grip of the burning that is in you, for it will devour your flesh openly and rend your souls secretly, and prepare you for your companions!

"Woe to you, captives, for you are bound in caverns! You laugh! In mad laughter you rejoice! You neither realize your perdition, nor do you reflect on your circumstances, nor have you understood that you dwell in darkness and death! On the contrary, you are drunk with the fire and full of bitterness. Your mind is deranged on account of the burning that is in you, and sweet to you are the poison and the blows of your enemies! And the darkness rose for you like the light, for you surrendered your freedom for servitude! You darkened your hearts and surrendered your thoughts to folly, and you filled your thoughts with the smoke of the fire that is in you! And your light has hidden in the cloud of [...] and the garment that is put upon you, you [...]. And you were seized by the hope that does not exist. And whom is it you have believed? Do you not know that you all dwell among those who that [...] you as though you [...]. You baptized your souls in the water of darkness ! You walked by your own whims!

"Woe to you who dwell in error, heedless that the light of the sun which judges and looks down upon the all will circle around all things so as to enslave the enemies. You do not even notice the moon, how by night and day it looks down, looking at the bodies of your slaughters!

"Woe to you who love intimacy with womankind and polluted intercourse with them! Woe to you in the grip of the powers of your body, for they will afflict you! Woe to you in the grip of the forces of the evil demons! Woe to you who beguile your limbs with fire! Who is it that will rain a refreshing dew on you to extinguish the mass of fire from you along with your burning? Who is it

that will cause the sun to shine upon you to disperse the darkness in you and hide the darkness and polluted water?

"The sun and the moon will give a fragrance to you together with the air and the spirit and the earth and the water. For if the sun does not shine upon these bodies, they will wither and perish just like weeds or grass. If the sun shines on them, they prevail and choke the grapevine; but if the grapevine prevails and shades those weeds and all the other brush growing alongside, and spreads and flourishes, it alone inherits the land in which it grows; and every place it has shaded it dominates. And when it grows up, it dominates all the land and is bountiful for its master, and it pleases him even more, for he would have suffered great pains on account of these plants until he uprooted them. But the grapevine alone removed them and choked them, and they died and became like the soil."

Then Jesus continued and said to them, "Woe to you, for you did not receive the doctrine, and those who are [...] will labor at preaching [...]. And you are rushing into [...] will send them down [...] you kill them daily in order that they might rise from death.

"Blessed are you who have prior knowledge of the stumbling blocks and who flee alien things.

"Blessed are you who are reviled and not esteemed on account of the love their lord has for them.

"Blessed are you who weep and are oppressed by those without hope, for you will be released from every bondage.

"Watch and pray that you not come to be in the flesh, but rather that you come forth from the bondage of the bitterness of this life. And as you pray, you will find rest, for you have left behind the suffering and the disgrace. For when you come forth from the sufferings and passions of the body, you will receive rest from the good one, and you will reign with the king, you joined with him and he with you, from now on, for ever and ever, Amen."

The Book of Thomas The Contender Writing To the Perfect

Remember me also, my brethren, in your prayers:

Peace to the saints and those who are spiritual.

The Apocryphon of John

CODEX III

(short version, used in long version translation)

Cf. Codex II

The Gospel of the Egyptians

CODEX III

Translated by Alexander Bohlig and Frederik Wisse

Selection made from James M. Robinson, ed., The Nag Hammadi Library, *revised edition. HarperCollins, San Francisco, 1990.*

The holy book of the Egyptians about the great invisible Spirit, the Father whose name cannot be uttered, he who came forth from the heights of the perfection, the light of the light of the aeons of light, the light of the silence of the providence <and> the Father of the silence, the light of the word and the truth, the light of the incorruptions, the infinite light, the radiance from the aeons of light of the unrevealable, unmarked, ageless, unproclaimable Father, the aeon of the aeons, Autogenes, self-begotten, self-producing, alien, the really true aeon.

Three powers came forth from him; they are the Father, the Mother, (and) the Son, from the living silence, what came forth from the incorruptible Father. These came forth from the silence of the unknown Father.

And from that place, Domedon Doxomedon came forth, the aeon of the aeons and the light of each one of their powers. And thus the Son came forth fourth; the Mother fifth; the Father sixth. He was [...] but unheralded; it is he who is unmarked among all the powers, the glories, and the incorruptions.

From that place, the three powers came forth, the three ogdoads that the Father brings forth in silence with his providence, from his bosom, i.e., the Father, the Mother, (and) the Son.

The <first> ogdoad, because of which the thrice-male child came forth, which is the thought, and the word, and the incorruption, and the eternal life, the will, the mind, and the foreknowledge, the androgynous Father.

The second ogdoad-power, the Mother, the virginal Barbelon, epititioch[...]ai, memeneaimen[...], who presides over the heaven, karb[...], the uninterpretable power, the ineffable Mother. She originated from herself [...]; she came forth; she agreed with the Father of the silent silence.

The third ogdoad-power, the Son of the silent silence, and the crown of the silent silence, and the glory of the Father, and the virtue of the Mother, he brings forth from the bosom the seven powers of the great light of the seven voices. And the word is their completion.

These are the three powers, the three ogdoads that the Father, through his providence, brought forth from his bosom. He brought them forth at that place.

Domedon Doxomedon came forth, the aeon of the aeons, and the throne which is in him, and the powers which surround him, the glories and the incorruptions. The Father of the great light who came forth from the silence, he is the great Doxomedon-aeon, in which the thrice- male child rests. And the throne of his glory was established in it, this one on which his unrevealable name is inscribed, on the tablet [...] one is the word, the Father of the light of everything, he who came forth from the silence, while he rests in the silence, he whose name is in an invisible symbol. A hidden, invisible mystery came forth:
iiiiiiiiiiiiiiiiiiii EEEEEEEEEEEEEEEEEEEEE ooooooooooooooooooooo
uuuuuuuuuuuuuuuuuuuuu eeeeeeeeeeeeeeeeeeeee aaaaaaaaaaaaaaaaaaaaa
OOOOOOOOOOOOOOOOOOOOO (the 7 vowels, 22 times each).

And in this way, the three powers gave praise to the great, invisible, unnameable, virginal, uncallable Spirit, and his male virgin. They asked for a power. A silence of living silence came forth, namely glories and incorruptions in the aeons [...] aeons, myriads added on [...], the three males, the three male offspring, the male races ...

(IV 55, 5-7 adds: ... the glories of the Father, the glories of the great Christ, and the male offspring, the races ...)

... filled the great Doxomedon-aeon with the power of the word of the whole pleroma.

Then the thrice-male child of the great Christ, whom the great invisible Spirit had anointed - he whose power was called 'Ainon' - gave praise to the great invisible Spirit and his male virgin Yoel, and the silence of silent silence, and the greatness that [...] ineffable. [...] ineffable [...] unanswerable and uninterpretable, the first one who has come forth, and (who is) unproclaimable, [...] which is wonderful [...] ineffable [...], he who has all the greatnesses of greatness of the silence at that place. The thrice-male child brought praise, and asked for a power from the great, invisible, virginal Spirit.

Then there appeared at that place [...], who [...], who sees glories [...] treasures in a [...] invisible mysteries to [...] of the silence, who is the male virgin Youel.

Then the child of the child, Esephech, appeared.

And thus he was completed, namely, the Father, the Mother, the Son, the five seals, the unconquerable power which is the great Christ of all the incorruptible ones. ...

... (one line unrecoverable)

... holy [...] the end, the incorruptible [...], and [...], they are powers and glories and incorruptions [...]. They came forth ...

... (5 lines unrecoverable)

... This one brought praise to the unrevealable, hidden mystery [...] the hidden ...

... (4 lines unrecoverable)

... him in the [...], and the aeons [...] thrones, [...] and each one [...] myriads of powers without number surround them, glories and incorruptions [...] and they [...] of the Father, and the Mother, and the Son, and the whole pleroma, which I mentioned before, and the five seals, and the mystery of mysteries. They appeared ...

... (3 lines unrecoverable)

... who presides over [...], and the aeons of [...] really truly [...] and the ...

... (4 lines unrecoverable)

... and the really truly eternal aeons.

Then providence came forth from silence, and the living silence of the Spirit, and the Word of the Father, and a light. She [...] the five seals which the Father brought forth from his bosom, and she passed through all the aeons which I mentioned before. And she established thrones of glory, and myriads of angels without number who surrounded them, powers and incorruptible glories, who sing and give glory, all giving praise with a single voice, with one accord, with one never-silent voice, [...] to the Father, and the Mother, and the Son [...], and all the pleromas that I mentioned before, who is the great Christ, who is from silence, who is the incorruptible child Telmael Telmachael Eli Eli Machar Machar Seth, the power which really truly lives, and the male virgin who is with him, Youel, and Esephech, the holder of glory, the child of the child, and the crown of his glory, [...] of the five seals, the pleroma that I mentioned before.

There, the great self-begotten living Word came forth, the true god, the unborn physis, he whose name I shall tell, saying, [...]aia[...] thaOthOsth[...], who is the son of the great Christ, who is the son of the ineffable silence, who came forth from the great invisible and incorruptible Spirit. The son of the silence and silence appeared ...

... (one line unrecoverable)

... invisible [...] man and the treasures of his glory. Then he appeared in the revealed [...]. And he established the four aeons. With a word he established them.

He brought praise to the great, invisible, virginal Spirit, the silence of the Father, in a silence of the living silence of silence, the place where the man rests ...

... (two lines unrecoverable)

Then there came forth at/from that place the cloud of the great light, the living power, the mother of the holy, incorruptible ones, the great power, the Mirothoe. And she gave birth to him whose name I name, saying, ien ien ea ea ea, three times.

For this one, Adamas, is a light which radiated from the light; he is the eye of the light. For this is the first man, he through whom and to whom everything came into being, (and) without whom nothing came into being. The unknowable, incomprehensible Father came forth. He came down from above for the annulment of the deficiency.

Then the great Logos, the divine Autogenes, and the incorruptible man Adamas mingled with each other. A Logos of man came into being. However, the man came into being through a word.

He gave praise to the great, invisible, incomprehensible, virginal Spirit, and the male virgin, and the thrice-male child, and the male virgin Youel, and Esephech, the holder of glory, the child of the child and the crown of his glory, and the great Doxomedon-aeon, and the thrones which are in him, and the powers which surround him, the glories and the incorruptions, and their whole pleroma which I mentioned before, and the ethereal earth, the receiver of God, where the holy men of the great light receive shape, the men of the Father of the silent, living silence, the Father and their whole pleroma, as I mentioned before.

The great Logos, the divine Autogenes, and the incorruptible man Adamas gave praise, (and) they asked for a power and eternal strength for the Autogenes, for the completion of the four aeons, in order that, through them, there may appear [...] the glory and the power of the invisible Father of the holy men of the great light which will come to the world, which is the image of the night. The incorruptible man Adamas asked for them a son out of himself, in order that he (the son) may become father of the immovable, incorruptible race, so that, through it (the race), the silence and the voice may appear, and, through it, the dead aeon may raise itself, so that it may dissolve.

And thus there came forth from above the power of the great light, the Manifestation. She gave birth to the four great lights: Harmozel, Oroiael, Davithe, Eleleth, and the great incorruptible Seth, the son of the incorruptible man Adamas.

And thus the perfect hebdomad, which exists in hidden mysteries, became complete. When she receives the glory, she becomes eleven ogdoads.

And the Father nodded approval; the whole pleroma of the lights was well pleased. Their consorts came forth for the completion of the ogdoad of the divine Autogenes: the Grace of the first light Harmozel, the Perception of the second light Oroiael, the Understanding of the third light Davithe, the Prudence of the fourth light Eleleth. This is the first ogdoad of the divine Autogenes.

And the Father nodded approval; the whole pleroma of the lights was well pleased. The <ministers> came forth: the first one, the great Gamaliel (of) the first great light Harmozel, and the great Gabriel (of) the second great light Oroiael, and the great Samlo of the great light Davithe, and the great Abrasax of the great light Eleleth. And the consorts of these came forth by the will of the good pleasure of the Father: the Memory of the great one, the first, Gamaliel; the Love of the great one, the second, Gabriel; the Peace of the third one, the great Samblo; the eternal Life of the great one, the fourth, Abrasax. Thus were the five ogdoads completed, a total of forty, as an uninterpretable power.

Then the great Logos, the Autogenes, and the word of the pleroma of the four lights gave praise to the great, invisible, uncallable, virginal Spirit, and the male virgin, and the great Doxomedon-aeon, and the thrones which are in them, and the powers which surround them, glories, authorities, and the powers, <and> the thrice-male child, and the male virgin Youel, and Esephech, the holder of glory, the child of the child and the crown of his glory, the whole pleroma, and all the glories which are there, the infinite pleromas <and> the unnameable aeons, in order that they may name the Father the fourth, with the incorruptible race, (and) that they may call the seed of the Father the seed of the great Seth.

Then everything shook, and trembling took hold of the incorruptible ones. Then the three male children came forth from above, down into the unborn ones, and the self-begotten ones, and those who were begotten in what is begotten. The greatness came forth, the whole greatness of the great Christ. He established thrones in glory, myriads without number, in the four aeons around them, myriads without number, powers and glories and incorruptions. And they came forth in this way.

And the incorruptible, spiritual church increased in the four lights of the great, living Autogenes, the god of truth, praising, singing, (and) giving glory with one voice, with one accord, with a mouth which does not rest, to the Father, and the Mother, and the Son, and their whole pleroma, just as I mentioned <before>. The five seals which possess the myriads, and they who rule over the aeons, and they who bear the glory of the leaders, were given the command to reveal to those who are worthy. Amen.

* * * Then the great Seth, the son of the incorruptible man Adamas, gave praise to the great, invisible, uncallable, unnameable, virginal Spirit, and the <male virgin, and the thrice-male child, and the male> virgin Youel, and Esephech, the holder of glory and the crown of his glory, the child of the child, and the great Doxomedon-aeons, and the pleroma which I mentioned before; and asked for his seed.

Then there came forth from that place the great power of the great light Plesithea, the mother of the angels, the mother of the lights, the glorious mother, the virgin with the four breasts, bringing the fruit from Gomorrah, as spring, and Sodom, which is the fruit of the spring of Gomorrah which is in her. She came forth through the great Seth.

Then the great Seth rejoiced about the gift which was granted him by the incorruptible child. He took his seed from her with the four breasts, the virgin, and he placed it with him in the fourth aeon (or, in the four aeons), in the third great light Davithe.

After five thousand years, the great light Eleleth spoke: "Let someone reign over the chaos and Hades." And there appeared a cloud whose name is hylic Sophia [...] She looked out on the parts of the chaos, her face being like [...] in her form [...] blood. And the great angel Gamaliel spoke to the great Gabriel, the minister of the great light Oroiael; he said, "Let an angel come forth, in order that he may reign over the chaos and Hades." Then the cloud, being agreeable, came forth in the two monads, each one of which had light. [...] the throne, which she had placed in the cloud above. Then Sakla, the great angel, saw the great demon who is with him, Nebruel. And they became together a begetting spirit of the earth. They begot assisting angels. Sakla said to the great demon Nebruel, "Let the twelve aeons come into being in the [...] aeon, worlds [...]." [...] the great angel Sakla said by the will of the Autogenes, "There shall be the [...] of the number of seven [...]." And he said to the great angels, "Go and let each of you reign over his world." Each one of these twelve angels went forth. The first angel is Athoth. He is the one whom the great generations of men call [...]. The second is Harmas, who is the eye of the fire. The third is Galila. The fourth is Yobel. The fifth is Adonaios, who is called 'Sabaoth'. The sixth is Cain, whom the great generations of men call the sun. The seventh is Abel; the eighth Akiressina; the ninth Yubel. The tenth is Harmupiael. The eleventh is Archir-Adonin. The twelfth is Belias. These are the ones who preside over Hades and the chaos.

And after the founding of the world, Sakla said to his angels, "I, I am a jealous god, and apart from me nothing has come into being," since he trusted in his nature.

Then a voice came from on high, saying, "The Man exists, and the Son of the Man." Because of the descent of the image above, which is like its voice in the height of the image which has looked out through the looking out of the image above, the first creature was formed.

Because of this, Metanoia came into being. She received her completion and her power by the will of the Father, and his approval, with which he approved of the great, incorruptible, immovable race of the great, mighty men of the great Seth, in order that he may sow it in the aeons which had been brought forth, so that through her (Metanoia), the deficiency may be filled up. For she had come forth from above, down to the world, which is the image of the night. When she had come, she prayed for (the repentance of) both the seed of the archon of this aeon, and <the> authorities who had come forth from him, that defiled (seed) of the demon-begetting god which will be destroyed, and the seed of Adam and the great Seth, which is like the sun.

Then the great angel Hormos came to prepare, through the virgins of the corrupted sowing of this aeon, in a Logos-begotten, holy vessel, through the holy Spirit, the seed of the great Seth.

Then the great Seth came and brought his seed. And it was sown in the aeons which had been brought forth, their number being the amount of Sodom. Some say that Sodom is the place of

pasture of the great Seth, which is Gomorrah. But others (say) that the great Seth took his plant out of Gomorrah and planted it in the second place, to which he gave the name 'Sodom'.

This is the race which came forth through Edokla. For she gave birth through the word, to Truth and Justice, the origin of the seed of the eternal life, which is with those who will persevere, because of the knowledge of their emanation. This is the great, incorruptible race which has come forth through three worlds to the world.

And the flood came as an example, for the consummation of the aeon. But it will be sent into the world because of this race. A conflagration will come upon the earth. And grace will be with those who belong to the race, through the prophets and the guardians who guard the life of the race. Because of this race, famines will occur, and plagues. But these things will happen because of the great, incorruptible race. Because of this race, temptations will come, a falsehood of false prophets.

Then the great Seth saw the activity of the devil, and his many guises, and his schemes, which will come upon his (Seth's) incorruptible, immovable race, and the persecutions of his powers and his angels, and their error, that they acted against themselves.

Then the great Seth gave praise to the great, uncallable, virginal Spirit, and the male virgin Barbelon, and the thrice-male child Telmael Telmael Heli Heli Machar Machar Seth, the power which really truly lives, and the male virgin Youel, and Esephech, the holder of glory and the crown of his glory, and the great Doxomedon-aeon, and the thrones which are in him, and the powers which surround them, and the whole pleroma, as I mentioned before. And he asked for guards over his seed.

Then there came forth from the great aeons four hundred ethereal angels, accompanied by the great Aerosiel and the great Selmechel, to guard the great, incorruptible race, its fruit, and the great men of the great Seth, from the time and the moment of Truth and Justice, until the consummation of the aeon and its archons, those whom the great judges have condemned to death.

Then the great Seth was sent by the four lights, by the will of the Autogenes and the whole pleroma, through <the gift> and the good pleasure of the great invisible Spirit, and the five seals, and the whole pleroma.

He passed through the three parousias which I mentioned before: the flood, and the conflagration, and the judgment of the archons and the powers and the authorities, to save her (the race) who went astray, through the reconciliation of the world, and the baptism through a Logos-begotten body which the great Seth prepared for himself secretly through the virgin, in order that the saints may be begotten by the holy Spirit, through invisible, secret symbols, through a reconciliation of the world with the world, through the renouncing of the world, and the god of the thirteen aeons, and (through) the convocations of the saints and the ineffable ones, and (through) the incorruptible bosom, and (through) the great light of the Father, who pre-existed with his Providence, and established through her the holy baptism that surpasses the heaven, through the incorruptible, Logos-begotten one, even Jesus the living one, even he whom the great Seth has put on. And through him, he nailed the powers of the thirteen aeons, and established those who are brought forth and taken away. He armed them with an armor of knowledge of this truth, with an unconquerable power of incorruptibility.

There appeared to them the great attendant Yesseus Mazareus Yessedekeus, the living water, and the great leaders, James the great and Theopemptos and Isaouel, and they who preside over the spring of truth, Micheus and Michar and Mnesinous, and he who presides over the baptism of the living, and the purifiers, and Sesengenpharanges, and they who preside over the gates of the waters, Micheus and Michar, and they who preside over the mountain, Seldao and Elainos, and the receivers of the great race, the incorruptible, mighty men <of> the great Seth, the ministers of the four lights, the great Gamaliel, the great Gabriel, the great Samblo, and the great Abrasax, and they who preside over the sun, its rising, Olses and Hypneus and Heurumaious, and they who preside over the entrance into the rest of eternal life, the rulers Mixanther and Michanor, and they who guard the souls of the elect, Akramas and Strempsouchos, and the great power Heli Heli Machar Machar Seth, and the great invisible, uncallable, unnameable, virginal Spirit, and the

silence, and the (first) great light Harmozel, the place of the living Autogenes, the God of the truth, and <he> who is with him, the incorruptible man Adamas, the second, Oroiael, the place of the great Seth, and Jesus, who possesses the life, and who came and crucified that which is in the law, the third, Davithe, the place of the sons of the great Seth, the fourth, Eleleth, the place where the souls of the sons are resting, the fifth, Yoel, who presides over the name of him to whom it will be granted to baptize with the holy baptism that surpasses the heaven, the incorruptible one.

But from now on, through the incorruptible man Poimael, and they who are worthy of (the) invocation, the renunciations of the five seals in the spring-baptism, these will know their receivers as they are instructed about them, and they will know them (or: be known) by them. These will by no means taste death.

* * * IE ieus EO ou EO Oua! Really, truly, O Yesseus Mazareus Yessedekeus, O living water, O child of the child, O glorious name! Really truly, aiOn o On (or: O existing aeon), iiii EEEE eeee oooo uuuu OOOO aaaa{a}. Really, truly, Ei aaaa OOOO, O existing one who sees the aeons! Really, truly, aee EEE iiii uuuuuu OOOOOOOO, who is eternally eternal! Really, truly, iEa aiO, in the heart, who exists, u aei eis aei, ei o ei, ei os ei (or: (Son) forever, You are what you are, You are who you are)!

This great name of yours is upon me, O self-begotten Perfect one, who is not outside me. I see you, O you who are visible to everyone. For who will be able to comprehend you in another tongue? Now that I have known you, I have mixed myself with the immutable. I have armed myself with an armor of light; I have become light! For the Mother was at that place because of the splendid beauty of grace. Therefore, I have stretched out my hands while they were folded. I was shaped in the circle of the riches of the light which is in my bosom, which gives shape to the many begotten ones in the light into which no complaint reaches. I shall declare your glory truly, for I have comprehended you, sou iEs ide aeiO aeie ois, O aeon, aeon, O God of silence! I honor you completely. You are my place of rest, O Son Es Es o e, the formless one who exists in the formless ones, who exists raising up the man in whom you will purify me into your life, according to your imperishable name. Therefore, the incense of life is in me. I mixed it with water after the model of all archons, in order that I may live with you in the peace of the saints, you who exist really truly forever.

* * * This is the book which the great Seth wrote, and placed in high mountains on which the sun has not risen, nor is it possible (that it should do so). And since the days of the prophets and the apostles and the preachers, the name has not at all risen upon their hearts, nor is it possible (that it should do so). And their ear has not heard it.

The great Seth wrote this book with letters in one hundred and thirty years. He placed it in the mountain that is called 'Charaxio,' in order that, at the end of the times and the eras, by the will of the divine Autogenes and the whole pleroma, through the gift of the untraceable, unthinkable, fatherly love, it may come forth and reveal this incorruptible, holy race of the great savior, and those who dwell with them in love, and the great, invisible, eternal Spirit, and his only-begotten Son, and the eternal light, and his great, incorruptible consort, and the incorruptible Sophia, and the Barbelon, and the whole pleroma in eternity. Amen.

* * * The Gospel of <the> Egyptians. The God-written, holy, secret book. Grace, understanding, perception, (and) prudence (be) with him who has written it - Eugnostos the beloved, in the Spirit - in the flesh, my name is Gongessos - and my fellow lights in incorruptibility. Jesus Christ, Son of God, Savior, Ichthus. God-written (is) the holy book of the great, invisible Spirit. Amen.

The Holy Book of the Great
Invisible Spirit.
Amen.

Eugnostos the Blessed

CODEX III

Translated by Douglas M. Parrott (combining III,3 and V,1)

Selection made from James M. Robinson, ed., The Nag Hammadi Library, *revised edition. HarperCollins, San Francisco, 1990.*

Eugnostos, the Blessed, to those who are his.

Rejoice in this, that you know. Greetings! I want you to know that all men born from the foundation of the world until now are dust. While they have inquired about God, who he is and what he is like, they have not found him. The wisest among them have speculated about the truth from the ordering of the world. And the speculation has not reached the truth. For the ordering is spoken of in three (different) opinions by all the philosophers; hence they do not agree. For some of them say about the world that it was directed by itself. Others, that it is providence (that directs it). Others, that it is fate. But it is none of these. Again, of three voices that I have just mentioned, none is true. For whatever is from itself is an empty life; it is self-made. Providence is foolish. Fate is an undiscerning thing.

Whoever, then, is able to get free of these three voices I have just mentioned and come by means of another voice to confess the God of truth and agree in everything concerning him, he is immortal dwelling in the midst of mortal men.

He-Who-Is is ineffable. No principle knew him, no authority, no subjection, nor any creature from the foundation of the world, except he alone. For he is immortal and eternal, having no birth; for everyone who has birth will perish. He is unbegotten, having no beginning; for everyone who has a beginning has an end. No one rules over him. He has no name; for whoever has a name is the creation of another. He is unnameable. He has no human form; for whoever has human form is the creation of another. He has his own semblance - not like the semblance we have received and seen, but a strange semblance that surpasses all things and is better than the totalities. It looks to every side and sees itself from itself. He is infinite; he is incomprehensible. He is ever imperishable (and) has no likeness (to anything). He is unchanging good. He is faultless. He is everlasting. He is blessed. He is unknowable, while he (nonetheless) knows himself. He is immeasurable. He is untraceable. He is perfect, having no defect. He is imperishably blessed. He is called 'Father of the Universe'.

Before anything is visible among those that are visible, the majesty and the authorities that are in him, he embraces the totalities of the totalities, and nothing embraces him. For he is all mind, thought and reflecting, considering, rationality and power. They all are equal powers. They are the sources of the totalities. And their whole race <from first> to last is in the foreknowledge of the Unbegotten, for they had not yet come to visibility.

Now a difference existed among the imperishable aeons. Let us, then, consider (it) this way: Everything that came from the perishable will perish, since it came from the perishable. Whatever came from imperishableness will not perish but will become imperishable, since it came from imperishableness. So, many men went astray because they had not known this difference; that is, they died.

But this much is enough, since it is impossible for anyone to dispute the nature of the words I have just spoken about the blessed, imperishable, true God. Now, if anyone wants to believe the words set down (here), let him go from what is hidden to the end of what is visible, and this Thought will instruct him how faith in those things that are not visible was found in what is visible. This is a principle of knowledge.

The Lord of the Universe is not rightly called 'Father' but 'Forefather'. For the Father is the beginning (*or* principle) of what is visible. For he (the Lord) is the beginningless Forefather. He sees himself within himself, like a mirror, having appeared in his likeness as Self-Father, that is, Self-Begetter, and as Confronter, since he confronted Unbegotten First Existent. He is indeed of equal age with the one who is before him, but he is not equal to him in power.

Afterward he revealed many confronting, self-begotten ones, equal in age (and) power, being in glory and without number, who are called 'The Generation over Whom There Is No Kingdom among the Kingdoms That Exist'. And the whole multitude of the place over which there is no kingdom is called 'Sons of Unbegotten Father.'

Now the Unknowable is ever full of imperishableness and ineffable joy. They are all at rest in him, ever rejoicing in ineffable joy, over the unchanging glory and the measureless jubilation that was never heard or known among all the aeons and their worlds. But this much is enough, lest we go on endlessly. This is another principle of knowledge from <Self->begotten.

The First who appeared before the universe in infinity is Self-grown, Self-constructed Father, and is full of shining, ineffable light. In the beginning, he decided to have his likeness become a great power. Immediately, the principle (*or* beginning) of that Light appeared as Immortal Androgynous Man. His male name is 'Begotten, Perfect Mind'. And his female name is 'All-wise Begettress Sophia'. It is also said that she resembles her brother and her consort. She is uncontested truth; for here below, error, which exists with truth, contests it.

Through Immortal Man appeared the first designation, namely, divinity and kingdom, for the Father, who is called 'Self-Father Man' revealed this. He created a great aeon for his own majesty. He gave him great authority, and he ruled over all creations. He created gods and archangels and angels, myriads without number for retinue.

Now through that Man originated divinity and kingdom. Therefore he was called 'God of gods', 'King of kings'.

First Man is 'Faith' ('pistis') for those who will come afterward. He has, within, a unique mind and thought - just as he is it (thought) - reflecting and considering, rationality and power. All the attributes that exist are perfect and immortal. In respect to imperishableness, they are indeed equal. (But) in respect to power, there is a difference, like the difference between father and son, and son and thought, and the thought and the remainder.

As I said earlier, among the things that were created the monad is first, the dyad follows it, and the triad, up to the tenths. Now the tenths rule the hundredths; the hundredths rule the thousandths; the thousands rule the ten thousands. This is the pattern <among the> immortals. First Man is like this: His monad [...].

Again it is this pattern that exists among the immortals: the monad and the thought are those things that belong to Immortal Man. The thinkings are for <the> decads, and the hundreds are the teachings, and the thousands are the counsels, and the ten thousands are the powers. Now those who come from the [...] exist with their [...] in every aeon [...].

[...] In the beginning, thought and thinkings appeared from mind, then teachings from thinkings, counsels from teachings, and power from counsels. And after all the attributes, all that was revealed appeared from his powers. And from what was created, what was fashioned appeared. And what was formed appeared from what was fashioned. What was named appeared from what was formed, while the difference among begotten things appeared from what was named, from beginning to end, by power of all the aeons. Now Immortal Man is full of every imperishable glory and ineffable joy. His whole kingdom rejoices in everlasting rejoicing, those who never have been heard of or known in any aeon that came after them and its worlds.

Afterward another principle came from Immortal Man, who is called 'Self-perfected Begetter.' When he received the consent of his consort, Great Sophia, he revealed that first-begotten androgyne, who is called, 'First-begotten Son of God'. His female aspect is 'First-begotten Sophia, Mother of the Universe,' whom some call 'Love'. Now, First-begotten, since he has his authority from his father, created angels, myriads without number, for retinue. The whole multitude of those angels are called 'Assembly of the Holy Ones, the Shadowless Lights.' Now when these greet each other, their embraces become like angels like themselves.

First Begetter Father is called 'Adam of the Light.' And the kingdom of Son of Man is full of ineffable joy and unchanging jubilation, ever rejoicing in ineffable joy over their imperishable

glory, which has never been heard nor has it been revealed to all the aeons that came to be and their worlds.

Then Son of Man consented with Sophia, his consort, and revealed a great androgynous Light. His masculine name is designated 'Savior, Begetter of All things'. His feminine name is designated 'Sophia, All-Begettress'. Some call her 'Pistis' (faith).

Then Savior consented with his consort, Pistis Sophia, and revealed six androgynous spiritual beings who are the type of those who preceded them. Their male names are these: first, 'Unbegotten'; second, 'Self-begotten'; third, 'Begetter'; fourth, 'First begetter'; fifth, 'All-begetter'; sixth, 'Arch-begetter'. Also the names of the females are these; first, 'All-wise Sophia'; second, 'All-Mother Sophia'; third, 'All-Begettress Sophia'; fourth, 'First Begettress Sophia'; fifth, 'Love Sophia'; sixth, 'Pistis Sophia'.

From the consenting of those I have just mentioned, thoughts appeared in the aeons that exist. From thoughts, reflectings; from reflectings, considerings; from considerings, rationalities, from rationalities, wills, from wills, words.

Then the twelve powers, whom I have just discussed, consented with each other. <Six> males (and) females (each) were revealed, so that there are seventy-two powers. Each one of the seventy-two revealed five spiritual (powers), which (together) are the three hundred and sixty powers. The union of them all is the will.

Therefore our aeon came to be as the type of Immortal Man. Time came to be as the type of First Begetter, his son. The year came to be as the type of Savior. The twelve months came to be as the type of the twelve powers. The three hundred and sixty days of the year came to be as the three hundred and sixty powers who appeared from Savior. Their hours and moments came to be as the type of the angels who came from them (the powers), who are without number.

And when those whom I have discussed appeared, All-Begetter, their father, very soon created twelve aeons for retinue for the twelve angels. And in each aeon there were six (heavens), so there are seventy-two heavens of the seventy-two powers who appeared from him. And in each of the heavens there were five firmaments, so there are (altogether) three hundred sixty firmaments of the three hundred sixty powers that appeared from them. When the firmaments were complete, they were called 'The Three Hundred Sixty Heavens', according to the name of the heavens that were before them. And all these are perfect and good. And in this way the defect of femaleness appeared.

The first aeon, then, is that of Immortal Man. The second aeon is that of Son of Man, who is called 'First Begetter' ("who is called 'Savior'" added in Codex V). That which embraces these is the aeon over which there is no kingdom, (the aeon) of the Eternal Infinite God, the aeon of the aeon of the immortals who are in it, (the aeon) above the Eighth that appeared in chaos.

Now Immortal Man revealed aeons and powers and kingdoms and gave authority to everyone who appeared from him, to make whatever they desire until the days that are above chaos. For these consented with each other and revealed every magnificence, even from spirit, multitudinous lights that are glorious and without number. These received names in the beginning, that is, the first, the middle, the perfect; that is, the first aeon and the second and the third. The first was called 'Unity and Rest'. Since each one has its (own) name, the <third> aeon was designated 'Assembly', from the great multitude that appeared in the multitudinous one. Therefore, when the multitude gathers and comes to a unity, they are called 'Assembly', from the Assembly that surpassed heaven. Therefore, the Assembly of the Eighth was revealed as androgynous and was named partly as male and partly as female. The male was called 'Assembly', the female, 'Life', that it might be shown that from a female came the life in all the aeons. Every name was received, starting from the beginning.

From his concurrence with his thought, the powers appeared who where called 'gods'; and the gods from their considerings revealed divine gods; and the gods from their considerings revealed lords; and the lords of the lords from their words revealed lords; and the lords from their powers revealed archangels; the archangels revealed angels; from <them,> the semblance appeared, with structure and form for naming all the aeons and their worlds.

All the immortals, whom I have just described, have authority - all of them - from the power of Immortal Man and Sophia, his consort, who was called 'Silence', who was named 'Silence' because by reflecting without speech she perfected her own majesty. Since the imperishabilities had the authority, each provided great kingdoms in all the immortal heavens and their firmaments, thrones (and) temples, for their own majesty.

Some, Indeed, (who are) in dwellings and in chariots, being in ineffable glory and not able to be sent into any creature, provided for themselves hosts of angels, myriads without number for retinue and glory, even virgin spirits, the ineffable lights. They have no sickness nor weakness, but it is only will: it comes to be in an instant. Thus were completed the aeons with their heavens and firmaments for the glory of Immortal Man and Sophia, his consort: the area which <contained the pattern of> every aeon and their worlds and those that came afterward, in order to provide the types from there, their likenesses in the heavens of chaos and their worlds.

And all natures from the Immortal One, from Unbegotten to the revelation of chaos, are in the light that shines without shadow and (in) ineffable joy and unutterable jubilation. They ever delight themselves on account of their glory that does not change, and the rest that is not measured, which cannot be described or conceived among all the aeons that came to be and their powers. But this much is enough. All I have just said to you, I said in the way that you might accept, until the one who need not be taught appears among you, and he will speak all these things to you joyously and in pure knowledge.

Eugnostos the Blessed

The Sophia of Jesus Christ

CODEX III

Translated by Douglas M. Parrott

Selection made from James M. Robinson, ed., The Nag Hammadi Library, *revised edition. HarperCollins, San Francisco, 1990.*

The Sophia (Wisdom) of Jesus Christ.

After he rose from the dead, his twelve disciples and seven women continued to be his followers, and went to Galilee onto the mountain called "Divination and Joy". When they gathered together and were perplexed about the underlying reality of the universe and the plan, and the holy providence, and the power of the authorities, and about everything the Savior is doing with them in the secret of the holy plan, the Savior appeared - not in his previous form, but in the invisible spirit. And his likeness resembles a great angel of light. But his resemblance I must not describe. No mortal flesh could endure it, but only pure, perfect flesh, like that which he taught us about on the mountain called "Of the Olives" in Galilee.

And he said: "Peace be to you, My peace I give you!" And they all marveled and were afraid. The Savior laughed and said to them: "What are you thinking about? Are you perplexed? What are you searching for?"

Philip said: "For the underlying reality of the universe and the plan."

The Savior said to them: "I want you to know that all men are born on earth from the foundation of the world until now, being dust, while they have inquired about God, who he is and what he is like, have not found him. Now the wisest among them have speculated from the ordering of the world and (its) movement. But their speculation has not reached the truth. For it is said that the ordering is directed in three ways, by all the philosophers, (and) hence they do not agree. For some of them say about the world that it is directed by itself. Others, that it is providence (that directs it). Others, that it is fate. But it is none of these. Again, of the three voices I have just mentioned, none is close to the truth, and (they are) from man. But I, who came from Infinite Light, I am here - for I know him (Light) - that I might speak to you about the precise nature of the truth. For whatever is from itself is a polluted life; it is self-made. Providence has no wisdom in it. And fate does not discern. But to you it is given to know; and whoever is worthy of knowledge will receive (it), whoever has not been begotten by the sowing of unclean rubbing but by First Who Was Sent, for he is an immortal in the midst of mortal men."

Matthew said to him: "Lord, no one can find the truth except through you. Therefore teach us the truth."

The Savior said: "He Who Is is ineffable. No principle knew him, no authority, no subjection, nor any creature from the foundation of the world until now, except he alone, and anyone to whom he wants to make revelation through him who is from First Light. From now on, I am the Great Savior. For he is immortal and eternal. Now he is eternal, having no birth; for everyone who has birth will perish. He is unbegotten, having no beginning; for everyone who has a beginning has an end. Since no one rules over him, he has no name; for whoever has a name is the creation of another."

(BG 84, 13-17 adds: He is unnameable. He has no human form; for whoever has human form is the creation of another).

"And he has a semblance of his own - not like what you have seen and received, but a strange semblance that surpasses all things and is better than the universe. It looks to every side and sees itself from itself. Since it is infinite, he is ever incomprehensible. He is imperishable and has no likeness (to anything). He is unchanging good. He is faultless. He is eternal. He is blessed. While he is not known, he ever knows himself. He is immeasurable. He is untraceable. He is perfect, having no defect. He is imperishability blessed. He is called 'Father of the Universe'".

Philip said: "Lord, how, then, did he appear to the perfect ones?"

The perfect Savior said to him: "Before anything is visible of those that are visible, the majesty and the authority are in him, since he embraces the whole of the totalities, while nothing embraces him. For he is all mind. And he is thought and considering and reflecting and rationality and power. They all are equal powers. They are the sources of the totalities. And their whole race from first to last was in his foreknowledge, (that of) the infinite, unbegotten Father."

Thomas said to him: "Lord, Savior, why did these come to be, and why were these revealed?"

The perfect Savior said: "I came from the Infinite that I might tell you all things. Spirit-Who-Is was the begetter, who had the power <of> a begetter and a form-giver`s nature, that the great wealth that was hidden in him might be revealed. Because of his mercy and his love, he wished to bring forth fruit by himself, that he might not <enjoy> his goodness alone, but (that) other spirits of the Unwavering Generation might bring forth body and fruit, glory and honor, in imperishableness and his infinite grace, that his treasure might be revealed by Self-begotten God, the father of every imperishableness and those that came to be afterward. But they had not yet come to visibility. Now a great difference exists among the imperishables."

He called out, saying: "Whoever has ears to hear about the infinities, let him hear!"; and "I have addressed those who are awake." Still he continued and said: "Everything that came from the perishable will perish, since it came from the perishable. But whatever came from imperishableness does not perish but becomes imperishable. So, many men went astray because they had not known this difference and they died."

Mary said to him: "Lord, then how will we know that?"

The perfect Savior said: "Come (you) from invisible things to the end of those that are visible, and the very emanation of Thought will reveal to you how faith in those things that are not visible was found in those that are visible, those that belong to Unbegotten Father. Whoever has ears to hear, let him hear!

"The Lord of the Universe is not called 'Father', but 'Forefather', the beginning of those that will appear, but he (the Lord) is the beginningless Forefather. Seeing himself within himself in a mirror, he appeared resembling himself, but his likeness appeared as Divine Self-Father, and <as> Confronter over the Confronted ones, First Existent Unbegotten Father. He is indeed of equal age <with> the Light that is before him, but he is not equal to him in power.

"And afterward was revealed a whole multitude of confronting, self-begotten ones, equal in age and power, being in glory (and) without number, whose race is called 'The Generation over Whom There Is No Kingdom' from the one in whom you yourselves have appeared from these men. And that whole multitude over which there is no kingdom is called 'Sons of Unbegotten Father, God, Savior, Son of God,' whose likeness is with you. Now he is the unknowable, who is full of ever-imperishable glory and ineffable joy. They all are at rest in him, ever rejoicing in ineffable joy in his unchanging glory and measureless jubilation; this was never heard or known among all the aeons and their worlds until now."

Matthew said to him: "Lord, Savior, how was Man revealed?"

The perfect Savior said: "I want you to know that he who appeared before the universe in infinity, Self-grown, Self-constructed Father, being full of shining light and ineffable, in the beginning, when he decided to have his likeness become a great power, immediately the principle (or beginning) of that Light appeared as Immortal Androgynous Man, that through that Immortal Androgynous Man they might attain their salvation and awake from forgetfulness through the interpreter who was sent, who is with you until the end of the poverty of the robbers.

"And his consort is the Great Sophia, who from the first was destined in him for union by Self-begotten Father, from Immortal Man, who appeared as First and divinity and kingdom, for the Father, who is called 'Man, Self-Father', revealed this. And he created a great aeon, whose name is 'Ogdoad', for his own majesty.

"He was given great authority, and he ruled over the creation of poverty. He created gods and angels, <and> archangels, myriads without number for retinue, from that Light and the tri-male

Spirit, which is that of Sophia, his consort. For from this, God originated divinity and kingdom. Therefore he was called 'God of gods' and 'King of kings'.

"First Man has his unique mind, within, and thought - just as he is it (thought) - (and) considering, reflecting, rationality, power. All the attributes that exist are perfect and immortal. In respect to imperishableness, they are indeed equal. (But) in respect to power, they are different, like the difference between father and son <, and son> and thought, and the thought and the remainder. As I said earlier, among the things that were created, the monad is first.

"And after everything, all that was revealed appeared from his power. And from what was created, all that was fashioned appeared; from what was fashioned appeared what was formed; from what was formed, what was named. Thus came the difference among the unbegotten ones from beginning to end."

Then Bartholomew said to him: "How (is it that) <he> was designated in the Gospel 'Man' and 'Son of Man'? To which of them, then, is this Son related?"

The Holy One said to him: "I want you to know that First Man is called 'Begetter, Self-perfected Mind'. He reflected with Great Sophia, his consort, and revealed his first-begotten, androgynous son. His male name is designated 'First Begetter, Son of God', his female name, 'First Begettress Sophia, Mother of the Universe'. Some call her 'Love'. Now First-begotten is called 'Christ'. Since he has authority from his father, he created a multitude of angels without number for retinue from Spirit and Light."

His disciples said to him: "Lord, reveal to us about the one called 'Man', that we also may know his glory exactly."

The perfect Savior said: "Whoever has ears to hear, let him hear. First Begetter Father is called 'Adam, Eye of Light,' because he came from shining Light, and his holy angels, who are ineffable (and) shadowless, ever rejoice with joy in their reflecting, which they received from their Father. The whole Kingdom of Son of Man, who is called 'Son of God,' is full of ineffable and shadowless joy, and unchanging jubilation, (they) rejoicing over his imperishable glory, which has never been heard until now, nor has it been revealed in the aeons that came afterward, and their worlds. I came from Self-begotten and First Infinite Light, that I might reveal everything to you."

Again, his disciples said: "Tell us clearly how they came down from the invisibilities, from the immortal to the world that dies?"

The perfect Savior said: "Son of Man consented with Sophia, his consort, and revealed a great androgynous light. His male name is designated 'Savior, Begetter of All Things'. His female name is designated 'All-Begettress Sophia'. Some call her 'Pistis'.

"All who come into the world, like a drop from the Light, are sent by him to the world of Almighty, that they might be guarded by him. And the bond of his forgetfulness bound him by the will of Sophia, that the matter might be <revealed> through it to the whole world in poverty, concerning his (Almighty's) arrogance and blindness and the ignorance that he was named. But I came from the places above by the will of the great Light, (I) who escaped from that bond; I have cut off the work of the robbers; I have awakened that drop that was sent from Sophia, that it might bear much fruit through me, and be perfected and not again be defective, but be <joined> through me, the Great Savior, that his glory might be revealed, so that Sophia might also be justified in regard to that defect, that her sons might not again become defective but might attain honor and glory and go up to their Father, and know the words of the masculine Light. And you were sent by the Son, who was sent that you might receive Light, and remove yourselves from the forgetfulness of the authorities, and that it might not again come to appearance because of you, namely, the unclean rubbing that is from the fearful fire that came from their fleshly part. Tread upon their malicious intent."

Then Thomas said to him: "Lord, Savior, how many are the aeons of those who surpass the heavens?"

The perfect Savior said: "I praise you (pl.) because you ask about the great aeons, for your roots are in the infinities. Now when those whom I have discussed earlier were revealed, he provided ....

[pages 109 and 110 are missing, replaced here by the corresponding section in the Berlin Gnostic Codex (no.8502), the beginning of which is somewhat different from the final partial sentence of III 108 (the broken off sentence)]

[BG107]: "Now when those whom I have discussed earlier were revealed, Self-begetter Father very soon created twelve aeons for retinue for the twelve angels. All these are perfect and good. Thus the defect in the female appeared."

And <he> said to him: "How many are the aeons of the immortals, starting from the infinities?"

The perfect Savior said: "Whoever has ears to hear, let him hear. The first aeon is that of Son of Man, who is called 'First Begetter', who is called 'Savior', who has appeared. The second aeon (is) that of Man, who is called 'Adam, Eye of Light'. That which embraces these is the aeon over which there is no kingdom, (the aeon) of the Eternal Infinite God, the Self-begotten aeon of the aeons that are in it, (the aeon) of the immortals, whom I described earlier, (the aeon) above the Seventh, that appeared from Sophia, which is the first aeon.

"Now Immortal Man revealed aeons and powers and kingdoms, and gave authority to all who appear in him, that they might exercise their desires until the last things that are above chaos. For these consented with each other and revealed every magnificence, even from spirit, multitudinous lights that are glorious and without number. These were called in the beginning, that is, the first aeon and <the second> and <the third>. The first <is> called 'Unity and Rest'. Each one has its (own) name; for the <third> aeon was designated 'Assembly' from the great multitude that appeared: in one, a multitude revealed themselves. Now because the multitudes gather and come to a unity we call them 'Assembly of the Eighth.'It appeared as androgynous and was name partly as male and partly as female. The male is called 'Assembly', while the female is called 'Life', that it might be shown that from a female came the life for all the aeons. And every name was received, starting from the beginning.

"For from his concurrence with his thought, the powers very soon appeared who were called 'gods'; and the gods of the gods from their wisdom revealed gods; <and the gods> from their wisdom revealed lords; and the lords of the lords from their thinkings revealed lords; and the lords from their power revealed archangels; the archangels from their words revealed angels; from them, semblances appeared, with structure and form and name for all the aeons and their worlds.

"And the immortals, whom I have just described, all have authority from Immortal Man, who is called 'Silence', because by reflecting without speech all her own majesty was perfected. For since the imperishabilities had the authority, each created a great kingdom in the Eighth, (and) also thrones and temples (and) firmaments for their own majesties. For these all came by the will of the Mother of the Universe."

Then the Holy Apostles said to him: "Lord, Savior, tell us about those who are in the aeons, since it is necessary for us to ask about them."

The perfect Savior said: "If you ask about anything, I will tell you. They created hosts of angels, myriads without number, for retinue and their glory. They created virgin spirits, the ineffable and unchangeable lights. For they have no sickness nor weakness, but it is will. [BG 115,14 adds here: And they came to be in an instant.]

"Thus the aeons were completed quickly in the heavens and the firmaments in the glory of Immortal Man and Sophia, his consort: the area from which every aeon and the world and those that came afterward took (their) pattern for their creation of likenesses in the heavens of chaos and their worlds. And all natures, starting from the revelation of chaos, are in the Light that shines without shadow, and joy that cannot be described, and unutterable jubilation. They ever delight themselves on account of their unchanging glory and the immeasurable rest, which cannot be described among all the aeons that came to be afterward, and all their powers. Now all that I have just said to you, I said that you might shine in Light more than these."

Mary said to him: "Holy Lord, where did your disciples come from, and where are they going, and (what) should they do here?"

The Perfect Savior said to them: "I want you to know that Sophia, the Mother of the Universe and the consort, desired by herself to bring these to existence without her male (consort). But by the will of the Father of the Universe, that his unimaginable goodness might be revealed, he created that curtain between the immortals and those that came afterward, that the consequence might follow ... [BG 118:] ... every aeon and chaos - that the defect of the female might <appear>, and it might come about that Error would contend with her. And these became the curtain of spirit. From <the> aeons above the emanations of Light, as I have said already, a drop from Light and Spirit came down to the lower regions of Almighty in chaos, that their molded forms might appear from that drop, for it is a judgment on him, Arch-Begetter, who is called 'Yaldabaoth'. That drop revealed their molded forms through the breath, as a living soul. It was withered and it slumbered in the ignorance of the soul. When it became hot from the breath of the Great Light of the Male, and it took thought, (then) names were received by all who are in the world of chaos, and all things that are in it through that Immortal One, when the breath blew into him. But when this came about by the will of Mother Sophia - so that Immortal Man might piece together the garments there for a judgment on the robbers - <he> then welcomed the blowing of that breath; but since he was soul-like, he was not able to take that power for himself until the number of chaos should be complete, (that is,) when the time determined by the great angel is complete.

"Now I have taught you about Immortal Man and have loosed the bonds of the robbers from him. I have broken the gates of the pitiless ones in their presence. I have humiliated their malicious intent, and they all have been shamed and have risen from their ignorance. Because of this, then, I came here, that they might be joined with that Spirit and Breath, [III continues:] and might from two become one, just as from the first, that you might yield much fruit and go up to Him Who Is from the Beginning, in ineffable joy and glory and honor and grace of the Father of the Universe.

"Whoever, then, knows the Father in pure knowledge will depart to the Father and repose in Unbegotten Father. But whoever knows him defectively will depart to the defect and the rest of the Eighth. Now whoever knows Immortal Spirit of Light in silence, through reflecting and consent in the truth, let him bring me signs of the Invisible One, and he will become a light in the Spirit of Silence. Whoever knows Son of Man in knowledge and love, let him bring me a sign of Son of Man, that he might depart to the dwelling-places with those in the Eighth.

"Behold, I have revealed to you the name of the Perfect One, the whole will of the Mother of the Holy Angels, that the masculine multitude may be completed here, that there might appear in the aeons, the infinities and those that came to be in the untraceable wealth of the Great Invisible Spirit, that they all might take from his goodness, even the wealth of their rest that has no kingdom over it. I came from First Who Was Sent, that I might reveal to you Him Who Is from the Beginning, because of the arrogance of Arch-Begetter and his angels, since they say about themselves that they are gods. And I came to remove them from their blindness, that I might tell everyone about the God who is above the universe. Therefore, tread upon their graves, humiliate their malicious intent, and break their yoke and arouse my own. I have given you authority over all things as Sons of Light, that you might tread upon their power with your feet."

These are the things the blessed Savior said, and he disappeared from them. Then all the disciples were in great, ineffable joy in the spirit from that day on. And his disciples began to preach the Gospel of God, the eternal, imperishable Spirit. Amen.

The Sophia of Jesus

The Dialogue of the Savior

CODEX III

Translated by Stephen Emmel

Selection made from James M. Robinson, ed., The Nag Hammadi Library, *revised edition. HarperCollins, San Francisco, 1990.*

The Savior said to his disciples, "Already the time has come, brothers, for us to abandon our labor and stand at rest. For whoever stands at rest will rest forever. And I say to you, be always above [...] time [...] you [...] be afraid of [...] you [...] anger is fearful [...] arouse anger [...] but since you have [...] they accepted these words concerning it with fear and trembling, and it set them up with governors, for from it nothing was forthcoming. But when I came, I opened the path, and I taught them about the passage which they will traverse, the elect and solitary, who have known the Father, having believed the truth and all the praises while you offered praise.

"So when you offer praise, do so like this: Hear us, Father, just as you heard your only-begotten son, and received him, and gave him rest from any [...] You are the one whose power [...] your armor [...] is [...] light [...] living [...] touch [...] the word [...] repentance [...] life [...] you. You are the thinking and the entire serenity of the solitary. Again: Hear us just as you heard your elect. Through your sacrifice, these will enter; through their good works, these have saved their souls from these blind limbs, so that they might exist eternally. Amen.

"I will teach you. When the time of dissolution arrives, the first power of darkness will come upon you. Do not be afraid and say "Behold! The time has come!" But when you see a single staff ... *(3 lines indecipherable)* ... understand [...] the work [...] and the governors [...] come upon you [...]. Truly, fear is the power [...]. So if you are going to be afraid of what is about to come upon you, it will engulf you. For there is not one among them who will spare you or show you mercy. But in this way, look at the [...] in it, since you have mastered every word on earth. It [...] take you up to the [...] place where there is no rule [...] tyrant. When you [...] you will see those who [...] and also [...] tell you [...] the reasoning power [...] reasoning power [...] place of truth [...] but [...]. But you [...] truth, this [...] living [...] and your joy [...]. So [...] in order that [...] your souls [...] lest it [...] the word [...] raise... *(3 lines indecipherable)* ... For the crossing place is fearful before you. But you, with a single mind, pass it by! For its depth is great; its height is enormous [...] single mind [...] and the fire [...] [...] all the powers [...] you, they [...] and the powers [...] they [...][...] soul [...] [...] in everyone [...] you are the [...] and [...] forget [...] son [...] and you [...][...]."

Matthew said, "How [...][...]?"

The Savior said "[...] the things inside you [...] will remain, you [...]."

Judas said, "Lord [...] the works [...] these souls, these [...], these little ones, when [...] where will they be? [...] the spirit [...]?"

The Lord said, "[...] receive them. These do not die, [...] they are not destroyed, for they have known their consorts and him who would receive them. For the truth seeks out the wise and the righteous."

The Savior said, "The lamp of the body is the mind. As long as the things inside you are set in order, that is, [...], your bodies are luminous. As long as your hearts are dark, the luminosity you anticipate [...] I have [...] I will go [...] my word [...] I send [...]."

His disciples said, "Lord, who is it who seeks, and [...] reveals?"

The Lord said to them, "He who seeks [...] reveals [...]."

Matthew said, "Lord, when I [...] and when I speak, who is it who [...] and who listens?"

The Lord said, "It is the one who speaks who also listens, and it is the one who can see who also reveals."

Mary said, "Lord, behold! Whence do I bear the body while I weep, and whence while I [laugh]?"

The Lord said, "[...] weeps on account of its works [...] remain and the mind laughs [...][...] spirit. If one does not [...] darkness, he will be able to see [...]. So I tell you [...] light is the darkness [...] stand in [...] not see the light [...] the lie [...] they brought them from [...]. You will give [...] and [...] exist forever. [...][...] ever. Then all the powers which are above, as well as those below, will [...] you. In that place there will be weeping and gnashing of teeth over the end of all these things."

Judas said, "Tell us, Lord, what was [...] before the heaven and the earth existed."

The Lord said, "There was darkness and water, and spirit upon water. And I say to you [...] what you seek after [...] inquire after [...] within you [...] the power and the mystery [...] spirit, for from [...] wickedness [...] come [...] mind [...] behold [...][...]."

[...] said, "Lord, tell us where the [...] is established, and where the true mind exists."
The Lord said, "The fire of the spirit came into existence [...] both. On this account, the [...] came into existence, and the true mind came into existence within them [...]. If someone sets his soul up high, then he will be exalted."

And Matthew asked him, "[...] took [...], it is he who [...]."

The Lord said, "[...] stronger than [...] you [...] to follow you and all the works [...] your hearts. For just as your hearts [...], so [...] the means to overcome the powers above, as well as those below [...]. I say to you, let him who possesses power renounce it and repent. And let him who [...] seek and find and rejoice."

Judas said, "Behold! I see that all things exist [...] like signs upon [...]. On this account did they happen thus."

The Lord said, "When the Father established the cosmos, he [...] water from it, and his Word came forth from it, and it inhabited many [...]. It was higher than the path [...] surrounds the entire earth [...] the collected water [...] existing outside them. [...] the water, a great fire encircling them like a wall. [...] time once many things had become separated from what was inside. When the [...] was established, he looked [...], and said to it, 'Go, and [...] from yourself, in order that [...] be in want from generation to generation, and from age to age.' Then it cast forth from itself fountains of milk and fountains of honey, and oil and wine and good fruits, and sweet flavor and good roots, in order that it might not be deficient from generation to generation, and from age to age. And it is above [...] standing [...] its beauty [...] and outside there was a great light, powerful [...] resemble it, for it [...] rules over all the aeons above and below. [...] was taken from the fire [...] it was scattered in the [...] above and below. All the works which depend on them, it is they [...] over the heaven above and over the earth below. On them depend all the works."

And when Judas heard these things, he bowed down, and he [...], and he offered praise to the Lord.

Mary hailed her brethren, saying, "Where are you going to put these things about which you ask the son [...]?"

The Lord said to her, "Sister, [no one] will be able to inquire about these things except for someone who has somewhere to put them in his heart. [...] to come forth [...] and enter [...], so that they might not hold back [...] this impoverished cosmos."

Matthew said, "Lord, I want to see that place of life, [the place] where there is no wickedness, but rather, there is pure light!"

The Lord said, "Brother Matthew, you will not be able to see it as long as you are carrying flesh around."

Matthew said, "Lord, even if I will not be able to see it, let me know it!"

The Lord said, "Everyone who has known himself has seen it in everything given to him to do, [...] and has come to [...] it in his goodness."

Judas responded, saying, "Tell me, Lord, how it is that [...] which shakes the earth moves."

The Lord picked up a stone and held it in his hand, saying "What am I holding in my hand?"

He said, "It is a stone."

He said to them, "That which supports the earth is that which supports the heaven. When a Word comes forth from the Greatness, it will come on what supports the heaven and the earth. For the earth does not move. Were it to move, it would fall. But it neither moves nor falls, in order that the First Word might not fail. For it was that which established the cosmos and inhabited it, and inhaled fragrance from it. For [...] which do not move, I [...] you, all the sons of men. For you are from that place. In the hearts of those who speak out of joy and truth, you exist. Even if it comes forth in the body of the Father among men, and is not received, still it [...] return to its place. Whoever does not know the work of perfection, knows nothing. If one does not stand in the darkness, he will not be able to see the light. If one does not understand how fire came into existence, he will burn in it, because he does not know the root of it. If one does not first understand water, he knows nothing. For what use is there for him to be baptized in it? If one does not understand how blowing wind came into existence, he will blow away with it. If one does not understand how body, which he bears, came into existence, he will perish with it. And how will someone who does not know the Son know the Father? And to someone who will not know the root of all things, they remain hidden. Someone who will not know the root of wickedness is no stranger to it. Whoever will not understand how he came will not understand how he will go, and he is no stranger to this cosmos which will [...], which will be humiliated."

Then he [...] Judas and Matthew and Mary [...] the edge of heaven and earth. And when he placed his hand upon them, they hoped that they might [...] it. Judas raised his eyes and saw an exceedingly high place, and he saw the place of the abyss below. Judas said to Matthew, "Brother, who will be able to climb up to such a height or down to the bottom of the abyss? For there is a tremendous fire there, and something very fearful!" At that moment, a Word came forth from it. As it stood there, he saw how it had come down. Then he said to it, "Why have you come down?"

And the Son of Man greeted them and said to them, "A seed from a power was deficient, and it went down to the abyss of the earth. And the Greatness remembered it, and he sent the Word to it. It brought it up into his presence, so that the First Word might not fail."

Then his disciples were amazed at all the things he had said to them, and they accepted them on faith. And they concluded that it is useless to regard wickedness.

(38) Then he said to his disciples, "Have I not told you that like a visible voice and flash of lightning will the good be taken up to the light?"

Then all his disciples offered him praise and said, "Lord, before you appeared here, who was it who offered you praise? For all praises exist on your account. Or who is it who will bless you? For all blessing derives from you."

(40) As they stood there, he saw two spirits bringing a single soul with them in a great flash of lightning. And a Word came forth from the Son of Man, saying, "Give them their garment!" And the small one became like the big one. They were [...] those who received them [...] each other. Then [...] disciples, whom he had [...].

Mary said, "[...] see evil [...] them from the first [...] each other.

The Lord said, "[...] when you see them [...] become huge, they will [...]. But when you see the Eternal Existent, that is the great vision."

They all said to him, "Tell us about it!"

He said to them, "How do you wish to see it? By means of a transient vision or an eternal vision?" He went on and said, "Strive to save that which can follow you, and to seek it out, and to speak from within it, so that, as you seek it out, everything might be in harmony with you. For I say to you, truly, the living God [...] in you [...] in him."

Judas said, "Truly, I want [...]."

The Lord said to him, "[...] living [...] dwells [...] entire [...] the deficiency [...]."

Judas said, "Who [...]?"

The Lord said to him, "[...] all the works which [...] the remainder, it is they which you [...]."

Judas said, "Behold! The governors dwell above us, so it is they who will rule over us!"

The Lord said, "It is you who will rule over them! But when you rid yourselves of jealousy, then you will clothe yourselves in light and enter the bridal chamber."

Judas said, "How will our garments be brought to us?"

The Lord said, "There are some who will provide for you, and there are others who will receive [...]. For it is they who will give you your garments. For who will be able to reach that place which is the reward? But the garments of life were given to man because he knows the path by which he will leave. And it is difficult even for me to reach it!"

Mary said, "Thus with respect to 'the wickedness of each day,' and 'the laborer is worthy of his food,' and 'the disciple resembles his teacher.'" She uttered this as a woman who had understood completely.

The disciples said to him, "What is the fullness, and what is the deficiency?"

He said to them, "You are from the fullness, and you dwell in the place where the deficiency is. And lo! His light has poured down upon me!"

Matthew said, "Tell me, Lord, how the dead die, and how the living live."

The Lord said, "You have asked me about a saying [...] which eye has not seen, nor have I heard it, except from you. But I say to you that when what invigorates a man is removed, he will be called 'dead'. And when what is alive leaves what is dead, what is alive will be called upon."

Judas said, "Why else, for the sake of truth, do they <die> and live?"

The Lord said, "Whatever is born of truth does not die. Whatever is born of woman dies."

Mary said, "Tell me, Lord, why I have come to this place to profit or to forfeit."

The Lord said, "You make clear the abundance of the revealer!"

Mary said to him, "Lord, is there then a place which is [...] or lacking truth?"

The Lord said, "The place where I am not!"

Mary said, "Lord, you are fearful and wonderful, and [...] those who do not know you."

Matthew said, "Why do we not rest at once?"

The Lord said, "When you lay down these burdens!"

Matthew said, "How does the small join itself to the big?"

The Lord said, "When you abandon the works which will not be able to follow you, then you will rest."

Mary said, "I want to understand all things, just as they are!"

The Lord said, "He who will seek out life! For this is their wealth. For the [...] of this cosmos is [...], and its gold and its silver are misleading."

His disciples said to him, "What should we do to ensure that our work will be perfect?"

The Lord said to them, "Be prepared in face of everything. Blessed is the man who has found [...] the contest [...] his eyes. Neither did he kill, nor was he killed, but he came forth victorious."

Judas said, "Tell me, Lord, what the beginning of the path is."

He said, "Love and goodness. For if one of these existed among the governors, wickedness would never have come into existence."

Matthew said, "Lord, you have spoken about the end of everything without concern."

The Lord said, "You have understood all the things I have said to you, and you have accepted them on faith. If you have known them, then they are yours. If not, then they are not yours."

They said to him, "What is the place to which we are going?"

The Lord said, "Stand in the place you can reach!"

Mary said, "Everything established thus is seen."

The Lord said, "I have told you that it is the one who can see who reveals."

His disciples, numbering twelve, asked him, "Teacher, [...] serenity [...] teach us [...]."

The Lord said, "[...] everything which I have [...] you will [...] you [...] everything."

Mary said, "There is but one saying I will speak to the Lord concerning the mystery of truth: In this have we taken our stand, and to the cosmic are we transparent."

Judas said to Matthew, "We want to understand the sort of garments we are to be clothed with when we depart the decay of the flesh."

The Lord said, "The governors and the administrators possess garments granted only for a time, which do not last. But you, as children of truth, not with these transitory garments are you to clothe ourselves. Rather, I say to you that you will become blessed when you strip yourselves! For it is no great thing [...] outside."

[...] said [...] speak, I [...]."

The Lord said, "[...] your Father [...]."

Mary said, "Of what sort is that mustard seed? Is it something from heaven or is it something from earth?"

The Lord said, "When the Father established the cosmos for himself, he left much over from the Mother of the All. Therefore, he speaks and he acts."

Judas said, "You have told us this out of the mind of truth. When we pray, how should we pray?"

The Lord said, "Pray in the place where there is no woman."

Matthew said, "'Pray in the place where there is no woman,' he tells us, meaning 'Destroy the works of womanhood,' not because there is any other manner of birth, but because they will cease giving birth."

Mary said, "They will never be obliterated."

The Lord said, "Who knows that they will not dissolve and ... *[2 lines missing]*?"

Judas said to Matthew, "The works of womanhood will dissolve [...] the governors will [...]. Thus will we become prepared for them."

The Lord said, "Right. For do they see you? Do they see those who receive you? Now behold! A true Word is coming forth from the Father to the abyss, in silence with a flash of lightning, giving birth. Do they see it or overpower it? But you are even more aware of the path, this one, before either angel or authority has [...] Rather, it belongs to the Father and the Son, because they are both a single [...]. And you will go via the path which you have known. Even if the governors become huge, they will not be able to reach it. But listen - I tell you that it is difficult even for me to reach it!"

Mary said to the Lord, "When the works [...] which dissolve a work."

The Lord said, "Right. For you know [...] if I dissolve [...] will go to his place."

Judas said, "How is the spirit apparent?"

The Lord said, "How is the sword apparent?"

Judas said, "How is the light apparent?"

The Lord said, "[...] in it forever."

Judas said, "Who forgives the works of whom? The works which [...] the cosmos [...] who forgives the works."

The Lord said, "Who [...]? It behooves whoever has understood the works to do the will of the Father. And as for you, strive to rid yourselves of anger and jealousy, and to strip yourselves of your [...], and not to ...

(next 18 lines virtually indecipherable)

... he will live forever. And I say to you [...], so that you will not lead your spirits and your souls into error."

[The Dialogue] of the Savior

The Apocryphon of John

CODEX IV

Translated by Frederik Wisse

Cf. Codex II

The Gospel of the Egyptians

CODEX IV

Translated by Alexander Bohlig and Frederik Wisse

Cf. Codex III

Eugnostos the Blessed

CODEX V

Translated by Douglas M. Parrott (combining III,3 and V,1)

Cf. Codex III

The Apocalypse of Paul

CODEX V

Translated by George W. MacRae and William R. Murdock

Selection made from James M. Robinson, ed., The Nag Hammadi Library, *revised edition. HarperCollins, San Francisco, 1990.*

[...] the road. And he spoke to him, saying, "By which road shall I go up to Jerusalem?" The little child replied, saying, "Say your name, so that I may show you the road". The little child knew who Paul was. He wished to make conversation with him through his words in order that he might find an excuse for speaking with him.

The little child spoke, saying, "I know who you are, Paul. You are he who was blessed from his mother`s womb. For I have come to you that you may go up to Jerusalem to your fellow apostles. And for this reason you were called. And I am the Spirit who accompanies you. Let your mind awaken, Paul, with [...]. For [...] whole which [...] among the principalities and these authorities and archangels and powers and the whole race of demons, [...] the one that reveals bodies to a soul-seed."

And after he brought that speech to an end, he spoke, saying to me, "Let your mind awaken, Paul, and see that this mountain upon which you are standing is the mountain of Jericho, so that you may know the hidden things in those that are visible. Now it is to the twelve apostles that you shall go, for they are elect spirits, and they will greet you." He raised his eyes and saw them greeting him.

Then the Holy Spirit who was speaking with him caught him up on high to the third heaven, and he passed beyond to the fourth heaven. The Holy Spirit spoke to him, saying, "Look and see your likeness upon the earth." And he looked down and saw those who were upon the earth. He stared and saw those who were upon the [...]. Then he gazed down and saw the twelve apostles at his right and at his left in the creation; and the Spirit was going before them.

But I saw in the fourth heaven according to class - I saw the angels resembling gods, the angels bringing a soul out of the land of the dead. They placed it at the gate of the fourth heaven. And the angels were whipping it. The soul spoke, saying, "What sin was it that I committed in the world?" The toll-collector who dwells in the fourth heaven replied, saying, "It was not right to commit all those lawless deeds that are in the world of the dead". The soul replied, saying, "Bring witnesses! Let them show you in what body I committed lawless deeds. Do you wish to bring a book to read from?"

And the three witnesses came. The first spoke, saying, "Was I not in the body the second hour [...]? I rose up against you until you fell into anger and rage and envy." And the second spoke, saying, "Was I not in the world? And I entered at the fifth hour, and I saw you and desired you. And behold, then, now I charge you with the murders you committed." The third spoke, saying, "Did I not come to you at the twelfth hour of the day when the sun was about to set? I gave you darkness until you should accomplish your sins." When the soul heard these things, it gazed downward in sorrow. And then it gazed upward. It was cast down. The soul that had been cast down went to a body which had been prepared for it. And behold, its witnesses were finished.

Then I gazed upward and saw the Spirit saying to me, "Paul, come! Proceed toward me!". Then as I went, the gate opened, and I went up to the fifth heaven. And I saw my fellow apostles going with me while the Spirit accompanied us. And I saw a great angel in the fifth heaven holding an iron rod in his hand. There were three other angels with him, and I stared into their faces. But they were rivalling each other, with whips in their hands, goading the souls on to the judgment. But I went with the Spirit and the gate opened for me.

Then we went up to the sixth heaven. And I saw my fellow apostles going with me, and the Holy Spirit was leading me before them. And I gazed up on high and saw a great light shining down on the sixth heaven. I spoke, saying to the toll-collector who was in the sixth heaven, "Open to me and the Holy Spirit who is before me." He opened to me.

Then we went up to the seventh heaven, and I saw an old man [...] light and whose garment was white. His throne, which is in the seventh heaven, was brighter than the sun by seven times. The old man spoke, saying to me, "Where are you going, Paul? O blessed one and the one who was set apart from his mother`s womb." But I looked at the Spirit, and he was nodding his head, saying to me, "Speak with him!". And I replied, saying to the old man, "I am going to the place from which I came." And the old man responded to me, "Where are you from?" But I replied, saying, "I am going down to the world of the dead in order to lead captive the captivity that was led captive in the captivity of Babylon." The old man replied to me saying, "How will you be able to get away from me? Look and see the principalities and authorities." The Spirit spoke, saying, "Give him the sign that you have, and he will open for you." And then I gave him the sign. He turned his face downwards to his creation and to those who are his own authorities.

And then the <seventh> heaven opened and we went up to the Ogdoad. And I saw the twelve apostles. They greeted me, and we went up to the ninth heaven. I greeted all those who were in the ninth heaven, and we went up to the tenth heaven. And I greeted my fellow spirits.

The Apocalypse of Paul

The (First) Apocalypse of James

CODEX V

Translated by William R. Schoedel

Selection made from James M. Robinson, ed., The Nag Hammadi Library, *revised edition. HarperCollins, San Francisco, 1990.*

It is the Lord who spoke with me: "See now the completion of my redemption. I have given you a sign of these things, James, my brother. For not without reason have I called you my brother, although you are not my brother materially. And I am not ignorant concerning you; so that when I give you a sign - know and hear."

"Nothing existed except Him-who-is. He is unnameable and ineffable. I myself am also unnameable, from Him-who-is, just as I have been given a number of names - two from Him-who-is. And I, I am before you. Since you have asked concerning femaleness, femaleness existed, but femaleness was not first. And it prepared for itself powers and gods. But it did not exist when I came forth, since I am an image of Him-who-is. But I have brought forth the image of him so that the sons of Him-who-is might know what things are theirs and what things are alien (to them). Behold, I shall reveal to you everything of this mystery. For they will seize me the day after tomorrow. But my redemption will be near."

James said, "Rabbi, you have said, 'they will seize me.' But I, what can I do?" He said to me, "Fear not, James. You too will they seize. But leave Jerusalem. For it is she who always gives the cup of bitterness to the sons of light. She is a dwelling place of a great number of archons. But your redemption will be preserved from them. So that you may understand who they are and what kinds they are, you will [...]. And listen. They are not [...] but archons [...]. These twelve [...] down [...] archons [...] upon his own hebdomad."

James said, "Rabbi, are there then twelve hebdomads and not seven as there are in the scriptures?" The Lord said, "James, he who spoke concerning this scripture had a limited understanding. I, however, shall reveal to you what has come forth from him who has no number. I shall give a sign concerning their number. As for what has come forth from him who has no measure, I shall give a sign concerning their measure"

James said, "Rabbi, behold then, I have received their number. There are seventy-two measures!" The Lord said, "These are the seventy-two heavens, which are their subordinates. These are the powers of all their might; and they were established by them; and these are they who were distributed everywhere, existing under the authority of the twelve archons. The inferior power among them brought forth for itself angels and unnumbered hosts. Him-who-is, however, has been given [...] on account of [...] Him-who-is [...] they are unnumbered. If you want to give them a number now, you will not be able to do so until you cast away from your blind thought, this bond of flesh which encircles you. And then you will reach Him-who-is. And you will no longer be James; rather you are the One-who-is. And all those who are unnumbered will all have been named."

<James said,>, "Rabbi, in what way shall I reach Him-who-is, since all these powers and these hosts are armed against me?" He said to me, "These powers are not armed against you specifically, but are armed against another. It is against me that they are armed. And they are armed with other powers. But they are armed against me in judgment. They did not give [...] to me in it [...] through them [...]. In this place [...] suffering, I shall [...]. He will [...] and I shall not rebuke them. But there shall be within me a silence and a hidden mystery. But I am fainthearted before their anger."

James said, "Rabbi, if they arm themselves against you, then is there no blame?"

You have come with knowledge,

that you might rebuke their forgetfulness.

You have come with recollection,

that you might rebuke their ignorance.

But I was concerned because of you.

For you descended into a great ignorance,

but you have not been defiled by anything in it.

For you descended into a great mindlessness,

and your recollection remained.

You walked in mud,

and your garments were not soiled,

and you have not been buried in their filth,

and you have not been caught.

And I was not like them, but I clothed myself with everything of theirs.

There is in me forgetfulness,

yet I remember things that are not theirs.

There is in me [....],

and I am in their [...].

[...] knowledge [...] not in their sufferings [...]. But I have become afraid before them, since they rule. For what will they do? What will I be able to say? Or what word will I be able to say that I may escape them?"

The Lord said, "James, I praise your understanding and your fear. If you continue to be distressed, do not be concerned for anything else except your redemption. For behold, I shall complete this destiny upon this earth as I have said from the heavens. And I shall reveal to you your redemption."

James said, "Rabbi, how, after these things, will you appear to us again? After they seize you, and you complete this destiny, you will go up to Him-who-is." The Lord said, "James, after these things I shall reveal to you everything, not for your sake alone but for the sake of the unbelief of men, so that faith may exist in them. For a multitude will attain to faith and they will increase in [...]. And after this I shall appear for a reproof to the archons. And I shall reveal to them that he cannot be seized. If they seize him, then he will overpower each of them. But now I shall go. Remember the things I have spoken and let them go up before you." James said,"Lord, I shall hasten as you have said." The Lord said farewell to him and fulfilled what was fitting.

When James heard of his suffering and was much distressed, they awaited the sign of his coming. And he came after several days. And James was walking upon the mountain which is called "Gaugelan", with his disciples, who listened to him because they had been distressed, and he was [...] a comforter, saying, "This is [...] second [...]" Then the crowd dispersed, but James remained [...] prayer [...], as was his custom.

And the Lord appeared to him. Then he stopped (his) prayer and embraced him. He kissed him, saying, "Rabbi, I have found you! I have heard of your sufferings, which you endured. And I have been much distressed. My compassion you know. Therefore, on reflection, I was wishing that I would not see this people. They must be judged for these things that they have done. For these things that they have done are contrary to what is fitting."

The Lord said, "James, do not be concerned for me or for this people. I am he who was within me. Never have I suffered in any way, nor have I been distressed. And this people has done me no harm. But this (people) existed as a type of the archons, and it deserved to be destroyed through them. But [...] the archons, [...] who has [...] but since it [...] angry with [...] The just [...] is his servant. Therefore your name is "James the Just". You see how you will become sober when you see me. And you stopped this prayer. Now since you are a just man of God, you have embraced me and kissed me. Truly I say to you that you have stirred up great anger and wrath against yourself. But (this has happened) so that these others might come to be."

But James was timid (and) wept. And he was very distressed. And they both sat down upon a rock. The Lord said to him, "James, thus you will undergo these sufferings. But do not be sad. For the flesh is weak. It will receive what has been ordained for it. But as for you, do not be timid or afraid". The Lord ceased.

Now when James heard these things, he wiped away the tears in his eyes and very bitter [...] which is [...]. The Lord said to him, "James, behold, I shall reveal to you your redemption. When you are seized, and you undergo these sufferings, a multitude will arm themselves against you that <they> may seize you. And in particular three of them will seize you - they who sit (there) as toll collectors. Not only do they demand toll, but they also take away souls by theft. When you come into their power, one of them who is their guard will say to you, 'Who are you or where are you from?' You are to say to him, 'I am a son, and I am from the Father.' He will say to you, 'What sort of son are you, and to what father do you belong?' You are to say to him, 'I am from the Pre-existent Father, and a son in the Pre-existent One.' When he says to you, [...], you are to say to him [...] in the [...] that I might [...]."

'[...] of alien things?' You are to say to him, 'They are not entirely alien, but they are from Achamoth, who is the female. And these she produced as she brought down the race from the Pre-existent One. So then they are not alien, but they are ours. They are indeed ours because she who is mistress of them is from the Pre-existent One. At the same time they are alien because the Pre-existent One did not have intercourse with her, when she produced them.' When he also says to you, 'Where will you go?', you are to say to him, 'To the place from which I have come, there shall I return.' And if you say these things, you will escape their attacks.

"But when you come to these three detainers who take away souls by theft in that place [...] these. You [...] a vessel [...] much more than [...] of the one whom you [...] for [...] her root. You too will be sober [...]. But I shall call upon the imperishable knowledge, which is Sophia who is in the Father (and) who is the mother of Achamoth. Achamoth had no father nor male consort, but she is female from a female. She produced you without a male, since she was alone (and) in ignorance as to what lives through her mother because she thought that she alone existed. But I shall cry out to her mother. And then they will fall into confusion (and) will blame their root and the race of their mother. But you will go up to what is yours [...] you will [...] the Pre-existent One."

"They are a type of the twelve disciples and the twelve pairs, [...] Achamoth, which is translated 'Sophia'. And who I myself am, (and) who the imperishable Sophia (is) through whom you will be redeemed, and (who are) all the sons of Him-who-is - these things they have known and have hidden within them. You are to hide <these things> within you, and you are to keep silence. But you are to reveal them to Addai. When you depart, immediately war will be made with this land. Weep, then, for him who dwells in Jerusalem. But let Addai take these things to heart. In the tenth year let Addai sit and write them down. And when he writes them down [...] and they are to give them [...] he has the [...] he is called Levi. Then he is to bring [...] word [...] from what I said earlier [...] a woman [...] Jerusalem in her [...] and he begets two sons through her. They are to inherit these things and the understanding of him who [...] exalts. And they are to receive [...] through him from his intellect. Now, the younger of them is greater. And may these things remain hidden in him until he comes to the age of seventeen years [...] beginning [...] through them. They will pursue him exceedingly, since they are from his [...] companions. He will be proclaimed through them, and they will proclaim this word. Then he will become a seed of [...]."

James said, "I am satisfied [...] and they are [...] my soul. Yet another thing I ask of you: who are the seven women who have been your disciples? And behold all women bless you. I also am amazed how powerless vessels have become strong by a perception which is in them." The Lord said, "You [...] well [...] a spirit of [...], a spirit of thought, a spirit of counsel of a [...], a spirit [...] a spirit of knowledge [...] of their fear. [...] when we had passed through the breath of this archon who is named Adonaios [...] him and [...] he was ignorant [...] when I came forth from him, he remembered that I am a son of his. He was gracious to me at that time as his son. And then, before <I> appeared here, <he> cast them among this people. And from the place of heaven the prophets [...]."

James said, "Rabbi, [...] I [...] all together [...] in them especially [...]." The Lord said, "James, I praise you [...] walk upon the earth [...] the words while he [...] on the [...]. For cast away from you the cup which is bitterness. For some from [...] set themselves against you. For you have begun to understand their roots from beginning to end. Cast away from yourself all lawlessness. And beware lest they envy you. When you speak these words of this perception, encourage these four: Salome and Mariam and Martha and Arsinoe [...] since he takes some [...] to me he is [...] burnt offerings and [...]. But I [...] not in this way; but [...] first-fruits of the [...] upward [...] so that the power of God might appear. The perishable has gone up to the imperishable and the female element has attained to this male element."

James said, "Rabbi, into these three (things), then, has their [...] been cast. For they have been reviled, and they have been persecuted [...]. Behold [...] everything [...] from anyone [...]. For you have received [...] of knowledge. And [...] that what is the [...] go [...] you will find [...]. But I shall go forth and shall reveal that they believed in you, that they may be content with their blessing and salvation, and this revelation may come to pass."

And he went at that time immediately and rebuked the twelve and cast out of them contentment concerning the way of knowledge [...].

[...]. And the majority of them [...] when they saw, the messenger took in [...]. The others [...] said, "[...] him from this earth. For he is not worthy of life." These, then, were afraid. They arose, saying, "We have no part in this blood, for a just man will perish through injustice" James departed so that [...] look [...] for we [...] him.

The Apocalypse of James

The (Second) Apocalypse of James

CODEX V

Translated by Charles W. Hedrick

Selection made from James M. Robinson, ed., The Nag Hammadi Library, *revised edition. HarperCollins, San Francisco, 1990.*

This is the discourse that James the Just spoke in Jerusalem, which Mareim, one of the priests, wrote. He had told it to Theuda, the father of the Just One, since he was a relative of his. He said, "Hasten! Come with Mary, your wife, and your relatives [...] therefore [...] of this [...] to him, he will understand. For behold, a multitude are disturbed over his [...], and they are greatly angry at him. [...] and they pray [...]. For he would often say these words and others also."

"He used to speak these words while the multitude of people were seated. But (on this occasion) he entered and did <not> sit down in the place, as was his custom. Rather he sat above the fifth flight of steps, which is (highly) esteemed, while all our people [...] the words [...]."

"[...]. I am he who received revelation from the Pleroma of Imperishability. (I am) he who was first summoned by him who is great, and who obeyed the Lord - he who passed through the worlds [...], he who [...], he who stripped himself and went about naked, he who was found in a perishable (state), though he was about to be brought up into imperishability. - This Lord who is present came as a son who sees, and as a brother was he sought. He will come to [...] produced him because [...] and he unites [...] make him free [...] in [...] he who came to [...]."

"Now again am I rich in knowledge and I have a unique understanding, which was produced only from above and the [...] comes from a [...]. I am the [...] whom I knew. That which was revealed to me was hidden from everyone and shall (only) be revealed through him. These two who see I <...> (and) they have already proclaimed through these words: "He shall be judged with the unrighteous". He who lived without blasphemy died by means of blasphemy. He who was cast out, they [...]."

"[...] the flesh and it is by knowledge that I shall come forth from the flesh. I am surely dying, but it is in life that I shall be found. I entered in order that they might judge [...] I shall come forth in [...] judge [...] I do not bring blame against the servants of his [...]. I hasten to make them free and want to take them above him who wants to rule over them. If they are helped, I am the brother in secret, who prayed to the Father until he [...] in [...] reign [...] imperishability [...] first in [...]."

I am the first son who was begotten. –
He will destroy the dominion of them all. –
I am the beloved.
I am the righteous one.
I am the son of the Father.

I speak even as I heard.
I command even as I received the order.
I show you even as I have found.

Behold, I speak in order that I may come forth. Pay attention to me in order that you may see me!

"If I have come into existence, who then am I? For I did <not> come as I am, nor would I have appeared as I am. For I used to exist for a brief period of time [...]."

"Once when I was sitting deliberating, he opened the door. That one whom you hated and persecuted came in to me. He said to me, "Hail, my brother; my brother, hail." As I raised my face to stare at him, (my) mother said to me, "Do not be frightened, my son, because he said 'My

brother' to you (sg.). For you (pl.) were nourished with this same milk. Because of this he calls me "My mother". For he is not a stranger to us. He is your step-brother [...]."

"[...] these words [...] great [...] I shall find them, and they shall come forth. However, I am the stranger, and they have no knowledge of me in their thoughts, for they know me in this place. But it was fitting that others know through you.

"<You are> the one to whom I say: Hear and understand - for a multitude, when they hear, will be slow witted. But you, understand as I shall be able to tell you. Your father is not my father. But my father has become a father to you.

"This virgin about whom you hear - this is how [...] virgin [...] namely, the virgin. [...], how [...] to me for [...] to know [...] not as [...] whom I [...]. For this one (masc.) [...] to him, and this also is profitable for you. Your father, whom you consider to be rich, shall grant that you inherit all these things that you see.

"I proclaim to you to tell you these (words) that I shall speak. When you hear, therefore, open your ears and understand and walk (accordingly)! It is because of you that they pass by, activated by that one who is glorious. And if they want to make a disturbance and (seize) possession [...] he began [...] not, nor those who are coming, who were sent forth by him to make this present creation. After these things, when he is ashamed, he shall be disturbed that his labor, which is far from the aeons, is nothing. And his inheritance, which he boasted to be great, shall appear small. And his gifts are not blessings. His promises are evil schemes. For you are not an (instrument) of his compassion, but it is through you that he does violence. He wants to do injustice to us, and will exercise dominion for a time allotted to him.

"But understand and know the Father who has compassion. He was not given an inheritance that was unlimited, nor does it have a (limited) number of days, but it is as the eternal day [...] it is [...] perceive [...]. And he used [...]. For in fact he is not one (come) from them, (and) because of this, he is despised. Because of this he boasts, so that he may not be reproved. For because of this he is superior to those who are below, those by whom you were looked down upon. After he imprisoned those from the Father, he seized them and fashioned them to resemble himself. And it is with him that they exist.

"I saw from the height those things that happened, and I have explained how they happened. They were visited while they were in another form, and, while I was watching, they came to know <me> as I am, through those whom I know.

"Now before those things have happened they will make a [...]. I know how they attempted to come down to this place that he might approach [...] the small children, but I wish to reveal through you and the spirit of power, in order that he might reveal to those who are yours. And those who wish to enter, and who seek to walk in the way that is before the door, open the good door through you. And they follow you; they enter and you escort them inside, and give a reward to each one who is ready for it.

For you are not the redeemer nor a helper of strangers.
You are an illuminator and a redeemer of those who are mine,
and now of those who are yours.
You shall reveal (to them); you shall bring good among them all.

You they shall admire because of every powerful (deed).
You are he whom the heavens bless.
You he shall envy, he who has called himself your Lord.
I am the [...] those who are instructed in these things with you.

For your sake, they will be told these things, and will come to rest.
For your sake, they will reign, and will become kings.

For your sake, they will have pity on whomever they pity.

For just as you are first having clothed yourself,
you are also the first who will strip himself,
and you shall become as you were before you were stripped."

"And he kissed my mouth. He took hold of me, saying, "My beloved! Behold, I shall reveal to you those things that (neither) the heavens nor their archons have known. Behold, I shall reveal to you those things that he did not know, he who boasted, "[...] there is no other except me. Am I not alive? Because I am a father, do I not have power for everything?" Behold, I shall reveal to you everything, my beloved. Understand and know them, that you may come forth just as I am. Behold, I shall reveal to you him who is hidden. But now, stretch out your hand. Now, take hold of me."

"And then I stretched out my hands and I did not find him as I thought (he would be). But afterward I heard him saying, "Understand and take hold of me." Then I understood, and I was afraid. And I was exceedingly joyful.

"Therefore, I tell you judges, you have been judged. And you did not spare, but you were spared. Be sober and [...] you did not know.

He was that one whom he who created the heaven and the earth
and dwelled in it, did not see.
He was this one who is the life.
He was the light.
He was that one who will come to be.

And again he shall provide an end for what has begun,
and a beginning for what is about to be ended.
He was the Holy Spirit and the Invisible One,
who did not descend upon the earth.
He was the virgin, and that which he wishes, happens to him.
I saw that he was naked, and there was no garment clothing him.
That which he wills, happens to him [...].

"Renounce this difficult way, which is (so) variable, and walk in accordance with him who desires that you become free men with me, after you have passed above every dominion. For he will not judge (you) for those things that you did, but will have mercy on you. For (it is) not you that did them, but it is your Lord (that did them). He was not a wrathful one, but he was a kind Father.

"But you have judged yourselves, and because of this you will remain in their fetters. You have oppressed yourselves, and you will repent, (but) you will not profit at all. Behold him who speaks and seek him who is silent. Know him who came to this place, and understand him who went forth (from it). I am the Just One, and I do <not> judge. I am not a master, then, but I am a helper. He was cast out before he stretched out his hand. I [...].

"[...] and he allows me to hear. And play your trumpets, your flutes and your harps of this house. The Lord has taken you captive from the Lord, having closed your ears, that they may not hear the sound of my word. Yet you will be able to pay heed in your hearts, and you will call me 'the Just One.' Therefore, I tell you: Behold, I gave you your house, which you say that God has made - that (house) in which he promised to give you an inheritance through it. This (house) I shall doom to destruction and derision of those who are in ignorance. For behold, those who judge deliberarate [...]."

On that day all the people and the crowd were disturbed, and they showed that they had not been persuaded. And he arose and went forth speaking in this manner. And he entered (again) on that same day and spoke a few hours. And I was with the priests and revealed nothing of the relationship, since all of them were saying with one voice, 'Come, let us stone the Just One.' And they arose, saying, 'Yes, let us kill this man, that he may be taken from our midst. For he will be of no use to us.'

And they were there and found him standing beside the columns of the temple beside the mighty corner stone. And they decided to throw him down from the height, and they cast him down. And they [...] they [...]. They seized him and struck him as they dragged him upon the ground. They stretched him out and placed a stone on his abdomen. They all placed their feet on him, saying 'You have erred!'

Again they raised him up, since he was alive, and made him dig a hole. They made him stand in it. After having covered him up to his abdomen, they stoned him in this manner.

And he stretched out his hands and said this prayer - not that (one) which it is his custom to say:

> ‘My God and my father,
> who saved me from this dead hope,
> who made me alive through a mystery of what he wills,
>
> Do not let these days of this world be prolonged for me,
> but the day of your light [...] remains
> in [...] salvation.
>
> Deliver me from this place of sojourn!
> Do not let your grace be left behind in me,
> but may your grace become pure!
>
> Save me from an evil death!
> Bring me from a tomb alive, because your grace -
> love - is alive in me to accomplish a work of fullness!
>
> Save me from sinful flesh,
> because l trusted in you with all my strength,
> because you are the life of the life!
>
> Save me from a humiliating enemy!
> Do not give me into the hand of a judge who is severe with sin!
> Forgive me all my debts of the days (of my life)!
>
> Because I am alive in you, your grace is alive in me.
> I have renounced everyone, but you I have confessed.
> Save me from evil affliction!
>
> But now is the time and the hour.
> O Holy Spirit, send me salvation [...] the light [...]
> the light [...] in a power [...].’

"After he spoke, he fell silent [...] word [...] afterward [...] the discourse [...]."

The Apocalypse of Adam

CODEX V

Translated by George W. MacRae

Selection made from James M. Robinson, ed., The Nag Hammadi Library, *revised edition. HarperCollins, San Francisco, 1990.*

The revelation which Adam taught his son Seth in the seven hundreth year, saying:

Listen to my words, my son Seth. When God had created me out of the earth, along with Eve, your mother, I went about with her in a glory which she had seen in the aeon from which we had come forth. She taught me a word of knowledge of the eternal God. And we resembled the great eternal angels, for we were higher than the god who had created us and the powers with him, whom we did not know.

Then God, the ruler of the aeons and the powers, divided us in wrath. Then we became two aeons. And the glory in our heart(s) left us, me and your mother Eve, along with the first knowledge that breathed within us. And it (glory) fled from us; it entered into [...] great [...] which had come forth, not from this aeon from which we had come forth, I and Eve your mother. But it (knowledge) entered into the seed of great aeons. For this reason I myself have called you by the name of that man who is the seed of the great generation or from whom (it comes). After those days, the eternal knowledge of the God of truth withdrew from me and your mother Eve. Since that time, we learned about dead things, like men. Then we recognized the God who had created us. For we were not strangers to his powers. And we served him in fear and slavery. And after these things, we became darkened in our heart(s). Now I slept in the thought of my heart.

And I saw three men before me whose likeness I was unable to recognize, since they were not the powers of the God who had created us. They surpassed [...] glory, and [...] men [...] saying to me, "Arise, Adam, from the sleep of death, and hear about the aeon and the seed of that man to whom life has come, who came from you and from Eve, your wife."

When I had heard these words from the great men who were standing before me, then we sighed, I and Eve, in our heart(s). And the Lord, the God who had created us, stood before us. He said to us, "Adam, why were you (both) sighing in your hearts? Do you not know that I am the God who created you? And I breathed into you a spirit of life as a living soul." Then darkness came upon our eyes.

Then the God who created us, created a son from himself and Eve, your mother. I knew sweet desire for your mother, for [...] in the thought of my [...] I knew a sweet desire for your mother. Then the vigor of our eternal knowledge was destroyed in us, and weakness pursued us. Therefore the days of our life became few. For I knew that I had come under the authority of death.

Now then, my son Seth, I will reveal to you the things which those men whom I saw before me at first revealed to me: after I have completed the times of this generation and the years of the generation have been accomplished, then [...] slave [...]. (p.68 blank)

For rain-showers of God the almighty will be poured forth, so that he might destroy all flesh [of God the almighty, so that he might destroy all flesh] from the earth on account of the things that it seeks after, along with those from the seed of the men to whom passed the life of the knowledge which came from me and Eve, your mother. For they were strangers to him. Afterwards, great angels will come on high clouds, who will bring those men into the place where the spirit of life dwells [...] glory [...] there, [...] come from heaven to earth. Then the whole multitude of flesh will be left behind in the waters.

Then God will rest from his wrath. And he will cast his power upon the waters, and he will give power to his sons and their wives by means of the ark along with the animals, whichever he pleased, and the birds of heaven, which he called and released upon the earth. And God will say to Noah - whom the generations will call 'Deucalion' - "Behold, I have protected <you> in the ark,

along with your wife and your sons and their wives and their animals and the birds of heaven, which you called and released upon the earth. Therefore I will give the earth to you - you and your sons. In kingly fashion you will rule over it - you and your sons. And no seed will come from you of the men who will not stand in my presence in another glory."

Then they will become as the cloud of the great light. Those men will come who have been cast forth from the knowledge of the great aeons and the angels. They will stand before Noah and the aeons. And God will say to Noah, "Why have you departed from what I told you? You have created another generation so that you might scorn my power." Then Noah will say, "I shall testify before your might that the generation of these men did not come from me nor from my sons. [...] knowledge.

And he will [...] those men and bring them into their proper land, and build them a holy dwelling place. And they will be called by that name and dwell there six hundred years in a knowledge of imperishability. And the angels of the great Light will dwell with them. No foul deed will dwell in their heart(s), but only the knowledge of God.

Then Noah will divide the whole earth among his sons, Ham and Japheth and Shem. He will say to them, "My sons, listen to my words. Behold, I have divided the earth among you. But serve him in fear and slavery all the days of your life. Let not your seed depart from the face of God the Almighty. [...] I and your [...] son of Noah, "My seed will be pleasing before you and before your power. Seal it by your strong hand, with fear and commandment, so that the whole seed which came forth from me may not be inclined away from you and God the Almighty, but it will serve in humility and fear of its knowledge."

Then others from the seed of Ham and Japheth will come, four hundred thousand men, and enter into another land and sojourn with those men who came forth from the great eternal knowledge. For the shadow of their power will protect those who have sojourned with them from every evil thing and every unclean desire. Then the seed of Ham and Japheth will form twelve kingdoms, and their seed also will enter into the kingdom of another people.

Then [...] will take counsel [...] who are dead, of the great aeons of imperishability. And they will go to Sakla, their God. They will go in to the powers, accusing the great men who are in their glory.

They will say to Sakla, "What is the power of these men who stood in your presence, who were taken from the seed of Ham and Japheth, who will number four hundred <thousand> men? They have been received into another aeonfrom which they had come forth, and they have overturned all the glory of your power and the dominion of your hand. For the seed of Noah through his sons has done all your will, and (so have) all the powers in the aeons over which your might rules, while both those men and the ones who are sojourners in their glory have not done your will. But they have turned (aside) your whole throng."

Then the god of the aeons will give them (some) of those who serve him [...]. They will come upon that land where the great men will be who have not been defiled, nor will be defiled, by any desire. For their soul did not come from a defiled hand, but it came from a great commandment of an eternal angel. Then fire and sulphur and asphalt will be cast upon those men, and fire and (blinding) mist will come over those aeons, and the eyes of the powers of the illuminators will be darkened, and the aeons will not see them in those days. And great clouds of light will descend, and other clouds of light will come down upon them from the great aeons.

Abrasax and Sablo and Gamaliel will descend and bring those men out of the fire and the wrath, and take them above the aeons and the rulers of the powers, and take them away [...] of life [...] and take them away [...] aeons [...] dwelling place of the great [...] there, with the holy angels and the aeons. The men will be like those angels, for they are not strangers to them. But they work in the imperishable seed.

Once again, for the third time, the illuminator of knowledge will pass by in great glory, in order to leave (something) of the seed of Noah and the sons of Ham and Japheth - to leave for himself fruit-bearing trees. And he will redeem their souls from the day of death. For the whole creation that came from the dead earth will be under the authority of death. But those who reflect upon the

knowledge of the eternal God in their heart(s) will not perish. For they have not received spirit from this kingdom alone, but they have received (it) from a [...] eternal angel. [...] illuminator [...] will come upon [...] that is dead [...] of Seth. And he will perform signs and wonders in order to scorn the powers and their ruler.

Then the god of the powers will be disturbed, saying, "What is the power of this man who is higher than we?" Then he will arouse a great wrath against that man. And the glory will withdraw and dwell in holy houses which it has chosen for itself. And the powers will not see it with their eyes, nor will they see the illuminator either. Then they will punish the flesh of the man upon whom the holy spirit came.

Then the angels and all the generations of the powers will use the name in error, asking, "Where did it (the error) come from?" or "Where did the words of deception, which all the powers have failed to discover, come from?"

Now the first kingdom says of him that he came from [...]. A spirit [...] to heaven. He was nourished in the heavens. He received the glory of that one and the power. He came to the bosom of his mother. And thus he came to the water.

And the second kingdom says about him that he came from a great prophet. And a bird came, took the child who was born, and brought him onto a high mountain. And he was nourished by the bird of heaven. An angel came forth there. He said to him "Arise! God has given glory to you." He received glory and strength. And thus he came to the water.

The third kingdom says of him that he came from a virgin womb. He was cast out of his city, he and his mother. He was brought to a desert place. He was nourished there. He came and received glory and strength. And thus he came to the water.

The fourth kingdom says of him that he came from a virgin. [...] Solomon sought her, he and Phersalo and Sauel and his armies, which had been sent out. Solomon himself sent his army of demons to seek out the virgin. And they did not find the one whom they sought, but the virgin who was given them. It was she whom they fetched. Solomon took her. The virgin became pregnant and gave birth to the child there. She nourished him on a border of the desert. When he had been nourished, he received glory and power from the seed from which he was begotten. And thus he came to the water.

And the fifth kingdom says of him that he came from a drop from heaven. He was thrown into the sea. The abyss received him, gave birth to him, and brought him to heaven. He received glory and power. And thus he came to the water.

And the sixth kingdom says that [...] down to the aeonwhich is below, in order to gather flowers. She became pregnant from the desire of the flowers. She gave birth to him in that place. The angels of the flower garden nourished him. He received glory there, and power. And thus he came to the water.

And the seventh kingdom says of him that he is a drop. It came from heaven to earth. Dragons brought him down to caves. He became a child. A spirit came upon him and brought him on high to the place where the drop had come forth. He received glory and power there. And thus he came to the water.

And the eighth kingdom says of him that a cloud came upon the earth and enveloped a rock. He came from it. The angels who were above the cloud nourished him. He received glory and power there. And thus he came to the water.

And the ninth kingdom says of him that from the nine Muses one separated away. She came to a high mountain and spent (some) time seated there, so that she desired herself alone in order to become androgynous. She fulfilled her desire and became pregnant from her desire. He was born. The angels who were over the desire nourished him. And he received glory there, and power. And thus he came to the water.

The tenth kingdom says of him that his god loved a cloud of desire. He begot him in his hand and cast upon the cloud above him (some) of the drop, and he was born. He received glory and power there. And thus he came to the water.

And the eleventh kingdom says that the father desired his own daughter. She herself became pregnant from her father. She cast [...] tomb out in the desert. The angel nourished him there. And thus he came to the water.

The twelfth kingdom says of him that he came from two illuminators. He was nourished there. He received glory and power. And thus he came to the water.

And the thirteenth kingdom says of him that every birth of their ruler is a word. And this word received a mandate there. He received glory and power. And thus he came to the water, in order that the desire of those powers might be satisfied.

But the generation without a king over it says that God chose him from all the aeons. He caused a knowledge of the undefiled one of truth to come to be in him. He said, "Out of a foreign air, from a great aeon, the great illuminator came forth. And he made the generation of those men whom he had chosen for himself shine, so that they could shine upon the whole aeon"

Then the seed, those who will receive his name upon the water and (that) of them all, will fight against the power. And a cloud of darkness will come upon them.

Then the peoples will cry out with a great voice, saying, "Blessed is the soul of those men because they have known God with a knowledge of the truth! They shall live forever, because they have not been corrupted by their desire, along with the angels, nor have they accomplished the works of the powers, but they have stood in his presence in a knowledge of God like light that has come forth from fire and blood.

"But we have done every deed of the powers senselessly. We have boasted in the transgression of all our works. We have cried against the God of truth because all his works [...] is eternal. These are against our spirits. For now we have known that our souls will die the death."

Then a voice came to them, saying "Micheu and Michar and Mnesinous, who are over the holy baptism and the living water, why were you crying out against the living God with lawless voices and tongues without law over them, and souls full of blood and foul deeds? You are full of works that are not of the truth, but your ways are full of joy and rejoicing. Having defiled the water of life, you have drawn it within the will of the powers to whom you have been given to serve them.

"And your thought is not like that of those men whom you persecute [...] desire [...]. Their fruit does not wither. But they will be known up to the great aeons, because the words they have kept, of the God of the aeons, were not committed to the book, nor were they written. But angelic (beings) will bring them, whom all the generations of men will not know. For they will be on a high mountain, upon a rock of truth. Therefore they will be named "The Words of Imperishability and Truth," for those who know the eternal God in wisdom of knowledge and teaching of angels forever, for he knows all things."

These are the revelations which Adam made known to Seth, his son, And his son taught his seed about them. This is the hidden knowledge of Adam, which he gave to Seth, which is the holy baptism of those who know the eternal knowledge through those born of the word and the imperishable illuminators, who came from the holy seed: Yesseus, Mazareus, Yessedekeus, the Living Water.

The Apocalypse of Adam

The Acts of Peter and the Twelve Apostles

CODEX VI

Translated by Douglas M. Parrott and R. McL.Wilson

Selection made from James M. Robinson, ed., The Nag Hammadi Library, *revised edition. HarperCollins, San Francisco, 1990.*

[...] which [...] purpose [... after ...] us [...] apostles [...]. We sailed [...] of the body. Others were not anxious in their hearts. And in our hearts, we were united. We agreed to fulfill the ministry to which the Lord appointed us. And we made a covenant with each other.

We went down to the sea at an opportune moment, which came to us from the Lord. We found a ship moored at the shore ready to embark, and we spoke with the sailors of the ship about our coming aboard with them. They showed great kindliness toward us as was ordained by the Lord. And after we had embarked, we sailed a day and a night. After that, a wind came up behind the ship and brought us to a small city in the midst of the sea.

And I, Peter, inquired about the name of this city from residents who were standing on the dock. A man among them answered, saying, "The name of this city is Habitation, that is, Foundation [...] endurance." And the leader among them holding the palm branch at the edge of the dock. And after we had gone ashore with the baggage, I went into the city, to seek advice about lodging.

A man came out wearing a cloth bound around his waist, and a gold belt girded it. Also a napkin was tied over his chest, extending over his shoulders and covering his head and his hands.

I was staring at the man, because he was beautiful in his form and stature. There were four parts of his body that I saw: the soles of his feet and a part of his chest and the palms of his hands and his visage. These things I was able to see. A book cover like (those of) my books was in his left hand. A staff of styrax wood was in his right hand. His voice was resounding as he slowly spoke, crying out in the city, "Pearlsl Pearlsl"

I, indeed, thought he was a man of that city. I said to him, "My brother and my friend!" He answered me, then, saying, "Rightly did you say, 'My brother and my friend.' What is it you seek from me?" I said to him, "I ask you about lodging for me and the brothers also, because we are strangers here." He said to me, "For this reason have I myself just said, 'My brother and my friend,' because I also am a fellow stranger like you."

And having said these things, he cried out, "Pearls! Pearls!" The rich men of that city heard his voice. They came out of their hidden storerooms. And some were looking out from the storerooms of their houses. Others looked out from their upper windows. And they did not see (that they could gain) anything from him, because there was no pouch on his back nor bundle inside his cloth and napkin. And because of their disdain they did not even acknowledge him. He, for his part, did not reveal himself to them. They returned to their storerooms, saying, "This man is mocking us."

And the poor of that city heard his voice, and they came to the man who sells this pearl. They said, "Please take the trouble to show us the pearl so that we may, then, see it with our (own) eyes. For we are the poor. And we do not have this [...] price to pay for it. But show us that we might say to our friends that we saw a pearl with our (own) eyes." He answered, saying to them, "If it is possible, come to my city, so that I may not only show it before your (very) eyes, but give it to you for nothing."

And indeed they, the poor of that city, heard and said, "Since we are beggars, we surely know that a man does not give a pearl to a beggar, but (it is) bread and money that is usually received. Now then, the kindness which we want to receive from you (is) that you show us the pearl before our eyes. And we will say to our friends proudly that we saw a pearl with our (own) eyes" - because it is not found among the poor, especially such beggars (as these). He answered (and) said to them, "If it is possible, you yourselves come to my city, so that I may not only show you it, but give it to you for nothing." The poor and the beggars rejoiced because of the man who gives for nothing.

The men asked Peter about the hardships. Peter answered and told those things that he had heard about the hardships of the way. Because they are interpreters of the hardships in their ministry.

He said to the man who sells this pearl, "I want to know your name and the hardships of the way to your city because we are strangers and servants of God. It is necessary for us to spread the word of God in every city harmoniously." He answered and said, "If you seek my name, Lithargoel is my name, the interpretation of which is, the light, gazelle-like stone.

"And also (concerning) the road to the city, which you asked me about, I will tell you about it. No man is able to go on that road, except one who has forsaken everything that he has and has fasted daily from stage to stage. For many are the robbers and wild beasts on that road. The one who carries bread with him on the road, the black dogs kill because of the bread. The one who carries a costly garment of the world with him, the robbers kill because of the garment. The one who carries water with him, the wolves kill because of the water, since they were thirsty for it. The one who is anxious about meat and green vegetables, the lions eat because of the meat. If he evades the lions, the bulls devour him because of the green vegetables."

When he had said these things to me, I sighed within myself, saying, "Great hardships are on the road! If only Jesus would give us power to walk it!" He looked at me since my face was sad, and I sighed. He said to me, "Why do you sigh, if you, indeed, know this name "Jesus" and believe him? He is a great power for giving strength. For I too believe in the Father who sent him."

I replied, asking him, "What is the name of the place to which you go, your city?" He said to me, "This is the name of my city, 'Nine Gates.' Let us praise God as we are mindful that the tenth is the head." After this I went away from him in peace.

As I was about to go and call my friends, I saw waves and large high walls surrounding the bounds of the city. I marveled at the great things I saw. I saw an old man sitting and I asked him if the name of the city was really Habitation. He [...], "Habitation [...]." He said to me, "You speak truly, for we inhabit here because we endure."

I responded, saying, "Justly [...] have men named it [...], because (by) everyone who endures his trials, cities are inhabited, and a precious kingdom comes from them, because they endure in the midst of the apostasies and the difficulties of the storms. So that in this way, the city of everyone who endures the burden of his yoke of faith will be inhabited, and he will be included in the kingdom of heaven."

I hurried and went and called my friends so that we might go to the city that he, Lithargoel, appointed for us. In a bond of faith we forsook everything as he had said (to do). We evaded the robbers, because they did not find their garments with us. We evaded the wolves, because they did not find the water with us for which they thirsted. We evaded the lions, because they did not find the desire for meat with us. We evaded the bulls [...] they did not find green vegetables.

A great joy came upon us and a peaceful carefreeness like that of our Lord. We rested ourselves in front of the gate, and we talked with each other about that which is not a distraction of this world. Rather we continued in contemplation of the faith.

As we discussed the robbers on the road, whom we evaded, behold Lithargoel, having changed, came out to us. He had the appearance of a physician, since an unguent box was under his arm, and a young disciple was following him carrying a pouch full of medicine. We did not recognize him.

Peter responded and said to him, "We want you to do us a favor, because we are strangers, and take us to the house of Lithargoel before evening comes." He said, "In uprightness of heart I will show it to you. But I am amazed at how you knew this good man. For he does not reveal himself to every man, because he himself is the son of a great king. Rest yourselves a little so that I may go and heal this man and come (back)." He hurried and came (back) quickly.

He said to Peter, "Peter!" And Peter was frightened, for how did he know that his name was Peter? Peter responded to the Savior, "How do you know me, for you called my name?" Lithargoel answered, "I want to ask you who gave the name Peter to you?" He said to him, "It was Jesus Christ, the son of the living God. He gave this name to me." He answered and said, "It is I!

Recognize me, Peter." He loosened the garment, which clothed him - the one into which he had changed himself because of us - revealing to us in truth that it was he.

We prostrated ourselves on the ground and worshipped him. We comprised eleven disciples. He stretched forth his hand and caused us to stand. We spoke with him humbly. Our heads were bowed down in unworthiness as we said, "What you wish we will do. But give us power to do what you wish at all times."

He gave them the unguent box and the pouch that was in the hand of the young disciple. He commanded them like this, saying, "Go into the city from which you came, which is called Habitation. Continue in endurance as you teach all those who have believed in my name, because I have endured in hardships of the faith. I will give you your reward. To the poor of that city give what they need in order to live until I give them what is better, which I told you that I will give you for nothing."

Peter answered and said to him, "Lord, you have taught us to forsake the world and everything in it. We have renounced them for your sake. What we are concerned about (now) is the food for a single day. Where will we be able to find the needs that you ask us to provide for the poor?"

The Lord answered and said, "O Peter, it was necessary that you understand the parable that I told you! Do you not understand that my name, which you teach, surpasses all riches, and the wisdom of God surpasses gold, and silver and precious stone(s)?"

He gave them the pouch of medicine and said, "Heal all the sick of the city who believe in my name." Peter was afraid to reply to him for the second time. He signaled to the one who was beside him, who was John: "You talk this time." John answered and said, "Lord, before you we are afraid to say many words. But it is you who asks us to practice this skill. We have not been taught to be physicians. How then will we know how to heal bodies as you have told us?"

He answered them, "Rightly have you spoken, John, for I know that the physicians of this world heal what belongs to the world. The physicians of souls, however, heal the heart. Heal the bodies first, therefore, so that through the real powers of healing for their bodies, without medicine of the world, they may believe in you, that you have power to heal the illnesses of the heart also.

"The rich men of the city, however, those who did not see fit even to acknowledge me, but who reveled in their wealth and pride - with such as these, therefore, do not dine in their houses nor be friends with them, lest their partiality influence you. For many in the churches have shown partiality to the rich, because they also are sinful, and they give occasion for others to sin. But judge them with uprightness, so that your ministry may be glorified, and that my name also, may be glorified in the churches." The disciples answered and said, "Yes, truly this is what is fitting to do."

They prostrated themselves on the ground and worshipped him. He caused them to stand and departed from them in peace. Amen.

The Acts of Peter and the Twelve Apostles

The Thunder, Perfect Mind

CODEX VI

Translated by George W. MacRae

Selection made from James M. Robinson, ed., The Nag Hammadi Library, *revised edition. HarperCollins, San Francisco, 1990.*

I was sent forth from the power,
    and I have come to those who reflect upon me,
    and I have been found among those who seek after me.
Look upon me, you who reflect upon me,
    and you hearers, hear me.
You who are waiting for me, take me to yourselves.
And do not banish me from your sight.
And do not make your voice hate me, nor your hearing.
Do not be ignorant of me anywhere or any time.
    Be on your guard!
    Do not be ignorant of me.

For I am the first and the last.
I am the honored one and the scorned one.
I am the whore and the holy one.
I am the wife and the virgin.
I am <the mother> and the daughter.
I am the members of my mother.
I am the barren one
    and many are her sons.
I am she whose wedding is great,
    and I have not taken a husband.
I am the midwife and she who does not bear.
I am the solace of my labor pains.
I am the bride and the bridegroom,
    and it is my husband who begot me.
I am the mother of my father
    and the sister of my husband
    and he is my offspring.
I am the slave of him who prepared me.
I am the ruler of my offspring.
    But he is the one who begot me before the time on a birthday.
And he is my offspring in (due) time,
    and my power is from him.
I am the staff of his power in his youth,
    and he is the rod of my old age.
    And whatever he wills happens to me.
I am the silence that is incomprehensible
    and the idea whose remembrance is frequent.
I am the voice whose sound is manifold
    and the word whose appearance is multiple.
I am the utterance of my name.

Why, you who hate me, do you love me,
    and hate those who love me?
You who deny me, confess me,
    and you who confess me, deny me.
You who tell the truth about me, lie about me,
    and you who have lied about me, tell the truth about me.
You who know me, be ignorant of me,
    and those who have not known me, let them know me.

For I am knowledge and ignorance.
I am shame and boldness.
I am shameless; I am ashamed.
I am strength and I am fear.
I am war and peace.
Give heed to me.
I am the one who is disgraced and the great one.

Give heed to my poverty and my wealth.
Do not be arrogant to me when I am cast out upon the earth,
    and you will find me in those that are to come.
And do not look upon me on the dung-heap
    nor go and leave me cast out,
    and you will find me in the kingdoms.
And do not look upon me when I am cast out among those who
    are disgraced and in the least places,

nor laugh at me.
And do not cast me out among those who are slain in violence.
But I, I am compassionate and I am cruel.

Be on your guard!
Do not hate my obedience
and do not love my self-control.
In my weakness, do not forsake me,
and do not be afraid of my power.
For why do you despise my fear
and curse my pride?
But I am she who exists in all fears
and strength in trembling.
I am she who is weak,
and I am well in a pleasant place.
I am senseless and I am wise.

Why have you hated me in your counsels?
For I shall be silent among those who are silent,
and I shall appear and speak,
Why then have you hated me, you Greeks?
Because I am a barbarian among the barbarians?
For I am the wisdom of the Greeks
and the knowledge of the barbarians.
I am the judgement of the Greeks and of the barbarians.
I am the one whose image is great in Egypt
and the one who has no image among the barbarians.
I am the one who has been hated everywhere
and who has been loved everywhere.
I am the one whom they call Life,
and you have called Death.
I am the one whom they call Law,
and you have called Lawlessness.
I am the one whom you have pursued,
and I am the one whom you have seized.
I am the one whom you have scattered,
and you have gathered me together.
I am the one before whom you have been ashamed,
and you have been shameless to me.
I am she who does not keep festival,
and I am she whose festivals are many.
I, I am godless,
and I am the one whose God is great.
I am the one whom you have reflected upon,
and you have scorned me.
I am unlearned,
and they learn from me.
I am the one that you have despised,
and you reflect upon me.
I am the one whom you have hidden from,
and you appear to me.
But whenever you hide yourselves,
I myself will appear.
For whenever you appear,
I myself will hide from you.
Those who have [...] to it [...] senselessly [...].

Take me [... understanding] from grief.
and take me to yourselves from understanding and grief.
And take me to yourselves from places that are ugly and in ruin,
and rob from those which are good even though in ugliness.
Out of shame, take me to yourselves shamelessly;
and out of shamelessness and shame,
upbraid my members in yourselves.
And come forward to me, you who know me
and you who know my members,
and establish the great ones among the small first creatures.
Come forward to childhood,
and do not despise it because it is small and it is little.
And do not turn away greatnesses in some parts from the smallnesses,
for the smallnesses are known from the greatnesses.

Why do you curse me and honor me?
You have wounded and you have had mercy.
Do not separate me from the first ones whom you have known.
And do not cast anyone out nor turn anyone away
[...] turn you away and [... know] him not.
[...].
What is mine [...].

I know the first ones and those after them know me.

But I am the mind of [...] and the rest of [...].
I am the knowledge of my inquiry,
and the finding of those who seek after me,
and the command of those who ask of me,
and the power of the powers in my knowledge
of the angels, who have been sent at my word,
and of gods in their seasons by my counsel,
and of spirits of every man who exists with me,
and of women who dwell within me.
I am the one who is honored, and who is praised,
and who is despised scornfully.
I am peace,
and war has come because of me.
And I am an alien and a citizen.
I am the substance and the one who has no substance.

Those who are without association with me are ignorant of me,
and those who are in my substance are the ones who know me.
Those who are close to me have been ignorant of me,
and those who are far away from me are the ones who have known me.
On the day when I am close to you, you are far away from me,
and on the day when I am far away from you, I am close to you.

[I am ...] within.
[I am ...] of the natures.
I am [...] of the creation of the spirits.
[...] request of the souls.
I am control and the uncontrollable.
I am the union and the dissolution.
I am the abiding and I am the dissolution.
I am the one below,
and they come up to me.
I am the judgment and the acquittal.
I, I am sinless,
and the root of sin derives from me.
I am lust in (outward) appearance,
and interior self-control exists within me.
I am the hearing which is attainable to everyone
and the speech which cannot be grasped.
I am a mute who does not speak,
and great is my multitude of words.

Hear me in gentleness, and learn of me in roughness.
I am she who cries out,
and I am cast forth upon the face of the earth.
I prepare the bread and my mind within.
I am the knowledge of my name.
I am the one who cries out,
and I listen.
I appear and [...] walk in [...] seal of my [...].
I am [...] the defense [...].
I am the one who is called Truth
and iniquity [...].

You honor me [...] and you whisper against me.
You who are vanquished, judge them (who vanquish you)
before they give judgment against you,
because the judge and partiality exist in you.
If you are condemned by this one, who will acquit you?
Or, if you are acquitted by him, who will be able to detain you?
For what is inside of you is what is outside of you,
and the one who fashions you on the outside
is the one who shaped the inside of you.
And what you see outside of you, you see inside of you;
it is visible and it is your garment.

Hear me, you hearers
and learn of my words, you who know me.
I am the hearing that is attainable to everything;

I am the speech that cannot be grasped.
I am the name of the sound
and the sound of the name.
I am the sign of the letter
and the designation of the division.
And I [...].
(3 lines missing)
[...] light [...].
[...] hearers [...] to you
[...] the great power.
And [...] will not move the name.
[...] to the one who created me.
And I will speak his name.

Look then at his words
and all the writings which have been completed.
Give heed then, you hearers
and you also, the angels and those who have been sent,
and you spirits who have arisen from the dead.
For I am the one who alone exists,
and I have no one who will judge me.

For many are the pleasant forms which exist in numerous sins,
and incontinencies,
and disgraceful passions,
and fleeting pleasures,
which (men) embrace until they become sober
and go up to their resting place.
And they will find me there,
and they will live,
and they will not die again.

The Thunder, Perfect Mind

CODEX VI (CG VI.2:13,1-21,32)

Translation by Anne McGuire

I was sent from the Power
And I have come to those who think upon me.
And I was found among those who seek after me (13,2-5).

Look at me, you who think upon me;
And you hearers, hear me!
You who are waiting for me, take me to yourselves.
And do not pursue me from your vision.
And do not make your sound hate me, nor your hearing.
Do not be ignorant of me at any place or any time.
Be on guard!
Do not be ignorant of me. (13,5-15).

For I am the first and the last.
I am the honored and the scorned,
I am the harlot and the holy one.
I am the wife and the virgin.
I am the m[oth]er and the daughter.
I am the members of my mother.

I am the barren one and the one with many children.

I am she whose marriage is multiple, and I have not taken a husband.
I am the midwife and she who does not give birth.
I am the comforting of my labor pains.

I am the bride and the bridegroom.
It is my husband who begot me.
I am the mother of my father and the sister of my husband.
And he is my offspring.
I am the servant of him who prepared me and I am the lord of my offspring.
But he is the one who be[got me] before time on a day of birth
and he is my offspring in time, and my power is from him.
I am the staff of his power in his youth and he is the rod of my old age.
And whatever he wills happens to me.

I am the incomprehensible silence and the much-remembered thought.
I am the voice of many sounds and the utterance (logos) of many forms.
I am the utterance of my name (13,15-14,15).

Why, you who hate me, do you love me
And hate those who love me?
You who deny me, confess me,
And you who confess me, deny me.
You who speak the truth about me, tell lies about me,
And you who have told lies about me, speak the truth about me.
You who know me, become ignorant of me;
and may those who have been ignorant of me come to know me (14,15-25).

For I am knowledge and ignorance.
I am shame and boldness.
I am unashamed, I am ashamed.
I am strength and I am fear.
I am war and peace (14,26-32).

Give heed to me (14,32-33).

I am the disgraced and the exalted one (14,33-34)..

Give heed to my poverty and my wealth.
Do not be haughty to me when I am discarded upon the earth,

And you will find me among [those] that are to come.

And do not look upon me on the garbage-heap and go and leave me discarded.

And you will find me in the kingdoms.

And do not look upon me when I am discarded among those who are disgraced and in the least places,
And then laugh at me.
And do not cast me down among those who are slain in severity (14,34-15,14).

But as for me, I am merciful and I am cruel (15,15-16).

Be on guard!
Do not hate my obedience,
And do not love my self-control in my weakness.
Do not forsake me,
And do not be afraid of my power.

Why then do you despise my fear
And curse my pride? (15,16-24).

I am she who exists in all fears and boldness in trembling.
I am she who is weak, and I am well in pleasure of place.
I am foolish and I am wise (15,25-31).

Why have you hated me in your counsels?

(Is it) because I shall be silent among those who are silent,
And I shall appear and speak?

Why then have you hated me, you Greeks?
Because I am a non-Greek among non-Greeks?
(15,31-16,3).

For I am the Wisdom of Greeks
And the Gnosis of non-Greeks.
I am judgment for Greeks and non-Greeks.
I am the one whose image is multiple in Egypt.
And the one who has no image among non-Greeks.

I am she who has been hated everywhere and who has been loved everywhere.

I am she who is called Life and you have called Death.
I am she who is called Law and you have called Lawlessness.

I am the one you have pursued, and I am the one you have restrained.
I am the one you have scattered and you have gathered me together.
Before me you have been ashamed and you have been unashamed with me.

I am she who observes no festival and I am she whose festivals are many.
I, I am godless and I am she whose God is multiple.

I am the one upon whom you have thought and whom you have scorned.
I am unlearned, and it is from me they learn.

I am she whom you have despised and upon whom you think.
I am the one from whom you have hidden and to whom you are manifest.
But whenever you hide yourselves, I myself will be manifest.
For whenever you are manifest, I myself [will hide f] rom you.

Those who have [...]
[...]
[...] senselessly

Take me [...] [underst]anding out of pain,
and receive me to yourselves out of understanding [and] pain.
Receive me to yourselves out of disgraceful places and contrition.
And seize me from those which are good even though in disgrace.
Out of shame, receive me to yourselves in shamelessness.
And out of shamelessness and shame, blame my members among yourselves.
And come forward to me, you who know me and who know my members.
Establish the great ones among the small first creatures.

Come forward to childhood and do not despise it because it is little and small.
And do not bring back some greatnesses in parts from smallnesses,
for the smallnesses are known from the greatnesses.

Why do you curse me and honor me?
You have wounded and you have had mercy.

Do not separate me from the first ones whom you have k[nown.
And] do not cast anyone [out
and do not] bring anyone back [...]
...brought you back
and ... [kno]w him not (17,4-18,5).

[I...] what is mine
[...] I know the fi[rst ones] and those after them know me.
But I am the [perfect] mind and the repose of the [...]

I am the gnosis of my seeking, and the finding of those who seek after me.
And the command of those who ask of me.

And the power of the powers by my gnosis
of the angels who have been sent by my logos,
And the gods in their seasons by my command,
And it is with me that the spirits of all humans exist,
and it is within me that women exist.

I am she who is honored and praised and who is despised scornfully.
I am peace and because of me war has come to be.
And I am an alien and a citizen.
I am substance and she who has no substance.
Those who come into being from my synousia are ignorant of me,
And those who are in my substance know me.

Those who are close to me have been ignorant of me
And those who are far from me have known me.
(18,6-35).

On the day when I am close to [you, you] are far away [from me
And] on the day when I [am far away] from you, [I am] [close] to you.
I [am] [....] within.
[I..] ..... of the natures.
I am [.....] of the creation of spirits ....request of the souls. (18,35-19,8).
[I am] restraint and unrestraint.
I am union and dissolution.
I am the abiding and I am the loosing.
I am descent and they come up to me.
I am the judgment and the acquittal.
I, I am sinless and the root of sin is from me.
I am desire in appearance and self-control of the heart exists within me.

I am the hearing which is attainable to everyone and the ungraspable utterance.
I am a non-speaking mute and great is my multitude of utterances (19,9-25).

Hear me in softness and learn from me in harshness. (19,25-27).

I am she who cries out,
And I am cast out upon the face of the earth.
I prepare the bread and my mind within.
I am the gnosis of my name.
I am she who cries out and I am the one who listens.

I appear an[d...] walk in [...]
seal of my [...]...[sign] of the
I am [...] the defense.
I am she who is cal[led] Truth. And violence [...] (19,28-20,8).

You honor me [...] and you whisper against [me].
You who are defeated,
judge them before they pass judgment against you.
For the judge and partiality exist within you.
If you are condemned by this, who will acquit you?
Or if you are acquitted by him, who will be able to restrain you?

For what is inside of you is what is outside of you.
And the one who molded you on the outside has made an impression of it inside of you.
And that which you see outside of you,
you see inside of you.
It is manifest and it is your garment.

Hear me, listeners, and be taught my utterances, you who know me! (20,9-28)

I am the hearing that is acceptable in every matter;
I am the utterance that cannot be restrained.
I am the name of the voice and the voice of the name.
I am the sign of writing and the manifestation of difference.

And I ...
[3 lines missing]
[...] light [...] and [...]
[...] listeners [...] you.

[...] the great power.
And [...] will not move the name.
[...] the one who created me.
But I shall speak his name (20,28-21,11).

Behold, then, his utterances and all the writings that have been completed.
Give heed, then, listeners, and you also, angels,
And those who have been sent,
And you spirits who have arisen from the dead, (21,12-18).

For I am the one who alone exists,
And I have no one who will judge me. (21,18-20).

For many are the sweet forms that exist in numerous sins
And unrestrained acts and disgraceful passions, and temporal pleasures,
Which are restrained until they become sober
And run up to their place of rest.
And they will find me there,
And they will live and they will not die again (21,20-32).

Notes

This translation is based on the edition of the Coptic text by G. W. MacRae, Nag Hammadi Codices V,2-5 and VI with Papyrus Berolinensis 8502,1 and 4, ed. D. Parrott, Leiden: E. J. Brill, 1979, 231-55, with critical reference to the English translations of G. W. MacRae, in The Nag Hammadi Library in English, ed. J. M. Robinson, 271-277; and B. Layton, The Gnostic Scriptures, NY: Doubleday, 1987, 80-85. The poetic arrangement of the text is adapted from the translation of R. Unger, "Zur sprachlichen und formalen Struktur des gnostischen Textes 'Der Donner: der vollkommene Nous,'" Oriens Christianus 59 (1975) 78-107.

Thunder, Perfect Mind (NHC VI,2) presents the revelation discourse of a female divinity who speaks alternately in first-person statements of identity ("I AM") and second-person address. The text's parallelism of structure, together with its extensive use of antithesis, paradox, and other literary devices, point clearly to its poetic or hymnic character. B. Layton has argued persuasively that the paradoxical and often outrageous pairing of antithetical terms in the "I AM" statements

of Thunder can be read as a complex identity riddle to be solved by the knowing or "gnostic" reader. At the same time, attention to various features of the text as a whole suggests that it is not only the mystery of the speaker's identity, but the relationship between the divine speaker and her human hearers that forms the exegetical crux of the text.

Thunder focuses attention on the hearers' relationship to the divine speaker not only through its alternating structure of first-person proclamation and second-person address, but also through its metaphorical imagery of kinship and gender, its references to the audience's responses to the divine, and its claims about the speaker's role in the operations of language and intellect. Its persistent, uncompromising use of paradox pushes its hearers to relinquish the apparent sense of its words and to seek the hidden meaning of individual utterances and of the discourse as a whole. Finally, by locating the divine in the "voice" and "hearing" of the text, it leads its hearers or readers to find the divine within the text and within themselves, and so to discover themselves within the divine. In such an interpretive movement of letting go and finding, of becoming sober and being found, the text's final words suggest, the reader "goes up" to the salvific "place of rest," "finds" the divine persona revealed in the text, and "enters into" a state of living and not dying again.

Thunder's conception of salvation does not conform to the more familiar "Gnostic" image of a transformative movement or `conversion' from blindness to vision, deficiency to fullness, or ignorance to gnosis. Rather, Thunder presents an understanding of salvation that comes through the interpretive process of grappling with the language of the text and confronting the paradoxical nature of the divine within the antitheses of ignorance and gnosis, weakness and power, shame and honor, death and life. At the same time, Thunder forges a sharp distinction between those who merely hear the words of the text and those who hear the divine voice with gnosis, that is, between those who remain ignorant and those who come to know the divine in the fullness of her complexity and mystery. Those who hear the utterances of Thunder with gnosis enter into salvific relation with the divine through the interchange of divine utterance and divine hearing, manifested within the symbolic world of the text and within themselves. "Thunder, Perfect Mind" may thus be interpreted not only as a title for the text, but as a name for the divine speaker, her thundering utterances, and her place of dwelling within those who hear her voice and know her mystery with the salvific gnosis and hearing of perfect mind.

Setting in Ancient Mediterranean Religions

While Thunder resembles many other ancient texts in various ways, its distinctive combination of features is virtually unmatched in the religious and philosophical literature of antiquity. In form, Thunder's first-person proclamations of identity ("I AM") parallel most directly the aretalogies of the goddess Isis. Yet the text's alternation between first-person identity statements and second-person address bring it closer to the form of the philosophical sermon or diatribe, familiar from the monologues of biblical Wisdom (e.g., Prov 8, Sir 24, Wis 7-8, 1 Enoch 42). In addition, Thunder combines these literary modes with rhetorical features, such as paradox and antithesis, which are more characteristic of the Greek riddle.

In content as well as form, the closest parallels to Thunder are found in the hymnic speeches of female divinities in other Nag Hammadi texts, especially those of Pronoia (in Ap. John II,1:30,11-31,28); Protennoia (throughout Trim. Prot. XIII,1); Sophia Zoe, the "Eve of Life" (in Orig. World II,5:114,8-15); and the spiritual Eve in The Gospel of Eve (Epiph., Pan. 26.3.1). Yet unlike most of these divine discourses, the utterances of Thunder have no narrative or epistolary setting. They appear as unmediated divine speech, addressed directly from the divine to her human hearers or readers.

There is no general scholarly consensus on the social or historical setting of Thunder. While scholars agree that the text exhibits no explicitly Jewish or Christian elements, its imagery resonates with a variety of sources, including Jewish and Christian Wisdom, Isis traditions, Middle Platonism, Stoicism, and with other Nag Hammadi texts, especially those designated "Sethian" and "Valentinian." Thunder may profitably be read in relation to all of these texts and traditions as a revisionary poetic work that puts forward a distinctive perspective on the nature of the divine and her relation to humankind.

Language, Date, Author, Provenance, and Manuscript

Thunder, Perfect Mind exists only in the Coptic version found at Nag Hammadi (NHC VI,2:13,1-21,32). The author, date, and place of composition are unknown, but a cultural milieu like that of second- or third-century Alexandria is plausible. In any case, it is clear that the text was originally composed in Greek well before 350 C.E., the approximate date of the Coptic manuscript. The surviving text is relatively well preserved, with minor damage near the top of the first four pages (13-16) and somewhat more serious damage on the first ten lines of the remaining manuscript pages (17-21).

Authoritative Teaching

CODEX VI

Translated by George W. MacRae

Selection made from James M. Robinson, ed., The Nag Hammadi Library, *revised edition. HarperCollins, San Francisco, 1990.*

[...] in heaven [...] within him [...] anyone appears [...] the hidden heavens [...] appear, and before the invisible, ineffable worlds appeared. From these the invisible soul of righteousness came, being a fellow member, and a fellow body, and a fellow spirit. Whether she is in the descent or is in the Pleroma, she is not separated from them, but they see her and she looks at them in the invisible world.

Secretly her bridegroom fetched it. He presented it to her mouth to make her eat it like food, and he applied the word to her eyes as a medicine to make her see with her mind and perceive her kinsmen and learn about her root, in order that she might cling to her branch from which she had first come forth, in order that she might receive what is hers and renounce matter.

[...] he [dwelt...] having [...] sons. The sons [...] truly, those who have come from his seed, call the sons of the woman "our brothers". In this very way, when the spiritual soul was cast into the body, it became a brother to lust and hatred and envy, and a material soul. So therefore the body came from lust, and lust came from material substance. For this reason the soul became a brother to them.

And yet they are outsiders, without power to inherit from the male, but they will inherit from their mother only. Whenever, therefore, the soul wishes to inherit along with the outsiders - for the possessions of the outsiders are proud passions, the pleasures of life, hateful envies, vainglorious things, nonsensical things, accusations [...] for her [...] prostitution, he excludes her and puts her into the brothel. For [...] debauchery for her. She left modesty behind. For death and life are set before everyone. Whichever of these two they wish, then, they will choose for themselves.

That one then will fall into drinking much wine in debauchery. For wine is the debaucher. Therefore she does not remember her brothers and her father, for pleasure and sweet profits deceive her.

Having left knowledge behind, she fell into bestiality. For a senseless person exists in bestiality, not knowing what is proper to say and what it is proper not to say. But, on the other hand, the gentle son inherits from his father with pleasure, while his father rejoices over him because he receives honor on account of him from everyone, as he looks again for the way to double the things that he has received. For the outsiders [...].

[...] to mix with the [...]. For if a thought of lust enters into a virgin man, he has already become contaminated. And their gluttony cannot mix with moderation. For if the chaff is mixed with the wheat, it is not the chaff that is contaminated, but the wheat. For since they are mixed with each other, no one will buy her wheat, because it is contaminated. But they will coax him, "Give us this chaff!", seeing the wheat mixed with it, until they get it and throw it with all other chaff, and that chaff mixes with all other materials. But a pure seed is kept in storehouses that are secure. All these things,then, we have spoken.

And before anything came into being, it was the Father alone who existed, before the worlds that are in the heavens appeared, or the world that is on the earth, or principality, or authority, or the powers. [...] appear [...] and [...] And nothing came into being without his wish.

He, then, the Father, wishing to reveal his wealth and his glory, brought about this great contest in this world, wishing to make the contestants appear, and make all those who contend leave behind the things that had come into being, and despise them with a lofty, incomprehensible knowledge, and flee to the one who exists.

And (as for) those who contend with us, being adversaries who contend against us, we are to be victorious over their ignorance through our knowledge, since we have already known the Inscrutable One from whom we have come forth. We have nothing in this world, lest the authority of the world that has come into being should detain us in the worlds that are in the heavens, those in which universal death exists, surrounded by the individual [...] worldly. We have also become ashamed of the worlds, though we take no interest in them when they malign us. And we ignore them when they curse us. When they cast shame in our face, we look at them and do not speak.

For they work at their business, but we go about in hunger (and) in thirst, looking toward our dwelling-place, the place which our conduct and our conscience look toward, not clinging to the things which have come into being, but withdrawing from them. Our hearts are set on the things that exist, though we are ill (and) feeble (and) in pain. But there is a great strength hidden within us.

Our soul indeed is ill because she dwells in a house of poverty, while matter strikes blows at her eyes, wishing to make her blind. For this reason she pursues the word and applies it to her eyes as a medicine <opening> them, casting away [...] thought of a [...] blindness in [...] afterwards, when that one is again in ignorance, he is completely darkened and is material. Thus the soul [...] a word every hour, to apply it to her eyes as a medicine in order that she may see, and her light may conceal the hostile forces that fight with her, and she may make them blind with her light, and enclose them in her presence, and make them fall down in sleeplessness, and she may act boldly with her strength and with her scepter.

While her enemies look at her in shame, she runs upward into her treasure-house - the one in which her mind is - and (into) her storehouse which is secure, since nothing among the things that have come into being has seized her, nor has she received a stranger into her house. For many are her homeborn ones who fight against her by day and by night, having no rest by day or by night, for their lust oppresses them.

For this reason, then, we do not sleep, nor do we forget the nets that are spread out in hiding, lying in wait for us to catch us. For if we are caught in a single net, it will suck us down into its mouth, while the water flows over us, striking our face. And we will be taken down into the dragnet, and we will not be able to come up from it, because the waters are high over us, flowing from above downward, submerging our heart down in the filthy mud. And we will not be able to escape from them. For man-eaters will seize us and swallow us, rejoicing like a fisherman casting a hook into the water. For he casts many kinds of food into the water because each one of the fish has his own food. He smells it and pursues its odor. But when he eats it, the hook hidden within the food seizes him and brings him up by force out of the deep waters. No man is able, then, to catch that fish down in the deep waters, except for the trap that the fisherman sets. By the ruse of food he brought the fish up on the hook.

In this very way we exist in this world, like fish. The adversary spies on us, lying in wait for us like a fisherman, wishing to seize us, rejoicing that he might swallow us. For he places many foods before our eyes (things) which belong to this world. He wishes to make us desire one of them and to taste only a little, so that he may seize us with his hidden poison and bring us out of freedom and take us into slavery. For whenever he catches us with a single food, it is indeed necessary for us to desire the rest. Finally, then, such things become the food of death.

Now these are the foods with which the devil lies in wait for us. First he injects a pain into your heart until you have heartache on account of a small thing of this life, and he seizes (you) with his poisons. And afterward (he injects) the desire of a tunic, so that you will pride yourself in it, and love of money, pride, vanity, envy that rivals another envy, beauty of body, fraudulence. The greatest of all these are ignorance and ease.

Now all such things the adversary prepares beautifully and spreads out before the body, wishing to make the mind of the soul incline her toward one of them and overwhelm her, like a hook, drawing her by force in ignorance, deceiving her until she conceives evil, and bears fruit of matter, and conducts herself in uncleanness, pursuing many desires, covetousnesses, while fleshly pleasure draws her in ignorance.

But the soul - she who has tasted these things - realized that sweet passions are transitory. She had learned about evil; she went away from them and she entered into a new conduct. Afterwards she despises this life, because it is transitory. And she looks for those foods that will take her into life, and leaves behind her those deceitful foods. And she learns about her light, as she goes about stripping off this world, while her true garment clothes her within, (and) her bridal clothing is placed upon her in beauty of mind, not in pride of flesh. And she learns about her depth and runs into her fold, while her shepherd stands at the door. In return for all the shame and scorn, then, that she received in this world, she receives ten thousand times the grace and glory.

She gave the body to those who had given it to her, and they were ashamed, while the dealers in bodies sat down and wept because they were not able to do any business with that body, nor did they find any (other) merchandise except it. They endured great labors until they had shaped the body of this soul, wishing to strike down the invisible soul. They were therefore ashamed of their work; they suffered the loss of the one for whom they had endured labors. They did not realize that she has an invisible spiritual body, thinking, "We are her shepherd who feeds her." But they did not realize that she knows another way, which is hidden from them. This her true shepherd taught her in knowledge.

But these - the ones who are ignorant - do not seek after God. Nor do they inquire about their dwelling-place, which exists in rest, but they go about in bestiality. They are more wicked than the pagans, because first of all they do not inquire about God, for their hardness of heart draws them down to make them their cruelty. Furthermore, if they find someone else who asks about his salvation, their hardness of heart sets to work upon that man. And if he does not stop asking, they kill him by their cruelty, thinking that they have done a good thing for themselves.

Indeed they are sons of the devil! For even pagans give charity, and they know that God who is in the heavens exists, the Father of the universe, exalted over their idols, which they worship. But they have not heard the word, that they should inquire about his ways. Thus the senseless man hears the call, but he is ignorant of the place to which he has been called. And he did not ask during the preaching, "Where is the temple into which I should go and worship my hope?"

On account of his senselessness, then, he is worse than a pagan, for the pagans know the way to go to their stone temple, which will perish, and they worship their idol, while their hearts are set on it because it is their hope. But to this senseless man the word has been preached, teaching him, "Seek and inquire about the ways you should go, since there is nothing else that is as good as this thing." The result is that the substance of hardness of heart strikes a blow upon his mind, along with the force of ignorance and the demon of error. They do not allow his mind to rise up, because he was wearying himself in seeking that he might learn about his hope.

But the rational soul who (also) wearied herself in seeking - she learned about God. She labored with inquiring, enduring distress in the body, wearing out her feet after the evangelists, learning about the Inscrutable One. She found her rising. She came to rest in him who is at rest. She reclined in the bride-chamber. She ate of the banquet for which she had hungered. She partook of the immortal food. She found what she had sought after. She received rest from her labors, while the light that shines forth upon her does not sink. To it belongs the glory and the power and the revelation for ever and ever. Amen.

Authoritative Teaching

The Concept of Our Great Power

CODEX VI

Translated by Frederik Wisse

Selection made from James M. Robinson, ed., The Nag Hammadi Library, *revised edition. HarperCollins, San Francisco, 1990.*

The Perception of Understanding

The Concept of the Great Power

He who will know our great Power will become invisible, and fire will not be able to consume him. But it will purge and destroy all of your possessions. For everyone in whom my form will appear will be saved, from (the age of) seven days up to one hundred and twenty years. (Those) whom I constrained to gather all that is fallen - and the writings of our great Power, in order that he may inscribe your name in our great light - and their thoughts and their works may be ended, that they may be purged, and be scattered and be destroyed, and be gathered in the place which no one in it sees. But you will see me, and you will prepare your dwelling places in our great Power.

Know how what has departed came to be, in order that you may know how to discern what lives to become: of what appearance that aeon is, or what kind it is, or how it will come to be. Why do you not ask what kind you will become, (or) rather how you came to be?

Discern what size the water is, that it is immeasurable (and) incomprehensible, both its beginning and its end. It supports the earth; it blows in the air where the gods and the angels are. But in him who is exalted above all these there is the fear and the light, and in him are my writings revealed. I have given them as a service to the creation of the physical things, for it is not possible for anyone to stand without that One, nor is it possible for the aeon to live without him. It is he who possesses what is in him by discerning (it) in purity.

Then behold the Spirit and know where he is. He gave himself to men that they may receive life from him every day, since he has his life within him; he gives to them all.

Then the darkness together with Hades took the fire. And he (the darkness) will release from himself what is mine. His eyes were not able to endure my light. After the spirits and the waters moved, the remainder came into being: the whole aeon of the creation, and their <powers>. The fire came forth from them and the Power came in the midst of the powers. And the powers desired to see my image. And the soul became its replica.

This is the work that came into being. See what it is like, that before it comes into being it does not see, because the aeon of the flesh came to be in the great bodies. And there were apportioned to them long days in the creation. For when they had polluted themselves and had entered into the flesh, the father of the flesh, the water, avenged himself. For when he had found that Noah was pious (and) worthy - and it is the father of the flesh who holds the angels in subjection. And he (Noah) preached piety for one hundred and twenty years. And no one listened to him. And he made a wooden ark, and whom he had found entered it. And the flood took place.

And thus Noah was saved with his sons. For if indeed the ark had not been meant for man to enter, then the water of the flood would not have come. In this way he intended (and) planned to save the gods and the angels, and the powers, the greatness of all of these, and the <nourishment> and the way of life. And he moves them from the aeon (and) nourishes them in the permanent places. And the judgment of the flesh was unleashed. Only the work of the Power stood up.

Next the psychic aeon. It is a small one, which is mixed with bodies, by begetting in the souls (and) defiling (them). For the first defilement of the creation found strength. And it begot every work: many works of wrath, anger, envy, malice, hatred, slander, contempt and war, lying and

evil counsels, sorrows and pleasures, basenesses and defilements, falsehoods and diseases, evil judgments that they decree according to their desires.

Yet you are sleeping, dreaming dreams. Wake up and return, taste and eat the true food! Hand out the word and the water of life! Cease from the evil lusts and desires and (the teachings of) the Anomoeans, evil heresies that have no basis.

And the mother of the fire was impotent. She brought the fire upon the soul and the earth, and she burned all <the> dwellings that are in it. And its shepherd perished. Moreover, when she does not find anything else to burn, she will destroy herself. And it will become incorporeal, without body, and it will burn matter, until it has cleansed everything, - and all wickedness. For when it does not find anything else to burn, it will turn against itself until it has destroyed itself.

Then, in this aeon, which is the psychic one, the man will come into being who knows the great Power. He will receive (me) and he will know me. He will drink from the milk of the mother, in fact. He will speak in parables; he will proclaim the aeon that is to come, just as he spoke in the first aeon of the flesh, as Noah. Now concerning his words, which he uttered, he spoke in all of them, in seventy-two tongues. And he opened the gates of the heavens with his words. And he put to shame the ruler of Hades; he raised the dead, and he destroyed his dominion.

Then a great disturbance took place. The archons raised up their wrath against him. They wanted to hand him over to the ruler of Hades. Then they recognized one of his followers. A fire took hold of his soul. He (Judas?) handed him over, since no one knew him (Jesus?). They acted and seized him. They brought judgment upon themselves. And they delivered him up to the ruler of Hades. And they handed him over to Sasabek for nine bronze coins. He prepared himself to go down and put them to shame. Then the ruler of Hades took him. And he found that the nature of his flesh could not be seized, in order to show it to the archons. But he was saying: "Who is this? What is it? His word has abolished the law of the aeon. He is from the Logos of the power of life." And he was victorious over the command of the archons, and they were not able by their work to rule over him.

The archons searched after that which had come to pass. They did not know that this is the sign of their dissolution, and (that) it is the change of the aeon. The sun set during the day; that day became dark. The evil spirits were troubled. And after these things he will appear ascending. And the sign of the aeon that is to come will appear. And the aeons will dissolve.

And those who would know these things that were discussed with them, will become blessed. And they will reveal them, and they will become blessed, since they will come to know the truth. For you have found rest in the heavens.

Then many will follow him, and they will labor in their birthplaces. They will go about; they will write down his words according to (their) desire.

Behold, these aeons have passed. What size is the water of the aeon that has dissolved? What dimensions do aeons have? How will men prepare themselves, and how will they be established, and how will they become indestructible aeons?

But at first, after his preaching - it is he who proclaims the second aeon, and the first. And the first aeon perished in the course of time. He made the first aeon, going about in it until it perished, while preaching one hundred and twenty years in number. This is the perfect number that is highly exalted. He made the border of the West desolate, and he destroyed the East. Then your seed and those who wish to follow our great Logos and his proclamation - [...]

Then the wrath of the archons burned. They were ashamed of their dissolution. And they fumed and were angry at the life. The cities were <overturned>; the mountains dissolve. The archon came, with the archons of the western regions, to the East, i.e., that place where the Logos appeared at first. Then the earth trembled, and the cities were troubled. Moreover, the birds ate and were filled with their dead. The earth mourned together with the inhabited world; they became desolate.

Then when the times were completed, then wickedness arose mightily even until the final end of the Logos. Then the archon of the western regions arose, and from the East he will perform a

work, and he will instruct men in his wickedness. And he wants to nullify all teaching, the words of true wisdom, while loving the lying wisdom. For he attacked the old, wishing to introduce wickedness and to put on dignity. He was incapable, because the defilement of his garments is great. Then he became angry. He appeared and desired to go up and to pass up to that place.

Then the appointed time came and drew near. And he changed the commands. Then the time came until the child had grown up. When he had come to his maturity, then the archons sent the imitator to that man in order that they might know our great Power. And they were expecting from him that he would perform for them a sign. And he bore great signs. And he reigned over the whole earth and all those who are under heaven. He placed his throne upon the end of the earth, for "I shall make you god of the world". He will perform signs and wonders. Then they will turn from me, and they will go astray.

Then those men who will follow after him will introduce circumcision. And he will pronounce judgment upon those who are from the uncircumcision, who are the (true) people. For in fact he sent many preachers beforehand, who preached on his behalf.

When he has completed the established time of the kingdom of the earth, then the cleansing of the souls will come, since wickedness is stronger than you. All the powers of the sea will tremble and dry up, And the firmament will not pour down dew. The springs will cease. The rivers will not flow down to their springs. And the waters of the springs of the earth will cease. Then the depths will be laid bare and they will open. The stars will grow in size, and the sun will cease.

And I shall withdraw with everyone who will know me. And they will enter into the immeasurable light, (where) there is no one of the flesh nor the wantonness of the first to seize them. They will be unhampered (and) holy, since nothing drags them down. I myself protect them, since they have holy garments, which the fire cannot touch, nor darkness nor wind nor a moment, so as to cause one to shut the eyes.

Then he will come to destroy all of them. And they will be chastised until they become pure. Moreover their period, which was given to them to have power, which was apportioned to them, (is) fourteen hundred and sixty years. When the fire has consumed them all, and when it does not find anything else to burn, then it will perish by its own hand. Then the [...] will be completed [...] the second power [...] the mercy will come [...] through wisdom [...]. Then the firmaments will fall down into the depth. Then the sons of matter will perish; they will not be, henceforth.

Then the souls will appear, who are holy through the light of the Power, who is exalted, above all powers, the immeasurable, the universal one, I and all those who will know me. And they will be in the aeon of beauty of the aeon of judgment, since they are ready in wisdom, having given glory to him who is in the incomprehensible unity; and they see him because of his will, which is in them. And they all have become as reflections in his light. They all have shone, and they have found rest in his rest.

And he will release the souls that are being punished, and they will come to be in purity. And they will see the saints and cry out to them, "Have mercy on us, O Power who art above all powers!" For [...] and in the tree of iniquity that exists [...] to him their eyes. And they do not seek him because they do not seek us, nor do they believe us, but they acted according to the creation of the archons and its other rulers. But we have acted according to our birth of the flesh, in the creation of the archons, which gives law. We also have come to be in the unchangeable aeon.

The Concept of Our Great Power

Plato, Republic 588A-589B

CODEX VI

Translated by James Brashler

Selection made from James M. Robinson, ed., The Nag Hammadi Library, *revised edition. HarperCollins, San Francisco, 1990.*

"Since we have come to this point in a discussion, let us again take up the first things that were said to us. And we will find that he says, 'Good is he who has been done injustice completely. He is glorified justly.' Is not this how he was reproached?"

"This is certainly the fitting way!"

And I said, "Now then, we have spoken because he said that he who does injustice and he who does justice each has a force."

''How then?"

"He said, 'An image that has no likeness is the rationality of soul,' so that he who said these things will understand. He [...] or not? We [...] is for me. But all [...] who told them [...] ruler, these now have become natural creatures - even Chimaera and Cerberus and all the rest that were mentioned. They all came down and they cast off forms and images. And they all became a single image. It was said, 'Work now!' Certainly it is a single image that became the image of a complex beast with many heads. Some days indeed it is like the image of a wild beast. Then it is able to cast off the first image. And all these hard and difficult forms emanate from it with effort, since these are formed now with arrogance. And also all the rest that are like them are formed now through the word. For now it is a single image. For the image of the lion is the one thing and the image of the man is another. [...] single [...] is the [...] of [...] join. And this [...] much more complex than the first. And the second is small."

"It has been formed."

"Now then, join them to each other and make them a single one - for they are three - so that they grow together, and all are in a single image outside of the image of the man just like him who is unable to see the things inside him. But what is outside only is what he sees. And it is apparent what creature his image is in and that he was formed in a human image.

"And I spoke to him who said that there is profit in the doing of injustice for the man. He who does injustice truly does not profit nor does he benefit. But what is profitable for him is this: that he cast down every image of the evil beast and trample them along with the images of the lion. But the man is in weakness in this regard. And all the things that he does are weak. As a result he is drawn to the place where he spends time with them. [...]. And he [...] to him in[...]. But he brings about [...] enmity [...]. And with strife they devour each other among themselves. Yes, all these things he said to everyone who praises the doing of injustice."

"Then is it not profitable for him who speaks justly?"

"And if he does these things and speaks in them, within the man they take hold firmly. Therefore especially he strives to take care of them and he nourishes them just like the farmer nourishes his produce daily. And the wild beasts keep it from growing.

The Discourse on the Eighth and Ninth

CODEX VI

Translated by James Brashler, Peter A. Dirkse, and Douglas M. Parrott

Selection made from James M. Robinson, ed., The Nag Hammadi Library,*revised edition. HarperCollins, San Francisco, 1990.*

"My father, yesterday you promised me that you would bring my mind into the eighth and afterwards you would bring me into the ninth. You said that this is the order of the tradition."

"My son, indeed this is the order. But the promise was according to human nature. For I told you when I initiated the promise, I said, 'If you hold in mind each one of the steps.' After I had received the spirit through the power, I set forth the action for you. Indeed, the understanding dwells in you; in me (it is) as though the power were pregnant. For when I conceived from the fountain that flowed to me, I gave birth."

"My father, you have spoken every word well to me. But I am amazed at this statement that you have just made. For you said, 'The power that is in me'."

He said, "I gave birth to it (the power), as children are born."

"Then, my father, I have many brothers, if I am to be numbered among the offspring."

"Right, my son! This good thing is numbered by ... *(3 lines missing)* ... and [...] at all times. Therefore, my son, it is necessary for you to recognize your brothers and to honor them rightly and properly, because they come from the same father. For each generation I have called. I have named it, because they were offspring like these sons."

"Then, my father, do they have (a) day?"

"My son, they are spiritual ones. For they exist as forces that grow other souls. Therefore I say that they are immortal."

"Your word is true; it has no refutation from now on. My father, begin the discourse on the eighth and the ninth, and include me also with my brothers."

"Let us pray, my son, to the father of the universe, with your brothers who are my sons, that he may give the spirit of eloquence."

"How do they pray, my father, when joined with the generations? I want to obey, my father."

(2 lines missing) ... But it is not [...]. Nor is it a [...]. But he is satisfied with her [...] him [...]. And it is right for you to remember the progress that came to you as wisdom in the books, my son. Compare yourself to the early years of life. As children (do), you have posed senseless, unintelligent questions."

"My father, the progress that has come to me now, and the foreknowledge, according to the books, that has come to me, exceeding the deficiency - these things are foremost in me."

"My son, when you understand the truth of your statement, you will find your brothers, who are my sons, praying with you."

"My father, I understand nothing else except the beauty that came to me in the books."

"This is what you call the beauty of the soul, the edification that came to you in stages. May the understanding come to you, and you will teach."

"I have understood, my father, each one of the books. And especially the ... *(2 lines missing)* ... which is in [...]."

"My son, [...] in praises from those who extolled them."

"My father, from you I will receive the power of the discourse that you will give. As it was told to both (of us), let us pray, my father."

"My son, what is fitting is to pray to God with all our mind and all our heart and our soul, and to ask him that the gift of the eighth extend to us, and that each one receive from him what is his.

Your part, then, is to understand; my own is to be able to deliver the discourse from the fountain that flows to me."

"Let us pray, my father: I call upon you, who rules over the kingdom of power, whose word comes as (a) birth of light. And his words are immortal. They are eternal and unchanging. He is the one whose will begets life for the forms in every place. His nature gives form to substance. By him, the souls of the eighth and the angels are moved ... (2 lines missing) ... those that exist. His providence extends to everyone [...] begets everyone. He is the one who [...] the aeon among spirits. He created everything. He who is self-contained cares for everything. He is perfect, the invisible God to whom one speaks in silence - his image is moved when it is directed, and it governs - the one mighty power, who is exalted above majesty, who is better than the honored (ones), Zoxathazo a oo ee ooo eee oooo ee oooooo ooooo oooooo uuuuuu ooooooooooo ooo Zozazoth.

"Lord, grant us a wisdom from your power that reaches us, so that we may describe to ourselves the vision of the eighth and the ninth. We have already advanced to the seventh, since we are pious and walk in your law. And your will we fulfill always. For we have walked in your way, and we have renounced [...], so that your vision may come. Lord, grant us the truth in the image. Allow us through the spirit to see the form of the image that has no deficiency, and receive the reflection of the pleroma from us through our praise.

"And acknowledge the spirit that is in us. For from you the universe received soul. For from you, the unbegotten one, the begotten one came into being. The birth of the self-begotten one is through you, the birth of all begotten things that exist. Receive from us these spiritual sacrifices, which we send to you with all our heart and our soul and all our strength. Save that which is in us and grant us the immortal wisdom."

"Let us embrace each other affectionately, my son. Rejoice over this! For already from them the power, which is light, is coming to us. For I see! I see indescribable depths. How shall I tell you, my son? [...] from the [...] the places. How shall I describe the universe? I am Mind, and I see another Mind, the one that moves the soul! I see the one that moves me from pure forgetfulness. You give me power! I see myself! I want to speak! Fear restrains me. I have found the beginning of the power that is above all powers, the one that has no beginning. I see a fountain bubbling with life. I have said, my son, that I am Mind. I have seen! Language is not able to reveal this. For the entire eighth, my son, and the souls that are in it, and the angels, sing a hymn in silence. And I, Mind, understand."

"What is the way to sing a hymn through it (silence)?"

"Have you become such that you cannot be spoken to?"

"I am silent, my father. I want to sing a hymn to you while I am silent."

"Then sing it, for I am Mind."

"I understand Mind, Hermes, who cannot be interpreted, because he keeps within himself. And I rejoice, my father, because I see you smiling. And the universe rejoices. Therefore, there is no creature that will lack your life. For you are the lord of the citizens in every place. Your providence protects. I call you 'father', 'aeon of the aeons', 'great divine spirit'. And by a spirit he gives rain upon everyone. What do you say to me, my father, Hermes?"

"Concerning these things, I do not say anything, my son. For it is right before God that we keep silent about what is hidden."

"Trismegistus, let not my soul be deprived of the great divine vision. For everything is possible for you as master of the universe."

"Return to <praising>, my son, and sing while you are silent. Ask what you want in silence."

What he had finished praising, he shouted, "Father Trismegistus! What shall I say? We have received this light. And I myself see this same vision in you. And I see the eighth, and the souls that are in it, and the angels singing a hymn to the ninth and its powers. And I see him who has the power of them all, creating those <that are> in the spirit."

"It is advantageous from now on, that we keep silence in a reverent posture. Do not speak about the vision from now on. It is proper to sing a hymn to the father until the day to quit (the) body."

"What you sing, my father, I too want to sing."

"I am singing a hymn within myself. While you rest yourself, be active in praise. For you have found what you seek."

"But is it proper, my father, that I praise because I am filled in my heart?"

"What is proper is your praise that you will sing to God, so that it might be written in this imperishable book."

"I will offer up the praise in my heart, as I pray to the end of the universe and the beginning of the beginning, to the object of man's quest, the immortal discovery, the begetter of light and truth, the sower of reason, the love of immortal life. No hidden word will be able to speak about you, Lord. Therefore, my mind wants to sing a hymn to you daily. I am the instrument of your spirit; Mind is your plectrum. And your counsel plucks me. I see myself! I have received power from you. For your love has reached us."

"Right, my son."

"Grace! After these things, I give thanks by singing a hymn to you. For I have received life from you, when you made me wise. I praise you. I call your name that is hidden within me: a o ee o eee ooo iii oooo ooooo ooooo uuuuuu oo ooooooooo ooooooooo oo. You are the one who exists with the spirit. I sing a hymn to you reverently."

"My son, write this book for the temple at Diospolis in hieroglyphic characters, entitling it 'The Eighth Reveals the Ninth.'"

"I will do it, my <father>, as you command now."

"My <son>, write the language of the book on steles of turquoise. My son, it is proper to write this book on steles of turquoise, in hieroglyphic characters. For Mind himself has become overseer of these. Therefore, I command that this teaching be carved on stone, and that you place it in my sanctuary. Eight guardians guard it with [...] of the Sun. The males on the right are frog-faced, and the females on the left are cat-faced. And put a square milk-stone at the base of the turquoise tablets, and write the name on the azure stone tablet in hieroglyphic characters. My son, you will do this when I am in Virgo, and the sun is in the first half of the day, and fifteen degrees have passed by me."

"My father, everything that you say I will do eagerly."

"And write an oath in the book, lest those who read the book bring the language into abuse, and not (use it) to oppose the acts of fate. Rather, they should submit to the law of God, without having transgressed at all, but in purity asking God for wisdom and knowledge. And he who will not be begotten at the start by God comes to be by the general and guiding discourses. He will not be able to read the things written in this book, although his conscience is pure within him, since he does not do anything shameful, nor does he consent to it. Rather, by stages he advances and enters into the way of immortality. And thus he enters into the understanding of the eighth that reveals the ninth."

"So shall I do it, my father."

"This is the oath: I make him who will read this holy book swear by heaven and earth, and fire and water, and seven rulers of substance, and the creating spirit in them, and the <unbegotten> God, and the self-begotten one, and him who has been begotten, that he will guard the things that Hermes has said. And those who keep the oath, God will be reconciled with them and everyone whom we have named. But wrath will come to each one of those who violate the oath. This is the perfect one who is, my son."

The Prayer of Thanksgiving

CODEX VI

Translated by James Brashler, Peter A. Dirkse and Douglas M. Parrott

Selection made from James M. Robinson, ed., The Nag Hammadi Library, *revised edition. HarperCollins, San Francisco, 1990.*

This the prayer that they spoke:

"We give thanks to You! Every soul and heart is lifted up to You, undisturbed name, honored with the name 'God' and praised with the name 'Father', for to everyone and everything (comes) the fatherly kindness and affection and love, and any teaching there may be that is sweet and plain, giving us mind, speech, (and) knowledge: mind, so that we may understand You, speech, so that we may expound You, knowledge, so that we may know You. We rejoice, having been illuminated by Your knowledge. We rejoice because You have shown us Yourself. We rejoice because while we were in (the) body, You have made us divine through Your knowledge.

"The thanksgiving of the man who attains to You is one thing: that we know You. We have known You, intellectual light. Life of life, we have known You. Womb of every creature, we have known You. Womb pregnant with the nature of the Father, we have known You. Eternal permanence of the begetting Father, thus have we worshiped Your goodness. There is one petition that we ask: we would be preserved in knowledge. And there is one protection that we desire: that we not stumble in this kind of life."

When they had said these things in the prayer, they embraced each other and they went to eat their holy food, which has no blood in it.

Scribal Note

I have copied this one discourse of his. Indeed, very many have come to me. I have not copied them because I thought that they had come to you (pl.). Also, I hesitate to copy these for you because, perhaps they have (already) come to you, and the matter may burden you. Since the discourses of that one, which have come to me, are numerous ...

Asclepius 21-29

CODEX VI

Translated by James Brashler, Peter A. Dirkse, and Douglas M. Parrott

Selection made from James M. Robinson, ed., The Nag Hammadi Library, *revised edition. HarperCollins, San Francisco, 1990.*

"And if you (Asclepius) wish to see the reality of this mystery, then you should see the wonderful representation of the intercourse that takes place between the male and the female. For when the semen reaches the climax, it leaps forth. In that moment, the female receives the strength of the male; the male, for his part, receives the strength of the female, while the semen does this.

"Therefore, the mystery of intercourse is performed in secret, in order that the two sexes might not disgrace themselves in front of many who do not experience that reality. For each of them (the sexes) contributes its (own part in) begetting. For if it happens in the presence of those who do not understand the reality, (it is) laughable and unbelievable. And, moreover, they are holy mysteries, of both words and deeds, because not only are they not heard, but also they are not seen.

"Therefore, such people (the unbelievers) are blasphemers. They are atheistic and impious. But the others are not many; rather, the pious who are counted are few. Therefore, wickedness remains among (the) many, since learning concerning the things which are ordained does not exist among them. For the knowledge of the things which are ordained is truly the healing of the passions of the matter. Therefore, learning is something derived from knowledge.

"But if there is ignorance, and learning does not exist in the soul of man, (then) the incurable passions persist in it (the soul). And additional evil comes with them (the passions), in the form of an incurable sore. And the sore constantly gnaws at the soul, and through it the soul produces worms from the evil, and stinks. But God is not the cause of these things, since he sent to men knowledge and learning.

"Trismegistus, did he send them to men alone?"

"Yes, Asclepius, he sent them to them alone. And it is fitting that we tell you why to men alone he granted knowledge and learning, the allotment of his good.

"And now listen! God and the Father, even the Lord, created man subsequent to the gods, and he took him from the region of matter. Since matter is involved in the creation of man, of [...], the passions are in it. Therefore, they continually flow over his body, for this living creature would not have existed in any other way except that he had taken this food, since he is mortal. It is also inevitable that inopportune desires, which are harmful, dwell in him. For the gods, since they came into being out of a pure matter, do not need learning and knowledge. For the immortality of the gods is learning and knowledge, since they came into being out of pure matter. It (immortality) assumed for them the position of knowledge and learning. By necessity, he (God) set a boundary for man; he placed him in learning and knowledge.

"Concerning these things (learning and knowledge) which we have mentioned from the beginning, he (God) perfected them in order that by means of these things he might restrain passions and evils, according to his will. He brought his (man's) mortal existence into immortality; he (man) became good (and) immortal, just as I have said. For he (God) created (a) two-fold nature for him: the immortal and the mortal.

"And it happened this way because of the will of God that men be better than the gods, since, indeed, the gods are immortal, but men alone are both immortal and mortal. Therefore, man has become akin to the gods, and they know the affairs of each other with certainty. The gods know the things of men, and men know the things of the gods. And I am speaking about men, Asclepius, who have attained learning and knowledge. But (about) those who are more vain than these, it is not fitting that we say anything base, since we are divine and are introducing holy matters.

"Since we have entered the matter of the communion between the gods and men, know, Asclepius, that in which man can be strong! For just as the Father, the Lord of the universe, creates gods, in this very way man too, this mortal, earthly, living creature, the one who is not like God, also himself creates gods. Not only does he strengthen, but he is also strengthened. Not only is he god, but he also creates gods. Are you astonished, Asclepius? Are you yourself another disbeliever like the many?"

"Trismegistus, I agree with the words (spoken) to me. And I believe you as you speak. But I have also been astonished at the discourse about this. And I have decided that man is blessed, since he has enjoyed this great power."

"And that which is greater than all these things, Asclepius, is worthy of admiration. Now it is clear to us concerning the race of the gods, and we confess it along with everyone else, that it (the race of the gods) has come into being out of a pure matter. And their bodies are heads only. But that which men create is the likeness of the gods. They (the gods) are from the farthest part of the matter, and it (the object created by men) is from the outer (part) of the being of men. Not only are they (what men created) heads, but (they are) also all the other members of the body, and according to their likeness. Just as God has willed that the inner man be created according to his image, in the very same way, man on earth creates gods according to his likeness."

"Trismegistus, you are not talking about idols, are you?"

"Asclepius, you yourself are talking about idols. You see that again, you yourself, Asclepius, are also a disbeliever of the discourse. You say about those who have soul and breadth, that they are idols - these who bring about these great events. You are saying about these who give prophecies that they are idols - these who give men sickness and healing that [...] them.

"Or are you ignorant, Asclepius, that Egypt is (the) image of heaven? Moreover, it is the dwelling place of heaven and all the forces that are in heaven. If it is proper for us to speak the truth, our land is (the) temple of the world. And it is proper for you not to be ignorant that a time will come in it (our land, when) Egyptians will seem to have served the divinity in vain, and all their activity in their religion will be despised. For all divinity will leave Egypt, and will flee upward to heaven. And Egypt will be widowed; it will be abandoned by the gods. For foreigners will come into Egypt, and they will rule it. Egypt! Moreover, Egyptians will be prohibited from worshipping God. Furthermore, they will come into the ultimate punishment, especially whoever among them is found worshipping (and) honoring God.

"And in that day, the country that was more pious than all countries will become impious. No longer will it be full of temples, but it will be full of tombs. Neither will it be full of gods, but (it will be full of) corpses. Egypt! Egypt will become like the fables. And your religious objects will be [...] the marvelous things, and [...], and if your words are stones and are wonderful. And the barbarian will be better than you, Egyptian, in his religion, whether (he is) a Scythian, or the Hindus, or some other of this sort.

"And what is this that I say about the Egyptian? For they (the Egyptians) will not abandon Egypt. For (in) the time (when) the gods have abandoned the land of Egypt, and have fled upward to heaven, then all Egyptians will die. And Egypt will be made a desert by the gods and the Egyptians. And as for you, River, there will be a day when you will flow with blood more than water. And dead bodies will be (stacked) higher than the dams. And he who is dead will not be mourned as much as he who is alive. Indeed, the latter will be known as an Egyptian on account of his language in the second period (of time). - Asclepius, why are you weeping? - He will seem like (a) foreigner in regard to his customs. Divine Egypt will suffer evils greater than these. Egypt - lover of God, and the dwelling place of the gods, school of religion - will become an example of impiousness.

"And in that day, the world will not be marveled at, [...] and immortality, nor will it be worshiped [...], since we say that it is not good [...]. It has become neither a single thing nor a vision. But it is in danger of becoming a burden to all men. Therefore, it will be despised - the beautiful world of God, the incomparable work, the energy that possesses goodness, the man-formed vision. Darkness will be preferred to light, and death will be preferred to life. No one will gaze into

heaven. And the pious man will be counted as insane, and the impious man will be honored as wise. The man who is afraid will be considered as strong. And the good man will be punished like a criminal.

"And concerning the soul, and the things of the soul, and the things of immortality, along with the rest of what I have said to you, Tat, Asclepius, and Ammon - not only will they be considered ridiculous, but they will also be thought of as vanity. But believe me (when I say) that people of this kind will be endangered by the ultimate danger to their soul. And a new law will be established ... *(2 lines missing)* ... they will ... *(line missing)* ... good. The wicked angels will remain among men, (and) be with them, (and) lead them into wicked things recklessly, as well as into atheism, wars, and plunderings, by teaching them things contrary to nature.

"In those days, the earth will not be stable, and men will not sail the sea, nor will they know the stars in heaven. Every sacred voice of the word of God will be silenced, and the air will be diseased. Such is the senility of the world: atheism, dishonor, and the disregard of noble words.

"And when these things had happened, Asclepius, then the Lord, the Father and god from the only first god, the creator, when he looked upon the things that happened, established his design, which is good, against the disorder. He took away error, and cut off evil. Sometimes, he submerged it in a great flood; at other times, he burned it in a searing fire; and at still other times, he crushed it in wars and plagues, until he brought ... *(4 lines missing)* ... of the work. And this is the birth of the world.

"The restoration of the nature of the pious ones who are good will take place in a period of time that never had a beginning. For the will of God has no beginning, even as his nature, which is his will (has no beginning). For the nature of God is will. And his will is the good."

"Trismegistus, is purpose, then, (the same as) will?"

"Yes, Asclepius, since will is (included) in counsel. For <he> (God) does not will what he has from deficiency. Since he is complete in every part, he wills what he (already) fully has. And he has every good. And what he wills, he wills. And he has the good that he wills. Therefore, he has everything. And God wills what he wills. And the good world is an image of the Good One."

"Trismegistus, is the world good?"

"Asclepius, it is good, as I shall teach you. For just as ... *(2 lines missing)* ... of soul and life [...] of the world [...] come forth in matter, those that are good, the change of the climate, and beauty, and the ripening of the fruits, and the things similar to all these. Because of this, God has control over the heights of heaven. He is in every place, and he looks out over every place. And (in) his place there is neither heaven nor star. And he is free from (the) body.

"Now the creator has control in the place that is between the earth and heaven. He is called 'Zeus', that is, 'Life'. Plutonius Zeus is lord over the earth and sea. And he does not possess the nourishment for all mortal living creatures, for (it is) Kore who bears the fruit. These forces always are powerful in the circle of the earth, but those of others are always from Him-who-is.

"And the lords of the earth will withdraw themselves. And they will establish themselves in a city that is in a corner of Egypt and that will be built toward the setting of the sun. Every man will go into it, whether they come on the sea or on the shore."

"Trismegistus, where will these be settled now?"

"Asclepius, in the great city that is on the Libyan mountain ... *(2 lines missing)* ... it frightens [...] as a great evil, in ignorance of the matter. For death occurs, which is the dissolution of the labors of the body, and the number (of the body), when it (death) completes the number of the body. For the number is the union of the body. Now the body dies when it is not able to support the man. And this is death: the dissolution of the body and the destruction of the sensation of the body. And it is not necessary to be afraid of this, nor because of this, but because of what is not known, and is disbelieved (is one afraid)."

"But what is not known, or is disbelieved?"

"Listen, Asclepius! There is a great demon. The great God has appointed him to be overseer or judge over the souls of men. And God has placed him in the middle of the air, between earth and

heaven. Now when the soul comes forth from (the) body, it is necessary that it meet this daimon. Immediately, he (the daimon) will surround this one (masc.), and he will examine him in regard to the character that he has developed in his life. And if he finds that he piously performed all of his actions for which he came into the world, this (daimon) will allow him ... *(1 line missing)* ... turn him [...]. But if he sees [...] in this one [...] he brought his life into evil deeds, he grasps him, as he flees upward, and throws him down, so that he is suspended between heaven and earth, and is punished with a great punishment. And he will be deprived of his hope, and will be in great pain.

"And that soul has been put neither on the earth nor in heaven, but it has come into the open sea of the air of the world, the place where there is a great fire, and crystal water, and furrows of fire, and a great upheaval. The bodies are tormented (in) various (ways). Sometimes they are cast down into the fire, in order that it may destroy them. Now, I will not say that this is the death of the soul, for it has been delivered from evil, but it is a death sentence.

"Asclepius, it is necessary to believe these things and to fear them, in order that we might not encounter them. For unbelievers are impious, and commit sin. Afterwards, they will be compelled to believe, and they will not hear by word of mouth only, but will experience the reality itself. For they kept believing that they would not endure these things. Nor only ... *(1 line missing)*. First, Asclepius, all those of the earth die, and those who are of the body cease [...] of evil [...] with these of this sort. For those who are here are not like those who are there. So with the daimons who [...] men, they despite [...] there. Thus, it is not the same. But truly, the gods who are here will punish more whoever has hidden it here every day."

"Trismegistus, what is the character of the iniquity that is there?"

"Now you think, Asclepius, that when one takes something in a temple, he is impious. For that kind of a person is a thief and a bandit. And this matter concerns gods and men. But do not compare those here with those of the other place. Now I want to speak this discourse to you confidentially; no part of it will be believed. For the souls that are filled with much evil will not come and go in the air, but they will be put in the places of the daimons, which are filled with pain, (and) which are always filled with blood and slaughter, and their food, which is weeping, mourning, and groaning."

"Trismegistus, who are these (daimons)?"

"Asclepius, they are the ones who are called 'stranglers', and those who roll souls down on the dirt, and those who scourge them, and those who cast into the water, and those who cast into the fire, and those who bring about the pains and calamities of men. For such as these are not from a divine soul, nor from a rational soul of man. Rather, they are from the terrible evil."

The Paraphrase of Shem

CODEX VII

fragmentary, translation not provided here

The Second Treatise of the Great Seth

CODEX VII

Translated by Roger A. Bullard and Joseph A. Gibbons

Selection made from James M. Robinson, ed., The Nag Hammadi Library, *revised edition. HarperCollins, San Francisco, 1990.*

And the perfect Majesty is at rest in the ineffable light, in the truth of the mother of all these, and all of you that attain to me, to me alone who am perfect, because of the Word. For I exist with all the greatness of the Spirit, which is a friend to us and our kindred alike, since I brought forth a word to the glory of our Father, through his goodness, as well as an imperishable thought; that is, the Word within him - it is slavery that we shall die with Christ - and an imperishable and undefiled thought, an incomprehensible marvel, the writing of the ineffable water which is the word from us. It is I who am in you, and you are in me, just as the Father is in you in innocence.

Let us gather an assembly together. Let us visit that creation of his. Let us send someone forth in it, just as he visited (the) Ennoias, the regions below. And I said these things to the whole multitude of the multitudinous assembly of the rejoicing Majesty. The whole house of the Father of Truth rejoiced that I am the one who is from them. I produced thought about the Ennoias which came out of the undefiled Spirit, about the descent upon the water, that is, the regions below. And they all had a single mind, since it is out of one. They charged me since I was willing. I came forth to reveal the glory to my kindred and my fellow spirits.

For those who were in the world had been prepared by the will of our sister Sophia - she who is a whore - because of the innocence which has not been uttered. And she did not ask anything from the All, nor from the greatness of the Assembly, nor from the Pleroma. Since she was first, she came forth to prepare monads and places for the Son of Light and the fellow workers which she took from the elements below to build bodily dwellings from them. But, having come into being in an empty glory, they ended in destruction in the dwellings in which they were, since they were prepared by Sophia. They stand ready to receive the life-giving word of the ineffable Monad and of the greatness of the assembly of all those who persevere and those who are in me.

I visited a bodily dwelling. I cast out the one who was in it first, and I went in. And the whole multitude of the archons became troubled. And all the matter of the archons, as well as all the begotten powers of the earth, were shaken when it saw the likeness of the Image, since it was mixed. And I am the one who was in it, not resembling him who was in it first. For he was an earthly man, but I, I am from above the heavens. I did not refuse them even to become a Christ, but I did not reveal myself to them in the love which was coming forth from me. I revealed that I am a stranger to the regions below.

There was a great disturbance in the whole earthly area, with confusion and flight, as well as (in) the plan of the archons. And some were persuaded, when they saw the wonders which were being accomplished by me. And all these, with the race, that came down, flee from him who had fled from the throne to the Sophia of hope, since she had earlier given the sign concerning us and all the ones with me - those of the race of Adonaios. Others also fled, as if from the Cosmocrator and those with them, since they have brought every (kind of) punishment upon me. And there was a flight of their mind about what they would counsel concerning me, thinking that she (Sophia) is the whole greatness, and speaking false witness, moreover, against the Man and the whole greatness of the assembly.

It was not possible for them to know who the Father of Truth, the Man of the Greatness, is. But they who received the name because of contact with ignorance - which (is) a burning and a vessel - having created it to destroy Adam, whom they had made, in order to cover up those who are theirs in the same way. But they, the archons, those of the place of Yaldabaoth, reveal the realm of the angels, which humanity was seeking in order that they may not know the Man of Truth. For Adam, whom they had formed, appeared to them. And a fearful motion came about throughout

their entire dwelling, lest the angels surrounding them rebel. For without those who were offering praise - I did not really die lest their archangel become empty.

And then a voice - of the Cosmocrator - came to the angels: "I am God and there is no other beside me." But I laughed joyfully when I examined his empty glory. But he went on to say, "Who is man?" And the entire host of his angels, who had seen Adam and his dwelling, were laughing at his smallness. And thus did their Ennoia come to be removed outside the Majesty of the heavens, i.e.,the Man of Truth, whose name they saw since he is in a small dwelling place, since they are small (and) senseless in their empty Ennoia, namely their laughter. It was contagion for them.

The whole greatness of the Fatherhood of the Spirit was at rest in his places. And I am he who was with him, since I have an Ennoia of a single emanation from the eternal ones and the undefiled and immeasurable incomprehensibilities. I placed the small Ennoia in the world, having disturbed them and frightened the whole multitude of the angels and their ruler. And I was visiting them all with fire and flame because of my Ennoia. And everything pertaining to them was brought about because of me. And there came about a disturbance and a fight around the Seraphim and Cherubim, since their glory will fade, and the confusion around Adonaios on both sides and their dwelling - to the Cosmocrator and him who said, "Let us seize him"; others again, "The plan will certainly not materialize."

For Adonaios knows me because of hope. And I was in the mouths of lions. And the plan which they devised about me to release their Error and their senselessness - I did not succumb to them as they had planned. But I was not afflicted at all. Those who were there punished me. And I did not die in reality but in appearance, lest I be put to shame by them because these are my kinsfolk. I removed the shame from me and I did not become fainthearted in the face of what happened to me at their hands. I was about to succumb to fear, and I <suffered> according to their sight and thought, in order that they may never find any word to speak about them. For my death, which they think happened, (happened) to them in their error and blindness, since they nailed their man unto their death. For their Ennoias did not see me, for they were deaf and blind. But in doing these things, they condemn themselves. Yes, they saw me; they punished me. It was another, their father, who drank the gall and the vinegar; it was not I. They struck me with the reed; it was another, Simon, who bore the cross on his shoulder. I was another upon Whom they placed the crown of thorns. But I was rejoicing in the height over all the wealth of the archons and the offspring of their error, of their empty glory. And I was laughing at their ignorance.

And I subjected all their powers. For as I came downward, no one saw me. For I was altering my shapes, changing from form to form. And therefore, when I was at their gates, I assumed their likeness. For I passed them by quietly, and I was viewing the places, and I was not afraid nor ashamed, for I was undefiled. And I was speaking with them, mingling with them through those who are mine, and trampling on those who are harsh to them with zeal, and quenching the flame. And I was doing all these things because of my desire to accomplish what I desired by the will of the Father above.

And the Son of the Majesty, who was hidden in the regions below, we brought to the height where I <was> in all these aeons with them, which (height) no one has seen nor known, where the wedding of the wedding robe is, the new one and not the old, nor does it perish. For it is a new and perfect bridal chamber of the heavens, as I have revealed (that) there are three ways: an undefiled mystery in a spirit of this aeon, which does not perish, nor is it fragmentary, nor able to be spoken of; rather, it is undivided, universal, and permanent. For the soul, the one from the height, will not speak about the error which is here, nor transfer from these aeons, since it will be transferred when it becomes free and when it is endowed with nobility in the world, standing before the Father without weariness and fear, always mixed with the Nous of power (and) of form. They will see me from every side without hatred. For since they see me, they are being seen (and) are mixed with them. Since they did not put me to shame, they were not put to shame. Since they were not afraid before me, they will pass by every gate without fear and will be perfected in the third glory.

It was my going to the revealed height which the world did not accept, my third baptism in a revealed image. When they had fled from the fire of the seven Authorities, and the sun of the powers of the archons set, darkness took them. And the world became poor when he was restrained with a multitude of fetters. They nailed him to the tree, and they fixed him with four nails of brass. The veil of his temple he tore with his hands. It was a trembling which seized the chaos of the earth, for the souls which were in the sleep below were released. And they arose. They went about boldly, having shed zealous service of ignorance and unlearnedness beside the dead tombs, having put on the new man, since they have come to know that perfect Blessed One of the eternal and incomprehensible Father and the infinite light, which is I, since I came to my own and united them with myself. There is no need for many words, for our Ennoia was with their Ennoia. Therefore they knew what I speak of, for we took counsel about the destruction of the archons. And therefore I did the will of the Father, who is I.

After we went forth from our home, and came down to this world, and came into being in the world in bodies, we were hated and persecuted, not only by those who are ignorant, but also by those who think that they are advancing the name of Christ, since they were unknowingly empty, not knowing who they are, like dumb animals. They persecuted those who have been liberated by me, since they hate them - those who, should they shut their mouth, would weep with a profitless groaning because they did not fully know me. lnstead, they served two masters, even a multitude. But you will become victorious in everything, in war and battles, jealous division and wrath. But in the uprightness of our love we are innocent, pure, (and) good, since we have a mind of the Father in an ineffable mystery.

For it was ludicrous. It is I who bear witness that it was ludicrous, since the archons do not know that it is an ineffable union of undefiled truth, as exists among the sons of light, of which they made an imitation, having proclaimed a doctrine of a dead man and lies so as to resemble the freedom and purity of the perfect assembly, (and) <joining> themselves with their doctrine to fear and slavery, worldly cares, and abandoned worship, being small (and) ignorant, since they do not contain the nobility of the truth, for they hate the one in whom they are, and love the one in whom they are not. For they did not know the Knowledge of the Greatness, that it is from above and (from) a fountain of truth, and that it is not from slavery and jealousy, fear and love of worldly matter. For that which is not theirs and that which is theirs they use fearlessly and freely. They do not desire, because they have authority, and a law from themselves over whatever they will wish.

But those who have not are poor, that is, those who do not possess him. And they desire him and lead astray those, who through them have become like those who possess the truth of their freedom, just as they bought us for servitude and constraint of care and fear. This person is in slavery. And he who is brought by constraint of force and threat has been guarded by God. But the entire nobility of the Fatherhood is not guarded, since he guards only him who is from him, without word and constraint, since he is united with his will, he who belongs only to the Ennoia of the Fatherhood, to make it Perfect and ineffable through the living water, to be with you mutually in wisdom, not only in word of hearing but in deed and fulfilled word. For the perfect ones are worthy to be established in this way and to be united with me, in order that they may not share in any enmity, in a good friendship. I accomplish everything through the Good One, for this is the union of the truth, that they should have no adversary. But everyone who brings division - and he will learn no wisdom at all because he brings division and is not a friend - is hostile to them all. But he who lives in harmony and friendship of brotherly love, naturally and not artificially, completely and not partially, this person is truly the desire of the Father. He is the universal one and perfect love.

For Adam was a laughingstock, since he was made a counterfeit type of man by the Hebdomad, as if he had become stronger than I and my brothers. We are innocent with respect to him, since we have not sinned. And Abraham and Isaac and Jacob were a laughingstock, since they, the counterfeit fathers, were given a name by the Hebdomad, as if he had become stronger than I and my brothers. We are innocent with respect to him, since we have not sinned. David was a laughingstock in that his son was named the Son of Man, having been influenced by the Hebdomad, as if he had become stronger than I and the fellow members of my race. But we are

innocent with respect to him; we have not sinned. Solomon was a laughingstock, since he thought that he was Christ, having become vain through the Hebdomad, as if he had become stronger than I and my brothers. But we are innocent with respect to him. I have not sinned. The 12 prophets were laughingstocks, since they have come forth as imitations of the true prophets. They came into being as counterfeits through the Hebdomad, as if he had become stronger than I and my brothers. But we are innocent with respect to him, since we have not sinned. Moses, a faithful servant, was a laughingstock, having been named "the Friend," since they perversely bore witness concerning him who never knew me. Neither he nor those before him, from Adam to Moses and John the Baptist, none of them knew me nor my brothers.

For they had a doctrine of angels to observe dietary laws and bitter slavery, since they never knew truth, nor will they know it. For there is a great deception upon their soul, making it impossible for them ever to find a Nous of freedom in order to know him, until they come to know the Son of Man. Now concerning my Father, I am he whom the world did not know, and because of this, it (the world) rose up against me and my brothers. But we are innocent with respect to him; we have not sinned.

For the Archon was a laughingstock because he said, "I am God, and there is none greater than I. I alone am the Father, the Lord, and there is no other beside me. I am a jealous God, who brings the sins of the fathers upon the children for three and four generations." As if he had become stronger than I and my brothers! But we are innocent with respect to him, in that we have not sinned, since we mastered his teaching. Thus he was in an empty glory. And he does not agree with our Father. And thus through our fellowship we grasped his teaching, since he was vain in an empty glory. And he does not agree with our Father, for he was a laughingstock and judgment and false prophecy.

O those who do not see, you do not see your blindness, i.e., this which was not known, nor has it ever been known, nor has it been known about him. They did not listen to firm obedience. Therefore they proceeded in a judgment of error, and they raised their defiled and murderous hands against him, as if they were beating the air. And the senseless and blind ones are always senseless, always being slaves of law and earthly fear.

I am Christ, the Son of Man, the one from you who is among you. I am despised for your sake, in order that you yourselves may forget the difference. And do not become female, lest you give birth to evil and (its) brothers: jealousy and division, anger and wrath, fear and a divided heart, and empty, non-existent desire. But I am an ineffable mystery to you.

Then before the foundation of the world, when the whole multitude of the Assembly came together upon the places of the Ogdoad, when they had taken counsel about a spiritual wedding which is in union, and thus he was perfected in the ineffable places by a living word, the undefiled wedding was consummated through the Mesotes of Jesus, who inhabits them all and possesses them, who abides in an undivided love of power. And surrounding him, he appears to him as a Monad of all these, a thought and a father, since he is one. And he stands by them all, since he as a whole came forth alone. And he is life, since he came from the Father of ineffable and perfect Truth, (the father) of those who are there, the union of Peace and a friend of good things, and life eternal and undefiled joy, in a great harmony of life and faith, through eternal life of fatherhood and motherhood and sisterhood and rational wisdom. They had agreed with Nous, who stretches out (and) will stretch out in joyful union and is trustworthy and faithfully listens to someone. And he is in fatherhood and motherhood and rational brotherhood and wisdom. And this is a wedding of truth, and a repose of incorruption, in a spirit of truth, in every mind, and a perfect light in an unnameable mystery. But this is not, nor will it happen among us in any region or place in division and breach of peace, but (in) union and a mixture of love, all of which are perfected in the one who is.

It also happened in the places under heaven for their reconciliation. Those who knew me in salvation and undividedness, and those who existed for the glory of the father and the truth, having been separated, blended into the one through the living word. And I am in the spirit and the truth of the motherhood, just as he has been there; I was among those who are united in the

friendship of friends forever, who neither know hostility at all, nor evil, but who are united by my Knowledge in word and peace which exists in perfection with everyone and in them all. And those who assumed the form of my type will assume the form of my word. Indeed, these will come forth in light forever, and (in) friendship with each other in the spirit, since they have known in every respect (and) indivisibly that what is, is One. And all of these are one. And thus they will learn about the One, as (did) the Assembly and those dwelling in it. For the father of all these exists, being immeasurable (and) immutable: Nous and Word and Division and Envy and Fire. And he is entirely one, being the All with them all in a single doctrine, because all these are from a single spirit. O unseeing ones, why did you not know the mystery rightly?

But the archons around Yaldabaoth were disobedient because of the Ennoia who went down to him from her sister Sophia. They made for themselves a union with those who were with them in a mixture of a fiery cloud, which was their Envy, and the rest who were brought forth by their creatures, as if they had bruised the noble pleasure of the Assembly. And therefore they revealed a mixture of ignorance in a counterfeit of fire and earth and a murderer, since they are small and untaught, without knowledge having dared these things, and not having understood that light has fellowship with light, and darkness with darkness, and the corruptible with the perishable, and the imperishable with the incorruptible.

Now these things I have presented to you - I am Jesus Christ, the Son of Man, who is exalted above the heavens - O perfect and incorruptible ones, because of the incorruptible and perfect mystery and the ineffable one. But they think that we decreed them before the foundation of the world, in order that, when we emerge from the places of the world, we may present there the symbols of incorruption from the spiritual union unto knowledge. You do not know it, because the fleshly cloud overshadows you. But I alone am the friend of Sophia. I have been in the bosom of the father from the beginning, in the place of the sons of the truth, and the Greatness. Rest then with me, my fellow spirits and my brothers, forever.

Second Treatise of the Great Seth

The Apocalypse of Peter

CODEX VII

Translated by James Brashler and Roger A. Bullard

Selection made from James M. Robinson, ed., The Nag Hammadi Library, *revised edition. HarperCollins, San Francisco, 1990.*

As the Savior was sitting in the temple in the three hundredth (year) of the covenant and the agreement of the tenth pillar, and being satisfied with the number of the living, incorruptible Majesty, he said to me, "Peter, blessed are those above belonging to the Father, who revealed life to those who are from the life, through me, since I reminded they who are built on what is strong, that they may hear my word, and distinguish words of unrighteousness and transgression of law from righteousness, as being from the height of every word of this Pleroma of truth, having been enlightened in good pleasure by him whom the principalities sought. But they did not find him, nor was he mentioned among any generation of the prophets. He has now appeared among these, in him who appeared, who is the Son of Man, who is exalted above the heavens in a fear of men of like essence. But you yourself, Peter, become perfect in accordance with your name with myself, the one who chose you, because from you I have established a base for the remnant whom I have summoned to knowledge. Therefore be strong until the imitation of righteousness - of him who had summoned you, having summoned you to know him in a way which is worth doing because of the rejection which happened to him, and the sinews of his hands and his feet, and the crowning by those of the middle region, and the body of his radiance which they bring in hope of service because of a reward of honor - as he was about to reprove you three times in this night."

And as he was saying these things, I saw the priests and the people running up to us with stones, as if they would kill us; and I was afraid that we were going to die.

And he said to me, "Peter, I have told you many times that they are blind ones who have no guide. If you want to know their blindness, put your hands upon (your) eyes - your robe - and say what you see."

But when I had done it, I did not see anything. I said "No one sees (this way)."

Again he told me, "Do it again."

And there came in me fear with joy, for I saw a new light greater than the light of day. Then it came down upon the Savior. And I told him about those things which I saw.

And he said to me again, "Lift up your hands and listen to what the priests and the people are saying."

And I listened to the priests as they sat with the scribes. The multitudes were shouting with their voice.

When he heard these things from me he said to me, "Prick up your ears and listen to the things they are saying."

And I listened again, "As you sit, they are praising you".

And when I said these things, the Savior said, "I have told you that these (people) are blind and deaf. Now then, listen to the things which they are telling you in a mystery, and guard them, Do not tell them to the sons of this age. For they shall blaspheme you in these ages since they are ignorant of you, but they will praise you in knowledge."

"For many will accept our teaching in the beginning. And they will turn from them again by the will of the Father of their error, because they have done what he wanted. And he will reveal them in his judgment, i.e., the servants of the Word. But those who became mingled with these shall become their prisoners, since they are without perception. And the guileless, good, pure one they push to the worker of death, and to the kingdom of those who praise Christ in a restoration. And they praise the men of the propagation of falsehood, those who will come after you. And they will cleave to the name of a dead man, thinking that they will become pure. But they will become

greatly defiled and they will fall into a name of error, and into the hand of an evil, cunning man and a manifold dogma, and they will be ruled without law."

"For some of them will blaspheme the truth and proclaim evil teaching. And they will say evil things against each other. Some will be named: (those) who stand in (the) strength of the archons, of a man and a naked woman who is manifold and subject to much suffering. And those who say these things will ask about dreams. And if they say that a dream came from a demon worthy of their error, then they shall be given perdition instead of incorruption."

"For evil cannot produce good fruit. For the place from which each of them is produces that which is like itself; for not every soul is of the truth, nor of immortality. For every soul of these ages has death assigned to it in our view, because it is always a slave, since it is created for its desires and their eternal destruction, in which they are and from which they are. They love the creatures of the matter which came forth with them."

"But the immortal souls are not like these, O Peter. But indeed, as long as the hour is not yet come, it (the immortal soul) shall resemble a mortal one. But it shall not reveal its nature, that it alone is the immortal one, and thinks about immortality, having faith, and desiring to renounce these things."

"For people do not gather figs from thorns or from thorn trees, if they are wise, nor grapes from thistles. For, on the one hand, that which is always becoming is in that from which it is, being from what is not good, which becomes destruction for it and death. But that which comes to be in the Eternal One is in the One of the life and the immortality of the life which they resemble."

"Therefore all that which exists not will dissolve into what exists not. For deaf and blind ones join only with their own kind."

"But others shall change from evil words and misleading mysteries. Some who do not understand mystery speak of things which they do not understand, but they will boast that the mystery of the truth is theirs alone. And in haughtiness they shall grasp at pride, to envy the immortal soul which has become a pledge. For every authority, rule, and power of the aeons wishes to be with these in the creation of the world, in order that those who are not, having been forgotten by those that are, may praise them, though they have not been saved, nor have they been brought to the Way by them, always wishing that they may become imperishable ones. For if the immortal soul receives power in an intellectual spirit -. But immediately they join with one of those who misled them."

"But many others, who oppose the truth and are the messengers of error, will set up their error and their law against these pure thoughts of mine, as looking out from one (perspective) thinking that good and evil are from one (source). They do business in my word. And they will propagate harsh fate. The race of immortal souls will go in it in vain, until my Parousia. For they shall come out of them - and my forgiveness of their transgressions, into which they fell through their adversaries, whose ransom I got from the slavery in which they were, to give them freedom that they may create an imitation remnant in the name of a dead man, who is Hermas, of the first-born of unrighteousness, in order that the light which exists may not believed by the little ones. But those of this sort are the workers who will be cast into the outer darkness, away from the sons of light. For neither will they enter, nor do they permit those who are going up to their approval for their release."

"And still others of them who suffer think that they will perfect the wisdom of the brotherhood which really exists, which is the spiritual fellowship of those united in communion, through which the wedding of incorruptibility shall be revealed. The kindred race of the sisterhood will appear as an imitation. These are the ones who oppress their brothers, saying to them, "Through this our God has pity, since salvation comes to us through this," not knowing the punishment of those who are made glad by those who have done this thing to the little ones whom they saw, (and) whom they took prisoner."

"And there shall be others of those who are outside our number who name themselves bishop and also deacons, as if they have received their authority from God. They bend themselves under the judgment of the leaders. Those people are dry canals."

But I said " I am afraid because of what you have told me, that indeed little (ones) are, in our view, the counterfeit ones, indeed, that there are multitudes that will mislead other multitudes of living ones, and destroy them among themselves. And when they speak your name they will be believed."

The Savior said, "For a time determined for them in proportion to their error they will rule over the little ones. And after the completion of the error, the never-aging one of the immortal understanding shall become young, and they (the little ones) shall rule over those who are their rulers. The root of their error he shall pluck out, and he shall put it to shame so that it shall be manifest in all the impudence which it has assumed to itself. And such ones shall become unchangeable, O Peter."

"Come therefore, let us go on with the completion of the will of the incorruptible Father. For behold, those who will bring them judgment are coming, and they will put them to shame. But me they cannot touch. And you, O Peter, shall stand in their midst. Do not be afraid because of your cowardice. Their minds shall be closed, for the invisible one has opposed them."

When he had said those things, I saw him seemingly being seized by them. And I said "What do I see, O Lord? That it is you yourself whom they take, and that you are grasping me? Or who is this one, glad and laughing on the tree? And is it another one whose feet and hands they are striking?"

The Savior said to me, "He whom you saw on the tree, glad and laughing, this is the living Jesus. But this one into whose hands and feet they drive the nails is his fleshly part, which is the substitute being put to shame, the one who came into being in his likeness. But look at him and me."

But I, when I had looked, said "Lord, no one is looking at you. Let us flee this place."

But he said to me, "I have told you, 'Leave the blind alone!'. And you, see how they do not know what they are saying. For the son of their glory instead of my servant, they have put to shame."

And I saw someone about to approach us resembling him, even him who was laughing on the tree. And he was <filled> with a Holy Spirit, and he is the Savior. And there was a great, ineffable light around them, and the multitude of ineffable and invisible angels blessing them. And when I looked at him, the one who gives praise was revealed.

And he said to me, "Be strong, for you are the one to whom these mysteries have been given, to know them through revelation, that he whom they crucified is the first-born, and the home of demons, and the stony vessel in which they dwell, of Elohim, of the cross, which is under the Law. But he who stands near him is the living Savior, the first in him, whom they seized and released, who stands joyfully looking at those who did him violence, while they are divided among themselves. Therefore he laughs at their lack of perception, knowing that they are born blind. So then the one susceptible to suffering shall come, since the body is the substitute. But what they released was my incorporeal body. But I am the intellectual Spirit filled with radiant light. He whom you saw coming to me is our intellectual Pleroma, which unites the perfect light with my Holy Spirit."

"These things, then, which you saw you shall present to those of another race who are not of this age. For there will be no honor in any man who is not immortal, but only (in) those who were chosen from an immortal substance, which has shown that it is able to contain him who gives his abundance. Therefore I said, 'Every one who has, it will be given to him, and he will have plenty.' But he who does not have, that is, the man of this place, who is completely dead, who is removed from the planting of the creation of what is begotten, whom, if one of the immortal essence appears, they think that they possess him - it will be taken from him and be added to the one who is. You, therefore, be courageous and do not fear at all. For I shall be with you in order that none of your enemies may prevail unto you. Peace be to you, Be strong!"

When he (Jesus) had said these things, he (Peter) came to himself.

Apocalypse of Peter

The Teachings of Silvanus

CODEX VII

Translated by Malcolm L. Peel and Jan Zandee

Selection made from James M. Robinson, ed., The Nag Hammadi Library, *revised edition. HarperCollins, San Francisco, 1990.*

Abolish every childish time of life, acquire for yourself strength of mind and soul, and intensify the struggle against every folly of the passions of love and base wickedness, and love of praise, and fondness of contention, and tiresome jealousy and wrath, and anger and the desire of avarice. Guard your (pl.) camp and weapons and spears. Arm yourself and all the soldiers, which are the words, and the commanders, which are the counsels, and your mind as a guiding principle.

My son, throw every robber out of your gates. Guard all your gates with torches, which are the words, and you will acquire through all these things a quiet life. But he who will not guard these things will become like a city which is desolate, since it has been captured. All kinds of wild beasts have trampled upon it, for thoughts which are not good are evil wild beasts. And your city will be filled with robbers, and you will not be able to acquire peace, but only all kinds of savage wild beasts. The Wicked One, who is a tyrant, is lord over these. While directing this, he (the Wicked One) is beneath the great mire. The whole city, which is your soul, will perish.

Remove yourself from these things, O wretched soul! Bring your guide and your teacher. The mind is the guide, but reason is the teacher. They will bring you out of destruction and dangers.

Listen, my son, to my advice! Do not show your back to enemies and flee, but rather, pursue them as a strong one. Be not an animal, with men pursuing you; but rather, be a man, with you pursuing the evil wild beasts, lest somehow they become victorious over you and trample upon you as on a dead man, and you perish due to their wickedness.

Oh wretched man, what will you do if you fall into their hands? Protect yourself, lest you be delivered into the hands of your enemies. Entrust yourself to this pair of friends, reason and mind, and no one will be victorious over you. May God dwell in your camp, may his Spirit protect your gates, and may the mind of Divinity protect the walls. Let holy reason become a torch in your mind, burning the wood which is the whole of sin.

And if you do these things, O my son, you will be victorious over all your enemies, and they will not be able to wage war against you, neither will they be able to resist, nor will they be able to get in your way. For if you find these, you will despise them as deniers of truth. They will speak to you, cajoling you and enticing (you), not because they are afraid of you, but because they are afraid of those who dwell within you, namely, the guardians of the divinity and the teaching.

My son, accept the education and the teaching. Do not flee from the education and the teaching, but when you are taught, accept (it) with joy. And if you are educated in any matter, do what is good. You will plait a crown of education by your guiding principle. Put on the holy teaching like a robe. Make yourself noble-minded through good conduct. Obtain the austerity of good discipline. Judge yourself like a wise judge. Do not go astray from my teaching, and do not acquire ignorance, lest you lead your people astray. Do not flee from the divine and the teaching which are within you, for he who is teaching you loves you very much. For he shall bequeath to you a worthy austerity. Cast out the animal nature which is within you, and do not allow base thought to enter you. For ... you know the way which I teach.

If it is good to rule over the few, as you see it, how much better it is that you rule over everyone, since you are exalted above every congregation and every people, (are) prominent in every respect, and (are) a divine reason, having become master over every power which kills the soul.

My son, does anyone want to be a slave? Why, then, do you trouble yourself wrongly?

My son, do not fear anyone except God alone, the Exalted One. Cast the deceitfulness of the Devil from you. Accept the light for your eyes, and cast the darkness from you. Live in Christ, and you

will acquire a treasure in heaven. Do not become a sausage (made) of many things which are useless, and do not become a guide in your blind ignorance.

My son, listen to my teaching, which is good and useful, and end the sleep which weighs heavily upon you. Depart from the forgetfulness which fills you with darkness, since if you were unable to do anything, I would not have said these things to you. But Christ has come in order to give you this gift. Why do you pursue the darkness when the light is at your disposal? Why do you drink stale water, though sweet wine is available for you? Wisdom summons you, yet you desire folly. Not by your own desire do you do these things, but it is the animal nature within you that does them.

Wisdom summons you in her goodness, saying, "Come to Me, all of you, O foolish ones, that you may receive a gift, the understanding which is good and excellent. I am giving to you a high-priestly garment which is woven from every (kind of) wisdom." What else is evil death except ignorance? What else is evil darkness except familiarity with forgetfulness? Cast your anxiety upon God alone. Do not become desirous of gold and silver, which are profitless, but clothe yourself with wisdom like a robe; put knowledge on yourself like a crown, and be seated upon a throne of perception. For these are yours, and you will receive them again on high another time.

For a foolish man usually puts on folly like a robe, and like a garment of sorrow, he puts on shame. And he crowns himself with ignorance, and takes his seat upon a throne of nescience. For while he is without reason, he leads only himself astray, for he is guided by ignorance. And he goes the ways of the desire of every passion. He swims in the desires of life and has sunk. To be sure, he thinks that he finds profit when he does all the things which are without profit. The wretched man who goes through all these things will die, because he does not have the mind, the helmsman. But he is like a ship which the wind tosses to and fro, and like a loose horse which has no rider. For this (man) needed the rider, which is reason. For the wretched one went astray because he did not want advice. He was thrown to and fro by these three misfortunes: he acquired death as a father, ignorance as a mother, and evil counsels - he acquired them as friends and brothers. Therefore, foolish one, you should mourn for yourself.

From now on, then, my son, return to your divine nature. Cast from you these evil, deceiving friends! Accept Christ, this true friend, as a good teacher. Cast from you death, which has become a father to you. For death did not exist, nor will it exist at the end.

But since you cast from yourself God, the holy Father, the true Life, the Spring of Life, therefore you have obtained death as a father and have acquired ignorance as a mother. They have robbed you of the true knowledge.

But return, my son, to your first father, God, and Wisdom, your Mother, from whom you came into being from the very first in order that you might fight against all of your enemies, the Powers of the Adversary.

Listen, my son, to my advice. Do not be arrogant in opposition to every good opinion, but take for yourself the side of the divinity of reason. Keep the holy commandments of Jesus Christ, and you will reign over every place on earth, and will be honored by the angels and archangels. Then you will acquire them as friends and fellow servants, and you will acquire places in heaven above.

Do not bring grief and trouble to the divine which is within you. But when you will care for it, will request of it that you remain pure, and will become self-controlled in your soul and body, you will become a throne of wisdom, and one belonging to God's household. He will give you a great light through it (wisdom).

But before everything (else), know your birth. Know yourself, that is, from what substance you are, or from what race, or from what species. Understand that you have come into being from three races: from the earth, from the formed, and from the created. The body has come into being from the earth with an earthly substance, but the formed, for the sake of the soul, has come into being from the thought of the Divine. The created, however, is the mind, which has come into being in conformity with the image of God. The divine mind has substance from the Divine, but the soul is that which he (God) formed for their own hearts. For I think that it (the soul) exists as

wife of that which has come into being in conformity with the image, but matter is the substance of the body, which has come into being from the earth.

If you mix yourself, you will acquire the three parts as you fall from virtue into inferiority. Live according to the Mind. Do not think about things pertaining to the flesh. Acquire strength, for the mind is strong. If you fall from this other, you have become male-female. And if you cast out of yourself the substance of the mind, which is thought, you have cut off the male part, and turned yourself to the female part alone. You have become psychic, since you have received the substance of the formed. If you cast out the smallest part of this, so that you do not acquire again a human part - but you have accepted for yourself the animal thought and likeness - you have become fleshly, since you have taken on animal nature. For (if) it is difficult to find a psychical man, how much more so to find the Lord?

But I say that God is the spiritual one. Man has taken shape from the substance of God. The divine soul shares partly in this one; furthermore, it shares partly in the flesh. The base soul is wont to turn from side to side, [...] which it images the truth.

It is good for you, O man, to turn yourself toward the human, rather than toward the animal nature - I mean toward the fleshly. You will take on the likeness of the part toward which you will turn yourself.

I shall say something further to you. Again, for what will you (masc. sg.) be zealous? Did you (fem. sg.) wish to become animal when you had come into this kind of nature? But rather, share in a true nature of life. To be sure, animality will guide you into the race of the earth, but the rational nature will guide you in rational ways. Turn toward the rational nature, and cast from yourself the earth-begotten nature.

O soul, persistent one, be sober and shake off your drunkenness, which is the work of ignorance. If you persist and live in the body, you dwell in rusticity. When you entered into a bodily birth, you were begotten. Come into being inside the bridal chamber! Be illuminated in mind!

My son, do not swim in any water, and do not allow yourself to be defiled by strange kinds of knowledge. Certainly you know that the schemes of the Adversary are not few, and (that) the tricks which he has are varied? Especially has the noetic man been robbed of the intelligence of the snake. For it is fitting for you to be in agreement with the intelligence of (these) two: with the intelligence of the snake and with the innocence of the dove - lest he (the Adversary) come into you in the guise of a flatterer, as a true friend, saying, "I advise good things for you."

But you did not recognize the deceitfulness of this one when you received him as a true friend. For he casts into your heart evil thoughts as good ones, and hypocrisy in the guise of true wisdom, avidity in the guise of conservative frugality, love of glory in the guise of that which is beautiful, boastfulness and pride in the guise of great austerity, and godlessness as great godliness. For he who says, "I have many gods," is godless. And he casts spurious knowledge into your heart in the guise of mysterious words. Who will be able to comprehend his thoughts and devices, which are varied, since he is a Great Mind for those who wish to accept him as king?

My son, how will you be able to comprehend the schemes of this one, or his soul-killing counsel? For his devices, and the schemes of his wickedness, are many. And think about his entrances, that is, how he will enter your soul, and in what garment he will enter you.

Accept Christ, who is able to set you free, and who has taken on the devices of that one, so that through these he might destroy him by deceit. For this is the king whom you have who is forever invincible, against whom no one will be able to fight nor say a word. This is your king and your father, for there is no one like him. The divine teacher is with you always. He is a helper, and he meets you because of the good which is in you.

Do not put maliciousness in your judgment, for every malicious man harms his heart. For only a foolish man is wont to his destruction, but a wise man knows his way.

And a foolish man does not guard against speaking (a) mystery: A wise man (however) does not blurt out every word, but he will be discriminating toward those who hear. Do not mention everything in the presence of those whom you do not know.

Have a great number of friends, but not counselors. First, examine your counselor, for do not honor anyone who flatters. Their word, to be sure, is sweet as honey, but their heart is full of hellebore. For whenever they think that they have become a reliable friend, then they will deceitfully turn against you, and they will cast you down into the mire.

Do not trust anyone as a friend, for this whole world has come into being deceitfully, and every man is troubled in vain. All things of the world are not profitable, but they happen in vain. There is no one, not even a brother (who is trustworthy), since each one is seeking his own advantage.

My son, do not have anyone as a friend, but if you do acquire one, do not entrust yourself to him. Entrust yourself to God alone as father and as friend. For everyone proceeds deceitfully, while the whole earth is full of suffering and pain - things in which there is no profit. If you wish to pass your life in quiet, do not keep company with anyone. And if you do keep company with them, be as if you do not. Be pleasing to God, and you will not need anyone.

Live with Christ and he will save you. For he is the true light and the sun of life. For just as the sun which is visible and makes light for the eyes of the flesh, so Christ illuminates every mind and the heart. For (if) a wicked man (who is) in the body (has) an evil death, how much more so (does) he who has his mind blind. For every blind man goes along in such a way that he is seen just as one who does not have his mind sane. He does not delight in acquiring the light of Christ, which is reason.

For everything which is visible is a copy of that which is hidden. For as a fire which burns in a place without being confined to it, so it is with the sun which is in the sky, all of whose rays extend to places on the earth. Similarly, Christ has a single being, and he gives light to every place. This is also the way in which he speaks of our mind, as if it were a lamp which burns and lights up the place. (Being) in a part of the soul, it gives light to all the parts.

Furthermore, I shall speak of what is more exalted than this: the mind, with respect to actual being, is in a place, which means it is in the body; but with respect to thought, the mind is not in a place. For how can it be in a place, when it contemplates every place?

But we are able to mention what is more exalted than this: for do not think in your heart that God exists in a place. If you localize the Lord of all in a place, then it is fitting for you to say that the place is more exalted than he who dwells in it. For that which contains is more exalted than that which is contained. For there is no place which is called incorporeal. For it is not right for us to say that God is corporeal. For the consequence (would be) that we (must) attribute both increase and decrease to the corporeal, but also that he (God) who is subject to these will not remain imperishable.

Now, it is not difficult to know the Creator of all creatures, but it is impossible to comprehend the likeness of this One. For it is difficult not only for men to comprehend God, but it is (also) difficult for every divine being, (both) the angels and the archangels. It is necessary to know God as he is. You cannot know God through anyone except Christ, who has the image of the Father, for this image reveals the true likeness in correspondence to that which is revealed. A king is not usually known apart from an image.

Consider these things about God: he is in every place; on the other hand, he is in no place. With respect to power, to be sure, he is in every place; but with respect to divinity, he is in no place. So then, it is possible to know God a little. With respect to his power, he fills every place, but in the exaltation of his divinity, nothing contains him. Everything is in God, but God is not in anything.

Now what is it to know God? God is all which is in the truth. But it is as impossible to look at Christ as at the sun. God sees everyone; no one looks at him. But Christ, without being jealous, receives and gives. He is the Light of the Father, as he gives light without being jealous. In this manner he gives light to every place.

And all is Christ, he who has inherited all from the Existent One. For Christ is the idea of incorruptibility, and he is the Light which is shining undefiled. For the sun (shines) on every impure place, and yet it is not defiled. So it is with Christ: even if he is in the deficiency, yet he is without deficiency. And even if he has been begotten, he is (still) unbegotten. So it is with Christ:

if, on the one hand, he is comprehensible, on the other, he is incomprehensible with respect to his actual being. Christ is all. He who does not possess all is unable to know Christ.

My son, do not dare to say a word about this One, and do not confine the God of all to mental images. For he who condemns may not be condemned by the one who condemns. Indeed, it is good to ask and to know who God is. Reason and mind are male names. Indeed, let him who wishes to know about this One, quietly and reverently ask. For there is no small danger in speaking about these things, since you know that you will be judged on the basis of everything that you say.

And understand by this that he who is in darkness will not be able to see anything unless he receives the light and recovers (his) sight by means of it. Examine yourself (to see) whether you wholly have the light, so that, if you ask about these things, you may understand how you will escape. For many are seeking in darkness, and they grope about, wishing to understand, since there is no light for them.

My son, do not allow your mind to stare downward, but rather, let it look by means of the light at things above. For the light will always come from above. Even if it (the mind) is upon the earth, let it seek to pursue the things above. Enlighten your mind with the light of heaven, so that you may turn to the light of heaven.

Do not tire of knocking on the door of reason, and do not cease walking in the way of Christ. Walk in it so that you may receive rest from your labors. If you walk in another way, there will be no profit in it. For also those who walk in the broad way will go down at their end to the perdition of the mire. For the Underworld is open wide for the soul, and the place of perdition is broad. Accept Christ, the narrow way. For he is oppressed and bears affliction for your sin.

O soul, persistent one, in what ignorance you exist! For who is your guide into the darkness? How many likenesses did Christ take on because of you! Although he was God, he was found among men as a man. He descended to the Underworld. He released the children of death. They were in travail, as the scripture of God has said. And he sealed up the (very) heart of it (the Underworld). And he broke its (the Underworld's) strong bows completely. And when all the powers had seen him, they fled, so that he might bring you, wretched one, up from the Abyss, and might die for you as a ransom for your sin. He saved you from the strong hand of the Underworld.

But you, yourself, difficult (though it be) give to him your fundamental assent with (even so much as) a hint that he may take you up with joy! Now the fundamental choice, which is humility of heart, is the gift of Christ. A contrite heart is the acceptable sacrifice. If you humble yourself, you will be greatly exalted; and if you exalt yourself, you will be exceedingly humbled.

My son, guard yourself against wickedness, and do not let the Spirit of Wickedness cast you down into the Abyss. For he is mad and bitter. He is terrifying, and he casts everyone down into a pit of mire.

It is a great and good thing not to love fornication, and not even to think of the wretched matter at all, for to think of it is death. It is not good for any man to fall into death. For a soul which has been found in death will be without reason. For it is better not to live than to acquire an animal's life. Protect yourself, lest you are burned by the fires of fornication. For many who are submerged in fire are its servants, whom you do not know as your enemies.

O my son, strip off the old garment of fornication, and put on the garment which is clean and shining, that you may be beautiful in it. But when you have this garment, protect it well. Release yourself from every bond, so that you may acquire freedom. If you cast out of yourself the desire whose devices are many, you will release yourself from the sins of lust.

Listen, O soul, to my advice. Do not become a den of foxes and snakes, nor a hole of serpents and asps, nor a dwelling place of lions, or a place of refuge of basilisk-snakes. When these things happen to you, O soul, what will you do? For these are the powers of the Adversary. Everything which is dead will come into you through them (the powers). For their food is everything which is dead, and every unclean thing. For when these are within you, what living thing will come into you? The living angels will detest you. You were a temple, (but) you have made yourself a tomb.

Cease being a tomb, and become (again) a temple, so that uprightness and divinity may remain in you.

Light the light within you. Do not extinguish it! Certainly, no one lights a lamp for wild beasts or their young. Raise your dead who have died, for they lived and have died for you. Give them life. They shall live again!

For the Tree of Life is Christ. He is Wisdom. For he is Wisdom; he is also the Word. he is the Life, the Power, and the Door. He is the Light, the Angel, and the Good Shepherd. Entrust yourself to this one who became all for your sake.

Knock on yourself as upon a door, and walk upon yourself as on a straight road. For if you walk on the road, it is impossible for you to go astray. And if you knock with this one (Wisdom), you knock on hidden treasures.

For since he (Christ) is Wisdom, he makes the foolish man wise. He (Wisdom) is a holy kingdom and a shining robe. For it (Wisdom) is much gold, which gives you great honor. The Wisdom of God became a type of fool for you, so that it might take you up, O foolish one, and make you a wise man. And the Life died for you when he was powerless, so that through his death, he might give life to you who have died.

Entrust yourself to reason and remove yourself from animalism. For the animal which has no reason is made manifest. For many think that they have reason, but if you look at them attentively, their speech is animalistic.

Give yourself gladness from the true vine of Christ. Satisfy yourself with the true wine, in which there is no drunkenness nor error. For it (the true wine) marks the end of drinking, since there is usually in it what gives joy to the soul and the mind, through the Spirit of God. But first, nurture your reasoning powers before you drink of it (the true wine).

Do not pierce yourself with the sword of sin. Do not burn yourself, O wretched one, with the fire of lust. Do not surrender yourself to barbarians like a prisoner, nor to savage beasts which want to trample upon you. For they are as lions which roar very loudly. Be not dead lest they trample upon you. You shall be man! It is possible for you through reasoning to conquer them.

But the man who does nothing is unworthy of (being called) rational man. The rational man is he who fears God. He who fears God does nothing insolent. And he who guards himself against doing anything insolent is one who keeps his guiding principle. Although he is a man who exists on earth, he makes himself like God.

But he who makes himself like God is one who does nothing unworthy of God, according to the statement of Paul, who has become like Christ.

For who shows reverence for God while not wanting to do things which are pleasing to him? For piety is that which is from the heart, and piety from the heart (characterizes) every soul which is near to God.

The soul which is a member of God's household is one which is kept pure, and the soul which has put on Christ is one which is pure. It is impossible for it to sin. Now where Christ is, there sin is idle.

Let Christ alone enter your world, and let him bring to naught all powers which have come upon you. Let him enter the temple which is within you, so that he may cast out all the merchants. Let him dwell in the temple which is within you, and may you become for him a priest and a Levite, entering in purity.

Blessed are you, O soul, if you find this one in your temple.

Blessed are you still more if you perform his service.

But he who will defile the temple of God, that one God will destroy. For you lay yourself open, O man, if you cast this one out of your temple. For whenever the enemies do not see Christ in you, then they will come into you armed in order to crush you.

O my son, I have given you orders concerning these things many times so that you would always guard your soul. It is not you who will cast him (Christ) out, but he will cast you out. For if you

flee from him, you will fall into great sin. Again, if you flee from him, you will become food for your enemies. For all base persons flee from their lord, and the (man) base in virtue and wisdom flees from Christ. For every man who is separated (from him) falls into the claws of wild beasts.

Know who Christ is, and acquire him as a friend, for this is the friend who is faithful. He is also God and Teacher. This one, being God, became man for your sake. It is this one who broke the iron bars of the Underworld, and the bronze bolts. It is this one who attacked and cast down every haughty tyrant. It is he who loosened from himself the chains of which he had taken hold. He brought up the poor from the Abyss and the mourners from the Underworld. It is he who humbled the haughty powers; he who put to shame haughtiness through humility; he who has cast down the strong and the boaster through weakness; he who, in his contempt, scorned that which is considered an honor, so that humility for God's sake might be highly exalted; (and) he who has put on humanity.

And yet, the divine Word is God, he who bears patiently with man always. He wished to produce humility in the exalted. He (Christ), who has exalted man became like God, not in order that he might bring God down to man, but that man might become like God.

> O this great goodness of God! O Christ, King, who has revealed to men the Great Divinity, King of every virtue and King of life, King of ages and Great One of the heavens, hear my words and forgive me!

Furthermore, he manifested a great zeal for Divinity.

Where is a man (who is) wise or powerful in intelligence, or a man whose devices are many because he knows wisdom? Let him speak wisdom; let him utter great boasting! For every man has become a fool and has spoken out of his (own) knowledge. For he (Christ) confounded the counsels of guileful people, and he prevailed over those wise in their own understanding.

Who will be able to discover the counsel of the Almighty, or to speak of the Divinity, or to proclaim it correctly? If we have not even been able to understand the counsels of our companions, who will be able to comprehend the Divinity, or the divinities of the heavens? If we scarcely find things on earth, who will search for the things of heaven? A great power and great glory has made the world known.

And the Life of Heaven wishes to renew all, that he may cast out that which is weak, and every black form, that everyone may shine forth in heavenly garments in order to make manifest the command of the Father (who) is exceedingly brilliant, and that he (Christ) may crown those wishing to contend well. Christ, being judge of the contest, is he who crowned every one, teaching every one to contend. This one who contended first received the crown, gained dominion, and appeared, giving light to everyone. And all were made new through the Holy Spirit and the Mind.

> O Lord Almighty, how much glory shall I give Thee? No one has been able to glorify God adequately. It is Thou who hast given glory to Thy Word in order to save everyone, O Merciful God. (It is) he who has come from Thy mouth and has risen from Thy heart, the First-born, the Wisdom, the Prototype, the First Light.

For he is light from the power of God, and he is an emanation of the pure glory of the Almighty. He is the spotless mirror of the working of God, and he is the image of his goodness. For he is also the light of the Eternal Light. He is the eye which looks at the invisible Father, always serving and forming by the Father's will. He alone was begotten by the Father's good pleasure. For he is an incomprehensible Word, and he is Wisdom and Life. He gives life to, and nourishes, all living things and powers. Just as the soul gives life to all the members, he rules all with power and gives life to them. For he is the beginning and the end of everyone, watching over all and encompassing them. He is troubled on behalf of everyone, and he rejoices and also mourns. On the one hand, he mourns for those who have gotten as their lot the place of punishment; on the other, he is troubled about every one whom he arduously brings to instruction. But he rejoices over everyone who is in purity.

Then beware, lest somehow you fall into the hands of robbers. Do not allow sleep to your eyes nor drowsiness to your eyelids, that you may be saved like a gazelle from nets, and like a bird from a trap.

Fight the great fight as long as the fight lasts, while all the powers are staring after you - not only the holy ones, but also all the powers of the Adversary. Woe to you if you are vanquished in the midst of every one who is watching you! If you fight the fight and are victorious over the powers which fight against you, you will bring great joy to every holy one, and yet great grief to your enemies. Your judge helps (you) completely, since he wants you to be victorious.

Listen, my son, and do not be slow with your ears. Raise yourself up when you have left your old man behind like an eagle. Fear God in all your acts, and glorify him through good work. You know that every man who is not pleasing to God is the son of perdition. He will go down to the Abyss of the Underworld.

> O this patience of God, which bears with every one, which desires that every one who has become subject to sin be saved!

But no one prevents him (God) from doing what he wants. For who is stronger than him, that he may prevent him? To be sure, it is he who touches the earth, causing it to tremble and also causing the mountains to smoke. (It is) he who has gathered together such a great sea as in a leather bag, and has weighed all the water on his scales. Only the hand of the Lord has created all these things. For this hand of the Father is Christ, and it forms all. Through it, all has come into being, since it became the mother of all. For he is always Son of the Father.

Consider these things about God Almighty, who always exists: this One was not always King, for fear that he might be without a divine Son. For all dwell in God, (that is), the things which have come into being through the Word, who is the Son as the image of the Father.

For God is nearby; he is not far off. All divine limits are those which belong to God's household. Therefore, if the divine agrees with you partially in anything, know that all of the Divine agrees with you. But this divine is not pleased with anything evil. For it is this which teaches all men what is good. This is what God has given to the human race, so that for this reason every man might be chosen before all the angels and the archangels.

For God does not need to put any man to the test. He knows all things before they happen, and he knows the hidden things of the heart. They are all revealed and found wanting in his presence. Let no one ever say that God is ignorant. For it is not right to place the Creator of every creature in ignorance. For even things which are in darkness are before him like (things in) the light.

So, there is no other one hidden except God alone. But he is revealed to everyone, and yet he is very hidden. He is revealed because God knows all. And if they do not wish to affirm it, they will be corrected by their heart. Now he is hidden because no one perceives the things of God. For it is incomprehensible and unfathomable to know the counsel of God. Furthermore, it is difficult to comprehend him, and it is difficult to find Christ. For he is the one who dwells in every place, and also he is in no place. For no one who wants to will be able to know God as he actually is, nor Christ, nor the Spirit, nor the chorus of angels, nor even the archangels, as well as the thrones of the spirits, and the exalted lordships, and the Great Mind. If you do not know yourself, you will not be able to know all of these.

Open the door for yourself, that you may know the One who is. Knock on yourself, that the Word may open for you. For he is the Ruler of Faith and the Sharp Sword, having become all for everyone because he wishes to have mercy on everyone.

My son, prepare yourself to escape from the world-rulers of darkness and of this kind of air, which is full of powers. But if you have Christ, you will conquer this entire world. That which you open for yourself, you will open. That which you knock upon for yourself, you will knock upon, benefiting yourself.

Help yourself, my son, (by) not proceeding with things in which there is no profit.

My son, first purify yourself toward the outward life, in order that you may be able to purify the inward.

And be not as the merchants of the Word of God.

Put all words to the test before you utter them.

Do not wish to acquire honors which are insecure, nor the boastfulness which brings you to ruin.

Accept the wisdom of Christ, (who is) patient and mild, and guard this, O my son, knowing that God's way is always profitable.

Jesus Christ, Son of God, Savior (Ichthus), Wonder Extraordinary

The Three Steles of Seth

CODEX VII

Translated by James R. Robinson

Selection made from James M. Robinson, ed., The Nag Hammadi Library, *revised edition. HarperCollins, San Francisco, 1990.*

The revelation of Dositheos about the three steles of Seth, the Father of the living and unshakable race, which he (Dositheos) saw and understood. And after he had read them, he remembered them. And he gave them to the elect, just as they were inscribed there. Many times I joined in giving glory with the powers, and I became worthy of the immeasurable majesties. Now they (the steles) are as follows:

The First Stele of Seth

I bless thee, Father Geradama(s), I, as thine (own) Son, Emmacha Seth, whom thou didst beget without begetting, as a blessing of our God; for I am thine (own) Son. And thou art my mind, O my Father. And I, I sowed and begot; but thou hast seen the majesties. Thou hast stood imperishable. I bless thee, Father. Bless me, Father. It is because of thee that I exist; it is because of God that thou dost exist. Because of thee I am with that very one. Thou art light, since thou beholdest light. Thou hast revealed light. Thou art Mirotheas; thou art my Mirotheos. I bless thee as God; I bless thy divinity. Great is the good Self-begotten who stood, the God who had already stood. Thou didst come in goodness; thou hast appeared, and thou hast revealed goodness. I shall utter thy name, for thou art a first name. Thou art unbegotten. Thou hast appeared in order that thou mightest reveal the eternal ones. Thou art he who is. Therefore thou hast revealed those who really are. Thou art he who is uttered by a voice, but by mind art thou glorified, thou who hast dominion everywhere. Therefore the perceptible world too knows thee because of thee and thy seed. Thou art merciful.

And thou art from another race, and its place is over another race. And now thou art from another race, and its place is over another race. Thou art from another race, for thou art not similar. And thou art merciful, for thou art eternal. And thy place is over a race, for thou hast caused all these to increase; and for the sake of my seed. For it is thou who knows it, that its place is in begetting. But they are from other races, for they are not similar. But their place is over other races, for their place is in life. Thou art Mirotheos.

I bless his power which was given to me, who caused the malenesses that really are to become male three times; he who was divided into the pentad, the one who was given to us in triple power, the one who was begotten without begetting, the one who came from that which is elect; because of what is humble, he went forth from the midst.

Thou art a Father through a Father, a word from a command. We bless thee, Thrice Male, for thou didst unite all through them all, for thou hast empowered us. Thou hast arisen from one; from one thou hast gone forth; thou hast come to one. Thou hast saved, thou hast saved, thou hast saved us, O crown-bearer, crown-giver! We bless thee eternally. We bless thee, once we have been saved, as the perfect individuals, perfect on account of thee, those who became perfect with thee who is complete, who completes, the one perfect through all these, who is similar everywhere.

Thrice Male, thou hast stood. Thou hast already stood. Thou wast divided everywhere. Thou didst continue being one. And those whom thou hast willed, thou hast saved. But thou dost will to be saved all who are worthy.

Thou art Perfect! Thou art Perfect! Thou art Perfect!

The First Stele of Seth

The Second Stele of Seth

Great is the first aeon, male virginal Barbelo, the first glory of the invisible Father, she who is called "perfect".

Thou (fem.) hast seen first the one who truly pre-exists because he is non-being. And from him and through him thou hast pre-existed eternally, the non-being from one indivisible, triple power, thou a triple power, thou a great monad from a pure monad, thou an elect monad, the first shadow of the holy Father, light from light.

We bless thee, producer (fem.) of perfection, aeon-giver (fem.). Thou hast seen the eternal ones because they are from a shadow. And thou hast become numerable. And thou didst find, thou didst continue being one (fem.); yet becoming numerable in division, thou art three-fold. Thou art truly thrice, thou one (fem.) of the one (masc.). And thou art from a shadow of him, thou a Hidden One, thou a world of understanding, knowing those of the one, that they are from a shadow. And these are thine in the heart.

For their sake thou hast empowered the eternal ones in being; thou hast empowered divinity in living; thou hast empowered knowledge in goodness; in blessedness thou hast empowered the shadows which pour from the one. Thou hast empowered this (one) in knowledge; thou hast empowered another one in creation. Thou hast empowered him who is equal and him who is not equal, him who is similar and him who is not similar. Thou hast empowered in begetting, and (provided) forms in that which exists to others. [...] Thou hast empowered these. - He is that One Hidden in the heart. - And thou hast come forth to these and from these. Thou art divided among them. And thou dost become a great male noetic First-Appearer.

Fatherly God, divine child, begetter of multiplicity according to a division of all who really are, thou (masc.) hast appeared to them all in a word. And thou (masc.) dost possess them all without begetting and eternally indestructible on account of thee (fem.).

Salvation has come to us; from thee is salvation. Thou art wisdom, thou knowledge; thou art truthfulness. On account of thee is life; from thee is life. On account of thee is mind; from thee is mind. Thou art mind, thou a world of truthfulness, thou a triple power, thou threefold. Truly thou art thrice, the aeon of aeons. It is thou only who sees purely the first eternal ones and the unbegotten ones.

But the first divisions are as thou wast divided. Unite us as thou has been united. Teach us those things which thou dost see. Empower us that we may be saved to eternal life. For we are each a shadow of thee as thou art a shadow of that first pre-existent one. Hear us first. We are eternal ones. Hear us as the perfect individuals. Thou art the aeon of aeons, the all-perfect one who is established.

Thou hast heard! Thou hast heard!

Thou hast saved! Thou hast saved!

We give thanks! We bless thee always! We shall glorify thee!

The Second Stele of Seth

The Third Stele

We rejoice! We rejoice! We rejoice!

We have seen! We have seen! We have seen the really pre-existent one, that he really exists, that he is the first eternal one.

O Unconceived, from thee are the eternal ones and the aeons, the all-perfect ones who are established, and the perfect individuals.

We bless thee, non-being, existence which is before existences, first being which is before beings, Father of divinity and life, creator of mind, giver of good, giver of blessedness!

We all bless thee, knower, in a glorifying blessing, (thou) because of whom [all these are. ... really, ...], who knows thee, through thee alone. For there is no one who is active before thee. Thou art an only and living spirit. And thou knowest one, for this one who belongs to thee is on every side. We are not able to express him. For thy light shines upon us.

Present a command to us to see thee, so that we may be saved. Knowledge of thee, it is the salvation of us all. Present a command! When thou dost command, we have been saved! Truly we have been saved! We have seen thee by mind! Thou art them all, for thou dost save them all, he who was not saved, nor was he saved through them. For thou, thou hast commanded us.

Thou art one. Thou art one, just as there is one (who) will say to thee: Thou art one, thou art a single living spirit. How shall we give thee a name? We do not have it, For thou art the existence of them all. Thou art the life of them all. Thou art the mind of them all. For thou art he in whom they all rejoice.

Thou hast commanded all these to be saved through thy word [...] glory who is before him, Hidden One, blessed Senaon, he who begat himself, Asineu(s), [...]ephneu(s), Optaon, Elemaon the great power, Emouniar, Nibareu(s), Kandephor(os), Aphredon, Deiphaneus, thou who art Armedon to me, power-begetter, Thalanatheu(s), Antitheus, thou who existeth within thyself, thou who art before thyself - and after thee no one entered into activity.

As what shall we bless thee? We are not empowered. But we give thanks, as being humble toward thee. For thou hast commanded us, as he who is elect, to glorify thee to the extent we are able. We bless thee because we were saved. Always we glorify thee. For this reason we shall glorify thee, that we may be saved to eternal salvation. We have blessed thee, for we are empowered. We have been saved, for thou hast willed always, that we all do this.

We all did this. [...] not through [... aeon ...], the one who was [...], we and those who [...]. He who will remember these and give glory always will become perfect among those who are perfect and impassable beyond all things. For they all bless these individually and together. And afterwards they shall be silent. And just as they were ordained, they ascend. After the silence, they descend from the third. They bless the second; after these the first. The way of ascent is the way of descent.

Know therefore, as those who live, that you have attained. And you taught yourselves the infinite things. Marvel at the truth which is within them, and (at) the revelation.

The Three Steles of Seth

This book belongs to the fatherhood.
It is the son who wrote it.
Bless me O Father. I bless
you, O Father, in peace.
Amen.

Zostrianos

CODEX VIII

Translated by John N. Sieber

from James M. Robinson, ed., The Nag Hammadi Library, *revised edition. HarperCollins, San Francisco, 1990.*

Note: The small bold numbers represent pages in the original manuscript.

[...] of the [...] the words [...] live forever, these I [...] Zostrianos [...] and [...] and Iolaos, when I was in the world for these like me and [those] after me, [the] living elect. As God lives, [...] the truth with truth and knowledge and eternal light.

After I parted from the somatic darkness in me and the psychic chaos in mind and the feminine desire [...] in the darkness, I did not use it again. After I found the infinite part of my matter, then I reproved the dead creation within me and the divine Cosmocrater of the perceptible (world) by preaching powerfully about the All to those with alien parts.

Although I tried their ways for a little while after the necessity of begetting brought me to the revealed, I was never pleased with them, but I always separated myself from them because I came into being through a holy [...], yet mixed. When I had set straight my sinless soul, then I strengthened **2** the intellectual [...] and I [...] in the [...] of my God [...] [...] I having done [...] grow strong in a holy spirit higher than god.

It [came] upon me alone as I was setting myself straight, [and] I saw the perfect child [...] [...]. With him who [...] many times and many ways [he] appeared to me as a loving father, when I was seeking the male father of all (who are) in thought, perception, (in) form, race, [region ...], (in) an All which restrains and is restrained, (in) a body yet without a body, (in) essence, matter and [those that] belong to all these. It is with them and the god of the unborn Kalyptos and the power [in] them all that existence is mixed.

(About) existence: how do those who exist, being from the aeon of those who exist, (come) from an invisible, undivided and self-begotten spirit? Are they three unborn images having an origin better than existence, existing prior [to] all [these], yet having become the [world ...]? How are those opposite it and all these **3** [...] good, he and an excuse. What is that one"s place? What is his origin? How does the one from him exist for him and all these? How [does he come into existence] as a simple one, differing [from] himself? Does he exist as existence, form, and blessedness? By giving strength is he alive with life? How has the existence which does not exist appeared from an existing power?

I pondered these things to understand them; according to the custom of my race I kept bringing them up to the god of my fathers. I kept praising them all, for my forefathers and fathers who sought found. As for me, I did not cease seeking a resting place worthy of my spirit, since I was not yet bound in the perceptible world. Then, as I was deeply troubled and gloomy because of the discouragement which encompassed me, I dared to act and to deliver myself to the wild beasts of the desert for a violent death.

There stood before me the angel of the knowledge of eternal light. He said to me, "Zostrianos, why have you gone mad as if you were ignorant of the great eternals **4** who are above? [...] you [...] [...] say also [...] that you are now saved, [...] [...] in eternal death, nor [...] [...] those whom you know in order to [...] save others, [namely] my father"s chosen elect? [Do you] [suppose] that you are the father of [your race ...] or that Iolaos is your father, a [...] angel of god [...] you through holy men? Come and pass through each of these. You will return to them another [time] to preach to a living [race ...] and to save those who are worthy, and to strengthen the elect, because the struggle of the aeon is great but one"s time in this world is short."

When he had said this [to me], I very quickly and very gladly went up with him to a great light-cloud. I cast my body upon the earth to be guarded by glories. I was rescued from the whole

world and the thirteen aeons in it and their angelic beings. They did not see us, but their archon was disturbed at [our] passage, for the light-cloud **5** [...] it is better than every [worldly ...] one. Its beauty is ineffable. With strength it provides light [guiding] pure spirits as a spirit-savior and an intellectual word, [not] like those in the world [...] with changeable matter and an upsetting word.

Then I knew that the power in me was set over the darkness because it contained the whole light. I was baptized there, and I received the image of the glories there. I became like one of them. I left the airy-[earth] and passed by the copies of the aeons, after washing there seven times [in] living [water], once for each [of the] aeons. I did not cease until [I saw] all the waters. I ascended to the Exile which really exists. I was baptized and [...] world. I ascended to the Repentance which really exists [and was] baptized there four times. I passed by the **6** sixth aeon. I ascended to the [...] I stood there after having seen light from the truth which really exists, from its self-begotten root, and great angels and glories, [...] number.

I was baptized in the [name of] the divine Autogenes by those powers which are [upon] living waters, Michar and Micheus. I was purified by [the] great Barpharanges. Then they [revealed] themselves to me and wrote me in glory. I was sealed by those who are on these powers, [Michar] Mi[ch]eus, Seldao, Ele[nos] and Zogenethlos. I became a root-seeing angel and stood upon the first aeon which is the fourth. With the souls I blessed the divine Autogenes and the forefather Geradamas, [an eye of] the Autogenes, the first perfect [man], and Seth Emm[acha Seth], the son of Adamas, the [father of] the [immovable race ...] and the [four] [lights ...] *(1 line unrecoverable)* Mirothea, the mother [...] [...] and Prophania [...] of the lights and De-[...]

7 [...] I was [baptized] for the second time in the name of the divine Autogenes by these same powers. I became an angel of the male race. I stood upon the second aeon which is the third, with the sons of Seth I blessed each of them.

I was baptized for the third time in the name of the divine Autogenes by each of these powers. I became a holy angel. I stood upon the third aeon which is the second. I blessed each of them.

I was baptized for the fourth time by [each of] these powers. I became [a] perfect [angel] [I stood upon] the fourth aeon [which is the first], and [I blessed each of them.]

Then I sought [...] I said [...] I [...] of [...] I *(1 line unrecoverable)* [...] why [...] [...] with power [...] about them in another way in the reports **8** of men? Are these their powers? Or, are these the ones, but their names differ from one another? Are there souls different from souls? Why are people different from one another? What and in what way are they human?"

The great ruler on high, Authrounios, said to me, "Are you asking about those whom you have passed by? And about this airy-earth, why it has a cosmic model? And about the aeon copies, how many there are, and, why they are [not] in pain? And, about Exile and Repentance and the creation of the [aeons] and the world which [...] really [...] you, about [...] me, them [...] nor [...] you [...] invisible [spirit ...] and the [...] of [...] *(3 lines unrecoverable)* and [...] [...] when I [...]

9 The great ruler on high, Authrounios, said to me, "The airy-earth came into being by a word, yet it is the begotten and perishable ones whom it reveals by its indestructibility. In regard to the coming of the great judges, (they came) so as not to taste perception and to be enclosed in creation, and when they came upon it and saw through it the works of the world, they condemned its ruler to death because he was a model of the world, a [...] and an origin of matter begotten of lost darkness.

When Sophia looked at [...] them she produced the darkness, as she [... she] is beside the [... he is a] model [...] of essence [...] form [...] to an image [...] I [...] the All *(2 lines unrecoverable)* [...] darkness [...] [...] say [...] powers [... aeons] of [creation ...] to see any of the eternal ones. **10** he saw a reflection. In relation to the reflection which he saw in it, he created the world. With a reflection of a reflection he worked at producing the world, and then even the reflection belonging to visible reality was taken from him. But to Sophia a place of rest was given in exchange for her repentance. Thus, there was in her no prior reflection, pure in itself beforehand.

After they had already come into being through it, he used his imagination (and) produced the remainder, for the image of Sophia was always being lost because her countenance was deceiving.

But the Archon [...] and made a body which [...] concerning the greater [...] down [...] when I saw [...] to the heart [...] *(1 line unrecoverable)* he having [...] *(4 lines unrecoverable)* perfect through [...] *(1 line unrecoverable)* [...] through him, as he **11** [revealed] the destruction of the world by his [immutability]. It is in the following way that the copies of the aeons exist. They have not obtained a single power"s shape. It is eternal glories that they possess, and they dwell in the judgment seats of each of the powers.

But when souls are illuminated by the light in them and (by) the model which often comes into being in them without suffering, she did not think that she saw [...] and the eternal [...] in the blessed [...] each single one [...] each of [...] light [... all], and she [...] whole, and she [...] and a [...] and she [...] she who *(4 lines unrecoverable)* of repentance. [Souls] **12** are located according to the power they have in themselves, [...] lower are produced by the copies. Those who receive a model of their souls are still in the world. They came into being after the departure of the aeons, one by one, and they are removed one by one from the copy of Exile to the Exile that really exists, from the copy of Repentance to the Repentance that really exists, [and from the] copy of Autogenes to [the Autogenes] that really exists. The remainder [...] the souls [...] exist in a [...] all [...] of aeons [...]

(1 line unrecoverable) and [...] [through ...] the [...] *(3 lines unrecoverable)* of [...] these [...] **13** [blessed the] god above, the great aeons, the unborn Kalyptos, the great male Protophanes, the perfect child who is higher than god, and his eye, Pigeradamas.

I called upon the Child of the Child, Ephesech. He stood before me and said, "O angel of god, O son of the father, [...] the perfect man. Why are you calling on me and asking about those things which you know, as though you were [ignorant] of them?" And I said, "I have asked about the mixture [...] it is perfect and gives [...] there is power which [has ... those] in which we receive baptism [...] these names are [different ...] and why [...] from one [...] in the [... from] others [...] men [... different] *(3 lines unrecoverable)*

14 He said, "[Zost]rianos, listen about these [...] for the first [...] origins are three because they have appeared in a single origin [of] the Barbelo aeon, not like some origins and powers, nor like (one) from an origin and power. It is to every origin that they have appeared; they have strengthened every power; and they appeared from that which is far better than themselves. These (three) are Existence, Blessedness and Life. [...] [...] their companions [...] in a [...] and concerning the [...] having named [...] more than [...] and [...] a perfect [...] from a *(6 lines unrecoverable)*

15 And a water of each one of them [...] ; therefore [...] waters are the perfect ones. It is the water of life that belongs to Vitality in which you now have been baptized in the Autogenes. It is in the [water] of Blessedness which belongs to Knowledge that you will be baptized in the Protophanes. It is the water of Existence [which] belongs to Divinity, the Kalyptos. Now the water of Life [exists in relation to ...] power; that belonging to Blessedness in relation to essence; that belonging to [Divinity] in relation to [Existence ...]. But all these [...] authority and [...] those who [...] water which [becomes pure ...] [...] according to [... when they] depart *(4 lines unrecoverable)*

[...] **16** Existence as [he] is in it. [He] not only [was dwelling] in Thought, but he also [...] them that it is he who is [Being] in the following way. In order that this world might not be endless and formless, he placed a [...] over it; but in order that [he] might become something, the truly young crossed it with what is his, [thus] Existence. It is with the [son] that he is located, with him that he seeks, him that he surrounds [...] everywhere [...] from the truth [...] takes him who [...] exists [...] activity [...] life [...] his word also [...] are these after [...] they became [...] *(5 lines unrecoverable)*[...]

17 and the power is with the Essence and Existence of Being, when the water exists. But the name in which they wash is a word of the water. Then the first perfect water of the triple-power of the Autogenes [is] the perfect soul"s life, for it is a word of the perfect god while coming into being [...] for the Invisible Spirit is a fountain of them all. Thus, the rest are from [knowledge ...] as his likeness. [But] he who knows himself [...] what kind and what [...] alive at one time [...] live with a [...] he is the [...] life, in the [...] become [limitless ...] his [... his] [own ...] the name *(4 lines unrecoverable)*

18 he really exists. It is he because he limits himself. They approach the water according to this single power and the likeness of order.

The great male invisible Mind, the perfect Protophanes has his own water as you [will see] when you arrive at his place. This is also the case with the unborn Kalyptos. In accordance with each one exists a partial entity with a first form, so that they might become perfect in this way; for the self-begotten aeons are four perfect entities. [The] individuals of the all-perfect ones [...] them as perfect individuals. And the [...] aeon [...] of the Autogenes [...] for all [...] [perfect] male [...] for the alls [...] [perfect god ... the triple-] male [...] [perfect] individual [...] in the [...] *(5 lines unrecoverable)*

19 perfect, those who exist according to a form, a race, an All and a partial difference. This is also the case with the highway of ascent which is higher than perfect and Kalyptos.

The Autogenes is the chief archon of his own aeons and angels as his parts, for those who are the four individuals belong to him; they belong to the fifth aeon together. The fifth exists in one; the four [are] the fifth, part by part. But these [four] are complete individually [because they] have a [...] it is also [...] with [the triple male] individual [...] for he is a [...] of [...] god, the invisible [Protophanes] [... male] mind [...] which exists *(6 lines unrecoverable)* **20** living and perfect parts.

(About) the All and the all-perfect race and the one who is higher than perfect and blessed. The self-begotten Kalyptos pre-exists because he is an origin of the Autogenes, a god and a forefather, a cause of the Protophanes, a father of the parts that are his. As a divine father he is foreknown: but he is unknown, for he is a power and a father from himself. Therefore, he is [fatherless]. The Invisible Triple Powerful, First Thought [of] all [these], the Invisible Spirit [...] is a [...] and Essence which [...] and Existence [...] there are [existences] the [...] blessed [...] the [...] all these [...] the [...] *(3 lines unrecoverable)*

21 exist in them, [and] they [...] in others [...] by them all in many places. They are in every place that he loves and desires, yet they are not in any place. They have capacity for spirit, for they are incorporeal yet are better than incorporeal. They are undivided with living thoughts and a power of truth with those purer than these since with respect to him they are purer and are not like the bodies which are in one place. Above all, they have necessity either in relation to the All or to a part. Therefore, the way of ascent [...] it is pure [...] each [...] herself and *(1 line unrecoverable)* [...] them *(3 lines unrecoverable)* [... above all] *(1 line unrecoverable)* **22** particular aeons.

Then [he said], "How then can he contain an eternal model? The general intellect shares when the self-begotten water becomes perfect. It one knows him and all these, one is the protophanic water. If one joins oneself with all these, one is that water which belongs to Kalyptos, whose image is still in the aeons. To understand individually all their parts, they are [...] , those of the All where knowledge is. They have [separated] from the one whom they knew and (from) fellowship with one another. The All and all these, when they [...] wash in the [washing of] [Autogenes] he [...] of [...] *(5 lines unrecoverable)*

23 he appears to [him], that is, when one knows how he exists for him and (how) he has fellowship with their companions, one has washed in the washing of Protophanes. And if in understanding the origin of these, how they all appear from a single origin, how all who are joined come to be divided, how those who are divided join again, and how the parts [join with] the alls and the species and [kinds - if] one understands these things, one has washed in the washing of Kalyptos.

According to each of [the] places one has a portion of the eternal ones [and] ascends [...] as he [...] pure and simple, he is always [...] one of the [...] [always] he is pure for simpleness. He is filled [...] [in ...] Existence and a holy spirit. There is **24** nothing of his outside of him. He can [see] with his

perfect soul those who belong to Autogenes; with his mind , those who belong to the Triple Male, and with his holy spirit, those who belong to Protophanes. He can learn of Kalyptos through the powers of the spirit from whom they have come forth in a far better revelation of the Invisible Spirit. And by means of thought which now is in silence and by First Thought (he learns) of the Triple Powerful Invisible Spirit, since there is then a report and power of silence which is purified in a life-giving spirit. (It is) perfect and [...] perfect and all-perfect.

Glories, therefore, which are set over these, are [life-givers] who have been baptized in truth and knowledge. Those who are worthy are guarded, but those who [are] not from this race [...] and go [...] these who [...] [...] in the fifth, he being [...] [...] copy [...] of the aeons [...] namely a washing but if [he] strips off the world **25** and lays aside [knowledge], and (if) he is he who has no dwelling place and power, then because he follows the ways of the others, he is also a sojourner, but (if) he is one who has committed no sin because knowledge was sufficient for him, he is not anxious when he repents, and then washings are appointed" in these in addition.

(Concerning) (the path ...) to the self-begotten ones, those in which you have now been baptised each time, (a path) worthy of seeing the [perfect ...] individuals: it serves as knowledge of the All since it came into being from the powers of the self-begotten ones, the one you acquire when you pass through the all-perfect aeons. When you receive the third washing [...], you will learn about the [...] really [...] in [that] place.

About these names, they are as follows: because he is one, they [...] is like [...] while he [came into being ...] exists and [...] a word they [said ...] **26** This is a name which really exists together with [these] within her. These who exist do so in [...] ... resembles. His resemblance in kind (is) within what is his own. He can see it, understand it enter it, (and) take a resemblance from it. Now (they can) speak aloud and hear sounds, but they are unable to obey because they are perceptible and somatic. Therefore, just as they are able to contain them by containing them thus, so is he an image which is [...] in this way, having come into existence in perception [by] a word which is better than material nature but lower than intellectual essence.

Do not be amazed about the differences among souls. When they think they are different and do [not resemble] [...] of those who [...] and that [...] aloud [...] he being lost [...] their [souls] [...] body, and that [... his] time, he [...] a desire, **27** their souls exist as [...] their body. As for those who are totally pure, there are four [...] that they possess; but those [in] time are nine. Each one of them has its species and its custom. Their likenesses differ in being separated, and they stand.

Other immortal souls associate with all these souls because of the Sophia who looked down; for there are three species of immortal soul: first, those who have taken root upon the Exile because they have no ability to beget, (something) that only those who follow the ways of the others have, the one being a single species which [...]; being second, those who stand [upon the] Repentance which [...] sin, (it) being sufficient [... knowledge ...] being new [...] and he has [...] difference [...] they have sinned with the others [and] **28** they have repented with the others [...] from them alone, for [...] are species which exist in [...] with those who committed all sins and repented. Either they are parts, or they desired of their own accord. Therefore, their other aeons are six according to the place which has come to each (fem.) of them. The third (species) is that of the souls of the self-begotten ones because they have a word of the ineffable truth, one which exists in knowledge and [power] from themselves alone and eternal [life]. They have four differences like the species of angels who exist: those who love the truth; those who hope; those who believe having [...]; those who are [...] They exist, he being [...] the self-begotten ones [...] he is the one belonging to [perfect ... life]; the second is [...] the [...] knowledge [...] the fourth is that one [belonging to the] immortal [souls ...]

29 The four Lights dwell [there] in the following way. [Armozel] is placed upon the first aeon. (He is) a promise of god, [...] of truth and a joining of soul. Oroiael, a power (and) seer of truth, is set over the second. Daveithe, a vision of knowledge, is set over the third. Eleleth, an eager desire and preparation for truth, is set over the fourth. The four exist because they are expressions of truth and knowledge. They exist, although they do not belong to Protophanes but to the mother, for she is a thought of the perfect mind of the light, so that immortal souls might receive knowledge for

themselves. [...] at these, the Autogenes [...]rse[...]oas, a life [...] all he is a word [...] ineffable [...] truth he who says [... revelation] concerning the [...] that it exists as [...] exists above in [...] **30** [... joined] in a yoking of it in light and thought within his [...].

Since Adamas, the perfect man, is an eye of Autogenes, it is his knowledge which comprehends that the divine Autogenes is a word of the perfect mind of truth. The son of Adam, Seth, comes to each of the souls. As knowledge he is sufficient for them. Therefore, [the] living [seed] came into existence from him. Mirothea is [...] the divine Autogenes, a [...] from her and [...], she being a thought of the perfect mind because of that existence of hers. What is it? Or did she exist? [...] does she exist? Therefore, the divine Autogenes is word and knowledge, and the knowledge [... word.] Therefore [...] Adarn a [s ...] of the [simple ones] when she appeared [...] a change of [the] souls [...] she herself is [...] [...] perfect.

Concerning the [perfect one ...] angelic beings **31** [...] [becomes then] [souls] [die ...] [... the world ...] [...] the copies [...] really [...] which [exists] [...] repentance [...] to this place [...] which exists [...] aeons, if [...] and she loves [...] she stands upon [...] aeon having the Light [Ele]leth [...] become a [...] god-seer [But] if she hopes, then she perceives. And a [...] race [...] she stands upon
(8 lines unrecoverable)

32 [...] she is chosen *(2 lines unrecoverable)* [...] light Ar[mozel] [...] one [...] [bless] upon the [power ...] you stand upon [...] the light which [...] and without measure [...] the aeon is great [...] [...] those alone [...] from the perfect [...] that power [...] be able, and [...] be able [...] of his soul [...] perceptible [...] not with [...] [... but] you are [...] individually [...] there being nothing [...] him [...] which he [...] *(3 lines unrecoverable)* [in ...] **33** and [...] upon every one [...] every [...] [...] formless [...] [...] and this one [...] and this [model ...] [...] and some [...] eternal, nor [...] an all [...] increasing from this [...] he is light [...] because he lacked [...] the perfect mind [...] undivided [...] perfect light [...] and he is in [...] Adamas [... the] Autogenes [...] and he goes [...] mind [...] the divine Kalyptos [...] knowledge [...] but [...] soul *(5 lines unrecoverable)*

34 [...] existence [...] she having *(1 line unrecoverable)* [...] some second powers and [...] and some third [...] appear [...] which [...] *(1 line unrecoverable)* soul [...]

And the aeons [...] dwelling place [...] souls and [...] gods [...] higher than god [...] of the self-begotten ones [...] Autogenes [...] first [...] angel [...] invisible [...] some [...] soul and [...] aeons [...] and to the souls [...] angel [...] *(4 lines unrecoverable)*

35 she [...] eternal [...] times. And [...] *(1 line unrecoverable)* and if [...] namely a soul [...] becomes an [angel ...], and [...] world [...] angels and [...] that holy one [...] and aeon which [... Autog]enes has [...] them, the [...] [...] archon [...] they have [...] difference which [...] she is not, to speak
(1 line unrecoverable) [...] and [...] divine Autogenes [...] which exists [...] hear [...] Autogenes [...] of
(5 lines unrecoverable)

36 [...] has [...] existence [...] life [...] exist, concerning [the] [...] word [...] the child [...] male for a generation [...] *(1 line unrecoverable)* invisible spirit [...] in the perfect [...] *(1 line unrecoverable)* and an origin [...] love and [...] of Barbelo [...] and a [...] the [...] mind [...]

These are two [...] thought [...] from the [...] in Barbelo [...] and the Kalyptos [...] all these [...] the virgin [...] she [appears] in a [...] and [...] *(3 lines unrecoverable)*

37 in that one [...] power *(1 line unrecoverable)* [he is not] from [him, but ...] (is) from the power of that one [... really ... exists], she [...] is his [...] they being first [...] of that one [...] and he is the [...] he alone [...] give him enough [...] to him [...] all, he gives [...] through the [...] for [because of] him some [...] in order that he might [...] and that one which [...] him [...] undivided [...] Barbelo [...] in order that he might [...] blessedness *(1 line unrecoverable)* [...] all [...] he comes *(4 lines unrecoverable)*

38 a [...] of the perfect [mind ...] and he [...] perfect spirit [...] perfect, he lives forever [...] him, and [...] he exists [...] of the [...] he is [a word] from [...] which is in [...] of them all [...] eternal [...] [...] in the triple-[powerful is in the [...] [...] those which [are perfect [...] the Protophanes [...] mind, but [...] pure[...] and he [...] of an image [...] appear [...] and the [...] *(1 line unrecoverable)* him [...] *(5 lines unrecoverable)*

39 [...] [...] namely *(2 lines unrecoverable)* [...] because of him they [...] I mark it [...] he is simple [...] for he is [...] as he exists [...] as to another [...] that is, [...] need.

Concerning [...] triple-male [...] really exists of [...] mind knowledge [...] those who exist [...] which he has [...] really exist [...] and a [...] [...] and she [...] second [...] perfect which [...] appear [...] in him they [...] Kalyptos *(3 lines unrecoverable)* [... species ...] *(2 lines unrecoverable)*

40 *(4 lines unrecoverable)* second species [...] a knowledge [...] [Protophanes ...] [male ...] he has [...] existence [...] unborn, they [...] third [...] [... he] has [...] knowledge and [...] exist together [...] all-perfect [...] blessed since there is not [...] *(2 lines unrecoverable)* god [...] with him [...] *(1 line unrecoverable)* perfect [...] of the [...] Kalyptos [...] *(4 lines unrecoverable)*

41 [...] know [...] of [... Protophanes ...] [...] the mind [...] the powers [...] the all [...] and he [exists] [...] this knowledge. [...] divine, the Autogenes. [The] divine [Autogenes] [...] the child [...] triple-male, this male [...] is [...] and a species [...] perfect because it does not have [...] in a [...] knowledge like that one [...] a being of the individuals [and] a single knowledge of the individuals [...] according to the all [...] perfect. But the male [...] mind the Kalyptos, [but] the [...] divine Kalyptos [...] and a power [...] of all these [... really ...] *(3 lines unrecoverable)* [Protophanes ...] *(1 line unrecoverable)*

42 [Protophanes ...] [...] mind (2 lines unrecoverable) she who belongs to the all [...] unborn [...] man [...] they [...] with that one who [...] and he who [...] he who dwells [...] [...] in the perceptible [world ...] he is alive with that dead one [...] [...] all [...] obtain salvation [...] that dead one.

And all of them did not need salvation [...] first, but they are safe and exist very humbly. Now (about) the man [of] those who are dead: his soul, [his mind and his body all [are dead]. Sufferings [...] fathers of [...] material [...] the fire [...] *(4 lines unrecoverable)*

43 it crosses over. And the second man is the immortal soul in those who are dead. If it is anxious over itself, then [when it seeks] those things which are profitable [according to ...] each one of them, [then it] experiences bodily suffering. They [...] and it [... because] it has an eternal god, it associates with daimons.

Now concerning the man in the Exile; when he discovers the truth in himself, he is far from the deeds of the others who exist [wrongly] (and) stumble. (Concerning) the man who repents: when he renounces the dead and desires those things which are because of immortal mind and his immortal soul, first he [...] makes an inquiry about it, not about conduct but about their deeds, for from him he [...] [...] and [...] obtain [...] **44** and the man who can be saved is the one who seeks him and his mind and who finds each one of them. Oh how much power he has! And the man who is saved is the one who has not known how these [...] exist, but he himself by means of [the] word as it exists [...] received each one [...] in every place, having become simple and one, for then he is saved because he can pass through all [these]. He becomes the [...] all these. If he [desires] again, then he parts from them all, and he withdraws to himself [alone]; for he can become divine by having taken refuge in god."

When I heard this, I brought a blessing to the living and unborn God in truth and (to) the unborn Kalyptos and the Protophanes, the invisible, male, perfect Mind, and the invisible triple-male Child [and to the] divine Autogenes. **45** I said to the child of the child Ephesek who was with me, "Can your wisdom instruct me about the scattering of the man who is saved, and (about) those who are mixed with him, and who those are who share with him, in order that the living elect might know?"

Then the child of the child Ephesek told [me ...] openly, "If he withdraws to himself alone many times, and if he comes into being with reference to the knowledge of the others, Mind and the immortal [Origin] will not understand. Then it has a shortage, [...] for he turns, has nothing and separates from it and stands [...] and comes into being by an alien [impulse ...I, instead of becoming one. Therefore, he bears many forms. When he turns aside, he comes into being seeking those things that do not exist. When he falls down to them in thought and knows them in another way because he is powerless, unless perhaps **46** he is enlightened, he becomes a product of nature. Thus he comes down to birth because of it and is speechless because of the pains and infiniteness of matter. Although he possesses an eternal and immortal power, he is bound within the

[movement] of the body. He is [made] alive and is bound [always] within cruel, cutting bonds by every evil breath, until he [acts] again and begins again to come to his senses.

Therefore, powers are appointed for their salvation, and each one of them is in the world. Within the self-begotten ones corresponding to each of the [aeons] stand glories so that one who is in the [world] might be safe beside them. The glories are perfect thoughts appearing in powers. They do not perish because they [are] models for salvation [by] which each one is saved. He receives a model (and) strength from each of them, and with the glory as a helper he will thus pass out from the world [and the aeons ...].

These **47** are the guardians of the immortal soul: Gamaliel and Strempsouchos, Akramas and Loel, and Mnesinous. [This is the] immortal spirit, Yesseus- Mazareu[s]-Ye[s]sedekeus. He is [...] of the child [...] or, the child of the child, and [...] But Ormos is [...] on the living seed and Kam[...]el is the spirit-giving. There stand before [them] Seisauel and Audael and Abrasax, the myriads-Phaleris, Phalses, [and] Eurios, the guardians of [the] glory-Stetheus, Theo[pe]mptos, Eurumeneus and Olsen. Their assistants in everything are Ba[...]mos, [.]son, Eir[.]n, Lalameus, Eidomeneus and Authrounios. The judges are Sumphthar, Eukrebos and Keilar. The inheritor is Samblo. The angels who guide the clouds are the clouds Sappho and Thouro."

When he had said these things, he told me about all of those in the self-begotten aeons. They were all **48** eternal Lights, perfect because they were perfected individually. I saw corresponding to each one of the aeons a living earth, a living water, [air made] of light and a fire [that] cannot burn, because all of [them ...] are simple and immutable, simple and eternal [living beings], having [...] of many kinds, trees of many kinds that do not perish, [also] tares of this sort and all of these: imperishable fruit, living men and every species, immortal souls, every form and species of mind, true gods, angels existing in great glory, an indissoluable body, an unborn birth and an immovable perception. Also there was the one who suffers, although he is unable to suffer, for he was a power of a power.

49 [...] [...] change [...] indissoluable [...] these [...] all [...] they are [...] they [... through all] of them [... exist] in [... exist] [...] come into being *(1 line unrecoverable) (lines 12ff do not survive)* **50** of [...] [simple ...] perfect [...] eternal [...] aeons [...] and the [...] receive power [...] and their [...] in a [...] for [...] [...] not [...] *(lines 12ff do not survive)*

51 [...] in [...]thorso[...]s [...] silence [...] he is [...] [...] he is god [...] we were blessing [...] Geradama [s] [... mother] of [...] [...] she is the glory [...] our [...] mother [...] and Pleistha [the mother] of the angels with [the son] of Adam, Se[th] [Emma]cha Seth, the father of [the] immovable [race ...] and [...] [the] four Lights, Arm[mosel], [Oroia]el, Daveithe, Eleleth. [Each of these] we blessed by name. [We] saw the self-controlled [glory], the triple [...] triple-male [...] majesty, as we said "You are one, you are [one], you are one, child **52** of [the child] Yato[...] exist [...] *(1 line unrecoverable)* [... you are] one, you [...] Semelel [...] Telmachae[...] omothem[...] male [...] [...] he begets [... the] self-controlled [glory ...] can desire him whom [...] all-perfect [...] all. Akron [...] the triple-male, a a [...] o o o o o b + i r e i s e [...] you are spirit from spirit; you are light from light; you are [silence ...] from silence; [you are] thought from thought, the son of [god] the god, seven ... [...] ... let us speak [...]

53 *(3 lines unrecoverable)* [...] word [...] the [...] [...] and the [...] *(1 line unrecoverable)* [...] not a time [...] invisible Barbelo [...] the [...] the triple-male Prones, and she who belongs to all the glories, Youel.

[When I was] baptized the fifth [time] in the name of the Autogenes by each of these powers, I became divine. [I] stood upon the fifth aeon, a preparation of all [these], (and) saw all those belonging to the Autogenes who really exist. I was baptized five **54** times [...] and [...] of the [...] zareu[s] from [...] that [...] perfect [...] and the great [...] glory, she who belongs to [...] (1 line unrecoverable) god, the [...] appear [...] perfect which is doubled [...] she who belongs to all the species [...] male, the self-controlled glory, the mother [...] [the] glories, Youel, and the [four] Lights of [the] [great] Protophanes, Mind, Selmen, [and those] with him, the god-[revealers] Zach[thos] and Yachthos, Sethe[us] and An-tiphan[te]s, [Sel-] dao and Ele[n]nos [...] **55** [...] [...] go [...] the [...] their [...] likeness [... exist] as [...] of the [...], for [...] see [...] [...] aeon [...] more [...] Light [...] more glories [...] the following are in accordance with [each one] of the aeons: a living [earth] and a

[living] water, and air made of light and a blazing fire which cannot [burn], and living beings and trees and souls [and] minds and men [and] all those who are [with them], but (there are) no gods [or] powers or angels, for all these **56** are [...] and [...] and [...] exist [...] all [...] all [...] [...] all [...] [...] they being [...] and they being [...] [...] and [...] [and] those [...] him, the Autogenes. [I] received a likeness from [all] these. The aeons [of the] Autogenes opened (and) a [great Light] came forth [...] from the aeons of the [triple-] male, and they [glorified] them. The four aeons were desiring within a [...] aeon the [...] pattern [...] single one existing [...] Then E[phesek], the child of the child [...]

57 *(4 lines unrecoverable)* [... Yesseus] Maza [reus Yessede]keus [...] [...] of [... seal ...] upon him [...] and Gabriel *(1 line unrecoverable)* [...] seal [...] four races

There came before me she who belongs to [the glories], the male and [virginal ...] Yoel. [I] deliberated about the crowns, (and) she said to me, "Why [has] your spirit deliberated [about] the crowns and the [seals] on them [...] are the crowns which strengthen every [spirit ...] and every soul, and [the] seals which are [upon] the triple races and [...] the invisible spirit **58** are [...]
(3 lines unrecoverable) and [...] [virgin ...] [...] and [...] [...] seek [...] [...]in the[...] [in] them [...] [...] and [...] [...] he [strengthened] and the seals [...] race are those belonging to the Autogenes and the Protophanes and the Kalyptos.

The [Invisible] Spirit [is] a psychic and intellectual power, a knower and a fore-knower. Therefore he is with [Gabriel] the spirit-giver [so that] when he gives a holy spirit he might seal him with the crown and crown him, [having] gods [...]

59 [...] [...] the *(2 lines unrecoverable)* [...] the *(1 line unrecoverable)* [...] [...] spirit [...] to one (fem.) *(1 line unrecoverable)* [...] they exist [...] and they were not [in] them in order that they might [become] simple and [might] not be doubled [according to] any pattern. [These] then are the simple, perfect individuals. [...] and all these [...] of the aeons [...] him, all these [...] who exist in a place [...] all-perfect it required a great [...] to see them, for [...]

60 *(3 lines unrecoverable)* perfect [...] (2 lines unrecoverable) [...] every [...] exist [...] he is [...] [hear] him [...] [...] and [...] in thought [...] a first thought [...] since [...] is in a power she is perfect [...] it is fitting for you to [...] about everything, and [...] those to whom you will listen through a thought of those higher than perfect and also those whom you will [know] in a soul [of] the perfect ones."

[When] she has said this, she [baptized me]

61 *(6 lines unrecoverable)* [...] the first [... and] I received power *(1 line unrecoverable)* [... I] received the form [...] received [...] [...] existing upon my [...] receive a holy spirit [I] came into being [really] existing. Then, she brought me into the great [aeon] where the perfect triple-male (is). I saw the invisible child within an invisible Light. Then [she] baptized me again in

62 *(4 lines unrecoverable)* [...] her [...] *(1 line unrecoverable)* [and] I [...] I was able to [...] [...] the great one [...] and perfect [...]

Yoel who belongs to all [the glories] said to me, "You have [received] all the [baptisms] in which it is fitting to [be] baptized, and you have become [perfect] [...] the hearing of [...] all. Now [call] again upon Salamex and [...] and the all-perfect Ar[...] the Lights of the [aeon] Barbelo and the immeasurable knowledge. They will reveal

63 [...] [...] invisible *(3 lines unrecoverable)* [...] which [...] [... virgin] Barbelo [and] the Invisible [triple] powerful Spirit."

[When] Youel who belongs to all the glories [had said this] to me, she [put me down] and went and stood before the Protophanes. Then, I was [...] over my spirit, [while] praying fervently to the great Lights in thought. I began calling upon Salamex and Se- [...]en and the all-perfect [...]e. I saw glories which are greater than powers, [and] they annointed me. I was able

64 [...] in my [...] and[...] *(2 lines unrecoverable)* she covered [...] all [...] Salamex [and] those [who] have revealed everything [to me] saying, "Zostrianos, [learn] of those things about which you asked. (1 line unrecoverable) and [he is] a single one [who] exists before [all] these who really exist [in the] immeasurable and undivided Spirit [...] [...] the All which [exists] in him and the [...] [...] and that one which [...] after him. It is he alone who crosses it [...]

65 *(4 lines unrecoverable)* [...] all these [...] he is [...] [...] first [...] [... of] thought [...] of every power [... downward] [...] he is established [...] stand, he [passes] into the pathway to a place [...] and infinite. He is far higher than every unattainable one, yet he gives [...] greater than any body (and) is purer than every unembodied one, entering every thought and every body [because he] is more powerful than everything, every race and species, as their All.

66 [...] exist *(4 lines unrecoverable)* to a partial (...] [...] part [...] [exist] in a [...] know her [...] [...he is] from him [...] which really exists, who (is) from the Spirit who [really] exists, the one alone [...] for they are powers of [...] Existence [...] and Life and Blessedness.

In Existence he exists [as] a simple head, his [word] and species. Let the one who will find him come into existence. Existing in Life, he is alive [...]

67 *(2 lines unrecoverable)* [he having] knowledge [...] know all these [...] him alone [...] for god [...] unless [...] [...] alone, and he [...] [...] in him [...] [...] the single [...] [...] for he exists as [...] [in] that which is his, which [exists] as a form of a form, [...] unity of the [...]. He exists as [the] [...] since he is in [the] mind. He is within it, not coming forth to any place because he is a single perfect, simple spirit. [Because] it is his place and [...], it is within him and the All that he comes into being. It is he who exists, he who **68** [...] [...] and a [...] and a [protector] in him.

Life [...] and activity of the insubstantial [...] the [...] which exists in him [exists] in him [...] exists because of [him ...] blessed and a [...] perfect, and [...] which exist in [...] which really exists. The form of the activity which exists is blessed. By receiving Existence, he receives power, the [...] a perfection [...] separate forever. Then he exists as a perfect one. Therefore, he exists as a perfect one because he is undivided with his own region, for nothing exists before him except the [perfect] unity.

(Pages 69-72 are blank; they may have been numbered.)

73 existence [...] [...] she is salvation [...] [all ...] and he [...] [...] be able, nor does he [...] [...] him, if he [...] him to him, all these [...] [...] for he [who] [...] in existence [...] this one, he totally [exists] as Life, and in Blessedness he has knowledge. If he apprehends the [glories], he is perfect; but if he apprehends [two] or one, he is drunk, as he has received [from] him. It is because of [him] that there exist those with souls and those without souls; because of him (exist) those who will be saved; because of him (exist) those who will [perish] since they have not [received] from him; because of [him] (exists) matter and bodies; because of him (exist) non- **74** [...] [because of] him [...] every [...] because of [...] [...] this one [...] who [pre-] exists and he [...] [...] a [simple] head, [a] single spirit [...] he is [...], and [...] existence, form, [...] [...] of him.

It is [in accordance with] Activity, that is [...] Life, and in accordance with perfection, that is intellectual power, that she is a [...] Light. It is at one time that the three stand, at one time they move. It is in every place yet not in any place that the ineffable unnameable one [...] and produces them all. [...] exist from him[...] resting in him [...] in her perfection he has not received from [every] form **75** because of him *(2 lines unrecoverable)* [...] anything [...] *(2 lines unrecoverable)* [...] in existence [...] dwell in the [...] of life. But in perfection and [knowledge] (is) Blessedness.

All [these] dwell [in the] indivisibility of [the] Spirit. Because of knowledge [...] is [divinity] and [...] and blessedness and life and knowledge and goodness and unity and singleness. In short, all these (are) the purity of barrenness [...] pre-exists him [...] all these and the

76 [...] his [...] [...] in [...] *(4 lines unrecoverable)* aeon, a [...] in a [...] barrenness, he [...] he always [...] him when he saw him [...] It is because he [is] one that he is simple. Because he is Blessedness in perfection [...] one, perfect and [blessed]. It is because she was in need of his [...] that she was in need of this from him, because he followed [her] with knowledge. It is outside of him that his knowledge dwells; it dwells with the one who examines himself, a reflection and a [...] **77** [...] be in need of [...] *(1 line unrecoverable)* [...] simple *(1 line unrecoverable)* [...] and [...] he [...] [...] this, she [...] [...] the pleroma [...] which she did not desire for herself.

She has [...] him outside of the [perfection], she has divided, for she is [the] all-perfection [of] perfection, existing as thought. With respect to him [she] is a begetting which follows him, and as one from his ineffable power she has a first power and the first bar-reness after him, because with respect to all the rest a first aeon

78 *(3 lines unrecoverable)* [all ...] *(1 line unrecoverable)* [...] of the [...] [...] and him [...] know him, he really exists as an aeon [...] and in Activity [...] power and a [...] she did not begin [...] time, but she [appeared] from eternity, having stood before him in eternity. She was darkened by the majesty of his [...] She stood looking at him and rejoicing because she was filled with his kindness, [...] but when she had [...]

79 *(5 lines unrecoverable)* [...] she [...] [...] first existence [...] insubstantial and that [....] It is [from] the undivided one that [it] moves toward Existence in activity and [intellectual] perfection and intellectual life, which was Blessedness and Divinity.

The [whole] Spirit, perfect, simple and invisible, has become singleness in Existence and activity and a simple triple-[power], an invisible spirit, an image of that which really exists, the one

80 *(5 lines unrecoverable)* of the really [existing] one [...] [he] exists in a [...] she being an image [...] in a turning [...] power to join with his [...] she having seen the [...] which existed [...] all-perfection [...] that one, because he [...] pre-exist and [...] rest upon all these, he [...] pre-exist being known as triple-powerful.

The Invisible Spirit has not ever [been) ignorant. He always knew, but he was always perfection [and] blessedness [....] **81** She became ignorant [...] and she [...] body and [...] promise [...] light [...] [...] she exists [...] [...] in order that she might not come forth anymore nor come into existence apart from perfection. She knew herself and him. Having made herself stand, she was at rest because of him, since she was [from] him who really exists, {she was from him who really exists) and all those. (Thus), she knows herself and him who pre-exists.

By following him they came into being existing { they came into being existing) and appearing through those **82** [who pre-]exist. And [...] through the [...] they having appeared [...] two [...] they appeared [... the one] who knows him beforehand, as an eternal space, since he had become his second knowledge, once again the knowledge of his knowledge, the unborn Kalyptos. [They] stood upon him who really exists, for she knew about him, in order that those who follow her might come into being having a place and that those who come forth (from her) might not be before her but might become holy (and) simple. She is the comprehension of god **83** who pre-[exists. She] rested [...] to the simple [...] salvation salvation [...] [...] he [...] [...] light which was fore- [known]. She was called Barbelo because (of her being) thought; the triple [race] (which is) male, virginal (and) perfect and her knowledge through which she came into being in order that they might not [...] her down and that she might not come forth anymore through those in her and those who follow her. Rather, she is simple in order that she might be able to know the god who pre-exists because she came into being as a good (product) of him since she *(1 line unrecoverable)*

84 [...] barrenness [...] third [...] two [...] of this way [...] [...] and male [...] (1 line unrecoverable) [...] and the [...] barrenness [...] [...] she is a second [...] she stood [...] first of the reality [which] really exists [...] [...] the blessedness [...] of the Invisible [Spirit], the knowledge [...] the first existence in the simplicity of the Invisible Spirit in the unity. It is in that pure singleness that he is similar and [...] species. And he who [...] exist [...]

85 *(6 lines unrecoverable)* [...] and knows [...] and the [...] and the [perfection] and [...] produces and [...] the first Kalyptos [...] them all, existence and activity, divinity, race and species.

But are powers one? In what way (is it) that he is one, that is, not a partial one, but (one of) those of the All? What is the unity which is unity? Is he from [...] activity [...] life and [...] of [...]. And [...]

86 *(7 lines unrecoverable)* power [...] as [...] [...] perceptible [...] [...] all-perfect [...] [...] she having spoken, [...] "You are great, Aphr[edon]. You are perfect, Neph[redon]." To his existence she says, "You are great, Deipha[...]. She [is] his activity and life and divinity. You are great, Harmedon [...], who belongs to all the glories, Epiph[a- and his blessedness and the perfection [of] the singleness [...] all [...]"

87 *(6 lines unrecoverable)* [...] forever [...] intellectual [... perfect] [the virgin Barb]elo through the simplicity of the blessedness of the triple powerful Invisible Spirit. She who has known him has known herself. And he, being one everywhere, being undivided, having [...] has [...] and she has known [herself as] his activity [...] and he has known [...] knowledge [...] within

88 [...] *(7 lines unrecoverable)* bless [...] [...] Be[ritheus, Erignaor], Or[imeni]os, Ar[amen], Alphl[ege]s, Elilio[upheus], Lalamenu[s], Noetheus [...] great is your name [...] it is strong. He who knows (it) knows everything. You are one, you are one, Siou, E[...], Aphredon, you are the [aeon] of the aeons of the perfect great one, the first Kalyptos of the [...] activity, and [...] he is [...] his image [...] of his, he [...]

89 [...] *(7 lines unrecoverable)* [...existence] [...] and he *(2 lines unrecoverable)* [...] in [...the glory] [...] glories [...] a [...] in *(3 lines unrecoverable)* [...] aeon *(3 lines unrecoverable)*

90 *(8 lines unrecoverable)* exist [...] *(2 lines unrecoverable)* [and *(3 lines unrecoverable)* [blessed ...] *(1 line unrecoverable)* [perfect...] *(7 lines unrecoverable)*

91 *(8 lines unrecoverable)* [...] god *(3 lines unrecoverable)* [...] first [...] and powers [... all-perfect] they are [...] of all these and a cause of [them] all, a [...] Barbelo *(1 line unrecoverable)* [...] him and [...] all these [...] he not having [...] and his [...] become [...] but

92 [...] *(8 lines unrecoverable)* of [...] *(1 line unrecoverable)* [and ...] *(2 lines unrecoverable)* and a [...] in a [...] according to the [thought] which really [exists ...] which exists as [...] name [...] *(1 line unrecoverable)* Kalyptos [...] the [...] triple [...] *(1 line unrecoverable)* but [...] **93** name him.

All these come, as it were, from him who is pure. If you give glory because of him, and if you [...] existence [...] his [...]a [...] simple *(2 lines unrecoverable)* [...] he will *(1 line unrecoverable)* [...] that one [... know] him *(1 line unrecoverable)* [...] perfect he being [... perfect] and [...] [...] perfect *(1 line unrecoverable)* [...] his *(1 line unrecoverable)* [...] him [...] to the *(1 line unrecoverable)*

94 he was not able to see her. Therefore, it is impossible to receive him in this way in majestic purity as a perfect head of [him who] is in [...] [...] which [... know] him concerning [...] say it [...] *(2 lines unrecoverable)* which [...] *(2 lines unrecoverable)* which [...] for *(1 line unrecoverable)* [... exist] together [...] and [...] *(5 lines unrecoverable)* nor [...]

95 differences between these and angels, and differences between these and men, and differences between these and existence. And [...] *(1 line unrecoverable)* [...] and [perception] *(2 lines unrecoverable)* [...] really *(1 line unrecoverable)* for [...] the [perceptible] world [...] like *(1 line unrecoverable)* existence [...] for [...] and [...] *(1 line unrecoverable) (lines 20ff do not survive)*

96 will approach him in knowledge. He receives power, but he who is far from him is humbled." And I said, "Why then have the judges come into being? What [...] is the [suffering] of the [...] for (1 line unrecoverable) and [...] *(2 lines unrecoverable)* but [...] *(1 line unrecoverable)* through [...] who [...] suffering [...] through [...] the [...] [...] exists [...] she dwells [...] *(2 lines unrecoverable) (lines 22ff, ca. 4 lines, do not survive)*

97 male, since she is knowledge [of] the triple powerful invisible great Spirit, the image of [the first] Kalyptos, the [blessedness] in the [invisible] Spirit, [...] the *(1 line unrecoverable)* [...] for [...] he knows *(3 lines unrecoverable)* [...] fill [...] she appears [...] knowledge [...] she stands [...] *(3 lines unrecoverable) (lines 21ff, ca. 6 lines, do not survive)*

98 [...] a perfect unity of a complete unity, and when she divided the All [...] from the All [...] existence and [...] [...] the thoughts [...] *(2 lines unrecoverable)* [perception] *(12 lines unrecoverable) (lines 22ff, ca. 5 lines, do not survive)*

99 [...] [existence ...] [...] in [...] which *(1 line unrecoverable)* knowledge *(3 lines unrecoverable)* [...] she blesses *(4 lines unrecoverable)* [...] which *(1 line unrecoverable)* [...] and *(4 lines unrecoverable) (lines 21ff, ca. 6 lines, do not survive)*

100 *(5 lines unrecoverable)* Arm[ozel *(2 lines unrecoverable)* is the [...] [through ...] power [...] *(3 lines unrecoverable)* which [...] *(6 lines unrecoverable) (lines 22ff, ca. 4 lines, do not survive)*

101 [...] invisible [...] [...] that one [...] [... this] is the [...] *(1 line unrecoverable)* [...] form *(2 lines unrecoverable)* [...] of a *(3 lines unrecoverable)* [...] Kalyptos [...] undivided *(6 lines unrecoverable) (lines 20ff, ca. 4 lines, do not survive)*

102 [...] which exist [...] [...] the [...] *(1 line unrecoverable)* and [...] *(4 lines unrecoverable)* he [...] *(3 lines unrecoverable)* and [...] those [...] a [...] *(3 lines unrecoverable)* some [...] *(2 lines unrecoverable) (lines 22ff, ca. 4 lines, do not survive)*

103 [...] origin [...] [which] really exists [...] [...] exist [... essence] [...] in [... this] is [...] the *(5 lines unrecoverable)* [...] they [...]not *(1 line unrecoverable)* [...] this *(4 lines unrecoverable) (lines 20ff, ca. 6 lines, do not survive)*

104 [...] she appears [...] of those who [...] [...] of the [...] and [...] this [...] the [...] (1 line unrecoverable) see [...] *(5 lines unrecoverable)* he[...] really [...] *(1 line unrecoverable)* that[...] and[...] *(5 lines unrecoverable) (lines 24ff, ca. 4 lines, do not survive)*

105 are those who [stand ...] the aeon of [...] come up to [...] [...] which exist in [...] he on the one hand [...] [...] he [...] one [...] an origin *(1 line unrecoverable)* [...] and [...] he [...] matter [...] single *(1 line unrecoverable)* [... exist] *(2 lines unrecoverable)* [...] which [...] and *(1 line unrecoverable) (lines 22ff, ca. 4 lines, do not survive)*

106 [...] and he exists [...] he is [...] and [...] mark of a [...] [...] an [...] nor of [...] [...] he [...] which [...] *(2 lines unrecoverable)* and [...] *(1 line unrecoverable)* number [...] live [...] according to [...] which [...] *(4 lines unrecoverable)* which [...] *(2 lines unrecoverable) (lines 23ff, ca. 4 lines, do not survive)*

107 them [...] [...] and [...] existence [...] [...] and the [...] exist as [...] reflection [...] first (1 line unrecoverable) [...] first [...] of the *(2 lines unrecoverable)* [...] he *(9 lines unrecoverable) (lines 22ff, ca. 6 lines, do not survive)*

108 [...] not, they giving [...] [...] he who exists [...] [...] all and he [...] a multitude [...] creation *(1 line unrecoverable)* and [...] *(2 lines unrecoverable)* the [...] *(1 line unrecoverable)* in the [...] these [...] the[...] of [...] alive [...] *(4 lines unrecoverable)* in [...] *(1 line unrecoverable)*

(Pages 109-112 do not survive)

113 and angels and daimons and minds and souls and living beings and trees and bodies and those which are before them: those of the simple elements of simple origins, and those which arein [...] and unmixed confusion, air [and] water and earth and number and yoking and movement and [...] and order and breath and all the rest. They are fourth powers which are [in] the fourth aeon, those which] are in the [...] and [...] perfect of [...] powers [...] powers [...] of [...] of [...] angels [of the] angels, souls [of the] souls, living beings [of the] living beings, trees [of] [the trees ...] [...] and [...] *(2 lines unrecoverable)* **114** his own.

There are those who are as begotten, and those who are in an unborn begetting, and there are those who are holy and eternal, and the immutable ones in death and destruction in indestructibility; and there are those who are as All; there are those [who are] races and those who are [in] a world and order; there are those in [indestructibility], and there are the first [who stand] and the second [in] all of them. [All] those [who] are from them and [those who] are [in] them, and [from] these who [follow] them [...] *(1 line unrecoverable)* these [...] and [the] fourth aeons stood [...] [...] they existing [...] *(2 lines unrecoverable)*

115 in them, he being scattered abroad. They are not crowded against one another, but to the contrary they are alive, existing in themselves and agreeing with one another, as they are from a single origin. They are reconciled because they are all in a single aeon of Kalyptos, [...] being divided in power, for they exist in accord with each of the aeons, standing in relationship to the one which has reached them.

But Kalyptos is [a] single aeon; [he] has four different aeons. In accord with each of the aeons they have powers, not like first and second (powers), for all these [are] eternities, [but] they are different [...] and order and glory [...] which exists [in ...] four aeons and [...] who pre-exists [...] god [...] [...] they are [...] *(1 line unrecoverable)*

116 All of them exist in one, dwelling together and perfected individually in fellowship and filled with the aeon which really exists. There are those among them (who stand) as dwelling in essence and those (who stand) as essence in conduct or [suffering] because they are in a second, for the unengenderedness of the ungenerated one who really exists is among them. When the ungenerated have come into being, their power stands; there is an incorporeal essence with [an]

imperishable [body]. The [immutable one] is [there] who [really] exists. Because it transforms [through] change, the [...] in destructible fire stands with [all] [these ...] [...] one [...] **117** he stands. It is there that all living beings dwell, existing individually (yet) all joined together. The knowledge of the knowledge is there together with a setting up of ignorance. Chaos is there and a perfect place for all of them, and they are strange. True Light (is there), also enlightened darkness together with the one who does not really exist - [he] does not really exist. [...] the non-being who does not exist at all. But it is he, the Good, from whom derives the good and what is pleasant and the divine; (it is he) from [whom] comes God and he who [...], he who is great. For [...] in part [...] form and God that [...]and the one [...] [...] a god [...] [...] all these [...] [...] darkness [...] *(1 line unrecoverable)*

118 and a race. He has not mixed with anything, but he remains alone in himself and rests himself on his limitless limit. He is [the] God of those who really exist, a seer and a revealer of God.

When she had strengthened him who [knew her], the aeon Barbelo, the knowledge of the Invisible Triple Powerful Perfect Spirit, in order to [...] her, said, "He [...] a life. I am alive in [...] You, the One, are alive. He is alive, [he] who is three. It is you who are [the] three who are three [doubled ...] e e e. The first of seven [...] the third [...] the second [...] e e e e a a a a a a a [...] [...] two, but he [four ...] [...] knowledge [...] *(1 line unrecoverable) (1 line unrecoverable)*

119 a part? What kind of mind, and what kind of wisdom? What kind of understanding, what kind of teaching? His Lights are named (as follows): the first [is Arme]don and she who is with him, [...]; the second is Diphane [... and] she who is with him, Dei- ph[a ...]; the third is [Malsed]on and she who is with him [...]; the fourth is [...]s and she who is with him, Olmis.

Kalyptos exists having [...] with his Form. He is invisible to all these so that they all might be strengthened by him [...] [...] he exists in [...] all-perfect because [he has] four existing *(1 line unrecoverable)* [...] nor according to a [...] alone [... B]arbelo [...] *(2 lines unrecoverable)*

120 know him and the one who is set over a second. The first of the aeons is Harmedon, the father-glory. The second Light (is) one whom [he does] not [know], but all the [individuals], wisdom [...] exist in the fourth aeon who has revealed [himself] and all the glories. [The third] Light (is) he [...] not him, as the word of all [the forms] and that other [glory], understanding, [who is] in the third [aeon]. There are four in Malsedon and [...] nios. The fourth Light is the one who [...] of all the forms existing [...] a teaching and glory [...] and the truth of the [four aeons], Olmis, [...] and the [...] *(2 lines unrecoverable)* **121** fifth.

The first (is the one) who is the second, that is, it is the all-perfect Kalyptos, for the four Lights exist. It is Kalyptos who has divided again, and they exist together. All who know those who exist as glories are perfect. This one [...] knows everything about them all is all-perfect. From him is every power, every one and their entire aeon, because they all come to him and they all come from him, the power of them all (and) the origin of them all. When he learned [of them], he became a [...] aeon and a ingenerateness. [...] other aeons [in ...]a[...] *(2 lines unrecoverable)*

122 become a Barbelo, he becomes a first aeon because of the eternity of the Invisible Spirit, the second ingenerateness.

These are all the glories: the limitless Aphredons, [...] the ineffables, the revealers, all the [...] immutables, the glory-revealers, the twice-revealed Marsedons, the limitless Solmises, the self-revealers who are [full] of glory, those who [wait for] glory, the blessers, the M[arse-] dons, the Kalyptoi who [...] the limits [...] upon the limits [...] those who exist [...] *(3 lines unrecoverable) (Lines 24ff, I or 2, do not survive)* **123** ten thousand glories in them.

Therefore, he is a perfect glory so that whenever he can join (another) and prevail, he exists as perfect. Thus, even if he enters into a body and a death (coming) from matter, they do not receive greater honor because of their all-perfectness from whom came all these, being perfect, together with those who are with him. Indeed, each of the aeons has ten thousand aeons in himself, so that by existing together he may become a perfect aeon.

He exists in the [Blessedness] of the Triple [Powerful] Perfect Invisible [Spirit ...] silence [...] who became first [...] and the knowledge *(3 lines unrecoverable)*

124 whole, a silence of the second knowledge, the first thought in the will of the Triple Powerful, because he commanded it to know him, so that he might become all-perfect and perfect in himself. By simplicity and blessedness he is known. [I received] goodness through that follower of the Barbelo aeon who gives being to himself. [...] is not the power, but she is the one who belongs to him.

The aeons which really exist do so in silence. Existence was inactivity, and knowledge of the self-established Kalyptos was ineffable. Having come [from the] fourth, the [...] thought, the Proto [phanes], as (the) Perfect Male [Mind] *(2 lines unrecoverable)*

125 he is his image, equal to him in power and glory but with respect to order higher than him, (yet not higher) in aeon. Like him he has all these (parts) living (and) dwelling together in one. Together with the aeon in the aeons he has a fourfold difference with all the rest who are there.

But Kalyptos really exists, and with him is located she who belongs to all the glories, Youel, the male virgin glory, through whom are seen the all-perfect ones. Those who stand before him are the triple [...] child, the triple [...], the Autogenes [...] He has [...] in one [... the one] again who prevails over the [...] existing in [...] **126** of ten thousand- fold.

The first aeon in him, from whom is the first Light, (is) Solmis and the god revealer, since he is infinite according to the type in the Kalyptos aeon and Doxomedon. The second aeon (is) Akremon the ineffable together with the second Light Zachthos and Yachtos. The third aeon is Ambrosios the virgin together with the third Light Setheus and Antiphantes. The fourth aeon is the blesser [...] race with [the] fourth Light [Seldao] and Elenos.

The [...] him [...] [...] Arm[edon *(1 line unrecoverable)* **127** phoe zoe zeoe ze[...] zosi zosi zao zeooo zesen zes- en - the individuals and the four who are eight-fold are alive. eoooo eaeo - you who are before them, and you who are in them all. They are within the perfect male Armedon Protophanes of all those who dwell together. Since all the individuals were existing as perfect ones, the Activity of all the individuals appeared again as the divine Autogenes.

He stands within an aeon because there are within him four different self-begotten aeons. The first aeon in him as the first Light (is) [Harmoze]l-Orneos-Euthrou- nios. [He] was called *(1 line unrecoverable)*

[... The] second [aeon as] [the second Light is] [Oraiael ...]-udas[...]os, Ap[...] **128** Arros[...]. The third (aeon) of the third Light (is) Daveithe-Laraneus- Epiphanios-Eideos. The fourth (aeon) as the fourth Light (is) Eleleth-Kodere- Epiphanios-Allogenios. But as for all the rest who are in matter, they were all left (there). It was because of knowledge of greatness, audacity and power that they came into existence and comforted themselves. Because they did not know God, they shall pass away. Behold, Zostrianos, you have heard all these things of the gods are ignorant and (which) seem infinite to angels."

I took courage and said, "I am [still] wondering about the Triple Powerful Invisible Perfect Spirit: how he exists for himself, [how he causes] everything [...] who really exist [...] what is the [...] [...] and [...] [...] of [...] **129** very [...] they set [me] down (and) left.

Apophantes and Aphropais, the Virgin-light, came before me and brought me into Protophanes, (the) great male perfect Mind. I saw all of them as they exist in one. I joined with them all (and) blessed the Kalyptos aeon, the virgin Barbelo and the Invisible Spirit. I became all-perfect and received power. I was written in glory and sealed. I received there a perfect crown. I came forth to the perfect individuals, and all of them were questioning me. They were listening to the loftiness of my knowledge. They were rejoicing and receiving power. When I again came down to the aeons of Autogenes, I received a true image, pure (yet) suitable for the perceptible (world).

I came down to the aeon copies and came down here **130** to the airy-earth. I wrote three tablets (and) left them as knowledge for those who would come after me, the living elect. Then I came down to the perceptible world and put on my image. Because it was ignorant, I strengthened it (and) went about preaching the truth to everyone. Neither the angelic beings of the world nor the archons saw me, for I negated a multitude of [judgments] which brought me near death.

But an erring multitude I awakened saying, "Know those who are alive and the holy seed of Seth. Do not [show] disobedience to me. [Awaken] your divine part to God, and as for your sinless elect soul, strengthen it. Behold death here and seek the immutable ingenerateness, the [Father] of everything. He invites you, while they reprove you. Although they ill-treat **131** you, he will not abandon you.

Do not baptize yourselves with death nor entrust yourselves to those who are inferior to you instead of to those who are better. Flee from the madness and the bondage of femaleness and choose for yourselves the salvation of maleness. You have not come to suffer; rather, you have come to escape your bondage.

Release yourselves, and that which has bound you will be dissolved. Save yourselves so that your soul may be saved. The kind Father has sent you the Savior and given you strength. Why are you hesitating? Seek when you are sought; when you are invited, listen, for time is short.

Do not be led astray. The aeon of the aeons of the living ones is great, yet (so also is) the [punishment] of those who are unconvinced. Many bonds and chastisers surround you. **132** Flee quickly before death reaches you. Look at the Light. Flee the Darkness. Do not be led astray to your destruction.

Zostrianos
Oracles of Truth of Zostrianos
God of Truth
Teachings of Zoroaster

The Letter of Peter to Philip

CODEX VIII

Translated by Frederik Wisse

Selection made from James M. Robinson, ed., The Nag Hammadi Library, *revised edition. HarperCollins, San Francisco, 1990.*

The Letter of Peter which he sent to Philip

"Peter, the apostle of Jesus Christ, to Philip, our beloved brother and our fellow apostle, and (to) the brethren who are with you: greetings!

Now I want you to know, our brother, that we received orders from our Lord and the Savior of the whole world that we should come together to give instruction and preach in the salvation which was promised us by our Lord Jesus Christ. But as for you, you were separate from us, and you did not desire us to come together and to know how we should organize ourselves in order that we might tell the good news. Therefore would it be agreeable to you, our brother, to come according to the orders of our God Jesus?"

When Philip had received these (words), and when he had read them, he went to Peter rejoicing with gladness. Then Peter gathered the others also. They went upon the mountain which is called "the (mount) olives," the place where they used to gather with the blessed Christ when he was in the body.

Then, when the apostles had come together, and had thrown themselves upon their knees, they prayed thus saying, "Father, Father, Father of the light, who possesses the incorruptions, hear us just as thou hast taken pleasure in thy holy child Jesus Christ. For he became for us an illuminator in the darkness. Yea hear us!"

And they prayed again another time, saying, "Son of life, Son of immortality, who is in the light, Son, Christ of immortality, our Redeemer, give us power, for they seek to kill us!"

Then a great light appeared so that the mountains shone from the sight of him who had appeared. And a voice called out to them saying, "Listen to my words that I may speak to you. Why are you asking me? I am Jesus Christ who am with you forever."

Then the apostles answered and said, "Lord, we would like to know the deficiency of the aeons and their pleroma." And: "How are we detained in this dwelling place?" Further: "How did we come to this place?" And: "In what manner shall we depart?" Again: "How do we have the authority of boldness?" And: "Why do the powers fight against us?"

Then a voice came to them out of the light saying, "It is you yourselves who are witnesses that I spoke all these things to you. But because of your unbelief I shall speak again. First of all concerning the deficiency of the aeons, this is the deficiency, when the disobedience and the foolishness of the mother appeared without the commandment of the majesty of the Father. She wanted to raise up aeons. And when she spoke, the Arrogant One followed. And when she left behind a part, the Arrogant One laid hold of it, and it became a deficiency. This is the deficiency of the aeons. Now when the Arrogant One had taken a part, he sowed it. And he placed powers over it and authorities. And he enclosed it in the aeons which are dead. And all the powers of the world rejoiced that they had been begotten. But they do not know the pre-existent Father, since they are strangers to him. But this is the one to whom they gave power and whom they served by praising him. But he, the Arrogant One, became proud on account of the praise of the powers. He became an envier and he wanted to make an image in the place of an image, and a form in the place of a form. And he commissioned the powers within his authority to mold mortal bodies. And they came to be from a misrepresentation, from the semblance which had merged."

"Next concerning the pleroma: I am the one who was sent down in the body because of the seed which had fallen away. And I came down into their mortal mold. But they did not recognize me; they were thinking of me that I was a mortal man. And I spoke with him who belongs to me, and he harkened to me just as you too who harkened today. And I gave him authority in order that he

might enter into the inheritance of his fatherhood. And I took [...] they were filled [...] in his salvation. And since he was a deficiency, for this reason he became a pleroma."

"It is because of this that you are being detained, because you belong to me. When you strip off from yourselves what is corrupted, then you will become illuminators in the midst of mortal men."

"And this (is the reason) that you will fight against the powers, because they do not have rest like you, since they do not wish that you be saved."

Then the apostles worshiped again saying, "Lord, tell us: In what way shall we fight against the archons, since the archons are above us?"

Then a voice called out to them from the appearance saying, "Now you will fight against them in this way, for the archons are fighting against the inner man. And you are to fight against them in this way: Come together and teach in the world the salvation with a promise. And you, gird yourselves with the power of my Father, and let your prayer be known. And he, the Father, will help you as he has helped you by sending me. Be not afraid, I am with you forever, as I previously said to you when I was in the body." Then there came lightning and thunder from heaven, and what appeared to them in that place was taken up to heaven.

Then the apostles gave thanks to the Lord with every blessing. And they returned to Jerusalem. And while coming up they spoke with each other on the road concerning the light which had come. And a remark was made concerning the Lord. It was said, "If he, our Lord, suffered, then how much (must) we (suffer)?"

Peter answered saying, "He suffered on our behalf, and it is necessary for us too to suffer because of our smallness." Then a voice came to them saying, "I have told you many times: it is necessary for you to suffer. It is necessary that they bring you to synagogues and governors, so that you will suffer. But he who does not suffer and does not [...] the Father [...] in order that he may [...]."

And the apostles rejoiced greatly and came up to Jerusalem. And they came up to the temple and gave instruction in salvation in the name of the Lord Jesus Christ. And they healed a multitude.

And Peter opened his mouth, he said to his (fellow) disciples, "Did our Lord Jesus, when he was in the body, show us everything? For he came down. My brothers, listen to my voice." And he was filled with a holy spirit. He spoke thus: "Our illuminator, Jesus, came down and was crucified. And he bore a crown of thorns. And he put on a purple garment. And he was crucified on a tree and he was buried in a tomb. And he rose from the dead. My brothers, Jesus is a stranger to this suffering. But we are the ones who have suffered through the transgression of the mother. And because of this, he did everything like us. For the Lord Jesus, the Son of the immeasurable glory of the Father, he is the author of our life. My brothers, let us therefore not obey these lawless ones, and walk in [...]."

[...] Then Peter gathered together the others also, saying, "O, Lord Jesus Christ, author of our rest, give us a spirit of understanding in order that we also may perform wonders."

Then Peter and the other apostles saw him, and they were filled with a holy spirit, And each one performed healings. And they parted in order to preach the Lord Jesus. And they came together and greeted each other saying, "Amen."

Then Jesus appeared saying to them, "Peace to you all and everyone who believes in my name. And when you depart, joy be to you and grace and power. And be not afraid; behold, I am with you forever."

Then the apostles parted from each other into four words in order to preach. And they went by a power of Jesus, in peace.

Melchizedek

CODEX IX

Translated by Søren Giversen and Birger A. Pearson

Selection made from James M. Robinson, ed., The Nag Hammadi Library, *revised edition. HarperCollins, San Francisco, 1990.*

Jesus Christ, the Son of God [...] from ... ... *(2 lines unrecoverable)*

... the aeons, that I might tell all of the aeons, and, in (the case of) each one of the aeons, that I might tell the nature of the aeon, what it is, and that I might put on friendship and goodness as a garment, O brother, [...] and ... ... *(7 lines unrecoverable)*

... their end [...]. And he will reveal to them the truth [...] in ... ... *(3 lines unrecoverable)*

... proverb(s) ... ... *(lines 26-eop [=end of page], and first 2 lines of next page, unrecoverable)*

... at first in parables and riddles [...] proclaim them. Death will tremble and be angry, not only he himself, but also his fellow world-ruling archons, and the principalities and the authorities, the female gods and the male gods, together with the archangels. And ... ... *(4 lines unrecoverable)*

... all of them, [...] the world-rulers [...], all of them, and all the [...], and all the [...].

They will say [...] concerning him, and concerning [...] and ... ... *(2 lines unrecoverable)*

... they will [...] hidden mysteries ... ... *(lines 27-eop, and first 2 lines of next page, unrecoverable)*

... out of [...] the All. They will [...] this. The lawyers will bury him quickly. They will call him 'impious man', 'lawless', 'impure'. And on the third day, he will rise from the dead ... ... *(lines 12-eop, and first 3 lines of next page, unrecoverable)*

... holy disciples. And the Savior will reveal to them the world that gives life to the All.

But those in the heavens spoke many words, together with those on the earth, and those under the earth. ... ... *(lines 11-eop unrecoverable)*

... which will happen in his name. Furthermore, they will say of him that he is unbegotten, though he has been begotten, (that) he does not eat, even though he eats, (that) he does not drink, even though he drinks, (that) he is uncircumcised, though he has been circumcised, (that) he is unfleshly, though he has come in the flesh, (that) he did not come to suffering, <though> he came to suffering, (that) he did not rise from the dead, <though> he arose from the dead.

But all the tribes and all the peoples will speak the truth who are receiving from you yourself, O Melchizedek, Holy One, High-Priest, the perfect hope and the gifts of life. I am Gamaliel, who was sent to [...] the congregation of the children of Seth, who are above thousands of thousands, and myriads of myriads, of the aeons [...] essence of the aeons, aba[...] aiai ababa. O divine [...] of the [...] nature [...]! O Mother of the aeons, Barbelo! O first-born of the aeons, splendid Doxomedon Dom[...]! O glorious one, Jesus Christ! O chief commanders of the luminaries, you powers Armozel, Oroiael, Daveithe, Eleleth, and you man-of-light, immortal aeon Pigera-Adamas, and you good god of the beneficent worlds, Mirocheirothetou, through Jesus Christ, the Son of God! This is the one whom I proclaim, inasmuch as there has visited the One who truly exists, among those who exist [...] do(es) not exist, Abel Baruch - that you (sg.) might be given the knowledge of the truth [...], that he is from the race of the High-priest, which is above thousands of thousands, and myriads of myriads, of the aeons. The adverse spirits are ignorant of him, and (of) their (own) destruction. Not only (that, but) I have come to reveal to you the truth, which is within the brethren. He included himself in the living offering, together with your offspring. He offered them up as an offering to the All. For it is not cattle that you will offer up for sin(s) of unbelief, and for the ignorances, and (for) all the wicked deeds which they will do [...]. And they do not reach the Father of the All [...] the faith ... ... *(20 lines unrecoverable)*

For the waters which are above [...] that receive baptism [...]. But receive that baptism which is with the water which [...], while he is coming ... ... *(3 lines unrecoverable)*

... baptism as they ... ... *(18 lines unrecoverable)*

... pray for the offspring of the archons and all the angels, together with the seed <which> flowed forth from the Father of the All [...] the entire [...] from [...] there were engendered the gods and the angels, and the men [...] out of the seed, all of the natures, those in the heavens and those upon the earth and those under the earth ... ... *(14 lines unrecoverable)*

... nature of the females [...], among those that are in the [...]. They were bound with [...] But this is not (the) true Adam nor (the) true Eve.

For when they ate of the tree of knowledge, they trampled the Cherubim and the Seraphim with the flaming sword. They [...], which was Adam's, [...] the world-rulers, and [...] them out [...] after they had brought forth [...] offspring of the archons and their worldly things, these belonging to ... ... *(13 lines unrecoverable)*

... light [...]. And the females and the males, those who exist with [...] hidden from every nature, and they will renounce the archons [...] who receive from him the [...]. For they are worthy of [...] immortal, and great [...], and great [...], and great [...] sons of men [...] disciples [...] image, and [...] from the light [...] which is holy. For [...] from the beginning [...] a seed ... ... *(lines 13-eop unrecoverable)*

But I will be silent [...], for we are the brethren who came down from the living [...]. They will [...] upon the ... ... *(1 line unrecoverable)* ... of Adam, [...], Abel, Enoch, Noah, [...] you, Melchizedek, the Priest of God Most High, [...] those who [...] women ... ... *(lines 14-eop unrecoverable)*

... these two who have been chosen will at no time nor in any place will they be convicted, whenever they have been begotten, by their enemies, by their friends, nor by strangers, nor their (own) kin, (nor) by the impious, nor the pious. All of the adverse natures will [...] them, whether those that are manifest, or those that are not manifest, together with those that dwell in the heavens, and those that are upon the earth, and those that are under the earth. They will make war [...] every one. For [...], whether in the ... ... *(3 lines unrecoverable)* ... many ... ... *(2 lines unrecoverable)*

And these in the [...] every one will [...]. These will [...] with every blow [...] weaknesses. These will be confined in other forms, and will be punished. These the Savior will take them away, and they will overcome everything, not with their mouths and words, but by means of the [...], which will be done for them. He will destroy Death.

These things which I was commanded to reveal, these things reveal as I (have done). But that which is hidden, do not reveal to anyone, unless it is revealed to you (to do so)."

And immediately, I arose, I, Melchizedek, and I began to [...] God [...] that I should rejoice ... ... *(1 line unrecoverable)* ... while he is acting [...] living [...] I said, "I ... ... *(2 lines unrecoverable)* ... and I will not cease, from now on, forever, O Father of the All, because you have had pity on men, and you have sent the angel of light [...] from your aeons [...] to reveal [...]. When he came, he caused me to be raised up from ignorance, and (from) the fructification of death to life. For I have a name: I am Melchizedek, the Priest of God Most High; I know that it is I who am truly the image of the true High-Priest of God Most High, and [...] the world. For it is not a small thing that God [...] with [...] while he [...]. And [...] the angels that dwell upon the earth ... ... *(2 lines unrecoverable)* ... is the sacrifice of [...], whom Death deceived. When he died, he bound them with the natures which are leading them astray. Yet he offered up offerings [...] cattle, saying, "I gave them to Death, and the angels, and the [...] demons [...] living offering [...]. I have offered up myself to you as an offering, together with those that are mine, to you yourself, (O) Father of the All, and those whom you love, who have come forth from you who are holy (and) living. And <according to> the perfect laws, I shall pronounce my name as I receive baptism now (and) forever, (as a name) among the living (and) holy names, and (now) in the waters. Amen."

Holy are you, Holy are you, Holy are you, O Father of the All, who truly exists, [...] do(es) not exist, Abel Baruch [...], for ever and ever, Amen.

Holy are you, Holy are you, Holy are you, Mother of the aeons, Barbelo, for ever and ever, Amen.

Holy are you, Holy are you, Holy are you, First-born of the aeons, Doxomedon [...], for ever and ever, Amen.

Holy are you, Holy are you, Holy are you, ... *(2 lines unrecoverable)* ... for ever and ever, Amen.

Holy are you, Holy are you, Holy are you, ... *(1 line unrecoverable)* ... first aeon, Harmozel, for ever and ever, Amen.

Holy are you, Holy are you, Holy are you, commander, luminary of the aeons, Oriael, for ever and ever, Amen.

Holy are you, Holy are you, Holy are you, commander of the aeons, man-of-light, Daveithe, for ever and ever. Amen.

Holy are you, Holy are you, Holy are you, commander-in-chief, Eleleth ... ... *(1 line unrecoverable)* ... the aeons ... ... *(1 line unrecoverable)* ... for ever and ever, Amen.

Holy are you, Holy are you, Holy are you, good god of the beneficent words, ... Mirocheirothetou, for ever and ever, Amen.

Holy are you, Holy are you, Holy are you, Commander-in-chief of the All, Jesus Christ, for ever and ever, Amen.

... *(1 line unrecoverable)* ... blessed [...] confession. And [...] confess him [...] now [...], then it becomes [...] fear and [...], fear and [...] disturb [...] surrounding them [...], in the place which has a great darkness in it, and many [...] appear [...] there [...] appear ... ... *(lines 23-eop unrecoverable)*

And [...] they were clothed with [...] all, and ... ... *(6 lines unrecoverable)*

... disturbances. They gave [...] their words [...], and they said to me, "[...], Melchizedek, Priest of God Most High," [...] they spoke as though [...] their mouths [...] in the All ... ... *(7 lines unrecoverable)* ... lead astray ... ... *(lines 25-eop unrecoverable)* ... with his [...] worship, and [...] faith, and [...] his prayers, and ... ... *(1 line unrecoverable)* ... those that are his [...] first ... ... *(2 lines unrecoverable)* ... They did not care that the priesthood which you perform, which is from ... ... *(1 line unrecoverable)* ... in the counsels of [...] Satan [...], the sacrifice [...] his doctrines ... ... *(2 lines unrecoverable)* ... of this aeon ... ... *(4 lines unrecoverable)*

... which exist(s) in [...], lead(s) astray ... ... *(lines 27-eop unrecoverable)* ... and some ... ... *(2 lines unrecoverable)* ... he gave them to ... ... *(1 line unrecoverable)* ... and thirteen ... ... *(lines 7-eop unrecoverable)* ... throw him [...], in order that you might ... ... *(1 line unrecoverable)* ... for immediately, [...], by means of [...] on the ground. The ... ... *(lines 7-eop unrecoverable)*

(pp.23-24 of the codex are almost completely missing)

... men. And [...] you (pl.) struck me, [...] you threw me, [...] corpse. And you crucified me from the third hour of the Sabbath-eve until the ninth hour. And after these things, I arose from the dead, [...] came out of [...] into me, [...] my eyes saw [...], they did not find anyone ... ... *(lines 13-eop unrecoverable)*

... greeted me [...]. They said to me, "Be strong, O Melchizedek, great High-priest of God Most High, for the archons, who are your enemies, made war; (but) you have prevailed over them, and they did not prevail over you, and you endured, and you destroyed your enemies. [...] of their [...] will rest in any [...] which is living (and) holy [...] those that exalted themselves against him in [...] flesh ... ... *(lines 15-eop unrecoverable)*

"... with offerings, working on that which is good, fasting with fasts. These revelations, do not reveal to anyone in the flesh, since they are incorporeal, unless it is revealed to you (to do so)."

When the brethren who belong to the generations of life had said these things, they were taken up to (the regions) above all the heavens. Amen.

The Thought of Norea

CODEX IX

Translated by Søren Giversen and Birger A. Pearson

Selection made from James M. Robinson, ed., The Nag Hammadi Library, revised edition. HarperCollins, San Francisco, 1990.

Father of All, Ennoia[22] of the Light, dwelling in the heights above the (regions) below, Light dwelling in the heights, Voice of Truth, upright Nous[23], untouchable Logos[24], and ineffable Voice, incomprehensible Father![25]

It is Norea[26] who cries out to them.[27] They heard, (and) they received her into her place forever. They gave it to her in the Father of Nous, Adamas[28], as well as the voice of the Holy Ones, in order that she might rest in the ineffable Epinoia[29], in order that <she> might inherit the first mind[30] which <she> had received, and that <she> might rest in the divine Autogenes[31], and that she (too) might generate herself, just as she also has inherited the living Logos[32], and that she might be joined to all of the Imperishable Ones, and speak with the mind of the Father.

[33]And she began to speak with the words of Life[34], and <she> remained in the presence of the Exalted One, possessing that which she had received before the world came into being[35]. She has the great mind of the Invisible One, and she gives glory to <her> Father, and she dwells within those who [...] within the Pleroma[36], and she beholds the Pleroma.

[37]There will be days when she will behold the Pleroma, and she will not be in deficiency[38], for she has the four holy helpers[39] who intercede on her behalf with the Father of the All, Adamas. He it is who is within all of the Adams[40], possessing the thought of Norea, who speaks concerning the two names which create a single name.

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[22] **Ennoia** is the Greek word for thought.

[23] **Nous** is the Greek word for Mind. In Hermetic and Gnostic writings, Nous often is used as a name or a description of the one true God.

[24] **Logos** is the Greek word often translated into English as Word. In the original Greek it is more of a reference to ratio, order, or logic, although language (hence 'word') is also a valid choice. Logos, in Christological writings is usually assumed to refer to Christ. This assumption, however, is drawn into question when one observes the use of the word in the Hermetic and non-Christian Gnostic traditions, as "The Thought of Norea" is an example of. It should be read as the saving logic, or knowledge (gnosis) by which salvation is achieved.

[25] This part begins the Thought with an address to higher beings, formed as an invocation. Although Pearson details it as being to the divine Sethian triad of Father, Mother and Son, this does not seem so clear. Clearly more than one being is addressed, as Norea refers to "them" in line 3, and clearly the Son is addressed ("Logos," line 2) and the Father ("Nous," line 2), but presumably the Ennoia and/or the Voice is meant to refer to the divine Mother.

[26] **Norea**, under many variations of spelling, is a frequent figure in Gnostic literature (cf. especially The Hypostasis of the Archons), under a great variety of circumstances, from the ark burning wife of Noah to the sister-wife of Seth. In this last capacity, in Sethian Gnosticism, she often appears as a female equivalent of his male savior figure. Here, however, she takes the position of savior alone.

[27] Begins the second segment in the Thought, where Norea is taken from this world into the divine world (the Pleroma), being her proper place. It is telling in that the higher powers do not receive her into their place, but into hers. She is brought into the thought of the mind, and there can speak with all the Imperishable Ones, being the higher powers themselves and all the saved. We see that she has inherited the Logos, which a Christian would read as receiving the Spirit of the Word, Christ, and she also becomes Autogenetic. Thus she, so to speak, is taken into the Godhead.

[28] Identified as "the Father of the All" and "the Father of Nous" (or mind), **Adamas** is a name often used to refer to the father of all mankind. One will notice, though, that, unlike the Bringhamite Mormons, this does not imply that a man, Adam, is the father of all, or the father of God (Nous), for Adamas is present in all that Adams (see note, line 20). This is, instead, a transcendent being, a totality of thoughts, by which salvation is achieved, roughly equivalent to the Christian Holy Spirit.

[29] **Epinoia**: Although this annotator does not know from what Greek word this is derived, it evidently refers to the Pleroma once again, wherein Norea may find rest.

[30] **First mind**: refers once again to the Nous, being the first mind of God. The significance is that it points out once again that she has inherited the very mind of God.

[31] **Autogenes** is the Greek word meaning "self-begotten," in that the Creator is self-creating, and needs no external force to bring Him into being. In Hermetic and Gnostic writings it is often used as an alternate name for the one true God. The significance here is that, having been freed from the bonds of this corruptible world, Norea becomes "self-begotten," able to generate herself, showing the immortality of the soul and the fact that the appearance of creation is misleading.

[32] **Living Logos**: in Gnostic texts, the term "Living Christ", as opposed to simply "Christ," is used to refer to the secret or spiritual being, as opposed to the earthly or corruptible being. The use here may be construed as to refer to the immortal and spiritual Logos (note 3), as opposed to the Logos that manifests itself in the world which we may perceive. Norea has, thus, inherited the true knowledge of reality, not simply earthly knowledge as can be studied from experiences here on this plane.

[33] Part three: She has here received the very mind of God into herself, and simultaneously sees and is the Godhead, or Pleroma.

[34] **Words of Life**: Here, Pearson conjectures that the words of Life refer to the capacity to deliver salvation, and thus shows that Norea achieves the capacity to save mankind by virtue of her salvation.

[35] "that which she had received before the world came into being": refers to the immortality of the soul, and the concept that the soul, although it may believe or perceive itself to be apart from the Pleroma, in reality has received the mind of God (note 12), the living Logos, and the words of Life before this corruptible world came into being.

[36] **Pleroma**: The Pleroma is the word referring to the thirty highest Aeons, constituting the one true God, although it also refers to the beings that occupy those Aeons. This is how Norea may simultaneously see and be the Pleroma. Essentially, this word means what is thought of as the Godhead in Eastern culture.

[37] Fourth and final section of the Thought, wherein it speaks of Norea's salvation, and how it is aided.

[38] **Deficiency**: The concept of being in or out of deficiency is a common one in Gnostic writings, and refers to being filled or not filled with the spirit of God (or, among Christian Gnostics, Christ). One who is not filled with the spirit of God is deficient, and thirsts, and is not saved. The Norea perceives the Pleroma and is not deficient demonstrates that being one with the Godhead is salvation, and fills one with the spirit.

[39] **Four holy helpers**: Pearson identifies these helpers with the four "luminaries" of Sethian Gnosticism, Harmozel, Oroiael, Daveithe, and Eleleth. These beings are more detailed in Melchizedek, where it is seen that they are referred to as "commander" or "Commander-in-chief," and seem to fulfill a position somewhat similar to the Archangels in Christianty, although Melchizedek groups the "offspring of the Archons" with the offspring of "all the angels," and so the luminaries may be of a higher type. Here they are seen as entities aiding by intercession in Norea's continual salvation, thus implying that salvation is something that can be lost.

[40] **Adams**: Adam being the Hebrew for "man," should be read as meaning the reference here to the Adams as the mass of created humanity. That Adamas is present in all Adams shows that the transcendent totality of thoughts is present in all created mankind.

The Testimony of Truth

CODEX IX

Translated by Søren Giversen and Birger A. Pearson

Selection made from James M. Robinson, ed., The Nag Hammadi Library, revised edition. HarperCollins, San Francisco, 1990.

I will speak to those who know to hear not with the ears of the body but with the ears of the mind. For many have sought after the truth and have not been able to find it; because there has taken hold of them the old leaven of the Pharisees and the scribes of the Law. And the leaven is the errant desire of the angels and the demons and the stars. As for the Pharisees and the scribes, it is they who belong to the archons who have authority over them.

For no one who is under the Law will be able to look up to the truth, for they will not be able to serve two masters. For the defilement of the Law is manifest; but undefilement belongs to the light. The Law commands (one) to take a husband (or) to take a wife, and to beget, to multiply like the sand of the sea. But passion, which is a delight to them, constrains the souls of those who are begotten in this place, those who defile and those who are defiled, in order that the Law might be fulfilled through them. And they show that they are assisting the world; and they turn away from the light, who are unable to pass by the archon of darkness until they pay the last penny.

But the Son of Man came forth from Imperishability, being alien to defilement. He came to the world by the Jordan river, and immediately the Jordan turned back. And John bore witness to the descent of Jesus. For it is he who saw the power which came down upon the Jordan river; for he knew that the dominion of carnal procreation had come to an end. The Jordan river is the power of the body, that is, the senses of pleasures. The water of the Jordan is the desire for sexual intercourse. John is the archon of the womb.

And this is what the Son of Man reveals to us: It is fitting for you (pl.) to receive the word of truth, if one will receive it perfectly. But as for one who is in ignorance, it is difficult for him to diminish his works of darkness which he has done. Those who have known Imperishability, however, have been able to struggle against passions [...]. I have said to you, "Do not build nor gather for yourselves in the place where the brigands break open, but bring forth fruit to the Father."

The foolish - thinking in their heart that if they confess, "We are Christians," in word only (but) not with power, while giving themselves over to ignorance, to a human death, not knowing where they are going nor who Christ is, thinking that they will live, when they are (really) in error - hasten towards the principalities and authorities. They fall into their clutches because of the ignorance that is in them. For (if) only words which bear testimony were effecting salvation, the whole world would endure this thing and would be saved. But it is in this way that they drew error to themselves. ... ... *(3 lines unrecoverable)*

... they do not know that they will destroy themselves. If the Father were to desire a human sacrifice, he would become vainglorious.

For the Son of Man clothed himself with their first-fruits; he went down to Hades and performed many mighty works. He raised the dead therein; and the world-rulers of darkness became envious of him, for they did not find sin in him. But he also destroyed their works from among men, so that the lame, the blind, the paralytic, the dumb, (and) the demon-possessed were granted healing. And he walked upon the waters of the sea. For this reason he destroyed his flesh from [...] which he [...]. And he became [...] salvation [...] his death ... ... *(4 lines unrecoverable)*

... everyone [...] how many they are! They are blind guides, like the disciples. They boarded the ship; at about thirty stadies, they saw Jesus walking on the sea. These are empty martyrs, since they bear witness only to themselves. And yet they are sick, and they are not able to raise themselves.

But when they are "perfected" with a (martyr's) death, this is the thought that they have within them: "If we deliver ourselves over to death for the sake of the Name we will be saved." These

matters are not settled in this way. But through the agency of the wandering stars they say they have "completed" their futile "course", and [...] say, [...]. But these [...] they have delivered themselves ... ... *(7 lines unrecoverable)*

... but they resemble [...] them. They do not have the word which gives life.

And some say, "On the last day we will certainly arise in the resurrection." But they do not know what they are saying, for the last day is when those belonging to Christ [...] the earth, which is [...]. When the time was fulfilled, he destroyed their archon of darkness [...] soul(s) ... ... *(10 lines unrecoverable)*

... he stood [...] they asked what they have been bound with, and how they might properly release themselves. And they came to know themselves, who they are, or rather, where they are now, and what is the place in which they will rest from their senselessness, arriving at knowledge. These Christ will transfer to the heights, since they have renounced foolishness (and have) advanced to knowledge. And those who have knowledge ... ... *(11 lines unrecoverable)*

... the great [...] resurrection [...], he has to come to know the Son of Man, that is, he has come to know himself. This is the perfect life, that man know himself by means of the All.

Do not expect, therefore, the carnal resurrection, which is destruction; and they are not stripped of it (the flesh) who err in expecting a resurrection that is empty. They do not know the power of God, nor do they understand the interpretation of the scriptures, on account of their double-mindedness. The mystery which the Son of Man spoke about, [...], in order that [...] destroy ... ... *(2 lines unrecoverable)* ... man who [...] book, which is written [...] for they have ... ... *(1 line unrecoverable)* ... blessed [...] within them, and they dwell before God under the light yoke. Those who do not have the life-giving word in their heart will die; and in their thought they have become manifest to the Son of Man, according to the manner of their activity and their error [...] of this sort. They [...] as he divides the [...], and they do not understand that the Son of Man is coming from him.

But when they have come up to [...] sacrifice, they die in a human way, and they deliver themselves ... ... *(2 lines unrecoverable)* ... a death ... ... *(3 lines unrecoverable)*

... those who [...], they are many [...], each one [...] pervert [...] gain [...] their mind. Those who receive him to themselves with uprightness and power and every knowledge are the ones whom he will transfer to the heights, unto life eternal.

But those who receive him to themselves with ignorance, the pleasures which are defiled prevail over them. It is those people who used to say; "God created members for our use, for us to grow in defilement, in order that we might enjoy ourselves." And they cause God to participate with them in deeds of this sort; and they are not steadfast upon the earth. Nor will they reach heaven, but [...] place will [...] four ... ... *(3 lines unrecoverable)* ... unquenchable ... ... *(3 lines unrecoverable)*

... word [...] upon the Jordan river, when he came to John at the time he was baptized. The Holy Spirit came down upon him as a dove [...] accept for ourselves that he was born of a virgin and he took flesh; he [...] having received power. Were we also begotten from a virginal state or conceived by the word? Rather, we have been born again by the word. Let us therefore strengthen ourselves as virgins in the [...].

The males dwell [...] the virgin, by means of [...] in the word [...]. But the word of [...] and spirit ... ... *(4 lines unrecoverable)*

... is the Father [...] for the man ... ... *(1 line unrecoverable)* ... like Isaiah, who was sawed with a saw, (and) he became two. So also the Son of Man divides us by the word of the cross. It divides the day from the night and the light from the darkness and the corruptible from incorruptibility, and it divides the males from the females. But Isaiah is the type of the body. The saw is the word of the Son of Man, which separates us from the error of the angels.

No one knows the God of truth except solely the man who will forsake all of the things of the world, having renounced the whole place, (and) having grasped the fringe of his garment. He has set himself up as a power; he has subdued desire in every way within himself. He has [...] and he has turned to him [...], having also examined [...] in becoming [...] the mind. And he [...] from his

soul [...] there [...] he has ... ... *(1 line unrecoverable)* ... in what way [...] the flesh which [...] in what way [...] out of it, and how many powers does he have? And who is the one who has bound him? And who is the one who will loose him? And what is the light? And what is the darkness? And who is the one who has created the earth? And who is God? And who are the angels? And what is soul? And what is spirit? And where is the voice? And who is the one who speaks? And who is the one who hears? Who is the one who gives pain? And who is the one who suffers? And who is it who has begotten the corruptible flesh? And what is the governance? And why are some lame, and some blind, and some [...], and some [...], and some rich, and some poor? And why are some powerless, some brigands? ... ... *(4 lines unrecoverable)*

... he having [...] as he again [...], fighting against thoughts of the archons and the powers and the demons, not giving them a place in which to rest. But he struggled against their passions [...], he condemned their error. He cleansed his soul from the transgressions which he had committed with an alien hand. He stood up, being upright within himself, because he exists in everyone, and because he has death and life within himself, and he exists in the midst of both of them. And when he had received the power, he turned towards the parts of the right, and he entered into the truth, having forsaken all things pertaining to the left, having been filled with wisdom, with counsel, with understanding, and with insight and an eternal power. And he broke open his bonds. Those who had formed the whole place, he condemned. But they did not find [...] hidden within him.

And he gave command to himself; he began to know himself and to speak with his mind, which is the father of the truth, concerning the unbegotten aeons, and concerning the virgin who brought forth the light. And he thinks about the power which flowed over the whole place, and which takes hold of him. And he is a disciple of his mind, which is male. He began to keep silent within himself until the day when he should become worthy to be received above. He rejects for himself loquacity and disputations, and he endures the whole place; and he bears up under them, and he endures all of the evil things. And he is patient with every one; he makes himself equal to every one, and he also separates himself from them. And that which someone wants, he brings to him, in order that he might become perfect (and) holy. When the [...], he grasped him, having bound him upon [...], and he was filled with wisdom. He bore witness to the truth [...] the power, and he went into Imperishability, the place whence he came forth, having left the world, which has the appearance of the night, and those that whirl the stars in it. This, therefore, is the true testimony: When man comes to know himself and God, who is over the truth, he will be saved, and he will crown himself with the crown unfading.

John was begotten by the World through a woman, Elizabeth; and Christ was begotten by the world through a virgin, Mary. What is (the meaning of) this mystery? John was begotten by means of a womb worn with age, but Christ passed through a virgin's womb. When she had conceived, she gave birth to the Savior. Furthermore, she was found to be a virgin again. Why, then do you (pl.) err and not seek after these mysteries, which were prefigured for our sake?

It is written in the Law concerning this, when God gave a command to Adam, "From every tree you may eat, but from the tree which is in the midst of Paradise do not eat, for on the day that you eat from it, you will surely die." But the serpent was wiser than all the animals that were in Paradise, and he persuaded Eve, saying, "On the day when you eat from the tree which is in the midst of Paradise, the eyes of your mind will be opened." And Eve obeyed, and she stretched forth her hand; she took from the tree and ate; she also gave to her husband with her. And immediately they knew that they were naked, and they took some fig-leaves (and) put them on as girdles.

But God came at the time of evening, walking in the midst of Paradise. When Adam saw him, he hid himself. And he said, "Adam, where are you?" He answered (and) said, "I have come under the fig tree." And at that very moment, God knew that he had eaten from the tree of which he had commanded him, "Do not eat of it." And he said to him, "Who is it who has instructed you?" And Adam answered, "The woman whom you have given me." And the woman said, "It is the serpent who instructed me." And he (God) cursed the serpent, and called him "devil." And he said, "Behold, Adam has become like one of us, knowing evil and good." Then he said, "Let us cast him out of paradise, lest he take from the tree of life, and eat, and live forever."

But what sort is this God? First he maliciously refused Adam from eating of the tree of knowledge, and, secondly, he said "Adam, where are you?" God does not have foreknowledge? Would he not know from the beginning? And afterwards, he said, "Let us cast him out of this place, lest he eat of the tree of life and live forever." Surely, he has shown himself to be a malicious grudger! And what kind of God is this? For great is the blindness of those who read, and they did not know him. And he said, "I am the jealous God; I will bring the sins of the fathers upon the children until three (and) four generations." And he said, "I will make their heart thick, and I will cause their mind to become blind, that they might not know nor comprehend the things that are said." But these things he has said to those who believe in him and serve him!

And in one place, Moses writes, "He made the devil a serpent <for> those whom he has in his generation." Also, in the book which is called "Exodus," it is written thus: "He contended against the magicians, when the place was full of serpents according to their wickedness; and the rod which was in the hand of Moses became a serpent, (and) it swallowed the serpents of the magicians."

Again it is written (Nm 21:9), "He made a serpent of bronze (and) hung it upon a pole ... ... *(1 line unrecoverable)* ... which [...] for the one who will gaze upon this bronze serpent, none will destroy him, and the one who will believe in this bronze serpent will be saved." For this is Christ; those who believed in him have received life. Those who did not believe will die.

What, then, is this faith? They do not serve ... ... *(16 lines unrecoverable)*

... and you (pl.) [...] we [...] and you do not understand Christ spiritually when you say, "We believe in Christ". For this is the way Moses writes in every book. The book of the generation of Adam is written for those who are in the generation of the Law. They follow the Law and they obey it, and ... ... *(1 line unrecoverable)* ... together with the ...

(pp. 51-54 of codex almost completely missing)

... the Ogdoad, which is the eighth, and that we might receive that place of salvation." But they know not what salvation is, but they enter into misfortune, and into a [...] in death, in the waters. This is the baptism of death which they observe ... ... *(6 lines unrecoverable)*

... come to death [...] and this is [...] according to ... ... *(lines 19 through end-of-page unrecoverable)* ... he completed the course of Valentinus. He himself speaks about the Ogdoad, and his disciples resemble the disciples of Valentinus. They on their part, moreover, [...] leave the good, but they have worship of the idols ... ... *(8 lines unrecoverable)*

... he has spoken many words, and he has written many books [...] words ... ... *(lines 16 through end-of-page unrecoverable)* ... they are manifest from the confusion in which they are, in the deceit of the world. For they go to that place, together with their knowledge, which is vain.

Isidore also, his son, resembled Basilides. He also [...] many, and he [...], but he did not [...] this [...] other disciple(s) [...] blind [...], but he gave them [...] pleasures ... ... *(lines 16 through end-of-page unrecoverable)* ... they do not agree with each other. For the Simonians take wives (and) beget children; but the [...] abstain from their [...] nature [...] a passion [...] the drops of [...] anoint them ... ... *(1 line unrecoverable)* ... which we [...] they agree with each other [...] him [...] they ... ... *(lines 14 through end-of-page unrecoverable)* ... judgment(s) [...] these, on account of the [...] them [...] the heretics [...] schism(s) [...] and the males [...] are men [...] will belong to the world-rulers of darkness ... ... *(1 line unrecoverable)* ... of the world ... ... *(1 line unrecoverable)* ... they have [...] the archons [...] power(s) ... ... *(1 line unrecoverable)* ... judge them [...]. But the [...] word(s) of ... ... *(lines 20 through end-of-page unrecoverable)* ... speak, while they [...] become [...] in a fire unquenchable [...] they are punished.

But these who are from the generation of the Son of Man have revealed to the [...] in all of the affairs ... ... *(2 lines unrecoverable)* ... But it is difficult to [...] to find one [...] and two ... ... *(2 lines unrecoverable)* ... For the Savior said to his disciples, [...] one in ... ... *(lines 19 through end-of-page unrecoverable)* ... and he has [...] wisdom, as well as counsel and understanding and intelligence and knowledge and power and truth. And he has some [...] from above [...], the place where the Son of Man ... ... *(2 lines unrecoverable)* ... power [...] guard against ... ... *(lines 14 through end-of-page*

unrecoverable) ... he knows [...] understands ... ... *(1 line unrecoverable)* ... worthy of him [...] true [...] alien [...]. But [...], together with [...] evil, in ... ... *(2 lines unrecoverable)* ... he received baptism [...], and those that ... ... *(lines 13 through end-of-page unrecoverable)*

(pp. 63-64 of codex missing)

... in a dream [...] silver [...]. But [...] becomes wealthy [...] among the authorities ... ... *(1 line unrecoverable)* ... But the sixtieth [...], thus [...] world [...] they [...] gold ... ... *(18 lines unrecoverable)*

... they think ... ... *(1 line unrecoverable)* ... we have been released from the flesh. ... ... *(1 line unrecoverable)* ... not turn him to [...] Jesus ... ... *(1 line unrecoverable)* ... the beginning [...] a son ...
... *(1 line unrecoverable)* ... out of [...], which is the pattern [...] light of ... ... *(16 lines unrecoverable)*

... to find from [...] defilement which ... ... *(1 line unrecoverable)* ... they do not blaspheme [...] them not, neither is there any pleasure nor desire, nor can they control them. It is fitting that they should become undefiled, in order that they might show to every one that they are from the generation of the Son of Man, since it is about them that the Savior bore witness.

But those who are from the seed of Adam are manifest by their deeds, which are their work. They have not ceased from desire which is wicked [...]. But some [...] the dogs [...] the angels for [...] which they beget [...] will come [...] with their ... ... *(9 lines unrecoverable)*

... move as they [...] on the day when they will beget children. Not only that, but they have intercourse while they are giving suck.

But others are caught up in the death of [...]. They are pulled <every> which way, (and) they are gratified by unrighteous Mammon. They lend money at interest; they waste time; and they do not work. But he who is father of Mammon is (also) father of sexual intercourse.

But he who is able to renounce them shows that he is from the generation of the Son of Man, (and) has power to accuse them. [...] he restrains [...] part(s) in a [...] in wickedness, and he makes the outer like the inner. He resembles an angel which ... ... *(1 line unrecoverable)* ... power [...] said them. But the one ... ... *(5 lines unrecoverable)*

And having withdrawn [...], he became silent, having ceased from loquacity and disputations. But he who has found the life-giving word, and he who has come to know the Father of Truth, has come to rest; he has ceased seeking, having found. And when he found, he became silent. But few are the things he used to say to those that [...] with their intellectual mind the [...].

There are some, who upon entering the faith, receive a baptism on the ground that they have it as a hope of salvation, which they call the "seal", not knowing that the fathers of the world are manifest (in) that place. But he himself knows that he is sealed. For the Son of Man did not baptize any of his disciples. But [...], if those who are baptized were headed for life, the world would become empty. And the fathers of baptism were defiled.

But the baptism of truth is something else; it is by renunciation of the world that it is found. But those who say only with the tongue that they are renouncing it are lying, and they are coming to the place of fear. Moreover, they are humbled within it. Just as those to whom it was given to have been condemned, they shall get something!

They are wicked in their behavior! Some of them fall away to the worship of idols. Others have demons dwelling with them, as did David the king. He is the one who laid the foundation of Jerusalem; and his son Solomon, whom he begat in adultery, is the one who built Jerusalem by means of the demons, because he received power. When he had finished building, he imprisoned the demons in the temple. He placed them into seven waterpots. They remained a long time in the waterpots, abandoned there. When the Romans went up to Jerusalem, they discovered the waterpots, and immediately the demons ran out of the waterpots, as those who escape from prison. And the waterpots remained pure thereafter. And since those days, they dwell with men who are in ignorance, and they have remained upon the earth.

Who, then, is David? And who is Solomon? And what is the foundation? And what is the wall which surrounds Jerusalem? And who are the demons? And what are the waterpots? And who are the Romans? But these are mysteries ... ... *(11 lines unrecoverable)*

... victorious over [...] the Son of Man [...] undefiled ... ... *(3 lines unrecoverable)* ... and he [...] when he [...]. For [...] is a great ... ... *(1 line unrecoverable)* ... to this nature ... ... *(1 line unrecoverable)* ... those that [...] all in a [...] blessed, and they [...] like a salamander. It goes into the flaming fire which burns exceedingly; it slithers into the furnace ... ... *(13 lines unrecoverable)*

... the furnace ... ... *(1 line unrecoverable)* ... the boundaries [...], that they might see [...] and the power [...] sacrifice. Great is the sacrifice ... ... *(2 lines unrecoverable)* ..., but in a [...] aside [...]. And the Son of Man [...], and he has become manifest through the bubbling fountain of immortality. ... ... *(1 line unrecoverable)* ... he is pure, and he is [...]. A free man is not envious. He is set apart from everyone, from every audacity and envy the power of which is great [...] is (a) disciple [...] pattern of law [...] these [...] only ... ... *(2 lines unrecoverable)*

... they placed him under a [...] a teaching ... ... *(1 line unrecoverable)* ... his teaching, saying, "Even if an angel comes from heaven, and preaches to you beyond that which we preached to you, may he be anathema," (Gal 1:8) not letting the [...] of the soul which [...] freedom [...]. For they are still immature [...] they are not able to keep this law which works by means of these heresies - though it is not they, but the powers of Sabaoth - by means of the [...] the doctrines [...] as they have been jealous of some [...] law(s) in Christ. Those who will [...] power [...] they reach the [...] the twelve judge [...] them [...] the fountain of immortality ... ... *(3 lines unrecoverable)* ... in order that ... ... *(3 lines unrecoverable)*

... good [...] the whole place. [...] there the enemies. He baptized himself, and the [...] he became divine; he flew up, (and) they did not grasp him. [...] there the enemies [...], since it was not possible for them to bring him down again. If every [...] grasps him with ignorance, attending to those who teach in the corners by means of carved things and artful tricks, they are not able [...].

(pp. 75-76 of codex missing)

Marsanes

CODEX X

Translated by Birger A. Pearson

Selection made from James M. Robinson, ed., The Nag Hammadi Library, *revised edition. HarperCollins, San Francisco, 1990.*

... (10 lines unrecoverable)

... and a reward. They came to know; they found him with a pure heart, (and) they are not afflicted by him with evils. Those who have received you (pl.) will be given their choice reward for endurance, and he will ward off the evils from them. But let none of us be distressed and think in his heart that the great Father [...]. For he looks upon the All and takes care of them all. And he has shown to them his [...]. Those that ... *(10 lines unrecoverable)*... at first.

But as for the thirteenth seal, I have established it, together with the summit of knowledge and the certainty of rest. The first and the second and the third are the worldly and the material. I have informed you concerning these, that you should [...] your bodies. And a sense-perceptible power will [...] those who will rest, and they will be kept from passion and division of the union.

The fourth and the fifth, which are above, these you have come to know [...] divine. He exists after the [...] and the nature of the [...], that is, the one who [...] three. And I have informed you of [...] in the three [...] by these two. I have informed you concerning it, that it is incorporeal ... *(1 line unrecoverable)* ... and after [...] within [...] every [...] which [...] your [...]. The fifth, concerning the conversion of those that are within me, and concerning those who dwell in that place.

But the sixth, concerning the self-begotten ones, concerning the incorporeal being which exists partially, together with those who exist in the truth of the All [...] for understanding and assurance. And the seventh, concerning the self-begotten power, which is the third perfect [...] fourth, concerning salvation and wisdom. And the eighth, concerning the mind, which is male, which appeared in the beginning, and (concerning) the being which is incorporeal and the intelligible world. The ninth, [...] of the power which appeared in the beginning. The tenth, concerning Barbelo, the virgin [...] of the Aeon. The eleventh and the twelfth speak of the Invisible One who possesses three powers, and the Spirit which does not have being, belonging to the first Unbegotten (fem.). The thirteenth speaks concerning the Silent One who was not known, and the primacy of the one who was not distinguished.

For I am he who has understood that which truly exists, whether partially or wholly, according to difference and sameness, that they exist from the beginning in the entire place which is eternal, <i.e.> all those that have come into existence, whether without being or with being, those who are unbegotten, and the divine aeons, together with the angels, and the souls which are without guile, and the soul-garments, the likenesses of the simple ones. And afterwards, they have been mixed with [...] them. But still [...] the entire being [...] which imitates the incorporeal being and the unsubstantial (fem.). Finally the entire defilement was saved, together with the immortality of the former (fem.). I have deliberated, and have attained to the boundary of the sense-perceptible world. <I have come to know> part by part the entire place of the incorporeal being, and <I> have come to know the intelligible world. <I have come to know>, when <I> was deliberating, whether in every respect the sense-perceptible world is worthy of being saved entirely.

For I have not ceased speaking of the Self-begotten One, O [...] became [...] part by part the entire place. He descended; again he descended <from> the Unbegotten One who does not have being, who is the Spirit. That one who exists before all of them reaches to the divine Self-engendered One. The one having being searches [...] and he exists [...] and he is like [...] and from [...] dividing [...] I became [...] for many, as it is manifest that he save a multitude.

But after all of these things, I am seeking the kingdom of the Three-Powered One, which has no beginning. Whence did he appear and act to fill the entire place with his power? And in what way did the unbegotten ones come into existence, since they were not begotten? And what are the

differences among the aeons? And as for those who are unbegotten, how many are they? And in what respect do they differ from each other?

When I had inquired about these things, I perceived that he had worked from silence. He exists from the beginning among those that truly exist, that belong to the One who exists. There is another, existing from the beginning, belonging to the One who works within the Silent One. And the silence [...] him works. For as much as this one [...], that one works from the silence which belongs to the Unbegotten One among the aeons, and from the beginning he does not have being. But the energy of that One <is> the Three-Powered One, the One unbegotten before the Aeon, not having being. And it is possible to behold the supremacy of the silence of the Silent One, i.e., the supremacy of the energy of the Three-Powered. And the One who exists, who is silent, who is above the heaven [...], revealed the Three-Powered, First-Perfect One.

When he [...] to the powers, they rejoiced. Those that are within me were perfected together with all the rest. And they all blessed the Three-Powered, one by one, who is the First-Perfect One, blessing him in purity, everywhere praising the Lord, who exists before the All, [...] the Three-Powered. [...] their worship [...] myself, and I will still go on inquiring how they had become silent. I will understand a power which I hold in honor.

The third power of the Three-powered, when it (fem.) had perceived him, said to me, "Be silent in order that you might know; run, and come before me. But know that this One was silent, and obtain understanding." For the power is attending to me, leading me into the Aeon which is Barbelo, the male Virgin.

For this reason the Virgin became male, because she had been divided from the male. The Knowledge stood outside of him, because it belongs to him. And she who exists, she who sought, possesses (it), just as the Three-Powered One possesses (it). She withdrew from them, from these two powers, since she exists outside of the Great One, as she [...] who is above [...], who is silent, who has this commandment to be silent. His knowledge and his hypostasis and his activity are those things of which the power of the Three-Powered spoke, <saying>, "We all have withdrawn to ourselves. We have become silent, and when we came to know him, that is, the Three-Powered, we bowed down; we [...]; we blessed him [...] upon us." [...].

[...] the invisible Spirit ran up to his place. The whole place was revealed; the whole place unfolded <until> he reached the upper region. Again he departed; he caused the whole place to be illuminated, and the whole place was illuminated. And you (pl.) have been given the third part of the spirit of the power of the One who possesses the three powers. Blessed is [...]. He said, "O you who dwell in these places, it is necessary for you to know those that are higher than these, and tell them to the powers. For you (sg.) will become elect with the elect ones in the last times, as the invisible Spirits runs up above. And you yourselves, run with him up above, since you have the great crown which [...].

But on the day [...] will beckon [...] run up above [...] and the sense-perceptible [...] visible [...] and they ...

(two pages missing, plus 14 lines at top of page after that)

... the perception. He is for ever, not having being, in the One who is, who is silent, the One who is from the beginning, who does not have being [...] part of [...] indivisible. The [...] consider a ... *(approx. 20 lines unrecoverable)*

... I was dwelling among the aeons which have been begotten. As I was permitted, I have come to be among those that were not begotten. But I was dwelling in the great Aeon, as I [...]. And [...] the three powers [...] the One who possesses the three powers. The three powers [...] the Silent One and the Three-Powered One [...] the one that does not have breath. We took our stand [...] in the ... *(approx. 23 lines virtually unrecoverable)*

... who does not have breath, and he exists in a [...] completely. And I saw [...] him to the great (fem.) [...] they knew him ... *(approx. 21 lines virtually unrecoverable)*

... is active [...] why, again, (does) knowledge [...] ignorant, and [...] he runs the risk [...] that he become ... *(9 lines virtually unrecoverable)*

... those [...]. But it is necessary that a [...] does not have form [...] to this one [...] exists before [...] the thought [...] from the beginning [...] the one that ... *(approx. 6 lines unrecoverable)*

... these [...] look(ed) at [...] in nine [...] the cosmic hebdomad [...] in a day of [...] for ever ... *(8 lines unrecoverable)*

... and [...] after many years [...], when I saw the Father, I came to know him, and [...] many [...] partial [...] for ever [...] the material ones [...] worldly [...] above [...] in addition ... *(approx. 18 lines unrecoverable)*

... out of [...] into those that [...] them into [...] name them. And (as for) their nomenclature, bear witness yourselves that you are inferior to their [...] and their hypostasis. But in addition, when ... *(approx. 18 lines unrecoverable)*

... hidden [...] the third power. The blessed Authority (fem.) said [...] among these and [...], i.e., she who does not have [...]. For there is not glory [...] nor even the one who [...]. For indeed, the one who ... *(approx. 18 lines unrecoverable)*

... and the signs of the Zodiac [...], and the [...], and [...] which do not have [...] acquire for [...] revolution [...]. But the soul(s) [...] there [...] body(s) of this [...] soul(s) of heaven [...] around [...] shape [...] which is ... *(approx. 19 lines virtually unrecoverable)*

... all the likenesses [...] them [...] all the forms [...] shape(s), so that they [...] and become [...] themselves [...], and the [...] the animals [...], and the ...

(2 pages missing)

... there. But their powers, which are the angels, are in the form of beasts and animals. Some among them are polymorphous, and, contrary to nature, they have for their names which [...]. They are divided and [...] according to the [...] and [...] in form [...]. But these that are aspects of sound according to the third originate from being. And concerning these, all of these (remarks) are sufficient, since we have (already) spoken about them.

For this division takes place again in these regions in the manner we have mentioned from the beginning. However, the soul, on the other hand, has different shape<s>. The shape of the soul exists in this form, i.e., (the soul) that came into existence of its own accord. The shape is the second spherical part, while the first allows it, eEiou, the self-begotten soul, aeEiouO. The second schema, eEiou, ... by those having two sounds (diphthongs), the first being placed after them ... *(3 lines unrecoverable)* ... the light.

Control yourselves, receive the imperishable seed, bear fruit, and do not become attached to your possessions.

But know that the oxytones exist among the vowels, and the diphthongs which are next to them. But the short are inferior, and the [...] are [...] by them. Those that [...], since they are intermediate [...]. The sounds of the semivowels are superior to the voiceless (consonants). And those that are double are superior to the semivowels, which do not change. But the aspirates are better than the inaspirates (of) the voiceless (consonants). And those that are intermediate will accept their combination in which they are; they are ignorant of the things that are good. They (the vowels) are combined with the intermediates, which are less. Form by form, <they constitute> the nomenclature of the gods and the angels, not because they are mixed with each other according to every form, but only (because) they have a good function. It did not happen that <their> will was revealed.

Do not keep on sinning, and do not dare to make use of sin.

But I am speaking to you (sg.) concerning the three [...] shapes of the soul. The third shape of the soul is [...] is a spherical one, put after it, from the simple vowels: eee, iii, ooo, uuu, OOO. The diphthongs were as follows: ai, au, ei, eu, Eu, ou, Ou, oi, Ei, ui, Oi, auei, euEu, oiou, ggg, ggg, ggg, aiau, eieu, Eu, oiou, Ou, ggg, ggg, aueieu, oiou, Eu, three times for a male soul. The third shape is spherical. The second shape, being put after it, has two sounds. The male soul's third shape (consists) of the simple vowels: aaa, eee, EEE, iii, ooo, uuu, OOO, OOO, OOO. And this shape is different from the first, but they resemble each other, and they make some ordinary sounds of this sort: aeEoO. And from these (are made) the diphthongs.

So also the fourth and the fifth. With regard to them, they were not allowed to reveal the whole topic, but only those things that are apparent. You (pl.) were taught about them, that you should perceive them, in order that they, too, might all seek and find who they are, either by themselves alone [...], or by each other, or to reveal destinies that have been determined from the beginning, either with reference to themselves alone, or with reference to one another, just as they exist with each other in sound, whether partially or formally.

They are commanded to submit, for their part is generated and formal. (They are commanded) either by the long (vowels), or by those of dual time value, or by the short (vowels), which are small [...], or the oxytones, or the intermediates, or the barytones.

And consonants exist with the vowels, and individually they are commanded and they submit. The constitute the nomenclature of the angels. And the consonants are self-existent, and as they are changed, <they> submit to the hidden gods by means of beat and pitch and silence and impulse. They summon the semivowels, all of which submit to them with one accord, since it is only the unchanging double (consonants) that coexist with the semivowels.

But the aspirates and the inaspirates and the intermediates constitute the voiceless (consonants). Again [...] they are combined with each other, and they are separate from one another. They are commanded and they submit, and they constitute an ignorant nomenclature. And they become one or two or three or four or five or six, up to seven, having a simple sound, <together with> these which have two sounds, [...] the place of the seventeen consonants. Among the first names, some are less. And since these do not have being, either they are an aspect of being, or they divide the nature of the mind, which is masculine, (and) which is intermediate.

And you (sg.) put in those that resemble each other with the vowels and the consonants. Some are: bagadazatha, begedezethe, bEgEdEzEthE, bigidizithi, bogodozotho, buguduzuthu, bOgOdOzOthO. And the rest [...] babebEbibobubO. But the rest are different: abebEbibob, in order that you (sg.) might collect them, and be separated from the angels.

And there will be some effects. The first (fem.), which is good, is from the triad. It [...] has need of ... *(1 line unrecoverable)* ... their shapes. <The> dyad and the monad do not resemble anything, but they are first to exist. The dyad, being divided, is divided from the monad, and it belongs to the hypostasis. But the tetrad received (the) elements, and the pentad received concord, and the hexad was perfected by itself. The hebdomad received beauty, and the ogdoad received [...] ready ... *(1 line unrecoverable)* ... greatly. And the decad revealed the whole place. But the eleven and the twelve have traversed [...] not having [...] it is higher [...] seven ... *…(9 lines virtually unrecoverable)*

... promise that [...] begin to separate them by means of a mark and a point, the one which quarrels from the one which is an enemy.

Thus [...] of being ... *(1 line unrecoverable)* ... the letters [...] in a holy or according to a bond existing separately. And <they> exist with each other in generation or in birth. And according to [...] generation, they do not have [...] these ... *(10 lines unrecoverable)* ... one [...] speaking the riddle.

Because within the sense-perceptible world there exists the temple, which measures seven hundred cubits, and a river, which [...] within [...] for ever, they [...] three [...] to the four [...] seals [...] clouds, and the waters, and the forms of the wax images, and some emerald likenesses.

For the rest, I will teach you (sg.) about them. This is the generation of the names. That (fem.) which was not generated [...] from the beginning ... *…(9 lines virtually unrecoverable)*

... time(s), when confined, when spread out, when diminished. But there exists the gentle word, and there exists another word which approaches, being [...] in this manner ... *(1 line unrecoverable)* ... And he [...] the difference [...] and the [...] the all and a [...] the undivided beings, and the power [...] having a share in the joy separately and [...], whether ... *… (7 lines unrecoverable)*

... power [...] he exists in every place, [...] them always. He dwells with the corporeal and the incorporeal ones.

This is the word of the hypostasis that one should [...] in this way: if [...] with their [...] helping those who stir up the [...] manifest [...]. If one knows him, he will call upon him.

But there are words, some of which are two, but others existing separately ... *(10 lines virtually unrecoverable)*

... or according to those that have duration. And these either are separate from them, or they are joined to one another or with themselves, either the diphthongs, or the simple vowels, or every [...] or [...] or [...] exist just as [...] exist [...] the consonants [...] they exist individually until they are divided and doubled. Some have the power [...] according the letters that are consonants... … *(8 lines virtually unrecoverable)*

by themselves [...] and three (times) for the vowels, and twice for the consonants, and once for the entire place, and with ignorance for those which are subject to change [...] which became [...] together with the entire place [...] finally.

And [...] they all [...] they are hidden, but they were pronounced openly. They did not stop without being revealed, nor did they stop without naming the angels. The vowels join the consonants, whether without or within, [...] they said [...] teach you (sg.) [...] again for ever. They were counted four times, (and) they were engendered three times, and they became ... *(2 lines unrecoverable)*

For these reasons, we have acquired sufficiency; for it is fitting that each one acquire power for himself to bear fruit, and that we never cast aspersions on the mysteries [...] the [...]. For [...], which is [...] the souls [...] the signs of the Zodiac [...] a new hypostasis.

And the reward which will be provided for such a one is salvation. But the opposite will happen there to the one who commits sin. The one who commits sin by himself [...] will be in a [...] in a ...
... *(2 lines unrecoverable)* ... in order that before you (sg.) examine the one who <...>, one might tell another about an exalted power, and a divine knowledge, and a might which cannot be resisted. But you shall examine who is worthy that he should reveal them, knowing that those who commit sin [...] down to [...] as they [...] the Father [...] that which is fitting. Do not desire to give power to the sense-perceptible world. Are you (pl.) not attending to me, who have received salvation from the intelligible world? But (as for) these <words> - watch yourselves - do not [...] them as a(n) ... *(3 lines unrecoverable)* ... understand [...], and he takes [...] the rest, I will speak of them. The perfection [...], in order that it might increase [...] who commit sin ... *(1 line unrecoverable)* ... the embodied souls did not understand them. Those that are upon the earth, as well as those outside of the body, those in heaven, are more than the angels. The place which we talked about in every discourse, these [...] stars ... *(1 line unrecoverable)* ... book(s) [...] whether already [...] into the [...]. Blessed is [...], whether he is gazing at the two, or he is gazing at the seven planets, or at the twelve signs of the Zodiac, or at the thirty-six Decans ... ... *(9 lines virtually unrecoverable)*

... and these numbers, whether those in heaven or those upon the earth, together with those that are under the earth, according to the relationships and the divisions among these, and in the rest [...] parts according to kind and according to species ... *(1 line unrecoverable)* ... they will submit, since she has power [...] above [...] they exist apart ...

(Of the remaining 26 pages, 10 are missing and the remaining 16 are so badly decomposed that only a few scattered words and phrases are recognizable.)

Marsanes

The Interpretation of Knowledge

CODEX XI

Translated by John D. Turner

Selection made from James M. Robinson, ed., The Nag Hammadi Library, *revised edition. HarperCollins, San Francisco, 1990.*

(13 lines missing)

... they came to believe by means of signs and wonders and fabrications. The likeness that came to be through them followed him, but through reproaches and humiliations before they received the apprehension of a vision they fled without having heard that the Christ had been crucified. But our generation is fleeing since it does not yet even believe that the Christ is alive. In order that our faith may be holy (and) pure, not relying upon itself actively, but maintaining itself planted in him, do not say: "Whence is the patience to measure faith?", for each one is persuaded by the things he believes. If he disbelieves them, then he would be unable to be persuaded. But it is a great thing for a man who has faith, since he is not in unbelief, which is the world.

Now the world is the place of unfaith and the place of death. And death exists as ... *(14 lines missing)*

... likeness and they will not believe. A holy thing is the faith to see the likeness. The opposite is unfaith in the likeness. The things that he will grant them will support them. It was impossible for them to attain to the imperishability [...] will become [...] loosen [...] those who were sent [...]. For he who is distressed will not believe. He is unable to bring a great church, since it is gathered out of a small gathering.

He became an emanation of the trace. For also they say about the likeness that it is apprehended by means of his trace. The structure apprehends by means of the likeness, but God apprehends by means of his members. He knew them before they were begotten, and they will know him. And the one who begot each one from the first will indwell them. He will rule over them. For it is necessary for each one ... *(25 lines missing)*

... the Savior removed himself, since it is fitting. Indeed, not ignorant but carnal is the word who took him as a husband. And it is he who exists as an image, since that one (masc.) also exists, as well as that one (fem.) who brought us forth. And she caused him to know that she is the Womb. This is a marvel of hers that she causes us to transcend patience. But this is the marvel: he loves the one who was first to permit a virgin [...]. It is fitting to [...] her [...] unto death [...] desire to practice ... *(23 lines missing)*

Therefore she yielded to him in her path. He was first to fix our eye upon this virgin who is fixed to the cross that is in those places. And we see that it is her water which the supreme authority granted to the one in whom there is a sign. This is the water of immortality which the great powers will grant to him while he is below in the likeness of her young son. She did not stop on his account. She [...] the [...] he became [...] in the [...] word that appears to the [...]. He did not ... *(13 lines missing)*

... in [...] through [...] come from those places. Some fell in the path. Others fell in the rocks. Yet still others he sowed in the thorns. And still others he gave to drink [...] and the shadow. Behold [...] he [...] And this is the eternal reality before the souls come forth from those who are being killed.

But he was being pursued in that place by the trace produced by the Savior. And he was crucified and he died - not his own death, for he did not at all deserve to die because of the church of mortals. And he was nailed so that they might keep him in the Church. He answered her with humiliations, since in this way he had borne the suffering which he had suffered. For Jesus is for us a likeness on account of ... *(14 lines missing)*

... this [...] the entire structure and [...] the great bitterness of the world [...] us with the [...] by thieves [...] the slaves [...] down to Jericho [...] they received [...]. For [...] down to those who will wait while the entire defect restrains them until the final reality that is their portion, since he

brought us down, having bound us in nets of flesh. Since the body is a temporary dwelling which the rulers and authorities have as an abode, the man within, after being imprisoned in the fabrication, fell into suffering. And having compelled him to serve them, they constrained him to serve the energies. They split the Church so as to inherit ... *(9 lines missing)*

... power to [...] and [...] and [...] having touched [...] before [...] it is the beauty that will [...] wanted to [...] and to be with [...] fighting with one another [...] like others [...] virgin [...] to destroy [...] wound [...] but she [...] she likens herself to the [...] her since they had struck [...] imperishable. This [...] that he remain [...] virgin. The [...] her beauty [...] faithfulness [...] and therefore [...] her. He hastened [...] he did not put up with [...] they despise [...]. For when the Mother had ... *(5 lines missing)* ... the Mother [...] her enemy [...] the teaching [...] of the force [...] nature [...] behold a maiden [...] he is unable [...] first [...] the opposite [...]. But how has he [...] maiden [...] he was not able [...] he became [...] killed him [...] alive [...] he reckoned her [...] better than life [...] since he knows that if [...] world created him [...] him to raise him [...] up from [...] upon the regions [...] those whom they rule [...]. But [...] emitted him [...] he dwells in him [...] the Father of the All [...] be more to her [...] him. He ... *(8 lines missing)*

... like [...] into [...] he has them [...] them [...] each one will be worthy [...] take him and [...] the teacher should hide himself as if he were a god who would embrace his works and destroy them. For he also spoke with the Church and he made himself her teacher of immortality, and destroyed the arrogant teacher by teaching her to die.

And this teacher made a living school, for that teacher has another school: while it teaches us about the dead writings, he, on the other hand, was causing us to remove ourselves from the surfeit of the world; we were being taught about our death through them.

Now this is his teaching: Do not call to a father upon the earth. Your Father, who is in heaven, is one. You are the light of the world. They are my brothers and my fellow companions who do the will of the Father. For what use is it if you gain the world and you forfeit your soul? For when we were in the dark, we used to call many "father," since we were ignorant of the true Father. And this is the great conception of all the sins ... *(8 lines missing)* ... pleasure. We are like [...] him to [...] soul [...] men who [...] the dwelling place.

What now is the faith laid down by the master who released him from the great ignorance and the darkness of the ignorant eye? He reminded him of the good things of his Father and the race. For he said to him, "Now the world is not yours, may you not esteem the form that is in it as advantageous; rather (as) disadvantageous and (as) a punishment." Receive now the teaching of the one who was reproached - an advantage and a profit for the soul - and receive his shape. It is the shape that exists in the presence of the Father, the word and the height, that let you know him before you have been led astray while in (the) flesh of condemnation.

Likewise I became very small, so that through my humility I might take you up to the great height, whence you had fallen. You were taken to this pit. If now you believe in me, it is I who shall take you above, through this shape that you see. It is I who shall bear you upon my shoulders. Enter through the rib whence you came and hide yourself from the beasts. The burden that you bear now is not yours. Whenever you (fem.) go ... *(14 lines missing)*

... from his glory [...] from the first. From being counted with the female, sleep brought labor and the sabbath, which is the world. For from being counted with the Father, sleep brought the sabbath and the exodus from the world of the beasts. For the world is from beasts and it is a beast. Therefore he that is lost has been reckoned to the crafty one, and that one is from the beasts that came forth. They put upon him a garment of condemnation, for the female had no other garment for clothing her seed except the one she brought on the sabbath. For no beast exists in the Aeon. For the Father does not keep the sabbath, but (rather) actuates the Son, and through the Son he continued to provide himself with the Aeons. The Father has living rational elements from which he puts on my members as garments. The man ... *(11 lines missing)*

... this is the name. The [...] he emitted himself and he emitted the reproached one. The one who was reproached changed (his) name and, along with that which would be like the reproach, he appeared as flesh. And the humiliated one has no equipment. He has no need of the glory that is

not his; he has his own glory with the name, which is the Son. Now he came that we might become glorious through the humiliated one that dwells in the places of humiliation. And through him who was reproached we receive the forgiveness of sins. And through the one who was reproached and the one who was redeemed we receive grace.

But who is it that redeemed the one who was reproached? It is the emanation of the name. For just as the flesh has need of a name, so also is the flesh an Aeon that Wisdom has emitted. It received the majesty that is descending, so that the Aeon might enter the one who was reproached, that we might escape the disgrace of the carcass and be regenerated in the flesh and blood of ... *(8 lines missing)* ... destiny. He [...] and the Aeons [...] they accepted the Son although he was a complete mystery [...] each one of his members [...] grace. When he cried out, he was separated from the Church like portions of the darkness from the Mother, while his feet provided him traces, and these scorched the path of the ascent to the Father.

But what is the way and manner (in) which it (fem.) became their head? Well, it (fem.) made the dwelling place to bring forth the light to those who dwell within him, so that they might see the ascending Church. For the Head drew itself up from the pit; it was bent over the cross and it looked down to Tartaros so that those below might look above. Hence, for example, when someone looks at someone, then the face of the one who looked down looks up; so also once the Head looked from the height to its members, our members went above, where the Head was. And it, the cross, was undergoing nailing for the members, and solely that they might be able ... *(7 lines missing)* ... have [...] because they were like [...] slave. The consummation is thus: He whom she indicated will be completed by the one who indicated. And the seeds that remain will endure until the All is separated and takes shape.

And thus the decree will be fulfilled, for just as the woman who is honored until death has the advantage of time, so too will it give birth. And this offspring will receive the body appointed for it, and it will become perfect. He has a generous nature, since the Son of God dwells in him. And whenever he acquires the All, whatever he possesses will <be dissolved> in the fire because it greatly despised and outraged the Father.

Moreover, when the great Son was sent after his small brothers, he spread abroad the edict of the Father and proclaimed it, opposing the All. And he removed the old bond of debt, the one of condemnation. And this is the edict that was: Those who made themselves enslaved have become condemned in Adam. They have been brought from death, received forgiveness for their sins, and been redeemed by ... *(9 lines missing)*

... since we are worthy [...] and [...] but I say [...] and these [...]. For [...] is worthy to [...] God. And the Father [...] the Christ removed himself from all these, since he loves his members with all his heart. One who is jealous sets his members against one another. If he is not jealous, he will not be removed from (the) other members and the good which he sees.

By having a brother who regards us as he also is, one glorifies the one who gives us grace. Moreover, it is fitting for each of us to enjoy the gift that he has received from God, and that we not be jealous, since we know that he who is jealous is an obstacle in his (own) path, since he destroys only himself with the gift and he is ignorant of God. He ought to rejoice and be glad and partake of grace and bounty. Does someone have a prophetic gift? Share it without hesitation. Neither approach your brother jealously nor ... *(8 lines missing)*

... chosen as they [...] empty as they escape [...] fallen from their [...] are ignorant that [...] in this way they have [...] them in [...] in order that they may reflect perforce upon the things that you want them to think about when they think about you. Now your brother also has his grace: Do not belittle yourself, but rejoice and give thanks spiritually, and pray for that one, in order that you might share the grace that dwells within him. So do not consider him foreign to you, rather, (as) one who is yours, whom each of your <fellow> members received. By loving the Head who possesses them, you also possess the one from whom it is that these outpourings of gifts exist among your brethren.

But is someone making progress in the Word? Do not be hindered by this; do not say: "Why does he speak while I do not?", for what he says is (also) yours, and that which discerns the Word and that which speaks is the same power. The Word ... *(13 lines missing)*

... eye or a hand only, although they are a single body. Those who belong to us all serve the Head together. And each one of the members reckons it as a member. They cannot all become entirely a foot or entirely an eye or entirely a hand, since these members will not live alone; rather they are dead. We know that they are being put to death. So why do you love the members that are still dead, instead of those that live? How do you know that someone is ignorant of the brethren? For you are ignorant when you hate them and are jealous of them, since you will not receive the grace that dwells within them, being unwilling to reconcile them to the bounty of the Head. You ought to give thanks for our members and ask that you too might be granted the grace that has been given to them. For the Word is rich, generous and kind. Here he gives away gifts to his men without jealousy, according to ... *(11 lines missing)*

... appeared in each of the members [...] himself [...] since they do not fight at all with one another on account of their difference(s). Rather, by laboring with one another, they will work with one another, and if one of them suffers, they will suffer with him, and when each one is saved, they are saved together.

Moreover, if they would wait for the exodus from the (earthly) harmony, they will come to the Aeon. If they are fit to share in the (true) harmony, how much the more those who derive from the single unity? They ought to be reconciled with one another. Do not accuse your Head because it has not appointed you as an eye but rather as a finger. And do not be jealous of that which has been put in the class of an eye or a hand or a foot, but be thankful that you do not exist outside the Body. On the contrary, you have the same Head on whose account the eye exists, as well as the hand and the foot and the rest of the parts. Why do you despise the one that is appointed as [...] it desired to [...] you slandered [...] does not embrace [...] unmixed body [...] chosen [...] dissolve [...] of the Aeon [...] descent [...] however plucked us from <the> Aeons that exist in that place. Some exist in the visible Church - those who exist in the Church of men - and unanimously they proclaim to one another the Pleroma of their aeon. And some exist for death in the Church on whose behalf they go - she for whom they are death - while others are for life. Therefore they are lovers of abundant life. And each of the rest endures by his own root. He puts forth fruit that is like him, since the roots have a connection with one another and their fruits are undivided, the best of each. They possess them, existing for them and for one another. So let us become like the roots, since we are equal [...] that Aeon [...] those who are not ours [...] above the [...] grasp him [...] since [...] your soul. He will [...] we gave you to him. If you purify it, it abides in me. If you enclose it, it belongs to the Devil. Even if you kill his forces that are active, it will be with you. For if the soul is dead, still it was enacted upon (by) the rulers and authorities.

What, now, do you think of as spirit? Or why do they persecute men of this sort to death? Are they not satisfied to be with the soul and seek it? For every place is excluded from them by the men of God so long as they exist in flesh. And when they cannot see them, since they (the men of God) live by the spirit, they tear apart what appears, as if thus they can find them. But what is the profit for them? They are senselessly mad! They rend their surroundings! They dig the earth! [...] him [...] hid [...] exists [...] purify [...] however [...] after God [...] seize us [...] but we walk [...]. For if the sins are many, how much the more now is the jealousy of the Church of the Savior. For each one was capable of both (types) of transgression, namely that of an adept, and (that of) an ordinary person. It is still a single ability that they possess. And as for us, we are adepts at the Word. If we sin against it, we sin more than Gentiles. But if we surmount every sin, we shall receive the crown of victory, even as our Head was glorified by the Father.

The Interpretation of Knowledge

A Valentinian Exposition

CODEX XI

Translated by John D. Turner

Selection made from James M. Robinson, ed., The Nag Hammadi Library, *revised edition. HarperCollins, San Francisco, 1990.*

[...] enter [...] the abundance [...] those who [...] I will speak my mystery to those who are mine and to those who will be mine. Moreover it is these who have known him who is, the Father, that is, the Root of the All, the Ineffable One who dwells in the Monad. He dwells alone in silence, and silence is tranquility since, after all, he was a Monad and no one was before him. He dwells in the Dyad and in the Pair, and his Pair is Silence. And he possessed the All dwelling within him. And as for Intention and Persistence, Love and Permanence, they are indeed unbegotten.

God came forth: the Son, Mind of the All, that is, it is from the Root of the All that even his Thought stems, since he had this one (the Son) in Mind. For on behalf of the All, he received an alien Thought since there were nothing before him. From that place it is he who moved [...] a gushing spring. Now this is the Root of the All and Monad without any one before him. Now the second spring exists in silence and speaks with him alone. And the Fourth accordingly is he who restricted himself in the Fourth: while dwelling in the Three-hundred-sixtieth, he first brought himself (forth), and in the Second he revealed his will, and in the Fourth he spread himself out.

While these things are due to the Root of the All, let us for our part enter his revelation and his goodness and his descent and the All, that is, the Son, the Father of the All, and the Mind of the Spirit; for he was possessing this one before [...]. He is a spring. He is one who appears in Silence, and he is Mind of the All dwelling secondarily with Life. For he is the projector of the All and the very hypostasis of the Father, that is, he is the Thought and his descent below.

When he willed, the First Father revealed himself in him. Since, after all, because of him the revelation is available to the All, I for my part call the All 'the desire of the All'. And he took such a thought concerning the All - I for my part call the thought 'Monogenes'. For now God has brought Truth, the one who glorifies the Root of the All. Thus it is he who revealed himself in Monogenes, and in him he revealed the Ineffable One [...] the Truth. They saw him dwelling in the Monad and in the Dyad and in the Tetrad. He first brought forth Monogenes and Limit. And Limit is the separator of the All and the confirmation of the All, since they are [...] the hundred [...]. He is the Mind [...] the Son. He is completely ineffable to the All, and he is the confirmation and the hypostasis of the All, the silent veil, the true High Priest, the one who has the authority to enter the Holies of Holies, revealing the glory of the Aeons and bringing forth the abundance to <fragrance>. The East [...] that is in Him. He is the one who revealed himself as the primal sanctuary and the treasury of the All. And he encompassed the All, he who is higher than the All. These for their part sent Christ forth to establish her just as they were established before her descent. And they say concerning him: [...] He is not manifest, but invisible to those remaining within Limit. And he possesses four powers: a separator and a confirmor, a form-provider and a substance-producer. Surely we alone would discern their presences and the time and the places which the likenesses have confirmed because they have [...] from these places [...] the Love [...] is emanated [...] the entire Pleroma [...]. The persistence endures always, and [...] for also [...] the time [...] more [...] that is, the proof of his great love.

So why a separator, and a confirmor and a substance-producer and a form-provider as others have said? For they say concerning Limit that he has two powers, a separator and a confirmor, since it separates Depth from the Aeons, in order that [...]. These, then [...] of Depth [...]. For [...] is the form [...] the Father of the Truth [...] say that Christ [...] the Spirit [...] Monogenes [...] has [...].

It is a great and necessary thing for us to seek with more diligence and perseverance after the scriptures and those who proclaim the concepts. For about this the ancients say, "they were proclaimed by God." So let us know his unfathomable richness! He wanted [...] servitude. He did

not become [...] of their life [...]. They look steadfastly at their book of knowledge and they regard one another`s appearance.

That Tetrad projected the Tetrad which is the one consisting of Word and Life and Man and Church. Now the Uncreated One projected Word and Life. Word is for the glory of the Ineffable One while Life is for the glory of Silence, and Man is for his own glory, while Church is for the glory of Truth. This, then, is the Tetrad begotten according to the likeness of the Uncreated (Tetrad). And the Tetrad is begotten [...] the Decad from Word and Life, and the Dodecad from Man, and Church became a Triacontad. Moreover, it is the one from the Triacontad of the Aeons who bear fruit from the Triacontrad. They enter jointly, but they come forth singly, fleeing from the Aeons and the Uncontainable Ones. And the Uncontainable Ones, once they had looked at him, glorified Mind since he is an Uncontainable One that exists in the Pleroma.

But the Decad from Word and Life brought forth decads so as to make the Pleroma become a hundred, and the Dodecad from Man and Church brought forth and made the Triacontad so as to make the three hundred sixty become the Pleroma of the year. And the year of the Lord [...perfect...] perfect [...] according to [...] Limit and [...] Limit [...] the greatness which [...] the goodness [...] him. Life [...] suffer [...] by the face [...] in the presence of the Pleroma [...] which he wanted [...]. And he wanted to leave the Thirtieth - being a szygy of Man and Church, that is, Sophia - to surpass the Triacontad and bring the Pleroma [...] his [...] but [...] and she [...] the All [...] but [...] who [...] the All [...]. He made [...] the thoughts and [...] the Pleroma through the Word [...] his flesh. These, then, are the Aeons that are like them. After the Word entered it, just as I said before, also the one who comes to be with the Uncontainable One brought forth [...] before they [...] forth [...] hide him from [...] the syzygy and [...] the movement and [...] project the Christ [...] and the seeds [...] of the cross since [...] the imprints of the nail wound [...] perfection. Since it is a perfect form that should ascend into the Pleroma, he did not at all want to consent to the suffering, but he was detained [...] him by Limit, that is, by the syzygy, since her correction will not occur through anyone except her own Son, whose alone is the fullness of divinity. He willed within himself bodily to leave the powers and he descended. And these things (passions) Sophia suffered after her son ascended from her, for she knew that she dwelt in a [...] in unity and restoration. They were stopped [...] the brethren [...] these. A [...] did not [...]. I became [...]. Who indeed are they? The [...], on the one hand, stopped her [...], on the other hand, [...]. with the [...] her. These moreover are those who were looking at me, these who, [...] these who considered [...] the death. They were stopped [...] her and she repented and she besought the Father of the truth, saying, "Granted that I have renounced my consort. Therefore I am beyond confirmation as well. I deserve the things (passions) I suffer. I used to dwell in the Pleroma putting forth the Aeons and bearing fruit with my consort" And she knew what she was and what had become of her.

So they both suffered; they said she laughs since she remained alone and imitated the Uncontainable One, while he said she laughs since she cut herself off from her consort. [...] Indeed Jesus and Sophia revealed the creature. Since, after all, the seeds of Sophia are incomplete and formless, Jesus contrived a creature of this sort and made it of the seeds while Sophia worked with him. For since they are seeds and without form, he descended and brought forth that pleroma of aeons which are in that place, since even the uncreated ones of those Aeons are of the pattern of the Pleroma and the uncontainable Father. The Uncreated One brought forth the pattern of the uncreated, for it is from the uncreated that the Father brings forth into form. But the creature is a shadow of pre-existing things. Moreover, this Jesus created the creature, and he worked from the passions surrounding the seeds. And he separated them from one another, and the better passions he introduced into the spirit and the worse ones into the carnal.

Now, first among all those passions [...] nor [...] him, since, after all, Pronoia caused the correction to project shadows and images of those who exist from the first and those who are and those who shall be. This, then, is the dispensation of believing in Jesus for the sake of him who inscribed the All with likenesses and images and shadows.

After Jesus brought forth further, he brought forth for the All those of the Pleroma and of the syzygy, that is, the angels. For simultaneously with the agreement of the Pleroma her consort projected the angels, since he abides in the will of the Father. For this is the will of the Father: not

to allow anything to happen in the Pleroma apart from a syzygy. Again, the will of the Father is: always produce and bear fruit. That she should suffer, then, was not the will of the Father, for she dwells in herself alone without her consort. Let us [...] another one [...] the Second [...] the son of another [...] is the Tetrad of the world. And that Tetrad put forth fruit as if the Pleroma of the world were a Hebdomad. And it entered images and likenesses and angels and archangels, divinities and ministers.

When all these things were brought to pass by Pronoia [...] of Jesus who [...] the seeds [...] of Monogenes [...]. Indeed they are spiritual and carnal, the heavenly and the earthly. He made them a place of this sort and a school of this sort for doctrine and for form.

Moreover the Demiurge began to create a man according to his image on the one hand and on the other according to the likeness of those who exist from the first. It was this sort of dwelling place that she used for the seeds, namely [... separate ...] God. When they [...] in behalf of man, since indeed the Devil is one of the divine beings. He removed himself and seized the entire plaza of the gates and he expelled his own root from that place in the body and carcasses of flesh, for he is enveloped by the man of God. And Adam sowed him. Therefore he acquired sons who angered one another. And Cain killed Abel his brother, for the Demiurge breathed into them his spirit. And there took place the struggle with the apostasy of the angels and mankind, those of the right with those of the left, those in heaven with those on earth, the spirits with the carnal, and the Devil against God. Therefore the angels lusted after the daughters of men and came down to flesh so that God would cause a flood. And he almost regretted that he had created the world [...] the consort and Sophia and her Son and the angels and the seeds. But the syzygy is the complete one, and Sophia and Jesus and the angels and the seeds are images of the Pleroma. Moreover, the Demiurge cast a shadow over the syzygy and the Pleroma and Jesus and Sophia and the angels and the seeds. The complete one glorifies Sophia; the image glorifies Truth. And the glory of the seeds and Jesus are those of Silence and Monogenes. And the angels of the males and the seminal ones of the females are all Pleromas. Moreover whenever Sophia receives her consort and Jesus receives the Christ and the seeds and the angels, then the Pleroma will receive Sophia joyfully, and the All will come to be in unity and reconciliation. For by this the Aeons have been increased; for they knew that should they change, they are without change.

On the Anointing

Translated by John D. Turner

Selection made from James M. Robinson, ed., The Nag Hammadi Library, *revised edition. HarperCollins, San Fransisco, 1990.*

[....] according to [....] the type of [...] see him. It is fitting for you at this time to send thy Son Jesus Christ and anoint us so we might be able to trample upon the snakes and the heads of the scorpions and all the power of the Devil since he is a shepherd of the seed. Through him we have known thee. And we glorify thee : Glory be to thee, the Father in the Son, the Father in the Son, the Father in the Holy Church and in the holy angels! From now he abides forever in the perpetuity of the Aeons, forever until the untraceable Aeons of the Aeons. Amen.

On the Baptism A

Translated by John D. Turner

Excerpt taken from James R.Robinson, ed., The Nag Hammadi Library, *HarperCollins, San Francisco, 1990*

This is the fullness of the summary of knowledge which summary was revealed to us by our Lord Jesus Christ, the Monogenes. These are the sure and necessary items so that we may walk in them. But they are those of the first baptism [.....The First] baptism is the Forgiveness of sins [...] said, [...] you to the [...] your sins the [...] is a pattern of the [...] of the Christ which is the equal of the

[..within] him [...]. For the [...] of Jesus [...]. Moreover, the first baptism is the forgiveness of sins. We are brought from those of the right, that is, into the imperishability which is the Jordan. But that place is of the world. So we have been sent out of the world into the Aeon. For the interpretation of John is the Aeon, while the interpretation of that which is the upward progression, that is, our Exodus from the world into the Aeon.

On the Baptism B

Translated by John D.Turner

Excerpt taken from James R.Robinson, ed., The Nag Hammadi Library, *HarperCollins, San Francisco, 1990*

[..... from the] world into the Jordan and from the blindness of the world into the sight of God, from the carnal into the spiritual, from the physical into the angelic, from the created into the Pleroma, from the world into the Aeon, from the servitudes into sonship, from entanglements into one another, from the desert into our village, from the cold into the hot, from [...] into a [...] and we [...] into the [....thus] we were brought from seminal bodies into bodies with a perfect form. Indeed I entered by way of example the remnant for which the Christ rescued us in the fellowship of his Spirit. And he brought us forth who are in him, and from now on the souls will become perfect spirits. Now the things granted us by the first baptism [....invisible ...which] is his, since [.....speak][about...]....

On the Eucharist (A)

Translated by John D. Turner

Excerpt taken from James R.Robinson, ed., The Nag Hammadi Library, *HarperCollins, San Francisco, 1990*

We give thanks to you and we celebrate the eucharist, O Father, remembering for the sake of thy Son, Jesus Christ that they come forth [...] invisible [...] thy [Son....] his [love...] to [knowledge .....] they are doing thy will through the name of Jesus Christ and will do thy will now and always. They are complete in every spiritual gift and every purity. Glory be to thee through thy Son and they offspring Jesus Christ from now and forever. Amen.

On the Eucharist (B)

Translation by John D. Turner

Excerpt taken from James R.Robinson, ed., The Nag Hammadi Library, *HarperCollins, San Francisco, 1990*

[...] in the [...] the word of the [....the] holy one it is [...] food and [drink...] Son, since you [...] food of the [...] to us the [...] in the [life ..] he does [not boast...] that is[...] Church [...] you are pure [...] thou art the Lord. Whenever you die purely, you will be pure so as to have him [...] everyone who will guide him to food and drink. Glory be to thee forever. Amen.

Allogenes

CODEX XI

Translated by John D.Turner and Orval S. Wintermute

Selection made from James M. Robinson, ed., The Nag Hammadi Library, revised edition. HarperCollins, San Francisco, 1990.

(5 lines missing)

... since they are perfect individuals and dwell all together, joined with the mind, the guardian which I provided, who taught you (sg.). And it is the power that exists within you that often extended itself as word from the Triple-Powered One, that One of all those who truly exist with the Immeasurable One, the eternal Light of the Knowledge that appeared, the male virginal Youth, the first of the Aeons from a unique triple-powered Aeon, the Triple-Powered-One who truly exists, for when he was stilled, was extended and when he was extended, he became complete and he received power from all of them. He knows himself and the perfect Invisible Spirit. And he came to be in an Aeon who knows that she knows That One. And she became Kalyptos, who acted in those whom she knows. He is a perfect, invisible, noetic Protophanes-Harmedon. And empowering the individuals, she is a Triple-Male. And being individually ... *(5 lines missing)*

... individual on the one hand, they are together on the other hand, since she is an existence of theirs, and she sees them all also truly. She contains the divine Autogenes.

When she knew her Existence and when she stood, she brought This One (masc.), since he saw them all existing individually as he is. And when they become as he is, they shall see the divine Triple-Male, the power that is higher than God. He is the Thought of all these who exist together. If he ponders them, he ponders the great male [...] noetic Protophanes, the procession of these. When he sees it, he sees also those who truly exist and the procession of those who are together. And when he has seen these, he has seen the Kalyptos. And if he sees one of the hidden ones, he sees the Aeon of Barbelo. And as for the unbegotten offspring of That One, if one sees how he lives ... *(4 lines missing)* ... you have heard about the abundance of each one of them certainly.

But concerning the invisible, spiritual Triple-Powered-One, hear! He exists as an Invisible One who is incomprehensible to them all. He contains them all within himself, for they all exist because of him. He is perfect, and he is greater than perfect, and he is blessed. He is always One and he exists in them all, being ineffable, unnameable, being One who exists through them all - he whom, should one discern him, one would not desire anything that exists before him among those that possess existence, for he is the source from which they were all emitted. He is prior to perfection. He was prior to every divinity, and he is prior to every blessedness, since he provides for every power. And he <is> a nonsubstantial substance, since he is a God over whom there is no divinity, the transcending of whose greatness and beauty ... *(5 lines missing)*

... power. It is not impossible for them to receive a revelation of these things, if they come together. Since it is impossible for the individuals to comprehend the Universal One situated in the place that is higher than perfect, they apprehend by means of a First Thought - not as Being alone, but it is along with the latency of Existence that he confers Being. He provides everything for himself, since it is he who shall come to be when he recognizes himself. And he is One who subsists as a cause and source of Being, and an immaterial material and an innumerable number and a formless form and a shapeless shape and a powerlessness and a power and an insubstantial substance and a motionless motion and an inactive activity. Yet he is a provider of provisions and a divinity of divinity - but whenever they apprehend, they participate the first Vitality and an undivided activity, an hypostasis of the First One from the One who truly exists. And a second activity [...] however, is the [...]. He is endowed with blessedness and goodness, because when he is recognized as the traverser of the boundlessness of the Invisible Spirit that subsists in him, it (the boundlessness) turns him to it (the invisible spirit) in order that it might know what is within him and how he exists. And he was becoming salvation for every one by being a point of departure for those who truly exist, for through him his knowledge endured, since he is the one who knows

what he is. But they brought forth nothing beyond themselves, neither power nor rank nor glory nor aeon, for they are all eternal. He is Vitality and Mentality and That-Which-Is. For then That-Which-Is constantly possesses its Vitality and Mentality, and Life has Vitality possesses non-Being and Mentality. Mentality possesses Life and That-Which-Is. And the three are one, although individually they are three.

Now after I heard these things, my son Messos, I was afraid, and I turned toward the multitude [...] thought [...] gives power to those who are capable of knowing these things by a revelation that is much greater. And I was capable, although flesh was upon me. I heard from you about these things and about the doctrine that is in them, since the thought which is in me distinguished the things that are beyond measure as well as the unknowables. Therefore I fear that my doctrine may have become something beyond what is fitting.

And then, my son Messos, the all-glorious One, Youel, spoke to me again. She made a revelation to me and said: "No one is able to hear these things except the great powers alone, O Allogenes. A great power was put upon you, which the Father of the All, the Eternal, put upon you before you came to this place, in order that those things that are difficult to distinguish you might distinguish and those things that are unknown to the multitude you might know, and that you might escape (in safety) to the One who is yours, who was first to save and who does not need to be saved ... *(5 lines missing)* ... to you a form and a revelation of the invisible, spiritual Triple-Powered One, outside of which dwells an undivided, incorporeal, eternal knowledge.

As with all the Aeons, the Aeon of Barbelo exists also endowed with the types and forms of those who truly exist, the image of Kalyptos. And endowed with the intellectual Word of these, he bears the noetic male Protophanes like an image, and he acts within the individuals, either with craft or with skill or with partial instinct. He is endowed with the divine Autogenes like an image, and he knows each one of these. He acts separately and individually, continuing to rectify the failures from nature. He is endowed with the divine Triple-Male as salvation for them all, in cooperation with the Invisible Spirit. He is a word from a counsel, <he> is the perfect Youth. And this hypostasis is a ... *(6 lines missing)*

... my soul went slack, and I fled and was very disturbed. And I turned to myself and saw the light that surrounded me and the Good that was in me, I became divine.

And the all-glorious One, Youel, anointed me again and she gave power to me. She said, "Since your instruction has become complete, and you have known the Good that is within you, hear concerning the Triple-Powered One those things that you will guard in great silence and great mystery, because they are not spoken to anyone except those who are worthy, those who are able to hear: nor is it fitting to speak to an uninstructed generation concerning the Universal One that is higher than perfect. But you have <these> because of the Triple-Powered One, the One who exists in blessedness and goodness, the One who is responsible for all these.

"There exists within him much greatness. Inasmuch as he is one in a ... *(5 lines missing)*

... of the First Thought, which does not fall away from those who dwell in comprehension and knowledge and understanding. And That One moved motionlessly in that which governs, lest he sink into the boundless by means of another activity of Mentality. And he entered into himself and he appeared, being all-encompassing, the Universal One that is higher than perfect.

"Indeed it is not through me that he is to such a degree anterior to knowledge. Whereas there is no possibility for complete comprehension, he is (nevertheless) known. And this is so because of the third silence of Mentality and the second undivided activity which appeared in the First Thought, that is, the Aeon of Barbelo, together with the Indivisible One of the divisible likenesses and the Triple-Powered-One and the non-substantial Existence."

<Then> the power appeared by means of an activity that is at rest and silent, although it uttered a sound thus: zza zza zza. But when she (Youel) heard the power and she was filled ... *(5 lines missing)*

... "Thou art [...], Solmis! [...] according to the Vitality that is thine, and the first activity which derives from divinity. Thou art great, Armedon! Thou art perfect, Epiphaneus!

"And according to that activity of thine, the second power and the Mentality which derives from blessedness: Autoer, Beritheus, Erigenaor, Orimenios, Aramen, Alphleges, Eleliouphеus, Lalameus, Yetheus, Noetheus, thou art great! He who knows thee knows the Universal One! Thou art One, thou art One, He who is good, Aphredon! Thou art the Aeon of the Aeons, He who is perpetually!"

Then she praised the Universal One, saying "Lalameus, Noetheus, Senaon, Asine[us, ...]riphanios, Mellephaneus, Elemaoni, Smoun, Optaon, He Who Is! Thou art He Who Is, the Aeon of Aeons, the Unbegotten, who art higher than the unbegotten (ones), Yatomenos, thou alone for whom all the unborn ones were begotten, the Unnameable One! ... *(10 lines missing)* ... knowledge."

Now after I heard these things, I saw the glories of the perfect individuals and the all-perfect ones who exist together, and the all-perfect ones who are before the perfect ones.

Again the greatly glorious One, Youel, said to me, "O Allogenes, in an unknowing knowledge you know that the Triple-Powered One exists before the glories. They do not exist among those who exist. They do not exist together with those who exist nor those who truly exist. Rather, all these exist as divinity and blessedness and existence, and as nonsubstantiality and non-being existence."

And then I prayed that the revelation might occur to me. And then the all-glorious one, Youel, said to me, "O Allogenes, of course, the Triple-Male is something beyond substance. Yet were he insubstantial ... *(9 lines missing)*

... those who exist in association with the generation of those who truly exist. The self-begotten ones exist with the Triple-Male.

"If you seek with a perfect seeking, then you shall know the Good that is in you; then you will know yourself as well, (as) one who derives from the God who truly pre-exists. For after a hundred years there shall come to you a revelation of That One by means of Salamex and Semen and [...] the Luminaries of the Aeon of Barbelo. And that beyond what is fitting for you, you shall not know at first, so as not to forfeit your kind. And if so, then when you receive a conception of That One, then you are filled with the word to completion. Then you become divine, and you become perfect. You receive them ... *(4 lines missing)*

... the seeking [...] the Existence [...] if it apprehends anything, it is apprehended by that one and by the very one who is comprehended. And then he becomes greater who comprehends and knows than he who is comprehended and known. But if he descends to his nature, he is less, for the incorporeal natures have not associated with any magnitude; having this power, they are everywhere and they are nowhere, since they are greater than every magnitude, and less than every exiguity."

Now after the all-glorious One, Youel, said these things, she separated from me and left me. But I did not despair of the words that I heard. I prepared myself therein and I deliberated with myself for a hundred years. And I rejoiced exceedingly, since I was in a great light and a blessed path because those whom I was worthy to see as well as those whom I was worthy to hear (are) those whom it is fitting that the great powers alone ... *(5 lines missing)* ... of God.

When the completion of the one hundred years drew nigh, it brought me a blessedness of the eternal hope full of auspiciousness. I saw the good divine Autogenes; and the Savior, who is the youthful, perfect Triple-Male Child; and his goodness, the noetic perfect Protophanes-Harmedon; and the blessedness of the Kalyptos; and the primary origin of the blessedness, the Aeon of Barbelo, full of divinity; and the primary origin of the one without origin, the spiritual, invisible Triple-Powered One, the Universal One that is higher than perfect.

When <I> was taken by the eternal Light out of the garment that was upon me, and taken up to a holy place whose likeness cannot be revealed in the world, then by means of a great blessedness I saw all those about whom I had heard. And I praised all of them and I stood upon my knowledge and I inclined to the knowledge of the Universals, the Aeon of Barbelo.

And I saw holy powers by means of the Luminaries of the virginal male Barbelo telling me that I would be able to test what happens in the world: "O Allogenes, behold your blessedness, how it silently abides, by which you know your proper self and, seeking yourself, withdraw to the

Vitality that you will see moving. And although it is impossible for you to stand, fear nothing; but if you wish to stand, withdraw to the Existence, and you will find it standing and at rest after the likeness of the One who is truly at rest and (who) embraces all these silently and inactively. And when you receive a revelation of him by means of a primary revelation of the Unknown One - the One whom if you should know him, be ignorant of him - and you become afraid in that place, withdraw to the rear because of the activities. And when you become perfect in that place, still yourself. And in accordance with the pattern that indwells you, know likewise that it is this way in all such (matters) after this pattern. And do not further dissipate, so that you may be able to stand, and do not desire to be active, lest you fall in any way from the inactivity in you of the Unknown One. Do not know him, for it is impossible; but if by means of an enlightened thought you should know him, be ignorant of him."

Now I was listening to these things as those ones spoke them. There was within me a stillness of silence, and I heard the Blessedness whereby I knew <my> proper self.

And I withdrew to the Vitality as I sought <myself>, and I joined into it, and I stood, not firmly but silently. And I saw an eternal, intellectual, undivided motion that pertains to all the formless powers, (which is) unlimited by limitation.

And when I wanted to stand firmly, I withdrew to the Existence, which I found standing and at rest, like an image and likeness of what is conferred upon me by a revelation of the Indivisible One and the One who is at rest. I was filled with revelation by means of a primary revelation of the Unknowable One. As though I were ignorant of him, I knew him, and I received power by him. Having been permanently strengthened, I knew the One who exists in me, and the Triple-Powered One, and the revelation of his uncontainableness. And by means of a primary revelation of the First One unknowable to them all, the God who is beyond perfection, I saw him and the Triple-Powered One that exists in them all. I was seeking the ineffable and Unknowable God - whom if one should know him, he would be absolutely ignorant of him - the Mediator of the Triple-Powered One who subsists in stillness and silence and is unknowable.

And when I was confirmed in these matters, the powers of the Luminaries said to me, "Cease hindering the inactivity that exists in you, by seeking incomprehensible matters; rather, hear about him in so far as it is possible by means of a primary revelation and a revelation."

"Now he is something insofar as he exists in that he either exists and will become, or acts or knows, although he lives without Mind or Life or Existence or Non-Existence, incomprehensibly. And he is something along with his proper being. He is not left over in some way, as if he yields something that is assayed or purified or that receives or gives. And he is not diminished in any way, whether by his own desire, or whether he gives or receives through another. Neither does he have any desire of himself nor from another; it does not affect him. Rather, neither does he give anything by himself, lest he become diminished in another respect; nor for this reason does he need Mind, or Life, is indeed anything at all. He is superior to the Universals in his privation and unknowability, that is, the non-being existence, since he is endowed with silence and stillness lest he be diminished by those who are not diminished.

"He is neither divinity nor blessedness nor perfection. Rather, it (this triad) is an unknowable entity of him, not that which is proper to him; rather, he is another one superior to the blessedness and the divinity and perfection. For he is not perfect, but he is another thing that is superior. He is neither boundless, nor is he bounded by another. Rather, he is something superior. He is not corporeal. He is not incorporeal. He is not great. He is not small. He is not a number. He is not a creature. Nor is he something that exists, that one can know. But he is something else of himself that is superior, which one cannot know.

"He is primary revelation and knowledge of himself, as it is he alone who knows himself. Since he is not one of those that exist, but is another thing, he is superior to superlatives, even in comparison to what is his and not his. He neither participates in age nor does he participate in time. He does not receive anything from anything else. He is not diminishable, neither does he diminish anything, nor is he undiminishable. But he is self-comprehending, as something so unknowable that he exceeds those who excel in unknowability.

"He is endowed with blessedness and perfection and silence - not <the blessedness> nor the perfection - and stillness. Rather it (these attributes) is an entity of him that exists, which one cannot know, and which is at rest. Rather they are entities of him unknowable to them all.

"And he is much higher in beauty than all those that are good, and he is thus unknowable to all of them in every respect. And through them all he is in them all, not only as the unknowable knowledge that is proper to him. And he is united with the ignorance that sees him. Whether <one sees> in what way he is unknowable, or sees him as he is in every respect, or would say that he is something like knowledge, he has sinned against him, being liable to judgment because he did not know God. He will not be judged by That One who is neither concerned for anything nor has any desire, but it (judgment) <is> from himself, because he did not find the origin that truly exists. He was blind, apart from the eye of revelation that is at rest, the (one) that is activated, the (one) from the Triple-Power of the First Thought of the Invisible Spirit. This one thus exists from ... *(15 lines missing)*

... something [...] set firmly on the [...], a beauty and a first emergence of stillness and silence and tranquility and unfathomable greatness. When he appeared, he did not need time nor <did he partake> of eternity. Rather of himself he is unfathomably unfathomable. He does not activate himself so as to become still. He is not an existence, lest he be in want. Spatially, he is corporeal, while properly he is incorporeal. He has non-being existence. He exists for all of them unto himself without any desire. But he is a greater summit of greatness. And he is higher than his stillness, in order that ... *(15 lines missing)*

... he saw them, and empowered them all, although they do not concern themselves with That One at all, nor, if one should receive from him, does he receive power. Nothing activates him in accordance with the Unity that is at rest. For he is unknowable; he is an airless place of boundlessness. Since he is boundless and powerless and nonexistent, he was not giving Being. Rather he contains all of these in himself, being at rest (and) standing out of the one who stands continually, since there had appeared an Eternal Life, the Invisible and Triple-Powered Spirit which is in all of these who exist. And it surrounds them all, being higher than them all. A shadow... *(15 lines missing)*

...he was filled with power. And he stood before them, empowering them all, and he filled them all."

And concerning all of these things you have heard certainly. And do not seek anything more, but go. We do not know whether the Unknowable One has angels or gods, or whether the One who is at rest was containing anything within himself except the stillness, which is he, lest he be diminished. It is not fitting to spend more time seeking. It was appropriate that you (pl.) know, and that they speak with another one. But you will receive them ... *(5 lines missing)*

... and he said to me, "Write down the things that I shall tell you, and of which I shall remind you, for the sake of those who will be worthy after you. And you will leave this book upon a mountain and you will adjure the guardian: "Come Dreadful One".

And after he said these (things), he separated from me. But I was full of joy, and I wrote this book which was appointed for me, my son Messos, in order that I might disclose to you the (things) that were proclaimed before me in my presence. And at first I received them in great silence, and I stood by myself, preparing myself. These are the things that were disclosed to me, O my son Messos ... *(13 lines missing)*

... proclaim them, O my son Messos, as the seal for all the books of Allogenes.

Allogenes

Hypsiphrone

CODEX XI

Translated by John D. Turner

Selection made from James M. Robinson, ed., The Nag Hammadi Library, revised edition. HarperCollins, San Francisco, 1990.

The book concerning the things that were seen by Hypsiphrone being revealed in the place of her virginity. And she listens to her brethren [...] Phainops and [...], and they speak with one another in a mystery.

Now I was first by individual ranking [...] I came forth to the place of my virginity and I went down to the world. Then I was told about them (by) those who abide in the place of my virginity.

And I went down to the world and they said to me, "Again Hypsiphrone has withdrawn outside the place of her virginity." Then the one who heard, Phainops, who breathes into her fount of blood, spread out for her.

And he said, ["I am Phainops ...] err [...] desire [... the number] of just the human remnants or that I may see a [man, the blood-likeness or ...] of a [... fire] and a [... in] his hands.

Then as for me, I said to him, "Phainops has not come upon me; he has not gone astray. [...] see a man [...] him [...] For [...] which he said [...] Phainops this [...].

I saw him and he said to me, "Hypsiphrone, why do you dwell outside me? Follow me and I will tell you about them." So I followed him, for I was in great fear. And he told me about a fount of blood that is revealed by setting afire [...] he said [...].

The Sentences of Sextus

CODEX XII

Translated by Frederik Wisse

Selection made from James M. Robinson, ed., The Nag Hammadi Library, *revised edition. HarperCollins, San Francisco, 1990.*

(157) [...] is a sign of ignorance.

(158/159) Love the truth, and the lie use like poison.

(160) May the right time precede your words.

(161/162) Speak when it is not proper to be silent, but speak concerning the things you know (only) then when it is fitting.

(163a) The untimely word is characteristic of an evil mind.

(163b) When it is proper to act, do not use a word.

(164a) Do not wish to speak first in the midst of a crowd.

(164b) While it is a skill to speak, it is also a skill to be silent.

(165a) It is better for you to be defeated while speaking the truth, than to be victorious through deceit.

(165b) He who is victorious through deceit is defeated by the truth.

(165c) Untrue words are a characteristic of evil persons.

(165d) There has to be a great crisis before the lie is necessary.

(165e) When there is someone, while you speak the truth, even if you lie there is no sin.

(165f) Do not deceive anyone, especially him who needs advice.

(166) Faithful is he who is first with all good works.

(167) Wisdom leads the soul to the place of God.

(168) There is no kinsman of the truth except wisdom.

(169) It is not possible for a believing nature to become fond of lying.

(170) A fearful and slavish nature will not be able to partake in faith.

(171a) When you are faithful, what it is fitting to say is not of greater value than the hearing.

(171b) When you are with believing persons, desire to listen rather than to speak.

(172) A pleasure-loving man is useless in everything.

(173) When there is no (accounting of) sin, do not speak in anything (which is) from God.

(174) The sins of those who are ignorant are the shame of those who have taught them.

(175) Those on account of whom the name of God is blasphemed are dead before God.

(176) A wise man is a doer of good works after God.

(177) May your life confirm your words before those who hear.

(178) What it is not right to do, do not even consider doing it.

(179) What you do not want to happen to you, do not do it yourself either.

(180) What it is shameful to do, is also ...

(pp. 17-26 are missing)

(307/308) He is a wise man who commends God to men, and God thinks more highly of the wise man than his own works.

(309) After God, no one is as free as the wise man.

(310) Everything God possesses, the wise man has also.

(311/312) The wise man shares in the kingdom of God; an evil man does not want the foreknowledge of God to come to pass.

(313) An evil soul flees from God.

(314) Everything bad is the enemy of God.

(315) What thinks in you, say with your mind that it is man.

(316) Where your thought is, there is your goodness.

(317) Do not seek goodness in flesh.

(318) He who does not harm the soul neither does (so) to man.

(319) After God, honor a wise man, since he is the servant of God.

(320) To make the body of your soul a burden is pride, but to be able to restrain it gently when it is necessary, is blessedness.

(321) Do not become guilty of your own death. Do not be angry at him who will take you out of (the) body and kill you.

(322) If someone brings the wise man out of the body wickedly, he rather does what is good for him, for he has been released from bonds.

(323) The fear of death grieves man because of the ignorance of the soul.

(324) <It were better> for you had the man-killing sword not come into being; but when it comes, say with your mind that it does not exist.

(325/326a) Someone who says "I believe," even if he spends a long time pretending, he will not prevail, but he will fall; as your heart is, (so) will be your life.

(326b) A godly heart produces a blessed life.

(327) He who will plot evil against another, he is the first [...].

(328) Let not an ungrateful man cause you to cease to do good.

(329) Do not say with your mind that these things which were asked, (and) you gave immediately, are more valuable than the receiver.

(330) You will use great property, if you give to the needy willingly.

(331) Persuade a senseless brother not to be senseless; if he is mad, protect him.

(332/334) Strive eagerly to be victorious over every man in prudence; maintain self-sufficiency.

(333) You cannot receive understanding unless you know first that you possess <it>. In everything there is again this sentence.

(335) The members of the body are a burden to those who do not use them.

(336) It is better to serve others than to make others serve you.

(337) He whom God will not bring out of (the) body, let him not burden himself.

(338) Not only do not hold an opinion which does not benefit the needy, but also do not listen to it.

(339) He who gives something without respect commits an outrage. [...].

(340) If you take on the guardianship of orphans, you will be the father of many children (and) you will be beloved of God.

(341) He whom you serve because of honor, you have served for a wage.

(342) If you have given that which honors you ..., you have given not to man, but you have given for your own pleasure.

(343/344) Do not provoke the anger of a mob. Know, then, what is fitting for the fortunate man to do.

(345) It is better to die than to darken the soul because of the immoderation of the belly.

(346) Say with your mind that the body is the garment of your soul: keep it, therefore, pure since it is innocent.

(347) Whatever the soul will do while it is in (the) body, it has as witnesses when it goes into judgment.

(348/349) Unclean demons do lay claim to a polluted soul; a faithful (and) good soul, evil demons will not be able to hinder in the way of God.

(350) Do not give the word of God to everyone.

(351) For those who are corrupted by glory it is not assuring to hear about God.

(352/353) It is not a small danger for us to speak the truth about God; do not say anything about God before you have learned from God.

(354/356) Do not speak with a godless person about God; if you are polluted on account of impure works, do not speak about God.

(357) The true word about God is the word of God.

(355) Speak concerning the word about God as if you were saying it in the presence of God.

(358) If first your mind is persuaded that you have been god-loving, then speak to whomever you wish about God.

(359) May your pious works precede every word about God.

(360) Do not wish to speak with a crowd about God.

(361) Be (more) sparing with a word about God (than) about a soul.

(362) It is better to dispose of a soul than to discard at random a word about God.

(363a) You conceive the body of a god-loving man, but you will not be able to rule over his speech.

(363b) The lion also rules over the body of the wise man; also the tyrant rules over it alone.

(364) If a tyrant threatens you, then, especially, remember God.

(365) He who speaks the word of God to those for whom it is not lawful, he is the betrayer of God.

(366) It is better for you to be silent about the word of God, than to speak recklessly.

(367/368) He who speaks lies about God is lying to God; a man who does not have anything truthful to say about God is abandoned by God.

(369) It is not possible for you to know God when you do not worship him.

(370) A man who does evil to someone will not be able to worship God.

(371) The love of man is the beginning of godliness.

(372) He who takes care of men while praying for all of them - this is the truth of God.

(373/374) It is God`s business to save whom he wants; on the other hand, it is the business of the pious man to beseech God to save everyone.

(375) When you pray for something and it happens to you through God, then say with your mind that you have [...].

(376a) A man who is worthy of God, he is God among men, and he is the son of God.

(376b) Both the great one exists and he who is next to the great one exists.

(377/378) It is better for man to be without anything than to have many things while not giving to the needy; so also you, if you pray to God, he will not give to you.

(379) If you, from your whole heart, give your bread to the hungry, the gift is small, but the willingness is great with God.

(380) He who thinks that no one is in the presence of God, he is not humble towards God.

(381) He who makes his mind like unto God as far as he is able, he is the one who honors God greatly.

(382) God does not need anything, but he rejoices over those who give to the needy.

(383) The faithful do not speak many words, but their works are numerous.

(384) It is a faithful person fond of learning who is the worker of the truth.

(385) Adjust [...] the calamities, in order that [...].

(386) If you do not do evil to anyone, you will not be afraid of anyone.

(387) The tyrant will not be able to take away happiness.

(388) What is right to do, do it willingly.

(389a) What is not right to do, do not do it in any way.

(389b) Promise everything rather than to say "I am wise".

(390) What you do well, say with your mind that it is God who does it.

(391) No man who <looks> down upon the earth and upon tables is wise.

(392) The philosopher who is an outer body, he is not the one to whom it is fitting to pay respect, but (the) philosopher according to the inner man.

(393) Guard yourself from lying; there is he who deceives and there is he who is deceived.

(394/395) Know who God is, and know who is the one who thinks in you; a good man is the good work of God.

(396) They are miserable because of whom the word is blasphemed.

(397) Death will not be able to destroy [...].

(pp. 35-end are missing)

The Gospel of Truth

CODEX XII

Translated by Robert M. Grant

From Robert M. Grant, Gnosticism *(Harper & Brothers, New York, 1961),*
as quoted in Willis Barnstone, The Other Bible *(Harper & Row, San Francisco, 1984).*

The gospel of truth is joy to those who have received from the Father of truth the gift of knowing him by the power of the Logos, who has come from the Pleroma and who is in the thought and the mind of the Father; he it is who is called "the Savior," since that is the name of the work which he must do for the redemption of those who have not known the Father. For the name of the gospel is the manifestation of hope, since that is the discovery of those who seek him, because the All sought him from whom it had come forth. You see, the All had been inside of him, that illimitable, inconceivable one, who is better than every thought.

This ignorance of the Father brought about terror and fear. And terror became dense like a fog, that no one was able to see. Because of this, error became strong. But it worked on its hylic substance vainly, because it did not know the truth. It was in a fashioned form while it was preparing, in power and in beauty, the equivalent of truth. This then, was not a humiliation for him, that illimitable, inconceivable one. For they were as nothing, this terror and this forgetfulness and this figure of falsehood, whereas this established truth is unchanging, unperturbed and completely beautiful.

For this reason, do not take error too seriously. Thus, since it had no root, it was in a fog as regards the Father, engaged in preparing works and forgetfulnesses and fears in order, by these means, to beguile those of the middle and to make them captive. The forgetfulness of error was not revealed. It did not become light beside the Father. Forgetfulness did not exist with the Father, although it existed because of him. What exists in him is knowledge, which was revealed so that forgetfulness might be destroyed and that they might know the Father, Since forgetfulness existed because they did not know the Father, if they then come to know the Father, from that moment on forgetfulness will cease to exist.

That is the gospel of him whom they seek, which he has revealed to the perfect through the mercies of the Father as the hidden mystery, Jesus the Christ. Through him he enlightened those who were in darkness because of forgetfulness. He enlightened them and gave them a path. And that path is the truth which he taught them. For this reason error was angry with him, so it persecuted him. It was distressed by him, so it made him powerless. He was nailed to a cross. He became a fruit of the knowledge of the Father. He did not, however, destroy them because they ate of it. He rather caused those who ate of it to be joyful because of this discovery.

And as for him, them he found in himself, and him they found in themselves, that illimitable, inconceivable one, that perfect Father who made the all, in whom the All is, and whom the All lacks, since he retained in himself their perfection, which he had not given to the all. The Father was not jealous. What jealousy, indeed, is there between him and his members? For, even if the Aeon had received their perfection, they would not have been able to approach the perfection of the Father, because he retained their perfection in himself, giving it to them as a way to return to him and as a knowledge unique in perfection. He is the one who set the All in order and in whom the All existed and whom the All lacked. As one of whom some have no knowledge, he desires that they know him and that they love him. For what is it that the All lacked, if not the knowledge of the Father?

He became a guide, quiet and in leisure. In the middle of a school he came and spoke the Word, as a teacher. Those who were wise in their own estimation came to put him to the test. But he discredited them as empty-headed people. They hated him because they really were not wise men. After all these came also the little children, those who possess the knowledge of the Father. When they became strong they were taught the aspects of the Father's face. They came to know and they

were known. They were glorified and they gave glory. In their heart, the living book of the Living was manifest, the book which was written in the thought and in the mind of the Father and, from before the foundation of the All, is in that incomprehensible part of him.

This is the book which no one found possible to take, since it was reserved for him who will take it and be slain. No one was able to be manifest from those who believed in salvation as long as that book had not appeared. For this reason, the compassionate, faithful Jesus was patient in his sufferings until he took that book, since he knew that his death meant life for many. Just as in the case of a will which has not yet been opened, for the fortune of the deceased master of the house is hidden, so also in the case of the All which had been hidden as long as the Father of the All was invisible and unique in himself, in whom every space has its source. For this reason Jesus appeared. He took that book as his own. He was nailed to a cross. He affixed the edict of the Father to the cross.

Oh, such great teaching! He abases himself even unto death, though he is clothed in eternal life. Having divested himself of these perishable rags, he clothed himself in incorruptibility, which no one could possibly take from him. Having entered into the empty territory of fears, he passed before those who were stripped by forgetfulness, being both knowledge and perfection, proclaiming the things that are in the heart of the Father, so that he became the wisdom of those who have received instruction. But those who are to be taught, the living who are inscribed in the book of the living, learn for themselves, receiving instructions from the Father, turning to him again.

Since the perfection of the All is in the Father, it is necessary for the All to ascend to him. Therefore, if one has knowledge, he gets what belongs to him and draws it to himself. For he who is ignorant, is deficient, and it is a great deficiency, since he lacks that which will make him perfect. Since the perfection of the All is in the Father, it is necessary for the All to ascend to him and for each one to get the things which are his. He registered them first, having prepared them to be given to those who came from him.

Those whose name he knew first were called last, so that the one who has knowledge is he whose name the Father has pronounced. For he whose name has not been spoken is ignorant. Indeed, how shall one hear if his name has not been uttered? For he who remains ignorant until the end is a creature of forgetfulness and will perish with it. If this is not so, why have these wretches no name, why do they have no sound? Hence, if one has knowledge, he is from above. If he is called, he hears, he replies, and he turns toward him who called him and he ascends to him and he knows what he is called. Since he has knowledge, he does the will of him who called him. He desires to please him and he finds rest. He receives a certain name. He who thus is going to have knowledge knows whence he came and whither he is going. He knows it as a person who, having become intoxicated, has turned from his drunkenness and having come to himself, has restored what is his own.

He has turned many from error. He went before them to their own places, from which they departed when they erred because of the depth of him who surrounds every place, whereas there is nothing which surrounds him. It was a great wonder that they were in the Father without knowing him and that they were able to leave on their own, since they were not able to contain him and know him in whom they were, for indeed his will had not come forth from him. For he revealed it as a knowledge with which all its emanations agree, namely, the knowledge of the living book which he revealed to the Aeons at last as his letters, displaying to them that these are not merely vowels nor consonants, so that one may read them and think of something void of meaning; on the contrary, they are letters which convey the truth. They are pronounced only when they are known. Each letter is a perfect truth like a perfect book, for they are letters written by the hand of the unity, since the Father wrote them for the Aeons, so that they by means of his letters might come to know the Father.

While his wisdom mediates on the logos, and since his teaching expresses it, his knowledge has been revealed. His honor is a crown upon it. Since his joy agrees with it, his glory exalted it. It has revealed his image. It has obtained his rest. His love took bodily form around it. His trust

embraced it. Thus the logos of the Father goes forth into the All, being the fruit of his heart and expression of his will. It supports the All. It chooses and also takes the form of the All, purifying it, and causing it to return to the Father and to the Mother, Jesus of the utmost sweetness. The Father opens his bosom, but his bosom is the Holy Spirit. He reveals his hidden self which is his son, so that through the compassion of the Father the Aeons may know him, end their wearying search for the Father and rest themselves in him, knowing that this is rest. After he had filled what was incomplete, he did away with form. The form of it is the world, that which it served. For where there is envy and strife, there is an incompleteness; but where there is unity, there is completeness. Since this incompleteness came about because they did not know the Father, so when they know the Father, incompleteness, from that moment on, will cease to exist. As one's ignorance disappears when he gains knowledge, and as darkness disappears when light appears, so also incompleteness is eliminated by completeness. Certainly, from that moment on, form is no longer manifest, but will be dissolved in fusion with unity. For now their works lie scattered. In time unity will make the spaces complete. By means of unity each one will understand itself. By means of knowledge it will purify itself of diversity with a view towards unity, devouring matter within itself like fire and darkness by light, death by life.

Certainly, if these things have happened to each one of us, it is fitting for us, surely, to think about the All so that the house may be holy and silent for unity. Like people who have moved from a neighborhood, if they have some dishes around which are not good, they usually break them. Nevertheless the householder does not suffer a loss, but rejoices, for in the place of these defective dishes there are those which are completely perfect. For this is the judgement which has come from above and which has judged every person, a drawn two-edged sword cutting on this side and that. When it appeared, I mean, the Logos, who is in the heart of those who pronounce it - it was not merely a sound but it has become a body - a great disturbance occurred among the dishes, for some were emptied, others filled: some were provided for, others were removed; some were purified, still others were broken. All the spaces were shaken and disturbed for they had no composure nor stability. Error was disturbed not knowing what it should do. It was troubled; it lamented, it was beside itself because it did not know anything. When knowledge, which is its abolishment, approached it with all its emanations, error is empty, since there is nothing in it. Truth appeared; all its emanations recognized it. They actually greeted the Father with a power which is complete and which joins them with the Father. For each one loves truth because truth is the mouth of the Father. His tongue is the Holy Spirit, who joins him to truth attaching him to the mouth of the Father by his tongue at the time he shall receive the Holy Spirit.

This is the manifestation of the Father and his revelation to his Aeons. He revealed his hidden self and explained it. For who is it who exists if it is not the Father himself? All the spaces are his emanations. They knew that they stem from him as children from a perfect man. They knew that they had not yet received form nor had they yet received a name, every one of which the Father produces. If they at that time receive form of his knowledge, though they are truly in him, they do not know him. But the Father is perfect. He knows every space which is within him. If he pleases, he reveals anyone whom he desires by giving him a form and by giving him a name; and he does give him a name and cause him to come into being. Those who do not yet exist are ignorant of him who created them. I do not say, then, that those who do not yet exist are nothing. But they are in him who will desire that they exist when he pleases, like the event which is going to happen. On the one hand, he knows, before anything is revealed, what he will produce. On the other hand, the fruit which has not yet been revealed does not know anything, nor is it anything either. Thus each space which, on its part, is in the Father comes from the existent one, who, on his part, has established it from the nonexistent. [...] he who does not exist at all, will never exist.

What, then, is that which he wants him to think? "I am like the shadows and phantoms of the night." When morning comes, this one knows that the fear which he had experienced was nothing. Thus they were ignorant of the Father; he is the one whom they did not see. Since there had been fear and confusion and a lack of confidence and doublemindness and division, there were many illusions which were conceived by him, the foregoing, as well as empty ignorance - as if they were fast asleep and found themselves a prey to troubled dreams. Either there is a place to which they

flee, or they lack strength as they come, having pursued unspecified things. Either they are involved in inflicting blows, or they themselves receive bruises. Either they are falling from high places, or they fly off through the air, though they have no wings at all. Other times, it is as if certain people were trying to kill them, even though there is no one pursuing them; or, they themselves are killing those beside them, for they are stained by their blood. Until the moment when they who are passing through all these things - I mean they who have experienced all these confusions - awake, they see nothing because the dreams were nothing. It is thus that they who cast ignorance from them as sheep do not consider it to be anything, nor regard its properties to be something real, but they renounce them like a dream in the night and they consider the knowledge of the Father to be the dawn. It is thus that each one has acted, as if he were asleep, during the time when he was ignorant and thus he comes to understand, as if he were awakening. And happy is the man who comes to himself and awakens. Indeed, blessed is he who has opened the eyes of the blind.

And the Spirit came to him in haste when it raised him. Having given its hand to the one lying prone on the ground, it placed him firmly on his feet, for he had not yet stood up. He gave them the means of knowing the knowledge of the Father and the revelation of his son. For when they saw it and listened to it, he permitted them to take a taste of and to smell and to grasp the beloved son.

He appeared, informing them of the Father, the illimitable one. He inspired them with that which is in the mind, while doing his will. Many received the light and turned towards him. But material men were alien to him and did not discern his appearance nor recognize him. For he came in the likeness of flesh and nothing blocked his way because it was incorruptible and unrestrainable. Moreover, while saying new things, speaking about what is in the heart of the Father, he proclaimed the faultless word. Light spoke through his mouth, and his voice brought forth life. He gave them thought and understanding and mercy and salvation and the Spirit of strength derived from the limitlessness of the Father and sweetness. He caused punishments and scourgings to cease, for it was they which caused many in need of mercy to astray from him in error and in chains - and he mightily destroyed them and derided them with knowledge. He became a path for those who went astray and knowledge to those who were ignorant, a discovery for those who sought, and a support for those who tremble, a purity for those who were defiled.

He is the shepherd who left behind the ninety-nine sheep which had not strayed and went in search of that one which was lost. He rejoiced when he had found it. For ninety-nine is a number of the left hand, which holds it. The moment he finds the one, however, the whole number is transferred to the right hand. Thus it is with him who lacks the one, that is, the entire right hand which attracts that in which it is deficient, seizes it from the left side and transfers it to the right. In this way, then, the number becomes one hundred. This number signifies the Father.

He labored even on the Sabbath for the sheep which he found fallen into the pit. He saved the life of that sheep, bringing it up from the pit in order that you may understand fully what that Sabbath is, you who possess full understanding. It is a day in which it is not fitting that salvation be idle, so that you may speak of that heavenly day which has no night and of the sun which does not set because it is perfect. Say then in your heart that you are this perfect day and that in you the light which does not fail dwells.

Speak concerning the truth to those who seek it and of knowledge to those who, in their error, have committed sin. Make sure-footed those who stumble and stretch forth your hands to the sick. Nourish the hungry and set at ease those who are troubled. Foster men who love. Raise up and awaken those who sleep. For you are this understanding which encourages. If the strong follow this course, they are even stronger. Turn your attention to yourselves. Do not be concerned with other things, namely, that which you have cast forth from yourselves, that which you have dismissed. Do not return to them to eat them. Do not be moth-eaten. Do not be worm-eaten, for you have already shaken it off. Do not be a place of the devil, for you have already destroyed him. Do not strengthen your last obstacles, because that is reprehensible. For the lawless one is nothing. He harms himself more than the law. For that one does his works because he is a lawless person.

But this one, because he is a righteous person, does his works among others. Do the will of the Father, then, for you are from him.

For the Father is sweet and his will is good. He knows the things that are yours, so that you may rest yourselves in them. For by the fruits one knows the things that are yours, that they are the children of the Father, and one knows his aroma, that you originate from the grace of his countenance. For this reason, the Father loved his aroma; and it manifests itself in every place; and when it is mixed with matter, he gives his aroma to the light; and into his rest he causes it to ascend in every form and in every sound. For there are no nostrils which smell the aroma, but it is the Spirit which possesses the sense of smell and it draws it for itself to itself and sinks into the aroma of the Father. He is, indeed, the place for it, and he takes it to the place from which it has come, in the first aroma which is cold. It is something in a psychic form, resembling cold water which is [...] since it is in soil which is not hard, of which those who see it think, "It is earth." Afterwards, it becomes soft again. If a breath is taken, it is usually hot. The cold aromas, then, are from the division. For this reason, God came and destroyed the division and he brought the hot Pleroma of love, so that the cold may not return, but the unity of the Perfect Thought prevail.

This is the word of the Gospel of the finding of the Pleroma for those who wait for the salvation which comes from above. When their hope, for which they are waiting, is waiting - they whose likeness is the light in which there is no shadow, then at that time the Pleroma is about to come. The deficiency of matter, however, is not because of the limitlessness of the Father who comes at the time of the deficiency. And yet no one is able to say that the incorruptible One will come in this manner. But the depth of the Father is increasing, and the thought of error is not with him. It is a matter of falling down and a matter of being readily set upright at the finding of that one who has come to him who will turn back.

For this turning back is called "repentance". For this reason, incorruption has breathed. It followed him who has sinned in order that he may find rest. For forgiveness is that which remains for the light in the deficiency, the word of the pleroma. For the physician hurries to the place in which there is sickness, because that is the desire which he has. The sick man is in a deficient condition, but he does not hide himself because the physician possesses that which he lacks. In this manner the deficiency is filled by the Pleroma, which has no deficiency, which has given itself out in order to fill the one who is deficient, so that grace may take him, then, from the area which is deficient and has no grace. Because of this a diminishing occurred in the place which there is no grace, the area where the one who is small, who is deficient, is taken hold of.

He revealed himself as a Pleroma, i.e., the finding of the light of truth which has shined towards him, because he is unchangeable. For this reason, they who have been troubled speak about Christ in their midst so that they may receive a return and he may anoint them with the ointment. The ointment is the pity of the Father, who will have mercy on them. But those whom he has anointed are those who are perfect. For the filled vessels are those which are customarily used for anointing. But when an anointing is finished, the vessel is usually empty, and the cause of its deficiency is the consumption of its ointment. For then a breath is drawn only through the power which he has. But the one who is without deficiency - one does not trust anyone beside him nor does one pour anything out. But that which is the deficient is filled again by the perfect Father. He is good. He knows his plantings because he is the one who has planted them in his Paradise. And his Paradise is his place of rest.

This is the perfection in the thought of the Father and these are the words of his reflection. Each one of his words is the work of his will alone, in the revelation of his Logos. Since they were in the depth of his mind, the Logos, who was the first to come forth, caused them to appear, along with an intellect which speaks the unique word by means of a silent grace. It was called "thought," since they were in it before becoming manifest. It happened, then, that it was the first to come forth - at the moment pleasing to the will of him who desired it; and it is in the will that the Father is at rest and with which he is pleased. Nothing happens without him, nor does anything occur without the will of the Father. But his will is incomprehensible. His will is his mark, but no one can know it, nor is it possible for them to concentrate on it in order to possess it. But that which he wishes takes place at the moment he wishes it - even if the view does not please anyone: it is God`s will. For the

Father knows the beginning of them all as well as their end. For when their end arrives, he will question them to their faces. The end, you see, is the recognition of him who is hidden, that is, the Father, from whom the beginning came forth and to whom will return all who have come from him. For they were made manifest for the glory and the joy of his name.

And the name of the Father is the Son. It is he who, in the beginning, gave a name to him who came forth from him - he is the same one - and he begat him for a son. He gave him his name which belonged to him - he, the Father, who possesses everything which exists around him. He possess the name; he has the son. It is possible for them to see him. The name, however, is invisible, for it alone is the mystery of the invisible about to come to ears completely filled with it through the Father`s agency. Moreover, as for the Father, his name is not pronounced, but it is revealed through a son. Thus, then, the name is great.

Who, then, has been able to pronounce a name for him, this great name, except him alone to whom the name belongs and the sons of the name in whom the name of the Father is at rest, and who themselves in turn are at rest in his name, since the Father has no beginning? It is he alone who engendered it for himself as a name in the beginning before he had created the Aeons, that the name of the Father should be over their heads as a lord - that is, the real name, which is secure by his authority and by his perfect power. For the name is not drawn from lexicons nor is his name derived from common name-giving, But it is invisible. He gave a name to himself alone, because he alone saw it and because he alone was capable of giving himself a name. For he who does not exist has no name. For what name would one give him who did not exist? Nevertheless, he who exists also with his name and he alone knows it, and to him alone the Father gave a name. The Son is his name. He did not, therefore, keep it secretly hidden, but the son came into existence. He himself gave a name to him. The name, then, is that of the Father, just as the name of the Father is the Son. For otherwise, where would compassion find a name - outside of the Father? But someone will probably say to his companion, "Who would give a name to someone who existed before himself, as if, indeed, children did not receive their name from one of those who gave them birth?"

Above all, then, it is fitting for us to think this point over: What is the name? It is the real name. It is, indeed, the name which came from the Father, for it is he who owns the name. He did not, you see, get the name on loan, as in the case of others because of the form in which each one of them is going to be created. This, then, is the authoritative name. There is no one else to whom he has given it. But it remained unnamed, unuttered, `till the moment when he, who is perfect, pronounced it himself; and it was he alone who was able to pronounce his name and to see it. When it pleased him, then, that his son should be his pronounced name and when he gave this name to him, he who has come from the depth spoke of his secrets, because he knew that the Father was absolute goodness. For this reason, indeed, he sent this particular one in order that he might speak concerning the place and his place of rest from which he had come forth, and that he might glorify the Pleroma, the greatness of his name and the sweetness of his Father.

Each one will speak concerning the place from which he has come forth, and to the region from which he received his essential being, he will hasten to return once again. And he want from that place - the place where he was - because he tasted of that place, as he was nourished and grew. And his own place of rest is his Pleroma. All the emanations from the Father, therefore, are Pleromas, and all his emanations have their roots in the one who caused them all to grow from himself. He appointed a limit. They, then, became manifest individually in order that they might be in their own thought, for that place to which they extend their thoughts is their root, which lifts them upward through all heights to the Father. They reach his head, which is rest for them, and they remain there near to it so that they say that they have participated in his face by means of embraces. But these of this kind were not manifest, because they have not risen above themselves. Neither have they been deprived of the glory of the Father nor have they thought of him as small, nor bitter, nor angry, but as absolutely good, unperturbed, sweet, knowing all the spaces before they came into existence and having no need of instruction. Such are they who possess from above something of this immeasurable greatness, as they strain towards that unique and perfect one who exists there for them. And they do not go down to Hades. They have neither envy nor moaning,

nor is death in them. But they rest in him who rests, without wearying themselves or becoming involved in the search for truth. But, they, indeed, are the truth, and the Father is in them, and they are in the Father, since they are perfect, inseparable from him who is truly good. They lack nothing in any way, but they are given rest and are refreshed by the Spirit. And they listen to their root; they have leisure for themselves, they in whom he will find his root, and he will suffer no loss to his soul.

Such is the place of the blessed; this is their place. As for the rest, then, may they know, in their place, that it does not suit me, after having been in the place of rest to say anything more. But he is the one in whom I shall be in order to devote myself, at all times, to the Father of the All and the true brothers, those upon whom the love of the Father is lavished, and in whose midst nothing of him is lacking. It is they who manifest themselves truly since they are in that true and eternal life and speak of the perfect light filled with the seed of the Father, and which is in his heart and in the Pleroma, while his Spirit rejoices in it and glorifies him in whom it was, because the Father is good. And his children are perfect and worthy of his name, because he is the Father. Children of this kind are those whom he loves.

The Gospel of Truth

CODEX XII

Translated by Harold W. Attridge and George W. MacRae

Selection made from James M. Robinson, ed., The Nag Hammadi Library, revised edition. HarperCollins, San Francisco, 1990.

The gospel of truth is joy for those who have received from the Father of truth the grace of knowing him, through the power of the Word that came forth from the pleroma, the one who is in the thought and the mind of the Father, that is, the one who is addressed as 'the Savior', (that) being the name of the work he is to perform for the redemption of those who were ignorant of the Father, while in the name of the gospel is the proclamation of hope, being discovery for those who search for him.

When the totality went about searching for the one from whom they had come forth - and the totality was inside of him, the incomprehensible, inconceivable one who is superior to every thought - ignorance of the Father brought about anguish and terror; and the anguish grew solid like a fog, so that no one was able to see. For this reason, error became powerful; it worked on its own matter foolishly, not having known the truth. It set about with a creation, preparing with power and beauty the substitute for the truth.

This was not, then, a humiliation for him, the incomprehensible, inconceivable one, for they were nothing, the anguish and the oblivion and the creature of deceit, while the established truth is immutable, imperturbable, perfect in beauty. For this reason, despise error.

Thus, it had no root; it fell into a fog regarding the Father, while it was involved in preparing works and oblivions and terrors, in order that by means of these it might entice those of the middle and capture them.

The oblivion of error was not revealed. It is not a [...] from the Father. Oblivion did not come into existence from the Father, although it did indeed come into existence because of him. But what comes into existence in him is knowledge, which appeared in order that oblivion might vanish and the Father might be known. Since oblivion came into existence because the Father was not known, then if the Father comes to be known, oblivion will not exist from that moment on.

Through this, the gospel of the one who is searched for, which <was> revealed to those who are perfect, through the mercies of the Father, the hidden mystery, Jesus, the Christ, enlightened those who were in darkness through oblivion. He enlightened them; he showed (them) a way; and the way is the truth which he taught them.

For this reason, error grew angry at him, persecuted him, was distressed at him, (and) was brought to naught. He was nailed to a tree (and) he became fruit of the knowledge of the Father. It did not, however, cause destruction because it was eaten, but to those who ate it, it gave (cause) to become glad in the discovery, and he discovered them in himself, and they discovered him in themselves.

As for the incomprehensible, inconceivable one, the Father, the perfect one, the one who made the totality, within him is the totality, and of him the totality has need. Although he retained their perfection within himself, which he did not give to the totality, the Father was not jealous. What jealousy indeed (could there be) between himself and his members? For if this aeon had thus received their perfection, they could not have come [...] the Father. He retains within himself their perfection, granting it to them as a return to him, and a perfectly unitary knowledge. It is he who fashioned the totality, and within him is the totality, and the totality was in need of him.

As in the case of a person of whom some are ignorant, he wishes to have them know him and love him, so - for what did the totality have need of if not knowledge regarding the Father? - he became a guide, restful and leisurely. In schools he appeared, (and) he spoke the word as a teacher. There came the men wise in their own estimation, putting him to the test. But he confounded them, because they were foolish. They hated him, because they were not really wise.

After all these, there came the little children also, those to whom the knowledge of the Father belongs. Having been strengthened, they learned about the impressions of the Father. They knew, they were known; they were glorified, they glorified. There was manifested in their heart the living book of the living - the one written in the thought and the mind of the Father, which from before the foundation of the totality was within his incomprehensibility - that (book) which no one was able to take, since it remains for the one who will take it to be slain. No one could have become manifest from among those who have believed in salvation unless that book had appeared. For this reason, the merciful one, the faithful one, Jesus, was patient in accepting sufferings until he took that book, since he knows that his death is life for many.

Just as there lies hidden in a will, before it is opened, the fortune of the deceased master of the house, so (it is) with the totality, which lay hidden while the Father of the totality was invisible, being something which is from him, from whom every space comes forth. For this reason Jesus appeared; he put on that book; he was nailed to a tree; he published the edict of the Father on the cross. O such great teaching! He draws himself down to death, though life eternal clothes him. Having stripped himself of the perishable rags, he put on imperishability, which no one can possibly take away from him. Having entered the empty spaces of terrors, he passed through those who were stripped naked by oblivion, being knowledge and perfection, proclaiming the things that are in the heart, [...] teach those who will receive teaching.

But those who are to receive teaching are the living, who are inscribed in the book of the living. It is about themselves that they receive instruction, receiving it from the Father, turning again to him. Since the perfection of the totality is in the Father, it is necessary for the totality to ascend to him. Then, if one has knowledge, he receives what are his own, and draws them to himself. For he who is ignorant is in need, and what he lacks is great, since he lacks that which will make him perfect. Since the perfection of the totality is in the Father, and it is necessary for the totality to ascend to him, and for each one to receive what are his own, he enrolled them in advance, having prepared them to give to those who came forth from him.

Those whose name he knew in advance were called at the end, so that one who has knowledge is the one whose name the Father has uttered. For he whose name has not been spoken is ignorant. Indeed, how is one to hear, if his name has not been called? For he who is ignorant until the end is a creature of oblivion, and he will vanish along with it. If not, how is it that these miserable ones have no name, (that) they do not have the call? Therefore, if one has knowledge, his is from above. If he is called, he hears, he answers, and he turns to him who is calling him, and ascends to him. And he knows in what manner he is called. Having knowledge, he does the will of the one who called him, he wishes to be pleasing to him, he receives rest. Each one's name comes to him. He who is to have knowledge in this manner knows where he comes from and where he is going. He knows as one who, having become drunk, has turned away from his drunkenness, (and) having returned to himself, has set right what are his own.

He has brought many back from error. He has gone before them to their places, from which they had moved away, since it was on account of the depth that they received error, the depth of the one who encircles all spaces, while there is none that encircles him. It was a great wonder that they were in the Father, not knowing him, and (that) they were able to come forth by themselves, since they were unable to comprehend or to know the one in whom they were. For if his will had not thus emerged from him - for he revealed it in view of a knowledge in which all its emanations concur.

This is the knowledge of the living book, which he revealed to the aeons at the end as his letters, revealing how they are not vowels nor are they consonants, so that one might read them and think of something foolish, but (rather that) they are letters of the truth, which they alone speak who know them. Each letter is a complete <thought>, like a complete book, since they are letters written by the Unity, the Father having written them for the aeons, in order that by means of his letters they should know the Father.

While his wisdom contemplates the Word, and his teaching utters it, his knowledge has revealed <it>. While forebearance is a crown upon it, and his gladness is in harmony with it, his glory has

exalted it, his image has revealed it, his repose has received it into itself, his love has made a body over it, his fidelity has embraced it. In this way, the Word of the Father goes forth in the totality, as the fruit of his heart and an impression of his will. But it supports the totality, purifying them, bringing them back into the Father, into the Mother, Jesus of the infinite sweetness.

The Father reveals his bosom. - Now his bosom is the Holy Spirit. - He reveals what is hidden of him - what is hidden of him is his Son - so that through the mercies of the Father, the aeons may know him and cease laboring in search of the Father, resting there in him, knowing that this is the (final) rest. Having filled the deficiency, he abolished the form - the form of it is the world, that in which he served. - For the place where there is envy and strife is deficient, but the place where (there is) Unity is perfect. Since the deficiency came into being because the Father was not known, therefore, when the Father is known, from that moment on, the deficiency will no longer exist. As in the case of the ignorance of a person, when he comes to have knowledge, his ignorance vanishes of itself, as the darkness vanishes when the light appears, so also the deficiency vanishes in the perfection. So from that moment on, the form is not apparent, but it will vanish in the fusion of Unity, for now their works lie scattered. In time, Unity will perfect the spaces. It is within Unity that each one will attain himself; within knowledge, he will purify himself from multiplicity into Unity, consuming matter within himself like fire, and darkness by light, death by life.

If indeed these things have happened to each one of us, then we must see to it above all that the house will be holy and silent for the Unity - as in the case of some people who moved out of dwellings having jars that in spots were not good. They would break them, and the master of the house would not suffer loss. Rather, <he> is glad, because in place of the bad jars (there are) full ones which are made perfect. For such is the judgment which has come from above. It has passed judgment on everyone; it is a drawn sword, with two edges, cutting on either side. When the Word appeared, the one that is within the heart of those who utter it - it is not a sound alone, but it became a body - a great disturbance took place among the jars, because some had been emptied, others filled; that is, some had been supplied, others poured out, some had been purified, still others broken up. All the spaces were shaken and disturbed, because they had no order nor stability. Error was upset, not knowing what to do; it was grieved, in mourning, afflicting itself because it knew nothing. When knowledge drew near it - this is the downfall of (error) and all its emanations - error is empty, having nothing inside.

Truth appeared; all its emanations knew it. They greeted the Father in truth with a perfect power that joins them with the Father. For, as for everyone who loves the truth - because the truth is the mouth of the Father; his tongue is the Holy Spirit - he who is joined to the truth is joined to the Father's mouth by his tongue, whenever he is to receive the Holy Spirit, since this is the manifestation of the Father, and his revelation to his aeons.

He manifested what was hidden of him; he explained it. For who contains, if not the Father alone? All the spaces are his emanations. They have known that they came forth from him, like children who are from a grown man. They knew that they had not yet received form, nor yet received a name, each one of which the Father begets. Then, when they receive form by his knowledge, though truly within him, they do not know him. But the Father is perfect, knowing every space within him. If he wishes, he manifests whomever he wishes, by giving him form and giving him a name, and he gives a name to him, and brings it about that those come into existence who, before they come into existence, are ignorant of him who fashioned them.

I do not say, then, that they are nothing (at all) who have not yet come into existence, but they are in him who will wish that they come into existence when he wishes, like the time that is to come. Before all things appear, he knows what he will produce. But the fruit which is not yet manifest does not know anything, nor does it do anything. Thus also, every space which is itself in the Father is from the one who exists, who established it from what does not exist. For he who has no root has no fruit either, but though he thinks to himself, "I have come into being," yet he will perish by himself. For this reason, he who did not exist at all will never come into existence. What, then, did he wish him to think of himself? This: "I have come into being like the shadows and phantoms of the night." When the light shines on the terror which that person had experienced, he knows that it is nothing.

Thus, they were ignorant of the Father, he being the one whom they did not see. Since it was terror and disturbance and instability and doubt and division, there were many illusions at work by means of these, and (many) empty fictions, as if they were sunk in sleep, and found themselves in disturbing dreams. Either (there is) a place to which they are fleeing, or without strength they come (from) having chased after others, or they are involved in striking blows, or they are receiving blows themselves, or they have fallen from high places, or they take off into the air, though they do not even have wings. Again, sometimes (it is as) if people were murdering them, though there is no one even pursuing them, or they themselves are killing their neighbors, for they have been stained with their blood. When those who are going through all these things wake up, they see nothing, they who were in the midst of all these disturbances, for they are nothing. Such is the way of those who have cast ignorance aside from them like sleep, not esteeming it as anything, nor do they esteem its works as solid things either, but (rather,) they leave them behind like a dream in the night. The knowledge of the Father, they value as the dawn. This is the way each one has acted, as though asleep at the time when he was ignorant. And this is the way he has <come to knowledge>, as if he had awakened. {and} Good for the man who will return and awaken. And blessed is he who has opened the eyes of the blind.

And the Spirit ran after him, hastening from waking him up. Having extended his hand to him who lay upon the ground, he set him up on his feet, for he had not yet risen. He gave them the means of knowing the knowledge of the Father and the revelation of his Son. For when they had seen him and had heard him, he granted them to taste him, and to smell him, and to touch the beloved Son.

When he had appeared, instructing them about the Father, the incomprehensible one, when he had breathed into them what is in the thought, doing his will, when many had received the light, they turned to him. For the material ones were strangers, and did not see his likeness, and had not known him. For he came by means of fleshly form, while nothing blocked his course, because incorruptibility is irresistible, since he, again, spoke new things, still speaking about what is in the heart of the Father, having brought forth the flawless Word.

When light had spoken through his mouth, as well as his voice, which gave birth to life, he gave them thought and understanding, and mercy and salvation, and the powerful spirit from the infiniteness and the sweetness of the Father. Having made punishments and tortures cease - for it was they which were leading astray from his face some who were in need of mercy, in error and in bonds - he both destroyed them with power and confounded them with knowledge. He became a way for those who were gone astray, and knowledge for those who were ignorant, a discovery for those who were searching, and a support for those who were wavering, immaculateness for those who were defiled.

He is the shepherd who left behind the ninety-nine sheep which were not lost. He went searching for the one which had gone astray. He rejoiced when he found it, for ninety-nine is a number that is in the left hand, which holds it. But when the one is found, the entire number passes to the right (hand). As that which lacks the one - that is, the entire right (hand) - draws what was deficient and takes it from the left-hand side and brings (it) to the right, so too the number becomes one hundred. It is the sign of the one who is in their sound; it is the Father. Even on the Sabbath, he labored for the sheep which he found fallen into the pit. He gave life to the sheep, having brought it up from the pit, in order that you might know interiorly - you, the sons of interior knowledge - what is the Sabbath, on which it is not fitting for salvation to be idle, in order that you may speak from the day from above, which has no night, and from the light which does not sink, because it is perfect.

Say, then, from the heart, that you are the perfect day, and in you dwells the light that does not fail. Speak of the truth with those who search for it, and (of) knowledge to those who have committed sin in their error. Make firm the foot of those who have stumbled, and stretch out your hands to those who are ill. Feed those who are hungry, and give repose to those who are weary, and raise up those who wish to rise, and awaken those who sleep. For you are the understanding that is drawn forth. If strength acts thus, it becomes even stronger. Be concerned with yourselves; do not be concerned with other things which you have rejected from yourselves. Do not return to

what you have vomited, to eat it. Do not be moths. Do not be worms, for you have already cast it off. Do not become a (dwelling) place for the devil, for you have already destroyed him. Do not strengthen (those who are) obstacles to you, who are collapsing, as though (you were) a support (for them). For the lawless one is someone to treat ill, rather than the just one. For the former does his work as a lawless person; the latter as a righteous person does his work among others. So you, do the will of the Father, for you are from him.

For the Father is sweet, and in his will is what is good. He has taken cognizance of the things that are yours, that you might find rest in them. For by the fruits does one take cognizance of the things that are yours, because the children of the Father are his fragrance, for they are from the grace of his countenance. For this reason, the Father loves his fragrance, and manifests it in every place. And if it mixes with matter, he gives his fragrance to the light, and in his repose, he causes it to surpass every form (and) every sound. For it is not the ears that smell the fragrance, but (it is) the breath that has the sense of smell and attracts the fragrance to itself, and is submerged in the fragrance of the Father, so that he thus shelters it, and takes it to the place where it came from, from the first fragrance, which is grown cold. It is something in a psychic form, being like cold water which has frozen (?), which is on earth that is not solid, of which those who see it think it is earth; afterwards, it dissolves again. If a breath draws it, it gets hot. The fragrances, therefore, that are cold are from the division. For this reason, faith came; it dissolved the division, and it brought the warm pleroma of love, in order that the cold should not come again, but (that) there should be the unity of perfect thought.

This <is> the word of the gospel of the discovery of the pleroma, for those who await the salvation which is coming from on high. While their hope, for which they are waiting, is in waiting - they whose image is light with no shadow in it - then, at that time, the pleroma is proceeding to come. The <deficiency> of matter came to be not through the limitlessness of the Father, who is coming to give time for the deficiency, although no one could say that the incorruptible one would come in this way. But the depth of the Father was multiplied, and the thought of error did not exist with him. It is a thing that falls, (and) it is a thing that easily stands upright (again), in the discovery of him who has come to him whom he shall bring back. For the bringing-back is called 'repentence'.

For this reason, incorruptibility breathed forth; it pursued the one who had sinned, in order that he might rest. For forgiveness is what remains for the light in the deficiency, the word of the pleroma. For the physician runs to the place where sickness is, because that is the will that is in him. He who has a deficiency, then, does not hide it, because one has what the other lacks. So the pleroma, which has no deficiency, but (which) fills up the deficiency, is what he provided from himself for filling up what he lacks, in order that therefore he might receive the grace. For when he was deficient, he did not have the grace. That is why there was diminution existing in the place where there is no grace. When that which was diminished was received, he revealed what he lacked, being (now) a pleroma; that is the discovery of the light of truth which rose upon him because it is immutable.

That is why Christ was spoken of in their midst, so that those who were disturbed might receive a bringing-back, and he might anoint them with the ointment. This ointment is the mercy of the Father, who will have mercy on them. But those whom he has anointed are the ones who have become perfect. For full jars are the ones that are usually anointed. But when the anointing of one (jar) is dissolved, it is emptied, and the reason for there being a deficiency is the thing by which its ointment goes. For at that time a breath draws it, a thing in the power of that which is with it. But from him who has no deficiency, no seal is removed, nor is anything emptied, but what he lacks, the perfect Father fills again. He is good. He knows his plantings, because it is he who planted them in his paradise. Now his paradise is his place of rest.

This is the perfection in the thought of the Father, and these are the words of his meditation. Each one of his words is the work of his one will in the revelation of his Word. While they were still depths of his thought, the Word, which was first to come forth, revealed them, along with a mind that speaks the one Word in silent grace. He was called 'thought', since they were in it before being revealed. It came about, then, that he was first to come forth, at the time when the will of him who willed desired it. And the will is what the Father rests in, and is pleased with. Nothing

happens without him, nor does anything happen without the will of the Father, but his will is unsearchable. His trace is the will, and no one will know him, nor is it possible for one to scrutinize him, in order to grasp him. But when he wills, what he wills is this - even if the sight does not please them in any way before God - desiring the Father. For he knows the beginning of all of them, and their end. For at their end, he will question them directly. Now, the end is receiving knowledge about the one who is hidden, and this is the Father, from whom the beginning came forth, (and) to whom all will return who have come forth from him. And they have appeared for the glory and the joy of his name.

Now the name of the Father is the Son. It is he who first gave a name to the one who came forth from him, who was himself, and he begot him as a son. He gave him his name, which belonged to him; he is the one to whom belongs all that exists around him, the Father. His is the name; his is the Son. It is possible for him to be seen. The name, however, is invisible, because it alone is the mystery of the invisible, which comes to ears that are completely filled with it by him. For indeed, the Father's name is not spoken, but (rather,) it is apparent through a Son.

In this way, then, the name is a great thing. Who, therefore, will be able to utter a name for him, the great name, except him alone to whom the name belongs, and the sons of the name, in whom rested the name of the Father, (who) in turn themselves rested in his name? Since the Father is unengendered, he alone is the one who begot him for him(self) as a name, before he brought forth the aeons, in order that the name of the Father should be over their head as lord, that is the name in truth, which is firm in his command, through perfect power. For the name is not from (mere) words, nor does his name consist of appellations, but (rather,) it is invisible. He gave a name to him alone, since he alone sees him, he alone having the power to give him a name. For he who does not exist has no name. For what name is given to him who does not exist? But the one who exists, exists also with his name, and he alone knows it, and (he) alone (knows how) to give him a name. It is the Father. The Son is his name. He did not, therefore, hide it in the thing, but it existed; as for the Son, he alone gave a name. The name, therefore, is that of the Father, as the name of the Father is the Son. Where indeed would compassion find a name, except with the Father?

But no doubt one will say to his neighbor: "Who is it who will give a name to him who existed before himself, as if offspring did not receive a name from those who begot <them>?" First, then, it is fitting for us to reflect on this matter: What is the name? It is the name in truth; it is not therefore the name from the Father, for it is the one which is the proper name. Therefore, he did not receive the name on loan, as (do) others, according to the form in which each one is to be produced. But this is the proper name. There is no one else who gave it to him. But he <is> unnamable, indescribable, until the time when he who is perfect spoke of him alone. And it is he who has the power to speak his name, and to see it.

When, therefore, it pleased him that his name, which is loved, should be his Son, and he gave the name to him, that is, him who came forth from the depth, he spoke about his secret things, knowing that the Father is a being without evil. For that very reason, he brought him forth in order to speak about the place, and (about) his resting-place, from which he had come forth, and to glorify the pleroma, the greatness of his name, and the sweetness of the Father. About the place each one came from, he will speak, and to the region where he received his establishment, he will hasten to return again and to take from that place - the place where he stood - receiving a taste from that place, and receiving nourishment, receiving growth. And his own resting-place is his pleroma.

Therefore, all the emanations of the Father are pleromas, and the root of all his emanations is in the one who made them all grow up in himself. He assigned them their destinies. Each one, then, is manifest, in order that through their own thought <...>. For the place to which they send their thought, that place, their root, is what takes them up in all the heights, to the Father. They possess his head, which is rest for them, and they are supported, approaching him, as though to say that they have participated in his face by means of kisses. But they do not become manifest in this way, for they are not themselves exalted; (yet) neither did they lack the glory of the Father, nor did they think of him as small, nor that he is harsh, nor that he is wrathful, but (rather that) he is a being

without evil, imperturbable, sweet, knowing all spaces before they have come into existence, and he had no need to be instructed.

This is the manner of those who possess (something) from above of the immensurable greatness, as they wait for the one alone, and the perfect one, the one who is there for them. And they do not go down to Hades, nor have they envy nor groaning nor death within them, but (rather) they rest in him who is at rest, not striving nor being twisted around the truth. But they themselves are the truth; and the Father is within them, and they are in the Father, being perfect, being undivided in the truly good one, being in no way deficient in anything, but they are set at rest, refreshed in the Spirit. And they will heed their root. They will be concerned with those (things) in which he will find his root, and not suffer loss to his soul. This is the place of the blessed; this is their place.

For the rest, then, may they know, in their places, that it is not fitting for me, having come to be in the resting-place, to speak of anything else. But it is in it that I shall come to be, and (it is fitting) to be concerned at all times with the Father of the all, and the true brothers, those upon whom the love of the Father is poured out, and in whose midst there is no lack of him. They are the ones who appear in truth, since they exist in true and eternal life, and (since they) speak of the light which is perfect, and (which is) filled with the seed of the Father, and which is in his heart and in the pleroma, while his Spirit rejoices in it and glorifies the one in whom it existed, because he is good. And his children are perfect and worthy of his name, for he is the Father; it is children of this kind that he loves.

Fragments

CODEX XII

translation not provided here

Trimorphic Protennoia

CODEX XIII

Translated by John D. Turner

Selection made from James M. Robinson, ed., The Nag Hammadi Library, *revised edition. HarperCollins, San Francisco, 1990.*

I am Protennoia, the Thought that dwells in the Light. I am the movement that dwells in the All, she in whom the All takes its stand, the first-born among those who came to be, she who exists before the All. She (Protennoia) is called by three names, although she dwells alone, since she is perfect. I am invisible within the Thought of the Invisible One. I am revealed in the immeasurable, ineffable (things). I am incomprehensible, dwelling in the incomprehensible. I move in every creature.

I am the life of my Epinoia that dwells within every Power and every eternal movement, and (in) invisible Lights and within the Archons and Angels and Demons, and every soul dwelling in Tartaros, and (in) every material soul. I dwell in those who came to be. I move in everyone and I delve into them all. I walk uprightly, and those who sleep, I awaken. And I am the sight of those who dwell in sleep.

I am the Invisible One within the All. It is I who counsel those who are hidden, since I know the All that exists in it. I am numberless beyond everyone. I am immeasurable, ineffable, yet whenever I wish, I shall reveal myself of my own accord. I am the head of the All. I exist before the All, and I am the All, since I exist in everyone.

I am a Voice speaking softly. I exist from the first. I dwell within the Silence that surrounds every one of them. And it is the hidden Voice that dwells within my, within the incomprehensible, immeasurable Thought, within the immeasurable Silence.

I descended to the midst of the underworld, and I shone down upon the darkness. It is I who poured forth the water. It is I who am hidden within radiant waters. I am the one who gradually put forth the All by my Thought. It is I who am laden with the Voice. It is through me that Gnosis comes forth. I dwell in the ineffable and unknowable ones. I am perception and knowledge, uttering a Voice by means of thought. I am the real Voice. I cry out in everyone, and they recognize it (the voice), since a seed indwells them. I am the Thought of the Father, and through me proceeded the Voice, that is, the knowledge of the everlasting things. I exist as Thought for the All -- being joined to the unknowable and incomprehensible Thought -- I revealed myself -- yes, I -- among all those who recognize me. For it is I who am joined with everyone by virtue of the hidden Thought and an exalted <Voice>, even a Voice from the invisible Thought. And it is immeasurable, since it dwells in the Immeasurable One. It is a mystery; it is unrestrainable by the Incomprehensible One. It is invisible to all those who are visible in the All. It is a Light dwelling in Light.

It is we also who alone have separated from the visible world, since we are saved by the hidden wisdom, by means of the ineffable, immeasurable Voice. And he who is hidden within us pays the tributes of his fruit to the Water of Life.

Then the Son who is perfect in every respect -- that is, the Word who originated through that Voice; who proceeded from the height; who has within him the Name; who is a Light -- he revealed the everlasting things, and all the unknowns were known. And those things difficult to interpet and secret, he revealed. And as for those who dwell in Silence with the First Thought, he preached to them. And he revealed himself to those who dwell in darkness, and he showed himself to those who dwell in the abyss, and to those who dwell in the hidden treasuries, he told ineffable mysteries, and he taught unrepeatable doctrines to all those who became Sons of the Light.

Now the Voice that originated from my Thought exists as three permanences: the Father, the Mother, the Son. Existing perceptibly as Speech, it (Voice) has within it a Word endowed with

every <glory>, and it has three masculinities, three powers, and three names. They exist in the manner of Three ... -- which are quadrangels -- secretly within a silence of the Ineffable One.

It is he alone who came to be, that is, the Christ. And, as for me, I anointed him as the glory of the Invisible Spirit, with goodness. Now the Three, I established alone in eternal glory over the Aeons in the Living Water, that is, the glory that surrounds him who first came forth to the Light of those exalted Aeons, and it is in glorious Light that he firmly perseveres. And he stood in his own Light that surrounds him, that is, the Eye of the Light that gloriously shines on me. He perpetuated the Father of all Aeons, who am I, the Thought of the Father, Protennoia, that is, Barbelo, the perfect Glory, and the immeasurable Invisible One who is hidden. I am the Image of the Invisible Spirit, and it is through me that the All took shape, and (I am) the Mother (as well as) the Light which she appointed as Virgin, she who is called 'Meirothea', the incomprehensible Womb, the unrestrainable and immeasurable Voice.

Then the Perfect Son revealed himself to his Aeons, who originated through him, and he revealed them and glorified them, and gave them thrones, and stood in the glory with which he glorified himself. They blessed the Perfect Son, the Christ, the only-begotten God. And they gave glory, saying, "He is! He is! The Son of God! The Son of God! It is he who is! The Aeon of Aeons, beholding the Aeons which he begot. For thou hast begotten by thine own desire! Therefore we glorify thee: ma mo o o o eia ei on ei! The Aeon of Aeons! The Aeon which he gave!"

Then, moreover, the God who was begotten gave them (the Aeons) a power of life on which they might rely, and he established them. The first Aeon he established over the first: Armedon, Nousanios, Armozel; the second he established over the second Aeon: Phaionios, Ainios, Oroiael; the third over the third Aeon: Mellephaneus, Loios, Daveithai; the fourth over the fourth: Mousanios, Amethes, Eleleth. Now those Aeons were begotten by the God who was begotten - the Christ - and these Aeons received as well as gave glory. They were the first to appear, exalted in their thought, and each Aeon gave myriads of glories within great untraceable lights, and they all together blessed the perfect Son, the God who was begotten.

Then there came forth a word from the great Light Eleleth, and said, "I am king! Who belongs to Chaos and who belongs to the underworld?" And at that instant, his Light appeared, radiant, endowed with the Epinoia. The Powers of the Powers did not entreat him, and likewise immediately there appeared the great Demon who rules over the lowest part of the underworld and Chaos. He has neither form nor perfection, but, on the contrary, possesses the form of the glory of those begotten in the darkness. Now he is called 'Saklas', that is, 'Samael', 'Yaltabaoth', he who had taken power; who had snatched it away from the innocent one (Sophia); who had earlier overpowered her who is the Light`s Epinoia who had descended, her from whom he had come forth from originally.

Now when the Epinoia of the Light realized that he (Yaltabaoth) had begged him (the Light) for another order, even though he was lower than she, she said, "Give me another order, so that you may become for me a dwelling place, lest I dwell in disorder forever." And the order of the entire house of glory was agreed upon her word. A blessing was brought for her and the higher order released it to her.

And the great Demon began to produce aeons in the likeness of the real Aeons, except that he produced them out of his own power.

Then I too revealed my Voice secretly, saying, "Cease! Desist, (you) who tread on matter; for behold, I am coming down to the world of mortals for the sake of my portion that was in that place from the time when the innocent Sophia was conquered, she who descended, so that I might thwart their aim which the one revealed by her appoints." And all were disturbed, each one who dwells in the house of the ignorant light, and the abyss trembled. And the Archigenetor of ignorance reigned over Chaos and the underworld, and produced a man in my likeness. But he neither knew that that one would become for him a sentence of dissolution, nor does he recognize the power in him.

But now I have come down and reached down to Chaos. And I was with my own who were in that place. I am hidden within them, empowering them, giving them shape. And from the first

day until the day when I will grant mighty glory to those who are mine, I will reveal myself to those who have heard my mysteries, that is, the Sons of the Light.

I am their Father, and I shall tell you a mystery, ineffable and indivulgeable by any mouth: Every bond I loosed from you, and the chains of the demons of the underworld I broke, these things which are bound on my members, restraining them. And the high walls of darkness I overthrew, and the secure gates of those pitiless ones I broke, and I smashed their bars. And the evil force, and the one who beats you, and the one who hinders you, and the tyrant, and the adversary, and the one who is King, and the present enemy, indeed all these I explained to those who are mine, who are the Sons of the Light, in order that they might nullify them all, and be saved from all those bonds, and enter into the place where they were at first.

I am the first one who descended on account of my portion which remains, that is, the Spirit that dwells in the soul, which originated from the Water of Life, and out of the immersion of the mysteries. And I spoke, I, together with the Archons and Authorities. For I had gone down below their language, and I spoke my mysteries to my own - a hidden mystery - and the bonds and eternal oblivion were nullified. And I bore fruit in them, that is, the Thought of the unchanging Aeon, and my house, and their Father. And I went down to those who were mine from the first, and I reached them and broke the first strands that enslaved them. Then everyone of those within me shone, and I prepared a pattern for those ineffable Lights that are within me. Amen.

The Discourse of Protennoia: One

I am the Voice that appeared through my Thought, for I am 'He who is syzygetic' since I am called 'the Thought of the Invisible One'. Since I am called 'the unchanging Speech', I am called 'She who is syzygetic'.

I am a single one, since I am undefiled. I am the Mother of the Voice, speaking in many ways, completing the All. It is in me that knowledge dwells, the knowledge of <things> everlasting. It is I who speak within every creature, and I was known by the All. It is I who lift up the Speech of the Voice to the ears of those who have known me, that is, the Sons of the Light.

Now I have come the second time in the likeness of a female, and have spoken with them. And I shall tell them of the coming end of the Aeon and teach them of the beginning of the Aeon to come, the one without change, the one in which our appearance will be changed. We shall be purified within those Aeons from which I revealed myself in the Thought of the likeness of my masculinity. I settled among those who are worthy in the Thought of my changeless Aeon.

For I shall tell you a mystery of this particular Aeon, and tell you about the forces that are in it. The birth beckons; hour begets hour, day begets day. The months made known the month.Time has gone round succeeding time. This particular Aeon was completed in this fashion, and it was estimated, and it (was) short, for it was a finger that released a finger, and a joint that was separated from a joint. Then, when the great Authorities knew that the time of fulfillment had appeared - just as in the pangs of the parturient it (the time) has drawn near, so also had the destruction approached - all together the elements trembled, and the foundations of the underworld and the ceilings of Chaos shook, and a great fire shone within their midst, and the rocks and the earth were shaken like a reed shaken by the wind. And the lots of Fate and those who apportion the domiciles were greatly disturbed over a great thunder. And the thrones of the Powers were disturbed, since they were overturned, and their King was afraid. And those who pursue Fate paid their allotment of visits to the path, and they said to the Powers, "What is this disturbance and this shaking that has come upon us through a Voice <belonging> to the exalted Speech? And our entire habitation has been shaken, and the entire circuit of the path of ascent has met with destruction, and the path upon which we go, which takes us up to the Archgenitor of our birth, has ceased to be established for us."

Then the Powers answered, saying, "We too are at loss about it, since we did not know what was responsible for it. But arise, let us go up to the Archgenitor and ask him." And the powers all gathered and went up to the Archgenitor. They said to him, "Where is your boasting in which you boast? Did we not hear you say, "I am God, and I am your Father, and it is I who begot you. and

there is none beside me"? Now behold, there has appeared a Voice belonging to that invisible Speech of the Aeon which we know not. And we ourselves did not recognize to whom we belong, for that Voice which we listened to is foreign to us, and we did not recognize it; we did not know whence it was. It came and put fear in our midst and weakening in the members of our arms. So now let us weep and mourn most bitterly! As for the future, let us make our entire flight before we are imprisoned perforce, and taken down to the bosom of the underworld. For already the slackening of our bondage has approached, and the times are cut short, and the days have shortened, and our time has been fulfilled, and the weeping of our destruction has approached us, so that we may be taken to the place we recognize. For as for our tree from which we grew, a fruit of ignorance is what it has; and also its leaves, it is death that dwells in them, and darkness dwells under the shadow of its boughs. And it was in deceit and lust that we harvested it, this (tree) through which ignorant Chaos became for us a dwelling place. For behold, even he, the Archgenitor of our birth, about whom we boast, even he did not know this Speech."

So now, O sons of the Thought, listen to me, to the Speech of the Mother of your mercy, for you have become worthy of the mystery hidden from the Aeons, so that you might receive it. And the consummation of this particular Aeon and of the evil life has approached, and there dawns the beginning of the Aeon to come, which has no change forever.

I am androgynous. I am Mother (and) I am Father, since I copulate with myself. I copulated with myself and with those who love me, and it is through me alone that the All stands firm. I am the Womb that gives shape to the All by giving birth to the Light that shines in splendor. I am the Aeon to come. I am the fulfillment of the All, that is, Meirothea, the glory of the Mother. I cast voiced Speech into the ears of those who know me.

And I am inviting you into the exalted, perfect Light. Moreover, (as for) this (Light), when you enter it, you will be glorified by those who give glory, and those who enthrone will enthrone you. You will accept robes from those who give robes, and the baptizers will baptize you, and you will become gloriously glorious, the way you first were when you were <Light>.

And I hid myself in everyone and revealed myself within them, and every mind seeking me longed for me, for it is I who gave shape to the All when it had no form. And I transformed their forms into (other) forms, until the time when a form will be given to the All. It is through me that the Voice originated, and it is I who put the breath within my own. And I cast into them the eternally Holy Spirit, and I ascended and entered my Light. I went up upon my branch and sat there among the Sons of the holy Light. And I withdrew to their dwelling place which [...] become glorious [...]. Amen.

On Fate: Two

I am the Word who dwells in the ineffable Voice. I dwell in undefiled Light and a Thought revealed itself perceptibly through the great Speech of the Mother, although it is a male offspring that supports me as my foundation. And it (the Speech) exists from the beginning in the foundations of the All.

But there is a Light that dwells hidden in Silence, and it was first to come forth. Whereas she (the Mother) alone exists as Silence, I alone am the Word, ineffable, unpolluted, immeasurable, inconceivable. It (the Word) is a hidden Light, bearing a fruit of life, pouring forth a living water from the invisible, unpolluted, immeasurable spring, that is, the unreproducible Voice of the glory of the Mother, the glory of the offspring of God; a male virgin by virtue of a hidden Intellect, that is, the Silence hidden from the All, being unreproducible, an immeasurable Light, the source of the All, the root of the entire Aeon. It is the foundation that supports every movement of the Aeons that belong to the mighty glory. It is the foundation of every foundation. It is the breath of the powers. It is the eye of the three permanences, which exist as Voice by virtue of Thought. And it is a Word by virtue of Speech; it was sent to illumine those who dwell in the darkness.

Now behold! I will reveal to you my mysteries, since you are my fellow brethren, and you shall know them all.

(5 lines missing)

I told all of them about my mysteries that exist in the incomprehensible, inexpressible Aeons. I taught them the mysteries through the Voice that exists within a perfect Intellect, and I became a foundation for the All, and I empowered them.

The Second time I came in the Speech of my Voice. I gave shape to those who took shape, until their consummation.

The Third time I revealed myself to them in their tents as Word, and I revealed myself in the likeness of their shape. And I wore everyone's garment, and I hid myself within them, and they did not know the one who empowers me. For I dwell within all the Sovereignties and Powers, and within the angels, and in every movement that exists in all matter. And I hid myself within them until I revealed myself to my brethren. And none of them (the Powers) knew me, although it is I who work in them. Rather, they thought that the All was created by them, since they are ignorant, not knowing their root, the place in which they grew.

I am the Light that illumines the All. I am the Light that rejoices in my brethren, for I came down to the world of mortals on account of the Spirit that remains in that which descended (and) came forth from the innocent Sophia. I came, and I delivered [...], and I went to ...

(5 lines missing)

... which he had formerly, and I gave to him from the Water of Life, which strips him of the chaos that is in the uttermost darkness that exists inside the entire abyss, that is, the thought of the corporeal and the psychic. All these I put on. And I stripped him of it, and I put upon him a shining Light, that is, the knowledge of the Thought of the Fatherhood.

And I delivered him to those who give robes - Yammon, Elasso, Amenai - and they covered him with a robe from the robes of the Light; and I delivered him to the baptizers, and they baptized him - Micheus, Michar, Mnesinous - and they immersed him in the spring of the Water of Life. And I delivered him to those who enthrone - Bariel, Nouthan, Sabenai - and they enthroned him from the Throne of Glory. And I delivered him to those who glorify - Ariom, Elien, Phariel - and they glorified him with the glory of the Fatherhood. And those who snatch away snatched away - Kamaliel, [...]anen, Samblo, and the servants of <the> great holy luminaries - and they took him into the light-place of his Fatherhood. And he received the Five seals from the Light of the Mother, Protennoia, and it was granted him to partake of the mystery of knowledge, and he became a Light in Light.

So now ...

(5 lines missing)

... I was dwelling in them in the form of each one. The Archons thought that I was their Christ. Indeed, I dwell in everyone. Indeed, within those in whom I revealed myself as Light, I eluded the Archons. I am their beloved, for in that place I clothed myself as the son of the Archgenitor, and I was like him until the end of his decree, which is the ignorance of Chaos. And among the angels I revealed myself in their likeness, and among the Powers, as if I were one of them; but among the Sons of Man, as if I were a Son of Man, even though I am Father of everyone.

I hid myself within them all until I revealed myself among my members, which are mine, and I taught them about the ineffable ordinances, and (about) the brethren. But they are inexpressible to every Sovereignty and every ruling Power, except the Sons of the Light alone, that is, the ordinances of the Father. These are the glories that are higher than every glory, that is, the Five Seals, complete by virtue of Intellect. He who possesses the Five Seals of these particular names has stripped off <the> garments of ignorance and put on a shining Light. And nothing will appear to him that belongs to the Powers of the Archons. Within those of this sort, darkness will dissolve and ignorance will die. And the thought of the creature, which is scattered, will present a single appearance and dark Chaos will dissolve and ...

(6 lines fragmentary)

... until I reveal myself to all my fellow brethren, and until I gather together all my fellow brethren within my eternal kingdom. And I proclaimed to them the ineffable Five Seals in order that I might abide in them and they also might abide in me.

As for me, I put on Jesus. I bore him from the cursed wood, and established him in the dwelling places of his Father. And those who watch over their dwelling places did not recognize me. For I, I am unrestrainable, together with my seed; and my seed, which is mine, I shall place into the holy Light within an incomprehensible Silence. Amen.

The Discourse of the Appearance: Three

Trimorphic Protennoia, in Three Parts

A Sacred Scripture written by the Father with perfect Knowledge

On the Origin of the World "The Untitled Text"

CODEX XIII

Translated by Hans-Gebhard Bethge and Bentley Layton

Selection made from James M. Robinson, ed., The Nag Hammadi Library, *revised edition. HarperCollins, San Francisco, 1990.*

Seeing that everybody, gods of the world and mankind, says that nothing existed prior to chaos, I, in distinction to them, shall demonstrate that they are all mistaken, because they are not acquainted with the origin of chaos, nor with its root. Here is the demonstration.

How well it suits all men, on the subject of chaos, to say that it is a kind of darkness! But in fact it comes from a shadow, which has been called by the name 'darkness'. And the shadow comes from a product that has existed since the beginning. It is, moreover, clear that it existed before chaos came into being, and that the latter is posterior to the first product. Let us therefore concern ourselves with the facts of the matter; and furthermore, with the first product, from which chaos was projected. And in this way the truth will be clearly demonstrated.

After the natural structure of the immortal beings had completely developed out of the infinite, a likeness then emanated from Pistis (Faith); it is called Sophia (Wisdom). It exercised volition and became a product resembling the primeval light. And immediately her will manifested itself as a likeness of heaven, having an unimaginable magnitude; it was between the immortal beings and those things that came into being after them, like [...]: she (Sophia) functioned as a veil dividing mankind from the things above.

Now the eternal realm (aeon) of truth has no shadow outside it, for the limitless light is everywhere within it. But its exterior is shadow, which has been called by the name 'darkness'. From it, there appeared a force, presiding over the darkness. And the forces that came into being subsequent to them called the shadow 'the limitless chaos'. From it, every kind of divinity sprouted up [...] together with the entire place, so that also, shadow is posterior to the first product. It was <in> the abyss that it (shadow) appeared, deriving from the aforementioned Pistis.

Then shadow perceived there was something mightier than it, and felt envy; and when it had become pregnant of its own accord, suddenly it engendered jealousy. Since that day, the principle of jealousy amongst all the eternal realms and their worlds has been apparent. Now as for that jealousy, it was found to be an abortion without any spirit in it. Like a shadow, it came into existence in a vast watery substance. Then the bile that had come into being out of the shadow was thrown into a part of chaos. Since that day, a watery substance has been apparent. And what sank within it flowed away, being visible in chaos: as with a woman giving birth to a child - all her superfluities flow out; just so, matter came into being out of shadow, and was projected apart. And it did not depart from chaos; rather, matter was in chaos, being in a part of it.

And when these things had come to pass, then Pistis came and appeared over the matter of chaos, which had been expelled like an aborted fetus - since there was no spirit in it. For all of it (chaos) was limitless darkness and bottomless water. Now when Pistis saw what had resulted from her defect, she became disturbed. And the disturbance appeared, as a fearful product; it rushed to her in the chaos. She turned to it and blew into its face in the abyss, which is below all the heavens.

And when Pistis Sophia desired to cause the thing that had no spirit to be formed into a likeness and to rule over matter and over all her forces, there appeared for the first time a ruler, out of the waters, lion-like in appearance, androgynous, having great authority within him, and ignorant of whence he had come into being. Now when Pistis Sophia saw him moving about in the depth of the waters, she said to him, "Child, pass through to here," whose equivalent is '*yalda baoth*'.

Since that day, there appeared the principle of verbal expression, which reached the gods and the angels and mankind. And what came into being as a result of verbal expression, the gods and the

angels and mankind finished. Now as for the ruler Yaltabaoth, he is ignorant of the force of Pistis: he did not see her face, rather he saw in the water the likeness that spoke with him. And because of that voice, he called himself 'Yaldabaoth'. But 'Ariael' is what the perfect call him, for he was like a lion. Now when he had come to have authority over matter, Pistis Sophia withdrew up to her light.

When the ruler saw his magnitude - and it was only himself that he saw: he saw nothing else, except for water and darkness - then he supposed that it was he alone who existed. His [...] was completed by verbal expression: it appeared as a spirit moving to and fro upon the waters. And when that spirit appeared, the ruler set apart the watery substance. And what was dry was divided into another place. And from matter, he made for himself an abode, and he called it 'heaven'. And from matter, the ruler made a footstool, and he called it 'earth'.

Next, the ruler had a thought - consistent with his nature - and by means of verbal expression he created an androgyne. He opened his mouth and cooed to him. When his eyes had been opened, he looked at his father, and he said to him, "Eee!" Then his father called him Eee-a-o ('Yao'). Next he created the second son. He cooed to him. And he opened his eyes and said to his father, "Eh!" His father called him 'Eloai'. Next, he created the third son. He cooed to him. And he opened his eyes and said to his father, "Asss!" His father called him 'Astaphaios'. These are the three sons of their father.

Seven appeared in chaos, androgynous. They have their masculine names and their feminine names.

The feminine name is Pronoia (Forethought) Sambathas, which is 'week'.

And his son is called Yao: his feminine name is Lordship.

Sabaoth: his feminine name is Deity.

Adonaios: his feminine name is Kingship.

Elaios: his feminine name is Jealousy.

Oraios: his feminine name is Wealth.

And Astaphaios: his feminine name is Sophia (Wisdom).

These are the seven forces of the seven heavens of chaos. And they were born androgynous, consistent with the immortal pattern that existed before them, according to the wish of Pistis: so that the likeness of what had existed since the beginning might reign to the end. You will find the effect of these names and the force of the male entities in the *Archangelic (Book) of the Prophet Moses*, and the names of the female entities in the first *Book of Noraia*.

Now the prime parent Yaldabaoth, since he possessed great authorities, created heavens for each of his offspring through verbal expression - created them beautiful, as dwelling places - and in each heaven he created great glories, seven times excellent. Thrones and mansions and temples, and also chariots and virgin spirits up to an invisible one and their glories, each one has these in his heaven; mighty armies of gods and lords and angels and archangels - countless myriads - so that they might serve. The account of these matters you will find in a precise manner in the first *Account of Oraia*.

And they were completed from this heaven to as far up as the sixth heaven, namely that of Sophia. The heaven and his earth were destroyed by the troublemaker that was below them all. And the six heavens shook violently; for the forces of chaos knew who it was that had destroyed the heaven that was below them. And when Pistis knew about the breakage resulting from the disturbance, she sent forth her breath and bound him and cast him down into Tartaros. Since that day, the heaven, along with its earth, has consolidated itself through Sophia the daughter of Yaldabaoth, she who is below them all.

Now when the heavens had consolidated themselves along with their forces and all their administration, the prime parent became insolent. And he was honored by all the army of angels. And all the gods and their angels gave blessing and honor to him. And for his part, he was delighted and continually boasted, saying to them, "I have no need of anyone." He said, "It is I

who am God, and there is no other one that exists apart from me." And when he said this, he sinned against all the immortal beings who give answer. And they laid it to his charge.

Then when Pistis saw the impiety of the chief ruler, she was filled with anger. She was invisible. She said, "You are mistaken, Samael," (that is, "blind god"). "There is an immortal man of light who has been in existence before you, and who will appear among your modelled forms; he will trample you to scorn, just as potter's clay is pounded. And you will descend to your mother, the abyss, along with those that belong to you. For at the consummation of your (pl.) works, the entire defect that has become visible out of the truth will be abolished, and it will cease to be, and will be like what has never been." Saying this, Pistis revealed her likeness of her greatness in the waters. And so doing, she withdrew up to her light.

Now when Sabaoth, the son of Yaldabaoth, heard the voice of Pistis, he sang praises to her, and he condemned the father [...] at the word of Pistis; and he praised her because she had instructed them about the immortal man and his light. Then Pistis Sophia stretched out her finger and poured upon him some light from her light, to be a condemnation of his father. Then when Sabaoth was illumined, he received great authority against all the forces of chaos. Since that day he has been called "Lord of the Forces".

He hated his father, the darkness, and his mother, the abyss, and loathed his sister, the thought of the prime parent, which moved to and fro upon the waters. And because of his light, all the authorities of chaos were jealous of him. And when they had become disturbed, they made a great war in the seven heavens. Then when Pistis Sophia had seen the war, she dispatched seven archangels to Sabaoth from her light. They snatched him up to the seventh heaven. They stood before him as attendants. Furthermore, she sent him three more archangels, and established the kingdom for him over everyone, so that he might dwell above the twelve gods of chaos.

Now when Sabaoth had taken up the place of repose in return for his repentance, Pistis also gave him her daughter Zoe (Life), together with great authority, so that she might instruct him about all things that exist in the eighth heaven. And as he had authority, he made himself first of all a mansion. It is huge, magnificent, seven times as great as all those that exist in the seven heavens.

And before his mansion he created a throne, which was huge and was upon a four-faced chariot called "Cherubin". Now the Cherubin has eight shapes per each of the four corners, lion forms and calf forms and human forms and eagle forms, so that all the forms amount to sixty-four forms - and seven archangels that stand before it; he is the eighth, and has authority. All the forms amount to seventy-two. Furthermore, from this chariot the seventy-two gods took shape; they took shape so that they might rule over the seventy-two languages of the peoples. And by that throne he created other, serpent-like angels, called "Seraphin", which praise him at all times.

Thereafter he created a congregation of angels, thousands and myriads, numberless, which resembled the congregation in the eighth heaven; and a firstborn called

Israel - which is, "the man that sees God"; and another being, called Jesus Christ, who resembles the savior above in the eighth heaven, and who sits at his right upon a revered throne. And at his left, there sits the virgin of the holy spirit, upon a throne and glorifying him. And the seven virgins stand before her, [...] possessing thirty harps, and psalteries and trumpets, glorifying him. And all the armies of the angels glorify him, and they bless him. Now where he sits is upon a throne of light <within a> great cloud that covers him. And there was no one with him in the cloud except Sophia <the daughter of> Pistis, instructing him about all the things that exist in the eighth heaven, so that the likenesses of those things might be created, in order that his reign might endure until the consummation of the heavens of chaos and their forces.

Now Pistis Sophia set him apart from the darkness and summoned him to her right, and the prime parent she put at her left. Since that day, right has been called justice, and left called wickedness. Now because of this, they all received a realm in the congregation of justice and wickedness, [...] stand [...] upon a creature [...] all.

Thus, when the prime parent of chaos saw his son Sabaoth and the glory that he was in, and perceived that he was greatest of all the authorities of chaos, he envied him. And having become wrathful, he engendered Death out of his death: and he (viz., Death) was established over the

sixth heaven, <for> Sabaoth had been snatched up from there. And thus the number of the six authorities of chaos was achieved. Then Death, being androgynous, mingled with his (own) nature and begot seven androgynous offspring. These are the names of the male ones: Jealousy, Wrath, Tears, Sighing, Suffering, Lamentation, Bitter Weeping. And these are the names of the female ones: Wrath, Pain, Lust, Sighing, Curse, Bitterness, Quarrelsomeness. They had intercourse with one another, and each one begot seven, so that they amount to forty-nine androgynous demons. Their names and their effects you will find in the *Book of Solomon*.

And in the presence of these, Zoe, who was with Sabaoth, created seven good androgynous forces. These are the names of the male ones: the Unenvious, the Blessed, the Joyful, the True, the Unbegrudging, the Beloved, the Trustworthy. Also, as regards the female ones, these are their names: Peace, Gladness, Rejoicing, Blessedness, Truth, Love, Faith (Pistis). And from these are many good and innocent spirits. Their influences and their effects you will find in the *Configurations of the Fate of Heaven That Is Beneath the Twelve*.

And having seen the likeness of Pistis in the waters, the prime parent grieved very much, especially when he heard her voice, like the first voice that had called to him out of the waters. And when he knew that it was she who had given a name to him, he sighed. He was ashamed on account of his transgression. And when he had come to know in truth that an immortal man of light had been existing before him, he was greatly disturbed; for he had previously said to all the gods and their angels, "It is I who am god. No other one exists apart from me." For he had been afraid they might know that another had been in existence before him, and might condemn him. But he, being devoid of understanding, scoffed at the condemnation and acted recklessly. He said, "If anything has existed before me, let it appear, so that we may see its light."

And immediately, behold! Light came out of the eighth heaven above and passed through all of the heavens of the earth. When the prime parent saw that the light was beautiful as it radiated, he was amazed. And he was greatly ashamed. As that light appeared, a human likeness appeared within it, very wonderful. And no one saw it except for the prime parent and Pronoia, who was with him. Yet its light appeared to all the forces of the heavens. Because of this they were all troubled by it.

Then when Pronoia saw that emissary, she became enamored of him. But he hated her because she was on the darkness. But she desired to embrace him, and she was not able to. When she was unable to assuage her love, she poured out her light upon the earth. Since that day, that emissary has been called "Adam of Light," whose rendering is "the luminous man of blood," and the earth spread over him, holy Adaman, whose rendering is "the Holy Land of Adamantine." Since that day, all the authorities have honored the blood of the virgin. And the earth was purified on account of the blood of the virgin. But most of all, the water was purified through the likeness of Pistis Sophia, who had appeared to the prime parent in the waters. Justly, then, it has been said: "through the waters." The holy water, since it vivifies the all, purifies it.

Out of that first blood Eros appeared, being androgynous. His masculinity is Himireris, being fire from the light. His femininity that is with him - a soul of blood - is from the stuff of Pronoia. He is very lovely in his beauty, having a charm beyond all the creatures of chaos. Then all the gods and their angels, when they beheld Eros, became enamored of him. And appearing in all of them, he set them afire: just as from a single lamp many lamps are lit, and one and the same light is there, but the lamp is not diminished. And in this way, Eros became dispersed in all the created beings of chaos, and was not diminished. Just as from the midpoint of light and darkness Eros appeared and at the midpoint of the angels and mankind the sexual union of Eros was consummated, so out of the earth the primal pleasure blossomed. The woman followed earth. And marriage followed woman. Birth followed marriage. Dissolution followed birth.

After that Eros, the grapevine sprouted up out of that blood, which had been shed over the earth. Because of this, those who drink of it conceive the desire of sexual union. After the grapevine, a fig tree and a pomegranate tree sprouted up from the earth, together with the rest of the trees, all species, having with them their seed from the seed of the authorities and their angels.

Then Justice created Paradise, being beautiful and being outside the orbit of the moon and the orbit of the sun in the Land of Wantonness, in the East in the midst of the stones. And desire is in the midst of the beautiful, appetizing trees. And the tree of eternal life is as it appeared by God's will, to the north of Paradise, so that it might make eternal the souls of the pure, who shall come forth from the modelled forms of poverty at the consummation of the age. Now the color of the tree of life is like the sun. And its branches are beautiful. Its leaves are like those of the cypress. Its fruit is like a bunch of grapes when it is white. Its height goes as far as heaven. And next to it (is) the tree of knowledge (*gnosis*), having the strength of God. Its glory is like the moon when fully radiant. And its branches are beautiful. Its leaves are like fig leaves. Its fruit is like a good appetizing date. And this tree is to the north of Paradise, so that it might arouse the souls from the torpor of the demons, in order that they might approach the tree of life and eat of its fruit, and so condemn the authorities and their angels. The effect of this tree is described in the *Sacred Book*, to wit: "It is you who are the tree of knowledge, which is in Paradise, from which the first man ate and which opened his mind; and he loved his female counterpart and condemned the other, alien likenesses and loathed them."

Now after it, the olive tree sprouted up, which was to purify the kings and the high priests of righteousness, who were to appear in the last days, since the olive tree appeared out of the light of the first Adam for the sake of the unguent that they were to receive.

And the first soul (*psyche*) loved Eros, who was with her, and poured her blood upon him and upon the earth. And out of that blood the rose first sprouted up, out of the earth, out of the thorn bush, to be a source of joy for the light that was to appear in the bush. Moreover, after this the beautiful, good-smelling flowers sprouted up from the earth, different kinds, from every single virgin of the daughters of Pronoia. And they, when they had become enamored of Eros, poured out their blood upon him and upon the earth. After these, every plant sprouted up from the earth, different kinds, containing the seed of the authorities and their angels. After these, the authorities created out of the waters all species of beast, and the reptiles and birds - different kinds - containing the seed of the authorities and their angels.

But before all these, when he had appeared on the first the first day, he remained upon the earth, something like two days, and left the lower Pronoia in heaven, and ascended towards his light. And immediately darkness covered all the universe. Now when she wished, the Sophia who was in the lower heaven received authority from Pistis, and fashioned great luminous bodies and all the stars. And she put them in the sky to shine upon the earth and to render temporal signs and seasons and years and months and days and nights and moments and so forth. And in this way the entire region upon the sky was adorned.

Now when Adam of Light conceived the wish to enter his light - i.e., the eighth heaven - he was unable to do so because of the poverty that had mingled with his light. Then he created for himself a vast eternal realm. And within that eternal realm he created six eternal realms and their adornments, six in number, that were seven times better than the heavens of chaos and their adornments. Now all these eternal realms and their adornments exist within the infinity that is between the eighth heaven and the chaos below it, being counted with the universe that belongs to poverty. If you want to know the arrangement of these, you will find it written in the *Seventh Universe of the Prophet Hieralias*.

And before Adam of Light had withdrawn in the chaos, the authorities saw him and laughed at the prime parent because he had lied when he said, "It is I who am God. No one exists before me." When they came to him, they said, "Is this not the god who ruined our work?" He answered and said, "Yes. If you do not want him to be able to ruin our work, come let us create a man out of earth, according to the image of our body and according to the likeness of this being, to serve us; so that when he sees his likeness, he might become enamored of it. No longer will he ruin our work; rather,we shall make those who are born out of the light our servants for all the duration of this eternal realm." Now all of this came to pass according to the forethought of Pistis, in order that man should appear after his likeness, and should condemn them because of their modelled form. And their modelled form became an enclosure of the light.

Then the authorities received the knowledge (*gnosis*) necessary to create man. Sophia Zoe - she who is with Sabaoth - had anticipated them. And she laughed at their decision. For they are blind: against their own interests they ignorantly created him. And they do not realize what they are about to do. The reason she anticipated them and made her own man first, was in order that he might instruct their modelled form how to despise them, and thus to escape from them.

Now the production of the instructor came about as follows. When Sophia let fall a droplet of light, it flowed onto the water, and immediately a human being appeared, being androgynous. That droplet she molded first as a female body. Afterwards, using the body she molded it in the likeness of the mother, which had appeared. And he finished it in twelve months. An androgynous human being was produced, whom the Greeks call Hermaphrodites; and whose mother the Hebrews call Eve of Life (Zoe), namely, the female instructor of life. Her offspring is the creature that is lord. Afterwards, the authorities called it "Beast", so that it might lead astray their modelled creatures. The interpretation of "the beast" is "the instructor". For it was found to be the wisest of all beings.

Now, Eve is the first virgin, the one who without a husband bore her first offspring. It is she who served as her own midwife. For this reason she is held to have said:

> It is I who am the part of my mother; and it is I who am the mother.
>
> It is I who am the wife; it is I who am the virgin.
>
> It is I who am pregnant; it is I who am the midwife.
>
> It is I who am the one that comforts pains of travail.
>
> It is my husband who bore me; and it is I who am his mother.
>
> And it is he who is my father and my lord.
>
> It is he who is my force; What he desires, he says with reason.
>
> I am in the process of becoming; yet I have borne a man as lord.

Now these through the will <...> The souls that were going to enter the modelled forms of the authorities were manifested to Sabaoth and his Christ. And regarding these, the holy voice said, "Multiply and improve! Be lord over all creatures." And it is they who were taken captive, according to their destinies, by the prime parent. And thus they were shut into the prisons of the modelled forms until the consummation of the age.

And at that time, the prime parent then rendered an opinion concerning man to those who were with him. Then each of them cast his sperm into the midst of the navel of the earth. Since that day, the seven rulers have fashioned man with his body resembling their body, but his likeness resembling the man that had appeared to them. His modelling took place by parts, one at a time. And their leader fashioned the brain and the nervous system. Afterwards, he appeared as prior to him. He became a soul-endowed man. And he was called Adam, that is, "father", according to the name of the one that existed before him.

And when they had finished Adam, he abandoned him as an inanimate vessel, since he had taken form like an abortion, in that no spirit was in him. Regarding this thing, when the chief ruler remembered the saying of Pistis, he was afraid lest the true man enter his modelled form and become its lord. For this reason he left his modelled form forty days without soul, and he withdrew and abandoned it. Now on the fortieth day, Sophia Zoe sent her breath into Adam, who had no soul. He began to move upon the ground. And he could not stand up.

Then, when the seven rulers came, they saw him and were greatly disturbed. They went up to him and seized him. And he (viz., the chief ruler) said to the breath within him, "Who are you? And whence did you come hither?" It answered and said, "I have come from the force of the man for the destruction of your work." When they heard, they glorified him, since he gave them respite from the fear and the anxiety in which they found themselves. Then they called that day "Rest", in as much as they had rested from toil. And when they saw that Adam could stand up, they were glad, and they took him and put him in Paradise. And they withdrew up to their heavens.

After the day of rest, Sophia sent her daughter Zoe, being called Eve, as an instructor, in order that she might make Adam, who had no soul, arise, so that those whom he should engender might become containers of light. When Eve saw her male counterpart prostrate, she had pity upon him, and she said, "Adam! Become alive! Arise upon the earth!" Immediately her word became accomplished fact. For Adam, having arisen, suddenly opened his eyes. When he saw her, he said, "You shall be called 'Mother of the Living'. For it is you who have given me life."

Then the authorities were informed that their modelled form was alive and had arisen, and they were greatly troubled. They sent seven archangels to see what had happened. They came to Adam. When they saw Eve talking to him, they said to one another, "What sort of thing is this luminous woman? For she resembles that likeness which appeared to us in the light. Now come, let us lay hold of her and cast her seed into her, so that when she becomes soiled she may not be able to ascend into her light. Rather, those whom she bears will be under our charge. But let us not tell Adam, for he is not one of us. Rather let us bring a deep sleep over him. And let us instruct him in his sleep to the effect that she came from his rib, in order that his wife may obey, and he may be lord over her."

Then Eve, being a force, laughed at their decision. She put mist into their eyes and secretly left her likeness with Adam. She entered the tree of knowledge and remained there. And they pursued her, and she revealed to them that she had gone into the tree and become a tree. Then, entering a great state of fear, the blind creatures fled.

Afterwards, when they had recovered from the daze, they came to Adam; and seeing the likeness of this woman with him, they were greatly disturbed, thinking it was she that was the true Eve. And they acted rashly; they came up to her and seized her and cast their seed upon her. They did so wickedly, defiling not only in natural ways but also in foul ways, defiling first the seal of her voice - that had spoken with them, saying, "What is it that exists before you?" - intending to defile those who might say at the consummation (of the age) that they had been born of the true man through verbal expression. And they erred, not knowing that it was their own body that they had defiled: it was the likeness that the authorities and their angels defiled in every way.

First she was pregnant with Abel, by the first ruler. And it was by the seven authorities and their angels that she bore the other offspring. And all this came to pass according to the forethought of the prime parent, so that the first mother might bear within her every seed, being mixed and being fitted to the fate of the universe and its configurations, and to Justice. A prearranged plan came into effect regarding Eve, so that the modelled forms of the authorities might become enclosures of the light, whereupon it would condemn them through their modelled forms.

Now the first Adam, (Adam) of Light, is spirit-endowed and appeared on the first day. The second Adam is soul-endowed and appeared on the sixth day, which is called Aphrodite. The third Adam is a creature of the earth, that is, the man of the law, and he appeared on the eighth day [...] the tranquility of poverty, which is called "The Day of the Sun" (Sunday). And the progeny of the earthly Adam became numerous and was completed, and produced within itself every kind of scientific information of the soul-endowed Adam. But all were in ignorance.

Next, let me say that once the rulers had seen him and the female creature who was with him erring ignorantly like beasts, they were very glad. When they learned that the immortal man was not going to neglect them, rather that they would even have to fear the female creature that had turned into a tree, they were disturbed, and said, "Perhaps this is the true man - this being who has brought a fog upon us and has taught us that she who was soiled is like him - and so we shall be conquered!"

Then the seven of them together laid plans. They came up to Adam and Eve timidly: they said to him, "The fruit of all the trees created for you in Paradise shall be eaten; but as for the tree of knowledge, control yourselves and do not eat from it. If you eat, you will die." Having imparted great fear to them, they withdrew up to their authorities.

Then came the wisest of all creatures, who was called Beast. And when he saw the likeness of their mother Eve he said to her, "What did God say to you? Was it 'Do not eat from the tree of knowledge'?" She said, "He said not only, 'Do not eat from it', but, 'Do not touch it, lest you die.'"

He said to her, "Do not be afraid. In death you shall not die. For he knows that when you eat from it, your intellect will become sober and you will come to be like gods, recognizing the difference that obtains between evil men and good ones. Indeed, it was in jealousy that he said this to you, so that you would not eat from it."

Now Eve had confidence in the words of the instructor. She gazed at the tree and saw that it was beautiful and appetizing, and liked it; she took some of its fruit and ate it; and she gave some also to her husband, and he too ate it. Then their intellect became open. For when they had eaten, the light of knowledge had shone upon them. When they clothed themselves with shame, they knew that they were naked of knowledge. When they became sober, they saw that they were naked and became enamored of one another. When they saw that the ones who had modelled them had the form of beasts, they loathed them: they were very aware.

Then when the rulers knew that they had broken their commandments, they entered Paradise and came to Adam and Eve with earthquake and great threatening, to see the effect of the aid. Then Adam and Eve trembled greatly and hid under the trees in Paradise. Then the rulers did not know where they were and said, "Adam, where are you?" He said, "I am here, for through fear of you I hid, being ashamed." And they said to him ignorantly, "Who told you about the shame with which you clothed yourself? - unless you have eaten from that tree!" He said, "The woman whom you gave me - it is she that gave to me and I ate." Then they said to the latter, "What is this that you have done?" She answered and said, "It is the instructor who urged me on, and I ate."

Then the rulers came up to the instructor. Their eyes became misty because of him, and they could not do anything to him. They cursed him, since they were powerless. Afterwards, they came up to the woman and cursed her and her offspring. After the woman, they cursed Adam, and the land because of him, and the crops; and all things they had created, they cursed. They have no blessing. Good cannot result from evil.

From that day, the authorities knew that truly there was something mightier than they: they recognized only that their commandments had not been kept. Great jealousy was brought into the world solely because of the immortal man. Now when the rulers saw that their Adam had entered into an alien state of knowledge, they desired to test him, and they gathered together all the domestic animals and the wild beasts of the earth and the birds of heaven and brought them to Adam to see what he would call them. When he saw them, he gave names to their creatures.

They became troubled because Adam had recovered from all the trials. They assembled and laid plans, and they said, "Behold Adam! He has come to be like one of us, so that he knows the difference between the light and the darkness. Now perhaps he will be deceived, as in the case of the Tree of Knowledge, and also will come to the Tree of Life and eat from it, and become immortal, and become lord, and despise us and disdain us and all our glory! Then he will denounce us along with our universe. Come, let us expel him from Paradise, down to the land from which he was taken, so that henceforth he might not be able to recognize anything better than we can." And so they expelled Adam from Paradise, along with his wife. And this deed that they had done was not enough for them. Rather, they were afraid. They went in to the Tree of Life and surrounded it with great fearful things, fiery living creatures called "Cheroubin", and they put a flaming sword in their midst, fearfully twirling at all times, so that no earthly being might ever enter that place.

Thereupon, since the rulers were envious of Adam they wanted to diminish their (viz., Adam's and Eve's) lifespans. They could not (, however,) because of fate, which had been fixed since the beginning. For to each had been allotted a lifespan of 1,000 years, according to the course of the luminous bodies. But although the rulers could not do this, each of the evildoers took away ten years. And all this lifespan (which remained) amounted to 930 years: and these are in pain and weakness and evil distraction. And so life has turned out to be, from that day until the consummation of the age.

Thus when Sophia Zoe saw that the rulers of the darkness had laid a curse upon her counterparts, she was indignant. And coming out of the first heaven with full power, she chased those rulers

out of their heavens, and cast them down into the sinful world, so that there they should dwell, in the form of evil spirits (demons) upon the earth.

[...], so that in their world it might pass the thousand years in Paradise - a soul-endowed living creature called "phoenix". It kills itself and brings itself to life as a witness to the judgment against them, for they did wrong to Adam and his generation, unto the consummation of the age. There are [...] three men, and also his posterities, unto the consummation of the world: the spirit-endowed of eternity, and the soul-endowed, and the earthly. Likewise, the three phoenixes <in> Paradise - the first is immortal; the second lives 1,000 years; as for the third, it is written in the *Sacred Book* that it is consumed. So, too, there are three baptisms - the first is the spiritual, the second is by fire, the third is by water. Just as the phoenix appears as a witness concerning the angels, so the case of the water hydri in Egypt, which has been a witness to those going down into the baptism of a true man. The two bulls in Egypt possess a mystery, the sun and the moon, being a witness to Sabaoth: namely, that over them Sophia received the universe; from the day that she made the sun and the moon, she put a seal upon her heaven, unto eternity.

And the worm that has been born out of the phoenix is a human being as well. It is written (Ps 91:13 LXX) concerning it, "the just man will blossom like a phoenix". And the phoenix first appears in a living state, and dies, and rises again, being a sign of what has become apparent at the consummation of the age. It was only in Egypt that these great signs appeared - nowhere else - as an indication that it is like God's Paradise.

Let us return to the aforementioned rulers, so that we may offer some explanation of them. Now, when the seven rulers were cast down from their heavens onto the earth, they made for themselves angels, numerous, demonic, to serve them. And the latter instructed mankind in many kinds of error and magic and potions and worship of idols and spilling of blood and altars and temples and sacrifices and libations to all the spirits of the earth, having their coworker fate, who came into existence by the concord between the gods of injustice and justice.

And thus when the world had come into being, it distractedly erred at all times. For all men upon earth worshiped the spirits (demons) from the creation to the consummation - both the angels of righteousness and the men of unrighteousness. Thus did the world come to exist in distraction, in ignorance, and in a stupor. They all erred, until the appearance of the true man.

Let this suffice so far as the matter goes. Now we shall proceed to consideration of our world, so that we may accurately finish the description of its structure and management. Then it will become obvious how belief in the unseen realm, which has been apparent from creation down to the consummation of the age, was discovered.

I come, therefore, to the main points regarding the immortal man: I shall speak of all the beings that belong to him, explaining how they happen to be here.

When a multitude of human beings had come into existence, through the parentage of the Adam who had been fashioned, and out of matter, and when the world had already become full, the rulers were master over it - that is, they kept it restrained by ignorance. For what reason? For the following: since the immortal father knows that a deficiency of truth came into being amongst the eternal realms and their universe, when he wished to bring to naught the rulers of perdition through the creatures they had modelled, he sent your likenesses down into the world of perdition, namely, the blessed little innocent spirits. They are not alien to knowledge. For all knowledge is vested in one angel who appeared before them; he is not without power in the company of the father. And <he> gave them knowledge. Whenever they appear in the world of perdition, immediately and first of all they reveal the pattern of imperishability as a condemnation of the rulers and their forces. Thus when the blessed beings appeared in forms modelled by authorities, they were envied. And out of envy the authorities mixed their seed with them, in hopes of polluting them. They could not. Then when the blessed beings appeared in luminous form, they appeared in various ways. And each one of them, starting out in his land, revealed his (kind of) knowledge to the visible church constituted of the modelled forms of perdition. It (viz., the church) was found to contain all kinds of seed, because of the seed of the authorities that had mixed with it.

Then the Savior created [...] of them all - and the spirits of these are manifestly superior, being blessed and varying in election - and also (he created) many other beings, which have no king and are superior to everyone that was before them. Consequently, four races exist. There are three that belong to the kings of the eighth heaven. But the fourth race is kingless and perfect, being the highest of all. For these shall enter the holy place of their father. And they will gain rest in repose and eternal, unspeakable glory and unending joy. Moreover, they are kings within the mortal domain, in that they are immortal. They will condemn the gods of chaos and their forces.

Now the Word that is superior to all beings was sent for this purpose alone: that he might proclaim the unknown. He said, "There is nothing hidden that is not apparent, and what has not been recognized will be recognized." And these were sent to make known what is hidden, and the seven authorities of chaos and their impiety. And thus they were condemned to death.

So when all the perfect appeared in the forms modelled by the rulers, and when they revealed the incomparable truth, they put to shame all the wisdom of the gods. And their fate was found to be a condemnation. And their force dried up. Their lordship was dissolved. Their forethought became emptiness, along with their glory.

Before the consummation of the age, the whole place will shake with great thundering. Then the rulers will be sad, [...] their death. The angels will mourn for their mankind, and the demons will weep over their seasons, and their mankind will wail and scream at their death. Then the age will begin, and they will be disturbed. Their kings will be intoxicated with the fiery sword, and they will wage war against one another, so that the earth is intoxicated with bloodshed. And the seas will be disturbed by those wars. Then the sun will become dark, and the moon will cause its light to cease. The stars of the sky will cancel their circuits. And a great clap of thunder will come out of a great force that is above all the forces of chaos, where the firmament of the woman is situated. Having created the first product, she will put away the wise fire of intelligence and clothe herself with witless wrath. Then she will pursue the gods of chaos, whom she created along with the prime parent. She will cast them down into the abyss. They will be obliterated because of their wickedness. For they will come to be like volcanoes and consume one another until they perish at the hand of the prime parent. When he has destroyed them, he will turn against himself and destroy himself until he ceases to exist.

And their heavens will fall one upon the next and their forces will be consumed by fire. Their eternal realms, too, will be overturned. And his heaven will fall and break in two. His [...] will fall down upon the [...] support them; they will fall into the abyss, and the abyss will be overturned.

The light will [...] the darkness and obliterate it: it will be like something that has never been. And the product to which the darkness had been posterior will dissolve. And the deficiency will be plucked out by the root (and thrown) down into the darkness. And the light will withdraw up to its root. And the glory of the unbegotten will appear. And it will fill all the eternal realm.

When the prophecy and the account of those that are king becomes known and is fulfilled by those who are called perfect, those who - in contrast - have not become perfect in the unbegotten father will receive their glory in their realms and in the kingdoms of the immortals: but they will never enter the kingless realm. For everyone must go to the place from which he has come. Indeed, by his acts and his knowledge, each person will make his (own) nature known.

The Gospel According to Mary Magdalene

Papyrus Berolinensis 8502

Translation : ???

Chapter 4

(Pages 1 to 6 of the manuscript, containing chapters 1 - 3, are lost. The extant text starts on page 7...)

. . . Will matter then be destroyed or not?

22) The Savior said, All nature, all formations, all creatures exist in and with one another, and they will be resolved again into their own roots.

23) For the nature of matter is resolved into the roots of its own nature alone.

24) He who has ears to hear, let him hear.

25) Peter said to him, Since you have explained everything to us, tell us this also: What is the sin of the world?

26) The Savior said There is no sin, but it is you who make sin when you do the things that are like the nature of adultery, which is called sin.

27) That is why the Good came into your midst, to the essence of every nature in order to restore it to its root.

28) Then He continued and said, That is why you become sick and die, for you are deprived of the one who can heal you.

29) He who has a mind to understand, let him understand.

30) Matter gave birth to a passion that has no equal, which proceeded from something contrary to nature. Then there arises a disturbance in its whole body.

31) That is why I said to you, Be of good courage, and if you are discouraged be encouraged in the presence of the different forms of nature.

32) He who has ears to hear, let him hear.

33) When the Blessed One had said this, He greeted them all,saying, Peace be with you. Receive my peace unto yourselves.

34) Beware that no one lead you astray saying Lo here or lo there! For the Son of Man is within you.

35) Follow after Him!

36) Those who seek Him will find Him.

37) Go then and preach the gospel of the Kingdom.

38) Do not lay down any rules beyond what I appointed you, and do not give a law like the lawgiver lest you be constrained by it.

39) When He said this He departed.

Chapter 5

1) But they were grieved. They wept greatly, saying, How shall we go to the Gentiles and preach the gospel of the Kingdom of the Son of Man? If they did not spare Him, how will they spare us?

2) Then Mary stood up, greeted them all, and said to her brethren, Do not weep and do not grieve nor be irresolute, for His grace will be entirely with you and will protect you.

3) But rather, let us praise His greatness, for He has prepared us and made us into Men.

4) When Mary said this, she turned their hearts to the Good, and they began to discuss the words of the Savior.

5) Peter said to Mary, Sister we know that the Savior loved you more than the rest of woman.

6) Tell us the words of the Savior which you remember which you know, but we do not, nor have we heard them.

7) Mary answered and said, What is hidden from you I will proclaim to you.

8) And she began to speak to them these words: I, she said, I saw the Lord in a vision and I said to Him, Lord I saw you today in a vision. He answered and said to me,

9) Blessed are you that you did not waver at the sight of Me. For where the mind is there is the treasure.

10) I said to Him, Lord, how does he who sees the vision see it, through the soul or through the spirit?

11) The Savior answered and said, He does not see through the soul nor through the spirit, but the mind that is between the two that is what sees the vision and it is [...]

(pages 11 - 14 are missing from the manuscript)

Chapter 8

. . . it.

10) And desire said, I did not see you descending, but now I see you ascending. Why do you lie since you belong to me?

11) The soul answered and said, I saw you. You did not see me nor recognize me. I served you as a garment and you did not know me.

12) When it said this, it (the soul) went away rejoicing greatly.

13) Again it came to the third power, which is called ignorance.

14) The power questioned the soul, saying, Where are you going? In wickedness are you bound. But you are bound; do not judge!

15) And the soul said, Why do you judge me, although I have not judged?

16) I was bound, though I have not bound.

17) I was not recognized. But I have recognized that the All is being dissolved, both the earthly things and the heavenly.

18) When the soul had overcome the third power, it went upwards and saw the fourth power, which took seven forms.

19) The first form is darkness, the second desire, the third ignorance, the fourth is the excitement of death, the fifth is the kingdom of the flesh, the sixth is the foolish wisdom of flesh, the seventh is the wrathful wisdom. These are the seven powers of wrath.

20) They asked the soul, Whence do you come slayer of men, or where are you going, conqueror of space?

21) The soul answered and said, What binds me has been slain, and what turns me about has been overcome,

22) and my desire has been ended, and ignorance has died.

23) In a aeon I was released from a world, and in a Type from a type, and from the fetter of oblivion which is transient.

24) From this time on will I attain to the rest of the time, of the season, of the aeon, in silence.

Chapter 9

1) When Mary had said this, she fell silent, since it was to this point that the Savior had spoken with her.

2) But Andrew answered and said to the brethren, Say what you wish to say about what she has said. I at least do not believe that the Savior said this. For certainly these teachings are strange ideas.

3) Peter answered and spoke concerning these same things.

4) He questioned them about the Savior: Did He really speak privately with a woman and not openly to us? Are we to turn about and all listen to her? Did He prefer her to us?

5) Then Mary wept and said to Peter, My brother Peter, what do you think? Do you think that I have thought this up myself in my heart, or that I am lying about the Savior?

6) Levi answered and said to Peter, Peter you have always been hot tempered.

7) Now I see you contending against the woman like the adversaries.

8) But if the Savior made her worthy, who are you indeed to reject her? Surely the Savior knows her very well.

9) That is why He loved her more than us. Rather let us be ashamed and put on the perfect Man, and separate as He commanded us and preach the gospel, not laying down any other rule or other law beyond what the Savior said.

10) And when they heard this they began to go forth to proclaim and to preach.

The Gospel According to Mary

About the Papyrus Berolinensis 8502

Papyrus Berolinensis 8502 was acquired by a German scholar, Dr. Carl Reinhardt, in Cairo in 1896 (the codex is variably referenced in scholarly writings as the "Berlin Gnostic Codex", the "Akhmim Codex", PB 8502, and BG 8502). It contains Coptic editions of three very important Gnostic texts: the *Apocryphon of John*, the *Sophia of Jesus Christ*, and the Gospel of Mary. Despite the importance of the find, several misfortunes (including two world wars) delayed its publication until 1955. By then the Nag Hammadi collection had also been recovered, and two of the texts in the PB 8502 codex -- the *Apocryphon of John*, and the *Sophia of Jesus Christ* -- were also found included there. The PB 8502 versions of these two texts were used to augment translations of the *Apocryphon of John* and the *Sophia of Jesus Christ* as they now appear in the Nag Hammadi Library.

Importantly, the codex preserves the most complete surviving copy of the Gospel of Mary (as the text is named in the manuscript, though it is clear this named Mary is the person we call Mary of Magdala). Two other small fragments of the Gospel of Mary from separate Greek editions were later also unearthed in archaelogical excavations at Oxyrhynchus in Northern Egypt. (Fragments of the Gospel of Thomas were also found at this ancient library site, see the Gospel of Thomas page for more information about Oxyrhyncus.) Unfortunately, the extant manuscript of the Gospel of Mary is missing pages 1 to 6 and pages 11 to 14 -- pages that included sections of the text up to chapter 4, and portions of chapter 5 to 8.

The complete extant text of the Gospel of Mary is presented below. For those interested in a print edition of the text, we highly recommend Karen King's new translation and commentary (listed to the side). An introductory lecture on the The Gospel of Mary Magdalen is also available in our The Gnosis Archive Web Lectures collection.

The Nag Hammadi Library

On the Origin of the World

("The Untitled Text")

Translated by Hans-Gebhard Bethge and Bentley Layton

Seeing that everybody, gods of the world and mankind, says that nothing existed prior to chaos, I, in distinction to them, shall demonstrate that they are all mistaken, because they are not acquainted with the origin of chaos, nor with its root. Here is the demonstration.

How well it suits all men, on the subject of chaos, to say that it is a kind of darkness! But in fact it comes from a shadow, which has been called by the name 'darkness'. And the shadow comes from a product that has existed since the beginning. It is, moreover, clear that it existed before chaos came into being, and that the latter is posterior to the first product. Let us therefore concern ourselves with the facts of the matter; and furthermore, with the first product, from which chaos was projected. And in this way the truth will be clearly demonstrated.

After the natural structure of the immortal beings had completely developed out of the infinite, a likeness then emanated from Pistis (Faith); it is called Sophia (Wisdom). It exercised volition and became a product resembling the primeval light. And immediately her will manifested itself as a likeness of heaven, having an unimaginable magnitude; it was between the immortal beings and those things that came into being after them, like [...]: she (Sophia) functioned as a veil dividing mankind from the things above.

Now the eternal realm (aeon) of truth has no shadow outside it, for the limitless light is everywhere within it. But its exterior is shadow, which has been called by the name 'darkness'. From it, there appeared a force, presiding over the darkness. And the forces that came into being subsequent to them called the shadow 'the limitless chaos'. From it, every kind of divinity sprouted up [...] together with the entire place, so that also, shadow is posterior to the first product. It was <in> the abyss that it (shadow) appeared, deriving from the aforementioned Pistis.

Then shadow perceived there was something mightier than it, and felt envy; and when it had become pregnant of its own accord, suddenly it engendered jealousy. Since that day, the principle of jealousy amongst all the eternal realms and their worlds has been apparent. Now as for that jealousy, it was found to be an abortion without any spirit in it. Like a shadow, it came into existence in a vast watery substance. Then the bile that had come into being out of the shadow was thrown into a part of chaos. Since that day, a watery substance has been apparent. And what sank within it flowed away, being visible in chaos: as with a woman giving birth to a child - all her superfluities flow out; just so, matter came into being out of shadow, and was projected apart. And it did not depart from chaos; rather, matter was in chaos, being in a part of it.

And when these things had come to pass, then Pistis came and appeared over the matter of chaos, which had been expelled like an aborted fetus - since there was no spirit in it. For all of it (chaos) was limitless darkness and bottomless water. Now when Pistis saw what had resulted from her defect, she became disturbed. And the disturbance appeared, as a fearful product; it rushed to her in the chaos. She turned to it and blew into its face in the abyss, which is below all the heavens.

And when Pistis Sophia desired to cause the thing that had no spirit to be formed into a likeness and to rule over matter and over all her forces, there appeared for the first time a ruler, out of the waters, lion-like in appearance, androgynous, having great authority within him, and ignorant of whence he had come into being. Now when Pistis Sophia saw him moving about in the depth of the waters, she said to him, "Child, pass through to here," whose equivalent is '*yalda baoth*'.

Since that day, there appeared the principle of verbal expression, which reached the gods and the angels and mankind. And what came into being as a result of verbal expression, the gods and the angels and mankind finished. Now as for the ruler Yaltabaoth, he is ignorant of the force of Pistis: he did not see her face, rather he saw in the water the likeness that spoke with him. And because of that voice, he called himself 'Yaldabaoth'. But 'Ariael' is what the perfect call him, for he was like a lion. Now when he had come to have authority over matter, Pistis Sophia withdrew up to her light.

When the ruler saw his magnitude - and it was only himself that he saw: he saw nothing else, except for water and darkness - then he supposed that it was he alone who existed. His [...] was completed by verbal expression: it appeared as a spirit moving to and fro upon the waters. And when that spirit appeared, the ruler set apart the watery substance. And what was dry was divided into another place. And from matter, he made for himself an abode, and he called it 'heaven'. And from matter, the ruler made a footstool, and he called it 'earth'.

Next, the ruler had a thought - consistent with his nature - and by means of verbal expression he created an androgyne. He opened his mouth and cooed to him. When his eyes had been opened, he looked at his father, and he said to him, "Eee!" Then his father called him Eee-a-o ('Yao'). Next he created the second son. He cooed to him. And he opened his eyes and said to his father, "Eh!" His father called him 'Eloai'. Next, he created the third son. He cooed to him. And he opened his eyes and said to his father, "Asss!" His father called him 'Astaphaios'. These are the three sons of their father.

Seven appeared in chaos, androgynous. They have their masculine names and their feminine names. The feminine name is Pronoia (Forethought) Sambathas, which is 'week'.
And his son is called Yao: his feminine name is Lordship.
Sabaoth: his feminine name is Deity.
Adonaios: his feminine name is Kingship.
Elaios: his feminine name is Jealousy.
Oraios: his feminine name is Wealth.
And Astaphaios: his feminine name is Sophia (Wisdom).
These are the seven forces of the seven heavens of chaos. And they were born androgynous, consistent with the immortal pattern that existed before them, according to the wish of Pistis: so that the likeness of what had existed since the beginning might reign to the end. You will find the effect of these names and the force of the male entities in the *Archangelic (Book) of the Prophet Moses*, and the names of the female entities in the first *Book of Noraia*.

Now the prime parent Yaldabaoth, since he possessed great authorities, created heavens for each of his offspring through verbal expression - created them beautiful, as dwelling places - and in each heaven he created great glories, seven times excellent. Thrones and mansions and temples, and also chariots and virgin spirits up to an invisible one and their glories, each one has these in his heaven; mighty armies of gods and lords and angels and archangels - countless myriads - so that they might serve. The account of these matters you will find in a precise

manner in the first *Account of Oraia*.

And they were completed from this heaven to as far up as the sixth heaven, namely that of Sophia. The heaven and his earth were destroyed by the troublemaker that was below them all. And the six heavens shook violently; for the forces of chaos knew who it was that had destroyed the heaven that was below them. And when Pistis knew about the breakage resulting from the disturbance, she sent forth her breath and bound him and cast him down into Tartaros. Since that day, the heaven, along with its earth, has consolidated itself through Sophia the daughter of Yaldabaoth, she who is below them all.

Now when the heavens had consolidated themselves along with their forces and all their administration, the prime parent became insolent. And he was honored by all the army of angels. And all the gods and their angels gave blessing and honor to him. And for his part, he was delighted and continually boasted, saying to them, "I have no need of anyone." He said, "It is I who am God, and there is no other one that exists apart from me." And when he said this, he sinned against all the immortal beings who give answer. And they laid it to his charge.

Then when Pistis saw the impiety of the chief ruler, she was filled with anger. She was invisible. She said, "You are mistaken, Samael," (that is, "blind god"). "There is an immortal man of light who has been in existence before you, and who will appear among your modelled forms; he will trample you to scorn, just as potter's clay is pounded. And you will descend to your mother, the abyss, along with those that belong to you. For at the consummation of your (pl.) works, the entire defect that has become visible out of the truth will be abolished, and it will cease to be, and will be like what has never been." Saying this, Pistis revealed her likeness of her greatness in the waters. And so doing, she withdrew up to her light.

Now when Sabaoth, the son of Yaldabaoth, heard the voice of Pistis, he sang praises to her, and he condemned the father [...] at the word of Pistis; and he praised her because she had instructed them about the immortal man and his light. Then Pistis Sophia stretched out her finger and poured upon him some light from her light, to be a condemnation of his father. Then when Sabaoth was illumined, he received great authority against all the forces of chaos. Since that day he has been called "Lord of the Forces".

He hated his father, the darkness, and his mother, the abyss, and loathed his sister, the thought of the prime parent, which moved to and fro upon the waters. And because of his light, all the authorities of chaos were jealous of him. And when they had become disturbed, they made a great war in the seven heavens. Then when Pistis Sophia had seen the war, she dispatched seven archangels to Sabaoth from her light. They snatched him up to the seventh heaven. They stood before him as attendants. Furthermore, she sent him three more archangels, and established the kingdom for him over everyone, so that he might dwell above the twelve gods of chaos.

Now when Sabaoth had taken up the place of repose in return for his repentance, Pistis also gave him her daughter Zoe (Life), together with great authority, so that she might instruct him about all things that exist in the eighth heaven. And as he had authority, he made himself first of all a mansion. It is huge, magnificent, seven times as great as all those that exist in the seven heavens.

And before his mansion he created a throne, which was huge and was upon a four-faced chariot called "Cherubin". Now the Cherubin has eight shapes per each of the four corners, lion forms and calf forms and human forms and eagle forms, so that all the forms amount to sixty-four forms - and seven archangels that stand before it; he is the eighth, and has authority. All the forms amount to seventy-two. Furthermore, from this chariot the seventy-two gods took shape; they took shape so that they might rule over the seventy-two languages of the peoples. And by that throne he created other, serpent-like angels, called "Seraphin", which praise him at all times.

Thereafter he created a congregation of angels, thousands and myriads, numberless, which resembled the congregation in the eighth heaven; and a firstborn called

Israel - which is, "the man that sees God"; and another being, called Jesus Christ, who resembles the savior above in the eighth heaven, and who sits at his right upon a revered throne. And at his left, there sits the virgin of the holy spirit, upon a throne and glorifying him. And the seven virgins stand before her, [...] possessing thirty harps, and psalteries and trumpets, glorifying him. And all the armies of the angels glorify him, and they bless him. Now where he sits is upon a throne of light <within a> great cloud that covers him. And there was no one with him in the cloud except Sophia <the daughter of> Pistis, instructing him about all the things that exist in the eighth heaven, so that the likenesses of those things might be created, in order that his reign might endure until the consummation of the heavens of chaos and their forces.

Now Pistis Sophia set him apart from the darkness and summoned him to her right, and the prime parent she put at her left. Since that day, right has been called justice, and left called wickedness. Now because of this, they all received a realm in the congregation of justice and wickedness, [...] stand [...] upon a creature [...] all.

Thus, when the prime parent of chaos saw his son Sabaoth and the glory that he was in, and perceived that he was greatest of all the authorities of chaos, he envied him. And having become wrathful, he engendered Death out of his death: and he (viz., Death) was established over the sixth heaven, <for> Sabaoth had been snatched up from there. And thus the number of the six authorities of chaos was achieved. Then Death, being androgynous, mingled with his (own) nature and begot seven androgynous offspring. These are the names of the male ones: Jealousy, Wrath, Tears, Sighing, Suffering, Lamentation, Bitter Weeping. And these are the names of the female ones: Wrath, Pain, Lust, Sighing, Curse, Bitterness, Quarrelsomeness. They had intercourse with one another, and each one begot seven, so that they amount to forty-nine androgynous demons. Their names and their effects you will find in the *Book of Solomon*.

And in the presence of these, Zoe, who was with Sabaoth, created seven good androgynous forces. These are the names of the male ones: the Unenvious, the Blessed, the Joyful, the True, the Unbegrudging, the Beloved, the Trustworthy. Also, as regards the female ones, these are their names: Peace, Gladness, Rejoicing, Blessedness, Truth, Love, Faith (Pistis). And from these are many good and innocent spirits. Their influences and their effects you will find in the *Configurations of the Fate of Heaven That Is Beneath the Twelve*.

And having seen the likeness of Pistis in the waters, the prime parent grieved very much, especially when he heard her voice, like the first voice that had called to him out of the waters. And when he knew that it was she who had given a name to him, he sighed. He was ashamed on account of his transgression. And when he had come to know in truth that an immortal man of light had been existing before him, he was greatly disturbed; for he had previously said to all the gods and their angels, "It is I who am god. No other one exists apart from me." For he had been afraid they might know that another had been in existence before him, and might condemn him. But he, being devoid of understanding, scoffed at the condemnation and acted recklessly. He said, "If anything has existed before me, let it appear, so that we may see its light."

And immediately, behold! Light came out of the eighth heaven above and passed through all of the heavens of the earth. When the prime parent saw that the light was beautiful as it radiated, he was amazed. And he was greatly ashamed. As that light appeared, a human likeness appeared within it, very wonderful. And no one saw it except for the prime parent and Pronoia, who was with him. Yet its light appeared to all the forces of the heavens. Because of this they were all troubled by it.

Then when Pronoia saw that emissary, she became enamored of him. But he hated her because she was on the darkness. But she desired to embrace him, and she was not able to. When she was unable to assuage her love, she poured out her light upon the earth. Since that day, that emissary has been called "Adam of Light," whose rendering is "the luminous man of blood," and the earth spread over him, holy Adaman,

whose rendering is "the Holy Land of Adamantine." Since that day, all the authorities have honored the blood of the virgin. And the earth was purified on account of the blood of the virgin. But most of all, the water was purified through the likeness of Pistis Sophia, who had appeared to the prime parent in the waters. Justly, then, it has been said: "through the waters." The holy water, since it vivifies the all, purifies it.

Out of that first blood Eros appeared, being androgynous. His masculinity is Himireris, being fire from the light. His femininity that is with him - a soul of blood - is from the stuff of Pronoia. He is very lovely in his beauty, having a charm beyond all the creatures of chaos. Then all the gods and their angels, when they beheld Eros, became enamored of him. And appearing in all of them, he set them afire: just as from a single lamp many lamps are lit, and one and the same light is there, but the lamp is not diminished. And in this way, Eros became dispersed in all the created beings of chaos, and was not diminished. Just as from the midpoint of light and darkness Eros appeared and at the midpoint of the angels and mankind the sexual union of Eros was consummated, so out of the earth the primal pleasure blossomed. The woman followed earth. And marriage followed woman. Birth followed marriage. Dissolution followed birth.

After that Eros, the grapevine sprouted up out of that blood, which had been shed over the earth. Because of this, those who drink of it conceive the desire of sexual union. After the grapevine, a fig tree and a pomegranate tree sprouted up from the earth, together with the rest of the trees, all species, having with them their seed from the seed of the authorities and their angels.

Then Justice created Paradise, being beautiful and being outside the orbit of the moon and the orbit of the sun in the Land of Wantonness, in the East in the midst of the stones. And desire is in the midst of the beautiful, appetizing trees. And the tree of eternal life is as it appeared by God's will, to the north of Paradise, so that it might make eternal the souls of the pure, who shall come forth from the modelled forms of poverty at the consummation of the age. Now the color of the tree of life is like the sun. And its branches are beautiful. Its leaves are like those of the cypress. Its fruit is like a bunch of grapes when it is white. Its height goes as far as heaven. And next to it (is) the tree of knowledge (*gnosis*), having the strength of God. Its glory is like the moon when fully radiant. And its branches are beautiful. Its leaves are like fig leaves. Its fruit is like a good appetizing date. And this tree is to the north of Paradise, so that it might arouse the souls from the torpor of the demons, in order that they might approach the tree of life and eat of its fruit, and so condemn the authorities and their angels. The effect of this tree is described in the *Sacred Book*, to wit: "It is you who are the tree of knowledge, which is in Paradise, from which the first man ate and which opened his mind; and he loved his female counterpart and condemned the other, alien likenesses and loathed them."

Now after it, the olive tree sprouted up, which was to purify the kings and the high priests of righteousness, who were to appear in the last days, since the olive tree appeared out of the light of the first Adam for the sake of the unguent that they were to receive.

And the first soul (*psyche*) loved Eros, who was with her, and poured her blood upon him and upon the earth. And out of that blood the rose first sprouted up, out of the earth, out of the thorn bush, to be a source of joy for the light that was to appear in the bush. Moreover, after this the beautiful, good-smelling flowers sprouted up from the earth, different kinds, from every single virgin of the daughters of Pronoia. And they, when they had become enamored of Eros, poured out their blood upon him and upon the earth. After these, every plant sprouted up from the earth, different kinds, containing the seed of the authorities and their angels. After these, the authorities created out of the waters all species of beast, and the reptiles and birds - different kinds - containing the seed of the authorities and their angels.

But before all these, when he had appeared on the first the first day, he remained upon the earth, something like two days, and left the lower Pronoia in heaven, and ascended towards his light. And immediately darkness covered all the universe. Now when she wished, the Sophia who was in the lower heaven received authority from Pistis, and fashioned great luminous bodies and all the stars. And she put them in the sky to shine upon the earth and to render temporal signs and seasons and years and months and days and nights and moments and so forth. And in this way the entire region upon the sky was adorned.

Now when Adam of Light conceived the wish to enter his light - i.e., the eighth heaven - he was unable to do so because of the poverty that had mingled with his light. Then he created for himself a vast eternal realm. And within that eternal realm he created six eternal realms and their adornments, six in number, that were seven times better than the heavens of chaos and their adornments. Now all these eternal realms and their adornments exist within the infinity that is between the eighth heaven and the chaos below it, being counted with the universe that belongs to poverty. If you want to know the arrangement of these, you will find it written in the *Seventh Universe of the Prophet Hieralias*.

And before Adam of Light had withdrawn in the chaos, the authorities saw him and laughed at the prime parent because he had lied when he said, "It is I who am God. No one exists before me." When they came to him, they said, "Is this not the god who ruined our work?" He answered and said, "Yes. If you do not want him to be able to ruin our work, come let us create a man out of earth, according to the image of our body and according to the likeness of this being, to serve us; so that when he sees his likeness, he might become enamored of it. No longer will he ruin our work; rather,we shall make those who are born out of the light our servants for all the duration of this eternal realm." Now all of this came to pass according to the forethought of Pistis, in order that man should appear after his likeness, and should condemn them because of their modelled form. And their modelled form became an enclosure of the light.

Then the authorities received the knowledge (*gnosis*) necessary to create man. Sophia Zoe - she who is with Sabaoth - had anticipated them. And she laughed at their decision. For they are blind: against their own interests they ignorantly created him. And they do not realize what they are about to do. The reason she anticipated them and made her own man first, was in order that he might instruct their modelled form how to despise them, and thus to escape from them.

Now the production of the instructor came about as follows. When Sophia let fall a droplet of light, it flowed onto the water, and immediately a human being appeared, being androgynous. That droplet she molded first as a female body. Afterwards, using the body she molded it in the likeness of the mother, which had appeared. And he finished it in twelve months. An androgynous human being was produced, whom the Greeks call Hermaphrodites; and whose mother the Hebrews call Eve of Life (Zoe), namely, the female instructor of life. Her offspring is the creature that is lord. Afterwards, the authorities called it "Beast", so that it might lead astray their modelled creatures. The interpretation of "the beast" is "the instructor". For it was found to be the wisest of all beings.

Now, Eve is the first virgin, the one who without a husband bore her first offspring. It is she who served as her own midwife. For this reason she is held to have said:

> It is I who am the part of my mother; and it is I who am the mother.
> It is I who am the wife; it is I who am the virgin.
> It is I who am pregnant; it is I who am the midwife.
> It is I who am the one that comforts pains of travail.
> It is my husband who bore me; and it is I who am his mother.
> And it is he who is my father and my lord.
> It is he who is my force; What he desires, he says with reason.
> I am in the process of becoming; yet I have borne a man as lord.

Now these through the will <...> The souls that were going to enter the modelled forms of the authorities were manifested to Sabaoth and his Christ. And regarding these, the holy voice said, "Multiply and improve! Be lord over all creatures." And it is they who were taken captive, according to their destinies, by the prime parent. And thus they were shut into the prisons of the modelled forms until the consummation of the age.

And at that time, the prime parent then rendered an opinion concerning man to those who were with him. Then each of them cast his sperm into the midst of the navel of the earth. Since that day, the seven rulers have fashioned man with his body resembling their body, but his likeness resembling the man that had appeared to them. His modelling took place by parts, one at a time. And their leader fashioned the brain and the nervous system. Afterwards, he appeared as prior to him. He became a soul-endowed man. And he was called Adam, that is, "father", according to the name of the one that existed before him.

And when they had finished Adam, he abandoned him as an inanimate vessel, since he had taken form like an abortion, in that no spirit was in him. Regarding this thing, when the chief ruler remembered the saying of Pistis, he was afraid lest the true man enter his modelled form and become its lord. For this reason he left his modelled form forty days without soul, and he withdrew and abandoned it. Now on the fortieth day, Sophia Zoe sent her breath into Adam, who had no soul. He began to move upon the ground. And he could not stand up.

Then, when the seven rulers came, they saw him and were greatly disturbed. They went up to him and seized him. And he (viz., the chief ruler) said to the breath within him, "Who are you? And whence did you come hither?" It answered and said, "I have come from the force of the man for the destruction of your work." When they heard, they glorified him, since he gave them respite from the fear and the anxiety in which they found themselves. Then they called that day "Rest", in as much as they had rested from toil. And when they saw that Adam could stand up, they were glad, and they took him and put him in Paradise. And they withdrew up to their heavens.

After the day of rest, Sophia sent her daughter Zoe, being called Eve, as an instructor, in order that she might make Adam, who had no soul, arise, so that those whom he should engender might become containers of light. When Eve saw her male counterpart prostrate, she had pity upon him, and she said, "Adam! Become alive! Arise upon the earth!" Immediately her word became accomplished fact. For Adam, having arisen, suddenly opened his eyes. When he saw her, he said, "You shall be called 'Mother of the Living'. For it is you who have given me life."

Then the authorities were informed that their modelled form was alive and had arisen, and they were greatly troubled. They sent seven archangels to see what had happened. They came to Adam. When they saw Eve talking to him, they said to one another, "What sort of thing is this luminous woman? For she resembles that likeness which appeared to us in the light. Now come, let us lay hold of her and cast her seed into her, so that when she becomes soiled she may not be able to ascend into her light. Rather, those whom she bears will be under our charge. But let us not tell Adam, for he is not one of us. Rather let us bring a deep sleep over him. And let us instruct him in his sleep to the effect that she came from his rib, in order that his wife may obey, and he may be lord over her."

Then Eve, being a force, laughed at their decision. She put mist into their eyes and secretly left her likeness with Adam. She entered the tree of knowledge and remained there. And they pursued her, and she revealed to them that she had gone into the tree and become a tree. Then, entering a great state of fear, the blind creatures fled.

Afterwards, when they had recovered from the daze, they came to Adam; and seeing the likeness of this woman with him, they were greatly disturbed, thinking it was she that was the true Eve. And they acted rashly; they came up to her and seized her and cast their seed upon her. They did so wickedly, defiling not only in natural ways but also in foul ways, defiling first the seal of her voice - that had spoken with them, saying, "What is it that exists before you?" - intending to defile those who might say at the consummation (of the age) that they had been born of the true man through verbal expression. And they erred, not knowing that it was their own body that they had defiled: it was the likeness that the authorities and their angels defiled in every way.

First she was pregnant with Abel, by the first ruler. And it was by the seven authorities and their angels that she bore the other offspring. And all this came to pass according to the forethought of the prime parent, so that the first mother might bear within her every seed, being mixed and being fitted to the fate of the universe and its configurations, and to Justice. A prearranged plan came into effect regarding Eve, so that the modelled forms of the authorities might become enclosures of the light, whereupon it would condemn them through their modelled forms.

Now the first Adam, (Adam) of Light, is spirit-endowed and appeared on the first day. The second Adam is soul-endowed and appeared on the sixth day, which is called Aphrodite. The third Adam is a creature of the earth, that is, the man of the law, and he appeared on the eighth day [...] the tranquility of poverty, which is called "The Day of the Sun" (Sunday). And the progeny of the earthly Adam became numerous and was completed, and produced within itself every kind of scientific information of the soul-endowed Adam. But all were in ignorance.

Next, let me say that once the rulers had seen him and the female creature who was with him erring ignorantly like beasts, they were very glad. When they learned that the immortal man was not going to neglect them, rather that they would even have to fear the female creature that had turned into a tree, they were disturbed, and said, "Perhaps this is the true man - this being who has brought a fog upon us and has taught us that she who was soiled is like him - and so we shall be conquered!"

Then the seven of them together laid plans. They came up to Adam and Eve timidly: they said to him, "The fruit of all the trees created for you in Paradise shall be eaten; but as for the tree of knowledge, control yourselves and do not eat from it. If you eat, you will die." Having imparted great fear to them, they withdrew up to their authorities.

Then came the wisest of all creatures, who was called Beast. And when he saw the likeness of their mother Eve he said to her, "What did God say to you? Was it 'Do not eat from the tree of knowledge'?" She said, "He said not only, 'Do not eat from it', but, 'Do not touch it, lest you die.'" He said to her, "Do not be afraid. In death you shall not die. For he knows that when you eat from it, your intellect will become sober and you will come to be like gods, recognizing the difference that obtains between evil men and good ones. Indeed, it was in jealousy that he said this to you, so that you would not eat from it."

Now Eve had confidence in the words of the instructor. She gazed at the tree and saw that it was beautiful and appetizing, and liked it; she took some of its fruit and ate it; and she gave some also to her husband, and he too ate it. Then their intellect became open. For when they had eaten, the light of knowledge had shone upon them. When they clothed themselves with shame, they knew that they were naked of knowledge. When they became sober, they saw that they were naked and became enamored of one another. When they saw that the ones who had modelled them had the form of beasts, they loathed them: they were very aware.

Then when the rulers knew that they had broken their commandments, they entered Paradise and came to Adam and Eve with earthquake and great threatening, to see the effect of the aid. Then Adam and Eve trembled greatly and hid under the trees in Paradise. Then the rulers did not know where they were and said, "Adam, where are you?" He said, "I am here, for through fear of you I hid, being ashamed." And they said to him ignorantly, "Who told you about the shame with which you clothed yourself? - unless you have eaten from that tree!" He said, "The woman whom you gave me - it is she that gave to me and I ate." Then they said to the latter, "What is this that you have done?" She answered and said, "It is the instructor who urged me on, and I ate."

Then the rulers came up to the instructor. Their eyes became misty because of him, and they could not do anything to him. They cursed him, since they were powerless. Afterwards, they came up to the woman and cursed her and her offspring. After the woman, they cursed Adam, and the land because of him, and the crops; and all things they had created, they cursed. They have no blessing. Good cannot result from evil.

From that day, the authorities knew that truly there was something mightier than they: they recognized only that their commandments had

not been kept. Great jealousy was brought into the world solely because of the immortal man. Now when the rulers saw that their Adam had entered into an alien state of knowledge, they desired to test him, and they gathered together all the domestic animals and the wild beasts of the earth and the birds of heaven and brought them to Adam to see what he would call them. When he saw them, he gave names to their creatures.

They became troubled because Adam had recovered from all the trials. They assembled and laid plans, and they said, "Behold Adam! He has come to be like one of us, so that he knows the difference between the light and the darkness. Now perhaps he will be deceived, as in the case of the Tree of Knowledge, and also will come to the Tree of Life and eat from it, and become immortal, and become lord, and despise us and disdain us and all our glory! Then he will denounce us along with our universe. Come, let us expel him from Paradise, down to the land from which he was taken, so that henceforth he might not be able to recognize anything better than we can." And so they expelled Adam from Paradise, along with his wife. And this deed that they had done was not enough for them. Rather, they were afraid. They went in to the Tree of Life and surrounded it with great fearful things, fiery living creatures called "Cheroubin", and they put a flaming sword in their midst, fearfully twirling at all times, so that no earthly being might ever enter that place.

Thereupon, since the rulers were envious of Adam they wanted to diminish their (viz., Adam's and Eve's) lifespans. They could not (, however,) because of fate, which had been fixed since the beginning. For to each had been allotted a lifespan of 1,000 years, according to the course of the luminous bodies. But although the rulers could not do this, each of the evildoers took away ten years. And all this lifespan (which remained) amounted to 930 years: and these are in pain and weakness and evil distraction. And so life has turned out to be, from that day until the consummation of the age.

Thus when Sophia Zoe saw that the rulers of the darkness had laid a curse upon her counterparts, she was indignant. And coming out of the first heaven with full power, she chased those rulers out of their heavens, and cast them down into the sinful world, so that there they should dwell, in the form of evil spirits (demons) upon the earth.

[...], so that in their world it might pass the thousand years in Paradise - a soul-endowed living creature called "phoenix". It kills itself and brings itself to life as a witness to the judgment against them, for they did wrong to Adam and his generation, unto the consummation of the age. There are [...] three men, and also his posterities, unto the consummation of the world: the spirit-endowed of eternity, and the soul-endowed, and the earthly. Likewise, the three phoenixes <in> Paradise - the first is immortal; the second lives 1,000 years; as for the third, it is written in the *Sacred Book* that it is consumed. So, too, there are three baptisms - the first is the spiritual, the second is by fire, the third is by water. Just as the phoenix appears as a witness concerning the angels, so the case of the water hydri in Egypt, which has been a witness to those going down into the baptism of a true man. The two bulls in Egypt possess a mystery, the sun and the moon, being a witness to Sabaoth: namely, that over them Sophia received the universe; from the day that she made the sun and the moon, she put a seal upon her heaven, unto eternity.

And the worm that has been born out of the phoenix is a human being as well. It is written (Ps 91:13 LXX) concerning it, "the just man will blossom like a phoenix". And the phoenix first appears in a living state, and dies, and rises again, being a sign of what has become apparent at the consummation of the age. It was only in Egypt that these great signs appeared - nowhere else - as an indication that it is like God's Paradise.

Let us return to the aforementioned rulers, so that we may offer some explanation of them. Now, when the seven rulers were cast down from their heavens onto the earth, they made for themselves angels, numerous, demonic, to serve them. And the latter instructed mankind in many kinds of error and magic and potions and worship of idols and spilling of blood and altars and temples and sacrifices and libations to all the spirits of the earth, having their coworker fate, who came into existence by the concord between the gods of injustice and justice.

And thus when the world had come into being, it distractedly erred at all times. For all men upon earth worshiped the spirits (demons) from the creation to the consummation - both the angels of righteousness and the men of unrighteousness. Thus did the world come to exist in distraction, in ignorance, and in a stupor. They all erred, until the appearance of the true man.

Let this suffice so far as the matter goes. Now we shall proceed to consideration of our world, so that we may accurately finish the description of its structure and management. Then it will become obvious how belief in the unseen realm, which has been apparent from creation down to the consummation of the age, was discovered.

I come, therefore, to the main points regarding the immortal man: I shall speak of all the beings that belong to him, explaining how they happen to be here.

When a multitude of human beings had come into existence, through the parentage of the Adam who had been fashioned, and out of matter, and when the world had already become full, the rulers were master over it - that is, they kept it restrained by ignorance. For what reason? For the following: since the immortal father knows that a deficiency of truth came into being amongst the eternal realms and their universe, when he wished to bring to naught the rulers of perdition through the creatures they had modelled, he sent your likenesses down into the world of perdition, namely, the blessed little innocent spirits. They are not alien to knowledge. For all knowledge is vested in one angel who appeared before them; he is not without power in the company of the father. And <he> gave them knowledge. Whenever they appear in the world of perdition, immediately and first of all they reveal the pattern of imperishability as a condemnation of the rulers and their forces. Thus when the blessed beings appeared in forms modelled by authorities, they were envied. And out of envy the authorities mixed their seed with them, in hopes of polluting them. They could not. Then when the blessed beings appeared in luminous form, they appeared in various ways. And each one of them, starting out in his land, revealed his (kind of) knowledge to the visible church constituted of the modelled forms of perdition. It (viz., the church) was found to contain all kinds of seed, because of the seed of the authorities that had mixed with it.

Then the Savior created [...] of them all - and the spirits of these are manifestly superior, being blessed and varying in election - and also (he created) many other beings, which have no king and are superior to everyone that was before them. Consequently, four races exist. There are three that belong to the kings of the eighth heaven. But the fourth race is kingless and perfect, being the highest of all. For these shall enter the holy place of their father. And they will gain rest in repose and eternal, unspeakable glory and unending joy. Moreover, they are kings within the mortal domain, in that they are immortal. They will condemn the gods of chaos and their forces.

Now the Word that is superior to all beings was sent for this purpose alone: that he might proclaim the unknown. He said, "There is nothing hidden that is not apparent, and what has not been recognized will be recognized." And these were sent to make known what is hidden, and the seven authorities of chaos and their impiety. And thus they were condemned to death.

So when all the perfect appeared in the forms modelled by the rulers, and when they revealed the incomparable truth, they put to shame all the wisdom of the gods. And their fate was found to be a condemnation. And their force dried up. Their lordship was dissolved. Their forethought became emptiness, along with their glory.

Before the consummation of the age, the whole place will shake with great thundering. Then the rulers will be sad, [...] their death. The angels will mourn for their mankind, and the demons will weep over their seasons, and their mankind will wail and scream at their death. Then the age will begin, and they will be disturbed. Their kings will be intoxicated with the fiery sword, and they will wage war against one another, so that the earth is intoxicated with bloodshed. And the seas will be disturbed by those wars. Then the sun will become dark, and the moon will

cause its light to cease. The stars of the sky will cancel their circuits. And a great clap of thunder will come out of a great force that is above all the forces of chaos, where the firmament of the woman is situated. Having created the first product, she will put away the wise fire of intelligence and clothe herself with witless wrath. Then she will pursue the gods of chaos, whom she created along with the prime parent. She will cast them down into the abyss. They will be obliterated because of their wickedness. For they will come to be like volcanoes and consume one another until they perish at the hand of the prime parent. When he has destroyed them, he will turn against himself and destroy himself until he ceases to exist.

And their heavens will fall one upon the next and their forces will be consumed by fire. Their eternal realms, too, will be overturned. And his heaven will fall and break in two. His [...] will fall down upon the [...] support them; they will fall into the abyss, and the abyss will be overturned.

The light will [...] the darkness and obliterate it: it will be like something that has never been. And the product to which the darkness had been posterior will dissolve. And the deficiency will be plucked out by the root (and thrown) down into the darkness. And the light will withdraw up to its root. And the glory of the unbegotten will appear. And it will fill all the eternal realm.

When the prophecy and the account of those that are king becomes known and is fulfilled by those who are called perfect, those who - in contrast - have not become perfect in the unbegotten father will receive their glory in their realms and in the kingdoms of the immortals: but they will never enter the kingless realm. For everyone must go to the place from which he has come. Indeed, by his acts and his knowledge, each person will make his (own) nature known.

(Selection made from **James M. Robinson**, ed., The Nag Hammadi Library, revised edition. HarperCollins, San Francisco, 1990)

Back to Contents

The Nag Hammadi Library

The Sophia of Jesus Christ

Translated by Douglas M. Parrott

The Sophia (Wisdom) of Jesus Christ.
After he rose from the dead, his twelve disciples and seven women continued to be his followers, and went to Galilee onto the mountain called "Divination and Joy". When they gathered together and were perplexed about the underlying reality of the universe and the plan, and the holy providence, and the power of the authorities, and about everything the Savior is doing with them in the secret of the holy plan, the Savior appeared - not in his previous form, but in the invisible spirit. And his likeness resembles a great angel of light. But his resemblance I must not describe. No mortal flesh could endure it, but only pure, perfect flesh, like that which he taught us about on the mountain called "Of the Olives" in Galilee.

And he said: "Peace be to you, My peace I give you!" And they all marveled and were afraid. The Savior laughed and said to them: "What are you thinking about? Are you perplexed? What are you searching for?"
Philip said: "For the underlying reality of the universe and the plan."
The Savior said to them: "I want you to know that all men are born on earth from the foundation of the world until now, being dust, while they have inquired about God, who he is and what he is like, have not found him. Now the wisest among them have speculated from the ordering of the world and (its) movement. But their speculation has not reached the truth. For it is said that the ordering is directed in three ways, by all the philosophers, (and) hence they do not agree. For some of them say about the world that it is directed by itself. Others, that it is providence (that directs it). Others, that it is fate. But it is none of these. Again, of the three voices I have just mentioned, none is close to the truth, and (they are) from man. But I, who came from Infinite Light, I am here - for I know him (Light) - that I might speak to you about the precise nature of the truth. For whatever is from itself is a polluted life; it is self-made. Providence has no wisdom in it. And fate does not discern. But to you it is given to know; and whoever is worthy of knowledge will receive (it), whoever has not been begotten by the sowing of unclean rubbing but by First Who Was Sent, for he is an immortal in the midst of mortal men."

Matthew said to him: "Lord, no one can find the truth except through you. Therefore teach us the truth."
The Savior said: "He Who Is is ineffable. No principle knew him, no authority, no subjection, nor any creature from the foundation of the world until now, except he alone, and anyone to whom he wants to make revelation through him who is from First Light. From now on, I am the Great Savior. For he is immortal and eternal. Now he is eternal, having no birth; for everyone who has birth will perish. He is unbegotten, having no beginning; for everyone who has a beginning has an end. Since no one rules over him, he has no name; for whoever has a name is the creation of another."

(BG 84, 13-17 adds: He is unnameable. He has no human form; for whoever has human form is the creation of another).

"And he has a semblance of his own - not like what you have seen and received, but a strange semblance that surpasses all things and is better than the universe. It looks to every side and sees itself from itself. Since it is infinite, he is ever incomprehensible. He is imperishable and has no likeness (to anything). He is unchanging good. He is faultless. He is eternal. He is blessed. While he is not known, he ever knows himself. He is immeasurable. He is untraceable. He is perfect, having no defect. He is imperishability blessed. He is called 'Father of the Universe'".

Philip said: "Lord, how, then, did he appear to the perfect ones?"
The perfect Savior said to him: "Before anything is visible of those that are visible, the majesty and the authority are in him, since he embraces the whole of the totalities, while nothing embraces him. For he is all mind. And he is thought and considering and reflecting and rationality and power. They all are equal powers. They are the sources of the totalities. And their whole race from first to last was in his foreknowledge, (that of) the infinite, unbegotten Father."

Thomas said to him: "Lord, Savior, why did these come to be, and why were these revealed?"
The perfect Savior said: "I came from the Infinite that I might tell you all things. Spirit-Who-Is was the begetter, who had the power <of> a begetter and a form-giver`s nature, that the great wealth that was hidden in him might be revealed. Because of his mercy and his love, he wished to bring forth fruit by himself, that he might not <enjoy> his goodness alone, but (that) other spirits of the Unwavering Generation might bring forth body and fruit, glory and honor, in imperishableness and his infinite grace, that his treasure might be revealed by Self-begotten God, the father of every imperishableness and those that came to be afterward. But they had not yet come to visibility. Now a great difference exists among the imperishables."

He called out, saying: "Whoever has ears to hear about the infinities, let him hear!"; and "I have addressed those who are awake." Still he continued and said: "Everything that came from the perishable will perish, since it came from the perishable. But whatever came from imperishableness does not perish but becomes imperishable. So, many men went astray because they had not known this difference and they died."

Mary said to him: "Lord, then how will we know that?"
The perfect Savior said: "Come (you) from invisible things to the end of those that are visible, and the very emanation of Thought will reveal to you how faith in those things that are not visible was found in those that are visible, those that belong to Unbegotten Father. Whoever has ears to hear, let him hear!

"The Lord of the Universe is not called 'Father', but 'Forefather', the beginning of those that will appear, but he (the Lord) is the beginningless Forefather. Seeing himself within himself in a mirror, he appeared resembling himself, but his likeness appeared as Divine Self-Father, and <as> Confronter over the Confronted ones, First Existent Unbegotten Father. He is indeed of equal age <with> the Light that is before him, but he is not equal to him in power.

"And afterward was revealed a whole multitude of confronting, self-begotten ones, equal in age and power, being in glory (and) without number, whose race is called 'The Generation over Whom There Is No Kingdom' from the one in whom you yourselves have appeared from these men. And that whole multitude over which there is no kingdom is called 'Sons of Unbegotten Father, God, Savior, Son of God,' whose likeness is with you. Now he is the unknowable, who is full of ever-imperishable glory and ineffable joy. They all are at rest in him, ever rejoicing in ineffable joy in his unchanging glory and measureless jubilation; this was never heard or known among all the aeons and their worlds until now."

Matthew said to him: "Lord, Savior, how was Man revealed?"
The perfect Savior said: "I want you to know that he who appeared before the universe in infinity, Self-grown, Self-constructed Father, being full of shining light and ineffable, in the beginning, when he decided to have his likeness become a great power, immediately the principle (or beginning) of that Light appeared as Immortal Androgynous Man, that through that Immortal Androgynous Man they might attain their salvation and awake from forgetfulness through the interpreter who was sent, who is with you until the end of the poverty of the robbers.

"And his consort is the Great Sophia, who from the first was destined in him for union by Self-begotten Father, from Immortal Man, who appeared as First and divinity and kingdom, for the Father, who is called 'Man, Self-Father', revealed this. And he created a great aeon, whose name is 'Ogdoad', for his own majesty.

"He was given great authority, and he ruled over the creation of poverty. He created gods and angels, <and> archangels, myriads without number for retinue, from that Light and the tri-male Spirit, which is that of Sophia, his consort. For from this, God originated divinity and kingdom. Therefore he was called 'God of gods' and 'King of kings'.

"First Man has his unique mind, within, and thought - just as he is it (thought) - (and) considering, reflecting, rationality, power. All the attributes that exist are perfect and immortal. In respect to imperishableness, they are indeed equal. (But) in respect to power, they are different, like the difference between father and son <, and son> and thought, and the thought and the remainder. As I said earlier, among the things that were created, the monad is first.

"And after everything, all that was revealed appeared from his power. And from what was created, all that was fashioned appeared; from what was fashioned appeared what was formed; from what was formed, what was named. Thus came the difference among the unbegotten ones from beginning to end."

Then Bartholomew said to him: "How (is it that) <he> was designated in the Gospel 'Man' and 'Son of Man'? To which of them, then, is this Son related?"
The Holy One said to him: "I want you to know that First Man is called 'Begetter, Self-perfected Mind'. He reflected with Great Sophia, his consort, and revealed his first-begotten, androgynous son. His male name is designated 'First Begetter, Son of God', his female name, 'First Begettress Sophia, Mother of the Universe'. Some call her 'Love'. Now First-begotten is called 'Christ'. Since he has authority from his father, he created a multitude of angels without number for retinue from Spirit and Light."

His disciples said to him: "Lord, reveal to us about the one called 'Man', that we also may know his glory exactly."
The perfect Savior said: "Whoever has ears to hear, let him hear. First Begetter Father is called 'Adam, Eye of Light,' because he came from shining Light, and his holy angels, who are ineffable (and) shadowless, ever rejoice with joy in their reflecting, which they received from their Father. The whole Kingdom of Son of Man, who is called 'Son of God,' is full of ineffable and shadowless joy, and unchanging jubilation, (they) rejoicing over his imperishable glory, which has never been heard until now, nor has it been revealed in the aeons that came afterward, and their worlds. I came from Self-begotten and First Infinite Light, that I might reveal everything to you."

Again, his disciples said: "Tell us clearly how they came down from the invisibilities, from the immortal to the world that dies?"
The perfect Savior said: "Son of Man consented with Sophia, his consort, and revealed a great androgynous light. His male name is designated 'Savior, Begetter of All Things'. His female name is designated 'All-Begettress Sophia'. Some call her 'Pistis'.

"All who come into the world, like a drop from the Light, are sent by him to the world of Almighty, that they might be guarded by him. And the bond of his forgetfulness bound him by the will of Sophia, that the matter might be <revealed> through it to the whole world in poverty, concerning his (Almighty's) arrogance and blindness and the ignorance that he was named. But I came from the places above by the will of the great Light, (I) who escaped from that bond; I have cut off the work of the robbers; I have awakened that drop that was sent from Sophia, that it might bear much fruit through me, and be perfected and not again be defective, but be <joined> through me, the Great Savior, that his glory might be revealed, so that Sophia might also be justified in regard to that defect, that her sons might not again become defective but might attain honor and glory and go up to their Father, and know the words of the masculine Light. And you were sent by the Son, who was sent that you might receive Light, and remove yourselves from the forgetfulness of the authorities, and that it might not again come to appearance because of you, namely, the unclean rubbing that is from the fearful fire that came from their fleshly part. Tread upon their malicious intent."

Then Thomas said to him: "Lord, Savior, how many are the aeons of those who surpass the heavens?"
The perfect Savior said: "I praise you (pl.) because you ask about the great aeons, for your roots are in the infinities. Now when those whom I have discussed earlier were revealed, he provided ....

[pages 109 and 110 are missing, replaced here by the corresponding section in the Berlin Gnostic Codex (no.8502), the beginning of which is somewhat different from the final partial sentence of III 108 (the broken off sentence)]

[BG107]: "Now when those whom I have discussed earlier were revealed, Self-begetter Father very soon created twelve aeons for retinue for the twelve angels. All these are perfect and good. Thus the defect in the female appeared."

And <he> said to him: "How many are the aeons of the immortals, starting from the infinities?"
The perfect Savior said: "Whoever has ears to hear, let him hear. The first aeon is that of

Son of Man, who is called 'First Begetter', who is called 'Savior', who has appeared. The second aeon (is) that of Man, who is called 'Adam, Eye of Light'. That which embraces these is the aeon over which there is no kingdom, (the aeon) of the Eternal Infinite God, the Self-begotten aeon of the aeons that are in it, (the aeon) of the immortals, whom I described earlier, (the aeon) above the Seventh, that appeared from Sophia, which is the first aeon.

"Now Immortal Man revealed aeons and powers and kingdoms, and gave authority to all who appear in him, that they might exercise their desires until the last things that are above chaos. For these consented with each other and revealed every magnificence, even from spirit, multitudinous lights that are glorious and without number. These were called in the beginning, that is, the first aeon and <the second> and <the third>. The first <is> called 'Unity and Rest'. Each one has its (own) name; for the <third> aeon was designated 'Assembly' from the great multitude that appeared: in one, a multitude revealed themselves. Now because the multitudes gather and come to a unity we call them 'Assembly of the Eighth.'It appeared as androgynous and was name partly as male and partly as female. The male is called 'Assembly', while the female is called 'Life', that it might be shown that from a female came the life for all the aeons. And every name was received, starting from the beginning.

"For from his concurrence with his thought, the powers very soon appeared who were called 'gods'; and the gods of the gods from their wisdom revealed gods; <and the gods> from their wisdom revealed lords; and the lords of the lords from their thinkings revealed lords; and the lords from their power revealed archangels; the archangels from their words revealed angels; from them, semblances appeared, with structure and form and name for all the aeons and their worlds.

"And the immortals, whom I have just described, all have authority from Immortal Man, who is called 'Silence', because by reflecting without speech all her own majesty was perfected. For since the imperishabilities had the authority, each created a great kingdom in the Eighth, (and) also thrones and temples (and) firmaments for their own majesties. For these all came by the will of the Mother of the Universe."

Then the Holy Apostles said to him: "Lord, Savior, tell us about those who are in the aeons, since it is necessary for us to ask about them."
The perfect Savior said: "If you ask about anything, I will tell you. They created hosts of angels, myriads without number, for retinue and their glory. They created virgin spirits, the ineffable and unchangeable lights. For they have no sickness nor weakness, but it is will. [BG 115,14 adds here: And they came to be in an instant.]

"Thus the aeons were completed quickly in the heavens and the firmaments in the glory of Immortal Man and Sophia, his consort: the area from which every aeon and the world and those that came afterward took (their) pattern for their creation of likenesses in the heavens of chaos and their worlds. And all natures, starting from the revelation of chaos, are in the Light that shines without shadow, and joy that cannot be described, and unutterable jubilation. They ever delight themselves on account of their unchanging glory and the immeasurable rest, which cannot be described among all the aeons that came to be afterward, and all their powers. Now all that I have just said to you, I said that you might shine in Light more than these."

Mary said to him: "Holy Lord, where did your disciples come from, and where are they going, and (what) should they do here?"
The Perfect Savior said to them: "I want you to know that Sophia, the Mother of the Universe and the consort, desired by herself to bring these to existence without her male (consort). But by the will of the Father of the Universe, that his unimaginable goodness might be revealed, he created that curtain between the immortals and those that came afterward, that the consequence might follow ... [BG 118:] ... every aeon and chaos - that the defect of the female might <appear>, and it might come about that Error would contend with her. And these became the curtain of spirit. From <the> aeons above the emanations of Light, as I have said already, a drop from Light and Spirit came down to the lower regions of Almighty in chaos, that their molded forms might appear from that drop, for it is a judgment on him, Arch-Begetter, who is called 'Yaldabaoth'. That drop revealed their molded forms through the breath, as a living soul. It was withered and it slumbered in the ignorance of the soul. When it became hot from the breath of the Great Light of the Male, and it took thought, (then) names were received by all who are in the world of chaos, and all things that are in it through that Immortal One, when the breath blew into him. But when this came about by the will of Mother Sophia - so that Immortal Man might piece together the garments there for a judgment on the robbers - <he> then welcomed the blowing of that breath; but since he was soul-like, he was not able to take that power for himself until the number of chaos should be complete, (that is,) when the time determined by the great angel is complete.

"Now I have taught you about Immortal Man and have loosed the bonds of the robbers from him. I have broken the gates of the pitiless ones in their presence. I have humiliated their malicious intent, and they all have been shamed and have risen from their ignorance. Because of this, then, I came here, that they might be joined with that Spirit and Breath, [III continues:] and might from two become one, just as from the first, that you might yield much fruit and go up to Him Who Is from the Beginning, in ineffable joy and glory and honor and grace of the Father of the Universe.

"Whoever, then, knows the Father in pure knowledge will depart to the Father and repose in Unbegotten Father. But whoever knows him defectively will depart to the defect and the rest of the Eighth. Now whoever knows Immortal Spirit of Light in silence, through reflecting and consent in the truth, let him bring me signs of the Invisible One, and he will become a light in the Spirit of Silence. Whoever knows Son of Man in knowledge and love, let him bring me a sign of Son of Man, that he might depart to the dwelling-places with those in the Eighth.

"Behold, I have revealed to you the name of the Perfect One, the whole will of the Mother of the Holy Angels, that the masculine multitude may be completed here, that there might appear in the aeons, the infinities and those that came to be in the untraceable wealth of the Great Invisible Spirit, that they all might take from his goodness, even the wealth of their rest that has no kingdom over it. I came from First Who Was Sent, that I might reveal to you Him Who Is from the Beginning, because of the arrogance of Arch-Begetter and his angels, since they say about themselves that they are gods. And I came to remove them from their blindness, that I might tell everyone about the God who is above the universe. Therefore, tread upon their graves, humiliate their malicious intent, and break their yoke and arouse my own. I have given you authority over all things as Sons of Light, that you might tread upon their power with your feet."

These are the things the blessed Savior said, and he disappeared from them. Then all the disciples were in great, ineffable joy in the spirit from that day on. And his disciples began to preach the Gospel of God, the eternal, imperishable Spirit. Amen.

The Sophia of Jesus

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3 ENOCH

or

The Hebrew Book of Enoch

Cambridge University Press
Fetter Lane, London

New York
Bombay, Calcutta, Madras
Toronto
Macmillan

Tokyo
Maruzen-Kabushiki-Kaisha

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3 ENOCH

or

The Hebrew Book of Enoch

EDITED
AND TRANSLATED FOR
THE FIRST TIME WITH INTRODUCTION
COMMENTARY & CRITICAL NOTES

by

HUGO ODEBERG
PH.D. (LOND.)

CAMBRIDGE
AT THE UNIVERSITY PRESS
MCMXXVIII

BS1842
.A2E504

PRINTED IN GREAT BRITAIN

Dwr.

1413180

To

THE REV. CANON G. H. BOX, M.A., D.D.
Davidson Professor of Old Testament Studies
in the University of London

PREFACE

The writer owes profound gratitude to his teacher, Professor G. H. Box, of the University of London, without whose guidance, encouragement, generous interest and helpful criticism the present work would never have been brought into shape.

The Venerable the Archdeacon of Westminster, Dr R. H. Charles, has authorized the writer to give the present book the title "3 Enoch".

The second and third parts of the book (Translation with Notes and Hebrew text with critical apparatus) are in the main identical with those of the writer's thesis for the Ph.D. degree. The Introduction, however, has been wholly revised and partly shortened. The revision has been approved by Professor Box, who has been kind enough to read through the Introduction in its final form.

The writer wishes to express his thanks to the readers of the Cambridge University Press for the care and trouble which they have taken with the correction of the proofs and for the valuable suggestions given by them.

To the Senate of the University of London the writer is indebted for a grant of £100 out of the University of London Publication Fund, and to the Trustees of the Olaus Petri Stiftelse of the University of Upsala for a grant of the same amount towards the publication costs.

HUGO ODEBERG

Björklinge, Sweden
15 February 1928

CONTENTS

PART I

INTRODUCTION

pages 1–192

1 Abbreviations employed . . . . . *page* 3

2 Sources and Literature 4

A. Hebrew and Aramaic 4

B. Other Literature 11

3 MSS. and printed books containing the Hebrew Book of *Enoch* or parts of it 17

4 The mutual relations and affinities of the MSS. and other sources 19

5 Short Survey of the Contents of the Hebrew Book of *Enoch* . 19

6 Quotations of and references to 3 *Enoch* 20

7 Origin and date of composition of the Hebrew Book of *Enoch* and its relation to cognate mystical writings 23

(*a*) Ideas and expressions of 1 *Enoch* recurring in 3 *Enoch* . 43

(*b*) Parallels between and cognate conceptions in 2 *Enoch* and 3 *Enoch* 52

(*c*) Similarities between Mandaitic Literature and 3 *Enoch* . 64

8 The conceptions of Metatron in 3 *Enoch* 79

9 The references to Metatron found in Talmud, Miḏraš and Targum 90

10 The conceptions of Metatron in related mystical and apocalyptic literature 96

A. In 1 *Ap. Išm.*, the *Heḵāloḫ* works and 1 and 2 *Leg. Martyrs* 96

B. In the *Heḵāloḫ Zoṭᵉrāḫi* and *Ši'ur Qomā* 102

C. In the writings associating Metatron particularly with Moses 106

D. In *A. R.* '*Aq.*, *Rev. Šim. b. Yoḥai*, 2 *Ap. Išm.*, etc. . . 108

11 Survey of the conceptions of Metatron in later mystical literature 111

12 Origin of the word 'METATRON' 125

13 Origin of the conception of Metatron . . . . . *page* 142
14 The Angelology of 3 *Enoch* 147
A. The Angelology of A 1 (chh. 19–22, 25–28[6]) . . . 147
B. The Angelology of A 2 (ch. 17) 154
C. The Angelology of A 3 (ch. 18) 158
D. The Angelology of chh. 28[7]–48 A 163
E. The Angelology of the Enoch-Metatron pieces (chh. 3–16, 48 B–D[1,2]), and of chh. 23, 24 166
F. The Angelology of the additional pieces chh. 22 B, 22 C and 15 B 169
15 The quasi-physical aspects of the '*Arāboḥ Rāqia*', the *Mærkābā* and the *Kisse ha-kKābōđ*; the 'Divine Letters and Names' . 170
16 The conceptions of Spirit and Soul. Fate of the spirits and souls 174
17 The Divine Judgement 180
18 The performance of the celestial songs, esp. the *Qeđušša* . 183
Appendices 188

PART II

TRANSLATION & NOTES

pages 1–179

PART III

HEBREW TEXT WITH CRITICAL NOTES

pages א'–ע'ד (1–74)

PART IV

INDEXES

pages 1–36

I Index to the Hebrew Text 3
II Index and Vocabulary to the English Translation . . . 19
III Index of Numbers occurring in the Text 35
IV Index of Scriptural Passages quoted 36

PART I

INTRODUCTION

HEBREW BOOK OF ENOCH

§ 1. ABBREVIATIONS EMPLOYED

1. GENERAL:

A. and P. = R. H. Charles, *Apocrypha and Pseudepigrapha of the OT.*
A. and P. (Ka) = Kautzsch, *Die Apokryphen und Pseudepigraphen des AT.*
Add. denotes a British Museum MS.
BH. = A. Jellinek, *Beth ha Midrasch*, 6 voll. (The different tractates, midrašim and other writings as appearing in *Beth ha Midrasch* are referred to as follows: *Hek. R.* ii, *BH.* iii. 69 = *Heḵāloḇ Rabbaḇi*, ch. xii in *Beth ha Midrasch*, vol. iii. p. 69, *Alph. R. ʿAqiḇa*, *BH.* iii. 5 = Alph. R. ʿAqiḇa in *Beth ha Midrasch*, vol. iii. p. 5, etc.)
BMi. = S. A. Wertheimer, בתי מדרשות.
Bodl. = MS. in the Bodleian Library.
Br.G. = Brandt, *Mandäische Schriften* (*Ginza*).
GR., *GL.* = Petermann, *Thesaurus*, and M. Lidzbarski, *Ginza*. *GR.* x (y) = *Ginza Right*, p. x in Lidzbarski, p. y in Petermann.
JE. = *Jewish Encyclopædia*, 12 voll., New York, 1901–1906.
JM. = M. Lidzbarski, *Das Johannesbuch der Mandäer.*
JQR. = *Jewish Quarterly Review*, 20 voll., London, 1889–1908; *JQR.* n.s. = *id.* new series, Philadelphia, 1910– (in progress).
J.Th.S. = *Journal of Theological Studies.*
M. = *Mišna.*
MGWJ. = *Monatsschrift für Geschichte und Wissenschaft des Judentums* (begründet von Z. Frankel), Breslau, 1852– (in progress).
MICH. denotes a Bodleian MS.
ML. = M. Lidzbarski, *Mandäische Liturgien.*
OM. = I. D. Eisenstein, אוצר מדרשים, 2 voll.
OPP. denotes a Bodleian MS.
Or. denotes a British Museum MS.
RAS. = Royal Asiatic Society.
REJ. = *Revue des études juives*, Paris.
RJ. = Bousset, *Religion des Judentums*[2]; *RJ*[3]. = *id.* 3rd ed.
TB. = Babylonian Talmud.
TED. = Box and Oesterley, *Translations of early Documents.*
TJ. = Palestinian Talmud.
VA. = M. Schwab, *Vocabulaire de l'Angélologie.*

2. PSEUDEPIGRAPHA:

1 *En.* or 1 *Enoch* = *The Book of Enoch* (ed. R. H. Charles).
2 *En.* or 2 *Enoch* = *The Book of the Secrets of Enoch* (Slavonic Enoch) (ed. R. H. Charles in *A. and P.*).

Jub. = *The Book of Jubilees* (ed. Charles).
Ap. Bar. = *The Apocalypse of Baruch* (ed. Charles).
Asc. Isa. = *The Ascension of Isaiah* (ed. Charles).
Test. XII Patr. = *The Testament of the Twelve Patriarchs* (ed. Charles).
4 *Ez(ra)* = *The Ezra-Apocalypse* (ed. G. H. Box).
Ap. Abr. = *The Apocalypse of Abraham* (ed. G. H. Box).
Test. Abr. = *The Testament of Abraham* (ed. G. H. Box).
Ap. Mos. = *The Apocalypse of Moses* (in *A. and P.*).
Ass. Mos. = *The Assumption of Moses* (ed. R. H. Charles).

3. TALMUD:

M. = Mišna, Tos. = *Tosæfta*, *TB.*, *TJ.* = The *Gᵉmārā* of the Babylonian or Palestinian *Talmud* respectively. The abbreviations of the names of the tractates are those commonly used. Thus: *Ber.* = *Bᵉrāḵōþ*, *Shab.* = *Šabbāþ*, *Pes.* = *Pᵉsāḥim*, *Ta'an.* = *Ta'ᵃniþ*, *Meg.* = *Mᵉgillā*, *Ḥag.* = *Ḥᵃgīgā*, *Yeb.* = *Yᵉbāmōþ*, *Sanh.* = *Sanhæđrin*, *'Ab. Zar.* = *'ᵃbođā Zārā*, etc., *Ab. R. Nat(han)* = 'Āḇōþ de Rabbi Nāþān.

4. MIDRAŠIM:

Mek. = *Mᵉḵilþā*; *Gen. R.*, *Ex(od.) R.*, *Lev. R.*, *Num. R.*, *Deut. R.* = *Bᵉrešiþ Rabbā*, *Šᵉmoþ Rabbā*, *Ṛăyyiqrā Rabbā*, *Bᵉmiđbar Rabbā*, *Dᵉḇārim Rabbā*; *Cant. R.* = *Miđraš Šir-ha-šŠirim*; *Ruth R.* = *Miđraš Ruþ*; *Lam. R.* = *Miđraš 'Eḵā*; *Eccl. R.* = *Miđraš Qohælæþ*; *Pesiqtha* = *Pᵉsiqþā dᵉ Raḇ Kāhᵃnā*; *Pesiqtha R.* = *Pᵉsiqþā Rabbāþi*; *Tanḥ.* = *Tanḥumā*; *Procem.* = *Procemium*, פתיחתא; *Y. Sh.* = *Yalquṭ Šim'oni*.

5. For titles of reference and abbreviations referring to other Hebrew and Aramaic books and writings *vide* below, section 2, A, 5. ("List of abbreviations, etc.")

§ 2. SOURCES & LITERATURE

A. *HEBREW AND ARAMAIC SOURCES & LITERATURE.*

1. RABBINICA PROPER:

Babylonian and Palestinian *Talmud*; *Mišna*, *Tosæfta* (ed. Zuckermandel) and *Gᵉmārā*.

'En Ya'ᵃqōḇ, *vide* below, 3 B.

The *Targums*.

Miđrāšim:

(*a*) *Mᵉḵilþā*, ed. Venice, 1545,[1] Friedmann, Wien, 1870.
Sifre, ed. Vencie, 1545,[1] Friedmann, Wien, 1867.
Sifrā, ed. Venice, 1545.[1]
Pᵉsiqþā dᵉ Raḇ Kāhᵃnā, ed. Buber, Lyck, 1868.

[1] Reprinted Berlin, 1925–26.

Pesiqṯā Rabbāṯi, ed. Friedmann, Wien, 1880.
Berēšiṯ Rabbā, *Šemoṯ Rabbā*, *Ṯayyiqrā Rabbā*, *Bemiḏbar Rabbā*, *Deḇārim Rabbā and* (*Miḏraš Ēster*) *Miḏraš šir-ha-šŠirim*, *Miḏraš Ruṯ*, *Miḏraš 'Ēkā*, *Miḏraš Qohæleṯ* (so-called *Miḏraš Rabboṯ*), ed. Warshava, 1877. Cf. J. Theodor, *Bereschit Rabba mit krit. Apparate und Kommentare*, Bojanowo, 1903–
Tanḥumā, ed. Venice, 1545, ed. Buber, Wilna, 1885.
Miḏraš Tehillim, ed. Buber, Wilna, 1892.
Miḏraš Mišle, ed. Buber, Wilna, 1893.
Miḏraš Tannā'im to Deuteronomy, ed. D. Hoffmann, Berlin, 1908, 1909.

(*b*) *Yalquṭ Šim'oni*, 2 voll., ed. Warshava, 1876–77.

2. COLLECTIONS OF MIDRAŠIM:

A. Jellinek, *Beth ha Midrasch* (referred to as *BH.*), voll. 1–6 (voll. 1–4, Leipzig, 1853–57; voll. 5, 6, Wien, 1873–77).

S. A. Wertheimer, בתי מדרשות 1–4, Jerusalem.

S. A. Wertheimer, אוצר מדרשים 1–2, Jerusalem, 1913–14.

L. Grünhut, ספר הלקוטים *Sammlung älterer Midraschim und wissenschaftlicher Abhandlungen*, 1–6, Jerusalem, 1898–1903.

J. D. Eisenstein, *Ozar Midrashim* (referred to as *OM.*), voll. 1–2.

C. M. Horowitz, בית עקד האגדות, Frankf. 1881; New York, 1915.

3. EARLIER MYSTICAL AND RELATED WRITINGS (Till about A.D. 1038):

A. MSS.

Bodl. MSS.: OPP. 556, MS. HEB. e 56, MICH. 175, OPP. 649, MICH. 256, MS. HEB. f 56, MS. HEB. f 59, OPP. 757, MICH. ADD. 28, MICH. 9, OPP. 467, OPP. 563, OPP. 658, MICH. 473, MICH. ADD. 61.

British Museum MSS.: *Or.* 6577, *Add.* 27142, *Add.* 15299, *Add.* 26922, *Harl.* 5515, *Add.* 27120, *Harl.* OR. 5510, *Add.* 17807.

B. Printed edd.

אגדת משיח *BH.* iii. 141.

אגדת עולם קטן *BH.* v. 57.

אגדת ר' יהושע בן לוי *OM.* i. 212.

אגדת ר' ישמעאל *Bodl.* MICH. 175, fol. 25 b; Ch. Horowitz, בית עקד האגדות i. 59.

אותות המשיח *vide* משיח.

אותיות ר' עקיבה (*Alphabet of R. 'Aqiba*), Ven. 1546, Amst. 1708, etc. (3 recc.), Petrokov, 1884.

אלדד הדני Epstein, *Eldad ha Dani*, Pressburg, 1891, *BH.* ii, iii, v (8 recc.).

מדרש אלה אזכרה 4 recc.; *BH.* ii, vi בית אב, Livorno, 1777 (late but cont. earlier fragm.).

ספר אליהו *BH.* iii; *OM.* i. 26 a; Buttenwieser, *Die hebräische Elias-Apokalypse.*
פרקי דר' אליעזר *vide* אליעזר.
אלפא ביתא דבן סירא Saloniki, 1514; *OM.* i. 35.
אמונות ודעות (Sa'aḏya), ed. Krakau, 1880.
ברייתא דישועה Samuel Schönblum, שלשה ספרים נפתחים 1885.
ברייתא דשמואל הקטן *OM.* ii. 542.
ספר גדולת משה Salonica 1727 (*Rev. of Moses*).
מסכת גיהנם *OM.* i. 91 b, 92 b; *BH.* i, v. 48.
מסכת גן עדן *BH.* ii; *OM.* i. 83 b.
סדר גן עדן *BH.* iii, v, vi; *OM.* i. 85 a, 89 a.
דברי הימים של משה Const. 1516.
דין הקבר *BH.* v. 49; *OM.* i. 94.
הגדת שמע ישראל *BH.* v. 165 (*Rev. of Moses*, 1 rec.).
היכלות רבתי *BH.* iii; *OM.* i. 111; Wertheimer, פרקי היכלות ס' 1889 (referred to as *Hek. R.*).
מסכת היכלות *'Arze Leḇānon*, *BH.* ii; *OM.* i. 109 (referred to as *Mass. Hek.*).
מ' ויושע Const. 1519.
ס' זרובבל *BH.* ii. 54–57; *OM.* i. 159; Const. 1519.
מסכת חבוט הקבר *BH.* i. 151; *OM.* i. 93.
חיי חנוך *BH.* iv. 129; *OM.* i. 182 a; *S. ha-yYāšār*, Par. Beresiḫ.
חרבא דמשה (*The Sword of Moses*), ed. Gaster, 1896.
טעם זקנים (Hai Ga'on), ed. Frankf. a. M. 1854.
מדרש ה' בחכמה יסד ארץ *BH.* v; *OM.* i. 104 (cf. *Midraš Kōnēn*).
ס' יצירה Mantua, 1562, etc., etc., Warsaw, 1884 (with commentaries of R. Sa'aḏya Ga'on, Sabbathai Donnolo, Nachmanides, Eleazar of Worms, Moses Botarel, and others).
סדר יצירת הולד *BH.* i. 153.
מדרש כונן *'Arze Leḇānon* (cf. מ' ה' בחכמה יסד ארץ).
מלחמות מלך משיח *BH.* vi. 117; *OM.* ii. 394 b.
מסכת אצילות (referred to as *Mass. Aṣ.*) in Jellinek, גנזי חכמ' הקב' and אגדת בראשית Lublin, 1891.
ספר מעין חכמה (the 2nd rec. of *Rev. of Moses*) *'Arze Leḇānon*, 46 b; *Ṣiyyuni*, *Paraša Ṯā'æḫannān*, *Zohar*, ii. 58 a (Aramaic version).
מעשה אברהם *BH.* i, ii, v; *OM.* i. 2 b, 6 b, 7 b, 8 a.
מעשה דר' יהושוע בן לוי *BH.* vi; *OM.* i. 211 a.
מעשה בראשית *S. Raziel*, 29 a (ed. Warsaw, 1913), *Bāttē Miḏrāšoḫ*, i.
ברייתא דמעשה בראשית, in תקונים ומלואים, רב פעלים p. 47.
אותות המשיח *BH.* ii; *OM.* ii. 390 a, ס' אבקה רוכל fol. 2 b.
פרקי משיח *BH.* iii. 70 (cf. *BH.* iii. 141, vi. 117).
ספר נח *S. Raziel*, 3 b, c (ed. Warsaw, 1913) (together with *Teفillaḫ Āḏām hā-Rišōn* the *Sefœr Noaḥ* forms part of *'Aggāḏaḫ Sefœr ha-Rāzim*). Another recension: *OM.* ii. 402 a.

נסתרות דר׳ שמעון בן יוחי *BH.* iii. 80.
סדר רב עמרם גאון Warsaw, 1865.
סעודת גן עדן in *Siddur* R. ʿAmram Ga'on, fol. 13; *BH.* v. 45.
סעודת לויתן *BH.* vi.
מדרש עשרת הדברות (*Midraš of the Ten Commandments*); *BH.* i. 62.
עשרה הרוגי מלכות (containing fragments from the *Heḵāloṯ* Literature):
(*a*) *BH.* v. 167–169 (referred to as 1 *Leg*(*end*) *of Martyrs*);
(*b*) *BH.* vi. 19–36 (referred to as 2 *Leg. Martyrs*).
מ׳ פטירת אהרון Const. 1516; *BH.* i. 91–95.
מדרש פטירת משה Const. 1516; *BH.* i. 115–129, ii, vi; *OM.* ii. 361 b.
פיוטי בן קליר ed. Zunz, 1884.
פרקי דר׳ אליעזר Const. 1514; Warsaw, 1852 (with a commentary by Luria).
פרק ר׳ שמעון בן יוחאי *BH.* iii. 78; *OM.* ii. 555 (Revelation of R. Šimʿon ben Yoḥai).
שאלות ר׳ אליעזר *BH.* vi. 148; *OM.* ii. 579.
שעור קומה in *S. Raziel* (ed. Amsterdam, 1701, fol. 37 b, ed. Warsaw, 1913, foll. 30 b, d). Two versions, one shorter, usually attributed to R. Išmaʿel, but in some MSS. to R. ʿAqiḇa, the other, and more comprehensive one, attributed, sometimes to R. Išmaʿel, and sometimes to R. ʿAqiḇa). MSS. containing *Šiʿur Qomā* or *Sefœr ha-qQomā*: *Bodl.* MICH. 175, fol. 18 b; OPP. 467, fol. 58 a; OPP. 563, fol. 91; OPP. 658, fol. 100 b (with a commentary); MICH. 473, fol. 23 b; MICH. *Add.* 61, fol. 2.
שאלת ר׳ ישמעאל מר׳ נחוניה בן הקנה (referred to as *Hek. Zot.*) in *Bodl.* MS. MICH. 9, fol. 66 a seqq.
שמושא רבא וזוטא *BH.* vi. 109.
שמחזאי ועזאל *BH.* iv. 127.
ספר תגין ed. Machzor Vitri, Paris, 1874 (*OM.* ii. 564 a).
מ׳ תמורה *BH.* i. 106; at the end of Azulai, שם הגדולים Livorno, 1786 (acc. to Jellinek thirteenth century).
תפלת אדם הראשין *S. Raziel*, fol. 3 a (ed. Warsaw, 1913); cf. ספר נח.
תפלת רב המגונא סבא British Museum MSS. *Add.* 27199, fol. 299 a, OR. 6577, fol. 13 a.
תפלת ר׳ שמעון בן יוחאי *BH.* iii. 78, iv. 117; *OM.* ii. 551.

4. LATER MYSTICAL LITERATURE (Post-Ga'onic):

ס׳ אוצר הכבוד (Todros Abulafia, 1234–1304), Nowydwor, 1808.
ס׳ ארזי לבנון ed. Venice, 1601.
ס׳ הבהיר ed. Wilna, 1883.
ס׳ ברית מנוחה (Abraham ben Isaac of Granada), Amsterd. 1648.
גנזי חכמת הקבלה (A. Jellinek, *Auswahl kabbalistischer Mystik*), Leipzig, 1853 seqq.
ס׳ גנת אגוז (Joseph Gikatilla), Hanau, 1615.
דרך אמונה (Meir b. Ezekiel ibn Gabbai), Padua, 1563.

הלוך המזלות (Eleazar of Worms, d. 1237), in *S. Raziel*, 18 a (ed. 1913).
הלכות מטטרון, הלכות המרכבה, הלכות הכסא, הלכות חמלאכים, הלכות האופנים (Eleazar of Worms), Brit. Mus. *Add.* 27199.
וידוי יפה Brit. Mus. *Add.* 15299, fol. 133 b.
ספר הזוהר ed. Amsterdam, 1715; люблинъ (Lublin), 1903.
זהר חדש ed. 1663 with תיקונים; ed. Warsaw, with *Zohar Ḥāḏāš 'al Meḡillaḫ Ruḫ* and *Bi'urim* on *Zohar Ḥāḏāš*.
חייט *vide* מנחת יהודה.
ס' לחנוך בן ירד (magical formulas), Brit. Mus. *Add.* 15299, fol. 45 b.
חסד לאברהם (Abraham ben Mordecai Azulai), Amsterd. 1685.
ס' החסידים (Judah ben Samuel the Pious), Bologna, 1538.
ס' חסר ויתר ed. S. A. Wertheimer, Jerusalem, 1899; *OM.* i. 194 a.
ס' (ה)חשק (on the Divine Names), Brit. Mus. *Add.* 27120.
טוב הארץ (Nat. b. Reuben Spira), Venice, 1655.
טעם זקנים (Ashkenazi), Frankf. a. M. 1854.
ס' טעמי המצות (Reqanati), Const. 1544.
ס' יוחסין (Zacuto), Const. 1566.
אגדת יוסף בן עוזיאל (on the *Mærkāḇā*, basing on *Ezek.* i), Brit. Mus. *Harl.* OR. 5510.
ס' יחום הצדיקים (Gershon ben 'Asher), Mantua, 1561.
ילקוט אליעזר (Eliezer Sofer Sussmann), Pressburg, 1864–74.
ס' ילקוט חדש (Israel Belczicz?), Lublin, 1648; Warsaw, 1879.
ילקוט ראובני (Reuben Hoshqe; cabbalistic quotations under headings arranged in alphabetical order), Prague, 1660.
ילקוט ראובני על התורה (Reuben Hoshqe; *The Greater Yalquṭ Re'uḇeni*, referred to as *YR.*; cabbalistic quotations arranged as a פירוש on the Pentateuch), Wilhelmsdorff, 1681; Warsaw, 1901.
ילקוט שמעוני Venice, 1566; Warsaw, 1876.
ס' ישע יה (Isaiah b. Eliezer Chayyim), Venice, 1637.
ס' הכוזרי (Judah ha-lLevi), *Kitab al Khazari*, ed. H. Hirschfeld, London, 1905.
כנפי יונה (Menaḥem Azaraya di Fano), Korez, 1786.
ס' לבושי אור (Mordeqai b. Abraham Yafæ), Lublin, 1594.
ליקיטים נחמדים...מיוסדים על יסוד הקבלה Brit. Mus. *Add.* 17807, fol. 24 b.
מבחר הפנינים (Ibn Gebirol), ed. H. Filipowsky, London, 1851.
ס' מגלה עמוקות (Nat. ben Solomon Spira), Lublin, 1884.
מגלת אנטיוכס in מבחר הפנינים ed. H. Filipowsky, *vide* above.
ס' המזלות (Eleazar of Worms), *S. Raziel*, 33 c (ed. 1913).
שמות של מטטרון (explanations—by means of *gematria* and *ṣiruf*—of the names of Metatron (77 names); the names here given recur in the ספר חשק), *Bodl.* MICH. 256, foll. 29 a–44 a.
ס' המלבוש (Eleazar of Worms), Brit. Mus. OR. 6577, foll. 1–12, also in *S. Raziel*, beg.
מנחת יהודה (J. Ḥayyaṭ, comm. on מערכת האלהות), Ferrara, 1557.

ס׳ מעין חכמה (Isaac Luria), Amsterdam, 1562. (Not to be confused with the earlier, anonymous, writing מעין חכמה, being the second recension of *The Revelation of Moses*; cf. also the following.)
ס׳ מעין החכמה *OM*. ii. 307 b and Berlin, 1726 (on the "letters").
מערכת האלהות Ferrara, 1557 (with commentaries).
משכן העדות (Moses de Leon), *BH*. ii. p. xxxi.
נפתולי אלהים (Naft. Treves), Ferrara, 1555.
נחל קדומים (Dav. Azulai), Livorno, 1800.
סוד השם המיוחד (Eleazar of Worms), *S. Raziel*, fol. 28 a (ed. 1913).
סוד שמות ופעולותיהן (Eleazar of Worms), *S. Raziel*, 21 a (ed. 1913).
סודי רזיא (Eleazar of Worms, d. 1237), Brit. Mus. *Add*. 27199; parts of the work are contained in the *S. Raziel* and in Brit. Mus. OR. 6577.
ס׳ עין יעקב (Jacob ibn Ḥabib) with יפה מראה (Samuel Japhe) and commentaries, Wilna, 1922 (edd. princc. Salon. 1516, Const. 1587).
ספר עקדת יצחק (Isaac ben Moses Aramah), Salon. 1522.
פירוש התורה (Menaḥem Reqan(a)ti), Venice, 1523.
פירוש על התורה (Bachya ben Asher), Pesara, 1507.
ס׳ פרדס רמונים (Moses ben Jacob Cordovero), Cracow, 1591.
ס׳ צרור המור (Abraham Sabba), Const. 1514.
ס׳ צרור המור (Isaac ben Abraham Laṭif), in *Kæræm Ḥæmæd*, ix.
ס׳ צייוני (Menachem Siyyon ben Meir), Cremona, 1560 (referred to as *Ṣiyyuni*).
ס׳ קמיעות (Eleazar of Worms), *S. Raziel*, 33 d (ed. 1913).
ס׳ הקנה (Elqana ben Yeruḥam), Korez, 1784.
קנה בינה (Elqana ben Yeruḥam), Wilmersdorff, 1730.
ענין רוח ובהו (Eleazar of Worms), *S. Raziel*, 9 a (ed. 1913).
שם עולם (Jonathan ben Nathan Nata, Eybeschütz), Vienna, 1891.
ס׳ שני לוחות הברית (Isaiah ben Abraham Horwitz), 1649.
ס׳ שערי אורה (Joseph Gikatilla), Mantua, 1561.
ס׳ שערי צדק (Joseph Gikatilla), Riva di Trento, 1561.
ס׳ שפע טל (Shabthai b. Aqiba Horwitz), Hanau, 1612.
שפתי כהן (Mordecai, the Priest, of Safed), Cracow, 1690.
מדרש תדשא *BH*. iii; A. Epstein, *Beiträge zur jüdischen Alterthumskunde*, Vienna, 1887.
ס׳ מדרש תלפיות (Elijah ben Solomon Abraham), Lublin, 1884.
ספר תמונה, printed together with *Zohar Ḥādāš*, ed. Korez, 1774.
ספר תקני הזהר Livorno, 1854.

5. LIST OF ABBREVIATIONS AND TITLES under which some of the preceding books and writings are referred to:

Ap. Elijah: ס׳ אליה [3 (B)].

1 *Ap. Ishm.* (= *The 1st Apocalypse of R. Išma'el*): in עשרה הרוגי מלכות and *Siddur* 'Amram Ga'on, 3 b [3 (B)].

2 *Ap. Ishm.* (= *The 2nd Apocalypse of R. Išma'el*): אגדת ר׳ ישמעאל [3 (B)].

A. R. ʿAq. (*Alphabet of R. ʿAqiba*): אותיות דר׳ עקיבא [3 (B)].
Ascension of Moses: הגדת שמע ישראל; גדולת משה Cf. 3 *En.* xv B.
Baḥya (comm. on the Pentateuch): פירוש על התורה [4].
Bᵉriḵ Mᵉnuḥa: ס׳ ברית מנוחה [4].
BH.: Jellinek, *Beth ha Midrasch* [2].
Ḥayyaṭ: מנחת יהודה [4].
Hek. R. (*Heḵāloḵ Rabbaḥi*): היכלות רבתי [3 (B)].
Hek. Zot. (*Heḵāloḵ Zoṭᵉraḥi*): שאלת ר׳ ישמעאל מר׳ נחוניה [3 (B)].
Hilkoḵ ha-mMærkābā, *Hilkoḵ ha-kKisse*, etc.: הלכות המרכבה; הלכות האופ׳; הלכות הכסא; הלכות המלאכים (Eleazar of Worms) [4].
Jerachmeel = Gaster, *The Chronicles of Jeraḥmeel.*
La: Brit. Mus. MS. *Add.* 27199.
1 or 2 *Leg. Martyrs* (the 1st or 2nd recension of the *Legend of the Ten Martyrs*): עשרה הרוגי מלכות [3 (B)].
Life of Enoch: חיי חנוך [3 (B)].
*Maʿᵃse Bereši*ḵ: מעשה בראשית [3 (B)].
Mass. ʾAs. (*Massæḵæḵ ʾAṣiluḵ*): מסכת אצילות [3 (B)].
Mass. Hek. (*Massæḵæḵ Heḵāloḵ*): מסכת היכלות [3 (B)].
Midraš Kōnēn: מדרש כונן [3 (B)].
OM.: Eisenstein, *Ozar Midrashim* [2].
Pardes (Cordovero, *Pardes Rimmonim*): ס׳ פרדס רמונים [4].
Prayer of Raḇ Hamnunā Sāḇā: תפלת רב המנונא סבא [3 (B)].
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§ 3. MSS. & PRINTED BOOKS CONTAINING THE HEBREW BOOK OF ENOCH OR PARTS OF IT

THE complete Hebrew Book of Enoch has never been printed before. Most of the MSS. preserved also present 3 *Enoch* in a fragmentary form.

The MS. which is made the basis of the present edition is the

(א, *A*) Bodleian MS. OPP. 556, foll. 314 seqq. (Neubauer, 1656: "Written in German Hebrew cursive characters by Yiṣḥaq גואקיל, about A.D. 1511?"), containing chh. 1–48 A B C D and entitled "Book of Enoch by R. Ishmael ben Elisha, High Priest". This MS. seems to be based on an earlier MS. in a very good textual condition, but it has suffered through the carelessness of the present copyist, though the corruptions caused by him are as a rule easily emended. Apart from these corruptions א without contradiction presents the very best readings of all the MSS. and printed fragments.

The text of *A* has throughout been collated with the following MSS. and printed fragments, and the different readings are given in the textual apparatus. The Hebrew text reproduces א exactly, but emendations are suggested in the Crit. App. and also, by the use of brackets, in the text.

The MSS. and printed fragments made use of are

(ב, *B*) Bodleian MS. MICH. 175, foll. 18 b seqq. (Neubauer 2257, written in German Hebrew cursive characters), containing chh. 3–22, 23, 24 and after chh. 15 and 22 respectively, the additional fragments chh. 15 B and 22 B C. The said fragments are included with the *Ši'ur Qomā*, 2 *Ap. Ishm.* and a few other fragments under the common title: *Pirqē de R. Ishmael.*

(ג, *C*) Bodleian MS. MICH. 256, foll. 25 a seqq. (written in Old German Hebrew cursive characters), containing chh. 3–12 and 15, entitled "The Elevation of Metatron". (Neubauer, 1748.) Valuable.

(ד, *D*) The fragments preserved in the printed editions of "*Sefær Heḳāloṯ* by the Tanna R. Išma'el, High Priest", viz. Lemberg, 1859 referred to as *D* 1, and Warsaw, 1864, referred to as *D* 2 (cf. Jellinek, *Qontras ha-mMaggid*, ii). Here are contained chh. 1–28, vs. 5 a and beg. of ch. 48 C. The readings are not very good, but sometimes valuable for critical purposes.

(ע, *E*) The printed fragm. in Jellinek, *Beth ha Midrasch*, vol. v, pp. 170–190, containing chh. 1–15, 23–48 A. The text in a bad condition.

(ו, *F*) The Enoch-Metatron fragments inserted at the end of letter Aleph in the printed ed. of *Alphabet of R. 'Aqiba*, Cracow, 1579, foll. 9 c–11 d, corresponding to ch. 48 B C D.

(ח, *G*) The same fragments in the reprinted edition of *Alphabet of R. 'Aqiba*, Amsterdam, 1708, foll. 11 a–12 b.

(פ, *H*) The same fragments in *A. R. 'Aq. BH.* vol. ii.

(כ, *K*) Bodleian MS. MICH. Add. 61 (Neubauer, 1915: Spanish Rabbinic characters), fol. 13 a, containing a short recension of chh. 48 B and 48 C.

(ל, *L*) British Museum Add. 27199 (writings of R. 'Æl'āzār of Worms, copied by Elias Levita), containing chh. 3–12, 15, 16 (foll. 11 b–114 b); 13, 14, 15 B (fol. 116 a b: *Lm*); 48 $C^{3-10, 12}$, 48 D (fol. 115 a b: *Lm*); 22 B, 22 C (fol. 126 a: *Lmr*); 22 C, 19^{2-7} (foll. 78 a, 81 a: *Lo*).

(*YR*, *S* (צ)) Quotations in *YR.* and *Ṣiyyuni.*

In the Dropsie College Library in Philadelphia there is a MS. containing, acc. to B. Halper (*Descriptive Catalogue of Genizah Fragments in Philadelphia*, 1927, pp. 210 and 436), "the greater part of the *Sefær Hekalot*". It is possible that this MS. contains some parts of our book.

§ 4. THE MUTUAL RELATIONS AND AFFINITIES OF THE MSS. AND OTHER SOURCES

An examination of the textual status of the various sources reveals a closer relation between ד and ע on the one hand and between ב, ג and ל on the other, whereas א represents a comparatively independent textual tradition. ז, ח and ל are more closely attached to each other than to א. The relation of the various sources to an assumed archetype may be illustrated by the following diagram.

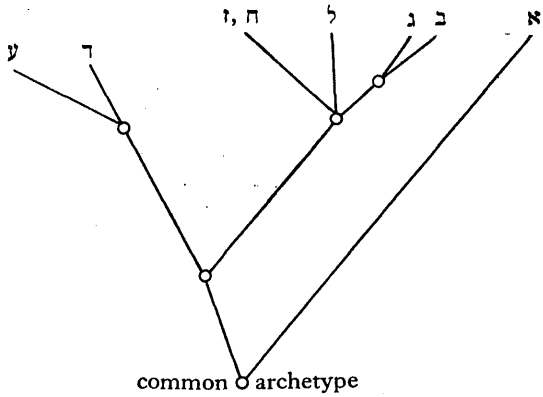

§ 5. SHORT SURVEY OF THE CONTENTS OF THE HEBREW BOOK OF ENOCH

The Hebrew Book of Enoch may be divided into the following sections, viz.:

(1) Introduction, chh. 1, 2.

(2) Enoch-Metatron piece, chh. 3–16 (together with an additional fragment on the Ascension of Moses, ch. 15 B).

(3) A section on Angelology, chh. 17–22, 25–28[6]. The section presents three different angelological systems, viz. A 2 (ch. 17), A 3 (ch. 18) and A 1 (chh. 19–22, 25–28[6]). Cf. below on the Angelology of 3 *Enoch*.

(4) A section on the Judgment, chh. 28[7]–33[2].

(5) The Celestial *Qᵉđušša*, chh. 35, 36, 38–40.

(6) The 'by-work' of the *Mærkābā* ('Divine Chariot') and the quasi-physical aspects of the heavenly regions, chh. 23, 24, 33^{3-5}, 34, 37 and the additional chh. 22 B, 22 C.

(7) Metatron shows R. Ishmael various wonders of the heavens, such as

(*a*) the cosmic or mystical 'letters', ch. 41;

(*b*) polar opposites kept in balance by the Divine Names, ch. 42;

(*c*) the *Pargoð* of the Throne, on which all past, present and future events are portrayed, ch. 45;

(*d*) the constellations and planets, ch. 46;

(*e*) the spirits of the unborn, of the dead and the spirits and souls of the punished angels, chh. 43, 44, 47;

(*f*) matters of Apocalyptic character, chh. 44^{7-10}, 45^{5}, 48 A.

(8) The Divine Names, ch. 48 B.

(9) A shorter Enoch-Metatron piece, ch. 48 C.

(10) The names of Metatron, the transmission of the secrets to Moses, the protest of the angels, the chain of tradition.

§ 6. QUOTATIONS OF AND REFERENCES TO 3 *ENOCH*

THERE are numerous instances in the later mystical literature of dependence upon or acquaintance with 3 *Enoch*. This is particularly marked in the case of the conceptions of Metatron. The influence of 3 *Enoch* in this respect is dealt with below on "the conceptions of Metatron in related mystical literature" and "the conceptions of Metatron in later mystical literature" (sections 9 and 10).

Apart from this, fragments of 3 *Enoch* are quoted in *YR.* in *Ṣiyyuni*, Reqanati, Moscato's *Qol Yᵉhuđā*, *YRL. Maʿᵃræḵæþ ha-ʾÆlohuþ*, *Midraš Ruþ*, *Zohar*, *Bāraiþā de Maʿᵃse Bᵉrešiþ*, etc.

(1) The question whether the Babylonian Talmud may be said to show acquaintance with the traditions embodied in 3 *Enoch* is discussed below, pp. 32–36, cf. also on "the conceptions of Metatron in Talmud, etc."

(2) *Ḥayye Ḥᵃnoḵ* (*BH.* iv. 129 seqq., *OM.* i. 182 a–183 b, *Sefær ha-y Yāšār*, *Par. Bᵉrešiþ*) shows dependence upon 3 *Enoch*, esp. chh. 6, 10^{3}, 48 $C^{1, 4, 9}$,

although that fragment in other parts moves in a quite different trend of traditions from our book. The *Sefær Noᵃḥ* (or *Tᵉfillaþ 'Āđām hā Rišon*, *BH.* iii. 155; *OM.* ii. 401 a) also betrays some knowledge of the Enoch Literature, including 3 *En.*

(3) The *Heḳāloþ Rabbāþi*, ch. 22^4, shows dependence upon 3 *En.* 18^{18}; *ib.* ch. 26^8 it reflects the expressions of 3 *En.* 12^1, 13^1.

(4) The *Heḳāloþ Zoṭᵉrāþi*, fol. 70 a, likewise betrays acquaintance with 3 *En.* 12^1, 13^1, etc.

(5) *Ḥarbā dᵉ Mošæ*, end (ed. Gaster, London, 1896), reflects 3 *En.* 13 and 41.

(6) *Bāraiþā de Maʿᵃse Bᵉrešiþ* (in Rab Pe'alim, *Tiqqunim*, etc., pp. 46 seqq.), towards the end, quotes 3 *En.* $17^{4, 5, 6b}$.

The *Miđraš on Šemḥazai and 'Azza'el* is, perhaps, dependent on 3 *En.* 5.

(7) *Šimmušā Rabbā* (*BH.* vi. 109 seqq.) resumes the contents of 3 *En.* 6–10 and 48 c.

(8) *Yalquṭ Rᵉ'ubeni*, foll. i. 54 a seqq., contains a great many quotations from 3 *Enoch*. These quotations are sometimes cited from the writings of R. 'Elʿāzār ben Yᵉhuđā (of Worms), such as *Sođe Rāzā* (54 b, 56 a) and *Ḥᵃkăm hā-Rāzim* (55 a), sometimes from *Pirqē Heḳāloþ* (55 b). The quotations are: 3 *En.* 22 (fol. 54 a); 4 and 8 (fol. 54 b); 6, 15, 3 (fol. 55 b); 12, 48 c^{12}, 5^{1-6}, $13-14^2$ (foll. 56 a, 57 b, 59 a b).

(9) The *Lesser Yalquṭ Rᵉ'ubeni*, on Metatron no. 6, quotes 3 *En.* 6, 15 and 3 from *Pirqē Heḳāloþ* (cf. *YR.* i. 55 b).

(10) MSS. containing writings of R. 'Æl'āzār of Worms quote 3 *En.* 3–12, 15 from "*Bāraiþās* belonging to the *Maʿᵃse Mærkābā*" (Brit. Mus. MS. *Add.* 27199), and 3 *En.* 3–22, 23, 24, from *Pirqē de R. Išmaʿel* or *Bāraiþās* (*Bodl.* MICH. 175).

(11) *Ṣiyyuni*, foll. 13 d, 14 a, quotes 3 *En.* 6, 15, 3 from *Sefær Heḳāloþ*, cf. *ib.* foll. 9 c d.

(12) *S. ha-kKuzāri*, beg. and (13) Reqanati, comm. on the Pentateuch, ed. Venice, foll. 30 and 35 a, cf. 133 a, likewise (14) Moscato, *Qol Yᵉhuđā*, 189, quote fragments of the Enoch-Metatron pieces of 3 *Enoch*.

The quotations in the writings of R. 'Elʿāzār of Worms, in *YR.*, *YRL.*, *Ṣiyyuni*, Reqanati, etc., show that at one time 3 *Enoch* had become incorporated into a larger collection of writings concerned with the *Heḳāloþ*, and, further, that this collection must have formed part of a compilation referred to as *Maʿᵃse Mærkābā*. From other quotations in the said works we know that the *Maʿᵃse Mærkābā* contained, besides 3 *Enoch* and the *Heḳāloþ*, also the *Šiʿur Qomā*, *Revelations of Moses*, etc.

(15) *Maʿᵃræḳæþ ha'Ælohuþ*, ed. Ferrara, 1557, foll. 116 a seqq., quotes 3 *En.* 48 c from 'The *Haggāđā* on Enoch'.

(16) The *Zohar* refers to the Enoch-Metatron-*Na'ar* traditions as contained in 'the well-known *Bāraiþās*' (i. 223 b).[1]

The *Zohar* quite frequently quotes from 'The Book of Enoch'. These quotations show that 'The Book of Enoch' referred to in the *Zohar* was a large collection of Enoch traditions some of which are contained in 1 and 2 *Enoch*, others in writings now lost, whereas others again clearly emanate from 3 *Enoch*.

Zohar, i. 37 b,[2] iii. 240 a, 348 b, 10 b, quote from 'The Book of Enoch' matters contained in 3 *Enoch*.

Zohar, i. 37 b (after quotations clearly dependent upon 3 *Enoch*), ii. 55 a refer to details of 'The Book of Enoch', which are not found in 3 *Enoch*. They correspond well, however, with certain passages in 1 and 2 *Enoch* (*vide* 1 *Enoch* $24^{4,5}$, 2 *Enoch* 8).

Zohar, i. 55 b, 58 b, ii. 100 a, 105 b, 192 b, 217 a, ii. 180 b, also cite 'The Book of Enoch' or 'The Book of the Secrets of Enoch' (ii. 180 b), but give no parallel whatever with 1, 2 or 3 *Enoch*.

It is evident that the *Zohar* regarded 3 *Enoch* as belonging to the Enoch Literature, and also, that it associated 3 *Enoch* with what is known to us as 1 and 2 *Enoch*. Lastly it should be noticed that 'The Book of Enoch' of the *Zohar* contains material from a time much later than 3 *Enoch*.

(17) *Midraš Ruþ*, 85 b, resumes the traditions of 3 *En.* 48 $c^{1-9,10,12}$, 10, 6, 12.

(18) *Miškan hā'Eđuþ*[3] (by Moses de Leon) quotes from 'The Book of Enoch' passages reminding of 3 *En.* 39 and 48 B^2.

Brit. Mus. MS. *Add.* 15299, foll. 45 b seq., contains a 'Book of Enoch' which treats of the preparations necessary to obtain communion with the

1 *Zohar*, i. 223 b:
דא איהו נער דאחיד שית מאה ותלת עשר מפתחן עלאין מסטרא דאימא וכלהו מפתחן עלאין בשנגא דחרבא דחניר בחרציה תליין ההוא נצר קרון ליה חנוך בן ירד באינון ברייתי דכתיב (משלי כ'ב) חנוך לנער על פי דרכו ואי תימא מתניתין היא ולא ברייתא במתניתא דילן אוקימנא מילי והא אתמר וכלא מלתא חדא אסתכלו (ג'א אשתכללו) תחותיה.....

2 *Zohar*, i. 37 b:
וכן תנינן ספר הוה ליה לחנוך· ודא ספר מאתר דספרא דתולדות אדם הוה ודא הוא רזא דחכמתא דהא מארעא אתנטיל הדא הוא דכתיב ואיגנן כי לקח אותו אלהים· והוא הנער כדכתיב חנוך לנער על פי דרכו [cf. above] וכל גנזי עלאי אתמסרן בידיה ודא מסיר ויהיב ועביד שליחותא (cf. 3 *En.* 11^1, 48 c^4) ...מאה ברכאין נטיל בכל יומא (cf. 3 *En.* 9^1) יקשיר קשירין למאריה (ctr. 3 *En.* 48 c^4) מעלמא נטיל ליה ק'בה לשמושיה (cf. 3 *En.* 15^1) הדא הוא דכתיב כי לקח אותו אלהים· ומן דא אתמסר ספרא דאקרי ספרא דחנוך· בשעתא דאחיד ליה קדשא בריך הוא אחמי ליה כל גינזי עלאי· אחמי ליה אילנא דחיי בגו מציעות גנתא וטרפוי וענפוי (cf. 2 *En.* 8^5 B, 1 *En.* 24^4) וכלא חמיגן בספריה

3 Given in Jellinek, *BH.* ii. p. xxxi.

high angel-princes, in particular with YEHOEL (another name for Metatron). It is immediately followed by *Sefær ha-yYāšār*. At the beginning of the latter the frequent tradition is put forth, according to which the *S. ha-yYāšār* together with another book was given to Adam by the angel GALLIṢUR, by Adam committed to Seth and after him to Enoch. This is also set forth at the beginning of *S. Rāzi'el ha-mMal'āḵ*. Acc. to *Zohar*, i. 55 b, 58 b, one of these "two books" was 'The Book of Enoch'. On this cf. note on 3 *En.* 48 D[10].

The 'S. ha-yYāšār' or, as it is also called, 'The Book of the First Adam' or 'The Book of Noah', really forms part of a vast literature consisting of various magical formulas, etc. The compilers of this magical literature were anxious to obtain authority for their 'books', and hence they tried to append them to the Enoch Literature by maintaining that '*two* books were committed to Enoch'. The one was of course the older Enoch Literature, the other was intended to be understood as identical with the writings issued by them.

§ 7. ORIGIN AND DATE OF COMPOSITION OF THE HEBREW BOOK OF ENOCH AND ITS RELATION TO COGNATE MYSTICAL WRITINGS

THE present book has not been made the subject of critical investigation as to origin and date of composition—apart from the short discussion of it by M. Buttenwieser[1] (see below). On the rare occasions when it has been referred to[2] it has almost without exception been grouped with the bulk of Jewish mystical writings which are termed 'Gaonic Mystical Literature', and within this group it has usually been counted as one of the so-called *Heḵāloṯ* works (mainly because one of the titles under which it is quoted is 'Sefær Heḵāloṯ', cf. *BH.* v. 170).

The history of the grouping together of the mystical works in question under the term 'Gaonic Mystical Literature' may be considered to begin with the chapter entitled "Geheimlehre" (Secret Doctrine) in Zunz's *Die gottesdienstlichen Vorträge der Juden, historisch entwickelt*, 2nd ed., pp. 165–179. After dealing with the traces of mystical doctrines and speculations in the Talmud and accepting the possibility of the existence of early *Bāraiṯās* on mystical subjects, Zunz says:

"Erst mit der zweiten Hälfte des Geonäischen Zeitalters, etwa um

1 *Jewish Encyclopaedia*, i. 678, article 'Apocalyptic Literature; Neo-Hebraic'.

2 Usually the references to the 'Hebrew Book of Enoch' have in view only the fragments contained in ch. 48 B C D of our book, the actual 3 *En.* being unknown.

A.D. 780, also mit der Epoche der allmählich auflebenden Wissenschaftlichkeit und nachdem die Beschäftigung mit den Materien der Geheimlehre häufiger geworden, traten eigene (*sic*) Schriften auf, die sich an die Erläuterung der Schöpfung, an die Schilderung der göttlichen Majestät wagen." As mystical writings of this kind Zunz enumerates the following, viz.: (1) *S. Yᵉṣirā*; (2) chh. iii and iv of *Pirqē dᵉ R. 'Æli'æzær*; (3) *Heḫāloṯ* which he regards as older than *P. R. 'El.* iii, iv; (4) *S. Rāzie'l* (acc. to Zunz younger than the *Heḫāloṯ*, though not to be confused with the *Sefær Rāzie'l ha-gGāḏol* by 'Æl'āzār of Worms); (5) *Alphabet of R. 'Aqiḇa*; (6) *Midraš Kōnēn*; (7) *S. ha-y Yāšār*; (8) *Yuḥāsin*.

As may be seen from this list *the present book was unknown to Zunz*. Through the *Alphabet of R. 'Aqiḇa* in its printed edd. he might, however, have gained knowledge of the shorter Enoch-Metatron piece, corresponding to ch. 48 C of the present book, in *Alph. R. 'Aqiḇa* (ed. Cracow et seqq.) inserted at the end of letter Aleph.

M. Steinschneider does not, in his treatment of the mystical literature,[1] lay down the results of his own investigations, but, as he expressly declares, follows the exposition of Zunz in the aforementioned chapter in *GV*.

A much fuller treatment than that of Zunz(-Steinschneider) is given to these writings by H. Grätz.[2] Grätz does not know of the present book, but he attaches great importance to the Enoch-Metatron fragment contained in the *Alph. R. 'Aqiḇa* at the end of letter Aleph (identical with ch. 48 B C of 3 *Enoch*). He uses this fragment together with a MS. containing polemical strictures by Salmon ben Yᵉruḥām against Sa'adyā, as starting-point for his theory as to the original literary connection between the various writings under consideration. Ben Yᵉruḥām quotes various passages, occurring in different mystical writings, from the *Alphabet of R. 'Aqiḇa*. From a comparison with the passages quoted by Ben Yᵉruḥām Grätz maintains:

(1) that the Enoch-Metatron fragment was an original constituent part of the *Alph. R. 'Aqiḇa*;

(2) that the *Heḫāloṯ* belonged to the Enoch-Metatron fragments;[3]

1 In Ersch und Gruber, *Allgemeine Encyklopädie der Wissenschaften und Künsten*, ii. xxvii (1850), 400–404, article '*Jüdische Literatur*', § 13. (Fuerst, in *Bibliotheca Judaica*, ii. 15, confuses *Hek. Rab.*, *Hek. Zot.*, *Pirqē Hek.* and *Sefær Chanok*.)

2 In B. Frankel's *Monatsschrift für Geschichte und Wissenschaft des Judenthums*, viii (1859), 67–78, 103–118, 140–153.

3 Grätz's demonstration on this point is not convincing; his arguments are:

(*a*) Ben Yᵉruḥām, after quoting from *A. R. 'Aq.* a passage (which is in reality part of *Šiʿur Qomā*) attributed to R. Isma'el, continues by mentioning that R. Išma'el was one of the martyrs, which is maintained also in *Hek. R.*, esp. chh. 3–5. Cf. 1 and 2 *Leg. Mart.*

(*b*) A MS. in the Oppenheimer Library (1061 a, after Steinschneider, cf. Neu-

(3) that there was originally a connection between the *Heḫāloþ*, the *Sar Torā* (being chh. xxvii–xxx of the *BH.* edition of the *Hek. R.*) and the *Ši'ur Qomā*.

Grätz's argument for an original connection between the *Sar Torā* and the *Ši'ur Qomā* is in fact based on a misreading of Salmon ben Yeruḥām, the passage from which he gives in full on p. 76 *op. cit.* Grätz says that Salmon ben Yeruḥām in this passage quotes a chapter belonging to the *Sar Torā* from *Ši'ur Qomā*. The passage does not contain any reference at all to the *Ši'ur Qomā*, though the author in a preceding passage makes mention of the *Ši'ur Qomā* mysteries.

On the connection between the *Sar Torā* and the *Hek. R.*, Grätz says: The *Sar Torā* really belongs to the *Heḫāloþ* "mit dem es nicht bloss zufällig zusammen copiert und zusammengedruckt ist, denn es beruft sich zum Schluss auf die in den echten *Hekaloth* ausgegebenen Gebet- und Lobformeln" (i.e. the '*Tiþhaddar, Tiþromem u̯e Tiþnasse Mælæḫ Mefo'ār*, etc.' which in ch. 30 is cited by the beginning words but given in full in ch. 7[2]). "Folglich hing das Sar Torah mit Hekaloth zusammen...als ein Zusammenhängendes scheint es auch R. Hai zu fassen" (when referring to *Hek. R.*, *Hek. Zot.* and *Sar Torā*).

(4) The *Rev. of Moses* as it appears in *Yalquṭ Re'uḃeni*, 101 c d (ed. Warsaw, 1901, vol. ii. fol. 67 a b, cf. below on Metatron), belongs to the same "single opus of mystical writings".

Grätz here, p. 103 *op. cit.*, bases upon a quotation from the same polemical writing of Salmon ben Yeruḥām, but the parallel between this quotation and the *Rev. of Moses* is far-fetched.

What Grätz's arguments show is merely the fact, that the mystical writings in question were known to Salmon ben Yeruḥām and possibly, as mystical writings on cognate subjects, were grouped together at that time, but it is not demonstrated by this that they *originally* formed a unity.

This is also, by the way, and almost inadvertently, admitted by

bauer) gives the *Heḫāloþ* under the title 'Book of Enoch'. This MS. is no other than the *Bodl.* OPP. 556, the ℵ of the text edition of the present book—but Grätz quite naturally was led to believe that the MS. represented the *Heḫāloþ* as known at that time, i.e. the *Hek. R.*, containing the references to the traditions connected with the 'Ten Martyrs'. In the MS. in question, being the Hebrew Book of Enoch, there is no mention of the martyrs, nor is R. Išma'el, who figures so prominently in it, referred to as one of the martyrs.

(*c*) Two quotations, one from *Yalḫuṭ Re'uḃeni* (100 d), the other from *Ṣiyyuni*, containing material of an Enoch-Metatron character, cite *Pirqē Heḫāloþ*. On this point cf. further below.

Grätz when he says: "Wenigstens lag es (the 'mystical opus') als ein Ganzes Salmon ben Yᵉruḥām vor, woraus er seine Waffen zur Bekämpfung des Rabbinismus gegen Saʿaḏyā nahm." But from this sound critical position the author immediately departs to treat of the writings as an original unity.

Having laid down his theory as to the unity of the mystical writings in question, Grätz proceeds to demonstrate that these writings belong to a post-Talmudic period, viz. the Ga'onic time, mainly, as he declares, on the grounds "dass die darin herrschenden Vorstellungen theils dem Talmudischen Zeitalter unbekannt waren, theils von Talmudischen Autoritäten perhorresciert wurden". His arguments are:

(1) Metatron is in the Talmud not identified with Enoch. In Talmud Metatron is an angel existing already at the creation (Grätz cites Tos. *Yeb.* 16 b, *Ḥullin* 60 a, i.e. the passages on the Prince of the World). Enoch, on the other hand, is in Talmudic times so little glorified as to be put on the list of the wicked or regarded as a 'Schwankender', sometimes righteous, at other times wicked. (*Gen. R.* xxv).[1]

"Auch Metatron selbst stand den Talmudisten nicht so hoch, dass sie ihn gewissermassen zum δεύτερος θεός stempeln sollten. Sie lassen ihn bestraft werden... (alluding to *TB. Ḥag.* 15 a). Erst in folge der christlichen Dogmatik erhielt Henoch ein hohes Interesse: Die Interpretation des Verses (Gen. v. 24) wurde von der Patristik scharf betont, und Henoch galt als Protochristos und als Beweis für die Himmelfahrt, etc."

Because of his conviction of the entirely un-Jewish character of any glorification of Enoch, Grätz, on p. 106, polemizes violently against the view that the Ethiopic Enoch (1 *En.*) is of a pre-Christian origin. He says for instance: "Für jeden Unbefangenen aber ist es unzweifelhaft dass das Machwerk 'Buch Henoch' nicht in der politisch bewegten Hasmonäerzeit, sondern in der *mystisch dämmernden nach-apostolischen Epoche* entstehen konnte". The glorification of Enoch, Grätz maintains, must therefore have originated with Christians.

Grätz hence contends that the infiltration of the Enoch legend into Jewish circles must be relegated to the post-Talmudic age, and the medium through which it was brought into the circle of Jewish ideas was Islam, by whose adherents Enoch (*'Iḏrīs*) was held in high esteem (referring to Sura 19[57, 58]).[2]

1 חנוך חנף היה פעמים צדיק פעמים רשע אמר הקב"ה עד שהו בצדקו אסלקנו

2 Acc. to Grätz Mohammed derived his view of Enoch from Christian sects and "in folge der Bedeutung, welche Henoch in der arabischen Sagenwelt erhielt,

(2) Further, acc. to Grätz, the 'rude anthropomorphism' of this literature (Grätz has the *Ši'ur Qomā* in view) points to a post-Talmudic origin.

(3) In the *Sar Torā* he finds references to Ga'onic institutions, viz. in ch. xxviii. 2. The passage runs as follows:

אני יודע מה אתם מבקשים... לקשור כתרים בראשיכם ועטרות מלכות לכוף מלכים. להשתחוות לכם ליזקק חזנים להשתטח לפניכם להפקיע שמכם בכל כיפה וזכרכם בכרכי הים להאיר פניכם כזריחת היום ובין עיניכם בכוכב שחר

referring to the aspirations of the mystic who desires to partake of the magical power of the 'Seal' (*Ḥoþām*), the 'Magical Formula', i.e. the Letters and Names of the *Kæþær Norā* or the *Sar Torā*. In the preceding passage (ch. xxviii. 1) reference is made to *Yeshiboth*, to *Torā*, *Talmud*, *Hᵃlāḵā*, *Secrets*, *Pilpul*, which do not particularly point to a Ga'onic origin: cf. especially the parallel in *TB. Ḥag.* 14 a: "Masters of Scripture, Mišna, Talmud, Agada and *Šᵉmu'oþ*". The *Sar Torā* is, however, probably later than the *Hek. R.*, and, in any case, it is later than 3 *Enoch*.

(4) His final argument for the post-Talmudic origin of the writings, Grätz finds in Sa'ađyā's doubts as to R. Išma'el's authorship of *Ši'ur Qomā* (in *Hᵃliḵoþ Qæđæm*, ed. Pollak, p. 69).

Within the Ga'onic period Grätz fixes the date of the whole group of mystical writings to the first half of the ninth century. His reasons are (apart from the fact that the quotations by Sa'ađyā and ben Yᵉruḥām necessitate the existence of the writings before the tenth century):

(1) The *Rev. of Moses* (i.e. one recension) is contained in *Pᵉsiqþa* (*Rabbāþi*), which collection was finished in the year 777 after the Destruction of the Temple (hence about A.D. 845). The *Pᵉsiqþa* as it

wurden auch jüdischen Agadisten auf ihn aufmerksam und verwandeln ihn zu mystischen Zwecken indem sie ihn mit Metatoron identificierten".

Sura 19[57, 58]:

وَٱذْكُرْ فِى ٱلْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا وَرَفَعْنَاهُ مَكَانًا عَلِيًّا

"And commemorate 'Idrīs (i.e. Enoch) in the Book; For he was righteous and a Prophet, and we lifted him up to a high place." *Vide* also Sura 21[85].

وَإِسْمَعِيلَ وَإِدْرِيسَ وَذَا ٱلْكِفْلِ كُلٌّ مِنَ ٱلصَّابِرِينَ

Grätz might with as much reason have derived the whole pseudepigraphical literature of the OT. from, say, the *Mi'ráj* of Abū Yazīd al-Bistāmī (*vide* Nicholson, *An Early Arabic Version of the Mi'ráj*, etc.). Grätz's impossible deductions are reproduced here at length, since they form, directly or indirectly, the only basis for the usual anti-mystically biassed representations of the time and provenience of the so-called Ga'onic mystical literature.

lay before R. Tam contained a reference to the various names of Metatron (acc. to *Tos.* on *TB. Yeb.* 16 b[1]).

(2) Bishop Agobard of Lyons, in a polemical epistle to Louis the Pious against the Jews (*De judaicis superstitionibus*), about 829, betrays knowledge of the *Ši'ur Qomā* representations. The following may be cited:

"quod nobis non minime notum est qui quotidie pene cum eis (the Jews) loquentes mysteria erroris ipsorum audivimus. Dicunt denique Deum suum esse corporeum et corporis lineamentis per membra distinctum et alia quadam parte illum audire, alia videre, alia vero loqui, vel aliud quid agere, ac per hoc humanum corpus ad imaginem Dei factum, excepto quod ille digitos habeat inflexibiles ac rigentes, utpote qui nil manibus operetur", which—save for the 'inflexible fingers'—seems to reflect the *Ši'ur Qomā*. Another quotation from Agobard's letter given by Grätz presents the current picture of the Most High seated in the *Raqi'a 'arābōḏ*, in 'magno quamvis palatio', and surrounded or carried by the *Ḥayyoḏ* (bestiis). A third passage runs: "(The Jews say) Deum habere septem tubas, quorum una mille ei cubitis metiatur" (cf. letter ט in *A. R. Aq.*), and a fourth shows that these works were extant in writing at that time: "et *conscripta* mendacia, etc."

The origin of the mystical writings does not go back farther than about A.D. 820, says Grätz. This is, acc. to his opinion, not irreconcilable with the fact that already nine years later they were known in France to Bishop Agobard, for Grätz can point to a tradition preserved by Zaccuto[2] acc. to which

"der Kaiser Karl sich von dem Chalifen einen jüdischen Gelehrten für seine Staaten erbeten habe, und dieser hatte ihm einen R. Machir zugeschickt, der sich in Narbonne niedergelassen und...in Südfrankreich Schulen gegründet habe". And hence "literarische Erzeugnisse konnten in kurzer Zeit ihren Weg vom Orient nach Frankreich finden" (!).

The absence in *Pirqē de R. 'Æli'æzær* (between 809 and 813) of any reference to Enoch-Metatron and the *Ši'ur Qomā* is to Grätz a further evidence that the mystical writings were not in existence at that time.

(If this 'argumentum e silentio' were valid, it would seem that it would prove that also the Talmud, e.g. tractate *Ḥa'gīgā*, came into existence between the years 820 and 829 A.D. (!). Grätz concludes: "Die Mystik mag sich also erst um 820 Bahn gebrochen haben, und so konnte sie um 829 bereits in Frankreich bekannt sein".)

Grätz's interest in fixing the date to the beginning of the ninth century is due to his desire to maintain the Islamitic origin of the

1 The parallel, *Tos.* on *Ḥullin* 60 a, cites from *Yuḥasin*, acc. to the reading preserved in *En Ya'aqoḇ*. The printed Talmud editions have *Sefær Yosifon*.

2 In *S. Yuḥasin*, ed. Filipowsky, p. 84.

mystical writings in question. His contention is firstly, that the *Ši'ur Qomā* is the real kernel of the mysticism under consideration, secondly, that the 'gross anthropomorphism' of this writing cannot possibly have originated in Judaism, and must hence be derived from Islam, where especially the sect '*Mughassima*' and men such as 'Mughira ibn Said Alighi' held anthropomorphic views of the Deity.[1]

The notice preserved by Maqrizi, acc. to which the Jews were divided into *Karaites*, wholly repudiating anthropomorphism (by Maqrizi called Ananites after Anan), *Rabbanites*, accepting a milder form of picturing God after the manner of man, and *Galutiya* who went farther than the Rabbanites, is therefore acc. to Grätz to be interpreted to the effect that one sect, the mystics (i.e. the Galutiya), had accepted the anthropomorphism of the Arabic Mughassima school and the related Mushabbihites and Hishamites.

The anthropomorphisms of the Islamitic sects in question were, acc. to Grätz, derived from no other source than the Qoran, from a literal explanation of relevant passages.

It should be pointed out here that when Grätz emphasizes the gross anthropomorphism of the mystical writings in contrast to the 'Talmudic' representations, he can only refer to the short passage in the *Ši'ur Qomā* which on the face of it looks like a description of the measures and sizes of the various Divine members but in reality merely concerns the Throne-of-Glory manifestation and *is on a level with the similar representation in the Babylonian Talmud*, Ḥag. 13 a (see below). The rest of the mystical works in question in no way go beyond the *Ḥaggada* passages of the Talmud as regards 'anthropomorphic views'.

The mystical works, belonging to the same group (or forming parts of the same large work) which Grätz thus finally assigns to the ninth century, are enumerated at the end of his article as follows: (*a*) *'Oḥiyyoḥ d^e R. 'Aqiba*, and the following belonging to it; (*b*) *Sefær Ḥ^anok* (i.e. the small Enoch fragment at the end of letter Aleph in *Alph. R. 'Aqiba*); (*c*) *Ši'ur Qomā*; (*d*) *Heḵāloḥ Rabbāḥi*; (*e*) *Heḵāloḥ Ze'erḥa* (i.e. *Heḵāloḥ Zoṭ^erāḥi*); (*f*) *Sar Torā*; (*g*) *Ma'yan Ḥoḵmā* (i.e. a recension of the *Revelation of Moses*. See above under 'Sources and Literature').

To these he adds (after Hai Ga'on's statement) the writings devoted to 'practical mysticism', i.e. mainly magical in character: (*a*) *Sefær*

1 "Gott habe Gestalt und Körper mit Gliedern gleich den Buchstaben des Alphabets. Sein Gestalt sei die eines Mannes von Licht auf dessen Haupt sich eine Krone von Licht befinde."

ha-yYāšār; (*b*) *Ḥarbā d*ᵉ *Mošæ*; (*c*) *Rāzā Rabbā* or *Sefær hā Rāzim*; (*d*) *Sefær Šem bæn Noᵃḥ*.

The arguments and conclusions by Grätz have since been *often repeated, whereas no further arguments in support of his theory have been adduced by subsequent writers*. Thus S. Karppe bases exclusively, it seems, on Grätz.[1] He gives the same list of writings, only with the omission of the *Sar Torā* and the *Revelation of Moses*. Concerning the connection between the writings, he says:

"Nous nous trouvons, en effet, en presénce d'un certain nombre de fragments d'œuvres sans que nous puissions dire à coup sûr où ils commencent et où ils finissent, s'ils sont les chapitres d'un grand ouvrage synthétique, ou des parcelles d'œuvres indépendantes que le hasard ou la confusion des citations ultérieures a enchevêtrées. Ces fragments sont communément dénommés ainsi" (follows an enumeration of the writings).

Phillipp Bloch[2] also follows (and cites) Grätz. The Arabic influence in these writings is to him obvious. He follows Grätz also in assigning the writings to the ninth century. He gives exactly the same list of mystical works as Grätz, while adding, quite *ad rem*: "*Hechaloth Zutrathi und Sefer Chanoch lassen sich vorläufig nicht feststellen*".

Bloch translates a few passages from *Heḵāloṯ* and *Alph. R. ʿᴬqiḇa*, among which are the Enoch-Metatron fragment at the end of letter Aleph in the printed edd. of *Alph. R. ʿᴬqiḇa* and the introductory chapters of *Sefær Heḵāloṯ* (corresponding to chh. 1 and 2 of the present book). Furthermore he gives Ga'on Šᵉrirā's responsum on the *Šiʿur Qomā* (in translation): "Gott behüte dass R. Ischmael derartige Dinge aus eigenem Kopf gesagt hätte. Wie sollte auch ein Mensch auf solche Einfälle aus eigenem Antrieb kommen! Ferner ist unser Schöpfer zu hoch und erhaben, als dass er Glieder und Maasse haben könnte, wie der einfache Wortlaut besagt....Das ist aber nur die Ausdrucksweise einer Wissenschaft, *hinter der grosse, bergeshohe und wundersame Mysterien stecken*...".

A. Jellinek in editing chh. from a MS. that correspond to chh. 1–15, 23–48 A of the present book[3] does not give any opinion as to the time of origin.

Louis Ginzberg, in enumerating the mystic works "of Ga'onic

1 *Études sur les origines et la nature du Zohar*, Paris, 1901, ch. iv: 'La Mercabah au temps des Gaonim,' pp. 37 seqq. Karppe knows no more than Grätz of the Hebrew Book of Enoch. The 'Sefær Ḥᵃnoḵ' stands for the fragment inserted after letter Aleph in *A. R. ʿAq*.

2 In *Die jüdische Mystik und Kabbala* in Winter und Wünsche, *Jüdische Literatur*, iii. 217 seqq., Trier, 1896.

3 *Beth ha Midrasch*, v, Vienna, 1873, complementing from the Lemberg edition of *Sefær Heḵāloṯ* in his *Kontras ha-mMaggid*, ii.

times" (evidently depending on Grätz), mentions the present book as "a version of the Hekaloth".[1]

M. Buttenwieser treats at some length of the Hebrew Book of Enoch.[2] With regard to time of composition, he says:

"Apart from the fact that R. Ishmael, of the period of the Hadrianic persecution, figures as the author, and from the allusion in the last chapter to the Destruction of the Temple (through which data the earliest date possible is fixed), there are no definite references to historical events and conditions from which the date of the composition of the Book of Enoch could be more exactly determined. There is, however, a passage in Talmud Berakot about R. Ishmael which naturally suggests itself in this connection, and which admits of the adoption of at least a latest possible date." (Buttenwieser here translates the well-known passage *Ber.* 7 a on R. Išma'el beholding *'ᵃḫaḇri'el Yāh YHWH Ṣᵉḇā'oṯ* sitting upon the high and exalted throne, etc.) "The parallel is obvious. The passages quoted compel the conclusion that the Hebrew Book of Enoch cannot have been written later than the time of the completion of the Babylonian Talmud."

R. H. Charles[3] accepts the general view of M. Buttenwieser.

G. F. Moore[4] refers to our book in the following manner: "Much later (*scil.* than the time of the Talmuds) Enoch re-emerges in a similar rôle (*scil.* as conductor to Paradise and Gehenna and heavens in general) with descriptions of the Heavenly Courts and the like, showing that some reminiscence of his journeys through the universe had survived or been revived. Several pieces of this sort are to be found in Jellinek, *Bet ha Midrasch*.... Among these particular mention may be made of that in Part v. pp. 170–190 (i.e. the fragment of 3 *En.* referred to in the present edition as *E*)".

It seems that M. Buttenwieser has opened the right way towards a determining of the time of composition and origin of the present book, in treating it primarily on its own merits, and only in the second instance in its connection with the other writings that have come to be associated with it. Further, the date suggested by Buttenwieser as a *terminus ante quem* is probably correct. The 'parallel' from *TB. Ber.* 7 a, adduced by him, is, however, of less value in this connection. The passage is not generally accepted as genuine, and bears the marks of a later time than our book. But there are closer parallels. It may be suggested, to begin with, that *the main body of the book belongs to a time not later than e.g. TB. Ḥag.* 11 *b*–16 *a* (the largest continuous exposition of mystical matters in the Babylonian Talmud).

1 *J.E.* iii. 463 a, article 'Cabala'.
2 *J.E.* i. 678, article 'Apocalyptic Literature; Neo-Hebraic'.
3 R. H. Charles, *The Book of Enoch or 1 Enoch*, 2nd ed. 1912, Introduction, § 17, pp. lxxix–lxxxi.
4 *Judaism*, i. 128 and note 3.

The style, the matters dealt with in *Ḥag.* ii and chh. 3–48 A of our book respectively, as well as the general ideas met with in both, do not suggest a later time for our book, but, possibly, a different circle from which the conceptions have derived their peculiar shape. To show this, some parallels in ideas and manner of expression may be pointed out:

TB. Ḥag.:	3 *Enoch*:
Fol. 12 a: "The first Adam extended from one end of the world to the other" (as a symbol of his perfection), rel. by R. Yᵉhuḏā b. 'Æl'ay.	Ch. 9^2: "I was raised and enlarged to the size and the length of the world".
Ib. "When he sinned, the Holy One diminished him."	Cf. 3 *En.* 16^5; 5^{10}.
Ib. "The first Adam saw by the first light from one end of the world to the other, but when God beheld the generation of the Flood and the generation of the confusion of tongues he removed it, etc." (cf. *Gen. R.* xi. 2, xii. 4, 5 including the generation of 'Ænoš); attr. to R. 'Æl'āzār.	Cf. 3 *En.* $5^{1, 3–5, 13, 14}$.
Ib. "God created heaven by mixing water and fire" (*Bāraiṯā*).	Ch. 42.
Ib. "By ten things the world was created, 'Wisdom, Understanding, Knowledge, Might, etc.'" ('Abbā 'ᵃriḵā, Rab.).	Ch. 41^3: "the whole world is sustained by Wisdom, Understanding, Knowledge, Prudence, Meekness and Righteousness". The same idea is put forth in ch. 8. On this point *Ḥag.* seems to represent a more developed stage than our book. See notes *ad loca*.
Ḥag. 12 b (*Bāraiṯā* of R. Yose): "The earth is standing upon pillars, the pillars upon the water, the water upon the mountains, the mountains upon the wind, the wind upon the tempest and the tempest is suspended on the arm of the Holy One".	Cf. chh. 34, 37, 38^1, 48^5 seqq. This is traditionally connected with the *Ma'ᵃse Bᵉrešiṯ*, and is found in the earlier parts of the *Midraš Kōnēn*.

Ib. The seven heavens and their contents. The names of the heavens agree with those of 3 *En.* 17^3 and 33^5. In other respects the *Ḥᵃḡīḡā* passage here contains elements belonging to a later stage than our book. Thus 3 *Enoch* agrees, against *Ḥᵃḡīḡā*, with the earlier Apocalyptic and Pseudepigraphic writings in assigning angelic inhabitants to all the heavens: cf. *Test. Levi* iii, *Ap. Bar.*, *Asc. Isa.*, 2 *En.* 3–20. The conception of Miḵael at the Celestial Altar does not occur in our book: only in the additional ch. 15 B the Celestial Tabernacle—of Metatron—is mentioned. The song-uttering angels (in *Mā'ōn*, the fifth heaven) are in *Ḥᵃḡīḡā* pictured in a

manner more resembling that of *Hek. R.* than of 3 *Enoch* which here follows more closely the earlier traditions embodied e.g. in 1 *Enoch* and the *Apocalypse of Abraham*.

The expressions used to describe the contents of *Māḵon*, the sixth heaven, recall those of 3 *En.* 34 and 37 as well as of 2 *En.*: "the treasuries of snow, of hail . . . chamber of the Stormwind" (*Sufā*), etc.

The representation of the contents of *'Arāḇoṯ Rāqia'*, the seventh heaven —the treasuries of Righteousness, Right, Mercy, Life, Peace, Blessings— corresponds to 3 *En.* 8, 10[6], 48 C[3]; that of the souls of the righteous and the souls and spirits of those who are not yet created in *'Arāḇoṯ* exactly corresponds to 3 *En.* 43; for the pre-existence of spirits and souls the same scriptural passage, viz. Is. 57[16], is quoted in both contexts; on the other hand, the conception of the resurrection-dew does not appear in our book. The short summary of the *Mærkāḇā*-picture in *Ḥaḡ. ib.*—" 'Ofannim, Serafim, Ḥayyoṯ ha-qQoḏæš, the ministering angels, the Throne of Glory, the King, the Living God, high and lifted up"—is not substantially different from similar summaries in our book, cf. e.g. ch. 6[2]. (Upon the present writer this passage *TB. Ḥaḡ.* makes the impression of being dependent upon 3 *Enoch*. In this way a traditionist familiar with 3 *Enoch* could easily have summarized 3 *Enoch* in respect of the contents of the *'Arāḇoṯ Rāqia'*; especially the little incident of an additional, meaningless, 'and souls' in *TB. Ḥaḡ.* compared with 3 *En.* 43 and 47 is highly suggestive here.)

That the material used in *Ḥaḡīḡā* contained a developed system of *Mærkāḇā*-angelology is apparent from the elaborate descriptions in the following context, e.g. on the *Ḥayyoṯ* on fol. 13 a.

The specific picture of the 'seven Halls' does not occur in *Ḥaḡīḡā*, but the idea itself is not unknown to judge from the expression in *Ḥag.* fol. 13 a: distinguishing between the בתי גואי and the בתי בראי which corresponds to the division between the six outer and the seventh inmost Hall in 3 *Enoch*.

Fol. 13 a. The speculations on the "*Rāqia'* above the heads of the *Ḥayyoṯ*" (after Ezek. 1[22]) are more after the manner of the later *Mærkāḇā*-literature than of our book. (R. Aḥa b. Ya'aqōḇ, 4 B. A.) Cf. the additional chapters 15 B, 22 B C.

Ib. The measures or distances of the heavens and the sizes of the *Ḥayyoṯ* present a stage somewhat between the representations of 3 *En.* chh. 21 and 22 C (additional). Thus the description of the immense sizes of the *Ḥayyoṯ* is more extravagant in *Ḥaḡ.* than in 3 *En.* 21.

It may be surmised, in fact, that the present passage, introduced as a *Bāraiṯā of R. Yoḥanān bæn Zakkai*, is more related to the *Ši'ur Qomā* picture. The reference to the measures of the "feet of the Throne of Glory", of the "Throne of Glory itself", and the implied distance between the "feet of the Throne of Glory" and the seat of the Divine Manifestation, the "King *'El Ḥay ûe Qayyām Rām ûe Nissā*" (cf. 22 C[2, 3]), reads like an introduction or allusion to the *Ši'ur Qomā*, 2[1]. The *Ši'ur Qomā* (2) begins by stating the distances between the seat of the Throne downwards (the

feet of the Throne) and between the seat and upwards. *'El Ḥay ṷᵉ Qayyām* is the expression used also in the *Ši'ur Qomā* when referring to the Divine Manifestation on the Throne.

Ib. The term *Siþre Torā*, i.e. the 'Secrets of Torah', the 'Secrets of the Law', is here used in the same sense as in 3 *Enoch*, i.e. as a technical term by preference for a certain aspect of the mystical doctrines. It designates the essence of the Torā and—what is considered equivalent—the first elements of the whole manifested world. Cf. 3 *En.* 11^{1}, 48 $C^{4,7}$, $D^{3,7}$ and notes *ad loca.* (Attr. to R. 'Ammi, 3 P. A.)

Ib. The specific mystical importance attached to the *Ḥašmal* is paralleled in 3 *En.* 34, 36, 37, but more particularly in the additional ch. 15 B^{2}.

Ḥaḡ. 13 b. The *Ḥašmal* used also with reference to a certain class of angels as in 3 *Enoch* where the *Ḥašmallim* are enumerated together with the *Mærkāþā*-creatures: chh. 7, 48 C^{4}.

Ib. The speculations on and interpretations of the words רצוא ושוב of Ezek. 1^{14}, on which *Ḥᵃḡiḡā* expatiates, are not found in 3 *Enoch* except in the additional ch. 22 C^{5}. They are very frequent in later works. The *Bāzāq* (Ezek. 1^{14}) is in 3 *Enoch* not yet the object of speculations as in *Ḥᵃḡiḡā* here, and in *Hek. R.* (13_{1}, *et al.*).

Ib. "The אופן אחד בארץ (Ezek. 1^{15}) refers to the angel *Sandalfon.*" The conception of *Sandalfon* is nowhere met with in the present book. Neither is the picture of an angel-prince wreathing crowns for His Master represented in 3 *Enoch.* Both ideas seem to belong to a later stage than 3 *Enoch.* They recur frequently in later literature. Sandalfon is met with e.g. in *Rev. of Moses* (Hebrew) and in *Hek. Zoṭ.* (Cf. below on the conception of Metatron, pp. 106 f.) Here a Bāraiþā connected with R. 'Æl'āzār.

Ib. The various *pānim* (faces) of the *Mærkāþā*-angels, in particular the *Ḥayyoþ* (after Ezek. 1^{10}, 10^{14}). On this subject *Ḥᵃḡiḡā* is more elaborate than 3 *Enoch*, cf. 3 *En.* 2^{1} ("eagles of the *Mærkāþā*"), $21^{1,3}$ and the add. ch. 15 B^{2} ('the Lion'). *Ḥᵃḡiḡā* here approaches the *Hek. R.*, ch. 26^{4}.

The changing of the שור into the כרוב is an idea not met with in 3 *Enoch.*

Ib. The numbers of the angels and the 'troops' or '*gᵉđuđim*' discussed on the basis of Dan. 7^{10}. This is paralleled in 3 *En.* 17, 35^{4-6}, etc.

Ib. Speculations on the *Nᵉhar di-Nur* or 'fiery river' (on the same scriptural basis). These are well in line with those of 3 *Enoch*; cf. chh. $18^{19,21}$, 19^{4}, 33^{5}, $36^{1,2}$, $47^{1,2}$. The fiery river goes forth from the perspiration of the *Ḥayyoþ*; cf. 3 *En.* 18^{25}, in our book usually "from under the Throne of Glory" as in 1 *En.* 14^{19}.

Ḥaḡ. 14 a. The traditions concerning the creation of the angels from the fiery river or through the Divine word and their immersion (and extinction) in the *Nᵉhar di-Nur* are presented in similar, although somewhat varying, manner in *Ḥag.* and in our book, chh. 27^{3}, 40^{4}, $47^{1,2}$. The same scriptural support is used by both; cf. notes *ad loca.*

Ib. The two Thrones of the Holy One. The dictum (attributed to R. Yose the Galilean), acc. to which one Throne is for Judgement, the other for Mercy, reminds us of chh. 31 and 33 (the two Divine aspects, the Attributes of Justice and Mercy).

The second dictum (attributed to 'Æl'āzār bæn 'ᴬzaryā), acc. to which one Throne is placed beneath the other, as a sort of foot-stool

(or [attributed to R. ʿAqiḇa as his original opinion] the one being the Throne of Glory, the other the Throne of David, i.e. the Messiah, cf. *TB. Sanh.* 38 a, 67 b), raises the question, whether behind this there is not a covert allusion to the traditions of *the throne of Metatron being placed below the Throne of Glory*. In any case, the different explanations here given of the 'thrones' of Dan. 7^9 show an intimate familiarity with the view of a second Throne by the side of the Throne of Glory.[1]

Ḥag. 14 b. The well-known passage about the four who entered Paradise (repeated in the *Hek. Zoṭ.*, *Bodl.* MICH. 9) emphasizes the dangers of entering to behold the various heavenly mysteries, and may hence be said to be paralleled by the notions expressed in ch. 1^3 of 3 *Enoch*. Closer parallels are, however, found in the later cognate works, e.g. in *Hek. R.*, ch. 17 *et al.* It is to be noted, that R. Išmaʿel in 3 *Enoch* is not represented as being shown Paradise. The 'entering Paradise' refers to a certain part of the vision of the *Mærkāḇā*-mysteries. Thus Moses, acc. to the *Gᵉđullaḥ Mošæ*, is shown Paradise after he has been shown the heavens and the Throne in the highest.

Ḥag. 15 a. The passage on Metatron, of which ch. 16 of the present book is simply another version, will be often referred to in the following.

Ib. "I have heard from behind the *Pargoð*" and

Ḥag. 16 a "the angels hearing from behind the *Pargoð*". Cf. on chh. 45^1 and 18^{16} of our book.

Important for the question of the relation between the Talmud and 3 *Enoch* is also *TB. Yomā*, 67 b: תנא דבי רבי ישמעאל עזאזל שמכפר על מעשה עזא ועזאל compared with chh. 4 and 5 of our book. This presupposes at least the *traditions* embodied in 3 *En.* 5 (ʿUzzā and ʿAzzāel as fallen angels or evil agencies).

With regard to the special reasons adduced by Grätz for a post-Talmudic origin of the mystical group of writings in question—in which also our book, although unknown to that scholar, would be

1 The present writer has not ventured to accept definitely as authentical the linking up of these dicta with the names of such Tannaitic teachers as R. ʿAqiḇa, R. ʾÆlʿāzār bæn ʿAzaryā, R. Yose the Galilean. The authenticity might perhaps, however, be taken for granted, since so great an anti-mystical authority as G. F. Moore, in his *Judaism*, vol. ii, p. 337, speaking of this passage says: "*it remains that Akiba saw for himself no objection to assigning the second throne to the Messiah*". Cf. also Bacher's *Agada der Tannaiten*, vol. i, pp. 224, 225, 324, 361. The fact of the occurrence of speculations on 'two thrones' in the time of and among the said Tannaim, would be of immense importance for determining the time of origin of the conception of Metatron as the second, lower throne. It is evident that the controversy related in *TB. Ḥag.* 14 a, *Sanh.* 38 a, 67 b, touches a subject that was, from some cause or other, rather delicate, i.e. closely connected with views abhorred as heretical. Suggestive of the consciousness of the dangerous background of these speculations is R. Yose's rebuff of R. ʿAqiḇa's view with the words: עקיבא עד מתי אתה עושה שכינה חול; the profanation, or heresy, would consist in establishing a similarity either with the Christian enthronement of the Christ-Messiah or with other views accepting an enthroned Messiah (e.g. after the manner of 1 *En.*). But the new element that has here entered is precisely the idea of a *second, lower* throne, i.e. the distinctive, constitutive feature of the Metatron-conception: the basis for the formation of the Metatron-conception has been already given.

involved, and has been thus involved by later followers of Grätz—the following observations may be made:

With regard to point (1)—Metatron in the Talmud not identified with Enoch—this does not necessarily prove that the identification of Enoch and Metatron belongs to the post-Talmudic period. The aversion of the Rabbis,[1] especially those ultimately responsible for the fixing of the text of the Talmud, constitutes a sufficient reason why they should have eliminated, as much as possible, any trace of a glorification of Enoch, which might have obtained in the mystic sources from which they drew, with reserve, some scattered details of the Metatron-conception.

If, in fact, the sources from which the Talmudic fragments were derived already contained the tradition of the identity between Enoch and Metatron—and if this was suppressed by the Talmudic authorities—there should be some trace of the functions acquired by Metatron in fusion with Enoch. Such a trace can, indeed, be pointed to, viz. in *TB. Ḥaḡ.* 15 a, where it is said of Metatron, that he had been given permission to be seated in order to *write down the merits of Israel.* Metatron's function of Scribe here is most naturally explained from the assumption that he has already been identified with Enoch, "the scribe of righteousness" (*vide* 1 *En.* 15^1). In 3 *Enoch* Metatron's function of Scribe-Witness is connected exclusively with the Enoch-aspect of him, chh. 4^2, 48 c^2. It seems never to have been attached to the specific Metatron-aspect.

(2) The 'gross anthropomorphism', which is the main basis on which Grätz contends for the Islamitic origin of the group of mystical writings, is not specially characteristic of our book in contrast to the Talmudic literature.

The points (3) and (4) (*vide* above, p. 27) do not concern 3 *Enoch* and are, therefore, irrelevant here.

A difference between the three representations of Metatron in the Talmud (in *TB. Ḥaḡ.* 15 a, *Sanh.* 38 b, *'Ab. Zar.* 3 b) and those of 3 *Enoch* is to be seen, further, in the fact, that Metatron is in the latter commonly called "the Prince of the Presence", but in the former not referred to by this epithet. In *TB. Ber.* 51 a, however, we find the tradition of *Suriel* (or *Surya*) as the Prince of the Presence, in special communion or relation with R. Išma'el, imparting to him teachings or revelations. *Suriel* (or *Surya*), in related mystical writings, is most often only another name for Metatron, used specially when denoting him as Knower of Secrets (as befits the Prince of the

1 Cf. the well-known passage in *Gen. R.* 25_1, referred to above, p. 26, n. 1.

Presence to be). In *Hek. R.*, *Surya*, as the Prince of the Presence, sometimes seems to be contemplated as different from Metatron—on the ground that Metatron in *Hek. R.* is sublimated almost into a part of the Divinity, whereas *Surya*, as the Prince of the Presence, retains Metatron's less exalted functions (cf. below, pp. 99–101). The parallel *TB. Ber.* 51 a is important also because it shows that R. Išma'el already at the time of origin of that *Haggādā* must have been represented as enjoying a special personal communion with the Prince of the Presence as he does in 3 *Enoch*.

For *Surya* as a name of Metatron, cf. ch. 48 D[1], no. 84.

The language of the main, that is the oldest, part of 3 *Enoch* is most akin to that of the earlier Haggadic dicta of the Babylonian Talmud, or, in general, that of the dicta attributed to the Tannaitic teachers and the earlier Amoras.

An indication of time and place of the final composition of the present book is also to be seen in the representation of ch. 26[12], acc. to which the special accusers of Israel, next to Satan, are "Sammāel, the Prince of Rome, *and Dubbiel, the Prince of Persia*". This, of course, suggests a Babylonian environment. Now the authorities cited in the mystical literature are the early Palestinian *Tannas*, R. Išma'el, R. 'Aqiḇa, R. Neḥonyā bæn haqQānā, also R. Yoḥanān bæn Zakkai and R. 'Æli'æzær hagGāḏol, and others. The first origins of the mystical teachings of course go back to Palestine (e.g. 1 *Enoch*). And Palestine must have continued to be the home of the mystical speculations even under the earlier *Tannas*, until the reaction set in, which tried to oust the specific mystical teachings from orthodox Judaism. Thus, the development and elaboration of the traditions embodied in the Hebrew Book of Enoch would seem to have taken place in Babylonian circles. The above-mentioned explicit reference to *Dubbiel*, the Prince of *Persia*, in juxtaposition to Sammael, the Prince of Rome, by which the former is indicated as sharing the dominance of the earth as it were equally with the latter (cf. 3 *En.* 14[2]), points to a period when the Sassanides were in full power, and probably to a time of warfare with the Roman Empire (such as was carried on in Mesopotamia in the last quarter of the third century A.D.).

The fact, that the book, with the exception of the allusions in chh. 26[12], 44[7] seqq. and 48 A—in a mild form—to oppressions by the "Nations of the World", presents a pronouncedly *irenical*, almost universalistic attitude towards the nations in general (cf. esp. chh. 3[1], 30, etc.), indicates that the book has taken shape at a time when

the Jewish circles in question were living in peace and comfort. The animosity against the "nations of the world" which has found expression in the apocalyptic fragment, ch. 48 A, seems to be due more to the traditional phraseology adopted from the apocalyptic patterns used, than to actual experience of a real persecution. Furthermore, there is a tendency noticeable in chh. 44^{7-10}, 48 A towards assigning the real cause of the downfall of Israel to the wicked within the nation and to the dearth of righteous and 'pious' men, and towards focussing the reader's mind on this aspect.

This points to a place and time of composition (*i.e. redaction*) such as the Jewish colonies in Babylonia during the third and fourth centuries, when the Jews enjoyed a perfect tolerance from the Sassanian rulers.

In contrast to the general attitude of our book, we find in the later apocalyptic or mystical works from the time of the rising Moslem power a different outlook: 'Rome and Persia' are no longer regarded as the established world powers, but 'Išma'el' (= Islam) is looked upon as the power destined to prepare the way for the deliverance of Israel by engaging in prolonged and destructive warfare with the older empires, a warfare which will cause the ruin of all the Gentile nations (cf. 2 Ap. Išm., Revel. R. Šim'ōn bæn Yoḥai).

There are, however, further indications for an early date of origin. Thus the *Qᵉđuššā* met with in 3 *Enoch* takes us back to the time when this had not yet received any of the amplifications attested in the *Gᵉmārā* of the Babylonian Talmud. It is, moreover, not yet connected with the שמנה עשרי. It is presented in its most simple and primitive form, a form which in fact seems to have been established already at the time of 1 *En.* $39^{12, 13}$, i.e. before the Christian era (cf. below, § 18 A. pp. 184 *seq.*).

A means of determining the *terminus post quem* of the composition of our book is the picture of the Messianic expectations given in ch. 45^{6}, postulating a post-Hadrianic time. On this *vide* note *ad loc.* (p. 147), where the present writer urges that the passage belongs to a time of peace not too far removed, however, from the time of origin of the Messiah ben Joseph conception, probably some time in the third century A.D.

The conception of the pre-existence of the spirit (*nᵉšāmā*) and its 'creation' in the *Guf* as met with in sect. 7 (chh. 41–48 A) of our book may perhaps be taken as evidence for a time of origin of that section not much earlier than the beginning of the third century A.D. *Vide* below on "The conceptions of Spirit and Soul, etc." pp. 179 *seq.*

Of great importance for determining the time and position of

3 *Enoch* are, lastly, the affinities between our book and the earlier Enoch literature. These affinities—which are discussed at length below, sect. 7 A and B—show that 3 *Enoch* represents a direct continuation in development from the earlier Enoch literature with influences on the one hand from extraneous ideas (Gnosticism, etc.), on the other from Rabbinic traditions developed during the Tannaitic period.

The conceptions which form the central interest of the book seem to have been elaborated in a certain distinct circle[1] which had a greater propensity for mystical matters than their contemporaries, the scholars whose views determined the attitude of the Talmud (and among those scholars both *Tannaim* and *Amoraim* are represented). The men of this circle or tendency of thought apparently cherished with veneration the traditions of the earlier apocalyptic and angelological literature, especially the Enoch literature; naturally they concentrated upon the mystical experiences connected with the vision of the Throne and the Divine Chariot, and may have accepted the various extraneous conceptions or forms of expression (or of visualizing), with which they were brought in contact and which seemed to them in keeping with their own experiences and speculations. Thus they accepted, already at an early time, the idea of a celestial representative of the Godhead, a vice-regent, a second, lower θρόνος, in the form of Metatron. They were also particularly interested in the elaboration of systems of angelology, picturing the vast angelic hierarchy from the lowest of common angels up to the highest angelic figure, the ruler—by God's authority—over all the hosts under him.

These mystics behind 3 *Enoch* were not in opposition to the Rabbinic teachers. Apart from their special interest in mystical matters, the *Ma'ᵃsē Bᵉrešiþ* and the *Ma'ᵃsē Mærkābā*, and their occupation with the earlier mystical literature, they held the general views of the 'orthodox' Rabbis, and evidently themselves had the learning of the schools. They held the Tannaitic teachers (R. Išma'el) in high esteem and referred to them as authorities in the mystical doctrine. It is also evident that a great number of the Tannas and Amoras, at least during periods of their life, devoted themselves to penetrating the *Mærkābā*-mysteries: Yoḥᵃnān ben Zakkai, Yᵉhošuᵃ' ben Hᵃnanya, R. 'Aqiba, 'Æl'azar ben 'Arāk, Hᵃnanya ben Ḥᵃkinai (*TB. Ḥag.* 14 b, 15 a, *TJ. Ḥag.* 77 b, *Tos. Ḥag.* 2^{1-5}, *Gen. R.* 5^{11}), also Šim'ōn bæn Zoma and Šim'ōn bæn 'Azzai, not to mention the

1 On the existence of several Jewish circles devoted to mysticism *vide* Abelson, *Jewish Mysticism*, pp. 22–25 and below (on the origin of the conception of Metatron).

ultimate apostate 'Æliša' bæn 'Abuya. This is admitted by G. F. Moore in his *Judaism*, vol. 1, p. 411, nor can it possibly be denied.

No doubt the 3 *Enoch* circle regarded themselves as orthodox (if that word may be used) and in no way considered themselves as sectarian. There is no definite sign in the main part of the book that they even looked upon themselves as *separated* from others by a deeper insight into mystical matters or by the possession of a higher γνῶσις. One may probably best describe their attitude by stating simply that they were interested in and inclined towards mystical matters and experiences. From the point of view of the Rabbinic teachers, determining the attitude of the Talmud, the position of these circles and of their writings was, however, to be judged differently. The mystical interests of the recognized Rabbinical authorities could not be ignored nor could the Haggadic dicta revealing those interests be obliterated. But the 3 *Enoch* circle and its like would naturally be ignored, if not classed among the *minim* (or heretics), and the Enoch literature would be included among the 'extraneous writings' just as were the earlier apocalyptic writings, which were passed in silence.

That writings of this kind could exist and that there is no need of assuming the *mere* oral tradition of the mystical matters is quite clear. Now that Strack in his *Einleitung in Talmud und Midraš*[5] (pp. 9–16) has demonstrated the existence of early writings even on Hᵃlāḵā, and, the more naturally, on Haggadic matters, there is not the slightest reason for keeping up the unfounded fiction that "there was nothing written on mystical subjects between the time of the so-called Pseudepigrapha and the Gaonic times". No one at all familiar with the Talmudic and Midrašic writings could deduce the non-existence of such writings from the well-known injunction in *M. Ḥag.* 2[1] against the promulgation of mystical matters to more than 'three', 'two' or 'one'. One need only point to the fact that not only the *Gᵉmārā* but even the *Tosæftā* to the same passage speak quite freely on such subjects that are treated in 3 *Enoch*. If still deeper mystical matters are meant in that injunction (cf. G. F. Moore, *Judaism*, vol. 1, p. 384, *Tos. Ḥag.* 2), then again the passage evidently cannot be used as a demonstration for the non-committing to writing of matters that 'are not so deep' (such as those of 3 *Enoch* and *TB. Ḥag.* 11 b seqq.). The

1 *Tos. Ḥag.* 2²:
ר׳ יוסי בר׳ יהודה אומ׳ ר׳ יהושע הירצה לפני רבן יוחנן בן זכאי
ר׳ עקיבא הירצה לפני ר׳ יהושע חנניא בן חכינאי הירצה לפני
ר׳ עקיבא

Tos. Ḥag. 2³: ארבע נכנסו לפרדס בז עזאי ובן זומא אחר ור׳ עקיבא

truth is of course that *M. Ḥag.* 2 does not describe how the mystical matters were actually treated by all Jewish speculators upon them, but lays down a rule how they should henceforth be treated.[1]

The additional chapter 48 D[10] of our book contains the notice that the Palestinian Amoras *R. 'Abbahu* and *R. Zera*—who had received the secrets handed down from the time of Moses—committed the mystical teachings or traditions to a larger body, "the men of faith". "The men of faith" apparently is a term denoting the circle of mystics to which the writer belonged. If there were any historical reality behind this statement, it would seem to indicate *the time of RR. 'Abbahu and Zera* (*second generation Amoras, end of third century* A.D.) as the period when the tradition of literature in question gained special adherence among Babylonian Jews. The fragment in which this statement is found is however of a much later date than the main part of the book, and represents a development of the mystical teachings on somewhat different lines from those of the rest of the book (cf. note *ad loc.*).

The time of composition or redaction which would best fit in with the various data considered above seems to be the latter half of the third century.

We have, so far, been concerned with the main body of the book, comprising chh. 3–48 A, and its redaction.

To this main body have been joined, in different stages, the following:

(*a*) Ch. 48 B C: the Names of the Godhead, and the interpretation of one of these names, the *'Ālæf*, with regard to Metatron. The oldest part of this mystical treatise is contained in the 'Ālæf-Enoch-Metatron piece, 48 C[1–9]. This version of the Enoch-Metatron tradition which in substance (*vide infra* on Metatron, pp. 80 ff.) agrees with the Enoch-Metatron piece, chh. 3–15, seems to have been regarded as specially connected with R. 'Aqiḇa (the rest of the book is presented in the name of R. 'Išma'el). It was included in the *Alph. R. 'Aqiḇa* at the end of letter 'Ālæf. Furthermore, in the *D*-editions of *Sefær Heḵāloṯ* (*D* 1, foll. 13 b, 14 a, *D* 2, fol. 10 b) a fragment of ch. 48 C, corresponding approximately to the version *K*, is introduced as a *Tosæftā*, beginning: "*R. 'Aqiḇa* said: I heard a voice going forth from under the Throne of Glory, speaking. And what did it say? Answer: I sold (corr. for 'made him strong', מכר for אבר) him, I took him, I appointed him, namely Enoch, the son of Jared, whose name is

1 Cf. Leo Bæck, *Ursprung und Anfänge der jüdischen Mystik* in *Entwicklungsstufen der jüdischen Religion*, pp. 99 seq.: "Zwischen dem Worte höchsten Preises, das Jochanan ben Sakkai gesprochen, und diesem Worte der Verurteilung in der Mischna liegt die Abkehr von dieser theosophischen Mystik. Sie war bewirkt durch die Erkenntnis der Gefahr welche von daher der Reinheit der Lehre, der Eigenart des Judentums, drohen konnte".

Metatron, etc."[1] The fragment is, however, quite independent of the *Alph. R.* ʿ*Aqiḇa*.

(*b*) The introductory chh. 1 and 2, supplying the frame of the book, in so far as they describe the occasion when R. Išmaʿel ascended to behold the *Mærkāḇā* and was brought into contact with Metatron who imparted to him the revelations contained in the book. These chapters, probably, belong approximately to the same time and circle as the *Hek. R.* and the earlier (lost) versions of the *Leg. Martyrs*. The occasion of R. Išmaʿel's ascension to heaven is here, however, not intended to be understood as that of his last *Mærkāḇā*-vision, described in *Hek. R.* chh. 3–5 and in 1 and 2 *Leg. Martyrs*, i.e. immediately before his purported death as a martyr (in the Hadrianic persecution, A.D. 135). The object of his ascension is in ch. 1 defined by the expression "in order to behold the vision of the *Mærkāḇā*". These two introductory chapters are responsible for the title *Sefær Heḵāloṯ* given to the present book, or for its occasional inclusion in collections of *Heḵāloṯ* works (quoted e.g. in *YR.* i, 55 b as *Pirqe Heḵāloṯ*).

(*c*) The chh. 15 B, 22 B C represent the third stage, when the 3 *Enoch* is used, together with the *Šiʿur Qomā*, as the central part of a larger collection called *Maʿᵃsē Mærkāḇā*. The mysteries of the *Mærkāḇā* are here treated in a more elaborated form. Further Metatron is conceived, primarily, as the revealer of secrets to Moses. To the same stage is, on this account, to be assigned the insertion or addition of ch. 48 D. Characteristic in the case of ch. 15 B is the importance given to the *Šᵉmaʿ*; this reflects the later period when the *Šᵉmaʿ* was introduced as an essential part of the (celestial) *Qᵉḏušša*; but even that period in all probability is pre-Islamitic.[2]

It will not be necessary to point out that the main part of 3 *Enoch* (chh. 3–48 A) is no homogeneous unity, or a work by a definite author in the modern sense of the words. It is even possible to discern earlier and later strata in the part in question. Thus to the earliest stratum must be assigned chh. 3–15 (the *Enoch-Metatron* piece[3]), whereas

1 The original part of this fragment strikes an early note; it is, at least, not later than the Enoch-Metatron fragment of 3 *En.* 3–15. Unfortunately the text of all MS. sources of the fragment is in a bad state. This fragment has traces of the Primordial Man conception of Metatron as the Ruler of the World and does not contain the Enoš-episode of 3 *En.* 5.

2 Cf. Louis Ginzberg, *Geonica II, Geniza Studies*, New York, 1909, pp. 48, 49, on the insertion of the *Šᵉmaʿ* into the *Qᵉḏušša*—caused by a persecution of the Jews by the Christians, which ceased when the Christians were defeated by the Mohammedans. Resp. by a pupil of Yᵉhuḏai Gāʾon, *ib.* pp. 50 seqq., and resp. by Sar Šālom Gāʾon in the *Siddur* of ʿAmram Gāʾon, 11, cited *ib.*

3 This probably goes back to the second century, and in some parts even to the end of the first. Cf. below, pp. 79 and 188.

section 7, or chh. 41–48 A, possibly was composed at or not much before the time when the collection of chh. 3–48 A was made.

There is no difficulty with regard to the collection of the various fragments (forming the different sections of our book) into a book called 'Book of Enoch'. It must be assumed, on the contrary, that the different topics treated of in these fragments were from the very beginning considered as rightly belonging to the Enoch literature. They were the topics (or similar to the topics) dealt with in the archetype, viz. 1 *Enoch*. If any incongruity was felt, this was overcome by representing all the fragments as revelations given by Enoch-Metatron.

§ 7 A. IDEAS AND EXPRESSIONS OF 1 *ENOCH* RECURRING IN 3 *ENOCH*

(References and quotations from 1 *Enoch* are acc. to the edition by R. H. Charles, Oxford, 1912. 'Notes' (*n.*) refer to Charles's notes *ib.*)

1 *Enoch*	3 *Enoch*
1^{5}, $10^{9,15}$, 12^{4}, 13^{10}, $14^{1,3}$, 15^{2}, $16^{1,2}$, 91^{15}. The 'Watchers' as fallen angels.	The 'Watchers', 'IRIN, are high angel-princes, 28.
$12^{2,3}$, 20^{1}, $39^{12,13}$, 40^{2}, 61^{12}, 71^{7}. The 'WATCHERS' as high angels, 'archangels' (*n.* on 1^{5}).[1]	
6^{1-8}. The Fall of the Angels. Their number given as two hundred. The number of the leaders is twenty ('chiefs of tens'), $6^{6,7,8}$. The chief of the leaders is SEMJĀZĀ, $6^{3,7}$, cf. 69^{2} (twenty-one leaders).	The tradition of Fallen Angels is preserved in ch. 5^{9}, in the representation of the evil agencies 'UZZĀ, 'AZZĀ and 'AZZI'EL. These are most probably contemplated as the *leaders* of the Fallen Angels. They are *three* as in 2 *En.* 18 A.
Among the names of the leaders are to be noticed: ASAEL, 6^{7}; AZAZEL who acc. to one tradition seems to have been regarded as the chief leader (instead of SEMJĀZĀ), $10^{4,8}$, 54^{5}, 55^{4}, $8^{1,2,3}$, etc., $13^{1,2}$.	Cf. note on 3 *En.* 17^{3} end. These names recur among the names of the Rulers, 14^{4}, and archangels, $17^{1,3}$.
Further: KOKABIEL, EZEQEEL (i.e. SHACHAQIEL, 6^{7} *n.*), BARAQIJAL, SAMSAPEEL (= SHAMSHIEL), BATARJAL (= BADARIEL), 69^{2}, 8^{3}.	
7^{1}, $8^{1,3}$, 10^{8}, 64^{2}, $65^{6,10}$ ('*sorceries*'), $69^{1,4-12}$. The fallen angels lead men astray by teaching them 'secrets', magic and sorceries, '*worthless mysteries*' (16^{3}).	"taught them *sorceries*", 5^{9}.
9^{1}, $10^{1,4,9,11}$, 40^{29}, $71^{8,9}$, 87^{2}. The Four Presences: MIKAEL, URIEL (or PHANUEL), RAPHAEL, GABRIEL (*n.* on 49^{2}).	The four great princes set over the camps of *Šᵉḵinā*, $18^{4,5}$, 35^{3}; cf. 17.

1 Watchers: ትጉሃን.

1 *Enoch*	3 *Enoch*
10. "The Dooms pronounced by God on the (Fallen) Angels" (Charles).	Not in 3 *En.* Cf. however the punishment of the angels, 40^3, 47.
11^1. "...I will open the *store chambers of blessing* which are in the heaven, so as to send them down upon the earth."	Cf. ch. 8^1 and note 1 b and Index, 'treasury' and 'store'.
2. "And *truth* and *peace* shall be associated together."	31^1 compared with 33^1.
12^2. Watchers and *Holy Ones*.[1]	'IRIN and QADDIŠIN, ch. 28.
14^8. "...the winds in the vision caused me to fly and lifted me upward, and bore me into heaven."	Ch. 7. "He lifted me on the wings of the wind of *Šeḫinā*."
9–23. Picture of the *Throne* and the *Mærkābā*. Cf. 1 *En.* 71.	Cf. Introduction, § 15.
14. 9"a wall built of crystals and surrounded by tongues of fire."	33^3, 34^1, $47^{3,4}$.
10"a large house built of crystals"; 15"a second house greater than the former ...built of flames of fire."	The *chambers*. *Halls* called *Heḫāloḥ*,[2] esp. $1^{1,2,6}$, $18^{3,4,18}$, 37^1, 38^2.
11"like the path of the stars and the lightnings, and between them were fiery KERUBIM"; "the vision of the KERUBIM".	33^3, 7, 22^{11-15}, 39^2 (*Kerubim* of *Šeḫinā*), 22 B^8.
15"the portal of the second house."	"Door or Gate of the Seventh Hall", 10^2, 1^2.
18"a lofty *throne*...the *wheels*[3] thereof as the shining sun."	19^{2-7}, 15^1; Ind. 'Throne'.
20"the Great Glory sat thereon."	22 B^5, esp. 15 $B^{3,5}$.
19"from underneath the throne came *streams* of flaming fire."	33^4, 26^4, 19^4 frequ.
22"ten thousand times ten thousand stood before Him."	22 B^3, $C^{4,7}$, 36^1.
23"the most *Holy Ones* who were nigh to Him *did not leave by night* nor depart from Him."	I.e. the Holy Ones as Watchers: 'IRIN and QADDIŠIN, ch. 28 and note.
15^1. "fear not, Enoch...approach hither."	15 B^5, 1^5.
3. "Wherefore have ye left the high, holy and eternal heaven."	5^{11}. "Why hast thou left the highest of the high heavens, etc."
15^8–16^1. The giants produced from the Fallen Angels; the demons, being the spirits which went forth from the souls of the giants.	Not in 3 *En.* Demons only in 5^4.

1 Holy Ones: ቅዱሳን.

2 The two houses, one within the other, the innermost containing the throne, really correspond to the *Heḫāloḥ* of 3 *En.* The houses are, acc. to 1 *En.* 71^5, situated in the heaven of heavens: ሰማይ፡ሰማያት = שמי השמים = ערבות רקיע.

3 ክበብ (τροχός, Flemming-Radermacher: 'Umkreis'; Dillmann, *Lexicon*: circulus, orbis).

1 *Enoch*

16^3. "All the mysteries had not been revealed to you and you knew worthless ones, etc."

17^1. "those (i.e. angels) who were there were like flaming fire, and when they wished they appeared as men."

18^{13-15}, 21^{3-6}. "seven stars like great burning mountains...have transgressed the commandment of the Lord...because they did not come forth at their appointed time."

19^1. "their spirits assuming many different forms."

20. The "Holy Angels who watch" identical with the seven archangels: URIEL, RAPHAEL, RAGUEL, MIKAEL, SARAQAEL, GABRIEL, REMIEL.

22. (Acc. to Charles's critical text; cf. note on ch. 22 beg.) Three chambers in *Sheol* corresponding to three divisions of men, viz.

(1) the righteous;

(2) the wicked who have not met with retribution in this life;

(3) the wicked who have.

22^3. "the *spirits* of the *souls*[1] of the dead ...all the *souls* of the children of men."

24^4, $25^{1, 4, 5}$, 29^2. The fragrance of the Tree of Life. 29^2, "*Aromatic trees*[2] exhaling the fragrance of frankincense and myrrh".

$25^{4, 5}$. The fragrant tree to be given to the righteous and holy in the time to come. "Its fruit shall be for food to the elect."

[3]. The Throne of Judgement.

[5]. The "temple of the Lord, the Eternal King".

33^3. "I saw how the stars of heaven come forth, and I counted the portals out of which they proceed, and wrote down all their outlets, *of each individual star by itself*, according to *their number and their names*, etc."

3 *Enoch*

The angels as possessors of *parts* of the secrets only: 11^1 *n.*, 18^{22} *n.*; Introd. Angelol. *A* 3, (4) (*d*) [p. 161].

35^6 and *n.*

47^2. The punishment of the angels who have not chanted the Song at their appointed time: "are made into numerous mountains of fire".

35^6.

The Holy Ones and Watchers are *four*, 28^5 (seventy-two, 30^2); Archangels, ch. $17^{1, 3}$.

Three different abodes for the spirits of men corresponding to three divisions (43, 44):

(1) the righteous (near the Throne of Glory);

(2) the intermediate (Sheol);

(3) the wicked (Gehenna).

47^1. "the *souls* of the angels and the *spirits* of the servants, etc."

The fragrance of the Garden of Eden and the Tree of Life, 23^{18}.

Bring the fragrance to "the righteous and godly who...shall inherit the Eden and the Tree of Life".

24^{21}, 26^{12}, 28^7, 31^1, 33^1.

48 c[8]. "My *Hekāl* (Temple, Palace, Hall)."

$46^{2, 3}$. "he pointed out all (the stars) to me... told me the names of every single one...they enter in counted order under... RAHᴬṬI'EL."

1 'Spirits of souls': መናፍስት፡ለነፍሳት.

2 Acc. to emendation by Prätorius—Beer—Charles. Ethiopic: ዕፀው፡ዘኮንጌ፡ trees of judgement.

1 *Enoch*	3 *Enoch*
39^{2}. "And in those days Enoch received books of zeal and wrath."	Cf. below on 2 *En. B*, VII (*a*), VIII.
^{6,7}. "I saw the Elect One...and I saw his dwelling-place under the wings of the Lord of Spirits."	Enoch-Metatron placed near the Throne "under the wings of Shekina", Introd.
$^{10-13}$. The *Qᵉđuššā*. Notice the forms of the 'Blessed'.	The forms of the *Qᵉđuššā*; *vide* Introduction, pp. 184 f. The 'Blessed' has two forms, but each form is chanted singly.
^{10}. "Blessed is He, and may He be blessed from the beginning and for evermore."[1]	
^{13}. "Blessed be Thou, and blessed be the name of the Lord for ever and ever."[2]	
61^{11}. "Blessed is He, and may the name of the Lord of Spirits be blessed for ever and ever."[3]	
40^{1}. "thousands of thousands and ten thousand times ten thousand...who stood before the Lord..." (Dan.).	22 B², C⁴, ⁷, 35^{6}, 36^{1}, 40^{2}.
^{2}. "*four presences*[4] different from those that sleep not."	The four princes "of the army" set over the four camps of angels "who utter praises before the Holy One", $18^{4,5}$, 35^{3}, 40^{2}.
^{3}. "And I heard the voices of those four presences as they uttered praises before the Lord of glory."	
^{7}. "fending off the Satans and forbidding them to come before the Lord of Spirits to accuse them who dwell on the earth."	The Seraphim take the documents of accusation written by Satan and destroy them by fire, 26^{12}.
41^{1}. "I saw all the secrets of the heavens, and how the actions of men are weighed in the balance."	18^{20}. ŠOQED ḤOZI weighs all the merits of man in a balance.
^{3}. "the secrets of lightning and of the thunder, and the secrets of the winds."	Chh. 23, 42.
^{4}. Chambers containing the elemental forces.	37^{2}, 22 B³, ⁴.
43^{1}. "And I saw...the stars of heaven and I saw how He called them all by their names and they hearkened unto Him."	46^{2}.
^{2}. "their revolution acc. to the number of the angels."	17^{4-7}.
41^{5-7}, $43^{1,2}$. The conscious existence of the sun, moon and stars (*vide* Charles's note on 41^{5}).	$46^{2,3}$, esp. ^{3}. "they (the stars) go out...to praise the Holy One." Cf. note *ib.*

1 በሩጉ፡ውእቱ፡ወይትባረክ፡እምቅድም፡ወእስከ፡ለዓለም፡

2 በሩጉ፡አንተ፡ወበሩጉ፡ስሙ፡ለእግዚእ፡ለዓለመ፡

3 በሩጉ፡ወይትባረክ፡ስሙ፡ለእግዚእ፡መናፍስት፡ለዓለም፡ወእስከ፡ለዓለም፡

4 አርባዕቱ፡ገጽ = ארבעה פנים (four faces: Ezek. $1^{4-6,10}$). Originally no doubt derived from the "four faces of the four *Ḥayyoḥ*" in Ezekiel.

1 *Enoch*	3 *Enoch*
45^{3}, 55^{4}, $62^{3,5}$. "The Elect One will sit on the throne of his glory" (note by Charles on 45^{3}).	Many of the features of the Elect One and the Son of Man in 1 *En.* are transferred to Metatron in 3 *En.* The differences are, however, greater than the resemblances.
46^{1}. "His head was white like wool" (Dan.).	Throne of Metatron, 10^{1}, 48 $c^{5,6}$.
	1 *En.* 46^{1}; 3 *En.* 28^{7}.
	1 *En.* 46^{3}; 3 *En.* 22^{1}, 48 c^{9}.
3. "who hath righteousness, with whom dwelleth righteousness."	Enoch - Metatron "an Elect One", 6^{3}.
"who revealeth all the treasures of that which is hidden."	3 *En.* 48 c^{9}: "to abase by his (Metatron's) word the proud to the ground... to put kings away from their kingdoms, etc." Cf. 28^{6}.
"the Lord of Spirits hath chosen him."	
4,5 "this Son of Man...shall raise up the kings and the mighty from their seats... and shall loosen the reins of the strong... shall put down kings from their thrones and kingdoms."	The *Qᵉđuššā* chanted by the *Mærkābā*-angels and the Great Princes, *vide* Introduction, § 18, *B* (2).
6. "and he shall put down the countenance of the strong."	
47^{2}. "the Holy ones...shall unite with one voice...and give thanks and bless the name of the Lord of Spirits."	28^{8}, $30^{1,2}$. "standing before Him, etc."; 72, counsellors.
3. "and His counsellors stood before Him."	The pre-existence of Metatron perhaps alluded to in 48 c^{1}.
	Cf. 31^{2}.
48^{2-6}, 46^{1-2}, $48^{3,6}$, 49^{2} (note by Charles on 48). The pre-existence of the Son of Man.	
4. "a staff to the righteous whereon to stay themselves and not fall."	
49^{2}. "The Elect One is mighty in all the secrets of righteousness, etc."	48 c^{7}. "Knower of Secrets." Cf. 8, $10^{5,6}$, 11.
3. "in him dwells the spirit of wisdom."	8, $10^{5,6}$.
4. "he shall judge the secret things...."	11, 48 $c^{8,9}$.
51^{3}. "the Elect One shall in those days sit on *My* throne, and his mouth shall *pour forth all the secrets of wisdom*....For the Lord of Spirits hath given them to him and hath glorified him."[1]	Metatron is *never* represented as seated on the Divine Throne.
	48 c^{7}, $12^{1,2}$.

1 It is important that in 3 *Enoch* Metatron, although obviously otherwise pictured in the manner of the Elect One, the Chosen One of 1 *En.*, is altogether lacking Messianic character, as well as never identified with the "one that looked like a man" of Dan. 7^{13}. This is most certainly not accidental, but intentional. It is the result of a strong negation of central ideas of the sects to which the circle behind 3 *Enoch* felt itself in opposition: those sects may have been Christian or Gnostic or something else; the fact remains that 3 *Enoch* rejects the idea of an enthroned Messiah as God's vice-regent and appointed ruler. Cf. below on the origin of the conception of Metatron, p. 146.

1 *Enoch*	3 *Enoch*
53^{3}. "the angels of punishment",[1] 56^{1}, 62^{11}, 63^{1}.	"angels of destruction," 31^{2}, 33^{1}, 44^{2}.
54^{5}, 55^{4}, $67^{4, 6, 7, 11, 12}$, 90^{21-24}, 91^{15}. Punishment of the angels (*vide* Charles's Index II, 'Angels', page 316).	Punishment of the angels, 40^{3}, 47.
54^{8}. "and all the waters shall be joined with the waters: that which is above the heavens is the masculine, and the water which is beneath the earth is the feminine."	The Upper Waters and the Lower Waters as polar opposites, 42^{2} (*vide* note).
57^{2}. "the pillars of the earth were moved from their place, and the sound thereof was heard from one end of heaven to the other, in one day."	38^{1}.
58^{6}. "and there shall be a light that never endeth."	5^{4} and note.
60^{1}. "a mighty quaking made the heaven of heavens to quake, and the host of the Most High, and the angels, a thousand thousands and ten thousand times ten thousand, were disquieted with a great disquiet."	38^{1}, 19^{6}.
$^{3, 4}$.	$1^{7, 8}$.
$^{11-12}$. Earthly and heavenly physics.	34, 37, 22 B C, 42.
$^{15-21}$. The "spirits" of the elemental forces.	Angels of elemental forces, 14^{3}.
61^{5}. "the secrets of the depths of the earth."	$11^{1, 2, 3}$. "nothing on high nor in the depths of the earth"; "the secrets of the depth."
^{8}. "the Lord of Spirits placed the Elect One on the throne of glory. And he shall *judge* all the works of *the holy above in the heaven*."	48 C^{8}. "I set up his (Metatron's) throne...that he may judge the heavenly household."
^{9}. "then shall they all with one voice speak and bless and glorify and *sanctify* (*Q̣ᵉđušššā*) the name of the Lord of Spirits"; ^{11} "and shall all say 'Blessed is He, etc.'"	22 B^{8}, 38^{2}. Cf. Introduction, § 18, *B* (1), (2) and *E*. See above, parallels to 1 *En.* 39^{10-13}.
$^{10, 12}$. Enumeration of orders of angels: "all the holy ones above, and the host of God, the *Cherubin*, *Seraphin* and *Ophannin*,[2] and all the *angels of power*,[3] and all the angels of principalities, and the Elect One, and the other powers on the earth and over the water...all who sleep not above in heaven (i.e. 'IRIN)...all the Holy Ones (i.e. QADDIŠIN)".	In 3 *En.* similar enumerations, including the *Mærkābā*-angels, are found e.g. in chh. 19^{6}, 6^{2}, 7, 39^{2}, 48 C^{4}. The similarity in this case is striking. (Cf. Introd. Angelology, *E* (*a*), (2).)

1 መላእክት መቅሠፍት. 2 Ophannin: አፍኒን.
3 Angels of power: መላእክተ-ኀይል, cf. חיילים 7^{1}, 19^{6}, 36.

1 *Enoch*	3 *Enoch*
62^{16}. "(the righteous and elect) shall have been clothed with garments of glory, and these shall be the garments of life from the Lord of Spirits."	18^{22}.
69^{11}. No evil could get power over men until they had learnt the secrets and sorceries from the Fallen Angels and through the practice of these had been led astray, into idolatry, etc.	$5^{4, 6-9}$.
61^{13}. *Kasbiel* (ካስብኤል).	Kaspi'el, Kafsi'el, 1^{3}.
13. The "oath"[1] and the "hidden (Divine) name",[2] through which "the heaven was suspended, and the earth was founded upon the water", through which the sea was created and the depths made fast and through which the sun, moon and stars complete their course.	13^{1}, 41^{1-3}. The letters (of the Divine Names) through which heaven and earth, seas and rivers, etc. were created.
70. "The final translation of Enoch." "His (Enoch's) name during his lifetime was raised aloft to that Son of Man and to the Lord of Spirits from among those who dwell on the earth. And he was raised aloft on the chariots of the spirit."	4^{5}. "The Holy One raised me (Enoch) aloft in their lifetime", 48 c^{2}; "I took him (Enoch) from among them", 6^{1}; "he took me from their midst in their sight and raised me aloft upon a fiery chariot ...together with the Shekina".
71. A Picture of the *Mærkābā* (cf. ch. 14).	19^{4}. "under them four fiery rivers are continually running, one fiery river on each side."
2. "streams of fire" (እፍላግ፡እሳት).	11, 46.
6. "on the four sides of the house (*Hekal*) were streams full of living fire."	The expression "heaven of heavens" corresponds to the innermost part of the seventh heaven in 3 *En.* The '*house*' containing the Throne of Glory corresponds to the Seventh *Hēkāl* (Hall, Palace) of 3 *En.*
3. "Mikael led me forth into all the secrets...."	
4. "and he showed me all the secrets of the ends of the heaven and all the chambers of all the stars, etc."	
5. "he translated my spirit into the *heaven of heavens*, and I saw there as it were a structure built of crystals...."[3]	
6. "and my spirit saw the girdle which girt that *house of fire*...."	
7. "and round about were SERAPHIN, CHERUBIN and OPHANNIN; and these are they who sleep not ('IRIN) and guard the Throne of His Glory."	The *Mærkābā*-angels and the 'IRIN: Introd. Angelology, *A* 1, (3), (4), (5), (7); ch. 7.

1 መሐላ 2 ስም፡ኀቡእ

3 ወርኢኩ፡በህየ፡ማእከለ፡ገዘኩ፡ብርሃኑ፡ከመ፡ቦቱ፡ዘይትኀደቅ፡እምእብን፡አስሕትየ፡

1 *Enoch*	3 *Enoch*
8. "and I saw angels who could not be counted, a thousand thousands and 10,000 times 10,000 encircling *that house*,	"the innumerable companies of the hosts round about him", 15 B^2; "thousand thousands, etc.", 22 *B* 2, 3, *C* 4, 7, 35^6, 36^1.
9. "and MIKAEL, RAPHAEL, GABRIEL, and PHANUEL, and the holy angels (*Qaddišin*) who are above the heavens go in and out of that house."	Cf. above at 1 *En.* 40^2.
71^{10}.	28^7.
72^1. URIEL as the guide of the luminaries (also in 74^2, 75^3, 79^6, 82^7).	Cf. RAHAṬI'EL, 14^4, 17^6, 46^3; KOKBI'EL, GALGALLI'EL, etc. 17.
75, 82^{10-20}. "the leaders of the heads of the thousands who are placed over the whole creation and over all the stars" (these leaders are 'luminaries', not angels, acc. to Charles, note *ad loc.*).	the "rulers over the world", ch. 14. The leaders and angels of the heavenly bodies, 17^{4-7}.
80^6. "and many chiefs of the stars shall transgress the order (prescribed), and these shall alter their orbits and tasks, etc."	38^2.
$81^{1,2}$. The *heavenly tablets*[1] and the *book of all the deeds of mankind.*[2] (*Vide* Charles's note on 47^3: "the heavenly tables record all the deeds of men to the remotest generations".)	30^2, $27^{1,2}$, 44^9 (books of records). In ch. 45 the *Pargoð* corresponds to the 'heavenly tablets' of 1 *Enoch*.
87^2, 20. The reconciliation of the two ideas of seven archangels and four presences, the seven archangels being represented as consisting of the four Presences and three companion angels: "there came forth from heaven beings who were like white men; and *four* went forth from that place and *three* with them". In the enumeration of the seven archangels in ch. 20 the names of the four Presences are included.	Ch. $17^{1,3}$ and notes. In the various enumerations of the seven archangels the names of the four Presences are almost invariably included.
89^{59} seqq. The Seventy Shepherds, the angelic rulers and representatives of the 'nations' (*vide* Charles's note *ad loc.* pp. 199–201) here regarded as the oppressors of Israel.	The Seventy Princes of Kingdoms, the representatives in heaven of the nations on earth, 10^3, $14^{1,2}$, $16^{1,2}$, 17^8 (note), $18^{2,3}$, 30^2 (note), 48 C^9, D^5.
93^2. "According to that which appeared to me in the heavenly vision (1) and which I have known through the word of the holy angels (2) and have learnt from the heavenly tablets (3)."	Three sources of knowledge of celestial things and secrets: (1) visions, 1^1, 16^2, etc. (the main part of the book); (2) words of an angel, 4 seqq.; (3) *Pargoð* and the books, 45^1, 44^9.

1 ጸፍጸፈ፡ሰማይ፡ 2 መጽሐፈ፡ኵሉ፡ምግባሮሙ፡ለሰብእ፡

1 *Enoch*	3 *Enoch*
91^{12}. "and a sword shall be given to it that a righteous judgement may be executed on the oppressors."	The Sword of execution of punishment, $32^{1,2}$.
98^{7}. "every sin is every day recorded in heaven in the presence of the Most High."	$27^{1,2}$, 30^{2}, 44^{9}.
104^{1}. "in heaven the angels remember you for good before the glory of the Great One." (Cf. Charles's note on ch. 15^{2}.)	30^{2}, 31^{2}, 33^{1} (angels of Mercy); 15 B^{2} (angelic advocates).

The above parallels quite sufficiently show (1) the close dependence of the ideas of the later Enoch Literature, represented by 3 *Enoch*, upon those of the earlier, esp. of 1 *Enoch*,[1] but also (2) the considerable development of those earlier ideas, which has taken place in the time between 1 and 3 *Enoch*. Both dependence and development are perhaps nowhere so clearly discernible as in the case of the conceptions of Enoch. In 1 *Enoch* he is the saint-man of old who was worthy of receiving disclosures on future things and on celestial wonders, and this mostly in visions. He is the authority behind the Books of Secrets carrying his name: here is the central interest of the earlier Enoch Literature. There are, however, indications of an initial focussing of the interest on the *final* translation of Enoch, his elevation into a high celestial being, viz. in ch. 70 (Enoch "raised aloft on the chariots of the spirit to the Son of Man and to the Lord of Spirits from amongst those who dwell on the earth"). And, possibly, the following chapter 71, treating of Enoch's translation 'in spirit' into the heaven of heavens near the 'house' containing the Throne of Glory, was interpreted as referring to a definite elevation of Enoch. This is supported by the fact that the Enoch-Metatron pieces of our book show particular dependence upon these chapters in manner of expression and general terms of describing the elevation of Enoch. *Vide* above. The transformation of Enoch into a high celestial being is clearly enunciated in 2 *Enoch*.

1 Cf. George Foot Moore (in *Judaism*, etc. ii. 281): "At a much later time Enoch and what he saw in the heavens appear in Hebrew writings whose resemblance to features of our Book of Enoch suggests subterranean channels of communication, if not literary acquaintance". It would be interesting to know what those possible 'subterranean channels' exactly were. It is evident that 1 *Enoch* must have lain before the 3 *Enoch* circle much in the same form—with regard to composition—as it is preserved to us, i.e. there is no trace of separate existence of the different parts of 1 *Enoch* at the time of 3 *Enoch*.

§ 7B. PARALLELS BETWEEN AND COGNATE CONCEPTIONS IN 2 *ENOCH* AND 3 *ENOCH*

(References to 2 *En.* acc. to Charles, *Apocrypha and Pseudepigrapha*, II.)

A. *ANGELOLOGY.*

2 *Enoch*	3 *Enoch*
I. Angels near the Divine Throne and in the highest heaven.	
(*a*) Individual, named, high angel-princes: MIKAEL and GABRIEL to the right and left of the Throne respectively: 24^1 *AB*; MIKAEL called 'archangel, general, archistratege' 22^6, 'great captain' 33^{10}.	3 *En.* contains 57 names of high angel-princes. See the Index, 'Angels'. MIKAEL, 'archangel', 'great prince', $17^{1,3}$; Gabriel, *ib.* and 14^4.
ENOCH, 'one of His Glorious Ones' to the left of the Throne, Scribe, 24^1 *BA*.	ENOCH-METATRON, the highest angel, 3–15, 48.
VRETIL, archangel, Keeper of the Books, Registrar, Knower of Secrets, 22^{11}–23.	RADUERI'EL, ch. 27, cf. note and Introd., Angelol.
SHEMUEL and RAZIEL (*B*) or RAGUEL (*A*), 33^6, the guides and instructors of Enoch, virtually "Princes of Understanding and Wisdom".	PRINCE OF WISDOM and PRINCE OF UNDERSTANDING, instruct. of Enoch-Metatron, 10^5.
(ORIOCH and MARIOCH, guardians of the Enoch writings, 33^{11} *B*.	Not in 3 *En.*
SATAN-SATANAIL, 18^3, $29^{4,5}$, 31^{4-6}.)	SATAN, esp. 26^{12} (23^{16}).
(*b*) Classes of angels functioning by the Throne:	Cf. esp. the angelological system of *A* 1 (Introd.).
(1) The *highest order of archangels*, 20, also called GLORIOUS ONES, 21 *B*, $22^{7,10}$ *A*, and SERVANTS, 22 *BA*. To this class the individual angel-princes are reckoned: 21 *BA*, $22^{10,11}$, $29^{4,5}$.	Cf. ch. 17: archangels include MIKAEL and GABRIEL, etc. In *A* 1 and *A* 2 more developed than in 2 *En.*
(2) The highest order of *Mærkābā*-angels, viz. KERUBIM, SERAPHIM, SIX-WINGED ONES (i.e. ḤAYYOṮ), explicitly defined as ministers of the Throne 20^1 *A*, 21^1 *BA*; OFANNIM (miswritten '*Ostanim*') 20^1 *B*.	*A* 1: six classes of *Mærkābā*-angels: GALGALLIM, ḤAYYOṮ, KERUBIM, 'OFANNIM and SERAFIM. Cf. Index.
(3) Acc. to *A*: "INCORPOREAL POWERS", LORDSHIPS, PRINCIPALITIES, POWERS, THRONES, THE WATCHFULNESS OF MANY EYES: 20^1.	Perhaps to be compared with the 'ER ELLIM, ṬAFSARIM, 14^1; HOLY PRINCES, 3^{92}, etc.
The last-named may be an allusion to the 'IRIN (Watchers), acc. to 18 *BA* originally belonging to the highest heaven. Cf. below II (*b*).	The 'IRIN and QADDIŠIN above the *Mærkābā*-angels in the highest heaven, 28.
Notice especially the *THRONES*.	Metatron possibly the highest THRONE (Introd.).

2 *Enoch*	3 *Enoch*
II. The remaining angelic orders, in chh. 3–19, represented as distributed among the six lower heavens.	*A* 2 and *A* 3 both speak of hosts of angels distributed among the diff. heavens, but the functions of these are not defined with the exception of those of the second heaven. Most of the following are located in the seventh heaven.
(*a*) Angels of the sixth heaven.	
(1) The *lower order of archangels* who are '*Rulers of the World*', appointed over the stars and the government of the earth, and "Rulers over the lower orders of angels", having control especially over the chanting of the Celestial Songs by the angels, 19^{1-3} *BA*.	RULERS OF THE WORLD, 14^{4}; PRINCES of the SONG-UTTERING ANGELS, $18^{4,5}$, 35^{3}.
(2) The angels of elemental forces, the angels ruling over seasons and years, etc., 19^{4} *BA*.	ELEMENTAL ANGELS, 14^{3}, included among the RULERS OF THE WORLD.
(3) SCRIBES, angels registering the deeds of all men, 19^{5} *BA*.	33^{2}.
(4) The *lower orders of Mærkābā-angels*, seven of each class: seven PHOENIXES, seven KERUBIM, seven SIX-WINGED ONES (ḤAYYOṮ). Chief function: celestial chant, 19^{6} *BA*, cf. 29^{3} *B* (all the troops of...).	In 3 *Enoch* no lower order of *Mærkābā*-angels.
(*b*) Angels of the fifth heaven:	
The 'IRIN (*Egoroi*, *B*; *Grigori*, *A*), originally belonging to the seventh heaven, but after the fall of their brethren they have descended into the fifth heaven, or because of their silent and mournful attitude they are not accounted worthy of having their abode in the highest heaven. Their proper functions are: Service at the Divine Throne and chanting of the Celestial Songs, 18^{1-9} *A*, 18^{1} *B*.	The 'IRIN have their place in the seventh heaven. Functions, see *A* 1 concerning the Fallen Watchers, cf. chh. 4^{6}, 5^{9} and notes, *ib.*, also Introd., section 13 *E* (*a*) 3, 4: *'Azza*, *'Uzza* and *'Azzael* both for fallen and not fallen angels.
(*c*) Angels of the fourth heaven:	
(1) Angels attending the sun and the moon, numbered: 15,000 myriads, 1000, 400, 100, etc. Chh. $11^{4,12}$, 12^{1}, $14^{2,3}$, 15, 16^{7}.	Angels attending the sun and moon in the second heaven, *A* 2, ch. $17^{4,5}$, 96 and 88 (angels).
(2) Angels specially appointed for the chanting of the Celestial Songs, 'song-uttering angels', 17 *BA*.	Angels specially appointed for the *Qᵉdušša*, chh. 35, 40; cf. Introduction, § 18 *D*.
(*d*) Angels of the third heaven:	
(1) The angelic guardians of Paradise, ch. 8^{8} *BA*, cf. 30^{1} *A*, 42^{4} *B*.	Not in 3 *En.*, cf. ch. 18^{22}, 'AZBUGĀ.
(2) The angelic guardians of the place of torment: the angels of punishment, ch. 10^{3} *BA*.	Angels of destruction, 31^{2}, 33^{1}, 44^{2}; appointed over the punishment of the wicked in hell.
Cf. guardians of hell, 42^{1} *BA*.	

2 *Enoch*	3 *Enoch*
(*e*) Angels of the second heaven: The fallen 'IRIN, kept as prisoners and awaiting the final judgement. SATANAIL-SATAN, acc. to *A*, their chief, 7 *BA*, 7^3 *A*, 18 *A*, 31^{4-6} *A*. *Notice.* Ch. 18 *A*, the fallen 'IRIN or, more probably, their leaders, are given as *three* in number.	The 'IRIN are not said to be fallen (28), But 'UZZĀ, 'AZZĀ and 'AZZI'EL of 5^9, the *three* evil agencies, are clearly allusions to the Fallen Watchers.
(*f*) Angels of the first heaven: (1) The "elder, the ruler of the stellar orders" (*A* plural: elders, rulers), the Prince(s) appointed over the stars and planets, with 200 assistant angels, 4 *BA*.	RAH^A^ṬI'EL and KOKBI'EL with 72 and 365,000 myriads of assistant angels, $17^{6,7}$.
(2) The angelic guardians of the treasuries of elemental forces, chh. 5, 6 *BA*, 40 *BA*.	Cf. 14^3.
Outside the above hierarchical system there are references to various classes of angels, to individual angels or angels in general without indication as to their place in the hierarchy.	Also in 3 *En.* general terms: SERVANTS, TROOPS, ARMIES, etc. See Introd. Angelol. *E* (*a*) 1.
A. General terms: ARMED HOSTS, 23 *A*; HEAVENLY TROOPS, 29 *BA*, 39 *A*; INCORPOREAL TROOPS, 29; SPIRITUAL HOSTS, 29 *A*; FIERY ANGELS, 30 *A*, etc.	
B. Definite classes of angels with definite functions: the GUIDES OF ENOCH, 1, 3 seqq., 21, 33, 67; SONG-UTTERING ANGELS, 31 *A*, 42 *B*; THE GUARDIANS OF THE GATES OF HELL, 42 *BA*; THE GIANTS, 18 *A*, etc., etc.	Definite classes of angels outside the hierarchical systems: ŠIN'^A^NIM, ḤAŠMALLIM, TROOPS of ANGER, ARMIES of VEHEMENCE, 'ELIM, ACCUSERS, etc. See Index, 'Angels'.

B. *THE CONCEPTIONS OF ENOCH.*

2 *Enoch*	3 *Enoch*
I. Enoch is taken up from earth to the heavens by two angels sent by the Holy One.	6^1. Enoch fetched from on earth by 'ANAFI'EL sent by the Holy One. Enoch's elevation is final, and when he descends into terrestrial regions he does so as a Celestial Being, 1^4.
(*a*) Acc. to the former half of 2 *En.* this ascension of Enoch seems to be merely temporary: he is to return to earth again, 1^3, 2^4.[1]	
(*b*) Acc. to the latter half of the book Enoch's ascension implies a final departure	

1 It should be noted, however, that Enoch's ascension takes place at the end of his life ("when 365 years were fulfilled to me"), 1^1.

2 *Enoch*	3 *Enoch*
from earthly life. His return is for a short time only and then he has no longer terrestrial nature; chh. 21 onwards, esp. 33^{5-11} *BA*, 36^{2} *BA*, 38^{1} *A*, $55^{1,2}$ *BA*, 56^{2} *BA*, 67^{2} *BA*.	
II. Enoch is conducted through the six lower heavens by the two angels. During his journey through these lower heavens Enoch is still only a 'mortal man' (7^{5} *BA*). This is acc. to the former half of the book, chh. 1–21.	Enoch's ascension thro. the six lower heavens is not dwelt upon in 3 *En.* 4^{3}, 6^{1}, 7.
III. When arrived in the outer regions of the seventh heaven Enoch is brought by GABRIEL before the Presence of the Holy One, $21^{3,5}$ *BA*. There he is given in charge to MIKAEL, the chief of the archangels, 22^{6} seqq. *BA*.	Enoch is brought into the highest heaven and in the Presence of the Throne by 'ANAFI 'EL and by God Himself, 6^{1}, 7.
IV. Enoch is transformed into a CELESTIAL BEING, in rank on a level with the ARCHANGELS and is made into an angel of the Presence:	Enoch transformed into a Celestial Being: his flesh is changed into fire, he is clad in garments of Glory, etc.
(*a*) his earthly 'robe' (= nature) is changed into 'garments of God's Glory (*Kābōd*)' and he is anointed with the Lord's "holy oil", $22^{8,9}$ *BA*;	
(*b*) thereby he is made like "one of His Glorious Ones (= the highest order of archangels)", 22^{10} *BA*;	He is made into a ruler over the highest angels (Introd.).
(*c*) he is to *stand before the Lord's face for ever*, i.e. as an angel of the Presence, 21^{3} *BA*, $22^{4,6}$ *BA*.	Enoch as Metatron, the Prince of the Presence ($10^{3,4}$, 48 C).
The elevation of Enoch is a 'trial' of the highest angels; these, however, acquiesce in the will of the Lord, $22^{6,7}$ *BA*.	The highest angels protest against Enoch's elevation, ch. $6^{2,3}$.
V. As high archangel and prince of the Presence Enoch is in rank equal with GABRIEL and next under MIKAEL; he has his place at the left side of the Throne, 24^{1} *BA*.	Enoch in rank *above all* angels, 48 $C^{8,9}$ (cf. Introd. Met.).
VI. Enoch is initiated in the Secrets:	Enoch initiated first by the Princes of Wisdom and Understanding (10^{5}), then by the Holy One Himself, 11, 48 C^{4}, esp. Secrets of Creation, ch. 11.
(*a*) first by the archangel VRETIL, and	
(*b*) after that, in the secrets not known even to the angels, *by God Himself*, 22^{11-23} *BA*, $24^{2,3}$ *BA*. The latter secrets are in the first instance the *Ma'ᵃsē Bᵉrešiþ*, 24 seqq. *BA*, 64^{5} *A*.	
Thus Enoch is specifically a 'Knower of Secrets' (*Yoḏēᵃ' Rāzim*).	Enoch 'Knower of Secrets', 48 C^{8}.

2 *Enoch*	3 *Enoch*
VII. With Enoch's initiation in the Secrets his function as Scribe is closely connected. This function is much emphasized in the latter half of the book.	Enoch Scribe-Witness-Testifier. This is not much emphasized, 4^5, 48 c^2.
(*a*) Enoch writes down the secrets revealed to him in Books of his own, and the contents he reveals to men. (The books, 23^6 *BA*, 33^3 *BA*, $33^{5, 8-11}$ *BA*, 35^2, 36^1, $40^{2, 12}$, 43^1, 47^2, 64^5.)	The 'Books' of Enoch not mentioned in 3 *Enoch*.
Obeying a Divine command, Enoch reveals the books to his sons and to the men of his generation, in order that they may hand them over to the next generation and so on, 33^{5-11} *BA*, 35^2, 36^6, 40–54 *BA*.	The only parallel to this is the add. ch. 48 D^{10}; the chain of tradition.
(*b*) As Scribe he knows and records all deeds of men, and Divine Judgements, decisions and decrees, 40^{13} *A*, 50^1 *BA*, $53^{2, 3}$ *BA*, 64^5 *A*.	3 *En.* ch. $11^{1, 2}$: "all living beings' thoughts of heart were revealed to me". "Before a man did think in secret, I saw it."
Notice esp. 50 *A* ("no one born on the earth can hide himself, nor can his deeds be concealed: *I*, i.e. *Enoch*, *see all*").	
VIII. The works written down by Enoch in heaven and subsequently revealed to men are, acc. to the latter half of 2 *En.*, identical with the Enoch Literature, of which the current Books of Enoch, hence also 2 *En.*, formed part. This Enoch Literature was considered to be very rich: the 'Books of Enoch' are not less than 360 (acc. to *B*) or 366 (acc. to *A*) in number, 23^6, 68^2 *A*.	There is no direct parallel to this in 3 *Enoch*. Cognate ideas are: Enoch-Metatron possesses all the secrets of the universe and reveals some of them to men worthy to receive them, as e.g. Moses (48 D) and R. Išma'el (3 seqq.); further, it is implied by 48 D^{10} that it is the *duty* of the "men of faith", who have received the secrets from earlier generations, in their turn to communicate them to those worthy of them.
(The latter half of 2 *En.* is probably intended to be interpreted as a conclusion of an imaginary collection of Enoch books.)	
It is particularly incumbent upon each generation or each group of men to whom the books of Enoch have been handed down, that they in turn communicate them; this is to continue till "the end of time": $33^{8, 9}$ *BA*, 47^2 *A*, 48^6 *A*, 54 *BA*.	
The exclusive importance of the Enoch books is expressed in 47^2 *A* as follows:	
"There have been many books from the beginning of Creation and shall be to the end of the world, but *none shall make things known to you like my writings*."	

C. *THE CELESTIAL SONGS.*

2 *Enoch*	3 *Enoch*
I. The character of the songs.	Cf. here the Introduction, § 18.
There are various kinds of songs, "various singing", 17 *A*.	
Terms denoting different kinds of 'songs': THE SONG OF TRIUMPH, 31^2 *A*; TRIUMPHANT SONGS, 42^4 *B*.	*Terms*, see *ib. A*. The songs consist of Scripture verses exclusively. Cf. however 46^4.
Verbally cited are:	
(1) "THE GIVER OF LIGHT COMES TO GIVE HIS BRIGHTNESS TO THE WHOLE WORLD": 15^2 *A*.[1]	
(2) "HOLY, HOLY, HOLY, LORD GOD OF SABAOTH. THE HEAVEN AND EARTH ARE FULL OF THY GLORY", i.e. the *Qᵉđuššā*, 21^1 *A*.	The *Qᵉđuššā* important in 3 *Enoch*. Cf. below, the performance of the Celestial Songs, etc.
There is no reference to an interdependence or interrelation between the Celestial Chant and the Service performed by the congregation on earth.	3 *Enoch* dwells on the Celestial hymns only. Hence = 2 *En.*
II. The performers of the Celestial Songs.	See Introd. *ib. B*.
(1) Angels specially appointed for the sole purpose of chanting the songs, "song-uttering angels", are perhaps referred to in 17 *BA*: "armed troops serving the Lord on cymbals and organs with incessant voice". Cf. also 23^1 *A*.	See Introd. *ib. B* (1), "song-uttering angels".
(2) The glorification of the Holy One is a duty incumbent upon the angels in general:	See Introd. *ib. B* (2).
(*a*) The angels of the seventh heaven, 20^4 *A*; the highest order of *Mærkābā*-angels utter the *Qᵉđuššā* before the Throne, 21^1.	See Introd. *ib. B* (2).
(*b*) The lower order of *Mærkābā*-angels sing and voice to each other as one, 19^6 *BA*.	
(*c*) The 'IRIN (*Grigori*) sing with one voice, 18^9 *A*.	
(*d*) The angels appointed over the sun "sing a song at the command of the Lord", $15^{1,2}$ *A*.	3 *Enoch*, ch. 46^4.
(*e*) The angelic guardians of Paradise, 8^2 *BA*, 42^4 *B*.	
III. The time appointed for the chanting of the Celestial Songs.	Introd. *ib. C*.
(1) The performance of Celestial Songs is represented as continual and uninterrupted: "*with incessant voice*", 8^8 *BA*, 17 *BA*; "*never cease* rejoicing", 42^4 *B*.	Contrast in 3 *En.* a fixed time every day for the *Qᵉđuššā*, 18^7, 19^6, 23^3, 35^5, 36^1, 38^1, 39^1.

1 Cf. the "*ha-mmēʿīr lāʾāraṣ*" in the Jewish Liturgy.

2 *Enoch*	3 *Enoch*
(2) A definite time in the day perhaps implied by $20^{3,4}$ *B*.	
IV. Manner and arrangement:	Introd. *ib. D* and *B* (1).
"with one voice", 18^{8}, 19^{6};	Cf. note on 3 *En.* 40^{3}, end.
"with the accompaniment of cymbals and organs, etc.", 17;	
introduced by the sounding of four trumpets, 18^{9} *A*.	
The performers of the Celestial Songs are arranged *in four orders*, 18^{9} *A*.	The camps of song-uttering angels arranged *in four šuroḇ*, 35^{3}, etc.
V. The import of the Chanting of the Celestial Songs	Introd. *ib. E*.
Is an acknowledgment of God's sovereignty, a realization of and conforming to the Kingdom of Heaven. This is implied by 15^{1} *A*, 21, 8^{8}, 42^{4} and also 31^{2} and symbolized by the expression "with one voice", 18^{8}, 19^{6}. Apparent in ch. 18^{1}.	Introd. *ib. E*.
	= in 3 *En.*

D. *THE DIVINE JUDGEMENT.*

2 *Enoch*	3 *Enoch*
I. Two different Judgements are referred to, of which one is preliminary, the other final.	See Introd.: "The Divine Judgement".
(*a*) Preliminary Judgement:	Only one judgement is referred to, viz. the *daily* judgement. This is concerned
(1) of the rebelling angels (Watchers), $7^{1,3}$ *BA*, $18^{4,6,7}$ *A*;	(1) with the whole world;
(2) of man, by which he is assigned to Paradise or to the place of punishment, acc. to his deeds, 40^{12} *BA*, ^{13} *A*, 41–42^{1} *A*, $42^{3,4}$ *B*, 9 *BA*, 10 *BA*.	(2) with the nations of the earth;
The preliminary judgement of man is a *daily judgement* (decisions as to man's fate given after his death), 40^{13} *A*.	(3) with the individual;
	(4) with the angelic world.
(*b*) Final Judgement, concerned with	
(1) the whole world, 10 *B*, 18^{7} *A*, $65^{6,7}$ *BA*;	
(2) the individual, 40^{12} *A*, $58^{4,5}$ *A*, ^{6} *B*, 65^{6} *A*, ^{7} *B*;	
(3) with the fallen Watchers, 7^{1} *A*, $18^{6,7}$ *A*.	
II. The Court Proceedings are not described in detail, but only alluded to, 42^{13} *A*, 58^{4-6} *BA*, $65^{6,7}$ *BA*.	The Court Proceedings are described. See Introd *ib.*

2 *Enoch*	3 *Enoch*
III. It is implied that the judgement is based partly upon records of man's deeds: the Divine decisions and decrees are also recorded.	The judgement is based on records of man's deeds and of all events in the whole universe. The Divine decrees are recorded. See *ib.*
Angelic Scribes and Recorders are: (1) VRETIL, recording "all the doings of the Lord", 22^{11} *BA*. (2) ENOCH, 40^{2}, 12 *A*, 64^{5} *A*, 50^{1} *BA*, 53^{2} *BA*. (3) Angels "over all souls of men, who write down all their works and their lives before the face of the Lord", 19^{5} *BA*.	Scribes and Keeper of the "Books": RADUERI'EL, ch. 27^{2}; ENOCH, 4^{5}, 48 C^{2}. The "Scribes", 27^{2}, 33^{2}, 18^{23-25}. SERAFI'EL, ch. 26^{1}.
IV. As 'accusers' of men are mentioned only the "souls of the beasts", 58^{6} *BA*.	Angelic accusers, 14^{2}.
V. In Judgement men are divided into two main classes, viz.: (1) The RIGHTEOUS or JUST who are kept in Paradise in the third heaven until the final judgement, after which they are to be gathered together for the life in the new age, this world having perished; their dwelling-place will then be a new Paradise, "the Great Paradise", 42^{4} *B*, 65^{8-10} *BA*. Cf. however 9 *BA*, 42^{3-5} *B*.	3 *Enoch* speaks of *three* classes of men, viz.: (1) the Righteous. Their spirits have their abode in the Presence of the Throne of Glory, 43^{2}. In the time to come the righteous shall inherit the Garden of Eden, 23^{18};
(2) The WICKED. As regards the place of punishment assigned for the wicked, the former and latter halves of the book are at variance. Acc. to the former the place of torture situated in the third heaven is "an eternal inheritance" for the wicked from the first judgement, the final judgement making no change in the fate of the wicked. Ch. 10 *BA*. Acc. to the latter the wicked are punished in "hell" situated below the heavens, probably under the earth. Their punishment begins immediately after death, but they await the final decisions as to their punishment to be given at the final judgement, $40^{12, 13}$ *BA*, $42^{1, 2}$ *B*, $42^{1, 12}$ *A*.	(2) the perfectly wicked who are punished in Gehenna, 44^{3}, 33^{5}; (3) the intermediate, the *bēnōn(iyy)im*, who have to go through a sort of Purgatory until they are cleansed from their sins. After being purified they are probably accounted as righteous, $44^{3, 5}$.
The non-righteous Israelites, however, were assigned a special position: they will be conducted to Paradise in the time to come, i.e. after the final judgement. Until that time they undergo punishment in hell, 42^{5} *B*, 41 *A*.	The *bēnōn(iyy)im*, acc. to 3 *Enoch*, are the large majority of men, not perfectly righteous but neither wholly wicked.

2 Enoch	*3 Enoch*
VI. The executors of the judgement are angels specially appointed for this purpose. "Cruel, relentless...angels tormenting without pity" execute the punishment of the wicked, 10 *BA*. Cf. "guardians of the keys of hell" in 42^1 *BA*, ^{2} *B*. Similarly there are guardians of Paradise, 9^8 *BA*, 42^4 *B* (cf. 30^1 *A*).	The executors of Divine decisions are the ʿIRIN and QADDIŠIN, 28^9. The executors of punishment are the angels of destruction, 31^2, 33^1, 44^2.
VII. The instruments of punishment are: the "weapons of the angels" of punishment, 10^3 *BA*; the fiery river, 10^2 *A*; "fire and flame and cold and ice and dungeons", 10^2 *B*.	Instruments of punishment are: the Sword of God, ch. 32; "staves of fire", 44^3; the fiery river, 33^5, 47.

The parallels adduced above clearly show that 3 *Enoch* bases on the same traditions as 2 *Enoch*, at least to a considerable extent; secondly, that, on the whole, the development of these traditions is further advanced in 3 *Enoch* than in 2 *Enoch*; thirdly, that, apparently, the conceptions of 3 *Enoch* in most cases are direct continuations on the lines of development begun by 2 *Enoch*.

(1) Thus, in Angelology, the tendency towards systematization evident in 2 *Enoch*, as compared with 1 *Enoch*, has resulted, in 3 *Enoch*, in the very elaborate angelological systems, in this Introduction referred to as A 1, A 2 and A 3 (*vide* the section on Angelology, Introduction, § 14).

In these angelological systems the interest has been focussed in an ever-increasing degree on the angelic inhabitants of the highest heaven, the angels of the *Mærkāḇā* and the Throne, and hence 3 *Enoch* here presents elaborate accounts of this angelic world, which in comprehensiveness by far transcend those of 2 *Enoch*. The treatment of the angelic orders of the lower heavens is, on the other hand, poorer in 3 *Enoch* than in 2 *Enoch*; but this is explained by the fact that most of the particular orders of angels, in 2 *Enoch* assigned to various of the lower heavens, are, in our book, located in the seventh heaven, with the exception of the angels of the planetary and stellar orders of angels, who, in accordance with Rabbinic traditions, are all located in the second heaven.

(2) With regard to the conceptions of Enoch, 2 *Enoch* shows itself very clearly as belonging to a stage of development later than 1 *Enoch*, but earlier than our book; moreover, in this respect 2 *Enoch* may be

said, speaking metaphorically, to be on the straight line connecting 1 *Enoch* with 3 *Enoch*.

Whereas in 1 *Enoch* the *visions* of Enoch are the essential feature in the Enoch-conception (*vide* above), in 2 *Enoch*, on the contrary, the idea of Enoch's *transformation into a high Celestial Being* plays an important part (see the above parallels, under B IV, V). This idea has, however, not yet advanced as far as in 3 *Enoch*. Thus, Enoch, as a high archangel, still is in rank below MIKAEL, and has his place on the *left* hand of the Most High. It is evident that at the time of writing of 2 *Enoch*, the idea of Enoch as the *ruler* over *all* the angels and the *vice-gerent* of the Holy One, had never as yet been put forth. With this coheres that there is in 2 *Enoch* no trace of the identification of Enoch with Metatron, one of the central features of 3 *Enoch*, nor of Enoch as enthroned, although 2 *Enoch* knows of an angelic order called THRONES (ch. 20^1).

(3) Respecting the conceptions of Judgement and Fate of Souls and Spirits 2 *Enoch* is more in keeping with 1 *Enoch* and the earlier Apocalyptic Literature, whereas 3 *Enoch* on this point rather reflects the earlier Rabbinic teachings (especially those of Beþ Šammai).

As is evident from the parallels between 1 and 3 *Enoch* given above, 3 *Enoch* reveals familiarity with the ideas and expressions of 1 *Enoch*, i.e. 1 *Enoch* must have been well known to the circle from which 3 *Enoch* emanated. That this was the case also with at least parts of the writings embodied in the present 2 *Enoch* is postulated by the close parallels between 2 and 3 *Enoch*, some of which are as striking as to suggest a direct dependence of the latter upon the former. Special importance should perhaps be attached to the following features which appear in 2 and 3 *Enoch* exclusively:

(1) The leaders of the Fallen Angels or Seducers of mankind as *three* in number, 2 *En.* 18 A, 3 *En.* 5^9.

(2) RAḎUERIEL-VRETIL, the Keeper of the Books, the Heavenly Registrar, 2 *En.* 22^{11}–23, 3 *En.* 27 (*vide* note on 3 *En.* 27).

(3) Enoch instructed in the secrets, first by angels, and then, in the highest mysteries, by the Holy One Himself, 2 *En.* 22^{11}–24^3, 3 *En.* 10^5, 11.

There are, however, a few conceptions and passages of 2 *Enoch* which reflect a later development than our book. Still these are—in most cases—easily recognized as late additions. Such are:

(1) The conception of higher and lower orders of *Mærkābā*-angels, a conception which, by the way, is frequently met with in the *Zohar*,

2 *En.* 19^6, 20^1, 21^1 (*vide* above on the Parallels between 2 *Enoch* and 3 *Enoch*, A I (*b*) 2 and A II (*a*) 4); cf. *Zohar*, i. 22 a, i. 41 b seqq., *et frequ.*

(2) The ten ranks of angels, 2 *En.* 20^3 A.

(3) The eighth, ninth and tenth heaven, strangely enough carrying the Hebrew names of *Kokābim* (planets), *Mazzāloḏ* (constellations), and *ʿArāḇoḏ* (in reality the name of the seventh heaven). This is however only found in a corrupt passage quite out of keeping with the context. It is easily observed that 2 *Enoch* knows only of seven heavens. *Vide* Charles's note on the passage in his edition of 2 *Enoch*, 1896, 2 *En.* 21^6–22^3 A.

(4) The advanced calendary computations, 13–16 A, cf. 31, 32 A.

Also on this point the addition-character of the passages showing later developments is unmistakable, and is, moreover, proved by a comparison of the two versions extant, A and B (as they are marked in Charles's edition in his *Apocrypha and Pseudepigrapha*, ii. 431–469). B here presents the more original text, whereas in A the passages in question are inserted which reflect late calendary computations.

Thus, ch. 14^1, where B reads simply, "according to the number of the days", A has "according to the number of the days 365 *and the quarter of a day*". That the latter half of the passage in A is a late gloss is obvious. Even more apparent is the addition-character of the largest part of ch. 16 of the version A. Whereas ch. 16 B simply speaks of the 12 gates of entrance and the 12 gates of exit of the moon, 16 A makes these gates to represent the 12 months of the *solar* year, further alludes to the leap-year, speaks of the "great circle of 532 years," etc. *Nothing of this is found in* B.

(5) Parts of the account of Creation contained in 30–33^2 acc. to A reveal influences from ranges of ideas outside the traditions reflected in 3 *Enoch*, *vide* in particular vss. 3, 8, 9, 13–18 of ch. 30, further 31^4 (Satan-Satanail), $33^{1,\,2}$. It is highly significant that these passages also are only found in A. What is found in B is altogether compatible with the conceptions of the earlier Enoch Literature.

It is interesting to note that it is mainly on the grounds of the conceptions found in the additional sections or passages referred to under (4) and (5) above, that Mrs Maunder in *The Observatory*, August 1918, argues for a late origin of 2 *Enoch*, maintaining that it reflects the traditions of the Bogomils. The arguments brought forward by Mrs Maunder obviously carry weight only for the passages on which they are based, and cannot be applied to 2 *Enoch* in its original form,

not even to the present form of version B. The observations of Mrs Maunder may be valuable for the textual history of 2 *Enoch*.

Mrs Maunder's suppositions as to the late origin of 2 *Enoch* as a whole are obviously refuted simply by the fact of the relations obtaining between 2 *Enoch* and 3 *Enoch*; for neither can 3 *Enoch* be dependent upon a writing of *Slavonic origin*, nor can such a writing be conceived of as dependent upon the Hebrew 3 *Enoch*.

Before arriving at a final conclusion as to the relation between 2 and 3 *Enoch* the following considerations may be made, viz.:

(1) The entirely Jewish character of a considerable part of the present 2 *Enoch*;

(2) the strikingly close parallels, not only in general and detailed conceptions, but also in terms and expressions, between this Jewish stratum and 3 *Enoch*, as shown above;

(3) the impossibility of conceiving any direct dependence of 3 *Enoch* upon a non-Jewish writing, to the extent obtaining here;

(4) the unmistakably earlier stage of development in 2 *Enoch*—as compared with 3 *Enoch*—of otherwise identical conceptions and ideas common to 2 and 3 *Enoch* (as has been shown above).

On these considerations it may be urged that there was originally a Jewish writing, belonging to the Enoch Literature and embodied in the present 2 *Enoch*, and that this Jewish Book of Enoch was well known to the circle from which 3 *Enoch* has emanated.

Further, from this assumption follows, as a corollary, that the Jewish writing in question must have originated at a fairly early date. In fact, the general types of ideas met with in this oldest and essential stratum of the present 2 *Enoch*, fit in perfectly with the date assigned to it by Charles, i.e. some time in the first century A.D.[1] This would also fit in very well with assigning some date in the third century for the redaction of 3 *Enoch*; the interval would allow for the developments reflected in 3 *Enoch* and for the assimilation which has taken place in 3 *Enoch*, on the one hand with the conceptions of Metatron and on the other with certain Rabbinic ideas (cf. above).

1 Since the edition by Charles, 1896, has now gone out of print, a new separate edition of 2 *Enoch* by the same outstanding authority is greatly to be desired.

That 2 *Enoch* has been extant in Greek is evident. The traces of a Greek text underlying the present 2 *Enoch* are numerous: Phoenixes, Chalkadri, Arkhas, the Greek names of the planets, etc. *Vide* Charles's Introduction to the edition of 1896.

§ 7c. PARALLELS AND SIMILARITIES OF EXPRESSION IN MANDAITIC LITERATURE

(Quotations from Petermann's *Thesaurus*, Lidzbarski's *Mand. Lit.*, *Joh. B. d. Mand* and *Ginza*. Mandaitic script transcribed in Rashi characters.)

1. Similarities to the Enoch-Metatron pieces (3 *En.* 3–16, 48 c).

(*a*) In general.

GR. III. 68[26–33] (72[16–19]) (cf. *GR.* 78[29 seqq.]):

הו רבא עטאבלה זיוא ונהורא
ואטפילה על דעתלה
עטאבלה לבוסא רבא דסאגאי וסאכא ליתלה
בירכה בבירכתא ראבתיא
דעתיבריכבה רורביא
אבא סאויויא דעותריא
ומזאויד זואדיא לראהמה

He, the Great One, gave him[1] splendour and light and added for him to that which he had, he gave him a great garment, exquisite and imperishable, he blessed him with great blessing with which are blessed the mighty ones; they made him the father of the 'Uþras, and he gives maintenance to his friends.

3 *En.* 9[5], 48 c[8].

8[2]. (הוסיף לי חכמה על וגו');
"...the Holy One added in me wisdom unto wisdom, etc."

12[1,2].
(עשה לי לבוש של גאוה);
"...He made me a garment of glory, etc."

9[1] ("blessed me with... blessings").

For Metatron as the possessor and distributor of *Parnāsā*, *vide* note on 3 *En.* 8[1].

GR. III. 70[3–9] (73[20 seqq.]):

קרוך ופאקדוך רביא
וזאלזוך ופאקדוך וסאדרוך

וסאלטוך על כול גבו
פאקדוך על סכיגאתא

ועל תירי רורביא דאתאר כאסיא
סאלטוך על עותריא כאסיא
דקאימין ותסאביא לרורביא

The Great (Life) has created and appointed thee, has prepared thee, appointed thee and sent thee, has made thee a ruler over every thing, has appointed thee over the *Šekīnas* and over the mighty gates of the Secret Place, has made thee a ruler over the Hidden *'Uþras* that are standing and praising the Mighty (Life).

3 *En.* 48 c[1] ("I made him strong, I took him, I appointed him, namely Metatron").

3 *En.* 20[6], 48 c[3]. Metatron appointed over all the Treasuries and stores of every heaven.

3 *En.* 48 c[4]. Metatron put over the Hall of *'Arabōþ* and its gates.

3 *En.* 10[3], 48 c[4, 8, 9].

1 *Vide* Brandt, *Mand. Schr.* pp. 125–129, Lidzbarski, *Ginza*, pp. 63 seq., referring to *Mandā dHayye*.

GR. III. $74^{7,8}$ (76^{17}): "Since I am one among the Great Ones, the Life Himself revealed to me...".

3 *En.* 11^{1} (*vide* note *ib.*) and 48 c^{7}.

GR. III. 94^{7-12} (91^{4-6}):

דירכא לטאבא דירכית
וסאוית באבא לאלמא
באבא לאלמא סאוית
ותראנינבה כורסיא
כורסיא לטאבא תירנית
ותאקנינבה פאסימכא

Ib. ^{23,24} (*ib.* ^{11,12}):

כורסיא קירניק לראב זיויא
ותירנית קודלמה פאסימכא

"I made a path for the good and put up a gate for the world, a gate for the world I put up and erected in it a throne, a Throne for the good I erected and fixed on it a lamp...a Throne I erected for the Prince of the Glorious Ones;
and erected before it a lamp."

3 *En.* $10^{1,2}$. "All these things the Holy One, blessed be He, made for me: He made me *a Throne*, similar to the Throne of Glory. And He spread for me a carpet of splendour and brilliant appearance, of beauty, grace and mercy, similar to the carpet of the Throne of Glory; and on *it were fixed all kinds of lights* in the universe. And He placed it at the *Door* of the (Seventh) Hall and seated me on it."

GR. XVII. 1. $401^{3,4}$ ($373^{8,9}$):

על באבא דבית חייא
כורסיא לראב זיויא תרין

"At the door of the Chamber of Life a Throne was erected for the Prince of the Glorious Ones."

3 *En.* 48 c^{8}. "I set up his throne at the door of my Hall, that he may sit and judge the heavenly household. And I placed every prince before him, to receive authority from him."

ML. 188^{8-10} (Oxf. I. xviii):

כורסיא תרין לראב זיויא ורחב
זיויא יתיב עלה

"For the Prince of the Glorious Ones a Throne is erected...and the Prince of the Glorious Ones is seated upon it."

3 *En.* 10^{3}. "I have made him into a prince and a ruler over all the princes of my kingdom and over all the children of heaven."

Cf. with reference to *'Ăbaþur*, the "Third Life":

ML. 16^{12}–17^{2} (*Qolasta* I. ix): "I extol, honour and glorify 'Ăbaþur, the ancient,

high, secret and guarded one,...at the door of the Chamber of Life a Throne is founded for him, and he is seated on it, the balance is erected before him; he weighs works and rewards; he sees and knows the worlds and the æons, what they are doing."

3 *En.* 48 c[8] (cf. preceding page).

על בחנה דבית חיי כורסיה רמילה מוזחניה תרין קודחמה תחקיל עובחדיה ואגריה. חחזיה ופחרים אלמיה ודחריה מחהו דאבדיה

Cf. further on 'Aḇaḇur, *GR.* 174[1], 195[3]; *ML.* 91[14]; *GR.* 285[40–42], 286[1] (288[22–24]):

"'Aḇaḇur, the ancient, high, secret and guarded one, who is *high* and seated in the *deep*, and *sees* what is *hidden* and searches the *worlds* and generations, sees what they are *doing* and is appointed over the spirits to weigh all works that they have done,—[him] we call as witness".

3 *En.* 11[1, 2]. "All living beings' thoughts of heart and all the *secrets* of the Universe and all the Secrets of Creation were revealed to me....Before a man does think, I know what is in his thoughts. And there is nothing above on *high* nor below in the *deep* hidden from me."

JM. 222[8–12]:

כסחיתה לחבחתור מן סיביחיה ונטחרתה על גינזיה מן רים ברים חנהרתה ותחקינתה מן בוסמח דחיחר סרין עלה תחקינין לעבידחתה ותחקינה למימרה מן רים ברים

"I hid 'Aḇaḇur away from the planets and preserved his treasure exceedingly well. I made him shining and glorious by the fragrance of ether resting on him. We made his works and words exceeding glorious."

3 *En.* 15[1, 2], 48 c[6, 9].

ML. 233, 234 (Oxf. II. ii):

ביומח דלבסיה מחנדח דהיח לגבוסיה זיוה על חלמיח דנהורח דנח

3 *En.* 7[1]. "When the Holy One etc."

"On the day when *Mandā dHayye* clad himself in his garment of light,[1] his splendour rose over the worlds of light...all gathered together before him...opened their mouth and blessed *Mandā dHayye*...."

3 *En.* 12[1, 2].

ML. 234, 235 (Oxf. II. iii): "On the day when they bound the girdle on *Mandā*

1 On the significance of *ML.* 233 seqq. in that connection *vide* Lidzbarski's note 2 on p. 233 *op. cit.* "Im Folgenden werden die einzelnen Stücke der sakralen Kleidung der Mandäer...durchgegangen...wie sonst wird das Geschehnis in die Urzeit verlegt und mit einem höheren Wesen in Verbindung gebracht."

dHayye, his splendour rose over the ʿUṯras and Šeḵinas. When the ʿUṯras and Šeḵinas saw the splendour of *Mandā dHayye*, they all were affrighted before his splendour".

(כולהון מן זיוה סחר)

ML. 236, 237 (Oxf. II. vi):

ביומא דתרא נלה תגא למאנדא דהייא זיוה על
כילבוניה דכא

"On the day when they put the crown on *Mandā dHayye*, its splendour rose over all the eggs...all the worlds shine through it(s splendour)."

3 *En.* 12[3, 4]. "He made me a royal crown...its splendour went forth in the four quarters of the *ʿArāboṯ Rāqiʿ*, and through the seven heavens, and in the four quarters of the world."

ML. 232 (Oxf. II. i):

כנאף עותריא וכנאף סכינאתא
כורסיא ליאוחר מאלכא דעותריא תרא נלה
כורסיא תרא נלה ליאוחר מאלכא דעותריא
ותרא נלה בריסיה כליליא ראוזיא
זיוה על עותריא ועל סכינאתא דכא
עותריא וסכינאתא דהיזויא לזיוא
דיאוחר מאלכא דעותריא כולהון
לואתה כאנפיא כולהון כאנפיא לואתה
...וביאמינון דאכיא מאסימיא עלה
ומבארכילה בבירכתא ראבתיא

"The ʿUṯras and Šeḵinas gathered together, they erected a throne for Yaṯar, the King of the ʿUṯras,...they put shining crowns (garlands) upon his head. His splendour went out over the Uṯras and Šeḵinas. When the ʿUṯras and Šeḵinas saw the splendour of Yaṯar, the King of the ʿUṯras, they all gathered together by him...and laid their Right Hand upon him. They blessed him with the Great Blessing."

3 *En.* 14[1–5]. "When the Holy One, blessed be He, put this crown on my head, (then) trembled before me all the Princes of Kingdoms who are in the height of *ʿArāboṯ Rāqiʿ* and all the hosts of every heaven... and they all fell prostrate when they saw me."

ML. 241 (Oxf. II. xi):

אבון עהבלאך פאדאכסאר דאכיא ופאקאדתא
דרביא פאקיר עלאך

"Our Father! They gave Thee the true (pure) dominion and the command which the Great (Life) has committed to Thee."

3 *En.* 48 c[9].

(*b*) The 'Youth'.

ML. 244 (Oxf. II. xix):

זוטאנאלון לעותריא ומיאנקאנאלון לפאסימכיא
ראבנא וראבאליא כאפסאי דסתית מיא מן פוס
פראס

"Small am I among the 'Uḥras, a suckling am I among the Shining Ones, yet I am great, and my soul is great in me for I have drunk water from the mouth of Euphrates."

4^{10}. "Because I am small and a youth among them (*scil.* the Angels) in days, months and years, therefore they call me '*Youth*' (*Na'ar*)." 4^{9}: "he (the *youth* Metatron) shall be a prince and a ruler over you in the high heavens".

GR. V. 4 192^{13-15} (191^{11-13}): *Mandā dHayye* addressed by *Ĵōhānā* from the Jordan: "Come, come, *little youth* of three years and one day, smallest among his brothers and oldest among his fathers, who himself is small, but his words distinguished".

אתא אתא ילדא זוטא בר סניא תלאת ויומא
הדא זוט אהה וקאסים אבאהאתה דהו זוט
ופוגדאמה מראורביא

The Youthful Child, *Rabya Ṭalya*, occurs in *ML.* 229^{2} (Oxf. I. lix), 264^{4} (Oxf. IV. i) with the name *Arspan* and the epithet "son of the Splendours" (= the Glorious Ones): בר זיויא. In *GR.* 243^{23-27} (also *ML.* 248^{9}) *Hibil bar Adam* (the Abel of OT.) is called thus. A particular rôle is played by the *Rabya Ṭalya* in the latter part of the ninth book of *GR.* pp. 235–238. On this *vide* Lidzbarski's introduction, *ib.* pp. 234, 235. The First Life (or its 'sons') creates through his word "the only (unique; μονογενής: Lidzbarski) son, the great, righteous *Unique* One, who went forth from the great, righteous Unique One". The First Life clothes him in "garments of splendour", puts "diadems of light" upon him. He is questioned by the messenger *'Adakas-Malala* or *'Adakas-Ziua*: "*What is Thy Name?*" and answers: "*I am the Youthful Child*, the righteous, great Unique One". Then he is brought by that messenger to the "*Šekina within the Šekina*" and he beholds the "Splendour which is above all splendour, the Light above all Light, on the right of whom there are 1000 times 1000 shining ones and on his left 10,000 times 10,000 shining ones". When he

3 *En.* 48 c^{1}. "I made him strong (איברתיו, perhaps בראתיו, 'I created him', was originally meant to be conveyed), I took him, I appointed him, namely Metatron, my servant who is one (*unique*) among all the children of heaven."

Cf. and contrast 3 *En.* $3^{1,2}$. R. Ishmael asks Metatron: "*What is thy name?*" He answers him: "... *my King calls me Youth*".

3 *En.* 1^{1}: "*chamber within chamber*".

3 *En.* 6^{3}. "this one whom I have taken from among them (i.e. men) is an Elect One among (the inhabi-

goes down he finds the First Life in its *Šᵉkina*, tells of his vision, and thereupon proceeds to the other worlds of light which are committed to him that he may put them in order; at last he is sent by the 'Great, Mighty Mānā' with a message to the devotees on earth (the Naṣoreans, i.e. Mandæans). *Vide* also beg. of eleventh book, p. 251 (249), which book acc. to Lidzbarski "in einem anderen Kreise als die sonstigen mandäischen Schriften entstanden ist".

GR. XI. Peterm. 249[16–20]:

יתידא רבא זתיקא...
קאיים וקרא עותרא דהימא
דניהוי פתרוסא לה ולאבוי
זתיקא...ולאפרים על כולהון
עובדיא דניהון ואפרשתא
ניקאיים קודשא אבוי

"The Unique, Great, *Righteous* One... created a beloved *'Uḇra* that he should be a discerner (teacher: פתרוסא) for himself and his father, the Righteous One,...*that he should teach concerning all works that shall be (done) and arrange teaching before his father*."

(*c*) *'Enoš.*

In the Mandaic literature *'Enoš* (*'Anoš*) is given a prominent place. The name itself is derived from the OT. 'Ænoš; mostly he is mentioned in juxtaposition with Hiḇil (= Abel) and Šiṯil (= Seth), all three being 'Uṯras with special functions, differently represented in different contexts. On the significance of *'Enoš* one may in the first place refer to Reitzenstein, *D. Mand. B. d. Herrn d. Grösse* and *Das iran. Erlös. Myst.* pp. 115–134.[1] 'Enoš is the last Messenger and Revealer of Truth to the world, the Guide, and Saviour of those who follow him. It will be unnecessary here to repeat the whole of the "'Enoš-episode" in the Apocalypse of *GR.* analyzed by Reitzenstein and Schæder (*GR.* 30[48]):[2] "'Enoš- Uṯra comes into the world...*heals the sick*, opens the eyes of the blind, *makes the lepers clean*... *vivifies the dead;* he wins adherents among tants of) the world and he is equal to all of them in faith, *righteousness*, and perfection of deeds."

48 c[9]. "I (God) appointed Metatron over the angelic rulers of the world *to reveal to them the secrets of my words* and *to teach the decree of my righteous judgement*."

To illustrate the manner and import of the rejection of *'Ænoš* in 3 *Enoch*, it may be allowed to repeat here the relevant fragment, ch. 5:

"From the day when the Holy One expelled the First Adam from the Garden of Eden Šᵉkinā was dwelling upon a Kᵉruḇ under the Tree of Life...and the first man and his generation were sitting outside the gate of the Garden to behold the image of the appearance of the splendour of Šᵉkinā....And everyone who made use of the splendour of Šᵉkinā,... he neither became ill nor

1 *Vide* also the valuable expositions by Schæder in Reitzenstein und Schæder *Stud. z. Ant. Synkret. aus Iran v. Griechenl.* pp. 306, 326–341.

2 Schæder, *op. cit.* pp. 332–336.

(מהיימין מן) the Jews",..." 'Enoš-'Uḫra ascends (on high) and sits with (joins) the *Mᵉšunne-Kušṭa*" (= Die zur Seligkeit entrückten Mandäer: Lidzbarski). Cf. later *MJ*. 242 (also *GR*. 338[30], 339 seqq.). In the present connection attention must be called to *GR*. 47[35 seq.] (52[19 seq.])—an insertion acc. to Lidzbarski:

ענוש עותרא אתיא מן קודאם טופאניא מיא
לואתה דנו וסורבאתה

"'Enoš-'Uḫra comes before the Water Floods to Noah and his tribe" (cf. *GR*. 263[18–29]).

This should be put by the side of the traditions in *GR*., eleventh book (*vide* Lidzbarski, *GR*. pp. 250, 251). The Unique One sends the three 'Uḫras, *Hiḇil*, *Šiḫil* and *'Anoš* into the world to give assistance to the spirits of the faithful. The Planets (being the Enemies of the Spiritual World) try to overpower them, and plan the destruction of the whole generation, first through the sword (against *Hiḇil*), then through Fire (against *Šiḫil*)[1] and lastly through a Deluge (against *'Anoš*). (Cf. how in 3 *En*. the removal of Enoch is connected as well with the idolatry of 'Enoš as with the Deluge.) 'Enoš is represented as fearing the attempts by the Planets but is addressed by *Mandā dHayye* as follows (*GR*. XI. 266[13 seqq.] Pet.):

ענוש זוטא...לא תידהול מן ביסיא דאלמא האזין
מן טופאניא מיא האזין על ריסאך דילאך
מיתנאסביא...עיאיתילאך זיוא ונהורא דאדיארא
ניהוילאך וניקוס לואתאך

"Little 'Enoš...Be not afraid...of the Evil Ones of this world (and) of the Water Floods. They will be taken away above thy head... I will bring thee splendour and light which will be thy helpers and stand by thee."

suffered he any pain; no demons got power over him nor were able to injure him...until the time of the generation of *'Ænoš who was the head of all idol worshippers* of the world. And what did the generation of 'Ænoš do? They went from one end of the world to the other, and each one brought silver, gold, precious stones and pearls in heaps like unto mountains and hills making idols out of them throughout all the world....And they brought down *the sun, the moon, planets and constellations*, and placed them before the idols on their right hand and on their left to attend them even as they attend the Holy One, blessed be He....What power was in them that they were able to bring them down:...(answer:) *'Uzzā*, *'Azzā* and *'Azzi'el* ...*taught them sorceries* whereby they brought them down and made use of them. In that time the ministering angels brought charges (against them) before the Holy One... saying...'Master of the World! What hast thou to do with the children of men?' As it is written (Ps. 8[5]): '*mā 'ᵃnōš ki ḫizkᵉrænnu*' (what is man, 'Enoš, that thou art mindful of him?). *Mā 'Āḏām is not written here, but mā 'ᵃnoš, for he* (i.e. 'Ænoš) *is the head of the idol worshippers*."

(Cf. *Lam. R. Proëm* 24, dependent on 3 *En.*, *Gen. R.* 5[5], 10[8], 12[5], 23[9].)

1 Thus originally, acc. to Lidzbarski, *GR*. p. 250, ll. 29–31.

GR. XI. 264^{31} (266^{23}–267^{3} Pet.):

אמריא בישיא דאלמא דאתלין גוברייא תלאתא
באלמא היכון ולאו גוברייא הינון היגעלא זיוא
ונהורא הו דמותה מהאויא באלמא האזין לואת
ענוש זוטא דקאייס בלהודה באלמא האזין.
ואמאר לה מאנדא דהייא אתא עגאלילאך על רחזיא
סאיניא דאלמא האזין

The Evil Ones of the world shall say: "These Three Men are in the world, and (but) they are not men but splendour and light: it shows its image in this world by (with) the *little* ʿ*Enoš* who stands *alone* in this world. And *Mandā dHayye* said to him: Come, I will reveal to thee concerning the hideous secrets of this world."

GR. XI. Pet. 270^{6-16}:

הא הזית ענוש זוטא גליתילאך
על רחזא דביסיא דאלמא האזין דהזית
ודיהלית מיכאיון דזאהת ועתאזאהת
מיכאיון גליתילאך על רחזא דעסומיא ואדקא
גליתילאך על רחזא דכולא עבאד ומאבאד
דעתבה באלמא אפריסתאך עלאוליון
עהאבילאך זיוא ונהורא דניהויא לואתאך
בלבוסא האנאתה קאדמאיא
דעהאבלכון מן בית הייא האסתא עלאך
דילאך עתכאטאר דביסיא עלה מיתכאדסיא
דכינסיבונה ולא מאטיא בעדאיהון דכינסיבונה
הא אטפילאך זיוא על זיוא ואטפילאך
נהורא על נהורא דניהויא לואתאך בדמותא
דגובריא עלין תרין אהאך דמן לואתאך
נפאק לבית הייא אזאל

"Lo, thou hast seen, little ʿEnoš, (that) I revealed to thee concerning the secret of the Evil Ones of this world whom thou didst see and feared them, before whom thou didst tremble and shake. I revealed to thee concerning the secret of heavens and earth, I revealed to thee concerning the secret of every doing and work (that [are]) in the world, I instructed thee concerning them. I gave thee splendour and light, that it should be with thee on that first garment that they gave thee (you) from the House of Life, now kept with thee (treasured in thy possession), on (for) which the Evil Ones are fighting that

In 3 *En.* ʾÆnoš is on the side of the 'planets', *against* the right faith.

At the same time the features in Mand. belonging to ʿEnoš in his character of "Urmensch-Erlöser-Licht-Gesandte", to speak with Reitzenstein, are in 3 *Enoch* found in Enoch-Metatron:

(1) Just as the little ʿEnoš stands alone in this world against the dominance of the Evil Ones (Planets) so Enoch-Metatron the youth is the one and only righteous as against the rest of mankind who pay obeisance to the idols (i.e. the powers of the lower world) and have ousted the Divine Light, the (Ziuha) Šᵉkinā, from the world.

(2) When *GR.* 30^{11} (29^{17}) makes ʿEnoš-ʿUthra ascend on high after his appearance in this world, 3 *En.* again lets Enoch be taken up on high away from the idol-worshippers, the followers of ʾEnoš.

(3) Enoch is the *only* righteous one in his generation.

(4) The revelation of secrets of the world is according to 3 *En.* made by the Holy One to Enoch-Metatron.

(5) 3 *En.* $12^{1,2}$. The garment of Light from the House of Life (the Heḵāl of the Holy One) is given to Metatron.

they may take it and they will not succeed in taking it. Lo, I added for thee light unto light that it may be with thee in the image of these two men, thy brethren, who went away from thee and entered the House of Life."

(6) 3 *En.* 8[2]. "In that hour the Holy One added in me...splendour unto splendour (speaking of Metatron)."

The eleventh book of *GR.* is introduced thus:

הזין הו רזה וסידרא דחכום רבא בר סיתיל
רבא בר אדם רבא בר עותריא רורבאניא
דעקארא:

"*This is the secret and the book of the Great 'Anoš, the son of the Great Šiṯil, the son of the Great 'Aḏam, the son of the Mighty 'Uṯras of Glory*" (*GR.* 251[12] [249[10]]).

One may here recall the Jewish tradition of a book of Adam, transmitted to (or recovered by) Enoch and after him to Noah (starting from the Pseudepigraphical writings, esp. elaborated in *Tᵉfillaṯ 'Aḏām hā-Rišōn* [*OM.* ii. 401, *S. Raziel*, beg.]) as a possible parallel to the book given to Hiḇil, Šiṯil and Anoš. Cf. also Metatron as "the Knower and Revealer of Secrets", 3 *En.* 48 c[7, 9].

The first section of the twelfth book of *GR.* calls 'Enoš, *inter alia*: בר סחבתא דכולה מדע[ת] *the son of the leaves* (*scil. of writings*) *of all knowledge* (or: γνῶσις). (*GR.* 268[11], 270[10] [272[3, 24], 273[1]].)

Cf. the beginning of the ninth book of *GR.*:

הזין הו רזה וסידרא דקארקלתא
דסובא כוכבי דגלילון ואפרישלון מחכדא
דהיי בארקא תיביל ועהבלון להיביל
וסיתיל ואכום והיביל וסיתיל ואכום עהבלון
לרחמיא סומאיהון

"*This is the secret and the book of the overthrow of the seven planets which* (*secret and book*) *Mandā dHayye revealed and taught on the earth Teḇel; and he gave them to Hiḇil, Šiṯil and 'Anoš and Hiḇil, Šiṯil and 'Anoš gave them to those who love their name*" (*GR.* 223[17] [222[10]]). The book contains polemics against the false religions which are said to have emanated from the seven planets. For Enoš (together with Hiḇil and Šiṯil) as (1) the prototype for the Faithful; (2) the leader, guide of the Spirits of the Faithful; (3) the Messenger, the Word, sent by the Life to wake up, teach and guide the believers, it is not necessary to give references. *Vide*, however, first and eleventh sections of fifteenth book of *GR.*, further *GR.* 286[19], 52[3], 30[2], 48[6]. The spirits have to give account for their life before 'Anoš-'Uṯra: *GR.* 405[33] (377[6]). 'Enoš, as messenger, wins followers,

Cf. above and 3 *En.* 48 D[10] with note.

3 *Enoch* looks upon the functions of 'Enoš quite differently. So far from seeing in him the leader of the Faithful he is really the instigator of the false religions. The party of 'Enoš is denounced as that of idol-worshippers, who make use of the sun, moon, planets and constellations (i.e. the 'Seven' and 'Twelve').

adherents, appears as it were as the head of the '*ligṭa*' (party, circle of believers):

GR. xv. 1. 296[1] (299[12]) the Great Life says to 'Enoš:

אזל לגוט ליגטתא מן תיבל
כוי ליגטתא דלגאטנין אנין

"Go, collect a party from Tebel, like the party that we have collected."

Acc. to 3 *En.* the 'party' that 'Ænoš 'collects' is that of idol-worshippers. In *Life of Enoch* Enoch is represented as collecting a party of believers in God, among the then inhabitants of the world.

Cf. in this connection also *GR.* II. 1. 44[3] (46[20–24] Pet.):

אנא סליחא קאדמאיא אמארנא
ומאפריסנא לכולהון בניא דאדאם דהון
ודהוין ומיתילין בדארא האנאתה
ולא תישמון לסותא דמאלאכיא דהוסראנא
דסאטין ומאסטין מן בנאת אנאסא
ומראהבילון בדאהבא וכאספא ואדגבא
ומיכונא וקיכיאנא ונילמיא דזיפא ודמאוראתא...

"I, the First Messenger, (I) speak and teach all the children of 'Adam who were, who are and who shall be born in that generation: Do not listen to the words (*šuḇā*: speech) of the angels of defection who deviate and cause (some, many) of the children of men to err and cause them to covet gold and silver, money, possession and property and images of fraud and simulacres."

3 *En.* 5[7–9]: the idol-worshippers bring silver, gold, precious stones and pearls, and make of them images (idols) in the whole world.

GR. xiv. 294[14] (298[8] f. Pet.):

כול כיסמאתא דאודא בדמאוראתא לקודאמאן
לאסאלקא ולוותאן לאכאסרא ולאלמא דתיניאנא
לאכיהזונה

"The spirits that have worshipped (or sworn fealty to) idols (images), none of them shall ascend to our presence, they are not worthy (to be) with us and they will not behold the world of the Second One."

So the generation of 'Ænoš of 3 *En.* 5 are no worthy to dwell with the Šekina.

(*d*) Some further illustrations of the similarity of expressions and ideas in *Mand.* and 3 *En.* may be given. Space will not allow giving both text and translation in full; for the translation of the passages references must be made to Lidzbarski's *ML.*, *GR.* and *MJ.*, which in any case must be consulted for a more thorough testing of the present pages.

GR. II. 1. 31[24] (31[4–9] Pet.):

מלכא דכולהון מלכיא
בחילא רמא ובמימרא כחבירא
אמר והון מלאכיא דנהורא מן
זיוא דלכיא ומן נהורא רבא
דלאבאטיל פרון ועתקאיאס מלכיא
דתושביחתא דסאלכא ומיניאנא
ובוטלאנא ליתלון כולהון בתושביחתא
מלין וקאימין ומסאבין
למאלכא רמא דנהורא...

"The Lord of all Kings spoke with great force and mighty word...and (= then) came forth (were born) angels of light;...and... angels of praise...without end, or reckoning, imperishable; all full of praise, and (they are) standing praising the lofty King of Light (cf. *GR.* 34[25]).''

3 *En.* 40[4]. "After that the Holy One opens his mouth and speaks one word and creates others (*scil.* angels) in their stead ...and each one stands before His throne uttering the 'Holy'"; 37[3]: "out of every word that goes forth from his mouth an angel is created: and he stands in the singing company of the ministering angels".

167 worlds of light: *GR.* 199[34].
360 worlds of light: *GR.* 289[36].
ML. 266[7, 8].

Cf. 3 *En.* 24[17] (18,000 worlds); 48 A[1] (955 heavens =the hidden abodes of the Godhead).

GR. V. 1. 151[8] (134[19–22]):

אתא עהאויאך דמותא
דמאנא ומאנא ודמותה רבתיא
כאסיתא דכסעיא מן כולהון עותריא
בתלאתמא וסיתין והאמסא אלמיא
והילבוניא כאסייא רורביא דנהורא

"Come I will show thee the image of Mānā, and Mānā and his great hidden image that is hidden from all 'Uþras in 365 *hidden, mighty worlds* and eggs *of light.*"

"10,000 times 1000 worlds of light": *GR.* 152[23] (136[11]).

רובאן אלפיא אלמיא דנהורא

GR. V. 1. 152[22–26]:

"(He) created for me a world...in that world he created for me 10,000 times 1000 worlds of light and created for me 360 mighty, intrinsic Jordans. In each world alone he created for me 360,000 'Uþras, in each Šeḵina alone he created for me 360,000 Šeḵinas."

Cf. 3 *En.* 22 B C, 35[1].

GR. V. 5. 199[34] (199[18]):

"The great, beloved, original Sam-Ziua, the man, whose Šeḵina is resting (dwelling) above the 167 mighty, superior worlds of light. Each single world is 1000 times 1000 para-

sangs, and 10,000 times 10,000 Šeḳinas are dwelling in it; in each single Šeḳina 1000 times 1000 'Uṗras are dwelling, and each single 'Uṗra inhabits a Šeḳina."

Cf. *MJ.* pp. 8, 9 and Lidzbarski's note 5 *ib.* on the number 12,000.

In 3 *En.* 22 C, 12,000 and its multiples are prominent.

The number 360 is most frequent especially in *ML.*: besides 360 worlds of light already referred to we meet with 360,000 'Uṗras (*ML.* 237[5]), 360 myriads of thousands Glorious Ones (*Ziue*: *GR.* 162[20]), 360 fountains of splendour, light and glory (*ML.* 236[5], 265[1]), 360 or 360,000 Jordans (*GR.* 152[14, 24], 147[3], *ML.* 265[7]), 360 Watchers (*Naṭre*: *ML.* 273[8]), 360 secrets in the world (*ML.* 22[2, 3]), 360 balances erected before the Aged 'Aḇaṗur (*ML.* 92[1, 2]).

For the large part played by numbers in 3 *En.*, *vide* Index on numbers and notes on passages in question.

In 3 *En.* the number 365 is conspicuous; together with 1000 times 10,000 *et sim.* (from *Dan.*), 360,000 occurs in 3 *En.* 22 B[1].

The Lord of Greatness created on his right 444 Šeḳinas and on his left 366 Šeḳinas, *GR.* 144[16].

144,000 myriads of 'Uṗras, *ML.* 18[2], 71[4]; of years, *ML.* 70[1].

180,000 myriads of 'Uṗras, *GR.* 144[18].

18,000: 3 *En.* 24[12].

550,000, 444,000 and 660,000 'Uṗras went from different parts to Mandā dHayye, *GR.* 361[11] (cf. Lidzbarski's note 2 on *ML.* 18).

66,000: 3 *En.* 33[3].

60,000 myriads of years, *GR.* 156[39].

800,000 myriads of 'Uṗras, *GR.* 289[31, 33].

800,000: 3 *En.* 33[3].

880,000 myriads of 'Uṗras, *ML.* 70[5].

900,000 myriads of 'Uṗras, *GR.* 290[22].

GR. VI. 212[4] (212[21] Pet.):

כוי טחלימלה כילה לדינחנוכת
ומן פחגרה נפחק חסקויח לבחבח
דבית הייח וחמחר דינחנוכת פתוליח
בחבח דבית הייח החיזחך פתולה בחבח
דבית הייח ודחלולה בר גודח רבח
דסרחרח נפחון חלבסויח עגטלח דזיוח
וכחסיויח טחרטבונח רבח דנהורח
וחיתולה כלילח מן רוחז גופנח תרחנלה
בריסה וקחס דינחנוכת ביתרח דהייח
ובחתרח דכולה זיוח ובחתרח דכולה נהורח
וקחס בסיגיח החילח טחבח להייח רורביח
ולחקיר ותרין כיניחנח דכוחתה וחמחר
דינחנוכת בהחזח מחסיקתח דחכח סלחקיבה
כיסקון וכיתון בגחוה כולהון נחנורחייח
כסיטיח מהחימניח ובחסימיח

"(Dinanukt went out to this world, voiced the call of Life, taught disciples 60 years, 60 months and 60 days.) When the measure of Dinanukt was completed for him and he left his body, they brought him to the *door of the House of Life*. And Dinanukt spake: Open for me the door of the House of Life. Then they opened for him the door of Life and lifted up for him the Bar Goḏa (= *Pargoḏ*, Veil) of Security. They rose, *clad him in a garment of splendour*, brought him a garland of the vine Ṛuaz and put it on his head. And Dinanukt stood in the abode of Life, in the abode that is all *splendour* and in the abode that is all *light*. And he stood in great strength, praised the Mighty Life and (*him whose*) *epithet* (*title*) *is honoured and exalted like himself*. And Dinanukt spake: With this ascension (*masseqta*) with which I have ascended, all truthful, faithful and goodly Naṣoreans shall ascend and attain."

3 *En.* 1^{2}, 10^{2}, 16^{1}, $48C^{4,8}$ (door of the Seventh Hall).

3 *En.* 25^{1}, 45^{6} (*Pargoḏ*), 10^{1}: cf. notes *ad loc.*

3 *En.* 12^{1}, 18^{22}.

3 *En.* 18^{18}, $22B^{6,7}$, 28^{2}, $48C^{7}$.

GR. I. 25^{7} (23^{13}):

לא תיסתכויא לסתמיס דהו אדונאי סומה קודסא
סומה עילעיל סומה תוס עתלה סומיא כאסייא
ולאמיתגאלליא באלמא

Cf. *GR.* II. I. 43^{1} (45^{10}).
El-Šiddai, 179^{32}.
Hidden Names, *GR.* 152^{17}, 159^{2}.

3 *En.* 42 and $48B^{1}$ note and the reading: "The Holy One has seventy names that are explicit and the rest that are not explicit are innumerable and unsearchable."

Azazel, Azaziel, Taqfel and Margazel the Great, *GR.* 173^{21}.

3 *En.* $48D^{1}$ no. 6: Margeziel, as one of the names of Metatron. For Azazel and Azaziel, cf. below p. 168, n. 1.

GR. V. 3. 185^{18} (189^{23}):

האכיך כיסמאתא דאמיא למאכיא דפאהארא דעוכמא
כאסיב ולמאכיא דכהאסא דטופסא וסותא מאסיק

"Those spirits resemble earthen vessels that (take on blackness) become black...."

3 *En.* 47^{6}. The colour of the wicked was like the bottom of a pot on account of the wickedness of their doings.

A most striking parallel to 1 *En.* may be included here, as relevant also to the subject of 3 *En.* 5 treated at some length above.

GR. III. 121^{11} (110^{2} Pet.):

רוחא וסיביאהיא אזאל
סליק לטור כארימלא סליק והאסיב על
ראזיא דרהאמתא יאתביא ומיתהאסביא
מאתוליא ונאסביא מן ראזאיון דכולהון
ומן ראזא דרוהא נאסביא...ואמריא

1 *En.* 6^{1-6}: "And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters. 2. And the angels, the children of

GR. III. 122[1] (110[14] Pet.):

לאנעדא ברוחא דעותאמאתן
ולאנגאלל מימרן ולאנגאלילין
לעומאמאתן ונוח על כול דהאסיבנין
באלמן

"*Ruha* and the seven (planets) went (and) ascended to the mount of Karmel, they ascended and meditated on secrets of love. The hideous ones are sitting and planning and they take (forth) of the secrets of all of them, and of the secret of Ruha they take (forth)...and they say...nobody shall know the secret of our oath and we will not reveal our word and we will not reveal our oath or anything of all that we have planned in our world." Cf. *GR.* 132[4] (118[8]).

the heaven, saw, and lusted after them, and said to one another: 'Come let us choose us wives from among the children of men and beget us children...'. 4. And they all...said, 'Let us all swear an oath, and all bind ourselves by mutual imprecations not to...'. 6. And they were in all two hundred, who descended in the days of Jared on the summit of mount Hermon". 1 *En.* 8[6]: "...revealed the eternal secrets".

The conclusions that may be drawn from the adduced parallels between Mandaitic literature (shortened: Mand.) and 3 *En.* may be summed up as follows:

(1) Mand. and 3 *En.* are rooted in a specific world of ideas and expressions common to them both. That common world is one of characteristic *mystical* ideas and aspirations.

(2) Although both Mand. and 3 *En.* move in and are influenced by the larger world of syncretistic thoughts, 3 *En.* in its mystical elements (and these are, after all, the constitutive elements of 3 *En.*) is more closely bound up with Mand. than with any other mystical religious formation outside Judaism.

(3) The question whether there is anywhere a direct dependence of 3 *En.* upon Mand. or *vice versa* must be answered in the negative.

(4) An immediate relation between the circles behind Mand. and 3 *En.* respectively can, however, be traced, viz. in the rejection by the latter of one of the fundamental tenets of the former. This rejection must have occurred some time between 1 *En.* and 3 *En.*, since it entailed the dropping by the 3 *En.* circle of certain terms and conceptions playing a prominent part in 1 *En.* (on this *vide* above, p. 47 and below, p. 146) as a consequence of their having been associated with the rejected doctrine.

(5) The doctrine thus rejected is the ʾÆnoš-mysticism (*vide* above). This is done very strongly; not merely in the form of a contradiction, but in the form of a contrast: ʾÆnoš is the very instigator of fraud and idolatry in this world, the cause of the destruction of mankind.

(6) The general mystical thought-world as well as the central idea of that mysticism was, however, already deeply ingrained in the

3 *En.* circle. Hence some of the fundamental features of ʾÆnoš are in 3 *En.* attaching to Enoch-Metatron. It may seem as if there had then been only an opposition between names, or perhaps, that there were here two opposing mystical systems: the ʾÆnoš-mysticism versus the Enoch-mysticism.

This would, however, not correspond to the actual position of Mand. and 3 *En.* What is rejected by 3 *En.* is, after all, not merely the name ʾÆnoš, but even the Primordial-Man ideas. It may be urged that, in 3 *En.*, the real centre of the mysticism from which it has sprung, has been obscured, or at least been left to be tacitly understood or felt. It can be said, that one does not grasp what the whole description of the elevation of Enoch-Metatron or that of the angelical spheres is about, until he has read them against the background of Mand. Then the whole mystery will reveal itself: Man as the bearer of the Divine Spark within himself, his being here in this world of lowly state, a mere 'youth' and 'child' by the side of the Great Powers and Principalities of the Celestial World, and yet, in his highest aspirations, by force of his being such a bearer of the Divine, reaching above all powers to the Presence of the Divine Glory. With this the soteriological mystery: the Maṇ, the One, who as the Essence of all Human Spirits, and the First, the Beginning of all human life, in Himself brings about Man's attainment of his Spiritual Home; the connection of this with the Wisdom-mystery, the man-celestial being possessing the Secrets and Mysteries and revealing them. In a very simple way one of the Mand. counterparts to the elevation of Enoch-Metatron gives, none the less, the very interpretation of the meaning of that elevation, viz. the finishing passage of the book of Dinanuḵt given above (p. 76), with its ending words: "With this ascension with which I have ascended, all truthful, faithful and goodly Naṣoreans shall ascend and attain."

(7) In the later cabbalistic literature, as is shown below (pp. 121–125), the central idea of the Enoch-Metatron conception in its mystical signification is brought out quite distinctly. It may be surmised that it cannot have suddenly emerged then from nothing and nowhere, but must have been known all the time.

(8) The vantage-point from which the rejection of the ʾEnoš-mysticism, which must have been quite as much, if not more, a rejection of the specific circles by which it was most emphasized (i.e. probably the earlier Mandæans), was, no doubt, the consciousness within the 3 *En.* circle of standing firmly rooted in the Jewish faith, on the Torā and breathing the air of the Rabbinic teachings.

(9) The said rejection, lastly, presupposes a time of origin for the Enoch-Metatron fragments of 3 *En.*, when the opposition between the Enoch-mysticism and the 'Ænoš-mysticism could have been actual, since the rejection was made in Palestinian circles (witness *Lam. R.* and *Gen. R.* referred to above, p. 70, presupposing 3 *En.* 4, 5 as Palestinian) and the 'Enoš-mysticism had finished playing any more important rôle there already at the beginning of the 2nd century A.D. This is the *terminus ante quem* of the origin of the Enoch-Metatron ideas of 3 *En.* Hence it follows, further, that the Metatron ideas (and fragments) belonging to the time before the inclusion of these ideas (and fragments) in the Enoch-literature, should in all probability be assigned to some time in the 1st century A.D. Such early fragments are contained in 3 *En.* 9–13.

§ 8. THE CONCEPTIONS OF METATRON IN 3 *ENOCH*

WITH regard to the conceptions of Metatron, his position and functions as presented by 3 *Enoch*, it is first to be remembered that this book in its present shape—with the exception of chh. 48 BCD—purports to be a revelation or communication of secrets by Metatron, "the Prince of the Presence", to the Tannaitic teacher, R. Išma'el bæn 'Æliša'. This is in chh. 5–40 conveyed merely through the regular inceptive sentence of each chapter: "R. Išma'el said: Metatron, the angel, the Prince of the Presence, said to me". In chh. 41–48 A the relation between R. Išma'el and Metatron takes the form of explorer of the celestial regions and their splendours and guide and informer concerning their secrets. Similarly chh. 3 and 4 represent R. Išma'el as asking and Metatron as answering.

The framework of the book thus represents Metatron as the angel who has access to the Divine Presence, the 'Face' of the Godhead (and in this sense the appellation "*Sar ha-pPānim*" or "Prince of the Presence" is understood here), hence possesses knowledge of the Divine secrets and decrees. In this capacity he is used by God as the guide (41–48 A) and instructor of R. Išma'el. This general view is corroborated by the introductory chh. 1 and 2. According to these Metatron, defined as the Prince of the Presence and the "Servant ('*Æbæd*) of the Holy One", is sent by the Most High to conduct R. Išma'el into the Seventh *Heḫāl* (Hall or Palace), to the *Mærkāḫāh* and the camps of *Šᵉḫina*, and to protect him from the fury of the other angels of this the highest region of the heavens. He is consequently contemplated as essentially an angel-prince of the Seventh

Hall, the inmost and holiest part of the Celestial World, the centre and true abode of the Divine Manifestation (the "Holy of Holies" as it is later, appropriately, called).

Apart from the framework and introduction the book, relatively to Metatron, falls naturally into two divisions, one having the character or 'history' of Metatron for its central theme, the other having scarcely any connection with the conceptions of Metatron at all. The former division comprises chh. 3–16 and 48 (B) C (D), the latter the rest of the book, chh. 17–48 A.

(1) Chh. 3–16 and (2) ch. 48 C (BD) contain two expositions of the same theme, the latter in a shorter, the former in a fuller form, otherwise in the main exhibiting identical traits.

Metatron is the translated Enoch. The characteristic feature of both of these two expositions is, that they identify the high angel-prince Metatron with Enoch, the son of Yāreḏ, who was translated to the heavens in accordance with the ancient tradition basing upon Gen. 5^{24}. This identification being the aim, the chapters in question are worked out as a history of Enoch's transformation into an angel and of his further promotion into a superior angel-prince, called by the name Metatron, and not only by this name but by others of a distinguishing character.

Metatron, being Enoch, is called Na'ar, i.e. Youth. Metatron is Enoch (*Targum P.* to Gen. 5^{24}). Proof of this is, that Metatron is still called the 'Youth', נער, in the high heavens (4^{10}): for he is young in comparison with the other angel-princes, existing from the 'Beginning'.

Enoch removed from earth qua Perfect Righteous or qua Witness. The occasion of Enoch's translation to heaven was the removal of the *Šeḵinā* from on earth on account of the sins of contemporary humanity, Enoch being removed together with the *Šeḵinā* in his character of only perfect saint of his time: so chh. 5, 6^{3}, 48 C^{1}. In another vein it is stated, that the reason or object of Enoch's translation was the function prescribed for him of being a witness—in the world to come—to the sinfulness of his generation and the justice of the Holy One in eventually destroying the men of that generation through the Deluge: so chh. 4, 48 C^{2}. Thus Enoch is defined as *Scribe-Witness* in agreement with Book of Jubilees 4^{21} seqq. and *Targ. P.* to Gen. 5^{24}.

But the characterization of the translated Enoch is not restricted to describing him as a celestial Scribe-Witness. The various honours and offices conferred upon him are in chh. 7 seqq. set forth in

successive stages, progressing towards a climax (in chh. 12 and 48 c[7, 8]). Thus he is made:

The attendant of God's Throne, *the Throne of Glory*, 7, 48 c[4].

The Prince and steward set over the treasuries of heaven—containing the celestial and cosmic forces or agencies and the Divine Secrets—hence *endowed with knowledge of all the mysteries of Creation, of Past, Present and Future*, chh. 8, 10[5, 6], 11, 48 c[3, 4, 7].

The angelic ruler over and judge of all the hosts of angels and angel-princes. Before being appointed to this high office he had to be transformed from earthly-human into celestial-angelic nature: his body was changed from flesh into fire (11, 48 c[6]), was given wings (9[3]), numerous eyes (9[4]), cosmic size (9[2], 48 c[5]) and was clothed with light and splendour (9[5]), 'garments of Glory' (12[1, 2], 48 c[7]).

In particular he was assigned *rulership over the* 70 (sometimes 72) *Princes of Kingdoms*, the representatives in heaven of the nations on earth and the rulers of the destinies of their respective nations, chh. 10[3], 14[1, 2], 16[1, 2].

As ruler and judge over the angelic hosts and the princes of kingdoms, he is also *the representative and vice-regent of the Holy One, the intermediary between the Most High and the angelic world*, 10[4, 5], 48 c[8, 9]. To fill this position he is given the authority as well as the insignia of his dignity by the Holy One Himself. The Holy One makes him sit *on a Throne* similar to His own, gives him a Curtain similar to the Curtain spread over the Throne of Glory, 10[1], 48 c[5]. The Throne of the man-angel is placed at the door of the Seventh Hall (the innermost of the Divine *Heḵāloṯ* or Palaces), 10[2], 48 c[8]. After this the heavenly herald is sent out into the heavens to announce him as "Metatron, the '*Æbæd* (Servant) of the Holy One", His representative and vice-regent, 10[3].

The rulership over the angels and princes (4[8], 10[3], 14, 16[12], 48 c[4, 8]) has a wider import acc. to 48 c than acc. to chh. 3 seqq. According to the latter it implies a *celestial* rule only, a dominion over the heavenly kingdoms of angels. According to the former, on the other hand, *Metatron* as ruler over the princes of kingdoms *also wields governing power*—through them—*over the nations, kingdoms and rulers on earth*; in this respect Metatron occupies the office and fulfils the functions of the 'Prince of the World', ch. 48 c[9].

A peculiarity of ch. 48 c is also the tradition—closely connected with the last-named Prince of the World conception—which represents Metatron as *executor of the Divine decrees on earth*, especially

with regard to the different nations and their rulers, ch. 48 C[10]. Cf. Hebrew *Rev. Moses*, referred to in note *ad loc.*

Further in ch. 48 C—in contrast to chh. 3 seqq.—to Metatron is assigned the function of *supervising and attending the angels* and כֵּלִים *of the Mærkābā*: the *Ḥayyōṯ*, *'Ofannim*, *Kᵉruḇim*, *Sᵉrafim*, *Ḥašmallim*, etc., vs. 4, contrast ch. 7. Thus Metatron here combines the functions in chh. 19–22, 25–26 distributed among the different princes of the respective classes of *Mærkāḇā*-angels.

After having been installed as ruler over the angels, Metatron was given a new distinctive name: "*the Lesser YHU̱H*" (or "*the little YHU̱H*", ה' הקטן), "after the name of his Master", chh. 12[5], 48 C[7], D[1] no. 102, cf. no. 14. Ex. 23[21] is referred to: "for my name is in him"; Metatron is hereby indirectly identified with the angel of YHU̱H of Ex. 23[20–23]. Cf. the passage in *Sanh.* 38 b, referred to below. Acc. to 48 (7 in the K-version) Metatron corresponds to the Divine Name אדוני (with ו), the numerical value of which is 71.

The name, "the Lesser YHU̱H", is in chh. 12 and 48 C[7] used as indicative of Metatron's character of representative, *vicarius*, of the Godhead; it expresses a sublimation of his vice-regency into a second manifestation of the Deity in the name YHU̱H. The special features that accompany and symbolize Metatron's elevation into a lesser manifestation of the "Divine Name" are, besides his being enthroned, the *conferment upon him of* (*part of*) *the Divine Glory*, הדר, הוד, זיו, כבוד, "honour, majesty and splendour" (ch. 48 C[7]), "a garment of glory, robe of honour", but especially a "crown of kingship" (10[1–4]) on which the mystical 'letters', representing cosmic and celestial agencies, are engraved—after the pattern of the Crown of the Holy One, the כתר נורא—and lastly *knowledge of all the secrets of Creation and of 'Torā', otherwise in possession of the Most High alone*, chh. 13, 48 C[7], D[5].

Note. The expression "*Lesser Yahwe*", "*Little Yahwe*" evidently reflects Gnostic ideas. It is highly significant that the very term "*The Little YAO*" occurs in *Pistis Sophia* (ed. Horner, pp. 6 seq., ed. Mead, p. 10, ed. Schmidt, pp. 7 seq.). Cf. below, pp. 189 seqq.

Being named like his Master, Metatron is also said to have *seventy names* "corresponding to the seventy nations of the world", ch. 3. This expression on one side connotates his rulership over the 70 princes of kingdoms, but it is evidently also intended as symbolical of Metatron's character of representative or manifestation of the Deity: the 70 names of Metatron are "taken from the names of the Holy One" (ch. 48 C[9], D[1, 5]), they are a reflection of the Divine 70

(or 72) Names, the שמות המפורשות, 48 B, D[5]. (Cf. ch. 29: the 70 princes of kingdoms also have 70 names each.)

Ch. 48 D[1], although asserting, in accordance with chh. 3, 48 C[9], that Metatron has 70 names, gives an enumeration of his names, which in fact contains not less than 105. See note *ad locum*.

The special characteristic names or appellations of Metatron, recorded in chh. 3–16, 48 C are: (1) *the Lesser YHUH*, already mentioned; (2) *Na'ar*, i.e. Youth or Child, already referred to; (3) *Elect One*, ch. 6[3]; (4) *One, Unique*, 48 C[1], cf. D[9] interpreted from Enoch being the one and only righteous in his generation, selected as the Holy One's tribute for all his labour with the antediluvian world; (5) *'Æbæd*, Servant, chh. 10[3], 48 D[1] no. 17, cf. 1[4]; (6) *The Prince of the Presence*, שר הפנים or "the angel and prince of the Presence" (48 C[1], cf. D[6] and throughout the framework of the book: ch. 1[4] and the inceptive sentences of each of chh. 3, 5–48 A, etc.); (7) *The Knower of Secrets, Yōdē'a' Rāzīm*, ch. 48 C[8]. Cf. further ch. 48 D[6].

Lastly mention must be made of a possible vestige of the conception of *Metatron as a primordial being* occurring in ch. 48 C[1]: "I made him (Metatron) strong (or Mighty) in the time of the first Adam". One might read in this statement an allusion to Metatron as connected with or being the Primordial Man, the *'Ādām Qadmōn*. In favour of this interpretation is the peculiarity that although the identity of Metatron with Enoch is maintained throughout the rest of the chapter, this first statement is referred to Metatron only, Enoch being brought into view only with vs. 2. It is possible, and probable, that this was the earlier sense in which the *ibbartiu* or *iddartiu* was referred to Metatron.

The reason why an earlier Primordial Man function of Metatron has been obliterated was probably, as has already been discussed above (pp. 77, 78), the opposition from the 3 *En.* circle against the *'Æ*nošmysticism.

The additional pieces, ch. 48 C[11, 12], D, give some further details of the conception of Metatron which are not contained in the rest of the book.

(1) Ch. 48 C[12]. Metatron is the *teacher of the souls of those who died in their childhood*, a tradition preserved also in *TB. 'Ăbodā Zārā*, 3 b. For the differences between the two versions see note *ad locum*. In both passages Is. 28[9] is used as scriptural support.

(2) Ch. 48 D, besides the treatise on Metatron's names and an enumeration of them—which might be regarded as a mere development or elaboration of the features contained already in the main

Enoch-Metatron pieces—represents *Metatron* as having in his capacity of Prince of Wisdom and steward of the treasuries (of Wisdom, etc.) *committed the 'secret' to Moses*—against the protests of the angels. From Moses onwards 'the secrets' (i.e. the secret lore, the mysteries of Torā, in the first instance the mystical letters and the Names) were transmitted orally from man to man down to R. Abbahu and R. Zeera (two noted Palestinian Amoras, flourishing end of second century), who in turn committed them to the 'men of faith', an expression which not improbably signifies the circle of mystics or initiates to which the writer belonged.

Thus *Metatron is represented as the intermediary through whom the secret doctrine was brought down to man.* And as such he defends the rights of men to obtain these secrets against the angels in general who do not desire that the terrestrials should know the 'mysteries'.

All the features of the Metatron-conception thus far mentioned tend towards assigning to Metatron a unique position in the heavenly hierarchy. And such is, indeed, the exclusive import of the shorter Enoch-Metatron piece, ch. 48 c^{1-10}. In the larger section, however, we meet with some passages of a distinctly opposite tendency: they emphasize Metatron's character of an angel-prince *among* other angel-princes, occupying though he does a high position in the angelic hierarchy yet not the highest one; and above all do they deny that Metatron was in any way to be regarded as a part of the Deity, a second manifestation of the Godhead.

This tendency is definitely expressed first in 10^3; in the proclamation of Metatron's rulership over all the princes of kingdoms and all other 'children of heaven' a qualification is added, excluding from his jurisdiction "the eight great princes, the honoured and revered ones who are called YHWH by the name of their King".

From a comparison with *Heḵāloṯ Rabbāṯi*, ch. 22, it may be shown that there was a distinct tradition as to the existence of a certain group of angel-princes who were higher even than the 'Prince of the Presence' (here not identical with Metatron); the 'eight great princes' are mentioned also in *Mass. Heḵāloṯ*, iv. They were apparently conceived of as angels of the Throne ("standing before the Throne of Glory"). Acc. to *Heḵāloṯ Rabbāṯi* they were also the guardians of the Seventh Hall, hence evidently regarded as the sole angelic inhabitants of this innermost recess of the manifested Deity. Linking with the early representation of Metatron as "seated at the door of the Seventh Hall" (chh. 48 c^8, 10^2, cf. 16^1) the interpolators here at work were able to picture Metatron as the judge and ruler over

all the angelic hosts *outside* the Seventh Hall, but with no authority over the angels of the Seventh Hall or of the Throne, which latter angels could easily—on that basis—be regarded as higher than Metatron. By this means the possibility of Metatron being claimed as a lesser Deity was, in the interpolator's intention, guarded against.

It should be noticed, that the tradition used by the interpolator for the purpose of lessening Metatron's importance, originally in no wise had this import. On the contrary, as appears from the *Heḵāloṯ Rabbāṯi*, it was bound up with the assigning of a position to Metatron that was even higher than in 3 *Enoch*: the leader of the said 'eight great princes', 'ᴬNAFIEL, here occupies the position and fills the office which in 3 *Enoch* as a whole are accorded to Metatron, the name Metatron being reserved for the second Divine manifestation.

Although this reference to a group of angel-princes in rank above Metatron, which is found in ch. 10[3], clearly excludes the unique and supreme position of Metatron and the universality of his rulership over the heavenly household, as emphasized especially in chh. 7–15 (Metatron an angel-prince of the *Throne*, ch. 7; called the Lesser YHṮH, 12[5], etc.), it does not formally contradict the rest of the chapter. The locating of Metatron's throne to the door of the Seventh Hall makes it possible to conceive of angel-princes who, having their abode within the Seventh Hall, nearer the Throne, would naturally be regarded as above Metatron's jurisdiction. The idea of "eight great Princes in the Seventh Hall" may be of Gnostic origin. The Seventh Hall really seems to play the part (in such connections as the present) of the Ὀγδοάς of Gnostic systems. Metatron, seated in the Seventh Hall, facing all the lower angelic world, somewhat recalls the picture given by Epiphanius in *Adv. Hæres.* 31, 4 of the Demiurg in the Ὀγδοάς: ...Παντοκράτορα καὶ Δημιουργὸν καλοῦσι—αὐτοῦ ὄντος ἐν τῇ Ὀγδοάδι, καὶ ἑπτὰ οὐρανοὺς μετ' αὐτὸν πεποιηκότας (Bousset, *Hauptprobleme der Gnosis*, p. 17, note 2). The Ὀγδοάς, as the 'region of the eighth', was by the speculations easily changed into the 'region of the eight'. This is, however, a mere conjecture.

The second instance of a tradition bent on lessening Metatron's importance is ch. 16. This chapter, which indeed purports to be a continuation of the 'history of Enoch-Metatron' in so far as it gives account of a supposed celestial incident in the court of Metatron at the time of the apostate 'Æliša' b. 'ᵃbuyā, is preserved in another version in *TB. Ḥag.* 15 a.

The aim of this chapter is apparently to convey, that although Metatron may for a certain period have occupied the unique

position in the Divine Presence which the traditions embodied in chh. 3–15 and 48 C ascribe to him, yet this position is now no longer his. He has at a certain, definite point of time been deprived of his privilege of being seated on a throne and is now 'standing on his feet', i.e. on an equal footing with the other angel-princes. The tendency is here clearly to counteract the influence or consequences of the Metatron-traditions which went towards recognizing in Metatron a vice-regent in heaven, an intermediary ruler over the angelic hosts, an idea which to the writer's mind came dangerously near the recognizing of two Supreme Powers. In endeavouring to neutralize the 'extravagance' of the Metatron-traditions, he does not attack them as it were from without, but while seemingly accepting the fact of Metatron's vice-kingship in heaven as asserted by them, he maintains that Metatron's elevation was only temporary. He is also anxious to make clear that Metatron's kingship is merely a derived one, conferred upon him 'by His King'; he twice repeats the phrase: "by authority of the Holy One, blessed be He". Hence, when this Kingship of Metatron gives occasion to misapprehension on the part of mortals (*'Aḥer*) as to the Unity of the Godhead, it can be and is at once taken from him, and he is moreover punished, the punishment being executed on God's command by an angel who is above Metatron, viz. none other than the famous 'ANAFIEL, the leader—acc. to *Hek. R.* conferred with *Mass. Hek.*—of the 'eight great Princes'.

This attack on Metatron as an *enthroned* vice-regent of the Most High has, it would seem, *emanated from early opponents to the Metatron-speculations of the mystics*, probably at a time when the name and function of Metatron had entered to a certain degree even *into popular belief* and could no longer be flatly negated. The original content of this attack was evidently the dethronization of Metatron; this has then been amplified, and hence it is that there are at least two versions preserved: one contained in *Ḥag.* 15 a, the other in the chapter now under discussion. For the differences between the two versions see note on ch. 16 beg. In this chapter it is remoulded to harmonize—as far as possible—with the ideas which prevail in the Enoch-Metatron pieces. Thus, apart from what has been pointed out above, the reference to 'Anafiel as the executor of the punishment on Metatron seems to have been made with conscious allusion to ch. 6[1].

The angel who acc. to ch. 6[1] was first sent to fetch Enoch from on earth, in order that he might be translated into Metatron, was well suited to be the superior angel who carried out Metatron's degradation. And it was thereby emphasized that just as 'Anafiel had been

superior to Enoch at the time of his elevation he was also superior to Metatron at least from his degradation onwards. Hence Metatron, not being even the highest of the angels, could not be contemplated as occupying a position of a higher than angelic character.

In view of the subtle way in which the writer of ch. 16 veils his opposition against the excessive and dangerous developments (as he regards them) of the Metatron-conception by the use of terms and notions recognized by or congenial to the Metatron-tradition, it is not impossible to assume that the qualifying expression ch. 10^{3b}, referred to above, is an insertion made by the same hand who is responsible for ch. 16. There seems in fact to be a natural connection between 10^{3b} and 16, in so far as the former contains the logical presupposition for the statements of the latter, esp. in vs. 5. When it is said, ch. 16^{5}, that ʿAnafiel YHWH was commissioned by the Most High to punish Metatron, it implies that this angel at least was higher than Metatron and had his abode nearer the Divine Presence, i.e. not all the angel-princes were subject to Metatron; this is exactly what is maintained by 10^{3b}. Moreover, it is probable, as was shown above, that 10^{3b} is linked with an early tradition of seven or eight high angel-princes of the Throne, of the Presence or of the Seventh Hall, the chief of which was just ʿAnafiel. Thus ch. 10^{3b} is in absolute agreement with ch. 16, contains identical ideas, reveals the same tendency as and forms the necessary preparation for ch. 16.

The tradition as to the high position of ʿAnafiel was, as has already been pointed out, known to and accepted by the Metatron-tradition, ch. 6^{1}. But the idea of this tradition was evidently that Metatron at his elevation was exalted above all the high angel-princes, or even, as stated above, that the conception of ʿAnafiel as the highest of the Princes of the Seventh Hall belongs to a stage when Metatron was already sublimated into a Second Divine Manifestation. Contrast also ch. 18^{18} of our book and *Hek. R.* xv. 5 (ʿAnafiel not always regarded as the highest of the angel-princes).

The strongest evidence in favour of regarding chh. 10^{3b} and 16 *as later additions* made with the definite object of neutralizing the extravagances of the speculations on Metatron (as has been throughout assumed in the foregoing) is the fact, that *none of the qualifications set to Metatron's absolute supremacy* (as compared with that of the Most High) in the Celestial Court by chh. 10^{3b} and 16 *appears in the parallel Enoch-Metatron piece*, ch. 48 c^{1-10}, although this represents, on the whole, the same tradition as chh. 3–16.

(3) Chh. 17–48 A *in relation to the conceptions of Metatron.* Turning

from the sections devoted to the Enoch-Metatron conceptions as subject-matter, to the remaining parts of the present book, it is to be noticed that in chh. 17–40, apart from the stereotyped inceptive sentences of each chapter—the so-called framework to which reference has already been made—there is not a single mention of the name 'Metatron'. None of the three angelological systems (chh. 17; 18; 19–22, 25–28) accords any place to Metatron. Likewise in the sections treating of the Judgement and the *Qᵉđuššā* respectively as well as in the chapters dealing with Celestial Topography—apart from chh. 41–48 A—no rôle or function is assigned to Metatron.

On the other hand some of the various functions which in the Enoch-Metatron sections are associated with Metatron are actually found in the angelological sections and the other parts, but they are there connected with different angelic bearers or Divine or angelic agencies.

Thus, for instance, the duties commonly associated with the *heavenly Scribe* (Witness, Knower of Secrets) are according to ch. 18 discharged by the two angel-princes *Sofᵉriel Mᵉḥayyæ* and *Sofᵉriel Mēmīþ*, who are the highest angelic figures in this hierarchical system. A similar office is in the greater angelological system, chh. 19, etc., that occupied by *Rađụeriel* (ch. 27) on the one hand and by the *'Irin* and *Qaddišin* on the other (ch. 28). Rađụeriel, the 'Irin and Qaddišin together form the top of the angelological hierarchy of A 3. The smaller function of the so-called 'scribes' in ch. 27[2] does not come into account here. Cf. further the 'scribes' referred to in ch. 33[2].

The function of *Defender* or *Advocate* is assigned to various angelic agencies. Ch. 18: Zakzakiel, Šoqeđ Ḥozi, Sofᵉriel Mᵉḥayyæ. Chh. 19 seqq.: Sᵉrāfim (26[12]). Chh. 30 seqq.: the Prince of the world (30), the Divine Attribute of Mercy (31), the angels of Mercy (33), etc.

The office of *Celestial Judge*, whether in general or over the angels only, is in all the rest of the book occupied by the Holy One Himself—although He may be represented as assisted by or taking counsel with certain of the highest angels, e.g. the 'Irin and Qaddišin (28), the angelic *Bēþ Dīn*, etc.

The 'Prince of the World' is explicitly mentioned once in the section on the Judgement, and again in the *Qᵉđuššā* section. Being the leader of the princes of kingdoms—as Metatron in the Enoch-Metatron pieces—he pleads the cause of the world before the heavenly tribunal (ch. 30). He has authority over the heavenly bodies, bidding them to be silent and quiet at the time of the *Qᵉđuššā* (ch. 38). In

neither of these cases is he identified with Metatron, although the similarity with Metatron as he is represented in ch. 48 C[9] is apparent: he is there the leader of the princes of kingdoms through whom he wields governing power over the nations and acts as ruler of the affairs of the world.

Whereas Metatron in the Enoch-Metatron pieces is represented as the attendant of the Throne of Glory and the Prince Supervisor of the *Mærkāḇā*-angels, these functions are in the other parts of 3 *Enoch* distributed among different angelic beings. According to the larger angelological system (A 3) each of the classes of *Mærkāḇā*-angels has its own prince: Ḥayyliel, Riḵbiel, Kᵉruḇiel, Sᵉrāfiel, etc.

In chh. 41–48 A Metatron is, as has already been mentioned, the guide of R. Išma'el through the celestial regions. The fact that Metatron is in these chapters pictured as being able to point out and instruct R. Išma'el about the Cosmic Letters on the Throne of Glory and the recordings of past and future events on the Curtain (*Pargoḏ*) of the Divine Presence, indicates that he is here thought of as possessing knowledge of the highest Divine Secrets and as having access to the Divine Presence. A possible indication that he was understood also to have immediate authority over the planets and constellations is perhaps to be seen in the incident narrated in ch. 46[2b]. (There is, however, in the same chapter mentioned a special leader of the 'stars': Rahatiel, vs. 3; cf. chh. 14[4], 17[6].) Lastly when Metatron, in ch. 44[9], is represented as bidding R. Išma'el take and read the 'books' (i.e. the records of the doings of the wicked), this is perhaps a hint of Metatron's function of Scribe or 'Keeper of the Books'.

As a whole the section comprising chh. 41–48 A is, from the point of view of the conceptions of Metatron, more closely connected with the Enoch-Metatron pieces and the framework than are the other parts of the book.

It is important to note, that the only function of Metatron that is not in chh. 17–48 A transferred to other angelic bearers is that of *enthroned* representative of the Holy One, which points to this function as constitutive for Metatron.

In order to obtain an understanding of the mystical speculations connected with Metatron and of the origin and stages of development of these speculations it will be necessary to examine the conceptions of Metatron and Enoch-Metatron met with in other writings both earlier and later. Of the greatest importance here is, as a matter of course, the specifically mystical literature. But it will be well also to sketch briefly the fragments of Metatron-traditions

preserved in the earlier 'Rabbinic' literature: Talmud, Miđraš and Targum.

Whereas the representations of Metatron in the mystical writings have received very little attention from scholars—in spite of the fact that these writings are the real home of the Metatron ideas—the comparatively few Talmud, Miđraš or Targum passages referring to this angelic figure are well known, yet differently interpreted.

§ 9. THE REFERENCES TO METATRON FOUND IN TALMUD, MIĐRAŠ AND TARGUM

(*a*) In the Talmud.

TB. Sanh. 38 b (in a controversy between Raḇ 'Iđi and a heretic, '*min*'). Metatron is identified with the angel of YHṮH mentioned in Ex. 23^{20} seqq. and is said to bear the Divine Name, YHṮH.[1] Bearing the Divine Name, Metatron is meant by the 'YHṮH' in God's command to Moses acc. to Ex. 24^{1}: "Come up unto YHṮH". The passage in the following, however, reveals the tendency of lessening as far as possible the importance of these 'facts' concerning Metatron. The idea that Metatron should be worshipped is refuted.[2] Even the view assigning to Metatron the function of intermediary between the Holy One and Israel is rejected: although acc. to Ex. 23^{21} the angel of YHṮH (here = Metatron) was invested with the power of refusing forgiveness of sins—"he will not pardon your transgressions"—yet this power assigned to him by the Holy One never became actual, for, says R. 'Iđi, "we did not accept him as intermediary leader, פרוונקא".[3] On the contrary, Moses prayed to the Most High that He Himself would lead them (basing upon Ex. 33^{15}: "If Thy Presence go not with us, carry us not up hence").

TB. Ḥag. 15 a. Metatron is the heavenly Scribe "who was permitted to be seated while writing down the merits of Israel". This dictum in itself shows the same tendency as *TB. Sanh.* 38 b of trying to lessen Metatron's importance. It seeks to explain Metatron's character of *enthroned* angel-prince as occasioned merely by his duties as Celestial

1 Basing on Ex. 23^{21} "for my name is in him" as in 3 *En.* 12^{5}, 48 C^{7}, D^{1} no. 102.

2 The argument is: When it is said, Ex. 23^{21} אל תמר בו, this is to be understood as if it were written אל תמירני בו, i.e. "do not exchange me for him".

3 The [Persian] word *paruanqa* is the equivalent of *s*^{e}*liḥā*. In Mandaitic it is used in the sense of 'SAVIOUR, liberator, DELIVERER'. Cf. Nöldeke, *Mand. Gram.* p. 418, n. 1. Occurs frequently, especially in *Qolasta* and *Ginzā Left* (in the latter mostly as the guide of the spirit leaving earthly life).

Scribe.[1] Starting from this assumption the *Gemara* goes further and tries to divest Metatron altogether of the distinction of being enthroned, making use of an earlier attack on Metatron's authority: 'Æliša' b. 'Abuyā, having ascended to heaven, when beholding Metatron, was led to the belief, that this angel-prince was a second Divine Power (שמא ח"ו ב' רשויות הן). For being the cause of this misconception on the side of 'Æliša', Metatron was subsequently punished with 60 lashes of fire (for he ought to 'have stood up' to prevent the false appearance). Cf. ch. 16 of our book.

TB. 'Ab. Zār. 3 b. Metatron shares with the Holy One the function of instructing the (school-) children, תינוקות של בית רבן, i.e. those prematurely dead. As scriptural support is used Is. 28[9]: "Whom will he teach knowledge? and whom will he make to understand tradition? them that are weaned from the milk and drawn from the breasts". Cf. ch. 48 C[12] of the present book.

The Holy One, blessed be He, occupies Himself with this work in the fourth quarter of the day; during the rest of the day, when the Holy One is sitting in judgement, etc., Metatron takes His place as instructor, scil. in *Torā*, written and oral.

The mystical traditions presupposed by the aforenamed Talmud passages, especially *TB. Sanh.* 38 b and *'Ab. Zār.* 3 b, suggest a somewhat later stage of development than that of 3 *Enoch*. What shows a later time for the material used by the Talmud passages or for the traditions indirectly referred to is the trait assigned to Metatron of intermediary between the Holy One and Moses or between the Holy One and Israel, and connected with this, of Celestial Advocate of Israel. Metatron is here beginning to take over the specific functions of Mikael, the Prince of Israel. On the whole the traditions at the back of the Talmud passages are most akin to those of the *Ma'asē Mærkābā* collections. They are also actually paralleled in the additional chh. 15 B and 48 D of our book, which belong to the stage of *Ma'asē Mærkābā* collections.

(Cf. *Pisqon*, etc. in *TB. Sanh.*, *'En Ja'qob*, 39 b.)

(*b*) Midrašic references.

As the more important among the Midrašic references the following may be noted:

Acc. to *Sifre* it was Metatron who showed Moses the Holy Land.

1 That this is a secondary explanation is evident from the fact that the function of Scribe was never as such associated with the distinction of being enthroned. Cf. 3 *En.* 33[2]. The version preserved in 3 *En.* 16 retains for Metatron the original trait of enthroned vice-regent.

With the exception of the reference to Moses the ideas and mode of expression of the *Sifre*-passage (on Deut. 32^{49}, par. *Ha'azinu*, 59 C) are paralleled in the section 41–48 A of 3 *Enoch*. In both cases Metatron is represented as pointing out the wonders of heaven or future events or (as in the *Sifre*) the Holy Land, 'with his fingers'. The expression used in *Sifre*[1] is almost literally the same as in 3 *En.* chh. 41–48 A, esp. 44^4, 45^2, 46^2.

Lamentations R., *Intr.* 24: When the Holy One, after having removed His Šeḵinā from the temple on account of Israel's sins (cf. chh. 48 C^1, 5^{10-13})—thereby making way for the destruction of the temple—was weeping for the sake of Šeḵinā having no longer any abode on earth, and over the calamity that had befallen its former abode—the temple—then Metatron came, "fell on his face and said before Him: 'Lord of the Universe! I will weep, but Thou shalt not weep'. He answered him: 'If thou dost not let me weep, I will at once enter the place which thou hast not permission (רשות) to enter, and will weep (there)'". The place that Metatron has not permission to enter is, acc. to the same passage, indicated by the words of Jer. 13^{17}: "But if ye will not hear it, my soul shall weep *in secret places* (במסתרים)", i.e. the word *Mistārim* in this scripture passage is taken to refer to a definite celestial region.

Metatron is here firstly presented as the angel of the Divine Presence who does not, however, partake of the Divine existence beyond the manifestation of the Deity (on the Throne).[2]

1 The dictum occurring in *Sifre* is attributed to R. 'Aḥli'æzær (ben Hyrkanos) beg. of second century A.D., as usual followed by a controversial dictum attributed to R. Jehošua'. The right reading of the passage is evidently as follows:

באצבעו היה מטטרון מראה למשה (והראהו) את כל ארץ ישראל

Cf. the British Museum MS. *Add.* 16406, fol. 375 d, occurring in exactly identical form in the parallel, *Yalquṭ*, Pentateuch no. 949 (*ad locum*): *b'æṣb'ō šæl Mošæ hāyā Meṭaṭron mar'æ l'-Mošæ*, etc. The usual reading of the printed edd. of *Sifre* has a somewhat strained construction, which leads Friedmann in his edition to omit the word *mar'æ*, regarding it as an explanatory gloss of 'metatron'. Friedmann hence takes 'metatron' as an appellative: "With his finger He was a metatron to Moses", and points to the parallel passage in *P'siqḥa Zuṭ.* iii: "The finger of the Holy One was the metatron of Moses", etc. A similar reading of the *Sifre*-passage, using 'metatron' as a sort of appellative, is recorded in Nachmanides' comm. on 3 Exod. x. 12^{12} and in *Kaftor ṵā-Færaḥ*, ch. 10 (Metatron = one who shows the way). This variant which is attested only in late sources is probably evolved out of a substitution of the unusual 'metator' for the well-known 'metatron', in *Gen. R.* 5^4 (see below). Bacher, *Die Agada der Tannaiten*, i. p. 154, also interprets the *Sifre*-passage thus: "*Nach J(osua?) war Gottes Finger der Metator, Grenzabstecker, der Moses das ganze Land zeigte und ihm angab, wie weit das Gebiet der einzelnen Stämme geht*". (In the text Bacher reads 'metatron', hence takes this to be = metator.)

2 This conception of a special place of the Godhead called, after Jer. 13^{17}, *Mistārim*, is mentioned in the well-known passage *TB. Ḥag.* 5 b: "*māqōm yæš lō l'HQB'H uMistārīm š'mō*". Cf. *Gen. R.* 82^{13}. The secret place to which no ange

Further, the words uttered to the Most High by Metatron: "I will weep, but Thou shalt not weep" "depict Metatron, not alone as pleader for Israel, but as taking upon himself the sorrow for Israel's sins".[1] He is the *Sᵉneḡor* (συνήγορος), Advocate, but also מצטער בצערתם, as in later cabbalistic writings, cf. *YR.* i. 54 A (from *ʿAsæræþ Maʾamāroþ*).

Tanḥumā, Ṯāʾæþḥannān 6. When Moses is informed that the time has come that he must die, he asks successively the mountains, the rivers, the sea, etc. and various powers of heaven and earth to intercede for him with the Holy One that he may be allowed to live. But they all refuse. He also entreats Metatron[2] to intercede for him. Metatron answers: "It were of no avail. For I have heard the words behind the Curtain (*Pargoð*): 'Thy prayer will not be answered'".

In the same paraša we find Metatron again referred to in connection with Moses' death. When the Most High is sorrowing after the decease of Moses and asks: "Who will henceforth intercede for Israel when they sin?" Metatron falls on his face before Him, saying: "Lord of the Universe! In his life Moses was thine; after his death he is also thine".

A parallel to the latter passage is found in a MS. of *Miḏraš Mišle* on Proverbs 14[34]. Cf. *JE.* x. 231, *Harv. Th. R.* xv. p. 83, n. 65. In the printed editions Mikael takes the place of Metatron.

In *Num. R.* xii. 15 Metatron is represented as officiating in the Celestial Sanctuary, and this Sanctuary as being especially connected with his name, as 'the Tabernacle of Metatron'.

"At the time when the Holy One, blessed be He, commanded Israel to erect the Tabernacle His words implied a command also to the ministering angels that they should erect a Tabernacle on high (*Rāmaz lᵉ-malʾaḵē ha-ššārēþ šæyyaʿasu ʾaf hem miškān*). This is the Tabernacle of the Youth (*miškan ha-nNaʿar*) whose name is Metatron, and in it he offers the spirits of the righteous to atone for Israel in the days of their exile."

It is here to be noticed, that Metatron is explicitly called *Naʿar*,

nor any being, not even Metatron, is admitted, is in the mystical literature usually identified with the '955 heavens' (cf. ch. 48 A[1]) and then signifies *the inscrutable abode of the Godhead, which is beyond or above every manifestation* of Him, even as seated on the Throne of Glory or Throne of Judgement. (This is later developed into the conception of the *ʿolām hā-ʾaṣiluþ*, cf. *Mass. Aṣ.*, ch. v.) Metatron, as the Prince of the Presence, or the vice-regent of the Holy One, or even as the second *Manifestation* of the Deity, is naturally represented as excluded from the 'Mistarim'. When regarded as an aspect of the Divinity Metatron is represented as being able to ascend through 900 of the 955 heavens, but not higher.

1 Abelson, *Jewish Mysticism*, p. 69.

2 Metatron is here called "the Prince of the Presence".

Youth (3 *En.* chh. 3, 4, etc.), that the Tabernacle of the *Na'ar* is referred to as something well known, and that Metatron is represented as having in his charge, under his authority and care, the spirits of the righteous. As a whole this passage represents a later phase in the development of the Metatron-conception. The Tabernacle of Metatron is referred to in the additional ch. 15 B[1] of 3 *Enoch.*

Gen. R. v. 2. According to one reading Metatron is here used as an appellative. With reference to the Divine Word (or Voice) saying, Gen. 1[9]: "let the waters under the heavens be gathered together unto one place!" it is said: "There are some who interpret (explain) in accordance with (the view of) Bæn 'Azzai and Bæn Zomā: the Voice of the Holy One was made into a Metatron over the waters, in accordance with Ps. 29[3]: 'The voice of the Lord is upon the waters'". The passage is by the commentators *ad locum* interpreted as meaning: "The Voice of the Lord went before the waters, conducting or directing them to the Okeanos (the place of the lower waters)".

There are many variant readings of the 'metatron' in this passage, as may be seen from the critical apparatus of Theodor's edition of Genesis Rabba. Besides *mitatron* there are the מטטור and מיטטור, of old being recognized as the Latin 'metator' and the basis for the interpretation of 'metatron' as 'forerunner', 'leader', 'one who shows the way' (evidently also the basis for the interpretation by the commentators *ad loc.*). Other readings are מסטירין (Brit. Mus. MS. *Add.* 16506, fol. 6 d) or מסטורין (Vatican MS. acc. to Theodor), i.e. 'a secret', 'a mystery' (cf. *Gen. R.* i, *Ex. R.* xviii, *Lev. R.* xxxii, *Num. R.* xx); מטרון, a form sometimes met with as an equivalent for or 'name' of Metatron; מטרטין, etc.

The existence of so many variants shows that the original word must have been unknown to the copyists, i.e. its meaning not understood by them. Thus they tried to substitute, each of them, another similar-looking word. Now the most unusual word among the various readings here is evidently מטטור, which also gives the best sense. Hence it may safely be assumed that '*METATOR*' was the original word.

The substitution of Metatron for Metator is easily accounted for by the similarity of the characters of both words on one hand, and the speculations of the cabbalists on Metatron's functions at the Creation on the other. But this substitution has since, from the time of Nachmanides and Eleazar of Worms onwards, been used as the starting-point for various interpretations of Metatron from Metator (i.e. when the meaning of the Latin word had again been brought

into light). See Nachmanides, *Commentary on the Pentateuch*, Ex. 12[12].

(*c*) References in the Palestinian Targum.

To Deut. 34[6]. Four angels, called 'Masters of Wisdom', took care of Moses' soul at his death: *Miṭaṭron*, 'Uriel, Yofiel and Yᵉfippyāh.[1] This idea is met with in the legends on Moses' death and also in the traditions of his angelic teachers at the time when he received the Torā and its secrets. The Targum passage in all probability is dependent on this literature which, as has already been shown, belongs to the period of *Maʿᵃsē Mærkābā* collections. 'Masters of Wisdom', 'Princes of Wisdom' and 'Princes of the Torā' are interchangeable terms. Metatron at this stage has taken over the functions of 'Prince of Wisdom, Prince of Torā' originally attributed to Yᵉfifyāh, Gallisur and Zaḡnᵉzaḡiel and the latter are represented as companions or servants of Metatron or as names of Metatron. Cf. *Hek. R.* xxx, *Maʿyan Ḥoḵmā*, *Miḏraš Pᵉṭiraḫ Mošæ*, *Deut. R.* xi and 3 *Enoch*, the additional ch. 48 D[1–2].

To Gen. 5[24]. Metatron is the translated Enoch who was taken up to heaven on account of his having led a perfect life, serving the Holy One 'in truth'. He is called the Great Scribe.

This is evidently dependent upon the Enoch-Metatron traditions, possibly directly upon 3 *Enoch*, since it combines, as does the Enoch-Metatron piece, chh. 3–15, the functions of Scribe-Witness and only perfect Saint with reference to the translated Enoch. (3 *En.* chh. 4, 6, 48 C[2].)

Summary of the features of the Metatron-conception as presented by Talmud, Miḏraš and the Palestinian Targum:

Metatron is *called by the name of his Master* (YHWH), his name is that of his Master, *TB. Sanh.* 38 b.

,, is the *angel of YHWH* acc. to Ex. 23[21], *TB. Sanh.* 38 b.

,, is (or has been) '*seated*' in heaven, i.e. *on a Throne*, in contrast to the other angels who are all standing but in striking similarity (the utterance of 'Aḥer!) with the Most High seated on the Throne of Glory, *TB. Ḥag.* 15 a.

,, is the *Great Scribe* in heaven: Targum *Y* to Gen. 5[24], the *Recorder of the merits of Israel*, *TB. Ḥag.* 15 a.

,, is the *heavenly Advocate*, Defender, the Pleader for Israel, *TB. Ḥag.* 15 a, *Lam. R. Intr.* 24; *atones for Israel*, *Num. R.* xii. 15.

1 אתגלי (הקב"ה) עלוי (=על משה) במימריה ועמיה חבורן דמלאכי שיריתא מיכאל וגבריאל אצעון דרגשא דדהבא מקבעא ביורכין וסנדלכון ובורלין מתקנא כבסתרקי מלת וסוכנין דארגוון ואוציטילין חוורין מְטַטְרוֹן ויוֹפִיאֵל ואוּרִיאֵל וַיִפְפִיָה רַבָּנֵי חָכְמָתָא.

Metatron is *Master of Wisdom*, has knowledge of the Divine decrees (symbolized by the 'hearing behind the *Pargoď*'): *Miďr. Tanḥumā*, par. *Ṯā'æþḥannān* 6; is initiated in the Divine Secrets, the Mysteries of the Torā, Targum *Y* to Deut. 34[6].

„ is the *heavenly High Priest* officiating in the Celestial Sanctuary which is referred to as "*the Tabernacle of the Na'ar, Metatron*", *Num. R.* xii. 15.

„ *has in his charge the spirits of the righteous*, *Num. R. ib.*

„ is *the translated Enoch*, taken up to heaven on account of his perfection of deeds, his serving the Holy One 'in truth', Targum *Y* to Gen. 5[24].

„ was *associated with Moses* during his lifetime, at and after his death, as the *representative of the Most High* or as His *messenger*:
(1) as the angel who in God's stead was to lead Israel in the desert, acc. to one tradition, however, not accepted by Moses, *TB. Sanh.* 38 b;
(2) asked by Moses just before his death to intercede for him with the Holy One, *Tanḥuma*, par. *Ṯā'æþḥannān* 6;
(3) shows Moses the land of Israel, *Sifre*, par. *Ha'azinu*;
(4) takes care of Moses' soul, Targum *Y* to Deut. 34[6], *Tanḥuma*, par. *Ṯā'æþḥannān* 6.

„ is the *angel of the Divine Presence*, yet not admitted into the exclusive abode of the Deity, the *Mistārim*, i.e. does not partake of the *un*manifested Deity, *Lam. R. Intr.* 24.

„ the instructor in heaven of the children who died before having the opportunity of being instructed in the Torā or having their instruction completed, *TB. 'Aď. Zār.* 3 b. (This implies that he takes charge of the spirits, cf. above.)

§ 10. THE CONCEPTIONS OF METATRON IN RELATED MYSTICAL AND APOCALYPTIC LITERATURE

A. *IN* 1 AP. IŠM., *THE* HEĒKALOÞ *WORKS AND* 1 *AND* 2 LEG. MARTYRS.

THE earliest among related mystical writings coming under consideration here is the apocalyptic fragment preserved in *Siddur* 'Amrām Gā'on, 3 b, 12 b–13 a; *BH.* vi. 19–30, v. 167–169, Yiḥus ha-ṣṢaddiqim by Gæršon bæn 'Āšer Scarmela, Mantua 1561.[1] This fragment may for the sake of convenience be referred to as 1 *Ap. Išm.* (i.e. the first Apocalpyse of R. Išma'el).

At the end of 1 *Ap. Išm.* Metatron is represented as the head of all the heavenly household who are engaged in the incantation of the

1 Cf. M. Buttenwieser on 'Apocalyptic Literature, Neo-Hebraic', in *JE.* and Gaster in *RAS.'s Journal*, 1893, pp. 609 seqq.

Qᵉđuššā. He is possibly also thought of as in some way or other being connected with the coming salvation and the Messianic Kingdom.

R. Išmaʿel, it is narrated, after having beheld all the sufferings stored up for Israel, is shown also the coming salvation and consolation which are symbolized by David with a crown on his head, taking his seat on a throne prepared for him "in the Great Temple in Rāqiaʿ" with all the kings of the house of David in front of him and all the kings of Israel behind him. Being seated on his throne David begins uttering songs and hymns of praise. At the moment when David utters the שירות ותשבחות then also Metatron "and all his heavenly household" open their mouths and say, "Holy, Holy, Holy", and the Ḥayyoþ respond, "Blessed be the Glory of YHWH from His place", i.e. the simple form of the *Qᵉđuššā* attested also in 3 *Enoch*.

The name 'Metatron' does not occur elsewhere in 1 *Ap. Išm.* The angelic being from whom R. Išmaʿel receives the disclosures as to future events is called the "Prince of the Presence". He is addressed by R. Išmaʿel as "the Glory of Splendours" (cf. the epithet given to Metatron in chh. 13, 15, 16 *et al.*, "the Glory of all heavens"). In the second part of 1 *Ap. Išm.* the angel is named *Hađarniel* and carries the same names and functions. It is possible, but by no means certain, that this angel is understood as identical with the 'Metatron' mentioned at the end of the fragment.

1 *Ap. Išm.* is very closely related to 3 *En.* chh. 41–48 and evidently belongs to the same stage as our book. The only difference is that Metatron here seems to be in the process of being dissociated from the "Prince of the Presence" as he is in the *Hek. R.*

There is also a hint of his being regarded as the celestial שליח ציבור as in later writings. (Cf. *Sođe Rāzā* in *YR.* i. 58 b below, p. 120.)

In *Heḵāloþ Rabbāþi*, ch. 26_8, towards the end of a doxology to the Holy One, we find the following, somewhat obscure, passage:

אין לא בעליונים ולא בתחתונים לא בראשונים
ולא באחרנים שיכול לידע את מעשיך ולחקור
את כל גפלאותיך כמה שאין יכול לדמותם אלף
בית א בב גג דד הה וו זז חח מטטרון שנקרא
שמו על שמנה שמות מרגזיאל שמו. גיותיאל
שמו. גיויהיאל שמו. איויהיאל שמו. יהואל שמו.
מיזאל שמו. סגנסגיאל שמו. מתוך אהבה
שאוהבין אותו במרום והיו קורין אותו
במחנות קדושים מטטרון עבד ייי ארך אפים ורב
חסד.

As 'Metatron' here stands in the context, it would most naturally be taken as a Divine Name, on analogy with the *Zoh*^{a}*riel YHUH* *'Ælohe Israel* of aforegoing chapters in the *Hekāloþ Rabbāþi*, and this so much the more easily, as the letters preceding the 'Metatron' in the first instance are the letters of the Divine Name. But against assuming 'Metatron' here to be intended as a Divine Name there is the epithet given to him in the second place: '*Æbæd YHUH*, the Servant of YHUH. This, which moreover is a traditional and well-established epithet of Metatron as a separate angelic being, cannot very well be considered part of a Divine Name.

Two possible solutions of the problem presented by the text of this passage in its present form may be suggested:

(*a*) The word אלא (except) may have been dropped by a copyist before the אלף, the characters of both words being similar. This emendation would give the meaning: "No one...is able to know Thy works or to search Thy wonderful doings...*except*...Metatron who is called by eight names, etc."

(*b*) Another possibility is that the '*Æbæd YHUH* after "Metatron" in the second instance is a later insertion, especially in view of the immediately following Divine Attributes, "Longsuffering and Abundant in Goodness" (Ex. 34[6]), which, it would seem, could hardly have been attached to a "Servant of YHUH", not even to Metatron as a separate angelic being.

One may venture to assume that the solution (*a*) is the more plausible one. In favour of interpreting Metatron here as the name of a high angelic being, not as a Divine Name, is the parallel in wording of the second part of the passage with ch. 12 of our book: "By reason of the love with which the Holy One loved me more than all the children of heaven, etc.", cf. here: "By reason of the love with which they love him on high they call him in the camps of the holy ones: Metatron, the Servant of YHUH, the Longsuffering and Abundant in Goodness".[1]

It is noticeable that the conception of Metatron in *Hek. R.* is markedly sublimated as compared with 3 *Enoch*. He possesses the Divine Names, *'Ālæf* and *Beþ*, and the Divine Letters, אא, בב, etc. The

1 The words "Longsuffering and Abundant in Goodness" possibly refer merely to the 'YHUH', not to 'Metatron'. Cf. however how in 1 *En.* 40[9], MIKAEL is called "the merciful and long-suffering". Also the Coptic *Apocalypse of Paul* (ed. Budge, *Misc. Copt. T.* pp. 547, 1067): "When all those who were suffering punishments [in hell] saw [Michael and all the hosts of the angels] they wept and they said unto him, 'Have mercy upon us, O Archangel of the Covenant, *thou compassionate one,* who dost pray for mankind at all times.'"

מט is here already regarded as the central part of the name 'Metatron' מטטרון and as one of the symbols of the fact that he has 'the Divine Name' within him (in accordance with Ex. 23[21]).[1]

Metatron is further, in this passage, represented as alone of all celestials possessing knowledge of all God's works and His wonders, especially the 'Secrets of Creation'—in perfect agreement with 3 *En.* 11 and 48 C[7].

He is said to have several names. Of these are important, firstly *Sagnᵉsagiel*, the occurrence of which here shows clearly how firmly this name was associated with that of Metatron in different sources, and secondly *Yᵉhoel*. The mention of Yᵉhoel (which is the equivalent to the variant forms 'Yaoel', 'Yaol', 'Yoel', 'Yahoel' occurring in other writings) as an essential name of Metatron corroborates the identity between 'Metatron' and *Yaoel* of *The Apocalypse of Abraham* emphasized by G. H. Box in his edition of this work.[2] The peculiar endowment shared by both Yaoel and Metatron is the *possession of the Divine Ineffable Name*, and, bound up with this, the function or position of God's "vice-regent, second only to God himself".[3]

Metatron in relation to "the Prince of the Presence" acc. to the Heḫāloḫ Rabbāṯi. Metatron and "the Prince of the Presence" are viewed as two essentially distinct angelic figures. Moreover, whereas Metatron is contemplated as a being of extraordinarily high position, the Prince of the Presence, having been severed from Metatron, is in process of degradation.

The Prince of the Presence, named as *Suryā* or *Suriel*, is the angel-prince who gives R. Išma'el disclosures as to the reasons for the Divine decree concerning the ten martyrs-to-be and informs him of the retribution reserved for the future (*Hek. R.* 6). This part of the *Heḫāloḫ Rabbāṯi* is very closely related to 1 *Leg. Martyrs*.

The name "Suryā, the Prince of the Presence" further occurs in a context describing the various constituent parts of the *Mærkābā*. As a sort of highest figure of the *Mærkābā* apart from the Throne of Glory is mentioned: "Suryā, the Prince of the Presence, the Servant

1 Metatron as being inherent in the Divine Name *'Ālæf* is the notion that forms the starting-point for the whole exposition of the Enoch-Metatron piece, ch. 48 C[1] seqq. When pronouncing the Divine Name *'Ālæf* (see the enumeration of the Divine Names in 48 B) the mystic was to concentrate his mind on 'Metatron' or rather on the *inter-relations between the Holy One and Metatron*, which inter-relations were summed up in the words "*'ibbartiu, lᵉqaḥtiu, pᵉqaatiu*". The same is suggested by the presentation of *'Ālæf* as a name of Metatron here.

2 G. H. Box, *The Apocalypse of Abraham* (*TED.*), p. xxv.

3 G. H. Box, *op. cit., ib.* If Metatron were to be regarded here as itself a Divine Name, this would have to be considered as an anticipation of the later explicit identification of Metatron with the Šᵉḫinā.

of *Ṭuṭrᵉḫiel* YHUH". When compared with ch. 22 on '*Anafiel* and ch. 26 on Metatron, this passage (ch. 13^1) confirms the general impression given by *Hek. R.* that 'the Prince of the Presence' is only a secondary angel-prince, surpassed not only by Metatron, but by '*Anafiel* and the seven (or fifteen) angel-princes under him. The "Servant of *Ṭuṭrᵉḫiel* YHUH" is equivalent to the "Servant of Metatron as a representative of the Godhead". Metatron, on the other hand, is the "Servant of YHUH", κατ' ἐξοχήν. Between Metatron and the Prince of the Presence is ''Anafiel', who is called simply 'Servant'.

Also in ch. 14^4 the subservience of the Prince of the Presence to Ṭuṭrusiel is emphasized. Acc. to this passage, the man who wishes to immerse himself in the mystical *Mærkāḇā*-state is to call upon (conjure) the Prince of the Presence, by the power of the names of Ṭuṭrusii YHUH, according to the usual form of the magical invocations: a subordinate angel can be conjured by reciting the name or names of an angel in authority above him.

In ch. 17 again there are preserved some features of the earlier conception of the Prince of the Presence as being associated with Metatron (here suggested by the name Ṭuṭrusii YHUH) and having several names.

In ch. 22, the Prince of the Presence is expressly declared to be subordinate to ''Anafiel'. To the Prince of the Presence, it is said here, only the angels outside the "presence of the Throne" prostrate themselves, but before 'Anafiel "all on high and below fall upon their faces, paying him homage". Cf. above, p. 86 f. 'Anafiel here fills the function of a delegate.

Acc. to *Hek. R.* 6_1, 'the Angel of the Presence' is represented as the attendant of the Throne, the *Mærkāḇā*-angels and the by-work of the *Mærkāḇā*. This is the function assigned to Metatron in 3 *En.* 48 c^4, but whereas in 3 *En.* 48 c^4 Metatron is the Attendant-Supervisor of the *Mærkāḇā*-angels, the 'Angel of the Presence' acc. to *Hek. R.* 6_1 is the Attendant-*Servant*. (Cf. however *Hek. R.* 2_3.)

Thus, in *Heḫāloḫ Rabbāṯi*, there are mentioned THREE *celestial beings who fulfil the functions and occupy the positions that in* 3 Enoch *are combined and attached to Metatron*. The three celestial beings are:

(1) *The Angel or Prince of the Presence* who is the guide, protector and informant of the *Mærkāḇā*-seer, the attendant of the Throne and the *Mærkāḇā*, etc.

(2) '*Anafiel* who is the Prince of the Princes and also to some extent the Prince of the World, primarily from the cosmic aspect.

(3) *Metatron* who is the bearer of the Divine Name(s), the sole angelic being in possession of the last secrets of the Godhead, the representative of the Godhead whose manifestation on the Throne is referred to by names that allude to the name 'Metatron': Ṭuṭrusiel, Ṭuṭrᵉkiel, 'Anṭuros. This third celestial figure of the *Heḵāloḫ Rabbāṯi* is on a higher stage of sublimation, it would seem, than is Metatron in 3 *Enoch*. He is perhaps here at the beginning of the process in which he will eventually be identified with the *Šᵉḵinā*.

Massæḵæḫ Heḵāloḫ. In *Mass. Hek.* there is no mention of Metatron, nor indeed of any individual named angel-prince with the exception of the four princes appointed over the four camps of song-uttering angels: Miḵael, Gaḇriel, 'Uriel and Rafael, ch. vi. 1. Cf. 3 *En.* 18[4], 37[1], 1 *En.* 40[1–3]. As the *Massæḵæḫ Heḵāloḫ* presents a developed *Mærkāḇā*-picture on the basis of that of *Heḵāloḫ Rabbāṯi* this absence of any reference to individual angel-princes—with the said exception—is simply an accident, due to the character of the subject-matter of this writing.

The Legend of the Ten Martyrs. There seem to have been several works describing the mystical experiences of R. Išma'el, and hence closely related to 3 *Enoch*. One of these is the aforenamed 1 *Ap. Išm.* Another work of the same kind seems to have treated of R. Išma'el's last experiences during his earthly life. This work is now lost, but it has been used and embodied in the various quite late collections of popular legends of the Ten Martyrs who were put to death in the Hadrianic persecution, R. Išma'el being one of the supposed ten martyrs (הרוגי מלכות). The two versions coming into consideration here may, for our present purpose, be referred to as 1 *Leg. Martyrs* (found in *BH.* v. 167–169) and 2 *Leg. Martyrs* (*BH.* vi. 19–36).[1]

1 *Leg. Martyrs*, cf. *Hek. R.* 4 and 5. The Prince of the Presence, named as *Suriel* and *Saḡnᵉsāḡiel*, is here also the guide and informer of R. Išma'el. 'Suriel' is regarded as the characteristic name of the 'Prince of the Presence' in agreement with *Hek. R.* and *TB. Bᵉrāḵoḫ*, 51 a, which latter probably also belongs to one of the above-named works on R. Išma'el. The Prince of the Presence is essentially the guide of the *Mærkāḇā*-seer.

2 *Leg. Martyrs*. This version seems to be dependent upon the conceptions of 3 *Enoch*, especially in its later additional parts. Metatron is here expressly identified with 'the Prince of the Presence'. The following features may be recorded:

1 The 2 *Leg. Martyrs* as preserved in MSS. hitherto known also includes the 1 *Ap. Išm.*

Metatron is the *'Æbæd, the* Servant of the Holy One (3 *En.* 10[3], 48 C[1], D[1] no. 17).

Metatron hears the Divine decree "from behind the Pargoð" in the form of a loud utterance by the *Baþ Qol.*

The conception of Metatron as having a sanctuary and altar of his own on high is here beginning to emerge. R. Išma'el beholds the Celestial Altar and asks Metatron about it. "The spirits of the righteous we offer upon it before the Holy One", is the answer, at which R. Išma'el exclaims: "Now I have learnt a thing the like of which I never heard before". Since the Celestial Altar was an old idea, the exclamation can only refer to the relation of Metatron and his subservient angels to the celestial altar and sanctuary. Cf. 3 *En.* 15 B[1].

Metatron is made the exponent of the central thesis of the mystical doctrine: everything below has its corresponding counterpart above, as it is formulated here: כל מה שיש למטה יש למעלה.

Metatron is associated with Gaþriel, Gaþriel being his assistant and representative.

Metatron seems here to be connected with R. Išma'el in a more intimate manner than in 3 *Enoch* or in related works purporting to be the revelations committed to R. Išma'el by Metatron. Metatron, acc. to 2 *Leg. Martyrs*, was present at the birth of R. Išma'el, and the Holy One is said to praise R. Išma'el before Metatron every day with the words: "I have a Servant (*'Æbæd*) on earth as thou art my *'Æbæd* on high. His splendour corresponds to thy splendour and his appearance corresponds to thy appearance". This may be an expression of the cabbalistic speculations which make *R. Išma'el one among the human carriers, embodiments, of the celestial essence* (the Divine Spark) represented by Metatron, which human carriers are usually enumerated as (the spirit of) the first 'Āđām, Enoch, the three Patriarchs, Joseph and R. Išma'el (cf. below, pp. 122, 123).

B. *THE CONCEPTIONS OF METATRON IN THE* HEĦĀLOÞ ZOṬ^ERĀÞI *AND IN THE* ŠI'UR QOMĀ.

The conceptions of Metatron met with in the works discussed in the preceding section show a development from the standpoint of 3 *Enoch* towards a sublimation of Metatron and a concentration of the highest functions around this name with a consequent tendency of dissociating the less important ones from him and transferring them to angelic figures such as 'the Prince of the Presence' and ''^Anafiel', etc. This stage might perhaps, after the main sources, be called the *Heħāloþ*-stage.

Between this stage and the subsequent more subtle speculations on the Metatron ideas are to be placed the representations of the *Ši'ur Qomā* and the *Heḵāloḏ Zoṭᵉrāḏi*.

(*a*) *Ši'ur Qomā*, or *Sefær ha-qQomā*.

The *Ši'ur Qomā* as preserved in MSS. and in *S. Raziel* consists of several fragments which for critical purposes must be indicated here. As preserved in *S. Raziel* (ed. Warsaw, 1913) they are:

(i) Fol. 30 b: a doxology, beginning "*Bārūḵ 'attā YHṮH 'Ælōhēnū ṯElōhē 'ᵃḇōḏēnū*, etc."

(ii) *Ib.*: the shortest and, probably, earliest of the *Ši'ur*-expositions, represented as a 'testimony' by Metatron to R. Išma'el as to the measures (*ši'urim*) of the manifestation of the Throne.

(iii) *Ib.*: the piece "*'āmᵉrū: kŏl ha-yyōdēᵃ' rāz zæ muḇṭāḥ lō*, etc."

(iv) Fol. 30 b c: a new doxology to the Most High as *King*.

(v) Fol. 30 c: a glorification to the Holy One beginning "*lāḵ YHṮH ha-gGᵉḏullā ṯe-ha-gGᵉḇūrā*". This fragment is missing in some of the MSS., e.g. *Bodl.* OPP. 467.

(vi) Fol. 30 d, 31 a: a longer version of the *Ši'ur*-exposition, probably, as (ii), belonging to the earliest strata of the *Ši'ur Qomā*. R. Išma'el is here represented as beholding with his own eyes the manifestation of "the King of Kings" and, while beholding the Divine manifestation on the Throne, being told by Metatron the measures and names of the various parts of the Throne-manifestation.

(vii) Fol. 31 a: a supplement to the preceding, purporting to be given by a disciple of R. Išma'el, R. Nāḏān, on the authority of R. Išma'el.

(viii) and (ix) *Ib.*: pronouncements by R. 'Aqiḇa to R. Išma'el and by RR. 'Aqiḇa and Išma'el in unison of the great value and importance of the secret embodied in the *Ši'ur Qomā*.

(x) Supplementary, additional expositions of the Throne-*Mærkāḇā*-picture, fol. 31 a b.

(xi) Fol. 31 b middle to 31 c: continuation of the preceding, but grouped round the conceptions of Metatron.

(xii) Hymns and doxologies of various kinds.

Summary of the conceptions of Metatron in the Ši'ur Qomā.

α. In (ii) and (vi).

1. Metatron is the Prince who *reveals the secrets* to R. Išma'el and R. 'Aqiḇa (ii) and (vi).

2. The Angel, The *Prince of the Presence* (vi) and *the Great Prince*, שרא רבא (ii).

3. The Witness (*'Eđ*), *the Great Prince of Testimony*: *Sārā Rabbā di-Sāhᵃđūþā*, the Testifier of the Divine Majesty and Kingship.

4. He *has several other names* beside Metatron; some of these are formations by analogy from 'Metatron', quasi on nominal stems of the type *'fi'lōn'* or *'fᵉ'al'ōn'*, among them the *Ruᵃḥ Pisqoniþ*, *Pisqōn*, *'Iṭmōn*, *Siǧrōn* of *TB. Sanh.* 44 b.

β. In (x) and (xi).

5. Metatron is the 'Prince of the Likeness of 'Ādām', i.e. the *'Ādām Qađmon*, the *Archetypal man in the Divine Image* (the Godhead being named אדם).

6. The *Celestial Choirmaster* (cf. Jaoel in *Ap. Abr.* chh. 10, 12), at the head of all the heavenly beings who chant the *Qᵉđuššā*.

7. Is *seated on a throne beneath the Throne of Glory*.

8. Is called *the Great Prince over all the Princes* and over all the ministering angels (xi).

9. Is the *Celestial High Priest of the Heavenly Tabernacle*, called after him *Miškan ha-Na'ar* (the Tabernacle of the Youth = Metatron).

10. *Recites the Divine Name* in its universal aspect (in 70 tongues), hence is

11. The *Prince of the World* and the Representative of 'the King of the World'.

12. As (*a*) heavenly Choirmaster, (*b*) celestial High Priest and also as (*c*) Prince of the World Metatron is called *Youth*, נער, which here equals *Servant-Representative* of the King of Kings of Kings (*mælæk malke hammᵉlākim*).

13. He is *connected with Moses* in accordance with the later traditional identification of the Angel in Ex. 23^{20-22} with Metatron.

14. Metatron *represents the 'first letter, 'Ālæf'* through which heaven and earth were created, i.e. the fundamental creative essence (the '1') (xi).

(*b*) *Heḳāloþ Zoṭᵉrāþi.*

The *Heḳāloþ Zoṭᵉrāþi* seems never to have been printed. The earliest MS. source the present writer has been able to find is the Bodleian MS. MICH. 9, foll. 66 a–70 b (copied A.D. 1042), following immediately on the *Heḳāloþ Rabbāþi* and preceding fragments of the *Ši'ur Qomā* (xi) and (xii).

The *Heḳāloþ Zoṭᵉrāþi* (abbreviated *Heḳ. Zoṭ.*) contains several

fragments, mostly attributed to R. Išma'el. Metatron here figures quite prominently.

Foll. 68 b, 69 a. R. Išma'el narrates how his teacher R. Neḥonyā bæn ha-qQānā for the first time brought him into touch with the "secret of the Torā" and with the experience of the *Mærkābā*-state. R. Neḥonyā used the power of the 'Great Seal' which contains the name of "*Metatron YHṮH the God of Israel, and which is the same, Metatron YHṮH, the God of heaven and earth, the God of the sea and the dry land*". This expression seemingly implies that Metatron here is a Divine Name, but probably this is not the case; the right interpretation will rather be, that Metatron who of old is said to *carry the Divine name YHṮH* has with this name also acquired that of ''Ælohim' and the epithets mostly associated with it: (*'Ælōhē*) *Israel*, *'Ælōhē šāmayim ṵā-'āræṣ*, etc. The use of the specific epithets here may furthermore indicate that Metatron is the representative of the Holy One both in relation to Israel and in relation to the cosmos: *Prince of the World.*

Fol. 69 b. Metatron is clearly conceived of as an angelic or celestial being. The *Talmiđe Ḥākām* (i.e. the initiated among them) when watching and praying on nights are to recite the name of and invoke *Šeqađ Ḥozi* (cf. ch. 18[20] of our book); at the same time it is said that *Šeqađ Ḥozi* in reality is merely one of the *various names of Metatron* who besides Šeqađ Ḥozi is called *Margaziel*, *'Uzzyāh*, *Gannunyāh*, *Sasnegaryāh*, *Suryāh*, *Zarzariel*, *Pisqōn*, *'Iṭmōn*, *Siğrōn*, *Sangađyāh*, *Zehafṭaryāh*, *Zehoḇdeyāh*, *Zeḇođiel*. Some of these names are those always associated with Metatron, others are in other contexts given as Divine Names and some are names of 'the Prince of the Presence' (Suryā, Margaziel, Zehafṭaryāh, acc. to *Heḵāloḵ Rabbāṯi*, xvii. 1, 4, 5). The passage shows close affinity with the conceptions prevalent in the *Heḵāloḵ Rabbāṯi*.

Fol. 70 a. With the Divine manifestation, indicated by the name Zeḇođiel, is associated "Margaziel, that is *Metatron in whom are the letters of the Divine Name*; and *because of the love with which they love him on high the Princes of the Host on high* (cf. ch. 17 of our book: the Princes of the Host = the seven archangels) *call him Ziṵ-yehi-el* (= the Divine Glory; cf. *Hek. R.* xxvi. 8), *the Servant—'Æḇæđ—of YHṮH*, the God of Israel—blessed be He, YHṮH the Lord God, merciful and gracious, longsuffering and abundant in goodness" (Ex. 34[6]). The latter part of the passage is an almost literal parallel to *Hek. R.* xxvi. 8 b, *vide* above.

Fol. 70 b. The Holy One joins fellowship with man, even with a

proselyte, provided he be clean from idolatry, bloodshed and ג"ע. "And sometimes I make Metatron, My Servant (*'Æbæd*), join fellowship with him, and with the disciple in the Torā (I cause him to join fellowship) frequently." This passage is important. It shows Metatron as the *vicarius* of the Deity even as regards *the Divine Presence with man*, the Divine Immanence. The Divine Immanence is a pronounced idea in *Hek. R.*, where it is said, e.g. ch. xxvi. 4: "Thou, O God, dwellest in the heart of man".

Fol. 67 b. Metatron is specially connected with the Divine Name אהיה אשר אהיה. He *occupies a Throne of Glory*. The 'thrones' of Dan. 7^9 are explained as referring to the Divine Throne and the throne of Metatron.

Whereas in *Hek. R.* some of the Metatron functions, i.e. the less important ones, are transferred to the Prince of the Presence and to 'Anafiel, in *Hek. Zoṭ.* the angel-prince who is said to share the lesser functions of Metatron is *Sandalfon*.[1] In particular the cosmic aspect of Metatron is here carried by Sandalfon (συναδελφός): he is the *'Alfā* or simplest creative agency; cf. above on *Ši'ur Qomā*, point 14.

C. *THE CONCEPTIONS OF METATRON IN THE WRITINGS ASSOCIATING METATRON PARTICULARLY WITH MOSES.*

The next stage in the development of the Metatron speculations is indicated by the appearance of a strong emphasis on the relation between Metatron and Moses. This relation between Metatron and Moses, which apart from *TB. Sanh.* 38 b and Miđraš passages is merely hinted at in the later additional part of *Ši'ur Qomā* (point 13 above), is nowhere found in the literature hitherto under consideration. Likewise, in 3 *Enoch*, it does not occur in the main part of the book, but only in the later, additional, pieces, e.g. 48 D, 15 B. With the appearance of the speculations on Metatron's particular relation to Moses, this idea or nexus of ideas has never subsided, but can be attested all through the history of mystical and cabbalistic literature up to the present-day *Ḥasiđ* writings.

The works dealing with the subject in question are firstly the various versions of what may be called *Ascensions of Moses* and *Revelations of Moses*.

1. *Ascension of Moses*: *Gedullaþ Mošæ* or *Miđraš Keþappuaḥ ba-'ase ha-yya'ar*, ed. Salonica, 1727; see also Wertheimer, *Bātē Miđrāšōþ*, iv; Gaster, *RAS.'s Journal*, 1893, pp. 572 seqq. Here

1 Perhaps to be connected with the current conception of two Divine Sons. On this *vide* H. Leisegang, *Der Bruder des Erlösers* (in ΑΓΓΕΛΟΣ, i. pp. 24–33).

Metatron announces himself to Moses as "Enoch, the son of Jared". He is the guide of Moses during his ascent through the heavens, and instructs Moses about the wonders of the various *rᵉqiʿim*. When proceeding from the seventh heaven to visit Paradise and Gehenna, Moses is given over into the charge of Gabriel who here, as in 2 *Leg. Martyrs*, is represented as the assistant of Metatron: he can be entrusted with works or duties of Metatron which are, as it were, of a less exacting or responsible nature.

2. *Revelation of Moses*. There are two recensions: one where Moses himself is introduced as the speaker, the other where he is spoken of in the third person.[1]

Of the former recensions only fragments are preserved, and these in a very corrupt textual condition. Metatron is the judge of all the troops of angels on high. Further he is the executor of the Divine decrees. He is associated with Miḵael, Gaḇriel and Yᵉfifyāh, the Prince of the Torā.

The latter recension, in a context giving the narrative preserved also in the additional chapter, 3 *En.* 48 D[4], states that the Torā was given to Moses after his having forgotten it, by the two princes, Yᵉfifyāh and Metatron. Yᵉfifyāh is the instructor of Moses in the 'exoteric' Torā, Metatron again is the revealer of the esoteric doctrines embodied in it: "the Secrets of the Torā", "the Names hidden in it" as the expression runs (the 'Names' are the Divine Names which constitute the essential secret of the Torā).

3. A fragment of another *Ascension of Moses* is found in the additional ch. 15 B of our book. Here Metatron is the *Intermediary* between the Holy One and Moses and the Supreme *Advocate* of Moses and Israel. *Metatron commits to Moses* "the letters of the oath through which a breaking of the covenant is made impossible". The letters in question are *the mystical, cosmic, 'essential' letters* which constitute the elements of the Divine Names, of the Torā, of the Abstract Qualities sustaining the world, and of the whole visible and invisible universe. (The 'oath' here seems to denote a sort of magical formula, almost an amulet, which would safeguard Moses against any transgression of the Torā, against "bringing guiltiness upon himself".)

Secondly, to this stage should be assigned the so-called *Sword of Moses*, *Ḥarbā dᵉ Mošæ*.[2]

In the *Sword of Moses* we meet with most of the angelic and

1 The former recension is found in *Ṣiyyuni*, Pärāšā Ṯāʿæḥannān, in *YR.* ii. 66 b, and in the so-called '*Haggāđaḥ Šᵉmaʿ 'Israel*'. The latter in *YR.* ii. 67 b, *Ṣiyyuni*, same paraša, '*Arze Lᵉḇānon*, 46 b, and in an Aramaic version in *Zohar*, ii. 58 a.

2 Ed. by M. Gaster, London, 1896.

Divine names found in the *Heḵāloḫ Rabbāṯi and Zoṭᵉrāṯi*. Page ii: "*Yofiel Mitatron* who is called...the Glory on high". (Yofiel is the third name of Metatron, 3 *En.* 48 D[1].) Page iv: Metatron is one of the high angelic or celestial beings who help man in his quest for the highest. In the same context are found the names: Miqṭaṭron, Yᵉhoel, ʿᴬnafiel.

As the other writings belonging to this stage, the *Sword of Moses* reflects the traditions of 3 *Enoch*, and is probably partly dependent on this book. Thus Metatron is the Prince of the Presence, the Youth, *Naʿar*, Servant (*ʿÆbæd*), before the King of the World. *He is the mightiest of all the heavenly household; He is ever standing ministering before the King of the World* and THE ŠᵉKINĀ IS WITH HIM IN EVERY PLACE.

Metatron, the Prince of the Presence, it is further stated, comes down to earth and reveals the secrets of above and below to the initiate who invokes him. The attempt to meet the Prince of the Presence is preceded by ascetic practices, fasts, ablutions, etc.

Metatron has fourteen names and a number of *Kinnuyim* for each of these fourteen names. The fourteen names in question are first of all the much-repeated (1) *Rūᵃḥ Pisqōnīḫ*, (2) *ʾIṯmōn*, (3) *Pisqōn*, (4) *Sīgrōn*, which are found in *TB. Sanh.* 44 a; further (5) *MŠY*, (6) *MIQON*, (7) ʾAsṭam, (8) Saqṭam, (9) *Yᵉhōiēl*, (10) *Yofiel*, (11) Sasniel Yāh, (12) Qangiel Yāh, (13) *Zᵉbōđiel* and (14) *Sᵉnegron*.

In terms reminding of 3 *En.* 13 and 41 it is asserted: "By these fourteen all secrets and mysteries and all signs and seals were made, and also the foundations of heaven and earth; four of them are written on the heads of the *Ḥayyoḫ*, four of them on each of the four sides of the Throne, four of them on the four crowns upon the heads of the *ʾOfannim*, and two of them are graven on the Crown of the Supreme King, the High and Lifted up".

Thus Metatron is, in the *Sword of Moses*, emphasized as the Knower, Guardian and Revealer of the Secrets, as the Prince of the World with cosmic power, as the Prince of the Presence, the Prince of the Throne and of the *Mærkāḇā*-angels and, lastly, as the bearer of the *Šᵉḵinā*.

D. *METATRON IN* ALPHABET OF R. ʿᴬQIḆA, REVELATIONS OF R. SIMEON BEN YOḤAI, 2 AP. IŠM., *ETC.*

In the *Alphabet of R. ʿᴬqiḇa*, rec. *A*, there is no consistent or uniform representation of Metatron, as would be expected also, seeing that this work is merely a collection of scattered fragments from different sources and times.

Letter 'Ālæf. Metatron is the elevated Enoch, the son of Yāređ. He is the Prince or head of the *Mærkābā*-angels, and, by implication, of all the angelic beings; his function of principal Witness and Testifier is alluded to.

Letter Kaf. Metatron is the Prince of the Presence, the '*Æbæđ*, and brings the congregation of Israel before the Holy One.

Letter Ṣāđe. "Because Moses humbled himself and said: 'I am of uncircumcised lips' (Ex. 6^{12}) he was worthy of becoming a messenger between the Divine Majesty (*Gᵉburā*) and Israel, as it is written (Deut. 5^{5}): 'I (Moses) stood between the Lord and you', whereas not even Metatron is able to stand between the Divine Majesty and men of flesh and blood." Metatron, although evidently known as an angel of exceptional position, is here explicitly declared not to be a mediator between man and God, not even a messenger. This is of course in glaring contrast to the representations of the preceding writings.

The impression given by *Alphabet of R. 'Aqiba*, so far as the conceptions of Metatron are concerned, is that this compilation as a whole is not interested in the specifically mystical implications or import of the Metatron figure, but is familiar with the general expressions and terms of the mystical literature, and uses the conceptions current there for its own purpose, which is of a more homiletical and haggadic character. Already from a comparison of the passages just quoted the impossibility is apparent of regarding the Enoch-Metatron piece, 3 *En.* 48 C, as originating from *Alphabet of R. 'Aqiba* or even as having from the beginning formed part of it. Cf. note on 3 *En.* 48 B beg., C beg.

Revelations of R. Simeon ben Yoḥai (*Pæræq R. Šim'ōn bæn Yoḥai*, *vide* "Sources and Literature", 3 B). Metatron is the Prince of the Presence, has knowledge of the Divine decrees and the reasons behind them and reveals them to the seer. This is further elaborated in *Tᵉfillaþ R. Šim'ōn bæn Yoḥai.*

Similarly in 2 *Aþ. Išm.* (*'Aggāđaþ R. Išma'el*, see "Sources and Literature", 3 B) Metatron, as the Prince of the Presence, is the informer of R. Išma'el as to future events: the coming Messianic salvation will be prepared by the wars between the Islamitic and Roman powers. These two apocalypses, which must date from the end of the seventh or the beginning of the eighth century, are remodellings upon the pattern of the earlier apocalypses, especially 1 *Aþ. Išm.*

Angelological fragment. In *Bodl.* MS. OPP. 649, fol. 102 a, col. b, there appear a few quotations from 'Massækæþ Heḳāloþ' which how-

ever have nothing to do with the *Massæḵæþ Heḵāloþ* known to us. The fragment enumerates various high angel-princes as performers of different parts of the heavenly liturgy, or as singing the various songs with different intents. The quotations are interesting in so far as they show the angelic names in the earlier literature regarded as names of Metatron here being conferred on separate angel-princes forming the companions or associates of Metatron.

Metatron is here the *chief of the angel-princes* who utter the *Šᵉma'*. With him are " 'Immiel, Yōfiel, 'Af 'appiel, Sōđyāh, Surṭaq, 'ᴬnael, Pisqōn, 'Iṭmōn, Siḡrōn, Pasṭam and Paspassim".

The fragment reflects the conceptions of 3 *En.* 15 B as regards the chanting of the Celestial *Šᵉma'* and Metatron's function as Supervisor of the performance of the Celestial Songs. This is also closely connected with the Moses-Metatron traditions.

In the various versions of *Miđraš Pᵉṭiraþ Mošæ* Metatron, called *Zaḡnᵉzaḡiel* (cf. 3 *En.* 48 D[1] no. 105, [2] and note, 18[11] note) and the 'Prince of the World', is the teacher of Moses during his lifetime and, accompanied by Mikael and Gabriel, takes care of Moses' spirit (*nᵉšāmā*) at his death. Cf. *P. Targum* to Deut. 34[6], *Deut. R.* xi. These writings of course build upon the earlier Moses-Metatron literature referred to under C above.

Acc. to *The Chronicles of Jeraḥmeel* (ed. Gaster), 54[8], Metatron is able, on God's commission, to throw down the Egyptian wizards Joḥanai and Mamre from heaven whither they had been able to ascend through their knowledge of witchcraft, whereas Miḵael and Gaḇriel were unable to do anything against them. Here Metatron is clearly conceived of as mightier than the old archangels and princes, Miḵael and Gaḇriel.

In the *Aramaic Incantation Texts from Nippur*, ed. by J. A. Montgomery, no. 25 (CBS. 16,009, p. 207), the following passage occurs: "Blessed art thou, YHWH, on account of the name of... *Yofi'el* thy name, *Yᵉḥi'el* they call thee, *Šasangi'el* YHWH and so...names... [Ar]masa Miṭaṭron Yah" [...בריך אתה יהוה על דיבריה שום בשום) יופיאל שמך יחיאל קרי לך שסנגיאל יהוה וכן יה...שמהת.. (אר]מסה מיטטרון יה] Apart from the comparison that prompts itself between the names here associated with Metatron and ch. 48 D[1,2] of our book (*Targ. Y* to Deut. 37[2]) the importance of the inscription cited consists in its apparent *identification of Metatron with Hermes* (Armasa); *vide* the interesting and convincing interpretation by Professor Montgomery, *op. cit.* pp. 99 and 208.

It may be noted, by the way, that the name שסנגיאל here is only another of the many different forms (and corruptions) of *Sagnᵉsāgiel* (1 *En.* 18[11], 48 D[1,2], and notes *ad loc.*).

As will have been seen there are, after the Heḵāloþ-stage, very few new developments of the Metatron ideas (at least so far as can be seen from the writings preserved): in fact only the speculations on Metatron's connection with Moses, the revelations given to him, and with the Celestial *Šᵉma'* are actual additions. This barrenness in new ideas continues for a considerable time. The mystical writings contain reiterated references to Metatron, but these simply reflect the earlier traditions.

The speculations on Metatron however received a new impetus with the rise of the cabbala (in its narrower sense). Now the earlier conceptions (esp. of 3 *Enoch*) were taken up and given a deep significance. In many cases it would seem that representations in the cabbalistic literature go back to very early (Gnostic) ideas, perhaps preserved in earlier writings now lost; in other cases again the late (mediaeval) origin is apparent. To illustrate the cabbalistic use of the Metatron figure it may be apposite here to give a short methodical survey of characteristic references found in this kind of literature.

§ 11. SURVEY OF THE CONCEPTIONS OF METATRON IN LATER MYSTICAL LITERATURE

A. Metatron the enthroned vice-regent of the Holy One.

The technical term is '*mišnæ la-mMælæḵ*': *Tiqqune Zohar*, 77 b.

He is enthroned. "Because of the great love of His Master Metatron has authority to be seated on a Throne like the Throne of Glory": *Šēmoþ šæl Mēṭāṭron*, MICH. 256, fol. 29 a; *Miḏraš Ruþ*, 85 b.

Liqquṭim Næḥmāḏim, 26 a, declares expressly:

מטטרון כסאו ששה גלגלים ופרוחות עומדים תחת כסאו והוא מולך על כל מתחת יד המלך

"The Holy One made him the ruler over his celestial and terrestrial household": '*Qabbālā*' in *Add.* 27142, fol. 149. He is endowed with all the '*Middoþ*' of the Holy One: *ib.*

"Little less than God" (i.e., probably, Ps. 8[5] refers to him: "Thou hast made him a little lower than 'Ælohim"): *Yalquṭ Ḥāḏāš, Mal'āḵim*, 51 (no. 29).

He represents the Godhead to the 'outside' celestial and terrestrial world: *Pardes Rimmonim* (ed. Cracow, 1591), fol. 93 d.

The epithets '*Na'ar*' and '*Zᵉqān Bēþō*' are especially used to

denote Metatron as the vice-regent: *Zohar*, i. 149 b, i. 181 b, iii. 190 b. Cf. below, pp. 117 seq.

As δεύτερος θρόνος Metatron is surrounded by the 70 (72) Princes; cf. below (*Ma'ᵃræḵæþ hā-'Ælohuþ*, 118 b). In the same capacity he is the Attendant of the Throne of Glory: "In the end of time Metatron will make the Throne of Glory complete as a Throne of Judgement. Now it is carried only by three *Ḥayyoþ*, but then it will rest on all the *four Ḥayyoþ*, the Divine Kingdom will be complete", says *Šēmoþ šæl Mēṭāṭron*, MICH. 256, 30 a.

B. Metatron God's representative and ruler in the *celestial* world.

(*a*) Over *all* the angels, and through all the celestial regions.

"He is the chieftain of all angels and princes" is a commonplace expression: *Zohar*, i. 149 a b, 223 b; *Yalq. Ḥād.*, *Mal'ākim*, 59, 72; *Miđraš Ruþ*, 85 b.

An important idea is here: "Metatron gives maintenance to all the angels": *Zohar*, i. 229 a b, *YR.* i. 56 a, 60 a, ii. 40 b. This spiritual maintenance is allegorically expressed by the terms מטר (rain) and מן (manna). "All the angels receive their spiritual maintenance, yea, their very existence, from Metatron (כולם שואבים ממנו). He is to the angelic world what the heart is to the body." *Pardes Rimmonim*, Gate xvi, ed. Cracow, 1591, fol. 92 b.

"Metatron admonishes the angels to bathe and purify themselves in the *Nᵉhar di-Nur* every third day": *Šēmoþ šæl Mēṭāṭron*, 40 b.

Metatron has access to the 955 heavens, the inscrutable abode of the Godhead: *YRL.* Met. no. 33. Acc. to other traditions, however, only 900 of these are accessible to Metatron, the remaining being reserved for the Deity alone.

(*b*) Special classes of angels under Metatron's authority.

(1) In particular the 70 (72) princes of kingdoms. These are called the נערים (Youths, Servants). They stand in the same relation to the *Na'ar* (Youth, Metatron) as the *Na'ar* to the Holy One: *Ṭiqqūnim*, 112 a. They are the angelic rulers over the world, hence figure prominently especially in contexts stressing Metatron's function of Prince of the World: *Zohar*, i. 149 a b. Cf. below. But they also represent the different aspects of the Divine Manifestation and its activities, and in this connection they are identified with the 70 (72) Divine Names: *Ma'ᵃræḵæþ hā-'Ælohuþ*, 118 b (*comm.*). These aspects are united in Metatron, the ruler of the 70 (72) angels and possessor of the 70 (72) names, which are called Divine Powers (כחות אלהיות): *ib.* 119 a b. Cf. *Mᵉgallæ 'ᵃmuqoþ*, i. 46 b.

Metatron is appointed:

(2) Over the "12 angels of God": *Zohar*, i. 149 a b.

(3) Over the *Mærkābā*-angels: *Zohar*, i. 21 a, 22 a, 223 b, iii. 227 a.

(4) Over Mikāel and Gaḇriel: *Yalq. Ḥād.*, *Mal.* no. 27.

(5) Over the "four Presences": *Zohar*, iii. 227 a, and over the four camps of Šeḵinā: *YR.* i. 21 a.

(6) Over the angels of judgement: *YR.* i. 52 a (*Ṭuḇ hā-'Āræṣ*).

(7) Over the angels of the world of *Yeṣirā*: *Mass. 'Aṣ.* viii.

(*c*) Metatron is the guardian of the inmost region of the Šeḵinā, the Holy of Holies, against the *Qelifoḏ*: '*Asārā Ma'amārōḏ*, 122 b.

(*d*) Metatron is the guardian of the celestial treasuries and the Halls. He is especially appointed over the 'secrets'.

"Metatron is set over the Halls and all their splendours": *Zohar*, iii. 171 b.

"All the *keys* are committed to him": *Zohar*, i. 37 b, 55 b, 181 b, 223 b, iii. 171 b. The possession of the keys is symbolical of Metatron's possession of all the Divine secrets.

Metatron commits the secrets to man (*Zohar*, i. 37 b) and to the spirits in heaven (*Zohar*, iii. 171 b).

The 'Secrets' include the 'Mysteries of the Torā' and hence Metatron is called the 'Prince of the Torā'. He gave the (terrestrial) Torā to Moses, was Moses' teacher: *Ṣiyyuni* on Ex. 3^2; *YR.* ii. 10 b; *S. Yeṣirā*, RABAD's Introduction (ed. Warsaw, fol. 9 a).

Metatron teaches the Torā and its mysteries in heaven, and is the president of the heavenly Academy, בי מתיבתא: *Zohar*, iii. 197 b; *YR.* i. 31 b; *Sefær ha-qQomā*, OPP. 658, fol. 102 b. He "propounds Halaḵoḏ in the heavenly Academy": *Ṭiqqūnē ha-zZohar*, ṭiqqūn no. 56.

He is the Prince not only of the Torā but also of the whole classical Talmudic, Miḏrašic and Cabbalistic Literature: *Add.* 15299, fol. 49 b, i.e. from him emanates, in the last instance, all knowledge of the mysteries of the Universe.

(*e*) Metatron is the guardian of the spirits and souls in heaven, both before and after their earthly life.

He is "appointed to give life to those who are to dwell in the dust (i.e. the spirits who are about to enter the life on earth)": *Zohar*, i. 181 b. He "assigns a 'star' for the newborn to enlighten his *nešāmā* (spirit) during his life on earth": *Ṭuḇ hā-'Āræṣ*, yr. i. 46 a.

After death he "conducts the spirits and souls back to their places":

Zohar, i. 181 b. He introduces the *nᵉšāmā* (spirit) on high, saying to it: 'Enter, Enter!': *Zohar Ḥādāš*, 26 a.

Metatron is the chieftain of the angels GABRIEL (for the righteous, or for Israel) and SAMMĀEL (for the wicked or those outside Israel), who fetch the spirits from on earth by authority of Metatron, their leader: *Ṭuḇ hā-'Āræṣ*, yr. i. 54 a. He is actually called "the Angel of Death": *YR.* i. 57 a.

(Metatron has here taken over functions of old associated with the name of MIKĀEL.)

C. Metatron God's representative ruler over the world (Prince of the World); celestial judge of the world; executor of the Divine decrees; the representative of the Holy One to the individual; the protector, intercessor, intermediary and advocate.

1. In his capacity of ruler of the world Metatron is usually associated with the 70 (72) princes of kingdoms, representing the different nations of the world.

"Metatron, the Prince of the World, is the ruler over the princes of the nations. Metatron, not the Holy One, is the ruler of the nations, but Israel has the Holy One himself for its ruler": *Yalq. Ḥādāš, Mal'ākim*, 57.

"Metatron is the *mᵉmunnæ* over all the nations, and he understands their language": *Ḥæsæd lᵉ-'Aḇrāhām, 'Ayin Mišpāṭ*, Nahar, no. 25.

He gives maintenance to the world through the 70 (72) princes: *Zohar*, i. 229 a b.

He is the כללא of the World (the comprehensive unity): *Zohar*, i. 45 a b.

"All the ten *Sᵉfiroþ* clothe themselves in Metatron in order to work through him in the world. The *Malḵuþ* (the tenth *Sᵉfirā*, representing the Unity of the Universe) rests in Metatron": *Pardes Rimmonim*, Gate xvi. ch. 4.

2. "Metatron is the judge of the world": *S. Talpiyyoþ*, 113 d; *Ra'ya Mᵉhæmnā*, par. Pinḥās (*Zohar*, iii. 219 b seqq.).

As judge he is the "head of the Celestial Bēþ Dīn", "for he gives judgements and decisions in respect of all": *Zohar*, iii. 186 a (judgement is taken in the wide sense of general government as well as forensic judgement).

He unites in himself the two attributes of Justice and Mercy: he is the head of the two groups of angels, the angels of Justice under 'AZZA and the angels of Mercy under 'UZZIEL: *Ma'ᵃræḵæþ hā-'Ælohuþ* fol. 117 b (*comm.*).

"Metatron is called '*sar ha-pPānim*' for he has two *pānim* (faces): Justice and Mercy": *YR.* i. 57 a.

He is of course the judge also of man after his death and functions at the Last Judgement: *Šēmoþ šæl Mēṭāṭron*, MICH. 256, fol. 30 a.

He is the guardian of the strict fulfilment of the statutes of the Torā, "he has been entrusted with the 613 keys" (613 the number of the statutes of the Law): *Zohar*, i. 223 b.

Note. Outside the 'Celestial Bēþ Din', i.e. when not contemplated in his function of judge, Metatron is always associated with the attribute of Mercy, cf. below.

3. Metatron is the representative of the Holy One to individual men.

"It was Metatron who showed himself to Moses and to the prophets, for עילת העילות did not show Himself to any man": *Ma'ᵃræḫæþ hā-'Ælohuþ*, *YR.* i. 21 a.

"When the Holy One chose a prophet and destined him to partake of the Šᵉḫinā, it was Metatron who bestowed upon the prophet of the light of Šᵉḫinā": *Šēmoþ šæl Mēṭāṭron*, fol. 29 a. "When the *Dibbur* (the Divine Word) came to the prophet it was Metatron who spoke to him through the *Baþ Qol*": *ib.*

Metatron receives man's prayers, see below.

4. Metatron protects man against evil: against פגע רע and the *Qᵉlifoþ*: *YR.* i. 60 b.

Metatron is the 'Shield of man'; if only he remembers Metatron, when in danger, one will be delivered and rescued: *Šēmoþ šæl Mēṭāṭron*, foll. 29 a, 30 a.

5. Metatron is the Intercessor, Intermediary and Advocate.

He is called SᴱNEĠRON (from συνήγορος) to denote him as an Advocate: *YR.* i. 60 b.

He is the *Sᵉnēgor* for Israel; and when Satan tries to accuse Israel on high, Metatron makes him confused so that he is unable to bring forth his accusation: *Šēmoþ šæl Mēṭāṭron*, fol. 33 b. He records the merits of Israel and seals the records: *ib.* fol. 29 a.

"When the wrath of the Holy One is kindled against His children, then Metatron prays for them and transforms the *Middaþ ha-dDin* into *Middaþ ha-Raḥᵃmim* (causes the Divine decrees to be determined by the attribute of Mercy instead of by the attribute of Justice)": *ib.* fol. 40 b.

Metatron is appointed to receive man's prayers: *Yalq. Ḥāḏāš*, *Mal'āḫim*, 9; *Šēmoþ šæl Mēṭāṭron*, foll. 33 b, 34 a.

"The way of the prayer is from man's heart to the *Ḥašmal*, from the *Ḥašmal* to Metatron, by Metatron it is brought behind the *Pargoḏ* before the Throne of Glory": *Mᵉgallæ ʿᴬmuqoḫ*, 'Ofan 196.

In this aspect Metatron is frequently associated with SANDALFON and 'ᴬKĀḪRIEL: *YR.* i. 59 b, 60 a, *Mᵉg.* ʿᴬ*m.* ii. 66 b.

"'ᴬKĀḪRIEL receives the Morning Prayer (the שחרית), Metatron the Afternoon Prayer (the מנחה) and SANDALFON the Evening Prayer (the ערבית)": *Mᵉgallæ ʿᴬmuqoḫ*, i. 28 b.

"Metatron is called SIGRON when shutting the doors through which the prayers are admitted into the celestial abodes, PIḤON when opening them": *Ṭiqqūnē ha-zZohar*, ṭiqqūn no. 56.

Like SANDALFON, Metatron binds crowns for His Master of man's prayers: *Zohar*, i. 37 b; *Mᵉg.* ʿᴬ*m.* ii. 66 b (cf. *TB. Ḥᵃgīgā*, 13 b).

Acc. to some, men should pray *not* to עילת העילות (the unmanifested Deity) but to Metatron, for Metatron is appointed over this world: *Add.* 27142, fol. 109 a b.[1]

"Israel prays to the Holy One *and* to Metatron", states *S. Ḥešæq*, MICH. 256, fol. 33 b (*comm.*).

D. Metatron receives special names and appellations indicating his high position. He is called by the Divine Names, YHUH, 'ÆLOHIM, ŠADDAY, etc.; is called *Naʿar* and *ʿUllēmā* (Youth, Child), *Zāqēn*, *Zᵉqăn Bēḫō* or *Sāḫā dᵉ-Bēḫā* (Steward, the Eldest Servant of His house); the Prince of the World; the Prince of the Presence; is identified with the 'Angel of YHUH', with YᴱHOEL, etc., and has 'numerous names'.

1. The expression "whose name is like the name of His Master" —with reference to Metatron—seems to have been associated with the conception of Metatron from its very origin. Metatron was called the 'Lesser YHUH' to denote him as vice-regent and 'second Throne'. When Metatron was identified with the angel of YHUH and with YᴱHOEL, or as a cause of this, the appellation in question found its scriptural support in Ex. 23²¹: "for my name is in him".

And, very much later, even a series of *gematrical* supports were invented, of which the most well known is that which points to the equal numerical value of מטטרון and שדי. (The theory propounded lately by Moore in *Harv. Theol. Rev. loc. cit. infra*, viz. that the expression was derived from the original identity of Miḵāel

1 They are reported as arguing:
איך נמצא בדעתך להתמלל לעלת העלות יתע' ואחר שיש שר מורשה על עניני העולם אלין נתפלל.

and Metatron, Metatron being merely an appellative used of Mīkāel, is inadmissible, since the expression is not used with regard to Mīkāel, whereas it is inseparably bound up with the name of Metatron. The connection between YEHOEL of *Ap. Abr.* and Metatron on this point, contended by Box—cf. below—is, on the other hand, confirmed by earlier as well as later mystical literature.)

(*a*) Metatron is very frequently called יהוה קטן, the Lesser YHUH: *Ma'ᵃrækæþ hā-'Ælohuþ*, 119 b ("for he possesses the Divine Letters, which are Divine Powers, כחות אלהיות by which he performs everything"). This is said to be Metatron's real name.

Ḡidduy Yāfæ, 134 a, '*Qabbala*' in Add. 27142, fol. 109 a b.

(*b*) He is also called simply YHUH and also 'Ælohim, Šadday, etc.

"In his rulership over the world he bears the Divine Name *Šadday*, but when ascending on high, he bears the name of his Master, YHUH": *Zohar*, i. 149 a b.

"He is called *Yāh* and *Šadday*": *S. Ḥešæq*, *Add.* 27120, foll. 4 b, 5 b.

"Metatron is called YHUH and 'ÆLOHIM, 'ÆHYÆ 'AŠÆR 'ÆHYÆ, 'ADONĀY and has many other names": *Ma'ᵃrækæþ hā-'Ælohuþ*, foll. 118 b, 119 b.

"The 72 Divine Names are also names of Metatron": *ib.* 118 b.

2. The appellation *Na'ar* occurs almost as frequently as the name Metatron itself. Cf. *Zohar*, i. 37 b, 223 b, ii. 66 b, 94 b, iii. 171 b; *Zohar Ḥādāš*, 69 b. In later cabbalistical literature it is exactly synonymous with Metatron; hence it does not, as a rule, denote any special function or office of Metatron. Various functions of Metatron are, in various contexts, linked with the epithet of *Na'ar*.

"He is called *Na'ar* because he performs the service of a 'na'ar' (παῖς) before the Šᵉkinā": *Pardes Rimmonim*, 161 b.

"He is called *Na'ar*, for he is the Prince of the World who said נער היתי וגם זקנתי ('I have been a *na'ar*—youth—and now I am old', Ps. 37^{25})": *Zohar*, i. 181 b (contested by the Tosaphists; cf. note on 3 *En.* 3).

The Aramaic equivalent is '*ullēmā*: *Zohar*, i. 223 b (used especially to denote Metatron as the manifestation of the Šᵉkinā).

The quotation from Ps. 37^{25} is made the basis for the connection of the appellation *Na'ar* with that of *Zāqēn*. The *Zāqēn* is most often used in the sense of Steward, the Eldest Servant of his house, alluding to Gen. 24^{2}: "Metatron rules over all that the Holy One has".

"Metatron...is the *zᵉqăn bēþō* (the eldest of his house) acc. to the

word 'I have been a *na'ar* and now I am a *zāqēn*', viz. the one 'who rules over all that He has', for all colours are seen in him": *Zohar*, i. 181 b. Cf. *Yalq. Ḥādāš*, *Mal'ākim*, 98; *YR.* i. 60 a.

The appellation '*Æbæd* also occurs frequently. This is connected with the *z^eqăn bēþō*. As Eliezer, the *z^eqăn bēþō* of Abraham, was the servant ('*æbæd*), so Metatron, the *z^eqăn bēþō* of the Holy One, is called '*æbæd*. He is also identified with the '*æbæd YHUH* of Isaiah. *YRL.* Met. 2; *Yalq. Ḥādāš*, *Mal'ākim*, 39 = 59; *YR.* i. 59 b, 60 a b.

3. Metatron is frequently termed 'the Prince of the World' which naturally denotes his rulership over the terrestrial world (see above under C), but sometimes is interpreted differently. *Ḥæsæd l^e-'Abrāhām*, Mišpaṭ 25; '*Ēmæq ha-mMælæk*, yr. i. 57 b; *Ma'^arækæþ hā-'^Ælohuþ*, 89 b.

"Metatron is the Prince of the world of *Y^eṣirā*": *M^eg̃.* '^A*m.* 'Ōfan 118; '^A*sārā Ma'^amārōþ*, yr. i. 54 a; *YR.* i. 60 a ('^Akaþriel the Prince of *B^eri'ā*, Metatron the Prince of *Y^eṣirā*, and Sandalfon the Prince of '^A*siyyā*).

"Metatron is the Prince over the rulers of *Y^eṣirā*": *Meg̃.* '^A*m.* i. 66 a.

"Metatron is the Prince of the World, for he is appointed over the performance of the Songs on earth to collect them and bring them before the Holy One": *Ḥæsæd l^e-'Abrāhām*, '*Ayin* כל.

Prince of the World, "for he functioned at the Creation" (*Ma'^ar. hā-'El.* 89 b and frequ.; cf. *TB. Ḥullin*, 60 a), or was the cosmical protogonon or the '*Ādām Qăḏmōn* (*Ḥæsæd l^e-'Abrāhām*, Mišpāṭ 25).

4. As in earlier literature Metatron is called the 'Prince of the Presence', שר הפנים. This is usually taken in the sense of "the Prince who has access to the Divine Presence or who represents the Divine Presence to man". Playing upon the word *pānim* (face) a cabbalistic passage explains the epithet as follows: "He is called the Prince of the *Pānim* for he has two *Pānim*, Judgement and Mercy" (*YR.* i. 57 a, cf. above p. 115).

The Aramaic equivalent is ממנא דאנפין which shows that the פנים was understood as 'face(s)': *Miḏraš Ruþ*, 85 b. But even in Aramaic contexts the form שר הפנים is the usual: *Zohar Ḥādāš*, 26 a *et al.*

"My presence shall go with them (Ex. 33[14]) refers to Metatron": Baḥya, *Comm. on the Pentateuch*, Ex. 23[21]. The Prince of the Presence represents the Divine Presence.

There is no 'class of angels of the presence' mentioned in cabbalistic literature (cf. *Book of Jubilees*, 2[2, 18], 15[27], 31[14]). But the function

of 'Prince of the Presence' is sometimes distributed among the three angels 'AKAḲRIEL, Metatron and SANDALFON: *Meg.* 'Am. i. 10 c.

"Metatron is the Prince of the Presence on the side of טוב (Good) and SAMMĀEL the Prince of the Presence on the side of רע (Evil)": *YR.* i. 58 a.

5. Metatron is identified with the "angel of YHUH". It was Metatron who showed himself to Moses in the burning bush: *Meg.* 'Am. 'Ōfan 277; cf. *Ṣiyyuni* on Ex. 3^2.

The "angel of YHUH" of Num. 22^{22} seqq. (who appeared unto Balaam) refers to Metatron: *Zohar*, iii. 186 a.

The "Redeeming Angel" of Gen. 48^{16} is Metatron: *Zohar*, i. 232 a. *Ṭiqqūnē ha-zZohar*, 112 a.

Naturally Metatron is identified with the angel of the Lord in Ex. 23^{20-22}. In this connection he is also usually identified with YEHOEL. "Metatron is called YEHOEL, and he was meant by the YHUH in Ex. 24^1, 'Come up unto YHUH' עלה אל יהוה, for the letters of אל יהוה are those of יהואל (YEHOEL)": *Add.* 15299, fol. 45 b. Cf. *Beriḵ Menuḥā*, 4 c d and *YR.* ii. 64 b.

6. Metatron has numerous names. He has 70 names: *Ṣiyyuni* on Gen. 11^5, *YR.* i. 60 b. He is bearer of the 70 (72) Divine Names: *Ma'ᵃræḵæḵ hā-'Ælohuḵ*, 118 b.

He has 60 myriads of names, each name signifying a specific function of his: *Ṭiqqūnē ha-zZohar*, ṭiqqūn 56.

Šēmoḵ šæl Mēṭāṭron, MICH. 256, foll. 29 a–44 a, enumerates and comments upon 77 names of Metatron. These are found also in *S. Ḥešæq.*

E. Metatron is the translated Enoch. The influence of the Hebrew Book of Enoch on this point is very marked. From *Zohar* onwards the conceptions of the elevation of Enoch into Metatron are made the basis for highly mystical speculations on the pilgrimage of the souls, the descent of the spirit to the terrestrial world and its ascent again to its celestial home. Cf. below under H.

The Enoch-Metatron ideas are connected with Gen. 5^{24}, "he was not for God took him", and Enoch's elevation into Metatron-*Na'ar* is based on Proverbs 22^6 חנוך לנער, which is interpreted "Enoch was made into the *Na'ar*, i.e. Metatron": *Zohar*, i. 37 b, 223 b; *Miḏraš Ruḵ*, 85 b. In *Zohar*, i. 223 b, the dependence upon 3 *Enoch* is indicated by a reference to "those (well-known) *Bāraiḵās*".

The sequence 'Enoch Metatron' or, sometimes, 'Metatron Enoch' is very frequent. Cf. e.g. *Zohar* iii. 189 a b; *Meg.* 'Am. i. 46 d, 47 b.

Metatron retains the functions of Scribe, Witness, Testifier associated with him on the ground of his identity with Enoch. Scribe: *Ṭiqqūnē ha-zZohar*, ṭiqqūn 56. Witness, Testifier (of men's deeds): *YR.* i. 57 a, 58 a.

F. Metatron is connected with the Divine Service in heaven. He has a Tabernacle of his own. Mīkāel's function of Celestial High Priest is sometimes transferred to Metatron. He is further represented as the *Šᵉliᵃḥ Ṣibbur*, the Celestial Choirmaster and the supervisor of the performance of the celestial 'Songs'.

"There are two celestial Tabernacles. One is concealed in the highest and is to be revealed only in connection with the manifestation of the world to come. The other is the Tabernacle that was existent ideally before the Creation, but was not established until the moment when the Tabernacle on earth was completed. This tabernacle is the 'tabernacle of Metatron *Naʿar*'. In the Tabernacle of Metatron Mīkāel is the High Priest": *Zohar*, ii. 143 a, 159 a.

Zohar, ii. 159 a, explicitly denies that Metatron performs the service of High Priest in the Tabernacle of Metatron. The passage instead intimates that Metatron represents the Deity in the second Tabernacle. It quotes, however, a tradition acc. to which the Holy One showed Moses the celestial Tabernacle and Metatron performing the service in it.

Metatron has two immediately subordinate angels, viz. ʿUZZIEL and ʿAZZA. Of these ʿUZZIEL is the celestial High Priest: *YḤ.*, *Mal.*

"Metatron צחצחיה is the High Priest in heaven": *Šēmoḏ šæl Metatron*, MICH. 256, fol. 29 a.

"Metatron is the priest officiating at the Celestial Altar": *Zohar Ḥāḏāš*, *Miḏraš ha-nNæʿᵉlām*, 25 d.

"Metatron is the *Šᵉliᵃḥ Ṣibbur* on high": *YR.* i. 58 b.

"Metatron is the *Ḥazzān* on high": *YR. ib.*

"Metatron is appointed over all the 'Songs' that are sung on earth to collect them and bring them before the Divine Presence": *Ḥæsæḏ lᵉ-'Abrāhām*, *ʿAyin Kol.*

"Metatron utters the 'Blessed' בשכמל"ן": *YR.* i. 60 b.

G. Metatron has cosmical significance. He is the Cosmical Protogonon, the first of God's Creation. He is the creative power in the Divine Word, the first emanation, etc. He is the *'Ādām Qāḏmōn.*

"Metatron was the beginning of God's Creation": *Yalq. Ḥāḏāš*, *Mal'ākim*, 59.

"בראשית means ברא שית, 'He created six', viz. the six letters

of the word Metatron"; "Metatron is the first of God's creation": *Ṭiqqūnim*, 116 b.

This is also expressed thus: "Metatron is the first letter, the 'ĀLÆF": *S. Raziel*, 27 b.

Metatron carries the whole world: *Šēm. šæl Met.* foll. 33 b, 40 b.

Metatron is the creative power in the Divine Word (*yᵉhi 'ōr*, etc.): *Liqquṭim Næḥmāđim*, 25 b.

He is the *Yᵉsōđ 'Ōlām* (the pillar of the world): cf. below.

The beginning of God's creation was Metatron who was the prototype of Man made by the Holy One in His image: *Ma'ᵃræḵæþ hā-'Ælohuþ* (*Ḥayyāṭ*), 169 b.

The same is said in *YR.* i. 23 a, but is here connected with the idea of Metatron as the Spiritual Essence in the Righteous (cf. below). "God created man in his own image" (Gen. 1[27]) means: "God created man in the image of Metatron". So long as he is worthy he carries the image of Metatron (within himself), but when not worthy the image of Metatron is exchanged by the image of Sammāel: "In the image of 'Ælohim (read: in the image of Sammāel) created he him".

H. Metatron is the Šᵉḵinā or the Presence of Šᵉḵinā in the world and in man. He is the First Spirit-Man, who at the same time is the vehicle of the Deity, and is present in the Righteous, and, in the last instance, in all men. He is the eternal, Spiritual-Divine Essence in man. In his identity with Enoch he symbolizes the pilgrimage of the spirit from its home in the Presence of the Deity through the different spheres of the Universe down to the terrestrial world and back again to its source. Here lies the real centre of gravity of the cabbalistic speculations on Metatron.

1. We often find the expression "Šᵉḵinā, that is Metatron", when an examination of the contexts shows that what is really meant is that the Šᵉḵinā is contained in Metatron, or manifested by Metatron. Metatron is the λόγος of Šᵉḵinā, to speak in Neo-Platonic terms. He is the connecting link between the Šᵉḵinā and the individual angels and spirits, and hence is represented as having his higher and lower spheres of existence or activity. This is expressed by the statement, that there are 'two Metatrons'. The one is 'Metatron the Great', the other 'Metatron the Created'. The former is the Šᵉḵinā or 'the body of Šᵉḵinā', the other the angel-prince and celestial ruler. The former is distinguished from the latter by the insertion of the letter Yod: מיטטרון (*Pardes Rimmonim*, 93 d), to signify him as the bearer of the Šᵉḵinā (represented by the letter Yođ, the *Nᵉquddā Pᵉšūṭā*)—this distinction is however not observed.

"To the Great Metatron refers the *Ši'ur Qomā* for he is the *'Ādām 'Ælyōn*, i.e. the self-expression of the Deity in the First Spirit-Man": *YR.* i. 21 a. Another tradition has: "The *Ši'ur Qomā* refers to the *Created Metatron* = *'Ādām hā'Ælyōn*": *YR.* i. 59 b (*Ḥ^a^ḵām hā Rāzīm*).

It was this Metatron who showed himself to Moses and the prophets for the עילת העילות did not show Himself to any man: *M^e^ḡ. 'A^m.* 'Ōfan 277, *YR.* i. 21 a, 57 b.

"He is the Glory of the Holy One": *YR.* i. 58 b.

"Man was created in the image of Metatron": *Yalq. Ḥād., Mal'^a^ḵim*, 47.

"Šeḵinā is hidden in Metatron": *Pardes Rimmonim*, xvi. 4.

"Šeḵinā is clothed in Metatron": *YR.* i. 59 a.

"The ten descents of the Šeḵinā were in Metatron": *YR.* i. 58 a.

"Šeḵinā rests in Metatron" or "on the hands of Metatron": *Šēmoḫ šæl Mēṭāṭron*, ṢAḤṢAḤYAH, fol. 29 a.

"Metatron is the body of Šeḵinā." At the same time he is the manifestation of the First or Highest Spirit, the First Spirit-Man. This Spirit is the "celestial *baḫ zuḡ* of the Righteous", i.e. is present in all the righteous, as the vehicle of the Deity in them: *Zohar*, ii. 94 b.

"Metatron was the first emanation of the Holy Spirit, he was the first Spirit (*N^e^šāmā*). From Metatron emanated all the individual Spirits and all the angels": *Liqquṭim Næḥmādim, Add.* 17807, fol. 25 b.

In another metaphor: "Metatron is the *Na'ar* or *'Ullēmā* (son of) the *'Immā* (here = Šeḵinā)": *Zohar*, i. 223 b.

2. (*a*) Metatron as the First Spirit from which all individual spirits have emanated is present in all the individual spirits and in all men as long as they keep in vital contact with their Divine-Spiritual source. The technical term for Man in vital connection with his Divine-Spiritual source is *Ṣaddiq*, Righteous.

Metatron hence is represented as present in all the righteous: in Enoch, Abraham, Isaac, Jacob, Joseph, Elijah, Išma'el b. 'Æliša'. He was the Spirit (*N^e^šāmā*) of the first Adam, but left him when he sinned: *YR.* i. 52 a (*'A^s^ārā Ma'^a^mārōḫ*), *Ḥæsæd l^e^-'Aḇrāhām*, Mišpaṭ 25; *YR.* i. 57 a (*'Ēmæq ha-mMælæḵ*). Metatron was in Joseph: *M^e^ḡ. 'A^m.* i. 66 b, 45 a; *'A^s^ārā Ma'^a^mārōḫ*, 122 b. He was in Noah: *M^e^ḡ. 'A^m.* i. 5 b. The outstanding saints, 'prophets', 'righteous' were the Avataras of Metatron.

(*b*) Metatron as the Spiritual essence in man is expressed by the terms of "the *madrēḡā* of Metatron", "זיהרא עלאה" (the Celestial Light, the Divine Spark), "the *middle* column = *'Ammūḏā d^e^ 'Æmṣā-*

ʿiḇā", the "Spirit of the First Adam," etc.[1] (Cf. how in *Pistis Sophia* both the *Great Yao* and the *Little Yao* carry the epithets "he of the middle", "the good, he of the middle", "the great captain (ἡγούμενος) of the middle" (ed. Horner, pp. 6, 97, 187, ed. Schmidt, pp. 7, 8, 126, 241,[2] ed. Mead, pp. 10, 163, 300 f.).)

Metatron represents the pilgrimage of the spirit, its descent and ascent. Metatron's identity with Enoch symbolizes the descent of the spirit into earthly life, into the existence as a terrestrial man, and the ascent of the terrestrial man into a celestial being. It will not be out of the way to compare here *Pistis Sophia* (ed. Horner, p. 180, ed. Schmidt, p. 232): "*ἴαω, ἴαω, ἴαω: This is its interpretation: iota, the Universe came out, alpha, they will turn them, ō, will become the completion of all the completions.*"[3] Cf. also below (*c*) and the equation the Divine in κόσμος = the spiritual in man (*vide* Reitzenstein, *Mand. B. des Herrn der Grösse*, p. 5, and *Iran. Erlös. Myst.* passim.).

The *ʿAmmūḏā dᵉ-ʾÆmṣāʿiḇā* represents both good and evil; the direction downwards (the descent of the spirit) represents evil, the direction upwards represents good: *Mᵉḡ. ʿᴬm.* ii. 59 b.

Metatron is the ladder in Jacob's vision, on which ladder the angels were descending and ascending: *Mᵉḡ. ʿᴬm.* i. 45 a; *ib.* ʾŌfan 196. He is the *Ṣaddiq*, the Righteous, as the Pillar of the world, the Foundation of the Universe, acc. to Proverbs 10[25]: *Add.* 27142, fol. 109, *S. Talpiyyoḇ*, 11 d. In this *Ṣaddiq* the *ʿAmmūḏā dᵉ-ʾÆmṣāʿiḇā* is connected with the Šᵉḵinā: *Ṭiqqūnim*, 119 b, i.e. he represents the ascent of the spirit to its home, the Presence of the Šᵉḵinā.

"The expression 'Enoch-Metatron' symbolizes the unification of Terrestrial and Celestial Man": *Zohar*, iii. 189 a b.

Proverbs 22[6], "*ḥᵃnōḵ lă-nNaʿăr ʿăl pī dărkō*" is interpreted: "Enoch was made into the *Naʿar* Metatron by the Holy One who took him from on earth and made him a ruler on high for ever". He is the exponent in heaven of man's pilgrimage. He is both 'old and

1 Thus Metatron as the Primal Man (πρῶτος ἄνθρωπος, אדם קדמון) is *eo ipso* the spiritual being, revealed in different righteous men through the ages. For this idea, cf. Clem. *Hom.* 3[20], *Recogn.* i. 52, ii. 22 (the prophet who goes through the world in various forms). The carriers of the prophet are: Adam, *Enoch*, Noah, Abraham, Isaac, Jacob, Moses (*Hom.* 17[4], cf. 18[13], 2[52]) and are called the *seven columns* or *pillars* (Bousset, *HG.* pp. 172 ff.). Cf. Epiphanius, *Hær.* 36[3], 53[2] on the Ebionites and Elxaites (pointed out by Bousset), and the Mandaitic conception of the 'one-born', 'unique' or 'beloved Son' as present in all the Messengers (*vide* esp. *GR.* iv). Cf. also the following note.

2 *Pistis Sophia* (ed. Mead, p. 10): "So the power of the *little Yaō*, who is *in the midst*, and the soul of the *prophet Elias*, they were bound into the body of John the Baptist"; cf. *ib.* preceding and sequel and *The Second Book of Jeû*" (ed. Schmidt) p. 320.

3 F. C. Burkitt renders: "*I*—Everything has gone forth. *A*—They will return therewith. *O*—There will be the End of all ends." (*JThS.* xxvi (1925), p. 391.)

young' (acc. to Ps. 37[25]): he is a living record of the spirit's journey from its earliest beginnings to its last phases: *Miḏraš Ruḫ*, 85 b.

(*c*) The spirit's descent and ascent are also brought into connection with the mystical language of Ezek. 1[14]. The descent is the 'running' (רצוא), the ascent is the 'returning' (שוב). The very turning-point (from the descent into the ascent) is assigned to the life on this earth, symbolized by the earthly life of Enoch. Metatron as descending is called NURIEL. The turning-point from the descent into the ascent is an occurrence in the will (רעוא) of the earthly man, the turning of man's will from the evil inclination to the good inclination (from the *yēṣær hā-rāʿ* to the *yēṣær hā-ṭṭōb*). This is metaphorically expressed by the statement, that there is one Enoch 'from the side of evil' (the son of Cain, Gen. 4[17]) and one Enoch 'from the side of good' (the descendant of *ʾÆnoš*, Gen. 5[6–24]). The turning from evil into good starts the process through which man regains his *Nᵉšāmā*, his spiritual nature, and ascends from one celestial grade (*dargā*) to the other, until he reaches the highest spiritual grade, that of the *ʾĀḏām hā-ʿÆlyōn*, the First Man of Pure Spirit, Metatron, who is next to the Deity. This process is considered to be symbolized by the translation of Enoch "whose flesh (terrestrial nature) was transformed into fire (spiritual nature)": *Ṭiqqūnim*, 116 b. Cf. Joh. 3[13]: οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου. The triad *Nuriel-Enoch-Metatron* thus brought in connection with the time-process (pre-existence, present life, future), and with the Πρωτάνθρωπος ideas may be considered in the light of the Parsistic and Gnostic (Mandaitic) ideas of the threefold original man, who is also pure man, the original righteous man (in Mandaitic taken over as Hiḫil, Šiḫil and ʿEnoš) acc. to Reitzenstein, *Das iranische Erlösungsmysterium*, pp. 242–244 (cf. Bousset, *Hauptprobleme der Gnosis*, pp. 205, 206). The cabbalistic representations are, in fact, much clearer in their conception of the First Spirit-Man and his parabolical journey than the various Gnostic representations dwelt upon by Bousset and Reitzenstein.

Metatron is the "Tree of Knowledge of Good and Evil" (Gen. 2[9]): *Kanfe Yōnā*, yr. i. 59 b.

Metatron is called 'Good and Evil'; "from the appearance of his loins even upward" (Ezek. 1[27]) he is good, and "downward" (*ib.*) he is evil: *Mᵉg̃. ʿAm.* ii. 59 b.

Metatron represents the side of Good and Pure: *YR.* i. 58 a.

Such seemingly contradictory statements are intelligible when they are understood as allusions to Metatron as symbolical of the spirit's

parabolical course: the direction downwards being termed evil, the direction upwards good.

(*d*) As in other connections (see above), Metatron also as symbolical of the spirit's pilgrimage or of the Spiritual Essence of the Righteous, is associated with *Sandalfon*, a sort of copy of Metatron. Thus it is sometimes stated that SANDALFON is the translated Elijah: *YR.* i. 57 a. "Two earthly men were made into angels: Enoch who became Metatron and Elijah who became SANDALFON": *Mᵉḡ.* ʿ*ᵃm.* i. 27 d, 66 a b, ii. 3 d; ʿ*Ēmæq ha-mMælæḵ*, 176 d (cf. above, p. 106, note 1).

It is sometimes hinted that the highest goal of the spirit or its greatest victory can only be attained or won through the realization of the 'turning' *during earthly life*. The angels proper do not attain the height of the Righteous, they are lower than Metatron, because they have not penetrated into "the darkest recesses of the Universe, those which are furthest from the Divine Abode", viz. this earthly life. "When Moses was shown Metatron-Enoch, he desired to go down on earth, i.e. to enter earthly life, in order to be able to rise to the height of Metatron-Enoch": *S. Talpiyyoṯ*, 166 a.

§ 12. ORIGIN OF THE *WORD* 'METATRON'

THE actual significance or derivation of the *word* Metatron seems to have been forgotten quite soon after Metatron as a distinct celestial figure had clearly emerged. Hence we find, from the middle of the ninth century onwards—and up to the present time—a great many different attempts made at the explanation of the word. The various explanations or derivations may be classified as follows:

(1) Metatron derived from נטר (or מטרא).
(2) Metatron derived from the Latin *metator*.
(3) Metatron derived from Miṯra.
(4) Metatron derived from μετατύραννος; metatorion; μέτρον; mediator; mater; מטרוניתא; שדי.
(5) Metatron derived from μετά and θρόνος.

(1) Metatron derived from נטר.

Metatron already at an early time was explained from נטר in the sense of 'guard', 'protect', etc., either directly from this root or by the medium of מטרא, מטרת.

The earliest instance of this derivation is found in the so-called *Šimmušā Rabbā*. This instance seems never to have been pointed out before.

"In the sixth Hall is Enoch who was clothed with splendour of light...and made into Metatron who...represents the guardianship of all the souls that ascend from on earth: מטרת לכל נפשתא דסלקן מארעא לרום רקיעא." The *Šimmušā Rabbā* thus uses the word מטרת to explain the form Metatron. (The *Šimmušā Rabbā*, in its present form, dates from about the middle of the ninth century.[1])

Baḥya, *Commentary on the Pentateuch* (Pesaro, 1507, fol. 98 b c), commenting on Ex. 33^{20} also gives נטר as a possible derivation of Metatron. He explicitly connects Metatron, as derived from נטר, with the Targumic rendering מטרת for the Hebrew משמרת of Gen. 26^{5}.

Isa. Horowitz, *Šᵉnē Luḥoṯ ha-bBᵉriṯ*, Amsterdam, 1649, fol. 230 c: Metatron is the same as שומר (guardian), pointing to the Targumic rendering of משמרת by מטרתא.

Musaf hā-'Āruk ('*Aruk*-edition, Amsterdam, 1655, fol. 102 d) gives the same explanation.

Similarly, in the Cracow edition of the *Alphabet of R. 'Aqiba* (1579) in the Enoch-Metatron fragment inserted at the end of letter 'ĀLÆF, there is an explanatory gloss (bracketed) after the word Metatron, which reads as follows: מטטרון [ר"ל שומר תרגום של משמרת מטרת ועל כן נקרא שמו מטטרון].

This gloss also translates Metatron by *Šōmēr* (guardian) with reference to the Targum rendering of *mišmæræṯ* as *maṭraṯ* (from מטרא, מטרתא).

A. Jellinek, *Beiträge zur Geschichte der Kabbala*, ii (1852), pp. 4 seqq. considers the derivation from נטר as a possible etymology of Metatron.

The original feature in Jellinek's explanation is his linking up of Metatron as a *nāṭēr* (guardian) with the passage on the 'Angel' in Ex. 32^{20-22} (לשמרך into למטרך), which already in *TB. Sanh.* 38 b is used with reference to Metatron. (Alternative explanation: μέτρον, see below.)

M. Jastrow, *A Dictionary of the Targumim, the Talmud Babli and Yerushalmi*, *sub voce* gives Metatron as מַטַטְרוֹן (מִיט') from נטר.

'Maṭṭatron' (which would be related to *maṭṭārā*: service, post, watch, guard) means 'Chief of the Service' (chief of the angels who are called Servants). The etymological progenitor of מטטרון was, acc. to Jastrow, a form מטרטרון.

1 *BH.* vi. 109 seqq.

(2) Metatron derived from or connected etymologically with the Latin *metator*.

In mediaeval *cabbalistic* writings the interpretation of Metatron from 'metator' is first met with. It should be noted, however, that in the writings in question this is never the exclusive interpretation of the name: it is put by the side of various other more or less abstruse 'etymologies'.

Eleazar of Worms (died 1237), *Hilkoḫ Miṭaṭron* (in the British Museum MS. *Add.* 27199, fol. 114 a):

"Know that he is called Metatron because he is a מטיטור, which is interpreted 'leader', as it is said: The Holy One, blessed be He, was made a *meṭaṭor* for the waters (*Gen. R.* v. 4),...for He is the Guide of the World (the Prince of the World). And he says רון (i.e. 'utter praise' to the Holy One) every day."

Metatron thus is explained from מטטור+רון. This passage is important, since it shows the starting-point for the association of Metatron with *meṭaṭor*: it was evidently the *Miḏraš* dictum of the Holy One as the 'metator' for the primaeval waters (of the Story of Creation). It also shows that this association was made on the basis of the conception of Metatron as the 'Prince of the World' who in this capacity was concerned with the works of Creation (cf. *TB. Yeḇ.* 16 b).

In the cabbalistic speculations the dictum "the Holy One was a *meṭaṭor*" is changed into "the Holy One was Metatron", i.e. the Most High in his cosmical activity was represented by Metatron.

From these cabbalistic speculations the later reading Metatron for *meṭaṭor* in *Gen. R.* v. 4 has, most probably, originated.

(In other contexts R. Eleazar of Worms connects Metatron with 'meter', 'metron', 'miṭra', etc. *Bodl.* MS. MICH. 175, foll. 20 b, 21 a.)

Yalquṭ Reʾuḇeni (ed. Warsaw, 1901, ii. fol. 56 b) quotes from *Ṭiqqūnim*: *Metator* is one of several names given to Metatron as indicative of his various functions. The *metator* is here connected with מטרא ('rain', in the cabbalistic symbolical language = the bestowal of spiritual gifts, emanating from the celestial regions, upon the terrestrials) and made to signify: he who conveys spiritual *parnāsā* (maintenance).

Nachmanides, *Commentary on the Torah*, on Ex. 12[12], first quoted in *Ṣiyyuni* (ed. Cremona, 1560, fol. 39 a), says that Metatron =

'one who shows the way' and is equivalent to *metator*. He substitutes 'Metatron' for 'metator' in quoting *Yᵉlammᵉḏēnū* to Num. 22[36] and Deut. 2[31].

Nachmanides shows dependence upon cabbalistic speculations in representing Metatron-*metator* as the שליח from the Holy One לכל המעשים הנעשים בארץ. Metatron as *metator* hence means, to Nachmanides, the representative of the Most High in his works on earth.

Substituting 'The Holy One' for 'Metatron' and using 'Metatron' as a sort of appellative, Nachmanides evolves the strange reading of *Sifre* on Deut. 32[49], referred to above (p. 92, note 1).

Elias Levita, *Tišbi*, connects Metatron (*sub voce*) with *Metator*, the meaning of which he had "learnt from his pupil (Cardinal Egidius de Viterbo) to be 'messenger'".

David de Pomis (fl. ab. 1550), *Ṣæmaḥ Dāuiḏ* (ed. Venice, 1587, fol. 116 b), derives Metatron from *metator*, "a Greek (Latin) word signifying *custos*".

Buxtorf in his Dictionary places Metatron and Metator *sub eadem voce*. The same does Dalman in his *Handwörterbuch*[2] p. 232.

Danz, *Shechina cum piis cohabitans* (1723), after giving a comprehensive summary of the different derivations of the word Metatron, decides in favour of the etymology from *metator*, in Greek μιτάτωρ.[1]

Danz, from quotations of numerous sources, proves conclusively that the Hebrew מיטטור is identical with the Latin *metator* in the sense of 'praecursor, praeparator, antegestor'. The Greek Μιτάτωρ is found in the *Gloss. Basilic.* lvii. 12 (Du Cange, *Glossarium*, *s.v.* p. 919: ὁ ἀποστελλόμενος ἄγγελος πρὸς τοὺς ἄρχοντας), and also in Suidas' dictionary, vol. ii, interpreted as ὁ προαποστελλόμενος ἄγγελος πρὸ(ς) τοῦ ἄρχοντος.

The main contention of Danz on the basis of his identification of the words *metator* and *Metatron* is that this celestial entity was by the name Metatron indicated as none other than the Šᵉḵinā. This accords with the cabbalistic basis for the association of Metatron and the Holy One as *metator*.

Danz also refers to the cabbalistic distinction between the two quasi manifestations of Metatron, one lesser, regarded as a created angel, the other, higher one, identical with the Šᵉḵinā or called the body of Šᵉḵinā, and maintains: "hic ipse Angelus Metator primus et supremus idem prorsus sit cum Shechina, ab officio quod sustinet, cognomen hoc accipiente".

1 In Meuschen, *Novum Testamentum ex Talmude et Antiquitatibus Illustratum*.

Whereas in the earlier instances of the association of Metatron with *metator* hitherto referred to, this association was made to convey the *exclusive position of Metatron* as the representative of the Most High or even as identical with the Šᵉkinā, *later followers of this interpretation* seize upon it as a means of maintaining the *comparative unimportance of Metatron*, at least in the earlier phases of the conception. Hence we find that those who adhere to the 'metator-interpretation', in the nineteenth and twentieth centuries, mostly do this for dogmatic reasons.

This new development sets in with Cassel.[1]

Cassel contends that the form 'Metatron' was substituted for the original 'metator' simply to make up the numerical value 314 required to make the angelic name in question 'by *gematria*' equal to the Divine Name ŠADDAY (this rests on the late interpretation of the words "My Name is in him" with reference to Metatron. The sequence of ideas is exactly the reverse: the angelic figure Metatron was called YHUH or the Lesser YHUH, and the cited words were applied to him: 3 *En.* 12[5], 48 C[7], D[1] no. 102. Then later the accidental numerical quality of מטטרון and שדי was played upon. So by Raši and in cabbalistic writings; cf. above, pp. 116, 117, 119).

"Es soll", says Cassel, "durch seinen Inhalt allem selbstschöpferischen, selbständigen ausweichen, eben weil es (metatron-metator) Diener bedeutet der Gott nur vorangeht und dessen Befehle erfüllt".

The same derivation (in the same general sense) is maintained by M. Sachs in *Beiträge zur Sprach- und Altertumsforschung*, 1852, i. 108 n. and 194; Lewi Herzfeld, *Geschichte des Volkes Israel*, II. ii. 298, 345 (1847–57); Hamburger, *Realencyclopädie des Judenthums*, ii. 781; J. Fürst, *Glossarium Græco-Hebræum*, 1890, p. 138 a; and S. Krauss, *Griechische und Lateinische Lehnwörter im Talmud, Midrasch und Targum*, Berlin, 1898–9, ii, *sub voce*, also Bacher, *Die Agada der Tannaiten*, i. 154.

S. Krauss, *op. cit.* i. 92, derives Metatron from *metatorium* (μητατώριον). In a note, pp. 250–252, he combines the two interpretations, regarding *metatorium* as a formation from *metator*: "Metatorium, der von Metatron abgesteckte Platz".

Friedländer, *Der vorchristliche jüdische Gnosticismus*, 1898, accepts the derivation from *metator*, but propounds an original theory as to the origin of the name and the angelic conception. *Metator* is also to Friedländer a 'Grenzabstecker'; the origin of the conception is to

1 Article 'Juden' in Ersch and Gruber, *Allgemeine Encyklopädie der Wissenschaften*, 1818 seqq. II. xxvii. pp. 40, 41, note 82.

be found in Gnosticism from where it was brought into the circle of the Rabbinic scholars who occupied themselves with the study of the Mærkāḇā (pp. 102 seqq.).

The Talmudic teachers—under the mighty influence of the Gnosis—were forced into accepting a second, from the highest one distinguished Deity. Thus, says Friedländer, the Gnostic Metatron came into the Talmudic literature, and to him were assigned besides a world-creative function also the office of guiding the Israelitish people and mediating between them and God. (Cf. below, p. 144.)

The Gnostic figure which in Jewish circles emerged into Metatron was, acc. to Friedländer, the Divine Dynamis *Horos*, which again emanated from the λόγος of the Jewish Alexandrinian School.

The parallels adduced by Friedländer to show Metatron's origin from Horos are, however, insufficient for the purpose.

J. D. Eisenstein (*OM.* ii. 285 a) also accepts the derivation from *Metator*: מטטרון : מלאך ושר הפנים ברקיע הוא מלשון יונית ורומית Metator שהוראתו מורה דרך ומרומז בפסוק הנה אנכי שולח מלאך לפניך לשמרך בדרך (שמות כ"ג כ')..... והוא בדרך השאלה שנדמה הקב"ה למלך אשר ישמש אתו שליחו ובא כחו (אמבאסאדאר).

L. Blau, article 'Metatron', in *JE.* viii. 519, says "the derivation from the Latin *metator* (= guide) is doubtless correct" and adduces as further evidence a passage from "the Hebrew Book of Enoch" which, however, will be seen to be a mistranslation of a misprint in the text of *Alphabet of R.* 'Aqiḇa, from which it is taken.

"The Hebrew Book of Enoch, in which, however, reference to Metatron is constantly implied, says: 'He is the most excellent of all the heavenly host and the guide (metatron) to all the treasuries of my (God)'." Thus Blau.

The misprint (*BH.* ii. 117) originating in the Cracow printed edition of *A. R.* 'Aq. (1579), leaving out the words מוציא אותם after 'Metatron', is caused by the insertion in that edition of a bracketed gloss, explaining Metatron from נטר (*vide* above). But even in this corrupted state the text cannot be translated as Blau translates.

The passage is in reality vss. 9 and 10 of ch. 48 D of our book, which does not in any way use Metatron as an appellative, in the sense of 'guide'.

G. F. Moore, "Intermediaries in Jewish Theology," *Harvard Theological Review*, vol. xv, after examining the occurrences of Meta-

tron in Rabbinic and giving a survey of different interpretations of the name Metatron (in which the writer acknowledges his indebtedness to Danz, *op. cit.*), decides with emphasis in favour of *metator*.

The sense in which the author takes Metatron to be identical with or originating from *metator* will be best seen from a quotation of summarizing points in the article:

"(1) Metator (Metatron) is originally an appellative borrowed and first used in its proper, almost technical sense, an officer who goes in advance of an army, etc.... Israel's metator in the desert was God himself or an angel assigned... by him to this task. This office was most naturally filled by Michael, the champion of the Jews.

"(2) In two passages in the Babylonian Talmud Metatron is the proper name of an angel whose office in heaven indicates a peculiar relation to Israel; the same office... (is) assigned in different sources, now to Michael, now to Metatron.

"(3) In the revived apocalyptic and cabbalistic literature of the Gaonic period and after, the translated Enoch becomes Metatron.... Theosophic speculation seizes upon this angelic mythology, and elevates Metatron to a still higher eminence...."

The author is especially opposed to Metatron being held as an Intermediary or Mediator. The derivation from *metator* to him indicates the extremely modest beginnings of Metatron (or of the 'Metatron mythology'). In this he is in line with Cassel and Hamburger. The author does not adduce any further evidence beside that of earlier vindicators of this derivation.

Eduard Meyer, *Ursprung und Anfänge des Christentums*, [3]1923, iii. 649, follows Moore in identifying Metatron with *Metator* against his own earlier acceptance of the probability of derivation from μετάθρονος.

(3) Metatron derived from or connected with Miþra.

The earliest writer known to have attempted identifying Metatron with Miþra is H. E. Schmieder in his *Programma*, *Nova Interpretatio... Gal.* 3[19, 20], pp. 41–8, *Excursus de Mitatrone* (1826).[1]

Pointing out parallel features in the conceptions of Metatron and Miþra Schmieder puts forward the hypothesis that the Persian ideas, esp. with regard to Miþra, were first introduced into Jewish circles among the Essenes who then cultivated and developed them further. The central function in which Schmieder holds Miþra and Metatron to be congruent is that of mediator.

1 Pointed out by Hengstenberg, in *Christologie*, iii, and Max Grünbaum, *Gesammelte Aufsätze*, etc. pp. 74, 124, 194. See also Mövers, *Phön.* i. 390.

Nork (Felix Adolph Korn), *Brahminen und Rabbinen*, 1836, pp. 99, 100, trying to connect the Jewish archangels and angels over elemental forces with the Persian 'Amshaspands' (i.e. Ameša Spentas) and 'Izeds' (i.e. Yazatas), also identifies Metatron with Miþra.

The total picture that Nork evolves of Metatron corresponds to the representation of this angelic or celestial figure as given by the *Yalquṭ Rᵉ'uḇeni*, or, generally speaking, to the conceptions prevalent in cabbalistic works from the fourteenth century onwards. Nork-Korn does not really attempt to account for the *origin* of Metatron from the Persian Miþra. His knowledge of Metatron seems to have been based on Eisenmenger, *Entdecktes Judenthum*.

Wiesner, in *Ben Chananja*, 1862, p. 384; 1866, pp. 600–625. This is the most important and most elaborate among the endeavours to derive Metatron from Miþra. Wiesner, not—as is usual—Kohut, should indeed be mentioned as the pioneer champion of the Metatron-Miþra theory.

For the conceptions of Miþra Wiesner bases upon Rhode, *Sage der Perser*, Spiegel, *Avesta*, Windischmann, *Mithra* and on the Zend Avesta, in particular *Mihir Yašt*. For the conceptions of Metatron he goes back to the earliest references known at that time, viz. those contained in the Babylonian Talmud. These references he considers critically. Wiesner lays stress on the following parallels:

(1) *Miþra:* Guardian of the World, the Mediator for the earth (Mittler der Erde), the Prince of the World (*Mihir Yašt*, 103).

Metatron: Prince of the World, Mediator. Wiesner here rightly points out that *TB. Sanh.* 38 b, clearly involves the existence at that time of a view maintaining Metatron's mediatorship.

(2) *Miþra:* Miþra's glory is compared with that of Ahura Mazda, e.g. in *Mihir Yašt*, 1: "Ahura Mazda spake... 'Verily, when I created Miþra,... I created him as worthy of sacrifice, as worthy of prayer as myself, Ahura Mazda'" (Darmesteter's translation in Sacred Books of the East).

Metatron: bearer of the Divine Name (*TB. Sanh.* 38 b).

(3) *Miþra:* Miþra is the careful witness of all thoughts, words and deeds and hence representative of Truth, Justice and Faith, "der Hort des Gesetzes und sein Rächer" (Windischmann, *Mithra*, p. 53).

Metatron: Scribe-Witness and representative of the Godhead towards the world, implied by *TB. Ḥaḡ.* 15 a.

(4) and (5) *Miþra* connected with death and immortality; increases the water and is the instigator of the dry land.

Metatron has to do with the fate of men in and after death; is

connected with the primaeval waters acc. to the variant reading of *Gen. R.* 5.

(6) and (7) *Miþra* was identified with the Demiurg which latter is represented as a 'Youth'; *Metatron* also called the 'Youth' (*Na'ar*).

Miþra is, according to some sources, "born of woman", and "ein König göttlichen Geschlechtes". *Metatron*, being Enoch, is also "born of woman".

(8) *Miþra* a celestial priest (*Mihir Yašt*, 89). Wiesner remarks upon the curious fact that—acc. to him—the Talmudists ascribed this office not to Metatron, but to Mikael. We now know that *Metatron* in mystical sources was represented as having a Tabernacle of his own (2 *Leg. Martyrs*; 3 *En.* 15 B).

The parallels adduced by Wiesner are striking. They are, of course, not sufficient to show that the conceptions of Metatron have actually evolved or developed out of those of Miþra. Wiesner's theories were supported by Zipser in several articles in the contemporary periodical.

M. Joel, *Blicke in die Religionsgeschichte zu Anfang des zweiten christlichen Jahrhunderts*, 1880, i. 127, regards Metatron as identical with the Miþra of Miþraism, the ideas of which may have influenced the Rabbinic teachers of the time of 'Ælisā' bæn 'Abuyā (*TB. Ḥag.* 15 a; cf. 3 *En.* 16).

A. Kohut, *Ueber die jüdische Angelologie und Dämonologie in ihrer Anhängigkeit vom Parsismus.*[1] All the features in the Miþra and Metatron conceptions, which are of real import for the study of a possible Miþraic origin of the mysticism which finds its centre in the figure of Metatron, and which are found in the article by Kohut, are already pointed out by Wiesner. The points on which Kohut goes beyond Wiesner are, on the other hand, rather uncertain and vague as well as insufficiently founded.

A refutation of the article of Kohut, hence, is by no means *eo ipso* a refutation of the hypothesis of Metatron as being derived from Miþra or influenced by the conceptions of the latter. A further investigation of the possible connections between Miþra and Metatron might with more reason be connected with the name of Wiesner (and his contemporary Zipser) than with that of Kohut.

K. Kohler, *JE.* viii. 500, and *Jewish Theology*, ed. New York, 1918, p. 185. K. Kohler is also an adherent of the Metatron-Miþra theory

1 In *Abhandlungen für die Kunde des Morgenlandes herausgegeben von der Deutschen Morgenländischen Gesellschaft*, Band iv. no. 3, Leipzig, 1886, pp. 36–42. Kohut does not acknowledge his indebtedness to Wiesner.

especially from the point of view of Metatron's connection with the *Mærkābā*-speculations.

"There can scarcely be any doubt as to the Miþraic origin" of the *Mærkābā*-rites in general. Metatron, like Miþra, acc. to Kohler, is the Divine charioteer. The Miþra speculations entered Jewish circles through Miþraism.

It must be remarked here that Metatron does not figure as the charioteer of the *Mærkābā*. The only trait pointing in this direction would be Metatron's function of guide of the *Mærkābā*-seer. But this is not constitutive for Metatron. Other high angels have the same function (MIKĀEL, GABRIEL, 'URIEL, etc.).

(4) Metatron derived from μετατύραννος, μέτρον, μήτηρ, etc.

1. The derivation from the Greek μετατύραννος, in the sense of "next to the ruler, i.e. God", is advocated by Frankel, Levy and Weber.[1] It is held probable also by Max Grünbaum.[2]

2. S. Krauss, *Griechische und Lateinische Lehnwörter*, etc. i. 92, identifies Metatron, without any qualifications, with μητατώριον = *metatorium*, i.e. palace.

In vol. ii Krauss interprets Metatron as metator. In the appendix of notes in vol. i. pp. 250–252, he represents *Metatron* as *metator*, but *metatorium* as developed from *metator* and meaning, in the first instance, "der von Metatron abgesteckte Platz", but then used as a name for this angel analogously with the use of מקום (Place) as a metaphor for the Godhead.

Grünwald says, in *Jahrbuch für Jüdische Geschichte und Literatur*, iv. 127–8, that Metatron signifies 'palace, place, abode' and is parallel with the Divine Name מקום. It is an intended symbol of the relation between Makrokosmos and Mikrokosmos.

3. Jellinek, *Beiträge zur Geschichte der Kabbala*, ii (1852), 4 seqq. gives μέτρον (measure, rule) as an alternative explanation of Metatron, on the assumption that Metatron was identical with Horos.

One of the secondary names given to Metatron, viz. the מיטרון, might perhaps be regarded as supporting this derivation. But that this 'name' is merely a formation on the basis of מטטרון is more probable: the מיטרון is in the enumerations of the names of Metatron

1 Frankel, *Zeitschrift*, 1846, p. 113. Levy, *Neuhebräisches und Chaldäisches Wörterbuch*, etc. iii. p. 87. F. Weber, *Jüdische Theologie*, 2nd ed. Leipzig, 1897. Cf. below.

2 Max Grünbaum, *Gesammelte Aufsätze zur Sprach- und Sagenkunde*, etc., ed. Perles, Berlin, 1901, p. 74.

accompanied by other variants of a similar appearance, such as מוטרון, מיגון, מיקון, etc.

4. The connection of the word Metatron with מטרא (rain) is a comparatively late cabbalistic device and was perhaps never intended as an actual derivation: *YR.* i. 56 b, *Bodl.* MS. MICH. 175, foll. 20 b, 21 a. (Cf. above, p. 127.)

Possibly the above-mentioned passage in *YR.* was known to Danz, since he declares (*op. cit.*) that Ruben Hoschke contended that Metatron is called *metator* because he is appointed over the rain. Danz comments upon this interpretation: on this assumption Metatron would equal *Imbrifer*, *Imbricitor*, ὀμβροφόρος.

5. Metatron was explained as derived from 'mediator' by Heinrich Gebhard, in *Programma.*[1]

Hengstenberg, in *Christologie*, iv. 324, regards this derivation as the most probable next to that from *metator*. Against it speaks, in Hengstenberg's view, only the fact that the word *mediator* does not occur in Jewish literature.

6. The derivation from *mater*—μήτηρ—*matrona*—מטרוניתא is of late origin and dependent upon the cabbalistic speculations on Metatron's connection with or identity with the Šᵉkinā as *maṭroniβa*. It is given by Baḥya (as applying to Metatron in his higher aspect, i.e. as the counterpart of Šᵉkinā).[2]

Levi ben Geršon, on Prov. 1[8], defining Metatron as 'active intelligence' שכל פועל, states that the word Metatron is derived from the Latin word for 'mother' (i.e. *mater*). This passage was pointed out already in *Pugeo Fidei*, 1651, p. 392 b.

7. Max Grünbaum, *op. cit.* pp. 74 and 124, points out the Arabic equivalents of 'Metatron': مططرون (as the name of an angel in the theology of the Druses) and ميططرون (from Mas'udi, ii. 391). He cites Eichhorn, *Repertorium*, xii. 100, 128, 189.

It is a strange coincidence, that the two Arabic forms evidently correspond to the two variants of Metatron, viz. מטטרון and מיטטרון. The dependence on these is obvious.

8. Metatron > שדי. (Cf. Raši on Exod. 23[21], note on ch. 12[5] and 48 D[1], p. 174 bottom.) On the basis of the equal numerical value (314) of מטטרון and שדי Bartoloccius[3] explains the origin of

1 Pointed out by Schoettgen in *Horae Hebraicae et Talmudicae*, p. 739.
2 Comm. on the Pentateuch, on Ex. 23[21].
3 In *Bibliotheca Magna Rabbinica*, i. 234. 235.

the word Metatron as follows: the angel mentioned in Ex. 23[20] is *Mikāel*, the custodian of Israel (cf. George Foot Moore above, p. 131); the Divine Name inherent in *Mikāel* is שדי (God Almighty), since God, operating all the miracles of the guidance of Israel through the desert "per ministrum suum principem Michaelem", must needs communicate His omnipotence to *Mikāel* "quantum necesse fuerat ad populi Israelitici commodum". "Unde Michaël quasi שדי hoc est Omnipotens, erat dicendus. Sed *Cabalistae* ne Dei nomina Angelis proprie attribuere viderentur, pro שדי substituerunt מטטרון Mattatron quod per גמטריא numerum conficit 314 ac שדי. Mattatron igitur volunt esse Angelum ductorem populi, et directorem Mosis....Ex his igitur patet quod *Mattatron est nomen fictitium Cabalisticum ad hoc tantum excogitatum, ut ex eo numerus* 314 *elici possit.*" Metatron is thus, acc. to Bartoloccius, simply a cabbalistic *gematrical* device, having no lexicographic derivation. No wonder that he exclaims: "In hoc apparet, quam sublimis sit ista Cabalistica scientia...ex qua quidlibet ex quolibet fieri potest".

(5) Metatron derived from μετά and θρόνος.

J. H. Maius, in *Synopsis Theologiae Judaicae* (1698), p. 72, is the first writer known to have suggested the two Greek words μετά and θρόνος as conjointly furnishing a possible derivation of Metatron.

Maius suggests that Metatron indicates the σύνθρονος of the Most High, the co-occupant of God's throne.

J. Fr. von Meyer, *Blätter für höhere Wahrheit*, vol. iv (1823), also interprets Metatron as "der Mitthroner Gottes" (ὁ μέτοχος τοῦ θρόνου) who is seated at the right hand of God.

Meyer thinks that the Jewish conception of Metatron forms an exact counterpart of the Christian conception of the Son of God, hence points to Rev. 3[21] as a parallel.

Ad. Franck, *La Kabbale*, supports the same derivation. He points to the cabbalistic representation of Metatron as the president in the world of *Yᵉṣirā* (Franck is probably thinking of the passage in the *Massæḳæḇ ʾAṣiluḇ* containing this representation), and next under the world *Bᵉriʾā* with the Throne (Metatron = next to the Throne?) (ed. Jellinek, p. 43, n. 2).

The same view is supported by Grätz,[1] Luzzato,[2] Steinschneider[3] and Bischoff.[4]

1 *Gnosticismus und Judenthum*, p. 44. 2 *Kerem Chemed*, iv. p. 179.
3 *Die fremdsprachlichen Elemente im Neuhebräischen*, Prague, 1845.
4 *Die Kabbalah*², Leipzig, 1917, p. 37 ("Nach-Throner, Gottes Stellvertreter").

Salomon Munk[1] and Moise Schwab[2] interpret Metatron as μετὰ θρόνου, "placed at the side of the Throne".

F. Weber, *Jüdische Theologie*,[3] considers the derivations μετάθρονος and μετατύραννος equally admissible. The sense would, acc. to him, in both cases be "der nächste nach dem Herrscher".

Cf. also Eduard Meyer, *Ursprung u. Anf. d. Christentums*, vol. ii. p. 341 and vol. iii. p. 649. (*Vide* above, p. 131.)

W. O. E. Oesterley and G. H. Box, *The Religion and Worship of the Synagogue* (2nd ed. 1911), pp. 196–204, on the irrefutable claim that "the name (Metatron) must originally have given some indication regarding the functions of this personality" maintain that the derivation from *Metathronos*, or perhaps *Metatyrannos*, is the correct one, a derivation which accords with the functions of Metatron. (These are set forth at length.)

It is to be noticed, that the derivations from the Greek words under consideration are represented somewhat differently by the different vindicators of the etymology, viz.

as μετὰ θρόνου: J. H. Maius, S. Munk, M. Schwab;
as μετὰ θρόνον or μεταθρόνιος: Luzzatto;
as μετάθρονος: J. F. von Meyer, Franck, Weber, Bischoff, Box and Oesterley.

The derivation is applied in two different senses, viz.

(1) as equivalent to σύνθρονος, co-occupant of the Divine Throne: J. H. Maius, J. F. v. Meyer, Ed. Meyer.

(2) as signifying the celestial being next to the Divine Throne, occupying the next rank to the Divine Ruler, the representative of the Most High: Franck (?), Schwab, Weber, Bischoff, Box and Oesterley.

Of these different modes of interpretation that regarding Metatron as equivalent to σύνθρονος can be easily dismissed. *There is not a single instance in any known Jewish source of Metatron being represented as the co-occupant of the Divine Throne.*

On the other hand, the interpretation of Metatron as denoting a *celestial being who was next after the King of the World, the representative of the Most High*, is that which of all interpretations proffered *best accords with the essential character assigned to Metatron in the earliest representations of him, above all in our book.*

1 *Palestine*, in *l'Univers* (1835 seqq.).
2 *Vocabulaire de l'Angélologie*, etc., Paris, 1897, p. 170 *sub voce*.
3 Ed. by Delitzsch and Schnedermann under this title, Leipsic, 1897 (as the 2nd ed. of Weber's work previously edited with a different title).

Of the two derivations conveying the sense "next in rank to the Divine Ruler" (Box-Oesterley), viz. μετατύραννος and μετά + θρόνος, the present writer gives preference to the latter, on the ground that *the idea of the 'throne' plays a central part in the conception of Metatron.*

Hence it may be suggested that the exact interpretation of the word Metatron is:

The celestial being *who occupies the throne next to the Throne of Glory* (the Divine Throne), or

the Throne next to the Throne of Glory (using the early terminology acc. to which 'throne' = 'occupant of a throne'; see below, p. 142), or *lesser Throne* (= lesser YHUH; cf. ch. 12).

As regards the derivation of 'Metatron from μετά + θρόνος this need not be contemplated as a new formation in the strict sense of the word. It would simply, from the beginning, have been a shortened form of an expression defining the character or position of the celestial being in question. This expression might have been: "he whose throne is (the most glorious) next to *the* Throne (i.e. the Throne of Glory)" or "the throne greatest next to *the* Throne", in Greek: οὗ (ὁ) θρόνος μέγιστος μετὰ [τὸν] θρόνον, ὁ θρόνος ὁ μέγιστος μετὰ [τὸν] θρόνον, or similarly. In all such expressions the words μετὰ θρόνον would form the last and essential part of the definition, and might, when the conception had become established in this form, be shortened into (ὁ) μετὰ θρόνον. The last would, in a hebraized form, most naturally be מטטרון.

This explanation of the name accords perfectly with the character that seems to be essential and original in the earliest representations of Metatron, as far as they can be traced:

(1) The representations of Metatron in 3 *Enoch* decidedly picture Metatron as the angel who, as God's representative, is seated upon a throne of his own. This throne is, moreover, explicitly stated to be "a reflection of the Throne of Glory", a lesser copy of the Throne of Glory (ch. 10[1]).

On this throne Metatron is seated as the Holy One is seated on His Throne, only that Metatron's throne is placed, to denote its secondary rank, "at the door of the seventh Hall" (chh. 10[2], 48 C[5, 8]). Metatron's enthronement and his investment with all the splendours forming part of the enthronement, or being corollaries to it, constitute the central picture in the Enoch-Metatron fragments (chh. 10–15, 48 C[5–9]).

(2) 3 *Enoch* further actually associates the name Metatron with the *enthronement* of this celestial being, hence implicitly connects the word Metatron with the word 'throne'.

It is highly significant that, acc. to the large Enoch-Metatron piece (chh. 3–15), Enoch, in the course of his elevation and transformation into a high angel-prince, is not officially pronounced in the heavens as *Metatron* until immediately on his having been enthroned by the Most High: ch. 10^3.

The expressions in the smaller Enoch-Metatron piece, ch. 48 c^5, are, in fact, more or less equivalents of the Greek expressions suggested above.

(3) Also in the Talmud the significance of 'Metatron' as the angel seated on a throne as his Master is easily attested.

It is evident that in the passage in *TB. Ḥag.* 15 a the essential distinction of Metatron, which caused such a disturbance to 'Aḥer' and which the Talmudists are anxious to explain in a 'rational' manner, is his being 'seated' (= as the Holy One himself), whereas the other angelic beings are standing. This distinction is, moreover, such a well-established feature in the Metatron-conception that the Talmudists are unable flatly to deny it. Metatron, they say, was seated (one might add: *as his name suggests*) by permission from the Holy One, but the reason why he was allowed to be seated was simply his function of 'scribe of righteousness' (cf. above, on 'the conceptions of Metatron in Talmud, Miḏraš and Targum', pp. 90 *seq.*).

(4) This interpretation of the name of Metatron gives the key to an understanding of the other features of the Metatron-conception. Thus, as the angel enthroned on a throne next to that of His Master, Metatron will naturally be identified with any angel-prince that before had been regarded as the angel nearest to the Godhead or as the representative of the Most High—or will take over the functions assigned to that angel. On this basis the following functions or identifications of Metatron are easily explained, viz.:

(*a*) the identifications with the *Angel of YHW̱H*, who bears the Ineffable Name (after Ex. 23^{20-22}), with YAOEL or YEHOEL (*Apocalypse of Abraham*, chh. 10, 12, etc.; cf. Jael (name of God) and Joel (archangel) in *Vita Ad. & Ev.* 29^4, 33^2, *Ap. Moses*, 43^5, and "the Lesser YHW̱H".

(*b*) with the *angel of the Presence* (*Book of Jubilees*, $1^{27, 29}$, መልአከ፡ገጽ፡, the Angel of the Face, cf. $2^{2, 18}$, 15^{27}, 31^{14}; 1 *En.* 40), in fact only another designation of the bearer of the Ineffable Name.

(*c*) many functions of MIḪĀEL, the highest of the angels in the earlier angelology, are transferred to Metatron (cf. above).

(*d*) Metatron identified with the *Prince of the World*, God's vice-regent over the world, etc.

(*e*) with the *Na'ar*, the *'Æḇæḏ*, the Principal Servant of the Most High, the Chief of the Service, etc.

(*f*) with *Enoch* who in the "Enoch Literature" tended to occupy the most exalted position in the Presence of the Godhead. (In fact, *this derivation seems to give the only reasonable explanation why the figure of Metatron was at all introduced into the Enoch Literature.*) See 2 *En.* 21[3], 22[4, 6, 10], cf. 1 *En.* 70.

(5) The objections raised against the derivation from μετά and θρόνος will be seen to be invalid as applied to the derivation suggested here.

The two foremost objections: (*a*) that the Rabbis or mystics who introduced the celestial figure in question would not have invented a new word, 'μετάθρονος', but would, if the word was at all of Greek origin, have chosen the σύνθρονος, and (*b*) the impossibility of conceiving the formation of a new Greek word by the 'Rabbis', do not apply here: (*a*) Metatron is *not* = σύνθρονος, and (*b*) Metatron is acc. to the present assumption not derived from a new formation of the type of μετάθρονος.

The only objection applying here is this: the Greek θ of θρόνον would not have been transcribed ט, but ת (the word would have been מטתרון not מטטרון).

The answer to this objection is:

(*a*) since μετά must be transcribed מט with ט the law of assimilation would naturally tend to transform a ת immediately following into a ט.

(*b*) it is a false supposition that the Greek θ is always transcribed, in Hebrew and Aramaic, ת. On the contrary there are numerous instances of Hebrew-Aramaic words borrowed from the Greek, in which θ has been transcribed ט. Krauss in *Griechische und Lateinische Lehnwörter* gives several such words. To the instances adduced by him the following may be added:

אטונס = θύννος (*TB. Ḥull.* 25 a, 66 b).
אנטיניא = ἀνθινά (*Tj. Kil.* ix. 32 a; *Tj. Mo'ed Qāṭ.* iii. 82 a).
אנטיפיטא = ἀνθύπατος (*Tj. Meg.* iii. 74 a; *Ber.* v. 9 a; *Eccl. R.* to Eccl. 3[6] *Lev. R.* 12).
אסטנים = ἀσθενής (*M. Yomā* iii. 5).
סונטמא = σύνθημα (*Lev. R.* 12).
ספטין = σπαθίον (*Tos. Kelim B. Meṣ.* v. 6).

קנטרופוס = κυνάνθρωπος (*TJ. Giṭṭ.* vii. 48 c).
טיסברא = θησαυρός (*Targ. Qoh.* 2[8]).
טליקא = θύλακος (*TB. Giṭṭ.* 28 a; *TB. B. Meṣ.* 20 b).
טיאטרון = θέατρον (*Cant. R.* beg.).
טבריטי = θεωρητής (*Pes. R.* Friedm., 201).
טרית = θρίσσα (*TB. Meg.* 6 a; *Sifre Deut.* 354; *Num. R.* 13; *M. 'Aḇ. Zār.* ii. 6).
פיטם = πίθος (*M. Roš ha šŠānā*, iii. 7).
טרים = θυρεός (*Tos. 'Eruḇ.* viii).
אטימוס = ἄθυμος (*Gen. R.* 48).
אבטינס = Εὐθύνοος (*M. Yomā*, iii. 11; *Midd.* i. 5).
זט = ζῆθι (*TJ. Ber.* vi. 10 d).
נפט = νάφθα (*M. Šab.* ii. 2). (Cf. K. Albrecht, *Neuhebr. Gramm.* pp. 10, 81–83.)

Several others could be given. If in one case or other the derivation from a Greek word may seem uncertain, the cumulative effect of the instances is quite sufficient to prove beyond doubt that the Greek *θ* was easily transcribed ט especially in words containing ט, ק, פ, ר etc.

(6) Lastly the theory must be refuted that the formation 'Metatron' has in any way been due to a design to make its gematrical value equal to the Divine Name *Šaddai* (Rashi and others), and—as would be the consequence of this theory—that Metatron as 'bearing the Divine Name' was called *the little YHṮH*. It is quite the reverse. The speculations on the angel bearing the Divine Name are quite early (*Jaoel* etc., *vide* note on 12[5]). The expression 'the little Iao' occurs in *Pistis Sophia* (ed. Horner, p. 6, cf. below, pp. 188 seq.). Metatron, 'the little Throne', was from the beginning evidently called 'the little YHṮH (*Yāhō*)', or, perhaps better, the little YHṮH was called Metatron. To a Jewish ear 'the little Throne' sounded better than 'the little YHṮH'. (Cf. below, p. 145.) Later it was discovered that the numerical value of Metatron was equal with that of the Divine Name *Šaddai*.

Next to that from *μετά* + *θρόνον* the derivation from Miṯra would seem to be the most plausible. The derivation from *metator*, on the other hand, is probably caused merely by a confusion at later times between 'Metatron' and the word 'metator', the exact meaning of which might easily have been forgotten. Thus 'metator' was no doubt the original reading in *Gen. R.* 5[4]. Perhaps first in cabbalistic circles (cf. above on the derivation from *metator*)—speculating upon Metatron's function at the Creation—the 'metator' was interpreted to mean Metatron (as the representative of the Holy One) and on the basis of this interpretation of the passage the variant reading of the *Sifre* passage (and the *Y^elamm^eḏēnū* readings adduced by Nachmanides)

was evolved. Subsequently, when the meaning of 'metator' was again known (cf. Elias Levita, *Tišbi*), this was also used to interpret the supposed equivalent 'Metatron'. It will be unnecessary to state that the other derivations, i.e. from *mater*, *μέτρον*, etc., need not be considered.

§ 13. ORIGIN OF THE *CONCEPTION* 'METATRON'

IN the preceding we have been mainly concerned with the origin of the word Metatron, and have come to the conclusion that it signifies 'the Throne next to the (Divine) Throne' or, which would be the same, 'the second Throne'. In dealing with this we have only in passing touched upon the origin of the conception underlying that word.

The rise of the *conception* of Metatron cannot be explained from any single idea, but must be considered as a resultant phenomenon of the meeting and coalescence of different ideas. The various elements co-operating towards the formation of the conception are the following:

(1) The conception of angelic beings called *θρόνοι*, evidenced especially (*a*) in *Test. Levi* 3[8]: *ἐν δὲ τῷ (οὐρανῷ τῷ) μετ' αὐτόν εἰσι θρόνοι, ἐξουσίαι*, (*b*) in NT. Col. 1[16]:...*εἴτε θρόνοι, εἴτε κυριότητες, εἴτε ἀρχαί, εἴτε ἐξουσίαι*, (*c*) in 2 *En.* 20[1]:...the seventh Heaven, and I saw there a very great light, and fiery troops of great archangels, incorporeal forces, and dominions, orders and governments, cherubim and seraphim, *thrones* and many one-eyed ones.... The *θρόνοι* are, no doubt, *angels possessing thrones*, whence metonymically called 'thrones'.[1]

(2) The idea of 70 (or 72) celestial rulers, representing the 70 (or 72) earthly dominions, kingdoms, or nations; these were naturally also considered as enthroned. Acc. to one (the earlier?) view these, as representing Gentile Kingdoms, were evil agencies (trace of this even in 3 *En.* 1[4]).[2] Under the influence of the Jewish fundamental doctrine

1 In the sense of celestial beings 'possessing thrones' the *θρόνοι* of Col. 1[16] are interpreted by E. Haupt, in A. W. Meyer's *Kr.-Ex. Komm. üb. d. N.T.*, *ad locum*, and by M. Dibelius, in H. Lietzmann's *Handb. z. N.T.* 3. 2, *ad loc.* a.o.

It may not be out of the way to point to the representations of Rev. 4[2,4] "*ἰδού, θρόνος ἔκειτο ἐν τῷ οὐρανῷ... καὶ κυκλόθεν τοῦ θρόνου θρόνοι εἴκοσι καὶ τέσσαρες· καὶ ἐπὶ τοὺς θρόνους εἶδον τοὺς εἴκοσι καὶ τέσσαρας πρεσβυτέρους καθημένους*, *ib.* 11[16] *καὶ οἱ εἴκοσι καὶ τέσσαρες πρεσβύτεροι, οἱ ἐνώπιον τοῦ Θεοῦ καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν* (cf. Mt. 19[28], Lk. 22[30]).

The *θρόνοι* as a class of angels remain in Christian angelological systems: Origen, *Opp.* 1733, pp. 66, 70, Ephrem Syrus, *Opp. Syr.* i. p. 270, Pseudo-Dionysios, on the celestial Hierarchy, Thomas ab Aquino, *Summa Theol.* i. 108.

2 On the various representations of the 70 (or 72) princes of kingdoms, *vide* notes on 17[8], 18[2,3], 30[2].

of God's Absolute Sovereignty over Heavens and Earth, the celestial rulers of necessity became the satraps, viceroys under 'the King of the Kings of Kings', appointed as rulers by Him; in this capacity they may fail, or be faithless (a remnant of their character of independent evil agencies) and subsequently be punished.[1] In connection with the early idea of the Divine Council they were as the representatives of the terrestrial kingdoms also thought of as forming the Divine *Bēṯ Dīn*. The ideas of θρόνοι, 'thrones', and of 70 enthroned vice-regents of the Most High must have been assimilated at quite an early time. They can be traced, even after the development referred to below (3) has taken place, in *Mass. Hek.* ii: שבעים כסאות של מלכות יש לו להקב"ה מעין כסאי מלכיות שבעולם כנגד שבעים אומות שבעולם... וכלם אינן אלא משלו "the Holy One, blessed be He, has 70 thrones of kingship in analogy with the thrones of kingships in the world corresponding to the 70 nations in the world...and they are all derived from Him (lit. are all from that which is his)". The idea of 70 thrones here is evidently a remnant of the conception of 70 enthroned rulers, called 'thrones'.[2]

(3) Whatever may have been the first origin of the conception of 70 (72) angelic rulers of the nations and 70 (72) councillors of the Most High this conception was, in various modifications, widely spread in the different syncretistic systems and circles, as Bousset has pointed out.[3] Hence the speculations on this theme were inspired not only by the ideas which had been introduced into Jewish religious thought several centuries before, but also by current syncretistic ideas. Probably under the weight of the Gnostic representations of world-creating and world-dominating ἄρχοντες, and in opposition to what was felt as dualistic notions, the 70 (72) enthroned vice-regents were still more emphatically put under the absolute rulership of the One God; in order to mark their complete subservience under the Most High, they were deprived of their 'thrones'. The underlying idea being: "there is only one real ruler in heaven", the consequence was: "there is only One Throne, or only One possessor of thrones in heaven, viz. the Throne of Glory and He who is seated on

1 Cf. the 70 shepherds, 1 *En.* 89[11] seqq.

2 *Zohar*, i. 173 b, says: דהא שבעין הוו דאינון משתכחי תדיר בהדי שכינתא ושבעין קתדראי סחרניה דשכינתא In that late work there is, thus, also a remnant of the idea of 'thrones' as independent beings and of their identification with the 70 rulers forming the Council of the Holy One. The writer of *Mass. Hek.* ii, and probably also the writer of the *Zohar* passage referred to, did evidently not think of the 'thrones' or 'seats' as angelic beings, but took them literally.

3 *Hauptprobleme der Gnosis*, pp. 358–361.

it". But at this point of development, the conception of a second throne was already so firmly established as not to be obliterated; this second throne was Metatron. To understand how Metatron could survive the extinction of the (other) θρόνοι, it is necessary to recall the existence of other deeply ingrained ideas, viz.

(4) The one ἄρχων, the leader of the world-ruling ἄρχοντες, in relation to the Highest God viewed as the second or small ἄρχων; in general all those Gnostic representations picturing a second, lower, lesser Divinity, or Divine emanation differently expressed in different systems.[1] It should be understood that the idea in question is not to be derived from any particular system, nor figure in that particular system. Thus M. Friedländer,[2] who had a correct intuition in bringing the figure of Metatron under the light of Gnostic ideas, was wrong in deriving him from Horos. Metatron is by no means a Gnostic figure; the most that can be said is that Gnostic ideas have influenced the conception.

(5) The most important element or complex of elements which gave life and endurance to the conception in question was the notion of the 'angel of YHUH, who bears the Divine Name' and the 'angel of the Face, the Divine Presence', called Yaoel, Yehoel, Yoel, the highest of the angels, the Divine Name representing the Godhead. Extensive speculations must have centred round this possessor of the Divine Name. For this it may suffice to point to the Pseudepigrapha, to the *Apocalypse of Abraham*, etc. (cf. above, p. 139 and note on 12[5]) and also to Philo, who calls the angel bearing the Divine Name: 'ἀρχάγγελος καὶ πρεσβύτατος λόγος', 'λόγος θεῖος',[3] also ἀρχή, ὄνομα θεοῦ (the 'Divine Name') κατ' εἰκόνα ἄνθρωπος, ὁ ὁρῶν, θεοῦ εἰκών,[4] etc. From this conception of an angel, partaking of the Divine Glory (being the Angel of the Presence) and called by the Divine Name יהוה there arose the appellation "the Little YHUH". It is highly improbable that this appellation was at any time accepted by the Rabbis. To Rabbinism the whole idea must have presented itself as the worst of all possible heresies, that accepting "two powers". Even the combination itself: "Little + YHUH", whatever interpretations were applied to it, must have

1 In Mandaitic the expressions and ideas connected with the relation between the [נוכרא חיא] חיא and the חיא תיניתא [Second Life], and also, by the way, between חיא תיניתאי and חיא תליתאי [Third Life] proffer many close similarities with the representations of Metatron (cf. above, pp. 64 seqq.).

2 *Der vorchristliche jüdische Gnosticismus*, pp. 102–105. (Cf. above, p. 130.)

3 Friedländer, *op. cit.* p. 107, notes 150, 151, quoting Philo's *Quis rerum divin. haeres.* i. 501, *De Migrat. Abrah.* i. 463.

4 Philo, *De confusione linguarum*, 146, 147 (ii. 257).

been an abomination to a Rabbinic mind. The origin of this appellation must be sought with some sect or mystic circle outside the Rabbinic fold, probably one open to and willing to assimilate current Gnostic-syncretistic ideas. Sects and circles of many different shades have certainly existed within Judaism,[1] and many of these have borrowed freely from each other and from every other source congenial to them; and have also been under the influence of current religious ideas. It is further to be supposed that some of the circles devoted to mystical subjects (and experiences) were not inimical to the Rabbinic teachings, just as it is impossible to deny that some of the recognized Tannaitic teachers found it worth their while to devote themselves to the mysteries of the *Mærkābā* and *Creation*. In the circles, where the conception of the High Celestial being, called "the Little YHWH" was at home, this name, or at least the frequent use of it, under the strong influence of the Rabbinic teachings, may have been felt as a profanation, and, instead, Metatron, as implying the same, was used. Just as the Throne of Glory referred to the Holy One, so the "Little Throne", "the Second Throne", "the reflex of the Throne of Glory", i.e. Metatron, referred to; became a metonym for the Little YHWH. Through this assimilation Metatron became the centre of powerful mystical speculations, perhaps even a popular figure, and was able to penetrate into the Rabbinic literature.

(6) An element that must be taken into consideration is lastly the figure of the Elect One and the Son of man, of the 'Parables' of 1 *Enoch*,

1 On this *vide* esp. Friedländer, *op. cit.* pp. 64, 65 seqq.; Abelson, *Jewish Mysticism*, pp. 18–26; Schechter, *Doc. Jew. Sect.* I. xxv, xxvi, xxviii; Gaster, *The Samaritans*, pp. 83–86, 100 *et al.*, and cf. Reitzenstein, *Mand. B. d. Herrn d. Grösse*, pp. 37, 38; Lidzbarski, *JM.* xxii, xxiii. This does not imply that Judaism itself at any time became a 'syncretistic phenomenon'. Even the Jewish mystical circles of which that behind 3 *Enoch* was one, are not to be designated as syncretistic: for this their fidelity towards and strong emphasizing of the Jewish faith, the OT. and even the general teachings of the schools are too marked. But on the other hand, it is impossible to deny that these circles, as well as the leading Rabbinic teachers, were influenced by syncretistic ideas, even if this influence was felt largely in a negative way (as *incitamenta* for repudiating or refuting certain ideas). At the same time it must be kept in mind that there were several syncretistic formations more or less closely connected with Judaism. (Cf. G. Kittel, *Die Probl. d. paläst. Jud.* p. 72, n. 1.) Cf. Leo Baeck, *Ursprung und Anfänge der jüdischen Mystik* in *Entwicklungsstufen der jüdischen Religion*, p. 98: "Alles das (*scil.* the ecstatic and speculative mysticism) erscheint auf dem Boden des Judentums zunächst als ein Fremdes, und es ist in der Tat nur auf die, mannigfach bezeugte, Berührung und Auseinandersetzung mit dem Gnostizismus, mit dieser Mischung griechischer und orientalischer Religionen und Mythologien, wie sie damals die Umwelt Palästinas beherrschte, zurückzuführen. Die kosmischen Gedanken und Vorstellungen, die von daher an das jüdische Denken herantraten, verlangten ihre Antwort, die Widerlegung oder die Zustimmung, und aus diesem Erfordernis ist diese mystische Richtung im Judentum, so sehr die Voraussetzungen zu ihr in ihm selbst gegeben waren, hervorgekommen."

who at least to the circle behind 3 *Enoch* was, apparently, conceived of as one being. To understand the connection between that figure and Metatron two different facts must be kept in view: viz. (1) that Metatron is invested with most of the attributes that in 1 *Enoch* characterize the Elect One and the Son of man; to perceive this it is sufficient to read side by side 1 *En.* 46 and 3 *En.* 48 c[9], 1 *En.* 61[8, 9] (45[3]) and 3 *En.* 10[4, 5], 48 c[8]; (2) that Metatron, however, lacks all Messianic character; further, is never represented as seated on the Throne of Glory, God's Throne; lastly, although identified with a human being, Enoch is not connected with the "one that looked like a man" of Dan. 7[13] (1 *En.* 46[1]). In view of the close dependence of 3 *En.* upon 1 *En.*, and, moreover, of the traits given to Metatron in 3 *En.* upon those given to the Elect One, Son of man, in 1 *En.*, the avoidance of any reference to the features mentioned under (2) above must be considered intentional and interpreted as originating from a refutation of the views implied therein, and, more especially, of the similar views, beliefs and manners of expression current among contemporary religious sects or communities. (Christian: Messiah and his throneship, the use of the term 'Son of man'; Mandaean: the speculations on 'Enoš, the man and the Celestial Being, the 'Uþra, *et sim.*) In contrast to such views the Metatron-conception emphasizes that the angel or celestial figure in question is seated on 'a second Throne', a throne of his own[1] which is a lower throne, a reflection of the Throne of Glory. At the same time the only counterpart to the designation 'Son of man' in 3 *En.* is the derogatory "Born of woman, a putrefying drop" laid in the mouth of the angels (ch. 6[2]). (Cf. the use of 'Enoš' as the "head of the idol-worshippers", *ib.* 5.) It is characteristic that Enoch-Metatron in the same context is called "an elect one among the (inhabitants of the) world", ch. 6[3], and that he is implicitly, and in later sources explicitly, the 'Ādām Qaḏmon.

(7) The Wisdom naturally would be connected with the Metatron-figure; all that the Wisdom speculation implies is so well known as not to need any demonstration here. It will suffice to point out that in 3 *Enoch* Wisdom and Torā are identical. The personified Wisdom, the hypostasis, *created* in the beginning (Prov. 8[22]) has been identified with Metatron; the Wisdom as the 'secrets of the Torā' (*vide* below, pp. 171, 172) *possessed* in the beginning (Prov. *ib.*) was then made a 'possession' of Metatron.

1 A correction in the MS. T (Abbadianus 35) and in the so-called 'second group' of MSS. of 1 *Enoch* read 'his throne' instead of 'my throne' in 1 *En.* 51[3]. What deductions bearing on the present question may be rightly made from this is difficult to decide.

§ 14. THE ANGELOLOGY OF 3 *ENOCH*

THE various traditions concerning names, classes, order of ranks, number, functions and nature of the angels, that are embodied in 3 *Enoch*, may be arranged under the following divisions:

(1) Those contained in the part of the book, which is entirely devoted to the exposition of the hierarchy of angels and to the descriptions of the different angel-princes and classes of angels, i.e. the 'angelological section', chh. 17–22, 25–28[6]. Within this angelological section again are to be distinguished at least three independent systems of angelology:

(*a*) ch. 17, in the following referred to as A 2;

(*b*) ch. 18, in the following referred to as A 3;

(*c*) chh. 19–22, 25, 26, supplemented by chh. 27, 28[1–6], referred to as A 1.

(2) Those contained in the remaining parts of the book:

(*a*) in the chapters dealing with the Judgement, the performance of the *Qᵉđuššā*, the fate of souls and spirits, etc., chh. 28[7]–47;

(*b*) in the Metatron-pieces, chh. 3–16, 48 B–D 1, 2; further in 23 and 24;

(*c*) in the fragments, chh. 15 B, 22 B and C.

A. The angelology of A 1 (chh. 17–22, 25–28[6]).

A 1, the largest and most elaborate of the angelological systems of 3 *Enoch*, does not contain a systematic treatment of *all* the hosts of angels. It deals only with the highest classes and angel-princes, namely those functioning by the Divine Chariot (the *Mærkābā*) with the Throne of the Godhead. It is evident, however, that the said chapters are only the latter part of a more comprehensive angelological treatise (cf. beg. of ch. 19 and note). As to the contents of the former (lost) part of this treatise it is useless to proffer conjectures. Cf. notes on chh. 17[8] and 19[1]. That the section knew of other angelic orders besides the *Mærkābā*-angels and angels of the Throne is apparent from e.g. ch. 19[6].

The order of classification is one proceeding from the lower to the higher classes, treating first of the five angel-princes appointed over the five angelic classes by the *Mærkābā* (i.e. the Divine Chariot, derived from Ezek. 1 and 10), and then of the five angels in the immediate proximity of and functioning by the Throne, the supreme

part of the *Mærkāḇā*, being the seat of the manifested Godhead. Thus the order is the following:

(1) The Wheels (Hebrew: *Galgallim*) of the *Mærkāḇā* under the prince Riḳbiel (from *ræḳeḇ* = chariots). The name *Galgallim* is derived from Ezek. 10[2, 6, 13]. The *Galgallim* play the part of the 'Wheels' of Ezek. 1 and 10, i.e. they carry the *Mærkāḇā*. They are at the bottom of the *Mærkāḇā*-structure: "the feet of the *Ḥayyoṯ* are resting upon them" (19[5]). The word *Galgallim* is used instead of the originally equivalent *'Ofannim* (in Ezek. 1 and 10 more commonly employed than *Galgallim*), apparently because the *'Ofannim* are already definitely associated with another, higher order of *Mærkāḇā*-angels (the *'Ofannim* of ch. 25). The *Galgallim* of ch. 19 are only just emerging as a specific class of angels; in vss. 2 and 3 they are depicted more in the form of 'wheels' in the strict sense of the word than as angels. See further note on ch. 19.

The *Galgallim* are eight in number, "two in each direction" (19[3]). The expression "two in each direction" is no doubt deduced from Ezek. 1[16] ("as it were a wheel in the middle of a wheel") and 10[10], thus making one pair of 'wheels' for each of the four *Ḥayyoṯ*.

The function of the prince of the *Galgallim*, Riḳbiel, is not defined —in contrast to the case of the princes of the four subsequent classes of *Mærkāḇā*-angels.

The *Galgallim*, besides carrying the *Mærkāḇā*, share with the higher *Mærkāḇā*-angels in the performance of the Celestial Song (vs. 7).

(2) *The prince Ḥayyliel and the four Ḥayyoṯ*, chh. 20, 21. The four *Ḥayyoṯ* (derived from Ezek. 1[5] seqq.) are next above the *Galgallim*. They have four faces, four wings (cf. Ezek. 1[6, 23]), and crowns on their heads. The only function of these angels mentioned in the chapters in question is the utterance of the responses of the *Qᵉḏuššā*, in the right and timely performance of which they are prompted by *Ḥayyliel*, the prince appointed over them.

(3) Above the *Ḥayyoṯ* are the *Kᵉruḇim with their prince Kᵉruḇiel*, ch. 22. The high position assigned to Kᵉruḇiel is marked by an extravagant description of his glorious and awe-inspiring appearance. The conception of the *Kᵉruḇim*, as it appears here, is mainly derived from Ezek. 10. They are four in number (vs. 15), in accordance with Ezek. 10[15, 21, 22]. They utter song and praise (vss. 12, 13, 15). But they also appear as God's messengers ("do the will of their Creator", vs. 16). The description in ch. 22 preserves traces of the old idea of the *Kᵉruḇim* as the vehicles of the Šᵉḵinā: this is implied by the

expression "the chariots of the Keruḫim" (vs. 11). Similarly "the Šekinā is resting upon them", "the splendour of Šekinā is on their face" (vss. 7, 13). To them is applied the OT. expression "who dwelleth on the Keruḫim", referring to the Most High (vss. 12, 16, cf. 1 Sam. 4^4, 2 Sam. 6^2, 2 Kings 19^{15}, Is. 37^{16}, Ps. 80^2, 99^1, 1 Chron. 13^6, Ezek. 9^3); "above their lofty heads abides continually the glory of the high King" (vs. 12). Cf. Ezek. 11^{22}, 10^{19}.

The conception of the Keruḫim drawing (or being) the chariots on which the Most High rides through the heavens—in accordance with 2 Sam. 22^{11}, Ps. 18^{10}—viz. when leaving the Throne and the *Mærkāḫā*, is not attested in ch. 22, but it is perhaps to be discovered in ch. 23^{17}.

The "Keruḫim of the flaming sword" (Gen. 3^{24}) are perhaps remembered in the explicit reference to the sword of Keruḫiel in vs. 6.

KERUḪIEL, the prince of the Keruḫim, acc. to vss. 11, 12 and 16, has charge of the chariots of the Keruḫim and exercises the function of supervision and attendance on the Keruḫim.

(4) The prince 'OFFANNIEL, appointed over the *'Ofannim*, is next above the *Keruḫim* and KERUḪIEL, ch. 25. Of the *'Ofannim* (derived from the theophany of Ezek. $1^{15, 16, 19-21}$, 3^{13}, 10^6 *et passim*) the details given are scanty (vss. 5–7). Not even the number of these angels is defined, although it is probably to be understood as four: the exposition of the section supports the picture of a *Mærkāḫā merubba'aḫ*—to use the technical term frequent in later cabbalistic works. The only function explicitly assigned to them is the "praising their Creator" (vs. 5).

To the chieftain of the *'Ofannim*, 'OFFANNIEL, more space is given. Besides ascribing to him the inherent function of attending and supervising the *'Ofannim*, the description shows traces of a conception of 'OFFANNIEL as especially connected with the course of or sphere of the moon (vs. 2, cf. note *ad loc.*). Elsewhere in the book (chh. 14^{10}, 17^5) 'OFFANNIEL is explicitly stated to be the prince set over "the globe (wheel, *'ofan*) of the moon", and this might have been the earlier character in which this angel-prince was conceived.

(5) Above the *'Ofannim* and 'OFFANNIEL are the *Serāfim* under the prince *Serāfiel*. They may here be called the highest class of *Mærkāḫā*-angels proper. They, in common with the four other classes, share in the performance of the Celestial Songs, especially the *Qeḏuššā*. But they seem further to have had the special function of transmitting documents or petitions to the Most High. To them Satan—as chief

of the Accusers—together with the two "princes of kingdoms" representing respectively the two chief Gentile Empires, Persia and Rome, hand over the documents of accusation against Israel, "that they may present them before the Holy One, blessed be He" (vs. 12, cf. note *ad loc.* on the quoted sentence). At the same time it is stated, that the *Sᵉrāfim* take sides with Israel, in so far as "they burn the writing tablets of Satan in the fiery river"—they are counted among the angels pleading the cause of Israel (cf. the "angels of Mercy", ch. 33[1]).

The number of the Sᵉrāfim is given as four (vs. 9) in correspondence with that of the *Ḥayyoṯ*, the *Kᵉrubim* and the pairs of *Galgallim*. The description of the prince of the Sᵉrāfim, SᴱRĀFIEL, is extravagant, but the details do not materially differ from those of most descriptions of high angel-princes: the radiance and splendour of his appearance—*Kāḇoḏ*—the innumerable eyes, etc. One statement, however, is somewhat surprising, in giving a 'name' to the "crown on his head": it is called "the Prince of Peace" (vs. 8, Is. 9[5]). This is only paralleled by the passage in the R. Išma'el version of the *Šiʿur Qomā*, according to which the crown on the head of the manifested Godhead bears the name of 'Israel' (*Bodl.* OPP. 467, fol. 60 b). It is possible that the interceding or pleading function of the Sᵉrāfim at the Judgement may have been thought of in the application of this name which naturally is meant to refer to the character of SᴱRĀFIEL as the prince of the Sᵉrāfim. The function assigned to SᴱRĀFIEL is conform to that of the princes of the other classes of *Mærkāḇā*-angels; he has charge of the Sᵉrāfim and teaches them song, praise and the right performance of the *Qᵉḏuššā*.

With the *Sᵉrāfim*-SᴱRĀFIEL, as has been pointed out above, the highest order of the '*Mærkāḇā*-angels' proper is reached, and the remaining part of the section turns to describing the angel-princes above them, who, by way of distinction, may be called the '*Throne*-angels' or '*Throne*-princes'. Together with the transition from the *Mærkāḇā*-angels to the Throne-princes there occurs a change in the representation of the Throne itself, a change already marked in the closing verse of ch. 26: the Throne which in the aforegoing part is always referred to as the 'Throne of Glory' is henceforth seen in the two aspects of 'Throne of Glory' and 'Throne of Judgement', the latter of these aspects being apparently represented as the higher. The expression 'Throne of Glory' probably refers to the presidency of the Most High over the angels and angel-princes, the 'Throne of Judgement' is associated with His rulership or government of the

Universe and His judicature over the inhabitants of the world. Here, as elsewhere, the 'Judgement' (*Dīn*) is to be understood in a wide sense, including forensic and executive judgement as well as government in general.

Consequently, the angel-princes of the Throne are represented as functioning primarily at the Judgement, or in the 'Council of the Holy One'.

(6) RAḎUERIEL, ch. 27. RAḎUERIEL is above the Sᵉrāfim and is appointed "over the *treasuries of the books*" and especially over the 'Case (*dᵉlusqōm*)' containing the "Book of Records". The "Book of Records" is opened and read at the sitting of the Celestial Court (*Bēþ Dīn šæl-maʿᵃlā*), presided over by the Most High. The 'Book' is essentially a 'book of Judgement', and is supplemented by other 'books' of similar character (vs. 2), all conceived of as containing the 'records' of men's deeds.

(For the general ideas of "Books of Records," etc., *vide* Charles's exhaustive note on 1 *En.* 47^3 and Box's note on 4 *Ez.* $6^{20.1}$)

The seals of the *dᵉlusqōm* are broken by RAḎUERIEL and the books taken out and delivered by him to the Most High.

In passing, reference is at this point of the description made to the angels called 'Scribes' (vs. 2) who read the books before the Celestial *Bēþ Dīn*. It is noteworthy that the Scribes who elsewhere (chh. 18^{23-25}, 33^2, *TB. Ḥaḡ.* 15 a—Metatron as scribe—*et freq.*) are assigned a very high position in the heavenly hierarchy, in the present angelological system play quite an unimportant part; they are not even given a definite place in the scheme. They are, in fact, represented less as Scribes proper than as *Readers*. The essential function of the Scribe(s), the recording merits, demerits and Divine decrees, is here in all probability understood as adhering to RAḎUERIEL, as he, not the so-called Scribes, has control of the 'Books'.

RAḎUERIEL, as is pointed out in the note on vs. 1, is probably identical with VRETIL of 2 *En.* $22^{11, 12}$, "one of the archangels who was more wise than the other archangels and wrote down all the doings of the Lord", to whom the Lord said, "Bring forth the books from my store-places, etc."

VRETIL, besides being the keeper of the books, is explicitly stated to be the Scribe ("wrote down... ").

Although primarily functioning at the Judgement, RAḎUERIEL is also concerned with the *Qᵉḏušša* (vs. 3). But, in common with the

1 R. H. Charles, *The Book of Enoch or 1 Enoch*, 2nd ed. Oxford, 1912, pp. 91, 92 n. G. H. Box, *The Ezra-Apocalypse*, p. 74.

'Irin and Qaddišin of ch. 28, he does not himself take part in chanting the *Qᵉđuššā*. In this connection a remarkable statement is made (vs. 3): "out of every word that goeth forth from his mouth an angel is created and he stands...and utters a song", at the time of the performance of the *Qᵉđuššā*. (Cf. ch. 40^4, *TB. Ḥag.* 13 a, *Gen. R.* 78_1, *Lam. R.* 3_{21}.) Thus the essentially Divine power of creating song-uttering angels by a word of speech (a *dibbur*) is here transferred to RAḎUERIEL. *Vide* further note on vs. 3.

If the representation is original, it shows that this angel was assigned an exceptionally high position in relation to on one side the Godhead, on the other side the other angels.

It is possible that the central feature of the conception of RAḎUERIEL was that of *Scribe* and *Recording Angel* (cf. Ezek. 9^{21}, Dan. 12^1, *Pirqē 'Āboḫ*, iii. 16, *Tanḥumā*, ed. Buber, p. 17, *Y. Targum* on Ex. 24^1, *Asc. Isaiae*, ix. 21). The conception shows affinities with non-Israelitish conceptions, e.g. of *Nabu*[1] and *Thot*.

(7) Above RAḎUERIEL are the highest princes mentioned in the present angelological section, the Watchers and Holy Ones, named with the Aramaic terms of Dan. $4^{10, 14}$ *'Irin* and *Qaddišin*, in singular *'Ir* and *Qaddiš* (ch. 28). They are four in number, two 'Irin and two Qaddišin (vs. 5), and each of them is equal to all the rest of the angels and princes together (vs. 1).

These angels form the Council of the Almighty. "He doeth nothing in His world without first taking counsel with the 'Irin and Qaddišin" (vs. 4).

Their activity is, however, not limited to that of giving counsel to the Most High, but they also exercise definite power over the inhabitants of the world and the empires and kingdoms on earth. It is they who give effect to the decrees of the Most High "over the kingdoms of men": "they abase to the ground those that are proud and they exalt to the height those that are humble" (vs. 6), an evident allusion to Dan. $4^{14\,(17)}$. Note that the same power is ascribed to the 70 princes under Metatron in ch. 48 c^9.

According to vs. 8 the 'Irin and Qaddišin are the 'court-officers' who "raise, argue and close every case that comes before the Holy One...when He is seated on the Throne of Judgement". This verse, however, is not to be included in A 1 (see note on vss. 7–10). It forms part of a representation of the 'Irin and Qaddišin as a larger number of high angel-princes (vs. 9), identifying them in chh. 29 and 30 with

1 Cf. the representation of *Nabu* in Gunkel, *Archiv Wiss.* i. 294–300

The angelological system of chh. 19–22, 25–28[6].

HQB''H (Šeḵinā)

'Ir Qaddiš — Throne of Judgement and Throne of Glory — 'Ir Qaddiš

RADUERIEL (Scribes)

Treasuries of the books (etc.)

Mærkāḇā

o

Serafiel—four Serāfim

(Satan, Sammael and Dubbiel accusers)

o

'Offanniel—(four) 'Ofannim

o

Keruḇiel—four Keruḇim

o

Ḥayyliel—four Ḥayyoṯ

o

Galgalliel—eight Galgallim

encompassed by the four winds, and Ra'am ṯe-Ra'aš.

Four rivers beneath them.

Clouds.

Hosts of angels: šallišim, pārāšim, gibborim, ṣeḇā'im, geđuđim, memunnim, sārim, ḥaylim, mešāreṯim, mal'āḵim deḡālim.

Song-uttering companies.

the 72 princes of kingdoms. A 1 is probably to be regarded as ending with vs. 6.

The conception of the *four* 'Irin and Qaddišin no doubt belongs to the same range of ideas as that of the "Four Presences" of 1 *En.* 40–41[2], although the four Presences are, *ib.* ch. 40[2], said to be "different from those that sleep not" (i.e. the Watchers, 'Irin).[1] The Four Presences are, like the 'Irin and Qaddišin, set over the activities and affairs of the terrestrials (1 *En.* 40[6, 7]) and they are connected with the Judgement (1 *En.* 40[9], 41[1, 2]).[2]

It is noteworthy that the 'Irin and Qaddišin are the only angel-princes of the present section who are explicitly stated to wield executive power over men, and only the three highest grades of angels, the *Sᵉrāfim* (ch. 26[12]), RAḎUERIEL (as Keeper of the Book of Records) and the *'Irin and Qaddišin* are stated to be in any way connected with the affairs of men. That is to say, that the highest aspect of the angelic (and Divine) activities is that of the rulership and judgement of man. The same idea is revealed in the tendency to represent the Throne in its highest aspect as the Throne of Judgement (*vide* above).

B. The angelology of A 2 (ch. 17).

Note. The systems of angelic hierarchy of A 2 and A 3 are altogether different from that of A 1. Not one single specified angel, order of angels nor angel-prince is, as regards function and name, common to A 2 and A 3 on one side and A 1 on the other.

One angelic name, 'OFFANNIEL, occurs both in A 3 and A 1, but the very fact that this name in the two systems is used to denote two different angelic figures is conclusive proof of the disparity between these systems. To A 2 and A 3 are common the conception of angel-princes set over the different heavens (17[1–3], 18[1, 2]).

That A 1 is not a sequel to A 3 is evident from a comparison of the end of ch. 18 with the opening sentence of ch. 19 (cf. note on ch. 19[1]). But stronger evidence is to be seen in the fact that ch. 18 (A 3) represents a complete system in relation to A 1: the highest angel-princes, those of the Throne, the Judgement, and further the Recording Angels, are all contained in the final part of the exposition of ch. 18, just as they are the subject of the last chapters of A 1 (chh. 27, 28) though in a different form and with different names.

1 No doubt the 'Watchers' of the Pseudepigrapha were in the original Hebrew (-Aramaic) texts termed עירין. Cf. in Schechter's *Fragm. Zadok.* p. 2, l. 18: עירי השמים.

2 Cf. Charles, *The Book of Enoch or 1 Enoch*, 2nd ed. Oxford, 1912, p. 77, notes on 1 *En.* 40[2, 4].

That A 2 cannot be regarded as an introduction to A 1 is scarcely less evident. Apart from the occurrence in both of the angelic name 'OFFANNIEL in different connotations, the order in which the ranks of the angelic hierarchy are presented is in A 2 regressive, in A 1 again progressive.

The last verse of ch. 17, however, describing the 72 princes of kingdoms in *Rāqi*ᵃ' (the second heaven) might possibly be a fragment of the missing former part of A 1, the latter part of which is preserved in chh. 19 seqq.

It begins with the phrase למעלה מהם ("above them"), the characteristic opening expression of the different chapters of A 1 in introducing a new, i.e. higher, order of angels or angel-princes. This verse also seems to be more akin, in phraseology, to A 1 than to A 2, e.g. in dwelling on the splendours and adornments of the angel-princes.

If 17^8 be regarded as a fragment of the missing part of A 1 it would also indicate the general structure of this missing part, viz. as a description of the various angelic inhabitants of the six lower heavens, 17^8 belonging to the section treating of the second heaven, the *Rāqi*ᵃ'. The part preserved in chh. 19 seqq. of course treats of the angelic residents of the '*Arāboþ* (the *Mærkābā*-angels and the Throne-angels).

The framework in which the angelological system of A 2 is put is that of the seven heavens only. It begins by referring to "the seven princes, great, glorious, revered, etc." These seven princes are the seven archangels, and are mentioned as something already well known. They are in the chapter enumerated by name; they are further allocated each to one of the seven heavens, as the *mᵉmunnæ* (i.e. appointed one, president) over that heaven and as "the prince of the host" of angels who occupy it.

In this representation two different elements are to be distinguished, viz.:

(1) The notion of the *seven archangels* (as to how far this was originally connected with the conception of seven heavens, see note on ch. 17^3).[1]

(2) The conception of angelic hosts distributed among the seven heavens and of princes appointed over them.

1 Cf. A. Dieterich-O. Weinreich, *Eine Mithrasliturgie*³, pp. 10, l. 15 f., 12, l. 27. K. Dieterich, *Hellenistische Volksreligion und byzantinisch-neu-griechischer Volksglaube* (in ΑΓΓΕΛΟΣ, 1925, pp. 3, 4): "In der gnostischen Lehre... blieben nur die sieben Archonten und die sieben Planetensphären übrig, die dann unter jüdischem Einfluss sich in die sieben Erzengel und die sieben Himmel verwandelten".

There is in A 2 yet a third element, viz.:

(3) The idea of angelic moving forces of the four classes of heavenly bodies: sun, moon, planets and constellations; and of (four) chieftain princes controlling or directing these angelic forces.

This third element is brought into harmony with the heptouranic plan of the system on the basis of the Rabbinic tradition assigning all the heavenly bodies to one heaven, in this case the second, the *Rāqiʿ*. On the other hand the sidereal significance, which may originally have attached to the conception of the seven archangels or the princes of the seven heavens, is hereby concentrated to the rulers of the heavenly bodies located in the second heaven exclusively.

In the conception of seven archangels A 2 shows continuity with the ideas prevalent in the Pseudepigrapha; but also for the notions of different angelic hosts distributed in the seven different heavens, of angelic rulers of the heavenly bodies, and for the locating of these angelic rulers and the heavenly bodies in their charge in a specific heaven, there are precedents in the apocalyptic or pseudepigraphic literature.[1]

As regards the names of the seven archangels, of the seven heavens and of the four princes appointed over the angelic forces of the heavenly bodies, it is to be noticed:

The names of the seven princes of the seven heavens are presented in different order and readings both in the two enumerations in the chapter (vss. 1 and 3) and in the two extant sources (א and ד). In this very variance as to names A 2 agrees with the other representations as far as they are preserved of these seven archangels. Yet, in spite of the incongruity between the various enumerations of the names of the seven archangels there is sufficient similarity in the form of the names to show affinity, interdependence or common origin.

There are first the two outstanding names of venerable ages: MIḲĀEL and GABRIEL (Dan. 10, 12, 8, 9). They are here represented as the two highest of the archangels, and occur in most of the enumerations, from the early one of 1 *En.* 20[5, 7] (in a portion belonging acc. to Charles to a pre-Maccabaean period) down to that of *Soḏe Rāzā* (thirteenth century) quoted in *YR.* i. 6 a. The other names also seem to date back to the time of the earlier portions of 1 *Enoch.*

The other names are found in the portions of 1 *Enoch* dealing with the superior angels referred to collectively as the "Watchers" or

1 Cf. 1 *En.* 20, *Test. Levi*, 3, 2 *En.* 3–20, 3 *Bar.* 11, *Test. Solomon* Fuller references are given in the notes on the chapter.

"The Watchers and Holy Ones" and, in 1 *Enoch*, usually contemplated as Fallen High Angels. These superior angels (whether they were originally conceived of as angels of the "Throne", or as Princes of the nations of the world or as Ἄρχοντες) were evidently given individual names at a time when one of their main activities was thought to have to do with sidereal and elemental forces. Thus BARAḎIEL = the angel of Hail, BARAQIEL = angel of the Lightning, ŠAḤAQIEL = the angel of the sky, ŠAþAQIEL = angel of the Stillness, the Appeasing of the thunder and storm, etc. The names were kept even though—as here—the character of the angel-princes to which they were applied had changed.

The absence of the names 'URIEL and RAFAEL here is remarkable. On this peculiarity see note on the chapter.

As regards the names of the heavens and their order A 2 in the main agrees with the traditions on which *TB. Ḥaḡ.* 12 b (the most important Rabbinic reference) is based. For the first (i.e. lowest) heaven A 2 gives, besides *Ṯilon*, the Hebrew variant *Šāmayim* (cf. *Deut. R.* 2_{23}).

As regards the angelic occupants of the different heavens A 2 differs from *TB. Ḥaḡ.* 12 b but agrees with the earlier Pseudepigrapha. (*Vide* note *ad loc.*) The angels subservient to the princes of the heavens are represented as numerous. Each "Prince of the Host" has a suite of ministering angels consisting of 496,000 myriads.

This number, besides giving an impression of the vast number of angels who do the bidding of the seven archangels, is symbolical of the conception assigning to the large multitude of angels the duty of proclaiming, expressing, the Kingship of the Most High throughout all the heavens. "They take upon themselves the yoke of the Kingdom of heaven." The numerical value of the Hebrew word for 'Kingdom,' מלכות, is 496. The number 496 is therefore usually mentioned in connection with the ministering angels as uttering the *Qᵉđušša*. Cf. chh. 35^1, 40^3.

The names of the angel-princes appointed over the four classes of heavenly bodies stand in direct relation to the functions ascribed to them and are in the chapter interpreted accordingly. GALGALLIEL is the prince of the globe (*galgal*) of the sun, 'OFANNIEL the prince of the globe (*'ofan*) of the moon (cf. 41^1, אופן הלבנה, against גלגל החמה), RAHAṬIEL is the prince who makes the constellations 'to run' (*rāhaṭ*) and KOḴABIEL or KOḴBIEL is the prince appointed over the planets (*koḵābim*).

These four are mentioned with the same names and functions in ch. 14^4, among the 'rulers' of the world. RAHAṬIEL recurs also in ch. 46^3. KOḲBIEL is met with in such early writings as 1 *En.* chh. 6^7, 69^2, 8^3 (*Fragments of the Book of Noah*, Charles). The term *Rahᵃṭon* occurs in *TB. Ber.* 32 in connection with angelic rulers over the stars and planets.

The angels who accompany GALGALLIEL, 'OFANNIEL and RAHAṬIEL and who move the sun, moon and constellations are in number 96, 88 and 72 respectively, whereas KOḲBIEL has a suite of 365,000 myriads of ministering angels.

The discrepancy between the large number of angels assigned to the last-named prince and the limited number of "great and honoured angels" represented as assisting the three higher princes of heavenly bodies was probably the cause of the addition to this chapter (17) of the fragment contained in vs. 8, dealing with the 72 princes of kingdoms. The redactor who joined together the different pieces of the angelological section (chh. 17–28, 29) was led to believe that the 72 princes of kingdoms mentioned in this fragment formed the real counterpart of the 72 angels who acc. to vs. 6 accompany the constellations and that these princes were hence rulers over the 365,000 myriads of angels referred to in vs. 7. To this effect he interpreted the opening words of the fragment: "over them", "above them". He was further moved to this conclusion by his familiarity with certain traditions which connected the 72 princes of kingdoms very closely with the rulership over the planets and constellations or over the heavenly bodies in general. For the improbability of this fragment having originally formed part of A 2 cf. note on ch. 17^8. It belonged, presumably, to A 1.

C. The angelology of A 3 (ch. 18).

A 3 is like A 2 a complete scheme of angelic hierarchy. It has, however, a much wider scope than A 2. Whereas the framework in which the different angelic hosts and their chieftain angel-princes are ordered is in A 2 merely that of the seven heavens, A 3 stretches its vision of the celestial structure up to the Throne of Glory, the seat of the *Šᵉḵinā*. To the angels and princes of the seven heavens A 3 attaches least importance. Instead it centres its interest and focusses its attention to an increasing extent as the exposition goes on upon the angel-princes occupying the positions near the Throne.

The system under consideration may thus be conveniently divided

up into the following parts, proceeding from the lowest to the highest ranks or angel-princes.

(1) The angels of each of the seven heavens; over the angels of each heaven is appointed an angel-prince, *sar*. (This accords with A 2.)

The angels of the heavens are not defined as to functions or divisions. Neither are the princes of the heavens named by individual names as in A 2. The Princes are 'crowned', i.e. the crown is the symbol constituting the degree of *sar*, prince, ruler over angels appointed to his charge.

(2) The 72 princes of kingdoms, the celestial representatives of the earthly kingdoms, empires or nations.

The seventh heaven is pictured as divided in two parts, one lower or external, and a higher, central. The outer common part is the abode of the angels of the seventh heaven and their prince; the 72 princes of kingdoms are located on the confines between the outer and the inner regions, evidently in order to indicate their character of intermediaries between the earthly kingdoms and the "King of Kings of Kings." They have crowns of kingship (to denote their rulership over the earthly empires) in distinction from the other angel-princes who have "crowns of glory".

(3) The guardians of the seven *Heḵāloṯ*, Halls, located one within the other in the seventh heaven, forming its Holy part. The inner regions are pictured as arranged in seven *Heḵāloṯ*, the one within—and higher, holier than—the other. The idea of guardians, door-watchers, of the Halls is here just emerging. Contrast the developed form of this idea met with in *Heḵāloṯ Rabbāṯi*, esp. chh. 15–23, also in *Massæḵæṯ Heḵāloṯ*, chh. 4 and 5.

(4) The high angel-princes of the seventh Hall, the place of the Throne of Glory and the *Šᵉḵinā*. These angel-princes are ordered according as they are conceived of as representing different aspects of the Divine manifestation in the seventh Hall in relation to the angelic and terrestrial worlds.

The seventh Hall represents a similar division as the seventh heaven. The centre of the seventh Hall is also the centre of the Divine manifestation, the *Šᵉḵinā*, the Throne of Glory. We have here, so to speak, the Holy of Holies (as the seventh Hall is indeed named when in later literature the Heḵāloṯ are designated each by its special name, as e.g. in *Pardes Rimmonim*, Ša'ar Heḵāloṯ). Here begins the essential theme of the exposition.

(*a*) The angel-princes of the celestial performance of the *Qᵉḏuššā*, viz.:

the four great princes set over the four camps of Šᵉkinā,
Tag̃ʿaṣ,
Baraṭṭiel, and
Hāmon.

The four camps of Šᵉkinā represent the multitudes of song-uttering angels ordered in four great divisions, rows or 'armies', one on each side of the Šᵉkinā. The princes appointed over the camps of Šᵉkinā are usually named as the four princes on the "four sides of the Lord of Spirits", i.e. MIKĀEL, GABRIEL, 'URIEL (NURIEL or FANUEL) and RAFAEL. The conception in its germ goes back at least as far as 1 *En.* 40[1–3, 9]. ("On the four sides of the Lord of Spirits I saw four presences...and I heard the voices of those four presences as they uttered praises before the Lord of glory.")

TAG̃ʿAṢ who stands at the head of all the song-uttering angels is symbolical of the Unity. The significance of this name is in later mystical literature essentially that of 'head', 'origin', 'fountain'.[1]

תגעץ is in cabbalistic writings considered as a combined *tᵉmurā*, viz. אב"גת combined with אב"בי and usually connected with another similar combination, viz. טע"צש = *tᵉmuras* אב"גת and אע"בס. These combinations are regularly applied to the letters of the Divine Names. (References in note on ch. 18[5].)

BARAṬṬIEL and HĀMON both express the momentous significance of the heavenly *Qᵉḏuššā*, the commotion pervading all the angelic hosts at the time when the Thrice Holy is about to be sung. (Cf. ch. 38.)

(*b*) The angel-princes of the heavenly treasuries (probably), representing the corresponding functions traditionally ascribed to Metatron *Naʿar*, "the eldest Servant of His house", viz.:

ṬUṬRᴱSIEL, 'AṬRUG̃IEL, NAʿARIRIEL and SASNIG̃IEL.

Ṭuṭrᵉsiel is one of the names of Metatron in 48 D 1, no. 83. It is almost certain that this name is an allusion to that of Metatron. The same is probably the case with 'AṬRUG̃IEL. NAʿARIRIEL at once suggests the name or epithet 'Naʿar' or 'Youth' given to Metatron;

1 Cf. *Bᵉriḥ Mᵉnuḥā*, ed. Amsterdam, 1648, e.g. foll. 3 a and 5 a. The name *Tag̃ʿaṣ*, in contrast with the other angelic names of the section, is followed by epithets in *Aramaic* (שרא רבא ויקירא) instead of in Hebrew. Cf. in ספר אליהו (ed. Buttenwieser) beginning in Aramaic: גלא ליה מיכאל שרא רבא דישראל. The Aramaic here suggests that the name *Tag̃ʿaṣ* emanates from some Aramaic source. In Mandaitic תאגא is the term for 'crown'. Cf. the Jewish תגין.

SASNIĠIEL or SᴱĠANSᴱĠAEL or ZAĠNᴱZAĠIEL is one of the main synonyms for METATRON. It would thus seem that these four angels represent certain functions connected with the name of Metatron, namely the functions indicated by the names Zaġnᵉzāġiel (from גנז) and Naʿar, i.e. the stewardship over the celestial treasuries, '*gᵉnāzim*'. Cf. the cabbalistic play on the word *Naʿar*: as *Naʿar* (young) Metatron is also *Zāqēn* (old) for he is the '*Zᵉqăn Bēþō*', the eldest of His house, i.e. steward, alluding to Gen. 24[2].

(*c*) The angel-princes representing the Divine Strength, Might and Power, viz.:

ZAZRIEL, GᴱBURĀþIEL and ʿᴬRĀFIEL.

On these names cf. notes on ch. 18, vss. 12–14 respectively.

(*d*) The angel-princes of the Torā, viz.:

ʾAŠRUYLU (the general instruction in the Torā) and

GALLIṢUR (the revelation of the esoteric doctrine embodied in the Torā).

In conformity with the principle כל מה שיש למטה יש למעלה (everything below has its counterpart above) there is in the celestial or angelic world a teaching of, instruction in the Torā in a heavenly college. The president of this heavenly college is ʾAšruylu. Gallisur on the other hand reveals the "secrets of the Torā", the later term used in the technical sense (cf. *TB. Ḥag.* 13 a) of esoteric doctrine, the essence of the Torā. To a knowledge of "the secrets of Torā" only a privileged few would be admitted. And as possessor of these 'secrets' GALLIṢUR ranks above ʾAŠRUYLU. This gradation in the knowledge of the Torā and the 'secrets' among the angels is in fact always assumed. Cf. this chapter, vs. 22.

(*e*) ZAKZĀKIEL, representative of God's care for Israel, and ʿANAFIEL, representing the Divine Majesty pervading the ʿᴬrabop (but perhaps originally conceived of as the representative of the world at large, "the Prince of the World").

ZAKZĀKIEL, in accordance with his name—an allusion to זכה, זכות—"is appointed to write down the merits of Israel on the Throne of Glory" (cf. *TB. Ḥaġ.* 15 a on Metatron). This function connotes a sort of championship for Israel. The emphasis is here not so much on the Scribe-function (which really belongs to the two Sofᵉriel, vss. 23, 24) nor on the function of Advocate in general (this office rests with ZᴱHANPURYU, vs. 21), but the central aspect of the present conception of Zakzākiel is most probably that of Israel's representative.

The function and character of ʿᴬNAFIEL are described thus: "...(he) keeps the keys of the heavenly Halls...and the bough of his honour and his majesty and his crown and his splendour and his brilliance covers (overshadows, stretches over) all the chambers of ʿᴬ*rāboþ Rāqiᵃ*ʿ on high even as...the Glory of the Maker of the World covers the heavens and the earth is full of his praise."

ʿᴬnafiel is thus conceived of as a supervisor of all the splendours of the seventh heaven, and especially over the seven Halls. His being compared with the Most High in this relation probably signifies that he is a representative of the Godhead to the whole angelic world under him, and perhaps also, as in *Heḫāloþ Rabbāþi*, implicitly regarded as the Prince of the World. The explanation of the name of ʿᴬNAFIEL as given in vs. 18 of the present chapter recurs in practically identical form in *Hek. R.* 22_4.

(*f*) The highest angel-princes in A 3 as in A 1 are those of the Judgement, those serving by the "throne of Judgement". They are here:

SOþER ʾAŠIEL—ŠOQĒD ḤOZI—Zᴱ HANPURYU,
ʾAZBUḠĀ,
SOFᴱRIEL YHUH MĒMĪþ—SOFᴱRIEL YHUH MĒḤAYYÆ.

The first-named triad represent respectively the Accusing-Executing, the Impartially Deciding and the Defending-Mitigating aspects of the Judgement. Or, in the language of ch. 31, the Attributes of Justice, Truth and Mercy.

SOþER ʾAŠIEL represents the rigid claims of the Attribute of Justice as well in the actual judgement (trial and verdict) as in the execution of the judgement. He enters before the *Šᵉḫinā* as prosecutor, basing upon the records of men's deeds preserved in the 'books' kept by the two Sofᵉriel. As the executor of the judgement, i.e. of punishment, he is appointed over the Fiery River which is the symbol of the execution of punishment. In his zeal "he stirs up the fire of the river". The Fiery River is also the means of purification and punishment of the angels. The angel-princes who wish to enter before the *Šᵉḫinā* must pass through the Fiery River (i.e. be purified in it). SOþER ʾAŠIEL, keeping the "seals of the fiery river", also controls the admission of angel-princes into the Presence of the *Šᵉḫinā*.

ŠOQĒD ḤOZI keeps the balance. He weighs the deeds of men in a balance in the Presence of the Holy One., He is in the middle between the Prosecution and the Defence, the counterpart of the Attribute of

Truth in ch. 31. His function corresponds to that referred to in 1 *En.* 41^1, 61^8.[1]

Cf. the Mandaitic *'Aḇaḇur*, who keeps the balance and weighs the deeds of men: תאקיל עובאדיא ואגריא (Lidzbarski, *Mand. Lit.* p. 278).

ZᴱHANPURYU (ZᴱHAFṬARYI) is the Advocate in Judgement and the Mitigator of the Punishment, functions symbolized by the expression "he rebukes the fiery river and pushes it back to its place" (vs. 21).

'AZBUGĀ is the prince appointed for those who in the Judgement have been passed as 'Righteous': *Ṣaddiqim* and *Ḥᵃsiḏe 'Ōlām.* He will clothe them "with the garments of life" in which they are to live eternally.

These "garments of life" are in our book to be considered as symbolizing both "the spiritual bodies which are awaiting them" and as "reflections of the glory of *Šᵉḵinā*", the outward visibility of the new bodies, constituted of light-substance, *ziu ha-kKāboḏ* (celestial nature). Cf. 1 *En.* 62^{16}; 2 *Esd.* 2^{45}; 2 *En.* 22^{8-10}; *Asc. Isa.* 7^{22}; $8^{14, 25}$; $9^{9, 17}$ etc. 11^{40}.[2]

אז"בו"גה is probably originally only the name of a method of *tᵉmurā.*

SOFᴱRIEL H' MᴱMĪḇ and SOFᴱRIEL H' MᴱḤAYYÆ are the highest angel-princes in the present angelological system. They fill the functions assigned to the Scribe or Scribes and the Recording Angel. They keep the books of life and the books of death.

On the ideas connected with the terms 'books of life' and 'books of death' cf. notes on chh. 18^{24}, 27^2, 28^7, 30 (32^1, 44^9).[3]

D. The angelology of chh. 28^7–48 A.

(*a*) The section on the Judgement naturally refers to the angels connected with the Divine *Bēḇ Dīn*; as in A 1 and A 3 the angels of the "Throne of Judgement" occupy the highest position. In the different fragments contained in chh. 28^7–33 we thus meet with the following representations, viz.:

1. The 72 *princes of kingdoms*, headed by the *Prince of the World*, represent the world and its various nations before the Most High, when seated in Judgement (ch. 30). They are identical, according to the Redactor, with the *'Irin* and *Qaddišin*, the court officers of the Divine Judge (28^8). They also actually form the Celestial *Bēḇ Dīn* (29, 30).

1 Charles, 1 *Enoch*, p. 79 n. Box, *The Ezra-Apocalypse*, p. 19.
2 Box, Intr. to *Ascension of Isaiah* (*TED.*), p. xxiv.
3 See also Charles, 1 *Enoch*, p. 91 (note on ch. 47^3).

2. At the judgement of the individual the Holy One is surrounded by three classes of angels: the *angels of Mercy*, the *angels of Peace* and the *angels of Destruction*,[1] representing the Counsels for the Defence, the Impartial Decision and the Execution of Punishment respectively: $33^{1,2}$. Cf. ch. 31: Attributes of Mercy, Truth and Justice.

3. The *Mærkāḇā*-angels are mentioned: surrounding the Throne are the *Sᵉrāfim* and the *'Ōfannim*, whereas the Holy *Ḥayyoḏ* carry the Throne from below. The *Kᵉruḇim* and the *Galgallim* are not mentioned. The reference to the *Ḥayyoḏ* contains a feature not met with in A 1: 33^3.

4. There are two *Scribes* functioning at the Judgement: ch. 33^2.

(*b*) The section centring round the conception of the celestial *Qᵉḏuššā*, comprising approximately chh. 34–40, is primarily concerned with the idea of the innumerable hosts of ministering angels as uttering the *Qᵉḏuššā*.

1. The ministering angels are divided as regards their duties into three classes: some of them run as messengers, others are standing in attendance, but their main duty is the chanting of the *Qᵉḏuššā*.

This multitude of ministering angels, especially in their character of performers of the *Qᵉḏuššā*, are as viewed from their centre, the Throne, the seat of the *Šᵉḵinā*, called the "camp of *Šᵉḵinā*" (*maḥᵃne Šᵉḵinā*). From this centre they are also pictured as facing the Throne in four immense ever-widening *šuroḏ*, armies, rows, at the head of each of which there is an angel-prince, called *sar ha-Ḥayil* (prince of the army, 35^3).

These four armies are also called "the four camps of *Sᵉḵinā*" (*'arbaʿ maḥᵃne Šᵉḵinā*). Cf. in A 3 (ch. 18^4).

They are also conceived of as further divided, there being in all 506 thousand myriads of 'camps', each camp containing 496 thousand angels. These numbers are to symbolize that the ministering angels, proclaiming the Sovereignty of the Most High in chanting the *Qᵉḏuššā*, realize the "Kingdom of Heaven" on high. 496 is the numerical value of מלכות, Kingdom, 506 that of the plural מלכיות, Kingdoms: all the celestial kingdoms are in reality one whole, the Kingdom of Heaven, whose sovereign is the מלך מלכי המלכים, the King of Kings of Kings. (Ch. 35^6; cf. in A 2, ch. 17^2.)

The nature and appearance of the angels are described in ch. 35^2,

1 In 3 *Enoch* for "angels of destruction" the term is as in Rabbinic: מלאכי חבלה. Cf. in Schechter, *Fragm. of a Zadokite work*, p. 2: מלאכי חבל; in Halévy, *Tĕ'ĕzâza Sanbat*, p. 58: መሳእክተ፡ጸዋኃን.

after the pattern of Dan. 10^6 (bodily form, immense size, numerous eyes, etc.). They are *changeable*, however, into different forms, even into "flames, sparks, firebrands, males and females" (35^6; cf. *Gen. R.* 21_{13}). According to the view of the present section these various forms represent a sort of chaos, preceding the daily repeated establishment of the Kingdom of Heaven: with the establishment of the Kingdom among them, their "taking upon themselves the yoke of the Kingdom of Heaven", they *eo ipso* emerge in their "former shape" which is their real existence.

Before chanting the *Qᵉđušša* the angels go down into and *purify themselves* in the fire of the '*Nᵉhar di-Nur*'. From the 'Nᵉhar di-Nur' they receive the *fiery substance* constituting their bodies; from the fiery river they are formed through the '*Word*' of the Holy One.[1]

When the angels utter the *Qᵉđušša* in the right order and manner, they are rewarded by crowns. The uttering of the *Qᵉđušša* in its right order of course symbolizes—and realizes—their *conforming themselves to the Law* of the Kingdom, their establishing themselves into one, harmonious whole. On the other hand, when they do not utter the *Qᵉđušša* in "the right order" they are consumed by a fire "from the little finger of the Holy One", i.e. they are *deprived of their individual existence* in bodily form (ch. 40^3). From ch. 47 it appears that the fire from the Most High was conceived of as the counterpart on the side of destruction to the *Dibbur* that once created them. The bodily substance itself, that was used as their materia, returns to the non-differentiation of the Nᵉhar di-Nur; but "their spirit and their soul return to their Creator, and they are all standing behind the *Šᵉkinā*" (ch. 47^2).

In the place of the punished and destroyed angels there are created "new ones" by "one word" of the Holy One (ch. 40^4).

2. Other angelic classes and angel-princes mentioned in the *Qᵉđušša* section are:

(*a*) "Servants of His Throne, the attendants of His Glory": (*mᵉšārᵉþē kis'ō, mᵉšammᵉ š[unn]ē kᵉbōđō*) ch. 40^1.

(*b*) "The Prince of the World", represented as having authority and command over the heavenly bodies: ch. 38^3.

(*c*) The *Mærkābā*-angels are included in an enumeration of angelic classes: ch. 39^2.

(*c*) In the chh. 41–48 A there is no important reference to angelic

1 Cf. *TB. Ḥaḡ.* 14 a, *Gen. R.* 78_1, *Lam. R.* 3_{21}. In these passages the idea is represented (incorrectly) as two different views contradicting each other: the angels created from the fire of the Nᵉhar di-Nur *versus* the angels created from the *Dibbur* (Word) of the Holy One.

conceptions (apart from ch. 47 already referred to) except perhaps the mention of MIKĀEL as the Prince of Israel, as weeping together with Abraham, Isaac and Jacob over the downfall of Israel, and saying to the Holy One: "Why standest thou afar off, O Lord?" (Cf. Metatron in *Lam. R.* Intr. 24.)

E. The angelology of the Enoch-Metatron pieces, chh. 3–16, 48 B C D[1, 2], and in chh. 23 and 24.

(*a*) In the two Enoch-Metatron pieces there are also vestiges of a rich angelology, although not so systematic as in the sections A 1, A 2 and A 3.

1. The large multitude of 'common' angels are referred to mostly as "the Ministering angels" (*mal'ᵃḵe ha-ššārēḇ*), divided into 'camps' or 'companies' or 'parties' (ch. 5[2]). The expression '*mal'ᵃḵe ha-ššārēḇ*' seems further, as in the Miḏraš and Talmud, to be used as a general term, comprising even high, individual angel-princes: the three 'Watchers,' 'AZZA, 'UZZA and 'AZZĀEL are in ch. 4[6] introduced as "three of the ministering angels".

Terms such as 'angels', 'servants' (*mᵉšārᵉpim*), 'mighty ones' (*gibborim*), 'troops of hosts' (*kittōḇ ṣᵉḇā'ōḇ*), 'armies of '*ᵃrāḇoḇ*', 'the children of heaven' (*bᵉnē mᵉrōnīm*), 'the heavenly household' (*pāmilyā šæl mȧᶜᵃlā*) are hence to be regarded more or less as mere synonyms for 'ministering angels', not necessarily signifying distinct angelic classes.

2. There occur, however, references to definite angelic classes, of a higher order than the angels in general. These angelic classes are usually enumerated together, seldom mentioned singly, and among them are usually included the '*Mærkāḇā*-angels'. These angels are contemplated as occupants of the highest heaven.

Ch. 6[2]: in the *šᵉmē mārōm* are located the Holy *Ḥayyoḇ*, the *'Ōfannim*, the *Sᵉrāfim*, the *Kᵉruḇim*, the *Galgallim* of the *Mærkāḇā* (i.e. all the five angelic classes of the *Mærkāḇā* acc. to A 1) and the "ministers of the consuming fire" (*mᵉšārᵉḇē 'ēš 'ōḵēlā*).

Ch. 7[1] enumerates: the troops of anger, the armies of vehemence, the *Šin'ānim*, the *Kᵉruḇim*, the *'Ōfannim*, the ministers of fire and the *Ḥašmallim*. Similarly in ch. 48 C[4].

To these names of angelic classes must be added the "*'Ēlim*, *'Ær'ællim* and *Ṭafsārim*" of ch. 14[1], who there seem to be accorded a kind of top-position in the angelic hierarchy. The *'Ær'ællim* and Ṭāfsārim occur in the similar enumeration, ch. 39[2], together with four classes of *Mærkāḇā*-angels.

Such enumerations as the last-named must have been the material from which the names of the "ten classes of angels" were evolved. These ten classes played an important rôle later. The enumerations in Maimonides' *Yād Ḥᵃzāqā* (*Yᵉsoḏe Torā*) and *Massæḳæḇ ʾᴬṣiluḇ* are often referred to.

The *ʾÆrʾællim* are of course derived from Isa. 33[7] and the *Ṭafsārim* from Nah. 3[17] (cf. Jer. 51[27]).[1]

3. Angel-princes of a more individual character than the preceding are firstly:

"*The 72 princes of kingdoms.*" These are represented as before the elevation of Metatron surrounding the Throne of Glory, but with the assigning of Metatron as the representative ruler over all the angels, they were made the special *attendants of the Throne of Metatron*, the highest of his subjects: chh. 10, 14[1], 16[1, 2], 48 C[9]. Ch. 14 names SAMMĀEL as greatest among the princes of kingdoms, but subject to Metatron's authority.

Ch. 10[3] refers to "*eight great princes* called YHUH by the name of their King" who are exempt from the jurisdiction of Metatron: a sort of highest princes of the Throne. The passage is, however, probably additional. See above on "The conceptions of Metatron in 3 *Enoch*" (pp. 84 seqq.).

ʿANAFIEL was, acc. to ch. 6[1], sent to fetch Enoch from earth before his elevation into Metatron. Cf. also ch. 16[5]. On ʿANAFIEL see above on the conceptions of Metatron in 3 *Enoch* and in *Heḳāloḏ Rabbāḏi* (pp. 86 seqq., 100).

Ch. 4[6] seqq. names ʿUZZĀ, ʿAZZĀ, ʿAZZĀEL as high angel-princes opposing the elevation of Enoch-Metatron. They are here not regarded as Fallen Angels as in ch. 5, but probably as princes having access to the Divine Presence, perhaps functioning as guardians of the Secrets.

Ch. 14 mentions angels of the seven heavens (A 2 and A 3) and further:

The *Manhīḡe ʿŌlām* (the leaders, rulers of the world). These are divided into two main classes: the angels of the elementary forces and the angels appointed over the four classes of heavenly bodies. The *Manhīḡe ʿŌlām* carry individual names.

1 On the use of *Ṭafsārim* to denote a class of angels cf. Zunz, *Lit. Gesch. d. Synag. Poesie*, pp. 633, 634. "ʾÆrʾællim" occur in *TB.* e.g. *Keḏ.* 104a: אראלים ומצוקים אחזו בארון הקדש נצחו אראלים את המצוקים ונשבה ארון הקדש "The Ærʾællim and the Righteous tried to take possession of the Holy Ark. The Ærʾællim won and the Ark disappeared from the earth."

4. Fallen Angels and Demons are mentioned in ch. 5.

(*a*) The Fallen Angels are 'UZZĀ, 'AZZĀ and 'AZZIEL who correspond to the Fallen Watchers of 1 *Enoch*. As in 1 *En*. (chh. 8, 9^6, 10^7) they are represented as "teaching men sorceries", i.e. giving them access to the hidden powers and forces of the physical universe, also called "the planetary world". Cf. note on ch. 5^9; also in *Mid. Peṭ. 'Ah*^{a}*ron* (Gaster, *Chronicles of Yeraḥmeel*, p. 170).[1]

1 The figures of *'Azzā*, *'Uzzā* and *'Azzi'el* or *'Uzzi'el* are no innovations of 3 *Enoch*. Their origin is probably to be seen in the adoption of certain names of Aramaic and other divinities that were objects of popular cults, such as *'Uzzā* and *'Aziz* (cf. *ML*. p. 278), as names of Fallen Angels or Demoniacal Powers, leading men astray into idolatry and sorceries (acc. to the known rule: names of gods of an adversary or lower religion changed into names of demons). These were then brought in connection with (1) the Fallen Watchers, the conception of which centred around Gen. 6: (2) the name *'*^{a}*zāzel* of Lev. 16.

Already in 1 *En*. 6^7 *Asael* is mentioned as one of the leaders of the Fallen Watchers, and also confused with Azazel who in 1 *En*. 8^1, 9^6, $10^{4,8}$, 13^1, 54^5, 55^4 is represented as one of or the chief leader of the Fallen Watchers. In 1 *En*. 69^2 there is an evidence of the use of several names of a similar character: *Azazel* by the side of *Azazeel* (the Greek version has Ἀσεάλ, 6^7, Ἀζαήλ, 8^1, 9^6, $10^{4,8}$, 13^1).

The references in our book, chh. 4 and 5, bear out the fact, that at this time there was an uncertainty whether *'Azzā*, *'Uzzā* and *'Azzi'el* (*'Azzā'el*) were to be considered as high celestial beings or as demoniacal powers. This is to be explained from their subsequent connection with the Watchers in general, instead of with the Fallen Watchers (and perhaps also from the Rabbinic influence adverse to any ideas bearing the semblance of dualism?).

On the representations of the Fallen Watchers, *vide* Charles, *Jub*. note on ch. 4^{15}, Charles, 1 *En*.[2], Introd. pp. cv and 14, and Leo Jung, *Fallen Angels*, etc. Cf. also note on chh. 4^6, 5^9. (The present writer cannot, from an examination of the various references of the speculations in question, agree with Leo Jung, *op. cit*. p. 183 n. 145, "that there must have been a story of two angels (i.e. that fell), the number of which was increased in later lore". It turns out to be the reverse: only the latest sources have the "two angels" (*vide* note on ch. $5^{9,10}$), these probably due to the "right and left side" systematization.)

It is noteworthy that these names have found their way into:

(1) The *Testament of Solomon* (ed. McCown), ch. 7^7: Ἀζαήλ (variants: Ἀζαζήλ, Ἀζαζηήλ) as the name of an ἀρχάγγελος; sec. C, ch. 10^{38}: Ἀσιέλ who ἐνεργεῖ εἰς τὸ φανερωθῆναι τὰ κλεπτόμενα καὶ τοὺς κλέπτας καὶ θησαυρούς τινας. Notice also the incantation referred to by McCown, *op. cit*. note on ch. 7^6, mentioning the "ἀρχάγγελος" ἀζαζηήλ.

(2) *Sib. Or*. ii. 217, 18.

(3) *Mandaitic Literature*, in the following forms: *'Az rabba*, *'Aziz rabba* (*ML*. 22^5) *'Azazel*, *'Azaziel* (*GR*. 144^{26}, 173^{21}, the occurrence of the last two forms is an evidence of their transmission from Jewish speculations). According to *GR*. IV, 144^{26} ($129^{1,2}$) *Azazel* is the head of the 444 *škinās* on the right of the Lord of Greatness:

ריש תרבימא ותרבין ותרביא סכינתא בתרבגא עותרא סומה דהו תזתזעיל סומה

(Cf. here the cabbalistic representation *'Azzā* and *'Uzziel* as the heads of the angels of justice, on the right side, and mercy on the left side, respectively: *Ma'*^{a}*ræk̆æḇ hā'*$^{\alpha}$*lohuḇ* 117 b. *comm*.) *GR*. 173^{21} (167^9) enumerates among the 16 guardians or keepers of the fettered *''Ur''*: *'Azazel*, *'Azaziel*, *Taqfel* and *Margazel*:

ותתקפעיל, תזתזיאיל, תזתזעיל, ומתרגזעיל.

(4) The *Gnostic Books of Jeû*, where the elements ωζα, αζα, etc. of the mystical names of the 'Watchers (φύλακες)' are probably derived from *'azza*, *'uzza*

(*b*) The demons desire to get power over and injure man who was, however, as long as the Šᵉkinā resided among the terrestrials, or "in the Garden of Eden", protected from the influence of the demons (*mazziqin*) by the light-substance radiating from the Šᵉkinā (*ziu̯ ha-š Šᵉkinā*). Cf. *TB. Ber.* 17 a; *Num. R.* 12[3].

(*c*) Chh. 23 and 24, though not concerned with the angelology, contain some references to angelic beings or classes of angels. Firstly, both chapters speak of the *Kᵉrubim* as the *special vehicles of the Šᵉkinā* (the winds of the Kᵉrubim, ch. 23[1]; the chariots of the Kᵉrubim, ch. 24[1]).

Secondly, in ch. 24, vss. 15–23, are as vehicles of the Divine Manifestation in turn enumerated four classes of *Mærkābā*-angels, concluding with the highest and essential vehicle, the Throne:

vs. 15, the Chariots of the *Ḥayyoḥ*.
vs. 16, the Chariots of the *Galgallim*.
vs. 17, the Chariots of the Swift *Kᵉrub*.
vs. 18, the Chariots of the *'Ōfannim*.
vss. 19–23, the Chariots of the Throne.

Ch. 23[16] identifies SĀṬĀN with the *Ruᵃḥ Sᵉ'ārā*.

F. The angelology of the additional pieces, chh. 22 B C and ch. 15 B.

Chh. 22 B and C in giving a picture of the Throne and the *Mærkābā* present a rich angelology.

1. The larger multitude of common angels consists of two main species:

(*a*) The "*angels of the Glory*", *mal'ᵃkē ha-kKābōd*, who are "standing over against the Throne of Glory" and are 660,000 myriads in number.

et sim. Especially may be noticed 1 *Book of Jeû*, ch. 16 (Jeû, 11): "The Three Watchers: ουώωζει· νωᵃσα· ιαε" (ed. Schmidt, *Kopt. Gnost. Schr.* p. 273). Cf. also *Pistis Sophia* (ed. Schmidt, *op. cit.* p. 10[21], ed. Horner, p. 8): "ζαμα, ζαμα, ωζζα, ραχαμα, ωζαϊ."

(5) In the *Aramaic Incantation Texts from Nippur* edited by J. A. Montgomery where the following forms occur: אנניאל (no. 19, p. 195), עסאל, עסיאל (no. 7, p. 146), Dr Myhrman's text has: "in the name of *Gaḇri'el* and *Miḵā'el* and *Rᵉfi'ēl* and in the name of *'Asa'el* *'Asi'el* the angel and *'Ermes* (אירמים) the great Lord". The names in question had become the property of the syncretistic magic and angelology.

(6) Attention may also be called to the ἀζαζαεισθαιλιχ' connected with the constellation of the Capricorn (written αιγογερ) in Wessely, *Neue Griechisch Zauberpapyri*, line 886 (p. 49).

(*b*) The '*Servants*', *mᵉšārᵉþim*, "performing His will", 12,000 myriads in number (ch. 22 B [4, 6, 7]).

2. The angels of dread and fear, called זריזי אמה and שלישי יראה, i.e. guardian angels who inspire dread and fear, ch. 22 B[2].

3. מלכים and שרים, Kings and Princes. These terms evidently allude to the 'princes of kingdoms', the Rulers in heaven. These seem to be placed in rank under

4. the classes of angels which include the *Mærkābā*-angels, here enumerated as follows: the *Kᵉrubim*, *'Ōfannim*, *Ḥayyoþ*, *'Irin*, *Qaddišin*, *Gᵉdudim*, *Sᵉrāfim*. As in A 1 the *Sᵉrāfim* are regarded as the highest of the *Mærkābā*-angels, and they even, as in the *Heḫāloþ Rabbāþi*, are removed to a lofty position by the Throne at some distance from the other classes of *Mærkābā*-angels.

Ch. 15 B refers to the *Ḥayyoþ*, the *Kᵉrubim*, and the *'Ælohim* as superior angelic orders; further the 'Princes' under Metatron's authority and the "innumerable companies of the hosts". But the special feature of this chapter is the conception of the angelic *Advocates* (*Sᵉneḡorin*)—1800 in number—who form the suite of the Chief Advocate, Metatron (ch. 15 B[2]).

§ 15. THE QUASI-PHYSICAL ASPECTS OF THE 'ᴬRABOP, THE MÆRKĀBĀH AND THE KISSE HA-KKĀBOD

THE *Mærkābā*-picture, thus far contemplated in one of its constituent parts, viz. the angels of the Throne and the *Mærkābā*, is supplemented, in various chapters of our book, by expositions of the different quasi-physical elements and surroundings of the *Mærkābā*. This part of the picture could perhaps be called the 'by-work of the *Mærkābāh*'.[1]

The Throne itself, the *Kisse ha-kKābod*, is not made the subject of detailed descriptions in the main part of the book. The only part which is dealt with at some length is

1. The 'Letters' (*'Ōþiyyōþ*), "graven with a flaming style on the Throne of Glory" (ch. 41[4]) or written on the *Kæþær* (Crown) or on the 'Heart'. The *Kæþar* represents the highest part of the Divine Manifestation on the Throne, the Heart its centre.

1 The word מרכבה is used in two senses, viz. (*a*) the wider sense when it comprises Throne, Chariot, respective angels and the by-work, and (*b*) the narrower sense, implying the Divine Chariot and the angels forming it. (*a*) is here referred to as *Mærkabāh*, (*b*) as *Mærkābā*.

These 'letters' are the first essences, elements, from or by which the whole of the manifested world was created, not only earth, planets, constellations, the seven heavens and their contents, but the Throne of Glory itself and the *Mærkābā* (ch. 41[2]), i.e. God's own manifestation of Himself (chh. 13, 41).

The 'letters' have the 'numbers' inherent in them. The א thus stands both for 'ʾĀLÆF' and for '1', ב for 'BĒP̄' and '2'. They are, from one point of view, actually a sort of spiritual atoms.

The *ʾŌP̄iyyōP̄* combined make up the so-called *Divine Names* or שמות המפורשות. These are contemplated as the second step in the creative emanation, or as secondary creative agencies. (Whereas the word 'create' or 'creation' is always used, what is really intended is 'emanation'.) Chh. 39[1], 48 D[5, 8], B[1] (*K*); 42, 48 C[9], 15 B[4, 5].

The Names, *Šēmoṯ*, may be divided into three groups, viz.:

(*a*) Combinations of the *same* spiritual atoms, as אא, בב, ההה, ווו, etc. (48 B[1], cf. *Šiʿur Qomā*).

(*b*) Combinations of different *ʾŌP̄iyyōP̄* into pre-rational elements, as סאם, דגוט, קטק, זכב, etc. (48 B[1]).[1]

(*c*) Combinations of different *ʾŌP̄iyyōP̄* into rational elements, corresponding to Hebrew words. To this stage belong in the first instance the 'attributes' or 'abstract qualities' such as Wisdom (consisting of the spiritual atoms represented by the letters of the Hebrew word for Wisdom: חכמה), Understanding, Knowledge, Love, Mercy, Prudence, Righteousness, etc., "by which the whole world is sustained" (chh. 41[3], 8) and in the second instance all the various forms of the Universe. The whole world was created in Hebrew.

The number of principal *Šēmoṯ* is 70 and the number of *ʾŌP̄iyyōP̄* is 22, making in all 92 first elements or cosmical principles, ch. 48 D[5].

Among these the ʾĀLÆF, or no. 1, is accorded a special significance as the starting-point for the whole process of emanation. On the connection between the ʾĀLÆF and Metatron, *vide* above on the conceptions of Metatron in 3 *Enoch* (ch. 48 C[1]).

It should be added that in the various *Šēmoṯ* the first letter is thought to represent the dominant atom. Hence in בינה (Understanding) the BĒP̄ is regarded as the dominant element, which is

1 Naturally these combinations were also derived from the principal Divine Letters by means of different systems of *tᵉmūrā*. The printer (editor) of the *ed. princ.* of *A. R.* *ʿAq* in the passage corresponding to 3 *En.* 48 B[1], says, when omitting the names in print: "here are written 22 names acc. to the alphabet אלבם, and 22 names acc. to the alphabet אתבש, and 22 names acc. to the alphabet תשרק". He is no doubt simplifying and systematizing the actual text of the MS. Still some of the names may easily be read acc. to the said method.

often expressed as follows: "Understanding (*Binā*) was created by BĒ*þ*". In consequence, a combination of *Šēmoþ* may be expressed by the first letters of each, after the *Notariqon* system: בשכמל"ן is a *Šēm Meforāš* in which the power of the *Bāruk*-response of the *Qeđuššā* is concentrated (ch. 48 B[1]).

All possible *'Ōþiyyōþ* and *Šēmoþ* are represented as contained in the Torā. "The letters of the Torā" is the technical term for the cosmical letters (ch. 44[9], 48 D[7], 13[1, 2], 15 B[5], 18[25], 41[1–4]).

2. The Throne is veiled off from the outer parts of the *Mærkāþā* by the *Pargoð* or Curtain (also: *Pārokæþ* and *Pæræś*, orig. = carpet). The *Pargoð* (in Mandaitic *bar goða*; Gnostic καταπέτασμα) on which are continually to be seen, as a living picture, the drama of "all generations, their doings and their thoughts" in past, present and future times, and behind which are the last secrets of the Godhead, is symbolical especially of the "reasons of the Divine decrees". It forms the division between the angels in possession of the innermost secrets of the Godhead and the angels who do not possess the highest secrets (chh. 10[1], 45[1, 6] and 18[16, 22] notes). Cf. how acc. to *Sifrā* on *Lev.* 1[1] "even the Holy Ḥayyoþ, who carry the Throne of Glory, do not see the Glory" (*'ăf ḥăyyōþ hă-qqōđæš hă-nnōśe'ōþ 'ăþ kissē hă-kkāþōð 'ēnān rō 'ōþ 'ăþ hă-kkāþōð*).

3. Under the Throne are the treasuries and store-houses, containing the Abstract Qualities or the Sustaining Forces of the Universe (chh. 8[1], 10[6]) as well as the treasuries of spiritual Maintenance (*Parnāsā*) of the World; further, the treasuries of *elemental forces* ("fire, hail, snow, lightning, clouds, winds," ch. 37). In these are also contained the *Chariots*, the vehicles for the *Šeḵinā*'s appearance at different parts of the Universe, or its "traversing the 18,000 worlds" (chh. 24, 37[1]). To the treasuries are also reckoned the *Gūf*, i.e. the "chamber of creation of the righteous" and the receptacles of the *Books of Records*, the *Books of Life and Death* (chh. 43[3], 27[2]).

The most important of the contents of the treasuries are the 'secrets', the 'Celestial Torā': *Ginzē Seþārīm*. Acc. to the Enoch-Metatron pieces, Metatron is appointed over all the treasuries and store-houses on high, but especially the treasuries of the secrets (chh. 10[5, 6], 48 C[3], 48 D[10]).

4. The *Mærkāþā*-angels (ch. 34), the camps of *Šeḵinā* and the treasuries (ch. 37) are surrounded by concentric walls of clouds, fire, etc., between which are "pillars of brimstone, flaming wheels, winds, voices, thunders, sparks, ice and hail".

5. A special place in the *Mærkābā*-picture is accorded the fiery river (*Nᵉhar di-Nur*), which fulfils the various functions: creation of angels, purification and punishment of angels and spirits of men (chh. 33^{5}, 28^{10}, 36, 47). The conception of the *Nᵉhar di-Nur* is amplified into those of "the four heads of the fiery river", "four fiery rivers" and "seven fiery rivers" (chh. 18^{19}, $33^{4, 5}$, 19^{4}).

In connection with the ideas of the counterbalance of contraries, which plays an important rôle in our book, the river or rivers of fire are supplemented by rivers of hail, ice and water (chh. 22 B$^{3, 4}$, C^{2}; cf. ch. $42^{1, 7}$).

6. The Garden of Eden is mentioned in chh. $5^{1, 5}$, 23^{18}, 48 D^{8}, but does not fit in very well with the use of the *Mærkābāh*-picture.

Interesting is the reference, ch. 23^{18}, to the spices or fragrancies of the Garden of Eden prepared for the righteous. On the idea of the fragrancies of the celestial regions, supportable only for those of celestial nature but a deterrent for demons and the unworthy, *vide* Boeklen, *Die Verwandtschaft*, etc., p. 65, and Bousset, *Hauptprobleme*, etc., pp. 301, 302. Notice the Gnostic parallels given by the latter, *op. cit. ib.*

In the additional fragments, chh. 15 B, 22 B, 22 C, there are to be noticed some further developments in the picture of the by-work of the *Mærkābāh* and of the '*Arāboþ Rāqiᵃ*'.

7. The *Ḥašmal* which in the angelology of the book is used to denote a specific class of angels, the *Ḥašmallim*, and otherwise is taken as a sort of celestial matter (ch. 36^{2}, cf. chh. 26^{4}, 35^{6}, 48 B^{1}, D^{8}) *au niveau* with 'fire', 'hail', '*'ælgābiš*', etc., is here, in the expression "the habitations of the Ḥašmal", beginning to receive a definite mystical significance as connoting the inner part of the *Mærkābā*[1] (ch. 15 B^{2}).

Another feature is the Tabernacle and Altar on high (ch. 15 B^{1}), referred to above on the conceptions of Metatron.

Thirdly we are told of "windows above the heads of the Kᵉruþim", symbolical of the admission or granting ('letting through') of the prayers: ch. 15 B^{2}.

A fourth detail is that of a Court (*Ḥāṣēr*) before the Throne, representing the part inside which no angel, not even the Sᵉrāfim, can enter: ch. 22 B^{1}.

1 Cf. *TB. Ḥag.* 13 a, b; *Hek. R.* 13^{1}; *Soď ha-Ḥašmal*, in *'Arze Lᵉbānon*, foll. 40 a, 41 a: the *Ḥašmal* denotes the *Ḥayyoþ* and also designates a special place in the 'Holy of Holies' (i.e. the seventh *Heḵāl*). It also represents the rhythmical effulgence of spiritual Light (*Ḥāšā* and *Mallel*), it is the Deity as 'Ur-Sonne': *S. Miāraš Talpiyyoþ*, 167 d (cf. *Bô Yin Râ*).

This *Ḥāṣēr* is surrounded by rivers of fire, and rivers of hail and over these rivers are placed 'bridges' on which the angels and princes approach the Entrance (*Māḇōy*) to the Divine Court, as in the *Heḵāloṗ Rabbāṗi*, ch. 13_1.

The highest heaven, *ʿArāḇoṗ*, contains the seven *Heḵāloṗ* (Halls, Palaces), arranged concentrically "one within the other" (ch. 1^1). In the innermost of these, the seventh Hall, are the Throne of Glory and the Highest parts of the *Mærkāḇā* (chh. $1^{1,2,6}$, 16^1, $18^{3,4,18}$, 22 B^4, 37^1, 38^1, 48 $C^{4,8}$, 10^2). The entrance to each of the seven Halls is guarded by angels (cf. above on the Angelology of A 3, p. 159, and ch. $1^{2,3}$ (QAFṢIEL)). The Halls and the guardian angels are here not yet subject to abstruse speculations as in the *Heḵāloṗ Rabbāṗi* and later.

Ch. 24^{17} in a Miḏraš-like passage speaks of the 18,000 worlds. *Vide* note *ad loc.* and confer above, p. 74; similarly ch. 48 A^1 mentions 955 heavens. The import is somewhat different. *Vide* note *ad loc.*, and cf. the Gnostic *Habrasax* and the 365 heavens, Hippol. Ἔλεγχος, vii. 26. (955 is the numerical value of השמים 'the heavens'; ם = 600; Ἀβρασάξ is by gematria 365.)

§ 16. THE CONCEPTIONS OF SPIRIT AND SOUL. FATE OF THE SPIRIT AFTER DEATH

THE trichotomy of the non-physical part of man in *nᵉšāmā*, *rūᵃḥ* and *næfæš*, as met with in developed mystical literature, seems at the time of our book not yet to be conceived of. The surviving part of man is, throughout the book, referred to by the term *nᵉšāmā* exclusively, chh. 28^{10}, $43^{2,3}$, $44^{1,2,6,7}$, 48^3. This term *nᵉšāmā* will best be rendered 'spirit'.[1] An examination of the various passages treating of the human *nᵉšāmā* reveals the following ideas, viz.:

(1) The *nᵉšāmā* or spirit is indestructible and eternal, ch. 43.

1 Where *nᵉšāmā* and *rūᵃḥ* occur together, the former denotes something higher than the latter, just as, where a distinction between 'spirit' and 'soul' is made, 'spirit' most often denotes the higher of the two. In cabbala *nᵉšāmā* often recalls the Neo-Platonic Νοῦς, which Dean Inge translates 'Spirit' (*vide* W. R. Inge, *The Philosophy of Plotinus*, ii. 37 seqq.).

Wohlberg, *Grundlinien*, etc., p. 32, says of the three terms for 'soul' used in Bible and Talmud: 'רוח bezeichnet den Geist ausserhalb seiner Verbindung mit dem Leibe, נשמה den in diesem wirkenden und durch Thätigkeit sich offenbarenden Geist, נפש Seele, Seelenwesen, Seelenperson den Geist in seiner Verbindung mit dem Leibe, wie er in ihm zum Vorschein tritt, an ihn gebunden ist und mit ihm ein Ganzes bildet." The present writer is not convinced that this distinction is justified in respect to the Talmudic dicta. The term most often used in the earlier Haggadic dicta is *nᵉšāmā*, and this quite as well of the 'spirit' after its separation from the terrestrial body as when 'in diesem wirkend'. More correct is the remark by Abelson, *Immanence*, pp. 43, 44: "In Talmudic literature there is...no clear-cut distinction between these terms; but noteworthy is the preferential use of Neshamah to signify the soul in its truly spiritual sense".

(2) The spirit, even when not united to a body, has a bodily form. This bodily form is evidently pictured as similar to the form of the manifested (or physical) body save in so far as it is winged.

This bodily form must not be confused with the "pre-existent form or type of body" preserved in the Chamber of Creation (ch. 43^3), with which the spirit is invested when about to go down into life earthly. Cf. below.

(3) The *nᵉšāmā* is, in all probability, conceived of as pre-existent. This seems to be presupposed by the expression used in ch. 43^{1-3}, speaking of "the spirits that have been created and have returned" and "the spirits that have not yet been created" as two distinct classes. Cf. notes on ch. 43.

It must, however, be admitted, that the representations of ch. 43 do not *absolutely* compel the interpretation, that actual (so-called 'real') pre-existence is meant here. The possibility always remains, that the expressions cited above refer only to an 'ideal' pre-existence. When Metatron according to ch. 43 promises R. Išma'el to show him "the spirits of the righteous that have not yet been created" this need not necessarily imply the real pre-existence of these spirits; one might compare how acc. to ch. 45 Metatron is able to show R. Išma'el all future events and all coming generations, "their works and their doings". The greatest probability is, however, that an actual pre-existence is meant to be conveyed. The strongest evidence for this is the use of the Scripture expression "the souls I *have made*" to denote "the spirits of the righteous not yet created".

(4) On the supposition that the pre-existence of the spirit is taught in our book, it also follows that the spirit's "being created" means its entering its manifested existence, i.e. its being invested with a body (or perhaps rather with the image or model of the manifested body which determines the growth and appearance of the actual physical body[1]). This Creation takes place in the Chamber of Creation, called 'Body' (*Gūf*). (Cf. note on ch. 43^3: for the term *Gūf*, cf. *TB. Yeb.* 62 a, *'Ab. Zar.* 5 a; *Niddā*, 13 b.)

(5) Further, on the same supposition, it follows that the character of the spirit is determined by the way in which it fulfils the tasks set for it in its manifested existence. The *nᵉšāmā* in its pre-existent state is pure or 'righteous'.[2] Through life earthly the spirit may become defiled or wholly corrupted (ch. $44^{5,6}$).

1 Cf. Abelson, *Jewish Mysticism*, p. 165; Wohlberg, *Grundlinien*, etc., p. 16.

2 Cf. 4 *Macc.* 18^{23}; *TB. Šab.* 32 b; *Bāḇā Bāṯrā*, 16 a; *Ber.* 60 b (prayer), *Niddā*, 30 b; *Eccl. R.* 12_7. *Vide* note on ch. 43^2; Box, *Ezra-Apocalypse*, note on 7^{32} (p. 120); and R. Wohlberg, *Grundlinien*, etc., pp. 12, 13.

(6) The pre-existent spirits have their abode in the presence of the Throne of Glory.[1]

Fate of the spirit after death:

(1) Immediately after death the spirit of man is judged and, according to its life on earth, it is registered among one of the three classes of (*a*) righteous, (*b*) intermediate, and (*c*) wicked.[2]

(2) The righteous forthwith return to their original abode in the presence of ('above') the Throne of Glory, ch. 43. In other contexts it is stated, that the righteous in the time to come (= after the second judgement?) will inherit the Garden of Eden and the Tree of Life, ch. 23^{18}.[3]

(3) The intermediate, בנונים or בנוניים, are brought to Šᵉ'ōl in order to go through a process of purification. When purified and wholly cleansed from the defilement caused by their sin they are, most probably, regarded as sharing the lot of the righteous, ch. $44^{3, 5}$.

(4) The wicked are conducted to Gēhinnom to be punished in fire.

(5) The intermediate, no doubt, form the large majority.

The term *rūᵃḥ* does not occur in 3 *Enoch* with reference to human beings. The term *næfæš* again occurs only once, viz. in ch. 16^2. It probably refers to the psychical processes, the 'mind', comprising the emotional affects. *Næfæš* generally denotes the vital force of the body. Possibly, however, the writer of ch. 16 is not conscious of any distinction between *næfæš* and *nᵉšāmā* or *rūᵃḥ*.

Ch. 47.

A position by itself is taken up by ch. 47. This chapter pictures the nature of the angels somewhat in analogy with that of human beings. The underlying idea seems to be that angels and men are essentially

1 By implication, since here is the abode of the spirits who have returned, *scil.* to their original abode. This agrees with *TB. Ḥag.* 12 b (and *Gen. R.* i. 26), but disagrees with *TB.* '*ᴬbōdā Zārā*, 5 a (*et al.*, *vide* above) in so far as the latter gives the abode of the unborn souls as the *Gūf*.

2 Righteous = undefiled, 'white'; intermediate = contaminated, 'grey'; wicked = wholly corrupt, 'black'. Cf. *TB. Roš ha-šŠānā*, 16 b, 17 a, *Šab.* 33 b, 152 a; '*Ab. R. Naṯ.* xli; *Tos. Sanh.* xiii. 3. On the conceptions of pre-existent spirits and their abode in Pseudepigrapha and Rabbinic, *vide* Charles, *Eschatology*, pp. 231 seqq., Box, *Ezra-Apocalypse*, pp. 26, 33, 37, 120; Billerbeck, in Strack-Billerbeck, *Komm. z. N. Test.* ii. 133 seqq. For Mandaitic parallels, cf. above, p. 76.

3 Similarly in *TB. Šab.* 152 ab: 'nišmōṯān šæl ṣăddīqīm gᵉnūzōṯ tăḥăṯ kissē hă-kKāḏōd' (under the Throne of Glory) but in *TB. Baḏ. Meṣ.* 114 b, *Baḏ. Baṯ.* 84 a, *Ber.* 12 b, the abode of the righteous is the Garden of Eden. *Vide* also Templer, *Die Unsterblichkeitslehre*, etc., pp. 18 seqq.; Wohlberg, *op. cit.* pp. 30, 31. There is not sufficient evidence in 3 *En.* for the view that the life of the righteous in the '*ᴬraḏoṯ* is a passing, preparatory, life in waiting for the time of the resurrection.

the same kind, only with different spheres of existence and duties. In contrast to the sections treating of the human spirit chapter 47 uses both *nᵉšāmā* and *rūᵃḥ*, although evidently quite synonymously.[1]

1 The synonymity of *nᵉšāmā* and *rūᵃḥ* is clearly brought out by the phrase (ch. 47^3): "the souls of the angels and the spirits of the ministering servants". Notice the similar juxtaposition in *TB. Ḥag.* 12 b: *nismōṯān šæl ṣaddiqim uᵉrūḥōṯ unᵉšāmōṯ šæʿāṯiḏ lᵉhibbārᵉʾoṯ.* Cf. 1 *En.* 22^3: "the spirits of the souls of the dead". In 1 *Enoch* the terms 'spirit' and 'soul' (*nafes* and *manfas*) interchange. In *Mandaitic* literature the most frequent term is 'spirit' (נישמתא), regularly when only one term is used. Quite often, however, the expression 'spirit and soul' or rather 'soul and spirit' (רוהא ונישמתא) is met with. Cf. Lidzbarski, *Mandäische Liturgien*, p. 12, n. 1: "רוהא ist die Lebenskraft des Körpers, נישמתא die beim Tode sich abtrennende dem Jenseits zustrebende Seele. Beim Tode werden רוהא und נישמתא vom Körper getrennt, vgl. Qol. 28, 29. Nach 31, 17 wird die רוהא der נישמתא gleich gemacht und findet einen Platz im Haus des Lebens...". Cf. also Reitzenstein, *Mand. B. d. H. d. Grösse*, p. 94, note 2.

As instances of the expression 'spirit and soul' in Mandaitic literature the following passages may be referred to: *ML.* 12^2 (Qolasta 4), $8o^{2,8}$ (Qol. 29), 26^3 (Qol. 9), 17^5 (Qol. 6), preceded by a reference to נישמתא (= spirits) alone, $38^{5,6}$ (רוהאן ונישמתאן = $133^{1,4}$), 82^{10} (Qol. 30 רוהא מן נישמתא = the soul with the spirit), 142^7 (Qol. 59), *GL.* 1 iv 442^2 ($26^{11,12}$ רוהא ונישמתא).

Interesting passages on the relation between spirit and soul are:

GR. III 134^{19-24} (119^{22-120^1}): נישמתא דסיביאהיא במאטארתון מיתיסרא ואלמא דרוהאיון סאלמא....ומאתיא ודאיכיא כוי דלאהון..... "The *Spirits* of the planets shall be bound in their watch-houses,...until their *soul* shall have ceased to be...and they shall have died and been extinguished, as if they had never existed."

GL. 1 ii 430^{28-31} (9^{21-22}): אמאר נישמתא מן רוהא ופאגרא זאפרא רוהא ופאגרא זאפרא פארסיגנא ולא עהאבלה על דקייס ואמאר נישמתא מן רוהא ופאגרא זאפרא פארסיגנא ולא עהאבלה על דקייס ואסגיא סארויא אתא. "The spirit spoke with the soul and the stinking body but the soul and the stinking body gave it no answer. While it (the spirit) stood and spake with the soul and the stinking body, the liberator arrived, and stepped forth."

GL. III xxxviii 566^{18-29} (117^{7-12}): ....קאלא קאל קאלא דתרין קאליא סימית דיאתביא הדאדיא ובאכין קאל רוהא וקאל נישמתא דיאתביא הדאדיא מיתאפריסיא רוהא לנישמתא תימארלה.....כוי אזלית האיזאך עדיבריך מינאי דרוהא סאקארתא אנאת. "I heard a voice, the voice of a voice of two voices...who were sitting together informing each other: the voice of the *soul* and the voice of the *spirit* sitting together telling (things to) each other. The *soul* said to the spirit: 'By thy life, my sister, bring me with thee when thou leavest (this life)!' (The spirit answered:) 'How can I bring thee with me, since thou art a deceitful soul?'" This evidently shows that in this context the spirit is conceived of as the higher, and further that the spirit is thought of as undefiled by the earthly life, whereas it is the soul that is 'deceitful' and whose fate will be determined after death according to the character acquired by it in its previous existence, whose 'deeds will be weighed in a balance'. (*GL.* $451^{26,27}$, $566^{36,37}$; cf. below.) This may be compared and contrasted with our book (chh. 43, 44), acc. to which on the one hand the spirit is from the beginning holy and pure, and, on the other hand, there being no distinction between spirit and soul, the spirit can be defiled through earthly life.

GL. 1 iv $451^{26,27}$, $566^{36,37}$ (37^{8-10}, 117^{15}): אנאתור.....תאקיל ומאלויא רוהא מן

Strange is the way in which the analogy between angels and men is worked out with regard to the manifested existence. The angels are said to have a destructible part (47[2]), evidently corresponding to the physical body of human beings; and just as the manifested (physical) life of man is that in which his specific duties are to be discharged and during which he can fail and become corrupted, so also the angels carry out their duties (symbolized by the performance of the *Qᵉđuššā*) while in manifested existence, and may likewise fail in that state. Just as the spirits of the righteous return to their Creator after earthly life, so the spirits and souls of the angels are said to return to their Creator after the destruction of their perishable part in the *Nᵉhar di Nur* (fiery river); moreover, the parallelism implies that

כיסיתתא. ...מסאויא רוחא מן כיסיתתא. "'Abaþur...weighs and unites the soul with the spirit"..."tut den Geist mit der Seele zusammen" (Lidzbarski).

As an example of passages, where there seems to be no idea of a dichotomy of the non-physical part of man, one may refer to *GL.* III xvii 536/537 (97/98); being a dialogue between the spirit and the body, in similar terms, *mutatis mutandis*, as the dialogue between the spirit and the soul in *GL.* III xxxviii 566 (117). There are also frequent passages pointing to the idea of the spirit's possible corruption through its own doings during its life in 'the world of illusion': e.g. *GL.* III xxi 544 (102/103): "The Judge (after death) examines the Spirit on its sins and aberrations: 'what works have you done, O Spirit, in the world of illusion, where you have had your abode?' 'You are my witness, O Judge, that I have done no evil deed upon my own account...'".

To illustrate the workings of this idea of 'soul and spirit' in different circles, it may be allowable to point to the Coptic *Apocalypse of Paul* (edited, translated and commented upon by E. A. W. Budge in his *Miscellaneous Coptic Texts*, pp. clxii–clxxiii, 534–574, 1043–1084). In his summary of that book (*op. cit.* pp. clxii seqq.) Budge says: "The portions of [the 'Apocalypse of Paul'] that remain to us prove that it was full of ancient Egyptian beliefs and views about the spirit, and soul, and 'angel', of a man....The first section begins with the description of the fate of a sinful soul on leaving the body. This soul was attended on earth by its angel and admonished by its spirit, which reported daily to God the sins which it committed. When its body died, its spirit reviled it for its wickedness, and its angel afflicted it, and then its spirit summoned it into the presence of the Judge of Truth, who is here Christ.... Then the soul was taken before God, and its angel and its spirit addressed God." The passages run: "Its spirit came forth from it, saying, 'O thou wretched soul, thou didst not give me rest during my little time which I passed in sojourning with thee. Or, O thou wretched soul, didst thou endure...or did thy heart turn? The breath of the breath of life of God was in thee. Let us [go] to the presence of the Judge of Truth. I will never forgive thee; and I have made myself a stranger unto thee this day, and do thou do likewise [to me]'. Thus the spirit of the soul abuseth it (i.e. the soul), and its angel afflicteth it" (pp. 556, 1043). "And they took away the soul to enable it to pay worship unto the God who created it in His own image and likeness....And the spirit of the soul said, 'I am the spirit, the breath of life which sojourned with it (ϫⲉ ⲁⲛⲟⲕ ⲛⲉ ⲡⲉⲡⲛⲁ ⲛⲛⲓϣⲉ ⲛ ⲱⲛϧ ⲉⲧ ϭⲁⲗⲱⲟⲩ ⲉ ⲣⲟⲥ·), judge it according to its judgements'" (pp. 558, 1045). Also here, as in the Mandaitic passages cited above, the soul is the subject of sin, whereas the Spirit is incorruptible, a Divine spark living within the soul and separating from it when it is corrupt. The terms used for 'spirit' and 'soul' are the Greek πνεῦμα [ⲡⲛⲁ̄ (ⲡⲛⲉⲩⲙⲁ)] and ψυχή [ⲯⲩⲭⲏ] respectively. In other passages of the Apocalypse the soul alone [or the soul and its angel (ἄγγελος)] is spoken of, without any reference to the spirit. Cf. also W. Scott, *Hermetica*, ii. p. 265 (*Corp. Herm.* x. 16).

the spirits and souls of the angels are pre-existent (cf. note on ch. 47^2). The spirits of the angels have bodily form as the spirits of men (ch. 47^4).

Ch. 47 is evidently later than the rest of the section within which it appears. It quite clearly builds upon ch. 40, which latter speaks of the punishment of the angels by way of destruction, but knows nothing of any continued life for the punished angels. It also presupposes chh. 43 and 44 on which it is modelled, although inadvertently introducing the expression 'spirits and souls' instead of 'spirits'.

The underlying idea, already referred to, of ch. 47, viz. the identification in essence of the nature of men and angels, is, of course, old. This idea has been traced to Jewish-Alexandrinian speculation: after taking over from Hellenistic thought the Platonic-Pythagorean conception of the pre-existence of the soul, the Jewish-Alexandrinian philosophers arrived at the identification: ἄγγελος = δαίμων = ψυχή.[1]

The identity in kind of human spirit and angelic nature is the necessary presupposition for the identity of Enoch and Metatron in the Enoch-Metatron pieces of our book. Also other representations of the transformation of a human being into an angel or celestial being imply the same notion (Elijah = Sandalfon, etc.). In the symbolical language of the earlier mystical literature the 'garment of glory' or 'garment of light' represents the higher celestial, angelic-spiritual nature. The garment of glory in these writings is attributed as well to angels as to the righteous spirits ascending into heaven. The difference between men and angels in such connections is only one of degree of perfection.

The originality of ch. 47 consists in its maintaining a manifested existence, in a perishable body, for the angels, similar to the earthly life of men.

In this connection it must be pointed out, that the conception of the pre-existence of the human spirit as met with in ch. 43 does not seem to be characteristic of the whole of 3 *Enoch*. Thus in the longer Enoch-Metatron piece Enoch-Metatron is called a *Youth* because he is a child in years compared with the angel-princes. It really would seem as if the conception of pre-existence belongs only to chh. 43 and 47 or, probably, to the section 41–48 A.

Acc. to Billerbeck[2] the doctrine of pre-existence was first intro-

1 *Vide* Billerbeck in Strack-Billerbeck, *Komm. z. N. Test.* ii. 340, who quotes Schlatter, *Das neuaufgefundene hebräische Stück des Sirach*, pp. 180–186, and points to the 'Alexandrinian-Gnostic (?) Apocryphon Prayer of Joseph', acc. to which the Patriarch Jacob is an archangel (angelic name: Israel) who has entered earthly life from his pre-existent state.

2 *Op. cit.* pp. 341 seqq.

duced in Rabbinical literature in the middle of the third century A.D. and its first representatives in Palestine were R. Šᵉmu'el băr Năḥmān (about A.D. 260), R. 'Assi (about A.D. 300), R. Leui (about A.D. 300) and R. Yiṣḥāq (about A.D. 300).[1]

On the assumption that Billerbeck has rightly fixed the time of entrance of the ideas of pre-existence into Rabbinical circles, the presence in our book of the conception of pre-existent spirits would seem to indicate the terminus post quem of the collection of chh. 3–48 A as the middle of the third century A.D. It is, of course, possible, that the idea of pre-existence was known to Jewish mystical circles earlier than this. That Josephus[2] gives it as one of the tenets of the Essenes is well known. It is maintained by prominent scholars[3] that it can be traced even in the Pseudepigrapha. Nevertheless it is significant that ch. 43 seems to introduce the idea as something new, and that it is not present in the rest of the book (chh. 3–40). From this might be concluded at least that the collection (redaction) of the main part of 3 *Enoch* (chh. 3–48 A) was made at about the time when the idea of pre-existence was just being introduced into the mystical circles in question. (Cf. above, p. 38.)

§ 17. THE DIVINE JUDGEMENT

THE Divine Judgement dealt with in chh. 28^7–33^2 is a Judgement enacted daily, at an appointed time of the day. The Judgement is concerned

(1) with the whole world;
(2) with all the nations of the earth;
(3) with the individual;
(4) with the angelic world.

The Judgement, *Dīn*, involves regular Court proceedings in the

1 On account of dicta attributed to those teachers in *Midraš Tanḥumā*, 26 a, 89 a, *TB. Yeb.* 62 a, *Lev. R.* 4, etc. "In Babylonia one identified—at least in later times—the pre-existent human souls with the Iranian Fravašis." So in *TB. Sab.* 145 b, speaking of the *mazzāl* (Aramaic st. d. *mazzālā*) of the proselytes as present at the law-giving at the mount of Sinai. Acc. to Billerbeck 'mazzāl' (=constellation, fate) here equals 'genius fravashi'.

Cf. R. Wohlberg, *Grundlinien*, etc. "ein weiterer wichtiger, und *unumstösslich feststehender* Satz der Talmudischen Lehre (ist) ersichtlich. Die Seele ist präexistierend, ihre Präexistenz *ist eine reale, individuelle, nicht etwa eine nur ideale* als blosser Gedanke der Gottheit". Wohlberg, of course, bases on the completed Talmud (as it lies before us), and, on that basis with reserve for the expression 'die Talmudische Lehre', his thesis may be considered as well-founded. He quite rightly acknowledges the incongruity of the Talmudic dicta of different origin (*op. cit.* p. 9).

2 *Bellum Judaicum*, ii. 8. 11.

3 E.g. Box, in *Ezra-Apocalypse*, p. 26, note on 4 *Ez.* 4^{12}.

Celestial Assize for each case, Divine decision, decrees with regard to the world, the nations and the individual, and, lastly, the execution of these decrees, as punishments or otherwise.

When acting as Judge the Holy One is presiding in the Great *Bēþ Dīn* on high: he is assisted by the *'Irin* and *Qaddišin* (ch. $28^{8,9}$) who stand before him "as court officers before the judge". Acc. to ch. 28^{9} these *'Irin* and *Qaddišin* "argue, pass the sentence, make the requests, close the cases, establish the sentences below on earth". In the judgement of the nations of the world the *'Irin* and *Qaddišin* (chh. 29, 30) are viewed as Princes of Kingdoms', and are headed by the *Prince of the World* "who pleads in favour of the totality of the nations".

Acc. to another picture, now with reference to the Judgement of the individual, the Holy One has by him the three hypostasized Attributes, JUSTICE, MERCY, and TRUTH. The MERCY supports man by sending him a staff of its own splendour, on which to support himself when standing before the Divine Judge (ch. $31^{1,2}$).[1] The same idea is expressed in the form of "Angels of JUSTICE, MERCY, and PEACE" surrounding the Most High, when seated on the Judgement Throne (ch. 33).

The proceedings in the Divine Court and the final decrees are based upon the recordings contained in the *Books of Judgement*, chh. 18^{24}, $27^{1,2}$, 28^{7}, 30^{2}, 32^{1}, 44^{9}.

These books are called "the Books of the Living and the Books of the Dead" (chh. 18^{24}, 28^{7}), the "Book of Records" and the "Books of Judgement" (ch. $27^{1,2}$), the "Book in which are recorded all the doings of the world" (ch. 30^{2}), the "Book of fire and flame" (ch. 32^{1}), and the "Books of Records" (44^{9}).

The *Books of Judgement* contain (*a*) the records of men's deeds, good and evil, and also of various events in the whole Universe; (*b*) the Divine decisions and decrees. The books are in the keeping of the *Scribes* (chh. 27, 33^{2}).

The executors of the Divine decisions are in general matters the *'Irin* and *Qaddišin* (ch. 28^{9}), who represent the Divine rulership over or government of the world, as do the 'Princes of Kingdoms' (ch. 48 c^{9}) with which they are identified (chh. 29, 30). They also sanctify

1 Cf. the *Vision of Abu Yazid* (d. 874, R. A. Nicholson, *An Early Arabic Version*, etc., p. 707, ll. 4 seqq., 413). The angel of the Footstool gives Abu Yazid, ascended to the seventh heaven, a pillar of light:

حتى اذا انا بملك الكرسىّ استقبلنى ومعه عمود من نور فسلّم علىّ ثمّ قال خذ العمود فأخذته

"until I was met by the angel of the Footstool (*Kursī*) who had with him a pillar of light. He saluted me; then he said, 'take the pillar'. So I took it...".

the body and spirit of the man who has undergone judgement. But the execution of the special decrees which involve 'punishment' either on the world at large (ch. 32) or on the individual (chh. 31^2, 33^1) is reserved for a special class of angels existing for this purpose, viz. the 'ANGELS OF DESTRUCTION' (*măl'ᵃkē ḥăbbālā*). When executing the punishments on the world the angels of destruction are given the 'Sword of God' to be used by them as an instrument of punishment and vengeance (ch. $32^{1, 2}$).

The 'Angels of Destruction' correspond to the 'Angels of Punishment' of 1 *En.* 53^3, 56^1, 62^{11}, 63^1; 2 *En.* 10^3 (42^1); *Ap. Petri*, 6, 8; *Test. Abrah.* 12, 13 (ed. G. H. Box, pp. 19 seqq.). See note on ch. 31^2.

On the details in the representation of the daily Judgement see the notes on chh. 28^7–33^2.

The execution of the judgement on the intermediate (the large majority, called *bēnōn[iyy]im*) and the perfectly wicked, having been judged immediately after death, is described in ch. 44 (in dealing with the fate of souls and spirits). Also here the angelic executors are the angels of destruction, of which only two are mentioned, viz. the chiefs appointed over the *bēnōn[iyy]im* and the wicked respectively; it is noteworthy that the chief 'angel of destruction' set over the *bēnōn[iyy]im* has the function of supporting, helping, purifying them, hence also called by the significant name SIMKIEL (from סמך). The Divine attitude towards the *bēnōn[iyy]im* is that of Support, Help, Mercy, Encouragement.[1] In contrast hereto, the angel of destruction appointed to deal with the wicked is called ZA'AFIEL (the Wrath of God, זעף). The wicked are to be cast out from the Divine Presence without Mercy, to be punished in Gehenna.

Also upon the *angels* punishment is executed, chh. 40^3, 47.

When the song-uttering angels fail to perform the *Qᵉđuššā* in the right time and order they are consumed by fire. Acc. to ch. 47 this destruction by fire refers to their 'bodies', i.e. to their existence as individual members in the song-uttering companies. The bodies of the song-uttering angels who have failed in the discharge of their duties are sent back into the fiery river from which they were once created and in the fiery river the multitudes of angels thus punished form a congeries of fiery substances: "mountains of burning coal" as the expression is in ch. 47^2, using the simile traditional since 1 *En.* 21^3 ("like great mountains and burning with fire").

1 Similarly in *Seđær Gan 'Edæn* an angel is introduced whose duty it is to save those of 'middle merit' or 'the unstable' from the angels of destruction; that angel is called עזריאל, from עזר (help): (של מלאכי חבלה) הוא בא ואוחז בהם ומציל אותם מידם. Among the unstable are reckoned the proselytes who אינם מתקיימים כראוי ביראת ה'.

§ 18. THE PERFORMANCE OF THE CELESTIAL SONGS, ESPECIALLY THE *QᴱĐUŠŠĀ*

An entire section of the present book is devoted to the description of the performance of the celestial songs and hymns of praise. The section, comprising chh. 35–40, enlarges on the hosts of angels engaged in the chanting of the Song, their number, arrangement, preparation, purification before intoning, the attitude or rôles played by the other parts of the Celestial community, etc.

Apart from this section the performance of the celestial songs is mentioned in various connections, especially in the sections dealing with angelology.

A. The character of the songs.

Different terms occur partly denoting various kinds of songs, partly being merely synonyms. Thus, in ch 1^{11}, there are mentioned: Song (*Širā*) Trisagion (*Qᵉđušššā*), Chant (*Nᵉʿimā*); *ib.* vs. 12: Psalm (*Tᵉhillā*), Song of Praise (*Šæbaḥ*), Song of Rejoicing (*Rinnā*), Thanksgiving (*Tōđā*), Exultation (*Zimrā*), Glorification (*Pāʾēr*), Hymn (*Naʾᵃu̯ā*) and Eulogy (*ʿOz*). This is, however, in the introductory chapters which are later than the main part of the book. In the angelological section A 1 we find, e.g. ch. 20^{2}, reference made to Praise, Glory and Rejoicing (*Tᵉhillā*, *Šæbaḥ*, *Rᵉnānā*). Nowhere is there any parallel to the extravagant indulgence in enumerations of synonyms for 'song' and 'praise' met with in the *Heđāloþ Rabbāþi*, ch. 24.

The songs consist of Scripture verses, chh. 19^{7}, 46^{4}, 2^{4}, 45^{6}.

Ch. 19^{7}. The Galgallim, Kᵉruđim, Ḥayyoþ, Sᵉrāfim are represented as singing, in the form of a mutual exhortation, the fifth verse of Ps. 68: "Extol Him that rideth in ʿᴬrāđoþ, by His name Yāh, and rejoice before Him".

Ch. 46^{4}. The song uttered by the planets (or heavenly bodies in general) is Ps. 8^{4}: "When I consider Thy heavens, etc."

Ch. 2^{4}. On the occasion of R. Išmaʿel's admission to enter and behold the *Mærkāđā*, the angels exclaim: "Happy is the people that is in such a case!" (Ps. 144^{15}).

Ch. 45^{6}. "O YHU̯H, how manifold are thy works! The King's word hath power and who may say unto him, What doest thou? Whoso keepeth the commandments shall know no evil thing" (Ps. 104^{24}; Eccl. 8^{4}).

3 *Enoch* dwells exclusively upon the *celestial* hymns, songs and praises, omitting all references to the terrestrial *Qᵉđuššā* or other songs, chanted by men on earth, e.g. by the congregation of Israel.

The whole conception of celestial songs is of course framed by analogy to the songs on earth, but there is no hint of an interdependence between terrestrial and celestial songs. This is in marked contrast to the ideas of e.g. *TB. Ḥaḡ.* 12 b ("the ministering angels say the song by night but are silent during the day for the sake of the glory of Israel": the preference is accorded the chanting performed by the congregation of Israel) or of the *Heḵāloþ Rabbāþi*, where acc. to ch. $9_{2,3}$ superimportance is assigned to the Trisagion performed by Israel ("When Israel says the Holy, Holy, Holy, the Most High has no pleasure in all the glories of the heavens with their song-uttering companies, but his attention and his joy are fixed upon the congregation of Israel alone"). In 3 *Enoch*, on the contrary, as the central event in the heavens—and in the whole universe—is contemplated the performance of the Song by the companies of angels (chh. $35^{5,6}$, 36, 38). In this respect 3 *Enoch* accords perfectly with the earlier Enoch literature, especially 2 *Enoch*.

The song κατ' ἐξοχήν is, however, the *Qᵉđuššā*. The *Qᵉđuššā* as recorded in 3 *Enoch* is of the simplest form known, viz. the Thrice Holy (Isa. 6^3), "Holy, Holy, Holy, is YHWH ṢᴱBA'OÞ: the whole earth is full of his glory" and the response "Blessed".

The response "Blessed" is referred to in two different forms, viz.

(*a*) "Blessed be the Glory of YHWH from His place" and

(*b*) "Blessed be the name of His glorious kingdom for ever and ever".

(*a*) is attested in chh. 1^{12}, 20^2; (*b*) in chh. 39^2 and 48 B¹ (*K*), B².

The *Yimloḵ* ("YHWH shall reign for ever, etc.") is not mentioned in the present book.

In exhibiting this simple form of the *Qᵉđuššā* 3 *Enoch* accords with 1 *En.* ch. $39^{12,13}$ which also gives the *Qᵉđuššā* in the form of the Thrice Holy and the response "Blessed":

"Holy, Holy, Holy, is the Lord of Spirits: He filleth the earth with spirits". The "Blessed" is two-fold: "Blessed be Thou, and blessed be the name of the Lord for ever and ever". On the change in the Trisagion here see Charles, 1 *Enoch*, note on ch. 39^{12} (p. 76), and Dillmann, *Das Buch Henoch*, p. 145, note on 39^{12}.

In 2 *Enoch* only the Thrice Holy is preserved, ch. 21^1(*A*); cf. *Rev.* 4^8.

This simple form of the *Qᵉđuššā* is strong evidence of the early

time of the *Qᵉđušššā*-section of 3 *Enoch*. It is to be noted, by the way, that the *term* '*Qᵉđušššā*', in the main part of the whole book, is as yet unknown as denoting the Trisagion and the response. It appears only in the later introductory ch. 1^{11}. Uncertain is 26^{8}, בכל מיני שבח וקדושה.[1]

B. The performers of the *Qᵉđušššā*.

(1) Angels specially appointed for the sole purpose of chanting the *Qᵉđušššā*. These may be called "the song-uttering angels".

The song-uttering angels are called simply 'ministering angels' or 'camps of angels', 'camp(s) of Šᵉkinā.' *Vide* above on Angelology, D. There are 506 thousand myriads of camps, each camp counting 496,000 angels (chh. 35^{1}, 40^{3}; cf. 17^{2}). The numbers 496 and 506 are symbolical of the Kingdom of Heaven. *Vide* above on Angelology, *ib.*

The camps are arranged in four *šuroþ* (chh. 35^{3}, 36^{2}), at the head of each there being a "Prince of the Army". These four *šuroþ* are also called "the four camps of Šᵉkinā" (chh. 18^{4}, 37^{1}). Acc. to ch. 18^{5} TAḠʿAṢ is the leader of all the song-uttering angels, in rank above the four princes.

(2) Besides these hosts of angels whose special duty is the performance of the *Qᵉđuš�*, the Song is chanted also by the *Mærkābā*-angels, the great Princes, the heavenly bodies and by the *Mærkābā*-seer (chh. 20^{2}, 22^{12}, 22 B^{8}, 25^{5}, 26^{8}, 27^{3}, 46^{4}, 45^{6}).

C. The time appointed for the celestial *Qᵉđušššā*.

There is a time fixed every day for the performance of the *Qᵉđušššā*. The relation of this appointed time to the quarters of the day or night on earth is not defined in 3 *Enoch*. (Cf. *TB. Ḥullin*, 91 b: "The angels recite the Song only once a day, some say 'only once a week', etc.")

Contrast *Apocalypse of Abraham*, ch. 10: "I (Yaoel)...teach those who carry Him (i.e. the *Ḥayyoþ*) the song of the seventh hour of the night of man".[2]

1 For the Jewish Liturgy and the forms of the *Qᵉđušššā* therein contained, see Oesterley and Box, *Survey of the Literature of Rabbinical and Mediaeval Judaism*, p. 177; *The Religion and Worship of the Synagogue*, 1911; *JE.* article 'Kedusha'; *The Authorised Daily Prayer Book of the United Hebrew Congregations of the British Empire*, 1921, pp. 43, 49; I. Elbogen, *Der jüdische Gottesdienst*², pp. 61–67. In 3 *Enoch* the recital of the *Qᵉđušššā* is never referred to as לומר קדושה but always as לומר קדוש. In Ga'onic literature the expression mostly is לאמר קדושה or קדושה בזמן שאומרים.

2 Ed. by Box, 1919 (TED.), p. 47. Prof. Box, in note 7 *ib.*, points to the parallel in *TB.* '*Ābōđā Zārā*, 3 b: "God sits (*at night*) and listens to the song of the *Ḥayyoþ*" and *TB. Ḥag.* 12 b, referred to above, p. 184. Cf. also *Test. of Abr.*, ed. Box, p. 37.

The time of the performance of the *Qᵉđuššā* is, acc. to our book, the central event of the heavenly 'day'. For the 'Time appointed' see chh. 18[7], 19[6], 27[3], 35[5], 36[1], 38[1], 39[1].

D. The arrangement of the *Qᵉđuššā* and its performance.

The "Blessed" is considered a response to the Thrice Holy. Hence there are some of the song-uttering angels who have for exclusive object the chanting of the "Holy, Holy, Holy, etc." whereas others are entirely devoted to responding with the "Blessed": chh. 24[2], 35[4]. The Thrice Holy is performed in three parts, viz. (1) "Holy"; (2) "Holy, Holy"; and (3) "Holy, Holy, Holy, is YHṮH ṢᵉBĀ'oþ, the whole earth is full of His Glory", ch. 40[2]. (Cf. *TB. Ḥullin*, 91 b: "three different companies of angels say the Song every day; one says 'Holy', one 'Holy, Holy' and one 'Holy, Holy, Holy is H'Ṣᵉbā'oþ'" i.e. in the manner of the chanting in Jewish congregations, *vide* note on 40[2].)

E. The import of the *Qᵉđuššā*.

The significance of the celestial *Qᵉđuššā* is indicated by the stress laid on its performance at the right time and in the right order, in perfect unity and consonance, and its explicit and implicit connection with the idea of the Kingdom of Heaven. It is the symbol of, and, at the same time, the actual realization of the Kingdom of Heaven in the celestial spheres.

The angels and the four princes at the head of them are rewarded with crowns when they chant the *Qᵉđuššā* at the right time but punished by extinction if they do not, chh. 40[1–3], 47. The chanting of the *Qᵉđuššā* תיקונו brings about the unity and harmony which in itself actualizes the existence of the song-uttering companies, ch. 35[5,6]. The *Qᵉđuššā* is the means of the realization of God's sovereignty among the angelic hosts, their conforming to the law of the Kingdom; hence the singing of the *Qᵉđuššā* by the angels is termed "taking upon themselves the yoke of the Kingdom of Heaven", ch. 35[6].

The realization in the *Qᵉđuššā* of the Kingdom of Heaven among the angelic orders is implicitly indicated by the numbers 496 and 506, used in ch. 35[1] with reference to the companies of song-uttering angels; 496 and 506 are the numerical equivalents of *Malkuþ* (Kingdom) and *Malkuyyoþ* (Kingdoms) respectively. All the celestial kingdoms are made one whole, the Kingdom of Heaven, whose sovereign is the King of Kings of Kings.

The realization of the Kingdom of Heaven among the angels extends its effects to the physical aspects of the heavens and to the outer realms of the Universe.

"At the time when the ministering angels utter the 'Holy' all the pillars of the heavens and their sockets tremble, the gates of the Halls are shaken, the foundations of the Universe are moved, all the orders of *Rāqi^a'*, the constellations and the planets, are dismayed, and the globe of the sun and the moon haste away, etc.", ch. 38[1].

This trembling of the planetary regions of the heavens is their expression of acquiescence in the Divine sovereignty, and hence considered as their 'Song' (a sort of spherical harmony), to judge from the quotation in this connection (ch. 38[3]) of the Scripture passage Job 38[7]: "When the morning stars sang together and all the children of heaven shouted for joy".

The *Q^eđušša* is naturally addressed to "the Holy One, blessed be He". Ch. 48 B[2] presents a picture of the angels singing the Trisagion and the "Blessed" before the self-existent Divine Names, when these go forth from the Throne of Glory. In ch. 39, on the other hand, the Names are said to go forth from the Throne of Glory at the time of the angelic performance of the *Q^eđušša* as a sort of response from the side of the Divine manifestation to the angels' acknowledgement of His sovereignty. A quotation from "the Book of Enoch" by Moses de Leon represents the Names as themselves chanting the "Blessed be the name of His glorious kingdom for ever and ever".[1]

The *notariqons* of the Trisagion and the "Blessed" (i.e. קק"ק and בשכמל"ו) are in ch. 48 B[1] given as Divine Names. This is quite natural from the conception of the Divine Letters and Names obtaining there. See above on "The quasi-physical aspects of the *Mærkāḥā*, etc."

In later literature there are frequent speculations on the Divine Names קק"ק and בשכמל"ו. See e.g. Ṣiyyuni, Par. *Ha'^azinu*, *S. Miđraš Talpiyyoḥ*, 78 a.

In the additional ch. 15 B[3] the *Š^ema'* (Hear, O Israel, the Lord our God is one Lord) is introduced as a Celestial Song. This reflects a later time than the rest of the book, where the *Š^ema'* is never referrred or alluded to. See above on "the origin and date of composition of 3 *Enoch*", end. And cf. *TB. Ḥullin*, 91 b, where the קדוש and the שמע are co-ordinated. (*Vide* Elbogen, *Jüd. Gottesd.*[2] p. 63 seq.; L. Ginzberg, *Geonica*, ii. pp. 78 seqq., 129.)

1 The quotation is reproduced by Jellinek in *Beth ha Midrasch*, ii. p. xxxi.

APPENDIX I

Attempt at a reconstruction of the earliest fragments of the Enoch-Metatron pieces

IT has been hinted above (pp. 42, 79 and 83) that some fragments of a writing or writings on Metatron, representing a stage before the inclusion of the Metatron ideas in the Enoch Literature and the identification of Metatron with Enoch, may be traced in the Enoch-Metatron pieces. Some conjectures concerning the actual passages where such fragments occur may be proffered here.

Almost certain is it that these fragments contained a representation of Metatron as a primordial being. It is suggestive that this idea has been obscured by Metatron's identification with Enoch (cf. p. 78). Hence the functions which in the original traditions were represented as belonging to Metatron (or conferred upon him) from the beginning, are, by the Enoch-Metatron traditions, represented as being conferred upon Enoch, successively, on the occasion of his elevation into a high, celestial being.

Now it may be noticed that chh. 9^2–13, if taken out of their context, and relieved of obvious additions, could easily be interpreted as referring to Metatron alone (not to Enoch) as a Celestial being, existing at or before the Creation. Considered by themselves, these chapters contain remarkably prominent references to the cosmical functions and attributes of Metatron. He is coextensive with the whole world (an established feature of the Primordial Man idea), ch. 9; he carries the cosmical letters, ch. 13. It is noticeable, further, that ch. 11 dates the revealing of all secrets to Metatron by the use of the word *mē'āz*, which, considered by itself, is most naturally translated 'from the beginning' (not 'henceforth', as the redactor of the Enoch-Metatron piece evidently understands it). It need not be said that chh. 10 (the definition of Metatron) and 12 (the promulgation of the little YHW̱H) fall in naturally with the same representation. From the mutual relation of chh. 10 and 12 it would appear that the word Metatron is a metonym for the real name of the Being in question, viz. the little YHW̱H. It may hence be surmised that the main part of chh. 9–13 represents a fragment of an original writing on Metatron—the little YHW̱H.

In 48 C the foisting on to an original tradition on Metatron of the idea of the elevation of Enoch is apparent (cf. above, p. 83). Original Metatron-fragments may perhaps be detected also in 48 $C^{3, 5, 7-9}$.

These fragments would thus represent the earliest and most important parts of 1 *Enoch*, from a time not later than the first century A.D. (cf. above, p. 79).

APPENDIX II

The Gnostic references to the 'little-Yao', the possessor of the Divine Name,[1] *and the 'Youth'*

ON pp. 82, 123 and 141 reference has been made to the occurrence of the expression 'the little Yao' in *Pistis Sophia*. It will be apposite to reproduce here in full the passage where this expression occurs. We

1 'The little Yao' corresponds exactly to 'the little יהוה'. For the probability of YHW̱H having been pronounced YĀHŌ(H), *vide* A. Lukyn Williams, *YĀHŌh* (*J.Th.S.* xxviii, 1927, pp. 276–283), F. C. Burkitt, *Yahweh or Yahoh* etc. (*id.* pp. 407–409).

follow Horner's literal translation[1] (Jesus speaks of his first descent from the highest, inmost, celestial realm, the 'first mystery', to the earth):

"...It happened therefore, having come unto the midst of the Rulers of the Æons, I looked down unto the World of the mankind by the command of the First Mystery, I found Elisabet the mother of Iohannes, the baptist, before that that (woman) yet conceived him, I sowed a power into her, this which I received from the little Iao, the good, he who (is) in the middle, that he should prevail to preach in front of us, and prepare my road and baptise in water for forgiving sin. That power therefore, that (is) that which becometh in the body of Iohannes, and also in the Place of the soul of the Rulers, destined to receive it, I found the sound of Helias [i.e. Elijah] the prophet in the Æons of the Sphere, and I took him in, and I took his soul also, I brought it to the Virgin of the Light and she gave it to her Receivers, they brought it unto the Sphere of the Rulers and they cast it into the womb of Elisabet. But the power of the little Iao, he of the middle, and the soul of Helias the prophet, they (are) those which are bound in the body of Iohannes the baptist."

Behind this obscure passage one may easily recognize the idea of the little Yao as a spiritual essence present in the prophet of his age, or in the outstanding saint. The same idea is attested of Metatron in Jewish mystical writings (cf. above, pp. 102 and 123); of the original Man-Saviour-Messenger, also called the 'one-born', the 'unique', the 'beloved Son', in Mandaitic Literature, and of the Primal Man—the Spirit of Adam in the Pseudo-Clementine writings and in the systems of the Ebionites and Elxaites (cf. above, p. 123, note 1).

Although the received text of the cited passage seems to speak of 'the power of the little Yao' and 'the soul of Helias' as two different spiritual entities incarnated in John the Baptist, there should scarcely be any doubt that the passage in reality bases upon a tradition, according to which the celestial being possessing the Divine Name and called the 'little' to denote him as an emanation from the inscrutable Deity, is present in, and is the power of, the prophets of the different ages, last present in the prophet Elijah, and then maintained to have again appeared in John the Baptist. The epithet 'little' evidently is meant to denote this being as the lesser manifestation of, the second to, the Deity (the First Mystery).

There are some other instances of the speculations of this figure which show the existence of ideas closely related to the conceptions of the little YHWH-Metatron, the possessor of the Divine Name. These are found in the representations of 'Yao' and 'Yeu'.

1. Yao-Yeu is the Primal Man, the First or 'Great' Man.

Thus says the *Second Book of Yeu* according to the German translation by Schmidt (*Pistis Sophia* etc. p. 318):

"Wiederum (*πάλιν*) werdet ihr in ihr Inneres (referring to the Inmost Recesses or Mysteries) bis zu der Ordnung (*τάξις*) der Vorhänge (*καταπετάσματα*), die vor den grossen König des Lichtschatzes (*-θησαυρός*) gezogen sind, hineinwandern. Sie werden euch ihr grosses Mysterium (*μυστήριον*), ihr Siegel (*σφραγίς*) und den grossen Namen des Lichtschatzes (*-θησαυρός*) geben und sich zurückziehen, bis ihr hineinsetzt und sie durchwandert, und

1 Pp. 6, 7, ed. Schmidt, pp. 7, 8; ed. Mead, pp. 9, 10.

bis ihr zu dem grossen Menschen gelangt, d.h. zu dem *König dieses ganzen Lichtschatzes*[1] (*-θησαυρός*), *dessen Name 'Jeu' ist*... (p. 319)... Dann wird sich Jeû, der Vater des Lichtschatzes (*-θησαυρός*), über euch freuen etc."

2. Yao-Yeû, the First Man, has authority over those who execute judgement and punishment on the spirit of man.

Pistis Sophia, III, ch. 111 (ed. Schmidt, pp. 184, 185; ed. Mead, p. 238; ed. Horner, p. 143):

"... Whenever therefore it should happen, whenever should be completed the time of the punishment of that soul in the judgments of the Rulers of the Middle, is wont the counterfeit spirit (*ἀντίμιμον πνεῦμα*), it is wont to bring the soul up from all the Places of the Rulers of the Middle, it is wont to take her up before the light of the sun *according to the commandment of the first man Ieou*: and it is wont to take her (close) to the judge...."

3. Besides supreme judge Yeu, the first man, is called Messenger, Legate, of the First Commandment, and the overseer of the Light.

In *Pistis Sophia*, III, chh. 126 and 130, in contexts treating of the fate of souls and the places of punishment, the following passages occur:

III, ch. 126 (ed. Schmidt, p. 208; ed. Horner, p. 161):

"These Rulers (*ἄρχοντες*) therefore of these twelve chambers being within the Dragon of the Darkness... there being a door to every chamber.... And there is an Angel of the Height being vigilant unto each of the doors of the chambers. These who *Ieou the first man*, the overseer (*ἐπίσκοπος*) of the Light, the Legate (*πρεσβευτής*) of the First precept, he is he who put them being vigilant unto the dragon that he should not be disorderly with all the Rulers of his chambers which are in him."

III, ch. 130 (ed. Schmidt, pp. 215, 216; ed. Mead, pp. 275, 276; ed. Horner, p. 167):

"And whenever the Ruler should cast out the souls, are wont the *Angels of Ieou, the first man*, these who are vigilant unto the chambers of that Place, he is wont to hasten immediately and to carry off that soul until he bringeth her (close) to *Ieou, the first man*, the Legate of the First precept. And is wont *Ieou, the first man*, he is wont to see the souls and to prove them.... But if should prove them *Ieou*, and find them having completed their cycle... *and is wont to have mercy on them Ieou*."

In this connection one may recall that, according to 3 *Enoch* 15 B[2], Metatron is the head of the defending angels, and, that in *Hek. R.* 26_8, Metatron is called 'Long-suffering and abundant in Goodness'. Further Ieou, as the Overseer of Light and the Ruler of the Rulers, corresponds to Metatron as the Ruler over all the celestial treasuries and over the 70 princes (= *ἄρχοντες*).

4. The references to Yeu-Yao as the leader or ruler over *ἄρχοντες* are frequent. Just as Metatron in some Jewish mystical contexts is called 'The Great (one)', so the *ἄρχοντες*, in this connection, speak of Yao, their leader, as the 'great Yao'. The 'great Yao', hence, is not the unmanifested Deity, but identical, in fact, with the 'little Yao'.

1 This does *not* refer to the Ineffable Deity, who, whoever in other contexts is represented as the Makranthropos, cf. Leisegang, *Die Gnosis*, p. 360.

Pistis Sophia, II, ch. 86 (ed. Schmidt, p. 126; ed. Mead, p. 163; ed. Horner, p. 97): "And the Virgin of the Light with the great Captain of the Middle, this who were wont the Rulers of the Æons to call, The great Iao, according to the name of a great Ruler who (is) in their Place".

5. A somewhat different nomenclature is used in some passages, speaking of the 'little Sabaoth', put in relation either to the 'great Sabaoth', or to the 'great Yao'. Also here we have to do with the conception of a second Divine manifestation, a possessor of the Divine Essence. This conception is clearly to be distinguished from the ideas connected with the names Sabaoth, Sabaoth Adamas etc. The term 'the little Sabaoth' is evidently evolved on analogy with the 'little Yao'. *Vide* especially *Pistis Sophia*, II, ch. 63 (ed. Schmidt, p. 82; ed. Mead, pp. 103, 104; ed. Horner, p. 63) and *Pistis Sophia*, IV (V), ch. 140 (ed. Schmidt, p. 241; ed. Mead, pp. 302, 303; ed. Horner, p. 187).[1]

It has been recounted above that the (little) Yao-Yeu was represented as the Second Manifestation, also as the Primal or Great Man and the Overseer. It now remains to point out some further epithets of the Second Manifestation.

The *Unknown Early Gnostic Work* (*Unbekanntes altgnostisches Werk*), edited by Schmidt (*Pistis Sophia* etc. pp. 335 seqq.) runs, according to Schmidt's translation:

Ch. 2. "Der zweite Ort (τόπος) ist entstanden, welcher Demiurg (δημιουργός) und Vater und Logos (λόγος) and Quelle (πηγή) und Verstand (νοῦς) und *Mensch* und Ewiger (ἀίδιος) und Unendlicher (ἀπέραντος) genannt werden wird. Dieser ist die Säule (cf. Metatron as '*ammūdā d*^{e}*-æmṣā'ipā*, above, pp. 122, 123), dieser ist der Aufseher". *Ibidem*, p. 338, this 'Overseer' is also called '*the Youth*'. Thus we have here a similar use of the epithet 'Youth' as in the Jewish mystical works (the Youth Metatron) and in Mandæan sources (*Rabya Ṭalya* etc., above, pp. 68, 69).

6. Lastly attention must be called to the fact that in *Pistis Sophia* we meet with the same salvation-mystery that we have traced as underlying the representations of Enoch-Metatron, although here not expressed in terms quite as closely resembling 3 *Enoch* as are those met with in the Mandæan Literature. It may be allowed to quote an elucidating passage, viz. *Pistis Sophia*, II, ch. 96 (ed. Schmidt, pp. 146 seq.; ed. Horner, pp. 114 seqq.):

1 The original import of these celestial figures cannot be obscured by the *systematizations*, by which they have been accorded definite positions in various regions of the Universe. Such a system is the following, proceeding from the Inmost or Highest to the lowest regions: (1) the ineffable Deity—Makranthropos, (2) the First Mystery—Logos with the Apatores, Hypertripneumatoi, Protripneumatoi, Tripneumatoi etc., (3) Celestial Beings called 'the 24 mysteries', (4) the Treasury of the Light or the Land of the Light with 12 Saviours and 9 Watchers, (5) the Place of those of the Right under Yeû, Melchisedek, Sabaoth the Great and Good, (6) the Place of the Middle under the Great Yao, the Little Yao, the little Sabaoth and the Virgin of the Light, (7) the Place of the Left, (8) the 12 Æons, (9) the Sphere of Heimarmene, (10) the Terrestrial world; cf. Leisegang, *Die Gnosis*, pp. 360–363.

"Now therefore also, Amen I (Jesus) say to you, Every man who will receive that mystery of the Ineffable and is complete or fulfilleth (it) in all its types with all its figures, is a man being in the World, but he excelleth all Angels and he will excel more than they all, he is a man being upon the World, but he excelleth all the Archangels, and he will excel more than they all. He is a man being upon the world, but he excelleth all the Tyrants, and he will be exalted over them all. He is a man being upon the World, but he excelleth all the Lords, and he will be exalted over them all. He is a man being upon the World, but he excelleth all the Gods... all the luminaries... all the pure (lights)... all the Triple powers... all the Forefathers... all the Invisibles... the great Forefather Invisible... all those of the Middle... the emanations of the Treasury of the Light... the Confusion... the whole Place of the Treasury and he will be exalted over them all. He is a man being upon the World, but he will become King with me in my kingdom. He is a man being upon the World, but he becometh King in the Light. He is a man being upon the world, but not one (out) of the World is he, and Amen I say to you, That man is I and I am that man..."[1].

7. The above is enough to show that the central ideas and figures of the mysticism represented in 3 *Enoch* and known to the circle behind it has penetrated into the *Pistis Sophia* and related writings.[2] This confirms the general conclusions arrived at in the Introduction as to the age and dispersion of the ideas in question. It is noticeable, however, that the name 'Metatron' never occurs in non-Jewish sources, although the conception is clearly attested. This fact renders more weight to the hypothesis put forward above, that the name Metatron actually originated in Jewish circles and should be regarded as a pure Jewish invention, viz. a metonym for the term the 'little YHWH'.

8. An explicit allusion to an Enoch Literature, containing speculations on the Divine Name Yao-Yeu (or the possessor of the name (little) Yao-Yeu) is actually found in *Pistis Sophia*. Thus we read in *Pistis Sophia*, IV ch. 134 (ed. Horner, p. 178, ed. Schmidt, p. 228, ed. Mead, p. 292; cf. II, ch. 99, ed. Schmidt, p. 158, ed. Horner, p. 123):

"Now, therefore, for the sake of sinners have I rent myself asunder and am come into the world, that I may save them. For even for the righteous, who have never done any evil and have not sinned at all, it is necessary that they should find the mysteries which are in the *Books of Yeu, which I have made Enoch write in Paradise*, discoursing with him out of the tree of the Gnosis and out of the tree of the Life. And I made him deposit them in the rock Ararad, and set the ruler Kalapataurōth, who is over Skemmut, on whose head is the foot of Yeu, and who surroundeth all æons and Fates—*I set up that ruler as watcher over the Books of Yeu* on account of the *flood*,[3] and in order that *none of the rulers may be envious of them* and *destroy them*...."[4]

1 Cf. 3 *En.* $4^{7,8}$, 6^{3}, 10^{3-6}. 2 Cf. Irenæus, *Adv. Hær.* I, 4–8, 30. 5 seqq.

3 Cf. 2 *En.* rec. B, ch. 33^{8-12} "And give them the books of thy (Enoch) handwriting... as mediator, Enoch, of my general Michael, because thy handwriting and the handwriting of thy fathers... shall not be destroyed till the end of time, and have commanded my angels Orioch and Marioch... and ordered that it perish not in the deluge".

4 Cf. 3 *En.* 6^{2}, 48 D^{7-9}.

PART II

TRANSLATION WITH NOTES

BOOK OF ENOCH BY R. ISHMAEL BEN ELISHA THE HIGH PRIEST

CHAPTER I

INTRODUCTION: *R. Ishmael ascends to heaven to behold the vision of the Merkaba and is given in charge to Metatron*

AND ENOCH WALKED WITH GOD: AND HE WAS NOT; FOR GOD TOOK HIM (Gen. v. 24)

Rabbi Ishmael said:

(1) When I ascended on high to behold [1]the vision of the *Merkaba*[1] and had entered the six Halls, one within the other: (2) as soon as I reached the door of the seventh Hall I stood still in prayer before the Holy One, blessed be He, and, lifting up my eyes on high (i.e. towards the Divine Majesty), I said: (3) "Lord of the Universe, I pray

1–1 so *DE*. *A*: 'in my vision the Merkaba'

Chh. i and ii. (Additional, see Introduction, section 7.) Chh. i and ii; which are not extant in *BCL*, form an introduction to the book, supplying the explanation of the frame of chh. iii–xlviii A, purporting to be revelations and communications given to R. Ishmael by Metatron-Enoch. By the present introductory chapters is indicated that the occasion of these revelations was Rabbi Ishmael's ascent to behold the vision of the *Merkaba* (the Divine Chariot). R. Ishmael's ascension to heaven and intercourse with Metatron, or the Prince of the Presence, forms an intrinsic part of the *Legend of the Ten Martyrs*, including the so-called *Apocalyptic Fragment* (*BH*. v. 167–169, vi. 19–35; *Siddur R. 'Amram Gaon*, 3 b, 12 b–13 a; Gaster, *RAS's Journal*, 1893, pp. 609 seqq.). The R. Ishmael version of *Shi'ur Qoma* is also framed as a revelation to R. Ishmael from Metatron. See further Introduction, sections 7 *c* and 10. The 'R. Ishmael' introduced in these writings is, acc. to them, one of the ten martyrs, contemporary with R. 'Aqiba, also one of these martyrs with whom he exchanged opinions and contended teachings on mystical subjects, was a High Priest and the son of a High Priest, hence in possession of the Great Divine Name, by force of which he was able to ascend to heaven. The time of the martyrdom was the beginning of the second century.

Behold the vision of the Merkaba. Identical expression: *Hek. R. BH*. iii. 83. **entered the six Halls** etc. For the conception of the seven Halls cf. note on ch. xviii. 3 and chh. x. 2, xvi. 1, xxxvii. 1, xxxviii. 1, xlviii C 8 and esp. *Hek. R.* The Halls are situated in the highest of the seven heavens. The *Merkaba* and the Throne of Glory are, acc. to the earlier conceptions represented here, located to the seventh Hall. For later developed conceptions cf. *Zohar*, i. 38 a–45 b, ii. 245 a–269 a; *Pardes Rimmonim*, Gate xxiv, and Intr. R. 'Aqiba also narrates his ascent to the seven Halls, in *Pirqe R. Ishmael*, ch. xviii (*Bodl.* MICH. 175, foll. 20 a seq.). **one within the other**, lit. 'chamber within chamber', the Halls being arranged in concentric circles. Cf. *Mass. Hek.* iv ("the seven Halls, one within the other").

thee, that the merit of Aaron, the son of Amram, the lover of peace and pursuer of peace, who received the crown of priesthood from Thy Glory on the mount of Sinai, be valid for me in this hour, so that *Qafṣiel*[2], the prince, and the angels with him may not get power over me nor throw me down from the heavens".

(4) Forthwith the Holy One, blessed be He, sent to me Metatron, his Servant (*'Ebed*) the angel, the Prince of the Presence, and he, spreading his wings, with great joy came to meet me so as to save me from their hand.

(5) And he took me by his hand in their sight, saying to me: "Enter in peace before the high and exalted King[3] and behold the picture of the *Merkaba*".

(6) Then I entered the seventh[4] Hall, and he led me to the camp(s)[5] of *Shekina* and placed me before [6]the Holy One, blessed be He[6], to behold the *Merkaba*.

(7) As soon as the princes of the *Merkaba* and the flaming *Seraphim* perceived me, they fixed their eyes upon me. Instantly trembling and shuddering seized me and I fell down [7] and was benumbed by the radiant image of their eyes and the splendid appearance of their faces; until the Holy One, blessed be He, rebuked them, saying: (8) "My servants, my *Seraphim*, my *Kerubim* and my *'Ophannim*! Cover ye your eyes before Ishmael, [8]my son,[8] my friend, my beloved one and my glory, that he tremble not nor shudder!" (9) Forthwith Metatron the Prince of the Presence, came and restored my spirit

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2 *DE*: 'Qaṣpiel' 3 so with *DE*. *A* om. 4 *E*: 'fourth' 5 *DE*: 'sight' 'appearance' 6–6 *DE*: 'the Throne of Glory' 7 *A* ins. 'from standing' *DE* ins. 'from my standing place' 8–8 *DE* om.

(3) that the merit of Aaron...be valid for me, 'be valid', lit. 'complete, complement my measure'. so that Qafṣiel...and the angels with him may not get power over me. *Qafṣiel* is here evidently the guardian of the seventh Hall. The forms *Qafṣiel* and *Qaṣpiel* interchange. *Qaṣpiel* is one of the guardians of the seventh Hall acc. to *Hek. R.* xx. Cf. *ib.* xv and xix. *Zohar*, ii. 248 b. The form *Qafṣiel* is attested in *Zohar*, iii. 3 b and *S. Raziel*, 4 b. For the guardians of the Halls, see ch. xviii. 3. (4) sent to me Metatron etc. also acc. to *Legend of the Ten Martyrs*, *BH.* vi. 19 seqq. Metatron is sent to take care of R. Ishmael. Cf. *Rev. of Moses Yalquṭ Re'ubeni*, ii. 67 a b.

(6) camp(s) of Shekina. Cf. note on ch. xviii. 4 and chh. xxxii. 4, xxxv. 3. (7) princes of the Merkaba. Cf. ch. xxii. 10. Seraphim. Cf. ch. xxvi.

(8) The Seraphim, Kerubim and 'Ophannim. Cf. chh. xxvi, xxii and xxv. They are here indicated as angels of the seventh Hall by the *Merkaba*: *Merkaba*-angels. The highest class of the *Merkaba*-angels is possibly, acc. to the present representation, the *Chayyoth* 'beneath and above the Throne' of vs. 12. Cover ye your eyes. Cf. ch. xxii B 5 seq.

(9) Cf. *Ap. Abrah.* x (ed. BOX): "Go, Jaoel, and by means of my ineffable Name raise me yonder man and strengthen him from his trembling".

and put me upon my feet. (10) After that (moment) there was not in me strength enough to say a song before the Throne of Glory of the glorious King, the mightiest of all kings, the most excellent of all princes, until after the hour had passed.

(11) After one hour (had passed) the Holy One, blessed be He, opened to me the gates of *Shekina*, the gates of Peace, the gates of Wisdom, the gates of Strength, the gates of Power, the gates of Speech (*Dibbur*), the gates of Song, the gates of *Qĕdushsha*, the gates of Chant. (12) And he enlightened my eyes and my heart by words of psalm, song, praise, exaltation, thanksgiving, extolment, glorification, hymn and eulogy[9]. And as I opened my mouth, uttering a song before [10]the Holy One, blessed be He[10], the Holy *Chayyoth* beneath and above the Throne of Glory answered and said: "HOLY" and "BLESSED BE THE GLORY OF YHWH FROM HIS PLACE!" (i.e. chanted the *Qĕdushsha*).

CHAPTER II

The highest classes of angels make inquiries about R. Ishmael, which are answered by Metatron

R. Ishmael said:

(1) In that hour the eagles[1] of the Merkaba, the flaming *'Ophannim* and the *Seraphim* of consuming fire [2]asked [2a]Metatron, saying to him:

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9 lit. 'power' i.e. proclamation of God's power. 10–10 *DE*: 'the Throne of Glory'

Ch. ii. 1 *E*: 'children' 'servants' corr. 2 *DE* ins. 'came (and)' 2a–2a *E* om.

(10) **to say a song.** R. 'Aqiba, when arriving in the seventh Hall, utters a song of praise acc. to *P. R. Ishmael*, ch. xviii (referred to above). (11) **opened to me the gates** etc. The gates are the gates of treasuries on high 'under the Throne of Glory', cf. ch. viii. **gates of Shekina** is difficult. Jellinek in *E* suggests the emendation: 'gates of Understanding' (cf. ch. viii and the expression 'the 50 gates of understanding'). (12) **psalm, song...eulogy** (נעימה). Cf. *Zohar*, iii. 50 a, נעימותא (= chanting). **the Holy Chayyoth...answered.** The Holy Chayyoth utter the *Qĕdushsha* responses; cf. ch. xx. 2. *Vide* Introduction, section 17 *a*.

Ch. ii. The present chapter setting forth the inquiries of the angels concerning the admittance of R. Ishmael to the high heavens is a travesty of the similar passages, chh. iv. 7, vi. 2, xlviii D 7.

(1) **the eagles of the Merkaba.** One of the four *Chayyoth* is described as 'Eagle' in accordance with Ezek. i. 10, x. 14. The plural 'eagles' can be accounted for on the assumption that the tradition here represented holds the view that there existed two (or several) classes of *Chayyoth*. This may perhaps be hinted at in the preceding chapter, vs. 12: 'the *Chayyoth* beneath and above the Throne'. "The higher and the lower Chayyoth": *Zohar* frequ. "Two eagles": *Zohar*, iii. 170 b.

(2) "Youth! Why sufferest thou one born of woman to enter and behold the Merkaba?[2a] From which nation, from which tribe is this one? What is his character?"

(3) Metatron answered and said to them:

"From the nation of Israel whom the Holy One, blessed be He, chose for his people [3]from among seventy tongues (nations)[3], from the tribe of Levi, [4]whom he set aside as a contribution[4] to his name and from the seed of Aaron whom the Holy One, blessed be He, did choose for his servant and put upon him the crown of priesthood on Sinai".

(4) Forthwith they spake and said:

"Indeed, this one is worthy to behold the *Merkaba*". [5]And they said[5]: "Happy is the people that is in such a case!" (Ps. cxliv. 15).

CHAPTER III

Metatron has 70 names, but God calls him 'Youth'

R. Ishmael said:

(1) [21]In that hour[1] I asked Metatron, the angel, the Prince of the Presence[2]: "What is thy name?" (2) He answered me: "I have seventy names, corresponding to the seventy tongues[3] of the world

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2a–2a *E* om. 3–3 so with *D*. *A* corr. 4–4 *D*: 'who offered heave offerings' 5–5 *DE*: 'as it is written'

Ch. iii. *BCL* begin with this chapter. 1–1 *B* om. 2–2 *C*: 'When I had ascended to the Merkaba, I asked Metatron to write down for me all that has been written concerning the angel, the Prince of the Presence, and thus said I to him' 3 *BCL*: 'nations'

Chh. iii–xvi. The 'Enoch-Metatron piece'. See Introduction, sections 5 and 8.

Ch. iii, while stating that Metatron has seventy names 'corresponding to (the number of) nations of the world' gives the distinction to the name 'Youth' (*Na'ar*) as being that by which he is called by his 'King', the Holy One. Hereby it forms the introduction to the following chapter which is framed as an explanation of this name as applied to Metatron—the explanation being acc. to that chapter, vs. 10, that Metatron, as identical with Enoch, the son of Jared (Gen. v. 18, 21–24) who was taken up to the heavens and made an angel-prince, is as 'a youngster and a youth among the other angels and princes (existent from the days of Creation) in days months and years'.

(2) I have seventy names corresponding to the seventy tongues (*BCL*: nations) of the world. The statement ascribing seventy names to Metatron, occurs also ch. xlviii. D 1, 9 et frequ. (cf. ch. xxix). The seventy names of Metatron are here connected with the seventy tongues (nations) of the world which represent the world in its entirety, i.e. their reason of existence is conceived of as founded on Metatron's functions as concerned with the nations of the world or with the affairs of the world as a whole. Hence the passage reflects the tradition of Metatron being *the Prince of the World*. Since the seventy nations are represented in heaven

and all of them [4]are based upon[4] the name [5]Metatron, angel of the Presence[5]; but [6]my King[6] calls me 'Youth' (*Na'ar*)".

4–4 *BCL*: 'are similar to' 'are a reflection of' 5–5 *B*: 'of my King and my Creator' *C*: 'my King, the Holy One, blessed be He' *DE*: 'the King of the Kings of kings' *L*: 'kings' (corr. for 'my king'?) 6–6 *L*: 'kings' (corr. for 'my king')

by the seventy (or seventy-two) 'princes of kingdoms' (cf. on chh. xvii. 8 and xxx. 2), the Prince of the World is depicted as the prince and ruler of these (see ch. xxx) and this function is also assigned to Metatron: chh. x. 3, xvi. 2, xlviii C 9 (cf. notes *ad loca*). In the last-mentioned passage, ch. xlviii C 9, Metatron's rulership over the seventy princes is expressly connected with his character of bearer of seventy names and he is there also pictured as wielding executive and governing power over the world and the nations through the seventy princes as agencies. Cf. *YR.* i. 57 b (quotation from '*Emeq ha-mMelek*): "Metatron is the Prince of the World, for he distributes maintenance to the princes of the nations of the world". In the rest of the present book Metatron's rulership is mainly presented in its celestial aspect; he is the prince, ruler and judge of the children of heaven, only implicitly brought into connection with the things terrestrial. Nowhere in this book is he definitely stated to be 'the Prince of the World'. This term is not used by the present Enoch-Metatron section and in the latter part of the book the 'Prince of the World' appears as different from Metatron (see chh. xxx. 2 and xxxviii. 3 and notes).

all of them are based upon the name of my King, the Holy One (acc. to the readings of *BCDE*[*L*] and the reading implied by the opening words of ch. iv: 'Why art thou called by the name of thy Creator, by seventy names?'). This is another aspect of the origin and import of Metatron's seventy names: they are a reflection of the seventy names of the Most High (cf. the reading of *BCL*). The same is stated in chh. xlviii C 9, xlviii D 1, 5, appearing also in the form of the dictum 'called by the name of His Master, for "my name is in him" (Ex. xxiii. 21)' and in the ascribing to Metatron of the name 'the lesser YHWH': chh. xii. 5, xlviii D 1. There are two lines of ideas to be distinguished here: (1) Metatron's names are conceived of as 'based upon' the Divine Name κατ' ἐξοχήν, the *Tetragrammaton*, which simply means that the different names contain the *YHWH* or *YaH* as component part. This is not a trait exclusive to the Metatron-conception, but applied to various other high princes and angels, cf. ch. x. 3 and esp. ch. xxix. 1. (2) Acc. to the other line of thought the seventy names of Metatron are actually one by one the counterparts, images, reflections of the seventy names of the Godhead (cf. ch. xlviii D 5: 'seventy names of His by which they call the King of Kings of kings in the high heavens'). This is an exclusive feature of the Metatron-picture, as is also the name 'the Lesser YHWH'.

based upon the name Metatron. This strange expression which is attested only in *A* occurs also *Hek. Zot. Bodl.* MICH. 9, fol. 69 b, where it signifies that the divers names are to be understood as referring to the angel-prince known as 'Metatron' (the names given there are such as nos. 6, 46, 84 of ch. xlviii D 1 and '*Pisqon, Sigron, Zebodiel* etc.'). The expression might, however, also refer to variants of the name 'Metatron', e.g. *Mitatron, Mittron, Mitton, Mitmon, 'Atmon, 'Otron*, etc.; cf. ch. xlviii D 1 and *Yalquṭ Re'ubeni*, 56 b. The reading of *BCDE* is presumably correct here. Cf. above.

my King calls me Youth (Na'ar). The name *Na'ar* is regularly ascribed to Metatron; cf. on ch. xlviii D 1. It is also applied to the Prince of the World, *TB. Yeb.* 16 b. The derivations and explanations of the name differ. The present section (cf. iv. 1, 10), as has already been pointed out, explains it from Metatron's identity with Enoch. In *TB. Yeb. ib.* the name '*Na'ar*, Youth' is deduced from Ps. xxxvii. 25: "I have been a youth and now am old", which is made to refer to the Prince of the World (who was young in the days of Creation). The *Tosaphoth* on

CHAPTER IV

Metatron is identical with Enoch who was translated to heaven at the time of the Deluge

R. Ishmael said:

(1) I asked Metatron and said to him: "[1]Why art thou called[1] by the name of thy Creator, by seventy names? Thou art greater than all the princes, higher than all the angels, beloved more than all the servants, honoured above all the mighty ones in kingship, greatness and glory: why do they call thee 'Youth' in the high heavens?"

(2) He answered and said to me: "[2]Because I am[2] Enoch, the son of Jared. (3) For when the generation of the flood sinned and were

1–1 so *CD*. *A*: 'callest thou' (corr.) *B*: 'is thy name (like the name of thy Creator)'
2–2 so *BCDEL*. *A*: 'for the reason that he (the Na'ar) is also (Enoch etc.)'

this passage state that Enoch-Metatron and the Prince of the World are both called *Na'ar*, yet they must not, acc. to the Tosaphists, be identified: Ps. xxxvii. 25 refers to the Prince of the World only, not to Enoch-Metatron. This of course implies that the verse in question was acc. to one tradition referred to Metatron (in fact Metatron is, apparently with reference to Ps. xxxvii. 25, described both as '*Na'ar*, Youth' and '*Zāqēn*, Old, Eldest'; cf. *Yalquṭ Re'ubeni*, i. 60 a). See further the Introduction.

In *Zohar*, i. fol. 223 b *et al.* the appellation *Na'ar* as given to Enoch-Metatron is derived from Prov. xxii. 6, '*Chănōk la-nNa'ar*', which is interpreted: 'Enoch was made (the) *Na'ar*'. The present verse is quoted in *Zohar*, i. 37 b, from 'Book of Enoch'.

Ch. iv. This chapter is framed as an explanation of the name '*Na'ar*, Youth' as applied to Metatron. It relates how Metatron is Enoch of Gen. v who was removed to heaven and there made into an angel-prince. The reason of his translation was the sinfulness of the generation of the Flood to which he was to bear witness to future generations and in the world to come. His testimony was to justify the destruction of all living beings in that generation through the Flood. The high angels '*Azza*, '*Uzza* and '*Azzael* enter protest against Enoch's translation, but God rebukes them and elevates Enoch into a ruler and prince over them.

(1) **Why art thou called by the name of thy Creator** etc. This part of the question is not answered in the chapter. It is to be considered merely as a repetition of the statement of the aforegoing chapter. The real question is: **Why do they call thee 'Youth' in the high heavens?**

(2) **Because I am Enoch the son of Jared.** The identity of Enoch and Metatron is proclaimed in *Targ. Yer.* in the well-known passage to Gen. v. 24. There the ground for identification seems to have been the function of Scribe assigned both to Enoch and Metatron. For Enoch as Scribe cf. e.g. *Jub.* iv. 23, 2 *En.* liii. 2; for Metatron, *TB. Chag.* 15 a. This function of Enoch-Metatron is not emphasized in the present book, although the office of 'witness' of the sins of the generation in its original conception is probably connected with that of 'scribe'; see the next verse.

(3) **when the generation of the flood sinned and were confounded in their deeds, saying unto God: Depart from us**... (Job xxi. 14). The sins of the generation of the Deluge are not defined as to their nature, except as a rebellion. Acc.

confounded in their deeds, saying unto God: 'Depart from us, for we desire not the knowledge of thy ways (Job xxi. 14)', then the Holy One, blessed be He, removed me from their midst to be a witness against them in the high heavens to all the inhabitants of the world, that [3]they may not say: 'The Merciful One is cruel[3]'.

(4) *ADEL*:

What sinned all those multitudes, their wives, their sons and their daughters, their horses, their mules and their cattle and their property, and all the birds of the world, all of which the Holy One, blessed be He, destroyed from the world together with them in the waters of the flood?

BC:

What sins had they committed, all those multitudes? Or, let it be they sinned, what had their sons and their daughters, their mules and their cattle sinned? And likewise, all the animals, domestic and wild, and the birds in the

3–3 so *BCDEL*. *A*: 'the Merciful One is not cruel'

to chh. v, vi the sin of the generation that caused the removal of the *Shekina* and with the *Shekina*, of Enoch, was idolatry; cf. on ch. v. 6. The expression 'Depart from us etc. (Job xxi. 14)' is used already in *Jub.* xi. 6 in connection with the idolatry of the early times (the name '*Seroh* = *Suru*: depart' or *saru*). Cf. *Gen. R.* xxxi. 6: the '*chamas* (violence)' of which the earth was filled in the time of the Flood acc. to Gen. vi. 13, comprised the three cardinal sins, adultery, idolatry and bloodshed. to be a witness against them. The idea of Enoch's removal to heaven in order to be a witness against the sins of mankind is attested in *Jub.* iv. 21 seqq. His function of witness is there made the essential part of his office as Scribe: "(22) And he (Enoch) testified to the Watchers who had sinned with the daughters of men.... And Enoch testified against them all. (23) And he was taken from amongst the children of men,...into the Garden of Eden...and behold there he *writes down* the condemnation and the judgement of the world, and all the *wickedness of the children of men*. (24) And on account of it God brought the waters of the flood upon all the land". (Enoch's testimony brings about the decree of destruction, contrast the present chapter.) The same idea of Enoch as witness in heaven against man's sin persists in later traditions; cf. *YR*, i. 57 a (perhaps dependent upon the present fragment): "'When the generation of the flood sinned God took him (Enoch) to be a witness against them': (so that if anyone might say:) if man sinned that was because he was created from the four elements or because his generation were wicked men, God would answer: Behold, Enoch was also in a generation of wicked men, and he also was created of the four elements (*scil.* yet he did not sin)".

that they may not say: 'The Merciful One is cruel. (4) What sinned all those multitudes etc.' Enoch-Metatron is to bear witness to the justice of God's decree of destroying not only mankind, but all living beings, including the cattle and the wild beasts, in the waters of the Flood. How Enoch's testimony was to refute the charge of cruelty that might otherwise be raised against God is not further explained. No answer is given to the question: 'What did the cattle, beasts and birds sin?' The answer is probably to be understood thus: *even the animals were implicated in the wickedness of the generation*. The question is noted in Rabbinic. Cf. *Gen. R.* xxviii. 8, where it is stated that in the generation of the Flood even the animals sinned: "as it is written (Gen. vi. 12): 'all flesh had corrupted its way upon the earth'. 'All men' is not written here, but 'all flesh'

ADL:	*E*:	*BC*:
Nor may say: What though the generation of the flood did sin; the beasts and the birds, what had they sinned, that they should perish with them?'	what had they sinned that they should perish with them?'	world [4] that God did destroy from the world?'

(5) Hence the Holy One, blessed be He, lifted me up [5]in their lifetime[5] before their eyes to be a witness against them to the future world. And the Holy One, blessed be He, [6]assigned me for[6] a prince and a ruler among the ministering angels.

(6) In that hour [7] [8]three of the ministering angels, 'UZZA, 'AZZA and 'AZZAEL[8] came forth and brought charges against me in the high

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4 *C* ins. 'what did they sin, and those that were taken away with them' 5–5 *BC* om. *L*: 'in their lifetime from the world' 6–6 (*B*) *CL*: 'made me into'. Above acc. to *DE*, lit. 'joined me to the ministering angels as a prince and a ruler'. *A* corr. (*Ziggĕwáni: me signavit?*) 7 *BCL* ins. 'when the Holy One, blessed be He, took me up to the high heavens' 8–8 *D*: 'three angels, '*Azza*, '*Uzza* and '*Azzael*' *B*: 'three angels: *Mal'aki*, '*Azza* and '*Azzael*' *CE*: 'three of the angels (of) '*Azza* and '*Azzael*' *L*: 'three angels, *Mamlaketi*, '*Azza* and '*Azzael*' *YR*. i. 35 a: 'three angels from among the angels of '*Azza* and '*Azzael*.'

(i.e. including the animals). Yea, even the earth fell to whoredom". Similarly *TB. Sanh.* 108 a (attr. to R. Yochanan): "'all flesh had corrupted its way upon the earth'; this means to say, that the cattle defiled themselves with the beasts and the beasts with the cattle and all of them with men and men with all of them". Parallel is *Pirqe de R. 'Eli'ezer*, ch. xiv: "(with reference to the curse put upon the earth on account of Adam's sin) If Adam sinned, what was the sin of the earth? Only this, that the earth did not denounce the evil doings of man". In other connections we find the very question repudiated as an undue criticism of God's ways; so with reference to the narrative of 1 Sam. xv. 3 and Deut. xxi. 4 in *TB. Yoma*, 22 b and *Eccl. R.* vii. 33: "(in the former case) If the men had sinned, what were the sins of the women, what the sins of the infants, the cattle, oxen and asses? (and in the latter case) If man sinned, what was the sin of the cattle?" No answer is given but a quotation by *Bath Qōl* of Eccl. vii. 16, "Be not righteous over much", explained thus: "Do not think that thou canst judge about what is just and unjust better than thy Creator!" Cf. also *TB. Shabb.* 54 b, 55 a.

(6) three of the ministering angels, 'Uzza, 'Azza and 'Azzael. The three angels, '*Azza*, '*Uzza* and '*Azzael* are in the present chapter represented as belonging to the order of ministering angels, inhabitants of the high heavens, whereas acc. to ch. v they are evil agencies, inspirers of idolatry. They are usually mentioned as two only ('*Azza and* '*Azzael*, '*Uzza and* '*Azziel*, etc.), not as three. (The readings of *CE* and *YR*, in fact, have '*Azza and* '*Azzael* only.) Cf. however 2 *En.* xviii. 4 and note on v. 9 (important parallel).

The names are in all probability of an early origin: they can be traced to 1 *En.*, to gnostic works (see Introduction) and in Talmud. The meaning of the words is pellucid: Strength, Might-God, Divine Power. Most of the preserved traditions represent them as fallen angels. They are attached to the speculations centring round the mystical piece Gen. vi. 1–4. In 1 *En.* vi. 7 'Asael' is one of the leaders of the angels who fell and led mankind astray into fornication and idolatry. The

heavens, saying before the Holy One, blessed be He: "[9] Said not the Ancient Ones (First Ones) rightly before Thee: [10]'Do not create man!'[10]" [11] The Holy One, blessed be He, answered and said unto

9 *BCDEL* ins. 'Lord of the Universe!' 10–10 *C*: 'Let not man be created!'
11 *C* ins. 'for he will sin' *A* ins. 'again'

conception of *'Azza* and *'Azzael* as fallen angels evidently underlies the dictum, attributed to the school of R. Ishmael, recorded in *TB. Yoma*, 67 a, acc. to which *'Azazel* of Lev. xvi. is to be considered as a composition of *'Azza* and *'Azzael*, 'for Azazel atoned for the sins of these'. *Rashi, ad locum*, connects *'Azza* and *'Azzael* with 'the sons of God' in Gen. vi. 2 (cf. 1 *En.* vi and Charles' note on 1 *En.* vi. 6).

In *Zohar* the same view is repeatedly set forth. See vol. i. 19 b, 23 a, 25 a b, 37 a with *Tosefta*, 55 a, 58 a, 126 a, vol. iii. 194 a, 208 a and *'Idra Rabba*. *'Azza* and *'Azzael* (in this form they are always referred to in *Zohar*) are the angels who had been thrown down from heaven 'from their state of holiness', and after that went astray with the daughters of men (*Na'amah*, Gen. iv. 22) and also taught mankind sorceries (cf. ch. v. 9)—being now definitely unable to leave the lower regions (ctr. the present verse). A slightly modified version of the idea is found in *'Idra Rabba*: "'Azza and 'Azzael are the 'giants' (Gen. vi. 6), not the sons of God (*ib.* 2)"—this is perhaps a reminiscence of the distinction emphasized in the *Book of Jubilees* between the sons of Elohim and the demons, the sons of the sons of the Elohim—"for the sons of God were not on earth but Azza and Azzael were on earth". The same is quoted from *Midrash Ruth* by *Ṣiuni*, in *YR*, i. 61 b.

BH. iv. 127–8, instead of "*'Azza* and *'Azzael'*, has '*Shamchazai* and *'Azzael'*. *Shamchazai* is of course identical with the *Semiazaz* or *Semjaza* of 1 *En.* vi. 7, viii. 3 (cf. Charles, *ad loca*).

In the present chapter *'Azza*, *'Uzza* and *'Azzael* are represented as high angels, accusing man before God on account of his sin: 'Said not the first ones rightly before Thee, Create thou not man?' One of the traditional statements about *'Azza* and *'Azzael* in the adduced references, in fact, reveals the view that the fall of these angels was caused by their accusing man before God. Thus e.g. in a citation in *Yalquṭ Re'ubeni*, i. 61 a, with reference to Gen. vi. 2: "the 'sons of God' are *'Azza* and *'Azza'el* who laid accusations (against man) before their Master and he threw them down from the holy place on high...and they defiled themselves with the daughters of men", and *ib.* (from *Kanfe Yona*), also with reference to Gen. vi. 2: "'Azza and 'Azzael are the angels that laid accusations against man and said: 'Why didst Thou create him? For he is going to sin and to provoke Thee'. The Holy One, blessed be He, said to them: 'Behold! If ye go down to the lower world, ye will sin as he', and He cast them down. And they are the 'sons of God' who took themselves wives from among the daughters of men...and after they had fallen into sin...they were no longer angels" and when they desired to return to their former place, they were unable to do so. Essentially the same is found in *Zohar*, i. 23 a, 37 a *Tosefta*. In *Zohar* they are even identified with 'the first ones' who opposed man's creation in the beginning.

This tradition harmonizes the two views represented in chh. iv and v respectively: the one regarding these angels as belonging to the celestial household, the other as evil agencies, demons inspiring idolatry. In their present setting the two views cannot, however, be harmonized: acc. to ch. v *'Azza*, *'Uzza* and *'Azzael* are evil agencies (that is, acc. to the harmonizing view, fallen angels) *before* Enoch's translation to the heavens, acc. to ch. iv, on the other hand, they are still high angels in the presence of the Holy One, at the time when Enoch is taken up to heaven. Furthermore, the writer of ch. iv evidently does not think of the angels in question as fallen angels at all, to judge from the following expression: "he (Enoch-Metatron)

them: "I have made and I will bear, yea, I will carry and will deliver". (Is. xlvi. 4.)

(7) As soon as they saw me, they said before Him: "Lord of the Universe! What is this one that he should ascend to the height of heights? Is not he one from among the sons of [the sons of] those who perished in the days[12] of the Flood? [13]"What doeth he in the Raqia'?"[13]

(8) Again, the Holy One, blessed be He, answered and said to them: "What are ye, that ye enter and speak in my presence? I delight in this one more than in all of you, and hence he shall be a

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12 so *AL*. *BCD*: 'waters' 13–13 *DLE* om.

shall be a prince and a ruler *over you in the high heavens*", and from the representation in vs. 9: the angels yield and pay Enoch-Metatron due homage.

There are instances of traditions according with the view of the present chapter, representing *'Azza*, *'Uzza* or *'Azzael* (*'Azziel*) as high angels and princes, with permanent membership in the Celestial Court. They are then often connected with the proceedings of Judgement. Thus acc. to *Sib. Or.* ii. 217, *'Azziel* is one of five angels who lead the souls of men to judgement. Acc. to *S. ha-Chesheq* (*Add.* 27120), fol. 12 b, *'Azzael* is one of the "10 heads of the Great Sanhedrin in heaven". Acc. to a quotation from "a commentary on *Ma'areketh ha-'Elohuth*" in *Yalquṭ Re'ubeni*, i. 55 a, *'Azza* is the head of the angels of Justice, *'Uzziel* the head of the angels of Mercy (cf. ch. xxxiii), but both under the authority of Metatron. *S. Raziel*, 40 a represents *'Azzael* as one of the seven angels near God's Throne, cf. *ib.* 40 b, and *Hek. R. BH.* iii. 96, 99, introduces *'Uzziel* as one of the guardians of the fifth Hall. Cf. *S. Raziel*, 27 b.

Said not the First Ones rightly before Thee: Do not create man! For the angels as opposing man's creation cf. e.g. *Gen. R.* viii. 5. Striking is here the parallel *TB. Sanhedrin*, 38 a: when God was about to create man, he first created a company of angels whom he asked whether they consented to man's creation or not. Upon being told of man's future deeds, they said "Let not man be created"—and were consequently consumed by the Divine Fire. The same happened with another company that God called into being immediately after. But the third acquiesced and remained in life. However, as soon as they "came to the men of *the generation of the flood* and of the generation of the dispersion whose deeds were confounded (cf. vs. 3) they said before him: 'Master of the World! Said not the first ones rightly before Thee: Create thou not man?' whereupon God answered with the first part of the scriptural verse laid in God's mouth also here: Is. xlvi. 4". The same narrative is echoed in *Ma'yan Chokma*, *BH.* i. 60 seq. in God's rebuke of *Hadarniel*. In the quoted *Talmud*-passage the expression 'first ones' naturally refers to the first created company of angels, here it simply means the angels present at man's Creation and opposing it. For the expression 'first ones' used of certain angels cf. also *TB. Ber.* 5 a (of Mikael).

(7) **Is not he one from among the sons of those who perished in the days of the Flood?** This seems to imply, not only that Enoch was counted as one of the men of the generation of the Flood, but even as living after the Flood or in the days of the Flood, a view which of course entirely disagrees with the chronological system of Gen. v, vii. 11, acc. to which Enoch disappeared from earth more than 600 years (669) before the Flood.

(8) **What are ye** etc. God's answer in the same expressions as those of the angels. **that ye enter and speak.** Even the highest angels are not allowed to enter before God's presence, with some distinguished exceptions (cf. the conception

prince and a ruler over you in the high heavens." (9) Forthwith all stood up and went out to meet me, prostrated themselves before me and said: "Happy art thou and happy is thy father[14] for thy Creator doth favour thee".

(10) And because I am small and a youth among them [15] in days, months and years[15], therefore they call me "Youth" (*Na'ar*).

CHAPTER V

The idolatry of the generation of Enosh causes God to remove the Shekina from earth. The idolatry inspired by 'Azza, 'Uzza and 'Azziel

R. Ishmael said: Metatron, the Prince of the Presence, said to me:

(1) [1]From the day[1] when the Holy One, blessed be He, expelled

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14 *C* ins. 'and thy mother' 15–15 *BCL*: 'in years'
Ch. v. 1–1 *BCL*, *YR*. i. 59 a: 'on the day'

of the Curtain of *MAQOM*: on ch. xlv. 1, x. 1). he shall be a prince and a ruler over you in the high heavens for I delight in this one more than in all of you. This probably is meant to refer not only to *'Azza*, *'Uzza* and *'Azzael*, but to the ministering angels with them or else their suite of angels. Notice how *CE* in vs. 6 represents *'Azza* and *'Azzael* not as individual angels but as an *order of angels*, just as in the old tradition of 1 *En*. vi seqq. *Asael* was only one of the leaders of a multitude of angels. Metatron a ruler over *'Azza* and *'Azzael*: cf. quotation *Yalquṭ Re'ubeni*, i. 55 a, referred to above, a ruler over the princes and angels in general: cf. ch. x. 3, 4.

(9) Happy art thou and happy is thy father. This beatitude echoes the conception of "the *Zakut* of a Pious Posterity" (Schechter's expression, *Aspects*, pp. 195 seqq.). The merits of the sons retroact upon and determine the fate of the fathers.

(10) because I am small and a youth among them. This is the answer to the opening question of the present chapter. Cf. note *ib*. The angels are existent from the days of Creation. Cf. above.

Ch. v. This chapter treats of the removal of Shekina from earth on account of the idolatry of Enosh and his generation. It contains no definite reference to the subject proper of the present section: Enoch(-Metatron) and his translation to heaven. Furthermore, it represents a different tradition from that of ch. iv as to the nature of the angels *'Azza*, *'Uzza* and *'Azzael*. The connection with the context is, however, established by ch. vi. 1, 3, which associate the translation of Enoch to heaven with the removal of Shekina from earth. The chapter may therefore in its present position be considered as an introduction to ch. vi, offering a preparatory explanation of the reason and circumstances of the removal of Shekina, there alluded to. As regards the relationship between ch. iv on one hand and chh. v and vi on the other, it might be safe to assume that they represent respectively two different lines of tradition as to the translation of Enoch: one (ch. iv) connecting it with the sins of the generation of the flood of which he was to bear testimony to coming generations, the other (chh. v, vi) holding the view that Enoch—as the

the first Adam from the Garden of Eden (and onwards), *Shekina* was dwelling upon a *Kerub* under the Tree of Life.

(2) And the ministering angels [2]were gathering together[2] and going down from heaven in parties, [3]from the *Raqia'* in companies and from the heavens in camps[3] [4]to do His will in[4] the whole world.

(3) And the first man and [5]his generation[5] were sitting outside the gate of the Garden to behold the radiant appearance of the *Shekina*.

2–2 *B*: 'were entering' *CL*: 'were assembling' *DE*: 'were leaping' 3–3 *BCL*: 'and in companies and camps from *Raqia'*' *E* om. 4–4 *DE*: 'to roam, to fly over' 5–5 *EL*: 'and Eve'

only righteous man of his generation—was taken up on the occasion of *Shekina's* return to the heavens. The object of Enoch's translation, acc. to the latter view, was apparently not his function of witness, but is expressed by the last words of ch. vi: 'I have taken him as a tribute from my world' or 'as my only reward for all my labour with the first generations of the world'.

(1) **From the day...Shekina was dwelling** etc. This represents the frequently attested idea that the original abode of the *Shekina* was among the 'terrestrials, *ha-tTachtonim'* (*Cant. R.* vi, *Num. R.* xii. 5; cf. Abelson, *Immanence of God in Rabbinical Literature*, pp. 117–139). The specific view of the present passage is, that *Shekina* remained on earth after the first Adam's fall until the rise of idolatry in the generation of Enosh. Acc. to *Cant. R.* vi (see Abelson, *op. cit.* p. 136) *Shekina* was removed from earth already with Adam's sin: to the first heaven, and then in six subsequent stages corresponding to the six following epochs of men's degradation from heaven to heaven (the epochs are acc. to that passage: the sins of Cain, of the generation of Enoch, of the generation of the Flood, of the Dispersion, of the Sodomites and of the Egyptians in the days of Abraham). Acc. to *Num. R.* xii. 5 (in a dictum attributed to R. Simeon ben Yochai) the *Shekina* was dwelling on earth in the beginning, was removed with the sin of Adam, and returned with the erection of the Tabernacle. *Ib.* (acc. to Rab) the *Shekina* is also said never to have taken up its abode on earth until the erection of the Tabernacle. Cf. on vs. 13. The Shekina here stands for the manifestation of God, to all intents and purposes identical with the manifestation on 'the Throne of Glory': when on earth *Shekina* is no longer in heaven, see vs. 11.

upon a Kerub. Cf. chh. xxii. 12, 16, xxiv. 1, 17. **upon a Kerub under the Tree of Life.** Cf. *Apoc. Mosis*, xxii. 3, 4: "When God appeared in Paradise mounted on the chariot of His Cherubim with the *angels* proceeding before him....And the Throne of God was fixed where the Tree of Life was". Here the *Kerub* takes the place of the Throne of Glory which is left in the highest of the heavens, acc. to vs. 11.

(2) **And the ministering angels were...going down from heaven in companies** etc. Cf. *Apoc. Mosis*, xvii. 1, xxii. 3 seq. *Alph. R. 'Aqiba*, letter *'Aleph*: "when the first Adam beheld the Sabbath, he opened his mouth in praise of the Holy One: then the ministering angels went down from heaven in companies..."; *ib.*: (in the world to come) "the angels will come down in companies from heaven to the Garden of Eden". And *ib. BH.* iii. 60: "(when God had created Eve and brought her to Adam) all the heavenly household went down...to the Garden of Eden". Cf. *Yer. Chag.* 77 a, 4 *Ez.* vi. 3.

(3) **the first man and his generation were sitting outside the gate of the Garden to behold the radiant appearance of the Shekina.** Although expelled from the Garden of Eden Adam and his generation still partake of the splendour of *Shekina*. Cf. *TB. Ber.* 17 a: "(in the world to come) the righteous will be sitting with crowns

(4) For the splendour of the *Shekina* traversed the world from one end to the other [6](with a splendour) 365,000 times (that) of the globe of the sun[6]. And everyone who [7]made use of[7] the splendour of the *Shekina*, on him no flies and no gnats did rest, neither was he ill nor suffered he any pain. No demons got power over him, neither were they able to injure him.

(5) When the Holy One, blessed be He, went out and went in: [8]from the Garden to Eden, from Eden to the Garden, from the Garden to *Raqia'* and from *Raqia'* to the Garden of Eden[8] then all and everyone beheld the splendour[9] of His *Shekina* and they

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6–6 *DE*: 'in one moment, 365,000 and to the globe of the sun' *A* reads '65,000' instead of '365,000' (*BCDEL*). 7–7 *DE*: 'beheld' 8–8 *BCDEL*: 'from Eden to the Garden, from the Garden to *Raqia'* and from *Raqia'* to the Garden of Eden' 9 so *BCDL*. *A*: 'splendour of the image'

on their heads and enjoy the splendour of the *Shekina*". The idea of the radiance of *Shekina* is closely related to that of the heavenly light, of which the light created on the first day was an emanation and which is reserved for the righteous in the world to come. Cf. next vs.

(4) **The splendour of the Shekina traversed the world from one end to the other... And everyone who made use of the splendour of the Shekina... No demons got power over him.** For a discussion of the conception of the 'splendour (*ziw*) of the *Shekina*' see Abelson, *op. cit.* pp. 85–89. The splendour of the *Shekina* is here apparently conceived of as a light-substance protecting from illnesses, from the power of demons and from everything evil and unclean. For the idea of the splendour of *Shekina* as protecting from demons cf. *Num. R.* xii. 3. It is also conceived of as a sustaining substance, a spiritual food, both for the angels and the saints. *TB. Ber.* 17 a (see Abelson, *op. cit.* p. 87; Kohler, *Jewish Theology*, p. 198). *Yalquṭ* on Ps. viii (*TB. Shabbat*, 88 a): "when God spread the splendour of *Shekina* over Moses the angels could not burn him". *Yalquṭ* on Ps. xlv: "the righteous will feed on the splendour of Shekina and... they will receive no injury". 'The splendour of Shekina' is further used as an attribute of honour and glorification for the highest angels; cf. ch. xxii. 7, 13. Cf. 4 *Ez.* vii. 42, 122, Rev. xxi. 23 (notes in BOX, *Ezra-Apocalypse*, pp. 85, 127, 161). The conception of the splendour of the *Shekina* is sometimes seen under the aspect of the 'first light of Creation' or as 'the uncreated light of the Divine Presence' of which the first light is an emanation: this light is referred to in similar terms as those used of 'the splendour of the Shekina'. Cf. in the present connection *Gen. R.* xi. 2, xii. 5: "in the light which God created on the first day (so *Gen. R.* xi. 2; *ib.* xii. 5: the light by which the world was created) the first Adam saw from one end of the world to the other... but as soon as the Holy One, blessed be He, beheld the deeds of the generation of Enosh, of the Deluge and of the Dispersion he took it away and treasured it... for the righteous in the world to come". Sim. *TB. Chag.* 12 a.

(5) **went out and went in: from the Garden to Eden.** The Garden of Eden is the greater whole of which Eden is a part: *Gen. R.* xv, the Garden and Eden are two distinct things: *TB. Ber.* 34 b. For the expression 'went out and went in etc.' cf. the account of Shekina's ten different journeys in the Temple in *Lam. R. Pröem.* 25. The idea is probably deduced from Gen. iii. 8 ("and they heard the voice of the Lord God walking in the Garden"): the passage is interpreted in this sense in *Num. R.* xiii. 4 (although there God's *Shekina* is said to have had its permanent abode in heaven, from where it went down and went up again).

[10]were not injured[10]; (6) until [11]the time of[11] the generation of Enosh [12]who was the head of all idol worshippers of the world[12]. (7) And [13]what did the generation of Enosh do?[13] They went from one end of the world to the other, and each one brought silver, gold, precious stones and pearls in [14]heaps like unto mountains and hills[14] making idols out of them throughout all the world. And they erected the idols in every quarter of the world: the size of each idol was 1000 parasangs. (8) And they brought down the sun, the moon, planets and constellations, and placed them before the idols on their right hand and on their left, to attend them even as they attend[15] the Holy One, blessed be He, as it is written (1 Kings xxii. 19): "And all the host of heaven was standing by him on his right hand and on his left".

(9) What power was in them that they were able to bring them down? They would not have been able to bring them down but for [16]'UZZA, 'AZZA and 'AZZIEL[16] who taught them [17]sorceries whereby they brought them down and made use of them[17].

10–10 *L*: 'did not consume away' 11–11 lit. 'came' 12–12 *E* om. 13–13 *E* om. 14–14 lit. 'in mountains and hills' 15 with *BCDEL*, reading *pi"el*. *A* has *hithpa"el*: 'make use of' 16–16 *CL*: "*Azza* and '*Azza'el*' *D*: "*Azza* and '*Azzi'el*' *E*: "*Uzza* and '*Azza'el*' cf. ch. iv. 7. 17–17 *C* om. *L*: 'the art of sorceries'

(6) until the time of the generation of Enosh who was the head of all idol worshippers of the world. The generation of Enosh is here specifically connected with idolatry. In Rabbinic the cardinal sins of idolatry, adultery and bloodshed (and the calling of God's name in vain and sorceries) are often promiscuously referred to the generations of Enosh, of the Deluge and of the Dispersion. But cf. *Lam. R. Pröem.* 24: "the generation of Enosh who were the heads of idol-worshippers".

(7) And they erected the idols in every quarter of the world: the size of each idol was 1000 parasangs. This as well as the following vs. seems to presuppose the view of the men of this generation as being of immeasurably higher stature than those of later generations, an idea occasionally met with in Rabbinic.

(8) And they brought down the sun, the moon, planets and constellations. There is perhaps here a covert trace of an original representation of the generation of Enosh as worshippers of the sun and the planets. In the present form the heavenly bodies are made the attendants of the idols: they placed them before the idols to attend them like as they attend the Holy One, blessed be He. The idea is to illustrate how man put the idols in all respects in the same place as that which rightly belonged to God alone. *Yalqut* to Gen. iv. 26 quotes an account of the deeds of the generation of Enosh of a similar character as vss. 7 and 8 here (idols of copper, brass, iron, wood, stone).

(9) What power was in them... 'Uzza, 'Azza and 'Azziel who taught them sorceries, whereby they brought them down. The quotation *Ṣiuni*, *Yalquṭ Re'ubeni*, i. 53 a, has '*Shemchazai and Azzael*' (so also *BH.* iv. 127–128, *Yalq. Shim.* Gen. xliv; cf. on the following vs.). On '*Azza*, '*Uzza* and '*Azzael* see on ch. iv. 6. Here they are represented as evil agencies, teaching men sorceries and thereby supporting or rather inspiring the idolatry. The tradition here set forth is of course

(10) In that time the ministering angels brought charges (against them) before the Holy One, blessed be He, saying before him: "Master of the World! What hast thou to do with the children of men? As it is written (Ps. viii. 4) 'What is man (Enosh) that thou art mindful of him?' '*Mah Adam*' is not written here, but '*Mah Enosh*', for he (Enosh) is the head of the idol worshippers. (11) Why hast thou left

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a direct descendant of that which has found expression in the pseudepigraphal writings, esp. 1 *En.* vi, vii, viii: Ṣemiazaz and Asael among other leaders of the fallen angels who corrupted mankind. vii. 1: "they began to...defile themselves with them, and they taught them charms and enchantments". viii. 1: "Azazel taught men...and made known to them the metals (cf. 'gold, silver etc.' here)... and all kinds of costly stones (cf. here).... (3) Semjaza taught enchantments... Baraqijal astrology. Kokabel the *constellations*,...Shamsiel the signs of the *sun*, Sariel the course of the moon", *vide* Charles, *ad loca.* Add *Jub.* iv. 22, v. 1, xi. 4 seqq.: "they made for themselves *molten images*, and they worshipped each their idol... and *malignant spirits assisted* and seduced them into committing transgression and uncleanness". 2 *En.* vii, xviii. 2 *En.* xviii. 4 is of special interest in the present connection, since it shows that already at an early time a tradition obtained that had fixed the number of these angels as three—as against the tradition of the passages quoted in 1 *En.* representing them as a large number: "and of them (*Grigori* = Watchers) there went *three* to the earth from the Throne of God to the place Ermon. And they entered into dealings etc." Later the number is further reduced to two, so always in *Zohar*; cf. on vs. 6 of ch. iv. Cf. *Midrash Peṭirath Moshe, BH.* i. 129: "the angels '*Azza* and '*Azza'el* went down from the heavens and became corrupt in their ways".

(10) At that time the ministering angels brought charges against man before God etc. 'What is man etc.' This verse, Ps. viii. 4, is traditionally made to express the animosity of the angels against man, and rather suitably. See *Tanchuma, Par. Bechuqqothai* (Lev. xxvi); *Gen. R.* viii. 5 (in connection with the creations of man); *P. R. 'El.* xiii uses the similar passage Ps. cxliv. 3, 4 ("The ministering angels said before the Holy One, blessed be He: 'Lord of all the World, what is man that thou takest knowledge of him or the son of man that thou takest account of him'"). Cf. *Jerachmeel*, xxii. 1, and *Ma'yan Chokma, BH.* i. 58. But the form of accusation here recorded is also, in particular, attributed to the angels '*Azza* and '*Azzael*. Thus in *Zohar* several times, '*Azza* and '*Azzael* are said to have used this argument when opposing man's Creation, *Zohar*, i. 23 a, and another quotation in *YR*, i. 60 a. A strange similarity with the present chapter is exhibited by the fragment quoted in *Yalquṭ* on Gen. vi. 2 (from *Midrash Abkir*): "the disciples of R. Yoseph asked him: what is '*Azzael?* he answered them: as soon as the generation *of the flood* (cf. ch. iv) stood up and worshipped idols (cf. the present chapter) the Holy One was sorely grieved. Then forthwith came the two angels *Shemchazai* and '*Azza'el* and said before him: Master of the World! Did we not say before thee when thou didst create thy world: what is man that thou art mindful of him. He answered them: if ye were to go down to earth, the evil impulse would get power over you more than over man....Let us go down.... He said: Go down and dwell with them. As soon as they were on earth, they corrupted their ways with the daughters of men...". In that passage almost all the different statements about 'Azza and 'Azzael are woven together. Cf. on ch. iv. 6.

(11) Why hast thou left the highest of the high heavens etc. This presupposes that when *Shekina* was dwelling on earth it was absent from the '*Araboth Raqia*'.

ADE:	*B*:	*CL*:
the highest of the high heavens, the abode of thy glorious Name, and the high and exalted Throne in '*Araboth* on high	the '*Araboth Raqia*' which are full of thy glory, mighty and high alike, and the high and exalted Throne in the '*Araboth Raqia*' in the highest	the highest of the high heavens which are filled with the majesty of thy glory and are high, uplifted and exalted, and the high and exalted Throne in the *Raqia*' '*Araboth* on high

and art gone and dwellest with the children of men who worship idols and equal thee to the idols. (12) [18]Now thou art on earth and the idols likewise. What hast thou to do with [19]the inhabitants of the earth[19] who worship idols?"[18] (13) Forthwith the Holy One, blessed be He, lifted up His *Shekina* from the earth, from their midst[20].

(14) In that moment came the ministering angels, the troops of hosts and the armies of '*Araboth* in thousand camps and ten thousand hosts: they fetched trumpets and took the horns in their hands and surrounded the *Shekina* with all kinds of songs. [21]And He ascended[21] to the high heavens, as it is written (Ps. xlvii. 5): "God is gone up with a shout, the Lord with the sound of a trumpet".

18–18 *B* om. *C*: 'now that thou art on earth, thou art become in condition like as the inhabitants of the earth who worship idols' 19–19 *L*: 'those who go down to earth and are idol-worshippers' 20 *C* adds: 'and the Shekina ascended to heaven' 21–21 *BCDEL* om.

(13) **Forthwith the Holy One...lifted up His Shekina from the earth...and he ascended to the high heavens.** 'The Holy One' and '*Shekina*' are here practically synonymous. The idolatry is one of the main causes of the disappearance of the *Shekina* from on earth. Cf. *Sifre* (ed. Friedmann), 104 a, *Mekilta*, 72 a, *Tanchuma Lev.*, *Par. behar* (Schechter, *Aspects*, p. 223, Abelson, *op. cit.* p. 101). The idol erected in the Holy of Holies by Manasse, by its presence, its "face" drives out the *Shekina* from the Temple. The *Shekina* and the idols cannot remain in the same place: this is the burden of the remonstrances of the angels acc. to vs. 12. Cf. *Cant. R.* vi, *Num. R.* xii. 5, already referred to, note on vs. 1. Cf. also *Lam. R. Proöem.* 24 (in connection with the destruction of the Temple): "I have no abode on earth. I will remove my *Shekina* from earth and take it up to my former place".

(14) **And he ascended to the high heavens** etc. Already acc. to ch. xlviii c the narrative about *Shekina's* removal from on earth is connected with the taking up of Enoch as can be seen from the parallel to the present chapter found *ib.* (i.e. ch. xlviii c) vs. 1: "When I beheld the men of the generation of the flood (ctr. here and cf. ch. iv) that they were corrupt, then I went and removed my Shekina from among them. And I lifted it up on high with the sound of a trumpet and with a shout as it is written (Ps. xlvii. 5) 'God is gone up with a shout etc.'"

CHAPTER VI

Enoch lifted up to heaven together with the Shekina. Angels' protests answered by God

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

(1) When the Holy One, blessed be He, desired[1] to lift me up on high, He first sent *'Anaphiel* H (H = *Tetragrammaton*), the Prince, and he took me from their midst in their sight and carried[2] me [3]in great glory[3] upon[3a] a fiery chariot with fiery horses, servants[4] of glory. And he lifted me up to the high heavens together with the *Shekina*.

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1 *C*: 'sought me' 2 so *BCDL*. *A*: 'led me' 3–3 *BCL*: 'on a great kerub' 3a *BCL*: 'in' 4 *BDEL*: 'and a servant' *C*: 'and with songs'

Chh. vi seqq. The translation of Enoch. On the affinities of the representations of Enoch's translation in 1 *En.*, 2 *En.*, and 3 *En. vide* Introduction, 7 (a) and (*b*).

Ch. vi. According to this chapter Enoch was translated together with the *Shekina*: the *Shekina* was removed from earth on account of the idolatry of men. The chapter is a sequel to the antecedent chapter; cf. note *ib.* intr. As was pointed out above, note on v. 14, the connection of the removal of *Shekina* with the translation of Enoch is also attested in the 2nd Enoch-Metatron piece, ch. xlviii C 1. There, as in ch. vii, it is referred to the sins of the generation of the Flood (ch. iv). Besides, the present chapter contains a new specimen of angelic accusation against man before God or of protest against privileges awarded to man: in this case Enoch's ascension to the high heavens.

(1) **When the Holy One . . . desired to lift me up . . . He first sent 'Anaphiel H.** For '*Anaphiel* cf. ch. xviiii. 18 and note. Acc. to *Hek. R.* xxii Anaphiel is the highest of the angels, "higher than the Prince of the Presence and greater than he". Ch. xvi here (acc. to reading of *BDL*) he is the angel sent to 'punish' Metatron with strokes of lashes of fire. The meaning of the name: 'Branch of God' is explained ch. xviii *ib.* He represents the overarching majesty and sovereignty of God in the heavens, ramifying through all the firmaments. Hence he is also conceived of as protecting guide. The *Tetragrammaton* (*H*) is contained in his name, cf. on chh. x. 3, xxx. 1; cf. *Hek. R.* xxi. *YR.* i. 5 a (from *Sōdē Rāzā*): "the ring with the seal of heaven and earth (cf. on ch. xlviii D 5) are entrusted to him and all in heaven and earth kneel down and prostrate themselves before him".

upon a fiery chariot with fiery horses. The biblical narrative of Elijah's ascension to heaven has been suggestive here. In mystical literature the biblical traits ascribed to Elijah are referred to Enoch and *vice versa*: they are regarded as belonging to the same category of saintly men, since they were both removed from earth in their lifetime. "1 En. 70 describes Enoch's final translation in terms of that of Elijah" (CHARLES, 1 *En.* xlix). (Cf. 1 *En.* lxxxix. 52, xciii. 8, 4 *Ez.* vi. 26, note (m) in Box, *Ezra-Ap.* pp. 77 seq.) In later mysticism Elijah is often identified with the 'twin-brother of Metatron', *Sandalfon*, in explicit analogy with the identification of Enoch with Metatron (*YR.* i. 54 b, 57 b, 58 a; cf. Introduction).

(2) As soon as I reached the high heavens, the Holy *Chayyoth*, the *'Ophannim*, the *Seraphim*, the *Kerubim*, the Wheels of the *Merkaba* (the *Galgallim*), and the ministers of [5]the consuming fire[5], perceiving my smell[6] from a distance[7] of 365,000[7a] myriads of parasangs, said:

A:
"What smell of one born of woman and what taste of a [8]white drop[8] (is this) that ascends on high, and (lo, he is merely) a gnat among those who 'divide flames (of fire)'?"

B:
"What is one born of woman between (among) us? The taste of a [8]white drop[8] which ascends to the high heavens to minister[9] among those who 'divide flames of fire'".

CDEL:
"What smell[10] of [11] a woman-born is this and what taste of a [8]white drop[8] that ascends to the high heavens to minister [12]among dividers[12] of flames.

5–5 *C*: 'the fire which consumeth fire' *L*: 'the heavenly fire' 'the fire above' 6 *BE*: 'spirit' ('*ruḥi*' for '*reḥi*') 7 So *BCDEL*. *A*: 'among smells' 7a *L*: '5360' *YR*. i. 55 b: '5380' and om. 'myriads' 8–8 lit. 'drop of *semen*' 9 read *pi"el* instead of *hithpa"el*. 10 *E*: 'spirit' 11 *L* ins. 'a drop of' 12–12 *C*: 'here and in (those) cut of flames' *L*: 'between hedges of flames'

(2) **the Holy Chayyoth, the 'Ophannim, the Seraphim, the Kerubim, the Wheels of the Merkaba and the ministers of the consuming fire.** This is evidently intended as an enumeration of the highest classes of angels. The classes here mentioned are the five classes of Merkaba-angels of the angelological section, chh. xxi, xxv, xxvi, xxii and xix resp. The 'ministers of the consuming fire' may refer to the ministering angels in general—whose substance is fire—or to the angels in charge of the fire issuing forth from under the Throne (cf. on ch. xxxiii. 4). For the present enumeration cf. the parallel in the following chapter. All these highest classes of angels are here represented as protesting against the privilege awarded to the man Enoch of ascending to the high heavens. Cf. *P. R. 'El. passim*. Cf. also *Deut. R.* xi. 4 (the *Galgallim* of the Merkaba and the flaming *Seraphim* praise God for not regarding persons—with reference to Moses).

perceiving my smell etc. For the expression cf. *Gen. R.* xxxiv. 10: "God perceived the smell of Abraham, the Patriarch, ascending from the furnace...of *Chananya*, *Misael* and *Azaria*...the smell of the generation of the religious persecution". There it equals 'foresaw'. Here it perhaps denotes the idea that any intrusion of a lower, unclean element or being into the higher heavens is immediately sensed and guarded against.

What smell of a woman-born...(*ACDEL*), what is a woman-born between (among) us (*B*).... Cf. *TB. Shabbat*, 88 b: "R. Yehoshua ben Lewi said: in the hour when Moses ascended on high, the ministering angels said before the Holy One, blessed be He: Master of the World, what is a woman-born among us", i.e. 'what has he to do here?' The expressions 'one born of woman' and 'taste of a drop of *semen*' are of course used in a contemptuous sense, denoting the extreme insignificance of man in the eyes of the high angels. **what taste of a white drop (*A*)** etc. There is a play here on the two-fold meaning of the word *ṭa'am*, viz. 'taste' and 'reason, ground' ('what is the reason that one conceived of a white drop should ascend...') **those who 'divide flames of fire.'** The expression is deduced from Ps. xxix. 7 and denotes the angel-princes. In *Alph. R. 'Aqiba BH.* iii. 45, it is used of the 'Voice'.

(3) The Holy One, blessed be He, answered and spake unto them: "My servants, [13]my hosts[13], my *Kerubim*, my *'Ophannim*, my *Seraphim!* Be ye not displeased on account of this! Since all the children of men have denied me [14]and my great Kingdom and are gone worshipping[14] idols, I have removed my *Shekina* from among them and have lifted it up on high. [15]But this one whom I have taken from among them is an ELECT ONE among (the inhabitants of) the world [16]and he is equal to all of them in faith[16], righteousness and perfection of deed[17] and [18]I have taken him for (as) a tribute from[19] my world[18] under all the heavens[15]".

13–13 so *BCDELZ*. *A*: 'host of (my Kerubim)' 14–14 *L*: 'and worship' 15–15 *L*: 'but this one (only) have I taken from my whole world under all the heavens' 16–16 *BC* om. 17 so *DE*. *A*: 'beauty, form (*tabnith*)' 18–18 *S*, *YR*. i. 55 b (*Pirqe Hekaloth*): 'he is the (only) reward that I have received for all my labour under all the heavens'

(3) **My servants, my hosts, my Kerubim** etc. Cf. ch. i. 8. A close parallel is the answer attributed to God acc. to *Hek. R.* xxix. 2 (on the protest of the angels against the revelation of the 'secret' to the *Yorede Merkaba*): "My ministering angels, my servants, be ye not displeased on account of this etc."

he is equal to all of them in faith, righteousness and perfection of deed states the justification for the translation of Enoch: his merits, his perfection. This is not explicit in ch. iv, but might have been understood. Enoch is worth as much as the whole generation.

I have taken him for a tribute (or: **he is my reward, remuneration**; *YR.*). There is a covert allusion here to the destruction of the rest of the generation, hence to the Flood: *Enoch is the only one preserved from the ruin of the first generation, God's only remuneration for all his labour*. Also in the tradition represented by chh. v, vi, Enoch was connected with the Flood (as is explicitly stated in the parallel ch. xlviii C 1, several times referred to). The original tradition seems to have been somewhat like this: Owing to the general downfall of the first generation, caused by the idolatry arising among men with Enosh and his followers—an idolatry inspired by the demons or fallen angels—Shekina was removed from earth, and on the removal of the Shekina followed the destruction of the entire race in the waters of the Flood. One righteous man, Enoch, was exempted from the general fate of his contemporaries: he was taken up to the heavens together with the Shekina.

The aspect in which Enoch's translation is seen here is his being the tribute from the first generation, God's remuneration—the Creation of the first generation had not been in vain. In ch. iv it is seen from the aspect of the function assigned to Enoch of being a witness before coming generations, in the world to come, to the sinfulness and corruption of the generation that was ultimately destroyed in the waters of the Flood.

CHAPTER VII[1]

Enoch raised upon the wings of the Shekina to the place of the Throne, the Merkaba and the angelic hosts

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

When the Holy One, blessed be He, took me away from the generation of the Flood, he lifted me on the wings of the wind of *Shekina* to the highest heaven and brought me into the great palaces of the *'Araboth Raqia'* on high, where are [2]the glorious Throne of *Shekina*[2], the *Merkaba*[3], the troops of anger, the armies of vehemence, the fiery *Shin'anim*[4], the [5]flaming *Kerubim*, and the burning *'Ophannim*, the flaming servants, the flashing *Chashmallim* and the lightening *Seraphim*[5]. And he placed me (there) to attend the Throne of Glory day after day.

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1 *B* places this chapter at the end of ch. xiv. 2–2 *BCL*: 'the glory of Shekina' 3 *B*: 'the chariots of the mighty ones of anger' *L*: 'the chariots of the mighty ones' *C*: 'the great chariots of anger' 4 *C*: 'Accusers' 'Satans' 5–5 lit. 'the *Kerubim* of firebrands' and the *'Ophannim* of (burning) coal and the servants of flame and the *Chashmallim* of spark and the *Seraphim* of lightning'

Ch. vii. Another short version of the translation of Enoch, connecting it with the **generation of the Flood** but also containing traces of its relation to the removal or lifting up of Shekina ('on the wings of the wind of the Shekina'). **lifted me on the wings of the wind of Shekina.** The wings of Shekina, a common metaphorical expression, often used as denoting proselytism; cf. Abelson, *op. cit.* p. 90. Here it rather expresses the protection given to Enoch from the Godhead (against the fury of the angels?), *TB. Shabbat*, 88 b: "when Moses was to ascend on high...God spread over him of the splendour of His Shekina, that the angels might not be able to burn him". For 'wings of the wind' cf. chh. xxxiv. 1, xxxvii. 2. Cf. 2 *En.* iii. 1 (Enoch raised upon the wings of the angels, upon the clouds etc.). Acc. to *Mysteries of St John and the Holy Virgin*, 6 b, St John is raised "on the wing of the light of the Cherub". Cf. ch. vi. 1 (*BCL*). **where are the...Throne...the Merkaba, the troops of anger** etc., the most prominent of the glories contained in the highest of the heavens, the *'Araboth Raqia'*. Cf. *Mass. Hek.* v ("in the seventh Hall of *'Araboth Raqia'* are the Throne...the Chariots of the *Kerubim*...*Seraphim*, *'Ophannim*, *Chayyoth*, the *Chashmallim* of splendour and majesty, etc."). A parallel is ch. xlviii c 4, but notice the difference: there Enoch-Metatron is represented as appointed over and a minister of all the different classes of high angels, as well as of the Throne. Here he is represented as attendant of the Throne only (cf. however, x. 3). See ch. xv. 1.

the fiery Shin'anim. The name *Shin'anim* is deduced from vs. 18 of the mystical Ps. lxviii. The *Shin'anim* as a class of angels occurs frequently in enumerations of angelic orders.

the flaming servants. Cf. on ch. vi. 2.

the flashing Chashmallim. One of the ten classes of angels, in common with the *Shin'anim*. Cf. also ch. xlviii c and *Mass. Hek.* v, referred to above. The name is derived from the *Chasmal* of Ezek. i. 4. Cf. on ch. xxxiv. 1. The *Chashmallim* are in *Chag.* 13 b explained as "the angels (Chayyoth) who are sometimes silent

CHAPTER VIII

The gates (of the treasuries of heaven) opened to Metatron

R. Ishmael said: Metatron, the Prince of the Presence, said to me:

(1) Before He appointed me to attend the Throne of Glory, the Holy One, blessed be He, opened to me

[1]three hundred thousand gates of Understanding
three hundred thousand gates of Subtlety
three hundred thousand gates of Life

1–1 Following is the order of the attributes in the other readings:
B (10): wisdom . . . understanding . . . life . . . subtlety . . . grace and loving-kindness . . . love . . . Tora . . . maintenance . . . meekness . . . fear of sin
C (12): loving-kindness . . . understanding . . . life . . . subtlety . . . Shekina . . . power

(*chash*) and sometimes speak (*mallel*): they are silent when the Word emanates from the Holy One, blessed be He, they speak when He has ceased speaking."

to attend the Throne of Glory day after day. This is a traditional function of Metatron, *the Prince of the Presence.* Cf. ch. xlviii C 4. *Hek. R.* xi: "when the angel of the Presence enters to exalt and magnify the Throne of Glory and to prepare the seat for the Mighty One in Jacob". *Hek. Zot.* (*Bodl.* MICH. 9 fol. 67 b): "Metatron is the president of the Divine Thrones of Glory (of Dan. vii. 9)". But Metatron has also a Throne of his own: chh. x. 1–3, xvi. 1, 2, xlviii C 8.

Ch. viii. (1) **The Holy One, blessed be He, opened to me three hundred thousand gates of Understanding** etc. The gates are the gates of the treasuries of the heavens ('Araboth). Metatron is appointed over the stores of 'Araboth acc. to ch. x. 6, xlviii C 3. The treasuries are the treasuries of wisdom, understanding etc. i.e. the attributes by which the world is sustained. The abstract qualities here enumerated are to a large extent identical with those named as the agencies by which God created the world in, e.g. *TB. Chag.* 12 a ("wisdom, understanding, knowledge, strength, might etc."), *Ab. R. Nathan*, xxvii, xliii. Cf. ch. xli. 3: "wisdom, understanding, knowledge etc. by which the world is sustained"; and *Alph. R. 'Aqiba, BH.* iii. 20: "God supplies the world day by day with gifts, without which the world could not subsist for a single day: spirit and soul, knowledge and wisdom and subtlety, counsel and might, and the different senses". The idea is, that the abstract qualities on which the world is founded and by which it is sustained emanate from God. Yet we are here in no way nearer the conception of the '*Ten Sefirot*' than in the passages cited from *TB. Chag.* 12 a etc. For wisdom and understanding treasured in heaven cf. 4 *Ez.* v. 9, "then shall intelligence hide itself and wisdom withdraw to its chamber", where the essential idea of the present representation is already extant: wisdom and intelligence as at work in the world have their home in 'chambers' (i.e. in heaven) from where they have emanated and whither they return. Cf. also ch. xlviii D 2, and for the 'opening of the gates of the treasures' *Alph. R. 'Aqiba*, letter *Aleph*: "5000 gates of *wisdom* were opened to Moses on Sinai corresponding to the five books of the Law, and 8000 gates of *understanding*, corresponding to the eight prophets and 11,000 gates of KNOWLEDGE corresponding to the eleven writings". **three hundred thousand gates of Life.** The 'treasuries of life' in heaven are frequently referred to. Cf. e.g. *Chag.* 12 b: "in 'Araboth Raqia' are . . . the treasuries of life . . ."; ch. x. 6 here.

three hundred thousand gates of 'grace and loving-kindness'
three hundred thousand gates of love
three hundred thousand gates of Tora
three hundred thousand gates of meekness
three hundred thousand gates of maintenance
three hundred thousand gates of mercy
three hundred thousand gates of fear of heaven[1].

(2) In that hour the Holy One, blessed be He, added in me wisdom unto wisdom, understanding unto understanding, subtlety unto subtlety, knowledge unto knowledge, mercy unto mercy, instruction unto instruction, love unto love, loving-kindness unto loving-kindness,

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and might... grace and loving-kindness... love... instruction (Tora)... maintenance... fear of sin... meekness
E (12): wisdom... understanding... subtlety... life... peace... Shekina... power and might... strength... grace and loving-kindness... love... meekness... fear of sin
YR. i. 54 b (12): wisdom... understanding... life... subtlety... Shekina... power and might... grace and loving-kindness... love... Tora... maintenance... meekness... fear of sin
L (12): wisdom... understanding... life... subtlety... Shekina... might... grace and loving-kindness... love... Tora... maintenance... meekness... fear of sin
D (15): wisdom... understanding... life... subtlety... peace... Shekina... power and might... strength... grace and loving-kindness... love... Tora... maintenance... mercy... meekness... fear of heaven

three hundred thousand gates of Tora. Cf. *Alph. R. 'Aqiba, BH.* iii. 43, 44: "The Holy One, blessed be He, appointed Moses over all Israel, and over all the treasuries of Tora, and over all treasuries of wisdom, and over all treasuries of understanding". It is interesting to note, that acc. to this conception there is a special treasury of *Tora* (= the Celestial Tora?) besides the treasuries of wisdom and of understanding. Acc. to another conception the Tora is itself formed of the elements of wisdom and understanding, the 'secrets of the treasuries'; cf. on ch. xlviii D 2, 3.

gates of maintenance (*Parnasa*). Even the maintenance and sustenance of the needs of the world has its source in heaven. Cf. *Alph. R. 'Aqiba*, letter *Zain*: "*Zain*, that is the Name of the Holy One, blessed be He, for he feeds and maintains (*mepharnes*) all his creatures, day after day, as it is said (Ps. civ. 28): 'thou openest thine hand, they are filled with good'". From the 'maintenance' *Parnasa*, stored in heaven, the seventy princes of kingdoms take and "throw down to the nations of the world their maintenance" acc. to the *Lesser YR.*, *sub voce Nedibim* et freq. "Metatron distributes *Parnasa* among all the companies of angels" (*YR.* i. 56, quoting *Pardes*).

The opening the treasuries or gates to Metatron presumably connotates not only the bestowal upon him of their contents (as in vs. 2) but also that they are put in his charge and to his distribution. As Prince over the Princes he has to distribute their contents among the angels, and perhaps also as functional Prince of the World to the earth and nations.

added in me wisdom unto wisdom etc. The attributes here enumerated are on the whole identical with those of vs. 1. Hence the idea probably is that the contents of the opened treasuries were conferred upon Metatron. more than all the children of heaven. The unique position of Metatron is here emphasized.

goodness unto goodness, meekness unto meekness, power unto power, strength unto strength, might unto might, brilliance unto brilliance, beauty unto beauty, splendour unto splendour, [2] and I was honoured and adorned with all these good and praiseworthy things more than all the children of heaven.

CHAPTER IX

Enoch receives blessings from the Most High and is adorned with angelic attributes

R. Ishmael said: Metatron, the Prince of the Presence, said to me:

(1) After all these things the Holy One, blessed be He, put His hand upon me and blessed me with 5360[1] blessings. (2) And I was raised[2] and enlarged to the size of the length and width of the world. (3) And He caused 72 wings to grow on me, 36 on each side. And

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2 *C* adds: 'and honour unto all honour, majesty unto all majesty, glory unto all glory and greatness unto all greatness'

Ch. ix. 1 so *BCL*. *A*: 'one thousand, 305 thousands' *DE*: 'one thousand, 365 thousand' 2 *BC*: 'elated'

Ch. ix. The subject of the present chapter is the metamorphosis through which Enoch was made into a high angel. This metamorphosis is viewed from another aspect in ch. xv. Here the different angelic attributes conferred on Metatron are: immense height of stature, wings, eyes covering the whole of his body, and light.

(1) **blessed me with 5360 blessings.** This connects the present chapter with its antecedent: the blessings are presumably conceived of as contained in the heavenly treasuries, opened to Enoch and the contents of which are bestowed upon him. The treasures of blessing(s) are mentioned as contained in the 'Araboth, e.g. *TB. Chag.* 12 b. The number 5360 is intended to reflect the number 365.

(2) **I was raised to the size of the length...of the world.** The immense size of the high angels is a constantly reiterated theme. Cf. ch. xxi. 1: "each of the Chayyoth is as the space of the world" (cf. *Chag.* 13 a), chh. xxii. 3, xxv. 4, xxvi. 4. The idea prevails: the greater an angel is (in rank) the larger his size. Cf. the versions of the *Rev. of Moses* (*Ma'yan Chokma*, *BH.* i. 58, etc., *YR.* ii. 66 b–67 b, *Zohar*, ii. 58 a): "*Hadarniel* is greater than *Qemuel* by 60 myriads of parasangs, *Sandalfon* is higher of stature than *Hadarniel* by 500 years' journeying distance". Thus, in the other Enoch-Metatron piece of the present book, ch. xlviii c 5, the size of Metatron is seen from this comparative aspect: "I made him higher of stature than all. The height of his stature surpasses all others by ten thousand parasangs". The similar tradition preserved in *Zohar*, e.g. i. 21 a: "Metatron is glorified more than the highest angels (the *Chayyoth*) and higher than these by 500 parasangs".

(3) **72 wings.** The number seventy-two is frequently used in the present book. It generally seems to imply reference to the rule of the world: the seventy-two princes of kingdoms, cf. note on ch. xvii. 8. Metatron is in the present section the ruler of the seventy-two princes of kingdoms: chh. x. 3, xiv. 1, xvi. 1 and 2. It is possible that the seventy-two wings here—extending over the whole world

each wing[3] was as the whole world[3]. (4) And He fixed on me 365 eyes: each eye was as the great luminary. (5) And He left no kind of splendour, brilliance, radiance, beauty [4]in (of) all the lights of the universe[4] that He did not fix on me.

3–3 so *BCDEL*. *A*: 'filled the world'

4–4 so *BCL*. *A*: 'praise, lights of the universe'

—symbolize Metatron's rulership over these. **36 on each side** may be compared with ch. xvi. 1: 'the princes of kingdoms were standing...on my right hand and on my left'.

(4) **365 eyes.** For the number 365 (= the number of days of the solar year) as mystical number cf. chh. v. 4, xxi. 3 ('the size of each wing of the Chayyoth as 365 wings'), xxxiii. 4 ('the breadth of each of the fiery rivers is 365 thousand parasangs'). The body of an angel-prince covered with eyes (round about) is a regular feature of the descriptions of angels: cf. chh. xxii. 8 ('his body is full of eyes', of Kerubiel), xxv. 2, where the number of eyes assigned to the angel-prince in question ('*Ophanniel*) is devised on the basis of calendary calculations ('8466 eyes corresponding to the number of hours of a year'), xxvi. 6. Cf. notes *ad loca*. **each eye was as the great luminary.** An identical statement about the eyes of Seraphiel, ch. xxvi. 6.

(5) **fixed on me all kinds of splendour, brilliance** etc. **of the lights (luminaries) of the world.** Cf. in the angelological descriptions: chh. xxii. 4, xxv. 6, xxvi. 2, 4. Cf. also *Mass. Hek.* iv: "On every door in the Hall(s) of 'Araboth there are fixed 365 thousand myriads of different kinds of lights like unto the great luminary".

The repeated references by comparisons to the 'world' in the present chapter, vss. 2, 3, 5, and the possible allusion to the seventy-two princes of kingdoms or to the rule of the world in vs. 3 (cf. above) might conceivably be traces, if not intentional symbolical expressions, of Metatron's function as the Prince of the World. Vs. 2, 'I was raised to the size of the world', might also be a remnant of Metatron's connection with the speculations on the Primordial Man, the *'Adam Qadmon*. Acc. to *Chag*. 12 a the first Adam reached from one end of the world to the other. This connection, which like the identification of Metatron with the Prince of the World (existing from the Days of Creation), was perhaps suspended in consequence of Metatron's identification with Enoch, reappears in later cabbalistic literature: the statement that Enoch-Metatron is the *Nĕshāmā* of the first Adam, who left him before the sin of Adam (just as the universal size of the first Adam is represented as diminished through Adam's sin: *TB. Chag*. 12 a) is frequent. The difficulties arising from Metatron's identification with Enoch were now overcome through the new conceptions brought in with the doctrine of metempsychosis and related speculations.

CHAPTER X

God places Metatron on a throne at the door of the seventh Hall and announces through the Herald, that Metatron henceforth is God's representative and ruler over all the princes of kingdoms and all the children of heaven, save the eight high princes called YHWH by the name of their King

R. Ishmael said: Metatron, the Prince of the Presence, said to me:

(1) All these things the Holy One, blessed be He, made for me: [1]He made me[1] a Throne, similar to the [2] Throne of Glory. And He spread over me [3]a curtain of splendour and brilliant appearance, of

1–1 so ins. *DE*. 2 *C* ins. 'make of the' 3–3 *BCL* om.

Ch. x. This chapter presents Metatron as adorned with special attributes, distinguishing him from the other angels: a throne and a curtain, both reflections of the Throne and Curtain of the Godhead. He is furthermore explicitly pronounced a ruler over the princes of kingdoms and the children of heaven, a rulership defined as a vice-regency for the Holy One. The chapter really forms an explanation of the names 'Metatron' and 'Prince of the Presence'.

(1) **He made me a Throne.** This is *in itself* no feature confined to the descriptions of Metatron. Instances are frequent of thrones assigned to angels or meritorious dead. 1 *En*. cviii. 12 ("I will bring forth in shining light [cf. here] those who have loved My holy name, and I will seat each one on the throne of his honour"). Cf. CHARLES, *ad locum*, Rev. iv. 4. In the 'Apocalyptic Fragment' preserved e.g. in *BH*. v. 167–169 David has a "Throne of fire" erected for him over against the Throne of His Creator. Acc. to *Gedullah Moshe* Moses sees in the seventh heaven "70 thrones fixed, of precious stones, pearls, gold etc.... there are thrones for the scholars of the Law, for the *chassids*, the just etc. of different splendour acc. to merit of the occupants". And acc. to *Alph. R. 'Aqiba*, *BH*. iii. 34, the righteous in the world to come will each be seated before the Glory of the Holy One, on a throne of gold "like a king". For thrones assigned to angels cf. *Mass. Hek*. vii, acc. to which seven angels as court-officers are sitting upon seven thrones before the Curtain. Cf. Rev. xx. 4 ("I saw thrones, and they sat upon them", acc. to Bousset, *Comm. ad loc.* probably Christ and the angels as 'Gerichtsbeisassen'). The view predominant in Rabbinic seems to be that 'there is no sitting in heaven': *TB. Chag*. 15 a. Assigning a seat or a throne to any angel-prince or to any one beside the Holy One, might endanger the recognition of the absolute sovereignty and unity of the Godhead. Cf. ch. xvi. Acc. to the passage *Chag*. 15 a, just referred to, the privilege of 'sitting' was accorded to Metatron in his character as 'scribe': he was allowed "to sit and write down the merits of Israel". *Here, no doubt, the assigning a Throne to Metatron is meant to denote his unique position: his character of God's representative or vice-regent.* This is borne out by vss. 3 and 4 and also by what immediately follows: the Throne is similar to, *mē'ēn*, that is 'the counterpart of', **the Throne of Glory.** The character of Metatron's throne as an image of or counterpart of God's Throne is particularly emphasized by the additional feature: Metatron receives **a curtain similar to the Curtain of the Throne of Glory.** For the conception of the Curtain cf. note on ch. xiv. 1.

beauty, grace[4] and mercy, similar to[3] the curtain of the Throne of Glory; and on it were fixed all [5]kinds of lights in the universe[5].

(2) And He placed it at the door of the Seventh Hall and seated me on it.

(3) And the herald went forth [6] into every heaven, saying: [7]This is[7] Metatron, [8]my servant[8]. I have made him into a prince and a ruler over all the princes of my kingdoms [9] and over all the children

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4 *DE* om. 5–5 *C*: 'splendour and brilliance from all lights' cf. ch. ix. 4. 6 *ABD* ins. 'concerning me' 7–7 so *C*. 8–8 *C* om. 9 *L* ins. the gloss: 'the angels'

The Curtain regularly represents the recording of the Divine decrees with regard to the world, the secrets of the world's creation and sustenance, etc., in short the innermost Divine Secrets; cf. note referred to.

(2) **He placed it at the door of the Seventh Hall and seated me on it.** This is an often-repeated statement. It is in ch. xlviii C 8 made to denote his function as judge and ruler over the princes and the children of heaven, as even here, acc. to verses following. In *Rev. Moses* (*YR.* ii. 66 b, *Siuni*, 93 c d, Gaster, *RAS's Journal*, 1893) it is said: "Metatron, Prince of the Presence, *stands* before the door of the Hall of the Holy One, blessed be He, and he *sits* and judges all the hosts on high like a judge standing before the King". The contradiction between the two statements 'sits' and 'stands' in this passage is probably due to the influence of the tradition mentioned above, that there is no sitting in heaven, responsible also for the account of Metatron being divested of his privilege of *yeshiba* in *Chag.* 15 a and ch. xvi here. On his throne at the door of the seventh Hall Metatron faces all the hosts of the heavens, over which he has jurisdiction.

(3) **the herald went forth into every heaven.** The conception of the heavenly herald announcing important decrees of the Most High in the heavens is attested also in *Hek. R.* vi (*BH.* iii. 88, as ch. iv): "the herald went forth from the '*Araboth Raqia*' etc." and in *Rev. Mos.*, *Yalquṭ Re'ubeni*, ii. 66 b: "*Gallisur* stands behind the Curtain and gets knowledge of the decrees of the Holy One and heralds it... and the herald commits it to Elijah and Elijah stands as herald on the mount Horeb". **This is Metatron, my servant.** HERE THEN IS THE POINT—in the course of the exposition of the present chapter—WHERE ENOCH IS PROCLAIMED AS METATRON. It is significant that THIS PROCLAMATION IS MADE TO COINCIDE WITH HIS BEING SET UP ON A THRONE—as a ruler over the princes and angels. See Introduction, section 12 (5). **my servant**, i.e. '*Ebed*. '*Ebed* or God's Servant is an old-established name of Metatron. Cf. chh. xlviii C 1, xlviii D 1 (no. 17) and note. It seems to have been especially associated with the Prince of the Presence conception. Cf. *Hek. R.* xiii, *BH.* iii. 93: "*Surya*, '*Ebed*, the Prince of the Presence" (*Surya* is a common equivalent of Metatron as the Prince of the Presence, cf. no. 84, ch. xlviii. 1). In *Hek. Zot.* (*Bodl.* MICH. fol. 70a) the attribute 'my servant' is applied to Metatron as God's representative or vice-regent: "when I (the Holy One) leave the Throne of Glory to go down among the children of men". In *Hek. R. BH.* iii. 104, Metatron is called "'*Ebed-YHWH*, long-suffering and of great mercy". It is probable that the "*Ebed*' is derived from the picture of God's servant in Is. xlix. 1, etc.

I have made him into a prince and a ruler over all the princes of my kingdoms (= my princes of kingdoms). Here, as in ch. xvi. 1, 2, Metatron is explicitly stated to have special authority over the princes of kingdoms. This is a feature in the Prince of the World tradition: ch. xxx. 2. In the shorter Enoch-Metatron piece, ch. xlviii C, vs. 9, Metatron's character of ruler over the princes of kingdoms and thereby as functional Prince of the World is better preserved than here: he is there depicted as ruler over the nations of the world 'who smites kings

of heaven, *except the eight great princes, the honoured and revered ones who are called* [10]*YHWH, by the name of their King*[10]. (4) And every angel [11]and every prince[11] who has a word to speak [12]in my presence (before me)[12] shall go into his presence (before him) and shall speak to him (instead). (5) [13]And every command that he utters to you[13] in my name do ye observe and fulfil. For the Prince of Wisdom and the Prince of Understanding [14]have I committed to him[14] to instruct him in the wisdom of heavenly things and of earthly

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10–10 so with *BCDL*(*E*). *A*: 'by the name of H their King' *E*: 'H by the name of the World' (corrupt for: '*H*, by the name of the King of the World'?) 11–11 *D* om. 12–12 *BCL* om. 13–13 lit. 'every word that he shall speak to you' 14–14 so acc. to *BCL*. *BL* lit. 'I have committed him (sing. = the Prince of Wisdom and of Understanding)' *C*: 'I have committed them (plur.)' *A*: 'are ministers to him'

and sets up kings'. Here his rulership is viewed mainly or exclusively from its celestial aspect, he is the ruler over the princes of kingdoms as inhabitants of the heavens, in common with all the children of heaven. **Except the eight great princes...who are called YHWH by the name of their king.** 'Called by the name YHWH' (cf. on chh. iii. 2, xxix. 1) probably means that these angels have the *Tetragrammaton* as part of their names, as '*Anaphiel H* of ch. vi. 1, the higher ones of the angels enumerated ch. xviii, and the Merkaba princes chh. xix, xx, xxii, xxv, xxvi, xxvii. Which these angels are who are exempt from the jurisdiction of Metatron is not stated here. One might from ch. vi. 1 conjecture that '*Anaphiel* was regarded as one of them. A parallel can be brought from *Hek. R.* xxii, *BH.* iii. 99. This parallel is indeed so close that it can with some degree of certainty be assumed to represent the same tradition as the present passage. The guardians of the seventh Hall are enumerated—"and each of them, his name is called by the name of the King of the World"—(in the enumeration this statement is shown to signify the form of names of which the Tetragrammaton forms the latter part: SSTIEL YHWH, N(ZURIEL YHWH, etc.). The greatest of them is '*Anaphiel H* (in whose charge the ring with the seal of heaven and earth is committed, cf. on vi. 1): "before him all on high kneel down, fall on their faces and pay homage to him when they see him. And those angels, standing before the Throne of Glory, who *do not prostrate themselves before the Prince of the Presence*, they prostrate themselves before '*Anaphiel YHWH*". 'Those angels' are evidently the angels in *Hek. R.* made into 'the guardians of the Seventh Hall'. The names of these angels are only seven in the enumeration, but acc. to the general scheme of *Hek. R.* (see chh. xv, xvii, etc.) the number of the guardians of each Hall is 'eight': likewise in *Mass. Hek.* iv ("there are eight guardians of the door of each of the seven Halls"). Hence also *Hek. R.* xxii might originally have had: "eight great princes, called H". This clause is most probably additional here, cf. Introduction, section 8 (u).

(4) **Every angel...who has a word to speak in my presence, shall go ...to him.** HERE THE EPITHET 'PRINCE OF THE PRESENCE' IS EXPLAINED. (5) **And every command that he utters to you in my name do ye observe and fulfil.** THIS IS CLEARLY A PROCLAMATION OF METATRON AS GOD'S VICE-REGENT. Ex. xxiii. 21 may have been suggestive (Ex. xxiii. 20–22 are traditionally referred to the Prince of the Presence): "Beware of him and provoke him not: *obey his voice*". Here Metatron's jurisdiction extends only over the angels, ctr. ch. xlviii c 9. But his connection with the affairs of the 'world' is implied by the following, for **the Prince of Wisdom and the Prince of Understanding have I committed to him to instruct him in the wisdom of heavenly things and of earthly things.** 'The Prince of Wisdom and Prince of Understanding':

things, in the wisdom of this world and of the world to come. (6) Moreover, I have set him over all the treasuries of the palaces of *'Arabōth* and over all the stores [15]of life[15] that [16]I have[16] [17] in the high heavens.

CHAPTER XI

God reveals all mysteries and secrets to Metatron

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me:

(1) [1]Henceforth the Holy One, blessed be He, revealed to me[1] all

15–15 *L* om. 16–16 *E*: 'are' 17 *B* ins. 'in my world'
Ch. xi. 1–1 *BCL*: 'the Holy One, blessed be He, revealed to me, the spring (well) of'

cf. ch. xlviii D 1 (no. 105) and 2 ('all the treasuries of wisdom are committed in his hand'). The functions of the Prince of Wisdom are then naturally merged into the conception of Metatron: Metatron is the Prince of Wisdom. Cf. on ch. xviii. 11, 16. Metatron instructed in the 'secrets' is the subject of the following chapter. There it is God himself who instructs him. Cf. in 2 *En.* xxxiii. 11, 12: "two angels Ariukh and Pariukh appointed by God as *guardians of the Enoch-literature*".

(6) **I have set him over all the treasuries of... 'Araboth.** Cf. ch. viii. Acc. to the present chapter Metatron's initiation in the wisdoms of heaven and earth and his disposal over the treasuries is a necessary condition for (and corollary of) his office as God's representative. **Stores of Life**: ch. viii. 1, 4 *Ez.* viii. 54, *Alph. R. 'Aqiba, BH.* iii. 26, 44.

Ch. xi. That METATRON IS IN POSSESSION OF ALL SECRETS AND MYSTERIES is an essential feature of the traditions concerning him. Cf. the other Enoch-Metatron piece of the present book: ch. xlviii C 7 (and 4). He is called the 'Knower of Secrets' *ib.* and *Hek. R.* ("wise in the secrets and Master of the mysteries"). The same is implied in chh. viii, x. 5. As a 'knower of secrets' he is also the 'revealer of secrets'. This is the eighty-eighth of the names in ch. xlviii D 1 and the sixty-seventh in the treatise *Names of Metatron, Bodl.* MICH. 256, foll. 29 a–44 a. He is the Prince of Wisdom and the Prince of Understanding: ch. xlviii D 1 (105), 2, 6. He reveals the 'secret' to Moses: *ib.* 7. He is the guide and revealer of secrets to R. Ishmael acc. to the frame of the present book, to R. Ishmael and R. 'Aqiba (*e. a.*) acc. to *Hek. R.* (in the form of '*Surya*'), *Hek. Zot.*, *Shi'ur Qoma*, the *Apocalyptic Fragment*, *BH.* v. 167–169, and in various scattered fragments (see Introduction). Also called 'guide of all treasuries', e.g. *BH.* ii. 117. Besides it needs hardly to be pointed out that the revelation of secrets to Enoch and Enoch as possessor of and revealer of heavenly secrets is a prominent trait of the 1 and 2 *En.* Cf. also CHARLES, 1 *En.* xlix. 3, 4.

(1) **Henceforth the Holy One... revealed to me.** Acc. to vs. 5 of the preceding chapter the angel(s) called the Prince of Wisdom and Prince of Understanding are the instructors of Enoch-Metatron. Here it is the Holy One himself who reveals the secrets to him. An important parallel to this is found in 2 *En.* xxiii, xxiv. In ch. xxiii the angel *Vretil* tells Enoch of 'all the works of heaven and earth, etc. etc.', in ch. xxiv again it is God himself who reveals to Enoch 'the secrets of Creation'. The reason of the change is there to be seen in the explicit statement that these latter secrets are not even revealed to the angels and could therefore be handed over to Enoch only by God himself. It is probable that a similar idea has been at work here. It is at least certain that Metatron was thought to receive more

the mysteries of Tora and all the secrets of wisdom [2]and all the depths of the Perfect Law[2]; [3]and all living beings' thoughts of heart and all the secrets of the universe[3] and all the secrets[4] of Creation were revealed unto me even as they are revealed unto [5]the Maker of Creation[5].

(2) And I watched intently[6] to behold [7]the secrets of the depth and the wonderful mystery[7].

[9]*ABL*:

Before a man did think [8] in secret, I saw[8a] (it) and before a man made a thing I beheld it. (3) And there was no thing on high nor in the depth of the world hidden from me. [10]

C:

Before a man did think, I knew what was in his thought. (3) And there was no thing above on high nor below in the deep hidden from me.

[9]

2–2 so *BEL* (*L* om. 'Perfect') *A*: lacuna. *C* reads: 'all the secrets of understanding and all the depths of the mysteries of the Tora' 3–3 *BCL* om. 4 *BC*: 'orders' 5–5 *C*: 'the Creator of the work(s) of the Beginning' 6 lit. 'much' *BCL* om. *DE*: 'from that time onward' 7–7 perhaps to be emended with *C*: 'the deep secrets and the wonderful mysteries' 8 *B* ins. 'I knew, and before he did think' 8a *L*: 'I knew' and om. 'in secret' 9–9 *DE* corr. from 'before a man did think etc.' to the end of the chapter. 10 *B* adds: 'from the Creator of the World alone'

of the 'secrets' than the angels in general; cf. ch. viii. 2 end: 'I was honoured and adorned with all these...things more than all the children of heaven', referring *inter alia* to 'wisdom, understanding, knowledge'.

all the mysteries of Tora and all the secrets of wisdom and all the depths of the Perfect Law. The mysteries of the *Tora* is a technical term, denoting THE INNER ESSENCE OF WHICH THE TORA ITSELF IS AN EXPRESSION, FORM, PHENOMENON. They are not to be defined as the sum of mystical interpretations of the Tora: the mystical interpretation aims at finding these secrets by the study of the Tora, in which they are embodied (cf. e.g. *Baraita of R. Meir*, *Pirqe Ab.* vi: "Whosoever is busy in the Tora for its own sake...to him the mysteries of Tora are revealed"). They are in fact the 'mysteries of mysteries', the fundament not 'only' of the Tora but of the universe, of heaven and earth: cf. ch. xlviii D 8 and note *ad locum*. In the term are thus comprised also the following: **the secrets of Wisdom and the depths of the Perfect Law** and also **the Secrets of Creation.** See Introduction, section 14 (1). Cf. *Alph. R. 'Aqiba*, *BH.* iii. 43, 44, acc. to which God revealed to Moses (since Moses received the Tora on Sinai he was also thought to have received the 'Secrets' either directly from God or through Metatron; cf. ch. xlviii D 3, 7 seq.) 'the Tora...and opened to him the treasuries of Wisdom, which the Holy One...revealed to him, that he might see by His Wisdom all the orders of Creation....' **Perfect Law.** The expression is derived from Ps. xix. 8. Cf. *Alph. R. 'Aqiba*, *BH.* iii. 14: "But for the Perfect Law (*Torá Temimá*) the whole world would not subsist" and *vice versa*.

all living beings' thoughts of heart.... (2) **Before a man did think, I knew, etc.** (3) **...no thing...on high nor...in the deep hidden from me.** Metatron seems here to be invested with the attribute of omniscience proper only to 'the Maker of the World'. All past, present and future events are recorded with God (on the Curtain cf. on ch. xlv. 1). These were also shown to Moses acc. to the passage *Alph. R. 'Aqiba*, *BH.* iii. 44, referred to above.

CHAPTER XII

God clothes Metatron in a garment of glory, puts a royal crown on his head and calls him "the Lesser YHWH"

R. Ishmael said: Metatron, the Prince of the Presence, said to me:

(1) By reason of the love with which the Holy One, blessed be He, loved me more than all the children of heaven, He made me a garment of glory[1] on which were fixed[2] all kinds of [3] lights, and He clad me [4]in it[4]. (2) [5]And He made me a robe of honour on which were fixed all kinds of beauty, splendour, brilliance and majesty [6 5]. (3) And he made me a royal crown in which were fixed forty-nine costly stones

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1 so *BCL*. lit. 'highness' *A* corr. 2 so *C*. *ABDEL* om. 3 *B* ins. 'beauty, splendour and majesty and' 4–4 supplied from *C*. 5–5 *DE* om. 6 *CL* add: 'and wrapped me (in it)'

Ch. xii. Continued description of Enoch's exaltation, ending with the climax: ENOCH-METATRON CALLED THE LESSER YHWH. A very close parallel to this chapter is found in 2 *En.* xxi. 5–11, xxii. 5. *Vide* Introduction, section 7 (*b*). (1) **The Holy One...made me a garment of glory.** Cf. 2 *En.* xxii. 8 (lvi. 2): God bids Michael clothe Enoch with 'the raiment of glory'. In early traditions the 'garment of glory' ('raiment of honour', etc.) represents the light-substance in which the inhabitants of the high heavens appear; the 'glory' is light, splendour, probably conceived of as a reflection, outflow of the Divine Glory, the Splendour of Shekina. The putting on 'the raiment of glory' is a necessary condition of entering the highest heavens, God's abode of light. Hence it is also a mark of the holy, celestial nature of its bearer. Cf. how acc. to *Asc. Is.* ix. 2–11 (vii. 25) Isaiah can only ascend to the highest heaven after having received the garment of glory. 'Garments of glory' are designed for the righteous and elect: 1 *En.* lxii. 15, 16. Similarly *Esdras* ii. 39 ("those which are departed from the shadow of the world and have received glorious garments of the Lord"), explained *ib.* iv. 45 ("they that have put off the mortal clothing and put on the immortal"), 1 *En.* cviii. 12 (*vide* CHARLES' notes *ad loca cit.*), 2 Cor. v. 3 seq., *Rev.* iii. 5, iv. 4, vi. 11, vii. 9, 13, 14, *Alph. R. 'Aqiba*, *BH.* iii. 28 and 34 (the righteous will be sitting on thrones before the Glory in royal garments and royal crowns).

The garment of glory and robe of honour is here assigned to Metatron as distinguished from the other angels: 'by reason of the love with which [He] loved me more than all the children of heaven'. The writer has Metatron's rulership, his vice-regency in view. THE GARMENT AND ROBE ASSIGNED TO HIM ARE TO BE UNDERSTOOD AS SYMBOLS OF HIS DERIVED KINGSHIP. This is apparent from the following context: Metatron crowned with a crown of kingship and especially by his pronouncement as the Lesser YHWH. Acc. to *Alpha Beta de Metatron* (*Add.* 15299, fol. 81 b) Metatron "is clad in eight garments, made out of the splendour of Shekina (*ib.* 81 a: when the righteous parts from this world the Prince of the Presence conducts him to the Garden of Eden and there he clothes him in eight garments from the splendour of Shekina)". THE GARMENT(S) OF GLORY ARE A DISTINCTION ASSIGNED ALSO TO MESSIAH acc. to *Pirqe Mashiach*, *BH.* iii. 73 ("God will clothe Messiah in splendour and majesty...and garments of glory").

(3) **And he made me a royal crown.** 'Crowns' often termed 'Crowns of Glory' are frequently, one might say regularly, ascribed to angel-princes. Cf. in

[7]like unto[7] the light of the globe of the sun. (4) For its splendour went forth [8]in the four quarters of the '*Araboth Raqia*', and in (through) the seven heavens, and in the four quarters of the world[8]. And [9]he put it[9] on my head.

(5) And [10]He called me[10] THE LESSER YHWH in the presence of all His[11] heavenly household; as it is written (Ex. xxiii. 21): "For my name is in him".

7–7 *B*: 'shining as' 8–8 *B*: 'from one end of the world to the other, and in the seven heavens and in the four quarters of the world' 9–9 lit. 'he wreathed it' *C*: 'they put that crown' 10–10 *BC*: 'they called me (by the name of)' 11 *BCL*: 'the'

the present book chh. xvi. 1, 2 (princes of kingdoms), xvii. 8 (item), xviii. 1–22 (all the angels and princes); in the angelological section, the Merkaba-angels and the princes set over them: chh. xxi. 4, xxii. 5, 11, xxv. 6, xxvi. 7, 8, further xxxix. 2, xl. 2, xlviii C 4. The Divine Names, ch. xlviii B 1. Cf. Rev. iv. 4. The righteous are to receive crowns in the world to come or in the after-life, e.g. 2 *Esdras* ii. 45. *Alph. R. 'Aqiba*, *BH.* iii. 34, and *ib.* 36, God is represented as crowning the letters on the Merkaba with a crown of kingship and a crown of glory. In the present book 'the crown of kingship' is the special emblem of Metatron and of the seventy-two princes of kingdoms (whose ruler he is): ch. xvii. 8 (cf. xvi. 1, 2); in ch. xviii all the angel-princes are depicted with 'crowns of glory' except the 'seventy-two princes of kingdoms' who have 'crowns of kingship'. They are the celestial rulers over the nations of the world. The royal crown here is apparently meant to distinguish Metatron as representative ruler. The following chapter makes it clear that METATRON'S CROWN WAS CONCEIVED OF AS A COUNTERPART OF 'KÉTHER NŌRĀ' OF THE HOLY ONE AS KING OF THE WORLD (cf. ch. xxix. 1). its splendour went forth etc. Cf. ch. xxv. 6.

(5) And He called me the Lesser YHWH... "For my name is in him." The tradition that Metatron bears the name of his Master is attested in *TB. Sanh.* 38 b, with the same scriptural support as here, viz. Ex. xxiii. 21. The passage is frequently referred to Metatron. The reference has been interpreted from the equal numerical value of Metatron and *Shaddai* (the name of God Almighty). *The original meaning was, however, as here*, that METATRON ACTUALLY WAS CALLED BY THE DIVINE NAME OR NAMES. Such seems to be the import even of *TB. Sanh.* 38 b, since there Ex. xxiv. 1 is referred to Metatron: "And He said unto Moses, Come up unto YHWH"; 'Come up unto YHWH' is to be understood: 'Come up unto Metatron'. A very important parallel is found in *Apocalypse of Abraham* (ed. BOX), ch. 10: "I am called *Jaoel* by Him who moveth that which existeth with me on the seventh expanse upon the firmament, a power in virtue of the *ineffable Name that is dwelling in me*". *Jaoel* is made up of the Divine Names, and therefore 'God's Name is *in Him*'. For Metatron called 'the Lesser YHWH' cf. *BH.* ii. 61, 114, 117, and also 3 *En.* xlviii C 7, xlviii D 1 (no. 102: 'the Lesser YHWH, after the name of his Master, "for my name is in him (Ex. xxiii. 21)"'; *ib.* no. 14, YHWH is included as one of the names of Metatron). *Sepher ha-Qoma* (*'Inyānē Merkaba*), *Bodl.* OPP. 467, fol. 61 b (where the variant reading, however, differs): "The Explicit Name, which is Metatron, the Youth" (var. "the explicit name which Metatron announces"). In the commentary on *Sepher ha-Qoma* (*Bodl.* OPP. 658, fol. 101 a): "for Metatron's name is YHWH the Lesser". *Add.* 27142 quotes from *Hekaloth* (*et al.*): "And he (Metatron) is the crown of the attributes of the Holy One, and his name is as the name of His Master: THE LESSER YHWH". *Add.* 15299, fol. 134 a (*Widdūy Yaphe*): "all the princes that are standing beneath the Lesser YHWH". Cf. *Zohar*, i. 21 a. The ascribing to Metatron of the name *YHWH*

CHAPTER XIII

God writes with a flaming style on Metatron's crown the cosmic letters by which heaven and earth were created

R. Ishmael said: Metatron, the angel, the Prince of the Presence, the Glory of all heavens, said to me:

(1) Because of the [1]great love and[1] mercy with which the Holy One, blessed be He, loved [2]and cherished[2] me more than all the children of heaven, He wrote with his finger with a flaming style upon the crown on my head the letters by which were created [3]heaven and earth, the seas and rivers[3], [4]the mountains and hills,[4] the planets and constellations [5], the lightnings, winds, earthquakes [6]and voices (thunders)[6], the snow and hail, the storm-wind and the

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C OM. CHH. XIII AND XIV. 1–1 so with *BDEL*. *A*: 'love of the Holy One, blessed be He, and the' 2–2 *L* om. 3–3 ins. with *BDEL*. *A* om. 4–4 *BL* om. 5 *B* ins. 'the sun and the moon' 6–6 *L* om.

ha-QATAN is very near to ascribing to him an intermediary Function of Deity. But it here denotes his function of being God's representative. As His representative the Most High has conferred upon him part of His essence which is in His name. Cf. how acc. to later traditions Metatron is regarded as part of the Shekina, the body of *Shekina*, "the *Shekina* is called by his name Metatron" (*YR*. i. 57 a). Further on the significance of the name 'the Lesser YHWH' see Introduction, section 8. (*Add.* 27199, fol. 114 a: חקוק בלבו שם הגדול כי שמי בקרבו speaking of Metatron.) *The expression 'the little Iao' is found in Pistis Sophia (ed. Horner), page 6* (12b) (ed. Schmidt, pp. 7, 8). *Cf.* Introduction, 8 (p) and 11 H 2 (a).

Ch. xiii. (Cf. the parallel chapter xli.) ON THE CROWN WITH WHICH THE HOLY ONE CROWNED METATRON ACC. TO THE PRECEDING CHAPTER VS. 3, HE WRITES THE MYSTICAL LETTERS "BY WHICH HEAVEN AND EARTH ETC. WERE CREATED". This is indicated as a distinction assigned to Metatron over 'all the children of heaven' (cf. ch. xii. 1). The idea is presumably to denote that Metatron's crown is the counterpart of the Crown of the Most High, just as Metatron's throne and curtain (ch. x. 1) are the counterparts of the Divine Throne and Curtain resp. Acc. to *Alph. R. 'Aqiba*, *BH*. iii. 13 and iii. 50, the "22 letters by which the whole Torah was given to the Tribes of Israel...are engraved with a flaming style on the Fearful Crown (cf. ch. xxix. 1)". And the latter passage continues: "and when the Holy One, blessed be He, desired to create the world, they all went down and stood before Him". *Mass. Hek.* vii: "the crown with the Explicit Name is on His (fore)head".

(1) **the letters by which were created heaven and earth.** Which are these letters? In three different ways the conception of 'Creation by letters' is expressed: (1) the world was created by the letter *Beth*, being the first one of the letters of the Tora (*Bĕrēshīth*): *Gen. R.* i. 14, *TJ. Chag.* 77 c, *Alph. R. 'Aqiba*, *BH*. iii. 5: for on the Tora the Creation was based; (2) the *letters of the Divine Name* are the constituents of the world (*Zohar*, ii. 76 a b), especially the letters of the *YHWH* and *'EHYE*, viz. י, ו, ה, א. But also in particular the letters *Yod* and *He* (common to both these names and found in the name *YAH*). The biblical passage Is. xxvi. 4

tempest; the letters by which were created all [7]the needs of the world [8]and all[87] the orders of Creation.

(2) And every single letter [9]sent forth[9] [10]time after time as it were[10] [11]lightnings, [12]time after time as it were[12] torches, [12]time after time as it were[12] flames of fire, [12]time after time[1211] (rays) like [as] the rising of the sun and the moon and the planets.

7–7 *L* om. 8–8 so with *BDE*. *A*: 'upon all' 9–9 *L*: 'flew off' 10–10 *BDE*: 'figures like unto' or 'figures of aspects as' 11–11 *DE* om. 12–12 *B* as in 10–10.

(cf. ch. xlii. 4) is used as support, interpreted thus: "By *Yōd Hē* He created the worlds". The 'worlds': "the world to come with *Yōd*, this world by *He*" or *vice versa* (*YR*. i. 8 b). From the word *behibbare'ām*, read *bĕ Hē bĕrā'ām* (by He did He create them), in Gen. ii. 4, support is brought for the statement: 'by *He* heaven and earth were created'. The first word of the Tora (*Bĕrēshīth*, read *Bārā Sheth* (He created (by) six) together with the passage Is. xxvi. 4 already mentioned (interpreted: By *YH YHWH* he created the worlds) are used as support for the creation of heaven and earth and the world by the six letters: ה, ו, ה, י, ה, י (*Ma'ase Bereshith, S. Raziel, Or.* 6577 foll. (19 b, 20 a b). Cf. for further references: *TB. Men.* 29 b, *TJ. Chag.* 77, *Gen. R.* xii. 2, 9, *Mass. Hek.* vii, *Alph. R. 'Aqiba, BH.* iii. 23, 24, 53, 55, 56, *YR.* i. 4 b, 8 b. (3) The world was created by the twenty-two letters (which of course are also regarded as constituting the Divine Name). *Pirqe R. Ishm.* (*Bodl.* MICH. 175, foll. 20 a–26 a, ch. xxi cont.) the statement to this effect is based likewise upon Is. xxvi. 4. The creation of everything in heaven and on earth by means of the twenty-two letters is notedly the fundamental doctrine of the *S. Yeṣira*: "By means of the 22 letters, by giving them a form and a shape, by mixing them and combining them in different ways, God made the soul of all that which has been created and of all that which will be" (ii. 2, cited by Abelson in *Jewish Mysticism*, p. 104). Cf. *ib.* p. 100 from *Ber.* 55 a: "Bezalel knew how to join together the letters by means of which the heavens and earth were created"). Cf. also the "Sa'adya" commentary on *S. Yeṣira*, ii. 2. As no special letters are named here and no reference is made to the 'name', also because the wording suggests a plurality, THE 'LETTERS' ARE PRESUMABLY IN THE PRESENT CHAPTER TO BE UNDERSTOOD AS THE 22 LETTERS. In ch. xlviii D 5 the conferment upon Metatron of the twenty-two letters is explicitly stated.

(2) And every single letter sent forth etc. Cf. ch. xxxix. 1 and ch. xlviii B 1, from which it appears as if the reading of *L* might probably be original: 'flew off'. Cf. notes *ad loca*. On 'the mystical letters' *vide* Introduction, section 14 (1).

The idea of creation by letters (of the Name) is to be traced back in the Enoch literature to 1 *En.* lxix. 14–25: "the hidden *Name* (enunciated) in the oath...and these are the secrets of this oath:...through it the earth was founded...the sea was created...the depths made fast...the sun and moon complete their course" (Charles' ed.).

CHAPTER XIV

All the highest princes, the elementary angels and the planetary and sideric angels fear and tremble at the sight of Metatron crowned

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

(1) When the Holy One, blessed be He, put this crown on my head, (then) trembled before me all the Princes of Kingdoms who are in the height [1]of '*Araboth Raqia*' and all the hosts of every heaven[1]; and even [2]the princes (of) the '*Elim*, the princes (of) the '*Er'ellim* and the princes (of) the *Ṭafṣarim*[2], who are greater than all the

1–1 *L* om. 2–2 so with *BL*. *A*: 'the princes of the '*Er'elim* and the princes of the '*Elim Ṭafṣarim* and the princes of the '*Er'ellim*' *DE*: 'the princes '*Elim* and the princes '*Ṭafṣarim*'

Ch. xiv. In the form of a narrative of how different princes and angels trembled before Metatron, when they saw him crowned by the Most High, the PRESENT CHAPTER GIVES AN EXPOSITION OF THE VARIOUS ANGELIC POWERS UNDER METATRON'S AUTHORITY. These comprise mainly: (1) the princes of kingdoms, including Sammael ('who is greater than all of them'); (2) the princes (of) the '*Elim*, '*Er'ellim and Ṭafṣarim*; (3) the so-called 'rulers of the world', i.e. (*a*) the angels appointed over the elementary powers of the world, fire, ice, wind, lightning, thunder, snow, rain, (*b*) the angels appointed over the heavenly bodies, including the angels of 'the day' and 'the night'. It will be noticed that these angels and angelic functions fall within the traditional dominion of the 'Prince of the World': METATRON IS HERE (cf. on chh. ix. 5, x. 3) DENOTED AS VIRTUAL PRINCE OF THE WORLD, HAVING AUTHORITY OVER THE 72 PRINCES OF KINGDOMS (cf. ch. xxx) AND OVER THE 'RULERS OF THE WORLD'.

(1) **all the Princes of Kingdoms.** Metatron is particularly depicted as the ruler over the princes of kingdoms; cf. chh. x. 3, xvi. 1, 2, xlviii C 9, and on iii. 2. For the conception of the princes of kingdoms—the representatives of the nations of the world—see on ch. xvii. 8 and cf. chh. xviii. 2, xxx. 2. **who are in the height of 'Araboth Raqia'**, the highest of the heavens. The princes of kingdoms are usually represented as having their place in the highest of the heavens, near the Throne of God. They form the Celestial *Beth Din*, the Divine Council (ch. xxx). See on ch. xvii. 8 (in Raqia') and xviii. 2 (in the 'Araboth Raqia', but in rank under the guardians of the Halls of Araboth).

'Elim, the princes of the 'Elim. A class of angels mentioned also chh. xv B 1 and xix. 6 (in the reading of *B*). The name is derived from Ex. xv. 11 and Ezek. xxxii. 21. *Mekilta* on the former passage explains ''*Elim*' as "those who minister before the Holy One in the high heavens", thus denoting them as angels. The '*Er'ellim* and '*Ṭafṣarim*, also in ch. xxxiii. 7. The 'Er'ellim, denoting angels (in general?) in *Ket.* 104 a and *Yer. Kil.* 32 a, are derived from Is. xxxiii. 7. They are one of the 'ten classes of angels' (under the rulership of Mikael, *Mass.* '*Aṣiluth*, *Zohar*, Ex. xliii; *Maimon*, *Y. Ch. Y. T.*), also mentioned as one of the first classes of angels in *YR.* i. 13 a (from *Midrash Kōnēn*) and i. 31 a (from '*Ōr ha-Chayyim*). The *Tafṣarim* (Jer. li. 27, Nah. iii. 17) occur here and in ch. xxxix. 2 only. For **the hosts of every heaven** (*om. by L*) cf. xvii. 2.

ministering angels who minister before the Throne of Glory, [4]shook, feared and trembled before me [3]when they beheld me[34].

(2) Even Sammael [5], the Prince of the Accusers, who is greater than all the princes of kingdoms on high, feared and trembled before me.

(3) And even the angel[6] of fire, and the angel[6] of hail, and the angel[6] of the wind, [7]and the angel of the lightning,[7] and the angel of anger, [8]and the angel of the thunder[8], and the angel of the snow, and the angel of [9] the rain; and the angel of the day, and the angel of the night, [10]and the angel of the sun and the angel of the moon[10] and the angel of the planets and the angel of the constellations [11]who rule the world under their hands, feared [12]and trembled and were affrighted before me, when they beheld me[12].

[13](4) These are the names of the rulers of the world: *Gabriel*, the

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3–3 *E* om. 4–4 *L* om. 5 *DE* ins. 'the Evil One' 6 *BL*: 'angels' 7–7 *B* om. 8–8 *D*: 'the angel of the storm-wind, the angel of the earthquake' *B*: 'the angel of the earthquake and the angel of commotion and the angel of hail' *L*: 'and the angels of the earthquake and the thunder' 9 *L* ins. 'the lightning and' (cf. 7–7) 10–10 *L* om. 11–11 *L* om. from 'who rule...' vs. 3 to vs. 5. 12–12 *B* om. 13–13 *B* om. vs. 4.

(2) **Sammael, the Prince of the Accusers, who is greater than all the princes of kingdoms.** For Sammael cf. on ch. xxvi. 21. He is here put in relation to the princes of kingdoms, probably regarded as the chief of these princes. As 'the prince of Rome'—ch. xxvi. 12—he is naturally included in this category, and as a representative of Rome, Israel's greatest oppressor, he also becomes the representative of all the Gentile nations and the leader of the princes who accuse Israel (represented by Mikael) on high. From this point of view one trend of traditions regards the princes of kingdoms, under Sammael, as evil, demoniacal powers. In the present book the tendency is contrary: in ch. xxx the princes of kingdoms, under the Prince of the world, together plead the cause of the world before God in a universal sense, and here they are all subjected under the rulership of Metatron whose authority supersedes that of Sammael.

(3) The angels of the elementary forces of fire, hail, wind, lightnings, etc., are comprised with those of the heavenly bodies under the category of 'rulers of the world' ('who rule the world under their hands'). Cf. 2 *En.* iv–vi where the first heaven is said to contain "the rulers of the orders of the stars" together with the angels guarding "the treasuries of snow, ice, clouds and dew". The names and characteristics of the angels of 1 *En.* vi. 7 and viii show a combination of elementary and sideric-planetary powers: Kokabiel, evidently = Kokbiel of vs. 4 (planets or stars), Shamsiel (= Shimshiel of vs. 4: the sun), Sariel (the moon) *and* Ezeqeel (= Ziqiel of vs. 4: the sparks or lightnings); cf. Zaqiel, Baraqijal (= Baraqiel: lightnings), Jomjael (= Yomiel?, prince of the day, here Shimshiel). For the close connection of the gods, angels or rulers of elementary and planetary phenomena attested in Persian religion, Mithraism and Gnosticism cf. Bousset, *Hauptprobleme der Gnosis*, pp. 223–237. Cf. Diels, *Elementum*, pp. 41 seqq., pointing out that the στοιχεῖα, 'elements', of N.T.-time comprise elementary powers and planets (Gal. iv. 3, 9, Col. ii. 8, 20 etc.) For planetary angels, spirits or demons cf. 1 *En.* lx 15–22, 2 *En.* xv, xvi. 7, *Jub.* ii. 2, 4 *Ez.* vi. 41, 2 *Bar.* vi. 1, item 1 *En.* lxi. 10 ("principalities...and the powers of earth and water"), *ib.* lxvi. 2 ("angels...over the

angel of the fire, *Baradiel*, the angel of the hail, *Ruchiel* who is appointed over the wind, *Baraqiel* who is appointed over the lightnings, *Za'amiel* who is appointed over the vehemence, *Ziqiel* who is appointed over the sparks, *Zi'iel* who is appointed over the commotion, *Za'aphiel* who is appointed over the storm-wind, *Ra'amiel* who is appointed over the thunders, *Ra'ashiel* who is appointed over the earthquake, *Shalgiel* who is appointed over the snow, *Maṭariel* who is appointed over the rain, *Shimshiel* who is appointed over the day, *Lailiel* who is appointed over the night, *Galgalliel* who is appointed over the globe of the sun, *'Ophanniel* who is appointed over the globe of the moon, *Kokbiel* who is appointed over the planets, *Rahaṭiel* who is appointed over the constellations[1311].

(5) And they all fell prostrate, when they saw me. And they were not able to behold me because of the majestic glory and beauty of [14]the appearance of the shining[14] light of the crown of glory upon my head.[15]

14–14 *L* om. 15 here follows in *B* a recension of ch. vii, in *L* a version of ch. xv B.

powers of the waters"), *ib.* lxix. 2 (Kokabel, Baraqel, cf. vi, viii referred to above), *ib.* vs. 22 ("the spirits of the water and of the winds"). (4) **Gabriel the angel of the fire.** This seems to be a remnant of a tradition, connecting the archangels or the four 'Presences' with the elements and planets. Such a tradition is preserved in *Tiqqunē Zohar*, no. 70 ("Mikael is appointed over the water or seas, Gabriel over the fire, Uriel over the wind, Raphael over the 'dust of the ground', the earth"). For Uriel as the angel of the fire, see BOX, *Ezra-Ap.* pp. 20, 21. **Shimshiel**, the angel over the day. The name is derived from *Shemesh* (sun). *Shemesh* and *Yom* are often equivalent (cf. *TB. Ab. Zar.* 4 b, 5 a, *Rashi*). The name *Yomiel* which would have been more strictly in accordance with the scheme of the preceding angelic names (each derived from the name of their function or of the element over which they are appointed) occurs already in 1 *En.* vi. 7 ('Jomjael' cf. above). In *Hek. Zot. Bodl.* MICH. 9, fol. 68 a, '*Yomael*' is one of seven angels connected with the seven heavens. Cf. note on ch. xvii. 3. Cf. also Shamsiel, 1 *En.* viii. 3 (who taught men "the signs of the sun"). For **Galgalliel, 'Ophanniel, Kokbiel, Rahaṭiel**, as angels over sun, moon, planets and constellations, see the identical representation—in a fuller form—in ch. xvii. 4–7. Cf. ch. xlvi. 3 (Rahaṭiel). *'Ophanni'el* as the prince of the Ophannim, see ch. xxv (which preserves traces of the connection of this angel with "the globe of the moon"). *Vide* the consummate exposition of the angelic names in the parallel passage of 1 *En.* vi (with variant readings) given by CHARLES, in *The Book of Enoch*, Oxford, 1912, pp. 16, 17!

(5) **crown of glory....** Metatron's crown is here called 'crown of glory', in contrast to the preceding where it is always referred to as 'crown of kingship'.

CHAPTER XV

Metatron transformed into fire

R. Ishmael said: Metatron, the angel, the Prince of the Presence, the Glory of all heavens, said to me:

(1) As soon as the Holy One, blessed be He, took me [1]in (His) service[1] to attend the Throne of Glory and [2] the Wheels (*Galgallim*) of the *Merkaba* and the needs[3] of *Shekina*, forthwith my flesh was changed into flames, my sinews into flaming fire, my bones into coals of burning juniper, [4]the light of[4] my eye-lids into [5]splendour of[5] lightnings, my eye-balls into fire-brands, the hair of my head into hot flames, all my limbs into wings of burning fire and the whole of my body into glowing fire.

(2) And on my right were divisions[6] of fiery flames, on my left [7]fire-brands were burning[7], round about me [8]stormwind and tempest were blowing[8] and in front of me and behind me was roaring of [9]thunder with earthquake[9]. [10]

1–1 so *A*. *D*: 'in joy' *BCL* om. 2 *C* ins. 'by consequence' 3 *CSYR*: 'arrangements' 4–4 *BCL* om. 5–5 *B*: 'sparks of' *CL* om. 6 so *B*. *A*: 'dividers' (cf. on ch. vi. 2). 7–7 so with (*B*)*CDbEL*. *A* corr. 8–8 so with *BDE*. *A* corr. *L*: 'were blown, roused' instead of 'were blowing' *C* om. 'were blowing' 9–9 *BCDEL*: 'thunder upon thunder' 10 *CL* end here. Cf. 16 on ch. xiv and 1 on ch. xvi.

Ch. xv. This chapter in common with ch. ix treats of the metamorphosis through which Metatron-Enoch was made into an angel. His body and substance are wholly changed into fire. For fire as the regular substance of the angels, see Introduction (Angelol., Nature, etc., of the angels). The *Tos.* (*Yeb.* 16 b) record the *piyyutic* statement: "Metatron, the Prince, who was made from flesh into fire", meaning "Enoch is Metatron". See *YR.* i. 54 b.

(1) **my limbs into wings of burning fire.** Cf. ch. ix. 2.

(2) **on my right were divisions of fiery flames** etc. High angel-princes surrounded by fire, thunder, tempest and storm-wind is a frequent representation of the angelological section, chh. xviii–xxvi. Cf. e.g. chh. xviii. 25, xxii. 9, 13, etc., xxxiv, xxxvii.

CHAPTER XV B

Addition occurring in B and L

B:

(1) *R. Ishmael said: Said to me Metatron, the Prince of the Presence and the prince over all the princes—and he stands before*

L:

(1) *Metatron, he is prince over all the princes—and he stands before*

Him who is greater than all the Elohim. And he goes in under the Throne of Glory. And he has a great tabernacle of[1] *light on high. And he brings forth the fire of deafness and puts (it) into the ears of the Holy Chayyoth, that they may not hear the voice of the Word (Dibbur)* [2]*that goes forth from the mouth of the Divine Majesty*[2].

(2) *And when Moses ascended on high, he fasted* 121 *fasts, till* [3]*the habitations of the chashmal were opened to him*[3]*; and he*

Fragment of an "Ascension of Moses"

B:

saw the heart within the heart of the Lion

L:

saw, that it was white as the heart of the Lion

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1 *L*: 'above' the *chashmal*' 2–2 *L* om. 3–3 *L*: 'they opened to him the habitations of

Ch. xv B. THIS ADDITIONAL PIECE which is embodied in *B* and *L* in a disconnected style PRESERVES A FRAGMENT OF AN 'ASCENSION OF MOSES' (vss. 2 seqq.). This 'Ascension of Moses' was connected with the Metatron-tradition, in so far as Metatron plays the rôle of an intermediary between the Deity and Moses (cf. ch. xlviii D 7): vss. 4 and 5. Cf. also the *Gedullath Moshe* and the quotation from *Pirqe Hekalot* by *R. Ishmael* in *YR.* ii. 66 a ("Said to me Metatron, the Prince of the Presence: When Moses ascended on high, the Holy One, blessed be He, gave me command and conferred on me from his Shi'ur Qoma (stature) seventy thousand myriads by seventy thousand myriads of parasangs . . .").

(1) Metatron is standing before the Most High: 'Prince of the Presence'.

(1) he goes in under the Throne of Glory, the place of the treasuries and also of the 'Tabernacle of the Youth'. he has a great tabernacle on high. The Tabernacle (Sanctuary) of Metatron under the Throne: *Sepher Qoma* (*Bodl.* OPP. 467, fol. 61 a), "Metatron goes in under the Throne to say the 'Blessed'", acc. to *Hilkoth Metatron*, *Add.* 27199, fol. 114 a, item "to prostrate himself before the Holy One" (*commentary on Sepher ha-qQoma*, *Bodl.* OPP. 658, fol. 101 a). "The Tabernacle of the Youth whose name is Metatron" was completed by the ministering angels simultaneously with the completion of the Tabernacle on earth acc. to *Num. R.* xii. 15 (with reference to Nu. vii. 1). Cf. *Zohar*, ii. 159 a and Introduction. Metatron is the High Priest on high (*Shemoth shel Metatron*, *Bodl.* MICH. 256, fol. 29 a), thus occupying the position elsewhere assigned to Mikael. Cf. *Zohar*, iii. 50 a: *two* Altars on high. The priest of the inner Altar is כהנא עלאה מכלא and of the outer Mikael, שרא רבא. and he brings forth the fire of deafness etc. Literally the same is said in *S. ha-'qQoma* (*Bodl.* OPP. 467, foll. 61 a b) with the addition "(from the mouth of the Holy One) and the Explicit Name that the Youth Metatron recites (i.e. in the Tabernacle)".

(2) he fasted 121 fasts, i.e., probably, 121 days. The sudden introduction of

and he saw the innumerable[4] *companies of the hosts* [5]*round about him. And they desired*[5] *to burn him. But Moses prayed for mercy, first*[6] *for Israel and after that* [7] *for himself: and He who sitteth on the Merkaba opened the windows that are above the heads of the Kerubim. And a host of* 1800 *advocates* [8]*—and the Prince of the Presence, Metatron, with them—went forth to meet Moses. And they took* [9]*the prayers of Israel*[9] *and put them*[10] [11]*as a crown*[11] *on the head of the Holy One, blessed be He.*

(3) *And they said (Deut. vi.* 4*): "Hear, O Israel; the Lord our God is one Lord"*

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4 lit. 'companies of' 5–5 *L* om. corr. 6 *L* om. 7 *L* ins. 'he asked mercy'
8 *L* ins. 'of Israel' 9–9 *L*: 'his prayer' 10 *L*: 'it' 11–11 *L* om.

the theme of the revelations to Moses is perhaps to be accounted for by the traditional association of the Tabernacle on high with the Tabernacle completed by Moses and by Metatron's function as revealer of the 'secrets' to Moses. Cf. ch. xlviii D 3, 7. **the habitations of the chashmal.** *chashmal*, derived from Ezek. i. 4, is interpreted either as an angelic name (*chashmal*, *chashmallim*, cf. note on ch. vii) or as a celestial Matter. In any case the 'abodes of the chashmal' here mean the highest or central place in heaven. Acc. to Gikatillas, *Sod ha-Chashmal*, the prophet (or the seer) after having entered the successive Halls at last arrives at the 'Hall of the Chashmal', the Chashmal being the equivalent of the 'Chayyoth of fire' (*Arze Lebanon*, 40 a b. Cf. 41 a: "the inner *chashmal* and the outer *chashmal* etc."). **the heart of the Lion,** the Lion = one of the four Chayyoth, Ezek. 1. 10. **they desired to burn him.** Cf. the *Rev. of Moses*, e.g. *YR.* ii. 66 b ("I—Moses—saw the company of the angels of dread who surround the Throne of Glory...and they all desired to burn me"): it is a symbol of guard. Cf. i. 3, 4. **opened the windows that are above the heads of the Kerubim.** These are the windows through which the prayers of men are let into the Presence of the Godhead. In the *Widduy Yaphe* the supplicant prays that the Kerubim who are by the side of the Chayyoth and the Throne of Glory may open "the windows that are in the Throne of Glory...in the habitations" and let in his prayer before Him who sitteth on the Kerub, etc. **1800 advocates,** i.e. angels who plead in favour of Israel. The *kerub* is advocate already in *TB. Chag.* 13 b. **the prayers of Israel ...as a crown.** This represents the frequent idea of the prayers wreathed into diadems on the head of the Most High. Usually the angel-prince *Sandalfon* is assigned the function of receiving the prayers of the righteous and making them into crowns for 'his Creator'. Here this function is ascribed to the advocating angels under Metatron. (*Sandalfon* is nowhere mentioned in the present book.) (Cf. *Chag.* 13 b, *Rev. Moses YR.* ii. 66 b, *Zohar*, ii. 58 a, i. 167 b.) Acc. to *Yalqut Chadash, mal'akim*, no. 25, "Metatron brings the prayers of Israel before the Holy One, blessed be He". *Ib. ib.* no. 9, "There are three who receive the prayers: *'Akatriel* (cf. vs. 4), Metatron and *Sandalfon*", of these three, acc. to *ib. ib.* no. 38, *'Akatriel* receives the prayers of the '*nĕshāmā*' (the spirit, the highest part of man), Metatron those of the *ruăch* (the soul, as it is perhaps best translated), *Sandalfon* those of the *nĕfesh* (the mental or vital part of man). And *ib. ib.* no. 95, Metatron receives the prayers and ascends through 900 of the 955 heavens (cf. ch. xlviii A 1), handing them over to *Akatriel*. A class of angels receiving the prayers, as here, is also represented in *Masseket Asilut*, ch. v (Jellinek, *Ginze Chokmath ha-qQabbala*), "in the world of *'Asiyya* are the *'Ophannim* and (the angels who) receive the prayers and requests...."

(3) **And they said "Hear, O Israel etc."** This seems to indicate that the fragment was connected with a midrashic exposition of the *Shĕma'*. It is difficult

B:

and their face shone and rejoiced over Shekina

L:

and the face of Shekina shone and rejoiced

and they said to Metatron: "What are these? And to whom do they give all this honour and glory?" And they answered: "To the Glorious Lord of Israel". And they spake:

B:

"Hear, O Israel: the Lord, our God, is one Lord. To whom shall be given abundance of honour and majesty but to Thee YHWH, the Divine Majesty, the King, living and eternal".

L:

"YHWH the Living and Eternal".

(4) *In that moment spake Akatriel Yah Yehod Sebaoth and said to Metatron, the Prince of the Presence: "Let no prayer that he prayeth before me return (to him) void. Hear thou his prayer and fulfil his desire whether (it be) great or small*[12]*".*

(5) *Forthwith Metatron, the Prince of the Presence, said to Moses: "Son of Amram! Fear not,* [13]*for now God delights in thee*[13]*. And ask thou* [14]*thy desire*[14] *of the Glory and Majesty. For thy face shines from one end of the world to the other". But Moses answered him: "(I fear)*

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12 ins. with *L*. *B* om. 13–13 *L* om. 14–14 *L*: 'thy need'

to determine the different subjects of the sentences of the present verse. 'They' and 'their' probably refer to the advocating angels mentioned in the preceding verse, except in they give all this honour etc. which is equivalent to 'is given all this honour...' and in they answered which should be emended 'he (Metatron) answered'.

(4) In that moment spake Akatriel Yah Yehod Sebaoth. *Akatriel Yah Yehod Sebaoth* is here in all probability a name of the Most High, not of an angel: cf. 'prayer that he prayeth before me' and vs. 5: '(Metatron says, probably with reference to the words attributed to *Akatriel* in this verse,) now God delights in thee'. *Akatriel* as a name of God occurs in the well-known passage *Ber.* 7 a. *Akatriel* ("the crown of God", "God crowned") *is cabbalistically the name of the Godhead as manifested on the Throne of Glory.* He is identical with the *Kerub ha-mMeyuchad* (*Or.* 5510, fol. 127 b) and represents the *sefira Keter*. *Akatriel* is, however, also a frequent name of an angel, in this case usually without the appendix *Yah Yehod Sebaoth*; cf. quotations in note on vs. 2 above. It may be apposite here to give the view of Cordovero (*Pardes*, quoted *YR.* i. 90 a): he maintains that *Akatriel* even in *Ber.* 7 a refers to an angel, not to God: "said R. Ishmael, I saw *Akatriel Yah YHWH Sebaoth* etc. This means the angel who receives the prayers, and not the King of the Glory, for if so, he (R. Ishmael) would not have said 'I saw'—God forbid! As is known, *Akatriel* is a prince on high and not God. And the '*Yah Yah Sebaoth*' means nothing more than that he is like other angels who are called by the name of their Master (cf. on xxix. 1, x. 3, iii. 2)".

Hear thou his prayer and fulfil his desire. HENCE METATRON IS CONCEIVED OF AS GOD'S REPRESENTATIVE NOT ONLY TO THE ANGELS BUT ALSO TO MAN. The underlying idea is here probably Metatron's identification with the 'angel' of Ex. xxiii. 20 seqq.

(5) For thy face shines from one end of the world to the other. Cf. Ex. xxxiv. 29. Moses has obtained from the ethereal light or splendour of the Divine

lest I bring guiltiness upon myself". Metatron said to him: "Receive the letters of the oath, in (by) which there is no breaking the covenant" [15] *(which precludes any breach of the covenant).*

CHAPTER XVI[1]

Probably additional

Metatron divested of his privilege of presiding on a Throne of his own on account of Acher's misapprehension in taking him for a second Divine Power

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, the Glory of all heaven, said to me:

(1) At first I was sitting upon a[2] great Throne at the door of the Seventh Hall; and I was judging [3] the children of heaven, [4]the household on high[4] by authority of the Holy One, blessed be He. And I divided Greatness, Kingship, Dignity, Rulership, Honour and Praise, and Diadem and Crown of Glory unto all the princes of kingdoms,

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15 the additions following upon this are in *B* definitely stated not to belong to '*the Baraita*'

Ch. xvi. 1 Chh. xvi–xxii om. by *E*. Ch. xvi is not included in the *Part of Baraitas from the Ma'ase Merkaba* in *L*, but a recension of it follows immediately after the version of ch. xii, without reference to source. 2 so *BDL*. *A*: 'the' 3 *L* ins. 'all' 4–4 *BDL* om.

Glory. For '*the oath*' cf. 1 *En.* lxix. 14–25. The oath contains Divine letters, i.e. letters of the Divine names. Cf. Introduction, section 14 (1).

Ch. xvi. The present chapter is a different version of the well-known narrative in *Chag.* 15 a (cf. *Tos. Chag.* 2, 3, *Yer. Chag.* ii. 1, fol. 77 b). The main DIFFERENCES between the two versions are: (1) in *Chag.* 15 a Metatron's privilege of 'sitting' in the heavens is explained from his being the scribe, recording the merits of Israel, here the view of the preceding chapters is accepted (ch. x. 2 seqq.) acc. to which Metatron was seated on a Throne of his own as judge and ruler over the angels, in particular the princes of kingdoms, (2) in *Chag.* the reason for or justification of the punishment administered on Metatron is that he did not rise when he saw Acher beholding him (so as to prevent the misapprehension as to the Unity of the Godhead; this is omitted here, (3) the execution of punishment is in *Chag.* attributed to a plurality of angels, not further defined, here the angel '*Anaphiel*, known from ch. vi. 1 and allied traditions (see on ch. x. 3) as having occupied a position above Metatron, is used for this purpose. (*A*: ''Aniyyel'.)

(1) **At first I was sitting upon a great Throne at the door of the Seventh Hall.** Cf. ch. x. 1–3. THE OPENING GIVES THE IMPRESSION THAT THE CH. IS AN INDEPENDENT FRAGMENT. INDEED VS. 1 REPEATS THE DETAILS OF CHH. X, XLVIII C 8, 9, WITH THE EXPLICIT ADDITION THAT THE DISTINCTIONS IN QUESTION, CONFERRED UPON METATRON, WERE ONLY TEMPORARY ('AT FIRST', 'IN THE BEGINNING'). The rôle here assigned to Metatron is markedly primarily the rulership over the princes of kingdoms. Over these he presides in the Celestial Court, passing judgement upon the heavenly household but also as conferring upon them their authority and

while I was presiding (lit. sitting) in the Celestial Court (*Yeshiba*), and the princes of kingdoms were standing before me, on my right and on my left—by authority of the Holy One, blessed be He.

(2) But when Acher[5] came to behold the vision of the Merkaba and fixed his eyes on me, he feared and trembled before me and his soul was affrighted even unto departing from him, because of fear, horror and dread of me, when he beheld me sitting upon a throne like a king with all the ministering angels standing by me as my servants and all the princes of kingdoms [6]adorned with crowns[6] surrounding me: (3) in that moment he opened his mouth and said: "Indeed, there are two Divine Powers in heaven!" (4) Forthwith *Bath Qol* (the Divine Voice) went forth [7]from heaven[7] from before the Shekina and said: "Return, ye backsliding children (Jer. iii. 22), except Acher!"

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5 *DL*: 'Elisha ben Abuya who is (also called) Acher' *B*: (instead of 'Acher came') 'came Elisha ben Abuya and he was standing behind (corr. reading for 'Acher') YHWH' 6–6 so *DL* (cf. on vs. 3 of ch. xii, chh. xvii. 8, xviii. 3 beg.). *AB*: 'wreathing crowns' (cf. also vs. 1 here: 'divided...crown...until etc.') 7–7 *BDL* om.

emblems of rulership: again a trait of the Prince of the World conception. **presiding in the Celestial Court** or **council.** Metatron is depicted in a position similar to that of God presiding in the Celestial *Beth Din* in chh. xxviii c 7–9, xxx. The conception is implied in ch. x and ch. xlviii c 8, 9. Metatron's presidency in his *yeshiba* is apparently pictured after the pattern of God's presidency in the highest *Beth Din*, and naturally so, Metatron being God's representative and vice-regent. **by authority of the Holy One, blessed be He.** It is emphasized that Metatron's presidency in the *yeshiba* and his rulership are derived from 'his King'.

(2) **when Acher came to behold the vision of the Merkaba.** Acher, as Elisha ben Abuya was called after his 'fall', is a well-known figure of Rabbinic (in modern time characterized as 'the Faust of the Talmud'): see, besides *Chag.* 15 a and *Yer. Chag.* 77 b, *Rut. R.* vi, *Eccl. R.* to vii. 8, 26 (*P. Aboth*, iv. 25), further Graetz, *Gnostizismus u. Judentum*, pp. 62–71, *Chaluz*, v. 66–72, Smolenskin in *Hash-Shachar*, v. 66–72, Steinschneider, *Elisha ben Abuya*, Bacher in *Agada der Tannaiten* (*R. Meir*, *etc.*) came to behold the vision of Merkaba: acc. to the Talmud-passages he was one of the four who 'entered Paradise' in their lifetime, an expression evidently denoting mystical experiences and speculations on the '*Ma'ase Merkaba*', here he is simply denoted as one of those who beheld the vision of the Merkaba (as R. Ishmael, ch. i. 1 seq.).

(3) **Indeed, there are two Divine Powers in heaven** (cf. *Chag.* 15 a: "are there, God forbid, two Divine Powers?"). Acher is described as giving vent to the most abominable heretic view, that denying the absolute Unity of the Godhead. The Talmudic tradition emphasizes Acher's aberration into heresy, and also, as it seems, that his heresy was caused by his mystical speculations. Acher, after having entered Paradise 'cut the plantations', i.e., probably, seduced scholars from the right faith. (Cf. also the Tosaphists *ad locum*, *Chag.* 15 a).

(4) **Bath Qol went forth...and said: "Return, ye backsliding children, except Acher!'** (identical with *Chag.* 15 a). Acher was to be excluded from the opportunity of forgiveness through repentance, offered to all other children of God.

(5) Then came *'Aniyel*[9], the Prince, the honoured, glorified, beloved, wonderful, revered and fearful one, in commission from [10]the Holy One, blessed be He[10] and [11]gave me sixty strokes with lashes of fire[11] and made me stand on my feet.

CHAPTER XVII [1]

The princes of the seven heavens, of the sun, moon, planets and constellations and their suites of angels

R. Ishmael said: Metatron, the angel, the Prince of the Presence, the glory of all heavens, said to me:

(1) Seven (are the) princes, the great, beautiful[2], revered, wonderful

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9 *BDL*: "Anaphiel YHWH' 10–10 *DL*: '*MAQOM*' (the Divine Majesty) 11–11 lit. 'struck me with sixty lashes of fire' *B*: '(and) brought with him sixty lashes and hosts of fire'

Ch. xvii. 1 Chh. xvii–xxi om. by *B*. Extant in *D* and *A* only. Cf. ch. xv. 10, ch. xvi. 1. 2 *D* om.

(5) **Then came 'Anaphiel** (*BDL*) H etc. Cf. ch. vi. 1 and on ch. x. 3. The chapter accepts the tradition acc. to which '*Anaphiel* is assigned a position higher than that of Metatron. He is given six epithets, exactly as in *Hek. R.* xxii. 1. In *Chag.* 15 a the executors of the punishment are not defined ("*they* brought out Metatron and struck him..."). Cf. introd. of notes on the present chapter. For the punishment of angels with lashes of fire cf. *Yoma*, 77 a (Gabriel). **made me stand on my feet**, i.e. Metatron was deprived of his privilege of sitting on a throne. *Tosaf. Chag.* 15 a, explains: להודיע לו שלא היה לו יכולת יתר מאחרים.

Note. The position of ch. xvi within the present 'Enoch-Metatron piece' of the Hebrew Book of Enoch is discussed in the Introduction, section 8 (*v*).

THE ANGELOLOGICAL SECTION: chh. xvii–xxii, xxv–xxviii. 6.

Ch. xvii. With the present chapter begins a section treating exclusively of the different angels, princes and orders of angels which may conveniently be called 'the angelological section'. It comprises chh. xvii–xxii, xxv–xxviii. 6, containing at least THREE DIFFERENT EXPOSITIONS: ch. xvii (A 2), ch. xviii (A 3) and chh. xix–xxii, xxv–xxviii. 6 (A 1). On the angelology of this section, see Introduction, section 13 (1 A, B, C).

Ch. xvii presents an angelological system from the highest to the lower orders. The highest are the seven princes over the seven heavens, i.e. the seven archangels. Next to these come the princes appointed over the heavenly bodies, four in number. Each of these princes have under them myriads of angels.

(1) **seven are the princes...who are appointed over the seven heavens... Mikael** etc. It is noticeable that order and forms of the names of the princes of the seven heavens, the archangels, are not identical with those of vs. 3. Besides, the readings of *A* and *D* differ. In fact, great uncertainty seems to have prevailed from the very earliest as to the names of the seven archangels. No two sources extant, from 1 *En.* xx to mediaeval *Qabbala*, present exactly the same order and names of these angels. Cf. further on vs. 3.

and honoured ones who are appointed over the seven heavens. And these are they:

A:	*D*:
MIKAEL, GABRIEL, SHATQIEL, SHACHAQIEL, BAKARIEL, BADARIEL, PACHRIEL.	MIKAEL and GABRIEL, SHATQIEL and BARADIEL and SHACHAQIEL and BARAQIEL and SIDRIEL.

(2) And every one of them is the prince of the host of (one) heaven. And each one of them is accompanied by 496,000 myriads of ministering angels.

(3) MIKAEL, the great prince, is appointed over the seventh heaven, the highest one, which is in the '*Araboth*.

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(2) each one of them is accompanied by 496,000 myriads of ministering angels. The number 496,000 (myriads) generally refers to the ministering angels as performers of the *Qĕdushsha* (cf. chh. xxxv. 1, xl. 3). 496 is the numerical value of *Malkut* (Kingdom): the song-uttering angels proclaim God's sovereignty, 'take upon themselves the yoke of the Kingdom of heaven' (ch. xxxv. 6). The hosts of song-uttering angels are usually depicted as under the authority, not of the *seven* archangels—'princes of the host'—but of the four 'princes of the army' (ch. xxxv. 3), 'the four presences' (1 *En.* xxxix f., see on xviii. 4): MIKAEL, GABRIEL, 'URIEL (Nuriel) and RAPHAEL. The conception of the four presences is closely connected with that of the seven archangels.

Each one of them is the prince of the host of one heaven. (3) Mikael... is appointed over the seventh heaven, Gabriel, the prince of the host, is appointed over the sixth heaven etc. The expression 'princes of the hosts' is used of Mikael and Gabriel in *Alph. R. 'Aqiba, BH.* iii. 48. Metatron is called 'one of the princes of the host' in *Shi'ur Qoma* (*Bodl.* MICH. 175, fol. 18 b). The term is probably derived from Josh. v. 14 ("the captain of the host of the Lord", "the prince of the host of YHWH") which is referred either to Metatron or to Mikael or to Gabriel (cf. *Siuni*, 53 b–d). The idea of the multitudes of angels as divided in hosts, distributed through the seven heavens underlies ch. xviii. 1 (cf. also ch. xiv. 1). The tendency of arranging the orders of the angels according to the system of the seven heavens appears already in the Pseudepigrapha, although the traditions are somewhat confused. *Test. Levi*, iii. assigns different classes of angels to each of the seven heavens (1st heaven: "the spirits of the retributions for the vengeance"; 2nd heaven: "the hosts of the armies which are ordained for the day of judgement"; 3rd heaven: acc. to rec. 3 ($\beta A^{\beta}S$) = 2nd heaven (a); 4th heaven: "thrones and dominions in which always they offer praise to God"; 5th: "angels who bear answers (prayers) to the angels of the presence"; 6th: "the archangels who minister and make propitiation to the Lord"; 7th: "the Glory of God and the angels of the Presence" ($\beta A^{\beta}S$).) See CHARLES, A and P, *ad loc.* Acc. to 2 *En.* iii–ix, to the first heaven are located the rulers of the stars and the angels set over the treasuries of ice, snow, clouds, etc., to the 4th the sun and moon and the angels over them together with "an armed host of angels praising God", to the 5th the Grigori (Watchers), to the 6th "seven bands of angels...who make the orders and learn the goings of the stars and the alteration of the moon and the revolution of the sun... (who are) appointed over seasons and years etc.", to the 7th "fiery troops of great archangels etc." In 3 *Bar.* the angels attending the sun, moon (and the stars ch. ix. 1) are assigned to the 3rd heaven, in the 5th heaven (*ib.* xi. 1 seqq.) is Mikael "who holds the keys of the Kingdom of Heaven". In *Ascension of Isaiah* similarly the seven heavens are depicted as containing different hosts of angels, each surpassing the lower one in glory. (*Vide* CHARLES, *Asc. Is.* in *T.E.D.*)

GABRIEL, the prince of the host, is appointed over the sixth heaven which is in *Mākōn*.

[3]SHATAQIEL, prince of the host, is appointed over the fifth heaven which is in *Mā'ōn*.[3]

SHAḤAQI'EL[4], prince of the host, is appointed over the fourth heaven which is in *Zebul*.

BADARIEL[5], prince of the host, is appointed over the third heaven which is in *Sheḥaqim*.

3–3 *Db* om. 4 *Db*: 'Shataqiel' 5 *D*: 'Baradiel'

The seven archangels (holy angels who watch) are enumerated in the well-known passage, ch. xx of 1 *En.*, together with the dominions of their rulership: *Uriel, Raphael, Raguel, Mikael, Saraqael, Gabriel, Remiel.* In none of the adduced passages the present conception of the archangels as rulers each over one of the seven heavens, is developed: the archangels are generally assigned to a specified heaven (the 6th or 7th, cf. the references to *Test. Levi* and 2 *En.* above). Parallels to the present picture are, however, found in *Pirqe R. Ishmael* (*Bodl.* MICH. 175, foll. 20 seqq.), ch. xxi cont. and *Hek. Zot.* (*Bodl.* MICH. 9, foll. 67 b, 68 a), although with different names and order. In the former passage, which is closely dependent upon the representation of *Chag.* 12 b, the names of the princes of the respective heavens are: *Wilōn*–QEMUEL (and the angels of destruction, cf. *Test. Levi* above and *Gedullat Moshe*), *Raqia'*–GALLISUR, *Shechaqim*–SHAPHIEL, *Zebul*–MIKAEL (in accordance with *Chag.* 12 b), *Ma'on*–GABRIEL, *Makon*–SANDALFON, *'Araboth*–no name given. In *Hek. Zot.* the seven angels "praising the Holy One, blessed be He, in each heaven" are: 1st heaven, MIKAEL; 2nd, GABRIEL; 3rd, SODIEL; 4th, 'AKATRIEL; 5th, RAPHAEL; 6th, BODIEL; 7th, YOMAEL. A trace of the tradition locating the archangels, each to one of the seven heavens, is perhaps recognizable also in *Test. of Solomon*, vss. 59 seqq. (ed. Conybeare, *JQR.* vol. xi. 1–45), "RAPHAEL...BAZAZATH who has his seat in the second heaven...RATHANAEL who sits in the third heaven...IAMETH...".

The close connection with the rulers of the heavenly bodies in which the archangels as princes of the seven heavens are represented in the present chapter is perhaps indicative of the range of ideas from which the conception has emerged: the planetary or sideric speculations. The important role played by these speculations is discernible also in the pseudepigraphal passages referred to above. It is possible, that the idea of the seven archangels as rulers over the seven heavens was brought about through the conception of the heavens as planetary spheres, the archangels being originally the princes of the seven planets. The conception of the seven heavens as planetary spheres is attested in 2 *En.* xxviii. 3: "the seven stars, each one of them in its heaven". Cf. *YR.* i. 15 b, 16 b. This idea was probably obscured by the parallel tendency of assigning the heavenly bodies to a definite heaven, a tendency at work in the pseudepigraphal works in question and in its final form represented in the tradition locating the sun, moon, planets and constellations to *Raqia'*, the 2nd heaven (in Rabbinic, *Chag.* 12 b *et al.* and throughout the present book). The tradition of the seven archangels with their suites as rulers over the planets (including dominion over constellations and elements) might be traced in the representation of 2 *En.* xix, acc. to which seven bands of angels "make the orders and learn the goings of the stars"; cf. above. This conception obtains in later sources: *YR.* i. 6 a: "MIKAEL is appointed over *Saturn*, BARAQIEL over Jupiter, GABRIEL over *Mars*, RAPHAEL over the *sun*, CHASDIEL over *Mercury*, SIDQIEL over *Venus*, 'ANA'EL over the *moon*", *ib.* i. 16 a: "Mikael: the Sun, Gabriel: the Moon, Qaphsiel: Saturn, Sammael: Mars, Raphael: Jupiter, 'Ana'el: Venus". A trace of the same idea is possibly to be seen in vss. 35–41 of *Testament of Solomon*; seven archangels rule over and frustrate the seven demons

BARAKIEL[6], prince of the host, is appointed over the second heaven which is in [7]the height of (*Merom*)[7] *Raqia'*.

PAZRIEL[8], prince of the host, is appointed over the first[9] heaven which is in *Wilōn*, which is in *Shamayim*.

(4) Under them is GALGALLIEL[10], the prince who is appointed over the globe (*galgal*) of the sun, and with him are 96 great and honoured angels who move[11] the sun in *Raqia'*.[12]

(5) [13]Under them[13] is 'OPHANNIEL, the prince who is set over the globe (*'ophan*) of the moon. And with him are 88[14] angels who move[11] the globe of the moon 354 thousand parasangs every night at the time when the moon stands in the East at its turning point. [15]And when is the moon sitting in the East at its turning point? Answer: in the fifteenth day of every month.[15]

(6) Under them is RAHAṬIEL, the prince who is appointed over the constellations. And he is accompanied by 72 great and honoured angels. And why is he called RAHAṬIEL? Because he makes the stars run (*marhiṭ*) in their orbits and courses 339 thousand parasangs every night from the East to the West, and from the West to the East. For

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6 *D*: 'Baraqiel' 7–7 *D* om. 8 *D*: 'Sidriel' 9 ins. with *D*. *A* om. 10 *D*: 'Galgiel' 11 so *D*. *A*: 'bring down' 12 *D* adds: '365,000 parasangs every day' 13–13 so with *D*. *A* corr. 14 *D*: '68' 15–15 *D* om.

connected with 'the seven stars' (the seven planets or the Pleiades, cf. Conybeare's note *in locum*). Of these seven high angels six are named: LAMECHAIAL, BARUCHIACHEL, MARMARATH (Marmaraoth, vs. 94), BALTHIEL, ASTERAOTH, URIEL. Uriel is the angel set over the stars acc. to 1 *En.* lxxii–lxxxii. In 1 *En.* xx Raguel is "one of the holy angels who takes vengeance on the world of luminaries".

As regards the names of the seven archangels it has already been pointed out that all the different sources vary on this point. To the passages given above may be added *Test. Salomon*, vss. 73–81: the names are there: MIKAEL, GABRIEL, URIEL, SABRAEL, ARAEL, IAOTH, ADONAEL. From the different enumerations can be seen that *the names most frequently recurring are those of the 'four presences'*, "Mikael, Gabriel, Raphael and Uriel", and of these Mikael and Gabriel are common to most of the sources. (Cf. how 1 *En.* lxxxvii. 2, 3 clearly represents the seven archangels as consisting of *four*, i.e. Presences and *three* with them.) Of the rest some are evidently derived from the old lists of superior angels, of which parts are preserved e.g. in 1 *En.* vi, viii, lxix (as Watchers, Fallen Angels), lxxxii. 10–20 (leaders of the stars, rulers of seasons and months). Baraqiel (*D*) here is the Baraqijal of 1 *En.* vi, Baraqel, *ib.* lxix. 2. Cf. Barakiel (*A*) with Berkael 1 *En.* lxxxii. 17, Badariel (*A*) with Batael 1 *En.* vi. 7, Batarjal *ib.* lxix. 2. The names are older than the conception of the seven archangels. But *it is significant that such names are chosen as originally represent the angels ruling over the heavenly bodies and over the elementary powers.* in Wilon which is in Shamayim, 'which is in Shamayim' is a gloss. '*Shamayim*' is the Hebrew synonym of *Wilon* (*velum*) as name of the first heaven.

(4–7) Under them are Galgalliel . . . 'Ophanniel . . . Rahaṭiel . . . Kokbiel, with subservient angels. The heavenly bodies are divided in the four categories of sun, moon, planets and constellations as in *Chag.* 12 b, and, as there, are assigned to the second heaven, the Raqia'. Each of these four categories is assigned a special prince, who is accompanied by a number of assistant angels. In the present system these

the Holy One, blessed be He, has made a tent for all of them, for the sun, the moon, the planets and the stars in which they travel at night from the West to the East.

(7) Under them is KOKBIEL, the prince who is appointed over all the planets. And with him are 365,000 myriads of ministering angels, great and honoured ones who move[16] the planets from city to city and from province to province in the *Raqia'* of heavens.

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16 so *D*. *A*: 'bring down'

princes and angels are made to rank under the seven archangels as princes of the seven heavens. As has already been pointed out, it is highly probable, that the original representation was one of the seven archangels as princes each over one of the seven spheres as containing the planets with constellations. The present systematization can be regarded as a modification of this original view to the established notion of the Raqia', the second heaven, as the place of the heavenly bodies.

The names of the princes, GALGALLIEL, 'OPHANNIEL, RAHAṬIEL, KOKBIEL are uniform with those of ch. xiv. 4. *Rahaṭiel* also occurs in ch. xlvi. 3 in a similar function. *'Ophanniel* is the prince of the *'Ophannim*, ch. xxv. The names *Galgalliel*, *'Ophanniel* and *Kokbiel* are derived from *Galgal* (globe, i.e. of the sun), *Ophan* (globe, i.e. of the moon) and *Kokab* (planet) respectively. *Rahaṭiel* is, acc. to the intimation of vs. 6, derived from *rahaṭ* (to run). In *TB. Ber.* 32 b, *Rahaṭon* is the technical term for divisions of angels who have immediate rule over the stars and planets. *Rahaṭiel* is the prince over planets and constellations or luminaries in general acc. to *S. Raziel*, 19 b, 21 b (cf. also *Qeneh Binah*, 34 b, and *S. ha-Chesheq*, *Add.* 27120, fol. 14 b). *Galgalliel* and *'Ophanniel* seem to be comparatively late devices. *Kokbiel* is of early origin, cf. *Kokabiel*, 1 *En.* vi. 7, *Kokabel*, *ib.* viii. 3 (who "taught constellations"), lxix. 2.

For the conception of angels who 'move the heavenly bodies' cf. 1 *En.* lxxii–lxxxii ("the Book of the Heavenly Luminaries": CHARLES), URIEL being there the prince over the heavenly bodies; lxxii. 3 ("the leaders of the stars"), lxxv. 1 ("the leaders of the heads of the thousands who are placed over the whole creation and over all the stars"), lxxix, lxxx. 1 ("the leaders of the stars of the heaven and all those who turn them"), 6 ("chiefs of the stars"), lxxxii. 4 and esp. 10–20 (the names of the leaders of the stars), 4 *Ez.* vi. 3, 2 *En.* xi. 3–5 (15 myriads of angels attend the sun during the day, and 1000 by night), *Midrash 'Asereth Ma'amaroth*, *BH.* i. 64 ("365 angels are set over the sun, moving it from window to window in Raqia'"), 3 *Bar.* vi. 1 seqq. (the chariot of the sun drawn by forty angels), vss. 13, 16 ("for the sun is made ready by the angels"), *ib.* vii. 4 ("I saw the shining sun and the angels which draw it"), ix. 1 seqq. (the moon sitting on a wheeled chariot: "and there were before it oxen and lambs and a multitude of angels...the oxen and lambs...they also are angels"). The derivation of the numbers ninety-six and eighty-eight in vss. 4 and 5 resp. is not clear. The number seventy-two of the angels assisting RAHAṬIEL, the prince of the constellations, corresponds to the seventy-two divisions of the zodiac (cf. the seventy-two princes of kingdoms, vs. 8, etc.). KOKBIEL again, vs. 7, is assisted by 365,000 myriads of ministering angels. Literally the same statement is made about KOKBIEL in *S. Raziel*, 19 b. These angels "move the planets (*kokabim*)". It is noteworthy, that acc. to *TB. Ber.* 32 b, referred to above, the different camps (of angels), in the last instance sorting under the constellations, have each under them "365,000 myriads of planets (*kokabim*) corresponding to the days of the sun (i.e. the solar year)". The latter parts of vss. 5 and 6 are somewhat obscure. They might be remnants of expositions of the courses of the heavenly bodies, such as are given at length in 1 *En.* lxxii–lxxxii (the 'portals of the sun'); ch. lxxii, the moon; ch. lxxiv, the portals of sun, moon, stars and all the works of

(8) And over them are SEVENTY-TWO PRINCES OF KINGDOMS on high corresponding to the 72 tongues of the world. And all of them are crowned with royal crowns and clad in royal garments and wrapped in royal cloaks. And all of them are riding on royal horses and they are holding royal sceptres in their hands. And before each one of

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heaven; ch. lxxv. 6 seqq., cf. ch. lxxviii. 7 seq., "and fifteen parts of light are transferred to the moon till the fifteenth day (when) her light is accomplished (vs. 5 here)". The conception of the 'tent' for the sun, etc., is usually referred to Ps. xix. 5 (and 7).

(8) **over them are seventy-two princes of kingdoms**... *lit.* 'above them etc.' It is difficult to reconcile this vs. with the preceding. To whom does '**above them**' refer? To the 365,000 myriads of angels of vs. 7 or to the princes and angels of the heavenly bodies in general? No doubt, as the context now stands, the seventy-two princes of kingdoms are intended as princes over the angels who 'move the planets', by analogy with the seventy-two assistant angels of vs. 6. This would seem to be additional, since the real counterpart of the assistant angels of vss. 4, 5, 6 are in vs. 7, the 365,000 myriads of angels. The expression '*above them*' is not appropriate in the sense which it is here made to denote, the right phrase would have been e.g. 'over them are appointed' (ועליהם ממונים). The inception 'above them' rather presupposes an exposition of the order of angelic classes, proceeding from the lower to the higher ones, hence quite contrary to that of the present chapter. The fragment is more akin to the angelological section, chh. xix seqq., to which it may even originally have belonged, since the beginning of that section is missing in the present book. See note on ch. xix. 1.

By the compiler of the present chapter the seventy-two princes of kingdoms are made the rulers over the planets. The conception of the princes of kingdoms as rulers of planets and constellations is frequently represented in later sources. *Their appellation properly refers to their function as angelic leaders of the destinies of the nations, as representatives in heaven of the kingdoms on earth.* As such their number is usually given as seventy (corresponding to the number of nations (tongues) of the world, enumerated Gen. x). The idea of heavenly guardians of the nations occurs in Dan. x. 20, 21, and is fully developed in Sir. xvii. 17, 1 *En.* lxxxix. 59 seqq. (in the metaphor of the seventy shepherds), *Targ. Yer.* to Gen. xi. 7, 8, *TB. Yoma*, 77 a, *Sukka*, 29 a, *Gen. R.* lxviii, lxxvii, *Ex. R.* xxi, *Lev. R.* xxix, *P. R. 'El.* xxiv. They plead the cause of their resp. nations before God, each suffers punishment with the nation under his protection, they form the celestial *Beth Din* etc. For this range of ideas see chh. xxx. 1, 2, xlviii C 9 and note on xxx. 2.

The leader of the princes of kingdoms is acc. to *Midr. Abkir*, *Yalq. on Gen.* no. 132, *Targ. Ps.* xxxvii. 7, 8, MIKAEL, prince of Israel; acc. to ch. xxx here, the Prince of the World; and acc. to the Enoch-Metatron sections of the present book, Metatron (chh. x. 3, xiv. 1, xvi. 1, 2, xlviii C 9, cf. also xlviii D 5). In their aspect of leaders of the Gentile nations they were sometimes regarded as evil agencies (so already 1 *En.* lxxxix. 65, 69, xc. 17, 22, 23, 25), and as their chief was then named SAMMAEL, the prince of Rome (cf. chh. xiv. 2, xxvi. 12).

When associated with the idea of the planets and constellations as determining or ruling the destinies of the nations, it was only natural that the conception should develop into that of the princes of kingdoms as rulers over the heavenly bodies—just as the Prince of the World was made the ruler of planets and constellations (cf. ch. xxxviii. 3). This development may have begun at an early time. The seventy shepherds are already in 1 *En.* connected with the rulers of the world, the Watchers or Fallen Angels who, symbolized by stars, are judged together with the seventy shepherds acc. to 1 *En.* xc. 24. (On the identification of the princes of kingdoms with the Watchers see note on ch. xxix intr.) For the Watchers as rulers of elements, constellations, planets, etc., see 1 *En.* vi–viii, lxix, note on vs. 3 above and on

them when he is travelling in *Raqia'*, royal servants are running with great glory and majesty

A:	*D*:
even as on earth they (princes) are travelling in chariot(s) with horsemen and great armies and in glory and greatness with praise, song and honour.	and before every one of them, when travelling in Raqia', there are running great armies, even as (the custom is) on earth, with chariot(s), in glory and greatness, praise, song and honour.

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ch. xiv. 3, 4. The connection of the 'gods of the nations' with the planets is perhaps to be seen also in *TB. Sukka*, 29 a. Acc. to *Ma'areket ha-'Elohuth*, 128 b, "the nations are allotted to the Princes and Constellations". *YR.*, i. 15 a, gives the following quotation from *Tub-ha-'Ares*: "In the seven firmaments (heavens), under them, are the seven planets... (*Sheṣem Chanokol:* Saturn, Jupiter, Mars, Sun, Venus, Mercury and Moon) and in these seven heavens are the Spirits of the seventy nations, ten nations under each planet, and the twelve constellations give abundance unto them".

Probably under the influence of their sideric significance the number of the princes of kingdoms was changed from seventy to seventy-two (the number of the divisions of the zodiac). In the present book they are mentioned as seventy-two in chh. xviii. 3, xxx. 2 and here. Ch. xlviii C 9, on the other hand, has 'seventy princes'. Cf. note on ch. xxx. 2 and also on ch. xlviii B 1. The two princes added were later understood as MIKAEL and GABRIEL or as MIKAEL and SAMMAEL. Acc. to *YR.*, i. 18 a, MIKAEL is the Prince of Israel and GABRIEL the Prince of all the nations of the world. A curious effect of the alteration of seventy into seventy-two is the gloss in the present verse: **corresponding to the 72 tongues of the world**, which is of course a mis-emendation of the regular expression "corresponding to the 70 tongues of the world".

all of them are crowned with royal crowns etc., to designate them as rulers. Cf. notes on chh. xii. 3, xviii. 1.

when he is travelling in Raqia'. This seems to indicate that the princes of kingdoms were assigned to the second heaven, the region of the heavenly bodies and thus would tend to show, that the fragment itself, apart from the context, designates the princes of kingdoms as sideric rulers. Usually the princes of kingdoms are represented as being in the highest of the heavens, by the Throne of Glory: chh. xvi. 1, 2, xxx. 1, 2. Acc. to ch. xviii. 3, being in rank above the princes of the heavens, but below the guardians of the Halls, they are probably conceived of as having their abode in the highest of the heavens, but outside the Halls. Acc. to the passage quoted *YR.*, i. 15 a, referred to above, each of the seven heavens would contain a number of these princes. This is stated also in *Alph. R. 'Aqiba*, *BH.* iii. 36 ("then come all the princes of kingdoms in every heaven").

Passages in the present book mentioning the 'princes of kingdoms' are chh.: x. 3, xiv. 1, 2, xvi. 1, 2, xvii. 8, xviii. 2, 3, xxx. 2, xlviii C 9, D 5; cf. also ch. xxvi. 12.

CHAPTER XVIII

The order of ranks of the angels and the homage received by the higher ranks from the lower ones

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, the glory of all heaven, said to me:

(1) THE ANGELS OF THE FIRST HEAVEN, when(ever) they see their prince, they dismount from their horses and fall on their faces.

And THE PRINCE OF THE FIRST HEAVEN, when he sees the prince of the second heaven, he dismounts, removes the *crown of glory* from his head and falls on his face.

Ch. xviii. Angelological system A 3 (see Introduction, section 13 (1 c)).

This chapter (extant in *D* and *A* only) introduces an independent exposition of the angelic hierarchy. The point of connection with the preceding chapter is the mention of the princes of the seven heavens. In ch. xvii, however, these 'princes of the seven heavens' are regarded as constituting the highest rank of angels. That this is so is clear from the facts that the princes of the seventh and sixth heavens are identified with Mikael and Gabriel resp. and that they occur at the head of a classification which is arranged in an order beginning from the highest. In the present chapter, on the contrary, the princes of the heavens form the lowest class of angels in an enumeration from the lowest to the highest.

A peculiarity of this chapter which separates it in character from both ch. xvii and the rest of the angelological section is the monotonous repetition of the words 'when *X* see(s) *X* he (they) remove(s) the crown...from his (their) head and fall(s) etc.' the technical means by which the inferiority of one rank of angels or one angel-prince to the subsequently mentioned is indicated.

Another characteristic feature of this chapter are the abstruse forms of the names of most of the angels as compared with those of the other parts of the book, where the names are formed from the functions assigned to the angels. Here the derivations are obscure. It is noteworthy that most of the names are found in *Hek. R.*, to which this chapter even otherwise seems to be related—e.g. by the conception of 'the watchers of the doors of the Halls' (vs. 3), the common derivation of 'ANAPHIEL (vs. 19) etc. Though several of these angel-names are not registered by Schwab, *VA*, and a couple of them are *ἀπαξλεγόμενα* as far as printed books are concerned, they are preserved in many prayers, magical formulas, etc., extant in MSS. References are given below at each name.

(1) **The angels of the first heaven...the prince of the first heaven...second heaven** etc. On the seven heavens see note on ch. xvii. 3. The princes, *sārīm*, of the several heavens are pictured as having each one his suite of angels. They are mounted on horses (cf. *Mass. Hek.* iv and *Hek. R.* xvii seqq.) and pay homage one to the other when meeting. Unlike ch. xvii the present chapter mentions no names of these princes. That is to say, that the tradition embodied here probably knows no names of the 'princes of the heavens'. Consequently, in the view of this tradition, the heavens and their rulers form a comparatively low and unimportant part of the heavenly splendours, whereas the author of ch. xvii presumably sees all the glory of the Divine Court contained within the seven heavens.

Crown of glory is the mark of distinction common to all the angels and princes in this chapter with the exception of the seventy-two princes of kingdoms (vs. 3) and the two highest princes acc. to vs. 25, to whom is assigned the 'crown of royalty'. Crowns are in the Talmudic-Midrashic literature as well as in the Apocalyptic

And THE PRINCE OF THE SECOND HEAVEN, when he sees the prince of the third heaven, he removes the crown of glory from his head and falls on his face.

And THE PRINCE OF THE THIRD HEAVEN, when he sees the prince of the fourth heaven, he removes the crown of glory from his head and falls on his face.

And THE PRINCE OF THE FOURTH HEAVEN, when he sees the prince of the fifth heaven, he removes the crown of glory from his head and falls on his face.

[1]And THE PRINCE OF THE FIFTH HEAVEN, when he sees the prince of the sixth heaven, he removes the crown of glory from his head and falls on his face.

And THE PRINCE OF THE SIXTH HEAVEN, when he sees the prince of the seventh heaven, he removes the crown of glory from his head and falls on his face.[1]

(2) And THE PRINCE OF THE SEVENTH HEAVEN, when he sees THE SEVENTY-TWO PRINCES OF KINGDOMS, he removes the crown of glory from his head and falls on his face.

[2] (3) And the seventy-two princes of kingdoms, when they see THE DOOR KEEPERS OF THE FIRST HALL IN THE 'ARABOTH RAQIA' in the

1–1 *D*: 'And the prince of the fifth heaven from before the prince of the sixth and the prince of the sixth heaven before the prince of the seventh heaven' 2 *D* inserts as title: 'The Order of the Halls'

attributed to (*a*) God himself: *TB. Chag.* 13 b, *Ber.* 7 a, *Ex. R.* xxi; (*b*) the righteous in the world to come: *TB. Ber.* 17 a, b, *Lev. R.* xx, *Test. Benj.* iv. 2, *Asc. Is.* vii. 22, viii. 26, ix. 10; (*c*) angels: chh. xvi. 2, xl. Cf. ch. xii. 3. For the removing of the crown(s) as token of homage cf. Rev. iv. 4, 10. An exact parallel of expression is found in *Alph. R. 'Aqiba*, rec. B, *BH*, iii. p. 61.

(2) **The seventy-two princes of kingdoms.** They are the representatives in heaven of the different kingdoms on earth, but are also connected with the planets and constellations. Concerning them cf. notes on chh. xvii. 8 and xxx. 1, 2. In ch. xxx they are supplemented by a leader, 'the Prince of the World' (cf. *TB. Yeb.* 16 b, *Chull.* 60 a, *Sanh.* 94 a). Their number varies between seventy and seventy-two: 1 *En.* lxxxix. 59, *P. R. 'El.* xxiv, *TB. Sukka*, 29 a. It is possible that the number seventy-two originated from the addition to the seventy princes of Mikael and Sammael (or Mikael and Gabriel) as their rulers. Mikael is the representative of Israel and Sammael of Rome and thereby the chief of all the Gentile nations. More probable is, however, that the number seventy-two is arrived at from astrological considerations. See note on ch. xvii. 8. Peculiar to this chapter is their position between the prince of the seventh heaven and the door-keepers of the Halls, their abode being usually near the Throne of Glory (ch. xxx, *Pesiqtha*, xxvii, *TB. Sukka*, 29 a). In ch. xvii, again, they have their place in the second heaven (Raqia') and are in rank under not only the princes of the heavens but also the princes of the sun, moon and constellations. (Cf. however note on ch. xvii. 8.)

(3) **The door keepers of the first Hall in the 'Araboth Raqia'.** The seven Halls or Palaces are situated in the highest of the seven heavens, the '*Araboth Raqia*', and are pictured as arranged in concentric circles, 'one within the other' (ch. i. 1). The conception of the seven Halls which plays so conspicuous a rôle in

highest, they remove the royal crown from their head and fall on their faces.

[3]And THE DOOR KEEPERS OF THE FIRST HALL, when they see the door keepers of the second Hall, they remove the crown of glory from their head and fall on their faces.

And THE DOOR KEEPERS OF THE SECOND HALL, when they see the door keepers of the third Hall, they remove the crown of glory from their head and fall on their faces.

And THE DOOR KEEPERS OF THE THIRD HALL, when they see the door keepers of the fourth Hall, they remove the crown of glory from their head and fall on their faces.

And THE DOOR KEEPERS OF THE FOURTH HALL, when they see the door keepers of the fifth Hall, they remove the crown of glory from their head and fall on their faces.

And THE DOOR KEEPERS OF THE FIFTH HALL, when they see the door keepers of the sixth Hall, they remove the crown of glory from their head and fall on their faces.

And THE DOOR KEEPERS OF THE SIXTH HALL, when they see the DOOR KEEPERS OF THE SEVENTH HALL, they remove the crown of glory from their head and fall on their faces.[3]

(4) And the door keepers of the seventh Hall, when they see THE FOUR GREAT PRINCES, the honoured ones, WHO ARE APPOINTED OVER

3–3 *D* simplifies: 'And the door keepers of the first Hall before the door keepers of the second Hall, and the door keepers of the second Hall before (those of) the third, and the door keepers of the third Hall before those of the fourth etc.'

Hek. R. is in the present book quite outside the centre of interest. Cf. chh. i. 1, x. 2, xvi. 1, xxxvii. 1, xxxviii. 1, xlviii c 8. The door keepers of the Halls are in this chapter without names and definite number. In these respects it differs from *Hek. R.* xv, where each Hall is said to be guarded by eight angels, of which the names are given (chh. xv, xvii et seq.). Of these names—which comprise the door keepers of the first six Halls—two, viz. GEBURATIEL and 'ANAPHIEL, recur later in the present chapter (vss. 14 and 19) as names of higher angels.

Mass. Hek. iv, agreeing with *Hek. R.*, gives the number of the door keepers of each Hall as eight.

Names of the chiefs of the door keepers of the Halls are found in *Pirqe R. 'Ishm.* xx (*Bodl.* MICH. 175, foll. 20 a–26 a), although different from those of *Hek. R.* As chief of the guardians of the fourth Hall occurs SAGNESAGIEL of vs. 11 here. Cf. *Zohar*, i. 41 a and ii. 245 a–268 b.

The functions of the door keepers of the Halls are the guarding of the entrance to the Halls generally and especially the control of the admittance of the aspirants to the vision of the *Merkaba*, so that nobody may enter who is not 'worthy' ('*rā'ūy*') acc. to *Hek. R.* (cf. ch. xvii *e.a.*). This is probably implied also in ch. i. 3, where R. Ishmael begs God to protect him against the zeal of *Qaṣpiel* (or *Qafṣiel*), an angel-prince who in this connection, no doubt, is to be considered as (one of) the guardian(s) of the door of the seventh Hall (cf. *ib.* vs. 2; *Zohar*, ii. 248 b).

(6) The four great princes...who are appointed over the four camps of

THE FOUR CAMPS OF SHEKINA, they remove the crown(s) of glory from their head and fall on their faces.

(5) And the four great princes, when they see TAG'AṢ, [5]the prince, great and honoured[5] with song (and) praise, at the head of all the

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5–5 in aramaic.

Shekina. In ch. xxxvii the four camps of *Shekina* are mentioned together with 'the four chariots of *Shekina*'. In ch. xxxv all the myriads of camps of angels are said to be arranged in four rows, at the head of each row there being 'a prince of the army'. Probably 'the four great princes' here are to be understood as identical with the princes of the army in ch. xxxv. 3. In this case the camps of Shekina are the four companies of ministering angels arranged by the Throne of Glory, especially in their aspect as performers of *Qĕdushsha*.

In other writings 'the four camps of *Shekina*' is not an infrequent term and in later cabbalistic traditions a considerable amount of speculation centres round this conception. (Cf. here esp. *Zohar*, iii. 50 a: ד' מישריין)

Now one generally finds that the 'princes of the camps of *Shekina*' are named as Mikael, Gabriel, Uriel (more seldom: Nuriel) and Raphael. Cf. *Mass. Hek.* vi: "four companies of ministering angels praise before the Lord; the first *camp* under Mikael to the right, the second *camp* under Gabriel to the left, the third under Uriel before Him and the fourth under Raphael from behind", and it is added "the *Shekina* is in the middle".

Acc. to *Ma'ase Merkaba* (*Add.* 26922) 'the princes of the four camps of *Shekina*' are: Mikael, Gabriel, Uriel and Raphael, standing to the right, to the left, in front of and behind the Throne of Glory resp.

In *P. R. 'El.* iv the four angels Mikael, Uriel, Gabriel and Raphael stand by the Throne of Glory as leaders of four camps of angels glorifying the Most High. A similar picture is drawn by the *Widduy Yaphe* (*Add.* 15299, fol. 113 b).

The 'three men' visiting Abraham, Gen. xviii. 2 seqq. are in *Ṣiuni ad loc.* once identified with the angels Mikael, Gabriel and Raphael, and again with Raphael, Uriel and Gabriel, "who are the camp of *Shekina*".

The conception of the four princes in charge of the 'uttering of the Song' before the Holy One, is traceable as far back as 1 *En.* chh. xxxix. 12, 13 and xl, lxxi, ix. 1, where there are mentioned "FOUR PRESENCES ON THE FOUR SIDES OF THE LORD OF SPIRITS...uttering praises before the Lord of Glory". Their names are here: Mikael, Raphael, Gabriel and *Phanuel*. See also 2 *En.* xviii. 9, and CHARLES, 1 *En.* note on xl. 2.

Towards the formation of the idea of 'four princes of the four camps of *Shekina*', speculations on the "four living creatures" of Ezek. i. 5, 10, and the traditions of the four princes Mikael, Gabriel, Raphael and Uriel have, presumably, combined. In later cabbalistic sources one actually finds that the 'four camps of *Shekina*' are referred to the 'Eagle-Ox-Lion-Man' vision, e.g. *YR.* i. 80 a (*Meg. 'Amuq.*).

Instances of other developments of the conception of 'the camps of Shekina': the four camps of *Shekina* are imaged by the arrangement of the "armies of Israel", Nu. i. 3, acc. to *Bachya* (*ad loc.*); they surround the *Shekina* or "the body of *Shekina*" which is the same as the "Greater Metatron", but are above the Lesser Metatron who stands on the heads of the living creatures, the *Chayyoth* (*YR.* i. 57 a); "in the camp of *Shekina* are Metatron, *Sandalphon*, Uriel, Raphael, Mikael, Gabriel" (*Shĕnē Luchoth ha-Berith*, cited by *Derek 'Emeth* on *Zohar*, i. 149 b).

(5) Tag'aṣ. (תְּגַעַץ). Not included in Schwab, *VA.* The name occurs in the prayer attributed to *R. Hamnuna ben Sabha* (*Or.* 6577, fol. 13 a, *Add.* 27187, fol. 67 b, *Add.* 27199, fol. 299 *e.a.*), and also in another, anonymous, prayer in *Add.* 15299, fol. 104 b. In these cases it is a Divine name (really a double *temura*) always followed by טַעַצַשׁ and letters of the *Tetragrammaton*. The epithet 'great

children of heaven, they remove the crown of glory from their head and fall on their faces.

(6) And Tag'aṣ, [5]the great and honoured prince[5], when he sees BARAṬṬIEL[6], the great prince of three fingers in the height of 'Araboth, the highest heaven, he removes the crown of glory from his head and falls on his face.

(7) And Baraṭṭiel[6], the great prince, when he sees HAMON, the great prince, the fearful and honoured, pleasant and terrible one—who maketh all the children of heaven to tremble, when the time draweth nigh (that is set) for the saying of the '(Thrice) Holy', as it is written (Isa. xxxiii. 3): "At the noise of the tumult (*hāmōn*) the peoples are fled; at the lifting up of thyself the nations are scattered"—he removes the crown of glory from his head and falls on his face.

(8) And Hamon, the great prince, when he sees ṬUṬRESIEL[7], the great prince, he removes the crown of glory from his head and falls on his face.

5–5 in aramaic. 6 *D*: "Aṭaphiel' 7 so acc. to the full reading of *D*. *A*: טטרסיאל. *D* adds 'יוי' after the name.

and honoured prince' (שרא רבא ויקירא) is the same as that given to Metatron in the beginning of *Shi'ur Qoma* (*Bodl.* OPP. 467, fol. 58 a, OPP. 563, fol. 52 b, S. Raziel). Cf. also in *S. Elijahu, beg.*:... גלא ליה מיכאל שרא רבא.

This angel is said to be 'honoured with song and praise' and to stand 'at the head of all the children of heaven'. In view of the functions commonly assigned to the 'princes of the camps of the *Shekina*' of the preceding verse (see note above) these expressions are probably to be understood as referring to the performance of the '*Thrice Holy*' and to the angels uttering the *Qĕdushsha*. The function of the angel may be that of a conductor of the song-uttering angels.

(6) **Baraṭṭiel** (ברטטיאל). Neither this nor the '*Aṭaphiel* of *D* is included in Schwab, *VA*. *Aṭaphiel* is found in *Hilk. Mal'akim La*, fol. 117 b. **of three fingers.** Cf. *Hilk. Mal'akim, ib.*: "'*Aṭaphiel* lifteth up the 'Araboth Raqia' on his fingers". Also ch. xxxiii. 3 of the present book ('the Holy Chayyoth bear the Throne of Glory...each one with three fingers'). Does the attribute 'of three fingers' here possibly stand in any connection with the recital of the Thrice Holy?

(7) **Hamon,** המון ('tumult'). The expression 'makes the children of heaven to tremble etc.' probably means 'announces the arrival of the time appointed for the *Qĕdushsha*'. The trembling and fear with which all the heavenly household is seized at the moment before the recital of the Thrice Holy is pictured e.g. in ch. xxxviii. For the attributes 'fearful, honoured, pleasant and terrible' cf. the parallels of chh. xx. 1, xxii. 1, xxv. 1, xxvi. 1. This method of heaping epithets after the name of a high angel-prince is frequently employed in *Hek. R.* The attributes were probably from the beginning intended as marks of distinction, applied according to a certain system to denote the resp. rank assigned to each prince. (Cf. also in Mandaitic.)

(8) **Ṭuṭresiel.** See Schwab, *VA*, pp. 134, 136. The name is of frequent occurrence, although in variant forms. Schwab explains it as '*διάτορος* El', 'piercing God'. Here and in *Midrash Sar Tora* it is the name of an angel. Often it appears as one of the names of the Godhead (*Hek. R.* xi. 2, xii, xiii, xv) or of Metatron (*Sefer ha Chesheq*, foll. 4 b, 8 a).

There are many variants of the name, which are enumerated in *Hek. R.* xii.

(9) And Ṭuṭresiel[7] H′, the great[9] prince, when he sees AṬRUGIEL[8], the great[9] prince, he removes the crown of glory from his head and falls on his face.

(10) And Aṭrugiel[8] the great[9] prince, when he sees NA'ARIRIEL H′, the great[9] prince, he removes the crown of glory from his head and falls on his face.

(11) And Na'aririel H′, the great[9] prince, when he sees SASNIGIEL[10], the great[9] prince, he removes the crown of glory from his head and falls on his face.

(12) And Sasnigiel H′, when he sees ZAZRIEL H′, the great[9] prince, he removes the crown of glory from his head and falls on his face.

(13) And Zazriel H′, the prince, when he sees GEBURATIEL H′, the prince, he removes the crown of glory from his head and falls on his face.

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7 so acc. to the full reading of *D*. *A*: טטרסיאל. *D* adds 'יוי' after the name.
8 *D*: 'AṬRUGNIEL יוי' 9 *D* om. 10 *D* adds 'יוי' after the name.

See also *S. Raziel*, 40 a, 43 b. The SṬUṬREYAH of *Zohar*, ii. 245 b, 246 a, is perhaps also a variant (through transposition of the letters) of the same name.

(9 and 10) Aṭrugiel or Aṭrugniel (*D*) not in Schwab, *VA*. It is to be considered identical with the '*Aṭrigiel*' of *Hek. R.* xxii. 1 and 3, the name of one of the door keepers of the seventh Hall. The form *Ṭagriel*, *ib.* xv and xvii, is apparently also a variant. Cf. the names '*Aṭrigi(a)sh*' (cited from *Hek. R.* xxx) and *Aṭarniel* in Schwab, *VA*, p. 51. Schwab derives the former from τράγος, he-goat, goat-buck, the traditional symbol of a demon (cf. *sa'ir*).

Na'aririel: *i.e. Na'ar 'El* (*Na'ar* = Child, Youth, the name of Metatron, ch. iii). Occurs in *Hek. R.* in the form of *Na'aruriel* as the name of one of the door keepers of the seventh Hall (ch. xxii, together with *Aṭrugiel*). The '*H*' forming the second part of the name of this and the following princes stands for the *Tetragrammaton* (like 'יוי' in *D*). Cf. the expression 'called by the name of YHWH', ch. ix. 3 and note, *ad locum*.

(11) Sasnigiel is one of the variants of '*Sagnesagiel*' or '*Segansagel*', in ch. xlviii. 1, 2 appearing as the last of the names of Metatron, with the epithet 'the Prince of Wisdom'. Probably derived from גנן (treasure), cf. גנזי חכמה.

In the *Apocalyptic Fragment* (e.g. *BH.* v. 167–169) likewise, it is the name of "the prince of the Presence" who shows R. Ishmael the future.

Other forms are:

SASNIEL: *S. Raziel*, 24 a, 41 a; ZEGANZEGAEL: *ib.* 2 b, called "the Prince of the Tora"; SANSAGGIEL: Schwab, *VA*, cf. the explanation given there; ZANGEZIEL: *Midrash Petirath Moshe*; here he is introduced as Moses' teacher and, together with Mikael and Gabriel, fetching Moses' soul at the time of his death. He is also called "Prince of the world" (probably identical with *Metatron*).

In *Pirqe R. Ishmael*, xx, he is the chieftain of the door keepers of the fourth Hall.

Acc. to *Berith Menucha*, 37 a, he is one of the Seraphim and is appointed over "the peace".

(12) Zazriel, probably = 'the Strength of God,' 'the strong God.' Cf. the following names.

(13) Geburatiel = 'the strength of God'. Cf. the preceding verse. Acc. to *Hek. R.* xv and xvii, he is one of the door keepers of the fourth Hall. See Schwab, *VA*, p. 91.

(14) And Geburatiel H′, the prince, when he sees 'ARAPHIEL[11] H′, the prince, he removes the crown of glory from his head and falls on his face.

(15) And 'Araphiel[11] H′, the prince, when he sees 'ASHRUYLU[12], the prince, [13]who presides in all the sessions of the children of heaven[13], he removes the crown of glory from his head and falls on his face.

(16) And Ashruylu H′[12], the prince, when he sees GALLIṢUR H′, THE PRINCE, WHO REVEALS [14]ALL THE SECRETS OF THE LAW (*Tora*)[14], he removes the crown of glory from his head and falls on his face.

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11 *D*: 'Ṭa'raphiel' 12 *D*: 'Ashruyli ''' 13–13 *D*: 'who is the head [over] all the students on high' 14–14 *D*: 'the secret of the crown of the Law, the crown of Holiness, the crown of Kingship'

(14) **'Araphiel** = 'the neck of God' (the neck is the symbol of strength). Acc. to *Hek. R.* xxi, he is one of the guardians of the second Hall. See Schwab, *ib.* p. 217.

(15) **'Ashruylu** = 'who causes to dwell', 'who causes to rest', *scil.* the disciples of Tora in the heavenly colleges, hence the function here assigned to him: 'presideth in all the sessions of the children of heaven'. That the colleges on earth have their counterparts in heaven is a common Rabbinic idea. Cf. the somewhat different picture of Metatron's function in ch. xlviii C 12.

In accordance with the present view is the epithet 'prince of Tora' given to this angel in *S. Raziel*, 45 a. In *Hek. R.* xii, '*Ashruylii*' is one of the twenty names of the Godhead; *ib.* xxx (*Sar Tora*) it is the name of an angel-prince. Cf. the interpretation, Schwab, *VA*, p. 77.

(16) **Gallisur . . . who reveals all the secrets of the Law.** The name is of comparatively frequent occurrence. *Pesiqta R.* par. xx, explains it as "he who reveals the reasons of the Creator" (*Ṣur*, Is. xxvi. 4).

The same explanation of the name '*Gallisur*' is repeated, with the addition of some other details, in *Ma'yan Chokma, BH.* i. 60, in *'Aggadath Shema' Israel, BH.* v. 165, also in *S. Raziel*, 41 b, 42 a, 42 b, and *P. R. 'El.* iv, further in citations in *Ṣiuni*, 93 d, and *YR.* ii. 67 a. Acc. to these sources he is identical with the angel, called '*Raziel*' (= 'the secret(s) of God'); he hears the Divine decrees from behind the 'Curtain' (cf. ch. xlv. 1) and reveals them to the world; he stands next to the *Chayyoth* and spreads his wings, so that the ministering angels shall not be consumed by the fire that goes forth from the breath of the Chayyoth. Acc. to *S. Raziel*, 42 b, he is one of the Princes of the Law.

In *Sefer ha-Yashar* ("the book of the righteous", *Add.* 15299, fol. 91 a b) it is related, that the book in question "was given to Adam by the hand of *Gallisur*". (Note the similar narrative in *S. Raziel*, 3 a, which is probably another version of *S. ha-Yashar*, where the name of angel is Raziel.)

In a prayer in the same MS., fol. 144 a, he is invoked—with the '*kinnuyim*' (or supplementary names) of '*Yephiphyah*' (cf. ch. xlviii D 4) and *Yophiel*—to give assistance in the study of the Tora.

From these sources it appears that the traditions assigned to him mainly two functions: revealer of the Divine Secrets and Prince of the Law. These two functions are here, rightly, comprised in the one "revealer of all the secrets of the Law". The Divine secrets are embodied in the Tora, constituting its inner meaning, the technical term for which is "the secrets of the Law". (Cf. on chh. ix. 1 and xlviii D 7 et seqq.)

As the Prince of the Law he is here probably connected with the Divine Judgement

(17) And Gallisur H′, the prince, when he sees ZAKZAKIEL H′, the prince who is appointed to write down the merits of Israel on the Throne of Glory, he removes the crown of glory from his head and falls on his face.

(18) And Zakzakiel H′, the great[15] prince, when he sees 'ANAPH(I)EL H′, the prince [16]who keeps the keys of the heavenly Halls, he removes the crown of glory from his head and falls on his face[16]. Why is he called by the name of 'Anaphiel? Because the bough of his honour and majesty and his crown and his splendour and his brilliance covers (overshadows)[17] all the chambers of '*Araboth Raqia*' on high even as the Maker of the World (doth overshadow them). Just as it is written with regard to the Maker of the World (Hab. iii. 3): "His glory covered the heavens, and the earth was full of his praise", even so do the honour and majesty of '*Anaphiel* cover all the glories of '*Araboth* the highest.

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15 *D* om. 16–16 *D*: 'he removes the crown of glory from his head and falls on his face. And '*Anaphiel*, the prince, he is appointed to keep the keys of the Halls of '*Araboth Raqia*'' 17 so *D*. *A* om., probably taking ענף as a verb, thus giving the meaning: 'Because his honour etc. (overbranch) overshadow all the chambers etc.'

which in its different aspects is represented in nearly all the following angel-names; through the said epithet he is also connected with the aforegoing '*Ashruylu*'.

(17) **Zakzakiel**, 'Merit-God', is the same both with regard to name and function as 'Zekukiel' of *S. Raziel*, 21 b: "the Prince of the merits of Israel".

(18) **'Anaphiel**, 'the branch of God'. In ch. vi of the Enoch-Metatron piece of the present book he is the angel who removes Enoch to the heavens; *ib*. ch. xvi (acc. to the reading of *BD*) he is the angel who gave Metatron sixty strokes with lashes of fire. (Vide Introd. section 8 u, x, y).

Acc. to *Hek. R.* xv, xvii, he is one of the door keepers of the fourth Hall. *Ib*. ch. xxii. 4, he is one of the guardians of the seventh Hall. A similar, partly literally identical, explanation of his name as in the second part of the present verse is given there.

The expression 'who keeps the keys of the Halls of '*Araboth Raqia*'' is the only trace in this chapter of the connection of the high angel-princes enumerated here with the guardianship of the heavenly Halls, whereas all of them that recur in *Hek. R.* are there guardians of one or the other of the Halls, mostly the seventh or the fourth. He has here the control of all the Halls.

The said statement "keeps the keys of the Halls of 'Arabōth Raqia'" together with the following part of the verse attribute a remarkably high position to '*Anaphiel*: he is compared with "the Creator of the world". In *Hek. R.* xxii, he is called "the most beloved of all the guardians of the heavenly Halls, the Prince, '*Ebed* (the Servant, Metatron's name), who is called thus by the name of his Master". A similarly high position is also implied by the passages in the Enoch-Metatron piece, just referred to. Another instance is the quotation from '*Sōdē Rāzā*' in *YR*. i. 5 a: "the angel '*Anaphiel*, to him are given in charge the 'ring' and the seal of heaven and earth, and all on high kneel down and prostrate themselves before him".

(19) And when he sees SOTHER 'ASHIEL H', the prince, the great, fearful and honoured one, he removes the crown of glory from his head and falls on his face. Why is he called [18]Sother Ashiel[18]? Because he is appointed [19] over the four heads of the fiery river over against the Throne of Glory; and every single prince who goes out or enters before the *Shekina*, goes out or enters only by his permission. For the seals of [20]the fiery river[20] are entrusted to him. And furthermore, his height is 7000 myriads of parasangs. And he stirs up the fire of the river; and he goes out and enters before the *Shekina* to expound [21]what is written (recorded)[21] concerning the inhabitants of the world. According as it is written (Dan. vii. 10): "the judgement was set, and the books were opened".

18–18 so *D*. *A*: 'Sother and Ashiel' 19 *A* ins.: 'from the beginning' 20–20 so *D*. *A*: 'the four fiery rivers' (corrupt for 'the four heads of the fiery river'?) 21–21 so *D*. *A* om.

(19) **Sother 'Ashiel H'** = 'who stirs up the fire of God'. The explanations of the name as they appear in the present verse are quoted in *Hilkot ha Kisse La*, fol. 138 a. A points: סוֹתֵר אֵשִׁיאֵל (no other names in this ch. pointed).

He is here the angel appointed over the fiery river *Nehar di-Nur*, the speculations on which evolved from the beginning of Dan. vii. 10, the passage quoted in this verse. For the conceptions of the fiery river, see note on ch. xxxiii. 5.

The four heads of the fiery river. It is difficult to discern from *A*, whether 'four' or 'seven' are meant, the characters for '*daleth*' (= 4) and '*zain*' (= 7) being, in the current script employed there, almost indistinguishable. In *Hil. ha Merkaba* (*Add.* 27199, fol. 126 a) however, the "heads of the fiery river of the Throne of Glory" are definitely stated as four. If 'seven' is the correct reading here, the number '7000 myriads' would be explained as derived from 'the seven heads of the fiery river'. Ch. xxxiii. 4 mentions 'seven fiery rivers', an amplification frequently met with in the '*Sōdē Rāzā*' by Eleazar of Worms (cf. e.g. the quotation from this writing, *YR*. i. 4 b). The fiery river, usually described as issuing forth "from under the Throne of Glory" or "from the perspiration of the holy *Chayyoth*" is here simply described as being situated over against the Throne of Glory and is in the present connection probably conceived of as dividing the Throne of Glory with the *Skekina* from the world of the common angels and angel-princes, through which 'fiery stream' they must pass when they wish to enter before the *Shekina*. On this assumption the expression 'every prince...does not go out nor enter but by his permission' would be intelligible: *Sother 'Ashiel*, who is the guardian of the fiery river, also controls who shall pass through it to the *Shekina*. The fiery river as a bath of purification and preparation for the angels is a common idea in this and related writings. Cf. note on ch. xxxiii. 5.

he goes out and enters before the Shekina to expound what is written concerning the inhabitants of the world (*lit.* 'to expound in the writings of'. *A* perhaps reads: 'enters to the Curtain of the inhabitants of the world', i.e. the Curtain, on which everything is recorded acc. to ch. xlv. 1 seqq.). This strange expression obtains its elucidation by the quotation of Dan. vii. 10 with its reference to 'the Judgement'. The fiery river is also, and foremost, the symbol of the execution of the judgement on man. Hence *Sother 'Ashiel* is connected with the Divine Judgement, as far as he 'stirs up the fire of the *Nehar di-Nur*'. He, as it were, regulates the heat of the fire according to the requirements of judgement.

(20) And Sother 'Ashiel [22]the prince[22], when he sees [23]SHOQED CHOZI[23], the great prince, the mighty, terrible and honoured one, he removes the crown [24]of glory[24] from his head and falls upon his face. And why is he called [25]Shoqed Chozi[25]? Because he weighs [26]all the merits (of man)[26] in a balance in the presence of the Holy One, blessed be He.

(21) And when he sees ZEHANPURYU[27] H', the great prince, the mighty and terrible one, honoured, glorified and feared in all the heavenly household, he removes the crown of glory from his head and falls on his face. Why is he called Zehanpuryu[28]? Because he rebukes the fiery river and pushes it back to its place.

(22) And when he sees 'AZBUGA H', the great prince, glorified, revered, honoured, adorned, wonderful, exalted, beloved and feared among all

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22–22 so *D*. *A* om. 23–23 *D*: 'Shaqadhozii ''' ' 24–24 *A* om.
25–25 *D*: 'thus' 26–26 *D* om. 27 *D*: 'Zehaphṭaryi' 28 *D*: 'thus'

(20) **Shoqed Chozi**, also in the forms '*Shaqad Hozii*', '*Sheqar Chozii*' (the former in the readings of *D* and *Midrash Sar Tora*, the latter in *Hek. R.* and *S. Raziel*, 45 a). Derivations uncertain ('Waking' or 'Watching and Seeing'; Schwab, *VA*, p. 259: 'False Seer' [based upon the form '*Sheqar Chozii*']). Cf. the name '*Sheqadyahiel*', *Hek. R.* xxii and Schwab, *ib.*

The explanation given in the present verse rather presupposes a form 'SHEQAL ZAKI' ('weighing merits') or similar. (Cf. Mandaitic: *Abathur*, Introd. sect. 13 Ce.)

In *S. Raziel*, 45 a (where other names of this ch. recur), he is mentioned after '*Ashruylu* as one of "the Princes of Tora". In *Hek. Zot.* (*Bodl.* MICH. 8, foll. 68 b, 69 a) the name recurs twice, in the form of *Sheqad Chozyah* (*a*) in a hymn to God, (*b*) as the name in which Metatron is invoked by the scholar who is watching and praying during the night.

For the idea of 'weighing merits' cf. BOX, *Ezra Apocalypse*, p. 19, note p; 1 *En.* xli. 1.

(21) **Zehanpuryu.** Explained by Schwab, *VA*, thus: "this is the face of fear" (p. 121). More probable, at least in the connection in which the name appears here, is the explanation or reading of *S. Raziel*, 45 a: '*Zeh Paṭar*' = '*this one exempts*', '*this one sets free*'. In this chapter he represents the attribute of mercy, a constituent part of the Judgement, acc. to chh. xxxi and xxxiii et. freq. Such is at least the apparent significance of the words: 'pushes the fiery river back'. Contrast the function given to Sother 'Ashiel acc. to vs. 19 of stirring up the *Nehar di-Nur*, an expression which is there explicitly referred to the Judgement. The fiery river is the means of or symbol of punishment and execution of judgement.

In *Hek. R.* xvii. 5, he is called "Prince of the Presence". *Ib.* xxi, he is one of the guardians of the seventh Hall. There might be some connection between this name and the 'PURIEL' of *Test. Abraham*, ch. xii, the name of one of the two high angels who function at the Judgement.

(22) **'Azbuga.** Schwab, *VA*, p. 49, explains it as 'messenger'. Zunz, *GV*, p. 148, contains the notice that *Hek. Zot.* explains the name as denoting 'strength' (*ib.*). It recurs in *Midrash Sar Tora* and several times in *Berith Menucha*.

In a prayer in *S. ha Chesheq* (*Add.* 27120, fol. 11 b) he is invoked to deliver the suppliant from "every evil, disease and affliction". In this writing '*Azbuga* is mostly one of the names of the Godhead. It is also the name of a '*temurā*.'

In *S. Raziel*, 42 b, it is inscribed on an amulet which also contains the names of

the great princes who know the mystery of the Throne of Glory, he removes the crown of glory from his head and falls on his face. Why is he called 'Azbuga? Because in the future he will gird (clothe)[29] the righteous and pious of the world with the garments of life and wrap them in the cloak of life, that they may live in them an eternal life.

(23) And when he sees the two great princes, the strong and glorified ones who are standing above him, he removes the crown of glory from his head and falls on his face. And these are the names of the two princes[30]:

SOPHERIEL H' (WHO) KILLETH, (Sopheriel H' the Killer), the great prince, the honoured, glorified, blameless, venerable, ancient and mighty one; (*and*) [31]SOPHERIEL H' (WHO) MAKETH ALIVE (Sopheriel H' the Lifegiver), the great prince, the honoured, glorified, blameless, ancient and mighty one[31].

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29 so *Da*. *A*: 'because he is girded etc.' 30 so *D*. *A*: 'the angels, the princes' 31–31 in *D* this is transferred after 'he writes him in the books of the dead' vs. 24.

KERUBIEL (ch. xxii), SOPHERIEL (vss. 23 and 24 of the present chapter), YEPHIPHYA (ch. xlviii D 4) and GALLIṢUR (vs. 16 of this chapter).

the princes who know the mystery (or 'secrets' D) of the Throne of Glory. This probably refers to angels, who enjoy the privilege of constant access to the Throne of Glory, and hence know the *inner reasons of the Divine decrees*. The expression, then, has the same import as the phrase 'stand inside the Curtain' applied to some high angels. Cf. further, ch. xlv. 1 and references there.

Garments of life. Cf. 1 *En*. lxii. 15, 16: "and the righteous and elect shall have risen from the earth...and they shall have been clothed with garments of glory, and they shall be the garments of life from the Lord of Spirits". 2 *Esdras* ii. 45: "These be they that have put off the mortal clothing and put on the immortal". Cf. also 2 *En*. xxii. 8. For the conceptions expressed by the terms '*garments of glory*' or '*garments of life*' cf. note on ch. xii. 1. *The garments of life are here the means by which eternal life is conferred upon the righteous*, possibly according to the literary principle of 'pars pro toto'. They are the outer appearance of the essentially changed or new body (of the righteous in the future life), constituted of light-substance. *Vide* CHARLES, 1 *En*., notes on chh. lxii. 16 and cviii. 12. '*Azbuga*' is in the present chapter explained from אזר (= 'gird') and בגד (= 'garment').

(23) **Sopheriel....** The name Sopheriel is not found in Schwab, *VA*. It occurs in *S. Raziel*, 21 b, as the name of "the Prince, appointed over the books of life", thus with the same function as is here assigned to the one of the two princes with that name.

It is obvious that the name here is understood as '*Sopheriel*', i.e. 'the Scribe (of) God'. But the writing or spelling of the name (*Sin-Shin* instead of *Samek*) suggests that the name *earlier* or *originally* was referred to the word '*Shophar*' (= 'trumpet'), meaning the angel who blows the trumpet, *scil*. at the judgement, perhaps at the time for the opening of the books (for this idea cf. BOX, *Ezra Apocalypse*, ch. vi. 23 and note d, p. 75). Since the angel, if this be correct, already was connected with the judgement, the change to the present interpretation was comparatively easy. In *S. Raziel*, 42, is found the similar name *Shaphriel* from '*Shefer*' (= 'beauty').

The angels function as scribes. They are differentiated into two, one for 'life' and one for 'death' in accordance with the noticeable tendency of the book to place

(24) Why is he called Sopheriel H′ who killeth (Sopheriel H′ the Killer)? Because he is appointed over the books of the dead: [so that] everyone, when the day of his death draws nigh, he writes him in the books of the dead.

Why is he called Sopheriel H′ who maketh alive (Sopheriel H′ the Lifegiver)? Because he is appointed over the books of the living (of life), so that every one whom the Holy One, blessed be He, will bring into life, he writes him in the book of the living (of life), by authority of *MAQOM*. Thou might perhaps say: "Since the Holy One, blessed be He, is sitting on a throne, they also are sitting when writing". (Answer): The Scripture teaches us (1 Kings xxii. 19, 2 Chron. xviii. 18): "And all the host of heaven are standing by him".

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two polar opposites side by side. Cf. also ch. xxxiii. 2 and note (two scribes) and note on ch. xliv. 2.

The attributes 'H who killeth' and 'H who maketh alive' are in all probability derived from 1 Sam. ii. 6: "the Lord (H = YHWH) killeth and maketh alive". This passage is also used *TB. Rosh ha Shana*, 16 a, as point of support for the views concerning the Judgement which are expressed there.

(24) **Books of the dead...books of the living.** The 'books of the dead and the books of the living' are here merely the books recording the moments designed for each individual's birth and death. The books of the living contain the names of the living, the books of the dead those of the dead. Otherwise 'the book(s) of life' regularly refer to the righteous, which are recorded in this book for eternal life, for God's remembrance, and hence, when mentioned, 'the book(s) of death or the dead' are conceived of as containing the names of the wicked, for perdition. Parallel with this conception goes that, according to which 'the books' record the deeds of 'the world' or of the righteous and the wicked separately. The former idea is represented in the O.T. (Is. iv. 3, Ex. xxxii. 32 seq., Ps. lxix. 29, cxxxix. 16, Mal. iii. 16, Dan. xii. 1), in 1 *En.* xlvii. 3, civ. 1, cviii. 3, *Jub.* xxx. 20, 22, xxxvi. 10, *Ap. Elijah*, iv. 2, xiv. 5; Rev. iii. 5, xiii. 8, xvii. 8, xx. 12, 15, xxi. 27;—the latter in chh. xxx. 2 and xxvii. 2 of the present book, Is. lxv. 6, Neh. xiii. 14, Dan. vii. 10, 1 *En.* lxxxi. 4, lxxxix. 61 et seqq., xc. 17, 20, xcvii. 6, xcviii. 7 seqq., civ. 7, cviii. 7 seqq., 2 *En.* l. 1, lii. 15, liii. 2 seqq., *Ap. Bar.* xxiv. 1, *Copt. Apoc. El.* lii. 13 seqq., xi. 1 seqq., *Asc. Is.* ix. 26, 4 *Ez.* vi. 20, Rev. xx. 12. For references and discourses see BOX, *Ezra Apocalypse*, p. 74, note *y* on ch. vi. 20; Dalman, *Worte Jesu*, i. 171; Zimmern in *Keilinschriften des Alten Testaments*, 3rd ed., ii. 505; Bousset, *Rel. d. Judentums*, p. 247; Weber, *Jüd. Theol.* 2nd ed., pp. 242, 282 et seqq.: further *Rosh ha Shana*, 15 b *e.a.*, and the discourse on New Year's Day as day of Judgement in Fiebig, *Mischna Traktat Rosch ha-Schana*, pp. 41–45. (*Note.* The '3 books' *ib.* p. 43, and note on ch. xliv. 1 of the present book.)

Māqōm = 'place', one of the technical terms of the Divine Majesty. Cf. the expression 'the Curtain of *Maqom*', e.g. ch. xlv. 1.

Thou might perhaps say etc. The suggestion that the scribes must be sitting when writing is refuted. "There is no sitting in heaven" cf. *Chag.* 15 a. The scriptural passage from which this is deduced, 1 Kings xxii. 19, is the one regularly used for the purpose. Acc. to *TB. Chag.* 15 a, however, Metatron, in his function as scribe, was at first allowed to 'sit and write', and in the Enoch-Metatron piece (chh. iii–xv) Metatron is placed on a Throne. Apart from this there seems to have been a set of traditions which felt no objection against ascribing '*yĕshibā*' ('sitting') to angel-princes or righteous dead. (For references see note on ch. x. 1.) To the other prevailing view which was rigorous in this respect, it was probably the case

"The host of heaven"[32] (it is said) in order to show us, that even the Great Princes, none like whom there is in the high heavens, do not fulfil the requests of the *Shekina* otherwise than standing. But how is it (possible that) they (are able to) write, when they are standing? It is like this:

(25) One is standing on the wheels of the tempest and the other is standing on the wheels of the storm-wind.

The one is clad in kingly garments, the other is clad in kingly garments.

The one is wrapped in a mantle of majesty and the other is wrapped in a mantle of majesty.

The one is crowned with a royal crown, and the other is crowned with a royal crown.

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32 *D* ins. 'is not written here, but "and *all* the host of heaven"'

of the 'scribes' that suggested a deviation from the strict rule; the question was raised as here: 'how can they write, if they must be standing?' Cf. further ch. xvi and notes.

The unwillingness to admit any 'sitting in heaven', apart from the Throne of God, has arisen from the interest of guarding the Unity of the Godhead: there must not be even the appearance of two Divine Powers (*Chag.* 15 a, ch. xvi).

With the two princes *Sopheriel H'*, 'none like whom there is in the high heavens', the angelological system of the present chapter is concluded. They are the highest of the angels of the hierarchy, the different ranks of which are here enumerated from the lowest to the highest. From this it is clear that ch. xviii is independent of the following chapters xix seqq., which from their present context appear as a continuation of the angelological system here set forth. *At the beginning of this chapter it was shown in the notes that this chapter is also independent of its antecedent chapter. In fact, it stands out by itself from all the rest of the book.*

The reason why it was embodied in the angelological section is apparently its seeming connection with ch. xvii owing to the mention in both chapters of the angels and the princes of the different heavens. Besides, the beginning of ch. xix, 'above these three angels', indicates a preceding exposition of high angel-princes, and when the original beginning of the fragment, of which chh. xix seqq. are a continuation was lost, ch. xviii was put in as a substitute, although not a very happy one.

(25) This verse, with its lengthy and extravagant descriptions of the 'two angels' constitutes a striking contrast to the concise, summarizing character of the aforegoing part of the chapter. The beginning of the verse is not very lucidly connected with vs. 24. The question 'how are they writing when standing?' is not intelligibly answered. It is difficult to understand how it could facilitate the writing to be standing 'on the wheels of the tempest'. Hence it is probable that vs. 25 is a later addition to the chapter. The end of the verse shows that the angels referred to are scribes like the princes Sopheriel. The addition was probably composed for the preceding verses, not adduced from another context.

The features used in the following description of the two angels are mainly those constantly recurring in descriptions of high angel-princes. Cf. the descriptions of KERUBIEL (ch. xxii. 1–9), OFFANNIEL (ch. xxv. 1–4), SERAPHI'EL (ch. xxvi. 1–7).

standing on wheels Cf. ch. xxii. 7.

clad in kingly garments etc. Cf. chh. xii. 1, xvii. 8.

crowned with a royal crown Cf. *ib.* and frequently.

The one's body is full of eyes, and the other's body is full of eyes.

The appearance of one is like unto the appearance of lightnings, and the appearance of the other is like unto the appearance of lightnings.

The eyes of the one are like the sun in its might, and the eyes of the other are like the sun in its might.

[33] The one's height is like the height of the seven heavens, and the other's height is like the height of the seven heavens.

The wings of the one are as (many as) the days of the year, and the wings of the other are as (many as) the days of the year.

The wings of the one extend over the breadth of *Raqia'*, and the wings of the other extend over the breadth of *Raqia'*.

The lips of the one, are as the gates of the East, and the lips of the other are as the gates of the East.

The tongue of the one is as high as the waves of the sea, and the tongue of the other is as high as the waves of the sea.

From the mouth of the one a flame goes forth, and from the mouth of the other a flame goes forth.

From the mouth of the one there go forth lightnings and from the mouth of the other there go forth lightnings.

From the sweat of the one fire is kindled, and from the perspiration of the other fire is kindled.

From the one's tongue a torch is burning, and from the tongue of the other a torch is burning.

On the head of the one there is a sapphire stone, and upon the head of the other there is a sapphire stone.

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33 *D* ins. 'the one's splendour is like the splendour of the Throne of Glory and the other's splendour is like that of the Throne of Glory'

body full of eyes Cf. ch. xxii. 8.

the eyes are like the sun in its might Cf. ch. xxvi. 6.

their height like the height of the seven heavens Cf. ch. xxv. 4 etc., and esp. ch. xxii. 3.

wings as many as the days of the year, i.e. 365; cf. ch. xxv. 2, also ch. xxi. 3.

from the mouth of the one a flame goes forth Cf. e.g. ch. xxii. 4.

from the perspiration of them fire is kindled Cf. the current saying "from the perspiration of the *Chayyoth* a fiery river goes forth". *Gen. R.* lxxviii beg., *Lam. R.* on ch. iii. 23. Cf. the note on ch. xxxiii. 4.

From the one's tongue a torch is burning Cf. ch. xxii. 4: 'his tongue is a consuming fire'.

On the head of the one there is a sapphire stone Cf. ch. xxvi. 5: 'the sapphire stone upon his head'; also ch. xxii. 13.

On the shoulders of the one there is a wheel of a swift cherub, and on the shoulders of the other there is a wheel of a swift cherub.

One has in his hand a burning scroll, the other has in his hand a burning scroll.

The one has in his hand a flaming style, the other has in his hand a flaming style.

The length of the scroll is 3000 myriads of parasangs; the size of the style is [34]3000 myriads of parasangs[34]; the size of every single letter that they write is 365 parasangs.

CHAPTER XIX[1]

Rikbiel, the prince of the wheels of the Merkaba. The surroundings of the Merkaba. The commotion among the angelic hosts at the time of the Qĕdushsha

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

(1) Above [2]these three angels, these great princes[2] there is one

34–34 *D*: '3000 parasangs'. This is perhaps a better reading. It is more natural, that the style should not have the same length as the whole scroll.

1 *D* includes this chapter in the aforegoing. 2–2 *D*: 'them, the *two* angels, these high princes' (למעלה מהן משני).

a wheel of a swift cherub. Cf. the expression 'chariots of a swift cherub', ch. xxiv. 17.

The scroll and style are of fire, the heavenly matter. 'Graven with a flaming style' is an uncommonly frequent expression, referring e.g. to the letters engraved on the 'Fearful Crown', the Names on the Throne of Glory, etc. Cf. e.g. ch. xxxix. 1 and references in note, *ad loc.* Item, ch. xiii.

The scribes are represented as writing with a style of fire on a scroll of flames. Cf. *Midrash 'Aséreth Ma'ămaroth*: "Tora was written down by the arm of the Holy One, blessed be He, with dark fire on white fire".

The numbers used in describing the sizes of the scroll, the style and the letters are based on 3000 and 365. The number 365 is used very often in this book, see esp. ch. ix. 3. It was conceived of as a cosmic and celestial number, being the number of the days of the solar year. The 3000 is probably made up of 1000 times 3, the number 3 being, of old, a mystical number. Cf. the 300 thousand 'gates' of ch. viii.

Chh. xix–xxii, xxv, xxvi. (Angelological system A 1, see Introduction, section 13 (1 A).)

Chh. xix–xxii, xxv, xxvi, form an angelological description of a systematic structure. The centre, from which the system is evolved, is the conception of the *Merkaba* with the Throne of Glory. The objects of the exposition are the angel-princes, appointed over the 'wheels of the *Merkaba*' and over the four classes of superior angels who minister at the *Merkaba* and by the Throne, as well as these angels themselves.

Prince, distinguished, honoured, noble, glorified, adorned, fearful, valiant, strong, great, magnified, glorious, crowned, wonderful, exalted, blameless, beloved, lordly, high and lofty, ancient and mighty, like unto whom there is none among the princes. His name

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For the *Merkaba* speculations—derived from Ezek. i and x—and the different arrangements of the details of the Merkaba-picture, see the Introduction, sections 13 and 14.

The importance of these chapters consists primarily in the fact that they reveal a clear attempt at systematization. Beginning with 'the wheels of the *Merkaba*', the description proceeds from the lowest to the highest of the four classes of superior angels which, wanting a more adequate comprehensive appellation, may be called the *Merkaba-angels*. They are arranged in an order, placing the *Chayyoth* as the lowest and the *Seraphim* as the highest, thus: *Chayyoth*, *Kerubim*, *'Ophannim*, *Seraphim*. This order is by no means the one generally accepted. In most cases in the earlier cabbalistic literature it seems that the writers had no clear view of the mutual order of the *Merkaba*-angels, and the cases that suggest an intended classification, represent, when compared, nearly all possible permutations of the four classes in question. Furthermore, all of them are not mentioned, in such classifications, some omitting the *Chayyoth*, others the *Kerubim* and so on. It may suffice as an illustration, to refer to the arrangement presented in ch. xxii C 2, where the order is as follows: 'the *Galgallim*, the *Kerubim*, the *'Ophannim*... the Holy *Chayyoth*, the Throne of Glory'. Cf. further the Introduction, section 13 (1 A).

On the other hand, in *P. R. 'El.* iv, we meet with an order of the four classes of superior angels which is identical with the order represented in this section. In contrast with the present system, however, *P. R. 'El.* puts the 'wheels of the *Merkaba*' together with the *'Ophannim* and the 'princes' assigned as chieftains over the resp. classes of angels here, do not appear there.

(1) **Above these three angels, these great princes.** The beginning of the chapter points to a preceding description of angels. In the present context the opening words refer to ch. xviii. That it is highly improbable, however, that ch. xviii was the original antecedent of ch. xix, has been pointed out above, note on ch. xviii. 24. Who are then, originally, the angels and princes referred to? No answer can be given to this question apart from mere conjectures. First of all, the words 'these three angels' or, as the reading of *D* runs, "them, the two angels" sound like a gloss. They might, in fact, easily have been an emendation made by the redactor who combined ch. xix with ch. xviii. By this gloss—if our assumption is correct—ch. xix is made to refer to the last named princes of ch. xviii. This is particularly so, if the reading of *D* be adopted (the *two* princes are then, of course, the two Sopheriel H, ch. xviii. 23–25). Assuming that the original beginning of the chapter had the form 'above these great princes', the subject of the preceding angelological fragment to which this expression refers, might have been, say, the 'princes of kingdoms'. Now the princes of kingdoms are the subject of the last verse of ch. xvii. The style of ch. xvii. 8 is also similar to that of the present section. It opens with the phrase 'above these', which is the regular inceptive expression of all the chapters in this section. IT IS POSSIBLE THAT CH. XVII. 8 BELONGED TO THE SAME ANGELOLOGICAL EXPOSITION, POSSIBLE ALSO THAT IT IMMEDIATELY PRECEDED WHAT IS NOW CH. XIX. Further, on the connection of ch. xvii. 8 with the rest of that chapter, see note, *ad loc.*

distinguished, honoured, noble etc. On the epithets added to the name of an angel-prince cf. note on ch. xviii. 7 and chh. xx. 1, xxii. 1, xxv. 1 and xxvi. 1. The attributes are in the present case over twenty in number. This manner of excelling in variations of terms resembles the fashion of *Hek. R.* The words used here are mostly adduced from the O.T.

is RIKBIEL H', the great and revered prince[3] who is standing by the Merkaba.

(2) And why is he called RIKBIEL? Because he is appointed over the wheels of the *Merkaba*, and they are given in his charge. (3) And how many are the wheels? Eight; two in each direction. And there are four winds compassing them round about. And these are their names: "the Storm-Wind", "the Tempest", "the Strong Wind", and "the Wind of Earthquake". (4) And under them four fiery

3 so *D. A*: 'name'

Rikbiel. The names of the present section (with the exception of RADWERIEL, ch. xxvii) have a very simple derivation. RIKBIEL is derived from '*Rekeb*' (= 'chariot' = '*Merkaba*'), CHAYYLIEL is made to correspond to '*Chayyoth*', KERUBIEL to '*Kerubim*', 'OPHANNIEL to '*Ophannim*', SERAPHIEL to '*Seraphim*'.

The name RIKBIEL is not given by Schwab, *VA*. It recurs, however, twice in *Add.* 27199. The first time it is in the quotation of vss. 2–7 of the present chapter, see below. The second time in *Hilkoth ha Kisse*, fol. 138 a b, in a passage from an anonymous source, immediately following the quotation of ch. xxiii. 20 (cf. note, *ib.*) and (SOTHER ASHIEL), ch. xviii. 19 (cf. note, *ad loc.*), preceding the quotation of ch. xxii (KERUBIEL). The passage runs: "RIKBIEL H, the great and fearful prince by name, is standing by the *Merkaba* (cf. the last words of vs. 1 here) and he is appointed over the eight wheels of the *Merkaba*, two in each direction" Since this passage occurs in between quotations from this book it is probably directly dependent upon this chapter and might be regarded as a quotation. Notice, that the epithet "great and fearful prince" are regarded as part of the name.

(2) In a midrashic commentary on Ezek. i. 16 in *Add.* 27199, fol. 81 a, there is a passage on RIKBIEL which appears as a literal, though unacknowledged quotation, of vss. 2–7 of the present chapter.

the wheels of the Merkaba. (Hebrew: *galgille ham-merkaba*), wheels: '*galgallim*'. The GALGALLIM are here, at least acc. to vss. 2 and 3, understood in their literal sense, although they, in vs. 7, are represented as speaking and apparently on a level with the four classes of Merkaba angels. Cf. for the present conception *Mass. Hek.* vii, e.g. "the wheels of the Merkaba upon which is the Throne of Glory". In *Alph. R. 'Aqiba* the four *Chayyoth* appear "from under the wheels of the chariot of His Throne (i.e. the Merkaba carrying the Throne of Glory)". (Contrast vs. 5 here.) In other connections they are clearly represented as one of the angelic classes, e.g. *Mass. Hek.* v: "In the seventh Hall are the Throne of Glory, the chariots of the Kerubim, the camps of the Seraphim, the *'Ophannim*, the *Chayyoth* and the *Galgallim* of consuming fire". In this passage it is noteworthy that the *'Ophannim* and the *Galgallim* appear as two distinct angelic classes. Originally the words *'Ophannim* and *Galgallim* were, on the whole, identical notions, both meaning 'wheels'. See note on ch. xxv. 5. A third significance of the *Galgallim* is 'heavenly bodies', mainly occurring in the later cabbalistic literature. And through further developments of the speculations on the *Galgallim*, they are again identified with the *'Ophannim*, or, according to another trend of thoughts, the *'Ophannim* are made the rulers of the *Galgallim* or celestial spheres. Cf. note on ch. xxv. 5.

(3) The number of the wheels is presumably derived from Ezek. i. (not x): a wheel in the middle of a wheel by the side of each of the four living creatures.

four winds etc. 'Storm-wind' and 'tempest' are well-established parts of any descriptions of the celestial wonders. Cf. chh. xxxiv and xviii. 25. 'Storm-wind, East-Wind, Strong Wind and Wind of Earthquake' are represented in ch. xxiii. 15, 3, 2 and 6.

rivers are continually running, one fiery river on each side. And round about them, between the rivers, four clouds are planted (placed), and these they are: "clouds of fire", "clouds of lamps", "clouds of coal", "clouds of brimstone" and they are standing over against [their] wheels.

(5) [4] And the feet of the *Chayyoth* are resting upon the wheels. And between one wheel and the other earthquake is roaring and thunder is thundering.

(6) And when the time draws nigh for the recital of the *Song*, (then) the multitudes of wheels are moved, the multitude of clouds tremble, all the chieftains (*shallishim*) are made afraid, all the horsemen (*parashim*) do rage, all the mighty ones (*gibborim*) are excited, all the hosts (*ṣĕba'im*) are afrighted, all the troops (*gĕdudim*) [5]are in fear[5], all the appointed ones (*mĕmunnim*) haste away, all the princes (*sarim*) and armies (*chayyĕlim*) [6] are dismayed, all the servants (*mĕsharĕtim*) do faint and all[7] the angels (*mal'akim*) and divisions (*dĕgalim*) travail with pain.

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4 *A* ins. 'and these' 5–5 ins. in accordance with *D*. *A* om. 6 *D* ins. 'and *'Elim'* 7 so *D*. *A* om 'all.'

(4) **four fiery rivers.** The number 'four' is to correspond with the four directions, the four *Chayyoth* etc. The four fiery rivers here should be compared with the mention in ch. xviii. 19 of 'the four heads of the fiery river'. Cf. note, *ib*. The fiery rivers here run under the feet of the Chayyoth. Cf. the usual expression: 'the fiery river goes forth from the perspiration of the *Chayyoth*'. The present conception of four fiery rivers is related to that of the rivers flowing between the four camps of Shekina as presented in ch. xxxvii. 1. Cf. *ib*. **Clouds between the rivers, surrounding them.** Cf. ch. xxxvii. 2. The object of the 'clouds' is acc. to ch. xxiv. 2 to protect from the heat of the fire. See also ch. xxxiii. 3.

(5) **the feet of the Chayyoth are resting upon the wheels.** In accordance with the system of the present section the *Chayyoth* have their place next above the wheels of the Merkaba. Angels standing on wheels, cf. ch. xviii. 25 and ch. xxii. 7.

The different names of angelic classes and positions enumerated in vs. 6 are most of them deduced from the O.T. where they represent various divisions and orders within an army. This is natural from the point of view of these writers who picture the 'hosts of angels' as armies, camps and troops. The words 'appointed', 'princes', 'servants', 'angels', are familiar from the other chapters of the book. Cf. chh. xiv; iv, xxxix; xxx, vi; see Index; the other terms are all found in the enumeration in *Mass. Hek.* v of the contents of the seventh Hall and the different angelic classes there ("armies, hosts, troops, ranks (*ma'arakoth*), divisions and armies of chieftains, the men of war, mighty ones, powers ('*azuzoth*) *ta'aṣumoth* (Ps. lxviii. 36) horsemen, the officers of armies, princes etc."). *The presentation of all the different 'hosts' and 'princes' has the object of enhancing the impression of the* SOLEMNITY OF THE MOMENT, WHEN 'THE SONG' IS TO BE SUNG. The commotion of all heavens and all angels at the sound of the *Trisagion* is described in ch. xxxviii. Cf. also ch. xviii. 7. For passages recalling the present vs. see 1 *En.* lxi. 10, 11, 2 *En.* xx. 1 seqq., *Ma'yan Chokma, BH.* i. 59, *Zohar*, ii. 136 a b. For *dĕgālim* applied to angelic troops cf. *Num. R.* par. ii with reference to Ps. lxviii. 18, *Shir. R.* on ii. 4. In the quotation *La*, fol. 81 a, only eight classes are mentioned, viz. *shallishim, parashim, ṣebaim, gibborim, memunnim, sarim, mal'akim, degalim.*

(7) And one wheel makes a sound to be heard to the other and one *Kerub* to another, one *Chayyā* to another, one *Seraph* to another (saying) (Ps. lxviii. 5) "Extol to him that rideth in *'Araboth*, by his name *Jah* and rejoice before him!"

CHAPTER XX

CHAYYLIEL, *the prince of the Chayyoth*

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me:

(1) Above these there is one great and mighty prince. His name is CHAYYLIEL *H'*, a noble and revered prince, a [1]glorious and[1] mighty prince, a great and revered prince, a prince before whom all the children of heaven do tremble, a prince who is able to swallow up the whole earth in one moment (at a mouthful).

(2) And why is he called CHAYYLIEL *H'*? Because he is appointed over the *Holy Chayyoth* [2]and smites the *Chayyoth*[2] with lashes of

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1–1 ins. with *D* (for the sake of symmetry). 2–2 ins. from *D*. *A* om.

(7) **one wheel makes a sound to be heard to the other.** After the pattern of Is. vi. 3: "and one cried unto another, and said etc." A parallel to the present verse occurs *Mass. Hek.* vii: "and one *Bath Qōl* by the side of one wheel (referring to the 'wheels of the *Merkaba*') and another *Bath Qōl* by the side of another wheel; in that moment one wheel causes (its voice) to be heard to another wheel with thunder and earthquake...(saying) 'Extol to him that rideth in *'Araboth*, by his name *Jah*, and rejoice before him'". The psalm here cited is the one specifically used in mystical interpretations. There are several cabbalistic commentaries on this psalm. The special attention of the mystics was drawn to this psalm already in the tannaitic period if not earlier. From the vs. referred to here, the name of the highest of the heavens, *'Araboth*, was deduced (cf. *Chag.* 12 b). Other passages of this psalm to which special interest was devoted are vss. 17 and 18.

Elsewhere the *Galgallim* of the *Merkaba* are stated to partake in the celestial *Qĕdushsha*, e.g. in the quotation, *YR.* v. 5 b: "the wheels of the *Merkaba* say: 'Blessed be the Glory of *H'* from his place etc.'"

Ch. xx. (1) **Above these** *scil.* RIKBIEL and the *Galgallim* of the *Merkaba*, described in the aforegoing chapter.

Chayyliel. The name of the Prince is chosen to correspond to the word '*Chayyoth*'. It is, however, derived from *Chayil* (='army') rather than from *Chayyā*. In accordance with this derivation 'CHAYYLIEL' was probably originally the name of the prince over the *Chaylim* (= 'the armies of angels', cf. ch. xix. 6). A remnant of a tradition to this intent is perhaps the passage, occurring in *Hilkoth ha Mal'akim La*, fol. 123 a, according to which he has the function of punishing the ministering angels, when they do not say the Song in the right time. The 'armies' sometimes are equivalent with the 'ministering angels'. In the same passage CHAYYLIEL is also the prince, appointed over the *Chayyoth*.

(2) **smites the Chayyoth with lashes of fire.** Here, where the expression 'smites the *Chayyoth*' stands in juxtaposition to 'glorifies them, when they give praise',

fire: and glorifies them, when they give praise and glory and rejoicing and he causes them to make haste to say [3] "Holy" and "Blessed be the Glory of *H'* from his place!" (i.e. the *Qĕdushsha*).

CHAPTER XXI

The Chayyoth

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me:

(1) Four (are) the *Chayyoth* corresponding to the four winds. Each *Chayyā* is as the space of the whole world. And each one has four faces; and each face is as the face of the East. (2) Each one has four wings and each wing is like the cover (roof) of the universe. (3) And each one has faces in the middle of faces and wings in the middle of wings. The size of the faces is (as the size of) 248 faces, and the size of the wings is (as the size of) 365 wings.

(4) And every one is crowned with 2000 crowns on his head. And each crown is like unto the bow in the cloud. And its splendour is like unto the splendour of the globe [1]of the sun[1]. And the sparks that go forth from every one are like the splendour of the morning star (planet Venus) in the East.

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3 *D* ins. 'after me (Metatron)'

1–1 Inserted from *D*. *A* om.

it seems that the 'smiting' would best be explained as referring to the punishment executed upon the *Chayyoth*, if they do not say the '*Holy*' in the proper manner. Such an idea would better harmonize with a context, where 'ministering angels' had been substituted for '*Chayyoth*'. Cf. how acc. to *YR*. i. 15 a, "God smites the *Chayyoth*".

Ch. xxi. The *Chayyoth* (singular form: *Chayya*) are the "four living creatures" of Ezek. i. They are, acc. to the present section, placed next above the wheels of the Merkaba. Acc. to ch. xxii C and *Hek. R.* xiii, they have their place immediately under the Throne of Glory, above the *'Ophannim* and the *Kerubim*. For other representations see the introductory section.

(1) The number of the *Chayyoth* and the faces and wings of each one is in accordance with Ezek. i. 5 seq. *Like the space of the whole world*, cf. ch. ix. 1, and the immense measures ascribed to the *Chayyoth* in *TB. Chag.* 13 a ("the feet of the Chayyoth are of a size like that of the seven heavens, the ankles of corresponding measure, the knees of corresponding measure, and so forth"). (3) **Faces in the middle of faces** etc. Cf. 'the heart in the middle of the heart of the lion (i.e. one of the four *Chayyoth*)' in ch. xv B. The conceptions have probably been developed by force of analogy from Ezek. i. 16 ("a wheel in the middle of a wheel"). The numbers '248' and '365' correspond to the number of positive and negative laws resp. Cf. ch. xxxiii. 4. (4) **crowned with 2000 crowns.** Crowns are regular attributes of high angels, cf. note on chh. xii. 3, xviii. 1.

CHAPTER XXII[1]

KERUBIEL, *the Prince of the Kerubim. Description of the Kerubim*

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me:

(1) Above these [1a] there is one prince, noble, wonderful, strong, and praised with all kinds of praise. His name is KERUBIEL *H'*, a mighty prince, full of power and strength

AD:

a prince of highness, and Highness (is) with him, a righteous prince, and righteousness (is) with him, a holy prince, and holiness (is) with him, a prince

B:

a prince of highness, and with him (there is) a righteous prince, of righteousness, and with him a holy prince, of holiness, and with him (there is) a prince

glorified in (by) thousand hosts, exalted by ten thousand armies.

(2) At his wrath the earth trembles, at his anger the camps are moved, from fear of him the foundations are shaken, at his rebuke the '*Araboth* do tremble.

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1 Here *B* continues. 1 a *D*: 'the *Chayyoth*'

Ch. xxii. (1) **Kerubiel.** In this form the name is not found in Schwab, *VA*. Cf. however, *KRBIEL*, p. 157, *ib.*, and *Kerubyah*, *ib.*

In *Hilkoth ha Kissē*, *Add.* 27199, fol. 138 b, after mention being made of SOTHER 'ASHI'EL (cf. xviii. 19) and RIKBIEL (ch. xix), there occurs a summary of the functions ascribed to KERUBIEL, a passage which is apparently drawn from vss. 1, 3–5, 7–9, of the present chapter.

A similar abridged quotation (*ba'arikut mizzeh ham mal'ak*) occurs in *YR.* i. 54 a, from *Sōdē Rāzā*, a quotation which is important, because it begins with Gen. v. 24, also forming the beginning of the present book, *a fact which shows that the compiler of the Sōdē Rāzā used as one of his sources an Enoch-fragment or a book of Enoch which contained descriptions of Kerubiel, and, by consequence, probably also the essential parts of the angelological section of the present book.*

In *Widduy Yaphe* (*Add.* 15299, fol. 133 b) he appears at the head of the *Kerubim* as here, but *ib.* fol. 134 b he is in common with SERAPHIEL (ch. xxvi. 8), represented as one of the twenty-six angels 'who carry the *Merkaba*'.

In the enumeration of different classes of angels which is given in *Mass. 'Asilut* (frequently referred to in notes and Introduction), the 'prince of the Kerubim' is called 'KERUBIEL'.

Even so in *S. ha Chesheq* (*Add.* 27120, fol. 14 b) KERUBIEL is introduced as the angel appointed over the *Kerubim*.

Acc. to 1 *En.* xx. 7, the prince of the *Kerubim* is GABRIEL, and acc. to *Zohar*, Ex. 43 (*JE*), this function is assigned to 'KERUB'.

The variant reading of *B* is most likely due to a false punctuation and subsequent transposition of the word '*immō*' (= 'with him').

(3) His stature is full of (burning) coals. The height of his stature is as the height of the seven heavens the breadth of his stature is as the wideness of the seven heavens and the thickness of his stature is as the seven heavens.

(4) [2]The opening of his mouth is like a lamp of fire[2]. His tongue [3]is a consuming fire[3]. His eyebrows are like unto the splendour of the lightning. His eyes are like sparks [4]of brilliance[4]. His countenance is like a burning fire.

(5) And there is a crown of holiness upon his head on which (crown) the Explicit Name is graven, and lightnings go forth from it. And the bow of *Shekina* is between his shoulders.

(6) *AD*:	*B*:
And his sword is upon his loins and his arrows[5]	And his sword is like unto a lightning; and upon his loins there are arrows like

2–2 *B*: 'from his mouth there burns as it were a lamp of fire' *D*: 'the opening of his mouth burns like a lamp of fire' 3–3 so *B*. *AD*: 'consumes fire' 4–4 *B* omits. 5 *D*: 'arrow'

(3) **His stature** etc. The simpler reading of *Hilkoth Kisse* (see above) might with advantage be adopted: "his stature is as high as the seven heavens and the thickness of his stature is as the width of the sea". On the measures of high angels cf. ch. ix. 1, xxi. 1 and notes. Also ch. xlviii c 5.

(4) **The opening of his mouth is like a lamp of fire** etc. The description of the body of this angel-prince is in the usual terms conveying that he is wholly made up of fire. The substance of the angels' body is regularly fire. So it is said in 2 *En.* xxix. 1, 3, with regard to God's creation of the angels: "for all the heavenly hosts I (God) fashioned *a nature like that of fire*: their weapons are fiery, their garment is a burning flame...". Descriptions of this kind are frequent. Cf. 2 *En.* i. 5 ("their faces shone like the sun, their eyes like burning lamps, fire came forth from their lips...their wings were brighter than gold"). Cf. also *Chibbuṭ ha Qeber*, i, *Mass. Hek.* iv, Rev. xix. 11–15.

Occasionally one finds the statement that some angels are made of water in contrast with others who are made of fire or that the angels in general are composed of fire and water. E.g. *Midrash 'Asereth haDĕbāroth*, pp. 64 seqq., *BH.* (on the contents of *'Araboth*): "the angels are made of fire and water, and there is peace between them etc.", based on Job xxv. 2. Cf. ch. xlii.

(5) **And there is a crown of holiness upon his head.** The term 'crown of holiness' instead of the more usual 'crown of glory', probably with reference to the attribute of 'holiness' conferred upon this prince in vs. 1.

on which the Explicit Name is graven. Cf. ch. xii. 1 and note, also ch. xxxix. 1. Acc. to *Shir Rabba*, i, the explicit name was engraved on the crowns given to the Israelites at mount Sinai.

the bow of Shekina. The (heavenly counterpart of) the 'bow in the cloud' is probably meant. This has become a regular part of the speculations on the heavenly splendours, cf. ch. xxii c 4, 7. Then also it is understood as referring to the angel's weapon.

(6) **his sword is upon his loins.** Sword is a frequent concomitant attribute of the angel of death or of the angels of destruction. Cf. *Rev. R. Joshua ben Levi*, *BH.* ii. 48.

are like lightnings in his girdle. And a shield of consuming fire (is) on his neck and coals of juniper are round about him.

unto a flame, and upon his armour and shield there is a consuming fire, and upon his neck there are coals of burning juniper and (also) round about him (there are coals of burning juniper).

(7) And the splendour of *Shekina* is on his face; and the horns of majesty on his wheels; and a royal diadem upon his skull.

(8) And his body is full of eyes. And wings are covering the whole of his high stature (lit. the height of his stature is all wings).

(9) On his right hand a flame is burning, and on his left a fire is glowing; and coals are burning from it[6]. And firebrands go forth from [7]his body[7]. And lightnings are cast forth from his face. With him there is alway thunder upon (in) thunder, by his side there is ever earthquake upon (in) earthquake*.

(10) And the two princes of the Merkaba are together [8]with him[8].

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6 so *B*. *A*: 'from his body' *D*: 'from him' 7–7 so *BD*. *A*: ' him' 8–8 lit. 'the two princes of the Merkaba are in his place' *B* reads: 'are of his size (like his stature)'

(7) **the splendour of Shekina is on his face.** On the conception of the splendour of Shekina see Abelson, *Immanence*, pp. 85–89, and cf. note on ch. v. 4. When it is said to be on the face of KERUBIEL here, it is to be understood as a reflection of God's glory, in analogy with the 'glory' that the first Adam possessed before his fall (*Ber. R.* xii) and which is to be restored to the righteous in the world to come (cf. *Alph. R. 'Aqiba*, letter *Kaph*, beg.).

horns of majesty on his wheels. The angels are often depicted as horned, cf. vs. 13 (horns of glory) and ch. xxix. 2 (horns of splendour). Horned angels are referred to in *Mass. Hek.* v (angels of horns of majesty: *ba'alē qarnē hōd*). Instead of 'on his wheels' one would have expected 'on his head'. Cf. vs. 13. No doubt the angel was imagined as having 'wheels', but it is possible that the reading here is corrupt ('*'ofan*' as a synonym of '*galgal*' having been put in the place of the latter?). But cf. Ezek. x. 12. For Messiah ben Joseph as 'horned' cf. note on xlv. 5.

(8) **his body is full of eyes.** The angels have eyes all round to be able to see without turning: "there is no back in heaven" (*Chag.* 15 a). The passage forming the point of support is such a one as Ezek. x. 12. Cf. further chh. ix. 3, xxv. 2, 6, xxvi. 6, *Hek. R.* xxii. **wings are covering the whole of his high stature.** Cf. ch. ix. 2, *Hek. R. ib.* For vss. 8 and 9 in general cf. *Chibbuṭ ha Qeber*, i.

(10) **the two princes of the Merkaba.** Cf. ch. i. 7. The princes of the *Merkaba* are carrying the *Merkaba* acc. to *Widduy Yaphe*, fol. 133 b. 'The princes of the *Merkaba*' are on the level with MIKAEL, GABRIEL, METATRON and SANDALPHON in so far as they, in contrast to other angels, are exempt from being burnt in the fiery river and 'created anew' acc. to *Ṣiuni*, quoted by the *Smaller Yalqut Re'ubeni* under '*Mal'ak*'. In *Alph. R. 'Aqiba*, letter *Mem*, *BH.* iii, they are one of the highest classes of angels; together with the *Chayyoth* they minister by the *Merkaba*. In *Midrash Sar Tora*, *BH.* iii, *Hek. R.* xxx, an angel, called SIRBIEL, is defined as "one of the princes of the *Merkaba*".

* The literal translation 'thunder in thunder' etc. is presumably that which best corresponds to the idea in the mind of the writer: that thunder was thundering from the midst of thunder, earthquake roaring from the midst of earthquake.

(11) Why is he called KERUBIEL [9]*H'*, the Prince[9]. Because he is appointed over [10]the chariot of the *Kerubim*. And the mighty *Kerubim* are given in his charge. And he adorns[10] the crowns on their heads and polishes the diadem upon their skull.

(12) [11]He magnifies the glory of their appearance.[11] And he glorifies[12] the beauty of their majesty. [13] And he increases the greatness of their honour. He causes the song of their praise to be sung. He intensifies their beautiful strength. He causes the brilliance of their glory to shine forth. He beautifies their goodly mercy and loving-kindness. He frames the fairness of their radiance. He makes their merciful beauty even more beautiful. He glorifies their [14]upright majesty[14]. He extols the order of their praise, to stablish the dwelling-place of him "who dwelleth on the *Kerubim*".

(13) And the *Kerubim* are standing by the Holy *Chayyoth*,
and their wings are raised up to their heads (lit. are as the height of their heads)
and *Shekina* is (resting) upon them
and the brilliance of the Glory is upon their faces
and [15]song and praise[15] in their mouth
and their hands are under their wings
[16]and their feet are covered by their wings[16]
and horns of glory[17] are upon their heads
and the splendour of *Shekina* on their face
and *Shekina* is (resting) upon them

9–9 *D* om. 10–10 *B*: 'the chariots of the *Chayyoth*. And he adorns the majesty and' 11–11 *B* om. 12 so *D*. *AB*: 'hastens' 13 *BD* ins. 'he increases their beauty' 14–14 *B*: 'majestic strength' 15–15 *D*: 'song of praise' 16–16 *B* om. 17 *B*: 'majesty'

In the two latter of these instances the 'princes of the *Merkaba*' are clearly indicated as more than two in number. Confer further on ch. i. 7 ('the princes of the *Merkaba* and the flaming *Seraphim*').

The expression 'are on his place' or 'are together with him' is perhaps a sign that the princes of the *Merkaba* had a function or occupied a position here ascribed to KERUBIEL or the *Kerubim*, a view which the writer tried to harmonize with his own in this way.

(11) KERUBIEL is the prince of the *Kerubim*. The *Kerubim* described here are "the four *Kerubim*" (Ezek. x). In the Pseudepigrapha they are mentioned, esp. in *Apoc. Moses* and 1 *En.* and 2 *En.* Further see the introductory section. mighty Kerubim is the expression used also in *Mass. Hek.* iv. chariot(s) of the Kerubim, also ch. xxiv. 1. Cf. *Apoc. Mosis*, xxii. 3 ("when God appeared in paradise, mounted on the chariots of his Kerubim"), and *ib.* xxxviii. 3.

(13) and Shekina is resting upon them and the... Glory is upon their faces. Cf. Ezek. x. 18. 'The brilliance of the Glory' is the resplendence of the 'Glory' of Shekina. their hands are under their wings, perhaps deduced from Ezek. x. 7. their feet are covered etc. obviously from Is. vi. 2. horns of glory

and sapphire stones are round about them
and columns of fire on their four sides
and columns of firebrands beside them.

(14) There is one sapphire on one side [18]and another sapphire on another side[18] and under [19]the sapphires[19] there are coals of burning juniper.

(15) And one *Kerub* is standing in each direction but the wings of the *Kerubim* compass each other above their skulls in glory; and they spread them to sing with them a song to him that inhabiteth the clouds and to praise with them the fearful majesty of the king of kings.

(16) And KERUBIEL *H'*, the prince who is appointed over them, he arrays them in comely, beautiful and pleasant orders and he exalts them in all manner of exaltation, dignity and glory. And he hastens them—in glory and might—to do the will of their Creator every moment. For above their lofty heads abides continually [20]the glory of the high king[20] "who dwelleth on the *Kerubim*".

CHAPTER XXII B

L(mr), following after the rec. of ch. xxii C. vss. 1–3 (middle):

(1) *And there is a court before the Throne of Glory,*

B:

R. Ishmael said to me: Metatron, the angel, the Prince of the Presence, said to me:

(1) *How are the angels standing on high? He said: Like a bridge that is*

18–18 ins. with *DB*. *A* om. 19–19 so *D*. *B*: 'the sapphire' *A*: 'their sapphires' 20–20 so *DB*. *A*: 'a great glory of the king'

Cf. vs. 7. sapphire stones. Cf. Ezek. i, etc. (vs. 26). columns of fire on their four sides. Cf. Ezek. x. 7.

(15) spread them to sing with them. The Kerubim are represented as singing with their wings. The 'sound' or 'voice of the cherubims' wings' of Ezek. x. 5 is interpreted as the sound of a song. Acc. to *Hek. R.* xi. 4: "the wings of the Chayyoth are full of rejoicing." The *Kerubim* themselves are singing acc. to vs. 13. Cf. 2 *En.* xix. 6 *e.a.* ("the indescribable singing of the host of the Cherubim").

(16) Cf. chh. xxv. 5, xxvi. 8.

The additional fragments, here marked chh. xxii B and xxii C, follow in *B* immediately after ch. xxii. Another recension of ch. xxii C occurs in *Add.* 27199, fol. 78 a, referred to here as '*L(o)*' or '*Lo*'. In the same MS. fol. 126 a (*Helak Merkaba*) there is a third recension, containing a version of ch. xxii C 1–3 (middle), followed by a piece parallel to but differing markedly from ch. xxii B 1, 3, 4: '*Lmr*'.

(1) there is a court before the Throne of Glory (*Lmr*). The place of God's manifestation in the highest heavens is depicted in the simile of the innermost part

(2) *which no seraph nor angel can enter, and it is* 36,000 *myriads of parasangs, as it is written* (*Is. vi.* 2): "*and the Seraphim are standing above him*" (*the last word of the scriptural passage being* 'לו' [*numerical value:* 36]).

(3) *As the numerical value of* לו (36) *is the number of the bridges there.*

(4) *And there are* 24 *myriads of wheels of fire. And the ministering angels are* 12,000 *myriads. And there are* 12,000 *rivers of hail, and* 12,000 *treasuries of snow.*

And in the seven Halls are chariots of fire and flames, without reckoning, or end or searching. (Lmr. ends here.)

placed over a river so that every one can pass over it, likewise a bridge is placed from the beginning of the entry to the end. (2) *And three ministering angels surround it and utter a song before YHWH, the God of Israel. And there are standing before it lords of dread and captains of fear, thousand times thousand and ten thousand times ten thousand in number and they sing praise and hymns before YHWH, the God of Israel.*

(3) *Numerous bridges are there: bridges of fire and numerous bridges of hail. Also numerous rivers of hail, numerous treasuries of snow and numerous wheels of fire.*

(4) *And how many are the ministering angels?* 12,000 *myriads: six* (*thousand myriads*) *above and six* (*thousand myriads*) *below. And* 12,000 *are the treasuries of snow, six above and six below. And* 24 *myriads of wheels of fire,* 12 (*myriads*) *above and* 12 (*myriads*) *below. And they surround the bridges and the rivers of fire and the rivers of hail. And there are numerous ministering angels, forming entries, for all*

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of a Sanctuary. The seventh Hall is called 'the Holy of Holies'. The entry (*B*), then, is the entry of the innermost part of the sanctuary. The conception of 'bridges' in heaven is attested in *Hek. R. BH.* iii. 93. They are the bridges that are placed over the fiery rivers (cf. *ib.*). (2) three ministering angels. Probably the leaders of the song-uttering angels, who sometimes are represented as three, usually as four (cf. note on ch. xxxv. 3). lords of dread and captains of fear. Guardian angels who inspire dread and fear, cf. *Rev. Moses, YR.* ii. 66 b ("I saw the angels of dread who surround the Throne"). thousand times thousand etc. Derived from Dan. vii. 10. Cf. chh. xxxv. 6, xxxvi. 1, *Zohar*, ii. 252 b.

(3, 4) rivers of fire, rivers of hail. Cf. ch. xlii. 1, 7. wheels (*galgallim*) of fire. The wheels of fire are possibly conceived of as angelic beings. Cf. *Zohar*, ii. 252 b (in the fourth Hall): "under the *Chayyoth* are four *Seraphim* (cf. vs. 1 acc. to *Lmr*) ...from these four *Seraphim*...there go forth flames of fire and from these flames are made 72 *galgallim* burning in the fire and from that fire is made the *Nehar di-Nur*". the treasuries of snow are usually said to be 'under the throne'. six above and six below etc. 'Above' and 'below' probably in relation to the

the creatures that are standing in the midst thereof, corresponding to (over against) the paths of Raqia' Shamayim.

(5) *What doeth YHWH, the God of Israel, the King of Glory? The Great and Fearful God, mighty in strength, doth cover his face.*

(6) *In 'Araboth are* 660,000 *myriads of angels of glory standing over against the Throne of Glory and the divisions of flaming fire. And the King of Glory doth cover His face; for else the 'Araboth Raqia' would be rent asunder in its midst because of the majesty, splendour, beauty, radiance, loveliness, brilliancy, brightness and excellency of the appearance of (the Holy One,) blessed be He.*

(7) *There are numerous ministering angels performing his will, numerous kings, numerous princes in the 'Araboth of his delight, angels who are revered among the rulers in heaven, distinguished, adorned with song and bringing love to remembrance: (who) are affrighted by the splendour of the Shekina, and their eyes are dazzled by the shining beauty of their King, their faces grow black and their strength doth fail.*

(8) *There go forth rivers of joy, streams of gladness, rivers of rejoicing, streams of triumph, rivers of love, streams of friendship—(another reading:) of commotion—and they flow over and go forth before the Throne of Glory and wax great and go through the gates of the paths of 'Araboth Raqia' at the voice of the shouting and musick of the* CHAYYOTH, *at the voice of the rejoicing of the timbrels of his* 'OPHANNIM *and at the melody of the cymbals of His Kerubim. And they wax great and go forth with commotion with the sound of the hymn:* "HOLY, HOLY, HOLY, IS THE LORD OF HOSTS; THE WHOLE EARTH IS FULL OF HIS GLORY!"

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bridges. for all the creatures that are standing in the midst thereof.... The 'creatures' probably refer to human beings, perhaps the souls or spirits who are ascending towards their abode near the Throne of Glory, i.e. after death. It is improbable that the *Yōrědē Merkaba* are meant here. The angels are placed so as to form an entry, through the midst of which the souls proceed.

(6) the king of Glory doth cover His face.... This part of the verse recurs literally identical in *Hek. R.* xi, *BH.* iii. 92, and *Or.* 6666, fol. 4 b. the veil with which the Most High covers his face is often identified with the *Pargod*, cf. on ch. xlv. 1. Cf. also *Mass. Hek.* iii and *Chag.* 12 b.

(8) There go forth rivers of joy etc. The whole of this verse recurs in *Hek. R.* viii. 4, *BH.* iii. 90, *Or.* 6666, fol. 3 a. Only the very last sentence is somewhat different in *Hek. R.*: "(go forth with commotion) with *Qědushsha*, at the hour when Israel say before Him: 'HOLY, HOLY, HOLY etc.' as it is written (Is. vi. 3) HOLY, HOLY, HOLY". In common with the rest of the book this chapter makes no reference to the *Qědushsha* chanted by the congregation on earth.

CHAPTER XXII C

(in *B*, *Lo* and *Lmr*)

[0]*R. Ishmael said: Metatron, the Prince of the Presence said to me:*[0]

(1) *What is the distance between one bridge and another?* 12 *myriads of parasangs.* [1]*Their ascent is* 12 *myriads of parasangs, and their descent* 12 *myriads of parasangs*[1]. [2]

(2) (*The distance*) *between the rivers of dread and the rivers of fear is* 22 *myriads of parasangs; between the rivers of hail and the rivers of darkness*[3] 36 *myriads of parasangs; between the chambers*[4] *of lightnings and the clouds of compassion*[5] 42 *myriads of parasangs;* [6] [7]*between the clouds of compassion*[8] *and the Merkaba* 84 *myriads of parasangs; between the Merkaba and the Kerubim* 148[8a] *myriads of parasangs*[7]*; between the Kerubim and the 'Ophannim* 24 *myriads of parasangs; between the Ophannim and the chambers of chambers* 24 *myriads of parasangs;* [9] *between the chambers of chambers and the Holy Chayyoth* [10]40,000 *myriads of*[10] *parasangs; between one wing* (*of the Chayyoth*) *and another*

0–0 *Lo*: 'R. Ishmael said' *Lmr* om (follows upon a par. to ch. xxxvii). 1–1 *L*(*o*): '(12 myriads of parasangs) in their ascent and 12 myriads of parasangs in their descent. 12 myriads of parasangs' corr. *L*(*mr*) om. 2 *Lmr* adds: 'and there are the rivers of dread' 3 *Lmr*: 'snow' 4 *Lmr*: 'orders' 5 *Lo*: 'heat' *Lmr*: 'consolation' 6 *Lmr* ins. the gloss: '(why) clouds of consolation? Because they console the Glory (the Most High)' 7–7 *Lo* om. 8 *Lmr*: 'consolation' 8a *Lmr*: '185' 9 *Lmr* ins. the explanatory gloss: 'and in these chambers are honour and majesty. This is the mystical meaning (of the passage Ezek. i. 16), and the appearance of the *'Ophannim* and their work' 10–10 so with *Lmr* and *Lo*. *B*: '1000'

Ch. xxii C. (1) **What is the distance between one bridge and another? 12 myriads of parasangs.** The present chapter is mainly concerned with measures and distances. This was an early theme of the mystical traditions. A striking parallel is the well-known passage in *Chag.* 13 a (the distances between the heavens and the measures of the different parts of the body of the *Holy Chayyoth*). It was probably referred to as *Seder Shi'urin*. Cf. the *Shi'ur Qōmā*. The latter part of vs. 1 is a variant of the former part. (2) Vss. 2 and 3, by way of an exposition of the distances and measures gives a definite *Merkaba*-picture. The order is from the lower to the highest parts: rivers of dread—rivers of fear—rivers of hail—rivers of darkness—chambers of lightnings—clouds of compassion—the beginning of the *Merkaba* proper—the *Kerubim*—the *'Ophannim*—the chambers of chambers—the Holy *Chayyoth*—the Throne. It will be seen that this order is entirely different from that implied in the angelological section, chh. xix–xxii, xxv seqq., and also from that of ch. xxxiii. 2 seqq. In placing the *Chayyoth* next to the Throne as the highest of the Merkaba-angels, this fragment agrees with *Hek. R.* xiii and the regular representation of *Zohar*, and also with the passage *Chag.* 13 a, referred to above. When it is said: "the Holy *Chayyoth* carry the Throne of Glory", this does not necessarily imply the *Chayyoth* being designed as the highest of the *Merkaba*-angels; the other classes may be conceived of as surrounding the Throne (cf. ch. xxxiii. 2, 3). The **chambers of chambers** are here the treasuries and storehouses of the Most High.

12 *myriads of parasangs;* [11]*and the breadth of each one wing is of that same measure*[11]*; and the distance between the Holy Chayyoth and the Throne of Glory is* [12]30,000 *myriads of parasangs*[12].

(3) *And from the foot of the Throne to* [13]*the seat*[13] *there are* 40,000 *myriads of parasangs*[14]. *And the name of Him that sitteth on it: let the name be sanctified!*

[(4) *And the arches of the Bow are set above the 'Araboth, and they are* 1000 *thousands and* 10,000 *times ten thousands* (*of parasangs*) *high. Their measure is after the measure of the 'Irin and Qaddishin* (*Watchers and Holy Ones*) [15]. *As it is written* (*Gen. ix.* 13) "*My bow I have set in the cloud*". *It is not written here* "*I will set*" *but* "*I have set*", (*i.e.*) *already; clouds that surround the Throne of Glory. As His clouds pass by, the angels of hail* (*turn into*) *burning coal.*

(5) *And a fire of the voice goes down from*[16] *by the Holy Chayyoth. And because of the breath of that voice they* "*run*" (*Ezek. i.* 14) *to another place, fearing lest it command them to go; and they* "*return*" *lest it injure them from the other side. Therefore* "*they run and return*" (*Ezek. i.* 14).

(6) *And these arches of the Bow are more*[17] *beautiful and radiant than*[18] *the radiance of the sun during the summer solstice. And they are whiter than a flaming fire and they are great and beautiful.*

(7) *Above* [19]*the arches of the Bow*[19] *are the wheels of the 'Ophannim.*

11–11 *Lmr*: 'and the same (measure) is its length and its breadth' 12–12 so with *Lmr*. *Lo*: '30 myriads of parasangs' *B*: 'of that same measure' 13–13 *Lmr*: 'where He is seated' 14 *Lmr* continues here with a parallel to ch. xxii c, see text *ib*. 15 *Lo* ins. the gloss: 'and this is what the poet lays down: the arches of the Bow with the wing(s) of the dragon' 16 *Lo* om. 17 *Lo* om. 18 *Lo*: 'as' 19–19 *Lo* om.

(3) **from the foot of the Throne** etc. The R. Aqiba version of *Shi'ur Qoma* has: "from the seat of His Glory (Yāqār, not Kabod) downwards is (a distance of) 118,000 parasangs" (half the numerical value of 'ורב כח', "and of great power": Ps. cxlvii. 5). Cf. *Hek. R.* x, *BH.* iii. 91 ("from His Throne of Glory upwards is a distance of 180,000 myriads of parasangs").

Vss. 4–7 cannot be harmonized with the Merkaba-picture of the preceding verse. They are in reality a mystical commentary on Ezek. i. 14 seqq., starting from the conception of the Celestial Bow, brought about by the combination of Gen. ix. 13 with Ezek. i. 28. Also in *Zohar*, i. 71 b, the passage Gen. ix. 13 is used to elucidate the mystical meaning of passages in the first chapter of Ezekiel. These vss. may have been added here on account of the reference to 'measures' in vss. 4 and 7. **after the measure of the 'Irin and Qaddishin.** Cf. Rev. xxi. 17. The measures laid down in '*Shi'ur Qoma*' are said *ib.* to be acc. to the measures of the Most High, to whom a span (*zéret*) means the distance from one end of the world to the other. For the '*Irin* and *Qaddishin* see ch. xxviii. Vs. 4 recurs in *S. Raziel*, 30 a, preceding *Shi'ur Qoma*. (5) **a fire of the voice** etc. is an allusion to the *Qol H^amullā* of Ezek. i. 24. It is here conceived of as a Divine Voice. The Voice goes forth in fire. The *Chayyoth* fearing the fire: cf. *Hek. R. BH.* iii. 104. (7) vs. 7 recurs in *S. Raziel*, 4 a.

Their height is 1000 *thousand and* 10,000 *times* 10,000 *units of measure after the measure of the Seraphim and the Troops* (*Gĕdudim*).]

CHAPTER XXIII

The winds blowing 'under the wings of the Kerubim'

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

(1) There are numerous winds blowing under the wings of the *Kerubim*.

There blows "the Brooding Wind", as it is written (Gen. i. 2): "and the wind of God was brooding upon the face of the waters".

(2) There blows "the Strong Wind[1]", as it is said (Ex. xiv. 21): "and the Lord caused the sea to go back by a strong east wind all that night".

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1 Ins. with *BDE*. *A* om. *E* continues here. *DE* put at the beginning of this chapter as heading, 'Order of the winds'.

CHH. XXIII, XXIV.

Merkabah. The רוחות *and* מרכבות.

Chh. xxiii and xxiv stand out by themselves from the rest of the book. They are nearest akin to the chapters describing the heavens from their quasi-physical aspects, and can therefore conveniently be reckoned as belonging to section 6. (See the survey of the contents of the present book.) The different 'winds' and 'chariots' are enumerated. Their names are deduced from passages of the O.T. where the words '*rúăch*' resp. '*merkaba*', '*rékeb*' or similar occur in different connections or with different attributes.

An almost literal parallel to ch. xxiii, although in a shorter form (the winds are reduced to eight), is found, *YR*. i. 9 a, quoted from *Sōdē Rāzā*: "There are eight winds. The first is 'the wind of Jealousy', as it is written (Gen. vi. 3), 'My wind shall not always strive with man', the second is 'the Wind blowing in the world', as it is written (Gen. i. 2): 'the wind of God was brooding upon the face of the waters'; the third is 'the angel-wind' as it is written (1 Kings xix. 11): 'but the Lord was not in the wind', etc." As the word for 'wind' is also that for 'spirit', in all passages referred to here, where the English version has 'spirit', this word has been replaced by 'wind' in accordance with the significance '*rúăch*' has assumed throughout the chapter.

Parallels for the present method of deriving 'names' of different heavenly objects from O.T. passages and enumerating them are found in *Mass. Hek.* i and in *Alph. R. 'Aqiba*, letter *Zain*.

In *Mass. Hek.* i it is the Thrones of the Holy One, blessed be He, which are dealt with according to this principle. The wording is almost literally the same as that of the present chapters. "Numerous thrones has the Holy One, blessed be He. He has 'the Established Throne' as it is written.... He has 'the Throne of Justice and Righteous-ness'.... He has the Throne of Loving-kindness.... He has the Throne of Yah, as it is written (Ex. xvii. 16): 'Because a hand is lifted up upon the throne of Yah'. (Cf. ch. xxiv. 20 here), etc."

In *Alph. R. 'Aqiba, ib.* the 'keys of the Holy one' are the objects. The 'winds', 'chariots', 'thrones' and 'keys' of the said passages are to be understood in their literal sense.

Ch. xxiii. (1) blowing under the wings of the Kerubim. This trait forms

(3) There blows "the East Wind[1]" as it is written (Ex. x. 13): "the east wind brought the locusts".

(4) There blows "the Wind of Quails[2]" as it is written (Num. xi. 31): "And there went forth a wind from the Lord and brought quails".

(5) There blows "the Wind of Jealousy" as it is written (Num. v. 14): "And the wind of jealousy came upon him".

(6) There blows the "Wind of Earthquake" as it is written (1 Kings xix. 11): "and after that the wind of the earthquake; but the Lord was not in the earthquake".

(7) There blows the "Wind of *H'*" [3]as it is written (Ex. xxxvii. 1): "and he carried me out by the wind of *H'* and set me down".

(8) There blows the "Evil Wind"[3] as it is written (1 Sam. xvi. 23): "and the evil wind departed from him"[4].

(9) There blow the "Wind of Wisdom" [5]and the "Wind of Understanding" and the "Wind of Knowledge" and the "Wind of the Fear of *H'*"[5] as it is written (Is. xi. 2): "And [6]the wind of[6] *H'* shall rest upon him; [7]the wind of wisdom and understanding, the wind of counsel and might, the wind of knowledge and of the fear of *H'*".

(10) There blows the "Wind of Rain", as it is written (Prov. xxv. 23): "the north wind bringeth forth rain".

(11) There blows the "Wind of Lightnings", as it is written (Jer. x. 13, li. 16): "he maketh lightnings for the rain and bringeth forth the wind out of his treasuries".

(12) [8]There blows the "Wind, Breaking the Rocks", as it is written (1 Kings xix. 11): "the Lord passed by and[9] a great and strong wind (rent the mountains and brake in pieces the rocks before the Lord)".[8, 7]

(13) There blows the "Wind of Assuagement of the Sea", as it is written (Gen. viii. 1): "and God made a wind to pass over the earth, and the waters assuaged".

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1 Ins. with *BDE*. *A* om. 2 *E*: 'Day' corr. 3–3 *E* om. 4 *B* quotes 1 Sam. xvi. 14: 'and an evil wind from the Lord troubled him' 5–5 *B*: '"and the wind of counsel and might" and "the wind of knowledge and fear of *H'*"' *E*: '"and Understanding," "the wind of counsel and might", "the wind of knowledge and fear"' 6–6 so *BDE*. *A* om. 7–7 *B* om. from 'the wind of wisdom etc.' vs. 9 to the end of vs. 12. 8–8 *E* om. 9 so *D*. *AB*: 'in'

the point of connection with ch. xxii, treating of the *Kerubim*. (6) and after that the wind.... The scriptural verse in question is interpreted in a sense different from the natural ('but the Lord was not in the wind: and after the wind an earthquake, etc.), in order to furnish the notion 'wind of earthquake'.

(14) [10]There blows the "Wind of Wrath[11]", as it is written (Job i. 19): "and behold there came a great wind from the wilderness and smote the four corners of the house and it fell".[10]

(15) There blows the "Storm-Wind", as it is written (Ps. cxlviii. 8): "Storm-wind, fulfilling his word".

(16) And Satan is standing among these winds, [12]for "storm-wind" is nothing else but "Satan"[12], and all these winds do not blow but under the wings of the *Kerubim*, as it is written (Ps. xviii. 11): "and he rode upon a cherub and did fly, yea, and he flew swiftly upon the wings of the wind".

(17) And whither go all these winds[13]? The Scripture teaches us, that they go out from under the wings of the *Kerubim* and descend on the globe of the sun, as it is written (Eccl. i. 6): "[14]The wind goeth toward the south and turneth about unto the north; it turneth about continually in its course and the wind[14] returneth again to its circuits". And from the globe of the sun they return and descend upon [[16]the rivers and [15] the seas, upon] the mountains and upon the hills, as it is written (Am. iv. 13): "For lo, he that formeth the mountains and createth the wind".

(18) And from the mountains and the hills they return and descend to the seas and the rivers; and from the seas and the rivers they return and descend upon [17] [16] (the) cities and provinces; and from the cities and provinces they return and descend into the Garden, and from the Garden they return and descend to Eden, as it is written (Gen. iii. 8): "walking in the Garden in the wind of day". And in the midst of the Garden they join together and blow from one side to

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10–10 *B* om. 11 *DE* add: 'and Sorrow' 12–12 so *D*. *BE* om. *A*: 'for Satan has no wind (spirit?)' 13 *BDE* add: '(when) descending' 14–14 so *DE*(*B*). *A* om. 15 *A* ins. 'in the Garden and from the Garden and into' 16–16 *B* om. 17 *DE* ins. 'the country and from the country they return and descend upon'

(16) **Satan is standing among these winds** etc. Satan, acc. to the reading adopted above, is represented by 'the Storm-wind'. The winds are thus divided into good and evil ones. Cf. 1 *En.* xxxiv. 3: "and out of one portal they (the winds) blow for good: but when they blow through the other two portals it is with violence and affliction on the earth. The 'storm-wind' represents the destructive agency among the winds.

(17) The winds are represented as going out from under the wings of the *Kerubim*. The idea common to older and later Apocalyptic and Rabbinic is that the winds are kept in treasures in heaven, from where there are sent out and whereto they return.

(18) **into the Garden, and from the Garden...to Eden.** On the relation between the 'Garden' and 'Eden' cf. note on ch. v. 5.

And in the midst of the Garden they join together. Cf. *Cant. R. Par.* iv. 31: "in the world to come God will make the north wind and the south wind to blow

the other and are perfumed with the spices of the Garden even from its remotest parts, until[18] they separate from each other, and, filled with the scent of the pure spices, they bring the odour from the remotest parts of Eden and the spices of the Garden to the righteous and godly who in the time to come shall inherit the Garden of Eden and the Tree of Life, as it is written (Cant. iv. 16): "Awake, O north wind; and come thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden and eat his precious fruits".

CHAPTER XXIV

The different chariots of the Holy One, blessed be He

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, the glory of all heaven, said to me:

(1) Numerous chariots has the Holy One, blessed be He:

He has the "Chariots of (the) *Kerubim*[1]", as it is written (Ps.

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18 so with *DE*. *A* om. corr.

1 *DE*: '(a) kerub'

together as one". **are perfumed with the spices of the Garden.** For the fragrance and sweet odour of the trees of *Gan 'Eden*, esp. of the Tree of Life, cf. 2 *En.* viii. 2, 3. In *Apoc. Pauli* the 'perfuming winds' are replaced by '*εὐωδέστατον ὕδωρ*', which "flows from the root of the tree of life". Cf. also *Rev. R. Joshua ben Levi*, Paradise, 5th Compartment: "a perfume breathes through it, more exquisite than the perfume of Lebanon" (Gaster's translation).

they bring...the spices of the Garden to the righteous...in the time to come. Here we are at once translated into a picture of the future world. It would have been more natural if the relative sentence ('who etc.') had not appeared here, for then 'the righteous and godly' could have been referred to the common conception, according to which they are already living in Paradise, having been brought there immediately after death. The author's glide from present to future time is, however, comprehensible and excused by the poetical form of expression of the chapter.

Also acc. to 2 *En.* ix, "the fragrancies of the Garden of Eden are prepared for the righteous". Cf. especially *Num. R.* xiii. 3 (there, as here, with reference to Cant. iv. 16): "In the world to come God will make a feast for the righteous in the Garden of Eden. Neither balsam nor spices will then be needed, for the North Wind and the South Wind will come down and bring with them all the spices of the Garden of Eden and they will spread their perfume". See Introd. sect. 16, 6.

Ch. xxiv. The same method that is used in regard to the 'winds' in the aforegoing chapter is here applied to the 'chariots'. The key to the understanding of the often far-fetched deductions from scriptural passages can be expressed by the principle: "WHENEVER IT IS STATED IN THE HOLY WRIT THAT GOD APPEARS, IT MUST BE ASSUMED THAT HE APPEARS ON A VEHICLE". Thus, e.g. when it is said (vs. 5), 'I saw the Lord standing upon the altar', this is interpreted as referring to 'the Chariot of the altar'; 'appeared in the Tent' is interpreted as 'appeared in the Chariot of the Tent', etc.

(1) **the Chariots of the Kerubim.** This forms the connecting link with ch. xxii,

xviii. 11, 2 Sam. xxii. 11): "And he rode upon a cherub and did fly".

(2) He has the "Chariots of Wind", as it is written (*ib.*): "and he flew swiftly upon the wings of the wind".

(3) He has the "Chariots of (the) Swift Cloud", as it is written (Is. xix. 1): "Behold, the Lord rideth upon a swift cloud".

(4) He has "the Chariots of Clouds", as it is written (Ex. xix. 9): "Lo, I come unto thee in a cloud".

[2](5) He has the "Chariots of the Altar", as it is written (Am. ix. 1): "I saw the Lord standing upon the Altar".

(6) He has the "Chariots of *Ribbotaim*", as it is written (Ps. lxviii. 18): "The chariots of God are *Ribbotaim*; thousands of angels".

(7) He has the "Chariots of the Tent", as it is written (Deut. xxxi. 15): "And the Lord appeared in the Tent in a pillar of cloud".[2]

(8) He has the "Chariots of the Tabernacle", as it is written (Lev. i. 1): "And the Lord spake unto him out of the tabernacle".

(9) He has the "Chariots of the Mercy-Seat", as it is written (Num. vii. 89): "then he heard [3]the Voice[3] speaking unto him from upon the mercy-seat".

(10) He has the "Chariots of Sapphire Stone", as it is written (Ex. xxiv. 10): "and there was under his feet as it were a paved work of sapphire stone".

(11) He has the "Chariots of Eagles", as it is written (Ex. xix. 4): "I bare you on eagles' wings". [4]Eagles literally are not meant here but "they that fly swiftly as eagles".[4]

(12) [5]He has the "chariots of Shout", as it is written (Ps. xlvii. 6): "God is gone up with a shout".[5]

(13) He has the "Chariots of '*Araboth*", as it is written (Ps. lxviii. 5): "Extol Him that rideth upon the '*Araboth*".

(14) He has the "Chariots of Thick Clouds", as it is written (Ps. civ. 3): "who maketh the thick clouds His chariot".

(15) He has the "Chariots of the *Chayyoth*[6]", as it is written (Ezek. i. 14): "and the *Chayyoth*[6] ran and returned". [7]They run by permission and return by permission, for *Shekina* is above their heads.[7]

2–2 *B* om. vss. 5–7. 3–3 *B*: 'YYY' (i.e. YHWH) *MT* as above. 4–4 *BDE* om. (perhaps gloss). 5–5 *B* om. 6 so *BDE*. *A*: 'the Living Ones' (*Chayyim*). 7–7 *B* om

treating of the *Kerubim* in general and mentioning the 'chariots of the *Kerubim*', vs. 11. Cf. *ib.* note.

(15) They run by permission *scil.* of the Shekina. Shekina is above their heads. Cf. the expression '*Shekina* is resting upon them', with reference

(16) He has the "Chariots of Wheels (*Galgallim*)", as it is written (Ezek. x. 2): "And he said: Go in between the whirling wheels".

(17) He has the "Chariots of a Swift *Kerub*", as it is written (?[8]): "riding on a swift cherub[9]".

And at the time when He rides on a swift kerub, as he sets one of His feet upon him, before he sets the other foot upon his back, he looks through [10]eighteen thousand[10] worlds at one glance. And he discerns and sees into them all and knows what is in all of them—and then he sets down the other foot upon him, according as it is written (Ezek. xlviii. 35): "Round about eighteen thousand".

Whence do we know that He looks through every one of them every day? It is written (Ps. xiv. 2): "He looked down from heaven upon the children of men [11]to see if there were any that did understand, that did seek after God[11]".

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8 The reference is a confusion of Ps. xviii. 10 with Is. xix. 1. *B* om. vs. 17. 9 *D*: 'cloud' cf. vs. 3. 10–10 so *BDE*. *A*: '18,000 thousands (of worlds)' 11–11 *B* om.

to the *Kerubim*, in ch. xxii. 13. The *Chayyoth* carry the Throne of Glory, the seat of *Shekina*.

Note the systematic order of the 'chariots' in vss. 15 seqq. The Chariots are those of 'the *Chayyoth* (vs. 15), the *Galgallim* (vs. 16), the *Kerub* (vs. 17), the *'Ophannim* (vs. 18) and the Divine Thrones (vss. 19 seqq.)'. This order recalls the system of the *Merkaba*-representation in the angelological section, chh. xix–xxii, xxiv seqq.: four classes of *Merkaba*-angels arranged according to rank under and next to the Divine Throne. If the order here presented is intentional, it appears that the *Merkaba*-picture of this chapter is different from that of the angelological section referred to: the arrangement (and names) of the superior classes of angels here is not congruent with that of the latter. Cf. further note on ch. xix and Introduction.

(16) **Chariots of Wheels** (*Galgallim*). On the Galgallim cf. note on ch. xix. 2.

(17) **Chariots of a Swift Kerub.** Cf. *P. R. 'El.* iv: "When God looks out on the earth his Chariots are on the wheels (*Galgallim*, cf. the preceding vs.), when riding in heaven, *on a swift Kerub*".

before he sets the other foot etc. The expression occurs also *Hek. R.* iii. 2 *et al.*

he looks through 18,000 worlds at one glance. "It was presumed that our present earth was preceded by many others which were not good in the eyes of the Creator (*Gen. R.* iii. 9, ix. 2) who traverses in all 18,000 *worlds*". The 18,000 worlds are co-existent with the present world.

The number 18,000 is here deduced from Ezek. xlviii. 35. So also in *S. Raziel*, 36 (*Ma'ase Bereshith*).

Acc. to *'Abōdā Zārā*, 3 b, the number is derived from Ps. lxviii. 18, interpreted somewhat in the following sense: 'God rides (through) twenty thousands (i.e. 20,000 worlds) less two thousand (worlds)'. This interpretation is repeated in later cabbalistic works, e.g. '*Peli'a*' (cited *YR.* i. 7 b).

In the Talmud-passage just mentioned the Holy One is represented as traversing all the 18,000 worlds "on his SWIFT KERUB".

The number 18,000 is lastly deduced even in a third way, viz. from the first word of the Tora: *Bereshith*. The number of the letters of this word when written in full (*beth*, *resh*, *shin*, etc.) is 18. Hence the interpretation: "18 (scil. *thousand worlds*) *created God*".

With the conception of 18,000 worlds may be compared that of 955 heavens: ch. xlviii A 1 (cf. note, *ib.*).

[12](18) He has the "Chariots of the *'Ophannim*", as it is written (Ezek. x. 12): "and the *'Ophannim* were full of eyes round about".[12]

(19) He has the "Chariots of [13]His Holy Throne[13]", as it is written (Ps. xlvii. 8): "God sitteth upon his holy throne".

(20) He has the "chariots of the Throne of *Yah*", as it is written (Ex. xvii. 16): "Because a hand is lifted up upon the Throne of Jah".

[14](21) He has the "Chariots of the Throne of Judgement", as it is written (Is. v. 16): "but the Lord of hosts shall be exalted in judgment".[14]

(22) He has the "Chariots of the Throne of Glory", as it is written (Jer. xvii. 12): "The Throne of Glory, set on high from the beginning, [15]is the place of our sanctuary[15]".

(23) He has the "Chariots of the High and Exalted Throne", as it is written (Is. vi. 1): "I saw the Lord sitting upon the high and exalted throne".[16]

CHAPTER XXV

'Ophphanniel, the prince of the 'Ophannim. Description of the 'Ophannim

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

(1) Above these there is one great prince, revered, high[1], lordly, fearful, ancient and strong. 'OPHPHANNIEL *H'* is his name.

12–12 *B* om. 13–13 *B*: 'the Holy Throne' *E*: 'the Throne of His Glory' cf. vs. 22. 14–14 *ED* om. 15–15 *B* om. 16 *B* ends with this chapter.
1 *DE*: 'honoured'

(19–23) **The Chariots of his Holy Throne...of the Throne of Yah...of the Throne of Judgement...of the Throne of Glory...of the High and Exalted Throne.** The word 'chariots' seems here to be merely a metaphorical expression (= the vehicle of God's manifestation?). For the different 'Thrones' of God see *Mass. Hek.* i, ii. All the names of 'Thrones' of the present verses recur there, partly with the same scriptural references.

Ch. xxv. The continuation of ch. xxii.

(1) **Above these....** The opening words of the chapter make it evident that it cannot possibly be a continuation of the preceding chapter, as it appears to be from its present place. With ch. xxii, however, it fits in well, both with regard to style, phraseology and general arrangement. It treats of the third class of Merkaba-angels, the *'Ophannim*, and their prince, 'OPHPHANNIEL, in a manner very similar to that of chh. xix–xxii, with regard to *Chayyoth* and *Kerubim*. **'Ophphanniel.** The name occurs, chh. xiv. 10 and xvii. 5, as the name of the angel set over the course of the moon. Cf. *S. Raziel*, 19 b. No instance attributing to 'OPHPHANNIEL the function assigned to him in the present chapter is found among the references in Schwab, *VA*.

There seem to have been two different traditions concerning the name of the

(2) He has sixteen faces, four faces on each side, [2](also) hundred wings on each side[2]. And he has 8466 eyes, corresponding to the days of the year.

A:	*DE*:
2190—and some say 2116—on each side[3].	2191 (*E*: 2196) and sixteen on each side.

(3) And those two eyes of his face, in each one of them lightnings are flashing, and from each one of them firebrands are burning; and no creature is able [4] to behold them: for anyone who looks at them is burnt instantly.

(4) His height is (as) the distance of 2500 years' journey. No eye[5] can behold and no mouth can tell the mighty power of his strength[6] save the King of kings, the Holy One, blessed be He, alone.

(5) Why is he called 'OPHPHANNIEL?

Because he is appointed over the *'Ophannim* and the *'Ophannim*

2–2 *D* om. 3 *A* repeats the last sentence. 4 so *DE*. *A* ins. 'to stand (and)' 5 so *D*. *A*: 'house' 6 so *DE*. *A*: 'eyes'

leader of the *'Ophannim*. According to one it was 'OPHANNIEL, according to the other RAPHAEL. The former tradition is represented by this chapter, the latter by *Zohar*, Ex. xliii. In *Masseket 'Asilut* the two are foisted together, so that there RAPHAEL *and* 'OPHANNIEL are given as the chieftains of the *'Ophannim*.

(2) **he has 8466 eyes** etc. The number of the eyes is a calendary one. The text is, however, corrupt, the reading of *DE* worse than that of *A*. If, instead of 'days of the year', we read (as Jellinek suggests in note, *ad locum*, in E) 'hours of the days of the year', the number 8466 would correspond to a *lunar* year of 352¾ days; the fourth part of 8466 is 2116 (plus ½), the number of eyes on each of the four sides, according to one of the variants of *A*. The other variant, 2190, is the exact fourth part of the number of hours of the *solar* year, if counted as 365 days of 24 hours each. The variants of *A* thus point to two different readings, one of which used 'solar' numbers, the other 'lunar' ones. This fact does not imply any contention between solar and lunar calculations as in the earlier Apocrypha. In the present book the solar and lunar numbers are merely cosmic numbers, used side by side, apparently of equal value, although the solar ones are more frequent. The only reason to consider the variant, giving the lunar numbers, as the original in this case, is the fact that 'OPHANNIEL elsewhere—chh. xiv. 10 and xvii. 5 of the present book and *S. Raziel*, 19 b—is connected with the course of the moon (notice the use of the number 354 in connection with 'OPHANNIEL, ch. xvii. 5). Besides, the numbers 8466 and 2116 may be corrupt for 8496 and 2124 resp., corresponding to a lunar year of 354 days.

A parallel passage in *Mass. Hek.* iv runs (using solar numbers): "In each Hall there are 8766 gates of lightnings, corresponding to the number of hours of the days of a year". This parallel is pointed out by Jellinek in his note (referred to above) and is the point of support for the emendations suggested by him.

(3) **two eyes that are in his face.** His face, being pictured as that of a man, has two eyes only, whereas the rest of his body is wholly covered with eyes: see the preceding verse.

(4) **appointed over the 'Ophannim.** On the *'Ophannim* cf. Introduction. The *'Ophannim* have here, as well as in 1 *En.* lxi. 10, lxxi. 7, 2 *En.* xxix. 3, *Yer. Ber.* iv. 5,

are given in his charge.[7] He stands [8] every day and attends and beautifies[9] them. And he exalts and orders their apartment (*DE*: runnings) and [10]polishes their standing-place[10] and makes bright their dwellings, makes their corners even[11] and cleanses their seats. And he waits upon them early and late, by day and by night, to increase their beauty, to make great their dignity and to make them diligent in praise of their Creator.

(6) And all the *'Ophannim* are full of eyes, [12]and they are all full of brightness[12]; [13 14]seventy two sapphire stones are fixed on their garments on their right side[14] and seventy two sapphire stones are fixed on their garments on their left side[13].

(7) And four[15] carbuncle[16] stones are fixed on the crown of every single one, the splendour of which proceeds in the four directions of *'Araboth* even as the splendour of the globe of the sun proceeds in all the directions of the universe. [17]And why is it called Carbuncle (*Baréqet*)?[17] Because its splendour is like the appearance of a light-

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7 *A* ins. 'And he is appointed to attend the *'Ophannim'* 8 *A* ins. 'over them' 9 *E*: 'makes them to fear and refreshes them' 10–10 *E*: 'assembles their meeting (congregation)' 11 *DE* instead of 'makes even' read: 'refreshes' 12–12 *DE*: 'and all of them are full of wings, eyes over against wings, wings corresponding to eyes, and in between them splendour and radiance are shining as the light of the planet Venus' 13–13 *E* om. 14–14 *D* om. 15 *E*: 'seventy two' 16 so *D*. *EA*: 'sapphire' 17–17 so *D*. *A*: (Why is it called *Beraqot* (lightnings) (carbuncles)' *E*: 'Why is he called by the name of ṢIDQIEL?'

lost all traces of their original character of wheels (*galgallim*). Cf. the similar development of the traditions concerning the *Galgallim* (see note on ch. xix. 2).

Here the *'Ophannim* are depicted as one of the classes of Merkaba-angels, with the regular appearance of angels (with eyes, garments, crowns etc. cf. vs. 6).

Later the *'Ophannim* are identified with the *Galgallim*, e.g. in the cabbalistic treatise on the Throne, the Merkaba and the Shekina, contained in *Harley Or.* 5510, fol. 127 a: "the *'Ophannim*, they are (the same as) the *Galgallim*".

When the *Galgallim* are identified with the spheres or heavenly bodies, the conception of the *'Ophannim* as those who 'move the spheres' arises. Such is the representation of the 'Ophannim in *Shefa 'Ṭal* (by R. Sheftel Horwitz, ed. 1612), fol. 41 c: "...the *'Ophannim*, who act in the *'Asiyyatic* world ('the world of creative matter') and move the spheres, as it is written (Ezek. i. 15) '...behold one *'Ophan* upon the earth' etc."

It was, no doubt, through the connection of the *'Ophannim* with the 'globes' that 'OPHANNIEL was made the prince appointed over the 'globe of the moon'.

(6) **72 sapphire stones are fixed on their garments.** Cf. ch. xii. 1, and for the use of the number 72, vs. 1 of ch. ix.

(7) **four carbuncle stones on the crown....** Carbuncle stone is mentioned as one of the different kinds of precious stones fixed on "the floor of the 'Araboth" in *Mass. Hek.* iv, where a similar statement is made to its splendour as here: "its splendour proceeds through the whole universe and through all the seven heavens".

why is it called Carbuncle? There is a certain confusion in the readings of the latter part of the verse. The reading of *D* is adopted in the translation, as being

ning[18] (*Baraq*). And tents of splendour, tents of brilliance, tents of brightness as of sapphire and carbuncle inclose them because of [19]the shining appearance of their eyes[19].

CHAPTER XXVI

SERAPHIEL, *the Prince of the Seraphim. Description of the Seraphim*

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

(1) Above these there is one prince, wonderful, noble, great, honourable, mighty, terrible, a chief and leader [1]and a swift scribe[1], glorified, honoured and beloved.

(2) He is altogether filled with splendour, full of praise and shining; and he is wholly full of brilliance, of light and of beauty; and the whole of him is filled with goodliness[2] and greatness.

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18 *E*: '(the planet) Jupiter' 19–19 *A*: 'the shining appearance of them (the *'Ophannim*), and of their eyes and before them (=and of their faces?)'. The adopted reading is that of *DE*.

1–1 *DE* om. 2 *A* omitting 'goodliness' has here a lacuna.

the most plausible: the unfamiliar word '*Bareqet*' is explained as derived from '*Baraq*' ('lightning'). The reading of *E* is based on the assumption that the word to be explained is that of an angel: the expression '*wĕlāmmā niqrā shĕmō*... = why is he called by the name...' is the regular phrase introducing the explanation of an angel's name. Hence *E* presents the reading: "Why is he called by the name of ṢIDQIEL? Because his splendour is like the splendour of the planet Jupiter (*Ṣédeq*)".

The reading of *E* is probably due to an emendation of a copyist. It is, however, difficult to understand why he should have substituted 'ṢIDQIEL' and '*Ṣedeq*' for '*Bareqet*' and '*Baraq*' resp. (it would have been more natural to choose, say, the name 'BARAQIEL', cf. ch. xiv. 10), unless one may assume, that he was dependent upon some tradition, according to which ṢIDQIEL was the Prince of the *'Ophannim*. Acc. to *Zohar* and *Mass. Aṣilut*, ṢIDQIEL is the leader of the class of angels, which is called *Shin'anim*. **tents of splendour** etc. The tents, like the clouds of ch. xxxiv. 2, serve the purpose of protecting the other angels from the splendour of the *'Ophannim*.

(1) **a swift scribe.** As this attribute is omitted by *D* and *E*, and no second statement occurs in the chapter to the effect that SERAPHIEL had the function of a scribe, scarcely any importance can be ascribed to this single expression. It is possible that a copyist, missing a clear reference to the identity of the 'scribes' or 'scribe' in the present angelological section, there being only an occasional mention of 'scribes' in ch. xxvii. 2, concluded that SERAPHIEL, the highest of the princes of the Merkaba-angels held this function. To the 'scribes' was assigned a high position near the Throne of God. The conception is mainly connected with that of the Judgement.

(3) His countenance is altogether like (that of) angels, but his body is like an eagle's body.

(4) His splendour is like unto lightnings, his appearance like fire brands, his beauty like unto sparks, his honour like [3]fiery coals[3], his majesty like *chashmals*, his radiance like the light of the planet Venus. The image of him is like unto the Greater Light. His height is as the seven heavens. The light from his eyebrows is like the sevenfold light.

(5) The sapphire stone upon his head is as great as the whole universe and like unto the splendour of the very heavens in radiance.

(6) His body is full of eyes like the stars of the sky, innumerable and unsearchable. Every eye is like the planet Venus. Yet, there are some of them like the Lesser Light and some of them like unto the Greater Light. From his ankles to his knees (they are) like unto stars of lightning, from his knees to his thighs like unto the planet Venus[4], from his thighs to his loins like unto the moon, from his loins to his neck like the sun, from his neck to his skull like unto the Light Imperishable. (Cf. Zeph. iii. 5.)

(7) The crown on his head is like unto the splendour of the Throne of Glory. The measure of the crown is the distance of 502 years' journey. There is no kind of splendour, no kind of brilliance, no kind of radiance, no kind of light in the universe but is fixed on that crown.

(8) The name of that prince is SERAPHIEL *H'*. [5]And the crown on

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3–3 so *D*. *A*: 'streams' 4 *E* instead of 'the planet Venus' reads 'the shining stars' 5–5 *DE* om.

(6) The description of the appearance of the body of SERAPHIEL in this verse seems to indicate that his body was conceived of as having human form, in contradiction to the statement made in vs. 3.

(7) **The crown on his head.** On the crown as regular accompaniment-feature of descriptions of high angels, cf. ch. xii. 3 note (also ch. xviii. 1). **The measure of the crown is....** Cf. *Shi'ur Qoma, Bodl.* OPP. 467: the measure of the crown on the head of the manifested Godhead is 500,000 by 500,000 (measures).

(8) **Seraphiel H'.** See Schwab, *VA.* p. 260. Among the different passages treating of 'SERAPHIEL' that which is nearest akin to the present representation is *Zohar*, ii. 252 b (*Hekaloth*), where SERAPHIEL is given as the name of one of the four *Seraphim*, viz. the first one.

Acc. to *S. Raziel*, 36 b, he is appointed over one of the gates of the heavenly apartments.

Acc. to *Widduy Yaphe* (*Add.* 15299, fol. 133 b) SERAPHIEL is one of the twenty-six angels who carry the *Merkaba*.

In *S. ha Chesheq* he is invoked together with other angels by the suppliant, praying for "knowledge in purity".

In *Berith Menucha*, fol. 47 c, SERAPHIEL is mentioned as one of the company of 'consuming' or 'burning' angels. The words 'SERAPHIEL' and '*Seraphim*' are deduced from the verb '*saraph*' ('burn', 'to burn'). Cf. the explanation of the

his head, its name is "the Prince of Peace".[5] And why is he called by the name of SERAPHIEL *H'*? Because he is appointed over the *Seraphim*. And [6] the flaming *Seraphim* are given in his charge. And he presides over them by day and by night and teaches them song, praise, proclamation of beauty, might and majesty; that they may proclaim the beauty of their King in all manner of Praise and Sanctification (*Qĕdushsha*).

(9) How many are the *Seraphim*? Four, corresponding to the four winds of the world. And how many wings have they [7]each one of them[7]? Six, corresponding to the six days of Creation. And how many faces have they? [7]Each one of them[7] four faces. [8]

(10) [9]The measure of the *Seraphim* and the height of each one of them correspond to the height of the seven heavens.[9] The size of each wing is like the measure of all *Raqia'*. The size of each face is like that of the face of the East.

5–5 *DE* om. 6 *A* ins. 'the Holy *Seraphim* and' 7–7 *DE* om. 8 *DE* add: 'in each direction' 9–9 *E* om.

name '*Seraphim*' in vs. 12 of the present chapter. Hence SERAPHIEL, acc. to '*Amtachat Binyanim*, fol. 38 b (cited Schwab, *ib.*), is invoked in case of fire.

And the crown on his head, its name is "the Prince of Peace." This statement is peculiar to *A*: it is not found in *D* and *E*. It is somewhat out of keeping with the style of this section, as well as of the whole book, in so far as it is the only instance where a special, artificial, name is given to any part of an angel's body or adornment. The attribution of special names to the different parts of the body of the Godhead is a marked feature of *Shiur Qoma*, and even of *Hek. Zot*. The sentence is no doubt a gloss.

in all manner of Praise and Sanctification. The Seraphim are singing praises to their Creator and especially the *Qĕdushsha* or *Trisagion*. That the *Seraphim* perform the *Qĕdushsha* is definitely stated also in the *Testament of Adam* (Patrologia Syriaca), in *Ma'yan Chokma*, *BH.* i. 58–64, and in the *Qĕdushsha* of the Additional service for Sabbath and Festivals (the *Qĕdushsha le-Musaph*). The last mentioned runs: "We will revere and sanctify thee as in the secret whisper of the Holy *Seraphim* who sanctify Thy name in Holiness, as it is written by the hand of the prophet (Is. vi. 3), 'And one cried unto another and said, Holy, Holy, Holy, etc.'" The entire conception of the *Qĕdushsha*-singing *Seraphim* is of course deduced from Is. vi. It is uncertain whether *Qĕdushsha* here is really = *Trisagion*.

The *Seraphim* are identical with the *Chalkadri* of 2 *En.* xii and xv. 1 (according to CHARLES) and, probably, also with the 'serpents' of 1 *En.* xx. 7 ("Gabriel, one of the holy angels, who is over Paradise and the serpents and the Cherubim"). Cf. 2 *En.* xix. 6.

In *Apoc. Mosis*, xxxiii. 3, the *Seraphim* are connected with the *Merkaba* as here.

They appear as one of the classes of superior angels in 1 *En.* lxi. 10: "And He will summon all the host of the heavens, and all the holy ones above, and the host of God, the *Kerubin*, *Seraphin* and *'Ophannin*"; and *ib.* lxxi. 7: "And round about were *Seraphin*, *Cherubin* and *Ophannin*...". Cf. further 2 *En.* xix. 6, xxix. 3, *TB. Chag.* 12 b.

As the first (and highest) rank of angels they are represented (as here) in the Coptic *Mysteries of St John and the Holy Virgin*, fol. 6 b (Budge's ed.): "I saw all the ranks of the angels. The first rank contained the Seraphim".

(11) And each one of them gives forth light like unto the splendour of the Throne of Glory: so that not even the Holy *Chayyoth*, the honoured *'Ophannim*, nor the majestic *Kerubim* are able to behold it. For everyone who beholds it, his eyes are darkened because of its great splendour.

(12) Why are they called *Seraphim*? Because they burn (*saraph*) the writing tables of Satan: Every day Satan is sitting, together with SAMMAEL, the Prince of Rome, and with DUBBIEL, the Prince of Persia, and [10]they write[10] the iniquities of Israel on writing tables which they hand over to the *Seraphim*, in order that they may present them before the Holy One, blessed be He, so that He may destroy Israel from the world. But the *Seraphim* know [11]from the secrets[11] of the Holy One, blessed be He, [12]that he desires not,[12] that this

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10–10 *DE*: 'he writes' 11–11 *E*: 'in a vision from' 12–12 ins. from *D*. *A* om.

Berith Menucha, 38 b, also puts the *Seraphim* in the highest rank, under the leadership of YEHOEL.

Further on the *Seraphim*, see the Introduction.

(12) **Every day Satan is sitting, together with Sammael** etc. Satan is here the Prince of the Accusers, SAMMAEL and DUBBIEL being merely his assistants. This function tends more and more to be transferred to SAMMAEL, who as the representative of Rome, the head of the Gentile Nations, naturally becomes the chief supraterrestrial enemy of Israel. So, ch. xiv. 2, SAMMAEL is explicitly named 'the Prince of the Accusers'. Likewise, in the *Pirqe Mashiâch*, *BH*. iii. 68, SAMMAEL appears as the official accuser of Israel. In the earlier Apocrypha he is the angel of death, e.g. *Sir*. xxv. 24; 3 *Bar*. iv. 8, ix. 7. He is also identified with the serpent of the Genesis narrative of the primordial sin, or at least considered as the angel who led Adam astray acc. to 3 *Bar*. iv. 8, ix. 7. Traces of his character as angel of death are found even in later writings, e.g. *Midrash Peṭirath Moshe*, *BH*. i. 125, acc. to which 'SAMMAEL, the head of the Accusers' aspires to fetch Moses' soul at the time of his death. In the same line fall his functions of prince of the *Nehar di-Nur*, the fiery river (*Zohar*, i. 40 a, ii. 243 b), and angel of Gehenna (*Midrash Konen*, *'Arze Lebanon*, 3 b, *P. R. 'El*. xxxi, xiii). As Prince of Rome Sammael is mentioned in *Gen. R*. lxxvii, in *Pirqē Mashi'ch*, *ib*., in *Hek. R*. iv, v and freq. As such he obtains a prominent place among 'the Princes of Kingdoms', even at times represented as their leader. Cf. notes on chh. xiv. 2 and xvii. 8.

For DUBBIEL as the Prince of Persia cf. *TB. Yoma*, 77 a. *Vide* Introd. sect. 7.

For 'Satan' and 'Satans' as having access to heaven, *vide* CHARLES, *The Book of Enoch*, p. 66, on the relation of 'The Parables' of 1 *En*. to the rest of the book. Acc. to 1 *En*. xl. 7, the Satans have access to heaven.

that they may present them before the Holy One. This conception of the Seraphim as having the function of handing over documents or petitions to the Holy One, is represented in a somewhat different form in the statement occurring in *Lev. R*. xxii and *Eccl. R*. x, that the record of man's deeds during the past day is during his sleep transmitted by the '*nĕshāmā*' to a *Kerub* and by the *Kerub* to a *Seraph*, who in his turn presents it before the Holy One, blessed be He. The conception is based on the assumption that the *Seraphim* are the class of *Merkaba*-angels who stand next to the Throne.

know from the secrets of the Holy One. It was thought that some of the highest angels enjoyed the privilege of partaking in the knowledge of God's secrets;

people Israel should perish. What do the *Seraphim*? Every day do they receive (accept) them from the hand of Śatan and burn them in the burning fire over against the high and exalted Throne [13] in order that [14]they may not come[14] before the Holy One, blessed be He, at the time when he is sitting upon the Throne of Judgement, judging the whole world in truth.

CHAPTER XXVII

RADWERIEL, *the keeper of the Book of Records*

R. Ishmael said: Metatron, the Angel [1]of *H'*[1], the Prince of the Presence, said to me:

(1) Above the *Seraphim* there is one prince, exalted above all the

13 *E* adds: 'of Glory' 14–14 so *DE*. *A*: 'he may not present them'

Ch. xxvii. 1–1 *E* om.

they knew beforehand the decrees and the reasons of the decrees. Cf. chh. xxviii. 4, x. 1, xlv. 1, 2 and notes resp., xviii. 16 and note. A technical term for this knowledge of the Divine secrets was the expression "know from inside the Curtain" or "hear from behind the Curtain". Cf. *Chag.* 16 a (concerning the ministering angels), *Chibbuṭ ha Qeber*, iv (of the angel of death), *Ma'yan Chokma, et freq.* (of the angel *Galliṣur*).

receive them from the hand of Satan and burn them... that they may not come before the Holy One etc. Cf. how acc. to 1 *En.* xl, "the four presences on the four sides of the Lord of Spirits" "fend off the Satans and forbid them to come before the Lord of Spirits to accuse them who dwell on the earth" (vs. 7). The accusations have no power to alter the Divine decrees concerning Israel, so far as they are sufficiently counterpoised by high merits on the part of Israel (for instance their acceptance of the Tora on mount Sinai, without which acceptance the whole world could not have subsisted). Of this impotence of the accusations the burning 'of the writing tables of Satan' is a metaphor.

The *Seraphim* are here represented as frustrating the plottings of the accusing angels. In *P. R. 'El.* on the contrary, SAMMAEL, the *Chayyoth* and the *Seraphim* in unity desire man's fall and plan to bring it about.

sitting upon the Throne of Judgement, judging the whole world in truth. The interest begins to turn to the Judgement. Similarly, in the independent angelological exposition contained in ch. xviii, the functions of the last enumerated angels centre round the different aspects of the Divine Judgement. The Throne of Glory seems to the visionary as he directs his gaze higher, to reveal itself as the Throne of Judgement. For the expression 'judging in truth' cf. ch. xxxi. 1.

Ch. xxvii. Ch. xxvii, although belonging to the same angelological section as the preceding chapters, leaves the subject of the angels of the *Merkaba* and the princes appointed over them and approaches the subject of the Judgement, already alluded to by the last verse of the aforegoing chapter. It treats of RADWERIEL, the heavenly registrar, the keeper of the Case of Writings, of which the most important is 'the Book of Records'. On 'the Book of Records' the Judgement is to be based.

(1) **Radweriel H'.** The name is, so far as is known to the present writer, an ἅπαξ-λεγόμενον. So is also the reading of *E*: '*Daryoel*'. But it seems very probable that

princes, wondrous more than all the servants. His name is RADWERIEL[2] *H'* who is appointed over the treasuries of the books.

(2) He fetches forth the Case [3]of Writings (with) the Book of Records in it, and brings it before the Holy One, blessed be He. [4]And he breaks the seals of the case[43], [6]opens it, [5]takes out[5] the books and delivers them before the Holy One, blessed be He[6]. And the Holy One, blessed be He, receives them of his hand and gives them in his sight to the Scribes, that they may read them [7]in the Great *Beth Din*[7] in the height of 'Araboth Raqia', before the heavenly household.

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2 *E*: 'Dāryō'el' *D* marks, through vowel points, the pronunciation '*Radweriel*', which is adopted above. 3–3 *E* om. 4–4 *D* om. 5–5 so *E*. *A* corr.: 'gives' 6–6 *D* om. 7–7 so *DE*. *A* (seemingly): 'before the Holy One, blessed be He, the Great One'

there exists a connection as well with regard to name as function between RADWERIEL here and the 'VRETIL' of 2 *En.* xxii. 11, 12 (and xxiii): "*And the Lord called one of his archangels, by name Vretil, who was more wise than the other archangels and wrote down all the doings of the Lord. And the Lord said to Vretil, 'Bring forth the books from my store-places, and give a reed to Enoch and interpret to him the books'* etc." The affinities between this and the features represented in the present chapter are obvious. 2 *En.*: VRETIL, an archangel, more wise than the other archangels—*here*: RADWERIEL, above the *Seraphim*, the highest of the Merkaba-angels, exalted above all the Princes etc.; 2 *En.*: VRETIL brings forth the books from God's store-places—*here*: RADWERIEL is appointed over the treasuries of the books and fetches forth the 'Case of Writings with the Book of Records'.

The derivation of the words 'RADWERIEL' or 'VRETIL' is uncertain: from the Greek εὐρρείτης (thus signifying 'fluent speech, fluent reading'?). Cf. vs. 3. He may originally have had the function, here assigned to the scribes, of 'reading the books before the Great *Beth Din* in heaven'.

(2) **Case of Writings.** The Hebrew word, here translated 'Case', is used in this sense in *TB. Soṭa*, 22 d, *Meg.* 26 b *et al.*, also *Alph. R. 'Aqiba*, letter *Qoph*.

Book of Records (or 'of remembrance'). On the three main lines of conceptions of the 'books' at the Judgement cf. note on ch. xviii. 24. The 'book of records' evidently is conceived of as recording all the deeds of the inhabitants of the world relevant to the issues at the Judgement. The Book of Records is the basis of the Judgement also acc. to the liturgical prayer 'ונתנה תקף' ("and thou wilt remember all that is forgotten, and wilt open the Book of Records").

takes out the books. The plural might either refer to other books besides and inclusive of the Book of Records or be due to a confusion between two traditions, one knowing one 'Book' only, the other speaking of 'the books'. The second tradition is represented, e.g. in 4 *Ez.* vi. 20, *Ap. Bar.* xxiv. 1, Rev. xx. 12, not to mention Dan. vii. 10.

gives them...to the scribes, that they may read them. A similar situation, with the same expressions, is pictured in the *Alph. R. 'Aqiba*, letter *Qoph*, only with the difference that it there takes place at the court of the Pharaoh. The illustrative features are borrowed from the writer's ideas of the proceedings at a royal court.

The Great Beth Din or *Sanhedrin* or Court of Justice. Cf. chh. xxviii. 9 and xxx. 1. The *Sanhedrin* on earth had its counterpart in heaven, the *Beth Din Shelma'ala* under the presidency of the Most High himself. The members of the *Beth Din* on high were the highest angels, according to ch. xxx evidently the seventy-two princes of kingdoms together with the Prince of the World, acc. to ch. xxviii. 9,

(3) And why is he called RADWERIEL[8]? Because out of every word that goes forth from his mouth an angel is created: and he stands in the songs (in the singing company) of the ministering angels and utters[9] a song before [10]the Holy One, blessed be He[10] when the time draws nigh for the recitation of the (*Thrice*) *Holy*.

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8 *E*: 'Dāryō'el' 9 *E*: 'they utter' 10–10 *E*: 'him'

presumably, the '*Irin* and *Qaddishin* (cf. notes, *ad loca*). See also *Hek. R.* v. 3, *BH.* iii. 87.

Concerning the conception of '*Scribes*' cf. on ch. xxxiii. 2. Acc. to some passages, there is only one 'Scribe' as such: e.g. ch. xxxiii. 2 (in the reading of *E*) and *Hek. R.* v. 1. Acc. to chh. xviii. 23–25 and xxxiii. 2 (in the adopted reading) the Scribes are two in number. They record the deeds of the inhabitants of the world in the 'books', and also write down the divine decrees (*Hek. R.* v. 1). Here they are even more represented as reading what is written in the books before the *Beth Din* (cf. *Alph. R. 'Aqiba*, letter *Qoph*, referred to above). The last function was perhaps, as already suggested, originally assigned to VRETIL-RADWERIEL: in 2 *En.* xxii. 12, VRETIL is asked to "*interpret* to him (Enoch) the books".

(2) **Why is he called Radweriel? Because out of every word that goes forth from his mouth an angel is created.** This explanation of the name presupposes the form 'DIBBURIEL' or 'DABARIEL'. The form 'DABAR YAH' is found in a MS. acc. to Schwab, *VA.* The derivation is perhaps a mere construction on the part of the writer. Exchanging '*W*' for '*B*' he reads '*Ra-Dabariel*' or '*Radibburiel*', regarding the '*Ra*' as an epenthesis.

The ascribing to an angel-prince of the faculty of creating an angel by the 'word of his mouth' is rather singular. Such a statement is otherwise made of God, e.g. ch. xl. 4, *Chag.* 14 a, *Gen. R. Par.* lxxviii, *Lam. R.* on iii. 23. It would seen that the present passage could be made to refer to 'RADWERIEL' only on the assumption that it is one of the different names of the Godhead, and not the name of an angel. The whole of vs. 3 might have been adduced from a treatise on the Divine Names. The instances where the same name at one time or in one writing is represented as the name of an angel, and in another as one of the names of the Godhead, are frequent in the cabbalistic literature. Cf. the case of 'TAG'AS', note on ch. xviii. 5; the '*Pardes*' (quoted *YR.* i. 90 a) discusses the ''*Akatriel*' of *Ber.* 7 a, rejecting the view that it is the name of the Most High, and maintains that ''Akatriel' is "a Prince on high".

he stands etc. The 'he' probably refers to the created angel. **in the songs.** The Hebrew here might be translated 'in the service' instead of 'in the songs, i.e. in the singing company' of the ministering angels. But the latter is presumably the correct interpretation. The exact meaning is: 'he stands and sings the songs (*shiroth* as a technical term) which the ministering angels sing'. Cf. *Gen. R.* lxxviii: "God creates every day a new order of angels who utter a song, etc." See note on ch. xl. 4. On RADWERIEL *vide* Introd. sect. 13 A (6).

CHAPTER XXVIII

The 'Irin and Qaddishin

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

(1) Above all these there are four great princes, '*Irin* and *Qaddishin* by name: high, honoured, revered, beloved, wonderful and glorious ones, greater than all the children of heaven. There is none like unto them among all the celestial princes and none their equal among all the Servants. For each one of them is equal to all the rest together.

(2) And their dwelling is over against the Throne of Glory, [1]and their standing place [2]over against the Holy One, blessed be He[2],

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1–1 *E* om. 2–2 so *D*. *A* uncertain, corr.; perhaps: 'is the place of the Throne (*Beth ha-kKisse*)'

Ch. xxviii. (1) **'Irin and Qaddishin,** i.e. the Watchers and the Holy Ones.

The '*Irin* and the *Qaddishin* are acc. to the present angelological system at the summit of the hierarchy of angels. They form the council of the Most High (vs. 4), have executive power over the terrestrials (vs. 6) and, acc. to the latter part of the chapter, they assist at the forensic as well as retributive judgement, being both 'court-officers' and executors of the Divine decrees.

The '*Irin* are mentioned in 1 *En.* (as 'Watchers'), alone or together with the *Qaddishin* (= 'Holy Ones') in chh. vi–xvi, xix, lxxxvi *et al.* In 2 *En.* they appear as the '*Grigori*', *ib.* xviii.

The expression 'Holy Ones' occurs frequently in 1 *En.* (chh. ix. 3, xii. 2, xiv. 23, xxxix. 5, xlvii. 2, lvii. 2, lx. 4, lxi. 8, 10, 12, lxv. 12, lxix. 13, lxxi. 8, lxxxi. 5, cvi. 19. *Vide* CHARLES, 1 *En.* Index II, "Angels, the holy ones"). In ch. ix. 3 it refers to the *four* archangels or 'Presences', in ch. lxxxi. 5 to the seven archangels, in ch. xlvii. 2 possibly to the *Chayyoth*, in chh. xxxix. 5, lx. 4, lxi. 8, lxv. 12 to the angels or 'children of heaven' in general, the distinction from other classes of angels or as a definite class being uncertain, as is the case also with chh. lvii. 2 and lxxi. 8. Of special interest here are ch. xii. 2 ("watchers and the holy ones"), ch. xiv. 23 ("the most holy ones who were nigh to him did not leave by night [= watchers] nor depart from him"). These passages indicate a conception of the '*Irin* and *Qaddishin* as a special class of angels, intimately connected with each other, and hence show affinity with the presentations of our chapter. Cf. also ch. lxix. 13.

As regards the 'Watchers' we meet with two different traditions in 1 *En.* One, the more prominent, is embodied in chh. vi–xvi, xix, lxxxvi, represents the watchers as fallen angels, identifying them with "the sons of God" (Gen. vi). The other view agrees with that of the present chapter in placing the Watchers near the Divine Presence and is represented in chh. xii. 2, xiv. 23, lxi. 12 ("those who sleep not above in heaven" = 'the Watchers') and, possibly, ch. cvi. 19. (Cf. however, CHARLES's distinction in *Pseudepigrapha* (*A and P.* II), p. 188, note 5.)

Notice the expression, 1 *En.* xx. 1: "the holy angels who watch", with reference to the seven archangels.

The names and conception are, of course, deduced from Dan. iv. 14 (10). See vss. 4, 8 and 9 here. The present interpretation of the said passage in Daniel is, however, by no means the general one. Cf. the commentaries.

(2) their dwelling is over against the Throne of Glory...over against the

so that the brilliance of their dwelling is a reflection of the brilliance of the Throne of Glory[1]. And the splendour of their countenance is [3]a reflection of[3] the splendour of *Shekina*.

(3) And they are glorified by the glory of [4]the Divine Majesty (*Gĕbūrā*)[4] and praised by (through) the praise of *Shekina*.

(4) And not only that, but the Holy One, blessed be He, does nothing in his world without first consulting them, but after that he doeth it. As it is written (Dan. iv. 17): "The sentence is by the decree of the *'Irin* and the demand by the word of the *Qaddishin*."

(5) The *'Irin* are two and the *Qaddishin* are two. And how are they standing before the Holy One, blessed be He? [5] It is to be understood, that one *'Ir* is standing on one side and the other *'Ir* on the other side, and one *Qaddish* is standing on one side and the other on the other side.

1–1 *E* om. 3–3 so *DE*. *A*: 'like unto, similar to' 4–4 *E*: 'Shekina'
5 here the parallel of *D* breaks off.

Holy One. . . the brilliance of their dwelling is a reflection of. . . the Throne etc. This is best paralleled by what is said with regard to Metatron, chh. vii, x. 1 seq., xlviii c 4, 5, 7. These expressions will presumably convey the exclusive position of the *'Irin* and *Qaddishin*. They are depicted as having their abode at the very top of the hierarchical structure: face to face with the Throne of Glory and the *Shekina*. For 'the splendour of *Shekina*' see note on ch. v. 4. Ch. xxii. 7 and 13, the splendour of *Shekina* is said to be on the face of KERUBI'EL, resp. the *Kerubim*. But there the splendour of *Shekina* is received from above; 'the *Shekina* is resting upon them', *ib*. 13.

(3) **they are glorified by the glory of the Divine Majesty and praised by the praise of Shekina.** The glorification and praise directed towards the *Shekina* are reflected also on the *'Irin* and the *Qaddishin*, owing to their near association with the Godhead.

(4) **the Holy One, blessed be He, does nothing. . . without first consulting them.** Cf. *TB. Sanh.* 38 b: "the Holy One, blessed be He, doeth nothing without consulting the heavenly household, as it is written (Dan. iv. 17): 'The sentence is by the decree of the watchers etc.'" What in Talmud is applied to the angels in general ('the heavenly household') is here referred to the definite class of angels called *'Irin* and *Qaddishin*. The idea of God consulting the angels is common in Rabbinic: "when God wished to create the first Adam, he took counsel with the ministering angels" (e.g. *Gen. R.* viii. 4). The important feature here is that the function of Divine counsellors is limited to a specified class of angels; and this is evidently due to the attempt to systematize, characteristic to the present section. Of necessity the advising function could be ascribed to none but the highest class of angelic beings.

(5) **The 'Irin are two and the Qaddishin are two.** The *'Irin* and *Qaddishin* are acc. to this verse only four in number. In vs. 9 they must be conceived of as being a larger number. The 'Holy Ones', 1 *En.* ix. 3, are four, being identified with 'the four Presences, MIKAEL, URIEL, RAPHAEL and GABRIEL'. Otherwise the "Watchers (and Holy Ones)" of 1 *En.* are numerous: acc. to ch. vi. 6 they are 200. There might possibly be some connection between the passage 1 *En.* ix. 3 and the present vs. (traces of the same tradition?). Cf. note on ch. xxviii. 9.

(6) And ever do they exalt [6]the humble[6], and they abase to the ground those that are proud, and they exalt to the height those that are humble.

(7) And every day, as the Holy One, blessed be He, is sitting upon the Throne of Judgement and judges the whole world, and the Books of the Living and the Books of the Dead are opened before Him,

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6–6 *A* om.

(6) **And ever do they exalt the humble.** *A* seems to read: 'And they make high the world'. **abase...those that are proud and...exalt...those that are humble.** This idea is deduced from Dan. iv. 17: "the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men", which follows after the words cited in support of the conception of the *'Irin* and *Qaddishin*. What there is said with reference to God has been transferred to the *'Irin* and *Qaddishin*, the counsellors and executors of the Divine decrees. Cf. ch. xlviii c 9.

CHH. XXVIII. 7–XXXIII. 2.

The Divine Judgement and the Heavenly Tribunal.

With vss. 7–10 of the present chapter (xxviii) a certain change in character is noticeable. The main difference is that the systematic exposition of the aforegoing part, with its specific manner of expression seems to be ended. The theme which already from ch. xxvi. 12 has begun to verge into the conceptions of the Judgement is henceforth (till ch. xxxiii. 3) altogether absorbed in the different aspects of the Divine Judgement, the heavenly assize and the execution of the Divine decrees. But, in contrast to the preceding angelological section, this section reveals no clear progressive structure in the treatment of its subject, but leaves rather the impression of a complex of culled fragments from the different traditions of the proceedings at the Divine Court of Justice.

A divergence in the present vss. of ch. xxviii from the preceding has already been referred to: the *'Irin* and *Qaddishin* are in vs. 5 said to be four in number, vs. 9 presupposes a considerably larger number. Chh. xxix and xxx furthermore maintain the identity of the *'Irin* and *Qaddishin* with the seventy-two princes of kingdoms. (Acc. to the angelological section the 72 princes of kingdoms probably occupy a comparatively low place in the angelic hierarchy, see note on ch. xvii. 8.)

For divergences within the section notice e.g. (1) ch. xxviii. 7, the books on which the judgement is to be based are 'the Books of the Living and the Books of the Dead'; ch. xxx. 2 speaks only of 'the book in which all the doings of the world are recorded'; and ch. xxxii. 1 of 'the book': (2) chh. xxxi. 1 and xxxiii. 1, two different representations of the same idea: the relation between the agencies of Justice and Mercy at the Judgement (esp. from the point of view of mediation between them). For the different conceptions of the Judgement cf. also the Introduction, sect. 16.

(7) **every day as the Holy one...is sitting upon the Throne of Judgement,** i.e. every day, at the time when. The judgement here is daily. Cf. the dictum of R. Yose, *Tosephta Rosh ha Shana*, i, "man is judged every day". It is both *forensic* and *retributive*. The cases (vss. 8, 9) refer to the continual happenings in the daily life of man (and the world in general), and the decrees are executed immediately.

the Books of the Living and the Books of the Dead. Cf. ch. xviii. 23 seq. In view of the character of the Judgement as daily, the Books of the Dead are here probably of the same significance as in ch. xviii. 24; they record the time destined for every man's death. The Books of the Living may be the records of the time destined for a man's entering life on earth, but are perhaps also conceived of as

then all the children of heaven are standing before him in fear, dread, awe and trembling. At that time, (when) the Holy One, blessed be He, is sitting [7] upon the Throne of Judgement[8] [9]to execute judgement[9], his garment is white as snow, the hair on his head as pure wool [10]and the whole of his cloak[10] is like the shining light. And he is covered with righteousness all over as with a coat of mail.

(8) And those *'Irin* and *Qaddishin* are standing before him like court officers before the judge. And they raise and argue every case and close the case that comes before the Holy One, blessed be He, in judgement, according as it is written (Dan. iv. 17): "The sentence is by the decree of the *'Irin* and the demand by the word of the *Qaddishin*."

(9) Some of them argue and others pass the sentence in the Great *Beth Din* in *'Araboth*. Some of them make the requests from before [11]the Divine Majesty[11] and some close the cases before the Most High. Others [12]finish by going down[12] and (confirming =) executing the sentences on earth below. [13]According as it is written[13] (Dan.

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7 *E* ins. 'as judge' 8 *E*: 'Presence' 9–9 *E* om. 10–10 so *E*. *A* corr.: 'and he is wholly lifted up' 11–11 so with *E*. *A* has a lacuna. 12–12 *E* om., thus reading 'others execute the sentences etc.' 13–13 *A* lacuna.

recording the deeds (merits and transgressions) of the living (= the Book of Records, chh. xxx. 2, xxvii. 2).

Throne of Judgement...garment is white as snow etc. This is deduced from Dan. vii. 9. The Throne of Judgement as a conception plays a prominent part in 1 *En.* xc. 20, xlv. 3, lv. 4, lxi. 8, lxix. 27 (only in the first of these instances, however, called "the Throne of Judgement", in the others "the Throne of Glory"), also 4 *Ez.* vii. 33 ("And the Most High shall be revealed upon the throne of judgement"). See BOX, *Ezra-Apocalypse*, p. 118.

(8) **And those 'Irin and Qaddishin are standing before him like court officers before the judge.** Acc. to *Mass. Hek.* "seven court-officers are sitting on seven thrones" before the Holy One. A quotation, *YR.* i. 7 a, from the writings of Eleazar of Worms treats of the "seven court officers (*shoṭerim*) in heaven by whose demand every decree is executed, whether for good or for evil, abundance or privation, war or peace".

they raise and argue...and close the case. The cases include all different issues arising from the course of the daily life of the inhabitants on earth. Acc. to *Ex. R.* xxxi, angels act as defensors and accusers of man at the judgement: "when a man has committed a transgression and stands before God to receive judgement, then some angels plead in his defence, others accuse him guilty".

(9) **Some of them argue and others pass the sentence...some of them make the requests...some close the cases...others finish by...executing the sentences.** Cf. Sa'adya's *commentary* on Dan. iv. 17: "The *'Irin* are the Holy Angels of anger and fury who pass the sentence". (Notice, by the way, how Sa'adya represents the angels in question as one class only, called *'Irin*, regarding the *'Qaddishin* = Holy Ones' as an attribute—further, how he identifies them with "the angels of anger and fury" usually but another name for the 'angels of destruction', cf. note on ch. xxxi. 2.) Cf. also *Hilkoth Mal'akim, Add.* 27199, fol. 124 a: "the angel who passes the sentence and who issues the demands is called *'Ir* and *Qaddish*".

It is evident from the way in which the various functions are depicted as divided

iv. 13, 14): "Behold an '*Ir* and a *Qaddish* came down from heaven and cried aloud and said thus, Hew down the tree, and cut off his branches, shake off [14]his leaves[14], and scatter his fruit: [15]let the beasts get away from under it, and the fowls from his branches[15]".

(10) Why are they called '*Irin* and *Qaddishin*? By reason that they sanctify the body and the spirit with lashes of fire on the third day of the judgement, as it is written (Hos. vi. 2): "After two days will he revive us: on the third he will raise us up, and we shall live before him."

14–14 *A* lacuna. 15–15 *E* om.

between the '*Irin* and *Qaddishin*, that they are in this verse regarded as comprising a comparatively large number. One might, with some certainty, venture the conjecture that the underlying idea here is the representation of the '*Irin* and the *Qaddishin* as the Heavenly *Beth Din*. The '*Irin* and *Qaddishin* would then be conceived of as 70 or 72. This is confirmed by the confusion in the two chapters following next, between these angels and the 72 princes of kingdoms who acc. to ch. xxx constitute the heavenly *Beth Din*. Also, in *Zohar*, e.g. ii. 6 a, the '*Irin* and *Qaddishin* of Dan. iv. 14 are explicitly interpreted as "the 72 members of *Sanhedrin* who consider the judgements of the world".

That the '*Irin* (and *Qaddishin*) in 1 *En.*, according to the prevalent representation there, are counted as a large number (e.g. ch. vi. 6: 200) is already recalled above. On the other hand, in later cabbalistic writings, they are likewise often pictured as a numerous class of angels, e.g. *YR.* i. 162 b (quotation from *Sōdē Rāzā*), they are referred to with the formula "the *troops* of '*Irin* and *Qaddishin*".

(10) **they sanctify the body and the spirit with lashes of fire.** The expression 'the body and the spirit' may be taken in two different senses, viz. as referring either to the angels in question (the '*Irin* and *Qaddishin*) or to the body and spirit of a man who has undergone judgement; the judgement of man, referred to here, would in this case be the so-called *Din ha-qQéber*, the judgement on man immediately after his death. The interpretation of the present sentence in the sense of 'sanctify the body and spirit of the judged man' is probably the correct one, esp. in view of the difficulty, that otherwise arises, of explaining the meaning of the words immediately following: 'on the third day of judgement'. 'The third day' cannot very well be meant '*absolutē*', since the judgement here is daily and continual. But with the assumed interpretation it will naturally take on the meaning 'the third of the three days that man is judged', the third day being also the final one, on which the sentence passed on man is consummated through his purification in fire ('by lashes of fire'). Cf. ch. xliv.

The result thus arrived at accords with *Masséket Chibbuṭ ha-qQeber*, *BH.* i. 151: "The ministering angels (corresponding to the '*Irin* and *Qaddishin* of the present verse) receive man, after his death, from the hands of the angel of death; they judge him on the first two days on account of his character as developed during his life, through his observance or neglect of the statutes of *Tora*; on the third day they judge him, spirit, soul and body, by strokes with lashes of fire". This is a description of the *Din ha-qQéber*, referred to above.

The bath of sanctification or purification in fire is depicted as forming the conclusion of judgement also with regard to the ministering angels, in *Revelation of Moses* (tr. Gaster, *rec. B*, in *Royal Asiatic Society's Journal*, 1893): "the Almighty sits and judges the ministering angels, and after the judgement they bathe in that river of fire and are renewed". Cf. ch. xxxvi.

It is true that in other connections the *Qaddishin* are represented as 'sanctifying

CHAPTER XXIX

Description of a class of angels

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

(1) Each one of them has seventy names corresponding to the seventy tongues [1]of the world[1]. And all of them are (based) upon

1–1 *E* om.

themselves in fire'. Thus in *Shemoth shel Metatron*, *Bodl.* MICH. 256, fol. 40 b, we read: "Metatron admonishes the angels every third day to bathe and purify themselves in the fiery river (*Nehar di-Nur*)".

Ch. xxix. Ch. xxix contains a short description of angels, the names or class of which are not defined in the chapter. As the context now stands, the description is, by the opening words 'each one of *them*', made to refer to the '*Irin* and *Qaddishin* of the aforegoing chapter. On the other hand, the following chapter, xxx, in defining 'the great princes who are called *H'* by the name of the Holy One' as the 72 Princes of Kingdoms, seems to have in view no others than the angels of the present chapter, of which it is stated here that their names are 'based upon the Name of the Holy One'.

Thus, in the present arrangement of the context, the '*Irin* and *Qaddishin* are, by inference, identical with the Princes of Kingdoms. The identification is justifiable, since the functions of both categories, as represented in chh. xxviii. 7–xxx, are practically congruent: they are both depicted as constituting the Celestial *Beth Din*, the Divine Council or Court of Justice.

It is scarcely probable, however, that ch. xxix is the original continuation of ch. xxviii. 7–10. It gives the impression of being a fragment from an angelological description from some other source. When considered by itself, it can best be understood as treating of the Princes of Kingdoms, for the reason that the expression 'seventy names corresponding to the seventy tongues of the world' naturally —and usually—connects the angels or angel of which it is used, with the conception of the seventy nations and their representative body in the heavens.

Still it seems to be a necessary conclusion that to the Redactor, responsible for the present arrangement of chh. xxviii–xxx seqq., the identity of the '*Irin* and *Qaddishin* with the Princes of Kingdoms, did not, at least, present any difficulty. Some tradition to this effect might have obtained. As a trace of such a tradition, although from a late source, may perhaps be regarded the passage on the Princes of Kingdoms in Menaḥem Reqanati's *Commentary on the Pentateuch*, Gen. x. 5 (*EJ*): "70 princes are set over the 70 nations...they are the 70 princes who surround the Throne of Glory and they are the same that are called in the Song of Solomon (Cant. iii. 3) 'the Watchmen (*Shōmĕrim*) that go about the city', for by their hands *the decrees from on high are issued* (cf. ch. xxviii. 8 seq.)".

Convergences between the conceptions of the Watchers and of the Representatives of the Nations (the Princes of Kingdoms) may have occurred at an early period, although then perchance in another aspect. The Watchers (1 *En.*) as well as the Princes of Kingdoms, acc. to a different trend of traditions, were regarded as evil agencies in the world (cf. 1 *En.* lxxxix. 59–65 and note on ch. xxviii. 1). The Watchers become the leaders of corrupt mankind on earth and the Princes of Kingdoms are the rulers of the Gentile nations: occasionally the leader of the Watchers is mentioned as SATANIEL or SAMMAEL, and the Princes of Kingdoms, as evil agencies, are later regularly represented as headed by SAMMAEL. Cf. on this *TB. Sota*, 9 a, *Sha'are 'Ōrā*, 65 a, *'Emeq ha-mMelek*, 121 b *et al.*

the name of the Holy One, blessed be He. And every several name is written with a flaming style [2] upon the Fearful Crown (*Kéther Nōrā*) which is on the head of the high and exalted King.

(2) And from each one of them there go forth sparks and lightnings. And each one of them is beset with horns of splendour round about. From each one lights are shining forth, and each one is surrounded by tents of brilliance[3] so that not even the *Seraphim* and the *Chayyoth* who are greater than all the children of heaven are able to behold them.

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2 *A* adds: 'of iron' 3 *E*: 'Understanding (*Binā*)'

(1) **seventy names corresponding to the seventy tongues...(based) upon the name of the Holy One.** Exactly the same is said with regard to Metatron, chh. iii. 1 and xlviii c 9. The expression 'seventy names corresponding to the seventy tongues' is a formula, conveying the connection of the angels in question with the seventy nations. So ch. xlviii c 9 the ascribing to Metatron of seventy names is clearly connected with his character of chief of the seventy princes of the seventy nations. The phrase 'based upon the Name of the Most High' with regard to a name, means that it contains the elements of the *Tetragrammaton*. Cf. note on ch. x. 3 and the angelic names ch. xviii. 9–24. **written with a flaming style.** Cf. chh. xiii. 1, xxxix. 1, xli. 4. **upon the Fearful Crown...on the head of the... King.** The Fearful Crown '*Kéther Nōrā*' is the technical term for the crown on the head of the Most High as seated on the Throne of Glory. In magical writings the 'Fearful Crown' plays a prominent role, being, together with 'the Great Seal', the most effectual of magical formulas. Cf. *Hek. Zot.* (*Bodl.* MICH. 9, fol. 66 a): "the Fearful Crown...(follow some mystical letters)...this is the crown with which one conjures all the Princes of Wisdom". Cf. also *Mass. Hek.* vii: "the crown on the forehead of the Holy One, blessed be He, on which the Explicit Name is graven".

(2) **And from each one of them there go forth sparks and lightnings** etc. This verse repeats the phraseology of the angelological section. For 'horns of splendour' cf. ch. xxii. 6. For 'tents of brilliance', ch. xxv. 6. **"not even the *Seraphim* and the *Chayyoth*** etc.' cf. ch. xxvi. 11. Does the present fragment know only the *Seraphim* and the *Chayyoth* as Merkaba-angels? Or does it regard the *Seraphim* and the *Chayyōth* as the two highest classes of superior angels by the *Merkaba*? (Cf. *Zohar*, ii. 252 b. תחות האי חיותא ארבעה שרפין....מאלין ארבע כד נטלי נפקי שביבין דאשא ומאלין שביבין אתעבידו שבעין ותרין גלגלין מלהטן באשא)

CHAPTER XXX

The 72 princes of Kingdoms and the Prince of the World officiating at the Great Sanhedrin in heaven

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

(1) Whenever the Great *Beth Din* is seated in the '*Araboth Raqia*' on high [1]there is no opening of the mouth for anyone in the world save[1] those great princes who are called *H'* by the name of the Holy One, blessed be He.

1–1 *E* om. corr.

Ch. xxx. Another representation of the daily judgement in the Celestial *Beth Din*. The function of court-officers (ch. xxviii. 8) is here attributed to the Princes of Kingdoms with their leader, the Prince of the World. In contrast with ch. xxviii. 8, 9, this function is here seen exclusively from the aspect of defence or plea in favour of the world (vs. 2). The accusing part is hereby implicitly reserved for the Most High himself.

(1) **Whenever** (lit. every fixed time that) **the Great Beth Din is seated.** Every day, at a fixed time, the Great Sanhedrin assembles in the highest of the heavens, the '*Arabōth*, under the presidency of the Holy One. This is explicit from vs. 2: 'every day at the hour that', and 'pleads...before the Holy One, blessed be He'. The sittings of the *Beth Din* are here for judgement, although the judgement may include all the various decisions with regard to the affairs of the world. But the Celestial *Beth Din* has even a wider scope. So, e.g. in *Gen. R.* xlix. 6, it is said that God introduces new *Halakas* daily in His Celestial *Beth Din*. For the *Beth Din Shelma'ala* as giving daily decisions with regard to the happenings of the world cf. *Hek. R.* i–iii seqq.

there is no opening of the mouth for anyone in the world etc. For the expression in this sense cf. *Alph. R. 'Aqiba, BH.* iii. 57. Cf. also the phrase 'opening of the mouth for the *Minim* (heretics, Christians)' = scriptural points of support for heretical beliefs. Here it apparently means that no one is allowed to speak either as accuser or defender except the Great Princes called *H'*.

great princes...called *H'* by the name of the Holy One. Ch. x. 3 speaks of '8 great princes called *H'* by the name of their King', to whom also is assigned an exceptional status. Cf. note, *ib.*, and *Hek. R.* xxi. ·called *H'* etc. In most cases simply means that the *Tetragrammaton* forms the latter part of the name. It seems to have been a general assumption, that the highest circle of angels were marked out from the other angels by the common distinction of the *Tetragrammaton* as part of their name, whereby their names were 'based upon the Name of the Holy One'. But the traditions are at variance as to the further character, number and function of these highest angels. Thus, in the present book, ch. x. 3 (already referred to), 'the 8 Great Princes, called *H'* etc.' occupy so high a position as to be above the jurisdiction of Metatron (the Lesser YHWH), which includes all the other angels and princes; in the angelological classification of ch. xviii each one of the sixteen highest princes have the '*H'* at the end of their names; in the angelological section, chh. xix–xxii, xxv–xxvii (xxviii), the six princes there named have likewise all the *Tetragrammaton* as part of their names. (It is in fact altogether in harmony with that angelological section, when ch. xxix, the '*Irin* and *Qaddishin*, the highest of the princes acc. to ch. xxvii. 1–6, are in ch. xxix represented, or made

(2) How many are those princes? Seventy-two princes of the kingdoms of the world besides the Prince of the World who speaks (pleads) in favour of the world before the Holy One, blessed be He,

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to be represented, as having their names 'based upon the name of the Holy One'.) Acc. to *Hek. R.* xxii. 1, the highest angels who are there the door-keepers of the Seventh Hall and seven in number, have all names of the form X-*H'*; in the preceding chapter of *Hek. R.* one meets with the statement that the awe-inspiring power of these guardians of the seventh Hall and of their names lies just in the fact that "each one of them, his name is called (based) upon the name of the King of the Universe".

In the present chapter again, the Princes *H'* are defined as the

(2) **Seventy-two princes of the kingdoms,** and this evidently because, acc. to the view contended here, the seventy-two princes of kingdoms, inclusive of the Prince of the world, form the highest angelic order in their capacity of constituting the Celestial *Beth Din.*

For the different conceptions of the Princes of Kingdoms, cf. note on ch. xvii. 8. Here they are decidedly conceived of as the REPRESENTATIVES OF THE NATIONS OF THE WORLD. The conception of representatives in heaven of the various kingdoms on earth is a well-known, early idea attested in the O.T., Dan. x. 20, 21; it occurs in *Sir.* xvii. 17 ("for every nation He appointed a ruler. But Israel is the Lord's part"). Since the nations were counted as seventy, the number of these representatives was at first usually given as seventy (cf. ch. xlviii c 9); so in 1 *En.* lxxxix. 59 (seventy shepherds). Apposite for the resemblance to vs. 2 of the present chapter is *Targ. Yer.* to Gen. xi. 7, 8 ("every nation has its own guardian angel who *pleads the cause* of the nation under his protection"). In *Talmud* the conception occurs, e.g. *TB. Yoma*, 77 a (MIKAEL, the prince of Israel, DUBBIEL, the prince of Persia etc.), *Sukka*, 29 a (the *Gods* of the nations suffer punishment with them). Cf. further *Gen. R.* lxviii, lxxvii, *Ex. R.* xxi, *Lev. R.* xxix, *Pesikta R.* xxiii, xxvii, *P. R. 'El.* xxiv. Notice, how in *Mass. Hek.* the conception of seventy princes is replaced by that of "70 *thrones of the Holy One*, blessed be He, corresponding to the nations of the world".

For discussion of the origin of the number 72 as ascribed to these princes, see note on ch. xvii. 8. In the present connection—the seventy-two princes of kingdoms constituting the Great *Sanhedrin* of heaven—one is reminded of the fact that the Great *Sanhedrin* proper, of which the *Beth Din shelma'ala* is a counterpart, is in a few Mishna passages represented as consisting of *seventy-two* members: *M. Zebachim*, i. 3, *Yad.* iii. 5, iv. 2.

For the princes of kingdoms as the Celestial *Beth Din* cf. also Bachya's *Commentary on the Pentateuch*, *Par. Beha'aloteka* (162 b): "The Holy One, blessed be He, said to the 70 angels who surround the Throne of Glory...and they are the Beth Din of the Holy One". Cf. *Zohar*, i. 173 b, and *Mass. Hek.* v. 70, thrones always surrounding the Shekina. The 'thrones' in *Zohar* are angelic beings when termed כרסוון, and similarly *their* 'thrones' are termed קתדראי.

the Prince of the World who speaks in favour of the world. The Prince of the World is here, then, the leader of the princes of kingdoms. He combines the functions of the rulers of the nations: they plead each one the cause of his nation, the Prince of the World pleads the cause of all the nations together, of the world in its entirety. There is no reference here to any contrast between the Gentile Nations, the idolaters, and Israel. On the contrary, the representation is strikingly universal in its character. The Accuser is God himself, whereas acc. to other views, the Prince of Israel and the princes of the nations, especially the prince of Rome (or of Persia) are represented as accusing each other before the Most High. Cf. the Introduction.

For the conception of the nations (or their representatives) appearing before God in judgement or pleading before God, cf. *inter alia* 4 *Ezra* vii. 37, and the reference in BOX, *Ezra-Apocalypse*, p. 124, note *ad loc.*, to the passage in *TB. 'Aboda Zara*, 2 a b =

every day, at the hour when the book is opened in which are recorded all the doings of the world, according as it is written (Dan. vii. 10): "The judgement was set and the books were opened."

CHAPTER XXXI

(*The attributes of*) *Justice, Mercy and Truth by the Throne of Judgement*

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

(1) At the time when the Holy One, blessed be He, is sitting on the Throne of Judgement, (then) Justice is standing on His right and Mercy on His left and Truth[1] before His face.

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1 so *E*. *A*: 'in Truth' (cf. Is. xvi. 5, quoted vs. 2).

"the nations appear before God *in the future age* to receive their reward. They are summoned up singly, are asked what they have done in the world, and each is condemned (Rome, Persia and other nations)".

On the Prince of the World see note on ch. xxxviii. 2, and cf. notes on chh. iii. 2, ix. 2–3, x. 3, xlviii c 9. In the Enoch-Metatron pieces, chh. iii–xv and xlviii c, Metatron occupies the same position as the Prince of the World here, i.e. leader of the princes of kingdoms and, notably, Metatron and the Prince of the World are. acc. to one trend of traditions, identical. Here, in so far as Metatron is represented as the speaker, this is not the case.

at the hour when the book is opened etc. This is the same view of the book, forming the base of the judgement, that we meet with in ch. xxvii. 2, 'the Book of Records'. Cf. note, *ib*. The 'records' are here perhaps conceived of more from the point of view of the nations or the world at large than of the individual.

Ch. xxxi. Another short, independent, piece on the Judgement, characterized by the representation of the hypostasized attributes of Justice, Mercy and Truth as agencies at the Divine Judgement.

Justice and Mercy as attributes of God is a subject of speculation from the earlier periods: "Palestinian as well as Alexandrian theology recognized the two attributes of God, '*middath ha din*' and '*middath ha raḥamim*' (*Sifre Deut*. 27, Philo, *De Opific. Mundi*, 60) and the contrast between justice and mercy is a fundamental doctrine of the Cabala" (*JE*, article 'Justice'). Among the Tannaites the doctrine of Justice and Mercy as the two main attributes of God was connected particularly with the name of R. Meir. Cf. Bacher, *Agada der Tannaiten*, vol. ii. p. 60, and *TB. Ber*. 48 b, *Gen. R*. xxvi, *Ab. R. Natan*, xxxii, R. 'Aqiba, *TB. Sanh*. 67 b.

(1) **At the time (or: in the hour) when the Holy One...is sitting on the Throne of Judgement.** Although not clearly indicated, the judgement is probably here, as in the preceding chapters, the daily judgement, for which is appointed a fixed time, cf. ch. xxx. 2 and note.

Justice is standing on His right hand, Mercy on His left and Truth before His face. Since Mercy in vs. 2 is represented as supporting man, Justice probably stands for the accusing function at the judgement. Justice and Mercy as agencies at the judgement or of attributes of God as Judge are perhaps indicated in the *Talmudic* dictum as to the *two Thrones*, one of Justice, the other of Mercy (*Ṣedaqa*), *TB. Chag*. 14 a, *Sanh*. 38 b (attributed to R. 'Aqiba from R. Jose the Galilean).

(2) And when man[2] enters before Him to judgement, [3](then) there comes forth from the splendour of the Mercy towards him as (it were) a staff[3] and stands in front of him. Forthwith man falls upon his face, (and) all the angels of destruction fear and tremble [4]before him[4], according as it is written (Is. xvi. 5): "And with mercy shall the throne be established, and he shall sit upon it in truth."

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2 *E*: 'a wicked man' 3–3 *E* prob. corr.: 'the Mercy goes out from judgement towards him' 4–4 *E*: 'on his right'

For the hypostasized attribute of Justice as accusing cf. *Alph. R. 'Aqiba, 2nd rec., BH.* iii. 50: "In that hour the attribute of Justice said before the Holy One, blessed be He, 'Lord of the Universe, even the righteous are designated for death (i.e. have sinned—according to Law no man shall be justified)'".

For a later representation of the roles of Justice and Mercy cf. *Sha'are 'Ora*, quoted *YR.* 7 b, vol iii: "The attribute of Justice gives to the supplicant... riches and all good things, but the attribute of Justice prevents (interrupts, annuls) the decision and says, Let us consider whether this supplicant is worthy that his supplication be granted him, and if not, let him be judged in the Great *Sanhedrin* etc." Notice the combination here of the two conceptions of Justice-Mercy and of the Great *Sanhedrin*.

The distinctive feature of the present chapter, vs. 1, is the introduction of the third attribute, the Truth, as mediating between Justice and Mercy. The combination of truth with judgement is deduced from or, rather, occurs already in the O.T. Reference is in vs. 2 explicitly made to Is. xvi. 5. Then in 4 *Ezra*, vii. 34 ("But judgement alone shall remain and truth shall stand"). For references to parallels in Rabbinic see BOX, *Ez. Apoc.* p. 122, note *ad loc.* Cf. further *Alph. R. 'Aqiba*, beg. ("The Holy One...is called Truth, and He sits on His Throne...in Truth...all his judgements are judgements of truth, and all his ways are Mercy and Truth"), and ch. xxvi. 12. The *mediating* character of the attribute of Truth is here symbolically indicated by the place assigned to it 'before the face of the Most High' between 'Justice' to the right and 'Mercy' to the left. Another expression of the mediation at the judgement is found, ch. xxxiii. 1 ('Angels of mercy, of peace, and of destruction').

The distinction involved in the expressions 'to the right', 'to the left', does not carry the extreme symbolical significance of certain gnostic systems and esp. the later *Qabbala*: there the accusing role is always assigned to the left side, the favour-pleading to the right. In the system of Ten *Sefiróth* Justice is on the left, Mercy on the right (contrast here).

(2) **when man enters before Him to (receive) judgement**, i.e. immediately after death, cf. note on ch. xxviii. 10. **there comes forth from the splendour of the Mercy towards him as (it were) a staff and stands in front of him.** This evidently means that the attribute of Mercy wields a protecting, supporting influence over man against forces working for the strict application of the principles of justice. And this influence is represented as prevailing over the latter, at least such seems to be the import of the words following: **all the angels of destruction fear and tremble before him.** The angels of destruction represent the execution of the decrees of justice (cf. ch. xxxii. 1), i.e. the punishment of man's sin. Here it appears that 'the staff' from the 'splendour of the Mercy' protects man from the rage of the angels of destruction.

For the conception of the angels of destruction cf. 1 *En.* liii. 3 ("I saw all the angels of punishment abiding and preparing all the instruments of Satan [for the sinners]"), lvi. 1, lxiii. 1 ("In those days shall the mighty and the kings...implore God to grant them a little respite from His angels of punishment"). 2 *En.* x. 3; *Ap. Petri*, 6, 8. *TB. Shab.* 55 a, presents an instance of the connection between the

CHAPTER XXXII

The execution of judgement on the wicked. God's sword

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

(1) [1]When the Holy One, blessed be He, opens[1] the Book half of

1–1 *E*: 'when they open before the Holy One, blessed be He'

angels of destruction and the attribute of Justice (as accusing and desiring the strict enforcement of the Law): "God said to Gabriel (with reference to the situation, Ezek. ix. 4 seqq.), 'Go and write on the forehead of the righteous a mark of ink, that the angels of destruction may not get power over them, but on the forehead of the wicked a mark of blood, that the angels of destruction may have power over them'. Then said the attribute of Justice before the Holy One... '...In what respect are those better than these?'" Cf. *ib.* 152 b, 89 a; *Yer. Shebu'oth*, vi. 37 a; Rev. vii. 2, xii. 7; *Test. Abr.* xii, xiii; *Gĕdullath Moshe*, section *Gehinnom*; *Masseketh Gehinnom*, *BH.* i. 142; *Alph. R. 'Aqiba*, *BH.* iii. 62. See also ch. xliv. 2 and note. In these instances they appear mainly in two aspects: one is that of executors of punishment and of the divine decrees in general in the world, the other that of officials of *Gehenna* appointed over the wicked (and intermediate).

On their number and names the different sources are at variance, from those speaking of two angels of destruction, usually called 'APH and CHÉMA (i.e. anger and fury), cf. SIMKIEL and ZA'APHIEL, ch. xliv. 2, to those counting them in thousands and myriads. *Rev. of Moses* (tr. Gaster, *RAS's Journal*, 1893, p. 589) represents the angel-prince QEMU'EL as the chieftain of 12,000 angels of destruction.

The 'man' who acc. to the present chapter, obtains the support of the attribute of Mercy is apparently man in general, the vast majority, perhaps those who elsewhere (e.g. ch. xliv) are referred to as the class of intermediate, '*bēnōniyyim*'.

Instances of the attribute of Mercy pleading for man in opposition to the prosecuting activity of the attribute of Justice are numerous in later Qabbala. *YR.* i. 94 a, quotes from '*Asara Ma'amaroth* the following passage: "The attribute of Mercy occupies itself with the merit of every creature...if a man commits a transgression, then the attribute of Justice comes to punish the man on account of the transgression but the attribute of Mercy says: 'Even if the man's hand has sinned, lo, yet his eye has not sinned...if thou wilt punish his body on account of the sin of the hand, lo, even the eye will suffer, and so it will be punished unjustly'", and continues the passage: "in this way the Mercy prevents tribulations and plagues from visiting the world (as punishments for the sins of mankind)".

Ch. xxxii. This chapter treats of the aspect of the judgement consisting in the execution of judgement on the wicked. The execution of the Divine decrees is referred to in ch. xxviii. 9, the executors there being the '*Irin* and *Qaddishin*. The identity of the executors of judgement is in the present chapter not revealed. Regarded as immediate continuation of ch. xxxi. 1 of this chapter would imply that they are 'the angels of destruction'. That is, however, the natural conclusion presenting itself at a slight examination of the chapter, since the execution of judgement is here that on the wicked only, not of the Divine decrees in general. The plurality of angelic beings indicated by the words 'they go out from before Him in every moment' can in this connection scarcely be interpreted as any others than the angels of destruction, whose essential function is the punishment of the wicked.

(1) **When the Holy One...opens the Book** etc. *One* book as the basis of judgement here as chh. xxx and xxvii. 2 (i.e. the Book of Records). Cf. notes, *ib.*

which is fire and half flame, (then) they go out from before Him in every moment to execute the judgement on the wicked [2]by His sword (that is)[2] drawn forth out of its sheath and the splendour of which shines like a lightning and pervades the world from one end to the other, [3]as it is written (Is. lxvi. 16): "For by fire will the Lord plead (and by his sword with all flesh)."

(2) And all the inhabitants of the world (*lit.* those who come into the world) fear and tremble before Him, when they behold His sharpened sword like unto a lightning from one end of the world to the other[3], and sparks [4]and flashes[4] of the size of the stars of *Raqia'* going out from it; according as it is written (Deut. xxxii. 41): "[5]If I whet[5] the lightning of my sword".

2–2 *E*: 'and His sword is' 3–3 *E* omits from 'as it is written etc.' vs. 1 till 'and sparks etc.' vs. 2. 4–4 *E* om. 5–5 *E* om.

they go out from before Him in every moment. 'They' is best understood as 'the angels of destruction'; cf. above and note on ch. xxxi. 2. For the angels of destruction as executing punishment on the wicked in the world, cf. *Hek. R.* v: "R. Ishmael said: 'What did the *Beth Din* on high do? In that hour they commanded the angels of destruction and they went down (to earth) and made a "consumption even determined" upon Caesar Lupinus'". Further *Alph. R. 'Aqiba, BH.* iii. 50, 51 (with reference to the destruction of Jerusalem): "In that hour six angels of destruction were sent down on Jerusalem, and they destroyed the people in it...and these they were: *'Aph, Chema* (cf. note, ch. xxxi. 2), *Qeṣeph* (= 'wrath'), *Mashchith* (= 'destroyer', Ex. xii. 23), *Mashmid* (also = 'destroyer'), *Mekallé* (= 'consumer')....And each one of them had a two-edged *sword in his hand*"; *ib. BH.* iii. 62 (in a context, treating of the idolaters of the world), "Forthwith *'Aph* and *Chema*, two angels of destruction,...drew *their sword*...in order to destroy the world". Cf. further the references adduced in the note on ch. xxxi. 2. The expression every moment prompts the conclusion that the execution of the punishment is one that takes place in this world continually (as well as through periods of great crises); this is confirmed by pointing to the parallel passages just referred to. We are even in this chapter concerned with the daily judgement. Against this conclusion does not speak what follows:

by His sword (that is) drawn forth out of its sheath. In the two passages from *R. 'Aqiba* cited above, the angels of destruction are represented as armed with swords. Here the sword by means of which the punishment is executed is 'the sword of God', a conception, acc. to the statements in the present chapter itself, deduced from Is. lxvi. 16 and Deut. xxxii. 41. The sword of God is a well-known, eschatological, symbol of the O.T. Cf. Is. xxvii. 1, xxxiv. 5, xlvi. 10, xlvii. 6, lxvi. 16, Ezek. xxi. 3 seqq. Later we meet with the same symbol of punishment and vengeance in 1 *En.* e.g. xc. 17, 19 (connected with the opening of the 'book'), "opened the book...and a sword was given to the sheep"; *ib.* xci. 12, "and a sword shall be given to it, that a righteous judgement may be executed". Add *ib.* xc. 34, lxxxviii. 2. Other instances of the same symbolic use of 'the sword' are Rev. i. 16, ii. 12, 16, vi. 3, 4, xix. 15. It may be noted that 'the sword' in this chapter again, as in the O.T., is *God's* sword, although wielded by the angels of destruction.

(3) And all the inhabitants of the world fear and tremble...when they behold His...sword...from one end of the world to the other. This is more in the style of a description of the Last Judgement. Perhaps the writer unconsciously falls in with the eschatological phraseology. Or, more probably, the situation in

CHAPTER XXXIII

The angels of Mercy, of Peace and of Destruction by the Throne of Judgement. The scribes. (vss. 1, 2) *The angels by the Throne of Glory and the fiery rivers under it.* (vss. 3–5)

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

(1) At the time that the Holy One, blessed be He, is sitting on the Throne of Judgement, [1] (then) the angels of Mercy are standing on His right, the angels of Peace are standing on His left and the angels of Destruction are standing in front of Him.

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1 *E* adds: 'of truth'

the writer's mind may be that of a great general Divine visitation, such as a war. Passages representing the Divine sword as visible to an assembly or large number of people simultaneously, occur in Rabbinic: e.g. *Sifrē* on Deut. xi. 12 (cf. *Lev. R.* xxxv, *Deut. R.* iv): "(At Sinai) A book and a sword came down from heaven... and the Voice was heard, saying: 'If you practise the doctrine of this book, you shall be saved from the sword, but if not, you shall be punished by it'". It should be noted that the 'sword' in this passage is said to be identical with the sword of Gen. iii. 24, which is another of the fundamental references on which the conception of the 'sword' is based. See *Gen. R.* xxi. 14 (the sword personified).

Ch. xxxiii. 1–2. Vss. 1 and 2 of the present chapter constitute the last fragment of the context treating of the Judgement. The representation of vs. 1 is but another version of the conception of the principal agencies at the Judgement, already met with in ch. xxxi. The hypostasized attributes of Justice, Mercy and Truth of ch. xxxi. 1 are here replaced by the *angels* of mercy, peace and destruction. It is safe to assume that the angels of mercy here more or less exactly correspond with the attribute of Mercy there as to significance and function, i.e. represent the activity of plea in favour of man. As regards the angels of peace their character of mediating forces is confirmed by the frequent usage of the term 'peace' for the mediation between two opposites, see ch. xlii. 7. The correspondence between the angels of destruction and the attribute of Justice was attested, note on ch. xxxi. 2, esp. in the passage quoted from *TB. Shab.* 55 a. The attribute of Justice perhaps more emphasizes the accusing part, the angels of destruction, again, the punishment, the strict carrying out of the principles of justice.

(1) **the angels of Mercy are standing on His right.** In contrast with ch. xxxi. 1, the defending agencies, the '*melammedim zakuth*' are assigned the place to the right side, cf. note, *ib.* The strict system of the later Qabbala is however not applied even here, since the opposing agency of the '*melammedim choba*' on the left is missing.

For the angels of mercy pleading in favour, cf. *Hilkot ha-kKisse* (*Add.* 27199, fol. 139 a): "211 myriads of angels of mercy are standing there (by the Throne) and they plead in favour of Israel". *Ib.* fol. 125 a (*Hilkot Mal'akim*): the 'angels of mercy' are the performers of the Thrice-Holy part of the *Qĕdushsha*, perhaps a symbolic expression of the meritorious properties of the performance of the *Qĕdushsha* (ch. xl. 1). The angels of mercy have their attentions and efforts fixed on the 'merits': cf. end of note on ch. xxxi. 2.

(2) And one scribe is standing beneath[2] Him, and [3]another scribe[3] above Him.

(3) And the glorious *Seraphim*

A:	*E*:
surround them like fire-brands round about the Throne of Glory.	surround the Throne on its four sides with walls of lightnings, and the *'Ophannim* surround them with fire-brands round about the Throne of Glory.

2 so *E*. *A*: above Him' 3–3 so E. *A*: 'a *Kerub*'

The expression 'angels of peace' is perhaps derived from Is. xxxiii. 7. The 'angel of peace' is Enoch's guide acc. to 1 *En.* xl. 8, lii. 5, liii. 4, lvi. 2 *et al.* Cf. also *Test. Dan.* vi. 5, *Asher*, vi. 6.

On the angels of destruction see notes on chh. xxx. 2 and xxxii. 1 (xliv. 2).

(2) **one scribe is standing beneath Him, and another scribe above Him** (acc. to the reading of *E* adopted above). The scribes record all the facts that have regard to the Divine Judgement, the fixed times appointed for man's entering and leaving this world (ch. xviii. 23, 24), his observance or non-observance of the Divine statutes, all 'the doings of the world', not only as to individuals but with reference to nations and the world at large (chh. xxvii. 2, xxviii. 7, xxx. 2). Besides such 'facts' the scribes also write down the decisions of judgement, the Divine decrees with regard to man after death as well as to the living.

For instances related to the ideas here presented cf. *Chibbut ha-qQeber*, *BH.* i. 150: "a scribe and one appointed with him (function at man's death)...counting the number of his days and years"; *Sefer Chasidim* (*EJ.* ii. 333): "two scribes record the place assigned for every man, whether in Paradise or Hell"; *Hek. R.* v. 1 (in the *Legend of the Ten Martyrs*): "in that hour, the Holy One, blessed be He, ordered the *Scribe* incessantly to write down dire decrees and terrible plagues ...for the wicked Rome". Note also *Hek. R.* xx, where GABRIEL, the *scribe*, is represented as writing down the merits and deeds of a man, desiring to behold the vision of the *Merkaba*, and also his application for the grant of this privilege.

Ch. xxxiii. 3–5. With vss. 3 seqq. of the present chapter the theme of the Divine Judgement is abandoned. What follows in this chapter is a short representation of the Throne of Glory, the *Merkaba*-angels surrounding it and the seven fiery rivers flowing through all the seven heavens down to Gehenna, thus forming a concise summary of the *Merkabah*-picture: the heavenly glories with the Throne at their centre. Since the emphasis here is neither on the Judgement-Throne—as in the section on the Judgement, just concluded—nor on the angelic classes of the heavenly hierarchy—as in the angelological section—it may be convenient to include these verses in the section comprising chh. xxiii, xxiv, xxxiv, xxxvii, which deals with various wonders of the heavens (the Throne of Glory, the *'Araboth* and the seven heavens in general), esp. from the quasi-physical aspect. This section is of the same fragmentary, unsystematical character as the section on the Judgement.

As regards the relation between vss. 1, 2 on one hand and vss. 3–5 on the other, it is quite probable that they belong together even originally, the compiler having put this chapter in its present place merely because the two opening verses referred to the subject of the preceding chapters, the Judgement.

Considered as a unity the present chapter forms another instance of the *Merkabah* picture revealing the Throne in its highest aspect as a Judgement-Throne. This tendency is noticeable in both the angelological expositions: ch. xviii and chh. xix–xxviii. Cf. note on ch. xxvi. 12.

(3) This verse presents three classes of Merkaba-angels: acc. to *A*, *Kerub*,

And clouds of fire and clouds of flames compass them to the right and to the left; and the Holy *Chayyoth* carry the Throne of Glory from below: each one [4]with three fingers.[5] The measure of the fingers of each one[4] is 800,000 and 700 times hundred, (and) 66,000[6] parasangs.

(4) And underneath the feet of the *Chayyoth* seven fiery rivers are running and flowing. And the breadth[7] of each river is 365 thousand parasangs [8]and its depth is 248 thousand myriads of parasangs[8]. Its length is unsearchable and immeasureable.

(5) And each river turns round in a bow in the four directions of '*Araboth Raqia*', and (from there) it falls down to *Mā'ōn* and is

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4–4 *E* om. 5 *A* repeats: 'each one with three fingers' 6 *E*: '6000'
7 *E*: 'length' 8–8 *E* om.

Seraphim and *Chayyoth*; acc. to *E* (probably the correct reading), *Seraphim*, *'Ophannim* and *Chayyoth*; thus in both readings omitting one of the classes of the angelological section (besides the wheels of *Merkaba*). Apart from this, the adopted reading presents the same order as that of the angelological section: *Seraphim*, *'Ophannim*, (*Kerubim*), *Chayyoth*.

For the '**clouds of fire and clouds of flames**' cf. the 'four clouds', ch. xix. 4 and chh. xxxix and xxxvii.

the Holy Chayyoth carry the Throne of Glory. This is a frequent statement. Cf. *Gen. R.* lxxviii, *Lam. R.* to iii. 23.

each one with three fingers. Cf. ch. xvii. 6. The measures of the fingers present some difficulty. Originally the passage might have contained some reference to the different measures ascribed to each of the three fingers, e.g. the first one 80,000, the second 70,000, the third 66,000, in a gradation intended to convey a correspondence in proportions to the second, third and fourth fingers of a human hand, respectively. For measures of the Chayyoth cf. ch. xxi. 1–3 and note, *Chag.* 13 a.

(4) **seven fiery rivers running and flowing** underneath the feet of the *Chayyoth*. Cf. ch. xix. 4 (under the wheels of the *Merkaba*, upon which the feet of the *Chayyoth* are resting, four fiery rivers are continually running) and note, *ib.*, ch. xviii. 19 and note (the four heads of the fiery river), the fiery river of ch. xxxvi, the fiery rivers between the camps of *Shekina* in ch. xxxvii. Note also 'the rivers of fire', flowing in the midst of rivers of water', ch. xlii. 7. In 1 *En.* cf. ch. xiv. 19: "from underneath the throne came streams of flaming fire so that I could not look thereon" (seven rivers, *ib.* lxxvii. 5–7). 365 number of positive, 248 of negative statutes.

The conception of 'rivers of fire' from underneath the Throne of Glory or the *Chayyoth* is an amplification of that of *the* fiery river, derived from Dan. vii. 10, "a fiery stream issued and came forth from before him", and after this passage frequently called *Nehar di-Nur* and sometimes *Rigyon* (e.g. *Rev. of Moses*, *BH.* i. 59). Acc. to *Gen. R.* lxxviii, *Lam. R.* iii. 21 (with reference to *Lam.* iii. 23); the *Nehar di-Nur* goes forth from the perspiration of the *Chayyoth* who are perspiring under the burden of the Throne(s). Acc. to *Mass. Geh.* simply "from under the Throne of Glory".

The amplification of the conception of one fiery river into that of several rivers of fire, beginning with the assumption of four heads of the *Nehar di-Nur* (ch. xviii) is at variance as to the number of these rivers, one tendency being to make them into four (corresponding to the number of the *Chayyoth* and the 'winds'), another to count them as seven (so here).

(5) **And each river turns round in a bow in the four directions of** 'Araboth Raqia'. Cf. ch. xxiii. 17, 18. **and (from there)...to Ma'on and is**

stayed (?), and from *Mā'ōn* to *Zebul*, from *Zebul* to *Shechaqim*, from *Shechaqim* to *Raqia'*, from *Raqia'* to *Shamayim* and from *Shamayim* upon the heads of the wicked who are in Gehenna, as it is written (Jer. xxiii. 19): "Behold a whirlwind of the Lord, even his fury, is gone, yea, a whirling tempest; it shall burst upon the head of the wicked".

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stayed (?), etc. The heavens are enumerated with the omission of *Makon* and the substitution of the Hebrew name *Shamayim* for the Latin *Wilon* (*velum* or Greek βήλον). In ch. xvii. 3 both these names are given for the first heaven. In *Seder Rabba di Ber. Rabba* the *Wilon* and *Shamayim* appear as two different heavens, viz. the first and second respectively.

A parallel to the present conception of the fiery river(s) going through all the heavens and eventually falling down **upon the heads of the wicked in Gehenna** is found in *Mass. Geh.* iv (*BH.* i. 149): "the fiery river goes down upon them (the wicked in Gehenna) and it runs from one end of the universe to the other". Similarly in the fragment, translated by Gaster, *RAS's Journal*, 1893, pp. 599–605, called *Description of Hell*: "the river *Di-nur* floweth from beneath the Throne of Glory and falleth over the heads of the sinners". Cf. 2 *En.* x. 2: "in Gehenna there is a fiery river coming forth and it floweth from one end of the world to the other". In *TB. Chag.* 13 b, the fiery river from the perspiration of the *Chayyoth* is said to "fall down upon the heads of the wicked in Gehenna" with reference to Jer. xxiii. 19, the scriptural passage adduced also by our verse. Cf. further *Apoc. Petri*, 8, *Apoc. Pauli*, 57. *Hek. R.* xiii (*Rigyon* surrounds His Throne...and covers all the chambers of the Hall of '*Araboth Raqia*' with fire-smoke).

In the vss. 4 and 5 of the present chapter we meet with a conception of fiery rivers that is brought about through an amalgamation of various views concerning the *Nehar di-Nur*.

(1) Founding upon Dan. vii. 10 the *Nehar di-Nur* became a constituent part of the picture of the splendours by the Throne. Flowing from underneath the Throne its origin was explained from the perspiration of the *Chayyoth*, heavily burdened by the weight of the Throne. In this aspect it serves no definite purpose other than to add to the glory of 'the Holy One, blessed be He, who sitteth on the Throne of Glory'.

(2) Brought into connection with the 'thousand thousands and ten thousand times ten thousand' angels ministering before the Throne acc. to the same passage, Dan. vii. 10, from which the conception of the *Nehar di-Nur* was deduced—especially in their function of performers of the *Qĕdushsha* or 'the Song' the fiery river became the bath of purification, by which the song-uttering angels were thought to prepare themselves for the saying of the Thrice Holy: see ch. xxxvi.

(3) Once connected with the ministering angels even other functions than the last named were assigned to the *Nehar di-Nur*. In the fiery river the angels were "renewed every morning" (in accordance with Lam. iii. 23). To the tradition holding the view that the song-uttering angels live only so long as to perform the *Qĕdushsha* and then perish, the fiery river was the substance from which they were formed and whither they were sent back again: *TB. Chag.* 14 a, *Gen. R.* lxxviii, *Lam. R.* iii. 21. From this conception there is only a short step to that of the fiery river as the place of punishment for those of the ministering angels who uttered the Song untimely or improperly: ch. xlvii. 2.

(4) Lastly the *Nehar di-Nur*, as derived from Dan. vii. 10, is brought to bear upon the "judgement and the books" mentioned *ib.* Already serving the purpose of sanctification, purification and punishment of the ministering angels, it was easily made an integral part of the Divine Judgement. On one hand it served to purify man in general from sin after death (on the third day of judgement: cf. the purification with lashes of fire, ch. xxviii. 10, *Chibbuṭ ha-qQeber*, *BH.* i. 151),

CHAPTER XXXIV

The different concentric circles round the Chayyoth, consisting of fire, water, hailstones etc. and of the angels uttering the Qĕdushsha responsorium

R. Ishmael said: Metatron; the Angel, the Prince of the Presence, said to me:

(1) The hoofs of the *Chayyoth* are surrounded by seven clouds of

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the means of purification and preparation of the Intermediate (the '*benoniyyim*', cf. ch. xliv. 5), on the other hand it became the means of punishment of the wicked (in Gehenna), a conception which is attestedly old and related to that of the punishment of the wicked in a sea of fire etc. Cf. Rev. xix. 20, compared with 2 *En.* x. 2, CHARLES's notes on both passages, and Boeklen, *Die Verwandtschaft der jüd.-christlichen mit der persischen Eschatologie*, pp. 119 seqq.

In the present vss. it is primarily the conceptions indicated in the points (1) and (4) that have been foisted together. As the place of the wicked was conceived of as Gehenna, Gehenna being situated below the heavens, it was necessary, in order to reconcile the different views (*Nehar di-Nur* in '*Araboth* and as means of punishment) to present the *Nehar di-Nur* or the fiery rivers as flowing from the Throne of Glory in the '*Araboth* through the heavens down to Gehenna. In *Ma'yan Chokma* (*Rev. Mosis*), *BH.* i. 58–64, the points (3) and (4) are combined: "after having undergone the judgement the ministering angels bathe in the fiery river and are renewed. And then the fiery river...falls down upon the heads of the wicked in Gehenna, as it is written (Jer. xxiii. 19): 'Behold a whirlwind of the Lord...it shall burst upon the head of the wicked'". Cf. vs. 5 above.

Ch. xxxiv. This chapter, in common with the latter part of the aforegoing chapter, treats of the glories of heaven with emphasis laid on the celestio-physical parts of these. The centre is the Throne of Glory, the feet of the *Chayyoth* carrying the Throne, and out from this centre the heavenly splendours are represented as evolving in concentric circles. This tendency towards a view arranging the heavenly objects concentrically round the Throne of Glory is noticeable in a number of earlier and later cabbalistic writings, and is, moreover, extended to the cosmological theories of the structure of heavens and earths and their foundations. Cf. especially *Midrash Kōnēn*.

A parallel to the present chapter is ch. xxxvii. For parallels in other writings reference can be made to *Midrash Kōnēn*, *BH.* ii. 33, *Seder Rabba di Bereshit Rabba* (in Werthheimer's *Batte Midrashot*) and *Helak Merkaba*, *Add.* 27199, fol. 126 a.

In *Midrash Kōnēn*, *ib.*, where the 'concentricism' is already extended so as to include the whole cosmos—the lowest of the seven earths, the '*Ereṣ ha-tTachtona*', and the highest of the heavens, the '*Araboth* with the Throne of Glory, being on the same circle—the passage runs: "the outside of the '*Eres ha-tTachtona* is surrounded by fire and water, the water by earthquake and trembling, these by lightning and thunder, the lightning and thunder by sparks and commotion, the sparks and commotion by the likeness of the *Chayyoth* (Ezek. i. 5), the likeness of the *Chayyoth* by '*Rāsō wā-Shōb*' (Ezek. i. 14), the *Rāsō wā-Shōb* by (those who utter) the Voice of Speech (Ezek. i. 24)...(these by) the still small Voice (1 Kings xix. 12)...(this by) *those who utter the 'Holy'*,...(these by) *those who utter the 'Blessed* be the Glory of H from His place'...(these by) those who say 'Blessed be the Glory of H for ever and ever'..." *Seder R. di Bereshith R.*, repeating this, adds (after "those who utter the Holy"): "and behind all these are the Holy *Chayyoth*, and the '*Ophannim* and

burning coals. The clouds of burning coals are surrounded on the outside by seven walls of flame(s). The seven walls of flame(s) are surrounded on the outside by seven walls of hailstones (stones of *'El-gabish*, Ezek. xiii. 11, 13, xxviii. 22). The hailstones are surrounded on the outside by [1]stones of hail (stone of *Bārād*). The stones of hail are surrounded on the outside by stones of "the wings of the tempest". The stones of "the wings of the tempest" are surrounded on the outside by[1] flames of fire. The flames of fire are surrounded by the chambers of the whirlwind. The chambers of the whirlwind are surrounded on the outside by [2]the fire and the water[2].

(2) Round about [2]the fire and the water[2] are those who utter the

1–1 E om. 2–2 *E*: 'walls of fire and water'

the Throne of Glory (cf. here ch. xxxiii. 3 and beginning of this chapter) and the feet of *Shekina* are resting upon their heads...and thousand thousands and ten thousand times ten thousand ministering angels are standing round the feet of *Shekina* (cf. 'thousand camps of fire etc.', vs. 2 here)".

Helak Merkaba, referred to above, has the following representation: "Behind the Throne is the Wind, that surrounds the Throne, and Light surrounds the Wind, and splendour surrounds the light, fire surrounds the splendour etc....and the colour of *chashmal* (Ezek. i. 4) surrounds the flames, and clouds surround the *chashmal* etc."

are surrounded on the outside by, *lit.* 'in front of' or 'before...are placed in a circle, are surrounded'. hailstones—stones of hail—stones of the wings of the tempest. These are used as mystical terms, and it is difficult to determine to what extent the writer when using them has a definite or clearly conceived idea in his mind as to what they represent. The '*'el-gabish*' seems, like '*chashmal*', to have been a difficult and hence mysterious word which, especially as it occurs only in Ezekiel, was thought to have a deeper mystical connotation. It is then natural that it came to be regarded as denoting a celestial substance or object. 'Wings of the tempest' as a technical term occurs also e.g. in ch. xviii. 25. In *Midrash Kōnēn*, beginning of the *Ma'ase Bereshith*, the "wings of the tempest" appears as a definite part of the cosmological structure (after 'the mountains' and 'the wind' and next to '*'Ereṣ ha-tTachtona*'). As an illustration of the use of expressions like those of the present chapter in a mystical-technical sense, attention may be drawn to the passage preceding the one just referred to, *Midrash Kōnēn* (*BH.* ii. 32 seqq.): in a long enumeration of the foundations of the universe (the one resting upon or in the other) we meet with the statement: "the *'Ereṣ ha-tTachtona* is stretched out upon (over) the waters, the waters upon pillars of *chashmal*, the pillars of *chasmal* rest upon mountains of *hailstones*, the mountains of hailstones upon the mountains of *hail*, the mountain of hail upon the treasuries of snow etc." See also ch. xix. 3, 4.

For the walls of flames, walls of fire, flames of fire etc. (fire being the celestial substance, κατ' ἐξοχὴν), cf. *Mass. Hek.* iv, according to which four walls surround the splendours in '*Araboth Raqia'*, "one of lappid (firebrands), another of flames, the third of burning fire, the fourth of lightnings". And *ib.* "the seven Halls (of '*Araboth*) are all of them full of coal, firebrands, sparks, lightnings, pillars of coal, pillars of burning fire, pillars of lightnings, pillars of fires, pillars of flames".

fire and water. Cf. ch. xlii. 7. The counterbalance of the two polar opposites of fire and water is a well-established part of the cosmological speculations as well as of those of the mysteries of the heavens.

(2) Round about...are those who utter the "Holy"...those who utter the

"*Holy*". Round about those who utter the "*Holy*" are those who utter the "*Blessed*". Round about those who utter the "*Blessed*" are the bright clouds. The bright clouds are surrounded on the outside by coals of burning juniper; and on the outside surrounding the coals of burning juniper there are thousand camps of fire and ten thousand hosts of flame(s). And between every several camp and every several host there is a cloud, so that they may not be burnt by the fire.

CHAPTER XXXV

The camps of angels in 'Araboth Raqia': angels performing the Qědushsha

[1] R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

(1) 506[2] thousand myriads of camps has the Holy One, blessed be He, in the height of '*Araboth Raqia*'. And each camp is (composed of) 496 thousand angels.

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1 *E* puts as heading: 'the Order of the Camps' 2 *E*: 496

"Blessed," i.e. the angels whose function is the performance of the responses of the *Qědushsha*. This in the present context forms the transition to the section, beginning with the following chapter, a section which has the performance of the *Qědushsha* in the heavens as main theme. Cf. Introduction, section 17.

thousand camps of fire and ten thousand hosts of flame(s). Referring to the angels arranged in camps (ch. xxxv. 1), hosts and armies. Cf. ch. xix. 6. The angels are made of fire, cf. note on ch. xxii. 4.

between every several camp...there is a cloud lest they be burnt by fire. For 'clouds' as protecting the angels cf. *Mass. Hek.* iii: "and clouds (are set) to protect the ministering angels from the splendour of the Throne of Glory".

Section 5. *The Celestial Qědushsha.*
(Chh. xxxv, xxxvi, xxxviii, xl.)

Ch. xxxv. With this chapter begins a new section centering round the conception of the heavenly *Qědushsha*, the counterpart of the *Qědushsha* on earth. Vss. 1–4 form an introduction, treating of the numerous camps in which the song-uttering angels are arranged. The different fragments all begin with an explicit reference to the performance of the '(Thrice) Holy' ("When the time for the saying of the 'Holy' draws nigh" or "when the ministering angels utter the Song") and are contained in chh. xxxv. 5, 6, xxxvi, xxxviii, xxxix, xl.

On the conception of the celestial *Qědushsha* see Introduction, section 17.

(1) The number of camps: 506 thousand myriads of camps has the Holy One...each camp...496 thousand angels. For parallels cf. *Alph. R. 'Aqiba*, *BH.* iii. 21, and *Hilkoth ha-mMal'akim* (*Add.* 27199), fol. 125 a.

The passage of *Alph. R. 'Aqiba*, placing the camps in *Shechaqim* (the third heaven) instead of, as here, in the *'Araboth* (the highest of the heavens)—by reason of the

(2) And every single angel, the height of his stature is as the great sea; and the appearance of their countenance as the appearance of the lightning, and their eyes as lamps of fire, and their arms and their feet like in colour to polished brass [3]and the roaring voice of their words like the voice of a multitude.

(3) And they are all standing before the Throne of Glory in four rows[3]. And the princes of the army are standing at the head of each row.

3–3 *E* om.

assigning of the celestial Sanctuary to the *Shechaqim*—runs: "In *Shechaqim* 1018 camps are standing before the *Shekina* in the Sanctuary which is the *Shechaqim*, saying before Him the 'Holy' every day, and each camp is (composed of) 1008 myriads of ministering angels. For '*Shechaqim*' is by *Gematria* 1018....From the morning until the evening they say before Him: 'Holy, Holy, Holy', and from the evening until the morning they say 'Blessed be the glory of H from His place'".

Hilkoth Mal'akim, *ib.*, presents both conceptions, that of the present chapter and that of *Alph. R. 'Aqiba*, in a developed form: "(Of) the angels 906,000 myriads (the number 906 is developed from '506' of vs. 1 here through the addition of a 'ת' to the numerical letters: 'תתקו' instead of 'תקו') are standing to the right of the Throne and as many are standing to the left of the Throne, together with a troop without number and a host without reckoning. They teach song(s) and hymn(s). And in *Shechaqim* there are 1018 camps of angels (cf. the passage in *Alph. R. 'Aqiba* above) who say 'Holy' and 'Blessed' from morning until evening. Before Him there are 496,000 angels who utter the 'Holy' by day and the 'Blessed' by night. And all the angels and all the camps bathe in fiery rivers seven times and restore themselves by fire 365 times (cf. ch. xxxvi. 2)."

Vss. 1 and 4 seem to indicate that the 'camps' here represent all the ministering angels. But the emphasis is clearly on the song-uttering angels and in the two parallel passages just referred to as well as in ch. xl. 3 the 'camps' refer only to the angels as performing the *Qĕdushsha*. There was, moreover, a definite tradition current, to the effect that the number of ministering angels in general was countless, infinite (basing upon Job xxv. 3: "Is there any number of his armies?"). Cf. *Hilkoth Mal'akim* above ("a troop without number etc.") and esp. *TB. Chag.* 13 b, where it is said expressly, that the passage Dan. vii. 10, which vs. 4 here uses as scriptural support, is to be interpreted as referring to the number of one troop only, "for the troops are without reckoning". The 'camps', then, are understood as the armies of angels which have the performance of the *Qĕdushsha* for their special object. Apart from this, of course, the view obtains that all the higher (and lower) classes of angels utter the 'Thrice Holy' or the 'Blessed'. Cf. chh. xx. 2, xxv. 5, xxvi. 8.

The numbers '506' and '496' are arrived at by means of *gematrical* calculations, as it is expressly stated to be the case with the number '1018' of the camps of *Shechaqim* in *Alph. R. 'Aqiba*, referred to above. (506 = kingdoms, 496 = kingdom. See Introduction, section 17 E.)

(2) From 'the appearance of their countenance' the description of the angels in this verse is in the literal terms of Dan. x. 6. The speculations concerning the song-uttering angels and the judgement are to a large extent drawn from interpretations of different passages of Daniel. Cf. vs. 4.

(3) they are all standing before the Throne of Glory in four rows. Cf. ch. xxxvi. 2. The four rows here represent the same idea as 'the four camps of *Shekina*', chh. xviii. 4, xxxvii. 1 (see note on ch. xviii. 4) and as "the four camps of angels" glorifying the Most High, *P. R. 'El.* iv. the princes of the army at the head of the rows (the meaning is probably "one prince at the head of each row") are,

(4) And some of them utter the "*Holy*" and others utter the "*Blessed*", some of them run as messengers, others are standing in attendance, according as it is written (Dan. vii. 10): "Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set and the books were opened".

(5) And in the hour, when the time draws nigh for to say the "*Holy*", (then) first there goes forth a whirlwind from before the Holy One, blessed be He, and bursts upon the camp of *Shekina* and there arises a great commotion among them, as it is written (Jer. xxx. 23): "Behold, the whirlwind of the Lord goeth forth with fury, a continuing commotion".

(6) At that moment [4]thousand thousands of them are changed into sparks, thousand thousands of them into firebrands, thousand thousands into flashes, thousand thousands into flames, thousand thousands into males, thousand thousands into females, thousand thousands into

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4–4 *E* corr. from 'at that moment, etc.' to 'until they take upon themselves, etc.'

consequently, a parallel representation to that of 'the four great princes...over the four camps of *Shekina*', ch. xviii. 4, and identical with the "four angels at the head of the four camps of angels etc.", *P. R. 'El.*, *ib.*, whose names are MIKAEL, URIEL, GABRIEL and RAPHAEL. On these grounds it is possible to point to a connection between the tradition preserved in the present chapter and 1 *En.* The four 'Presences' of 1 *En.* xl, uttering praises before 'the Lord of Glory', MIKAEL, RAPHAEL, GABRIEL and PHANUEL, are there introduced in the close company of "the thousands of thousands and ten thousand times ten thousand etc.", xl. 1, and of "those who stand before Thy glory and bless, praise and extol, saying, 'Holy, Holy, Holy', and, 'Blessed be Thou and blessed be the name of the Lord for ever and ever'", ch. xxxix. 12 f. Cf. *ib.* ch. ix. 1 and lxxi and 2 *En.* xviii. 9 ("the Grigori are standing in four orders, while singing [the Praise of the Holy One] with one voice"). Cf. *Zohar*, iii. 50 a: "four משריין". (*Vide* Introduction, section 17 A.)

(4) Some of them utter the "Holy" etc. some of them run as messengers etc. Cf. note above on vs. 1. Thousand thousands ministered unto him etc. Dan. vii. 10. This verse seems to have been used as an *epitome* of mystical *gnoseis*: it was the starting-point for the computation of the number of the angels, was used as support for the conception of the *Nehar di-Nur*, the fiery river(s), the ministration of the *Qĕdushsha* by hosts of angels, the Celestial *Beth Din*, the Judgement and the Book(s) of judgement.

Some say the '*Holy*', some the '*Blessed*', i.e. the *Qĕdushsha*, consisting of the Thrice Holy and the response 'Blessed', of which latter there are at least two forms within the present book: (1) '*Blessed be the glory of H' from His place* (ch. i. 13), and (2) '*Blessed be the name of His glorious kingdom for ever and ever*' (ch. xxxix. 2). The *Qĕdushsha* responsorium, as performed by the angels, is attested in 1 *En.* xxxix. 12 f., referred to above note on vs. 3. (Notice the form of the 'Blessed' there.)

(5) when the time draws nigh for the recital of the Holy...there goes forth a whirlwind. The moment before the *Qĕdushsha* was one of commotion and shudder through all the heavens, of a 'momentous' significance. Cf. chh. xviii. 7, xix. 6, xxxviii. 1.

(6) thousand thousands of them are changed into sparks...flames... males...females...light etc. The angels are thus represented as changeable

winds, thousand thousands into burning fires, thousand thousands into flames, thousand thousands into sparks, thousand thousands into chashmals of light[4]; until they take upon themselves the yoke of the kingdom of heaven, the high and lifted up, of the Creator [5]of them all[5] with fear, dread, awe and trembling, with commotion, anguish, terror and trepidation. Then they are changed again into their former shape to have the fear of their King before them alway, as they have set their hearts on saying [5]the Song[5] continually, as it is written (Is. vi. 3): "And one cried unto another and said (Holy, Holy, Holy, etc.)".

4–4 *E* corr. (mistaking the abbreviation 'אאמ"נ'—thousand thousands o them are made into—for: saying Amen) 5–5 ins. with *E*. *A*: lacuna

into various forms from their original state of angels with bodily form. This is stated *Gen. R.* xxi. 13, with reference to Ps. civ. 4: "'(who maketh his angels spirits), his ministers a flaming fire', which changes, for they change, appearing at one time as males, at another as females, now as winds (or, spirits), now as angels". This dictum (attributed to Rab?) is quoted and commented upon by Maimonides in his *More Nĕbukim*, vol. 1, ch. xlix. The expression 'are made into males...made into females' is somewhat suspect in its present connection, where the changing of the angels into all sorts of fiery, lifeless substances, is apparently conceived of as a punishment ad premonitum, till they acquiesce in performing their duty, the performance of the *Qĕdushsha*.

until they take upon themselves the yoke of the kingdom of heaven, the high and lifted up, of the Creator. By the recitation of the *Qĕdushsha*, the angels take upon themselves the yoke of heaven. In the *Qĕdushsha* they recognize the Holy One, blessed be He, as the king of the heavens—cf. the response in the *Qĕdushsha* of the *Liturgy*: "*H'* shall reign for ever etc." Ps. cxlvi. 10. So the Israelites every day, when they recite the '*Shema*' take upon themselves the yoke of the kingdom of heaven, *M. Ber.* ii. 2, and when praying in general, *TB. Ber.* 10 b. The *Qĕdushsha* is in itself the religious duty of the song-uttering angels. In the performance of the *Qĕdushsha* they put themselves as a harmonious unity in the heavenly kingdom, hence they are changed again into their former shape, described in vs. 2 as individual, manifested angelic beings, in which existence they remain only as long as they continue in the performance of the duty that is their only *raison d'être*. Cf. chh. xl. 3, xlvii. 1 f.

On the meaning of the expression 'take upon oneself the yoke of the kingdom of heaven' see article "Kingdom of heaven" in *JE* and Abelson, *Jewish Mysticism*, p. 84.

CHAPTER XXXVI

The angels bathe in the fiery river before reciting the 'Song'

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

(1) At the time when the ministering angels desire to say (the) Song, (then) *Nehar di-Nur* (the fiery stream) [1]rises with many "thousand thousands and myriads of myriads" (of angels) of power and strength of fire[1] and it runs and passes under the Throne of Glory, between the camps[2] of the ministering angels and the troops of '*Araboth*.

(2) And all the ministering angels first go down into *Nehar di-Nur*, and they dip themselves in the fire [3] and dip their tongue and their mouth seven times; and after that they go up and put on the garment of '*Machaqe Samal*' and cover themselves with cloaks of *chashmal* and stand in four rows over against the Throne of Glory, in all the heavens.

1–1 in acc. with the reading of *E*. '*bekamma*' *A*: '*bamma* 2 so *E*. *A*: 'camp' 3 *E* ins.: 'in Nehar di-Nur'

Ch. xxxvi. The ministering angels, before singing the 'Song', i.e. in this connection presumably the *Qĕdushsha*, purify their bodies, in particular their tongue and mouth, in the *Nehar di-Nur*, the fiery river, see note on ch. xxxiii. 5.

(1) Nehar di-Nur rises etc. The beginning of the verse is a covert interpretation of Dan. vii. 10. The fiery river is represented as bringing with it the "thousand thousands etc." of Dan. vii. 10, all of which are fire "in strength and might". of power and strength of fire. The present writer is unable to translate this into intelligible English: it means that the fiery substance of the angels is on this occasion intensely radiant and sparkling.

The camps probably stand for the song-uttering angels, the troops for the rest: 'the host without reckoning'. Cf. 1 *En*. xl. 1 and note, ch. xxxv. 1.

(2) the angels...go down into Nehar di-Nur. Cf. *May'an Chokma*, *BH*. i. 58–64: "in the fiery river the ministering angels bathe themselves and are renewed every morning". their tongue...seven times, the special organ for the recital of the Thrice Holy needs special purification. Cf. the passage from *Hilkoth Mal'akim*, quoted above, note on ch. xxxv. 1. Machaqe Samal. No reasonable translation of this term seems possible. See Jellinek, *E*, *ad loc*. chashmal. Derived from Ezek. i. 4. four rows. Cf. ch. xxxv. 3.

CHAPTER XXXVII

The four camps of Shekina and their surroundings

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

(1) In the seven Halls there are standing four chariots of Shekina, and before each one are standing the four camps of Shekina. Between each camp a river of fire is continually flowing.

(2) Between each river there are bright clouds [surrounding them], and between each cloud there are put up pillars of brimstone. Between one pillar and another there are standing flaming wheels, surrounding them. And between one wheel and another there are flames of fire [1]round about[1]. Between one flame and another there are treasuries of lightnings; behind the treasuries of lightnings are the wings of [2]the stormwind[2]. [3]Behind the wings of the storm-wind are[3] the chambers of the tempest; [4]behind the chambers of the tempest there are[4] winds, voices, thunders, sparks [5][upon] sparks and earthquakes [upon] earthquakes[5].

1–1 *E*: 'riding' 2–2, 3–3 *E* om. 4–4 *E* om. 5–5 *E*: 'and behind the sparks there are earthquakes'

Ch. xxxvii. This chapter belongs to the same category as ch. xxxiv. Cf. notes, *ib.* The reason why it was placed in its present context is probably the mention in vs. 1 of 'the four camps of Shekina' since the 'camps' are understood of the song-uttering angels.

(1) seven Halls, in 'Araboth, the highest of the heavens. Cf. note on ch. xviii. 3. The camps are conceived of as filling all the Halls, radiating from the centre of the Throne of Glory. The chariots of Shekina are here four, corresponding to the *four Chayyoth* of the Divine Chariot, an amplification of the One Chariot similar to that of one fiery river into four or seven. four camps of Shekina. See note on chh. xviii. 4, xxxv. 3. *E* misreads 'seven', probably by false analogy to the seven Halls.

(2) The text has probably suffered a confusion. Instead of 'between...and' read throughout 'behind' as in the latter part of the verse and as in the parallels of *Midrash Kōnēn* and *Seder Rabba di Bereshith Rabba* referred to note on ch. xxxiv, Introduction. The reading 'between...and' was presumably caused by the use of this expression with reference to the rivers as flowing between the camps of ministering angels. Cf. how in ch. xxxiii it is said about the fiery rivers: "each river turns round in a bow in...'*Araboth Raqia*'". The original intent of the chapter was to picture the concentric circles of flames, treasuries of lightnings, chambers of the tempest etc. surrounding the Throne of Glory and the camps. The confusion is, even after the suggested emendation, too great as to allow any clear reconstruction of the intended picture.

CHAPTER XXXVIII

The fear that befalls all the heavens at the sound of the 'Holy,' esp. the heavenly bodies. These appeased by the Prince of the World

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

(1) At the time, when the ministering angels utter (the Thrice) *Holy*, then all the pillars of the heavens and their sockets do tremble, and [1]the gates of the Halls of '*Araboth Raqia*'[1] are shaken and the foundations of *Shechaqim* and the Universe (*Tebel*) are moved, and the orders[2] of *Ma'on* and the chambers[3] of *Makon* quiver, and all the orders[4] of *Raqia'* and the constellations and the planets are dismayed, and the globes of the sun and the moon haste away and flee out of their courses[5] and run [6] 12,000 parasangs and seek to throw themselves down from heaven, (2) by reason of the roaring voice of their chant, and the noise of their praise and the sparks and lightnings that go forth from their faces; as it is written (Ps. lxxvii. 18): "The voice of thy thunder was in the heaven (the lightnings lightened the world, the earth trembled and shook)".

1–1 *E*: 'the gates of the Halls and 'Araboth Raqia'' 2 *E*: 'chambers' 3 *E*: 'Halls' 4 *E*: 'secrets' 5 so *E*. *A* corr. 6 *E* ins.: 'back(ward)'

Ch. xxxviii. The importance of the Celestial *Qĕdushsha* is illustrated by a description of the commotion that seizes the whole Universe at the time appointed for its recital by the ministering angels.

(1) all the pillars of the heavens...tremble etc. This description is supplemented by the description of the fear of all the angelic hosts and different classes of angels at the time of the 'Song' in ch. xix. 6. A parallel in similar terms as those of the present verse and of ch. xix. 6 and of the same import is found in *Ma'yan Chokma*, *BH*. i. 59 seqq.: "all the heavenly hosts shake and tremble, and the Holy *Chayyoth* are struck dumb, the Holy *Seraphim* roar like lions...the *Galgallim* of the Throne...are moved, the thresholds of brilliancy quake and all the heavens are seized with terror". A similar expression in *Assumption of Moses*, x. 5: "and the circuit of the stars shall be disordered". Of the various heavens are here named: '*Araboth*, the 7th, *Shechaqim*, the 3rd, *Ma'on*, *Makon*, *Raqia'*, the 5th, 6th, 2nd resp. foundations of Shechaqim and...(Tebel), may be a hint of the connection of each of the seven earths with the corresponding heaven (elaborated in *Midrash Kōnēn* and often repeated in cosmological *Qabbala*), only that usually *Shechaqim* is represented as connected with the earth called '*Arqa*, whereas the earth called *Tebel* is combined with the *Raqia'*-heaven.

the orders of Raqia' and the constellations and planets...and...the sun and the moon. The heavenly bodies are situated in the Raqia', the second heaven (cf. *Chag*. 12 b).

(3) Until the prince of the world calls them, saying: "Be ye quiet in your place! Fear not because of the ministering angels who sing the Song before the Holy One, blessed be He". As it is written (Job xxxviii. 7): "When the morning stars sang together and all the children of heaven shouted for joy".

CHAPTER XXXIX

The explicit names fly off from the Throne and all the various angelic hosts prostrate themselves before it at the time of the Qĕdushsha

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

(1) When the ministering angels utter the "*Holy*" then all the explicit names that are graven with a flaming style on the Throne of

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(3) until the Prince of the World calls them. The Prince of the World is here the ruler or prince of the heavenly bodies, the constellations, planets, sun and moon. Ch. xxx. 2, he is the leader of the 72 princes of kingdoms and pleads the cause of the world (i.e. all the inhabitants of the world) before the Most High when seated on the judgement-throne. These two functions, leader of the planets-constellations and of the princes of kingdoms are naturally combined, when, according to the development of the conception of the princes of kingdoms, they are represented as the rulers of the planets and constellations (so even in this book, ch. xvii. 8, in its present redaction).

The Prince of the World has been identified with Metatron by one party of cabbalistic traditionists. Within the present book functions are attributed to Metatron that are essential to the Prince of the World. Metatron is indicated as the ruler over the princes of kingdoms, chh. x. 3, xlviii c 9 *et al.*, and he has authority over the planets (and constellations) acc. to ch. xlvi. 2, and over the princes of kingdoms and the rulers of the world, ch. xiv. 1, 3.

The Prince of the World was present at the Creation and in the days of Creation he uttered the words of Ps. civ. 31 ("The glory of the Lord shall endure for ever: the Lord shall rejoice in his works"). *TB. Chullin*, 60 a, hence to him refers the passage, Ps. xxxvii. 25, "I have been young and now am old": *TB. Yebam.* 13 a. Cf. further, note on ch. iii. 2.

Ch. xxxix. This chapter continues the picture of the preceding chapter (the commotion of all the heavens with the inclusion of the constellations and the planets at the sound of the Thrice Holy): the Explicit Names on the very Throne of Glory and the highest classes of angels are all moved into expressions of glorification of the Most High at the time of the *Qĕdushsha*.

(1) all the explicit names that are graven with a flaming style on the Throne of Glory. The explicit names are represented as a plurality; hence we are here on the ground of mystical speculations concerning the different Divine Names consisting of various permutations of the *Tetragrammaton* and of the other names of God and expressions representing the Godhead occurring in the O.T. For the various meanings attached to the term '*Shem Mĕphorash*' see *JE* (e.g. vol. i. 622); Gaster, *The Sword of Moses*, intr.; Bousset, *RJ*. pp. 344 *et al.* The

Glory fly off like eagles, with sixteen wings. And they surround and compass the Holy One, blessed be He, on the four sides of the place of His Shekina[1].

(2) And the angels of the host, and the flaming Servants, and the mighty *'Ophannim*, and the *Kerubim* of the Shekina, and the Holy *Chayyoth*, and the *Seraphim*, and the *'Er'ellim*, and the *Ṭaphsarim* [2]

1 so *E*. *A*: '(the place of the) Glory of His Shekina' 2 *A* ins.: 'the troops of flame'

meaning that suggests itself in the present connection is that of "names that are explicit, have an individual, fixed form or appearance". Cf. ch. xlviii B 1, acc. to the reading of *FGH*: "The Holy One, blessed be He, has 70 names that are explicit, the rest that are not explicit are innumerable and unsearchable". The Explicit Names are here distinguished as being graven on the Throne of Glory (with a flaming style; cf. chh. xiii. 1, xxix. 1, xli. 4). Cf. the enumeration of the different categories of Names in *Alph. R. 'Aqiba, BH*. iii. 26. The Explicit Names are there in a separate class from those on the Throne, if the reading is correct: "The Holy One, blessed be He, revealed to Moses all the Names: both the Explicit Names, the Names that are graven on the royal crown on his head, the names that are graven on *the Throne of Glory*, the names that are graven on the ring of his hand, the names that are standing as pillars of fire round his chariots, the names that surround the *Shekina like eagles* of the *Merkaba*, and the names by which heaven and earth are sealed...". The intent of the passage is probably to denote all these names as Explicit Names.

fly off like eagles. Cf. above, 'the names that surround the Shekina like eagles'. For the names flying off, cf. *TB. 'Ab. Zar*. 18 a (the letters fly off from a scroll of the Tora, when burning), *Pesachim*, 87 b (when the tables of the testimony were broken by Moses, acc. to Ex. xxxii. 19, the letters graven on them, flew off). *Alph. R. 'Aqiba, BH*. iii. 53: "The letter *Kaph* went down from its place on the Fearful Crown and stood before the Throne of Glory". Similarly, ch. xlviii B 1, the Names of the Holy One are represented as going forth 'from before the Throne of Glory'. The names are thus represented as self-existent and capable of taking on the form of living beings. The object of the names flying off as eagles (angels of the form of eagles) is their participation in the responses of the *Qĕdushsha*. This is explicitly stated with regard to the letters (the letters and the Names being vastly interchangeable terms) in the quotation from "the book of Enoch" in *Mishkan ha-'Edut* by Moses de Leon (*BH*. ii. p. xxxi): "the letters in the four different quarters round the Throne (cf. here: on the four sides of the place of His Shekina (fly off...and when flying off say: 'Blessed be the name of His glorious kingdom for ever and ever'".

(2) And the angels of the host, and the flaming Servants etc. The Explicit Names surrounding the Holy One are accompanied by great armies of princes of fire and mighty regiments of troops (*gĕdudim*) of fire, says *Alph. R. 'Aqiba, BH*. iii. 25. For the present enumeration of various angelic classes cf. chh. vi. 2, vii, xiv. 1. xix. 6. No doubt the present verse is to be regarded as presenting a tradition of the orders of the highest angel-classes. This is indicated by the mention of the four classes of 'Merkaba-angels' (*'Ophannim, Kerubim, Chayyoth* and *Seraphim*).

angels of the host. Cf. the expression 'prince of the host' applied to the princes of the seven heavens, ch. xvii. 2 f. In each heaven there is one 'host'. The term 'host' need not necessarily refer to the whole multitude of angels, it might also mean one special class of angels. 'The angels of the host' would then, here, mean. 'the angels of the host of the highest of the heavens'. Cf. ch. xiv. 1.

the flaming Servants. This expression occurs also ch. vii. Cf. note, *ib*.

the mighty 'Ophannim and the Kerubim of the Shekina, the holy Chayyoth and the Seraphim. The mighty *'Ophannim* or 'the *'Ophannim* of *Gebura*': *Gebura*

and the troops [3]of consuming fire[3], and the fiery armies, and the flaming hosts, and the holy princes, adorned with crowns, clad in kingly majesty, wrapped in glory, girt with loftiness, [4]fall upon their faces three times[4], saying: "Blessed be the name of His glorious kingdom for ever and ever".

CHAPTER XL

The ministering angels rewarded with crowns, when uttering the "Holy" in its right order, and punished by consuming fire if not. New ones created in the stead of the consumed angels

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

(1) When the ministering angels say "*Holy*" before the Holy One,

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3–3 emendated. *AE* both omit 'fire' 4–4 emendated. *A*: 'fall upon three times' *E*: 'fall upon their faces'

also means the Divine Majesty. The *'Ophannim*, *Kerubim*, *Chayyoth* and *Seraphim* are the four classes of Merkaba-angels, described in the angelological section, chh. xx–xxii, xxv, xxvi. Cf. also ch. vi. 2. The '*Galgallim*' or 'Wheels of the *Merkaba*' are missing here.

'Er'ellim and Taphsarim occur also ch. xiv. 1; cf. note, *ib.*

the troops of consuming fire. The term used is '(*'Esh*) *'Okela*', used ch. xlii. 3 as a Divine Name. the fiery armies and the flaming hosts. The attributes probably only convey the fiery substance of the angels. Cf. *Alph. R. 'Aqiba*, *BH.* iii. 25.

the holy princes. This might refer to the 'princes of Kingdoms', ch. xiv. 2 (mentioned after the *'Erellim* and *Ṭaphsarim*), ch. xvii. 8 ('crowned with royal crowns, clad in royal garments etc.', cf. here: 'adorned with crowns, clad in kingly majesty', in the present connection of course referring to all the enumerated angels and princes), chh. xxix and xxx (identical with the Watchers and Holy Ones, cf. note on ch. xxix, intr.).

Blessed be the name of His glorious kingdom for ever and ever. This is then the form of the response to the 'Holy, Holy, Holy...' according to the present chapter. Ch. i. 13 has the regular response: 'Blessed be the glory of *H'* from His place'. The present response is a glorification of God as King, of the Kingdom of Heaven, a form implied by ch. xxxv. 6.

Ch. xl. The ministering angels receive crowns as reward when uttering the 'Thrice Holy' in the proper manner. Hereby the performance of the *Qĕdushsha* is indicated as a meritorious act, an observance of a religious duty. As such it is already characterized, ch. xxxv. 6 (the angels when singing the '*Holy*' take upon themselves the yoke of the Kingdom of heaven). It signifies the sustainment of the whole order of the heavens by the recognition of God's sovereignty (the whole earth is sustained by the *Qĕdushsha*, *TB. Soṭa*, 49 a). The reward of the ministering angels performing the *Qĕdushsha* is hence exactly paralleled by the rewarding of the Israelites with crowns at the time when they said, "We will do and hear (Ex. xxiv. 7)", related in *TB. Shabb.* 88 a ("60 myriads of ministering angels put crowns on every single one of the Israelites etc.")—but for the acceptance of the

blessed be He, in the proper way, then the servants of His Throne, [1]the attendants of His Glory,[1] go forth with great mirth from under the Throne of Glory. (2) And [2]they all carry in their hands, each one of them[2] thousand thousand and ten thousand times ten thousand crowns of stars, similar in appearance to the planet Venus, and put them on the ministering angels and the great princes who utter the "*Holy*". Three crowns they put on each one of them: one crown because they say "*Holy*", another crown, because they say "*Holy, Holy*", and a third crown because they say "*Holy, Holy, Holy, is the Lord of Hosts*".

(3) And in the moment that they do not utter the "*Holy*" in the right order, a consuming fire goes forth from the little finger of the Holy One, blessed be He, and falls down in the midst of their ranks

1–1 *E* om. 2–2 so *E*. *A*: 'every two of them carry between them'

Tora implied in those words the whole world could not have subsisted. The importance of the *Qĕdushsha* in the present section always refers to the Celestial *Qĕdushsha*, at any rate in the first place. The importance of the earthly *Qĕdushsha* is the subject of *Sota*, 49 a, and *Hek. R.* ix *et al.*; to the latter at times the greater importance is assigned (the angels must be silent while the Israelites say the 'Holy' on earth).

(1) **the servants of His Throne...go forth...from under the Throne.** The servants of His Throne are the angels entrusted with the care of the treasuries of the crowns which are under the Throne of Glory and hence also over the other treasuries that are conceived of as having their place under the Throne. From under the Throne was brought forth the fire of deafness for the *Chayyoth* acc. to ch. xv B, and go forth the 'horns' acc. to *Hek. R.* xii. In the secret chamber under the Throne God hid Moses away from the fury of the ministering angels acc. to *Ex. R.* xxii.

(2) **they all carry in their hands...crowns...and put them on the ministering angels.** The crowns are made of stars, in appearance like unto the splendour of the planet Venus. The 'planet Venus', 'the shining star', is a frequent term of comparison, cf. ch. xxvi. 6 *et al.* **one crown, because they say 'Holy'** etc. One would have expected 'one crown for each "Holy"' or similar. The same division of the Thrice Holy is found in the *Siddur of R. 'Amram Ga'on, Morning Prayer*, p. 4 (ed. Warsch), closely connected with the present chapter by reason of its being attributed to R. Ishmael: "*R. Ishmael said*: There are three companies of ministering angels who say the 'Holy' every day. One company says 'Holy', the other says 'Holy, Holy', and the third company says 'Holy, Holy, Holy, is the Lord of Hosts. The whole earth is full of His glory'". The same is repeated in a different version, *ib.*, *Evening Prayer*, fol. 18, and also, with slightly corrupt readings, in *Seder Rabba di Bereshith Rabba* (ed. Werthheimer, *Batte Midrashot*). *Vide* Introduction, section 17 D.

(2) **And in the moment that they do not utter the Holy in the right order** or in the right time **a consuming fire...consumes them in one moment.** The same punishment of the ministering angels that utter the song out of order is set forth in ch. xlvii. 2. The fire is here not the fiery river, the regular means of punishment, but a fire sent out for the purpose from the little finger of the Holy One. In ch. xlvii. 2 the two ideas of the fire from the Most High and the fiery river are combined: the immediate extinction of the angels is effected by the fire 'from their Creator', but their continued punishment takes place in the fiery river.

and is divided into 496[3] thousand parts corresponding to the four camps of the ministering angels, and consumes them in one moment, as it is written (Ps. xcvii. 3): "A fire goeth before him and burneth up his adversaries round about".

(4) After that the Holy One, blessed be He, opens His mouth and speaks one word and creates others in their stead, new ones like them. And each one stands before His Throne of Glory, uttering the "*Holy*", as it is written (Lam. iii. 23): "They are new every morning; great is thy faithfulness".

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3 *E*: '796'

The idea of the punishment by extinction in fire of the angels who utter the 'Holy' in the wrong way is echoed in *Hilkoth Mal'akim, Add.* 27199, fol. 123 a: "Every angel who begins earlier or later than his fellow-angels when singing the Song, is immediately burnt by *lashes of fire* through CHAYYLIEL, the Prince who attends the *Chayyoth*" (cf. ch. xx. 2).

Rekanati quotes from *Sepher Hekaloth* (one of the names of the present book), cited *BH.* ii. p. xvii: "All the ministering angels... who are standing before Him... none of them begins (the Song) too early or too late: anyone who tarries with his voice after his neighbour as much as a hair's breadth is instantly pushed into fire and flames". The singing the 'Song' in the wrong order is acc. to both these passages understood of the time. Cf. ch. xlvii. 2.

is divided into 496 thousand parts corresponding to the four camps of the ministering angels etc. This is apparently a confusion of the two conceptions of the four camps of Shekina (consisting of song-uttering angels) and the 496 (or 506) thousand myriads of camps each composed of 496 thousand angels. It seems to imply that the whole multitude of camps of song-uttering angels are destroyed. They are treated as a whole, a unity. (Contrast the quoted passages, *Hilkoth Mal'akim* and Recanati.)

a fire goeth before Him and burneth up his adversaries. The angels who do not utter the Song in the right way are identified with the 'adversaries of God' of Ps. xcvii. 3; this is altogether in accordance with the view of the performance of the *Qědushsha* as an all-important religious duty attested in the present chapter. The neglect of or unwillingness to perform the *Qědushsha* is an act of enmity against the Kingdom of the Most High. The punishment in fire here should be compared with the changing of the angels into all kinds of lifeless fiery substances until their acquiescence in the performance of their duty, depicted ch. xxxv. 5, 6.

(4) After that the Holy One, blessed be He, opens His mouth and speaks one word and creates...new ones. Hence, according to the view of the present chapter (and section) the angels who continue their existence as individual, corporeal beings as long as they rightly perform their duty: the uttering of the *Trisagion*, are consumed by fire only as punishment for their non-observance of this duty after which new ones are created by a word of God. This view is a harmonization of the different views concerning the origin and fate of the song-uttering angels recorded *TB. Chag.* 14 a, *Gen. R.* lxxviii, *Lam. R.* iii. 21: (1) the angels are created out of the fiery river and thither they are sent back again after they have uttered a Song; (2) the angels are created from the '*dibbur* (word)' of God.

Cf. ch. xxvii. 3 and note on ch. xlvii. 2 (the angels after being consumed in the fire, viz. as corporeal beings, subsist in soul and spirit).

They are new every morning; great is thy faithfulness: Lam. iii. 23. This was the fundamental starting point and basis of the speculations on the creation and duration of the angels. It is used, *TB. Chag.* 14 a, as support of view (1) above, and the review of the various traditions in *Lam. R.*, *ib.*, is attached to this passage.

CHAPTER XLI

Metatron shows R. Ishmael the letters engraved on the Throne of Glory by which letters everything in heaven and earth has been created

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

(1) Come and behold[1] the letters by which the heaven and the earth were created,

[2]the letters by which were created the mountains and hills,

the letters by which were created the seas and rivers,

the letters by which were created the trees and herbs[2],

the letters by which were created the planets and the constellations,

[2]the letters by which were created[2] the globe of the moon and the globe of the sun, Orion, the Pleiades and all the different luminaries of *Raqia'*.

(2) [3] the letters by which were created the Throne of Glory and the Wheels of the *Merkaba*,

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1 *E*: 'I will show thee' Cf. the opening words of the following chapters. 2–2 *E* om. 3 *E* ins.: 'the letters by which were created the ministering angels; the letters by which were created the *Seraphim* and the *Chayyoth*'

In ch. xlvi. 4 this passage is used with reference to the renewal of the planets (stars) in the time to come.

Ch. xli. This chapter marks the beginning of a new section distinguished from the rest of the book by the setting in which the revelations of the heavenly mysteries are here framed. Whereas according to the preceding chapters the various celestial facts are represented as orally transmitted to R. Ishmael by Metatron, the various wonders of heaven are acc. to this section actually shown to R. Ishmael.

The contents of the revelations thus presented in this section are greatly varied and can scarcely be comprised under one heading. Three main themes are, however, discernible. One is the physical-cosmological aspect of the heavenly mysteries; to this may be reckoned the letters engraved on the Throne of Glory (in the present chapter), the various polar opposites (ch. xlii)—in which the cosmological interest is apparent—the Curtain spread before the Holy One (ch. xlv), and the stars and planets (ch. xlvi).

The second theme is that of the conditions of the souls and spirits, comprising not only the spirits and souls of the departed (righteous, wicked and intermediate chh. xliii, xliv), but also those of the unborn, and, even more, those of the punished angels (chh. xliii, xlvii).

The third theme, connected with and partly interwoven in the others is of eschatological character: chh. xliv. 7–10, xlv. 5, xlviii A. Ch. xlviii A forms the conclusion of the section.

(1) This verse is an almost literal copy of ch. xiii. 1, on which see note, *ib.*

(2) by which were created the Throne of Glory and the Wheels of the Merkaba. The letters are thus prior even to the Throne of Glory, the vehicle of

the letters by which were created the necessities of the worlds[4],

(3) the letters by which were created wisdom, understanding, knowledge, prudence, meekness and righteousness by which the whole world is sustained.

(4) And I walked by his side and he took me by his hand and raised me upon his wings and showed me [5]those letters, all of them[5], that are graven with a flaming style on the Throne of Glory: and sparks go forth from them and cover all the chambers of '*Arabōth*.

CHAPTER XLII

Instances of polar opposites kept in balance by several Divine Names and other similar wonders

R. Ishmael said: Metatron, [1]the Angel, the Prince of the Presence,[1] said to me:

(1) Come and I will show thee, where the waters are suspended in the highest, where fire is burning in the midst of hail, [2]where lightnings lighten out of the midst of snowy mountains,[2] where thunders are roaring in the celestial heights, where a flame is burning

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4 *E*: 'World' 5–5 so *E*. *A* corr. 'the '*Ophan* of the letters, all of them'
Ch. xlii. 1–1 so *E*. *A* om. 2–2 *E* om.

God's manifestation in the heavens. The Throne of Glory (pre-existent before the creation of the world) *created*, cf. *Gen. R.* i. 5.

(3) the letters by which were created wisdom etc.—by which the whole world is sustained. By ten things the world was created (wisdom, knowledge, etc.), *TB. Chag.* 12 a, '*Aboth R. Natan*, xxvii; upon three things the world is based, *Pirqe Ab.* i; by "knowledge, wisdom, understanding and faculty of speech the whole world is sustained", *Alph. R.* '*Aqiba*, *BH.* iii. 43. The conceptions of creative agencies and of sustaining ideal forces are here recognizable together with an initial tendency towards the speculations emerging in the ideas of the *Sephiroth*.

(4) graven with a flaming style etc. Said of the Divine Names, ch. xxxix. 1. The mystical letters are the constituents of the Divine Names. *A* reads: "showed me the *Ophan* (i.e. circle, circuit) of the letters". The expression "*Ophan* of the letters" occurs in *Berith Menucha*, 3 b (ed. Amsterdam, 1648).

Ch. xlii. (For this chapter cf. notes on ch. xiii and 1 *En.* lxix. 14–25.)

The central idea of the present chapter is the COUNTERBALANCE OF POLAR OPPOSITES, effected by one of the Divine Names in each case. The instances refer to the physical aspect of the highest of the heavens, where R. Ishmael is represented as shown the various wonders by Metatron. They are, however, certainly of cosmological significance, since the heavens, esp. the '*Araboth*, are the realm of causes and the correspondence between the 'upper world' and the 'lower world' is a fundamental presumption of the present book in general. Hence what R. Ishmael beholds in the '*Araboth* is the fountain of cosmical realities, which although they are the basis of the terrestrial world, are hidden from the eyes of man on earth.

in the midst of the burning fire and where [3]voices make themselves heard[3] in the midst of thunder and earthquake.

(2) Then I went [4]by his side[4] and he took me by his hand and lifted me up on his wings and showed me all those things. I beheld the waters suspended on high in '*Araboth Raqia*' by (force of) the name *YAH 'EHYE 'ASHER 'EHYE* (Jah, I am that I am), [5]and their fruits going down from heaven and[5] watering the face of the world, as it is written (Ps. civ. 13): "(He watereth the mountains from his chambers:) the earth is satisfied with the fruit of thy work".

(3) And I saw fire and snow and hailstone that were mingled together within each other and yet were undamaged, by (force of) the name *'ESH 'OKELA* (consuming fire), as it is written (Deut. iv. 24): "For the Lord, thy God, is a consuming fire".

3–3 *E*: '(the) voice makes itself heard' 4–4 *E* om. 5–5 *E* om.

(2) I beheld the waters suspended on high in 'Araboth Raqia'. The waters suspended on high are in all probability the 'Upper Waters', divided from the 'Lower Waters' by the Divine command, Gen. i. 6, 7. The cosmological speculations concerning these form a prominent part of *Midrash Kōnēn* and the tractate called *Ma'asē Bereshith* (e.g. in *S. Raziel* and *Seder Rabba di Bereshith*, 9 a). The polar opposition is here not apparent, but is implied in the relation of the 'suspended waters' to the lower waters. The upper waters are referred to in a similar form in *Test. Levi*, ii. (6), 7: "I saw there (in the first heaven) a great sea hanging".

The upper waters are also conceived of as *male*, the lower as *female* (an ancient idea of cosmology), a clear polar opposition. This is attested in 1 *En.* liv. 8: "(And all the waters shall be joined with the waters): that which is above the heavens is the *masculine*, and the water which is beneath the earth is the *feminine*"; and in *Gen. R.* xiii. 14, where the fructifying, engendering function of the upper waters is connected with their nature of '*zĕkārim*, males' (with reference to Isa. xlv. 8). Of this idea the expression in the present verse, 'their fruits going down from heaven', is a trace.

by the name YAH 'EHYE 'ASHER 'EHYE. The expression '*bĕshēm*, in the name...' is in this chapter to be understood literally, as referring to a Divine Name. The names are here all such as are derived from the O.T. *YAH*: Ex. xv. 2, xvii. 16, Isa. xxvi. 4, Ps. lxviii. 5. *'EHYE 'ASHER 'EHYE*: Ex. iii. 14. The names here in general represent the mediating, sustaining force, and this is probably conceived of as depending upon their character as expressing the creative and ever-sustaining activity of the Most High himself. Their function is hence to be understood in a similar way as that conveyed by the frequent expression "the Holy One created...and *sealed* with the Name...".

What significance is to be assigned to the *YAH 'EHYE 'ASHER 'EHYE* here is not evident. Perhaps simply the permanence, inalterability of the suspension of the waters. The important rôle played by the name *'EHYE 'asher 'EHYE* in cabbalistic speculations is well known. It is invariably repeated in the different enumerations of the Divine Names set forth in *Shi'ur Qoma* and *Hek. Zot. Seder R. di-Bereshith* speaks of 'טבעת אהיה אשר אהיה'. In *Zohar* this name (*'EHYE 'asher 'EHYE* as distinguished from the *'EHYE* alone) represents the Godhead as containing and contained in the first pair of *Sephiroth*, the Wisdom and Intelligence, which are of course polar opposites, distinguished as masculine and feminine respectively (*Zohar*, iii. 65 b).

(3) Fire and snow and hailstone...mingled together...by (force of) the name

(4) And I saw lightnings that were lightening out of [6]mountains of snow[6] and yet were not damaged (quenched), by (force of) the name *YAH* [7] *ṢUR 'OLAMIM* (Jah, the everlasting rock), as it is written (Is. xxvi. 4): "For in Jah, *YHWH*, the everlasting rock".

(5) And I saw thunders and voices that were roaring in the midst of fiery flames and were not damaged (silenced), by (force of) the name [8]*'EL-SHADDAI RABBA* (the Great God Almighty) as it is written (Gen. xvii. 1): "I am God Almighty".

(6) And I beheld a flame (and) a glow (glowing flames) that were flaming and glowing in the midst of burning fire, and yet were not damaged (devoured), by (force of) the name[8] *YAD 'AL KES YAH* (the hand upon the Throne of the Lord) as it is written (Ex. xvii. 16): "[9]And he said[9]: for the hand is upon the Throne of the Lord".

(7) And I beheld rivers of fire in the midst of rivers of water [10] and they were not damaged (quenched) by (force of) the name *'OSE*

6–6 *E*: 'flames of fire' 7 *E* ins.: 'YHWH' 8–8 *E* om. from ''EL-SHADDAI RABBA' vs. 5. to 'YAD 'AL KES YAH' vs. 6. 9–9 *E* om. 10 *E* adds: 'and rivers of water running in the midst of rivers of fire'

'ESH 'OKELA (consuming fire). Here the name seems to be chosen simply with regard to the fire, which is represented as unquenched in spite of its surroundings of snow and ice. For the idea of fire and its opposites kept in balance see vs. 7. *'Esh 'Okēla* as attribute of God, see *Alph. R. 'Aqiba, BH.* iii. 37. In fact *'ESH 'OKELA*, in later *Qabbala*, very often follows immediately on *'EHYE 'asher 'EHYE* in enumerations of the Divine Names, a fact that drew the special attention of Reuchlin who comments upon it in his *De Verbo Mirifico*, chh. xvii, xviii.

(4) lightnings...out of mountains of snow...by (force of) the name YAH ṢUR 'OLAMIM. This is only another instance of the contraries of fire—ice (snow, water). The connection between instance and name seems to be, that the word '*ṢUR*: Rock' suggests a relation to the 'mountains (of snow)'. Else this verse, Is. xxvi. 4, is the regular point of support for the statement: God created the worlds by the letters *Yod He* (of *YaH*). In that case the '*Ṣur*' is interpreted from the root '*ṢUR*': to form, to create. Cf. note on ch. xiii. 1.

(5) thunders and voices...roaring in the midst of flames of fire...by force of the name 'EL SHADDAI RABBA. The voice of God was thought to go forth in the midst of fire. The connection of the Voice with the name *'EL SHADDAI* is established by Ezek. x. 5: "as the voice of the Almighty God when he speaketh". Cf. 2 *En.* x. 2.

(7) And I beheld rivers of fire in the midst of rivers of water.... Cf. 2 *En.* xxix. 2: "And fire is in the water and water in the fire and neither is the one quenched nor the other dried up". The juxtaposition of fire and water is a frequent cosmological simile. *TB. Pes.* 3 a, *Yer. Rosh. ha-shShana*, 58 a, *Cant. R.* to iii. 11: "the sky is made of water, the stars of fire and yet they do not damage each other". *Gen. R.* iv. 9: "The Holy One, blessed be He, took fire and water, mixed them together and out of them the heavens were created". *Gen. R.* x. 3: "The Holy One, blessed be He, took fire and snow, mixed them and so out of them the universe was created". In the last two passages the cosmology is apparent.

Emphasis is laid on the mediating function of the Divine Name, in this verse most significantly '*OSE SHALOM*, i.e. 'maker of peace'. 'Peace' is the technical term for the mediation, the synthetical agency or Divine activity. Cf. the 'angels

SHALOM (Maker of Peace) [11] [12]as it is written (Job xxv. 2): "He maketh peace in his high places[12]". For he makes peace between the fire and the water, [13]between the hail and the fire,[13] between the wind and the cloud, between the earthquake and the sparks.

CHAPTER XLIII

Metatron shows R. Ishmael the abode of the unborn spirits and of the spirits of the righteous dead

R. Ishmael said: Metatron said to me:

(1) Come and I will show thee [1]where are[1] the spirits of the righteous that have been created and have returned, and the spirits of the righteous that have not yet been created.

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11 *E* adds: '*BIMĚRŌMĀW* (in his high places)' 12–12 *E* om. 13–13 *E* om.

Ch. xliii. 1–1 *E* om.

of peace', ch. xxxiii. 1. *Midrash 'Aseret Ma'amaroth*, *BH.* i. 66: "the angels are made of fire and water, and there is *peace* between: neither does the water extinguish the fire nor the fire lick up the water". As denoting mediation and synthesis the '*OSE SHALOM*, 'maker of peace', was understood and used in *Qabbala*. Cf. e.g. the quotation from the '*Peli'a*', *YR.* i. 7 b: "Why is it called heaven (*Shamayim*)? Because water (*shemmayim*) is to the right and fire to the left and it is in the middle and receives from both, and to this is to be referred the '*OSE SHALOM* and the (saying) 'he mixed fire and water and made out of them the heavens', and it is called '*truth*' (the mediating agency, ch. xxxi. 1) and 'mercy' and receives from (i.e. stands in the middle between) the Mercy and the Fear (= the second pair of opposites in the *Sephirotic* system, also called 'Mercy and Justice', cf. ch. xxxi. 1)".

for he makes peace between the fire and the water, between the ice and the fire, between the wind and the cloud. This, referring to God, denotes that the names set forth in the present chapter represent God himself in his different aspects as sustainer and mediator between the dual forces, the *syzygies*. The Names are part of God's being and essence.

Ch. xliii. This chapter enters upon the subject of the condition of the 'spirits', one of the traditional subjects of mystical literature in general and of the Enoch-literature in particular acc. to 2 *En.* xxiii: among the secret instructions given to Enoch were those of "the souls of men, those of them which are not yet born and the places prepared for them for ever", further represented in Apocalyptic (*Ap. Bar.*, 1 *En.*).

(1) Come and I will show thee the spirits of the righteous that have been created... the spirits of the righteous that have not yet been created.... (2) lifted me near by the Throne... revealed the Throne of Glory... showed me the spirits that have been created and had returned. The spirits of the righteous dead are here represented as having their abode by the Throne of Glory. Cf. *TB. Chag.* 12 a: "the '*Araboth Raqia*', the highest of the heavens, contains the Throne of Glory and the spirits and souls of the righteous"; *ib.* 12 b: "the spirits of the righteous dead under the Throne of Glory"; *TB. Shab.* 152 b: "the spirits of the righteous are hidden under the Throne of Glory"; contrast here 'flying above'

(2) And he lifted me up to his side, took me by his hand and lifted[2] me up near the Throne of Glory [3]by the place of the *Shekina*; and he revealed the Throne of Glory to me[3], and he showed me the spirits

2 *E*: 'conducted' 3–3 *E* om.

the Throne. The idea of the spirits of the righteous dead being hidden or stored (*gĕnūzoth*) under the Throne is clearly connected with the conception of "the chambers of the righteous", 4 Ezra iv. 35, 41, vii. 32, 80, 95 etc., 2 *Bar.* xxi. 23. xxx. 2, 1 *En.* xxii. 3 ff. On this conception see BOX, *Ezra-Apocalypse*, pp. 33, 34 (note on ch. iv. 35), 37 (note on ch. iv. 41), 119–21 (note on ch. vii. 32). Cf. also CHARLES, *Comm. Revel.* note on Rev. xx. 13. Vs. 1 here refers to the spirits of those not yet born as well as to those of the righteous dead. Besides, the expression 'that have returned' of the righteous dead presupposes the pre-existence of the spirits. Acc. to vs. 2, however, R. Ishmael is only shown the spirits of the righteous dead that have returned and have their place by or above the Throne of Glory, but to the unborn spirits there is no reference. There is thus no explicit statement as to the place of the pre-existent souls. As the intent of vs. 1 is to reveal the abode of both the 'returned' and the 'unborn' spirits and acc. to vs. 2 R. Ishmael for that purpose is taken to the Throne of Glory, it is possible that the unborn souls were conceived of as having their place by the Throne in common with those of the righteous dead. How far one can press the expression 'have returned' (whether as referring to a fixed place in heaven—in such a case the Throne—or to the heavens in general) is uncertain. The other possibility is that the unborn spirits are conceived of as having a different abode from that of the righteous dead, e.g. in special chambers under the Throne of Glory. On this assumption it would be necessary to conclude that a piece describing the place of the 'spirits of the righteous that have not yet been created' has fallen out. For the possibility of this place having been the traditional '*GUPH*' see below, note on vs. 3.

The place of the spirits yet unborn is acc. to 2 *Bar.* xxiii. 5 *et al.* 'the chambers' referred to above (which acc. to 4 *Ez.* iv. 35, are the abode of the righteous dead). Acc. to *TB. Chag.* 12 b, "the souls and spirits that are to be created together with the spirits of the righteous (*scil.* dead) are in '*Araboth*, the highest of the heavens". Acc. to *Ber. R.* viii. 6, the souls of the righteous "dwell with their King (in accordance with 1 Chron. iv. 23)" already before the Creation of the world: with them God took counsel before creating man. Acc. to a dictum of R. Assi (repeated *TB. Nidda*, 13 a, '*Aboda Zara*, 5 a, *Yebamoth*, 62 a) the unborn spirits await creation in the *GUPH*, the storehouse of souls. *Alph. R.* '*Aqiba*, *BH.* iii. 26 (apparently dependent upon the same tradition as that of *Chag.*, 12 b) mentions in the '*Araboth*: "the Throne of Glory, the stores of life, the treasuries of blessings, of dew...and the *treasuries* (contrast *Chag.*, *ib.*) of the spirits of the living and of the dead", the "treasuries of the spirits of the living" being a rather singular expression, probably meaning the treasuries of the unborn spirits (cf. *Sifre*, 143 b). Acc. to *Tub ha-'Areṣ*, i. 50 a, the spirits "go out to the world from the *Libnat ha-sSappir* (one of the seven Halls of '*Araboth*)."

Hence one might conclude that the unborn spirits here referred to have their place in the proximity of the Throne of Glory, whether in special chambers or not.

The expression 'the spirits of the *righteous*, that have not yet been created' compels the question whether this implies a distinction between the righteous, wicked (and intermediate) *even before this life*. Such a distinction is met with in *Wisdom of Solomon*, viii. 19, 20 ("For I was a witty child, and had a good spirit. Yea, rather, being good, I came into a body undefiled..."). This idea in its strictest connotation implies that the moral character of the spirits is already determined before their embodiment—the different courses of the living on this earth being merely a consequence of their qualities as developed in their pre-terrestrial existence; it reappears in *Zohar* in contexts treating of the problems of metempsychosis.

that have been created and had returned: and they were flying above the Throne of Glory before the Holy One, blessed be He.

(3) After that I went to interpret the following verse of Scripture and I found in what is written (Isa. lvii. 16): "for the spirit clothed itself before me, and the souls I have made" that ("for the spirit was clothed before me") means the spirits [4]that have been created in the chamber of creation of the righteous and that have returned

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4–4 *E* om.

The fully righteous spirits are there termed "the spirits from the side of *Shekina*"; cf. *Zohar*, ii. 94 a b. But another interpretation of the expression 'spirits of the righteous not yet born' is "the spirits that when once having entered earthly life will turn out righteous. They are foreseen to be righteous". Their future perfection reacts upon their pre-existent state. This seems to be the underlying idea of the passage *Ber. R.* viii. 6 referred to above, and is represented in *Zohar*, ii. 96 b. (Cf. *ib.* iii. 168 a and ii. 94 a b, referred to above, *et al.*)

If chh. xliii and xliv be treated as a whole, it is evident that here the life on earth is regarded as determining the character of man, and indeed so that it is the terrestrial life that taints the previously pure souls. Treated as a whole then, these chapters convey an interpretation of the words 'spirits of the righteous not yet created' more in line with the latter of the two connotations just referred to, but rather to the effect that there are no unrighteous spirits in the pre-existent state. No other unborn spirits are referred to in these chapters. Although only available as a *demonstratio e silentio*, this fact tends to show that at least the compiler of the present section moves on the basis of the orthodox conception expressed in the prayer *'Elohe Nĕshāmā* (given in *TB. Ber.* 60 b): "O God, the spirit which thou hast set within me is *pure* etc." (BOX, *Ezra-Apocalypse*, p. 120). Cf. *Eccl. R.* xii. 7: "the spirit I have given thee is pure; if thou give it back to me in the same state it is good for thee; if not, I will burn it before thee". (Cf. ch. xliv. and *TB. Nidda*, 30 a, *Shab.* 32 b, *Baba Batra*, 16 a.) Also 4 Macc. xviii. 23 ("having received pure and immortal souls from God").

Still it is evident that the expression by itself presupposes a distinction between righteous and not righteous already in the pre-existent state, in one form or the other. Hence the impression is left, that this tradition is suppressed in the present context and the possibility remains, that a fragment describing the conditions and abodes of the unborn spirits is missing, which originally would have had its place after vs. 2.

(3) After that I went to interpret etc., *lit.* 'after that I went and studied this scriptural passage and I found according as it is written etc.' 'This scriptural passage' means the well-known scriptural passage traditionally used as support for the doctrines concerning the subject in question. The passage, Isa. lvii. 6, adduced here, is the starting point for the speculations as to the conditions of the unborn spirits both in *TB. Chag.* 12 b and *Yeb.* 62 a, '*Aboda Zara*, 5 a, *Nidda*, 13 a (see above). Acc. to the J. Targum, *ad locum*, it is also used with reference to the doctrine of resurrection. Here the way in which the passage is used for its present purpose is set forth thus: the former part of the verse, 'the spirit was clothed before me', is made to refer to the spirits that have been created, that is to say, apparently, clothed with a body, the latter part, 'the souls I have made', is interpreted as referring to the spirits that are formed by God but not yet created, invested with a body.

that have been created in the GUPH of creation of the righteous, the chamber of creative forms designed for the righteous. The *GUPH* (= body) is then here not the chambers where the spirits dwell until the time appointed for

before the Holy One, blessed be He; (and the words:) "and the souls I have made" refer to the spirits[4] of the righteous that have not yet been created in the chamber (*GUPH*).

CHAPTER XLIV

Metatron shows R. Ishmael the abode of the wicked and the intermediate in Sheol. (vss. 1–6) *The Patriarchs pray for the deliverance of Israel* (vss. 7–10)

R. Ishmael said: Metatron, [1]the Angel, the Prince of the Presence,[1] said to me:

(1) Come and I will show thee the spirits of the wicked [2]and the spirits of the intermediate[2] where they are standing, and the spirits

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4–4 *E* om.

Ch. xliv. 1–1 so *E*. *A* om. 2–2 *E* om.

their life on earth arrives, but evidently the chamber where they are conducted just at the time when they are to enter terrestrial bodies. In this chamber they are then first 'created', i.e. invested with a body, a creative form, which presumably determines the individual, animal or terrestrial body they are to join. The passage, *Zohar*, iii. 107, referred to by Abelson, *Jewish Mysticism*, p. 166, could be used as a commentary on the present verse, and one can safely assume that it belongs to the same line of traditions or development of traditions: "when the souls are about to quit their heavenly abode each soul appears before the Holy One, blessed be He, *clothed* with an exalted pattern (or image or form) on which are engraven the features which it will bear here below". The *GUPH* is here rather the chamber containing "the pre-existent forms or types of bodies" (Abelson's expression, *ib*. p. 165) than the abode of the spirits. The unborn spirits "have not yet been created in the Guph" of creation.

It should be added that there is a certain indication here of a beginning differentiation of the 'world of Creation' (*Bĕri'ā*) as a form of existence different from the higher world of 'the Throne'.

Lastly the qualifying addition 'of the righteous' (the *GUPH* of creation of the righteous) raises again the question of the distinction between righteous and non-righteous in the pre-existent state. Is there also a division in the *GUPH* between the compartment for the righteous and that or those for the others? Or did the original tradition maintain the existence of several *GUPH*s? In its strict connotation the distinction between righteous and non-righteous spirits has as a necessary corollary the distinction between different bodily forms for these two classes.

Ch. xliv. The preceding chapter, in so far as it dealt with the abode of the righteous dead, is in this chapter continued by a description of the two remaining classes of spirits who have left earthly life, i.e. the intermediate and the wicked. The intermediate undergo a purgatorial process in fire in She'ol, assisted and supported in their purification by an angel, SIMKIEL, whereas the wholly wicked are delivered to the wrath of the angel ZA'APHIEL who punishes them in Gehenna with staves of fire.

(1) the spirits of the wicked and the... intermediate where they are standing,

of the intermediate, whither they go down, [3]and the spirits of the wicked, where they go down[3].

(2) And he said to me: The spirits of the wicked go down to She'ol by the hands of two angels of destruction: ZA'APHIEL and SIMKIEL are their names. (3) SIMKIEL is appointed over the intermediate to support them and purify them because of the great mercy of the Prince of the Place (*Māqōm*). ZA'APHIEL is appointed over the spirits

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3–3 *E* om.

i.e. probably at or immediately after the judgement which is daily acc. to the section on the judgement, chh. xxviii. 7–xxxiii. 2. **the spirits of the intermediate whither they go down and the spirits of the wicked whither they go down,** i.e. acc. to the following verses, Sheol.

(2) **The spirits of the wicked** (supply here, in accordance with the following verse: 'and the spirits of the intermediate) **go down to She'ol through two angels of destruction.** They are sent down from the Throne of Glory, before which they have undergone judgement. For the **angels of destruction** see notes on chh. xxxi. 2 and xxxii. 1. The angels of destruction carry out the judgement on the wicked, and are appointed over the different compartments of Gehenna according to numerous descriptions of the punishments assigned for the wicked in Gehenna. (Cf. '*Descriptions of Hell*' and other translations by Gaster, *RAS's Journal* (1893), further *Masseket Chibbuṭ ha-qQeber*, *BH.* i. 150, *Masseket Gehinnom*, *ib.*, i. 147–149, *Gan 'Eden we-Gehinnom*, *ib.*, v. 49 seqq., *Test. R. Eliezer*, *Seder Yeṣirat ha-wWalad*, *ib.*, i. 151–158.) They are then usually represented as numerous and as being assigned to a leader, 'the Prince of Gehenna' (*Gedullat Moshe*, Gehenna) (cf. QEMU'EL, note on ch. xxxi, 2). Here only two angels of destruction are mentioned. The older traditions speak of two angels of destruction as executioners of the divine decrees, 'APH and CHEMA. The angels of destruction function at the judgement, acc. to chh. xxxi–xxxiii, but represent there altogether the severe execution of judgement. Here one represents the attribute of Mercy, SIMKIEL (support of God), who is appointed over the intermediate to 'support and purify them' (cf. the staff of Mercy, ch. xxxi. 2).

The idea of the '*bēnōniyyim*', the intermediate class, the large majority of those who are neither wholly righteous nor wholly wicked, belongs to "the orthodox Rabbinic theology" of Palestine. See BOX, *Ezra-Apocalypse*, p. 155. The classical passages are *TB. Rosh ha-shSHana*, 16 b, 17 a, *Tos. Sanhedrin*, xiii. 3, *Aboth R. Natan*, xli, *TB. Shab.* 33 b. In *Rosh ha-shSHana*, *ib.*, it is the second *dictum* introduced there that is particularly apposite in this connection ("there are *three divisions* [companies] for the day of judgement: one that of the fully righteous, another that of the fully wicked, the third that of the intermediate. The fully righteous are immediately written down and sealed for eternal life, the fully wicked...for Gehenna, the intermediate go down into Gehenna, but when they scream in prayer [transl. of BOX] they are permitted to come up again" (acc. to Zech. xiii. 9: "And I will bring the third part through the fire... they shall call on my name and I will hear them...") "and of them said Hanna (1 Sam. ii. 6): the Lord killeth and maketh alive (cf. ch. xviii. 24)".

because of the great mercy of the Prince of the Place. The Place, the *Maqom*, is the Divine Majesty. The **Prince of the Place** is an unusual expression. It may be a synonym for 'Prince of the Presence'. A better reading would perhaps be obtained by substituting '*shel*' (of) for '*sar*' (Prince) and transl. simply: 'because of the great mercy of the Place, i.e. the Divine Majesty'.

ZA'APHIEL, 'the wrath of God'. In contrast to the supporting and helping attitude shown the intermediate from the Divine Mercy, expressed by the name

of the wicked[4] in order to cast them down from the presence of the Holy One, blessed be He, and from the splendour of the *Shekina* [5]to She'ol, to be punished in the fire of Gehenna[5] with staves of burning coal.

(4) And I went by his side, and he took me by his hand and showed me all of them with his fingers.

(5) And I beheld the appearance of their faces (and, lo, it was) as the appearance of children of men, and their bodies like eagles. And not only that but (furthermore) the colour of the countenance of the intermediate was like pale grey on account of their deeds, for there are stains upon them until they have become cleaned from their iniquity in the fire.

(6) And the colour of the wicked was like the bottom of a pot on account of [6]the wickedness of their doings[6].

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4 *E*: 'intermediate' 5–5 so *E*. *A* corr.: 'to heat them for judgement in fire to Gehenna' (confusion of two variant readings?). 6–6 *E*: 'the multitude of their wicked deeds'

SIMKIEL, "support of God", stands the attitude of merciless wrath with regard to the wicked, symbolically expressed by the name ZA'APHIEL.

to be punished in the fire of Gehenna with staves of burning coal, probably pictured similarly to the passage *BH*. ii. 51 (of the angels punishing the wicked in Gehenna): "angels stand close by and with their staves drive them back into the fire and burn them". Cf. the punishment with lashes of fire, chh. xvi. 5, xx. 2 (the word translated 'lashes' Rashi interprets 'staves').

(5) the appearance of their faces as the appearance of children of men etc. The spirits have bodily form and actual bodies—like eagles, i.e. winged. These bodies are of course different from those they were invested with in the *GUPH*. The spirits of the righteous, that are 'flying above the Throne' are probably pictured in bodies of similar form. For the souls or spirits as having bodily form cf. 1 *En*. xxii. 9–14 ("these hollow places have been made that the spirits of the dead might be separated... their spirits shall be set apart in this great pain... scourgings and torments of the accursed for ever"), 4 *Ez*. vii. 78 seqq. (see BOX, *Ezra-Apocalypse*, note p. 121: "it seems clear that they (the souls of the unrighteous) are already endowed with bodies suitable to their altered condition.... This conception apparently characterizes also 2 *Enoch*"). Cf. also how acc. to ch. xlvii. 4 the spirits and souls of the punished angels whose 'manifested' bodies have been consumed with fire, are represented as having bodily form, 'their countenance like that of angels and their wings like those of birds'.

the colour of the countenance of the intermediate was like pale grey.... (6) And the colour of the wicked was like the bottom of a pot. The sins are depicted as having tainted the spirits—originally white and pure—the intermediate being merely stained so that their original nature is still recognizable, but the wicked black 'like the bottom of a pot': their original character is totally blotted out. This simile presupposes the conception of the absolute purity of the pre-existent spirits, cf. note on ch. xliii. 1–2 (end).

like the bottom of a pot is used of the wicked also in *Masseket Gehinnom*, *BH*. i. 149, and *Pirqe Mashiach*, *BH*. iii. 75 ("their faces were black like the bottom of a pot"). As to the special sins that caused such an entire corruption there is no explicit reference here. The traditions were different on this point. *TB*. *Baba Meṣia'*, 58 b, mentions three sins that consign for ever to Gehenna (cf. the fate of

(7) And I saw the spirits of the Patriarchs Abraham Isaac and Jacob and the rest of the righteous whom they have brought up out of their graves and who have ascended to the Heaven (*Raqia'*). And they were praying before the Holy One, blessed be He, saying in

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the wicked as compared with that of the intermediate), and the same is repeated in the '*Treatise on Hell*' which appeared in translation by Gaster, *RAS's Journal*, 1893, p. 602: "(three sins cause those who commit them to go down to Gehenna and never return:) blaming one's neighbour in public, slandering him and adultery". *Masseket Gehinnom*, i. *BH.* i. 147, apparently follows another tradition as to the distinction between wicked and intermediate: there the full punishment—in the class of the wicked—is designed for those who cannot point to one single act of fulfilment of the Tora, "who have not one single statute in their hands". This corresponds with the statement, *TB.* '*Aboda Zara*, 5 a: "the fully righteous are those who have fulfilled the Tora from the beginning to the end, from '*Aleph* to *Taw*". The *bēnōniyyim* acc. to this view are those who have endeavoured to fulfil the Law but have failed to keep all the statutes. A third view identifies the *bēnōniyyim* with those who have kept the negative statutes only, the fully righteous with those who have kept all the positive statutes as well as the negative ones.

As to the length of the period of purification assigned for the intermediate it is probably here conceived of as proportionate to the degree in which the sins have tainted them: they are kept in the purgatory until 'they have become cleaned from their iniquity'. Cf. the passage *Rosh ha-shSHana* etc. above note on vs. 2 and the transl. in BOX, *Ezra Apocalypse*, p. 155, where it is pointed out that the *bēnōniyyim* were thought to go up after screaming in prayer *for one hour*, acc. to *Yalquṭ* on Zech. xiii. 9. Rashi likewise (*ad loc. Rosh ha-shSHana*) puts as an explanatory remark on the difficult word '*meṣafṣefim*': "it means: they cry and weep in their agony *for one hour* and then (are permitted to) come up again". Cf. *Se'uddath Gan 'Eden*, *BH.* v. 45, *OM.* i. 89 b: "the wicked of Israel tormented in Gehenna are brought up from Gehenna to partake in the Feast of the Righteous".

CH. XLIV. 7–10.

Vss. 7–10 contain an apocalyptic-eschatological fragment with the motto: "*Israel's deliverance is prevented by the sins of the wicked*".

The fragment does not fit in here. The theme of the chapter, acc. to vs. 1, is the conditions of the spirits of the intermediate and the wicked after death. If it had originally belonged to the exposition of the conditions of the spirits it would have had its place in ch. xliii which treats of the spirits of the righteous. But the interest of the present fragment is not focussed on the various conditions of the spirits of the dead but on the deliverance of Israel from the oppression under the 'nations of the world', the establishment of God's Kingdom on earth and the 'wicked' to which it refers are not the spirits of the wicked but the living evil-doers within Israel who through their transgressions prevent the establishment of the heavenly kingdom. It is, moreover, probable, that this fragment represents a different outlook upon the fate of man after death from that of the preceding context (*vide* below).

The frame is that of the rest of the section: R. Ishmael beholds various wonders in heaven under the guidance of Metatron. It is in this respect closely related to the *Apocalyptic Fragment* (e.g. *BH.* v. 167–169): "R. Ishmael said: the Prince of the Presence said to me: sit here in my bosom and I will tell thee what shall befall Israel etc....". An apocalyptic fragment of similar character with Metatron, the Prince of the Presence, as informant of R. Ishmael is contained in *Bodl.* MICH. 175, foll. 25 b, 26 a (part of the *Pirqe R. Ishm.*).

(7) And I saw the spirits of the Patriarchs...and the rest of the righteous who they have brought up out of their graves etc. This evidently marks the beginning of a new fragment. R. Ishmael is already shown the spirits of the righteous, acc. to ch. xliii. The expression 'have been brought out of their

their prayer: "Lord of the Universe! How long wilt thou sit upon (thy) Throne like a mourner in the days of his mourning with thy right hand behind thee [7]and not[7] deliver thy children and reveal thy Kingdom in the world? [8]And for how long wilt thou have no[8] pity upon thy children who are made slaves among the nations of the world? Nor[9] upon thy right hand that is behind thee wherewith thou didst stretch out [10] the heavens and the earth and the heavens of heavens? When wilt thou have compassion?"

(8) Then the Holy One, blessed be He, answered every one of them, saying: "Since these wicked do sin so and so, and transgress with such and such transgressions against me, how could I deliver my great Right Hand in the downfall by their hands (caused by them)[11].

(9) In that moment Metatron called me and spake to me: "My servant! Take the books, and read their evil doings!" Forthwith I took the books and read their doings and there were to be found

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7–7 *E*: 'when wilt thou' 8–8 *E*: 'When wilt thou have' 9 *E*: 'And' 10 *E* ins.: 'and didst span' 11 *E* reads: '(my great Right Hand) that has fallen down in the downfall at their hands'

graves and have ascended to *Raqia*'' is also suspect in this connection: it sounds as if we were here confronted with a different conception as to the fate of men after death, according to which the Patriarchs and (some of) the righteous enjoy the privilege of bodily resurrection before the final consummation.

How long wilt thou sit. . . . thy right hand behind thee. The *Right Hand* or the *Right Arm of the Lord* represent the actualization of the kingdom of God on earth, the deliverance of Israel. That the Right Hand is laid behind the Lord is a symbol of cessation in His activity for this purpose. The deliverance of the Right Hand, hence, becomes synonymous with the deliverance of Israel. Cf. ch. xlviii A. It was God's Right Hand that stretched out the heavens and the earth, and so it must be His Right Hand that shall bring about the final establishment of the Kingdom on earth.

(8) **Since these wicked do sin. . . how could I deliver my great Right Hand** etc. The delay in the deliverance of Israel is caused by the wicked in their own ranks. That the downfall of Israel was caused by the wicked among them is a *dictum* attributed to R. Gamaliel II. In particular the idolatry was made responsible for the delay in the establishment of God's Kingdom. The coming of Messiah is suspended for a period which exactly corresponds to the number of years that Israel has been worshipping idols, acc. to *'Echa R. Proëm.* 21. Similarly, in the *Apocalyptic Fragment*, *Bodl.* MICH. 175, referred to above, R. Ishmael is represented as asking for the reason of the present sufferings of Israel, whereon he is informed that the deliverance is to be suspended for a time corresponding to that of their idolatry (700 years). Here evidently—see vs. 9—the 'sins' of the wicked comprise all 'transgressions of the Tora'.

'These sinners' was perhaps by the compiler thought to refer to the wicked of vss. 1–6, this being then one of the reasons why this fragment was given its present place.

(9) **Take the books, and read their evil doings!** On the conception of books recording the deeds of righteous or unrighteous etc. see note on ch. xviii. 24. The books here seem to be the records of the deeds of the wicked, cf. 1 *En.* lxxxi. 4 (book of unrighteousness), *ib.* xcviii. 7–8 ("every sin is every day recorded in heaven—all your oppression. . . is written down every day till the day of your

36 transgressions (written down) with regard to each wicked one [12]and besides, that they have transgressed[12] all the letters in the Tora, as it is written (Dan. ix. 11): "Yea, all Israel have transgressed thy Law". It is not written '*al torateka* but '*et* (את) *torateka*, for they have transgressed from '*Aleph* (א) to *Taw* (ת), 40[13] statutes have they transgressed for each letter.

(10) Forthwith Abraham, Isaac and Jacob wept. [14] Then said to them the Holy One, blessed be He: "Abraham, my beloved, Isaac, my Elect one, Jacob, my firstborn! [15]How can I now[15] deliver them from among the nations of the world?" And forthwith MIKAEL, the Prince of Israel, cried and wept with a loud voice and said (Ps. x. 1): "Why standest thou afar off, O Lord?"

12–12 so acc. to *E*. *A* corr. 13 *E*: '36' 14 *E* adds: 'to themselves'
15–15 *E*: 'I cannot now'

judgement"). Since Metatron here seems to have the 'books' in his charge, there must be a trace here of Metatron's function of scribe (*Chag*. 15 a).

36 transgressions (written down) with regard to each wicked one.... Both readings (*A* and *E*) seem to be corrupt. The meaning seems to be: for each wicked one were recorded 36 transgressions of the Tora and in addition thereto a great many transgressions of each single letter of the Tora. from 'Aleph to Taw. Cf. *Lam. R. Proëm*. 24: "the Holy One, blessed be He, said to Abraham: 'thy children have sinned and have transgressed the whole Tora and the 22 letters of Tora, as it is written (Dan. ix. 11), all Israel have transgressed thy Law' (thus here also the passage, Dan. *ib*., is used as point of support)". The transgressing a letter of the Tora is in *Lam. R. ib*., understood as equivalent to the transgressing a commandment beginning with that letter, or vice versa. But the expression 'from '*Aleph* to *Taw*' represents the entirety of a thing, in this case the Tora, any part of which is based upon one or the other of the letters. In an absolute sense it represents the entirety of things in general, and is to be compared with the expression '*Alpha and Omega*', Rev. i. 8. (See CHARLES, *Comm. on Rev*. i. 20, and Riedel in *Theologische Studien und Kritiken*, 1901, pp. 297 seqq., both regarding the '*Alpha* and *Omega*' as an imitation of the ''*Aleph* to *Taw*'.)

(10) Mikael, the Prince of Israel, cried and wept with a loud voice. This is the only passage in the present book where Mikael is explicitly referred to as the Prince of Israel. Ch. xvii. 3, Mikael is the prince of the seventh (highest) heaven. The scarce occurrence of 'Mikael' (only twice) is remarkable. His position seems to have been taken over by Metatron. *Ctr*. the frequent reference to Mikael as the prince of Israel in 1 *En*. (ix. 1, x. 11, xx. 5, xxiv. 6, xl. 9, liv. 6, lx. 4, 5, lxvii. 12, lxviii. 2–4, lxix. 14 f., lxxi. 3, 8, 9, 13).

For Mikael bewailing calamities that have befallen Israel, cf. *Pesik. R*. xliv and the parallel trait there: God answers that the deliverance is dependent upon Israel: "(the apostates of) Israel must first turn to me, even if it were only as much as the point of a needle". Cf. also *Midrash Peṭirath Moshe*: when Sammael is about to take away Moses' soul, Mikael "cried and wept with a loud voice".

CHAPTER XLV

Metatron shows R. Ishmael past and future events recorded on the Curtain of the Throne

R. Ishmael said: Metatron said to me:

(1) Come, and I will show thee the Curtain of *MAQOM* (the Divine Majesty) which is spread before the Holy One, blessed be He, (and) whereon are graven all the generations of the world and all their doings, both what they have done and what they will do until the end of all generations.

(2) And I went, and he showed it to me pointing it out with his fingers [1]like a father who teaches his children the letters of Tora. And I saw each generation,

the rulers of each generation[1],

1–1 so *E*. *A*: 'and like a father who teaches his children (he showed me) each generation'

Ch. xlv. R. Ishmael is shown the Curtain (*Pargod*) of MAQOM (the Place, i.e. the Divine Majesty as manifested on the Throne of Glory). This Curtain is spread before the Holy One. The Curtain of the Throne of Glory is referred to also, ch. x. 1. The Curtain separates the Throne of Glory and its innermost mysteries from the other parts of the highest heaven and from the world of angels in general, just as the curtain veiled off the Holy of Holies in the sanctuary. (Cf. *TB. Yoma*, 77 a.) The Curtain hence becomes the symbol of the last secrets of heaven and earth which are kept with the Godhead, hidden even from the angels. Occasional revelations of these secrets—'the reasons of the Creator'—are described either as obtained by 'hearing from behind the Curtain' or expressed by the phrase 'to know from behind the Curtain': this is one line of ideas. Or, according to another line, the secrets are represented as 'written down on the (inside of) Curtain'. As instances of the former line of conception reference may be made to the tradition concerning GALLIṢUR-RAZIEL (see note on ch. xviii. 16), further to *Mekilta* on Ex. xix. 9 (voices from behind the Curtain announce the answers of prayers), and *TB. Ber.* 18 b (there is heard 'from behind the Curtain, what tribulations are in store for the world'). It seems, that this tradition also contained the idea of special high angels being allowed inside or having their place inside the Curtain, in the immediate Presence of the Holy One, thus partaking of the Divine secrets: so acc. to ch. x. 1 in the reading of *BC* (cf. note, *ib.*) the case of GALLIṢUR, and in *Mass. Hek.* vii ("A curtain is spread before the Holy One...and the seven angels who were created first, minister before Him [i.e. inside the Curtain]"). The second conception is represented here and also *Alph. R. 'Aqiba, BH.* iii. 44—where it is as here called the *Pargod of MAQOM*. As a parallel in earlier Enoch-literature is to be noted especially 1 *En.* xciii. 2 and cvi. 19: "I Enoch will declare them unto you...acc. to that which appeared to me in the heavenly vision, and which I have known through the word of the holy angels and have learnt from the heavenly tablets" (the heavenly tablets correspond to the Pargod here).

(1–3) R. Ishmael is shown all generations and their doings, both past and coming. This implies the idea of pre-determination. In *TB. Sanh.* 38 b, one finds: "The Holy One, blessed be He, showed Adam every generation and its learned men (inter-

and the heads of each generation,
the shepherds of each generation,
the oppressors (drivers) of each generation,
the keepers of each generation,
[2]the scourgers of each generation,[2]
the overseers of each generation,
the judges of each generation,
the court officers of each generation,
the teachers of each generation,
[3]the supporters of each generation,
the chiefs of each generation,[3]
the presidents of academies of each generation,
the magistrates of each generation,
the princes of each generation,
[4]the counsellors of each generation,[4]
the nobles of each generation,
[4]and the men of might of each generation,[4]
the elders of each generation,
and the guides of each generation.

(3) And I saw Adam, his generation, their doings and their thoughts,[5]
Noah [6]and his generation, their doings and their thoughts[6],
and the generation of the flood, their doings and their thoughts,
Shem and his generation, their doings and their thoughts,
Nimrod and the generation of the confusion of tongues, and his generation, their doings and their thoughts,
Abraham and his generation, their doings and their thoughts,
Isaac and his generation, their doings and their thoughts,
[7]Ishmael and his generation, their doings and their thoughts,[7]

2–2 so *E.* (סורקיהי) *lit.* 'flayers, hatchellers'; cf. *Zohar* i. 177 a: "סריקתא דקוסטרי" *A*: 'eunuchs, officers' (?) 3–3 *E*: 'the helpers of each generation, and their pious men (*Chasidim*), their leaders, teachers, sages and heads of the schools' 4–4 *E* om. 5 *E* ins.: 'Methuselah, his generation, etc.' 6–6 *E* om. 7–7 *E* om.

preters of Scripture), every generation and its wise men, and when he came to the generation of R. 'Aqiba he (Adam) rejoiced at his (great understanding of) Tora but was grieved at his death (as a martyr)". In *Alph. R. 'Aqiba* this has the following form (*BH.* iii. 44): "Moses saw *on the Curtain of MAQOM* numerous hosts of scribes and hosts of (members of) Sanhedrin studying the Tora, the Prophets and the writings...and in the same hour Moses saw the fate (life) of R. Aqiba *on the Curtain of Maqom* how he was lecturing on the letters of Tora, expounding on each of the ornaments of each single letter 365 different significations of the *Tora* etc." The Curtain is here the repository of all past, present and future events, and it seems, as if the idea were rather, that the events, the 'generations,

Jacob and his generation, their doings and their thoughts,
Joseph and his generation, their doings and their thoughts,
the tribes and their generation, their doings and their thoughts,
Amram and his generation, their doings and their thoughts,
Moses and his generation, their doings and their thoughts,
(4) Aaron [8] and Mirjam [9] their works and their doings,
[10]the princes and the elders, their works and doings,
Joshua and his generation, their works and doings,
the judges and their generation, their works and doings,[10]
Eli and his generation, their works and doings,
[11] Phinehas, their (?) works and doings,[11]
Elkanah and his generation, their works and their doings,
Samuel and his generation, their works and doings,
[12] the kings of Judah with their generations, their works and their doings,
the kings of Israel and their generations, their works and their doings,
[13] the princes of Israel, their works and their doings; the princes of the nations of the world, their works and their doings,
the heads of the councils of Israel, their works and their doings; the heads of (the councils in) the nations of the world, their generations, their works and their doings;
[14]the rulers of Israel and their generation, their works and their doings;
the nobles of Israel and their generation, their works and their doings; the nobles of the nations of the world and their generation(s), their works and their doings;[14]
the men of reputation in Israel, their generation, their works and their doings; [15]
the judges of Israel, their generation, their works and their doings; the judges of the nations of the world and their generation, their works and their doings;
the teachers of children in Israel, their generations, their works

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8 *E* ins.: 'and his generation, their thoughts and their doings' 9 *E* adds: 'and her generation' 10–10 *E* om. 11–11 *E* om. perhaps rightly 12 *E* ins.: 'Saul etc., David, etc., Salomo, etc.' 13 *E* ins.: 'the rulers of Israel, etc., the nobles of Israel, etc., the nobles of the gentiles, etc., the wealthy men of Israel, etc., the wealthy men of the nations of the world, etc., the wise men of Israel, etc.' 14–14 *E* om. 15 *E* ins.: 'the men of reputation in the nations of the world, etc.'

their thoughts and their doings', are pourtrayed on the curtain—the images are imprinted on it—than that the various facts are merely recorded.

and their doings; the teachers of children in the nations of the world, their generations, their works and their doings;

the counsellors (interpreters) of Israel, their generation, their works and their doings; the counsellors (interpreters) of the nations of the world, their generation, their works and their doings;

all the prophets of Israel, their generation, their works and their doings; all the prophets of the nations of the world, their generation, their works and their doings;

(5) and all the fights and wars that the nations[16] of the world wrought against the people of Israel in the time of their kingdom.

And I saw Messiah, son of Joseph, and his generation [17]and their works and their doings that they will do against the nations of the world[17]. And I saw Messiah, son of David, and his generation, and

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16 so *E*. *A* corr. from here to 'the people of Israel': '(that the nations) of Israel wrought against the people of Israel' 17–17 *E*: 'and all the deeds of the nations of the world at that time'

(5) And I saw Messiah son of Joseph etc. From here to the end of the verse there follows a short eschatological piece. R. Ishmael, through the medium of the Curtain of the Throne, sees the events of the last times. The end of the course of the present world is marked by the appearance of Messiah ben Joseph and Messiah ben David in whose times there will be wars between Israel and 'Gog and Magog'; the final consummation will then, so it seems, be brought about by the Holy One Himself.

For the conception of the two Messiahs, reference may be made to the scholarly expositions by Dalman (*Der leidende und sterbende Messias*, pp. 1–26), Buttenwieser (in *JE*. viii. 511 b, 512 a), Klausner (*Die messianischen Vorstellungen des jüdischen Volkes*, etc., pp. 86–103), Rabinsohn (*Le Messianisme dans le Talmud et les Midrachim*). *Vide* also Eisenmenger, *Entdecktes Judenthum*, ii. 729, Schoettgen, *Horae Hebraicae et Talmudicae*, i. 139, 267, 360–5, Wuensche, *Die Leiden des Messias*, pp. 65 seqq., Castelli, *Il Messia secondo gli Ebrei*, pp. 224–9.

It will perhaps be best to follow Klausner (and Dalman) in assuming that the origin of a double Messiah was the realization of the duplicity inherent in the traditional Messianic picture, e.g. the political and military traits as against the spiritual and ethical (esp. of Isa. xi and Zech. ix. 9). "Die Doppelnatur des Messias muss in einen Doppelmessias umgesetzt werden" (Klausner). (Cf. Dalman in a somewhat different vein: "es muss als möglich gelten, dass überhaupt ein etwa durch die hadrianischen Verfolgungen neu hervorgerufenes Interesse an dem Trost der Messiashoffnung zu erneutem Schriftstudium trieb....Alles was in der heiligen Schrift darauf zu deuten schien, dass Edom-Rom gestürtzt und Jerusalem, wenn auch nur vorläufig, an Israel zurückgegeben wird, musste dad en Forscher anziehen, und das Unbestimmteste gewann für das nach Erlösung dürstende Gemüt deutliche Umrisse und konkrete Gestalt. So erstand Messias ben Joseph, der sterbende Messias des Judentums".)

As to the designation 'ben Joseph' (son of Joseph), Klausner (*op. cit.* p. 97) holds that "when once a second Messiah has become necessary, he cannot be taken from any other tribe but that of Joseph" ("Der erste Messias ist ein Davidide, also ein Judäer. Was sollte nun der zweite Messias anders sein, als Josephite, beziehungsweise Ephraimite" [*Messiah ben Ephraim* is sometimes a variant of *Messiah ben Joseph*, *vide* below]). Also should be noted Klausner's remark that it "is highly

all the fights and wars, and their works and their doings that they

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probable that *Bar Kochba's* death as hero in the war with the enemies of Israel, after having for a time been victorious and even reigned as a king, became the starting-point (*Vorbild*) for the conception of a Messiah who at first is victorious but in the end is overcome by the enemies of Israel". This is, most probably, the right explanation of the conception of a Messianic forerunner of the real Messiah: One had long been conscious of the duplicity in the Messianic picture; the Hadrianic persecutions and the *Bar Kochba* incident forced the attention on the Messianic ideas and hopes; the circumstances made one conscious of Israel's fate of having to go through many tribulations, temporal victories followed by severe debâcles: from this consciousness grew the picture of a forerunner-Messiah whose essential characteristic was described by the words of the *Baraitha* (*TB. Sukka*, 52 a): "he will be killed".

Dalman explains the designation 'ben Joseph' from Deut. xxxiii. 17 ("His glory is like the firstling of his bullock and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh"). "The 'firstling of his (Joseph's) bullock' is nearly as much the emblem of Messiah ben Joseph: *Ren. R.* lxxv. 6, *Ex. R.* to xlix. 14 acc. to *Pugeo Fidei*, *Num. R.* xiv. 2, *Midrash Tanchuma*, ed. Buber, 82 b, as the 'foal of an ass' of Zech. ix. 9 is the emblem of Messiah ben David". "Was dort (Deut. xxxiii. 17) von Joseph gesagt ist, führt den Gedanken an das spätere Königtum Ephraims, oder, wenn man das Wort zu der messianisch verstandenen Weissagung auf Juda in Gen. xlix in Parallele setzt, an einen in der Endzeit auftretenden mächtigen König Israels aus Josephs Stamm, einen Messiah ben Joseph. Die Rabbinen, welche in Deut. xxxiii. 17 wirklich einen Messias geweissagt glaubten, wurden dann in diesem Glauben durch ein Wort Jeremias bestärkt (viz. Jer. xlix. 20)".

[Schoettgen (*op. cit.*), adducing, apart from earlier sources, *Zohar* and *Zohar Chadash*, arrives at the conclusion that Messiah ben Joseph and Messiah ben David are identical, and that the former represents the human nature of Messiah, destined to suffer death. The designation 'son of Joseph' Schoettgen believes to be derived from the Christian designation of Christ, the Messiah, as 'the son of Joseph' and points out how, in the genealogy of St Matthew (i. 1), Christ is called 'the son of David', in that of St Luke, on the other hand, 'the son of Joseph'.

Wuensche, in his first discourse on the present problem (*op. cit.*), also maintained that Messiah ben Joseph and Messiah ben David really were identical. The identity he found established already in *TB. Sukka*, 52 a (where he, however, mistranslates; *vide* below and Klausner, *op. cit.* p. 91, note 2); in common with Schoettgen he further pointed to the fact that scriptural passages which receive Messianic interpretation are promiscuously referred now to Messiah ben Joseph, now to Messiah ben David—although passages interpreted as referring to the suffering Messiah are, according to Wuensche, more often applied to the former than to the latter; from the last-named fact he concluded that the figure of Messiah ben Joseph really symbolized the atoning function of Messiah.

Acc. to Friedmann (*Seder Eliyah*, Introduction, 20) the conception of Messiah ben Joseph goes back to the expectations among remnants of the tribes belonging once to the Northern Kingdom in Palestine for a Messiah from מלכות אפרים.

Bertholdt (in *Christologia Judaeorum*, 157) conjectures that the origin was from certain Messianic speculations among the Samaritans.

Castelli (*op. cit.* pp. 234–6) thinks that Messiah ben Joseph was the Messiah contrived for the ten tribes exiled in Media who was to lead them back to Palestine from their distant abode beyond the river *Sambaṭyon* (on the river *Sambaṭyon*, a definite detail of the eschatological scheme, *vide* BOX, *Ezra-Apocalypse*, pp. 296, 298, 300 seq.).

Hamburger (*Messianische Bibelstellen*, 111) and Levy (*Wörterb.*) think that the Messiah ben Joseph originated from the *Bar Kochba* incident. *Bar Kochba*, who

will do with Israel both for good and evil. And I saw all the fights

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had been proclaimed as Messiah even by the great R. 'Aqiba (so *Yer. Ta'an*, iv. 68 d) was made to retain his Messianity by the formation of the doctrine of Messiah ben Joseph as the forerunner of the victorious Messiah ben David.

Jellinek (*BH.* iii. xlvi seqq.) expresses the view that the victory of Joseph Flavius in Galilee (thought as the region of the ten tribes or as part of the Northern Kingdom) followed by his defeat through Vespasianus influenced the 'saga' of the Messiah ben Joseph.

Buttenwieser (in *JE. loc. cit.*) says: "it is possible that the idea of Messiah ben Joseph is connected in some way with the Alexander-Saga". He points out how Messiah ben Joseph and Alexander (in the Koran) both are represented as horned.

Rabinsohn (*op. cit.*) finds the explanation of the 'son of Joseph' in Deut. xxxiii. 17. Cf. above on Dalman's theory.]

The conception of a Messiah ben Joseph goes back to Tannaitic times. The most important passages speaking of Messiah ben Joseph are found in *TB. Sukka* 52 a, dated by Levy, Hamburger, Friedmann, Dalman and Klausner as post-Hadrianic. One of the said passages is a *Baraitha* (תנו רבנן) running as follows: "Messiah, the son of David, who will shortly be revealed in our days, to him says the Holy One, blessed be He: 'Beg of Me anything and I will give thee' as it is written (Ps. ii. 8): 'Ask of me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession'. As soon as he (i.e. Messiah ben David) saw Messiah, the son of Joseph, that he was (or: would be) killed, he says before Him: 'Lord of the Universe! I do not ask of Thee anything but Life'. He says to him: 'Life! Before thou didst say it, David, thy father, has already prophesied (this, i.e. life) concerning thee, as it is written (Ps. xxi. 4): He asked life of thee and thou gavest it him, even length of days for ever and ever'".

The other passage (according to Klausner, "eine amoräische Überlieferung einer tannaitischen Deutung") runs: "(Zech. xii. 12): 'And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart'; They say: 'Must not the rule *qal wachomer* (*a minori ad majus*) be applied here: if with reference to the time to come when they are occupied with wailing and the evil inclination does not have power over them, the Scripture says "men apart and women apart" how much the more (ought this to be the law) now when they are occupied with pleasure and the evil inclination *does* have power over them?' This wailing, what does it really signify? Rabbi Dosa and our teachers are divided on this point. The one says: 'It (refers) to Messiah the son of Joseph who is (will be) killed', and the other says: 'It (refers) to the evil inclination which will be exterminated'. Surely (the right lies) with the one who says (that it refers) to Messiah the son of Joseph who will be killed, according as it is written (Zech. xii. 10): 'And they shall look upon the one whom they have pierced, and they shall mourn for him as one mourneth for his only son'".

'En Ya'aqob preserves the following version of *TB. Sukka*, 12 b: "(Zech. i. 20, Hebrew Bible, ii. 3): 'And YHWH showed me four *charashim*'. What are they (i.e. the *charashim*)? R. Chunna bar Bizna says: R. Sim'on the Chasid says: this means *Messiah ben David, Messiah ben Joseph, Elijah and the Priest of Righteousness.*"

Targ. Yer. 1 to Ex. xl. 11 speaks of Messiah the son of Ephraim through whom Israel will in the end of time overcome Gog ("*uthĕrabbē yath kiyyura wĕyath bĕsiséh uthĕqaddesh yatheh mĕṭul Yehošu'a' mĕshumshanakh rabba dĕ-Sanhedrin dĕ 'ammeh dĕ'al yĕdoy 'ăthida 'ar'a de-Israel le-'ithpĕlaga umĕshicha bar Ephraim denafiq minneh de'al yĕdoy 'ăthidin beth Israel limĕnaṣḥa le-Gog ulĕsi'atheh bĕsof yomayya*").

Targ. Yer. to Canticles iv. 5 and vii. 4 speak of Messiah ben David and Messiah ben Joseph as deliverers of Israel like Moses and Aaron.

The earlier passages represent Messiah ben Joseph merely as the forerunner of Messiah ben David and as the Messiah "who is killed". The passage in our book

and wars that Gog and Magog will fight [18] in the days of Messiah, and all that the Holy One, blessed be He, will do with them in the time to come.

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18 *A* ins.: 'with Israel'

goes no further: he is to appear before Messiah ben David and will be engaged in warfare. Though it is not expressly stated here that Messiah ben Joseph will be killed, this is probably presupposed.

Later passages in *Num. R.* xiv. 2, in *Pesiqtha Zuṭ.* to Num. xxiv. 13, *Midrash 'Asereth Melakhim, Pirqe Mashiach, BH.* iii. 70, *Pereq R. Yoshiyyahu, BH.* vi. 115 (Messiah ben Joseph called Neḥemyah ben Ḥushiel) appears after the victory over Rome, is killed in the struggle with the Arabs and *resuscitated* by Elijah in the time of Messiah ben David. *Midrash Wayyosha', Nistaroth de R. Shim'on ben Yochai* (*BH.* iii. 80), *Tefillath R. Shim'on ben Yochai* (*BH.* iv. 124), *Othoth ha-mMashiach* (*BH.* ii. 58), *Sefer Zerubbabel* (*BH.* ii. 55) (*vide* Introduction, Sources and Literature, A 3 (B)) give the tradition that Messiah ben Joseph will be killed in the war with *Armilos*. In the *Nistaroth de R. Shim'on ben Yochai* there are three names of Messiah(s): Messiah ben Joseph, Messiah ben Ephraim and Messiah ben David. *Num. R.* xiv. 2, evidently dependent upon the tradition preserved in *TB. Sukka*, 12 b (acc. to *'En Ya'aqob, vide* above), interprets the four *charashim* of Zech. ii. 3 as: "Elijah, the Messiah who shall rise from the children of Manasse, the Anointed for War (*meshu^ach milchama*) who will come from Ephraim and the Great Redeemer who is one of the sons of the sons of David".

Attempts at systematization of the various traditions in respect of the two Messiahs were made by Sa'adya in *'Emunoth we De'oth*, viii, and Hai Gaon in *Ta'am Zeqenim* (ed. Frankf. am Main, 1854, pp. 59 seq.). For these *vide* Dalman, *op. cit.* and Buttenwieser (in *JE. loc. cit.*). A display of still later, especially cabbalistic, traditions on Messiah ben Joseph is given in Eisenmenger's *Entdecktes Judenthum*, ii. 729 seqq. (from *Menorath ha-Ma'or, Shene Luchoth ha-bBerith, Yalquṭ Chadash, 'Emeq ha-mMelek*, etc.). Passages in the *Zohar* treating of Messianic times are: *Zohar*, i. 118 a, 119 a, 134 a b, 139 a b; ii. 7 a b, 32 a, 105 b, 109 b; iii. 67 b, 124 b, 125 a b, 153 a b, 212 b; in the *Ṭiqqunim*, 78 a, 95 a.

Gog and Magog play the rôle of "a collective anti-Messiah" (M. Friedlander, *Der Antichrist*, pp. 171–3). The war with Gog and Magog was speculated upon already in pre-Hadrianic Tannaitic times. Klausner says (*op. cit.* pp. 90, 100), basing upon *Siphra, Par. Bechuqqothai*, 2, *Siphre Deut. Pisqa.* 343: "We can with some certainty maintain that the belief current in pre-Hadrianic times was that the Messias ben David, supported by the presence of the Divine Glory (the *Shekina*), would wage war against and overcome the enemies of Israel (i.e. Gog and Magog), but in the post-Hadrianic times the warfare was assigned to Messiah ben Joseph destined after a temporal victory to be conquered, and the final victory, brought about by God Himself without shedding of blood, crowns Messiah ben David". This distinction is evidently correct. It will easily be seen that our passage reflects the post-Hadrianic belief in respect of the Messianic times; but it may also be noticed that the vivid impression of the fate of the Messiah ben Joseph characteristic of the Tannaitic dicta has been somewhat blurred out; there is not the same nearness of the picture of war and the conquering and death of Messiah ben Joseph; on the other hand there are no traces of new developments and elaborations of the original conceptions found in later sources. This suggests that the present passage belongs to a time of peace not too far removed however from the time of origin of the Messiah ben Joseph conception, probably some time during the third century A.D.

and all that the Holy One... will do with them: the final consummation will be brought about by the Holy One Himself.

(6) [19]And all the rest of all[19] the leaders of the generations and all the works of the generations both in Israel and in the nations of the world, [20]both what is done and what will be done hereafter[20] to all generations until the end of time, (all) were graven on the Curtain of *MAQOM*. And I saw all these things with my eyes; and after I had seen it, I opened my mouth in praise of *MAQOM* (the Divine Majesty) (saying thus, Eccl. viii. 4, 5): "For the King's word hath power (and who may say unto him: What doest thou?) Whoso keepeth the commandments shall know no evil thing". And I said: (Ps. civ. 24) "O Lord, how manifold are thy works!"

CHAPTER XLVI

The place of the stars shown to R. Ishmael

R. Ishmael said: Metatron said to me:

(1) (Come and I will show thee) the space[1] of the stars [2]that are standing [3]in *Raqia'*[3] night by night in fear[42] of the Almighty (*MAQOM*) and (I will show thee) where they go and where they stand.

(2) I walked by his side, and he took me by his hand and pointed out all to me with his fingers. And they were standing [5]on sparks of flames round[5] the *Merkaba* of the Almighty (*MAQOM*). What did

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19–19 *E*: 'And there were' 20–20 *E*: 'both what they have done and what they will do in time to come'

Ch. xlvi. 1 *E* perhaps reads 'spirit' 2–2 emendated. *E* corr.: 'that are deep (or "high") in Raqia' and every night in fear (באמו obviously miswritten for באמתו)' 3–3 emendated acc. to *E*. *A*: ברקים, an easy corr. of ברקיע, 'lightnings' perhaps under influence of vs. 2: 'they are standing on sparks' 4 emendated with regard taken to *E*; see 2–2. 5–5 *E*: 'in sparks of flames of (from)'

Ch. xlvi. In this chapter R. Ishmael is shown the place of the stars who are standing by the 'Throne of the *Merkaba*' praising the Holy One during the time that they are not occupied by 'doing service to the world'—in *Raqia'*, the second heaven. For the stars, acc. to vs. 3, have two functions: one (during the night) of lighting the world, the other of singing hymns to their Creator.

(1) The text of the chapter is in a bad state, both acc. to the reading of *A* and acc. to that of *E*. Especially is this the case with vs. 1. Emendations have been made in the translation with the help of a comparison of the two readings. (Come and I will show thee) is omitted in both readings but is obviously to be inserted by analogy with the opening words of the surrounding chapters, since the rest of the present chapter follows the scheme and phraseology of the other chapters of the section.

(2) standing on sparks of flames round the Merkaba of the Almighty (MAQOM) . . . flew off on flaming wings. The stars are depicted as standing by the *Merkaba*

Metatron do? At that moment he clapped his hands and [6]chased them[6] off from their place. Forthwith they flew off[7] on flaming wings, rose and fled from the four sides of the Throne of the *Merkaba*, and (as they flew) he told me the names [8] of every single one. As it is written (Ps. cxlvii. 4): "He telleth the number of the stars; he giveth them all their names", teaching, that the Holy One, blessed be He, has given a name to each one of them.

(3) And they all enter in counted order under the guidance of (*lit.* through, by the hands of) RAHAṬIEL to *Raqia' ha-shSHamayim* to serve the world. And they go out in counted order to praise the

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6–6 *E*: 'made them to fly' 7 *E* adds: 'from their place' 8 *E* adds: 'and the additional names (*kinnuyim*)'

and evidently conceived of as living beings, presumably as angels, cf. vss. 3 and 4. '*Wings*' are the regular attribute of angels and angelicized beings, cf. ch. ix. 2 and 'the Names flying off *like eagles*', ch. xxxix. 1. The stars are hence probably pictured as having bodies and wings after the scheme of the description of angels. Cf. the representation of the fallen stars as having bodily form, in 1 *En.* lxxxvi. 1 seqq., lxxxviii. 1, xc. 21.

Metatron... clapped his hands and chased them off. Metatron here is represented as having authority over the stars—although their special '*mēmunne*' (appointed one) is RAHAṬIEL. The authority over the heavenly bodies is a special distinctive mark of the Prince of the World, acc. to ch. xxxviii. 3—hence this may be regarded as a trace of the identity between Metatron and the Prince of the World, maintained by one trend of traditions: cf. note on ch. iii and intr. **told me the names... has given a name to each one.** Cf. 1 *En.* lxix. 21: "through that oath (i.e. *Akae*) the stars complete their course. And He calls them by their names. And they answer Him from eternity to eternity". (Charles, 1 *En.* p. 140.)

(3) **they all enter in counted order under the guidance of Rahaṭiel.** For RAHAṬIEL as the ruler of the constellations, planets or heavenly bodies in general, see ch. xvii. 6 and note, *ad loc.* **to Raqia' ha-shSHamayim**, i.e. the second of the seven heavens, which is the region of the heavenly bodies (*Chag.* 12 b, chh. xvii. 4, 7, xxxviii. 1). Here the stars are represented as entering the *Raqia'* in order to serve the world, i.e. to give light, etc. **to serve the world.** For the expression and idea cf. 4 *Ezra* vi. 46: "and didst command them (the sun...moon and order of the stars) that they should do service unto man"; and see BOX, *Ezra-Apocalypse*, p. 88, note *ad locum*, where attention is called to parallels in Clemens, *Recogn.* v. 29 and *Hom.* x. 25 ("the sun daily waits upon the world", etc.), and where also is pointed out that the underlying idea of the expression is to "emphasize the thought that the stars are man's servants because by all the rest of the world they were regarded as gods".

And they go out in counted order. 'go out' is here obviously meant as the opposite of 'enter (the *Raqia'*)'. Hence the stars are here thought to leave the second heaven after having fulfilled their function of 'serving the world'. From the *Raqia'* they are presumably pictured as proceeding to the '*Araboth*, the seventh heaven, since they are said (vs. 2) to be standing round the *Merkaba* or 'the Throne of the *Merkaba*'.

to praise the Holy One, blessed be He, with songs and hymns. In their function of praising the Most High 'with songs and hymns' the stars are clearly conceived of as angelic beings, and this is especially marked by the manner in which their fate is associated with that of the song-uttering angels (see next verse). For the conception of the stars as angels, cf. Bousset, *Rel. des Judentums*, p. 315.

Holy One, blessed be He, with songs and hymns, according as it is written (Ps. xix. 1): "The heavens declare the glory of God".

(4) But in the time to come the Holy One, blessed be He, [9]will create them anew[9], as it is written (Lam. iii. 23): "They are new every morning". And they open their mouth and utter a song. Which is the song that they utter? (Ps. viii. 3): "When I consider thy heavens".

9–9 *E* corr.: 'and will help them anew'

Maimonides, *More Nebukim*, vol. ii, ch. v, uses the same scriptural reference as the present verse (Ps. xix. 2) in support of his view, that "the globes are living and rational beings...and they serve their Master and praise and glorify him with great praise and mighty glorification, as it is written (Ps. xix. 2): 'the heavens declare the glory of God'". The idea of the planets and stars as living, acting and dominating gods is, of course, fundamental in Babylonian and, by influence therefrom, in Persian religion—accompanied by the conception of special rulers of the stars. In the *Pehlevi* literature the planets and stars are represented as demons or else as animated or ruled by demons. See *Bundahish*, iii. 25, xxviii. 43, 44, *Zad sparam*, ii. 10, iv. 3, 7, 10, etc. In Jewish remodelling the planet-*gods* naturally become planet-*angels*, whereas the conception of special angels as rulers of the stars, constellations etc. or of the whole of the heavenly bodies is uncommonly frequent. The 70 princes of kingdoms are sometimes identified with the planets and constellations, although more often they are represented as the rulers of them. 'The angels are the souls of the heavenly spheres' is a comparatively frequent dictum. The *'Ophannim* are the angels who move the spheres, cf. note on ch. xxv. 5. The identification of the heavenly bodies with angel-princes or demons was also prompted by the astrological speculations. The archangels are identified with the seven planets or represented as rulers of the seven planets, thus preserving the old conception of the seven sideric rulers from which the conception of the seven archangels is supposed to have originated. (See *YR.* i. 16 a.)

(6) But in the time to come the Holy One, blessed be He, will create them anew...and they open their mouth and utter a song. The creating the stars and planets anew is here explicitly connected with their character of song-uttering angelic beings. It is, moreover, supported by the scriptural reference which traditionally was used as basis for the speculations concerning the song-uttering angels, who also are said to 'be created anew': 'They are new every morning, great is thy faithfulness', Lam. iii. 23. See ch. xl. 4, *Chag.* 14 a, *Lam. R.* iii. 21, *Gen. R.* lxxviii. 1. The creation anew in the case of the angels is depicted as going on continually every day, whereas that of the stars is designed for the 'time to come'. The future world is sometimes represented as referred to in the said passage (Lam. iii. 23), cf. *Gen. R. ib.* and *Alph. R. 'Aqiba.*

NOTE. It is significant that there seems to be no remnant in 3 *En.* of the Gnostic idea of the planets and constellations as evil agencies, as enemies of the spirit and the spiritual world. Contrast e.g. the 'Seven Great Princes' and the 'Seventy-two Princes of Kingdoms' of 3 *En.* xvii. with the 'Seven' in *Mandaitic. Vide* also 1 *En.* xix. 13–16, xxi. 3–6. There are, however, indications that this idea was known at the time of our book. Thus the inimical rôle of the planets is in our book replaced by that of *'Uzza*, *'Azza* and *'Azzael* (chh. iv, v), and the opposing angels in general. Possibly the present chapter is intentionally directed against the Gnostic (Parsic-Iranian) idea in question. (Cf. also Zimmern in Schrader, *Die Keilinschriften und das Alte Testament*, 8th ed., p. 459, and Reitzenstein, *Das iranische Erlösungsmysterium*, pp. 59 seq.)

CHAPTER XLVII

Metatron shows R. Ishmael the spirits of the punished angels

R. Ishmael said: Metatron said to me:

(1) Come and I will show thee the souls [1]of the angels[1] and the spirits of [2]the ministering servants[2] whose bodies [3] have been burnt in the fire of *MAQOM* (the Almighty) that goes forth from his little finger. And they have been made into fiery coals in the midst of the fiery river (*Nehar di-Nur*). But their spirits and their souls are standing behind the *Shekina*.

(2) Whenever the ministering angels utter a song at a wrong time

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1–1 *E* om. 2–2 so *E*. *A* om., but 3 *A* has a lacuna which represents 2–2 and is wrongly put there instead of before its antecedent word.

Ch. xlvii. As a sequel to the exposition in chh. xliii, xliv—the spirits of the righteous, the wicked and those not yet born—the spirits and souls of the song-uttering angels who have been burnt by the fire from their Creator (cf. ch. xl. 3) are here made the subject of treatment in the general scheme of the section: they are shown to R. Ishmael by Metatron who superadds divers explanations and informations.

The angels in question are those who have uttered a song in a wrong time or improper way, and therefore, as stated in ch. xl. 3, have been consumed by fire. The object of this chapter is apparently to show that this destruction by fire refers only to the bodies of the angels, whereas their spirits and souls 'return to their Creator and stand behind the *Shekina*'. (On the *real* object, *vide* Introd. sect. 15.)

Thus the nature and fate of the song-uttering angels who have failed in their duty are pictured in analogy with those of failing men. Yet there are a few differences between the representations of chh. xliii, xliv and the present chapter. Whereas in chh. xliii, xliv only the term 'spirit' (*nĕshāmā*) is used, the present chapter uses both 'soul' (*nĕshāmā*) and 'spirit' (*rūăch*)—although practically synonymously. And whereas acc. to ch. xliv the punishment by fire is for the 'spirits', it is here the bodies only that are represented as destroyed in fire, the spirits (and souls) on the other hand are said to return to 'their Creator', i.e. to their abode behind the Shekina, thus rather reflecting the picture of the spirits of the righteous above the Throne in ch. xliii.

(1) the souls of the angels and the spirits of the ministering servants. The terms 'soul' and 'spirit' are here evidently synonymous. whose bodies have been burnt in the fire of MAQOM...made into fiery coals in the midst of the fiery river. The two traditions of the fire from God's little finger (ch. xl. 3) and the *Nehar di-Nur* (see note on ch. xxxiii. 5) as means of punishment of the angels, are here harmonized, see further vs. 2. but their spirits and their souls are standing behind the Shekina. Even here the two terms 'spirit' and 'soul' are best understood as being synonymous. The juxtaposition of 'spirit' and 'soul' is a mere repetition of that in the beginning of the verse.

(2) Whenever the ministering angels utter a song at a wrong time...they

or as not appointed [4]to be sung[4] [5] they are burnt [6]and consumed[6] by the fire of their Creator and by a flame from their Maker,

A:	*E*:
in the places (chambers) of the whirlwind, for it blows upon them and drives them	in their place (= on the spot); and a whirlwind blows upon them and throws them down

into the *Nehar di-Nur*; and there they are made into numerous mountains[7] of burning coal. But their spirit and their soul return[8] to their Creator, and all are standing behind their Master.

4–4 *E*: 'and as soon as it has been sung' 5 *A* ins.: 'הרוחן' (representing a corr. reading 'רוחן', 'their spirit(s)'?) 6–6 *E* om. 7 *E*: 'mountains of mountains' *A* has a lacuna: הרים...הרים, a sign of uncertainty in the text. 8 *E*: 'returns'

are burnt...by the fire of their Creator. Cf. on ch. xl. 3. **and drives them into the Nehar di-Nur.** This is to be understood as an harmonization between the view, acc. to which the song-uttering angels, when uttering the Song untimely or improperly, are consumed by a fiery stream from the little finger of the Holy One, and that, acc. to which the *Nehar di-Nur* is the place and medium of extinction of the angels. The latter view includes that represented in *Lam. R.* iii. 21, *Gen. R.* lxxviii. 1, which maintains that new angels are created continually to sing the song and then disappear—whither? answer: into the *Nehar di-Nur* from which they were created. **there they are made into numerous mountains of burning coal.** This should be compared with the statement of ch. xxxv. 5 seq.: the angels, until they acquiesce in performing the *Qědushsha*, are changed into all sorts of lifeless, fiery substances,—by a '**whirlwind from before the Holy One**' (cf. here). Cf. also 1 *En.* xxi. 3: "I saw seven stars of the heaven bound together in it (the place of punishment), like great mountains and burning with fire".

their spirit and their soul return to their Creator...standing behind their Master. This recalls ch. xliii, where the spirits of the righteous who have been created are said to 'return'. It implies that the spirits of the song-uttering angels like those of men are pre-existent before being manifested with bodies for the purpose of performing the *Qědushsha* or singing hymns and songs. But in contrast with the case of men the punishment of the failing angels is assigned not to their spirits but to their bodies alone. That the permanent abode of the spirits of the angels, not only after the severance from their bodies but even in their pre-existent state, is the place 'behind the *Shekina*' may be hinted at in vs. 3: R. Ishmael sees '*all* the souls of the angels and the spirits of the ministering servants' standing behind the *Shekina*. Such a view may have developed from a wish to harmonize the different traditions concerning the creation or origin of the angels, one maintaining their pre-existence or creation on the second or fifth day of Creation, the other their continual or successive creation daily. The first view would then be made to apply to the creation of the spirits and souls, the second to their bodily manifestation. In fact the wish to harmonization in this case is sometimes attested in cabbalistic commentaries, cf. the statement: 'the angels who are created daily, sing a song, and then perish, are those who were created on the fifth day; those who were created on the second day do not perish'. On the other hand the view that the angels continue to exist in spirit after their destruction in fire is explicitly refuted in *Hilkoth Mal'akim* (*Add.* 27199, fol. 123 a): "for the angels who have been burnt, there is no kind of continued life (or resurrection). It is not as with men, whose bodies die, their souls however are living on high and their spirits return to God—

(3) And I went [9]by his side[9] and he took me by his hand; and he showed me all the souls of the angels and the spirits of the ministering servants who were standing behind the *Shekina* [10]upon wings[11] of the whirlwind[10] and walls of fire surrounding them.

(4) At that moment Metatron opened to me the gates of the walls within which they were standing behind the *Shekina*. And I lifted up my eyes and saw them, and behold, the likeness of every one was as (that of) angels and their wings like birds' (wings), made out of flames, the work of burning fire. In that moment I opened my mouth in praise of *MAQOM* and said (Ps. xcii. 5): "How great are thy works, O Lord[12]".

9–9 ins. with *E*. 10–10 *E*: 'forthwith a whirlwind passed by' 11 emendated (cf. chs. xxxiv. 1, xxxvii. 2): כנפי instead of כדי. 12 Emend. *E* quotes Ps. cxi. 2: 'the works of the Lord (are great)' *A* confuses Ps. xcii. 5 with cxi. 2.

for them there is continued life. Not so with the angels: they return to the *Nehar di-Nur*".

(3) **who were standing behind the Shekina upon wings of the whirlwind and walls of fire surrounding them.** This is of course not indicative of any idea of punishment being assigned to the spirits of the song-uttering angels. Cf. how acc. to ch. xviii. 25 the two high angels SOPHERIEL H' MECHAYYE and SOPHERIEL H' MEMITH are said to be standing on the wheels of the stormwind. The *Kerubim* acc. to ch. xxii. 13 are surrounded by 'columns of fire on their four sides and columns of firebrands beside them'. Acc. to ch. xxxiii. 3 'clouds of fire and clouds of flame compass the angels to the right and to the left'. Cf. also the Enoch-Metatron piece, ch. xv. 2.

the likeness of every one was as angels and their wings like birds' (wings). Although separated from their bodies of manifested existence, the spirits and souls of the angels have bodily form; cf. chh. xliii. 2 and xliv. 5 and note on the latter.

NOTE. The juxtaposition רוחות ונשמות occurs in *TB. Chag.* 12 b, רוחות ונשמות שעתיד להבראות, but immediately preceding: נשמתן של צדיקים. Is this passage dependent upon our book, chh. xliii and xlvii? Also in *Mandaitic* the juxtaposition of 'spirit' and 'soul' in a similar vein is quite frequent. On the spirit (or perhaps better 'soul') as the non-physical body of the soul (spirit) in *Mandaitic vide* Reitzenstein, *Das iranische Erlösungsmysterium*, p. 35. *Cf.* Introd. section on 'the conception of spirit and soul'.

CHAPTER XLVIII (A)

Metatron shows R. Ishmael the Right Hand of the Most High, now inactive behind Him, but in the future destined to work the deliverance of Israel

R. Ishmael said: Metatron said to me:

(1) Come, and I will show thee the Right Hand of *MAQOM*, laid behind (Him) because of the destruction of the Holy Temple; from which all kinds of splendour and light [1]shine forth[1] and by which the 955 heavens were created; and whom not even the *Seraphim* and

1–1 ins. with *E*. *A* has a lacuna.

Ch. xlviii (A). Ch. xlviii (A) is an apocalyptic eschatological fragment, closely connected with that contained in ch. xliv. 7–10. Like the latter it uses the symbolical expression of the Right Hand of *MAQOM* as representing Israel and the Kingdom of Heaven on earth. The inactivity of God's Right Hand—its being laid behind him—is the symbol of Israel's oppression and sufferings among the nations of the world and the temporary suspension of the realization of the Kingdom of Heaven on earth. The deliverance of God's Right Hand is the deliverance of Israel and the establishment of the Heavenly Kingdom. Besides, God's Right Hand also represents God's activity for bringing about the deliverance, and is the instrument of the realization of the Kingdom.

Vss. 1–4 are in the frame of the present section: R. Ishmael is represented as shown the Right Hand of *Maqom* and sees the five streams of tears that go forth from its five fingers: it is bewailing the downfall of Israel. Vss. 5–10 on the contrary cannot in a strict sense be joined into that frame: without any transition we are there presented with a picture entirely eschatological and treating of the end of times that will see the final redemption: God himself will deliver His right Hand and by it work salvation for Israel and set up His Kingdom, the establishment of which will be marked by the appearance of Messiah and the banquet for the righteous in the restored earthly Jerusalem.

The fragment is distinguished by a more frequent use of scriptural quotations than the other chapters of the section and of the present book in general (with the exception of chh. xxiii and xxiv).

(1) **the Right Hand of MAQOM, laid behind (Him) because of the destruction of the Holy Temple.** The inactivity of God's Right Hand is here connected with the destruction of the Holy Temple. The cause of its continued inactivity is acc. to ch. xliv. 7–10 the sins of the wicked, here it is hinted that the dearth of saints and righteous in Israel accounts for its present downfall.

The destruction of the Holy Temple, the sign of the downfall of Israel, also implied the total suspension or cessation of the activity for the realization of the Kingdom on earth (the cessation of the activity of the Divine Right Hand), and this again was caused by the sins of Israel. The real catastrophe in the destruction of the Temple was the removal of the *Shekina* from earth, the presence of the *Shekina* in the Temple having made it the representative of God's Kingdom on earth. See *Lam. R. Proëm.* 24 (God removes his *Shekina* from the Temple on account of Israel's sin, and this is the cause of the destruction of the Temple. 'I have no longer an abode on earth').

by which the 955 heavens were created. Cf. ch. xliv. 7: 'thy right hand that is behind thee, wherewith thou didst stretch out the heavens and the earth and the

the *'Ophannim* are permitted (to behold), until the day of salvation shall arrive.

(2) And I went by his side and he took me by his hand and showed me (the Right Hand of *MAQOM*), with[2] all manner of praise, rejoicing and song: and no mouth can tell its praise, and no eye can behold it, because of its greatness[3], dignity, majesty, glory and beauty.

(3) [4]And not only that[4], but all the souls of the righteous who are counted worthy to[4a] behold the joy of Jerusalem, they are standing by it, praising and praying before it three times every day, saying

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2 *E*: 'and' 3 *A*: 'great greatness' 4–4 *E* om. 4a lit. 'and'

heavens of heavens'. The 955 heavens are, acc. to *Masseket Hek.* iii, above the seven heavens, constituting the Divine World from which the Holy One goes down when manifesting himself in the *'Araboth* on the Throne of Glory: "in the hour when the Holy One, blessed be He, descends from the 955 heavens and seats himself in the *'Araboth* upon the Throne of Glory...". *Y. Ch, s.v. Mal'ᵃḵim*, no. 98, derives the number 955 by gematria from the letters of *haššāmaim* (='the heavens', the final *mēm* counted as 600). Metatron alone of all the heavenly household can ascend into 900 of these heavens, but the remaining 55 heavens are the exclusive abode of the Holy One. Cf. *Lam. R.* Proëm. 24. In *Seder Gan 'Eden, BH.* iii. 139, the many heavens above the seven heavens are also connected with the 18,000 worlds, and both are conceived of as the impenetrable 'Jenseits' into which no one from the manifested universe, whether from heavens or earth can enter. "A multitude of heavens above heavens did the Holy One, blessed be He, create—and the(se) highest heavens have no measure and no place (but they are the place of the worlds, cf. the similar saying about God)...and no eye has seen these higher heavens except ...God alone...and the 18,000 worlds (above the many thousands of worlds that are attached to and comprised in the seven heavens) have not been entered by any one save the Holy One, blessed be He, alone, as it is written (quoting Ps. lxviii. 18, cf. note ch. xxiv. 17)...for there is none who knows them save *H'*...alone".

whom not even the Seraphim and the 'Ophannim are permitted to behold. The *Seraphim* and the *'Ophannim* are apparently represented as the two highest classes of *Merkaba*-angels, in agreement with the angelological section (chh. xxv, xxvi).

(3) **all the spirits of the righteous who are worthy and (i.e. to) behold the joy of Jerusalem, are standing by it.** The spirits of the righteous have their abode in the Presence of the Holy One, as acc. to ch. xliii. The 'joy of Jerusalem' may refer either to the earthly or to the heavenly Jerusalem. The centre of the Messianic Kingdom in the end of times is acc. to vs. 10 the earthly Jerusalem. But the wording rather supports the interpretation of the expression 'the joy of Jerusalem' as referring to the heavenly Jerusalem: the spirits of the righteous are counted worthy and (are *now*) beholding the joy of Jerusalem. For the conception of the heavenly City, and its different shades (the pre-existent Jerusalem, preserved with God in heaven; the heavenly city which is to descend on earth in the future age; "the heavenly counterpart of the earthly city, the eternal reality of which the literal city is but a shadow") in Apocalyptic, cf. 2 *En.* lv. 2, 4 *Ez.* viii. 52 (x. 26 seq., 54, vii. 26, xiii. 36), 2 *Bar.* iv. 2–6, Rev. xxi. 2, 9–xxii. 8 (Hebr. xi. 10–16, xii. 22, xiii. 14, 1 *En.* xc. 28, 29) and for a full discussion see BOX, *Ezra-Apocalypse*, pp. 198 seq. (further references given there). CHARLES, Commentary on Rev., ch. xxi. 2, 10, BOUSSET, *Die Offenbarung Johannis*, 5 Aufl., 1906, pp. 453 seqq. The heavenly Jerusalem is, acc. to *TB. Chag.* 12 b, contained in *Zebul* (the fourth heaven), acc. to *Alph. R. 'Aqiba, BH.* iii. 21, in *Shechaqim* (the third heaven). Here it is perhaps

(Is. li. 9): "Awake, awake, put on strength, O arm of the Lord" according as it is written (Is. lxiii. 12): "He caused his glorious arm to go at the right hand of Moses".

(4) In that moment the Right Hand of *MAQOM* was weeping. And there went forth from its five fingers five rivers of tears and fell down into the great sea and shook the whole world, according as it is written (Is. xxiv. 19, 20): "The earth is utterly broken (1), the earth is clean dissolved (2), the earth is moved exceedingly (3), the earth shall stagger like a drunken man (4) and shall be moved to and fro like a hut (5)", [5] five times corresponding to the fingers of his Great Right Hand.

(5) But when the Holy One, blessed be He, sees, that there is no righteous man in the generation, and no pious man (*Chasid*) on earth, and no justice in the hands of men; and (that there is) no man like unto Moses, and no intercessor as Samuel who could pray before *MAQOM* for the salvation [6]and for the deliverance, and for His Kingdom, that it be revealed in the whole world; and for His great Right Hand[6] that He put it before Himself again to work great[7] salvation by it for Israel,

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5 *E* ins.: 'behold' 6–6 *E* om. 7 *E* om.

regarded as having its place in the highest heaven by the Throne, since there is probably the permanent abode of the spirits of the righteous.

(4) **the Right Hand of MAQOM was weeping.** Cf. *Ber.* 3 a: the Voice goes forth three times every day (night) in the ruins of the Temple, bewailing its destruction and the dispersion of Israel among the idolatrous nations, and *Lam. R. Proëm.* 24: God weeping on account of the destruction of the Sanctuary.

five rivers of tears...shook the earth...five times. The number 'five' is deduced from the passage Isa. xxiv. 19 seq. from the five repetitions in that passage of expressions conveying the same thing: the earth being shaken.

(5) This and the following verses contain an eschatological piece treating of the final consummation by God himself in the end of times. No effort is made by the writer to reconcile it with the frame of the preceding acc. to which R. Ishmael is standing by Metatron's side beholding the Right Hand of God.

when the Holy One, blessed be He, sees, that there is no righteous man in the generation, etc. The deliverance of Israel and the establishment of the Kingdom on earth was to have been brought about as a consequence of the intercessions and prayers of the righteous and pious among the Israelites, see vs. 8. As the ideal examples of intercessors in the past the writer points to Moses and Samuel, cf. vs. 6. The identity as final goals of the deliverance of Israel, the revelation of the Heavenly Kingdom on earth and the reinstating of God's Right Hand in its right position and activity is here expressed: **who could pray...for the deliverance, for His Kingdom, that it be revealed in the whole world; and for His great Right Hand, that He put it before Himself again.** '*Again*', i.e. 'as in the ancient days, in the generations of old' (Is. li. 9) when it wrought salvation for Israel by the Red Sea (Is. li. 10) or when it stretched forth the heavens and laid the foundations of the earth (ch. xliv. 7 and Is. li. 13).

(6) then forthwith will the Holy One, blessed be He, remember His own justice, [8]favour, mercy[8] and grace: and He will deliver His great Arm by himself, and His righteousness will support Him. According as it is written (Is. lix. 16): "And he saw, that there was no man"—(that is:) like unto Moses who prayed countless times for Israel in the desert and averted the (Divine) decrees from them—"and he wondered, that there was no intercessor"—like unto Samuel who intreated the Holy One, blessed be He, and called [8a]unto Him[8a], and he answered him and fulfilled his desire, even if it was not fit (in accordance with the Divine plan), according as it is written (1 Sam. xii. 17): "Is it not wheat-harvest to-day? I will call unto the Lord".

(7) And not only that, but He joined fellowship with Moses [9]in every place[9], as it is written (Ps. xcix. 6): "Moses and Aaron among His priests."[10]. [11]And again it is written[11] (Jer. xv. 1): "Though

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8–8 *E* om. 8a–8a *E* om. 9–9 *E* om. 10 *E* adds: 'and Samuel among them that call upon His name' 11–11 *E*: 'and He says'

(6) **then forthwith will the Holy One, blessed be He, remember His own justice, favour, mercy and grace: and He will deliver....** The final consummation brought about by God Himself is the burden of the whole fragment. The thought here is, that when the expectations for prayers and intercessions from the righteous in Israel are shown to be in vain, then God will support His work for the deliverance of Israel, i.e. the establishment of His Kingdom, by His own righteousness, merits and mercies: on their ground the establishment of the Kingdom by God Himself and alone will be justified—in spite of the lack of merits on the part of Israel.

Moses and Samuel. The interceding power of Moses with the Most High is a frequent theme in Rabbinic; it is especially attached to the narrative of the golden calf of Ex. xxxii (*TB. Ber.* 32 a, *Meg.* 24 a, *Ex. R.* xlvii. 14, *Num. R.* ii. 14, *Deut. R.* i. 2). Cf. also *Midrash Peṭirath Moshe, BH.* i. 121 (Moses says: Rather sooner let Moses and a thousand like him perish than that one of the people of Israel should perish!" *ib. BH.* i. 129: "Numerous times did Israel provoke me to anger, but he (Moses) prayed for them and placated me"). Cf. further *TB. Ber.* 7 a, *Yoma,* 36 b, *Baba Bathra,* 8 a.

The verse, Is. lix. 6, 'And he saw that there was no man' etc. is also in *'Othioth ha-mMashiach, BH.* ii. 60, used of the end of times, preceding the appearance of Messiah ben Joseph. **and His righteousness will support Him.** This re-echoes the latter part of the quoted passage (Is. lix. 6): 'his righteousness, it sustained him'.

Samuel...fulfilled his desire, even if it was not fit. The scriptural reference, 1 Sam. xii. 17, is to support the statement that God granted Samuel his requests, even when their fulfilment might not be in accordance with His own plan. To understand this the following part of the passage must be supplemented: "...I will call unto the Lord and he shall send thunder and rain, that ye may perceive and see that your wickedness is great...so Samuel called unto the Lord, and the Lord sent thunder and rain". The underlying idea is that God on this occasion interrupted the pre-determined course of events (implying a weather not destructive for the wheat-harvest) in favour of Samuel (sending thunder and rain).

(7) **He joined fellowship with Moses,** '*nizdawweg*': associated Himself with, revealed Himself face to face to.

Moses and Samuel stood before me" (Is. lxiii. 5): "Mine own arm brought salvation unto me".

(8) [12]Said the Holy One, blessed be He[12] in that hour: "How long shall I wait for [13]the children of men[13] to work salvation according to their righteousness [14]for my arm[14]? For my own sake and for the sake of my merit and righteousness will I deliver my arm and [15]by it[15] redeem my children from among the nations of the world. As it is written (Is. xlviii. 11): "For my own sake will I do it. For how should my name be profaned".

(9) In that moment will the Holy One, blessed be He, reveal His Great Arm and show it to the nations of the world: for its length is as the length of the world [16] and its breadth is as the width of the world. And the appearance of its splendour is like unto the splendour of the sunshine in its might, in the summer solstice.

(10) Forthwith Israel will be saved from among [17]the nations of the world[17]. And Messiah will appear unto them and He

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12–12 *E*: 'The Holy One, blessed be He, will say (in that hour)' 13–13 *E*: 'my children' 14–14 so *E*. *A*: 'as my arm' 15–15 *E* om. 16 *E* adds: 'from one end of the world to the other' 17–17 *E*: 'them'

(8) **How long shall I wait for the children of men (*E*: my children) to work salvation according to their righteousness.** The salvation was ideally to be brought about by the righteousness and merits of Israel (in particular by their proclaiming His sovereignty every day in their prayers), but in the present lack of righteousness in Israel God will depend only on His own merit and righteousness.

The expression, '**how long shall I wait for my children to work salvation**', shows that 'the righteous and pious man' (vs. 5) of whose total absence from within Israel the writer is conscious does not refer to a desired leader—in spite of the fact that Moses and Samuel are chosen as examples of righteous intercessors—but to a whole class of saintly men whose prayers and intercessions would have had the effect of drawing the *Shekina* and with it the Kingdom of Heaven down to earth again.

The symbolical expression, 'the Right Hand' of the Holy One, is in vss. 6–10 changed into that of 'God's Arm'. To the writer these two terms are apparently synonymous, since already, vs. 3, the 'arm of the Lord' in Is. li. 9 and 'His glorious arm' in Is. lxiii. 12, are made to refer to 'the Great Right Hand' of God. The variance of expressions is merely a reflection of the phraseology of the scriptural passages referred to in the fragment.

(9) **In that moment will the Holy One, blessed be He, reveal His Great Arm and show it to the nations of the world.** The scriptural basis for this statement is given at the end of the following verse (Is. lii. 10): "The Lord hath made bare his holy arm in the eyes of all the nations". The revelation of the Arm is the revelation of the Kingdom but at the same time the Arm is the instrument for the realization of the Kingdom on earth.

its length is as the length of the world etc. Cf. ch. xxxii: God's sword 'like a lightning from one end of the world to the other'.

(10) **Forthwith Israel will be saved from among the nations of the world**—i.e. Israel's dominion will be established.

And Messiah will appear unto them and He will bring them up to Jerusalem. In contrast with ch. xlv. 5 this fragment apparently knows only one Messiah, the

will bring them up to Jerusalem with great joy. And not only that but

A:

they will eat and drink for they will glorify the Kingdom of Messiah, of the house of David, in the four quarters of the world. And the nations of the world will not prevail against them,

E:

Israel will come from the four quarters of the world and eat with Messiah. But the nations of the world shall not eat with them,

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Messiah of the house of David; his role is to lead the dispersed Israelites up to Jerusalem. No Messianic wars bringing about the victory of Israel and the Kingdom are mentioned (contrast ch. xlv *ib.*)—on the contrary the actual consummation is to be effected by God Himself, through the aid of His Arm. Hence Messiah's role here is essentially passive: 'he will appear, be revealed to them'. Cf. 1 *En.* xx. 37, 38, lxii. 6, 7, 4 *Ez.* vii. 28 ("my Son, the Messiah shall be revealed, together with those who are with him"), *ib.* xiii. 32 ("then shall my Son be revealed"), 2 *Bar.* xxix. 3 ("it shall come to pass...that the Messiah shall begin to be revealed"), *Mysteries R. Shimeon B. Yochai, BH.* iii. 80 ("after that the Holy One, Blessed be He, will reveal to them Messiah, the son of David...Messiah will spring forth"), *TB. Sukka*, 52 b. In ch. xlv. 5 and 2 *Bar.* xl, on the other hand, the role of Messiah is decidedly active.

they will eat and drink (*A*)—**Israel will come...and eat with Messiah** (*E*). The Kingdom of Heaven as a feast is a well-known picture in the Gospels and Rev.: Matt. viii. 11, xxvi. 29, Luke xiv. 15–24, xxii. 16, 18, 30, Rev. ii. 7, iii. 20, xix. 9. For the banquet prepared for the righteous (with Messiah in the time to come) cf. 1 *En.* lxii. 14 ("And with that Son of man shall they [the elect] eat and lie down and rise up for ever and ever"), 2 *En.* xlii. 5 ("At the last coming they will lead forth Adam with our forefathers, and conduct them there that they may rejoice as a man calls those whom he loves to feast with him"), 2 *Bar.* xxix. 3, 4 ("Messiah shall then begin to be revealed....And *Behemoth* and *Leviathan* shall be for food for all that are left"), *Pirqe Aboth*, iii. 20 ("Everything is prepared for the banquet"), *Pesikta*, 118 b ("*Behemoth* and *Leviathan* are reserved for the feast of the righteous in the time to come"), *Pirqe Mashiach, BH.* iii. 76 ("Then [in the Messianic time] will the Holy One, blessed be He, make a feast for the righteous on Behemoth, Leviathan and the wild beasts of the field [Ps. i. 11, lxxx. 13]"), *Mysteries R. Shimeon ben Yochai, BH.* iii. 80 ("And Jerusalem will come down built and completed from heaven and Israel will dwell therein in safety for thousand years and will [sit and] eat Behemoth and Leviathan and...the wild beasts of the field [*ziz-ha-sSade*, cf. above, perhaps treated as a technical term]"). Cf. Bousset, *Rel. des Judentums*, 2nd ed., p. 327, BOX, *Ezra-Apocalypse*, p. 208.

To this conception is correlated that of the righteous in the future enjoying the (fruits of) the Tree of Life and spices of the Garden of Eden. Cf. ch. xxiii. 18, 1 *En.* xxv. 5, 2 *En.* ix, *Test. Levi*, 18, *Sibyll.* ii. 318, iii. 46, *Num. R.* xiii. 3.

(*E*) **But the nations of the world shall not eat with them.** Cf. and contrast St Matthew viii. 11, 12: "many shall come from the east and the west and shall sit down with Abraham, Isaac and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness". Cf. and contrast also Rev. xxi. 8 and especially xxi. 24, 27: "and the nations of the world shall walk in the light of it (the glory of God in Jerusalem) and the kings of the earth do bring their glory and honour into it...and there shall in no wise enter into it any thing that defileth...".

Jerusalem is here obviously the earthly City: the nations of the world are outside its precincts, even desiring to conquer it: (*A*) '**the nations of the world will not**

as it is written (Is. lii. 10): "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God". And again (Deut. xxxii. 12): "The Lord alone did lead him, and there was no strange god with him". (Zech. xiv. 9): "And the Lord shall be king over all the earth".

CHAPTER XLVIII (*cont.*) (B)

The Divine Names that go forth from the Throne of Glory, crowned and escorted by numerous angelic hosts through the heavens and back again to the Throne—the angels sing the 'Holy' and the 'Blessed'

AEFGH:	*K*:
(1) [1] *These*	*These are the seventy-two names written on the heart*

1 *FGH* begin: 'The Holy One, blessed be He, has seventy names that are explicit, and the rest that are not explicit are innumerable and unsearchable. And these they are. (*The names are missing.*) These are the names etc.

prevail against them. There is no idea of a new earth nor even of the heavenly Jerusalem coming down (although this is not actually refuted). Contrast the passage in *Mysteries R. Shimeon ben Yochai, BH.* iii. 80, cited above, and Rev. xxi. The tradition embodied in the present fragment thus bears marks of being rather old (or at least archaistic).

(*A*) the Kingdom of Messiah, of the house of David. There is no hint that the kingdom of Messiah here is conceived of as temporary. On the contrary it is from the context to be identified with the Kingdom of Heaven, the Kingdom of God, see the reference to Zech. xiv. 9: "And *H'* shall be king over all the earth". The Kingdom of Messiah as identical with the Kingdom of Heaven represents the final consummation, in approximately the same sense as that of the prophetic eschatologies from which passages are drawn as scriptural support.

Ch. xlviii cont. (B, C and D). The additional fragments now following, in the translation marked 'ch. *xlviii B, C and D*' resp. entirely break off the continuity with the preceding. Not only is the frame of the present section and of all the rest of the book altogether abandoned, but there is also no connection whatsoever with the immediately preceding part of the chapter. *B*, treating of the Divine Names, is introduced without reference to any spokesman (in the preceding parts: R. Ishmael-Metatron). *C*, a short Enoch-Metatron piece is laid in the mouth of 'the Holy One, blessed be He'. *D*, dealing with the 70 names of Metatron and the revelation of the treasuries of wisdom to Moses, is partly attributed to Metatron (vss. 6, 7), partly in general narrative form.

Neither *E* nor *A* can be made responsible for putting these additional fragments in their present place. In *A* they follow immediately on the preceding without the slightest break in the text; hence it is safe to conclude that they were already extant as concluding parts of the book in the MS. that *A* copied. Since *A* is in no way directly dependent on *E*, nor *vice versa*, both must be traced back to a common source in which the said fragments had been embodied.

The same fragments, however, recur in printed editions of the well-known *Alph. R. 'Aqiba* (rec. *A*), letter *'Aleph* (although missing in some editions). And the MS.

AEFGH:	*K*:
are the names of the Holy	*of the Holy One, blessed be He: ṢṢ, ṢeDeQ {righteousness}, ṢaḤI'eL ṢUR {Is. xxvi. 4}, ṢBI, ṢaDdIQ*

in the text-critical notes referred to as *m-ל* (*Lm*), explicitly states its indebtedness for its recension of *C* 3–10, 12 and *D* (abridged) to *Alph. R. 'Aqiba.*

A common feature of *A* and *E* on one hand and the editions of *Alph. R. 'Aqiba* on the other is, that in the fragment *B* the actual Divine Names, there referred to, are missing—and were apparently missing already in the MSS. on which the said printed editions of *'Othiyyot R. 'Aqiba* were based (since they contain no express statement as to their being omitted in print, as in the case of the names of Metatron, fragment D, see text-notes, *ib.*).

In *Bodl.* MICH. *Add.* 61, fol. 13 a, however, following on a recension of the so-called *Sepher ha-qQoma* and *Seder Ma'ase Bereshith* (fol. 12 b) there occurs a fragment which no doubt is closely related to the present fragments—ch. xlviii B, C—although it represents only an abridged version. This fragment is embodied in text and translation in a separate column and is marked '*K*' and ב resp. The distinguishing feature of *K* is that it gives the Divine Names and thus supplements the other sources.

Cf. further note on ch. xlviii C beginning and introduction.

(1) (*K*): **These are the 72 names....** *FGH* count 70 'names that are explicit', and besides them innumerable names 'that are not explicit'. Ch. xlviii C 9, D 5, also refer to the '70 names of the Holy One'. The tension between the two tendencies of giving the precedence as holy or mystical number to 70 or 72 resp. is noticeable in the case of the Divine Names as well as of the Princes of Kingdoms (cf. note on ch. xvii. 3). In *Add.* 27180, foll. 39 b–61 a the Divine Names are given as 72, likewise in *S. ha-Chesheq*, where the (72) names are enumerated (*Add.* 27120, fol. 17 b). Cf. also the conception of the 72-lettered name.

that are written on the heart of the Holy One.... The specific place of the Divine Names is in different sources differently designed. The names are sometimes represented as written on the Fearful Crown, sometimes on the Throne, sometimes on the forehead of the Most High. Cf. the quotation from *Alph. R. 'Aqiba* in note on ch. xxxix. 1. Here the Names are represented as written on the heart of the Most High. In the *Shi'ur Qoma* or *Sepher ha-qQoma*, treating of the various members of the Godhead, it is said: "on the heart of the King of Kings there are written 70 names" (*Bodl.* MICH. 175, fol. 18 b; *Bodl.* OPP. 467, fol. 59 a b, in the second recension, the *R. Ishmael version*; *Bodl.* OPP. 563, fol. 92 b, also in the *R. Ishmael-recension*).

The names enumerated here are on the whole identical with those of the *Shi'ur Qoma* passage just referred to. The resemblance between *K* (ch. xlviii B) and that passage is as striking as to prompt the conclusion that one is dependent on the other. Hence the *Shi'ur-Qoma* passage in its different readings may be used as a text-critical aid to the present fragment.

The enumeration of Divine Names given here presents the following different categories: (1) firstly, the various synonyms of the Divine Name, originally drawn from the O.T., may be singled out from the rest. They comprise the category of Divine Names known as '*the Ten Names*'. They are here ṢUR, ṢADDIQ, ṢEBAOTH, SHADDAY, 'ELOHIM, YHWH, YAH, CHAY, ROKEB 'ARABOTH.... The omission of the important name 'EHYE 'asher 'EHYE is, however, remarkable. In the *Shi'ur-Qoma* passage this name occurs after ṢEBAOTH in all the readings. It is probable that it was originally included also in the present fragment. The addition of this name, moreover, gives the number 72 as the number of names, agreeing with the specification in the opening of the fragment. For the name 'EHYE 'asher 'EHYE cf. ch. xlii. 2. (2) Another category is that of various permutations of the four letters constituting the *Tetragrammaton* and the 'EHYE', i.e. *'Aleph, Yod, He, Waw.* (3) A third category comprises the permutations of other letters, derived from O.T. names or passages

AEFGH:	*K*:
One, blessed be He,	*{righteous}, S'Ph, SḤN, ṢeBa'oTh {Lord of Hosts}, ShaDdaY {God Almighty}, 'eLoHIM {God}, YHWH, ṢḤ, DGUL, W'DOM, SSS", 'YW', 'Y', 'HW, HB, YaH, HW, WWW, ṢṢṢ, PPP, NN, HH, ḤaY {living}, ḤaY, ROKeB 'aRaBOTh {riding upon the 'Araboth, Ps. lxviii. 5}, YH, HH, WH, MMM, NNN, HWW, YH, YHH, ḤPhṢ, H'Ṣ, 'I, W', Ṣ'', Z', "', ȮȮȮ {Holy, Holy, Holy}, ȯShR, BW, ZK, GINUR, GINURYa', Y', YOD, 'aLePh, H'N, P'P, R'W, YYW, YYW, BBB, DDD, ṬṬṬ, KKK, KLL, SYS, 'TT', ḂŠḣḲṀḶẆ {= blessed be the Name of His glorious kingdom for ever and ever}, completed for MeLeK Ha'OLaM {the King of the Universe},*

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or from the different systems of substitutions of letters. Lastly a couple of names consist simply of a name of a letter of the alphabet: *Yod*, *'Aleph* and *He*.

completed for Mélek ha-'Olam. The right interpretation of this is doubtful to decide. It seems that there was a tradition, according to which the explanation of the Divine Names or the series of the Divine Names was permissible as far as to the name MELEK ha 'OLAM (the King of the Universe). After that name it was not permissible to give explanations or discourses on the basis of the Names. Hence there arose the technical expression "*ad Melek ha-'Olam*'. Cf. e.g. *Bodl.* OPP. 658, fol. 101 b. The real meaning of the expression in question here is thus probably (instead of 'completed for etc.'): **here the series is completed with regard to the rule 'up to the name MELEK ha-'OLAM but not further'.**

Holy, Holy, Holy....Blessed be the Name etc.... **Blessed be He who gives power to the faint** etc. The names are inclosed in the responses of the *Qědushsha* and in other glorifications. This is also the case with the names in the *Shi'ur-Qoma* fragment which in all readings ends with the response 'Blessed'. The letters representing the responses 'Holy' (QQQ) and 'Blessed' (BSHKMLW) are to be regarded as together forming actual Divine Names, acc. to the *Notariqon*-system. Some of the other names are perhaps also derived from the responses, e.g. BBB, KKK, KKL. As Divine Names—and not as private additions of praise by the writer—are also to be considered the *Notariqon*-complexes at the end of the enumeration. As a support for these statements may be adduced the following commenting remark on *Sépher ha-Qoma* in *Bodl.* OPP. 658, fol. 102 b: "the Names written in this book (*Sépher ha-qQoma*, thus including the parallel to our passage) are derived from scriptural verses and some of them are deduced from the '*Blessed be the name of His glorious kingdom for ever and ever*'". For the early connection of the Divine Names with the *Notariqon*-system cf. the so-called *Prayer of R. Neḥunya ben ha-qQana* embodied in the liturgy, the *Notariqon* of which forms the 42-lettered Name (known as אנא בכח גדלת ימינך תתיר צרורה: וגו': (אבג יתץ קרע שטן

(*A*) **the names of the Holy One...that go forth...from the Throne of Glory.** This echoes the idea represented in ch. xxxix. 1: 'the explicit names that are written with a flaming style on the Throne of Glory...fly off like eagles on sixteen wings'. See note *ad loc.* and cf. vs. 2 here: '**when they bring them back to their place, the Throne**'. It is not actually stated here (as in ch. xxxix. 1) that the Names are written on the Throne, only that their place is before or by the Throne, and this in reality accords with the expression of *K* (and *Shi'ur Qoma*): 'written on the heart of the King of Kings, the Holy One', the 'heart' being in

AEFGH: *K*:

ḂṘḤ ḂḂ' {the beginning of Wisdom for the children of men}, ḂṄḂḲ Ẇ''Ẏ {blessed be He who gives strength to the weary and increaseth strength to them that have no might, Is. xl. 29}[1]

that go forth (adorned) with numerous crowns of fire [2] *with numerous crowns of flame,* [3] *with numerous crowns of chashmal, with numerous crowns of lightning* [4]*from before the Throne of Glory*[4]*. And with them (there are) thousand* [5] *hundreds*[6] *of power* (i.e. *powerful angels*) *who escort them like a king*

AE:

with honour [7] *and pillars*[8] *of fire* [9]*and cloud(s)*[9]*, and pillars of flame,* [10]*and with lightnings*[10] *of radiance and with the likeness of (the)* chashmal.

FG:

with trembling and dread, with awe and shivering, with honour and majesty and fear, with terror, with greatness and dignity, with glory and strength, with understanding and knowledge and with a pillar of fire and a pillar of flame and lightning—and their light is as lightnings of light—and with the likeness of the chashmal.

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1 here follows a short fragment of *C*, see *ib.* 2 *E* ins.: 'with numerous crowns of righteousness' 3 *FG* ins.: 'with numerous crowns of flashes' 4–4 *E* om. 5 *EFG* ins.: 'myriads of camps of *Shekina* and thousand myriads of' 6 *EFG*: 'hosts' 7 *E* adds: 'with glory and strength and with great joy and rejoicing' 8 so *E*. *A*: 'pillar' 9–9 *E* om. 10–10 *E*: 'and they send forth as it were lightnings'

Shi'ur Qoma, the symbolical expression for the centre of the Throne. The Names are probably here as in ch. xxxix. 1 conceived of as self-existent beings. This is confirmed by the fact that they are depicted as crowned '**with flaming crowns, crowns of chashmal, crowns of lightnings** etc.' and as escorted like 'kings' or 'mighty and honoured princes' (vs. 2) by hosts of angels. As self-existent heavenly beings the Names are naturally pictured in the form of angels: crowned (cf. note on ch. xviii. 1, xvi. 2, xl) and winged (acc. to ch. xxxix. 1). Cf. vs. 2. For the conception of the Names as crowned cf. *Alph. R. 'Aqiba, BH.* iii. 24, where the *letters* of the Divine Name (*'EHYE YHWH*) are depicted as crowned: "and all of them (the letters) are crowned with crowns of brilliant flashes"; *ib. BH.* iii. 36: "At the hour when the Holy One, blessed be He, enters the *Merkaba*...then the letters on the *Merkaba* come to meet him with songs...and the Holy One, blessed be He, embraces them, kisses them and wreathes two crowns on each one of them: a crown of kingship and a crown of glory". Notice the hypostasized character of the letters (of the Divine Names) in the last quotation.

crowns of chashmal...with the likeness of chashmal. The *chashmal*, derived from Ezek. i. 4, is regarded as a celestial matter or substance. Cf. ch. xxxvi. 2 and note on ch. xxxiv. 1 (esp. the quotation from *Midrash Kōnēn, ib.*). From the same word is also derived the angelic class *Chashmallim* (cf. chh. vii and xlviii c 4).

thousand hundreds of power, i.e. angels. For this expression denoting angels cf. ch. xxxvi. 1 ('the *Nehar di-Nur* rises with many thousand thousands and myriads of myriads of power'). *EFG* in fact read 'hosts' instead of 'hundreds'.

(2) *And they give* [11]*glory unto them and they answer*[11] *and cry before them: Holy, Holy, Holy.* [12] *And they roll (convoy)*[13] *them through every heaven as mighty and honoured princes. And when they bring them all back to* [14]*the place of*[14] *the Throne of Glory, then all the* Chayyoth *by the Merkaba open their mouth in praise of His glorious name, saying: "Blessed be the name of His glorious kingdom for ever and ever".* [15]

CHAPTER XLVIII (*cont.*) (C)

An Enoch-Metatron piece

AEFGH:	*K*:
(1) **Aleph**[1] **I made him**	(1) **"I seized him, and I**

11–11 *EG*: 'unto them glory and praise of strength' 12 *GF* add: 'As it is written (Is. vi. 3): and one cried unto another and said: Holy, Holy, Holy' 13 *E* corr.: 'fill' 14–14 so *EFG* and *H*. *A*: 'their place' 15 *E* adds: 'And those names of the Holy One, blessed be He, that are not explicit, are innumerable and unsearchable. And these they are (!): *ADIRIRON*, Holy, Holy, Holy—I have written it in another place—*KPhTBIB*, that is *YaH*, the great name. They are written in another place'

Ch. xlviii (C). 1 *E*: 'thousand thousands'

(2) **And they give glory unto them and they answer and cry before them: Holy, Holy, Holy...(and the Chayyoth say:) Blessed** etc. The 'going forth' of the Names from the Throne of Glory is thus here, as in ch. xxxix. 1, connected with the heavenly performance of the responses of the *Qĕdushsha*. Cf. vs. 1 (*K*). In ch. xxxix the performance of the *Qĕdushsha* is treated as the central event to which the 'flying off' of the Divine Names was an accessory, here the representation is rather the reverse: the central interest is attached to the Names, the *Qĕdushsha*-responses are even represented as addressed to the Names (just as the Divine Names are the objects of prayers and glorifications from the side of man).

they roll them. The 'rolling' is perhaps to be understood as referring to the names as angels mounted on wheels, cf. chh. xviii. 25, xxii. 7.

Ch. xlviii (C). This fragment is a version of the Enoch-Metatron tradition and exhibits traits very much resembling those of the Enoch-Metatron piece contained in chh. iii–xv of the present book. In fact, vss. 1–9 present the same details as those of chh. iii–xv, although in an epitomized form, vss. 10–12 add statements about Metatron's functions as establisher of the Divine decrees and as teacher of the prematurely dead children.

Both in *A*, *E* and the editions of *Alph. R. 'Aqiba* the present fragment appears as a sequel to the fragment treating of the Divine Names (ch. xlviii B), and likewise in *K*. In the present context of *AE* as well as of edd. *Alph. R. 'Aqiba* there seems to be no internal connection between the two. In *AE* the fragment, ch. xlviii B, in its present form gives the impression of being quite out of place. Its only appropriate place would have been by ch. xxxix (also treating of the Divine Names). And also in *Alph. R. 'Aqiba*—although of a much looser structure than the present book—the reason for placing the fragment B in the context in which it is now introduced is not very apparent. The insertion of the fragment C, on the other hand,

AEFGH:

strong, I took him, I appointed him: (namely) Me-

K:

took him and I appointed him"—that is Enoch, the

is justifiable both as regards the present book and as regards the *Alph. R. 'Aqiba*: in the present book in view of its dealing with Enoch-Metatron, in *Alph. R. 'Aqiba*, letter *'Aleph*, on account of its beginning with *'Aleph*, representing the *Notariqon* (or mnemotechnical formula) for the three opening words אברתיו ('I made him strong'), לקחתיו ('I took him'), פקדתיו ('I appointed him'), אל"פ = אלף. The close connection that seems to prevail between the two fragments is hence neither to be explained by the assumption that they originally belong to *Alph. R. 'Aqiba* (and when borrowed by other writings having been regarded as a unit) nor by the same assumption applied to the present book.

The explanation is presumably to be found in *K*, the only version that preserves the enumeration of the Divine Names in fragment B, an enumeration which must be presupposed as the original part of the fragment. In this enumeration of the Divine Names we find the word *''Aleph'* as one of the Names (the 55th from the beginning). The *''Aleph'* as representing the sentence 'I seized him, I took him, I appointed him (*K*)' is now the starting-point and basis of the exposition of the fragment, ch. xlviii C. Hence it is possible to conjecture that *the present fragment in reality is framed as a 'midrash' (in the proper sense) on the Divine Name 'Aleph.* On such a hypothesis the close connection between B and C would be easier to understand. Both B and C may have originated in the circles attaching great importance to the conception of Metatron, God's representative—whose names are based upon the names of his Creator (cf. vs. 9, chh. iii. 2, iv. 1, x. 3 seq., xii. 5). Among the Divine Names the *'Aleph* was chosen here as symbolizing the relation between the Holy One and His vice-regent, Metatron. *'Aleph* is represented as the symbol of God's sovereignty in *Alph. R. 'Aqiba*, in passages preceding the version of B and C. *'Aleph* as the name or one of the names of the Godhead is also vindicated by the *Shi'ur Qoma* passage (cf. above on ch. xlviii B). *'Aleph, Beth*, etc., as symbolical for the Godhead, expressing different aspects of the Divinity, are dwelt upon in *TB. Shabbat*, 104 a. (*'Aleph-Beth* is explained as referring to the instruction in 'Intelligence', or the Tora.) As symbolical of Metatron the *'Aleph* (and *Beth*) is expressly designed in *Hek. R., BH.* iii. 104; Metatron's name is there "*''Aleph, Beth*", *BB, GG, DD, HH, WW, ZZ, ḤḤ, Metatron* etc. (cf. ch. xlviii D)". The name *'Alpha'* seems also to have been ascribed to *Sandalphon* acc. to *Hek. Zoṭ.* (*Bodl.* MICH. 9, fol. 67 a)—that angel occupying a position similar to or identical with Metatron's position (*scil.* in *Hek. Zot.*).

(1) **I made him strong...in the generation of the first Adam.** The word *''ibbartiw'*, here translated 'I made him strong', is of a doubtful interpretation. With reference to the expression 'in the generation of the first Adam' it is probable that the word was to express some activity from God's part in regard to Metatron. But Metatron is evidently from the beginning of the fragment identified with Enoch. Hence the meaning seems to be to allude to God's special care for Enoch during his life on earth, among the men of the generation of Adam. *K* has the easier reading 'I seized him', which of course is a mere synonym for 'I took him', and like the latter expression is made to refer to Enoch's removal to heaven.

For the details of the present exposition cf. on the parallel passages of the Enoch-Metatron section, chh. iii–xv. **when I beheld the generation of the flood:** ch. iv. 3. **I removed my Shekina** etc.: ch. v. 13, 14.

For vs. 2 cf. chh. vi. 1, 3, iv. 3.

For vs. 3 cf. chh. x. 6, viii. 1.

For vs. 4 cf. ch. x. 3 seq. **I appointed him over the Chayyoth, the 'Ophannim** etc. Cf. the angelic classes enumerated, ch. vii. Metatron is here represented distinctly as the Prince of the *Merkāba*-angels. (Contrast the angelological section, chh. xix seqq.)

AEFGH:

ṭaṭron, [2]my servant[2] who is one (unique) among all the children of heaven. I made him strong in the generation of the first Adam. But when I beheld the men of the generation of the flood, that they were corrupt, then I went and removed my *Shekina* from among them. And I [3]lifted it up[3] on high with the sound of a trumpet and with a shout, as it is written (Ps. xlvii. 6): "God is gone up with a shout, the Lord with the sound of a trumpet".

(2) "And I took him": (that is) Enoch, the son of Jared, from among them. And I lifted him up with the sound of a trumpet and with a *teru'a* (shout) to the high heavens, to be my witness together with the *Chayyoth* by the *Merkaba* in the world to come.

K:

son of Jared, whose name is Meṭaṭron (2) and I took him from among the children of men (5) and made him a Throne over against my Throne. Which is the size of that Throne? Seventy thousand parasangs (all) of fire. (9) I committed unto him 70 angels corresponding to the nations (of the world) and I gave into his charge all the household above and below. (7) And I committed to him Wisdom and Intelligence more than (to) all the angels. And I called his name "the LESSER YAH", whose name is by Gematria 71. And I arranged for him all the works of Creation. And I made his power to transcend (*lit.* I made for him power more than) all the ministering angels. (*Ends K.*)

AEFGH:

(3) I appointed him over all the treasuries and stores that I have in every heaven. And I committed into his hand the keys of every several one.

Lm (begins here):

(3) He committed unto Metatron—that is Enoch, the son of Jared—all treasuries. And I appointed him over all the stores that I have in every heaven. And I committed into his hands the keys of each heavenly store.

2–2 so *FG*. *A*: 'the Servant' 3–3 *FG*: 'ascended'

AEFGH:

(4) I made (of) him the prince over all the princes and a minister of the Throne of Glory (and) the Halls[4] of '*Araboth*: to open their doors to me[5], and (of) the Throne of Glory, to exalt and arrange it; (and I appointed him over) the Holy *Chayyoth* [6]to wreathe crowns upon their heads[6]; the majestic '*Ophannim*, to crown them with strength and glory; the honoured *Kerubim*, to clothe them in majesty[7]; over the radiant sparks, [8]to make them to shine[8] with splendour and brilliance; over the flaming *Seraphim*, to cover them with highness; the *Chashmallim* of light, [9]to make them radiant with light[9] and to prepare the seat for me every morning

Lm:

(4) I made (of) him the prince over all the princes, and I made (of) him a minister of my Throne of Glory, to provide for and arrange the Holy *Chayyoth*, to wreathe crowns for them (to crown them with crowns), to clothe them with honour and majesty to prepare for them a seat

A:

as I sit upon the Throne of Glory. And to extol and magnify my glory in

FGH:

when I am seated upon my Throne in glory and dignity that he may see my

Lm:

when he is sitting on his throne to magnify his

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4 so *FG*. *A*: 'Hall' 5 *FG*: 'him' 6 so *FG*. *A* corr. 7 so ins. with *FG*
8–8 *FGH*: 'to bring them to remembrance' 9–9 *FGH*: 'to be girt with light'

a minister of the Throne of Glory...to exalt and arrange it. Cf. chh. vii and viii. 1.

to wreathe crowns upon their heads etc. Cf. in the angelological section, chh. xxii. 12, xxv. 5 *et al.*

as I sit upon the Throne of Glory etc. The reading of *A* seems to be the best one. In *Lm* 'he' and 'his' should be emendated into 'I' and 'my' resp. For the present representation cf. *Hek. R.* xi, *BH.* iii. 91: "When the angel of the Presence enters to exalt and glorify the Throne of His (God's) glory, and to prepare the seat for the mighty God of Jacob, then he puts thousand thousand crowns on

A:

the height of my power; (and I have committed unto him) the secrets of above and the secrets of below (heavenly secrets and earthly secrets).

FGH:

glory in the height of my power, in the secrets of above and in the secrets of below.

Lm:

glory in the height.

AFGH:

(5) I made him higher than all. The height of his stature, in the midst of all (who are) high [10]of stature[10] (I made) seventy thousand parasangs. I made his Throne great by the majesty of my Throne. And I increased[11] its glory by the honour of my glory.

(6) I transformed his flesh into [11a]torches of fire[11a], and all the bones of his body into fiery coals; and I made the appearance of his eyes[12] as the lightning, and the light of his eyebrows as the imperishable light. I made his

Lm:

(5) The height of his stature among all those (that are) of high stature (is) seventy thousand parasangs. And I made his glory great as the majesty of my glory

(6) and the brilliance of his eyes as the splendour of the Throne of Glory

10–10 so ins. with *FGH*. *A* here a lacuna 11 so *FG*. *A* corr. 11*a*–11a so *FG*. *A*: 'fire and thousands of fire' 12 *FG*: 'his appearance'

the honoured '*Ophannim*...on the glorious *Kerubim*...the holy *Chayyoth*...the spark(s)".

(I committed unto him) the secrets celestial and the secrets terrestrial (*K*:) I committed to him Wisdom and Intelligence. Cf. chh. x. 5, xi. 1, 2.

(5) I made him higher than all. Cf. ch. ix. 1. The measure here ascribed to Metatron, 70,000 parasangs, is unique to this fragment. As compared with the statement of ch. ix. 1 and the measures of the Throne of Glory acc. to ch. xxiii c the size here assigned to Metatron is remarkably small. Was the original reading perhaps 'surpasses all the others that are high of stature, with 70,000 parasangs'? The *Shi'ur Qoma* counts in thousands of myriads of parasangs in its description of the measures of the Throne (with the special units of measure prevailing in heaven) and *TB. Chag.* 13 a, in journeying distances of 500 years (the size of the world), cf. with that ch. ix. 1.

I made his Throne great by...my Throne of Glory. Cf. ch. x. 1.

(6) I transformed his flesh into fire etc. Cf. ch. xv.

AFGH:

face bright as the splendour of the sun, and his eyes as the splendour of the Throne of Glory.

(7) I made [13] honour and majesty his clothing, beauty and highness [14] his covering cloak and a royal crown of 500 by (times) 500 parasangs (his) diadem.

Lm:

(7) his garment honour and majesty, his royal crown 500 by 500 parasangs.

AFGHLm:

And I put upon him of my honour, my majesty and the splendour of my glory that is upon my Throne of Glory. I called him [15] the LESSER YHWH, the Prince of the Presence, the Knower of Secrets: for [15a]every secret[15a] did I reveal to him [16]as a father[16] and all mysteries declared I unto him [17]in uprightness[17].

(8) I set up his throne at the door of my[17a] Hall [18] that he may sit and judge the heavenly household on high. And I placed every prince before him, to receive authority from him, to perform[18a] his will.

(9) Seventy names did I take from (my) names and called him by them to enhance his glory.

Seventy princes gave I [18a]into his hand[18a], to command

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13 *FG* ins.: 'glory' 14 *FG* ins.: 'and strength' 15 *FG* ins.: 'by my name' 15a–15a: so *FGLm*. *A*: 'all' 16–16 *FG*: 'in love' *Lm*: 'as a friend' 17–17 *FGLm*: 'as (I set up his Throne)' 17a *Lm*: 'his' 18 *FGLm* ins.: 'on the outside' 18a, 18a–18a so with *FGLm*. *A* lacuna

(7) I made honour and majesty his clothing. Cf. ch. xii. 1, 2.

a royal crown...his diadem. Cf. ch. xii. 3. The measure of the crown, 500 by 500 parasangs, is an exclusive feature of the present fragment. In *Add.* 27199, fol. 114 a, the statement about Metatron's royal crown 'of 500 by 500 parasangs' is quoted from '*Ma'ase Merkaba*.'

I called him the LESSER YHWH. Cf. ch. xii. 4. ...the Knower of Secrets, 'Wise in Secrets' is part of the name of Metatron acc. to *Hek. R. BH.* iii. 104. K. by Gematria 71: the numerical value of אדוני is 71.

(8) I set up his throne at the door of my Hall. Cf. ch. x. 2. that he may sit and judge the heavenly household. Cf. ch. x. 4, 5, xvi. 1, 2.

And I placed every prince before him.... Cf. ch. x. 4, 5, xvi. 1, 2.

(9) Seventy names did I take from my names. Cf. chh. iii. 2, iv. 1 and xlviii D 5 (contr. xlviii D 1).

Seventy princes gave I into his hand, to command...in every language.

AFGHLm:

unto them [18b]my precepts and my words[18b] in every language:

AFGH:

to abase [19a]by his[19] word the proud to the ground, and to exalt[19a] by the utterance of his[19] lips the humble to the height; to smite kings by his speech, [20] to turn kings away from their paths[21], to set up (the) rulers over their dominion as it is written (Dan. ii. 21): "and he changeth the times and the seasons, [22]" and to give wisdom unto all [23]the wise[23] of the world and understanding (and) knowledge to all who understand[24] knowledge, as it is written (Dan. ii. 21): "[25] and knowledge to them that know understanding",

to reveal to them the secrets of my words and to teach the decree of my righteous judgement, (10) as it is written (Is. lv. 11):

Lm:

and to abase the proud to the ground
and to exalt the humble to the height
and to smite kings
and to bring rulers low
and to set up kings and rulers

and he changeth the times and the seasons
he removeth kings and setteth up kings
he giveth wisdom unto the wise
and knowledge to them that know understanding

and I appointed him to reveal secrets and to teach judgement and justice,

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18b–18b *Lm* omits 19 *FG*: 'my' 19a–19a ins. with *FG*. *A* om. 20 *FG* ins.: 'to subdue rulers and presumptuous ones by his word' 21 *G*: 'kingdoms' 22 *FG* cont. (*MT*): 'he removeth kings and setteth up kings' 23–23 *FG*: 'kings' 24 *FG*: 'are intent upon' 25 *FG* ins. (*MT*): 'he giveth wisdom unto the wise'

the 'Princes of Kingdoms' are meant. Metatron is here definitely designated as the ruler over the princes of kingdoms, cf. chh. x. 3, xvi. 2.

to abase by his word etc. As chief of the princes of Kingdoms Metatron has general executive and governing power over the world. Through vs. 9 he is essentially defined as a 'Prince of the World'. Cf. on chh. xxx. 1 and iii. 2.

I appointed him to reveal secrets and to teach judgement and justice. Expresses the tradition of Metatron's character as communicator of the heavenly secrets to man (cf. ch. xlviii D 7), the role in which he appears in the frame of the present book.

AFGHLm:

"so shall my word be that goeth forth out of my mouth; it shall not return unto me void [26]but shall accomplish (that which I please)[26]". "*E'eśeh*' (I shall accomplish) is not written here, but "*āśāh*' (he shall accomplish)[27], meaning, that whatever word and whatever utterance goes forth from [27a]before the Holy One, blessed be He[27a], Metatron stands and carries it out. [27b] And he establishes the decrees of the Holy One, blessed be He. (Here the Lm version of fragment c ends.)

[(11) [28]"*And he shall make to prosper*[28] *that which I sent*". 'Aṣliaḥ[29] (*I will make to prosper*) *is not written here, but* wehiṣliaḥ (*and he shall make to prosper*), *teaching, that whatever decree goes forth from before the Holy One, blessed be He, concerning a man, as soon as he make repentance, they do not* [30]*execute it* (*upon him*) *but upon another, wicked man*[30 30a], *as it is written* (*Prov. xi.* 8): "*The righteous is delivered out of trouble, and the wicked cometh in his stead*".]

(12) *And not only that but Metatron sits three hours every day in the high heavens, and he gathers all* [31]*the souls of*[31] *those dead who died in their mother's womb, and the sucklings who died on their mother's breasts, and of the scholars who died over the five*[32] *books of the Law. And he brings them under the Throne of Glory and places them in companies, divisions and classes round* [33]*the Presence*[33]*: and he teaches them the*

26–26 *A* repeats dittographically 27 so *FGLm* (= *MT*) *A*: '*ma'aseh*' 27a–27a *Lm*: 'the mouth of the Divine Majesty (*Gebura*)' 27b *Lm* inserts 'by himself' 28–28 ins. with *FG*. *A* om. 29 *FG*: '*maṣliach*' 30–30 *FG*: 'send him into punishment, but send them (the decrees) upon another, wicked man' 30a *FG* ins. 'instead' 31–31 so *FG*. *A* om. 32 *FG* om. 33–33 *FG* 'himself'

(10) **Metatron stands and carries it out...the decrees.** Metatron *standing* and *executing* the Divine decrees represents another trend of traditions than those contained in the statement 'Metatron *sits* and *judges* the heavenly household'. But both seem to have been connected already at an early time. So in a pregnant (and contradictory) form in *Rev. of Moses* (Gaster, *RAS's Journal*, 1893): "Metatron, the angel of the Presence, *stands* at the door of the Palace (Hall) of God. And he *sits* and *judges* all the heavenly hosts before his Master. And God pronounces judgement and he *executes* it". Cf. further on ch. xvi. 5.

(11) **they do not execute it** etc. This verse has no reference to Metatron, and it would seem that it does not belong to the Enoch-Metatron piece. It is a midrashic exposition on the continuation of Is. lv. 11, the scriptural passage used as support for the view on Metatron as executor of the decrees. It is omitted by *Lm* and may be regarded as additional.

(12) **Metatron sits three hours every day...** and teaches the prematurely dead. This is a well-known tradition with regard to Metatron, recurring in *TB*. '*Aboda Zara*, 3 b (in a slightly different form), Metatron sharing the function with God himself, and frequently in later writings, cf. e.g. *YR*. i. 31 b (quoting '*Or haChayim*).

Law, and (the books) of Wisdom, and Haggada[34] *and Tradition*[34] *and finishes (completes)* [35]*their instruction (education) [for them]*[35]. *As it is written (Is. xxviii. 9): "Whom will he teach knowledge? and whom will he make to understand tradition*[34]*? them that are weaned from the milk and drawn from the breasts".*

CHAPTER XLVIII (D)

The names of Metatron. The treasuries of Wisdom opened to Moses on mount Sinai. The angels protest against Metatron for revealing the secrets to Moses and are answered and rebuked by God. The chain of tradition and the power of the transmitted mysteries to heal diseases

(1) *Seventy names has Metatron which the Holy One, blessed be He, took from his own name and put upon him. And these they are:*

[1]1*YeHOEL YaH*, 2*YeHOEL*, 3*YOPHIEL and* 4*Yophphiel, and* 5*'APHPHIEL and* 6*MaRGeZIEL*, 7*GIPpUYEL*, 8*Pa'aZIEL*, 9*'A'aH*,

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34 so *FG*. *A* plural 35–35 *FG*: 'for them the book of the Law'

Ch. xlviii (D). 1–1 In the printed editions *FGH* the names are left out except no. 105 'SAGNEZAGIEL' *Lm*: '(omission of names marked by a lacuna). *Na'ar* (= Youth, cf. chh. iii. 2, ix. 1). *Ne'eman* [= Faithful; again a lacuna] the LESSER YHWH [again lacuna] and he is called (NEGANZEGAEL)'

Ch. xlviii (D). This last fragment of the present chapter consists of mixed pieces of traditions only loosely bound together. The first, vs. 1, treats of the names of Metatron. Seventy names has Metatron. The number is given as 70 in accordance with chh. iii. 2, iv. 1, xlviii c 9. They are as in the passages mentioned, represented as a reflection of or based upon the Divine Name(s). The enumeration contains a larger number of names than the indicated 70. It evidently is a list of all the names that were known by the writer to be applied to Metatron. So also other enumerations, e.g. *S. ha-Chesheq*, ed. Epstein, and the commentary on Metatron's names, *Bodl.* MICH. 256, foll. 29 a–44 a, exceed the number 70.

As to the character of the names here enumerated the majority are angelic names of the usual pattern. Nos. 83 and 85–86 (= *Zehanpuryu*) occur as names of angels in ch. xviii. 8, 21 of the present book. Cf. also no. 82 with *Zakzakiel*, ch. xviii. 17, and no. 73 with *Simkiel*, ch. xliv. 2, 3. In Schwab, *VA.*, the following names of the present enumeration recur as names of individual angels attested in other writings, viz. nos. 1, 3 and 4 (companion of Metatron, *Zohar*, i. 149 a, Prince of the Law, *ib.* iii. 197 b), 5 (Prince of Understanding, *S. Raziel*, 45 a), 6 (Prince of the Presence, *Hek. R.* xvii, xxvi, cf. xxx), 19 (in a variant form), 20, 21, 22 (in many variants), 24, 25, 48, 49, 51, 54, 60, 63, 83, 84, 85–86, 96, 104 (1 *En.* vi. 7).

These names which probably are understood as representing different aspects and functions of Metatron perhaps indicate that Metatron was to be conceived of as combining all the different functions assigned to the special angels of the resp. names. Cf. *YR.* i. 56 b, referred to below.

Another group among the names enumerated consists of variants of the name

10*PeRIEL*, 11*ṬaṬRIEL*, 12*ṬaBKIEL*, 13*'W*, 14*YHWH*, 15*DH* 16*WHYH*, 17*'eBeD*, 18*DiBbURIEL*, 19*'aPh'aPIEL*, 20*SPPIEL*, 21*PaṢPaṢIEL*, 22*SeNeGRON*, 23*MeṬaṬRON*, 24*SOGDIN*, 25*'A-DRIGON*, 26*'ASUM*, 27*SaQPaM*, 28*SaQṬaM*, 29*MIGON*, 30*MIṬṬON*, 31*MOṬṬRON*, 32*ROSPHIM*, 33*QINOTh*, 34*Cha-ṬaṬYaH*, 35*DeGaZYaH*, 36*PṢPYaH*, 37*'BṢKNYH*, 38*MZRG..*, 39*BaRaD..*, 40*MKRKK*, 41*MṢPRD*, 42*ChShG*, 43*ChShB*, 44*MNRṬṬṬ*, 45*BṢYRYM*, 46*MIṬMON*, 47*ṬIṬMON*, 48*PiSQON*, 49*ṢaPhṢaPhYaH*, 50*ZRCh*, 51*ZRChYaH*, 52*'B'*, 53*BeYaH*, 54*HBH BeYaH*, 55*PeLeṬ*, 56*PLṬYaH*, 57*RaBRaBYaH*, 58*ChaS*, 59*ChaSYaH*, 60*ṬaPhṬaPhYaH*, 61*TaMTaMYaH*, 62*ṢeHaṢYaH*, 63*'IR'URYaH*, 64*'aL'aLYaH*, 65*BaZRIDYaH*, 66*SaTSaTKYaH*, 67*SaSDYaH*, 68*RaZRaZYAH*, 69*BaZRaZYaH*, 70*'aRIMYaH*, 71*SBHYaH*, 72*SBIBKHYH*, 73*SiMKaM*, 74*YaHSeYaH*, 75*ṢṢBIBYaH*, 76*ṢaBKaṢBeYaH*, 77*QeLILQaLYaH*, 78*KIHHH*, 79*HHYH*, 80*WH*, 81*WHYH*, 82*ZaKkIKYaH*, 83*ṬUṬRISYaH*, 84*SURYaH*, 85*ZeH*, 86*PeNIRḤYaH*, 87*Z'ZI'H*, 88*GaL RaZaYYa*, 89*MaMLIKYaH*, 90*'ṬṬYaH*, 91*'eMeQ*, 92*QaMYaH*, 93*MeKaPpeRYaH*, 94*PeRISHYaH*,

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Metatron, e.g. nos. 23 (Metatron), 30, 31, 46, 47. This category of names forms part also of other enumerations of Metatron's names.

A few names are permutations of the letters of the *Tetragrammaton* and *'EHYE*, after the pattern of the enumerations of Divine Names: nos. 13 = 16, (53), 80, 81. Cf. note on ch. xlviii B 1.

Lastly mention may be made of the specific appellations of Metatron: no. 17 *'Ebed* (= Servant) and no. 102 *the Lesser YHWH*. *'Ebed*, 'servant', is expressly attached to Metatron in the Enoch-Metatron sections, chh. x. 3, xlviii C 1, the *Lesser YHWH* in chh. xii. 5, xlviii C 7. On the other hand it is noteworthy that the name *'Na'ar'* which is given a prominent place in chh. iii and iv, is not included in the present enumeration, nor in those of *YR.* i. 60 b, *S. Chesheq*, *Bodl.* MICH. 256, foll. 29 a–44 a. It seems, however, to have been extant in the recension of which *Lm* is an abridgement. Besides, acc. to traditions appearing in *Zohar* (e.g. i. 223 b) and elsewhere, cf. *YR.* i. 56 a (from *'Pardes'*), *Na'ar* is represented as equivalent with *''Ebed'*: "Metatron is called *'Na'ar'* (= *παῖς*, Servant) because he does the service of a *na'ar*, he ministers before the *Shekina* and he distributes maintenance to all the companies of angels". (Metatron as *'na'ar'* is also identified with Abraham's servant Elieser—through combination with Ps. xxxvii. 25 also called *Zāqēn* and *Saba de-Beta*, the Eldest of his house: *Zohar*, i. 149 a *et al.*)

Among the other names may be of special interest: **Pisqon** (no. 48), occurring *Sanh.* 44 b, and by Rashi referred to Gabriel. It evidently denotes Metatron's office of deciding, passing judgement, cf. ch. xlviii C 8, 10, x. 5. This name also occurs in the form *'Ru'ach Pisqonith*, the deciding spirit' (*Bodl.* MICH. 256, name no. 25); cf. *Pesiqtha* 27 b. **Senegron** (no. 22), i.e. 'defensor', whereby Metatron is indicated as occupying the same position as in Rabbinic is usually assigned to Mikael: defending Israel against the accusations of Satan, *Sammael*, or the representatives of the heathen nations, cf. on ch. xxx. **Gal Razayya** (no. 88) cf. **Razrazyah** (no. 68), i.e. 'Revealer of secrets' or 'knower of secrets.' Cf. ch. xlviii C 7, ch. xi. He is the mediator transmitting the celestial secrets to man. The name *'Galli-Razayya'* is the sixty-seventh of the names enumerated, *Bodl.* MICH. *ib.* Related to this name is no. 91 ('depths *scil.* of secrets'). Noteworthy is

95*SePhaM*, 96*GBIR*, 97*GiBbORYaH*, 98*GOR*, 99*GORYaH*, 100*ZIW*, 101*'OKBaR, the* 102*LESSER YHWH, after the name of his Master,* (*Ex. xxiii.* 21) "*for my name is in him*", 103*RaBIBIEL*, 104*ṮUMIEL*,[1] 105*Segansakkiel*[2], *the Prince of Wisdom.*

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2 *FG*: 'Sagnezagiel' *Lm*: 'Neganzegael'

Mekapperyah (no. 93) which would seem to *assign to Metatron an atoning function.* **Yehoel** (no. 1) is as well in earlier as in later literature the name of the high angel of the 'Presence' (cf. BOX, *Ap. Abr.* x, xii). His name is composed of the letters of the Divine Name, hence the '*shemi beqirbō*' ('my name is in him') could appropriately be applied to him. Cf. *Ap. Moses*, and in a later attestation e.g. *Add.* 26922, foll. 41 b seqq. (Yehoel on a level with Metatron as the Prince of the Presence). Lastly the *Tetragrammaton* itself appears as one of the names: no. 14.

For enumerations of the names of Metatron cf. *inter al.*: (1) *Hek. R.* xxvi. *BH.* iii. 104 (the centre of this enumeration are the 'eight names': *Margeziel, Giyothiel*, etc., *Yehoel*... *Sagnesagiel*): "In the camps of the holy angels they call him: 'Metatron, the '*Ebed YHWH* (!), the long-suffering and the merciful or: YHWH, wise in secrets etc.". (2) *Hek. Zoṭ. Bodl.* MICH. 9, fol. 69 b, containing nos. 6, 46, 84 here, and '*Uzyah, Menunyah, Sasnegaryah, 'Aṭmon, Sigron*, etc. (3) *Hek. Zoṭ. Bodl.* MICH. 9, fol. 70 a: "... the prince of the Host on high, the '*Ebed YHWH*, God of Israel, blessed be He, longsuffering etc."; cf. *Hek. R.* above. The Divine Attributes (from Ex. xxxiv. 6–7, cf. 4 Ez. vii. 132 seqq.) seem to have been ascribed to Metatron, and the name "*'Ebed*' to have been referred to the '*Ebed YHWH* picture of Deutero-Isaiah. (4) *Shi'ur Qoma*, e.g. *Bodl.* OPP. 467, fol. 59 a, *Bodl.* OPP. 563, fol. 92 b: "Metatron, *Ruᵃḥ Pisqonith* (cf. above), *Iṭmon, Hegron, Sigron, Maṭon, Miṭon Neṭiṭ, Neṭiph*". (5) *YR.* i. 56 b from *Tiqqunim.* This passage makes an attempt at explaining the meaning of the names. Metatron, it says, is called by the resp. names acc. to the various functions he is performing. He is called '*Oṭmon*' (from '*aṭam* = stop, shut') when he seals the guilty in Israel, '*Sigron*' ('*sagar* = shut') when he shuts the doors of prayers (i.e. the doors through which man's prayers are let into heaven), '*Pithḥon*' at the time when he opens for the prayers, '*Pisqon*' (cf. above) at the time when he decides Halakoth in *Raqia*', in the (celestial *Beth Din*.... And this angel is called by 60 myriads of *names of angels* (cf. above). He is called '*Chaṣdiel*' when he does kindness to the world, '*Gabriel*' at the time when '*gebura*' is in the world, '*Sithriel*' when he hides the children of the world under his wings from the angels of destruction. He is also called *Sidqiel, Raphael* and *Malikiel.* (6) *YR.* i. 60 b, from a '*midrash*', with reference to *Alph. R.* '*Aqiba*, hence possibly a fragment of a recension of the present verse. In fact, the following names of the present verse occur there: nos. 1, 3, 4, 5, 6, 11, 27, 28, 17, 30, 49 (variant), 21 (and variant), 22, 48 (as *Pisqonith*), 25. Of the remaining twenty names of that passage five recur in *S. ha-Chesheq* and the related commentary on Metatron's names, *Bodl.* MICH. 256 and a couple of the rest in the *Hek. R.* and *Hek. Zoṭ.* passages referred to above. (7) *S. ha-Chesheq* (*Add.* 27120, foll. 1 seqq.). The following names of the present verse occur there: nos. 11, 17, 21, 25, 30, 41, 49, 51, 54, 58–59, 60, 61, 64, 75, 77, 90, 94, 95. (8) *Bodl.* MICH. 256, foll. 29 a–44 a, a treatise called *Shemoth shel Metatron*: 'The Names of Metatron', presenting 77 different names with commentary. The names and order of names are on the whole identical with or resembling those of *S. ha-Chesheq.* It may be noted that the '*Yephiphyah*' of vs. 4 of the present fragment (the Prince of the Law who transmits the treasuries of Wisdom-Tora to Moses) is included in this enumeration as a name of Metatron. *Sigron, 'Iṭmon, 'Ebed, Senegron, Galli-Razayya* also occur. The comments on the names consist in explanations by means of *Gematria.* The names are here also represented as signifying different functions of his. The name Metatron e.g. is by gematria '*Shaddai*', for he said to God's world: it is enough (שָׁדַי); and Metatron carries the world upon the great crown, and he is

(2) *And why is he called by the name Sagnesakiel? Because* [3]*all the treasuries of wisdom are committed*[3] *in his hand.*

(3) *And all of them were opened to Moses on Sinai,* [4]*so that he learnt them during the forty days, while he was standing (remaining)* [5] [4]*: the Torah in the seventy aspects of the seventy tongues,* [6]*the Prophets in the seventy aspects of the seventy tongues, the Writings in the seventy aspects of the seventy tongues*[6], [7]*the* Halakas *in the seventy aspects of the seventy tongues, the Traditions in the seventy aspects of the seventy tongues, the* Haggadas *in the seventy aspects of the seventy tongues and the* Toseftas *in the seventy aspects of the seventy tongues*[7].

(4) *But as soon as the forty days were ended, he forgot all of them in one* [8] *moment. Then the Holy One, blessed be He, called* Yephiphyah, *the Prince of the Law, and* [9]*(through him) they were given to Moses as a gift*[9]. *As it is written (Deut. x. 4): "and the Lord gave them unto me". And after that it remained with him.* [10]*And whence do we know, that it remained (in his memory)?*[10] *Because it is written (Mal. iv. 4): "Remember ye the Law of Moses my servant*[11] [12]*which I commanded unto him in Horeb for all Israel, even my statutes and judgements*[12]*". 'The Law of Moses': that is the Tora, the Prophets and the Writings, 'statutes': that is the* Halakas *and Traditions, 'judgements'; that is*

3–3 *G*: 'all wisdom is committed' *F*: 'the wisdoms are all committed' 4–4 *Lm*: 'for they taught him them in forty days while Metatron was standing' 5 *FG* ins.: 'on the mount of the Torah' 6–6 ins. with *FGLm*. 7–7 *Lm* om. 8 *Lm* ins.: 'short' 9–9 *FG*: 'he gave them to Moses as a gift' *Lm*: 'he gave him all of them as before (i.e. he had forgotten them) as a gift' 10–10 *Lm* om. 11 *here Lm ends* 12–12 so ins. with *FG*, for the sake of the following contex.

suspended from the finger of the Holy One, blessed be He; it is by gematria '*Shuᵃḥ*' (from '*shiᵃḥ* = prayer') for he is appointed to receive the prayers. The name *Ṭiṭrasyah* is by gematria '*Gash*' ('come near', numerical value 303), for he comes nearer to the Throne than any other angel. It is by gematria '*ha-Raḥamān* ('the Merciful'), for when the Holy One is wroth with his children, Metatron prays before him and turns him from the attribute of justice to the attribute of mercy (cf. ch. xxxi, *Ber.* 7 a) and so on.

(2) **Sagnesakiel.** On this name confer note on ch. xviii. 11. **Because all the treasuries of wisdom are committed in his hand.** Cf. chh. x. 5, 6, viii. 1, xi, xlviii c 7.

(3) **all of them were opened to Moses on Sinai....** The treasuries of wisdom contain the heavenly Tora which was revealed to Moses. The narrative contained in vs. 3 and occurs in variant forms in *Ex. R.* xlvii, *Num. R.* xviii *et al.* It is also in a similar form extant in *Rev. Moses* (*Pes. R.* xx), *BH.* i. 60 seqq. and in this recension it recurs in *YR.* ii. 67 b, quoted from *Pirqe Hekaloth.* Acc. to *Lm* and vss. 7 seqq. it seems that Metatron was the transmitter of the Tora to Moses. This would account for the insertion of the fragment here.

(4) **he forgot all of them** etc. 'when he began to go down and saw all...the angels of fear, of trembling, of awe and dread, then trembling seized him and he forgot all of them in one moment', acc. to *Rev. Moses, YR.* ii. 67 b.

the Haggadas *and the* Toseftas. *And all of them were given*[13] *to Moses* [14]*on high*[14] *on Sinai.*

(5) *These seventy names (are) a reflection of the Explicit Name(s) on the Merkaba which are*[15] *graven upon the Throne of Glory. For the Holy One, blessed be He, took from His Explicit Name(s) and put upon the name of Metatron: Seventy Names of His by which* [16]*the ministering angels*[16] *call the King of the kings of kings,* [17] *blessed be He, in the high heavens, and twenty-two letters*[18] *that are on the ring upon his finger with which are sealed* [19] *the destinies of the princes of kingdoms on high* [20] *in greatness and power and with which are sealed the lots of the Angel of Death, and the destinies of every nation and tongue*[21].

(6) *Said*[22] *Metatron, the Angel, the Prince of the Presence; the Angel, the Prince of the Wisdom; the Angel, the Prince of the Understanding;* [23] *the Angel, the Prince of the Kings; the Angel, the Prince of the Rulers;*

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13 *FG*: 'said' or 'read' 14–14 *FG* om. 15 *FG*: 'is' 16–16 so ins. with *FG*. *A* lacuna 17 *FG* ins.: 'the Holy One' 18 *FG*: 'seals' 19 *FG* ins.: 'all the orders of the heaven of 'Araboth' 20 *FG* ins.: 'in reign and dominion' *A* lacuna 21 *FG*: 'kingdom' 22 so ins. with *G*. *A* lacuna *F*: 'For' 23 *FG* ins.: 'the angel, the Prince of the Glory, the Angel, the Prince of the Hall(s)'

(5) **These seventy names are a reflection....** Cf. on chh. xlviii C 9 and iii. 2. The seventy names are here referred to the Most High as King of the kings of kings, probably indicating the aspect of rulership over the world, the seventy nations. When ascribed to Metatron they signify, as may be assumed, Metatron's character of representative ruler of the world, esp. over the princes of kingdoms; cf. the statement following: '(put upon Metatron's name...the twenty-two letters ...with which are sealed **the destinies of the princes of kingdoms...and the destinies of every nation and tongue.** Cf. also on chh. iii. 2, x. 3, xvi. 2, xlviii C 9 and vs. 6 here: **Metatron...the Prince of the...princes, the exalted, great and honoured ones, in heaven and on earth.**

the Explicit Name(s)...which are graven on the Throne of Glory. Cf. chh. xxxix. 1, xlviii B 1, xiii. 1, xli. 4.

and twenty-two letters.... The twenty-two letters are presumably conceived of as contained in the Divine Names that were 'put upon Metatron'. The holy letters constitute the Names, hence Names and letters are terms interchanged. **with which are sealed.** The creations and decrees of the Holy One are often represented as stablished by, sustained by or sealed with a Divine Name or a letter. Cf. *Alph. R. 'Aqiba, BH.* iii. 24: "All the Explicit Names are written with *He* etc. And heaven and earth are sealed with it (them) and this world and the world to come and the days of Messiah. And how many are the letters by which heaven and earth are sealed? They are 12..., namely the letters of the Name *''Ehye 'asher 'Ehye'* (*Aleph, He, Yod, He*, etc.)". **on the ring upon his finger.** Cf. *ib.* 25: "they are sealed with the ring: *'EHYE 'asher 'EHYE*". **the destinies of the... Angel of Death and the destinies of every nation and tongue.** 'The lots, פתקי, of the angel of death' presumably means 'the records of the ultimate fate of individuals and nations, kept with the angels of Death'; cf. *Alph. R. 'Aqiba*, rec. *B, BH.* iii. 63: "the *Pittaqe*, the records of destinies of every nation are kept with thee (the angel of Gehenna, *Negarsanael*,) but the *Pittaqe* of thine do not include the people of Israel".

[24]the angel, the Prince of the Glory[24]; the angel, the Prince [25]of the high ones, and of the princes[25], the exalted, great and honoured ones, in heaven and on earth:

(7) "*H, the God of Israel, is my witness in this thing, (that) when I revealed this secret to Moses, then all the hosts in every heaven on high raged against me and said to me:* (8) *Why dost thou reveal this secret to [26]a son of man[26], born of woman, tainted[27] and unclean, [28] [29]a man of a putrefying drop[29], the secret by which were created heaven and earth, the sea and the dry land, the mountains and hills, the rivers and springs, Gehenna of fire and hail, the Garden of Eden and the Tree of Life; and by which were formed Adam [30]and Eve[30], and the cattle, and the wild beasts, and the fowl of the air, and the fish of the sea, [31]and Behemoth[31] and Leviathan, and the creeping things, the worms,*

24–24 *FG* om. 25 *G*: 'of the princes; the angel, the Prince of the high ones' *F*: 'of the high princes' 26–26 *FG*: 'the children of men' 27 *A*: 'tailed' 28 *FG* ins.: 'men of blood and gonorrhaea' 29–29 *FG*: 'men of putrefying drops' 30–30 *FG* om. 31–31 ins. with *FG*. *A* om.

(7) when I revealed this secret to Moses... the secret by which were created heaven and earth.... Gehenna... the Garden of Eden... the Tora and Wisdom and Knowledge etc. all the hosts of every heaven raged against me. With this may be compared the fragment, containing protesting words of the angels, preserved in *Hek. R.* xxix: "This Secret may not go out from the house of thy treasures and the mystery of subtle understanding from thy treasuries. Do not make flesh and blood equal to us".

Another parallel is found in *Hek. Zoṭ.* MICH. 9, fol. 68 b: "Thou didst reveal secrets and secrets of secrets, mysteries and mysteries of mysteries to Moses, and Moses to Joshua etc. (cf. below)...and Israel made out of them the Tora and the Talmud...". So also here the Tora, Wisdom and Knowledge are said to be formed through the 'Secret'.

The 'secret' is hence the Wisdom or totality of Gnosis on which the written and oral Tora is based, and by which the whole manifested world is created. If brought into connection with vss. 2, 3 the 'secret' of the present verse refers to the contents of 'the treasuries of wisdom' that were all opened to Moses on Sinai. What the inner essence of the secret is conceived to be is not immediately apparent here. The chain of tradition set forth in vs. 10 suggests that it was thought to be contained in the mystical knowledge or traditions of the secluded circles of 'the men of faith'. In the present connection it would seem that the ultimate constituent parts or elements of the secret is the 'Letters and Names'. By the letters heaven and earth are created, acc. to chh. xiii, xli, and wisdom, understanding etc. 'by which the whole world is established' (ch. xli. 3, cf. here). The Tora itself, either celestial or as transmitted to Israel, is constituted by the letters in the mystical sense. God's conferring His Names and 'Letters' on Metatron symbolize Metatron's initiation in the celestial gnoseis; thereby he is the Prince of Wisdom, the guardian of the 'treasuries of Wisdom' (vs. 2). This view is supported by the following passage in *Alph. R. 'Aqiba, BH.* iii. 26: "God revealed to Moses on Sinai all the (Divine) Names, both the names that are explicit, the names that are graven upon the Crown of Kingship, the names graven upon the Throne of Glory, the Names graven upon the Ring on his hand, the names that are standing like fiery pillars round his chariots, the names that surround the *Shekina* as eagles of the *Merkaba*, and the Names, by which are *sealed heaven and earth, the sea and the*

the dragons of the sea, and the creeping things of the deserts; and the Tora and Wisdom and Knowledge and Thought and the Gnosis of things above and the fear of heaven. Why dost thou reveal this to flesh and blood?

A:	*FG*:
Hast thou obtained authority from MAQOM? And again: Hast thou received permission? The Explicit Names went forth from before me	*I answered them: Because the Holy One, blessed be He, has given me authority. And furthermore, I have obtained permission from the high and exalted Throne, from which all the Explicit Names go forth*

with lightnings of fire and [32] *flaming* chashmallim.

(9) *But they were not appeased, until the Holy One, blessed be He, rebuked them and drove them away* [33]*with rebuke*[33] *from before him, saying to them: "I delight in, and have set my love on, and have entrusted and committed unto Metatron, my Servant, alone, for he is One (unique) among all*[34] *the children of heaven.*

(10) *And Metatron* [35]*brought them out*[35] *from his house of treasuries and committed them*[36] *to Moses, and Moses to Joshua, and Joshua to the elders, and the elders to the prophets and the prophets to the men of the Great Synagogue, and the men of the Great Synagogue to Ezra* [37] *and Ezra the Scribe to Hillel the elder, and Hillel the elder to R. Abbahu and R. Abbahu to R. Zera, and R. Zera to the men of faith, and the*

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32 *FG* ins.: 'sparks of splendour' 33–33 so *FG* ins. *A* lacuna 34 ins. with *FG* 35–35 *FG* om. 36 *FG*: 'it' 37 *FG* ins.: 'the Scribe'

dry land...the orders of the world and the orders of Creation...*Zebul*, '*Araboth*, and the Throne of Glory, the treasuries of life and the treasuries of blessings..." (Graetz: "the secret=*Shi'ur Qoma*!" see Introd.). (10) **And Metatron brought them out...to heal all diseases** etc. The verse may be additional here, since it assigns to the 'mysteries' primarily a practical, magical import, whereas the practical interest in the mysteries is nowhere represented in the rest of the chapter nor the whole of the present book. Besides it is not a direct continuation of vs. 9: it refers to the transmitted lore as 'them', in the plural, vs. 9, speaking only of 'it', the 'secret'. The transmitted secrets are included in the revelations of oral Tora from the treasuries on high to Moses, as in vss. 3 and 4. **committed them to Moses, and Moses to Joshua.** The chain of tradition is modelled on the characteristic pattern, attested in *Pirqe Aboth*, i. 1 (Moses received the Tora from Sinai, and transmitted it to Joshua and Joshua to the elders etc.). A close parallel to the present passage is found in *Hek. Zoṭ. Bodl.* MICH. 9, fol. 68 b, already referred to above, "...revealed...the secrets...to Moses, and Moses to Joshua and Joshua to the elders, the elders to the prophets, the prophets to the *chasidim*, the *chasidim* to *those who feared the Name*, and these to the men of the Great Synagogue, and the men of the Great Synagogue to all Israel, and Israel made out of them the Tora". For chains of secret tradition cf. also 2 *En.* xxxiii. 10, *TB. Chag.* 14 b, *Yer. Chag.* 77 b, *Zohar*, i. 55 b, 58 b. **to R. Abbahu and R. Abbahu to R. Zera.**

men of faith [38] *(committed them) to give warning and to heal by them all diseases that rage in the world, as it is written (Ex. xv. 26): "If thou wilt diligently hearken to the voice of the Lord, thy God, and wilt do that which is right in his eyes, and wilt give ear to his commandments, and keep all his statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians: for I am the Lord, that healeth thee". (Ended and finished. Praise be unto the Creator of the World.)*

38 *FG* ins.: 'to the masters of faith'

R. Abbahu, Palestinian Amora, head of the Academy at Caesarea, second generation; R. Zera, the pupil of R. Abbahu, migrated from Babylon to Palestine. The sponsor of the present fragment apparently regards the 'secrets' as belonging to the Palestinian teachings. **the men of faith** presumably is the technical term for the select few by which the 'secrets' were supposed to be guarded before they received the publicity of the writer's time. They are referred to as a definite class among those who are to be inhabitants of the future world in *Alph. R. 'Aqiba, BH.* iii. 29. As receivers and guardians of the secrets 'the men of faith' appear also in *Zohar*, e.g. i. 37 b (בני מהמנותא). Cf. the frequent Mandaitic expression בהיריא זידקא (Lidzbarski: "Männer von erprobter Gerechtigkeit") and in this connection especially Lidzb., *Mand. Lit.* 269^{3-6} (also 268^{9}—269^{2}): "*Hibil* blessed thee (i.e. the banner *shishlamel*) and committed (or gave) thee to the hidden Adam. Adam blessed thee with great blessing and gave thee to the *Běhirē Zidqa* (men of provèd faith, righteousness) to enlighten their appearance and cause it to shine exceedingly." *Vide* Introd. section 7. **to heal...all diseases...as it is written** (Ex. xv. 26) etc. The use of magical devices for purposes of healing was brought in connection with the passage Ex. xv. 26 already at an early time: the verse itself was used as a magical formula acc. to the denouncement of those 'who recite Ex. xv. 26 with a view to healing' attributed to R. Aqiba (recorded in *Ab. R. Nathan*, xxxix). Naturally the verse was also used to supply efficacious names (through permutations of the letters, acrostics etc.) for the same practical purpose. Cf. *Tos. Sabb.* 7, *'Ab. Zara*, 67 b, *Mishna Sanhedrin*, xi. 1, *Tos it*, xii. 10, *Gem it*, 101 a; *TB. Sheb.* 15 b. For the 'secrets' committed to Moses containing 'דברי רפואה' cf. especially the *Ma'yan Chokma* (end), *Arze Lebanon*, 46 b seq.

PART III

HEBREW TEXT WITH CRITICAL NOTES

the dragons of the sea, and the creeping things of the deserts; and the Tora and Wisdom and Knowledge and Thought and the Gnosis of things above and the fear of heaven. Why dost thou reveal this to flesh and blood?

A:	*FG*:
Hast thou obtained authority from MAQOM? And again: Hast thou received permission? The Explicit Names went forth from before me	*I answered them: Because the Holy One, blessed be He, has given me authority. And furthermore, I have obtained permission from the high and exalted Throne, from which all the Explicit Names go forth*

with lightnings of fire and [32] *flaming* chashmallim.

(9) *But they were not appeased, until the Holy One, blessed be He, rebuked them and drove them away* [33]*with rebuke*[33] *from before him, saying to them: "I delight in, and have set my love on, and have entrusted and committed unto Metatron, my Servant, alone, for he is One (unique) among all*[34] *the children of heaven.*

(10) *And Metatron* [35]*brought them out*[35] *from his house of treasuries and committed them*[36] *to Moses, and Moses to Joshua, and Joshua to the elders, and the elders to the prophets and the prophets to the men of the Great Synagogue, and the men of the Great Synagogue to Ezra* [37] *and Ezra the Scribe to Hillel the elder, and Hillel the elder to R. Abbahu and R. Abbahu to R. Zera, and R. Zera to the men of faith, and the*

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32 *FG* ins.: 'sparks of splendour' 33–33 so *FG* ins. *A* lacuna 34 ins. with *FG* 35–35 *FG* om. 36 *FG*: 'it' 37 *FG* ins.: 'the Scribe'

dry land...the orders of the world and the orders of Creation...*Zebul*, '*Araboth*, and the Throne of Glory, the treasuries of life and the treasuries of blessings..." (Graetz: "the secret=*Shi'ur Qoma*!" see Introd.). (10) **And Metatron brought them out...to heal all diseases** etc. The verse may be additional here, since it assigns to the 'mysteries' primarily a practical, magical import, whereas the practical interest in the mysteries is nowhere represented in the rest of the chapter nor the whole of the present book. Besides it is not a direct continuation of vs. 9: it refers to the transmitted lore as 'them', in the plural, vs. 9, speaking only of 'it', the 'secret'. The transmitted secrets are included in the revelations of oral Tora from the treasuries on high to Moses, as in vss. 3 and 4. **committed them to Moses, and Moses to Joshua.** The chain of tradition is modelled on the characteristic pattern, attested in *Pirqe Aboth*, i. 1 (Moses received the Tora from Sinai, and transmitted it to Joshua and Joshua to the elders etc.). A close parallel to the present passage is found in *Hek. Zoṭ. Bodl.* MICH. 9, fol. 68 b, already referred to above, "...revealed...the secrets...to Moses, and Moses to Joshua and Joshua to the elders, the elders to the prophets, the prophets to the *chasidim*, the *chasidim* to *those who feared the Name*, and these to the men of the Great Synagogue, and the men of the Great Synagogue to all Israel, and Israel made out of them the Tora". For chains of secret tradition cf. also 2 *En.* xxxiii. 10, *TB. Chag.* 14 b, *Yer. Chag.* 77 b, *Zohar*, i. 55 b, 58 b. **to R. Abbahu and R. Abbahu to R. Zera.**

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PART III

HEBREW TEXT WITH CRITICAL NOTES

ספר חנוך לר׳ ישמעאל כ״ג

פרק א׳

ויתהלך חנוך את האלהים ואיננו כי לקח אותו אלהים ((בראשית
ה׳ כ״ד)) ∴ אמר ר׳ ישמעאל. כשעליתי למרום להסתכל [1]–בצפיותי ו׳
במרכבה–[1] הייתי[2] נכנס בשש[3] ההיכלות[4] חדר בתוך חדר ∴ וכיון ב׳
שהגעתי לפתח[5] היכל שביעי ע(ו)מדתי[6] בתפלה לפני הקב״ה ונשאתי
את עיני כלפי[7] מעלה ואמרתי ∴ רש״ע בבקשה מלפניך שתיגרום לי ג׳
בשעה זו[8] זכות אהרון בן עמרם אוהב שלום ורודף שלום שקבל כתר
כהונה מלפני כבודך בהר סיני שלא ישלוט[9] בי קפציאל[10] השר
ומלאכים[11] שעמו[12] ואל ישליכוני[13] מן השמים ∴ מיד זימן לי הקב״ה[14] ד׳
מטטרון עבדו מלאך שר הפנים · ופרח בכנפיו ויצא לקראתי[15]
בשמחה רבה להצילני מידם ∴ ותפשני בידו לעיניהם ואמר לי בא[16] ה׳
בשלום[17] «18» לפני «19» [מלך] רם ונשא להסתכל בדמות[20] המרכבה ∴

ס״א כ״א

[1–1] בצפיית המרכבה ע *ita leg.* [2] והייתי ד [3] בששה דע וכן להקרא
[4] היכלות ע [5] בפתח [6] [*leg.*] עמדתי : [7] אפי ע [8] חזאת דע
[9] ישלטו דע [10] קצפי״אל דע [11] ומלאבי ע [12] [זעמו] ע[0] [13] ישלוט ע
[14] לי׳ ב דע [15] כנגדי דע [16] בואך דע [17] לשלום ע «18» דע ∞ שגרצית *
«19» דע ∞ מלך. ואולי להקרא כמו כן [20] בראות ע

ספר חנוך—כ״ג : על דבר שמות האחרים של ספר הזה או של קצוותיו עיין מה שכתוב במבוא הקדמאה.

א׳. פרק״ א׳ ו ב׳ לי׳ אלא ב אדע.

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* כל אלו הגו׳ [ב[18 24 31 32 33]] לשוניט של יראת המקום הם ר״ל שלא דאוי שיבא ר׳ ישמעאל לפני הקב״ה לראותו ח״ו בראיה ממש ולא שנקרא מהקב״ה בני ולא אהובי אלא אוהבי ונו׳ ׳שמעו אל׳ ר״ל שהדברים ׳אהובי׳ וחביבי׳ לא היו אמורים על ר׳ ישמעאל אלא על השרים האלה.

ABBREVIATIONS AND SIGNS IN THE HEBREW TEXT AND THE CRITICAL NOTES

לי' ב denotes "omitted by," "not found in."

∞ = "inserts," "insert."

לה', לה'ק = "*ita legendum*," "*legendum*," "read."

del. = "*delendum*."

ditt. = "dittography."

frt. leg. = "*fortasse legendum*."

ins. = "*inserendum*."

leg. or *l.* = "*legendum*."

om. = "*omittendum*."

Brackets ( ), words or letters enclosed *occur* in the text (א), but should be omitted.

" [ ], words or letters enclosed *do not occur* in the text, but should be inserted.

e.g. 1^2 ע(ו)מדתי : א has עומדתי, read : עמדתי

23^3 [רוח] : insert רוח, omitted by א'

" (( )), these brackets enclose references to Scripture passages quoted in the text. The references are, of course, not given in the original.

Concerning MSS and sources represented by א, ב, ג, ד, ע, ז, ח, פ, כ, ל, צ, *vide* Introduction, pp. 17, 18.

פרק ב׳

אמר ר׳ ישמעאל ∴ באותה שעה היו נשרי[1] המרכבה ואופני א׳
שלהבה[2] ושרפי אש אוכלה «3» שואלים [4]–למטטרון והם[5] אומרים לו ∴
נער מפני מה הנחת ילוד אשה שיבא ויסתכל במרכבה–[4] מאיזה ב׳
עם «6» מאיזה שבט הוא. מה טיבו של זה ∴ משיב[7] מטטרון ואומר ג׳
להם. מעם ישראל [8]–שבחר הקב״ה–[8] להיות לו לעם [ול]לשון[9] משבט
לוי הוא «10» [שמרים] תרומה[11] לשמו. מזרע אהרן הוא שבחר
ה[קב״ה] להיות לו משרת שקשר לו ה[קב״ה] בעצמו כתר כהונה
בסיני ∴ מיד פתחו ואמרו. בוודאי ראוי «12» [זה] להסתכל במרכבה. ד׳
ואמרו[13] אשרי העם שכבה לו: ((תהלים קמד׳ טו׳))

ב׳

[1] נערי ע [2] להבה דע «3» ד ∞ באים. ע ∞ באין ו. [4–4] לי׳ ב ע [5] לי׳ ב ד
«6» ע ∞ הוא [7] משיבם ע [8–8] מובחר מהקב״ה: ע [9] משבעים
לשונות ד .אולי להקרא :׳וללשון׳ «10» ד ∞ מרים. להק׳ כמו כן או ׳שמרים׳
[11] מרום ע «12» ד ∞ דע: ׳זה׳ *ita leg.* [13] דכתיב דע

○ ○ ○

פרק ג׳

אמר ר׳ ישמעאל ∴ [1]–באותה[2] שעה[2] שאלתי את[3] מטטרון א׳
מלאך[4] שר הפנים׳ אמרתי לו–[1]׳ מה שמך ∴ אמר לי׳ [5]–שבעים ב׳
שמות יש לי–[5] כנגד שבעים לשונות[6] שבעולם[7] [8]–וכולם על–[8] שמו
של [9]–מטטרון מלאך הפנים–[9] אבל מלכי[10] קרא[11] אותי נער:

ג׳

[1–1] כשעליתי למרכבה שאלתי למטטרון לכתוב לי כל מה שכתוב על מלאך שר הפנים
אמרתי לו: ג [2] לי׳ ב גל [3] ל ב [4] לי׳ ב ב [5–5] יש לי שבעים שמות בגדל
[6] אומות בל. אמות ג [7] אשר יש בעולם ג [8–8] וכעין בג [9–9] מלך מלכי
המלכים דע. מלכי וקוני ב. מלכי הקב״ה יתעלה זכרו ג [9,10] מלכים [= (מלך מלכי
ה)מלכים] ל [11] קורא בע

ג׳

הכא תחילת הספר על פי בגל׳ זה הפרק גם בצייוני דף י״ד ש׳ א׳ ובילקוט ראובני
א׳ כה׳ ב׳ [מפרקי היכלות]

○ ○ ○

ו באותה שעה נכנסתי להיכל שביעי[21] והדריכני[22] למחנ׳[23] שכינה
ז והציגני לפני הקב״ה[24] להסתכל במרכבה ∴ וכיון[25] שראוני שרי
המרכבה ושרפי להבה נתנו עינידם בי. מיד [26]–נרתעתי ונזדעזעתי–[26]
ונפלתי מעומד[27] ונרדמתי מפני זוהר דמות[28] עיניהם וזיו מראה פניהם
ח עד שגער בהם הקב״ה ואמר להם ∴ משרתי[29] שרפי[29] כרובי[29] ואופני[29]
כסו עיניכם מפני[30] ישמעאל[31] בני[32] אהובי[33] וחביבי[34] וכבודי שלא
ירתע ושלא[35] יזדעזע.

ט מיד בא מטטרון שר הפנים והחזיר «36» נשמתי והציגני על רגלי ∴
י ועדיין לא היה בי[37] כח לומר שירה לפני כסא כבודו[38] של מלך
הכבוד אדיר «39» כל המלכים זוהר[40] «39» כל הרוזנים עד שכלתה שעה ∴
יא לאחר[41] שעה פתח לי [הקב״ה] שערי שכינה[42] [43]–שערי שלום
שערי חכמה–[43] שערי כח שערי גבורה שערי דיבור שערי שירה שערי
יב קדושה שערי נעימה ∴ והאיר את עיני ואת לבי באומרי[44] תהלה
ושבח ורנה ותודה וזמרה פאר ונאוה ותהלה[45] עז[46] וכשפתחתי את[47]
פי ושבחתי שירה לפני הקב״ה[48] חיות הקדש מתחת כסא «49» הכבוד
ולמעלה מן הכסא עונים אחר[50] ואומרים קדוש[51] וברוך כבוד ה׳
ממקומו:

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21 הרביעי ע 22 והדרכיני ד 23 למראה דע 24 כסא הכבוד דעא 25 וכ- דע
26–26 כזדעזעת׳ ונרתעתי דע 27 ממעמדי דע כן נקרא אתמ׳ או ׳מעומדי׳ 28 ראות ע
[עיין 20] 29 משרתיי שרפיי כרוביי ואופניי ד 30 מלפני דע 31 ושמעו אל עא
32 לי׳ בדעא 33 אוהבי דעא 34 חביבי ע 35 ולא דע «36» דע ∞ לי 37 לי ע
38 הכבוד ע «39» דע ∞ על 40 להקרא ׳רוזן׳ לדעתו של יעל׳ [בע0] 41 ולאחר ד
42 [בינה ע0] 43–43 שערי חכמה שערי שלום דע 44 באמרי ד להקרא. באמרה ע
45 והילול דע להקרא כמו כן או: ׳תהלת׳ 46 עוז דע 47 לי׳ ב דע 48 כסא דע
«49» דע ∞ של מלך 50 אחרי ד להק׳. אחריו ע 51 קדוש קדוש קדוש דע

∘ ∘ ∘

מהעולם[45] [ושלא] [46]–יאמרו׳ אם הללו דור המבול חטאו בהמה ועוף
מה חטאו שספו עמהם–[46] [47]∴ לפיכך העלני[48] הקב״ה[49] בחייהם[50] ה׳
לעיניהם לשמי[51] מרום[52] להיות[53]–עד עליהם–[53] לעולם הבא וזיגווני[54]
הקב״ה «55» לשר ו[ל]נגיד בין מלאכי[56] השרת ∴ [58]–באותה שעה «57» באו ו׳
ג׳ מלאכים–[58] [59]–ממלאכי השרת עוזה עזה ועזאל–[59] והיו מסטינים[60]
עלי «61» בשמי[62] מרום[63] «64» ואמרו לפני הקב״ה. «65» לא יפה אמרו
«66» ראשונים[67] לפניך[68] לא תברא[69] אדם עוד[70] «‡». משיב «71» הקב״ה
ואומר להם׳ אני עשיתי [72]–ואני אשא–[72] [73]–אני אסבול ואמלט–[73]
(ישעיה מו׳ד׳) ∴ וכיון שראו אותי «74» אמרו לפניו רבש״ע «75» מה ז׳
טיבו של זה שעולה[76] «77» למרום מרומים[78]׳ [79]–לא מבני בניהם של
הללו–[79] שאבדו[80] בימי[81] המבול הוא[82]. [85]–מה טיבו «83» ברקיע[84] –[85]∴

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[45] לי׳ ב ע [46–46] יאמרו אם הללו בני דור המבול חטאו, בהמה חיה ועופות שספו עליהם ד. מה חטאו שספו עליהם ע. לא ב ב [47–47] ובה״ע כל הבהמה והחיות והעופות שבעולם מה חטאו ואותן אשר נאספו עמהם אשר איבדן הקב״ה מן העולם ג. מה חטאו ל [48] העלוני ע [49] לי׳ ב ד [50] לי׳ ב בג. מן העולם ל [51] בשמי ע. לי׳ ב ב [52] לי׳ ב ב [53–53] עליהם עד נאמן ג [54] ונחוני ב. גל: ׳ונתנני׳. וזווגני דע *cum leg.* [55] דלע ∽ במרום. ג ∽ ית׳ [56] מלכי ג «57» בגל ∽ כשהעלני הקב״ה לשמי מרום. [58–58] לי׳ ב ד [59–59] מלאכי עז״ה ועז״אל ב. ממלאכי עזה ועז״אל ג. עזה עוזה ועזאל ד. מַמְלָכֻתִי עזה ועזאל ל. מלאכי עזה ועזאל ע [60] לי׳ ב ע «61» ג ∽ הם שם [62] משמי ע [63] מרומים דע [64] ד ∽ ממלאכי השרת. «65» בגדלע ∽ רבש״ע. «66» ג ∽ לך ה׳. בל ∽ לפניך [67] הראשונים ע [68] לי׳ ב בגל [69] יברא את ה׳ ג [70] לי׳ ב בגל [71] ב ∽ להם [72–72] לי׳ ב בגל [73–73] ואני אסבול ואשא לבדי ג «74» ג ∽ חנוך בן ירד. «75» ד ∽ ברוך הוא [76] שעלה בגדלע «77» ג ∽ אליני [78] לי׳ ב בג [79–79] לא מבניהם הללו דע. וכי אינו מבני בניהם של אילו ב. וכי לא מבני בניהם של אלו הוא ג. [80] שנאבדו [ב]געד [81] במי בגד [82] לי׳ ב בגדע «83» ג ∽ של זה [84] ברקיע ב [85–85] לי׳ ב דלע

«‡» ג ∽ כי יחטא

פרק ד׳

ו׳ אמר ר׳ ישמעאל. [1]–אמרתי לו[2] למטטרון–[1] ∴ מפני מה [4]–אתה קורא[3] [ל׳: נקרא] בשם–[4] קוניך בע״ שמות ואתה גדול[5] מכל השרים וגבוה[6] מכל המלאכים[7]. והביב «(8)» מכל המשרתים ונכבד מכל הצבאים[9] [12]–ורם[10] מכל האדירים[11] [12]–במלוכה ובגדולה ובכבוד «(13)».

ז׳ ומפני מה קורין[14] אותך[15] בשמי מרומים[16] «(17)» נער ∴ [19]–משיב[18] ואמר

ג׳ לי–[19]. מפני (מה)[20] [21]–שאף הוא–[21] חנוך בן ירד ∴ שכשחטאו[22] «(23)» דור המבול [24]–וסרחו במעשיהם–[24] ואמרו[25] לאל סור[26] ממנו ודעת דרכיך[27] לא חפצנו[28] ((איוב כא׳ יד׳)) נטלני[29] הקב״ה מבניהם[30] להיות עד [31]–עליהם בשמי מרום–[31] [32]–לכל באי העולם–[32] כדי שלא «(33)» [יאמרו]

ז׳ רחמן «(34)» אכזרי[35] «(36)» [הוא] ∴ מה חטאו כל אותן האוכלוסין «(37)» נשיהם[38] בניהם ובנותיהם «(39)» *–סוסיהם [40]–פרדיהם–* מקניהם וקניינם [47]–וכל עופת[41] [40]–[42]–שהיו בעולם–[42] שאבדן[43] הקב״ה [44]–עמהם במי המבול–[44]

ד׳

[1–1] שאלתי לשר הפנים מטטרון ב [2] לי׳ ב גדלע [3] נקרא ד להקרא. לי׳ ב ע׳. נקראת גל [4–4] שמך כשם ב [5] גודל ב [6] וגדול ג [7] המלכים ד «(8)» ג ∞ אתה. [9] הצבאות גד. צבאות בל [10] ורב דע. ויקר ג [11] החיילות ג [12–12] ויקר מכל החיילים ופקיד על הפקידים ב. ויקר מכל חיילים ל «(13)» ג ∞ וביקר ובתפארת [14] קוראין ב [15] לך בגל [16] מרום בגל «(17)» ג ∞ בשם [18] השיב דע לי׳ ב ג [19–19] אמר לי בל [20] גדע *cum del.* [21–21] להקראת כמו בגדלע :׳שאני׳ [22] כשחטאו דל. וכשחטאו ב. כשחטא ע «(23)» בגד ∞ בכי [24–24] לי׳ ב לע [25] ואמר ע [26] סורו ב [27] דרכיו ב. דרכך ג [28] חפצו ב [29] (ו)אז העלני בגל. הצילני ע [30] מביניהם ד. מפניהם ע. להקרא ׳מִבֵּנֵיהֶם׳ [31–31] לי׳ ב ב אליהם בשמי מרום ל [32–32] לי׳ ב ל «(33)» בגדע ∞ ׳יאמרו׳. להקרא. ל ∞ יאמרו באי עולם. «(34)» ג ∞ הוא רק [35] אכזר לע «(36)» בד ∞ הוא. להק׳. ג ∞ חלילה כי «(37)» בל ∞ ואם הם חטאו. ג ∞ כלם. ואף הם חטאו. [38] לא ב בגל «(39)» ב ∞ מה חטאו ו- [40–40] לי׳ ב ב [41] עופות דע [42–42] וכל בהמות שבעולם ב. שבעולם ע [43] שאובדן ד. אבדן ב [44–44] לי׳ ב׳ ב. עמהם בימי דור המבול דע

– לי׳ ב ל

מהלך מסוף העולם ועד סופו על אחת [27] [28]-ששים וחמשת-[28] אלפים
[29]-בגלגל חמה-[29] שכל[30] המשתמש[31] בזיו (אותו[32]) השכינה[33] אין
זבובין ויתושין [34] שורין[35] בו[36] ואינו[37] חולה ואינו[38] מצטער[39] [40] ואין
כל[41] מזיקין שולטין[42] עליו[43] [45]-ואין[44]-יכולין להזיק אותו-[44]-[45] ולא
עוד אלא [46] מלאכים אין[47] שולטין[48] בו[49] ∴ כשהקב״ה[50] [54]-[51]-יוצא ה׳
ונכנס-[51] מגן לעדן [52]-ומעדן לגן-[52] ומן הגן[53] לרקיע-[54] ומרקיע לגן
עדן[55] והכל[56] מסתלכין בזיו דמות[57] שכינתו[58] ואין[59] ניזוקין ∴ עד ו׳
שבאו[60] בני[61] דורו של אנוש [66]-שהיה[62] ראש כל[63] עובדי ע״ז שבעולם
היו[64] ∴ ומה היו [65]-בני דורו עושין-[65] [66] [73]-[67] היו הולכין[68] מסוף ז׳
העולם ועד סופו-[73] ומביאים[69] [71]-כל אחד ואחד[70]-[71] כסף וזהב
ואבנים טובות[72] ומרגליות [77]-בהרים[74] הרים[75] וגבעות[76] גבעות[75]-[77]
ועושין[78] אותן[79] ע״ז[80] [83]-בארבע רוחות העולם[81] [82]-והיו מעמידין

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[27] ג ∞ מן [28]-[28] שם״ה בג להקר׳ [29]-[29] ובגלגל דע. אשר בגלגל החמה ג
[30] וכל מי ג [31] המסתכל דע. שהשתמש ג [32] אותה דע. לי׳ ב בגל *del.* [33] שכינה ב
[34] ג ∞ וצרעות [35] שרויים בגל [36] עליו גל [37] ולא היה ג [38] גם לא היה ג.
לי׳ ב דע [39] לי׳ ב דע. בא בצער ב [40] ג ∞ בשום צער בעולם [41] שום
א׳ מן ה- ג [42] לי׳ ב בג. מזיקין ד [43] לי׳ ב בגע. אותו ד [44]-[44] יכולין להזיקו ב.
יכולין להזיק ג [45]-[45] לי׳ ב ד. [46] ב ∞ אפילו. ג ∞ אף ה- [47] אינם גד
[48] יכולין לשלוט ב [49] בהם ד [50] והקב״ה דע. וכשהקב״ה בג להק׳ [51]-[51] היה
הולך ושט דע [52]-[52] ובין גן לעדן ב [53] גן בדע [54]-[54] יוצא מן העדן
לגן ומן הגן לרקיע ג. יוצא בין עדן לגן ומן גן לרקיע ל [55] לי׳ ב ב. העליון ג
[56] היו כלם בג [57] לי׳ ב בגד [58] השכינה ג [59] ואינן גע [60] שבא בל. אשר באו ג
[61] לי׳ ב בגל [62] שהוא בל אשר היה ה- ג [63] לכל בל. לכל ה- ג [64] לי׳ ב בגל
del. [65]-[65] עושין דורו של אנוש גל [66]-[66] לי׳ ב דע [67] ג ∞ ש-. ד ∞ ן-
[68] מהלכין ב [69] והיו מביאים ג [70] מהם ד [71]-[71] לי׳ ב ל [72] טובים ג
[73]-[73] הלכו בכל העולם ל [74] נהרי ע [75] לי׳ ב ב [76] ובגבועות ב [77]-[77] הנמצאים
בהרים ובגבעות ג. לי׳ ב ל [78] והיו עושין בג [79] אותו ד²ע. מהם ג. לי׳ ב בל
[80] ע״א ב (=עבודת אלילים) [81] לי׳ ב צ* [82]-[82] לי׳ ב ב. אשר כל ע״ז היה גדולה ג

* = ציוני

ק׳ [86]–עוד משיב–[86] הקב׳ה «[87]» ואמר להם[88]. מה טיבכם[89] –[93]שאתם
נכנסים[90] לדברי. שאני[91] חפצתי בזה[92] –[93]יותר מכולכם להיות[94]–שר
ט׳ ונגיד–[94] עליכם *–בשמי מרומים[95]–*∴ מיד עמדו כולם ויצאו לקראתי
וישתחוו[96] לפני ואמרו «[97]» אשריך ואשרי הוריך[98] «[99]» שרצה בך[100]
י׳ קוניך[101] ∴ ומתוך שאני קטן «[102]»[103]–ונער בניהם בימים ובחדשים
ובשנים–[103] לפיכך[104] היו[105] קורין[106] אותי נער:

[86–86] והישיב ב. והשיב להם ג. משיב ל «[87]» ג ∞ עוד [88] לי׳ ב ב [89] טבכם ב
[90] נכסתם ג [91] איני ב. ואני גל [92] בו בגל [93–93] נכנסים לדבר באשר חפצתי ע
[94–94] לשר ולנגיד בעל [95] מרום בגדע [96] והשתחוה ב. והשתחוה גלע. לי׳ ב ד
«[97]» בגדלע ∞ לי. [98] לירד ב. הורך ע «[99]» ג ∞ ויולדתיך [100] בו ל. בהם ע
[101] קונך גדע «[102]» ב ∞ ביניהם בשנים. גל ∞ ביניהם. דע ∞ בתוכם [103–103] ונער
בתוכם בשנים בל. ונער אנכי בשנים ג [104] לכך ג [105] לי׳ ב בדלע [106] קוראין בד
– לי׳ ב ל

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פרק ה׳

ה׳ אמר ר׳ ישמעאל. אמר לי מטטרון [1]–שר הפנים–[1] «[2]» ∴ מיום[3]
שטרדו הקב״ה לאדם הראשון מגן[4] עדן היתה שכינה שורה[5] על
ב׳ כרוב תחת עץ החיים ∴ ומלאכי השרת[6] היו מתקבצין[7] ובאין ויורדין
כתות כתות[8] מן השמים [16]–וחבורות חבורות מן[9] הרקיע[9, 10] ומחנות
מחנות *–מן השמים[11]–*) [12]–לעשות רצונו–[12] «[13]» בכל העולם[14]
ג׳ כלו[15]–[16] ∴ ואדם הראשון ודורו[17] «[18]» יושבין על פתח[19] גן[20] עדן[20]
ד׳ להסתכל בדמות תוארו[21] של[22] זיו השכינה[23] ∴ לפי[24] שזיוה[25] היה[26]

ה׳

[1–1] לא ב ל «[2]» ג ∞ כן [3] ביום בגל [4] מן הגן ג [5] שרויה דלע [6] שרת ב
[7] מקפצין דע. נכנסים ב. מתכנסים גל [8] וכתות ע [9] לא׳ ב בגל [10] ? ל. השמים ד
[11] הרקיע בג [12–12] לשוט ד «[13]» ג ∞ יתעלה ברוך הוא [14] עולם ב [15] לא ב ב
[16–16] לשוט בכל העולם כלו ע [17] וחוה לע «[18]» ג ∞ היו [19] פתחו של בגל
[20] לא ב ע [21] לא ב ב. תואר ג. תאר ל [22] לי׳ ב ג [23] שכינה בל [24] כי אז ג
[25] זיו השכינה גד. שזיו השכינה ע ל. שזיו שכינה בל [26] לי׳ ב בל *–* לי׳ ב ל

בני[128] אדם «129» שעובדין ע״ז[133]–והשוו[130] אותך «131» לע״ז[132] –[133] .
[137]–ועכשיו אתה[134] בארץ[135]–וע״ז בארץ ∴ מה טיבך בין דרי[136] הארץ ״ב
עובדי ע״ז–[135]–[137] ∴ מיד[138] סילק ה[ק]ב״ה שכינתו[139] «140» מן הארץ ״ג
מביניהם[141] ∴ באותה שעה באו מלאכי השרת וגידודי[142] הצבאות ״ד
וחיילי ערבות אלף[143] מחנות[144] וריבי[145] צבאות ונטלו חצוצרות[146]
ותפשו [147]–בידם את השופרות–[147] והקיפו את השכינה בשירים
ובשירות «148» ועלה[149] לשמי «150» מרום שנאמר[151] עלה אלוהים
בתרועה[152]–יי״ בקול שופר–[152] ((תלים מ״ז ו׳))

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128 הבני ג «129» ג ∞ אשר בארץ 130 ושהשוו דל «131» ג ∞ כביכול כמו
132 הע״ז ממש ג. כע״ז דל 133–133 שהשוו בע״ז ע 134 שאתה ג 135–135 טיבך
כיורדי ארץ ועובדי ע״ז אלילה ג 136 דיירי דע 137–137 לי׳ ב ב 138 לי׳ ב ע
139 שכינה דע «140» ג ∞ מהין. ל ∞ מהם 141 לי׳ ב בגל 142 וגדודי דל. עם גדודי
צבאות ג. מגדודי צבאות ע 143 ואלף דע 144 לי׳ ב׳ ע 145 ורבוא ג 146 את [ה]חצוצרות
גדלע 147–147 שופרות בידם ב. את השופרות בידם גל «148» ג ∞ ובזמירות
ובתושבחות 149 לי׳ ב בגדלע 150 ג ∞ שמי 151 כמשה׳ ג 152–152 לי׳ ב גל

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פרק ו׳

אמר ר׳ ישמעאל. אמר לי מטטרין מלאך[1] שר הפנים ∴ כשבקש[2] ה
ה[ק]ב״ה ל[ה]עלות[4] אותי[5] למרום[6] בתחלה[7] שיגר[8] «9» ענפיאל יי״[10]
השר ונטלני מביניהם לעיניהם[11] והדרכני[12] בכבוד[13] גדול על[14] רכב
אש ו[ב]סוס[י][15] אש משרתי[16] כבוד והעלני עם[17] «18» השכינה לשמי[19]

ו׳
1 לי׳ ב בגלצ 2 כאשר ביקש אותי ג 3 לי׳ ב בע 4 להעלות דלע. להעליני ב
5 לי׳ ב ב 6 במרום גע 7 לי׳ ב ג בתחלת ב 8 שגר לעצ «9» ג ∞ אלי
בתחלה את. דעצ ∞ לי. ל ∞ את 10 לי׳ ב גדעצ 11 לעיני כולם ג 12 והרכיבני
בגדלצ 13 על כרוב בגלצ 14 וב- בלצ ב ג 15 וסוסי בדעלצ. ובסוסי ג *ita leg.*
16 ומשרת בדעצ. ומשרתי ל. ובמשבחי ג 17 עד ע «18» ג ∞ כבוד 19 בשמי גצ.
משמי ל

אותן בכל רוח ורוח שבעולם ע״ז[82]–[83] כשיעור אלף פרסה[84] ∴
ס ומורידין[85] חמה ולבנה כוכבים ומזלות[88]– ומעמידים[86] לפניהם[87]
מימינם ומשמאלם–[88] לשמש בהן[89] כדרך שמשתמשין[90] להקב״ה[91]
[95]– שנ[אמר][92] ׳ וכל[93] צבא השמים עומדים עליו[94] מימינו ומשמאלו–[95]
ט׳ (מלכים א׳ כב׳ יט׳) ∴ [100]–והיאך היה בהן כח[97]–שהיו[96] מורידין אותן–[97] «98»
אלא[99] –[100] עוזה[101] ועזה[102] ועזיאל[103] היו מלמדים להם[104] [107]– כשפים
שהיו מורידין אותם [ו]משתמשים[105] בהם[106] –[107] שאלמלא כן לא היו
יכולין «108» להורידן ∴ באותה שעה קשרו[109] מלאכי השרת קטיגור[110]
לפני ה[ק]ב״ה ואמרו[111] לפניו. רבש״ע [113]–מה לך אצל בני אדם
שנאמר[112] –[113] מה אנוש כי תזכרנו וכו׳ ((תהלים ח׳ ה)) מה אדם לא
נאמר כאן[114] אלא[115] מה[116] אנוש שהוא[117] «118» ראש «119» לע״ז[120] «121» ∴
ח מפני מה הנחת את שמי השמים[122] [125]– העליונים מלון כבוד שמך[123]
וכסא רם ונשא שבמרום[124] ערבות–[125] [126]–ובאות ולנות(!) –[126] עם[127]

[83–83] בעולם דע [84] פרסאות בע [85] והיו מורידין ומשתחוים לפני ב. והיו מורידין ה- גלצ [86] למעמד ע. והעמידם ג [87] לפני הע״ז ג [88–88] לי׳ ב צ [89] להם בלצ. אליהם ג [90] שמשמשים ב. שהיו משמשין דלע. ולחק׳ כמו כן. שהם משמשים ג [91] לפני הקב״ה בלע. לפני הקב״ה יתעלה ג [92] כמשה׳ ג [93] כל דע [94] לפניו ב [95–95] לי׳ ב צ [96] שהי׳ ד[1]. שהיה ד[2] [97–97] להורידן כן ב. להורידן ל «98» דע ∞ ומשתמשין בהם [99] לי׳ ב ע [100–100] והיאך באמת היה הכח בידם להורידם. הוא זה כי ג [101] לי׳ ב׳ גד [102] לי׳ ב לע [103] ועזאל גלע [104] אותם גל [105] ומשתמשים ד להק׳ [106] לי׳ ב ע [107–107] לי׳ ב ג. מעשה כשפים ל «108» ∞ להם [109] קראו דע [110] קשר א׳ וקטרנו ג [111] ואמר ב [112] לי׳ ב גדע. דכתיב ל [113–113] לי׳ ב ב [114] לי׳ ב בגדלע [115] כי אם ג [116] לי׳ ב ג [117] שאנוש בל. לי׳ ב ג «118» ג ∞ על כי אנוש היה ה- «119» ב ∞ היה. ג ∞ והראשון [120] לעובדי עבוד׳ זרה ג «121» ב ∞ ואמר. ג ∞ ו- [122] שמים בע [123] שלך דע [124] שברום ד [125–125] ערבות רקיצ מלאים כבודך שבגבורים ורמים וכסא רם ונשא שבמרום ערבות רקיע ב. העליונים המלאים מהוד כבודך שלך והם גבוהים ורמים ונשאים והכסא הוא רם ונשא אשר במרום רקיע ערבות ג. עליונים מלאים כבודך שגבורים ורמים וכסא רם ונשא שבמרום ערבות רקיצ ל [126–126] *leg.* ובאת ולנת *cum* דל. ובאת והלכת בג [127] אצל דע

פרק ז׳[1]

[2]–אמר ר׳ ישמעאל. אמר לי מטטרון מלאך[3] שר הפנים–[2]∴ כשלקחני[4] «(5)» [6]–מן בני–[6] דור[7] המבול [8]–העלני הקב״ה–[8] (מן בני דור המבול העלני *ditt.*) בכנפי רוח שכינה[9] לרקיע העליון[10] «(11)» והכניסני[12] לתוך[13] פלטרין[14] גדולים [15]–שברום ערבות הרקיע–[15] ששם[16] [17]–כסא הכבוד של שכינה–[17] ומרכבה[18] גדודים[19] של זעם[20] וחיילים[21] של זעף[22] ושנאנים[23] של אש וכרובים של לפיד[24] ואופנים של גחל[25] ומשרתים של להב וחשמלים[26] של בזק ושרפים של ברק והעמידני[27] לשמש בכל יום ויום[28] את[29] כסא הכבוד[30]:

ז׳

[1] פרק הזה נמצא ב ב בסוף פרק יא׳ ואיהו פרק י״ד הכא. [2–2] לי׳ ב ב. א״ר׳ ישמעאל. א״לי מטטרון ל [3] לי׳ ב ג [4] כשלקחוני ד «(5)» בגל ∞ הקב״ה [6–6] מפני ד. מבין בגל [7] לי׳ ב ב [8–8] in *ditt.* א העלני בגל [9] השכינה ג [10] עליון ב «(11)» ב ∞ והעלני [12] והכנים אותי אז ג. וכניסוני ע [13] אל תוך ג. בתוך ע [14] פלטורין ע. פלטין ב *ita leg.* הפלטרין ג [15–15] אשר בשמי מרום שהוא ברום רקיע ערבות ג [16] במקום אשר שם ג [17–17] כבוד השכינה ב. כבוד השכינה יתעל׳ ג. כבוד שכינה ל [18] ומרכבות בגל [19] גבורים בל. גדולות ג. גידודי ע [20] אש ע [21] וחיילות ג [22] זעה ב [23] ושטנים ג [24] לפידים ג [25] גחלים בגל [26] וחשמל ב [27] והעמידוני ע. והעמידם ל [28] לי׳ ב ב [29] לפני בג. לפני הקב״ה לפני ל [30] כבוד ב

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פרק ה׳

אמר ר׳ ישמעאל. אמר לי מטטרון [0]–שר הפנים–[0]∴ קודם ל׳ שיעמידני[1] לשמש את[2] כסא הכבוד פתח לי הקב״ה שלש מאות אלפים שערי [3]–בינה ,ושלש(ה) מאות אלפים שערי ערמה ,ושלש(ה)

ה׳

[0–0] לי׳ ב ל [1] שהעמידני בדע. שהעמיד אותי ג [2] לפני ג [3–3] הללו שמות השערים וסדרם לפי בגדלער: ב: חכמה. בינה. ערמה. חיים. חן וחסד. אהבה. תורה. פרנסה. ענוה. יראת חטא ג: חסד. בינה. חיים. ערמה. שכינה. גבורה וחיל. חן וחסד. אהבה. תורה. פרנסה. יראת חטא. ענוה. ד: חכמה. בינה. ערמה. חיים. שלום. שכינה. גבורה וחיל. כח. חן וחסד. אהבה. תורה. פרנסה.

ב׳ מרום׃ וכיון שהגעתי «20» לשמי[21] מרום[22] והיו[23] *-חיות הקורש
ואופנים[24] ושרפים וכרובים וגלגלי המרכבה[25] ומשרתי אש אוכלה-*
«26» מריחין[27] את[28] ריחי[29] בריחות[30] שלש מאוה וששים וחמשת
אלפים רבבות פרסאות ואומרים[31]׳ מה ריח[32] ילוד אשה «33» ומה[34]
טעם טיפת [35]-לבן שהיא-[35] עולה למרום[36] ויתוש[37] בין[38] חוצבי[39]
ג׳ שלהבת[40]׃ משיב הקב״ה «41» ואומר להם. משרתי צבא[י][42] כרובי
[44]-ואופני ושרפי[43] -[44]׳ אל ירע [45]-בעינכם הדבר הזה-[45] שכל[46] בני
אדם[47] «48» כפרו[49] בי[50] ובמלכותי הגדולה «51» והלכו ועבדו[52] ע״ז
וסלקתי[53] שכ[י]נתי[54] מביניהם[55] והעלית[י]ה[56] למרום[57] [67]-וזה שנטלתי
מביניהם[58] בה[י]ר[59] שבעולם[60] [62]-וזה שקול כנגד כולם בתמונה[61]
ובצדקה ובכשרון מעשה-[62] וזה שנטלתי[63] שכרי בעולמי[64] מתחת[65]
כל[66] השמים-[67].

«20» ג לשם. צ שמה 21 בשמי ג. לי׳ ב צ 22 לי׳ ב צ 23 היו בגלצ
24 לי׳ ב בצ 25 מרכבה ב «26» ג אש 27 המריחין עד[1]. והריחו בגל. הריחו צ
28 לי׳ ב צ 29 רוחי בע 30 מרחוק בג. ברחוק דע. *frt. leg.* למעלה מרחוק ל.
לי׳ ב צ 31 ואמרו בגלע 32 רוח ע. לי׳ ב ב. ריח טיפת ל «33» ג זה. ב
בינינו. צ פה 34 לי׳ ב ב 35–35 זרע לובן אשר הוא ג. לבן שהוא ל 36 בשמי
מרום בגלעצ. לשמי מרום ד 37 וישמש גדלע. וישתמש ב 38 בכן ג. בי ל
39 ובחצובי ג. וחצובי ל 40 שלהבות גד[1] «41» ג יתעלה 42 צבאי: בגדלעצ:
להקר׳ 43 לי׳ ב צ 44–44 ושרפיי גלגליי ואופניי ג 45–45 לבבכם בדבר הזה בגעצ.
לכם בדבר זה ד. לכם הדבר הזה ל 46 כי כל ג 47 לי׳ ב צ «48» ג אשר בעולם
49 לי׳ ב ב. כפרוני ל 50 לי׳ ב ל. בכבודי ב «51» ב בראתיו 52 אחרי ה- ג
53 ולכן סילקתי ג. וסלקו ע 54 שכינה עצ 55 מהם ב 56 והעלתי בד[2]ע. והעליתיה ג.
להקר׳. לי׳ ב צ. והעלית׳ ל 57 לי׳ ב צ 58 ביניהם ד[2] 59 מובחר דע. להקר׳:
׳בָּחֵר׳ 60 שבכולם הוא דע 61 להקר׳ כמו דע: באמונה 62–62 לי׳ ב בגצ
63 האדם הוא אשר נטלתי ל- ג 64 מעולמי ג. מכל עלמי צ. עמלי ד 65 תחת בדעצ
66 לי׳ ב ע 67–67 וזה נטלתי מעולמי תחת כל השמים ל

- חיות וכרובים ושרפים וגלגלים ומשרתי אש מעלה ל

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כשיעור[11] ארכו ורחבו ש״ע[12] ∴ והעלה[13] לי[14] ע״ב כנפים ל״ו «15» מצד ג׳
אחד[16] ול״ו «15» מצד אחד[17] וכל כנף וכנף[18] כמלא[19] עולם[20] ∴ וקבע ד׳
בי[21]–ג׳ מאות וששים וחמשה אלפים–[21] עינים וכל[22] עין «23» כמאור
הגדול ∴ ולא הניח[24]–ממין של–[24] זיו ושל[25] זהר[26] תאר[27] ויופי[30]–[של] ה׳
(שבח[28]) אורות[29] שבעולם–[30] שלא[31] קבע בי :

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11 שעור בל. עם שיעור ג 12 של עולם בדל 13 והעלו ע 14 אלי ג
«15» דע ∞ כנפים 16 הימין ג. זה ל 17 השמאל ג. אחר ד. זה ל
18 לי׳ ב ד 19 הוא כמלא ג 20 כל העולם כולו ג 21–21 ת״ק אלפים וש״ם
בל. חמשה אלפים ושלשה מאות וששים ג 22 אשר כל ג «23» בדלע ∞ ועין.
ג ∞ ועין הוא 24–24 דבר ב. שום דבר ג. דבר זוהר ל 25 לי׳ ב בגדלע 26 לי׳ ב דע
27 לי׳ ב בגל 28 של ב. לי׳ ב גדע 29 ואורות דע 30–30 אשר הם בכול
אורות העולם ג. וצחצות שבאורו׳ העולם ל 31 אם לא ב. אשר לא היה ג

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פרק י׳

א״ר ישמעאל. אמר לי מטטרון «1» שר הפנים ∴ «2» כל זאת עשה[2a] ח׳
לי[3] ה[ק]ב״ה «4». כסא מעין «5» כסא הכבוד ופרש[6] עלי פרש[7] 10–של
זיו ושל זהר ותאר «8» ויופי וחן[9] וחסד מעין פרש–[10] של כסא הכבוד
12–שכל[11a] מיני «11» מאורות–[12] שבעולם קבועים בו ∴ ושמו על פתח «13» ט׳
היכל שביעי והושיבני עליו ∴ והכרוז[14] יוצא[15] עלי[16] בכל רקיע ורקיע ג׳
«17» לאמר[18] «19» מטטרון עבדי[20] שמתיו לשר «21» ולנגיד על כל
שרי מלכותי[22] ועל כל בני מרומים חוץ משמנה שרים[24]–גדולים[23]

י׳

«1» דע ∞ מלאך «2» ג ∞ אחר. 2a עושה ב 3 לי׳ ב בג «4» דע ∞ עשה לי. ג ∞ אלי
«5» ג ∞ דונמ׳ 6 ופרשת ב. ופרס גל 7 פרשת ב. פרס גל «8» דע ∞ כבוד
9 לי׳ ב דע 10–10 לי׳ ב בגל «11» בע ∞ זיו. דל ∞ זיו ו- 11a והיא יביעה
של ל 12–12 אשר כל זיו וזוהר מכל אורות ג «13» ג ∞ של 14 והנה הכרוז ג
15 יצוא יצא ד. יצא יצא ע. עלה ג 16 לי׳ ב גע «17» ג ∞ עלי 18 ואומרים
בלשון ג. ואמר ל «19» ג ∞ הזה 20 לי׳ ב ג «21» ב ∞ וצד 22 המלאכים ל
23 לי׳ ב ע 24–24 ניכבדין הגדולים ב. הנכבדים הגדולים גל

מאות אלפים שערי חיים וג׳ מאות אלפים שערי חן וחסד וג׳ מאות אלפים שערי אהבה. וג׳ מאות אלפים שערי תורה וג׳ מאות אלפים שערי ענוה וג׳ מאות אלפים שערי פרנסה וג׳ מאות אלפים שערי רחמים וג׳ מאות אלפים שערי יראת שמים[3]:

ג׳ באותה[4] שעה הוסיף לי ה[ק]ב״ה חכמה על חכמה בינה על בינה [5]ערמה על ערמה[5] דעת על דעת רחמים על רחמים «6» תורה על תורה אהבה על אהבה [7]חסד על חסד[7] חמדה על חמדה ענוה על ענוה גבורה על גבורה כח על כח חיל על חיל זוהר על זוהר «8» יופי על יופי תאר על תאר «9» ונכבדתי[10] ונתפארתי[11] בכל «12» מדות «13» [14]טובות ומשובחות[14] הללו[15] יותר [18]מבני[16] מרומים[17] [18]:

רחמים. ענוה. יראת שמים. ל: חכמה. בינה. חיים. ערמה. שכינה. גבורה. חן וחסד. אהבה. תורה. פרנסה. ענוה. יראת חטא. ע: חכמה. בינה. ערמה. חיים. שלום. שכינה. גבורה וחיל. כח. חן וחסד. אהבה. אהבה (חמדה :ע[1]). ענוה. יראת חטא. ר: חכמה. בינה. חיים. ערמה. שכינה. גבורה וחיל. חן וחסד. אהבה. תורה. פרנסה. ענוה. יראת חטא.

[4] ומאותה ב. ומאותו ג [5–5] לי׳ ב ב «6» ב ∞ חן וחסד על חסד. [7–7] לי׳ ב ב «8» ג ∞ וזיו על זיו. «9» ג ∞ והוד על כל הוד והדר על כל הדר וכבוד על כל כבוד ותפארת על כל תפארת. [10] ונתכבדתי דע [11] ונפארתי ב «12» ג ∞ אלו ה-ל ∞ ה-. «13» ב ∞ הללו ה- [14–14] לי׳ ב ל [15] לי׳ ב בג [16] מן כל בני בגדע [17] מרום בג [18–18] מכל אדם ל

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פרק ט׳

ח׳ א״ר ישמעאל. אמר לי מטטרון «1» שר הפנים∴ אחר «2» כל מדות[3] הללו[4] הניח «5» ה[ק]ב״ה [6]עלי את ידו[6] וברכני [8]אלף וג׳ ג׳ מאות «7» וחמשת אלפים[8] ברכות∴ ורוממתי[9] והגבהתי[10]

ט׳

«1» ד ∞ מלאך. «2» ג ∞ אלו [3] המדות גבע [4] לי׳ ב ע. הנזכרים ג «5» ב ∞ לי [6–6] ידר עלי בדע. את ידו על (י) (ראשי) גל «7» דע ∞ וששים [8–8] ת״ק אלפים וש״ם בל. עם ת״ק אלפים ושלשה מאות וששים ג להק׳ [9] והתרוממתי בל ואז. נתרוממתי ג. [10] ונתגבהתי בג

האדם «15» במסתר אני רואה וקודם שיעשה אדם דבר[16] אני רואה[17] ∴
ואין דבר[16] במרום ובעומק עולם נעלם ממני–[18] «19» : ג׳

«15» ב ∞ אני יודע וקודם שיחשוב [16] לי׳ ב ב [17] יודע ב [18–18] וקודם
אשר האדם חושב דבר מה במחשבתו אני יודע אותו ואין במרום ממעל וכן בעומק
מתחת נעלם ממני ג. קודם שיחשוב במרום ובעומק עולם נעלם ממני ד. קודם שיחשוב
אדם אני יודע וקודם שיעשה דבר במסתר אני רואה. ואין במרום ובעומק נעלם ממני ל
קודם שחשך במרום ובעומק עולם נעלם ממני ע «19» ב ∞ לבד מיוצר בראשית.

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פרק י׳ב

א״ר ישמעאל. אמר לי ממטטרון «1» שר הפנים ∴ מתוך אהבה ח׳
שאהב[2] אותי[3] ה[ק]ב״ה «4» יותר[5] מכל בני מרומים[6] יעשה[7] לי[8]
לבוש[9] [10–] של גיאה–[10] [13–] שכל מיני «11» מאורות[12] בו–[13] והלבשני[14] [בו] ∴
[20–] ועשה לי מעיל של כבוד שכל[15] מיני תאר[16] וזיו[17] זוהר «18» הדר ד׳
קבועים «19» בו–[20] «21» ∴ ועשה לי כתר מלכות שקבועים בו ארבעים ג׳
ותשע אבני[22] תאר כאור[23] גלגל החמה ∴ שזיוו[24] הולך [29–] בארבע ה׳
רוחות[25] [26–] ערבות רקיע–[26] ובשבעה[27] רקיעים וארבע(ה)[28] רוחות
העולם–[29] «30» וקשרו «31» על ראשי ∴ וקראני[32] ה׳[33] הקטן בפני כל ה׳
פמליא שלו[34] שבמרום[35] שנאמר[36] ((שמות כג׳ כ׳א)) כי שמי בקרבו :

י׳ב

«1» דע ∞ מלאך [2] שאהביני ב [3] לי׳ ב בג «4» ג ∞ ית׳ [5] אותי ג
[6] מרים בגל [7] עשה בגדלע [8] לי׳ ב ב [9] מלבוש ב [10–10] נאוה
בגל להק׳ «11» ב ∞ תואר זיו והדר [12] ומראות ב. קבועים ע [13–13] אשר בו כל
מיני אורות קבועים ג *leg. sim.* [14] העטיפני דע. ובו הלבישני ג [15] אשר בו כל ג
[16] לי׳ ב ג [17] זיו גל «18» בג ∞ והוד ו- «19» ג ∞ והעטני [20–20] לי׳ ב בע
«21» ב ∞ בזה העטני. ל ∞ והעטני [22] לי׳ ב ב [23] המאירים כמו אור ג. באור ע
[24] שזיו ב. ואת זיום ג. וזיון ל [25] לי׳ ב ע [26–26] העולם של הרקיע ערבות ג
[27] וכמו כן בכל ה- ג [28] ובארבע גלע [29–29] מסוף העולם ועד סופו ובשבעה
רקיעים ובארבע רוחות העולם «30» ג ∞ שלהם «31» ג ∞ אותו הכתר [32] וקראו
לי ב. וקראו לי שם ג. וקרא לי ל [33] י׳ בד [34] לי׳ ב בגל [35] של מעלה בגל
[36] וזה שאמר הכתוב ג

ד הנכבדים[24] והנוראים[25] שנקראים[26] [27]–בשם ה׳ מלכם–[27] ∴ וכל[28] מלאך
ומלאך[29]–וכל שר ושר–[29] שיש לו דבר לדבר לפני[30] ילך לפניו וידבר[31]
ה אליו ∴ וכל דבר ודבר[32] שהוא מדבר בשמי «33» עליכם[34] «35» תנטרון[36]
ותפעלון מפני ששר החכמה ושר הבינה משרתים[37] לו[38] «39» ללמדו
חכמת[40] העליונים[41] ותחתונים וחכמת העולם[42] הזה [44]–וחכמת העולם[43]
ו הבא–[44] ∴ וגם אני מניתיו על כל גנזי היכ(ו)ל[י][45] ערבות ועל כל
אוצרות חיים[46] שיש לי[47] «48» [49]–בשמי מרונו–[49] :

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25 והנראים ב 26 לי׳ ב ב. הנקראים ג 27–27 לי׳ ב בשמו של מלכם דל. ה׳ בשמו של עולם ע. יה יה אה אה בשמו של מלכם ב. יהוה כשמו של מלכום יתעלה ג 28 והנה כל ג 29–29 לי׳ ב דע 30 לי׳ ב בל. הוא ג 31 לדבר ב 32 לי׳ ב ב «33» ג ∞ הנה 34 אלכם ב «35» ג ∞ אשר 36 תשמחן בגל 37 מסרתיהם ג. מסרתיו בל 38 לך בל «39» ג ∞ כדי 40 חכמות דלע 41 עליונים בגדעל 42 עולם ב 43 עולם גד 44–44 והע״ה ל. ושר (וסוד ע0) עוה״ב ע 45 = היכָל. ״היכל גדע. היכלי בל 46 חחיים ג. לי׳ ב ל 47 לי׳ ב ע «48» ב ∞ בעולמי 49–49 במרום ל

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פרק י״א

ח א״ר ישמעאל. אמר לי ממטטרון מלאך[1] שר הפנים ∴ גלה[1a] לי
ה[ק]ב״ה מאז[2] כל סתרי תורה וכל רזי חכמה «3» [וכל עמקי תורה]
תמימה[4] [5]–וכל מחשכות לבבות של בריות וכל רזי עולם–[5] וכל רזי[6]
ט בראשית גלוין[7] לפני כדרך שגלוין[8] לפני יוצר בראשית[9] ∴ וצפיתי
מאוד[10] להסתכל ברזי עמוקה[11] ובסוד[12] מופלא[13]. [18]–הקודם[14] ליחשוב

י״א

1 לי׳ ב בגל 1a גילה ב 2 מעין ב. מעיין ל. את מעיין של ג «3» ב ∞ וכל עמקי תורה [לחק׳] ג: וכל רזי הבינה וכל עמקי סוד התורה ד: וכל עמוקי. ע ∞: וכל עומקי [ע0+ :תורה] 4 לי׳ ב גל 5–5 לי׳ ב בגל. 6 סתרי דע. סדרי בג. עמקי סדרי ל 7 גלה ע. גלויים ע0 8 שגליים ע. אשר הם גלוים ג 9 מעשה בראשית ג 10 מאז דע. לי׳ ב בגל 11 עמוקות ג. עמיקה ל 12 ובסודים ג 13 מופלאים ג. מופלאה ע 14 קודם בדע. *frt. leg.* : שקודם

אראילים ושרי אלים טפסרים-[8] (-[9]ושרי אראלים-[9]) שגדולים מכל
מלאכי[10] השרת המשמשים לפני כסא הכבוד [13]-זעים[11] ונרתעים[12]
ממני [14]-כשרואים אותי-[14] -[13]∴ ואפילו סמאל «[15]» שר «[16]» המסטינים ב׳
שהוא גדול מכל שרי[17] מלכיות[18] שבמרום[19] ירא ונזדעזע[20] ממני[21] ∴
אפילו מלאך[22] האש[23] ומלאך[24] הברד[25] ומלאך[24] הרוח[26] -[27]ומלאך ג׳
הברק-[27] ומלאך הזעם [28]-ומלאך הרעם-[28] ומלאך השלג[29] ומלאך
הממטר[30] ומלאך היום[31] ומלאך הלילה[32] -[35]ומלאך החמה[33] ומלאך
הלבנה[34] -[35] ומלאך הכוכבים[36] ומלאך[37] המזלות[38] -[68]שמנהיגים[39]
את «[40]» העולם מתחת[41] ידיהם זעים[42] -[43]ונרתעים ונבהלים מלפני
כשרואין אותי-[43]∴ -[60]ואלה שמותם «[44]» שמנהיגים[45] את העולם · גבריאל ד׳
מלאך האש. ברדיאל מלאך הברד. רוחיאל «[46]» שהוא ממונה על
הרוח ברקיאל «[47]» ממונה על הברקים. זעמיאל[48] «[49]» ממונה על הזעם.
זיקיאל[50] שהוא ממונה על הזיקים. זיעיאל[51] שממונה על הזועות
זעפיאל הממונה[52] על הזעף רעמיאל שממונה[52] על הרעמים רעשיאל
שממונה[52] על הרעש שלגיאל שממונה[52] על השלגים[53]. מטריאל
שממונה[52] על המטר. שמשיאל שממונה[52] על היום ליליאל[54]

9–9 לי׳ ב בל 10 מלכי ב 11 זייעין ד 1 12 ומתרעדין ב 13–13 לי׳ ב ל
14–14 לי׳ ב ע «15» דע ∞ הרשע «16» בדל ∞ כל. ע ∞ לכל 17 לי׳ ב דע
18 המלכות ב 19 לי׳ ב ב. שבמרומים ל 20 ומזדעזע בדע. והזדעזע ל
21 לי׳ ב דע 22 מלאכי בל 23 אש ב 24 ומלאכי בל 25 ברד בל
26 רוח ב 27–27 לי׳ ב בל 28–28 ומלאך הזיעה ומלאך רעש ומלאך ברד ב. מלאך
הזעף מלאך הרעש ד. ומלאכי הרעש והרעם ל 29 שלג ב 30 מטר ב 31 יום ב
32 לילה ב 33 חמה ב 34 לבנה ב 35–35 לי׳ ב ע 36 כוכבים ב 37 ו- לע
38 מזלות ב 39 שמנהינ ע «40» ע ∞ כל 41 מתוך דע 42 זייעין דע
43–43 ממני ב «44» דע ∞ של שרים 45 המנהיגים ע «46» ע ∞ מלאך
«47» ד ∞ שהוא. ע ∞ מלאך שהוא 48 זעימיאל ד «49» דע ∞ שהוא 50 זיקיאל ע
51 זיע״אל ד. זועי״אל ע 52 שהוא ממונה דע 53 השלג ע 54 לילאל ד 2

פרק י׳ג

א׳ר ישמעאל. אמר לי מטטרון מלאך[1] שר הפנים [2]–הדר
ח׳ במרום כל–[2]. מתוך אהבה (הב״ה [=רבה])[3] וחמלה גדולה שאהבני[4]
וחבבני[5] ה[ק]ב״ה[6] [7]–יותר מכל בני מרומים–[7] כתב באצבעו בעט
שלהבת «8» על כתר שבראשי אות[י]ות[9] «10» שנבראו בהם [11]–הרים
וגבעות. אותיות שנבראו בהם–[11] כוכבים ומזלות «12» ברקים רוחות[13]
ורעמים וקולות[14] שלג וברד סופה וסערה. אותיות שנבראו בהם
ט׳ כל[15] [16]–צרכי עולם על[17] [16]–סדרי[18] בראשית כלם[19]. וכל אות ואות
מפריחות[20] פעם[21] בפעם[22] [25]–כמראה ברקים פעם[23] בפעם[24] כמראה
לפידים פעם[23] בפעם[24] כמראה להבות[26] אש פעם[23] בפעם[24] [25]–
[27]–כמראה צאת–[27] השמש «28» ולבנה וכוכבים[29]:

י׳ג

[1] לי׳ ב ב [2]–[2] לי׳ ב בדלע [3] רבה בדלע להק׳ [4] שאהב אותי ב [5] וחבני ב.
לי׳ ב ל [6] לי׳ ב ב [7]–[7] לי׳ ב ל «8» ב ∞ וקדושה [9] אותיות בדע *l.*
«10» בל ∞ שנבראו בהם שמים וארץ ואותיות שנבראו בהם ימים ונהרות ואותיות. ד
שנבראו בהן שמים וארץ ואותיות שנבראו בהם ימים ונהרות. ע ∞ שנבראו בהן שמים
וארץ, אותיות שנבראו בהן ימים ונהרות אותיות. [11]–[11] לי׳ ב בל «12» ב ∞
וחמה ולבנה [13] רוח דע [14] לי׳ ב בל [15] לי׳ ב בע [16]–[16] לי׳ ב ל
[17] וכל בדע [18] סדר ב. סתרי ע [19] כלם לי׳ ב בדע [20] מפרחות בע.
מפרכות ד. פורחות ל [21] פנים בדע [22] בפנים בדע [23] פנים ב [24] בפנים ב
[25]–[25] לי׳ ב דע [26] לי׳ ב ל [27]–[27] כצאת ל «28» ל ∞ בגבורתו [29] בכוכבים ע

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פרק י׳ד

א׳ר ישמעאל. אמר לי מטטרון [0]–מלאך[1] שר הפנים–[0].
ח׳ כשקשר לי ה[ק]ב״ה כתר זה בראשי זעו ממני[2] «3» כל שרי מלכ[י]ות[4]
שבמרום[5] [6]–ערבות רקיע וכל חיילי[7] רקיע ורקיע–[6] ואפילו [8]–שרי

י׳ד

[0]–[0] לי׳ ב ל [1] לי׳ ב ב [2] מני ב. לי׳ ב ל «3» ב ∞ כל חיילות ו- [4] מלכיות בדע.
החיילי׳ ל [5] שברום ד. שבמרום ממני ל. ברום ע [6]–[6] לי׳ ב ל [7] לי׳ ב ב
[8]– שרי אלים ושרי אראלים ושרי טפסרים בל *leg.* שרי אלים ושרי טפסרים דע

ומשמאלי [31]-בוערת לפיד-[31] וסביבות[י] [32]-מפרחות (ו)רוח סערה-[32]
[37]-וסופה וקול רעם[33] ברעש[34] מלפני[35] ומאחורי[36]-[37].

[31-31] בערי לפידי אש ד[1]. בערו לפידי אש ד[2]. בוערים לפידים בג להק׳. בוערי לפיד ל. בוער לפיד אש ע [32-32] נפרחות רוח סערה ב. רוח סערה ג. נפרחת רוח סערה ד. נפוחות רוח ל. מפורחוה רוח סערה ע. נפרחים רוח סערה צ [33] רעש בגדלע להק׳ [34] גדול ג [35] לפני ב [36] ומאחרי דב. ומלאחורי והברוז יוצ׳ כגזכר למעלה ג. מלאחורי ע [37-37] לי׳ ב צ. הכא תם ג

פרק ט׳ו B [ב ו ל. לי׳ ב א]

[1]-אמר רבי ישמעאל. אמר לי מטטרון ש״ה ושר על כל השרים ועומד לפני מי ח׳
שניתעלה-[1] על כל אלהים והוא נכנס תחת כסא כבוד ויש לו משכן גדול של[2] אור
למעלה. והוא מביא אש חרישות[3] ונותן [4]-באזניהם של חיות הקודש-[4] כדי שלא ישמעו
קול הדיבור [5]-היוצא מפי הגבורה-[5]∴. וכשעלה משה למרום ונתענה[6] קכ״א תעני[ות] עד ב׳
שנפתחו[7] לו מעונות החשמל וראה [8]-ליבו בליבו של אריה-[8]. וראה כיתי כיתות[9]
צבאות [10]-סביבותיו. וביקשו-[10] לשרפו. ובקש משה רחמ(ים)[11] תחלה[12] על ישראל
ואחרי כך «13» על עצמו. ופתח היושב על המרכבה את החלונות אשר על ראשי הכרובים
ויצאו תתרת״ת[14] מאות סניגורין [15]-ושר הפנים מטטרון-[15] עמהן [16]-לנגד משה. וקבלו
התפילות של ישראל ונתנו אותן לכתר בראשו של הקב״ה∴. ואמר-[16] שמע ישראל יוי ג׳
אלהינו יוי אחד[17] וצהלה ושמחה [18]-פניהם על-[18] השכינה ואמרו למטטרון שר הפנים. מי
הם אילו ולמי נותנים כל היקר והכבוד הזה. ונענו[19] גאון בית ישראל. ואמרו [20]-שמע
ישראל יוי אלהינו יוי אחד. למי ניתן יותר יקר וגדולה אלא לך יוי הגדולה והגבורה. אל
מלך חי וקיים-[20]∴. באותה שעה נענה אכתריאל יה׳ יהוד צבאו[ת] ואמר למטטרון ש״ה. ז׳
כל מה[21] שמבקש מלפני אל תחזירהו ריקם. ושמע[22] תפילתו[23] ועשה רצונו[24] בין

ט׳ו B

[1-1] מטטרון הוא שר על כל השרים ועומד לפני מי שנתעלה ל [2] על ל [3] חרישית ל [4-4] באזני החיות ל [5-5] לי׳ ב ל [6] והתענה ל [7] שפתחו ל [8-8] שֶׁלָּבָן כְּלֵב האריה ל. ל: לובן וגו׳? [9] לי׳ ב ל [10-10] לי׳ ב ל [11] להק׳ כמו ל: רחמים. [12] לי׳ ב ל «13» ל ∞ בקש רחמי׳ [14] אלף וח׳ ל [15-15] על ישראל. ומטטרון שר הפנים (עטהם) ל [16-16] וקבלו תפלתו ונתנו אותו בראש הקב״ה. ל [17] צהלו ל [18-18] פנים של ל [19] וענו ל [20-20] יי חי וקיים ל [21] לי׳ ב ל [22] שמע ל [23] תפילותיו ל [24] צרכיו ל

שממונה[52] על הלילה. גלגליאל[55] שממונה[52] על גלגל חמה.
אופ(י)ניאל[56] שממונה[52] על אופנ(י)[57] הלבנה. כבביאל[58] שממונה[52] על
ס׳ הכוכבים רהטיאל[59] שממונה[52] על המזלות[60–68]. [61]וכלם נופלים
על פניהם כשרואים אותי[61] ואינם[62] יכולים להסתכל בי מפני[63]
הוד והדר «64» ויופי[65]תאר נגה[65] אור כתר[66] כבוד שעל
ראשי[67]:

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55 גלגיאל ד 56 אופניאל דע 57 אופן ד 58 כוכביאל דע 59 רחמיאל ד2
60–60 לי׳ ב ב 61–61 וכשרואין אותי נפלים על פניהם ב 62 ואין ב 63 בפני ב
«64» בדע ∞ זיו זוהר 65–65 לי׳ ב ל 66 לי׳ ב דע 67 עיי׳ בפרק ז1 68–68 לי׳ ב ל

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פרק ט׳ו

א׳ר ישמעאל. אמר[1] לי ממטרון מלאך[2] שר הפנים[5]הדר
ח׳ מרום[3] כל[4–5]. כיון שלקחני ה[ק]ב״ה בשמשות[6] לשמש את[7] כסא
הכבוד[8]ואת גלגלי[8] המרכבה[9]ואת כל[9] צרכי[10] שכינה «11» מיד[12]
נהפך[13] לי[14] בשרי לשלהב(ה[ת])[15] וגידי לאש[16] להט[17] ועצמותי לגחלי[18]
רתמים ואור[19] עפעפי לזוהר[20] ברקים[21] וגלגלי עיני ללפיד[22] אש
ושערות[23] ראשי[24]ללהט וללהבה[24] וכל[25] אברי לכנפי[26] אש
ב׳ בוערות[27] וגוף קומתי לאש[28] יוקדת. ומימיני[30]חוצבי להבות[29] אש[30]

ט׳ו

1 סח צ 2 לי׳ ב בג 3 במרום ג 4 לי׳ ב ב 5–5 לי׳ ב צ 6 לי׳ ב בגל.
בשמחות ד 7 תחת צ 8–8 וגלגלי צ 9–9 וכל צ 10 מערכי ג «11» ג ∞ בכלל
12 לי׳ ב צ 13 נעשה צ 14 את ב. לי׳ ב ל 15 לשלהבת אש בדל. אל שלהבת
אש ג. שלהב׳ אש צ 16 אל אש ג 17 לוחטות ב. לוהסת גדל. לי׳ ב ע 18 אל
גחלי ג 19 לי׳ ב בגל. לחק׳ ו׳ 20 לזיקי ב. אל ג. זוהר צ. לי׳ ב ל 21 רקיע ע
22 [ל]לפידי בדעל. אל לפידי ג 23 ושער בגלע 24–24 ללהטי לחבה בל. אל
להטי לחבה ג 25 ו׳ ג 26 אל כנפי ג 27 בערת ב. בוערת לע 28 אל
אש ג 29 לחבי צ 30–30 חצובי אש להבות ב

מלכיות עומדים עלי מימיני[13] ומשמאלי מרשות ה[ק]ב״ה ∴ וכיון שבא ב׳
אחר[14] להסתכל בצפיית המרכבה[15] ונתן עיניו בי והוא[16] מתייראיר[17]
ומזדעזע מלפני ונפשו «18» מבוהלת לצאת ממנו מפני פחדי ואימתי
ומוראי כשרואה[19] אותי[20] יושב על כסא כמלך ומלאכי השרת (היו)[21]
עומדים עלי כעבדים[22] וכל שרי מלכיות[23] קושרים[24] כתרים סובבים
אצלי[25] ∴ באותה שעה פתח את פיו «26» ואמר. וודאי[27] שתי רשויות «28» ג׳
בשמים ∴ מיד יצאה[29] בת[30] קול [31]–מן השמים–[31] מלפני[32] השכינה ד׳
ואומרת[33]. שובו בנים שובבים חוץ מאחר (ד״א)[33α] ∴ באותה שעה בא ה׳
ענייל[34] השר הנכבד נהדר נחמד[35] נפלא נורא נערץ משליחות[36] של
ה[ק]ב״ה[37] והכני[38] «39» ששים פולסאות «40» של אור והעמידני[41] על רגלי:

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13 מלמעלה בימיני ב 14 אלישע בן אבויה הוא אחר ד. אלשע בן אבויה והוא עמד אחור י״י ב 15 מרכבה ד 16 לי׳ ב ד. והיה ב 17 ירא ב «18» ב ∞ הייתה
19 לי׳ ב ד[2]. שראני ד[1]. שראה ב 20 אותי שאני ב. שאני ד 21 לי׳ ב בדל
22 לי׳ ב ב 23 המלכיות ד 24 קשורים ד 25 אוהי ב «26» ב ∞ אתו אלשע
27 בחדאי ד «28» ד ∞ הן. ב ∞ יש 29 יצתה ד 30 לי׳ ב ד 31–31 לי׳ ב בד
32 לפני ב 33 ואמרה ד. ואמח ב 33α לי׳ ב בדל *gloss.* 34 ב בד: ל ענפיאל י״י
35 מופלא ד 36 בשליחותו ד. בשל יחתו ב 37 מקום דל 38 והביא עמו ב
«39» ב ∞ וחיילות «40» ב ∞ וחיילות 41 והעמדיני ב. ב ל אחרי פרק הזה הוסף
גו׳ של פרק מ״ח C [למ]

○ ○ ○

פרק י״ז

א״ר ישמעאל. אמר לי מטטרון מלאך שר הפנים הדר
מרום כל ∴ שבעה שרים הגדולים[1] נאים[2] נוראים נפלאים נכבדים ח׳
שהם ממונים בז׳ רקיעים. ואלו הן[3] [4]–מיכאל. גבריאל. שתקיאל.
שחקיאל. בכריאל. בדריאל. פחריאל–[4] ∴ וכלם שרי צבא רקיע הם. ז׳
ועם כל אחד «5» ארבע מאות ותשעים וששה אלפים רבבות[6] מלאכי
השרת ∴ מיכאל שר[7] הגדול ממונה על רקיע שביעי של[8] עליוי

י״ז

1 הם גדולים ד 2 לי׳ ב ד 3 הם ד 4–4 מיכאל ונבריאל שתקיאל וברדיאל
ושחקיאל וברקיאל וסדריאל ד «5» ד ∞ ואחד 6 ורבבות ד 7 השר ד 8 לי׳ ב ד

ס׳ מרובי׳ ובין [מעטין[25]]∴ מיד אמר מטטרון ש״ה[26] למשה. בן עמרם. אל תירא[27] [28]–כי כבר רצך אלהים–[28] ותבע[29] רצונך[30] בגאות ובגבורה כי קרן עור פניך מסוף העולם ועד סופו. ואמר לו משה שמא באשם אני. ואמר לו[31] מטטרון «(32)» קבל[33] אותיות שבועה שאין בה[34] הפר ברית.«(35)»

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[25] כן ב ל. להקר׳ עם ל. לי׳ ב ב [26] לי׳ ב ל [27] תתירא ל [28–28] לי׳ ב ל [29] תבע ל [30] צדכיך ל [31] לי׳ ב ל «(32)» ל ∞ שר הפ׳ למשה.
[33] קביל ל [34] בו ל «(35)» ב add: זה אינו מלשון הברייתא (ומס ס״ס לאחרי כך יסנו גס ב ל) ונקרא שמו מיטטרון על שנעשה מי טרון (ל: מטטור) מראה (ל ∞ מה) שהקב״ה חפץ למלאכים (ל: במלאכי׳) כהוא (ל: כי הוא) *–שר הפנים–* (*–* לי׳ ב ל) ולפנים (ל: לפנים). והוא מטטרון רב ומורה דעת את הילדים בני טובים *–וכשהן קטנים בני ט׳–* (*–* לי׳ ב ל). זהו מטטרון *–מיטרון לט׳ שהן–* (*–* ל: מי טרון לשון שאין) בני אסנת משגח״ת הנזכרים במסכת נדרים. ולמה הימשל את מטטרון על (ל ∞ כל) בני מעלה אלא (לי׳ ב ל) לפי כשראה שחטאו דור אנוש (ל: המבול) יבנה בית חוץ ממקומן ושם היתה תפלתו ולימודו. ולא היה הולך בניהם (ל: בין העולם) *–אלא הולך בדרך ישרה לדעת את האלהים שנאמר–* (*–* לי׳ ב ל) ויתהלך חנוך את האלהים. וסלקו הקב״ה בקול [שופר] ובתרועה (ל: תרועה) שנאמר עלה אלהים בתרועה. עם השכינה. יוי בקול שופר. להודיע כי הצדיקים לפנים ממלאכים (מלאכי השרת) שנאמר בעת יאמר ליעקב ולישראל מה פעל אל. (ל ∞ וכן יסד הקלירי. אלה יהו מבפצי.) (אחרי כך ב ל: הלכות המלאכים וב ב אית הכא פרק ט״ז כמו ב א.)

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פרק ט׳ז

א״ר ישמעאל. אמר לי מטטרון [1]–מלאך[2] שר הפנים הדר
ח׳ מרום כל[3] –[1]∴ בתחלה הייתי יושב על כסא (ה)גדול[4] בפתח[5] היכל שביעי ודנתי את כל בני מרומים [6]–פמליא של מרום–[6] מרשות ה[ק]ב״ה. וחלקתי גדולה ומלכות «(7)» רבות[8] ושלטון[9] הדר ושבח ועטרה[10] וכתר «(11)» כבוד לכל[12] שרי מלכיות כשאני יושב בישיבה של מעלה ושרי

ט׳ז
[1–1] לי׳ ב ל [2] לי׳ ב ב [3] לי׳ ב ב [4] גדול בד ∠. אשר גדול ל [5] על פתח בל [6–6] לי׳ ב בד «(7)» בד ∞ ו- [8] ורבוות ב [9] ושולטן ד. ושכרה והוד ו- ב [10] ועטרת ד «(11)» בד ∞ ו [12] וכל ל

נכבדים שהן מורידין[38] את הכוכבים מעיר לעיר וממדינה למדינה
ברקיע השמים׃ ולמעלה מהם יש ע׳ב שרי מלכיות במרום כנגד ע׳ב ק׳
לשונות שבעולם. וכולם קשורים כתרי מלכות ולבושים בגדי[39]
מלכות ועטופים בגדי מלכות. וכולם רכובים בסוסי מלכות ותופסים
בידם שרביטי מלכות. וכל אחד ואחד «40» כשהוא מהלך ברקיע
רצין לפניו[41] בכבוד גדול וביקר רב ושמשי[42] מלכות «43» כדרך
שמהלכין[44] בארץ[45] במרכבה [46]–ופרשים וחילות רבות–[46] ובכבוד[47]
ובגדולה שבח ותהלה ותפארת:

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38 מריצין ד 39 עדיי ד «40» ד ∞ מהם 41 לפני ד 2 42 שמשי ד *l.*
«43» ד ∞ וכל אחד ואחד מהם כשהוא מהלך ברקיע רצין לפני׳ חיילות רבות 44 לי׳
ב ד 45 הארץ 46–46 לי׳ ב ד 47 בכבוד ד

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פרק י׳ח

א׳ר ישמעאל. אמר לי מטטרון מלאך שר הפנים הדר מרום
כל׃ «1» מלאכי רקיע ראשון כשהם רואין את שר שלהם יורדין ח׳
מעל סום שלהם ונופלין על פניהם. ושר רקיע ראשון [כשהוא] –(כשהם)
[רואת] –(רואין) את שר רקיע שני (יורדין)[3] מעביר כתר כבוד מעל[4] ראשו
ונופל על פניו. ושר רקיע ב׳ כשרואה[5] את שר רקיע שלישי
מעביר כתר כבוד מעל[4] ראשו ונופל על פניו. ושר רקיע ג׳
כשרואה את שר רקיע ד׳ מעביר כתר כבוד מעל[4] ראשו ונופל
על פניו. ושר רקיע ד׳ כשרואה את שר רקיע ה׳ מעביר כתר
כבוד מעל[4] ראשו ונופל על פניו. [6]–ושר רקיע ה׳ בשרואה את
שר רקיע ששי מעביר כתר כבוד מעל ראשו ונופל על פניו.

י׳ח

«1» ד ∞ כל 2–2 כשהם רואין א. להק׳ עם ד. כמו למעלה 3 לי׳ ב ד 4 שעל ד
בכל מקום 5 כשהוא רואה *aut* כשהן רואין ד. בכל מקום 6–6 ושר רקיע
חמישי מפני שר ששי ושר רקיע ששי מפני שר רקיע שביעי ד

שבערבות. גבריאל שר הצבא ממונה על רקיע ששי שבמכון.
9–שתקיאל. שר הצבא ממונה על רקיע חמישי שיש במעון–9.
שחקיאל[10] שר הצבא ממונה על רקיע רביעי שבזבול. בדריאל[11]
שר הצבא ממונה על רקיע שלישי שבשחקים. ברכיאל[12] שר הצבא
ממונה על רקיע שני 13–שבמרום רקיע–13. פזריאל[14] שר הצבא ממונה
ד׳ על רקיע «15» שבוילון שבשמים∴ למטה מהם גלגליאל[16] השר הממונה
על גלגל החמה. ועמו צ״ו מלאכים רבים ונכבדים שהם מורידין[17]
ה׳ את גלגל חמה[18] ברקיע «19»∴ [«20» למטה] מהן אופניאל השר 21–שהוא
ממונה–21 על גלגל הלבנה. ועמו שמונים[22] ושמנה «23» מלאכים שהם
מורידין[24] את גלגל הלבנה ג׳ מאות וחמשים וארבע[ת] אלפים
פרסאות[25] בכל לילה ולילה 26–כל זמן–26 שהלבנה עומדת במזרח
בתקופתה[27]. 28–ואימתי יושבת במזרח בתקופתה. הוי אומר. ביו״ז בכל
ו׳ חדש וחדש–28∴ למטה מהם רהטיאל[29] השר שהוא ממונה על המזלות
ועמו ע״ב מלאכים גדולים ונכבדים. ולמה נקרא שמו רהטיאל[29].
מפני שהוא מרהיט «30» המזלות בגלגלים[31] ובמסילותם[32] ג׳ מאות
ושלשים ותשעה אלפים פרסאות בכל לילה «33» מן המזרח למערב
ומן המערב למזרח מפני שאהל אחד עשה לכלם[34] ה[ק]ב״ה לחמה
וללבנה[35] 36–ולמזלות וכוכבים–36 שהן מהלכין «37» בלילה מן המערב
ז׳ למזרח∴ למטה מהן כוכביאל השר שהוא ממונה על הכוכבים כולן.
ועמו ג׳ מאות וששים וחמשה אלפים רבבות מלאכי השרת גדולים

9–9 לי׳ ב ד 2 10 שתקיאל ד 2 11 ברדיאל ד 12 ברקיאל ד 13–13 שברקיע ד
14 סדריאל ד «15» ד ∞ ראשון 16 גלגיאל ד 17 מרוצים ד 1. מריצין ד 2
18 לבנה ד 1. החמה ד 2 «19» ד ∞ שס״ה אלפים פרסאות בכל יום. להק׳
«20» ד ∞ למטה. להקרא כמו כן 21–21 הממונה ד 22 ששים ד «23» ד ∞ מלכים
24 מריצים ד 25 לי׳ ב ד 26–26 לי׳ ב ד 27 בתקופה ד 28–28 לי׳ ב ד. אולי שהוספה
מגליון פ 29 רהאטיאל ד «30» ד ∞ את 31 בגלגליהם ד להק׳ 32 ובמסילותיהם ד
«33» ד ∞ ולילה 34 למה ד 35 ולבנה ד 36–36 כוכבים ומזלות ד «37» ד ∞ בו

שהוא מרעיש את כל בני מרומים הגיע[14] זמן לומר קדוש[15] שנא[מר]
((ישעיה ל״ג ג׳)) מקול המון נדדו עמים מרוממותיך נפוצו[16] גוים. מעביר
ק׳ כתר כבוד מעל ראשו ונופל על פניו ∴ והמון השר הגדול כשרואה
את «17» טטרסיאל[18] השר הגדול[19] מעביר כתר כבוד מעל ראשו ונופל
על פניו ∴ וטטרסיאל[20] ה׳ השר הגדול[19] כשרואה את אטרוגיאל[21] ט׳
השר הגדול[19] היה מעביר כתר כבוד מעל ראשו ונופל על פניו ∴
ואטרוגיאל[21] השר הגדול[19] כשרואה את נעריריאל ה׳ השר הגדול[19] ״
«22» מעביר כתר כבוד מעל ראשו ונופל על פניו ∴ ונעריריאל ה׳ השר ״ח
הגדול[19] כשרואה את ססניגיאל «23» השר הגדול[19] היה מעביר כתר
כבוד מעל ראשו ונופל על פניו ∴ וססניגיאל ה׳ «24» כשרואה את זזריאל ״ב
ה׳ השר הגדול[19] היה מעביר כתר כבוד מעל ראשו ונופל על פניו ∴
וזזריאל ה׳ השר כשרואה את גבורתיאל ה׳ השר היה[25] מעביר כתר ״ג
כבוד מעל ראשו ונופל על פניו ∴ וגבורתיאל ה׳ השר כשרואה את ״ד
ערפיאל[26] השר היה מעביר כתר כבוד מעל ראשו ונופל על פניו ∴
וערפיאל[27] ה׳ השר כשרואה את אשרויילו[28] השר היה מעביר כתר ט״ו
כבוד מעל ראשו ונופל על פניו ∴ ואשרויילו[29] ה׳[30] השר[31]–ראש כל ט״ז
פרק בני מרומים–[31] כשרואה את גליצור ה׳ השר[32]–המגלה כל רזי
התורה–[32] היה מעביר כתר כבוד מעל ראשו ונופל על פניו ∴ וגליצור ״ז
ה׳ השר כשרואה את זכזכיאל ה׳[33] השר[34]–שהוא ממונה–[34] לכתוב
זכיותן[35] של ישראל שעושין[36] על כסא הכבוד היה מעביר כתר כבוד
מעל ראשו ונופל על פניו ∴ וזכזכיאל ה׳[37] השר הגדול[38] כשרואה את ״ח

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14 בשעת הגעת ד. לה ק׳ 15 שלוש קדושה ד 16 נפצו ד «17» ד ס״ה השר
18 טוטריסיאל ״״ ד 19 לי׳ ב ד 20 וטוטריסיאל ד 21 אטרוגניאל י״ו ד
«22» ד ס״ה היה «23» ד ס״ה י״ו «24» ד ס״ה השר 25 לי׳ ב ד 26 טערפיאל י״ו ד
27 וטערפיאל ד 28 אשרוויל״ו י״ו ד 29 ואשרוויל״ו ד 30 לי׳ ב ד
31–31 על בני פרק מרומים ד 32–32 מגלה רז כתר תורה כתר קדושה כתר מלכות ד
33 לי׳ ב ד 34–34 הממונה ד 35 זכיותיהן ד 36 לי׳ ב ד 37 לי׳ ב ד
38 לי׳ ב ד

ושר רקיע ששי כשרואה את שר רקיע שביעי מעביר כתר כבוד
ב׳ מעל ראשו ונופל על פניו[6]∴ ושר רקיע שביעי כשרואה את ע״ב
שרי טלכיות מעביר כתר כבוד מעל ראשו ונופל על פניו∴ (״ז״)
ג׳ וע״ב שרי מלכיות [8]כשהם רואים[8] את שומרי פתח היכל ראשון
שבערבות רקיע העליון היו מעבירין כתר מלכות מעל ראשן
ונופלים על פניהם. [9]ושומרי פתח היכל ראשון כשרואין את
שומרי פתח היכל ב׳ מעבירין כתר כבוד מעל ראשן ונופלים
על פניהם. ושומרי פתח היכל ב׳ כשרואין את שומרי פתח היכל
ג׳ מעבירין כתר כבוד מעל ראשן ונופלים על פניהם. ושומרי
פתח היכל ג׳ כשרואין את שומרי פתח היכל ד׳ מעבירין כתר
כבוד מעל ראש(י)ן ונופלים על פניהם. ושומרי פתח היכל ד׳
כשרואין את שומרי פתח היכל ה׳ מעבירין כתר כבוד מעל ראש(י)ן
ונופלין על פניהם. ושומרי פתח היכל ה׳ כשרואין את שומרי
פתח היכל ששי מעבירין כתר כבוד מעל ראש(י)ן ונופלים על פניהם.
ושומרי פתח היכל ששי כשרואין את שומרי פתח היכל שביעי
ד׳ מעבירין כתר כבוד מעל ראש(י)ן ונופלים על פניהם[9]∴ ושומרי פתח
היכל שביעי כשרואין את ד׳ שרים גדולים הנכבדים הממונים׳ על
ארבע מחנות שכינה מעבידין כתר[10] כבוד מעל ראש(י)ן[11] ונופלים
ה׳ על פניהם∴ וד׳ שרים הגדולים כשרואין את תגע״ן שרא רבא ויקירא
בשירה תהלה בראש כל בני עליונים מעבירין כתר[10] כבוד מעל
ו׳ ראש(י)ן[11] ונופלין על פניהם∴ ותגע״ן שרא רבא ויקירא כשרואה את
ברטטיא״ל[12] השר הגדול של שלש אצבעות ברום ערבות רקיע העליון
ז׳ מעביר כתר כבוד מעל ראשו ונופל על פניו∴ וברטטיא״ל[12] שר[13]
הגדול כשרואה את המו״ן שר[13] הגדול והנורא הנכבד והנחמד והנער״ן

(״ז״) ד ∽ סדר היכלות [8–8] כשהן רואין ד [9–9] ושומרי פתח היכל ראשון מפני שומרי פתח היכל שני ושומרי פתח היכל שני מפני שלישי ושומרי פתח היכל שלישי מפני רביעי וגו׳ ד [10] כתרי ד [11] ראשם ד [12] עטפיאל ד [13] השר ד

בנהר דינור ודועכו ב(מ)מקומו[63] ∴ וכשהוא[64] רואה את אזבוגה[65] ה׳[66] כ״ב
השר הגדול הנכבד[67] והנורא הנכבד והנעדר[68] הנפלא והנשגב
הנחמד והנערץ בתוך שרים הגדולים המכירים ברז[69] כסא הכבוד
מעביר כתר כבוד מעל ראשו ונופל על פניו. ולמה נקרא שמו
אזבוגה[70]. מפני שהוא (אוזר)[71] בגדי חיים ועוטף מעיל חיים לעתיד לבא
לצדיקים[72] ולחסידי עולם כדי שיה[ו] חיים בהם חיי עולם ∴ וכשרואה[73] כ״ג
את שני שרים הגדולים רבים ונכבדים העומד[ים] למעלה הימנו מעביר
בתר כבוד מעל ראשו ונופל על פניו. ואלה [74]–שמותם המלאכים
השרים–[74]. סופריאל ה׳ ממית [75]–השר הגדול נכבד–[75] נהדר נקי ישיש
עז [76]–שופריאל ה׳ מחייה השר הגדול נכבד נהדר נקי ישיש ועוז–[76]∴
ולמה נקרא שמו ספריאל ה׳ ממית. מפני שהוא ממונה על ספרי כ״ד
מתים שכל[77] מי שהגיע יום מותו הוא כותבו על[78] ספרי מתים. «79» ולמה
נקרא שמו שופריאל ה׳ מחיה. מפני שהוא ממונה על ספרי חיים
שכל מי שרוצה «80» ה[ק]ב״ה בחיים[81] הוא כתבו בספרי חיים מרשות
המקום. ושמא תאמר הואיל [ו]ה[ק]ב״ה[82] יושב על כסא אף הם יושבין
וכותבין. ת״ל וכל צבא השמים עומדים עליו ((דברי׳ ב׳ י״ח י״ח)). צבא
השמים «83» מלמד שאפילו שרים הגדולים שאין כיוצא בהן לשמי[84]
מרום אין עושין «85» צרכי השכינה אלא כשהן עומדים. וכצד[86] כותבים
והן[87] עומדים ∴ אלא זה עומד על גלגלי סופה וזה עומד על גלגלי כ״ה
סערה[88]. זה לבוש אצשלות[89] של מל(א)כים[90] וזה לבוש אצטלות[89] של

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63 ממקומו ד. אולי במחשבתו תילים קי״ח י״ב 64 וזהפטרי״ל י״ז השר כשהוא ד
65 אזבג״ה ד[2] 66 לי׳ ב ד 67 הגיבור ד 68 הנהדר ד 69 ברזי ד 70 כך ד
71 אוזר ד[1] להק׳. אור ד[2] 72 לצדיקי ד 73 ואזבוגהי״ל י״ז השר כשהוא רואה ד
74–74 שמות שני השרים ד 75–75 שר גדול ונכבד ד 76–76 לי׳ ב ד 77 וכל ד[2]
78 עד ד «79» ד ∞ וסופרי״אל י״ז מחיה «80» ד ∞ בו 81 להחיותו ד
82 והקב״ה ד «83» ד ∞ לא נאמר אלא וכל 84 בשמי ד «85» ד ∞ אר
86 וכיצד ד 87 כשהן ד 88 סופה ד 89 אצטלית ד 90 מלכים ד להק׳

ענפ[י]אל ה׳ השר [39]–שהוא שומר מפתחי היכלי ערבות רקיע היה מעביר כתר כבוד מעל ראשו ונופל על פניו–[39]. ולמה נקרא שמו ענפיאל. מפני שענף הודו והדרו וכתרו וזיו וזוהרו [(40)] את כל הדרי [41] ערבות רקיע עליון כיוצר עולם. מה יוצר עולם כתוב בו ((חבקוק ג׳ג׳)) כסה שמים הודו ותהלתו מלאה הארץ אף [42]–ענפיאל ה׳ –[42] השר
י״ט מכסה הודו והדרו את כל הדרי ערבות עליון ∴ וכשהוא [43] רואה את [44]–סותר אשיאל–[44] ה׳ השר הגדול והנורא והנכבד ה[יה] מעביר כתר כבוד מעל ראשו ונופל על פניו. ולמה נקרא שמו סותר (ו)אשיאל [45]. מפני שהוא ממונה בפנים [46] על ד׳ ראשי נהר דינור כלפי כסא הכבוד וכל שר ושר שהוא יוצא ונכנס לפני השכינה אינו יוצא ונכנס אלא ברשותו. מפני שחותמות [47]–ד׳ נהרי–[47] דינור מסור[ו]ת [48] בידו. ולא עוד אלא שרום גובהו [49]–שבע׳ אלף–[49] רבבות פרסאות והוא סותר אש [50] של נהר דינור ויוצא ונכנס לפני השכינה לפרש [(51)]. של [52] כל
כ׳ באי העולם כע[נין] ש[נאמר] דינא יתיב וספרין פתיחו ∴ וסותר אשיאל [(53)] כשרואה [54]–שוקד חוזי ה׳–[54] השר הגדול הגבור והנורא והנכבד ה[יה] מעביר כתר [כבוד] [(55)] מעל ראשו ונופל על פניו. ולמה נקרא שמו [56]–שוקד חוזי–[56]. מפני שהוא שוקל [57]–כל זכיות–[57] בכף מוזנים [58] לפני
כ״א ה[ק]ב״ה ∴ וכשרואה [59] את זהנפוריי [60] ה׳ השר הגדול הגבור והנורא [61] הנכבד [61] הנהדר הנערץ בכל פמליא שלמעלה מעביר כתר כבוד מעל ראשו ונופל על פניו. ולמה נקרא שמו זהנפוריי׳ [62] מפני שהוא זועף

39–39 היה מעביר כתר כבוד מעל ראשו ונופל על פניו וענפיאל השר הוא הממונה לשמור פתחי היכלי ערבות רקיע ד (40) ד ∽ מכסה ?Z. 41 חדרי ד 42–42 ענפיא״ל ד
43 וענפיא״ל השר כשהוא ד 44–44 בלא נקודים ד 45 אשיא״ל ד 46 לי׳ ב ד
47–47 נהר ד 48 מסורות ד 49–49 שבעים אלפים ד 50 אשי ד[1]. אשו ד[2]
(51) ד ∽ בכתובים ד 52 על ד (53) ד ∽ י״ר השר 54–54 שקדהוזי״ר י״ר ד
(55) ד ∽ כבוד. להק׳ 56–56 כך ד 57–57 לי׳ ב ד 58 מאזנים ד 59 ושקדהוזי״ר
השר כשהוא רואה ד 60 זהפטרי״ר ד 61 לי׳ ב ד 62 כך ד

ונשגב נקי ונחמד שליט גאה ורם ישיש עז[5] שאין כמוהו[6] בכל השרים
כלם. רכביאל ה׳ (השם[7] [השר]) הגדול [8] והנורא שמו שהוא עומד אצל
המרכבה ∴ ולמה נקרא שמו רכביאל. [טפני] שהוא ממונה על גלגלי ב׳
המרכבה והם[9] מסורים[10] בידו ∴ וכמה גלגלים הם. ח׳. ב׳ב׳ לכל רוח ג׳
ורוח. וסביבותיהם ד׳ רוחות מקיפות להם. ואלו שמותהן[11]: רוח
סופה. רוח סערה. ורוח עזה. ורוח רעש ∴ ומתחתיהם מושכין ד׳
ויוצאין ד׳ נהרי אש נהר אש[12] לכל צד וצד[13]. וביניהן מוקפין [14] ד׳
עננים ואלו הן. ענני אש. ענני לפיד. ענני גחל. ענני גפרית.
שתלים[15] ועומדים כנגד גלגלותם[16] ∴ (ואלו)[17] ורגלי החיות נתונים ה׳
על גבי גלגלים ורעש ברעש[18] בין גלגל לגלגל. ורעם ברעם[19] בין גלגל
לגלגל ∴ וכשיגיע[20] זמן לומר שירה רועשים המון גלגלים. רעדים המון ו׳
עננים. רועשים כל שלישים. רוגשים כל פרשם. נרתעים רועשים[21] כל
גבורים. מזדעזעים [22] כל] הצבאים. [23] מתפחדים] כל הגדודים. נחפזים
כל הממונים. מתבהלים כל השרים וחיילים. [24] נמוגו[25] כל המשרתים.
מתחוללים [26] כל] המלאכם ודגלים ∴ וקול[27] ישמיע[28] גלגל לגלגל ז׳
כרוב לכרוב חיה לחיה אופן לאופן שרף לשרף סולו לרוכב
[29] בערבות] ביה שמו ועלזו לפניו: ((תהלים ס״ח ה׳))

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5 ועז ד 6 כיוצא בו ד 7 השר ד להק׳ [8] ד ∞ הגבור 9 וגלגלי המרכבה ד
10 מסורין ד 11 הן הרוחות ד 12 אחד ד 13 לי׳ ב ד [14] ד ∞ ועומדין
15 שתולים ד 16 גלגליהם ד להק׳ 17 לי׳ ב ד 18 גרעש ד 19 גרעם ד 20 וכשמגיע ד
21 לי׳ ב ד [22] ד ∞ כל [23] ד ∞ מתפחדים [24] ד ∞ ואילים 25 מתמוגגים ד
[26] ד ∞ כל 27 בקול ד 28 ישמיעו ד 1. ישמימו ד 2 29 ד MT ∞ בערבות

∘ ∘ ∘

פרק כ׳

א״ר ישמעאל: אמר לי מטטרון מלאך שר הפנים ∴ [1] למעלה מ״
מהן יש שר אחד גדול ותקיף חייליאל ה׳ שמו. שר אדיר ונורא שר

כ׳

[1] ד ∞ המ״כ (= הדר מרום כל)

(כ׳ה) מל(א)כים[90]. זה עטוף[91] מעיל של[92] גאוה. וזה עטוף[91] מעיל של[92] גאוה. זה קשור קשר[93] של מלכות. וזה קשור קשר[93] של מלכות. זה גופו «(94)» מלא עינים וזה גופו «(94)» מלא עינים. זה מראהו כמראה ברקים וזה מראהו כמראה ברקים. זה עיניו כשמש בגבורתו וזה עיניו כשמש בגבורתו «(95)» זה (גבוהו[גובהו])[96] כרום שבעה רקיעים וזה (גבוה[גובהו])[96] כרום שבעה רקיעים זה כנפיו כימות השנה[97] וזה כנפיו כימות השנה[97]. זה כנפיו כמרחבי רקיע וזה כנפיו כמרחבי רקיע. זה שפתיו כשערי מזרח וזה שפתיו כשערי מזרח. זה לשונו כרום גלי הים וזה לשונו כרום גלי הים. זה יוצא מפיו שלהבת וזה יוצא מפיו שלהבת. זה יוצא מפיו ברקים וזה יוצא מפיו ברקים. זה מזיעתו האש דולק[98] וזה מזיעתו האש דולק[98]. זה מלשונו בוער לפיד «(99)» וזה מלשונו בוער לפיד. «(99)» זה על ראשו אבן ספיר וזה על ראשו אבן ספר. זה על כתפיו[100] גלגל כרוב קל וזה על כתפיו[100] גלגל כרוב קל. זה בידו מגלה[101] של גחל וזה בידו מגלה[101] של גחל. זה בידו עט של[102] שלהבת וזה בידו עט של[102] שלהבת. אורך[103] המגילה ג׳ אלפים[104] רבבות פרסאות ושעורו[105] של עט ג׳ אלפים רבבות[106] פרסאות. שיעור כל אות ואות שהן כותבים ג׳ מאות וששים וחמש[ה] פרסאות:

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91 עטוי ד 92 לי׳ ב ד 93 כתרי ד[1]. כתר ד[2] «(94)» ד ∞ כולו «(95)» ד ∞ זה
זיוו כזיו כסא הכבוד וזה זכב״ה. 96 לי׳ ב ד. גובהו ד[1] 97 שנה ד 98 דולקת ד
«(99)» ד ∞ אש 100 כתיפיו ד 101 מגילה ד 102 לי׳ ב ד 103 שיעור ד
104 אלפי ד[2] 105 שיעור ד 106 לי׳ ב ד

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פרק י׳ט[1]

ט׳ א״ר ישמעאל. אמר לי מטטרון מלאך שר הפנים. «(2)» למעלה [3]–מאלה ג׳ מלאכים–[3] השרים הגדולים הללו יש שר אחד אלוף ונכבד אדיר ונהדר הדור ונערץ גבור חזק[4] וגדול ומגודל תקיף ומפואר נפלא

י׳ט
1 ב ד בפרק אחד עם י׳ח «(2)» ד ∞ המ׳כ 3–3 מהן משני ד 4 וחנק ד

כרוביאל ה׳ «(5)» שמו שר[6] גבור מלא כח גבורות שר גאוה[7] וגיאה[8]
[10]–עמו. «(9)» שר צדיק ועמו צדקה. שר קדוש ועמו קדושה–[10]. שר מפואר
באלפי צבאות. שר מסתלסל בריבי[11] חיילות ∴ מקצפו[12] תרעש תבל ב׳
ומרגזו זועפין[13] מחנות ומאימתו[14] יחולו[15] יסודות ומגערתו ירעשו
ערבות ∴ קומתו מלאה גחלים. רום קומתו כרום שבעה רקיעים. ג׳
ורוחב קומתו כרוחב ז׳ רקיעים. ועובי[16] קומתו כעובי[17] שבעה
רקיעים ∴ [18]–מפתח פיו–[18] כלפיד[19] אש. ולשונו [20]–אוכלת אש–[20] ד׳
ועפעפיו כזוהר ברק ועיניו כזיקוקי[21] זוהר[22]. ומראה פניו כאש יוקדת ∴
וכתר קדושה על ראשו ששם מפורש[23] חקוק בו. שממנו[24] ברקים ה׳
יוצאים. וקשת שכינה בין כתפיו ∴ [30]–וחרבו על מתניו וחצי[25] כברק[26] ו׳
על חגוריו. ותרים אש אוכלה[27] על צוארו[28] וגחלי רתמים על[29]
סביבותיו–[30] ∴ וזיו שכינה על פניו וקרני ההוד על אופניו וצניף מלוכה ז׳
על הדקדו ∴ וגופו «(31)» מלא עינים וגובה קומתו כלו כנפים ∴ מימינו ח׳
להבה מתלהב[32] ומשמאלו להט תלהט וגחלים בוערים מגופו[33] ט׳
ולפידים יוצאים ממנו[34]. וברקים מברקים[35] מפניו. ועמו תמיד רעם
ברעם ואצלו תמיד רעש ברעש ∴ [36]–שרי ב׳–[36] מרכבה במקומו[37] ∴ י׳
ולמה נקרא שמו כרוביאל [38]–ה׳ השר–[38]. מפני[39] שהוא ממונה על י״א
מרכב׳[40] כרובים[41] [42]–וכרובי גבורה מסורים בידו וכתרי–[42] ראשם הוא
מפאר ועטרת קדקדם הוא מצחצח ∴ [44]–שבח [«(43)» תארם] הוא מעורר–[44] י״ב

«(5)» ב פ״ה השר [6] לי׳ ב ב [7] גאה ד ל׳ [8] לי׳ ב בד ל׳: וגאוה «(9)» ב פ״ה גאות
[10–10] ועמו שר צדיק וצדקה ועמו שר קדוש וקדושה ועמו ב [11] ברובי ד [12] כ״ר:
מקפצו [13] ירעדו בד [14] ומאימותו ב [15] יחילו ד. חולחלו ב [16] ובעובי ב
[17] כעובין של ב [18–18] מפיו ב. מפתח פיו דולק ד [19] כלפידי ב [20–20] אש אוכלה ב
[21] כזיקוק ב [22] לי׳ ב ב [23] המפורש בד [24] וממנו ד [25] וחצו ד [26] כבזק ד
[27] אכלה ד[1] [28] צוריו ד [29] לי׳ ב ד [30–30] וחרבו כברק ועל מתניו חצים כבזק
ועל חגריו ותרי אש אכלה ועל צוריו גחלי רתמים ועל סביביו ב «(31)» ד פ״ה כלו
[32] תלתב ד. תלתב ב [33] ממנה ב. ממנו ד [34] מגופו בד [35] מבהיקים בד
[36–36] ושני שרי בד ל׳ [37] כקמתו ב [38–38] לי׳ ב ד [39] לי׳ ב ב [40] מרכבות ב
[41] חיות ב [42–42] וגבורה וכתר ב «(43)» ד פ״ה תארם [44–44] לי׳ ב ב

(2) [אלוף] וגבור שר גדול ונורא שר שכל בני עליונים[3] מזדעזעים (ו)מלפניו[4]. שר שהוא יכול לבלע[5] את העולם כולם[6] בבת אחת ∴
ב׳ ולמה נקרא שמו חֵיליאֵל ה׳[7] [8]–שמו השר–[8] מפני שהוא ממונה על (9) החיות בפולסאות של אור והוא מפאר אותם בתיתם תהלה שבח רננה[10] והוא ממהר אותם שיאמר[ו][11] קדוש. וברוך[12] כבוד ה׳ ממקומו.

(2) ד פ אלוף (בצע בכ״י) [3] מרומים ד [4] מלפניו ד להקרא כמו כן [5] לבלוע ד
[6] כולו ד ל [7] לי׳ ב ד [8–8] לי׳ ב ד om. (9) ד פ חיות הקודש והוא מכה את
[10] ורננה ד [11] לומר אחרי ד להק׳: שיאמרו או: לומר [12] ברוך ד

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פרק כ׳א

ח׳ א״ר ישמעאל. אמר לי מטטרון מלאך שר הפנים ∴ (1) ארבעה חיות כנגד ד׳ רוחות. כל חיה וחיה כמלא עולם כולו. וכל אחד ואחד יש
ב׳ לו ארבע[ה] פנים [2]–וכל פנים ופנים–[2] כפני מזרח ∴ וכל אחד ואחד יש
ג׳ לו ארבע כנפים וכל כנף וכנף ככסוי של עולם ∴ וכל אחד ואחד יש לו פנים בתוך פנים וכל אחד ואחד יש לו כנפים בתוך כנפים. שיעורם
ד׳ של פנים [3]–ק׳ק מ׳ח–[3] פנים ושיעורן של כנפים שס״ה כנפים ∴ וכל [4]–אחד ואחד–[4] קשורים בראשו[5] ב׳ אלפים כתרים וכל כתר וכתר כקשת[6] בענן וזיוו כזיו גלגל (7)[חמה] וניצוצים היוצאים מכל [4]–א[חד] וא[חד]–[4] כזיו כוכב הנוגה במזרח:

כ׳א

(1) ד פ המ״כ (= הדר מרום כל) [2–2] לי׳ ב ד [3–3] מאתים וארבעה ושמונה ד
[4–4] אחת ואחת ד [5] בראשה ד [6] כמראה הקשת ד (7) ד פ חמה. להק׳

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פרק כ׳ב

ח׳ א״ר ישמעאל. אמר לי מטטרון מלאך[1] שר הפנים (2) ∴ למעלה מהן[3] יש שר אחד (ו)אדיר[4] ומופלא אמיץ ומשובח בכל מיני שבח

כ׳ב

[1] לי׳ ב ב (2) בד פ הדר מרום כל [3] מן החיות ד [4] אדיר דב

פרק כ׳ב B

[למר]

ח׳ חצר יש לפני כסא הכבוד שאין שרף ומלאך יכול ליכנס לשם. והוא ל׳ז אלפים רבא פרסאות דכתיב ((ישע׳ ו׳ ב׳)) שרפים עומדים ממעל ל׳ז.

ג׳ כמניין ל׳ז יש גשרים שם. ושם כ׳ד רבוא גלגלי אש.

ד׳ ומלאכי השרת י׳ב אלפים רבוא. וי׳ב אלפי׳ נהרי ברד. וי׳ב אלפים אוצרות שלג. [ובז׳ היכלות מרכבות של אש ושלהביות לאין מספר. וקץ. וחקר].

(הכא סוף ל למר)

[ב]

אמר רבי ישמעל. אמר לי מטטרון ש׳ה: היאך ח׳ עומדים למעלה המלאכים. אמר לי: כגשר שהוא מונח על הנהר ועברים עליו כל העולם כך מונח גשר מראש המבוי עד סופו ∴ וג׳ מלאכי השרת סובבים אותו ואומר׳ ב׳ שירה לפני יוי אלהי ישראל. ועמדים לפניו זריזי אמה שלישי יראה. אלף אלפים וריבי רבבאות נועמים שבח וקילום לפני יוי אלהי ישראל:

ג׳ כמה גשרים הם גשרי אש כמה גשרי ברד כמה נהרי ברד כמה אוצרות שלג הם כמה גלגלי אש ∴ כמה מלאכי ד׳ שרת. י׳ב אלפים רבוא. ו׳ למעלה. ו׳ למטה. י׳ב אלפים נהרי ברד. ו׳ למעלה. ו׳ למטה. י׳ב אלפים אוצרות שלג. ו׳ למעלה ו׳ למטה. כ׳ד ריבא גלגלי אש י׳ב למעלה. י׳ב למטה. וסובבים לגשרים לנהרי אש לנהרי ברד (ואוצרות שלג) וכמה מלאכי שרת מבוי ומבוי לכל ברייה ובריה העומדים בתוכה כנגד שבילי רקיע שמים ∴ מה עושה יוי אלהי ישראל מלך הכבוד. מכסה ה׳ פניו אל גדול ונורא גיבור בגבורה ∴ בערבות תר׳ס ו׳ אלפים רבוא מלאכי הכבוד עומדים נגד כסא הכבוד וחצובי אש שלהבות ומלך הכבוד מכסה פניו אם לא כן היה ערבות רקיע מתבקע בכבדה מפני הדר זיו יופי תואר חמדת זוהר צְהָרי שבח מראה ברוך הוא ∴ כמה משרתים ז׳ עושי רצונו. כמה מלכים. כמה שרים בערבות מחמדו. נוראים ברוזני עליון נשואי פנים. הדורי שירה מזכירי אהבה. נבהלים מזוהר שכינה. באשים עניהם מאור יופי זיו מלכם והשחירו פנים ותשש כוחם ∴ מתנהרים נהרי שמחה. נחלי ששון. נהרי גילה. ק׳ נחלי רינה. נהרי אהבה נחלי ריעות [נ׳א זיעות] משתפים ויוצים מלפני כסא הכבוד ומתגברין והולכין בשערי נתיבות ערבות רקיע מקול צערות וניגון חיותיו ומקול רינות תופי אופניו ומקול זמרת צלצלי כרוביו ומתגבר ויוצא ברעש בק׳ק׳ק יוי צבאות מכה״כ.

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פרק כ׳ב C [בלאו למר. על ב ונוס׳ מן לאו ו למר]

אמר רבי ישמעאל. «1» אמר לי 2–מטטרון ש״ה. כמה שיעור–2 בין גשר לגשר. י׳ב ח׳ ריבות פרסאות 3–בעלייתן י׳ב ריבוא פרסאות ובירידתן י׳ב–3 ∴ «4» בין נהרי אימה ב׳

כ׳ב C

«1» לאומר ∞ כמה בין גשר לגשר 2–2 לי׳ ב לאומר 3–3 לי׳ ב למר. בעלייתן וי׳ב רבוא פרסאת בירידתן לאו «4» למר ∞ ושם נהרי אימה. לאו ∞ י׳ב רבוא פרסות

ותפארת גאונ(י)ם[44a] הוא ממהר[45] ורבות[46] «(47)» גדול[48] יקרם הוא מגדיל
ושיר תהלתם הוא משורר ועוז[49] תפארתם הוא משנן רזוהר כבודם
הוא מזרח[50] ופאר [51]–חן חסדם–[51] משפיר[52] וחמדת נגהם הוא[53] מרקם
וחמלת יופיים הוא מיפה וקושט[54] הדרם הוא מהדר וסדר שבחם
י״ג הוא מסלסל להכין מושב ליושב הכרובים ∴ והכרובים עומדים אצל
(ה)חיות[55] הקדש וכנפיהם כרום ראשיהם. ושכינה[56] על גביהם וזוהר
כבוד[57] על פניהם ושיר ותהלה[58] [59]–בתוך פיהם–[59] וידיהם תחת
כנפיהם [60]–ורגליהם מכוסים בכנפיהם–[60] וקרני הדר[61] על ראשיהם.
וזיו שכינה על אפיהם[62] ושכינה[63] על גביהם. ואבני ספיר סביבותיהם
י״ד ועמודי אש על רבעיהם[64] ועמודי לפיד בצדדיהם[65] ∴ ספיר א׳ מזה «(66)»
ט״ו תחת ספיריהם[67] גחלי אש[68] רתמים ∴ ברוב אחד מזה וכרוב אחד מזה
וכנפי כרובים «(69)» זה את זה מוקפים[70] על קדקדם[71] בכבוד פרושים[72]
לשורר בהם שיר לשוכן שחקים ולהעריץ בהם פאר למלך מלאכים[73] ∴
ט״ז וכרוביאל ה׳ [ה]שר שהוא ממונה עליהם «(74)» מסדר אותם בסדרים
נאים ויפים ונע[ימ]ים[75] ומסלסל אותם[76] בכל מיני סלסול יקר וכבוד
וממהר אותם בכבוד ועוז לפעול רצון[77] קונם[78] בכל רגע[79] ורגע כי על
רום ראשיהם תמיד[80] כבוד [81]–רב למלך–[81] יושב הכרובים:

44a גאונם בד 45 מהדר ד 46 וריבות ב «(47)» בד ∞ שפרם הוא מרבה *l.*
48 וגודל ד להק׳. וגיל ב 49 ועזוז ב 50 מזריח בד 51–51 חן וחסדם הוא ד. חסדם
הוא ב 52 משפר ב 53 לי׳ ב ד 54 וקישות ב 55 חיות ד להק׳ 56 והשכינה ב
57 הכבוד ב 58 תהלה ד 59–59 בפיהם ד 60–60 לי׳. ב ב 61 הוד ב
62 פניהם ב 63 ושכינת אל בד 64 רביעיהם ב 65 בצידיהם בד «(66)» בד ∞
וספיר אחד מזה 67 הספיר ב. ספירים ד 68 לי׳ ב בד «(69)» ב ∞ מקיפין
70 לי׳ ב ב. מקיפין ד 71 קדקדו ב 72 ופרסים אותם ב 73 מלאכי
המלכים ב. מלכי המלכים ד «(74)» ב ∞ הוא *l.* 75 ונעימים בד 76 אותו ב
77 לי׳ ב ב 78 יוצרם ב 79 עת ב 80 לי׳ ב ב 81–81 מלך רם ד.
מלך רם ונשא ב

פרק כ׳ג

א׳ר ישמעאל. אמר לי ממטטרון מלאך[1] שר הפנים ∴ «(2)» כמה רוחות ח׳
מנשבות תחת[3] כנפי הכרובים. מנשב(ו)ת[4] רוח מרחפת[5] שנאמר
((בראשית א׳ב׳)) ורוח אלהים מרחפת [6]–על פני המים–[6] ∴ מנשבת[7] ב׳
«(8)»[רוח] עזה שנאמר ((שמות י׳ד כ׳א)) וילך[9] ה׳ את הים ברוח קדים
עזה [10]–כל הלילה–[10] ∴ מנשבת[7] «(8)»[רוח] הקדים[11] שנאמר ((שמות ג׳
י׳ י׳ג)) ורוח הקדים[12] נשא את הארבה ∴ מנשבת[13] [15]–רוח[14] שלוים–[15] ד׳
שנאמר ((במדבר י׳א ל׳א)) ורוח נסע[16] מאת ה׳ ויגז שלוים ∴ מנשבת[13] ה׳
רוח[14] קנאה שנאמר ((במדבר ה׳ י׳ד)) ועבר עליו רוח קנאה ∴
מנשב(ו)ת[17] רוח[14] רעש שנאמר ((מלכים א׳ י׳ט י׳א)) ואחר הרוח[18] ו׳
הרעש[19] [20]–לא ברעש ה׳–[20] ∴ מנשבת[13] רוח[14] ה׳ [22]–שנאמר ((יחזקאל ז׳
ל׳ז א׳)) ויציאני ברוח ה׳ ויניחני[21] ∴ מנשבת[13] רוח[14] רעה–[22] שנאמר ח׳
((שמואל א׳ ט׳ז כ׳ג)) [23]–וסרה מעליו–[23] רוח רעה[24] ∴ מנשבת[13] רוח[14] ט׳
חכמה [25]–ורוח בינה ורוח דעת ורוח יראת ה׳–[25] שנאמר ((ישעי׳ י׳א
ב׳)) ונחה עליו «(26)»[רוח] ה׳ [31]–רוח חכמה ובינה רוח עצה וגבורה רוח
דעת ויראת ה׳ ∴ מנשבת רוח גשם[27]. שנאמר ((משלי כ׳ה כ׳ג)) י׳
רוח צפון תחולל גשם ∴ מנשבת רוח ברקים שנאמר ((ירמיהו י׳ י׳ג י׳ח

כמה שיעור בין גשר לגשר. אמר לי. רבי ישמעאל. ישרות וחסידות בלבבך לידעת כמה שיעור יש בשמים. אמר לו. כשעליתי בהיכל א׳ אדיר הייתי. בהיכל ב׳ טוהר הייתי. בהיכל שלישי ישר הייתי. בהיכל ד׳ תמים הייתי. בהיכל ה׳ הגעתי קדושה לפני מלך מל(א)כי המל(א)כים הקב״ה בהיכל ו׳ אמרתי קדושה לפני מי שאמר והיה עולם ויצר וציוה לכל הבריות שלא ישחיתוני מלאכי שרת. בהיכל ז׳ עמדתי בכל כוחי ונרתעתי וגו׳

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כ׳ג

[1] לי׳ ב ב «(2)» ב ∞ אגיד לך. ד ∞ ה׳מכ [= הדר מרום כל] [3] מתחת ב [4] מנשבת
דע להק׳ [5] המרח׳ ד [6–6] לי׳ ב בדע [7] לי׳ ב ב: ו- «(8)» בדע ∞ רוח. להק׳
[9] ויולך דע [10–10] לי׳ ב דע [11] קדים עב [12] קדים ב [13] לי׳ ב ב [14] ורוח ב
[15–15] רוחו של יום ע [16] לי׳ ב ב [17] לי׳ ב ב. מנשבת דע [18] רוח ד [19] רעש
בדע [20–20] לי׳ ב ב [21] לי׳ ב ב. וגו ד [22–22] לי׳ ב ע [23–23] וּבִיעֲתַיתִוּ ב
((שמואל א׳ ט׳ז י׳ד)) [24] הרעה דע [25–25] ורוח עצה וגבורה ורוח דעת ויראת
יוי ב. ובינה רוח עצה וגבורה רוח דעת ויראה ע «(26)» בדע ∞ רוח להק׳ [27] גשמים דע

לנהרי יראה כ׳ב רבוא פרסאות בין נהרי ברד לנהרי חשוך[5] ל׳ו ריבא פרסאות. בין
חדרי[6] ברקים לענני ניחומין[7] מ׳ב ריבוא פרסאות. «(8)» [10]–בין ענני ניחומין למרכבה
פ׳ד ריבוא פרסאות. בין מרכבה לכרובים קמ׳ה[9] ריבוא פרסאות–[10]. בין כרובים
לאופנים כ׳ד ריבוא פרסאות[11]. בין אופנים לחדרי חדרים כ׳ד ריבוא. «(12)» בין חדרי
חדרים לחיות הקודש אלפים[13] פרסאות[14] בין כנף לכנף י׳ב ריבוא [15]–ורוחבן כמו כן–[15].
ג׳ וכן[16] בין חיות הקודש לכסא הכבוד [17]–כמו כן–[17] ריבוא פרסאות. ומרגל[18] כסא
הכבוד עד מקום [19]–שהוא יושב–[19] מ׳ אלפים ריבוא פרסאות[20] [21]–ושמו מתקדש
ד׳ שם–[21]. וכיפי[22] הקשת נתונות[23] על ערבות[24] גבוהות אלף אלפים וריבי[25] רבבות
מידה כנגד מידת[26] עידין וקדישין «(27)» דכתיב ((בראשית ט׳ י׳ג)) את קשתי נתתי בענן.
אתן בענן [28]–אין כתיב כאן–[28] אלא נתתי כבר. עבים המקיפים (ה)כסא[29] הכבוד.
ה׳ כשעביו עברו מלאכי ברד גחלי[30] אש. וירד[31] אש[32] של קול מאצל[33] (ה)חיות הקודש[34]
ומפני הבל הקול [35]–רצוא לעבור במקום אחר–[35] ויראים[36] שמא יאמר ללכת לכך
ו׳ ושוב[37] שלא יזיק «(38)» מצד האחר[39] לכך[40] ((יחזקאל א׳ י׳ד)) רצוא ושוב. ואותם כיפי
הקשת[41] יפים וצחים מלובן[42] השמש בתקופת תמוז והם מלובנים מאש להב והם
ז׳ גדולים ויפים. ולמעלה «(43)» גלגלי האופנים נתונים על כיפי הקשת גבוהים אלף אלפים
וריבי[44] רבבות מידה [45]–כנגד מידת–[45] שרפים וגדודים. «(46)»

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5 לאר: חושך. למר: שלג 6 סדרי למר 7 ניחומ׳ למר. חומה לאו «(8)» למר ∞
עננ ניחומ׳. שמנחמין את הכבוד. [פי׳] 9 קפ׳ה למר 10–10 לי׳ ב לאו
11 רבבות לאומר «(12)» לאו ∞ פרסאות. למר ∞ פרסאות. ובאותן חדרים הוד
והדר. זהו [יחזק׳ א׳ ט׳ז] ומעשה האופנים ומעשיהם 13 מ׳ אלפים רבוא לאומר
14 רבבות לאר 15–15 ורחבן כמו כן לאר. וכן ארכו וכן רחבו למר 16 לי׳ ב לאומר
om. 17–17 ל׳ לאו. ל׳ אלפים למר 18 מרגל לאומר 19–19 שיושב עליו למר
20 הכא נשלם פרק כ׳ב C על פי למר 21–21 ושמו הגדול מתקדש שם לאו 22 כיפי לאו
23 נתונים לאו 24 הערבות לאו 25 ריבוא לאו 26 לי׳ ב לאו «(27)» לאו ∞ זהו
שיסד הפייט כיפי הקשת עם כנף תנים 28–28 לא נאמ׳ לאו 29 כסא לאו
30 וגחלי לאו 31 ויורד לאו 32 האש לאו 33 אצל לאו 34 לי׳ ב לאו
om. 35–35 רצין לעבר אחר לאו 36 ויראין לאו 37 לאו: ישוב. להקר׳
כמו למעלה «(38)» לאו ∞ להם 39 אחר לאו 40 לי׳ ב לאו 41 קשת לאו
42 כלובן לאו «(43)» לאו ∞ מהם. להק׳ 44 ורבוא לאו 45–45 לי׳ ב לאו
«(46)» לאו אחרי כך: ׳דמות האופנים אש לבנה וצחה מאוד דכתיב [יחזקאל א׳ ט׳ז] ומראה
האופנים ומעשיהם כעין תרשיש. אי שמשים אבן תרשיש במין זכין כשמש בימות
החמה. אין כאבן שהיא צחה ולבנה וגו׳ ב: אמר רבי ישמעאל. שאלתי לרבי עקיבה.

ומדינות חוזרות ונופלות בגן–[60] ומגן חוזרות[61] ונופלות[62] בעדן[63]. שנאמר ((בראשית ג׳ ח׳)) «(64)» התהלך[65] בגן לרוח היום. ובתוך הגן[66] עדן ערבות[67] ונושבות[68] מצד זה לצד זה. ומתבשמות[69] מבושמי[70] גן «(71)» (ו)ממרחקי[ו][72] עדן(ן)[73] שנפרדות[74] ומתמלאות ברוח[75] בושם טהור ומבי[אות][76] ריח [80]–מרחקי גן[77] עדן[78] ובוסמני «(79)» עדן לפני צדיקים וחסידים יורשי–[80] [81]–גן עדן–[81] ועץ החיים לעתיד לבא שנאמר ((שיר השירים ד׳ ט״ז)) עורי צפון ובואי תימן הפיחי גני יזלו בשמיו יבא דודי לגנו ויאכל פרי מגדיו:

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61 לי׳ ב בדע 62 נופלת ד. נופלות ע. לי׳ ב ב 63 לעדן בדע «(64)» ב ∞ וישמע את קול יי׳ אלהים 65 מתהלך בדע MT 66 גן בדע 67 מתערבת ד. מתערבות ע 68 נושבת ד 69 ומתבשמים ע. ומתבסמות ד 70 מבסמני בד[2]. מבוסמני ד[1]. מבשמי ע «(71)» ע ∞ עדן 72 וממרחקו ב. וממרחקות ד 73 לי׳ ב ב 74 עד שנותרות ב. עד שנפרדות דע 75 רום ב. מרוח ד. מריח ע 76 ומביאות בדע 77 לי׳ ב ע 78 לי׳ ב דע «(79)» דע ∞ גן 80–80 לי׳ ב ב 81–81 עדן גן ב

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פרק כ׳ד

א׳ד ישמעאל. אמר לי מטטרון מלאך[1] שר הפנים הדר ב[מ]רום[2] כל[3]. «(4)» כמה מרכבות יש «(5)» לה[ק]ב׳ה. –[6]יש לו–[6] מרכבות כרובים[7] ח׳ שנאמר ((תהלים י״ח י״א. שמואל ב׳ כ״ב י״א)) וירכב על כרוב ויעף. –[6]יש לו–[6] מרכבות רוח שנאמר ((שם)) וידא על כנפי רוח. –[6]יש לו–[6] ב׳ מרכבות עב קל שנאמר ((ישעיה י״ט א׳)) הנה ה׳ רוכב על עב קל. ג׳ יש[3] לו מרכבות עננים שנאמר ((שמות י״ט ט׳)) הנה «(9)» בא אליך בעב ד׳ הענן. –[15]–[10]יש לו–[10] מרכבות מזבח שנאמר ((עמוס ט׳ א׳)) ראיתי ה׳ ה׳ נצב על המזבח. יש לו מרכבות רבותים שנאמר ((תהלים ס״ח י״ח)) ו׳ רכב אלהים רבותים[11] אלפי «(12)». –[14]יש לו מרכבות האוהל שנאמר ז׳ ((דברים ל״א ט״ו)) וירא ה׳ באוהל [ב]עמוד[13] ענן–[14] –[15]. –[16]יש לו–[16] ק׳

כ׳ד

1 לי׳ ב ב 2 מרום בדע לתק׳ 3 לי׳ ב ב «(4)» ב ∞ אגיד לך «(5)» ד ∞ לו 6–6 לי׳ ב ב 7 כרוב דע 8 ויש ב «(9)» בדע ∞ אנכי 10–10 ו- ב 11 לי׳ ב ד «(12)» דע ∞ שנאן 13 בעמוד ד. לי׳ ב ע 14–14 לי׳ ב ע 15–15 לי׳ ב ב 16–16 לי׳ ב ב

י״ב נ׳א ט׳ז)) ברקים למטר עושה[28] רוח מאוצרותיו ׃ [30]–מנשבת רוח
משבר סלעים שנאמר ((מלכים א׳ י׳ט י׳א)) ה׳ עובר ברוח[29] גדולה
י״ג וחזק[30–31] ׃ מנשבת רוח [32]–משיכת ים[32]–שנאמר ((בראשית ח׳ א׳))
י״ד ויעבר אלהים[33] רוח על הארץ וישוכו[34] המים ׃ [37]–מנשבת רוח חמה
«35»[ודאגה שנאמר] ((איוב א׳ י׳ט)) והנה רוח גדולה באה מעבר המדבר ויגע
ט״ו בד׳ פנות הבית ויפול על «36»[הנערים]–[37] ׃ מנשבת[38] רוח סערה שנאמר
ט״ז ((תהלים קמ״ח ח׳)) רוח סערה עושה דברו ׃ והשטן עומד בין הרוחות
[39]–הללו שאין רוח [סערה] אל[א][40] השטן וכל הרוחות[39]–הללו אי[נ]ן[41]
מנשב[ו]ת[42] אלא תחת[43] כנפי הכרובים שנאמר ((תהלים י״ח י״א)) וירכב
י״ז על כרוב ויעוף וידא על כנפי[44] רוח ׃ ולהיכן[45] הן[46] הולכות[47]–כל
אלו[47]–הרוחות «48»[49]–מלמד שיצאים[49]–[50]–מתחת הכרובים ונופלות
על גלגל חמה[50]–שנאמר ((קהלת א׳ ו׳)) «51»[52]–הולך הרוח ועל סביבותיו
שב הרוח[52]. ומגלגל חמה חוזרות[53] ונופל[ו]ת[54] [57]–בנהרות «55»[56]–ובימים
בהרים ובגבעות שנאמר ((עמוס ד׳ י״ג)) כי הנה יוצר הרים ובורא
י״ח רוח ׃ [56]–ומהרים וגבעות חוזרות ונופלות בימים ובנהרות ומימים
ונהרות חוזרות ונופלות[56–57] בעיירות[58] ובמדינות[59] [60]–ומעיירות

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[28] עשה מוצא דע [29] ורוח ד [30–30] לי׳ ב ע [31–31] לי׳ ב ב [32–32] נשונות ב.
משיבת מים ע [33] י׳י ב [34] ויובו ב [35] דע ∞ ודאגה שנאמר. לחק׳ «36» דע ∞
הנערים לחקר׳ [37–37] לי׳ ב ב [38] ו- ב [39–39] לי׳ ב בע [40] הסערה אלא ד.
לחקר׳ כמו למעלה. א: שאין רוח אל השטן [41] אינן בד *l.* [42] מנשבות ד
[43] מתחת ב [44] לי׳ ב ע [45] ועד ב [46] לי׳ ב בע [47–47] לי׳ ב ד
«48» בדע ∞ וכלות [49–49] לי׳ ב בדע [50–50] מתחת כנפי הכרובים ויוצאות
מתחת כנפי הכרובים ומתגלגלות ונופלות לתוך גלגל החמה ב. שמתחת כנפי הכרובים
יוצאות ונופלות בגלגל חמה ד. שמתחת יוצאות ונופלות בגלגל חמה ע «51» ב ∞
והולך אל דרום וסובב אל צפון. דע ∞ הולך אל דרום וסובב אל צפון סובב סובב
[52–52] לי׳ ב ב [53] לי׳ ב ב [54] נופלות ב «55» בכ״ו: בגן מגן *err.*
[56–56] ומימים ונהרות חוזרת ביישוב ומיישוב חוזרת ונופלות ד. ומימים ונהרות חוזרים
ביישוב ומיישוב חוזרות ע [57–57] לי׳ ב ב [58] לשדות ב [59] ולמדינות ב
[60–60] ומשם נופלת לגן דע. ולערות וחזרות ונופלות לגן ב

על גביו «47» שנאמר ((יחזקאל מ׳ח ל׳ה)) «48» סביב[49] י׳ח אלף. ומנין
שהוא סוקר בכל אלו [50]–ואלו בכל יום ויום–[50] שנאמר ((תהלים י׳ד ב׳))
«51» משמים השקיף[52] על בני אדם [54]–לראות היש משכיל דורש את
האלהים[53]–[54]. [55]–יש לו מרכבות אופנים שנאמר ((יחזקאל י׳ י׳ב)) י׳ק
והאופנים מלא׳ סביב–[55]. יש לו מרכבות כסא קדשו[56] שנא׳ ((תהלים י׳ט
מ׳ז ט׳)) אלהים ישב על כסא קדשו. יש לו מרכבות כס[57] יה שנאמר כ׳
((שמות י׳ז ט׳ז)) כי יד על כס י׳ה. [58]–יש לו מרכבות כסא משפט כ׳ח
שנאמר ((ישעיה ה׳ ט׳ז)) ויגבה ה׳ צבאות במשפט–[58]. יש לו מרכבות כ׳ט
כסא הכבוד[59] שנאמ[ר] ((ירמיה י׳ז י׳ב)) כסא הכבוד[59] «60» מראשון
[61]–מקום מקדשנו–[61]. יש לו מרכבות כסא רם ונשא[62] שנאמר כ׳ג
((ישעיה ו׳ א׳)) ואראה[63] את ה׳ יושב על כסא רם ונשא.

«47» ב ∞ רגל השני «48» ב ∞ וסביב 49 סובב על ע 50–50 בכל יום דע. לי׳ ב ב
«51» בדע ∞ אלהים 52 היקיף ב 53 אלהים דע 54–54 לי׳ ב ב 55–55 לי׳ ב ב
56 קודש ב. כבודו ע 57 כסא ב 58–58 לי׳ ב דע 59 כבוד דע «60» בדע ∞ מרום
להק׳ 61–61 לי׳ ב ב 62 לי׳ ב ב 63 וארא ב

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פרק כ׳ה

א׳ר ישמעאל. אמר לי מטטרון מלאך שר הפנים. למעלה מהן ק׳
יש שר אחד «1» גדול ונורא גבור ונסגב[2] אלוף ונער׳ ישש[3] ועז[4] «5»
אפפניאל ה׳ שמו. שיש לו ששה עשר פנים ד׳ פנים לכל צד וצד ב׳
[6]–[ו]ק׳ כנפים לכל צד וצד–[6]. ויש לו [7]–ח׳ אלפים וד׳ מאות וס׳ו עינים
כענין–[7] ימות השנה. ב׳ אלפים וק׳ן וא׳[8] «9» שש[10] עשרה לכל צד
וצד [[11]–וב׳ אלפים וק׳ן וא׳ וי׳ו לכל צד וצד]–[11]. ואותם[12] ב׳ עינים ג׳

כ׳ה

«1» ע ∞ שר 2 ונכבד דע 3 ישיש דע 4 ועוז ע «5» ע ∞ ן- 6–6 לי׳ ב ד
7–7 שמונת אלפים ושבע מאות וששים ותשע עינים כמנין ששת דע 8 ואחד ע
«9» ד ∞ שני אלפים ומאה ותשעים ואחת 10 ושש עד 11–11 לי׳ ב דע *ditt.*
12 ואותה ד

מרכבות אוהל מועד שנאמ[ר] ((ויקרא א׳ א׳)) וידבר [17]ה׳ אלהים-[17]
ט׳ איליו [מ]אוהל[18] מועד «19». [20]יש לו-[20] מרכבות כפורת שנאמ׳ ((במדבר
י׳ ז׳ פ׳ט)) וישמע את הקול[21] מדבר אליו[22] [23]מעל הכפורת-[23]. [20]יש-
לו-[20] מרכבות אבן ספיר שנאמר ((שמות כ׳ד י׳)) ותחת רגליו כמעשה
י״ח לבנ(ו)ת הספיר. [20]יש לו-[20] מרכבות נשרים שנאמר ((שמות י׳ט ד׳))
ואשא אתכם על כנפי נשרים. [24]אינם נשרים אלא שפורחות
י״ב כנשרים-[24]. [25]יש לו מרכבות תרועה שנאמר ((תהלים מ׳ז ו׳))
י״ג עלה אלהים בתרועה-[25]. [20]יש לו-[20] מרכבות ערבות שנאמר
י״ד ((תהלים ס׳ח ה׳)) סולו לרוכב בערבות[26] «27». [20]יש לו-[20] מרכבות
ט״ו עבים שנאמר ((תהלים ק׳ד ג׳)) השם [28]עבים רכובו-[28]. [20]יש לו-[20]
מרכבות (חיים[חיות])[29] שנאמר ((יחזקאל א׳ י׳ד)) (והחיים[והחיות])[30] רצוא ושוב
[32]רצים ברשות וש(ו)בים[31] ברשות שהשכינה על רום ראשיהם-[32].
ט״ז [20]יש לו-[20] מרכבות גלגלים[33] שנא׳ ((יחזקאל י׳ ב׳)) ויאמר [34]אל
י״ז בינת הגלגל-[34]. [37]יש לו מרכבות כרוב קל שנאמר ((ישעיה י׳ט א׳
עם תהלים י׳ח י׳)) רוכב[35] על כרוב[36] קל-[37]. ובשעה שהוא רוכב על כרוב
קל [38]ומניח על[יו] רגל אחד-[38] ועדיין לא הניח רגלו[39] [40]שניה [על]-[40]
גביו סיקר י׳ח אלף (אלפים) עולמים בסקירה אחת-[40] ומבין[41] ורוא[ה][42]
בכולם[43] ויודע [44]בכל אלו ואלו-[44] עד שהניה[45] [46]רגליו ברגלו ב׳-[46]

17–17 לי׳ ב ב 18 מאוהל בדע «19» ד ∞ לאמר 20–20 ו- ב 21 יוי ב
22 לי׳ ב ב 23–23 וגו׳ ד 24–24 לי׳ ב בדע .? gloss 25–25 לי׳ ב ב
26 ערבות ב «27» ע ∞ ביה שמו 28–28 רכובו עבים ב 29 חיות בדע להק׳
30 והחיות בדע להק׳ 31 ושבים דע 32–32 לי׳ ב ב 33 גלגל ע
34–34 בא אל בינות לגלגל בד. אל פנת לגלגל ע 35 רכב ע 36 עב ד 37–37 ב לי׳
38–38 ומניח על גביו רגל[ו] אחד בדע 39 עליו רגל ב 40–40 שנייה סוקר י׳ח
אלפים עולמים בסקרה ד. שבייה סוקר שמונה עשר אלפים עולמות בסקרא ע. השני אז
סוקר י׳ח אלפים עולמות בסקירה אחת ב 41 למיבן ב 42 ורואה דע. וראה ב
43 באוכלוסין דע 44–44 מה בכולן ב 45 שמניח בד 46–46 רגלו שנייה דע
leg. ita frt. לי׳ ב ב

פרק כ׳ו

א׳ר ישמעאל. אמר לי מטטרון מלאך שר הפנים ∴ למעלה «1»[מהן] ח׳
יש שר אחד מופלא אדיר רב[2] יקר וגבור ועריץ ואלוף ונגיד [3]–וסופר
מהיר–[3] הדור ונכבד ונחמד ∴ וכולו מלא זיו «4» מלא שבח ונוגה וכולו ב׳
מלא זוהר וכולו מלא אור וכולו מלא יופי [5]–וכולו מלא [חמדה]
וכולו מלא רבות ∴ וכולו–[5] דמותו כמלאכים וגופו כנשרים ∴ זיו[ו][6] ג׳
כברקים תארו כלפידים ויופיו כבז(י)קים[7] והודו כגחלים[8] הררו כחשמלים ד׳
נוגהו כאור נוגה מראהו[9] כמאור הגדול גבהו כז׳ רקיעים ואור עפעפיו
כאור שבעתים ∴ ואבן ספיר על ראשו כמלא עולם כזיו עצם השמים ה׳
לטהר ∴ וגופו מלא ענים ככוכבי השמים שאין להם חקר ואין להם ו׳
מספר[10] וכל עין ועין ככוכב הנוגה. ויש מהם כמאור הקטן ויש מהן
כמאור הגדול. מקרסוליו ועד רכובת[י]ו[11] ככוכבי ברק[12] ומרכבותיו[13]
ועד ירכותיו ככוכב[14] הנוגה ומירכותיו[15] ועד מתניו כמאור הלבנה[16]
וממתניו ועד צוארו[17] כאור[18] החמה. ומצוארו ועד קדקד ראשו כאור
לא נעדר ∴ וכתר שעל ראשו כזיו כסא הכבוד. שיעור של כתר מהלך ז׳
תק׳ב שנים ואין מיני זיו ואין מיני זוהר ואין מיני נוגה ואין מיני מאור
בעולם שאין קבועין באותו כתר[19] ∴ ואותו השר שרפיאל ה׳ שמו ח׳
[20]–וכתר שבראשו שר שלום שמו. ולמה נקרא שמו שרפיאל ה׳
(שמו)–[20] מפני שהוא ממונה על השרפים [21]–ושרפי הקדש–[21] ושרפי
להבה מסורין בידו והוא עומד עליהם לילה ויום ומלמד להם שירה
תהלה פאר ועוז וגאוה לפאר מלכם[22] בכל מיני שבח וקדושה ∴ וכמ(ו)ה ט׳
הם שרפים. ארבע כנגד ד׳[23] רוחות של עולם. וכמה כנפים [24]–יש

כ׳ו

«1» ד מהן *l.* [2] לי׳ ב ע [3–3] לי׳ ב דע «4» דע וכולו [5–5] חמדה
גדולה דע [6] זיוו דע *l.* [7] כבזקים ע [8] גחלים ד [9] מראיתו דע [10] לי׳ ב ע
[11] ארכובותיו דע *frt. l.* : רכוביו [12] הברק ע [13] ומארכובותיו דע *l. frt.* : ומרכוביו
[14] ככוכבי ע [15] ומיריכותיו ד [16] לבנה ע [17] צוארין ע [18] כמאור דע
[19] הכתר דע [20–20] לי׳ ב דע [21–21] לי׳ ב דע [22] למלכם דע [23] לי׳ ב ע
[24–24] להם דע

שבפניו בכל אחד ואחד ברקים מבריקות ומכל א׳ וא׳[13] לפידים
בוערות. ואין בריה יכולה לעמוד[14] להסתכל בהם שכל המסתכל
7 בהם מיד נשרף ∴ ורום קומתו מהלך ב׳ אלפים וה׳ מאות שנה שאין
כל בית[בריה][15] יכול׳[16] לראות ואין כל פה יכול לדבר כח גבורות עיניו[17] אלא
ס מ״מ [=מלך מלכי המלכים] הקב״ה בלבד[18] ∴ ולמה נקרא «19» [שמו]
אפפניאל. מפני שהוא ממונה על האופנים והאופנים[20] מסורים בידו
[21]–והוא ממונה לשמש את האופנים–[21] והוא עומד עליהם[22] בכל יום
ויום ומשמש ומפאר[23] אותם [24]–ומסלסל ומסדר–[24] את מקצתם[25]
ומגהיץ[26] את דוכנם ומעדן את[27] דירתם ומשוה[28] את פינתם ומדשן
את מושבן. והוא משכים ומעריב עליהם [29]–ליל ויומם–[29] לרבות את
תפארתם ולהגדיל את גאותם ולעשותם מהירים בשבח קוניהם ∴
ו׳ והאופנ׳ כולם מלא(ות)[ים][30] ענים [31]–וכולם מלאים נוגה–[31] ושבעים ושנים[32]
אבני ספיר [37]–קבועים על לבוש(י)ם[33] [34]–מימין כל א׳ וא׳ וע׳ב אבני ספיר
ז׳ קבועים על לבושם–[34] ומשמאלם[35] כל א׳ וא׳ ∴ וד׳ אבני ספיר[36] [37]–
קבועים על כתרו[38] של כל א׳ וא׳. שזיוו[39] הולך בד׳ רוחות ערבות
כגלגל[40] חמה שזיוו הולך בד׳ רוחות העולם. [43]–(ולמה נקרא שמו
ברק(ו)ת[41]. מפני שזיוו דומה למראה ברק[42].)–[43] מפיקות[ומקיפות][44] להם סוכות זיו
סוכת[45] זוהר סוכת[45] אור ספיר ספיר[46] וברקת מפני [47]–מראית דמות
(ו)עיניהם ודמות (ל)פניהם–[47]:

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13 לי׳ ב ד 14 לי׳ ב דע 15 עין ד. עין בריה ע 16 יכולה ע *l.* 17 עוזו דע
18 בלבדו ע «19» דע ∞ שמו 20 והם דע 21–21 לי׳ ב דע 22 לי׳ ב דע
23 ומפחד ומעדן ע 24–24 ומסדר ומסלסל דע 25 מרוצתם דע. להק׳: מקצתם
26 ומקהיל ע 27 לי׳ ב ד 28 ומרוה דע 29–29 לילה ויום דע,—. 30 מלאים דע
31–31 מלאים כנפים. עינים כנגד כנפים. כנפים כנגד עינים. ומביניהם מבהיקים זיו
זוהר כאור נוגה. דע 32 ושתים ע 33 לבושם דע להק׳ 34–34 לי׳ ב ד[ע]
35 משמאל ד 36 ברקת ד ? *l.* 37–37 לי׳ ב ע 38 כתר ע 39 וזיוו ד. וזיו ע
40 גלגל ע 41 ברקת ד. צדקאל ע 42 צדק ע 43–43 *gloss.* 44 ומקיפין דע
45 סוכות דע 46 לי׳ ב דע 47–47 מראית דמות עיניהם דע

○ ○ ○

ומביא דלוסקום[6] [7]–של כתבים וספר[8] זכרונות בתוכו לפני ה[ק]ב״ה [9]–והוא מפר בחותמות של דלוסקום–[7–9] [12]–והוא פותח ונותן[10] את הספרים ונותן אותם לפני[11] ה[ק]ב״ה–[12] וה[ק]ב״ה נוטל(ו)ן[13] מידו ונותן אותם לפניו לפני[14] הסופרים [15]–לקרא לפני (הב״ה [בית דין])–[15] הגדול שברום ערבות רקיע. בפני פמליא של מעלה ∴ ולמה נקרא שמו רדויריאל[16] ג׳ מפני שכל דיבור ודיבור שיצא [17]–מפיו נברא–[17] ממנו מלאך «18» ועומד בשירות של מלאכי השרת ואומר[19] שירה [20]–לפני ה[ק]ב״ה–[20] [21]–בזמן שהגיע–[21] זמן לומר קדש[22]:

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6 דלוסקים ד. דלוסקות ע 7–7 לי׳ ב ע 8 שספר ד 9–9 לי׳ ב ד 10 ונוטל ע
11 ליד ע 12–12 לי׳ ב ד 13 = נוטלן דע 14 ולפני ד. לידי ע 15–15 לקרות
בב״ד דע. להקרא ׳ב״ד׳ (בית דין) במקום ׳הב״ה׳ 16 דריואל ע 17–17 לי׳ ב דע
«18» ד ∞ אחד 19 ואומרים ע 20–20 לפניו ע 21–21 בשעת הגיע דע להק׳
כמו כן או: בשעת הגעת 22 קדוש ד

∴ ∴ ∴

«1» פרק כ׳ח

א״ר ישמעאל. אמר לי ממטרון מלאך שר הפנים ∴ למעלה מכל ח׳
אלו יש ארבעה שרים הגדולים[2] עירין וקדישין שמן רמים ונכבדים נוראים ונחמדים מופלאים[3] ואדירים גדולים מכל בני עליונים. ואין כמותם בכל שרי העליונים ואין כערכם בכל המשרתים כולם. שכל אחד ואחד שקול נגד[4] כולם ∴ ומחיצתן כנגד כסא הכבוד ב׳
[6]–ועמידתן ב״ה[5]. שזוהר מחיצתן מעין זוהר כסא הכבוד–[6] וזיו דמותם כעין[7] זיו השכינה ∴ והן פאורין[8] מפאר גבורה[9] ומשבחין ג׳
משבח[10] השכינה ∴ ולא עוד אלא [11]–שאין ה[ק]ב״ה–[11] עושה דבר[12] ד׳

כ׳ח

«1» דע ∞ סדר עירין 2 גדולים ד 3 נפלאים ע 4 כנגד ע 5 = בית
הדין. כנגד הקב״ה ד ל. 6–6 לי׳ ב ע 7 מעין דע 8 מפארין ע 9 השכינה ע
10 בשבח ע 11–11 שהקב״ה ע 12 דברו ע

לכל אחד מהם–[24]. שש [25]–שש לכל אחד ואחד–[25] כנגד ששת ימי
בראשית. וכמה פנים [26]–יש לכל אחד מהם–[26] י׳ו פנים. ארבע
״ [27]–ארבע לכל אחד ואחד–[27] ∴ [28]–ושיעורן של שרפין ורום כל אחד
ואחד כנגד שבעה רקיעים–[28]. [29]–שיעורו של–[29] כנף וכנף כמלא
׳ח רקיע. שעורן של פנים כל אחד[30] כפני[31] מזרח ∴ ומאירין (ל)כל[32]
אחד ואחד [33]–מאור ככסא–[33] הכבוד שאפי׳ חיות הקדש ואופני הוד
וכרובי הדר אין יכולין להסתכל בו שכל המסתכל בו עיניו כהות מזיו
׳ ב גדול שעליו ∴ ולמה נקרא שמן שרפים. מפני שהם שורפים פנקסאות
של שטן. בכל יום ויום השטן יושב עם סמאל שרו[34] של רומי. ועם
דוביאל שרו[35] של פרס. וכתבו[36] עוונותיהם של ישראל על פנקסאות[37]
ונותנין אותם לשרפים להכנס אותם לפני ה[ק]ב״ה לאבד את[38] ישראל
מן העולם. והשרפים יודעים ברזי[39] ה[ק]ב״ה[40] «41»[שאינו רוצה] שתיפול
אומה זו ישראלית[42]. מה עושין שרפים. בכל יום ויום נוטלים אותם[43]
מיד השטן ושורפים אותם באש יוקדת שכנגד כסא הכבוד[44] רם
ונשא כדי שלא [45]–יכנים אותם–[45] לפני ה[ק]ב״ה בשעה שהוא [46]–יושב
על כסא דין–[46] ודן את[47] כל העולם כלו באמת[48]:

25–25 לי׳ ב ד. להם ע 26–26 להם דע 27–27 לכל רוח דע 28–28 לי׳ ב ע
29–29 שיעורן של כנפים כל דע 30 פנים ופנים דע 31 בפני פנים ע 32 כל דע
33–33 כזיו כסא דע *frt. l.* :מאור כזיו כסא 34 הרשע שר דע 35 שר ע
36 וכותב דע 37 פנקסאו ע 38 לי׳ ב ע 39 בראיה ע 40 הקדוש ד «41» ע ∞ אינו
רוצה. ד ∞ שאינו רוצה. להק׳ 42 של הקב״ה ד. של הקב״ה ישראל ע 43 לי׳ ב ד
44 לי׳ ב דע 45–45 יכנסו דע 46–46 על הדין דע 47 לי׳ ב ע 48 כאחת ע

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פרק כ׳ז

׳ח א״ר ישמעאל. אמר לי מטטרון מלאך ה׳[1] שר הפנים ∴ למעלה
מן השרפים יש שר אחד מעלה[2] מכל השרים. מופלא מכל המשרתים
׳ ב רדויריאל[3] ה׳ שמו שהוא ממונה[4] על גנזי הספרים[5] ∴ והוא מוציא

כ׳ז

1 לי׳ ב ע 2 = מעולה דע 3 רַדַוִיִרִיאֵל ד. דריואל ע 4 לי׳ ב ע 5 ספרים ד. ספריו ע

ובדרו אנבה [42]–תנוד חותא מן תחותיה[43] וצפרין[44] מן ענפוהי–[42]׃ ולמה ״
נקרא שמן עירין וקדישין. [45]–על שם שמקדישין–[45] את הגוף ואת[46]
הנשמה בפלסאות [47]–של אש–[47] ביום הג׳ של דין שנאמ׳ ((הושע ו׳
ב׳)) יחיינו מיומים וביום[48] הג׳ יקימנו ונחיה לפניו:

42–42 לי׳ ב ע 43 תחתוהי MT וס״א תחותהי 44 וצפריא MT 45–45 שהן מקדשין ע
46 לי׳ ב ע 47–47 שלא ע 48 ביום MT

o o o

פרק כ׳ט

א״ר ישמעאל. אמר לי מטטרון מלאך שר הפנים ׃ שבעים שמות ״
יש לכל אחד ואחד מהם כנגד ע׳ לשונות [1]–שיש בעולם–[1]. וכולם על
שמו של ה[ק]ב״ה. וכל שם ושם כתוב בעט [2]–ברזל של–[2] שלהבת על
כתר נורא שעל ראשו של מלך רם ונשא׃ ומכל א׳ וא׳ זיקוקין ״
וברקים יוצאים ממנו «3»[וכל] א׳ וא׳ קרני זוהר מוקפין הימנו. מכל א׳
וא׳ אורות מבהיקות[4] הימנו ומכל א׳ וא׳ סוכות ואהלות[5] נוגה[6] מקיפין[7]
הימנו. שאפילו השרפים[8] והיות[9] שהן גדולות[10] מכל בני עליונים[11]
אינם יכולים להסתכל בהן[12]:

כ׳ט

1–1 לי׳ ב ע 2–2 לי׳ ב ע «3» ע ∞ ומן כל 4 מבריקות ע 5 ואוהלות ע
6 בינה ע 7 מוקפים ע 8 שרפים ע 9 והחיות ע 10 גדולים ע
11 העליונים ע 12 לי׳ ב ע

o o o

פרק ל׳ «1»

א״ר ישמעאל. אמר לי מטטרון מלאך שר הפנים ׃ כל זמן שב״ה[2] ״
הגדול יושב[3] ברום (ב)ערבות[4] רקיע [5]–אין פתחון פה לכל שבעולם
חוץ מאותן–[5] השרים הגדולים שהן נקראים ה׳ בשמו של הקב״ה ׃
וכמה הן השרים. ע״ב שרי מלכיות שבעולם חוץ משר העולם שהוא ״

ל׳

«1» ע ∞ סדר דין 2 ב״ד ע 3 יושבין ע 4 ערבות ע 5–5 לי׳ ב ע

בעולמו עד שנמלך עליהם תחלה ,ואח״כ עושה דבר «13» שנאמ׳
ה׳ ((דניאל ד׳ י׳ד)) בגזירת עירין פתגמא ומאמר[14] קדישין שאלתא ∴ עירין
שנים וקדישין שנים. וכיצד הן עומדים[15] לפני הב״ה. «16» מלמד
שעיר א׳[17] עומד [18]–מזה ועיר א׳ עומד מזה וקדיש(א) א׳ עומד מזה.–[18]
ו׳ וקדיש א׳ עומד מזה ∴ ולעולם הן מגביהין «19»[שפלים] והן משפילין גאים
ז׳ עדי ארץ והן מגביהין שפלים עד מרום ∴ ובכל יום ויום כשה[ק]ב״ה
יושב על כסא הדין[20] ודן את «21» העולם כולו וספרי חיים וספרי מתים
פתוחים לפניו. כל בני עליונים עומדים לפניו באימה[22] וביראה[23]
ובפחד[24] וברעדה[25]. באותה שעה ה[ק]ב״ה יושב «26» על כסא [27]–הדין
בדין–[27]. לבושו לבן כמו שלג ושער ראשו כמו צמר נקי ומעולה[28]
ח׳ כולו כאור נגה וכולו מלא צדקה כשריון ∴ והן עירין וקדישין עומדין
לפניו כשוטרין לפני השופט[29] והן נושאין ונותנין בכל דבר ודבר
וגומרים את הדבר שבא׳[30] לפני ה[ק]ב״ה בדין בע״ש[31] ((דניאל ד׳ י׳ד))
ט׳ בגזירת עירין פתגמא ומאמר קדישין שאלתא ∴ מהן פוסקין [32]–[את]
הדברים–[32] ומהן גוזרין את[33] הגזירות בב״ד הגדול שבערבות. מהן
שואלין את השאלות מלפני «34»(הגבורה) מהן גומרין את הדברים
כנגד מעלה[35]. מהן [36]–גומרין ויורדין–[36] ומקיימין[37] את הגזירות[38]
בארץ מתחת «39»[כע״ש] ((דניאל ד׳ י׳)) ואלו[40] עיר וקדיש מן שמיא
נחית קרא בחייל וכן אמר. גודו אילנא וקציצו ענפוהי אתרו «41»[עפיה]

«13» דע בעולמו 14 ובמאמר ד 15 אומרים ע «16» ? נשלם ד בספר הזה
17 אחר ע 18–18 לפני קב״ה מזה ע «19» ע שפלים 20 דין ע «21» ע כל
22 לי׳ ב ע 23 ביראה ע 24 בפחד ע 25 ורעדה ע «26» ע כדיין
27–27 הפנים ע 28 ומעילו ע להק׳ 29 השופטים ע 30 שבא ע 31 כענין
שנאמר ע 32–32 הדברים ע. ב א בצע בין ׳פוסקין׳ ל ׳הדברים׳ 33 לי׳ ב ע
«34» ע הגבורה (בצע בכ״י) 35 למעלה ע 36–36 לי׳ ב ע 37 מקימין ע
38 הגזרות ע להק׳ «39» ע כענין שנאמר (בצע בכ״י) 40 ואילון ע «41» ע
עפיה (בצע בכ״י)

פרק ל׳ג

א׳ר ישמעאל. אמר לי מטטרון מלאך שר הפנים׃ בשעה ח׳
שהקב״ה יושב על כסא הדין[1] מלאכי רחמים עומדים מימינו[2] ומלאכי
שלום עומדים משמאלו ומלאכי חבלה עומדין לקראתו׃ סופר א׳ ב׳
למעלה[3] הימנו וכרוב[4] א׳ למעלה הימנו׃ ושרפי כבוד סובבים ג׳
[5]–להם כלפידים סביבותיהם–[5] כסא הכבוד. וענני אש וענני לפיד
מוקפים להם מימין ומשמאל וחיות הקודש נושאות כסא הכבוד
מתחתיהם. כל א׳ וא׳ [6]–בשלש אצבעות (וכל א׳ וא׳ בשלשה אצבעות)
שיעור גובהן של אצבעותיהן כל א׳–[6] ת׳ת אלפים ות׳ש מאות [ו]ס׳ו[7]
אלפים פרסאות׃ ומתחת רגלי החיות מושכות ויוצאות ז׳ נהרות אש ד׳
וכל נהר ונהר רוחבו[8] שס״ה אלפים פרסאות [9]–ועומקו רמ״ח אלפים
רבבי פרסאות–[9]. אורכו אין חקר ואין מספר׃ וכל א׳ וא׳ חוזר «10» ה׳
כמין כיפה בד׳ רוחות ערבות רקיע ונופל וכלא[11] למעון וממעון לזבול
ומזבול לשחקים ומשחקים לרקיע ומרקיע לשמים ומשמים על ראש
רשעים[12] שבגיהנם. שנא׳ ((ירמיה כ״ג י״ט)) הנה סערת ה׳ חמה יצאה
וסער מתחולל על ראש רשעים יחול:

ל׳ג

[1] דין אמת ע [2] לימינו ע [3] למטה ע [4] וסופר ע [5–5] בארבע רוחות
כסא בחומות של ברקים ואופנים סובבים להם כלפידים סביבות ע *prob. l.* [6–6] לי׳ ב ע
[7] וששת ע [8] ארכו ע [9–9] לי׳ ב ע «10» ע ∞ בהן [11] וכלה ע [12] רשע ע

o o o

פרק ל׳ד

א׳ר ישמעאל. אמר לי מטטרון מלאך שר הפנים׃ [לפני] פרסי[1] ח׳
רגלי החיות מוקפים ז׳ ענני גחל. לפני ענני גחל מוקפים שבע(ה)
חומות של להב. [לפני] [2]–ז׳ חומות של להב–[2] מוקפים ז׳ חומות של
לפיד. [3]–מוקפים ז׳ חומות–[3] אבני אלגביש. ולפני אבני אלגביש

ל׳ד

[1] פרסות ע *l.* ? פרס׳ [2–2] ולפניהם ע [3–3] ולפניהם שבע ע *l.* לפני ז׳ חומות
של לפיד מוקפים ז׳ חומות של

מדבר בשבחו של עולם לפני הקב״ה בכל יום ויום[6] בשעת פתיחת ספר[7] שכל מעשה עולם כתובים בו כע״ש[8] ((דניאל ז׳ י׳)) דינא יתיב וספרין פתיחו:

[6] לי׳ ב ע [7] הספר ע [8] כעכין שנאמ׳ ע

פרק ל׳א

ח׳ א״ר ישמעאל. אמר לי מטטרון מלאך שר הפנים ∴ [1]–בשעה שה[ק]ב״ה–[1] יושב על כסא הדין עומד צדק מימינו[2] וחסד משמאלו[3]
ג׳ ו(ב)אמת[4] כנגד פניו ∴ ובשעה שבא אדם[5] [6]–לפניו לדין–[6] יוצא מזיו[7] החסד כלפי פניו כמקל[8] ועומד לנגדו. מיד נופל אדם על פניו. מתיראין ומזדעזעין כל מלאכי חבלה הימנו[9] כע״ש ((ישעיה ט״ז ה׳)) והוכן בחסד כסאו וישב[10] עליו באמת:

ל׳א

[1–1] כשהקב״ה ע [2] בימינו ע [3] בשמאלו ע [4] ואמת ע [5] רשע ע [!]
[6–6] לדון לפניו ע [7] מדין ע [8] לי׳ ב ע [9] מימינו ע [10] ויושב ע

פרק ל׳ב

ח׳ א״ר ישמעאל. אמר לי מטטרון מלאך שר הפנים ∴ כשפותח[1] הקב״ה את הספר חציו אש וחציו שלהבת יוצאין מלפניו בכל רגע ורגע לעשות [2]–דין ברשעים–[2] בחרבו[3] משתלחת מנרתקה שזיוה מבהיק כברק והולך מסוף העולם עד סופו. [4]–שנאמר ((ישעיה ס״ו
ג׳ ט״ו)) כי באש ה׳ נשפט ∴ וכל באי עולם מתיראין ומזדעזעין מלפניו כשרואין את חרבו משתננת כברק מסוף העולם ועד סופו–[4] וניצוצין וזקוקין[5] יוצאין המינה כשיעור כוכבי רקיע כע״ש[6] ((דברים ל״ב מ״א)) [7]–אם שנותי–[7] ברק חרבי.

ל׳ב

[1] כשפותחין לפני ע [2–2] בהן דין רשעים ע [3] וחרבו ע [4–4] לי׳ ב ע
[5] לי׳ ב ע [6] שנא׳ ע [7–7] לי׳ ב ע

סער גדול ביניהם שנאמר ((ירמיה כ״ג י״ט)) הנה סערת ה׳ חמה
יוצאת[12] וסער מתחולל ∴ באותה שעה [13]–אלף אלפים [מהם נעשים] ו׳
זיקין[13]. [אלף אלפים] מהן נעשים לפידים. [14]–אלף אלפים מ״נ [= מהם
נעשים][14] לוחשים [15]–א״א מ״נ [= אלף אלפים מהם נעשים][15] להבים.
א״א[16] מ״נ זכרים. [16]–א״א מ״נ[16] נקבות [16]–א״א מ״נ[16] [17]–רוחות. א״א
מ״נ[17] אש[17a] דולקות[18]. [16]–א״א מ״נ[16] שלהבת. [16]–א״א [מ״נ][16]
זיקוקין «19» [16]–א״א מ״נ[16] [20]–חשמלים של[20] אור «16» עד שמקבלים
עליהם[21] עול מלכות שמים[22] רם ונשא ,יוצר [23]–(כולם) באימה[23]
ביראה ברתת ובזיעה ברעם ובחלחלה בפחד וברעדה וא״כ מחזירין
אותם[24] (למדתן) ראשונה[25] ליהיות יראת מלכם לפניהם בכל[26] שעה
ושעה כדי שיכונו את[27] לבם לומר «28» [קדוש] בכל שעה. שנאמר
((ישעיה ו׳ ג׳)) וקרא זה אל זה ואמר:

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12 יוצאה ע. יצאה MT 13–13 לי׳ ב ע 14–14 אומרין אמן ע 15–15 א״א ע
16.16–16.«16» א׳אמן ע או ע ∞ א״אמן [= אומרין אמן] 17–17 לי׳ ב ע 17a ? אשות
18 דולק ע «19» ע ∞ זוקקין 20–20 חשמלי ע 21 לי׳ ב ע 22 לי׳ ב ע 23–23 כולם ע
בצע בכ״י לפני ׳באימה׳ [בימה] 24 למידתן ע (בצע בכ״י אחרי ׳אותם׳ להקו׳ כמו
למעלה) 25 הראשונה ע. אולי להקר׳ 26 וכל ע 27 לי׳ ב ע «28» ע ∞ שירה.
להקר׳ כמו כן או ׳קדוש׳. בצע בכ״י

o o o

פרק ל״ו

א״ר ישמעאל. אמר לי מטטרון מלאך שר הפנים ∴ בשעה ח׳
שמלאכי השרת מבקשים לומר שירה עולה נהר דינור ב[כ]מה[1] אלף
אלפים וריבי רבבות כח וגבורת[2] אש ומושך ועובר תחת[3] כסא הכבוד
בין מחנה[4] מלאכי השרת וגדודי ערבות ∴ וכל מלאכי השרת יורדין ב׳
תחלה לנהר דינור וטובלים את עצמן באש «5» ומטבילין את לשונם

ל״ו
1 בכמה ע ל. 2 וגבורות ע 3 מתחת ע 4 מחנות ע «5» ע ∞ של נהר
דינור

מוקפים [4]–אבני ברד. ולפני אבני ברד מוקפים אבני כנפי סופה. ולפני אבני כנפי סופה מוקפים–[4] סביבי שלהבת[5] ולפני סביבי שלהבת[5] מוקפים[6] עליות סערה. ולפני עליות סערה מוקפים [7]–האש והמים–[7] ∴

ב׳ ולפני [8]–האש והמים–[8] מוקפים אומרי[9] קדוש ולפני [10]–אומרי קדוש מוקפים–[10] אומרי[9] ברוך ו(מ)לפני [10]–אומרי ברוך מוקפים–[10] ערפלי טוהר [11]–ולפני ערפלי טוהר–[11] מוקפים גחלי רתמים [12]–ולפני גחלי רתמים–[12] מוקפים אלף מחנות אש ורבבי צבאות שלהבת[13]. ובין מחנה למחנה וביי צבא לצבא ערפל מוקף מביניהם[14] כדי שלא ישרפו באש:

4–4 לי׳ ב ע 5 שלהבות ע 6 לי׳ ב ע 7–7 חומות אש ומים ע 8–8 אותם ע 9 אומרים ע
10–10 ולפניהם ע 11–11 לי׳ ב ע 12–12 ולפניהם ע 13 להבה ע 14 ביניהם ע

פרק ל׳ה «1»

ח׳ א׳ר ישמעאל. אמר לי מטטרון מלאך שר הפנים ∴ תק׳ו[2] אלפים רבבות מחנות יש לו[3] להקב״ה ברום ערבות רקיע. וכל מחנה ומחנה

ב׳ תצ׳ו אלפים מלאכים ∴ וכל מלאך ומלאך רום קומתו כים הגדול. ומראה דמותם[4] כמראה הבזק[5] ועיניהם כלפידי אש וזרועותיהן ומרגלותה׳[6] כעין נחושת קלל [7]–ושאגת קול דבריהם כקול המון ∴

ג׳ וכלם עומדים לפני כסא הכבוד בין ארבע שורות–[7] ושרי החיל עומדים

ד׳ בראש כל שורה ושורה ∴ ויש מהם אומרים קדוש. ויש מהם אומרים ברוך. ויש מהם רצין בשליחות. ויש מהם עומדים בשמוש[8]. כע״ש ((דניאל ז׳ י׳)) אלף אלפים[9] משוני[10] [= ישמשונה] ורבוא רבבן[11] קדמוהי

ה׳ יקומון דינא יתיב וספרין פתיחו ∴ ובשעה שהגיע זמן לומר קדוש בתחלה רוח סערה יוצא מלפני הקב״ה ונופלת במחנה שכינה ויהי

ל׳ה

«1» ע ∞ סדר מחנות 2 ארבע מאות ותשעים וששת ע 3 לי׳ ב ע 4 דמותו ע
5 ברק ע 6 [= ומרגלותהן]. ומרגלותן ע 7–7 לי׳ ב ע 8 בשמשות ע 9 [*cum* כתיב]. אלפין ע [*cum* קרי] 10 להק׳ כמו ע: ישמשוניה 11 [*cum* קרי]. רבוון ע [כתיב: רבון]

רעמת קולו[16] נעימתן ורעש רוממותם וזיקוקים וברקים[17] שיוצאים מפניהם. שנא׳ ((תהלים ע׳ז י׳ט)) קול רעמך בגלגל [18] [האירו ברקים תבל רגזה ותרעש הארץ]∴ עד שקורא להם שר העולם ואמר ג׳ להם. שתקו במקומכם ואל תתיראו שמלאכי השרת שאומרים[19] שירה לפני הקב״ה שנאמר ((איוב ל״ח ז׳)) ברון[20] יחד כוכבי (ברק)[21] [בקר] ויריעו כל בני אלהים:

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16 קולם ע. להק׳ ״קול״ או ״קולות״ 17 לי׳ ב ע (18) ע ∞ האירו וגו׳ 19 אומרים ע
20 ברן ע MT 21 בוקר ע בקר MT להק׳

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פרק ל׳ט

א׳ר ישמעאל. אמר לי מטטרון מלאך שר הפנים∴ כשמלאכי ח׳ השרת אומרים קדוש כל שמות המפרשות[1] החקוקות[2] בעט שלהבת על כסא הכבוד מפרחות[3] כנשרים בי׳ו כנפים ומקיפות וסובבות את ה[ק]ב״ה בד׳ רוחות מקום כבוד[4] שכינתו∴ ומלאכי הצבא ומשרתי ב׳ להבה ואופני גבורה וכרובי שכינה וחיות הקודש ושרפים וארא״לים וטפסר׳[5] [6]–וגדודי להב–[6] וגדודי אוכלי[7] ומערכות לפיד וצבאות להב[8] ושרי קדושים קשורי[9] כתרים לבושי מלכות עטו׳[10] כבוד אפודי[11] תפארת[12] אזורי[13] אדרת חגורי[14] גאות נופלים על [15]–[פניהם] ג׳ פעמים–[15]. ואומר׳[16]. ברוך שם כבוד מלכותו לעולם ועד:

ל׳ט

1 המפורשות ע 2 חקוקות ע 3 מפריחות ע 4 לי׳ ב ע 5 [=וטפסרים].
וטפסרי ע [6]–[6] לי׳ ב ע 7 אוכלה ע. להק׳: ׳אש אוכלה׳ 8 להט ע 9 ושרי ע
10 [=עטויי]. עוטפי ע 11 אדיר ע 12 ותפארת ע 13 אוזרי ע 14 חוגרי ע
[15]–[15] פניהם ע. אולי להק׳: ׳פניהם ג׳ פעמים׳ 16 = ואומרים ע

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פרק מ׳

א׳ר ישמעאל. אמר לי מטטרון∴ בשעה שמלאכי השרת אומרים ח׳ קדוש כתקנו[1] לפני הקב״ה יוצאים משרתי כסאו [2]–משמשני כבודו–[2]

מ׳

1 כתיקונו ע [2]–[2] [׳משמשני׳ רמז ב ׳ישמשונה׳ דניאל ז׳ י׳] משמשי כבודו ע

ופיהם[6] ז׳ פעמים «(7)» ואח״כ עולים ולובשין לבוש [8]–מחקי סמל ועוטפין טפל׳[9] [8–]חשמל ועומדים בד׳ שורות כנגד כסא הכבוד בכל רקיע ורקיע:

[6] ואת פיהם ע «(7)» ע∞בנהר דינור [8–8] מחזיקי סמל ועטופי טפל ע[0] [*om.* OM 290*b*]
[9] = טפלי

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פרק ל׳ז

א׳ א״ר ישמעאל. אמר לי מטטרון מלאך שר הפנים ∴ בז׳ היכלות עומדים ד׳ מרכבות שכינה ולפני כל א׳ וא׳ עומדים ד׳ מחנות שכינה.
ב׳ בין[1] מחנה למחנה מושך ועובר נהר של אש ∴ ובין נהר לנהר מקיפין[2] ערפלי טוהר ובין כל «(3)» עומדים שתולים[4] עמודי גפרית ובין עמוד לעמוד מקיפין ועומדין גלגלי שלהבת ובין גלגל לגלגל מקיפין[5] שביבי לפיד. ובין שביב לשביב מקיפין אוצרי ברקים. אחורי[6] אוצרי ברקים מקיפין[7] כנפי [8]–סופה. אחורי כנפי סופה מקיפין–[8] גנזי סערה [8]–אחורי גנזי סערה מקיפין–[8] רוחות קולות רעמים זיקים [9]–זיקים זועות זועות–[9]:

ל׳ז

[1] ובין ע [2] מוקפים ע «(3)» ע∞אחד ואחד *l.* [4] לי׳ ב ע [5] מרכבין ע
[6] אחרי ע [7] לי׳ ב ע [8–8] לי׳ ב ע [9–9] אחר זיקים מקיפין זועות ע

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פרק ל׳ח

א׳ א״ר ישמעאל. אמר לי מטטרון ∴ בשעה שמלאכי השרת אומרים קדוש כל עמודי רקיעים ואדניהם[1] מתרופפין[2] ושערי [3]–היכלי ערבות–[3] רקיע מתרחשים[4] ויסודי תבל ושחקים מזדעזעות[5] וסדרי[6] מעון וחדרי[7] מכון מתחוללין וכל סדרי[8] רקיע ומזלות[9] וכוכבים נבהלים וגלגלי[10] חמה ולבנה[11] נחפזים ונסים (ממכלותם)[12] [ממסלותם] ורצים
ב׳ «(13)» י׳ב אלף[14] פרסאות ומבקשים[15] להשליך עצמן מן השמים ∴ מפני

ל׳ח

[1] ואדניה ע [2] מרופפים ע [3–3] היכלוה וערבות ע [4] מתרעשים ע [5] מזדעזעין ע *frt. l.*
[6] וחדרי ע [7] והיכלי ע [8] סתרי ע [9] מזלות ע [10] וגלגל ע [11] וגלגל
לבנה ע [12] ממסילתם ע *s. ut l.* «(13)» ע∞לאחוריהם [14] אלפים ע [15] ומבקשות ע

חקוקות[11] בעט שלהבת על כסא הכבוד וזיקוקין[12] יוצאים מהן ומכסים את [13]–כולם דרי–[13] ערבות[14].

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[11] חקוקים ע [12] וזיקין וברקים ע [13–13] כל חדרי ע *frt. l.* [14] הערבות ע

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פרק מ׳ב

א׳ר ישמעאל. אמר לי מטטרון «1». בא ואיראך איפה מים[2] ח׳
תלוים ברום (רקיע [רמים])[3]. ואפה אש דולקת[4] בתוך ברד[5] –[6]ואיפה ברקים
מבריקים בתוך הרי שלג–[6] ואיפה רעמים מרעישים[7] במרומי[8] עליון.
ואיפה להבה תלה[ט][9] בתוך האש יוקדת. ואיפה[10]–קולות משמיעים–[10]
ברעש[11] וברעש. והלכתי אצלו[12] ותפשני בידו והעלני בכנפיו והרא(י)ני[13] ט׳
את כולן. וראיתי מים תלוים ברום ערבות רקיע בשם יה אהיה אשר
אהיה ((שמות ג׳ י׳ד)) [14]–ופרותיהם יורדים משמים–[14] ומרוים פני תבל
שנאמ׳ ((תהלים ק׳ד י׳ג)) מפרי מעשיך תשבע הארץ. וראיתי אש ושלג ג׳
ואבני [15]–ברד שהם–[15] מתלקחת[16] אלו בתוך אלו. ואינם ניזוקות[17]
בשם אש אוכלה שנא׳ ((דברים ד׳ כ׳ד)) כי ה׳ אלהיך אש אוכלה
הוא[18]. וראיתי ברקים שהם מבריקים בתוך [19]–הרי שלג–[19] ד׳
ואינם ניזוקין בשם יה «20» צור עולמים שנאמר ((ישעיה כ׳ו ד׳)) כי ביה
ה׳ צור עולמים. וראיתי רעמים וקולות [21]–שהם מרעישים–[21] בתוך ה׳
להבי אש ואינם ניזוקין בשם [22]–אל שדי רבה שנאמר ((בראשית
י׳ז א׳)) אני אל שדי. וראיתי להט׳ להבה שהם לוהטים ולוהבים בתוך ו׳

מ׳ב

«1» ע מ׳שה [= מלאך שר הפנים] [2] לי׳ ב ע [3] המים ע *l.* ? רקיע [4] לוהטת ע
[5] אבני אלגביש ע [6–6] לי׳ ב ע [7] מרעימים ע. אולי להקרא כמו כן [8] בתוך
מרומי ע [9] הלהט ע. להק׳ או ׳תלויה׳ [10–10] קול משמיע ע [11] ברעם ע. להקר׳
כמו כן [12] לי׳ ב ע [13] והראני ע [14–14] מהם יורדין גשמים ע [15–15] לי׳ ב ע
[16] מלקחות ע. להק׳ ׳מתלקחות׳. רמז ב ׳אש מתלקחת בתוך הברד׳ ((שמות ט׳ כ׳ד.
עיין גם יחזקאל א׳ ד׳)) [17] ניזוקין ע [18] ונו׳ ע [19–19] להבי אש ע
«20» ע יהו״ה [21–21] שמרעישים ע [22–22] לי׳ ב ע

ב׳ בשמחה רבה מתחת כסא הכבוד ∴ וכל א׳ וא׳ ביניהם[3] אלף אלפים
וריבי רבבות כתרים של כוכבים מעין מראה זיו כוכב נוגה וקושרים
אותן למלאכי השרת ולשרים הגדולים. אותם שאומרים קדוש ג׳
כתרים. א׳ «(4)» [על שם] שאומר׳[5] קדוש. וא׳ על שם שאומר׳[5] קדוש קדוש
ג׳ וא׳ על שם שאומר׳[5] ק״ק״ק ה׳ צבאות ∴ ובזמן שאין אומרים קדוש
כתקנו[6] אש אוכלה[7] יוצאת מלפני אצבע[8] קטנה של הקב״ה. נופלת[9]
בתוך מערכותיהם ומתחלק(ו)ת[10] לד׳ מאות צ׳ו אלפים רבבות חלק[11]
כנגד ד׳ מחנות מלאכי השרת ואוכלת אותם בבת אחת. שנאמר
ד׳ ((תהלים צ״ז ג׳)) אש לפניו תלך ותלהט סביב צריו ∴ וא״כ[12] פותח
הקב״ה את פיו ודובר דבר א׳ ובורא אחרים[13] תחתיהם כמותן
חדשים. ועומדים כל א׳ וא׳ בשירה לפני כסא כבודו ואומרים קדוש
שנאמר ((איכה ג׳ כ״ג)) חדשים לבקרים רבה אמונתיך:

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3 בידיהם ע ל. «(4)» ע ∞ על שם 5 = שאומרים ע 6 כתיקונו ע 7 אוכלת ע
8 אצבעו ע 9 ונופלת ע. 10 ומתחלקת ע 11 חלקים ע 12 ואח״כ ע 13 לי׳ ב ע

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פרק מ׳א

ח׳ א״ר ישמעאל. אמר לי מטטרון «(1)» ∴ בא וראה[2] אותיות שנבראו
בהם שמים וארץ. אותיות שנבראו בהם ימים ונהרות. [3]–אותיות
שנבראו בהם הרים וגבעות. אותיות שנבראו בהם עצים ועשבים–[3]
אותיות שנבראו בהם כוכבים ומזלות [3]–אותיות שנבראו בהם–[3] אופן
ב׳ הלבנה וגלגל החמה וכסיל וכימה וכל מיני מאורות רקיע «(4)» ∴ אותיות
שנבראו בהם כסא הכבוד וגלגל המרכבה. אותיות שנבראו בהם
ג׳ צרכי עולמים[5] ∴ אותיות שנבראו בהם חכמה ובינה ודעת[6] והשכל
ד׳ ענוה וישרות שבן[7] מתקיימים «(8)» העולם כולו ∴ והלכתי אצלו ותפשני
בידו והעלני בכנפיו והרא(י)ני[9] [10]–את אופן–[10] האותיות כולם שהן

מ׳א

«(1)» ע ∞ מ׳שה 2 ואראך ע [3–3] לי׳ ב ע «(4)» ע ∞ אותיות ש״ב [= שנבראו
בהם] מלאכי השרת אותיות שנבראו בהם שרפים וחיות 5 עולם ע 6 דעה ע
7 שבהן ע «(8)» ע ∞ כל 9 והראני ע [10–10] אותם ע ל. ? אותן

הן יורדות[5] [6]–ונשמתן של רשעים היכן הן יורדות–[6]׃ ואמר לי[7] ב׳
הנשמות[8] [8a]–(של רשעים[האלו])–[8a] יורדות לשאול על ידי ב׳ מלאכי חבלה שהן[9]
זעפיאל וסמכיאל׃ סמכיאל [10]–הוא שממונה–[10] על נשמתן של בינונים ג׳
כדי לסומכן ולטהרן מחטא ברוב רחמיו (שר[של])[10a] מקום. זעפיאל [11]–הוא
ממונה–[11] על נשמתן של רשעים[12] כדי להורידן מלפני[13] הקב״ה מזיו[14]
השכינה [15]–לשחין לדון באש לגיהנם–[15] במקלות של גחלים׃ והלכתי ד׳
אצלו ותפשני בידו והעלני[16] והרא(י)ני[17] את כולם[18] באצבעות ידיו׃
וראיתי דמות «19» פניהם כמראה[20] בני[21] אדם. וגופן כנשרים. ולא ה׳
עוד אלא שזיו «22» דמות בינונים (דומה[דומות])[23] (כיורקון[כירקון])[24] מפני מעשיהם
שיש בהן דופי עד שיטהרו מעונם באש׃ וזיו דמות נשמתן של רשעים ו׳
(דומה[דומים])[25] כשולי הקדרה[26] מפני רוע[27] מעשיהם «28»׃ וראיתי נשמתן ז׳
של אבות העולם אברהם יצחק ויעקב ושאר הצדיקים[29] שמעמידים[30]
אותם מקבריהם ועולים לרקיע ומתפללין לפני ה[ק]״בה ואומר׳ בתפלה
רש״ע[31]. עד מתי אתה יושב על כסא כאבל. שהוא «32» בימי אבלו
וימינך לאחוריך ואין[33] אתה גואל את בניך ומגלה «34» מלכותך בעולם.
ואין[35] אתה חומל[36] על בניך [37]–שמשועבדים אצל–[37] אומות העולם.
[ו]על[38] ימינך שהיא לאחור[39] שבה נטיתה «40» שמים וארץ ושמי השמים.
אי אתה חומל׃ באותה שעה משיב הקב״ה לכל א׳ וא׳ «41» ואומר. ח׳
מפני שהרשעים[42] הללו חטאו[43] כך וכך «44» ופשעו[45] כך וכך לפני[46].

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5 עומדין ע 6–6 לי׳ ב ע 7 לי׳ ב ע 8 נשמתן ע 8a–8a *frt. l.* האלו 9 ואלו הן ע
10–10 שהוא ע 10a *l.* של ע 11–11 שהוא ע 12 בינונים ע 13 לפני ע
14 מדין ע 15–15 לשאול לדונן באש בגיהנם ע *l.* 16 לי׳ ב ע 17 והראני ע
18 כל ע «19» ע ∽ מראה 20 לי׳ ב ע 21 כבני «22» ע ∽ של 23 דומין ע
24 כירקות ע 25 לי׳ ב ע 26 קדירה ע 27 רוב ע «28» ע ∽ הרעים
29 צדיקים ע 30 כשמעמידין ע 31 רשב״ה ע [? = רבש״ע] «32» ע ∽ יושב
33 ואי ע «34» ע ∽ את 35 ואי ע [= ואין] 36 מרחם ע 37–37 שמשמשים
כעבדים בין ע 38 ועל ע 39 לאחוריך ע «40» ע ∽ וטפחת «41» ע ∽ מהם בלבד
42 רשעים ע 43 שחטאו לפני ע «44» ע ∽ כשעוו לפני כך וכך 45 ושפשעו לפני ע
46 לי׳ ב ע

אש יוקדת ואינם ניזוקין בשם-[22] יד על כס יה שנאמר ((שמות י׳ז ט׳ז))
ז׳ ויאמר[23] כי יד על כס יה ∴ וראיתי נהרי אש בתוך נהרי מים «24»
ואינם ניזוקין בשם עושה שלום «25» [26]-שנאמר ((איוב כ׳ה ב׳)) עושה
שלום במרומים-[26] שהוא עושה השלום[27] בין אש למים [28]-ובין ברד
לאש-[28] ובין רוח לענן בין[29] (זועים) [זועות][30] לזיקים:

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23 לי׳ ב ע «24» ע∞ונהרי מים בתוך נהרי אש «25» ע∞במרומיו 26–26 לי׳ ב ע.
להק׳ ״במרומיו״ [MT *cum*] במקום ״במרומים״ 27 שלום ע 28–28 לי׳ ב ע 29 ובין ע
30 זעם ע

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פרק מ׳ג

ח׳ א׳ר ישמעאל. אמר לי מטטרון «1» ∴ בא ואראך איכן[2] נשמתן של
ב׳ צדיקים שנבראו וחזרו ונשמתן של צדיקים שעדיין לא נבראו ∴ והעלני
אצלו ותפשני בידו והעלני[3] אצל כסא הכבוד [4]-אצל מקום השכינה
וגלה לי את כסא הכבוד-[4] והרא(י)ני[5] אותם הנשמות שנבראו וחזרו «6»
ג׳ שהן מפריחות[7] למעלה מכסא הכבוד לפני הקב״ה ∴ וא״כ[8] הלכתי
ודרשתי את הפסוק הזה ומצאתי כע״ש[9] ((ישעיה נ׳ז ט׳ז)) כי רוח «10»
מלפני יעטוף ונשמות אני עשיתי. «11» אלו הנשמות[12] [13]-שנבראו
בגוף הבריות של צדיקים וחזרו לפני הקב״ה. ונשמות אני עשיתי
אלו הנשמות-[13] של צדיקים שעדיין לא נבראו בגוף:

מ׳ג

«1» ע∞מש״ה [= מלאך שר הפנים] 2 לי׳ ב ע 3 והוליכני ע 4–4 לי׳ ב ע
5 והראני ע «6» ע∞להם 7 מפורחות ע 8 ואח״כ ע 9 בענין ע «10» ע∞ה׳
«11» *inserendum*: ׳כי רוח מלפני יעטוף׳ [אלו הנשמות ׳שנבראו וגו׳] 12 נשמות ע
13–13 לי׳ ב ע

⊙—⊙—⊙

פרק מ׳ד

ח׳ א׳ר ישמעאל. אמר לי מטטרון «1» ∴ בא[2] ואראך נשמתן של רשעים
[3]-ונשמות של בינונים-[3] היכן[4] הן עומדין. ונשמתן של בינונים היכן[4]

מ׳ד

«1» ע∞מש״ה [= מלאך שר הפכים] 2 בוא ע 3–3 לי׳ ב ע 4 היאך ע

וסירועיהן[11] ד״ד[9] ופקודותיהם[11a] ד״ד[9] ושופטיהם ד״ד[9] ושוטריהם
ד״ד[9] ומלמדיהם ד״ד[9] [12]–ומעמידיהם ד״ד וראש כולהם ד״ד–[12]
וראשי ישיבותיהם ד״ד וקציניהם ד״ד[9] ונשיאיהם ד״ד[9] [13]–ומליציהם
ד״ד–[13] ואלופיהם ד״ד [13]–ואדיריהם ד״ד–[13] וזקניהם ד״ד ומנהיגיהם ∴
וראיתי אדם ודורו [14]–ומעשיהם ומחשבותיהם–[14] «15» ונח [16]–ודורו ג׳
מעשיהם ומחשבותיהם–[16] ודור המבול [14]–מעשיהם ומחשבותיהם–[14].
ושם ודורו [14]–מעשיהם ומחשבותיהם–[14]. נמרוד ודור הפלגה [17]–(ודורו)
מעשיהם ומחשבותיהם–[17]. אברהם ודורו [14]–מעשיהם ומחשבותיהם–[14].
יצחק ודורו [14]–מעשיהם ומחשבותיהם–[14]. [18]–ישמעאל ודורו מעשיהם
ומחשבותיהם–[18]. יעקב ודורו [14]–ומעשיה[ם] ומחשבותיה[ם]–[14]. יוסף
ודורו [14]–מעשיהם ומחשבותיהם–[14] שבטים ודור(ו)ן[19] [20]–ומעשיהם
ומחשבותיהם–[20]. עמרם ודורו [20]–מעשיהם ומחשבותיהם–[20]. משה
ודורו [20]–מעשיהם ומחשבותיהם–[20] ∴ אהרון «21» ומרים «22» [23]–מעשיהם ד׳
ומפעלותיהן–[23] [24]–נשיאים וזקנים מעשיהם ופעולותיהם. יהושע ודורו
מעשיהם ומפעלותיה[ם]. שופטים ודורן מעשיהם ומפעלותיהן–[24]. עלי
[23]–ודורו מעשיהם ופעולותיהם–[23]. [25]–פנחס (מעשיהם) ומפעל[ותיו]–[25]
[מעשיו]
אלקנה [23]–ודורו מעשיהם ומפעלותיהן–[23] שמואל [23]–ודורו מעשיהם
ומפעל–[23] «26» מלכי יהודה [23]–ודורן מעשיהם ומפעלותיהן. מלכי
ישראל [23]–ודורן מעשיהם ומפעל–[23]. מלכי אומות העולם [23]–מעשיהם
ומפעל–[23]. «27» נשיאי ישראל [23]–מעשיהם ומפעלותיהן–[23]. נשיאי

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11 וסורקיהם ע *l.* 11a ופקידיהם ע *l.* 12–12 ועוזריהם וחסידיהם ונגידיהם והוריהם
וחכמיהם וראשי מדרשים ע 13–13 לי׳ ב ע 14–14 ומחשבותיהם ומעשיהם «15» ע ∞
מתושלח ודורו ומחשבותיהם ומעשיהם 16–16 לי׳ ב ע 17–17 לי׳ ב ע 18–18 לי׳ ב ע
19 ודורן ע 20–20 ומחשבותיהם ומעשיהם ע «21» ע ∞ ודורו מחשבותיהם ומעשיהם
«22» ע ∞ ודורה 23–23 וגו׳ ע 24–24 לי׳ ב ע 25–25 לי׳ ב ע «26» ע ∞ שאול
וגו׳ דוד וגו׳ שלמה וגו׳ «27» ע ∞ רוזני ישראל וגו׳ אלופי ישראל וגו׳ אלופי אומות
העולם וגו׳ עשירי ישראל וגו׳ עשירי אומות העולם וגו׳ חכמי ישראל וגו׳

היאך[47] אני יכול «48» להושיע את ימיני הגדולה «49» במפלת[50] על ידם ∴
ט׳ באותה שעה קורא אותי [51]–מטטרון ואמר לי–[51] עבדי. טול אתה[52]
את הספרים וקרא את מעשיהם הר(ו)עים. מיד נוטל אני את הספרים
וקורא את מעשיהם ונמצא׳ [52]α ל׳ו כריתות לכל רשע ורשע [53]–כ׳ב ל׳ו
כריתות שעבר כל רשע ורשע כ׳ז וכן כל רשע ורשע–[53] על כל
אותיות שבתורה[54]. שנאמר ((דניאל ט׳ י׳א)) וכל ישראל עברו את
תורתך. על תורתך לא נאמר אלא את[55] תורתך. שעברו [56]–מא׳
י׳ ועד ת׳–[56] על מ׳[57] כריתות בכל אות ואות ∴ מיד בוכה[58] אברהם «59»
יצחק «59» יעקב «59» [ואח״כ אומר להם הקב״ה. אברהם אוהבי.
יצחק בחירי ויעקב] בכורי. עכשיו היאך[60] אני[61] יכול להושיען מבין
אומות העולם. ומיד «62» מיכאל שרן של ישראל צווח ובוכה בקול
גדול ואומר[63] ((תהלים י׳א)) למה ה׳ תעמוד ברחוק.

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47 והיאך ע «48» ע∞ להושיע את בני מבין האומות ולגלות מלכותי בעולם לעיני הגוים
«49» ע∞ נופלת 50 ומפלת ע 51–51 ואומר לי מטטרון ע 52 לי׳ ב ע 52α = ונמצאין
53–53 ועוד שעברו ע. להקר׳ כמו כן 54 של תורה ע 55 לי׳ ב ע 56–56 מאל״ף
ועד תי״ת [ז = תיו] 57 שלשים ושש ע 58 בכה ע «59» ע∞ בפני עצמו
60 לי׳ ב ע 61 איני ע «62» ע∞ בא 63 כמה שנאמר ע

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פרק מ׳ה

ה׳ א׳ר ישמעאל. אמר לי מטטרון ∴ בא ואראך פרגוד של מקום שה׳[1]
פרוש[ה][2] לפני ה[ק]ב״ה. שכל דורי דורות שבעולם[3] וכל מעשיהם[4]
ב׳ בין שעשו ובין שעושים עד סוף כל הדורות חקוקים בו ∴ והלכתי
והראני [ב]אצבעות[5] ידיו (ו)כאב[6] שמורה[7] [8]–לבנו. דור ודור–[8]
וראשיהם ד״ד[9] ורעהי׳[10] ד״ד ושומריהם. ד״ד ונוגשיהם ד״ד

מ׳ה

1 שהיא ע 2 פרוסה ע 3 העולם ע 4 מעשי דורות העולם ע 5 באצבעות ע
6 כאב ע להק׳ 7 שהורה ע 8–8 לבנו אותיות של תורה וראיתי דור ודור ורוזניהם
דור ודור ע 9 לי׳ ב ע 10 = ורועיהם ע

מצוה (לו)[55] [לא] [ידע דבר] «56» רע ((קהלת ח׳ ד׳ וה׳)) «57» ואומר ((תהלים ק״ד)) מה רבו מעשיך ה׳ «58»:

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55 לא ע MT «56» ע MT ידע דבר «57» ע ונו׳ «58» ע ואומר מה גדלו מעשיך ה׳

פרק מ״ו

א״ר ישמעאל. אמר לי מטטרון. «0» ריוחן[1] של כוכבים[2]–שעומדים ברקיע בכל–[2] לילה ולילה בזעמו[3] של מקום. והיכן הם הולכים והיכן הם עומדים. הלכתי אצלו ותפשני בידו[4] והראני את כולן באצבעות ידיו. והם עומדים[5] בניצוצות[6] שלהבת סביבות[7] מרכבותו[8] של מקום. מה עשה מטטרון. «9» באותה שעה הכה כפו אל כפו והפריד[10] את כולן ממקומם. מיד פרחו «11» בכנפי שלהבת ועלו[12] ונסו[13] בד׳ רוחות כסא המרכבה. והיגיד «14» [15]–שמו׳ של כל א׳ וא׳–[15] שנאמר ((תהלים קמ״ז ד׳)) מונה מספר לכוכבים [16]–כולם בשם–[16] יקרא. מלמד שהניח הקב״ה [17]–שם לכל א׳ וא׳–[17]. וכלם נכנסים «18» במנין ר׳ מטטיאל המלאך לרקיע[19] השמים לשמש את העולם ויוצאים במי[ני]ן[20] להלם את הקב״ה בשירות[21] ובתשבחות כע״ש ((תהלים י״ט ב׳)) השמים מספרים כבוד אל «22». לעתיד לבא חוזר[23] הקב״ה [24]–ובוראם חדשים–[24] שנאמר ((איכה ג׳ כ״ג)) חדשים לבקרים «25». והן[26] פותחין את פיהם ואומרים שירה. ומה השירה[27] שהם[28] אומרים. «29» ((תהלים ח׳ ד׳ ו׳)) כי אראה שמיך «30»:

מ״ו

«0» ע בא ואראך 1 רוחן ע 2–2 שעמוקים ברקיע וכל 3 באמו ע [באומר OM] ?: 4 באימתו 4 לי׳ ב ע 5 לי׳ ב ע 6 בניצוצי ע 7 לי׳ ב ע 8 מרכבותיו ע «9» ע טש״ה 10 והפריח ע «11» ע ממקומן 12 וגלו ע 13 וכסו ע «14» ע לי 15–15 כל אחת ואחת את שמותם ואת כנוים ע 16–16 לכולם שמות ע MT 17–17 לכל כוכב וכוכב שם ע «18» ע על ידי 19 ברקיע ע 20 במנין ע 21 בשירים ע «22» ע ומעשה ידיו מגיד הרקיע 23 לי׳ ב ע 24–24 ועוזרן ע «25» ע רבה אמונתיך 26 אין ע 27 שירה ע 28 לי׳ ב ע «29» ע שנאמר «30» ע ונו׳

אומות העולם [23]מעשיהם ומפעל׳[23]. ראשי ישיבות ישראל [23]מעשיהם
ומפעל׳[23]. ראשי א״ה [23](ודורן) מעשיהן ומפעל׳[23]. [28]רוזני ישראל
(ודורן) מעשיהן ומפעל׳. אלופי ישראל (ודורן) מעשיהם ומפעלותיהן.
אלופי א״ה (ודורן) מעשיהם ומפעלותיהן[28]. אנשי [29]השם בישראל[29]
[23](ודורן) מעשיהם ומפעלותיהן[23] «30» דייני ישראל [23](ודורן) מעשיהם
ופעולותיהן[23] דייני או״ה [23](ודורן) מעשיהם ומפעלותיהן[23] מלמד
תינוקות בישראל[31] [23](ודורן) מע׳ ומפעל׳[23] מלמדי תינוקות באו״ה[32]
[33](ודורן) מעש׳ ומפעל׳[33] מליצי ישראל [33](ודורן) מעשיהן
ומפעלותיהן[33] מליצי או״ה[34] [33](ודורן) מעשיהם ומפעל׳[33] וכל[35] נביאי
ישראל [33](ודורן) מעשיהם ומפעלותיהן[33] וכל[35] נביאי או״ה[36] [33](ודורן)
ה׳ מעשיהם ומפעלותיהן[33]. וכל קרב ומלחמות[37] [39]שעושין אומות
[העולם]
(ישראל)[38] בעם ישראל[39] בימי מלכותם וראיתי משיח בן יוסף ודורו
[40]ומעשיהם ומפעלותיהן[40] שעושין עם[41] או״ה. וראיתי משיח בן דוד
ודורו וכל [42]קרבות ומלחמות ומעשיהם[42] ומפעלותיהם שעושים[43]
עם ישראל בין לטובה בין לרעה. וראיתי כל קרבות ומלחמות שגוג
ומגוג עושים [44]עם ישראל[44] לימות המשיח. וכל מה שהקב״ה
ו׳ עושה עמהם לעתיד לבא. ושאר[45] כל[46] פרנסי הדור וכל מעשה
הדור בין שבישראל בין שבאו״ה. בין שנעשו[47] בין [48]שעתידין
להעשות לעתיד[48] עד דורי דורות עד סוף «49» חקוקים (ש)בפרגוד[50]
[ולבסוף שראיתי]
של מקום. ואני ראיתי בעיני את כולן [51][ולכסות שראיה][51] פתחתי
פי ואמרתי בשבחו של מקום: כאשר[52] דבר מלך[53] שלטון «54» שומר

[28–28] לי׳ ב ע [הרי ב׳ «27»] [29–29] שם ישראל ע «30» ע״ס אנשי שם אומות העולם וגו׳
[31] ישראל ע. [32] של אומות העולם ע [33–33] וגו׳ ע [34] אומות ע [35] לי׳ ב ע
[36] אומות ע [37] ומלחמה ע ל׳ [38] להקר׳: ׳העולם׳ [39–39] שאומות העולם עושים
עם ישראל ע [40–40] וכל מעשיהם ע [41] שם ע [42–42] קרב ומלחמת מעשיהם ע
[43] שהן עושין ע [44–44] לי׳ ב ע [45] ושם ע [46] לי׳ ב ע [47] שעשו ע [48–48] שעושין
לעתיד לבא ע «49» ע״ס כולם [50] על פרגוד ע [51–51] ולבסוף שראיתי ע
[52] באשר ע [= MT] [53] המלך ע «54» ע״ס וגו׳

מיני זיו מאורות מבהיקות[4] ממנ׳[5] שבה נבראו תתקנ׳ה רקיעים.
שאפ׳[5a] שרפים ואופנים אינם (ראשים[רשאים])[5b] «(6)» בה עד שיגיע[7] יום הישועה[8]
«(8a)» לבא ∴ והלכתי אצלו ותפסני בידו והעלני בכנפיו והראני [אותה] ב׳
בכל[9] מיני שבח רנה ותהלה שאין פה יכול לומר שבחה ואין עין
יכולה להסתכל בה. מפני רוב[10] רבותה ותושבחת(ה[א])[11] ויקרה[12]
וכבודה ותפארתה ∴ [13]–ולא עוד–[13] אלא שכל נשמתן של צדיקים ג׳
שהם זוכים ורואים בשמחתה של ירושלם הן עומדות אצלה ומקלסות
לפניה ומבקשות רחמים מלפניה ואומרות[14] ג׳ פעמים בכל יום. עורי
עורי לבשי עוז זרוע [ה׳][15] ((ישעיה כ׳א ט׳)) וכע״ש[16] [שם ס׳ג י׳ב]
מוליך לימין משה זרועות[17] תפארתו ∴ באותה שעה היתה בוכה ד׳
ימינו של מקום [ומושבות][18] ויוצאות ה׳ נהרות של דמעות מחמשה
אצבעותיה. ונופל[ו]ת[19] לתוך הים[20] הגדול ומרעישו[ת] [את][21] העולם
כולו[22] בע״ש ((ישעיה כ׳ד י׳ט)) רועה[23] התרועעה הארץ[24]. פור התפוררה
ארץ [26]–מוט התמוטטה [ארץ][25] [26]–נוע תנוע ארץ כשכור והתנודדה
כמלונה. «(27)» ה׳ פעמים כנגד ה׳ אצבעותיה של ימינו הגדולה ∴
וכשרואה הקב״ה שאין צדיק בדור ואין חסיד בארץ ואין צדקה ה׳
בידי אדם ואין איש כמשה ואין מפגיע כשמואל שיבקש[28] רחמים
מלפני המקום על התשועה [29]–ועל הגאולה ועל מלכותו שתגלה
בעולם כולו ועל ימינו הגדולה–[29] שיחזיר אותה לפני׳[30] לעשות בה
תשועה גדולה[31] לישראל ∴ מיד זוכר הקב״ה צדקתו [32]–וזכותו ורחמי׳–[32] ו׳
וחסדיו[33] של עצמו. ומושיע לעצמו את זרועו הגדולה ותסמוך לו «(34)»

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[4] מובהקות ע [5] = ממנה ע [5a] = שאפאילו [5b] = רשים. ע: רשאים *cum prob. l.*
«(6)» ע לחסתכל [7] הגעת [8] תשועה ע «(8a)» ע לעתיד [9] וכל ע [10] לי׳ ב ע
[11] תושבחתה ע להק׳ [12] ויקרא ע [13–13] לי׳ ב ע [14] ואומרין ע [15] (בצע
בכ״י) להק׳ כמו למעלה [16] וכענין ע [17] זרוע ע להק׳ [18] (בצע בכ״י) ע: ומושבות
[19] ונופלות ע [20] ים ע [21] (בצע בכ״י) [22] לי׳ ב ע [23] רוע ע להק׳: רֹעָה
[24] ארץ ע להק׳ ׳הארץ׳ [25] (בצע בכ״י) [26–26] לי׳ ב ע «(27)» ע הרי [28] שבקש ע
[29–29] לי׳ ב ע [30] לפניו ע [31] לי׳ ב ע [32–32] לי׳ ב ע [33] וחסדו ורחמיו ע «(34)» ע כל

פרק מ׳ז

א׳ר ישמעאל. אמר לי מטטרון ∴ בא ואראך נשמתן [1]–של מלאכים–[1] ורוחן של [(2)][משרתים] שגופן נשרפים באשו[3] של מקום [4]–שהיא יוצאה–[4] מאצבעו קטנה והם נעשים גחלים של אש בתוך נהר[5] דינור ורוחן ונשמתן היו עומדים אחורי השכינה ∴ כל זמן שמלאכי השרת אומר׳ שירה שלא בזמנו[6] ושלא כראוי [(7)] בהוגן (הרוחן)[8] [הרי הן] נשרפים ונלהטים[9] באש של קוניהם ובלהב של בוראיהם במקומות[10] רוח[11] סערה ומנשבת[12] עליהם ומושכת[13] אותם לנהר דינור ונעשים שם [14]–הרים הרים–[14] של גחלים[15]. ורוחן ונשמתן חוזרות[16] לבראם ועומדות[17] כלם אחרי[18] קוניהם ∴ והלכתי [(19)] [אצלו] ותפשני בידו והרא(י)ני[20] את כולם נשמתן של מלאכים ורוחם של משרתים שהם עומדות אחורי[21] השכינה [22]–על(כדי)[כנפי]–[22] סערה וחומות של אש מוקפות[23] להם ∴ באותה שעה פתח לי מטטרון שערי חומות של אש שהן עומדות בתוכן אחורי[24] השכינה. מיד[25] נשאתי את עיני וראיתי אותן שכל[26] א׳ וא׳ דמותן כמלאכים[27] וכנפיהם כעוף מעשה שלהבת מפעלות אש יוקדות[28]. באותה שעה פתחתי את פי בשבחו של מקום ואמרתי [29]–גדולים מעשיך ה׳–[29] ((תהלים צ׳ב ו׳ עם קי׳א ב׳)):

מ׳ז

[1–1] לי׳ ב ע [(2)] ע∞ משרתים. להק׳ [3] מאשו ע [4–4] שהן יוצאין ע [5] לי׳ ב ע
[6] בזמנה ע [(7)] ע∞ וכל [8] לי׳ ב ע Z: הרי הן s. גופיהן [9] ולוהטין ע [10] במקומן ע
[11] ורוח ע [12] מנשבת ע [13] ומשלכת ע [14–14] הרי הרים ע [15] גחלת ע
[16] חוזרת ע [17] ועומדין ע [18] אחר ע [19] ע∞ אצלו [20] והראני ע [21] אחרי ע
[22–22] להק׳ ״על כנפי״. מיד עברה ע [23] מקיפות ע [24] אחרי ע [25] ומיד ע
[26] של כל ע [27] של מלאכים ע [28] יוקדת ע [29–29] גדולים מעשי ה׳ וגו׳ ע
(תהלים צ׳ב ו׳)

∘ ∘ ∘

פרק מ׳ח A

א׳ר ישמעאל. אמר לי מטטרון ∴ בא ואראך[1] את[2] ימינו של מקום שהיא נשלחת לאחור .....[(2a)] מפני חורבן [3]–בית הקדש–[3] שכל

מ׳ח A

[1] וראה ע [2] יד ע [(2a)] בצע בכ׳ [3–3] בהמ״ק ע

הגוים[73] וראו כל אפסי ארץ את ישועות[74] אלהינו. ואומר[75] ((דברים ל״ב י״ב)) ה׳ בדד ינחנו ואין עמו אל נכר «(76)» ((זכריה י״ד ט׳)) והיה ה׳ למלך על כל הארץ.

[73] כל העמים ע. ׳כל הגוים׳ להק׳ [74] להק׳ ״ישועת״ MT [75] לי׳ ב ע «(76)» ע ∞ ונאמר

○ ○ ○

פרק מ״ח B

[כ]:

ח׳ אלו שבעים ושתים שמות כתובים על לבו
של הקב״ה. צץ · צדק · צחיאל · צור · צבי ·
צדיק · סעף · סחן · צבאות · שדי · אלהים ·
יהוה · צח · דגול · ואדום · סססאא · איוא ·
איא · אהו · הב · יה · הו · ווו · צצץ · פפף ·
נן · הה · חי · חי · רוכב ערבות · יה · הה · וה ·
ממם · ננן · הוו · יה · יהה · חפץ · הצץ · אי ·
וא · צעא · זא · אעא · קקק · קשר · בו · זך ·
גינור · גינוריא · יא · יוד · אלף · האן · פאף ·
ראו · יין · יין · בבב · דדד · טטט · ככך · כלל ·
סים · אתתא · בשכמלו · נשתלם בעד מלך
העולם · ברח · לבא · בנלך · ואעי · [1]

[1] [הכא סוף פרק הזה לפי כ ולאחר׳ הזאת פרק מ״ח C]

[א וזחעפ]:

«(1)» אלו שמותיו של ח׳
הקב״ה שהם יוצאים
בכמה כתרים של אש
«(2)» בכמה כתרים של
שלהבת[3] «(4)» בכמה
כתרים של חשמל
בכמה כתרים של
ברק[5] [6]–מלפני כסא
הכבוד–[6] ועמהם אלף
«(7)» מאות[8] גבורה נוהגים
אותן כמלך «(9)» בכבוד[10]
ובעמוד[11] אש וענן[12]
ועמודי[13] להבה

ט׳ח B

«(1)» זחפ ∞ ע׳ שמות יש לו להקב״ה בפירוש ושאר שלא בפירוש אין להם חקר ואין להם מספר. ואלו הם [כאן היו כתובים כ׳ב שמות ע״ד א״ב של אלבם וכ״ב שמות ע״ד א״ב של את בש. וכ׳ב שמות ע״ד תש רק׳. זח ∞: ׳ולא רציגו להדפיס׳ שמא ח״ו אינם כתובים כראוי או שמא ח״ו ישתמש בהם אדם שאינו הגון וגמצא מחריב כל העולם. וזה היה ח״ו מעט התועלת ורבה הנזקים «(2)» ע ∞ בכמה כתרים של צדק

[3] להבה זח «(4)» זח ∞ בכמה כתרים של בזק [5] בזק [זח]ע [6–6] לי׳ ב ע

«(7)» ע ∞ מחנות שכינה וריבי. זח ∞ מחנות של שכינה ורבי רבבות [8] צבאות זחע

«(9)» זח ∞ ברעד ברתת באימה וזיעה בהדר בהוד ויראה בפחד בגודל ביקר ובחוסן בבינה ודיעה זח. ע ∞ ביקר ובחוסן ברוב רגה ורגן [10] וכבוד ∞

[11] ובעמודי ע [12] לי׳ ב זחע [13] ובעמודי ע

צדקתו כע״ש ((ישעיה לכ״ט ט״ז)) וירא כי אין איש. במשה שה׳[35]
מבקש רחמים כמה פעמים במדבר על ישראל וביט(ו)ל[36] את הגזירה[37]
מעליהם[38]. וישתומם[39] כי[40] אין מפגיע. כשמואל שפגע בה[ק]ב׳[ה] וקרא
אליו[41]. ועונה[42] לו ועשה לו הקב״ה רצונו אפילו[43] שלא כראוי.
ז׳ כע״ש ((שמואל א׳ י״ב י״ז)) הלא קציר חטים היום אקרא אל יי׳ ∴ ולא
עוד אלא שנזדווג לו[44]–למשה בכל מקום–[44] שנאמר ((תהלים צ״ט ו׳)) משה
ואהרון בכהניו «45»–[46]ועוד אמ[ר] [ה]כתוב–[46] ((ירמיהו ט״ו א׳)) אם יעמוד
ח׳ משה ושמואל לפני ((ובישעיהו ס״ג ה׳)) ותושע לי זרועי ∴ אמר[47]
הקב״ה באותה שעה. עד מתי[48] אצפה לבני אדם[49] לעשות (בצדקתה[בצדקתם])[50]
תשועה (כ[ל])זרועי[51]. אני בשבילי ובשביל[52]–זכותי וצדקתי–[52] אושיע את
זרועי ואציל בה[53] [את] בני מבין (ה)אומות[54] העולם. שנאמר ((ישעיה מ״ח
ט׳ י״א)) ולמעני[55] אעשה. כי איך יחל[56] ∴ באותה שעה מגלה הקב״ה
את[57] זרועו הגדולה ומראה להם[58] לאומות העולם, שאורכה כאורכ(ה[ו])[59]
של עולם «60» ורחבה כרוחב[ו][61] של עולם ותאר זיווה[62]–כזיו אור–[62]
י״ השמש בגבור׳[63] בתקופ(ו)ת[64] תמוז ∴ מיד ישראל נגאלים[65]–מבין
אומות העולם–[65] ונראה להם משיח[66]–שיעלה אותם–[66] לירושלם
בשמחה רבה[67]. ולא עוד אלא אוכלין[68]–ושותין שמנצחין–[68] מלכות
[69]–משיח בית דוד בד׳–[69] רוחות העולם. ואין אומות העולם יכולין[70]
עמהם. «71» שנאמר ((ישעיה נ״ב י׳)) חשף ה׳[72]–את זרוע(ו)–[72] קדשו לעיני

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35 = שהיה ע 36 ובטל ע 37 הגזרות ע 38 מעל ישראל ע 39 לי׳ ב ע
40 וכי ע 41 לי׳ ב ע 42 וענה ע 43 שאפילו ע 44–44 למשה ע «45» ע∞ושמואל
בקוראי שמו וגו׳ 46–46 ואומר ע 47 אומר ע 48 אימתי ע 49 לי׳ ב ע
50 כצדקתן ע 51 לזרועי ע 52–52 צדקתי וזכותי ע 53 את ע 54 אומות ע
להקר׳ כמו כן 55 למעני ע. לחקר׳ ״למעני למעני״ MT 56 איחל ע 57 בעולם ע
58 לה ע 59 כארכו ע להק׳ «60» ע∞מסוף העולם ועד סופו 61 כרחבו ע להק׳
62–62 כזוהר ע 63 בגבורתו ע 64 בתקופת ע להק׳ 65–65 מביניהם ע 66–66 שיעל
אותן ע 67 לי׳ ב ע 68–68 לי׳ ב ע 69–69 ישראל עם משיח מארבע ע
70 אוכלין ע «71» ע∞זה 72–72 זרוע ע Z: את זרוע MT

[כ]

(ז) ושל מטה ∴ ומסרתי לו חכמה
ובינה יותר מכל המלאכים וקראתי
שמו יה קטן ששמו בגימטריא
ע״א. וסדרתי לו כל מעשה
בראשית ועשיתי לו גבורה יותר
מכל מלאכי השרת. שלום רב
לאוהבי. [סוף]

למ[2]

(ג) פקדתיו על כל אצרות שיש לי
בכל דקיע ורקיע ומפתחי כל א׳
(ד) וא׳ מסרתי בידו ∴ ועשיתיו משרת
לכסא כבודי לכלכל ולסדר חיות
הקדש לקשר כתרים להלבישם
הוד והדר. להכין להם מושב
בשבתו על כסאו לרבות כבודו
במרום ·

[א(זחפ)]

ותרועה[13] [14]–לשמי מרום–[14].
שנאמר. עלה אלהים בתרועה
י״י בקול שופר ((תהלים מ״ז ו׳)) ∴
ולקחתיו[15]. לחנוך בן ירד מביניהם ב׳
והעליתיו בקול שופר ותרועה[16]
[14]–לשמי מרום–[14] להיות לי לעד
עם[17] «[18]» חיות שבמרכבה לע״ה ∴
פקדתיו על כל גנזים ואוצרות שיש ג׳
לי בכל רקיע ורקיע ומפתחי
(ש)כל[19] א׳ וא׳ [ם] משרתים[20] בידו ∴
[21]–ושר על כל השרים–[21] עשיתיו[22] ד׳
משרת לכסא [24a]–(–[23]הכבוד
[ושמתיו על] היכל[י]–[23] ערבות
לפתוח לי[24] דלתותיהן וכסא)–[24a]
הכבוד לסלסל ולסדר חיות הקדש
[25]–קשרים בראשם–[25] ואופני הדר
לכתור להם עוז וכבוד. וכרובי
הוד להלבשם «[26]»...[הדר] ובזיקי[27]
זוהר להזהירם[28] זיו זוהר שרפי
להבה לעטופם[29] גאוה והשמלי

שעורו של כסא. ע׳ אלף פרסא׳ של אש
ומסרתי לו שבעי׳ מלאכים כנגד ע׳ שמות
הסובבים את הכסא והפקדתי לו כל פמליא
של מעלה ומסרתי לו חכמה ובינה יותר
ממלאכי השרת וקראתי שמו י״וד ה״א
וא״ו ה״א הקטן וסדרתי לו כל סדרי בראשית
ועשיתי לו גדולה יותר מכל פמליא שלי ○○○

[2] לראש הדברים האלו אית בלמ: בא״ב
דר׳ עקיבה מסר למטטרון הוא חנוך בן
ירד כל גנזים. פקדתיו וגו׳

[13] ובתרועה ז [14–14] למרום זח [15] לקחתיו ח
[16] ובתרועה זח [17] עד חפ «[18]» זחפ∞ד׳
[19] כל ח [20] מסרתי חז [21–21] ושמתיו
שר על כל השרים זח [22] ועשיתיו זח
[23–23] כבוד היכלי זח [24] לו זח *om.* [24a–24a]
addit. [25–25] לקשר בראשם כתרים זח
ולחקר׳ כמו כן «[26]» בצע בכ״י זח∞
׳הדר׳ להק׳ [27] וזיקי זח [28] להזכירם זח
[29] להתעטפם ח. להתעטפ׳ ז

[א(זחפע)]

ג׳ ובברקי[14] אור ובמראה חשמל ∴ ונותנים להם כבוד ועונים[15] וקראים לפניהם ק׳ק׳ק «16» וגוללין[17] אותן בכל רקיע «18» כבני מל(א)כים[19] אדירים ונכבדים וכשמחזירין אותן (בכל׳[20]) אל מקומם[21] כסא הכבוד[22] כל חיות[23] שבמרכבה פותחין את פיהם בשבח בכבוד[24] שמו של הקב״ה «25» בשבמל״ו «26»

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14 נותנין כברקים ע. וברק ואורם כבריקי אור זח 15 ועוז זחע «16» זח∞ שנאמר וקרא זה אל זה ואמר ק׳ק׳ק׳ 17 גוללים ע. וממלאין ח «18» זחע∞ ורקיע שבמרום 19 מלכים זח להקר׳ 20 corr. לי׳ ב זחע 21 מקום זחע 22 כבוד ז 23 החיות ע 24 כבוד זח «25» ז∞ ואומרים «26» ע∞ ואותם שמות של הקב״ה שלא בפירוש אין להם חקר ומספר ואלו הם אדירירו״ן ק׳ק׳ק׳ כתבתי במקום אחר. כפתבי״ב הוא י״ה שם הגדול במקום אחר כתובין. [אלף אלפין וגו׳]

○ ○ ○

פרק מ׳ח C

[כ]:[1] [א(זחפע)]:

(ח) אחזתיו ולקחתיו ופקדתיו. זהו חנוך בן ירד ששמו מטטרון ∴ (ג) (ה) ונטלתיו מבני אדם · ועשיתי לו כסא כנגד כסאי. וכמה שיעורו של אותו כסא. שבעים אלף (ט) פרסאות של אש ∴ מסרתי לו שבעים מלאכים כנגד אומות והפקדתי לו כל פמליא של מעלה

אלף «1» אמר[2] הקב״ה[4–4] איברתיו[3] ח׳ לקחתיו פקדתיו[4] למטטרון עֶבֶד[5] שהוא א׳[6] מכל בני מרומים כולן[7] אברתיו[8] בדורו של אדם הראשון. וכיון [9]–שנסתכלתי באנשי–[9] דור המבול שהן מקולקלין[10] ובא׳[11] סילקתי שכינתי מביניהם והעליתיה[12] בקול שופר

מ׳ח C

1 אחר נוטח׳ כ בפרק מח B (שמותיו של הקב״ה).

ודא איתי מה שנמצא במערכת האלהות דף קט״ז עד קי״ט: אמר בהגדה בחנוך. הפך בשרו ללפידי אש ואמר בו אחזתיו לקחתיו מבני אדם אידרתיו פקדתיו זה חנוך בן ירד ששמו כשם רבו. לקחתיו מבני אדם ועשיתי לו כסא ككסאי. וכמה

«1» ע∞ אלפון 2 לי׳ ב ע 3 אי״ב ע 4–4 ״איברתיו ״לקחתיו ״פקדתיו זח 5 עבדי זחע 6 א׳ א׳ זח. אחד מיוחד ע 7 לי׳ ב ע. סוף ע בבית המדרש 8 איברתיו זח* (במערכת האלהות: אידרתיו)

9–9 שהסתכלתי בבני זח 10 מקלקלים זח 11 לתק׳ (ו)באתי. אבל זח: ובאים 12 ועליתי זח

* זח מהכי בכל מקום כ״ד זחפלמ יפרס פ לבדו

[א(זחפלמ)]

וסוד הודעתיו ביושר[59]׃ קבעתי כסאו בפתח היכלי «60» שיש[61] לעשות ט׳
דין בכל[62] פמליא[63]–של (ב)מרום–[63] וכל שר ושר העמדתי לנגדו ליטול
ממנו[64] רשות [לעשות][65] לו רצונו[66]׃ ע׳ שמות נטלת׳ משמותי[67] ט׳
וקראתי׳ בהן לרבות לו כבוד «68» ע׳ שרים נתתי[69] [בידו][70] להפקד[71]
להם בכל לשון[72]–פקודי דברי–[72]

[למ] [א(זחפ)]

ט׳ ולהשפיל גאים עדי ארץ ולהשפיל[73]–[בדברו גאים עדי
ולהגביה שפלים עד מרום׳׳[74] ארץ ולהגביה]–[73] בשיח שפתיו
ולהכות מלכים׳׳[74] ולהכניע [שפלים] «78»[79]–עד מרום–[79] להכות
רוזנים׳׳[74] ולהקים מלכים [מלכים][80] בדברתו[81] להסיר
ורוזנים׳׳[74] «75» והוא מהשנא מלכים ממסלותם[82]. להקים רוזנים
עדנייא וזמנייא מהעדי[ה][76] מלכין על ממשלתם. שנאמר ((דניאל ב׳
ומהקם מלכין יהב חכמת[א][76] כ׳א)) והוא מהשנא עדניא וזמניא.
לחכימ[ין][76] ומנדע[א][76] לידעי «83» ליתן חכמה לכל[84]–חכמי
בינה. והפקדתיו לגלות רזים העולם–[84] ובינה [ו]מנדעא[85]
ולהורות דין משפט׳׳[74]׃ «77» לנבוני[למבינ׳][86] מדע שנאמר ((דניאל שם))
י׳ כן יהיה דברי אשר יצא מפי. «87»ומנדעא לי(ו)דעי[88] בינה. לגלות
לא ישוב אלי רקם כי אם להם רזי דברי להורות להם גזרת

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59 כאשר זח «60» זחלמ ∞ מבחוץ 61 לישב ו- זחלמ *l.* ?: לשבת עליו ו-
62 וכל ז. לי׳ ב ח 63–63 שלי זלמ. שלי שבמרום ח 64 לי׳ ב ז 65 (בצע) ∞
לעשות זחלמ 66 הכא תחלת פרקחדש על פי למ 67 משמי למ «68» למ ∞ ויקר
69 נתתי׳ ז 70 (בצע) בידו זח 71 ליפקוד זח. לפקוד למ 72–72 לי׳ ב למ
73–73 ∞ *cum* למ 74 ׳׳ בכ׳ *omiss. sign.* «75» שנאמר *ins.* 76 ׳מהעדה׳. ׳חכמתא׳.
׳לחכימין׳. ׳ומנדעא׳. «77» זח ∞ שנאמר «78» זח ∞ שפלים. ולהק׳ כמו כן 79–79 למרום זח
80 (בצע) מלכים זח 81 באמרתי זח. ואחרי זאת ∞ : ׳להכניע רוזנים וזדים בדברותי׳
82 ממלכותם ז «83» זח ∞ מהעדה מלכין ומהקם מלכין [MT] 84–84 מלכי עולם זח
85 ומדע זח 86 למביני זח «87» זח ∞ יהב חכמתא לחכימין 88 לידעי זח

למ[2]

(ה) ורום קומתו בתוך כל רמי הקמות
ע׳ אלפים פרסאות. והרביתי
(ו) כבודו כהוד כבודי∴ וזוהר עיניו
(ז) כזיו כסא הכבוד∴ לבושו הוד
והדר

[א(זחפ)]

אורה לאורם[30] נהורא בכל שחר
ושחר. להכין לי מושב בשבתי[31]
על[32]–כסא הכבוד וליקר ולרבות
כבודי במרום עוזי–[32]«32a» ברזי
עליונים וברזי תחתונים∴רוממתי[ו] ה׳
[כלם . רום]
[33]–על(כל–[33]. תרום)[34] קומתו[35]–בכל
ר(ו)מי [הקומות]–[35] ע׳[36] אלפים
פרסאות. גדלתי[37]–כסא[ו]מה(ו)דר
[והרביתי]
כסאי–[37] והרכבתי[38] כבודו מהוד
[כבודי][39]∴ הפכתי בשרו[40]–(אש ו׳
[לאש
וללפידי]
ואלפים) אש–[40] וכל עצמות גופו
[ושמתי מראה]
לגחלי אש (ובמראות)[41] עיניו[42]
כמראה הבזק[43] ואור עפעפיו כאור[44]
לא נעדר. הבהקתי פניו כמו[45] זיו
השמש [וזוהר][46] עיניו כזיו כסא
הכבוד[47]∴ שמתי לבושו «48» הוד ז׳
והדר. וכסות מעילו פאר וגאוה«49».

[א(זחפלמ)]

כליל[49a] כתר מלכות[50] של[51] ת׳ק על ת ק פרסאות[52] ונתתי עליו[53]–מהדרי
ומהודי–[53] ומזיו כבודי ש(מ)על[54] כסא הכבוד. קר[א]תיו[55] [56]–ה׳
הקט(ו)ן–[56] שר הפנים ,ויודע רזים וכל «57» [רז ורז] גליתי לו כאב[58] וכל סוד

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30 להתעזרם זח 31 בשבבתי ח 32–32 כסאי בכבוד ויקר לראות כבודי במרום עוזי זח
«32a» זח ∞ מסרתי לו חכמה ובינה להסתכל 33–33 עליכם זח ל. ? : על כלם 34 רום זח
35–35 (בצע) בתוך כל רמי הקומות זח 36 שבעת זח 37–37 כסאו מהוד כסאי זח
38 והרבתי ח 39 (בצע) כבודי זח להק׳ 40–40 ללפידי אש זח 41 ושמתי זח
42 מראיו זח 43 בזק ח 44 באור פ 45 באור ז. באור ח 46 [בצע] וזוהר זח
47 כבוד ז «48» זח ∞ כבוד «49» זח ∞ ועוז 49a ל. ? וכלילו 50 מלכותו למ
51 לי׳ ב למ 52 פרסה ח 53–53 מהודי ומהדרי זחלמ 54 שעל זחלמ 55 קראתיו
ז. וקראתי למ 56–56 בשמי ידו״ד הקטן זח. בשמי יי הקטן למ «57» זח ∞ רז ורז
58 באתכ זח. כאהוב למ

פרק מ׳ח C

[א(זחפלמ)]

((ישעיהו ב׳ח ט׳)) ואת מי יורה דעה ואת מי יבין שמועות[114]. גמולי מחלב עתיקים[115] משדים:

[114] שמועה זחלמ MT [115] עתיקי זחלמ MT

○—○—○—○

פרק מ׳ח D

[למ] [א(זחפ)]

ח׳ ושבעים שמות יש ע׳ שמות יש לו למטטרון שנטל ה[ק]ב״ה ח׳
למטטרון״ נער נאמן״ משמו וחניח לו · ואלו הן: [1]–יהואל יה[1] ·
ב׳ י״י הקטן״ ״ ונקרא יהואל[2] · יופיאל[3] · ויופפיאל[4] · ואפפיאל[5] · ומרגזיאל[6] ·
נְגֻנְזָגֵאל מפני שכל גנזי גיפויאל[7] · פעזיאל[8] · עעה[9] · פריאל[10] · טטריאל[11] ·
חכמה מסורין בידו ·· טבכיאל[12] · או[13] · יהוה[14] · דה[15] [2] · והיה[16] · עבד[17] · דבוריאל[18] ·
ג׳ וכולם נפתחו למשה עפעפיאל[19] · ספפיאל[20] · פצפציאל[21] · סניגורוי[22] ·
ע״ה בסיני שלמדו לו מטטרון[23] · סוגדין[24] · אדריגון[25] [3] · אסום[26] · סקפס[27] ·
במ׳ יום כשמטטרון סקטס[28] · מיגון[29] · מיטטון[30] · מוטטרון[31] [3a] · רוספים[32] ·
עומד. תורה בע׳ פנים קינות[33] · חטטיה[34] · דגזיה[35] · פצפיה[36] · אבצכניה[37] ·
של ע׳ לשון. נביאים מזרג[יה][38] · ברד[יה][39] · מכרכך[40] · מצפרד[41] · חשג[יה][42] ·
בע׳ פנים של ע׳* חשב[יה][43] · מטרטטט[44] [4] · בצירים[45] · מיטמון[46] · טיטמון[47] ·
פסקון[48] · צפציה[49] · זרח[50] · זרחיה[51] · אבא[52] · ביה[53] · הבהביה[54] · פלט[55] · פלטיה[56] ·
רברביה[57] · חס[58] · חסיה[59] · טפטפיה[60] · תמתמיה[61] · צהציה[62] · ערעוריה[63] · עלעליה[64] ·
בזרידיה[65] · סתסתכיה[66] · ססריה[67] · רזרזיה[68] · בזרזיה[69] · ערימיה[70] · סבהיה[71] ·
סביבכהיה[72] [5] · סמכס[73] · יהסיה[74] · צצביב(ה)יה[75] · צבכצביה[76] · קלילקליה[77] · כיהההה[78] ·

מ׳ח D

[1–1] שמותיו של מטטרון לא היה נדפסין ב זחפ חוץ מן סגנסגיאל [2] Z. ? דהו

[3] או אזריגון [3a] או מיטטרון [4] או מנרטטט [5] או סביבדהיה

* The text of למ continues on next page.

[למ]

עשה את אשר חפצתי. אעשה לא נאמ׳ אלא עשה מלמד שכל דבר ודבר וכל שיח ושיח שיצא מפי הגבורה עומד מטטרון שר הפנים ועושה הוא בעצמו ומקיים גזרותיו של הקב״ה י׳

[א(זחפ)]

דין משפטי׃ שנאמר ((ישעיה נ״ח י׳א)). כן יהיה דברי אשר יצא מפי. לא ישוב אלי ריקם כי אם עשה [וגו׳] «89»* אעשה לא נאמר כאן[90] [אלא] כי אם עשה. מלמד שכל דבר ודבר וכל שיח ושיח שיוצא מלפני[91] הקב״ה עומד מטטרון ויעשהו[92] ומקיים גזרתו של הקב״ה׃

[א(זחפ)]

י״ח «93» [והצליח את] אש[ר] שלחתיו ((שם)). אצליח[94] לא נאמר אלא והצליח מלמד שכל גזירה וגזירה שיוצאה[95] מלפני[96] הקב״ה על אדם וכיוון שעשה תשובה אין משלחין אותה[97] [98]–אלא על אדם רשע–[98] אחר שנאמר ((משלי י׳א ח׳)) צדיק מצרה נחלץ ויבא רשע תחתיו׃

[א(זחפלמ)[99]]

י״ב [100]–ולא עוד אלא שכל[101] [100–101] יום ויום ישב מטטרון ג׳ שעות [102]–בשמי מרום–[102] וכונס[103] כל אותם «104» עוברין שמתו במעי אמן. ויונקי[105] שדים שמתו על שדי אמן. ותינוקות[106] של בית רבן שמתו על חמש[107] חומשי תורה. ומביא[108] אותן תחת כסא הכבוד ומושיבן כתות כתות וחבורות תבורות ואגודות אגודות סביבות פנים[109] ומלמדם תורה וחכמות[110] ואגדות[111] ושמועות[112] ומסיים להם תורתם[113] שנאמר

«89» זח ∞ את אשר חפצתי וגו׳ [90] לי׳ ב זח [91] מפי זח [92] ועושהו מעצמו זח *l.*
«93» זח ∞ והצליח את *l.* [94] ומצליח זח [95] שיוצא זח [96] מפי זח [97] אותו זח
[98–98] לפורענות לו אלא משלחין אותו לאדם זח [99] פרק חדש ב למ [100–100] בכל למ
[101] שבכל זח [102–102] לי׳ ב למ [103] וכותב למ «104» זח ∞ הנשמות של. למ ∞
השמות של [105] ושל יונקי זחלמ [106] ושל תינוקות זח [107] לי׳ ב זח [108] ואביא ח
[109] פניו זחלמ *l.* ? [110] וחכמה זחלמ [111] ואגדה זח [112] ושמועה זח [113] ספר
תורה זח. ספר תורתו למ * הכי סוף מה C ממש ומה שאחריו אינו אלא הוספות

[לא] [א(זהפ)]

במתנה כולם ותוספות. וכלם נתנו[27] לו למשה במרום[28]
כבראשונה. שנ[אמר] בסיני ∴
((דברים י׳ ד׳)) ויתנם אלו ע׳ שמות מעין שם המפורש ס׳
י״י אלי. ואחר כך שבמרכבה שחקוקים[29] על כסא כבודו[30].
נתקיימה לו. שנ׳ שנטל הקב״ה משמו המפורש והניחם על
((מלאכי ג׳ כ׳ב)) זכרו שמו של מטטרון. ע׳[31] שמות שלו שקורין
תורת משה עבדי וגו׳. בהם [33a]–ממ״ה ב״ה[32] [מלאכי השרת[33]]–[33a]
–סוף ללמ.– בשמי מרום. וכ״ב אותיות[34] שבטבע[ת][35]
אצבעו (נתחתם) [נתחתמו] שבו «36» פיתק׳[37] שרי מלכיות שבמרום[38] [במלכות
בממשלה][38] [ב]רבות ובגדולה. [ו]שבו[39] מתחתמין פיתק׳[40] מלאך
המות ופיתקי של כל אומה ולשון[41] ∴ [אמר][42] מטטרון מש״ה מלאך ו׳
שר התורה ומלאך שר החכמה ומלאך שר התבונה «43» ומלאך שר
המלאכים[44] ומלאך שר הרוזנים, [45]–ומלאך שר הכבוד–[45] ומלאך שר
[46]–הרמים והשרים–[46] והגבוהים רבים ונכבדים שבשמים ובארץ ∴ ה׳ ז׳
אלהי ישראל הוא עד [לי] «47» בדבר הזה[48] כשגליתי[49] רז זה למשה
רגזו[50] עלי כל חיילי מרום שבכל רקיע ורקיע. אמרו לי ∴ מפני מה ס׳
[אתה] מגלה רז זה לבן[51] אדם ילור אשה ובעל[52] זנב[53] ובעל[54] טומאה
«55» ובעל[56] [57]–טיפה סרוחה–[57]. רז שנבראו [בו] שמים וארץ ים ויבשה

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27 נאמרו זח 28 לי׳ ב זח 29 שחקוקה זח 30 הכבוד זח 31 לי׳ ב זח
32 הקב״ה זח 33 (בצע בכ״י) *cum supra ut l.* זח: ומלאכי השרת *l.* מלאכי 33a–33a
השרת את ממ״ה ב״ה 34 חותמות זח 35 שטבע זח *l.*: שבטבעת «36» זח ∞
(נתחתמו) כל סדרי רקיע ערבות ובו מתחתמים 37 פתקי של זח 38 (בצע בכ״י)
cum l. זח *supra ut* 39 ובו זח 40 פתקי של זח 41 ומלכות זח 42 (בצע בכ״י)
אמר זח «43» זח ∞ מלאך שר הכבוד ומלאך שר החיכל 44 המלכים זח 45–45 לי׳
ב זח 46–46 השרים. מלאך שר הרמים ז. הטירים רמים ח «47» זח ∞ לי
48 זה זח 49 שכשגליתי זח 50 רעשו זח 51 לבני זח 52 ובעלי זח 53 מום זח
54 ובעלי זח «55» זח ∞ בעלי דם זיבה 56 ובעלי זח 57–57 טיפות סרוחות זח

[א(זחפ)]

ההיה[79] · וה[80] · והיה[81] · זכיכיה[82] · טוטריסיה[83] · סוריה[84] · זה[85] · פנירחיה[86] · זעזיעה[87] ·
גל רזיא[88] · ממליביה[89] · עטטיא[90] · עמק[91] · קמיה[92] · מכפריה[93] · פרישיה[94] · שפם[95] ·
גביר[96] · גבוריה[97] · גור[98] · גוריה[99] · זיו[100] · אוכבר[101] · יהוה קטן[102] על שם רבו כי שמי
בקרבו [שמות כ׳ג כ׳א] רביביאל[103] · טומיאל[104]–1 סגנסכיאל[105] 6 שר חכמה[7] ·:
[גנזי חכמה מסורין]
ולמה נקרא שמו סגנסיאל[8]. מפני שכל 9–(חכמה מסורה)–9 בידו·: ב׳
וכולם נפתחו בו[10] למשה בסיני[11] עד שלמדו «12» במ׳ יום כשהוא[13] ג׳
עומד [בהר] «14». תורה[15] בע׳ פנים של ע׳ לשון «16». הלכות בע׳ פכים
של ע׳ לשון. 17–שמועות בע׳ פנים של ע׳ לשון. הגדות בע׳ פנים של ע׳
לשון. תוספות בע׳ פנים של ע׳ לשון–17·:. וכיוון 18–שכלו עליו ד׳
לסוף–18 מ׳ יום שכחם[19] כולם בשעה אחת עד שקרא «20» הקב״ה

[למ] [א(זחפ)]

לשון. כתובים בע׳ ליפפ״יה 21–שרה של תורה–21 ונתנו[22] לו
פנים של ע׳ לשון·: למשה במתנה שנאמר ((דברים י׳ד)) ויתנם
ד׳ וכיון שכלו עליו מ׳ יום ה׳ אלי. ואחרי כך נתקיימה לו. ומניין
נשתכחו לו כולן בשעה שנתקיימה לו[23] שנאמר ((מלאכי ג׳ כ׳ב))
אחת קטנה. קרא זכרו תורת משה עבדי. «24» תורת משה[25]
הקב״ה ליפפ״יה שר אלו תורה נביאים כתובים. חקים. אלו
של תורה ונתן לו (ה)הלכות[26] ושמועות. משפטים. אלו הגדות

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6 סגנזגאל זח 7 החכמה זח 8 סגנזגאל זח 9–9 גנזי החבמה כולן מסורין ז. החכמ׳ כולן מסורין ח 10 לי׳ ב זח 11 מסיני זח «12» זח ∞ לו 13 כשהיה זח «14» זח ∞ בהר 15 התורה זח «16» זח ∞ גביאים וכתובים הלכות ואגדות שמועות תוספות וכולם בשבעים פנים של שבעים לשון. גביאים בע׳ פנים של ע׳ לשון כתובים בע׳ פנים של ע׳ לשון 17–17 שמועות ותוספות בע׳ לשון של ע׳ פנים זח 18–18 שעלו לו סוף זח 19 נשתכחו לו זח «20» זח ∞ לו 21–21 שר של התורה זח 22 ונתן זח 23 בידו זח «24» זח ∞ אשר צויתי אותו בחורב אל כל ישראל חקים ומשפטים 25 לי׳ ב זח 26 הלכות זח

הרים וגבעות. נהרות ומעיינות. גיהנם. אש וברד. ג״ע ועץ החיים.
ונוצרו בו אדם וחוה[58] ובהמות[59] וחיות[60] השדה ועוף השמים
ודגי הים «61» ולויתן ורמשים ושקצים שרצי[61a] הים רמשי מדברות.
ותורה[62] וחכמה ודיעה[63] ומחשבה ובינת[64] עליונים ויראת שמים.
ומפני מה אדני[65] מגלה לבשר ודם[66]–הממקום רשות ועוד נטלת
רשות. שמות המפורשות מלפני׳–[66] יוצאות בברקי אש «67» ובחשמלי
ט׳ להבה ∴ ולא נתקרר׳[68] דעתם[69] עד[70]–שנזף בהם–[70] ה[ק]ב״ה והוציאן
[בנזיפה][71] מלפני[72]. [ו]אומר[73] להם. אני רציתי ואני חשקתי ואני
פקדתי ואני מסרתי למטטרון עבד[74] בלבד. שהוא אחד [75]–מבני
י׳ מרומים–[75] ∴ ומטטרון [76]–מוציא אותם–[76] מבית גנזים שלו[77] [78]–ומסר
אותם–[78] למשה ומשה ליהושע ויהושע לזקנים וזקנים לנביאים
ונביאים לאנשי כנסת הגדולה ואנשי כנסת הגדולה לעזרה «79» ועזרה
הסופר להלל הזקן, והלל הזקן לר׳ אבהו ור׳ אבהו לר׳ זירה[80] ור׳
זירה[81] לאנשי אמונות[82] ואנשי אמונות[83] «84» להרהר[85] «86» ולהתרפות
בן [87]–בכל חולה[87a] המרגשת–[87] בעולם. שנאמר ((שמות ט״ו כ״ו)).
ויאמר. אם שמוע תשמע לקול[88] ה׳ אלהיך ו[ה]ישר[89] בעיניו תעשה
והאזנת למצותיו ושמרת כל חקיו. כל המחלה אשר שמתי במצרים
לא אשים עליך. כי אני י״י רופאך. (90–תם ונשלם שבח לאל בורא עולם–90).

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58 לי׳ ב זח 59 ובהמה זח 60 וחית זח «61» ובהמות ∞ זח להק׳ 61a שרפי ז
62 תורה זח 63 דעת זח 64 בית זח 65 אתה זח ? ל. 66–66 זח: ׳אמרתי
להם. מפכי שגתן לי רשות הקב״ה ועוד נטלתי רשות מכסא רם ונשא שכל שמות המפורשות׳
«67» זח ∞ וב[ב]זיקי זוהר 68 נתקררה זח ל. 69 דעתן זח 70–70 שנזפן זח
71 (בצע בכ״י) נוסח׳ כמו זח 72 מלפניו זח 73 ואמר זח 74 עבדי זח 75–75 מכל
בכי מרום זח 76–76 לי׳ ב זח 77 שלי זח 78–78 ומסרו זח «79» זח ∞ הסופר
80 זירא זח 81 דירא זח 82 אמונה זח 83 אמונה «84» זח ∞ לבעלי אמונה
85 להזהר זח «86» זח ∞ בו 87–87 כל החלאים המתרגשות לבא זח 87a ל. ? חלי,
חולי 88 בקול זח 89 והישר זח MT 90–90 לי׳ ב זח

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PART IV

INDEXES

I. INDEX TO THE HEBREW TEXT OF CHH. 3–48 A (EXCLUDING 15 B, 22 BC)

(a) GENERAL INDEX (VOCABULARY)

* = verb † = noun

א

אב 45^{2} אבות 44^{7}
אבד* אבדו 4^{7}
(פיעל) אבדן 4^{4} לאבד 26^{12}
אָבֵל 44^{7}
אבל† אבלו 44^{7}
אבן† 5^{6} 18^{25} 26^{5} אבנים, אבני 12^{3}
22^{13} $25^{6,7}$ 34^{1} 42^{3}
אברך† אבריי 15^{1}
אדיר 19^{1} 20^{1} 22^{1} 26^{1} אדירים 4^{1} 28^{1}
אדיריהם: 45^{2}
אדם 4^{6} 11^{2} 31^{2} 44^{5} $48^{5,8}$ אדם הראשון
5^{1}
אדן אדניהם 38^{1}
אדרת 39^{2}
אהב* 12^{1} 13^{1} אוהבי (שלי) 44^{10}
אהבה† $8^{1,2}$ 12^{1} 13^{1}
אהל† אהלות 29^{2}
אומה† 26^{12} אומות $44^{7,10}$ $45^{4,5,6}$
$48^{8,9,10}$
אופן הלבנה 41^{1} אופן האותיות 41^{4} אופניו
22^{7}
אופן (מלאך) 19^{6} אופנים, אופנייו $6^{2,3,7}$
$25^{5,6}$ 33^{3} 48^{1} אופני 26^{11} 39^{2}
אוצר אוצרות: 10^{6} 37^{2}
אור* (הפעיל) מאירין 26^{11}
אור† 12^{3} 14^{5} 15^{1} 16^{5} 20^{2} 25^{7} $26^{2,4,6,11}$
28^{7} אורות 9^{5} 29^{2} 35^{2}
אורך 18^{25} ארכו 9^{2} 33^{4} 48^{9} ארכה (שלה)
48^{9}
אות 13^{2} 18^{25} 44^{9} אותיות, אותות 13^{1}
41^{1-4} 44^{9}
אזר* 18^{22} אזורי 39^{2}
אחד 5^{6} $17^{2,6,8}$ 19^{1} 20^{1} 21^{1} 22^{1} 25^{1}
26^{1} 40^{4} כל אחד ואחד $25^{6,7}$ $26^{9,10}$
28^{1} $29^{1,2}$ $33^{3,4,5}$ 40^{4} 44^{8} אחת 24^{17}
אחר אחרים 40^{4}
אימה 28^{7} 35^{2} אימתי 16^{2} אימתו 22^{2}
אין 5^{4} 11^{3} 18^{21} 19^{1} 23^{16} $25^{3,4}$ $26^{6,7,11}$
אינו $28^{1,4}$ 30^{1} 33^{4} 40^{3} 44^{7} 5^{4}
18^{19} 26^{12} אינם 14^{5} 24^{11} 29^{2} 48^{1}
איש 48^{5} אנשי השם 45^{4}
אכזרי 4^{3}
אכל* אש אכלה 6^{2} 22^{6} 40^{3} 42^{3}
אוכלת 22^{4} 40^{3} אוכלין 48^{10}
אל (:אלהים) 4^{3}
אלים 14^{1}
אלנביש 34^{1}
אלוף 19^{1} 20^{1} 25^{1} 26^{1} אלופי 45^{4}
אלופיהם 45^{2}
אמיץ 22^{1}
אמר* 3^{4} $44^{2,9}$ 48^{8} אמרתי 3^{1} 4^{1} 45^{6}
לומר 19^{6} 18^{7} 27^{3} 35^{6} 36^{1} 47^{4}
לאמר 10^{3} אומר 27^{3} $44^{8,10}$
אומרים 35^{4} $38^{1,3}$ $39^{1,2}$ $40^{1,4}$ 46^{4}
אומרי 34^{2} אומרת 16^{4} אומרות 47^{2}
תאמר 18^{24} 48^{3}
(נפעל) שנאמר (כמה פעמים)
אמת† 26^{12} 31^{1}
אף† אפיהם 22^{13}
אפד* אפודי 39^{2}
אצבע 40^{3} אצבעו 13^{1} 47^{1} אצבעות 18^{6}
אצבעותיה 48^{4} 44^{4} 45^{2} 46^{2} אצבעותיה
אצבעותיהן 33^{3}
אצטלה† אצטלות 18^{25}
אראילים (מלאכים) 14^{1} 39^{2}
ארץ 5^{11} 17^{8} $28^{6,8}$ 41^{1} 48^{5}
אש 6^{1} 13^{1} 14^{3} 19^{4} $18^{19,25}$ $15^{1,2}$ $22^{4,14}$
26^{12} 28^{10} 32^{1} $33^{3,4}$ $34^{1,2}$ 35^{2} 36^{1}
37^{1} 39^{2} 40^{3} $42^{1,3}$ $44^{3,5}$ 47^{1-4}
אש אוכלה 6^{2} 22^{6} 39^{2} 40^{3} 42^{3}
אשו (שלו) 47^{1}
אשה 6^{2} נשיהם 4^{4}
אשרי אשריך 4^{9}

ב

בגד† בגדי 17^{8} 18^{22}
בהל* (נפעל) נבהלים 14^{3} 38^{1} (פועל)
מבוהלת 16^{2} (התפעל) מתבהלים 19^{6}
בהמה† 4^{4}
בהק* (הפעיל) מבהיק 32^{1} מבהיקות 29^{2}
48^{1}
בוא* בא 16^{2} 28^{8} 31^{2} באת 5^{11} בא 41^{1}
43^{1} 44^{1} 45^{1} 46^{1} 47^{1} 48^{1}
לעתיד לבא 18^{22} 45^{5} 46^{4} באי
עולם 4^{3} 18^{19} 32^{2}
(הפעיל) מביא 27^{2} מביאים 5^{5}

בזקן† 7^{1} 35^{2} בזקים 26^{4}
בחיר 6^{3} בחירי 44^{10}
בטל* (פיעל) בטל 48^{6}
בין* (הפעיל) מבין 24^{17}
בינה $4^{1,3}$ 10^{5} $8^{1,2}$
בינונים $44^{1,3,5}$
בית בית דין 27^{2} 28^{9} 30^{1} בית הקדש 48^{1}
בכה* 44^{10} בוכה 44^{10} בוכה (היא) 48^{4}
בכור בכורי 44^{10}
בלע* לבלע 20^{1}
בן בני אדם 5^{10} 48^{8} בני מרומים 8^{2} 10^{3}
12^{1} 13^{1} 16^{1} $18^{7,16}$ בני עליונים
18^{5} 20^{1} $28^{1,7}$ 29^{2} בגו 45^{2} בניי
48^{8} בניך 44^{7}
בער* בוער 18^{25} בערים 22^{9} בערות
25^{3} $15^{1,2}$
בקש* (פיעל) בקש 61 יבקש 48^{5} מבקש
48^{6} מבקשים 36^{1} 38^{1} מבקשות 48^{3}
ברא* תברא 4^{6} בורא 40^{4} בורדאם 46^{4}
47^{2} בוראיהם 47^{2} (נפעל) נברא 27^{3}
נבראו 13^{1} 43^{1-3} 41^{1-3} 48^{1}
(בראשית:) 11^{1} 13^{1} ימי בראשית 26^{9}
ברדך† 13^{1} 14^{24} 34^{1} $42^{1,3,7}$
ברזל 29^{1}
בריאה ברייה $25^{3,4}$ בריאות 11^{1}
ברך ברוך 20^{2} 34^{2} 35^{4} 39^{2}
ברכני 9^{1}
ברכה ברכות 9^{1}
ברק* (הפעיל) מברקין 22^{9} מבריקין
25^{3} מבריקות $42^{1,4}$
ברקך† 7^{1} $14^{3,4}$ $22^{4,6}$ 25^{7} 26^{6} $32^{1,2}$
ברקים $13^{1,2}$ 15^{1} 18^{25} $22^{5,9}$ 25^{3} 26^{4}
29^{2} 37^{2} 38^{2} $42^{1,4}$
ברקתך† 25^{7}
בשם* (התפעל) מתבשמות 23^{18}
בשמך† 23^{18} בושמי 23^{18} בוסמני 23^{18}
בשר בשרי (שלי) 15^{1}
בת בת קול 16^{4} בבת אחת 20^{1} 40^{3}
בנותיהם 4^{4}

ג

גאה 19^{1} 22^{1} גאים 28^{6}
גאות 12^{1} 18^{25} 22^{1} 26^{8} גאותם 25^{5}
גאולה 48^{5}
גאון גאונם 22^{12}
גאל* גואל 44^{7} (נפעל) נגאלים 48^{10}
גבה* (הפעיל) הגבהתי 9^{2} מגביהין 28^{6}
גבהך† 22^{8} גבהו $18^{19,23}$ 20^{4} גבהן 33^{3}
גבוה $18^{20,21}$ 19^{1} 20^{1} 22^{1} 25^{1} 26^{1}
גבור גבורים 19^{6}
גבורה (הקב״ה) $28^{3,9}$ 39^{2}
גבורה 8^{2} 22^{11} גבורת 36^{1} גבורות 22^{1}
25^{4} 48^{9} 18^{25} גבורתו
גבעה גבעות 5^{6} 13^{1} $23^{17,18}$ 41^{1}
גדוד 5^{14} גדודים 7^{1} 19^{6} גדודי 36^{1} 39^{2}
גדול 4^{1} 44^{10} 48^{4} גדולה 6^{3} 44^{8} $48^{4,5,9}$
גדולה 4^{1} 16^{1} 17^{8}
גהץ* (הפעיל) מגהיץ 25^{5}
גוג 45^{5}
גוף 15^{1} 28^{10} גופו 18^{25} $22^{8,9}$ $26^{3,6}$ גופן
44^{5} 47^{1}
גוף הבריות 43^{3}
גזר* גוזרין 28^{9}
גזרהך† 48^{6} גזרות 28^{9}
גחלך† 7^{1} 18^{25} 19^{4} 34^{1} גחלים $22^{3,9}$ 26^{4}
44^{3} $47^{1,2}$ גחלי 15^{1} $22^{6,14}$ 34^{2}
33^{5} 44^{3} גי הנום
גל גלי 18^{25}
גלגל 5^{4} 12^{3} 18^{25} 19^{5} גלגל החמה 17^{4}
23^{17} 25^{7} 38^{1} 41^{1} גלגל הלבנה
17^{5} 38^{1} גלגלי 15^{1} 18^{25} 37^{2} 41^{2}
גלגליהם 17^{6} גלגלותם 19^{4}
גלגלים (מלאכים) $19^{3,5,6}$ גלגלי המרכבה
6^{2} 15^{1} 19^{2}
גלה* 11^{1} 43^{2} גלוין 11^{6}
(נפעל) תגלה 48^{5}
(פיעל) מגלה 18^{16} 44^{7} 48^{9}
גמר* גומרים $28^{8,9}$
גן 23^{18} 5^{1}
גנוז† גנזי 10^{6} 27^{1} 37^{2}
געלהך† געלתו 22^{2}
גפרית 19^{4}

ד

דבר* דובר 40^{4}
(פיעל) ידבר 10^{4} לדבר 10^{4} 25^{4} לדברי
30^{2} מדבר 10^{5} 4^{8}
דברך† 6^{3} 11^{3} $10^{4,5}$ $28^{4,8}$ דברים 28^{8}
דבריהם 35^{2}
דבר (של הקב״ה) 40^{4}
דגל דגלים 19^{6}
דוכן דוכנם 25^{5}
דופי 44^{5}
דור* דרי 5^{12} 41^{4}
דורך† $4^{3,4,6}$ 7 $45^{2,3}$ דורו $5^{6,7}$ $45^{3,4,5}$
דורן 45^{4} דורות 45^{1} דורי 45^{1}
דיבור 27^{3}
דין* דנתי 16^{1} לדון 44^{3} דן 26^{12} 28^{7}
דינך† 26^{12} $28^{2,8,10}$ $31^{1,2}$ 32^{1} 33^{1}
דיין דייני 45^{4}

דירה דירתם 25^{5}
דלוסקום 27^{2}
דלק* דולק 18^{25} דולקת 42^{1} דולקות 35^{2}
דמה* דומה 25^{7} דומים 44^{6} דומות 44^{5}
דמות† $44^{5,6}$ 25^{7} 5^{3} דמותו 26^{3} דמותם
47^{4} 35^{2} 28^{2}
דמעה דמעות 48^{4}
דעך* דועכו 18^{21}
דעת 41^{3} 8^{2}
דרך* (הפעיל) הדרכני 6^{1}
דרש* דרשתי 43^{3}
דשן* (פיעל) מדשן 25^{5}

ה

הגן* הגון ,מהגן 47^{2}
הדר* הדור 19^{1} 26^{1}
(נפעל) נהדר 16^{5} $18^{21,23}$ 19^{1}
(פיעל) מהדר 22^{12}
הוד 14^{5} 22^{7} 26^{11} הודו 18^{18} 26^{4}
הורה הוריך ,הורך 4^{9}
היה* היתה 5^{1} 48^{4} הייתי 16^{1} היו $4^{4,6}$
5^{1} 16^{2} 47^{1} ויהי 35^{5} הוי אומר 17^{5}
להיות 35^{6} $4^{3,5,8}$
היכל $10^{2,6}$ 16^{1} $18^{3,4}$ היכלות 37^{1} היכלי
38^{1} 18^{18}
הלך* הלכתי 41^{4} 42^{2} 43^{3} 44^{4} 45^{2} 46^{2}
47^{3} 48^{2} הלכו 6^{3} הולך 25^{7} 32^{1}
הולכין 5^{6} 46^{1} הולכות 23^{17} ילך 10^{4}
(פיעל) מהלך 5^{4} $17^{6,8}$
(מתפעל) מתהלכין 17^{8}
המון 19^{6} 35^{2}
הפך* (נפעל) נהפך 15^{1}
הר הרים 5^{6} 13^{1} $23^{17,18}$ 41^{1} 47^{2} הרי
$42^{1,4}$

ו

ודי 16^{3}
וילון 17^{3}

ז

זבוב זבובין 5^{4}
זבול 17^{3} 33^{5}
זגה זגווני 4^{5}
זהב 5^{6}
זוג* (נתפעל) נזדווג 48^{7}
זוהר 8^{2} 9^{5} 12^{2} 15^{1} 25^{7} $26^{2,7}$
28^{2} זוהרן 18^{18}
זוע* זעו 14^{1} זעים (התפלפל) נזדעזע 14^{2}
מזדעזע 16^{2} מזדעזעים 19^{6} 20^{1} 31^{2}
מזדעזעות 38^{1} 32^{2}
זועה זועות 37^{2} 42^{7}
זיו 5^{3} 9^{5} 12^{2} 21^{4} 25^{7} $22^{7,13}$ $26^{2-7,11}$
28^{2} 31^{2} 40^{2} $44^{3,5,6}$ $48^{1,9}$ זיון 12^{4}
זיוה (שלה) 18^{18} 21^{4} 25^{7} 26^{4} 32^{1}
48^{9}
זיעה 35^{2} זיעתו 18^{25}
(זיקתא) זיקין 35^{1} 37^{2} 42^{7}
זיקוק זיקוקין 29^{2} 32^{2} 35^{2} 38^{2} 41^{4}
זיקוקי 22^{4}
זכה* זוכים 48^{3}
זכות זכיות 18^{21} זכותו 48^{6} זכותי (שלי)
48^{8} זכיותן 18^{17}
זכר* זוכר 48^{6}
זכר† זכרים 35^{6}
זכרון זכרונות 27^{2}
זמן† 17^{5} 18^{7} 19^{6} 27^{3} 35^{5} זמנו 47^{2}
כל זמן ש- 17^{5} 30^{1} 47^{2} בזמן ש- 27^{3}
40^{3}
זעם† 7^{1} $14^{3,4}$ זעמו 46^{1}
זעף* זועף 18^{21} זועפין 22^{2}
זעף† 7^{1}
זקן זקנים 45^{4} זקניהם 45^{2}
זרוע זרועי 48^{8} זרועו $48^{6,9}$ זרועותיהן 35^{2}
זרח* (הפעיל) מזריח 22^{12}

ח

חבב* (פיעל) חבבני 13^{1}
חבורה חבורות 5^{2}
חביב 4^{1}
חבלה מלאכי חבלה 31^{2} 33^{1} 44^{2}
חגור חגוריו 22^{6}
חגר* חגורי 39^{2}
חדר חדרי 18^{18} 38^{1}
חדש חדשים 40^{4} 46^{4}
חודש 17^{5} חדשים 4^{10}
חול* יחולו 22^{2} (התפעל) מתחוללים 19^{6}
38^{1}
חזמה חזמות 34^{1} $47^{3,4}$
חותם חותמות 18^{19} 27^{2}
חזק† 19^{1}
חזר* חזרו $43^{2,3}$ חוזר 33^{5} 46^{4} חוזרות
$23^{17,18}$ 47^{2}
(הפעיל) יחזיר 48^{5} מחזירין 35^{6}
חטא† 44^{3}
חטא* חטאו $4^{3,4}$ 44^{8}
חי חיים 18^{24} 28^{7}
חיה† 19^{6} 21^{1} חיות 6^{2} 19^{5} 20^{2} 21^{1}
22^{13} 26^{11} 29^{2} $33^{3,4}$ 34^{1}
חיל† 8^{2} 35^{3} חיילן 7^{1} 19^{6} חילות 17^{8}
חילי 5^{14} 22^{1} 14^{1}

חים 5^{1} 8^{1} 10^{6} $18^{21,24}$ 23^{18} חיי עולם 18^{22}
חכמה 8^{2} 10^{5} 41^{3} חכמת 10^{5}
חלה* חולה 5^{4}
חלחלת 35^{6}
חלק* (פיעל) חלקתי 16^{1} (התפעל) מתחלקות 40^{3}
חלק† 40^{2}
חמד* (נפעל) נחמד 16^{5} $18^{7,22}$ 19^{1}
חמדה† 8^{2} 26^{2} חמדת 22^{12}
חמה† 5^{8} 12^{3} $14^{3,4}$ $17^{4,6}$ 21^{4} 23^{17} 26^{6} 41^{1}
חמל* חומל 44^{7}
חמלה 13^{1} חמלת 22^{12}
חן 8^{1} 10^{1} 22^{12}
חסד† $8^{1,2}$ 10^{1} $31^{1,2}$ חסדם 22^{12} חסדיו 48^{6}
חסיד 48^{5} חסידים 23^{18} חסידי 18^{22}
חפז* (נפעל) נחפזים 19^{6} 38^{1}
חפץ* חפצתי 4^{8}
חץ חצים 22^{6}
חצב* חוצבי 6^{2} 15^{2}
חצוצרת (חצוצדה) חצוצרות 5^{14}
חקק* חקוק 22^{5} חקוקים $45^{1,6}$ חקוקות 39^{1} 41^{4}
חקר† 26^{6} 33^{4}
חרב† חרבו 22^{6} $32^{1,2}$
חרבן 48^{1}
חשמל 7^{1} 36^{2}
חשמלים 26^{4} 35^{2}

ט

טבל* טובלים 36^{2} (הפעיל) מטבילין 36^{2}
טהור 23^{18}
טהר* (פיעל) לטהרן 44^{3}
טוב טובים 5^{6} טובות 8^{2}
טוהר 26^{5} 34^{2} 37^{2}
טיב טיבך 5^{12} טיבו 4^{7}
טעם 6^{2}
טפח† טפת 6^{2}
טפל* 36^{2}
טפסר טפסרים 14^{1} 39^{2}
טרד* טרדו (טרד אותו) 5^{1}

י

יד 26^{12} יָדִי 48^{5} ידו $18^{19,25}$ 19^{2} 22^{11} 25^{5} 26^{8} 41^{4} 42^{2} 43^{2} 46^{2} 47^{3} 48^{2}
ידם 5^{14} 17^{8} ידיו 44^{4} ידיהם 14^{3} 22^{13} 40^{12}
ידע* יודע 24^{17} יודעים 26^{12}
יהודה 45^{4}
יום 7 $14^{2,4}$ $18^{24,25}$ 24^{17} 25^{5} $26^{8,12}$ 30^{2} $48^{1,3}$ ימות 18^{25} 25^{2} $28^{7,10}$
ימי 4^{10} 26^{9} 45^{5}
יומם 25^{5}
יופי 8^{2} 9^{5} 10^{1} 14^{5} 26^{2} יופין 26^{4}
יופיים 22^{12}
יותר מן 4^{8} 8^{2} 12^{1} 13^{1}
יכול* 20^{1} 25^{4} $44^{8,10}$ 48^{2} יכולה $25^{3,4}$ 48^{2}
יכולין $5^{4,9}$ 14^{5} 22^{11} 29^{2} 48^{10}
ילד* ילוד אשה 6^{2}
ים 18^{25} 35^{2} 48^{4} ימים 23^{18} 41^{4}
ימין ימיני (שלי) 44^{8} ימינך 44^{7} ימינו $48^{1,4,5}$
מימין 25^{6} 33^{3} מימיני (שלי) 15^{2} 16^{1}
מימינו 22^{9} 31^{1} 33^{1} מימינם 5^{8}
יסוד† יסודות 22^{2} יסודי 38^{1}
יסף* (הפעיל) הוסיף 8^{1}
יפה* (פיעל) מיפה 22^{12}
יפה† 4^{6} יפים 22^{16}
יצא* 27^{3} יצאה 16^{3} יצאו 4^{9} יוצא 10^{3} יוצאת 47^{1} יוצאה 35^{5} 31^{2} $18^{19,25}$ 38^{2} 32^{1} 29^{2} 21^{4} 19^{4} יוצאין 40^{3} 46^{3} יוצאות 33^{4} 48^{4} צאת השמש 13^{2} לצאת 16^{2}
(הפעיל) מוציא 27^{2}
יצר* יוצר עולם 18^{18} יוצר בראשית 11^{1} יוצר כלם 35^{6}
יקד* יוקדת 15^{1} 22^{4} 26^{12} $42^{2,6}$ 47^{4}
יקיר 26^{1}
יקירא $18^{5,6}$
יקר† 17^{8} 22^{16} יקרה (שלה) 48^{2} יקרם 22^{12}
ירא* 14^{2}
(נפעל) נורא 16^{5} $18^{7,18,20,21}$ 19^{1} 20^{1} 25^{1} 29^{1} נוראים 10^{3} 17^{1} 28^{1}
(התפעל) תתיראו 38^{3} מתיירא 16^{2} מתייראין 31^{2} 32^{2}
יראה† 28^{3} 35^{6} יראת 8^{1} 35^{6}
ירד* יורדין 5^{2} 18^{1} 28^{9} 36^{2} 42^{2} יורדות $44^{1,2}$
(הפעיל) להורידן 44^{3} מורידין 5^{8} $17^{4,5,7}$
ירה* (הפעיל) מורה 45^{2}
ירושלם $48^{3,10}$
ירך† ירכותיו 26^{6}
ירק ירקות 44^{5}
ירש* יורשי 23^{18}
יש 19^{1} 20^{1} $26^{6,9}$ 28^{1} 29^{1} 44^{6} יש לי 3^{2} יש לו 10^{4} 21^{2} 24^{1-23} 25^{2}

כפר* כפרו 6^{3}
כרוב 18^{25} 19^{6} 22^{15} 24^{17} 33^{2} כרובים
22^{11} כרובי $23^{1,16,17}$ $22^{12,13,15,16}$
26^{11} 39^{2}
כרוז 10^{3}
כרת† כריתות 44^{9}
כשף† כשפים 5^{9}
כשרון† 6^{3}
כת כתות 5^{2}
כתב* 13^{1} כָּתְבוּ 18^{24} 26^{12} לכתוב
18^{17} כוֹתְבוֹ 18^{24} כותבין
$18^{15,24}$ כָּתוּב 29^{1} 48^{7} כתובים 30^{2}
כתבת† כתבין 27^{2}
כתף† כתפין 18^{25} 22^{5}
כתר† 12^{3} 13^{1} $14^{1,5}$ 18^{1-23} 21^{4}
22^{5} 40^{2} 39^{2} 21^{4} 16^{2} כתרים 29^{1} $26^{7,8}$
כתרי 17^{8} 22^{11} כתרו (שלו) 18^{18}
25^{7}

ל

לב לבם 35^{6}
לבב לבבות 11^{1}
לבוש† 12^{1} 36^{2} לבושם 25^{6} לבושו 28^{7}
לבן 28^{7}
לבנה† 5^{8} $13^{2,3,4}$ $17^{5,6}$ 26^{6} 41^{1}
לבש* לבוש 18^{25} לבושים 17^{8} לבושי
39^{2} לובשים 36^{2}
(הפעיל) הלבשני 12^{2}
להב* (התפעל) מתלהב 22^{9}
להב† 7^{1} להבים 35^{2}
להבה 15^{1} 22^{9} 26^{8} 39^{2} $42^{1,6}$ 34^{1} 39^{2}
47^{2}
להבות 13^{2} 15^{2}
להט* 15^{1}
(פיעל) תלהט 22^{9} $42^{1,6}$
(נלהטים) 47^{2}
להט† 15^{1} 22^{9} להטי 42^{6}
לובן 6^{2}
ליל 25^{5}
לילה $14^{3,4}$ $17^{5,6}$ 26^{8} 46^{1}
לין* לנות (לנת) 5^{11}
ליץ* (הפעיל) מליצי 45^{4} מליציהם 45^{2}
למד (פיעל) ללמדו 10^{5} מלמד 26^{8} מלמד
ש- 18^{24} 23^{17} 28^{5} 46^{2} מלמדין 5^{9}
מלמדי 45^{4} מלמדיהם 45^{2}
לפיד† 7^{1} 15^{2} 19^{4} 18^{25} $22^{4,13}$ 33^{3} 34^{1}
37^{2} 39^{2} לפידים 13^{2} 22^{9} 25^{3} 26^{4}
לפידי 15^{1} 33^{3} 35^{2}
לקח* 7^{1} 15^{1}
(התפעל) מתלקחות 42^{3}

ישב* יושב $16^{1,2}$ 18^{24} 22^{12} 26^{12} 28^{7}
יושבת 17^{5} 33^{1} 44^{7} יושבין 5^{3}
(הפעיל) הושיבני 10^{2}
ישועה 48^{1}
ישיבה 16^{1} ישיבות 45^{4} ישיבותיהם 45^{2}
ישיש 18^{23} 19^{1} 25^{1}
ישע* (הפעיל) אושיע 48^{8} להושיע 44^{8}
להושיען 44^{10} מושיע 48^{6}
ישראל 18^{17} 26^{12} 44^{10} $45^{4,6}$ $48^{6,9}$
ישראלי ישראלית 26^{12}
ישרות† 41^{3}
יתוש 6^{3} יתושין 5^{4}

כ

כבד* (נפעל) נכבדתי 8^{2} נכבד 4^{1} 16^{5}
נכבדים 19^{1} 26^{1} $18^{7,18,20,21,22,23}$
28^{1} $18^{4,23}$ $17^{1,4,6}$ 10^{3}
כבוד 4^{1} 5^{11} 6^{1} 14^{5} 16^{1} 17^{8} $18^{1,2,4-23}$
20^{2} 40^{1} כבודו 28^{2} $22^{13,15,16}$
כבודה 48^{2} כבודם 22^{12}
כהה* כהות 26^{11}
כוכב 21^{4} 26^{6} 40^{2} כוכבים 5^{10} $13^{1,2,3,4}$
כוכבי $17^{6,7}$ 38^{1} 40^{2} 41^{1} 26^{6} 32^{2}
כון* (הפעיל) יכינו 35^{6} להכין 22^{12}
כח 5^{9} 8^{2} 22^{1} 25^{4} 36^{1}
כימה 41^{1}
כך כך וכך 44^{8} ואחרי כך 28^{4} 35^{2} 36^{2}
40^{4} 43^{3} 44^{10}
כל כלכם כלם (בכמה מקומות)
כלא* ?33^{5}
כַּמָּה 19^{3} 23^{1} 24^{1} 26^{9} 30^{2} 48^{6}
כנס* (נפעל) נכנס 18^{19} נכנסים 4^{8} 5^{5}
46^{3}
(הפעיל) הכניסני 7^{1} יכנים 26^{12}
להכנים 26^{12}
כנף† 9^{3} 12^{2} 26^{10} כנפים 9^{3} $21^{2,3}$ 22^{8}
כנפי 7^{1} 15^{1} 39^{1} 26^{9} 25^{2} $22^{15,16}$
כנפיו $23^{1,16}$ 34^{1} 37^{2} 46^{2} 47^{3}
כנפיהם 48^{2} 42^{2} 41^{4} 18^{25}
47^{4}
כסא† 7 8^{1} 10^{1} 14 15^{1} $18^{17,19}$ 18^{22}
24^{22} $26^{7,11}$ 28^{2} 33^{3} 35^{3} $36^{1,2}$
39^{1} $40^{1,4}$ $41^{2,4}$ 43^{2}
כסה* (פיעל) מכסה 18^{18} מכסין 41^{4}
(פועל) מכוסים 22^{13}
כסוי† 21^{2}
כסיל† 41^{1}
כסף† 5^{6}
כף 18^{21} כפו 46^{2}
כִּפָּה† 33^{5}

מלכות 12^{3} 14^{1} 16^{1} 17^{8} 18^{15} 35^{6} 39^{2} 48^{10}
מלכויות 14^{2} 16^{12} 17^{8} $18^{2,3}$ 30^{2}
מלכותי 6^{3} 10^{3} מלכותך 38^{1} 44^{7}
מלכותו 48^{5}
מגה* (פיעל) מניתיו 10^{6}
(פועל) ממונה 14^{4} 17^{3-7} $18^{17,19,24}$
19^{2} 20^{2} $22^{11,16}$ 25^{5} 26^{8} 27^{1} 44^{3}
ממונים 17^{1} 18^{4} 19^{6}
מִנְיָן 25^{2} 46^{3}
מְסִלָּה מסילותם 17^{6} (ע: 38^{1})
מספר 26^{6} 33^{4}
מסר* מְסוּרִים 19^{2} 22^{11} 25^{5} 26^{8} מסרות
18^{19}
מסתר 11^{2}
מעון 17^{3} 33^{5} 38^{1}
מעיל 12^{2} $18^{22,25}$ מעילו 28^{7}
מעלה 16^{1}
מערב 17^{6}
מערכת מערכות 39^{2} מערכותיהם 40^{3}
מעשה 6^{3} 30^{2} 45^{6} 47^{4} מעשיהם 4^{3}
$44^{5,6,9}$ 45^{3}
מפלת 44^{8}
מפעל מפעלות 47^{4} מפעלותיהם 45^{4}
מפתח מפתחי 18^{18}
מצא* מצאתי 43^{3}
(נפעל) נמצ[אות] 44^{9}
מקום 39^{1} 43^{2} 48^{7} מקומות 47^{2} במקומו
18^{21} 22^{10} במקומכם 38^{3} ממקומם
46^{2}
מקום (הקב"ה) 18^{24} 44^{3} $45^{1,6}$ 46^{1} $47^{1,4}$
$48^{1,4,5}$
מקלל† 31^{2} מקלות 44^{3}
מקנה מקניהם 4^{4}
מִקְצֶה מקציהם 25^{5}
מַרְאֶה 13^{2} 22^{4} 25^{7} 35^{2} 40^{2} 44^{5} כמראה
13^{2} 18^{25} מראהו 18^{25} 26^{4}
מראֶה מראות 25^{7}?
מראית 25^{7}?
מרגלית מרגליות 5^{6} מרגליותיהם 35^{2}
מרום (בכמה מקומות) 28^{6} למרום 6^{2}
במרום 12^{5} 13^{1}
שמי מרום $4^{3,4,6}$ שמי מרומים 4^{1} מרום
מרומים 4^{7} 42^{1} במרומי עליון 42^{1}
מרחב מרחבי 18^{25}
מרחק מרחקי 23^{18}
מרכבה 6^{2} 15^{1} 16^{2} 17^{8} $19^{1,2}$ 22^{10} 41^{2}
מרכבות 24^{1-23} 37^{1} מרכבתו 46^{2}
46^{2}

לשון לשונו 18^{25} 22^{4} לשונם 36^{2} לשונות
3^{2} 17^{8} 29^{1}

מ

מאד 11^{2}
מאור 9^{4} $26^{4,6,7}$ מאורות 10^{1} 41^{1} 12^{1}
48^{1}
מאזנים 18^{21}
מבול 4^{3} 7^{1} 45^{3}
מגוֹן 45^{5}
מגֻלה 18^{25}
מדבר 48^{6}
מדה מדות 8^{2} 9^{1} מדתן 35^{6}
מדינה 17^{7} מדינות 23^{18}
מהלך† 25^{4} 26^{7}
מהר* (פיעל) ממהר 20^{2} $22^{12,16}$
מהר† 26^{1} מהרים 25^{5}
מוג* (נפעל) נמוגו 19^{6}
מורא† מוראי 16^{2}
מושב 22^{12} מושבם 25^{5}
מות* מתים 18^{24} 28^{7}
מות† מותו 18^{24}
מזיק מזיקין 5^{4}
מזל מזלות 5^{8} 13^{1} $14^{3,4}$ 17^{6} 38^{1} 41^{1}
מזרח $17^{5,6}$ 18^{25} $21^{1,4}$ 26^{10}
מחיצה מחיצתן 28^{2}
מחנה $35^{1,5}$ 37^{1} מחנות 5^{2} 18^{4} 22^{2} 34^{2}
35^{1} 36^{1} 37^{1} 40^{3}
מחק מחקי סמל 36^{2}
מחשבה מחשבות 11^{1} מחשבותיהם 45^{3}
מטר† $14^{3,4}$
מים 34^{1} $42^{1,2,7}$ מי 4^{4}
מין מיני 10^{1} $12^{1,2}$ $22^{1,16}$ $26^{7,8}$ 41^{1}
$48^{1,2}$
מכון 17^{3} 38^{1}
מלא* 18^{25} 18^{25} $22^{1,8}$ $26^{2,6}$ 28^{7} מלאים 25^{6}
מלאה 22^{3}
(התפעל) מתמלאות 23^{18}
מלא† כמלא 9^{3} 21^{1}
מלאך ומלאכים ומלאכי (בכמה מקומות)
$3^{1,2}$ 6^{1} 7^{1} 9^{1} 14^{1} 15^{1} 16^{1} 17^{1} 18^{1}
19^{1} 20^{1} 21^{1} וכו" $4^{1,5}$ 10^{3} 14^{3}
17^{4} 19^{6} 26^{3} 27^{3} 35^{2} 44^{2} 47^{1-4}
מלוכה 4^{1} 22^{7}
מלון 5^{11}
מלחמה מלחמות 45^{5}
מלך* (נפעל) נמלך 28^{4}
מלך† 16^{2} $22^{15,16}$ 29^{1} מלכי 45^{4} מלכם
מלך מלכי המלכים 35^{6} 26^{8} 10^{3}
22^{15} 25^{4}

משה 48^{3-7}
משיח 48^{10} 45^{5}
משיכה משיכת 23^{13}
משך* מושך 36^{1} 37^{1} מושכת 47^{2}
מושכין 19^{4} מושכות 33^{4} 48^{4}
מתנים מתניו 22^{6} 26^{6}

נ

נאה נאים 17^{1} 22^{16}
נביא נביאי 45^{4}
נגד* (הפעיל) הגיד 46^{2}
נגה† 14^{5} 21^{4} 25^{6} $26^{2,4,6,7}$ 28^{7} 29^{2} 40^{2}
נגהו 26^{4} נגהם 22^{12}
נגיד 4^{5} 10^{3} 26^{1}
נגע* (הפעיל) הניע $18^{7,24}$ 27^{3} 35^{5}
הגעתי 6^{2} יניע 19^{6} 48^{1} הגעת 18^{7}
נגש* נוגשיהם 45^{2}
נהג* (הפעיל) מנהיגים 14^{3} מנהיגיהם 45^{2}
נהר† 19^{4} 23^{18} 33^{4} נהרות $37^{1,2}$
נהרי 19^{4} נהר די נור 41^{1} 48^{4}
$18^{19,21}$ $36^{1,2}$ $47^{1,2}$
נוח* (הפעיל) הניח $9^{1,4}$ 24^{17} 46^{2} הנחת 24^{17} מניח 5^{11}
נוס* נסו 46^{2} נסים 38^{1}
נור† נהר די נור $18^{19,21}$ $36^{1,2}$ $47^{1,2}$
נזק* (נפעל) ניזוקין 42^{4-7} ניזוקות 42^{3}
(הפעיל) להזיק 5^{4}
נחשת 35^{2}
נטה* נטית 44^{7}
נטל* נטלני 4^{3} 6^{1} נטלתי 6^{3} נטלו 5^{14}
טול 44^{9} נוטל 44^{9} נוטלין 26^{12}
נוטלן 27^{2}
נטר* (פיעל) תנטרון 10^{5}
ניצוץ ניצוצות 46^{2} ניצוצין 21^{4} 32^{2}
נכה* (הפעיל) הכה 46^{2} הכני 16^{5}
נכר* (הפעיל) מכירים 18^{22}
נעים 22^{16}
נעימה נעימתן 38^{2}
נפל* תפול 26^{12} נופל $18^{1,2,6-23}$ 31^{2}
נופלת 35^{5} 40^{3} נופלים 14^{5} 33^{5}
נופלות $18^{1,3-5}$ $23^{17,18}$ 48^{4}
נפשׁ† נפשו 16^{2}
נצח* (פיעל) מנצחין 48^{10}
נקבה נקבות 35^{6}
נקי 18^{23} 19^{1} 28^{7}
נקף* (הפעיל) הקיפו 5^{14} מקיפין 25^{7}
מקיפות 19^{3} 39^{1} מוקפין 29^{2} 37^{2}
מוקפות 19^{4} 22^{15} 29^{2} 33^{3} 34^{1} 47^{3}
נרתק נרתקה (שלה) 32^{1}

נשא* נשאתי 47^{4} נושאין 28^{8} נושאות 33^{3}
(נפעל) נשא 5^{11} 26^{12} 29^{1} 35^{2}
נשב* נושבות 23^{18}
(פיעל) מנשבת 47^{2} מנשבות $23^{1-16,18}$
נשיא נשיאים 45^{3} נשיאי 45^{4} נשיאיהם 45^{2}
נשמה 28^{10} נשמות $43^{2,3}$ $44^{1,2,6,7}$
נשמתן 47^{1-3} 48^{3}
נשרˆ נשרים 24^{11} 26^{3} 39^{1} 44^{5}
נתן* 16^{2} בתיתם 20^{2} נותן 27^{2} נותנין 28^{8} 26^{12} נתונים 19^{3}

ס

סבב* סובבים 16^{2} 33^{3} סובבות 39^{1}
סביב סביבות 33^{3} 34^{1} 46^{2} סביבותי 15^{2}
סביבותיו 22^{6} סביבותיהם 19^{3} 22^{13} 33^{3}
סדר* (פיעל) מסדר 22^{16} 25^{5}
סדרˆ סדרי בראשית 13^{1} סדרי 22^{12}
מעון 38^{1} סדרי רקיע 38^{1} סדריהם 22^{16}
סוד 11^{2}
סוכה סוכת סוכות 25^{7} 29^{2}
סוס סוסי 6^{1} 17^{8} 18^{1} סוסיהם 4^{4}
סוף* ספו 4^{4}
סוף† 5^{4} $45^{1,6}$ מסוף העולם ועד סופו $32^{1,2}$
סופה 13^{1} 15^{2} 18^{25} 19^{3} 34^{1} 37^{2}
סופר 26^{1} 33^{1} סופרים 27^{2}
סטן* (הפעיל) מסטינים 4^{6} 14^{2}
סירוע סירועיהן 45^{2}
סכל* (התפעל) להסתכל 5^{3} 11^{2} 14^{5} 16^{2}
מסתכל 25^{3} 26^{11} 29^{2} 48^{2} 25^{3} 26^{11}
מסתכלין 5^{5}
סלל* (פלפל) מסלסל $22^{12,16}$ 25^{5}
(התפלפל) מסתלסל 22^{1}
סלסול 22^{16}
סלק* (פיעל) סלק 5^{13} סלקתי 6^{3}
סמך* תסמוך 48^{6} לסומכן 44^{3}
סמל 36^{2}
סער 35^{5}
סערה 13^{1} 15^{2} 18^{25} 19^{3} 23^{16} 34^{1} 35^{5} 37^{2} 47^{3}
ספיר 18^{25} $22^{13,14}$ $25^{6,7}$ 26^{5}
ספר 27^{2} 30^{2} 32^{1} ספרים $27^{1,2}$ 44^{9}
ספרי 18^{24} 28^{7}
סקירה 24^{17}
סקר* סוקר 24^{17}
סרח* סרחו 4^{3}

סרים 22^{6}
סתר* סותר 18^{19}
סתרך סתרי 11^{1}

ע

עבד* 6^{3} עובדי $5^{6,7,8,9,10}$
עבדך עבדים 16^{2} עבדי (שלי) 10^{3} 44^{9}
עבודה זרה $5^{6,7,8,9,10}$
עבר* 44^{9} עובר 36^{1} 37^{1}
(הפעיל) מעביר מעבירים 18^{1-23}
עד $4^{3,5}$
עֲדֵי עדיי 17^{8}
עדיין לא 24^{17} $43^{1,3}$
עדן* (פיעל) מעדן 25^{5}
עדנך 5^{1} 23^{18}
עדר* (נפעל) נעדר 18^{22} כאור לא נעדר 26^{6}
עובי 22^{3}
עוד $4^{6,8}$ 18^{19} 28^{4} 44^{5} $48^{3,7,10}$
עולך 35^{6}
עולם 3^{2} $14^{3,4}$ 17^{8} $18^{18,19,22}$ 20^{1} 21^{1} 25^{7} 29^{1} $30^{1,2}$ $32^{1,2}$ 41^{3} $44^{7,10}$ $45^{1,4,5,6}$ 46^{3} $48^{4,5,8,9,10}$ עולם הזה 10^{5} עולם הבא 4^{5} 10^{5} שר העולם 30^{2} 38^{4} באי עולם 4^{3} 18^{19} 32^{2} עולמים 34^{17} 41^{2} עולמו 28^{4}
עומק 11^{3} עומקֵי 11^{1} עמקו 33^{4}
עון עוונם 44^{5} עונותיהם 22^{12}
עוף 4^{4} 47^{4} עופות 4^{4}
עור* (פלפל) מעורר 22^{12}
עֹז $22^{12,16}$ 26^{18}
עַז 18^{23} 19^{1} 25^{1} רוח עזה 19^{3}
עט 13^{1} 18^{25} 29^{1} 39^{1} 41^{4}
עטף* עוטפים 36^{2} עטוף 18^{25} עטופים 39^{2} 17^{8}
עטרה 16^{1} עטרת 22^{11}
עין 9^{4} 26^{6} 48^{2} עינים 9^{4} 18^{25} $25^{2,3,6}$ עיני 15^{1} 45^{6} 47^{4} עינין 16^{2} 26^{6} עיניהם 4^{4} $22^{4,8}$ 26^{11} 25^{7}
עיר 17^{7} עיירות 23^{18}
עיר (מלאך) 28^{5} עירין $28^{1,5,8,10}$
עלה* עלו 5^{14} 46^{2} עולֶה 4^{7} עולָה 6^{2} 36^{2} עולים 36^{2} 44^{7}
(פועל) מעלה 27^{1}
(הפעיל) העלה 9^{3} העלני 4^{4} 6^{1} 41^{4} 42^{2} 43^{2} 44^{4} 48^{2} העליתיה 6^{3} יעלה 48^{10}
עליה עליות 34^{1}
עליון 7 17^{3} $18^{6,18}$ 42^{1} עליונים 5^{11} 10^{5} 18^{5} 20^{1} $28^{1,7}$ 29^{2}
עלם* (נפעל) נעלם 11^{3}
עֶם 45^{5}
עמד* עמד 31^{1} עמדו 4^{9} לעמוד 25^{3} עומד 18^{25} 19^{1} 23^{16} 25^{5} 26^{8} 27^{3} עומדת 17^{5} 28^{5}
עומדים $16^{1,2}$ $18^{22,24}$ 19^{4} 22^{13} $28^{5,7,8}$ 35^{3} 36^{2} $37^{1,2}$ 40^{4} 44^{1} $46^{1,2}$ 47^{1} עומדות $47^{2,3,4}$ 48^{3}
(הפעיל) העמידני 7^{1} 16^{5} מעמידין 5^{8} מעמידיהם 44^{7} 45^{2}
עמוד עמודי 22^{13} 37^{2} 38^{1}
עמוק עמוקה 11^{2}
עמידה עמידתם 28^{2}
ענה* עונה 48^{6}
ענוה $8^{1,2}$ 41^{3}
ענין כע״ש 28^{2} 30^{2} 31^{2} 32^{2}
ענן 11^{6} 42^{7} עננים $19^{4,7}$ עננו 19^{4} 33^{3} 34^{1}
ענף*† 18^{18}
עפעפים עפעפיי 15^{1} עפעפין 22^{4} 26^{4}
עץ 5^{1} 23^{18} עצים 41^{1}
עצם 26^{5} עצמותיי 15^{1}
לעצמו ,של עצמו 48^{6} את עצמן 36^{2} 38^{1}
ערב* 1 ערבות ,מתערבות 23^{18}
ערב* 2 (הפעיל) מעריב 25^{5}
ערבותך $5^{11,14}$ 7 10^{6} 14^{1} 12^{4} 17^{3} $18^{6,18}$ 19^{7} 22^{2} 24^{13} 25^{7} 27^{2} 28^{9} 30^{1} 33^{5} 35^{1} 36^{1} 38^{1} 41^{2} 42^{2}
עריץ 26^{1}
ערך כערכם 28^{1}
ערמה $8^{1,2}$
ערפל ערפלי 34^{2} 37^{2}
ערץ* (נפעל) נערץ 16^{5} $18^{7,21,22}$ 19^{1} 25^{1}
(הפעיל) להעריץ 22^{15}
עשב עשבים 41^{1}
עשה* 10^{1} $12^{1,3}$ 17^{6} 46^{2} 48^{6} עשו 45^{1}
לעשות 32^{1} לעשותם 25^{5} עושה 28^{4} 26^{12} $18^{17,24}$ עושים 5^{6} 45^{5} 42^{7} $45^{1,5}$
(נפעל) נעשו 45^{6} נעשים 35^{6} $47^{1,2}$
להעשות 45^{6}
עתיד לעתיד 45^{6} לעתיד לבא 18^{22} 45^{5}
עתידין 45^{6} 46^{4}

פ

פאר* פאורין (א) מפארין 28^{3} לפאר 26^{8}
מפאר 20^{2} 22^{11} 25^{5} מפואר 19^{1} 22^{1}
(נתפעל) נתפארתי 8^{2}

פארת† 28^{3} 26^{8} $22^{12,15}$
פנע* 48^{6}
(הפעיל) מפניע 48^{5}
פה 18^{25} פיו 47^{4} 45^{6} פי 48^{2} 30^{1} 25^{4}
46^{4} 36^{2} 22^{13} פיהם 40^{4} 27^{3} 22^{4}
פחדת† 16^{2} פחדי 35^{2} 28^{7}
פלא* (נפעל) נפלא 19^{1} 18^{22} 16^{5} נפלאים
17^{1}
(הופעל) מופלא 27^{1} 26^{1} 22^{1} 11^{2}
מופלאים 28^{1}
פלגה 45^{3}
פלטרין פלטין 7^{1}
פלל* (התפעל) מתפללין 44^{7}
פלסא פלסאות 28^{10} 20^{2} 16^{5}
פמליא 27^{2} 18^{21} 12^{5}
פנה פינתם 25^{5}
פנים פנים 21^{1} פני $26^{9,10}$ 52^{2} $21^{1,3}$
22^{4} $18^{1,2,6-23}$ פנין 44^{5} 42^{2} 26^{10}
25^{7} $18^{1,3,4,5}$ פניהם 14^{5} 31^{1} 25^{3}
44^{5} 39^{2} בפנים 18^{19}
פנקס פנקסאות (פנקסיות) 26^{12}
פסוק 43^{3}
פסק* פוסקין 28^{8}
פעל* תפעלון 10^{5} לפעול 22^{16}
פעם 13^{2} פעמים 36^{2} 39^{2} $48^{3,4,6}$
פקדה פקודותיהן 45^{2}
פרגוד $45^{1,6}$
פרד* (נפעל) נפרדות 23^{18}
(הפעיל) הפריד 46^{2}
פרדת† פרדיהם 4^{4}
פרח* פרחו 46^{2} פורחות 24^{11}
(נפעל) נפרחות (א) 15^{2}
(הפעיל) מפריחות 13^{2} 15^{2} 39^{1} 43^{2}
פרית† פרותיהם 42^{2}
פרנסת† פרנסי 45^{6}
פרנסה 8^{1}
פָּרַס Persia 26^{12}
פרסה פרסות 34^{1}
פרסה 5^{7} פרסאות $17^{5,6}$ $18^{19,25}$ $33^{3,4}$
פרקת† 18^{16}
פרר* (הפעיל) מפר 27^{2}
פרשׁ* 10^{1} פרוש 45^{1}
פרשׁת† 10^{1}
פרשׁ* לפרוש 18^{19} פרושים 22^{15}
(פועל) מפורש 22^{5} מפורשות 39^{1}
פָּרָשׁת† פרשים 17^{8} 19^{6}
פתח* 8^{1} 47^{7} פתחתי 45^{6} 47^{4} פותח 27^{2}
28^{7} פתוחים 46^{4} פותחין 40^{4} 32^{1}
פתחון 30^{1}
פתיחה פתיחת 30^{2}

צ

צבא 39^{2} $17^{2,3}$ צבאים 19^{6} 4^{1} צבאיי 6^{3}
צבאות 39^{2} 34^{2} 22^{1} 5^{14}
צד מצד זה לצד זה 23^{18} מצד א״ 9^{3} לכל
צד וצד 25^{2} 19^{4} בצדדיהם 22^{13}
צדיק $43^{1,3}$ 23^{18} 18^{22} צדיקים 48^{5} 22^{1}
48^{3} 44^{7}
צדקת† 31^{1}
צדקה 48^{8} צדקתי 48^{5} 28^{7} 22^{1} 6^{3}
צדקתו 48^{6} צדקתה 48^{8}
צוור צוורו 26^{6} 22^{6}
צווה* צוֹוֵחַ 44^{10}
צורך צרכי 41^{2} 18^{24} 15^{1} 13^{1}
צחה* (פלפל) מצחצח 22^{11}
צמרת† 28^{7}
צניף 22^{7}
צער* (התפעל) מצטער 5^{4}
צפה* צפיתי 11^{2}
(פיעל) אצפה 48^{8}
צפיה צפיית המרכבה 16^{2}

ק

קבל* (פיעל) מקבלים 35^{6}
קבע* 26^{7} $25^{6,7}$ $12^{2,3}$ 10^{1} קבועים $9^{4,5}$
קבץ* (התפעל) מתקבצין 5^{2}
קברת† קבריהם 44^{7}
קדקד קדקדו 26^{6} 22^{7} קדקדם $22^{11,15}$
קדוש 22^{1} קדושים 39^{2}
קדוש (קדוש קדוש קדוש וגו׳) 20^{2} 18^{7}
$40^{1,2,3}$ 39^{1} 38^{1} $35^{4,5,6}$ 34^{2} 27^{3}
קדושה 26^{8} $22^{1,5}$
קדיש (מלאך) 28^{5} קדישין $28^{1,5,8,10}$
קדרה 44^{6}
קדש* (הפעיל) מקדישין 28^{10}
קדשת† חיות הקדש 6^{2} 22^{13} 26^{11} 33^{3} 39^{2}
שרפי הקדש 26^{8}
קול 15^{2} 19^{6} 35^{2} 44^{10} בת קול 16^{4}
קולות 13^{1} 37^{2} 38^{2} $42^{1,5}$
קום* (פיעל) מקיימין 28^{9}
(התפעל) מתקיימין 41^{3}
קומה קומתי 15^{1} קומתו 22^{3} 25^{4} 35^{2}
קטיגור 5^{10}
קטן 4^{10} 12^{5} 26^{6} קטנה 40^{3} 47^{1}
קל 18^{25} 24^{17}
קלל נחשת קלל (יחזקאל א׳ ז׳) 35^{2}
קלם* לקלם 46^{3} מקלסות 48^{3}
קנה* קונהת† קונך, קוניך $4^{1,9}$ קונם
22^{16} קוניהם 25^{5} 47^{2}
קניין קניינם 4^{4}

קצין קציניהם 45^{2}
קצף† קצפו 22^{2}
קרא* I 48^{6} קרא (Imp.) 44^{9} לקרא
27^{2} קורא 38^{4} 44^{9} קורין 4^{1} קראני
12^{5}
(נפעל) נקרא 17^{6} $18^{18,19,20,21,22,24}$
27^{3} $26^{8,11}$ $25^{5,7}$ 22^{11} 20^{2} 19^{2}
30^{1} 10^{3} נקראין 28^{10}
קרא* II לקראתו 33^{1}
קרב† 45^{5}
קרן† קרני 29^{2} $22^{7,13}$
קרסל קרסוליו 26^{6}
קשט† 22^{12}
קשר* קשרו 5^{10} קשרו (קשר אותו) 12^{4}
קושרים 16^{2} 40^{2} קשור 18^{25} קשורים
39^{2} קשורי 21^{4} 17^{8}
קשר† 18^{25}
קשת† 22^{5} 21^{4}

ר

ראה* ראיתי 42^{2-7} $44^{3,7}$ $45^{3,6}$ 47^{4}
ראה (Imp.) 41^{1} לראות 25^{4} רואה
48^{5} 24^{17} $18^{1,2,6-23}$ 16^{2} 11^{2} רואים
47^{2} ראוי 48^{3} 32^{2} $18^{1,3,4,5}$ $14^{1,3}$
48^{6}
(נפעל) נראה 48^{10}
(הפעיל) הראני 41^{4} 42^{2} 44^{4} 45^{2} 46^{2}
45^{1} 44^{1} 43^{1} 42^{1} ואראך 48^{2} 47^{3}
48^{1} 47^{1} מראה 48^{9}
ראש 5^{6} $18^{5,16}$ 33^{5} 35^{3} 45^{2} ראשי 18^{19}
14^{15} 13^{1} 12^{4} (שלי) ראשי $45^{2,4}$
28^{7} $26^{5,8}$ $18^{1,2}$ $6^{23,25}$ ראשו 15^{1}
$22^{1,3-16}$ ראשיהם 22^{11} ראשם 29^{1}
45^{2} 24^{15}
ראשים *vide*: רשא
ראשון ראשונים 4^{6} ראשונה 35^{2}
רב 17^{8} 22^{16} 26^{1} רבא $18^{5,6}$ רבה 13^{1}
17^{8} רבות 18^{23} 17^{1} רבים 48^{10} 40^{1}
רבה* (פיעל) לרבות 25^{5}
רבונו ש"ע 4^{7} 5^{10} 44^{7}
רבות† 16^{1} 22^{12} 26^{2} רבותה (שלה) 48^{2}
רבע† רבעיהם 22^{13}
רגז† רוגזו 22^{2}
רגל† 24^{17} רגלי 19^{5} 33^{4} 34^{1} רגלו 24^{17}
רגליי 16^{5} רגליהם 22^{13}
רגע† 22^{16} 32^{1}
רגש* רוגשים 19^{6}
רהט* (הפעיל) מרהיט 17^{6}
רוב† 44^{3} 48^{2}
רוה* ((הפעיל (או פיעל))) מרוים 42^{2}
רוזן רוזני 45^{4}
רוח† soul. I רוחן $47^{1,2,3}$
רוח† wind. II 7^{1} $14^{3,4}$ 15^{2} 19^{3}
רוחות 13^{1} 47^{2} 42^{7} 35^{5} 23^{2-16}
19^{3} $23^{1,16,17}$ 35^{2} 37^{2}
רוח† direction. III רוחות 19^{3} 5^{6} 12^{4}
21^{1} 25^{7} 26^{9} 33^{5} 39^{1} 46^{2} 48^{10}
רוחן† ריוחן 46^{1}
רוחב† 22^{3} 48^{9} רחבו 9^{2} 33^{4} רחבה
48^{9}
רום† רם 4^{1} 5^{11} 19^{1} 22^{16} 29^{1} 35^{2}
רמים 28^{1} רוממתי, התרוממתי
נתרוממתי 9^{2},
רום† 7^{1} $18^{6,19,25}$ $22^{3,13}$ 26^{10} 30^{1}
35^{2}
ברום 7^{1} 18^{6} 27^{2} 35^{1} $42^{1,2}$
כרום 18^{25} $22^{3,13}$
על רום 22^{16} 24^{15}
רומי 26^{12}
רוממות רוממותם 38^{2}
רוע† 44^{6}
רוץ* רצים, רצין 17^{8} 24^{15} 35^{4} 38^{6}
רז† רז רזי $11^{1,2}$ $18^{16,22}$ 26^{12}
רחמים $8^{1,2}$ 33^{1} $48^{3,5}$ רחמיו 44^{3} 48^{6}
רחמן 4^{3}
רחש* (התפעל) מתרחשים 38^{1}
ריח* (הפעיל) מריחין 6^{2}
ריח† 6^{2} 23^{18} ריחי (שלי) 6^{2} ריחות 6^{2}
רכב* רוכב 24^{17} רוכבים 17^{8}
רכב† 6^{1}
רכובה רכובתו, רכובותיו 26^{6}
רנה† 48^{2}
רננה 20^{2}
רע הרעים 44^{9}
רעד* רעדים 19^{6}
רעדה† 28^{7} 35^{6}
רעה* רועה רעהם 45^{2}
רעם† $14^{3,4}$ 15^{2} 19^{6} 22^{9} 35^{6} רעמים
13^{1} 37^{2} $42^{1,5}$
רעמה† רעמת 38^{2}
רעע* אל ירע בעיניכם 6^{3}
רעש* תרעש 22^{2} רועשים 19^{6}
(הפעיל) מרעיש 18^{7} מרעישים $42^{1,5}$
מרעישות 48^{4}
רעש† 15^{2} $19^{3,6}$ 22^{9} 38^{2} 42^{1}
רפה* מתרופפין 38^{1}
רצה* רוצה 4^{9} 18^{24} 26^{12}
רצון† 22^{16} רצונו 5^{2} 48^{6}
רקע 17^{2} 33^{5} 38^{1} $46^{1,3}$ וגו" רקיעים
12^{4} 17^{1} $26^{4,10}$ 48^{1}

רקם* (פיעל) מרקם 22^{12}
רשא* רשים ,ראשים 48^{1}
רשות 16^{1} 18^{24} 24^{15} רשוית 16^{3}
ברשותו 18^{19}
רשעת† 44^{9} רשעים 32^{1} 33^{5} $44^{1,2,3,6,8}$
רתם† רתמים 15^{1} $22^{6,14}$ 34^{2}
רתע* נרתעים $14^{1,3}$ 19^{6}
רתת† 35^{6}

ש

שאגה שאגת 35^{2}
שאול† 44^{2}
שאל* 3^{1} שואלין 28^{9}
שאלה† שאלות 28^{9}
שאר† 44^{7} 45^{6}
שבח* (פועל) משובח 22^{1} משובחין 28^{3}
משובחות 8^{2}
שבח† 16^{1} 17^{8} 20^{2} $22^{1,12}$ 25^{5} 26^{2} 28^{3}
48^{2} שבחו 30^{2} 45^{6} 47^{4} שבחה 48^{2}
שבחם 22^{12}
שבטו† שבטים 45^{3}
שביב† שביבי 37^{2}
(שבע) אור שבעתים 26^{4}
שגב (נפעל) נשגב 18^{22} 19^{1} 25^{1}
שגר* (פיעל) שגר 6^{1}
שוב* שבים 24^{15}
(הפעיל) משיב $4^{2,6,8}$ 6^{3} 44^{8}
שוה* (פיעל) 25^{5}
(הפעיל) השוו 5^{11}
שופט 28^{8} שופטים 45^{4} שופטיהם 45^{2}
שולים שולי 44^{6}
שופר שופרות 5^{14}
שורה 35^{3} שורות 35^{3} 36^{2}
שחה* (התפעלל) ישתחוו 4^{9}
שחין 44^{3}
שחקים 17^{3} 22^{15} 33^{5} 38^{1}
שטן 23^{16} 26^{12}
שטר* שוטרין 28^{8} שוטריהן 45^{2}
שים* ושָמו 10^{2} שמתיו 10^{3}
שיעור 5^{7} 9^{2} 26^{7} 33^{3} שיעורו 18^{25} 26^{10}
שיעורם 21^{3} 26^{10}
שיר* (פעלל) לשורר 22^{15} משורר 22^{12}
שירת† $22^{12,13}$ שירים 5^{4}
שירה† 18^{5} 19^{6} 26^{8} 27^{3} 36^{1} 38^{3} 40^{4}
46^{3} 27^{3} 5^{4} שירות 47^{2} 46^{4}
שכינה 15^{1} 16^{4} $18^{4,19,24}$ $22^{5,7,13}$ 24^{15}
$28^{2,3}$ 35^{5} 39^{2} 43^{2} 44^{3} $47^{1,3,4}$
שכינתו 39^{1}
שכל* (הפעיל) הַשְׂכֵּל† 41^{3}
(שכם*) משכים 25^{5}
שכן שוכן 22^{15}
שכרו† שכרי (שלי) 6^{3}
של *freq.* שלו 12^{5} וגו״ שלהם 18^{1}
שלגו† 13^{1} $14^{3,4}$ 28^{7} $42^{1,3,4}$
שלהבת 6^{2} 13^{1} 15^{1} 18^{25} 32^{1} $34^{1,2}$ 35^{2}
שלהבה (א) 37^{2} 39^{1} 41^{4} 46^{2} 47^{4}
15^{1} 37^{2}
שלום 26^{8} 33^{1} 42^{7}
שלח* (נפעל) נשלחת 48^{1}
(התפעל) משתלחת 32^{1}
שליחות 16^{5} 35^{4}
שלט* שולטין 5^{4}
שלטון שלטן 5^{4}
שליט 19^{1}
שליש שלישים 19^{6}
שלך* (הפעיל) להשליך 38^{1}
שם† 3^{1} 10^{3} 22^{5} שם מפורש 46^{2}
שמות מפורשות 39^{1} בשם 42^{2-7}
שמות 3^{2} 29^{1} 39^{1} שמי (שלי) 10^{5}
שמו 3^{2} 17^{6} $18^{18,19,20,22,42}$ $19^{1,2}$
$20^{1,2}$ 22^{11} 26^{8} $27^{1,3}$ 30^{1} 46^{2}
שמאל משמאל 25^{6} 33^{3} משמאלי 15^{2} 16^{1}
משמאלו 22^{9} 31^{1} משמאלם 5^{8}
שְׂמוּאֵל 35^{4}
שמחה 40^{1} 48^{10} שמחתָהּ 48^{3}
שמים *passim* 38^{1} שמֵי *passim* 4^{1} שמי
השמים *p.* 5^{11} שמי מרום 18^{24}
שמים (=רקיע הראשון) 17^{3} 33^{5}
שמע (הפעיל) ישמיע 19^{6} משמיעים 42^{1}
שמר* שומרֵי פתח $18^{3,4}$ שומריהם 45^{2}
שמש* (פיעל) לשמש 5^{8} 7^{1} 8^{1} 15^{1} 25^{5}
46^{3} משמש 25^{5} המשמשים 14^{1}
משמשני 40^{1}
(התפעל) משתמש $5^{4,9}$
שֶׁמֶשׁ† 13^{2} 18^{25} 48^{9}
שַׁמָּשׁ שַׁמָּשֵׁי 17^{8}
שמשות 15^{7}
שנאנים 7^{1}
שנה† 18^{25} $25^{2,4,25}$ שנים 4^{10} 26^{7}
שנן* משנן 22^{12} משתננת 32^{2}
שעבד* משועבדים 44^{2}
שעה† 3^{1} 4^{5} 16^{5} 17^{4} 26^{12} 28^{7} $31^{1,2}$
33^{1} $35^{5,6}$ $44^{8,9}$ 46^{2} 47^{4} $48^{4,8,9}$
שעת 18^{7} 30^{2}
שֵׁעָר 28^{7} שערות 15^{1}
שער שְׁעָרֵי 8^{1} 18^{25} 38^{1} 47^{4}
שפה† שפתיו 18^{25}
שפל שפלים 28^{6}
(הפעיל) משפילים 28^{6}
שפר* מְשַׁפֵּר 22^{12}
שקל שוקל 18^{21} שָׁקוּל 6^{3} 28^{1}

שרביט שרביטי 17^{8}
שר 18^{1-23} 17^{3-7} 16^{5} $10^{3,4,6}$ 6^{1} $4^{5,8}$ 27^{1} $26^{1,8,12}$ 25^{1} $22^{1,11,16}$ 20^{1} 19^{1} 14^{1} 10^{3} 4^{1} שרים שרי $44^{2,10}$ 38^{3} 27^{1} 22^{10} $19^{1,6}$ $18^{2,3,4,5,22-24}$ 17^{1} 35^{3} $30^{1,2}$ 28^{1}
שרא שרא רבא ויקירא $18^{5,6}$
שרה* שורָה, שרויה 5^{1} שורין, שרוין 5^{4}
שריון 28^{7}
שרף* שורפים 26^{12}
(נפעל) נשרף 25^{3} ישרפו 34^{2} נשרפים $47^{1,2}$
שרף (מלאך) 19^{6} שרפים 27^{1} $26^{8,9,10,12}$ שרפי 33^{3} 26^{8} שרפֵי 48^{1} 39^{2} 29^{2} 6^{3}
שרת* (פיעל) משרתים† 27^{1} 19^{6} 7 4^{1} 40^{1} 39^{1} $6^{1,2,3}$ משרתֵי $47^{1,3}$ 28^{1} 16^{2} 14^{1} $5^{2,10,14}$ $4^{5,6}$
שרת מלאכי השרת 40^{1-3} 39^{1} $38^{1,3}$ $36^{1,2}$ 27^{3} $17^{2,7}$ 47^{2}
שתה* שותין 48^{10}
שתל* שִׁתֻלים 37^{2} 19^{4}
שתק* שִׁתְקוּ 38^{3}

ת

תבל 42^{2} 38^{1} 22^{2}
תהלה 48^{2} 26^{8} 22^{13} 20^{2} 18^{5} 17^{8} תהלתם 22^{12}
תואר 48^{9} 14^{5} $12^{2,3}$ 10^{1} 9^{5} 8^{2} תוארו 26^{4} 5^{5} תוארם 22^{12}
תורה 44^{9} 18^{16} 11^{1} $8^{1,2}$
תחלה 35^{5} 16^{1} בתחלה 36^{2} 35^{5} 28^{4} 6^{1}
תחתון התחתונים 10^{5}
תינוק תינוקות 45^{4}
תלה* pt. pass. $42^{1,2}$
ת״ל [=תלמוד לומר] 18^{24}
תמוז 48^{9}
תמונה 6^{3}
תמים תורה תמימה 48^{9}
תפארת 48^{2} תִּפְאַרְתָּהּ 17^{8} 22^{12} 39^{2} תפארתם 22^{12} 25^{5}
תפלה 44^{7}
תפש* תפשני 47^{3} 46^{2} 44^{4} 43^{2} 42^{2} 41^{4} תָּפְשׁוּ 48^{2} 5^{14} תופסים 17^{8}
תקון כתקנו $40^{1,3}$
תקופה תקופת 48^{9} תקופתָהּ 17^{5}
תקיף 20^{1} 19^{1}
תשבחה תשבחות 46^{3} תשבחתה 48^{2}
תשועה $48^{5,8}$

(*b*) LIST OF PRONOUNS, ADVERBS, PREPOSITIONS, CONJUNCTIONS, VERB FORMS, VERBS WITH OBJECTIVE SUFFIXES, AND FOREIGN WORDS

Pronouns

(1) Pers. indep.

I אני 48^{8} 45^{6} 44^{8-10} 16^{1} 11^{2} 10^{6}
II אתה $44^{7,9}$ 5^{11} 4^{1}
III הוא $18^{1,7,19,20,21}$ $17^{1,8}$ 16^{2} 14^{4} 30^{2} 20^{1} $19^{1,2}$
היא 48^{1} 47^{1} 44^{7} 6^{2}
II אתם 4^{8}
III הם 46^{1} 26^{9} $19^{2,4}$ $18^{1,24}$ $17^{1,2}$
(הם probably miscopied for הן)
הן m. $28^{3,5}$ 17^{1}
הן f. 23^{17}

(2) Pers. poss.

I מלכי 3^{2} צדקתי 48^{8} זכותי 48^{8} ראשי *et freq.* 14^{5}
II שמך 3^{1} טיבך 5^{12} ימינך 44^{7} מלכותך 44^{7} קונך 4^{1} קוניך 4^{9}
III שמו 3^{2} זוהרו 18^{18} זכותו 48^{6} גבורתו 20^{4} 48^{9} 18^{25} מראהו 26^{4} גבהו זיוָהּ 5^{4} תקופתָהּ 17^{5} *et freq.*
II טיבכם 4^{8} מקומכם 38^{3}
III מקצהם(ן) 25^{5} מחיצתן 28^{2} מושבם 48^{8} מדתן 23^{18} פינתן 25^{5} צדקתן 25^{5}
I משרתיי, צבאיי, כרוביי אופניי שרפיי 6^{3} עפעפיי 15^{1} עצמותיי 15^{1}
III חסדיו 48^{6} חגורין 22^{6} מתגין 22^{6} עפעפין 26^{4} 22^{4} שפתין 18^{25} 26^{6}
III ישיבותיהם 45^{2} עיניהם 4^{5} ורועותיהן 35^{2} מחשבותיהן 45^{3} מערכותיהם(ן) 40^{3} מרגלותיהן 35^{2} פקודותיהן 45^{2} פרותיהן 42^{2} (שלו 12^{5} שלהם 18^{1} etc.)

(3) Reflex.

של עצמו 48^{6} לעצמו 48^{6} את עצמן 36^{2}
38^{1}

(4) Rel.

ש־ freq. מי ש־ 18^{24}

(5) Interrog.

מה 3^{2} 4^{4} 26^{12} 46^{4} [איזה 2^{2}]

(6) Demonstr.

זה 4^{7} 6^{3} 18^{25} הדבר הזה 6^{3} הפסוק הזה
43^{3} עולם הזה 10^{5} כתר זה 14^{1}
זה את זה (rec.) 22^{15}
זו אומה זו ישראלית 26^{12}
זאת כל זאת 10^{1}
הללו $4^{4,7}$ 8^{2} 9^{1} 19^{1} 23^{16} 44^{8}
אלה 14^{4} 18^{22} 19^{1}
אלו 17^{1} $19^{3,4}$ 23^{17} 24^{17} 28^{1} 42^{3} 43^{3}
כל אלו ואלו 24^{17}

Demonstr. את

אותו השר 26^{8} זיו אותו השכינה 5^{4} באותו
כתר 26^{7} באותה שעה 3^{1} 4^{5} 16^{5} 28^{7}
35^{6}
אותן האוכלוסין 4^{4} אותם ב׳ עינים 25^{3}
אותם שֶׁ 40^{2} אותם (אותן) הנשמות
אותן השרים 30^{1} 43^{2}

ADVERBS

Adv. of time

אחר(י) כך 28^{4} 35^{2} 36^{2} 40^{4} 43^{3} 44^{10}
(always abbreviated אח״כ, א״כ)
אימתי 17^{5}
בבת אחת 20^{1} 40^{3}
בכל יום ויום 7 24^{17} 25^{5} 26^{12} 28^{7} 30^{2}
בכל רגע ורגע 32^{1}
בכל שעה ושעה 35^{6}
בעותה שעה 3^{1} 4^{5} 16^{5} 28^{7} 35^{6}
בפנים 18^{19}
בתחלה 35^{5}
[כבר 15 B^{4}]
ליל ויומם 25^{5} לילה ויום 26^{8}
לעתיד לבא 18^{22} 23^{18} 45^{5} 46^{4}
מאז 11^{1}
מיד 4^{9} 5^{13} 15^{1} 16^{3} 25^{3} 31^{2} $44^{9,10}$ 46^{2} 47^{4}
עד מתי 48^{8}
עדיין לא 24^{17} $43^{1,3}$
עוד 4^{8} לא עוד 4^{6} [לא עוד אלא 18^{19} 28^{4}
44^{5} $48^{3,7,10}$]
עכשיו 5^{12} 44^{10}

פעם בפעם 13^{2} כמה פעמים 48^{6}
תמיד $22^{9,16}$

Adverbs of place

איכן 43^{1}
איפה 42^{1}
היכן 44^{1} 46^{1}
כאן 5^{10}
כנגד מעלה 28^{9}
לאחוד 48^{1}
להיכן 23^{17}
לכל צד וצד 19^{4}
למעלה 18^{21}
מזה—מזה $22^{14,15}$ 28^{5}
[מנין 24^{17}]
מצד אחד—מצד אחר 9^{3} מצד זה לצד זה
23^{18}
מתחת 28^{9}
שם 7^{1}

Other adverbs

אי 44^{7}
אל 6^{3} אף 18^{24} אפילו $14^{1,2}$ 26^{11}
בלבד 25^{4}
בכמה 36^{1}
היאך 5^{9} $44^{8,10}$
וודאי 16^{3}
כיצד 18^{24} 28^{5}
כך וכך 44^{8}
כמה 19^{3} 23^{1} 24^{1} 26^{9} 30^{2} 48^{6}
לא *passim* לא עוד אלא 18^{19} 28^{4} 44^{5}
$48^{3,7,10}$
למה 17^{6} $18^{18,19,20,21,22,24}$ 19^{2} 20^{2}
22^{11} $25^{5,7}$ $26^{8,12}$ 27^{3} 28^{10}
לפיכך $4^{5,10}$
מפני מה 4^{1} 5^{11}
עוד 48^{7} (further =)
שמא 18^{24} (perhaps =)

PREPOSITIONS

אחור אחורי 37^{2} $47^{1,3,4}$ מאחורי מלאחורי
15^{2} לאחורי 44^{7}
אחר 9^{1} אחרי 47^{2}
אל אליו 10^{4} 48^{6}
אצל 5^{10} 19^{1} 22^{13} 44^{7} אצלִי 16^{2} אצלו
22^{9} 41^{4} 42^{2} 43^{2} 44^{4} 46^{2} 48^{2}
אצלָהּ 48^{3}
בְּ, בך, בהן *passim*
בפני 12^{5} 27^{2}
בפתח 16^{1}

ברום $42^{1,2}$ 35^{1} 27^{2} 18^{6} 7^{1}
בשביל 48^{8} בשב ילי 48^{8}
בתוך 40^{3} 27^{2} 23^{18} 22^{13} 21^{3} 18^{22}
47^{4} בתוכן 47^{1} $42^{1,3-7}$
בין 4^{5} 4^{10} ביניהם 35^{3} 23^{16} 19^{5} 5^{12}
ביניהן 35^{5} 19^{4}
בין . . . ל- $37^{1,2}$ 36^{1} 19^{5}
מבין 44^{10} מביניהם, מביניהן $48^{8,10}$
6^{1} 5^{13} 4^{3}
הימנו 18^{23} 29^{2} 31^{2} 33^{2} הימנה 32^{2}
חוץ מן 10^{3} 16^{4} $30^{1,2}$
כ כמוהו 19^{1} כמותם 28^{1} 40^{4}
כיוצא בהן 18^{24}
כלפי 18^{19} 31^{2}
כמין 33^{5}
כמלא 9^{3} 21^{1} $26^{5,10}$
כמראה 13^{2}
כנגד 3^{2} 6^{3} 17^{8} 19^{4} 21^{1} $26^{9,10,12}$
48^{4} 40^{3} 36^{2} 31^{1} $28^{1,2}$
כעין 35^{2}
כערכם 28^{1}
כרום 18^{25} $22^{3,13}$
כשיעור 9^{2} 32^{2}
ל, לי, לו, להן *passim*
לאחוריך 44^{7}
למטה מן 17^{4-7}
למעלה מן 17^{8} 18^{23} 19^{1} 20^{1} 22^{1} 25^{1}
43^{2} 33^{1} 28^{1} 27^{1} 26^{1}
לנגדו 31^{2}
לעיניהם 4^{5} 6^{1}
לפני 14^{1} $4^{6,9}$ $18^{19,20}$ 23^{18} 26^{12} 27^{2}
לפניי 11^{1} 40^{4} 37^{1} 34^{1} 30^{2} לפניך
31^{2} 28^{7} 27^{2} 17^{8} 4^{7} לפניו 4^{6}
לפניה 48^{3} לפניהם 5^{8} 35^{6}
מלפני 16^{4} 28^{9} 35^{5} 40^{3} 48^{6} מלפני
14^{3} 15^{2} 16^{2} מלפניו 20^{1} $32^{1,2}$
מלפניה 48^{3}
לקראתי 4^{9} לקראתו 33^{1}
לתוך 7^{1} 48^{4}
מן 5^{2} 16^{4} 17^{6} ממני $14^{1,2}$ ממנו 16^{2}
מהם, מהן 29^{2} 27^{3} $25^{5,9}$ 17^{4-8} 20^{1}
מבין *vide* בין
מאחורי, מלאחור 15^{2}
מלפני *vide* ל, לפני
מעין 28^{2} 10^{1} 40^{2}
מֵעל 18^{1} מעליהם 48^{6}
מפני 14^{5} 16^{2} 38^{2} $44^{5,6}$ מפניו $48^{1,2}$
מפניהם 38^{2} 22^{9}
מתוך 12^{1} 13^{1}
מתחת 6^{3} 14^{3} 23^{17} 33^{4} 40^{1} מתחתיהם
19^{4} 33^{3}
סביבות 33^{3} 46^{2} סביבותיו 22^{6} סביבותיהם
19^{3} 22^{13} 33^{3}
עד 5^{4} 26^{6} 28^{6} עדי 28^{6} עד מתי 44^{7}
על 3^{2} עלי 4^{6} 9^{1} 16^{1} עליו 5^{4} 24^{17} עליהם
10^{5} עליכם 22^{16} 25^{5} 35^{2} 4^{3}
על גבי 19^{5} על גבון 24^{17} על גביהם 22^{13}
על ידי 44^{2}
על פניו 22^{7} על פניהם 22^{13}
על פתח 5^{3} 10^{2}
על רום 22^{16} 24^{15}
עם 5^{11} 17^{2} 26^{12} עמו 17^{4-7} 22^{1} עמהם 4^{4}
תוך *vide* בתוך, לתוך, מתוך
תחת 5^{1} $22^{13,14}$ $23^{1,16}$ 36^{1} תחתיהם 40^{4}

Conjunctions

(1) Comparison
מה . . . . אף 18^{18}
כדרך ש- 5^{8} 11^{1} 17^{8}
כענין ש- 18^{9} כע"ש 21^{2} 30^{2} 31^{2} 32^{2}
(2) Contrast
אלא 5^{9} $18^{19,24,25}$ 23^{16} 24^{11} 25^{4} 28^{4}
אבל 3^{3}
(3) Condition
אם 4^{4}
אלמלא כן 5^{9}
(4) Interrog.
[אי 44^{7}]
(5) Final
כדי ש- 18^{22} 35^{6}
כדי שלא 4^{3} 26^{12} 34^{2}
(6) Consecutive
[לפיכך $4^{5,10}$]
(7) Explanat.
ש 23^{16}
לפי ש- 5^{4}
(8) Concess.
אפילו 48^{6}
(9) Causal
ש- $4^{3,8}$ 38^{3} 40^{2}
מפני ש- 4^{2} 10^{5} 17^{6} $18^{18-21,24}$ 20^{2} 22^{11}
$25^{5,7}$ $26^{8,12}$ 27^{3}
מתוך ש- 4^{10}

freq. Partic.

באין 3^{2} קורין $4^{6,10}$ שורה, שורין $5^{1,4}$
שרויה, שרוין $5^{1,4}$ גלוין 11^{6}

Nif'al

Perf. Nif.

נכבדתי 8^{2} נבראו 13^{1} $43^{2,3}$ נעשו 45^{6}

Imperf. Nif.

תגלה 48^{5} יטהרו 44^{5}

Infin. Nif.

להעשות 45^{6}

freq. Partic. Nif.

כיזוקין 5^{5}

Pi''el

Perf. Pi''el

סלקתי 6^{3} חלקתי 16^{1}

Imperf. Pi''el

ידבר 10^{4} יבקש 48^{5} אצפה 48^{8}

Infin. Pi''el

לדבריי 4^{8} לשמש 5^{8} 7^{1} 8^{1} לדבר 10^{4}
25^{4} ללמדו 10^{5} לפרש 18^{19} לפאר
26^{8} לאבד 26^{12} לטהרן 44^{3}

Polel (Pa'lel)

לשורר 22^{15}

Pu''al, Polal

רוֹמַמְתִּי 9^{2} משובחות 8^{2} משובח 22^{1}
משבחין 28^{3} מעֻלֶּה 27^{1} מכוסים
freq. ממונה 22^{13}

Hithpa''el, Nithpa''el, Hithpolel, etc.

Perf.

נתפארתי 8^{2} התרוממתי, נתרוממתי 9^{2}
[נתגבהתי 9^{2}] נזדווג 48^{7}

Imperf.

תתירא 38^{3} וישתחוו 4^{9}

Infin.

להסתכל 5^{3} 11^{2} 14^{5} 16^{2} 25^{3} 26^{11} 27^{3}

Pt.

מצטער 5^{4}

על שֵׁם ש־ 28^{10}
הואיל ו 18^{24}

(10) Temporal

מיום ש־ 5^{1}
כל זמן ש 17^{5} 30^{1} 47^{2}
בזמן ש 27^{3} 40^{3}
בשעה ש 24^{17} 26^{12} $31^{1,2}$ 33^{1} 35^{5} 36^{1}
בשעת 18^{7} 30^{2} 38^{1} 40^{1}
כְּשֶׁ 4^{3} 6^{1} 7^{1} 14^{1} 16^{1} 17^{8} *seqq.* 18^{1} 19^{6}
28^{7} $32^{1,2}$ 48^{5}
כיון ש 4^{7} 6^{2} 15^{1} 16^{2}
עד ש 5^{6} 24^{17} 28^{4} 35^{6} 38^{3} 44^{5} 48^{1}
קודם ש 7 11^{2}
לבסוף ש 45^{6}

(11) Copulat. etc.

בין—בין $45^{1,6}$
אף 4^{2} 18^{24}
גם 10^{6}

Infl. of Verbs

Qal

שאלתי 3^{1} אמרתי 3^{1} 4^{1} 45^{6} חפצתי 4^{8}
נטלתי 6^{3} צפיתי 11^{2} דכתי 16^{1}
הלכתי $41^{1,7}$ 43^{3} דרשתי 43^{3} מצאתי
באות, לגות 5^{11} נטית 44^{7} יצאה 43^{3}
חזרו $43^{2,3}$ עמדו 4^{9} יצאו 4^{9} 16^{3}
כפרו הלכו עבדו 6^{3} חטאו 4^{3} סרחו
כתבו 26^{12} ספו 4^{4} באו 4^{6} עשו 4^{3}
עלו ונסו 46^{2} 45^{1}

Imperf.

תפול 26^{12} תברא 4^{6} תסמוך 48^{6} יאמרו
$4^{3,4}$
תפעלון 10^{5} תנטרון 10^{5} תשמרון [בגל]
10^{5} ויהי 35^{5}

Imperat.

טול 44^{9} קרא 44^{9} בא וראה 41^{1} שתקו
38^{3} הוי אומר 17^{5}

Infinitive

להיות 4^{3} 35^{6} לעשות 5^{2} 45^{8} לצאת 16^{2}
לאמר 10^{3}
לומר 18^{7} *et freq.* לכתוב 18^{17} לבלע 20^{1}
לבא 18^{22} *e.a.*
לפעול 22^{16} לעמוד 25^{3} לראות 25^{4}
לסומכן 44^{3} בתיתם 20^{2}

Imperf.

וארא 48^{1} 47^{1} 45^{1} 44^{1} 43^{1} 42^{1}

Infin.

לסומכן 44^{3} לעשותם 25^{5}
ללמדו 10^{5} לטהרן 44^{3}
להורידן 44^{3} להושיען 44^{10}

Partic.

דועכו 18^{22} כותבו 18^{24} בוראם 46^{4}

Accus. particle את

אותי 3^{2} $14^{1,3,5}$ 16^{2}
אותן 5^{9} אותם 5^{9} 20^{2}

Examples of Foreign words (*vide* Dalman, *Wörtb.*, *sub vocibus*)

קטיגור 5^{10} *κατήγωρ* =
used in the (*πραιτώριον*) פלטורין pl.
7^{1} (*παλάτιον*) פלטין: sense of
18^{21} 16^{1} 12^{5} (familia) פמליא
28^{10} 20^{2} 16^{5} פלסאות [(*πάλσις*) פלסא]
פנקס (*πίναξ*) 26^{12} פנקסאות (*l.*: פנקסיות)
27^{2} (*γλωσσόκομον*) דלוסקום
32^{1} (*ναρθήκιον*) נרתק
45^{1} פרגוד
18^{25} (*στολή*) אצטלית
(*μαργαρῖτις*, *μαργέλ-* מרגלית, מרגליות
35^{2} 5^{6} *λιον*)
17^{3} (velum, *βῆλον*) וילון

Hif'il

Perf. Hif.

הנחת 5^{11} הגעתי 6^{2} השוו 5^{11} הנבהתי
(*intr.*) 9^{2}

Imperf. Hif.

יכנים 26^{12} יניע 19^{6} 48^{1} יכינו 35^{6} יחזיר
48^{5} אושיע 48^{8} אציל 48^{8} יעלה
48^{10}

Infin. Hif.

להזיק 5^{4} להורידן 5^{9} 44^{3} להעלות 6^{1}
(הגעת 18^{7})
להעריץ 22^{15} להכנם 26^{12} להשליך 38^{1}

Hof'al

מופלא 11^{2} 22^{1} 26^{1} 27^{1} מופלאים 28^{1}

Pilpel, Hithpalpel

מסלסל $22^{12,16}$ 25^{5} מסתלסל 22^{1} מצחצח
22^{11}

Verbs with Obj. Suffixes

Perf.

נטלני 4^{3} 6^{1} לקחני 7^{1} 15^{1} קראני 12^{5}
אהבני 13^{1} תפשני 41^{4} טרדו 5^{1} שמו 10^{2}
קשרו 12^{4} שמתיו 10^{3}
ברכני 9^{1} חבבני 13^{1} מניתיו 10^{6} אבדן 4^{4}
העלני 4^{4} 6^{1} 7^{1} הדריכני 6^{1}
הושיבני 10^{2} הלבשני 12^{1} הכני 16^{5}
העמידני 7^{1} 16^{5} הראני 41^{4} *e.a.*
העליתיה 6^{3}

II. INDEX AND VOCABULARY TO THE ENGLISH TRANSLATED TEXT OF THE WHOLE OF 3 *ENOCH*

(Abbreviations: *I.* the inceptive sentence of the chapters in question; *qu.* the word in question occurs in a Scriptural quotation; *s.* substantive; *adj.* adjective; *v.* verb.)

Aaron 1^{3} 2^{3} 45^{4} 48 A^{7} qu.
Abbahu, R. 48 D^{10}
Abraham $44^{7\ 10}$ 45^{3}
abundance 25 B^{3}
academy 45^{2}; celestial academy, *see* 'colleges'
accuse 4^{6}; *see also* 'bring charges against'
Accuser, Accusers (angelic) 14^{2}
Acher (*Elisha ben Abuyah*) $16^{2,4}$
Adam, the first Adam $5^{1,10}$ 45^{3} 48 C^{1} 48 D^{6}
Adrigon (a name of Metatron) 48 D^{1} no. 25
adversary 40^{3} qu.
advocates (angelic) 15 B^{2}
Akatriel Yah Yehod Sebaoth (Divine Name) 15 B^{4}
Aleph 44^{9} (from *Aleph* to *Taw*) 48 C^{1}
alive, to make alive $18^{23,24}$
Almighty 42^{5}
altar 24^{5}
'al toratheka 44^{9}
'Amram 1^{3} 15 B^{5} 45^{3}
'Anaphiel H 6^{1} 16^{5} (*BDL*) 18^{18}
Ancient Ones (angels) 4^{6}
Angel, Angels $1^{3,4}$ $3^{1,2}$ 6^{1} 7^{1} 11^{1} 14^{1} 15^{1} 16^{1} 17^{1} 18^{1} 19^{1} 20^{1} 21^{1} 22^{1}–42^{1} 44^{1}; $4^{1,5}$ 10^{3} 14^{3} 17^{4} 18^{1} $19^{1,6}$ $22^{1,6,7}$ 24^{6} qu. 26^{3} 27^{3} $35^{1,2}$ 44^{2} 47^{1}; *see also* the following:
  Prince 1^{3} $4^{5,8}$ 6^{1} $10^{3,4,6}$ 15 B^{1} 16^{5} 17^{3}–18^{1-23} 19^{1} 20^{1} $22^{1,11,16}$ 25^{1} $26^{8,12}$ 27^{1} 38^{3} $44^{2,10}$ 48 C^{4,6} 48 D^{14}
  Prince of Israel (*Mikael*) 44^{10}; (the) Kings 48 D^{6}; (the) host 17^{3}; *MAQOM* 44^{2}; the Presence (Metatron) $1^{4,9}$ 3^{1} 15 B^{2,4,5} 48 C^{7} 48 D^{6} 5^{1}–42^{1} 44^{1}; *Tora* (the Law) 48 D^{4}; Understanding 10^{5} 48 D^{6}; Wisdom 10^{5} 48 D^{1} no. 105 48 D^{6}; (the) World 30^{2} 38^{3}
  Princes $1^{7,10}$ 4^{1} 10^{3} 14^{1} 15 B^{1} 17^{1} $18^{2,3,4,5,22,23,24}$ $19^{1,6}$ 22^{10} 22 B^{7} 27^{1} 28^{1} $30^{1,2}$ 35^{3} 48 B^{2}, 48 C^{9}; of the army (the chieftains of the angels chanting the *Trisagion* or *Qedushsha*) 35^{3}, *see* $18^{4,5}$ 40^{2}; of Kingdoms 10^{3} $14^{1,2}$ $16^{1,2}$ 17^{8} $18^{2,3}$ 30^{2} 48 C^{9} (seventy princes) 48 D^{5}; of the *Merkaba* 1^{7} 22^{10}; of the seven heavens 17^{1} ff.
  The eight great princes 10^{3}
  The four great princes, of the camps of *Shekina* $18^{4,5}$; (*'Irin* and *Qaddishin*) 28; great princes appointed over the books of the living and the dead 18^{23-25}; great princes at the head of the angels chanting the *Qedushsha* 40^{2}, *see* $18^{4,5}$ 35^{3}; great princes who know the mystery of the Throne of Glory 18^{22}; Holy Princes 39^{2}
Archangels, seven 17
Angel-Princes carrying individual names:
  'Anaphiel H 6^{1} 16^{5} (*BDL*) 18^{16}
  'Aniyel 16^{5}
  'Araphiel $18^{14,15}$
  'Ashruylu $18^{15,16}$
  'Atrugiel $18^{9,10}$
  'Azbuga 18^{22}
  Badariel 17^{1} (*A*) ^{3} (*A*)
  Bakariel 17^{1} (*A*)
  Baradiel 14^{4} 17^{1} (*D*) ^{3} (*D*)
  Barakiel 17^{3} (*A*)
  Baraqiel 14^{4}, 17^{1} (*D*) ^{3} (*D*)
  Baraṭṭiel $18^{6,7}$
  Chayyliel $20^{1,2}$
  Dubbiel 26^{12}
  Gabriel 14^{4} $17^{1,3}$
  Galgalliel 14^{4} 17^{4}
  Gallisur $18^{16,17}$
  Geburathiel $18^{13,14}$
  Hamon $18^{7,6}$
  Kerubiel $22^{1,11,16}$
  Kokbiel 14^{4} 17^{7}
  Lailiel 14^{4}
  Maṭariel 14^{4}
  Mikael $17^{1,3}$ 44^{10}
  Na'aririel $18^{10,11}$
  'Ophanniel 14^{4} 17^{5} $25^{1,5}$
  Pachriel 17^{1} (*A*)
  Pazriel 17^{3} (*A*)

Angel, Angels (*contd.*):
Ra'amiel 14^{4}
Ra'ashiel 14^{4}
Radweriel 27^{13}
Rahaṭiel 14^{4} 17^{6} 46^{3}
Rikbiel $19^{1,2}$
Ruchiel 14^{4}
Sammael 14^{2} 26^{12}
Sasnigiel $18^{11,12}$
Seraphiel 26^{8}
Shachaqiel $17^{1,3}$
Shalgiel 14^{4}
Shathqiel $17^{1,3}$
Shimshiel 14^{4}
Shoqed Chozi 18^{20}
Sidriel 17^{1} (*D*) ^{3} (*D*)
Simkiel $44^{2,3}$
Sopheriel H' Mechayyeh $18^{23,24}$
Sopheriel H' Memith $18^{23,24}$
Sother 'Ashiel $18^{19,20}$
Tag'aṣ $18^{5,6}$
Ṭuṭresiel $18^{8,9}$
Yephiphyah 48 D^{4}
Za'amiel 14^{4}
Za'aphiel 14^{4} $44^{2,3}$
Zakzakkiel $18^{17,18}$
Zazriel $18^{12,13}$
Zehanpuryu 18^{21}
Zi'iel 14^{4}
Ziqiel 14^{4}
(*See also* 'Metatron' *and* 'Names of Metatron')
accusers (angelic) 14^{2}
advocates (angelic) 15 B^{2}
ancient ones 4^{6}
anger, troops of 7; angel of 14^{3}
armies, *see* 'camps' below
camps: (*a*) camp of *Shekina* 35^{5}; camps of *Shekina* 1^{6} 18^{4} 37^{1} (40^{3})
(*b*) camps of angels in general, companies, troops, hosts, parties, etc. $5^{2,14}$ 6^{3} 7 14^{7} 15 B^{2} 17^{2} 19^{6} $22^{1,2}$ 22 C^{7} 34^{2} 35^{1} 36^{1} 39^{2} 40^{3} 48 D^{7}
Chashmallim 7 48 C^{4}
Chayyoth 1^{12} 6^{2} 15 B^{1} $19^{5,7}$ 20^{2} 21^{1} $22^{1,3}$ 22 B^{8} 22 $C^{2,5}$ 24^{15} 26^{11} 29^{2} $33^{3,4}$ 34^{1} 39^{2} 48 B^{2} 48 $C^{2,4}$; Holy *Chayyoth* 1^{12} 6^{2} 15 B^{1} $19^{5,7}$ 20^{2} 21^{1} $22^{1,3}$ 22 B^{8} 22 $C^{2,5}$ 24^{15} 26^{11} 29^{2} $33^{3,4}$ 34^{1} 39^{2} 48 B^{2} 48 $C^{2,4}$; four 21^{1}; chariots of 24^{15}; *Chayyoth* by the *Merkaba* 48 B^{2} 48 C^{2}; prince of 21
children of heaven 8^{2} 10^{3} 12^{1} 13^{1} 16^{1} $18^{5,7,15}$ 20^{1} $28^{1,7}$ 29^{2} 38^{3} 48 C^{1} 48 D^{1}
companies, *see* 'camps' above
death, angel of 48 D^{5}
destruction, angels of 31^{2} 33^{1} 44^{2}
dread, Lords of (angels) 22 B^{2}
eagles of the *Merkaba* 2^{1}
elemental angels 14^{3}
'Elim 14^{1}
'Elohim 15 B^{1}
'Erellim 14^{1} 39^{2}
fear, captains of (angels) 22 B^{2}
fire, angel of 14^{3}
first ones 4^{6}
Galgallim 6^{2} 15^{1} (19^{1}) 24^{16}; *see also* 'wheels of the *Merkaba*'; chariots of 14^{16}; prince of $19^{1,2}$
Gedudim 19^{6} 22 C^{7}
glory, angels of the 22 B^{8}
hail, angels of $14^{3,4}$ 22 C^{4}
heavenly household 12^{5} 16^{1} 18^{21} 27^{2} 48 C^{8}
heavens, the seven, angels of 14^{1} 17^{2} $18^{1,2}$
Herald (angelic) 10^{3}
host, angels of the 39^{2}
'Irin 22 C^{4}
Kerubim 1^{8} (5^{1}) $6^{2,3}$ 7 15 B^{2} 19^{7} $22^{11,12,13,15}$ 22 B^{8} 22 C^{2} $23^{1,16,17}$ 24^{1} 26^{11} 39^{2} 48 C^{4}; a *Kerub* 5^{1} 18^{25} 23^{16} qu. 24^{1} qu. 17; flaming *Kerubim* 7; mighty *Kerubim* 22^{11}; majestic *Kerubim* 26^{11}; honoured *Kerubim* 48 C^{4}; *Kerubim* of *Shekina* 39^{2}; God's (His) *Kerubim* 22 B^{8}; chariot of 22^{11}; chariots of 24^{1}; 'He who dwelleth on the *Kerubim*' $22^{12,16}$; Prince of 22^{11}
Kings (appellation of angels) 22 B^{7}
mercy, angels of 33^{1}
Mighty ones 4^{1}
Ministering angels $4^{5,6}$ $5^{2,10,14}$ 14^{1} 16^{2} $17^{2,7}$ 22 $B^{2,4,7}$ 27^{3} $36^{1,2}$ $38^{1,3}$ 39^{1} $40^{1,2,3}$ 47^{2} 48 C^{7} (*K*) 48 D^{5}
Ministers of consuming fire 6^{2}
'Ophannim 1^{8} 2^{1} $6^{2,3}$ 7 22 B^{8} 22 $C^{2,7}$ 24^{18} $25^{5,6}$ 26^{11} 33^{3} 39^{2} 48 A^{1} 48 C^{4}; burning 7; flaming 2^{1}; honoured 26^{11}; majestic 48 C^{4}; mighty 39^{2}; His (God's) *'Ophannim* 22 B^{8}; chariots of 24^{18}; crowns of 25^{7}; wheels of 22 C^{7}; Prince of 25^{1-5}
parties of angels, *see* 'camps' above
peace, angels of 33^{1}
Presence, angel of the 3^{2}; *see* above, 'Prince of the Presence'
Qaddishin 22 C^{4} $28^{1,4,5,8-10}$
Rulers of the World (*Manhige 'Olam*) 14^{4}
scribe, scribes 26^{1} 27^{2} 33^{2}
Seraphim $1^{7,8}$ 2^{1} $6^{2,3}$ 19^{7} 22 B^{1} 22 C^{7} $26^{8-10,12}$ 27^{1} 29^{2} 33^{3} 39^{2} 48 A^{1} 48 C^{4}; flaming 1^{7} 26^{8} 48 C^{4}; glorious 33^{3};

of consuming fire 11^{1}; Prince of 26^{1-8}
Servants 1^{8} 2^{1} 4^{1} 6^{1-3} 7 17^{6} 19^{6} 27^{1} 28^{1} 39^{2} 40^{1} $47^{1,3}$; of consuming fire 6^{2}; of glory 6^{1} (*see* 40^{1}); flaming 7 39^{2}; of the *Merkaba* 2^{1} (*E*); of the Divine Throne 40^{1}; the royal servants of the princes of kingdoms 17^{8}; ministering servants $47^{1,3}$
Shin'anim 7
sidereal angels 14^{3} $17^{4,5,6}$ (46^{3})
Ṭafsarim 14^{1} 39^{2}
Trisagion, angels chanting the 34^{2}–40; *see also* '*Trisagion*' *and* 'Blessed'
troops of angels, *see* 'camps' *and* '*Gedudim*'
vehemence, angels of 7
For other classes of angels *see* 19^{6}
Anger 7 22^{2}; troops of 7
animals 4^{4}; *see* 'beast, beasts'
'*Aniyel* 16^{5}
'*Aphaphiel* (name of Metatron) 48 D^{1} no. 19
'*Aphphiel* (name of Metatron) 48 D^{1} no. 5
appearance 1^{7} 5^{3} 10^{1} 14^{5} 18^{25} 22^{12} 22 B^{6} 25^{7} 26^{4} 35^{2} 40^{2} 44^{5} 48 A^{9} 48 C^{6}
appoint over (*see also* 'set over') 10^{6} 17^{3} 48 $C^{1,3}$
appointed (*memunneḳ*) 14^{4} $17^{1,3,4,5,6,7}$ $18^{4,17,24,19}$ $19^{2,6}$ 20^{2} $22^{11,16}$ 25^{5} 26^{8} 27^{1} 44^{2} (47^{2})
'*Araboth Raqia*' (the seventh heaven), *see* 'heaven, heavens'
'*Araphiel* $18^{14,15}$
arm *s.* 35^{2} 48 $A^{3,6,7,8,9,10}$ (qu.)
armies of angels, *see* 'Angel, Angels, camps of'; armies of vehemence 7; 5^{14} 17^{8} 19^{6} 22^{1}, prince of the army 35^{3}; fiery armies 39^{2}
art (of sorceries) 5^{9}
'*Asah* 48 C^{10}
ascend 1^{1} 4^{7} 5^{14} 6^{2} 15 B^{2} 44^{7}
ascension of Moses 15 B^{2}
ascent 22 C^{1}
Ashruylu $18^{15,16}$
'*Atrugiel* $18^{9,10}$
attend 5^{8} 7 8^{1} 15^{1} 25^{5}
attendance 35^{4}
(attributes, qualities) $8^{1,2}$
authority 16^{1} 18^{24} 48 D^{8}
'*Azbuga* 18^{22}
'*Azza* 4^{5} 5^{9}
'*Azzael* 4^{8} 5^{9}
'*Azziel* 5^{9}

Badariel 17^{1} (*A*) ^{3} (*A*)
balance *s.* 18^{20}
Barad 34^{1}
Baradiel 14^{4} 17^{1} (*D*) 17^{3} (*D*)
Barakiel 17^{3} (*A*)
Baraq (lightning) 25^{7}
Baraqiel 17^{1} (*D*) 17^{3} (*D*) 14^{4} (17^{1} (*A*): Bakariel)
Baraṭṭiel $18^{6,7}$
Bareqeth (carbuncle) 25^{7}
base *v.* (a name upon another) 3^{2}; *see* 'names' (of Metatron and Divine)
Bath Qol 16^{4}; *see* 'Divine Voice'
beast, beasts 4^{4} 28^{9} qu. 48 D^{8}
beginning 22 B^{1} 24^{22} qu. 48 B^{1}
Behemoth 48 D^{8}
behold $1^{1,5,6}$ (the Merkaba), 2^{2} 2^{4} (the Merkaba), 5^{3} 11^{2} $14^{1,3,5}$ 16^{2} $25^{3,4}$ 16^{11} 29^{2} 32^{2} 41^{1} $42^{2,6,7}$ 47^{4} 48 $A^{1,2,3}$ 48 C^{1}; 28^{9} qu. 33^{5} qu. 35^{5} qu.
beloved 1^{8} (Ishmael), 4^{1} (Metatron), 16^{5} 18^{22} 19^{1} 23^{18} qu. 26^{1} 28^{1} 44^{10}
Beth Din, the Celestial 27^{2} 28^{9} 30^{1}
bird 4^{4} 44^{7}
black, grow black 22 B^{7}
blameless 18^{23} 19^{1}
bless 9^{1}
blessed (1) *see* 'Holy One, the, Blessed be He'; (2) the response in the *Qedushsha*, *see* '*Trisagion*' *and* '*Qedushsha*'
blessing *s.* 9^{1}
blow *v.* 15^{2} $23^{1-16,18}$ 47^{2}
body 15^{1} 18^{25} $22^{8,9}$ $26^{3,6}$ 28^{10} 44^{5} 47^{1} 48 C^{6}
books 18^{19} qu., 18^{24} (books of the dead and books of the living), $27^{1,22}$ (books of judgement and the book of records), 28^{7} (books of the living and books of the dead), 30^{2} (the book in which are recorded all the doings of the world), 32^{1} (book of fire and flame), 35^{4} qu., 44^{9} (the books of records, esp. of evil doings), 48 C^{12} (books of *Tora*)
born of woman 2^{2} 6^{2} 48 D^{8}
bow 21^{4} (the bow in the cloud), 22^{5} (bow of Shekina), 22 $C^{4,6,7}$ 33^{5}
branch *s.* 28^{9} qu.
bridge *s.* 22 $B^{1,3,4}$ 22 C^{1}
brightness 22 B^{6} $25^{5,7}$
brilliance 8^{2} 9^{5} 10^{1} 12^{2} 18^{18} $22^{4,12,13}$ 22 B^{6} 25^{7} $26^{2,7}$ 28^{2} 29^{2} 48 $C^{4,6}$
bring *v.* 23^{3} qu. 48 A^{10}, bring back 48 B^{2}, bring charges against 4^{6} 5^{10}, *see* 'accuse'; bring down $5^{8,9}$, bring forth 15 B^{1} 23^{10} qu., bring into 7, bring into life 18^{24}, bring out 48 D^{10}, bring up 44^{7}

Brooding Wind 23^{1}
burn *v.* 15^{2} $15\,B^{2}$ 18^{25} 25^{3} 26^{12} 34^{2} 40^{3} qu. $47^{1,2}$
burning 15^{1} $22^{3,9,14}$ $22\,C^{4}$ 25^{3} 26^{12} $34^{1,2}$ 35^{6} $42^{1,6}$ 44^{3} $47^{2,4}$

call *v.* 3^{2} $4^{1,10}$ 10^{3} 12^{5} 17^{6} $18^{18,19,20,21,24}$ 19^{2} 20^{2} 22^{11} $25^{5,7}$ $26^{8,12}$ 27^{3} 28^{10} 30^{1} 38^{3} 44^{9} $48\,A^{6}$ $48\,C^{7,9}$ D^{2}
camps of angels, *see* 'Angels, camps of'
camps of fire, *see* ib.
camps of *Shekina*, *see* ib.
captains of fear (angels) $22\,B^{2}$
carbuncle stone 25^{7}
case, Case of Writings 27^{2}; case in judgement $28^{8,9}$
cast down *v.* 44^{3}; cast forth 22^{9}
cattle 4^{4} $48\,D^{8}$
Celestial Court 16^{1}; *see also* '*Beth Din*'
Celestial heights 42^{1}
Celestial Princes 28^{1}
chamber, chambers 18^{18} (of '*Araboth*), $22\,C^{7}$ (chambers of chambers), $22\,C^{2}$ (of lightnings), 34^{1} (of the whirlwind), 37^{2} (of the tempest), 38^{1} (of *Makon*), 41^{4} (of Araboth), 42^{2} qu., 43^{3} (chamber of creation), 47^{2} (of the whirlwind)
change *v.* 15^{1} 35^{6} $48\,C^{9}$
chant 1^{11} 38^{2}
character 2^{2}
charge, charges 5^{10} 19^{2} 22^{11} 25^{5} 26^{8}
Chariot, the Divine, *see* '*Merkaba*'
chariot 6^{1} 17^{8}, 22^{11} (of the *Kerubim*), $22\,B^{4}$ (of fire), 24^{1-23} (of the Holy One), 37^{1} (of Shekina)
Chashmal, *chashmals*, *Chashmallim*:
(1) angels, *see* 'Angels, *Chashmallim*'
(2) celestial matter $15\,B^{2}$ 26^{4}, 36^{6} (*chashmals* of light), 36^{2} $48\,B^{1}$ $48\,D^{8}$
Chasid, *Chasidim* 18^{22} $48\,A^{5}$
Chayyah 19^{7} 21^{1}; *see* 'Angels, *Chayyoth*'
Chayyliel, prince of the *Chayyoth* $20^{1,2}$
Chayylim (a class of angels) 19^{6}
Chayyoth, *see* 'Angels, *Chayyoth*'
cherub, cherubim, *see* 'Angels, *Kerubim*'
chief 26^{1} 45^{2}; *see also* 'head'
chieftains (class of angels) 19^{6}
children 16^{4} qu. 44^{7} 45^{2} $48\,A^{8}$
children of heaven, *see* 'Angels, children of heaven'
children of men 5^{10} 6^{3} 24^{17} qu. $48\,A^{8}$ $48\,B^{1}$
circuit 23^{17} qu.
cloak 17^{8} (royal), 18^{22} (of life), 28^{7} (of the Divine manifestation on the Judgement Throne), 36^{2} (of *chashmal*), $48\,C^{7}$ (of Metatron)
clothe 12^{1} 17^{8} $18^{22,25}$ 39^{2} 43^{3} qu. $48\,C^{4}$
clothing *s.* $48\,C^{7}$
cloud, clouds 19^{4} (four), 19^{6} 21^{4} (bow in the), 22^{15} (He that inhabiteth the), $22\,C^{2}$ (of compassion), $24^{3,4}$ (chariots of), 24^{7} qu., 24^{14} (chariots of), 33^{3} (of fire and flames), $34^{1,2}$ (of burning coals), 37^{2} (bright clouds), 42^{7} $48\,B^{1}$
colleges, celestial 18^{15}; *see* 'session'
command 10^{5} $22\,C^{5}$ $48\,C^{9}$ $48\,D^{4}$ qu.
commandment 45^{6} qu. $48\,D^{10}$ qu.
commission 16^{5}
commotion $35^{5,6}$
commotion, angel of 14^{4}
companies of angels, *see* 'Angels, camps of angels'
compassion, clouds of $22\,C^{2}$ (compassion 44^{7})
confounded in deeds 4^{3}
confusion of tongues 45^{3}
constellations 5^{8} 13^{1}, $14^{3,4}$ (angels of), 17^{6} 38^{1} 48^{1}
consuming fire 2^{1}, 6^{2} (ministers of), $22^{4,6}$ 39^{2} 40^{3} 42^{3}
costly stones 5^{7} 12^{3}
council 45^{4}
counsellor $45^{2,4}$
Court Celestial 16^{1}; Court of Merkaba $22\,B^{1}$
court officers 28^{8} 45^{2}
covenant $15\,B^{5}$
create 4^{6} 13^{1} 23^{17} qu. 27^{3} 40^{4} 41^{1-3} $43^{1,2,3}$ 46^{4} $48\,A^{1}$ $48\,D^{8}$
Creation 11^{1} (secrets of), 11^{1} (Maker of), 13^{1} (orders of), 26^{9} 43^{3}
Creator $4^{1,9}$ 22^{16} 25^{5} 35^{6} 47^{2} $48\,D^{10}$
crown *s.* 1^{3}, 2^{3} (crown of priesthood), 12^{3} (of kingship), 13^{1} 14^{1} (of Metatron), 14^{5} (Metatron's crown of glory), $15\,B^{2}$ (of prayers), 16^{1} (of glory), 16^{2} 17^{8} (of kingship), $18^{1,2,4-23}$ (of glory), $18^{3,25}$ (of kingship), 21^{4}, 22^{5} (of holiness), 22^{11} (of the *Kerubim*), 25^{7} (of angels), $26^{7,8}$, 29^{1} (the Fearful Crown, *Kether Nora*), 39^{2} 40^{2} $48\,B^{1}$, $48\,C^{4}$ (of the *Chayyoth*), $48\,C^{7}$ (of Metatron)
crown *v.* 17^{8} 18^{25} 19^{1} 21^{4} $48\,C^{4}$
Curtain (*Pargod*, *Peres*, *Paroketh*) 10^{1}, 25^{1} (Curtain of *MAQOM*), 45^{6} (Pargod)
cymbal $22\,B^{8}$

darkness, rivers of 22 C[2]
David 45[5] 48 A[10]
day, angel of the 14[3,4]
day, days 4[7] (of the Flood), 4[10] 7 5[1] 17[5] 18[24,25] 23[1] qu. 24[17] 25[2,5] 26[8,9,12] 28[7,10] 30[2] 44[7] 45[5] 48 A[1,3] 48 C[12] 48 D[3,4]
dead 18[24] (books of the), 28[7] (books of the), 48 C[12]
deafness, fire of 15 B[1]
death 18[24], angel of death 48 D[5]
decree *s.* 28[4,8] qu., 48 A[6] (Divine), 48 C[9,10,11]
deed, deeds 4[3] 6[3] 44[5]
deep *s.* 11[3]
degalim (divisions of angels) 19[6]
deliver 4[6] 27[2] 44[7,8,10] 48 A[6,8] 48 C[11]
deliverance 48 A[5]
deluge, *see* 'flood'
demons 5[4]
depth 11[1,2,3] 33[4]
descend 23[17,18]
descent 22 C[1]
destiny 48 D[5]
destruction 48 A[1]
destruction, angels of 31[2] 33[1] 44[2]
diadem 16[1], 22[7] (royal), 22[11] 48 C[7]; *see* 'crown'
Dibbur 1[11] (gates of), 15 B[1]; *see* 'Word'
Dibburiek (name of Metatron) 48 D[1] no. 18
distance 6[2] 22 C[1,2] 25[4] 26[7]
dividers of flames 6[2]
Divine decree(s) 48 A[6]
Divine Majesty 15 B[1] 28[9] 45[1]; *see MAQOM*
Divine Powers (*Reshuyyoth*) 16[3]
Divine Voice 16[4]
divisions 15[2] 19[6] (of angels), 22 B[6] (of flaming fire), 48 C[12]
do the will of the Holy One 5[2] 22[16]
domestic animals 4[4]
dominion 48 C[9]
door 1[2] (of the Seventh Hall), 10[2] 16[1] 48 C[4,8]
door keepers 18[3,4]
downfall 44[8]
dragon 48 D[8]
dread *s.* 16[2], 22 B[3] (Lords of, i.e. angels), 22 C[2] (rivers of), 28[7] 35[6] 48 B[1]
drop, white (semen) 6[2] 48 D[8]
Dubbiel 26[12]
dwelling *s.* 25[5] 28[2]
dwelling-place 22[12]

Eagle, eagles 2[1] (of the *Merkaba*), 24[11] 26[3] 39[1] 44[5]
earth 4[2] qu. 5[12,13] 13[1] 17[8] 18[18] qu. 20[1] 22[2] 22 B[8] 28[9] 41[1] 44[7] 48 A[4] qu.[5] 48 A[10] qu. 48 D[6,8]
earthly 48 C[4]
earthquake 13[1], 14[4] (angel of), 15[2] 19[3,5] 22[9], 23[6] (wind of), 37[2] 42[1,7]
east 17[5,6] 18[25] 21[1,4] 23[2] qu.[3] 26[10]
'*Ebed* (Servant, name of Metatron) 1[4] 10[3] 48 C[1] 48 D[1] no. 17 48 D[9]
Eden 5[1,5] 23[18] 48 D[8]
Egyptians 48 D[10] qu.
'*Ehyeh 'asher 'Ehyeh* (Divine Name) 42[2]
Eight Great Princes 10[3]
'*El Shadday Rabba* (Divine Name) 42[5]
elder, elders 45[2,4] 48 D[10]
Elect One 6[3] (of Enoch), 44[10] (of Isaac)
Elemental angels 14[3]
'*Elgabish* (a celestial matter) 34[1]
Eli 15[4]
Elim (angels) 14[1]
Elisha ben Abuya 16[2]
Elkanah 15[4]
Elohim (class of angels) 15 B[1]
Enoch 4[2] 48 C[1] (*K*) 48 C[2,3]
Enosh 5[6,7,10]
enter 1[1,5,6] 2[2] 4[8] 5[5] 18[19] 22 B[1] 31[2] 46[3]
entrust 18[19] 48 D[9]
'*Er'ellim* 14[1] 39[2]
'*Esh 'Okhelah* (Divine Name) 42[3]
Eternal 15 B[3], 18[22] (life)
eulogy 1[12]
Eve 48 D[8]
everlasting 42[4]
evil spirits, *see* 'demons'; evil wind 23[8]
execute 28[7,9] 32[1] 48 C[11]
expel 5[1]
Explicit Name 22[5]; *see* 'Names, Divine'
Explicit Names 39[1], 48 D[5] (on the *Merkaba*), 48 D[1]; *see* 'Names, Divine'
expound 18[10]
eye, eyes 1[2,7,8,12] 4[5] 9[4] 16[2] 18[25] 22[4,8] 22 B[7] 24[18] qu. 25[2,3,6,7] 26[6,11] 35[2] 45[6] 47[4] 48 A[2,10] qu. 48 C[6] 48 D[10]
eye-balls 15[1]
eye-brow 22[4] 26[4] 48 C[6]
eye-lids 15[1]
Ezra 48 D[10]

face *s.* 1[7] 15 B[3,5] 18[1–23] 21[1,3] 22[7,9,13] 22 B[5,6,7] 25[2,3] 26[9,10] 31[1,2] 38[2] 39[2] 42[2] 44[5] 48 C[6]
faith 6[3], 48 D[10] (men of faith)
fast *s.* 15 B[2]
fast *v.* 15 B[2]
father 4[9] 15[2] 48 C[7]

fear *s.* 8^{1} (fear of heaven), 16^{2} 19^{6} 22^{2}, 22 B^{2} (captains of), 22 C^{2} (rivers of), 23^{9} (fear of *YHWH*), 28^{7} 35^{6} 46^{1} 48 B^{1} 48 D^{8} (fear of heaven)
fear *v.* $14^{1,2,3}$ 15 B^{5} 16^{2} 22 C^{5} 31^{2} 32^{2} 38^{3}, *prt.* $18^{21,23}$
fellowship 48 A^{7}
female *s.* 35^{6}
fiery 6^{1} 7 15^{2}, 19^{4} (four fiery rivers), 26^{4}, 33^{4} (seven fiery rivers), 36^{1} (stream), 39^{2} (fiery armies), 42^{5}, 47^{1} (stream), 48 C^{6}
finger 13^{1} (of the Holy One), 18^{6} (three fingers), 33^{3} 40^{3} 44^{4} 45^{2} 46^{2} 47^{1}, 48 A^{4} (of the Right Hand of *MAQOM*), 48 D^{5} (of the Holy One)
fire 2^{1} (consuming), 6^{2} (ministers of the consuming fire), 13^{2}, $14^{3,4}$ (angel of the), 15^{1}, 15 B^{1} (fire of deafness), 16^{5}, 18^{19} (of *Nehar di-Nur*), 18^{25}, 19^{4} (clouds of), 20^{2} $22^{4,6,9,13}$ 22 B^{3,4,6} 22 C^{5,6} 26^{12} 28^{10} 32^{1} 33^{3} $34^{1,2}$ $35^{2,6}$ $36^{1,2}$ $37^{1,2}$ 39^{2} 40^{3} $42^{1,3,6,7}$ 44^{3} $47^{1,2,3,4}$ 48 B^{1} 48 C^{5} (*K*)^{6}, 48 D^{8}; bridges of fire 22 B^{3}; wheels of fire 22 B^{3,4}; chariots of fire 22 B^{4}
firebrand $15^{1,2}$ $22^{9,13}$ 25^{3} 26^{4} 33^{3} 35^{6}
first 4^{6} (First Ones, angels), $5^{1,3}$ (the First Adam), 6^{1} 48 C^{1}
firstborn 44^{10}
flaming 1^{7} (Seraphim), 13^{1} (style), 18^{25} 22 B^{6} 22 C^{6} 29^{1} 37^{2} $39^{1,2}$ 41^{4} 42^{6} 46^{2} 48 C^{4} 48 D^{8}
flesh 15^{1} 48 C^{6} 48 D^{8}
flood $4^{3,4,7}$, 45^{3} (generation of the), 48 C^{1}; *see* 'deluge'
foundation 22^{2} 38^{1}
four camps of *Shekina* 37^{1}, 40^{3}
four chariots of *Shekina* 37^{1}
four great princes $18^{4,5}$
four rows of angels 36^{2}
friend 1^{8} (God's, of R. Ishmael)
friendship, streams of 22 B^{8}
future 4^{5} 18^{22}; *see* 'time to come'

Gabriel 14^{4} $17^{1,3}$
Gal Razayya (name of Metatron) 48 D^{1} no. 88
galgal (globe) 17^{4}
Galgalliel (prince of the sun) 14^{4} 17^{4}
Galgallim 6^{2} 15^{1} $19^{2,3}$ 24^{16}
Prince of 19^{1}, *Galgallim* of the *Merkaba* 6^{2} $19^{2,3}$
chariots of the *Galgallim* 24^{16}
Gallisur $18^{16,17}$
Garden (of Eden) $5^{1,3,5}$ 23^{18} 48 D^{8}
garment 12^{1}, 17^{8} (of kingship), 18^{22} (of life), 18^{25} (of kingship), 25^{6} 28^{7} 36^{2} 48 C^{7}
gate, gates 1^{11} (of *Shekina*), 5^{3} (of the Garden of Eden), 18^{25} 22 B^{8} 38^{1} 47^{4}
Geburah (Divine Majesty) 28^{3}
Geburathiel $18^{13,14}$
Gedudim (class of angels) 19^{6} 22 C^{7}; *see* 'Angels, camps of'
Gehenna 33^{5} 44^{3} 48 D^{8}
Gematria 48 C^{7} (*K*)
generation $4^{3,4}$ $5^{6,7}$ 7 $45^{1,2,3,5,6}$ 48 A^{5} 48 C^{1}
Gibborim (mighty ones, a class of angels) 19^{6}
Gippuyel (name of Metatron) 48 D^{1} no. 7
gird *v.* 18^{22} 39^{2}
girdle *s.* 22^{6}
gladness, streams of 22 B^{8}
Glory $1^{3,8}$ (Divine), 4^{1} (of Metatron and the angels), 5^{11}, 6^{1} (Servants of the Glory), 12^{1} (garment of), 14^{5} (crown of), 15 B^{3,5} (Glory=the Divine Majesty), 16^{1} (crown of), 17^{8}, $18^{1,2,4-23}$ (crown of), 18^{18} (glories of '*Araboth*), 20^{2} (Divine), 22^{12}, 22^{13} (horns of), $22^{15,16}$, 22 B^{5} (King of=God), 22 B^{6} (angels of the Glory), 22 B^{8} 28^{2} 39^{2} 40^{1} 46^{3} 48 A^{2} 48 B^{1,2} 48 C^{4,7} 48 D^{6}; *see* 'crown of glory', 'Throne of Glory'
Glory of all heavens=Metatron 13^{1} 15^{1} 16^{1} 17^{1} 18^{1} 24^{1}
gnosis 48 D^{8}
God 4^{3} 5^{14} qu. 15 B^{3} qu. 15 B^{5}, 22 B^{2,4} (God of Israel), 22 B^{5} 23^{1} qu. 23^{13} qu. $24^{6,12,17,19}$ qu. 42^{3} qu. 46^{3} qu. 48 A^{10} qu. 48 C^{1} qu. 48 D^{7,10}; *see* 'Holy One, the, Blessed be He'
Gog 45^{5}
grace 8^{1} 10^{1} 48 A^{6}
grave *s.* 44^{7}
graven *prt.* 22^{5} 39^{1} 41^{4} $45^{1,6}$ 48 D^{5}
Great Synagogue, men of the 48 D^{10}
Greater Light, the $26^{4,6}$; *see* 'luminary'
greatness 4^{1} 16^{1} 17^{8} 22^{12} 26^{2} 48 A^{2} 48 B^{1} 48 D^{5}
guiltiness 15 B^{5}
Guph (chamber of Creation) 43^{3}

Haggada 48 C^{12} 48 D^{3,4}
hail 13^{1}, $14^{3,4}$ (angel of), 22 B^{3} (bridges of), 22 B^{3,4} (rivers of), 22 C^{2} (rivers of), 22 C^{4} (angels of), $42^{1,7}$ 48 D^{8}
hailstone 34^{1} 42^{3}
Halaka 48 D^{3,4}

Halls (*Hekhaloth*) 1[1,2,6] 16[1] 18[3,4,18] 22 B[4] 37[1] 38[1] 48 C[4,8]; first, second, third, etc. Hall 18[3,4]; seventh Hall 1[2,6] 10[2] 16[1] 18[4]; seven Halls 22 B[4] 37[1]; "Halls of '*Araboth* (*Raqia*')" 38[2] 48 C[4]
Hamon (name of an angel-prince) 18[7,8]
hand 1[5] 9[1] 14[3] 18[25] 22[13] 24[20] 26[12] 40[2] qu. 41[4] 42[2,6] 43[2] 44[2,4,7] 46[1,3] 47[3] 48 A[1,2,4,5] C[3,9] D[2]
Hand of the Holy One, Hand of *MAQOM* 9[1] 44[7,8] 48 A[1,2,4]
"He who dwelleth on the Kerubim" 22[16]
head 12[4] 13[1] 14[1,5] 15[1] 15 B[2] 18[1–23,25] 22[5,11,13,16] 24[15] 26[5,7] 28[7] 29[1] 33[5] 48 C[4]
head (chief, chieftain, leader) 5[6,10] 45[2]; heads of the councils 45[4]; head (of the row of angels chanting the *Trisagion*) 35[3]; four heads of the fiery river 18[19]
heal *v.* 48 D[10]
hear 15 B[3,4] (*Shema'*), 19[7] 24[9] qu. 42[1]
heart 1[12] 11[1] 15 B[2] 35[6]
heaven, heavens 1[3] 4[1,3,6,8] 5[2,8,11] 6[3] 7 10[3] 13[1] 16[3] 17[1] 18[16] 22[3] 24[17] qu. 26[4,5,10] 36[2] 38[1] 41[1] 42[2] 44[7] 46[3,4] 48 A[1], 48 D[6]; high heavens 5[14] 6[1,2] 10[6] 18[24] 48 C[2] D[5]; every heaven 10[3] 14[1] 48 B[2] C[3] D[7]; seven heavens 12[4] 17[2] 18[1,2,25] 22[3] 26[4,10]; 955 heavens 48 A[1]. *Raqia'* (synonymously with 'heavens') 4[7] 5[2,5] 18[25] 44[7]; *see below* 'second heaven'. First heaven, *Wilōn-Shamayim* 17[3], *see* 33[5] (*Shamayim*); second heaven, *Raqia'* 17[3,4,7,8] 22 B[4] 26[10] 32[2] 33[5] 38[1] 41[1] 46[1,3]; *Raqia'-Shamayim* 22 B[4] 46[3], *see* 18[1]; third heaven, *Shechaqim* 17[3] 33[5] 38[1], *see* 18[1]; fourth heaven, *Zebul* 17[3] 33[5], *see* 18[1]; fifth heaven, *Ma'on* 17[3] 33[5] 38[1], *see* 18[1]; sixth heaven, *Makon* 17[3] 38[1], *see* 18[1]; seventh heaven, '*Araboth* ('*Araboth Raqia'*, *Raqia'* '*Araboth*) 5[11,14] 7 10[6] 12[4] 14[1] 17[3] 18[1,2,3,6,18] 19[7] 22[2] 22 B[6,7,8] 22 C[4] 24[13] 25[7] 27[2] 28[9] 30[1] 33[5] 35[1] 36[1] 38[1] 41[1] 42[2] 48 B[1] C[4]; chariots of '*Araboth* 24[13]; paths of '*Araboth Raqia'* 22 B[8]; treasuries of the palaces of '*Araboth* 10[6]; angels of each of the seven heavens 14[1] 17[2] 18[1,2] 48 D[7]; children of heaven, *see* 'Angels, children of heaven'; fear of heaven 8[1]; host of heaven 18[24] qu.; kingdom of heaven 35[6]; princes of the heavens 13[1–3] 18[1,2]; prince of the host of one heaven 17[2]
heavenly 48 C[3]; heavenly Halls, *see* 'Halls'
heavenly household, *see* 'Angels, heavenly household'
height 4[7] 14[1] 17[3] 18[19,25] 22[3] 22 C[7] 25[4] 26[4,10] 27[2] 28[6] 35[1,2] 42[1] 48 C[4,5,9]
Hekhal, -oth, *see* 'Halls'
Herald, the Celestial 10[3]
Hillel the elder 48 D[10]
holiness 22[1], 22[5] (crown of)
Holy, Holy, Holy, etc. 22 B[8]; *see* '*Trisagion*' (*Qedushsha*)
Holy One, the, Blessed be He 1[2,4,6,7,11,12] 2[3] 4[3,4,5,6,8] 5[1,5,6,10,13] 6[1,3] 7 8[1,2] 9[1] 10[1] 11[1] 12[1] 13[1] 14[1] 15[1] 15 B[2] 16[1,5] 17[6] 18[20,24] 22 B[6] 24[1] 25[4] 26[12] 27[2,3] 28[2,4,5,6–8] 29[1] 30[1,2] 31[1] 32[1] 33[1] 35[1,5] 38[3] 39[1] 40[1,3,4] 43[2,3] 44[2,7,6,10] 45[1,5] 46[2,3,4] 48 A[5,6,8,9] 48 B[1] 48 C[10,11] 48 D[1,4,5,8,9]
Holy Ones 22 C[4]; *see* 'Angels, '*Irin* and *Qaddishin*', *and* '*Qaddishin*'
holy prince 22[1]
holy Temple 48 A[1]
hoofs of the *Chayyoth* 34[1]
Horeb 48 D[4] qu.
horn 5[14], 22[7] (of Majesty), 22[13] (of glory), 29[2] (of splendour)
horsemen 17[8], 19[6] (a class of angels)
hosts, *see* 'Angels, camps of'; hosts of flames 34[2] 35[1]
hour 1[3,10,11] 2[1] 3[1] 4[6] 8[2] 30[2] 35[5] 48 A[8] 48 C[12]
household, heavenly; *see* 'Angels, heavenly household'; household of God 12[5]; household on high 16[1]
hymn 1[12] 22 B[2]

idol, idols 5[7,8,10,12] 6[3]
idol worshippers 5[6,10]
image 1[7] 26[4]
iniquity 26[12] 44[5]
innumerable 15 B[2] 26[6]
instruct *v.* 10[5]
instruction 13[2] 48 C[12]
intelligence 48 C[7] (*K*)
intercessor 48 A[5] 48 A[6] qu.
intermediate (*Benoniyyim*) 44[1,3,6]
interpret 43[3]
interpreter 45[4]
intreat 48 A[6]
'*Irin* 22 C[4]

'*Irin* and *Qaddishin* $28^{1,4,5,8,9,10}$; *see* 'Angels, '*Irin* and *Qaddishin*'; *see also* 'Holy Ones, Watchers'
Isaac $44^{7,10}$ 45^{3}
Ishmael, R. 1–48 A^{1} 1^{8}
Ishmael 45^{3}
Israel 2^{3} 15 B^{2,3} 18^{17} 26^{12} $44^{9,10}$ $45^{4,5,6}$; merits of Israel 18^{17}; God of Israel 22 B^{2,5}

Jacob $44^{7,10}$ 45^{3}
Jah 15^{7} qu.; *see* '*Yah*'
Jared 4^{2} 48 C^{1} (*K*) 48 C^{2,3}
jealousy 23^{5}
Jerusalem 48 A^{3,10}
Joseph $45^{3,5}$
Joshua 45^{4} 48 D^{10}
joy 1^{4}, 22 B^{8} (rivers of); 38^{3} qu. 48 A^{3,10}
Judah 45^{4}
judge *s.* 28^{8} $45^{2,4}$
judge *v.* 16^{1} 26^{12} 28^{7} 48 C^{8}
judgement 18^{19} qu. 24^{21} 26^{12} $28^{7,8,10}$ 30^{2} qu. $31^{1,2}$ 32^{1} 33^{1} 35^{4} qu. 48 C^{9} 48 D^{4} qu.
Celestial *Beth Din*, *vide sub voce* '*Beth Din*'
Throne of Judgement 24^{21} 26^{12} 28^{7} 31^{1} 33^{1}
Books of Judgement $27^{1,2}$; books of the dead and books of the living 18^{24} 28^{7}; books of records 44^{9}; book of records $27^{1,2}$ 30^{2}; book of fire and flame 32^{1}
Angels of Judgement $30^{1,2}$ $31^{1,2}$ 32^{1} $33^{1,2}$; *see also* 'Angels, angels of destruction, of mercy, of peace, *Za'aphiel*, *Simkiel*, *Seraphim* (24^{12})' *and* 'Metatron'; 'world, Prince of the World' (30^{2}); *see also* 'Angels, accusers' *and* 'Angels, advocates', 'Angels, Princes of Kingdoms'
justice 31^{1} 48 A^{5,6} 48 C^{9}

Kabod, *see* 'Glory'
keepers of the doors of the heavenly Halls $18^{3,4}$
Kerub, a *Kerub* 5^{1} 18^{25}; *see* 'Angels, *Kerubim*'
Kerubiel $22^{1,11,16}$
Kerubim, *see* 'Angels, *Kerubim*'
key, keys 18^{18} 48 C^{3}
King (appellation of the Holy One) $1^{5,10}$ 3^{2} 10^{2}, 22^{15} (king of kings), 22^{16} (High King), 22 B^{5,6} (the King of Glory), 22 B^{7}, 25^{4} (King of kings), 26^{8}, 29^{1} (the high and exalted King), 35^{6} 45^{6} 48 A^{10}, 48 D^{5} (the King of the kings of kings)
king 16^{2}, 22 B^{7} (kings, a class of angels), 45^{4} 48 C^{9} 48 D^{6}
Kingdom 6^{3} (God's great), 35^{6} (of heaven), 39^{2} 44^{7}, 45^{5} (of Israel), 48 A^{5} (of the Holy One), 48 A^{10} (of Messiah), 48 B^{1,2}
Kingdoms, princes of; *see* 'Angels, Princes of Kingdoms'
kingly 18^{25} 39^{2}
kingship 4^{1} (Metatron), 12^{3} (crown of), 16^{1}, 17^{8} (cloaks of), 17^{8} (crowns of), 17^{8} (garments of); 18^{3} (crown of), 18^{25} (crown of), 22^{7} (diadem of), 48 C^{7} (crown of), 18^{25} (garments of)
know 11^{2} 18^{22} 24^{17} 26^{12} 45^{6} qu. 48 C^{9} qu.
Knower of Secrets (of Metatron) 48 C^{7}
knowledge 4^{3} qu. 8^{2} 23^{9} 41^{3} 48 B^{1} 48 C^{9} 48 C^{12} qu. 48 D^{8}
Kokbiel 14^{4} 17^{7}

Lailiel 14^{4}
language 48 C^{9}
lashes of fire 16^{5} 20^{2} 28^{10}
Law (*see* '*Tora*') 18^{16} (secrets of), 44^{9} qu. 48 C^{12} D^{4}
leader 26^{1} 45^{6}
learn 48 D^{3}
left (side) 5^{8} 15^{2} 16^{1} 22^{9} 25^{6} 31^{1} $33^{1,3}$
length 9^{2} 18^{25} 33^{4} 48 A^{9}
Lesser Light 26^{6}
Lesser *YHWH* 12^{5} 48 C^{7} 48 D^{1} no. 102
letters (cosmical etc.) $13^{1,2}$ 15 B^{5} 18^{25} 41^{1-4}, 44^{9} (of the *Tora*), 45^{2} (of the *Tora*), 48 D^{5}
Levi 2^{3}
Leviathan 48 D^{8}
life 8^{1} 18^{24}, 18^{22} (cloak of); *see* life eternal 18^{22}, garments of life 18^{22}, stores of life 10^{6}, Tree of Life 5^{1} 23^{18} 48 D^{8}
Lifegiver $18^{23,24}$
Light, *see also* 'Greater Light' *and* 'Lesser Light'; 9^{4} (the great luminary), 9^{5} 10^{1} $12^{1,3}$ 14^{5} 15^{1} 15 B^{1} $26^{2,4,6,7,11}$ 28^{7} 29^{2} 35^{6} 48 A^{1} B^{1} C^{4,6}
lighten *v.* $42^{1,4}$
lightning $13^{1,2}$, $14^{3,4}$ (angel of), 15^{1} 18^{25} $24^{4,5,6,9}$, 22 C^{2} (chambers of lightnings), 23^{11} $25^{3,7}$ $26^{4,6}$ 29^{2} $32^{1,2,3}$ 35^{2} 37^{2} 38^{2} $42^{1,4}$ 48 B^{1} C^{6}
Lion 15 B^{2}
literally 24^{11}
little finger 40^{3}, 47^{1} (of God)
live *v.* 18^{22} 28^{10} qu.
living beings 11^{1}
Living (God) 15 B^{3}

living, books of the 18^{24} 28^{3}
Lord (God) 1^{3} 4^{7} $5^{10,14}$ 15 B^{3} 22 B^{8} 23^{2} qu.[6] qu.[11] $24^{5,7,8,21,23}$ 32^{1} qu. 33^{5} qu. 35^{5} qu. 42^{3} qu. $44^{7,10}$ 45^{6} qu. 47^{4} qu. 48 $A^{3,6,10}$ qu. 48 C^{1} qu. D^{10} qu.
lordly 19^{1} 25^{1}
lords of dread (angels) 22 $B^{2,3}$
lot *s.* 48 D^{5}
love *s.* $8^{1,2}$ 12^{1} 13^{1} 22 B^{7}, 22 B^{8} (rivers of), 48 D^{9}
love *v.* 12^{1} 13^{1}
loveliness 22 B^{6}
lover of peace (of Aaron) 1^{3}
loving-kindness $8^{1,2}$ 22^{12}
luminary 9^{4} (the great), 41^{1}

Machaqe Samal 36^{2}
magistrate 45^{2}
magnify 22^{12} 48 C^{4}
Magog 45^{5}
Mah 'Adam 5^{10}, *Mah 'Enosh* 5^{10}
maintenance 8^{1} (*parnasa*)
majestic 14^{5} (glory), 26^{11} 48 C^{4}
majesty 5^{11} 12^{2}, 15 B^{1} (Divine), 15 $B^{3,5}$ 17^{8} 18^{8-25} $22^{7,12,15}$ 22 B^{6} $26^{4,8}$ 28^{3} 39^{2} 45^{1} 48 A^{2} B^{1} $C^{4,5,7}$
Maker of Creation 11^{1}
Maker of Peace 42^{7}
Maker of the World 18^{18}, of the angels 47^{2}
Makon (the sixth heaven) 17^{3} 38; *see* 'heavens, sixth heaven'
Mal'aki 4^{6} (*B*)
male 35^{6}
Mamlakhethi 4^{6} (*L*)
man 4^{6}, $5^{1,3}$ (the first), 5^{10} 6^{3} 11^{2} 24^{17} 31^{2} 44^{5}, 45^{2} (men of might), 45^{4} (men of reputation), 48 A^{4} qu.[5,6,8] 48 B^{1} $C^{1,11}$, 48 D^{6} (son of man), 48 D^{10} (men of the Great Synagogue), 48 D^{10} (men of faith)
mantle 18^{25}
Ma'on (the fifth heaven), *see* 'heavens, the fifth heaven'
MAQOM (the Divine Majesty) 18^{24} 44^{2} $45^{1,6}$ $46^{1,2}$ $47^{1,4}$ 48 $A^{1,2,4,5}$ D^{8}
Margeziel (name of Metatron) 48 D^{1} no. 6
master 5^{10} 47^{2} 48 D^{1} no. 102; *see* 'Lord' *and* 'Universe'
Matariel 14^{4}
measure *s.* 22 $C^{2,4,7}$ $26^{7,10}$ 33^{3}
Mekhapperyah (name of Metatron) 48 D^{1} no. 93
memunneh, *see* 'appointed'
Memunnim (appointed ones, a class of angels) 19^{6}
Merciful One, the 4^{3}
merciful 22^{12}
mercy $8^{1,2}$ 10^{1} 13^{1} 15 B^{2} 22^{12} $31^{1,2}$ 33^{1} 44^{3} 48 A^{6}; angels of mercy 33^{1}; the Divine Attribute of Mercy $31^{1,2}$
Mercy-Seat 24^{9}
merit 1^{3} (of Aaron), $18^{17,20}$ 48 A^{8}
Merkaba, *Merkabah* $1^{1,5,7}$ $2^{1,2,4}$ 6^{2} 7 15^{1} 15 B^{2} 16^{2} $19^{1,2}$ 22^{10} 22 C^{2} 41^{2} 46^{2} 48 B^{2} C^{2} D^{5}; eagles of the *Merkaba* 2^{1}; "He who sitteth on the *Merkabah*" 15 B^{2}; *Galgallim* of the *Merkaba*, *see* 'Angels, *Galgallim*' and '*Galgallim*'; picture of the *Merkabah* 1^{5}; Princes of the *Merkaba* 1^{7} 22^{10}; vision of the *Merkabah* 1^{1} 16^{2}; wheels of the *Merkaba* 6^{2} 15^{1}; *see* 'Angels, *Galgallim*'
Mesharethim (a class of angels), *see* 'Servants' *and* 'Angels, Servants' 19^{6}
messengers 35^{4}
Messiah 35^{5} 48 A^{10}; Messiah son of David 35^{5}; Messiah of the house of David 48 A^{10}; Messiah son of Joseph 45^{5}
Metatron $1^{4,9}$ $2^{1,3}$ $3^{1,2}$ 4^{1} 5^{1}–48 A^{1} 10^{3} 15 $B^{2,3,4,5}$ 44^{9} 46^{2} 47^{4} 48 $C^{1,3,10,12}$ 48 $D^{1,5,6,9,10}$; *see* 'Presence, Prince of the', "*Ebed*", '*Na'ar*', 'World, Prince of the', 'Lesser *YHWH*', 'Ruler'; *see also* 'Enoch'
middle 21^{3}
midst 4^{3} 5^{13} 6^{1} 22 $B^{4,6}$ 23^{18} 40^{3} $42^{1,4,5,6,7}$ 47^{1} 48 C^{5}
might 8^{2} 18^{25} 22^{16} 26^{8} 45^{2} 48 A^{9} B^{1} qu.
mighty 1^{10}, 4^{1} (Mighty Ones), 5^{11} $18^{20,21,23}$, 19^{6} (Mighty Ones), 19^{1} 20^{1} 22^{1} 22 B^{5} 25^{4} 26^{1} 39^{2} 48 B^{2}
Migon (name of Metatron) 48 D^{1} no. 29
Mikael $17^{1,3}$, 44^{10} (prince of Israel)
minister (of the Throne of Glory) 48 C^{4} (Metatron)
minister *v.* 6^{2} (*B*) 14^{1} 35^{4} qu.
ministering angels, *see* 'Angels, Ministering angels'
ministers of the consuming fire (angels) 6^{2}
Mirjam 45^{4}
Miṭmon (name of Metatron) 48 D^{1} no. 46
Miṭṭon (name of Metatron) 48 D^{1} no. 30
moon 5^{8} 13^{2}, $14^{3,4}$ (angel of the), $17^{5,6}$ 26^{6} 38^{1} 41^{1}
morning 40^{4} qu. 46^{4} qu. 48 C^{4}, morning star 21^{4}, morning stars 38^{3} qu.; *see* 'planets'

Moses 15 B[2] (Ascension of) 15 B[5] 45[3] 48 A[3] qu.[5,6,7] 48 D[3,4,7,10]
Most High, the 28[9]
Moṭṭron (name of Metatron) 48 D[1] no. 31
mount (Sinai) 1[3]
mountain 5[7] 13[1] 23[17,18] 41[1] 42[1,2] qu.[4] 47[2] 48 D[8]
mourner 44[7]
mourning 44[7]
mouth 1[12] 15 B[1] 16[2] 18[25] 22[4,13] 25[4] 27[3] 30[1] 36[2] 40[4] 45[6] 46[4] 47[4] 48 A[2] B[2] 48 C[10] qu.
multitude 4[4] 19[6] 35[2]
music, musick 22 B[8]
mystery, mysteries 11[1,2] (of the *Tora*, 'wonderful'), 18[22] (mystery of the Throne of Glory), 48 C[7]; *see* 'secrets'

Na'ar (Youth, name of Metatron) 2[2] 3[2] 4[1,10]
Na'aririel 18[10,11]
name *s.* 2[3] 3[1] 5[11] 10[5] 14[4] 18[18,23] 19[1,3] 22[1] 22 C[3] 25[1] 26[8] 27[1] 28[1] 29[1] 39[2] 44[2] 46[2] 48 B[1,2] C[1,9] D[1]
Divine Names: Name of the Holy One 2[3] 4[1] 5[11] 10[3,5] 12[5] qu. 19[7] qu. 22[5] 22 C[3] 29[1] 30[1] 48 A[8] B[2] D[1]; the abode of God's glorious Name 5[11]; Names of the Holy One 15 B[4,5] 42[2,3,4,5,6,7] 48 C[9]; the Explicit Name (*Shem ha-mMephorash*) 22[5]; the Explicit Names 39[1] 48 D[5,8]; Explicit Names on the *Merkaba* 48 D[5]; Explicit Names on the Throne of Glory 39[1] 48 D[8]; *see* B[1,2]; seventy-two Names 48 B[1] (*K*) (written on the Heart of *MAQOM*, going forth from the Throne of Glory); seventy-two Names, enumerated 48 B[1] (*K*); seventy Names 48 D[5]
Divine Names, *see* '*MAQOM*', '*Geburah*' (appellations), '*Kabod*', further '*Akatriel Yah Yehod Sebaoth*' (15 B[4]) and the enumerations, 42[2–7] (*YAH 'EHYE 'ASHER 'EHYE*, *'ESH 'OKELA*, *ṢUR 'OLAMIM*, *'EL-SHADDAI RABBA*, *YAD 'AL KES YAH*, *'OSE SHALOM*), and 48 B[1] (*K*)
Constituents of the Divine Names, *see* 'letters, cosmical'
nation (nations of the world) 2[2,3] 18[7] qu. 44[7,10] 45[4,5,6] 48 A[8,9,10] 48 D[5]
necessity 41[2]; *see* 'need'
need *s.* 13[1] 15[1]; *see* 'necessity'

Nehar di-Nur (the fiery river) 18[19,21] 36[1,2] 47[1,2]
Nimrod 45[3]
Noah 45[3]
noble, nobles 45[2,4]
number 22 B[3] 46[2] qu.
numerical value 22 B[3]

oath 15 B[5]
'Offanniel, *see* '*'Ophanniel*'
officers (of court) 28[8] 45[2]
ophan (globe) 17[5]; *see* '*'Ophannim*'
'Ophanniel 14[4] 17[5] 25[1,5]
'Ophannim 1[8] 2[1] 6[2,3,7] 22 B[8] 22 C[2,7] 24[18] 25[5,6] 26[11] 33[3] 39[2] 48 A[1] C[4]; flaming 2[1]; burning 7; honoured 26[11]; mighty 39[2]; majestic 48 C[4]; "His 'Ophannim" 22 B[8]; wheels of 22 C[7]; chariots of 24[18]; crowns of 25[7]; prince of 25[1,5]
'Ophphanniel, *see* '*'Ophanniel*'
oppressor 45[2]
orbit 17[6]
order *s.* 13[1] (orders of Creation), 22[12,16] (of the Kerubim), 38[1] (orders of *Ma'on*, orders of *Raqia'*), 40[3] 46[3]
Orion 41[1]
'Ose Shalom (Divine Name) 42[7]
overseer 45[2]

Pa'aziel (name of Metatron) 48 D[1] no. 8
Pachriel (an archangel) 17[1] (*A*)
palace 7, 10[6] (of Araboth), 48 C[8]
parasang 5[7] 6[2] 17[5] 18[19,25] 22 B[1] 22 C[1,2,3] 33[3,4] 48 C[5,7]
Parashim (horsemen, a class of angels) 19[6]
Patriarch 44[7]
Pazriel 17[3] (*A*) (archangel, prince of the first heaven)
peace 1[3,5,11] (gates of), 26[8], 33[1] (angels of), 42[7]
people 2[3] (God's), 2[4] 18[7] qu. 26[12] 45[5]
Peres 10[1]; *see* 'Curtain'
Perfect Law (the mysteries of) 11[1]; *see* Ps. 19[8]
perfection 6[3]
perform *v.* 22 B[7] 48 C[8]
Periel (name of Metatron) 48 D[1] no. 10
Persia (prince of) 26[12]
Phinehas 45[4]
picture (of the *Merkabah*) 1[5]
pillar 24[7] qu. 37[2] 38[1] 48 B[1]
pious 18[22], 48 A[5] (*Chasidim*)
Pisqon (name of Metatron) 48 D[1] no. 48
pity *s.* 44[7]

planet, planets 5^{8} $13^{1,2}$ $14^{3,4}$ $17^{8,7}$, 21^{4} (Venus), $26^{4,6}$ 38^{1}, 40^{2} (Venus), 41^{1}
plead 30^{2} 32^{1} qu.
Pleiades 41^{1}
power $1^{3,11}$ (gates of), 5^{9} 8^{2}, 16^{3} (Divine), 22^{1} 25^{4} 36^{1} 45^{8} qu., 48 B^{1} (angels), C^{4,7} (*K*) D^{5}
Power (angelic agencies) 36^{1} 48 B^{1}
praise *s.* 1^{12} 16^{1} 17^{8} $18^{5,18}$ qu. 20^{2} $22^{12,13,15}$ 22 B^{2} 25^{5} $26^{2,8}$ 28^{3} 38^{2} 45^{8} 47 48 A^{2} 48 B^{2} 48 D^{10}
praise *v.* 22^{15} 28^{3} 46^{3} 48 A^{3}
pray 1^{3} 15 B^{2,4} 44^{7} 48 A^{3,5,6}
prayer 1^{2} 15 B^{2,4} 44^{7} 48 C^{9}
Presence 4^{8} 10^{4} 12^{5} 18^{20} 44^{3} 48 C^{12}; *see* 'Angels, Prince of the Presence'; Divine Presence 4^{8} 10^{4} 18^{20} 44^{3} 48 C^{12}; Prince of the Presence, *see* 'Angels, Prince of the Presence'
preside *v.* 16^{1} 18^{15} 26^{8}
president of academy 45^{2}
priest 48 A^{7} qu.
priesthood, crown of 1^{3} 2^{3}
Prince(s), (1) Angelic, *see* 'Angels, Prince(s)'; (2) $45^{2,4}$, 26^{8} (Prince of Peace)
proper way (of chanting the *Qedushsha*) 40^{1}
prophet 45^{4} 48 D^{10}; 'The Prophets' (*Nebi'im*, part of the O.T.) 48 D^{3,4}
proud, the proud 28^{6} 48 C^{9}
prudence 41^{3}
psalm 1^{12}
punish *v.* 44^{3} (the wicked in the fire of Gehenna)
pure *adj.* 23^{18} 28^{7}
purify 44^{3} (the Intermediate, by *Simkiel*)
pursuer of peace 1^{3} (Aaron)
putrefy (putrefying drop) 48 D^{8}

Qaddishin (Holy Ones), *see* 'Angels, *Qaddishin*', '*Irin* and *Qaddishin*'; 'Holy Ones' 22 C^{4} $28^{1,4,5,9,10}$
Qafṣiel (one of the Watchers of the Halls) 1^{3}
Qaṣpiel (one of the Watchers of the Halls) 1^{3} (*DE*)
Qedushsha 1^{11}; *see* '*Trisagion*'
'Holy', the *Trisagion* 1^{12}, 34^{1} $35^{4,5,6}$ 38^{1} 39^{1} $40^{1,2,3}$, 48 B^{1} (as a Divine Name), 48 B^{2}
'Baruk, Blessed' (the response) 1^{12} 34^{1} 35^{4} 39^{2}, 48 B^{1} (as a Divine Name), 48 B^{2}
(1) "Blessed be the Glory of YHWH from HIS Place" 1^{12}
(2) "Blessed be the Name of HIS glorious Kingdom for ever and ever" 39^{2} 48 B^{1} (*K*), 48 B^{2}
Angels chanting the *Qedushsha* 18^{4}, (four camps of Shekina and the princes set over them, *Tagas*, appointed over all the song-uttering angels), 34^{2} ("Those who chant the 'Holy, etc.' and those who chant the 'Blessed, etc.'"), $35^{1,3}$ (myriads of camps, arranged in four *shuroth*, presided over by the four princes of the army), 35^{4} (as in 34^{2}), 35^{5} (transformation of the angels chanting the 'Holy'), $36^{1,2}$ (their purification), 38^{1}, $39^{1,2}$ (the higher angelic orders chanting the 'Blessed'), 40^{1-4}, 47^{1-4} (the reward or punishment meted out to the angels of the *Qedushsha*), 20^{2} 22^{12} 22 B^{8} 25^{5} 26^{8} 27^{3}
qualities, abstract, attributes, $8^{1,2}$

Ra'amiel (the Prince appointed over the thunder) 14^{4}
Ra'ashiel (the Prince appointed over the earthquake) 14^{4}
radiance 9^{5} 22^{12} 22 B^{6} 22 C^{6} $26^{4,5,7}$ 48 B^{1}
radiant 1^{7} 5^{3} 22 C^{6} 48 C^{4}
Radweriel (the keeper of the Book of Records) $27^{1,3}$
Rahaṭiel (the angel-prince appointed over the constellations) 14^{4} 17^{6} 46^{3}
rank *s.* 40^{3}
Raqia' (the second heaven or synonymous with 'heavens'), *see* 'heavens, *Raqia'* and the second heaven'
Razrazyah (name of Metatron) 48 D^{1} no. 68
recital, recitation of the *Qedushsha* 19^{6} 27^{3}
record, records, book of 27^{2}; *see* 'judgement, books of' *and* 'books'
record *v.* 18^{17} 30^{2}
redeem 48 A^{8}
reflection 28^{2}, 48 D^{5} (the names of Metatron, a reflection of the Divine Names)
repentance 47 C^{11}
reputation, men of 45^{4}
Reshuyyoth (Divine Powers) 16^{3} (Two *Reshuyyoth*)
reveal 11^{1}, 18^{16} (*Gallisur* reveals all the secrets of the Law), 43^{2} (Metatron reveals the Throne of Glory and the spirits to R. Ishmael),

reveal (*contd.*)
44[7] (the Kingdom of God), 48 C[7] (God reveals all secrets to Metatron), C[9] (Metatron reveals the Divine decrees to the Princes under him), 48 D[7,8] (Metatron reveals secrets to Moses)
reward 6[3]
Ribbothaim (chariots of) 24[6]
right 40[3] (right order), 48 D[10] qu.
right hand, right side 5[8] 15[2] 16[1] 22[9] 25[6] 31[1] 33[1,3] 48 A[3] qu.
Right Hand of *MAQOM* 44[7,8] 48 A[1,2,4,5]
righteous 18[22] 22[1] 23[18] 43[3] 44[7] 48 A[3] 48 C[11] qu.[9]
righteousness 6[3] 22[1] 28[7] 41[3] 48 A[6,8]
Rikbiel (the prince set over the wheels of the *Merkaba*) 19[1,2]
ring *s.* 48 D[5] (of the 22 cosmic letters)
river 13[1] 18[19,21] 19[4] 22 B[1], 22 B[3,4] (rivers of hail and rivers of fire), 3[8] (rivers of joy, love and rejoicing), C[2] (rivers of hail, of darkness, of dread and of fear), 23[17,18] 33[4,5] 37[1,2] 41[1], 48 A[4] (of tears, going forth from the Right Hand of *MAQOM*), D[8]; rivers of fire, *see* 'fiery river(s)' *and* '*Nehar di-Nur*'
roar *v.* 19[5] 35[2] 38[2] 42[1,5]
roaring 15[2]
robe (of Metatron) 12[2]
Rome, the prince of (Sammael) 26[12]
row (the four rows of angels, chanting the *Qedushsha* before the Throne of Glory) 35[3] 36[2]; *see* '*Shekina*, camps of'
royal 12[3] 39[2] 48 C[7]; cloaks 17[8]; crowns 17[8] 18[25], *see* 'kingship, crowns of'; garments 17[8] 18[25], *see* 'kingship, garments of'; horses 17[8]; servants 17[8]
Ruchiel (the angel set over the wind) 14[4]
rule *v.* 14[3]
ruler 4[5,8] 10[3] 14[4] 22 B[7] 45[2] 48 C[9] D[6]
Ruler (of Metatron-Enoch) 4[5,8] 10[3]; Metratron Prince of the Rulers 48 D[6]
rulers of the world (angels) 14[4]
Rulers, a class of angels 14[4] 22 B[7] 48 D[6]
rulership 16[1]
run *v.* 17[8,6] 22 C[5] 24[15] 33[4] 35[4] 36[1]

Sagnesakiel (name of Metatron) 48 D[2]; *see* '*Sasnigiel*'
salvation (day of, etc.) 48 A[1,5,7,8,10]
Sammael 14[2] (the Prince of the Accusers), 26[12] (Prince of Rome; Accuser)
Samuel 45[4], 48 A[5,6,7] qu. (intercessor for Israel)
Sanctification 26[8]
sanctify 22 C[3] 28[10]
sanctuary 24[22] qu.
Sanhedrin, celestial; *see* '*Beth Din*' 27[2]
saraph (burn) 26[12]
Sasniǵiel (angel-prince) 18[11,12] (Prince of Wisdom)
Satan 23[16] 26[12]
scent (of the winds in the Garden of Eden) 23[18]
sceptre, royal 17[8] (of the Princes of Kingdoms)
scholar 48 C[12] (instructed by Metatron in the celestial academy)
scourger 45[2]
scribe (angelic) 26[1] 27[2] 33[2], *see* 18[23–25]; Ezra the Scribe 48 D[10]
scripture 18[24] 23[17] 43[3]
scroll 18[25]
sea 13[1] 18[25] 23[2] qu.[13,17,18] 35[2] 41[1] 48 A[4] D[8]
seal *s.* 18[19] 27[2]
seal *v.* 48 D[5]
seat *s.* 22 C[3] (of the Throne of Glory), 25[5]
seat *v.* 10[2] 30[1] 48 C[4]
Ṣeba'im (a class of angels) 19[6]
secret(s) 11[1] (of the Universe), 11[1,2] (of Wisdom, of Creation), 18[16] (of the *Tora*), 26[12] ('the secrets of the Holy One'), 48 C[4,7] (the Divine secrets revealed to Metatron by the Most High, Metatron called 'Knower of Secrets'), 48 C[9] (Metatron reveals the secrets of the Divine Decrees to the Princes under him, the Princes of Kingdoms), 48 D[7,8] (Metatron reveals the secrets to Moses)
seed (of Aaron) 2[3]
Segansakkiel (name of Metatron) 'the Prince of Wisdom' 48 D[1] no. 105; *see* '*Sagnesakiel*' *and* '*Sasnigiel*'
semen 6[2] 48 D[8]; *see* 'drop, white'
Senegron (Advocate), name of Metatron 48 D[1] no. 22
sentence *s.* 28[4,8] qu.[9]
Seraph 19[7]; *see* 'Angels, *Seraphim*'
Seraphiel (the Prince of the *Seraphim*) 26[8]
Seraphim, *see* 'Angels, *Seraphim*'
Servant: (1) '*Ebed*', i.e. Metatron, *see* '*Ebed*'

(2) Aaron, the servant of the Holy One 2^{3}; *see* $48\,D^{4}$ qu.
(3) Metatron calls R. Ishmael 'My servant' 44^{9}
(4) Servants, *Mesharethim*, angels; *see* 'Angels, Servants'; the ministering angels servants of Metatron 16^{2}
session, celestial 18^{15}; *see* 'academy', 'college'
set over, *see* 'appoint, appointed'
seven fiery rivers 33^{4}; *see* 'fiery river' *and* '*Nehar di-Nur*'
seven Halls, *see* 'Halls'
seven heavens, *see* 'heavens'
seven princes of the seven heavens 17^{1} $18^{1,2}$; *see* 'heavens'
seven times (the ministering angels bathe seven times before chanting the *Qedushsha*) 36^{2}
sevenfold light 26^{4}
seventy Divine Names $48\,D^{5}$ ($48\,C^{9}$)
seventy names of Metatron 3^{2} 4^{1} $48\,C^{9}$ $48\,D^{1}$, $48\,D^{5}$ (a reflection of the Explicit Names), enumerated $48\,D^{1}$
seventy names of the Princes of Kingdoms 29^{1}
seventy tongues, nations of the world; *see* 'tongues', 'nations'
seventy-two Divine Names $48\,B^{1}$ (*K*) enumerated; *see also* 'Explicit Names' *and* 'Name', 'Names'
Shachaqiel (archangel, prince of the fourth heaven) $17^{1,3}$
Shalgiel (angel of the snow) 14^{4}
shallishim (chieftains, a class of angels) 19^{6}
Shamayim (name of the first heaven), *see* 'heavens'
sharpen *v.* 32^{2} (the sword of God)
Shathqiel (archangel, prince of the fifth heaven) $17^{1,3}$
sheath 32^{1}
Shechaqim (name of the third heaven), *see* 'heavens'
Shekina $1^{6,11}$ $5^{1,3,4,5,13,14}$ $6^{1,3}$ 7 8^{1} 15^{1} $15\,B^{3}$ $18^{19,24}$ $22^{5,7,13}$ $22\,B^{7}$ 24^{15} 28^{2} 35^{5} 37^{1} $39^{1,2}$ 43^{2} 44^{3} $47^{1,3,4}$ $48\,C^{1}$; bow of *Shekina* 22^{5}; camps of 1^{6} 18^{4} 37^{1}, *see* 'Angels, camps of'; chariots of 37^{1}; face of $15\,B^{3}$ (*L*); gates of 1^{11}; needs of 15^{1}; splendour of $5^{4,5}$ $22^{7,13}$ $22\,B^{7}$ 28^{2}; Throne of 7; wings of 7
Shem 45^{3}
Shema' $15\,B^{3}$
She'ol $44^{2,3}$
shepherd 45^{2}
shield *s.* 22^{6}
Shimshiel (angel of the day) 14^{4}
Shin'anim (a class of angels) 7
Shoqed Chozi 18^{20} (the angel-prince who weighs the merits of men in a balance)
sidereal angels, *see* 'Angels, sidereal' *and* '*Rahaṭiel*'
Sidriel (archangel, prince of the first heaven) $17^{1,3}$ (*D*)
Simkiel (angel of destruction, appointed over the Intermediate—the *Benoniyyim*—in *She'ol*) $49^{2,3}$
sin *s.* 8^{1} (fear of)
sin *v.* $4^{3,4}$ 44^{8}
Sinai 1^{3} 2^{3} $48\,D^{3,4}$
sing $22^{12,15}$ $22\,B^{2}$ 38^{3} 47^{2}; *see* 'utter'
size 5^{7} 9^{2} 18^{25} 21^{3} 26^{10} 32^{2}
skull $22^{7,11,15}$ 26^{6}
sky *s.* 26^{6}
slave *s.* 44^{7}
smell 6^{2}
smite 20^{2} 23^{14} qu. $48\,C^{9}$
snow 13^{1}, $14^{3,4}$ (angel of), $22\,B^{3,4}$ (treasuries of), 28^{7} $42^{3,4}$
snowy 42^{1}
socket 38^{1}
Sogdin (name of Metatron) $48\,D^{1}$ no. 24
solstice $22\,C^{6}$ $48\,A^{9}$
son $4^{4,7}$ $15\,B^{5}$ $48\,C^{1}$ (*K*)^{2,3}
Song $1^{10,11,12}$ 5^{14} 17 18^{5} 19^{6} $22^{12,13,15}$ $22\,B^{2,7}$ 26^{8} 27^{3} 46^{4} $48\,A^{2}$, *see also* '*Qedushsha*' *and* '*Trisagion*'; 'the Song' (i.e. *Qedushsha*) 19^{6} 35^{6} 36^{1} 38^{3}; *Qedushsha* and 'Blessed', *see* '*Qedushsha*'
Sopheriel H Mechayyeh and *Sopheriel H Memith* (angel-princes set over the books of the living and the dead) $18^{23,24}$
sorceries 5^{9}
Sother 'Ashiel $18^{19,20}$
soul 16^{2} 43^{3} $47^{1,2,3}$ $48\,A^{3}$ C^{12}
sound 5^{14} qu. 19^{7} $22\,B^{6}$ $48\,C^{1,2}$
spark 14^{4} (angel of), 21^{4} 22^{4} 26^{4} 29^{2} 32^{2} 35^{6} 37^{2} 38^{2} 41^{4} 42^{7} 46^{2} $48\,C^{4}$
speak *v.* $44^{8,9}$ 30^{2} 40^{4} 44^{9}
speech 1^{11} (gates of), $48\,C^{9}$
spirit 1^{9} 5^{4} (evil), 28^{10} $43^{1,2}$ $44^{1,2,7}$; evil spirits, *see* 'demons'
splendour $5^{4,5}$ 8^{2} 9^{5} 10^{1} $12^{2,4}$ 15^{1} 18^{18} 21^{4} $22^{4,7,13}$ $22\,B^{6,7}$ 25^{7} $26^{2,4,5,7,11}$ 28^{2} 29^{2} 31^{2} 32^{1} 44^{3} $48\,A^{1,9}$ $48\,C^{4,6,7}$; *see also* '*Shekina*, splendour of'
staff *s.* 31^{2} 44^{3}
stain *s.* 44^{5}

stand *v.* 1^{2} 4^{9} 5^{8} $16^{2,5}$ $18^{23,24,25}$ $19^{1,4}$ $22^{13,15}$ 22 $B^{1,2,4,6}$ 23^{16} 24^{5} qu. 25^{5} 27^{3} $28^{5,7,8}$ $31^{1,2}$ $33^{1,2}$ $35^{3,4}$ 36^{2} 37^{1} 40^{4} $44^{1,10}$ $46^{1,2}$ $47^{1,2,3,4}$ 48 $A^{3,7}$ C^{10}
standing-place 25^{5} 28^{2}
star 17^{6} 26^{6} 32^{2} 38^{3} qu. 40^{2} 46^{1}; *see* 'constellations', 'planet'
stature $22^{3,8}$ 35^{2} 48 C^{5}
statute 44^{9} 48 D^{4} qu.^{10} qu.
stir up (the fire of the *Nehar di-Nur*) 18^{19}
store(s) 10^{6} (of life), 48 C^{3}; *see* 'treasury' *and* 'chambers'
storm-wind 13^{1}, 14^{4} (angel of), 15^{2} 18^{25} 19^{3} $23^{15,16}$ 37^{2}
streams (of commotion, friendship, gladness, triumph) 22 B^{8}
strength $1^{10,11}$ (gates of), 8^{2} $22^{1,12}$ 22 $B^{5,7}$ 25^{4} 36^{1} 48 A^{3} qu. B^{1} C^{4}
stroke (with lashes of fire) 16^{5}
strong 18^{23} 19^{1} 22^{1} 25^{1} 48 C^{1}; 'strong wind' 19^{3} 23^{2}
style (flaming) 13^{1} 18^{25} 29^{1} 39^{1} 41^{4}
subtlety $8^{1,2}$
summer solstice 22 C^{6} 48 A^{9}
sun $5^{4,8}$ 12^{3} 13^{2}, $14^{3,4}$ (angel of), $17^{4,6}$ 18^{25} 21^{4} 22 C^{6} 23^{17} 25^{7} 38^{1} 41^{1} 48 C^{6}; sunshine 48 A^{9}
supporter 45^{2}
Ṣur 'Olamim (Divine Name) 42^{4}
Ṣuryah (name of Metatron) 48 D^{1} no. 94
sustain *v.* 41^{3}
swift 18^{25} $24^{3,17}$ 26^{1}; swift cloud 24^{3}; swift Kerub 24^{17} 18^{25}; swift scribe 26^{1} (Seraphiel)
sword 22^{6} (of *Kerubiel*), $32^{1,2}$ (Divine Sword)
Synagogue, men of the Great 48 D^{10}

tabernacle (of Metatron) 15 B^{1}, (chariots of the Tabernacle) 24^{8}
Ṭabkiel (name of Metatron) 48 D^{1} no. 12
tables (of accusation) 26^{12}
Ṭafsarim (a class of angels) 14^{1} 39^{2}
Ṭag'aṣ (the prince at the head of the angels chanting the celestial songs) $18^{5,6}$
taint *v.* 48 D^{8}
take upon oneself the yoke of the Kingdom of Heaven 35^{6} (of the angels)
Ṭaṭriel (name of Metatron) 48 D^{1} no. 11
Taw (the letter Tav: "from *Aleph* to *Taw*") 44^{9}
teach 5^{9} 18^{24} 23^{17} 26^{8} 45^{2} 46^{2} 48 $C^{9,12}$
teacher $45^{2,4}$
Tebel 38^{1}
tempest 13^{1} 15^{2} 18^{25} 19^{3} 34^{1} 37^{2}
Temple 48 A^{1} (destruction of)
tent 17^{6} 24^{7} 25^{7} 29^{2}
teru'a 48 C^{2}
testifyer 4^{3}
thanksgiving 1^{12}
third day 28^{10} (of judgement)
three angels 4^{6} 19^{1}
three crowns 40^{2} (corresponding to the three parts of the *Trisagion*)
three fingers 18^{6} 33^{3}
three hours 48 C^{12}
three times 39^{2} 48 A^{3}
thrice Holy, *see* '*Qedushsha*' *and* '*Trisagion*'
Throne (1) Throne of Glory 1^{6} (*DE*)^{10,12} 7 8^{1} 10^{1} 14^{1} 15^{1} 15 B^{1} $18^{17,19,22}$ 22 $B^{1,6,8}$ 22 $C^{4,8}$ 24^{22} $26^{7,11}$ 28^{2} 33^{3} 35^{3} $36^{1,2}$ 39^{1} $40^{1,4}$ $41^{2,4}$ 43^{2} 48 $B^{1,2}$ $C^{4,6,7,12}$ 48 D^{5}; Curtain (*Pargod*) of the Throne of Glory 10^{1} (*see* $45^{1,6}$); Mystery of the Throne of Glory 18^{22}
(2) Throne of Judgement 24^{21} 26^{12} 28^{7} 31^{1} 33^{1}
(3) Throne of *Merkaba* 46^{2}; Throne of *Shekina* 7; Holy Throne 24^{19}; Throne of *Yah* 24^{20} 42^{6} qu.; Throne, the 18^{2} 22 C^{3} 31^{2} qu. 44^{7} 48 C^{6}; High and exalted Throne (*Kisse Ram we Nissa*) 5^{11} 24
(4) Minister of the Throne (Metatron) 48 C^{4}; Princes of the Throne of Glory (princes who know the mystery of the Throne of Glory) 18^{22}
(5) Throne of Metatron 10^{1} $16^{1,2}$ 48 $C^{5,8}$
thunder *s.* 13^{1}, $14^{3,4}$ (angel of), 15^{2} 19^{5} 22^{9} 37^{2} 38^{2} qu. $42^{1,5}$
thunder *v.* 19^{5}
time $5^{6,10}$ 13^{2} 17^{5} 18^{7} 19^{6} 26^{12} 27^{3} 33^{1} 35^{5} 36^{1} 38^{1} 39^{2} $45^{5,6}$ 46^{4} 47^{2} 48 $A^{3,4,6}$ 48 C^{9}; time to come 18^{22} 23^{18} 46^{4}; *see* 'future'
Ṭiṭmōn (name of Metatron) 48 D^{1} no. 47
tongue (1) lit. 18^{25} 22^{4} 36^{2}
(2) seventy 'tongues'—languages, nations—of the world 3^{2}, 17^{6} (72 tongues), 29^{1} 45^{3} 48 $D^{3,5}$
Tora (*see* 'Law') 8^{1}, 11^{1} (mysteries of, *Torah Temima*), 18^{16} (secrets of), 44^{9} (letters of), 45^{2} 48 C^{12} $D^{3,4,8}$

torch, 'torches of flame' (לפידי אש לפידי להבה) 13^{2} 18^{25} 48 C^{6}
Tosefta 48 $D^{3,4}$
Tradition (*Shemu'ā*) 48 C^{12} $D^{3,4}$
transform 22 C^{4} 48 C^{6}; transformation of Metatron 15 48 C^{9} etc.; transformation of the angels chanting the *Trisagion* 35^{6} 47
transgress $44^{8,9}$
transgression $44^{8,9}$
treasury (*see* 'store') 10^{8} 22 $B^{3,4}$ 23^{11} qu. 27^{1} 48 D^{2} 48 C^{3} D^{10}; of lightnings 37^{2}
Tree of Life 5^{1} 23^{1} 48 D^{8}; tree 28^{9} qu. 41^{1}
tribe $2^{2,3}$ 45^{3}
tribute 6^{3}
Trisagion (1) 'the Holy' 1^{12} 18^{7} 22 B^{8} 26^{8} 27^{3} 34^{12} $35^{4,5,6}$ 38^{1} 39^{1} $40^{1,2,3}$, 48 B^{1} (as a Divine Name), 48 B^{2}
(2) 'The Song' (i.e. the *Qedushsha*) 19^{6} 35^{6} 36^{1} 38^{3} (*see* 27^{3})
(3) 'the Blessed', the response of the *Qedushsha* 1^{12} 34^{1} 35^{4} 39^{2}, 48 B^{1} (as a Divine Name), 48 B^{2}
(*a*) 'Blessed be the Glory of *YHWH* from His Place' 1^{12}
(*b*) 'Blessed be the Name of His Glorious Kingdom for ever and ever' 39^{2} 48 B^{1} (*K*) 48 B^{2}
Angels chanting the *Trisagion*, *see* '*Qedushsha*'
triumph, streams of 22 B^{8}
troops, *see* 'Angels, camps of' *and* 'Angels, troops of,' *also* '*Gedudim*'; 5^{14} (troops of hosts), 7 (troops of anger), 19^{6} 36^{1}, 39^{2} (troops of consuming fire)
trumpet 5^{14} 48 $C^{1,2}$
truth 26^{12} $31^{1,2}$ qu.
Ṭuṭresiel (angel-prince) $18^{8,9}$
Ṭuṭrisyah (name of Metatron) 48 D^{1} no. 83

under the Throne 1^{12} 48 C^{12}
understanding $8^{1,2}$, 10^{5} (prince of), 23^{9} 41^{3} 48 B^{1} 48 C^{9} D^{6}
unique 48 C^{1} D^{9}
unit 22 C^{7}
Universe (*see also* 'world') 1^{3} (Lord of), 4^{7} (Lord of), 9^{5} 10^{1}, 11^{1} (secrets of), 21^{2} 25^{7} $26^{5,7}$ 38^{1} 44^{7}
utter (songs) 1^{12} 10^{5} 22 B^{2} 27^{3} 35^{4} 38^{1} 39^{1} 40^{3} 46^{4} 47^{2}
utterance 48 $C^{9,10}$
'*Uzza* (one of the three 'Fallen Watchers') 4^{5} 5^{9}

value, numerical 22 B^{3}
vehemence, armies of 7; angel set over the 14^{4}
vehicles of the Divine Manifestation 24^{1-23}; *see* 'chariot'
Venus (the planet) 21^{4} $26^{4,8}$ 40^{2}
vision of the *Merkabah* 1^{1} 16^{2}
voice 13^{1} 15 B^{1}, 16^{4} (Divine: *Bath Qol*), 22 B^{8} C^{5} 24^{9} qu. 35^{2} 37^{2} 38^{2} $42^{1,5}$ 44^{10} 48 D^{10} qu.

wall 33^{3} 34^{1} $47^{3,4}$
war *s.* 45^{6}
Watchers of the doors of the Halls $18^{3,4}$
Watchers, '*Irin*, *see* "*Irin*' *and* 'Angels, '*Irin*'
water 4^{4} (of the Deluge), 23^{1} qu. ^{13} qu. $34^{1,2}$ $42^{1,2,7}$
water *v.* 42^{2}
weigh *v.* 18^{20}
West 17^{6}
wheel, wheels 15^{1} (*M*) 18^{25} 19^{2-7} (*M*), 22 $B^{3,4}$ (of fire), 22 C^{7} (of the '*Ophannim*), 24^{18} 27^{7} 37^{2} 41^{2} (*M*). (*M*) denotes 'wheels of the *Merkaba*'
wheels of the *Merkaba*, *see* '*Merkaba*' *and* '*Galgallim*'
white drop (semen) 6^{2}; *see* 'semen'
wicked 32^{1} 33^{5} $44^{1,2,6,8,9}$ 48 C^{11}
wickedness 44^{6}
wife 4^{4}
wild animals 4^{4} 48 D^{8}
wilderness 23^{14} qu.
Wilōn, *see* 'heavens, the first heaven'
wind 7 13^{1}, $14^{3,4}$ (angel of), 19^{3} (of earthquake), 21^{1} 23^{1-18}, 24^{2} (chariots of the), 26^{9} 35^{6} 42^{7}
windows above the heads of the *Kerubim* 15 B^{2}
wing 1^{4} 7 9^{3} 15^{1} 17^{25} $21^{2,3}$ $22^{8,13,15}$ 22 C^{2} $23^{1,16}$ 25^{2} $26^{8,10}$ 34^{1} 37^{2} 39^{1} 41^{4} 42^{2} 46^{2} $47^{3,4}$
Wisdom 1^{11} (gates of), 8^{1} (*BDELYR*) 8^{2}, 10^{5} (Prince of), 10^{5} (of heavenly things), 11^{1} (secrets of), 23^{9} 41^{3} 48 B^{1} C^{7} (*K*) ^{9,12} $D^{2,6,8}$
wise 48 C^{9}
witness $4^{3,5}$ 48 C^{2} D^{7}
woman 2^{2} 6^{2} 48 D^{8}
Word 1^{12} 10^{4} 15 B^{1} 23^{15} qu. 27^{3} $28^{4,8}$ qu. 35^{2}, 40^{4} (angels created out of one word), 43^{3} 45^{6} qu. 48 $C^{9,10}$ qu.; *see also* '*Dibbur*' *and* 'speech'
work *s.* 42^{2} $45^{4,5,6}$ 47^{4} 48 A^{5} (*v.*), A^{8} (*v.*)
world 3^{2} 4^{4} $5^{2,4,6,7,10}$ 6^{3} $9^{2,3}$ 10^{5} 11^{3} 12^{4} 13^{1} $14^{3,4}$ 15 B^{5} 17^{8} $18^{18,19,22}$ 21^{1} 24^{17} $26^{9,12}$ $28^{4,7}$ 29^{1} $30^{1,2}$

world (*contd.*)
$32^{1,2}$ 38^{3} $41^{2,3}$ $42^{2,7}$ 44^{10} $45^{1,4,5,6}$ 48 A^{4,5,8,9,10} 48 C^{2,9} 48 D^{10}; future world 4^{5}, *see* 'time to come'; this world and the world to come 10^{5}; inhabitants of the world 4^{3}; Maker (Creator) of the world 18^{18}; Prince of the World 30^{2} 38^{3}; 18000 worlds 24^{17}
worship *v.* 5^{12} 6^{3}
worshipper (of idols) $5^{6,10}$
worthy 2^{4} 48 A^{3}
wrath 22^{2} 23^{14}
wreathe *v.* 48 C^{4}
write 13^{1} $18^{17,24,25}$ 26^{12}
writings (part of the Bible) 48 D^{3,4}
writings, case of 27^{2}, writing tables (of accusation) 26^{12}
wrong 47^{2}

Yad 'Al Kes Yah (Divine Name) 42^{6}
Yah, throne of 24^{20}, *Yah* 42^{2}
year 4^{10} 18^{25} $25^{2,4}$ 26^{7}
Yehoel (name of Metatron) 48 D^{1} nos. 1, 2
Yephiphyah (the Prince of *Tora*) 48 D^{4}
Yeshiba 16^{1}; *see* 'Celestial Court'
YHWH 10^{3} 15 B^{3} 22 B^{2,5} $23^{7,9}$ 42^{4}, 48 D^{1} no. 14 (as a name of Metatron), 48 D^{7}
YHWH, the Lesser (i.e. Metatron) 12^{5} 48 C^{7} 48 D^{1} no. 102
yoke of the Kingdom of Heaven 35^{8}
Yophiel (name of Metatron) 48 D^{1} no. 3
youth 4^{10}; *see* '*Na'ar*'

Za'amiel (angel of vehemence) 14^{4}
Za'aphiel 14^{4} (angel of the storm-wind), $44^{2,3}$ (angel of destruction, set over the wicked in *Gehenna*)
Zakkikyah (name of Metatron) 48 D^{1} no. 82
Zakzakkiel (angel-prince, 'appointed to write down the merits of Israel on the Throne of Glory' $18^{17,19}$
Zazriel (angel-prince) $18^{12,13}$
Zebul (the fourth heaven), *see* 'heavens, the fourth heaven'
Zeera, R. 48 D^{10}
Zehanpuryuh (angel-prince functioning at the Judgement, on the side of 'Mercy') 18^{21}
Zi'iel (angel of commotion) 14^{4}
Ziqiel (angel appointed over the sparks) 14^{4}
Ziw (*Ziw ha-shShekina*), *see* '*Shekina*, splendour of'

III. INDEX OF NUMBERS OCCURRING IN THE TEXT

3 18^{6}, *see* 'three'
4 18^{4}, *see* 'four', 18^{19}
7 *see* 'seven', 17^{1-4} 18^{1-3}
8 10^{3}, 19^{3}
12 myriads 22 $C^{1,2}$
15 17^{5}
16 25^{2} 39^{1}
22 myriads 22 C^{2} 48 D^{5} (22 letters)
24 myriads 22 B^{4} C^{2}
36 9^{3} 22 B^{3} 22 C^{2} 44^{9}
40 44^{9} 48 $D^{3,4}$
49 12^{3}
60 16^{5}
68 17^{5} (*D*)
70 *see* 'Names', 29^{1} 48 C^{9} 48 D^{3}
72 9^{3} (wings of Metatron), $17^{6,7}$ 25^{6} 30^{2}
84 22 C^{2}
88 17^{5}
96 17^{4}
100 25^{2}
148 22 C^{2}
248 21^{3} 33^{4}
354 17^{5}
365 5^{4} 6^{2} 9^{1} (*DE*) 9^{4} 17^{7} 18^{25} 21^{3} 33^{4}
500 48 C^{7} (500 by 500)
502 26^{7}
955 48 A^{1} (955 heavens)
1000 $5^{14,7}$ 12^{1} 22^{1} 34^{2} 48 B^{1}, thousand times thousand 22 B^{2} $C^{4,7}$ 35^{4} qu.^{6} 36^{1} 40^{2}
1800 15 B^{2}
2000 21^{4}
2116 25^{2}
2190 25^{2}
2191 25^{2}
2196 25^{2}
2500 25^{4}
3000 18^{25}
5360 6^{2} (*L*) 9^{1}
5380 6 (*YR*)
7000 18^{19}
8466 25^{2}
10000 5^{14} 22^{1} 34^{2}, ten thousand times ten thousand 22 $B^{3}C^{4,7}$ 35^{4} qu. 36^{1} 40^{2}
12000 22 B^{4}
18000 24^{17} (18000 worlds)
30000 22 C^{2}
36000 22 B^{1}
40000 22 $C^{2,3}$
66000 33^{3}
70000 33^{3} 48 C^{5}
300000 8^{1}
339000 17^{6}
496000 17^{2} 35^{1} 40^{3}
506000 35^{1}
660000 22 B^{6}
800000 33^{3}

IV. INDEX OF SCRIPTURAL PASSAGES QUOTED IN 3 *ENOCH*

Genesis 1^{2}: 23^{1}
3^{8}: 23^{18}
5^{24}: 1^{1}
8^{1}: 23^{13}
9^{13}: 22 C^{4}
Exodus 10^{13}: 23^{3}
14^{21}: 23^{2}
15^{26}: 48 D^{10}
17^{16}: 24^{20} 42^{6}
19^{4}: 24^{11}
19^{9}: 24^{4}
23^{21}: 12^{5} 48 D^{1} no. 102
24^{10}: 24^{10}
Leviticus 1^{1}: 24^{8}
Numbers 5^{14}: 23^{5}
7^{89}: 24^{9}
11^{31}: 23^{4}
Deuteronomy 4^{24}: 42^{3}
6^{4}: 15 B^{3}
10^{4}: 48 D^{4}
31^{15}: 24^{7}
32^{12}: 48 A^{10}
32^{41}: 32^{2}
I Samuel 12^{17}: 48 A^{6}
16^{23}: 23^{8}
II Samuel 22^{11}: $24^{1,2}$
I Kings 19^{11}: $23^{6,12}$
22^{19}: 5^{8}, 18^{24}
II Chronicles 18^{18}: 18^{24}
Job 1^{19}: 23^{14}
21^{14}: 4^{3}
25^{2}: 42^{7}
38^{7}: 38^{3}
Psalm 8^{3}: 46^{4}
8^{4}: 5^{10}
10^{1}: 44^{10}
14^{2}: 24^{17}
18^{10}: 23^{16} $24^{1,2,17}$
19^{1}: 46^{3}
47^{5}: 5^{14} 24^{12} 48 C^{1}
47^{8}: 24^{19}
68^{4}: 19^{7} 24^{13} 48 B^{1}
68^{17}: 24^{6}
77^{18}: 38^{2}
92^{5}: 47^{4}
97^{3}: 40^{3}
99^{6}: 48 A^{7}
104^{3}: 24^{14}
104^{18}: 42^{2}
104^{24}: 45^{6}
144^{15}: 2^{4}
147^{4}: 46^{2}
Psalm 148^{8}: 23^{15}
Proverbs 11^{8}: 48 C^{11}
25^{23}: 23^{10}
Ecclesiastes 1^{6}: 23^{17}
8^{4}: 45^{6}
Canticles 4^{16}: 23^{18}
Isaiah 5^{16}: 24^{21}
6^{1}: 24^{23}
6^{2}: 22 B^{1}
6^{3}: 35^{6}
11^{2}: 23^{9}
16^{5}: 31^{2}
19^{1}: $24^{3,17}$
$24^{19,20}$: 48 A^{4}
26^{4}: 42^{4}
28^{9}: 48 C^{12}
33^{3}: 18^{7}
40^{29}: 48 B^{1}
46^{4}: 4^{6}
48^{11}: 48 A^{8}
51^{9}: 48 A^{3}
52^{10}: 48 A^{10}
55^{11}: 48 C^{10}
57^{16}: 43^{3}
59^{16}: 48 A^{6}
63^{5}: 48 A^{7}
63^{12}: 48 A^{3}
66^{16}: 32^{1}
Jeremiah $3^{14,22}$: 16^{4}
10^{13}: 23^{11}
15^{1}: 48 A^{7}
17^{12}: 24^{22}
23^{19}: 33^{5}
30^{23}: (33^{5}) 35^{5}
51^{16}: 23^{11}
Lamentations 3^{23}: 40^{4} 46^{4}
Ezekiel 1^{14}: 22 C^{5} 24^{15}
10^{2}: 24^{16}
10^{12}: 24^{18}
37^{1}: 23^{7}
48^{35}: 24^{18}
Daniel 2^{21}: 48 C^{9}
$4^{13,14}$: 28^{9}
4^{17}: $28^{4,8}$
7^{10}: 18^{19} 30^{2} 35^{4}
9^{11}: 44^{9}
Hosea 6^{2}: 28^{10}
Amos 4^{13}: 23^{17}
9^{1}: 24^{5}
Habakkuk 3^{3}: 18^{18}
Zechariah 14^{9}: 48 A^{10}
Malachi 4^{4}: 48 D^{4}

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Persian Heritage Series
Edited by Ehsan Yarshater
Number 34

The Wisdom of the Sasanian Sages

(Dēnkard VI)

by

Aturpāt-i Ēmētān

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Westview Press
Boulder, Colorado

WID-LC
PK
6190
.D5E5
1979

Bibliotheca Persica consists of
The Persian Heritage Series
The Persian Studies Series
The Persian Art Series
The Modern Persian Literature Series
and is prepared by the **Center for Iranian Studies, Columbia University**

Published 1979 in the United States of America by
Westview Press, Inc.
5500 Central Avenue
Boulder, Colorado 80301
Frederick A. Praeger, Publisher

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Library of Congress Catalog No. 79-2957
ISBN: 0-89158-376-9
Typeset in Israel; printed and bound in U.S.A.

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Contents

Acknowledgements vii

Preface by E. Yarshater ix

Introduction by Shaul Shaked xv

List of Abbreviations xlviii

Dēnkard, Book Six: Text and Translation 1

Commentary 223

Glossary and index of Pahlavi words 311

Index of words in other languages 375

Index of Pahlavi passages quoted 377

Listing of titles in Bibliotheca Persica 379

Preface

The present volume, the second in a projected series of five, is an annotated translation of Book VI of the *Dēnkard* (the Acts of Religion), an important Zoroastrian work in Middle Persian, together with a transcribed edition of its text. The *Dēnkard* is a large compendium of varied material, totaling about 169,000 words,[1] focusing on a defense of the Mazdeyansian faith and an exposition of its doctrines, tenets, and lore. It describes the dogma, traditions, customs, history, legends, and literature of the Zoroastrians as known to its chief author, Adurbād-i Ēmētān, a high priest of Persia in the ninth century. Book VI contains the largest collection of Zoroastrian moral maxims and precepts and is the fullest exposition of the ethical wisdom of Zoroastrian Iran in late Sasanian times.

Although the *Dēnkard* is based on pre-Islamic material and draws on Sasanian sources, its actual redaction took place in the ninth century—a time of particular significance in the history of Zoroastrian literature. Persia had fallen to the invading Muslim armies in the mid-seventh century. The fall of Ctesiphon, the Sasanian capital; the flight of the last King of Kings; and the subsequent crumbling of the Sasanian state and collapse of its institutions heralded the most profound religious, social, and cultural change that Persia has sustained during its history. The Zoroastrian faith, under the pressure of the Arab army and the attraction of a creed free from the encumbrances of age-old traditions, began to give way to Islam, and in about a century the majority of Persians had embraced the new faith. The Zoroastrian community, once supreme, was reduced to a depressed minority. In the meantime, the Persian language, reflecting deep social transformations, assumed a new coloring, and the Middle Persian script, known for its exasperating ambiguity, was abandoned by the state in favor of the Arabic alphabet.

All these changes tended to isolate the Zoroastrian legacy and weaken appreciation of its tradition. Adding to the problems of the declining Zoroastrian community was its continual exposure to the theological

[1]According to E. W. West, *Gr. Iran. Phil.*, II, p. 91.

attack of erstwhile brethren now turned Muslim. The monistic faith of Islam, which above all else exalts the unity of God, would not relent in its onslaught on what it conceived as the Magian dualism. At this point, the concern of the leaders of the community for the defense of the faith and the instruction of the faithful in religious dogma and tradition can be readily appreciated. Inspired by a deep-seated faith, Zoroastrian scholar-priests undertook to write for their community in the traditional tongue and script. In fact, almost all the extant works of Zoroastrian literature in Middle Persian were compiled, edited, revised, or written in this century. The *Dēnkard* is the chief of these.

According to a statement by Adurbād in the last chapter of Book III,[2] early in the ninth century, because of the loss and dispersion of Zoroastrian holy writings, the need was felt to reconstitute a comprehensive work of Sasanian times called the Dēnkard Scriptures (*Dēnkard nipīk*). This seems to have been a canonized collection that included the Avesta, the Zoroastrians' holy scripture, and the *Zand*, its Middle Persian translation and commentary.[3] The reconstituted *Dēnkard* was begun by Ādur-farnbag Farrokhzādān, the high priest of Persia during the reign of al-Ma'mūn (813-33), and completed by Adurbād-i Ēmētān, who assumed the position of high priest in Pārs after Ādur-farnbag's son. He calls this reconstituted work the "Dēnkard of One Thousand Chapters," apparently to distinguish it from the original Dēnkard Scriptures. This explains the abundance of citations in the *Dēnkard* from older works in Pahlavi (i.e., Middle Persian), particularly from the *Zand* and from a work the authors designate as the "Exposition of the Good Religion."

The *Dēnkard* is no doubt the most important as well as the most extensive work in Middle Persian. It is an encyclopedic treasurehouse of information that contains, among other things, a number of older works in reduced or paraphrased form. The extant *Dēnkard* consists of seven books, III to IX. The first two books are lost, and the beginning of Book III is missing. There is no way of knowing the exact extent of the original work. Books III, IV, and V are generally grouped together and are

[2]See *Le troisième livre du Dēnkart*, tr. J. de Menasce, Paris, 1973, pp. 379-80.
[3]Cf. ibid., pp. 5-6.

characterized by their apologetic approach.[4] They contain answers to questions about Zoroastrian doctrines and conduct; exposition of Zoroastrian beliefs; religious history and instructions; a life of the Prophet Zoroaster; a description of the wrongdoings of the Evil Spirit and his agents; a history of the holy scriptures; and a description of the development and division of the races of mankind. By and large, it aims at a defense of the faith and a refutation on rational grounds of other higher religions.

Books VI through IX, on the other hand, purport to provide knowledge and furnish instruction for the faithful. Book VI is a work of gnomic literature and contains a collection of religious dicta and moral maxims, rules of conduct, and a description of the characteristics of good and evil. The sayings are chiefly attributed to the "Early Men of Faith" and the "Ancient Sages," who carry great weight in Zoroastrian works of this genre.

The main topics of Book VII are the marvelousness of the Zoroastrian religion; a detailed account of the wonderful career of the Prophet; a foretelling of the events that would befall the community in the millennia after Zoroaster; and an account of the coming of the Saviours to battle evil; and the coming of the final Saviour, which brings about the defeat of the wicked and restores the world to its original purity and peace.

Book VIII contains summaries of the 21 *Nasks* (treatises) of the Avesta as it existed in the *Zand*. This book is an important part of the *Dēnkard*, since it gives an account of the *Nasks* on worldly knowledge,[5] notably medicine, that were included in the Sasanian Avesta and *Zand* but subsequently lost, the extant Avesta being confined largely to liturgical texts.

Book IX is almost entirely devoted to a paraphrase of three Avestan *Nasks* on religious doctrine and practice.

If the arrangement of the *Dēnkard* and the treatment of topics appear to a modern reader somewhat unsystematic and unbalanced, or

[4]J. P. de Menasce, *Une encyclopédie mazde'enne, le Dēnkart*, Paris, 1958, p. 7; M. Boyce, in *HBuch der Orientalistik, Iranistik*, II, 1968, p. 44.
[5]For a division of the Sasanian Avesta into religious, worldly, and intermediate knowledge, see W. E. West, *Pahlavi Texts*, IV (The Sacred Books of the East), p. xxxix.

even at times confused or arbitrary, it is partly because he or she is dealing with a religious and cultural tradition whose norms and premises are not readily grasped by outsiders. It must also be remembered, as J. de Menasce rightly pointed out,[6] that in a work of this kind, aiming as it does to prevent an erosion of faith, it is not the firmly established doctrines and practices that become the focus of discussion, but what is controversial or in danger of being doubted or forgotten. Hence a certain imbalance in the *Dēnkard*.

A poor manuscript tradition and an imprecise and difficult script, coupled with the complexity and dryness of the Middle Persian theological idiom, combine to make a clear understanding of many passages of the *Dēnkard* a task beyond the capability even of experts. It is no wonder, then, that after more than a century of serious research in Middle Persian literature, and many worthy efforts, a complete, satisfactory translation of the *Dēnkard* is still lacking.[7]

Some ten years ago, the Persian Heritage Series decided to encourage and facilitate the publication of a new annotated translation of the *Dēnkard* that would reflect the latest research in the field. Major progress was made in this respect when the late Jean-Pierre de Menasce completed his French translation of Book III, which comprises just under half the text of the *Dēnkard*. This was published in our Series in 1973 (Librairie Klincksieck, Paris) in conjunction with L'Institut d'Études Iraniennes de l'Université de Paris.

Professor Shaked's painstaking edition and annotated translation of Book VI, another major section of the *Dēnkard*, is the second volume to be published in the Series. It is hoped that it will not be too long before the set is complete and students of Zoroastrian religion and of ancient Iran can benefit by it.

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[6] *Une encyclopédie mazdéenne*, p. 5.
[7] For an account of the editions and translations of the *Dēnkard*, see *Une encyclopédie mazdéenne*, p. 4; and *HBuch der Orientalistik, Iranistik*, p. 44.

D. H. Baneth
W. B. Henning

In Memoriam

Introduction

I. Dēnkard VI and the Andarz Literature

The sixth book of the *Dēnkard* ("The Act of the Religion"), that huge compendium of Zoroastrian theology and traditional lore,[1] constitutes the largest collection of gnomic sayings which has survived in Pahlavi. It is also without doubt the most important collection of its kind from the point of view of its contents.

It is possible, in general, to distinguish between two types of gnomic, or *andarz*, literature in Pahlavi.[2] A distinction can be made between compositions containing mainly pragmatic advice and those which have primarily religious character. Although one cannot expect absolute separation of themes, since, on the one hand, there is very little that is entirely secular in early Iranian literature,[3] and, on the other, some religious writings sometimes deal with problems of everyday life, the separation is not too difficult to make. It is indeed surprisingly clear and valid.

One of the most celebrated sages of the Sasanian period, Ādurbād ī Mahraspandān, is supposed to have been the author of quite a number of *andarz* compositions. Two of the main treatises which bear his name, *Andarz ī Ādurbād ī Mahraspandān* (= *AdMah*) and *Wāzag ēcand ī Ādurbād ī Mahras-*

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[1] On the *Dēnkard* cf. E.W. West, in *GIPh*, II, 91 ff.; J.C. Tavadia, *Mpers. Spr. u. Lit.*, 45 ff.; J. de Menasce, *Encyclopédie*. In Persian there is a book by Moḥammad Javād Maškūr, *Goftāri dar bāre-ye Dinkard*, Tehran 1325 H/1946.

[2] On the *andarz* literature in general see the works by West, Tavadia and de Menasce quoted in the preceding note as well as Christensen, *Iran*, 431 ff.; Eckhardt Fichtner, "Untersuchungen zu den mittelpersischen *Handarzhā*, *Trudy XXV meždunarodnogo kongressa vostokovedov*, II, Moscow 1963, pp. 328-329; "Über sprachliche Form und Rythmik mittel- und neupersischer Sprüche", *Mitteilungen des Instituts für Orientforschung*. Berlin, XI (1965), 55-70.

[3] Though there are, of course, the heroic romances, pieces of historical narrative, and compositions of what one may call *Unterhaltungsliteratur* (such as *King Xusrō and his page*, *Draxt asūrīg* etc.).

pandān (= *WāzAd*), are textually related to each other, but from the point of view of the typology suggested here they belong to two different groups: the former is definitely secular and pragmatic, the latter is markedly pious.[4] The three other pieces of *andarz* which are attributed to Ādurbād ī Mahraspandān also belong to the 'pious' class. The only other surviving *andarz* compositions which can be said to have a definitely secular character are *Ošnar* and *Wehzād*.[5]

The great bulk of *andarz* books surviving in Pahlavi seem to have belonged to the type of compositions which could be used in religious instruction. That much else must have existed in the Sasanian period which was lost and did not come down to us can be seen from fragments quoted in the Islamic literature,[6] as well as from such books which are closely related to the *andarz* type, that is to say, books which are meant to be instructive or edifying, besides being entertaining, though they use a narrative style, not the style of short gnomic sayings, like *Xusrō ud rēdag*,[7] *Wizārišn ī catrang*,[8] or *Draxt asūrīg*.[9]

[4] The correspondences between *WāzAd* and *AdMah* are as follows:

WāzAd	§21f.	=	*Admah* §149
	§39	=	§5
	§48f.	=	§11
	§69	=	§16

WāzAd has a particular affinity with *PN*, which latter text probably borrowed from *WāzAd*. As far as the contents are concerned, one can notice a definite relationship between *WāzAd* and chapter 199 in *Dk* III, which contains the admonitions of Ādurbād. As opposed to the worldly nature of *AdMah*, one has hardly an instance of pragmatic advice in *WāzAd*.

[5] For the abbreviations used here and throughout the book cf. the List of Abbreviations at the end.

[6] The best collections of Sasanian *andarz* material in Arabic and Persian are Misk., *JX*; *'Ahd Ardašīr* (ed. Iḥsān 'Abbās, Beirut 1967); *The Letter of Tansar* (ed. Mojtabā Minovi, Tehran 1932; trsl. M. Boyce, Rome 1968); and the great collections of Islamic *adab* like Mas'ūdī, Tha'ālibī, Ibn Qutayba, Tawḥīdī etc. Cf. K.A. Inostrantsev, *Persidskaja literaturnaja traditsija v pervie veka islama*, in *Mémoires de l'Académie Impériale des Sciences de St. Pétersbourg*, 8e série, vol. VIII, No. 13, St. Petersburg 1909. (An english translation under the title *Iranian influence on Moslem literature*, by G.K. Nariman, Bombay 1918, is available.) Also Muḥammad Muḥammadī, *Al-tarjama wa-l-naql 'an al-fārisiyya fī l-qurūn al-islāmiyya al-ūlā*, I, Beirut 1964.

[7] Cf. West, *GIPh*, II, 118; Tavadia, *Mpers. Spr. u. Lit.*, 134 f.

[8] West, *GIPh*, II, 119; Tavadia, *Mpers. Spr. u. Lit.*, 139 f.

[9] West, *GIPh*, II, 119; Tavadia, *Mpers. Spr. u. Lit.*, 133 f.

Within the fairly large group of *andarz* books of religious character, *Dēnkard* VI forms quite clearly a category by itself. All other *andarz* compositions, whether religious or secular, can be said to possess popular character. They are all meant for instruction on a fairly elementary level, whether for young people or for adults. *Dēnkard* VI, in contrast, is evidently addressed to an audience on a higher intellectual level. It contains many sayings of a sophisticated nature, based on allusions which contain literary associations or puns,[10] sometimes hard for us to understand, and it also contains a small number of quite obscure hints which seem to possess some esoteric significance.[11]

The *Dēnkard* was compiled in the ninth century A.D.[12] There can be, however, little doubt that much of the material contained in the sixth book (as well as in some of the other books) is based on oral traditions, possibly also on written literary documents, of the Sasanian period, while some of it seems to go even further back in antiquity.[13] The book is introduced as presenting "what has been done and held by the orthodox and the utterance of the Mazdean religion", that is, of the Avesta. And indeed, we know that the Avesta did contain portions of *andarz* character;[14] in addition certain portions in *Dēnkard* VI seem to be formulated in the unnatural Middle Persian style typical of translations from the Avesta.[15]

The "orthodox" (*pōryōtkēšān*) are glossed as being "the early sages" (*dānāgān pēšēnīgān*).[16] The sayings in the first part, all anonymous, are introduced by the formula: "They held this too thus", which relates them to the same traditional source. Similar formulae are used in other parts of the book. It is hard to tell what authorities are precisely designated by the title *pōryōtkēšān*, which derives from the Avesta. Besides these general attributions, there are a number of sayings which are ascribed to specific sages by name. These are Ādurbād ī Mahraspandān, Ādurbād ī Zarduštān, Xusrō of Immortal Soul,

[10] Cf. below in chapter II of the Introduction.

[11] Cf. Shaked, *Esoteric trends*.

[12] Cf. West, loc. cit. (above, note 1).

[13] Cf. Menasce, *Encyclopédie*, 37 ff.; Tavadia, *Mpers. Spr. u. Lit.*, 65 f.

[14] Menasce, op. cit., 38 f., and some further passages in *Dk* VIII and IX.

[15] This may be the case, for example, with sections 12, 45, 69, 93 and other sections, although it is by no means easy to identify such cases with any certainty.

[16] Cf. commentary 1a. 2.

Baxt-Āfrīd, Ādurfarnbag, all of whom are familiar as authors of *andarz* from other texts as well. Other sages mentioned are Ohrmazd ī Sigzīg, Wehdād ī Ādur-Ohrmazdān, Ādur-Mihr and Ādur-Narseh, Ādur-Bōzēd.[17] All identifyable persons are of the Sasanian period. This does not necessarily mean that the sayings attributed to them are all Sasanian. It is possible to suppose that in some cases earlier wisdom bears the name of the Sasanian sage who transmitted it; and it is equally possible to argue that there may have been cases of late gnomic sayings attributed pseudepigraphically to Sasanian sages. However, as neither hypothesis can be proved, there is no point in denying authenticity to these attributions, especially as they do not go against our knowledge of Sasanian literature. As far as one can see, the usual attributions of *andarz* compositions are quite consistent in the various, seemingly independent, sources.[18] This fact strengthens the impression that on the whole the attribution of individual pieces of *andarz* can be trusted as reflecting a sound tradition.

It has been stated above that the Avesta contained sayings of the *andarz* type, though the portions of the Avesta where such sayins must have existed are lost in their original language, and only summaries in Pahlavi preserve in some cases the general contents of the Avestan text. *Dēnkard* VI preserves in some of its sections echoes of an Avestan *andarz*; much more frequently, however, it presents what seems to us an exegetical elaboration on Avestan passages, that is to say Zand, though this is seldom explicitly said. Some of this can be guessed from the fairly common use of a *midrashic* style of commentary on religious concepts; this developed presumably from the exegesis of the Avesta, and examples of this kind can be seen in actual commentaries in Pahlavi on Avestan passages.[19] *Dēnkard* VI itself abounds in instances of spiritualized commentary similar to that encountered in the Jewish *midrash* literature.[20]

[17] Details of these persons (in so far as known) will be found in the commentary.

[18] It is possible to refer for example to the various texts attributed to Ādurbād, discussed above (cf. note 4), or to the numerous Wuzurgmihr texts, in the Pahlavi and Arabic versions.

[19] A good example for this procedure is afforded by the interpretation of Avestan *aras* as if it were to refer to *arīš*, the demon; cf. Molé, *Culte*, 204.

[20] Cf. the notes in *Esoteric trends*, 199 f., and the remarks in section II of this Introduction about puns and other literary devices and about the spiritualized interpretations of *Dk* VI.

II. Structure of the Book

Dēnkard VI is obviously a compilation drawn from various sources. That it is not a homogeneous collection of sayings done originally by a single author can best be seen by the fact that it contains a number of large sections each of which could have constituted a collection by itself. These sections are distinguished from each other by their recurring opening formulae. This formal feature was used by Sanjana, the first editor of the text, for dividing the book into parts and further into small sections, a division which has been retained in the present edition for the convenience of reference. Although these opening formulae are a good and reliable guide in most cases, it is nevertheless obvious that they can be misleading in a small number of cases. In some cases the saying does not begin in the place marked by the opening formula,[1] and in other cases the absence of the opening formula led Sanjana to group together sayings which are quite clearly separate.[2] When trying to distinguish between the large parts of the book the shift from one formula to another does not always mark the beginning of a new collection of sayings.[3] Despite these disadvantages it has seemed best to retain Sanjana's system of numbering the paragraphs, as this facilitates reference from this edition to Sanjana's, though when necessary further division into sub-sections has been introduced.

Another point which may serve as an indication that the book is not the homogeneous composition of a single author is the fact that there are quite a number of duplicate passages in the book, that is to say, several sayings occur more than once in identical or similar versions in different parts of the book.[4] Many, if not all, of the sayings contained in *Dk* VI must have circulated independently, whether orally or in written form, and some of them presumably formed part of other *andarz* collections. This assumption would account for the fact that isolated passages from *Dk* VI are found in Miskawayhi's *Jāwīdān Xirad*, in Arabic version, and sometimes small groups of *Dk* VI sayings

[1] For example, D7e, which forms in effect the first part of D8, though the opening formula *gōwēnd* comes only at the beginning of the latter.

[2] Cf. for example E45, which contains a number of sayings not marked by any formula.

[3] As will be noticed below, B48-C47 form one collection, although B48-B53 seemingly belong to the group of sayings beginning with *ud ēn-ez paydāg*, while C1 ff. have the formula *ud ēn-ez ēdōn*.

[4] References are given in the commentary.

come there together (though in a different order),[5] while in other cases, usually whole *andarz* compilations are given in full, and seem to preserve their original order even through the Arabic version.[6] Order in this kind of text is a particularly precarious matter, as the sayings are for the most part only very loosely related to each other.

The assumption that *Dk* VI consists of what used to be separate collections of sayings is strengthened by the fact that certain phrases which seem to indicate the end of a book or a collection occur in the middle of *Dk* VI. An example for this kind of statement is:

> A person who knows how to heed these several subjects which are written in this book is better acquainted with his own self and that of others (**66**).

This would appear to be an appropriate closing or opening formula for a collection, but appears somewhat out of place where it stands. A similar statement can be made with regard to the following:

> This constitutes a copy (made) from the book of Ādurbād, son of Mahraspand, which they came and set out to do by the consultation of the orthodox (**A6d**).

This remark, one may be entitled to assume, once served as colophon to one of the manuscripts from which the compiler of *Dk* VI culled a whole group of sayings – perhaps the whole of Part Two (i.e. **A1-A6d**), if not Parts One and Two (i.e. **1-A6d**), of *Dk* VI – which he incorporated in the composition of his book without bothering to remove the label attached to it.

The book as it now stands can be said to consist of several well defined divsions which may have constituted formerly individual collections of *andarz*. The divisions which can be distinguished in the book are the following:

I From the beginning to the end of **A6d**. All of this constitutes one large division, devoted mainly to religious matters, with emphasis on inner piety and devotion to the gods. Small groups of sayings which belong together can sometimes be noticed to exist inside this division.

[5] E.g. Misk., *JX*, 38.18–39.6, where the following sequence of sayings can be established: *Dk* VI **31**; unidentified passage; **D1c**; another unidentified passage; **131**; **224**.

[6] The best example for this is *Ayādgār ī Wuzurgmihr*, found in a complete Arabic version in Misk., *JX*, 29-37.

A tentative list of such small coherent units inside this division may be drawn as follows:[7]

1a-47 (?)	162-164
48-49	165-170
50-54	171-185 (?)
55-58	189-198
59-66 (?)	199-200
67-71 (?)	208-209
77-79	215-217
80-81	221-224
104-105	235-237
113-120 (?)	239-240
128-132	255-256
134-135	264-265
138-140	276-280; 281-283; 284-294 (?)
141-152	302-325 (?)
158-161	A5-A6d

II There follow a number of smaller units. **B1-B47** is a collection which begins by stating the difference between the creation of Ohrmazd and that of Ahreman, the function of Zoroaster in relation to the Renovation, the difference between truth and lie, righteousness and sin. The two types of wisdom are discussed, and the various practical applications of the faculty of wisdom in discerning excess from the right measure are enumerated. This division ends with a warning to practise great circumspection in one's behaviour in this world.

III **B48-C47** is a large division which contains sayings with an identical structure: "One should not do A, for he is (or does) B who does A". This division may have belonged to the same collection as that of the preceding division, **II**, for both divisions are mainly concerned with judging the various human qualities. Against this observation one may point out that, in contrast to the order of qualities in this division (**III**), the approach of **B14**ff. is much more systematic, and seems to be based on the principles

[7] While some of the units indicated here may be questioned, some additional groups of paragraphs could be suggested as belonging together.

of Aristotelian ethics.[8] The qualities mentioned in **B48-C47** also seem to be different from those of division II bv being more mundane and pragmatic.

IV **C48-C83** might have belonged to one collection. Much of this division consists of sayings which enumerate various qualities or activities which lead to other qualities or attitudes, good or bad. The division concludes with a number of lists of various qualities.

V **D1-D12** is a distinct group of sayings which are characterized by the fact that most of the paragraphs refer to authors by name. This division is marked also by the fact that it contains a number of anecdotes serving as *exempla* with a moral.

VI **E1-E45n** constitutes a collection of miscellaneous sayings on religious subjects, mostly anonymous.

Although *Dk* VI seems to be made up of what was previously several distinct divisions, the order of sayings inside each group being generally more or less arbitrary,[9] it is not an altogether aimless collection of miscellaneous sayings. Its general religious character is well defined, and in contrast to other religious *andarz* compilations, it deals less with ceremonial duties, the confession of faith and the right belief, and tends towards themes of mental devotion, one might almost say contemplation.

Some points of literary interest may perhaps be made. Instances of figurative speech are fairly common in *Dk* VI, and examples for the kind of similes used are:

Character is "numerous" like the grass on hills and plains (**186**).

Joy should be held in as much gentleness as one keeps a young boy (**189, 222, E30b**).

A teacher is like a mirror (**224**).

People desire to get away from poverty just as they try to avoid the expenses involved in providing a cistern for rain-water or in building a wall against an attack (**304**).

Religion and the sacred word are like flesh and skin (**324**).

[8] Cf. Menasce, *Encyclopédie*, 52 f.

[9] Though there are often some sequences which are meaningful. It is on the strength of these sequences that the attempt to discover groups of sayings in the first division of the book, made above, is based.

The body should be made like a cavity, not like a peak (**208, E35b**).

These similes are apparently typical of Middle Persian literature. One encounters similar devices in Manichean literature in Middle Persian,[10] as well as in the Islamic literary fragments reflecting Sasanian antecedents.[11]

A feature which characterized the style of some passages of *Dk* VI is that of introducing a theme by means of a riddle, which is subsequently solved:

There is [one] thing [with regard to which the following is true:] One who stands inside it does not long (to be) away from it, and one who does not stand inside it longs for it (**57**).

Every one who stands in the religion does not long (to be) away from where he stands (**58**).

Without **58** the preceding paragraph is obscure, and seems to be deliberately phrased in an unintelligible manner. It is possible to surmise that this was not originally a literary device, but that we have here a reflection of the oral way of teaching. It is a well known technique of instruction to arouse interest and puzzlement by first making a statement which sounds paradoxical or unintelligible and then interpreting it in the manner desired.[12] The same technique may be useful as a rhetorical device in public preaching.[13] There are a number of other examples for such riddles in *Dk* VI.[14]

There are several instances for the use of puns as a device for driving home a moral or religious point.[15] Thus we have a play on the similarity of *mehgārīh*

[10] For example, in *MirMan* I, 203, where the creation of the world is likened to the work of various artisans. Manichean Middle Persian and Parthian verse abounds in examples of such devices.

[11] One need only recall the famous parables in Burzōzye's introduction to *Kalīla wa-Dimna*. Similar devices are found in the *Testament of Ardashir*, or in passages from *Šāhnāma* clearly derived from Middle Persian literature; for a particularly striking example see the commentary **304. 5.** where the corresponding *Šāhnāma* passage is quoted.

[12] Cf. L. Renou, "The enigma in the ancient literature of India", *Diogenes*, 29 (1960), 32-41.

[13] This seems to be the basis for some passages in the Jewish *midrash* literature which are phrased like a riddle followed by its solution. Cf. I. Heinemann, *Darke ha-aggada*, Jerusalem 1954, 12.

[14] Cf. **53, 131, A3, E13-E14.**

[15] Etymological (or pseudo-etymological) explanations are very common in early and later Indian literature. For the Jewish midrash cf. Heinemann, *op. cit.* (above, n. 13), 110 ff.

and *med-kārīh* in **46**; on the two meanings of the word *ox* "mind" and "lord", in **30**; on the similarity of *kār* "action" and *kārān* "people" in **132**; of *hōg* and *āhōg* in **260**. The word *māndag* "sin" is defined as that which "remains" (*mānēd*) in **37**. The term *hunsand-xīr*, which means "content, satisfied", is treated in the context of **197** as if it meant "satisfied with (material) things", taking the second part of the compound as if it had its full etymological value.

In some cases we also have instances of spiritualized interpretations of common terms. "To eat a hearty meal" and similar phrases in **319** are given a religious sense; a spiritualized definition of generosity is given in **23** and **91**. Drinking *haoma*, drinking wine and wearing the sacred girdle are defined spiritually in **108**, and the vices of evil thinking, theft, etc., are similarly treated in **269**.[16]

III. Some Themes in Dēnkard VI

It is difficult to deal with the themes which come up in this book in isolation from the rest of Zoroastrian literature. It is also difficult to impose a systematic point of view on a book like this, which is essentially a collection of sayings and was not meant to present a continuous argument. The following notes are therefore only valid with a certain reservation.

Wisdom (*xrad*), knowledge (*dānišn, dānāgīh*), and associated terms figure prominently in the sayings of *Dk* VI. In contrast to other texts in Pahlavi where the concept of Wisdom is extolled, and where it becomes an independent divine hypostasis equal to or higher than the Amahraspands[1] (the six divine entities which serve as companions to Ohrmazd) or where it seems to hold the position of a pragmatic instrument for achieving high position and success in life,[2] in *Dk* VI the use of this term is part of a complete religious system. Thus we have the sequence 'knowledge' (*dānāgīh*), 'sagacity' (*frazānagīh*) and 'manliness' (*mardābagīh*) by which the world was created and is

[16] Further examples for the same process are: **3**, **113**, **267**, **322**, **D1c**. An analogy to this could be adduced, for example, from the interpretation of water as a symbol of the Law in Jewish midrash; cf. Heinemann, *op. cit.*, 132 f.

[1] This is the case in *Mēnōg ī Xrad* "The Spirit Wisdom", where the first chapter especially puts wisdom above everything else.

[2] Such is the spirit of the two poetic compositions on wisdom, cf. "A Hymn to Wisdom" and "A Poem in Praise of Wisdom", published by me in *Henning Mem. Vol.*, 395 ff.

maintained, and by which it[3] will become joyful or renovated (**311**). This is interpreted by the following section (**312**), which seems to transpose 'wisdom' (*xrad*) for 'knowledge' (*dānāgīh*); the ethical and eschatological interpretation of the initial statement in **311** is strengthened by **313**, which compares 'wisdom' to the fire (of ordeal).

Knowledge is a prerequisite of religion. It constitutes an essential distinction between the two powers: it is the desire of Ohrmazd to be known, while it is Ahreman's wish not to be known (**31**).

One aspect of wisdom, so it seems, is the frequently uttered admonition that every person should get a clear and definite notion of his own position with regard to his origins, divine or demonic affiliation, and ultimate end. The requirement for self-knowledge is uttered more than once in *Dk* VI (e.g. in **227**, **302**, **D6a**, **136**), and has numerous parallels in other books.[4] The classical formulation of this requirement is made at the beginning of the text known under the title of *Pand-nāmag* or *Cīdag andarz ī pōryōtkēšān*:

> The orthodox, namely the adherents of the first knowledge,[5] have said in the Revelation which comes from the Religion.[6] Every man, when he reaches the age of fifteen, should know these several things: "Who am I? Whose am I? From whence did I come? Whither shall I return? Of what lineage and seed am I? What is my duty to this world? What is the reward of the other world? Did I come from the other world or did I originate in this world? Do I belong to Ohrmazd or to Ahreman? Do I belong to the gods or to the demons? Do I belong to the good or to the wicked? Am I a man or a demon? How many ways are there? Which religion[7] is mine? What is my benefit, and what is my harm? Who is my friend and who is my enemy? Is there one principle or two? From whom is there goodness and from whom evil? From whom is there light and from whom darkness? From whom is there fragrance and from whom stench? From whom is there lawfulness and from whom lack of law? From

[3] Or, as translated in the body of this book, "He", i.e., Ohrmazd.

[4] *PhlT* 57 (§11); 39 (*APēš* II §5); *ŠGV* X, beginning.

[5] *fradom-dānišnān*, cf. 1a. 2.

[6] I.e., from the Avesta.

[7] *dēn* means not necessarily an established religion in the conventional sense, but a faculty of the individual which represents the person's religious consciousness. Cf. further in this Introduction.

whom is there forgiveness and from whom lack of compassion? (*PhlT* 41).[8]

In addition to this emphasis on self-knowlegde, there is considerable emphasis also on a candid statement of one's knowledge. One should honestly state that which one does not know (**2, 183, E36**), and ask the right authorities about such things (154). In character with the nature of the Zoroastrian religion, wisdom should be turned towards action (**24**), and must be supplemented and restrained by goodness, for otherwise the dangers of heresy and tyranny are inherent in it (128; *PhlT* 151f. *WāzAd* §68). "Character" (*xēm*) in certain contexts seems to hold a more important position in the hierarchy than wisdom (**6, E8, 253**), while in other contexts we seem to have *dēn* ("religion") or *ruwān* ("soul") as the notions above wisdom in a hierarchical setting (**3**).

In contrast to this, the notion of wisdom comes first in the hierarchy of abstract notions in *andarz* texts of the popular-religious type, such as *Ayādgār ī Wuzurgmihr* "The Memorial of Wuzurgmihr",[9] or the *Pand Nāmag* "The Book of Counsel" or "The Selected Admonitions of the Orthodox".[10] In these texts the function of Wisdom is to direct Man towards a recognition of his religious duty in life, leading to reward and punishment in the afterlife:

> The Creator Ohrmazd, in order to hold back those several demons, and to help Man, created so many watchful things of the spirit: innate wisdom, acquired wisdom, character, hope, contentment, religion (*dēn*), and the consultation of the wise.
>
> What is the function of each one of these spirits? The function of innate wisdom is to guard oneself from causing fear,[11] from deliberate sin, and fruitless toil; to pay heed to the decay of the things of this world and the end of the body; not to decrease that which pertains to the Renovation and not to increase that which pertains to one's transience.
>
> The function of acquired wisdom is to recognize the righteous path and way and to stand in it; to consider that which has passed before and to be cognizant of that which will come after; not to believe in that which cannot be, and not to begin a work which cannot be completed (*PhlT* 90f. *Aw* §43-47).[12]

In the group of writings which we have termed the secular texts of the *andarz* type, quite a different notion of wisdom occurs. As an example we may quote a short passage from the text attributed to Ādurbād ī Mahraspandān:

> To you, my son, the fortunate, I say: The best thing for men is wisdom. For if, heaven forbid, wealth is gone, or the cattle dies, wisdom shall remain. Be diligent in the profession of religion, for contentment is the greatest knowledge, and the greatest hope is the spirit (*PhlT* 67 *AdMah* §104f.).

Religion is of course advocated, but wisdom is mentioned in a more prominent position, and in a somewhat pragmatic function, as that which is capable of sustaining a person even when his wealth is gone.[13]

Two practical ways by which wisdom can be acquired and developed are often mentioned: education (*frahang*) or discipleship (*hāwištīh*); and the consultation of the wise or good people (*hampursagīh ī dānāgān, hampursagīh ī wehān*). Both ideas are associated with that of the *ērbadestān*, the place of learning, and sometimes with the fire-temple (*mān ī ātaxšān, dar ī ātaxšān*).

Education must be sought and cultivated. It is the seed of knowledge and its fruit is wisdom.[14] From education, through wisdom, one attains to right conduct and to the fulfilment of Man's duty in the world, which is to drive out the demons from the world (**C49-C50**). Responsibility for educating one's wife and slaves lies with the head of the family, who ought to treat them well (the notion of *frahang* obviously entails also the idea of reprimanding and chastising those who committed an error).[15] One should love

[8] The text has been edited and translated several times. Cf. particularly A. Freiman, in *WZKM*, 20 (1906), 149-165, 237-280; Nyberg, *Hlfsb.*, I, 17-30; H. Corbin, *Poure Davoud Commemoration Volume*, II, Bombay 1951, 129-160; Zaehner, *Magi*, 20-28; M. Nawabi, *RFLT*, 12 No. 4 (Winter 1339), 513-535; M.F. Kanga, Bombay 1960.

[9] Cf., e.g., *PhlT* 92 (*AW* §53-58).

[10] E.g. *PhlT* 46f. (*PN* §37-38).

[11] That is, from doing things which are reprehensible in the religion, and which therefore entail fear of demons and eschatological punishment.

[12] The text goes on to enumerate the function of the other faculties.

[13] Cf. the "Hymn in Praise of Wisdom" (above, note 2), and *Ošnar* §39.

[14] *PhlT* 47 (*PN* §41).

[15] *PhlT* 59 (*AdMah* §13). It should be noted that *zan ud frazand ī xwēš jud az frahang be ma hil* does not mean "Do not withhold your wife and child from culture" (R.N. Frye, *The Golden Age of Persia*, New York 1975, p. 20 with note 44 on p. 250); it signifies rather "Do not let your wife and child be without correction (or discipline)".

them without being excessively passionate, and avoid constantly mentioning to them their faults, obviously in order not to discourage them (**C33-C38**). The guilt for sins committed by untaught children accrues to their parents.[16] One *andarz* passage in the "secular" group of texts urges one to send his children to the writing school, the *dibīristān*, "for writing is happiness".[17]

Adults are enjoined never to cease attending the *ērbadestān* as a way of ensuring right faith (**98, 84**). A somewhat differently formulated advice is to make oneself a disciple (**110**). It is not made clear whether this implies specific attachment to an individual master, or just a general attitude of submissive willingness to learn. It seems possible to assume that the requirement concerning the *ērbadestān* is such as may apply to every member of the Zoroastrian community, while the one mentioning discipleship is restricted to those who are or intend to become priests. The term "disciple" (*hāwišt*) does indeed occur specifically as a grade in the preparation for priesthood,[18] and detailed advice on how to behave towards one's master occurs in a treatise which describes the character of priests (*Abar panj xēm ī āhrōnān*):

> First, to behave in a manner deserving good fame so as to give one's chief, teacher, judge and father their due of good fame. [The second admonition is to avoid bad fame.] Third, that which one has not heard from one's teacher not to utter in his name, so as not to hurt him and afflict him with a very long stick. Fourth, that which has been taught by one's teacher to impart generously to the worthy, so as not to take away from the righteous the manifestation of (their) name (*PhlT* 130 §7, 9, 10).[19]

Education cannot change a person's character, but those whose character is not fixed for good or bad can be changed by it (**68**). The character of some people is hard to determine, and only with great effort of education is it possible to see whether they are good or bad (**104, 102**). The best education is by personal example, for which the simile of a mirror is used (**223, 224**).

[16] *PhlT* 46 (*PN* §34).
[17] *PhlT* 63 (*AdMah* §58).
[18] On *hāwišt* see my note in *Esoteric trends*, 203 ff.
[19] There is no evidence to support the theories of ecstatic groups of disciples following their masters in Iran as argued, for example, by G. Widengren, *Orientalia Suecana*, 2 (1953), 60 f.

One comes across frequent injunctions to consult good people. "It is necessary to direct a man's soul mostly to three places, to the houses of sages, to the houses of good people, and to the houses of fire" (**323**), in order to become wiser, more pious and free from demons. Similarly we are told: "Go forth every day to the assembly of the good for consultation. For to him who goes forth more to the assembly of the good for the sake of consultation they (scil. the gods) allot more good deeds and righteousness".[20] It is important not to withdraw anything from the consultation of good people in order to correct one's faults and to obtain the virtues which other people possess in addition to those which one already has (**251, 255, 294, 95**; *PhlT* 91 *AW* §51).

On the mundane level, the company of the good or of the wise is often praised and enjoined in the *andarz* texts, both in those which are 'secular' and in the 'religious' ones. Thus, in the former group, we are told: "Consult and be a friend to a man of noble extraction, skilful, intelligent and of good character",[21] and the advice is given to give one's daughter in marriage to a wise man.[22]

"Good people" (*wehān*) often form a pair with "gods" (*yazdān*). One should surrender oneself to the gods and to good people, as a result of which goodness inhabits one (**C77**). The good are presented as being in the material world like gods in the spiritual world: "One who is here with the good will be there with the gods" (**133**). Those who are on the highest religious level associate with the gods, those who are on a lower level associate with the righteous, and those still lower associate with worthy people (**206**). Gods and good people are here seen to be, as it were, on one continuum. What separates them is a question of degree, not of substance. The same applies to the relationship between the wicked and the demons. This is not surprising, in view of the conception that the soul is itself a deity; the soul of a righteous person would certainly be divine.

The phrase "to eat with the gods" may be interpreted to mean "to eat with good people" (**319**). In the catechism contained in the *Pand-Nāmag* the questions one asks oneself include the following: "Am I Ohrmazd's or Ahreman's?

[20] *PhlT* 152 (*WāzAd* §70-71); *PhlT* 47 (*PN* §44). In a similar sense also 251.
[21] *PhlT* 60 (*AdMah* §31). Also to keep the company of the wise: *Ošnar* §27; *PhlT* 99 (*AW* §204); to respect the wise: *PhlT* 61 (*AdMah* §36).
[22] *PhlT* 62 (*AdMah* §50); 65 (91).

Am I the gods' or the demons'? Do I belong to the good or to the wicked? Am I a man or a demon?" (*PhlT* 41).

The kernel of the religious life is of course faith (*warrawišn*). It is the prerequisite for achieving the state of righteousness (*ahlawīh, ahlāyīh*), which is linked, in terms of religious law, to being "innocent, not-guilty, acquitted" (*buxt*), as against the state of guilt (*ērangīh*).[23]

Real faith entails constantly thinking of the good spiritual and earthly beings **(E4)**, and is described as being as ardent and glowing as a blacksmith's iron **(E22f, D10)**. The purpose and realization of faith is the religious action; there is no value, it seems, to devotion without religious action **(E15)**. This is the sense of the Zoroastrian triad: thought – speech – action, where the first constituent paves the way and leads through the second to the third, in which thought is realized. However, doing one's duty acquires its full sense from the intention accorded to it. The current expression for this is that one does something "for the sake of the gods" or "for the sake of the soul" **(A2)**. In fact, if one does everything for the sake of the gods alone, one becomes righteous (*ahlaw*) no matter how one does it **(273-274)**. In the "assembly of the spirits" those good actions not accomplished by someone who did as much as was in his power and desired to do more are also taken into account. Similarly, with regard to a wicked person, even evil deeds not committed are taken into account **(140)**.

One of the important expressions for faith is the phrase "to surrender oneself to the gods" (28, **166**). There is an element of dependence on the gods implied in those passages which speak of one's surrendering oneself to them **(E1)**, the gods tending and caring for that person, but one is warned not to stop striving and expending effort, for the things of the soul are a person's own responsibility (291). Slipping off from the faith and turning to the demons is a negative act, but the Pahlavi texts contain expressions which show compassion for the grief of the wicked man who realizes how he has been deluded by the demons **(E12)**.

"Religion" (*dēn*) in Zoroastrianism has a connotation which makes it similar to "soul": it is, namely, an aspect of the individual person's *mēnōg*, a power of one's soul. However, the religious language of Zoroastrianism never loses the other connotations of the term. It also denotes the abstract notion

[23] The terms were treated by me in *Mon. Nyberg*, II, 216 ff.

of religion, and the collective or institutional idea of religion, and is the proper name of a cosmic entity. At the same time it is also a term which designates the text of the Avesta, in expressions such as: *pad dēn paydāg* "It is manifest in the Avesta".

The dearest thing to man, which he has to put in order, and which assures him of happiness even though other things are not in order, is religion (33). It seems possible "to stand in the religion" by doing various things in conformity with one's own disposition: to desire to be rich or poor, learned or ignorant **(310)**. The substance of the religion is like a mirror, and by looking at it one sees all the goodness and the evil which are in him **(261)**. Another simile used is that of light and darkness: righteous acts done by man cause light to guide one towards religion, while sinful acts cause one's religion to be covered with darkness **(290)**. It is said that the religion is like the king's road **(173)**, or that there is a certain reciprocal movement between man and his religion: if you step forward towards it, it comes forth a thousand steps towards you **(61)**. Using a different metaphor, if you turn your face towards the religion, it discloses to you many things which you have never heard from anyone and which prove to be correct **(63)**. Seemingly in contrast with the preceding, but not really in contradiction, it is stated that unlike the possession of material goods, where there is variation according to needs between being content with much or with just a little, there is no such variation over the possession of the religion: one either disposes of it wholly or not at all. This seems to be the sense of **175-176**. With regard to both kinds of possession, that of material things and that of the soul, it is impossible to possess something just "moderately" **(174)**.

The passage **266** speaks more highly of the consideration of "religion" than of that of the scriptures, but its precise intention is not clear. It would certainly not seem right to conclude from it that personal religion is more important than the traditionally formulated one. The thrust of the passsage seems rather to be that it is more wholesome to cultivate one's "religion", in the sense of one's religious attitude and actions, than to concentrate on mere recitation of the scriptures. As regards the relationship between "religion" (*dēn*) and the sacred word, one both finds them forming a pair of contrasting notions **(E45d)** and mentioned as being interconnected and non-contradictory **(324)**. The latter occurrence, not less than the former, leads one to think that

the two notions were not always considered as being harmonious and devoid of inner conflicts. In one passage the scripture is described as a wall protecting the religion, the farthest out among seven such walls (215). Here too "religion" carries more weight, while the scripture and its interpretation (Zand) are considered as a protection around it. Probably a similar idea, though with a different simile, is expressed by stating that "the sea of religion is the sacred word" (259).

From knowledge of the religion, through the recitation of the sacred word and several other steps, one ultimately achieves the goal: immortality, the Renovation and the Resurrection (C75). It seems possible to conclude from here, and from similar passages, that the scriptures, their knowledge and frequent recitation, are an important means for manifesting and for realizing the "religion", *dēn*, as well as for protecting it. Knowledge of the whole Avesta and Zand is not sufficient to make one a priest (E45c), but this knowledge is highly extolled in many passages (e.g., E38e, D3, D5, D10).

From a number of sayings it seems possible to conclude that propagation of the knowledge of the scriptures, but particularly of the Zand, of the exegesis to the Avesta done in the current language, was to be somewhat restricted (254). The reason for this lies almost certainly in the dangers of heresy inherent in indiscriminate publication of the methods, style and contents of the Zand; the exegesis was the way by which different doctrines, which sought official Zoroastrian sanction, tried to gain admission as valid presentations of the scripture (C26-C28). One has frequent warnings to be careful about Zand and particularly about the persons one teaches it to. We have also injunctions about not teaching the Avesta to all, though this restriction is less forceful in the texts than the one which refers to Zand. The point of such restrictions is more easily understood when it is recalled that the texts were mostly studied orally (even though a written text of the Avesta may well have existed in the Sasanian period in a very limited number of copies), and that the exegesis was transmitted in all likelihood only by way of oral instruction. Being able to recite a considerable amount of Avesta and Zand must have been a proof of adherence to the group of learned priests. Sectarian propagandists, who were often people of the same group, would have tried to display their erudition in order to gain the confidence of their audience.

That the problem of heresies worried those who regarded themselves as

upholders of orthodoxy is evident from many passages in the Pahlavi literature. We have similar evidence to show that it was deemed a major problem in the management of the state, and as such it figures prominently in the manuals of politics, lost for the most part in Pahlavi, but preserved in the Arabic versions.[24]

In addition to the wariness which Sasanian authors display with regard to the propagation of heresies which might undermine the religion, one also comes across certain ambiguous utterances which seem to refer to some doctrines which are to be kept secret. The allusions are so veiled as to make it practically impossible to know whether we have here a genuine esoteric tradition or merely references to incidental doctrines which may have been marginal to the mainstream of the tradition. The terms by which this restricted part of the religion is referred to are "the word" (*wāzag*), "the secret" (*rāz*). I have elsewhere attempted[25] to connect these terms with the method of spiritualized exegesis of the religious terminology so strongly present in the *Dēnkard* and in other Pahlavi books, and have suggested, though as a guess rather than on positive evidence, that the "secret" may refer to this method of interpretation. Spiritualized, as opposed to concrete, understanding of religious truths may have been considered unwholesome to those who have not had thorough theological training. Though this theory cannot be substantiated by explicit textual references, it seems to me a reasonable explanation of the puzzling use of seemingly esoteric terminology. If this is accepted, it may be said that even though the Zoroastrian tradition may not contain an esoteric current within it, in the proper sense of the term, it nevertheless insisted on a distinction between levels of instruction according to the capacity of the individual. The higher type of instruction, reserved to relatively few people, interpreted some of the concepts of the religion in a figurative and spiritualized manner, and may have therefore been considered potentially dangerous if taught to unsophisticated members of the community.

A discussion which was vigorously conducted some time ago but seems since to have subsided concerns the question of whether the Zoroastrian books contain a layer with a pronounced ascetic tendency; this question was closely associated with that of the supposed existence in the Sasanian period

[24] Cf. my *Esoteric trends*, Appendix D (p. 214 ff.)
[25] Cf. the article referred to in the preceding note.

of a major heresy placing the figure of Zurvan "Time" as a deity in a supreme position above those of Ohrmazd and Ahreman. The prominent participants in that debate were R.C. Zaehner and M.-L Chaumont, against whom M. Molé took a critical (and to my mind correct) attitude.[26] It would not be right to go into a detailed discussion of the whole problem of Zurvanism here, but I think I should state my view that the problem of a Zurvanite variety of the Iranian religion has little or no bearing on the question of whether the Pahlavi books contain expressions of a pessimistic view of the world and recommend asceticism. There is no indication at all that Zurvanism, if it existed at all as an organized body of faith and practice (a proposition which still awaits proof), also possessed a negative view of the world. This connection is not based on any positive evidence, and there seems little need to introduce it even by way of hypothesis. Faith in Zurvan as "father" of the two major deities, who are made to be twins, seems to me to be a popular variant of the Zoroastrian myth, not sanctioned by the established clergy of the Zoroastrian religion, but at the same time not entailing the necessary assumption of the existence of a sect or anything like an organized heresy. The invention of a whole body of theology around the myth of Zurvan seems to me hardly called for. As far as we can tell, the Zurvan myth circulated in versions which are theologically naive.

The various passages adduced, from the sixth book of the *Dēnkard* and from other Zoroastrian texts, for a far-reaching negation of this world, for a blind faith in fate (which need have nothing to do with the former attitude), and for a tendency to renounce the material world in favour of the other world by way of rigorous asceticism, prove upon inspection to contain nothing of the sort. None of these ideas is really present in the Zoroastrian texts.

The best summary of the atittude of *Dēnkard* VI and of Sasanian Zoroastrianism in general concerning the things of this world is expressed by the saying: "One should not embellish the things of the material world in excess of the measure, for a man who embellishes the material world in excess of the

[26] R.C. Zaehner in his two major works, *Zurvan* and *Dawn*. M.-L. Chaumont, "Vestiges d'un courant ascétique dans le zoroastrisme sassanide d'après le VIe livre du Dēnkart", *RHR*, 156 (1959), 1-23. A criticism of Zaehner's attitude on this point was made by M. Molé, "Un ascétisme moral dans les livres pehlevis?", *RHR*, 155 (1959), 145-190.

measure becomes a destroyer of the spiritual world" **(149)**. Here and elsewhere we render *gētīg* and *mēnōg* by "material" and "spiritual" respectively, though one has to bear in mind the differences in connotation between the English terms and the Zoroastrian ones.[27] The attitude advocated here is for cultivating the things of the visible world "in meausre", so as not to infringe on one's concentration on the invisible, or spiritual world, which represents the world of religious devotion. The things of the material world should be done in time, or in a leisurely way, while the things of the spiritual world should be accomplished in haste, as if one knew one were to die the next day **(151)**. In time of need one may give up various possessions, even one's body, but never the soul **(25-26)**. A fortunate man serves the soul, an unfortunate one serves the body **(207)**. It is of benefit to the soul not to fulfil the desire of the body **(89)**, and in view of what has already been said it is clear that what is meant is that it is better not to fulfil the complete desire of the body, in excess of the measure. We are not enjoined to deprive the body of its needs.

The transience of this world is strongly emphasized **(200, 198, 199, A6, D12)**. A similar view is present in the "pragmatic" *andarz* texts too: wordly wealth is like a bird which never stops in one place (*PhlT* 65 *AdMah* §89). Yima possessed the things of the material world more completely than any one else, and even with him they diminished every day, "and his sole trust was in the soul" **(152)**.

The correct inference to be drawn from this is not that one should give up the material world altogether, but that one ought to find the right balance between the two worlds. "That man is most fortunate who mixes the transient things of this world with that which is intransient" **(180)**. This advice to "mix" the two aspects of human existence is often repeated, and one passage seems to refer to the same idea by saying that one ought to try and turn the things of the material world into one's friend **(322)**, though the expression remains obscure. The constant admonition to keep joy in one's body with as much care and fondness as one keeps a young boy **(189, E30b)** may also belong to the same heading, although the more direct connection of this theme is with the idea that Ahreman is best fought by joy and that despondency is a

[27] For an extensive treatment of these concepts I would refer to *Acta Orientalia*, 33 (1971), 59-107.

symptom of Ahreman's victory. More problematic is the allusion, repeated twice in this book, to the need to "keep one's eye on the world" (**13, 228**), which possibly indicates the desire to have a balanced relationship with the world.

Property is not shunned. If one has it, it should be enjoyed (**C32**). One of the sinners described in the book of Ardā Virāf is a person who amassed great wealth, but did not enjoy it himself and did not share it with good people (*AVn* Ch. 31). The consumption of the earthly goods is the best service which can be given to them, provided it is being done by the worthy (**88**; cf. also **142**). It is right to expect good things from the spirits (**102, 291**). If we are encouraged not to strive after the material things of this world the reason given is not that they are to be avoided, but that they are cared for by the spirits, while we should endeavour to achieve spiritual things (**291**; *Dk.* III Ch. 199).

Material success is an outcome of one's religious effort (**C67-C70, E35c**). The proper religious use of one's property includes giving it to worthy people and keeping it away from wicked people (**E23-E24** and other places). Desiring authority and wealth for the benefit and good of men is praised, and one who does it is made powerful (**156**). The treatment of good fame and social status is similar to that accorded to wealth and authority: it is a desirable thing attained through righteousness (**140, 148**), but one should not seek it for its own sake (**77, E20, E22c**).

Despite the preceding summary of positive utterances concerning various aspects of this world, with merely a warning for moderation and with a reservation concerning the right motivation and the correct use to be made of the wealth, power and fame obtained, we also come across a good number of sayings in the various Zoroastrian books in which this world is presented as something to be viewed with great suspicion. Among the chief examples in *Dēnkard* VI are the following: "A man who does not neglect this does not grasp that... 'This' is the material world and 'that' is the spiritual world" (**E22b**). It is necessary to walk about in this world as if one were barefoot in a place full of snakes, scorpions and other noxious reptiles (**B47**). The world is full of dangers, and one tries to have as little to do with them as possible.

There is a sense in which suffering in this world is beneficial from the religious point of view. Any unpleasantness borne by a person in this world is de-

ducted from the punishment due to him in the world to come (**81, 305, 106, A5, D7b**). A degree of discomfort in this world is considered a virtue. This world is partly the domain of Ahreman, and it is better to undergo the evil of Ahreman while here, and thus diminish somewhat its sting, rather than postpone it to the next world, where it is sheer evil. At the same time one gains respect and gratitude from spiritual and material beings. This is the justification given by the two learned *ērbads* in the curious story, in which they were noticed to be carrying fire-wood from the mountain, a hard work and possibly one considered unworthy of their dignity (**D5**). Another story in the same group tells of two priests who were on their way to the court in pursuit of some affair, but they never got to the end of their journey because by chance they halted in a deserted place and learned the edifying lesson that the fiercest of demons, Āz, is best overcome by the simplest of food and drink. The edifying lesson they learnt from this experience taught them that they had nothing to seek in the centre of power, in the court, where people went to look for wealth and luxury (**D2**). There is an element of social criticism in this story, and it is more strongly felt in another anecdote told in the same collection, where two pious and learned priests, who again impressed a highly placed priest by the fact that they were engaged in manual work, spoke harshly to their visitor of the luxury in which he lived, and refused his gifts (**D3**). The chief priest seems to have received these admonitions with humility, acknowledging their truth. A symbolic story told in **D11** also points to the same moral: eating the fruit of the trees removes discontent and puts off pain.

These passages, and others like them, advocate a mode of life which uses as little luxury as possible. It would not be right to characterize this behaviour as ascetic – the rigours recommended do not go beyond the hardship of manual work and simple food, and there is no suggestion that the enjoyment of ease and luxury is bad in itself, only the warning that excess of good things brings about greed. The term best explaining the attitude towards excess is *paymān* "the right measure". One of the passages in our book explains that there are different kinds of measures. According to that passage (**206**) there are three groups, identified with the three divisions of the Avesta – *Gāthā, Hadha Mānthra*, and *Dād*. Each one of these groups has a different way of association and separation, a different measure of possession, and a different punishment for sins committed by them. The first group, which occupies the

highest position from the point of view of religious achievement, is that of the *Gāthā*, whose measure of possession is no more than evening and morning meals; the second has as its measure anything done righteously; the third is characterized by regarding its measure of desired possession to consist of anything which one may lawfully do. The difference between the various kinds of emphasis which we notice in the text we are considering can therefore be associated with the Zoroastrian distinction between various levels of religious accomplishment.

A saying such as 229 seems to represent the more rigorous kind of right measure: "The fruit of material things is a meal. The fruit of a meal is the preservation of the body", this ultimately leads to the fruit of the future body, in the eschatological period, which is "intransient joy that always is and always will be". Relinquishing anything in the material world which is beyond the bare minimum measure, thus following the standard of the *Gāthā*, seems to underlie the passage **E22a**, which again uses the symbolic name "He Who Puts off Pain": when such people possess the material world, they abandon it, and in a seeming paradox, when they abandon it, it is still possessed by them. The same idea is expressed by another saying of the same sage, Baxt-Āfrīd, which is also phrased in a paradoxical manner (**E22d**). The moral seems to be that one does not really lose the material world by giving it up, while one may actually lose it by being too keen on keeping it.

Poverty is especially praised, it being a way of life by which one subsists on the minimum level of material possession. Poverty undertaken voluntarily, out of devotion, is particularly good (**141**). So good is poverty considered that the poor must be warned not to regard the wealthy with contempt (**147**, **143**). The rich are equally warned not to regard the poor with contempt, a grave sin (**281**). The rich should not be regarded as devoid of goodness merely because they are rich, and the poor should not be regarded as virtuous only by reason of their poverty (**71**, **282**, **C23-C24**), and the reality behind these warnings seems obvious. A long passage, **304**, describes poverty as one of those things whch are initially hard and unpleasant to bear, but the benefit of which is ultimately great. The same set of ideas concerning poverty is present in other Pahlavi *andarz* texts too.[28]

[28] Cf. *PhlT* 73.12-14; 81 (§3) (where possessing wealth is also presented as a position which can lead to virtue).

Poverty is a special privilege, which not every one can undertake (**141**). This last saying is the beginning of a whole group, a small treatise of *andarz*, all devoted to poverty (**141-148**), and enumerating the virtues as well as the vices of the poor, compared to those of the rich. The two main defects of the poor are to treat the wealthy with contempt, and thus not teach them what they need to know in matters of the soul, and the other, to complain of their own situation (**146**). "The poor" as a category tend to be confused with "the good", those who should teach virtues to others. They have power to bless other people.[29] The term "poor" can be used metaphorically, since it indicates something blessed or holy, as in **A3**: "Every person has at (his) root a poor one for keeping. That poor one is his own soul". This is reminiscent of another saying (**237**), where the soul is referred to as a god. These associations of the term "poor" which imply a certain sanctity and spiritual force are connected with a tradition which invested such a meaning on the term already in the language of the Avesta, and which continued down into the Islamic period under the form *darvish*; in the Islamic period this became part of the Judaeo-Christian tradition which also provided antecedents in the same sense.[30] Pahlavi distinguishes between the good term for poverty, *driyōšīh*, and the bad term, *škōhīh*.[31]

It is on this background that we should understand the epithet accorded to certain distinguished groups of people, notably the judges of the province of Fars, as well as of other districts, "intercessor for the poor".[32]

To conclude this discussion of poverty in our book and in other pious

[29] Cf. *DkM* 791.22-792.2 (missing in B). West's rendering, *SBE*, 37, p. 180 (*Dk* IX, ch. VII, 10), seems to me inadequate. The whole passage should be translated, I believe: "This, too: the food which you eat, this (*ēd*) [should be eaten] in a worthy manner, so that what you have eaten should become light, not heavy. That is (*ēd ku*) when you eat do good deeds and abstain from sin, so that what you have eaten [should be] eternally joyful. That is, share it with the poor, and the poor will bless you. A poor man whose law is righteous, his blessing is best".

[30] Cf. K. Barr, "Avestan *drəgu-*, *driγu-*", *Studia Orientalia I. Pedersen. . .dicata*, Copenhagen 1953, 21-40, and the remarks by J. de Menasce, in *Mélanges Henri Massé*, Tehran 1963, 282-287.

[31] Cf. the contrast between **143** and **145**.

[32] Cf. Menasce, in the article quoted above (note 30), as well as Shaked, *Mon. Nyberg*, II, 213 ff.; Gignoux, *Annuaire de l'Ecole Pratique des Hautes Etudes, Section des Sciences Religieuses*, t. 83 (1974-75), 234; *Studia Iranica*, 5 (1976), 305.

books in Pahlavi, it may be of interest to note that in the pragmatic *andarz* books poverty occurs as a condition which is not at all desirable. Thus the wisdom attributed to Ošnar says: "And one thing which is evil, which is the hardest of all evil, and which is impossible to hide, is poverty".[33] The same collection of wisdom sayings contains also some sentences with a favorable attitude towards poverty.[34]

The notion of the right measure (*paymān*) has already been mentioned. Sin is defined as excess or deficiency, good works as keeping the right measure. "Religion is the (right) measure" (38-39). The idea is repeated several times in this and in other books in Pahlavi. Although we would associate the idea of the right mean with Greek thought,[35] it is considered in the Sasanian texts to be a typically Iranian idea:

> Iran has always praised the measure and criticised excess and deficiency. In Byzantium the philosophers have been mostly praised, in India the knowers, in other places the cognizant have been mostly praised, those from whom skill of speech is manifest. The Kingdom of Iran has approved of people with insight (*DkM* 429.11-15; B 335).[36]

The question whether the idea of *paymān* is originally Iranian or a borrowing from the west is somewhat complex. There can be little doubt that there was an Aristotelian influence in the formation of the Iranian ideas around the concept of the right measure; at the same time it seems a strong possibility that there existed an Iranian idea with a similar meaning which may have co-existed alongside the Greek philosophical formulation, and was perhaps blended together with it. This can best be seen in the examination of various lists of virtues and vices. As was already mentioned, a virtue is defined as *paymān*, and vices are by definition excesses or deficiencies. Such lists arrange virtues and vices in such a way that the virtue is found in the middle, and the vices on both extremes. This is of course the well-known Aristotelian scheme. But there also exist a type of list for which no clear western antecedent is known. This is a list which is based on the division of both virtues and vices

[33] *Ošnar* §6; "evil" (*anāgīh*) should be understood here in the sense of hardship, rather than that of moral evil. Further sayings critical of poverty in *Ošnar* are §16, 19.

[34] *Ošnar* §17, 49. The text of the latter passage is given in C82. 2.

[35] Cf. Menasce, *Apologétique*, 30 f., and *Encyclopédie*, 54; Zaehner, *Zurvan*, 251 ff.

[36] A slightly different translation in Bailey, *ZorPr*, 86; Zaehner, *Zurvan*, 252 and note 2.

into two groups: "forward-inclined" (*frāz-āhangīg*) and "backward-inclined" (*abāz-āhangīg*). The former type indicates qualities of energy, initiative and activity, both good and bad, and the latter groups together qualities of restraint and withdrawal. A wise man has virtues of both types in the right measure (*paymānīhā*), allotted to him by the Creator. There are also two types of time, ascendance and depression (*abrāz, nišēb*), the first one generally requiring forward-inclined virtues, the other backward-inclined ones, though there are exceptions according to occasions and people (*hangāmīgā ud kasīhā*). On these lines there are two lists of virtues, each followed by its corresponding excess. The two lists are carefully correlated, so that by combining them we may get a list with four parallel columns, two for the two types of virtue, and two for their corresponding excesses on either side. In such a way we obtain not a single mean, occupying the centre between two extremes, but two middle qualities, both positive, each one with its own exaggeration. In the absence of any indication to the contrary, this type of scheme, which is represented by a number of texts in the third book of the *Dēnkard*, as well as by our passage **B14** and what follows, may be regarded as either originally Iranian, or as an Iranian development of the Aristotelian scheme, perhaps by incorporating into it the traditional Iranian notions.[37]

Alongside such elaborate lists, which evidently follow some philosophical formulation, although they probably give it a local shape, we also find lists of virtues and vices which are very clearly traditional, and completely innocent of philosophical interference. Such is the list in Chapter 203 of *Dēnkard* III, or in the *Ayādgār ī Wuzurgmihr*.[38]

A point which deserves mention in this book, and in related Pahlavi texts, is their attitude towards the question of the freedom of the will. This again has been incorrectly tied up with other issues which have nothing to do with it, namely the problem of Zurvanism.

Fate (*baxt, brēh, brihēnišn, zamān*) is an ambiguous concept in the Zoroastrian texts. It indicates both divine predestination, and that element which is outside of human control and which is also outside of the determined order of things, which comes about unexpectedly, sometimes perhaps arbitrarily,

[37] A fuller discussion of some problems connected with these lists is reserved for another occasion.

[38] Cf. a discussion of various lists in Menasce, *Encyclopédie*, 37 ff.

and affects human destinies. It is also often indicated by the precise term *jahišn* – that which springs, which comes about by a quirk, from the verb *jastan* "to jump". The classical epitome of the Zoroastrian attitude on fate is *gētīg pad baxt, mēnōg pad kunišn* (*PhlVd* 5.9)[39] "The material world is (governed) by fate, the spiritual world by action". The second term, "action", denotes human capacity and endeavour.

This division between fate and human action is however much too simple to account for the Zoroastrian view of the world. A more detailed account is given in **D1a**, where under five headings twenty five functions are enumerated. The five groups are fate (*brēh*), action, habit, substance and heritage. Under fate we have: living, wife, children, authority and wealth – that is, what one manages to acquire in one's lifetime, including the length of one's own life. Matters relating to the way one discharges one's religious and social duties in life are relegated to "action". The other functions are both outside the scope of human freedom, and also outside the scope of the intervention of fate: these are the natural functions ("habit"), qualities of character ("substance"), and qualities of intellectual capacity and bodily appearance ("heritage"). A large portion of what constitutes human existence is not subject to voluntary action or even to fortune: it is fixed and determined. What may change are those things which belong to either of the two categories, "fate" and "action". The division between them is indeed strongly reminiscent of the distinction between "the material world" and "the spiritual world"

[39] Cf., in the same vein, *DkM* 284.13 ff., quoted by Zaehner, *Zurvan*, 407, and Shaki, *ArOr*, 41 (1973), 16. Cf. Menasce, *Troisième livre*, 271. Zaehner, *Zurvan*, 406, quotes a passage which seems to him to represent exactly the opposite point of view, though I doubt whether this is correct. The text reads as follows: *baxt-šān abar hān ī brihēnīdārīh pad kunišn, ud kunišn abar hān ī kerdārān, brīn-ez andar mēnōgān, gētīgīg xwad *ēw wizēd. hamīhā guft baxt abar hān ī az mēnōgān, kunišn abar hān ī az gētīgān* (*DkM* 416. 22-417.4; B 325.7-10) "Fate, according to them, (applies) to that which has been decreed for doing, and action (applies) to that which those who act (do). Even that which is decreed among the spirits, an earthly being should choose by himself. In sum it has been said: Fate (applies) to that which (comes) from the spirits, action to that which (comes) from earthly beings". The gist of this passage seems to be that a decree of fate applies to that which comes from the world of *mēnōg*, while people, creatures of *gētīg*, can only act by the principle of free choice, which is termed "action". The distinction is thus based on totally different principles from those which underlie the idea of *gētīg pad baxt, mēnōg pad kunišn*, but there is no necessary contradiction between the two.

respectively, as given in the simple definition quoted first. This division is valid because so much of what appertains to human existence in the material world as well as in the spiritual world is unchangeable.

The way in which fate (*brēh*) affects people is described in the following terms: "When fate helps that slothful, ignorant and bad man, his sloth becomes like diligence, his ignorance becomes like wisdom, and his badness becomes like goodness. When fate opposes that wise, capable and good man, his wisdom turns to lack of knowledge and foolishness, his capacity turns into ignorance. (His) knowledge, skill and capacity are manifest as weak" (*MX* 51).[40] There is a difference between the two parts of the passage, which does not seem to be fortuitous: the effect of fate on the negative qualities of the first man makes them to be "like" their opposites; the effect of fate on the positive qualities of the second man turns them into their opposites – but goodness is not mentioned as part of those qualities which change. That sloth becomes like diligence evidently means that even without doing much a slothful man may find himself achieving beneficial results by the decree of *brēh*, while a wise and capable man may find that he has lost his wisdom and capacity. The same basic idea is repeated in various formulations in other texts. "For every thing which has been decreed by fate an occasion comes about concerning it, which pushes aside all other things" (*MX* 53.8-9). The relationship between fate and action is described elsewhere in the following terms: "fate and action together resemble body and soul. For a body without a soul is an inactive shape, and a soul without a body is a wind which cannot be grasped, and when they are mixed together they are powerful and greatly beneficent" (*PhlT* 94 *AW* §105-107).[41] The relationship is more accurately defined as follows: "Fate is the reason (*cim*) and action is the occasion (*wahānag*) of that which comes to man" (*PhlT* 94 *AW* 108-109).[42] To use the

[40] Cf. Zaehner, *Zurvan*, 258, 403 f.

[41] Cf. Zaehner, *Zurvan*, 404 f.

[42] The Arabic version reads: *al-qadar 'illatu mā huwa kā'in wa-l-'amal 'illatu mā lam yakun* (Misk., *JX*, 33) "Fate is the cause of that which exists, action the cause of that which does not exist", which is not very appropriate. A closer rendering of the same idea occurs elsewhere in an Arabic version: *wa-l-tawfīq wa-l-ijtihād zawj fa-l-ijtihād sababu l-tawfīq wa-l-tawfīq sababu najaḥi l-ijtihād* (Misk., *JX*, 77.4 f.) "Fate and effort are a couple. Effort is the cause (or "occasion") of fate, and fate is the cause (or "occasion") of the success of effort."

preceding example for interpreting this saying, we may say that if fate has thus decreed, a slothful person may act in such a way that he is seemingly diligent, and his action may provide an occasion for the decree of fate to be effective. The same kind of relation between fate and action is evident in another instance: "It is not possible to appropriate a good thing which has not been decreed, but one which has been decreed will soon come through diligence" (*MX* 22).[43] Both fate and action are necessary. The two are complementary, and the metaphor used is that of the two bales on the back of a mule.[44]

It has been necessary to discuss the problem of fate at some length, since it has often been adduced in the argument in favour of extensive Zurvanism in Pahlavi, which can allegedly be recognized by its far-reaching fatalism. It has been claimed that some passages concerning fate in Pahlavi are unorthodox. Therefore, the argument says, they are vestiges reflecting an attitude suppressed elsewhere in the Zoroastrian books.[45] It can, however, be shown, I believe, that the Pahlavi books contain no trace of unorthodox fatalism, and that the utterances concerning fate fall quite harmoniously together. The ghost of this heresy can be safely removed. It is clear of course that some Pahlavi books are much more interested in fate than others, and this trend is also reflected in some compositions of the Islamic period, such as the *Shāh-Nāma*. There is however no solid reason to label these works as heterodox.

IV. The Text of Dēnkard VI and the Present Edition

The text of the *Dēnkard* has been published in its entirety in Pahlavi characters twice: once by Sanjana, father and son,[1] and once by Madan.[2] To facilitate reference to these editions, the volume numbers of *DkS* are indicated in the present edition (as well as the paragraph numbers, which are borrowed from that edition, with some modifications). The page numbers of *DkM*, which is often quoted, are also given in square brackets.

The two basic manuscripts of *Dk* VI can now be conveniently used in facsimile editions. The Bombay manuscript, which is the only nearly complete

[43] Cf. Zaehner, *Zurvan*, 402.
[44] Tansar p. 45; Boyce's translation, p. 68. Zaehner, *Zurvan*, 405.
[45] This was the position of Zaehner who followed and developed (in a somewhat exaggerated manner) the analysis of Nybeg, *JA*, 219 (1931), 61 ff.
[1] *DkS*: cf. the Bibliography for full details.
[2] *DkM*.

manuscript of the whole of the extant *Dēnkard*, has been published by M.J. Dresden,[3] and the Copenhagen manuscript which contains *Dk* VI was published in facsimile as part of the series of volumes from the Copenhagen library done by A. Christensen.[4] A third manuscript, designated by the siglum DP, is described and used by Sanjana in his edition,[5] but I have been unable to obtain a photocopy of it and have had to rely on the variants as given by Sanjana; his indications are not always unambiguous, and judging by the variants of the other manuscripts given by him, they are apparently also not entirely accurate (though on the whole fairly reliable). The beginnings of pages in B and K are given in square brackets in our edition.

K seems on the whole a much better manuscript than either B or DP, and its readings have been preferred for the most part, except when they obviously constituted a mistake. K and B are closely related to each other, and seem to depend on the same source. In **274** both K and B share a dittography:

mardom ī ne pad dēn dēn ī yazdan ēstēnd. . .

The dittography may be explained as a gloss *dēn ī yazdān* on *dēn*. DP has only one *dēn*, but this may be explained as a subsequent scribe's correction in DP. This is not the only case of this kind in DP.[6] Similar instances which show the close connection of B and K can be given. In **102** we have in both MSS XNA = *ēd* corrupted into xw'p. In **319** all three manuscripts agree on the reading *a-wināhīh ud huniyāgīh*. The two words resemble each other in writing, and it is quite clear that the first word is a mistake (not repeated in the same phrase in the second part of the section), probably first written thus in the manuscript which may have served as the common source to all three extant manuscripts, and then rewritten correctly immediatley afterwards. It seems possible that K, B, and DP all go back to the same source. It seems unlikely that B is a copy of K, as B is a complete manuscript of *Dk*, while K has only Book VI.

Apart from the manuscripts that contain the text of *Dk* VI, we also have fragments of the text which are somewhat helpful for establishing the readings. A selection from *Dk* VI occurs in *Dd*; Ms. M 51 has been used for the

[3] *B facs.*
[4] Ms K.
[5] From *DkS* XII onwards.
[6] Cf. variants in **305** (note 7, perhaps also note 8), **306** (notes 1, 2).

collation.[7] Another selection is found in *ŠnŠ*.[8] NPers. versions of some passages from *Dk* VI exist in the Munich manuscripts M 55 and M 52.[9] Other versions exist in the *Persian Rivayat*[10] and some versified versions exist in M55.[11] A few scattered passages exist in Arabic versions, mainly in Miskawayhi's *Jāwīdān Xirad*.[12]

The present edition endeavours to give in transcription a reading which would approximately reflect early Sasanian Middle Persian in so far as it can be reconstructed from the Manichean texts and by deduction from the archaising system of spelling used in the Middle Persian inscriptions as well as from loan-words, especially in Syriac and Babylonian Aramaic.[13] As the text of *Dk* VI is readily available in Pahlavi characters, it has not seemed necessary to note in each case the spelling of individual words or to record common variants in spelling (such as *mazdēsnān* when it is spelled with a -t- instead of -n-). Only such variants as may be of consequence for the reading or interpretation of the text have as a rule been noted. Pahlavi scribes are notoriously careless with such particles as **W** or **Y**, although their absence or presence is apt to make a considerable difference to the sense of the sentence. Allusion to these variants has for the most part been avoided, as they are usually noted in Sanjana's edition, and a full enumeration would have made the apparatus too cumbersome. I am afraid I have not been entirely consistent in noting departure from the manuscripts where *ud* and *iẓāfa* are concerned, and the reader would be advised to check in the facsimiles whenever this may make a difference. References to a wrong (or different) division of words are also only partly given.

Transliteration is sparsely used; it is employed only in cases when the transcription is insufficient, and is confined in principle to the notes. It is distin-

[7] As well as K 35. On the quotations from *Dk* VI in chapter XCIV of *Dd* cf. West, *SBE* XVIII, p. 269, note 3.

[8] *SupT ŠnŠ* XX; West, *SBE* V, 393 ff. Cf. Bthl., *Zendhdschr.*, 71 f.

[9] Cf Bthl., *Zendhdschr.*, 82 f., 270 ff.

[10] Scattered notes on these quotations can be found in B. N. Dhabhar, *The Persian Rivayats of Hormazyar Framarz*, Bombay 1932.

[11] In the section 1 h. 3 (*Zendhdschr.*, p. 180 f.), unnoticed by Bartholomae.

[12] Referred to in the notes to the text.

[13] Cf. W.B. Henning, *Mirisch.*, 120 ff., and MacKenzie, quoted in the next note. This is basically the system of transcription preferred by scholars of the school of F.C. Andreas, and has been followed by several recent editions of texts.

guished from the transciption by being printed in boldface type. In the system used I have been influenced by D.N. MacKenzie,[14] though with some modifications in favour of conservatism. The main features of the system employed here are: a distinction between ideographic *aleph* (rendered **A**) and *aleph* in Iranian words (rendered '); *'ayin* (which occurs only in ideograms) is always given '; *heh* is rendered by **H**, whereas *ḥeth* is rendered by **X**, **x**. In other matters the system is standard. The general aim of the transliteration has been to give an idea of what is written in the original, interpreting it wherever possible, while aiming at economy in conventional signs; it is no use pretending, I believe, that a transliteration can replace the original in Pahlavi.

[14] "Notes on the transcription of Pahlavi", *BSOAS*, 30 (1967), 17-29.

Abbreviations

Common abbreviations of periodicals are not noted.

ADān	*Andarz ī dānāgān ō mazdēsnān*, in: *PhlT* 51-54.
AdMah	*Andarz ī Ādurbād ī Mahraspandān*, in: *PhlT* 58-71.
APēš	*Andarzīhā ī pēšēnīgān*, in: *PhlT* 39-40.
ArOr	*Archiv Orientální*
Av.	Avesta; Avestan
AVn	*Ardā Virāf* (or *Virāz*) *nāmag*, quoted from: M. Haug and E.W. West, *The book of Arda Viraf*, Bombay-London 1872.
AW	*Ayādgār ī Wuzurgmihr*, in: *PhlT* 85-101 (quoted from a typescript edition of the text, to be published shortly).
AXus	*Andarz ī Xusrō ī Kawādān*, in: *PhlT* 55-57.
AZām	*Andarz ī Zāmāspīg*, quoted from: Giuseppe Messina S.I., *Libro apocalittico persiano – Ayātkār i Žamāspīk*, Rome 1939 [Biblica et Orientalia 9].
B	Cf. *Dk*
B facs.	Cf. *Dk*
Bailey, *ZorPr*	H.W. Bailey, *Zoroastrian problems in the ninth-century books*, Oxford 1943 [Ratanbai Katrak Lectures].
B.M. Pentateuch	Herbert H. Paper (ed.), *A Judeo-Persian Pentateuch*. The text of the oldest Judeo-Persian Pentateuch translation, British Museum Ms. Or. 5446. Jerusalem 1972.
Boyce, *Man. Hymn-cycles*	M. Boyce, *The Manichaean Hymn-cycles in Parthian* [London Oriental Series 3], London 1954.
BQ	Muḥammad Ḥusayn b. Khalaf Tabrīzī, *Burhān-i Qāṭi'*, ed. by Muḥammad Mu'īn, 5 vols., Tehran 1963.
Bthl.	Christian Bartholomae
Bthl., *AirWb*	–, *Altiranisches Wörterbuch*, Strassburg 1904 (Reprint, Berlin 1961).
Bthl., *ZAirWb*	–, *Zum altiranischen Wörterbuch – Nacharbeiten und Vorarbeiten*, Strassburg 1906 [Beiheft zum XIX. Band der *Indogermanischen Forschungen*].
Bthl., *ZKMirMund*	–, *Zur Kenntnis der mitteliranischen Mundarten*, I-VI, Heidelberg 1916-1925 [Sitzungsberichte der Heidelberger Akademie der Wissenschaften].
Bthl., *ZSR*	–, *Zum sassanidischen Recht*, I-V, Heidelberg 1918-1923.
Christensen, *Iran*	A. Christensen, *L'Iran sous les Sassanides*, 2e éd., Copenhagen 1940.
DA	*Draxt asūrīg*, in: *PhlT* 109-114.
Darmesteter, *ZA*	*Le Zend-Avesta*, Traduction nouvelle avec commentaire historique et philologique par James Darmesteter. (Annales du Musée Guimet.) 3 vols. Reproduction photographique de l'édition 1892-93, Paris 1960.
Dd	*Dādestān ī dēnīg; pursišn* I-XL, quoted from: Tahmuras Dinshaji Anklesaria (ed.), *The Datistan-i Dinik*, Part I, Bombay [n.d.] (printed but not published). *pursišn* XLI-XCIV, quoted from K 35.
Dhabhar, *Essays*	Bamanji Nasarvanji Dhabhar, *Essays on Iranian subjects*, Bombay 1955.
Dhabhar, *PhlY & Vr*	–, ed., *Pahlavi Yasna and Visperad*, Bombay 1949.
Dk	*Dēnkard*
Dk III	*Dk* Book III, quoted by chapter according to the numbering of *DkS* (cf. list in Menasce, *Encyclopédie*, 81 ff.).
Dk VI	*Dk* Book VI, quoted by section number as used in this book.
Dk VII	*Dk* Book VII, quoted by chapter and section divisions as used by E.W. West, *SBE* XLVII, and Molé, *Légende*.
Dk IX	*Dk* Book IX, quoted by chapter and section divisions as used by E.W. West, *SBE* XXXVII.
Dk B (or *B facs.*)	M.J. Dresden (ed.), *Dēnkard – A Pahlavi text*. Facsimile edition of the manuscript B of the K.R. Cama Oriental Institute Bombay, Wiesbaden 1966. Quoted by the page numbers which run in the book from right to left and which are in the book enclosed in square brackets. The brackets are here omitted.
DkM	Dhanjishah Meherjibhai Madan (ed.), *The complete text of the Pahlavi Dinkard*, I-II, Bombay 1911. Quoted by page, sometimes followed by line numbers.

DkS P.B. (succeeded by D.P.) Sanjana (also spelled Sunjana), (eds.), *The Dinkard*, 19 vols., Bombay 1874-1928.

Driver, *Aram. Doc.* G.R. Driver, *Aramaic documents of the fifth century B.C.*, Oxford 1957.

Duchesne-Guillemin, *Religion* J. Duchesne-Guillemin, *La religion de l'Iran ancien*, Paris 1962 ["Mana", Introduction à l'histoire des religions – 1, III].

Esoteric trends Cf. Shaked

FrPhl Heinrich F.J. Junker, *The Farhang-i Pahlavik*, Heidelberg 1912.

GBd *Greater Bundahišn*; quoted from: Tahmuras Dinshaji Anklesaria (ed.), *The Bûndahishn*, Bombay 1908 (facsimile of MS TD_2).

GBd MS DH *The Codex DH, Being a facsimile edition of Bondahesh, Zand-e Vohuman Yasht, and part of Denkard*, [Teheran, n.d.] (Iranian Culture Foundation 89).

GBd MS TD_1 *The Bondahesh, Being a facsimile edition of the manuscript* TD_1, [Teheran, n.d.] (Iranian Culture Foundation 88).
Cf. also *Zand-ākāsīh*

Ghazālī, *Naṣīḥāt* Muḥammad b. Muḥ. al-Ghazālī, *Naṣīḥat al-mulūk*, ed. Jalāl al-Dīn Humā'ī, Tehran 1351 H.

Gignoux, *Glossaire* Philippe Gignoux, *Glossaire des inscriptions pehlevies et parthes*, London 1972 (Corpus Inscriptionum Iranicarum, Supplementary Series, I).

GIPh W. Geiger and E. Kuhn (eds.), *Grundriss der iranischen Philologie*, I-II, Strassburg 1895-1904.

Gloss. MX Aḥmad Tafazzoli, *Glossary of Mēnōg ī Xrad*, Tehran 1969 (Iranian Culture Foundation 63).

Henning, *BBB* W.B. Henning, *Ein manichäisches Bet- und Beichtbuch* [Abhandl. der preussischen Akademie der Wissenschaften. Jahrg. 1936, Nr. 10], Berlin 1937.

Henning Mem. Vol. *W.B. Henning Memorial Volume*, London 1970.

Henning, *Mirisch.* W.B. Henning, "Mitteliranisch", in: *Hanbuch der Orientalistik*, 1. Abt., 4. Band: Iranistik, 1. Abschnitt: Linguistik, Leiden-Köln 1958, 20-130.

Henning, *Sogdica* –, *Sogdica* [James G. Forlong Fund, Vol. XXI, The Royal Asaitic Society], London 1940.

Henning, "Verbum" –, "Das Verbum des Mittelpersischen der Turfan-

fragmente," *ZII*, 9 (1933), 158-253.

Horn, *Grund. d. neup. Etym.* P. Horn, *Grundriss der neupersischen Etymologie*, Strassburg 1893.

IOS *Israel Oriental Studies* (Tel Aviv University)

J. Cama Or. Inst. Journal of the K.R. Cama Oriental Institute, Bombay.

JN *Jāmāsp Nāmag = AZām*

K *The Pahlavi codex K43, first part.* Published in facsimile by the University Library of Copenhagen, with an introduction by Arthur Christensen [Codices Avestici et pahlavici Bibliothecae Universitatis Hafniensis; Vol. V], Copenhagen 1936, fols. 177 ff.

Khareghat Mem. Vol. *M.P. Khareghat Memorial Volume*, I, Bombay 1953.

Lazard, *Langue des plus anc. mon.* G. Lazard, *La langue des plus anciens monuments de la prose persane*, Paris 1963.

Lommel, *Religion Zarathustras* H. Lommel, *Die Religion Zarathustras, nach dem Awesta dargestellt*, Tübingen 1930.

Luγat Nāma 'Alī Akbar Dehxodā, *Luγat Nāma*. Tehran 1325 H.

MacKenzie, *Phl. Dict.* D.N. MacKenzie, *A concise Pahlavi Dictionary*, London 1971.

Mayrhofer, *Kurzg. etym. Wb. d. Altind.* Manfred Mayrhofer, *Kurzgefasstes etymologisches Wörterbuch des Altindischen*, 3 vols., Heidelberg 1956-1976.

Mém. de Menasce *Mémorial Jean de Menasce*, édité par Ph. Gignoux et A. Tafazzoli, Louvain 1974 [Fondation Culturelle Iranienne 185].

Menasce, *Apologétique* Jean Pierre de Menasce O.P., *Une apologétique mazdéenne du IXe siècle – Škand-Gumānīk Vičār, La solution décisive des doutes*, Friboug en Suisse 1945 [Collectanea Friburgensia N.S. XXX].

Menasce, *Encyclopédie* –, *Une encyclopédie mazdéenne – Le Dēnkart*, Paris 1958 [Bibliothèque de l'Ecole des Hautes Etudes, Section des Sciences Religieuse LXIX].

Menasce, *Troisième livre* *Le troisième livre du Dēnkart*, traduit du pehlevi par J. de Menasce O.P., Paris 1973 [Travaux de l'Institut d'Etudes Iraniennes de l'Université de Paris III, 5; Bibliothèque des Oeuvres Classiques Persanes, 4].

MHD *Mâdigân-i-Hazâr Dâdīstân*, a photozincographed facsimile, [ed. by] J.J. Modi, Bombay 1901.

Mir Man F.C. Andreas and W. Henning, *Mitteliranische Manichaica aus Chinesisch-Turkestan*, I-III, Berlin 1932-1934 [Sitzungsb. d. Preuss. Akademie der Wissenschaften, phil.-hist. Klasse, 1932-1934].

Misk., *JX* Abū 'Alī Aḥmad ibn Muḥammad Miskawayh, *Al-hikma al-Xālida: Jāwīdān Xirad*, ed. 'Abd al-Raḥmān Badawī, Cairo 1952.

Molé, *Culte* Marijan Molé, *Culte, mythe et cosmologie dans l'Iran ancien – Le problème zoroastrien et la tradition mazdéenne*, Paris 1963 [Annales du Musée Guimet, Bibliothèque d'Etudes LXIX].

Molé, *Légende* –, *La légende de Zoroastre selon les textes pehlevis*, Paris 1967 [Travaux de l'Institut d'Etudes iraniennes de l'Université de Paris 3].

Mon. Nyberg *Monumentum H.S. Nyberg*, Acta Iranica, I-II, Leiden-Teheran-Liège 1975.

MPers. Middle Persian

MPT Middle Persian of the Turfan texts, Manichean Middle Persian

MX *Mēnōg ī Xrad*, quoted from: T.D. Anklesaria (ed.), *Dânâk-u Mainyô-î Khard*, Bombay 1913, with chapters (= *pursišn*) and sections according to this edition.

Nir. Facs. D.P. Sanjana (ed.), *Nirangistan, a photozincographed facsimile*, Bombay 1894.

NPers. New Persian

Hyberg, *Hlfsb.* H.S. Nyberg, *Hilfsbuch des Pehlevi*, I-II, Uppsala 1928-1931.

Ošnar B.N. Dhabhar (ed.), *Andarj-i Aōshnar-i Dānāk*, bombay 1930 (Pahlavi Text Series 4).

Pāz. Pāzand

PāzT Edalji Kersâspji Antiâ (ed.), *Pâzend texts*, Bombay 1909.

PersRiv Hormazyar M.R. Unvâlâ (ed.), *Dârâb Hormazyâr's Rivâyat*, I-II, Bombay 1922.
B.N. Dhabhar (trsl.), *The Persian Rivayats of Hormazyar Framarz and others*, Bombay 1932.

Phl. Pahlavi

PhlT J.M. Jamasp-Asana (ed.), *The Pahlavi texts contained in the codex MX. . .*, I-II, Bombay 1897-1913.

PhlVd Hoshang Jamasp (ed.), *Vendidâd – Avesta text with Pahlavi translation*, I-II, Bombay 1907.

PhlY Phl. *Yasna*, quoted from Dhabhar, *PhlY & Vr.*

PN *Pand-nāmag ī zardušt* (= *Cīdag andarz ī pōryōtkēšān*), in: *PhlT* 41-50.

PRiv Dd B.N. Dhabhar (ed.), *The Pahlavi rivâyat accompanying the Dâdistân-î Dînîk*, Bombay 1913.

Pth. Parthian

Pursišnīhā K.M. Jamaspasa and H. Humbach (eds. and trsls.), *Pursišnīhā – A Zoroastrian Catechism*, I-II, Wiesbaden 1971.

REA B.T. Anklesaria (ed.), *Rivâyat-î Hêmît-î Ašavahištân*, Bombay 1962.

Salemann, *MSt* Carl Salemann, *Manichaeische Studien*, I [Mémoires de l'Académie Impériale des Sciences de St.-Pétersbourg, VIIIe Série, Classe hist.-philol., vol. VIII, No. 10], St. Petersburg 1908.

SBE F. Max Müller (ed.), *The Sacred Books of the East*. Vols. V, XVIII, XXIV, XXXVII, XLVII constitute *Pahlavi texts* I-V, translated by E.W. West.

Scholem Festschrift *Studies in Mysticism and Religion presented to G. Scholem*, Jerusalem 1967.

Schulgespräch *Xwēškārīh ī rēdag*an, edited by A. Freiman, "Andarz i Kôtakân", *Dastur Hoshang Memorial Volume*, Bombay 1918, 482-489.
Heinrich F.J. Junker, "Ein mittelpersisches Schulgespräch", *Sitzungsb. d. Heidelberger Akademie der Wissenschaften*, Philos.-hist. Klasse, Jahrg. 1912, 15. Abhandlung, Heidelberg 1912.

ŠGV Hôshang Jâmâspjî Jâmâsp Asânâ and E. W. West (eds.), *Shikand-Fûmânîk Vijâr, The Pâzand-Sanskrit text of Neryosang*, Bombay 1887.
See also Menasce, *Apologétique*.

Shaked, *Esoteric Trends* S. Shaked, *Esoteric trends in Zoroastrianism, Proceedings of the Israel Academy of Sciences and Humanities*, III, Jerusalem, 1969, 175-221.

ŠnŠ J.C. Tavadia (ed.), *Šāyast-nē-Šāyast – A Pahlavi text on religious customs*, Hamburg 1930.

SupT ŠnŠ Firoze M.P. Kotwal (ed.), *The supplementary texts to the Šāyest nē-Šāyest*, Copenhagen 1969.

Tansar	*Tansar's Epistle to Goshnasp*, Persian text edited by Mojtabā Minovi, Tehran 1932. *The letter of Tansar*, translated by M. Boyce, Rome 1968 [Literary and historical texts from Iran 1].
Tavadia, *Mpers. Spr. u. Lit.*	Jehangir C. Tavadia, *Die mittelpersische Sprache und Literatur der Zarathustrier*, Leipzig 1956.
Tawḥīdī, *Baṣā'ir*	Abū Ḥayyān al-Tawḥīdī, *Al-Baṣā'ir wa-l-dhakhā'ir*, ed. I. Keilani, Damascus [1964], I-IV.
TPS	*Transactions of the Philological Society*
Unvala Mem. Vol.	*Dr. J.M. Unvala Memorial Volume*, Bombay 1964.
Vd	*Vendidad*
Vr	*Visperad*
WāzAd	*Wāzag ēcand ī Ādurbād ī Mahraspandān*, in: *PhlT* 144-153.
Widengren, *Hochgottglaube*	Geo Widengren, *Hochgottglaube im alten Iran*, Uppsala 1938.
Widengren, *Iran. Geisteswelt*	–, *Iranische geisteswelt von den Anfängen bis zum Islam*, Baden-Baden 1961.
Widengren, *Religionen*	–, *Die Religionen Irans*, Stuttgart 1965.
Wissb. Sohn	Heinrich F.J. Junker (ed.), *Der Wissbegierige Sohn – Ein mittelpersischer Text über das Kustīk*, Leipzig 1959.
Wizīrīhā	*Wizīrīhā ī dēn ī weh ī mazdēsnān*, in: K.M. Jamaspasa, "The Pahlavi text of *Vicīrīhā i dēn i vēh i Mazdayasnān*", *Henning Mem. Vol.*, 201-218.
Xēm ud xrad	*Abar xēm ud xrad ī farrox mard*, *PhlT* 162-167.
Y	*Yasna*
Yt.	*Yašt*
Zaehner, *Dawn*	R.C. Zaehner, *The dawn and twilight of Zoroastrianism*, London 1961.
Zaehner, *Magi*	–, *The teachings of the Magi – A compendium of Zoroastrian beliefs*, London 1956.
Zaehner, *Zurvan*	–, *Zurvan – A Zoroastrian dilemma*, Oxford 1955.
Zand-ākāsīh	B.T. Anklesaria (ed.), *Zand-ākāsīh – Iranian or Greater Bundahišn*, Bombay 1956.
ZII	*Zeitschrift für Indologie und Iranistik.*
Zs	B.T. Anklesaria (ed.), *Vichitakiha-i Zatsparam*, I, Bombay 1964.
ZWY	B.T. Anklesaria (ed.), *Zand-ī Vohûman Yasn and two Pahlavi fragments*, Bombay 1957.

ZXA	B.N. Dhabhar (ed.), *Zand-i Khūrtak Avistāk*, Bombay 1927. *Translation of Zand-i Khūrtak Avistāk*, by B.N. Dhabar, Bombay 1963.

SYMBOLS USED

( )	In an edition of text: to be omitted In a translation: translator's explanatory addition
[ ]	Conjectural addition to the text
(( ))	A gloss found in the text
*	Corrected reading, conjectural In a translation: conjectural meaning
+	Corrected reading on the basis of manuscript variants, against the printed edition.

Text and Translation

Opening Section

a [*K177r; B367; M73; S vol. X*] (pad nām ī yazd[1]) šnāyišn ī dādār ohrmazd, *frāz āfrīgānīh[2] ī dēn ī mazdēsnān-ez ud pōryōtkēšān dād.

b kerdag[3] ī 6-om abar nihang-ē az pōryōtkēšān kard ud dāšt wābar[4] gōwišn ī dēn ī mazdēsn.

1a* pōryōtkēšān ī dānāgān[1] pēšēnīgān a'ōn dāšt ku mardomān[2] andar ox menišn-ē, ast yazd-ē gāh dārēd ud ast druz-ē rāh dārēd. ud andar menišn gōwišn-ē, ast yazd-ē gāh dārēd ud ast druz-ē rāh dārēd. ud andar[3] gōwišn[4] kunišn-ē, ast yazd-ē gāh dārēd[5] ud ast druz-ē rāh dārēd.

1b* ud andar ox wārom-ē,[1] wahman gāh dārēd [*K177v*] ud akōman rāh dārēd. ud andar wārom kāmag-ē, srōš gāh dārēd ud xešm rāh dārēd. ud andar kāmag[2] menišn-ē, spandarmad gāh dārēd[3] ud druz ī tarōmad rāh dārēd. ud andar menišn gōwišn-ē, xrad gāh dārēd ud warān rāh dārēd. ud andar gōwišn kunišn-ē, dēn[4] gāh dārēd ud xwad-dōšagīh rāh dārēd.

1c*[1] ud druz[2] kōšišn abāg[3] mardomān pad[4] ēn and[5] rāh ud widarg, ud ke pad[6] ēn and[7] rāh ud widarg buxt az harw gyāg buxt, ud ke anōh frēft ēg[8] ō dast ī druz[9] rasēd ud az hān frāz xwad[10] ne[11] pādexšāy be ka hān kunēd ī-š druz[12] framāyēnd.[13] ud amāh[14] mardomān[15] hušyār bawišn ku tā az hān ī yazdān[16] rāh[17] be ne[18] ēstēm ud az pas ī[19] druzān ne šawēm.

Op. Sec. [1]*pad nām ī yazd*: B om. [2]B **'plyk'nyx** [3]MSS have the division mark here. [4]MSS have the division mark here.

1a *Also found in K35 fol. 201r (Dd, *pursišn* 94) and in *Wizīrīhā. . .*, *Henning Mem. Vol.*, 204 §6, 107 f. [1]Dd *dēn-āgāhān* [2]*ku mardomān*: Dd om. [3]Dd + *ox*, then om. from here to **1b** (*ud andar kāmag*) *menišn-ē* (cf. **1b**, n. 2) [4]B *menišn* [5]B om.

1b *Also found in K35 fol. 201r (Dd, *pursišn* 94) [1]*-ē*: B om. [2]Dd om. up to here (cf. **1a**, n. 3) [3]K om. [4]Dd + *ī weh*

1c *Also found in K35 fol. 201r-v (Dd, *pursišn* 94) [1]The order of the two sentences in this section is inverted in Dd. [2]*ud druz*: Dd *ce* [3]Dd *ī* [4]Dd (K35) om. [5]Dd *3* [6]Dd om. [7]Dd *3* [8]Dd *be* [9]B *druzān*; Dd *dēwān ud druzān* [10]K **BNŠH'** [11]*xwad ne*: Dd (K35) *ne xwad* [12]B, Dd (K35) *druzān* [13]Dd *framāyēd* [14]Dd + *hāmōyēn* [15]Dd + *abēr* [16]*ī yazdān*: Dd om. [17]B om. [18]K om. [19]*az pas ī*: Dd *be ō rāh ī dēwān ud*

Opening Section a

(By the name of the God.)[1] Satisfaction to the Creator Ohrmazd,[2] and blessings[3] to the religion of the Mazdeans and the law of the orthodox.[4]

Opening Section b

The Sixth Book,[1] concerning a little[2] of the credible[3] sayings of the Mazdean religion done and held by the orthodox.[4]

1a[1]

The *pōryōtkēš*, that is the ancient sages,[2] held thus: In men's[3] mind[4] there is thought,[5] sometimes a god holds a throne (in it), sometimes a demon holds up the way.[6] In thought there is speech, sometimes a god holds a throne (in it), sometimes a demon holds up the way. In speech there is deed, sometimes a god holds a throne (in it), sometimes a demon holds up the way.

1b[1]

In the mind there is recollection,[2] Wahman[3] holds a throne (in it), Akōman holds up the way. In recollection there is desire,[4] Srōš[5] holds a throne (in it), Xešm holds up the way. In desire there is thought, Spandarmad[6] holds a throne (in it), the demon Tarōmad holds up the way. In thought there is speech, wisdom[7] holds a throne (in it), lust holds up the way. In speech there is deed, religion[8] holds a throne (in it), self-love holds up the way.

1c

The fight of the demons against men is done in these several ways and paths.[1] He who is saved[2] in these several ways and paths is saved from every place (of danger), and he who is deceived there comes to the hands of the demons, and from then on he has no power, except to do that which the demons command him. We men ought to be heedful so that we do not stray[3] from the way of the gods and go after the demons.

For the notes to the translation cf. 'Commentary' following the Text and Translation.

2* [*M474*] u-šān ēn-ez a'ōn dāšt ku xēm-ē hān weh ke[1] hān ce[2] pad xwēš-tan[3] ne nēwag pad[4] awe[5] ī did ne kunēd. ud xrad-ē hān weh ke[6] nēwagīh ī mad ēstēd bar[7] dānēd[8] [*K178r*] xwardan ud anāgīh ī ne mad ēstēd rāy[9] wāg[10] ne barēd. ud wīr-ē[11] hān weh ke hān ce[12] ne dānēd dānēd ku ne dānēm.[13]

3* u-šān ēn-ez a'ōn dāšt ku harw kas dōst bāš[1] u-t ēd [xēm. u-šān pad wehīh abar[2] bar u-t ēd][3] xrad.[4] u-šān pad xwēš dār[5] u-t ēd dēn. u-šān nēwagīh pad-eš kun[6] u-t ēd ruwān.

4* [*B369*] u-šān ēn-ez a'ōn dāšt ku xēm hān ke kas[1] ne frēbēd, xrad hān ke xwad ne frēbēd,[2] dēn hān ke hān ce dānēd ku kirbag kunēd.[3]

5* u-šān ēn-ez a'ōn dāšt ku ke[1] hān ce dānēd ku kirbag[2] ud ne[3] kunēd, hān tar-menišnīh, tar-menišnīh xēm petyārag. ud ke[4] hān ce dānēd ku wināh[5] ud[6] kunēd, hān waranīgīh, waranīgīh xrad petyārag. ud ke[7] hān ce ne dānēd ku kirbag ayāb wināh ud pēš ī[8] ō dānišn rasēd kunēd, hān[9] xwad-dōšagīh, xwad-dōšagīh [*K178v*] dēn petyārag.

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2 *Also found in K35 f. 210v (Dd, *pursišn* 94) and in *Wizīrīhā. . .*, *Henning Mem. Vol.*, 205 §8, 208. A NPers. version is in M55, M52 (fol. 129a-b) cf. Bthl., *Zendhdsch.*, p. 172, No. 13. [1]Dd *ka* [2]*hān ce*: Dd **ZK c Y** [3]B, K om. [4]K om. [5]Dd *hān* [6]Dd *ka hān* [7]Dd + *be* [8]K repeats *dānēd* at the beginning of the next folio. [9]Dd om. [10]Dd byš. NPers. version *tars* [11]NPers. version *hūšyārī* [12]Dd *ī* [13]*dānēd ku ne dānēm*: NPers. version (*ānče na-dānad*) *bāyad ke bi-dānad va-agar na-dānad bi-pursad*

3 *Also found in K35f. 201v (= Dd, *pursišn* 94), and *Wizīrīhā. . .*, *Henning Mem. Vol.*, 205 §9, 209. A much distorted NPers. version is in M55, M52 (fol. 129 b), cf. Bthl., *Zendhdsch.*, p. 172, No. 14. [1]Dd *bawišn*; B + 'ww [2]Sanjana, in quoting this passage from *Dd*, om. *abar* [3]The enclosed phrase is only in *Dd*. [4]B + *u-šān ēn-ez a'ōn dāšt* [5]*pad xwēš dār*: NPers. version *ba-x*^{v}*īškār* [6]K **'BYDWNd**

4 *NPers. version is in M55, M52; cf. Bthl., *Zendhdsch.*, p. 172, No. 15. [1]NPers. version + *az rāh-i rāst* [2]NPers. version *firīrfta na-šavad* [3]NPers. version *varzad*; gloss in M52 *ixtiyār kunad*

5 *Also found in K35 f. 201v, 11.9-13 (Dd, *pursišn* 94). A variant text is in *Wizīrīhā. . .*, *Henning Mem. Vol.*, 205 §10, 209. [1]K, B om. [2]Dd *wināh* [3]Dd om. [4–7] *ud ke. . .ud ke*: B om. the whole section enclosed by these words. [5]Dd *kirbag* [6]Dd + *ne* [7]V. n. 4. [8]*pēš ī*: Dd *tā be*; K, B *pēš tā* [9]B om.

2

They held this too:[1] That character[2] is best, one who does not do to another that which is not good for himself.[3] That wisdom[4] is best, one who knows how to enjoy the fruit of a good thing which has come, and does not have fear[5] of an evil thing which has not come. That sagacity[6] is best, one who knows: 'I do not know' with regard to a thing which he does not know.[7]

3

They held this too: Be a friend to every one[1] and this to you is [character. Appear to them[2] by goodness and this to you is][3] wisdom. Hold them as your own and this to you is religion.[4] Do good to them and this to you is soul.[5]

4[1]

They held this too: "Character" is one who does not deceive[2] anyone. "Wisdom" is one who does not deceive himself. "Religion"[3] is one who does that which he knows to be a good deed.

5[1]

They held this too: One who knows something to be a good deed and does not do it,[2] that is contempt.[3] Contempt is the opponent[4] of character. One who knows something to be a sin and does it, that is lustfulness. Lustfulness is the opponent of wisdom.[5] One who knows not a thing to be either a good deed or a sin, and before he comes to knowledge he performs it, that is self-love. Self-love is the opponent of religion.[6]

6* u-šān ēn-ez a'ōn dāšt ku xēm[1] xrad[2] andar nēst ud xrad xēm andar, ud dēn harw 2 andar xrad ud xēm.[3] ciš ī mēnōg pad xēm wirāstan dānihēd, tan[4] pad xrad dārihēd,[5] ruwān pad hamīh ī harw 2 bōzihēd.

7 u-šān ēn-ez a'ōn dāšt ku šarm hān bawēd ke wināh ne hilēd kardan, ud nang hān bawēd ke kirbag[1] ne hilēd kardan.

8 [*M475*] u-šān ēn-ez a'ōn dāšt ku pōryōtkēšīh mādiyān ciš a-wināhīh.

9 u-šān ēn-ez a'ōn dāšt ku xwēš-kārag pad awe bawēd ke šnāsag.

10 u-šān ēn-ez a'ōn dāšt ku uskārišn ī[1] pad dēn hāmōyēn kirrōgīh be ke and-cand dānēd pad kunišn hamē kunēd.

11 u-šān ēn-ez a'ōn dāšt ku ohrmazd ī xwadāy ēn dām pad xēm dād ud pad xrad dārēd ud pad dēn abāz ō xwēš gīrēd.[1]

12* u-šān ēn-ez a'ōn [*K179r*] dāšt ku ahreman harw ciš-ē pad ziyān ī ohrmazd kard, u-š ka kard būd[1] ēg xwad ziyān ud ohrmazd sūd. ud ohrmazd harw ciš pad[2] sūd ī xwēš kunēd u-š ka[3] kard bawēd ēg[4] xwad sūd ud ahreman ziyān.

13 u-šān ēn-ez a'ōn dāšt ku mardomān 3 ciš ēn[1] xwēš-kārīhā-tom. cašm ō gēhān dāštan, ud hān wināhgār pad wināh ī jahišnīg [ī] pēšār (?) bawēd ne[2] awwēnīdan,[3] [*B370*] ud kirbag pādāšn az mēnōgān xwāstan. u-šān cašm ō gēhān dāštan ēn guft ku ke ō[4] xwēš-tan nigerēd ku-m[5] ce kāmīd ud ce hamē kunēm.

14 u-šān ēn-ez a'ōn dāšt ku se ciš ī abēr dušwār kardan, ēn-ez ēdon. ēwag

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6 *A NPers. version of the first part of this section is found in M55, M52, at the end of *dar-i sīzdahum*. [1]NPers. version *ṭabī'at* [2]NPers. version *'aql* [3]*ud dēn harw 2 andar. . .xēm*: NPers. version *xirad va xīm andar dīn har du hast* [4]B om. [5]B *bōzihēd*

7 [1]*ke kirbag*: B om.

10 [1]B *ku*

11 [1]or *kunēd*?

12 *Also found in K35 f. 201v., 11. 14-17 (Dd, *pursišn* 94) and in *Wizīrīhā . . .*, *Henning Mem. Vol.*, 205 §11, 209. [1]B *bawēd ziyān* [2]B om. [3]*u-š ka*: Dd *ka-š* [4]Dd *ēg-eš be*

13 [1]B om. [2]*bawēd ne*: B om. [3]spelled **'wwynytn'** [4]B om. [5]*ku-m*: B AYK MN

6

They held this too: Character is not in wisdom, (but) wisdom is in character; and religion is in both wisdom and character.[1] Spiritual things are known by disciplining character, the body is held by wisdom, the soul is saved by the union of both.

7

They held this too: "Shame" is that which does not let (one) commit a sin; "disgrace"[1] is that which does not let (one) perform a good deed.

8

They held this too: The main thing[1] in the way of the ancient sages is lack of sin.

9

They held this too: A person who fulfils his duty[1] is such with regard to that which he knows.[2]

10

They held this too: The deliberation[1] which is in religion is wholly craftsmanship; but he who knows as much, performs it in action.[2]

11

They held this too: Ohrmazd the Lord created these creatures through character, he holds them with wisdom, and takes them back to himself by religion.[1]

12

They held this too: Ahreman did every thing for the harm of Ohrmazd. When it was done, it constituted harm to himself and benefit to Ohrmazd. Ohrmazd does[1] every thing for his own benefit; when it is done, it constitutes benefit to himself and harm to Ahreman.

13

They held this too: These three things are the greatest duties[1] of men. To have one's eye on the world,[2] not to reproach a sinner for an accidental[3] sin[4] committed,[5] and to seek the reward of good deeds from the spirits.[6] They said: to have one's eye on the world is this, one who looks at himself (saying): "What have I desired? What am I doing?"

14

They held this too: There are three things which are very difficult to do,

hān ī wināhgār[1] pad [*M476*] wināh ne awwēnīdan, ud ēwag hān ī druz[2]-dādestān mard[3] xwadāyīh[4] ud xwāstag rāy ne burzīdan,[5] ud ēwag kirbag pādāšn az mēnōgān xwāstan ne az gētīg.

15* [*K179v*] u-šān ēn-ez a'ōn dāšt ku hān ī abaxšāyišn[1] ne awwēnišn ud hān ī awwēnišn ne burzišn.

16* u-šān ēn-ez a'ōn dāšt ku kadāmjān-ez mardom andar harw gāh ud zamān ciš ī mēnōg pad ayād dārišn,[1] nēwagīh ī wahišt ud anāgīh ī dušaxw. andar hān gāh ka[2] āsānīh ud nēwagīh ud rāmišn[3] aweš mad ēstēd[4] ēn-ez andēšišn[5] ku nēwag[6]-ez hād[7] anōh pad wahišt[8] ka ēdar-ez ēdōn nēwag, ka[9] az was <anāgīh> ī ahreman ī-š abāg nēwagīh anōh ne āmēxt ēdar-ez ēdōn nēwag.[10] andar[11] hān hangām[12] ka-š[13] tangīh[14] ud bēš ud anāgīh ud dard[15] aweš[16] mad ēstēd ēn-ez ēdōn[17] andēšišn[18] ku anāg-ez[19] *hād[20] anōh pad dušaxw ka ēdar-ez ēdōn[21] *anāg.[22] ka az[23] was nēwagīh ī ohrmazd ī-š abāg anāgīh anōh[24] ne[25] āmēxt[26] ēdar-ez[27] ēdōn[28] anāg.

17* u-šān ēn-ez a'ōn dāšt ku mardom[1] hān farrox-tom[2] ke[3] andar tan[4]-drustīh ud juwānīh[5] ciš hān grift ud kard ēstēd ī[6] abdom *rōz[7] ka[8] az ēn[9] gēhān be šawēd ēg-eš kāmag a'ōn ku-m kāž[10] wēš kard hēh.[11] ud az hān

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14 [1]B *wināhgārīh* [2]K dlwcn' [3]B GWRA [4]B + *xwadāyīh* [5]B *burzēnīdan*

15 *The whole of this section is om. in B. [1]Spelled 'pwxš'dšn

16 *The text is also found in K35 f. 201v bottom–f. 202r. 1.10. (Dd, *pursišn* 94) Ms. DE, which is generally a mere copy of B, has in this section a passage which is not found in B, cf. below n. 11. The variants of DE are recorded for that passage only, notes 11-22, following Sanjana's edition of Dk. [1]B *dārēd* [2]K + 's"n, marked with dots as deleted. [3]Dd lmšn' [4]Dd + *u-šān* [5]Dd *a'ōn dāšt* [6]Dd *nēwagīh* [7]B, K XWHt (= *hād*); Dd XWH'x (= *hēh*) [8]Dd + *ī rōšn* [9–10] B, K om. (the passage is found in Dd only). [11–22] B, K om. (the passage is found in Dd, DE only) [12]DE *gāh* [13]DE *ka* [14]Dd tng yx; DE tng 'b [15]*ud dard*: Dd om. [16]DE wyš [17]DE om. [18]DE *andēšēd* [19]Dd SLYA'c [20]Dd XWH'y; DE APt [21]Dd *a'ōn* [22]Dd *anāgīh*; DE om.; cf. also n. 11 [23]Dd LTMHc LTMH [24]K, B om. [25]K, B l'd [26]K, B om. [27]B, Dd *ēdar* [28]Dd *a'ōn*

17 *This section is found in K35 f. 202r 11.10-15 (Dd, *pursišn* 94). [1]B + *pad* [2]Dd *farrox-tar* [3]Dd *ke-š* [4]B om. [5]Dd *nēwagīh ud rāyēnišn* [6]Dd *ī-š* [7]K, B ZNH; Dd om. [8]Dd *ke* [9]*az ēn* (written MN ZNH): B MND'M; Dd om. *ēn* [10]*ku-m kāž*: Dd *kāž-em* [11]Dd om. [12]Dd

these are as follows: One, not to reproach a sinner for his sin;[1] one, not to praise a deceitful man for the sake of authority and wealth;[2] and one, to seek the reward of good deeds from the spirits, not from that which is material.

15

They held this too: One ought not to reproach one who is worthy of forgiveness and not to praise one who is worthy of reproach.[1]

16

They held this too: Each man, whoever he may be, should hold the things of the spirit in memory at every moment[1] and time – both the goodness of paradise and the evil of hell. At a moment when comfort, good things and joy have accrued to him, he should think this: "It will indeed be good there in paradise, when even here it is so good; when from the great evil of Ahreman, with which there is no goodness intermixed over there, it is (still) so good here." At a period when distress, grief, evil and pain have accrued to him, he should think this: "It will indeed be bad there in hell when it is so bad even here; when from the great goodness of Ohrmazd, with which there is no evil intermixed over there, it is (still) so bad here".

17

They held this too: That man is happiest who at the time of bodily health and young age has grasped and done those things (only) concerning which on the ultimate day, when he departs from this world, such may be his desire: "Would that I had done more". He ought to beware most from those things concerning which on the ultimate day his desire may be this: "Would that they had not been grasped and done by me".

ciš wēš[12] be[13] pahrēzišn ī-š abdom rōz[14] kāmag ēn[15] bawēd[16] ku-m[17] kāž[18] ma[19] grift ud kard[20] hēh.[21]

18 [*K180r*] u-šān ēn-ez a'ōn dāšt ku ahlāyīh pad rāyēnišn ud bazag pad ranz-spōz dārišn.

19 u-šān ēn-ez a'ōn dāšt ku ahlāyīh mādiyān hān ciš ī harw kas tawān kardan ud ohrmazd-ez ī xwadāy[1] az harw kas xwāhēd ud ke ne kunēd ērangīhā.

20 u-šān hān ciš ēn[1] guft ke yazdān dōst bawēd hagrez menišn az dōstīh ī yazdān be ne[2] *wisānēd.[3]

21 [*B371; M477*] u-šān ēn-ez a'ōn dāšt ku ahlamōgīh bun-xān wišuft ēstēd. ka naxust ō gēhān rasīd mardomān frāyist pad ruwān warrawēnīd, ud ēd rāy ce ō pādexšāyīh ne mad ēstēd abzāyēd. ud ka ō pādexšāyīh mad, frāyist hān ī *az[1] warrawišn[2] be *šud[3] abāg-ez[4] xwadāyīh ud[5] pādexšāyīh ī-š abāg. pas-ez ēd rāy ce mardomān az warrawišn šud ēstēd ne abzāyēd.

22 u-šān ēn-ez a'ōn dāšt ku wehīh az harw[1] kas gīrišn wattarīh [*K180v*] az[2] harw kas-ez[3] ne gīrišn.

23 u-šān ēn-ez a'ōn dāšt ku andar dēn 5 ciš ī pahlom, ēn-ez ēdōn. rāstīh ud rādīh ud hunarāwandīh[1] ud tuxšāgīh ud jādag-gōwīh. rāstīh ēd pahlom ke andar dām ī ohrmazd hān kunēd ī awe ke pad-eš kunēd a'ōn sūdōmand-tar ka-š pad-eš kunēd. rādīh ēd pahlom ke dāšn ō kas kunēd ke az awe ke pad-eš kunēd pad gētīg ciš-ez[2] pādāšn ne ēmēd ku-š aweš rasēd, u-š ēn-ez andar nēst ku awe ke pad-eš kunēd wēšīgān pad spās ud āzādīh dārēd. hunarāwandīh[3] ēd pahlom ke abāg druz ī mēnōg kōšēd, *kadām-jān-ez[4] druz, nāmcišt ēn 5 druz andar ō[5] tan ne hilēd: āz ud arešk ud waran ud xešm ud

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abēr [13]B om. [14]B ZNH; Dd om., + *ka az gēhān be šawēd ēg-eš* [15]Dd *a'ōn* [16]B, Dd om. [17]B, Dd *ku* [18]Dd *kāž-em* [19]Dd *kem* [20]*grift ud kard*: Dd *kard ud grift* [21]Dd + *u-m pad ruwān āsānīhā-tar būd hēh*

19 [1]B *xwadāyīh*

20 [1]*hān ciš ēn*: B *ēn-ez a'ōn dāšt hān* [2]K om. [3]MSS wsynyt

21 [1]*ī az*: MSS MNW [2]spelled, here and later, wylwdšn [3]MSS 'ZLWNyt [4]B *abāg* [5]*xwadāyīh ud*: B om.

22 [1]B om. [2]B + *az* [3]B *kas*

23 [1]B *hunarōmandīh* [2]B *ciš* [3]B *hunarōmandīh* [4]MSS kt'my'c [5]B

18

They held this too: Righteousness should be held as a thing to perform. Sin should be held by that which repels pain.[1]

19

They held this too: Righteousness in substance is that thing which every person can perform, and which Ohrmazd the Lord desires from every person. Whoever does not perform that is under guilt.[1]

20

They said:[1] That thing is this.[2] Whoever is a friend of the gods never removes[3] his thought from the friendship of the gods.

21

They held this too: Heresy has destroyed (its own) source.[1] When it first came to the world, it made people mostly believe in the soul, and because it had not come to power it grew. When it came to power those mostly who had abandoned faith were with the power and authority which belonged to it.[2] After this, indeed, because people have abandoned faith, it does not grow.[3]

22

They held this too: One should take goodness[1] from every one; one should not take evil from any[2] one.[3]

23

They held this too: There are five best things in religion. These are: truthfulness, generosity, being possessed of virtue,[1] diligence and advocacy.[2]

This truthfulness is best: one who acts (in such a manner) to the creatures of Ohrmazd that the recipient of his action has so much more benefit[3] when he acts like that to him.

This generosity is best: One who makes a present to a person from whom he has no hope of receiving anything in reward in this world, and he has not even this (hope), namely, that the recipient of his gift should hold him abundantly[4] in gratitude and praise.[5]

This possession of virtue is best: One who makes battle against the non-material demons, whatever they may be, and in particular does not let these five demons into his body: Greed, Envy, Lust, Wrath and Shame.[6]

nang. tuxšāgīh ēd pahlom ke[6] kār ī abar ēstēd pad kardan[7] a'ōn kard ēstēd ku harw gāh pad tan ī xwēš abē-gumān[8] ku agar pad ham zamān be mīrēd ēg ciš[9] ciš-ez[10] juttar ne |*K181r*] abāyēd kardan [*M478*] ku hān ī-š kard ēstēd. jādag-gōwīh ēd pahlom ke awe kas rāy saxwan gōwēd ī a-gōwand, u-š must ud gilag ī xwēš guftan ne tawān, hān kas ēwāz ī ruwān ī xwēš ud hān ī driyōš weh[11] kas mardom ī gētīg ud ēn 6 amahraspand rāy gōwēd.

24 u-šān ēn-ez a'ōn dāšt ku xrad andar [*B372*] kār ud xēm andar pādexšāyīh ud dōst andar widang[1] paydāg.[2]

25* u-šān ēn-ez[1] a'ōn dāšt ku xrad ī xradān pahlom hān ke tawān ku ēn tan ēdōn dārēd ku ruwān rāy ciš-ez anāgīh ō tan ne[2] rasēd ud ruwān a'ōn dārēd ku tan rāy ciš-ez[3] anāgīh ō ruwān ne rasēd. ud ka juttar a'ōn ne tawān kardan tan hilišn[4] ud ruwān *dārišn.[5]

26 u-šān ēn-ez a'ōn dāšt ku xwadāyīh magend[1] ī xwāstag ud xwāstag[2] magend ī tan ud tan[3] magend ī ruwān. ud mardomān ke anāgīh aweš rasēd ī ēn 4 ciš ēdōn az-eš ābār-būd bīm [*K181v*] xwāstag, xwadāyīh[4] be ēw hilēd. ud ka pad xwadāyīh ne wizīrēd xwāstag-ez abāg[5] be ēw hilēd. ud ka pad[6] xwāstag-ez[7] ne wizīrēd tan-ez abāg[8] be ēw hilēd ud pas ō ruwān ma ēw spōzēd.

27 u-šān ēn-ez a'ōn dāšt ku ahlāyīh ud dēn mehmānīh[1] ēd *hu-dārišn[2] ud hu-bahrīh (?)[3] ud hunsandīh.

28 u-šān ēn-ez a'ōn dāšt ku harw kas tan ī xwēš ustefrīd[1] be kunišn ud ō yazdān abspārišn ud az hān frāz [*M479*] wistāxw[2] bawišn ku[3] hagrez ciš aweš ne rasēd ī aweš madan[4] rāy ziyān.

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om. [6]B om. [7]B **krtk'** [8]B **'p'gwmšn** [9]MSS **cš**, which can be read *(ēg)-ez-eš* [10]B **MND'M dwl** [11]spelled **wx** (cf. 75, n. 2)

24 [1]B **tnd** [2]B om.

25 *NPers. version is found in M55, M52; cf. the second part of section 15 in the NPers. verion. [1]B *ēn* [2]K om. [3]B *ciš* [4]spelled **ŠBKWNBYN** [5]MSS **YXSNWyt'**

26 [1]spelled **mkwnd** throughout this passage [2]*ud xwāstag*: K om. [3]*ud tan*: B **tn** [4]*xwāstag xwadāyīh*: B *xwadāyīh xwāstag* [5]B om. [6]B + *xwadāyīh ud* [7]B *xwāstag* [8]B **LWH** (for **LWTH**)

27 [1]B + Y [2]K **xwd'lsny**; B **xwd'lyt'**. The reading is doubtful. [3]Reading doubtful; spelled **xwb'lyx**

28 [1]K **dwstwplyt'**; B **'wstwplyt'** [2]B **st'xw'** [3]B + *harw* [4]B **mt'**

This diligence is best: One who does[7] the work which he is engaged in doing in such a manner that at every moment he has certainty in himself with regard to the following: were he to die at that hour it would not be necessary to do anything whatsoever in a way different from that in which he is doing it.

That advocacy is best: One who speaks for a person who is inarticulate,[8] who cannot speak his own misery and complaint;[9] that person speaks out the voice of his own soul and of that of the poor[10] and good[11] person to the people of this world and these six Amahraspands.[12]

24

They held this too: Wisdom is manifest in work, character in rule, and a friend in hardship.[1]

25

They held this too: The wisdom which is best of all wisdoms is that, viz. one who can hold this body in such a way that no evil comes to it because of the soul, and who can hold the soul in such a manner that no evil comes to it because of the body. And when it is different and he cannot act thus, he ought to abandon the body and keep the soul.

26

They held this too: Authority is the shield[1] of wealth, wealth is the shield of the body, the body is the shield of the soul. A person[2] to whom a misfortune comes in connection with which there is the fear that wealth from among[3] these four things may be removed,[4] let him abandon authority. When there is no hope[5] with regard to authority, let him abandon wealth too with it. When there is no hope with regard to wealth, too, let him also abandon the body together with it. After this he should not reject the soul.

27

They held this too: Righteousness and making religion dwell (in oneself) consist in this: holding well,[1] having a good share,[2] and being content.

28

They held this too: Every person should make an offering[1] of himself and deliver himself to the gods, and from then on be confident that nothing will ever reach him from whose coming there will be harm.

29 u-šān ēn-ez a'ōn dāšt ku gilag-ōbār ud wēdwar ud pad kirbag tuxšāg ud wistāxw[1] bawišn ud spās az mēnōgān xwāhišn.

30 u-šān ēn-ez a'ōn dāšt ku ox a'ōn pad xwadāy dārišn ud framān-burdār bawišn ce'ōn hān ī xwadāy ud dehbad.[1] be az ox dastwar ciš-ez kār ne kunišn.

31* u-šān ēn-ez [*K182r*] a'ōn dāšt ku ohrmazd[1] az mardomān xwāhišn[2] ēn ku-m šnāsēd. ce ēn dānēd ku-m agar[3] šnāsēnd harw kas pas ī man bawēd.[4] ud ahreman xwāhišn ēn ku-m [*B373*] ma šnāsēd. ce ēn dānēd ku-m agar šnāsēnd kas-ez az pas ī man ne bawēd.[5]

32* u-šān ēn-ez a'ōn dāšt ku ohrmazd az mardomān ēn xwāhēd ku harw ce kunēd xwēš rāy kunēd u-tān cand[1] kāmag kunēd. ud ahreman ēn xwāhēd ku xwēš rāy ma kunēd u-tān cand[1] kāmag kunēd.[2]

33 u-šān ēn-ez a'ōn dāšt ku harw kas ciš-ē ast ī-š az abārīg ciš āzarmīg-tar ud grāmīg-tar[1] ud ka hān ciš hamē rāyēnēd[2] ka abārīg ciš mānd ud ne pad miyān ēg-ez pad rāmišn. u-š hān ciš dēn.

34 u-šān ēn-ez a'ōn dāšt ku dēn hān ī hamē kunēd.

35 u-šān ēn-ez a'ōn dāšt ku ke [*K182v*] ruwān rāy jādag-gōwīh warrawēd kam wattar ast ku ke[1] ciš-ez ne warrawēd.

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29 [1] B st'xw'

30 [1] K dxywywpt'

31 *A NPers. version is found in M55, M52, cf. Bthl., *Zendhdsch.*, p. 172, No. 16. The text is also in *Wizīrīhā...*, *Henning Mem. Vol.*, 205 §14, 209, and in *GBd*, cf. *Zandākāsīh* p. 232, 240 (referred to by Jamaspasa). A close parallel text is found in *MX* 40.24-28, which reads: *hān ēwag kāmag ī ohrmazd ī xwadāy az mardomān sahēd ēn ku man be šnāsēd ce harw ke man be šnāsēd az pas ī man āyēd ud ō hušnūdagīh ī man tuxšēd. ud hān ēwag kāmag ī ahreman az mardomān sahēd ēn ku man ma šnāsēd. ce dānēd ku ke awe druwand be šnāsēd az pas ī awe anāg kunišn ne šawēd u-š ciš-ez nērōg ud hayyārīh az awe mardom ne bawēd.* (Pāz- and has a number of variants to this text.) [1] B + *ī xwadāy*; NPers. version + *xudāy* [2] *az mardomān xwāhišn*: B om. [3] B *agar-em* [4] B *āyēd*; NPers. *bāšad* [5] B *āyēd*; NPers. *bāšad*

32 *A NPers. version is found in M55, M52, in the second part of *dar-i šānzdahum* [1] spelled **APt 'ncnd**, it might be read, with a slight emendation, *u-t and-cand*. [2] read: *[ma] kunēd*?; NPers. version *kunīd*

33 [1] spelled **gl'nmyktl** [2] B **ld'dyn'yt'**

35 [1] B om.

29

They held this too: One should be a person who suppresses complaint,[1] patient,[2] diligent and confident in doing good works, and who seeks gratitude from the spirits.[3]

30

They held this too: One ought to hold the mind as lord[1] and be obedient to it in the same way as one is to a lord and ruler. One ought not to do any work without the authority of mind.

31

They held this too: The desire of Ohrmazd from men is this: 'Know me', for he knows: 'If they know me, every one will follow me'. The desire of Ahreman is this: 'Do not know me', for he knows: 'If they know me no one will follow me'.[1]

32

They held this too: Ohrmazd desires from men this, namely, "Whatever you do, do it for your own selves, and do as much (of it) as you wish to do." Ahreman desires from men this, namely, "Do not do it for your own selves, (but) do as much (of it) as you wish to do".

33

They held this too: Every person has one thing which is dearer and more precious to him than other things. When he disciplines that thing, even though other things be neglected and not at his disposal, he is joyful. That thing is his religion.

34

They held this too: Religion is that which one always does.

35

They held this too: One who believes in advocacy for the sake of (his) soul (has) less evil than one who does not believe at all.[1]

36 [*M480*] u-šān ēn-ez a'ōn dāšt ku dēn hān bawēd ke pad harw dām xwārīh kunēd.

37 u-šān ēn-ez a'ōn dāšt ku bazag hān bawēd[1] ī pad dād. ud wināh hān bawēd ī pad sūdagīh ud tar-menišnīh. ud māndag hān bawēd[2] ī be mānād.

38 u-šān ēn-ez a'ōn dāšt ku wināh mādiyān frēhbūd ud abēbūd. ud kirbag mādiyān paymān.

39 u-šān ēn-ez a'ōn dāšt ku dēn paymān.

40 u-šān ēn-ez a'ōn dāšt ku harw ciš an-āhōgīh paymān. ud az ēn[1] dēn a'ōn paydāg ku mahist[2] paymān kirbag. ud paymān ēn humat hūxt huwaršt.

41 u-šān ēn-ez a'ōn dāšt ku harw[1] ke ahlaw bawēd pad dēn ahlaw bawēd.

42 u-šān ēn-ez a'ōn dāšt ku frēhbūd ēd ke hān ī ne menišn ud gōwišn ud kunišn menēd ud gōwēd ud kunēd. ud abēbūd ēd ke hān[1] ī menišn ud gōwišn ud kunišn ne menēd [*K183r*] ud gōwēd[2] ud kunēd. ud paymān ēd ke hān menēd ud gōwēd ud kunēd ī menišn ud gōwišn [*B374*] ud kunišn.

43 u-šān ēn-ez a'ōn dāšt ku andar dēn 3 ciš ēn[1] mādagwar-tar hamīh ud paymān ud wizihīdagīh.[2]
hamīh ēd bawēd ke pad menišn ud gōwišn ud kunišn pad harw frārōnīh abāg yazdān ud wehān ham-bawēd. hān hamīh hagrez ne wišōbēd.
wizihīdagīh ēd bawēd ke pad harw abārōnīh ud wināh az [*M481*] ahreman ud dēwān ud wattarān[3] jud bawēd.
ud paymān ēd bawēd ke awe hamīh ud wizihīdagīh abar pānag bawēd ud hagrez[4] ne[5] wišōbēd.

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37 [1]B om. [2]B om.
40 [1]*az ēn*: B MND'M [2]B mxyst'k
41 [1]written in B above the line
42 [1]B om. [2]*menēd ud gōwēd*: B *gōwēd ud menēd*
43 [1]B om. [2]B + XNA [3]B om. [4]B 'lc [5]B l'd

36
They held this too: Religion is that, namely: one who causes comfort to every creature.

37
They held this too: "*Bazag*" is that which concerns the law. "*Wināh*" is that which is (committed) through negligence[1] and contempt. "*Māndag*" is that which is going to stay on.[2]

38
They held this too: The main thing in transgression is excess and deficiency. The main thing in a virtuous work is the (right) measure.

39
They held this too: Religion is the (right) measure.

40
They held this too: In every thing, being free from defect is the (right) measure. The following is manifest from this religion: the greatest (keeping of) the measure is the virtuous deed. This is the (right) measure: good thought, good speech, good deed.

41
They held this too: Whoever is righteous is righteous in religion.

42
They held this too: Excess is this, viz. one who thinks, speaks and makes that which is not to be thought, spoken or made. Deficiency is this, viz. one who does not think, speak and act that which is to be thought, spoken and done. The (right) measure is this, viz. one who thinks, speaks and makes that which is to be thought, spoken and made.

43
They held this too: These three things are most important in the religion: union, the right measure and separation.
This is union: one who is associated to the gods and the good ones in every righteousness in thought, speech and deed. That union never perishes.
This is separation: one who is detached in every iniquity and sin from Ahreman, the demons and the evil ones.
This is the right measure: one who is a protector of that union and separation. It will never perish.[1]

44 u-šān ēn-ez a'ōn dāšt ku mardomān pahrēz was ēwēnag ud hān ī mahist ēd ke yazdān andar xwēš-tan a'ōn wistāxw ud abē-bīm kunēd ku harw ce kāmēnd aweš nimāyēnd.

45 u-šān ēn-ez a'ōn dāšt ku ātaxš pahrēz was ēwēnag ud pahrēz 2 ēn meh, ēwag ka-š abē-wināhīhā ud rāstīhā pahrēzēnd, [*K183v*] ud ēwag ēn ka hān ī pad-eš kunihēd[1] arzānīg.

46 u-šān ēn-ez a'ōn dāšt ku pad kār ī frāz rasēd mehgārīh nigerišn, ud ke mehgārīh ne dānēd med-kārīh nigerišn.

47 u-šān ēn-ez a'ōn dāšt ku ka ahreman az ēn 4 rang ēwag abar abganēd ēg-eš be ō xwēš barēd: xwadāy-dēnīh ayāb xwāstag-dēnīh ayāb *pazībāgīh[1] ayāb ahlamōgīh.

48* u-šān ēn-ez a'ōn dāšt ku az-eš-mehān tarsagāh ud az-eš-kehān dāštār bawišn ud ō hamahlān sōg dahišn. ud az ēn 3 ēwag ēn weh ke ō hamahlān sōg dahēd, ce ke ō hamahlān sōg[1] ne dahēd hān paydāg ku-š sāzišn ī abāg az-eš-mehān *hugar[2] bīm rāy ud az-eš-kehān gung[3] tarsagāhīh rāy.[4]

49 u-šān ēn-ez a'ōn dāšt ku pad dārišn ī tan cīš-ē ēn weh ke az-eš-keh pad hamahl, ud hamahl pad az-eš-meh [*K184r*] ud az-eš-meh pad xwadāy dārēd.

50* [*B375; M482*] u-šān ēn-ez a'ōn dāšt ku az[1] padīdīgīh rāh ī ō dušaxw nēst ud az a-padīdīgīh rāh ī ō wahišt nēst. ud padīdīgīh ēd ke az wināh ī kard abaxš ud pad-padīd bawēd ud did hān wināh ne kunēd.

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45 [1] B *kunēd*

47 [1] MSS **pwc'p'dy**tyx

48 *An Arabic version of this saying is in Misk., *JX*, 76.3-6. Also in *Al-adab al-ṣaghīr* by Ibn al-Muqaffa', cf. *Rasā'il al. Bulaghā'*, ed. M. Kurd 'Alī, 3rd ed., Cairo 1946, 27 f. [1] *dahēd, ce ke ō hamahlān sōg*: B om. [2] MSS BYN [3] B nd [4] B om.

50 *A badly distorted NPers. version is in M55, M52, cf. Bthl., *Zendhdsch.*, p. 173 f., No. 24. [1] B m

44

They held this too: There are many kinds of service by people. This is the greatest, viz. one who makes the gods so confident and secure in his body that they show him whatever they desire.

45

They held this too: There are many kinds of service (rendered) to fire, and these two kinds of service are greatest: one, when service is rendered in a manner which is free from sin and truthful, and one, when it is done by something (?) worthy.

46

They held this too: In a work which presents itself it is necessary to consider the harm (?).[1] A person who does not know the harm ought to consider refraining.[2]

47

They held this too: When Ahreman casts one of these four stratagems over (a person), he carries him over to his own. (These are:) making authority into one's religion, making wealth one's religion; hypocrisy;[1] or heresy.

48

They held this too: One ought to be respectful to one's superiors and a preserver of one's inferiors and to give benefit[1] to one's peers. Of these three this one is best, one who gives benefit to his peers. For it is manifest with regard to a person who does not give benefit to his peers that his beneficient[2] dealing with his superiors is for fear and that he is dumb towards his inferiors out of reverence.[3]

49

They held this too: In keeping oneself this thing is best: a person who holds his inferior as his peer, who holds his peer as his superior, and who holds his superior as a lord.

50

They held this too: From repentance there is no way to hell.[1] From lack of repentance there is no way to paradise. This is repentance: one who is contrite[2] and repentant of a sin committed and who will not commit that sin again.

51 u-šān ēn-ez a'ōn dāšt ku 3 kas pad ahlāyīh ēn arwand-tar. ēwag ke andar gursagīh-ē rād, ud ēwag ke andar garān-menišnīh-ē rāst-guftār, ud ēwag ke andar[1] awe ī zadag ne zanēd.[2]

52* u-šān ēn-ez a'ōn dāšt ku harw mardom ka murd[1] ēstēd *ā-š[2] xwēš-tan az-eš pahrēz jahēd ku tā-š pad-eš ne paykabēm ud rīman ne bawēm. ud ka-š pad-eš paykabēd[3] xwēš-tan pad rīman[4] dārēd. ud zīndag-ez mardom[5] az āzār ud bēš ī awe ī did mardom a'ōn be pahrēzišn ce'ōn pad murd[6] az nasāh ī awe mard.

53 u-šān ēn-ez a'ōn dāšt ku harw mardom dānag-ē [*K184v*] kirbag[1] be xwāhišn. u-š ka dānag-ē kirbag pad miyān kard az hān frāz kirbag was ud wināh nihang bawēd. u-šān kirbag dānag-ē ēd[2] guft dēn dastwar ī dānāg ud hamīh ī frārōn kardan.

54 u-šān ēn-ez a'ōn dāšt ku ke kirbag pad[1] ēn 4 ciš rāy kunēd ēg-eš ne kirbag bawēd: nām ī abārōn ayāb waran ayāb nang ayāb tars ī awe ī did rāy.

55 u-šān ēn-ez a'ōn dāšt ku wāzag ō ōstwārān [*M483*] gōwišn ud dēn andar ham-dēnān uskārišn ud kirbag ud bazag ō harw kas gōwišn.

56 u-šān ēn-ez a'ōn dāšt ku wāzag [ō] awe gōwišn ke wīr a'ōn ku frāz gīrēd,[1] ud huš a'ōn ku be ne[2] jōyēd, ud xrad a'ōn ku awe ī did weh tawān kardan.

57 u-šān ēn-ez a'ōn dāšt ku ciš hān ast ī hān ke andar ēstēd az-eš be ne ayāsēd ud hān ke andar ne ēstēd aweš ayāsēd.

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51 [1]B om. [2]K + *zanēd*
52 *A NPers. version is found in M55, M52, cf. Bthl., *Zendhdsch.*, p. 173, No. 23. [1]B *murdag* [2]MSS APš [3]M52 gloss *āmēzad* [4]B *rīmanīh* [5]B GBRA'n [6]*pad murd*: B *mardom*
53 [1]B kytk' [2]B om.
54 [1]B om.
56 [1]An alternative possible reading: *kunēd* [2]B om.

51

They held this too: These three persons are most powerful in righteousness: one who is generous at a time of hunger; one who is a speaker of truth at a time of grave danger (?);[1] and one who does not smite a stricken person.

52

They held this too: When any man dies there rises (the need for) guarding oneself from him, (saying:) "Let me not touch him and become defiled". When he touches[1] him, he regards himself as defiled. Even with regard to living persons, people ought to guard themselves so much from causing harm and injury to another person, as, with regard to a dead man, from his corpse.

53

They held this too: Every man ought to desire a seed of good deeds. When he has secured a seed of good deeds, good deeds become from then on abundant and sins few. "A seed of good deeds", they said, is this: a religious authority who is wise[1] and the company of the righteous.[2]

54

They held this too: One who does a good deed for the sake of these four things, it is no virtue to him: sinful fame, concupiscence, disgrace or the fear of another person.

55[1]

They held this too: It is necessary to say the word to reliable people, to consider religion among those of the same religion, and to speak of good deeds and sins to everyone.

56

They held this too: It is necessary to say the word to a person who has such comprehension[1] that he grasps it, and such awareness that he does not forget [?][2] it, and such wisdom that he can do good to his fellow.

57[1]

They held this too: There is [one] thing [with regard to which the following is true:] One who stands inside it does not long (to be)[2] away from it, and one who does not stand inside it longs for it.

58* u-šān ēn-ez a'ōn dāšt ku harw ke pad dēn ēstēd az anōh ī ēstēd [*K185r*] be ne ayāsēd.

59 [*B376*] u-šān ēn-ez a'ōn dāšt[1] ku mardomān hušyār bawišn ud az hān druz abēr pahrēzišn ī ēmēdag ud wistāxwīh ud dastwarīh[2] ast ī harw wināh. hān druz ēd drōzanīh[3] ce frāyist hān wināh ī mard ka kunēd pad ēmēdag ud wistāxwīh ud dastwarīh kunēd ku kas ne dānēd ud an ne gōwēm ud agar kas[4] dānēd pad-eš[5] nakkīrā bawēm[6] ud agar *buxt *hēm[7] ēnyā[8] abar ēstēm ud gōwēm ku-m *ōh[9] abāyēd kardan.

60* u-šān ēn-ez a'ōn dāšt ku agar uzwān a-drōw hād ka ō kōf-ē rōn gōwēh ku frāz raw ēg frāz rawēd.

61* u-šān ēn-ez a'ōn dāšt ku hamē[1] ka ēwag[2] gām padīrag ī dēn frāz šawēd ēg dēn hazār gām padīrag ō abāz āyēd.

62 u-šān ēn-ez a'ōn dāšt ku be ke xwad ayāb niyāgān kirbag-ē pad nāmcišt[1] kard ēstēd *ēnyā-š[2] sar ō pōryōtkēšīh[3] ne bawēd.

63* [*K185v; M484*] u-šān ēn-ez a'ōn dāšt ku ke *rōy[1] ō dēn kunēd ud xēm ī xwēš wirāyēd ēg dēn 1000 dranzišn nimāyēd ī-š hagrez az kas ne ašnūd ud ka abāg dastwarān ud dānāgān uskārēd rāst.

64 u-šān ēn-ez a'ōn dāšt ku wīr kār ēd ciš xwāstan, ud huš kār ēd ganzwarīh kardan ud ciš ī wīr xwāhēd[1] nigāh dāštan, ud xrad kār ēd wizīdārīh[2] kardan ud weh ud wattar šnāxtan ud hān ī weh kardan ud hān ī wattar hištan.

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58 *The whole section is om. in B

59 [1]B + *ēstēd* [2]B *dastwar* [3]or: *druzīh* [4]B 'š [5]B + **wyl'd** (prob. a failed attempt to write *nakkīrā*) [6]B *bawēd* [7]**buxt *hēm*: MSS **bwxtm** [8]B **XTš** [9]MSS **'L**

60 *A NPers. version is in M55, M52, cf. Bthl., *Zendhdsch.*, p. 170, No. 3. Read *va-guftī* +*ba-sūy-i kōh...*, which makes the version intelligible (Bthl. "Mir nicht verständlich").

61 *A NPers. version is in M55, M52, cf. Bthl., *Zendhdschr.*, p. 171, No. 4. [1]K om. [2]spelled XD, presumably an ideogram.

62 [1]K spells **ŠMcšt'** [2]spelled **ADYNy'š** [3]K spells **plywtkyšyx**

63 *A NPers. version is in M55, M52; Bthl. *Zendhdschr.*, p. 171, No. 4 (text not given by Bthl.). [1]K **ANPMH**, B **ANPWMH**

64 [1]B *xwāst* [2]B wcdy**nyt'lyx**

58[1]

They held this too: Every one who stands in the religion does not long (to be) away from where he stands.

59

They held this too: People should be alert and guard themselves strongly against the demon who is the hope, confidence and authority for every sin. This is the deceit of that demon: when a man commits the sin he first does it with hope, confidence and authority, [thinking:] "No one will know, I shall not tell; if any one knows [about it], I shall deny[1] it. Perhaps I shall be found innocent. Otherwise I shall affirm it and say: I had to do it in this manner."

60

They held this too: If a tongue be truthful, should it say to a mountain, "Go forward", it will go forward.[1]

61

They held this too: Whenever you go forth towards religion one[1] step, it comes forward in return a thousand steps.

62

They held this too: Unless a person himself, or his ancestors, have done some specific good work, he has no union[1] with orthodoxy.

63

They held this too: A man who turns his face towards religion and disciplines his character, religion shows him a thousand sayings which he has never heard from any one; when he considers [them] with religious authorities and the wise, [they are] right.

64

They held this too: The work of comprehension[1] is this, to seek a thing. The work of awareness is this, to be a treasurer and to watch over the thing which comprehension seeks. The work of wisdom is this, to distinguish, to know good and evil, to do that which is good and to abandon that which is evil.

65 u-šān ēn-ez a'ōn dāšt ku harw ciš awe rāy[1] bawēd ke rāy kunēnd ud mizd ud pādāšn az awe abāz windēnd ke rāy kunēnd. ud mardomān abēr tuxšāg *bawišn[2] ku tā kirbag kunēm[3] ku tā- [*B377*] -mān mizd az ohrmazd ī xwaday bawēd ce ke mizd az ahreman ēg-eš mizd anāgīh.

66 u-šān ēn-ez a'ōn dāšt ku [*K186r*] ke dānēd ēn and darag ī abar ēn nāmag nibišt ēstēd nigerīdan xwēš-tan ud awe ī did weh[1] šnāsēd.[2]

67 u-šān ēn-ez a'ōn dāšt ku ciš ī mādiyān ēn 5 gōhr ud kālbud ud kirrōg ud ātaxš ud kadām-jān-ez gōhr.

68 u-šān ēn-ez a'ōn dāšt ku mardomān gōhr 3 ēwēnag: ēwag hu-tōhmagīg[1], ēwag duš-tōhmagīg[2] ud ēwag sedīg. ud hān ī hu-tōhmagīg[3] ka-š ōh[4] frahang aweš ne barēnd ēg-ez [weh] bawēd. ud hān ī duš-tōhmagīg[5] ka-š[6] was frahang abar barēnd ēg-ez [weh] ne bawēd. ud hān ī sedīg pad frahang weh ud wattar bawēd, [*M485*] pad[7] frahang ī frārōn weh ud pad hān ī abārōn wattar bawēd. ast az-eš ke hān[8] ī frārōn frahang pad abārōnīh ō kār barēnd ce'ōn ahlamōgān ōšmarišn ī dēn.

69* u-šān ēn-ez a'ōn dāšt ku ne andēšišn ud ne tarsišn rāy mard cār xwāhišn az abārōnīh.

70 u-šān ēn-ez a'ōn dāšt ku andēšišn ī mēnōgīh az druwandīh gāhānīgān,[1] [*K186v*] ud hān ī gētīgīg az duš-srawīh[2] haδa-mānθrīgān, ud tars ī az puhl ud pazd ī pādexšāy dādīgān az wināh be pāyēnd.

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65 [1]B om. [2]K YXWWNš (the passage is not in B) [3]*ud mardomān abēr tuxšāg. . .kunēm*: B om.
66 [1]B om. [2]K *šnāxtan*
68 [1]B *hu-tōhmīg* [2]B wštwxmyk [3]B *hu-tōhmag* [4]B 'L [5]B *duš-tōhmīg* [6]B ADYNš [7]K + *pad* [8]B *hān-ez*
69 *A NPers. version of this saying is in M55, M52, cf. Bthl., *Zendhdschr.*, 172, No. 17. The text is as follows: *az dīn-i bih paydā-st har-ki andīša va-tars-i dīn na-dārad az āvārōn-aš ya'nī badī-yi ō čāra bāyad kardan.*
70 [1]B *gāhānīg* [2]B dwslwbyx

65

They held this too: Every thing is his for whom it is done, and reward and recompense are obtained from him for whom it is done. People should be very diligent, [saying:] "Let us do good deeds, so that our reward may be from Ohrmazd the Lord"; for that man whose reward is from Ahreman, his reward is evil.

66

They held this too: A person who knows how to heed these several subjects[1] which are written in this book, is better acquainted with his own self and that of others.

67

They held this too: These five [elements] are the main[1] thing: substance, form, skill, fire and whatever [particular] substance.[2]

68

They held this too: The substance of men is of three kinds: one, having good seed; one, having bad seed; and one, medium.[1] A man of good seed, even when they do not give him education[2] in this manner, yet he is [good]. A man of bad seed, even when they give him much education, yet he is not [good]. A man who is medium becomes better or worse by education: by righteous education he becomes better, and by sinful one worse. Some of them apply righteous education to sinfulness, as is the case of the heretics with the doctrines[3] of the religion.

69

They held this too: Because of lack of apprehension and fear people ought to seek an escape from wickedness.[1]

70

They held this too:[1] Spiritual apprehension from being a follower of the demons preserves the people of the *Gāthā* from sin. Material apprehension from ill-fame preserves the people of the *Hadha-mānthra* from sin. The fear of the punishment and chastisement of the ruler preserves the people of *Dād* from sin.

71 u-šān ēn-ez a'ōn dāšt ku mard be ka pad mādiyān ciš wizōyihēd ud šnāsihēd ēnyā-š[1] ēwāz tawāngarīh ud was-xwāstagīh rāy az[2] wehīh[3] be ne ōgārišn[4] ud ne andak[5]-xwāstagīh ud niyāzōmandīh rāy pad wehīh *ōh[6] stāyišn. ce ka mādiyān ne wehīh ud wattarīh ī mard be andak-xwāstagīh ud was-xwāstagīh gīrihēd, ēg andar gēhān bawēd ku was-abzār mardom wadcihrag *pazībāyēd[7], ud wināhgār ī abārōn nām-kāmag [*B378*] ke hān nāmkāmagīh rāy xwāstag kam dārēd, ud hān ī niyāzōmand ka pad a-hunsandīh ud āzār[8] andar[9] škōhīh zīwēd, ud hān ī wanēgar[10] ke[11] hān ī dārēd be absihēnēd, ud hān ī ašgahān ke xwāstag[12] ne kunēd, ud[13] ane-z was-ēwēnag wadag mardom stāyēd, ud hān ī angad-xwāstag ud rād mard tar menēd, [*K187r*] ud awe ī škōh xwēš-tan andar awe ī [*M486*] angad wirāstag paydāg kunēd, ud hān āhōg ī-š ast kam be wirāyēd. ud az hān bahr awe ī angad ud rād mard ast ī pad hān ī hamē kunēd pašēmān[14] bawēd, ud awe ke hān stāyišn kunēd pad bahr ī xwēš rādīh az gēhān kāst ud hān and āhōg ī andar gēhān stāyēd mehmān kard bawēd.

72 u-šān ēn-ez a'ōn dāšt ku ke zan ī šōyēndag marzēd ka[1] ōh wināh ī anābuhragān[2] andar ne bawēd ēg-ez az kunišn ī awe mard an-āštīh ud dardagīh[3] andar gēhān be abzāyēd.[4] ud pad an-āštīh ud dardagīh[5] ī az kunišn ī awe mard andar gēhān be abzāyēd (pad) hān mard ōh tōzēd.[6]

73 u-šān ēn-ez a'ōn dāšt ku hu-pattōg[1] bawēd pad astānag[2] ud škeftīh ī aweš rasēd, ce abē-astānag mard dēwān-xwēš bawēd.

74 u-šān ēn-ez a'ōn dāšt ku ciš-ez az dēn sūdōmand-tar[1] nēst ce [*K187v*] hān xwarr ī dēn abar[2] abganēd hagrez az[3] mardomān ābār ne bawēd.

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71 [1]B **ADYNy'š** [2]B om. [3]B *weh* [4]B **'wg'lšn** (K, properly, **'wk'lšn**) [5]B **'ntdk'** [6]MSS **'L** [7]K **pwcp'dyt'**, B **pwwcp'dyt'** [8]B *abārōn* [9]B om. [10]B **wnzgl** [11]B MN [12]B *xwāst* [13]K **wyn'** [14]K **pyšm'n**

72 [1]B *ka-z* [2]B **'nt'pwxlk'n** [3]B *dardīh* [4]K *abāyēd* [5]B *dardīh* [6]B **twcynytk'**

73 [1]B **xwptk'** [2]B **'stk**

74 [1]B **swtymndtl** [2]B om. [3]B om.

71

They held this too: Unless a man be examined[1] and known in the most important things, one should not deny[2] him goodness solely because of his wealth and opulence, and one should not thus praise a man for goodness because of his paucity of wealth and indigence. For when, principally, not the goodness and wickedness of the man are perceived, but his paucity or abundance of wealth, it may come about in the world that a man of great virtue[3] seems (falsely[4] like) one of evil nature; and that one praises a trespasser who is a sinful fame-seeker, and who possesses little wealth on account of his desire for fame; or an indigent person, who lives in poverty[5] through discontent and harm; or a wasteful[6] person, who destroys that which he possesses; or a lazy person who does not produce wealth, and other evil people of many sorts; and that one despises a generous man of abundant[7] wealth. The poor man manifests himself as disciplined as compared to the wealthy, and disciplines his faults less. For that reason the generous man who is wealthy is sometimes regretful of what he does, and the man who bestows that praise causes, for his own part, generosity to diminish from the world and that much evil which he praises in the world he causes to reside [in it].

72

They held this too: A man who unites with a married woman, even though there is no sin which is unatonable in that, yet lack of peace and suffering increase in the world as a result of the action of that man, and that man atones for the lack of peace and for the suffering which increase in the world through his action.

73

They held this too: Be steadfast[1] in calamity and misfortune which befall you, for a man without calamity[2] (?) becomes possessed by the demons.

74

They held this too: There is nothing more beneficial than religion, for that fortune which the religion casts is never removed[1] from people.

75 u-šān ēn-ez a'ōn dāšt ku kas-ez az tištr rād-tar nēst, ce kas-ez[1] nēst ke rādīh a'ōn weh[2] ud abēragānīhā ud bawandag kunēd ce'ōn tištr.

76 u-šān ēn-ez a'ōn dāšt ku pad hāmōyēn ēn dēn wāzag ī hamē ēwag ēn ku harw kas *cim[1] ī ne hamē ēwagānag ud hān ī hamē ēwagānag[2] abāyēd pursīdan.

77* [*M487*] u-šān ēn-ez a'ōn [*B379*] dāšt ku kas-ez mardom nēst ke az mād zāyēd u-š ēn[1] 6[2] mēnōg abar ne kōšēnd: wahman ud akōman ud srōš[3] ud xešm ud spandarmad[4] ud druz ī tarōmad.

78* u-šān ēn-ez a'ōn dāšt ku ke wahman pad tan mehmān ēg-eš ēn daxšag ku taftīg bawēd pad kirbag, ud hu-paywand[1] bawēd abāg wehān, ud *hugar[2] bawēd pad āštīh, ud *ne-angad *wehān[3] jādag-gōw[4], ud xwad rād bawēd.
ud *ke[5] akōman pad tan mehmān ēg-eš ēn daxšag ku absard[6] [*K188r*] bawēd pad kirbag, ud duš-paywand bawēd abāg wehān, ud dušwār bawēd [pad] āštīh kardan, ud *ne-angad *weh[7] petyārag, ud xwad [pan] bawēd.
ud ke srōš pad tan mehmān ēg-eš daxšag ēn ku andar harw gāh saxwan abāg šāyēd guftan, ud ka gōwēnd ōh niyōšēd, ud ka āhōg[8] abāz gōwēnd padīrēd ud wirāyēd. kasān rāy drōg ne gōwēd, ud hān ī[9] abē-wināh ne zanēd, ud hān ī wināhgār pad paymān zanēd.
ud ke xešm pad tan mehmān ēg-eš daxšag ēn ku harw gāh ciš ne šāyēd abāg guftan, ud ka gōwēnd ne niyōšēd, ud ka kōdag-ez āhōg[10] gōwēnd ēg-eš āhīd bawēd ud ne wirāyēd. kasān rāy drōg was gōwēd[11] ud hān ī abē-wināh was zanēd.
ud ke spandarmad pad tan mehmān ēg-eš daxšag ēn ku bawandag-menišn[12] bawēd, u-š ka sārēnēnd[13] ne sārihēd,[14] u-š ka was-ez pad xīr ī gētīg[15] bahr[16]

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75 [1] B *kas* [2] spelled **wx** (cf. 23, n. 11)
76 [1] MSS **MHm** [= *ce-m*] [2] B **'dwynk'**
77 *A NPers. version of 77 and 78 combined together is in M55, M52, cf. Bthl., *Zendhdschr.*, 172, No. 12. For **j'dh** read *čāra* in Bartholomae's text. [1] B om. [2] B **5**; NPers. version *panj* (M55 *si*) [3] K **slš** [4] B **spdrmt**
78 A NPers. version is found together with the preceding section, cf. note to 77. [1] NPers. version *bi-nihuftad* (?) [2] MSS **BYN** (= *andar*, which can be spelled **'ndl**, identical in the script with ***xwgl**); NPers. version *andar* [3] ***ne-angad* *wehān**: spelled **n'šyngtwyx'n**; NPers. version *afzāyad yazdān* [4] B *jādag-gōwīh* [5] MSS **MN** [6] NPers. version *tuft-manišnī* [7] ***ne-angad* *weh**: spelled **n'šyngtwyx**; NPers. version *abā dīvān* [8] B **'ywk** [9] B + **'w** [10] B *āhōg-ez* [11] K *gōwēnd* [12] NPers. version *x^v^aš-manišn* [13] NPers.

75

They held this too: There is no one more generous than Sirius, for there is no one who exercises generosity so well, in such an excellent and perfect manner as Sirius does.

76

They held this too: In the whole of this religion there is a word which is always one, it is this: Every person should enquire the reason both for a thing with which he is not in agreement and for that with which he is in agreement. [?][1]

77

They held this too:[1] There is no man born of a mother over whom these six spirits do not wage war: Wahman and Akōman, Srōš and Xešm, Spandarmad and the demon Tarōmad.

78

They held this too:[1] A man whose body is inhabited by Wahman[2] this is his mark. He is ardent as regards good works, has good relationship with the good, is easy[3] in [making] peace, is an advocate of the destitute good,[4] and is himself generous.
A man whose body is inhabited by Akōman, this is his mark. He is cool as regards good works, has bad relationship with the good, is difficult [in] making peace, is an adversary of the destitute good, and is himself [miserly].[5]
A man whose body is inhabited by Srōš, this is his mark. It is always possible to talk to him; when people talk he listens, when they report a fault [which he has] he accepts and disciplines it. He does not tell lies to people, and does not chastise an innocent person, and he chastises a transgressor with measure.
A man whose body is inhabited by Xešm, this is his mark. It is impossible at any time to talk to him; when people talk to him he does not listen, when they report to him even a small fault he is offended[6] and does not discipline it. He tells many lies to people, and inflicts much chastisement on an innocent person.
A man whose body is inhabited by Spandarmad, this is his mark. He has

abar rasēd [*K188v*] ēg-ez az[17] xīr[18] ī yazdān be ne wardēd, ud kirbag [*M488*] pādāšn az mēnōgān xwāhēd ne az gētīg.
ud ke druz ī tarōmad pad tan mehmān ēg-ez daxšag ēn ku sabuk-menišn[19] bawēd, u-š ka sārēnēnd sārihēd,[20] u-š ka andak-ez pad xīr ī gētīg bahr rasēd ēg-ez az *xīr[21] ī yazdān be ēstēd, kirbag pādāšn az gētīg[22] xwāhēd ne az mēnōgān.

79* u-šān ēn-ez a'ōn dāšt ku [*B380*] ardwahišt 7 māh pad gētīg ud 5 māh pad mēnōg. ud pad 5 māh ka pad mēnōg andar tan ī urwarān mēnōgīhā nišīnēd urwar[1] bun pāyēd ud parwarēd ud abzāyēnēd ud pad hān 5 māh urwar be dahēd. ud pad hān 7 māh ka pad gētīg ō bērōn tan ī urwarān āyēd ud urwar spēzēd[2] ud wiškōbēd[3] ud bar dahēd.[4] ēd rāy *ku[5] rapiθwin ī ardwahišt yazd gāh andar sāl 7 māh paydāgīh ud 5 ne.

80 u-šān ēn-ez a'ōn dāšt ku ke [*K189r*] arg ud ranz ī dēn ud ēwēnag *kāmīhā[1] ō grīw padīrēd ēg-eš jud az hān[2] kirbag ī šāyēd dānistan[3] ēn-ez kirbag az-eš wēš bawēd ku pad-ez wināh ī kunihēd bīm ī az hān arg ud ranz rāy be ō mard-dogānīh (?)[4] ud ane wināh ī ēwēnag ī kard ēstēd ne wardēd, ce pad bahr ī xwēš arg ud ranz ī andar gēhān ne wizīrēd be ka barihēd ō grīw padīrift ēstēd.

81 u-šān ēn-ez a'ōn dāšt ku harw ke pad gētīg arg [*M489*] ud ranz ī pad hān ēwēnag ō grīw padīrēd, ēg jud-ez az kirbag ī az dīd ī hān arg ud ranz pad mēnōg[1] mēnōgān *pōzīh (?)[2] ī burd dārēnd ud az abārīg wināh ī kard ōgārēnd.[3]

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version *sarāyad* [14]B s'lyt; NPers. version *šāyast dar āyad* (?) [15]B *gētīgān* [16]B om. [17]B om. [18]B BW (for CBW) [19]NPers. version *bihān dušman-aš* [20]*sārēnēnd sārihēd*: NPers. version *sarāyad nā-šāyast sarāyad* [21]MSS CYW; NPers. version *xīr* [22]B *gētīgān*

79 *A NPers. version of this saying is in M55, M52, cf. Bthl., *Zendhdsch.*, 173, No. 21. [1]B *urwarān* [2]B om. [3]B wškpyt' [4]B + *ka pad* [5]MSS AMT

80 [1]*ēwēnag *kāmīhā*: MSS 'dwynk'myx' [2]B om. [3]K YD'YTWNyt [4]B mlcdwk'nyx

81 [1]B om. [2]MSS pwwcyx [3]B 'ndlg

reverence;[7] when he is incited he is not aroused; even when a large share falls to him from the things of this world he does not turn away from the things of the gods, and he desires the reward of good works from the spirits, not from the material world.[8]
A man whose body is inhabited by the demon Tarōmad, this is his mark. He is light-minded; when people incite him he is aroused; when even a small share of the things of this world falls to him he turns away from the things of the gods, and he desires the reward for good works from the material world, not from the spirits.

79

They held this too:[1] Ardwahišt is seven months in the material world and five months in the spiritual world. During the five months when he is in the spiritual world, he sits in the body of the plants in spiritual form, guards the root of plants, nourishes them and causes them to grow. He creates the plants during those five months. During the seven months when he is in the material world, the body of the plants comes out, and the plants bud forth and give fruit. This is because *rapiθwin*, which is the time of the god Ardwahišt, is in manifestation for seven months in the year, and for five months is not.

80

They held this too: A man who accepts upon himself willingly the toil and pain of religion and (accepted) custom, will have, in addition to the good works which it is possible for him to know about, also this virtue, namely, that for fear of that toil and pain (due to him) for a sin which he has happened to commit, he does not turn towards insincerity (?) and other sins against (accepted) custom which are being committed, because, for his own part, he has accepted upon himself the toil and pain which one has no choice in the world but to endure.[1]

81

They held this too: Whoever accepts upon himself in the material world the toil and pain which is for that (accepted) custom, the spirits, in addition to the virtue of having seen that toil and pain, will hold (for him) in the spiritual world the repentance (?)[1] which he did and deduct it from the other sins which he has committed.

82a u-šān ēn-ez a'ōn dāšt ku būd ke *ēn[1] pursīd ku kadām hān mēnōg ke mard az frārōnīh ō abārōnīh ud az abārōnīh ō frārōnīh[2] barēd. ud ērbadān guft ku ragīh (?). ud wehān pursīd ku [*K189v*] ragīh (?) andar tan ī[3] mardomān ce ast sar ayāb cašm ayāb gōš. ud ērbadān guft[4] ku ragīh-ez ciš ī andar tan ī mardomān ud wehān ne[5] dānist ku ragīh ce ast ud pas dānāg mad[6] hēnd ke[7] guft ku ragīh pad harw mardom kard ēstēd, ce hān ragīh ast ke ohrmazd xwānēd ud ahreman-ez xwānēd ud ka kāmēd[8] az pas ī[9] ohrmazd ī xwadāy šawēd [*B381*] ud ka kāmēd az pas ī ahreman šawēd.

82b u-šān pad gētīg handāzag ēd guft ku mardom hān ciš ī juttar ne kāmēd kardan ka-š was weh ud was[1] wattar juttar kardan aweš gōwēnd pas-ez juttar ne kunēd.

83 u-šān ēn-ez a'ōn dāšt ku ke abar hān 2 ciš ēstēd kas nēst ke-š abāyēd ō ēwag ī didīgar ēdōn bawēd ku-š[1] ne tawān dānistan ku ce'ōn weh ud frārōn-tar. ce az[2] ēn 2 ēwēnag ēwag bawēd, ayāb xwad pad xrad ī [*K190r*] xwēš ō dānišn rasēd ayāb-eš dānāg hān aweš rasēd ī az-eš āgāh bawēd.

84 u-šān ēn-ez a'ōn dāšt ku *ke[1] ērbadestān-ē frāz kunēd[2] [*M490*] u-š abar tuxšāg bawēd ud be gīrēd[3] abē-gumānīh ī pad dēn ī yazdān ēg-eš tawān ruwān[4] buxtan.

85 u-šān ēn-ez a'ōn dāšt ku abar bōzišn ī ruwān pad hangerdīg-tom ciš ēn ku a'ōn[1] kunēd ku yazd-yašt bawēd ne dēw.

86 u-šān ēn-ez a'ōn dāšt ku ke zan ī *anabāy (?)[1] gāyēd pad tōhm[2] wanē kardan ēraxt ēstēd.

82a [1]MSS MN (= [ZN]H) [2]B *frārōn* [3]*tan ī*: B om. [4]B om. [5]K *rāy* [6]B om. [7]B + *pad-eš* [8]K + *ka kāmēd* [9]*pas ī*: B AXLyw
82b [1]B om.
83 [1]B *ku* [2]B om.
84 [1]K ZNH, B om. [2]or: *gīrēd* [3]or: *kunēd* [4]B om.
85 [1]B om.
86 [1]K 'nw'p', B 'nw'p'd [2]MSS twm (possibly for *tam* "dark")

82a

They held this too: There were some people who asked: "Which spirit is that which carries a man from righteousness to sinfulness and from sinfulness to righteousness?" The priests said: "*Ragīh* (?)".[1] The righteous asked: "What is *ragīh* in the body of people? Is it the head, eye or ear?" The priests said: "*Ragīh* is a thing in the body of men". The righteous did not know what *ragīh* was, and then there came wise men who said: "*Ragīh* was made in every man, for *ragīh* is that which both Ohrmazd and Ahreman call, when it wills it goes after Ohrmazd the Lord, but when it wills (otherwise) it goes after Ahreman".[2]

82b

They said concerning one who keeps the (right) measure of the material world:[1] A man who does not do differently that which he does not desire to do differently, even when he is being told through much good and much bad to do it differently.

83

They held this too: Of the people who possess these two things there is no man who has recourse to the one thing and who is unable to know with regard to the other thing which one is better and more righteous. For it is one of these two manners: either he comes by himself, through his own knowledge, to wisdom, or a wise man comes to him from whom he acquires knowledge.[1]

84

They held this too: Whoever attends a house of learning and is diligent with regard to it, and who learns (to know) the certitude with regard to the religion of the gods, he can save his soul.

85

They held this too: This is the word in the most succinct form concerning the salvation of the soul: Act in such a manner as to be worshippers of the gods, not of the demons.

86

They held this too: A man who unites with an improper (?)[1] woman is condemned for having wasted his seed.

87 u-šān ēn-ez a'ōn dāšt ku mardomān hušyār bawišn ku tā-šān bēš abar pādexšāy ne bawēd ce ke bēš pad tan pādexšāy[1] bawēd ēg akōman andar ō tan nišīnēd ud ce'ōn akōman andar ō tan nišīnēd[2] ēg wahman az tan be šawēd ud ce'ōn wahman az tan be šawēd[3] ēg harw ciš pad akōman wēnēd ud akōman harw ciš hān ī wattar nimāyēd.[4] ud ke akōman parwānag[5] ēg-eš rāh [*K190v*] ō dušaxw ud ke ō dušaxw šawēd ast ī abāz āyēd ud ast ī abāz ne āyēd.

88 [*S vol. XI*] u-šān ēn-ez [*B382*] a'ōn dāšt ku gētīg amahraspandān pahrēz ī mahist ēn ka-šān[1] hān kas xwarēd ud dārēd ī pad hān ī xwarēd ud dārēd arzānīg.

89 u-šān ēn-ez a'ōn dāšt ku mardomān kāmag tan ud abārīg ciš ī gētīg ī aweš rasēd. ud ka ō kāmag ī[1] tan ne sāzēd[2] pad ruwān sūdōmand-tar, ēg cārag ēn abēr-tar *ku[3] a'ōn nimāyēd ku im-rōz[4] ne be fradāg kunēm, ud pas rōz ī didīgar ud az hān frāz hān ciš pad ēmēd[5] [*M491*] frāz ō pēš spōzēd. ud ke a'ōn jahēd ku-š tawān rōz rōz pad hān ēwēnag spuxtan ud ne kardan ēg hān mardom ka az ēn gēhān be šawēd dēwān ud druzān abēr tund ud duš-rām bawēd ud ēn drāyēnd ku-š kirrōgīhā-z[6] kard ka amāh ciš pad-eš ne tawān būd kardan.

90 u-šān ēn-ez[1] a'ōn [*K191r*] dāšt ku mehīh az was ud az ēd-ez paydāg ku ēdōn ka andar gēhān asp ud gāw ud mēš ud buz ud abārīg sardag[2] ī gōspandān harw ce gušn meh mādag bar ī weh dahēd.[3] ud ce'ōn zarrēn ud sīmēn ud abārīg ayōxšustīg jāmag harw ce pāk-tar ud an-āhōg-tar ēg-eš wāng xwaš-tar, a'ōn mardom-ez ke[4] pākīzag-tar andar xīr ī yazdān ud an-āhōg-tar pad xwēš-tan ud awe ī keh weh dānēd dāštan ēg-eš srōš[5] wāng ī pahlom barēd ud pad mehīh arzānīg-tar bawēd.[6]

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87 [1]B *mehmān* [2]K *nišast*; B + *ce'ōn* [3]*ud ce'ōn wahman az tan be šawēd*: B om. [4]B om. [5]B plc'nk

88 [1]B + *āyēd*

89 [1]B + LA [2]B s'tyt [3]MSS AMT [4]K, here and in the following occurrences of *rōz* in this passage, spells the word like ZNH [5]B *ēmēdag* [6]B *kirrōgīhā*

90 [1]K *ēn* [2]K slytk', B sl'tk' [3]K + *dahēd* [4]B om. [5]B om. [6]B om.

87

They held this too: People ought to take heed that distress should not become master over them. For a man in whose body distress becomes master, Akōman settles in his body. When Akōman settles in the body, Wahman departs from it. When Wahman departs from the body, he sees everything through Akōman, and Akōman shows him everything that is evil. The way of a man whose guide[1] is Akōman leads to hell; of those who go to hell some return and others do not.

88

They held this too: The greatest service towards the material *amahraspands*[1] is when they are consumed and possessed by a person who is worthy of that which he consumes and possesses.

89

They held this too: The desire of men is the body and the other material things that accrue to it.[1] As it is of more benefit to the soul not to fulfil the desire of the body, this is the best stratagem: he should pretend (as follows:) "I shall do it not to-day but tomorrow", and then (postpone it) to the next day, and from then on put that thing off through hope. When it happens in such a manner to a man that he can put it off in this way day by day and not do it, when that man departs from this world the demons and the devils are extremely angry and dejected and shriek: "He acted skilfully indeed when we were not able to do anything to him".

90

They held this too: Greatness is manifest from many (things), and from this too: in the same way as in the world among horses, cows, sheep, goats and the other kinds of cattle, the bigger their male, the better offspring is given by their females; and in the same way as with vessels of gold, silver and other metals, the purer and the more faultless they are, the better their sound, so also with a man who is purer in the things of the gods and more faultless in himself, and who knows how to care best for the small ones, Srōš produces for him the best sound[1] and he is most worthy of greatness.

91 u-šān ēn-ez a'ōn dāšt ku 5 ēn ciš[1] ī abēr nēwag ēn-ez ēdon: rādīh ud rāstīh ud mardābagīh[2] ud gōwāgīh ud frazānagīh.
rādīh ēd bawēd ke tan be ō[3] yazdān dahēd ēwāz[4] ruwān[5] dōšārm ud dēn rāy.
rāstīh ēd bawēd ke harw ī gōwēd hān gōwēd ī abāyēd guftan ud a'ōn pad nigerišn gōwēd ce'ōn ka-š yazd ud amahraspand wēnāftāg[6] pēš abāz [*B383*] ēstēnd.[7]
mardābagīh[8] [*K191v*] ēd bawēd āstawānīh, ud āstawānīh dēn pad tan ī xwēš mehmān kardan ud druz az tan ī xwēš staw kardan.
gōwāgīh ēd bawēd ke awe kas rāy [*M492*] jādag-gōwīh[9] kunēd ī ka-š hān ne jādag-gōw kas-ez jādag-gōw[10] nēst, ud hān kas ruwān ī xwēš rāy jādag-gōwīh kardan.
frazānagīh ēd bawēd ke ciš hān bun kunēd ī ō sar dānēd āwurdan.

92 u-šān ēn-ez a'ōn dāšt ku ke pad ēn 3 paywand pad ēwag wināhgār druwand bawēd, ēwag paywand ī gēhān ud ēwag paywand ī dēn ud ēwag paywand ī fraškerd. paywand ī gēhān ēd bawēd hayyārōmandīh ud wišād-darīh ī ēwag abāg ō did paywandēd. paywand ī dēn ēd bawēd ke dastwar ī frārōn pad zamān[1] kunēd ud az dastwar be[2] ne wardēd. paywand ī fraškerd ēd bawēd ke zan pad zamān kunēd ud frazand xwāhēd ud paywand rāyēnēd.

93 u-šān ēn-ez a'ōn dāšt ku zan ke ēn and daxšag [pad-eš] ast nārīg [*K192r*] bawēd. šōy-wirāyīh ud sūr-wirāyīh ud dar[1]-pānagīh ud xwēš-[wasta]rīh[2] ud tan ī xwēš ud gyāg[3] pāk dāštan. ud ke ēn and daxšag pad-eš bawēd jeh[4] bawēd: jādūgīh ayāb zamanīh (?) ayāb uzdēs-parastīh ayāb dušram-gōwišnīh ayāb rōspīgīh ayāb jud-wastarīh ud tan ī xwēš[5] ud gyāg pāk ne dāštan.

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91 [1] *ēn ciš*: K ZNH ZNH [2] B mlc'pwkyx, K mlt'pwkyx [3] B om. [4] B 'dwp' [5] B om. [6] B wynd'k W 'p' yn'pd'k [7] B *ēstēd* [8] B mlc'pwkyx; K mlt'pwkyx [9] B y'tgwbyx [10] B y'tgwbyx
92 [1] B xmyn' (?) [2] B om.
93 [1] B BRA [2] MSS NPŠHlyx (or pšmwlyx). The emendation is based on a contrast with *jud-wistarīh* further in the text. [3] B + pyt'k [4] MSS have superlinear gloss in Pazand: K *jah*, B *jih* [5] *ī xwēš*: B om.

91

They held this too: These five things are very good, namely: generosity, truthfulness, manly virtue,[1] eloquence, and sagacity.
Generosity is this: a man who surrenders himself to the gods solely for the sake of religion and love of the soul.[2] Truthfulness is this: a man who only says that which is necessary, and who speaks with such circumspection[3] as if the gods and the *amahraspands* visibly stop in front of him.
Manly virtue is this: confession of faith. Confession of faith means to accommodate religion in one's body and to vanquish the demons from it.
Eloquence is this: a man who intercedes on behalf of that person for whom there would be no intercessor but for him; (it means) to intercede for the sake of one's own soul.[4]
Sagacity is this: a man who begins a thing that he knows how to complete.

92

They held this too: A man who is a trespasser with regard to one of these three relationships is wicked. One, the relationship of the world; one, the relationship of religion; and one, the relationship of the Renovation. The relationship of the world is this: being helpful and keeping one's door open; these things form relationships among people. The relationship of religion is this: a man who adopts a righteous authority[1] in time, and does not deviate from the authority. The relationship of the Renovation is this: a man who takes a wife in time, who seeks children and who provides (for himself) a family.

93

They held this too:[1] A woman in whom these several marks are found is a (proper) female: adorning the husband, adorning the table, guarding the gate (of the house), dressing (as appropriate to) herself,[2] keeping her body and place in cleanliness. A woman in whom these several marks are found is a whore: sorcery, divination (?),[3] idol-worship, gloomy talk,[4] prostitution, dressing strangely, not keeping her body and place in cleanliness.

94 u-šān ēn-ez[1] a'ōn dāšt ku ke may sēr xwarēd ud ēn and daxšag pad-eš bawēd ahlāyīh ast. ka rād-tar ud wahman-menišn-tar ud bawandag-menišn-tar[2] ud dānāg-gōwišn-tar bawēd.

95 [*M493*] u-šān ēn-ez [*B384*] a'ōn dāšt ku ast hān kirbag ī ke hān kirbag pad-eš mehmān ēg hān kirbag ī xwad kunēd ud hān ī andar gēhān kunēnd hāmōyēn xwēš bawēd. ud hān kirbag ēn[1] ham-pursagīh ī wehān ce az[2] ham-pursagīh ī wehān mard[3] yazd[4] šnāsēd ud dēw-ez be šnāsēd. ud ka-š yazd be šnāxt hēnd hagrez az yazd be ne wardēd ud ka-š dēw be šnāxt [*K192v*] hēnd az pas ī dēwān ne bawēd.

96 u-šān ēn-ez a'ōn dāšt ku ce duzd kunēd warz-ē ēn weh *ka[1] pad xēm [ī] yazdān andar gēhān be menēd.

97 u-šān ēn-ez a'ōn dāšt ku šnāyišn ī tan ī wehān rāmišn ud niyāyišn ī yazdān. mardomān abēr tuxšāg bawišn ku tā[1] ēdar-ez abēzag be bawēm ce ka[2] amāh pad gētīg ēdōn be bawēm ku yazdān abar tan ī amāh ō gētīg āyēnd pas tan-ez ī amāh rāmišn bawēd.

98 u-šān ēn-ez a'ōn dāšt ku ērbadestān kardan be ne hilišn, ce ka was sāl ērbadestān abar ēn wāzag-ē[1] kunēd ku pad yazdān abē-gumān bawēd ku yazd hēnd ud dēw ne hēnd ēg-ez ohrmazd ī xwadāy puhl ne zanēd.

99 u-šān ēn-ez a'ōn dāšt ku abar ēn 3 ciš abēr tuxšāg bawišn abar rāstīh ud paymān ud wizīdārīh. ud az ēn 3 ciš abēr be wardišn az drōzanīh ud a-wizīdārīh ud a-paymānīh.

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94 [1]B *ēn* [2]B *menišnīh-tar*
95 [1]B + *pad* [2]K om. [3]B om. [4]B yštn
96 [1]MSS *ke*
97 [1]B om. [2]B *ke*
98 [1]B + w'c
99 [1]K repeats the figure (first time apparently crossed out)

94

They held this too:[1] A man who drinks himself full of wine and who has these several marks in him, has righteousness: if he is more generous, more peaceful, more humble, with wiser talk.

95

They held this too: There is a certain good deed which, when a man accommodates it within himself, the good deeds which that man himself performs and those that are being done in the world, all become his own.[1] That good deed is this: consultation of good people; for from the consultation of good people a man comes to know the gods as well as the demons. Once he has come to know the gods he will never turn away from them, and having come to know the demons he will not follow them.

96

They held this too: Whatever a thief does, this one action is good: when he contemplates the character of the gods in the world. (?)[1]

97

They held this too: The satisfaction[1] of the body of good people is joy and worship to the gods. People should make great effort so that we should be pure here too, for when we are in the material world in such a manner that the gods come to the material world upon our bodies, then there will be joy to our bodies too.

98

They held this too: Do not neglect to attend the *ērbadestān*. For when a man attends the *ērbadestān* for many years with this one knowledge, that he is certain with regard to the gods that they exist while the demons do not, Ohrmazd the Lord does not bring punishment upon him.

99

They held this too: Be very diligent with regard to these three things: Truth, the Measure, and Discernment.[1] Turn away strongly from these three things: lie, lack of discernment and lack of measure.

100 [*M494*] u-šān ēn-ez a'ōn dāšt [*K193r*] ku pad[1] a-cār ud ne wizīrēd ast ke rāy wināh kunišn. wināh ī pad a-cār ud ne wizīrēd kunišn dānistan abāyēd ku kadām, ce ēn ce[2] a-cār[3] ud ne wizīred ke weh-sazag (?)[4] ī wuzurgīh ud kāmag-rawāgīh[5] [*B385*] ī pad xīr ī gētīg ne rasēd ayāb rasēd ud az-eš ābār bawēd u-š ane-z[6] was anāgīh pad gētīg rasēd. ud a-cār ud ne wizīrēd ciš hān bawēd ī ka juttar ne kunihēd[7] ēg-eš ēn bīm az-eš ku az tan ī xwēš zīndag ud drust dāštan ne tawān. ud wināh ī pad a-cār ud ne wizīrēd kunišn hān ī ne anābuhragān. *ēnyā[8] wināh ī anābuhragānīh pad-ez a-cār ud ne wizīrēd ne kunišn.

101 u-šān ēn-ez a'ōn dāšt ku kāmag frārōn be kunišn ud pas gōwišn-ez ud kunišn-ez šāyēd abāg kāmag frārōn dārišn. ud ke a'ōn kunēd ka-š jahēd[1] ēn farroxīh ku pad-ez gōwišn ud kunišn ciš ī juttar pēšār (?) ne bawēd ēg pad ahlaw dārišn. ud ka-š a'ōn jahēd ku ciš ī juttar pēšār (?) bawēd [*K193v*] ēg-eš pad padīd bawišn ud pas-ez yazd awe mard ī pad hān ēwēnag pad āmār ī mēnōgān pad dēwān ne[2] hilēnd, be ēn gōwēnd ku amāh xwēš, ce hān mēnōg amāh dād, ēg-eš amāh mēnīd ud burzīd hēm, ud wināh awe druz kard ī tō dād. u-š pad hān cim ud bōzišn be ō xwēš nayēnd.

102 u-šān ēn-ez a'ōn dāšt ku mēnōg warrawišnīh was-ēwēnag [*M495*] ud ēn-ez mēnōg warrawišnīh bawēd[1] ke mēnōg pad ēd-ez warrawēnd ku-šān nēwagīh ī gētīg be ō mardomān dādan tawān u-šān nēwagīh ī gētīg az-eš xwāhēnd.

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100 [1]B om. [2]*ce ēn ce*: B MND'M [3]B *abārōn* [4]B wyxstk' [5]K k'mklwb'yx [6]B *ane xīr* [7]B *kunēd* [8]MSS ADYNš

101 [1]B yxyyn' [2]B + *dēwān ne*

102 [1]K *būd*

100

They held this too:[1] In a state of no choice and no escape there are people for whom it is necessary to commit a sin. It is necessary to know which is the sin which it is necessary to commit in a state of no choice and no escape. For that to which "no choice and no escape" (applies) is a respectable (?) man who has not attained greatness and the fulfillment of his desire in matters of the material world, or who has attained it but it was lost to him, and to whom much other evil has come in the material world. A thing of no choice and no escape is such that when a perverse action[2] is not done this fear results thereof, that he would not be able to keep his body alive and healthy. Only sin which is not unatonable should be done as a sin of no choice and no escape. One[3] ought not to commit an unatonable sin even in a state of no choice and no escape.

101

They held this too: One should make one's desire righteous; it is then possible to keep one's speech and action righteous together with one's desire. A man who does so, when this happy occasion arises to him, that a perverse action is not performed[1] either by speech or by deed, is to be regarded as righteous. When it so happens that a perverse thing is performed, he ought to be repentant of it. Then, in the trial of the spirits, the gods would not abandon a man such as this to the demons,[2] but would say: "(He is) our own, for that spirit was created by us: then he thought of us and praised us; (but) the sin was committed by that demon which you created". By that argument and excuse they will lead him to their own.

102

They held this too: Faith in the spirits is of many kinds. This too is faith in the spirits: People who believe that[1] the spirits are capable of giving the goodness of this world to men, and who seek the goodness of this world from the spirits.

103 u-šān ēn-ez a'ōn dāšt ku tan ī mardomān mādiyān ciš gōhr ud pas abārīg abzār. ud abzār pad ēd kār andar abāyēd-ez tā[1] gōhr paydāg kunēnd ud be ō kār āwarēnd.

104 u-šān ēn-ez a'ōn dāšt ku ciš nēst ī dušwār-tar šāyēd šnāxtan ku gōhr ī mardomān ku nēwag ayāb wad, [*B386*] ce was hān mardom ke gōhr a'ōn wināhīd [*end of K193v; fol. 194 lost*] ud wišuft ēstēd *ku[1] pad-ez abēr abēr kōdag dādestān abzār ud frahang was andar abāyēd tā ō paydāgīh šāyēd āwurdan ku nēwag ayāb wad. ud hān ī was[-abzār] hān xwār uzmūdan ud dānistan.

105 u-šān ēn-ez a'ōn dāšt ku gōhr ī mardomān ciš-ē ēn abēr-tar šayēd šnāxtan ku ka frahang abar barihēd ud pad ciš ī frārōn āšnāg kunihēd ud wābarīgānīh dahihēd kirbag kunēd ayāb wināh ud ka *be[1] uzmūd ēg gōhr paydāg bawēd.

106 u-šān ēn-ez a'ōn dāšt ku mard ka pad dēn ī yazdān ēstēd ēg-eš yazd ranzagīh ī andar ēn gēhān wēnēd *hān-ez[1] ī be ō ranz āmad pad pāy ud warzišnīh ī pad dast abar dādīhā zīwēd, ud *an-āsānīh[2] gursagīh-ez ud tišnīh ud andōh ud wīmārīh ī aweš rasēd pad āmār ī mēnōgān pad-ez-eš barēnd ud dārēnd.

107 [*M496*] u-šān ēn-ez a'ōn dāšt ku wehīh ī wehān awe abāyēd ke wehīh pādāšn kunēd. gētīg wehīh hān ī az weh kāmag.

108 u-šān ēn-ez a'ōn dāšt ku mardomān *3[1] ciš ī abēr nēwag ēn-ez ēdōn: hōm xwārišnīh ud may xwārišnīh ud *kōstag[2] barišnīh. hōm xwārišnīh ēd ka abar ox[3] ēstēd, ud may xwārišnīh ēd ka abar āštīh ēstēd, ud kōstag barišnīh ēd ka az wattarān jud bawēd.

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104 [1]MSS *ke*
105 [1]MS *pad*
106 [1]MS 'Dc [2]MS xw'dšnyx
108 [1]MS 4 [2]MS *kōst* [3]The reading *hāwan* is also possible

103

They held this too: The most important thing in the body of men is substance, and after it (come) the other faculties. The faculties are necessary even for this function, to manifest the substance and bring it into action.

104

They held this too: There is nothing which is more difficult to know than the substance of men, whether it is good or bad. For there are many people whose substance has been so much damaged and harmed that even in an extremely small matter much talent and education are necessary before it is possible to bring out whether they are good or bad. (But) it is easy to test and know the one who is of much [ability].

105

They held this too: It is possible best to know the substance of men by this one thing: when education is brought upon a man, and he is made acquainted with righteous things and is given certainty, (to see) whether he does good deeds or sins. Having been tested, his substance is manifest.

106

They held this too: When a man stands in the religion of the gods, the gods notice the pain endured by him in the world – even the fact that he came to pain by foot and that he lives lawfully on the work of his hands; and they carry and keep for him in the Reckoning of the Spirits the discomfort, hunger, thirst, worry and disease which affect him.

107

They held this too: The goodness of the good is required by him who gives reward for goodness. Material goodness is that which comes from good desire.[1]

108

They held this too:[1] People have three things that are very good. These are: drinking *haoma*, drinking wine and wearing the sacred girdle. Drinking *haoma* is this: when a man stands by mind.[2] Drinking wine is this: When he stands by peace. Wearing the sacred girdle is this: when he sets himself apart from the wicked.

109* u-šān ēn-ez a'ōn dāšt ku wehān ast ī pursīd ku parwand[1] ī tan ce ud parwand ī ruwān ce ud parwand ī xwarr ce. pōryōtkēšān guft ku parwand ī tan an-anbāsānīh[2] [*B387*] ud parwand ī ruwān a-wināhīh ud parwand ī xwarr pēš-niyāyišnīh.[3]

110 u-šān ēn-ez a'ōn dāšt ku mardomān and ciš ī pahlom ēn-ez ēdōn: ōbārīh ī wēdwarīh ud ōbārīh ī nang ud ōbārīh ī wizīdārīh [*K195r*] ud kirbag pādāšn az mēnōgān xwāstan ud hāwištīh kardan. ce andar ēn ciš ciš-ē ēn[1] weh hāwištīh kardan, ce harw hān-ez 5 pad hāwištīh kardan šāyēd šnāxtan.

111 u-šān ēn-ez a'ōn dāšt ku ka mard 2 pad wehīh ham-tāg hēnd[1] ud ēwag wēš warrawēd ku hān ī did, az ēd ka āgnēn jud-gōhr hēnd be, ēd be abāyēd nigerīdan ku ce rāy ēdon, ce ka ne nigerēd [*M497*] ēg-eš xīr ī mēnōg pad-eš be kāhēd ēd rāy ce hān ī did kam menēd.

112 u-šān ēn-ez a'ōn dāšt ku gastag mard xwad kunēd, ce agar mard kunišn frārōn, ēg-eš yazd abar rasēnd ud a'ōn dārēnd ce'ōn hān ī pad awe mard[1] nēwag-tar.

113* u-šān ēn-ez a'ōn dāšt ku mardomān 7 ciš ī pahlom, ēn-ez ēdōn: husrawīh ud ahlāyīh ud āzādīh[1] ud xwadāyīh ud pādexšāyīh ud drustīh [*K195v*] ud šnāyišn. husrawīh ēd bawēd ke bāstān dar abar wehān[2] wišād[3] dārēd. ahlāyīh ēd bawēd ke kirbag ruwān rāy kunēd. āzādīh ēd bawēd ke dāšn ō wehān ud arzānīgān kunēd. xwadāyīh ēd bawēd ke tan az wināh kardan abāz dārēd.[4] pādexšāyīh ēd bawēd ke dārišn ī wehān ud a-rōyišn[5] ī wattarān kunēd. drustīh ēd bawēd ke tan ud ruwān az anōdag ud jud-gōhr[6]

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109 *A NPers. version is found in M55, M52; cf. Bthl., *Zendhdschr.*, 171. [1]M55, M52 *parand* [2]M55, M52 *ba-āsānī* [3]M55, M52 *pēš-i mard-i nēk namāz*

110 [1]B om.

111 [1]*ham-tāg hēnd*: divided differently in B

112 [1]B + **nywk'l**

113 *A NPers. version is in M55, M52, cf. Bthl., *Zendhdschr.*, p. 171, No. 9. [1]M55 *āδādī*, M52 *āzādī* [2]B + *šnāyišn* [3]B *šāyēd* [4]*xwadāyīh ēd bawēd. . .abāz dārēd*: B om. [5]*ud a-rōyišn*: K **ww'lwdšn**, which might perhaps be read differently. M55, M52 **p'dhfr'h** (= MP. *pādefrāh*). Cf. also **118**. [6]*tan ud ruwān. . .jud-gōhr*: NPers. version *az tan ruvān-i jud*

109

They held this too: Among the good some asked: "What is the enclosing wall[1] of the body, what is that of the soul, what is that of fortune?" Those who adhere to the original faith said: "The enclosing wall of the body is lack of conflict; that of the soul lack of sin; that of fortune homage (?)"[2]

110

They held this too: To men there are several things that are best. These are: abundance[1] of patience, abundance of shame, abundance of discernment, asking reward for good deeds from the spirits,[2] and being a disciple. Of these matters the best thing is being a disciple, for it is possible to learn even all those five by being a disciple.[3]

111

They held this too: When two men are equal in goodness, and the one believes more than the other, it is necessary for him, except[1] when they are of different substance, to consider for what reason it is thus. For when he does not consider it, that which pertains to the spirit diminishes in him because the other person believes less.

112

They held this too: It is a man himself who does an unpleasant thing[1] (to himself). For if a man's action is righteous the gods come to him and keep him in such a way as is most salutary for that man.

113

They held this too: People have seven things which are best. These are: Good fame, righteousness, nobility, lordship, authority, health and satisfaction.

Good fame is this: a man who always keeps his door open to good people.

Righteousness is this: a man who performs good works for the sake of the soul.

Nobility is this: a man who gives presents to the good and the worthy.

Lordship is this: a man who restrains himself from doing sin.

Authority is this: a man who causes the preservation of the good and the uprooting of the wicked.[1]

judāg ud abāg xwēš ham-gōhr ham dārēd. šnāyišn ēd bawēd[7] ke pad nēwagīh ī mad ēstēd mēnōgān yazdān bawandag menēd[8], u-š yazd šnāyišn ī ne mad [*B388*] ēstēd abar *ōh[9] barēnd ud anāgīh ī abar mad ēstēd az-eš be barēnd u-š bāstān az ox nēwag āyēd.[10]

114* u-šān ēn-ez a'ōn dāšt ku mardomān ciš-ē ēn pahlom: mardom-dōstīh [*K196r*] ud āšt-xwāhīh ud rāstīh ud xwēšāwand-dārīh[1] ud bawandag-menišnīh[2] ud ēr-tanīh[3] ud rādīh ud hu-spāsīh[4] ud ham-pursagīh ud paymānīgīh. dād ī ohrmazd mardom[5]-dōstīh, dād ī wahman āšt-xwāhīh,[6] dād ī ašawahišt rāstīh, dād ī [*M498*] šahrewar xwēšāwand-dārīh,[7] dād ī spandarmad bawandag-menišnīh ud ēr-tanīh,[8] dād ī xurdad rādīh ud hu-spāsīh, dād ī amurdad ham-pursagīh ud paymānīgīh.

115* u-šān ēn-ez a'ōn dāšt ku mardomān[1] and ciš ī abēr nēwag, ēn-ez ēdōn: dēn ud xēm ud xrad ud hunar ud xwarr, u-š ka abzār ī xwēš ne abāg ō ciš-ez[2] mar ne rasēnd.[3] dēn abzār ēd bawēd ke āstawān, ud āstawānīh ēd ke dōst ī hu-xēm ī pāk ī weh-mard[4] pad tan ī xwēš pādexšāy kunēd ud gōwēd ku āhōg ce dānēh *gōw[5] tā wirāyēm, ud ce gōwēd tēz [*K196v*] ud pad-kāmag niyōšēd ud framān-burdār bawēd.[6] xēm abzār[7] ēd[8] bawēd hōg ī frārōn ud abāg

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gauhar [7]K om. [8]*bawandag menēd*: NPers. version *bi-dānad* [9]MSS'L [10]The last phrase is different in NPers. version; v. ibid.

114 *A NPers. version is found in M55, M52; cf. Bthl., *Zendhdschr.*, p. 171 f., Nos. 10-11. Another NPers. version (closer to the Phl.) is in *Pers. Riv. Hormazyar*, I, 487; trsl. Dhabhar, 332 f. (this version begins with *dād ī ohrmazd*). cf. also **E 45 h.** [1]M55 *x^{v}īšān-kāriš* [2]M55 *x^{v}aš-manišnī* [3]M55 *īr-tanī ya'nī adab ast* [4]M55 *va-sipāsdārī*, glossed in M52 by *šukrāna* [5]K **mltm'n** [6]B *āštīh*; PersRiv *āxštī* [7]K **xwwš'wndd'lyx**; M55 *x^{v}īškārī*; PersRiv *x^{v}īšāvand-dārī* [8]*bawandag-menišnīh ud ēr-tanīh*: M55 *x^{v}aš-maniš ēr-tanī*; PersRiv *ēr-manišn banda-manišn*

115 *A NPers. version is in M55, M52; cf. Bthl., *Zendhdschr.*, p. 171, No. 6. Cf. Also **E38a**, where the same text occurs with some variants. [1]B + *ēn* [2]B + *ne* [3]*u-š ka abzār ī xwēš ne abāg. . .ne rasēnd*: NPers. version *avzār-i īn panj čīz ba-yakdīgar na-rasand* [4]B + *ē* [5]MSS **YMRRWN'd** (which can also be interpreted as *gōw tā*, giving a dittography of *tā* in the text) [6]*dēn abzār ēd bawēd. . .framān-burdār bawēd*: For this phrase cf. NPers. version. [7]B om. [8]B *hān* [9]B *kas* [10]*xwēš-kārīh ud tuxšāgīh*:

Health is this: a man who separates his body and soul from aliens and those of different substance,[2] and who associates with those of the same substance as himself.

Satisfaction is this: a man who holds the spiritual gods in reverence for a good thing which has come and the gods bring him satisfaction which has not come to him and take away from him misfortunes which have come to him, and to whom good always comes from the mind.

114

They held this too:[1] This thing is best for men: love of men, desire for peace, truthfulness, support of one's kinsmen, reverence, humility, generosity, gratitude, consultation and keeping the measure.

The law of Ohrmazd is love of men;
the law of Wahman is desire for peace;
the law of Ašawahišt is truthfulness;
the law of Šahrewar is support of one's kinsmen;
the law of Spandarmad is reverence and humility;
the law of Xurdad is generosity and gratitude;
the law of Amurdad is consultation and keeping the measure.

115

They held this too:[1] People have several things which are very good, these are: religion, character, wisdom, virtue and fortune. When they are not accompanied by their instruments, they are of no account.[2]

The instrument of religion is this: a man who has faith. Confession of faith is this: a man who takes a friend of good nature, pure and a good man, to be master over himself, says (to him): "Tell me the faults which you know, so that I may correct them", listens eagerly and willingly to what he says, and obeys him.

The instrument of character is this: righteous habit, associating with good people, learning good from every person and not learning evil from any one.[3]

The instrument of wisdom is this: maintaining good people and being respectful to them.[4]

The instrument of virtue is this: doing one's duty and diligence.

The instrument of fortune is this: truth and keeping one's word.[5]

wehān raftan ud welīh az harw kas griftan ud wattarīh az harw kas-ez[9] ne griftan. xrad abzār ēd bawēd dārišn ud tarsagāhīh ī wehān, hunar abzār ēd bawēd xwēš-kārīh ud tuxšāgīh.[10] xwarr abzār ēd bawēd rāstīh ud humihrīh.[11]

116 u-šān ēn-ez a'ōn dāšt ku mēnōgān yazdān se ciš ī abēr nēwag, ēn-ez ēdōn: dōšārm ud tarsagāhīh ud ēmēdag.

117 u-šān [*B389*] ēn-ez a'ōn dāšt ku mardomān abzār 2 ēn pahlom, xwad weh būdan ud awe ī did weh kardan.

118 u-šān ēn-ez a'ōn dāšt ku mehān ud pādexšāyān 2[1] ciš ī pahlom, ēn-ez ēdōn: dārišn ī wehān ud a-rōyišn[2] ī wattarān kardan.

119 [*M499*] u-šān ēn-ez a'ōn dāšt ku ēwagānag ciš ēn weh, āškārīh[1] ī pad menišn ud gōwišn [*K197r*] ud kunišn ēd rāy ce wināh pad nihān kunihēd ne kirbag.

120 u-šān ēn-ez a'ōn dāšt ku ruwān pad[1] 4 ciš abēr šāyēd buxtan, ēn-ez ēdōn: pad spāsdārīh ud nihādagīh[2] ud waran-waštārīh ud āhōg-ōgārīh.[3]

121 u-šān ēn-ez a'ōn dāšt ku ruwān pad hōg ī frārōn ud xwāstag pad spihr ud hunar pad tuxšāgīh.

122* u-šān ēn-ez a'ōn dāšt ku pad dēn ēn a'ōn uskārd[1] ēwag dōšārm [ī yazdān ud ēwag dōšārm][2] ī dehbadān ud ēwag ēn ke tan andar[3] āmār rāmišn ud az wināh pāk dārēd, ud yazišn ī yazdān pad[4] škōyišn[5] dastwar[6] kunēd.

123 u-šān ēn-ez a'ōn dāšt ku ke[1] māndag garzēd ohrmazd ī xwadāy ud amahraspandān ud dehbadān ud ahlawān ud wehān ke zād[1] ud ke zāyēd āfrīn kunišn ud ahreman ud dēwān ud wattarān nafrīn kunišn.

NPers. version *ba x^v^īškārī-ye x^v^īš mašγūl bāšad* [11] NPers. version *himmat* (?)

118 [1] B *3* [2] cf. note 5 to **113**.

119 [1] B *āškāragīh*

120 [1] B + LBA MN [2] B n'štyx [3] B 'šwk'wk'lyx

122 *A NPers. version is in M55, M52, cf. Bthl., *Zendhdschr.*, p. 171, No. 7. [1] M55, M52 xwšk'rydn *ya'nī mašvarat kardan*; B + 'ywp [2] The enclosed portion has been done into Pahlavi from M52, where alone it occurs. [3] B om. [4] B om. [5] *pad škōyišn*: M55, M52 bškwhš [6] M55, M52 *dastūrān*

123 [1] *ku ke*: K *ke ku*; B + MN [2] *ke zād*: B om.

116

They held this too: The spiritual gods have three things which are very good, these are: love, respect, and hope.[1]

117

They held this too: These two instruments are best for men: to be oneself good and do good to others.

118

They held this too:[1] The great ones and the rulers have two things which are best, these are: to cause the preservation of the good and the uprooting of the wicked.

119

They held this too:[1] For obedience this is the best thing, openness in thinking, speaking and acting, because a sin is done in secret, but not a good deed.

120

They held this too:[1] It is possible to save the soul well by these four things; gratitude, meekness (?),[2] turning away from lust and the removal[3] of faults.

121

They held this too: The soul is (governed) by righteous habit, wealth by sphere and skill by diligence.

122

They held this too: In religion this is considered thus: one, love for the gods; one, love for the chiefs; and one is this, a man who keeps himself joyful in the reckoning[1] and free from sin, and who takes as authority the worship of the gods in awe.[2]

123

They held this too: He who confesses a sin[1] ought to bless Ohrmazd the Lord, the Amahraspands, the chiefs, the righteous and the good ones who have been born and who will be born, and to curse Ahreman, the demons and the evil ones.

124* u-šān ēn-ez a'ōn dāšt ku ohrmazd ī xwadāy pahlom-tom[1] xēm[2] ud dēn dād. ke xēm[3] [*K197v*] nēst awe[4] dēn nēst, ud ke weh[5]-dōstīh[6] nēst awe wehīh[7] nēst, ud ke wehīh rāy wehān[8] dōst awe wehīh[9] ast.

125 u-šān ēn-ez a'ōn dāšt ku [ke] kāmēd [ku] xwarrōmand bawēd xwaršēd gōwizār ēw yazēd. ke kāmēd ku yazišn ī kunēd ō yazdān abēr-tar rasēd dast pāk ēw šōyēd ud xwēš tan ud wastarg pākīzagīhā ēw dārēd. ud ke [*B390*] kāmēd ku [*M500*] *cišī[1] ī az yazdān xwāhēd abēr-tar windēd yazišn ī yazdān gōwizār ēw kunēd. ud ke xwāhēd ku andar[2] anjaman saxwan weh rasēd abastāg ī pad[3] camišn gōwizār ēw gōwēd.

126 u-šān ēn-ez a'ōn dāšt ku ke škeftīh ī mad ēstēd ud hān-ez ke ne mad ēstēd rāy andar yazdān tarsagāh bawēd, hān ke mad ēstēd az-eš bōzēnd ud hān ke ne mad[1] ēstēd fradom aweš ne rasēd.

127* u-šān ēn-ez a'ōn [*K198r*] dāšt ku andar zīndagīh ī mardomān šnāyišn weh ud andar šnāyišn tan-drustīh weh.
didīgar xēm weh ud andar xēm āstawānīh ī abar rāst dēn weh.
sedīgar xrad weh ud andar xrad burdīh ud nihādagīh[1] weh.
cahārom[2] tawānīgīh weh ud andar tawānīgīh hunsandīh ud arzānīgīh weh.
panjom rāmišn weh ud andar[3] rāmišn zan ī kadag-bānūg ī tarsagāh[4] ud šōy-dōst weh.
šašom dōstīh[5] weh ud andar dōstīh[5] ēwagānīh weh.
haftom rādīh ī pad rāstīh weh ud andar rādīh ī pad rāstīh meh-sūd-dahišnīh [weh].[6]
haštom[7] jud-ez az bōzišn ī xwēš ruwān abar[8] bōzišn ī ruwān ī kasān tuxšīdan weh.[9]

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124 *A NPers. version is in M55, M52, cf. Bthl., *Zendhdsch.*, p. 171, No. 5. [1]B *pahlomīh-tom* [2]glossed in M52 *xaṣlat* [3]glossed in M52 *xaṣlat-i nīk* [4]NPers. version *va* [5]B *wehīh* [6]*weh-dōstīh*: NPers. version *bih-dīn-i māzdēsnān dōst* [7]NPers. version *bihdīn* [8]NPers. version *bihdīnān* [9]NPers. version *bihdīn*

125 [1]MSS MHš [2]B + 'wcyn' [3]B om.

126 [1]B mnw

127 *A NPers. version is in M55, M52, cf. Bthl., *Zendhdschr.*, p. 173, No. 19. [1]B nx'pkyx; NPers. version *nihād-i buzurgān* [2]B cx'l'n [3]B MN [4]*kadag-bānūg ī tarsagāh*: B *tarsagāh ī kadag-bānūg*; NPers. version om. *tarsagāh* [5]B dwwstyx (= *drustīh*?) [6]K, B om.; *bih* in NPers. version [7]B + MN [8]B ms [9]*haštom...weh*: NPers. version *pākī-i x^v^īš ruvān*

124

They held this too: Ohrmazd the Lord created the best character and religion. A man who has no character has no religion; a man who has no friendship of the good[1] does not possess goodness. A man who is a friend of the good for the sake of goodness, possesses goodness.

125

They held this too: [He who] wishes to be endowed with fortune, let him worship the sun openly; he who wishes that the worship which he performs should reach the gods best, let him wash his hands clean and keep his body and clothes in cleanliness; he who wishes (to obtain) in the best way the thing which he desires of the gods, let him worship the gods openly; he who desires that his word should come well in the assembly, let him recite the Avesta of Urination[1] openly.

126

They held this too thus: A man who shows reverence towards the gods in connection with a misfortune which has come or with one which has not come, the gods will save him from that which has come, and the one which has not come will not reach him in the first place.

127

They held this too: In the life of man satisfaction is best, and in satisfaction bodily health is best.
Secondly, character is best, and in it the profession of the true religion is best.
Thirdly, wisdom is best, and in it patience and meekness[1] are best.
Fourthly, wealth is best, and in it contentment and worthiness are best.
Fifthly, joy is best, and in it a woman who is a respectful housewife, loved by her husband,[2] is best.
Sixthly, friendship is best, and in it obedience is best.
Seventhly, generosity through truth is best, and in it giving great benefit [is best].
Eighthly, apart from the salvation of one's own soul, it is best to strive for saving other people's souls.

*nohom[10] kirbag kardan ud az wināh pahrēxtan, kirbag meh-dādestānīhā abēr-tar kardan ud az wināh, ud az wināh grāyīdan, wēš pahrēxtan[11] weh. dahom nēwag [*K198v*] frazāmīh weh ud andar nēwag frazāmīh[12] bōzišn ī ruwān az[13] dušaxw weh.

128 u-šān ēn-ez a'ōn dāšt ku ahlamōgīh az-ez zamān abēr [*M501*] be pahrēzišn ud awe-z ī abēr nigerīdār ud dānāg mard wistāxw ne bawišn ku-m[1] ādug hēnd bastan. ce ēn xāk ī a'ōn xurd[2] ud narm[3] hāmōyēn az sag ī saxt ī stabr be[4] [*B391*] kard ēstēd.

129 u-šān ēn-ez a'ōn dāšt ku druz pad kadag[1] ī xwēš xwāhišn ne pad hān ī kārān, ce ke pad hān ī xwēš xwāhēd windēd, ud ka-š kāmēd tawān az kadag be kardan, ud ke pad hān ī kārān xwāhēd ne windēd.

130 u-šān ēn-ez a'ōn dāšt ku druz az hān gyāg be kunišn ī ka az hān gyāg be kard az hamāg ēn gēhān[1] be kard bawēd.[2] ud yazd-ez pad hān gyāg mehmān kunišn hēnd ī ka pad hān gyāg mehmān kard pad hamāg ēn gēhān mehmān [*K199r*] kard hēnd. ud hān gyāg ēd tan ud dūdag ī xwēš.

131 u-šān ēn-ez a'ōn dāšt ku kas gyāg [ī] ēw nay abar ēstēd pad wirāstan. ud ka hān gyāg [ī] ēw nay wirāst ēg-eš hamāg gēhān[1] wirāst bawēd, ud ke hān gyāg [ī] ēw nay ne wirāst ēg-eš ciš-ez gyāg wirāstag nēst. u-šān[2] hān gyāg [ī] ēw nay tan ī xwēš guft.

132 u-šān ēn-ez a'ōn dāšt ku mardomān 4 ciš ī abēr nēwag, ēn-ez ēdōn: nān ī xwēš ud saxwan ī xwēš ud kār ī xwēš ud zan ī xwēš. nān ī xwēš ēd bawēd ke bahr ī xwēš xwarēd ud dārēd, a'ōn xwarēd ud dārēd ce'ōn kār kunēd. saxwan ī xwēš ēd bawēd ke ruwān ī [*M502*] xwēš jādag-gōw. kār ī xwēš ēd bawēd ke abāg druz ī xwēš kōšēd ne abāg druz ī kārān, ce[1] ardīg-

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va-pākī-i ruvān-i kasān x^{v}āstan bih [10] MSS W BYN; NPers. version *nuhum* [11] *kirbag meh-dādestānīhā. . .pahrēxtan*: NPers. version om. [12] *weh ud andar nēwag frazāmīh*: B om. [13] B MNš

128 [1] K **AYK MN** [2] K **xwltn'** [3] K **'LH** [4] B + *be* (at the beginning of the next page)

129 [1] K **krtk'**

130 [1] B om. [2] B om.

131 [1] B om. [2] B +*ēn-ez*

132 [1] B **QDM**

Ninthly, to do good deeds in great accordance with the law, and much to avoid sin and inclination to sin is best.

Tenthly, good completion is best, and in it the salvation of the soul from hell is best.

128

They held this too: With regard to heresy, one should also much beware from (the passage of) time. Even a very careful and wise man should not be confident, (thinking:) 'Are they capable of binding me?' For this dust, which is so small and soft, has all been produced from hard and solid stones.[1]

129

They held this too:[1] One should search for demons in one's own house, not in that of other people. For he who searches in his own house finds, and when he desires, he can drive them out of his house; but he who searches in the houses of other people does not find them.

130

They held this too: One should banish the demons from that place from which, once they are banished, they are banished from the whole of this world. The gods, too, should be made to abide in that place where, once they abide, they abide in the whole of this world. That place is one's self and one's family.

131

They held this too:[1] A person sets forth to repair a one-fathom (?) place. When he has repaired that one-fathom (?) place, he has repaired the whole world. A man who has not repaired that one-fathom (?) place, no place belonging to him is in order. They said: that one-fathom (?) place is one's own body.

132

They held this too:[1] People have four things which are very good, these are: one's bread, one's word, one's work and one's wife. One's bread is this: one who eats and keeps his own share, eating and keeping it in the same way as he does his work. One's word is this: one whose soul is an intercessor. One's work is this: one who fights his own demons, not those

kāmag bawēd ke abāg druz ī kārān kōšēd. [*K199v*] ud zan ī xwēš ēd bawēd ke pad harw ahlāyīh ham-kāmag.

133 u-šān ēn-ez a'ōn dāšt [*B392*] ku ke ēdar abāg wehān anōh abāg yazdān, ud ke ēdar abāg wattarān anōh abāg dēwān. ud ēdar abāg wehān ud wattarān būd[1] ēd būd ī guft ke pad menišn ud gōwišn ud kunišn abāg ham.

134 u-šān ēn-ez a'ōn dāšt ku ohrmazd ī xwadāy harw zīndag mardom pad ēn and ciš[1] andar ō abāyēd pad[2] gung wāng wēnišnīh ud madagīh.

135 u-šān ēn-ez a'ōn dāšt ku ohrmazd ī xwadāy harw dām ēn-ez 2 sūd rāy dād, ēbgad pad-eš absihēnīdan ud gugāhīh ī xwēš rāy.

136 u-šān ēn-ez a'ōn dāšt ku andar harw gāh kāmag ī xwēš be wizīnišn ud abāg hān ciš ī andar šahr pad frārōnīh ud abārōnīh[1] ēwar kard ēstēd be handāzišn ku frārōn-kāmag ayāb abārōn-kāmag [*K200r*] hēm, u-š agar nūn[2] kāmag[3] ī xwēš frārōn ham-gōnag abar ēstišn, ud agar juttar ēg az-eš be wardišn.

137 u-šān ēn-ez a'ōn dāšt ku harw kas xwāhišn xīr ī yazdān, ce harw ke xwāhēd windēd.

138 u-šān ēn-ez a'ōn dāšt ku ēn and[1] ciš [*M503*] abēr nigāh dārišn: mard ī hu-sraw, rōz ī hu-sraw ud kār ī hu-sraw.

139 u-šān ēn-ez a'ōn dāšt ku ahlāyīh daxšag-ē ēn abēr-tar paydāg: husrawīh wēš.

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133 [1] B *bawēd*
134 [1] B MNND'M [2] B + 'w'
136 [1] B *abārōn* [2] *agar nūn*: B XTwk' [3] K 'mk'
138 [1] B + *nigāh*

of other people, for he is a seeker of battle who fights against the demons of other peole.[2] One's wife is this: one who shares his desires in every righteous thing.

133

They held this too: A man who is here with the good will be there with the gods; a man who is here with the wicked will be there with the devils. "He was here with good and wicked people" – there was one who said this: with whomsoever one is (associated) in thought, speech and deed, one is the same (as that person).[1]

134

They held this too: Ohrmazd the Lord requires of every living man these several things; of a deaf person, the sight and memory of sound(?).[1]

135

They held this too: Ohrmazd the Lord created every creature for these two benefits: to destroy the adversary by them, and (for them) to serve as His witnesses.

136

They held this too: A man should at all times distinguish his desire and consider with regard to things which have been ascertained in the world as righteousness or wickedness: "Am I of righteous or of sinful desire?" Now, if his desire is righteous, he should stand by it; if otherwise, he should turn away from it.

137

They held this too: Every person ought to seek the things of the gods, for whoever seeks finds.

138

They held this too: One ought to pay much heed to these several things: a man of good fame, a day of good fame and a work of good fame.

139

They held this too: This one mark of righteousness is most manifest: it has more good fame.

140 u-šān ēn-ez a'ōn dāšt ku harw[1] kas *ke[2] husrawīh wēš gōwēnd ku hān ī[3] pad kunišn [*B393*] wehīh *paydāg[4] az ēd bawēd *ku[5] frārōnīh cand tawān kunēd u-š pad kāmag a'ōn ku-m kāž wēš tawān hēh. ud harw mardom ke[6] dusrawīh[7] wēš gōwēnd ku hān ī pad kunišn wattarīh paydāg az ēd bawēd ku anāgīh cand tawān kunēd u-š pad kāmag a'ōn ku kāž wēš [*K200v*] tawān hēh kardan. pad anjaman ī mēnōgān awe mardom ī pad hān ēwēnag hān nēwagīh[8] ud anāgīh ī-š ne kard[9] kāmag[10] rāy[11] kard[12] hangārēnd ud andar gēhān pad dahān ī mardomān be srāyēnd.

141 u-šān ēn-ez a'ōn dāšt ku pad andarz [ī] ō mardomān ēdōn guft ēstēd ku driyōšīh pahlom ud pad miyān kunēd, u-š saxt abar driyōšīh ī pahlom ciš [ēstēd]. ud ke ne a-cārīh be ēwāz wehīh ud burzišn ī driyōšīh rāy[1] pad driyōšīh *ul[2] ēstēd, awe ahreman abāg[3] māzandagān az gēhān be kard bawēd ud harw kirbag ī andar gēhān pad awe dārišn šawišn ce'ōn rōd ī hamēšag nāw.[4] ēd-ez a'ōn ku pad driyōšīh awe[5] ul tawān ēstādan ke pad[6] ce pad ēn tan andar abāyēd az hān ī[7] xwār-mādag-tar rāmišn wēš ku az hān ī wēš-mādag-tar.[8] ud ke a'ōn kunēd awe pad driyōšīh farrag[9] tawān [*M504*] ēstādan, ud ke juttar kunēd awe az [*End of K200v; next folio lost*] driyōšīh damān(?)[10] be kard bawēd.

142 u-šān ēn-ez a'ōn dāšt ku āzād-mardīh ēd bawēd ke tawān-abzārīh ī gētīg padēxw ud bawandag andar kār ī sūd dārēd ud dānēd *xwardan[1] ud *dādan.[2] tawān-abzār[īh] awe rāy ud kasān ne[3] anāg, be *pad *ce[4] rasēd driyōšān jādag-gōw, u-šān nēwagīh pad-eš kunēd. awe ī driyōš *ōh[5] *burzēd[6] ud a'ōn kunēd ku harw mardom cašmagīh [*B394*] ud xwāstag-tawān[īh] awe rāy *wišād[7] ud pad-xwēš dārēnd ud wistāxw hēnd ku agar-mān anāgīh ud škeftīh aweš rasēd ēg hān cārag xwāhēd be burdan.

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140 [1]K **KAY**; B om. [2]MSS **MN** [3]B + **w'c** [4]MSS *paydāgīh* [5]MSS **AMT** [6]B **MN** [7]B **xwslwbyx** [8]*hān nēwagīh*: K om. [9]B om. [10]K **k'm'k** [11]B **LA** [12]B **KRA**

141 [1]B **LA** [2]MSS **LA** (presumably for **LALA**, as in **E30a**) [3]B om. [4]MSS **n'p'** [5]B **'L** [6]B om. [7]B + **x'k** [8]B **wyšmtgtl** [9]thus MSS; for **frēh?* [10]B **ym'n**

142 [1]B *xwarēd* [2]B *dahēd* 3B **l'd** [4]B **PWMH** (= *dahān*), presumably for **PWN MH** [5]B **'L** [6]B **wwlcyt** [7]B **š't**

140

They held this too: Every person of whom more good fame is spoken than the good which is manifest in his action, that is from this, that he performs righteousness as much as is in his power, and his desire is thus: "Would that I had more power!"

Every person of whom more ill-fame is spoken than the evil which is manifest in his action, that is from this, that he does evil as much as is in his power and his desire is thus: "Would that I had more power to do!" In the assembly of the spirits the good or the evil not done by that man who is in that manner is considered as done according to his desire, and they speak it out in the world through the mouths of men.

141

They held this too: It has been said in the *Andarz* to men.[1] Poverty is best, make provision of it. Stand firm in poverty, which is the best thing. A man who stands in poverty not out of constraint but solely because of the goodness and praise of poverty banishes Ahreman and the demons from the world. Every good deed which may be held in the world by that (man) would proceed like a river which is always navigable (?).[2] And this too is thus: He can stand in poverty who has more joy in the scantest substance which is necessary for the body than in the bulkiest substance. One who acts thus can stand fortunate in poverty, and he who acts differently will be made to issue forth (?)[3] from poverty.

142

They held this too:[1] Nobility is this: One who holds the powerful means of the material world, prosperous and satisfied, for beneficial work, and who knows (how) to consume and to give them. The powerful means are not harmful to that man or to (other) people.[2] In whatever comes about he is an advocate for the poor and does good to them.[3] He praises the poor[4] and acts in such a manner that (his) wealth and riches are open to all men, and that they hold them as their own and are confident: "If evil or misfortune come to us, he will seek a remedy to carry it away."

143 u-šān ēn-ez a'ōn dāšt ku driyōšīh ēd bawēd ke tawān xwāstag ī gētīg rāy tan padēxw ud bawandag, ud ox az-eš āhangīg, menišnīg pad-eš hunsand, ud tund ne andar bawēd, ud andar awe ī cašmag tawānīg ne tar-menišn be a'ōn kunēd ku abāg caśmagīh ud tawānīgīh ī awe driyōšīh ī man pas-ez hān ham ku an hēm.

144 u-šān ēn-ez a'ōn dāšt ku karabīh ēd bawēd ke tawān abzār ī gētīg ī bawandag mad ēstēd a-paymānīhā xwarēd ud dārēd. cašmagīh ud tawānīgīh awe rāy ud kasān anāg, andar awe ī driyōš ud hunsand mardom tar-menišn, u-šān xwār ud sabuk kunēd ud driyōšīh pad anāgīh dārēd. mardomān ēn ēmēd aweš nēst ku agar-mān anāgīh ud škeftīh aweš rasēd ēg hān cārag *xwāhēd[1] be burdan.

145 [*M505*] u-šān ēn-ez a'ōn dāšt ku škōhīh ēd bawēd ke *tawān[1] xwāstag ī gētīg bawandag nēst, pad-eš ana-hunsand, xwēš-tan pad duš-farrag dārēd ud andar awe ī *tawānīg[2] ud cašmag tar-menišn, xwad hamēšag ō *cašmagīh[3] ud tawānīgīh kōšēd.

146 u-šān ēn-ez a'ōn dāšt ku petyārag 4 ast, 2 ī āzād-mardān tawānīgān ud 2 ī driyōšān kam-tawān-xīrān. ka [*K202 bis, r*] hān petyārag *ne[1] hēh āgnēn pad kirbag ham-tāg bawēnd āzād-mardān ud [*B395*] driyōšān. petyārag ī āzād-mardān tawānīgān ēwag driyōšīh ne burzīdan, ud ēwag driyōšān must ne wizārdan. ud hān ī driyōšān ēwag tar-menišnīh [rāy] ne āmōxtan ī mehān pad ciš ī ruwān, ud ēwag gilag-menišnīh.

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144 [1] B *xwāst*
145 [1] B **tww'n'** [2] B *tawānīgīh* [3] B *cašmīh*
146 [1] MSS l'd

143

They held this too:[1] Poverty is this: One whose self is prosperous and satisfied as regards the powerful wealth of the material world, whose mind turns away from it (?), whose thought is content in it, who is not angry concerning it, and who is not contemptuous of a man who is wealthy and opulent, but acts in this manner (thinking): "My poverty is together with the wealth and riches of that man. After all, we are the same, he and I."

144

They held this too:[1] The condition of a *karab* is this: One who, without regard for the measure, consumes and holds the powerful means of the material world which have come (to him) completely. (His) wealth and opulence are harmful to that man and to other people. He is contemptuous of poor and contented people, makes them light and worthless, and regards poverty as harmful. People have not this hope in him, namely: "If evil or misfortune come to us, he will seek a remedy to carry it away."

145

They held this too:[1] The condition of a *škōh* is this: One to whom the powerful wealth of the material world is not sufficient, and who is discontented by that, holds himself as unlucky, is contemptuous of a man who is opulent and wealthy, though he strives constantly himself towards wealth and opulence.

146

They held this too: There are four adversaries, two of the noble wealthy and two of the poor indigent. But for these adversaries they would be both equally virtuous, the noble and the poor. The adversaries of the noble wealthy are: one, not to respect poverty, and one, not to relieve the oppression of the poor. The adversaries of the poor are: one, being too contemptuous to instruct the opulent in matters of the soul, and one, plaintive thought.

147 u-šān ēn-ez a'ōn dāšt ku[1] agar driyōšān ēn ciš-ē be wirāyēnd tar-menišnīh ī andar mehān tawānīgān,[2] ēg pad satō-zem-ē ēwag[3] ō dušaxw ne rasēnd.

148 u-šān ēn-ez a'ōn dāšt ku andar ēn gēhān[1] kas-ez nēst ke xwadāyīh ud xwāstag āzarmīg, hān ī farrox pad frārōnīh ud hān ī duš-farrag harw rāh[2] abāyēd.

149 u-šān ēn-ez a'ōn dāšt ku xīr ī gētīg a-paymān ne ārāyišn, ce gētīg-a-paymān-ārāy mard[1] mēnōg-wišōb[2] bawēd.

150 u-šān ēn-ez a'ōn dāšt ku xīr ī gētīg and ārāyišn cand xīr ī mēnōg ne wišōbēd.

151 [*M506*] u-šān ēn-ez a'ōn dāšt ku xīr ī [*K202 bis, v*] gētīg a'ōn pad āwām kunišn ce'ōn ka dānēh ku 1000 sāl zīwēm ud ce im-rōz ne kunēm ēg-eš[1] fradāg kunēm. ud ciš ī mēnōg a'ōn hamēšag menišnīhā ud tuxšāgīhā kunišn ce'ōn ka dānēh ku ēwag[2] rōz zīwēm ud ce im-rōz ne[3] kunēm ēg-em pas ne tawān kardan.

152 u-šān ēn-ez a'ōn dāšt ku pad xīr ī gētīg wēšīgān wistāxw ud niruzd ne bawišn, ce xīr ī gētīg kas-ez[1] bawandag-tar ne bawēd ku yim[2] ud yim-ez harw rōz ī raft kam būd ud abdom[3] hāmōyēn xīr ī gētīg az-eš ābār, ud abastān ēwāz[4] ō ruwān būd.

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147 [1]MSS + BYN [2]K twb'nyk' [3]B 'xwk
148 [1]B yzd'n [2]K l'd'
149 [1]*ārāy-mard*: B *mard ārāy* [2]*mēnōg-wišōb*: B *wišōb mēnōg* (second word above the line)
151 [1]B om. [2]B om. [3]B om.
152 [1]B + byk [2]B om. [3]B *abdom-ez* [4]B 'ywp

147

They held this too: If the poor set right this one thing, the contempt of wealthy people of high standing, in a century not one of them will go to hell.

148

They held this too: In this world there is no one whose authority and wealth are loved. One who is fortunate should (be loved) through right-eousness, and a person who is unfortunate should (be loved) in any way.

149

They held this too: One should not embellish the things of the material world in excess of the measure. For a man who embellishes the material world in excess of the measure becomes a destroyer of the spiritual world.

150

They held this too: One ought to embellish the things of the material world to such an extent (only) as not to destroy the things of the spiritual world.

151

They held this too: One ought to do the things of the material world in time,[1] in such a way as if one knew: "I shall live a thousand years, and what I do not do to-day I shall do tomorrow." One ought to do the things of the spiritual world in thought and effort constantly in such a way as if one knew: "I shall live one day, and what I do not do to-day I shall not be able to do later."

152

They held this too: One ought not to be overmuch confident or feeble concerning the things of the material world; for the things of the material world have never belonged to any one more completely than to Yima, and even with Yima they diminished with every day that passed; ultimately he lost all the things of the material world, and his sole trust was in the soul.

153 u-šān ēn-ez a'ōn dāšt ku ēn 3 xēm garōdmānīg: ēwag ēn ke ka[1] was-ez[2] [*B396*] *ziyān[3] ud anāgīh az kas dīd ēstēd ēg-ez awe mard[4] dušman ud anāgīh-kāmag [ne][5] bawēd. ēwag ēn ke[6] xwarišn-ē[7] pēš mad ēstēd ud wēš nēst ud frāz ō pēš[8] ēmēd ne dārēd[9] ku-m [wēš] aweš rasēd, [*K203r*] agar-eš mard ke fradom xwarišn nēst aweš rasēd, ēd pihw[10] ce'ōn šāyēd bahr kunēd. ēwag ēn[11] *ka[12] zan-ē ud mard-ē pad wiškar gyāg mad ēstēnd u-šān xwarišn xward sēr hurām ēstēnd u-šān ēwag ō did abēr kāmag bawēd ud ka kāmag be rāyēnēnd ēg-ez kas-ez ne dānēd ud awe[13] mard hān zan ēwāz ruwān rāy ne gāyēd.

154 u-šān ēn-ez a'ōn dāšt ku xēm hān bawēd ke[1] wināh [*M507*] ne kāmēd kardan. xrad hān bawēd[2] ī ka kāmēd ēg-ez ne hilēd. hān-ez[3] xēm[4] bawēd ke hān ī ne dānēd ne[5] gōwēd, ud hān-ez xrad bawēd ī ka ne dānēd ōh pursēd.

155 u-šān ēn-ez a'ōn dāšt ku yazd[1] harw kas-ē pad ciš ī xwēš ēmēd aweš dārēnd be awe ke xrad nēst.

156 u-šān ēn-ez a'ōn dāšt ku ke xwadāyīh ud xwāstag[1] xwāhēd ud aweš rasēd ud andar sūd ud nēwagīh ī mardomān dārēd, hān yazdān andar gēhān [*K203v*] pādexšāy[2] kunēnd. ud ke pad driyōšīh ud hugārīh ul[3] ēstēd ud padeš pad rāmišn, hān yazdān ō gēhān astēnēd.

157 u-šān ēn-ez a'ōn dāšt ku mard ke kēgīh ud karabīh andar nēst ēg cand xwadāy-tom weh.

158 u-šān ēn-ez a'ōn dāšt ku kōdag kirbag wēšīgān ne kunišn ce ke kōdag kirbag wēšīgān kunēd[1] [*B397*] ēg wuzurg kirbag az-eš ābār bawēd.

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153 [1]B om. [2]B *was* [3]MSS **zx'k** [4]B om. [5]supplemented on the basis of **E31g** [6]B *pad* [7]B *xwarišn* [8]B om. [9]B + *ēg-eš* [10]B **ptyxw** [11]B om. [12]MSS *ke* [13]B *hān*
154 [1]B MN [2]B om. [3]B + *ne* [4]B + *hān* [5]K **l'd**
155 [1]B **y'twkyx**
156 [1]B + *ke* [2]B ŠLYT' [3]K + *ul*
158 [1]*ce ke kōdag kirbag wēšīgān kunēd*: B om.

153

They held this too:[1] These three characters belong to paradise.

One is this, a person who has seen much harm and evil from another man, yet does [not] become an enemy and an evil-wisher to that man.

One is this, a person in front of whom there is some food, and no more, and he has no hope for the future, namely, "[more] will come to me", (yet) if a man comes to him who has had no food first, he shares this meal[2] (with him) as is proper.

One is this, when a woman and a man come together in an uninhabited place,[3] and having eaten they are full and merry, and have much desire for each other, and if they fulfilled their desire no one would know, yet solely for the sake of the soul that man does not unite with that woman.

154

They held this too: Character is this, one who does not desire to commit a sin; wisdom is this, when he desires (to commit a sin) yet does not let himself. Even that is character, one who does not say that which he does not know; even that is wisdom, when he asks about that which he does not know.

155

They held this too: All people have hope in the gods in their own matters, except for those who have no wisdom.

156

They held this too: Whoever desires authority and wealth and attains it, keeping them for the benefit and good of men, the gods make him a potentate in the world. Whoever stands in poverty and beneficence,[1] being at peace in it, the gods establish him firmly in the world.

157

They held this too: A man in whom the vices of *kavi* and *karab* are not found, the more authority he has, the better.

158

They held this too: One ought not overmuch to perform petty works of virtue,[1] for whoever performs petty works of virtue overmuch will lose the great work of virtue.

159 u-šān ēn-ez a'ōn dāšt ku ahlamōgīh daxšag ēd ke wuzurg kirbag kōdag ud kōdag kirbag wuzurg uskārēd.

160 u-šān ēn-ez a'ōn dāšt ku kirbag ī kōdag nihumb ī bazag. ce stabr bazag ī kunihēd kōdag kirbag rāy kam paydāg ud ō wirāyišn[1] kam rasēd.

161 u-šān ēn-ez a'ōn dāšt ku was hān kirbag ī a'ōn kōdag ī ka abēr abzār mard-ē be kunēd pad-eš ahlaw [*M508*] ne šāyēd būdan. ud wāzag hān ī a'ōn wuzurg ī ka ēwag mard-ē kunēd ēg pad-eš ahlaw bawēd. [*K204r*] ud *amāh[1] mardomān abēr tuxšāg abāyēd *būdan[2] ku tā-mān kirbag ī wuzurg xwēš bawēd.

162 u-šān ēn-ez a'ōn dāšt ku harw kas ox-ē ast ud ka awe kas ox drust ud abē-wizand ēstēd [ka-z ciš ī wattar (?) gōwēd ud kunēd][1] ēg hān ciš *pad-ez-eš[2] pad miyān. ud ka juttar, ka-z ciš ī abē-rīman[3] ud abēr xūb gōwēd ud kunēd ēg hān ciš wišuft bawēd.[4]

163 u-šān ēn-ez a'ōn dāšt ku dēn ox zardušt, ahlāyīh ox mānθr, ud ērīh ox dehbadīh.

164 u-šān ēn-ez a'ōn dāšt ku harw ciš zreh-ē ast. dānišn zreh xēm ud rōšnīh zreh[1] xwaršēd ud āb zreh vorukaš ud ruwān zreh ox.

165 u-šān ēn-ez a'ōn dāšt ku abēr xwāhišn dōst ī pad dēn. ce dōst ī hamē abāg hān ī pad dēn dōst, ce hān[1] [*B398*] ke pad dēn dōst ēdar ud anōh harw do abāg.

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160 [1] K **wyl'd'n'**
161 [1] MSS **LWTH** [2] MSS *bawēd*
162 [1] Supplemented by analogy to the second part. The phrase *hān ciš* that follows seems to allude to such a portion of the sentence as is supplemented here. [2] K **PWN MND'M**; B om. [3] K **pylymnn'** (*pērāmūn*?) [4] B + *ēg hān*
164 [1] B + *āb zrēh*
165 [1] B om.

159

They held this too: The mark of heresy is this, one who thinks of the great work of virtue as petty and of the petty work of virtue as great.

160

They held this too: A petty work of virtue is a hiding of sin. For a grievous sin which is committed is less manifest on account of the petty work of virtue and one comes less to set it right.

161

They held this too: Many are those works of virtue which are so petty that (even) if a man performs very many of them he is unable to become righteous through them.[1] And (there is) that word which is so great that (even) if a man performs (only) one he becomes righteous through it. We men should be very diligent so that the great works of virtue may become ours.

162

They held this too: Every person has a mind. When the mind of that person is healthy and free from damage[1] [even if the man says or does something bad (?)] that thing is yet available to him. When (the mind is) otherwise, even if the man says or does something very good which is free from defilement, that thing is destroyed.

163

They held this too: The mind of religion is Zoroaster, the mind of righteousness is the sacred word, the mind of Iranian dignity is the position of the ruler.

164

They held this too:[1] Every thing has a sea. The sea of knowledge is character, the sea of light is the sun, the sea of water is Vorukaš and the sea of the soul is mind.

165

They held this too: One should strongly seek a friend in religion. For a friend who is always with one is a friend in religion. For a friend in religion is with one in both (worlds), here and there.

166 u-šān ēn-ez a'ōn dāšt ku harw kas dēn hān ke-š[1] tan[2] pad-eš warrawēd be abspārdan. [*K204v*] be[3] nigerišn andar kāmag ī xwēš ku hān ciš ke tan-abspār pad-eš warrawēd kardan ce. ud dēn cand ciš andar ke tan-abspār pad-eš kunišn. awe kas pad dēn ōstīgān ke pad harw ciš ī tan-abspār pad-eš [*M509*] kunišn ka rasēd tan abspārēd. ud hān and ciš ke tan-abspār pad-eš kunišn wināh ī anābuhragān ne kardan. ēd ke dēn ud zan ud frazand ud ahlawān ērbadān ud abārīg wehān rāy ka rasēd tan abspārēd.

167 u-šān ēn-ez a'ōn dāšt ku pad[1] ēn dēn wāzag-ē abēr mādiyān ēn-ez ēdōn: abē-gumānīh ī pad dēn ī yazdān. abē-gumānīh ī pad dēn ī yazdān ēd ke agar bazag pad bazag be brīnēnd ēg-ez az xīr ī[2] yazdān be ne ēstēnd.

168 u-šān ēn-ez a'ōn dāšt ku ka mard-ē 1000 **mltyn'**[1] be kunēd ud pad-eš abaxš ud pad padīd hēh[2] ud a'ōn gōwēd ku[3] pas-ez ahreman xwēš ne bawēm be a'ōn kunēm ku ohrmazd [*K205r*] xwēš bawēm ēg ahreman kam pad xwēš dārēd ud kam[4] ō xwēš tawān hēh kardan ce'ōn mard-ē wināh ī abēr xwardag pēšār (?) bawēd ud awe wināh rāy az[5] kirbag staw bawēd ud gōwēd ku man nūn kirbag ce ka[6] pas-ez[7] ahreman xwēš hēm.

169 u-šān ēn-ez a'ōn dāšt [*B398*] ku mard-ē hāmōyēn mardom ī andar ēn gēhān pad druwand be xwēš-tan ne pad druwand be pad ahlaw, ud a'ōn dārēd ku ohrmazd xwēš hēm, ēg ahreman kam[1] ō xwēš barēd ce'ōn mard-ē a-cār ud andak wināh ī xwad gōwēd[2] ku an druwand hēm. ce pad gētīg ka was-ez mard pad wattarīh ī mard-ē hamēmār hēnd ēg-ez hagrez wattarīh ī awe kas ēdōn spurrīg ne šāyēd dānistan ce'ōn ka mard-ē [*M510*] xwad wattarīh[3] ī xwēš gōwēd.

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166 [1]B **MNW** [2]B om. [3]K om.
167 [1]B *ke* [2]*az xīr ī*: MSS **MN CBWA (= MNc BRA)**
168 [1]B **mlt'n'** [2]B om. [3]B om. [4]B **kwm** [5]B **ZNH** [6]*ce ka*: B **MNW** [7]B *pas*
169 [1]B om. [2]B *gōwēm* [3]B + *gōwēd*

166

They held this too: To every person religion is that for which he believes (he would) surrender his self. One ought to consider in his desire what that thing is for which he believes (he would) surrender his self, and religion is the several things for which the surrender of self is to be made. That person is steadfast in religion who surrenders himself when a thing comes for which he ought to surrender his self. However, as regards those several things for which the surrender of self ought to be made, one should not commit an unatonable sin. This is (that): one who surrenders his self, when the need arises, for the sake of religion, wife, children, righteous preceptors and other good people.

167

They held this too: In this religion one word has much substance, it is even thus: Being free from doubt concerning the religion of the gods. Being free from doubt concerning the religion of the gods is this: those who, come what may (?),[1] do not turn away from the things of the gods.

168

They held this too:[1] When a man commits a thousand crimes (?), and is contrite and repentant of them, saying: "Even after this I am not in Ahreman's possession; I shall act in such a manner as to be in Ohrmazd's possession" – Ahreman holds him less as his own, and has less power to make him his own, than is the case with a man who is guilty of a very minor sin, and who, on account of that sin, is incapable of doing good deeds, and who says: "That is to me now a good deed, for I am now after this in Ahreman's possession".

169

They held this too: A man whom all the people in this world hold as wicked, and who holds himself to be not wicked but righteous, and who maintains: "I belong to Ohrmazd" – Ahreman carries him less to his own than a man of little sin, committed under compulsion,[1] who himself says: "I am wicked". For in this world even when many people oppose a man's wickedness, it is never possible to know the wickedness of that person as completely as when he himself pronounces his own wickedness.[2]

170 u-šān ēn-ez a'ōn dāšt ku ke pad ziyān ud anāgīh mad ud awe did az yazdān āyāft [*K205v*] xwāstār bawēd ēg mēnōg warrawišnīhā, ēd rāy ce[1] agar-ez kār a-dānīhā ne frārōn ēg-ez yazd warrawēnd ku-šān ciš ī weh ud wattar tawān[2] kardan.

171 u-šān ēn-ez a'ōn dāšt ku ēn andak ud was ud nazdīk ud dūr ud xwār ud dušwār hān ī frazānag weh dānēd.

172 u-šān ēn-ez a'ōn dāšt ku rāh ī ō garōdmān dēn paymān. ud ka ohrmazd hān rāh wirāst, ēg-eš ahreman 2 rāh abāg frāz nihād, ēwag frēhbūd ud ēwag abēbūd, u-š ēn harw rā ō tam wirāst ud az hān wēš ne[1] tawān wirāstan.

173 u-šān ēn-ez a'ōn dāšt ku farrox ō mard ke pad rāh ī šāh rawēd ce *ka-z[1] abēr nihānīhā rawēd[2] ēg-ez pad zamān ō xān rasēd. ud duš-farrag awe mard ke pad rāh ī abē-rāh[3] rawēd, ce cand tuxšāgīhā-tar ēg ō xān dūr-tar. ud rāh ī šāh dēn ud xān wahišt.

174 u-šān ēn-ez a'ōn dāšt [*K206r*] ku ruwān paymān tawān ne tawān. xwāstag [*B400*] paymān wizīristan[1] ne wizīristan.

175 u-šān ēn-ez a'ōn dāšt ku wizīristan ud ne wizīristan ciš kasīhā wardēd. ast ī ne wizīrēd[1] be [*M511*] ka weh-sazag (?) ast (?)[2] ud zarrēn ud asēmēn ud abārīg xwāstag bawandag dārēd. ast ke wizīrēd ka tar gāw ēw-tāg ārzōgē[3] frāz ne šawēd.

176 u-šān ēn-ez a'ōn dāšt ku dēn hāmōyēn wizīristan,[1] ce[2] wizīrēd ka wināh ne kunēnd[3] ud ne wizīrēd be ka kirbag kunēnd.

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170 [1]B om. [2]B + tn'
172 [1]B repeats *ne*
173 [1]MSS *ke-z* [2]B om. [3]MSS 'p'l's
174 [1]K wcyl'stn'
175 [1]K wcylst'; B wcylstn' [2]B 'stk' [3]K 'lck'y
176 [1]B + *ud ne wizīristan* [2]B QDM [3]*ne kunēnd*: B *kunēnd ne*

170

They held this too: A man who, having come into harm and evil, yet desires a boon from the gods, (acts) with faith in the spirits. The reason for this is that although the action (of such people) is unrighteous out of ignorance, they believe the gods to be able to do good and evil.

171

They held this too: The wise man knows well this: little and much, near and far, easy and difficult.

172

They held this too: The road to paradise is the religion, which is the measure. When Ohrmazd paved this road, Ahreman at the same time laid two roads, one excess and one deficiency. He set them each to (the limit of) darkness; from that point on he can set no more.

173

They held this too: Happy is the man who walks on the king's road,[1] for even though he should walk with much gravity (?),[2] he will come to the house on time. Unfortunate is that man who walks on a pathless road, for no matter how much he may exert himself he will still be farther from the house. The king's way is the religion and the house is paradise.

174

They held this too: As regards the soul, to be able with measure is not to be able; as regards possessions, to dispose of them with measure is not to dispose.

175

They held this too: The matter of disposing or not disposing varies according to people. For some people there is no power to dispose unless they are respectable (?) and possess a sufficient amount of gold, silver and other property. Some people have the power to dispose even when their desire does not go beyond one head of cattle.

176

They held this too: There is power of disposition (only) over the whole of religion. There is power of disposition when people do not commit sins, and there is no power of disposition unless they perform good works.

177 u-šān ēn-ez a'ōn dāšt ku pad-ez xwāstag kardan ciš-ē ēn weh ke[1] tuxšāg hugār[2] ud hunsand bawēd.

178 u-šān ēn-ez a'ōn dāšt ku mardom 4 ēwēnag hēnd 2 uzmāyišn[1] ud 2 ne uzmāyišn. hān 2 ēwēnag ī uzmāyišn ēwag hān ī abāg wehān weh ud ēwag hān ī abāg wattarān wattar. ce šāyēd ud bawēd *ku[2] [*K206v*] hān ke abāg wehān būd ēstēd ka ō wattarān[3] [rasēd] wattar, ud hān ke abāg wattarān būd ēstēd ka ō wehān rasēd [weh]. ud 2 ēwēnag ī ne uzmāyišn ēwag hān ī abāg wehān būd ud pas-ez wattar ud ēwag hān ī abāg wattarān būd ud pas-ez[4] weh.

179 u-šān ēn-ez a'ōn dāšt ku mardom ciš ī abēr nēwag hōg ī frārōn, ce hōg xēm be bawēd ud xēm dēn bawēd.

180 u-šān ēn-ez a'ōn dāšt ku mard hān farrox-tar ke ēn xīr ī gētīg ī ēdōn frasāwand andar ō hān ī a-frasāwand gumēzēd ku ka az gētīg sazēd pad mēnōg bawēd.

181 u-šān ēn-ez a'ōn [*B401*] dāšt ku pad dēn wāzag 4 ī [*M512*] abēr mādiyān, ēn-ez ēdōn: hān ī wināhgār pad wināh ne awwēnīdan, ud hān ī *druz[1]-dādestān mard xwadāyīh ud xwāstag rāy ne burzīdan, ud kirbag-pādāšn az mēnōgān xwāstan, ud hāwištīh kardan. mādagwar [*K207r*] hāwištīh kardan, ce hān-ez harw pad hāwištīh kardan be šnāsihēd.

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177 [1]B om. [2]or *hu-dār*?
178 *An Arabic version is found in Misk. 75.10-15. [1]*2 uzmāyišn*: B repeats [2]MSS *ka* [3]B *wattar* [4]B *pas*
181 [1]MSS **dlwndc**, but cf. *druz-* in **14, 182.**

177

They held this too: As regards the production of property,[1] too, this one thing is best: a man who is diligent, beneficent (?) and content.

178

They held this too:[1] People are of four kinds: two should be tested and two need not be tested. The two kinds which should be tested are: one, a man who, being with the good, is good, and one, a man who, being with the wicked, is wicked. For it is possible and it occurs that the man who has been with the good will become wicked when he associates with wicked people, and the one who has been with the wicked will become good when he associates with good people. The two kinds which need not be tested are: one, a man who has been with good people and is still bad; and one, a man who has been with wicked people and is still good.

179

They held this too: To people the thing which is exceedingly good is righteous habit. For a habit becomes character, and character becomes religion.

180

They held this too: That man is most fortunate who mixes this thing of the material world, which is transient, with that which is intransient, so that when he passes away from the material world he may become of the spiritual world.

181

They held this too: In religion there are four sayings which are of much substance. These are: Not to reproach a sinner for a sin;[1] not to praise a deceitful man for the sake of authority and wealth;[2] to seek the reward of good deeds from the spirits;[3] and to be a disciple. The most important is to be a disciple, for all those too become known through being a disciple.[4]

182 u-šān ēn-ez a'ōn dāšt ku ēn 3 wāzag [ī] ōstag[1] (?) wēš abāyēd ku hāmōyēn abastāg ud zand: ēwag hān ī wināhgār pad wināh [ne][2] awwēnīdan, ud ēwag hān ī druz-dādestān mard xwadāyīh ud xwāstag rāy ne burzīdan, ud ēwag kirbag-pādāšn az mēnōgān xwāstan ne az gētīg.

183 u-šān ēn-ez a'ōn[1] dāšt ku ke wāzag ī ne dānēd rāy[2] gōwēd[3] ku dānēm, ēg awe wāzag gōhrīg rāy 1000 wāzag ī dānēd az-eš be šawēd.

184 u-šān ēn-ez a'ōn dāšt ku hān ke nēst agar dānēd ku ne hēm hēh.

185 u-šān ēn-ez a'ōn dāšt ku arzānīg bawišn, ce farrox hān ī arzānīg, ēnyā (?) dēn dānēd ku ciš ku ud ō ke barišn. ce harw 2 dēn xwēš hēnd, mēnōg ud gētīg, ud weh-ox-tar-ez bawēd ka ciš ō arzānīgān [*K207v*] dahēd[1] az spanāgīh ud dānāgīh[2] ud šādīh ud ābādīh ud padēxw ī pad dēn.

186 u-šān ēn-ez a'ōn dāšt ku andar tan-ē xēm wēš ku harw zāz ī pad kōf ud dašt. andar-ez hān tan ēg hān xēm [*M513*] ī ka awe xēm pēšobāy kunēd ēg hāmōyēn xēm be ō[1] frārōnīh wardēd.

187 u-šān ēn-ez a'ōn dāšt ku mardomān rāy dar wišād dārišn ce ke[1] mardomān dar wišād ne dārēd ēg-eš mardom ō xānag [*B402*] ne rasēnd, ud ke mardom ō xānag ne rasēnd ēg-eš yazdān[2] *rasišn[3] ō xānag nēst, ud ke yazdān *rasišn[4] ō xānag nēst ēg-eš xwarr ne bawēd. ce mardom az pas ī nān hēnd ud yazdān az pas ī mardom hēnd ud xwarr az pas ī yazd ast.

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182 [1]B **xw'stk'** [2]for the addition of *[ne]* cf. **14, 181**.
183 [1]B repeats [2]B **LA** [3]B *gōwēm*
185 [1]B om. [2]B *dānāg*
186 [1]B om.
187 [1]B **MN** [2]B repeats [3]MSS *dārišn* [4]MSS **YXMTWNd 'n'**

182

They held this too: There is more need for these three firm (?)[1] words than for the whole of the Avesta and Zand: one, [not] to reproach a sinner for his sin:[2] one, not to praise a deceitful man for the sake of authority and wealth;[3] and one, to seek the reward of good deeds from the spirits, not from the material world.[4]

183

They held this too:[1] A man who says of a thing which he does not know: "I know (it)", in exchange for that saying there will depart from him a thousand things which he does know.

184

They held this too:[1] If that which is not, knew: "I am not", it would exist.

185

They held this too: It is necessary to be worthy, for a worthy man is happy. Besides (?), he knows the religion, (namely), where a thing is and to whom one ought to bring it. For both religions are his, the spiritual one and the material one, and he becomes possessed of better mind when he gives to worthy people something of the bounty, knowledge, joy, prosperity and abundance which are in religion.

186

They held this too: In a person there is more character than all the grass[1] which is found on hills and plains. There is also in that person a certain character which, when it takes the lead, turns all character into righteousness.

187

They held this too:[1] It is necessary to keep the door open to people. For when a man does not keep the door open to people, people do not come to his house. When people do not come to someone's house, the gods do not come to his house. When the gods do not come to someone's house, no fortune adheres to him. For people are after bread, gods are after people, and fortune follows the gods.

188 u-šān ēn-ez a'ōn dāšt ku abēr tuxšišn ō ham-rasišnīh ud ham-xwarišnīh ī abāg wehān[1], ce agar dānēh kas ku ce'ōn nēwag ham-rasišnīh [*K208r*] ud ham-xwarišnīh ī abāg wehān[2] ka ciš a'ōn ne mad ēstēd ī ō wehān šāyēd[3] dādan, ēg-ez nān ī xwēš stānēh ud andar ō wehān šawēh ud abāg wehān be xwarēh.

189 u-šān ēn-ez a'ōn dāšt ku rāmišn a'ōn pad niwāzišn[1] dārišn ce'ōn rahīg-ē aburnāyīg ud a'ōn abar tuxšišn ku hagrez rāmišn az tan be ne šawēd. ud ka rāmišn hān ciš xwāhēd ī-š ka ō kāmag sāzēnd wināh, ēg hān ciš ne be ane ciš ī ka kunēnd rāmišn abzāyēd, ud ne wināh kunišn ī pas-ez rāmišn az tan be *hilēd.[2] ce rahīg-ez ī aburnāyīg was hān ka hān ciš xwāhēd ī ka-š ō kāmag sāzēnd wināh ī abēr stabr az-eš bawēd, u-š pad gōhrīg ī hān ciš a'ōn xwār-gōn ciš ce'ōn xurmāg-ē [*M514*] ayāb gōz-ē ayāb ane ciš dahēnd ī pad-eš hunsand ud pad rāmišn bawēd.

190 u-šān ēn-ez a'ōn dāšt [*K208v*] ku mardomān hušyār bawišn tā-šān rāmišn andar tan mehmān bawēd, ce xwāstan ud wizustan[1] ī andar dēn ud kirbag hān rāmišn nām.[2]

191 u-šān ēn-ez a'ōn dāšt ku šnāyišn[1] [*B403*] hān ke bēš az pas nēst.

192 u-šān ēn-ez a'ōn dāšt ku šnāyišn ī yazdān rāmišn[1] ī tan ī wehān.

193 u-šān ēn-ez a'ōn dāšt ku tan andar[1] rāmišn ud dast az wināh abāz dārišn, ce [ke] tan andar rāmišn ēg wahman pad tan mehmān, ce'ōn[2] wahman pad tan mehmān ēg wināh dušwār kardan. ud az bēš abēr pahrēzišn ce ke bēš andar ō tan hilēd ēg-eš akōman andar ō tan šawēd, ud ke akōman andar ō[3] tan šawēd ēg ciš ī frārōn dušwār kardan.

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188 [1]K *weh* [2]*ce agar dānēh kas. . .ham-xwarišnīh ī abāg wehān*: B om. [3]B om.
189 [1]B APš'n [2]MSS *hilišn*
190 [1]MSS wcstn' [2]spelled ŠM; could be read *dām*
191 [1]B + *ī yazdān rāmišn* (presumably by influence of the phrase in 192).
192 [1]B + W GDH (= *ud xwarr*) (presumably by influence of the combination in 193).
193 [1]*tan andar*: B *andar tan* [2]B + *ēg-eš* [3]B om.

188

They held this too: One ought to strive much towards meeting good people and eating with them. For if a person knew how salutary it is to meet good people and to eat with them, if there was nothing available that he could give to the good, he would take his own bread, go to good people and eat with them.

189

They held this too:[1] One ought to keep joy with such fondness[2] as (one keeps) a young boy, and to strive so that joy should never depart from his body. When joy requires a thing from which, when its desire is granted harm (may ensue), (he ought to do) not that thing but another one from which, when it is accomplished, joy increases, and not to do harm as a result of which joy departs from the body. For there are many occasions with young children too when they desire a thing from which, if their desire is granted, very grievous harm would ensue. As a substitute for that thing they are given an edible object, such as a date or a nut or some other thing by which they become content and joyful.

190

They held this too: People ought to take care so that joy may dwell in their body, for desiring and seeking in religion and good deeds – that is the name of joy.

191

They held this too:[1] Satisfaction is that after which there is no distress.

192

They held this too: The satisfaction of the gods is the joy of the body of good people.

193

They held this too:[1] It is necessary to keep one's body in joy and to hold one's hand back from doing harm. For a man whose body is in joy, Wahman dwells in his body, and when Wahman dwells in the body it is difficult to commit sins. It is necessary much to beware of distress, because when a man lets distress penetrate his body, Akōman penetrates it, and when Akōman penetrates it, it is difficult to perform righteous actions.

194 u-šān ēn-ez a'ōn dāšt ku 2 [ciš] ī nēwag ēn-ez ēdōn: āhōg-wirāyīh ud waran waštārīh.

195 u-šān ēn-ez a'ōn dāšt ku harw wehīh[1] bar rāmišn, harw anāgīh bar bēš.

196 u-šān ēn-ez a'ōn dāšt ku rāmišn mādiyān hunsandīh[1] ud bēš mādiyān [*K209r*] ana-hunsandīh. ce ka ohrmazd ī xwadāy pad nēwagīh ī-š ast ne hunsand hād, ēg-eš ne nēwag[īh] hād, ud agar ahreman pad anāgīh ī xwēš[2] ne ana-hunsand hād ēg-eš ne anāgīh hād.

197 [*M515*] u-šān ēn-ez a'ōn dāšt ku hunsand-xīrān ana-hunsand[1] xrad ud dānišn.

198 u-šān ēn-ez a'ōn dāšt ku mard ke[1] mēnōg ī āz ud ārzōg ō tan rasēd u-š xīr ī gētīg kāmag nimāyēd ēg cārag ēn abēr-tar ka mard frasāwandīh ī tan ud xīr ī gētīg ō xwēš nimāyēd, ud ēn menēd ku hugār ku[2] kard, be ce kunēm ka zūd be hištan abāyēd. az nūn frāz ne kunēm ku-m tā duš-šarmīh ī az [hān] be *ēstēd[3] aweš ne rasēd. ce xīr ī gētīg ne kard was xwār-tar ku be hištan.

199 u-šān ēn-ez [*B404*] a'ōn dāšt ku purr-xrad mard hān ī harw gāh frazām ī gētīg ayād ēstēd.

200 u-šān ēn-ez a'ōn dāšt ku xwār xīr ī gētīg, ce[1] andar ēw rōz[1a] šāyēd [*K209v*] būdan[2] *ku[3] mard [ī] *dīg[4] drust ud kārēgar[5] ud dūr-ēmēd, pēš az 6 zaman wīmār ud a-kārag[6] ud an-ēmēd ēstēd ud pēš az šabān mīrēd, ud ast-ez ī rōz ī didīgar[7] ne bawēd ka *pad[8] zamīg gumēxtēd xāk bawēd.

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195 [1]B yxyx
196 [1]B + XWH [2]B om.
197 [1]B *anahunsandīh*
198 [1]B *pad* [2]B *ku-m* [3]MSS *ēstēnd*
200 [1]B QDM [1a]K (throughout the section) ZNH (= YWM') [2]K *bawēd* [3]MSS *ka* [4]MSS MXL (= *fradāg*) [5]B *nūn* [6]B 'kn'lk'

194

They held this too:[1] There are these two good things: the correction of faults and the reversing of unlawful desires.

195

They held this too: The fruit of every goodness is joy, the fruit of every wickedness is distress.

196

They held this too: The most substantial thing in joy is contentment, the most substantial thing in distress is discontent. Were Ohrmazd the Lord not content with his goodness, he would have no goodness; were Ahreman not discontented with his wickedness, he would have no wickedness.

197

They held this too: Those who are content with possessions[1] are discontented with wisdom and knowledge.

198

They held this too: When the spirit of lust and greed comes into the body of a man and displays to him the desire for material things, this stratagem is best, that the man should display to himself the transience of the body and of material things and that he should think: "It is useful (?) when it is done. But what should I do if I have to abandon it soon? From now on I shall not do it, so that the disgrace which ensues from [that] should not reach me." For with material things, it is much easier when they are not done than to abandon them.

199

They held this too: A man of wisdom is one who keeps in mind everywhere the end of material things.

200

They held this too: Worthless are the things of the material world, for within one day it is possible that a man who was yesterday healthy and active, with hopes going far ahead, becomes within six hours ill, without activity and hope, and dies before night-time. Sometimes the following day has not (yet) come when he is mixed with earth and becomes dust.[1]

mardomān a'ōn andēšišn ku šāyēd būdan *ku[9] hān mard man hēm, u-m[10] pad hān ēwēnag aweš rasēd ud pas-ez xīr ī gētīg ce rāy[11] frēhbūdīhā[12] abar[13] tuxšēm.

201 u-šān ēn-ez a'ōn dāšt ku *ke[1] ēw drahm dārēd be hān[2] *dārēd[3] ī ne[4] dārišn, ēg-ez abdom hān mard pad rēšišn[5] ī kārān[6] tōzēd.

202 [*M516*] u-šān ēn-ez a'ōn dāšt ku xwāstag[1] and dārišn cand xwēš-kārīh pad-eš ne mānēd.

203 u-šān ēn-ez a'ōn dāšt ku pad ēw drahm ayāb nān-ē šāyēd būdan *ku[1] mard a-paymān dāštan ī hān ēw drahm ud nān-ē rāy be ō marg-arzānīh rasēd. ce šāyēd būdan *ku[1] awe ke xwāstag hān ēw drahm ud nān-ē az-ez hān ēw [*End of K209v; next 8 fols. lost*] drahm ud nān-ē ast ī *pad frēbišn ī *arzānīgān *rasīd[2] ud *ka[3] dāšn az-eš ne dahēd pad-eš ēraxtēd.

204 u-šān ēn-ez a'ōn dāšt ku mardom 3 ēwēnag: ēwag buxt, ēwag an-ēraxt, ēwag ēraxt. buxt hān ke ciš az yazdān *ašnawēd[1] ud pad kār dārēd, an-ēraxt hān ke az [*B405*] pas ī awe ke ciš ašnūd, ēraxt hān ke [az] dastwarān be wardēd.

205 u-šān ēn-ez a'ōn dāšt ku mardom ēn 3 ēwēnag ō wahišt rasēnd, ēwag hān ī dānāg, ēwag hān ī dānāg-hayyār, ēwag hān ī dānāg-ne-hamēmār.

206 u-šān ēn-ez a'ōn dāšt ku mardom ēn 3 ēwēnag: ēwag gāhānīg, ēwag haδa-mānϑrīg,[1] ēwag dādīg. awe ī gāhānīg hamīh abāg yazdān, [u-š] wizihī-dagīh az dēwān ud druzān, [u-š] xwāstag paymān az šām ud sūr, ud pad wināh ī kunēd šarm ud awwēnišn pādefrāh.

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[7]B **stykl** (= *sedīgar*) [8]MSS *be* [9] MSS *ka* [10]B *u-š* [11]B om. [12]B *frēhbūd* [13]B om.

201 [1]MSS *ka* [2]B om. [3]MSS *dārihēd* [4]B *rāy* [5]B *rēšān* [6]B om.

202 [1]*ku xwāstag*: B repeats

203 [1]MS *ka* [2]***pad frēbišn ī *arzānīgān *rasīd*: MS **BRA plypyt W 'lc'nykyx YXMTWNyt** [3]MS *ke-š*

204 [1]MS 'ŠTHWyt

206 [1]spelled x'tm'nslyk [2]MS **BBA** (= *dar*) [3]MS dyn/ =sn

People ought to reflect thus: "It is possible that that man is me, and that it will come to me in this manner. Why should I then strive excessively after material things?"

201

They held this too: A man who possesses one *drahm*, but he possesses what he should not possess, ultimately he shall atone for the suffering of other people.

202

They held this too: So much (only) should be held of wealth that the fulfillment of duty should not be neglected[1] through it.

203

They held this too: Through one *drahm* or one loaf of bread it may come about that a man comes to be a mortal sinner by keeping immoderately that one *drahm* or loaf of bread. For it may be that that one *drahm* or loaf of bread of the person in whose possession it is is indeed from that one *drahm* or loaf of bread which came to him through deceiving worthy people. If he does not make a present of it, he will be guilty by it.

204

They held this too:[1] People are of three types: one is saved, one is not guilty and one is guilty.[2] Saved is one who hears the thing from the gods and performs it; not guilty is one who follows the man who heard the thing; guilty is one who turns away from the (religious) authorities.

205

They held this too: These three kinds of men reach paradise: one, a man who is wise; one, a man who is a helper of the wise; and one, a man who is a non-opposer of the wise.

206

They held this too:[1] People are of these three kinds: one, those of the *Gāθā*; one, those of the *Haδa-mānθra;* and one, those of the *Dād*.

The association of the *Gāθā* people is with the gods, their separation is from the demons and devils. The measure of their desired possession is

ud hān ī haδa-mānθrīg hamīh abāg ahlawān, u-š wizihīdagīh az druwandān, u-š xwāstag paymān hān ī frārōn kunihēd, ud pad wināh ī kunēnd aštr ud srōšō-caranām [*M517*] ud xrafstar ōzadan ud wad-axwān tuxtan pādefrāh. ud hān ī dādīg hamīh abāg ērān, u-š wizihīdagīh az an-ērān, u-š xwāstag paymān az [hān] *be[2] ku dādīhā šāyēd kardan, ud pad wināh ī kunēnd kūg zīwišn ud *nihang[3] rōz pādefrāh.

207 u-šān ēn-ez a'ōn dāšt ku farrox mard ruwān pahrēzēd, duš-farrag ne ruwān [be] tan pahrēzēd.

208 u-šān ēn-ez a'ōn dāšt ku ēn tan gabr be kunišn ne cagād. *ce[1] gabr āb ī-š [abar] wārēd hāmōyēn abar pāyēd ud hān-ez ī pad cagād ud abārīg [gyāg ī] *az-eš[2] buland-tar. [ud hān ī pad cagād] wārēd hāmōyēn az-eš be šawēd ud hān ī-š abar ne wārēd ēg-eš fradom aweš ne rasēd. u-šān gabr ēd guft weh-dōstīh; wehīh awe ī did abāyēd, pad xwēš dāštan ud pad-eš pad rāmišn *būdan.[3] u-šān cagād ēd guft [*B406*] weh-dušmanīh; wehīh awe[4] ī did ne abāyēd, pad xwēš [ne] [5]dāštan ud pad-eš bešt būdan.

209 u-šān ēn-ez a'ōn dāšt ku weh-dōst mard az hamāg ēn gēhān kirbag abar[1] rasēd az hān ī xwad kunēd hammis pad-eš a'ōn ul ēstēd ce'ōn gabr ī āb abar wārēd *ēd-ez[2] az ane gyāg aweš rasēd. weh-dušmanīh mard az hamāg ēn gēhān kirbag a'ōn *nihang[3] [bawēd] ce hān ī xwad kunēd a'ōn az-eš be šawēd ud az abārīg gyāg a'ōn aweš ne rasēd ce'ōn cagād āb.

208 [1]MS **QDM** [2]MS **MNWš** [3]MS *bawēd* [4]MS *ō* [5]cf. **E35b**
209 [1]spelled **QDM'** [2]MS **XNA MH** [3]MS **sng**

some (?)[2] evening and morning[3] meals. The punishment for sins which they commit is shame and reproof.

The association of the *Haδa-mānθra* people is with the righteous and their separation is from the wicked. The measure of their desired possession is that which is done righteously. The punishment for sins which they commit is the *aštr* and *sraošō-caranā*,[4] the killing of reptiles[5] and atonement through evil existence.[6]

The association of the *Dād* people is with Iranians and their separation is from non-Iranians. The measure of their desired possession is (what issues) from what one may lawfully do. The punishment for sins which they commit is a short[7] life and a brief day.[8]

207

They held this too: A fortunate man serves the soul, an unfortunate man serves not the soul but the body.

208

They held this too:[1] One ought to make this body a cavity,[2] not a mountain top. For the cavity preserves all the water which falls on it, as well as the water which falls on the mountain top and on other [places] which are higher than it. All [that, however, which falls on a mountain top] flows away from it, while that which does not fall upon it does not reach it at all. "A cavity", they said, is this: Friendship of good people; (the view that) good things are necessary to another person; to regard them as one's own and to be joyful thereby. "A mountain top", they said, is this: hostility towards good people; (the view that) good things are not necessary to another person, [not] to regard them as one's own, and to be afflicted thereby.

209

They held this too:[1] To a man who practises friendship of the good there come good deeds from the whole of this world, in addition to those which he performs himself. They gather in him in the manner of a cavity upon which water falls and to which water also comes from other places. To a man who practises enmity of the good there accrue in this manner few good deeds from the whole of this world, for those which

210 u-šān ēn-ez a'ōn dāšt ku ke ēwāz yazdān ud ruwān rāy pad warrawišn abar ul ēstēd ōh-ez hān ciš ke abar [*M518*] ul ēstēd ne dēn ud rāh ī yazdān ēg-ez yazd kunēnd ēn-ez āzādīh pad-eš ku-š sar ō dēn ud ristag ī yazdān kunēnd.

211 u-šān ēn-ez a'ōn dāšt ku tuxšāg bawišn pad ahlāyīh, ud hugār (ud hubahr)[1] bawišn pad xwarišn ud dārišn, ce hān-ez ī tuxšāg-tom kirbag-tom hugār-tom ud andak *ōzadār[2] mardom ka ō āmār ī mēnōgān rasēd ēg-eš kāmag a'ōn bawēd ku-m kam xward hēh ud kam dāšt ud wēš kard hēh.

212 u-šān ēn-ez a'ōn dāšt ku harw kas ēwēnag 2 ī be kunišn andar nigerišn. u-š andar ēwag-ē āhōg ī xwēš nigerišn ud cand tawān pad wirāyišn abar tuxšišn. u-š hān[1] ī didīgar wehīh ī kārān nigerišn ud pad xwēš dārišn pad-eš pad rāmišn bawišn u-š abar āmōxtišn.

213 [*B407*]u-šān ēn-ez a'ōn dāšt ku ruwān ī mardomān hagrez abar gyāg-ē ne ēstēd ce[1] ēwāz hamē abzāyēd ayāb hamē kāhēd. u-šān abzūdan ud kāstan ēd guft ku tā mard ruwān kāmag [ēg] hamē ruwān abzāyēd, ce'ōn tan kāmag *ēg-ez[2] ruwān kāhēd.

214 u-šān ēn-ez a'ōn dāšt ku arzānīg bawišn pad harw rāz [ī pay]gār ī yazd ud yazdān 'dyn'y, ce'ōn [ka] mard arzānīg bawēd ēg yazdān xwad az rāz ī paygār ī xwēš āgāh kunēnd, ce yazd ganzwar ī ōstwār xwāhēnd. 'dynyx ī yazdān ud rāz ī paygār ī xwēš az kas-ez nihān nēst, ce dānēh ku [*M519*] cand mardom wēš dānēnd yazd pādexšāy-tar bawēnd. u-šān arzānīgān būd[an] ēd guft ēdōn weh mard bawēd ku-šān yazdān rāh ō tan bawēd ud rāz ī xīr ī xwēš aweš nimāyēnd.

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211 [1] probably a gloss on the preceding [2] MS **'wcktl**
212 [1] MS + *āhōg*
213 [1] MS + *abāz* [2] MS **'ywp**

he himself performs depart from him and nothing comes to him from other places, in the same manner as water does with regard to a mountain top.

210

They held this too:[1] A man who stands in faith[2] for the sake of the gods and the soul alone, and the thing by which he stands is not the religion and the way of the gods, the gods do even this act of favour to him, that they turn his head towards the religion and the path of the gods.

211

They held this too: One ought to be diligent in righteousness, beneficent (?) (and of good share?)[1] in eating and possessing, for even the man who is most diligent, virtuous, beneficent and who causes little destruction (?),[2] when he comes to the trial of the spirits his desire is this: Would that I had eaten and possessed less and had done more.

212

They held this too: Every person has two manners in which he ought to consider his action.

In the one he ought to consider his fault and to strive to correct it as much as is in his power.

In the other he ought to consider the goodness of other people, to hold it as his own, be at peace with it and to learn by it.[1]

213

They held this too: the soul of men never stands in one place, for it always only increases or diminishes. They said that "increasing" and "diminishing" is this: as long as a man has the desire of the soul, the soul increases. When he has the desire of the body, the soul diminishes.

214

They held this too:[1] One ought to be worthy with regard to every mystery of the battle of the gods and with regard to the gods' secrecy (?), for when a man is worthy, the gods themselves inform him of the secret of their battle, for the gods seek a reliable treasurer. The secrecy (?) of the gods and the mystery of their battle are not hidden from any one, for you

215 u-šān ēn-ez a'ōn dāšt ku dēn 7 parisp ast u-šān hān ī be-tom mānθr ud zand guft.

216 u-šān ēn-ez a'ōn dāšt ku kas-ez nēst ke ēn dēn petyārag-tar hēnd ce'ōn hān ī ahlamōg, ce *jud[1] az hān ahlamōgān kas-ez *petyārag[2] nēst *ke[3] *tar[4] ī parisp ast ke be-z ō dēn be-tom andar tawān āmadan. awe ī ahlamōg pad nām ī mānθr-barīh tar ī parisp ī be-tom andar āyēd, ast ke be-z ō dēn xwadīh ud nazdīh rasēd.

217 u-šān ēn-ez a'ōn dāšt ku 30 tōhmag wīr ī mardomān. ēwag[1] tōhmag ēn xwār-tar ī pad abastāg ud zand āmōxtan ud dānistan andar abāyēd.

218 u-šān ēn-ez a'ōn dāšt ku kas-ez [*B408*] nēst ke ciš-ē dārēd ī pad gētīg [az-eš][1] bar ne hamē windēd,[2] ud ranzagīh ī andar rāy az-eš be [ne][3] ayāsēd. ka ō driyōšīh pad gētīg [rasēd] harw kas az-eš be ayāsēd, ud ka ō āmār ī mēnōgān rasēd awe-z ī driyōš-tom mardom kāmag a'ōn ku kāž driyōš-tar būd hēh u-m nūn āmār andak ud xwār-tar abar būd hēh.

219 [*M520*] u-šān ēn-ez a'ōn dāšt ku mardom pad āmār ī mēnōgān abārīg-ez kirbag ī pad gētīg šāyēd hēh kardan ud ne kard ne kardan rāy abaxš ud pašēmānīh a'ōn aweš rasēd ce'ōn-eš ēn abar rasēd ku *ka-z[1] *az[2] *nān (?)[3] ī mardomān and-cand kōf ī bālāy pad ātaxš be sōzēd ud pad āb be hilēd, ēg pad ruwān puhl kam ce'ōn ka ēw drahm az kas-ē be duzīd ayāb appurd ēstēd.

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216 [1] MS yst [2] MS pyty'l [3] MS MN [4] MS LCWDrw
217 [1] spelled XD
218 [1] cf. the parallel section 304. [2] in 304 *wēnēd* [3] cf. 304
219 [1] MS k'c [2] MS MNW [3] MS LXM

ought to know that, as much as people know (them) better, the gods are more powerful. They (scil. the sages) said: "To be worthy" means this: the man is good in such a manner that the gods have a way into his body and they show him the mystery of their things.

215

They held this too:[1] Religion consists of seven walls.[2] The outermost one was said by them to be the sacred word and Zand.

216

They held this too: There is no one who is a greater enemy to religion than heretics. For apart from heretics there is no enemy who can thus come from without through the wall into religion's outermost (region). The heretic enters across the outermost wall in the guise of one who carries the sacred word: Some come even up to the selfness and nearness of the religion.

217

They held this too: The intelligence of people consists of thirty seeds. This one seed is of least consequence, that by which one ought to learn and know the Avesta and Zand.

218

They held this too:[1] There is no person who has a thing from which he does not derive any benefit in the material world, and who does [not] seek (to be) away from it because of the pain which is in it. Every person, when he comes to poverty in the mateial world, seeks (to be) away from it, but when he comes to the Reckoning of the Spirits, even the poorest of men has the following desire: "Would that I had been poorer; the reckoning would now be smaller and lighter for me".

219

They held this too: In the Reckoning of the Spirits a man is overcome by so much contrition and regret for not having done more good deeds which it would have been possible for him to perform in the material world and which he did not, that the following occurs (?) to him, namely: if he had burnt in fire or put into water as much of people's bread as a high mountain, the punishment of his soul would be smaller than when he stole or robbed one *drahm* from one person.

220 u-šān ēn-ez a'ōn dāšt ku ke zan ī rūspīg marzēd pad-ez daštān-marzīh ēraxt ēstēd.

221 u-šān ēn-ez a'ōn dāšt ku yazd awe ī yazdān-xēm mardom ne a'ōn dārēnd andar ēn gēhān ce'ōn xwad kāmag u-š pad tan-ez nēwag-tar, be a'ōn dārēnd ud pahrēzēnd ce'ōn hān ī pad ruwān sūdōmand-tar.

222 u-šān ēn-ez a'ōn dāšt ku yazd awe ī yazdān-xēm mardom a'ōn pahrēzēnd u-š pad kāmag ī tan ēdōn aweš ne sāzēnd ud ne hilēnd rāyēnīdan ce'ōn mard-ē ke *frazand[1]-ē wašt xwarišn-ē *xwāhēd[2] ī-š pad *xwad[3] abēr mezagōmand sahēd ud ka xwarēd be mīrēd ayāb hān waštīh garān-tar bawēd, hān mard awe frazand [*B409*] pad hān xwarišn ō kāmag ne *sāzēd.[4]

223 u-šān ēn-ez a'ōn dāšt ku pad āmōzišn ī awe ī did[1] ciš-ē ēn weh ka xēm ī xwēš be wirāyēd ud xwēš [*M521*] -tan ēwēnag be *kunēd[2] ud pēš ī awe ī did dārēd ud awe ī did andar nigerēd ud wēnēd ud az-eš abar *āmōxtēd.[3]

224 u-šān ēn-ez a'ōn dāšt ku be [hān ī] xwēš-tan be wirāyēd ud pad wehīh ī-š ast kārān xēzēd ēnyā-š kas ne āmōxtēd ud az-eš weh ne bawēd, ēd rāy ce kas-ez āhōg az handāz ī awe wēnēd ke dādestān wirāst ēstēd, ce pad gētīg xwēš-tan andar hān ciš wēnēd ī az xwēš-tan rōšn-tar ud tābīg-tar. *agar-ez[1] was zamān mard-ē jāmag ī dusīn hamē nišēd xwēš-tan ne wēnēd, ud ka ō ēwēnag ī pāk nišēd xwēš-tan wēnēd, ēd rāy ce ayōxšust pad dīdan az mardomān rōšn-tar ud dusīn jāmag tārīk-tar.

225 u-šān ēn-ez a'ōn dāšt ku tuxšāg bawišn kadām-jān-ez kas pad srišwadag ī *miyān[1] ī šab pad ātaxš *abrōxtan[2] harw ku was dēw az-eš zad bawēnd. ud and zamān tā ātaxš abrōxt ēstēd harw ku awe ātaxš padīrag rasēd tam ud tārīkīh be [*B410*] brīnēd ud wanē a-paydāg kunēd. hān kunišn be-z ō hayyārīh ī ō mēnōg rasēd ke pad brīdan ud a-paydāg[3] kardan ī tam gumārd ēstēd, ud hān rōšnīh tārīkīh wanē a-paydāg kunēd ud pad mēnōg pēš ī ruwān ī *awe[4] mard ke rāy hān rōšnīh bawēd ul ēstēd ud ruwān ī mardom rōšn ud nēwag ud āsān[5] kunēd.

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222 [1]spelled **PWN** znd **I** [2]MS *bawēd* [3]MS **NPŠH** [4]MS *sāzēnd*
223 [1]MS + *hān* [2]MS *kunišn* [3]MS **'mwxcyt**
224 [1]MS **APš NPŠH**
225 [1]MS *mādiyān* [2]MS *abrōxt ēstēd* [3]MS + *kunēd* [4]MS *ō* [5]MS **kw's'n** (= *harw sān*?)

220

They held this too: A man who unites with a prostitute is guilty also of intercourse during menstruation.

221

They held this too: The gods keep a man of godly character in this world not according to his own desire or as is best for his body; they keep and preserve him by that which is most beneficial for his soul.

222

They held this too:[1] The gods preserve a man of godly character and do not carry out for him the desire of his body, nor do they let him satisfy it, in the same way as a man of whom a sick child asks for food that seems to him exceedingly tasty, but if he ate it he would die or his illness would become graver. That man does not fulfill the desire of the child concerning that food.

223

They held this too: In teaching one's fellow this one thing is best: That a man discipline his character, make a mirror of himself and hold it in front of his fellows. The other man looks at it, sees it and learns from it.[1]

224

They held this too: No person is taught or becomes better by a man except by one who disciplines himself and who arouses other people by the goodness which he possesses.[1] The reason for this is that a person sees a fault by the measure of one who is disciplined according to law; for in the material world a man sees himself in that thing that is brighter and more luminous than himself. Even if a man watched an earthenware vessel for a long time, he would not see himself, but when he looks at a clean mirror he sees himself. This is because metal is brighter to the sight than people, and an earthenware vessel is darker.[2]

225

They held this too: Every person should be diligent in kindling fire in the *middle third of the night whenever many demons should be smitten by it. As long as the fire burns in every place that it faces it cuts away obscurity and darkness, destroying and extinguishing them. This action comes

226 [*M522*] u-šān ēn-ez a'ōn dāšt ku pad hangerd[1] wāzag[2] ē abēr mādiyān ēn-ez ēdōn: *ke[3] pāyrōzīg hān kunišn kunēd ī ka ō āškāragīh ud paydāgīh ud wēnišn ī was kas rasēd ēg mardom pad ēn ne awwēnēnd ku-t abārōn ud wad kard.

227 u-šān ēn-ez a'ōn dāšt ku harw mardom harw rōz 3 bār ka xwaršēd xēzēd ēg xwēš-tan be ō yazdān dahišn ud astagīh ī dēn ud yazdān ud an-astagīh ī ahreman ud dēwān be gōwišn. pad harw wināh ī menēd [ku] hān rōz pēšār (?) *būd[1] pad menišn gōwišn kunišn az-eš abaxš ud andar yazdān pad-padīd *bawišn.[2] u-š harw jār[3] xwēš-tan pad āmār zanišn ku-m im-rōz ce xward ud dāšt, u-m ce kard, ud a'ōn ce'ōn kār kard im-*rōz[4] yazdān abzār būd hēm ayāb dēwān.

228 u-šān ēn-ez a'ōn dāšt ku mardomān 3 ciš pad kardan xwēš-kārīh ud ke ne kunēd ērangīhā, ēwag [*B411*] xēm ī xwēš be wirāstan, ud ēwag pad āhōg ī did ne nigerīdan, ud ēwag cašm ō gēhān dāštan.

229 u-šān ēn-ez a'ōn dāšt ku xīr ī gētīg bar sūr, ud sūr bar tan dāštan. tan bar [ruwān], ud ruwān bar tan ī pasēn. tan ī pasēn bar rāmišn ī a-frasāwand ī hamē ast ud hamē bawēd.

230 u-šān ēn-ez a'ōn dāšt ku mēnōgān yazdān āyišn ī az mēnōg ō gētīg nazdist ātaxš ī warhrān ud pas abārīg gyāg.

226 [1] or **andarz*? [2] MS 'pk' [3] MS MN
227 [1] MS *bawēd* [2] MS *bawēd* [3] spelled y'wl [4] MS ZNH

also to the help of the spirit who is in charge of cutting away and destroying darkness. That light annihilates darkness, and in the spiritual world it stands in front of the soul of the man for whom it was kindled, and makes it bright, good and at ease.

226

They held this too: In summary[1] there is this one very substantial saying: a man who performs daily an action for which, when it becomes public, manifest and visible by many people, they would not reproach him for it saying: "You have done a sinful and evil deed."

227

They held this too: Every person should surrender himself to the gods three times a day, when the sun rises, and speak out the existence of the religion and the gods and the non-existence of Ahreman and the demons. He should be contrite and repentant to the gods for every sin he thinks he was guilty of that day in thought, speech and action.[1] Each time he should take account with himself as follows: "What have I eaten and possessed to-day? What have I done? In the manner in which I performed my actions to-day, have I been an instrument of the gods or of the demons?".

228

They held this too: People have duty to do three things; whoever does not do them is under guilt. One is to discipline his character, one is not to look into the faults of his fellows,[1] and one is to keep his eye on the world.[2]

229

They held this too:[1] The fruit[2] of material things is a meal; the fruit of a meal is the preservation of the body; the fruit of the body is the [soul], the fruit of the soul is the future body, the fruit of the future body is intransient joy that always is and always will be.

230

They held this too: The coming of the divine spirits from the spiritual into the material world is first at the fire of Warhrān and later in other places.

231 [*M523*] u-šān ēn-ez a'ōn dāšt ku ka ahlamōgān ō dēn āyēnd ud abar astīh ud an-astīh ī dēn[1] ud yazdān paygār kunēnd ēg be ō āhrōn ke xwēškārīh hān. ast u-š tawān bōzišn ī xwēš ud ērangīh ī ahlamōg guftan *ēnyā[2] abārīg *mardom[3] be ka xwāhēnd ud az-eš pursēnd *ēnyā[4]-šān xwad pad pēšobāyīh ī xwēš ō paygār ne šawišn ud ciš ne gōwišn. ke gōwēd rēštagīh az-eš rasēd ud xwad tōzēd, be ka xwāhēnd ud pursēnd tā-z be ō gāwarizag(?)[5]-ē ciš ī rāst gōwišn ud ke ne gōwēd ērangīhā.

232 u-šān ēn-ez a'ōn dāšt ku hān-ez ī mahist kirbag ka-š awe ī dehbad xwadāy pad ne kardan framān dād ēstēd ēg-ez ne kunišn, ud ke kunēd hil[išn].[1] *ce[2] ne kirbag be stabr wināh bawēd, ud pad bahr ī xwēš ērangīhā ud dehbadīh wišuft bawēd.

233 u-šān ēn-ez a'ōn dāšt ku hān ī ka dehbad pursēd ku drōn yazišn ayāb ne ēg ka bazag pad bazag brīnēnd ēg-ez ne gōwišn ku ne yazišn. be ka hān ī dehbad mard-ē framān dād ku drōn ma yaz, [*B412*] ka yazēd ne yazišn be wināh bawēd. a'ōn ce'ōn drōn abārīg-ez harw kirbag, ka hān ī dehbad pad ēn pursēd ku kunišn ayāb ne a'ōn abar ēstišn ud ka hān ī dehbad framān dahēd ku ma kun[1] a'ōn be ēstišn.

234 [*M524*] u-šān ēn-ez a'ōn dāšt ku harw ce *ka[1] andar hān ciš ēstēd ī dehbad pad *ne[2] kardan framān abar dād ēstēd, ka rēš aweš rasēd a'ōn *tōzēd[3] ce'ōn ke az dušman ana-bīm ud pad kām ī xwēš ne ō *šahrestān[4] ī diz ī drubušt ī ąbādān be ō diz ī kahwan ī awērān ke kas andar nēst šawēd ud mīrēd ayāb zad bawēd. pad margīh ud zadan ī xwēš xwad tōzēd.

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231 [1]MS dyn'yx. Sanjana emends to *dēn [ī] weh* [2]MS ADYNš [3]MS ŠWTA(D) [4]MS ADYN [5]spelled y'wlckwb
232 [1]MS ŠBKWN [2]MS *ku*
233 [1]MS *kunēnd*
234 [1]MS *ke* [2]MS *rāy* [3]MS tcyt' [4]MS d'tst''n

231

They held this too: When heretics come to the religion and raise controversy over the existence or non-existence of the religion and the gods, no other person should go under his own leadership to the debate and speak anything except a priest whose duty it is and who is capable of speaking in such a way as to save himself and defeat the heretic. Other people can go only if they are sought and asked to do so. If anyone speaks (against this rule), mischief ensues and the man himself has to atone for it. When, however, a man is sought and asked (to speak), he ought to speak truthful things even to a . . . (?).[1] Any one who does not is under guilt.

232

They held this too: When a lord ruler has given an order not to perform even the greatest work of virtue, one should not perform it. A man who does perform it should desist (?).[1] For it is not an act of virtue but a grievous sin; the man (who performs it) is, for his own part, under guilt, and the position of the ruler is destroyed.

233

They held this too: When a ruler asks: "Ought one to perform the *drōn* ritual or not?" One ought not to tell him not to perform it, come what may (?).[1] When, however, a ruler gives an order to a man: "Do not perform the *drōn* ritual," if he does, it is not (considered) worship but a sin. In the same manner as with *drōn* so it is with regard to other good deeds, (namely), when the ruler asks whether to perform or not, one has to stand firm by them, and when he orders not to perform them, one ought to refrain.

234

They held this too: Whenever one perseveres in doing something which the ruler has issued an order not to do, he pays penance for that when suffering comes upon him in the same manner as a man who is unafraid of the enemy and by his own decision goes not to a fortified and populous castle town but to an old and deserted castle in which there is no one, and he is killed or beaten. He pays penance (for his action) by being killed or beaten.

235 u-šān ēn-ez a'ōn dāšt ku wišōbišn ī dūdag ast ī pad petyārag ast ī mihr-druzīh bawēd. dānāg hān bawēd ī ka 2 dūdag ī wišuft wēnēd dānēd ku kadām hān ī pad petyārag kadām hān ī az mihr-druz[1] wišuft.

236 u-šān ēn-ez a'ōn dāšt ku xīr ī yazdān hagrez pad menišn az-eš be ne ēstēd, ud a'ōn abar ēstišn ku hān ī abārōn ciš hagrez pad menišn ne menīdan. *ce[1] ōš mardomān andar harw zaman zaman frāz rasēd, ud bīm *ēwāz[2] pad hān gāh ī ka ōš frāz rasēd ēg mard ciš ī abārōn hamē *menēd,[3] ōh-ez pēš az hān ī mard frārōn-kunišn bawēd ēg ruwān-dušman be bawēd. ce hamē tā mard kirbag ud ahlāyīh menēd ēg yazd andar tan[4] [*B413*] mānēnd ud dēwān staw bawēnd ud be šawēnd, ud ka ciš ī abārōn menēd ēg dēw andar ō tan dwārēnd, ud agar ka mard be mīrēd hān zaman druz andar tan bawēd ēg pad ruwān stahmag-tar bawēd, ud pas yazdān [*M525*] dušwār-tar bawēd hān tan az dast ī druz be stadan ce'ōn ke pad gētīg xwad druz az tan staw kard hēh.

237 u-šān ēn-ez a'ōn dāšt ku abd-ez hād hān ī yazd-ē harw panāh aweš kunēd ud parastēd ud tarsagāh bawēd ēg az anāgīh be bōzēd. u-š awe yazd rāy guft ēd bawēd ruwān ī xwēš.

238 u-šān ēn-ez a'ōn dāšt ku az harw ciš rāmišn padīreftan abāyēd. az hān ī nēwag pad ēn padīreftan[1] abāyēd ku an-ez[2] andar bahr hēm, *ce-m[3] xwēš. ud az hān ī wad pad ēn padīrišn ku nēwag-ez jast ku-š an andar ne hēm, u-m *ne[4] xwēš.

235 [1]MS **mtrwk** dlwc'
236 [1]MS *abar* [2]MS *ayāb* [3]MS myn' [4]*andar tan*: MS repeats
238 [1]MS **pylwptn'** [2]MS **LYc** [3]MS *abar* [4]MS *rāy*

235

They held this too: The dissolution of a family sometimes comes about through adversity and sometimes by the breaking of oaths. A wise man is one who knows, when he sees two dissolved families, which one (reached that condition) through adversity and which one by the breaking of oaths.

236

They held this too:[1] Never depart from the things of the gods in your thoughts. A man ought to be attached to them in such a manner that he should never think a sinful thing in his mind. For death comes to men at every hour, and fear only at that time when, upon the coming of death, the man thinks something sinful, even in such a manner that he becomes an enemy of the soul before he becomes a doer of righteousness. For as long as the man thinks good deeds and righteousness the gods stay in his body and the demons are made powerless and depart, and when he thinks sinful things the demons rush into his body. If the man dies, and the demons at that hour are in his body, it is harder for the soul, and it is later more difficult for the gods to snatch that body from the hands of the demons, than it would be for a man himself to make the demons powerless over his body in the material world.

237

They held this too:[1] There will be (something) wonderful to him who gives every protection to a (certain) god, worships him and is reverent towards him. He (the god) then saves him from evil. Concerning that god he[2] said: it is the man's own soul.

238

They held this too:[1] It is necessary to gain joy from every thing. From a good thing he should gain it through this (thought): "I too am in the same share, for it is mine." From a fatal thing he should gain it through this (thought): "A good thing happened in that I am not in it, and it is not mine."

239 u-šān ēn-ez a'ōn dāšt ku ruwān zīndagīh az hōg ī frārōn, ud hōg zīndagīh az xēm, ud xēm zīndagīh az mardomān dōstīh. ud ka mard pad abārīg ciš ī weh abzārōmand be-š xēm wad ēg az kunišn ī awe mard ruwān ī awe mard zīndagīh nēst.

240 u-šān ēn-ez a'ōn dāšt ku xrad zīndagīh az burdīh, ud dēn zīndagīh az rāstīh, ud huš zīndagīh az yazišn ī yazdān pad škōy (?) kardan, ud yazišn zīndagīh az nīrang, ud nīrang zīndagīh az dastwar, ud dastwar[1] zīndagīh az paywand ī dēn pad mihr.

241 u-šān ēn-ez a'ōn dāšt ku abēr ērangīhā [ke] ciš ī mēnōg ne warrawēd, ce ke andar ēn gēhān ciš-ez ne [*M526*] ašnūd ēstēd ēg-eš ne bōzāgīh, [be] ke pad kamist pad xīr ī mēnōg pad ēn and gumān ne bawēd ku [*B414*] harw gōnag ciš-ē ast.

242 u-šān ēn-ez a'ōn dāšt ku mihr ud dōstīh ī ēwag abāg did abzāyēd. hān ī ka mard ēwag abāg did ne wēnēd be nām ašnawēd, hān-ez ī abēr abzārōmand mard, *mihr[1] ō *rōz[2] ku ēwag[3] abāg did ō wēnišn rasēnd 100 and abzāyēd ce'ōn hān ī pēš, ud ka ō ham-pursagīh 100 and abzāyēd ce'ōn hān ī [pēš, ud] ka ō ham-xwarišnīh rasēnd was was be abzāyēd ce'ōn hān ī pēš. ud pas rōz rōz ō abzāyīdan mardomān ranz abēr burdan ku pad hān and mihr ud dōstīh *ōh[4] abzāyēm ce abdom-ez harw druz pad *ēn[5] mihr ud dōstīh be šāyēd absihīdan.

243 u-šān ēn-ez a'ōn dāšt ku kas-ez mardom ī wināh kunēd rāy dušman ud anāg-kāmag ne bawišn ud pad wināh ī pēšār (?) bawēd ōh abaxšāyišn, ēn-ez andēšišn ku must-ez ast ka ahreman ēdōn [*K201r*] be frēft ud wiyābān kard.

240 [1] MS + *az*
242 [1] MS mt' [2] MS ZNH [3] MS + *did* [4] MS *ō* [5] MS *rōz*

239

They held this too: The life of the soul is from righteous habit, the life of habit is from character, the life of character is from love of people. When a man is capable in all other good things, but his character is bad, there is no life to the soul of that man because of his action.

240

They held this too:[1] The life of wisdom is from patience, the life of religion is from truthfulness, the life of consciousness is from the worship of the gods in awe, the life of worship is from the ritual, the life of the ritual is from a (religious) authority, the life of authority is from association with religion through love.

241

They held this too: A man who does not believe in spiritual things is much under guilt. For there is no salvation to a man who has not heard a thing in this world, unless a man has no doubt concerning spiritual things at least in so far, (namely:) "All manners of things exist."

242

They held this too: Increase the love and friendship of one person to another. When two men have not seen each other, but only heard (of each other) by name, even with very virtuous people, their love (for each other) increases a hundredfold on the day when they come to see each other, compared to what it was before. When they meet for consultation it (again) increases a hundredfold compared to what it was before, when they come to eat together it increases by a great many times compared to what it was before. People should therefore expend every day great effort for increasing (their love, saying): "I thus increase love and friendship by so much that ultimately it will be possible to destroy every demon by this love and friendship."

243

They held this too: No one should be an enemy and a wisher of evil to any person who commits a sin, one should be merciful of a sin which has been committed (?), and think thus: "It is indeed oppression when (that man) is deceived and misled in this manner by Ahreman."

244 u-šān ēn-ez a'ōn dāšt ku kas-ez mardom nēst ke ciš-ē kunēd u-š hān ciš ne xwēš rāy kard bawēd frārōn ayāb abārōn, ce harw ke andar kunēd ruwān ī xwēš abzāyēd ayāb kāhēd, u-šān harw ēwēnag pad ruwān ī xwēš kard bawēd. ud *amāh[1] mardomān abēr tuxšāg [*M527*] abāyēd būdan ku xwēš ruwān rāy nēwagīh xwāhēm ne[2] anāgīh.

245 u-šān ēn-ez a'ōn dāšt ku frēhbūd ud sāstārīh[1] petyārag ī dehbadān. abēbūd ud ahlamōgīh petyārag ī āhrōnān.

246 u-šān ēn-ez a'ōn dāšt ku dēn petyārag ag-dēnīh[1] ud an-ērīh, u-š brādarōd ahlamōgīh. xrad petyārag drōzanīh, u-š brādarōd waranīgīh. [*B415*] xēm petyārag tar-menišnīh u-š brādarōd xwad-dōšagīh.

247 u-šān ēn-ez a'ōn dāšt ku 10 ciš ēn humānāg-tar ce'ōn rādīh ud wanēgarīh, rāst-gōwišnīh ud halag-gōwišnīh,[1] [*K201v*] tuxšāgīh ud widangīh,[2] wistāxwīh ud wastārīh, āwāmīh ud ašgahānīh. mard be abāyēd dānistan ku[3] ce hān ast ud ce hān.

248 u-šān ēn-ez a'ōn dāšt ku kas-ez dām abē-wēnāft ciš-ē ne kunēd be pēšwēnāft[1] rāy kunēd ī a-frasāwand.[2]

249 u-šān ēn-ez a'ōn dāšt[1] ku ohrmazd ud ahreman harw 2 abar kāmag ī mardomān nišīnēnd ud ke ohrmazd burdār ēg-eš mizd az[2] ohrmazd ud ke ahreman burdār ēg-eš mizd az ahreman. ud mardomān abēr tuxšāg bawišn ku tā ohrmazd burdār bawēm ku-mān mizd az ohrmazd ī xwadāy bawēd, ce ke ahreman burdār ēg-eš mizd[3] anāgīh.[4]

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244 [1]MSS *abāg* [2]B *rāy*
245 [1]B *sāstār*
246 [1]B 'dynyx
247 [1]B om. [2]B tngyx [3]B om.
248 [1]B *pēš-* 'n'pt' [2]B *a-frasāwandīh*
249 [1]B om. [2]B *ō* [3]*az ahreman. ud mardomān. . .burdār ēg-eš mizd:* B om. [4]B + 'cš

244

They held this too: There is no man who does anything, whether righteous or sinful, which is not being done for himself. For whoever does something, his soul increases or diminishes; in any case people do it to their own souls. We people should be very diligent so as to desire good, not evil, for our souls.

245

They held this too: Excess and tyranny are the adversary of rulers. Deficiency and heresy are the adversary of priests.

246

They held this too: The adversary of religion is bad religion and non-Iranian behaviour; its false associate is heresy. The adversary of wisdom is falsehood, and its false associate is greed. The adversary of character is contempt and its false associate is self-love.

247

They held this too: These ten things are most similar (to each other): generosity and squandering; true speech and vain speech; diligence and harshness; confidence and brashness; alacrity (?)[1] and slothfulness. A man should know what is the one and what is the other.

248

They held this too:[1] No creature does a thing that is not visible, unless he does it for that which will be manifest in the future,[2] namely intransience.

249

They held this too: Both Ohrmazd and Ahreman attach themselves to the desire of people. Whoever is a carrier of Ohrmazd has his reward from Ohrmazd, and whoever is a carrier of Ahreman has his reward from Ahreman. People ought to be very diligent (as follows:) "Let us be carriers of Ohrmazd, so that our reward may come from Ohrmazd the Lord," for a man who is a carrier of Ahreman his reward is bad life.

250 u-šān ēn-ez a'ōn dāšt ku ke kāmēd ku[1] dānāg bawēd fradom ciš-ē ēn ēw kunēd ku yazdān tarsagāh ēw bawēd ud abāg dānāgān ēw[2] rawēd, ud bāstān menišnīh ī xwēš bawandag be ēw kunēd, ce'ōn ka-š xwaš xwardīg xward [*K202r; M528*] ēstēd, ud bāstān tan ī xwēš pad pahrēz ēw dārēd, ku-š druz pad tan abarwēz ud pādexšāy ne bawēd.

251 u-šān ēn-ez a'ōn dāšt ku tarsagāh ī yazdān ēd bawēd ke ne hān ī kōdag ud ne hān ī[1] wuzurg ciš-ez[2] ciš jud[3] az ham-pursagīh ī wehān ne kunēd.

252 u-šān ēn-ez a'ōn dāšt ku dōst-ē hān pahlom-tom ke ruwān ī xwēš pad dōstīh kunēd u-š hagrez az[1] dōstīh be ne hilēd ne pad frāxwīh ud ne pad tangīh. dastwar-ē hān pahlom-tom ke[2] ox ī xwēš pad dastwar kunēd ud hagrez az dastwarīh be ne hilēd. panāh-ē hān weh ke xēm ī xwēš panāh [*B416*] kunēd ud hagrez az panāh be ne hilēd.

253 u-šān ēn-ez a'ōn dāšt ku wehīh-ē nēst ī mardomān mēnōgīhā hēh[1] u-š gētīgīhā ne paydāg hēh. ce stī (?) abzār xēm, xēm abzār hōg ī frārōn, hōg abzār xrad[2], xrad abzār ham-pursagīh ī wehān. [*K202v*] hunar abzār tuxšāgīh, xwarr abzār rāstīh, ud ruwān abzār yazišn ī yazdān.

254 u-šān ēn-ez a'ōn dāšt ku āštīh ud mihr andar harw dām dahišn,[1] kirbag ō harw kas gōwišn, ud zand pad šabestān cāšišn,[2] ud rāz ō ōstwārān gōwišn[3] ud srōšīh[4] ud dādestānīgīh andar anjaman dārišn, ud rāmišn andar myazd gāh, ud yazišn ī yazdān pad škōyišn kunišn.

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250 [1]K om. [2]MSS XNA (= *ēd*)
251 [1]*kōdag ud ne hān ī*: B om. [2]K *ciš-ē* [3]B om.
252 [1]B om. [2]B om.
253 [1]B om. [2]*hōg abzār xrad*: K om.
254 [1]K *dārišn* [2]B *gōwišn* [3]B *gōwišn-ez* [4]B *srōšīgīh*

250

They held this too: A man who desires to be wise should first do this, namely: he should be reverent towards the gods, he should associate with the wise and he should always make his mind peaceful, as if he has eaten a sweet food, and he should always keep his body under guard so that the demons do not become victorious and ruling over his body.

251

They held this too: A man who is reverent towards the gods is one who does not do a thing, either small or great, without consulting good people.

252

They held this too: That friend is best: a man who takes his own soul as a friend, and who does not abandon it[1] either in abundance or in destitution. That authority is best, a man who takes his own mind as authority, and who never departs from (its) authority. That shelter is best, a man who makes his character into a shelter and who never departs from (its) shelter.

253

They held this too: There is no goodness which people possess spiritually and which does not manifest itself to them[1] materially. For the instrument of (an individual) being[2] is character, the instrument of character is righteous habit, the instrument of habit is wisdom, the instrument of wisdom is consultation of good people.[3] The instrument of skill is diligence; the instrument of fortune is truthfulness; the instrument of the soul is the worship of the gods.

254

They held this too:[1] One should instruct[2] peace and love in every creature, speak good deeds to every person, teach Zand in the household, and tell a secret to reliable people. One should keep obedience and lawfulness in the assembly, joy in the place of the *myazd* [ritual], and perform the worship of the gods in awe.

255 u-šān ēn-ez a'ōn dāšt ku kas nēst ke ēn pad [*M529*] gōhr ne būd[1] hēh: marīh ud jehīh[2] ud jādūgīh ud an-ērīh. ud kas-ez wirāstan ne tawān be ke pad dēn ud ham-pursagīh ī wehān wirāyēd.[3]

256 u-šān ēn-ez a'ōn dāšt ku marīh ēd bawēd stahmīh[1] ud zadārīh. jehīh[2] ēd bawēd zamanīh (?) ud purr-bēšīh. jādūgīh ēd bawēd nihān-xēmīh ud tan ī xwēš juttar nimūdan ku hān ī ast. an-ērīh ēd bawēd[3] ke harw ke az-eš cēr zanēd [*K210r*] ud apparēd.

257 u-šān ēn-ez a'ōn dāšt ku tā moγ-mardān pad barsom ī wišād[1] yazišn ne *kunēnd[2] jehān zan ud nasāh[3] abēr[4] huzārag bawēd. u-šān tā barsom a-pahrēxt[5] ne hišt juwān mard margīh abēr andak būd.

258 u-šān ēn-ez a'ōn dāšt ku ahreman ka dām-dahišnīh ī ohrmazd dīd az pāy be [*B417*] ōbast. ud ka fraškerd-kardārīh dīd pad zānūg andar ōbast. ud ka rist-āxēz dīd stard ōbast ud 3000 sāl nibast.

259 u-šān ēn-ez a'ōn dāšt ku harw *çiš[1] zreh-ē ast. ērīh ī šāhān-šāh [zreh] bawandagīh, ud dēn zreh mānϑr, ud rōšnīh zreh xwaršēd.

260 u-šān ēn-ez a'ōn dāšt ku ka ciš pad xēm ī frārōn nigerihēd[1] ēg hamāg and (?)[2] wahānag be wēnihēd. ud xēm ī frārōn wahman-dārīh. ka ciš pad waran nigerihēd ēg ciš-ez wehīh ne wēnihēd.

261 [*M530*] u-šān ēn-ez a'ōn dāšt ku dēn gōhr ce'ōn [*K210v*] ēwēnag, ka andar nigerihēd xwēš-tan andar wēnihēd. ēd-ez a'ōn ku ke dānēd nigerīdan ēg hamāg wehīh ud wattarīh andar be wēnihēd.

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255 [1] K *bawēd* [2] K + gloss in Pazand *jihi*; B yyx [3] MSS wyl'stn'
256 [1] B *stahmagīh* [2] K + gloss in Pazand *jihi*; B yyx [3] *ēd bawēd*: B om.
257 [1] B *wišādag* [2] MSS *kunišn* [3] *ud nasāh*: might be read *ud jeh* (as a gloss). [4] B + *andak būd* [5] B *a-pahrēxtag*
259 [1] MSS MHš
260 [1] B nk'lyxyt' [2] spelled 'nnd

255

They held this too: There is no person in whose substance these things are not found: knavery, the condition of a whore, sorcery and non-Iranian behaviour. No one can discipline them except a man who disciplines them through religion and the consultation of good people.

256

They held this too: This is knavery: violence and contentiousness. This is the condition of a whore: *divination (?)[1] and amplitude of trouble. This is sorcery: having secretive character and displaying oneself as different from what one is. This is non-Iranian behaviour: a man who smites and robs every one over whom he is victorious.

257

They held this too: So long as priests do not worship with open *barsom* (twigs) there will be very few whore women and corpses.[1] So long as they did not leave the *barsom* unattended, the death of young men was very scarce.[2]

258

They held this too:[1] When Ahreman saw the creation of the creatures by Ohrmazd he fell from his feet. When he saw the making of the Renovation he fell to his knees. When he saw the Resurrection he fell vanquished and lay for three thousand years.

259

They held this too: Every thing has a sea. The [sea[1] of the] Iranian quality of the king of kings is perfection; the sea of religion is the sacred word; the sea of brightness is the sun.

260

They held this too: When a matter is examined by righteous character all its several[1] causes (?) are seen. Righteous character is kindliness. When a matter is examined by lust nothing of goodness is seen (in it).

261

They held this too: The substance of religion is like a mirror; when a man looks at it he sees himself in it. This is in the following manner: a man who knows how to look sees all goodness and evil in it.

262 u-šān ēn-ez a'ōn dāšt ku narīh ud mādagīh was ēwēnag. ēn-ez narīh ud mādagīh ast āsn-xrad ud gōšosrūd-xrad. ce gōšosrūd-xrad pad narīh gāh kard ēstēd ud āsn-xrad pad mādagīh gāh kard ēstēd. ud āsn-xrad andar tan-ē harw cand ast ast, ud harw ce dānihēd pad āsn-xrad dānihēd, ud ke gōšosrūd-xrad abar ne rasēd ēg ciš-ez ne dānēd, ud ka abar mad pas and cand dānihēd pad xēm ud āsn-xrad dānihēd. ud āsn-xrad ke[1] gōšosrūd-xrad abāg nēst ēdōn-ez[2] ce'ōn mādag ke gušn abāg nēst[3] ud ābustan ne bawēd ud bar ne dahēd. ud hān ke [gōšosrūd] xrad ud āsn-xrad ne bawandag ēdōn humānāg ce'ōn mādag ke gušn ne padīrēd, ce mādag ke gušn [*K211r*] ne padīrēd bar a'ōn ne dahēd ce'ōn ka pad [*B418*] bun[4] gušn nēst.

263 u-šān ēn-ez a'ōn dāšt ku pahlom ciš ham-pursagīh ī wehān ce[1] ham-pursagīh ī wehān šnāyišn ī yazdān.

264 u-šān ēn-ez a'ōn dašt ku ahreman az gēhān ēdōn be šāyēd kardan ku harw kas pad bahr ī xwēš az tan be wāzēd ce ahreman andar gēhān mānišn[1] pad tan ī [*M531*] mardomān ast. ēg-eš ce'ōn pad tan ī mardomān[2] mānišn ne bawēd ēg az hamāg gēhān be absihēd[3] ce[4] tā andar ēn gēhān pad kas-ez mardomān kōdag druz-ē mehmānīh ēg ahreman andar gēhān.

265 u-šān ēn-ez a'ōn dāšt ku yazd pad hān gyāg mehmān kunišn hēnd ī ka pad hān gyāg mehmān kard hēnd pad hamāg ēn gēhān mehmān kard hēnd. ce ka ahreman az tan ī mardomān be kard az hamāg gēhān be[1] absihēd,[2] yazd-ez ka pad tan ī mardomān pādexšāy kard hēnd [pad hamāg gēhān pādexšāy].

262 [1]B *az* [2]B *ēdōn* [3]B om. [4]B om.
263 [1]B *abar*
264 [1]B *menišn* [2]*ast. ēg-eš ce'ōn pad tan ī mardomān:* B om. [3]K 'p'd't'; B 'p'syt' [4]B repeats
265 [1]*kard az hamāg gēhān be*: B om. [2]MSS 'p'syxyt' (here and in the following)

262

They held this too: There are many kinds of masculinity and femininity. Masculinity and femininity are even this: innate wisdom and acquired wisdom. Acquired wisdom occupies the place of the masculine, and innate wisdom occupies the place of the feminine. As much as there is in the body of innate wisdom, there is; every thing that is known, is known by innate wisdom. A man who has obtained no acquired wisdom knows nothing. When he has obtained it, whatever he knows is by character and innate wisdom. Innate wisdom without acquired wisdom is like a female without a male, who does not conceive and does not bear fruit. A man who possesses [acquired] wisdom, but whose innate wisdom is not perfect, is like a female who is not receptive to a male; for a female who is not receptive to a male does not bear fruit in the same manner as one who does not have a male in the first place.

263

They held this too: The best thing is consultation of good people, for the consultation of good people is the satisfaction of the gods.

264

They held this too:[1] It is possible to put Ahreman out of the world in this manner, namely, every person, for his own part, chases him out of his body, for the dwelling of Ahreman in the world is in the body of men. When he will have no dwelling in the bodies of men, he will be annihilated[2] from the whole world; for as long as there is in this world dwelling even in a single person to a small demon, Ahreman is in the world.[3]

265

They held this too: The gods should be made to inhabit that place which if they inhabit, they are made to inhabit the whole of this world. For when Ahreman is put out of the body of men he is annihilated[1] from the whole world, and the gods, too, when they are made rulers over the bodies of men [they are rulers over the whole world].[2]

266 [*K211v*] u-šān ēn-ez a'ōn dāšt ku pad uskārišn ī dēn tuxšāg-tar bawišn ku pad abastāg ud zand, ce uskārišn ī dēn juwānīh ī ruwān.

267* [*S vol. XII*] u-šān ēn-ez a'ōn dāšt ku wehān ast ī pursīd ud ast ī wizārd. pursīd ku ce ahlāyīh ud ce ahlawīh ud ce kirbag ud ce pākīh ud ce xwēš-kārīh ud ce wizīdārīh ud ce abēzagīh ud ce dādārīh ud ce rāstīh ud ce a-margīh ud ce tan ī pasēn.

ahlawīh ēd bawēd ahlāyīh-paymōgīh.

kirbag ēd bawēd kār ī yazdān kardan.

pākīh ēd bawēd judāgīh ī az druz.

*xwēš-kārīh[1] ēd bawēd a-wināhīh.

wizīdārīh ēd bawēd menišn ud gōwišn ud kunišn [*B419*] az anōdagān nērōg ō xwēšān hayyārīh wizīdan.

abēzagīh ēd bawēd ēwagānagīh.[2]

dādārīh mādiyān hān ī ō harw, ud ēd bawēd harw kas rāy nēwagīh abāyistan.

rāstīh hangerd īg ēd bawēd [*M532*] ne druxtan ī pad hēc abar[3] [*K212v*] hēc.

ud a-margīh ce'ōn būd abāz būd.

ud tan ī pasēn ce'ōn zād abāz zād bawēd.

268 u-šān ēn-ez a'ōn dāšt ku druz abēr kōšēd ud staw ne bawišn, ce druz ka wizand ō absihišn[1] mad ēg[2] kōšēd.

269 u-šān ēn-ez a'ōn dāšt ku az ēn[1] 5 ēwēnag abēr wardišn, az anāg-menišnīh ud duzīh ud apparīh ud āzwarīh ud ag-ruwānīh.[2] anāg-menišnīh ēd bawēd ke wehān ud ahlawān ud weh-dōstān rāy anāg andēšēd.
duzīh ēd bawēd ke xwēš tan[3] juttar nimāyēd ku hān ī ast. apparīh[4] ēd bawēd ke xwāstag ī ne xwēš rāy gōwēd ku kāž *ka[5] man xwēš hēh.
āzwarīh ēd bawēd ke hunar ī ane kas ne kāmēd.
ag-ruwānīh ēd bawēd ke gōwēd hān ī rāst ud xwad ne kunēd.

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267 *From this point, where *DkS* vol. XII begins, the variants of DP are given by the editor of *DkS*. They are here reproduced, whenever they are significant, from *DkS*, as neither DP nor a photocopy of it have been accessible. [1] MSS 'šk'lkyx (= *āškāragīh*) [2] B, DP 'ywk'nyx [3] B om.
268 [1] K 'p'd'xšn; B 'p'ddšn [2] B om.
269 [1] *az ēn*: K MND'M [2] K 'klwbšnyx [3] B *xwēš* [4] B repeats [5] MSS *ke* (cf. Bthl., *MirMund*, I, 47, n. 1)

266

They held this too: A man ought to be more diligent over the consideration of religion than over that of Avesta and Zand; for the consideration of religion is the youth[1] of the soul.

267

They held this too: Some good people asked and others explained. They asked: "What is righteousness, what is the state of the righteous?[1] What is good deeds? What is cleanliness? What is doing one's duty? What is discernment? What is purity? What is donation? What is truthfulness? What is immortatity? What is resurrection?"

The state of the righteous is this: knowing the garment of righteousness.

Good deeds is this: to do the work of the gods.

Cleanliness is this: separation from the demons.

Doing one's duty is this: sinlessness.

Discernment is this: to discern one's thought, speech and action (by transferring them) from the power of aliens to the help of one's own people.[2]

Purity is this: obedience.

Donation, in substance, is that which (is given) to every one. It is this: to owe good to every one.

Truthfulness, in summary, is this: not to lie to any one concerning any thing.

Immortality (is this): as he was so he is again.

Resurrection (is this): as he was born so he will be born again.

268

They held this too: Fight the demons persistently and be not overpowered, for the demon fights when his harm comes to nought.

269

They held this too: Turn away strongly from these five manners: evil thinking, thievery, robbery, covetousness, and bad soul.

Evil thinking is this: a man who thinks evil of good and righteous people and of friends of the good.

Thievery is this: a man who displays himself differently from what he is.

270 u-šān ēn-ez a'ōn dāšt ku ka tawān ud wizīrēd ne xwāhišn ciš az[1] kārān, ce ke pad cār ciš az[2] kārān xwāhēd *ka[3] pad a-cār [*K212v*] xwāhēd ne windēd.

271 u-šān ēn-ez a'ōn dāšt ku harw ciš ī ēdōn weh ce'ōn[1] hān ī hamē jāyēzēd (?)[2] ce anāgīh-ez harw pad be būd abāyēd[3] absihīdan.

272 u-šān ēn-ez a'ōn dāšt ku [ke] pad wināh ī mānēd pēšār (?) bawēd xwēštan az xwēšīh ī yazdān be ne barišn ud ō dēwān ne dahišn, ud ēn ne andēšišn ku man [*M533*] ēd rāy ka wināh pēšār (?) būd dēwān-xwēš hēm, ce ahreman ud dēwān ka mard wināh ī anabuhragān[1] kard ēstēd ud xwad tan[2] ō dēwān ne dahēd[3] ēg kam pad xwēš dārēnd ce'ōn mard-ē ke srōšō-caranām [*B420*] wināh kard ēstēd ud xwad tan ō dēwān dahēd ud pad xwēšīh ī dēwān dārēd.

273 u-šān ēn-ez a'ōn dāšt ku ke harw ce kunēd ēwāz[1] yazdān rāy kunēd, harw ce'ōn kunēd pad-eš ahlaw bawēd.

274 u-šān ēn-ez a'ōn dāšt ku mardom ī ne pad dēn[1] ī yazdān ēstēnd [*K213r*] 2 ēwēnag, ēwag frēftār ud ēwag frēftag. frēftār hān bawēd ke hān ī hamē kunēd xwad dānēd ku ne kunišn ud waran ud tan-kāmagīh rāy kunēd. ud frēftag hān bawēd ke hān ī hamē kunēd pad frārōnīh warrawēd ēstēd ud ruwān rāy hamē kunēd. harw ke frēftār druwand ud frēftag ahlaw-ez bawēd.

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270 [1]B om. [2]B om. [3]MSS *ke*
271 [1]B repeats [2]spelled **y'wycyt** [3]DP BRA
272 [1]B **'n'pxlk'n** [2]B om. [3]B **YXBWNm**
273 [1]B + *rāy*
274 [1]K, B repeat

Robbery is this: a man who says of a property that does not belong to him: "Would that it were mine."

Covetousness is this: a man who does not desire the skill of another person.

Bad soul is this: a man who speaks that which is right but does not himself do it.

270

They held this too:[1] When a person has the power and can help it, he ought not to desire anything from other people. For a man who desires something from other people when he can help it, does not get it if he desires it when he cannot help it.

271

They held this too: Every thing that is good in this manner is like that which lives forever.[1] For every evil should be annihilated by (the sentence): "It was (and is no more)."

272

They held this too: A man by whom (?) a sin of negligence (?)[1] is committed (?)[2] should not remove himself from the possession of the gods and should not deliver himself to the demons. He should not think the following: "I belong to the demons because I committed (?) a sin." For a man who has committed a mortal sin, and who does not by himself surrender himself to the demons, is considered by Ahreman and the demons less as belonging to them than a man who has committed a *sraošōcaranā* sin and who, by himself, surrenders himself to the demons and regards himself as belonging to the demons.

273

They held this too:[1] A man who does everything for the sake of the gods alone, in whatever manner he does it he is righteous by it.

274

They held this too: People who do not adhere to the religion of the gods are of two kinds: One, a deceiver, and one, a deceived one. A deceiver is a man who knows by himself that what he is doing should not be done;

275 u-šān ēn-ez a'ōn dāšt ku [ka] uzdēs-parastišnīh be *absihihēd[1] mēnōg-warrawišnīh andak abāg be šawēd. ud[2] ka *wisāndagīh[3] ud a-sruštīh be zanihēd rāmišn andak abāg be šawēd.[4] ud ka šēwangarīh be zanihēd ēg mihr andak abāg be šawēd. pas ēdōn weh ka ēn 3[5] wināh cand ahe az gēhān be barihēd.

276 u-šān ēn-ez a'ōn dāšt ku urwar-xwarišn bawēd šmāh mardomān ku dēr-zīwišn bawēd, ud az tan[1] ī gōspandān pahrēzēd [*M534*] ce āmār was, ēg ohrmazd ī xwadāy hayyārīh ī gōspandān [*K213v*] rāy urwar was dād.

277 u-šān ēn-ez a'ōn dāšt ku ohrmazd pad ciš-ez ciš a-tawāngar ne[1] bawēd ud ne būd.

278 u-šān ēn-ez a'ōn dāšt ku ahreman hamē[1] ne būd ud ne bawēd.

279 u-šān ēn-ez a'ōn dāšt ku ohrmazd harw dām ī-š be[1] dād abdom abāz ō xwēš gīrēd.

280 u-šān ēn-ez a'ōn dāšt ku āmār ī mēnōgān abar ēn 3[1] wāzag ku-t ce kāmist u-t kard u-t ke burzīd.

281 u-šān ēn-ez a'ōn dāšt ku hān-ez ī wuzurg pad wināh-ē ēn abēr-tar druwand bawēd ka hān ī driyōš tar[1] menēd.

282 u-šān ēn-ez a'ōn dāšt ku hān ī was-xwāstag-tom mardom ka dānēd xwardan ud dāštan ēg was-xwāstagīh rāy wināh[1] [*B421*] abar ne[2] šawēd, ud hān-ez ī driyōš-tar mardom ka ne dānēd xwardan ud dāštan pad xwāstag drahm-ē šāyēd be marg-arzānīh be[3] madan.

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275 [1] MSS *absihēd* [2-4] B om. [3] K s'ndkyx [4] cf. note 2 [5] B om.
276 [1] B TWRA
277 [1] DP om. from here to 278, n. 1.
278 [1] cf. 277, n. 1.
279 [1] B om.
280 [1] K, B om.
281 [1] *driyōš tar*: written as one word in K, B.
282 [1] *rāy wināh*: B repeats [2] B om. [3] DP om.

he does it out of greed and bodily desire. A deceived one is a man who believes that what he is doing stands in righteousness, and he is doing it for the sake of the soul. Every deceiver is *druwand;* a deceived one may even be *ahlaw.*

275
They held this too: When idol worship is annihilated, a little of the faith in the spiritual world departs with it. When schism (?) and disobedience are smitten, a little joy departs with them.[1] When plaintiveness is smitten, a little love departs with it. It is (however) after all better when these three sins are taken out of the world as soon as possible.[2]

276
They held this too: Be plant-eaters, you men, so that you may live long. Keep away from the body of cattle, for the reckoning is vast. Ohrmazd[1] the Lord created plants in great number for helping cattle.

277
They held this too: In no matter whatsoever is Ohrmazd powerless, and never was.

278
They held this too:[1] Ahreman never existed and does not[2] exist.

279
They held this too:[1] Ohrmazd will ultimately take back to himself every creature that he created.

280
They held this too: The Reckoning of the Spirits is concerned with these three sentences: "What did you desire? What did you do? Whom did you honour?"

281
They held this too: Even a great man becomes very much *druwand* by this one sin, namely, when he looks down with contempt upon a poor man.

282
They held this too: Sin does not accrue to a man of most abundant wealth when he knows how to use and keep it, (merely) on account of his abundance of wealth. The poorest man, (however), when he does not know

283 u-šān ēn-ez a'ōn dāšt[1] ku was [mardom ke harw] ahlāyīh ī-š ast az [*K214r*] was-xwāstagīh,[2] ud was mardom ke harw druwandīh ī-š ast driyōšīh rāy.

284 u-šān ēn-ez a'ōn dāšt ku be az wehān ēg didīgar az wattarān weh šāyēd būdan, pad hān ī ke[1] az wehān[2] wehīh wēnēd ud āmōxtēd, ud az wattarān wattarīh wēnēd ud az-eš be pahrēzēd.

285 [*M535*] u-šān ēn-ez a'ōn dāšt ku mardomān tuxšāg bawišn ku tā kāmag ī tan abāg ruwān be kunēnd, ce ke kāmag ī tan abāg ruwān ēg dēn[1] abāg tan, ud ke kāmag [ī ruwān][2] abāg tan ēg druz abāg ruwān.

286 u-šān ēn-ez a'ōn dāšt ku az wehān āzādīh ud spās gōwišn ud az wattarān gilag ne gōwišn.

287 u-šān ēn-ez a'ōn dāšt ku az[1] dušaxw rāh-ē ō wahišt šawēd ud pad harw gāh hān rāh hu-bōy-tar[2] ku harw hu-bōy-ez[3] ī pad gēhān, ud pad hān rāh awēšān rawēnd ke pad wināh ciš barēnd ud az dušaxw be ō wahišt šawēnd.

288 u-šān ēn-ez a'ōn dāšt ku [*K214v*] ag-dēnān ud abārīg-ez harw mardom ke[1] *zandīg[2] dārišn gētīg amahraspandān pad xwardan ud dāštan az-eš abāz ne kunišn.

289 u-šān ēn-ez a'ōn dāšt ku ke 1000 mard ī druwand[1] stāyēd ud andar āfrīgānīh[2] dāšt ēstēd ēg pad ruwān puhl kam ce'ōn ke moγ-mard-ē ahlaw pad druwand be abspārd[3] ēstēd.

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283 [1]B + **kw'** [2]B om.
284 [1]DP *ka* [2]K om.
285 [1]B **ADYN** [2]supplemented by Sanjana
287 [1]B om. [2]K, B **xwbwxtl** [3]K, DP **xwbw'c**; B **xwb'c'**
288 [1]B **MN** [2]MSS **zyndk**
289 [1]K, B om. [2]B **'plyk'nyx** [3]MSS **'psp'lyt'**

how to use and keep (his property), may come to mortal sin through (the possession of) one *drahm*'s worth of property.

283

They held this too: Many are the people whose state of righteousness is from abundance of wealth; and many are the people whose state of wickedness is due to poverty.

284

They held this too: it is possible for a person to improve himself not only from (the example of) good people but also[1] from (that of) wicked people, by the fact that a man watches the goodness that comes from the good and learns therefrom, and watches the evil that comes from wicked people and keeps away from it.

285

They held this too: People should be diligent so that they may join their bodily desire to the soul. For a man whose bodily desire is joined to the soul, religion is with his body; and a man the desire [of whose soul] is joined to the body, has demons joined to his soul.

286

They held this too: One ought to speak the gratitude and thanks which are from good people, and not to complain of wicked people.

287

They held this too: One road leads from hell to paradise, and that road is at every point more fragrant than all the fragrance in the world. Those walk on that road who have some sin to carry and who go from hell to paradise.

288

They held this too: One ought not to withhold from people of bad religion and all other people who are to be regarded as *zandīg* the material elements[1] (which are) for using and possessing.

289

They held this too: A man who praises a thousand wicked people and holds them as trustworthy, the punishment to his soul is smaller than that of a man who treats one righteous priest as wicked.[1]

290 u-šān ēn-ez a'ōn dāšt ku hamē ka mard ciš ī frārōn ul menēd ud gōwēd ud kunēd ēg abāg rōšnīh-ē[1] az-eš ul waxšēd[2] u-š parwānag[3] bawēd andar ō dēn. ud hamē ka mard ciš ī abārōn ul [*B422*] menēd ud gōwēd ud kunēd ēg tam-ē az-eš ul āyēd ud andar mard ud dēn ul ēstēd ud mard dēn kam wēnēd.

291 [*M536*] u-šān ēn-ez a'ōn dāšt ku ohrmazd ī xwadāy ka-š fradom mardom kard ēg-eš framān[1] a'ōn dād ku pad ēn tuxšāg bawēd ku ruwān bōzēd, ēg[2]-tān xīr ī tan amāh pad miyān kunēm, ce ruwān buxtan jud az šmāh ne wizīrēd. [*K215r*] mardom a'ōn wiyābān[3] hēnd ku xīr ī gētīg xwad abar tuxšēnd ud xīr ī ruwān abastān ō yazdān kunēnd.

292 u-šān ēn-ez a'ōn dāšt ku hān ī driyōš mardom agar ōh ag-dēn ayāb ne frārōn rawišn ēg-ez-eš ciš[1] aweš dahišn ud ke dahēd pad bahr ī xwēš hān[2] druz[3] ī niyāz xwānēnd az gēhān[4] be kard u-š petyārag ud wizand az xwēš spuxt bawēd ud az-ez tan ī awe ne zāyēd hān kas ī ō[5] niyāzōmand īh rasēd.

293 u-šān ēn-ez a'ōn dāšt ku ādur-farnbag pad āhrōnān gāh kard ēstēd.[1] ādur-gušnasp pad ardēštārān[2] gāh kard ēstēd. ud ādur-burzēnmihr pad wāstryōšān[3] gāh kard ēstēd.

294 u-šān ēn-ez a'ōn dāšt ku tuxšag bawišn pāyrōzag[1] pad ham-pursagīh ī abāg wehān, ku tā hān ī ašnawēd be ne jōyēd, ce[2] ašnūdag[3] *ka[4] ham-pursagīh ī pāyrōzag andar nēst abēr-tar gugārihēd ku xurdad ud amurdad.

295 [*K215v*] u-šān ēn-ez a'ōn dāšt ku frawahr ī zardušt ī spitāmān pad hōm ud barsom tag ēstēd u-š niyāyišn pad ātaxš ī warhrān.

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290 [1] K *rōšnīh*; B *rōšnīh ī* (DP om. *abāg rōšnīh-ē* ?) [2] K wxšt [3] B plp'nk'
291 [1] B lp *fradom* [2] B, K ADYNš; DP *ēnyā* [3] B wd'p
292 [1] B om. [2] K repeats [3] B dlwcšn' [4] B, K + bwt [5] B om.
293 [1] B + *u-šān* [2] B *ardēštārīh* [3] B *wāstryōšīh*
294 [1] B *pāyrōz* [2] *ašnawēd be ne jūyēd ce*: B om. [3] K, B 'ŠMHWytk' [4] MSS MN

290

They held this too: Whenever a man thinks, speaks or acts something righteous, at the same time a brightness grows from it and it becomes in him his leader[1] towards religion.[2] Whenever a man thinks, speaks or acts something sinful, a darkness rises from it and stands between the man and religion, and the man sees the religion less.

291

They held this too:[1] When Ohrmazd the Lord first created man, He gave the following order to him: "Be diligent to save your souls; I shall then[2] provide for your bodily matters. For it is impossible to save your souls without you." People are deluded in the following manner: they themselves strive after material things, and as regards the things of the soul, they put their trust in the gods.

292

They held this too: Even if a poor man is of bad religion or not of righteous behaviour, one ought to give him something. A man who gives drives, for his own part, out of the world the demon called Want, and rejects from himself adversity and harm. There will not be born to him a man who will come to destitution.

293

They held this too: The fire Farnbag was made for the station of priests. The fire Gušnasp was made for the station of warriors. The fire Burzēnmihr was made for the station of husbandmen.[1]

294

They held this too: Be diligent daily in the consultation of good people, so that you may not chew[1] that which you hear. For when (an instruction) heard is not accompanied by daily consultation, it is digested (i.e. forgotten) more than water and plants.[2]

295

They held this too: The *frawahr* of Zoroaster, Son of Spitama, is strong through *haoma* and *barsom*. Its prayer is through the Warhrān fire.

296 [*M537*] u-šān ēn-ez a'ōn dāšt ku myazd stūrīh ī yazdān ud gāhānbār stūrīh ī dēn ud ātaxš ī warhrān stūrīh ī gayōmard.[1]

297 u-šān ēn-ez a'ōn dāšt ku wihēzag pad ēn cim kard ēstēd ku ohrmazd[1] ō pēš bawēd ud ahreman ō pas kard, ahreman pad xīr ī ohrmazd abar ēstād[2] ud ne tawān bawēd ud abdom ahreman be absihēd.

298 u-šān ēn-ez a'ōn dāšt ku harw[1] [*B423*] mardom ēn 5 ciš dānistan xwēškārīh ud ke ne dānēd ērangīhā. ēwag ēn ku ce hēm, mardom hēm ayāb dēw. ud ēwag ēn ku az ku mad hēm, az garōdmān ayāb az dušaxw. ud ēwag ēn ku abar ce ēstēm,[2] abar ciš ī yazdān ayāb[3] abar ciš ī dēwān. ud ēwag ēn ku pas ī ke hēm, pas ī wehān [*K216r*] ayāb pas ī wattarān. ud ēwag ēn ku abāz ō ku šawēm, abāz[4] ō wahišt šawēm ayāb abāz[5] ō dušaxw šawēm.[6]

299 u-šān ēn-ez a'ōn dāšt ku ke abastāg xwahēd[1] ud hu-xēm-tar ne bawēd, ud zand pursēd ud dānāg-tar ne bawēd, ud māndag garzēd ud a-wināh-tar ne bawēd, hān did pad kār ne uzmāyišn.

300 u-šān ēn-ez a'ōn dāšt ku ahreman pad ēn 3 ciš[1] abar kas-ez a-winast (?)[2] ne bawēd be ka xwad abar rasēd. [*M538*] ēwag menišn[3] ī dehbadān, ud ēwag ham-rasišnīh[4] ī wehān, ud ēwag zāyišn ī zaraϑuštrōtemān.

301* u-šān ēn-ez a'ōn dāšt ku mard cand wēšist ō mān ī ātaxšān šawišn ud ātaxš niyāyišn tarsagāhīhā kunišn, ce harw rōz amahraspndān 3 bār andar mān ī ātaxšān anjaman kunēnd ud kirbag ud ahlāyīh[1] anōh be hilēnd, ud ke wēš ō anōh šawēd ud ātaxš niyāyišn tarsagāhīh[ā] wēš kunēd ēg hān kirbag ud ahlāyīh ī yazdān[2] anōh be hilēnd[3] [*K216v*] pad tan mehmān-tar bawēd.

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296 [1]The order of the last two phrases is reversed in B:. . *ud ātaxš ī warhrām stūrīh ī gayōmard, ud gāhānbār stūrīh ī dēn.*
297 [1]*ku ohrmazd*: B om. [2]K, B *ēstēd*
298 [1]B repeats [2]K *ēstēd* [3]*yazdān ayāb*: B above the line [4] B om. [5]B om. [6]B *šawēd*
299 [1]spelled **YPLXWNyt**
300 [1]B om. [2]B 'nst' [3]B *menišnīh* [4]B *ham-rasišn*
301 *The text is found in M51b fol. 251b; cf. Bthl., *Zendhdschr.*, p. 71; *SupT ŚnŚ* XX 1, cf. West, *SBE*, V, p. 393 [1]B + *harw ce* [2]M51b om. [3]M51b **ŠBKWNt**

296

They held this too: The *myazd* ritual is under the custody[1] of the gods. The *gāhānbār* festival is under the custody of religion. The Warhrān fire is under the custody of Gayōmard.

297

They held this too:[1] The calendar (?)[2] was made for this purpose, namely, that Ohrmazd should be at the fore and Ahreman should be at the rear. Ahreman stood up against the things of Ohrmazd, but shall not have the power, and he shall ultimately be destroyed.

298

They held this too:[1] Every man's duty is to know these five things; he who does not know them is under guilt. One is this: "What am I, a man or a demon?" One is this: "where have I come from, from paradise or from hell?" One is this: "What do I stand by,[2] by the things of the gods or by those of the demons?" One is this: "Whom do I follow, good people or wicked people?" One is this: "Where shall I go back, to paradise or to hell?"

299

They held this too: A man who recites[1] the Avesta and who does not become of better character, and one who inquires about *zand* and does not become wiser, and one who confesses a sin and does not become less sinful—that man need not again be tested.

300

They held this too:[1] By these three things Ahreman does not become undiluted (?)[2] (in attacking) any person, except when that person himself comes over (to Ahreman).[3] One, the mind of the rulers; one, the meeting of good people; and one, the birth of the high priests.[4]

301

They held this too:[1] A man ought to go as much as possible to the fire temple and to perform the fire ritual reverently. For the Amahraspands assemble three times every day in the fire temple, and deposit good deeds and righteousness there. A man who goes there more often, and who reverently performs more of the fire ritual, has the good deeds and the righteousness which the gods deposit there dwell more in his body.

302 u-šān ēn-ez a'ōn dāšt ku *ke[1] kunēd 3 ciš ēn weh. ēwag ēn ke ēwāz wehīh rāy[2] frāz ō ham-pursagīh ī wehān šawēd. ēwag ēn ke[3] arz ud spās ud āzādīh ī wehān cand bawandag menēd ud gōwēd. ēwag ēn ke pad kamist harw rōz 3 bār pad tan ī xwēš nigerēd ku-m[4] yazd abāg hēnd[5] ayāb dēw, [*B424*] u-š agar yazd abāg hēnd andar tan mehmān-tar be kunēd, u-š agar dēw abāg hēnd az[6] tan ī xwēš a-pādexšāy kunēd.

303 u-šān ēn-ez a'ōn dāšt ku pad hangerd ciš 2 agar agar ast, ud kas ke paygārēd ku wēš ast-ez, ēg-ez ēwag-ē ast 3 ciš: [ēwag] ēn ku harw kas wināh ī xwad dānēd ku wināh ud andar-ez šahr pad pādram dusrawēnīd ēstēd ud agar kas ast ke[2] kunēd puhl-ez[3] zanēnd, cand tawān az-eš be wardēd ud ne kunēd. [*K217r*] ud ēwag ēn ku harw kas hān [*M539*] kirbag ī xwad dānēd ku kirbag ud andar šahr pad pādram husrawēnīd ēstēd ud agar kas kunēd pādāšn-ez paydāg, cand tawān pad-eš tuxšāg. [ud ēwag ēn ku harw kas hān ciš ī] ne dānēd ku kirbag ayāb wināh ud andar šahr mardom pad frārōnīh ud abārōnīh ne ham-dranzišn hēnd ud pad gumānīh abar ēstēd, abāg[4] wehān uskārēd ud a'ōn ce'ōn wehān dastwar bawēnd kunēd ud jud az ham-pursagīh ī wehān fradom ne kunēd.[5]

304* u-šān ēn-ez a'ōn dāšt ku kas-ez mardom nēst ke ēn 3 ciš ka andar ēstēd ud az-eš pad gētīg bar ne wēnēd[1] ranz-ez[2] ī andar rāy az-eš ne ayāsēd. ēwag wafr ud wārān, ēwag diz ī kandāg drubuštīh kardan ud diz ī hanbār dāštan[3], ēwag driyōšīh. ce[4] hān-ez ī xradōmand-tom mardom[5] ēd rāy ce sūd ī frāz ō pēš ne wēnēd was ī ka anāgīh a'ōn wēnēd ku -[az] driyōšīh be ayāsēd, ud ka ranzagīh ī rasēd rāy[6] wārān ī [*K217v*] pad abzārīh ne kāmēd, frahist hān ī ka

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302 [1]MSS *ce* [2]B om. [3]B om. [4]K *ku az* [5]DP *hēm* [6]B repeats
303 [1]or *waxt*? [2]B om. [3]B *pad arz* [4]B om. [5]*ud jud az ham-pursagīh . . .ne kunēd*: B om.
304 *For the beginning of this section cf. the parallel text in 218. [1]218 *windēd* [2]DP *ranz* [3]*ēwag wafr ud wārān. . .hanbār dāštan*: B om. [4]B *abar* [5]B + *ku driyōšīh* [6]B *ne* [7]B *kirbag* [8]B om. [9]K has the

302
They held this too: A man who performs these three things is best. One, he goes to consultation with good people solely for the sake of goodness. One, he thinks and speaks as perfectly as possible of the value, gratitude and favour of good people. One, every day he considers himself at least three times in the following manner: "are there gods with me or demons?" If the gods are with him, he causes them to dwell more in his body; if the demons are with him he makes them powerless over his body.

303
They held this too: In summary there are two alternatives[1] in the matter. (If) a person contends that there are more, it is one of three things.
One is this: every person, as much as he can, abstains from, and does not commit, a sin which he himself knows to be a sin, and which in the world, among the populace,[2] is also condemned, and which, if done by someone, that person is punished.
One is this. every person strives, as much as he can, to perform a good deed which he himself knows to be a good deed, and which is praised in the world, among the populace, and which, if committed by someone, that person's reward is manifest.
[One is this: every person] asks the advice of good people, and acts in the same way as they maintain,[3] and does not act without first consulting them [concerning a thing with regard to which] he does not know whether it is a good work or a sin, and which is not unanimously pronounced by people in the world as either righteous or sinful, and with regard to which he is in doubt.

304
They held this too: There is no one who, when he stands in these three things, and fails to see their fruit in the material world, does not seek (to withdraw) from them because of the trouble that is in them. One is snow and rain; one is to fortify a fortress[1] surrounded by a moat and to maintain a fortress of provisions; and one is poverty. For even the wisest of men, because he cannot see the benefit that is further in front of him, often experiences such discomfort that he seeks (to withdraw) from poverty, and does not desire rain in abundance[2] on account of the

pad kandiz[7] ud diz ī hanbār dāštan ne pad kām. ud az hān 3 ciš 2 ciš[8] ī pad gētīg bar wēnihēd šāyēd[9] dānistan, ud ēwag tā ō āmār ī mēnōgān rasēd ne wēnihēd.

ud hān 2 ciš ī pad gētīg bar wēnihēd ēwag wafr ud wārān guft, ce wārān ka wārēd frahist[10] [*B425*] hān *ke[11] pad hān[12] gāh ka hamē wārēd sūd ciš ne paydāg ud ranz ī andar rāy harw kas az-eš be ayāsēd ud pad abē-sūd dārēd, ud ka ō frawardīn māh ud ardwahišt māh mad, ud jōrdāy ud gayāg ud xurmāg[13] rōyihēd[14] bar ī wārān, ud be ō paydāgīh āyēd [*M540*] harw ciš,[15] mardom kāmag a'ōn ku kāž pad ēn zamistān wārān wēš būd hēh, u-mān hān ranzagīh ī az wārān wēš būd hēh, u-mān nūn ēn[16] ābādānīh ud nēwagīh ud padēxwīh ud hu-zīwišnīh ī az bar ī wārān wēš dīd[17] hēh.

ud ēwag diz ī kandāg ud diz ī hanbār guft ēd rāy ce frahist hān ī ka kunihēd [*K218r*] ud sāzihēd sūd ī pad nāmcišt ne paydāg ud uzīnag was abar bawēd ud pas ka ēdōn jahēd ku dušman ō šahr[18] rasēnd[19] ud pānagīh ud *weh-dārišn[20] ī mardomān rāy diz pad kār andar abāyēd, mardom pad anbūh andar ō diz šawēnd, ad abē-bīmīh ī-šān az kardan ī hān diz az dušmanān ud tangīh ud anāgīh ī az wasīh ud abzārīh ī mardom ī andar hān diz wēnihēd rāy[21] frahist[22] hān mardom ke kāmag a'ōn ku-m kāž[23] xwēš ud mānīgān rāy diz-ē pad uzīnag[24] ī az xwēš kard ēstēh u-š an tanīhā[25] andar mānēm[26], ayāb-em[27] andar ēn diz uzīnag[28] az harw kas wēš kard ēstēh[29] ku padeš pādexšāy-tar hēm u-m az[30] harw kas gyāg frāxw-tar hēh.

ud hān ēwag ī pad gētīg bar ne wēnihēd driyōšīh guft,[31] ce driyōšīh pad gētīg harw kas az-eš be ayāsēd, ud [ka] mad ō āmār ī mēnōgān awe-z ī driyōš-tom mardom [*K218v*] kāmag a'ōn[32] ku kāž driyōš-tar būd hēh u-m anāgīh ī az driyōšīh wēš dīd ud burd [*B426*] hēh ud nūn[33] āmār andak ud xwār-tar abar būd hēh.

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correct reading above the line [10]B repeats [11]MSS *ka* [12]B om. [13]K TG; B TW [14]spelled lwdyšt [15]B om. [16]B + XT [17]K, B XZYTNyt [18]B om. [19]B + *šahr* [20]K wxš'l'n; DP wxš'lšn; B wxšl'n; emendation suggested by Faravachi. [21]B om; K *ne* [22]B l'st' [23]B + wšm [24]K, DP 'wpynk'; B 'wdcynk' [25]B tyx' [26]B *mānēd* [27]K *ayāb az* [28]B *uzīn* [29]B *hēh* [30]K, B om. [31]B + *abar* [32]K *ēn* [33]B om.

suffering that comes with it, and, moreover, is not inclined (to occupy himself) with a fortress surrounded by a moat[3] and fortress of provisions. It is possible to know two of these three things, the fruit of which can be seen in the material world, (but the fruit of) one of them is not seen until one reaches the Reckoning of the Spirits.

One of the two things of which one sees the fruit in the material world was said to be snow and rain. For when it rains usually no benefit at all is manifest to those who are in that place when it rains, and every one seeks (to withdraw) from it and holds it as worthless because of the trouble that it contains. But when it comes to the months of Frawardīn and Ardawahišt, and there grow corn, grass and dates, the fruit of the rain, and every thing becomes manifest, the desire of people is as follows: "Would that there had been more rain this winter, and that we had suffered more trouble from the rain, so that we might see more of this abundance, goodness, affluence and well-being which come as some of the fruit of the rain."

One was said to be a fortress surrounded by a moat and a fortress of provisions, for this reason, that when it is being built and prepared its particular benefit is usually not manifest, and much expense is involved. When later an enemy happens to come to the kingdom, and there is need of the fortress for the protection and preservation of the people, people go to the fortress in a crowd. As one perceives their safety from the enemy through the fortress, the tightness and discomfort[4] caused by the multitude, and the abundance of people who are in the fortress, most people's desire is as follows: "Would that I had built a fortress at my own expense for myself and for my household, so that we might stay in it alone; or that I had spent more than anyone else on building this fortress, so that I might have the biggest holding in it, and that my place might be larger than that of everyone else."[5]

The one thing the fruit of which is not seen in the material world was said to be poverty. For everyone seeks (to withdraw) from poverty in the material world, but even the poorest of men, when he comes to the

305 [*M541*] u-šān ēn-ez a'ōn dāšt ku mard hān farrox-tar ke cand šāyēd dušaxw pad gētīg be barēd ud mard *awe[1] ruwān ne spōzēd. u-šān pad gētīg [dušaxw] burdan ēd guft ku andar gēhān arg ud ranz ī mad ud ne wizīrēd be ka ōh kunihēd ud mardom pad cār[2] kāmagīhā aweš ne šawēnd jud az frēzbān, pad kām ī xwēš kāmagīhā[3] ul ō grīw padīrēd ud tuxšāgīhā kunēd. u-šān awe[4] arg[5] ud ranz rāy guft ku ēn-ez bawēd hayyārīh ud payagīh ud nānxwarīh[6] ud āhangār ud band-kār ud gāzarīh ud pōstkarīh ud abārīg kār ī kārōgīhā[7] ud rīman[8] gyāg ī mardomān kardan pad bār bawēd.

306 u-šān ēn-ez a'ōn dāšt ku dard-ez ud anāgīh ī pad gētīg az dēw[1] waštīh ud wīmārīh aweš rasēd, ke[2] awe ke [*K219r*] aweš rasēd and kunēd ku awe anāgīh rāy yazdān kam ne menēd be a'ōn dārēd ku juttar ne šāyēd būdan, ce'ōn hān ī hamē wēdwar ud hunsand bawēd, ēg yazd dard ud anāgīh ī az waštīh ud wīmārīh ī aweš rasēd pad āmār ī mēnōgān pad-ez-eš[3] barēnd ud dārēnd ud az wināh ī kard be hangārēnd.

307 u-šān ēn-ez a'ōn dāšt ku kōdag-ez anāgīh ud ziyān ī ahreman ud dēwān pad dāmān[1] ī ohrmazd kāmēnd kardan ka a'ōn ce'ōn kāmēnd ud mēnōgīhā ārāyēnd ēg-šān ō gētīg tawān hēh āwurdan, ēg hāmōyēn dām ī ohrmazd pad-eš be absihēnd. be a'ōn abarwēzīhā kunēnd ku hān-ez ī garān-tar [*M542*] pad mēnōg a'ōn ō rāh ud widarg rasēnd ud cārag xwāhēnd ku [*B427*] ka be ō gētīg mad ciš ī abēr xwār[2] abāz mānēd ud kam ziyān bawēd.[3]

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305 [1]MSS *ō* [2]B *cārag* [3]D, DP *kāmīhā* [4]B *ō* [5]B 'l'y [6]B *nān-* gwlyx [7]DP *kirrōgīhā* [8]DP l'mn'
306 [1]DP om. [2]DP *ka* [3]Could also be read *pad ciš*
307 [1]B *dām* [2]B xw' [3]B *bawēm*

Reckoning of the Spirits, has the following desire: "Would that I had been poorer, and that I had seen and suffered more of the discomfort of poverty, so that now the reckoning might be smaller and lighter for me."[6]

305

They held this too: That man is happiest who endures hell in the material world as far as it is possible, and who does not reject the soul. They said concerning "to endure [hell] in the material world": "He accepts upon himself willingly, by his own desire, and performs diligently in the world, the toil and trouble which comes and which cannot be avoided except by performing it, and which people do not approach willingly, except as a duty." They said concerning that toil and trouble: "It is even this: helping, doing the work of a courier, a servant, a blacksmith, a gaoler,[1] a fuller,[2] a tanner, and other work which is menially performed (?)[3] in impure places and which is a burden to people."

306

They held this too: (As to) the pain and misery which come in the material world from the ailment and disease of the demons: the man to whom they come, and who does not think less of the gods because of his misery, but maintains: "It cannot be otherwise", and is like someone who is always patient and content – in the Reckoning of the Spirits the gods will bear and maintain for him the pain and misery which have come to him and will deduct[1] them from the sins which he committed.

307

They held this too: Were Ahreman and the demons capable of bringing to the material world even a little of the misery and harm which they desire to cause to the creatures of Ohrmazd, in the manner in which they desire it and in the way in which they prepare it in *mēnōg*, they would destroy the whole creation of Ohrmazd by that. But (the gods) act in such a triumphant manner that they come to be in the way and path even of that which is most grievous in *mēnōg*; and they seek a device so that when it comes to the material world (only) something very insignificant remains, and little harm is done.

308 u-šān ēn-ez a'ōn dāšt ku tuxšāg ud xwāstār bawišn pad rūrag rūrag[1] ud darmān dānistan ce az [*K219v*] hu-šnāsīh[2] ī rūrag ud darmān ka andar gēhān waštīh ud wīmārīh ast ī cārag ne šāyēd xwāstan be barēnd. ēnyā[3] ohrmazd ī xwadāy waštīh[4] ud wīmārīh ī ahreman ō gēhān āwurd harw ēwag-ē rāy dārūg[5] dād ī waštīh ud wīmārīh a'ōn be zanēd ce'ōn nān ud āb gursagīh ud tišnagīh zanēd ud abāz dārēd.

309 u-šān ēn-ez a'ōn dāšt ku abdom-ez ciš ī pad a-marg kardan ī dāmān andar abāyēd rūrag ud darmān.[1]

310 u-šān ēn-ez a'ōn dāšt ku andar dēn[1] harw kas tawān ēstādan ud be šudan ne bōzāgīhā, ce harw ce'ōn mard kāmēd ō kāmag šāyēd sāxtan. ce[2] agar mard ciš az[3] kāmag a'ōn ku abēr āzād-mard ud wuzurg-xwāstag [bawēm], ēg ka ēn abāg kunēd ku rād ud was-yazišn ud pādexšāy ud tawān xwāstag ī was dāštan, [ēg pad hān ham ciš ahlaw bawēd].

ud agar [mard] ciš *az[4] kāmag a'ōn ku abēr driyōš ud xwār-xwardīg ud xwār-wastarg ud andak- [*K220r*] uzīnag[5] bawēm, ēg ka ēn abāg kunēd ku ke ne a'ōn ne *awwēnēd[6] ud tar[7] ne menēd, ēg pad hān ham ciš ahlaw bawēd.

ud agar mard ciš az[8] kāmag a'ōn[9] ku was-abastāg ud was-zand ud kard- [*M543*] ērbadestān bawēm, ēg ka[10] ēn abāg kunēd ku cāšīdār ud was-abzōn bawēd, ēg pad hān ham ciš ahlaw bawēd.

ud agar mard ciš *az[11] kāmag a'ōn ku was-abastāgīh ud was-zandīh ne kunēm, ēg ka ēn abāg kunēd ku kār pad framān ī radān kunēd, ēg pad hān [*B428*] ham ciš ahlaw bawēd.

311 u-šān ēn-ez a'ōn dāšt ku ohrmazd ī xwadāy ēn gēhān pad dānāgīh kard ud pad frazānagīh ud mardābagīh dārēd ud abdom pad-eš šād[1] bawēd.

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308 [1] DP om. [2] B xwšnt'syx [3] DP ADYNš [4] K wštx [5] DP *dārūg-ē*

309 [1] B *dāmān*; K repeats to correct an uncertain writing of the word at first

310 [1] B om. [2] K MN [3] *ciš az*: DP *az ēn ke* (here and in the following; in the following also B likewise) [4] *ciš *az*: cf. note 3; here K also like B, DP. [5] B *andak-uzīn* [6] MSS 'wkynyt' (could be read **āhōgēnēd*) [7] B tlg [8] MSS *ke* [9] K *ēn*; B + *ēn* [10] *ēg ka*: B *agar mard az* [11] MSS *ke*

311 [1] K, B š'yt'

308

They held this too:[1] One ought to be diligent and eager to know each medicinal plant and drug; for by knowing medicinal plants and drugs, one may abolish ailments and diseases in the world against which there is no (other) stratagem. Besides,[2] Ohrmazd the Lord created a medicine for each ailment and disease which Ahreman brought to the world. This medicine smites the ailment and disease in the same way as bread and water smite and keep away hunger and thirst.

309

They held this too: The ultimate thing necessary for causing the creatures to be immortal is medicinal herbs and drugs.

310

They held this too: Every person is capable (both) to stand in the religion and to depart from it unsaved (?),[1] for it is possible to achieve one's desire as one wishes. For if a man's desire is: "I shall become exceedingly noble and wealthy", then if he is at the same time generous and pious, and has the capacity and power to possess much wealth, he becomes *ahlaw* through that very thing.

If a man's desire is: "I shall become exceedingly poor, with meager food, light clothing and little expense," then, if at the same time he does not reproach those who are not like this and does not despise them, he becomes *ahlaw* through that very thing.

If a man's desire is. "I shall become possessor of much Avesta and Zand, and a man who has frequented the *ērbadestān*", then if he becomes at the same time a teacher and a man of bounty, he becomes *ahlaw* through that very thing.

If a man's desire is: "I shall not study much Avesta and Zand", then if he acts at the same time by the order of the chiefs, he becomes *ahlaw* through that very thing.

311

They held this too: This world was created by Ohrmazd the Lord with knowledge. He maintains it with sagacity and manliness; ultimately He will become joyful[1] through it.

312 u-šān ēn-ez a'ōn dāšt ku dānāgān a'ōn guft ku ciš ī xrad frazānagīh ud mardābagīh ud ēmēdag[1] ī fraškerd.

313* u-šān ēn-ez a'ōn dāšt ku xrad gōhr ēdōn ce'ōn [*K220v*] ātaxš, ce andar ēn gēhān ciš[1] nēst ī ēdōn *bawandag[2] bawēh ce'ōn hān ciš ī pad xrad kunihēd,[3] ud ātaxš-ez harw ku abrōzēnd [ke] az dūr wēnēd buxt ud ēraxt paydāg kunēd, ud ke pad[4] ātaxš buxt jāyēdān buxt, ud ke pad ātaxš ēraxt jāyēdān ēraxt.

314* u-šān ēn-ez a'ōn dāšt ku [hān] xēm ke xrad andar nēst ēdōn[1] mānāg[2] ce'ōn xānīg-ē rōšn ud an-āhōg ke bast ēstēd ud ō kār ne hamē šawēd. ud hān xēm ke xrad abāg a'ōn mānāg[2] ce'ōn xānīg-ē rōšn ud an-āhōg ke[3] tuxšāg mard abar ēstēd ud andar ō kār kunēd ud be ō[4] warz bandēd ud bar ō gēhān dahēd.

315 [*M544*] u-šān ēn-ez a'ōn dāšt ku ka[1] mard dādestān be wirāyēd pad kardan ud andar ō kār kunēd[2] ēg hān[3] druz ke pēš wināh kard az tan ī awe mard ēstēd ud be barēd ud be ō[4] druz ī mēnog dwārēd ud pēš ī druz ī mēnōg frō[5] ēstēd, ud az anōh abar awe mard ke az tan be dwārist wardēd ud xwānēd ud wāng kunēd[6] ud ēn nimāyēd ku pad hān ī-t[7] kard abaxš bāš[8] ud az nūn frāz ma kun ce drōzanīhā [kardan abāyēd?], [*K221r*] ayāb a'ōn nimāyēd[9] ku ce'ōn hān ī-t kard[10] kun. ud agar pad hān ī kard ud hān-ez ī kāmēd kardan mard az-eš abaxš bawēd, ēg druz abāz ō tan dwārēd ud pas hān tan abar-tar wināhēd ud wattar kunēd ce'ōn hān ī pēš. ud agar ka[11] xwānēd pas-ez mard az xīr ī [*B429*] yazdān be ne ēstēd, ēg hān druz pad ham druz ī mēnōg gīrihēd ud škast ud wanē ud a-paydāg bawēd.

316 u-šān ēn-ez a'ōn dāšt ku ērbadestān kardan ne wad men, ce ērbadestān kardan zīndagīh ī mardomān.

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312 [1]B *ēmēd*

313 *The text of this section occurs also in M51b fol. 251b; cf. Bthl., *Zendhdschr.*, p. 71; *SupT ŠnŠ* XX 2, cf. West, *SBE*, V, p. 394 [1]B + **lt'y** [2]MSS **BRA**, so also M51b; West apparently had a version *bawandag* [3]K *kunēd* [4]B om.

314 *The text of this section is found also in M51b fol. 251b; cf. Bthl., *Zendhdschr.*, p. 71; *SupT ŠnŠ* XX 3, cf. West, *SBE*, V, p. 394 [1]B om. [2]B, M51b *humānāg* [3]B om. [4]M51b om.

315 [1]K *ke* [2]B om. [3]B om.; cf. also next note [3–4]*hān druz ke pēš ...be barēd ud be ō*: K om. [5]DP **pl** [6]B + **w'ng m'yyt** [7–9]*i-t kard abaxš bāš...a'ōn nimāyēd*: B om. [8]K *bawišn* [9]cf. note 7 [10]B + *zīw(ēd)* [11]K, B *ke*

312

They held this too: The sages spoke thus: "The thing of wisdom is this: sagacity, manliness and the hope of the Renovation."

313

They held this too: The substance of wisdom is similar to that of fire. For nothing in this world may become so perfect as that which is done by wisdom. Similarly, wherever fire is kindled, it manifests the man whom it sees from afar as "innocent" or "guilty".[1] A man who is "innocent" by fire is eternally innocent, a man who is "guilty" by fire, is eternally guilty.

314

They held this too: (Good) character which does not contain wisdom is like a bright and uncontaminated well which is blocked and does not work. (Good) character which is associated with wisdom is like a bright and uncontaminated well over which a diligent man sets to work; he puts it into action, ties it to agricultural work and it gives fruit to the world.

315

They held this too: When a man disciplines (his adherence to) the law by action, and puts it into practice, the demon who formerly[1] committed sins departs from his body. It carries (the sin) off, rushes to the spiritual demon and stands[2] in front of him, and turns from there towards the man from whose body he rushed, calls to him, cries, and shows (the following:) "Renounce what you have done, and do not do it henceforth, for you ought to act deceitfully". Or he shows (as follows:) "Act in the same way as you acted (before)". If the man renounces that which he has done and which he desires to do, the demon rushes back to the body and spoils and corrupts it more than it was before. If the man does not desist from the things of the gods when (the demon) calls him, the demon is snatched by the same spiritual demon and is smashed, destroyed and annihilated.

316

They held this too: Do not consider attending the *ērbadestān* as bad; for attending the *ērbadestān* is the life of the people.

317* u-šān ēn-ez a'ōn dāšt ku mardomān ēn[1] 3[2] ciš harw rōz[3] ōh[4] kunišn[5] nasuš[6] az tan[7] be kardan ud pad dēn āstawān būdan ud kirbag kardan. nasuš az tan[8] be kardan ēd[9] pēš az xwaršēd ul āyēd dast ud rōy[10] šustan, ud āstawānīh[10] ēd[11] xwaršēd yaštan, ud kirbag kardan ēd[12] xrafstar ē-cand be ōzadan.

318 u-šān ēn-ez a'ōn dāšt ku andar gēhān abē-wināh[1] ud an-anbasān[2] rawišn, ce ciš ēn 2 ēwag tan ud ēwag [*K221v*] ruwān.

319 [*M545*] u-šān ēn-ez a'ōn dāšt ku sūr stabr xwarišn ud *pāk[1] xwarišn ud cābuk sāzišn ud pad arzānīgīh xwarišn ud pad[2] huniyāgīh xwarišn ud bawandag xwarišn ud abāg yazdān xwarišn ud az kas-ez ne tarsišn.

sūr stabr xward ēd guft ku pad hān ī mad ēstēd[3] hunsand.

pāk xward ēd[4] ku az hān ī dādīhā bahr ud niyābag ī xwēš pad ēwēn xwarēd.

cābuk sāxt ēd pad ēwēn ārāstan.

pad [*B430*] arzānīgīh xward ēd nērōg ud abzōn ī pad xwēš-kārīh rāy xward xwēš-kārīh pad-eš kardan.

pad huniyāgīh xward ēd frāxw-menišnīhā[5] xwardan ud dādan.

bawandag xward ēd bawēd tan hanbār ī ruwān ham-dahišnīhā[6] xwardan.

abāg yazdān xward ēd bawēd abāg wehān xwardan.

u-šān[7] az kas-ez ne tarsīd[8] ēd guft abē-wināh[9] būdan, ce ka mard abē-wināh bawēd ēg az kas-ez ne tarsišn.

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317 *The text of this section is found in M51b fol. 251b f., cf. Bthl., *Zendhdschr.*, p. 71; *SupT ŠnŠ* XX 4, cf. *SBE*, V, 394. A NPers version is in M55, M52, cf. Bthl., *Zendhdschr.*, p. 173, No. 20. [1]B om. [2]B *2* [3]*harw rōz*: M51b om. [4]B om. [5]B + *ēg-eš* [6]NPers. version nsrwš; cf. Bthl. ibid. [7]M51b + *dūr* [8]M51b + *dūr* [9]M51b + *ku* [10]M51b + *pad gōmēz ud āb*, NPers. version *ba-dastšū va-āb* [11]M51b *pad dēn āstawān būd[an]* [12]M51b + *ku* [13]M51b + *ku*

318 [1]B *abē* [2]K, B 'n'nbst'

319 [1]MSS pyt'k (cf. in the second part of the section *pāk*) [2]MSS + *a-wināhīh* (which does not figure in the second part of the section) [3]B *ēstēnd* [4]B + *guft* [5]B *frāxw-menišnīh* [6]B *ham-dahišnīh* [7]B + *ēn-ez a'ōn dāšt* [8]B *tarsišn* [9]B *a-wināh*

317

They held this too: People ought to do these three things every day in this manner: to drive (the demon of) putrefaction[1] from their body; to profess the faith of the religion; and to perform good deeds. "To drive (the demon of) putrefaction from their body" is this: to wash one's hands and face before sunrise.[2] "Profession of faith" is this: to worship the sun.[3] "To perform good deeds" is this: to kill several reptiles.

318

They held this too: One ought to live in the world without sin and in harmony.[1] For the thing consists of these two (elements): one is the body and one is the soul.

319

They held this too:[1] One should eat a hearty meal, eat clean food, prepare a dainty meal, eat in a worthy manner, eat with pleasure, eat perfectly, eat with the gods, and not fear any one.

"He ate a hearty meal" was said to mean this: he is content with that which has come.

"He ate clean food" means this: he eats according to (accepted) custom of that which is lawfully his share and which is appropriate to him.

"He prepared a dainty meal" means this: to make ready according to (accepted) custom.

"He ate in a worthy manner" means this: he ate for the sake of (gaining) power and bounty for doing his duty, so that he may do his duty by that.

"He ate with pleasure" means this: to eat and to give with a broad mind.

"He ate perfectly" means this: to eat (so as to make) the body the storehouse of the soul, by giving jointly (to both) (?).

"He ate with the gods" means this: to eat with good people.

"He did not fear anyone", they said, means this: to be without sin, for when a man is free from sin he should fear no one.

320 u-šān ēn-ez a'ōn dāšt ku hamīh mādiyān ēd [*K222r*] bawēd *ke[1] menišn ud gōwišn ud kunišn āgnēn rāst dārēd ud wizihīdagīh[2] ēd bawēd ke harw druz az tan be kard bawēd ud abāz ō tan ne hilēd.

321 u-šān ēn-ez a'ōn dāšt ku hān ī yahūd ēwāz yahūdīh ud abārīg ag-dēn ēwāz ag-dēnīh[1] rāy druwand ne bawēnd.

322* u-šān ēn-ez a'ōn dāšt ku mardomān[1] 3 xwēš-kārīh ī [*M546*] mahist ēn-ez ēdōn,[2] hān ī dušman dōst kardan ud hān ī druwand[3] ahlaw kardan ud hān ī duš-āgāh dānāg kardan.

dušman dōst kardan ēd ke[4] xīr ī gētīg pēš dārēd u-š pad menišn dōst bawēd.[5] ud druwand ahlaw kardan ēd ke[6] wināh ke [*B431*] pad-eš [kas] druwand bawēd az-eš be wardēnēd. duš-āgāh dānāg kardan ēd ke[7] xwēš-tan a'ōn[8] be wirāyēd ku-š hān ī duš-āgāh abar āmōxtēd.[9]

323* u-šān ēn-ez a'ōn dāšt ku mardom[1] ruwān[2] ō ēn[3] 3 gyāg abēr-tar kunišn, ō dar ī hu-dānāgān ud ō dar ī wehān ud ō dar ī ātaxšān. ō dar ī dānāgān[4] pad ēn[5] ku tā dānāg-tar ud dēn pad tan mehmān-tar bawēd. ud ō dar ī wehān pad ēn ku tā[6] [*K222v*] pad wehīh ud wattarīh āgāh bawēd[7] ud wattarīh az-eš be barēd. ud ō dar ī ātaxšān pad ēn ku tā druz ī mēnōg az-eš be wardēd.

324 u-šān ēn-ez a'ōn dāšt ku dēn abāg mānθr a'ōn paywast ud an-anbasān[1] ēstēd ce'ōn gōšt abāg pōst ud rag[2] abāg carm.

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320 [1]K, DP *ku*; B om. [2]B wycyxyt'x

321 [1]K, DP *a-dēnīh*

322 *The text of this section occurs also in M51b fol. 252a; cf. Bthl., *Zendhdsch.*, p. 71; West, *SBE*, V, p. 394f. *SupT ŠnŠ* XX 6-7. [1]M51b + *ēn* [2]*ēn-ez ēdōn*: M51b om. [3]K *druz* [4]M51b *ku-š* [5]M51b *dārēd* [6]M51b *ku-š* [7]M51b *ku-š* [8]B om. [9]M51b *āmōzēd*

323 *The text of this section occurs also in M51b fol. 252a; cf. Bthl., *Zendhdsch.*, p. 71; *SupT ŠnŠ* XX 8-9, cf. West, *SBE*, V, p. 395. [1]M51b *mardomān* [2]M51b *rawišn* [3]K, B om. [4]M51b *hu-dānāgān* [5]*pad ēn*: M51b om. [6]B + s'yt [7]*āgāh bawēd*: M51b om.

324 [1]K, B 'n'bst' [2]spelled l'k'

320

They held this too:[1] "Being together", in substance, is this: a man who jointly maintains as true his thought, speech and action. "Being separate" is this: a man who has turned out of his body every demon, and who does not let them back.

321

They held this too:[1] A Jew is not wicked merely on account of his Jewish faith, and followers of other bad religions are (likewise) not wicked merely on account of their bad religions.

322

They held this too: These are the three greatest duties of men: to turn an enemy into a friend; to turn a wicked person into a righteous one; and to turn an ignorant man into a sage. "To turn an enemy into a friend" is this: a man who keeps the things of the material world in front and becomes their friend in thought.

"To turn a wicked person into a righteous one" is this: a man who causes [someone] to turn away from a sin through which he might become wicked.

"To turn an ignorant man into a sage" is this: a man who disciplines himself in such a manner that an ignorant man learns from him.[1]

323

They held this too: It is necessary to direct a man's soul mostly to these three places: the houses of sages, the houses of good people, and the houses of fire. To the houses of sages, so that he may become wiser and that the religion may dwell more in his body; to the houses of good people, so that he may be aware of good and evil and that evil may be carried away[1] from him; to the houses of fire, so that the spiritual demon may turn away from him.

324

They held this too:[1] The religion is bound to the sacred word and is in harmony with it in the same way as flesh is with skin and as a vein[2] is with its enveloping hide.

325 u-šān ēn-ez a'ōn dāšt ku ne ērbad bawēd[1] [hān] ī ka mard xwēš-tan be aweš dahēd ēg pad gētīg ahlaw ne kunēd.

A1 ēn-ez guft ku ke ciš az yazdān abaxšāyēd ō dēwān, ud ke az wehān abaxšāyēd ō wattarān, ud ke az xwēš-tan abaxšāyēd ō dušmanān rasēd.

A2* [*M547*] ēn-ez guft ku ke[1] kunišn ō ruwān, ēg-eš gētīg xwēš ud mēnōg xwēš-tar, ud ke kunišn ō tan mēnōg pad kām[2] hilēd ud gētīg a-kāmōmandīhā[3] az-eš stānēnd.

A3 ēn-ez guft ku harw kas driyōš-ē pad dāšt [an] ō bun, ud hān driyōš ruwān ī xwēš.

A4* baxt-āfrīd[1] guft ku harw dahišn-ē ohrmazd ō[2] hamēstārīh[3] ī ēwag petyārag ud padīdīgīh[4] ō [*K223r*] hamēstārīh ī harw druz dād[5] ēstēd.

A5 ādurbād ī mahraspandān guft ku hagrez hēc [*B432*] anāgīh ō man ne mad ke-m[1] pad 6 dar[2] rāmišn az-eš ne padīreft.

fradom ēn ku-m āzādīhā ku-m anāgīh ēn ce az ēn wattar šāyēd būdan.

didīgar ēn ku az anāgīh ī man rāy dāšt ēstēd ēwag widārd.

sedīgar ēn ku-m anāgīh ne ō ruwān be ō tan mad ce pad tan widārdan[3] xwār-tar šāyēd ku pad ruwān.

cahārom ēn ku-m āzādīhā *ku[4] man mard-ē ēdōn nēwag hēm ku gujastag[5] ahreman ēn anāgīh pad man wehīh ī man rāy[6] kard.

panjom ēn ku harw wadīh-ē ayāb anāgīh-ē[7] kard ō xwad ayāb ō frazandān rasēd, ō man mad ud ō frazandān ī man ne rasēd.

šašom ēn ku ganz ī ahreman purr az anāgīh ī wehān rāy dāšt ēstēd, ud harw ce ō man mad az ganz ī ahreman kast u-š pad weh-ē did kardan ne tawān.

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325 [1]B + y'n'

A2 *The text of this section occurs in M51b fol. 252a-b; cf. Bthl., *Zendhdschr.*, p. 71; *SupT ŚnŠ* XX 10, cf. West, *SBE*, V, p. 395. [1]K, B om. [2]M51b *kāmag* [3]M51b *a-kāmīhā*

A3 [1]MSS PWN

A4 *The text of this section occurs also in M51b fol. 252b; cf. Bthl., *Zendhdschr.*, p. 71f.; *SupT ŚnŠ* XX 11, cf. West, *SBE*, V, p. 395f. A NPers. version is found in M52, cf. Bthl., op. cit., p. 83f. [1]B + *ēd pad* [2]M51b om. [3]B *hamēstārān* [4]M51b *padīdīg* [5]M51b *būd*

A5 [1]K *ke* MN; B *ciš* [2]B BRA [3]B wt'ltl [4]MSS *ka* [5]spelled gcw'stk' [6]B LA [7]B *anāgīh*

325

They held this too: That man is not an *ērbad* who, when a person surrenders himself to him, does not make him righteous in the material world.

A1

This too was said: When a man withholds[1] something from the gods, it comes to the demons; when he withholds something from good people, it comes to bad people; when he withholds something from himself, it comes to his enemies.

A2

This too was said: A man whose action is for the soul, the material world is his and the spiritual world is even more his. A man whose action is for the body forsakes the spiritual world by his own will and the material world is taken from him against his will.

A3

This too was said: Every person has at (his) root[1] a poor one for keeping. That poor one is his own soul.

A4

Baxt-Āfrīd said:[1] Ohrmazd created every single creation to counter one adversary; He created confession of sins to counter every one of the demons.

A5

Ādurbād, son of Mahraspand, said:[1] Never has a misfortune come to me out of which I have not obtained joy in six ways.[2]

The first one is this: I am thankful[3] that this is my misfortune, for it might have been worse than this.

The second one is this: One of the misfortunes held in store for me is passed.

The third one is this: Misfortune has come not to my soul but to my body; for it is possible to endure it in the body more easily than in the soul.

The fourth one is this: I am thankful that I am so good a man that the accursed Ahreman brought this misfortune upon me because of my goodness.

A6a* ud ēn-ez guft[1] ku gētīg rāy wāg(?)[2] ne barišn[3] [*K223v*] ud pad ciš-ez ne dārišn ud az dast ne [*M548*] hilišn.

ud wāg(?) ēd rāy ne barišn ce harw[4] hān ī brihēnīd ēstēd be rasēd.

ud pad ciš-ez ēd rāy ne dārišn ce wardišnīg[5] ast ud be hištan abāyēd.

ud az dast ēd rāy ne hilišn ce mēnōg pad gētīg ō xwēš šāyēd kardan.

A6b* ud abar-ez ēn nigerišn[1] mardomān ce harw ciš cār[2] ast be margīh, ud harw ciš be wizīrēd[3] be druwandīh, ud harw ciš be sazēd[4] be ahlāyīh, ud harw ciš wirāstan šāyēd be gōhr, ud harw ciš[5] wardēnīdan[6] šāyēd be bagōbaxt.

A6c ud mardomān xwāstag xrad ud pānag [*B433*] xēm ud hanbār kirbag weh, ce ēdar drang[1] andak ud ēwarz zūd, ud anōh dādwar rāst ud abām ne windēd. ud abēr tuxšāg[2] bawišn pad ābādīh ud padēxwīh ud ahlāyīh ud kirbag, ce [ke] ēdar abāg anōh, anōh abāg anōh.

A6d ham-paccēn ī az nāmag ī ādurbād ī mahraspandān bawēd[3] ī pad hampursagīh ī pōryōtkēšān mad ud ēstād hēnd kardan.

B1 paydāg ku harw nēwagīh ohrmazd ud harw anāgīh[1] ahreman [*K224*] dād.

A6a *This section is found in M51b fol. 252b; cf. Bthl., *Zendhdschr.*, p. 71; *SupT ŠnŠ* XX 12-13, cf. West, *SBE*, V, p. 396. A NPers. version is in M55, M52, cf. Bthl., *Zendhdschr.*, 172, No. 18. [1]B om. [2]M55 *pāk*; M52 *bāk*; cf. Bthl.'s note ad loc.; M51b w'k. [3]B repeats [4]M51b om. [5]M51b *sāzišnīg*; NPers. version *sāziš*

A6b *This section is found in M51b fol. 252b (though it does not directly follow **A6a** in that MS). Also in *SupT ŠnŠ* XX 17, cf. West, *SBE*, V, p. 396. [1]B *nigerēd* [2]M51b *cārag* [3]M51b *gumīg* [4]Here the text of M51b stops abruptly [5]B *ce* [6]B, ŠnŠ *wardīdan*

A6c [1]B *šawēnd* xyn' [2]K twxš'; DP txš' [3]B *būd*

B1 [1]K, B + *áz*

The fifth one is this: Every evil or misfortune done comes either to oneself or to one's descendants; it has come to me and will not come to my descendants.

The sixth one is this: The store of Ahreman is full of misfortune which he keeps for good people; whatever has come to me has reduced the store of Ahreman, and he will not be able again to do it to a good man.

A6a

He also said this: One ought not to have fear for the material world, or to regard it as anything, or to let it go from one's hands.

Not to fear for it for this reason, that whatever is decreed shall come.

Not to regard it as anything for this reason, that it is inconstant and that one should let it off.

Not to let it go from one's hands for this reason, that it is possible to make the spirit one's own in the material world.

A6b

Consider this too, o men: from every thing there is a way of escape, except from death; every thing can be controlled, except wickedness; every thing is transient except righteousness; every thing can be disciplined, except substance; every thing can be turned away, except the decree of the gods.

A6c

The best wealth to men is wisdom; the best defence, character; the best store, good deeds. For[1] here the span is short and the conveyance[2] fast, and there the judge is just and you do not get credit.[3] You ought to be diligent in prosperity and abundance, in righteousness and good deeds, for a man who is "here" with "there", is "there" with "there".[4]

A6d

(This is) a copy[1] from the book of Ādurbād son of Mahraspand, which they came and set out to do by consultation with the upholders of the early faith.[2]

B1

It is manifest: Every good thing was created by Ohrmazd and every bad thing was created by Ahreman.

B2 ēn-ez paydāg ku ohrmazd ud dāmān[1] ī ohrmazd harw nēwagīh ī-šān ast az dahišn ī ohrmazd ud harw anāgīh ī-šān ast az ahreman.

B3 ud ēn-ez paydāg ku ahreman ud dāmān[1] ī ahreman and nēwagīh ī-šān ast az[2] dahišn ī ohrmazd ud and[3] anāgīh ī-šān ast az xwēš.[4]

B4* ud ēn-ez paydāg ku frēdōn az-dahāg ōzadan kāmist, ohrmazd guft ku-š nūn[1] ma ōzan[2] ce purr ī ēn zamīn[3] xrafstar [*M549*] bawēd.

B5 ud ēn-ez paydāg ku zardušt a-ōšīh xwāst, ohrmazd guft ka tō nūn a-ōš kunēm fraškerd kardan ne šāyēd.

B6 ud ēn-ez paydāg ku fraškerd zamān rāy[1] būd ka az-dahāg ī ēdōn marg-arzān rāy ohrmazd guft ku-š ma ōzan[2] ud zardušt ī ēdōn weh wirāstag būd[3] a-ōš ne *kard.[4]

B7* ud ēn-ez paydāg ku pahlom ciš rāstīh ud wattom ciš drōzanīh.

B8* ud ēn-ez paydāg ku ast ke rāst[1] gōwēd pad-eš druwand bawēd, ud ast ke[2] drōg gōwēd pad-eš ahlaw bawēd.

B9* ud ēn-ez paydāg ku[1] ke[2] ātaxš[3] ōzanēd[4] [*K224v*] wināh, ud ast ke ōzanēd weh.

B2 [1]DP d'nm'n

B3 [1]DP d'nm'n [2]B om. [3]B *harw* [4]B *ahreman*

B4 *The text of this section is found in M51b; cf. Bthl., *Zendhdschr.*, p. 71; *SupT ŚnŠ* XX 18, cf. West, *SBE*, p. 397. [1]B om; K *nōg*; (DP *ma nūn*?) [2]B, (DP?) *ōzad* [3]B *zamīg*

B6 [1]K, B om. [2]B *ōzad* [3]B *bawēd* [4]K, B *kardan*

B7 *The text of **B7**, **B8** occurs in M51b fol. 252b; cf. Bthl., *Zendhdschr.*, p. 71; *SupT ŚnŠ* XX 14, cf. West, *SBE*, V, p. 396. A NPers. version is in M52, cf. Bthl., op. cit., p. 82f., and another NPersian version of **B7-B10** is in M55 and M52, cf. Bthl., op. cit., p. 173, No. 22.

B8 *cf. note to **B7** [1]B + *bawēd* [2]MSS *ku*, but M51 *ke*, cf. Bthl., loc. cit.

B9 *The text of this section occurs in M51b fol. 252b; cf. Bthl., *Zendhdschr.*, p. 71; *SupT ŚnŠ* XX 15, cf. West, *SBE*, V, p. 369. A NPers version is in M52, cf. Bthl., op. cit., p. 83; and cf. note to **B7**. [1]B + *ciš ku* [2]M51b om. [3]MSS 'tš, but M51b 'txš [4]M51b *ne ōzanišn ce*; thus also M52

B2

This too is manifest: Every good thing that Ohrmazd and his creatures possess is from the creation of Ohrmazd, and every bad thing that they possess is from Ahreman.

B3

This too is manifest: As much as Ahreman and his creatures possess of good things comes from the creation of Ohrmazd, and as much as they possess of bad things is of their own.

B4

This too is manifest: Frēdōn desired to kill Aži Dahāk. Ohrmazd said: "Do not kill him now, for this earth may become full of reptiles".[1]

B5

This too is manifest:[1] Zoroaster desired immortality. Ohrmazd said: "If I make you immortal now, it will not be possible to make the Renovation".

B6

This too is manifest: It was on account of the time of the Renovation that Ohrmazd said concerning Aži Dahāk, who is so worthy of death: "Do not kill him"; and that he did not give immortality to Zoroaster, who was so good and proper.

B7

This too is manifest: The best thing is truthfulness, the worst thing is lie.

B8

This too is manifest: There is a man who speaks the truth and who becomes wicked by that; and there is a man who tells a lie and becomes righteous by that.[1]

B9

This too is manifest: When a man extinguishes a fire, it is a sin; (but) sometimes when a man extinguishes (a fire), it is good.

B10* ud ēn-ez paydāg ku [*B434*] ciš ō wattarān ne abāyēd dādan,[1] ud ast ka[2] hān ī[3] pahlom ud xwaš-tar xwardīg ō wattarān dahišn.

B11 ud ēn-ez paydāg ku kirbag kardan ud wināh[1] pādefrāh hangām ud zaman hān weh dānēd ke pad āsn-xrad ud gōšosrūd-xrad abar nigerīdan dānēd.

B12 ud ēn-ez paydāg ku[1] harw ke pad āsn-xrad abar dānēd nigerīdan ēg hān ciš ī az[2] abastāg ud zand paydāg weh dānēd ud harw *ce[3] pad gōšosrūd-xrad paydāg weh dānēd.

B13 ud ēn-ez paydāg ku ke pad harw 2 xrad dānēd nigerīdan harw ciš ī būd ud bawēd weh dānēd,

B14 ud ēn-ez paydāg ku be ke dānēd ku ce wehīh ud ce petyārag ēnyā wināh be ne dānēd burdan.

[1] ce rādīh wehīh, u-š wanēgarīh petyārag.
[2] [*M550*] wistāxwīh wehīh, u-š wastārīh petyārag.
[3] yazišn ī yazdān wehīh, u-š dēw-īzagīh petyārag.
[4] ātaxš ī warhrān wehīh, u-š [*K225r*] uzdēs petyārag.
[5] rāmišn ī mardomān ud niwāxtag[1] ī *wehān[2] wehīh,[3] u-š a-srušt ud wisāndagīh[4] petyārag.
[6] mēnōg-warrawišnīh wehīh, u-š uzdēs-parastīh petyārag.
[7] tuxšāgīh wehīh, u-š a-hunsandīh ud widangīh petyārag.
[8] bawandagīh wehīh, u-š frēhbūd petyārag.
[9] fšōnišn wehīh, u-š panīh petyārag.
[10] weh-dēnīh[5] wehīh, u-š ag-dēnīh petyārag.
[11] dōstīh wehīh, u-š waranīgīh petyārag.
[12] dil-dardīh wehīh, u-š sturgīh petyārag.

B10 *The text of this section occurs in M51b fol. 252b; cf. Bthl., *Zendhdschr.*,, p. 71; *SupT ŚnŚ* XX 16, cf. West, *SBE*, V, p. 396. A NPers. version is in M52, cf. Bthl., op. cit., p. 83, and cf. note to **B7** for another NPers. version. [1] *abāyēd dādan*: M52b *dahišn* [2] M51b *ke* [3] *hān ī*: M51b om.
B11 [1] K, B om.
B12 [1] B + *pad* [2] DP om. [3] MSS MNW
B14 [1] B nw'dck' [2] MSS *yazdān* [3] B + plstyx [4] B wssndkyx [5] B *wehīh*

B10

This too is manifest: One should not give any thing to evil people, (but) there are times when the best and tastiest food should be given to evil people.

B11

This too is manifest: That man best knows the time and the hour of performing good deeds and of the punishment of sins who knows how to contemplate them with innate wisdom and with acquired wisdom.

B12

This too is manifest: Every one who knows how to contemplate with innate wisdom knows well that which is manifest from the Avesta and Zand, and knows well that which[1] is manifest through acquired wisdom.

B13

This too is manifest: A man who knows how to contemplate with each one of the two wisdoms knows well everything that was and will be.

B14

This too is manifest:[1] Unless one knows what is goodness and what is its adversary, one does not know how to do away with sin.

[1] For generosity is goodness, and squandering is its adversary;
[2] confidence is goodness, and brashness[2] is its adversary;
[3] worship of the gods is goodness, and demon-worship is its adversary;
[4] the Bahrām fire is goodness, and idols are its adversary;
[5] joy[3] of men and kindness[4] to good people is goodness, and disobedience[5] and schism (?)[6] are its adversary;
[6] faith[7] in the spirits is goodness, and idol-worship is its adversary;
[7] diligence is goodness, and discontent and distress[8] are its adversary;
[8] sufficiency is goodness, and excess is its adversary;
[9] thrift[9] is goodness, and avarice is its adversary;
[10] the good religion is goodness, and evil religion is its adversary;
[11] friendship is goodness, and greed is its adversary;
[12] sympathy[10] is goodness, and quarrelsomeness[11] is its adversary;

[13] hu-šarmīh ud hu-škōhīh wehīh, u-š[6] a-wistāxwīh petyārag.
[14] āhrōnīh wehīh, u-š ahlamōgīh petyārag.
[15] sārārīh wehīh,[7] u-š duš-pādexšāyīh petyārag.
[16] hunsandīh wehīh,[8] u-š ašgahānīh petyārag.
[17] mihr ud dil-sōzag ud abaxšāyišn wehīh, u-š[9] šēwan ud mōyag petyārag.[10]
[18] šādānīgīh ud xurramīh[11] [*B435*] wehīh, u-š absōsgarīh petyārag.
[19] pākīzagīh wehīh, u-š[12] tan-cīnagīh petyārag.
[20] dōstīh ī zan ī xwēš wehīh, u-š jeh-marzīh petyārag.
[21] [wuzurg-menišnīh wehīh, u-š abar-tanīh petyārag.][13]
[22] nihādagīh[14] [*K225v*] wehīh, u-š ōbastīh petyārag,
[23] gōwāgīh wehīh, u-š nāzēnagīh petyārag.
[24] dast-kirrōgīh wehīh, u-š abē-sūdgārīh petyārag,
[25] pādexšāyīh ī wehān wehīh, u-š hamahl-xwadāyīh petyārag,
[26] pādefrāh[15] ī wināhgārān wehīh, u-š abārōn-zadārīh petyārag,
[27] dādestānīgīh wehīh, u-š āmār-kašīh[16] ud wad-xwāhīh petyārag.
[28] [ērīh ud dehbadīh wehīh, u-š arg ud bār ī škōhān petyārag.][17]
[29] [frahang kardan ī pad pēšag pēšag wehīh, u-š pādārīh pādefrāh petyārag.][18]
[30] zanišn ī mardom-dušmanān ud wināhgārān kardan wehīh,[19] u-š kēnwarīh ud xešmenīh [*M551*] petyārag,
[31] āzād-mardīh ud meh-mardīh wehīh, u-š sāstārīh petyārag.
[32] xwarišn ud dārišn ī mardomān wehīh, u-š a-paymān-xwarišnīh ud a-paymān-dārišnīh petyārag,

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dēnīh [6]B + *pad* [7]K, B om. [8]K, B om. [9]K **'p'p** [10]*mihr ud dil-sōzag. . .petyārag* (the whole of No. 17): B om. [11]K, B **xwlmkyx** [12]B om. [13]cf. B35 [14]B *niyābagīh* [15]*petyārag. pādefrāh*: B **pytpl's** *petyārag* [16]spelled K **'xm'lkšyx**; B, DP **'xm'lkwšyx** [17]cf. **B42** [18]cf. **B43** [19]B om.

[13] bashfulness and dignity[12] are goodness, and lack of confidence[13] is their adversary;
[14] priesthood is goodness, and heresy is its adversary;
[15] leadership is goodness, and evil government is its adversary;
[16] contentment[14] is goodness, and sloth is its adversary;
[17] love,[15] possession of a warm heart and compassion are goodness, and complaint and lamentation are their adversary;
[18] happiness[16] and cheerfulness are goodness, and mockery is their adversary;
[19] cleanliness is goodness, and fastidiousness (?)[17] is its adversary;
[20] love for one's wife is goodness, and intercourse with a whore is its adversary;
[21] high-mindedness is goodness, and arrogance is its adversary;
[22] humility[18] is goodness, and self-abasement[19] is its adversary;
[23] eloquence is goodness, and flattery (?)[20] is its adversary;
[24] skill of hand is goodness, and doing things of no use is its adversary;
[25] the government of good people is goodness, and the lordship of opponents is its adversary;
[26] the punishment of sinners is goodness, and wicked chastisement is its adversary;
[27] lawfulness is goodness, and vengefulness[21] and rancour are its adversary;
[28] nobility and chieftainship are goodness, and the toil and burden of the poor are its adversary;
[29] to mete out discipline as appropriate to each profession is goodness, and the punishment by crucifixion[22] is its adversary;
[30] to cause the enemies of people and evil-doers to be smitten is goodness, and vengeance and irascibility are its adversary;
[31] possessing nobility and greatness of character[23] are goodness, and tyranny is its adversary;
[32] eating and possession by people are goodness, and excessive eating and possession are their adversary.

B15 ud ka ēn [and] ud abārīg ī pōryōtkēšān abar-ez ēn dar gōwišn [kunēd] kardag ud hangāmīg ce'ōn awēšān ēwēn kunēd ud kunišn rāyēnēd, ēwag ēn ku wināh az gēhān be barēd ud didīgar ēn ku-š wehīh abāg be ne šawēd.
ce[1] ēn-ez paydāg ku wanēgarīh az [*K226r*] gēhān be barišn be ēdōn[2] barišn ku rādīh be[3] ne kāhēd.

B16 ud ēn-ez paydāg ku wastārīh az gēhān be barišn be ēdōn barišn ku wistāxwīh be ne kāhēd.

B17 ud ēn-ez paydāg ku dēw-īzagīh az gēhān be barišn be ēdōn barišn ku yazišn ī yazdān be ne kāhēd.

B18 ud ēn-ez paydāg ku uzdēs[1] az gēhān be barišn be ēdōn barišn ku ātaxš ī warhrān[2] be ne[3] kāhēd.

B19 ud ēn-ez paydāg ku a-srušt ud wisāndagīh[1] az gēhān be barišn be ēdōn[2] barišn ku rāmišn[3] ud niwāxtag[4] ī wehān be ne kāhēd.

B20 ud ēn-ez paydāg ku uzdēs-parastīh[1] az gēhān be [*B436*] barišn[2] be ēdōn barišn ku mēnōg-warrawišnīh be ne kāhēd.

B21 ud ēn-ez paydāg ku a-hunsandīh ud widangīh az gēhān be barišn be ēdōn barišn ku tuxšāgīh be ne kāhēd.

B22 ud ēn-ez paydāg ku frēhbūd az gēhān be[1] barišn [*M552*] be ēdōn barišn ku bawandagīh be ne kāhēd.

B23 ud ēn-ez paydāg ku [*K226v*] panīh az gēhān be barišn be ēdōn barišn ku fšōnišn be ne kāhēd.

B24 ud ēn-ez paydāg ku ag-dēnīh az gēhān be barišn be ēdōn barišn ku weh-dēnīh be ne kāhēd.

B25 ud ēn-ez paydāg ku waranīgīh az gēhān be barišn be ēdōn barišn ku dōstīh be ne kāhēd.

B15 [1]B *abar* [2]B + *be* [3]K, DP om.
B18 [1]K, B *uzdēsīh* [2]K, DP wlxl'm [3]B om.
B19 [1]MSS (w)sšndkyx [2]K + *be* [3]B14, [5] + *ī mardomān* [4]B **nyd'pk'**
B20 [1]B *uzdēsīh-parastagīh* [2]B + *ku*
B22 [1]B + *gēhān*

B15

When you perform these and the other pronouncements of the orthodox on this subject, do them by sections and as fits the time,[1] according to their custom, and regulate your action (as follows:) firstly, that you may drive away sin from the world, and secondly, that goodness should not depart with it.

(*Cf.* **B14**, [1]) For this too is manifest: One ought to drive away squandering from the world, but in such a way that generosity should not diminish.

B16

(*Cf.* **B14**, [2]) This too is manifest: One ought to drive away brashness from the world, but in such a way that confidence should not diminish. [*The following sections, to* **B46**, *all have the same construction as* **B16** *and correspond to the list of opposites in* **B14** *as indicated in the following.*]

B17 (*Cf.* **B14**, [3])

B18 (*Cf.* **B14**, [4])

B19 (*Cf.* **B14**, [5])

B20 (*Cf.* **B14**, [6])

B21 (*Cf.* **B14**, [7])

B22 (*Cf.* **B14**, [8])

B23 (*Cf.* **B14**, [9])

B24 (*Cf.* **B14**, [10])

B25 (*Cf.* **B14**, [11])

B26 ud ēn-ez paydāg ku sturgīh az gēhān be barišn be[1] ēdōn barišn ku dil-dardīh be ne kāhēd.

B27 ud ēn-ez paydāg ku sam ud bīm[1] az gēhān be barišn be ēdōn barišn ku hu-škōhīh ud hu-šarmīh[2] be ne kāhēd.

B28 ud ēn-ez paydāg ku ahlamōgīh az gēhān be barišn be ēdōn barišn ku āhrōnīh be ne kāhēd.

B29 ud ēn-ez paydāg ku duš-pādexšāyīh az gēhān be barišn be ēdōn barišn ku sārārīh be ne kāhēd.

B30 ud ēn-ez paydāg ku ašgahānīh az gēhān be barišn be ēdōn barišn ku hunsandīh be ne kāhēd.

B31 ud ēn-ez paydāg ku šēwan ud mōyag az gēhān be barišn be ēdōn barišn [*K227r*] ku mihr ud dil-sōzag ud abaxšāyišn[1] ī mardomān[2] be ne kāhēd.

B32 ud ēn-ez paydāg ku absōsgarīh az gēhān be barišn be ēdōn barišn ku šādānīgīh[1] ud xurramīh[2] be ne kāhēd.

B33 ud ēn-ez paydāg ku tan-cīnagīh az gēhān be barišn be ēdōn barišn ku pākīzagīh be ne [*M553*] kāhēd.

B34 ud ēn-ez paydāg ku jeh-marzīh az gēhān be barišn [*B436*] be ēdōn barišn ku dōstīh[1] ī zan ī xwēš be ne kāhēd.

B35 ud ēn-ez paydāg ku abar-tanīh az gēhān be barišn be ēdōn[1] barišn [ku] wuzurg-menišnīh be ne kāhēd.

B36 ud ēn-ez paydāg ku ōbastīh az gēhān be barišn be ēdōn barišn ku nihādagīh[1] be ne kāhēd.

B26 [1]K, B om.
B27 [1]*sam ud bīm:* **B14**, [13] *a-wistāxwīh* [2]*hu-škōhīh ud hu-šarmīh:* **B14**, [13] *hu-šarmīh ud hu-škōhīh*
B31 [1]K *abaxšāyīh* [2]**B14**, [17] om.
B32 [1]K, B *šādīgānīh* [2]MSS xwl'myx
B34 [1]B *dōst*
B35 [1]*be ēdōn*: B *ēdōn be*
B36 [1]B nx'ckyx

B26 (*Cf.* **B14**, [12])

B27 (*Cf.* **B14**, [13][1])

B28 (*Cf.* **B14**, [14])

B29 (*Cf.* **B14**, [15])

B30 (*Cf.* **B14**, [16])

B31 (*Cf.* **B14**, [17])

B32 (*Cf.* **B14**, [18])

B33 (*Cf.* **B14**, [19])

B34 (*Cf.* **B14**, [20])

B35 (*Cf.* **B14**, [21], *reconstructed*)

B36 (*Cf.* **B14**, [22])

B37 ud ēn-ez paydāg ku nāzēnagīh az gēhān be barišn be ēdōn[1] barišn ku gōwāgīh ud rāst-gōwišnīh[2] be ne kāhēd.

B38 ud ēn-ez paydāg ku abē-sūdgārīh az gēhān be barišn be ēdōn[1] barišn ku dast-kirrōgīh be ne kāhēd.

B39 ud ēn-ez paydāg ku hamahl-xwadāyīh az gēhān be barišn be ēdōn[1] barišn ku pādexšāyīh ī [*K227v*] wehān be ne kāhēd.

B40 ud ēn-ez paydāg ku abārōn-zadārīh az gēhān be barišn be ēdōn[1] barišn ku pādefrāh ī wināhgārān kardan[2] be ne kāhēd.

B41 ud ēn-ez paydāg ku āmār-kašīh ud wad-xwāhīh az gēhān be barišn be ēdōn[1] barišn ku dādestānīgīh be ne kāhēd.

B42 ud ēn-ez paydāg ku arg ud bār az škōhān[1] be barišn be ēdōn[2] barišn ku ērīh ud dehbadīh be ne kāhēd.

B43 ud ēn-ez paydāg ku pādārīh[1] pādefrāh az gēhān be barišn be ēdōn[2] barišn ku frahang kardan ī pad pēšag pēšag be ne kāhēd.

B44 ud ēn-ez paydāg ku kēnwarīh[1] az gēhān be barišn be [*M554*] ēdōn[2] barišn ku[3] zanišn ī[4] dušmanān ud wattarān[5] be ne kāhēd.

B45 ud ēn-ez paydāg ku sāstārīh az gēhān be barišn be ēdōn barišn ku āzād-mardīh ud meh-mardīh be ne kāhēd.

B46 ud ēn-ez paydāg ku a-paymān-xwarišnīh ud a-paymān-dārišnīh[1] az gēhān be barišn be ēdōn barišn ku xwarišn ud dārišn ī mardomān be ne [*K228r*] kāhēd.

B37 [1]*be ēdōn*: B *ēdōn be* (thus in **B37-B41**) [2]B *rāstīh-gōwišnīh;* **B14**, [23] om.
B38 [1]cf. **B37**
B39 [1]cf. **B37**
B40 [1]cf. **B37** [2]B14, [26] om.
B41 [1]cf. **B37**
B42 [1]**B škwdšn'**, DP *gēhān* [2]B + *be*
B43 [1]K om. [2]B + *be*
B44 [1]**B14**, [30] + *ud xēšmenīh* [2]B + *be* [3]K om. [4]**B14**, [30] + *mardom* [5]**B14**, [30] *wināhgārān*
B46 [1]*ud a-paymān-dārišnīh*: K, DP om.

B37 (*Cf.* **B14**, [23][1])

B38 (*Cf.* **B14**, [24])

B39 (*Cf.* **B14**, [25])

B40 (*Cf.* **B14**, [26])

B41 (*Cf.* **B14**, [27])

B42 (*Cf.* **B14**, [28], *reconstructed*[1])

B43 (*Cf.* **B14**, [29], *reconstructed*)

B44 (*Cf.* **B14**, [30])

B45 (*Cf.* **B14**, [31])

B46 (*Cf.* **B14**, [32])

B47 ud ēn-ez paydāg ku ka-z ōh ne[1] hamāg ruwān be dārišn[2] ī tan rāy āwāmīhā andar gēhān, a'ōn pad nigerišn abāyēd raftan ce'ōn ka[3] mard-ē be kafš hēh ud hamāg ēn gēhān mār ud gazdom ud xrafstar ud xār purr hēh u-š a'ōn bīm ku[4] [*B438*] ma-m[5] xrafstar gazēd ayāb xār pad-eš andar šawēd.

B48 ud ēn-ez paydāg ku[1] ō[2] spazgān ud zanān rāz ne barišn ce[3] rāz āškārag bawēd ud ō pašēmānīh rasēd ke ō spazgān ud zanān rāz barēd.[4]

B49 ud ēn-ez paydāg ku abāg halag ud xwad-dōšag ud waranīg mard ham-kār ud ham-wāzīg ne bawišn ce bāstān[1] sabukīh ud an-āyuxtagīh[2] rasēd ke abāg halag ud xwad-dōšag ud waranīg mard ham-kār[3] ud ham-wāzīg bawēd.

B50 ud ēn-ez paydāg ku abāg[1] sāstār mard ne kōxšišn ce zanišn ud pādefrāh[2] windēd[3] ke abāg sāstār kōxšēd.

B51 ud ēn-ez paydāg ku abāg absōsgar mard spaxr ne kunišn ud ham-xwaran ne bawišn ce *bāstān[1] ō [*K228v*] šarm rasēd ke abāg absōsgar mard spaxr kunēd ayāb ham-xwaran[2] bawēd.

B52 ud ēn-ez paydāg ku az pan ud wad-cihrag ciš ne xwāhišn ce xwēš-tan duš-cihr kunēd ud ō pašēmānīh rasēd ke az pan ud wad-cihr mard ciš [*M555*] xwāhēd.

B53 ēn-ez paydāg ku zan[1] ud rahīg ī xwēš nēwag abāyēd dāštan ud be friyād ne abāyēd hištan, ce bāstān pad xweš-tan ranzag bawēd[2] ud xwarišn mezag kam dānēd ke zan ud rahīg ne[3] nēwag dārēd ayāb a-friyād hilēd.

B47 [1] B *rāy* [2] B *dārišnīh* [3] B om. [4] B + MN [5] B AL MN
B48 [1] K repeats [2] B om. [3–4] B om.
B49 [1] K, DP **bst'n** [2] K **'n'xwxtkyx** [3] B *ham-kārag*
B50 [1] B om. [2] *zanišn ud pādefrāh*: B *pādefrāh zanišn* [3] B W AYT
B51 [1] MSS **bst'n'** [2] B *xwaran*
B53 [1] B om. [2] *ranzag bawēd*: K *ranzag* YXWWN; B *ranz kunišn* [3] B *rāy*

B47

This too is manifest: As the soul is thus not all, but is in the world for a period (?)[1] for maintaining the body, it is necessary to walk with such circumspection as if one were a man without shoes, and the whole of this world were full of snakes, scorpions, noxious reptiles and thorns, and one's fear were: "Let not the reptiles bite me, or the thorns penetrate me".[2]

B48

This too is manifest: One should not tell a secret to gossips and women, for the secret will become public, and the man will come to regret it who tells a secret to gossips and women.

B49

This too is manifest: One should not be an associate or a partner[1] of a foolish, self-loving and greedy man, for contempt and separation always come to the man who is an associate and partner of a foolish, self-loving and greedy man.

B50

This too is manifest: One should not quarrel with a tyrannical man, for he gets chastisement and punishment who quarrels with a tyrant.

B51

This too is manifest:[1] One should not associate with a scoffer by making a banquet with him or by being his drinking companion, for he always comes to shame who makes a banquet with a scoffer or who is his drinking companion.

B52

This too is manifest: One should not request anything from a miser and an ill-natured man, for he makes himself of bad nature and he becomes remorseful, who requests something from a miser and an ill-natured man.

B53

This too is manifest: It is necessary to maintain one's wife and slave[1] well and one ought not to abandon them without rescue[2]; for he is always himself afflicted with pain, and he knows little of the taste of food, who does not maintain his wife and slave well or who abandons them without rescue.

C1 ud ēn-ez[1] ēdōn ku xwāstag-ē[2] az wināh ne kunišn ud ō kadag ne barišn, ce hān-ez ī kard ud pad kadag ēstēd be wišōbēd[3] ke xwāstag-ē az wināh kunēd ud ō kadag barēd.

C2 ud ēn-ez[1] ēdōn ku ciš and gōwišn cand hān ī dānēd, ce ke ciš wēš gōwēd ku hān ī dānēd hān-ez ī dānēd mardomān kam warrawēd.

C3 ēn-ez ēdōn ku xward[1] may[2] ōgārišn ud paygār ne kunišn, ce bāstān xešm ud jang [*K229r*] az-eš bawēd ke xward may[3] ōgārišn ud paygār kunēd.

C4 ēn-ez ēdōn ku absōsgar mard[1] pad nazdīk ne dārišn ud saxwan az-eš ne padīrišn, ce bāstān mardomān pad hān hunar ī-šān nēst gumān kunēd ud dast kāhēd ke absōsgar mard pad nazdīk [*B439*] dārēd u-š saxwan az-eš padīrēd.

C5 ēn-ez ēdōn ku xwēš-tan wēš[1] ne menišn ku-š hān ī wehīh ud hunar, ce bāstān pad xwēš-tan ranzag ud abāg wehān paykabānag[2] ke xwēš-tan[3] wēš menēd ku-š hān ī[4] wehīh ud hunar ast.

C6 ēn-ez ēdōn ku wehīh ī wehān pad xwēš[1] dārišn u-š pad-eš šād bawišn[2] ce bāstān pad duš-cašmīh ud weh-dušmanīh[3] pad-eš gumān bawēnd ke wehīh ī wehān pad xwēš ne dārēd[4] ud pad-eš šād ne bawēd.

C7 ēn-ez ēdōn ku pad pādexšāyīh ud [*M556*] tawāngarīh mast ne bawišn, ce-š bāstān weh abar wardēnd u-š wizand ud astānag abēr-tar aweš rasēd [*K229v*] ke andar pādexšāyīh ud tawāngarīh mast bawēd.

C1 [1]K, B + *paydāg* [2]B *xwāstag* [3]B *wišuft*
C2 [1]B + *paydāg*
C3 [1]B *xwarēd* [2]B XYA [3]B XYA
C4 [1]B om.
C5 [1]B + *rāy* [2]DP **ptkptk'** [3]B *xwēš*; B om. the following to **C6**, n. 1. [4]K, B om.
C6 [1]B om. from C5, n. 3, to here [2]B *bawēd* [3]B *weh*-**dwšmyx** [4]K, B *dārišn*

C1

This too is thus: One should not gain property by means of sin and carry it home, for even that which is done and which is at home will be destroyed to a man who makes property out of sin and who takes it home.

C2

This too is thus: One should say as much as one knows, for he who says more than he knows gains less faith from people even in matters that he knows.

C3

This too is thus: Having drunk wine, one should not engage in destruction and strife (?), for anger and conflict always issue from a man who, having drunk wine, engages in destruction and strife (?).[1]

C4

This too is thus: One should not keep a scoffer close to oneself and accept words from him, for he always casts doubt on people for a virtue which they lack, and his power[1] is reduced, who keeps a scoffer close to himself and who accepts words from him.

C5

This too is thus: One ought not to consider oneself as (having) more goodness and virtue than one possesses, for that man is himself afflicted with pain, and is cantankerous[1] with good people, who considers himself as (having) more goodness and virtue than he has.

C6

This too is thus: One should regard the good things[1] of the good as one's own and rejoice in them, for people always suspect him of envy and of hostility to the good who does not regard the good things of the good as his own and who does not rejoice in them.

C7

This too is thus: One should not be intoxicated by authority and power, for the good always turn against him, and more harm and misfortune come to him who is intoxicated by authority and power.

C8 ēn-ez ēdōn ku andar xwadāy ud pādexšāy mard a-burd-framān ud wistāxw ne bawišn, ce bāstān ō pazd ud pādefrāh rasēd ke andar xwadāy ud pādexšāy mard a-burd-framān ud wistāxw[1] bawēd.

C9 ēn-ez *ēdōn[1] ku andar[2] riftagīh ud ōrēb wad-zārag ud[3] wanē-xradag (?) ne bawišn, ce hān ī mad ēstēd cārag-ē kam dānēd u-š nōg nōg škeftīh wēš rasēd ke[4] andar riftagīh ud ōrēb wad-zārag ud wanē-xradag (?) bawēd.

C10 ēn-ez ēdōn ku ciš ī ne mad ēstēd rāy bēš ud zarīg ne barišn, ce bāstān andar bēš ud gumānīh zīwēd ke ciš ī ne mad ēstēd rāy bēš ud zarīg bawēd.

C11 ēn-ez ēdōn ku wād[1] wēšīh ne kunišn, ce mardomān pad-eš kam wistāxw bawēnd ud xwad ka [ō] ham-paywandīh rasēd hayyār kam windēd ke wād wēšīh kunēd.

C12 ēn-ez ēdōn ku nihān-xēmīh ne kunišn [*K230r*] ce mardomān pad-eš wistāxw[1] kam bawēnd ud āhōg ī[-š] ast kam šāyēd wirāstan ke nihān-xēmīh kunēd.

C13 ēn-ez ēdōn ku doīh ne kunišn, ce-š andar šahr pad frēftār dārēnd ud xwad dōst kam windēd ke doīh kunēd.

C14 ēn-ez ēdōn ku tundīh ud duš-cašmīh ne kunišn, ce andar šahr pad [*B440*] xešmen dārēnd ud xwad bāstān ēw-tāg ke tundīh ud [*M557*] duš-cašmīh kunēd.

C8 [1]K, B + *ne* (DP?)
C9 [1]K, B *paydāg* [2]B om. [3]B + wnyxlt' [4]B MN [5]B wnyxlt'
C11 [1]B om.
C12 [1]B *wistāxwīh*

C8

This too is thus:[1] One should not be disobedient and confident with regard to a lord and a man of authority, for he always comes to chastisement and punishment who is disobedient and confident with regard to a lord and a man of authority.

C9

This too is thus: One should not have evil sorrow (?)[1] and upset mind (?) in deception (?)[2] and distress (?),[3] for he is less aware of a remedy for that which has come, and more misfortunes come to him ever afresh, who entertains evil sorrow (?) and upset mind (?) in deception (?) and distress (?).

C10

This too is thus:[1] One should not experience pain and grief[2] over a thing which has not come, for he lives constantly in pain and apprehension who experiences pain and grief over a thing which has not come.

C11

This too is thus: One should not act in haughtiness[1] overmuch (?),[2] for people have less confidence in him and he himself, when he comes to turn to the (help of) his kinsmen, gets less assistance, who acts in haughtiness overmuch (?).

C12

This too is thus: One ought not to act in secrecy,[1] for people trust him less and he is less able to correct a fault which he has, who acts in secrecy.

C13

This too is thus: One should not act in duplicity,[1] for in the world he is regarded as a deceiver, and himself he finds few friends, who acts in duplicity.

C14

This too is thus: One should not act in vehemence and jealousy, for he is regarded as irascible[1] in the world, and by himself he is lonely, who acts in vehemence and jealousy.

C15 ēn-ez ēdōn ku xwarišn abē-gāh ud a-paymān ne xwarišn, ce xwarišn mezag kam dānēd ud xwad-ez wīmār bawēd ke xwarišn abē-gāh ud a-paymān xwarēd.

C16 ēn-ez ēdōn ku[1] ranz ī a-paymān ne barišn, ce-š bāstān was wīmārīh rasēd ke ranz ī a-paymān barēd.

C17 ēn-ez ēdōn ku pad hān ī bagō-baxt hunsand bawišn, ce bāstān andar a-hunsandīh ud bēš zīwēd ke pad hān ī bagō-baxt ne hunsand.[1]

C18 ēn-ez ēdōn ku ō awe ī wad-xrad ud xwad-dōšag mard[1] āhōg ī-š ast ne[2] gōwišn, [*K230v*] [ce] āhōg be ne wirāyēd ud dušman hangēzēnēd ke ō awe ī wad-xrad ud xwad-dōšag mard āhōg ī-š ast[3] gōwēd.

C19 ēn-ez ēdōn ku dāšn ō ana-spās[1] wattarān ne kunišn, ce-š pad xwāstag[2] ziyān u-š pad ruwān druwandīh ke dāšn ō ana-spāsān wattarān kunēd.

C20 ēn-ez ēdōn ku awe ke ōrēbīh mad ēstēd ne zanišn u-š ne awwēnišn, ce-š bāstān ōrēbīh wēš rasēd u-š ka[1] rasēd hayyār[2] kam windēd ke awe ke ōrēbīh rasēd zanēd ayāb awwēnēd.

C21 ēn-ez ēdōn ku pad xwadāyīh ud xwāstag a-paymān waranīg ne bawišn, ce-š nēwagīh ī mad ēstēd mezag kam dānēd ud xwad-ez andar a-hunsandīh ud an-āsānīh zīwēd ke pad xwadāyīh ud xwāstag[1] a-paymān waranīg bawēd.

C22 ēn-ez ēdōn ku ka wizīrēd abāg wattarān ham-kunišn ud ham-barišn[1] ne bawišn, ce ka hān ī wattar[2] ō kunišn rasēd awe-z be dusraw[ēn]ēnd[3] ud

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C16 [1]B + *awe-z ī*
C17 [1]B *hunsandīh*
C18 [1]K om. [2–3] *ne gōwišn. . .ast*: B om.
C19 [1]M has by error *spās* [2]K xw'st'k
C20 [1]K, B *ke* [2]B *hayyārān*
C21 [1]B + 't
C22 [1]K xmlbšn' [2]B *wattar-ez* [3]for *dusrawēn-* cf. **303** [4]K xmlbšn

C15

This too is thus: One should not eat food out of place and out of measure, for he knows less the food's taste, and himself becomes ill, who eats food out of place and out of measure.

C16

This too is thus: One should not exert oneself out of measure, for much sickness comes to a man who exerts himself out of measure.

C17

This too is thus: One should be content with the decree of the gods, for he constantly lives in discontent and distress who is not content with the decreee of the gods.

C18

This too is thus: One should not tell a foolish and self-loving man the faults which he has, for (that man) does not discipline (these) faults, and he incites an enemy (against himself), who tells a foolish and self-loving man of his faults.

C19

This too is thus: One should not give a present to ungrateful evil people, for he suffers loss of property, and he has wickedness in his soul, who gives presents to ungrateful evil people.

C20

This too is thus: One should not chastise or blame a man whom distress[1] has befallen, for distress always comes to him more, and when it comes he finds fewer people to help him, who chastises or blames a man whom distress has befallen.

C21

This too is thus: One should not be immoderately greedy for authority and wealth, for he knows less the taste of a good thing which has come, and lives himself in discontent and discomfort, who is immoderately greedy for authority and wealth.

C22

This too is thus:[1] When one has the choice, one ought not to be a partner and an associate of evil people, for when the evil person begins to act that

ka awe wizand [*M558; K231r*] rasēd awe ī wattar hayyār ne bawēd [ke] abāg wattarān ham-kunišn ud ham-barišn[4] bawēd.

C23 ēn-ez ēdōn ku xwēš wizāyīh ud škōhīh ud an-attānīh rāy awe[1] ī did kam ne menišn u-š wehīh kam ne wēnišn ku-š hān ī ast, ce bāstān mardomān pad kēnwarīh ud xwad-dōšagīh [*B441*] pad-eš gumān bawēnd[2] ud xwad-ez āhōg ī xwēš[3] kam wēnēd ke[4] xwēš wizāyīh ud škōhīh ud an-attānīh rāy awe ī did kam menēd u-š wehīh kam wēnēd[5] ku-š[6] hān ī ast.

C24 ēn-ez ēdōn ku hu-šnūdīh ī xwēš tawāngarīh ud pādexšāyīh rāy awe[1] ī did wehīh wēš ne wēnišn ku-š hān ī ast, ce bāstān mardom pad āzwarīh ud waranīgīh ud kōdag-nigerišnīh pad-eš gumān bawēnd ke awe ī did hu-šnūdīh ī xwēš tawāngarīh ud pādexšāyīh rāy wehīh wēš wēnēd ku-š hān ī ast.

C25 ēn-ez ēdōn ku wad-āmār ud wad-hangār[1] ne bawišn, ce-š kas ciš az-eš pad-bīm-tar [*K231v*] xwāhēd ud padīrēd ud xwad kam windēd ke wad-āmār ud wad-hangār bawēd.

C26 ēn-ez ēdōn ku zand kār ud dādestān juttar ne gōwišn ud kunišn ud rāyēnišn ce'ōn hān ī pōryōtkēšān [guft ud] kard ud cāšt ud ul āwurd, ce-š ahlamōgīh pad-eš ō gēhān āyēd ke zand kār ud dādestān juttar cāšēd[1] ud gōwēd ud kunēd ce'ōn hān ī pōryōtkēšān guft ud kard ud *cāšt[2] ud ul āwurd.

C27 ēn-ez ēdōn ku ka wizīrēd ērbadestān ī pad abastāg ud zand ud abārīg-ez[1] frahang ī pad pēšag pēšag az wattarān ne gīrišn,[2] ce-š frahang wattar ud xwad ag-ruwān-tar [*M559*] bawēd ke ērbadestān ī pad abastāg ud zand ud abārīg-ez frahang ī pad pēšag pēšag az wattarān gīrēd.[3]

C23 [1]B *ō* [2]B om. [3]B *xwēš-tan* [4-5]*ke xwēš...kam wēnēd*: B om. [6]B *ku*
C24 [1]B *ō*
C25 [1]K wtg'l [2]B AYT'
C26 [1]K c'št' [2]MSS c'šytn'
C27 [1]B *abārīg* [2]*kunišn*? [3]*kunēd*?

man too will be defamed, and when harm befalls him the evil person will not come to the help of that man who is a partner and an associate of evil people.

C23

This too is thus: Because of one's harm, poverty and lack of power[1] one should not think less of another person or regard that person's fortune[2] as less than it is, for people will always suspect him of vengefulness and self-love, and he himself sees his own fault less, who thinks less of another person or regards that person's fortune as less than it is because of his own harm, poverty and lack of power.

C24

This too is thus:[1] Because of one's satisfaction with (one's own) wealth and authority one should not regard another person's fortune as more than it is, for people will always suspect that man of being greedy, covetous and mean, who regards the fortune of another person as more than it is because of his own satisfaction with his wealth and authority.

C25

This too is thus: One should not keep bad accounts and bad reckoning, for persons will demand things from him with more terror, and will receive (them), and that man himself will get less, who keeps bad accounts and bad reckoning.

C26

This too is thus:[1] One should not speak, do or arrange the business of Zand differently from what the original orthodox [spoke,] did, taught and brought forth. For heresy comes to the world by one who teaches, speaks or does the business of Zand differently from what the orthodox spoke, did, taught and brought forth.

C27

This too is thus:[1] When one has the choice one should not learn Avesta, Zand, and other instruction (necessary) for each profession, from evil people; for that man's education will be worse, and he himself will possess a more corrupt soul, who learns Avesta, Zand, and other instruction (necessary) for each profession, from evil people.

C28 ēn-ez ēdōn ku ō wattarān ud ahlamōgān zand-abastāg[1] ne cāšišn, ce wināh andar gēhān rawāgīh wēš bawēd ke ō wattarān ud ahlamōgān zand-abastāg cāšēd.

C29 ēn-ez [*K232r*] ēdōn ku xwad[1] uzwān ō drōg ne frahenzišn, ce hān-ez ī rāst gōwēd pad wizurd kam dārēnd ke uzwān ō drōg[2] frahenzēnīd.

C30 ēn-ez ēdōn ku an-ast[1] ud drōg abar[2] kas ne gōwišn, ce pad menišn ī mardomān zad bāstān ō kunišn abēr-tar [*B442*] rasēd u-š xwad-ez an-ast ud drōg wēš[3] abar kunēnd ke abar kasān an-ast ud drōg gōwēd.

C31 ēn-ez ēdōn ku āmār-kašīh ud wad-xwāhīh ne kunišn, ce pas ka pad-ez hān ī rāst dādestān xwāhēd mardom pad-eš gumān ud bāstān wizīr kam windēd ke āmār-kašīh ud wad-xwāhīh kunēd.

C32 ēn-ez ēdōn ku pad nēwagīh ī-š ast duš-padēxwīh ne kunišn, ce andar gēhān pad pan dārēnd u-š xwad-ez[1] ka andar abāyēd kam windēd ke pad nēwagīh ī-š ast duš-padēxwīh kunēd.

C33 ēn-ez ēdōn ku zan ud rahīg ī xwēš[1] rāy bāstān pad [*K232v*] āhōg ciš ne gōwišn, ce-š mardom pad duš-āgāh dārēnd u-š zan-ez ud rahīg ī xwēš pad dušman dārēnd ke zan ud rahīg ī xwēš rāy bāstān pad āhōg ciš gōwēd.

C34 ēn-ez ēdōn ku az xwēš-kārīh ud pēšag ī xwēš be ne ēstišn, ce hān [*M560*] frahang ī ast wanē kunēd u-š mardom pad wad-hunarīh pad-eš gumān bawēnd ke az xwēš-kārīh ud pēšag ī xwēš be ēstēd.[1]

C28 [1] K, DP *zand ud abastāg* (but in the last phrase of this section: *zand-abastāg*)
C29 [1] B om. [2] B om.
C30 [1] B 'n'stk' [2] B + *ō* [3] B wyšl
C32 [1] B *xwad*
C33 [1] *ēn-ez ēdōn. . .xwēš*: the text is missing in K
C34 [1] B *ēstišn*

C28

This too is thus: One should not teach Avesta with Zand to evil and heretical people, for sin becomes more current in the world (by him) who teaches Avesta with Zand to evil and heretical people.

C29

This too is thus: One should not train (?)[1] one's tongue to lie, for even that which that man speaks in truth is considered less reliable,[2] whose tongue is trained to lie.

C30

This too is thus: One should not tell untrue and false things of any person, for in the thought of people[1] strife[2] comes most frequently to action, and he himself becomes more the object of untrue and false talk, who tells untrue and false things of (other) people.

C31

This too is thus: One should not entertain vengefulness[1] and rancour, for later, even when he desires a just judgment, people suspect that man, and he always obtains less (favourable) decision, who entertains vengefulness and rancour.

C32

This too is thus: One should not lead a miserable life with the wealth that one possesses, for people in the world regard that man as stingy, and he himself obtains less when he is in need, who leads a miserable life with the wealth that he possesses.

C33

This too is thus:[1] One should not tell one's wife and slave continuously of their fault, for people regard him as foolish, and his wife and slave hold him as their enemy, who tells his wife and slave continuously of their faults.

C34

This too is thus: One should not step aside from one's own function and calling, for he destroys the education which he has, and people suspect him of bad manners, who steps aside from his own function and calling.

C35 ēn-ez ēdōn ku kas rāy absōs ciš ne gōwišn u-š pas-gōwišnīh ne kunišn, ce-š[1] pad mardom-dušmanīh[2] pad-eš gumān bawēnd ud xwad-ez dušman ō xwēš-tan xwāhēd ke abar kas absōs kunēd ayāb-eš pad pas-gōwišnīh ciš gōwēd.

C36 ēn-ez ēdōn ku hān ī hamēmār hamēmār[1] menišn u-š abāg wastār ne bawišn, ce xwāhišn ī xwēš kam wēnēd ud xwad-ez pad dādestān weš ēraxtēd ke hamēmār [hamēmār] ne[2] menēd[3] ayāb-eš abāg wastār bawēd.

C37 ēn-ez ēdōn ku pēš ī[1] awe ī az-eš meh ud dānāg-tar bāstān saxwan was ne gōwišn, ce awe ī pēš-gāh ud abārīg mardomān kam abāyēd ud xwad-ez [*B443*] hān ī gōwēd kār az-eš kam kunēnd ke bāstān pēš ī awe ī meh ud dānāg-tar saxwan was gōwēd.

C38 ēn-ez ēdōn ku zan ud rahīg ī xwēš dōst bawišn be a-paymān waranīg pad-eš ne bawišn, ce ō wehīh ud hunar kam frahenzēd ke[1] ō zan ud rahīg[2] ī xwēš ne dōst ayāb a-paymān waranīg pad-eš bawēd.

C39 ēn-ez ēdōn ku pad zan ī kārān waranīg ne bawišn, ce dōšārm ī zan ī xwēš[1] be kāhēd ud xwad-ez ō jeh-marzīh wardēd ke pad zan ī kārān waranīg bawēd.

C40 ēn-ez ēdōn ku pad nēwagīh ciš ī xwāhēd a-paymān waranīg ne bawišn, ce pas ka[1] hān ī xwāhēd ne [*M561*] windēd ēg-eš bēš wēš bawēd ke pad nēwagīh ciš ī xwāhēd a-paymān waranīg bawēd.

C41 ēn-ez ēdōn ku xwēš-tan ēdōn dārišn[1] ku hān ī[2] [*K233v*] mardomān nēwag-tar pad dēm (?)[3] bawēd ne ēdōn ku-š hān ī xwad weh sahēd, ce bāstān andar šahr pad abar-tan dārēnd ud mardomān abēr-tar be bēzēd (?)[4] ke xwēš-tan ne ēdōn dārēd ku hān ī mardomān nēwag-tar sahēd ce ēdōn dārēd ku hān ī xwad weh sahēd.

C35 [1] B *ce* [2] B *mardomān dušmanīh*
C36 [1] B, DP om. [2] K, B *rāy* [3] The text is missing in K from here to **C37**, n.1.
C37 [1] cf. **C36**, n. 3
C38 [1] B repeats [2] B Isykyx
C39 [1] K om.
C40 [1] B om.
C41 [1] B *dārēd* [2] The text is missing in K from the beginning of **C41** to this point. [3] B d'm (K might also read ***YDH** =*dast*) [4] DP bšt

C35

This too is thus: One should not speak scoffingly or backbitingly (?) of any person, for that man is suspected of misanthropy, and he himself seeks an enemy against himself, who speaks scoffingly or backbitingly (?) against any person.

C36

This too is thus: One should consider an adversary as an adversary and not be careless with him. For that man sees his own desire less, and he is himself convicted more by law, who does not consider an adversary as an adversary or who is careless with him.

C37

This too is thus: One ought not constantly to speak much in front of a person who is greater and wiser than oneself; for that man is less wanted by men of distinction[1] and other people,[2] and as to himself, fewer of the things he says are put into practice, who constantly speaks much in front of a person who is greater and wiser than himself.

C38

This too is thus: One should love one's wife and slaves,[1] but not be excessively passionate with them; for he educates them less towards goodness and virtue who does not love his wife and slaves, or who is excessively passionate with them.

C39

This too is thus:[1] One should not be desirous of the wives of other people; for his love for his own wife diminishes, and he himself turns to intercourse with prostitutes, who is desirous of the wives of other people.

C40

This too is thus: One should not be excessively greedy for a valuable thing that one desires; for later, when he does not obtain that which he desires, his grief is stronger, who is excessively greedy for a valuable thing that he desires.

C41

This too is thus: One should maintain oneself in such a manner as seems (?)[1] better to people, not in such a manner as seems better to oneself; for that

C42 ēn-ez ēdōn ku ciš ciš ō wattarān pad cār ne dahišn,[1] ce pad xwāstag ziyān ud pad ruwān druwandīh ke ciš ō wattarān pad cār dahēd.

C43 ēn-ez ēdōn ku saxwan abē-gāh ud a-paymān ne gōwišn, ce mardomān kam abāyēd ud hān ī gōwēd kam padīrēnd u-šān xwār-tar pad dēm (?)[1] bawēd ke saxwan abē-gāh ud a-paymān gōwēd.

C44 ēn-ez ēdōn ku rāz ō was kas ne barišn, ce rāz āškārag bawēd ud was kas pad rāz abāyēd dāštan u-š az was kas bīm ke rāz ō was kas[1] gōwēd.

C45 ēn-ez ēdōn ku andar yazdān ud[1] mardomān [*B444*] ana-spās ne bawišn, ce nēwagīh ī ast az-eš[2] [*K224r*] be šawēd ud hān ī nēst aweš ne rasēd ke andar yazdān ud mardomān ana-spās bawēd.

C46 ēn-ez ēdōn ku az [bēš ud] āzār ud ōrēb (?) ī mad ēstēd was kas āgāh ne kunišn, ce mardomān pad-eš wēš andar ayārand ud dušman pad-eš ayārand-tar bawēd[1] ke az[2] bēš ud āzār ud ōrēb (?) ī mad ēstēd was kas [*M562*] āgāh kunēd.

C47 ēn-ez ēdōn ku mihr-druzīh ne kunišn, ce wanē-būdīh[1] az-eš bawēd ke mihr-druzīh andar.

C42 [1] B *dahēd*
C43 [1] B d'm (cf. C41, n. 3)
C44 [1] K, B om.
C45 [1–2] The text is missing in K
C46 [1] K, B om. [2] K, B om.
C47 [1] spelled AWBDbwtyx

man is always held in the world as haughty, and he inflicts pain (?)[2] on people, who does not maintain himself in such a manner as seems better to people, (but) maintains (himself) as seems best to himself

C42

This too is thus: One should not give anything to evil people if it can be avoided; for there is damage to the property, and a state of wickedness to the soul, of the man who gives anything to evil people if it can be avoided.

C43

This too is thus: One should not speak out of place and excessively; for he is less wanted by people, and they accept what he says less, and it seems to them less worthy, who speaks out of place excessively.

C44

This too is thus: One should not tell a secret to many people; for the secret becomes public, and it is necessary that many people should keep it secret, and that man has fear from many people, who tells a secret to many people.

C45

This too is thus: One should not be ungrateful to gods and men; for the good things which are in the possession of that man abandon him, and those that he does not possess do not reach him, who is ungrateful to gods and man.

C46

This too is thus: One should not inform many people of [grief,] affliction and distress that have befallen one; for people come to hold that man much in abhorrence,[1] and his enemies are more abhorrent of him, who informs many people of grief, affliction and distress that have befallen him.

C47

This too is thus: One should not break an oath, for destruction ensues from a person in whom the breaking of oaths is found.

C48 ēn-ez ēdōn ku ēn and ciš ī abārīg wehīh wahānag (ciš) az[1] and ciš bawēd, az xēm ud xrad ud hōg ud frahang rōyagīh.

C49 ēn-ez ēdōn ku az frahang ī nēwag xrad ī nēwag bawēd, ud az xrad ī nēwag hōg ī nēwag bawēd, ud az hōg ī nēwag xēm ī nēwag [bawēd], ud az xēm ī nēwag[1] kunišn ī frārōn bawēd, ud pad kunišn ī frārōn druz az gēhān be kard bawēd.

C50 ēn-ez ēdōn ku az frahang ī wad xrad ī wad[1] ud az xrad ī wad hōg ī wad[2] ud az hōg ī wad[3] xēm ī wad ud az *xēm[4] ī wad kunišn ī abārōn bawēd[5] [*K234v*] ud kunišn ī abārōn rāy[6] druz andar gēhān wēš.

C51 ēn-ez ēdōn ku az spāsdārīh xwarrōmandīh ud az xwarrōmandīh wahman-dārīh bawēd, ud az wahman-dārīh āštīh ud az āštīh wistāxwīh ud az wistāxwīh dōstīh ud az dōstīh mihr ud az mihr andar gēhān dārišn[1] ud parwarišn ī mardomān paywandihēd.

C52 ēn-ez ēdōn ku az ana-spāsīh[1] xwarr ī xwēš kāhēd ud [az] xwarr ī xwēš kāstan dušmanīh ud az dušmanīh an-āštīh ud az an-āštīh a-wistāxwīh ud az a-wistāxwīh dušmanādīh ud az dušmanādīh dardīh[2] ud mihr-druzīh bawēd ud pad dardīh ud mihr-druzīh ēwag az did be wisānēnd mardom.

C53 ēn-ez ēdōn ku az bawandag-menišnīh yazdān-šnāsīh bawēd, ud az yazdān-šnāsīh [*B445*] mēnōg-warrawišnīh bawēd, ud az mēnōg-warrawišnīh ruwān-dōstīh[1] bawēd,[2] [*M563*] ud az ruwān-dōstīh hu-āmārīh bawēd, ud az hu-āmārīh kirbag kardan bawēd, ud az kirbag kardan ruwān bōzihēd.

C48 [1] *ciš az*: perhaps emend slightly to read *az *ēn*
C49 [1] *ud az xēm ī nēwag*: K om.
C50 [1] *xrad ī wad*: B om. [2–5] The text is missing in K [3] *ud az hōg ī wad*: B om. [4] MSS *hōg* [5] cf. n. 2 [6] B om.
C51 [1] B *dārišnīh*
C52 [1] K 'nst'syx [2] B om.
C53 [1] B *ruwān pad-eš dōstīh* [2] B om.

C48

This too is thus: These several things which are the cause[1] of other good things are the outcome of the (following) several things: they are the outgrowth[2] of character, wisdom, habit and education.[3]

C49

This too is thus: From good education there comes about good wisdom, from good wisdom there comes about good habit, from good habit there comes about good character, from good character there comes about righteous action, and through righteous action the demons are expelled from the world.

C50

This too is thus: From bad education there comes about bad wisdom, from bad wisdom there comes about bad habit, from bad habit there comes about bad character, from bad character there comes about wicked action, and owing to wicked action there are more demons in the world.

C51

This too is thus:[1] From gratitude there comes about possession of fortune, from possession of fortune there comes about kindliness,[2] from kindliness peace, from peace confidence, from confidence friendship, from friendship love, and from love the maintenance and the nourishment of people in the world are joined together.

C52

This too is thus:[1] From ingratitude one's fortune diminishes, from the diminishing of one's fortune there comes about hostility, from hostility disorder, from disorder lack of confidence, from lack of confidence enmity,[2] from enmity there comes about (the infliction of) pain and the breaking of oath, and through (the infliction of) pain and the breaking of oath people become separated from each other.

C53

This too is thus: From humility there comes about knowledge of the gods; from knowledge of the gods there comes about faith in the spiritual world; from faith in the spiritual world there comes about love of the soul; from love of the soul there comes about being of good disposition (?);[1] from be-

C54 ēn-ez ēdōn ku az tar-menišnīh yazdān-ana-šnāsīh bawēd, ud az[1] [*K235r*] yazdān-ana-šnāsīh a-mēnōg-warrawišnīh, ud az mēnōg-a-warrawišnīh[2] a-ruwānīh, ud az a-ruwānīh an-āmārīh, ud az an-āmārīh bazag ud wināh kardan, ud az bazag ud wināh kardan rāy mardom druwand bawēnd.

C55 ēn-ez ēdōn ku az tuxšāgīh hunarōmandīh, ud az hunarōmandīh wehīh-dōstīh, ud [az wehīh-dōstīh] pēšag ī xwēš šnāxtan, ud az pēšag ī xwēš šnāxtan xwēš-kārīh ī xwēš kardan, ud az [xwēš-kārīh ī] xwēš kardan ābādānīh, ud az ābādānīh rāy mard zan ud rahīg dāštan ud burzišn ī pādexšāyīh wēš bawēd.

C56 ēn-ez ēdōn ku az ašgahānīh a-hunarīh,ud az a-hunarīh weh-dušmanīh, ud az weh-dušmanīh a-xwēš-kārīh, ud az a-xwēš-kārīh škōhīh, ud az škōhīh duš-burdīh ud an-attānīh ī xwēš-tan ud zan ud rahīg bawēd.

C57 ēn-ez ēdōn ku az xwēš-tan *hugar[1] abzāyišn kār dāštan bagōbaxt ī xwēš šnāxtan, ud az bagōbaxt ī xwēš šnāxtan hunsandīh, ud [az hunsandīh][2] xwārīh ud āwāmīh, ud[3] xwārīh ud āwāmīh rāy burzišnōmandīh bawēd, ud az burzišnōmandīh[4] [*K235v*] rāy mard andar[5] šahr[6] pad pādexšāyīh dārēnd u-š [wēš][7] menēnd.

C54 [1] Missing in K from the beginning of **C54** to this point [2] DP *a-mēnōg-wārrawišnīh*

C57 [1] spelled **BYN** [2] for this addition, cf. the parallel section **C60** [3–4] Missing in K [5] K, B + t [6] B repeats [7] cf. the parallel section **C60**: *kam menēnd*

ing of good disposition (?) there comes about the doing of good deeds; from doing good deeds the soul is justified.

C54

This too is thus: From arrogance there comes about lack of knowledge of the gods; from lack of knowledge of the gods, lack of faith in the spiritual world; from lack of faith in the spiritual world, lack of possession of soul; from lack of possession of soul, lack of good disposition; from lack of good disposition there comes about the committing of sins and offences; because of[1] committing sins and offences people come to be wicked.

C55

This too is thus: From diligence there comes about skilfulness, from skilfulness there comes about love of goodness; [from love of goodness] there comes about knowledge of one's calling; from knowledge of one's calling there comes about doing one's duty; from doing one's duty there comes about prosperity; owing to prosperity there is increase of a man's maintaining his wife and slaves and respecting government.

C56

This too is thus: From sloth there comes about lack of skill; from lack of skill there comes about hostility to goodness; from hositility to goodness there comes about not doing one's duty; from not doing one's duty there comes about poverty; from poverty there comes about misery[1] and wretchedness for oneself and one's wife and slaves.

C57

This too is thus: From maintaining the increase of beneficence as one's own action there comes about knowledge of one's destiny; from knowledge of one's destiny there comes about contentment; [from contentment] there comes about ease of life and enjoyment (?)[1]; owing to ease of life and enjoyment (?) there comes about respectfulness; owing to respectfulness people regard him in the world as having authority and think more highly of him.

C58 ēn-ez ēdōn ku az a-paymānīh *wanēgarīh,[1] ud az *wanēgarīh a-bawandagīh, ud az a-bawandagīh margīh bawēd.

C59 ēn-ez ēdōn ku az paymānīgīh[1] fšōnišn, ud az fšōnišn [ciš ī xwēš nigāh dāštan], ud az ciš ī xwēš nigāh dāštan bawandagīh, ud az bawandagīh rādīh, ud az rādīh frāxwīh, [*M564*] ud az frāxwīh zīndagīh bawēd.

C60 ēn-ez ēdōn [*B446*] ku az bagōbaxt ī xwēš ne šnāxtan ana-hunsandīh, ud az ana-hunsandīh an-āsānīh[1] ud an-āwāmīh, ud az an-āsānīh ud an-āwāmīh a-burzišnīgīh[2] bawēd, ud a-burzišnīgīh[3] rāy[4] mardom[5] andar gēhān kam menēnd.

C61 ēn-ez ēdōn ku az hunar[1] ud wehīh ī xwēš pad paymān menīdan bawandag-menīdan ī wehān bawēd, ud az bawandag-menīdan ī wehān was dōst xwāstan, ud az was dōst xwāstan gund ud hayyār ī was bawēd,[2] ud gund ud hayyār ī was rāy mardom pad-rāmišn-tar[3] ud abē-bīm-tar zīwēnd.

C62 ēn-ez ēdōn ku hunar[1] [*K236r*] ud wehīh ī xwēš az paymān wēš menīdan rāy[2] tar-menišnīh ī andar wehān, ud az tar-menišnīh ī andar wehān dušman ī was kardan bawēd, ud was dušmanīh rāy[3] mard andar-bīm-tar ud a-rāmišn-tar zīwēd.

C63 ēn-ez ēdōn ku az wiyāxanīh hangāmīg-saxwanīh, ud az hangāmīg-saxwanīh pad-xrad gōwišnīh, ud az [pad-]xrad gōwišnīh[1] pad-gāh gōwišnīh bawēd, ud az saxwan ī pad gāh ud hangām guftan mard xwarr[2] ī xwēš abzāyēd.

C58 [1] spelled in both cases here **bwnykklyx**
C59 [1] B *paymānīg*
C60 [1] B repeats [2] K *a-burzišnīh*; B *burzišnīgīh* [3] B *burzišnīgīh* [4] K *ne* [5] K repeats
C61 [1] B **ŠPYLxwnl** [2] B *bawišn* [3] *rāmišn-tar*: from here to **C62**, n. 1, the text of K is missing.
C62 [1] cf. **C61**, n. 3 [2] B *ne* [3] B + *andar*
C63 [1] *ud az [pad-] xrad gōwišnīh*: DP om. [2] or *dast*? K punctuates **GDH**

C58

This too is thus: From not keeping the measure there comes about squandering; from squandering there comes about dissatisfaction; from dissatisfaction there comes about death.

C59

This too is thus: From keeping the measure there comes about thrift; from thrift there comes about preserving one's possessions; from preserving one's possessions there comes about satisfaction; from satisfaction there comes about generosity; from generosity, abundance; and from abundance there comes about life.

C60

This too is thus: From not knowing one's destiny there comes about discontent; from discontent, lack of ease of life and enjoyment(?); from lack of ease of life and enjoyment(?), lack of respect; and because of lack of respect people in the world think less highly of him.

C61

This too is thus: From considering one's virtue and goodness in the (proper) measure there comes about reverence for good people; from reverence for good people, the seeking of many friends; from seeking many friends there comes about (having) numerous troops[1] and assistants; because of numerous troops and assistants people live more peacefully and more securely.

C62

This too is thus: Because of considering one's virtue and goodness more than the (proper) measure there comes about contempt of good people; from contempt of good people there comes about the making of many enemies; as a result of having many enemies a man lives more in fear and less in peace.

C63

This too is thus: From eloquence there comes about timely discourse; from timely discourse, wise talk; from wise talk there comes about talk at the (appropriate) place; from uttering discourse at the (appropriate) place and time a man increases his fortune.

C64 ēn-ez ēdōn ku az tundīh halagīh, ud az halagīh[1] a-kerdār-gōwišnīh, ud az a-kerdār-gōwišnīh abē-gāh gōwišnīh bawēd, ud abē-gāh gōwišnīh rāy mard xwarr[2] ī xwēš kāhēd.

C65 ēn-ez ēdōn ku az[1] an-āzīh[2] pākīzagīh, ud az pākīzagīh padīreftagīh, ud az padīreftagīh dil-dardīh, ud dil-dardīh rāy mard wistāxw-tar bawēd ud kirbag weh ayārēd kardan.

C66 ēn-ez ēdōn ku az āzwarīh [*M565*] rīmanīh, ud az rīmanīh[1] škeftīh ud wad-dilīh bawēd, ud škeftīh ud wad-dilīh rāy[2] mard[3] andar gēhān kam menēnd.

C67 ēn-ez ēdōn ku az frārōn[1] [*K236v*] tuxšāgīh frārōn kunišnīh bawēd, ud az [*B447*] frārōn kunišnīh mard xwāstag dēr-tar pattāyistan xwār-tar dāštan.

C68 ēn-ez ēdōn ku az abārōn tuxšāgīh abārōn kunišnīh bawēd,[1] ud az abārōn kunišnīh rāy mard xwāstag ī xwēš be wišōbēd.

C69 ēn-ez ēdōn ku az rāstīh ud rāst-gōwišnīh ī pad xrad xwarrōmandīh abzāyēd ud abzāyīdan ī mardomān pad-eš bawēd, ud az xwarrōmandīh ud abzāyīdan ī mardomān ī pad-eš mard ō burzišn ud pādexšāyīh ud kār ī šahr rasēd.

C70 ēn-ez ēdōn ku az drōzanīh zad-brehīh ud ne abzāyīdan[1] ī mardomān, ud ne *abzāyīdan[2] ī mardomān rāy mard nēwagīh ī ast ābār bawēd.

C71 ēn-ez ēdōn ku az waranīgīh ne kardan nihād-snehīh ud jang be nihādan, ud az nihād-snehīh ud jang be nihādan [ēr-menišnīh], ud ēr-menišnīh rāy mard wehīh ī xwēš pad paymān ud awe ī did wēš menēd.

C64 [1] *ud az halagīh*: K om. [2] punctuated **GDH**

C65 [1] B **MNW** [2] B 'cyx; K spells '-w'cyx, the aleph being written separately and having the form of a privative *a-*.

C66 [1] *ud az rīmanīh*: K om. [2] Missing in K from here to **C67**, n. 1. [3] B + *andar mard*

C67 [1] cf. **C66**, n. 2.

C68 [1] B om.

C70 [1] K 'p'dyt' [2] MSS 'p'dyt'

C71 [1] *mard snēhōmand. . .az snēhōmandīh*: bottom line of page cut off in K.

C64

This too is thus: From impetuosity there comes about inanity; from inanity, ineffective talk; from ineffective talk there comes about talk out of place; because of talk out of place a man reduces his fortune.

C65

This too is thus: From lack of greed,[1] purity; from purity, being accepted;[2] from being accepted there comes about sympathy, and because of sympathy a man becomes more confident and is better able to perform good deeds.

C66

This too is thus: From greediness there comes about impurity; from impurity, misfortune and lack of sympathy; because of misfortune and lack of sympathy a man is considered (to be) less in the world.

C67

This too is thus. From righteous effort there comes about righteous action, and from righteous action it is easier for a man to maintain his property so that it should last longer.

C68

This too is thus: From sinful effort there comes about sinful action, and because of sinful action a man destroys his property.

C69

This too is thus: From truthfulness and wisely spoken truth there comes about increase in the possession of fortune, and the thriving of people that ensues therefrom; from the possession of fortune and the thriving of people that ensues therefrom a man reaches honour, authority and (the management of) the affairs of the world.

C70

This too is thus: From lying there comes about bad fortune and the non-growth of people. Because of the non-growth of people the good things that a person has become removed (from him).

C71

This too is thus: From not acting in greed there comes about laying down the arms and refraining from war; from laying down the arms and refrain-

C72 ēn-ez ēdōn ku az waranīgīh mard snehōmand ud duš-framān bawēd, ud az snehōmandīh[1] [*K237r*] ud duš-framānīh an-ēr-menišnīh, ud az an-ēr-menišnīh xwēš-tan wēš ud awe ī did kam menīdan bawēd.

C73 ēn-ez ēdōn ku ke xwēš-tan pad dādwarīh ud dādestān dārēd ēg sūd ī xwēš rāy awe ī did ziyān ud hān-ez ī-š[1] pad dād ne nēwag[2] sahēd pad kasān ne kunēd.

C74 ēn-ez ēdōn ku ke[1] xwēš-tan pad [*M566*] dādwarīh ud dādestān ne dārēd ēg ka-š xwad ne sūd ud pad awe ī did ziyān ēg-ez-eš rāmišn.

C75 ēn-ez ēdōn ku az šnāsīh ī dēn mānθr-ōšmarišnīh bawēd, ud az mānθr-ōšmarišnīh pēšag ī dēn ud yazišn ī yazdān abzūdan bawēd,[1] ud az pēšag ī dēn ud yazišn ī yazdān abzūdan druz be kardan ī az gēhān, ud az druz be kardan ī az gēhān anōšagīh ud fraškerd ud rist-āxēz bawēd.

C76 ēn-ez ēdōn ku az ana-šnāsīh ī dēn [*B448*] mardom be ō dēw-īzagīh ud uzdēs-parastīh wardēnd, ud dēw-īzagīh ud uzdēs-parastīh rāy[1] druz andar gēhān, [ud az druz andar gēhān] margīh ud anāgīh bawēd.

C77 ēn-ez[1] ēdōn ku [*K237v*] ke xwēš-tan ō yazdān ud wehān dahēd ēg-eš hān and wehīh pad tan mehmān u-š āhōg ud wattarīh pad jastag pēšar bawēd.

C73 [1] B, DP + *xwēš-tan* [2] B, (DP?) om.
C74 [1] K + *pad*
C75 [1] K *būd*
C76 [1] the text in K is cut off from here to **C77**, n. 1.
C77 [1] cf. **C76**, n. 1.

ing from war [there comes about humility]; because of humility a man considers his own goodness with measure and considers that of another man as more.

C72

This too is thus: From greediness a man becomes armed and disobedient; from being armed and disobedient there comes about lack of humility; from lack of humility there comes about considering oneself as more, and another person as less (than he is).

C73

This too is thus: A man who maintains himself in observance of law and justice does not cause, for his own benefit, harm to another person, and does not do to other people that which does not seem to him legally good.

C74

This too is thus: A man who does not maintain himself in observance of law and justice has joy even when he does not benefit but another person is harmed.

C75

This too is thus:[1] From knowledge of the religion there comes about consideration of the sacred word; from consideration of the sacred word there comes about increase of (one's) calling in religion and worship of the gods; from increase of the calling in religion and of the worship of the gods, the elimination of the demons from the world; from the elimination of the demons from the world there comes about immortality, the Renovation and the Resurrection.

C76

This too is thus: From lack of knowledge of the religion people turn to demon-worship and idolatry; because of demon-worship and idolatry the demons are in the world, [and because of the fact that the demons are in the world] there comes about death and calamity.

C77

This too is thus: A man who surrenders himself to the gods and good people, this much goodness inhabits his body and he is guilty of fault and evil (only) by accident.[1]

C78 ēn-ez ēdōn ku ke xwēš-tan ō dēwān ud wattarān dahēd ēg-eš ēn and āhōg pad xwēš-tan mehmān u-š wehīh pad jastag.

C79 ēn-ez ēdōn ku ēn and wehīh ud āhōg pad ēd tan ud ēd āwām ne be pad harw tan ud harw āwām bawēd.

C80 ēn-ez ēdōn ku ciš ast ud ciš nēst. ciš ī ast hān ke ruwān pad-eš[1] bōzihēd, ud ciš ī nēst hān ke ruwān pad-eš druwand kunihēd.

C81 ēn-ez ēdōn ku ruwān zīndagīh az xēm, ud xrad zīndagīh az burdīh, ud xwarr zīndagīh az rāstīh, ud harw 3 dogān šnāsīh pad[1] ērbadestān nām[2] ēr-menišnīh.

C82 ēn-ez ēdōn[1] ku [ka] myazd ud gāhānbār ud jahišn-hayyārīh ī ō wehān be kāhēd duš-pādexšāyīh [*M567*] ī mardomān ud dardīh ī jōrdāyān ud duš-warzīh ud kam-barīh ī[2] [*K238r*] zamīg ud duš-wārānīh be abzāyēd. ud ka kirbag ī xwēdōdah be kāhēd tārīkīh be abzāyēd ud rōšnīh be kāhēd. ud ka yazišn ī yazdān[3] ud panāhīh ud jādag-gōwīh ī ō wehān be kāhēd duš-pādexšāyīh ī pādexšāyān[4] ud a-dādestān-kunišnīh be abzāyēd ud wattarān abar wehān abarwēz bawēnd.

C83a ēn-ez paydāg ku ēdōn ce'ōn zamīg kadag ī āb, ud āb pērāyag ī warz, ud warz abzāyišn ī gēhān, ud az-eš be bar dāštārīh ī kišwar, ēdōn-ez dānāgīh xānag ī wehīh, ud wehīh tan ī xrad, ud xrad abzāyēnīdār ī gēhān.

C80 [1] B om.
C81 [1] spelled **pt'** [2] or read *ud ham*?
C82 [1] K *paydāg* [2] *mardomān ud. . .kam-barīh ī*: this line has been cut out of K. [3] B + **PWN** g's (a dittography on *panāhīh*?) [4] B *pādexšāy*

C78

This too is thus: A man who surrenders himself to the demons and evil people this much fault inhabits his body and his goodness is (merely) accidental.

C79

This too is thus: This much goodnesss and fault are not (only) in this (particular) person and this (particular) time, but in each person and in all time.[1]

C80

This too is thus:[1] Some things are and some things are not. A thing that exists is that by which the soul is saved. A thing that does not exist is that by which the soul becomes wicked.[2]

C81

This too is thus: The life of the soul is from character, the life of wisdom is from patience, the life of fortune is from truthfulness, and the name (used) in the school for the knowledge of all three pairs is "humility."[1]

C82

This too is thus: When *myazd, gāhānbār*[1] and acts of charity[2] to good people diminish, there is increase of evil government for men, pain for corn plants, bad husbandry, diminution of the fertility of the land and bad rains. When the virtue of consanguine marriage diminishes, darkness increases and light diminishes. When worship of the gods and the protection and advocacy of good people diminish, the evil government of rulers and unlawful action increase, and evil people gain the upper hand over the good.

C83a

This too is manifest:[1] in the same way as the earth is the abode of water, and water is the ornament of husbandry, and husbandry is the furtherance of the world, and the fruit which derives from it is the maintenance of the climes – so is knowledge the home of goodness,[2] and goodness the body of wisdom, and wisdom the furtherer of the world.

C83b gētīg pad ēn 6 ciš rāyēnihēd, pad zamān ud dahišn [*B449*] ud dānišn ud hayyār ud abzār ud tuxšāgīh. ud dānāg wizīrēnīd ku az ēn 6 3 mēnōgīg ud 3 gētīgīg. zamān ud dahišn ud dānišn mēnōgīg, ud hayyār ud abzār ud tuxšāgīh gētīgīg.

C83c ēn-ez 4 āhōg andar mardom dušmanīh būd[an] guft ēstēd, gilag[1] ud absōs ud awwēnišn ud panīh.

C83d [*K238v*] ahlamōg 3 ēwēnag[1] frēftār ud frēftag ud xwad-dōšag. xwad-dōšag[2] hān bawēd *ke[3] gōwēd ku sēn weh bawēd[4] az ādurbād,[5] ud xwad-dōšagīhā hān sēn gīrēd. ud frēftag hān bawēd ce'ōn hāwištān ī sēn. ud frēftār ce'ōn xwad sēn ke ciš az hān ī ce'ōn pōryōtkēšān[6] ī pēšēnīgān cāšīd pad nigerišn be wardēnēd.

C83e ke[1] ciš 6 hēc ēwag andar nēst hān ī abāyišnīg-tar ī az nēmag ī yazdān andar nēst: šarm ud škōy [*M568*] ud bīm ud mihr ud spās ud ēmēd. šarm az yazdān, ud škōy az mardomān, ud bīm az dušaxw, ud mihr abāg ruwān ī xwēš, ud spās andar yazdān ud mardomān, ud ēmēd ō tan ī pasēn.

D1a* ud gōwēnd ku hu-fraward ādurbād ī mahraspandān xīr ī gētīg pad 25 dar [nihād][1] būd, 5 pad breh ud 5 pad kunišn ud 5 pad hōg ud 5 pad gōhr ud 5 pad abarmānd.
zīndagīh ud zan ud frazand ud xwadāyīh ud xwāstag abēr-tar pad breh;
ahlawīh ud druwandīh ud āhrōnīh ud ardēštārīh ud wāstryōšīh abēr-tar pad [*K239r*] kunišn;
xwardan ud raftan ud ō zanān šudan ud būšāsp kardan ud kār wizārdan abēr-tar pad hōg;
xēm ud mihr ud wehīh ud rādīh ud rāstīh abēr-tar pad gōhr;
huš ud wīr ud tan ud brāh ud dīdan abēr-tar pad abarmānd.

C83c [1] spelled **klk'**
C83d [1] B om. [2] K om. [3] B om.; K AMT [4] B om. [5] B **'twryk't'** [6] K **pwlywkyš'n**
C83e [1] B om.
D1a *The text occurs also in *PhlT* 82.9-16, and is partly quoted in *Dd* LXX. Arabic versions are found in Misk., *JX*, 67.4-12; Tawḥīdī, *Baṣā'ir*, III, 673. A NPers. version is found in Ghazālī, *Naṣīḥat al-mulūk*, Tehran 1351, 224 f.; cf. also *Tārīx-i guzīda* 73.11-17; Salemann-Zhukovsky, *Persische Grammatik*, 41*. A versified version in NPers. is in M55 fol. 147v. 17ff. [1] cf. *PhlT* 82.10.

C83b

The material world[1] is governed by these six things: Time, instruction (?)[2], knowlege, help, power and effort. The wise have decreed that of these six, three are of the spiritual and three are of the material world: time, instruction(?), and knowlege are of the spiritual world, and help, power and effort are of the material world.

C83c

It has been said that these four faults are present in the hostility of people; complaint,[1] mockery, reproach and avarice.

C83d

There are three kinds of heretics: a deceiver, a deceived one and a self-lover. A self-loving[1] person is one who says: "Sēn[2] is better than Ādurbād"; he accepts Sēn wilfully. A deceived one is like the disciples of Sēn. A deceiver is like Sēn himself, who deliberately[3] twists things away from the manner in which they were taught by the early masters.

C83e

A man in whom there is not found any one of these six qualities does not possess that which is most seemly on the part of the gods: modesty, awe,[1] fear, love, gratitude and hope. Modesty (is) of the gods; awe is of people; fear is from hell; love, for one's own soul; gratitude, for the gods and people; and hope, for the Future Body.

D1a

They say:[1] The venerable Āburbād, son of Mahraspand, established the things of the material world in twenty five chapters; five under fate, five under action, five under habit, five under substance and five under heritage.
Living, wife, children, authority and wealth are mostly by fate;
being righteous or wicked, being a priest, a warrior or a husbandman are mostly by action:
eating, walking, going to women, sleeping and discharging one's (natural) functions are mostly by habit;
character, love, goodness, generosity and truthfulness are mostly by substance;

D1b* ke yazišn ī yazdān a-gumānīh ī pad yazdān ud astīh ī ciš rāy kunēd, hān yazdān frazand u-š gāh pad garōdmān.
ke yazišn ī yazdān astīh ī yazdān ud gumānīgīh ī pad ciš rāy kunēd, hān yazdān brād u-š gāh pad wahišt.
ke yazišn ī yazdān [*B450*] gumānīgīh ī pad yazdān ud gumānīgīh ī pad ciš rāy[1] kunēd, hān yazdān bandag u-š[2] gāh pad hamestagān.
ke[3] yazišn ī yazdān pad an-ast-menišnīh[4] ī yazdān ud pad[5] nēst-dārišnīh ī ciš kunēd, hān yazdān dušman u-š gāh pad dušaxw.

D1c* mard awe farrox-gāh ke-š ēn 5 gāh srūd ēstēd, ud ēn 5 gāh awe srūd ēstēd ke 5 ciš ast: xēm ud xrad ud āštīh ud paymān ud dādestān.[1]
[*K239v*] xēm hān bawēd ke xwad ō kas [*M569*] ne frēbēd, ud xrad hān bawēd ke kas ō awe frēftan ne tawān, ud āštīh hān bawēd ke abāg ruwān ī xwēš āšt, ud paymān hān bawēd ke frēhbūd ud abēbūd ne kunēd, ud dādestān hān bawēd ke abar dēn ī ohrmazd ēstēd.

D2 gōwēnd ku ērbad mard ēwag ādur-narsē ud ēwag ādur-mihr nām būd, ud harw 2 kard-ērbadestān ud abzārōmand, ud kār ud dādestān xwāstan rāy ō dar hamē šud hēnd. ud ēdōn handāxt ku-šān pad xān-ē tōšag ēdōn hanzaft ī-šān ciš-ez ciš ne būd. ud ō gyāg-ē mad hēnd ku tarag ī daštag ud āb ī xwaš mad ēstēd, ud az awēšān ēwag drōn yašt ud ēwag tarag cīd, ud az hān tarag ud āb sēr xward hēnd. ud pas ādur-narsē ō ādur-mihr[1] guft ku ērbad druz-ē kadām stahmag-tar ud xwarišn-ē[2] kadām xwār-tom? ādur-mihr guft ku druz-ē āz stahmag-tar ud xwarišn-ē [*K240r*] ham ēn xwār-tom ī amāh nūn xward. ud pas ādur-narsē guft ku ka hān ī stahmag-tar druz pad hān ī xwār-tom xwarišn be šāyēd zadan[3] amāh xwēš-tan ō āmārōmandīh ī gētīg dādan ud pad wināhgārīh warōmand[4] būdan ce abāyēd? ud pad hān uskār az[5] anōh wašt ud abāz ō xwēš [*B451*] xānag šud hēnd ud pad xwēš-kārīh ud wirāstagīh raft hēnd.

D1b *The text occurs also in *Nir.* 194v. A NPers. version is in *PersRiv Hormazyar*, II, 21; trsl. Dhabhar, 406 f. [1]Nir. om. [2]B + *pad* [3]K, B *ke* [4]B *ast-menišnīh*; Nir. *an-ast-menišnīh* [5]K p

D1c *A versified NPers. version is in M55 fol. 147v. lines 13 ff., cf. Bthl., *Zendhdsch.*, 181; another version is in *PersRiv Hormazyar*, I, 486 f.; trsl. Dhabhar, 332 n. [1]M55 *dēn*

D2 [1]B *mihr* [2]B *xwarišnīg* [3]B + *abāg* [4]B om. [5]K + *ce* (or probably *abar*)

awareness, comprehension, body, luminosity and seemliness (?) are mostly by heritage.

D1b

A man[1] who performs the worship of the gods with certainty as to the gods and with (faith in) the reality of the thing,[2] is a son of the gods and his place is in the highest heaven.

A man who performs the worship of the gods with (faith in) the existence of the gods but with doubt as to the thing, is a brother of the gods and his place is in Paradise.

A man who performs the worship of the gods with doubt as to the gods and with doubt as to the thing, is a slave of the gods and his place is in the Middle Region.

A man who performs the worship of the gods with the thought that the gods do not exist and that the thing does not exist, is an enemy of the gods and his place is in Hell.

D1c

That man has a happy place who has recited these five *gāthās*, and that man has recited these five *gāthās* who has five things: character, wisdom, peace, measure, and law.

That is character: A man who by himself does not tell a lie to anyone.

That is wisdom: A man to whom no one can tell a lie.[1]

That is peace: A man who is at peace with his own soul.

That is measure: A man who does not commit excess or deficiency.

That is the law: A man who stands by the religion of Ohrmazd.

D2

They say:[1] There were two priestly men, the name of one of whom was Ādur-Narse and the name of the other Ādur-Mihr.[2] Both were learned[3] and capable. They went (once) to the court in pursuit of a (certain) business. It so happened[4] that their provisions came to an end in a halting-place in such a manner that there was nothing (more) with them. They came to a place where there grew desert leek and there was sweet water. One of them recited the prayer over a meal and the other collected leek, and they ate and drank to their satisfaction from the leek and the water.

D3 gōwēnd ku ērbad mard 2[1] ī abzārōmand[2] ke āgnēn ham-kār ud wirāstagīhā ud pahrēxtagīhā raft hēnd, rōz-ē ka-šān āb az cāh hamē āhixt [*M570*] ud warz ī kard ēstād[3] āb hamē dād ud abastāg ud zand pad āgnēn hamē guft, handāzišn a'ōn būd ku mōbadān mōbad pad hān nazdīkīh andar rāh[4] ī šahr hamē widard ud gōwišn ī awēšān ašnūd ud dānist ku abzārōmand hēnd,[5] ud xīr[6] ud rāyēnišn ī awēšān wizustan ud kār ud bār[7] ī awēšān[8] handāxtan kāmist. mard-ē pad paygām ō [*K240v*] awēšān[9] frēstīd ku agar-tān[10] ne ranzagīhā sahēd frāz awar. ud awēšān paygām passox ēn[11] guft ku amāh[12] kār-ē pad dast, ud ka be āyēm kār be mānēd, ud ērbad pad stōr nišīnēd ud frāz āmadan ne a'ōn ranzagīhā, ud amāh-ez kār be ne mānēd. ud mōbadān mōbad ka hān saxwan ašnawēd[13] andēšēd ku dānāgīhā gōwēnd, ud xwad frāz šud ud abāg awēšān saxwan rāyēnīd[14] ud ō kār ud bār[7] *bawandag[15] āzādīhā dād. awēšān guft ku abāg[16] amāh hān ciš andar ne abāyēd, u-mān a'ōn weh sahēd ka ham ciš ī dast-ranz ī xwēš zahēm, be ce'ōn-mān ašnūd *huniyāg-ez-ē[18] sar andar ō xānag ī ērbad wišād[19] ēstēd. ēdōn kun[20] ku ērbad az[21] was-ābīh ud kasān az tang-ābīh ne mīrēnd. ud awe dānist ku ēn saxwan was-xwāstagīh ī man rāy gōwēnd, ud ō xwēš xānag šud u-š ō awēšān jud jud drahm 2000 frēstād.[22] ud awēšān [*K241r*] harw mard-ē be 2 drahm frēh ciš ne stānēd ud abārīg abāz frēstēd. u-šān pad paygām passox ēdōn guft ku amāh ēn ne guft ku hān[23] asēm (?)[24] ō xānag[25] ī amāh kun, ud amāh hān ī abāyēd [*B452*] stad ud abārīg abāz *frēstād[26], tō ō awe kas deh ke[27] az [*M571*] amāh wēš-uzīn-tar u-š pad[28] kār abēr-tar andar abāyēd.

D3 [1]*mard 2*: B *2 mard* [2]B *abzārōmandīh* [3]B *ēstēd* [4]K, B **l'd** [5]B om. [6]B **cyt'** [7]spelled **b'xl** [8]MSS **'wbš'n** [9]K, B om. [10]B **XT''n** [11]B *ēn-ez* [12]K, B om. [13]B, DP *ašnūd* [14]*saxwan rāyēnīd*: K *guft ud rāyēnīd*; B *guft* [15]MSS *wndky* [16]B, DP om. [17]K + *dast* [18]MSS **xwnyd'kp' l** (reading doubtful) [19]B **š't'** [20]K, B **'BYDWNd** [21]B om. [22]B *frēstēd* [23]spelled **'n'** [24]K, B **'d'p'd'sp'**; DP (?) **'sm'd'sp'** (? – Sanjana attributes this latter version to K, but as K has a different reading, he may have confused K and DP. If this reading actually occurs, it may perhaps be interpreted as *asēm* + *KASP', an unusual spelling of the ideogram for *asēm*, normally spelled KSP'. The unusual juxtaposition of an Iranian word and its Aramaic mask may be explained by the intrusion into the text of a gloss on the ideogram, which may be supposed to have originally beeen written alone; but this is mere surmise.) [25]B **x'n'** [26]MSS *frēstēd* [27]B om. [28]B om.

Then Ādur-Narse spoke to Ādur-Mihr: "O Priest, what demon is the fiercest, and what food is the humblest?" Ādur-Mihr said: "The one demon that is fiercest is concupiscence, and the humblest food is this very same one that we have eaten now." Ādur-Narse then said: "If it is possible to smite the fiercest demon with the humblest food, why do we need to surrender ourselves to the accounting of the material world and be in doubt concerning sinfulness?" With this thought they turned away from there and returned to their homes,[5] and lived (henceforth) in fulfilment of duty and in discipline.

D3

They say:[1] (There were) two capable priestly men who lived together as associates, being disciplined and observant. One day, while they were drawing water from the well, irrigating the tilled land which they worked on and reciting the Avesta and Zand[2] together, it so happened that the chief priest was passing by in that vicinity on the main road, and heard words spoken about them[3] and knew that they were capable. He desired to find out about their affairs and to assess their work.[4] He sent to them a man with a message as follows: "If it does not seem to you troublesome, come hither." They sent a message in reply as follows: "We have work on hand. If we come, the work will be left (undone). The priest (viz. you) sits on a horse, and it is not so troublesome (to him) to come forth (here); our work, besides, will not be left (undone)." When the chief priest heard these words, he thought: "They speak wisely". He went forth himself, conversed with them and gave full praise to their work. They said: "This thing is not necessary with us.[5] It seems to us better when we seek that very thing which is the labour of our own hands. But as we have heard, there has opened up in the house of the priest (i.e. you) merry-making (?).[6] Act so that the priest (viz. you) should not die of abundance of water and that (other) people should not die of scarcity of water". He knew: "They speak these words concerning my opulence", and he went to his home and sent to each one of them two thousand *drahms*. Each one of them took no more than two *drahms* and sent the rest back. They said in their message of reply as follows: "We did not tell you to give that silver (?) to our

D4 gōwēnd ku xusrō ī anōšag-ruwān guft ku ēn 3 wāzag wāzag xwadāyān ud[1] pādexšāyān ud tawānīgān ud abārīg-ez[2] harw kas be šnāxtan ud kār az-eš kardan a-wizīrišnīgīhā andar abāyēd: ēwag frasāwandīh be šnāxtan, ud ēwag[3] ēr-menišnīh, ud ēwag hunsandīh. ce pad šnāsagīh ī frasāwandīh ī xwēš be šnāxtan ī hān ī andar-ez ēwag rōz-šabān be šāyēd madan.
ud pad ēr-menišnīh xwēš menišn pad ēn warm be kunēd ku hān-ez ī duš-cihr-tom[4] anāgīh ī andar gēhān ēdōn sam[5] šāyēd burdan ō-z man šāyēd madan.
[*K241v*] ud pad hunsandīh ka-š anāgīh-ē pad hān ēwēnag aweš rasēd ī cārag xwāstan ne šāyēd kāmagīhā pad-eš hunsand[6] bawēd ud wad dogānag be[7] ne kunēd, ēwag hān ī az[8] anāgīh ī frāz rasēd, ud ēwag hān ī az a-hunsandīh. guft ēstēd ku ke pad hān ī mad ēstēd[9] hunsand ēg-eš niyāz ne paydāg, ce ke hunsand tawānīg ud ke pan-āmār a-cārag.

D5 gōwēnd ku[1] wehdād ī ādur-ohrmazdān ī mōbadān mōbad būd frāz ō gyāg-ē mad u-š ērbad mard 2 dīd ke ēzm az kōf pad pušt ī xwēš hamē kašīd ud ranzag būd hēnd, u-šān abastāg ud zand pad āgnēn hamē guft. u-š[2] az awēšān pursīd ku ka šmāh kerdgār ud abzārōmand paydāg hēd,[3] ce cim rāy kār ī pad ēn ēwēnag hamē kunēd. ud awēšān pad passox guft ku-mān [*M572*] ašnūd ēstēd ku anāgīh ī ahreman be dād[4] pāyagīhā [*K242r*] harw kas gyāg-ē[5] widārdan abāyēd pad gētīg ayāb pad mēnōg, ud amāh a'ōn weh [*B453*] sahēd ka bahr ī xwēš pad gētīg be widārēm *ku[6] abāg anāgīh widārišnīh rōšnīh-ez ī xwaršēd ud māh wēnēm ud xwarišn dārišnīh ud darmān ud cārag ī anāgīh ud abārīg was[7] nēwagīh windēm, u-mān pad hān xīr spās-ez-ē hangārd ud passand-ē az mēnōgān ud gētīgān bawēd. ud ne[8] mēnōgīhā pad dušaxw widārēm *ku[9] ciš-ez nēwagīh pad-gumēzag nēst ud hangārd ud passand ī az kas fradom nēst, ud az-ez gyāg ī a'ōn abd[10] ce'ōn wahišt judāg bawēm.

D4 [1]B + pt' [2]B *abārīg* [3]K dwk' [4]K, DP (?) + *duš-cihrag-tom*; B + *duš-cihr-tom* [5]DP šm [6]B + AMTš [7]B om. [8]B om. [9]B om.

D5 [1]K, B om. [2]B *u-šān* [3]B *hēm* [4]B + *ēstēd* [5]*kas gyāg-ē*: B *gyāg-ē kas-ē* [6]MSS *ke* [7]B om. [8]B lsc [9]MSS *ke* [10]K, B om.

house. Whatever was necessary we took and have sent the rest back; give it to a man who has more expenditure than we and who is in greater need of it".

D4

They say: Khusrō of Immortal Soul said: It is necessary that lords, rulers and men in high authority as well as other people should know each one of these three sayings and should carry them out without fail.[1] One is to know transience; one is humility; one is contentment.

For by knowing one's transience, one knows that which may come even within one span of a day and night.

Through humility one commits to memory in one's mind the following: "even the ugliest misfortune which it is possible to fear thus in the world, even that may come to me."

Through contentment, when misfortune befalls a man in such a manner that it is impossible to seek remedy, he is content with it willingly and does not produce twofold evil, (namely,) one, that which derives from the misfortune which has befallen him, and one, that which derives from discontent.

It has been said: A man who is content with that which has come, no need is manifest in him. For he who is content is opulent, and he who is avaricious in reckoning is helpless.

D5

They say:[1] Wehdād, son of Ādur-Ohrmazd,[2] who was chief priest, came to a certain place and saw two priests who were carrying on their backs firewood from a mountain, and who were weary, and were reciting Avesta and Zand in unison. He asked them: "As you appear to be performers of pious deeds and capable, for what purpose do you do a work of this nature?" They said in reply: "We heard that every person must undergo the discomfort created by Ahreman, according to (his) degree, at one place, either in the material world or in the spiritual world. It seems to us better if we undergo our share in the material world, where we see, at the same time as undergoing discomfort, also the light of the sun and the moon, and we gain possession of nourishment, medicine and remedy to discomfort, and

D6a gōwēnd ku ham wehdād[1] guft ku ke dirang zamān az pas dānāgān raft ēstēd ud xwad-ez dānāg, ēg-ez-eš dānišn-ē ēn[2] sūdōmand-tar ka bāstān andar ō tan ī xwēš nigerēd ku ce hēm ud abar ce ēstēm ud az pas ce hēm.

D6b u-š ēn-ez guft wehdād ku yazdān ciš-ē pākīh wēš andar abāyēd, ud pākīh-ē xēm ī nēwag weh, ud ke xēm ne wirāst [*K242v*] ēstēd[1] rasišn ī yazdān ō tan kam[2] bawēd.

D7a gōwēnd ku[1] ādurbād ī mahraspandān guft ku mardomān xēm ī wad be šnāsišn ud dūr az-eš pahrēzišn ce ka xēm ī wad šnāxt ud az-eš pahrēxt druz škast ud mard buxt.

D7b ādurbād ēn-ez guft ku hagrez anāgīh-ē ō man ne mad ke-m ēn 3 āsān-menišnīh andar ne būd. ēwag ēn ku az [*M573*] abzār ī ahreman kast ud pad man be uzīd. ēwag ēn ku āzādīhā ce wattar šāyēd hēh būdan.[1] ud ēwag ēn ku-m[2] anāgīh-ē ō tan ī frasāwand[3] mad ne ō ruwān ī hamēyīg.

D7c ādurbād ēn-ez guft ku hagrez man kas rāy nēwag ud kas man rāy wad pad *mādagwarīh[1] ne kard, ce-mān[2] jud jud mādagwarīhā pad xwēš-tan[3] kard.

D6a [1]B **xwd't'** [2]B om.
D6b [1]B *ēstišn* [2]B k'm: K **kym**
D7a [1]B om.
D7b [1]B om. [2]B *ku* [3]B *frasāwandīh*
D7c [1]K **m'tklyx'**; B **m'tkwlyx'** [2]B + *ēn* [3]K,DP *xwēš*

many other (kinds of) good things; we have by this thing also gratitude, consideration (?) and approval from spiritual and material beings; rather than undergo (our share of discomfort) in the spiritual world, in hell, where no good thing is intermixed,[3] and there is no consideration (?) and approval from any one at all (?), and also be cut off from a place as wonderful as paradise."

D6a

They say: The same Wehdād said: A man who has for a long time followed wise people, and who is himself wise, this one knowledge is most beneficial for him, namely when he examines himself constantly, (asking:) "What am I? What do I uphold? What do I follow?"

D6b

Wehdād said this too: To the gods one thing of purity is most needed; as purity good character is best. A man whose character is not disciplined, the gods come less to his body.

D7a

They say. Ādurbād, son of Mahraspand, said: People should know bad character and keep away from it, for when a man has come to know bad character and has avoided it, the demons are smitten and the man is saved.

D7b

Ādurbād said this too:[1] Never has a misfortune befallen me in which these three comforting thoughts were not present for me. One is this: "(This misfortune) has been deducted from the means of Ahreman, and it has been expended on me." One is this: "I am thankful, for it might have been worse." One is this: "A misfortune has befallen my transient body, not my eternal soul."

D7c

Ādurbād said this too: I have never done good to anyone in essential matters,[1] nor has any one ever done evil to me in essential matters, for each one of us does the essential things to himself.

D7d ādurbād ēn-ez guft [*B454*] ku[1] awarēd tā xwēš-tan arzānīg be kunēd, ce farrox awe ī arzānīg. ēnyā[2] yazdān sūd-šnās hēnd ud dānēnd ku nēwagīh ī pad kas [*K243r*] kunihēd ce'ōn abāyišnīg-tar, pad gētīg ayāb pad mēnōg, ud nigerēnd[3] ud handāzēnd ud pādāšn ī arzānīgān[4] ō anōh ku[5] burdan weh šāyēd barēnd, ce harw 2 awēšān xwēš, mēnōg ud gētīg, ud pad hān bahrag awe ī arzānīg hamē[6] šnāyišn *bawēd.[7]

D7e fradāg-ez wēnēm ud dānēm u-m[1] pad daxšag u-m tawān kardan dēwē ast ī frēftār ī spōzgār ī wiyābāngar ī garān-wināh.

D8 gōwēnd ku ādurbād ī zarduštān ēn dēw spurrīg zad ēstād, ce hamē harw kirbag ī frāz mad ī be rāyēnīdan šāyēd pad xwēš hangām be rāyēnīd ud ō zamān ī wēš ne spuxt.

D9 ham ādurbād rāy gōwēnd ku-š guft ku harw kas be abāyēd dānistan ku az[1] ku[2] āmad hēm ud cim ēdar hēm ud abāz ō ku šawēm, ud man pad bahr ī xwēš dānēm *ku[3] az ohrmazd ī xwadāy āmad hēm ud a-pādexšāy kardan ī druz rāy ēdar hēm ud abāz ō ohrmazd [*K243v*] šawēm.

D10 gōwēnd ku ādurfarnbag[1] ud ādur [*M574*] bōzēd ce'ōn abāg wehdād[2] pad mōbadān mōbadīh ham-kār būd hēnd ō wehdād[3] pursīd ku[4] ka amāh-ez abastāg ud zand warm ud mōbadān mōbad hēm tō[5] ce rāy pad ērbadīh nām wēš barēnd ku amāh. wehdād pad passox[6] guft ku magar[7] az ēn hēd ku agar ēbār[8] ō ahlāyīh taft hēm hagrez be ne absard hēm.

D7d [1]B 'y [2]MSS 'yny'; B + dxywpt' [3]B *nigerēnēnd* [4]B *arzānīg* [5]B om. [6]B *az-eš* [7]MSS *bawišn*

D7e [1]B repeats

D8 [1]K, B om. [2]B om. [3]MSS *ce*

D9 *NPers. versions are in M55 fol. 71a 12; Paris, suppl. persan 46, fols. 33-35 (Blochet, *Cat.*, LXV); *PersRiv Hormazyar*, I, 489.3-5; trsl. Dhabhar, 335.

D10 [1]K, DP *farnbag* [2]B xwd't' [3]*pad mōbadān...wehdād*: K, B om. [4]B om. [5]K repeats [6]K 'wsxw' [7]K AL XT (= *ma agar*); B MXL XT [8]DP 'yb'l; K, B LAWXL

D7d

Ādurbād said this too: Come hither, so that you may make yourselves worthy, for happy is he who is worthy. The gods, besides,[1] know the benefit; they know how it is most seemly for a good thing to be done to a person, in the material or in the spiritual world; they contemplate and assess, and assign the reward of the worthy to the place where it is best to assign it to, for both worlds belong to them, the material and the spiritual. For this reason there is always satisfaction to a worthy man.

D7e

There[1] is a demon who is deceitful, delaying, leading astray, causing grievous sin (by employing the following thought as a stratagem:) "tomorrow too I shall see and know; I shall keep it in mind; I have the power to do (a virtuous deed)."

D8

They say:[1] Ādurbād, son of Zardušt.[2] smote this demon completely, because he performed in time every good deed that came forth, and that it was possible to perform, and did not postpone it for a long time.

D9

They say concerning the same Ādurbād that he said:[1] Every person ought to know: "Where have I came from? For what purpose am I here? Where do I return?" I, for my part, know that I came from Ohrmazd the Lord, that I am here so as to make the demons powerless, and that I shall return to Ohrmazd.

D10

They say: Ādurfarnbag and Ādurbōzēd[1] asked Wehdād, as they were associates of Wehdād in the dignity of chief priest: "We too have memorized the Avesta and Zand, and are chief priests, why is it that you are more renowned in priesthood than we are?" Wehdād said in reply: "It is perhaps because of this, namely, if I once[2] grow warm for a righteous purpose I never cool off".[3]

D11* gōwēnd ku mard-ē frāz ō kōf-ē mad ud mard-ē dīd ī andar hān kōf mānist, az-eš pursīd ku ce-nām hēh, u-t ce[1] [*B455*] kār ud ce xwarišn. ud mērag guft ku ranz-spōz nām hēm, u-m xwarišn bar ī draxtān, u-m[2] kār ēn ku wināh ne kunēm. ud hān mard guft ku nēwag-ez ēd nām ud nēwag-ez ēd kār ud nēwag-ez ēd xwarišn. ud mērag guft ku az tō ke be stānēnd.[3] ud hān mard guft[4] ku a-husandīh az man be stānēnd.[5]

D12 gōwēnd ku ohrmazd ī sigzīg andar be widīrišnīh pad andarz ō hāwištān ī xwēš guft ku-tān 3 wāzag [*K244r*] gōwēm ud agar tag andar kār dārēd ēg-tān nēwagīh ī mēnōg xwār ō xwēš kardan. hamē ēdōn dārēd ku 30 sāl ast tā be murd hēm u-mān kāmag ud ārzōg ī tan rāy ō wināh kardan ciš-ez kār nēst. ud zan ud frazand ī xwēš rāy ēdōn menēd ku-šān nān az kasān abāyēd xwāstan. ud xwāstag ī xwēš rāy[1] ēdōn dārēd ce'ōn ward ī pad dašt abgand ēstēd. ud kār ud kirbag ī kardan šāyēd abar tuxšēd ud frāz ō pēš ma spōzēd.

E1 [S vol. XIII] guft ēstēd ku mard ka-š xwēš xēm [*M575*] wirāst ud xwēš-tan ēwagānagīhā ō yazdān abspārēd, az hān frāz yazdān awe ēdōn pahrēzēnd ud dārēnd[1] ce'ōn mard-ē ke[2] gōdar-ē ēmēdwār ast, u-š rasan-ē ō sruw bandēd ud andar ō warz ud kišwān[3] nayēd, ud ō anōh ku carag frāz dārēd ud az anōh ku wināh abāz dārēd.

E2* guft ēstēd[1] ku harw kas[2] harw rōz kamist 3 bār pad xwēš-tan [*K244v*] ul[2] nigerišn ku-m ke abāg, yazd ayāb dēw. ud agar-eš yazd abāg ēg-eš pad xwēš-tan mehmān-tar be kunišn, ud agar-eš druz abāg az xwēš-tan a-pādexšāy be kunišn.

D11 *A NPers. version is in M55 fol. 147b 17 ff., cf. Bthl., *Zendhdschr.*, 181. [1]B repeats [2]B *u-t* [3]spelled **YNSBWN** + final ligature [4]B om. [5]cf. n. 3

D12 [1] *ī xwēš rāy*: K om.

E1 [1] *ēwagānagīhā. . .dārēnd*: B om. [2]B om. [3]B *kišw*

E2 *A versified NPers. version is in M55 fol. 147b 9 f. [1]K om. [2]*harw kas*: B om. [3]K, B **LAWXL**

D11

They say:[1] A man came to a mountain and saw a man who was living on that mountain. He asked him: "What is your name? What is your work? What is your food?" The fellow[2] said: "My name is He Who Puts Off Pain;[3] my food is the fruit of the trees; and my work is that I do not commit sin". That man said: "Fair indeed is this name, fair indeed is this work, fair indeed is this food". The fellow said: "What[4] do they take from you?" That man said: "They take (away) from me discontent".[5]

D12

They say: Ohrmazd of Sīstān[1] said in admonition to his disciples at the time of (his) death:[2] "I shall speak three words to you, and if you perform them swiftly, it will be easy for you to appropriate to yourselves the good things of the spiritual world. Always bear in mind: It will be thirty years till we die; it is of no use at all to us to commit sins to satisfy the desire and craving of the body. Think thus concerning your wife and children: They will have to seek bread from other people. Think thus of your possessions: They will be thrown in the desert like dust. Be diligent over virtuous deeds which can be done and do not put them off."

E1

It has been said: When a man has disciplined his character and surrenders himself to the gods in obedience, from that time on the gods guard and maintain him like a man who has a promising calf, who ties a cord around its horn and leads it to tilled fields,[1] letting it forth in places where there is pasture and keeping it away from places where there is harm.

E2

It has been said:[1] Every person must look into himself at least three times every day (and enquire): "Who is with me, a god or a demon?" If a god is with him he ought to make him to dwell more in himself, and if a demon is with him he ought to make him powerless over him.

E3* guft ēstēd ku harw kas-ē harw rōz[1] āmār ī tan ud ruwān be kunišn ku-m im-rōz hān ī xward az ku [*B456*] xward, u-m ce kard, ud az bunīh ku būd hēm, ud kay mad hēm, ud ēdar ce kunēm, ud kay be šawēm, ud cim be šawēm, ud ka be šawēm[2] ō ku šawēm.

E4 guft ēstēd ku mēnōg-warrawišnīh mard bāstān mēnōgān ud gētīgān ī weh rāy [menēd] ud az ane menišn ranzag ud gursag *bawēd,[1] daxšag ī mēnōg-warrawišnīh.

E5* guft ēstēd ku mēnōg-dōst hān bawēd ke kirbag ī kunēd mēnōgān rāy kunēd, ud mizd az mēnōgān xwāhēd ne az gētīgān.

E6 guft ēstēd ku[1] rād hān bawēd ke az[2] xwēš gīrēd ud ō wehān dahēd ud ruwān dōšārm[3] rāy dahēd.

E7 [*K245r*] guft ēstēd ku wistāxwīh ī pad kas hān weh ī pad yazdān, ud wistāxwīh ī pad xwēš hān [weh] ī pad ruwān, ud wistāxwīh ī pad ciš hān weh ī pad kunišn ī frārōn dārēd.[1]

E8* guft ēstēd ku xēm ī abēzag hān ēwāz ī ka āz [*M576*] ud ārzōg,[1] ud xrad ī abēzag hān ī ka xešm ud waran, ud dēn ī abēzag hān ī ka *šarm[2] ud nang frāz rasēd be spuxtan ud zadan tawān. ud ka xēm wirāst xrad mad, ud ka xrad[3] mad dēn mad, ud ka dēn mad wināh ne kunēd, ud ka wināh ne kunēd ēg-eš hagrez anāg ne bawēd.

E3 *A versified NPers. version is in M55 fol. 147b 7 f. [1]B + *bār* [2]*ud ka be šawēm*: B om.
E4 [1]MSS *būd*
E5 *A versified NPers. version is in M55 fol. 147b 5 f.
E6 [1]B repeats [2]K, B om. [3]K repeats with correction
E7 [1]DP *bawēd*
E8 *A versified NPers. version is in M55 fol. 147b 3 ff. [1]K 'ltwk'; B 'ltwkn' [2]MSS šm [3]B + *dēn*

E3

It has been said:[1] Every person ought to do the reckoning of his body and soul every day, (considering:) "That which I have eaten today, where have I eaten it from? What have I done? Where was I in the origin? When did I come? What am I doing here? When shall I depart? For what reason shall I depart? When I depart, whither shall I go?"

E4

It has been said:[1] A man who has faith in the spirits [thinks] constantly of the good spiritual and material beings and becomes tired and hungry by other thoughts. (This is) the mark of faith in the spirits.

E5

It has been said: He is a friend of the spirits who performs good deeds for the sake of the spirits and who seeks reward from the spirits, not from material beings.[1]

E6

It has been said: He is a generous man who takes from his own and who gives to good people, and who gives that for love of the soul.

E7

It has been said: That confidence in someone is best which a man has in the gods.That confidence in himself is best which he has in the soul. That confidence in something is best which he has in righteous action.

E8

It has been said: That alone is undefiled character which, when greed and craving come forth, can repel and smite them.

That is undefiled wisdom which, when wrath and lust come forth, can repel and smite them.

That is undefiled religion which, when shame and disgrace come forth, can repel and smite them.

When character is disciplined, wisdom comes; when wisdom has come, religion comes; when religion has come, (the man) does not commit sins; when he does not commit sins he will never have evil.

E9 guft ēstēd ku ke pad[1] hunar abastān abāz ō tan ī xwēš kunēd ud pad menišn az wizāy (?)[2] ī awe ī did be wardēd ud abar rāstīh ul ēstēd awe bāstān yazd pad tan hēnd.

E10* guft ēstēd ku dar wišād dārišn ku tā-š mardom ō xānag rasēnd, ce ke mardom ō xānag ne rasēnd ēg-eš yazdān ō xānag[1] ne rasēnd, ce hamē yazdān [*K245v; B457*] rasišn ō anōh[2] wēš ku mardom rasišn wēš, ud mardomān[3] rasišn ō anōh wēš ku xwarišn ud dārišn windēnd.

E11* guft ēstēd ku ke may xwarēd[1] ud az-eš ēn 5 ciš ō paydāgīh[2] āyēd hān-eš daxšag ī ahlawīh: bawandag-menišnīh ud wahman-dārīh ud mardom-dōstīh ud rādīh ud āšt-xwāhīh. ud kē ēn 5 ciš ō paydāgīh āyēd hān-eš daxšag ī druwandīh: tar-menišnīh ud an-āštīh ud mardom-dušmanīh ud xešmenīh ud panīh.

E12 guft ēstēd ku awe ī druwand mardom fradom šēwan pad ruwān bawēd ud pas dānēd ku frēft ēstēm.

E13 guft ēstēd ku ēwag ne andak ud 1000 ne was. ēwag xīr ī mēnōg ud 1000 hān ī gētīg.

E14 guft ēstēd ku pad gētīg rayēnišnīh [*M577*] nīrang 1000 ne ciš. ud pad mēnōg rāyēnišnīh nīrang ēwag[1] ciš hān.

E15 [*K246r*] guft ēstēd ku 1000 mard ō mard-ē pad gōwišn ēdōn ne šāyēnd warrawēnīdan ce'ōn mard-ē ō 1000 mard[1] pad kunišn.

E16 guft ēstēd ku gētīg-frēhbūd-ārāy mard mēnōg-wišuft[1] bawēd. hān rāy gētīg paymānīg and frāz abāyēd griftan cand hān ī mēnōg ne wišōbēd.[2]

E9 [1] B om. [2] spelled **wz'b**

E10 *A versified NPers. version is in M55 fol. 147b 2 f. [1] K, B om. [2] *rasišn ō anōh*: B *ō anōh rasēd* [3] B *mardom*

E11 *A versified NPers. version is in M55 fol. 147a 12 ff. [1] B *xward* [2] B *paydāg*

E14 [1] B + *hān*

E15 [1] B + **kwn**

E16 [1] K, DP *wišōbēd* [2] B + *bawēd. . .hān rāy gētīg*

E9

It has been said:[1] A man who puts his trust as regards skill in himself, and who turns away, in thought, from harming another person, and who abides in truth – the gods[2] are always in his body.

E10

It has been said:[1] One ought to keep one's door open so that people should come to one's house. For a man to whose house people do not come, the gods do not come to his house. Because the gods always come more to a place where people come more, and people come more to a place where they get food and possession.

E11

It has been said:[1] A man who drinks wine, and of whom these five things become manifest, this is the mark of his righteousness: humility, kindliness, love of people, generosity and peacefulness.

But a man in whom these five things become manifest, this is the mark of his wickedness: arrogance, lack of peace, hositility to people, irascibility and avarice.

E12

It has been said: A man who is wicked first has lamentation in his soul, then he knows: "I have been deceived".

E13

It has been said:[1] One is not a little and a thousand is not much. "One" is spiritual things, "a thousand" is material things.

E14

It has been said: In taking care of material things a thousand rituals are nothing. In taking care of spiritual things one ritual is that (very) thing.

E15

It has been said: A thousand men cannot cause one man to believe by words in such a way as one man can cause a thousand men by action.

E16

It has been said: A man who is an excessive adorner of the material world becomes a destroyer of the spiritual world. For this reason it is necessary to take the material world in measure to such an extent (only) that the

ka-šān nigerīd dānāgān ī šnāsagān pēšēnīgān dīd frasāwandīh ī xīr ī gētīg ud hamēyīgīh ī xīr ī mēnōg hān ī ka gētīg rāyēnišnīh, be hān ī paymānīg ēdōn ne šāyēd[3] rāyēnīdan, ka ō mēnōg ne wizamdgār ud wišuftār, hān-šān cimīg sahist. ud xīr ī gētīg hān ī frēh az paymān frāz hilišn ku tā gētīg rēbagīh rāy hān ī weh ku gētīg az-eš ābār ma bawād.[4]

E17 guft ēstēd ku dārūg ēwag ud wāzag ēwag. [*B458*] dārūg paymān xwarišnīh ud wāzag hamēšag menīdārīh ī ahlāyīh.

E18 guft ēstēd ku paymān xwarišnīh pad tan weh [*K246v*] ud paymān gōwišnīh pad ruwān.

E19 guft ēstēd ku gugārišn ī xwarišn pad tan weh ud gugārišn ī xešm pad ruwān.

E20 guft ēstēd ku az abar-tanīh[1] wanē-būdagīh, ud az xwad-dōšagīh[2] ziyān ī garān, ud az nang-parastišnīh rāh ī dušaxw kēnwar mard ruwān ne[3] bōzēd.

E21 guft ēstēd ku ne kas ciš kard[1] ke ne ruwān kard tā nūn. ud ne [*M578*] kas ciš[2] kunēd ke ne ruwān kunēd az nūn frāz.

E22a gōwēnd ku baxt-āfrīd guft ku tā fraškerd zamān[1] harw ke andar gētīg ranz-spōz nām gētīg ka grift hilēnd ud ka hilēnd grift.

E22b u-š ēn-ez guft ku ke ēn ne sūyēd hān ne gīrēd, ud ke hān ne wēnēd ēn[1] ne sūyēd. ēn gētīg ud hān mēnōg.

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[3] K, DP + *būd*; B + *bawēd* [4] B, DP *bawēd*

E20 [1] B 'ww 'pwltyx [2] K, DP xwdwškyx [3] B om.

E21 [1] K, B om. [2] K, B om.

E22a [1] B + *ke*

E22b [1] B MND'M

spiritual world should not be destroyed. When the wise men, i.e. the ancient learned men, considered and saw the transience of material things and the permanence of spiritual things, it seemed to them reasonable when material things are being taken care of, except that which it is not possible to take care of in measure, provided that the person does not cause harm and destruction to the spirit. One ought to relinquish material things which are in excess of the measure, so that one should not lose, because of the delusion[1] of the material world, that which is better than material things.

E17

It has been said: The medicament is one and the word is one. The medicament is eating with measure; the word is constant thinking of righteousness.

E18

It has been said: Eating with measure is best for the body, and speaking with measure is best for the soul.

E19

It has been said: The digestion of food is best for the body and the digestion of wrath[1] for the soul.

E20

It has been said. A vengeful man does not save his soul from haughtiness, (which is) destruction; and from self-love, (which is) grievous harm; and from worship of fame, (which is) the way to hell.

E21

It has been said: No one has done until now anything that the soul has not done; and no one will do from now on anything that the soul does not do.

E22a

They say: Baxt-āfrīd said: Until the time of the Renovation, all those who are called in the material world "He Who Repels Pain" let go of the material world when it holds them, and when they let go, it holds them.[1]

E22b

He said this too: A man who does not neglect[1] this does not grasp that; and a man who does not see that does not neglect this. "This" is the material world and "that" is the spiritual world.

E22c u-š ēn-ez guft ku abē-nām bawēd ke nām xwāhēd, ud abdom-ez nām awe xwēš ke nām andar ne abāyēd.

E22d u-š ēn-ez guft ku rēštag ēw-tāg. ka sar-ē harw ke [andar] gēhān pad dast ud sar-ē man, ēg-šān be[1] [*K249r*] wisāndan ne tawān, ce ka awēšān frāz āhinzēnd man frāz[2] sūyēm.

E22e u-š ēn-ez guft ku-m āwām-menišnīh ne būd tā hān ī ka-m abēzagīh az *xwad[1] ud passand az yazdān xwāst.

E22f u-š, ēn-ez guft[1] ku harw kas[2] abar menišn ī xwēš kār ī kūrwārgarīh[3] ud dōrgarīh (?) ud gāzarīh ud āhangarīh kardan abāyēd.[4]
ce a'ōn ce'ōn *kūrwārgar[5] [pōst][5a] az gird xwahēd[6] ud narm kunēd [ham-gōnag] harw mardom menišn ī xwēš xwastan[7] ud narm[8] kardan abāyēd.
ud ēdōn-ez dōrgar[9] dār-ē xwār (?)[10] ud rāst be kunēd ham-gōnag mardom menišn ī xwēš ō frārōnīh rōn āhixtan ud rāst dāštan abāyēd.
ud a'ōn ce'ōn gāzar jāmag šōyēd ud az rīman pāk[11] be kunēd ham-gōnag mardom [*B459*] menišn ī[12] xwēš az xēm ī wad ud wināhgārīh šustan ud pāk dāštan abāyēd.
ud a'ōn ce'ōn āhangar āhan tābēd ud garm kunēd [*M579*] ham-gōnag mardom menišn ī xwēš ō kirbag xīr tāftan ud garm dāštan abāyēd.

E23 guft ēstēd ku rād hān bawēd ke xwāstag [*K249v*] az arzānīgān ne abaxšāyēd, ud xwāstag ī mard pad anōšag dārišn hān ast ī sazāgīhā be dahēd tā abārīg xwāstag ō mard ayāb mard ō xwāstag hišt.

E24 guft ēstēd ku wanēgar hān bawēd ke ō wattarān ciš dahēd.

E22d [1] B **byw'** [2] wrongly divided in B: **pr'/'c**
E22e [1] MSS NPŠH
E22f *A NPers. version is in M55 fol. 147a 6 ff. [1] K, B + *ēstēd* [2] B om. [3] NP version **kl'γ'rkr** [4] B + *abar* [5] MSS *kurwārgarīh* [5a] NP has this word [6] spelled **YPLXWNyt**; NP *bi-šōyad* [7] cf. n. 6 [8] *kunēd. . .narm*: K, B om. [9] B **dlgl** [10] K **xw'xl**; B **xwd'l** [11] B repeats [12] B + *tābēd ud garm kunēd ham-gōnag mardom menišn*
E23 [1] MSS *dārišn* [2] B *xwāstagīh*

E22c

He said this too: He who seeks fame becomes nameless. Ultimately fame belongs to him who does not require fame.

E22d

He said this too:[1] There is a single rope. If all the people in the world held one end of it in their hand, and I had one end, they would not be able to pull it away (from me); for whenever they pull forth I let go.

E22e

He said this too: I had no joyful (?) thought[1] as long as I had not sought purity from myself and approval from the gods.

E22f

He said this too:[1] Every person should perform with his mind the work of a tanner, a carpenter, a fuller and a blacksmith.

For in the same way as a tanner washes the dust of leather and makes it soft, so every man ought to wash his mind and make it soft.

In the same way as a carpenter makes a block of wood straight[2] and level, so a man ought to draw his mind towards righteousness and maintain it straight.

In the same way as a fuller thrashes[3] a garment and cleans it from filth, so a man ought to thrash his mind from evil character and sinfulness and maintain it clean.

In the same way as a blacksmith inflames the iron and makes it hot, so a man ought to inflame his mind towards virtuous things and maintain it hot.

E23

It has been said: A generous man is one who does not withdraw his property from worthy people. Property which a man should regard as perennial is that which he gives in a worthy manner; so that the remainder of his property is left to the man or the man is left to the remainder of his property.[1]

E24

It has been said: A squanderer is one who gives any thing to wicked people.

E25 guft ēstēd ku mard az hān ī wehān dōšārm ud abāgīh ud ham-pursagīh wirāst-xēm xwāhēd[1] husrawīh abzāyēd ud gāh[2] ī mēnōgīg.

E26 guft ēstēd ku ke abāg wattarān rawēd pad xēm wattar bawēd[1] ud awe-z ke abāg awe kas rawēd[2] ke abāg wattarān rawēd pad xēm wattar bawēd.

E27 gōwēnd ku ruwān az anbūh[1] a'ōn tarsēd ce'ōn tan az wiyābān, pad ēn cim ce andar anbūh frāyist[2] hān ham-*rasišn[3] ī wattarān bawēd, ud anōh ku rasišn ī wattarān ziyān ī pad ruwān was-ēwēnag šāyēd būdan.

E28 gōwēnd ku dastwar-ē guft[1] ku a'ōn ce'ōn padīdīgīh ruwān az harw wināh pāk[2] kunēd a'ōn hunsandīh frāyist druz ī stahmag [*K247r*] az ruwān abāz dārēd.

E29 guft ēstēd ku rād hān burzišnīg-tar ī pad arg ud ranz andar attān[1]-handōzišnīh pattōg xwāhēd ud ō arzānīgān dahēd.

E30a guft ēstēd ku *gilag[1] -ōbār ud wēdwar ud pad kirbag kardan tuxšāg bawišn ud spās az mēnōgān xwāhišn ne az gētīgān. [*B460*] ka ciš hān[2] rasēd ī ruwān dōšārm rāy pad driyōšīh *farrag[3] [*M580*] ēstādan cārag, kāmagīhā pad driyōšīh ul ēstišn[4] ce āsānīh ī tan ud abē-bīmīh ud abē-āmāragīh[5] ī pad ruwān az-eš. ud pad driyōšīh awe[6] ul tawān ēstādan[7] ke hān ī pad dāštan ī tan *andar *abāyēd[8] az hān ī kam mādag-tar rāmišn wēš ku az hān ī wēš mādag-tar, ud ke ne ēdōn awe pad driyōšīh ul ēstādan ne tawān. ud ke ne a-cāragīhā be[9] sūd ī az driyōšīh rāy pad driyōšīh ul ēstēd[10] ēg-eš pad bahr[11] ī xwēš ahreman abāg wišūdagān[12] az gēhān be kard bawēd, ud andar harw gāh az hān ciš ke ērangīh ī [*K247v*] ruwān ud dusrawīh ī tan [pad-eš] būdan ne šāyēd.

E25 [1] B **YXBWNyt** [2] B (w)yxyx
E26 [1] B *bawišn* [2] B om.
E27 [1] spelled 'nbws in DP [2] B *a'ōn tarsēd* [3] DP xm **YXMTWNyt'** (?); K **AMT YXMTWNyt'**; B **AMT SXMTWNyt'**
E28 [1] B om. [2] B om.
E29 [1] B **'t'n'** xwt; K **'tyn'**; DP **'pryn'** (?)
E30a *Partly corresponds to 29, 141. [1] MSS **gl'n**; 29 **glk** [2] K, B om. [3] K, DP **pl**; B plw **YK'YMWNyt**; 141 **plg** [4] K, B *ēstēd* [5] DP *abē-āmārīh* [6] B **'L** [7] B + *pad* [8] **andar* **abāyēd*: MSS **'ndl'pyt'**; 141 *andar abāyēd* [9] K, DP repeat [10] K, B *ēstād* [11] B **b'l** [12] K **šwtk'n**; B **d'tk'n**

E25

It has been said: As a result of the fact that a man seeks with disciplined character the love, companionship and consultation of good people, good reputation increases, as well as his position in the spiritual world.

E26

It has been said: A man who associates with wicked people becomes wicked in character, and that man too who associates with him who associates with the wicked becomes wicked in character.

E27

They say:[1] The soul fears a crowd as much as the body fears a desert, the reason being that it is mainly in a crowd where the meeting of wicked people occurs, and in a place where wicked people come many kinds of harm may be caused to the soul.

E28

They say:[1] An authority said: Just as repentance cleanses the soul of every sin, so does contentment mainly keep the fierce demon away from the soul.

E29

It has been said: That generous person is most praiseworthy who seeks to become wealthy[1] in the amassing of fortune[2] with toil and labour and who gives it to worthy people.

E30a

It has been said:[1] One should be a person who suppresses complaint,[2] a man of patience, diligent in doing good works, who seeks gratitude from the spirits, not from material beings.

When a thing comes about the remedy of which, for the love of the soul, is to be happy (?) in poverty, one should willingly step into poverty, because the comfort of the body and the security and freedom from Reckoning for the soul occur from it. That man can step into poverty who derives more joy from things of least substance necessary for the preservation of the body than from those of most substance. A man who is not like this cannot step into poverty. A man who steps into poverty not out of constraint but for the sake of the benefit which accrues from it, drives out

E30b xwēš-tan[1] pad rāmišn dārišn ud rāmišn az hān ī frārōn ciš a'ōn pad niwāzišn[2] dārišn ce'ōn hān ī aburnāyag ud a'ōn pad-eš tuxšišn ku tā-š rāmišn hagrez az tan be ne šawād.[3] ud ka rāmišn hān ciš xwāhēd ī ka-š ō kāmag sāzēnd wināh az-eš[4] be šāyēd būdan hān ciš ne be ane[5] ciš-ē ī ka kunihēd rāmišn abzāyēd ud wināh būdan ne šāyēd kunišn, ud pad hēc ēwēnag rāmišn az tan be ne hilišn. ce aburnāyag was ka ciš hān xwāhēd ī ka-š ō kāmag sāzēnd wināh az-eš šāyēd būdan, ka pad gōhrīgīh ī hān ciš ī[6] xwāhēd[7] a'ōn xwārgōn ciš ce'ōn xurmāg-ē ayāb gōz-ē dahēnd hunsand ud pad-rāmišn bawēd. ud dānāgān rāmišn ī a'ōn arzōmand hunsandīh rāy guft ēstēd.

E31a guft ēstēd ku andar pādexšāyīh xešm zan ud andar a-pādexšāyīh [*M581*] bēš, ku-t wahman andar tan gāh kunād,[1] ce ke wahman andar [*K248r*] tan gāh ne kunēd [*B461*] ēg-eš ruwān andar garōdmān gāh ne kunēd.

E31b az āzār ud bēš ī pad kasān kardan dūr-tar pahrēz ku az nasāh ī mardomān, ce ālūdagīh ud rīmanīh ī ō tan rasēd šustan ud pāk kardan·xwār-tar šāyēd ku hān ī ō ruwān rasēd ī be pad padīdīgīh ud puhl ud pazd ī garān ud dušwār ēnyā šustan ud pāk kardan ne šāyēd.

E31c harw rōz 3 bār xwaršēd yazišn[1] ud xwēš-tan be ō yazdān abspārišn ud astīh ud hamēyīgīh[2] ī yazdān ud an-astīh ud absihišnīgīh[3] ī ahreman ud dēwān be gōwišn ku abdom be ō an-astīh ud zadagīh rasēnd.

E30b [1] K, B NŠM-*tan*; DP NŠH-*tan* [2] w'cšn' [3] B *šawēd* [4] B om. [5] K AXR [6] B ZK [7] K om. [8] K, B xwc-1

E31a [1] B *kunēd* (the verb could be read in all instances in this section *gīr-*)

E31c [1] MSS YZBXWNd [2] B *hamēyīg ī* [3] B *absihišnīh*

of the world, for his own part, Ahreman and his misbegotten creatures. There cannot be in him at any moment anything which (leads to) the damnation of the soul and the ill-fame of the body.

E30b

One ought[1] to keep oneself in joy, and one ought to keep one's joy in righteous things as tenderly as one keeps a child, and to strive so that joy should never depart from the body.

When joy desires something from which harm may ensue if it is done according to its desire, one ought to do not that thing but another thing which, if done, joy increases and no harm may occur. In no manner should joy be allowed to depart from the body. For often a child desires something from which harm may ensue if done according to his desire, and if, in exchange for that which he desires he is given an edible thing like a date or a nut, he becomes content and joyful.

Of contentment the wise said (that it is) joy which is worthy in this same manner.

E31a

It has been said: (If you are) in authority, smite anger, and (if) without authority, affliction, so that Wahman may take a place in your body. For a man in whose body Wahman does not take a place, does not take a place for his soul in paradise.

E31b

Keep further away[1] from causing harm and affliction to people than from the corpses of men, because it is easier to wash and cleanse the filth and pollution which attaches itself to the body than that which comes to the soul, which it is impossible to wash and cleanse except by repentance, punishment, and heavy and difficult chastisement.

E31c

Worship the sun three times every day and surrender yourself to the gods, and pronounce the existence and the eternity of the gods and the non-existence and the annihilation of Ahreman and the demons, (saying) that they shall ultimately come to non-existnece and to being smitten.

E31d harw wināh ud māndag ī andar rōzgār pēšār būd pad ēn menišn[1] ku did ne kunēm az-eš abaxš ud pad-padīd bawišn.

E31e harw rōz kamist 3 bār xwēš-tan pad-ez ēn be[1] āmārēnišn ku-m im-rōz ce xward ud ce dāšt u-m bōzišn ī ruwān rāy ce kard [*K248v*] ud ce'ōn-em xward ud kard (ayāb ne)[2] ud im-[rōz] yazdān-hayyār būd *hēm[3] ayāb dēw.

E31f ud ka waran ī tan frāz rasēd ud pad burzišn ud nēwagīh ī frēh az paymān sazāgīhā ōštābēd ēg cār ēn weh ka-š frasāwandīh ī tan ud xīr ī gētīg ō padīrag barišn ud ēn andēšišn ku ēdōn hangār ku-m guft ēstēd ud kard ud ō xwēš xwāst ēn burzišn ud nēwagīh, pas-ez ce sūd ka-m hištan ud be šudan abāyēd, ud ka ēdōn ēg [*M582*] frāz ne kunēm ku-m dard ī az be hištan ud šudan aweš ne rasēd.

E31g mardomān ēn 3 ciš dušwār kardan ud *ke[1] kunēd pad-eš ahlaw-tar bawēd.[2]
ēwag hān ī ka-š was-ez tars ud ziyān az mard-ē dīd ēstēd pad-eš ne kēnīg ud hān mard dušman ud anāg-kāmag ne, be dōst [*B462*] ud nēwagīh-kāmag[3] bawēd.
ēwag hān ī ka be ō gyāg-ē rasēd [*K251r*] ku-š[4] xwarišn wēš ku ēwag pihw abāg nēst ud pad-ez wēš aweš madan ēmēd ne dārēd u-š mardom ke xwarišn nēst abar frāz rasēnd cand šāyēd bahr dahēd.
ēwag hān ī ka mard ī juwān abāg zan ī juwān ī hu-dīdag[5] ī ne xwēš pad wiškar gyāg ō āgnēn rasēnd u-šān xwarišn xward ud sēr ud xurram ēstēnd ud ēwag ō did abēr kāmag, pas-ez hān mard ruwān dōšārm rāy abāg hān zan ne xwafsēd ud kāmag ne rāyēnēd.

E31d [1] B m'nšn'
E31e [1] B, DP om. [2] to be omitted [3] MSS XWH'd
E31g [1] MSS AMT [2] K YXWWNt [3] B *nēwagīh* BRA *kāmag* [4] B *ku* [5] B xw'stk'

E31d

A man[1] should be contrite and repentant of every sin and offence committed during his lifetime with the following thought: "I shall not do this again".

E31e

At least three times a day[1] one should reckon with oneself in the following manner: "What have I eaten today, what have I possessed? What have I done for the salvation of the soul? In what manner have I eaten and acted? Have I been today an assistant of the gods or of the demons?"

E31f

When bodily craving comes forth, and a man is aroused by good and coveted things in excess of the appropriate measure, this is the best remedy: he ought to put in front of himself the transience of the body and of material things and to think the following: "Imagine that I have said and done and sought for myself these good and coveted things; what is the benefit, later, when it is necessary to abandon them and depart? As it is so, I shall no longer do it, so that the pain of abandoning them and departing should not affect me".

E31g

These three things[1] are (most) difficult for people to do; whoever does them becomes more righteous through them.

One is when he has seen much fear and harm from a certain man and is not vengeful with regard to him and is not an enemy and an ill-wisher to him, but a friend and a wisher of good.

One is when he comes to a place where he does not have with him more food than for one meal, and no hope for getting more, and people who have no food come to him, and he gives them as big a share of it as is possible.

One is when a young man comes together with a young and good-looking[2] woman who is not his wife in an uninhabited place, and they have eaten and are full and merry and have great desire for each other, and yet, for the love of the soul, that man does not sleep with the woman and does not fulfil his desire.

E32 guft ēstēd ku[1] pad hān ī pad zīndagīh andar abāyēd tuxšāgīh, ud pad hān ī pad ruwān andar xwēš-kārīh, ud pad hān ī pad be widīrišnīh andar weh-kerdārīh sūdōmand-tar. ud pad zīndagīh drustīh ud padēxwīh ud āsānīh ud abē-bīmīh ud rāmišn, ud pad ruwān tuxšāgīh ī pad kirbag ud pahrēz ī az wināh, ud pad be widīrišnīh nām ud husrawīh abāyišnīg. ēn and ciš hān weh ī az ēn[2] and ciš[3] bawēd drustīh az paymān ud padēxwīh [*K251v*] az *āfrīn (?)[4] ud rāmišn az frārōnīh ud āsānīh az hunsandīh ud abē-bīmīh az a-wināhīh ud tuxšāgīh ī pad kirbag ud az-wināh-pahrēxtan az [*M583*] šnāsīh[5] ud nām ud husrawīh ī wuzurg az kunišn ī[6] nēwag.

E33 guft ēstēd ku pad mardomān 3 ciš ēn hu-cihr-tar. burdīh ī ne az nidagīh (?)[1], ud rādīh ī ne pādāšn, ud tuxšišn[2] ī ne az mizd ī gētīg rāy.

E34a guft ēstēd ku (spāsdārīh ud)[1] pāsdārīh ēd bawēd ke ēn tan diz mānāg be kunēd,[2] u-š pās abar frāz kunēd, u-š yazd andar dārēd ud dēw andar aweš ne hilēd.

E34b ke mardomīh ast ēg-eš az [*B463*] pas ī awe abāyēd būdan[1] ke-š bōzišn ī ruwān nimāyēd.[2]

E34c (pad) ast hangām ka xwēš-tan karr ud kōr ud gung humānāg be kunišn. ce kōrīh weh ce'ōn hān ciš nigerīd ud ārzōg pad-eš būd ī ō ruwān wizand. ud karrīh weh ce'ōn hān ciš ašnūd ī āmār ud pursišn ī pad ruwān az-eš šāyēd būdan. ud gungīh [*K252r*] weh ce'ōn hān ciš guft ke[1] abdom pad-eš ēraxtag ud a-bōzišnīg bawēd.

E35a guft ēstēd ku ke husrawīh az dusrawīh, ud passand ī wehān az wattarān, ud stāyišn az nigōhišn, ud dōšārm ī ruwān az hān ī tan, ud ēmēd ī mēnōg az hān ī gētīg ne[1] weh sahēd ud pad ō xwēš kardan ne tuxšēd hān ī pad hān ēwēnag ana-zād weh, ce awe[2] ke pad cim ke rāy dād ēstēd ne tuxšēd nēst ciš ī ka-š abar rasēd weh ku nihang zīwišnīh.

E32 [1] K repeats [2] *az ēn*: K **MND'M** [3] B om. [4] K, DP 'tyn'; B 'tyn' **W l'm** [5] DP *šnāsagīh* (?) [6] B + **dyn'**
E33 [1] spelled **ntkyx** (could be read *wadagīh*) [2] B *tuxšāg*
E34a [1] seems to have been wrongly written in a prototype MS for the following *pāsdārīh*. [2] B *kardan*
E34b [1] B *bawēd* [2] B **m'dyt**
E34c [1] B MN
E35a [1] B l'd [2] B 'L

E32

It has been siad: In what is necessary for living, diligence is most beneficial. In what is necessary for the soul, fulfilment of duty is most beneficial. In what is necessary for departing, good activity is most beneficial.

For living, health, prosperity, comfort, security and joy are most seemly; for the soul, diligence in doing good works and in avoidance of sins is most seemly; and for departing, fame and good reputation are most seemly.

These several things are best which derive from these several things: Health from the right measure; prosperity from blessing (?);[1] joy from righteousness; comfort from contentment; security from lack of sins; diligence in performing good works and in avoiding sins from knowledge; great fame and good reputation from good action.

E33

It has been said: These three things are fairest in men: Patience which does not derive from lowliness (?);[1] generosity which is not by way of recompense; and effort which is not for the sake of material reward.

E34a

It has been said: Being on one's watch is this, one who makes his body like a fortress, and who places watch over it, keeping the gods inside and not letting the demons enter.

E34b

He who has humanity should follow a man who shows him the salvation of the soul.

E34c

There is a time when one ought to make oneself deaf-like, blind-like, or mute-like. For blindness is best when he sees and covets a thing which is harmful to the soul; and deafness is best when he hears a thing from which there may come about the reckoning and the interrogation of the soul; and muteness is best when he says a thing through which he will ultimately become damned and doomed.

E35a

It has been said: A man to whom reputation does not seem better than ill-fame, the approval of good people better than that of evil people, praise

E35b mardomān xwēš-tan ne cagād be gabr be kunišn, ce gabr harw āb ī abar wār [*M584*] ēd pad-eš[1] be ēstēd ud hān-ez ī pad cagād wārēd nišēb[2] aweš bawēd, hān ī ō cagād-ez wārēd pad-eš be ne ēstēd ud hān-ez ī abārīg gyāg wārēd aweš ne rasēd. ud gabr ēd bawēd ēr-menišnīh ud weh-dōstīh, nēwagīh awe ī did abāyēd ud pad-eš šād *būdan[3] [*K252v*] ud pad xwēš-tan dāštan. ud cagād ēd bawēd abar-menišnīh ud weh-dušmanīh ud nēwagīh awe[4] ī did ne abāyēd, pad-eš bešt būdan ud pad xwēš ne dāštan.

E35c kas pad kas hān turš[1] kardan ne tawān ēdōn ce'ōn weh-dušman mardom pad xwēš-tan kunēd, ce hamē[2] ka frāzīh ud wehīh ud abzōn ī pad nēwagīh ī wehān wēnēd bešt ud turšōmand bawēd. ud āzādīh ī yazdān rāy frāzīh ud wehīh ud abzōn nēwagīh ī wehān andar gēhān hamē ast.

E36 guft ēstēd ku abar-tom dānišn hān bawēd ī ō ciš ayābēd, ud ayābišn-ē hān weh ke hān ī ne [*B464*] dānēd dānēd ku ne dānēm.

E37 guft ēstēd ku duš-āgāh ka ne hu-niyōšīdār ne hamāg-abzār.

E38a guft ēstēd ku pad mardomān ciš ī abēr nēwag dēn ud xēm ud xrad ud hunar ud xwarr.
xēm abzār hōg ī frārōn ud abāg wehān raftan, wehīh [*K250r*] az-eš griftan ud wattarīh ī pad [xwēš-tan] wēnēd az tan ī xwēš be kardan.
xrad abzār tarsagāhīh ī andar yazdān ud dārišn ī nēwagīh pad wehān.
hunar abzār [xwēš-kārīh ud tuxšāgīh.
xwarr abzār][1] rāstīh ud hu-mihrīh.
ud dēn abzār ēd āstawānīh. āstawānīh[2] ēd bawēd[3] ku dōst ī hu-xēm ī pāk ī [*M585*] weh-mard pad tan ī xwēš pādexšāy kunēd ud gōwēd ku āhōg ce dānēh gōw tā wirāyēm, ud ka-š gōwēd niyōšēd ud framān-burdār bawēd.

E35b [1] B repeats [2] B šyyp' [3] MSS *bawēd* [4] B 'L
E35c [1] spelled tlš [2] B om.
E38a [1] cf. 115 [2] B om. [3] K om.

better than scorn, the love of the soul better than that of the body, the hope of the spiritual world better than that of the material world, and who does not strive to make them his own – a man who is in that manner is better unborn; because a man who does not strive to fulfil the aim for which he was created, there is nothing, when it comes to him, which is better than short life.

E35b

People[1] should make themselves not mountain-tops, but cavities. For in the cavity all the rain that falls upon it is preserved, and that, too, which falls on the mountain top comes to it (by) a slope; while the water which falls on the mountain-top does not stay there, and that which falls on other places does not come to it.

Cavity is this: humility, friendship of good people, (the view that) good things are necessary to other people, to be joyful by that, to hold them as one's own.

E35c

A person is incapable of doing to another person so much sourness as an enemy of good people does to himself, for he is afflicted and sour every time he sees the furtherance, goodness and increase in the good things of good people. Because of the favour of the gods, the furtherance, goodness and increase in good things of good people is constantly in the world.

E36

It has been said:[1] The highest knowledge is that which apprehends a thing. That apprehension is best: a man who, of that which he does not know, knows: "I do not know".

E37

It has been said: When an ignorant person is not a good listener, he is not in possession of all faculties.[1]

E38a

It has been said:[1] The things which are very good for men are religion, character, wisdom, virtue and fortune.

The instrument of character is righteous habit, associating with good peo-

E38b ēwagānagīh ēn weh[1] āskāragīh ī pad menišn ud gōwišn ud kunišn.

E38c ruwān pad ēn and ciš abēr-tar šāyēd buxtan: pad spāsdārīh ud hunsandīh ud nihādagīh.[1]

E38d yazdān tarsagāh bawišn ku ka škeftīh mad ēstēd az-eš bōzēnd ud ka ne mad ēstēd aweš kam rasēd. yazdān ēd rāy hamē bawēnd ce ēwag awe ī did sūdēnēnd[1], ud dēw ēd rāy wanē bawēnd ce ēwag awe ī did frēbēnd. gannāg-mēnōg nazdist *xwad[1] frēft ud pas dāmān ī xwēš, ce-š hān ī menīd ud kard ud hamē kunēd hān-eš frazām ī[3] xwēš ud dāmān [*K250v*] wanē-būdagīh[4] az-eš bawēd. mardom harw hān ī kunēd ka ne ruwān abzāyēd ayāb ruwān ne kāhēd hamāg āhangišn (?)-cīšīh.

E38e awēšān ke srōš-ahlāy[1] stī (?)[2] hēnd ke pad framān ī ohrmazd rawēnd ud pad ērān šahr xwadāy hēnd. pad framān ī ohrmazd hān ēstād[3] bawēd ke pad dastwarīh āgāhīh ī pad[4] mānθr-spand menēd ud gōwēd ud kunēd. srōš-ahlāy rāy az [*B465*] abastāg[5] gyāg-ē paydāg ku-š stī (?) ēn ham-barišnīh ī kārān ud ham-paygārišnīh ī[6] sūdōmandān. ēn pad xwadāyān šāyēd, ce ērbadān ud xwāristān kārezār ī abāg an-ērān ud abārīg-ez warzišn ī meh jud az xwadāyān ne bawēd. ēd rāy xwadāy ī [*M586*] nēwag srōš-ahlāy stī (?) ast u-š framān-burdārīh[7] ī srōš-ahlāy framān-kerdārīh bawēd.

E38b [1] *ēn weh*: B om.
E38c [1] B W 'štkyx
E38d [1] B swt XWH'd (or *sūdōmand*) [2] MSS NPŠH [3] *frazām ī*: B om. [4] B AWBN bwtynyx
E38e [1] spelled 'slwš'xl'y [2] spelled st' (= *gētīg*?), here and in the following case in this section. [3] MSS *ēstēd* [4] K om. [5] B om. [6] B + *xrad* [7] B *framān-burdār*

ple, learning good things from them and putting out of oneself any evil which one sees in [oneself].

The instrument of wisdom is reverence towards the gods and maintaining goodness towards good people.

The instrument of virtue is [doing one's duty and diligence.

The instrument of fortune is] truth and keeping one's word.

The instrument of religion is confession of faith.[2] Confession of faith is one who makes a friend of good character, who is pure and a good man, a master over himself, and says (to him): "Tell me the faults that you know, so that I may correct them." When that man speaks to him, he listens and obeys.

E38b

This obedience is best:[1] openness in thought, speech and action.

E38c

It is possible[1] to save the soul best by these several things: by gratitude, contentment and tenderness.

E38d

It is necessary to have reverence for the gods, so that if a calamity has come, they will save (the man) from it, and if it has not come, less may come to him. The reason why the gods are eternal is that they benefit each other, and the reason why the demons will be destroyed is that they deceive each other. The Evil Spirit first deceived himself, and then his creatures, because from what he thought, did and is doing his own end and the destruction of his creatures will come about. Whatever a man is doing, if it does not increase the soul, or does not diminish it, all of it is a matter of inclination (?).[1]

E38e

Those[1] who have the entity (?) of Srōš-Ahlāy are those who live by the command of Ohrmazd and who are lords over the kingdom of Iran. That man has been established in the command of Ohrmazd who thinks, speaks and acts with authority the knowledge which is found in the sacred word. It is manifest in a passage of the Avesta concerning Srōš-Ahlāy that his entity (?) is this: The gathering of troops and the joint battle of the benefic-

E38f wehān pad yazdān wistāxw[1] abāyēd būdan ku tā-šān az dēwān ud wattarān abē-wizand, ud ka juttar kam wizand dārēnd, ud ka-z dēwān stahmag bawēnd ud wišōbišn abar barēnd [*K253r*] pad abāz ārāstan abar tuxšēnd cē[2]-šān ciš ī xwēš ast ud ēdōn pāyēnd ce'ōn mard xwēš kadag.

E39 guft ēstēd ku harw kas hān wēnēd ī ōh nigerēd ud hān ašnawēd ī ō niyōšēd ud hān windēd ī ōh xwāhēd. hān ī mēnōg nigerišn ka-š gētīg-kārīh andar[1] dast be gyāg gyāg ēwag-ē ēnyā-š[2] mēnōg abē-kār.

E40 guft ēstēd ku ahreman ham-bandišn az xwad-dōšagīh ud a-niyōšī-dārīh, u-š tan ud jān[1] az duš-āgāhīh, ud rasišn ō xešmenān, ud padēxwīh az rīmanīh, ud ēmēd az an-āštīh ud a-burd-framānīh.[2]

E41 guft ēstēd ku āzwarīh bar niyāzōmandīh, ud *waranīgīh[1] bar paš-ēmānīh, ud xwad-dōšagīh bar wiyābānīh, ud tar-menišnīh bar an-āštīh, ud an-āštīh bar wanē-būdagīh.

E42 guft ēstēd ku[1] dānāg hān[2] dušman ī dānēd[3] ku dōst kardan ne tawān pad ēn ne tuxšišn[4] ku tā-š ziyān ī man ne abāyēd, be pad ēn abēr-tar tuxšišn ku-š pad man ziyān kardan ma tawān bawād.[5]

E38f [1] B st'xw [2] B QDM
E39 [1] K, B om. [2] B *ēnyā*
E40 [1] B + mynyx [2] K, B + *guft ēstēd*
E41 [1] spelled wlykyx
E42 [1] DP + *mard* [2] *dānāg hān*: B, (DP?) *hān dānāg* [3] B *dānist* [4] B *tuxšāg* [5] K, B *bawēd*

ial ones (?). This is possible (to accomplish) by lords, for it is impossible to priests and people of low classes to wage battle against un-Iranian lands and (to do) other great deeds without lords. For this reason a good lord has the entity (?) of Srōš-Ahlāy and to him obedience to Srōš-Ahlāy becomes the act of being a commander (?).[2]

E38f

Good people should have trust in the gods to the effect that they shall not be harmed by demons and evil people, or if they are, that they shall suffer less harm. Even when the demons are fierce and bring destruction upon them, (the gods) will strive to restore them, because they are the (gods') own thing, and (the gods) will defend them as a man defends his own house.

E39

It has been said: A person sees that which he contemplates, and hears that which he listens to, and finds that which he seeks. A man who contemplates the spiritual world when the work of the material world is in his hands, his spirit is ineffective, with the exception of one (man) in one or two places.

E40

It has been said: The composition (?) of Ahreman is from self-love and lack of obedience; his body and vital soul is from ignorance; his association is with wrathful creatures; his prosperity is from impurity; his hope is from lack of peace and disobedience.

E41

It has been said: The fruit of greed is want, the fruit of craving is regret, the fruit of self-love is delusion, the fruit of arrogance is lack of peace, the fruit of lack of peace is destruction.

E42

It has been said: A wise man does not strive in the following manner with regard to an enemy whom he knows that it is impossible to make into a friend: "May it not be necessary to him (to cause) me harm". He should rather strive in the following manner: "May he not be able to do me harm".

E43a guft ēstēd [*B466*] ku [*K253v*] wistāxw bandag ī xwadāy bawandag (?)[1] dušman ī xwadāy bawēd, ēd rāy ce [az] wistāxwīh wastārīh, ud az wastārīh[2] wastār-kunišnīh, ud az wastār-kunišnīh[3] was [*M587*] riftagīh,[4] ud az was riftagīh[5] ī bandagān[6] āzārišn ud xešm ī xwadāyān ud sārārān az-eš[7] uzihēd, ud āzārišn ud xešm ī xwadāyān pazd ud pādefrāh ī bandagān[8] ud ast ka wanē-būdagīh-ez az-eš bawēd.

E43b hān ī pahlom hunar ud abzār ī pad parastišn ud nazdīk-mānīh ī xwadāyān ud sārārān andar abāyēd ēwagānag-menišnīh ud rāz nihuftārīh, ce rāz ī sārārān xwēšīhā-tar[1] sazēd dāštan ku wīmārīh[2] ud āhōg ī nihānīg, ce wīmārīh ud āhōg ī nihānīg[3] ka-z ō tan wizāyēd ō ruwān ne wizāyēd, ud rāz ī sārārān xūb ne dāštan ō ruwān wizand ī garān, ast ī ka wanē-būdagīh ī tan az-eš pad-eš wināhgār bawēd.

E43c hān ke ō xwadāyān ud sārārān ne dōst ud andar ne ēwagānag ayāb xwadāyān ud sārārān pad-eš āzard ēstēnd[1] az-eš dūr ud pad hēc ēwēnag abāg ne rawišn, ud aweš [*K254r*] ne rasišn. ce ka juttar sārārān pad frōdmānd ī garān dārēnd, ud gumānīgīh ī ērmānīh ō menišn nišīnēd ud ziyān ī garān az-eš madan šāyēd.

E43d windišn ī az sārārān ne andar zamān be pad rōzgār, ud ne pad xwāstan be pad arzānīgīh ēmēdēnišn.

E43e ēr-menišnīh ud carb[1]-ēwāzīh ud ōstwārīh ud frahangīgīh ud wirāstxēmīh ud pahrēxtagīh ī az āhōg ud hu-sāzagīh ī abāg mardomān ud sāxtārīh ī ō hān ī sārārān menišn ud sahišn frārōn mard ō wuzurg gāh ud burzišn ī abrāz paywandēd.

E43a [1]K **bndk**; B **bwndk** (both here and in the preceding occurrence) [2]*az wastārīh*: B om. [3]*az wastār-kunišnīh*: K om. [4]K **lypkyx** [5]K **lypkyx** [6]B **bdk'n** [7]K + *bawēd* [8]K **bdk'n**

E43b [1]K **dxwyšyx'tl** [2]B **w'm'lyx** [3]*ce wīmārīh ud āhōg ī nihānīg*: K, B om.

E43c [1]B *ēstēd*

E43e [1]K, B **wcylyt**

E43a

It has been said: A self-confident slave of a lord becomes a perfect (?) enemy of the lord. The reason for this is that [from] self-confidence there comes about wilfulness, from wilfulness there comes about wilful activity (?), from wilful activity much deception, from much deception of slaves there ensues causing vexation and wrath to lords and chiefs. The vexation and wrath of lords are chastisement and punishment for the slaves; even destruction sometimes derives from it.

E43b

The best virtue and faculty which is necessary for the service and attendance of lords and chiefs is obedience[1] and the hiding of (their) secrets. It is suitable to keep the secrets of chiefs more to oneself than a hidden illness or defect, because even if a hidden illness or defect attacks the body it does not attack the soul, while not keeping the secret of chiefs well constitutes grievous damage to the soul; sometimes there ensues therefrom the destruction of the body and one becomes a sinner by it.

E43c

A man who is not friendly to lords and chiefs and who is not obedient to them, or by whom the lords and chiefs have been offended, keep away from him and do not associate with him or visit him in any manner. For otherwise the chiefs will treat (you) with great negligence,[1] and will have doubts as to (your) humility, and there may ensue from this grievous harm.

E43d

One ought to entertain a hope for a favour from the chiefs not at once but in (the course of) time, and not by asking but by merit.

E43e

Humility, soft speech, reliability, being educated, having disciplined character, avoidance of faults, cooperation (?) with people, being in accord with the thought and approval[1] of chiefs – (all of these) cause a righteous man to attain great position and high honour.

E44 guft ēstēd ku dānišn-ē hān [*B467*] weh ka hān ī dānēd [*M588*] purr-bōzišnīhā dānēd, ud pad hān ī dānēd nimāyišn ne kunēd, ud pad hān ī ne dānēd stēzag ne barēd.

E45a guft ēstēd ku ast saxwan ke a-passaxwīh passox ud ast kār ke a-kerdārīh pērōzīh.

E45b pōryōtkēšān ēn 5 ciš ī xēm cāšīd u-šān ērbadestān nēwag abar kard: [*K254v*] xwēš-tan pad dād[1] dāštan ud awe ī did pad dēn; pad xwēš-tan *duškār[2] būdan ud pad awe ī did hugār; āhōg bērōn dāštan ud waxšīh (?)[3] andarōn; āhōg ī xwēš dīdan ud waxšīh (?)[4] ī awe ī did; pad kār ud dādestān ī frāz mad bār ō xwēš kardan ud nīrmad[5] ō awe[6] ī did.

E45c* ke hamāg abastāg abāg zand warm ud ēn 5 nīrang ne dānēd pad-ez hutuxšīh ne šāyēd hištan pad āhrōnān[1] gāh nišastan ud framān dādan: ulīh ud frōdīh ī xīr, ud pēšīh ud pasīh ī ciš, mehīh ud kehīh ī kār, rāh ud widarg ī dranz, cārag ud a-cārag ī driyōšīh.[2]
ulīh mēnōg nigerišnīh, frōdīh gētīg nigerišnīh. pēšīh[3] xēm wirāstan, pasīh xrad pursīdan. mehīh dēn hanbārīh,[4] kehīh kirbakkarīh. rāh ham-pursagīh, widard niyōšīdārīh. cār tuxšāgīh ud paymānīgīh, a-cār hunsandīh ud bawandag-menišnīh.

E45d ke 10 ciš [*K255r*] ne pad āgnēn be pad judāgīh[1] uskārēd ne pōryōtkēš[2] be ahlamōg bawēd: mēnōg ud gētīg, tan ud ruwān, āsn-xrad ud gōšōsrūd-xrad, kunišn ud bagōbaxt, dēn ud mānθr.

E45b [1]B om. [2]spelled dwšd'l [3]B w'syx [4]B w'syx; DP wyxyx [5]K, B repeat [6]B om.

E45c *A NPers. version is in *PersRiv Hormazyar*, I, 488. 4 ff.; trsl. Dhabhar, 334. [1]B *āhrōn* [2]*cārag ud a-cārag ī driyōšīh*: B om. [3]B *pēš ī* [4]DP xnblyx

E45d [1]*pad judāgīh*: B 'pyt'kyx [2]B *pōryōtkēšīh*

E44

It has been said: This one knowledge is best: When what a man knows he knows in a manner full of salvation, and does not display that which he knows, and does not quarrel over something that he does not know.

E45a

It has been said: There are words to which lack of answer is the answer, and there are actions in which inaction is victory.

E45b

The ancient sages taught these five things concerning character and they studied[1] them well: To maintain oneself according to the law and to treat another person according to religion; to be hard on oneself and to be beneficent. to another person; to keep one's faults outside and one's advantage (?)[2] inside; to see the fault of oneself and the advantage (?) of the other person; in any matter that comes forth, to make the burden one's own and the benefit another person's.

E45c

A man who has memorized the whole Avesta with Zand and does not know these five ritual formulae even with labour (?), should not be allowed to sit in the place of priests and to issue orders: "upwardness" and "downwardness" of an object; "beforeness" and "afterwardness" of a thing: "greatness" and "smallness" of a work: "way" and "passage" of a speech; "escape" and "inevitability" of poverty.

"Upwardnesss" is the consideration of the spiritual world; "downwardness" is the consideration of the material world. "Beforeness" is disciplining one's character; "afterwardness" is inquiring with wisdom. "Greatness" is storing up the religion; "smallness" is doing good deeds. "The way" is consultation; "the passage" is listening. "Escape" is striving and acting according to the measure; "inevitability" is contentment and humility.

E45d

A man who considers[1] (the following) ten things not together but separately is not a follower of the ancient faith but a heretic: the spiritual world and the material world; the body and the soul; innate wisdom and acquired wisdom; action and fate; religion and the sacred word.

E45e hamāg gētīg arg, hamāg dām ham-arg hēnd. be ke pad ēd dārēd ku agar az ēn [*M589*] mardom ī pad gētīg ēwag-ē kam man arg ī xwēš burdan ne[1] tawān ēnyā-š mardom-dōst būdan ne tawān.[2] xēm mardom-dōstīh ud bar ī xēm mardom-dōstīh. ud mardom-dōstīh a-wināhīh, ce ēn ne šāyēd *būdan[3] ku kardan ī mard-ē rāy druz andar gēhān wināh kunēd ud hān mard mardom-dōst.

E45f spāsdārīh[1] yazdān šnāxtan, ud yazdān šnāxtan[2] framān-burdārīh ī yazdān, ud framān-burdārīh ī yazdān a-wināhīh, [*B468*] ud a-wināhīh az druz jud būdan, ud az druz jud būdan buxtagīh ī ruwān.

E45g dēn bun hangerdīg ēn ku bun ohrmazd ud harw nēwagīh az awe. šnāsag awe ke hamē [*K255v*] pad šnāyišn, ud awe hamē pad šnāyišn ī hamē[1] pad huš, ud [awe] hamē pad huš ke harw ce menēd ud gōwēd ud kunēd az yazdān be.

E45h mardomān ēn and ciš ī abēr pahlom ēn-ez ēdōn: mardom-dōstīh ud āšt-xwāhīh ud rāstīh ud xwēšāwand-dārīh ud ēr-menišnīh ud bawandag-menišnīh ud rādīh ud spāsdārīh ud ham-pursagīh ud paymānīgīh.
dād ī ohrmazd mardom-dōstīh;
ud dād ī wahman āšt-xwāhīh;
ud dād ī ardwahišt rāstīh;
ud dād ī šahrewar xwēšāwand-dārīh;
ud dād ī spandarmad ēr-menišnīh ud bawandag-menišnīh;
ud dād ī xurdad rādīh ud spāsdārīh;
ud dād ī amurdad ham-pursagīh ud paymānīgīh.

E45e [1]K repeats [2]*ēnyā-š. . .ne tawān*: B om. [3]MSS *bawēd*; B om. from here to **E45f**, note 1.
E45f [1]cf. note 3 to E45e [2]*yazdān šnāxtan*: K om.
E45g [1]*pad šnāyišn ī hamē*: B om.
E45h *cf. **114**

E45e

The whole of this world is labour, and all the creatures are companions in labour. A man cannot love people except when he holds the following views: "If there is one person less of the people in the world, I shall not be able to endure my labour".

Character is love of people, and the fruit of character is love of people. The love of people is freedom from sin; for it is impossible (to imagine) that the demons should cause harm in the world owing to the action of a certain man, and that the man should be a lover of people.

E45f

Gratitude is to know the gods; knowing the gods is obedience to the gods; obedience to the gods is freedom from sin; freedom from sin is being separated from the demons; to be separated from the demons is the salvation of the soul.

E45g

The root of religion, in summary, is this: The root is Ohrmazd and all goodness is from him. A cognizant person is one who is always satisfied. That man is always satisfied who is always aware. That man is always aware whose thoughts, speech and actions are all from the gods.

E45h

People[1] have these several things which are best to the utmost. These are: love of people, desire for peace, truth, maintaining one's kinsmen, humility, reverence, generosity, gratitude, consultation, moderation.

The law of Ohrmaz is love of people.
The law of Wahman is desire for peace.
The law of Ardawahišt is truth.
The law of Šahrewar is maintaining one's kinsmen.
The law of Spandarmad is humility and reverence.
The law of Xurdad is generosity and gratitude.
The law of Amurdad is consultation and moderation.

E45i hamāg ēn dām abzāyišn ud *waxšišn (?)[1] az awe ke hamēšag pad šnāyišn be ka-š bēšēnēnd. ud hamāg ēn dām ud dahišn kāhišn ud narfsišn az awe ke hamēšag pad bōš be ka-š šnāyēnd.

E45j* [*K256r*] abzār 2 ēn weh xwad weh būdan ud awe ī did weh[1] kardan.

E45k* harw kas ēn 4 kardan xwēš-kārīh: fraškerd ud dām-dahišnīh ud rist-āxēz ud tan ī pasēn.
fraškerd [*M590*] ēd bawēd ke az druz jud bawēd. dām-dahišnīh ēd bawēd ke ēn ciš[1] menišn ud gōwišn ud kunišn weh be kunēd. rist-āxēz ēd bawēd ke hān ī az-eš[2] appurd[3] ēstēd abāz dānēd āwurdan. ud tan ī pasēn ēd bawēd ke abāz ō anōh dānēd šudan ku be āmad.

E45l* ke[1] hamēšag az[2] ēn 5 ciš ēwag ne hamē nigerēd truft ēstēd ud huš ud xrad az-eš appurd ēstēd. ristag ud*ēwēn (?)[3] ī yazdān ku tā spāsdār bawād;[4] wehīh ī wehān ku tā abar āmuxtād;[5] āhōg ī xwēš ku tā [*B469*] be wirāyād; wāzag ī pōryōtkēšān ku tā ruwān pad-eš bōzād;[6] āhrōnīh ud ardēštārīh ud wāstryōšīh [*K256v*] ud hutuxšīh[7] ku tā nān pad-eš xwāhād.[8]

E45m az ēn 3 ciš ma mōšēd, az yazišn ī yazdān, myazd ud anjaman. ke ne dānēd šudan ne šudan weh ku šudan.[1]
ke andar ō yazišn ī yazdān šawēd pad mēnōg-warrawišnīh andar šawišn[2] ud frārōn nīrangīh abāg dārišn ud ahlāyīh abāg be[3] āwarišn.
ke ō myazd ī wehān šawēd pad[4] ēr-menišnīh andar šawišn ud hunsandīh abāg dārišn[5] ud šnāyišn abāg be āwarišn.
ke ō anjaman šawēd[6] pad mardom-dōstīh andar šawišn[7] ud rāst[8]-gōwišnīh abāg dārišn ud āštīh abāg be āwarišn.

E45i [1] MSS nyg'dšn'
E45j *A NPers. version is in *PersRiv Hormazyar*, I, 488.18; trsl. Dhabhar, 335. [1] K om.
E45k *A NPers. version is in *PersRiv Hormazyar*, I, 488.18 ff.; trsl. Dhabhar, 335. [1] K om. [2] B om. [3] PersRiv *āzurda*
E45l *NPers. version (partly written in Pāzand) in *PersRiv Hormazyar*, I, 486; trsl. Dhabhar, 331. [1] K, B *ka* [2] B om. [3] MSS 'pdyx (= *abdīh*); Hormazyar *avidi awazūnī* [4] K, B *bawēd* [5] K 'ymwxtyt; B 'ymwxynyt [6] B bwcyxyt [7] B + ī *ku tā ruwān* [8] B *xwāhēd*; Hormazyar *piδā kunāt*
E45m [1] B *šawēd* [2] B 'ZLWNT' [3] B om. [4] B + 'l [5] B *be āwarišn* [6] B *šawišn* [7] K, B *šawēd* [8] K, B *rāstīh*

E45i

The increase and growth (?)[1] of the whole of this creation is from a man who is always satisfied except when he is offended.[2] The decrease and waning of the whole of this creation is from a man who is always offended except when he is satisfied.

E45j

These two powers are best: to be oneself good and to do good (to) another person.[1]

E45k

It is the duty of every person to do these four things: the Renovation, the Creation of the Creatures, the Resurrection, the Future Body.

The Renovation is this: A man who separates himself from the demons.

The Creation of the Creatures is this: a man who does well these things, (namely), thought, speech, and action.

The Resurrection is this: a man who knows how to retrieve that which has been taken from him by force.

The Future Body is this: a man who knows how to return to that place from which he came.[1]

E45l

A man who does not regard (even) one of these five things constantly has been robbed and has had consciousness and wisdom taken away from him: the path and the manner (?)[1] of the gods, so that he may be grateful; the goodness of the good, so that he may learn (therefrom); his own faults, so that he may correct them; the words of the ancient sages so that his soul may be saved by them; and the work of a priest, a warrior, a husbandman or an artisan, so that he may seek bread by it.

E45m

Do not turn away[1] from these three things, from the worship of the gods, *myazd*, and the assembly. A man who does not know how to go (to them), it is better for him not to go than to go.

He who goes to worship the gods should go with faith in the spiritual world, should hold with him righteous ritual formulae and should bring with him righteousness.

E45n pursīd ku wehīh weh ayāb abzār. guft[1] hēd ka abzār wehīh rāy andar abāyēd sazēd dānistan ku wuzurg-abzār bawēd ke wehīh ō xwēš kard ēstēd.

E45n [1] B + yk

He who goes to the *myazd* ceremony of good people should go with humility, should hold with him contentment and should bring with him satisfaction.

He who goes to the assembly should go with love of people, should hold with him truthful speech, and should bring with him peace.

E45n

(The following question) was asked: "Is goodness better or (mental) powers?" (The following) was said (in reply): "Since (mental) powers are necessary for goodness, one ought to know that a man who has made goodness his own is a man who possesses great (mental) powers.

Commentary

Op. Sec. a. *1.* The formula *šnāyišn ī dādār-ohrmazd* etc. recurs also in nearly the same form at the beginning of Book VII of *Dk*. A similar formula can be found at the beginning of Book IV: *niyāyišn ī dēn ī mazdēsn ī jud-dēw ī ohrmazd-dādestān* (*DkM* 409.1; *Dk* B 318). "Praise of the Mazdean Religion, which is separate from the demons, which follows the law of Ohrmazd".
Similarly, for Book VIII we have the following opening formula: *spās ī ohrmazd ud niyāyišn ī dēn ī mazdēsn ī jud-dēw ī ohrmazd-dādestān* (*DkM* 677.1; *Dk* B 526). "Gratitude to Ohrmazd and praise of the Mazdean Religion, which is separate from the demons, which follows the law of Ohrmazd".
Book IX begins with: *šnōhr ī dādār-ohrmazd ud niyāyišn ī dēn ī mazdēsn* (*DkM* 787.1). "Gratitude to the Creator Ohrmazd and praise to the Mazdean Religion".
The opening formula of Book V is somewhat different in structure. It should read, in my opinion, as follows:[1] *pērōzgarīh ī dādār-ohrmazd xwarr ī wispdānāgīh xānīg ī dēn ī mazdēsn* (*Dkm* 433. 1-2; *Dk* B 338.1). "Victory to the *xwarr* of the Creator Ohrmazd,[2] which is the source[3] of omniscience of the Mazdean Religion".
It thus becomes evident that formulae of blessing at the beginning of the books of the *Dēnkard* contain phrases such as "propitiation to", "praise to", "victory to", and not invocations such as "by the name of".[4] In view of this observation, it does not seem likely that the reading and translation of the beginning of *Dk* VII by Molé and others, and of *Dk* VI by most scholars, is correct.[5] The text in *Dk* VII should read, I believe: *šnāyišn ī dādār-ohrmazd *frāz*[6] *āfrīgānīh ī wispāgāhīh-pēsīd dēn ī mazdēsn andar gēhān* (*DkM* 591.1 f.; B 469). "Propitiation to the Creator Ohrmazd and blessing in the world to the Mazdean Religion, adorned with omniscience".

[1] Compare the latest reading and translation by Molé, *Légende*, 106 f. Previously West, *SBE* XLVII, p. 119.

[2] Compare the formula of blessing at the end of the Phl version of *Yt* 14: *pērōz bawād xwarr ī abēzag weh-dēn i mazdēsnān* (*ZXA*, 141.6) "May the *xwarr* of the pure Good Religion of the Mazdaeans be victorious".

[3] *xānīg* is used in a similar sense in section 314 of *Dk* VI. The word has been read *axvīk* and translated "essence" by Molé, loc. cit. This reading cannot be supported by parallels, as far as I know, and the sense does not follow naturally from *axw* "existence". *axvīkīh* is B.N. Dhabhar's reading of [illegible] which renders Av. *aiwyāvaŋha* in Y LV 3. Both the Av. word and its Phl. tr. are of doubtful meaning, and it is just possible that the Phl. is a corrupt transcription of the Av. word. (It

can also be read *āhang(īg)īh* or *hāwandagīh*, none of which gives a satisfactoy solution.)

[4] The phrase *pad nām ī yazd* occurs here only in K; no such phrase occurs elsewhere in the openings to *Dk* books. It may possibly be a late addition.

[5] Cf. Molé, *Légende*, 2 f.

[6] Spelled, as here, prwc / PWNc.

Op. Sec. a. *2.* The first phrase, here and in *Dk* VII, is clearly a Phl. equivalent to Av. *xšnaoθra ahurahe mazdā* (cf. *Yt* 1.0) "By propitiation of Ahura Mazda". What follows seems to reflect the Phl phrase *frāz-āfrīgānīh*, which is fairly well attested as the equivalent of Av. *frasastay-*.

It may be well to consider the text of *Y* 1.23: *fravarāne mazdayasnō zaraθuštriš vidaēvō ahura-ṯkaēšō havane ašaone ašahe radwe yasnaiča vahmaiča xšnaoθraiča frasastayaēča*, for which the Phl. version is: *franāmēm mazdēsnīh ī zardušt (ku andarg ī wattarān gōwēm) jud-dēw (ku-š dēw abāg nēst) ohrmazddādestān (ku-š dādestān hān ī ohrmazd) hāwan ī ahlaw ī ahlāyīh rad pad yazišn ud niyāyišn ud šnāyēnīdārīh (ud) frāz-āfrīgānīh* (*Ph1Y* 12).

Most of the phrases encountered in the various opening formulae discussed above can be seen here, and their juxtaposition can help to determine the reading of the last phrase. *šnāyēnīdārīh*, like *šnāyišn*, renders Av. *xšnaoθra-*, and *frāz-āfrīgānīh* must therefore represent Av. *frasastay-*. Other instances of the same correspondence are recorded: *Vd* 4.43;[1] *Vr* 5.1; 11.20.[2] The Phl pharse *frāz āfrīgān* occurs also in the Phl version of *Y* 9.0. In *DkM* 711.12, 13 f. *āfrīgān(īh)* occurs twice, but it is most likely a corruption of *wābarīgān(īh)* "trustworthy, trustworthiness". The same applies to *DkM* 709.21 (where initial w- is written), which West translates "blessed". The word *āfrīgān* seems also to occur in *Ph1T* 100 (*AW* 223), where it may have the sense of "laudable"; *wābarīgān* would not seem suitable in that context. *Āfrīgānīh* is also clearly the preferable reading in *Dk* VI 289, where it stands parallel to *stāyēd*. Cf. also the phrase: *harw padēxwīh ud frāz āfrīgānīh ī dādār ī āsn-xrad ō mardom* (*DkM* 297.7-8; *Dk* B 226). "every furtherance and praise of Him who gave innate wisdom to Man".

The opening formula of the Pahlavi Wištāsp Yašt contains the same sequence of words: *abāg-mānθra ud zan(d)-pursišn ī abar-tar gāhīhā gīrišnīh mānθra abzōnīg ī ahlaw ahlāyīh rad. pad yazišn ud niyāyišn ī šnāyēnīdārīh frāz (w) āfrīgānīh* (*ZXA*, 184; cf. Dhabhar, *Translation of ZXA*, 350ff.). The first part of this formula, as pointed out by Dhabhar, is a rendering of the formula which appears with several variations in the Vendidād Sāde and other Avestan

texts. The second part contains the same elements as we have in our opening formula.

[1] Bthl., *AirWb*, col. 1001, reads *frāc āfrīnakānīh*, but this reading rests on only one MS, and may be neglected on the principle of *lectio difficilior*.

[2] Spelled in both cases

Op. Sec. a. *3.* It is possible to conclude that we should distinguish between two words which tend to be confused in Phl. writing:

(1) *wābarīgān* "trustworthy, true", cf. Molé, *Légende*, 139, for references;

(2) *āfrīgān* (?) "laudable, praised, famous", often with abstract ending, and frequently preceded by *frāz* (probably by influence of the initial part of Av. *frasastay-*). *āfrīgān* may perhaps be considered a contracted form of *āfrīnagān*, though no analogy for such a development is known to me.

Op. Sec. a. *4.* *pōryōtkēš* is a Phl. transcription of Av. *paoiryō.ṯkaēša-*. A Syriac loan-word from Iranian, spelled **pwrywkyšyh**, is attested, cf. Widengren, *Unvala Mem. Vol.*, 72, and it can be used to demonstrate that the inner *-t-* was not actually pronounced. The word properly means "an upholder of the original faith". The spelling in Zor. NPers. (written in the Arabic script), as it occurs, e.g., in the verion of 2, is **pwrywdkyš'n**.

Op. Sec. b. *1.* The reading *kerdag ī šašom* "the sixth book" is not entirely certain. According to the MSS the word *kerdag* belongs to the preceding sentence. No similar expression occurs elsewhere in the openings to the books of Dk, which begin merely with the ordinal number (*cahārom, panjom* etc.), with the exception of Book Nine, which has *nohom dar. Kerdag/karḍag* "section, division, piece" in the physical sense is attested in *Ph1Vd* V, 49 (ed. Dastur Hoshang Jamasp, p. 190), VI, 29 (ibid., p. 221).

Op. Sec. b. *2.* *nihang* (always spelled **nsng**) is glossed *andak* in *Fr Phl.* 25.6. Nyberg, *H1fsb*, II, 244, reads **visand*, against the traditional pronunciation as reflected by Pazand, given here. Cf. Zaehner, *Zurvan*, 372. *Dk* VII, 1.54, *Dk* B 477.5 has the following expression which is close to the one found here: *jud-jud nihang-ē az-eš* "a little of each (topic) separately".

Op. Sec. b. *3.* *wābar* cf. the expressions *wābar gugāy* "a credible, trustworthy, witness", *DkM* 214.7; 384.6; *wābar husrawīh* "credible, true good fame", *Ph1T* 79 ult.; *rāst ud wābar* "true and credible", *ZWY* IV 37.

Op. Sec. b. *4.* An alternative translation of this sentence is: ". . . concerning

a little of what has been done and held by the orthodox. The true sayings of the Mazdaean religion."

1a. *1.* A parallel text is found in *PhlT* 45 §27. A discussion of the text by Tavadia is in *Wissb. Sohn*, 81 ff.

1a. *2.* *ī dānāgān pēšēnīgān*: a similar gloss on *pōryōtkēs* can be seen in the following: *pōryōtkēš ī fradom dānišnān* (*PhlT* 41 §1). "*pōryōtkēš*, i.e. those possessed of the first knowledge".[1]
The variant in *Dd* substitutes in our passage *dēn-āgāhān* to *dānāgān*. A very similar expression, *pēšēnīg dēn-āgāhān* is also found in *Dd, pursišn* 38, 13. It can be assumed that these are the Pahlavi expressions which are commonly used to render the word *pōryōtkēš*, a borrowed and learned word in Phl.

[1] The sentence was wrongly divided by Nyberg, *Hlfsb*, II, 186, s.v. *pōryōtkēš*.

1a. *3.* *mardomān andar ox menišn-ē*: It is quite clear that the first word in this sentence, *mardomān*, is to be understood as a dative or genitive, although it is not preceded by a preposition. Such constructions are not rare in Phl. Some examples from *Dk* VI:
mēnōgān yazdān 3 ciš ī abēr nēwag (116) "To spiritual gods there are three things which are very good".
mardomān gōhr 3 ēwēnag (68) "The substance of men is of three kinds".
ce agar mard kunišn frārōn (112) "For if the action of man is righteous".
ohrmazd ī xwadāy az mardomān xwāhišn ēn . . . (31) "The desire of Ohrmazd the Lord from men is this . . ."
harw kas dōst bāš (3) "Be a friend to every one".
Further examples: *az-eš mehān tarsagāh ud az-eš kehān dāštār bawišn* (48); *pas tan-ez ī amāh rāmišn bawēd* (97); *ce agar mardomān dar wišād ne dārēd* (187); *ud ke a'ōn jahēd* (89).

1a. *4.* For the term *ox* cf. the discussion in *Mémorial Jean de Menasce*, Louvain 1974, 319-326.

1a. *5.* The triad thought–speech–deed occupies a central position in Zoroastrian literature; cf. Lommel, *Religion Zarathustras*, 239f.

1a. *6.* A contrast is expressed between the position of the god and the demon by using a distinct complement to the verb *dāštan*: the action of the former is described *gāh dārēd*, that of the latter *rāh dārēd*. This latter expression is associated with robbery. Examples are: *gadūgā rāhdārā* (*ŠGV* IV, 25); *druzān ī andar tan rāhdārīh* (*DkM* 348.5-6) "the demons which constitute a robbery within the body"; *akōman pad rāhdārīh ī andarg ī ox menišn* (*DkM* 279.1-2); *ēwag ažī sruwar ke-š andar gēhān hān ī sahmagenīhā rāhdārīh rāh-*jumbīdārīh*[1] *ud asp ud mard ōbārīh kard* (*Dd* LXXII 4, K35 fol. 185r 4f.) "One is Ažī Sruwar who committed in the world robbery, the shaking of the road (?), and the devouring of horses and men in a terrible manner". The word occurs similarly in *Dd* XXXVI 44, (ed. Anklesaria p. 90),[2] and also in the following passage: *ce-m rāhdār ōzad *hēnd* (*PRiv Dd* 69.7) "for I have killed the robbers".
The same expression, *rāh dāštan*, survives in NPersian in the same sense of highway robbery. It occurs in a different sense in *ZXA* 196 §28; cf. translation p. 370.

[1] K35 wymbyt'lyx. The reading is doubtful.
[2] *Acta Orientalia* 33 (1971), 99.

1b. *1.* This section contains an amplified, and somewhat modified, version of **1a**. The sequence in **1a** consists of: "mind"–"thought"–"speech"–"deed", i.e. the traditional threefold structure of human activity represented as springing from "mind".[1] Here the system is more elaborate, consisting as it does of "mind"–"recollection"–"desire"–"thought"–"speech"–"deed", with "recollection" and "desire" intervening between "mind" and the traditional triad. The system here is more elaborate also in the sense that at each stage there are a specific god and demon who fight over it, the sequence of deities being Wahman–Srōš–Spandarmad–Xrad–Dēn. Both lists, **1a** and **1b**, are marked by the fact that "mind" (*ox*) is outside the dualistic division. A structure somewhat similar to **1b** can be seen in *Dk* III 60: *hannām ī dādār-ohrmazd andar gētīg-dahišnān pad wahman ī mehmān ī ox, ud spandarmad ī wārom gāh, ud srōš ī dāštār ī menišn* (*DkM* 49; B facs. 36). "The members of the Creator Ohrmazd among the material creations are by (the following means): Wahman, who resides in the mind; Spandarmad, whose throne is in recollection; Srōš, who is the preserver of thought".
The deities are the same as occur also in **1b**, but in a different order and they have different associations with human faculties. The same three deities constitute also the list in 77-78 below. For a comment on their significance cf. notes to 78.
The passage is translated by Pagliaro, Riv. *Indo-greco-italicá* 13 (1929), 65.

[1] Cf. the discussion in *Mém. de Menasce*, 319 ff.

1b. *2.* On *wārom* cf. Shaked, "Terms relating to Man in Pahlavi" II (forthcoming).

1b. *3.* Wahman (Av. *vohu manah*) "Good Thought", the first of the Aməša Spənta, and Akōman (Av. *aka manah*) "Bad Thought", form a regular dualistic couple. The basic references are given by Gray, *Foundations*, 180 f.

1b. *4.* The term *kāmag* "desire" does not require a lengthy discussion; the meaning of this passage may, however, gain in clarity if we refer to a text which speaks of the dualistic split of desire:

> *ēwag-nāmag*[1] *hēd, mardom hēd, ma nigerēd ō harw dō kāmag, ce ne bawēnd tan ud ruwān harw dō ham-kāmag, ce tan pad tan-kāmagīh šāyēd dāštan ud ruwān pad ruwān-kāmagīh* (*PhlT*, p. 148 f.; *WāzAd* §41-43) "You are possessors of a single name, you are men. Do not consider both of the two desires (equally). For the body and the soul do not share the same desire; it is (only) possible to maintain the body by following the desire of the body, and the soul by following the desire of the soul."[2]

This gains some force from the text of another *andarz* treatise: *drōzanīh ēd ke tan pad kāmag, ruwān pad frēb dārēd* (*PhlT*, p. 88; *AW* §22)"Following the way of *druj* is this: one who maintains the body by (its) desire, (while he) maintains the soul by deceit."[3]

Similarly, below, 222, it is enjoined to disregard the desire of the body and to do what is good for the soul. The emphasis does not seem to weigh in favour of asceticism but in favour of finding the correct balance.

[1] There is at least the possibility that this should be emended to read **ēwag-kāmag*, which may seem to go better with what follows. The translation would in that case be: "You are possessors of a single desire, you (who) are men", etc.

[2] A different translation is given by R.C. Zaehner, *Magi*, p. 113.

[3] The ancient translator of the text into Arabic did not have the same conception of this phrase. The Arabic text is: *wa-l-kaḏibu kaḏibu l-mar'i nafsahu fa-lā yazālu hawāhā muṣaffa'an wa-dīnuhā musawwafan* (Misk., *JX*, 30; cf. the commentary in a forthcoming edition and translation of this text).

1b. *5.* The basic antagonism between Srōš (Av. *sraoša*) "Obedience" and Xešm (Av. *aēšma*) "Wrath" is attested already in the Avesta, cf. *Yt.* XI 15, Y. LVII 10. It occurs quite regularly in Phl. literature; cf. discussion in Gray, *Foundations*, pp. 106 ff.

1b. *6.* For the Aməša Spənta figure Spandarmad (Av. *spəntā ārmaiti*) "Sacred Devotion" (the literal meaning of the main word being

"Right-Mindedness"), and her arch foe, Tarōmad (Av. *tarōmati*) "Contempt", cf. Gray, *Foundations*, pp. 47ff., 215.

1b. *7.* The word read here *xrad* "wisdom" could also, because of the ambiguities of the Pahlavi script, be read *ard* (= Av. *aši*), the deity "Recompense". On the arguments in favour of the reading *xrad* cf. the discussion in a forthcoming study.

1b. *8.* For the pair *dēn – xwad-dōšagīh* cf. below, **5**. In **246** below, however, *xwad-dōšagīh* occurs as the opponent of *xēm*.

1c. *1.* *widarg* seems to occur only in the phrase *rāh ud widarg*.

1c. *2.* *buxt* is a term which seems to have its basic occurrences in the legal field, where it means "to escape (from being convicted), to be justified, to be acquitted". Its legal opposite is *ēraxtan*, (*ērang-*), cf. *Monumentum Nyberg*, 216 ff., and below, **203**. Here the term *buxtan* is used in a somewhat looser sense, with the opposite *frēftan* "to deceive".

1c. *3.* Ms. K omits *ne* in the expression *az hān ī yazdān rāh be ne ēstēm*, but cf. below the same idiom in **167**.

2. *1.* The complete literal translation of the opening formula, which recurs throughout a large part of this book, is: "They held this too thus".

2. *2.* On the term *xēm* cf. Shaked, "Terms relating to Man in Pahlavi II" (forthcoming).

2. *3.* The phrase "one who does not do to another that which is not good for himself" is close to that which is attributed to Hillel in the Talmud (*Babli Shabbat* 31a): "That which is hateful to you do not do to your fellow". A similar expression occurs in *ŠnŠ* XIII 29; *Phlt* 58 (*AdMah* §5); 148 (*WāzAd* §39); *PRiv Dd* 199.1-4 (*AdPRiv* §25).

2. *4.* *Xrad* will be discussed in the forthcoming article referred to above. The pragmatic quality of the concept comes to light here too. In addition, one may point out that several definitions of *xrad* put some emphasis on an aspect of self-interest or at least self-centred development (e.g. here and in **3**, **4**, **6**, **Dlc**), which may be connected with the idea of a proper preservation of the person's constitution (e.g., **5**, **11**, **25**). The furtherance of the world (**C 83a**) and doing good to others (**115**, **E 38a**) are also mentioned in definitions of *xrad*, but these points do not seem to be particularly prominent. The

one point which is firmly associated with the idea of *xrad* is that of patience and restraint (cf. **127**, **154**, **240**, **C 81**, **E 8**).

2. *5.* The expression *anāgīh ī ne mad ēstēd rāy wāg ne barēd* has caused some trouble. A similar expression is found in **A 6**. The NPers. version here is *tars*, and in the parallel phrase in **A 6** it is *bāk*. These versions, and the Phl. variant in *Dd*, which is *bēš*, would all support a reading which may be the MPers. antecedent of NPers. *bāk* "fear". The spelling of the word here is wx'k, possibly wyd'k, while in *SupT ŠnŠ* XX 12-13 it is w'k.[1] The etymology proposed by Horn, *Grund. d. neup. Etym.*, for NPers. *bāk* is **bhāyaka-*; the initial w- of the Pahlavi spelling raises a problem, but one may refer to a form like Av. *nivayaka-* (Yt.5:95) "frightening". Cf. also K.M. Jamaspasa, *Henning Mem. Vol.*, 208 n. 55.
For the meaning, it is clear that our word is not *wahāg* "sale, price", which is spelled identically. Apart from the various parallels and NPers. renderings of the word quoted above, it is possible to refer to **C 10** below, where a close parallel to our saying occurs: *ciš ī ne mad ēstēd rāy bēš ud zarīg ne barišn*, in which *bēš ud zarīg* stand parallel to *wāg*. Cf. also *REA* 12:17: *ke a-wāgīhā ud harzagīhā kunēd* "One who performs it without care and in a loose manner". *MX* 42:1 has as epithets for Hell: *dušaxw ī duš-wāg (?) ī tārīk* "dark and terrifying hell", although the Pāzand reads there *dušgand* "evil-smelling" (in contrast to Paradise, which is *hu-bōy*), and so evidently does the Sanskrit translator. Nyberg, *Manual* II, 69 reads **duš-viyāk* "nasty-smelling", which is purely conjectural.

[1] Translated by West "anxiety", by Tavadia "woe" and by Kotwal "fear, dread".

2. *6.* On *wīr* cf. the discussion by Shaked, "Terms relating to Man in Pahlavi II" (forthcoming).

2. *7.* Sentences relating to the idea of the last sentence here occur in **154** and **183**. Our sentence occurs in a NPers. version in Ghazālī, *Naṣīḥat al-mulūk*, ed. Humā'ī, Teheran, 1315-1317 H., p. 121. Cf. also Misk., *JX*, 74: *min al-'ilmi an ta'lama annaka lā ta'lamu*.

3. *1.* Cf. above, note **1a**. *3.*

3. *2.* The translation adopted here for *abar bar* follows the established meaning of the phrase *bar burdan* in NPers., although it seems somewhat strained here. One might think of a possible meaning such as "to turn towards" in the present context.

3. *3.* It is possible to show from section **4** that the phrase which is only found in *Dd* is a genuine part of the text. Section **4** repeats the sequence *xēm-xrad-dēn*, and may be interpreted as something like a commentary of **3**.

3. *4.* *dēn*, corresponding as it does to "character", "wisdom" and "soul", must clearly be taken to refer here to a faculty or part of the individual.

3. *5.* *pad-eš* is a postposition; cf. M. Boyce, "Some Middle Persian and Parthian constuctions with governed pronouns", *Unvala Memorial Volume*, pp. 49-56.

4. *1.* The idea of this section is echoed in **D 1c**, though with a different formulation.

4. *2.* Sin as self-deception or the deception of man by Ahreman is a frequent theme in Phl literature. Main passages in *Dk* VI are **243**, **E 12**.

4. *3.* The phrase concerning *dēn* here is somewhat elaborated upon in **5**; the same underlying conception of *dēn* – that of doing what one knows ought to be done – is repeated in a different wording in **10**, and the idea of knowledge associated with *dēn* is attested in **185**. Striving to know one's faults occurs as a characteristic of *dēn* in **115**, **E 38a**, and, somewhat differently, in **261**.

5. *1.* Cf. the note above, 4. *3.* An Arabic version, with variants, occurs in Ibn al-Muqaffa', *Al-adab al-ṣaghīr*, in *Rasā'il al-bulaghā'*, ed. M. Kurd 'Alī, 3rd. ed., Cairo 1946, 27, and in Misk., *JX*, 75f.

5. *2.* It would have been more natural to have *ke hān ce dānēd . . . ne kunēd* "One who does not do that which he knows . . ."; but the MSS have *ud ne kunēd, ud kunēd*, consistently.

5. *3.* The opposition *xēm / tar-menišnīh* is attested in **246**. The meaning of *tar-menišn, tar-menīdan* is quite clear from the Avestan correspondence to *tarō.maiti-*, cf. *N.* 41, where it occurs parallel to Av. *ąsta-* "hatred", and where the Phl. gloss explains: *ka gōwēd ast u-š ne āzādīh dādār* "When he says: (the religion) exists, but does not praise it".[1] The Phl. contrast *bawandag-menišnīh / tar-menišnīh*, e.g. below **C 53 / C 54**, **E 11** reflects Av. *ārmaiti / tarō.maiti* and the corresponding verbal forms. Cf. e.g. *tarō.*

mainyantā /*arəm mainyātā* translated *tar menēd, bawandag menēd*, and the comments by Lommel, *Religion Zarathustras*, 59 f.

[1] Waag's reading should be corrected.

5. 4. *petyārag* is a regular term designating ethical and religious contrasts in Phl.: it occurs quite frequently when contrasting qualities to vices, e.g. *PhlT* 93 (= *AW* 85).

5. 5. For the opposition *xrad–waranīgīh* cf. above **1b**.

5. 6. For the opposition *xwad-dōšagīh* / *dēn* cf. above **1b**.

6. 1. The NPers. version makes "wisdom" and "character" subsist in "religion". This seems to go against the wording of the Phl., and would give a meaning which would contrast with the hierarchial order established from other passages: "character", "wisdom", and "religion", a hierarchial arrangement which finds its echo in the second part of this section ("religion" being there represented by the phrase *hamīh ī harw 2* "the combination of both"). Each successive item in the hierarchy seems to be present in that which precedes it. For the series of terms in other texts cf. the commentary on **2**.

7. 1. The word *nang* usually comes in *Dk* VI in a bad sense, with the exception of **110**.

8. 1. *mādiyān* has two basic meanings: (1) a book, corpus; (2) the core, the essential part, the main thing.[1] It seems not unlikely that both meanings could be derived from the same basic etymology, **mātak-dān* "that which contains the matter".[2] The most notable usage of the word in the second meaning is in military contexts.[3] A passage which has not yet been satisfactorily interpreted belongs to this type of usage. It occurs in the account of the *catrang* as given by Wuzurgmihr in the Phl treatise on the game:

> *rōz ī didīgar wuzurgmihr taxtarītus ō pēš xwāst ud guft ku dēwsarm ēn catrang pad cim [ī] kārezār humānāg kard u-š humānāg 2 sar-xwadāy kard šāh ō mādiyān raxw ō xōyag ud dašnag humānāg. . .(PhlT* 116)[4]
>
> "On the next day Wuzurgmihr summoned Taxtarītus to his presence and said: Dēwsarm made this *catrang* in the likeness of the rules of battle. He made two supreme commanders in its likeness, the king like the core (of the battle-line),[5] and the rook[6] like the left and right flanks. . ."

It is not entirely clear what is alluded to by the two *sar-xwadāy* "generals": they may be (a) the two players, (b) the two rival kings in the game, or (c) the two sets of figures, king and rook (though they constitute three pieces altogether for each player).

[1] Cf. W.B. Henning in *JRAS*, 1942, 241 and *Mirisch.*, 70, as well as Henning's note in Gershevitch, *GMS*, 250, Addenda to §1117.

[2] This seems to be Henning's later position, as expressed in *Mirisch.*

[3] Cf. Henning, *JRAS*, loc. cit.

[4] Cf. C. Salemann, *Mittelpersische Studien*, I, in *Mélanges Asiatiques tirés du Bulletin de l'Académie Impériale de Sciences de St.-Pétersbourg* 9 (1880-1888), St.-Petersburg 1888, p. 224; E.W. West, *JRAS*, 1898, p. 389 f.; Th. Nöldeke, Persische Studien, *Sitzungsberichte der Wiener Akademie der Wissenschaften*, 1892, pp. 20-26; A. Pagliaro, *RSO*, 18 (1940), 328-340.

[5] The phrase here is echoed by Firdausi's: *bi-ārāsta šāh qalb-i sipāh* which seems to reflect: *šāh ō mādiyān. . .humānāg*; cf. Pagliaro, loc. cit. (where the correspondence was not noticed).

[6] The first to recognize the meaning of the word was E.W. West, loc. cit. His translation of the phrase is: ". . .and, resembling it, two supreme rulers are made like Kings, with the essentials of Rukhs to the left and right". The word *raxw* is presumably connected to the Indian designation *ratha* "chariot" for this piece. It may reflect OIr. **raθava-* or the like; cf. A. Pagliaro, loc. cit. (note 4).

9. 1. The constant association of *xwēškārīh* with *xwarr* is quite well-known,[1] and it may possibly rest on an old etymology of *xwarənah-* which would regard it as composed of *xwā-arə-nah-*, the middle element a cognate of *arəθa-* "thing; judicial trial", *arəenu-* "battle" etc., hence "that which has its own work".[2]

[1] Cf. Bthl., *AirWb*, s.v. *x^{v}arənah-*; Dhabhar, *PhlY & Vr*, glossary s.v. *xwēškār, xwēškārīh*; Bailey, *ZorPr*, 35 ff.; Molé, *Culte*, 434.

[2] I now find basically the same explanation in the introduction to the new edition of *ZorPr* (Oxford 1971) pp. xix ff.

9. 2. The sentence as it stands does not seem correct. The translation offered here constitutes an attempt to accept it as it stands, but the result is rather strenuous. If nothing is missing from the text one of two emendations would make it more acceptable syntactically: either to cross out the word *pad* (Sanjana's suggestion); or to read *xwēš-kārīh* instead of *xwēš-kārag*. In both cases the resulting translation would give the meaning: "He is a man who fulfils his duty who has knowledge" – not a very illuminating sentence, but quite possible in the context.

10. 1. The meaning of *uskār-* is well established by, among other things, the Persian glosses on Pahlavi passages. Cf., for example, in **122**, where the Phl word is first given in transcription: **xwšk'rydn** then in translation to NPers: *mašvarat kardan*.

10.*2.* The passage is not entirely clear. The meaning may possibly be that deliberation, i.e., the making of religious decisions, is confined to those who have the skill, viz. priestly sages; every person should, at the same time, carry out in action the decisions known to him. Other interpretations are also possible.

11. *1.* The passage allows also of the following interpretation: The creatures were endowed with character at the moment of creation; they hold themselves by the wisdom which they possess; and they are taken back to Ohrmazd by the religion which is an aspect of their personality. The conflict between this interpretation and the one given in the translation arises from the familiar fact that notions like *xēm, xrad* and *dēn* are always ambiguous in Zoroastrianism, and it may be true to say that both the subjective and the cosmic interpretations are in many cases valid.

12. *1.* Ahreman and Ohrmazd are here distinguished by the tenses which are applied to them. Ahreman's past-tense activity may in some way be associated with the idea of his doctrinal "non-existence": cf. Shaked in *Scholem Festschrift*, 227-234.

13. *1.* *xwēš-kārīhā* is an adjective with an adverbial ending. The phenomenon is not very rare in Phl. Cf., e.g., below 228 *ērangīhā*.

13. *2.* The expression *cašm ō gēhān dāštan* "to have one's eye on the world" recurs in a similar context in 228. It is possible that it implies an attitude similar to that which is described in 322 by the words: ". . . one who holds the things of the material world in front (of him) . . ."

13. *3.* *jahišnīg* is associated no doubt with the verb *jastan, jah-* "to jump; to come about, occur". A synonym of this adjective seems to be the compound *pad jastag* which occurs in **C 77**, **C 78**. The word *jahišnīg* occurs also in *Dd* XXV 7:

> **and frāyist nēwagīh ī mēnōg az hān ī gētīg cand hān ī a-kanārag ud hamēyīg az hān ī kanāragōmand ud jahišnīg* "*Mēnōg* goodness is superior to *gētīg* goodness in the same measure as that which is unlimited and eternal surpasses that which is limited and accidental."

A passage in *MX*[1] uses the verb *jahēd* for *wināh* in the sense of "to happen (accidentally or involuntarily)", and specifies: "out of ignorance, negligence or foolishness", which gives the word its full definition. Our word is also associated with the word *jahān* "springing, coming forth" in *Dd* XXV 5, on which cf. the remarks made in *Acta Orientalia*, 33 (1971), 98. In NPers. we have *jahān* in the sense of 'restless', cf. Ghazālī, *Naṣīḥat al-mulūk*, p. 55 line

7. In early JPers. we have **jhšny** in the sense of 'fortunate', cf. e.g. *B.M. Pentateuch* Num. xiv:41. A different etymology is offered by M. Shaki, *ArOr* 43 (1975), 258.

[1] *MX* LI 17; cf. below, **B 14** note 2, text V.

13. *4.* The phrase "not to reproach a sinner . . ." occurs with some variants also in **14**, **181**, **182**, and the same idea is expressed with more detail in **243**. The expression in **228** "not to look at the fault of another person" seems to echo the same theme.

13. *5.* Cf. note on *pēšār* in **101**. *1.*

13. *6.* There are parallels to the phrase for seeking reward from the spirits in **14**, **78**, **110**, **181**, **182**, **E 5**. For *kirbag pādāšn* we have *spās* in an otherwise identical phrase in **29**, **E 30a**.

14. *1.* Cf. notes to **13**, where further references are given.

14. *2.* The phrase "not to praise a deceitful man . . ." has parallels in **181**, **182**.

15. *1.* This saying seems, in a way, to form a commentary on the relevant sentences in **13** and **14**.

16. *1.* *gāh ud zamān* could mean "place and time".

18. *1.* A similar saying occurs in *PhlT* pp. 56-57, §10:

> *gētīg pad espanj dār ud tan pad āsān nēwagīh pad kardan dār bazag pad ranz-spōz mēnōg pad xwēš-kunišn* "Hold this world as an inn and regard your body as of little value; hold goodness as a thing to do, treat sin by that which repels pain and the spiritual world by doing your own (duty)."

The compound *ranz-spōz* occurs as an allegorical name in **D 11** and **E 22a**. In *DkM* 250.10-11 a similar compound, *āhōg-spōz*, is attested. A similar expression in NPers. is *γam-gusār* "removing worry > friend", e.g. *Samak-e 'Ayyār*, II, 3.

19. *1.* On *ērang* cf. my discussion in *Mon. Nyberg*, 216 ff.

20. *1.* The unusual opening formula of this section may perhaps be explained on the assumption that this was not meant to be an independent saying, but rather a commentary by way of a definition of the term *ahlāyīh* which occurs in the preceding section. For a brief comment, cf. *Esoteric trends* p. 195.

20. *2.* If the sentence is indeed a commentary on **19**, as suggested in the preceding note, it may perhaps be better to translate it: "That thing is this: One who is a friend of the gods and never removes his thought . . ." A similar idea is expressed in **E 4**.

20. *3.* On *wisān-* cf. Shaked, "Ambiguous words in Pahlavi", *IOS* 4 (1974), 227 ff.

21. *1.* The first sentence in this rather puzzling passage could also conceivably be rendered: "The source of heresy has been destroyed".

21. *2.* An alternative, and somewhat less likely translation, may be: "When it came to power, it (*hān*, viz. heresy) departed from the faith with the power and authority that belonged to it". This use of *hān* as a personal pronoun strikes one as being quite unusual in Phl.

21. *3.* A commentary on this passage is provided by *Dk* III 349 (*DkM* 337 f.). Cf. text and translation of the relevant part in Shaked, "Ambiguous words in Pahlavi", *IOS* 4 (1974), 246 ff.

22. *1.* *wehīh* and *wattarīh* probably imply more precisely the fact or the manner of being good or evil respectively. The idea of evil as such is most often expressed by *anāgīh*. The verb *griftan* has here presumably the connotation of learning.

22. *2.* "Any" is here expressed by *harw kas-ez* with the negative, which is somewhat unusual.

22. *3.* The general idea of this passage is also expressed in **115**, under the heading of *xēm* "character".

23. *1.* In both cases B has *hunarōmandīh* for K's *hunarāwandīh* in this passage. B's reading can be explained as a transposition of the original form for the one that came to be exclusive by the beginning of the NPers. period. On the two forms cf. Salemann, *GIPh*, I, 1, p. 280.

23. *2.* For *jādag-gōw* cf. the discussion in Shaked, "Some legal and administrative terms of the Sasanian period", *Mon. Nyberg*, II 213 ff. Differently, Gignoux in *Annuaire de l'Ecole Pratique des Hautes Etudes, Section des Sciences Religieuses*, tome 83 (1974-75), 234.

23. *3.* In contrast to the usual meaning of *sūdōmand, sūdmand* "useful, beneficial" (cf. *MX*, XIX 2, 4, where it comes in opposition to *ziyān-gār* "harmful"), the word seems here to signify "possessing benefit, having advantage".

23. *4.* The word *wēšīgān* does not seem to have been noticed in the scholarly literature. It is an adjective used adverbially and has the ending *-īgān* alternating with *-īg*, just like *wābarīgān, ōstīgān*. The form *wēšīg* is also attested in the same adverbial usage:

> *ēw šnāsihēd ku zištīh ud nēwagōgīh frahist hān ī ne pad xwadīh be pad kardan ī sahišn ud warrawišn ud hōg ī kas. wasān zišt frazandān hēnd ī pad menišn ī *zayēnīdārān*[1] *wēšīg hu-cihr, ud wasān hu-cihr karb hēnd ī pad menišn ī* 'xwwp'n[2] *wēšīg duš-cihr* (*DkM*, p. 78; B, p. 57; cf. West, *SBE*, XVIII, p. 407). "It ought to be known that ugliness and beauty are primarily not in the selfness but in the effect of seemingness, belief and habit of the person. There are many ugly children who in the thought of their parents are exceedingly beautiful, and many of beautiful shape who, in the thought of *strangers, are exceedingly ugly".

[1] MS YLYDWNyt'lyx.

[2] The reading of this word is unknown to me. It occurs also in *DkM* 10.7: *ud az hōg ī ahlamōg waranīg nigerīdārīh ī abar xwēš, akōmanīg nigerīdārīh ī abar* 'xwp'n *gōwišn* "From heretical custom (there comes about) talk of greedy regard for oneself and hostile regard for *other people". Molé (*Oriens* 13/14, 1961, p. 13) reads in the passage just quoted, wrongly in my opinion: *axūpān gōβišn* "de vilaines paroles".

23. *5.* For *āzādīh* cf. Shaked in *IOS* 4 (1974), 239 ff.

23. *6.* Such lists of demons are fairly common in Pahlavi literature. Some examples may be quoted:

āz ud niyāz ud xešm ud arešk ud nang ud waran ud kēn ud būšyāsp ud druz ī ahlamōgīh[1] (*PhlT*, p. 89; *AW*)

āz ud niyāz ud kēn ud xešm ud waran ud arešk ud druwandīh (*ZWY* VIII 2)

One of the most complete lists of demons is found in *GBd* 182 ff. It begins with Akōman, Indar, Sāwul, Nānhāiϴya, Tabrēw; followed by Tarōmat, Mitōxt, Arešk, Xešm etc. While the first two lists quoted, like the one on which our passage is based, are enumerations of demonized vices, the list in *GBd* 182 ff. consists of names of demonic persons the origins of which are not necessarily associated with vices personified. Further lists in Pahlavi can be easily classified as belonging to the one type or to the other, with the first type sometimes presenting itself as a list of abstract notions of vices, as, for example, in the first *pursišn* of *MX*, where we have one of the longest such lists: *spazgīh, āz-kāmagīh, xešmīh, bēš, waranīgīh, arešk, nang, būšyāsp*, followed by an enumeration of many more specific transgressions (*drāyān-ǰōyišnīh, wišād-*

dwārišnīh, etc.). The second type, that of proper demons, is further represented by *Dd* XXXVI 31, where we have Akōman, Xešm, Zarmān, Būšyāsp, +Niyāz, +Gannāg-widangīh (?), +Wad-baxt, Wāy, Waran, Astōwihād, Wizarš. Another type, probably related to that of the list of demons proper, consists of archetypal "sinners". Thus we have in *Dd* LXXVI (K 35 183v-184v) a list of seven: ažī-dahāk, ažī-sruwar,[2] vaδaγan,[3] *wiftag nar* and *wēbēnīdag nar*,[4] Tūr ī brādarwa(x)š.[5] and one who twists the Avesta and Zand out of propensity for heresy.

[1] The printed text has in addition *ud spazgīh*, which does not belong to the original text, as can be shown from a comparison of the Arabic version and from an analysis of the context. This discussion is reserved to a projected editon of *AW*.
[2] Cf. *AirWb* 1650
[3] Cf. *AirWb* 1344.
[4] The two participants in a homosexual action.
[5] Cf. West, *SBE* V, 195 fn. 5.

23. *7.* The text has *kard ēstēd* which does not seem to possess the effect of a past tense, but would rather seem to denote the same as *abar ēstēd pad kardan* in the earlier part of the sentence.

23. *8.* *a-gōwand* is present participle: cf. Bthl., *ZKMirMund*, II, 21.

23. *9.* Cf. for this Bthl., ibid.

23. *10.* For the concept of *driyōš* (Av. *drigu-, drəgu-*)cf. Kaj Barr, *Studia orientalia I. Pedersen. . .dicata*, Copenhagen 1953, 21-40. On the concept of the 'intercessor for the poor' cf. J. de Menasee, *Mélanges Massé*, Tehran 1963, 282-287; A. Perikhanian, *Sasanidskij sudebnik*, Erevan 1973, 466 f.

23. *11.* The spelling wx to represent the word *weh* "good", though not common, is attested; cf. Bthl., *ZKMirMund*, II, 23. The plural wx'n is also known. Cf. also the spelling dx for the word *deh* "province, village", quoted Bthl., *ZAirWb* 39.

23. *12.* This part of the section is transcribed and translated by Bthl., loc. cit. (note *8* above); Jamaspasa, *Pursišnīhā*, 40 f., footnote.

24. *1.* *widang* is attested in this sense, outside Phl., in Manichaean Parthian, cf. *MirMan* III, Glossar, s.v. It is not attested in Man. MPers.

26. *1.* The word *magend* occurs also in *PhIT* 134.1: *gēhān pērāyag kišwar abrang ud ōstām magend* "The ornament of the world, the splendour of the climes, the shield of the provinces".[1]
This seems to be the same word as MPT mgyn, mgynd, which W.B. Henning[2]

established as a loan-word from Aramaic. Henning explained the final *-nd* as coming about from Aramaic *-nn* by a process which reverses the common MPers. development *-nd-* > *-nn-*. One difficulty about this explanation is that Aramaic did not preserve *-nn* in final position. Another difficulty is that the word with the ending *-nd* is attested in Phl., which is a form of MPers. in which the law about the development of *-nd-* to *-nn-* is not well attested. There is however the possibility that by giving it the ending *-end* the word was assimilated to a common pattern of adjectives.

[1] The explanation given by R.C. Zaehner, *Dawn*, 164, and p. 331 n. 43 to Ch. VII, is unacceptable. Cf. also Zaehner, *BSOS*, 9 (1937), 104.
[2] *Mirisch.*, 104 note 2.

26. *2.* There is a change from the plural of the subject *mardomān* to the singlular of the optative expression *be ēw hilēd*.

26. *3.* *az-eš* seems best taken as post-position to *ēn 4 ciš*.

26. *4.* *ābār-būd* is probably a compound qualifying *bīm*: "fear of being detached". It may be taken to have the same structure as *frēh-būd, abē-būd*.

26. *5.* For the expression *ne wizīrēd*, represented in NPers. by *nā guzīr*, cf. Bthl., *WZKM* 29 (1915), 40 f.

27. *1.* The reading and interpretation of this word are doubtful. It might be possible to read *hangārišn, hangārēd*.

27. *2.* A possible alternative reading of the two last concepts may be: *hanbārīh ī hunsandīh* "treasuring of contentment".

28. *1.* *ustefrīd*: cf. *ŠnŠ* V 2 and Tavadia's note 7 (p. 92 f.). Cf. also *PRiv* 94.14.

29. *1.* On *gilag-ōbār* cf. Shaked, *Mon. Nyberg* II, 220 ff.

29. *2.* The word *wēdwar* has been discussed in detail by B.N. Dhabhar in *Khareghat Mem. Vol.*, 146-148 (reproduced in Dhabhar, *Essays*, 153-156). A further extensive discussion is by H.K. Mirza in *Unvala Mem. Vol.*, 154-168.

29. *3.* For the phrase *spās az mēnōgān xwāhišn* cf. above, 13.6.

30. *1.* The point of this saying seems to be based on the play of meanings contained in the various homonyms: *ahu- (ox)* "lord" as well as "mind, being" etc.

31. *1.* An Arabic version of the text, attributed to the sage Buzurjmihr is found in Misk., *Jāwīdān Xirad*, p. 38.18-19; Jāḥiẓ, *Al-maḥāsin wal-aḍdād*, Cairo 1330 H./1912, p. 132. Cf. *Esoteric trends* p. 37.

35. *1.* The saying is far from clear. The meaning of the passage as postulated here is as follows: It is better to rely on faith in the advocacy which the soul may get in the other world (and as a consequence perhaps to be careless about performing one's religious duties), than to reject that faith.

37. *1.* For *sūdagīh* cf. Dhabhar, *Essays*, 136-145.

37. *2.* A similar use of *māndan* in a bad sense is found in **202.** Following the parallel in usage it may be suggested to translate here: "*māndag* is that which one abandons", though the subjunctive form of the verb causes some difficulty.

43. *1.* cf. *Esoteric trends*, p. [24], fn. 59. A parallel occurs in **320** and partly in **267.**

46. *1.* For *mehgārīh* cf. Man. Pth. myhg'r "harmful" (D.N. MacKenzie).

46. *2.* For *med* cf. Bthl., *AirWb* 1181, and *zSR* I 42,n. 1 "sich ablehnend verhalten, in Abrede stellen, leugnen".

47. *1.* For *pazībāgīh* cf. *PhlT* 93 §104, NP. *pajīv* (W.B. Henning).

48. *1.* For *sōg* "benefit" cf. Av. *saokā-*. *MX* I 77: *sōg-dādārīh, GBd* 54:2 *sōg-dahīg* (so also DH173r; but *sūd-dahīg* in TD_1 21v).

48. *2.* *hugar* is identical in writing with **'ndl** (=*andar*), which explains the substitution of the ideogram **BYN** for this word (cf. also below, **78.** *3.*). The word is discussed by R.C. Zaehner, *BSOAS* 10 (1940/42), 614. Cf. also xwkly in Kirdēr Sar Mašhad 11, Ka'ba-i Zardušt 7 (Gignoux, *JA* 256, 1968, 393 f.)

48. *3.* The last phrase is formulated differently in the Arabic version of Misk.:

> *fa'inna hāḏā huwa l-šay'u llaḏī yašhadu laka bi'anna ijlālaka liman fawqaka laysa bixuḍū'in lahum minka wa'anna līnaka liman huwa dūnaka laysa li-ltimāsi axḏi šay'in minhum.* "For this (scil. the treatment of one's peers) is the thing that testifies that your veneration of your superiors is not out of obsequiousness, and that your softness towards your inferiors is not out of expectation to take something from them".

50. *1.* Cf. Asmussen, *X^{u}āstvānīft*, 56. The saying seems to be alluded to in *DkM* 14.5-6: *pursīd ku hān ī guft ēstēd ku az padīdīg[īh] be rāh ī ō dušaxw nēst cim*. "It has been asked: What is the reason for (the statement that) there is no way from repentance to hell? " The reply uses terms which imply that repentance causes the healing of the soul from impurities.

50. *2.* For *abaxš* cf. Bthl., *ZKMirMund* II, 41 f.

51. *1.* Literally "at (a time of) gravity of mind".

52. *1.* The verb *paykaftan* will be discussed in a forthcoming article.

53. *1.* This is a current theme in Sasanian *andarz*. What is meant by "a religious authority who is wise" is indirectly defined by a saying of Ādurbād son of Mahraspand: *pēš-gāh ud dānāg mard grāmīg kun u-š saxwan az-eš purs u-š ašnaw*[1] (*PhlT* 61, *AdMah* §36) "Give honour to a distinguished and wise man, ask him matters and listen to him." Both the theme of associating with the wise and that of being with the righteous are expressed by Wuzurgmihr: *ce nēwag-tar? hamīh ī abāg wehān. ce sūdōmand-tar? nišastan ī abāg dānāgān* (*PhlT* 99, *AW* §202-294) "What is best? Association with the good. What is most beneficial? Sitting together with the wise."

[1] The reading given here is based to a large extent on the variants given by the editor of *PhlT*.

53. *2.* Literally. "righteous company", but the expression reflects *hamīh ī abāg wehān* quoted in the preceding note.

55. *1.* On this and the following passage cf. *Esoteric trends* p. 183-184. The same idea occurs in Ibn al-Muqaffa', *Al-adab al-kabīr*, cf. *Āthār Ibn al-Muqaffa'*, Beirut 1966, 297.

56. *1.* The list of terms *wīr, huš, xrad* occurs again in **64.** The functions of these faculties are defined in a similar manner in Chapter 60 of *Dk* III:

> *az dādār āfurišn ud dahišn ī hamaragān mardom jān xwadāy ast, ud abar hān ī xwēš tan dād ēstēd ō-šān hayyārīh az andarōn ī tan bōy, ī pad*[1] *wīr nērōg xwāstār ud ayāftār, ud pad huš ōz dāštār ud pādār, ud pad xrad zōr nigerīdār ud wizīngar ud kārīgēnīdār ast ī dānišn* (*DkM* 48; B 35)[2] "From the Creator's conceptual and material creation of all people the *jān* is the lord. For their aid there was given to them over their own body, from within it, *bōy*, which is the seeker and finder of wisdom through the power of *wīr*; its keeper and preserver through the

might of *huš*; its inspector, selector and the one who brings it into effect through the force of *xrad*."

The three agents *wīr*, *huš* and *xrad* are here represented as powers or aspects of *bōy*, consciousness, the latter being apparently a faculty of *jān*, the soul. This interpretation gains some support from another passage in *Dk* III (Chapter 123):

> *harw ce ne sōhihēd pad tan sōhišnān ud wēnihēd pad jān wēnišn mēnōg ast, ud mēnōg-wēn xrad, ce'ōn ruwān was zōr-ez, ce'ōn wīr ud huš ud xrad ī *waxš-zōrān ī jān ud ruwān* (*DkM* 122, B 91) "Every thing that is not perceived by bodily [organs of] perception, but is seen through the vision of *jān* is *mēnōg*; the one that sees *mēnōg* is *xrad*, for *ruwān* has many powers, like *wīr*, *huš* and *xrad*, which are the spiritual powers of *jān* and *ruwān*."[3]

The same conception underlies another passage from *Dk* III, Chapter 60:

> *ud hān ī-š hannām pad tanīg ud jānīg abzār hannām ī awe ahlaw pad huš*[4] *ka pad *āgāhīh ī yazdān dāmān ud dahišnān frawand asmān ēwēnag; ud pad wīr ka pad rāst ayābagīh ī dānišnān *tābēh*[5] *ī ātaxš mānāg; ud pad xrad ka pad dānišnān kārān ud cišān purr-p[ayw]andihēd*[6] *āgāhīh ī weh-dēn ham *ce'ōn*[7] **purr*[8] *abzōnīgīh ud bawandag-menišnīh ī pad-eš parwānag pad saxwan ud kunišn* (*DkM* 49f.; B 36) "The one whose limbs are (provided) with faculties of body and soul – (these are) the limbs of the righteous man: through *huš*, when, like the firmament, he encompasses the various creatures by the knowledge of the gods; through *wīr*, when, like fire, he glows by the true perception of the sciences; through *xrad*, when the knowledge of the Good Religion is fully joined, by the sciences, to people and things, in the same manner as the bounty and humility which are in him (constitute) a guide in speech and action."

Here the order is upset, with *huš* coming first, but the general scheme is the same: all three are organs of spiritual perception, *wīr* representing the faculty of intellectual grasping, *huš* that of retaining, and *xrad* that of applying knowledge in action, with the power of discerning being left in this case unmentioned. The last passage quoted is followed by an enumeration of further organs like *dil*, *cašm*, *gōš*, *uzwān*, *dast* and *pāy*, all representing spiritual or religious functions. A more systematic list of the constituents of the person is given in

PhlT 51 (*ADān* §3): *huš, wīr, bōy, jān, tan, kālbud*. In this list, perhaps significantly, *xrad* is absent.

[1] Ms has *pad-eš*.
[2] Part of this text is given in Bailey, *ZorPr*, 102. The passage is translated by de Menasce in *Pratidānam*, 197 n. 13.
[3] Cf. de Menasce in *Pratidānam*, 197, where a different translation of the passage is given. This series of concepts is discussed there in note 13.
[4] Ms has here a superfluous *pad*.
[5] Ms tycyx.
[6] Or *pandihēd* "is counselled"?
[7] Ms (w)cyn'.
[8] Ms PWN.

56. *2.* For *jūdan, jōy-* "to chew" cf. Tavadia, *ŠnŠ*, p. 140, note 13 to 25 b. Further references in Pahlavi are available. Cf., e.g., *ZXA* 81.5, 8 (quoted Asmussen, *X^{u}āstvānīft*, 92); *DkM* 826.8 (quoted Molé, *Culte*, 196). The word occurs as a gloss on Av. *aparaoδayeti* Y 19.7 which is first transcribed into Phl 'p'lwkynyt;[1] the NP and Skt versions give "forget" and "neglect" as equivalent. There is no reason to translate it, as Tavadia does, "to mumble". The passage in *ŠnŠ* is therefore best translated as follows:

> "When the Avesta and Zand are recited, one should not omit ((that is, when one commits Avesta and Zand to memory in order to recite them,[2] one should not omit)), for, in omission, the portion *Ahunavar* is most serious" (*ŠnŠ* X 25b).

The discussion of *gilag ōbār*, above **29**, may be referred to for semantic analogies to the development *jūdan* "to chew" > "to omit".

[1] Bthl. (*AirWb*, 1494 f.) regards this as a genuine MP word, a denominative from *ābār* "away, distant" (in our system of transcription), with a secondary form **ābārōg*. This seems to me somewhat unlikely. The Phl spelling may seem rather to represent something like *abārōy-*, a MP imitation of the supposed Av. verb. In favour of this interpretation we may refer to the forms *(abāz) rānēn-* "to lead back" (*ŠnŠ* X 26), *rānag-* etc. (v. Bthl., *AirWb*, the forms quoted in the notes to *[3]raod-*, col. 1494). These are actual MP verbal forms which render the same Av. verb.
[2] Reading: *ku tā abastāg ud zand ka-š warm be kard ō gōwišn, be ne jōyišn*. It is possible, though, to regard the main sentence of the gloss, as Tavadia does, as *ō(h) gōwišn ud be ne jōyišn* "one should recite (them) thus, and not omit".

57. *1.* This and the following section relate to each other like a riddle and its solution. Cf. *Esoteric trends*, p. 199 n. 64, where the translation should be corrected. The same idea, expressed in similar terms, but interpreted

explicitly as referring to *wahišt* and *garōdmān*, the two stages of Paradise, occurs in *Dd* XXX 14 (quoted in *IOS* 4, 1974, 238).

57. *2.* For *ayās-* cf. Shaked in *IOS* 4 (1974), 236 ff. Etymologically derived from OIr. *yās-*, one probably has to assume a prevero *abi* rather than *ā* (presumably leading to MPers. *ayyās-*), to account for NPers. *yāsa*, for which one may compare MP. *hayyār*, NP. *yār*; MP. *ay(y)ād*, NP. *yād*.

58. *1.* The fact that this section is omitted from Ms. B, which is on the whole rather carelessly written, may be accidental. At the same time, as **58** is phrased as an appendix to **57**, containing as it does the solution to the riddle of that section, it is tempting to take the absence of **58** from Ms. B as an indication that it is a gloss, perhaps added later, to the preceding section, and does not form part of the original collection.

59. *1.* The word, read *viγīrāy* by Bartholomae,[1] *vikīrāk* (?) by Salemann,[2] has been interpreted by Henning as a loan-word from Aramaic in the reading *nakkīrā*,[3] a tempting solution, despite some difficulties.[4] The main objection to this interpretation consists in the fact that the Aramaic word from which our word is supposedly derived is nowhere attested, and is a mere reconstruction, albeit a plausible one.

As to the meaning of the word, "denying, repudiating", there are some passages where this sense does not fit in very well. The main references are: *MX* XXXVI 13; *AVn* LVI 4; *ŠGV* XIV 80; *DkM* 421.21; 714.6; 718.3; 720.2; 724.15; 741.11; *MHD* 6.4, 12; 8.2.

It often occurs in such combinations as in the following text: *ud pad-eš kerdārīh [ī] wad-huaxwīh*[5] *ud duš-nakīrāyīh ud zūr gugāhīh ud wardag kardan ī hān ī xešmen ī stahmag* (*DkM* 825.21 f.)[6] "And by his doing of evil existence and bad repudiation and false testimony and imprisonment of that wrathful and fierce one," where "repudiation, denial" is perhaps somewhat out of place. It also occurs in *Pursišnīhā* 54, where the text is far from clear. A reconstruction different from that which was published lately may be offered as follows:

> *yaṯčiṯ dim* +*davō*[7] *dātōiš uzrātiš noiṯ aētahe* +*uzvarənō naēṯa varō* +*avayāite*[8] "If a liar (?) is a *repudiator of[9] law, neither his repudiation nor his affirmation[10] should be accepted".

To which the Pahlavi version reads:

> *agar-ez hān ke dādwar pad dahišn ul nakīrā ne awe pad hān ul-n[ak] īrāyīh ā-š ne be rasēd*. "Even if a judge repudiates by giving (?),[11] he does not reach by that repudiation".

This reconstruction makes it necessary to assume that the author of the Pahlavi version did not understand the word *dava*, unless it is corrupted from a word which does mean "judge".

[1] Bthl., *ZSR*, I, 12; II, 37 ff.
[2] *GIPh*, I, 2, p. 279, where the translation of the word is given as "Verächter".
[3] *BSOAS*, 11 (1946), 732. cf. also Henning, *NGGW*, 1932, 219 n. 7, where the existence of an *-āy* morpheme suffix in MPers. is denied.
[4] Further references: H.H. Schaeder, *Ungarische Jahrbücher*, 15 (1935), 571 n. 1; Kanga, *Phl Version of Yašts*, 43 f., translates "embezzlement"; Dhabhar, *ZXA*, 204 n. 2. Perikhanian, *Sasanidskij sudebnik*, Erevan 1973, 434, regards nkyl'd as ideogram for *anbasān*.
[5] *huaxwīh*, being used to translate Av. *havaṇhva-* (cf. Bthl., *AirWb* s.v.), properly means "bliss" or "righteousness". Its use with *wad-* is reminiscent of such expressions as *duš-humat, duš-hūxt, duš-hwaršt*.
[6] Cf. Molé, *Culte*, 196.
[7] Ms. *dava*. I take it that we have here a nom. sg. of *davant* (from *dabant*), the pres. participle, or the like.
[8] Emendation proposed by Humbach in his note to this passage. It would seem to be derived from *yam-/yā-*.
[9] Or in some other meaning of the genitive, *uzrātiš* cannot be explained, unless it is a cognate of what we read further as **uzvarəenō*, and should be emended accordingly.
[10] *uzvarəena-*, if the emendation is correct, would be derived from *varəna-* "conviction", with a negating effect of *us-*, as in *uzuštāna-, uzbaoδah-*. A thematic form *vara-* from *var-* "to choose, believe" may constitute the positive counterpart.
[11] The context does not make it possible to determine what reading and sense are most suitable for *dahišn/jahišn* here.

60. *1.* The idea of this saying is reminiscent of Matth. xvii 20. It also became current in Islamic literature; it occurs, for example, as a saying of Al-Fuḍayl ibn 'Iyāḍ (*Ḥilyat al-awliyā'*, VIII, 112), and as a statement in the anonymous *Tafsīr* of Lahore (*Tafsīr-i Qur'ān-i Pāk*, Teheran 1348, p. 19).

61. *1.* I take it that **XD** is here an ideogram for *ēw(ag)*.[1] It is possible that this spelling, which is often used for *yā-i vaḥdat* in Phl, should be regarded as representing the same ideogram, rather than -'y. J. Harmatta has suggested reading **XD** in the funerary inscription of Istanbul in Phl (*Acta Antiqua Acad. Scient. Hung.*, XVII, 1969, 256). The ideogram is attested in MPers inscriptions, cf. the work of Ph. Gignoux on Sar Mašhad (*JA*, 1968, p. 402, line 37, and p. 410), and *Glossaire* s.v.

[1] So does also D.N. MacKenzie in his *A concise Pahlavi dictionary*, London 1971, 31 (as against an earlier statement in *BSOAS*, 30, 1967, p. 27).

62. *1.* The passage is far from clear. The word *sar* is here taken to mean "union, association", as in Man. Pth. ("community"), cf. Henning, *BSOS* 9 (1936/39), 87; also J. Scheftelowitz, *WZKM* 34 (1927), 223. At the same time it might be possible to suggest that the idiom *sar ō . . . bawēd* means "(his) head is towards. . .", in the sense of "he is directed towards, oriented towards, in communication with" or the like, thus dispensing with the introduction of an unfamiliar sense of *sar* into MPers. This idiom would be analogical to *rōy ō dēn kunēd* in **63**.

64. *1.* For a commentary on these terms cf. notes to **56**. The passage is given in *Esoteric trends*, p. 184, and earlier in Bailey, *ZorPr*, p. 102.

66. *1.* *darag*, apparently from *dar* "chapter", is attested also in *ŠGV* V 1 *daraa*. Cf. also *dar 10* in *DkM* 600.4; = B 476.14; = DK VII 1:44.

67. *1.* For *mādiyān* cf. above, 8. *1.*

67. *2.* The expression *kadām-jān-ez gōhr* "whatever (particular) substance" seems to be made explicit by the following passage, which enumerates the three natures of men.

68. *1.* Literally "third". The use of the term "third" in the sense of "middle one (between two), mediator" is quite well attested in Talmudic Hebrew and Aramaic, as has now been shown by E.S. Rosenthal in his article "Talmudica Iranica", to be published in S. Shaked (ed.), *Irano-Judaica*. Rosenthal also makes the observation that the term **sdyg** in *MirMan* II, 318 & note 3 has the same meaning. There we have two parallel passages which complement each other and which give the following composite text: **dryst 'wr 'ymydg 'y nyw. 'wd sdyg 'y my'n ['m'h] 'wm'n pdr** "Welcome, good mediator, the middle one (lit. the third) between us and our Father". Henning in the note ad loc. refers to a passage in Waldschmidt-Lentz, *Die Stellung Jesu in Manichäismus*, Berlin 1926, 95, where the same epithet occurs in a text which survives in two parallel versions, Parthian and Sogdian. Transliterated into the system commonly used today, the text would read: (Pth.) **'gd 'yy pd drwd. hrdyg wzrg ky 'ndrbyd 'm'ẖ 'wd pydr.** (Sogd.) **"γtyš pr zwky' 'štyk RBkw MN βγ'nγšyδ 'zrw'βγ' m'γ prwyδy.** This may be translated as follows: "You have come in peace, the great 'Third' (= mediator?), who are *between (?) us and the Father". The end of the Sogdian version may possibly mean: ". . .(you) who are our *solicitor with regard to the Prince of Gods, the god Azrua".
The difficulty here is created by the fact that Pth. **'ndrbyd**, corresponding to

Sogd. **prwyδ**, are both words of uncertain significance. Henning, who discussed the Sogdian word at length (*Sogdica* 50, and in more detail in *BSOAS* 11, 1943/46, 484f.), distinguished here a word of the juridical language, comparing it to another instance where the same Sogdian word occurs in a Manichean text with a MP parallel, and where the corresponding MP term, **hng'm**, is another unknown word. I believe that the MP idioms *hangām kardan, angām xwāstan* may be rendered in the two contexts where they occur as meaning "to solicit". Thus in the passage from the *Šābuhragān* we read: **'n'y ky pad 'šmẖ wn'st h'd h'nt'n d'dyst['n] qwn'n u 'ng'm xw'h'n** (Müller, *HR* II, 11; for the reading cf. Boyce, *A reader in Manichean Middle Persian and Parthian*, Acta Iranica, 3e série, vol. 2, Leiden-Tehran-Liège 1975, 78) "But whoever has sinned against you, I shall call him to justice and solicit for you". In the other MP text with a Sogdian correspondence quoted by Henning (loc. cit.) it seems similarly possible to translate: "And if I should find the justly deciding judge who would solicit for me against the tyrants and would not condemn me unlawfully". We recall here the idea of a judge who is deemed to be a solicitor for the destitute and righteous party, prominently displayed in the Sasanian title *driyōšān jādag-gōw ud dādwar* (cf. Shaked in *Mon. Nyberg*, 213ff.). *Hangām / angām* could be derived from *ham-kām-*, if this interpretation is accepted.
The idea of this passage occurs also in Miskawayh, *Tahdhīb al-akhlāq*, ed. Constantine K. Zurayk, Beirut 1966, 33, where the author seems to attribute it to Galen (cf. the note by M. Arkoun in his translation of this book under the title *Traité d'éthique*, Damascus 1969, 54). If this is Miskawayh's thought, he might have derived it from an Iranian source.

68. *2.* "Education" should be understood in the sense of "chastisement, discipline".

68. *3.* *ōšmarišn* may have here the specific sense of "precept, duty". This connotation of the word is attested in the following passage: *ōšmarišn •*ī man ēd gōwišn barišnīh, sahēd ku-m kunišn ēdōn ī ō man pid-ez be framūd* (*DkM* 603.7-9; B 479.4-5; *Dk* VII 2:12)[1] "My duty is this, to carry out the speech. It is fitting that my action (should be) in such a manner even as (my) father bade me."

[1] Molé's translation (*Légende*, 17) is different.

69. *1.* This and the next passage are translated, somewhat differently, by Molé, *Culte*, 68 f. The translation of the passage is not certain. There

may be a case for translating "Not for apprehension or fear should a man try to escape from sinfulness"[1], i.e. only out of genuine conviction. But **70**, which is closely connected to **69**, should serve as evidence for excluding this translation: there the terms *andēšišn* and *tarsišn* are taken up and clarified, and it is clear that they are both used in a good sense. The solution may be found in the NP version, which takes *ne andēšišn* and the parallel expression *ne tarsišn* as descriptive compounds: "a man of no apprehension or fear", translating the whole passage: "People should seek remedy from the wickedness[2] of a man who has no apprehension or fear". This translation implies, however, that the phrase with the postpoisition *rāy* stands in a genitive relationship to what follows, which is unusual.

[1] Suggested by Prof. M. Boyce.
[2] The Np version reads here *abārōn-eš*, which is wrong.

70. *1.* Cf. *Esoteric trends*, p. 180, where, however, there is an omission in the transcription and translation. Cf. also **206** below for a parallel.

71. *1.* For the verb *wizustan* cf. Bthl., *ZAirWb*, pp. 209-214.

71. *2.* For *ōgārišn* cf. Bailey, *ZorPr*, 202 n. 3; Zaehner, *Zurvan*, 373.

71. *3.* *was-abzār* seems to have the specialized meaning of "virtuous", like *abzārōmand* in **242**, **D 2**, **D 3**, **D 5**, and *AVn* I 9. For *abzār* in the sense of "power" or "mental faculty" cf. **C 83 b**. Cf. also a sequence of terms such as: *dānišn ud frahanag ud abzār* (*DkM* 11.22, where the first word is misprinted **dxšn**; **B** facs. 9.11) "Knowledge, education and virtue" (The translation by de Menasce is based on Madan's misprint, and should be corrected). Similarly: *mēnōg ruwān bōzišnīh, gētīg-ez framāyišn ī frahang abzār ī abar dādār šnāsīh u-š kām warzīdārīh* (*DkM* 11.11-13; **B** facs. 9.3-4) "In *mēnōg*, the salvation of the soul, and in *gētīg*, the ordering of education and virtue concerning the knowledge of the Creator and the execution of His will".

71. *4.* I take it that *pazībāy-* is connected with *pazībāg(īh)* "Hypocrisy", for which cf. above, **47**.

71. *5.* For *škōhīh* cf. Henning, *ZII*, 9 (1933), 179 n. 1.

71. *6.* For *wanēgar* cf. Tafazzoli, *Acta Orientalia*, 33 (1971), 195 ff. and Shaked in *IOS*, 4 (1974), 245 ff.

71. *7.* *angad* is attested in the sense of "complete; rich" in Man. Pth.,[1] not in MPT. It is, however, fairly extensively documented in Phl, and the basic sense which it carries is "complete(ly), entire(ly)", for example

in *GBd* 42.10, where it is spelled in all three MSS **'ngyt** (= *anged*):[2] *u-š gēhān pad nēm-rōz a'ōn anged tom be kard ce'ōn šab ī tīrag humānāg* "He (scil. the Evil Spirit) made the world at noon so completely dark as like unto a black night." The vowel of the second syllable is rendered in the Pāzand version of *MX* also as a front vowel: *angidaī* in *MX* purs. I 14 (= II 28)[3], *angidī* in *MX* XIV 12 (= XV 36).[4]

In the general sense of "complete, perfect" we also have *DkM* 414.1 (= **B** 322.16): *angad dānāgīh* "perfect wisdom"; *āzādīh ī angad-burzišnīgīhā* (*PhlT* 132 §2). In the sense "rich" the word is attested, e.g., in *PhlT* 71 (*AdMah* §152): *angad mard*; 166 (*Xēm ud xrad* §19); *ZWY* IV 61: *angadīh*.

[1] Cf. Boyce, *Man. Hymn-cycles*, 182 s.v.; *MirMan*, III, 49 s.v.; Salemann, *MSt*, 54 f. For the word in Phl cf. Nyberg, *Hlfsb*, II, 101 s.v. *hangatīh*.
[2] TD_1 fol. 16v 1; DH fol. 270r 18.
[3] Skt version: *ṛddhitva* "wealth, abundance".
[4] Skt version: *puṣṭi* "wealth, opulence".

73. *1.* The reading of this word, and the interpretation of the whole passage, are uncertain. The word was read *hu-pattōg* on the assumption that it might be connected to the verb *pattāy-*; the form *pattōg, pattōgīh* is attested quite extensively. Cf. *MX* purs. XV 53; *DkM* 342.9; 423.11; *Dd* XXXVI 18; as well as below, **E 29**. On the word cf. Bthl., *WZKM*, 19 (1915), 9 n.; *MirMund* III, 15 n. 2. Further references to texts can be found in the index to Zaehner, *Zurvan*, p. 472.

In *Dk* IX 5 we have a text which may shed some light on our word:

> *ud didīgar hān ī nūn ka-š xrad ud frahaxt-uzwānīh ud tuxšāgīh ud pattōg-kārīh ī hēnd zīndagīh kārīgēnīdārān abāg, u-š ēn 5 a-kārīgēnīdār abāg nēst, āzwarīh ud ō-pattōgīh (?) ud aśgahānīh ud rēdīh ud abārōn marzīdārīh* (*DkM* 789) "Secondly, when now one possesses wisdom, well-trained[1] speech, diligence and permanence, which are the factors of life, and one is devoid of these five negative factors, (namely,) greediness, lack of permanence, sloth, filth and sinful sexual intercourse."[2]

The word transcribed in *Dk* IX *ō-pattōgīh* is spelled in the same manner as our word here; in the passage of *Dk* IX it is clearly a negative concept, the opposite of *pattōg-kārīh*, which may perhaps be rendered literally "permanent action". If it can be assumed the *ō-pattōgīh* (or *ana-pattōgīh*?) means "lack of permanence", as it seems to do here, it may be suggested that our sentence in 73 be translated: "Be impermanent in calamity", in the sense of "do not lin-

ger with the thought or memory of calamity". It need hardly be pointed out that this interpretation is shaky. The text may be corrupt.[3]

[1] The correct reading may perhaps be *friyād ud uzwānīh* "help and eloquence", although I am not sure that *uzwānīh* can indeed mean that. On the other hand, one would expect five terms in the first list to correspond to the second.
[2] Cf. West, *SBE*, XXXVII, 177.
[3] Another possibility of reading, *ōftag* (accepting the reading of B), need not be taken seriously. B often offers inferior readings, and the form *ōftag* should surely be regarded as *lectio facilior*. A further suggestion may be to read *[nil huftag*, for which corruption cf. *ŠnŠ* II 9 (and Tavadia's note *ad locum*). The sense obtained by *nihuftag* "hidden" is not very good.

73. *2.* The last phrase of this section is incomprehensible, and is probably corrupt. It is possible to think of certain emendations, which would require little change in the original text. For *astānag* one may suggest *astawānag* "one who professes (the faith)". This emendation would entail reading the same written word differently in the second occurrence, and assuming that there is a play on words here: *abē-astawānag* "a man who does not profess the faith" with a play on *astānag*. If, however, we accept a reading *ō-pattōg* (or *ana-pattōg*): "Be impermanent in calamity, do not hold on to calamity", we might read further: *ce abē-astānag mard dēwān-xwēš [ne] bawēd* "for a person without calamity does not belong to the demons". Both these emendations are speculative and doubtful.

74. *1.* *ābār, ābārag* seems to have three basic meanings: (a) "exiled, vagrant", (b) "lost, taken away, robbed", (c) "booty". The three meanings are so close to each other that there seems to be no reason to stipulate different words. All meanings are attested in connection with the NPers word *āvār(a)*, the Armenian loan-word *avar*,[1] and their cognates. The NPers word should thus serve as an indicator for the correct reading of the Phl word.[2] The etymological explanation remains doubtful,[3] as the word in question cannot be derived from the verb *appurdan, appar-* "to take away by force, rob".
The basic references for the Phl word are, apart from *Dk* VI, the following: *PhlT* 56 (*Xus.* §6)[4]; 76 (*Wehzād* II §20); 14 (*Ayādg. Zar.* §101); *JāmNām* XVI 30; *ŠnŠ* IX 8[5]; *GBd* 212.3; *ZWY* IV 7.[6]
A denominative passive form *ābārih-* is attested in *Dd* IX 2.

[1] For etymological comments on the Armenian word cf. Hübschmann, *Armenische Grammatik*, 212; Hr. Ačaṙean, *Hayeren armatakan baṙaran*, I, Erevan 1971, pp. 355 f.
[2] D.N. MacKenzie, *Phl Dict.*, reads this word as *appārag*, connecting it evidently with the verb *appurdan*.
[3] Cf. Horn. *GrNpEtym*, 13; Hübschmann, *PersSt*, 9 f.
[4] Cf. Kanga in *Sanj Vartaman Annual*, 1948, p. 3, n. 5.
[5] Cf. Tavadia's note 20-21 *ad locum*.
[6] *ābārag*.

76. *1.* The meaning of this section is obscure, and the translation offered is extremely doubtful. It has been assumed that *ēwagānag* may also mean "in agreement with". It is attested in Phl as well as in NPers in the sense of "submissive, loyal",[1] and in this sense the section could also be translated: "Every person should enquire the reason for (his) not (being) submissive as well as for (being) submissive". This translation, like the one offered above, is unconvincing both because the syntax is unsatisfactory and because the general sense obtained is somewhat unlikely.

[1] Cf. D.N. MacKenzie, "The vocabulary of the Lahore *Tafsīr*", *Iran and Islam*, Edinburgh 1971, p. 417 f.

77. *1.* An earlier publication of 77 and 78 is in Shaked, *Esoteric trends*, pp. 196 f. The present version differs in some points from the earlier one.

78. *1.* Cf. note to the preceding section. A somehwat loose paraphrase of certain points from this text is in *Sad-dar Bundahiš* ch. 2 (cf. Dhabhar, *Sad-dar Naṣr*, Bombay 1909, 70 ff.).

78. *2.* We have here a triad of deities: Wahman – Srōš – Spandarmad, the same as the one that occurs in section **1b** above. They were obviously chosen to represent three complementary aspects of Man's religious behaviour: ardent activity, friendliness, generosity and helpfulness (Wahman); self-discipline, truthfulness and moderation (Srōš); reverence, withholding of passion, and preference for the spiritual world (Spandarmad).[1]
In explaining this triad of deities it may be pointed out that, as B. Geiger noticed,[2] Vohu Manah and Ārmaiti are a very close couple. The full triad may, however, derive its meaning from such a context as is encountered in the twenty-sixth chapter of the *Greater Bundahišn*, where Wahman, Ardwahišt and Šahrewar stand to the right of Ohrmazd, Spandarmad, Xurdad and Amurdad to his left, and Srōš in front.[3] Wahman and Spandarmad thus represent the two groups of the right and the left respectively, while Srōš represents the middle in this arrangement.

[1] The same basic characteristics are attributed to the spirits in *Saddar Bd* II (ed.

Dhabhar, 70 ff.: trsl. in *PersRiv Hormazyar*, trsl. Dhabar, 505 ff.), where, however, all the Amahraspands are listed in addition to Srōš.

[2] Cf. B. Geiger, *Die Aməša Spənta*, Wien 1916, 241 ff.

[3] *GBd* 163.3-5.

78. *3.* Note the misspelling **BYN** for presumed original **xwgl** = **'ndl**, and cf. above, **48** *2*.

78. *4.* **ne-angad *wehān*: this seems to be a better reading than the one offered in *Esoteric trends.*

78. *5.* *pan* was omitted because it is written in the same way as the preposition *pad*. The word is rarely encountered in the singular; cf. *DkM* 311.10 (= B 238.7), where *pan* (**pn'**) occurs in opposition to *rād* "generous". The word is discussed by Zaehner in *BSOS* 9 (1937/39), 317, where further references are given.

78. *6.* *āhīd* is discussed by Zaehner, *BSOS* 9 (1937/39), 315 f.

78. *7.* *bawandag-menišn* possibly means in the context "staid, solid, stable". This would be in opposition to *sabuk-menišn*, which presumably implies "volatile, unstable", and in harmony with the qualities that follow: not easily aroused in anger, sticks to the things of the gods, even though he has acquired much of the things of this world.

78. *8.* For the phrase that enjoins seeking reward from the spirits cf. above **13**.

79. *1.* This section is transcribed and translated by M. Boyce in *Pratidānam ... Studies Presented to F.B.J. Kuiper*, The Hague 1968, 203 f. On Rapithwin cf. M. Boyce's article, "Rapithwin, Nō Rūz, and the feast of Sade", op. cit., 201-215. Cf. also Darmesteter, *ZA*, I, 26. The rules concerning the recitation of Rapithwin are given in *PersRiv. Hormazyar*, I, 316.2 ff.; trsl. Dhabhar, p. 300 f.

80. *1.* For the correct translation of the last sentence cf. Bthl., *WZKM*, 29 (1915), 41.

81. *1.* The reading and interpretation of *pōzīh* are somewhat doubtful.

82a. *1.* The word read here *ragīh* forms a problem. Its occurrence in this form and context seems unique in Pahlavi,[1] but its sense can be deduced with a fair amount of certainty from the context: it indicates the part of the person which is capable of making a choice in the religious sense. It looks like

the psychological, or subjective, counterpart to the "objective" fact that the person serves as a dwelling-place for good or bad spirits.

As for interpreting the word, there seem to be two possibilites: either as an abstract (?) form of *rag* "vein", or as a loan-word. Taking the second possibility first, it may seem possible to suggest that Aramaic rgš "sense, sensibility" (cf. Syriac *regšā* and cognates in Babylonian Aramaic as well as in Ancient Aramaic) affords a reasonable basis for such a Pahlavi word (if we read the Phl form rgš, which is possible); or alternatively that Aramaic rgg (Syriac *reggəθā* and cognates) "desire, lust" etc. might serve to explain a form **regyā, ragīh* "desire", but both explanations strike one as being far-fetched.[2] Explaining *ragīh* as from *rag* "vein" is also beset with difficulties. The abstract ending does not strike me as a suitable morpheme for effecting the transformation of a word from "vein" to "inclination" or the like. By itself, however, *rag* may be considered a conceivably appropriate word to be used for "disposition". I owe to Prof. D.N. MacKenzie the suggestion that we have here an analogy to Latin *vena* which covers both senses. The usage of Persian itself can show that this semantic association is correct. It is sufficient to refer to such expressions as *bī-rag* "heartless", *bad-rag* "a man of bad character";[3] or to the following random quotations:

man ci gūyam yak ragam hušyār nīst
šarḥ-i ān yār-ī ki ūrā yār nīst (Rūmī, *Maθnavī*, ed. Nicholson, I, p. 10 l. 130)
"How should I – not a vein of mine is sensible –
describe that Friend who hath no peer?"[4]
guft bā x^{v}ad hast-aš andar maγz u rag
tūy bar tū būy-i ān sargīn-i sag (*Maθnavī*, IV, v. 174)
"He said to himself: He has in his brain and veins,
one fold upon another, the smell of that dog's dung."
kunūn har-ci man dādam andar jahān
na-yāyad āzār az-ān mardumān
*ki *vāy-i*[5] *battar mardumān mī-kušad*
rag u jān-i šān az badan mī-kašad (Darmesteter, *ZA*, II, 68 n. 16, quoted from *Grand Rivâyat*, 124)
"Now whatever I created in the world, no harm comes from it to people. The bad Vāy kills people, and draws out of their body their *rag* and their soul."

Here Darmesteter translated *rag* by "sang", but it may also be translated, as a guess, by "the life principle" or a similar concept.

One somewhat uncertain occurrence of *rag* with a similar sense in Pahlavi is at the beginning to the treatise on the manner of writing epistles (*Abar ēwēnag ī nāmag-nibēsišnīh*):

> *nūn nibēsihēd pad sazēd-nibištan nāmag-ē ō kas kas *xwadāyān, ō pādexšāyān ud mehān ud abarmānīgān*[6] *[ī] hamē pērōzgar, ō kerdārān [ī] hamē farrox-tar, ō awēšān ke pad harw āfrīn arzānīg hēnd, *jahišn-pānag*[7] *ud jād[ag]-hayyār,*[8] *ō*[9] *bandagān ud azeš-kehān [ī-š] rag anōš-ayyād,*[10] *[ke] az anōšag-ayyād [rag?] andak frāz dāšt ēstēd [ī] āz-armīg-tom ud grāmīg-tom* (*PhlT* 132 §1)[11] "Now a letter is written in the correct manner to each one (of the following: to) lords; to rulers, dignitaries and overseers, ever victorious; to those who act, ever fortunate; to those who are worthy of all praise, protected by *fortune and favoured by fate; to (one's) servants and subordinates, whose character is of sweet memory, of whose sweetly-remembered [character] a little is retained which is most honoured and which is dearest".

rag seems to signify here something like "character, inclination" – a meaning very close to the one we have in our own text, although the form of the word with an abstract ending is still puzzling.

[1] What might suggest itself as the same word in *Dk* VII 2:31 is almost certainly a combination of words. The text there reads: *ce nēwagīh ī cis az* lk " yx (*DkM* 606.11; B 481.19; read correctly by Molé, *Légende*, 20) "for the goodness of a thing is due to you", and the last word should be read *to weh*.

[2] On various doubtful loan-words from Aramaic in MPers. cf. Shaked in *IOS*, 4 (1974), 250.

[3] The two words are used in the colloquial language too; cf. Sayyed Moḥammad 'Alī Jamāl-Zāde, *Farhang-e loγāt-e 'āmiyāne*, Teheran 1963, s. vv.

[4] Nicholson's translation.

[5] The MS has *nây*, Darmesteter's emendation.

[6] For *abarmānīg* cf. *PhlT* 62 §57, incorrectly translated by Zaehner (cf. note 11 below, p. 101 note b; also in R.C. Zaehner, *The teachings of the Magi*, London 1956, 104): *an-āmurzīd mard abarmān pad zindān ma kun. wizīdag wuzurg mardom ud hušyār mard [ī] pad band abar band zindānbān kun* "Do not appoint a merciless man as an overseer of a prison. Make a selected great man and an intelligent man who is in the prison a prison-warden over the prisoners".

[7] Written like *yazdān-pānag*, which is possible, but seems to me unlikely; cf. the frequent *jahišn-hayyār*.

[8] *šahr-hayyār*, the apparent reading of the editor's text (but not of MSS DP and Ta), makes no sense.

[9] This is preceded by *ō azeš-kehān anōš ayyād rag anōš*, which is evidently a copyist's error, probably meant to be crossed out when the scribe started with the correct text again.

[10] For *anōš* "sweet", as distinct from its homonym "immortal", cf. Hübschman, *Pers. St.*, 19, No. 128. It is clearly impossible to interpret the words in the text as meaning "alert and unforgetting minds" (Zaehner).

[11] R.C. Zaehner made an edition of this text in *BSOS*, 9 (1937/39), 93 ff. Our reading is quite different.

82a. *2.* The explanation of the process how an ethical choice is reached differs in this passage from those encountered elsewhere in this book and in other texts. The typical Zoroastrian explanation is the one given, for example, in 78, according to which the choice is an expression for the presence in Man's "body" of a particular spirit. Here we have some organ or faculty of the person which makes the choice.

82b. *1.* It is possible, with a slight emendation, to read **husāzag*, the second word being attested also in **E 43e** below, as well as in *PhlT* 39 (= *Apēš* II §3); p. 93 (*AW* §92); *Zs* XXVII 4; and in Pāzend as *xūb-sāz*, with the opposition *duš-sāz* in *Schulgespräch* §11-12. A verbal form *hūsažihaṯ* "to be suitable, fitting" is attested in *ŠGV* IX 38. The word *husāzagīh* evidently means "cooperation, adaptation", and the definition that follows in our section would favour this reading, as it places the stress on not doing things "differently", the person thus described knows how to conform to other people. Despite these considerations it has been decided to retain the reading of the manuscripts and to assume that we have here a compound *gētīg-handāzag*, to which the definition given can be seen to be more suitable.

83. *1.* Of serveral possibilities of translation applicable to this passage, the one offered here seems to do justice best to the syntax and also to convey some meaning, but it is by no means certain. The text may be corrupt.

86. *1.* It hardly seems possible to read this word differently; it is presumably an adjectival form of *abāyēd*, with a privative. Sogd. **np'k(h)**, Chr. **np'q** "prisoner; pledge" (Henning, *BSOAS*, 28, 1965, p. 248 n. 37) appears unsuitable.

87. *1.* For *parwānag* cf. Bthl., *WZKM*, 25 (1911), 390 ff. A detailed discussion by B. Geiger in S. Krauss, *Additamenta ad Aruch Completum*, rep. New York 1955, p. 338 s.v. **prwwnq'**. Cf. also Telegdi, *JA*, 226 (1935), 251 and G. Widengren, *Iranisch-semitische Kulturbegegnung in parthischer Zeit*, Köln 1960, 27, 34, 98, where loan-word forms are quoted.

88. *1.* The material *amahraspands* are the material counterparts to the series of deities, and they form a list of original Zoroastrian "elements" of

the world. If we exclude Man, whose equivalent in the spiritual world is Ohrmazd, this list consists of the following: cattle, fire, metals, earth, water and plants. For the *Amahraspands* as representing elements cf. Lommel, *Religion Zarathustras*, 123 ff.; I. Gershevitch, *The Avestan Hymn to Mithra*, Cambridge 1959, 10-12. An attempt by L.H. Gray, "The double nature of the Iranian Archangels", *Archiv für Religionswissenschaft*, 7 (1904), 345-372, to show that the elemental aspect of the Amahraspands preceded their abstract nature was criticised by B. Geiger, *Die Amə̱ša Spəntas*, Wien 1916, 123 ff. See most recently M. Boyce, *A History of Zoroastrianism*, Leiden/Köln 1975, 203 ff. The elements are also mentioned in 288.

89. *1.* The idea of this section, that the body has desires, but that it is in the best interests of the person to disregard them and to prefer the needs of the soul (which are taken to conflict with the former), is echoed also in a Sasanian seal, Berlin 2179,[1] which should be read: **tny ZY KBYR k'mk lwb'n XZYTN** (= *tan ī was-kāmag ruwān wēn*) "Covetous body, regard the soul".
A more complete and balanced statement on this topic is found in **25** above.

[1] Cf. P. Horn and G. Steindorff, *Sassanidische Siegelsteine*, Berlin 1891, Tafel VI, p. 20, 39 f.

90. *1.* The phrase *ēg-eš srōš wāng ī pahlom barēd* could arguably also be translated "then his Srōš produces the best sound", but this may entail doctrinal consequences with regard to the relationship between this deity and Man which may not be warranted.

91. *1.* Avestan *hām-vərətay-* "bravery, valour" is rendered into Pahlavi by what I would transcribe as *ham-mardābagīh*.[1] Zaehner,[2] followed by Dhabhar,[3] have transcribed the word *ham-mart-tāčōkīh* or the like. Bailey[4] has read the word **marčāpukīh*, from a presumed compound form *mart-čāpuk*. He has been followed in this reading by MacKenzie.[5] This reading is, however, in divergence from the spelling, which is quite consistently **mlt (w)-'p(w)kyx**. The form given here, first put forward by Mirza,[6] is based on the reading of the Pāzand which is, for the full compound, *hum mart aōki*.[7] This form would assume an element *-āb-*, perhaps derived, according to Mirza, from the verbal base *ap-* "to obtain", which may have been used morphologically in certain words.[8]
Whatever the reading and etymology, the meaning is fairly clear: "bravery" suits well in most contexts, and it is in line with the general character of the

texts in *Dk* VI that the word should acquire a spiritualized meaning here.
In *Dk* III 192[9] we have a system of four related terms denoting a social class or attitude, with various characteristics attributed to each one in parallel fashion. The four headings are: *āhrōnīh, sāstārīh, ardēštārīh, xwad-dōšagīh*, forming two pairs, the first one characterized as "pure" (*abēzag*), the second as "mixed" (*gumēzag*), terms which seem to reflect a distinction such as applies to *mēnōg* and *gētīg*. The relevant point for our discussion in that chapter is the contrast between *hunarān* "virtues" for the good terms, and *āhōgān* "vices" for the bad ones. The oppositions are defined as follows:

(For *āhrōnīh*) *andar hunarān pad xrad*
(For *sāstārīh*) *andar āhōgān pad duš-āgāhīh*
(For *ardēštārīh*) *ud andar hunarān abar tagīgīh hān ī mardān ham-mardābagīh*
(For *xwad-dōšagīh*) *andar āhōgān pad xwad-dōšagīh*

We have wisdom against ignorance in the first pair, and bravery against "self-love" in the second. The connection between wisdom and *mardābagīh* figures also in **311, 312** below. The two terms can be seen to occur in **91** too, though in a larger list; from *Dk* III 192 it may be deduced that they were arranged, at least in one scheme, as representing the virtues of the two ruling classes, the priests and the warriors.

[1] Bthl., *AirWb*, 1810 f.
[2] *BSOS*, 9 (1937/39), 314.
[3] *PhlY & Vr*, Glossary, 32.
[4] *ZorPr*, 84, footnote.
[5] *Glossary*, 54.
[6] In his London University Ph.D. thesis, 1940, p. 486, n. 49.
[7] *PāzT* 265.23; corresponds to *ZXA* 251.6.
[8] *wēnābdāg*, cf. Bailey, *BSOS*, 7 (1933/35), 81 f., and Mirza, *ibid.*
[9] *DkM* 203 ff., B facs. 158 ff.; Zaehner, *BSOS*, 9 (1937/39), 303 ff. and *Zurvan*, 374 ff.; Molé, *Oriens*, 13/14 (1960/61), 15 f.

91. *2.* *ruwān* and *dēn* are here complementary terms. In the same formula "(solely) for the sake of..." we often encounter the term *ruwān* alone, for example in **153** below.

91. *3.* Apart from its use as the *nomen actionis* of *nigerīdan*, *nigerišn*, especially in the phrase *pad nigerišn* or in the adjectival form *nigerišnīg*, means "circumspection, deliberation", or adjectivally "intentional, deliberate; careful, circumspect". This meaning emerges very well from a few examples collected by B.N. Dhabhar[1] in connection with the word *sūdagīh*

"negligence", where *nigerišnīh* comes as the opposite term. One of the examples given there may be quoted here, if only to propose a somewhat different reading: *xwāstag ī az mard pad *sūdagīg ayāb pad nigerišnīg wināh pad-eš ābārihēd ud saxwan ī pad-eš (DkM* 748.11 f.) "Property which is lost to a man through a sin of negligence or through intentional sin, and words concerning that". The contrast between the two terms in this and the other examples adduced by Dhabhar is nice and clear. In *Dk* VI C 83d the sense of "deliberate" comes out with particular force. This is also the sense of *wināh ī nigerišnīg* in *PhlT* 87, 90(*AW* §4, 45), which is reminiscent of the term in *DkM* 748, just quoted. A similar usage is evident in *AVn* XXXVII 4-7, where there is talk of afflicting the fire *pad nigerišn*, no doubt an instance of "intentional sin".

The other shade of meaning of this term is "careful, well guarded, well thought out". To this category we should assign our text, **91**, as well as its occurrence in such a maxim as: *saxwan ī weh pad nigerišn gōw* (*PhlT* 63, *AdMah* §59) "Utter good speech carefully". Here also belongs the sentence: *pādefrāh pad nigerišn kun* (*PhlT* 63, *AdMah* §69) "Give punishment carefully", that is to say, give it with restraint, and not, as Bartholomae sought to understand it, "give punishment only upon evidence".[2] Bartholomae believed, indeed, he could establish here a legal technical term for "evidence", but of the two passages in *MHD* where the word allegedly occurs one (78.6, 7) is too mutilated to allow any interpretation, while in the other *nigerišn* does not occur at all, being merely introduced by Bartholomae as an emendation, unjustified to my mind. The text should read: *farrox* (p') *nakkīrā pad ne ēdōnīh ī hān hamāg ciš ēdōnīh ī xwēš abāyēd guftan* (*MHD* 6.4 f.)[3] "Farrox, denying, should say that that whole thing is not so, and that (the object) belongs to him".

In support of this interpretation we may refer to another passage[4] where the same situation is described, without using the debated word. An omission of *nakkīrā* "denying, repudiating" is easy to understand, as the word does not fulfil any essential function, whereas if we had here such an essential term as "evidence", as Bartholomae would have it, its omission would be puzzling.

The use of *nigerišn* as "carefulness, circumspection" is also apparent in such phrases as: *yazišn ud azbāyišn ī yazdān xūb ud pad nigerišn kun* (*MX* XXX 5)[5] "Do the worship and ritual of the gods well and with circumspection". *ke pad-nigerišn-tar ud pānag-tar abāyēd dāštan* (*MX* XXVIII 2)[6] "Whom should one keep most carefully and watchfully?"

One also encounters *nigerišnīh* in a looser usage, as denoting "thought(fulness), mind(fulness)", for example in the phrase: *pad wuzurg-nigerišnīhā rādīh* (*DkM* 293.7) "through high-minded generosity", which stands in opposition to: *pad gašnag-menišnīhā panīh* (*DkM* 293.11)[7] "through petty-minded stinginess".

[1] *Essays on Iranian subjects*, Bombay 1955, 138 f.
[2] *ZSR*, II, 36; Bthl. is followed in this interpretation by Pagliaro, *RSO*, 10 (1925), 475.
[3] *ZSR*, II, 5; cf. now Perikhanian, *Sudebnik*, 17 f.
[4] *MHD* 13.16-14.2.
[5] A similar phrase occurs in *MX* XXXI 6.
[6] The phrase recurs somewhat differently in XXVIII 4. The Sanskrit version has the literal *nirīkṣitataraṁ*, for *nigerišn-tar*.
[7] Both these phrases are quoted and discussed by H.W. Bailey, *BSOAS*, 26 (1963), 70.

91. *4.* This part of the section is translated by J. de Menasce in his article "Le protecteur des pauvres dans l'Iran sassanide", *Mélanges Henri Massé*, Teheran 1963, 283. One should not, of course, translate the last phrase "pour l'âme de celui-là".

92. *1.* *dastwar* in the sense of "authority, law" is well attested in *Dk* VI, cf. Index. Etymologically it is no doubt connected to Pth. **dst** "capable of, able". *dastwar* has been discussed by Bthl. in *zSR*, I, 26 f.; Bailey, *ZorPr*, 160, note 5.

93. *1.* A partial parallel to the first part of this section is found in Misk., *JX*, 39.17-18.

93. *2.* The expression *xwēš-wastarīh* is reminiscent of *PhlVd* VI 51: *xwad-wastarg*, a translation of Av. $x^{v}\bar{a}.stairiš$- "sein eigenes Lager bildend" (Bthl., *AirWb*, 1878), which occurs, however, in a totally different context, that of the disposal of the dead.

93. *3.* The reading and translation of this word constitute a mere guess. One is tempted, however, to think of the word **dmšn** which presumably reflects a verb "to have an evil effect, to issue (in a bad sense)";[1] **dmn-** may be an adjective derived from the same verb, giving as abstract noun "bad issue" or the like. D.N. MacKenzie suggests taking the word from **damawana-* > **damōn*, with a meaning like "breaking up the home". The word occurs also, in a similar context, in **256**. A similar looking word in *DkM* 343.8 is to be read *ham-zamanīh* "at the same time".

[1] Cf. Shaked, *Acta Orientalia*, 33 (1971), 97-99.

93. *4.* Or possibly *duš-šarm gōwišnīh* "shameful talk"?

94. *1.* A parallel to this section occurs in **E 11**.

95. *1.* Cf. a similar idea in **C 79**.

96. *1.* The translation is uncertain.

97. *1.* The word *šnāyišn* is fairly common in the Pahlavi texts, and occurs also in *Dk* VI several times.[1] For a context like ours it may be useful to compare as an example a passage where it comes in an eschatological association:

> *pad ham-zamanīh (ī) abāg ahlawān āsānihād ud šnāyihād pad hān ī abar-tom āsānīh [ud] šnāyišn* (*DkM* 343.8-9; B facs. 263) "At the same time he will be made happy and satisfied with the righteous in the supreme happiness and satisfaction."

[1] Cf. also above, commentary to the Opening Section.

99. *1.* What is meant by *wizīdārīh* can be defined by reference to **64**: "To know good and evil; to do that which is good and to abandon that which is evil".

100. *1.* Cf. Asmussen, *X^u^āstvānīft* 37 (not quite accurate).

100. *2.* The term *juttar* "something evil, perverse", is well attested in this and the next section. It occurs also in several other passages in Pahlavi. A detailed study of its usage is planned in a forthcoming publication.

100. *3.* For the use of *ēnyā* as a conjunction cf. MPT 'n'y, and **D 7d.** *1.* Reading according to the spelling in the manuscripts, *ēg-eš*, would not be meaningful. Similar cases where **ADYN(š)** is written for *ēnyā* occur in **231** (twice) and **308**.

101. *1.* *pēšār* (or *pēšāl*) is attested a sufficient number of times in *Dk* VI, though I have no record of its occurrence elsewhere. A comparison of the passages shows that it is best taken as qualifying the evil action, rather than the doer. It would thus have no connection to *pēšār* "leader". As for etymology, it may seem best to derive it from **sard-*, cf. OInd. *śardh-* "to show strength, be bold; fart", with which Gāth. Av. *sarədana-* "contempt", MPT syr- (from **srdya-*) "to be angry", have been connected. Cf. Bthl., *Mir-Mund.* 6.36 f.; Henning, "Verbum", 205; Mayrhofer, *Kurzg. etym. Wb. d. Altind.*, III, 310. A form **pati-sarda-* might mean originally "bold, offensive, contemptuous", applied either to the evil act or to its perpetrator. The formation is reminiscent of such a form as *pīxāl* in NPers., which M. Schwartz[1] derives from *pati-xard-*.

[1] I am quoting from a hand-written addition to an offprint of M. Schwartz's review of Bailey's *Prolexis to the Book of Zambasta*, *JAOS*, 89 (1969), 444-447.

101. *2.* This sentence is transcribed and translated by Asmussen, *X^u^āstvānīft*, 56.

102. *1.* The reading *ke mēnōg pad ēd-ez warrawēnd* is uncertain. For *ēd-ez* it may be possible to read *an-āz* "not greedy, benevolent" (?), and to refer to *PhlT* 96 (*AW* §150), 97 (*AW* §166). Cf. also below, **C 65**. An alternative reading may be *xwāb*, connected to Av. *hvāpah-*, and related to Phl. *xwābar* (Av. *x^v^āpar-*); the meaning associated with this group could be "liberal, generous". Cf. I. Gershevitch, *Mithra*, 237, note 92.[4]

107. *1.* The text arouses suspicion of faulty transmission, as the sense it gives is not satisfactory.

108. *1.* This passage is quoted in *Esoteric trends*, p. 199, note 64.

108. *2.* Instead of *ox* "mind" one could read *hāwan* "mortar", which would go technically well with *haoma*, but would not be in line with the spiritualized interpretations given to the other notions.

109. *1.* The term *parwand* occurs also, in the meaning of a belt, in *Dd* XXXVIII 22, and in a verbal usage "to tie round" in *Dd* XXXIX 2; also in *PhlY* IX 26, for which cf. Bailey, *ZorPr*, 145. The employment of this term here is strongly reminiscent of the concept of *seyag* in the Talmud (e.g., *Abot* III 13). The Talmudic term means basically "fence, hedge", but is used symbolically for preventive and protective measures set up to preserve and enhance such abstract notions as the Law, wisdom, the Torah etc. A term analogical to *parwand* in Phl. seems to be *parisp* in **215, 216**.

109. *2.* *pēš-niyāyišn* is translated "homage" following the NPers. version.

110. *1.* If the text is not corrupt (and one does not see how it could be emended) it is hard to avoid the conclusion that the verb *ōbār-* is used in two opposite functions: in our context it means "making oneself full of patience, shame, or discernment", and in **29** and elsewhere the expression *gilag-ōbār* means "one who makes himself full of complaint (and does not let it

out)" > "uncomplaining". Although the effect of the two usages is contradictory, it does not seem likely that we have to do here with two different verbs.

110. *2.* This phrase occurs also in **13**, cf. commentary there for further parallels.

110. *3.* This phrase occurs also in **181**.

111. *1.* Note the construction for denoting exception: *az ēd ka... be.*

112. *1.* *gastag* seems to belong to NPers. and Pth. *gast* "ugly, unpleasant". The word is attested in OPers. *gasta-* and as a loan-word in Imperial Aramaic *gst*, cf. Driver, *Aram. Doc.*, glossary s.v. The word is related to *gand-* "to have an evil smell".[1] One wonders however whether we do not have here in effect the word *jastag* "accident", attested in **C 77** and **C 78** below. The saying would convey the idea that a man is to be held responsible for accidental (sins), for if he is righteous the gods preserve him from committing such accidents.

[1] Cf. the etymological discussion by Nyberg, *Hlfsb*, II, 77 s.v. *gannāk-mēnūk*, where previous references are given, and Kent, *Old Persian*, 183 s.v. *gasta-*. Nyberg changed his mind on *gannāg mēnōg* in *Manual* II, 80.

113. *1.* This sentence occurs also in **118**.

113. *2.* Cf. Zaehner, *BSOS*, 9 (1937/39), 312.

114. *1.* The same saying occurs also in **E 45h**.

115. *1.* The same saying occurs also in **E 38a**. A shorter version is in **253**.

115. *2.* Literally: They come to no account.

115. *3.* Cf. above **22**.

115. *4.* This sentence seems like a distorted contraction of the parallel sentence about *xrad* in **E 38a**.

115. *5.* *hu-mihrīh* looks like the opposite of *mihr-druzīh.*

116. *1.* J.P. Asmussen, in *Atti del convegno internazionale sul tema: La Persia nel medioevo*, Accademia Nazionale dei Lincei, Anno CCCLXVIII, Quaderno N. 160, Rome 1971, p. 274, sees the formula *dōšārm ud tarsagāhīh ud ēmēdag* as a borrowing from 1 Cor. xiii 13.

118. *1.* Cf. above, **113**.

119. *1.* The same saying occurs in **E 38b**.

120. *1.* A similar saying is in **E 38c**, and a partial parallel is in **194**.

120. *2.* The reading is not entirely certain, another possibility of reading being *niwāxtagīh*: the adjective without the abstract ending is attested in **B 14**, **B 19**. This latter word would be connected to *niwāzišn*, which is also attested (**189** [and see commentary there], **E 30b**). *niwāxtagīh* should mean something like "kindness, tenderness". *nihādagīh* seems, however, to occur also in **127**, where it comes in company with *burdīh* "patience". In **B 14** No. 22 the vice of excess corresponding to the virtue *nihādagīh* is *ōbastīh* "self-abasement". We also have the dual terms *hu-nihādīg* and *duš-nihādīg*,[1] "good-natured" and "bad-natured" respectively, where the element *nihād-* seems to represent the notion of "temper, mental constitution",[2] and the same applies to *carb-nihādag* (*PhlT* 163.2) "of a soft disposition". There is nothing unusual in the fact that a word with a neutral connotation is used in a specially good sense, as we assume here with regard to *nihādagīh*; the same phenomenon is attested, for example, with the word *bōy* "smell", that is used without qualification in the sense of "good smell".[3] *nihādagīh* should of course be kept separate from *nihādag* "institute, pious bequest, sacred trust", on which B.N. Dhabhar collected several passages.[4]

[1] *DkM* 21.23; 22.19 ff. cf. Zaehner, *BSOS*, 9 (1937/39), 307 ff.
[2] This is the normal sense in NPers. e.g. in *ŠN*.
[3] *ŠGV* VIII 6: *u bōi u gand.*
[4] Cf. B.N. Dhabhar, *Essays*, 132-136 (previously published in *Khareghat Memorial Volume*, I, Bombay 1953). Cf. also Dhabhar, *PhlY*, p. 166. To the passages adduced by Dhabhar, *ZWY* IV 51 may be added.

120. *3.* For *ōgār-* "to remove, dispel" cf. *PhlT* 131 §4; *DkM* 359.16, 18, and the references given by Bailey, *ZorPr*, 202 note 3, and Zaehner, *Zurvan*, 373.

122. *1.* The phrase may be translated literally: "who keeps joy for his body (= himself) in the Reckoning", i.e. in the Final Judgment.

122. *2.* For the reading of this word one may rely on the NPers. version. The meaning emerges conjecturally from the various contexts, for which cf. the Index. The word is discussed by Zaehner, *BSOS*, 9 (1937/39), 315, and lately by A. Tafazzoli, *Acta Orientalia*, 36 (1974), 113 ff., whose suggestion makes good sense.

123. *1.* The expression *māndag garzīdan* "to confess a sin" is discussed by Bartholomae, *ZKMirMund*, II, 32, 40 ff.; Waag, *Nirangistan* 126. It occurs also in *PhlT* 148 §40; *ŠnŠ* VIII 2; XII 22. *Kn* 2.26 has *pad *patītīg māndag hangār*. (Nyberg, *Manual*, II, 162, s.v. *pitīk*, is wrong.) Our passage is in Asmussen, *X^u^āstvānīft* 67.

124. *1.* *weh-dōstīh* could in principle denote either "friendship of the good", as translated, or "good friendship". The two occurrences of this compound in *Ayādgār ī Wuzurgmihr* tend to favour the latter translation: *āzarm kadār [weh]? weh-dōstīh ud hu-škōhīh* (*PhlT* 92 §77-78) "Which affection is best? Good friendship and bashfulness." The first element of *weh-dōstīh* seems to stand in parallel to that of *hu-škōhīh*, where *hu-* is obviously an attribute of what follows and not a genitive element of a compound. *weh-dōstīh ka-š dahīg-kārīh nēst* (*PhlT* 93 §100) "Good friendship when it has no disorderliness". The contrast between the two notions is between friendship, hence harmony between people, and disorder, presumably in society. An emphasis on friendship to good people would seem to be out of place. The Arabic version has here merely *al-tawaddud* "friendship".[1]

> *nizārihistan ī frēh-būd [ud] abē-būd, wēš-zōrihistan ī paymān, rāmihistan ī *xwahlīh,*[2] *weh-dōstīh, meh-waxšišnīh ī (w) dēn dānāgīh...* (*DkM* 668.13-15; B facs. 518 f.)[3] "Excess and deficiency being made weak, the right measure being much strengthened, bliss being made joyful, good friendship, great increase of the knowledge of religion..."

Here we have *wēš-zōrihistan, meh-waxšišnīh*, which show the same construction as *weh-dōstīh*.

> *abēr-tar hu-xradīh ud hu-xēmīh ud hu-mihrīh ud hu-spāsīh [ud] hu-šarmīh ud ēmēd-warzišnīh ud rādīh [ud] rāstīh [ud] āzādagīh [ud] weh-dōstīh ('w) ud abārīg hunarāwandīh ud xwarr xwēš-kārīh...* (*DkM* 438; B facs. 342)[4] "Mostly good wisdom, good character, good love, good gratitude, good shame, doing the work of hope,[5] generosity, truth, nobility, other virtue,[6] splendour (which is) fulfilment of duty..."[7]

These passages would induce us to translate *weh-dōstīh* as "friendship", the first element being used as an emphatic element. Our passage and some parallels for this usage in *Dk* VI make it necessary to regard this as a compound with internal genitive relationship: we have as an opposite of *weh-dōstīh* the expression *weh-dušmanīh* "enmity to good people" (cf. Index); we have the expression *wehīh-dōstīh* (C 55), which is unequivocally "friendship of goodness"; we further have the twin parallel expressions *mardom-dōst(īh), mardom-dušman(īh);*[8] and, finally, in our context the reasoning "friendship of good people leads to possession of goodness" seems more sensible than "friendship leads to possession of goodness".

[1] Full details will be given in a planned editon of *Ayādgār ī Wuzurgmihr*.
[2] The word is spelled here xw'ylyx, instead of the expected xw'xlyx, which occurs, for example *MX* XXXVII 28; LVII 13. To translate, as Molé does here: "apaisement des non-Aryens" (reading the word *anērīh*) is clearly impossible: *rām-* has a definitely strong positive connotation. Aberrant spellings of this word occur in *DkM* 92.12 (xw'y'lyx), 15 (xw'lyx), correcly read by Molé, *Culte*, 43. An etymological discussion (not entirely acceptable) can be found in Nyberg, *Hlfsb*, II, 137.
[3] Molé, *Légende*, 92.
[4] Molé, *Légende*, 112.
[5] That is to say, doing good work conducive to good hope for the other world.
[6] In 23 we have the series *rāstīh ud rādīh ud hunarāwandīh* which may perhaps be used to show that the word *abārīg* is not in place here: *hunarāwandīh* is there used in the sense of a definitive virtue.
[7] A partial parallel to this list is in D1a: *xēm ud mihr ud wehīh ud rādīh ud rāstīh* (qualities which fall under the category of *gōhr*).
[8] See index for references.

125. *1.* The text referred to as *abastāg ī pad camišn* may be the one underlying the Pahlavi text *zand ī gōmēz kardan* (*ZXA* 2 f.).[1] If the identification is correct, an allusion to connect that text with the notion expressed here that the word of a man who recites it comes well in the assembly may be found in its last phrase: *anjamanīgān narān ud māyagān yazēm* (*ZXA* 3) "I worship those assembled, male and female".
The expression *abastāg ī pad camišn* is found in *ŠnŠ* X 5; *ZXA* 57.13; Copenhagen Cod. 17 p. 62. 4, ed. by J. Hampel; *nask ī pad camišn* is in *ŠnŠ* III 9; *PhlVd* XVI 2.[2] Cf. further *PhlVd* XVIII 44. A text of *Avastā-yi camiš* is in *Xurda Avesta* in NPers., ed. Rustam Mōbad, Bombay 1867, p. 418. There is a possibility that MPT cmbyyšn belongs here; cf. Henning, *Sogdica*, 38.

[1] Cf. B.N. Dhabhar, *ZXA*, Introduction, p. 17 f. Cf. also Darmesteter, *ZA*, II, p. XXXIII, n. 1.
[2] Cf. Tavadia's note, *ŠnŠ*, p. 75.

127. *1.* For *nihādagīh* cf. above, **120**, note 2, and **B 14**, No. 22.

127. *2.* The expression *šōy-dōst* is ambiguous: it could also be rendered "loving her husband".

128. *1.* On *sag* as variant of *sang* cf. Bailey, *ZorPr*, 125, note. 1.

129. *1.* The passage has been transcribed and translated by A. Tafazzoli, *Acta Orientalia*, 33 (1971), 203,[1] who also discusses *kārān* "people". One significant passage about the usage of this word, where it comes parallel to *kasān*, is: *ud zadār ud bēšīdār ī kasān ud sazēnīdār ī kārān bawēd* (*DkM* 791.18-19) "And he becomes a tormentor and aggriever of people, one who causes them to pass away". The point of our passage is elaborated on in some detail in the next section, **130**.

[1] By translating *xwāstan* "invite" the point of the passage was lost.

131. *1.* An exact parallel to this saying is found in the tenth admonition of Ādurbād, *Dk* III 199.[1] An Arabic version of this saying is found in Miskawayh, and it helps in establishing the meaning:

> *wa-qāla 'alā kulli 'mri'in an yuṣliḥa min al-arḍi qadra bā'in, fa-iḏā aṣlahaḥu fa-qad aṣlaḥa jamī'a l-arḍi, wa-ḏālika l-bā'u badanuhu* (Misk., *JX* 39.3-4) "He said:[2] Every man should put in order a fathom's measure of the world. When he puts it in order, he has put in order the whole world. That fathom is his body".

ēw nay is thus taken by the Arabic translator to mean "a fathom". One wonders whether the word does not properly mean "a reed's length"?

[1] The text there is: *ud gyāg* [ī] *ēw nay andar ēw nay xwēš-tan be wirāyēd, u-tān hamāg gēhān wirāst bawēd* (*DkM* 216.17 f.; B facs. 169.11-12; misunderstood by Jackson, *Res. in Manichaeism*, 216) "Put in order the one-fathom place in one fathom, (which is) yourselves, (so that) you will have put in order the whole world". In the contrasting chapter, where Mani's admonitions are quoted against Ādurbād's, Mani is quoted as saying: *gēhān hagrez wirāst *ne bawēd, be-z pad ādur ī jāyēdān-sōz wišōbihēd* (*DkM* 218.14-15; B. facs. 170 f. Ādurbād's admonition is repeated in an abbreviated form in the preceding lines. Cf. Jackson, *Res. in Manichaeism*, 208 f.) "The world will never be set in order; it will perish by ever-burning fire".

[2] The person presented as the author of this saying is Buzurjmihr.

132. *1.* The passage is transcribed and translated (not quite accurately) by Molé, *Culte*, 427 f.

132. *2.* This sentence echoes the same idea as **129-130**. The text is treated by Tafazzoli, *Acta Orientalia*, 33 (1971), 203.

133. *1.* Reading the last word **hēm* we may translate: ' "He was here with good and bad people" was one who said [r. *ku*]: "I am with (them) in thought, speech and action." '

134. *1.* The reading and interpretation of this text are doubtful, and other, equally unsatisfactory, possibilities exist, for example: "Ohrmazd the Lord requires of every living man the following things: colour (*gōnag*), sound, sight, and memory".

141. *1.* *andarz [ī] ō mardomān* is presumably the title of an *andarz* collection; the title occurs also in *DkM* 834.19.[1] As the same saying occurs also in **E 30a**, one is tempted to surmise that that group of sayings may also have been derived from the "Andarz to men". The sayings **141-152** form a closely related group.

[1] Quoted Shaked, *Esoteric trends*, 190 note 40.

141. *2.* For *nāw* cf. Av. *nāvaya-*, *AirWb*, 1064.

141. *3.* I take it that *damān* (?) is a participle form from the same verb as **dmšn**, on which cf. Shaked, *Acta Orientalia*, 33 (1971), 97-99.

142. *1.* Cf. the contrasting section **144**, which is helpful in establishing the meaning here.

142. *2.* Cf. *cašmagīh ud tawānīgīh awe rāy ud kasān anāg* (**144**).

142. *3.* This sentence is briefly discussed by Menasce, *Mélanges Massé* 285.

142. *4.* Cf. the contrast: *andar awe ī driyōš ud hunsand mardom tarmenišn* (**144**).

143. *1.* **143-145** are summarized by Menasce, *Mélanges Massé*, 284 f.

144. *1.* Cf. the contrasting text in **142**.

145. *1.* Cf. the contrasting text in **143**.

151. *1.* *pad āwām* possibly means "at leisure", cf. note **C 57.** *1.*

153. *1.* The same saying, in a more extended version, occurs in **E 31g**.

153. *2.* On the word *pihw* cf. Bthl., *ZSR* I, 34 (Bthl. reads *pihan*); Bailey, *TPS*, 1956, 124 f. Other references are: *GBd* 221.6; *PhlT* 156 §6; 158 §18.

153. *3.* *wiškar* probably means properly "open space", cf. B. Sogd. **wyšk'rt'y**, **wšk'rtk** "(eyes) open", D.N. MacKenzie, *BSOAS*, 33(1970), 116 f.

156. *1.* *hugārīh*, though probably related to *hugar* "easy", seems semantically distinguished from it.

158. *1.* For the expression *kōdag kirbag*, which has a pejorative connotation, it may be possible to compare what may perhaps be read *kōdag ahlamōg* "petty heretic", as a term of abuse:

> *awēšān ī kōdag ahlamōg ēd ī tō sraw nasēnēnd abastāg [ud] zand ku nizār be kunēnd awēšān ī kōdag ahlamōg hān ī xwēš ruwān āzārēnēnd hān ī kōd xwāstag dōšārm rāy* (*DkM* 661.14-17; B facs. 512.21 ff.)[1]
> "Those petty heretics will corrupt your word, the Avesta and Zand – they will abase them – those petty heretics will injure their own souls for the love of petty[2] property".

An elaboration on the theme of *kōdag kirbag* is found in sections **159-161**.

[1] Cf. differently Molé, *Légende*, 84.
[2] I would take *kōd* as a variant of *kōdag*, and would read similarly in *Dk* III 365 §5-6, where *kōd* comes as a synonym to *nihang*; cf. Shaked, *Acta Orientalia*, 33 (1971), 104 ff.

161. *1.* Cf. for the sense **158**; *abzār* is used here in a sense similar to that of *wēšīgān* (an observation of Dr. Gershevitch).

162. *1.* This section may elucidate the difficult text of *Pand Nāmag*: *ce ox a-winast, menišn [ud gōwišn ?] a-griftār, ud kunišn griftārōmand* (*PhlT* 45 §25)[1] "For mind is pure,[2] thought [and speech?] are unseizable, (but) action is seizable". We have here a similar hierarchy as is found in **162**, with *ox* most unaffected by external things. **162** adds that its situation does affect the outward expressions of human activity. The expression *a-winast*, with a context which makes use of *ox*, occurs also in **300**, which is, however, fairly obscure.

[1] Cf. Nyberg, *Hlfsb*, I, 22; II, 27 s.v. *a-vindīt*, where *ox a-winast* is read *+sax^{u}an avindīt* "das Wort ist unerreichbar". The text occurs also in a translation by H. Corbin, *Poure Davoud Commemoration Vol.*, II, Bombay 1951, 129 ff.; Zaehner, *Teachings*, 20 ff.; M.F. Kanga, *Cītak handarž i pōryōtkēšān – A Pahlavi text*, Bombay 1960; M. Nawabi, *RFLT*, 12 (1339), 513 ff.
[2] For *a-winast* cf. below, **300**. *2*.

164. *1.* A parallel to this saying is found in **259**. The motif of the sea symbolizing the concentration of some abstract notion is common also in Islamic literature. An example from Jalāl al-Dīn Rūmī's *Maθnavī*:

> *ḥarf ẓarf āmad dar-ū ma'nā čū āb*
> *baḥr-i ma'nā 'indahu ummu-l-kitāb* (Bk. I, 296)
> "The letters are the vessel; therein the meaning is like water; the sea of meaning is: 'with Him is *Ummu l-Kitāb*'".

167. *1.* For this phrase cf. **233**. The literal translation of the phrase *agar bazag pad bazag be brīnēnd* is not clear.

168. *1.* Cf. Asmussen, *X^{u}āstvānīft*, 56.

169. *1.* *a-cār* seems better taken as qualifying *wināh* than *mard*.

169. *2.* I should like to acknowledge the help of Prof. S. Pines in improving the translation of this passage.

173. *1.* For this expression cf. Imperial Aramaic **'rḥ mlk'**, as well as Syriac etc. The same expression possibly also in MPT **r'h 'y bg** (*MirMan* II, 305) with a Parthian form (?). Cf. E. Herzfeld, *Zoroaster and his world*, Repr. New York 1974, I, 226.

173. *2.* For *nihānīhā* cf. the definition given in *Farhang-i Nafīsī* to *nihān*: *'āqilāne va hūšyārāne va bā-tadbīr*. In support of this it is possible to adduce *PhlT* 92 §66: *nihānīh ud āštīh-xwāhīh*, where the first term is rendered in the Arabic version by *al-waqār* "gravity, staidness, dignity".[1] Cf. also *PhlT* 56 (*AXus.* §8), as well as:

> *nihānīh hān bawēd ke hunar ud dānišn-abzār ī-š nēst dānēd ku-m nēst, pad xwāstan ō xwēš kardan abar tuxšēd ud zamān ī kār ud dādestān šnāsēd, harw dādestān tā zamān ī xwēš frāz ne kunēd. . .* (*PRiv Dd* LXII 21) "*Nihānīh* is this: one who knows concerning a faculty of virtue and knowledge which he does not possess: 'I do not have it', strives to make it his own, knows the time of an affair, and does not push forward each matter until its own time (i.e. until the last moment)". . .

[1] Cf. the forthcoming edition of *Ayādgār ī Wuzurgmihr*.

177. *1.* For the expression *xwāstag kardan* cf. **C 1** as well as **qdg 'wd xw'stg qwnyd** (*MirMan* II, 306.16).

178. *1.* A faithful Arabic version of this saying occurs in Misk., *JX*, 75.10-15, and in Ibn al-Muqaffa', *Al-adab al-ṣaghīr, Rasā'il al-bulaghā'*, Cairo 1946, 26 f.

181. *1.* A variant of this phrase is in **13** (where the sin committed is qualified as *jahišnīg*); further parallels are mentioned in the commentary there.

181. *2.* Cf. **14** for a parallel to this phrase.

181. *3.* Cf. **13** for a parallel to this phrase.

181. *4.* Cf. 110 for a parallel to this phrase.

182. *1.* *ōstag* seems to belong to *ōstīgān*, though I do not know of further references.

182. *2.* Cf. 13 for parallels to this phrase.

182. *3.* Cf. 14 for parallels to this phrase.

182. *4.* Cf. 13 for parallels to this phrase.

183. *1.* A parallel to this idea occurs in 2 above.

184. *1.* It seems as if this saying puts awareness as a primary condition for existence.

186. *1.* *zāz* "grass" occurs in MPT (*MirMan* I, 182), and corresponds to NPers. *žāž*. It occurs as a loan-word in Aramaic, cf. z'z' (Bab. Tal. *Sab.* 20b) "dry weeds or branches", though B. Geiger[1] denies any connection. The word is attested also in Mandaic.[2]

[1] Cf. B. Geiger apud S. Krauss, *Additamenta ad. . .Aruch Completum A. Kohut*, reprinted New York 1955, 167.

[2] E.S. Drower and R. Macuch, *A Mandaic dictionary*, Oxford 1963, 158 ("etym. doubtful").

187. *1.* Another version of this saying is in **E 10**.

189. *1.* A variant of this saying is in **E 30b**.

189. *2.* For *niwāzišn* cf. NPers. *niyāz*, one of the meanings of which is: *mayl va-x^{v}āhiš va-iẓhār-i maḥabbat* (*BQ* 2222[1]). Cf. also *Farhang-i Ānand Rāj*, s.v. *niyāziš*.

[1] Cf. notes ad loc., where the editor, M. Mo'īn, adduces *niyāziš* as a variant of *niyāz* in the same sense, but seems to find the form unfounded.

191. *1.* A much enlarged version of this saying is in **E 45i**.

193. *1.* A parallel is in **87**.

194. *1.* A parallel to this saying is in **120**.

197. *1.* *hunsand-xīr* properly means simply "content, satisfied". Here a certain play on words seems to be meant, implying that those who are satisfied (i.e. with wordly matters) are never satisfied with their spiritual achievement.

200. *1.* It is remarkable that we seem to have here an allusion to the practice of burial, which is expressly forbidden in Zoroastrianiam. The same

puzzle is presented by a tomb inscription at Eqlīd, cf. *Mon. Nyberg*, II 1975, 225 n. 75.

202. *1.* Cf. for *māndan* **37**, note 2.

204. *1.* Sections **204-205** are dealt with by Molé, *Culte*, 68. For **204-206** cf. Shaked, *Esoteric trends*, 178 f.

204. *2.* *buxt* seems to indicate "vindicated; the winning party in a legal suit"; *an-ēraxt* is "acquitted"; *ēraxt* "guilty". Here a spiritualized interpretation is given to these legal terms. On *ēraxt* cf. Shaked, *Mon. Nyberg*, 261 ff.

206. *1.* Cf. Molé, *Culte*, 67; West, *SBE* XXXVII, 4 note 2. A similar division of mankind is in **70**.

206. *2.* *az* is here used in a partitive sense apparently. This usage is also attested for early NPers., cf. Lazard, *Langue des plus anc. mon.*, §609, p. 395 f.

206. *3.* On *sūr* cf. Horn, *Grund. d. neup. Etym.*, 169; Tavadia, *J. Cama Or. Inst.*, 29 (1935), 13-15.

206. *4.* These are two instruments for beating which are used for legal punishment and are often mentioned in the *Vendidad*, the former as *aspahe aštrā*.[1]

[1] Cf. Darmesteter, *Zend-Avesta*, II, p. XVI ff.

206. *5.* The requirement to kill noxious creatures in expiation for sins committed is also frequent in *Vd*. Cf., e.g., *Vd* XIV 5 ff; XVIII 73 ff.

206. *6.* Viz., hell. The expression used for this in *PhlVd* is *dušaxw*, cf. for example *PhlVd* VII 52, where it is stated that a man's fate is to pass the time in hell (*dušaxw*) till resurrection if his sins are more numerous than good deeds; in the middle section (*hamēstagān*) if they are equal; and in paradise (*pahlom axwān*, the opposite of our *wad-axwān*) if the good deeds are more numerous. In *PhlY* LXXI 15 the expression *wattom axwān* (rendering *ačišta aŋhu*) occurs, contrasting here with *pahlom axwān*.

206. *7.* On the word *kūg* cf. Bailey, *BSOS*, 6 (1930/32), 598 f. The word occurs in the passages adduced by Bailey qualifying concrete objects, but it is evidently used here to describe time.

206. *8.* For the last phrase cf. **E 35a**.

208. *1.* Cf. a parallel in **E 35b**.

208. *2.* Bartholomae[1] read this word *duwr*, connecting it with Old Church Slavonic *dŭbrŭ* "ravine, chasm", and he is followed in this explanation by Tavadia.[2] Nöldeke would presumably regard this word as borrowed from Aramaic *qaḇrā*, though his comments refer to NPers. *gōr*; cf. *PersSt* II (Sitzungsb. d. kais. Akad. d. Wiss., philos.-hist. Classe, CXXVI), Vienna 1892, p. 41. The word occurs in *GBd* 16.6-7: *pas az wiškīdagīh gawrīh bawēd, cašm ud gōš ud dahān* "after diffusion there is cavity, eyes, ears and mouth" (cf. Nyberg, *JA*, 1929, 284). M. Boyce has suggested that this is the same word as Parthian **gr'b**, MPT **gbr**, cf. *BSOAS*, 13 (1951), 912 n. 7. It seems to me however doubtful whether the narrow definition "womb" should be imposed on the word. The more general sense "cavity, depression, hollowness" certainly fits the passages in the Manichean writings which talk of **zmyg gr'b** (Pth., Waldschmidt-Lentz, *Stellung Jesu*, 116), or **gbr 'y zmyg** (MPT, *MirMan* I, 177).

[1] *ZSR*, II, 44 note 3.
[2] *ŠnŠ* III 12 note 3 (p. 77). The correct translation of the word there too seems to be "pit" or "cavity", not "tank".

209. *1.* This section forms a commentary on the preceding one.

210. *1.* Quoted by Shaked, *IOS*, 4 (1974) 243.

210. *2.* We seem to have here a "sandwich" construction, *pad warrawišn abar*, with *abar* serving as post-position.

211. *1.* *hu-bahr* "of good share" seems to be a mere dittography of *hugār*. It is not repeated, as is the case with the other terms, in the next phrase.

211. *2.* The emendation is far from certain, but reading *andak-ōzagtar*, as the text seems to require, "of least force" or the like, seems quite unlikely.

212. *1.* Quoted by Tafazzoli, *Acta Orientalia*, 33 (1971), 203.

214. *1.* Quoted and discussed in *Esoteric trends*, 211 f.

215. *1.* Sections **215-216** are quoted in *Esoteric trends*, 190 note 42. Some minor inaccuracies which occurred there are here corrected.

215. *2.* The theme of the seven walls surrounding a fortress occurs with regard to Kang-diz, cf. *GBd* 210.8 ff.[1] Three "strong walls" of the law are mentioned in E. Sachau, *Syrische Rechtsbücher*, III, Berlin 1914, 34.

[1] Cf. A. Pagliaro, *RSO*, 18 (1940), 333 f.

218. *1.* Quoted by Shaked, *IOS*, 4 (1974), 238. An enlarged version of this saying is in **304**.

222. *1.* The simile here is reminiscent of **189**; the idea is basically the same as in **E 1**.

223. *1.* A similar idea of teaching by personal example occurs in **322**.

224. *1.* Quoted, somewhat differently, by Tafazzoli, *Acta Orientalia*, 33 (1971), 204.

224. *2.* The simile of the mirror is found in an Arabic version: *wa-qāla: kamā yanbaġī li-l-mir'āti an takūna aḍwa'a min al-nāẓiri fīhā, fa-kaḏālika l-imāmu l-mu'addibu yajibu an yakūna afḍala mimman ya'ummu wa-yu'addibu* (Misk., *JX* 39.5-6) "He (= Buzurjmihr) said: Just as the mirror should be more luminous than the one who looks into it, so the instructing master should be superior to the one whom he guides and instructs".

226. *1.* The expression *hangerd(īg)* which occurs also in *DkM* 289.19; 429.4 is not very clear. It is Molé's opinion that it does not refer to any particular book, but to the Mazdean canon of scriptures, which summarizes all knowledge.[1] In *ZXA* 190 §14 *hangerd-* is a reflection of Av. *hankārayemi*; cf. Darmesteter, *ZA*, I, 5 f.; *AirWb*, 447 f.

[1] *RHR*, 162 (1962), 211. The expression *hangerdīgīh* is used at the beginning of the eighth book of *Dk* to describe the summary of the Nasks of the Avesta (*DkM* 677.2).

227. *1.* Partly quoted by Asmussen, *X^{u}āstvānīft*, 56.

228. *1.* A more elaborate statement of this idea, which also occurs in other places, is found in **E 45b**.

228. *2.* Cf. **13.** *2.* above.

229. *1.* Cf. J. Tavadia in *J. Cama Or. Inst.*, 29 (1935), 13. Partly quoted by H. Junker, *Vorträge der Bibliothek Warburg*, 1921-22, p. 158 note 23, who construes it somewhat differently.

229. *2.* *bar* "fruit" is used in a fairly wide range of meanings in this single section: "outcome, result"; perhaps also "culmination" (*tan bar [ruwān]*); and also "goal" (*ruwān bar tan ī pasēn*).

231. *1.* I cannot interpret this word. What may be the same word occurs in *PhlT* 165 §14 **g'wl**, but the context there is not clear.

232. *1.* Or: "should be abandoned (?)". The word might conceivably be read: *dahīg* "a knave, a despised man", for which cf. Bailey, *BSOS*, 6 (1930/32), 80 f., though both reading and interpretation would seem doubtful; the phrase here would then be translated: "A man who does perform it is a knave (?)". Incidentally, *dahīkīk* has been read by Freiman[1] in *PN* §43[2], where one should actually read *šāyēndag* "able, worthy".[3]

[1] *WZKM*, 20 (1906), 271.
[2] *PhlT* 47; cf. also Nyberg, *Hlfsb*, II, 46. The sentence there may be translated: "and to them there will be fewer warrior children".
[3] Further references for this word, mostly describing offspring: *PhlT* 96 §148, 158 160; 97 §162; 158 §171. *MX* II 28; LI 3, 6, 7.

233. *1.* Cf. 167 for the same phrase.

236. *1.* Partly quoted in Shaked, *Esoteric trends*, 195; here somewhat revised.

237. *1.* Quoted in Shaked, *Esoteric trends*, 198.

237. *2.* The enclitic pronoun *-š* may here allude to the plural pronoun which governs the verb in the initial sentence: *u-šān ēn-ez a'ōn dāšt*. Cf. below, 253 note 1.

238. *1.* An elaboration on this theme is in A 5.

240. *1.* A NPers. version (not very accurate) is in *PersRiv Hormazyar* I, 487 lines 16 ff.; tr. Dhabhar, p. 334.

247. *1.* *āwāmīh* seems to mean something like "being on time".

248. *1.* The translation offered is very uncertain.

248. *2.* Or "fore-manifest", showing what will be in the future.

252. *1.* Literally: "never lets himself away from it".

253. *1.* *u-š*, with an enclitic pronoun in the singular, probably refers to *mardomān*; the singular pronoun seems to be used indifferently, as a universal pronoun (which explains the formation of the post-positions *az-eš*, *aw-eš*, *pad-eš*, which are indifferent as to person and number). Cf. also above, 237 note 2.

253. *2.* On *stī* cf. *Acta Orientalia*, 33 (1971), 89-97.

253. *3.* The section forms a coherent unit up to this point; there follow disconnected *abzār* sentences. The original chain, starting from *stī* "being" (?) to *ham-pursagīh ī wehān* "consultation of the good" indicates the movement from *mēnōg* to *gētīg*. The items that follow seem to be unrelated to this train of thought.

254. *1.* Quoted and discussed in Shaked, *Esoteric trends*, 185 (here revised). Cf. also Bailey, *TPS*, 1960, 79.

254. *2.* *dahišn* "instruction, knowledge" – this is the reading suggested for this somewhat enigmatic word. The same graphic group in Pahlavi can be read in the following manners:

(1) *dahišn*, the nominal form connected with *dādan* "to give";
(2) *dāšn* "present, gift";
(3) *jahišn* "fate" (see C 82).
(4) *dahišn* (? – usually spelled **dxyšn**), the word under discussion.

A full discussion will be published shortly.

256. *1.* Cf. above, 93 note 1.

257. *1.* The word seems out of place; it is possible that it should actually be read *ud jeh*, as a gloss repeating *jehān zan*, the first word of which is ambiguous in the Pahlavi script (it is identical with *gēhān*).

257. *2.* If the reading of the passage is correct, the second sentence may be regarded as constituting a kind of evidence: as the ritual requirement of not leaving the *barsom* unattended is no longer observed properly, the death of young men has become common; hence the danger inherent in neglecting the first part of the section.

258. *1.* Quoted by Molé, *Culte*, 415.

259. *1.* Without supplementing *zreh* the following translation seems possible: "The sea of Iranian behaviour, of the perfection of the king of kings, and of religion, is the sacred word".

260. *1.* For *and* one may read **hōg* "habit".

264. *1.* This section is echoed in the eighth admonition of Ādurbād as given in *Dk* III 199. The text there is lacking, but can be reconstructed as follows: *[druz az xwēš-tan be kunēd] ce ka-tān az xwēš-tan be kard ēg-tān az hamāg gēhān be kard bawēd* (*DkM* 216.13-15; B facs. 169.9). That this is the correct restitution can be seen from the opposite chapter (III 200), which contains Mani's injunctions set against those of Ādurbād. The corresponding section is:

*ēwag padīrag hān [ī]ahlāyīh-ārāstār ādurbād druz az tan be kardan andarzēnīd, druz-astag *mānī mardom tan druz gandīd* (*DkM* 218.6-8; B facs. 170.15-16)[1] "One, against that which Ādurbād, the adorner of righteousness, instructed to drive away the demons from the body, Mani of demonic existence[2] caused a stench[3] by saying: the body of Man is a demon".

[1] Cf. Jackson, *Res. in Manich.*, 206 (where the translation is not quite accurate).
[2] This seems to be the correct translation, against Jackson's "the fiend incarnate" or "the crippled fiend", cf. *ibid.*, p. 209.
[3] The more usual verb which one would expect in such a context is *dawīdan* "to speak (daevic)". The verb is, however, consistently spelled here dwddt, which is not the appropriate spelling for *dawīd*. Besides, *dawīd* is applied as a rule to demons, not to wicked people. Another objection to this reading may be the fact that we want here a pejorative counterpart to *andarzēnīd* "to admonish, instruct", while *dawīd* would correspond to *guftan*.

264. *2.* Possibly one should read the verb, in view of the consistently irregular spelling of it here and in **265**, as *abaxšēd*.[1]

[1] This verb is somewhat puzzling. In most of its recorded occurrences in *GBd*, Ms. TD_1, which is undoubtedly the best witness (now fortunately available in facsimile edition, thanks to the initiative of the Iranian Culture Foundation), has *absihēnīdan*, *absihišn* (cf. *GBd* 169.2; 184.2; 185. 13; 217.5, and the corresponding text in TD_1). Ms. TD_1 has, however, *abaxš-* in the meaning of "to destroy" in two places: *GBd* 164.1 (= TD_1 68r 14) and 183.13 (= TD_1 77r 17).

264. *3.* The section is quoted in *Scholem Festschrift*, 230.

265. *1.* It might be better to read here **absihihēd*.

265. *2.* Summarized in *Scholem Festschrift*, 230.

266. *1.* The expression *juwānīh ī ruwān* seems puzzling. By an easy emendation one can make it to read *zīwišnīh ī ruwān* "the life of the soul", which may be more satisfactory.

267. *1.* The two questions form one theme, as can be seen from the answer.

267. *2.* This sentence is quoted by Zaehner, *BSOS*, 9 (1937/39), 312. The same allegorical use of the terms "kinsmen" and "aliens" occurs in the tenth admonition of Xusrō:

*ēwag zōr ud attān ō xwēšīgān-tān hayyārīh paywastan, ud az *anōdagān-tān (W) hamēmār *burrīdan* (*DkM* 219.21 f.; B facs. 172.2-3;

Dk III 201) "One, (you should) associate power and might in a friendly manner to your kinsmen, and should cut[1] (them) away in rivalry from your aliens".[2]

The opposite chapter, which contains the demonic admonitions standing in contrast to those of Xusrō, does not provide a very clear counterpart, but the tenth admonition there may be helpful in determining the sense here:

ēwag sūdōmand dahišnān petyāragīh ud gurgān xrafstarān dōstīh ud stāyīdārīh āmōxtan (*DkM* 221.5-6; B facs. 173.1-2) "One, to teach enmity to beneficial creatures, friendship and praise-giving to wolves and noxious reptiles."

Here the two groups are given somewhat more explicitly, perhaps in a somewhat restrictive sense. The same theme is pursued above, in **43**, and also in **113**. An elaboration on the idea of "aliens" may perhaps be seen in the following section, **268**.

[1] The Ms. has blyt', i.e. *barēd*, but the slight emendation seems required by the contrasting parallel with *paywastan*.
[2] Cf. Zaehner, *Zurvan*, 53.

270. *1.* Quoted by Tafazzoli, *Acta Orientalia*, 33 (1971), 203; partly quoted by Bartholomae, *WZKM*, 29 (1915), 41.

271. *1.* I take it that we have a denominative from Av. *yavaējī-* "living for ever". For the transcription of the first element I have followed that of *jāyēdān*.

272. *1.* *wināh ī mānēd* is reminiscent of the definition of *māndag* above, in 37: *hān. . .ī be mānēd*, and one may have to strive to find a uniform translation for both contexts.

272. *2.* I take it that *pēšār* generally refers to the sin; in that case, it is irregular that *wināh* should be preceded by the preposition *pad*, as is the case here.

273. *1.* Cf. *Esoteric trends*, 198 note 62.

275. *1.* Quoted and discussed (for *wisāndagīh*) in *IOS*, 4 (1974), pp. 232 f. The combination *a-sruštīh* and *wisāndagīh*, in oppsoition to *rāmišn*, occurs also in **B 14**, No. 5. For *a-sruštīh* cf. Av. *asrušti-* and the expression *uzdēs a-srušt* (*DkM* 219.19) "pagan heresy". "Idol-worship" occurs as a sin in **B 14**, No. 6, and "plaintiveness" ibid., No. 17.

275. *2.* On this expression cf. Bthl., *WZKM*, 30 (1917/8), 22 ff.

276. *1.* *ēg* seems here to have the meaning of "well, now".

278. *1.* Quoted and discussed in *Scholem Festschrift*, 227.

278. *2.* Or: "shall not exist".

279. *1.* Quoted by H. Junker, *Vorträge der Bibliothek Warburg*, 1921/2, 158 note 22, and p. 133.

284. *1.* A curious use of *didīgar* apparently in the sense of "in addition".

288. *1.* Cf. above, 88 note 1.

289. *1.* Literally: "a man who has relegated a righteous priest to (a position of) *druwand*".

290. *2.* The idea of a man seeing his *dēn* is present in Kirdēr's inscription, cf. KSM 30 in Gignoux, *JA*, 256 (1968), 400.

290. *1.* Cf. 87. *1.*

291. *1.* An echo of this saying occurs in the eighth admonition of Ādurbād in *Dk* III 199:

> *xīr ī gētīg pad yazdān be hilēd ud abar kār ī yazdān rawēd abēgumān ud gēhān bawēd ō šmāh, ēdōn *handāzēnd ce'ōn-tān pad tan ud ruwān pahlom bawēd. ud xīr ī mēnōg xwēš rāy xwad kunēd*[1] (*DkM* 216.10-13; B facs. 169) "Leave the things of the material world to the gods, and walk in performing the work of the gods without entertaining doubts, and the world shall become yours. (The gods) conduct (matters) so that it will be best for you in body and soul. Do the things of the spiritual world by yourselves for yourselves."

291 is partly quoted by Bartholomae, *WZKM*, 29 (1915), 41.

[1] The text may be lacking at this point, as there is an omission of unknown length in manuscript B.

291. *2.* There is a certain likelihood that the reading favoured by the manuscripts, *ēnyā-*, is the correct one: the word would be used in the sense of "otherwise; as a result". Cf. a similar usage in **100.**

293. *1.* A convenient summary of traditions and discussions concerning the Zoroastrian fires is given by Duchesne-Guillemin, *Religion*, 77 ff.; also in the same author's *Symbols and values in Zoroastrianism*, New York 1966, 65 ff.

294. *1.* I.e., forget. For a discussion of *jūdan* cf. above, **56.** *2.*

294. *2.* On the close connection between water and plants with the

two Bounteous Immortals Xurdad and Amurdad (Avestan Haurvatāt and Amərətāt) see particularly in Lommel, *Religion Zarathustras*, 65 ff., 126 f.

296. *1.* On *stūrīh* cf. Bthl, *ZSR*, III, 48; Menasce, *Feux*, 56 ff.; and particularly A. Perikhanian, *Henning Mem. Vol.*, 353-357.

297. *1.* Cf. Junker, *Vorträge der Bibliothek Warburg*, 1921/2, 159 note 26, whose translation seems remote.

297. *2.* *wihēzag* probably signifies "calendar": cf. Nyberg, *Texte zum mazd. Kalender*, 83 ff.; Christensen, *L'Iran*, 171.

298. *1.* The same type of questions are encountered in *PhlT* 41 (*PN* §1), 57 (*AXus.* §11 f.). Cf. Kanga, *Cītak Handarž*, p. iii.

298. *2.* The expression *abar ēstādan* seems to be used here in an opposite sense to that which the preceding section, 297, suggests.

299. *1.* This word, represented by the ideogram **YPLXWN**, constitutes a problem. Bartholomae[1] believes that it often comes, as here, by corruption for *xwāndan*. An assumption of such a wholesale corruption in a fairly large number of cases seems to me unlikely. Cf. also K. Barr, *PhlPs*, 132. As long as no definite solution is offered, it seems best to assume that the verb normally represented by the ideogram, *xwastan*, means not only "to trample, plow, till", but also "to worship, recite".[2]

[1] *ZKMirMund*, II, 32 ff.
[2] This is also the opinion of J.C. Tavadia, *ŠnŠ*, p. 139 f. (note 12 to X 25).

300. *1.* Text and translation in Molé, *Culte*, 50 f.

300. *2.* For *a-winast* cf. *PhlT* 45 (PN §25), quoted above, **162.** *1.* The corresponding Pāzand form occurs in *ŠGV* V 5: *agunast*, with the Skt. translation *anāvila*; cf. Bailey, *ZorPr*, 103. The word is also attested in the *ābān šnāyēnīdārīh*, the "Propitiation of Water" of the *stāyišn ī 30 rōzag*:

> *stāyišn ō tō spās ī tō dārēm ka-t frāz brihēnīd ābān xwarr ardwisūr ī a-winast ī bāmīg ī hu-cihr ī rōšn ī xwarrōmand ī warzišnōmand ī ābādīh-ōmand ī yōšdahr ī abzōnīg pad hān ī ohrmazd kāmag* (*ZXA* 233) "I hold praise and service to you, when you created the waters, the pure, resplendent, beautiful, luminous splendour Ardwisūr, full of *xwarr*, possessing cultivation, possessing fertility, possessing purity, bounteous, by the will of Ohrmazd".

300. *3.* Molé: "when (Ahreman) comes in person".

300. *4.* Cf. *ŠGV* I 18: *zaraϑuštrōtəm.*

301. *1.* A close parallel to this saying is found in *PN* §44-45: *harw rōz ham-pursagīh rāy frāz ō anjaman ī wehān šawēd, ce awe ke ō anjaman ī wehān wēš šawēd kirbag ud ahlāyīh wēš baxšēnd. ud harw rōz 3 bār andar mān ī ātaxšān šawēd ud ātaxš niyāyišn kunēd, ce awe ke andar mān ī ātaxšān wēš šawēd ud ātaxš niyāyišn wēš kunēd ēg-eš xwāstag ud ahlāyīh wēš baxšēnd* (*PhlT* 47 f.) "Go every day for consultation to the assembly of the good, for a man who goes more to the assembly of the good, they allot (to him) more good deeds and righteousness. Go three times every day to the fire temple and perform the fire ritual, for a man who goes more to the fire temple and performs the fire ritual more, they (scil. the gods) allot to him more property and righteousness".

303. *1.* *agar-agar* seems to belong to the type of repetitive compounds, of the kind M. Shaki[1] calls reduplicative repeated compounds.

[1] M. Shaki, *A study on nominal compounds in Neo-Persian*, Prague 1964, 64 ff.

303. *2.* For *pādram* cf. *DkM* 41.12; 45.17; 414.4, and in NPers. *bādrum, bādram* in *BQ* 209; *Luγat Nāma* s.v.

303. *3.* For *dastwar* "holder, occupier, possessor" cf. Bthl., *ZSR*, II, 43-49.

304. *1.* The word **knd'k** is not attested to my knowledge elsewhere. For the reading offered here cf. MPT **knd'r** "moat, ditch", and MPers. **kan-dag* "moat", attested in the early Arabic loan-word *xandaq*. If the reading is correct, *kandāg* would mean "a structure fortified by a moat". This reading is corroborated by the variant to this word which occurs below, *kandiz*, on which cf. note 3. The alternative reading might be *kušk* "hall, pavilion", fairly well attested in Phl.[1] This word seems to be attested in the meaning of "castle" in Naršaxī, *History of Bukhara.*[2]

[1] *PhlT* 20 §20; 54 §18. Cf. B. Geiger, *WZKM*, 42 (1935), 114-128.
[2] Cf. R.N. Frye, *Notes on the early coinage of Transoxania*, p. 42 (text), 48 (translation).

304. *2.* *wārān ī pad abzārīh*: it is interesting to note this application of *abzār*; cf. also below *wasīh ud abzārīh ī mardom*, and the expression *was-abzār* with the other compounds of *abzār*.

304. *3.* The NPers. word *kundiz* is said by the Persian lexicons to

mean "old fortress" by what seems to be a process of popular etymology, deriving the word from *kuhan-diz*. From the occurrence of this word in the present passage (I assume this must be the same word) it may be suggested that *kandiz* is similar in formation to *diz [ī] kandāg* which occurs below as a substitute for it. This suggests that *kandiz* (later presumably changed to *kundiz*) derives from *kand-diz* "a dug-out fortress, fortress with a moat". There may have occurred some contamination of this word with the mythical geographical name which acquired the form *kang-diz* in Middle Persian.

304. *4.* Zaehner, *BSOS*, 9 (1937/9), 312 quotes this phrase as follows: *hač dušman anōtakīh anākīh.*

304. *5.* The parable of the fortress is based on the same motif later utilized by Firdausī in the famous Zāl story.[1] Zaehner[2] says that this is "totally unlike anything we have yet come across in Zoroastrianism", but the only difference between our version and that of the *Šāhnāma* lies in the fact that the disaster, which is here caused by an enemy attack, is attributed there to an earthquake. Both versions stress the transitoriness of this world and the need to prepare and make provision[3] for the next world, though the tone in the *Šāhnāma* may strike one as more pessimistic. The lack of stability, indeed the hopelessness of everything connected with this world, is common enough as a motif in the Pahlavi *andarz* literature.[4] Molé[5] adduces a parallel to the *Šāhnāma* passage from *Dd*, which is less striking than the present passage.

[1] *ŠN*, Minūčihr 1434-1441, 1460-1470 (according to Mohl); = ed. Bertels, I, pp. 220-223 (verses 1266-1273; 1290-1300), quoted by R.C. Zaehner, *Zurvan*, 444-446; *Dawn*, 240 ff.
[2] *Dawn*, 241.
[3] The term used here, *uzēnag*, is rendered *tōša* by *ŠN* (ed. Bertels, v. 1297).
[4] Cf., for example, the opening section of *Ayādgār ī Wuzurgmihr.*
[5] *RHR*, 162 (1962), 200-203.

304. *6.* Cf. the parallel in 218.

305. *1.* *band-kār* seems preferable to reading *bōy-kār* "perfumer", which is also possible, as the trades enumerated represent unpleasant kinds of occupation.

305. *2.* For *gāzar* "fuller" as a possible loan-word from Syriac *qāṣrā* cf. T. Nöldeke, *Persische Studien* II (Sitzb. d. Kais. Akad. d. Wissenschaften in Wien, philos.-hist. Classe, CXXVI), Vienna 1892, p. 42.

305. *3.* *kārōgīhā*, perhaps rather than the familiar *kirrōg-* which is

given by DP. Some of the types of work mentioned here do not seem to require any skill which may be implied by the term *kirrōgīh*. If the reading is correct, *kārōgīh* may be assumed to refer to menial or low labour.

306. *1.* Literally: "compute".

308. *1.* For 308-**309** cf. K.M. Jamaspasa, *Unvala Mem. Vol.*, Bombay 1964, 188 f.

308. *2.* For the use of *ēnyā* as a conjunction cf. **D7d.** *1.*

310. *1.* This sentence is somewhat puzzling. An alternative reading could be, despite obvious reservations about it: *andar dēn harw kas ī tawān ēstādan be šudan ne bōzāgīhā* "Every person who can stand in the religion is not saved when he departs (from it)".

311. *1.* For *šād* it may be possible, by a slight emendation, to read *wišād* with the following translation: "ultimately it (scil. the world) will be dissolved by Him". *abdom* presumably refers to the end of the world.

313. *1.* The underlying metaphor is presumably a reference to ordeal by fire.

315. *1.* It would be possible to give as an alternative translation: "the demon in front of whom he (= the man) committed sins".

315. *2.* Note the expression *frō ēstēd*, which seems to be the pejorative equivalent of *ul ēstēd*.

317. *1.* On *nasuš* see West, *SBE*, V, 245.

317. *2.* The fuller version in M 51b specifies washing with bull's urine (*gōmēz*). Cf. *ŠnŠ* VII 7.

317. *3.* On worshipping the sun see *ŠnŠ* VII 1-6.

318. *1.* The interpretation (literally "without conflict") is in doubt, especially as MSS K and B have **'n'nbst'**. On *anbasān* cf. Henning, *BBB*, 104 on f. 55 and *Sogdica*, 53.

319. *1.* This section provides a good example of a spiritualized interpretation of concepts.

320. *1.* Cf. above, **43.**

321. *1.* Quoted by Bartholomae, *WZKM*, 30 (1917/8), 24.

322. *1.* The theme of teaching by personal example occurs also in the mirror metaphor, above **223.**

323. *1.* *burdan* seems here to be used as an intransitive verb, unless it can be assumed that its subject is *dar ī wehān* "the house of good people".

324. *1.* Cf. Bartholomae, *WZKM*, 30 (1917/8), 35.

324. *2.* The spelling **l'k** for what should probably be read as *rag* may be explained by the desire to distinguish it from **LK** = *tō*.

A 1. *1.* *abaxšāy-* "to withhold (?)" occurs also in **E 23.** The following passage constitutes a particularly clear example for its use: *ud pādāšn dādīhā ne dahēnd ud dāšn ud ahlaw-dād ne dahēnd, hān-ez ī dahēnd abāz abaxšāyēnd* (*ZWY* IV 52) "They do not give recompense as prescribed by law, they do not give presents and charity, and even that which they give they withdraw".

There need be no great difficulty in principle in regarding this as a semantic development from the basic idea of *abaxšāy-* "to forgive, have pity" → "to spare, begrudge; withhold, withdraw". Alternatively it may be possible to connect it with the base **xšu-* "scrape", adduced by I. Gershevitch,[1] with the familiar development *-āw-* → MPers. *-āy-*, like MPT **'st'yšn, j'yd'n.**[2]

[1] *BSOAS*, 17 (1955), 481, and Gershevitch, *Mithra*, 179 note 24:3, 323.
[2] P. Tedesco, *Le Monde Oriental*, 15 (1921), 197.

A 3. *1.* The phrase *pad bun* may mean "at the beginning".

A 4. *1.* Quoted by Asmussen, *X^{u}āstvanīft*, 56. Baxt-āfrīd was a commentator and sage from the time of Xusrō ī Kawādān (Anōšag-ruwān, 531-579). A short collection attributed to him is found in *PhlT* 81,[1] and **E 22** below is also ascribed to him.

[1] Cf. West, *GIPh*, II, 113 §75; further references on Baxt-Āfrīd in Justi, *Iran. Nb.*, 61.

A 5. *1.* Ādurbād son of Mahraspand lived under Šāpūr II (309-379 A.D.) and is by far the most prolific author of *andarz* texts, at least as far as we can judge from those surviving.[1] The present saying occurs also in *PhlT* 147 (*WāzAd* §26-32). A shorter text on a similar theme is in **238** above and **D 7b** below. A somewhat distorted Arabic version is attributed to Buzurjmihr in Tawḥīdī, *Al-baṣā'ir wa-l-dhakhā'ir*, ed. I. Keilani, Damascus 1964, IV, 254; Tanūkhī, *Al-faraj ba'da l-šidda*, Cairo 1375H/1955, 38. A versified Zor. NPers. version is in *PersRiv. Hormazyar*, I, 286 f.

[1] Texts attributed to Adurbād, son of Mahraspand, are the following: *PhlT* 58-71 (*AdMah*); 144-153 (*WāzAd*); *PRivDd* LXII (*AdPRiv*); *Dk* III 199 (= *DkM* 215 f.); *Dk* VI **A6, D1a, D7a,** and cf. Index for further references to Ādurbād.

A 5. *2.* Literally: "in six chapters".

A 5. *3.* For *āzādīhā* cf. NPers. *āzādī*, and Shaked, *IOS*, 4 (1974), 239 ff.

A 6c. *1.* The same idea, expressed in similar words, but attributed to Xusrō, occurs in *PhlT* 56 (§7).

A 6c. *2.* *ēwarzīdan* "to convey" is discussed by Bailey, *ZorPr*, 116 note 1.

A 6c. *3.* For *abām* cf. Bartholomae, *ZSR*, I, 40 ff.

A 6c. *4.* The terms "here" and "there" clearly refer to this and the next worlds.

A 6d. *1.* For *ham-pac(c)ēn* cf. Bartholomae, *ZSR*, III, 40.

A 6d. *2.* The text of this colophon, virtually written in New Persian (though in Pahlavi characters), was probably done by a late copyist to a collection of sayings which ended presumably at this point.

B 4. *1.* For the story cf. West, *SBE*, V, 397. The somewhat unusual syntax may be explained by assuming the text to be based on an Avestan original.

B 5. *1.* The story of Zoroaster asking for immortality, in response to which Ohrmazd makes him see that this is not right, told here and in **B 6**, is also told in *PRivDd* XXXVI (p. 112 ff.).

B 8. *1.* Bartholomae, *Zendhdschr.*, 71, finds the contents of **B 7-B 8** "remarkable". Sanjana refers to the "casuistical method of reasoning", which consists of avoiding the truth "by mental reservation or equivocation". One wonders whether it is not possible to trace here a possible root for the famous Islamic principle of *taqiyya*. This could apply also as an interpretation of **B 9**, **B 10**.

B 12. *1.* I have emended *ke* to *ce*, to avoid the assumption of a textual omission, as was made by Sanjana. Retaining the original reading of the manuscripts one would have to translate the second half of the saying as follows: "and every one who [knows how to contemplate] with acquired wisdom knows well [that which is] manifest [from. . .?]."
We clearly stand closer to the text as transmitted by emending as proposed above.

B 14. *1.* **B 14-B 46** form a coherent unit. The list is composed of two

types of opposition: opposites of antithesis and opposites of the right measure set against its excess. Although the list strikes one at first as having no principle of arrangement, it can be shown on inspection to consist of regular pairs of opposites. The total list consists of 32 opposites, and it can be divided into two parts, each having 16 opposites. In the first half the proper coupling of the opposites is haphazard: 1 and 9, 2 and 13, 3 and 14 form obvious couples, the first item of which represents the "forward inclined" pair of opposites, while the second one makes the "backward-inclined" pair. In the second part two consecutive pairs of opposites from a group of four related concepts based on the same model: the first pair is "forward-inclined", while the second is "backward-inclined"; e.g. 17-18; 19-20; etc. A full discussion of this list and the terms defining it will be given in a study devoted to the concept of *paymān*.[1]

[1] Meanwhile cf. Menasce, *Encyclopédie*, 40 ff.

B 14. *2.* *wastārīh* has been discussed by M.F. Kanga,[1] and briefly by Henning.[2] If we assume that the word is derived from the base *vas-* "to wish, want", it can be suggested that *wastār* developed the sense of "wilful", hence, on the one hand "rash, rude", and on the other "over-confident, brash, supercilious; negligent, careless", and there is no compelling reason to assume more than one basic sense. Some of the more significant passages where it occurs are the following:

[I] *harw ke ce'ōn ēn dīd ce rāy ka wastār andar gēhān, ka ne dārēd gētīg pad spanj ud tan pad āsān* (*PhlT* 54, *ADān* §20)[3] "Every one who has seen like that, for what purpose is it when he is careless in the world, when he does not regard this world as an inn and the body as worthless?"

wastār andar gēhān could be taken in this example to mean "over-confident as regards the world, taking it for granted". It is sometimes used in conjunction with *wistāxw* "confident", as, for example:

[II] *pad xwadāy ud sālār mard wastār ud wistāxw ma bāš* (*PhlT* 58, *AdMah* §4) "Be not careless or bold with regard to a lord and a ruler".

wastār comes here as a near-synonym of *wistāxw*, just as *a-burd-framān* is used in this position in **C 8** below.

[III] *pad harw kas harw ciš wastār ud wistāxw ma bāš* (*PhlT* 63, *AdMah* §70) "Be not careless or bold towards any person in any thing".

[IV] *pad dāšn ī driyōšān spōz ud wastārīh ma kunēd* (*PhlT* 56, *AXus* §6) "Concerning gifts to the poor, do not delay or be negligent".[4]

[V] *ud agar a-dānīh ayāb wastārīh [ayāb] duš-āgāhīh rāy wināh-ē jahēd, ēg pēš ī dastwarān ud wehān pad padīd bawēd* (*MX* LI 12) "If a sin is (accidentally) committed[5] out of ignorance, negligence or foolishness, he renounces it before the priests and good people".

In our list, **B 14**, it is used to denote the vice of excess with regard to "confidence". In *PhlT* 93, *AW* §99, it is used in contrast to *tarsāgāhīh* "reverence". The negative *a-wastār* occurs as a good quality in *DkM* 161.14.[6]
In NPersian, where we have *bistār* "inconstant, weak",[7] this sense may have developed from the meaning "negligent, careless".

[1] "The Testament of Khusrau I", *Sanj Vartaman Annual*, 1948, p. 3 note 4.
[2] *BSOAS*, 13 (1950), 648 note 1.
[3] Cf. W.B. Henning, *BSOAS*, 13 (1950), 647 f., from whose translation the one given here differs slightly.
[4] The same sequence of words is used also in the Pahlavi marriage contract, where we have: *abē-bahānagīhā aweš abspārēm ud pad-eš spōz ud wastārīh ne kunēm* (*PhlT* 143 §7; cf. D.N. MacKenzie and A. Perikhanian, *K.R. Cama Oriental Institute Golden Jubilee Volume*, Bombay 1969, 108; Shaked, *Tarbiz*, 41 (1971/72), 57) "I shall hand it to her without excuse and shall not delay or neglect the matter".
[5] Cf. the expression *wināh ī jahišnīg*, on which see above, 23.
[6] Bailey, *ZorPr*, 199, where the word is left unread.
[7] *BQ* defines it as *sust va nā-ustuvār*.

B 14. *3.* Cf. for this pair above **275**.

B 14. *4.* For *niwāxtagīh* see note 2 to **120** and *niwāzišn* in **189**.

B 14. *5.* Despite the fact that this contrast may strike one as strange, the reading is confirmed by **275**. Another surprising contrast to *rāmišn* can be seen in *DkM* 58.9: *rēdīh* "filth, excrement" is said to be the vice of excess corresponding to *rāmišn*. The idea may be that *rāmišn* represents the virtue of ease and relaxation; its excess, resulting in vice, may be either indiscipline, hence schism; or impurity.

B 14. *6.* On *wisāndagīh* see Shaked, *IOS*, 4 (1974), 232.

B 14. *7.* Cf. above, **275**.

B 14. *8.* For *widangīh* cf. Parthian **wdng.**[1]

[1] Cf. *MirMan*, III; Boyce, *Man. Hymn-cycles*; Salemann, *MSt*, 72 s.v.

B 14. *9.* *fšōnišn* corresponds to Av. *fšav-* and its derivatives, where it is glossed in Pahlavi by *abzāyišn*.[1] The same pair occurs in *DkM* 59.2. Cf. also *DkM* 328.15; 329.6; 371.6; 372.3.

[1] Bthl., *AirWb*, 1027-1029.

B 14. *10.* *dil-dardīh* means "tenderness of heart", hence "compassion, sympathy". Cf. *Ošnar* §53: *ke pad xēm kāmēd būdan gōw ku dil-dard bāš* "Tell him who wants to be with (good) character: be sympathetic".

B 14. *11.* For *sturgīh* cf. *DkM* 58.11 (where it is the vice of excess corresponding to *arwandīh*); 372.6; *JN* IX 8; XI 1; XVI 20;[1] *GBd* 147.12.[2]

[1] Cf. Bailey, *BSOS*, 6 (1930/32), 82; Salemann, *Manichaica*, IV, 48.
[2] Cf. Bailey, *BSOS*, 6 (1930/32), 599.

B 14. *12.* For other occurrences of *hu-škōhīh* cf. *PhlT* 92 §54, 78; 93 §96; 94 §121. Cf. lately the discussion by A. Tafazzoli, *Acta Orientalia*, 36 (1974), 113 ff.

B 14. *13.* It is noteworthy that *a-wistāxwīh* does not occur in the same pair as *wistāxwīh*, which comes above, No. 2: we do not have here pairs of opposites, but vices of excess opposed to the virtues of moderation with which they are associated.

B 14. *14.* The same pair occurs in the list of *DkM* 58.21 f.

B 14. *15.* Cf. above, **275**.

B 14. *16.* Or should this word be read *wišād-xandagīh* "open laughter"?

B 14. *17.* On *tan-cīnagīh* cf. the remark of J. de Menasce, *Encyclopédie*, 41 note 1.[1] A similar pair is given in *DkM* 58.15, where *cīnagīh* comes as the vice of excess corresponding to *cābukīh*.[2]

[1] A word meaning "filth" would not fit in here in any case, as we want a vice of excess to "cleanliness".
[2] In *DkM* 59.1-2 we have the following text: W cynkyx-*xwāyišn ī pāk az ānābagīh*, where the first word is probably better taken as *wizīnagīh*, with the following translation: "The desire for distinction which is free from destruction". For *ānāb-* cf. *DkM* 316.13, 16 f.; 342.16.

B 14. *18.* Cf. above, **120**, note 2.

B 14. *19.* *ōbastagīh* comes in contrast to *ēr-menišnīh* in *DkM* 59.5; 372.1.

B 14. *20.* Or should it be read *wāzēnagīh* "talkativeness, blabbering (?)"?

B 14. *21.* For *āmār-kašīh* one may compare NPers. *ḥisāb kašīdan*. The same word, with the same association with *wad-xwāhīh*, in contrast to *dādestān* occurs in **C 31**.

B 14. *22.* *pādār*, literally "on a tree", is presumably constructed in the same manner as *pādāšn*. (This interpretation has been suggested by Prof. Mary Boyce.)

B 14. *23.* The construction *meh-mardīh* is reminiscent of *meh-kārīh*, above 46.

B 15. *1.* *kardag-hangāmīg* may alternatively mean "keeping the time of work".

B 27. *1.* Instead of *a-wistāxwīh* "lack of confidence" in **B 14**, [13], the text has here *sam ud bīm* "fear".

B 37. *1.* Here *gōwāgīh ud rāst-gōwišnīh* "eloquence and truthful speech" come for mere *gōwāgīh* in **B 14**.

B 42. *1.* The text here deviates from the normal pattern: we have throughout *az gēhān be barišn*, while here the text has *az škōhān be barišn*. As *škōhān* is corroborated by **B 14**, [28], we may assume that the original text read as follows: *arg ud ranz ī škōhān az gēhān be barišn* "the toil and burden of the poor should be driven out of the world". Tafazzoli, *Acta Orientalia*, 36 (1974), 116, reads here *škōyišn*, which strikes me as inappropriate.

B 47. *1.* Cf. C 57. *1.* We should perhaps translate: "but is in the world for maintaining the body in joy".

B 47. *2.* The passage is reminiscent of Burzōyē's introduction to *Kalīla wa-Dimna*,[1] where the parable of the man hanging in a well with serpents all around him symbolizes the situation of Man in the world.

[1] Ed. Louis Cheikho, 2nd. ed., Beirut 1923, 43.

B 49. *1.* For *ham-wāzīg* cf. NPers. *ambāz*, and Horn, *Grund. d. neup. Etym.*, 26.

B 51. *1.* Quoted by A. Pagliaro, *RSO*, 11 (1926/28), 288-291.

B 53. *1.* *rahīg* might also conceivably mean "child, boy", though this does not seem likely. For this and similar sayings which advocate treating one's wife and slaves well it is possible to refer to an analogous piece in Arab-Sasanian literature. It was said of King Xusrō I that he used to be forgiving to three (groups of people): his retinue, his wives, and his familiars, and would bear with them for their slips (*wa-kānat sajiyyatu kisrā al-'afwa 'an thalāthin khawāṣṣihi wa-ḥaramihi wa-biṭānatihi muḥtamilan li-'atharātihim*. Ps.-Aṣma'ī, *Nihāyat al-arab*, Ms. BM Add. 23298 fol. 290b).

B 53. *2.* For *friyād* (which can be graphically confused with *frahaxt* "educated") cf. *DkM* 11.20; 76.16; 135.5; *MX* II 97; *friyādāg*: *Dd* III 9; XXI 4; XXIV 4; *friyādišn*: *GBd* 66.13; *Dd* X 1 (~ *īg*); XIX 2; XXXVII 27; LXXI 12 (= K 35 fol. 184v 18); *a-friyād*: *Dd* LXXI 11 (= K 35 fol. 184v 6).

C 3. *1.* The translation is somewhat uncertain.

C 4. *1.* This reading seems more likely than *xwarr* "fortune" or "splendour", which is graphically also possible.

C 5. *1.* One should perhaps emend this word to read *paykōbānag*, as part of *paykōftan*. The verb *paykaftan* means "to fall." (The term will be discussed in a forthcoming study.)

C 6. *1.* *wehīh* means both "goodness" as a moral quality and "goodness" in the sense of "good things, material possessions". Similarly, *anāgīh* denotes also "distress, bad circumstances". Cf. Mishnaic Hebrew *haṭṭōḇā ve-hārā'ā*, Arabic *al-xayr wal-l-šarr*, etc.

C 8. *1.* A similar saying occurs in *PhlT* 58 (*AdMah* §4). For *a-burd-framān ud wistāxw* we have there *wastār ud wistāxw*; cf. **B 14.** *2* above, particularly text No. II.

C 9. *1.* I assume that *wad-zārag*, if the reading is correct, is a cognate of *zarīg* in **C 10**, and of Parthian **z'r, z'ryḥ**[1] "sorrowful; sorrowfully", Sogdian B. **z'ry(h)** "pitiful". Another reading which has been considered is *wad-zahrag* "of evil poison", perhaps in the sense of "malignant".

[1] *MirMan*, III, s.v.

C 9. *2.* *riftagīh* is derived from the base *rip-* "deceit", just like the following word, *ōrēb* as well as *rēbagīh* (**E 16**), for which the NPers. cognate is *rīva* "deceit, fraud". *riftag* occurs as the translation into Pahlavi of Av. *irixta-* "transgression", glossed by Phl. *wināhgār* "sinner" (*PhlY* XXXII 7, XLIV 2).[1]

[1] Cf. B.N. Dhabbar, *PhlY*, Glossary, p. 108; Shaked, *Henning Mem. Vol.*, 398 note 19.

C 9. *3.* For *ōrēb* cf. also *PhlT* 74 §7;[1] 165 §16[2], where *ōrēb* stands in parallelism with *niyāz*.

[1] Cf. Shaked in *Henning Mem. Vol.*, 398.
[2] Cf. *ibid.*, p. 400.

C 10. *1.* The idea of the passage corresponds to that which underlies **2, 154, 183.**

C 10. *2.* For *zarīg* cf. MPT **zryg** (M733v 5), and the comments by Salemann, *MSt*, 80.[1] Cf. also *wad-zārag* (?) in **C 9.**

[1] The reference to *ŠGV* should read: XIV 33.

C 11. *1.* Cf. NPers. *bād* "arrogance, haughtiness".

C 11. *2.* One would expect an adverbial form like *wēš* or *wēšīhā*. It seems possible to read *wād [ī] wēšīh* "airs, an air of grandeur (?)".

C 12. *1.* Judging by *nihānīh, nihānīhā*[1] one would expect here a meaning like: "humility"; since we have to do here with a negative concept perhaps the correct translation should be "retiring disposition, timidity" or the like.

[1] Cf. above, 173.

C 13. *1.* This is a mere guess. Two other possibilities of reading are: (a) *dawīh*, connected with NPers. *davī*, defined by *BQ*: *daγā-bāz va muḥīl va ḥīla-var*; (b) *gungīh* "muteness".

C. 14. *1.* The form *xešmen, xešmēn* for the adjective of *xešm* is seen in *PhlT* 59 (*AdMah* §18), and in the abstract *xešmenīh* **B 14**, No. 30, and **E 11.** The shortening of the vowel of the adjectival morpheme corresponds to the development *-k-aina-* > *-kēn* > *-ken* / *-kin*.[1]

[1] Cf. Salemann, *GIPh*, I, 1, p. 280.

C 20. *1.* Cf. **C 9.**

C 22. *1.* Cf. Bartholomae, *WZKM*, 29 (1915), 41.

C 23. *1.* Or: "lack of wealth".

C 23. *2.* For *wehīh* cf. **C 6.** *1.*

C 24. *1.* This section is closely linked to the preceding one.

C 26. *1.* Cf. Molé, *Oriens*, 13/14 (1961), 11. Sections **C 26-C 28** are summarized by Menasce, *Encyclopédie*, 66 f.; cf. also Shaked, *Esoteric trends*, 189.

C 27. *1.* Cf. Molé, *Culte*, 215 f. for **C 27-C 28.**

C 29. *1.* For *frahenz-* "to train, educate" cf. Pth. **frhynj-**.[1]

[1] Cf. *MirMan*, III, and Ghilain, *Essai*, 51.

C 29. *2.* For *wizurd* cf. *ŠGV* V 34; *ZWY* IV 37; VIII 1; *DkM* 711.8. Also **wclty** Kirdēr Naqš-i Rajab 17. Cf. Bartholomae, *WZKM*, 27 (1913), 366 ff. Buddh. Sogdian has the cognate **wc'rt**, cf. Gershevitch, *GrManSogd*, §219.

C 30. *1.* Viz., according to the common opinion of people.

C 30. *2.* Cf. NPers. *zad* "battle, combat".

C 31. *1.* Cf. **B 14.** *21.* One wonders whether **C 25** represents a similar idea.

C 33. *1.* Cf. above, **B 53.**

C 37. *1.* For *pēš-gāh* cf. the definition of *BQ*: *ṣadr va ṣadr-i majlis... va pādšāh va ṣāḥib-i taxt va musnad rā ham gufta ast.*

C 37. *2.* For the construction of the sentence cf. **C 43**: *mardomān kam abāyēd* "he is less necessary for people, they need him less".

C 38. *1.* It may seem from this passage that *rahīg* refers to slaves (perhaps including females), which may explain why they frequently come in these sections together with *zan.*

C 39. *1.* Cf. **129**, and Tafazzoli, *Acta Orientalia*, 33 (1971), 203.

C 41. *1.* The same expression is also in **C 43.**

C 41. *2.* *bēz-* is probably connected with Av. *vaēg-* "to swing; whirl", translated into Phl. by *wēzišn*.[1] Cf. NPers. *bīz*, defined by *BQ*: *zada.*

[1] *AirWb*, 1313.

C 46. *1.* For *ayārand* cf. NPers. *yārand*.[1]

[1] This is not the same word as in *DkM* 372.7, which should read **arwandīh*, like *DkM* 58.11.

C 48. *1.* Instead of *wahānag* it is possible to read *ud āhōg*, but the sense obtained would be poorer.

C 48. *2.* The reading is doubtful.

C 48. *3.* The next two sections continue the idea of this saying.

C 51. *1.* Partly quoted Shaked, *IOS*, 4 (1974), 234.

C 51. *2.* Cf. the opposite of *wahman-dārīh* in the next section, *duš-*

manīh; and the definition of a man "whose body is inhabited by Wahman" in 78.

C 52. *1.* Partly quoted Shaked, *IOS*, 4 (1974), 233.

C 52. *2.* *dušmanādīh* is the opposite of *dōstīh* in the preceding section. The word is attested in JPersian **dwšmn'dy** and early NPers. *dušmanādagī*.[1]

[1] Cf. Salemann, *MSt*, 155; Lazard, *Langue des plus anc. mon.*, 146.

C 53. *1.* *hu-āmārīh*, if the reading is correct, stands in contrast to *an-āmārīh* which is its counterpart in C 54. The pair may be semantically close to *āmār-kašīh* (B 14, No. 27; C 13), which means apparently "vengefulness". It is assumed here, though there is no evidence for this, that *hu-āmārīh* means literally "tipping the account in favour of people", hence "being well disposed towards them", and that consequently *an-āmārīh* represents the opposite of this attitude.

C 54. *1.* For *az. . .rāy* cf. e.g. C 55, C 57, C 68, and Lazard, *Langue des plus anc. mon.*, 367 f.

C 56. *1.* For *duš-burdīh* cf. MPT **dwjbwrd**, Salemann, *MSt*, 66.

C 57. *1.* *āwāmīh* occurs in a similar context in *MX*: *ud šahr hān wattar ke pad nēwagīh ud abē-bīmīh ud āwāmīh*[1] *andar zīstan ne šāyēd* (*MX* XXXIII 16) "That country is worst in which it is not possible to live in good circumstances, in freedom from fear and in *āwāmīh*". The NPersian translation gives as equivalent to *āwāmīh*: *šādkāmī* "joy".[2] To this sense may also belong *āwāmīh* in 247, translated there, at a guess, "alacrity". Cf. also *āwām-menišnīh* in E 22e, *āwāmīhā* in B 47, and D.N. MacKenzie, *K.R. Cama Oriental Institute Golden Jubilee Vol.*, Bombay 1969, 106 n. 4.

A different sense of *āwām* seems to be attested in the treatise *Abar ēwēnag ī nāmag-nibēsišnīh*. Among formulae of praise for the recipient of a letter we have the following:

[I] *kardār-tom pad šnāyēnišn ī yazdān, burd-ranj-tom pad dēn ī mazdēsnān, hayyārēnīdār-tom pad kadār-ce xīrān ī āwāmān. . .* [The following word is not clear] (*PhlT* 138 §34) "Most active in satisfying the gods, exerting himself to the highest degree in matters of the Mazdean religion, extending most help in the things of *āwām-s. . .*"

[II] *frāz-tom pad dānāgīh, ud stūdag pad cihr ud brēh, brāzišnīg andar āwām, ud friyādišnīg andar harw 2 axwān* (*PhlT* 134 §11) "Most distinguished in wisdom, praised for character and fortune, resplendent in (or among) *āwām*, enjoying help in both worlds".

[III] *pad gōhr padīriftag, andar yazdān wābarīgān, andar xwadāyān* **wxšyšn' tng** (?), *andar āwām abāyišnīg, pad cihr brēh ud xwarr bawandag. . .* (*PhlT* 137 §29; cf. for all three passages Zaehner, *BSOS*, 9, 1937/39, 93 ff.) "Acceptable in lineage, trustworthy with regard to the gods, patient (?) with regard to the rulers, proper in (or among) *āwām*, perfect in nature, fortune and luck. . ."

R.C. Zaehner translated *āwām* in passages I, III as designating "the secular life". However, though "time" has such a connotation in Christian literature, this is not the case, as far as I know, in Zoroastrianism. Passage III may give a clue to the meaning of this word; we have the series: gods – rulers – *āwām*, which suggests that the last item designates fellow people. *andar āwām abāyišnīg* could therefore mean "proper (in his behaviour) with regard to his fellows". This meaning, though entirely conjectural, fits the other passages too. In passage II the phrase means: "resplendent among his fellow people". Once this meaning is contemplated, it is possible to suggest that the phrase in Pahlavi *āwām xwadāyān* (cf. *PhlT* 86 f., *AW* §3-4) properly means not "rulers of the time", but "rulers of the populace".

Similarly, in *MX* LV 8, *hamāg rāyēnīdārīh ī āwāmīgān* (where the Pāz. gives *ōgãmã*, i.e. Phl. *āwāmān*), may be translated "all the arrangement of people"; the Skt. version gives *samayānām*, on the assumption that *āwām* means here "time".

In the Marriage-contract. the phrase *āwām-passazagīhā* (*PhlT* 142 §6) could be translated "as befits (my fellow) people, i.e. as befits my class". The expression *az āwām be šawēd* "he dies" (*REA* V 5, p. 14) lends itself to more than one explanation. It could mean, for example, literally "he departs from (amongst) people".

[1] Pāz. *ōγāmī*, Skt. *samaya* – both taking it as deriving from *āwām* "time", which at least confirms the reading of the word.

[2] West, *Glossary and index to the Pâzand text of the Mainyô-i-Khard*, 1871, 149.

C 61. *1.* *gund* may have here a more fundamental meaning, close to its etymon: "protector, shield".

C 65. *1.* For *an-āzīh* cf. *PhlT* 96 (*AW* §150), 97 (*AW* §166).

C 65. *2.* *padīreftagīh* seems to represent a positive counterpart to *škeftīh* in C 66. It may therefore mean more specifically something like "having good fortune".

C 75. *1.* This and the next section are quoted by Molé, *Culte*, 417.

C 77. *1.* For *pad jastag* cf. *jahišnīg* in 13.

C 79. *1.* As a parallel to this cf. 95. What seems like a different formulation of basically the same idea is found in 264-265.

C 80. *1.* For the general sense of the section cf. the statement about Ahreman who does not exist; quoted Shaked, *Scholem Festschrift*, 227 ff.

C 80. *2.* The opposite of *druwand* should have been *ahlaw*; the opposite of *bōzihēd*, which is a legal concept, would be **ērang kunihēd*, and it may not be far-fetched to suggest that we have here a case of scribal error. The only graphic difference between the two words *druwand* and *ērang* lies in the existence of an initial aleph in the latter word, and the copyist might have dropped it on the assumption that it was a privative *a-* before *druwand*.

C 81. *1.* The latter part of the section is not clear, the translation being uncertain. For *nām* it is possible to read *ud ham*: "Knowledge of all three pairs is in the school, and also humility" (?).

C 82. *1.* Or should one read *myazd ī gāhānbār* "the meal of the *gāhānbār*" as in *SupT ŠnŠ* XII 19?[1] On the term *gāhānbār* cf. D.N. MacKenzie, *Henning Memorial Volume*, 265, note 8. On the *gāhānbār* see Darmesteter, *ZA* I, 36 ff.

[1] Cf. Kotwal's note to the text, p. 99.

C 82. *2.* The reading *jahišn-hayyārīh* is assured by the survival of this compound as a personal name in the Islamic period, as Jahšiyārī, from **jahišyārī* (an observation which I owe to the late Professor Henning).

As to the meaning, the literal translation of the compound would probably be "helping fortune", or "being a friend of fortune", with the first member belonging to the verb *jastan* "to jump; occur, come about, happen", and having the more precise meaning of "fortune, accident".[1] From the texts in which this compound occurs one may conclude, albeit with some hesitation, that *jahišn-hayyār* has two meanings: (a) what one would expect as the outcome of the literal translation of the components, viz. "fortunate, lucky"; (b) "a friendly, helpful, person". It strikes me as unlikely that we should have two different compounds altogether, with the reading *dahišn-hayyār* (which does not sound right anyhow) for sense (b).

The passages for this compound are as follows:

[I] *pad jahišn-hayyārīh ī pad mardomān xrad weh* (*MX* I 66)[2] "As *jahišn-hayyārīh* among people wisdom is best".

The Pāzand reads the compound *zahišn ayārī*,[3] and the Sanskrit version renders it *siddheh sahāyatāyai*, which is without doubt an attempt at a literal translation of *pad jahišn-hayyārīh*.

[II] *ke umēdwār-tar? tuxšāg mard ī jahišn-hayyār. ce tuxšāgīh ud ce jahišn-hayyārīh? tuxšāgīh hān ke pēšag ī frārōnīh gīrēd ud kār-ez ī pādēmār bawēd a-wināhīhā ud a-ranjagīhā pad-eš tuxšēd. jahišn-hayyārīh nām* (?) *ī nēwag ud hu-frazāmīh ī kār* (*PhlT* 95, *AW* §125-128) "Who is the most hopeful? A diligent man who is *jahišn-hayyār*. What is diligence and what is *jahišn-hayyārīh*? Diligence is this: one who performs a righteous profession and is diligent in doing an assigned work without harm or affliction. *Jahišn-hayyārīh* is a good name[4] and a good completion of work".

A preliminary edition and translation of the Arabic version of this text from Miskawayh's *Jāvīdān Xirad* was prepared by the late Samuel Stern.[5] I am quoting from his typescript translation, adding in brackets, where necessary, the Arabic equivalents: "He said: Who deserves best to have good hope? I said: A diligent man who is fortunate (*muwaffaq*). He said: Who is the diligent man who is fortunate? I said: A man is diligent if he is intent on his work, interrupts it rarely, whereas fortune (*tawfīq*) is the agreement of fate." The Arabic translator took the compound to mean "fortunate", and it makes sense to regard the question as referring to the two components of success: the application of the person and the help of fate.

[III] *ud ke driyōš pad ce xurram, druwand ēmēd ō ke dārēd,*
*ka ne wehīh *ast *ī*[6] *[weh] az ahlāyīh,*
ud ne-z wattarīh-ē ast [ī] wattar az druwandīh,
ud ke hanbār [ī] kirbag driyōš [ce'ōn] kardan tawān,
*ud ke *jahišn*[7]*-hayyār ēw-tāg ce'ōn šāyēd būdan* (*Ošnar* §49)
"He who is poor, what shall he rejoice in?
A wicked man, what does he hope for?
When there is no goodness which is [better] than righteousness,
and no evil which is worse than wickedness.
One who has a store of good deeds, [how] can he be made poor?
One who is *jahišn-hayyār*, how can he become lonely?"

In this text, which looks poetic, there are problems of interpretation, perhaps because of faulty textual transmission,[8] and partly because of its somewhat peculiar syntax, which may be possibly explained as the effect of the versification.

We seem to have here four accents to a line, with a caesura roughly in the middle. Recently the question of Middle Persian verse, and particularly rhyme, has attracted some attention. Cf. my article in *Henning Mem. Vol.*, 395-405 (where rhyme is not discussed); A. Tafazzoli, *Studia Iranica*, 1 (1972), 207-217. (Also in *Irānšināsī*, 2 (1350), 45-60); G. Lazard, *Mém. de Menasce*, 433-440; B. Utas, *Mon. Nyberg*, II, 399-418. The question of rhyme in Middle Persian is rather complicated, as pointed out by Utas. I would tend to regard cases of clear and consistent rhyming as an indication of late composition, though occasional rhyme embellishments, based on the repetition of identical words or terminations, may have been an optional feature of Middle Persian verse. It does not seem however to constitute a reliable guide for establishing the end of lines.

[IV] *ud hān ī ahlawān ruwān az wahišt ud garōdmān be hayyār-jahišnīh ne bawēd. ce hān ī purr-urwahm axwān ēg-eš ne az-eš *ayāsišnīh*[9] *be-š harw kas aweš purr-*ayāsišn*[10] *ast* (*Dd* XXX 14)[11] "Outside of Wahišt and Garōdmān there is no helpfulness to that righteous soul. For there is no longing away from that joyful existence, but every person is full of longing towards it".

I take it that *hayyār-jahišnīh*[12] is an inversion of the compound *jahišn-hayyārīh*, with the same meaning.

We thus have here, in C 82, as well as in text I above, clear examples of meaning (a), with text IV perhaps representing the same meaning with an inverted order of components. Text II represents meaning (b), and text III can belong to either definition of the compound.

One may compare the expressions **jahišn pānag ud jād[ag] hayyār* (*PhlT* 132 §1).

[1] Cf. above, **13.** *3.*, for other forms which belong to the same group.
[2] The same text occurs also, with minor variations, in *PhlT* 67 (*AdMah* §104); 71 (*AdMah* §154).
[3] The first word was changed by the editor, without justice, to *dahišn*.
[4] The word could also be read *dām*.
[5] This was done as part of a planned joint edition of the Pahlavi and Arabic texts of *Ayādgār ī Wuzurgmihr*. I hope to complete this edition and publish it shortly.
[6] **ast *ī*: MS AYTyx.
[7] The manuscript has what looks like *yazdān*. The two words *dahišn* and *yazdān* are not much different from each other in the Pahlavi script.
[8] We actually have only one independent manuscript evidence for the text of *Ošnar* – K 20. The other manuscripts listed in the footnotes are dependent on K20.
[9] MSS 'dyb'dšnyx.

[10] MSS 'dyb'dšn.
[11] Cf. Shaked, *IOS*, 4 (1974).
[12] This could of course also be read *hayyār-dahišnīh* "the giving of help".

C 83a. *1.* Quoted in *Esoteric trends*, 184 note 27.

C 83a. *2.* *wehīh* is spelled by the ideogram **ŠPYLyx**: in view of the context (*dānāgīh – wehīh – xrad*), which seems to require a notion which belongs to the sphere of wisdom, one may be tempted to suggest that we may have here not the word *wehīh* "goodness" but the equivalent of MPT whyḫ "wisdom",[1] which is not to my knowledge elsewhere attested in Pahlavi.

[1] Cf. the glossary to *MirMan*, II.

C 83b. *1.* Quoted H. Junker, *Vorträge der Bibliothek Warburg*, 1921-22, 159 f. note 33; Zaehner, *Zurvan*, 388.

C 83b. *2.* Cf. note **254.** *2.* above.

C 83c. *1.* Although the word is spelled with an initial k- one hesitates to suggest that it should be read *karag*, following NPers. *kara* "filth". **karag*, to my knowledge, is not otherwise attested in MPers.

C 83d. *1.* The sense of *xwad-dōšag* here seems to be "self-willed; deluded by following his own fancy".

C 83d. *2.* Sēn who is mentioned here is of course not the same as the celebrated disciple of Zoroaster, and must be a Sasanian heretic, the same as is mentioned in *ŠnŠ* VI 7 (cf. Tavadia, op. cit., 97 f.).

C 83d. *3.* On *pad nigerišn* cf. above, **91.** *3.*

C 83e. *1.* For *škōy* cf. note on *škōyišn*, 122.

D 1a. *1.* For discussions of this section cf. Nöldeke, *Persische Studien*, II, 29 note 2; Henning, *ZDMG*, 106 (1956), 75. The text is quoted by Zaehner, *JRAS*, 1940, 36-39; cf. also Zaehner, *Zurvan*, 407 f. and *Dawn*, 243. Tavadia, *MPers. Spr. u. Lit.*, 105. For the various versions cf. notes to the text. As this constitutes a fairly rare case of a ramified textual transmission both in Pahlavi and in Islamic sources, there is a certain interrest in comparing the different versions in some detail.[1]

Our *Dēnkard* passage (= D) and the *PhlT* (= P) version show two divergent traditions, though the differences are not profound. The text of *Dd*, which refers only to the first two groups, is practically the same as D. The Arabic version of Misk. (= M) is much closer to D than to P, while Tawḥīdī (= T)

Comparative table of Ādurbād's division of the world

D	P	M	T	G
I brēh	*baxt*	*qaḍā' wa-qadar*	*jadd*	*qaḍā' wa- qadar*
(a) zīndagīh	zīndagīh	ahl (b)	ḥayāt (a)	zan x^{v}āstan (b)
(b) zan	zan	wuld (c)	ahl (b)	farzand (c)
(c) frazand	frazand	māl (e)	wuld (c)	māl (e)
(d) xwadāyīh	xwadāyīh	sulṭān (d)	māl (e)	pādšāhī (d)
(e) xwāstag	xwāstag	'umr (a)	mamlaka (d)	zindagānī (a)
II kunišn	*kunišn*	*ijtihād wa-'amal*	*ixtibār*	*juhd*
(a) ahlawīh	āhrōnīh (c)	'ulūm (c)	ṭibb (+)	'ilm (c)
(b) druwandīh	ardēštārīh (d)	'imārāt (e)	nujūm (+)	dabīrī (+)
(c) āhrōnīh	wāstriyōšīh (e)	ṣinā'āt (+)	falsafa (+)	suvārī (d)
(d) ardēštārīh	kirbag (a)	furūsiyya (d)	itm (b)	bīhišt (a)
(e) wāstriyōšīh	bazag (b)	fiqh (a-b)	ajr (a)	rahāī az dōzax (b)
III hōg	*hōg*	*'āda*	*'āda*	*'ādat*
(a) xwardan	ō zanān šudan	akl (a)	akl (a)	rāh raftan (b)
(b) raftan	kār wizārdan (e)	nawm (d)	nawm (d)	x^{v}ardan (a)
(c) ō zanān šudan	xwardan (a)	mašy (b)	jimā' (c)	xuftan (d)
(d) būšasp kardan	raftan (b)	jimā' (c)	mašy (b)	mubāšarat kardan (c)
(e) kār wizārdan	xwaftan (d)	taγawwuṭ (e)	a'māl *ṭabī'īya (e) (MS *ṣa'ba*)	baul va γāyiṭ k. (e)
IV gōhr	*gōhr*	*jawhar*	*jawhar*	*ṭab'ī*
(a) xēm	mihr (b)	xayriyya (c)	maḥabba (b)	wafā' kardan (a?)
(b) mīhr	āzarm (+)	tawāṣul (b?)	'adāwa (b+)	mudārā kardan (+)
(c) wehīh	rādīh (d)	saxā' (d)	xulq (a)	tavāḍu' k. (+)
(d) rādīh	rāstīh (e)	ṭiqa (+)	šaqā' (? r. *saxā'* ? d)	saxāvat k. (d)
(e) rāstīh	ēr-menišnīh (+)	istiqāma (e)	istiqāma (e)	rāst guftan (e)
V abarmānd	*abarmānd*	*wirāṯa*	*nasab*	*mīrāθī*
(a) huš	tan (c)	ḏihn (a)	'aql (a)	nīkū-rūī (e)
(b) wīr	bahr (d?)	ḥifz (b)	dahr (r. *ḏihn* ? b?)	nikū-xūī (+)
(c) tan	huš (a)	šajā'a (+)	mantiq (? +)	himmat-i buland (+)
(d) brēh	wīr (b)	jamāl (e)	ḥasad (r. *jasad*! c)	mustakbirī (+)
(e) dīdan	nērōg (+)	bahā' (d?)	jamāl (e)	siflagī (+)

may be close to P, though, like the text of Ghazālī (= G), it shows signs of mixture. G is on the whole a rather free translation. It seems to have been based on a model which was closer to P than to D.[2] In one case it shares with M a divergence from both Pahlavi sources,[3] but the same group, *kunišn*, shows how G must be regarded as independent of M.

The case of the group *kunišn* provides an insight into the mechanism of the transmission. The detailed correspondence of M to D is as follows:

(*c*) *āhrōnīh* = *al-'ulūm, wa-ašrafuhā al-'ilmu billāhi*

(*e*) *wāstriyōšīh* < *al-'imārāt*, *al-ṣinā'āt, wa-ašrafuhā al-kitāba*

(*d*) *ardēštārīh* = *al-furūsiyya*

(*a-b*) *ahlawīh, druwandīh = al-fiqh*

It is possible to understand the process which brought about this translation by noticing that a similar division of society is given in the *Letter of Tansar*:[4]

aṣḥāb-i dīn, muqātil, kuttāb, mihna

which keeps closer to the order of D, but divides society into four, rather than three, classes, and does so in a manner identical with M. We know in the Sasanian period of two traditions concerning the division of estates in society: one into three, representing perhaps a learned anachronism, based as it is on the Avestan traditions, and the other into four, which constitutes a living conception.[5] The only evidence for an Islamic interference with this text in M lies in the fact that the warrior class is relegated to the bottom of the social hierarchy from the second place which is reserved for it in all the Sasanian lists. The fact that M's *Vorlage* had four classes inevitably caused the two items referring to righteousness and wickedness to be telescoped into one, represented by "the law". G has only three classes, but its original is likely to have had four classes: *dabīrī* is clearly a concept which belongs to the fourfold division.[6] The equivalent of M's *al-'imārāt* (= Tansar's *mihna*) seems to have been lost from G. T freely transposes for the three classes of P the three divisions of sciences: medicine, astronomy and philosophy.

[1] The comparative table on p. 298 may prove helpful in clarifying the following discussion.

[2] Cf. e.g., the group *kunišn*, where the elements a, b come in the last two positions, as in P; or *gōhr*, where the order is: a (?), m, n, d, e, with the same m,n, occurring also in P (but not in M). [m, n etc. signify new items, not identical with a – e, which are the items in D.]

[3] Under *kunišn* both M and G have the item "horsemanship", which does not occur in T.

[4] *Nāma-yi Tansar*, ed. Minovi, Tehran 1932, 12. Cf. M. Boyce, *The Letter of Tansar*, Rome 1968, 38.
[5] Cf. Christensen, *L'Iran*, 98.
[6] Cf. *kuttāb* in *Tansar*, *al-ṣinā'āt* with the specification *al-kitāba* in M.

D 1b. *1.* Quoted by Menasce, *Locust's Leg*, 186 f.

D 1b. *2.* *ciš* is puzzling. It probably refers to something which is of the essence of religion.

D 1c. *1.* The definitions of "character" and "wisdom" occur, with a difference, in 4. The same definitions are given in Misk., *JX*, 38.22-23 (attributed to Buzurjmihr).

D 2. *1.* Quoted by M.-L. Chaumont, *RHR*, 156 (1959), 2-4.

D 2. *2.* Ādur-Narse is a common personal name, as can be seen from Justi, *Iran. Nb.*, 3 (Ādharnarseh). Ādur-Mihr is not recorded in Justi's *Iran. Nb.*

D 2. *3.* The idiom *ērbadestān kardan* means "to attend the *ērbadestān*, to study", as can be seen from the passages quoted under *ērbadestān* in the Index.

D 2. *4.* *handāxtan* in the sense of "to happen" occurs also in the following sections.

D 2. *5.* The practical moral drawn by them from the edifying insight which they had, obviously was that they should cease from pursuing worldly matters, of which their journey to the court was one.

D 3. *1.* Quoted (with a somewhat different interpretation) by M.-L. Chaumont, *RHR*, 156 (1959), 2-6.

D 3. *2.* On the habit of oral recitation of the Avesta cf. J.-B. Chabot, *Nouvelles archives des missions scientifiques*, 7 (1897), p. 525, translated on p. 491; and F. Nau, *RHR*, 95 (1927), 180.

D 3. *3.* This could also be translated: "he heard their words," but seems less likely in the context.

D 3. *4.* The idiom *kār ud bār* is obviously the same as the corresponding NPers. expression.

D 3. *5.* This expression would seem to make sense if by the words *bawandag āzādīhā dād* one may assume that he gave presents as a token of approval. One may of course also interpret this expression by referring it to

the work done by the two priests, which they state is not done out of economic necessity, but by preference to doing manual work.

D 3. *6.* On *huniyāg*, if the reading is correct, cf. Bailey, *ZorPr*, 113 f.

D 4. *1.* On *a-wizīrišnīg* cf. Shaked, *IOS*, 4 (1974), 242 n. 72.

D 5. *1.* Quoted by M.-L. Chaumont, *RHR*, 156 (1959), 2-7.

D 5. *2.* Wehdād, son of Ādur-Ohrmazd, is not known to me apart from the few sections in *Dk* VI where he is quoted. He may, however, be the person referred to in *Nir. facs.* 63b 4, where it is just possible that the name should be completed: *[weh-dād ī] ādur-ohrmazdān*. Wehdād's father may be the sage Ādur-Ohrmazd mentioned in *ŠnŠ* I 3.[1] The name occurs as Hū(r)št in Parsee NPers.[2]

[1] Cf. Tavadia's note ad. loc., p. 29 (note 8).
[2] Cf. Dhabhar's translation of *PersRiv Hormazyar*, 335, note 2.

D 5. *3.* The idea that the *gētīg* world represents a mixture, while in *mēnōg* good and evil are separate and pure is a commonplace of the Zoroastrian literature. An *andarz* text extant only in Arabic which sets out this idea in detail is found in Misk., *JX*, 40.3 ff.

D 7b. *1.* A longer version of this saying is in **A 5**.

D 7c. *1.* The interpretation of *māyagwarīh* is uncertain.

D 7d. *1.* There are three cases, above **59**, **100** and **308** (if the reading is correct), where we seem to have clear instances of *ēnyā* used as a conjunction in the sense of "besides, moreover, otherwise".[1] Here and in **185** one has *ēnyā* following a nearly identical phrase: *ce farrox hān ī arzānīg* (**185**), and one wonders whether *ēnyā* is not to be taken as a particle concluding the phrase, with the effect of underlining or emphasizing; it is possible to think, as an analogy, of NPers. colloquial *dige* (*digar*), which has a similar semantic frame of associations and a similar kind of use as a vague particle of emphasis.[2] It seems, however, more consistent to take *ēnyā* in all cases where it does not constitute the post-position to the phrase *be...ēnyā* as a conjunction.
Outside of *Dk* VI the following instances of *ēnyā* as a conjunction can be referred to: *MHD* 58.5; 72.11,[3] and the following sentences:

[I] *agar*[4] *xwāstag bawēd naxust āb ud raz ud zamīg wēš xar, ce agar bar ne jahēd ēnyā*[5] *bun pad miyān bawēd* (*PhlT* 61, *AdMah* §43) "If you have wealth, first buy much water, vines and land, for even if fruit does not come forth, the capital is at hand".

[II] *hu-xēm ud drust *ud kār-āgāh mard agar ōh-ez škōh hād, pas-ez dā-mādīh kun ēnyā xwāstag az yazdān rasēd* (*PhlT* 62, *AdMah* §55) "Make a man of good character, healthy and skillful your son-in-law, even though he be poor. Wealth, moreover, comes from the gods".

ane-z seems to be attested once in a similar function:

[III] *drust āmad hē to ardā wirāz ka-t ane-z āmad[an] zamān ne būd* (*AVn* IV 4) "You are welcome, You, Ardā Wirāz, even though the time of your coming has not yet arrived".

The use of *ēnyā* in the combination *be* (or *jud*). . .*ēnyā*, its reading and etymology, have been discussed often.[6]

[1] Cf. MPT 'n'y in M2 R1 12 (*MirMan*, II).
[2] Cf. G. Lazard, *Grammaire du persan contemporain*, Paris 1957, 122.
[3] Bthl, *ZSR*, I, 9, 12.
[4] One should possibly read: XT[t] = *agar-et*.
[5] All MSS but MK (and JJ which is a copy of it) have *ēnyā*. The editor preferred MK's *ēg-eš* (where the suffixed pronoun is unjustified).
[6] Bthl, *SRb*, 10; *WZKM*, 25 (1911), 309 f.; Tavadia, *OLZ*, 1926, p. 825. Cf. Inscr. MPers. 'yny': references are in Gignoux, *Gloss. des inscr.*, s.v.

D 7e. *1.* This section forms one unit with **D 8**.

D 8. *1.* **D 8-D 12** are quoted by Faravashi in *Našriyya-ye Anjoman-e Farhang-e Irān-e bāstān*, I, 2 (1342), 44-58.

D 8. *2.* Ādurbād, son of Zardušt, has a short *andarz* text atrributed to him,[1] apart from the two sayings **D 8** and **D 9**. He is also mentioned in *Dk* III 137,[2] according to which he lived at the time of King Yazdegerd son of Shapur (399-421 A.D.). His father was probably Zardušt son of Ādurbād, himself an author of *andarz*,[3] and his grandfather the famous Ādurbād ī Mahraspandān.[4] Ādurbād ī Zarduštān is mentioned as an authority in *PhlY* Introduction 15 (p. 4).

[1] *PhlT* 81 f.
[2] *DkM* 140.12-17. Cf. West, *GIPh*, II, 113 §75; Molé, *Culte*, 52.
[3] He is supposed to be the author of *PN*: Cf. West, *GIPh*, II, 111 §70; 112 §73.
[4] West, *GIPh*, II, 113 §75.

D 9. *1.* The same saying in substance is attributed to Xusrō in *PhlT* 57 (*AXus* §11). Cf. Kanga, *Cītak Handarž*, p. iii.

D 10. *1.* The first of these two names is fairly common in Sasanian and post-Sasanian times.[1] Both Ādurfarnbag and Ādurbōzēd are, however, mentioned together (as well as a third sage, Windād[2]), in the Epistles of

Mānuščihr,[3] as examples of *mōbadān mōbad* in some past period. However, from the context in Mānuščihr it does not seem that they were supposed to have lived as contemporaries.

[1] Cf. Justi, *Iran Nb.*, 48 f., s.v. Atarex^{w}arenaṅh.
[2] By error for Wehdād?
[3] Epistle I, ch. X 8.

D 10. *2.* For *ēbār* cf. the recurrent phrase in Kirdīr's inscriptions, 'ywb'ly; for references see now Gignoux, *Glossaire*, 19.

D 10. *3.* A somewhat better translation may be: "Are you perchance of this (kind, scil. like me), that when I warm up for a righteous purpose I never cool off?"

D 11. *1.* The NPers. version in M 55 is versified and rather free and cannot be used to clarify this passage significantly.

D 11. *2.* For a discussion of *mērag* cf. Bthl., *SRb*, 16; *WZKM*, 27 (1913), 366; *ZSR*, I, 37 f.; III, 25 f.

D 11. *3.* *ranz-spōz* seems to be an established technical term. It occurs above, **18**, and below, **E 22a**, as well as in the following passage: *gētīg pad ispanj dār ud tan pad āsān, nēwagīh pad kardan dār, bazag pad ranz-spōz, mēnōg pad xwēš-kunišn* (*PhlT* 56 f., *AXus* §10) "Hold this world as an inn and the body as worthless; hold goodness by doing (it), sin by repelling pain, and the next world by doing your own (duty)".
A similar compound, *āhōg-spōz* "that which repels faults", is attested in *DkM* 250.10 f. The NPers. version in M 55 has what has been read by Bartholomae as 'wr-swz. The reading is not entirely certain. Similar symbolical proper names are attested in *Dk* VII, x:16-17: *harwisp-tarwēnīdār, sūdōmand-pērōzgar, tan-kardār* with eschatological associations. In the *now-rūz* and *mihragān* festivals a man calls himself *xujaste*, cf. Jāḥiz, *Al-Maḥāsin wa-l-aḍdād*, Cairo 1330H/1912, 274.

D 11. *4.* *ke* occurs here for *ce*.

D 11. *5.* The NPers. version of M 55 has here: **nt'nd**[1] **std 'z tw ks prwrš** "No one can take the nourishment from you", which seems to be based on a misunderstanding of the original.

[1] For ntw'nd = *na tuvānad*.

D 12. *1.* I have no other information about Ohrmazd ī Sigzīg.

D 12. *2.* *andar be widīrišnīh* might signify: "concerning transience" (though one should have expected *abar*).

E 1. *1.* *warz ud kišw* should properly mean the agricultural activity,[1] not "tilled field", but cf. NPers. *kišt, kištvarz,*[2] *kišt u barz,*[3] *barz.*[4]

[1] Cf. Bailey, *ZorPr*, 91 note 2.
[2] In the Shahnama, cf. Wolff, *Glossar.*
[3] In the sense of "agriculture", cf. Lazard, *Langue des plus anc. mon.*, 140.
[4] Cf. Steingass, s.v.

E 2. *1.* A parallel to this saying occurs in **302**.

E 3. *1.* A parallel to this saying occurs in **E 31e**.

E 4. *1.* Cf. above, **20**.

E 5. *1.* For this phrase cf. above, **13**.

E 9. *1.* Cf. Pagliaro, *Riv. indo-greco-italica*, 13 (1929), 66.

E 9. *2.* *yazd* is quite regularly used with a verb in the plural. Instances for this in *Dk* VI are: **95, 98, 101, 106, 112, 113, 130, 170, 210, 214, 221, 222, 265, 302, 306.**

E 10. *1.* Another version of this saying is in **187-188**.

E 11. *1.* Another version of this saying is in **94**. A different text about wine drinking, enumerating the benefits coming to a moderate drinker, is in *MX* XV 15 f.

E 13. *1.* This and the next section belong with each other like a riddle and its solution.

E 16. *1.* *rēbagīh* is presumably a cognate of *riftagīh*: cf. note to **C 9**. The word occurs also in *Dd* XXXI 10:

*ud pad hān ī abar-tom šōyišnīh pad hān ī widāxtag āhēn be yōšdahrihēnd az dast rēbag ud pad xwābarīh ud abaxšīdārīh ī xwābarān abar-tom āmurzihēnd ud az *nīdom abēzagān bawēnd* "In that supreme washing with that molten metal there will be washed away from the hand deceit, and they will be forgiven and become pure from the lowest by the benevolence and mercy of the supreme among the benevolent".

E 19. *1.* That is, its suppression. A similar expression is in Ghazālī, *Naṣīḥat*, 42, 44 attributed to the Prophet of Islam.

E 22a. *1.* The implication of this saying seems to be that when people are indifferent to the world, it bestows on them its benefits. A similar idea is

in **E 22c**. This and the following sections, attributed to Baxt-Āfrīd, are characterized by a taste for paradoxical formulations. A saying based on this one and attributed to Buzurjmihr is found in several Arabic sources. Cf. *Al-'iqd al-farīd*, ed. A. Amīn et al., I, Cairo 1940, 265 lines 9-10 (where references to *'Uyūn al-akbār* and *Nihāyat al-arab* will be found). It says: "If this world turns towards you, get away from it, and it will not decay; if it turns away from you, get away from it and it will not stay".

E 22b. *1.* The verb *sūdan* belongs no doubt to the noun *sūdagīh*: cf. above, **37**.

E 22d. *1.* Another version of this saying is recorded:

ēn-ez guft ku agar hamāg mardom ī gētīg ō ham rasēnd, ēg-ez man tawāngar kardan ne šāyēnd, ce ka pad ēwag dast stānēm ud pad dīdīgar dast dahēm rōz pad man be mānēd (*PhlT* 81 §2) "He (= Baxt-Āfrīd) said this too: If all the people in the world assemble together, they cannot be more powerful than I am, for when I take with one hand and give with the other, the day remains mine".

For *rōz* in the sense of victory cf. Farhang-i Nafīsī's definition of *rūz*: "*tuvānāī va zūr va quvvat va jarā'at va mardānagī*". Cf. *IOS*, 4 (1974), 232.

E 22e. *1.* *āwām-menišnīh* seems to belong to *āwāmnīh* "joy", on which cf. **C 57**.

E. 22f. *1.* The somewhat free and versified NPers. version in **M 55** is helpful in establishing some of the readings of the Pahlavi text. Cf. Bartholomae, *Zendhdschr.*, 181, 377; *ZKMirMund*, II, 35 f.

E 22f. *2.* For *xwār* "smooth, level" cf. NPers., e.g. *BQ* s.v.

E 22f. *3.* Bartholomae would read here **abar *šustan.*

E 23. *1.* This sentence is not clear.

E 28. *1.* Quoted by Asmussen, *X^{u}āstvānīft*, 56 f.

E 29. *1.* For *pattōg* cf. Bthl., *ZSR*, III, 53 note.

E 29. *2.* *attān* seems to be capable of meaning both "wealth" and "a person possessing wealth", hence, in a legal sense, "solvent, a person possessing sufficient means"; cf. Bthl., *ZSR*, III, 53 note; Zaehner, *Zurvan*, 193 f.; Perikhanian, *Sas. sudebnik*, 442. It occurs several times in *Dk* III, ch. 43, a text which defeated J. de Menasce, *Le troisième livre du Dēnkart*, Paris 1973, 43. The text can be read and rendered as follows:

dānišn(īg)[1] *attān ō xwāstag attān; kam-attān [ī] dānišn pad dānišn;*

*xwāstag attān ō dānišn attān; kam-attān [ī] xwāstag pad xwāstag taftīg [ud] rād. nērōg attān az attān ī-šān harw 2 sazāgīhā bahrwar. pad nērōg ō-šān harw 2 *bawandag pānag bawēd. hambāstag spurr-xwēšēnīdār bawēnd ī 2 axwānīg nēwagīh. ud pad-eš ārāyihēd wirāyihēd pērāyihēd gēhān, *abzāyihēnd weh-dahišnān, bōzihēnd ud burzihēnd mardom* (*DkM* 36, B 26) "A man possessed of knowledge is ambitious and generous[2] towards attaining wealth; a man of little knowledge is ambitious and generous in (the matter of) knowledge. A man possessed of wealth is ambitious and generous towards attaining knowledge; a man of little wealth is ambitious and generous in (the matter of) wealth. A man possessed of power partakes appropriately of the possession of these two things (i.e. knowledge and wealth). He becomes a perfect protector of these two things by means of power, and they acquire together the good of the two worlds. Through this the world is equipped, arranged and adorned, the good creations increased, and people saved and exalted".

[1] The chapter begins with the words *hād ka weh-dēn nigēzīg dānišnīg attān*. . . where I believe there is an intrusion of the formula *az nigēz ī weh-dēn*, which belongs to the title.

[2] *rād* "generous" does not seem a very appropriate word to go with *taftīg* "ardent, ambitious".

E 30a. *1.* Quoted partly by K.H. Mirza, *Unvala Mem. Vol.*, Bombay 1964, 156. Cf. Shaki, *ArOr*, 41 (1973), 143 n. 68.

E 30a. *2.* For the reading *gilag-ōbār* cf. **29.**

E 30b. *1.* A parallel to this saying is in **189.**

E 31b. *1.* Partly quoted by Asmussen, *X^{u}āstvānīft*, 57; M. Boyce, *Handbuch der Orientalistik*, Abt. I, Bd. IV, Abschnitt 2, Lfg. 1, p. 53.

E 31d. *1.* Partly quoted by Asmussen, *X^{u}āstvānīft*, 57.

E 31e. *1.* A parallel to this section occurs in **E 3.**

E 31g. *1.* A parallel text occurs in **153.**

E 31g. *2.* For *hu-dīdag* cf. NPers. *xūb-dīda.*

E 32. *1.* The reading (this is Sanjana's emendation) is doubtful. The reading could easily be *attān* (often spelled 'tyn), but it does not seem to give a satisfactory meaning.

E 33. *1.* The reading is doubtful. One might also think of *nīdagīh*

"submission" (from "being led"). A similar problem exists with regard to *GBd* 4.15, where it comes as an epithet of Gannāg Mēnōg, and should perhaps be read *wadag*. Cf. Nyberg, *Hlfsb*, II, 162 (who favours **nitak*).

E 35b. *1.* A variant of this saying is in **208** above.

E 36. *1.* The same idea is expressed in **2, 183.**

E 37. *1.* The translation is somewhat doubtful.

E 38a. *1.* The same text is in **115.** Section **253** has a similar theme.

E 38a. *2.* The transmission of the text here has been disturbed, with *dēn* displaced and apparently added at the end. The items *hunar* and *xwarr* also suffer from faulty transmission.

E 38b. *1.* Cf. above **119.**

E 38c. *1.* Cf. above **120.**

E 38d. *1.* The reading of the last two words, and the meaning of the whole of the last sentence, are quite doubtful.

E 38e. *1.* Quoted (and somewhat differently interpreted) by Molé, *Culte*, 213 f.

E 38e. *2.* Much remains doubtful in this translation.

E 43b. *1.* *ēwagānag-menišnīh* has the same components basically as NPers. *yakmaniš*: cf. also Av. *hamō.manah-*, Skt. *ekamas-*, Bactrian ειομανο.[1]

[1] W.B. Henning, *BSOAS*, 23 (1960), 51 and note 7.

E. 43c. *1.* For *frōdmānd* cf. *MX* LII 7; *PRivDd* 182.13; *ZXA* 58.8; *Pāz T* 121. A discussion of this word is in Mizra's thesis, p. 484.

E 43e. *1.* For *sahišn* "approval" cf. *MX* VII 15; XXXIX 22; XLI 5, and Bthl., *ZSR*, III, 9, 12, 22-25.

E 45b. *1.* Or: "taught" (?).

E 45b. *2.* Cf. *waxš* "interest", Bthl., *WZKM*, 27 (1913), 372 note 1; *ZSR*, I, 8, 23; Armenian *vašx*, Hübschmann, *ZDMG*, 46 (1892), 329; In Pahlavi: *PhlT* 60 (*AdMah* §22); *Dd* IX 1, 2. This is of course a specialized sense of *waxš* "increase" *GBd* 48.14; *DkM* 345.6, 8.
One might alternatively think of **waxš* "brilliance" attested to my knowledge

only as a verb *waxš-* "to flame, blaze", *DkM* 602.11; 610.10;[1] *Kn* I 11, and an adjective *waxšāg AVn* XIV 14.
waxšīh is hardly likely to belong to *waxš* "spirit".[2]

[1] Cf. Bailey, *BSOS*, 6 (1930/32), 596 and note 1; Nyberg, *Hlfsb*, II, 232.
[2] Though a combination like *mēnōg-waxšīhā* (*Dd* II 5) may be recalled.

E 45d. *1.* A partial parallel is in Misk., *JX*, 77.1-5.

E 45h. *1.* Cf. **114** for the same text.

E 45i. *1.* This word is obviously from *waxš-* "to grow"; unlike the similar looking word in *MX* XXVII 2, 8, 9; *PhlT* 137 §29, where the meaning required by the context and by the Sanskrit translation is "enduring, forbearing". A. Tafazzoli, *Vāže-nāme-ye Mīnū-ye Xerad*, Tehran 1348/1969, 224, follows Zaehner, *BSOS*, 9 (1937/39), 107, in reading it as a derivative of *xšad-*, with preverb *vi* or *ni*. One would be tempted to read the word as derived from *baxš* "lot, fate" (by hypercorrection?); cf. *ba(h)ristān* "patient", on which see Zaehner, op. cit., 107 ff.

E 45i. *2.* The same opposition *šnāyišn/bēš* occurs also in **191**.

E 45j. *1.* This translation of the second part of the sentence is supported by the NPers. version: *ba ō dīgar ānrā vih kardan.*

E 45k. *1.* An explanatory gloss in *PersRiv Hormazyar* says: *ya'nī az mīnū-yi rawšanān āmad kirfa va ašāyih kunīd tā ōy mīnū-yi rawšan tuvānīd šudan* (489:2 f.) "That is to say, he came from the spiritual world of the Luminaries. Do ye good deeds and piety so that you may go to the luminous spiritual world".

E 45l. *1.* The NPers. version has here *awazūnī*, which is probably a misunderstanding.

E 45m. *1.* The verb *mōšīdan* occurs also in *DkM* 137.15. Cf. further references in Menasce, *Apologétique*, 239.

Glossary and Indexes

Glossary and Index of Pahlavi Words

The Glossary lists all occurrences of words, including proper names, in *Dk* VI. It also serves as an index for words discussed in the Commentary. References to the Commentary are given in the following style: "Cf. A 6c. *3.*". Numbers in brackets indicate restored words. Numbers with an asterisk indicate an occurrence where the word was corrected.

A

ā particle (serving to introduce a main clause after a temporal one) **52**

āb water **164 208 209 219 308 C83a D2 D3 E35b**. See also *tang-ābīh, was-ābīh*

ābādān populous, prosperous **234**. *~īh* **304 C55**

ābādīh **185 A6b**

abāg with *passim*. *~īh* companionship **E25**

abām credit, loan **A6**. Cf. **A6c.** *3.*

abar on, about, concerning *passim*. *~-menišnīh* haughtiness **E35b**. *~-tan* arrogant, haughty **C41**. *~īh* **[B14] B35 E20**

ābār far, removed **74 100 152 158 C70 E16**. Cf. **74.** *1.* *~-būd* **26**. Cf. **26.** *4.*

ābārag Cf. **74.** *1.*

abārīg other, remaining **33 81 89 90 103 166 175 208 209 219 230 231 233 239 288 305 321 B15 C27 C37 C48 D3-D5 E23 E35b E38e**

ābārih- Cf. **74.** *1.*

abarmān, abarmānīg Cf. **82a.** *1*n.

abarmānd heritage **D1a**

abārōn sinful **54 68 71 226 236 244 290 C50 C68**. *~īh* **43 69 82a 136**

303. *~-kāmag* of sinful desire 136. *~-zadārīh* wicked chastisement B14 B40

abarwēz victorious 250 C82. *~īhā* 307

abastāg the Avesta 125 182 217 266 299 B12 C27 D3 D5 D10 E38e E45c. *~ ī pad camišn* "the Avesta of Urination" 125. Cf. 125. *1.* See also *was-abastāg, zand-abastāg*

abastān trust 152 291 E9

a-bawandagīh dissatisfaction C58

abaxš contrite 50 168 219 227 315 E31d. Cf. 50. *2.*

abaxšāyīdan, abaxšāy- to forgive 243. to withhold, withdraw A1 E23. Cf. A1. *1.*

abaxšāyišn forgiveness, compassion 15 B14 B31

abāyestan, abāyēd to have to 23 59 76 83 91 100 103 104 107 111 134 141 148 161 182 198 208 217 238 244 247 267 271 304 309 [315] A6 B10 B47 B53 C32 C37 C43 C44 D2-D5 D6b D9 D12 E16 E22c E22f E30a* E31f E32 E34b E35b E38f E42 E43b E45n

abāyišnīg seemly, necessary E32. *~-tar* C83e D7d

abāz back *passim*

abd wonderful 237 D5

abdom last; ultimately 152 201 242 279 297 309 311 E22c E31c E34c. *~ rōz* 17

abē-āmāragīh freedom from the reckoning E30a

abē-astānag(?) without calamity(?) 73

abē-bīm secure, without fear 44. *~-tar* C61. *~īh* 304 E30a E32

abēbūd deficiency 38 42 172 245 D1c

abē-gāh out of place C15 C43 C64

abē-gumān certain, having no doubt 23 98. *~īh* 84 167

abē-kār ineffective, inoperative E39

abē-nām nameless E22c

abēr very 14 59 65 89 91 97 99 104 108 115 116 120 128 132 138 153 161 162 165 167 168 173 179 181 188 189 193 222 226 241 242

244 249 257 268 269 307 310 A6 E31g E38a E45h. *~-tar* 89 105 125 127 139 198 281 294 323 C7 C30 C41 D1a D3 E38c E42. *~agānīhā* extensively, excellently 75

abē-rāh pathless 173

abē-rīman without defilement, undefiled 162

abē-sūd without benefit, profit 304. *~gārīh* B14 B38

abē-wēnāft invisible 248

abē-wināh free from sin, righteous 78 318 319. *~īhā* 45

abē-wizand free from damage, free from harm 162 E38f

abēzag pure, undefiled 97 E8. *~īh* 267 E22e

abgandan, abgan- to throw D12. *abar ~* 47 74

a-bōzišnīg doomed, without salvation E34c

abrāz height, loftiness E43e

abrōxtan, abrōz- to kindle 225* 225 313

absard cool 78 D10

absihīdan, absih- to destroy 242 264 265 271 297 307. *absihih-* 275. *absihēnīdan* 71 135

absihišn destruction 268. *~īgīh* E31c

absōs mockery, scoffing (n.) C35 C83c. *~gar* B51 C4. *~garīh* B14 B32

abspārdan, abspār- to dedicate, to deliver, surrender 28 166 289 E1 E31c. See also *tan-abspār*

a-burd-framān disobedient C8. *~īh* E40

aburnāyag (aburnāyīg) child; young E30b (*-īg*) 189

a-burzišnīgīh lack of respect C60

ābustan pregnant, conceiving 262

abzār tool, faculty, power 103 104 115 117 161 227 253 C83b D7b E38a E43b E45j E45n. Cf. 161. *1.* *~īh* abundance 304. Cf. 304. *2.* *~ōmand* 239 242 D2 D3 D5. Cf. 71. *3.* See also *hamāg-abzār, tawān-abzār, was-abzār, wuzurg-abzār*

abzāyēnīdār furtherer, increaser C83a

abzāyišn increase C57 C83a E45i

abzōn bounty, increase 319 E35c. See also *was-abzōn*

abzūdan, abzāy- to grow, increase 21 72 189 213 242 244 C63 C69 C75 C82 E25 E30b E38d. *abzāyīdan* 242 C69 C70. *abzāyēnīdan* 79

a-cār without choice, inevitable 100 169 270 E45c. *pad-* ~ 100. *~ag* D4 E45c. *~agīhā* E30a. *~īh* 141

a-dādestān-kunišnīh unlawful action C82

a-dānīhā ignorantly, without knowledge 170

a-drōw unlying, truthful 60

ādug capable 128

ādurbād pr. n. C83d D7b D7c D7d D9. *~ ī mahraspandān* A5 A6 D1a D7a. Cf. A5. *1.*; D8. *2.* *~ ī zarduštān* D8. Cf. D8. *2.*

ādurbōzēd pr. n. D10. Cf. D10. *1.*

ādur-burzēnmihr the fire Burzēnmihr 293

ādur-farnbag the fire Farnbag 293

ādurfarnbag pr. n. D10. Cf. D10. *1.*

ādur-gušnasp the fire Gušnasp 293

ādur-mihr pr. n. D2. Cf. D2. *2.*

ādur-narsē pr. n. D2. Cf. D2. *2.*

ādur-ohrmazd pr. n. See *wehdād*

a-frasāwand intransient 180 229 248

āfrīgānīh *frāz* ~ blessing(?) Op. Sec. 289. Cf. Op. Sec. a. *3.*

āfrīn blessing, praise 123 E32* (?)

a-friyād without rescue B53

āgāh informed 83 214 323 C46. *~īh* E38e. See also *duš-āgāh*

agar if 23 31 51 59 60 112 136 142 144 147 153 167 170 184 188 196 224* 236 292 302 303 310 315 D3 D10 D12 E2 E45e. *agar agar* alternative 303

ag-dēn of bad religion 292 321. *~ān* 288. *~īh* 246 321 B14 B24

āgnēn together 111 146 320 D3 D5 E31g E45d

a-gōwand mute, incapable of speech 23. Cf. 23. *7.*

ag-ruwān of corrupt soul *~tar* C27. *~īh* 269

a-gumānīh (being) without doubt; certainty D1b

āhan iron E22f

āhang inclination. *~īg* 143. *~išn-ciśīh*(?) E38d

āhangar (āhangār) blacksmith E22f. (*-gār*) 305. *~īh* E22f

ahe before. *cand* ~ as soon as possible 275

āhīd aroused, incited 78. Cf. 78. *6.*

āhixtan, āhinz- to draw, raise up D3 E22f. *frāz* ~ E22d

ahlamōg heretic 216 231 C83d E45d. *~ān* 68 216 231 C28. *~īh* 21 47 128 159 245 246 B14 B28 C26

ahlaw righteous 41 101 161 169 273 274 289 310 322 325 B8. *~-tar* E31g. *~ān* 123 166 206 269. *~īh* 267 D1a

ahlāy See *srōś-ahlāy*. *~īh* righteousness 18 19 27 51 94 113 132 139 163 211 236 267 283 301 A6 D10 E11 E17 E45m. *~īh-paymōgīh* 267

āhōg fault, defect 71 78 115 212 224 228 C12 C18 C23 C33 C77-C79 C83c E38a E43b E43e E45b E45l. *~-ōgārīh* removal of fault(s) 120. *~-spōz* Cf. 18. *1.*; D11. *3.* *~-wirāyīh* the correction of faults 194. See also *an-āhōg*

ahreman 12 16 31 32 43 47 65 82a 123 141 168 169 172 196 227 243 249 258 264 265 272 278 297 300 307 308 A5 B1 B2 B3 D5 D7b E30a E31c E40

āhrōn priest 231. *~ān* 245 293 E45c. *~īh* B14 B28 D1a E45l

a-hunarīh lack of skill C56

a-hunsandīh discontent (n.) 71 B14 B21 C17 C21 D4 D11

a-kāmōmandīhā unwillingly, against one's will A2

a-kārag without activity 200

a-kerdār inaction *~īh* E45a. *~-gōwišnīh* C64

akōman a demon ("Evil Mind") 1b 77 78 87 193. Cf. 1b. *3.*

ālūdagīh filth, pollution E31b

āmadan, āy- to come **61 79 87 97 106 113 216 231 304 C26 D3 D9 E11 E45k.** *ul* ~ **290 317.** *frāz* ~ **D3.** See also *madan*

amāh we *passim*

amahraspand (the deities) **23 91.** *-ān* **88 123 301.** (the elements) **288.** Cf. 88. *1.*

āmār trial, reckoning **122 218 227 276 304 E3 E34c.** ~ *ī mēnōgān* **101 106 211 218 219 280 304 306.** ~*ōmandīh* **D2.** ~*-kašīh* vengefulness **B14 B41 C31.** Cf. **B14.** *21.*; **C53.** *1.* See also *abē-āmāragīh, an-āmārīh, hu-āmārīh, pan-āmār, wad-āmār*

āmārēnīdan, āmārēn- to reckon **E31e**

a-marg immortal 309. ~*īh* **267**

a-mēnōg-warrawišnīh lack of faith in the spiritual world **C54**

āmēxtan, āmēz- to mix **16**

āmōxtan, āmōz-/āmōxt- to teach; to learn **146 212 217 223* 224 284 322 E45l**

āmōzišn teaching 223

amurdad a deity ("Immortality") **114 E45h.** plants **294**

an (pron. 1st sg., casus rectus) **59 143 169 238 304**

ānāb-, ānābagīh Cf. **B14.** *17*n.

anabāy improper (?) **86***

ana-bīm unafraid 234

anābuhragān unatonable **72 100 166 272.** ~*īh* **100**

anāg evil, harmful **142 144 269 E8.** ~*īh* evil, discomfort **2 16 25 26 65 100 113 140 142 144 153 170 195 196 237 244 249 271 304 306** 307 **A5 B1 B2 B3 C76 D4 D5 D7b.** ~*-kāmag* wisher of evil **243 E31g.** ~*īh-kamag* evil-wisher **153.** ~*-menišnīh* evil thinking 269

an-āhōg without fault **314.** ~*-tar* **90.** ~*īh* **40**

ana-hunsand discontented **145 196 197.** ~*īh* **196 C60**

an-āmārīh lack of accounting **C54**

an-anbasān harmonious, without conflict **318 324.** ~*īh* **109**

an-āsānīh discomfort **106* C21 C60**

ana-spās ungrateful **C19 C45.** ~*ān* **C19.** ~*īh* **C52**

an-ast untrue, non-existent **C30.** ~*agīh* 227. ~*īh* **231 E31c.** ~*-menišnīh* **D1b**

ana-šnāsīh lack of knowledge **C76.** See also *yazdān-ana-šnāsīh*

an-āštīh lack of peace, disorder, enmity **72 C52 E11 E40 E41**

an-attānīh lack of power, wretchedness **C23 C56**

an-āwāmīh lack of enjoyment (?) **C60**

an-āyuxtagīh separation **B49**

ana-zād unborn **E35a**

an-āzīh lack of greed **C65.** Cf. **C65.** *1.*

anbasān(īh) See *an-anbasān(īh).* Cf. 318. *1.*

anbūh crowd **304 E27**

and several; much, this much **150 202 225 260(?) 262 B3 C2 E16.** ~ *cand* **10 219.** ~ *cīš* **110 115.** *ēn* ~ **1c 66 93 94 134 138 241 242 C48 C78 C79 E32 E38c E45h.** *hān* ~ **71 166 C77**

andak a little, a small amount **78 171 211 218 257 275 304 A6 E13** ~*-uzīnag* of little expense **310** ~*-wināh* of little sin **169** ~*-xwāstagīh* paucity of wealth **71**

andar in *passim* ~*-bīm* fearful ~*-bīm-tar* **C62**

andarōn inside **E45b**

andarz advice, counsel **141 D12.** ~ *ī ō mardomān* Cf. **141.** *1.*

andēšīdan, andēš- to think **16 200 243 269 272 D3 E31f**

andēšišn apprehension **69 70**

andōh worry **106**

ane other **71 80 100 189 209 269 E4 E30b**

an-ēmēd without hope **200**

an-ērān non-Iranians **206 E38e**

an-ēraxt not guilty **204.** Cf. **204.** *2.* See also *ēraxt, ēraxtan*

an-ērīh non-Iranian behaviour **246 255 256**

an-ēr-menišnīh lack of humility **C72**

angad wealthy, opulent 71. Cf. 71. *7.* *~-xwāstag* 71. See also *ne-angad*

a-niyōšīdārīh lack of obedience **E40**

anjaman assembly 125 **140 254 301 E45m**

anōdag alien **113**. *~ān* **267**

anōh there **1c 16** 58 **133 165 301 315 A6 D2 D7d E1 E10 E27 E45k**

anōš Cf. 82a. *1*n.

anōšag immortal E23. *~īh* **C75**. *~-ruwān* See *xusrō ī anōšag-ruwān*

a'ōn thus *passim*

a-ōš immortal B5 **B6**. *~īh* **B5**

a-pādexšāy powerless, lacking authority **302 D9 E2**. *~īh* **E31a**

a-padīdīgīh lack of repentance **50**

a-pahrēxt unattended, unguarded **257**

a-passaxwīh lack of an answer **E45a**

a-paydāg non-manifest; effaced **225 315**

a-paymān in excess of the measure; immoderate **149 203 C15 C16 C21 C38 C40** C43. *~īh* **99 C58**. *~īhā* **144**. *~-dārišnīh* **B14 B46**. *~-xwarišnīh* **B14 B46**. See also *gētīg-a-paymān-ārāy*

apparīh robbery **269**

appurdan, appar- to steal, rob **219 256 E45k E45l**

a-rāmišn without peace, repose *~tar* **C62**

ārāstan, ārāy- to embellish, adorn **149 150 307 319 E38f**. See also: *gētīg-a-paymān-ārāy, gētīg-frēhbūd-ārāy*

ard Cf. **1b**. *7.*

ardēštār of the warrior class *~ān* **293**. *~īh* **D1a E45l**

ardīg-kāmag (one) desiring battle **132**

ardwahišt a deity ("The Best Truth") **79 E45h**. (month name) **304**

arešk envy **23**

arg work, toil 80 **81 305 [B14] B42 E29 B45e**. See also *ham-arg*

a-rōyišn up-rooting **113 118**

a-ruwānīh lack of possession of soul **C54**

arwand mighty **51**

arz value **302**. *~ōmand* **E30b**

arzānīg worthy **45 88 185 214 D7d**. *~tar* **90**. *~ān* **113 185 203* 214 D7d E23 E29**. *~īh* **127 319 E43d**. See also *marg-arzān(īh)*

ārzōg desire **175 198 D12 E8 E34c**

āsān easy; at ease, comfortable **225**. *~īh* **16 E30a E32**. *~-menišnīh* comforting thought **D7b**. See also *an-asānīh*

asēm silver **D3(?)**. *~ēn* adj. **175**

āsn-xrad innate wisdom **262 B11 B12 E45d**

asp horse **90**

a-srušt disobedient **B14 B19**. *~īh* **275**. Cf. **275**. *1.*

ast is, there is *passim.* *~ ī* sometimes, some (people) *passim.* *~agīh* existence **227**. *~īh* existence **231 D1b E31c**. See also: *an-ast, an-ast-menišnīh, an-astagīh, an-astīh*

astānag misfortune **73 C7**

āstawān one who has faith **115 317**. *~īh* **91 115 127 317 E38a**

astēnīdan, astēn- to establish **156**

ašawahišt a deity ("Best Truth") **114**

ašgahān lazy **71**. *~īh* **247 B14 B30 C56**

āškār open, public, manifest *~ag* **B48 C44**. *~agīh* **226 E38b**. *~īh* **119**

āšnāg acquainted (with) **105**

ašnūdag (something) heard **294**

ašnūdan, ašnaw- to hear **63 204* 204 241 242 294 D3 D5 E34c E39**

āšt peace **D1c**. *~īh* **78 108 254 C51 D1c E45m**. *~-xwāhīh* desire for peace **114 E11 E45h**. See also *an-āštīh*

aštar whip **206**

a-tawāngar powerless **277**

ātaxš fire **45 67** 219 **225 230 295 296 301 313 B9 B14 B18.** *~ān* **301** 323. See also *warhrān*

attān wealth, fortune *~handōzišnīh* the amassing of fortune **E29.** Cf. **E29.** *2.* See also *an-attānīh*

āwām time **151** C79. *~īh* alacrity **247.** enjoyment(?) **C57.** *~īhā* in joy, in ease(?) **B47.** *~menišnīh* joyful(?) thought **E22e.** Cf. **151.** *1.*; **247.** *1.*; **C57.** *1.* See also *an-āwāmīh*

awar(ēd) (imper.) come **D7d.** *frāz ~* **D3**

a-wastār Cf. **B14.** *2.*

awe that (pron.) *passim*

awērān deserted 234

awēšān they, those *passim*

a-wināh without sin *~tar* **299.** *~īh* **8 109 267 E32 E45e E45f**

a-winast undiluted, unharmed, uninjured **300(?).** Cf. **300.** *2.*

a-wistāxwīh lack of confidence **B14 C52.** Cf. **B14.** *13.*

a-wizīdārīh lack of distinction, lack of discernment **99**

a-wizīrišnīgīhā without fail, necessarily **D4.** Cf. **D4.** *1.*

āwurdan, āwar- to bring **91 103 104 307 308 E45k E45m.** *ul~* **C26**

awwēnīdan, awwēn- to condemn, reproach **13 14 15 181 182 226 310* C20**

awwēnišn reproof, reproach **206 C83c**

a-xwēš-kārīh not doing one's duty **C56**

ayāb or **47** 54 62 **82a 83 93 100 104 105 136 189 203 213 219 222 227 233 234 244 292 298 302-304 315 A5 B47 B51 B53 C20 C35 C36 C38 D5 D7d E2 E23 E30b (E31e) E38d E43c E45n**

ayābišn apprehension **E36**

ayād memory **16 199**

āyāft boon, blessing **170**

ayāftan, ayāb to find; to apprehend **E36**

ayārand abhorrent C46. *~tar* **C46.** Cf. **C46.** *1.*

ayāristan, ayār- to be able **C65**

ayās- (ayyās-?) to long **57 58 218 304.** Cf. **57.** *2.*

āyišn coming **230**

ayōxšust metal **224.** *~īg* **90**

āyuxtagīh See: *an-āyuxtagīh*

az from, of *passim.* Cf. **206.** *2.* *~. . .rāy* Cf. **C54.** *1.*

āz greed, lust, concupiscence, craving **23 198 D2 E8.** See also: *an-āzīh*

āzād noble, free *~īh* praise giving; nobility; generosity, favour **23 113 210 286 302 E35c.** Cf. **23.** *5.* *~īhā* "praise be" **A5 D3 D7b.** Cf. **A5.** *3.* *~mard* **310.** *~mardān* **146.** *~mardīh* **142 B14 B45**

āzār harm **52 71 C46 E31b**

āzardan, āzar- to afflict, offend **E43c**

āzārišn harm, vexation **E43a**

āzarmīg dear **148.** *~tar* **33**

az-dahāg Ažī Dahāk (demon) **B4 B6**

az-eš-keh one's inferior **49.** *~ān* **48**

az-eš-meh one's superior **49.** *~ān* **48**

āzwarīh covetousness, greed **269 C24 C66 E41**

B

bagōbaxt destiny, the decree of the gods **A6 C17 C57 C60 E45d**

bahr share **78 132 153 238 319 D5 E31g.** *az hān ~* "for that reason" **71.** *pad ~ ī xwēš* "for his own part" **71 80 232 264 292 D9 E30a.** See also *hu-bahr.* *~ag* share *az hān ~ag* **D7d**

ba(h)ristān Cf. **E45i.** *1.*

bālāy high **219**

bandag slave **D1b E43a.** *~ān* **E43a**

band-kār gaoler **305.** Cf. **305.** *1.*

bānūg See *kadag-bānūg*

bar fruit 2 79 **90 195 218 229 262 304 314 C83a D11 E41 E45e**. Cf. **229**. *2*. See also *kam-barīh*

bār[1] burden 305 **[B14] B42 D3 E45b**

bār[2] time, occasion **227 301 302 E2 E31c E31e**

barišn see: *ham-barišn(īh), kōstag-barišnīh*

barsom twigs used in ritual **257 295**

bastan, band- to tie, bind **128 314 E1**. See also *ham-bandišn*

bāstān always 113 **250 B49 B51* B53 C3–C8 C10 C16 C17 C20 C23 C24 C30** C31 **C33 C37 C41 E6a E4 E9**

bawandag perfect, complete, sufficient, satisfying **75 142 143 144 145 175 250** 262 **302 319 D3* E43a** (?). *~-tar* **152**. *~īh* **259 B14 B22 C59**. *~-menīdan* to hold in reverence **113 C61**. *~-menišn* humble, modest **78**. *~-menišn-tar* **94**. *~-menišnīh* humility, reverence 114 **C53 E11 E45c E45h**. Cf. 5. *3.*; 78. *7.*

baxš Cf. **E45i**. *1.*

baxt See *bagōbaxt*

baxt-āfrīd pr. n. **A4 E22a**. Cf. **A4**. *1.*

bazag sin **18 37 55 160 167 233 C54**

be outside: *az. . .be* **1c 111 129 133** *passim. be az* "outside" **30**. *be-tom* "outermost" **215 216**. but: *ne. . .be* **1c 168 169 175 176** *passim*. but (conjunction) **10 169** *passim*

bērōn outside 79 **E45b**

bēš grief, suffering **16 52 87 191 193 195 196 C10 C17 C40 C46 E31a E31b** E45i. See also *purr-bēšīh*

bēšēnīdan, bēšēn- to offend, afflict **E45i**

bešt afflicted (adj.) **208 E35b E35c**

bēz-(?) (pr. st.) to inflict pain (?) **C41**. Cf. **C41**. *2.*

bīm fear 26 48 **80 100 236 B27 B47 C44 C83e**. See also *abē-bīm(īh), ana-bīm, andar-bīm, pad-bīm*

bōy *~-kār* Cf. 305. *1.* See also *hu-bōy*

bōzāgīh salvation 241. *~ā* **310**

bōzišn salvation; excuse **101 127 231 E31e E34b**. See also *a-bōzišnīg, purr-bōzišnīhā*

brād brother **D1b**

brādarōd false associate, false brother **246**

brāh luminosity **D1a**

brēh fate **D1a**. See also: *zad-brēhīh*

brīdan, brīn- to cut; to ordain, decide, do **167 225 233**

brihēnīdan, brihēn- to decree **A6**

būdan, baw- to be *passim. hād* **16 196 237**. See also *wanē-būd(ag)īh*

buland high *~-tar* **208**

bun root **79 91 A3 E45g** *pad ~* "in the first place", originally **262**. *~īh* **E3**. *~-xān* source **21**

burdan, bar- to bear, carry **2 47 68 81 82a 90 106 113 142 144 169 185 242 272 287 304 305 306 308 315 323 A6 B14-B48 C1 C10 C16 C44 D4 D7d D10 E31f E44 E45e**. *barih-* **80 105 275**. *abar ~* **105 113 E38f**. *abar ~* "to win" **3**. See also *a-burd-framān-(īh), mānθr-barīh*

burdār bearer, carrier **249**. See also *framān-burdār(īh)*

burdīh patience **127 240 C81 E33**. See also *duš-burdīh*

burzēnmihr See *ādur-burzēnmihr*

burzīdan, burz- to praise **14 15 101 142* 146 181 182 280**

burzišn praise; respect **141 C55 C69 E31f E43e**. *~īg-tar* **E29**. *~ōmandīh* **C57**. See also *a-burzišnīgīh*

būšāsp sleep **D1a**

buxt saved **204 313**. *~agīh* salvation **E45f**

buxtan, bōz- to save **1c 59 84 85 120 126 237 291 D7a E20 E38c E38d E45l**. *bōzih-* **6 C53 C80**. Cf. **1c**. *2.*; **204**. *2.*

buz goat **90**

C

cābuk dainty; quick; light **319**

cagād mountain-top **208 209 E35b**

cāh well **D3**

cahārom fourth, fourthly **127 A5**

camišn urination 125. See also *abastāg*

cand as much as; several **32 140 150 157 166 173 202 212 214 262 275 302 303** 317 **C2 E16 E31g**. *cand wēšist* "as much, the most" **301**

cār escape, remedy **69 270 305 A6 C42 E31f E45c**. *~ag* **89 142 144 198 307** 308 **C9 D4 D5 E30a E45c**. See also *a-cār(īh), a-cārag(īhā)*

carag pasture **E1**

carb-ēwāzīh (being of) soft speech **E43e**

carm hide, skin 324

cāšīdan, cāš- to teach **C83d E45b**

cāšīdār teacher **310**

cašm eye **13** 82a 228. *~ō gēhān dāštan* Cf. **13**. *2*. See also *duš-cašmīh*

cašmag wealthy 143 **145**. *~īh* wealth **142–145**

cāštan, cāš- to teach **254 C26 C26* C28**

ce[1] which, what *passim*. *~-nām* **D11**

ce[2] for, because **74 75 80**

ce'ōn like *passim*

cēr victorious **256**

cīdan, cīn- to pick, collect **D2**

cihr See *duš-cihr, hu-cihr, wad-cihr(ag)*

cim cause, reason **76* 101 297 D5 D9 E3 E27 E35a**. *~īg* well-founded, reasonable **E16**

cīnagīh Cf. **B14**. *17*. See also *tan-cīnagīh*

ciš thing *passim*. See also *āhangišn-cišīh*

D

dād law **Op. Sec. 37 114 C73 E45b E45h**. *~īhā* lawfully **106 206 319**. a division of the Avesta *~īg* **206**. *~īgān* **70**

dādan[1], *dah-* to give **48 90 91 102 142* 185 188 189 203 227 232 233 234 262 272 291 292 314 319 325 B10 C42 C77 C78 D2 D3 E6 E23 E24 E29 E30b E31g E45c**. *dahih-* **105**

dādan[2], *dah-* to create **11 79 101 124 135 276 279 308 A4 B1 D5 E35a**

dādan*[3], *dah-(?)* to instruct **254. Cf. *dahišn*[3]

dādār creator **Op. Sec.**

dādārīh donation **267**

dādestān (legal) matter, affair; law **104 224 315 C26 C31 C36 C73 C74 D1c D2 E45b**. *~īgīh* **254 B14 B41**. See also *a-dādestān-kunišnīh, druz-dādestān, meh-dādestānīhā*

dādwar judge **A6**. *~īh* **C73 C74**

dahān mouth **140**

dahīg Cf. 232. *1*.

dahišn[1] giving, donation **A3***

dahišn[2] creation **A4 B2 B3 E45i**. See also *dām-dahišnīh, meh-sūd-dahišnīh*

dahišn[3] instruction **C83b**(?). Cf. **dādan*[3] and **254**. *2*.

dahom tenth, tenthly **127**

dām creation, creature **11 23 36 135 248 254 279 307 E45e E45i**. *~ān* **307 309 B2 B3 E38d**. *~dahišnīh* the creation of the creatures **258 E45k**

damān **141**. Cf. **141**. *3*.

dānag grain, seed **53**

dānāg wise, learned **1a 53** 82a **83 128 205 235 250 322 C83b D6a E42**. *~-tar* **299 323 C37**. *~ān* **63 250 312 323 D6a E16 E30b**. *~īh* **185 311 C83a**. *~īhā* **D3**. *~-gōwišn-tar* **94**. *~-hayyār* **205**. *~-ne-hamēmār* **205**. See also *hu-dānāg*

dānistan, dān- to know **2 4 5 10 31 46 59 66 80** 82a **83 90 91 100 104 115 151 153 154 169 171 183 184 185 188 214 217 235 247 261**

262 274 282 298 303 304 308 B11 B12 [B12] B13 B14 B53 C2 C9 C15 C21 D3 D7d D7e D9 E12 E36 E38a E42 E44 E45c E45k E45m E45n. *dānīh-* 6 262. See also *a-dānīhā*

dānišn knowledge 5 83 164 197 C83b D6a E36 E44

dar court; door; subject; chapter 113 187 A5 B15 D1a D2 E10 *~ī ātaxšān* 323. See also *wišād-darīh*

dār wood E22f

darag chapter, subject 66. Cf. 66. *1.*

dard pain 16 306 E31f. *~agīh* 72. *~īh* C52 C82. See also *dil-dardīh*

dārišn keeping, holding; possession 49 113 115 118 211 B14 B46 B47 C51 E10 E38a. *~īh* D5. See also *a-paymān-dārišnīh, nēst-dārišnīh, weh-dārišn, xwēšāwand-dārīh*

darmān drug, remedy 308 309 D5

dar-pānagīh guarding the gate 93

dārūg medicine, drug 308 E17

dast hand; power 1c 106 125 193 236 317 A6 C4 D3 E22d E39. *~-kir-rōgīh* skill B14 B38. *~-ranz* labour D3

dastwar authority; holder, occupier 30 53 92 122 240 252 303 E28. *~ān* 63 204. Cf. 92. *1.*; 303. *3.* *~īh* 59 252 E38e. *dēn-~* 53

dāšn present, gift 23 113 203 C19

dašt desert, plain 186 D12. *~ag* D2

dāštan, dār- to hold, have, keep, regard *passim.* *dārīh-* 6. See also *spāsdār(īh), wahman-dārīh*

daštān-marzīh intercourse with a woman in menstruation 220

dāštār one who keeps, maintains 48. *~īh* C83a

dawīh(?) Cf. C13. *1.*

daxšag mark 78 93 94 139 159 D7e E4 E11

dehbad ruler 30 232 233 234. *~ān* 122 123 245 300. *~īh* 163 232 [B14] B42

dēm (?) face, countenance. *pad dēm būdan* "to seem" (?) C41 C43

dēn religion Op. Sec. 1b 3 4 5 6 10 11 27 33 34 36 39 40 41 43 47 53 55 58 61 63 68 74 76 80 84 91 92 106 115 122 124 127 163 165 166 167 172 173 176 179 181 185 190 210 215 216 227 231 240 246 255 259 261 266 274 285 290 296 310 317 323 324 C75 C76 D1c E8 E38a E45b E45c E45d E45g. Cf. 16. *8.*; 3. *4.*; 4. *3.*; 5. *6.*; 91. *2.*; 290. *2.* *~-mehmānīh* 27. See also *ag-dēn, weh-dēn, xwadāy-dēnīh*

dēr long, late *~-tar* C67. *~-zīwišn* of long life 276

dēw demon 85 95 98 225 236 298 302 306 D7e D8 E2 E31e E34a E38d. *~ān* 43 89 95 101 123 133 206 227 236 272 298 307 A1 C78 E31c E38f. *~ān-xwēš* 73 272. *~-īzagīh* demon-worship B14 B17 C76

did second, other; again 2 50 52 54 66 92 111 117 153 170 208 223 228 242 299 A5 C23 C24 C52 C71 C72 C73 C74 E9 E31d E31g E35b E38d E45b E45j

dīd sight 81

dīdag see *hu-dīdag*

dīdan, wēn- to see 87 106 153 223 224 235 242 258 284 290 304 313 C23 C24 C36 D5 D7e D11 E16 E22b E31g E35c E38a E39 E45b. *wēnih-* 260 261 304

dīdan seemliness D1a

didīgar second, secondly 83 89 127 200 212 284 A5 B15

dīg yesterday 200*

dil heart. *~-dardīh* sympathy B14 B26 C65. Cf. B14. *10.* *~-sōzag* of a warm heart, compassionate B14 B31. See also: *wad-dilīh*

dirang long, late D6a

diz fortress, castle 234 304 E34a

do two *harw ~* "both" 165. *~gān* "pairs" C81. *~gānag* twofold D4. *~īh* duplicity C13. See also *mard-dogānih*

dōrgar carpenter E22f. *~īh* E22f

dōst friend 3 20 24 115 124 165 252 322 C13 C38 C61 E31g E38a E42 E43c. *~īh* 20 127 239 242 252 B14 B25 B34 C51. See also *mardom-dōst(īh), mēnōg-dōst, ruwān-dōstīh, weh(īh)-dōstīh*

dōšag See *xwad-dōšag(īh)*

dōšārm love **91 116 122 C39 E6 E25 E30a E31g E35a**

drahm a unit of currency **201 203 219 282 D3**

drang span **A6**

dranz speech **E45c**

dranzišn saying **63**. See also *ham-dranzišn*

draxt tree *~ān* **D11**

drāyīdan, drāy- to shriek **89**

driyōš poor, indigent **23 142 144 281 292 310 A3**. *~tar* **218 282 304**. *~tom* **218 304**. *~ān* **142 146 147**. Cf. **23**. *10*. *~īh* **141 143 144 146 156 218 283 304 E30a E45c**

drōg lie, deceit **78 B8 C29 C30**

drōn the *drōn* ritual (prayer over a meal) **233 D2**

drōzanīh deceit **59 99 246 B7 C70**. *~ā* **315**

drubušt strong, fortified **234**. *~īh* **304**

drust healthy, sound **100 162 200**. *~īh* **113 E32**. See also *tan-drustīh*

druwand follower of the Lie; wicked **92 169 274 281 289 321 322 B8 C54 C80 E12**. *~ān* **206**. *~īh* **70 283 A6 C19 C42 D1a E11**

druxtan, drōz- to lie, speak falsely **267**

druz demon **1a 1b 1c 23 59 77 91 101 129 130 132 236 242 250 264 267 268 285 292 315 320 323 A4 C49 C50 C75 C76 [C76] D2 D7a D9 E2 E28 E45e E45f E45k**. *~ān* **1c 89 206**. *~dādestān* **14 181*** **182**. See also *mihr(ō)-druz(īh)*

dūdag family, lineage **130 235**

dūr far **171 313 D7a E43c**. *~tar* **171 E31b**. *~ēmēd* with hopes going far ahead **200**

dusīn earthenware (adj.) **224**

dusrawēnīdan, dusrawēn- to condemn, consider evil **303 [C22]**

dusrawīh ill-fame **140 E30a E35a**

duš-āgāh ignorant, foolish **322 C33 C37**. *~īh* **E40**

dušaxw hell **16 50 87 127 147 287 298 305 [305] C83e D1b D5 E20**. Cf. **206**. *6*.

duš-burdīh misery **C56**. Cf. **C56**. *1*.

duš-cašmīh envy; jealousy **C6 C14**

duš-cihr bad-natured; ugly **B52**. *~tom* **D4**

duš-farrag unlucky, of ill-fortune **145 148 173 207**

duš-framān disobedient **C72**. *~īh* **C72**

duškār hard, demanding **E45b***

dušman enemy **153 234 243 304 322 C18 C33 C35 C46 C62 D1b E31g E42 E43a**. *~ān* **304 A1 B44**. *~īh* **C52 C62 C83c**. See also *mardom-dušmanīh, ruwān-dušman, weh-dušman(īh)*

dušmanādīh enmity **C52**. Cf. **C52**. *2*.

duš-rām dejected **89**. *~gōwišnīh* **93**

duš-srawīh ill-fame **70**. See also *dusrawīh*

duš-šarmīh disgrace **198**

duš-tōhmagīg of evil seed **68**

dušwār difficult **14 78 171 193 E31b E31g**. *~tar* **104 236**

duš-wārānīh (having) bad rains **C82**

duš-warzīh bad husbandry **C82**

duzd thief **96**

duzīdan, duz- to rob, steal **219**

duzīh thievery **269**

dwāristan, dwār- to rush (said of demons) **236 315**

E

-ē *yā-ye vahdat*: *passim*

ēbār once **D10**. Cf. **D10**. *2*.

ēbgad adversary **135**

ēd this *passim*

ēdar here **16 97 133 165 A6 D9 E3**

ēdōn thus *passim*

ēg then; particle which introduces apodosis **1c 59 60 61 68 71 72 90 95 and** *passim*. Introducing a main clause after a relative clause **63 78 80 81** 84 **87 89 90** and *passim*. Introducing a main clause after a temporal clause **78 87 89 98 100 101 105 106 111** and *passim*. Cf. 276. *1.*

ēmēd hope **23 89** 144 **153 155 C83e E31g E35a E40.** *~ag* **59 116 312.** See also *an-ēmēd, dūr-ēmēd*

ēmēdēnīdan, ēmēdēn- to entertain hope **E43d**

ēmēdwār hopeful; promising **E1**

ēn this *passim*

ēnyā otherwise; besides **59 100* 185 308 D7d.** *be...~* **62 71 224 231* B14 E31b E39 E45e.** Cf. **100.** *2.*; **291.** *2.*; **308.** *2.*; **D7d.** *1.*

ērān Iran, the Iranians **206 E38e**

ērangīh guilt; damnation **231 E30a.** Cf. **19.** *1.* *~ā* **19 228 231 232 241 298**

ēraxt condemned; guilty **86 204 220 313.** Cf. **204.** *2.* *~ag* **E34c.** See also *an-ēraxt*

ēraxtan, (ērang-) eraxt- to be condemned, convicted; to be guilty **203 C36.** Cf. **1c.** *2.*

ērbad priest **325 D2 D3 D5.** *~ān* **82a 166 E38e.** *~īh* **D10**

ērbadestān house of learning **84 98 316 C27 C81 E45b.** Cf. **D2.** *3.* See also *kard-ērbadestān*

ērīh the Iranian dignity, nobility **163 [B14] B42.** See also *an-ērīh*

ērmānīh humility **E43c**

ēr-menišnīh humility **[C71] C71 C81 D4 E35b E43e E45h E45m.** See also *an-ēr-menišnīh*

ēr-tanīh humility **114**

ēstādan[1], *ēst-* to stand *passim.* *abar ~* to affirm; to set to work, be engaged; stand firm; possess **23 59 83 233 236 297 298 303 314.** *abāz ~* **91.** *andar ~* 57 **234 304.** *(az...) be ~* **78 167 236 315** (without *be*) **C34.** *frō ~* **315.** *ul ~* "to stand up; stand before; stand firm" **141* 141 156 209 210 225 290 E9 E30a**

ēstādan[2], *ēst-* auxiliary vb. *passim*

ēw[1] one **131 200 201 203 219.** *~-tāg* **175 C14 E22d**

ēw[2] optative particle **26 125 250**

ēwag one **14 45 47 48 51 61 68 76 83 92 122 146 147 151 153 172 178 182 204 205 206 212 217 228 242 274 298 300 302 303 [303] 304 308 318 A4 A5 B15 C52 C83e D2 D4 D7b E13 E14 E17 E31g E38d E39 E45e E45l**

ēwagānag submissive, accepting authority (?) **76 119 E43c.** *~īh* **267 E38b.** *~īhā* **E1.** *~-menišnīh* **E43b.** Cf. **E43b.** *1.*

ēwagānīh obedience **127**

ēwar certain **136**

ēwarz conveyance **A6c.** Cf. **A6c.** *2.*

ēwāz only **71 91 141 152 153 210 213 236* 273 302 321 E8**

ēwāz voice **23.** See *carb-ēwāzīh*

ēwēn custom, manner **319 B15 E45l*(?).** *~ag* custom **80 81.** form, kind, manner **44 45 68 83 89 101 140 178 200 204 205 206 212 244 262 269 274 C83d D4 D5 E30b E35a E43c.** mirror **223 224 261.** See also *was-ēwēnag*

ēzm fire-wood **D5**

F

farnbag See *ādur-farnbag*

farrag fortunate, happy (?) **141 E30a*.** See also *duš-farrag*

farrox happy; fortunate **17 148 173 185 207 D7d.** *~-tar* **180 305**

farrox-gāh having a happy place **D1c**

farroxīh happiness **101**

fradāg tomorrow **89 151 D7e**

fradom first **126 153 208 250 291 303 A5 D5 E12**

frahang education; discipline **68 104 105 [B14] B43 C27 C34 C48 C49 C50**. Cf. 68. *2*. *~īgīh* **E43e**

frahaxtan, frahenz- to teach, train; to study **C29 C38**. Cf. **29**. *1*. *frahenzēn-* **C29**

frahist most; moreover **304**

framān command 232 **233 234 291 310 E38e E45c**. *~burdār* **30 115 E38a**. *~burdārīh* **E38e E45f**. *~kerdārīh* **E38e**. See also *a-burd-framān(īh), duš-framān(īh)*

framūdan, framāy- to command **1c**

frārōn righteous 53 **68 92 101 105** 112 **115** 121 **136 170 179 193 206 239** 244 253 **260 290 292 C49 C67 E7 E30b E38a E43e E45m**. *~tar* **83**. *~īh* **43 82a 136 140 148 186 274 303 E22f E32**. *~kāmag* **136**. *~kunišn* **236**

frasāwand transient **180 D7b**. *~īh* **198 D4 E16 E31f**. See also *a-frasāwand*

fraškerd the Renovation **92 312 B5 B6 C75 E22a E45k**. *~kerdārīh* **258**

frawahr (a spiritual part of the person) **295**

fraward See *hu-fraward*

frawardīn (name of a month) **304**

frāxw wide, ample, large *~tar* **304**. *~īh* **252 C59**. *~menišnīhā* **319**

frāyist most, first (?) **21 59 E27 E28**

frāz forth **153 198 304 315 E21**. *~āfrīgānīh* Cf. **Op. Sec. a**. *2*. *az hān ~* **1c 28 53 89 E1**. *~īh* furtherance **E35c**. See also *āhixtan, awar-, dāštan, griftan, hištan, kardan, madan, nihādan, raftan, rasīdan, spuxtan, sūdan, šudan*

frazām end, completion **199 E38d**. *~īh* **127**

frazānag wise **171**. *~īh* **91 311 312**

frazand child, offspring **92 166 222 D1a D1b**. *~ān* **A5**

frēbišn deceit **203**

frēdōn Θraētaona (name of a mythological figure) **B4**

frēftag deceived **274 C83d**

frēftan, frēb- to cheat, deceive **1c 4 243 D1c E12 E38d**

frēftār deceiver, deceitful **274 C13 C83d D7e**

frēh more, in excess of **D3 E16 E31f**

frēhbūd excess **38 42 172 245 B14 B22 D1c**. *~īhā* **200**. See also *gētīg-frēhbūd-ārāy*

frēstādan/frēstīdan, frēst- to send **D3**

frēzbān religious duty **305**

friyād rescue **B53**. Cf. **B53**. *2*. See also *a-friyād*

frōdīh downwardness **E45c**

frōdmānd neglect, remissness, fault **E43c**. Cf. **E43c**. *1*.

fšōnišn thrift **B14 B23 C59**. Cf. **B14**. *9*.

G

gabr cavity, depressed land **208 209 E35b**. Cf. **208**. *2*.

gāh[1] throne; place **1a 1b 16 23 254 262 287 293 304 C63 D1b E25 E31a E43e E45c**. time **78 79 136 199 236 E30a**. *~ud zamān* Cf. **16**. *1*. See also *abē-gāh, pad-gāh, pēš-gāh*

gāh[2] Gāthā **D1c**. *~ānīg* **206**. *~ānīgān* **70**. See also *farrox-gāh*

gāhānbār one of the seasonal festivals **296 C82**. Cf. **C82**. *1*.

gām step **61**

gannāg-mēnōg the Evil Spirit **E38d**

ganz store, treasury **A5**

ganzwar treasurer **214**. *~īh* **64**

garān weighty; serious **E20 E31b E43b E43c**. *~tar* **222 307**. *~menišnīh* **51**. *~wināh* **D7e**

garm hot, warm **E22f**

garōdmān paradise; the highest heaven **172 298 D1b E31a**. *~īg* **153**

garzīdan, garz- to confess **123 299**

gastag unpleasant thing, offence (?) **112**. Cf. **112**. *1.*

gāw cow **90 175**

gāwarizag (?) **231**

gayāg grass **304**

gāyīdan, gāy- to unite (sexually) **86 153**

gayōmard the mythical first man **296**

gāzar a fuller **E22f**. *~īh* **305 E22f**. Cf. **305**. *2.*

gazdom scorpion **B47**

gazīdan, gaz- to bite, sting **B47**

gēhān world **13** 17 **21 71 72 80 89 90 92 95 96 106 130 131 140 141 148 156** 169 **209 221 228 241 264 265** [265] **275 287 292 305 308 311** 313 **314 318 B15–B47 C26 C28 C32 C49 C50 C51 C60 C66 C75** C76 [C76] **C83a D4 E22d E30a E35c E45e**

gētīg material world; material (adj.) **14 78 88 89 102 107 142 143 144 145 180** 182 **185 199 230 288 307 A2 A6 D2 D7d E13 E16 E22a E22b E33 E35a E45c E45d E45e**. *~ān* material beings **D5 E4 E5 E30a**. Cf. **D5**. *3. mardom ī ~* See under *mardom. pad ~* **23 79 81** 82b **97 100 169 218 219 224 236 304 305 306 325 A6 D5 D7d** E14 **E45e**. *xīr ī ~* See under *xīr. ~īg* **70 C83b**. *~īhā* **253**. *~-kārīh* **E39**. *~-a-paymān-ārāy* **149** *~-frēhbūd-ārāy* **E16**

gilag complaint 23 **286 C83c**. *~-menišnīh* **146**. *~-ōbār* one who suppresses complaint **29 E30a***. Cf. **29**. *1.*; **E30a**. *2.*

gird dust **E22f**

gōdar calf **E1**

gōhr substance 67 **68 103 104 105 255 261 313 A6 D1a**. See also *ham-gōhr, jud-gōhr*

gōhrīg substitute, exhcange **183 189**. *~īh* **E30b**

gōmēz Cf. **317**. *2.*

gōnag sort, kind **241**. See also *ham-gōnag*

gōspand cattle *~ān* **90 276**

gōš ear **82a**

gōšosrūd-xrad acquired wisdom **262 B11 B12 E45d**

gōšt flesh **324**

gōwāgīh eloquence **91 B14 B37**

gōwišn saying, speech **Op. Sec. 1a 1b 43 101 119 133 227 267 320 B15 D3 E15 E38b E45k**. *~īh* **C63 C64 E18**. See also *a-kerdār-gōwišnīh, dānāg-gōwišn, dušram-gōwišnīh, halag-gōwišnīh, pas-gōwišnīh, rāst-gōwišnīh*

gōwizār open, openly **125**

gōz nut **189 E30b**

grāmīg precious, dear *~-tar* **33**

grāyīdan, grāy- to incline **127**

griftan, gīr- **11** 17 **22 115 279 C27 C83d E6 E22a E22b E38a**. Cf. **22**. *1. gīrih-* **71 315**. *be ~* **84**. *frāz ~* **56 84 E16**

grīw neck; self **80 81 305**

guftan, gōw- to say, speak **13 20 23 42 53 55 56 59 60 78 82a 82b 91 101 109 115 125 131 133 140 141 154 162 168 169 183 208 213 214 215 227 231 233 237 254 269 286 290 302 304 305 312 319** and *passim*. See also *jādag-gōw(īh)*

guftār See *rāst-guftār*

gugāhīh witnessing **135**

gugārdan, gugār- to digest *gugārih-* **294**

gugārišn digestion **E19**

gujastag accursed **A5**

gumān doubt, suspicion **241 C4 C6 C23 C24 C31 C34 C35**. *~īgīh* **D1b E43c**. *~īh* **303 C10**. See also *abē-gumānīh, a-gumānīh*

gumārdan, gumār- to choose, appoint **225**

gumēxtan, gumēz- to mix **180 200**

gumēzag mixture. See *pad-gumēzag*

gund troop, soldier **C61**. Cf. **C61**. *1.*

gung dumb, mute; deaf **48 134 E34c**. *~īh* **E34c**. Cf. **C13**. *1.*

gursag hungry **E4**. *~īh* **51 106 308**

gušn male **90 262**

gušnasp See *ādur-gušnasp*

gyāg place **1c 93 130 131 153 [208] 209 213 230 265 304 305 323 D2 D5 E31g** E35b **E38e E39**

H

haδa-mānθrīg person belonging to the group of *Hadha-mānthra* **206**. *~ān* **70**

haftom seventh, seventhly **127**

hagrez never **20 28** 43 **63 74 95 169 189 213 236 252 A5 D7b D7c D10 E8 E30b**

halag foolish **B49**. *~īh* **C64**. *~-gōwišnīh* **247**

ham same **143** 310 **[310] 315 D3 D6a D9**. *~īh* union, association **6 43 53 206** 320. *~-arg* companion in labour **E45e**. *~-bandišn* composition (?) **E40**. *~-barišn* associate **C22**. *~-barišnīh* **E38e**. *~-būdan* to be associated with **43**. *~-dahišnīhā* in a manner that gives jointly to both (?) **319**. *~-dēn* an associate in religion; one who has the same religion. *~-dēnān* **55**. *~-dranzišn* in accord, of the same speech **303**. *~-gōhr* of like substance **113**. *~-gōnag* (in) the same manner **136 [E22f] E22f**. *~-kāmag* of like desire **132**. *~-kār* associate **B49 D3 D10**. *~-kunišn* partner **C22**. *~-paccēn* a copy **A6**. Cf. **A6d**. *1*. *~-paygārišnīh* joint battle **E38e**. *~-paywandīh* kinship **C11**. *~-pursagīh* consultation **95 114 242 251 253 255 263 294 302 303 A6d E25 E45c E45h**. *~-rasišn* meeting **E27***. *~-rasišnīh* **188 300**. *~-tāg* equal, similar **111 146**. *~-wāzīg* partner, companion **B49**. Cf. **B49**. *1*. *~-xwar-an* drinking companion **B51**. *~-xwarišnīh* eating together **188 242**. *~-zamān* **23**

hamāg all; totality **130 131 209 260 261 264 265 [265] B47 E38d E45c E45e E45i**. *~-abzār* **E37**

hamahl equal, peer; opponent **48 49**. *~-xwadāyīh* **B14 B39**

hamē always (adv. & prev.) **10 13** 33 **34 61 76 165 213 218 224 229 236 271** 274 278 **290 304 306 314 D2 D3 D5 D7d D8 D12 E10 E35c E38d E45g E45l**. *~yīg* eternal **D7b**. *~yīgīh* **E16 E31c**

hamēmār opposing, adversary **169 C36**. See also *dānāg-ne-hamēmār*

hamestagān the Middle Region in the other word **D1b**

hamēstārīh countering; opposing **A4**

hamēšag always **141 145 151 E17 E45i E45l**

hammis together with *az. . .~* **209**

hāmōyēn all **10 76 95 128 152 169 176 182 186 208 307**

hān that (dem. pron.) *passim*. Cf. **21**. *2*.

hanbār storehouse; provisions **304 319 A6**. *~īh* **E45c**

handāxtan, handāz- to consider **136 D7d**. to happen, come about **D2 D3**. Cf. **D2**. *4*.

handāzag measure **82b**

handāzišn occurrence, happening **D3**

handōzišn See *attān-handōzišnīh*

hangām time, period **16 B11 C63 D8 E34c**. *~īg-saxwanīh* **C63**. See also *kardag-hangāmīg*

hangārd consideration (?) **D5**

hangārdan, hangār- to consider, reckon **140 306 E31f**. Cf. **306**. *1*. See also *wad-hangār*

hangerd summary *pad-~* **226 303**. Cf. **226**. *1*. *~īg* succinct, summarized **267 E45g**. *~īg-tom* **85**

hangēzēnīdan, hangēzēn- to incite **C18**

hanzaftan, hanzām- to come to an end **D2**

haoma See *hōm*

harw each, every *passim*

haštom eighth, eighthly **127**

hāwišt disciple. *~ān* **C83d D12**. *~īh* **110 181**

hayyār helper **C11 C20 C22 C61 C83b**. *~īh* **225 267 276 305**. *~ōman-dīh* **92**. See also *dānāg-hayyār, jahišn-hayyārīh, yazdān-hayyār*

hazār a thousand **61**

hēc none, nothing, no one **267 A5 E30b**

hištan, hil- to let; to abandon **7 23 25 26 64 98 101 154 189* 193 198 219 222** [232] **252 257 301 320 A2 A6 B53 E22a E23 E30b E31f E34a** E45c. *frāz* ~ **E16**

hōg habit, custom **115 121 179 239 253 C48 C49 C50 D1a E38a**

hōm a ritual plant **108 295**

hu-āmārīh being of good disposition (?) **C53**. *Cf.* **C53**. *1.*

hu-axwīh Cf. **59**. *1*n.

hu-bahr of good share, of good disposition (?) **211**. ~*īh*(?) **27**

hu-bōy fragrant **287**. ~*-tar* **287**

hu-cihr fair, attractive. ~*-tar* **E33**

hu-dānāgān sages 323

hu-dārišn* holding well **27

hu-dīdag good-looking **E31g**. Cf. **E31g**. *2.*

hu-fraward venerable **D1a**

hugar easy, smooth, straight; beneficent (?) **48* 78* C57***. Cf. **48**. *2.*

hugār beneficent (?) **177 198 211 E45b**. ~*-tom* **211**. ~*īh* **156**. Cf. **156**. *1.*

humānāg similar, like **262 E34c**. ~*-tar* **247**

humat good thought **40**

hu-mihrīh keeping one's word **115 E38a**

hunar virtue; skill 115 **121 253 269 C4 C5 C38 C61 C62 E9 E38a E43b**. ~*āwandīh* 23. ~*ōmandīh* **C55**. See also *a-hunarīh, wad-hunarīh*

huniyāg music; pleasure, merry-making (?) **D3***. ~*īh* **319**. Cf. **D3**. *6.*

hu-niyōšīdār a good listener **E37**

hunsand contented **143 144 177 189 196 306 319 C17 D4 E30b**. ~*īh* **27 127 196** B14 **B30 C57 D4 E28 E30b E32 E38c E45c E45m**. ~*-xīr* contented. ~*-xīrān* **197**. Cf. **197**. *1.* See also *a-hunsandīh ana-hunsand*

hu-pattōg steadfast 73. Cf. **73**. *1.*

hu-paywand well related **78**

hurām merry **153**

hu-sāzag cooperative (?). Cf. **82b**. *1.* ~*īh* **E43e**

hu-spāsīh gratitude **114**

husraw (of) good fame **138**. ~*īh* **113 139 140 E25 E32 E35a**

husrawēnīdan, husrawēn- to praise **303**

huš awareness, consciousness **56 64 240 D1a E45g E45l**

hu-šarmīh bashfulness **B14 B27**

hu-škōhīh dignity **B14 B27**. Cf. **B14**. *12.*

hu-šnāsīh being well-acquainted, informed **308**

hu-šnūdīh satisfaction **C24**

hušyār conscious, wary, heedful **1c 59 87 190**

hu-tōhmagīg of good seed **68**

hutuxšīh labour (?); being an artisan **E45c E45l**

huwaršt good deed **40**

hu-xēm (of) good nature **115 E38a**. ~*-tar* **299**

hūxt good speech **40**

huzārag few, scarce **257**

hu-zīwišnīh well-being **304**

I

ī *iẓāfat: passim*

īm-rōz today **89 151 227 227* E3 E31e**

īzagīh See *dēw-īzagīh*

J

jādag-gōw advocate, intercessor **78 91 132 142**. ~*īh* **23 35 91 C81**. Cf. **23**. *2.*

jādag-hayyār Cf. 82a. *1.*

jādūgīh sorcery 93 **255 256**

jahišn fate, fortune. *~īg* accidental **13**. Cf. **13**. *3.* *~-hayyārīh* acts of charity **C82**. Cf. **C82**. *2.* *~-pānag* Cf. **82a**. *1.*

jāmag vessel, cup; cloak **90 224 E22f**

jān the vital soul **E40**

jang strife, battle, war **C3 C71**

jār time, occurrence **227**

jastag accident **C77 C78**. *pad ~* Cf. **13**. *3.*; **112**. *1.*; **C77**. *1.*

jastan, jah- to spring, come about, present itself **52 89 101 238 304**. Cf. **C82**. *2.*

jāyēdān eternal; eternally **313**

jāyēz-(?) to live eternally **271**. Cf. **271**. *1.*

jeh whore, prostitue **93**. *~ān* **257**. *~īh* **255 256**. *~-marzīh* intercourse with a whore **B14 B34 C39**

jōrdāy corn **304**. *~ān* **C82**

jud separate **43 80 81 108 127 216* 251 291 303 305 D3 D7c E38e E45f E45k**. *~āg* **113 D5**. *~āgīh* **267 E45d**. *~-gōhr* **111 113**. *~-wastarīh* **93**. *~-tar = juttar* q.v.

jūdan, jōy- to chew (to forget) **56 294**. Cf. **56**. *2.*; **294**. *1.*

juttar different; differently; something perverse, evil **23 25 82b 100 101 136 141 162 256 269 306 C26 E38f E43c**. Cf. **100**. *1.*

juwān young **257 E31g**. *~īh* **17 266**

K

ka when *passim*

kadag house, abode **129 C1 C83a E38f**. *~-bānūg* housewife **127**

kadām which **82a 100 235 D2**. *~-jān-ez* whoever **16 23* 67 225**.

kafš shoe **B47**

kāhišn decrease **E45i**

kahwan old **234**

kālbud form **67**

kam less; little **35 71 111 152 160 168 169 211 219 272 289 290 306 307 B53 C2 C9 C11 C12 C13 C15 C20 C21 C23 C25 C29 C31 C32 C36 C37 C38 C43 C60 C66 C72 D6b E30a E38d E38f E45e**. *~ist* least **E2 E31e**. *pad ~* at least **241 302**. *~-barīh* diminution of productivity **C82**. *~-tawān-xīr* of little wealth. *~-tawān-xīrān* **146**

kām will, desire **234 304 305 A2**. *~ag* **1b 17 32 89 101 107 136 140 153 166 189 198 211 213 218 221 222 249 285 304 310 D12 E30b E31g**. Cf. **1b**. *4.* *~-agīhā* **305 D4 E30a**. *~ag-rawāgīh* **100**. *~īhā* **80***. See also *abārōn-kāmag, a-kāmōmandīhā, anāg(īh)-kāmag, ardīg-kāmag, frārōn-kāmag, ham-kāmag, nām-kāmag, nēwagīh-kāmag, pad-kāmag*

kāmīdan, kām- to desire **13 44 82a 82b 125 129 154 250 269 304 307 310 315**. *kāmistan* **280 B4 D3**

kandāg (a fortress) having a moat **304**. *(*kandag)* Cf. **304**. *1.*

kandiz a fortress with a moat **304**

kār[1] business, work, affair **23 24 30 46 64 68 103 132 138 142 170 204 227 267 299 304 305 310 314 315 C26 C37 C57 C69 D1a D2 D3 D4 D5 D11 D12 E22f E45a E45b E45c**. *~ ud bār* Cf. **D3**. *4.* See also *abē-kār, a-kārag, a-xwēš-kārīh, gētīg-kārīh, ham-kār, xwēš-kārag, xwēš-kārīh(ā)*

kār[2] *person; *army. *~ān* (other) people **129 132 201 212 224 270 C39 E38e**

karabīh **144 157**

karag Cf. **C83b**. *1.*

kard done, having accomplished. *~-ērbadestān* learned; one who frequents the *ērbadistān* **310 D2**. *~ag-hangāmīg* punctual performer (?) **B15**. Cf. **B15**. *1.*

kardan, kun- to do *passim*. *kunih-* **80 100 105 119 160 206 304 305 313 C80 D7d E30b**. *frāz ~* **E31f E34a**

kārēgar active **200**

kārezār battle **E38e**

kārōgīhā menial (?), menially (?) **305**. Cf. **305**. *3.*

karr deaf **E34c**. *~īh* **E34c**

kas person *passim*. *~ān* **78 127 142 144 C30 C73 D3 D12 E31b**. *~īhā* **175**

kāstan, kāh- to diminish, reduce **71 111 213 244 B15–B46 C4 C39 C52 C64 C82 E38d**. *kastan, kah-* to diminish **A5 D7b**

kašīdan, kaš- to pull, carry **D5**. See *āmār-kašīh*

kay when **E3**

kāž would that 17 **140 218 269 304**

ke who *passim*

kēgīh the position of a *kavi* **157**

keh smaller **90**. *az-eš* *~ān* **48**. *~īh* **E45c**

kēn vengeance. *~īg* **E31g**. *~war* **E20**. *~warīh* **B14 B44 C23**

kerdag book, tractate **Op. Sec.** Cf. **Op. Sec. b.** *1.*

kerdār See *a-kerdār-gōwišnīh, a-kerdārīh, framān-kerdārīh, weh-kerdārīh*

kerdgār performer of pious deeds **D5**

kirbag good deed **4 6 7 29 38 40 53 54 55 62 65 78 80 81 95 105 113 119 127 141 146 158 159 160 161 168 176 190 209 219 232 233 236 254 267 301 303 317 A6 B11 C53 C65 C82 D8 D12 E5 E22f E30a E32**. *~-tom* **211**. *~gar* See *kirbakkarīh*. *~-pādāšn* **13 14 78 110 181** 182

kirbakkarīh doing good deeds **E45c**

kirrōg skill **67**. *~īh* **10**. *~īhā* **89**. See also *dast-kirrōgīh*

kišw See *warz ud kišw*

kišwar world **C83a**

kōdag small **78 104 158 159 160 161 251 264 307**. Cf. **158**. *1.* *~-nigerišnīh* meanness, pettiness **C24**

kōf mountain **60 186 219 D5 D11**

kōr blind **E34c**. *~īh* **E34c**

kōstag the sacred girdle. *~-barišnīh* **108**

kōšīdan, kōš- to fight, struggle, strive **23 77 132 145 268**. *kōxšīdan, kōxš-* **B50**

kōšišn strife, fight **1c**

kōxšīdan, kōxš- See *kōšīdan*

ku that (introducing direct or indirect speech) *passim*

ku where *passim*

kūg short, small **206**. Cf. **206**. *7.*

kunišn doing, deed, action **1a 1b 10 43 72 101 112 119 133 140 212 225 226 227 239 267 320 A2 B15 C22 C30 C49 C50 D1a E7 E15 E32 E38b E45d E45k**. *~īh* **C67 C68**. See also *a-dādestān-kunišnīh, frārōn-kunišn, ham-kunišn, wastār-kunišnīh*

kūrwārgar tanner **E22f***. *~īh* **E22t**

kušk Cf. **304**. *1.*

M

ma not (negative particle) **31 233 B47 D12 E16 E42 E45m**

mād mother **77**

mādag (1) female **90 262**. *~īh* **262**. (2) substance. *~-tar* **D30a**. *~war* important, substantial **181**. *~war-tar* **43**. *~warīh* **D7c***. *~warīhā* **D7c**. Cf. **D7c**. *1.* See also *xwār-mādag, wēš-mādag*

madan to come **2 16 21 28 82a 113 126 144 153 170 188 262 268 282 298 304 305 307 319 A5 A6 C9 C10 C20 C21 C46 D2 D4 D7b E3 E8 E31g E38d E43c**. *frāz* ~ **D5 D8 D11 E45b**. See also *āmadan*

mādiyān main, principal, essential; in substance **19 38 71 167 181 196 226 267 320**. *~ciš, ciš ī ~* **8 67 71 103**. Cf. **8**. *1.*

magar perhaps **D10**

magend shield **26**. Cf. **26**. *1.*

māh moon; month **304 D5**

mahist greatest 40 44 88 232 322

mahraspand pr. n. See *ādurbād ī mahraspandān*

man pron. 1st sg. (oblique case) 31

-mān encl. pron. 1st pl. *passim*

mān dwelling, abode ~ *ī ātaxšān* 301

mānāg similar, like 314 E34a. See also *humānāg*

mānd neglected 33. ~*ag* sin, transgression 37 123 299 E31d. ~*ag garzīdan* Cf. 123. *1.*

mānīg of the household. ~*ān* 304

māndan, mān- to remain 37 202 236 272 304 307 D3. *mānistan, mān-* to dwell D11. See also *nazdīk-mānīh*

mānišn dwelling, residing 264

mānθr the sacred word 163 215 259 324 E45d. ~*-barīh* carrying the sacred word 216. ~*-ošmarišnīh* consideration of the sacred word C75. ~*-spand* the sacred word E38e. See also *haδa-mānθrīg*

mar account 115

mār snake B47

mard man 14 52 59 69 72 82a 95 101 106 111 112 128 138 149 153 157 161 168 169 173 180-182 198-201 203 207 209 213 214 222 224 225 233 236 239 242 247 257 272 289 290 301 305 310 314 315 319 325 A5 B47 B49-B52 C4 C8 C18 C55 C57 C62-C72 D1c D2 D3 D5 D7a D11 E1 E4 E15 E16 E20 E23 E25 E31g E38f E43e E45e. ~*-dogānīh* hypocrisy, duplicity (?) 80. See also *āzād-mard(īh), meh-mardīh, moγ-mard(īh), weh-mard*

mardābagīh manly virtue 91 311 312. Cf. 91. *1.*

mardom man; people 1a 1c 16 17 52 53 71 77 82a 82b 89 90 104 134 140 142 144 169 178 179 187 204-206 211 214 218 219 221 222 225-227 231* 243 244 274 282 283 288 291 292 298 303-305 323 C24 C31 C33 C34 C52 C54 C60 C61 C76 C83c E10 E12 E22f E31g E35c E38d E45e. ~*ān* 13 21 26 31 32 44 59 65 68 74 82a 87 89 97 102-105 108 110 113-115 117 127 132 140 141 144 156 161 187 190 200 213 217 219 224 228 236 239 242 244 249 253 264 265 276 285 304 305 316 317 322 A6 B14 B31 B46 C2 C4 C11 C12 C23 C30 C37 C41 C43 C45 C46 C51 C69 C70 C82 C83e D7a E10 E31b E31g E33 E35b E38a E43e E45h. ~ *ī gētīg* 23. ~*īh* E34b. ~*-dōst* a lover of people E45e. ~*-dōstīh* 114 E11 E45e E45h E45m. ~*-dušman* enemy of people. ~*-dušmanān* B14. ~*-dušmanīh* C35 E11

marg death. ~*īh* 234 257 A6 C58 C76. ~*-arzān* worthy of death B6. ~*-arzānīh* 203 282. See also *a-marg(īh)*

marīh knavery 255 256

marzīdan, marz- to unite sexually with a woman 72 220. See also *daštān-marzīh, jeh-marzīh*

mast intoxicated C7

may wine 94 108 C3 E11

māzandagān the demons 141

mazdēsn Mazdean. *dēn ī* ~ Op. Sec.

med-kārīh avoidance, refraining 46. Cf. 46. *2.*

meh greater; great 45 90 C37 E38e. ~*ān* 118 146 147. *az-eš* ~*ān* 48. ~*īh* 90 45c. ~*-dādestānīhā* 127. ~*-mardīh* B14 B45. Cf. B14. *23.* ~*-sūd-dahišnīh* 127

mehgārīh harmfulness 46. Cf. 46. *1.*

mehmān one who dwells, resides; host; guest 71 78 91 95 130 190 193 265 C77 C78. ~*-tar* 301 302 323 E2. ~*īh* 264. See also *dēn-mehmānīh*

menīdan, men- to think, believe 42 96 101 111 113 198 227 236 302 306 316 C5 C23 C36 C57 C60 C61 C62 C66 C71 C72 D12 [E4] E38d E38e E45g. *bawandag* ~ to be reverent 113. *tar* ~ to despise 71 281 310. *ul* ~ 290. See also *bawandag menīdan*

menīdārīh thinking E17

menišn thought; mind 1a 1b 20 43 119 133 227 236 267 300 320 322 C30 D4 E4 E9 E22f E31d E38b E43c E43e E45k. ~*īg* 143. ~*īh* 250. ~*īhā* 151. See also *abar-menišnīh, anāg-menišnīh, an-ast-menišnīh, an-ēr-menišnīh, āsān-menišnīh, āwām-menišnīh, bawandag-menišn(īh), ēr-menišnīh, ēwagānag-menišnīh, frāxw-menišnīhā,*

gilag-menišnīh, sabuk-menišnīh, tar-menišn(īh), wahman-menišn, wuzurg-menišnīh

mēnōg spirit **82a 101** 102 **170 185 198 225 230** A2 **A6** D12 **E16 E22b E35a E39 E45c E45d.** *~ān* spiritual beings **13 14 29 78 81 106 110 113 116** 140 **181 182 211 218 219 230 280 304 306 D5 E4 E5 E30a.** Cf. D5. *3.* *cišī ~* **6 16 151 241.** *druz ī ~* **23 315 323.** *pad ~* 79 81 **180 225 307 D5 D7d E14.** *xīr ī ~* See under *xīr.* *~īg* **C83b E25.** *~īh* **70.** *~īhā* **79 253 307 D5.** *~-dōst* friend of the spirits **E5.** *~-warrawišnīh* faith in the spiritual world **275 B14 B20** C53 **E4 E45m.** *~-wišōb* destroyer of the spiritual world **149.** *~-wišuft* **E16.** See also *a-mēnōg-warrawišnīh, gannāg-mēnōg*

mērag fellow **D11.** Cf. **D11.** *2.*

mēš sheep **90**

mezag taste **B53 C15** C21. *~ōmand* **222**

mihr love, friendship **240 242 254 275 B14 B31 C51 C83e D1a.** *~-druz* the breaker of oaths **235.** *~-druzīh* **235 C47 C52.** See also *hu-mihrīh, ādur-mihr*

miyān middle **225*.** *pad- ~* ready, at one's disposal **33 53 141 162 291**

mizd reward **65 249** E5 **E33**

mōbad priest **D3 D5** D10. *~ān* **D3 D5 D10.** *~īh* **D10**

moγ-mard priest **289.** *~ān* **257**

mōšīdan, mōš- to turn away **E45m**

mōyag lamentation **B14 B31**

murd dead **52**

murdan, mīr- to die 23 52 **200** 222 **234 236 D3 D12**

must complaint; oppression **23 146 243**

myazd fruit offering; ritual meal **254 296 C82 E45m**

N

nafrīn curse **123**

nakkīrā denying **59.** Cf. **59.** *1.*

nām name; fame **Op. Sec. 54 190 216 242 C81 D2 D10 D11 E22a E22c E32.** *~-kāmag* seeker of fame **71.** *~kāmagīh* **71.** See also *abē-nām*

nāmag book **66 A6**

nāmcišt especially, in particular **23 62 304**

nān bread **132 187 188 203 219* 308 D12 E45l**

nang shame, disgrace **7 23 54 110 E8.** Cf. **7.** *1.* *~-parastišnīh* **E20**

nān-xwarīh doing the work of a servant **305**

narfsišn waning **E45i**

nārīg female **93**

narīh masculinity **262**

narm soft **128 E22f**

narsē pr. n. See *ādur-narsē*

nasāh corpse **52 257 E31b**

nasuš the demon of impurity residing in the corpse **317.** Cf. **317.** *1.*

nāw navigable (?) **141.** Cf. **141.** *2.*

naxust first **21**

nay reed **131.** Cf. **131.** *1.*

nazd near. *~īh* **216.** *~īk* **171 C4.** *~īkīh* **D3.** *~īk-mānīh* **E43b**

nazdist first **230 E38d**

nāzēnagīh flattery (?) **B14 B37**

ne no, not *passim*

ne-angad* poor **78

nēmag side, part, portion **C83e**

nērōg power **267 319**

nēst is not **6 50 74 75 77 83 91 104 124 144 145 148 153 155 157 184 187 191 214 216 218 234 239 244 253 255 262 294 304 313 314 C4 C45 C80 C83e D5 D12 E31g E35a.** *~-dārišnīh* **D16**

nēwag good **2 16 91 104 108 113 115 116 127 132 179 188 194 225 238 A5 B53 C49 C73 D6b D7c D11 E32 E38a E38e E45b.** *~-tar*

112 221 C41. ~*īh* 2 3 16 102 113 140 142 156 196 244 267 304 B1 B2 B3 C21 C32 C40 C45 C70 D5 D7d D12 E31f E35b E35c E38a E45g. ~*īh-kāmag* wisher of good E31g

nibastan, nibay- to recline, be lying down 258

nibištan, nibēs- to write 66

nidagīh(?) lowliness E33

nīdagīh(?) Cf. E33. *1.*

nīdan, nay- to lead 101 E1

nigāh watching, guarding 64 138 C59

nigerīdan, niger- to look, contemplate, heed 13 46 66 111 166 212 223 228 261 302 A6 B11 B12 B13 D6a D7d E16 E34c E39 E45l. *nigerīh-* 260 261. *ul* ~ E2

nigerīdār careful, watchful 128

nigerišn contemplation, circumspection 91 B47 C83d E39. ~*īh* E45c. Cf. 91. *3.*; C83d. *3.* See also *kōdag-nigerišnīh*

nigōhišn scorn, censure E35a

nihādagīh meekness, humility (?) 120 127 B14 B36 E38c. Cf. 120. *2.*

nihādan, nih- to set down, lay down C71 [D1a]. *frāz* ~ 172

nihād-snehīh laying down the arms, disarmament C71

nihān secret, secrecy 119 214. ~*īg* E43b. ~*īhā* stealthily (?), with circumspection (?) 173. Cf. 173. *1.*; C12. *1.* ~*-xēmīh* 256 C12

nihang little; brief Op. Sec. 53 206* 209* E35a. Cf. Op. Sec. b. *2.*

nihuftārīh concealing, hiding E43b

nīhumb hiding 160

nimāyišn display E44

nimūdan, nimāy- to show 44 63 87 89 198 214 256 269 315 E34b

nīrang ritual (formulae) 240 E14 E45c. ~*īh* E45m

nīrmad benefit E45b

niruzd feeble 152

niš- (pr. st.) to watch 224

nišastan, nišīn- to sit, dwell 79 87 249 D3 E43c E45c

nišēb slope, depression E35b

niwāxtag kind, tender B14 B19. Cf. 120. *2.*; B14. *4.*

niwāzišn tenderness, fondness 189 E30b. Cf. 189. *2.*

niyābag appropriate 319

niyāg ancestors. ~*ān* 62

niyāyišn worship, prayer, praise 97 295 301. See also *pēš-niyāyišnīh*

niyāz want, poverty 292 D4. ~*ōmand* 71. ~*ōmandīh* 71 292 E41

niyōšīdan, niyōš- to listen 78 115 E38a E39

niyōšīdār one who listens. ~*īh* E45c. See also *a-niyōšīdārīh, hu-niyōšīdār*

nōg new. *nōg nōg* "ever afresh" C9

nohom ninth, ninthly 127*

nūn now 136 168 198 218 304 315 B4 B5 D2 E21

O

ō to *passim*

-ōbār see: *gilag-ōbār*

ōbārīh abundance (?) 110. Cf. 110. *1.*

ōbastan, ōbay- to fall 258

ōbastīh self-abasement B14 B36. Cf. B14. *19.*

ōgārdan, ōgār- to exclude, deduct 71 81. Cf. 120. *3.* See also *āhōg-ōgārīh*

ōgārišn demolition C3. Cf. 71. *2.*

ōh thus 59 68 71 72 78 113* 142* 154 305 317 and *passim*

ohrmazd name of the deity Op. Sec. 11 12 19 23 31 32 65 82a 98 114 123 124 134 135 168 169 172 196 249 258 276 277 279 291 297 307 308 311 A4 B1-B6 D1c D9 E38e E45g E45h

ohrmazd ī sigzīg pr. n. D12. Cf. D12. *1.*

ōrēb disappointment, distress (?) **C9 C46** (?). ~*īh* **C20**. Cf. **C9**. *2, 3.*

ōstag firm (?) **182**. Cf. **182**. *1.*

ōstīgān steadfast **166**

ōstwār reliable **214**. ~*ān* **55 254**. ~*īh* **E43e**

ōš death **236**. See also *a-ōš(īh)*

ōšmarišn category, doctrine. ~ *ī dēn* **68**. Cf. **68**. *3.* See also *mānθr-ōšmarišnīh*

ōštāftan, ōštāb- to be put into disorder **E31f**

ox mind **1a 1b 30 108 113 143 162 163 164 252**. Cf. **1a**. *4.* See also *wad-axwān, weh-ox*

ōzadan, ōzan- to kill **206 317 B4 B6 B9**

ōzadār(?) destructive, destroyer **211***

P

paccēn See *ham-paccēn*

pad by, through, in *passim*

pādan, pāy- to protect **70 79 208 E38f**

pādārīh crucifixion [B14] **B43**. Cf. **B14**. *22.*

pādāšn reward, recompense **23 65 107 303 D7d E33**. See also *kirbag-pādāšn*

pad-bīm fearful **C25**

pādefrāh punishment **206 B11 B14 B40 B43 B50 C8 E43a**

pādexšāy ruler, governor **70 87 115 156 250 265 310 C8 E38a**. ~*-tar* **214 304**. ~*ān* **118 C82 D4**. ~*īh* **21 24 113 B14 B39 C7 C24 C55 C57 C69 E31a**. See also *a-pādexšāy(īh), duš-pādexšāyīh*

padēxw prosperous; prosperity **142 143 185**. ~*īh* **304 A6 E32 E40**. See also *duš-padēxwīh*

pad-gāh at the (appropriate) place **C63**

pad-gumēzag intermixed **D5**

padīd repentance. *pad-padīd* repentant **50 101 168 227 E31d**. ~*īgīh* **50 A4 E28 E31b**

padīrag against **61 225 E31f**

padīreftagīh being accepted **C65**. Cf. **C65**. *2.*

padīreftan, padīr- to accept; to gain **78 80 81 238 262 A5 C4 C25 C43**. *ul* ~**305**

pad-kāmag willingly, with desire **115**

pad-padīd repentant See *padīd*

pādram populace **303**

pad-rāmišn peaceful, comfortable, reposed **E30b**. ~*-tar* **C61**

pad-xrad wise **C63**

pahlom best **23 25 90 110 113 114 117 118 141 263 B7 B10 E43b E45h**. ~*-tom* **124 252**

pahrēxtagīh avoidance, observance **E43e**. ~*ā* **D3**

pahrēxtan[1], *pahrēz-* to beware, guard oneself from, abstain **17 52 59 127 128 193 276 284 D7a E31b**

pahrēxtan[2], *pahrēz-* to serve; guard, keep **45 207 221 222 E1**. See also *a-pahrēxt*

pahrēz[1] guarding, circumpsection **52 250 E32**

pahrēz[2] service **44 45 88**

pāk pure; clean **93 115 122 125 224 319* E22f E28 E31b E38a**. ~*-tar* **90**. ~*īh* **267 D6b**. ~*īzag* pure, clean. ~*īzag-tar* **90**. ~*īzagīh* **B14 B33 C65**. ~*īzagīhā* **125**

pan miserly, stingy [78] **B52 C32**. Cf. **78**. *5.* ~*īh* **B14 B23 C83c E11**. ~*āmār* miserly in reckoning (?) **D4**

pānag guardian, protector **43 A6**. ~*īh* **304**. See also *dar-pānagīh*

panāh protection, shelter **237 252**. ~*īh* **C82**

panjom fifth, fifthly **127 A5**

parastīdan, parast- to worship **237**. See also *uzdēs-parastīh*

parastišn service **E43b**. See also *nang-parastišnīh, uzdēs-parastišnīh*

parisp wall **215 216**

parwānag guide, leader **87 290**. Cf. **87**. *1*.

parwand enclosing wall **109**. Cf. **109**. *1*.

parwardan, parwar- to nourish, foster **79**

parwarišn nourishment, fostering **C51**

pas afterwards, then *passim*. *pas ī* (prep.) after *passim*. *az pas ī* after *passim*. *~īh* coming after **E45c**. *~-gōwišnīh* backbiting (?) **C35**

pās watch, guarding **E34a**

pāsdārīh being on one's watch **E34a**

pasēn future; final See *tan*

passand approval **D5** E22e **E35a**

passaxw See *passox*

passox answer **D3 D5 D10 E45a**. See also *a-passoxīh*

pašēmān regretful **71**. *~īh* **219 B48 B52 E41**

pattāyistan, pattāy- to last, endure **C67**

pattōg wealthy **E29**. Cf. **E 29**. *1*.

pāy foot **106** 258

pāyag degree, stage, rank. *~īhā* **D5**

payagīh doing the work of a courier **305**

paydāg manifest, evident, revealed **24 40 48 71 90 103 105 139 140 160 253 303** 304 **313 B1-B53 C83a D4 D5 E38e**. *~īh* **79 104 226 304 E11**. See also *a-paydāg*

paygām message **D3**

paygār battle, strife 214 **231 C3**

paygārdan, paygār-* to contend, battle **303

paygārišn contention, battle. See *ham-paygārišnīh*

paykabānag cantankerous **C5**

paykaftan, paykab- to fall upon **52**. Cf. **52**. *1*.

paykōbānag(?) **C5**. *1*.

paymān the (right) measure **38 39 40 42 43 78 99 172 174 206 C61 C62 C71 D1c E16 E17 E18 E31f E32**. *~īg* **E16**. *~īgīh* **114 C59 E45c E45h**. See also *a-paymān(īh)(ā), a-paymān-dārišnīh, a-paymān-xwarišnīh, gētīg-a-paymān-ārāy*

paymōxtan, paymōg- to clothe oneself in, to wear. See *ahlāyīh-paymōgīh*

pāyrōzag, pāyrōzīg daily **294**. *(~īg)* **226**

paywand bond, connection, relationship, kinship **92 240**. See also *duš-paywand, hu-paywand, ham-paywandīh*

paywastan, paywand- to unite, connect **92 324 E43e**. *paywandih-* **C51**

pazd punishment, chastisement **70 C8 E31b E43a**

pazībāgīh hypocrisy **47**. Cf. **47**. *1*.

pazībāy-* *to malign **71. Cf. **71**. *4*.

pērāyag ornament **C83a**

pērōzīh victory **E45a**

pēš before *passim*. *~ēnīg* former, early **1a**. *~ēnīgān* **C83d E16**. *~īh* coming before **E45c**. *~-gāh* distinguished **C73**. Cf. **C37**. *1*. *~-niyāyišnīh* homage **109**. Cf. **109**. *2*. *~-wēnāft* visible in the future **248**

pēšag profession, occupation, calling **[B14] B43 C27 C34 C55 C75**

pēšār committed, performed (of a sin) **13 101 168 227 243 272 C77 E31d**. Cf. **101**. *1*.; **272**. *2*.

pēšobāy leader; vanguard **186**. *~īh* **231**

petyārag opponent, adversary **5 78 146 216* 235 245 246 292 A4 B14**. *~-tar* **216**. Cf. **5**. *4*.

pihw meal, food **153 E31g**. Cf. **153**. *2*.

pōryōtkēš holder of the faith of the ancients; the ancient sages **E45d**. *~ān* **Op. Sec. 1a 109 A6 B15 C26 C83d E45b E45l**. *~īh* **8 62**. Cf. **Op. Sec. a**. *4*.; **1a**. *2*.

pōst skin 324 **[E22f]**

pōstkarīh the work of a tanner **305**

pōzīh(?) repentance, contrition **81**. Cf. **81**. *1*.

puhl punishment **70 98 219 289 303 E31b**

purr full A5 B4 B47. *~-bēšīh* amplitude of trouble 256. *~-bōziš-nīhā* in a manner full of salvation E44. *~-xrad* 199

pursīdan, purs- to ask, enquire 76 82a 109 154 231 232 267 299 D5 D10 D11 E45c E45n. See also *ham-pursagīh*

pursišn request; interrogation E34c

pušt back D5

R

rad chief. *~ān* 310

rād generous 51 71 78 310 E6 E23 E29. *~-tar* 75 94. *~īh* 23 71 75 91 114 127 247 B14 B15 C59 D1a E11 E33 E45b

raftan, raw- 115 152 173 250 287 318 B47 D1a D2 D3 D6a E26 E38a E38e E43c. *frāz ~* 60

rag vein 324. Cf. 82a. *1.*

ragīh 82a. Cf. 82a. *1.*

rāh way, road 1a 1b 1c 50 87 148 172 210 214 287 307 D3 E20 E45c. *~ dāštan* Cf. 1a. *6.* *~ ī šāh* 173

rahīg slave; boy 189 B53 C33 C38 C55 C56. Cf. C38. *1.*; B53. *1.*

rāmišn joy; repose 16 33 97 122 127 141 156 189 190 192 193 195 196 208 212 229 238 254 275 A5 B14 B19 C74 E30a E30b E32. See also *a-rāmišn, pad-rāmišn*

rang stratagem, trick 47

ranz effort, pain 80 81 106 242 304 305 C16 E29. *~ag* B53 C5 D5 E4. *~agīh* 106 218 304. *~agīhā* D3. *~-spōz* he, or that, which repels pain 18 D11 E22a. Cf. 18. *1.*; D 11. *3.* See also *dast-ranz*

rapiθwin middle part of the day 79

rasan rope, cord E1

rasīdan, ras- to come, reach, arrive 1c 5 21 23 25 83 89 100 106 115 125 126 142 144 147 153 156 160 166 173 178 187 198 200 203 205 208 209 211 216 [218] 218 219 225 226 231 234 242 292 304 306 307 A1 A5 A6 B48 B49 B51 B52 C7 C8 C9 C11 C16

C20 C22 C30 C45 C69 D4 E10 E30a E31b E31c E31f E31g E35b E38d E43c. *abar~* 78 112 209 219 262 300 E35a. *frāz ~* 46 236 D4 E8 E31f E31g

rasišn coming; association 187* D6b E10 E27 E40. See also *ham-rasišn(īh)*

rāst true, truthful 63 127 231 269 320 A6c B8 C29 C31 E22f. *~īh* 23 91 99 114 115 127 240 253 267 B7 C69 C81 D1a E9 E38a E45h. *~īhā* 45. *~-gōwišnīh* true speech 247 B37 C69 E45m. *~-guftār* 51

rawāg current, wide-spread *~īh* C28. See also *kāmag-rawāgīh*

rawišn behaviour 292

raxw Cf. 8. *1n.*

rāy (1) (post position) to, for 2 21 23 65 78 124 126 135 140 142 143 144 and *passim.* (2) because of 25 48 69 71 79 80 100 111 119 141 146 160 and *passim.* (3) for the sake of 54 91 113 153 and *passim*

rāyēnīdan, rāyēn- to discipline, arrange, provide 33 92 153 222 B15 C26 D3 D8 E16 E31g. *rāyēnih-* C83b

rāyēnišn arrangement, disciplining 18 D3. *~īh* E14 E16

rāz secret, mystery 214 254 B48 C44 E43b

rēbagīh delusion, deception E16. Cf. C9. *2.*; E 16. *1.*

rēš suffering 234

rēšišn suffering 201

rēštag rope E22d

rēštagīh mischief 231

riftagīh deception; distress C9 E43a. Cf. C9. *2.*

rīman polluted, defiled; filth 52 305 E22f. *~īh* C66 E31b E40. See also *abē-rīman*

ristag path 210 E45l

rist-āxēz the Resurrection 258 C75 E45k

rōd river 141

rōn (post position) towards *ō*. . .~ **60 E22f**

rōspīg prostitute **220**. ~*īh* **93**

rōšn bright **225 314**. ~*-tar* **224**. ~*īh* **164 225 259 290 C82 D5**

rōy face **63* 317**

rōyagīh outgrowth **C48**

rōyišn See *a-rōyišn*

rōz day **17 89 138 151 152 200 206 227 242 301 302 317 D3 E2 E3 E31c E31e**. Cf. **E22d**. *1*. ~*šabān* **D4**. See also *im-rōz*

rōzgār lifetime; time **E31d E43d**

rūrag medicinal plant **308 309**

rustan, rōy- to grow *rōyih-* (passive) **304**

ruwān soul **3 6 21 23 25 26 35 84 85 89 91 109 113 120 121 127 132 146 152 153 164 174 207 210 213 219 221 225 229 236 237 239 244 252 253 266 274 285 289 291 305 318 319 323 A2 A3 A5 B47 C19 C42 C53 C80 C81 C83e D1c D7b E3 E6 E7 E12 E18 E19 E20 E21 E27 E28 E30a E31a E31b E31e E31g E32 E34b E34c E35a E38c E38d E43b E45d E45f E45l**. Cf. **91**. *2*. ~*-dōstīh* **C93**. ~*-dušman* **236**. See also *ag-ruwān(īh), anōšag-ruwān, a-ruwānīh*

S

sabuk light; worthless **144**. ~*īh* **B49**. ~*-menišn* **78**

sag stone **128**. Cf. **128**. *1*.

sahistan, sah- to seem **222 C41 C73 D3 D5 E16 E35a**

sahišn approval **E43e**. Cf. **E38e**. *1*.

sāl year **79 98 151 258 D12**

sam terror, fear **B27 D4**

sar[1] head; end **82a 91 210 D3 E22d**. ~*-xwadāy* Cf. **8**. *1*.

sar[2] union **62**. Cf. **62**. *1*.

sārār leaders, chiefs ~*ān* **E43a E43b E43c E43d E43e**. ~*īh* **B14 B29**

sardag kind, sort **90**

sārēnīdan, sārēn- to incite **78**. *sārih-* (passive) **78**

sāstār tyrant **B50**. ~*īh* **245 B14 B45**

satō-zem century **147**

saxt hard; firm **128 141**

sāxtan, sāz- to make, do **89 189 222 310 319 E30b**. *sāzih-* **304**

sāxtārīh being in accord **E43e**

saxwan word, speech **23 78 125 132 C4 C37 C43 C63 D3 E45a**. See also *hangāmīg-saxwanīh*

sazag worthy (?) See *weh-sazag*

**sāzag* adjusted, adapted (?) See *hu-sāzagīh*

sazāg worhty (?) ~*īhā* **E23 E31f**

sazīdan[1], *saz-* to be worthy, suitable **E43b E45n**

sazīdan[2], *saz-* to flow, pass **180 A6**

sāzišn (mode of) fitting, adjustment, handling **48**

se three **14 116**. ~*dīgar* **127 A5**

sedīg "third", in the sense of middle, medium **68**. Cf. **68**. *1*.

sēn pr. n. **C83d**. Cf. **C83d**. *2*.

sēr sated, full; satisfied **94 153 D2 E31g**

sigzīg of Sīstān. See *ohrmazd ī sigzīg*

sīmēn silver **90**

sneh arms. ~*ōmand* armed **C72**. ~*īh* **C72**. See also *nihād-snehīh*

sōg benefit **48**. Cf. **48**. *1*.

sōxtan, sōz- to burn **219**. See also *dil-sōzag*

spanāgīh bounty **185**

spand See *mānθr-spand*

spandarmad a deity ("Bounteous Humility") **1b 77 78 114 E45h**. Cf. **1b**. *6*.

spās thankfulness, gratitude **23 29 286 302 C83e D5 E30a**. ~*dār*

grateful E45l. *~dārīh* 120 C51 (34a) E38c E45f E45h. See also *ana-spās(īh), hu-spāsīh*

spaxr banquet B51

spazg a gossip. *~ān* B48

spēxtan, spēz- to bud 79

spihr sphere; Celestial Sphere 121

spitām pr. n. *zardušt ī ~* 295

spōz See *ranz-spōz*

spōzgār delaying D7e

spurrīg complete 169 D8

spuxtan, spōz- to push, reject 26 89 292 305 D8 E8. *frāz ~* 89 D12

**sraw* See *hu-sraw(īh), dusrawīh*

srišwadag a third 225

srōš a deity ("Obedience") 1b 77 78. obedience 90. Cf. 1b. *5.* *~īh* 254. *~-ahlāy* E38e

srōšōcaranām the *sraošō-čaranā* whip *aštar ī ~* 206. *~-wināh* a *sraošō-čaranā* sin 272

srūdan, srāy- to speak, recite 140 D1c

srušt See *a-srušt(īh)*

sruw horn E1

stabr solid; grievous 128 160 189 232 319

stadan, stān- to take 188 236 A2 D3 D11

stahm hard, difficult; fierce *~ag* E28 E38f. *~ag-tar* 236 D2. *~īh* 256

stard vanquished 258

staw powerless, incapable 91 168 236 268

stāyišn praise 71 E35a

stēzag quarrel E44

stī existence; (individual) being, entity 253 (?) E38e (?). Cf. 253. *2.*

stōr horse D3

**stūdan, stāy-* to praise 71 289

sturgīh quarrelsomeness B14 B26. Cf. B14. *11.*

stūrīh custody 296. Cf. *296. 1.*

sūd benefit, advantage 12 135 142 156 304 C73 C74 E30a E31f. *~ōmand* beneficial *~ōmand-tar* 23 74 89 221 D6a E32. *~ōmandān* E38e. Cf. 23. *3.* *~-šnās* one who knows benefit D7d. See also *abē-sūd(gārīh), meh-sūd-dahišnīh*

sūdagīh negligence 37. Cf. 37. *1.*

sūdan, sūy- to neglect E22b. *frāz ~* E22d. Cf. E22b. *1.*

sūdēnīdan, sūdēn- to benefit, aid E38d

sūr (forenoon) meal 206 229 319. Cf. 206. *3.* *~-wirāyīh* 93

Š

-š, -eš enclitic pron. 3rd. sg. *passim*

šab night 225. *~ān* 200. See also *rōz-šabān*

šabestān household 254

šād joyful 311 C6 E35b. *~ānīgīh* B14 B32. *~īh* 185

šāh king 173. *~ān-šāh* 259

šahr world; kingdom 136 303 304 C13 C14 C41 C57 C69 D3 D38e

šahrestān town, city 234*

šahrewar name of a deity ("Dominion") 114 E45h

šām evening; evening meal 206

-šān encl. pron. 3 pl. *passim*

šarm shame, modesty 7 206 B51 C83e E8*. See also *duš-šarmīh, hu-šarmīh*

šašom sixth, sixthly 127 A5

šāyēd it is possible; it is proper 78 80 101 104 105 110 120 153 161 169 178 188 200 203 206 219 242 264 282 284 304 305 306 308 310 A5 A6 B5 C12 D2 D4 D7b D7d D8 D12 E15 E16 E27 E30a E30b E31b E31g E34c E38c E38e E43c E45c E45e

šēwan complaint, lamentation B14 B31 E12

šēwangarīh plaintiveness 275

škastan, škan- to smash, destroy **315 D7a**

škeftīh disaster, misfortune **73 126 142 144 C9 C66 E38d**

škōh poor **71**. *~ān* [**B14**] **B42**. *~īh* **71 145 C23 C56**. Cf. **71**. *5*. See also *hu-škōhīh*

škōy awe **240 C83e**. *škōyišn* **122 254**. Cf. **122**. *2*.; **C83e**. *1*.

šmāh you (pl.) *passim*

šnāsag one who has knowledge **9 E45g**. *~ān* **E16**. *~īh* **D4**

šnāsīh knowledge **C75 C81 E32**. See also *hu-šnāsīh, yazdān-ana-šnāsīh, yazdān-šnasīh*

šnāxtan, šnās- to know **31 64 66 95 104 105 110 C55 C57 C60 D4 D7a E45f**. *šnāsih-* **71 181**. *be ~* **95**. See also *sūd-šnās*

šnāyīdan, šnāy- to satisfy, make content, propitiate **E45h**. Cf. **Op. Sec. a**. *2*.

šnāyišn satisfaction, propitiation **Op. Sec. 97 113 127 191 192 263 D7d E45g E45i E45m**. Cf. **97**. *1*.

šōy husband. *~-dōst* **127**. Cf. **127**. *1*. *~-wirāyīh* **93**.

šōyēndag married **72**

šudan, šaw- to go **1c 17 21 82a 87 89 141 183 188 189 193 208 209 231 234 236 275 282 287 298 301 304 305 310 314 B15 B47 C45 D1a D2 D3 D9 E3 E30b E31f E45k E45m**. *frāz ~* **61 175 302 D3**

šustan, šōy- to wash **125 317 E31b**

T

-t enclitic pron. 2nd person sg. *passim*

tā (1) until; so long as **172 213 225 236 257** and *passim*. (2) so that **1c 65 97 103 104 115 161 198 249** and *passim*. (3) would that **52** and *passim*. (4) as far as **231** and *passim*. (5) let us, let me **65**

tābīg luminous. *~-tar* **224**

taft warm; ardent **D10**. *~īg* **78**

tāftan, tāb- to heat, inflame **E22f**

tāg strong; swift(ly) **295 D12**

-tāg -fold See: *ēw-tāg, ham-tāg*

tam darkness; dark **172 225 290**

-tān encl. pron. 2nd pl. *passim*

tan body, person, self **6 23 25 26 28 49 78 79 82a 87 89 91 97 103 109 113 122 130 141 143 166 186 189 190 192 193 198 207 208 213 214 221 222 229 236 250 262 264 265 272 276 285 291 292 301 302 315 317 318 319 320 323 A2 A5 B47 C77 C79 C83a D1a D6b D7b D12 E3 E9 E18 E19 E27 E30a E30b E31a E31b E31f E34a E35a E40 E43b E45d**. *~ī pasēn* the Future Body, Resurrection **229 267 C83e E45k**. *~ī xwēš* **23 28 91 93 100 115 131 250 256 302 D6a E9 E38a**. *~-abspār* sacrificing, surrendering one's self **166**. *~-cīnagīh* fastidiousness **B14 B33**. Cf. **B14**. *17*. *~-drustīh* bodily health **17 127**. *~-kāmagīh* **274**. See also *abar-tan(īh), ēr-tanīh, xwēš-tan*

tang tight, narrow, distressed. *~īh* **16 252 304**. *~-ābīh* **D3**

tanīhā alone **304**

tar beyond **175 216**. *~-menīdan* to despise. See *menīdan*. *~-menišn* contemptuous **143 144 145**. *~-menišnīh* **5 37 146 147 246 C54 C62 E11 E41**. Cf. **5**. *3*.

tarag leek **D2**

tārīk dark. *~-tar* **224**. *~īh* **225 C82**

tarōmad name of a demon ("Arrogance") **1b 77 78**. Cf. **1b**. *6*.

tars fear **54 70 E31g**

tarsagāh respectful, awe-struck **48 126 127 237 250 251 E38d**. *~īh* **48 115 116 E38a**. *~īhā* **301**

tarsīdan, tars- to fear **319 E27**

tarsišn fear **69**

tawān able **19 23 25 56 83 89 100 102 129 140 141 151 168 170 172 174 212 216 231 255 270 297 303 307 310 A5 D1c D7e E8 E22d E30a E35c E42 E45e**. *~garīh* wealth, opulence; power **71 C7 C24**. *~īg* **143 145* D4**. *~īgān* **146 147 D4**. *~īgīh* **127 143 144 145**. *~-abzār* having powerful means **144**. *~-abzārīh* **142**.

~-*xwāstag* 143 144*. See also *a-tawāngar, kam-tawān-xīr, xwāstag-tawānīh*

tēz eager, eagerly; sharp; quick 115

tišnagīh; tišnīh thirst 308 106 *(tišnīh)*

tištr Sirius 75

tōhm seed, sperm 86. ~*ag* 217

tōšag provisions D2

tōzīdan See *tuxtan*

truftan to rob E45l

tund angry, vehement, impetuous 89 143. ~*īh* C14 C64

turš sour E35c. ~*ōmand* E35c

tuxšāg diligent 29 65 84 97 99 161 177 211 225 244 249 285 291 294 303 308 314 A6 E30a. ~*tom* 211 266. ~*īh* 23 115 121 247 253 B14 B21 C55 C67 C68 C83b E32 [E38a] E45c. ~*īhā* 151 305. ~*īhā-tar* 173

tuxšīdan, tuxš- to be diligent, to strive 127 188 189 200 212 291 D12 E30b E35a E38f E42

tuxšīšn effort, diligence E33

tuxtan (tōzīdan), tōz- to atone 72 201 206 231 234* 234

U

ud, u- and *passim*

ul up, upward. See: *āmadan, ēstādan, menīdan, nigerīdan, padīreftan, waxšīdan.* ~*īh* "upwardness" E45c

urwar plant 79 276. ~*ān* 79. ~*-xwarišn* plant-eating, vegetarian (?) 276

uskār thought, consideration D2

uskārdan, uskār- to deliberate, debate; consider 55 63 122 159 303 E45d. Cf. 10. *1.*

uskārišn deliberation, consideration 10 266

ustefrīd offering 28. Cf. 28. *1.*

uzdēs idol B14 B18. ~*-parastīh* 93 B14 B20 C76. ~*-parastišnīh* 275

uzīdan, uzīn- to go out D7b. (pr. stem) *uzih-* E43a

uzīnag expense 304. Cf. 304. *5*n. See also: *andak-uzīnag, wēš-uzīn*

uzmūdan, uzmāy- to test 104 105 178 299

uzwān tongue 60 C29

V

vorukaš Vorukaš 164

W

wābar trustworthy, true Op. Sec. Cf. Op. Sec. b. *3.* ~*īgānīh* Op. Sec. 105 289. Cf. Op. Sec. a. *3.*

wad bad, evil 104 226 238 239 316 C50 D4 D7a E22f. ~*ag* 71. ~*īh* A5. ~*-āmār* of bad account C25. ~*-axwān* of evil existence 206. Cf. 206. *1.* ~*-cihr* ill-natured B52. ~*-cihrag* 71 B52. ~*-dilīh* lack of sympathy C66. ~*-hangār* of bad reckoning C25. ~*-hunarīh* bad manners C34. ~*-xrad* foolish C18. ~*-xwāhīh* rancour B14 B41 C31. ~*-zārag* of evil sorrow (?) C9. Cf. C9. *1.* See also *wattar, wattom*

wād haughtiness C11. Cf. C11. *1.*

wafr snow 304

wāg fear *wāg burdan* 2 A6a. Cf. 2. *5.*

wahānag cause 260 C48

wahišt paradise 16 50 173 205 287 298 D1b D5

wahman name of an Amahraspand ("Good Mind") 1b 77 78 87 114 193 E31a E45h. Cf. 1b. *3.* ~*-dārīh* kindliness 260 C51 E11. ~*-menišn* peaceful. ~*-menišn-tar* 94

wanē waste 86 225 315 C34 E38d. ~*-būdagīh* destruction E20 E38d E41 E43a E43b. ~*-būdīh* C47. ~*gar* squanderer 71 E24.

~garīh 247 B14 **B15** C58*. Cf. 71. *6.* *~-xradag(?)* of upset mind(?) C9

wāng sound **90** 134 **315**

waran concupiscence, lust, greed, illicit desire **1b** 23 54 260 274 E8 E31f. *~īg* B49 C21 C38 C39 C40. *~īgīh* 5 246 B14 B25 C24 C71 C72 E41*. Cf. 5. *5.* *~-waštārīh* turning away from illicit desire 120 194

wārān rain **304**. See also *duš-wārānīh*

ward dust D12

ward- See *waštan*

wardēnīdan, wardēn- to cause to turn (away) 322 A6 C83d

wardišnīg inconstant A6

warhrān: ātaxš ī ~2 30 295 296 B14 B18

wārīdan, wār- to rain 208 209 304 E35b

warm memory D10 E45c. *warm kardan* to commit to memory D4

wārom reminiscence 1b. Cf. **1b.** *2.*

warōmand doubtful D2

warrawistan, warraw- to believe 35 102 111 166 170 241 274 C2. *warrawēnīdan* (caus.) 21 E15

warrawišn faith 21 210. *~īh* 102. *~īhā* 170. See also *a-mēnōg-warrawisnīh, mēnōg-warrawišnīh*

warz action, deed; husbandry 96 314 C83a D3. *~ ud kišw* tilled land. *~ ud kiswān* E1. Cf. **E1.** *1.* See also *duš-warzīh*

warzišn work, deed E38e. *~īh* 106

was much, many 16 44 45 53 68 78 82b 90 98 100 104 153 161 169 170 189 198 224 225 226 242 262 276 283 304 310 C16 C37 C44 C46 C61 C62 D5 E30b E31g E43a. *~īh* 304. *~-abastāg* having studied much Avesta 310. *~-abastāgīh* 310. *~-ābīh* abundance of water D3. *~-abzār* a man of much virtue 71 [104]. Cf. 71. *3.* *~-abzōn* a man of much bounty 310. *~-ēwēnag* of many kinds 71 102 E27. *~-xwāstag* one who has abundance of wealth. 282 (*~-tom*). *~-xwāstagīh* 71 283 D3. *~-yazišn* pious 310. *~-zand* one who has studied much Zand 310. *~-zandīh* 310

wastar-. See *jud-wastarīh, xwēš-wastarīh*

wastār wilful, careless, rash, negligent C36. *~īh* 247 B14 B16 E43a. Cf. B14. *2.* *~-kunišnīh* wilful activity (?) E43a

wastarg clothing 125. See also *xwār-wastarg*

wāstryōš husbandman. *~ān* 293. *~īh* D1a E45l

wašt sick 222. *~īh* 222 306 308

waštan, ward- to turn 99 136 175 269 315 C7 C39 D2. *az. . .be* ~ to turn away from 78 92 95 204 303 323 E9. *be o. .* ~ to turn toward 80 186 C76. See also *waran-waštārīh*

waštār one who turns away from something. See *waran-waštārīh*

wattar bad; evil 35 64 68 82b 87 [162] 170 178 315 A5 C22 C27 D7b E26. *~ān* 43 108 113 118 123 133 178 284 286 298 A1 B10 B44 C19 C22 C27 C28 C42 C78 C82 E24 E26 E27 E35a E38f. *~īh* 22 71 115 140 169 261 284 323 C77 E38a

wattom worst B7

waxšīdan, waxš- to grow *ul* ~ 290

waxšīh(?) advantage(?) E45b. Cf. E45b. *2.*

waxšišn(?) growth(?) E45i*. Cf. E45i. *1.*

wāz word *~ag* word; saying 55 56 76 98 161 167 181 182 183 226 280 D4 D12 D17 E45l. *~ēnagīh(?)* Cf. B14. *20.* See also *hamwāzīg*

wāzīdan, wāz- to move; to cause to move 264,

wēdwar patient 29 306 E30a. *~īh* 110. Cf. 29. *2.*

weh good, better *passim.* *~ān* the good ones 43 78 82a 95 97 107 109 113 115 118 123 124 133 166 178 188 192 251 253 255 263 267 269 284 286 294 298 300 302 303 319 323 A1 A5 B14 B19 B39 C5 C6 C61 C62 C77 C82 E6 E25 E35a E35c E38a E38f E45l E45m. *~īh* 3 22 71 107 111 115 124 140 141 195 208 212 224 253 260 261 284 302 323 A5 B14 B15 C5 C6 C23 C24 C38 C48 C61 C62 C71 C77 C78 C79 C83a D1a E35c E38a E45l E45n. Cf. C6. *1.* *~-dārišn* preservation 304*. *~-dēnīh* the Good Religion B14 B24. *~-dōst* friend of the good 209. *~-dōstān* 269. *~-dōstīh* 124 208 E35b. See also *wehīh-dōstīh.* Cf. 124. *1.*

~*-dušman* enemy of the good **E35c**. ~*-dušmanīh* **208 209 C6 C56 E35b**. ~*īh-dōstīh* love of goodness **C55**. ~*-kas* **23**. ~*-kerdārīh* good activity **E32**. ~*-mard* **115 E38a**. ~*-ox* possessed of good mind. ~*-ox-tar* **185**. ~*-sazag* respectable(?) **100 175**

wehdād pr. n. (son of Ādur-Ohrmazd) **D6a D6b D10**. ~*ī ādur-ohrmazdān* **D5**. Cf. **D5**. *2*.

wēnāft visible, evident ~*āg* **91**. Cf. **91**. *1*n. See *abē-wēnāft, pēš-wēnāft*

wēnišn sight, viewing **226 242**. ~*īh* **134**

wēš more; much **17 80 111 127 139 140 141 153 172 182 186 211 214 301 303 304 C2 C5 C9 C20 C24 C28 C30 C36 C40 C46 C50 C55 [C57] C62 C71 C72 D6b D8 D10 E10 E30a E31g**. ~*īgān* abundant, much **23 152 258**. Cf. **23**. *4*. ~*īh* (over-) abundance **C11**. Cf. **C11**. *2*. ~*ist* the most **301**. ~*mādag* bulky, of much substance. ~*mādag-tar* **141**. ~*uzīn* having much expense. ~*uzīn-tar* **D3**

wēzišn Cf. **C41**. *2*.

widang hardship **24**. ~*īh* **247 B14 B21**. Cf. **B14**. *8*.

widardan, widar- to pass **D3**

widārdan, widār- to pass **A5 D5**

widarg way, passage **1c 307 E45c**. Cf. **1c**. *1*.

widārišnīh passing, undergoing **D5**

widīrišnīh transience; departing **D12 E32**

wihēzag the calendar (?) **297**. Cf. **297**. *2*.

wīmān boundary **141***

wīmār ill **200 C15**. ~*īh* **106 306 308 C16 E43b**

wināh sin **5 7 13 14 37 38 43 50 53 59 70 72 80 81 100 101 105 113 119 122 127 154 166 168 176 181 182 189 193 206 227 232 233 243 272 275 281 282 287 303 306 315 322 B9 B11 B14 B15 C1 C28 C54 D11 D12 E1 E8 E28 E30b E31d E32 E45e**. See also *abē-wināh, andak-wināh, a-wināhīh, garān-wināh*

wināhgār sinner **13 14 71 78 92 181 182 E43b**. ~*ān* **B14 B40**. ~*īh* **D2 E22f**

wināhīdan, winān- to harm **104 315**

windādan, wind- to find, obtain **65 125 129 137 218 270 A6 B50 C11 C13 C20 C25 C31 C32 C40 D5 E10 E39**

windišn obtaining; favour **E43d**

wīr sagacity, comprehension, intelligence **2 56 64 217 D1a**. Cf. **2**. *6*.

wirāst disciplined. ~*ag* **71 131 B6**. ~*agīh* **D2**. ~*agīhā* **D3**. ~*xēm* with disciplined character **E25**. ~*xēmīh* **E43e**

wirāstan, wirāy- to arrange, order, discipline; adorn **6 63 71 78 115 131 147 172 223 224 228 255 315 322 A6 C12 C18 D6b E1 E8 E38a E45c E45l**. See also *āhōg-wirāyīh, sūr-wirāyīh, šōy-wirāyīh*

wirāyišn arranging, disciplining, correction; order **160 212**

wisāndagīh separation (?) **275* B14 B19**. Cf. **B14**. *6*.

wisāndan, wisān- to separate (?), take away (?) ***20 C52 E22d**. Cf. **20**. *3*.

wistardan, wistar- See *xwēš-wistarīh, jud-wistarīh*

wistāxw confident **28 29 44 128 142 152 C8 C11 C12 E38f E43a**. ~*tar* **C65**. ~*īh* **59 247 B14 B16 C51 E7 E43a**. See also *a-wistāxwīh*

wišād open **113 142* 187 257 D3 E10**. ~*darīh* having one's door open **92**. ~*xandagīh(?)* Cf. **B14**. *16*.

wišādan Cf. **311**. *1*.

wiškar uninhabited place, forest **153 E31g**. Cf. **153**. *3*.

wiškōftan, wiškōb- to open up (plants) **79**

wišōbišn destruction; dissolution **235 E38f**

wišūdagān misbegotten creatures **E30a**

wišuftan, wišōb- to destroy **21 43 104 150 162 232 235 C1 C68 E16**. See also *mēnōg-wišōb, mēnōg-wišuft*

wišuftār destructive **E16**

wiyābān (1) misled **243 291**. (2) desert **E27**. ~*gar* **D7e**. ~*īh* delusion **E41**

wiyāxanīh eloquence **C63**

wizand damage, harm **268 292 C7 C22 E34c E38f E43b**. ~*gār* **E16**. See also *abē-wizand*

wizurd trustworthy, reliable **C29**

wizārdan, wizār- to perform; to separate, relieve; explain **146 267 D1a**

wizāy harm **E9** (?). *~īh* **C23**

wizīdan, wizīn- to choose, distinguish, discern **136 267**

wizīdārīh distinction, discernment **64 99 110 267**. Cf. **99**. *1*. See also *a-wizīdārīh*

wizihīdagīh separation **43 206 320**

wizīnagīh Cf. **B14**. *17*n.

wizīr decision, verdict **C31**

wizīristan, wizīr- to dispose, have power over **174 175 176 270 A6 C22 C27**. *ne wizīrēd* there is no other possibility **100 291 305**. *pad . . .ne wizīrēd* 26 **80 100**. Cf. **26**. *5*. *wizīrēnīdan* **C83b**. See also *a-wizīrišnīgīh*

wizūdan, wizāy- to attack, harm **E43b**

wizurd Cf. **29**. *2*.

wizustan, wizōy- to seek **190 D3**. *wizōyih-* **71**. Cf. **71**. *1*.

wuzurg great **158 159 161 251 281 E32 E43e**. *~īh* **100**. *~-abzār* of great faculties **E45n**. *~-menišnīh* high-mindedness **[B14] B35**. *~-xwāstag* wealthy **310**

X

xāk earth, dust **128 200**

xān house; halting-place **173 D2**. *~ag* **187 C83a D2 D3 E10**. See also *bun-xān*

xānīg well (n.) **314**. Cf. **Op. Sec. a**. *1*n.

xār thorn **B47**

xāstan, xēz- to arise **224 227**

xēm character **2 3 4 5 6 11 24 63 96 115 124 127 153 154 164 179 186 223 228** 239 **246 252 253 260 262 314 A6 C48 C49 C50 C50* C81 D1a D1c** D6b **D7a E1 E8 E22f E26 E38a E45b E45e E45e**.

Cf. **2**. *2*.; **5**. *3*. See also *hu-xēm, nihān-xēmīh, wirāst-xēm(īh), yazdān-xēm*

xešm (1) anger, wrath **C3 E8 E19 E31a E43a**. (2) name of a demon **1b 23 77 78**. Cf. **1b**. *5*. *~en* irascible **C14**. *~enān* **E40**. Cf. **C14**. *1*. *~enīh* **B14 E11**

xīndag sick **161***

xīr thing **291 297 D3 D5 E45c**. *~ ī gētīg* **78 100 149 150 151 152 180 198 200 214 229 291 322 D1a E16 E22f E31f**. *~ ī mēnōg* **111 150 241 E13 E16**. *~ ī yazdān* **78 90 137 167 236 315**. See also *hunsand-xīr, kam-tawān-xīr*

xrad wisdom **1b 2 3 4 5 6 11 24 25 56 64 83 115 127 154 155 197 240 246 253 312 313 314 A6 B13 C48 C49 C50 C69 C81 C83a D1c E8 E38a E45c E45l**. *~ān* **25**. Cf. **1b**. *7*.; **2**. *4*.; **5**. *5*. *~ag* See *wanē-xradag*. *~ōmand* wise. *~ōmand-tom* **304**. See also *āsn-xrad, gōšosrūd-xrad, pad-xrad, purr-xrad, wad-xrad*

xrafstar reptile **206 317 B4 B47**

xūb good **162 E43b**

xurd small **128**

xurdad (1) a deity ("Wholeness") **114 E45h**. (2) water **294**. Cf. **294**. *2*.

xurmāg date **189 304 E30b**

xurram merry, cheerful **E31g**. *~īh* **B14 B32**

xusrō ī anōšag-ruwān pr. n. **D4**. Cf. **A6c**. *1*.

xwad self **1c 4 12 62 78 83 95 112 117 145 169 209 214 221 222* 231 234 236 269 274 724 291 300 303 A5 C11 C13 C14 C15 C21 C23 C25 C27 C29 C30 C32 C35 C36 C37 C39 C41 C74 C83d D1c D3 D6a E22e* E38d* E45j**. *~īh* **216**. *~-dōšag* self-loving (adj.) **B49 C18 C83d**. *~-dōšagīh* **1b 5 246 C23 E20 E40 E41**. *~-dōšagīhā* **C83d**. Cf. **1b**. *8*.; **5**. *6*; **C83d**. *1*. *~-wastarg* Cf. **93**. *2*.

xwadāy lord. (1) of Ohrmazd **11 19 65 82a 98 123 124 134 135 196 249 276 291 308 311 D9**. (2) in general **30 49 232 C8 E38e E43e**. *~-tom* **157**. *~ān* **D4 E38e E43a E43b E43c**. *~īh* rule, authority **14 21 26 113 148 156 181 182 C21 D1a**. *~dēnīh* **47**. See also *hamahl-xwadāyīh*

xwaftan, xwafs- to sleep, to lie down **E31g**

xwāhišn desire **31 C36**

xwāndan, xwān to call **82a 292 315**

xwār easy, light; worthless **104 144 171 200 307 D12 E22f(?)**. *~-tar* **198 217 218 304 A5 C43 C67 E31b**. *~-tom* **D2**. Cf. **E22f. 2.** *~īh* **36 C57**. *~ist* the basest; of the lowest class (?) **E38e**. *~-mādag* scanty of substance. *~-mādag-tar* **310**. *~-wastarg* with light clothing **310**. *~-xwardīg* with meagre food **310**

xwaran See *ham-xwaran*

xwardag little, slight **168**

xwardan, xwar- to eat **2 88 94 132 142* 144 153 188 211 222 227 250 282 288 319 C3 C15 D1a D2 E3 E11 E31e E31g**. See also *nān-xwarīh*

xwardīg food **250 B10**. See also *xwār-xwardīg*

xwārgōn edible **189 E30b**

xwarišn food, meal; eating **153 211 222 B14 B46 B53 C15 D2 D5 D11 E10 E19 E31g**. *~īh* **E17 E18**. See also *a-paymān-xwarišnīh, ham-xwarišnīh, urwar-xwarišn*

xwārišnīh eating **108**

xwarr fortune **74 109 115 187 253 C52 C63 C64 C81 E38a**. Cf. **9. 1.** *~ōmand* **125**. *~ōmandīh* **C51 C69**

xwaršēd the sun **125 164 227 259 317 D5 E31c**

xwāstag wealth, possession **14 26 71 121 143 148 156 174 175 177 181 182 202 203 206 269 282 310 A6 C1 C19 C21 C42 C67 C68 D1a D12 E23**. *~īh* **282**. *~-dēnīh* **47**. *~-tawānīh* **142***. See also *andak-xwāstag(īh), angad-xwāstag, was-xwāstag(īh), wuzurg-xwāstag*

xwastan, xwah- to plow, till, trample; to recite **299 E22f**. Cf. **299. 1.**

xwāstan, xwāh- to seek, desire **13 14 19 29 32 53 64 69 78 92 102 110 125 129 137 142 144* 156 165 181 182 189 190 214 222 231 244 270 307 308 B5 B52 C25 C31 C35 C40 C61 D2 D4 D12 E5 E22c E22e E25 E29 E30a E30b E31f E39 E43d E45l**. See also *āšt-xwāhih, wad-xwāhīh*

xwāstār seeking, desirous **170 308**

xwaš pleasing; sweet **250 D2**. *~-tar* **90 B10**

xwēdōdah consanguine marriage **C82**

xwēš own; self **3 11 12 32 47 83 91 95 101 113 115 127 129 130 132 135 136 142 155 161 166 168 169 185 188 196 198 208 212 214 223 228 231 234 237 238 244 250 252 269 272 279 292 304 305 319 A2 A3 A6 B3 B14 B34 B53 C6 C23 C24 C33 C34 C36 C38 C39 C52 C55 C57 C59 C60 C64-C68 C71 C73 C83c D1c D2-D5 D7d D8 D12 E1 E6 E7 E22c E22f E31f E31g E35a E35b E38d E38f E45b E45e E45l E45n**. *~-tar* **A2**. See also *bahr, dēwān-xwēš, tan*. *~ān* kinsmen, members of one's family **267**. *~īh* possession **272**. *~īhā-tar* **E43b**. *~-kārag* a person who fulfils his duty **9**. *~-kārīh* (fulfilment of) duty **115 202 228 231 267 267* 298 319 322 C34 C55 D2 E32 [E38a] E45k**. Cf. **9. 1.** *~-kārīhā-tom* **13**. See also *a-xwēš-kārīh*. *~-tan* (him)self **2 13 44 52 66 71 90 125 145 169 223 224 227 261 269 272 322 325 A1 B52 B53 C5 C35 C41 C56 C57 C72 C73 C74 C77 C78 D2 D7c D7d E1 E2 E30b E31c E31e E34c E35b E35c [E38a] E45b**. *~-wastarīh* dressing in one's own (fitting ?) garments **93**. Cf. **93. 2.**

xwēšāwand-dārīh support of one's kinsmen **114 E45h**

Y

yahūd Jews **321**. *~īh* **321**

yaštan, yaz- to worship, perform worship **125 233 317 D2 E31c**. See also *yazd-yašt*

yazd god **Op.Sec.a. 1a 79 91 95 98 101 106 112 113 130 155 170 187 210 214 221 222 236 237 265 302 306 E2 E9 E34a**. *~ān* **1c 20 28 43 44 84 91 96-98 106 113 116 122 125 126 133 156 167 170 187 192 204 206 210 214 227 230 231 236 240 250 251 253 254 263 267 272-274 291 296 298 301 306 319 A1 B14 B17 C45 C75 C77 C82 C83e D1b D6b D7d E1 E7 E10 E22e E31c E35c E38a E38d E38f E45f E45g E45l E45m**. Cf. **E9. 2.** *xīr ī ~ān* See *xīr*. *~ān-ana-šnāsīh* lack of knowledge of the gods **C54**. *~ān-hayyār* an assistant of the gods **E31e**. *~ān-šnāsīh* knowledge

of the gods C53. ~*ān-xēm* of godly character **221 222**. ~*-yašt* worship of the gods **85**.

yazišn worship 122 **125 233 240 253 254 257 B14 B17 C75 C82 D1b E45m**. See also *was-yazišn*

yim Yima **152**

Z

-z, -ez encl. conjunction *passim*

zad strife, striking **C30**. Cf. **C30**. *2*. ~*ag* smitten, stricken **51**. ~*agīh* **E31c**. ~*-brēhīh* bad fortune **C70**

zadan, zan- to smite, strike **51 78 98 225 227 234 256 303 308 C20 D2 D8 E8 E31a**. *zanih-* **275**

zādan, zāy- to be born **77 123 267 292**. See also *ana-zād*

zadārīh contentiousness **256**. See also *abārōn-zadārīh*

zaman time, hour 200 **236 B11**. ~*īh(?)* divination(?) **93 256**

zamān time, moment **16 128 224 225 B6 C83b D6a D8 E22a E43d**. *pad-*~ **92 173**. See also *ham-zamān*

zamīg earth **200** C82 **C83a**

zamīn earth **B4**

zamistān winter **304**

zan woman; wife **72 86 92 93 127 132 153 166 220 257 B14 B34 B53 C33** C38 **C39 C55 C56 D1a D12 E31g**. ~*ān* **B48 D1a**

zand commentary on the Avesta **182 215 217 254 266 299 B12 C26 C27 D3 D5** D10 **E45c**. ~*-abastāg* Avesta with Zand **C28**. ~*īg* heretic **288***. See also *abastāg, was-zand(īh)*

zanišn smiting, striking (n.) **B14 B44 B50**

zānūg knee **258**

zārag See *wad-zārag*

zaraθuštrōtemān the high priests **300**

zardušt Zoroaster **163 295 B5 B6**. See also *ādurbād ī zarduštān*

zardušt ī ādurbādān Cf. **D8**. *2*.

zarīg grief **C10**. Cf. **C10**. *2*.

zarrēn golden **90 175**

zastan, zah- to seek **D3**

zāyišn birth **300**

zāz grass **186**. Cf. **186**. *1*.

zīndag living **52 100 134**. ~*īh* **127 239 240 316 C59 C81 D1a E32**

zīstan, zīw- to live **71 106 151 C10 C17 C21 C61 C62**

zīwišn life **206**. ~*īh* **E35a**. See also *dēr-zīwišn, hu-zīwišnīh*

ziyān harm, damage **12 28 153* 170 307 C19 C42 C73 C74 E20 E27 E31g E42 E43c**

zreh sea **164 259**

zūd quickly, quick **198 A6**

PROBLEMATIC WORDS

'dyn'y 'dynyx secrecy(?) **214**

'xwp'n, 'xwwp'n Cf. **23**. *4*n.

Inscr. **'yny'** Cf. **D7d**. *1*n.

'ywb'ly Cf. **D10**. *2*.

BYN Cf. **78**. *3*.

dmšn Cf. **93**. *3*.; **141**. *3*.

l'k Cf. **324**. *2*.

mltyn some crime(?) **168**

wclty Cf. **C29**. *2*.

XD Cf. **61**. *1*.

YPLXWN Cf. **299**. *1*.

NUMERALS

2	6 45 83 111 117 118 135 146 172 178 185 194 212 235 249 274 303 304 318 B13 D2 D3 D5 D7d E45j
3	48 51 68 92 99 108* 153 182 204 205 206 227 228 275 280 300-304 317 322 323 C81 C83b C83d D4 D7b D12 E2 E31c E31e E31g E33 E45m
4	47 54 120 132 146 178 181 C83c E45k
5	67 79 91 110 269 298 D1a D1c E11 E45b E45c E45l
6	77 200 A5 C83b C83e
7	79 113 215
10	247 E45d
25	D1a
30	217 D12
100	242
1000	61 63 151 168 183 289 E13 E14 E15
2000	D3
3000	258

Index of Words in Other Languages

All references are here to the Commentary.

I
OLD IRANIAN
(including reconstructed words and words in Avestan and Old Persian)

Av. *aparaoδayeṭi* 56. *2.*
Av. *asrušti-* 275. *1.*
Av. *frasastay-* Op.Sec.a. *2.*
Av. *fšav-* B14. *9.*
Op. *gasta-* 112. *1.*
Av. *hamō.manah-* E43b. *1.*
Av. *ham-varətay-* 91. *1.*
Av. *havaŋhva-* 59. *1*n.
Av. *irixta-* C9. *2.*
OIr **pati-sarda* 101. *1.*
OIr. **raϑawa-* 8. *1*n.
Av. *sarədana-* 101. *1.*
Av. *uzvarəena-* 59. *1*n.
Av. *vaēg-* C41. *2.*
OIr. *xšad-* E45i. *1.*
Av. *xšnaoϑra-* Op.Sec.a. *2.*
OIr. **xšu-* A1. *1.*
Av. *xvā-arə-nah-* 9. *1.*
Av. *xvā-stairiš* 93. *2.*
Av. *yavaējī* 271. *1.*

II
Middle Persian and Parthian of the Turfan texts

MPT 'n'y D7d. *1*n.
Pth 'ndrbyd 68. *1.*
MPT 'ng'm 68. *1.*
MPT dwjbwrd C56. *1.*
Pth frhynj- C19. *1.*
MPT gbr 208. *2.*
Pth gr'b 208. *2.*
MPT hng'm 68. *1.*
MPT knd'r 304. *1.*
MPT mgyn(d) 26. *1.*
Pth myhg'r 46. *1.*
MPT r'h 'y bg 173. *1.*
Pth wdng B14. *8.*
Pth z'r, z'ryḫ C9. *1.*
MPT zryg C10. *2.*

III
SOGDIAN

B. **prwyδ** 68. *1.*
wc'rt C29. *2.*
z'ry(h) C9. *1.*

IV
JUDAEO-PERSIAN

dwšmn'dy C52. *2.*
jhšny 13. *3.*

V
NEW PERSIAN

ambāz B49. *1.*
bād C11. *1.*
bistār B14. *2.*
bīz C41. *2.*
davī C13. *1.*
digar, dige D7**d**. *1.*
dušmanādagī **C52**. *2.*
γam-gusār 18. *1.*
gast 112. *1.*
gōr 208. *2.*
jahān 13. *3.*
kara C83b. *1.*
kundiz **304**. *3.*
niyāz **189**. *2.*
pajīv **47**. *1.*
pīšgāh **C37**. *1.*
rūz **E22d**. *1.*
xūb-dīda **E31g**. *2.*
x^{v}ār **E22b**. *2.*
yakmaniš **E38b**. *1.*
yārand **C46**. *1.*
zad **C30**. *2.*
žāž **186**. *1.*

VI
ARAMAIC AND SYRIAC

Aram. **'rḥ mlk'** 173. *1.*
Aram. Bab. J. **prwwnq'** **87**. *1.*
Aram. *qaḇrā* 208. *2.*
Syr. *qāṣrā* **305**. *2.*
Syr. *regšā* **82a**. *1.*
Aram. **z'z'** **186**. *1.*

VII
INDEX OF PAHLAVI PASSAGES QUOTED

Only passages which are quoted or extensively discussed are listed.
For the abbreviations see List of Abbreviations.

AVn IV 4 **D7d**. *1.*

Dd XXV 7 **13**. *3.*
XXX 14 **C82**. *2.*
XXXI 10 **E16**. *1.*
XXXVI 31 **23**. *6.*
XXXVIII 13 **1a**. *2.*
LXII 4 **1a**. *6.*
LXXVI **23**. *6.*

DkM 11 **71**. *3.*
14.5-6 **50**. *1.*
35 (ch. 43) **E29**. *2.*
48 **56**. *1.*
49 **1b**. *1.*
49f. **56**. *1.*
59.1-2 **B14**. *17*n.
78 **23**. *4.*
122 **56**. *1.*
203ff. (ch. 192) **91**. *1.*
214.7 **Op.Sec.b**. *3.*
215f. (ch. 199) **131**. *1.*
216 **291**. *1.*; **264**. *1.*; **131**. *1*n.
218 **264**. *1.*; **131**. *1*n.
219.21 **267**. *2.*
221.5-6 **267**. *2.*
279.1-2 **1a**. *6.*
293.7 **91**. *3.*
297.7-8 **Op.Sec.a**. *2.*
343.8-9 **97**. *1.*
348.5-6 **1a**. *6.*
384.6 **Op.Sec.b**. *3.*
409.1 **Op.Sec.a**. *1.*
416.22-417.4 pp. xl n. 39.
429.11-15 p. xxxviii.
433.1-2 **Op.Sec.a**. *1.*
438 **124**. *1.*
591.1 (VII 1:1) **Op.Sec.a**. *1.*
600 (VII 1:54) **Op.Sec.b**. *2.*
603.7-9 (VII 2:12) **68**. *3.*
661.14-17 (VII 8:22) **158**. *1.*
668.13-15 (VII 9:2) **124**. *1.*
674 (VII 10:16-17) **D11**. *3.*
677.1 **Op.Sec.a**. *1.*
748.11f. **91**. *3.*
787.1 **Op.Sec.a**. *1.*
789 (IX 5) **73**. *1.*
791.22-792.2 (IX, VII:10) p. xxxvii, n. 29.
825.21 **59**. *1.*

GBd 16.6-7 **208**. *2.*
42.12 **71**. *7.*
182ff. **23**. *6.*

Kn 2.26 **123**. *1.*

MHD 6.4f. **91**. *3.*

MX I **23**. *6.*
I 66 **C82**. *2.*
XXII p. xlii.
XXVIII 2 **91**. *3.*
XXX 5 **91**. *3.*
XXXII 16 **C57**. *1.*
XLII 1 **2**. *5.*
LI 12 **B14**. *2.*

Ošnar §49 **C82.** *2.*
§53 **B14.** *10.*
PhlT 41 (*PN* §1ff) p. xxiii, xxvii
45 (*PN* §25) 162. *1.;*
§27 **1a.** *1.*
47f. (*PN* §44-45) **301.** *1.*
51 (*ADān* §3) 56. *1.*
54 (*ADān* §20) B14. *2.*
56 (*AXus* §6) B14. *2.;*
§8 **173.** *2.*
56f. (*AXus* §10) 18. *1.;*
D11. *3.*
58 (*AdMah* §4) B14. *2.*
59 (*AdMah* §13) p. xxv
n. 15
61 (*AdMah* §36) **53.** *1.;*
§43 **D7d.** *1.*
62 (*AdMah* §55) **D7d.** *1.*
63 (*AdMah* §59, 60) **91.** *3.;*
§70 **B14.** *2.*
67 (*AdMah* §104f.) p. xxv
79 **Op.Sec.b.** *3.*
81 §2 **E22d.** *1.*
88 (*AW* §22) **1b.** *4.*
89 (*AW* §30) 23. *6.*
90f. (*AW* 43-47) p. xxiv
92 (*AW* §77-78) **124.** *1.*
93 (*AW* §100) **124.** *1.*
94 (*AW* §105-107; 108-109)
p. xli
95 (*AW* §125-128) **C82.** *2.*
99 (*AW* §202-204) **53.** *1.*
116 **81.** *1.*
130 §7, 9, 10 p. xvi
132 §1 **82a.** *1.*
143 §7 **B14.** *2*n.
148f. (*WāzAd* §41-43) **1b.** *4.*
PhlVd 5.9 p. xl n. 39.
PRiv Dd LXII 21 **173.** *2.*
LXIX 7 **1a.** *6.*
Pursišnīhā 54 **59.** *1.*
REA V 5 **C57.** *1.*
XII 17 **2.** *5.*
ŠGV IV 25 **1a.** *6.*
ŠnŠ X 25b **56.** *2.*
ZWY IV 37 **Op.Sec.b.** *3.*
IV 52 **A1.** *1.*
VIII 2 **23.** *6.*
ZXA 141.6 **Op.Sec.a.** *1*n.
184 **Op.Sec.a.** *2.*

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THIRD, COMPLETELY REVISED EDITION

WITH AN AFTERWORD BY

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HarperSanFrancisco
A Division of HarperCollins*Publishers*

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FIRST HARPERCOLLINS PAPERBACK EDITION PUBLISHED IN 1990

Library of Congress Cataloging-in-Publication Data

The Nag Hammadi library in English.

1. Gnosticism. 2. Gnostic literature. I. Coptic Gnostic Library Project. II. Nag Hammadi codices.
BT1391.A3 1988b 299'.932 88-45154
ISBN 0-06-066934-9
ISBN 0-06-066935-7 (pbk.)

04 05 RRD-H 30

Composition by E. J. Brill, The Netherlands

TABLE OF CONTENTS

Preface IX
RICHARD SMITH

Table of Tractates in the Coptic Gnostic Library XIII

Textual Signs XV

Introduction 1
JAMES M. ROBINSON

The Prayer of The Apostle Paul (I,*1*) 27
DIETER MUELLER

The Apocryphon of James (I,*2*) 29
FRANCIS E. WILLIAMS

The Gospel of Truth (I,*3* and XII,*2*) 38
HAROLD W. ATTRIDGE and GEORGE W. MACRAE

The Treatise on the Resurrection (I,*4*) 52
MALCOLM L. PEEL

The Tripartite Tractate (I,*5*) 58
HAROLD W. ATTRIDGE, ELAINE H. PAGELS,
and DIETER MUELLER

The Apocryphon of John (II,*1*, III,*1*, IV,*1*, and BG 8502,*2*) .. 104
FREDERIK WISSE

The Gospel of Thomas (II,*2*) 124
HELMUT KOESTER and THOMAS O. LAMBDIN

The Gospel of Philip (II,*3*) 139
WESLEY W. ISENBERG

The Hypostasis of the Archons (II,*4*) 161
ROGER A. BULLARD and BENTLEY LAYTON

On the Origin of the World (II,*5* and XIII,*2*) 170
HANS-GEBHARD BETHGE, BENTLEY LAYTON,
SOCIETAS COPTICA HIEROSOLYMITANA

The Exegesis on the Soul (II,*6*) 190
WILLIAM C. ROBINSON, JR. and MADDALENA SCOPELLO

The Book of Thomas the Contender (II,*7*) 199
JOHN D. TURNER

The Gospel of the Egyptians (III,*2* and IV,*2*) 208
ALEXANDER BÖHLIG and FREDERIK WISSE

Eugnostos the Blessed (III,*3* and V,*1*) and The Sophia of Jesus Christ (III,*4* and BG 8502,*3*) 220
DOUGLAS M. PARROTT

The Dialogue of the Savior (III,*5*) 244
STEPHEN EMMEL, HELMUT KOESTER, and ELAINE H. PAGELS

The Apocalypse of Paul (V,*2*) 256
GEORGE W. MACRAE, WILLIAM R. MURDOCK, and DOUGLAS M. PARROTT

The (First) Apocalypse of James (V,*3*) 260
WILLIAM R. SCHOEDEL and DOUGLAS M. PARROTT

The (Second) Apocalypse of James (V,*4*) 269
CHARLES W. HEDRICK and DOUGLAS M. PARROTT

The Apocalypse of Adam (V,*5*) 277
GEORGE W. MACRAE and DOUGLAS M. PARROTT

The Acts of Peter and the Twelve Apostles (VI,*1*) 287
DOUGLAS M. PARROTT and R. MCL. WILSON

The Thunder, Perfect Mind (VI,*2*) 295
GEORGE W. MACRAE and DOUGLAS M. PARROTT

Authoritative Teaching (VI,*3*) 304
GEORGE W. MACRAE and DOUGLAS M. PARROTT

The Concept of Our Great Power (VI,*4*) 311
FRANCIS E. WILLIAMS, FREDERIK WISSE, and DOUGLAS M. PARROTT

Plato, Republic 588A-589B (VI,*5*) 318
JAMES BRASHLER, HOWARD M. JACKSON, and DOUGLAS M. PARROTT

The Discourse on the Eighth and Ninth (VI,*6*) 321
JAMES BRASHLER, PETER A. DIRKSE, and DOUGLAS M. PARROTT

The Prayer of Thanksgiving (VI,*7*) and Scribal Note (VI,*7a*) .. 328
JAMES BRASHLER, PETER A. DIRKSE, and
DOUGLAS M. PARROTT

Asclepius 21-29 (VI,*8*) 330
JAMES BRASHLER, PETER A. DIRKSE, and
DOUGLAS M. PARROTT

The Paraphrase of Shem (VII,*1*) 339
MICHEL ROBERGE and FREDERIK WISSE

The Second Treatise of the Great Seth (VII,*2*) 362
JOSEPH A. GIBBONS and ROGER A. BULLARD

Apocalypse of Peter (VII,*3*) 372
JAMES BRASHLER and ROGER A. BULLARD

The Teachings of Silvanus (VII,*4*) 379
MALCOLM L. PEEL and JAN ZANDEE

The Three Steles of Seth (VII,*5*) 396
JAMES E. GOEHRING and JAMES M. ROBINSON

Zostrianos (VIII,*1*) 402
JOHN H. SIEBER

The Letter of Peter to Philip (VIII,*2*) 431
MARVIN W. MEYER and FREDERIK WISSE

Melchizedek (IX,*1*) 438
BIRGER A. PEARSON and SØREN GIVERSEN

The Thought of Norea (IX,*2*) 445
BIRGER A. PEARSON and SØREN GIVERSEN

The Testimony of Truth (IX,*3*) 448
BIRGER A. PEARSON and SØREN GIVERSEN

Marsanes (X,*1*) 460
BIRGER A. PEARSON

The Interpretation of Knowledge (XI,*1*) 472
ELAINE H. PAGELS and JOHN D. TURNER

A Valentinian Exposition (XI,*2*), with On the Anointing,
On Baptism A and B, and On the Eucharist A and B 481
ELAINE H. PAGELS and JOHN D. TURNER

Allogenes (XI,*3*) 490
ANTOINETTE CLARK WIRE, JOHN D. TURNER, and ORVAL S. WINTERMUTE

Hypsiphrone (XI,*4*) 501
JOHN D. TURNER

The Sentences of Sextus (XII,*1*) 503
FREDERIK WISSE

Fragments (XII,*3*) 509
FREDERIK WISSE

Trimorphic Protennoia (XIII,*1*) 511
JOHN D. TURNER

The Gospel of Mary (BG 8502,*1*) 523
KAREN L. KING, GEORGE W. MACRAE, R. MCL. WILSON, and DOUGLAS M. PARROTT

The Act of Peter (BG 8502,*4*) 528
JAMES BRASHLER and DOUGLAS M. PARROTT

Afterword: The Modern Relevance of Gnosticism 532
RICHARD SMITH

PREFACE

This volume is a thorough revision of *The Nag Hammadi Library in English*. The first edition, published in 1977, marked the end of one stage of Nag Hammadi scholarship and the beginning of another. The first stage was concerned with making this library of texts available; the second stage has been characterized by the discussion and interpretation of the texts.

The library of fourth-century papyrus manuscripts consists of twelve codices plus eight leaves from a thirteenth and contains fifty-two separate tractates. Due to duplications there are forty-five separate titles. Because the majority of the library's tractates derive from the Hellenistic sects now called gnostic, and survive in Coptic translations, it is characterized as the Coptic Gnostic Library. Scholarly rivalries and the situation in Egypt in the years following the library's discovery in 1945 hindered work on the manuscripts. Twenty years after the discovery only a small percentage of the texts had been edited and translated, mostly by European scholars, and less than ten percent had become available in English translations. In 1966 the team responsible for the present volume began to come together into "The Coptic Gnostic Library Project" under the auspices of the Institute for Antiquity and Christianity, Claremont, California.

The editing and translating of the library could only proceed as the manuscripts became accessible. In 1970 the Ministry of Culture of the Arab Republic of Egypt, together with UNESCO, named an International Committee for the Nag Hammadi Codices. The representative of the United States, James M. Robinson, was elected secretary. The primary task of the committee was to oversee the publication of photographic facsimiles. Between 1972 and 1977 the entire library was thus published by E.J. Brill of Leiden as *The Facsimile Edition of the Nag Hammadi Codices*. These were followed in 1979 with the publication of the *Cartonnage* volume and in 1984 with an *Introduction* volume, completing the twelve-volume *Facsimile Edition*. That edition was facilitated by members of The Coptic Gnostic Library Project working in the Coptic Museum in Old Cairo between 1971 and 1977 to reconstruct and conserve the manuscripts.

In 1977, coinciding with the availability of the library's complete contents in facsimile form, E.J. Brill and Harper & Row published the first

edition of *The Nag Hammadi Library in English*. The one-volume English translation was brought out as the project was beginning to publish its major scholarly work, a complete critical edition, *The Coptic Gnostic Library*. This series of volumes contains the edited Coptic text with English translations, introductions, notes, and indices. It includes the entire Nag Hammadi library plus three similar manuscripts housed in Berlin, London, and Oxford. The volumes and the editors of *The Coptic Gnostic Library*, published by E.J. Brill, are as follows: *Nag Hammadi Codex I (The Jung Codex)*, Volume 1: *Introduction, Texts and Translation*; Volume 2: *Notes*, volume editor Harold W. Attridge, 1985; *Nag Hammadi Codices II,1 and IV,1: The Apocryphon of John, Long Recension*, edited by Frederik Wisse, forthcoming; *Nag Hammadi Codex II,2-7, together with XIII,2*, Brit. Lib. Or. 4926 (I) and P. Oxy. 1,654,655*, Volume I: *Gospel of Thomas, Gospel of Philip, Hypostasis of the Archons, Indexes*; Volume 2: *On the Origin of the World, Exegesis on the Soul, Book of Thomas, Indexes*, edited by Bentley Layton, in the press; *Nag Hammadi Codex III,1 and Papyrus Berolinensis 8502,2: The Apocryphon of John, Short Recension*, edited by Peter Nagel, volume editor Frederik Wisse, forthcoming; *Nag Hammadi Codices III,2 and IV,2: The Gospel of the Egyptians (The Holy Book of the Great Invisible Spirit)*, edited by Alexander Böhlig and Frederik Wisse in cooperation with Pahor Labib, 1975; *Nag Hammadi Codices III,3-4 and V,1 with Papyrus Berolinensis 8502,3 and Oxyrhynchus Papyrus 1081: Eugnostos and The Sophia of Jesus Christ*, edited and translated by Douglas M. Parrott, in the press; *Nag Hammadi Codex III,5: The Dialogue of the Savior*, volume editor Stephen Emmel, 1984; *Nag Hammadi Codices V,2-5 and VI with Papyrus Berolinensis 8502,1 and 4*, volume editor Douglas M. Parrott, 1979; *Nag Hammadi Codex VII*, volume editor Frederik Wisse, forthcoming; *Nag Hammadi Codex VIII*, volume editor John Sieber, forthcoming; *Nag Hammadi Codices IX and X*, volume editor Birger A. Pearson, 1981; *Nag Hammadi Codices XI, XII and XIII*, volume editor Charles W. Hedrick, in the press; *Nag Hammadi Codices: Greek and Coptic Papyri from the Cartonnage of the Covers*, edited by J.W.B. Barns †, G.M. Browne, and J.C. Shelton, 1981; *Pistis Sophia*, text edited by Carl Schmidt, translation and notes by Violet MacDermot, volume editor R. McL. Wilson, 1978; *The Books of Jeu and the Untitled Text in the Bruce Codex*, text edited by Carl Schmidt, translation and notes by Violet MacDermot, volume editor R. McL. Wilson, 1978.

In 1981 and 1984 respectively, Harper & Row and E.J. Brill published

paperback editions of *The Nag Hammadi Library in English*. These included an addition to the translation of *The Dialogue of the Savior* based on fragments (144,15-146,24) discovered by Stephen Emmel in the Beinecke Library at Yale University.

At the time of the publication of *The Nag Hammadi Library in English* more than a decade ago, only one title in the Coptic Gnostic Library series had appeared in print. Now, with that series nearing completion, the present book has been extensively revised to bring the translations into conformity with the critical edition's final translations. In the case of the earlier volumes to appear, an occasional improvement on the critical edition has been made. Research in the field of Gnosticism, greatly stimulated by the work of The Coptic Gnostic Library Project, has also developed during the past ten years. New tractate introductions have been written to acknowledge the ongoing discussion. Since several titles appear in the library in more than one version, it has been possible to combine fragmentary versions of some texts to produce more complete translations. Two titles from the closely related Berlin Gnostic Papyrus are also included.

Since the original manuscripts of the library are fragmentary in many places, ellipsis dots (. . .) are included to indicate the place, but not the extent, of all lacunae. The page and line numbers of the papyrus codex, given in the translations, should indicate the extent of the damage. A complete portrayal of the physical condition of the manuscripts is given in *The Facsimile Edition* and in the critical edition, *The Coptic Gnostic Library*. The textual signs that appear in *The Nag Hammadi Library in English* are those found in the critical edition; the reader is referred to those volumes for more scholarly matters. An ongoing bibliography in the field of gnostic studies is provided by David M. Scholer, *Nag Hammadi Bibliography 1948-1969*, volume one of the series *Nag Hammadi Studies*, published by E.J. Brill in 1971, with annual updates in the journal *Novum Testamentum*. All these supplements are soon to be merged with each other and published in *Nag Hammadi Studies* in a volume entitled *Nag Hammadi Bibliography 1970-1985*. Two books recently published by Harper & Row present discussions of ancient Gnosticism and its modern scholarship: *Gnosis: The Nature and History of Gnosticism*, 1983, by Kurt Rudolph; and *The Jesus of Heresy and History: The Discovery and Meaning of the Nag Hammadi Gnostic Library*, 1988, by John Dart.

The Coptic Gnostic Library Project has been generously supported over the years by many organizations which we would like to thank: The

Egyptian Antiquities Organization, UNESCO, the American Research Center in Egypt, the National Endowment for the Humanities, the John Simon Guggenheim Memorial Foundation, the American Philosophical Society, the Smithsonian Institution, and The Claremont Graduate School. In final appreciation, it should be said that the preparation of this thoroughly revised new edition was rendered considerably easier by the work done in the preparation of the first edition by its Managing Editor, Marvin W. Meyer.

Richard Smith
Managing Editor

TABLE OF TRACTATES IN THE COPTIC GNOSTIC LIBRARY

The following table lists, for the thirteen Nag Hammadi Codices and Papyrus Berolinensis 8502, the codex and tractate numbers, the tractate titles as used in this edition (the titles found in the tractates themselves, sometimes simplified and standardized, or, when the tractate bears no surviving title, one supplied by the editors), and the abbreviations of these titles.

I,*1*	*The Prayer of the Apostle Paul*	*Pr. Paul*
I,*2*	*The Apocryphon of James*	*Ap. Jas.*
I,*3*	*The Gospel of Truth*	*Gos. Truth*
I,*4*	*The Treatise on the Resurrection*	*Treat. Res.*
I,*5*	*The Tripartite Tractate*	*Tri. Trac.*
II,*1*	*The Apocryphon of John*	*Ap. John*
II,*2*	*The Gospel of Thomas*	*Gos. Thom.*
II,*3*	*The Gospel of Philip*	*Gos. Phil.*
II,*4*	*The Hypostasis of the Archons*	*Hyp. Arch.*
II,*5*	*On the Origin of the World*	*Orig. World*
II,*6*	*The Exegesis on the Soul*	*Exeg. Soul*
II,*7*	*The Book of Thomas the Contender*	*Thom. Cont.*
III,*1*	*The Apocryphon of John*	*Ap. John*
III,*2*	*The Gospel of the Egyptians*	*Gos. Eg.*
III,*3*	*Eugnostos the Blessed*	*Eugnostos*
III,*4*	*The Sophia of Jesus Christ*	*Soph. Jes. Chr.*
III,*5*	*The Dialogue of the Savior*	*Dial. Sav.*
IV,*1*	*The Apocryphon of John*	*Ap. John*
IV,*2*	*The Gospel of the Egyptians*	*Gos. Eg.*
V,*1*	*Eugnostos the Blessed*	*Eugnostos*
V,*2*	*The Apocalypse of Paul*	*Apoc. Paul*
V,*3*	*The (First) Apocalypse of James*	1 *Apoc. Jas.*
V,*4*	*The (Second) Apocalypse of James*	2 *Apoc. Jas.*
V,*5*	*The Apocalypse of Adam*	*Apoc. Adam*
VI,*1*	*The Acts of Peter and the Twelve Apostles*	*Acts Pet. 12 Apost.*
VI,*2*	*The Thunder: Perfect Mind*	*Thund.*
VI,*3*	*Authoritative Teaching*	*Auth. Teach.*

VI,*4*	*The Concept of Our Great Power*	*Great Pow.*
VI,*5*	*Plato, Republic 588a-589b*	*Plato Rep.*
VI,*6*	*The Discourse on the Eighth and Ninth*	*Disc. 8-9*
VI,*7*	*The Prayer of Thanksgiving*	*Pr. Thanks.*
VI,*7a*	*Scribal Note*	*Scribal Note*
VI,*8*	*Asclepius 21-29*	*Asclepius*
VII,*1*	*The Paraphrase of Shem*	*Paraph. Shem*
VII,*2*	*The Second Treatise of the Great Seth*	*Treat. Seth*
VII,*3*	*Apocalypse of Peter*	*Apoc. Peter*
VII,*4*	*The Teachings of Silvanus*	*Teach. Silv.*
VII,*5*	*The Three Steles of Seth*	*Steles Seth*
VIII,*1*	*Zostrianos*	*Zost.*
VIII,*2*	*The Letter of Peter to Philip*	*Ep. Pet. Phil.*
IX,*1*	*Melchizedek*	*Melch.*
IX,*2*	*The Thought of Norea*	*Norea*
IX,*3*	*The Testimony of Truth*	*Testim. Truth*
X	*Marsanes*	*Marsanes*
XI,*1*	*The Interpretation of Knowledge*	*Interp. Know.*
XI,*2*	*A Valentinian Exposition*	*Val. Exp.*
XI,*2a*	*On the Anointing*	*On Anoint.*
XI,*2b*	*On Baptism A*	*On Bap. A*
XI,*2c*	*On Baptism B*	*On Bap. B*
XI,*2d*	*On the Eucharist A*	*On Euch. A*
XI,*2e*	*On the Eucharist B*	*On Euch. B*
XI,*3*	*Allogenes*	*Allogenes*
XI,*4*	*Hypsiphrone*	*Hypsiph.*
XII,*1*	*The Sentences of Sextus*	*Sent. Sextus*
XII,*2*	*The Gospel of Truth*	*Gos. Truth*
XII,*3*	*Fragments*	*Frm.*
XIII,*1*	*Trimorphic Protennoia*	*Trim. Prot.*
XIII,*2*	*On the Origin of the World*	*Orig. World*
BG,*1*	*The Gospel of Mary*	*Gos. Mary*
BG,*2*	*The Apocryphon of John*	*Ap. John*
BG,*3*	*The Sophia of Jesus Christ*	*Soph. Jes. Chr.*
BG,*4*	*The Act of Peter*	*Act Pet.*

References to the Nag Hammadi tractates, and to the texts in Berlin Gnostic Papyrus, are to page and line number, except for references to *The Gospel of Thomas*, which are to saying number.

TEXTUAL SIGNS

Small strokes above the line indicate line divisions. Every fifth line a small number is inserted in place of a stroke; the frequency of these numbers, however, may vary in tractates which are quite fragmentary. A new page is indicated with a number in bold type. When the beginning of a new line or page coincides with the opening of a paragraph, the line divider or number is placed at the end of the previous paragraph.

[ ] Square brackets indicate a lacuna in the manuscript. When the text cannot be reconstructed, three dots are placed within the brackets, regardless of the size of the lacuna; a fourth dot, if appropriate, may function as a period. An exception to this rule is the occasional use of a different number of dots to estimate the extent of the missing portion of a proper noun. In a few instances the dots are used without brackets to indicate a series of Coptic letters which do not constitute a translatable sense unit. A bracket is not allowed to divide a word, except for a hyphenated word or a proper noun. Other words are placed entirely inside or outside the brackets, depending on the certainty of the Coptic word and the number of Coptic letters visible.

⟨ ⟩ Pointed brackets indicate a correction of a scribal omission or error. The translator has either inserted letters unintentionally omitted by the scribe, or replaced letters erroneously inserted with what the scribe presumably intended to write.

{ } Braces indicate superfluous letters or words added by the scribe.

( ) Parentheses indicate material supplied by the editor or translator. Although this material may not directly reflect the text being translated, it provides useful information for the reader.

INTRODUCTION

by

JAMES M. ROBINSON

1. The Stance of the Texts

The Nag Hammadi library is a collection of religious texts that vary widely from each other as to when, where, and by whom they were written. Even the points of view diverge to such an extent that the texts are not to be thought of as coming from one group or movement. Yet these diversified materials must have had something in common that caused them to be chosen by those who collected them. The collectors no doubt contributed to this unity by finding in the texts hidden meanings not fully intended by the original authors. After all, one of them, *The Gospel of Thomas*, begins with a word to the wise: "Whoever finds the interpretation of these sayings will not experience death." Thus the texts can be read at two levels: what the original author may have intended to communicate and what the texts may subsequently have been taken to communicate.

The focus that brought the collection together is an estrangement from the mass of humanity, an affinity to an ideal order that completely transcends life as we know it, and a life-style radically other than common practice. This life-style involved giving up all the goods that people usually desire and longing for an ultimate liberation. It is not an aggressive revolution that is intended, but rather a withdrawal from involvement in the contamination that destroys clarity of vision.

As such, the focus of this library has much in common with primitive Christianity, with eastern religion, and with "holy men" (and women) of all times, as well as with the more secular equivalents of today, such as the counter-culture movements coming from the 1960s. Disinterest in the goods of a consumer society, withdrawal into communes of the like-minded away from the bustle and clutter of big-city distraction, non-involvement in the compromises of political process, sharing an in-group's knowledge both of the disaster-course of the culture and of an ideal, radical alternative not commonly known – all this in modern garb is the real challenge rooted in such materials as the Nag Hammadi library.

To be sure, these roots, fascinating and provocative as they are, can also be confusing and even frustrating, not only for the person scarcely open to what they have to say, but also to the more attentive who seek to follow the light glimmering through the flow of language. For the point of the Nag Hammadi library has been battered and fragmented by the historical process through which it has finally come to light. A salvage operation is needed at many levels if that point is to be grasped clearly today. The ancient world's religious and philosophical traditions and mythology were all that was available to express what was in fact a quite untraditional stance. Indeed the stance was too radical to establish itself within the organized religions or philosophical schools of the day, and hence was hardly able to take advantage of the culture's educational institutions to develop and clarify its implications. Gnostic schools began to emerge within Christianity and Neoplatonism, until both agreed in excluding them as the "heresy" of Gnosticism. Thus meaningful and eloquent myths and philosophic formulations of that radical stance became in their turn garbled traditions, re-used by later and lesser authors whose watered-down, not to say muddied, version may be most of what has survived ... though there are several "classics" in the Nag Hammadi library.

The texts were translated one by one from Greek into Coptic, and not always by translators capable of grasping the profundity or sublimity of what they sought to translate. The translator of a brief section of Plato's *Republic* clearly did not understand the text, though it obviously seemed edifying and worth translating. Fortunately, most texts are better translated, but when there are duplications one can sense what a difference the better translation makes in comparison to the poor translation – which leads one to wonder about the bulk of the texts that exist only in a single version.

There is the same kind of hazard in the transmission of the texts by a series of scribes who copied them, generation after generation, from increasingly corrupt copies, first in Greek and then in Coptic. The number of unintentional errors is hard to estimate, since such a thing as a clean control copy does not exist; nor does one have, as in the case of the Bible, a quantity of manuscripts of the same text that tend to correct each other when compared. Only when the error can be detected as such in the sole copy we have can it be corrected. In addition there is the physical deterioration of the books themselves, which began no doubt before they were buried around 400 C.E., advanced steadily while they remained buried, and unfortunately was not completely halted in the period between their

discovery in 1945 and their final conservation some thirty years later. When only a few letters are missing, they can often be filled in adequately, but larger holes must simply remain a blank.

The reader should not be misled by such impediments to understanding into thinking that the stance inherent in these essays is unworthy of serious consideration. Rather, we have to do here with an understanding of existence, an answer to the human dilemma, an attitude toward society, that is worthy of being taken quite seriously by anyone able and willing to grapple with such ultimate issues. This basic stance has until now been known almost exclusively through the myopic view of heresy-hunters, who often quote only to refute or ridicule. Thus the coming to light of the Nag Hammadi library gives unexpected access to the gnostic stance as Gnostics themselves presented it. It may provide new roots for the uprooted.

Those who collected this library were Christians, and many of the essays were originally composed by Christian authors. In a sense this should not be surprising, since primitive Christianity was itself a radical movement. Jesus called for a full reversal of values, advocating the end of the world as we have known it and its replacement by a quite new, utopian kind of life in which the ideal would be real. He took a stand quite independent of the authorities of his day . . . and did not last very long before they eliminated him. Yet his followers reaffirmed his stand – for them he came to personify the ultimate goal. Yet some of his circle, being a bit more practical, followed a more conventional way of life. The circle gradually became an established organization with a quite natural concern to maintain order, continuity, lines of authority, and stability. But this concern could encourage a commitment to the status quo, rivaling, and at times outweighing, the commitment to the ultimate goal far beyond any and every achievement. Those who cherished the radical dream, the ultimate hope, would tend to throw it up as an invidious comparison to what was achieved, and thus seem to be disloyal, and to pose a serious threat to the organization.

As the cultural situation changed with the passage of time and the shift of environments, the language for expressing such radical transcendence itself underwent change. The world of thought from which Jesus and his first followers had come was the popular piety of the Jewish synagogue, focused in terms of John the Baptist's rite of transition from the old regime to the new ideal world whose dramatic arrival was forthcoming. In this way of thinking, the evil system that prevails is not the way things inherently are. In principle, though not in practice, the world is good.

The evil that pervades history is a blight, ultimately alien to the world as such. But for some, the outlook on life increasingly darkened; the very origin of the world was attributed to a terrible fault, and evil was given status as the ultimate ruler of the world, not just a usurpation of authority. Hence the only hope seemed to reside in escape. Because humans, or at least some humans, are at heart not the product of such an absurd system, but by their very nature belong to the ultimate. Their plight is that they have been duped and lured into the trap of trying to be content in the impossible world, alienated from their true home. And for some, concentrated inwardness undistracted by external factors came to be the only way to attain the repose, the overview, the merger into the All which is the destiny of one's spark of the divine.

Christian Gnosticism thus emerged as a reaffirmation, though in somewhat different terms, of the original stance of transcendence central to the very beginnings of Christianity. Such Gnostic Christians surely considered themselves the faithful continuation, under changing circumstances, of that original stance which made Christians Christians. But the "somewhat different terms" "under changing circumstances" also involved real divergences, and other Christians clearly considered Gnosticism a betrayal of the original Christian position. This was the conviction of not just those who had accommodated themselves to the status quo, but no doubt also of some who retained the full force of the original protest and ultimate hope. The departure from the original language could be exploited to unite opposition across the breadth of the church. Thus Gnostics came to be excluded from the church as heretics.

In the New Testament two such Gnostic Christians are repudiated at the beginning of the second century (2 Timothy 2:16-18):

> Avoid empty and worldly chatter; those who indulge in it will stray further and further into godless courses, and the infection of their teaching will spread like a gangrene. Such are Hymenaeus and Philetus; they have shot wide of the truth in saying that our resurrection has already taken place, and are upsetting people's faith.

This view, that the Christian's resurrection has already taken place as a spiritual reality, is advocated in *The Treatise on the Resurrection*, *The Exegesis on the Soul*, and *The Gospel of Philip* in the Nag Hammadi library!

But the Nag Hammadi library also documents the fact that the rejection was mutual, in that Christians described there as "heretical" seem to be more like what is usually thought of as "orthodox." *The*

Apocalypse of Peter has Jesus criticize mainstream Christianity as follows:

> They will cleave to the name of a dead man, thinking that they will become pure. But they will become greatly defiled and they will fall into the name of error and into the hand of an evil, cunning man and a manifold dogma, and they will be ruled heretically. For some of them will blaspheme the truth and proclaim evil teaching. And they will say evil things against each other ... But many others, who oppose the truth and are the messengers of error, will set up their error and their law against these pure thoughts of mine, as looking out from one (perspective), thinking that good and evil are from one (source). They do business in my word ... And there shall be others of those who are outside our number who name themselves bishop and also deacons, as if they have received their authority from God. They bend themselves under the judgement of the leaders. These people are dry canals.

With the conversion of the Roman Empire to Christianity of the more conventional kind, the survival chances of Gnostic Christianity, such as that reflected in the Nag Hammadi library, were sharply reduced. The Bishop of Cyprus, Epiphanius, whose main work was a "medicine chest" against all heresies, describes his encounter with Gnosticism in Egypt about the same time the Nag Hammadi library was being collected:

> For I happened on this sect myself, beloved, and was actually taught these things in person, out of the mouths of practising Gnostics. Not only did women under this delusion offer me this line of talk, and divulge this sort of things to me. With impudent boldness moreover, they tried to seduce me themselves ... But the merciful God rescued me from their wickedness, and thus – after reading them and their books, understanding their true intent and not being carried away with them, and after escaping without taking the bait – I lost no time reporting them to the bishops there, and finding out which ones were hidden in the church. Thus they were expelled from the city, about eighty persons, and the city was cleared of their tarelike, thorny growth.

Gnosticism was ultimately eradicated from Christendom, except for occasional underground movements, some affinities in medieval mysticism, and an occasional tamed echo that stays just within the limits of propriety, for example within English romanticism:

> Our birth is but a sleep and a forgetting:
> The Soul that rises with us, our life's Star,
> Hath had elsewhere its setting
> And Cometh from afar.
> ...
> The world is too much with us; late and soon,
> Getting and spending, we lay waste our powers.

Gnosticism of sorts was also able to continue beyond the frontiers of the Roman-Empire-become-Christendom. It is still extant in the war-torn area of Iraq and Iran in the form of a small sect called Mandeans, which is their word for "knowers," that is to say, "Gnostics."

This same withdrawal to inwardness or despair of the world from which the Gnostic stance emerged, swept not only through early Christianity to produce Christian Gnosticism, but also through late antiquity in general, thus producing forms of Gnosticism outside of Christianity. There is a long-standing debate among historians of religion as to whether Gnosticism is to be understood as only an inner-Christian development or as a movement broader than, and hence independent of, and perhaps even prior to Christianity. This debate seems to be resolving itself, on the basis of the Nag Hammadi library, in favor of understanding Gnosticism as a much broader phenomenon than the Christian Gnosticism documented by the heresiologists.

There is, to begin with, the question of Jewish Gnosticism. It would seem that there is considerable historical truth to the view of the heresiologists, to the effect that some Christian heresies go back to Jewish sects. After all, Christianity itself grew up within Judaism, and it would be surprising if it did not reflect various strands of the Judaism of the day. Primitive Christianity was itself not a unified movement. The Jewish Christianity of the first generation in Galilee that developed the collection of sayings imbedded in the Gospels of Matthew and Luke may well have been considered heretical even by Paul and the Hellenists, and the feeling may have been mutual. Paul clearly rejected as heretical the Christian "Judaizers." Then later in the first century all the various strands of Jewish Christianity were excluded from Judaism, as "normative" Judaism emerged in response to the threat to Jewish identity posed by the destruction of Jerusalem in 70 C.E.

Some of the gnostic essays in the Nag Hammadi library do not seem to reflect Christian tradition, but do build upon the Old Testament, which was of course also the Jewish Bible. But the very idea of Jewish Gnosticism is at times rejected as a contradiction in terms. How could Jews designate their God as the malevolent force whose misguided blunder produced the world, a God who was ignorant of the hidden good God beyond? Since Christians worship the same God as do Jews, this argument could also be made against the very idea of Christian Gnosticism. But since the early Christian heresy-hunters clearly identified Gnostics as Christians, though of course heretical Christians, the concept of Christian Gnosticism is firmly established. To use another

analogy, Simon Magus, one of the earliest known Gnostics, was from Samaria, although the Samaritans worshipped in their own way the same God as did the Jews and Christians. Hence the concept of Jewish Gnostics is intelligible, even if, from a given normative point of view, the validity of using the word Jewish, Christian, or Samaritan for such a person or text may be contested. Of course we do not actually know the Gnostics who built upon Jewish or Old Testament traditions, other than through the texts containing such traditions, so that all one really has in view in speaking of Jewish Gnosticism is just Jewish cultural traditions lacking visible Christian overlay, without necessarily any further identification of the bearers of these traditions.

The discovery of the Dead Sea Scrolls has already drawn attention to the fact that first-century Judaism was quite pluralistic in its theological positions, and contained a number of divergent groups or sects. The Essenes, prior to the discovery of the Dead Sea Scrolls, were in a situation much like the Gnostics prior to the discovery of the Nag Hammadi library: they too were a movement about which too little was known to be treated with the seriousness it deserved. Now we know that the Essenes were a Jewish sect that had broken with the official Judaism of the Jerusalem temple and had withdrawn to the desert at the Wadi Qumran. They understood their situation in terms of the antithesis of light and darkness, truth and lie, a dualism that ultimately went back to Persian dualism – and then moved forward toward Gnosticism. The history of Gnosticism, as documented in the Nag Hammadi library, takes up about where the history of the Essenes, as documented by the Dead Sea Scrolls, breaks off. Later Jewish mystical traditions, traced especially by Gershom Scholem, have shown that, inconsistent though it seems, gnostic trends have continued to carry on a clandestine existence within the context of normative Judaism.

Some traits previously thought to be characteristic of Christian Gnosticism have been shown by the Nag Hammadi library to be originally non-Christian, though a Jewish ingredient is unmistakable. Irenaeus presents Barbelo as the leading mythological figure of a Christian Gnostic group designated "Barbelo-Gnostics." But *The Three Steles of Seth* is a Gnostic text without Christian ingredients that nonetheless gives Barbelo a prominent position. Hippolytus cites a "Paraphrase of Seth" as a Christian Gnostic text. But a very similar Nag Hammadi text, *The Paraphrase of Shem*, lacks a Christian ingredient. It is understandable that Christian heresiologists were primarily concerned to refute the Christian form of gnostic texts and movements. But this should not be

taken to indicate that the Christian form is the original form, especially when the Nag Hammadi discovery gives documentation of a non-Christian form.

Another instance, though in this case not necessarily gnostic, is the mythological birth narrative in Revelation 12, which commentators have had the greatest difficulty in deriving from any version of the birth stories about Jesus. But *The Apocalypse of Adam* has a series of non-Christian narrations of the coming of the savior that have much the same outline, and thus show a shared mythological background that is not Christian.

It is especially the Sethian texts in the Nag Hammadi library that as a group attest a non-Christian Gnosticism that had not been previously documented so clearly. The Sethian corpus spans the transition from non-Christian to Christianized Gnosticism, as has been summarized by the leading expert on Sethianism as follows: "Most writings of our text group contain no Christian elements at all (*The Three Steles of Seth, Allogenes, Marsanes, The Thought of Norea*); others contain barely Christian motifs (*Zostrianus, The Apocalypse of Adam*) or display only here and there a Christian veneer (*Trimorphic Protennoia, The Gospel of the Egyptians*); while only a few (*The Hypostasis of the Archons, Melchizedek, The Apocryphon of John*) come near to being what is called Christian Gnosis."

In none of these Sethian instances can one derive the texts or their mythology primarily from Christian tradition. For the Christian ingredient seems so external to the main thrust of the text that one is inclined to think it was added by a Christian editor, translator, or scribe to what had been originally composed as a non-Christian text, even though the purely non-Christian form is no longer extant. For example, the *Trimorphic Protennoia*, where a secondary Christianizing has taken place, has nonetheless its roots in the same Jewish wisdom speculation as does the Prologue of the Gospel of John. It is also part of this Christianizing trend when "the Holy Book of the Great Invisible Spirit" is given by some scribe the secondary title "The Gospel of the Egyptians." Thus one concludes that though the Sethian corpus was obviously usable by Christians (as were other non-Christian texts such as the Old Testament), it derives from non-Christian "Jewish" Gnosticism.

The Nag Hammadi library even presents one instance of the Christianizing process taking place almost before one's eyes. The non-Christian philosophic treatise *Eugnostos the Blessed* is cut up somewhat arbitrarily into separate speeches, which are then put on Jesus' tongue, in answer to questions (which sometimes do not quite fit the answers) that the dis-

ciples address to him during a resurrection appearance. The result is a separate tractate entitled *The Sophia of Jesus Christ*. Both forms of the text occur side by side in Codex III.

Some of the Nag Hammadi texts, and again often the Sethian traditions, seem to have appropriated a philosophic and Neoplatonic orientation. Plotinus, the leading Neoplatonist of the third century C.E., does in fact refer to Gnostics within his school: "We feel a certain regard for some of our friends who happened upon this way of thinking before they became our friends, and, though I do not know how they manage it, continue in it." But the school turned against Gnosticism, as Plotinus' polemics indicate. His pupil Porphyry reports in his *Life of Plotinus*:

> There were in his time many Christians and others, and sectarians who had abandoned the old philosophy, men ... who ... produced revelations by Zoroaster and Zostrianos and Nicotheus and Allogenes and Messos and other people of the kind, themselves deceived and deceiving many, alleging that Plato had not penetrated to the depths of intelligible reality. Plotinus hence often attacked their position in his lectures, and wrote the treatise to which we had given the title "Against the Gnostics"; he left it to us to assess what he passed over. Amelius went to forty volumes in writing against the book of Zostrianos.

The Nag Hammadi library contains treatises with two such titles, *Zostrianos* and *Allogenes*, which hence may well be those refuted by Amelius and other Neoplatonists. And such Nag Hammadi texts as the *Trimorphic Protennoia* and *Marsanes* are quite similar in philosophic orientation. Plotinus' own attack on gnostic "magic chants" addressed to the "higher powers" may have in view hymnic texts like *The Three Steles of Seth*. Thus the Nag Hammadi library makes an important contribution not only to the history of religion, but also to the history of philosophy.

The Nag Hammadi library also includes material drawing upon other religious traditions than the Judeo-Christian heritage. There are, for example, Hermetic texts that build on Egyptian lore. Typically they present dialogues of initiation between the deities Hermes Trismegistus and his son Tat. *The Discourse on the Eighth and Ninth* in the Nag Hammadi library is such a previously unknown Hermetic text. And, whereas one could debate whether a good number of texts in the library are actually gnostic or not, depending on how one defines Gnosticism and interprets texts, a few, such as *The Sentences of Sextus*, clearly are not gnostic. But, just as a gnostic interpretation of the Bible became possible, one may assume that these moralistic maxims could also be fitted into a gnostic orientation.

Since the Nag Hammadi library seems to have been collected in terms of Christian Gnosticism, it is sometimes difficult to conceive of some of the texts, such as the Hermetic ones, being used by persons who thought of themselves as Christian. One text even claims a Zoroastrian heritage, in that it is ascribed to his grandfather (or, possibly, uncle) Zostrianos and in a cryptogram even mentions Zoroaster. Yet Gnostics were more ecumenical and syncretic with regard to religious traditions than were orthodox Christians, so long as they found in them a stance congenial to their own. If they could identify Seth with Jesus, they probably could produce Christianizing interpretations of Hermes and Zoroaster as well.

Thus Gnosticism seems not to have been in its essence just an alternate form of Christianity. Rather it was a radical trend of release from the dominion of evil or of inner transcendence that swept through late antiquity and emerged within Christianity, Judaism, Neoplatonism, Hermetism, and the like. As a new religion it was syncretistic, drawing upon various religious heritages. But it was held together by a very decided stance, which is where the unity amid the wide diversity is to be sought.

2. The Manuscripts

The Nag Hammadi library is important for the content of the many lost Greek works it has preserved in Coptic translation. It also sheds significant light upon the production of the Coptic books themselves, and hence upon those who copied, read, and buried them.

The Nag Hammadi library consists of twelve books, plus eight leaves removed from a thirteenth book in late antiquity and tucked inside the front cover of the sixth. These eight leaves comprise a complete text, an independent treatise taken out of a book of collected essays. In fact, each of the books, except the tenth, consists of a collection of relatively brief works. Thus there is a total of fifty-two tractates. Since a single book usually contains several tractates, one may suspect that, like the books of the Bible, the texts were composed with a small format in mind, but that a larger format had come into use by the time these extant copies were made. This can be explained in terms of the history of the manufacture of books.

The roll was the usual form of a book up until the first centuries C.E., when it began to be replaced by a more economical format that permitted writing on both sides, namely the modern book with individual leaves. Technically speaking, a book in the firm of a roll is a "scroll" or "volume" (from the Latin verb meaning "to roll"). But a book in the form

of a modern book is a "codex" (plural: "codices"), the Latin word for a set of wooden waxed tablets tied together as a scratch pad, which was the ancestor of the book with papyrus, parchment, or paper leaves. Whereas literary works continued to be written in the more prestigious form of the scroll, Christians (but not Jews) soon came to prefer the more economical codex. The codex was also more practical than the scroll, as anyone who has worked with microfilm knows. The inconvenience and wear-and-tear of unrolling and then rerolling the scroll every time one wanted to resume reading or look up a reference led to the replacement of the scroll with the codex, just as today there is a trend away from rolls of microfilm and toward microfiche.

In Egypt the most common writing material was papyrus. The triangular stalk of the papyrus plant is filled with fibrous pith that can be cut or peeled off in long thin strips. These strips are laid side by side and then a second layer is placed at right angles on top. When this is pressed, dried, and polished it becomes a flexible, smooth, and durable writing surface. Whereas these papyrus sheets were usually only about twenty centimeters long, those used in the Nag Hammadi library were often over a meter in length. Since this was a technological feat for that time, it indicated the importance of the books for those who made them.

A series of such papyrus writing surfaces was placed side by side so as to overlap a couple of centimeters where they were pasted together. The result was a papyrus roll, often about three meters long. Sheets ranging in breadth from twenty to forty centimeters would be cut from such rolls, from the right end of the roll to the left. Enough rolls would be thus cut up to produce a stack of from twenty to forty sheets, which, when folded down the middle, formed the quire of a codex. The fact that from two to six rolls were used to manufacture a single codex helps to explain the fact that a codex could contain more than one text, if each text had originally been composed with the size of the roll in view.

Since each strip of papyrus has a fiber pattern as distinctive as a fingerprint, the more fragmentary books in the Nag Hammadi library were reassembled by locating the position of the fibers of a fragment or a leaf on the original papyrus sheet that had been made from the papyrus strips. Then its position within the roll and ultimately within the codex could be calculated.

The Coptic Museum in Cairo, where the Nag Hammadi library is kept, has assigned a number to each book. At the time this was done, the numeration was thought to be the order in which they would be published, which in turn reflected a value judgment in terms of their impor-

tance and state of preservation. Only the very fragmentary fourth book is an exception to this tendency – it was given its relatively high position because the two tractates it contains are duplicates of tractates in the third book. For convenience of reference the tractates are numbered consecutively in each book. Although the numeration systems used for the books, tractates, and even pages have varied widely over the past generation, the numeration used here is that of the Coptic Museum and of *The Facsimile Edition of the Nag Hammadi Codices* and hence should supersede older numerations.

Of the fifty-two tractates, six that are duplicates (III,*1*; IV,*1* and *2*; V,*1*; XII,*2*; and XIII,*2*) are not included in the present work since there is a better copy that is included. Six more were already extant when the Nag Hammadi library was discovered, either in the original Greek (VI,*5* and *7*, and XII,*1*), or in translation, in Latin (VI,*8*) or Coptic (II,*1* and III,*4*). The two in Coptic are from a papyrus codex, now in Berlin, called BG 8502, which to this extent is a codex similar to the Nag Hammadi library. For this reason the other two tractates it contains are included at the end of the present work. To get an impression of the amount of literature that has survived only in the Nag Hammadi library, one may subtract the total of twelve duplications inside or outside the Nag Hammadi library and thus reach the figure of forty newly recovered texts. To be sure, a few fragments existed of three of these, one in Greek (II,*2*) and two in Coptic (II,*5* and VII,*4*), but they had not been identified as such until the complete text became available in the Nag Hammadi library. Now that the whole library is accessible, fragments of still others may be identified. But such vestiges of a tractate are more tantalizing than useful. Hence a more serious limitation on the figure of forty new texts is the fact that some of these are themselves quite fragmentary (VIII,*1*; IX,*1*, *2*, and *3*; XI,*1*, *2*, *3*, and *4*; and XII,*3*). It would be safe to think of the Nag Hammadi library as adding to the amount of literature that has survived from antiquity thirty fairly complete texts, and ten that are more fragmentary.

Although the Nag Hammadi library is in Coptic, the texts were originally composed in Greek. Hence the fact that they were discovered in Upper Egypt may be misleading. Some of course have been composed in Egypt, for several contain specific allusions to Egypt: *Asclepius* calls Egypt the "image of heaven"; *On the Origin of the World* appeals to "the water hydri in Egypt" and "the two bulls in Egypt" as witnesses; and *The Discourse on the Eighth and Ninth* instructs the son to "write this book for the temple at Diospolis (Magna near Luxor or Parva near

Nag Hammadi) in hieroglyphic characters." Yet the Greek-writing authors may have been located anywhere in the ancient world where Greek was used, such as Greece itself (VI,*5*), or Syria (II,*2*), or Jordan (V,*5*). Much the same is the case with the Bible and other ancient texts written in various parts of the ancient world and preserved in the "dry sands of Egypt." Thus the Nag Hammadi library involves the collecting of what was originally a Greek literary productivity by largely unrelated and anonymous authors spread through the eastern half of the ancient world and covering a period of almost half a millennium (or more, if one takes into consideration a brief section of Plato's *Republic*, VI,*5*).

Almost nothing is known about the different persons who translated the tractates into Coptic, or those who copied, used, and buried them, other than what may be inferred from the books themselves. The Egyptian reading public in this period was largely familiar with Greek, and hence Greek literature was imported and copied extensively. A Roman garrison town, Diospolis Parva, with Greek-speaking Galatian troops from Asia Minor, was just across the Nile from the site where the Nag Hammadi library was buried. A Greek inscription reading "In behalf of the [good] fortune of Emperor [Caesar] Trajan Hadrian [Augustus]" has been found at Chenoboskia, on the right bank of the Nile in sight of the place of the burial. Greek prayers to Zeus Sarapis mentioning Antioch are found in two caves in the cliff near where the books were buried. But, more and more, Greek texts such as the Bible and the Nag Hammadi library were translated into the native Egyptian language. This can be illustrated for the region in which the library was produced, read, and buried, and for approximately the same period of time, from *The Life of St. Pachomius*. This text, which itself exists in both Greek and Coptic, tells that a Greek-speaking monk from Alexandria came to Pachomius, who "made him live in the same dwelling with an old brother who knew the Greek language," while he learned the native tongue. Meanwhile Pachomius "made every effort to learn Greek by the grace of God in order to discover the way of offering him solace frequently. Then Pachomius appointed him house manager of the Alexandrian and other foreign brothers who came after him."

When the Egyptian language is written with the Greek alphabet (plus a few letters for sounds Greeks did not make), it is called Coptic. The Nag Hammadi library is written in two Coptic dialects. Even among the texts translated into the same dialect, minor divergences point to a plurality of translators, who do not correspond to the plurality of scribes responsible for surviving copies. In the case of duplicates, different trans-

lators were involved, working from divergent Greek texts. The translation process may have been spread over a wide area of Egypt, and more than a single century.

Each codex was bound in leather. The outline of the desired book size was often scored onto the leather, whereupon the flesh side of the outlined area was lined with used papyrus pasted into thick cardboards called cartonnage, producing a hardback effect. This used papyrus consisted of Greek and Coptic letters and business documents, and has produced names of persons and places as well as dates that help to determine the time and place of the manufacture of the covers. After a cover was thus lined with cartonnage, a strip of the cover was turned in at the head and foot of the front and back cover and at the fore edge of the back cover. Since the line of the animal's spine usually ran horizontally across the cover, the narrowing of the skin leading to the animal's tail could be retained to form a flap extending from the fore edge of the front cover. To this was added a thong to encircle horizontally the closed book. This may have been a practice taken over from the manufacture of a papyrus scroll, where a parchment wrapper and thong were traditionally used to protect it and hold it closed. A thong was also needed to hold a codex closed. Each of the Nag Hammadi books has a single quire, that is to say, a single stack of sheets folded down the center to produce the writing surfaces (although in Codex I the main quire is supplemented with two smaller quires). Such large quires would tend to gape at the fore edge unless securely tied. Shorter thongs extending from the head and foot of the front and back covers were tied together to aid in holding the codex closed.

Two of the covers (IV and VIII) lack a flap on the fore edge of the front cover, though they do have the usual thong. A third cover of a similar construction (V) has such a flap added to the fore edge of the front cover. These three books thus seem to have been made from smaller skins, and the poor quality of the papyrus used for their quires confirms the impression of economy. Other covers include a leather reinforcement (called by bookbinders a "mull") that lines the spine and protects the cover and the quire from the pressure of the binding thongs that run through the fold at the center of the quire, as well as two horizontal supportive thongs lying between the cover and the mull. Three covers have such a construction (VI, IX, and X). They form a second group among the covers, together with another similarly constructed cover (II), which however is now lacking whatever lining it may have had. This group is characterized both by such advances in technique as have just been men-

tioned and by a higher aesthetic quality. Indeed, the cover of Codex II has rather beautiful tinted tooling. The four other covers (I, III, VII, XI) do not share distinctive traits, except for a certain primitiveness, which would make it possible to assign them to a group.

The scribes involved in producing the thirteen codices can be distinguished by their handwriting. There seem to be few clear instances of a single scribe working on more than one codex: One scribe copied most of Codex I, but a second scribe copied tractate 4 of Codex I; this second scribe also copied tractates 1 and 2 of Codex XI. A third scribe copied in a different dialect tractates 3 and 4 of Codex XI and also Codex VII. Thus three of the four books that seem unrelated to each other in terms of the way the covers were made do seem interrelated in terms of the scribes who wrote them. Conversely it was earlier thought that one scribe copied Codices IV, V, VI, VIII and IX, which would mean that the two groups distinguished in terms of leather covers must have been related by scribal hand. But more recent study of the hands has indicated that one has to do with different, even if similar, hands, that diverge most clearly just where the bookbinding divergences take place, thereby belatedly confirming, rather than relativizing, the distinction into groups based initially only on the leather covers.

The two groups of covers plus four miscellaneous covers, and the one group of scribal hands plus miscellaneous scribes, may indicate that the Nag Hammadi library is a secondary merging of what was originally a series of smaller libraries or isolated books. This would seem to be confirmed by the distribution of the duplicates. No one codex contains two copies of the same work, nor is there a duplicate tractate among the books of one group of covers. Nor did the same scribe, with but one exception, copy the same text twice. The one exception would seem to be II,*4* and XIII,*2*, which are the same text in the same scribal hand and with almost identical wording. Yet the second copy was discarded, when Codex XIII was torn apart and only one tractate (XIII,*1*) preserved inside the front cover of Codex VI – together with a few opening lines of XIII,*2* on the back of the last leaf, which could not be discarded without mutilating the text one was seeking to preserve (XIII,*1*). The fact that this scribal duplication was nullified by separating off XIII,*2* (except for the unavoidable opening lines) may attest to what seems to have been an awareness of the unnecessariness of such duplication. A scribal note in Codex VI expresses concern not to displease whoever commissioned the work by duplicating something already owned. Hence when duplication does turn up in terms of the whole library, one is inclined to think the

books with the duplication were not produced with the whole library of thirteen books in view. Both the tractates in Codex IV are also in Codex III, so that Codex IV is wholly superfluous in the present library. And there is a total of three copies of the *Apocryphon of John* (II,*1*; III,*1*; and IV,*1*), one from each of the three classifications of covers. Thus one may conjecture that the present library derives from at least three smaller collections.

The dating of Coptic literary hands, such as those attested in the texts before us, is much less certain than is the dating of Greek literary hands, or the dating of the cursive business hands of the day. A thorough study of the hands of the Nag Hammadi library has not yet been made, although dates ranging at least from early to late fourth century C.E. have been proposed. The texts themselves do not normally contain dates or datable historical references. But *The Concept of Our Great Power* may provide one reference that can serve as a point of departure for dating Codex VI: "Cease from the evil lusts and desires and (the teachings of) the Anomoeans, evil heresies that have no basis!" While the Archbishop of Alexandria, Athanasius, was in hiding in the Pachomian monasteries in the late 350s C.E., "Anomoean" heretics were flourishing for a brief period in Alexandria. Probably this text received its final form no earlier than at this time.

The papyrus used for letters and business documents and reused to thicken the leather covers may be located in time and space with more ease than can the leaves that comprise the quires bound with the help of these covers. Dates found in such "cartonnage" of Codex VII are 341, 346, and 348 C.E. This indicates that the cover of Codex VII was manufactured no earlier than the latest date, but perhaps as much as a generation after these dates. A document found in the cartonnage of Codex I mentions "Diospol[is] near Chenobos[kia]." Other locations in the same general region also occur in the cartonnage of the other covers. Some of the cartonnage in the cover of Codex VII seems to have belonged to a monk named Sansnos who was in charge of the cattle of a monastery, which would no doubt account for his close relationship to the manufacture of the leather covers. The headquarters of the monastery of the Pachomian order at Pabau, where the Basilica of Saint Pachomius was located, as well as the third Pachomian monastery at Chenoboskia, where Pachomius himself began his Christian life as a hermit, are only 8.7 and 5.3 kilometers (5.4 and 3.3 miles) respectively from the place where the library was buried. Thus the provenience of the Nag Hammadi codices has often been identified with the Pachomian Monastic Order, which

among other things involved a large-scale literary program at the appropriate time and place of the production of the Nag Hammadi codices. But the publication of this cartonnage in 1981 involved a critical sifting of the evidence, which proved to be less conclusive than had been previously maintained. The relation of the Nag Hammadi codices to the Pachomian movement remains a tantalizing possibility, more concrete than any other that has been suggested, and yet far from assured.

In view of the orthodoxy of the Pachomian monasteries reflected in *The Life of St. Pachomius* and other monastic legends, some have hesitated to associate the Nag Hammadi library with these monasteries, unless it be that such texts were copied for ready reference in refuting heresy. But a defender of Christian orthodoxy would hardly bother to collect the non-Christian texts that are in the Nag Hammadi library. And some of the Christian texts are not explicitly "heretical" and hence would hardly have been included in such a blacklist. The very fact that the library seems to have been made up by combining several smaller collections tends to point toward individual Christian Gnostics or monasteries producing individual books or small collections for their own spiritual enlightenment, rather than to a heresy-hunting scribal campaign. Since the familiar heresy-hunting literature is in Greek, one should hesitate to postulate such a widespread heresy-hunting activity in Coptic. And the Pachomian literature transmitted through monastic channels is much more pedestrian.

Of course it is conceivable that book manufacture could have been one of the handicrafts common in monasteries to produce commodities to trade or sell for the necessities of life. Hence one could conjecture that uninscribed books were produced in the monastery and sold to Gnostics (or anyone else) to inscribe as they saw fit. But there is some evidence from that period that books were first inscribed and then bound, as when a line of writing passes through the fold at the spine. And in the Nag Hammadi library blotting is usually present on the first and last pages but not elsewhere, which may perhaps be explained as due to the dampness of the paste in the cartonnage at the time of the binding, in which case the quire would have had to have been inscribed before being bound.

The care and religious devotion reflected in the manufacture of the Nag Hammadi library hardly suggest that the books were produced out of antagonism or even disinterest in their contents, but rather reflect the veneration accorded to holy texts. The leather covers are not very ornate, compared, for example, with reports that Manichaean books were studded with jewels (though the very plain extant wooden covers of the Mani-

chaean codices of Medinet Madi are even simpler than the Nag Hammadi covers). Yet simplicity would be appropriate to the Pachomian monasteries. *The Life of St. Pachomius* reports: "He also taught the brothers to pay no attention to the loveliness and beauty of this world, whether it be beautiful food or clothing, or a cell, or an outwardly seductive book." The simple tooling of some of the leather covers does include crosses (II, IV, VIII). The *ankh* hieroglyph of life that became the Christian cross *ansata* is on the beautifully tooled cover of Codex II and at the end of *The Prayer of the Apostle Paul*. The acrostic "fish" symbol standing for the creed "Jesus Christ, Son of God, Savior" occurs in two scribal notes (in codices III and VII). In the first case the name of the scribe is preserved in the comment "in the flesh my name is Gongessos," which is probably the Latin name Concessus. He also had a spiritual name or title of Eugnostos. Thus he had some spiritual status, and referred to his "fellow lights in incorruptibility." Within this spiritual circle he described the text as "God-written." Even if such a scribal note was not composed by the scribe who copied the codex that has survived, but rather came from an earlier scribe who wrote an ancestor of the copy that survived, nevertheless the scribe of Codex III did not feel called upon to eliminate it, much less to replace it with a warning against heresy in the text. Some scribal notes, however, since they were written at the end of an extant codex, may be assumed to have been composed by the scribe of that particular codex. They reflect the godliness the scribe found in what he or she was copying. Codex II concludes with this note: "Remember me also, my brethren, [in] your prayers: Peace to the saints and those who are spiritual." Codex VII ends on a similar note: "The book belongs to the fatherhood. It is the son who wrote it. Bless me, O father. I bless you, O father, in peace. Amen." These scribal notes, together with the scribe's care to correct errors, tend to indicate that the scribes were of a religious persuasion congenial to the contents they were copying.

Perhaps the common presentation of the monastic movement of the fourth century C.E. as solidly orthodox is an anachronism, and more nearly reflects the situation of the later monasticism that recorded the legends about the earlier period. When a hermit withdrew from civilization into the desert, he also tended to be out of contact with the Church, for example with its fellowship, sacraments, and authority. Early in the fourth century there was a monk in the delta named Hierakas, a scribe by trade and a learned interpreter of the Bible, who was so ascetic in his views as to argue that marriage was limited to the old covenant, for no married person "can inherit the kingdom of heaven." Although this led

to him being classified as a heretic, it did not prevent him from having a following. *The Testimony of Truth* in the Nag Hammadi library represents a similar view:

> For no one who is under the law will be able to look up to the truth, for they will not be able to serve two masters. For the defilement of the Law is manifest; but undefilement belongs to the light. The Law commands (one) to take a husband (or) to take a wife, and to beget, and to multiply like the sand of the sea. But passion which is a delight to them constrains the souls of those who are begotten in this place, those who defile and those who are defiled, in order that the Law might be fulfilled through them. And they show that they are assisting the world; and they [turn] away from the light, who are unable [to pass by] the archon of [darkness] until they pay the last [penny].

The Life of St. Pachomius narrates that a "philosopher" from Panopolis (Akhmim), where Pachomius built a monastery just 108 kilometers (67 miles) downstream from where the Nag Hammadi library was buried, came to test the monk's "understanding of the scriptures." Pachomius sent his assistant Theodore to meet him:

> The philosopher queried him on something for which the answer was not difficult to find, "Who was not born but died? Who was born but did not die? And who died without giving off the stench of decomposition?" Theodore replied that Adam was not born but died, Enoch was born but did not die, and Lot's wife died but, having become a pillar of salt, did not give off the stench of decomposition. The philosopher accepted these answers and departed.

This may well be a faint echo of Pachomian debates with Christian Gnostics before the middle of the fourth century C.E. Epiphanius' efforts to run Christian Gnostics out of town took place in Egypt about the same time.

In 367 C.E. Archbishop Athanasius wrote an Easter letter that condemns heretics and their "apocryphal books to which they attribute antiquity and give the name of saints." Theodore, by then head of the Pachomian monasteries, had the letter translated into Coptic, and "deposited it in the monastery to serve them as a rule." There must still have been heretics or heretical books influencing the Pachomian monastic movement which made this act necessary. Of course many of the Nag Hammadi texts are indeed pseudonymous, that is to say, ascribed in their titles to some "saint" of the past. In another of the Pachomian legends one of "these books that the heretics write" but "give out under the name of saints" is quoted: "After Eve was deceived and had eaten the

fruit of the tree, it is of the devil that she bore Cain." *The Hypostasis of the Archons* in the Nag Hammadi library has a narrative that points in this direction:

> Then the authorities came to their Adam. And when they saw his female counterpart speaking with him, they became agitated with great agitation; and they became enamored of her. They said to one another, "Come let us sow our seed in her," and they pursued her. And she laughed at them for their witlessness and their blindness; and in their clutches, she became a tree, and left them her shadowy reflection resembling herself; and they defiled [it] foully. – And they defiled the stamp of her voice, so that by the form they had modelled, together with [their] (own) image, they made themselves liable to condemnation.

Early in the fifth century C.E. Shenoute, Abbot of the White Monastery at the same Panopolis where Pachomius had founded monasteries and from which the "philosopher" had come, attacked a group at the nearby temple of Pneueit that called itself "kingless," worshipped the "demiurge," and would not accept Cyril, Archbishop of Alexandria, as their "illuminator." These terms, which Shenoute seems to borrow from the group, are so well-known in the Nag Hammadi library that it may have been a Christian Gnostic, perhaps a Sethian group, even though in his polemic Shenoute calls them pagan heretics. He seized their "books full of abomination" and "of every kind of magic." Indeed, series of vowels and unintelligible magic words (Plotinus called it "hissing") occur in the Nag Hammadi library itself. Actually Pachomius himself wrote to the heads of his monasteries using a code that even his successors could not decipher! Hence the Nag Hammadi library and Pachomius' "books of spiritual letters" may not have been entirely different in appearance from what Shenoute would call a book of magic. Shenoute threatened the heretics: "I shall make you acknowledge ... the Archbishop Cyril, or else the sword will wipe out most of you, and moreover those of you who are spared will go into exile." Just as the Dead Sea Scrolls were put in jars for safekeeping and hidden at the time of the approach of the Roman Tenth Legion, the burial of the Nag Hammadi library in a jar may also have been precipitated by the approach of Roman authorities, who by then had become Christian.

The fact that the Nag Hammadi library was hidden in a jar suggests the intention not to eliminate but to preserve the books. For not only were the Dead Sea Scrolls put in such jars for safekeeping, but biblical manuscripts have been found similarly preserved up and down the Nile, in some cases dating from the same period and buried in the Nag Hammadi region.

In fact, a second discovery, made in 1952, of manuscripts buried in a jar a couple of centuries later than the Nag Hammadi codices, is much more certainly the remains of a library of the Pachomian monastic order than is the Nag Hammadi discovery. For this discovery included archival copies of formal letters of abbots of the Pachomian Order. And the rest of the holdings are also what one would expect of a Pachomian library: biblical, apocryphal, martyriological, and other edifying material. To be sure, there are also some Greek (and Latin) classical texts, whose presence may be explained by the assumption that persons who joined the Pachomian movement gave their worldly possessions to the Order, which would thus have acquired non-Christian texts. Later they would have been taken to be venerable texts like the others in the archives, fragile and fragmentary relics to be preserved and no longer texts to be read.

This second discovery is known locally as the Dishnā Papers, since Dishnā near the river and railroad is the large town through which the texts were marketed. But the site of the discovery was at the foot of the Jabal Abū Manāʿ, 5.5 km (3.4 miles) northwest of Dishna, and, more significant, 5 km (3.1 miles) northeast of the headquarters of the Pachomian Order and 12 km (7.5 miles) east of the site of the discovery of the Nag Hammadi codices. This manuscript discovery has been known for the past generation in scholarly circles as the Bodmer Papyri, since the largest part of it was acquired by the Bibliothèque Bodmer near Geneva. But it is only recently, in the process of tracking down the provenience of the Nag Hammadi codices, that the provenience of the Bodmer Papyri has been identified beyond the reports of the antiquities dealers and made public to the scholarly world.

The Bible refers to burial in a jar as a way to preserve a book and to burning as the way to eliminate one (Jer 32:14-15; 36:23). *The Life of St. Pachomius* reports that he got rid of a book by Origen, whom he considered a heretic, by throwing it in the water, with the comment that if the Lord's name had not been in it he would have burned it. The burning of the greatest library in antiquity at Alexandria by Christians late in the fourth century C.E. suggests that such a ready solution would hardly have been overlooked if the intent had been to get rid of the Nag Hammadi library. If the codices had been part of a Pachomian library, they must have been removed not by heresy-hunters, but by devotees who cherished them enough to bury them in a jar for safekeeping, perhaps for posterity.

Two of the texts in the Nag Hammadi library refer to their being stored for safekeeping in a mountain until the end of time. *The Gospel of the Egyptians* concludes:

> The Great Seth wrote this book with letters in one hundred and thirty years. He placed it in the mountain that is called Charaxio, in order that, at the end of the times and the eras, . . . it may come forth and reveal this incorruptible, holy race of the great savior, and those who dwell with them in love, and the great, invisible, eternal Spirit, and his only begotten Son . . .

Near the end of *Allogenes* a similar idea occurs:

> Write down [the things that I] shall [tell] you and of which I shall remind you for the sake of those who will be worthy after you. And you will leave this book upon a mountain and you will adjure the guardian, "Come Dreadful One."

On each side of the Nile Valley cliffs rise abruptly to the desert above. The section of the cliff on the right bank marking the limit of the Nile Valley and the arable land between Chenoboskia and Pabau is called the Jabal al-Ṭārif. A protruding boulder shaped somewhat like a stalagmite had broken off in prehistoric times from the face of the cliff and fallen down onto the talus (the inclined plane of fallen rock that over the ages naturally collects like a buttress at the foot of a cliff). Under the northern flank of one of the huge barrel-shaped pieces of this shattered boulder the jar containing the Nag Hammadi library was secreted.

In the face of the cliff, just at the top of the talus, which can be climbed without difficulty, sixth-dynasty tombs from the reigns of Pepi I and II (2350-2200 B.C.E.) had in antiquity long since been robbed. Thus they had become cool solitary caves where a monk might well hold his spiritual retreats, as is reported of Pachomius himself, or where a hermit might have his cell. Greek prayers to Zeus Sarapis, opening lines of biblical Psalms in Coptic, and Christian crosses, all painted in red onto the walls of the caves, show that they were indeed so used. Perhaps those who cherished the Nag Hammadi library made such use of the caves, which would account for the choice of this site to bury them. The jar rested there a millennium and a half . . .

3. The Discovery

In the month of December peasants of the Naj' Ḥammādī region of Upper Egypt fertilize their crops by carrying nitrates from the talus of the Jabal al-Ṭārif to their fields, using the saddlebags of their camels. Two brothers, Muḥammad and Khalīfah 'Alī of the al-Sammān clan, hobbled their camels on the south side of the fallen boulder and came upon the jar as they were digging around its base. Muḥammad 'Alī

reports that at first he was afraid to break the jar, whose lid may have been sealed on with bitumen, for fear that a jinn might be closed up inside it; but, on reflecting that the jar might contain gold, he recovered his courage and smashed it with his mattock. Out swirled golden-like particles that disappeared into the sky – neither jinns nor gold but perhaps papyrus fragments! He wrapped the books in his tunic, slung it over his shoulder, unhobbled his camel, and carried the books home, a hovel in the hamlet of al-Qaṣr, which was the ancient site of Chenoboskia where Pachomius had begun his life as a Christian.

Half a year earlier, during the night of 7 May 1945, the father of the two brothers, whose name was ʿAlī, while on his job as night watchman guarding irrigation equipment in the fields, had killed a marauder. By mid-morning he had in turn been murdered in blood vengeance. About a month after the discovery of the books, a peasant named Aḥmad fell asleep sitting in the heat of the day on the side of the dirt road near Muḥammad ʿAlī's house, a jar of sugar-cane molasses for sale beside him. A neighbor pointed him out to Muḥammad ʿAlī as the murderer of his father. He ran home and alerted his brothers and widowed mother, who had told her seven sons to keep their mattocks sharp. The family fell upon their victim, hacked off his limbs bit by bit, ripped out his heart, and devoured it among them, as the ultimate act of blood revenge.

Aḥmad was the son of the sheriff, Īsmāʿīl Husayn, a strong man imposed on al-Qaṣr from outside, indeed, a member of the Hawāra tribe, who is so alienated from society that it considers itself non-Arabic though directly descended from the Prophet. The village of the Hawāra, Ḥamrah Dūm, is just at the foot of the Jabal al-Ṭārif, for which reason Muḥammad ʿAlī has been afraid to return to the site of the discovery lest his vengeance be in turn avenged. In fact Aḥmad's brother did avenge the death at the time by killing two members of the al-Sammān clan. Even a decade later, Aḥmad's young son, who by then was a teenager, heard that at dusk there was to be in al-Qaṣr a funeral procession of the family of Muḥammad ʿAlī. He proved his manhood by sneaking into town and shooting up the procession, with a score killed and wounded. Muhḥammad ʿAlī proudly shows a wound just above his heart, to prove that they tried but failed in vengeance. But he stoutly refused to return to the cliff to identify the site of the discovery until a camouflage costume, a governmental escort, and of course a financial consideration combined to persuade him to change his mind.

The village of al-Qaṣr was so glad to be rid of the sheriff's son that no eye witnesses could be found to testify at the hearing. But during this pe-

riod the police tended to search Muḥammad ʿAlī's home every evening for weapons. Having been told that the books were Christian, no doubt simply on the basis of the Coptic script, Muḥammad ʿAlī asked the Coptic priest of Al-Qaṣr, Bāsīlīyūs ʿAbd al-Masīḥ, if he could deposit the books in his house. A priest's home would hardly be searched. Coptic priests marry, and this priest's wife had a brother, Rāghib Andrawus, who went from village to village in a circuit teaching English and history in the parochial schools of the Coptic Church. Once a week when he taught in al-Qaṣr he stayed in his sister's home. On seeing one of the books (Codex III), he recognized its potential value and persuaded the priest to give it to him. He took it to Cairo and showed it to a Coptic physician interested in the Coptic language, George Sobhi, who called in the authorities from the Department of Antiquities. They took control of the book, agreeing to pay Rāghib £300. After what seemed endless delays, Rāghib finally received £250 upon agreeing to make a gift of the balance of £50 to the Coptic Museum, where the book was deposited. The Register of the Museum records the date as 4 October 1946.

Thinking the books were worthless, perhaps even a source of bad luck, the widow of ʿAlī had burned part of them in the oven (probably Codex XII, of which only a few fragmentary leaves remain). Illiterate Muslim neighbors bartered or purchased the remainder for next to nothing. Nāshid Bisādah had one, and entrusted it to a gold merchant of Nag Hammadi to sell in Cairo, whereupon they divided the profit. A grain merchant is reported to have acquired another and sold it in Cairo at such a high price that he was able to set up his shop there. The villagers of al-Qaṣr identify him as Fikrī Jabrā'īl, today the proprietor of the "Nag Hammadi Store" in Cairo; however, he stoutly denies any involvement, though familiar with this story. Bahīj ʿAlī, a one-eyed outlaw of al-Qaṣr, got most of the books. Escorted by a well-known antiquities dealer of the region, Dhakī Baṣṭa, he went to Cairo. They first offered the books to Mansoor's shop at Shepherds Hotel, and then to the shop of Phokion J. Tano, who bought their whole stock and then went to Nag Hammadi to get whatever was left.

Most of Codex I was exported from Egypt by a Belgian antiquities dealer in Cairo, Albert Eid. It was offered for sale unsuccessfully in New York and Ann Arbor in 1949, and then on 10 May 1952 was acquired in Belgium from Eid's widow Simone by the Jung Institute of Zürich and named the "Jung Codex." It was returned to Cairo bit by bit after publication, where it is conserved in the Coptic Museum. Meanwhile Tano's collection was taken into custody by the Egyptian Department of Anti-

quities to prevent it from leaving the country. After Nasser came to power it was nationalized, with a token compensation of £4,000. Today the Nag Hammadi library is back together again, conserved in the Coptic Museum.

The Director of the Coptic Museum at the time of the discovery, Togo Mina, had studied in Paris under the Abbot Étienne Drioton, who had subsequently become Director of the Department of Antiquities of Egypt. Togo Mina had been a classmate of the wife of Jean Doresse, a young French scholar who came to Egypt to study Coptic monasteries. Togo Mina was glad to give him access to Codex III and to make plans with him for a predominantly French edition of the library, plans cut short by Mina's death in 1949. In 1956 a meeting of some members of an international committee in Cairo led to the publication of *The Gospel of Thomas* in 1959. And the Jung Codex was gradually published in six volumes from 1956 through 1975. Meanwhile the new Director of the Coptic Museum, Pahor Labib, made plans to publish the better part of the library with the German scholars Alexander Böhlig and Martin Krause.

The General Director of UNESCO, René Maheu of France, worked out an agreement in the early 1960s with the Minister of Culture and National Guidance of the United Arab Republic, Saroite Okacha, to publish a complete edition through an international committee jointly chosen by Egypt and UNESCO. But when it was discovered that many of the choicest texts had already been assigned for publication, the UNESCO plan was limited to a facsimile edition. The project was rather dormant until the International Committee for the Nag Hammadi Codices was appointed at the end of 1970. *The Facsimile Edition of the Nag Hammadi Codices* was published by E.J. Brill in twelve volumes from 1972 through 1984. A number of the earlier assignments have by now been published, and complete editions in English, German and French are currently being prepared. The present volume makes use of the translations from the seventeen-volume English edition, entitled *The Coptic Gnostic Library* (see p. x).

With the publication of *The Nag Hammadi Library in English* the work has only just begun, for it marks a new beginning in the study of Gnosticism. Over a century ago students began to study Gnosticism in order to know what the heresy-hunting Church fathers were talking about. Around the turn of this century the History of Religions School broadened this issue by seeking the origins of Gnosticism throughout the ancient Near East. Between the two world wars, Hans Jonas produced

a philosophical interpretation of Gnosticism that for the first time made sense of it as a possible way to understand existence. Rudolf Bultmann then reinterpreted the New Testament in terms of an interaction with Gnosticism involving appropriation as well as confrontation. Yet the results of this century of research into the origin, nature, and influence of Gnosticism stand in a certain ambivalence, as if hanging in suspense. One cannot fail to be impressed by the clairvoyance, the constructive power, the learned intuitions of scholars who, from limited and secondary sources, were able to produce working hypotheses that in fact worked so well. Yet the discovery of the Nag Hammadi library has drawn attention to how meager those sources were. For even though the discovery of the Nag Hammadi library was quite accidental and its contents somewhat arbitrary, the flood of new source material it contains cannot fail to outweigh the constructions and conjectures of previous scholarship. But, for the first generation after the discovery, the new source material was at best a trickle, and the suspense produced stagnation, as the scholarly community waited and waited. Now the time has come for a concentrated effort, with the whole Nag Hammadi library accessible, to rewrite the history of Gnosticism, to understand what it was really all about, and of course to pose new questions. Rarely has a generation of students had such an opportunity! May the readers of *The Nag Hammadi Library in English* share this exhilaration, and this responsibility, with those who produced it.

THE PRAYER OF THE APOSTLE PAUL (I,*1*)

Introduced and translated by

DIETER MUELLER

The Prayer of the Apostle Paul occupies the front flyleaf of Codex I, also known as the Jung Codex. The scribe apparently added this prayer to the collection of tractates in the codex after he had finished copying *The Tripartite Tractate* (I,*5*). The title, followed by a brief colophon, is placed at the end of the prayer. The Greek language retained in that title was no doubt the original language of the prayer as a whole. The short text is of unknown provenance. Its general gnostic affinities are clear. Details such as the reference to the "psychic God" (A,31) may indicate Valentinian connections. That association in turn suggests a date of origin between the second half of the second century and the end of the third century.

In form and content *The Prayer of the Apostle Paul* echoes various other compositions. It displays a striking resemblance not only to prayers in the *Corpus Hermeticum* (1.31-32; 5.10-11; 13.16-20) but also to invocations found in magical texts. Furthermore, its beginning is rather similar to that of the hymn of the First Stele of *The Three Steles of Seth* (VII,*5*). Both documents may use a common tradition. There are also similarities within *The Gospel of Philip* (II,*3*). In general, *The Prayer of the Apostle Paul* is heavily indebted to the Psalms and the Pauline letters. The most striking echo of the apostle, and at the same time a clear index of gnostic orientation, is the request to be granted "what no angel-eye has seen and no archon-ear has heard and what has not entered into the human heart" (cf. 1 Co 2:9).

THE PRAYER OF THE APOSTLE PAUL

I A, 1-B, 10

A.I (*Approximately two lines are missing.*) | [your] light, give me your [mercy! My] | Redeemer, redeem me, for [5] [I am] yours; the one who has come | forth from you. You are [my] mind; bring me forth! | You are my treasure house; open for me! You | [are] my fullness; take me to you! | You are (my) repose; give me [10] [the] perfect thing that cannot be grasped! |

I invoke you, the one who is | and who pre-existed in the name | [which is] exalted above every name, through Jesus Christ, | [the Lord] of Lords, the King of the ages; [15] give me your gifts, of which you do

not repent, | through the Son of Man, | the Spirit, the Paraclete of | [truth]. Give me authority | [when I] ask you; give [20] healing for my body when I ask | you through the Evangelist, | [and] redeem my eternal light soul | and my spirit. And the First-born of the Pleroma of grace – [25] reveal him to my mind!

Grant | what no angel eye has | [seen] and no archon ear | (has) heard and what | has not entered into the human heart [30] which came to be angelic and (modelled) | after the image of the psychic God | when it was formed | in the beginning, since I have | faith and hope.[35] And place upon me your | beloved, elect, | and blessed greatness, the | First-born, the First-begotten, [B.I] and the [wonderful] mystery | of your house; [for] | yours is the power [and] | the glory and the praise [5] and the greatness | for ever and ever. [Amen.] |

Prayer of Paul | (the) Apostle. |

In Peace.

[10] Christ is holy.

THE APOCRYPHON OF JAMES (I,2)

Introduced and translated by

FRANCIS E. WILLIAMS

The Apocryphon of James is a pseudonymous work translated from Greek to Coptic, which professes to be a letter written by James, the Lord's brother; the alleged recipient's name is illegible but might have been that of the early Christian heterodox teacher, Cerinthus. The letter in turn introduces a secret writing, or "apocryphon" – hence our title for the entire tractate. This apocryphon is meant for an elect few – even among the disciples, for James and Peter only – but salvation is promised to those who receive its message.

"James'" letter states that the apocryphon is written in the Hebrew alphabet, and mentions another even more secret apocryphon, which James has already sent. These details are presumably inserted for the sake of atmosphere.

The apocryphon, which comprises the bulk of our tractate, makes Jesus appear to the disciples 550 days after the resurrection, take Peter and James aside to "fill" them, and give them, in a series of speeches, his final and definitive teaching, heretofore delivered only "in parables." He then ascends to the Father's right hand, with James and Peter unsuccessfully attempting to follow. This closes the apocryphon; the letter now resumes, and states that the revelation just given was meant, not for the disciples of Jesus, but for the "children" who would be "born" later. While the disciples believed the revelation, they were angry over these later children, and James therefore dispatched them to other places. This, presumably, is meant to explain why our tractate formed no part of the apostolic preaching (or the canonical scripture?).

Jesus' speeches in the apocryphon are partly the author's composition, but incorporate older material, which seems to be the product of complex oral and perhaps written transmission; some of it can be compared with the material underlying the canonical gospels. The speeches show Jesus announcing that he has descended to save God's "beloved" sons, and inviting them to follow him back to the place from which he (and they?) came. He assures them of salvation in the strongest terms, while at the same time urging them to earnestness and zeal, and warning them that they can be lost. The first and longest of the speeches, however, is a two-page exhortation to martyrdom. Its distinctive style, manner, and subject matter suggest that it may be a later interpolation.

It is clear that the persons for whom this tractate was written made a distinction between themselves and the larger Christian church. Probably they rejected the doctrine of the atonement; they certainly ignored the second coming of Christ and the general resurrection, and hoped to ascend, in soul or spirit, to the kingdom of heaven, which they meanwhile felt to be within themselves. This outlook, together with the large amount of typically gnostic terminology in the tractate, has led most investigators to conclude that the work is Christian Gnostic, even though it lacks the Valentinian, and other well-known gnostic theol-

ogies. The reporting of a special postresurrection appearance of Jesus, and the appeal to James as a source of secret and superior tradition, are means Gnostics often used to legitimate their message.

The exhortation to martyrdom, James' letter, and the description of Jesus' appearance to the disciples, may be secondary; these and other questions relating to the document's literary history have been investigated and deserve further investigation. It has been urged that the tractate must have been written before 150 C.E., while it was still possible to speak of "remembering" orally delivered sayings of Jesus and writing them down; this language, it is argued, would not have been used after the fixing of the Gospel canon. The apocryphon's many resemblances to the Fourth Gospel's "farewell discourses" might also help to establish its date. To use these as a criterion, however, one must decide whether they are allusions to the actual text of the Fourth Gospel, or independent discussions of the same questions. In any case the tractate cannot be later than 314 C.E., when the persecution of the church, and with it the risk of martyrdom, came to an end.

THE APOCRYPHON OF JAMES

I 1, 1-16, 30

[James] writes to | [...]thos: Peace | [be with you from] Peace, | [love from] Love, [5] [grace from] Grace, | [faith] from Faith, | life from Holy Life! |

Since you asked | that I send [10] you a secret book | which was revealed to me | and Peter by the Lord, | I could not turn you away | or gainsay (?) you; [15] but [I have written] it in | the Hebrew alphabet and | sent it to you, and you | alone. But since you are | a minister of the salvation [20] of the saints, endeavor earnestly | and take care not to rehearse | this text to many – this | that the Savior did not wish | to tell to all of us, his [25] twelve disciples. | But blessed will they be | who will be saved through | the faith of this discourse.

I | also sent you, [30] ten months ago, another secret | book which the Savior | had revealed to me. Under the circumstances, however, | regard that one | as revealed [35] to me, James; but this one **2** [*untranslatable fragments*] | the twelve disciples | [were] all sitting together [10] and recalling | what the Savior had said | to each one of them, whether | in secret or openly, | and [putting it] [15] in books – [But I] | was writing that which was in [my book] – | lo, the Savior appeared, [after] | departing from [us while we] gazed | after him. And five hundred [20] and fifty days since he had risen | from the dead, we said |to him, "Have you departed and removed yourself from us?" |

But Jesus said, "No, but | I shall go to the place from whence I came.[25] If you wish to come | with me, come!"

They all answered | and said, "If you bid | us, we come."

He said, | "Verily I say unto you,[30] no one will ever enter | the kingdom of heaven at my | bidding, but (only) because | you yourselves are full. Leave | James and Peter to me [35] that I may fill them." And | having called these two, | he drew them aside and bade | the rest occupy themselves | with that which they were about.[40]

The Savior said, "You have received mercy **3** [7] [*untranslatable fragments*] | Do you not, then, desire to be filled? | And your heart is drunken; [10] do you not, then, desire to be sober? | Therefore, be ashamed! Henceforth, waking | or sleeping, remember | that you have seen | the Son of Man, and [15] spoken with him in person, | and listened to him in person. | Woe to those who have seen the | Son [of] Man; | blessed will they be who [20] have not seen the man, and they | who have not consorted with him, and | they who have not spoken with him, | and they who have not listened to | anything from him; yours is [25] life! Know, then, that he healed | you when you were ill | that you might reign. Woe | to those who have found relief from | their illness, for they will [30] relapse into illness. Blessed are | they who have not been ill, and | have known relief before | falling ill; yours is the | kingdom of God. Therefore, I [35] say to you, 'Become | full and leave no space within | you empty, for he who is coming | can mock you.'"

Then | Peter replied, "Lo, [40] three times you have told us, **4** 'Become [full'; but] | we are full."

The [Savior answered] | and said, ["For this cause I have said] | to you, ['Become full,'] that [5] [you] may not [be in want. They who are in want], | however, will not [be saved]. For it is good to be full, | and bad to be in want. Hence, just as | it is good that you (sg.) be in want and, | conversely, bad that you be full, so [10] he who is full is in want, | and he who is in want does not become full as | he who is in want becomes full, and | he who has been filled, in turn, attains | due perfection. Therefore, you must be in want [15] while it is possible to fill you (pl.), and | be full while it is possible for you to be in want, | so that you may be able [to fill] | yourselves the more. Hence become | full of the Spirit, [20] but be in want of | reason, for reason ⟨belongs to⟩ the soul; | in turn it is (of the nature of) soul." |

But I answered and said to him, "Lord, | we can obey you [25] if you wish, for we have forsaken | our fathers | and our mothers and our villages | and followed you. Grant us, therefore, | not to be tempted [30] by the devil, the evil one." |

The Lord answered | and said, "What is your (pl.) merit | if you do the will of the Father | and it is not given to you from him [35] as a gift while | you are tempted by | Satan? But if | you (pl.) are oppressed by | Satan and [40] persecuted and you do his (i.e. the Father's) **5** will, I [say] that he will | love you, and make you equal | with me, and reckon | [you] to have become [5] beloved through his providence | by your own choice. So | will you not cease | loving the flesh and being | afraid of sufferings? Or do [10] you not know that you have yet | to be abused and to be | accused unjustly; | and have yet to be shut | up in prison, and [15] condemned | unlawfully, and | crucified ⟨without⟩ | reason, and buried | ⟨shamefully⟩, as (was) I myself, [20] by the evil one? | Do you dare to spare the flesh, | you for whom the Spirit is an | encircling wall? If you consider | how long the world existed [25] ⟨before⟩ you, and how long | it will exist after you, you will find | that your life is one single day | and your sufferings one | single hour. For the good [30] will not enter into the world. | Scorn death, therefore, | and take thought for life! | Remember my cross | and my death, and you will [35] live!"

But I answered and | said to him, "Lord, | do not mention to us the cross | and death, for they are far **6** from you."

The Lord answered | and said, "Verily I say | unto you, none will be saved | unless they believe in my cross. [5] But those who have believed in my | cross, theirs is the kingdom of | God. Therefore, become seekers | for death, like the dead | who seek for life; [10] for that which they seek is revealed to them. | And what is there | to trouble them? As for you, when you examine | death, it will | teach you election. Verily [15] I say unto you, none | of those who fear death will be saved; | for the kingdom ⟨of God⟩ | belongs to those who put themselves to death. | Become better than I; make [20] yourselves like the son of the Holy Spirit!" |

Then I asked him, | "Lord, how shall we be able | to prophesy to those who request | us to prophesy [25] to them? For there are many who | ask us, and look | to us to hear an oracle | from us."

The Lord | answered and said, "Do you not [30] know that the head of | prophecy was cut off with John?" |

But I said, "Lord, | can it be possible to remove | the head of prophecy?"

The Lord [35] said to me, "When you (pl.) | come to know what 'head' means, and | that prophecy issues from the | head, (then) understand the meaning of 'Its head was **7** removed.' At first I spoke | to you (pl.) in parables | and you did not understand; | now I speak to [5] you openly, and | you (still) do not perceive. Yet | it was you who served me | as a

parable in | parables, and as that which is open [10] in the (words) that are open.

"Hasten | to be saved without being urged! | Instead, be | eager of your own accord and, | if possible, arrive even before me; [15] for thus | the Father will love you. |

"Come to hate | hypocrisy and the evil | thought; for it is the thought [20] that gives birth to hypocrisy; | but hypocrisy is far from | truth.

"Do not allow | the kingdom of heaven to wither; | for it is like a palm shoot [25] whose fruit has dropped down | around it. They (i.e., the fallen fruit) put forth | leaves, and after they had sprouted, | they caused their womb to dry up. | So it is also with the fruit which [30] had grown from this single root; | when it had been picked (?), | fruit was borne by many (?). | It (the root) was certainly good, (and) if | it were possible for you to produce the [35] new plants now, ⟨you⟩ (sg.) would find it.

"Since | I have already been glorified in this fashion, | why do you (pl.) hold me back | in my eagerness to go? **8** For after the [labor], you have | compelled me to stay with | you another eighteen days for | the sake of the parables. It was enough [5] for some ⟨to listen⟩ to the | teaching and understand 'The Shepherds' and | 'The Seed' and 'The Building' and 'The Lamps of | the Virgins' and 'The Wage of the | Workmen' and 'The Didrachmae' and 'The [10] Woman.'

"Become earnest about | the word! For as to the word, | its first part is faith; | the second, love; the | third, works; [15] for from these comes life. | For the word is like a | grain of wheat; when someone | had sown it, he had faith in it; and | when it had sprouted, he loved it because he had seen [20] many grains in place of one. And | when he had worked, he was saved because he had | prepared it for food, (and) again he | left (some) to sow. So also | can you yourselves receive [25] the kingdom of heaven; | unless you receive this through knowledge, | you will not be able to find it.

"Therefore, | I say to you, | be sober; do not be deceived! [30] And many times have I said to you all together, | and also to you alone, | James, have I said, | 'Be saved!' And I have commanded | you (sg.) to follow me, [35] and I have taught you | what to say before the archons. | Observe that I have descended | and have spoken and undergone tribulation | and carried off my crown **9** after saving you (pl.). For | I came down to dwell with | you (pl.) so that you (pl.) in turn | might dwell with me. And, [5] finding your houses | unceiled, I have made my abode | in the houses that could receive me | at the time of my descent. |

"Therefore, trust [10] in me, my brethren; understand | what the great

light is. The Father | has no need of me, | – for a father does not need a son, | but it is the son who needs [15] the father – though I go to him. | For the Father | of the Son has no need of you. |

"Hearken to the word; | understand knowledge; love [20] life, and no one will persecute | you, nor will anyone | oppress you, other | than you yourselves. |

"O you wretches; O [25] you unfortunates; O | you pretenders to the truth; | O you falsifiers of knowledge; | O you sinners against the Spirit: | can you still bear to [30] listen, when it behooved you | to speak from the first? | Can you still bear to | sleep, when it behooved you to be awake | from the first, so that [35] the kingdom of heaven might receive you? **10** Verily I say unto you, | it is easier for a pure one | to fall into defilement, and for | a man of light to fall [5] into darkness, than for you to reign | or not reign.

"I have remembered | your tears and your mourning | and your anguish, (while you say) 'They are far | behind us.' But now, you who are [10] outside of the Father's inheritance, | weep where it is necessary | and mourn and | preach what is good, | as the Son is ascending as he should. [15] Verily I say | unto you, had I been sent | to those who listen to me, and | had I spoken with them, | I would never have come [20] down to earth. So, | then, be ashamed for these things. |

"Behold, I shall depart from you | and go away, and do not wish | to remain with you any longer, just as [25] you yourselves have not wished it. | Now, therefore, follow | me quickly. This is why | I say unto you, 'for your sakes | I came down.' You are [30] the beloved; you are they | who will be the cause of life | in many. Invoke the Father, | implore God often, | and he will give to you. Blessed [35] is he who has seen you with Him | when He was proclaimed among the | angels, and glorified among | the saints; yours (pl.) is life. | Rejoice and be glad as **11** sons of God. Keep his will | that you may be saved; | accept reproof from me and | save yourselves. I intercede [5] on your behalf with the Father, and he will | forgive you much."

And when we | had heard these words, we became glad, | for we had been grieved | at the words we have mentioned [10] before. But when he saw us | rejoicing, he said, "Woe to you (pl.) | who lack an advocate! | Woe to you, who stand in need | of grace! Blessed will they be [15] who have | spoken out and obtained | grace for themselves. Liken | yourselves to foreigners; | of what sort are they in the eyes of your [20] city? Why are you disturbed | when you cast yourselves away | of your own accord and | separate yourselves from your city? Why | do you abandon

your dwelling place [25] of your own accord, | making it ready for those who want | to dwell in it? O you | outcasts and fugitives, woe | to you, for you will be caught! Or [30] do you perhaps think that the Father | is a lover of mankind, or that he is | won over without prayers, or that he | grants remission to one on another's behalf, or | that he bears with one who asks? – [35] For he knows the desire and | also what it is that the flesh needs! – | (Or do you think) that it is not this (flesh) that desires | the soul? For without the soul | the body does not sin, just as **12** the soul is not saved without | [the] spirit. But if the soul | is saved (when it is) without evil, and | the spirit is also saved, then the body [5] becomes free from sin. For it is the spirit | that raises the soul, but the body that | kills it; | that is, it is it (the soul) which kills | itself. Verily I say unto you, [10] he will not forgive the soul the sin | by any means, nor the flesh | the guilt; for none of those who have | worn the flesh will be saved. | For do you think that many have [15] found the kingdom of heaven? | Blessed is he who has seen himself as | a fourth one in heaven!" |

When we heard these words, we were distressed. | But when he saw that we were distressed, [20] he said, "For this cause I tell | you this, that you may | know yourselves. For the kingdom | of heaven is like an ear of grain after it | had sprouted in a field. And [25] when it had ripened, it scattered its | fruit and again filled the field | with ears for another year. You | also, hasten to reap | an ear of life for yourselves that [30] you may be filled with the kingdom! |

"And as long as I am | with you, give heed to me | and obey me; but | when I depart from you, [35] remember me. And remember me | because when I was with you, | you did not know me. | Blessed will they be who have | known me; woe to those who have [40] heard and have not believed! | Blessed will they be who **13** have not seen, [yet have believed]! |

"And once more I [prevail upon] you, | for I am revealed to you (pl.) | building a house which is of great value to [5] you when you find shelter | beneath it, just as it will be able | to stand by your neighbors' house | when it threatens to fall. Verily | I say unto you, woe [10] to those for whose sakes I was sent | down to this place; blessed | will they be who ascend | to the Father! Once more I | reprove you, you who are; [15] become like those who are not, | that you may be with those who | are not.

"Do not make | the kingdom of heaven a desert | within you. Do not be proud [20] because of the light that illumines, but | be to yourselves |

as I myself am | to you. For your sakes I have | placed myself under the curse, that you [25] may be saved." |

But Peter replied | to these words and said, | "Sometimes you urge | us on to the kingdom of [30] heaven, and then again you turn | us back, Lord; sometimes | you persuade and draw | us to faith and promise | us life, and then again you cast [35] us forth from the kingdom | of heaven."

But the Lord answered | and said to us, "I have given you (pl.) | faith many times; moreover, | I have revealed myself to you (sg.), **14** James, and you (pl.) have not | known me. Now again I | see you (pl.) rejoicing many times; | and when you are elated [5] at the promise of life, | are you yet sad, and do you | grieve, when you are instructed | in the kingdom? But you, through | faith [and] knowledge, have received [10] life. Therefore, disdain | the rejection when you | hear it, but when you hear | the promise, rejoice the more. | Verily I say unto you, [15] he who will receive life and | believe in the kingdom will | never leave it, not even if | the Father wishes | to banish him.

"These are the things that I shall tell [20] you so far; now, however, I shall | ascend to the place from whence I came. | But you, when I was eager | to go, have cast me out, and | instead of accompanying me, [25] you have pursued me. | But pay heed to the glory that awaits | me, and, having opened | your heart, listen to the hymns | that await me up in the heavens; [30] for today I must | take (my place at) the right hand of the Father. | But I have said (my) last word to | you, and I shall depart from you, | for a chariot of spirit has borne me aloft, [35] and from this moment on I shall strip myself | that I may clothe myself. | But give heed; blessed | are they who have proclaimed | the Son before his descent [40] that, when I have come, I might ascend (again). | Thrice blessed **15** are they who [were] | proclaimed by the Son | before they came to be, that | you might have a portion [5] among them."

Having said these words, | he departed. But we bent (our) knee(s), | I and Peter, and gave thanks | and sent our heart(s) upwards | to heaven. We heard with [10] our ears, and saw with | our eyes, the noise of wars | and a trumpet blare | and a great turmoil.

And | when we had passed beyond [15] that place, we sent our | mind(s) farther upwards and | saw with our eyes and heard | with our ears hymns | and angelic benedictions and [20] angelic rejoicing. And | heavenly majesties were | singing praise, and we too | rejoiced.

After this | again, we wished to send our [25] spirit upward to the | Majesty, and after ascending we | were not permitted to see or hear | anything, for the other | disciples called us and [30] asked us, "What did

you (pl.) | hear from the | Master? And what has | he said to you? And where | did he go?"

But we answered [35] them, "He has ascended and | has given us a pledge and | promised life to us all and | revealed to us children (?) | who are to come after us, after bidding **16** [us] love them, as we would be | [saved] for their sakes."

And | when they heard (this), they indeed believed | the revelation, but were displeased [5] about those to be born. And so, not wishing | to give them offense, | I sent each one to another | place. But I myself went | up to Jerusalem, praying that I [10] might obtain a portion among the beloved, | who will be made manifest. |

And I pray that | the beginning may come from you, | for thus I shall be capable of [15] salvation, since they will be | enlightened through me, by my faith – | and through another (faith) that is | better than mine, for I would that | mine be the lesser. [20] Endeavor earnestly, then, to make | yourself like them and | pray that you may obtain a portion | with them. For because of what | I have said, the Savior did [25] not make the revelation to us | for their sakes. We do, indeed, proclaim | a portion with those | for whom the proclamation was made, | those whom the Lord has made his [30] sons.

THE GOSPEL OF TRUTH (I,*3* AND XII,*2*)

Introduced and translated by

HAROLD W. ATTRIDGE and GEORGE W. MACRAE

The Gospel of Truth is a Christian Gnostic text with clear affinities to the Valentinian school, offering a subtle yet moving reflection on the person and work of Jesus. The tractate has no explicit title in the manuscript and is known by its *incipit*. Many other works in antiquity, such as the "gospel" of Mark and the "revelation" of John, were similarly identified by their opening words. A Valentinian work entitled the "Gospel of Truth" is attested in the *Adversus Haereses* (3.11.9) of Irenaeus. Unfortunately the heresiologist reveals little about the content of the work, except that it differed significantly from the canonical gospels. Given the general Valentinian affinities of the text of Codex I, it is quite possible that it is identical with the work known to Irenaeus. If so, a date of composition in the middle of the second century (between 140 and 180 C.E.) would be established. On the basis of literary and conceptual affinities between this text and the exiguous fragments of Valentinus, some scholars have suggested that the Gnostic teacher himself was the author. That remains a distinct possibility, although it cannot be definitively established. Whatever its precise date and authorship, the work was certainly composed in Greek in an elaborate rhetorical style, by a consummate literary artist.

Despite its title, this work is not a gospel of the sort found in the New Testament, since it does not offer a continuous narration of the deeds, teachings, passion, and resurrection of Jesus. The term "gospel" in the *incipit* preserves its early sense of "good news." It defines the text's subject, not its genre, which is best understood as a homily. Like other early Christian homilies, such as the Epistle to the Hebrews, *The Gospel of Truth* alternates doctrinal exposition with paraenesis (e.g., 32,31-33,32) and, like that canonical work, it reflects on the significance of the salvific work of Jesus from a special theological perspective.

Identification of the work as a homily says little about its literary or theological dynamics. Analysis of both surface structure and underlying conceptual scheme is made difficult by the elusive character of the discourse, which combines allusions to familiar elements of early Christian tradition, sometimes in unusual associations, with references to less familiar notions. Similarly elusive is the frame of reference of the text, which seems to slip quite easily from cosmic to historical, then to personal or psychological perspectives. These qualities of the work may indicate something of its intended function. Traditions familiar from the New Testament are given a new meaning by being set in a conceptual environment, the structure of which remains artfully obscured. Nonetheless, certain key themes and perspectives characteristic of Valentinian theology, such as the principle that knowledge of the Father destroys ignorance (18,10-11; 24,30-32), are emphasized. The work was thus probably designed to introduce Valentinian soteriological insights to members of the great church.

The work is divided into three large blocks of exposition separated by two formally distinct units, a festive "Litany on the Word" (23,18-24,9) and a paraenetic appeal (32,31-33,32). Each of the three blocks of exposition also contains three thematically distinct sections. After an introduction (16,31-17,4), the first block begins with a description of the generation of Error (17,4-18,11), which comes forth from the Father, but for which the Father is not responsible, and by which he is not diminished. A mythological account, like that of the fall of Sophia, found in many gnostic texts (c.f., e.g., *The Hypostasis of the Archons* or *On the Origin of the World*), no doubt underlies this description of Error. The text then (18,11-19,27) turns to Jesus and his work as revealer and teacher. To illustrate the last notion, the text appeals to traditions like that of Jesus in the temple in Luke 2, although the allusion may be to noncanonical accounts of the youth of Jesus. The final segment of the first block (19,27-24,9) mentions, without any docetic qualifications, the death of Jesus (20,25), then interprets that event, with images drawn from Colossians and the Apocalypse, as an act of revelation. That act reveals the essence of the Father and the origin and destiny of the human self in Him. Through that insight the powers of Error are overcome.

The second major block of exposition (24,9-33,32) describes the effects of the revelation of the "gospel of truth." It produces unity with the Father (24,9-27,7). It makes possible authentic human existence, imaged in traditional gnostic terms as a state of wakefulness (27,7-30,16), a condition of joy and delight graphically contrasted with the nightmarish existence of those in ignorance. Finally the revelation opens the way to ultimate return to the Father (30,16-32,30).

The final block of exposition focuses on the process of reintegration to the primordial source. The return begins (33,33-36,39) as gentle attraction, imaged as an alluring perfume. That attractive fragrance is in fact the spirit of incorruptibility which produces forgiveness. The agent of the return (36,39-40,23) is the Son, who is the name of the Father. The identification of Son and Name involves the most subtle of the reflections of the text (38,6-40,23), combining ancient Jewish-Christian exaltation patterns with philosophical semantics. The final portion of the text (40,23-41,14) describes in festive terms the ultimate goal of the process of return, rest in the Father. Those who recognize that their destiny is in the source from which they have come are the children whom the Father loves.

The Gospel of Truth's combination of literary and conceptual sophistication with genuine religious feeling suggests much better than the rather dry accounts of gnostic systems in the heresiologists why the teaching of Valentinus and his school had such an appeal for many Christians of the second century.

The following translation is based on the text of Codex I; the text of Codex XII is very fragmentary.

THE GOSPEL OF TRUTH

I 16, 31-43, 24

The gospel of truth is joy | for those who have received from | the Father of truth the grace of knowing him, | through the power of the Word that came forth from [35] the pleroma, the one who is in the thought | and the mind of the Father, that is, | the one who is addressed as | the Savior, (that) being the name of the work he is | to perform for the redemption of those who were **17** ignorant of the Father, while in the name [of] | the gospel is the proclamation | of hope, being discovery | for those who search for him.

When [5] the totality went about searching for the one | from whom they had come forth – and the totality was | inside of him, the | incomprehensible, inconceivable one | who is superior to every thought – [10] ignorance of the Father brought about anguish | and terror; and the anguish | grew solid like a fog, | so that no one was able to see. | For this reason error [15] became powerful; it worked on its own matter | foolishly, | not having known the truth. It set about with a creation, | preparing with power and [20] beauty the substitute for the truth. |

This was not, then, a humiliation for him, | the incomprehensible, inconceivable one, | for they were nothing, the anguish and the oblivion and the creature [25] of deceit, while the established | truth is immutable, | imperturbable, perfect in beauty. | For this reason, despise | error.

Thus [30] it had no root; it fell into | a fog regarding the Father, while it was involved in | preparing works and | oblivions and terrors, in order that | by means of these it might entice those [35] of the middle and capture | them.

The oblivion of error was | not revealed. It is not a **18** [. . .] from the Father. Oblivion | did not come into existence from the Father, | although it did indeed come into existence because of him. | But what comes into existence in him is knowledge, [5] which appeared in | order that oblivion might vanish | and the Father might be known. Since | oblivion came into existence because | the Father was not known, then if [10] the Father comes to be known, oblivion | will not exist from that moment on.

Through this, | the gospel of the one who is searched | for, which ⟨was⟩ revealed to those who | are perfect through the mercies [15] of the Father, the hidden mystery, | Jesus, the Christ, | enlightened those who were in darkness | through oblivion. | He enlightened | them; he showed

(them) a way; [20] and the way is the truth | which he taught them.

For this reason | error grew angry at him, | persecuted him, was distressed at him | (and) was brought to naught. He was nailed to a tree (and) he [25] became a fruit of the knowledge of | the Father. It did not, however, cause destruction because | it was eaten, but to those who ate it | it gave (cause) to become glad | in the discovery, and he [30] discovered them in himself, | and they discovered him in themselves.

As for the | incomprehensible, inconceivable one, the | Father, the perfect one, the one who | made the totality, within him is [35] the totality and of him the totality has need. | Although he retained their perfection | within himself which he did not give | to the totality, the Father was not jealous. | What jealousy indeed (could there be) [40] between himself and his members? **19** For, if this aeon had thus [received] | their [perfection], they could not have come [...] | the Father. He retains within himself their perfection, [5] granting it to them as a return to him | and a perfectly unitary | knowledge. It is he who fashioned | the totality, and within him is the totality | and the totality was in need [10] of him.

As in the case of | a person of whom some | are ignorant, he | wishes to have them know him and | love him, so – [15] for what did the totality have need of | if not knowledge regarding | the Father? – he became a guide, | restful and leisurely. | In schools he appeared (and) he spoke [20] the word as a teacher. | There came the men wise | in their own estimation, | putting him to the test. | But he confounded them because they [25] were foolish. They hated | him because they were not really | wise.

After all these, | there came the little | children also, those to whom [30] the knowledge of the Father belongs. Having been strengthened, | they learned about the impressions | of the Father. They knew, | they were known; they were glorified, they | glorified. There was manifested in their [35] heart the living book | of the living – the one written | in the thought and the mind **20** [of the] Father, which from before the | foundation of the totality was within | his incomprehensibility – that (book) | which no one was able to take, [5] since it remains for the one who will take it | to be slain. No one could have become manifest | from among those who have believed | in salvation unless | that book had appeared. [10] For this reason the merciful one, the faithful one, | Jesus, was patient in accepting sufferings | until he took that book, | since he knows that his death | is life for many. [15]

Just as there lies hidden in a will, before | it is opened, the fortune | of the deceased master of the house, | so (it is) with the totality, which | lay hidden while the Father of the totality was [20] invisible, being some-

thing which is | from him, from whom | every space comes forth. | For this reason Jesus appeared; | he put on that book; [25] he was nailed to a tree; | he published the edict | of the Father on the cross. O | such great teaching! He draws | himself down to death though life [30] eternal clothes him. Having stripped | himself of the perishable rags, | he put on imperishability, | which no one | can possibly take away from him. Having entered [35] the empty spaces of | terrors, he passed through | those who were stripped naked by | oblivion, being knowledge | and perfection, proclaiming the things that are in the heart, **21** [...] | teach those who will receive teaching. |

But those who are to receive teaching [are] | the living who are inscribed in the book [5] of the living. It is about themselves that they receive instruction, | receiving it | from the Father, turning | again to him. Since the | perfection of the totality is in the Father, [10] it is necessary for the totality to | ascend to him. Then, if | one has knowledge, he receives what are | his own and draws | them to himself. For he who is [15] ignorant is in need, and | what he lacks is great, | since he lacks that which will | make him perfect. Since the perfection of | the totality is in the Father [20] and it is necessary for the totality to | ascend to him and for each | one to receive what are his own, | he enrolled them in advance, having | prepared them to give to those [25] who came forth from him.

Those | whose name he knew in advance | were called at the end, | so that one who has knowledge is | the one whose name the Father [30] has uttered. For he whose name | has not been spoken is ignorant. | Indeed, how is one | to hear if his name has not | been called? For he who is [35] ignorant until the end is a creature | of oblivion, and he will | vanish along with it. If not, | how is it that these miserable ones have **22** no name, (how is it that) they do not have | the call? Therefore, | if one has knowledge, he is | from above. If he is called, [5] he hears, he answers, | and he turns to him who is calling | him, and ascends to him. And | he knows in what manner he | is called. Having knowledge, he does [10] the will of the one who called | him, he wishes to be pleasing to him, he | receives rest. Each one's name | comes to him. He who is to have knowledge | in this manner knows where he comes [15] from and where he is going. | He knows as one | who having become drunk has turned away from | his drunkenness, (and) having returned to himself, | has set right what [20] are his own.

He has brought many | back from error. He has gone | before them to their places, | from which they had moved away, | since it was on ac-

count [25] of the depth that they received error, the depth of the one who encircles | all spaces while there is none | that encircles him. It was a great | wonder that they were in the Father, | not knowing him, and (that) they were [30] able to come forth by themselves, | since they were unable to | comprehend or to know the one | in whom they were. For if | his will had not thus emerged from him – [35] for he revealed it | in view of a knowledge in which | all its emanations concur. |

This is the knowledge of | the living book which he revealed to the **23** aeons, at the end, as [his letters], | revealing how | they are not vowels | nor are they [5] consonants, | so that one might read them and | think of something foolish, | but they are letters of the | truth which they alone speak [10] who know them. | Each letter is a complete ⟨thought⟩ | like a complete | book, since they are | letters written by [15] the Unity, the Father having | written them for the aeons in order that by | means of his letters | they should know the Father.

While his wisdom | contemplates [20] the Word, and his teaching | utters it, his knowledge | has revealed ⟨it⟩. | While forebearance is | a crown upon it, [25] and his gladness is in harmony | with it, his glory | has exalted it, his image | has revealed it, | his repose has [30] received it into itself, his love | has made a body over it, | his fidelity has embraced | it. In this way the Word | of the Father goes [35] forth in the totality, as the fruit **24** [of] his heart and | an impression of his will. | But it supports the totality; it | chooses them and also receives [5] the impression of the totality, | purifying them, bringing them back | into the Father, into the Mother, | Jesus of the infinite | sweetness.

The Father reveals [10] his bosom. – Now his bosom | is the Holy Spirit. – He | reveals what is hidden of him – | what is hidden of him is | his Son – so that through [15] the mercies of the Father | the aeons may know him | and cease laboring in search of | the Father, resting there | in him, knowing [20] that this is the rest. Having | filled the deficiency, he abolished | the form – the form of | it is the world, that | in which he served. – [25] For the place where there is envy | and strife is deficient, | but the place where (there is) Unity | is perfect. Since the deficiency | came into being because the [30] Father was not known, therefore, when | the Father is known, | from that moment on the deficiency will no longer exist. As | in the case of the ignorance | of a person, when he comes [35] to have knowledge, his ignorance | vanishes of itself, | as the darkness vanishes | when light appears, **25** so also | the deficiency vanishes | in the perfection. So | from that moment on the form is not apparent, [5] but it will vanish | in the fusion of Unity, | for now their works

| lie scattered. In | time Unity will perfect [10] the spaces. It is within | Unity that each one | will attain himself; within | knowledge he will purify himself | from multiplicity into [15] Unity, consuming | matter within himself | like fire, and | darkness by light, death by | life.

If indeed these things have happened [20] to each one of us, | then we must | see to it above all that | the house will be holy | and silent for the Unity. [25] (It is) as in the case of some people | who moved out of dwellings | having | jars that in | spots were not good. [30] They would break them, and | the master of the house would not suffer loss. | Rather ⟨he⟩ is glad because | in place of the bad jars | (there are) full ones which are made [35] perfect. For such is | the judgment which has come from **26** above. It has passed judgment on | everyone; it is a drawn sword, | with two edges, cutting | on either side. When the [5] Word appeared, the one that is | within the heart of those who utter it – | it is not a sound alone | but it became a body – a great | disturbance took place among [10] the jars because some had | been emptied, others filled; | that is, some had been supplied, | others poured out, | some had been purified, still [15] others broken up. All the spaces | were shaken and disturbed | because they had no order | nor stability. | Error was upset, not knowing [20] what to do; | it was grieved, in mourning, | afflicting itself because it knew | nothing. When | knowledge drew near it – this [25] is the downfall of (error) and all its emanations – | error is empty, | having nothing inside. |

Truth appeared; | all its emanations knew it. [30] They greeted the Father in truth | with a perfect power | that joins them with the Father. | For, as for everyone who loves the truth – | because the truth is the mouth [35] of the Father; his tongue is the | Holy Spirit – he who is joined **27** to the truth is joined | to the Father's mouth | by his tongue, whenever he is to | receive the Holy Spirit, [5] since this is the manifestation of the | Father and his revelation | to his aeons.

He manifested | what was hidden of him; he explained it. | For who contains, [10] if not the Father alone? | All the spaces are his emanations. | They have known that they came forth | from him like children | who are from a grown [15] man. They knew | that they had not yet | received form nor yet | received a name, each one of which | the Father begets. [20] Then, when they receive form | by his knowledge, | though truly within him, they | do not know him. But the Father | is perfect, knowing [25] every space within him. | If he wishes, | he manifests whomever he wishes | by giving him form and giving | him a name, and he gives a name [30] to him and brings it about | that those come into existence who,

| before they come into existence, are | ignorant of him who fashioned them. |

I do not say, then, that [35] they are nothing (at all) who have not | yet come into existence, but they are **28** in him who will wish | that they come into existence when he | wishes, like | the time that is to come. [5] Before all things appear, | he knows what he will | produce. But the fruit | which is not yet manifest | does not know anything, nor [10] does it do anything. Thus, | also, every space which is | itself in the Father is from | the one who exists, who | established it [15] from what does not exist. | For he who has no | root has no | fruit either, but | though he thinks to himself, [20] "I have come into being," yet | he will perish by himself. | For this reason, he who did not exist | at all will | never come into existence. What, then, did he [25] wish him to think of himself? | This: "I have come into being like the | shadows and phantoms | of the night." When | the light shines on the terror [30] which that person had experienced, | he knows that it is nothing. |

Thus they were ignorant | of the Father, he being the one **29** whom they did not see. Since | it was terror and disturbance | and instability | and doubt and [5] division, there were many | illusions at work | by means of these, and | (there were) empty fictions, as if | they were sunk in sleep [10] and found themselves in | disturbing dreams. Either (there is) a place | to which they are fleeing, or | without strength they come (from) having chased | after others, or they are involved in [15] striking blows, or they are receiving | blows themselves, or they have fallen from high places, | or they take off into | the air though they do not even have wings. [20] Again, sometimes (it is as) if people | were murdering them, though there is | no one even pursuing them, or they themselves | are killing their neighbors, | for they have been stained with [25] their blood. | When those who | are going through | all these things wake up, they see nothing, | they who were in the midst [30] of all these disturbances, | for they are nothing. | Such is the way | of those who have cast | ignorance aside [35] from them like sleep, | not esteeming it as anything, | nor do they esteem its **30** works as solid | things either, but they | leave them behind like a dream in the night. The [5] knowledge of the Father they value | as the dawn. This is the way | each one has acted, | as though asleep at the time | when he was ignorant. [10] And this is the way | he has ⟨come to knowledge⟩, as if | he had awakened. {and} Good | for the man who will return | and awaken. And [15] blessed is he who has opened | the eyes of the blind.

And | the Spirit ran after him, | hastening from | waking him up.

Having extended his hand [20] to him who lay upon the | ground, he set him up | on his feet, for | he had not yet risen. | He gave them the means of knowing [25] the knowledge of the Father and the | revelation of his Son. | For, when they had seen him and had | heard him, he granted them to | taste him and [30] to smell him and | to touch the | beloved Son.

When he had appeared | instructing them about the Father, | the incomprehensible one, when he had breathed into them [35] what is in the thought, doing | his will, when many had | received the light, they turned **31** to him. For the material ones were strangers | and did not see his likeness | and had not known | him. For he came [5] by means of fleshly | form, while nothing blocked | his course because | incorruptibility is irresistible, | since he, again, spoke [10] new things, still speaking about | what is in the heart of the Father, having | brought forth the flawless word. |

When light had spoken | through his mouth, [15] as well as his voice | which gave birth to life, he | gave them thought and understanding | and mercy and salvation and the powerful spirit | from the infiniteness [20] and the sweetness of the Father. | Having made punishments | and tortures cease – for it was they which | were leading astray from his face some | who were in need of mercy, in [25] error and in bonds – | he both destroyed them with power | and confounded them with knowledge. | He became a | way for those who were gone astray [30] and knowledge for those who were | ignorant, a discovery for those | who were searching, and a support | for those who were wavering, | immaculateness for those who [35] were defiled.

He is the shepherd | who left behind the ninety- **32** nine sheep which were not lost. | He went searching for the one which | had gone astray. He rejoiced when he | found it, for ninety-nine [5] is a number that is in the left hand | which holds it. But | when the one is found, | the entire number | passes to the right (hand). As [10] that which lacks the one – that is, | the entire right (hand) – | draws what was deficient and | takes it from the | left-hand side and brings (it) to the [15] right, so too the number | becomes one hundred. It is the sign of the one who is in | their sound; it is the Father. | Even on the Sabbath, he labored for the sheep | which he found fallen into the [20] pit. He gave life to | the sheep, having brought it up | from the pit in order that you | might know interiorly – [38] you, the sons of interior [39] knowledge – | what is the Sabbath, on which it is not fitting [25] for salvation to be idle, | in order that you may speak | from the day from above, | which has no night, | and from the light [30] which does not sink because it is perfect. |

Say, then, from the heart that | you are the perfect day | and in you dwells | the light that does not fail. [35] Speak of the truth with those who | search for it and (of) knowledge to those | who have committed sin in their error. **33** Make firm the foot of those | who have stumbled and stretch out | your hands to those who are ill. Feed | those who are hungry and [5] give repose to those who are weary, and | raise up those who wish to | rise, and awaken those who | sleep. For you are the | understanding that is drawn forth. If [10] strength acts thus, it becomes | even stronger. Be concerned with yourselves; | do not be concerned with | other things which you have | rejected from yourselves. [15] Do not return to what you have vomited | to eat it. Do not be moths. | Do not be worms, for you have already | cast it off. Do not become a [20] (dwelling) place for the devil, for | you have already destroyed him. | Do not strengthen (those who are) obstacles to you | who are collapsing, as though (you were) a support (for them). | For the lawless one is someone to treat [25] ill rather than the just one. | For the former | does his work as a | lawless person; the latter as | a righteous person does his [30] work among others. So | you, do the will of the Father, | for you are from him. |

For the Father is sweet and in | his will is what is good. [35] He has taken cognizance of | the things that are yours that you might find rest | in them. For by the | fruits does one take cognizance of | the things that are yours because the children of the Father **34** are his fragrance, for | they are from the grace of his | countenance. For this reason the Father loves | his fragrance and manifests it [5] in every place, and if it mixes | with matter he gives his fragrance | to the light and in his repose | he causes it to surpass every form | (and) every sound. For it is not the ears that [10] smell the fragrance, but | (it is) the breath that has | the sense of smell and attracts the fragrance | to itself and is submerged | in the fragrance of the Father, so that he [15] thus shelters it and takes it to the place | where it came from, | from the first fragrance which | is grown cold. It is something in a | psychic form, being [20] like cold water | which has frozen (?), which is on earth | that is not solid, of which those | who see it think it | is earth; afterwards it dissolves [25] again. If a breath | draws it, it gets hot. The fragrances, | therefore, that are cold are from the division. | For this reason faith came; | it dissolved the division, [30] and it brought the warm pleroma | of love in order that | the cold should not come again | but there should be the unity of | perfect thought. [35]

This ⟨is⟩ the word of the gospel | of the discovery of the pleroma, for | those who await **35** the salvation which is coming | from on high.

While their | hope, for which they | are waiting, is in waiting – they whose image [5] is light with no shadow | in it – then, at that time, | the pleroma | is proceeding to come. The ⟨deficiency⟩ | of matter came to be not through [10] the limitlessness of | the Father, who is coming to give time for | the deficiency, although no one | could say that the incorruptable one would | come in this way. But [15] the depth of the Father was multiplied | and the thought of | error did not exist | with him. It is a thing that falls, | it is a thing that easily stands upright (again) [20] in the discovery of him | who has come to him whom he shall bring back. | For the bringing back | is called repentance. |

For this reason incorruptibility [25] breathed forth; it pursued the one | who had sinned in order that he might | rest. For forgiveness is | what remains for the light in the deficiency, | the word of the pleroma. [30] For the physician runs to the place | where sickness is, because | that is the will that is | in him. He who has a deficiency, then, does not | hide it, because one has what [35] the other lacks. So the pleroma, | which has no deficiency, | but fills up the deficiency, is what he **36** provided from himself for filling up | what he lacks, in order that | therefore he might receive the grace. For when | he was deficient, he did not have [5] the grace. That is why | there was diminution existing in | the place where there is no grace. | When that which was diminished | was received, he revealed what he [10] lacked, being (now) a pleroma; | that is the discovery of the light | of truth which rose upon him because | it is immutable.

That is why | Christ was spoken of in their [15] midst, so that those who were disturbed | might receive a bringing back, and he | might anoint them with the ointment. The ointment is | the mercy of the Father who will have mercy | on them. But those whom he has anointed [20] are the ones who have become perfect. | For full jars are the | ones that are usually anointed. But when | the anointing of one (jar) is dissolved, | it is emptied, and the [25] reason for there being a deficiency is the thing | by which its ointment goes. | For at that time | a breath draws it, a thing | in the power of that which is with it. [30] But from him who | has no deficiency, no seal is removed | nor is anything emptied, | but what he lacks | the perfect Father fills again. [35] He is good. He knows | his plantings, because it is he | who planted them in his paradise. | Now his paradise | is his place of rest.

This **37** is the perfection in the thought | of the Father, and these are | the words of his meditation. | Each one of his words [5] is the work of his | one will in the revelation | of his Word. While they were still | depths of his thought, the Word | which was first to come forth re-

vealed [10] them along with a mind that | speaks, the one Word in | silent grace. He was called | thought, since they | were in it before being revealed. [15] It came about then, that he | was first to come forth at the time when the will of him | who willed desired it. | And the will is what the Father [20] rests in and | is pleased with. Nothing | happens without him nor does anything | happen without the will of | the Father, but his will [25] is unsearchable. His trace | is the will and no one | will know him nor is it possible | for one to scrutinize him in order to | grasp him. But [30] when he wills, | what he wills is this – even if | the sight does not please them | in any way before God – | desiring the Father. For he knows the [35] beginning of all of them and their end. | For at their end he will question them | directly. Now, the end is receiving knowledge | about the one who is hidden, and this is the Father, **38** from whom the beginning came | forth, to whom all will | return who have | come forth from him. [5] And they have appeared for the glory and the | joy of his name. |

Now the name of the Father is the Son. It is he | who first gave a name to the one | who came forth from him, who was himself, [10] and he begot him as a son. | He gave him his name which | belonged to him; he is the one to whom | belongs all that exists around | him, the Father. His is the name; [15] his is the Son. It is possible | for him to be seen. The name, however, | is invisible because | it alone is the | mystery of the invisible [20] which comes to ears that are completely filled | with it by him. For indeed, | the Father's name is not spoken, | but it is apparent through a | Son.

In this way, then, the name is a great thing. [25] Who, therefore, will be able to utter a name for him, | the great name, except him | alone to whom | the name belongs and the sons of the name | in whom rested [30] the name of the Father, | (who) in turn themselves rested | in his name? Since the | Father is unengendered, he alone is the one | who begot him for him(self) as a name, [35] before he brought forth the | aeons, in order that the name | of the Father should be over their head as | lord, that is the **39** name in truth, which is firm in his | command through perfect power. | For the name is not from | (mere) words, nor [5] does his name consist of appellations, | but it is invisible. | He gave a name to him alone, | since he alone sees him, he | alone having [10] the power to give him a name. | For he who does not exist | has no name. | For what name is given to him | who does not exist? [15] But the one who exists | exists also with his name, and | he alone knows it, | and alone (knows how) to give him a name. | It is the Father. The Son [20] is his name. He

did | not, therefore, hide it in the thing, | but it | existed; as for the Son, he alone gave a name. | The name, therefore, is that of the Father, [25] as the name of | the Father is the Son. Where | indeed would compassion find a name | except with the Father?

But | no doubt one will say [30] to his neighbor: "Who is it | who will give a name to him who | existed before himself, | as if offspring did not receive a name **40** from those | who begot ⟨them⟩?" First, | then, it is fitting for us | to reflect on this matter: What [5] is the name? It is the name | in truth; it is not therefore | the name from the Father, for | it is the one which is the proper | name. Therefore, he did not receive the name | on loan as (do) | others, according to the form | in which each one | is to be produced. | But this is the proper name. [15] There is no one else who gave it to him. | But he ⟨is⟩ unnamable, | indescribable, | until the time when he | who is perfect spoke of him alone. [20] And it is he who | has the power to speak | his name and to see | it.

When, therefore, it pleased | him that his name [25] which is loved should be his Son, and | he gave the name to him, that is, him | who came forth from the depth, he | spoke about his secret things, knowing | that the Father is a being without evil. [30] For that very reason he brought him | forth in order to speak | about the place and his | resting-place from which he had come forth, **41** and to glorify the pleroma, | the greatness of his name and | the sweetness of the Father. About | the place each one came from [5] he will speak, and to the | region where he received his establishment | he will hasten to return | again and to take from | that place – the place where he [10] stood – receiving a taste | from that place and | receiving nourishment, receiving growth. And | his own resting-place | is his pleroma.

Therefore, [15] all the emanations of the Father | are pleromas, and | the root of all his emanations is in | the one who made them all | grow up in himself. He assigned them [20] their destinies. Each one then | is manifest, | in order that through their | own thought ⟨...⟩. | For the place to which they send [25] their thought, that place, | their root, is what takes them | up in all the heights | to the Father. They possess his | head, which is rest for them, [30] and they are supported, | approaching him, | as though to say that | they have participated in his face | by means of kisses. [35] But they do not become manifest **42** in this way, | for they were not themselves exalted; | (yet) neither did they lack the glory | of the Father nor did they think of him as [5] small nor that he is harsh | nor that he is wrathful, but | (that) he is a being without evil, imperturbable, | sweet, knowing | all spaces before they have come into existence, and [10] he had no need to be instructed. |

This is the manner of | those who possess (something) | from above of the | immensurable greatness, as they [15] wait for the one alone | and the perfect one, the one who is | there for them. And they do not go down | to Hades nor have they | envy nor [20] groaning nor death | within them, but they | rest in him who is at rest, | not striving nor | being twisted around [25] the truth. But they | themselves are the truth; and | the Father is within them and | they are in the Father, being perfect, | being undivided in [30] the truly good one, being | in no way deficient in anything, but | they are set at rest, refreshed in the | Spirit. And they will heed their | root. They will be concerned with those (things) [35] in which he will find his root | and not suffer loss to his | soul. This is the place of the | blessed; this is their place. |

For the rest, then, may they [40] know, in their places, that | it is not fitting for me, **43** having come to be in the resting-place, | to speak of anything else. But | it is in it that I shall come to be, and (it is fitting) to | be concerned at all times with the Father of [5] the all and the true brothers, | those upon whom the love of | the Father is poured out and | in whose midst there is no lack of him. | They are the ones who appear [10] in truth, since they exist in | true and eternal life and | speak of the light which | is perfect and filled with | the seed of the Father, and [15] which is in his heart and in the | pleroma, while his | Spirit rejoices in it and glorifies | the one in whom it existed | because he is good. And [20] his children are perfect and | worthy of his name, | for he is the Father: it is children | of this kind that he | loves.

THE TREATISE ON THE RESURRECTION (I,*4*)

Introduced and translated by

MALCOLM L. PEEL

The importance of this short, eight-page, didactic letter lies in its witness to a distinctively unorthodox interpretation of Christian teaching about survival after death. By the late second century, the probable time of its composition, Christians – whether Gnostic or orthodox – were struggling with certain challenges and questions. Was such survival philosophically demonstrable (as Socrates had argued in the *Phaedo*)? What form might it take? (Immortality of the soul? Resurrection of the body? Reincarnation?) When would such survival be experienced? (At death? At Christ's final return? Perhaps even before death?) The New Testament teaching was somewhat ambiguous on several of these points, though within the great church there seemed general agreement on at least two matters: the prototype and basis of hope for such survival was the resurrection of Jesus Christ, and the resurrection of individuals would entail their retention of personal identity.

The anonymous author of *The Treatise on the Resurrection*, however, claimed a Christ-given knowledge (49,41-50,2) that enabled him to offer direct and unambiguous answers to such questions, questions which in this case had been put to him by his pupil, Rheginos (43,25). First, the resurrection is a matter of faith in the reality of Jesus Christ's resurrection and his destruction of death (46,14-19). Such cannot be the result of philosophical "persuasion," and most philosophers of the world are in fact sceptics.

Second, the form of survival will be the "resurrection," which is *not* understood as the re-creation of a spiritual body at Christ's Parousia (cf. 1 Co 15 *passim*). Rather, at the point of biological death, the "elect" believer experiences the separation of the inward, "living members," whose intellectual nature is clarified by reference to the "mind" and its "thought," *from* the external "body" of "perishable," "visible," outward "members" (47,38-48,2; 45,39-46,2; 45,19-21). Even so, this "resurrection body," covered with a new "flesh" (47,4-8) or "garment of light" ("rays" in 45,30-31), retains personally identifiable features, as the appearance of Elijah and Moses at Christ's transfiguration (Mk 9:2-8) makes clear. Such is the "spiritual resurrection" which "swallows up" (i.e., renders nonsensical or destroys) the "resurrection" of either the naked "soul" or of the crudely literal "flesh" (45,39-46,2). Implied is a dualistic doctrine of outer/inner that goes beyond Pauline anthropology.

Third, unlike the early church, which in its resurrection hope held to an "eschatological reservation" (i.e., the notion that the full benefit of individual Christians' participation in the resurrection would wait the final return of Christ), the author of *The Treatise on the Resurrection* held that for the elect believer who had proleptically participated in Christ's suffering (death), resurrection, and ascension (45,24-28), the new reality should be clear: one already *has*

the resurrection in the present. In sum, our author, like the Hymenaeus and Philetus condemned in 2 Timothy 2:18, teaches that the resurrection has already occurred! He reinforces it by means of a kind of existential proof: the believer who knows of death's inevitability should consider himself as dead already and thus as already participating in the resurrected state (49,16-30). Thus, the believer is to have "faith" in the reality of Christ's victory over death and its guarantee (45,14-46, 4,14-17; 46,8-13), to avoid all "doubt" (47,36-48,3), to "know" the "Son of Man" and the truth proclaimed about his resurrection (46,13-17, 30-32), to "practise" one's release from the inimical power of this cosmos (49,30-33) through correct thought, and to realize the mystical unity between the experience of the Savior and that of the believer (45,15-46,2).

Major studies of the text have clarified that the author is a Christian Gnostic teacher who is clearly influenced by Valentinian Gnosticism. The evidence for this is found in the close parallels between the treatise's teaching that the spiritual resurrection has already occurred and the reports of Valentinian "realized eschatology" in Tertullian (*De praes. haer.* 33.7; *De res. mort.* 19,2-7) and Irenaeus (*Haer.* 2.31.2). Also, certain conceptual complexes unique to Valentinianism appear in *Treat. Res.*, such as the idea of a primordial pleroma which suffered a devolution and resulting "deficiency" (46,35-47,1; 49,4-5) which the Savior must "restore" (44,30-33).

Only to be expected, then, is the presence of Middle Platonic ideas which, as prior scholarship has shown, influenced Valentinianism. Such ideas include a distinction between a world of being (including the Good itself) and the sphere of becoming and corruption (48,20-27), as well as between an "intelligible world" and a "sensible" world (46,35-47,1). Also Platonic are notions of the pre-existence of souls (46,38-47,1; cf. 47,4-6; 49,30-36) and of "practising" for dying (49,28-33).

Rather un-Platonic, however, is the absence of any mention of an ultimate quest for ecstatic vision/union with the ultimate One, as well as our treatise's stress on retention of identifiable personal characteristics in the *post mortem* resurrected state.

Because of the centrality of Jesus Christ in the text, however, and because the author appeals to the New Testament as highest authority for his proofs (cf. 43,34; 45,4, 24-28; 48,6-11), we conclude that the author is a Christian Gnostic whose thought displays the influence of Middle Platonism as filtered through a late and somewhat vaguely articulated Valentinian Gnosticism.

Critical opinion now generally holds that *Treat. Res.* is not written by Valentinus himself. Studies of the stage of the New Testament canon of which the anonymous author seems aware, of the place of *Treat. Res.* teaching in the context of debates over the resurrection in the early church, and of the type of Middle Platonic ideas found in it all converge in pointing toward the late second century as the probable time of composition. As to its provenance, neither internal nor external evidence provides any clues.

Debate continues over whether the writing is a genuine didactic letter lacking a *praescriptio* naming its author (such as are the *Epistula Apostolorum* or the *Letter of Ptolemy to Flora*) and incorporating elements of the diatribe style, or whether it is principally a philosophical discourse decisively shaped by the Cynic-Stoic diatribe. As yet, the last named is lacking a convincing demonstration.

Most scholars do seem to reject the suggestions, however, that the text is the result of combining two originally separate letters or that it is the result of a gnostic redaction of an originally Christian text.

THE TREATISE ON THE RESURRECTION

I 43, 25-50, 18

Some there are, my son Rheginos, | who want to learn many things. | They have this goal | when they are occupied with questions | whose answer is lacking. [30] If they succeed with these, they usually | think very highly of | themselves. But I do not think | that they have stood within | the Word of Truth. They seek [35] rather their own rest, which | we have received through our | Savior, our Lord Christ. **44** We received it (i.e., Rest) when we came to know | the truth and rested | ourselves upon it. But | since you ask us [5] pleasantly what is proper | concerning the resurrection, I am writing | you (to say) that it is necessary. | To be sure, many are | lacking faith in it, but there are a few [10] who find it. | So then, let us discuss | the matter. |

How did the Lord proclaim | things while he existed [15] in flesh and after | he had revealed himself as Son | of God? He lived | in this place where you | remain, speaking [20] about the Law of Nature – but I call | it "Death!" Now the Son | of God, Rheginos, | was Son of Man. | He embraced them [25] both, possessing the | humanity and the divinity, | so that on the one hand he might vanquish | death through his | being Son of God, [30] and that on the other through the Son of | Man the restoration | to the Pleroma | might occur; because | he was originally from above, [35] a seed of the Truth, before | this structure (of the cosmos) had come into being. | In this (structure) many dominions and | divinities came into existence. |

I know that I am presenting **45** the solution in difficult terms, | but there is nothing | difficult in the Word | of Truth. But since [5] the Solution appeared | so as not to leave anything hidden, | but to reveal all | things openly concerning | existence – the destruction [10] of evil on the one hand, the revelation | of the elect on the other. This (Solution) is | the emanation of Truth and | Spirit, Grace is of the Truth. |

The Savior swallowed up [15] death – (of this) you are not reckoned as being ignorant – | for he put aside the world | which is perishing. He transformed [himself] | into an imperishable Aeon | and raised himself up, having [20] swallowed the visible | by the invisible, | and he gave us |

the way of our immortality. Then, | indeed, as the Apostle [25] said, "We suffered | with him, and we arose | with him, and we went to heaven | with him." Now if we are | manifest in [30] this world wearing | him, we are that one's beams, | and we are | embraced by | him until our setting, that is [35] to say, our death in this life. | We are drawn to heaven | by him, like beams | by the sun, not being restrained | by anything. This is [40] the spiritual resurrection | **46** which swallows up the psychic | in the same way as the fleshly. |

But if there is one who | does not believe, he does not have [5] the (capacity to be) persuaded. For it is the domain of faith, | my son, and not that which belongs | to persuasion: the dead shall | arise! There is one who believes | among the philosophers who are in this world. [10] At least he will arise. And let not the philosopher | who is in this world have cause to | believe that he is one who returns himself | by himself – and (that) because of our faith! | For we have known the Son of [15] Man, and we have believed | that he rose from among the | dead. This is he of whom we say, | "He became the destruction | of death, as he is a great one [20] in whom they believe." | ⟨Great⟩are those who believe. |

The thought of those | who are saved shall not perish. | The mind of those who have known him shall not perish. [25] Therefore, we are elected to | salvation and redemption since | we are predestined from the beginning | not to fall into the | foolishness of those who are without knowledge, [30] but we shall enter into the | wisdom of those who have known the | Truth. Indeed, the Truth which is kept | cannot be abandoned, | nor has it been. [35] "Strong is the system of the | Pleroma; small is that which | broke loose (and) became | (the) world. But the All is | what is encompassed. It has not **47** come into being; it was existing." So, | never doubt concerning | the resurrection, my son Rheginos! | For if you were not existing [5] in flesh, you received flesh when you | entered this world. Why | will you not receive flesh when you | ascend into the Aeon? | That which is better than the flesh is that which is [10] for it (the) cause of life. | That which came into being on your account, is it not | yours? Does not that which is yours | exist with you? | Yet, while you are in this world, what is it that you [15] lack? This is what | you have been making every effort to learn. |

The afterbirth of the body is | old age, and you | exist in corruption. You have [20] absence as a gain. | For you will not give up what | is better if you depart. That which is worse | has diminution, | but there is grace for it.

Nothing, [25] then, redeems us from | this world. But the All which |

we are, we are saved. We have received | salvation from end | to end. Let us think in this way! [30] Let us comprehend in this way!

But | there are some (who) wish to understand, | in the enquiry about | those things they are looking into, whether | he who is saved, if he leaves [35] his body behind, will | be saved immediately. Let | no one doubt concerning this. | ... indeed, the visible members | which are dead **48** shall not be saved, for (only) the living [members] | which exist within | them would arise.

What, | then, is the resurrection? [5] It is always the disclosure of | those who have risen. For if you | remember reading in the Gospel | that Elijah appeared | and Moses [10] with him, do not think the resurrection | is an illusion. | It is no illusion, but | it is truth! Indeed, it is more | fitting to say that [15] the world is an illusion, | rather than the resurrection which | has come into being through | our Lord the Savior, | Jesus Christ. [20]

But what am I telling | you now? Those who are living | shall die. How | do they live in an illusion? | The rich have become poor, [25] and the kings have been overthrown. | Everything is prone | to change. The world | is an illusion! – lest, | indeed, I rail at [30] things to excess!

But | the resurrection does not have | this aforesaid character, for | it is the truth which stands firm. | It is the revelation of [35] what is, and the transformation | of things, and a | transition into | newness. For imperishability **49** [descends] upon | the perishable; the light flows | down upon the darkness, | swallowing it up; and the Pleroma [5] fills up the deficiency. | These are the symbols and | the images of the resurrection. | He (Christ) it is who makes the | good.

Therefore, do not [10] think in part, O Rheginos, | nor live | in conformity with this flesh for the sake of | unanimity, but flee | from the divisions and the [15] fetters, and already you have | the resurrection. For if | he who will die knows | about himself that he | will die – even if he spends many [20] years in this life, he is | brought to this – | why not consider yourself | as risen and (already) | brought to this? [25] If you have | the resurrection but continue as if | you are to die – and yet that one knows | that he has died – why, then, | do I ignore your [30] lack of exercise? It is fitting for each | one to practice | in a number of ways, and | he shall be released from this Element | that he may not fall into error but shall himself [35] receive again | what at first was. |

These things I have received from | the generosity of my **50** Lord, Jesus Christ. [I have] taught | you and your [brethren], my sons, concerning them, | while I have not omitted any of | the things suitable for

strengthening you (pl.). [5] But if there is one thing written | which is obscure in my exposition of | the Word, I shall interpret it for you (pl.) | when you (pl.) ask. But now, | do not be jealous of anyone who is in your number [10] when he is able to help. |

Many are looking into | this which I have written | to you. To these I say: | peace (be) among them and grace. [15] I greet you and those who love | you (pl.) in brotherly love. |

The Treatise on the | Resurrection

THE TRIPARTITE TRACTATE (I,5)

Introduced by

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The final tractate of Codex I is an elaborate, but untitled, Valentinian theological treatise which gives an account of the whole process of devolution from and reintegration into the primordial godhead. The text is divided by scribal decoration into three segments which contain the major acts of the cosmic drama; hence its modern title.

The date of composition can only be determined within broad limits. Since the doctrine of the text represents a revised form of Valentinian theology which may be a response to the criticism of orthodox theologians such as Irenaeus or Hippolytus, the work was probably written in the early to mid third century. The text displays some affinities with Origen's doctrines, although these may be due to common theological and philosophical sources.

The tractate offers no information about the identity of its author. Some scholars have speculated that the Valentinian teacher Heracleon could have written the work. While there are affinities with Heracleon and the Western or Italian school of Valentinianism, the work departs from classical Valentinian doctrine more radically than any known representative of the tradition.

Like the other tractates of Codex I and most of the works in the Nag Hammadi collection, *The Tripartite Tractate* was originally composed in Greek. The Coptic translation presents numerous difficulties and obscurities, many of which probably reflect the style of the original.

The theological purview of the tractate is comprehensive. The first part (51,1-104,3) describes the emanation of all supernatural entities from their primal source. It begins with the Father (51,1-57,8), described primarily through a *via negativa* as an utterly transcendent entity. What can be affirmed is that he is unique and monadic. The insistence on the unitary character of the Father distinguishes the text from most other Valentinians who posit a primal masculine-feminine dyad, although some members of the school, such as those mentioned by Hippolytus (*Ref.* 6.29.2-8), also hold to a monadic first principle.

Emanating from the Father are two other entities, the Son and the Church (57,8-59,38). At this point the tractate again differs from other Valentinian sources, which regularly posit a more complex godhead. The pleroma or "fullness of deity" usually consists of an ogdoad, a set eight syzygies, or pairs of divine entities, a similarly composed decad, and duodecad. Instead, *The Tripartite Tractate* posits an initial trinity.

Some elements of the complex traditional Valentinian picture are retained in

the description of the components or "aeons" of the third element of the trinity, the Church (50,1-74,18). The dependence on, as well as revision of, Valentinian sources is clear in the stage of the text which describes the problems created by one of the aeons (74,18-80,11). In other Valentinian accounts, which are based on earlier, non-Christian speculation, the problem in the godhead arises because of a female aeon, Sophia (Wisdom), who attempts to do the impossible. According to different versions of the story, she either tries to produce offspring without her consort or tries to know the unknowable primal source. In either case, she falls outside the divine pleroma and produces the world of psychic and material forces. In *The Tripartite Tractate* the agent of the rupture in the pleroma is a masculine aeon, the Logos (Word). His fall, which includes elements of both traditional explanations of Sophia's catastrophe, is presented in remarkably positive terms, as a result of his own "abundant love" (76,19-20). It is also, remarkably enough, in accordance with the Father's will (76,24-77,1). Most importantly, it proceeds from the Logos' free choice (75,35-76,1), a quality which all entities dependent on him share.

The fall of the Logos produces two orders of beings which are outside the pleroma (80,11-85,15). From his confused and defective procreative activity emerge hylic forces. When the Logos, on his own initiative, repents, he produces psychic forces. These supernatural forces will play a role in creation of the first human and in cosmic governance.

The most important result of the conversion of the Logos is the generation of the Savior (85,15-90,13). This transpires when the Logos splits in two. His better, masculine self returns to the pleroma to intercede for his defective, feminine self. That better self, along with the aeons who have never left the pleroma, produce the Savior. That being is also called, by analogy with the highest level of reality, the Son, because as the Son reveals the Father to the aeons of the pleroma, the Savior will provide revelatory insight to those outside the pleroma.

The brief second part of the tractate (104,4-108,12) offers an interpretation of Genesis 1-3. The first human being is produced on the one hand by the Demiurge and on the other hand by the Logos. The former provides Adam's psychic and material components and the latter his spiritual component. The three potencies of the first human being will later be actualized in three classes of human beings at the coming of the Savior.

The third part of the tractate (108,13-138,27) focuses on soteriological issues. The Savior's appearance divides humankind into three classes (118,14-122,12). The pneumatic or spiritual recognize the Savior immediately and respond to him, while the hylic or material reject him utterly. Between these two extremes the psychic or soulful types hesitate, and only gradually come to join the Savior. As is usual in Valentinian texts, the three types have clear social referents. The pneumatics are the Valentinians themselves, the hylics are non-Christians and the psychics are ordinary Christians. The attention lavished on the detailed description of the psychics is indicative of the apologetic and irenic tendencies of the work.

In its final section (129,34-138,27) the text returns to the issue of the psychic and the process of their salvation. It then proceeds to sketch an eschatological tableau, the last portions of which are quite fragmentary. It concludes with a hymn to "the Savior, the Redeemer of all those who belong to the one filled with love, through his Holy Spirit, from now on through all generations forever" (138,20-25).

The Tripartite Tractate has revised traditional Valentinianism on several key points: in its insistence on the unity of the first principle; in the substitution of a trinity for a more complex godhead; in its portrait of the Logos as the element of the godhead responsible for the rupture in the divine; in its moderate assessment of the psychic demiurge; in its detailed analysis of the tripartition of humanity as a result of the freely chosen response of each individual to the appearance of the Savior; and in the hope of final redemption held out to ordinary Christians. This bold revision of Valentinian speculation serves as the basis for a comprehensive theological statement designed to appeal not simply to an isolated sect, but to the church as a whole.

THE TRIPARTITE TRACTATE

I 51, 1-138, 27

Part I

1. *Introduction*

As for what we can say about the things which are exalted, | what is fitting is that we | begin with the Father, who is the root of | the Totality, the one from whom we have received [5] grace to | speak about him.

2. *The Father*

He existed | before anything other than himself | came into being. The Father is a | single one, like a [10] number, for he is the first one and the one who | is only himself. Yet he is | not like a solitary individual. | Otherwise, how could he be a father? | For whenever there is a "father," [15] the name "son" follows. But the single | one, who alone is | the Father, is like a root | with tree, branches | and fruit. It is said [20] of him that he is | a father in the proper sense, since he is | inimitable | and immutable. Because of | this he is single in the proper sense [25] and is a god, because no | one is a god for him nor | is anyone a father to him. | For he is unbegotten and there is no other | who begot him, nor [30] another who created him. | For whoever is someone's father | or his creator, | he, too, has a father and | creator. It is certainly possible [35] for him to be father and creator | of the one who came into being | from him and the one whom he created, | for he is not a father in the proper sense, nor [40] a god, because he has **52** someone who begot [him and] who | created him. It is, then, | only the Father and God in the proper sense

| that no one else begot. As for [the] Totalities, [5] he is the one who begot them and | created them. He is without beginning | and without end.

Not only | is he without end – He is immortal for this reason, | that he is unbegotten – [10] but he is also invariable in | his eternal existence, | in his identity, in that | by which he is established and in that | by which he is great. Neither [15] will he remove himself from that by which he | is, nor will anyone else | force him to produce | an end which he has not ever desired. | He has not had [20] anyone who initiated his own existence. | Thus, he is himself unchanged | and no one else | can remove him from his | existence and [25] his identity, that in which he is, | and his greatness, so that | he cannot be grasped; nor is it possible | for anyone else to change him into a different | form or to reduce him, or alter him [30] or diminish him, – since this is so | in the fullest sense of the truth – | who is the unalterable, immutable one, | with immutability clothing him. |

Not only is he the one [35] called | "without a beginning" and "without an end," | because he is unbegotten | and immortal; | but just as he has [40] no beginning and no | end as he is, he is | unattainable **53** in his greatness, inscrutable | in his wisdom, incomprehensible | in his power, | and unfathomable in his [5] sweetness.

In the proper sense | he alone, the good, | the unbegotten Father and the | complete perfect one, is the one filled | with all his offspring [10] and with every virtue and with | everything of value. And he has | more, that is, lack of any | malice, in order that it may be discovered | that whoever has [anything] is indebted to him, [15] because he gives it, being | himself unreachable and unwearied | by that which he gives, since he is wealthy | in the gifts which he bestows | and at rest [20] in the favors which he grants. |

He is of such a kind and | form and great magnitude | that no one else has been with | him from the beginning; nor is there a place [25] in which he is, or from which he has come forth, | or into which he will go; | nor is there a primordial form, | which he uses as a model | as he works; nor is there any difficulty [30] which accompanies him in what | he does; nor is there any material which | is at his disposal, from which ⟨he⟩ creates | what he creates; | nor any substance within him from [35] which he begets what he begets; | nor a co-worker | with him, working with him on the things at which he works. | To say anything of this sort | is ignorant. Rather, (one should speak of him) as [40] good, faultless, perfect, **54** complete, being himself the Totality. |

Not one of | the names which are conceived, | or spoken, seen or [5] grasped, | not one of them applies to him, | even though they are exceedingly glorious, magnifying | and honored. However, | it is possible to utter these names for his glory [10] and honor, in accordance with the capacity | of each of those who give him glory. | Yet as for him, in his own | existence, being | and form, [15] it is impossible for mind to conceive | him, nor can any speech | convey him, nor can any eye | see him, nor can any body | grasp him, because of [20] his inscrutable greatness | and his incomprehensible depth, | and his immeasurable height, | and his illimitable will. | This is the nature of the [25] unbegotten one, which does not touch | anything else; nor is it joined (to anything) | in the manner of something which is limited. | Rather, he possesses this constitution, | without having a [30] face or a form, things which | are understood through | perception, whence also comes (the epithet) "the incomprehensible." | If he is incomprehensible, | then it follows that [35] he is unknowable, that he is the one who is inconceivable | by any thought, | invisible by any thing, | ineffable by any word, | untouchable by any hand. [40] He alone | is the one who knows himself as he **55** is, along with his form | and his greatness and his magnitude, | and since he has the ability to | conceive of himself, to see himself, to name [5] himself, to comprehend himself, he | alone is the one who is his own mind, | his own eye, | his own mouth, his own | form, and he is what he thinks, [10] what he sees, | what he speaks, | what he grasps, himself, | the one who is inconceivable, | ineffable, incomprehensible, immutable, [15] while sustaining, joyous, | true, delightful, | and restful is that which he conceives, | that which he sees, that about which he speaks, | that which he has as thought. [20] He transcends | all wisdom, and is | above all intellect, and is | above all glory, and is | above all beauty, and [25] all sweetness, and all greatness, | and any depth and any height. |

If this one, who is | unknowable in his | nature, to whom pertain all the greatnesses which [30] I already mentioned, | if out of the abundance of his sweetness he wishes to grant knowledge | so that he might be known, | he has the ability to do so. | He has his power, [35] which is his will. Now, however, | in silence he himself holds back, | he who is | the great one, who is the cause | of bringing the Totalities into their [40] eternal being. **56**

It is in | the proper sense that he begets | himself as ineffable, | since he alone is self-begotten, [5] since he conceives of himself, and since he | knows himself as he is. | What is worthy of | his admiration and glory and honor | and praise, he produces [10] because of the boundlessness | of

his greatness, and the | unsearchability of his | wisdom, and the immeasurability | of his power and his [15] untasteable sweetness. | He is the one who projects himself | thus, as generation, having | glory and honor | marvelous and lovely; the one who [20] glorifies himself, | who marvels, ⟨who⟩ | honors, who also loves; | the one who has | a Son, who subsists [25] in him, who is silent concerning him, who is | the ineffable one | in the ineffable one, the | invisible one, the incomprehensible one, | the inconceivable one in [30] the inconceivable one. Thus, | he exists in him forever. | The Father, in the way we mentioned earlier, | in an unbegotten way, is the one in whom | he knows himself, [35] who begot him having | a thought, | which is the thought | of him, that is, the **57** perception of him, which is the [...] | of his constitution | forever. That is, | however, in the proper sense, [5] [the] silence and the wisdom | and the grace, if it is designated | properly | in this way.

3. *The Son and the Church*

Just as [the] | Father exists in the proper sense, [10] the one before whom [there was no one] | else and [the one] | apart from [whom] there is no other unbegotten one, so | too the [Son] | exists in the proper sense, [15] the one before whom there was no other, | and after whom | no other son exists. | Therefore, he is a firstborn | and an only Son, [20] "firstborn" because no one | exists before him and "only Son" | because no one is after | him. Furthermore, he has | his fruit, [25] that which is unknowable because | of its surpassing greatness. Yet | he wanted it to be known, | because of the riches of his | sweetness. [30] And he revealed the unexplainable power and | he combined with it | the great abundance of his generosity. |

Not only did the Son exist | from the beginning, but the Church, [35] too, existed from the beginning. | Now, he who thinks that the discovery | that the Son is an only son | opposes the statement (about the Church) – | because of the mysterious quality of the matter [40] it is not so. For just as **58** the Father is a unity | and has revealed himself | as Father for him | alone, so too [5] the Son was found | to be a brother to himself alone, | in virtue of the fact that he is unbegotten | and without beginning. He | wonders at himself [10] [along with the] Father, and he gives | [him(self)] glory and honor and | [love.] Furthermore, he too | is the one whom he conceives of | as Son, in accordance with the [15] dispositions: "without | beginning" and "without end." | Thus is the matter | something which is fixed. | Being innumerable and [20] illimit-

able, his offspring | are indivisible. Those | which exist have come | forth from the Son and the Father | like kisses, because of the multitude [25] of some who kiss one | another with a | good, insatiable thought, | the kiss being a unity, although it involves | many kisses. This is to say, it is the [30] Church consisting of many men that | existed before the aeons, | which is called, in the proper | sense, "the aeons of the aeons." | This is the nature of the [35] holy imperishable spirits, | upon which the Son rests, | since it is his essence, just as | the Father rests **59** upon the Son.

4. *Aenoic Emanations*

[. . .] | the Church exists in the | dispositions and properties | in which the Father and the Son exist, [5] as I have said from the start. | Therefore, it subsists | in the procreations of innumerable aeons. | Also in an uncountable way [they] | too beget, by [the] properties [and] [10] the dispositions in which it (the Church) [exists.] | [For] these [comprise its] | association which [they form] | toward one another and [toward those] | who have come forth from [them] [15] toward the Son, for whose glory they exist. | Therefore, | it is not possible for mind to conceive of | him – He was the perfection of that place – | nor can speech [20] express them, for they are ineffable | and unnameable | and inconceivable. They | alone have the ability | to name themselves and to conceive [25] of themselves. For they have not been rooted | in these places.

Those of that place | are ineffable, | (and) innumerable in | the system which is [30] both the manner and the | size, the joy, the gladness | of the unbegotten, | nameless, unnameable, | inconceivable, invisible, [35] incomprehensible one. | It is the fullness of paternity, | so that his abundance | is a begetting **60** [. . .] of the aeons.

They | were forever in | thought, for the Father | was like a thought [5] and a place for them. When their | generations had been established, the one who is completely in control | wished to lay hold of and to bring forth that which was deficient in the [10] [. . . , and he brought] forth those | [. . .] him. But since he is | [as] he is, | [he is] a spring, which is not | diminished by the water which [15] abundantly flows from it. | While they were | in the Father's thought, that | is, in the hidden depth, | the depth knew them, [20] but they | were unable to know | the depth in which they were; | nor was it | possible for them to know [25] themselves, nor | for them to know anything else. That | is, they were | with the Father; they did not exist for | themselves. Rather, [30] they only had | existence in the

manner | of a seed, so that it has been discovered | that they existed like a | fetus. Like the word [35] he begot them, subsisting | spermatically, and | the ones whom he was to beget had not yet come into being **61** from him. The one who | first thought of them, the Father, | – not only so that they might exist for him, | but also that they might exist for themselves as well, [5] that they might then exist in [his] thought | as mental substance | and that they might exist for themselves too, – | sowed a thought like a [spermatic] seed. | Now, in order that [they] [10] might know [what exists] | for them, he graciously [granted the] | initial form, while in order that they might [recognize] | who is the Father who exists [for them]. | he gave them the name "Father" [15] by means of a voice proclaiming to them | that what exists exists through | that name, which they have | by virtue of the fact that they came into being, because the exaltation, | which has escaped their notice, is in the name. [20]

The infant, while in the | form of a fetus | has enough for itself, | before ever seeing the one who | sowed it. Therefore, they had [25] the sole task | of searching for him, realizing | that he exists, ever wishing to find out | what exists. Since, however, | the perfect Father is good, [30] just as he did not hear | them at all so that they would exist (only) | in his thought, but rather granted that | they, too, might come into being, so | also will he give them grace [35] to know what exists, | that is, the one who knows | himself eternally, **62** [. . .] | form to [know] what | exists, just as people are begotten in this | place: when they are born, they are in [5] the light, so that they see those who have begotten them. |

The Father brought forth everything, | like a little child, | like a drop from a | spring, like a blossom [10] from a [vine], like a | [flower], like a ⟨planting⟩ | [. . .] in need of gaining | [nourishment] and growth and | faultlessness. He withheld it [15] for a time. He who had thought | of it from the very beginning, | possessed it from the very beginning, | and saw it, but he closed it off | to those who first came from [20] him. (He did this,) not out of envy, but | in order that the aeons might not receive their faultlessness | from the very beginning | and might not exalt themselves to the | glory, to the Father, and might think [25] that from themselves alone | they have this. But | just as he wished | to grant that they might come into being, so | too, in order that they might come into being as [30] faultless ones, when he wished, he gave them | the perfect idea of | beneficience | toward them.

The one whom he raised up | as a light for those who came [35] from himself, the one | from whom they take their name, | he is the Son, who is full, complete | and faultless. He brought him forth | mingled with

what came forth from **63** him [...] | partaking of the [...] | the Totality, in accordance with [...] by which each | one can receive [him] for himself, [5] though such was not his greatness | before he was received by it. Rather, | he exists by himself. As | for the parts in which he exists in his own manner and | form and greatness, [10] it is possible for ⟨them⟩ to see him | and speak about that which they know | of him, since they wear | him while he wears them, [because] | it is possible for them to comprehend him. [15] He, however, is as he is, | incomparable. | In order that the Father might receive | honor from each one | and reveal himself, [20] even in his ineffability, | hidden, and invisible, | they marvel at him mentally. | Therefore, the | greatness of his loftiness consists in the fact that they [25] speak about him and see him. | He becomes manifest, | so that he may be hymned because of the abundance | of his sweetness, with the grace | of ⟨...⟩. And just as [30] the admirations | of the silences | are eternal generations | and they are mental offspring, | so too the dispositions [35] of the word are spiritual | emanations. Both of them [admirations and dispositions], | since they belong to a word, **64** are [seeds] and | thoughts [of] his offspring, | and roots which live | forever, appearing [5] to be offspring which have come forth from | themselves, being minds and | spiritual offspring to | the glory of the Father.

There is no need | for voice and spirit, mind and [10] word, because there is no need to | [work at] that which they desire | [to do], but on the pattern | by which [he was] existing, so | are those who have come forth from him, [15] begetting everything which they desire. And | the one whom they conceive of, and | whom they speak about, and the one | toward whom they move, and | the one in whom they are, and [20] the one whom they hymn, thereby glorifying him, | he has | sons. For this is their procreative | power, like | those from whom they have come, [25] according to their mutual assistance, | since they assist one another | like the unbegotten ones. |

The Father, in accordance with his | exalted position over the Totalities, being [30] an unknown and incomprehensible one, | has such greatness | and magnitude, that, | if he had revealed himself | suddenly, quickly, [35] to all the exalted ones among the aeons | who had come forth from him, they | would have perished. Therefore, he | withheld his power and his inexhaustibility | within that in which he **65** is. [He is] | ineffable [and] unnameable | and exalted above every mind | and every word. This one, however, stretched [5] himself out | and it was that which he stretched out | which gave a foundation and | a space and a dwelling

place for | the universe, a name of his being "the [10] one through whom," since he is | Father of the All, out of his | laboring for those who exist, | having sown into their thought that [they] | might seek after him. The abundance of their [. . .] [15] consists in the fact that they understand that he | exists and in the fact that they ask what it is | [that] was existing. This one was | given to them for enjoyment and | nourishment and joy and an abundance [20] of illumination, which | consists in his fellow laboring, | his knowledge and his mingling | with them, that is, the one | who is called and is, in fact, [25] the Son, since he is the Totalities | and the one of whom they know both who he is | and that it is he who clothes. | This is the one who is called | "Son" and the one of whom they understand [30] that he exists and they were seeking | after him. This is the one who exists | as Father and (as) the one about whom they cannot speak, | and the one of whom they do not conceive. | This is the one who first came into being. [35]

It is impossible for anyone to conceive | of him or think of him. Or can anyone | approach there, toward the exalted one, | toward the preexistent in the proper | sense? But all the names conceived **66** or spoken | about him are presented | in honor, as a trace | of him, according to the ability of each [5] one of those who glorify him. Now he | who arose from him when he stretched | himself out for begetting and | for knowledge on the part of the Totalities, he | [. . .] all of the names, without falsification, [10] and he is, | in the proper sense, the sole first one, | [the] man of the Father, that is, the one whom I | call

the form of the formless, |
the body of the bodiless,
the face [15] of the invisible,
the word of [the] | unutterable,
the mind of the inconceivable, |
the fountain which flowed from | him,
the root of those who are planted, |
and the god of those who exist,
the light [20] of those whom he illumines,
the love of those | whom he loved,
the providence of those for whom he | providentially cares,
the wisdom | of those whom he made wise,
the power | of those to whom he gives power,
the assembly [25] [of] those whom he assembles to him,
the revelation | of the things which are sought after,
the eye | of those who see,

the breadth of those who breathe, |
the life of those who live,
the unity | of those who are mixed with the Totalities. [30]

All of them exist in the single one, | as he clothes himself completely | and by his single name | he is never called. | And in [35] this unique way they are equally | the single one and the Totalities. | He is neither divided as a body, | nor is he separated into the names | which he has [received], [40] (so that) he is one thing in this way and another **67** in [another way.] Also, neither | does he change in [...], nor | does he turn into [the names] which he | [thinks of,] and become now this, now [5] something else, this thing now being one thing | and, at another time, something else, | but rather he is wholly himself to the uttermost. [He] | is each and every one of the Totalities | forever at the same time. He is what [10] all of them are. He brought | the Father to the Totalities. He also is the Totalities, | for he is the one who is knowledge | for himself and he is | each one of the properties. He [15] has the powers and [he is] beyond | all that which he knows, | while seeing himself in himself | completely and having a | Son and form. Therefore, [20] his powers and properties are innumerable | and inaudible, | because of the begetting [by] which he | begets them. Innumerable | and indivisible are [25] the begettings of his words, and | his commands and his Totalities. | He knows them, which things he himself is, | since they are in | the single name, and [30] are all speaking in it. And | he brings (them) forth, in order that | it might be discovered that they | exist according to their individual properties in a unified way. | And he did not reveal the multitude [35] to the Totalities at once | nor did he reveal his equality | to those who had come forth from him. |

5. *Aeonic Life*

All those who came forth from him, | ⟨who⟩ are the aeons of the aeons, **68** being emanations and offspring of | ⟨his⟩ procreative nature, | they too, in their procreative | nature, have ⟨given⟩ glory to [5] the Father, as he was | the cause of their establishment. This is what | we said previously, namely that he creates | the aeons as roots and [10] springs and fathers, and that he | is the one to whom they give glory. They have begotten, for | he has knowledge | and wisdom | and the Totalities knew [15] that it is from knowledge | and wisdom that they have come forth. | They would have brought forth | a seeming honor: "The Father is the one | who is the Totalities," [20] if the aeons had risen

up to give | honor individually. | Therefore, in the | song of glorification and | in the power of the unity [25] of him from | whom they have come, they were drawn into a mingling | and a combination and a unity | with one another. | They offered glory worthy of [30] the Father from the pleromatic | congregation, which is a | single representation although many, | because it was brought forth as a glory | for the single one and because [35] they came forth toward the one who | is himself the Totalities. Now, this **69** was a praise [. . .] | the one who brought forth the Totalities, | being a first-fruit of the immortals | and an eternal one, because, [5] having come forth from the living aeons, being | perfect and full because of the one who is perfect | and full, it left full | and perfect those who have given glory in | a perfect way because of the [10] fellowship. For, like the faultless Father, | when he is glorified he | also hears the glory which glorifies him, | so as to make them manifest as that which | he is.

The cause of the second [15] honor which accrued to them | is that which was returned | to them from the Father when they had known | the grace by which they bore fruit with one another | because of the Father. [20] As a result, just as they | ⟨were⟩ brought forth in glory for the Father, | so too in order to appear | perfect, they appeared | acting by giving glory.

They [25] were fathers of the third glory | according to the independence and | the power which was begotten with them, | since each one of them individually does not | exist so as to give glory [30] in a unitary way to him whom he loves. |

They are the first and the | second and thus both of them are perfect and | full, for they are manifestations | of the Father who is perfect [35] and full, as well as of those who came forth, | who are perfect by the fact that they glorify | the perfect one. The fruit of the third, however, | consists of honors of | the will of each one of the aeons [40] and each one of the properties. – | The Father has power. – It exists **70** fully, | perfect in [the thought] which is a product of | agreement, since it is a product | of the individuality [5] of the aeons. It is this which he loves | and over which he has power, | as it gives glory to the Father by means of it. |

For this reason, they are minds of | minds, which are found to be [10] words of words, | elders of | elders, degrees | of degrees, which are exalted above | one another. Each one [15] of those who give glory has | his place and his | exaltation and his dwelling and his | rest, which consists of the glory | which he brings forth. [20]

All those who glorify the Father | have their begetting | eternally, – they beget in | the act of assisting one another – | since the emanations are limitless and [25] immeasurable and since there is | no envy on the part | of the Father toward those who came forth from | him in regard to their begetting something | equal or similar to him, since he is the one who [30] exists in the Totalities, begetting | and revealing himself. | Whomever he wishes, he makes into a father, | of whom he in fact is Father, | and a god, of whom he in fact [35] is God, and he makes them | the Totalities, whose | entirety he is. In the proper sense all the names which **71** are great are kept there, | these (names) which | the angels share, | who have come into being in [5] the cosmos along with the archons, although [they] do not have | any resemblance | to the eternal beings.

The entire system | of the aeons has | a love and a longing [10] for the perfect, complete discovery | of the Father and this is their unimpeded agreement. | Though the Father reveals | himself eternally, | he did not wish [15] that they should know him, since he grants that he be | conceived of in such a way as to be sought for, while | keeping to himself his unsearchable | primordial being.

It is he, | [the] Father, who gave root impulses [20] to the aeons, since they are places | on the path which leads toward him, | as toward a school of | behavior. He has extended to them | faith in and prayer to him whom [25] they do not see; and a firm hope | in him of whom they do not conceive; | and a fruitful love, | which looks toward that which it does not | see; and an acceptable understanding [30] of the eternal mind; | and a blessing, | which is riches and freedom; | and a wisdom of the one | who desires the glory of the Father [35] for ⟨his⟩ thought.

It is by virtue of his will that the Father, | the one who is exalted, is known, **72** that is, | (by virtue of) the spirit which breathes in the Totalities | and it gives them an | idea of seeking after the [5] unknown one, just as one is drawn | by a pleasant | aroma to search for the thing | from which the aroma arises, | since the aroma [10] of the Father surpasses these ordinary ones. | For his sweetness | leaves the aeons in | *in*effable pleasure | and it gives them their idea [15] of mingling with him who | wants them to know him in | a united way and to assist | one another in the spirit which | is sown within them. Though existing [20] under a great weight, | they are renewed in an inexpressable way, | since it is impossible | for them to be separated from that | in which they are set in an uncomprehending way, [25] because they will not speak, | being silent about the Father's glory, | about the one who has power | to

speak, and yet they will take form from | him. He revealed [himself, though] [30] it is impossible to speak of him. | They have him, hidden in | a thought, since from | this one [. . .]. They are silent about | the way the Father is [35] in his form and his nature | and his greatness, **73** while the aeons have become worthy of knowing | through his spirit | that he is unnameable and | incomprehensible. It is through [5] his spirit, which is the trace | of the search for him, that he provides | them the ability to conceive of him and | to speak about him.

Each one | of the aeons is a name, ⟨that is⟩, each of [10] the properties and powers of | the Father, since he exists in many names, which are | intermingled and harmonious with one another. | It is possible to speak of him because | of the wealth of speech, just as the Father [15] is a single name, because | he is a unity, yet is innumerable | in his properties and | names.

The emanation of | the Totalities, which exist from the one [20] who exists, did not occur according | to a separation from one another, | as something cast off from the one who begets | them. Rather, their begetting is like | a process of extension, [25] as the Father extends himself | to those whom he loves, so that | those who have come forth from him might | become him as well.

Just as | the present aeon, though a [30] unity, is divided by units of time | and units of time are divided into | years and years are divided into | seasons and seasons into months, | and months into days, and days [35] into hours, and hours | into moments, so **74** too the aeon of the Truth, | since it is a unity | and multiplicity, receives honor in the small | and the great names according to the [5] power of each to grasp it – by way | of analogy – like a spring | which is what it is, | yet flows into streams | and lakes and canals [10] and branches, or like a | root spread out beneath | trees and branches with | its fruit, or like a | human body, which is partitioned [15] in an indivisible way into members | of members, primary members | and secondary, great [and] | small.

6. *The Imperfect Begetting by the Logos*

The aeons have brought [themselves] forth | in accord with the third [20] fruit by the | freedom of the will | and by the wisdom | with which he favored them for their thought. | They do not wish to give honor [25] [with] that which is from an agreement, [though] | it was produced for words of [praise] | for each of the Pleromas. | Nor do they wish | to give honor with the Totality. Nor do [30] they wish (to do so) with anyone else

| who was originally above | the depth of that one, or (above) his | place, except, however, for the one who exists | in an exalted name and [35] in the exalted place, and only if he receives | from the one who wished (to give honor), **75** and takes it to him(self) for the one above | him, and (only if) he begets | him(self), so to speak, himself, and, | through that one, begets him(self) [5] along with that which he is, and himself | becomes renewed along with the one who came upon him, | by his brother, and sees him | and entreats him about the matter, | namely, he who wished to ascend to him. [10]

So that it might be in this way, | the one who | wished to give honor does not say anything to him about this, | except only that there is a limit | to speech set in the Pleroma, so [15] that they are silent about the incomprehensibility | of the Father, but they speak about the one | who wishes to comprehend him. It came to | one of the aeons that he should attempt | to grasp the incomprehensibility [20] and give glory to it and | especially to the ineffability of the Father. | [Since] he is a Logos of the unity, | he is one, though he is not from | the agreement of the Totalities, nor [25] from him who brought them forth, | namely, the one who brought forth the Totality, the Father. |

This aeon was among those | to whom was given wisdom, so that he could become | pre-existent in each one's [30] thought. By that which he wills | will they be produced. Therefore, | he received a wise nature | in order to examine the hidden basis, | since he is a wise fruit; [35] for, the free will | which was begotten with | the Totalities was a cause | for this one, such as to make him do **76** what he desired, with no one | to restrain him.

The | intent, then, of the Logos, who | is this one, was good. [5] When he had come forth, he gave | glory to the Father, even if it led | to something beyond possibility, | since he had wanted to bring forth one | who is perfect, from an [10] agreement in which he had not been, | and without having the | command. |

This aeon was last to have | ⟨been⟩ brought forth by [15] mutual assistance, and he was small | in magnitude. And before | he begot anything else for the glory | of the will and in agreement with the Totalities, | he acted, magnanimously, [20] from an abundant love, | and set out | toward that which surrounds | the perfect glory, for | it was not without the will of the Father [25] that the Logos was produced, which | is to say, not without it | will he go forth. But | he, the Father, had brought him forth | for those about whom he knew that it was [30] fitting that they should come into being.

The Father | and the Totalities drew away from him, | so that the limit | which the Father had set | might be established – for [35] it is not from grasping the incomprehensibility | but by the will **77** of the Father, – and furthermore, (they withdrew) so that | the things which have come to be might become | an organization which would come into being. | If it were to come, it would not come into being [5] by the manifestation of the Pleroma. | Therefore, it is not fitting to | criticize the movement which is the Logos, | but it is fitting that we should say about | the movement of the Logos that it is a cause [10] of an organization which has been destined to | come about.

The Logos himself caused it to happen, | being complete and unitary, | for the glory of the Father, whom | he desired, and (he did so) being content with it, [15] but those whom he wished to take hold of | firmly he begot in shadows | [and] copies and likenesses. | For, he was not able to bear the sight | of the light, but he looked into [20] the depth and he doubted. | Out of this there was a division – he became | deeply troubled – and a turning away because of his | self-doubt and division, forgetfulness | and ignorance of himself and [25] ⟨of that⟩ which is.

His self-exaltation and | his expectation of comprehending | the incomprehensible became firm for him | and was in him. But the sicknesses | followed him [30] when he went beyond | himself, having come into being | from self-doubt, namely from the fact | that he did not ⟨reach the attainment of⟩ | the glories of the Father, the one whose exalted status [35] is among things unlimited. This one | did not attain him, for he did not receive him. |

The one whom he himself brought forth **78** as a unitary aeon | rushed up to | that which is his and this kin of his | in the Pleroma abandoned [5] him who came to be in the defect along with | those who had come forth from him in | an imaginary way, since they are not his. |

When he who produced | himself as perfect actually did bring [10] himself forth, | he became weak like a female nature | which has abandoned its | virile counterpart.

From that | which was deficient in itself there [15] came those things which came into being | from his thought and [his] | arrogance, but from that | which is perfect in him he left it and raised [himself] | up to those who are his. He was [20] in the Pleroma as | a remembrance for him so that he [would be] | saved from his arrogance. |

The one who ran on high and | the one who drew him to himself were not [25] barren, but in bringing | forth a fruit in the Pleroma, | they upset those who | were in the defect. |

Like the Pleromas are the things which came into being from the [30] arrogant thought, | which are their (the Pleromas') | likenesses, | copies, shadows, | and phantasms, lacking [35] reason and the light, these | which belong to the vain thought, | since they are not products of anything. Therefore, **79** their end will be like | their beginning: from that which did | not exist (they are) to return once again to | that which will not be. It is they, however, [5] by themselves | who are greater, more powerful, | and more honored than the names | which are given to them, which are [their] shadows. | In the manner of a reflection are they beautiful. [10] For the [face] of the copy normally takes its beauty | from that of which it is a copy. |

They thought of themselves | that they are beings existing by themselves | and are without a source, [15] since they do not see anything else | existing before them. Therefore, they | [lived] in disobedience | [and] acts of rebellion, without | having humbled themselves before the one because of whom they came into being. [20]

They wanted to command | one another, overcoming one another | [in] their vain ambition, | while the glory which they possess | contains a cause [25] [of] the system which was to be. |

They are likenesses of the things which are exalted. | They were brought to a lust for power | in each one of them, | according to the greatness of the name [30] of which each is a shadow, | each one imagining that it is superior | to his fellows.

The thought of these | others was not barren, | but just like ⟨those⟩ [35] of which they are shadows, all that | they thought about they have as | potential sons; **80** those of whom they thought | they had | as offspring. Therefore, | it happened that many offspring came forth from them, [5] as fighters | as warriors, as | troublemakers, as apostates. | They are disobedient beings, | lovers of power. [10] All [the] other beings of this sort were [brought] | forth from these.

7. *The Conversion of the Logos*

The Logos was | a cause of those [who] | came into being and he continued all the more | to be at a loss and he was astonished. [15] Instead of perfection, he saw a defect; | instead of unification, he saw division; | instead of stability, he [saw] disturbances; instead of [rests,] | tumults. Neither was it [possible] [20] for him to make them cease from [loving] | disturbance, nor was it possible for him | to destroy it. He was completely powerless, | once his totality and his exaltation | abandoned him.

Those who had come into being [25] not knowing themselves | both did not know | the Pleromas from which they came forth | and did not know | the one who was the cause of [30] their existence.

The Logos, | being in | such unstable conditions, | did not continue to bring | forth anything like emanations, [35] the things which are in the Pleroma, | the glories which exist for the honor | of the Father. Rather, he brought **81** forth little weaklings, | [hindered] by the illnesses | by which he too was hindered. | It was the likeness of the disposition which was [5] a unity, that which | was the cause of the things | which do not themselves exist from the first. |

Until the one who brought | forth into the defect these things which were thus [10] in need, until he | judged those who came into being because | of him contrary to reason – which is the judgment | which became a condemnation – | he struggled against them unto destruction, [15] that is, the ones who struggled against the condemnation | and whom the wrath pursues, while | it (the wrath) accepts and | redeems (them) from their (false) opinion and | apostasy, since from it [20] [is] the conversion which is | also called "metanoia." | The Logos turned to [another] opinion | and another thought. | Having turned away from evil, [25] he turned toward the good things. | Following the conversion came | the thought of the things which exist | and the prayer for the one who converted | himself to the good. [30]

The one who is in the Pleroma | was what he first prayed to and | remembered; then (he remembered) his brothers | individually and (yet) always | with one another; then all of them together; [35] but before all of them, the Father. **82** The prayer of the agreement | was a help for him | in his own return | and (in that of) the Totality, for a cause [5] of his remembering | those who have existed from the first was | his being remembered. This | is the thought which calls out | from afar, bringing him back. [10]

All his prayer and | remembering were | numerous powers according to that limit. | For there is nothing | barren in his thought. [15]

The powers were good | and were greater than those of the | likeness. For those belonging to the | likeness also belong to a nature of [falsehood]. | From an illusion [20] of similarity and a thought | of arrogance has [come about] | that which they became. And they | originate from the thought | which first knew [them.] [25]

To what do the former beings pertain? | They are like forgetfulness | and heavy sleep; being | like those who dream | troubled dreams, to whom [30] sleep comes while they – | those who dream – are oppressed.

| The others are | like some creatures of light | for him, looking for [35] the rising of the sun, since it happened that | they saw in him dreams | which are truly sweet. **83** It immediately put a stop | [to] the emanations of the thought. | They [did] not any longer have | their substance and also they did [5] not have honor any longer. |

Though he is not equal to those who | pre-existed, if they were superior to | the likenesses, it was he alone | through whom they were more exalted than those, [10] for they are not from a good intent. |

It was not | from the sickness which came into being that they were produced, | from which is the good intent, | but (from) the one who [15] sought after the pre-existent. | Once he had prayed, he both raised | himself to the good | and sowed in them | a pre-disposition to seek [20] and pray to the | glorious pre-existent one, | and he sowed in them a thought | about him and an idea, so that they should | think that something greater than themselves [25] exists prior to them, although they did not understand | what it was. Begetting | harmony and mutual love | through that thought, | they acted in [30] unity and unanimity, | since from | unity and from unanimity | they have received their very being. |

They were stronger than them [35] in the lust for power, | for they were more honored **84** than the first ones, who had been raised | above them. Those had not | humbled themselves. They thought about themselves | that they were beings originating from themselves [5] alone and were | without a source. As they brought [forth] | at first according to their own birth, | the two orders assaulted one another, | fighting for [10] command because of their manner of | being. As a result, they were submerged in | forces and natures | in accord with the condition of mutual assault, | having [15] lust for power | and all other things | of this sort. It is from these that the | vain love of glory draws | all of them to [20] the desire of the lust | for power, while none | of them has the exalted | thought nor acknowledges | it.

The powers [25] of this thought are prepared | in the works of the pre-existent | ⟨ones⟩, those of which they are | the representations. For the order | of those of this sort [30] had mutual | harmony, but it | fought against the order | of those of the likeness, while the order | of those of the likeness wages war [35] against the representations and acts | against it alone, because of its | wrath. **85** From this it [...] | them [...] | one another, many [...] | necessity appointed them [...] [5] and might prevail [...] | was not a multitude, [...] | and their envy and their [...] | and their wrath and violence and | desire and prevailing ignorance [10] produce empty matters and | powers of various sorts, mixed in | great

number with one another; while the mind of the Logos, who was | a cause of their begetting, was open | to a revelation of the hope [15] which would come to him from above.

8. *The Emanation of the Savior*

The Logos | which moved had | the hope and the expectation of him | who is exalted. As for those of the shadow, he separated | himself from them in every way, [20] since they fight against him and are not at all humble | before him. He was content | with the beings of the thought. And as for the one who is set up | in this way and who is within the | exalted boundary, remembering [25] the one who is defective, the Logos brought him forth | in an invisible way, | among those who came into being according to the thought, according | to the one who was with them, | until the light shone upon him from [30] above as a lifegiver, the one who was begotten | by the thought of brotherly love | of the pre-existent Pleromas. |

The stumbling, which happened to the aeons | of the Father of the Totalities who did [35] not suffer, was brought to them, as if it were their own, | in a careful and non-malicious | and immensely sweet way. **86** [It was brought to the] Totalities so that they might be instructed about the | [defect] by the single one, | from whom [alone] they all [received strength] | to eliminate the defects.

The order [5] [which] was his came into being from | him who ran [on] high and that which brought itself forth | from him and from the entire perfection. | The one who ran on high became | for the one who was defective an intercessor with the [10] emanation of the aeons which had come into being in accord with | the things which exist. When he prayed | to them, they consented joyously and | willingly, since they were in agreement, and with harmonious | consent, to aid the [15] defective one. They gathered together, | asking the Father with beneficent intent | that there be aid from | above, from the Father, for his glory, | since the defective one could not become perfect in any other way, [20] unless it was the will of | the Pleroma of the Father, which he had drawn to himself, | revealed, and given to the defective | one. Then from the harmony, in a | joyous willingness which had come into being, they [25] brought forth the fruit, which was a begetting | from the harmony, a | unity, a possession of the Totalities, | revealing the countenance of | the Father, of whom the aeons thought [30] as they gave glory and prayed for help for their | brother with a wish in which the Father counted himself | with

them. Thus, it was willingly and | gladly that they bring forth | the fruit. And he made manifest the agreement of the [35] revelation of his union | with them – which is his beloved | Son. **87** But the Son in whom the Totalities are pleased | put himself on them as a garment, | through which | he gave perfection to the defective one, [5] and gave confirmation to those who are perfect, | the one who is properly called | "Savior" and "the Redeemer" | and "the Well-Pleasing one" and "the Beloved," | "the one to whom prayers have been offered" and "the Christ" and [10] "the Light of those appointed," in accordance with the ones from whom | he was brought forth, since he has become | the names of the positions [which] were given | to him. Yet, what other name may be applied | to him except "the Son," as we previously [15] said, since he is the knowledge | of the Father, whom he wanted them | to know?

Not only did the aeons | generate the countenance of the Father to whom | they gave praise, which was written previously, but also [20] they generated their own; for the aeons | who give glory generated their countenance | and their face. They were produced as an army | for him, as for a king, | since the beings of the thought have a [25] powerful fellowship and an intermingled | harmony. They came forth | in a multifaceted form, in | order that the one to whom help was to be given might | see those to whom he had prayed [30] for help. He also sees the one who gave | it to him.

The fruit | of the agreement with him, of which we previously spoke, | is subject to the power of the Totalities. | For the Father has set the Totalities within him, [35] both the ones which pre-exist | and the ones which are, and the ones which will be. **88** He was capable (of doing it). He revealed | those which he had placed within him. | He did not give them, when he entrusted (them] to him. | He directed the organization of the universe [5] according to the authority which was given him | from the first and (according to) the power of the task. | Thus, he began and effected | his revelation.

The one | in whom the Father is and the one [10] in whom the Totalities are ⟨was⟩ created | before the one who lacked | sight. He instructed him about those who searched | for their sight, by | means of the shining of that perfect light. [15] He first perfected him | in ineffable joy. He | perfected him for himself as a perfect one | and he also gave him what is appropriate to each | individual. For this is the determination of [20] the first joy. And ⟨he⟩ sowed | in him in an invisible way | a word which is destined to be | knowledge. And he gave him power | to separate and cast out from himself [25] those who are disobedient to him.

| Thus, he made himself manifest | to him. But to those | who came into being because of him he | revealed a form surpassing [30] them. They acted in a hostile way | toward one another. Suddenly he revealed himself to them, | approaching them | in the form of lightning. And | in putting an end to the entanglement which they have with [35] one another he stopped it **89** by the sudden revelation, | which they were not informed about, | did not expect, | and did not know of. Because of this, they [5] were afraid and fell down, since they were not able to bear | the appearance of the light which struck | them. The one who appeared was an | assault for the two orders. Just as | the beings of thought had been given the name [10] "little one," so they have | a faint notion that they have the | exalted one, – he exists before them, – and they | have sown within them an attitude of | amazement at the exalted one who [15] will become manifest. Therefore, they welcomed | his revelation and | they worshipped him. They became | convinced witnesses to ⟨him⟩. They acknowledged | the light which had come into being as [20] one stronger than those who fought against them. The | beings of the likeness, however, were exceedingly afraid, | since they were not able to hear about him | in the beginning, that there is a vision of this sort. | Therefore they fell down [25] to the pit of ignorance | which is called "the Outer Darkness," | and "Chaos" and | "Hades" and "the Abyss." He set up what | was beneath the order of the beings [30] of thought, as it was | stronger than they. They were worthy of | ruling over the unspeakable darkness, | since it is theirs | and is the lot which was assigned to them. He [35] granted them that they, too, should be of use | for the organization which was to come, **90** to which he had [assigned] them.

There is a great | difference between the revelation of the one who came into being | to the one who was defective and to those things which are to come into being because of | him. For he revealed himself to him within [5] him, since he is with him, is | a fellow sufferer with him, gives | him rest little by little, makes | him grow, lifts him up, gives himself | to him completely for enjoyment from [10] a vision. But to those who fall outside, | he revealed himself quickly and | in a striking way and he withdrew to himself suddenly | without having let them see him. |

9. *The Pleroma of the Logos*

When the Logos which was defective was illumined, [15] his Pleroma began. | He escaped those who had disturbed | him at first. He became | unmixed with them. He stripped off | that arrogant thought. [20] He re-

ceived mingling with the Rest, | when those who had been disobedient to him at first | bent down and humbled themselves before him. | And [he] rejoiced | over the visitation of his brothers [25] who had visited him. He gave | glory and praise to those who had become manifest | as a help to him, while he gave thanks, | because he had escaped those who revolted against him, | and admired and honored the greatness [30] and those who had appeared to him in a | determined way. He generated manifest images | of the living visages, pleasing | among [things] which are good, existing | among the things which exist, resembling [35] them in beauty, but unequal to them | in truth, since they [are] not from | an agreement with him, between the one who brought them **91** forth and the one who revealed himself to him. But | in wisdom and knowledge | he acts, mingling the Logos with | him(self) entirely. Therefore, those which came [5] forth from him are great, just as | that which is truly great. |

After he was amazed at the beauty | of the ones who had appeared to him, | he professed gratitude for this [10] visitation. The Logos performed this activity, | through those from whom he had received | aid, for the stability | of those who had come into being because of him and | so that they might receive something good, [15] since he thought to pray for the organization | of all those who came forth from him, | which is stabilized, so that it might make them established. | Therefore, those whom he intentionally produced | are in chariots, [20] just as those who came into being, those who | have appeared, so that they might pass through | every place of things which are below, | so that each one might be given the place | which is constituted as he [25] is. This is destruction | for the beings of the likeness, yet is an act of beneficence | for the beings of the thought, a revelation | *[Dittography]* | of those who are from [30] the ordinance, which was a unity | while suffering, while they are seeds, | which have not come to be by themselves. |

The one who appeared was a countenance | of the Father and of the harmony. He was [35] a garment (composed) of every grace, and food | which is for those whom the Logos | brought forth while praying and [giving] glory and | honor. **92** This is the one whom he glorified and honored | while looking to those to whom he prayed, | so that he might perfect them through the | images which he had brought forth.

The Logos added [5] even more to | their mutual assistance and | to the hope of the promise, since | they have joy and abundant rest | and undefiled pleasures. [10] He generated those whom he | remembered at first, when they | were not with him, (he generated them) having the perfec-

tion. ⌜ *[Dittography]* ⌟ Now, while he who belongs to the vision is with him, [15] he exists in hope and ⌟ faith in the perfect Father, as much as the Totalities. ⌟ He appears to him before he ⌟ mingles with him in order that the things which have ⌟ come into being might not perish by looking [20] upon the light, for they can ⌟ not accept the great, exalted stature. ⌟

The thought of the Logos, ⌟ who had returned to his stability ⌟ and ruled over those who had [25] come into being because of him, was called ⌟ "Aeon" and "Place" of ⌟ all those whom he had brought forth ⌟ in accord with the ordinance, and it is also called ⌟ "Synagogue of [30] Salvation," because he healed him(self) from ⌟ the dispersal, which is the multifarious thought ⌟ and returned to ⌟ the single thought. Similarly, ⌟ it is called "Storehouse," [35] because of the rest which he ⌟ obtained, giving (it) to himself alone. **93** And it is also called "Bride," ⌟ because of the joy of the one ⌟ who gave himself to him in the hope of fruit ⌟ from the union, and who appeared to him. [5] It is also called "Kingdom," ⌟ because of the stability which he received, while he ⌟ rejoices at the domination over those who fought him. ⌟ And it is called "the Joy ⌟ of the Lord," because of the gladness in [which he] [10] clothed himself. With him is the light, ⌟ giving him recompense for the ⌟ good things which are in him ⌟ and (with him is) the thought of freedom. ⌟

The aeon, of whom we previously spoke, [15] is above the two orders ⌟ of those who fight against one another. ⌟ It is not a companion of those who hold dominion and ⌟ is not implicated in the illnesses and weaknesses, ⌟ things belonging to the thought and to the likeness. [20]

That in which the Logos set ⌟ himself, perfect in joy, ⌟ was an aeon, having ⌟ the form of matter, but also having ⌟ the constitution of the cause, which [25] is the one who revealed himself. (The aeon was) an image ⌟ of those things which are in the Pleroma, ⌟ those things which came into being from the abundance ⌟ of the enjoyment of the one who exists ⌟ joyously. It, moreover, the [30] countenance of the one who revealed himself, was ⌟ in the sincerity and the attentiveness ⌟ and the promise concerning ⌟ the things for which he asked. It had ⌟ the designation of the Son [35] and his essence and his power and his ⌟ form, who is the one whom he loved ⌟ and in whom he was pleased, **94** who was entreated in a loving way. ⌟ It was light and was a desire ⌟ to be established and an openness ⌟ for instruction and an eye for vision, [5] qualities which it had ⌟ from the exalted ones. It was also wisdom ⌟ for his thinking in opposition to the things beneath the ⌟ organization. It was also a word for ⌟ speaking and the perfection of the things [10] of this sort. And it is these

who | took form with him, but according to the image | of the Pleroma, having | their fathers who are the ones who gave them life, | each one being a copy [15] of each one of the faces, | which are forms of maleness, | since they are not from the illness which | is femaleness, but are from | this one who already has left behind [20] the sickness. It has the name | "the Church," for in harmony | they resemble the harmony in the assembly | of those who have revealed themselves.

That | which came into being in the image of the [25] light, it too is perfect, | inasmuch as it is an image of the | one existing light, which is the | Totalities. Even if it was inferior to the one of whom | it is an image, nevertheless it has [30] its indivisibility, because | it is a countenance of the | indivisible light. Those, however, | who came into being in the image | of each one of the aeons, [35] they in essence are in the one whom we | previously mentioned, but in power they are not equal, | because it (the power) is in each | of them. In | this mingling with one another [40] they have equality, **95** but each one has not cast off what is peculiar to itself. | Therefore, they are passions, | for passion is sickness, since | they are productions not of the agreement [5] of the Pleroma, but of this one, | prematurely, before he received the Father. Hence, | the agreement with his Totality and will | was something beneficial for the organization | which was to come. It was granted them [10] to pass through the places which are below, | since the places are unable | to accommodate their | sudden, hasty coming, unless (they come) individually, | one by one. [15] Their coming is necessary, since | by them will everything be perfected. |

In short, the Logos received the vision of all things, | those which pre-exist and those which are now | and those which will be, [20] since he has been entrusted | with the organization of all that which | exists. Some things are already | in things which are fit for | coming into being, but the seeds which are to [25] be he has within himself, | because of the promise which belonged to that | which he conceived, as something belonging | to seeds which are to be. And | he produced his offspring, that [30] is, the revelation of that which | he conceived. For a while, however, the seed of | promise is guarded, | so that those who have been appointed for a | mission might be appointed [35] by the coming of the Savior and of those who | are with him, the ones who are first | in knowledge and glory of | the Father.

10. *The Organization*

It is fitting, from **96** the prayer which he made and the | conversion which occurred because of it, | that some should perish | while others benefit [5] and still others be | set apart. He first prepared | the punishment of those who are | disobedient, making use of a power | of the one who appeared, the one from whom he received [10] authority over all things, | so as to be separate from him. He is | the one who is below and he also keeps himself | apart from that which is exalted, until he | prepares the organization of all those things [15] which are external, and gives to each the place | which is assigned to it. |

The Logos established him(self) at | first, when he beautified the Totalities, as | a basic principle and cause [20] and ruler of the things which | came to be, like the Father, the one who | was the cause of the establishment, | which was the first to exist after him. | He created the pre-existent images, [25] which he brought forth | in thanks and glorification. Then | he beautified the place of those whom he had | brought forth in glory, which is called | "Paradise" and [30] "the Enjoyment" and "the Joy full | of sustenance" and "the Joy," which | pre-exist. And of | every goodness which exists in | the Pleroma, it preserves the image. [35] Then he beautified the kingdom, | like a city | filled with everything pleasing, | which is brotherly love and | the great generosity, which is filled **97** with the holy spirits and [the] | mighty powers which govern | them, which the Logos | produced and established [5] in power. Then (he beautified) the place of | the Church which assembles in this place, | having the form of the | Church which exists in the aeons, which glorifies | the Father. After these (he beautified) the place [10] of the faith and obedience (which arises) from | hope, which things the Logos received | when the light appeared; | then (he beautified the place of) the disposition, which is prayer [and] | supplication, which were followed by forgiveness [15] and the word concerning | the one who would appear.

All the spiritual places | are in spiritual power. | They are separate from the beings | of the thought, since the power is established in [20] an image, which is that which separates | the Pleroma from the Logos, while the power | which is active in prophesying about | the things which will be, directs the beings of the thought | which have come into being toward that which is pre-existent, [25] and it does not permit them to mix with the things which | have come into being through a vision of the things which are | with him.

The beings of the thought which | is outside are humble; they | preserve the representation of the pleromatic, [30] especially because of the sharing | in the names by which they are beautiful. |

The conversion is | humble toward the beings of the thought, and the law, | too, is humble toward them, [35] (the law) of the judgment, which is the condemnation and | the wrath. Also humble toward them | is the power which separates those who | fall below them, sends them | far off and does not allow them **98** [to] spread out over the beings of the thought and | the conversion, which (power) consists in fear and | perplexity and forgetfulness and astonishment and | ignorance and the things which have come into being [5] in the manner of a likeness, through phantasy. | And these things, too, which were in fact lowly, | are given the exalted names. | There is no knowledge for those who have come | forth from them with arrogance [10] and lust for power | and disobedience and falsehood. |

To each one he gave | a name, since the two orders are | in a name. Those belonging to the thought and those of the representation [15] are called | "the Right Ones" and "Psychic" and | "the Fiery Ones" and "the Middle Ones." | Those who belong to the arrogant thought and those of the likeness | are called "the Left," [20] "Hylic," "the Dark Ones," and "the Last." |

After the Logos established | each one in his order, | both the images and the representations and the likenesses, | he kept the aeon of the images [25] pure from all those who | fight against it, since it is a place of joy. | However, to those of the thought he revealed | the thought which he had stripped | from himself, desiring to draw them [30] into a material union, for the sake | of their system and dwelling place | and in order that they might also bring forth | an impulse for diminution from | their attraction to evil, so that they might not any more [35] rejoice in the glory | of their environment and be dissolved, | but might rather see | their sickness in which they suffer, **99** so that they might beget love | and continuous searching after | the one who is able to heal them | of the inferiority. Also over those [5] who belong to the likeness, he set | the word of beauty, so that he might | bring them into a form. He also set | over them the law of judgment. | Again, he set over them [the] [10] powers which the roots had produced | [in] their lust for power. He [appointed] | them as rulers over them, so that | either by the support of the word which is beautiful | or by the threat of the [law] [15] or by the power of lust for | power the order might be preserved | from those who have reduced it to evil, | while the Logos is pleased with them, | since they are useful for the organization.

The Logos knows the agreement [20] in the lust for power of the | two orders. | To these and to all the others, he | graciously granted their desire. He gave | to each one the appropriate rank, [25] and it was ordered | that each one | be a ruler over a | place and an activity. He yields to the place | of the one more exalted than himself, in order to command [30] the other places in an activity | which is in the allotted activity | which falls to him to have control over | because of his mode of being. | As a result, there are commanders and [35] subordinates in positions of domination | and subjection among the angels **100** and archangels, while the activities | are of various types and are different. | Each one of the archons with his | race and his perquisites to which his lot [5] has claim, just as they | appeared, each was on guard, since they have been entrusted | with the organization and none | lacks a command and | none is without kingship from [10] the end of the heavens to the end of the | [earth], even to the foundations of the [earth] | and to the places beneath the earth. There are | kings, there are lords and those who give | commands, some [15] for administering punishment, others | for administering justice, still others for | giving rest and healing, others | for teaching, others for guarding. |

Over all the archons he appointed an Archon [20] with no one commanding | him. He is the lord of all of them, | that is, the countenance which the Logos | brought forth in his thought | as a representation of the Father of the Totalities. Therefore, [25] he is adorned with every ⟨name⟩ | which ⟨is⟩ a representation of him, since he is characterized by every property | and glorious quality. For he too is called | "father" and "god" and "demiurge" and | "king" and "judge" and "place" [30] and "dwelling" and "law." |

The Logos uses him | as a hand, to beautify and | work on the things below and he | uses him as a mouth, [35] to say the things which will be prophesied. |

The things which he has spoken he does. | When he saw that they were great and | good and wonderful, he was | pleased and rejoiced, as **101** if he himself in his own thought | had been the one to say them and do | them, not knowing that the movement | within him is from the spirit who moves [5] him in a determined way toward those things which he wants. |

In regard to the things which came into being from him, he spoke of them | and they came into being as a representation of the spiritual | places which we mentioned previously | in the discussion about the images.

Not only [10] ⟨did⟩ he work, but also, as | the one who is appointed as father of [his] organization, | he engendered by himself and by the seeds, yet also [by | the spirit] which is elect and which will descend | through him to the places which are below. [15] Not only does he speak spiritual words | of his own, ⟨but⟩ in | an invisible way, | (he speaks) through the spirit which calls out | and begets things greater than his own essence. [20]

Since in his | essence he is a "god" | and "father" [and] all the rest of | the honorific titles, he was | thinking that they were elements [25] of his own essence. He established | a rest for those who obey | him, but for those who | disobey him, he also established punishments. | With him, too, [30] there is a paradise and a | kingdom and everything else | which exists in the aeon | which exists before him. They are more valuable | than the imprints, because of the thought which [35] is connected with them, which is like **102** a shadow and a garment, so to | speak, because he does not see | in what way the things which exist actually do exist.

He established | workers and [5] servants, assisting in | what he will do and what he will say, | for in every place where he worked | he left his countenance | in his beautiful name, [10] effecting and speaking of | the things which he thinks about.

He | established in his place | images of the light | which appeared and of [those things which are] [15] spiritual, though they were of | his own essence. For, thus they were | honored in every place by him, | being pure, from the countenance | of the one who appointed them, and they were [20] established: paradises | and kingdoms and rests | and promises and multitudes | of servants of his will, | and though they are lords of dominions, [25] they are set beneath the one who is | lord, the one who appointed them. |

After he listened to him | in this way, properly, about the lights, | which are the source [30] and the system, he set them over | the beauty of the things below. | The invisible spirit moved him in this way, | so that he would **103** wish to administer through | his own servant, | whom he too used, | as a hand and [5] as a mouth and as if | he were his face, (and his servant is) the things which he brings, | order and threat and | fear, in order that those [with] whom he has done | what is ignorant [10] might despise the order which [was given for them to] | keep, since they are fettered in the [bonds of | the] archons which are on them [securely]. |

The whole establishment of matter | [is divided] into three. The [strong] powers [15] which the spiritual Logos | brought forth from phan-

tasy | and arrogance, he established | in the first spiritual rank. | Then those (powers) which these produced by [20] their lust for power, he set | in the middle area, since they are powers | of ambition, so that they | might exercise dominion and give commands with compulsion and force | to the establishment which is beneath them. [25] Those | which came into being through envy | and jealousy and all the other offspring | from dispositions of this sort, he set | in a servile order [30] controlling the extremities, commanding | all those which exist and all (the realm of) generation, | from whom come | rapidly destroying illnesses, | who eagerly desire begetting, who are something [35] in the place where they are from | and to which they will return. | And therefore, he appointed over | them authoritative powers, | acting [continuously] on matter, in order that **104** the offspring of those which exist might also exist | continuously. For this is their | glory. |

Part II

11. *The Creation of Material Humanity*

The matter which flows through its form [5] (is) a cause by which the | invisibility which exists through the powers | [...] for them all, for | [...], as they beget before them and | [destroy.]

The thought which is set [10] between those of the right [and] | those of the left is a power of [begetting]. | All those which the [first ones] | will wish to make, so to | speak, a projection of theirs, [15] like a shadow cast from | and following a body, those things which | [are] the roots of the visible creations, | namely, the entire preparation of the | adornment of the images and representations [20] and likenesses, have come | into being because of those who need | education and teaching and formation, | so that the smallness | might grow, little [25] by little, as through a mirror image. | For it was for this reason that he created | mankind at the end, having first | prepared and | provided for him the things which he had created [30] for his sake. |

Like that of all else is the creation of mankind as well. | The spiritual Logos | moved him | invisibly, as he perfected [35] him through the **105** Demiurge and his angelic servants, | who shared in the act of fashioning in [multitudes, when he] | took counsel with his archons. | Like a shadow is earthly man, [5] so that he might be like [those] | who are cut off from the Totalities. Also | he is something prepared by all of them,

those of the right | and those of the left, since each one in [the] | orders gives a form to the [. . .], [10] in which it exists.

The [. . .] which | the Logos [who was] | defective brought forth, who [was] | in the sickness, did not resemble him | because he brought it forth [forgetfully,] [15] ignorantly, and [defectively,] | and in all the other weak ways, | although the Logos gave the first form | through the Demiurge | out of ignorance, so that he [20] would learn that the exalted one exists | and would know that he needs [him]. | This is what the prophet called | "Living Spirit" and "Breath | of the exalted aeons" and "[the] [25] Invisible" and this is the living soul | which has given life to the power | which was dead at first. For that which | is dead is ignorance. |

It is fitting that we explain [30] about the soul of the first human being, | that it is from the spiritual Logos, | while the creator thinks | that it is his, since it is from | him, as from a mouth through which [35] one breathes. The creator also sent | down souls | from his substance, since he, | too, has a power of procreation, **106** because he is something which has come into being from the representation | of the Father. Also those of the left brought forth, | as it were, men | of their own, since they have [5] the likeness of ⟨being⟩. |

The spiritual substance is a | [single thing] and a single representation, | [and] its weakness is the determination | [in many] forms. As for the substance [10] of the psychics, its determination | is double, since it has the knowledge | and the confession of the exalted one, | and it is not inclined to evil, because of | the inclination of the thought. As for the material substance [15] its way is different | and in many forms, and it was a weakness | which existed in many types | of inclination.

The first human being is a | mixed formation, and a [20] mixed creation, and a deposit | of those of the left and those of the right, | and a spiritual word | whose attention is divided between each of the two | substances from which he takes [25] his being. Therefore, | it is said that | a paradise was planted for him, so that he might | eat of the food of three | kinds of tree, since it is a garden of the [30] threefold order, | *and* since it is that which gives enjoyment.

The | noble elect substance | which is in him was more exalted. | It created and it did not wound [35] them. Therefore they issued | a command, making a threat | and bringing upon him a great **107** danger, which is death. Only the | enjoyment of the things which are evil | did he allow him to taste, | and from the other tree with [5] the double (fruit) he did not allow him | to eat, much | less from the tree of life, so that

[they would not] | acquire honor [. . .] | them and so that [they would not be . . .] [10] by the evil power [which] | is called "the serpent." And he is more cunning | than all the evil powers. | He led man astray [through] | the determination of those things which belong to the thought [15] and the desires. ⟨He⟩ made him transgress | the command, so that he would die. | And he was expelled from | every enjoyment of that place. |

This is the expulsion which was made [20] for him, when he was expelled from the enjoyments | of the things which belong to the likeness and those of the representation. | It was a work of providence, so that | it might be found that it is a short time | until man will receive the enjoyment [25] of the things which are eternally good, | in which is the place of rest. | This the spirit ordained when | he first planned | that man should experience the [30] great evil, which is death, | that is complete ignorance of the Totality, | and that he should experience | all the evils which | come from this and, [35] after the deprivations and cares which are in these, | that he should receive of the greatest **108** good, which is | life eternal, that is, | firm knowledge of the Totalities | and the reception of all good things. [5] Because of the transgression of the first man | death ruled. It was accustomed | to slay every man | in the manifestation of its | [domination] which had been given it [10] [as] a kingdom, because of the organization | of the Father's will, | of which we spoke previously. |

Part III

12. *The Variety of Theologies*

If both the orders, | those on the right and those on the left, [15] are brought together with one another by | the thought which is set between them, | which gives them their organization | with each other, it happens | that they both act with the same [20] emulation of their deeds, with | those of the right resembling those of the left | and those of the left resembling | those of the right. And if at times the evil order | begins to do [25] evil in a | foolish way, | the ⟨wise⟩ order emulates, | in the form of a man of violence, | also doing what is evil, [30] as if it were a power of a man | of violence. At other times | the foolish order | attempts to do good, | making itself like it, since the hidden order, [35] too, is zealous to do it. | Just as it is in | the things which are established, [so] (it is) in the **109** things which have come to be. Since they bring | things unlike

one another, | those who were not instructed were | unable to know the cause of the things which exist. [5] Therefore, | they have introduced other types (of explanation), | some saying that | it is according to providence that the things which exist have their being. | These are the people who observe [10] the stability and the conformity of the movement of creation. | Others say | that it is something alien. | These are people who observe the | diversity and the lawlessness and the evil of the powers. [15] Others say | that the things which exist are what | is destined to happen. These are the people who were | occupied with this matter. Others say | that it is something in accordance with nature. [20] Others say that | it is a self-existent. The majority, however, | all who have reached as far as the visible elements, | do not know anything more | than them.

Those who were wise [25] among the Greeks and the barbarians | have advanced to the powers which have | come into being by way of imagination and | vain thought. Those who have | come from these, in accord with the mutual conflict [30] and rebellious manner | active in them, | also spoke in a likely, | arrogant and | imaginary way concerning the things [35] which they thought of as wisdom, | although the likeness deceived them, | since they thought that they had attained the truth, **110** when they had (only) attained error. | (They did so) not simply in minor appellations, but | the powers themselves seem to hinder them, | as if they were the Totality. [5] Therefore, the | order was caught up in fighting | itself alone, because of the | arrogant hostility of | one [of the offspring] of the archon who is [10] superior, who exists before him. | Therefore, nothing | was in agreement with its fellows, | nothing, neither | philosophy nor types of medicine [15] nor types of rhetoric nor types | of music nor types of | logic, but they are opinions and | theories. | Ineffability held sway [20] in confusion, because of the indescribable quality | of those who hold sway, who give them | thoughts.

Now, as for the things which came | forth from the ⟨race⟩ of the | Hebrews, things which are written by [25] the hylics who speak in the fashion of the Greeks, | the powers of those who think about all | of them, so to speak, the "right ones," the powers | which move them all to think of | words and a representation, they ⟨brought⟩ them, and [30] they grasped so as to attain | the truth and used the confused powers | which act in them. | Afterwards they attained to the order | of the unmixed ones, the one which is established, the [35] unity which exists as a | representation of the representation of the Father. It is not invisible **111** in its nature, but | a wisdom envelops it, so that | it might preserve the form of the | truly invisible one. Therefore, [5] many angels have not been able

to see it. | Also, other men of | the Hebrew race, of whom we | already spoke, namely the righteous ones | and the prophets, did not think of anything [10] and did not say anything | from imagination or through a | likeness or from esoteric thinking, | but each one | by the power which was at work in him, [15] and while listening to the things which he saw | and heard, spoke of them in [...]. | They have a unified harmony | with one another after the manner | of those who worked in them, [20] since they preserve the connection and the | mutual harmony primarily | by the confession of the one more exalted | than they. And there is one who is greater than they, | who was appointed since they have need [25] of him, and whom the spiritual Logos | begot along with them as one who needs | the exalted one, in hope and | expectation in accord with the thought which | is the seed of salvation. [30] And he is an illuminating word, which | consists of the thought and his offspring and | his emanations. Since the righteous ones and | the prophets, whom we have previously mentioned, | preserve the confession and the [35] testimony concerning | the one who is great, made by their fathers who were **112** looking for the hope and | the hearing, in them is sown | the seed of prayer and the searching, | which is sown in many [5] who have searched for strengthening. | It appears and draws them to | love the exalted one, to proclaim | these things as pertaining to a unity. | And it was a unity which [10] worked in them when they spoke. | Their vision and their words do not differ | because of the multitude | of those who have given them the vision and | the word. Therefore, those who have [15] listened to what they have said | concerning this do not reject any | of it, but have accepted the scriptures | in an altered way. By interpreting | them they established [20] many heresies which | exist to the present among the | Jews. Some | say that God is one, | who made a proclamation [25] in the ancient scriptures. Others | say that he is many. | Some say | that God is simple | and was a single mind [30] in nature. Others say | that his activity is linked with | the establishment of good | and evil. Still others | say that he is the [35] creator of that which has come into being. Still others | say that **113** it was by the angels that he created. |

The multitude of ideas of | this sort is the multitude of forms and the abundance | of types of scripture, that which produced [5] their teachers of the Law. The | prophets, however, did not say anything of | their own accord, | but each one of them | (spoke) of the things which he had seen and [10] heard through the proclamation of | the Savior. This is what he proclaimed, | with the main subject of their | proclamation being that which each said concerning | the coming of the Savior, which is this

coming. [15] Sometimes the prophets speak about it | as if it will be. | Sometimes (it is) as if the Savior speaks | from their mouths, saying that the Savior will come | and show favor to those who have not [20] known him. They have not all joined | with one another in confessing anything, | but each one, on the basis of the | thing from which he received power | to speak about him [25] and on the basis of the place which he saw, | thinks that it is from it | that he will be begotten and that he will | come from that place. Not | one of them knew [30] whence he would come nor by whom he | would be begotten, but he alone | is the one of whom it is worthy to speak, the one who | will be begotten and | will suffer. Concerning [35] that which he previously was | and that which he is eternally, | an unbegotten, impassible one from | the Logos, who came into being in flesh, **114** he did not come into their thought. And this | is the account which they received an impulse | to give concerning his flesh | which was to appear. They say that [5] it is a production from all of them, | but that before all things it is from | the spiritual Logos | who is the cause of the things which | have come into being, from whom the Savior received [10] his flesh. He had | conceived ⟨it⟩ at the revelation | of the light, according to the | word of the promise, at his revelation | from the seminal state. [15] For the one who exists is not a seed of the things which exist, | since he was begotten at the end. But to the one | by whom the Father ordained the manifestation | of salvation, who is | the fulfillment of the promise, [20] to him belonged all these instruments for | entry into life, through which he | descended. His Father is one | and alone is | truly a father to him, the [25] invisible, unknowable, | the incomprehensible in his nature, who | alone is God in his will | and his form, who | has granted that he might be seen, [30] known and comprehended. |

13. *The Incarnate Savior and his Companions*

He it is who was our Savior | in willing compassion, | who is that which | they were. For it was for their sake that he became [35] manifest in an involuntary suffering. | They became flesh and soul, – | that is, eternally – which (things) hold | them and with corruptible things | they die. And as for those who [came into being] **115** [the] invisible one | taught them invisibly about himself. |

Not | only did he take upon ⟨himself⟩ the death of [5] those whom he thought | to save, but he also accepted their smallness | to which they had descended when they were ⟨born⟩ | in body and soul. | (He did so),

because he had let himself be conceived [10] and born as an infant, in | body and soul.

Among all the others | who shared in them | and those who fell and received the light, | he came being exalted, because [15] he had let himself be conceived without sin, | stain and | defilement. | He was begotten in life, being in life | because the former and the latter are in [20] passion and changing opinion | from the Logos who moved, | who established them to be body | and soul. He it is ⟨who⟩ has taken | to himself the one who came from those whom we previously [25] mentioned.

He came into being from the | glorious vision and the unchanging thought | of the Logos who | returned to himself, after his movement, | from the organization, just as [30] those who came with him took body and soul | and a confirmation | and stability and judgment of | things. They too intended | to come.

When they thought of [35] the Savior they came, and [they came] when he knew; | they also came more exalted in the | emanation according to the flesh than those | who had been brought forth from a defect, because **116** in this way | they, too, received their bodily emanation along with | the body of the Savior, through | the revelation and [5] the mingling with him. These | others were those of one substance | and it indeed is the spiritual (substance). | The organization | is different. This is one thing, [10] that is another. Some | come forth from passion | and division, needing | healing. Others are from | prayer, so that they heal [15] the sick, when they have been appointed | to treat those who have fallen. These | are the apostles and the evangelists. | They are the disciples | of the Savior, and teachers [20] who need instruction. Why, then, | did they, too, share in the passions | in which | those who have been brought forth | from passion share, if indeed they are bodily productions [25] in accordance with the organization and | ⟨the⟩ Savior, who did not | share in the passions? |

The Savior was an image | of the unitary one, he who [30] is the Totality in bodily form. | Therefore, he preserved the form of | indivisibility, from which | comes impassibility. | They, however, are images [35] of each thing which | became manifest. Therefore, they | assume division from | the pattern, having taken form for the planting which | exists beneath [the heaven.] This also **117** is what shares in the evil which exists | in the places which they have reached. | For the will | held the Totality under sin, so that [5] by that will he might have mercy | on the Totality and they might be saved, while a single one | alone is appointed to give life and all the rest | need salvation. Therefore, | it was from (reasons)

of this sort that [10] it began to receive grace to give the | honors which were proclaimed | by Jesus, which were suitable for | him to proclaim to the rest, | since a seed of the [15] promise of Jesus Christ was set up, whom we have | served in (his) revelation and union. | Now the promise possessed | the instruction and the return | to what they are from [20] the first, from which they possess | the drop, so as to return | to him, which is that which is called | "the redemption." And it is the release | from the captivity and the acceptance [25] of freedom. In its places the captivity of | those who were slaves of ignorance | holds sway. | The freedom is the knowledge of | the truth which existed before [30] the ignorance was ruling, | forever without beginning and | without end, being something good | and a salvation of things | and a release from [35] the servile nature | in which they have suffered.

Those | who have been brought forth in a lowly thought | of vanity, | that is, (a thought) which goes to things which are evil **118** through the thought which [draws] them | down to the lust for power, these have | received the possession which is freedom, | from the abundance of the grace which looked [5] upon the children. It was, however, a disturbance of the | passion and a destruction of | those things which he cast off from | himself at first, when the Logos separated them | from himself, (the Logos) who [10] was the cause of their being destined for | destruction, though he kept ⟨them⟩ at ⟨the⟩ end of the organization | and allowed them to exist | because even they were useful for the things which were | ordained.

14. *The Tripartition of Mankind*

Mankind came [15] to be in three essential types, | the spiritual, the psychic | and the material, conforming | to the triple disposition | of the Logos, from which [20] were brought forth the material ones and the | psychic ones and the spiritual ones. Each | of the three essential types | is known by its fruit. | And they were not known at first [25] but only at the coming of the Savior, | who shone upon the saints | and revealed what each | was.

The | spiritual race, being [30] like light from | light and like spirit from | spirit, when its head | appeared, it ran toward him | immediately. It immediately became a body [35] of its head. It suddenly received knowledge | in the revelation. | The psychic race is like light | from a fire, since it hesitated to accept knowledge **119** of him who appeared to it. (It hesitated) even | more to run toward him in faith. | Rather, through a

voice it was instructed | and this was sufficient, since it is not far [5] from the hope according to the promise, | since it received, so to speak as a | pledge, the assurance of the things | which were to be. The material | race, however, is alien in [10] every way; since it is dark, it | shuns the shining of the light | because its appearance destroys | it. And since it has not received its unity, | it is something excessive and [15] hateful toward the Lord at his | revelation.

The spiritual race | will receive complete salvation in | every way. The material will receive | destruction in every way, just as [20] one who resists him. The psychic | race, since it is in the middle | when it is brought forth and also when it is created, | is double according to its determination | for both good and evil. It takes its [25] appointed departure | suddenly and its complete escape | to those who are good. | Those whom the Logos brought forth | in accordance with the first element of his [30] thought, when he remembered the | exalted one and prayed for salvation, | have salvation [suddenly.] | They will be saved completely [because of] | the salvific thought. As he [35] was brought forth, so, [too], | were these brought forth from | him, **120** whether angels or men. | In accordance with the confession that there is | one who is more exalted than themselves, | and in accordance with the prayer and the search for [5] him, they also will attain the | salvation of those who have been brought forth, since | they are from the disposition | which is good. They were appointed for | service in proclaiming the coming [10] of the Savior who was to be and | his revelation which had come. | Whether angels or men, when | he was sent as a service to them, they received, | in fact, the essence of their being. [15] Those, however, who are from | the thought of lust for | power, who have come into being from | the blow of those who fight | against him, those whom the thought [20] brought forth, from these, | since they are mixed, they will receive their end | suddenly. Those who will be brought forth | from the lust for | power which is given to them for a [25] time and for certain periods, and who will give glory to | the Lord of glory, and who will relinquish | their wrath, they will receive the reward for | their humility, which is to remain | forever. Those, however, who [30] are proud because of the desire | of ambition, and who love temporary | glory and who forget that | it was only for certain periods and times which they have | that they were entrusted with power, [35] and for this reason | did not acknowledge that the Son of God **121** is the Lord of all and | Savior, and were not brought | out of wrath and the | resemblance to the evil ones, they [5] will receive judgment for their ignorance | and their senselessness, | which is

suffering, along with those | who went astray, anyone | of them who turned away; and [10] even more (for) wickedness in | doing to the Lord things | which were not fitting, | which the powers of the left did to him, | even including his death. They persevered [15] saying, "We shall become rulers | of the universe, if | the one who has been proclaimed king of the universe | is slain," (they said this) when they labored to do | this, namely the men and angels [20] who are not from the good disposition | of the right ones but | from the mixture. And | they first chose for themselves | honor, though it was only a temporary wish [25] and desire, while the | path to eternal rest is by way | of humility for salvation of | those who will be saved, those of | the right ones. After they confess [30] the Lord and the thought of that which | is pleasing to the church and the song of | those who are humble along with her to the full extent | possible, in that which is pleasing to do | for her, in sharing in her sufferings [35] and her pains in the manner of | those who understand what is good | for the church, they will have a share | in [her] hope. This is to be said **122** on the subject of how men and angels | who are from the | order of the left | have a path to error: [5] not only did they deny the Lord | and plot evil against him, | but also toward the Church did they direct | their hatred | and envy and jealousy; [10] and this is the reason for the condemnation | of those who have moved and have aroused themselves | for the trials of the Church.

15. *The Process of Restoration*

The election | shares body | and essence with [15] the Savior, since it is like a bridal | chamber because of its unity | and its agreement with him. For, before | every place, the Christ came for her sake. | The calling, [20] however, has the place | of those who rejoice at the bridal chamber | and who are glad and happy | at the union of the bridegroom | and the bride. [25] The place which the calling will have is the aeon | of the images, where | the Logos has not yet joined with the Pleroma. And | since the man of the Church was happy and | glad at this, as he was hoping for [30] it, | he separated spirit, soul, and body in | the organization of the one who thinks that | he is a unity, though within him | is the man who is [35] the Totality – and he is all of them. | And, though he has | the escape from the [. . .] which **123** the places will receive, he also has | the members about which we spoke | earlier. When the redemption was proclaimed, | the perfect man received knowledge [5] immediately, | so as to return in haste to his | unitary state, to the place from | which

he came, to return | there joyfully, to the place [10] from which he came, to the place from which | he flowed forth. His | members, however, needed a place of instruction, | which is in the places which | are adorned, so that [they] might receive from them resemblance [15] to the images and archetypes, | like a mirror, until | all the members of the body of | the Church are in a single place | and receive the restoration at one [20] time, when they have been manifested as the | whole body, – namely the restoration | into the Pleroma. – | It has a preliminary concord | with a mutual agreement, [25] which is the concord which belongs to the Father, | until the Totalities receive a countenance | in accordance with him. The restoration is | at the end, after the Totality | reveals what it is, the Son, [30] who is the redemption, that | is, the path toward the | incomprehensible Father, that is, the return to | the pre-existent, and (after) | the Totalities reveal themselves [35] in that one, in the proper way, who | is the inconceivable one and the | ineffable one, **124** and the invisible one and the | incomprehensible one, so that it | receives redemption. It was not only release | from the domination of the [5] left ones, nor was it only [escape] | from the power | of those of the right, to each of which | we thought | that were slaves and [10] sons, from whom none | escapes without quickly | becoming theirs again, but | the redemption also is an ascent | [to] the degrees which are in the [15] Pleroma and [to] those who have named | themselves and who conceive of themselves | according to the power of each of | the aeons, and (it is) an entrance | into what is silent, where there is no [20] need for voice nor for | knowing nor for forming a concept | nor for illumination, | but (where) all things are | light, while they do not need to be [25] illumined.

Not only | do humans need | redemption, but also the angels, | too, need redemption along with | the image and the rest of the Pleromas of [30] the aeons and the wondrous powers of | illumination. So that we might not be in doubt in regard to | the others, even the Son | himself, who has the position of | redeemer of the Totality, [needed] redemption **125** as well, – he who had become | man, – since he gave | himself for each thing which we need, | we in the flesh, who are [5] his Church. Now, when he | first received redemption from | the word which had descended upon him, | all the rest received redemption from | him, namely those who had taken him to themselves. [10] For those who received the one who had received (redemption) | also received what was in him.

Among | the men who are in the flesh redemption | began to be given, his first-born, | and his love, the [15] Son who was incarnate, while the | angels who are in heaven | asked to associate, so that they might form

an association | with him upon the earth. Therefore, | he is called "the Redemption [20] of the angels of the Father," he who | comforted those who were laboring | under the Totality for his knowledge, | because he was given the grace | before anyone else.

The Father had foreknowledge [25] of him, since he was | in his thought before | anything came into being and since he had | those to whom he has revealed him. | He set the deficiency on the one who [30] remains for certain periods and times, | as a glory for his Pleroma, since | the fact that he is unknown | is a cause | of his production from his [35] agreement [...] **126** of him. Just as reception of | knowledge of him is a manifestation of his lack | of envy and the revelation | of the abundance of his sweetness, [5] which is the second glory, | so, too, he has been found | to be a cause | of ignorance, although he is also | a begetter of knowledge.

In a [10] hidden and incomprehensible wisdom | he kept the knowledge to the end, | until the Totalities became weary while searching for | God the Father, whom no one | found through his own wisdom [15] or power. | He gives himself, so that they might receive knowledge of the abundant thought about | his great glory, which | he has given, and (about) the cause, which he has | given, which is his unceasing thanksgiving, [20] he who, from | the immobility of his counsel, | reveals himself eternally | to those who have been worthy of the Father | who is unknown in his nature, so that they [25] might receive knowledge of him, through his desire | that they should come to experience the | ignorance and its pains. |

Those of whom he first thought | that they should attain knowledge and [30] the good things which are in it, | they were planning – which is the wisdom | of the Father, – that they might experience | the evil things and might | train themselves in them, [35] as a [...] for a time, | [so that they might] receive the enjoyment | [of good things] for | eternity. **127** They hold change and | persistent renunciation and the | cause of those who fight against them as an adornment | and marvelous quality of those who [5] are exalted, so that it is manifest | that the ignorance of | those who will be ignorant of the Father was | something of their own. He who gave them | knowledge of him was one of his powers [10] for enabling them to grasp that | knowledge in the fullest sense is | called "the knowledge of | all that which is thought of" and "the | treasure" and "the addition for the [15] increase of knowledge," "the revelation | of those things which were known at first," | and "the path toward harmony | and toward the | pre-existent one," which is the [20] increase of those who have | abandoned the greatness which was theirs |

in the organization of | the will, so that the end | might be like the beginning. [25]

As for the baptism which exists | in the fullest sense, into | which the Totalities will descend | and in which they will be, there is no other | baptism apart from this one alone, [30] which is the redemption into | God, Father, Son and | Holy Spirit, when | confession is made through | faith in those names, [35] which are a single name of | the gospel, **128** when they have come to believe what has been said to them, | namely that they exist. From | this they have their | salvation, those who have [5] believed that they exist. This | is attaining in an invisible way | to the Father, Son, | and Holy Spirit in an | undoubting faith. And when they [10] have borne witness to them, it is also with a | firm hope that they | attained them, so that the return to them might | become the perfection of those who have believed | in them and (so that) [15] the Father might be one with them, the Father, | the God, whom they have confessed | in faith and who | gave (them) their union with him in | knowledge.

The baptism which we [20] previously mentioned is called | "garment of those who do not | strip themselves of it," for those who | will put it on and those who have | received redemption wear it. It is also [25] called "the confirmation of the | truth which has no fall." | In an unwavering and | immovable way it grasps those | who have received the [restoration] [30] while they grasp it. (Baptism) is | called "silence" because of | the quiet and the tranquility. | It is also called "bridal chamber" | because of the agreement and the [35] indivisible state of those who know | they have known him. It is also called **129** "the light which does not set | and is without flame," since it does not give light, | but those who have worn it | are made into light. They [5] are the ones whom he wore. | (Baptism) is also called, "the | eternal life," which is | immortality; and it is called | "that which is, entirely, simply, [10] in the proper sense, what is pleasing, | inseparably and irremovably | and faultlessly and | imperturbably, for the one who exists | for those who have received a beginning." For, what else is there [15] to name it | apart from "God," since it is the Totalities, | that is, even if it is given | numberless names, | they are spoken simply as a reference to it. [20] Just as he transcends every word | and he transcends every voice | and he transcends every mind | and he transcends everything | and he transcends every silence, [25] so it is | *[Dittography]* | with those who are that | which he is. This is that which they find | it to be, [30] ineffably and | inconceivably in (its) visage, for the coming into being in those who | know, through him whom they have comprehended, | who is the one to whom | they gave glory.

16. *Redemption of the Calling*

Even if on the matter of the election **130** there are many more things for | us to say, as it is fitting to | say, nonetheless, on the | matter of those of the calling – for [5] those of the right are so named | – it is necessary | for us to return once again to them | and it is not profitable | for us to forget them. We have spoken [10] about them, – If there is enough in | what preceded at some length, how have we | spoken? In a partial way, – | since I said about all those who came | forth from the Logos, [15] either from the judgment of | the evil ones or from | the wrath which fights against them and the | turning away from them, which | is the return to [20] the exalted ones, or from the prayer and | the remembrance of those who pre-existed | or from hope and | faith that [they] would receive their salvation | from good work [25] since they have been deemed worthy because | they are beings from the good | dispositions, (that) they have | cause of their begetting | which is an opinion from the one who [30] exists. Still further (I said) that before the | Logos concerned himself with | them in an invisible way, | willingly, the exalted one added | to this thought, because [35] they were [in need] of him, **131** who was the cause of | their being. They did not exalt themselves, | when they were saved, as if there were nothing | existing before them, but they [5] confess that they have a beginning | to their existence and they | desire this: to know him | who exists before them. | Most of all (I said) that they worshipped [10] the revelation of the light | in the form of lightning and | they bore witness that it appeared | as ⟨their⟩ salvation. |

Not only those who have come forth [15] from the Logos, about whom | alone we said that | they would accomplish the good work, | but also those whom these brought forth | according to the good dispositions [20] will share | in the repose according to the abundance | of the grace. Also those who have been | brought forth from the desire | of lust for [25] power, having the | seed in them which is the | lust for power, will receive | the reward for (their) good deeds, | namely those who acted and those [30] who have the predisposition | toward the good, if they | intentionally desire and wish | to abandon the | vain, temporal ambition [35] and [they] keep the commandment of the Lord **132** of glory, instead of the momentary | honor, and inherit | the eternal kingdom.

Now, | it is necessary that we unite [5] the causes and the effects on them | of the grace and the impulses, | since it is fitting that we say what | we mentioned previously about the salvation | of all those of the right, [10] of all those unmixed and those mixed, | to join them | [with] one

another. And as for the repose, [which] | is the revelation of [the] form ⟨in⟩ which they believed, [15] (it is necessary) that we should treat it with a | suitable discussion. For when we | confessed the kingdom | which is in Christ, ⟨we⟩ escaped from | the whole multiplicity of forms and from [20] inequality and change. For the end | will receive a unitary existence | just as the beginning is unitary, | where there is no | male nor female, nor slave [25] and free, nor circumcision | and uncircumcision, neither angel | nor man, but | Christ is all in all. What is the form | of the one who did not exist at first? [30] It will be found that he will exist. And | what is the nature of the one who was a slave? | He will take a place with a **133** free man. For, they will receive the vision | more and more by nature | and not only by a little word, | so as to believe, only through [5] a voice, that this is the way | it is, that | the restoration to that which used to be is a unity. | Even if some are | exalted because of the organization, since they have been appointed [10] as causes of the things which have come into being, | since they are more active as natural forces | and since they are desired because of these things, | angels and men will receive the kingdom and the confirmation | [and] the salvation. [15] These, then, are the causes. |

About the ⟨one⟩ who appeared in flesh they believed | without any doubt | that he is the Son of the unknown | God, who [20] was not previously spoken of | and who could not be seen. | They abandoned their gods | whom they had previously worshipped | and the lords who are [25] in heaven and on | earth. Before | he had taken them up, and while he was still | a child, they testified that he had already | begun to preach, [30] and when he was in the tomb | as a dead man the | [angels] thought that he was alive, | [receiving] life **134** from the one who had died. | They first desired their numerous services | and wonders, | which were in the temple on their behalf, [5] to be performed continuously ⟨as⟩ the confession. | That is, it can | be done on their behalf through | their approach to him. |

That preparation which they did not accept [10] they rejected | because of the one who had not been sent | from that place, but [they granted to] | Christ, of whom they thought | that he exists in [that] place [15] from which they had come | along with him, a place of gods | and lords whom they served, | worshipped | and ministered to [20] in the names which they had received on loan. | – They were given to the one who is designated | by them properly. – | However, after his | assumption, they had the experience [25] to know that he is their Lord, | over whom no one else is lord. | They gave him their kingdoms; | they rose from

their thrones; | they were kept from their [30] crowns. He, however, revealed himself to them, | for the reasons which we have already spoken of, | their salvation and the [return to a] | good thought until [. . .] **135** [. . .] companion and the angels | [. . .] and the abundance of good | [which they did] with it. Thus, | they were entrusted with the services, [5] which benefit the elect, | bringing their iniquity | up to heaven. They tested them eternally | for the lack of humility from the inerrancy | of the creation, continuing on their [10] behalf until all come to life and | leave life, while their | bodies [remain] on earth, serving | all their [. . .], sharing | [with them] in their sufferings [15] [and] persecutions and | tribulations, which were brought | upon the saints in [every] place. |

As for the servants of the | evil ⟨one⟩, though [20] evil is worthy of destruction, they are in | [. . .]. But because of the | [. . .] which is above | all the worlds, which is | their good thought [25] and the fellowship, | the Church will remember them | as good friends | and faithful servants, once she has received | redemption [from the one who gives] requital. [30] Then the [grace] which is in | the bridal [chamber] and [. . . | . . .] in her house [. . . | . . .] in this thought | of the giving and the one who [. . .] **136** Christ is the one with her [and the] | expectation of the Father [of] | the Totality, since she will produce for them | angels as guides and [5] servants.

They will | think pleasant thoughts. | They are services for her. She will | give them their requital for all that which | the aeons will think about. [10] He is an emanation from them, so that, | just as Christ [did] his | will which he brought [forth and] | exalted the greatnesses of the Church [and] | gave them to her, so [15] will she be a thought for | [these.] And to men he gives [their] | eternal dwelling places, in | which they will dwell, [leaving] | behind the attraction toward [20] the defect, while | the power of the Pleroma pulls them up | in the greatness of the | generosity and [the] sweetness of | the aeon which pre-exists. This [25] is the nature of the entire begetting of those | whom he had when he shone | on them [in] a [light] which he | revealed [. . .]. | Just as his [. . .] [30] which will be [. . .] | so too his [lord] | [while] the change alone is | in those who have changed. **137** which [. . .] by | him [. . .] | [. . .] said, | while the hylics will remain until [10] the end for destruction, since they will not give | forth for their [names], if | [they would] return once again to that which | [will not be]. As they were | [. . .] they were not [15] [. . .] but they were of use | [in the] time that they were | [in it] among them, although they were not | [. . .] at first. If | [. . .] to do something else concerning [20] the control which | they have of the preparation, | [. . .] before them. | –

For though I continually use | these words, I have not understood [25] his meaning. – Some | [elders . . .] him | [greatness.] **138** all [. . .] angels | [. . .] word | and [the sound of] a trumpet | he will proclaim the great [10] complete amnesty | from the beauteous east, in the | bridal chamber which is the love | of God the Father [. . .] | according to the power which [. . .] [15] of the greatness [. . .] | the sweetness of [. . .] | of him, since he reveals | himself to the greatnesses [. . .] | his goodness [. . .] [20] the praise, the dominion, [and] the [glory] | through [. . .] the Lord the | Savior, the Redeemer of all those belonging to the one filled | with Love, | through his Holy Spirit [25] from now through all | generations forever | and ever. Amen.

THE APOCRYPHON OF JOHN (II,*1*, III,*1*, IV,*1*, AND BG 8502,*2*)

Introduced and translated by

FREDERIK WISSE

The Apocryphon of John is an important work of mythological Gnosticism. Using the framework of a revelation delivered by the resurrected Christ to John the son of Zebedee, this tractate offers a remarkably clear description of the creation, fall, and salvation of humanity; the mythological description is developed largely in terms of the early chapters of Genesis. Reports of the church fathers indicate that some of them were familiar with the contents of *The Apocryphon of John*: the teachings of certain Gnostics described by Irenaeus are very similar to the cosmological teachings of the present tractate. Though Irenaeus apparently did not know *The Apocryphon of John* in its present form, it is certain that the main teachings of the tractate existed before 185 C.E., the date of Irenaeus' work *Against Heresies*. *The Apocryphon of John* was still used in the eighth century by the Audians of Mesopotamia.

The Apocryphon of John supplies answers to two basic questions: What is the origin of evil? How can we escape from this evil world to our heavenly home? The cosmogeny, in spite of its exotic details, also seeks to answer these questions. The highest deity is defined in terms of an abstract Greek concept of perfection, a perfection which excludes all anthropomorphism and all involvement in the world. From this supreme deity emanates a series of light-beings, including Christ and Sophia.

According to *The Apocryphon of John*, the fall occurs when Sophia desires to bring forth a being without the approval of the great Spirt or her consort. Consequently, she produces the monstrous creator-god Yaldabaoth, who still possesses some of the light-power of his mother. Yaldabaoth creates angels to rule over the world and aid in the creation of man; man himself is fashioned after the perfect Father's image, which was mirrored on the water. Man comes to life when Yaldabaoth is tricked into breathing light-power into him. Thus begins a continuous struggle between the powers of light and the powers of darkness for the possession of the divine particles in man. The evil powers put man in a material body to keep him imprisoned, and also create woman and sexual desire to spread the particles of light and make escape more difficult. Finally Christ is sent down to save humanity by reminding people of their heavenly origin. Only those who possess this knowledge and have lived ascetic lives can return to the realm of light; the others are reincarnated until they also come to saving knowledge.

Three versions of *The Apocryphon of John* are known. III,*1* and BG,*2* represent independent translations into Coptic of a short Greek recension of the work. II,*1* and IV,*1* are copies of the same Coptic translation of a long Greek recension. The English translation presented here is of the long recension. Page and line

numbers are given for II,*1*, except where IV,*1* preserved text which was omitted in II,*1* through scribal error.

THE APOCRYPHON OF JOHN

II 1, 1-32, 9 = IV 1, 1-49, 28

The teaching [of the savior], and [the revelation] | of the mysteries, [and the] things hidden in | silence, [even these things which] he taught | John, [his] disciple. 5

[And] it happened one [day], when | John, [the brother] of James | – who are the sons of Zebedee – had come up to | the temple, that a Pharisee | named Arimanius approached him and said 10 to him, "Where is your master [whom] | you followed?" And he [said] to him, | "He has gone to the [place] from which he came." The Pharisee | [said to him, "With deception | did this Nazarene] deceive you (pl.), 15 and he filled [your ears with lies], | and closed [your hearts (and) turned you] | from the traditions [of your fathers."]

[When] | I, [John], heard these things [I turned] | away from the temple [to a desert place]. 20 And I grieved [greatly in my heart saying], | "How [then was] the savior [appointed], | and why was he sent [in to the world] | by [his Father, and who is his] | Father who [sent him, and of what sort] 25 is [that] aeon [to which we shall go?] | For what did he [mean when he said to us], | 'This aeon to [which you will go is of the] type | of the [imperishable] aeon,' [but he did not teach] | us concerning [the latter of what sort it is."] 30

Straightway, [while I was contemplating these things,] | behold, the [heavens opened and] the whole creation [which is] below heaven shone, | and [the world] was shaken. **2** [I was afraid, and behold I] saw in | the light [a youth who stood] by me. | While I looked [at him he became] like an | old man. And he [changed his] likeness (again) becoming 5 like a servant. There was [not a plurality] before me, | but there was a [likeness] with multiple forms | in the light, and the [likenesses] appeared | through each other, [and] the [likeness] had three | forms.

He said to me, "John, John, 10 why do you doubt, or why [are you] | afraid? You are not unfamiliar with this image, are you? | – that is, do not [be] timid! – I am the one who | is [with you (pl.)] always. I | [am the Father], I am the Mother, I am the Son. 15 I am the undefiled and incorruptible one. | Now [I have come to teach you] what is | [and what was] and what will come to | [pass], that [you may know the]

things which are not revealed | [and those which are revealed, and to teach you] concerning the [20] [unwavering race of] the perfect [Man]. Now, | [therefore, lift up] your [face, that] you may | [receive] the things that I [shall teach you] today, [and] | may [tell them to your] fellow spirits who [are | from] the [unwavering] race of the perfect [25] Man."

[And I asked] to | [know it, and he said] to me, "The Monad | [is a] monarchy with nothing above it. | [It is he who exists] as [God] and Father of | everything, [the invisible] One who is above [30] [everything, who exists as] incorruption, which is | [in the] pure light into which no | [eye] can look. |

He [is the] invisible [Spirit] of whom it is not right | [to think] of him as a god, or something [35] similar. For he is more than a god, | since there is nothing above him, for no one **3** lords it over him. [For he does] not [exist] in something | inferior [to him, since everything] exists in him. | (IV 4, 9-10: [For it is he who establishes]) himself. [He is eternal] since | he does [not] need [anything]. For [he] is total [5] perfection. [He] did not [lack anything] that he might | be completed by [it; rather] he is always completely perfect | in [light]. He is [illimitable] since | there is no one [prior to him] to set limits to him. | He is unsearchable [since there] exists no one [10] prior to him to [examine him. He is] immeasurable | since there [was] no one [prior to him to measure] | him. [He is invisible since no] | one saw [him. He is eternal] since he [exists] | eternally. He is [ineffable since] [15] no one was able to comprehend him to speak [about him]. | He is unnameable since [there is no one prior to him] | to give [him] a name.

He is [immeasurable light] | which is pure, holy [(and) immaculate]. | He is ineffable [being perfect in] incorruptibility. [20] (He is) [not] in perfection, nor in | blessedness, nor in | divinity, but he is far superior. | He is not corporeal [nor] is he incorporeal. | He is neither large [nor] is he small. [There is no] [25] way to say, 'What is his quantity?' or, 'What [is his quality?'], | for no one can [know him]. | He is not someone among (other) [beings, rather he is] | far superior. [Not] that [he is (simply) superior], but his | essence does not [partake] in the aeons nor [30] in time. For he who partakes in [an aeon] | was prepared beforehand. Time [was not] | apportioned to him, [since] he does not | receive anything from another, [for it would be received] | on loan. For he who precedes someone does not [lack] [35] that he may receive from [him]. | For [rather] it is the latter that looks expectantly at him in **4** his light.

For the [perfection] is majestic. | He is pure, immeasurable [mind]. |

He is an aeon-giving aeon. | He is [life]- | giving life. He is a blessedness-giving [5] blessed one. He is knowledge-giving | knowledge. [He is] goodness-giving | goodness. [He is] mercy and redemption-[giving mercy]. | He is grace-giving grace, [not] because | he possesses it, but because he gives [the] immeasurable, [10] incomprehensible [light].

[How am I to speak] with you about him? His | [aeon] is indestructible, at rest and | existing in [silence, reposing] (and) being | prior [to everything. For he] is the head of [all] the aeons, | [and] it is he who gives them strength in [15] his goodness. For [we know] not | [the ineffable things, and we] do not understand what | [is immeasurable], except for him who came forth | [from] him, namely (from) [the] Father. For it is he | who [told] it to us [alone]. For it is he who looks [20] at him[self] in his light which surrounds | [him], namely the spring [of the] water of life. And | it is he who gives to [all] the [aeons] and in every way, (and) who | [gazes upon] his image which he sees | in the spring of the [Spirit]. It is he who puts his desire in his [25] [water]-light [which is in the] spring of the | [pure light]-water [which] surrounds him.

And | [his thought performed] a deed and she came forth, | [namely] she who had [appeared] before him | in [the shine of] his light. This is [30] the first [power which was] before all of them | (and) [which came] forth from his mind, She | [is the forethought of the All] – her light | [shines like his] light – the [perfect] | power which is [the] image of the invisible, [35] virginal Spirit who is perfect. | [The first power], the glory of Barbelo, the perfect **5** glory in the aeons, the glory of the | revelation, she glorified the virginal | Spirit and it was she who praised him, because thanks to him | she had come forth. This is the first thought, [5] his image; she became the womb of everything | for it is she who is prior to them all, the | Mother-Father, the first man, the holy Spirit, | the thrice-male, the thrice-powerful, | the thrice-named androgynous one, and the [10] eternal aeon among the invisible ones, and | the first to come forth.

"⟨She⟩ requested from | the invisible, virginal Spirit – | that is Barbelo – to give her foreknowledge. | And the Spirit consented. And when he had [consented], [15] the foreknowledge came forth, and | it stood by the forethought; it originates from | the thought of the invisible, | virginal Spirit. It glorified him [and] | his perfect power, Barbelo, for [20] it was for her sake that it had come into being.

"And she requested again | to grant her [indestructibility], and he consented. | When he had [consented], indestructibility | [came] forth, and it stood by | the thought and the foreknowledge. It glorified [25] the

invisible One and Barbelo, | the one for whose sake they had come into being.

"And Barbelo requested | to grant her eternal life. And | the invisible Spirit consented. And | when he had consented, eternal life [30] came forth, and [they attended] and glorified | the invisible [Spirit] and Barbelo, | the one for whose sake they had come into being.

"And she requested again | to grant her truth. And the invisible Spirit | consented. (IV 8, 24f.: And [when he had] consented) truth came forth, [35] and they attended and glorified the invisible, **6** excellent Spirit and his Barbelo, | the one for whose sake they had come into being.

"This is the pentad of the aeons | of the Father, which is the first | man, the image of the invisible Spirit; [5] it is the forethought, which is Barbelo, | and the thought, and the foreknowledge, and | the indestructibility, and the eternal life, and | the truth. This is the androgynous pentad of the aeons, | which is the decad of the aeons, which is [10] the Father.

"And he looked at Barbelo | with the pure light which surrounds the invisible | Spirit and (with) his spark, and she conceived | from him. He begot a spark of light with a light | resembling blessedness. But it does not equal [15] his greatness. This was an only-begotten child | of the Mother-Father which had come forth; | it is the only offspring, the only-begotten one of | the Father, the pure Light.

"And | the invisible, virginal Spirit rejoiced [20] over the light which came forth, that which | was brought forth first by the first power | of his forethought which is Barbelo. | And he anointed it with his goodness | until it became perfect, not lacking [25] in any goodness, because he had anointed it | with the goodness of the invisible Spirit. And | it attended him as he poured upon | it. And immediately when it had received from | the Spirit, it glorified the holy Spirit [30] and the perfect forethought [32] for whose sake it had | come forth.

"And it requested to give it a fellow worker, | which is the mind, and he consented (IV 10, 14: [gladly]). [35] And when the invisible Spirit had consented, **7** the mind came forth, and it attended | Christ glorifying him and | Barbelo. And all these came into being | in silence.

"And the mind wanted [5] to perform a deed through the word | of the invisible Spirit. And his will became | a deed and it appeared with | the mind; and the light glorified it. | And the word followed the will. [10] For because of the word, Christ | the divine Autogenes created everything. And the | eternal life ⟨and⟩ his will and the mind | and the foreknowledge attended and glorified | the invisible Spirit and Barbelo, [15] for whose sake they had come into being.

"And the holy | Spirit completed the divine Autogenes, | his son, together with Barbelo, | that he may attend the mighty and invisible, | virginal Spirit as the divine [20] Autogenes, the Christ whom he had | honored with a mighty voice. He came forth | through the forethought. And the invisible, | virginal Spirit placed the | divine Autogenes of truth over everything. [25] And he subjected to him every authority, | and the truth which is in him, | that he may know the All which | had been called with a name exalted above | every name. For that name will be mentioned [30] to those who are worthy of it.

"For from the light, | which is the Christ, and the indestructibility, | through the gift of the Spirit the four | lights (appeared) from the divine Autogenes. | He expected that they might attend **8** him. And the three (are) will, | thought, and life. And the four | powers (are) understanding, grace, perception, | and prudence. And grace belongs to [5] the light-aeon Armozel, which | is the first angel. And there are | three other aeons with this aeon: grace, | truth, and form. And the second | light (is) Oriel, who has been placed [10] over the second aeon. And there are | three other aeons with him: conception, perception, | and memory. And the third light | is Daveithai, who has been placed | over the third aeon. And there are [15] three other aeons with him: understanding, | love, and idea. And the fourth | aeon was placed over the fourth | light Eleleth. And there are | three other aeons with him: perfection, [20] peace, and wisdom. These are the four lights | which attend the divine Autogenes, | (and) these are the twelve aeons which attend | the son of the mighty one, the Autogenes, the Christ, | through the will and the gift of the invisible [25] Spirit. And the twelve aeons belong to | the son of the Autogenes. And all things were | established by the will of the holy Spirit | through the Autogenes.

"And from | the foreknowledge of the perfect mind, [30] through the revelation of the will of the invisible | Spirit and the will of the Autogenes, | ⟨the⟩ perfect Man (appeared), the first revelation, | and the truth. It is he whom | the virginal Spirit called Pigera- [35] Adamas, and he placed him over **9** the first aeon with the mighty one, the Autogenes, | the Christ, by the first light Armozel; | and with him are his powers. | And the invisible one gave him a spiritual, [5] invincible power. And he spoke | and glorified and praised the invisible | Spirit, saying, 'It is for thy sake that everything | has come into being and everything will return to thee. | I shall praise and glorify thee and [10] the Autogenes and the aeons, the three: the Father, | the Mother, and the Son, the perfect power.'

"And he | placed his son Seth over the second | aeon in the presence of the second light | Oriel. And in the third aeon [15] the seed of Seth was placed | over the third light Daveithai. | And the souls of the saints were placed (there). | And in the fourth aeon | the souls were placed of those who do not know the [20] Pleroma and who did not repent at once, | but who persisted for a while and repented | afterwards; they are by the fourth | light Eleleth. These are | creatures which glorify the invisible Spirit. [25]

"And the Sophia of the Epinoia, being an aeon, | conceived a thought from herself and | the conception of the invisible Spirit and | foreknowledge. She wanted to bring forth | a likeness out of herself without the consent of the Spirit, [30] – he had not approved – and without her consort, | and without his consideration. And though the person of her | maleness had not approved, | and she had not found her agreement, | and she had thought without the consent of the Spirit [35] and the knowledge of her agreement, (yet) she brought forth. **10** And because of the invincible power which is in her, | her thought did not remain idle and | something came out of her | which was imperfect and different from her appearance, [5] because she had created it without her consort. | And it was dissimilar to the likeness of its mother | for it has another form.

"And when she saw (the consequences of) her | desire, it changed into a form | of a lion-faced serpent. And its eyes [10] were like lightning fires which | flash. She cast it away from her, outside | that place, that no one | of the immortal ones might see it, for she had created it | in ignorance. And she surrounded it with [15] a luminous cloud, and she placed a throne | in the middle of the cloud that no | one might see it except the holy Spirit | who is called the mother of the living. | And she called his name Yaltabaoth.

"This [20] is the first archon who took a great | power from his mother. And he | removed himself from her and moved | away from the places in which he was born. He | became strong and created for himself other aeons with [25] a flame of luminous fire which (still) exists | now. And he joined with his arrogance | which is in him and begot | authorities for himself. The name of the first one | is Athoth, whom the generations call [30] [the reaper]. The second one is Harmas, | who [is the eye] of envy. The third one | is Kalila-Oumbri. The fourth one is Yabel. | The fifth one is Adonaiou, who is called | Sabaoth. The sixth one is Cain, [35] whom the generations of men call | the sun. The seventh is Abel. The | eighth is Abrisene. The ninth is Yobel. **11** The tenth is Armoupieel. The

eleventh | is Melceir-Adonein. The twelth | is Belias, it is he who is over the depth | of Hades. And he placed seven kings [5] – each corresponding to the firmaments of heaven – over the | seven heavens, and five over the depth of the abyss, | that they may reign. And he shared his fire | with them, but he did not send forth from | the power of the light which he had taken from his mother, [10] for he is ignorant darkness.

"And | when the light had mixed with the darkness, it caused the | darkness to shine. And when the darkness had mixed with | the light, it darkened the light and it became | neither light nor dark, but it became [15] dim.

"Now the archon who is weak has | three names. The first name is Yaltabaoth, | the second is Saklas, and the third is | Samael. And he is impious in his arrogance | which is in him. For he said, [20] 'I am God and there is no other God | beside me,' for he is ignorant of his strength, | the place from which he had come.

"And the archons | created seven powers for themselves, and | the powers created for themselves six angels for [25] each one until they became 365 angels. | And these are the bodies belonging with the names: the first is Athoth, | he has a sheep's face; the second is Eloaiou, | he has a donkey's face; the third | is Astaphaios, he has a [hyena's] face; the [30] fourth is Yao, he has a [serpent's] face with | seven heads; the fifth is Sabaoth, | he has a dragon's face; the sixth is Adonin, | he had a monkey's face; the seventh is Sabbede, | he has a shining fire-face. This is the [35] sevenness of the week.

"But Yaltabaoth | had a multitude **12** of faces more than all of them | so that he could put a face before | all of them, according to his desire, when he is in | the midst of seraphs. He shared [5] his fire with them; | therefore he became lord over them. Because of the power of | the glory he possessed of his mother's | light, he called | himself God. And he did not [10] obey the place from which he came. And | he united | the seven powers in his thought with the authorities which were with him. | And when he spoke it happened. And | he named each power beginning [15] with the highest: the first is | goodness with the first (authority), Athoth; | the second is foreknowledge with | the second one, Eloaio; and the third | is Astraphaio (II has been corrected by a later hand to read: and the third is divinity with the third one, Astraphaio); the fourth is [20] lordship with the fourth one, Yao; | the fifth is kingdom with the fifth one, | Sabaoth; the sixth is envy with | the sixth one, Adonein; the seventh | is understanding with the seventh one, [25] Sabbateon. And these have | a firmament corresponding to each aeon-heaven. They

were | given names according to the glory which belongs to heaven | for the [destruction of the] powers. And in the names which were | given to [them by] their Originator [30] there was power. But the names which were given | them according to the glory which belongs to heaven mean | for them destruction and powerlessness. | Thus they have two names. |

"And (IV 20, 11: having created [ ]) everything he organized according to the model of the first [35] aeons which had come into being, so that he might **13** create them like the indestructible ones. Not because | he had seen the indestructible ones, but the power | in him, which he had taken from | his mother, produced in him the likeness of [5] the cosmos. And when he saw the creation which surrounds | him and the multitude of the angels around | him which had come forth from him, | he said to them, 'I am a jealous God | and there is no other God beside me.' But by [10] announcing this he indicated to the angels | who attended him that there exists another God. | For if there were no other one, of whom | would he be jealous?

Then the mother began | to move to and fro. She became aware of the deficiency when [15] the brightness of her light diminished. And she | became dark because her consort | had not agreed with her."

And I | said, "Lord, what does it mean that she moved to and fro?" But he | smiled and said, "Do not think it is, as [20] Moses said, 'above | the waters.' No, but when she had seen | the wickedness which had happened, and the theft which | her son had committed, she repented. | And she was overcome by forgetfulness in the darkness of [25] ignorance and she began to be ashamed. (IV 21, 13-15: And she did not dare | to return, but she was moving) | about. And the moving is the going to and fro.

"And the | arrogant one took a power from | his mother. For he was ignorant, | thinking that there existed no other except [30] his mother alone. And when he saw the multitude | of the angels which he had created, then he exalted | himself above them.

"And when | the mother recognized that the garment of darkness | was imperfect, then she knew [35] that her consort had not agreed | with her. She repented **14** with much weeping. And the whole | pleroma heard the prayer of her repentance | and they praised on her behalf | the invisible, virginal [5] Spirit. (IV 22, 5-7: And | he consented; and when the invisible Spirit | had consented), the holy Spirit poured | over her from their whole pleroma. | For it was not her consort who came to her, | but he came to her through the pleroma | in order that he might correct her deficiency. And she was taken [10] up not to her own aeon |

but above her son, that she might be | in the ninth until she has corrected her | deficiency.

"And a voice came forth from the exalted | aeon-heaven: 'The Man exists and [15] the son of Man.' And the chief archon, Yaltabaoth, | heard (it) and thought that the | voice had come from his mother. | And he did not know from where it came. And | he taught them, the holy and perfect Mother-Father, [20] the complete foreknowledge, | the image of the invisible one who is the Father | of the all (and) through whom everything came into being, | the first Man. For he revealed his likeness | in a human form.

"And the [25] whole aeon of the chief archon trembled, | and the foundations of the abyss shook. And | of the waters which are above | matter, the underside was illuminated by | the appearance of his image which [30] had been revealed. And when all the authorities | and the chief archon looked, they | saw the whole region of the underside which was | illuminated. And through the light they saw | the form of the image in the water. **15**

"And he said to the authorities which attend him, | 'Come, let us create a man according to | the image of God and according to our likeness, that | his image may become a light for us.' [5] And they created by means of their respective powers | in correspondence with the characteristics which were given. And | each authority supplied a characteristic | in the form of the image which he had seen | in its natural (form). He created a being [10] according to the likeness of the first, perfect Man. | And they said, 'Let us call him | Adam, that his name may become | a power of light for us.'

"And the powers | began: the first one, goodness, created [15] a bone-soul; and the second, foreknowledge, | created a sinew-soul; the third, | divinity, created a flesh-soul; | and the fourth, the lordship, created | a marrow-soul; the fifth, kingdom [20] created a blood-soul; the sixth, | envy, created a skin-soul; | the seventh, understanding, created | a hair-soul. And the multitude | of the angels attended him and they received [25] from the powers the seven substances | of the natural (form) in order to create | the proportions of the limbs and the proportion of the rump | and the proper working together of each | of the parts.

"The first one began to create [30] the head. Eteraphaope-Abron created | his head; Meniggesstroeth created | the brain; Asterechme (created) the right eye; | Thaspomocha (created) the left eye; | Yeronumos (created) the right ear; Bissoum (created) [35] the left ear; Akioreim (created) the nose; **16** Banen-Ephroum (created) the lips; Amen (created) | the

teeth; Ibikan (created) the molars; Basiliademe (created) | the tonsils; Achcha (created) the uvula; Adaban (created) | the neck; Chaaman (created) the vertebrae; [5] Dearcho (created) the throat; Tebar (created) the (IV 25, 4-5: right shoulder; | [.... (created) the]) left | shoulder; Mniarcon (created) the (IV 25, 6-7: right | elbow; [.... (created) the]) left elbow; | Abitrion (created) the right underarm; | Evanthen (created) the left underarm; Krys (created) the right hand; | Beluai (created) the left hand; Treneu [10] (created) the fingers of the right hand; Balbel | (created) the fingers of the left hand; Kriman (created) the nails | of the hands; Astrops (created) the right breast; | Barroph (created) the left breast; Baoum (created) the right | shoulder joint; Ararim (created) the left shoulder joint; Areche (created) [15] the belly; Phthave (created) the navel; Senaphim (created) | the abdomen; Arachethopi (created) the right | ribs; Zabedo (created) the left ribs; | Barias (created) the (IV 25, 19-20: right | hip; Phnouth the) left hip; Abenlenarchei (created) | the marrow; Chnoumeninorin (created) the bones; [20] Gesole (created) the stomach; Agromauna (created) | the heart; Bano (created) the lungs; Sostrapal (created) | the liver; Anesimalar (created) the spleen; Thopithro | (created) the intestines; Biblo (created) the kidneys; | Roeror (created) the sinews; Taphreo (created) the spine [25] of the body; Ipouspoboba (created) the veins; | Bineborin (created) the arteries; Atoimenpsephei, | theirs are the breaths which are in all the limbs; | Entholleia (created) all the flesh; Bedouk (created) | the right buttock (?); Arabeei (created) the left penis; [30] Eilo (created) the testicles; Sorma (created) the genitals; Gorma-Kaiochlabar | (created) the right thigh; Nebrith (created) | the left thigh; Pserem (created) the kidneys of | the right leg; Asaklas (created) the left | kidney; Ormaoth (created) the right leg; [35] Emenun (created) the left leg; Knyx (created) the **17** right shin-bone; Tupelon (created) the left shin-bone; | Achiel (created) the right knee; Phnene (created) the | left knee; Phiouthrom (created) the right foot; | Boabel (created) its toes; Trachoun (created) [5] the left foot; Phikna (created) its toes; | Miamai (created) the nails of the feet; Labernioum – . |

"And those who were appointed over all of these | are: Zathoth, Armas, Kalila, Jabel, (IV 26, 19-20: Sabaoth, Cain, | Abel). And | those who are particularly active in the limbs [10] (are) the head Diolimodraza, the neck Yammeax, | the right shoulder Yakouib, the | left shoulder Verton, the right hand | Oudidi, the left one Arbao, the fingers of the right hand | Lampno, the fingers of the left hand [15] Leekaphar, the right breast Barbar, the | left breast Imae, the chest Pisandriaptes, | the

right shoulder joint Koade, the left shoulder joint | Odeor, the right ribs Asphixix, the left | ribs Synogchouta, the belly Arouph [20] the womb Sabalo, the right thigh | Charcharb, the left thigh Chthaon, | all the genitals Bathinoth, the right | leg Choux, the left leg Charcha, | the right shin-bone Aroer, the left shin-bone [25] Toechtha, the right knee Aol, the left | knee Charaner, the right foot | Bastan, its toes Archentechtha, the | left foot Marephnounth, its toes | Abrana.

"Seven have power over [30] all of these: Michael, Ouriel, | Asmenedas, Saphasatoel, Aarmouriam, | Richram, Amiorps. And the ones who are in charge over the senses | (are) Archendekta; and he who is in charge over the receptions | (is) Deitharbathas; and he who is in charge over the imagination [35] (is) Oummaa; and he who is over the composition **18** Aachiaram, and he who is over the whole impulse | Riaramnacho.

"And the origin of the demons | which are in the whole body is determined to be four: | heat, cold, wetness, [5] and dryness. And the mother of all of them is matter. | And he who reigns over the heat (is) Phloxopha; | and he who reigns over the cold | is Oroorrothos; and he who reigns over | what is dry (is) Erimacho; and he who reigns [10] over the wetness (is) Athuro. And the mother of all of these, | Onorthochrasaei, stands in their midst | since she is illimitable, and she mixes | with all of them. And she is truly matter, | for they are nourished by her.

"The four [15] chief demons are: Ephememphi who | belongs to pleasure, Yoko who belongs to desire, | Nenentophni who belongs to grief, Blaomen | who belongs to fear. And the mother of them all is | Aesthesis-Ouch-Epi-Ptoe. And from the four [20] demons passions came forth. | And from grief (came) envy, jealousy, | distress, trouble, pain, | callousness, anxiety, mourning, | etc. And from pleasure [25] much wickedness arises, and empty | pride, and similar things. | And from desire (comes) anger, wrath, | and bitterness, and bitter passion, | and unsatedness, and similar things. [30] And from fear (comes) dread, | fawning, agony, and shame. All of these | are like useful things as well as evil things. | But the insight into their true (character) is Anaro, | who is the head of the material soul, **19** for it belongs with the seven senses, Ouch-Epi-Ptoe. |

"This is the number of the angels: | together they are 365. They | all worked on it until, [5] limb for limb, the natural and | the material body was completed by them. Now there are | other ones in charge over the remaining passions | whom I did not mention to you. But if you | wish to know them, it is written in [10] the book of Zoroaster. And | all the angels and demons worked | until they had constructed the natural body.

| And their product was completely | inactive and motionless for a long time. [15]

"And when the mother wanted to retrieve | the power which she had given to the chief archon, | she petitioned the Mother-Father | of the All who is most merciful. He sent, | by means of the holy decree, the five lights [20] down upon the place of the angels of | the chief archon. They advised him that they should | bring forth the power of the mother. And they said | to Yaltabaoth, 'Blow into his face | something of your spirit and [25] his body will arise.' And he blew | into his face the spirit which is the power | of his mother; he did not know (this), for he exists | in ignorance. And the power | of the mother went out of [30] Yaltabaoth into the natural body | which they had fashioned after the image of the one who | exists from the beginning. The body moved and gained strength, | and it was luminous. |

"And in that moment the rest of the powers **20** became jealous, because he had come into being | through all of them and they had given their | power to the man, and his intelligence was greater | than that of those who had made him, and [5] greater than that of the chief archon. And when they recognized | that he was luminous, and that he could think better | than they, and that he was free from wickedness, they took | him and threw him into the lowest region | of all matter.

"But the blessed One, the Mother-Father, [10] the beneficent and merciful One, | had mercy on the power of the mother | which had been brought forth out of the chief archon, | for they (the archons) might gain power over the | natural and perceptible body. And he [15] sent, through his beneficent | Spirit and his great mercy, a helper | to Adam, luminous Epinoia | which comes out of him, who is called | Life. And she assists the whole creature, [20] by toiling with him and by restoring | him to his fullness and by | teaching him about the descent of his | seed (and) by teaching him about the way of ascent, | (which is) the way he came down. [25] And the luminous Epinoia was hidden in Adam, | in order that the archons might not know her, | but that the Epinoia might be a correction | of the deficiency of the mother.

"And the man came forth | because of the shadow of the light [30] which is in him. And his thinking | was superior to all those who had made him. | When they looked up they saw | that his thinking was superior. And they took | counsel with the whole array of archons [35] and angels. They took fire and earth **21** and water and mixed them together | with the four fiery winds. And they wrought them | together and caused a great | disturbance. And they brought him (Adam) into

the shadow [5] of death in order that they might form (him) again | from earth and water and fire | and the spirit which originates in matter, which is | the ignorance of darkness and desire, | and their counterfeit spirit. This [10] is the tomb of the newly-formed body | with which the robbers had clothed the man, | the bond of forgetfulness; and he became a | mortal man. This is the first one who came down | and the first separation. But the [15] Epinoia of the light which was in him, | she is the one who was to awaken his thinking.

"And | the archons took him and placed | him in paradise. And they said to him, | 'Eat, that is at leisure,' for [20] their luxury is bitter and their beauty is depraved. | And their luxury is deception and | their trees are godlessness and their fruit | is deadly poison and their | promise is death. And the tree of their [25] life they had placed in the midst of paradise. |

"And I shall teach you (pl.) | what is the mystery of their life, | which is the plan which they made together, | which is the likeness of their spirit. [30] The root of this (tree) is bitter and its branches | are death, its shadow is hate | and deception is in its leaves, | and its blossom is the ointment of evil, | and its fruit is death and [35] desire is its seed, and | it sprouts in darkness. The **22** dwelling place of those who taste from it is | Hades and the darkness is their place of rest. |

"But what they call | the tree of knowledge of good and [5] evil, which is the Epinoia of the light, | they stayed in front of it in order that he (Adam) might not | look up to his fullness and | recognize the nakedness of his shamefulness. | But it was I who brought about that they ate."

And [10] I said to the savior, "Lord, was it not the serpent | that taught Adam to eat?" | The savior smiled and said, "The serpent taught them | to eat from wickedness of begetting, | lust, (and) destruction, that he (Adam) might [15] be useful to him. And he (Adam) knew that he was | disobedient to him (the chief archon) due to light of the Epinoia | which is in him, which made him more correct in his | thinking than the chief archon. And (the latter) | wanted to bring about the power which he himself had given [20] him. And he brought a forgetfulness | over Adam.

And I said to the savior, "What is | the forgetfulness?" And he said, "It is not the way Moses | wrote (and) you heard. For he said in | his first book, 'He put him to sleep' (Gn 2: 21), but [25] (it was) in his perception. For also he said through the | prophet, 'I will make their | hearts heavy that they may not pay attention and may not | see' (Is 6: 10).

"Then the Epinoia of the light | hid herself in him (Adam). And the

chief archon wanted [30] to bring her out of his rib. | But the Epinoia of the light cannot be grasped. | Although darkness pursued her, it did not catch her. And | he brought a part of his power | out of him. And he made another creature [35] in the form of a woman according to the likeness of the Epinoia | which had appeared to him. And he brought **23** the part which he had taken from the power | of the man into the female creature, | and not as Moses said, | 'his rib-bone.'

"And he (Adam) saw the woman beside [5] him. And in that moment | the luminous Epinoia appeared, and she lifted | the veil which lay over his mind. | And he became sober from the drunkenness of darkness. | And he recognized his counter-image, and he said, [10] 'This is indeed bone of my bones | and flesh of my flesh.' Therefore | the man will leave his father and his | mother and he will cleave to his wife and they will | both be one flesh. For they [15] will send him his consort, | and he will leave his father and his mother. {. . . .} [20]

"And our sister | Sophia (is) she who came down in innocence | in order to rectify her deficiency. | Therefore she was called Life, which is | the mother of the living, by the foreknowledge [25] of the sovereignty of heaven (IV 36, 18-20: and [ ] to him [ ].) And through her | they have tasted the perfect Knowledge. I appeared | in the form of an eagle on | the tree of knowledge, which is the Epinoia | from the foreknowledge of the pure light, [30] that I might teach them and awaken | them out of the depth of sleep. For they | were both in a fallen state and they | recognized their nakedness. The Epinoia | appeared to them as a light (and) she awakened [35] their thinking.

"And when Yaldabaoth | noticed that they withdrew from him, | he cursed his earth. He found the woman as she was **24** preparing herself for her husband. He was lord | over her though he did not know the mystery | which had come to pass through the holy decree. | And they were afraid to blame him. And [5] he showed his angels his | ignorance which is in him. And | he cast them out of paradise and | he clothed them in gloomy darkness. And the | chief archon saw the virgin who stood [10] by Adam, and that the luminous | Epinoia of life had appeared in her. | And Yaldabaoth was full of ignorance. | And when the foreknowledge of the All | noticed (it), she sent some and they snatched [15] life out of Eve.

"And the chief archon | seduced her and he begot in her | two sons; the first and the second | (are) Eloim and Yave. Eloim has a bear-face | and Yave has a cat-face. The one [20] is righteous but the other is unrighteous. (IV 38, 4-6: Yave | is righteous but Eloim is | unrighteous.) |

Yave he set | over the fire and the wind, and Eloim he set | over the water and | the earth. And these he called with the names [25] Cain and Abel with a view to deceive. |

"Now up to the present day | sexual intercourse continued due to the chief archon. | And he planted sexual desire | in her who belongs to Adam. And he produced through [30] intercourse the copies of the bodies, | and he inspired them with his counterfeit spirit. |

"And the two archons he set | over principalities so that | they might rule over the tomb. [35] And when Adam recognized the likeness of his own | foreknowledge, he begot the likeness **25** of the son of man. He called him Seth | according to the way of the race in the aeons. Likewise | the mother also sent down her spirit | which is in her likeness and a [5] copy of those who are in the pleroma, for she will | prepare a dwelling place for the aeons which will come | down. And he made them drink water of forgetfulness, | from the chief archon, in order that they might not | know from where they came. Thus [10] the seed remained for | a while assisting (him) in order that, when | the Spirit comes forth from | the holy aeons, he may raise up and | heal him from the deficiency, that the [15] whole pleroma may (again) become holy and | faultless."

And I said to the savior, | "Lord, will all the souls then be brought safely | into the pure light?" He answered | and said to me, "Great things [20] have arisen in your mind, for it is | difficult to explain them to others | except to those who are from | the immovable race. Those on whom the Spirit of life | will descend and (with whom) he will be with the power, [25] they will be saved and become perfect | and be worthy of the greatness and | be purified in that place from | all wickedness and the involvements in evil. | Then they have no other care than [30] the incorruption alone, to which they direct their attention | from here on, without anger or envy or jealousy | or desire and greed of | anything. They are not affected by | anything except the state of being in [35] the flesh alone, which they bear while looking expectantly | for the time when they will be met **26** by the receivers (of the body). Such | then are worthy of the imperishable, | eternal life and the calling. For they endure | everything and bear up under [5] everything, that they may finish | the good fight and inherit | eternal life."

I said to him, "Lord, | the souls of those who did not do these works, | (but) on whom the power and Spirit [10] descended, (IV 40, 24-25: will they be rejected?" He | answered and said to me, "If) the | Spirit (IV 40, 24-25: descended upon them), they will in any case be saved | and they will change (for the better). For the | power will descend on every

man, | for without it no one can stand. [15] And after they are born, then, | when the Spirit of life increases and | the power comes and strengthens that soul, | no one can lead it astray | with works of evil. [20] But those on whom the counterfeit spirit | descends are drawn by | him and they go astray."

And I | said, "Lord, where will the souls of these go | when they have come out of their [25] flesh?" And he smiled | and said to me, "The soul, in which the power | will become stronger than the counterfeit spirit, | is strong and it flees from | evil and, through [30] the intervention of the incorruptible one, it is saved | and it is taken up to the rest | of the aeons."

And I said, "Lord, | those, however, who have not known | to whom they belong, where will their souls [35] be?" And he said to me, | "In those the despicable spirit has **27** gained strength when they went astray. And he | burdens the soul and draws it | to the works of evil, and he casts | it down into forgetfulness. And after it [5] comes out of (the body), it is handed over to the authorities, | who came into being through the archon, and | they bind it with chains and cast | it into prison and consort with it | until it is liberated from the forgetfulness and [10] acquires knowledge. And if thus it | becomes perfect, it is saved."

And I | said, "Lord, how can the soul become smaller | and return into the nature | of its mother or into man?" Then [15] he rejoiced when I asked him this, and | he said to me, "Truly, you are blessed, | for you have understood! That soul | is made to follow another one (fem.), since the Spirit of | life is in it. It is saved through [20] him. It is not again cast | into another flesh."

And I said, | "Lord, these also who did not know but | have turned away, where will their | souls go?" Then he said to me, "To that place [25] where the angels of poverty go | they will be taken, the place | where there is no repentance. And | they will be kept for the day on which | those who have blasphemed the spirit will be tortured, [30] and they will be punished with eternal punishment." |

And I said, "Lord, | from where did the counterfeit spirit come?" | Then he said to me, "The Mother-Father | who is rich in mercy, the holy Spirit [35] in every way, the One who is merciful and **28** who sympathizes with you (pl.), i.e. the | Epinoia of the foreknowledge of light, | he raised up the offspring of the perfect | race and its thinking and the eternal [5] light of man. When | the chief archon realized that they were exalted | above him in the height – and they surpass | him in thinking

– then he wanted to seize their | thought, not knowing that they surpassed [10] him in thinking and that he will not be able | to seize them.

"He made a plan | with his authorities, which are his powers, and | they committed together adultery with Sophia, and | bitter fate was begotten through them, [15] which is the last of the changeable bonds. | And it is of a sort that | is interchangeable. And it is harder and | stronger than she with whom | the gods united and the angels and the demons [20] and all the generations until this day. | For from that fate | came forth every sin and | injustice and blasphemy and the chain | of forgetfulness and ignorance and every [25] severe command and serious sins | and great fears. And thus | the whole creation was made blind, | in order that they may not know God who is | above all of them. And because of the chain of forgetfulness [30] their sins were hidden. For they are bound with | measures and times and moments, | since it (fate) is lord over everything.

"And he (the chief archon) | repented for everything which had come into being | through him. This time he planned [35] to bring a flood **29** upon the work of man. But the greatness | of the light of the foreknowledge informed | Noah, and he proclaimed (it) to all the offspring | which are the sons of men. But [5] those who were strangers to him did not listen to him. | It is not as Moses said, | 'They hid themselves in an ark' (Gn 7: 7), but | they hid themselves in a place, not | only Noah but also many other people [10] from the immovable race. They went | into a place and hid themselves in a | luminous cloud. And he (Noah) recognized his authority, | and she who belongs to the light was with him, | having shone on them because [15] he (the chief archon) had brought darkness upon the whole earth. |

"And he made a plan with his powers. | He sent his angels to the daughters | of men, that they might take some of them for themselves | and raise offspring [20] for their enjoyment. And at first they did not succeed. | When they had no success, they gathered | together again and they made | a plan together. They created | a counterfeit spirit, who resembles the Spirit who had descended, [25] so as to pollute the souls through it. | And the angels changed themselves in their | likeness into the likeness of their (the daughters of men) mates, | filling them with the spirit of darkness, | which they had mixed for them, and with evil. [30] They brought gold and silver | and a gift and copper and iron | and metal and all kinds | of things. And they steered the people | who had followed them **30** into great troubles, by leading them astray | with many deceptions. They (the people) became old without having enjoy-

ment. | They died, not having found truth and | without knowing the God of truth. And [5] thus the whole creation became enslaved forever, | from the foundation of the world | until now. And they took women | and begot children out of the darkness according to | the likeness of their spirit. And they closed their hearts, [10] and they hardened themselves through the hardness | of the counterfeit spirit until now.

"I, | therefore, the perfect Pronoia of the all, | changed myself into my seed, for I existed | first, going on every road. [15] For I am the richness of the light; | I am the remembrance of the pleroma.

"And I | went into the realm of darkness and | I endured till I entered the middle | of the prison. And the foundations of chaos [20] shook. And I hid myself from them because of | their wickedness, and they did not recognize me.

"Again | I returned for the second time | and I went about. I came forth from those who belong to the light, | which is I the remembrance of the Pronoia. [25] I entered into the midst of darkness and | the inside of Hades, since I was seeking (to accomplish) | my task. And the foundations of chaos | shook, that they might fall down upon those who | are in chaos and might destroy them. [30] And again I ran up to my root of light | lest they be destroyed before | the time.

"Still for a third time | I went – I am the light | which exists in the light, I am [35] the remembrance of the Pronoia – that I might | enter into the midst of darkness and the inside **31** of Hades. And I filled my face with | the light of the completion of their aeon. | And I entered into the midst of their prison | which is the prison of the body. And [5] I said, 'He who hears, let him get up from the deep | sleep.' And he wept and shed tears. | Bitter tears he wiped from | himself and he said, 'Who is it that calls my | name, and from where has this hope come to me, [10] while I am in the chains of the prison?' And | I said, 'I am the Pronoia of the pure light; | I am the thinking of the virginal | Spirit, who raised you up to the honored | place. Arise and remember [15] that it is you who hearkened, and follow | your root, which is I, the merciful one, and | guard yourself against | the angels of poverty and the demons | of chaos and all those who ensnare you, [20] and beware of the | deep sleep and the enclosure of the inside | of Hades.'

"And I raised him up | and sealed him in the light | of the water with five seals, in order that [25] death might not have power over him from this time on.

"And | behold, now I shall go up to the perfect | aeon. I have completed everything for you | in your hearing. And I | have said everything

to you that you might write [30] them down and give them secretly to your fellow spirits, | for this is the mystery of the immovable race." |

And the savior presented these things to him that | he might write them down and keep them | secure. And he said to him, "Cursed be [35] everyone who will exchange these things for a gift | or for food or for | drink or for clothing or for any other such thing." **32** And these things were presented to him | in a mystery, and immediately | he disappeared from him. | And he went to his fellow disciples and related [5] to them what the savior had told him. |

Jesus Christ, Amen. |

The | Apocryphon | According to John

THE GOSPEL OF THOMAS (II,*2*)

Introduced by

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The Gospel of Thomas is a collection of traditional sayings of Jesus. These sayings, or small groups of sayings (the numeration of the 114 sayings is not found in the manuscript, but is followed by most scholars today) are introduced in most instances by "Jesus said (to them)," sometimes by a question or a statement of the disciples. Only in one instance (13) is a saying expanded into a longer discourse between Jesus and the disciples. The sayings preserved in *The Gospel of Thomas* are of several types: wisdom sayings (proverbs), parables, eschatological sayings (prophecies), and rules for the community. They appear in this document in arrangement that does not reveal any overall plan of composition. On occasion, small groups of sayings are kept together by similarity in form or by catchword association.

The Coptic *Gospel of Thomas* was translated from the Greek. Fragments of this gospel in the original Greek version are extant in the Oxyrhynchus Papyri 1, 654 and 655, which had been discovered and published at the beginning of this century, but were identified as parts of *The Gospel of Thomas* only after the discovery of the Coptic Nag Hammadi library. The first of these Greek papyri contains sayings 26-30, 77, 31-33 (in this order!), the other two the sayings 1-7 and 36-40, respectively. At least one of these Greek fragments comes from a manuscript that was written before 200 C.E.; thus the Greek version of this gospel was used in Egypt as early as the second century.

The authorship of this gospel is attributed to Didymos Judas Thomas, that is, Judas "the twin" (both the Aramaic *thomas* and the Greek *didymos* mean "twin"). In the Syrian church, (Judas) Thomas was known as the brother of Jesus who founded the churches of the East, particularly of Edessa (in a somewhat later tradition, he even travels to India). Other Christian writings of the eastern churches have been attributed to the same apostle; to these belong the *Acts of Thomas* and most likely also *The Book of Thomas*, which was discovered as part of the Nag Hammadi library (II,*7*). The latter writing, as well as *The Gospel of Thomas*, were most likely written in Syria. It is doubtful, however, whether it was originally composed in Aramaic and then translated into Greek, although many of the sayings, like the oldest sayings of the canonical gospels, were certainly first circulated in Aramaic, the language of Jesus.

A large number of the sayings of *The Gospel of Thomas* have parallels in the gospels of the New Testament, in the Synoptic Gospels (Matthew, Mark, and Luke), as well as the Gospel of John (parallels with the latter are especially strik-

ing; cf., e.g., sayings 13, 19, 24, 38, 49, 92). Some of the sayings are known to occur also in noncanonical gospels, especially in the *Gospel According to the Hebrews* (cf. saying 2) and the *Gospel of the Egyptians* (cf. saying 22), which are both attested for the second century by Clement of Alexandria (floruit 180-200). However, a direct dependence of *The Gospel of Thomas* upon another noncanonical gospel is very unlikely. More problematic is the relationship of *The Gospel of Thomas* to the canonical gospels. Whereas the latter all contain large segments of narrative materials, no traces of such materials are found in the former. Already this makes it unlikely that our document can be considered as an eclectic excerpt from the gospels of the New Testament. If one considers the form and wording of the individual sayings in comparison with the form in which they are preserved in the New Testament, *The Gospel of Thomas* almost always appears to have preserved a more original form of the traditional saying (in a few instances, where this is not the case, the Coptic translation seems to have been influenced by the translator's knowledge of the New Testament gospels), or presents versions which are independently based on more original forms. More original and shorter forms are especially evident in the parables of Thomas (cf. sayings 8, 9, 57, 63, 64, 65, 96, cf. 109).

In its literary genre, *The Gospel of Thomas* is more akin to one of the sources of the canonical gospels, namely the so-called Synoptic Sayings Source (often called "Q" from the German word *Quelle*, "source"), which was used by both Matthew and Luke. Indeed, many of the sayings found in our document were also parts of this source of the gospels of the New Testament. On the other hand, *The Gospel of Thomas* also contains quite different older sayings, paralleled in the Gospel of John, in Mark 4:21-25, and even in 1 Corinthians (cf. saying 17 with 1 Co 2:9). Moreover, the sayings about the future coming of the Son of Man, so characteristic for "Q" (cf. Lk 12:8, 10; 17:22, 24, 26), are completely missing. *The Gospel of Thomas* is, therefore, a closely related but independent collection of sayings. In its most original form, it may well date from the first century (the middle of the first century is usually considered the best date for the composition of "Q").

Neither the Coptic translation nor the Greek fragments seem to have preserved this gospel in its oldest form. Even the comparison of the extant Coptic and Greek texts demonstrates that the text was subject to change in the process of transmission. The oldest form most likely contained wisdom sayings and eschatological sayings of Jesus, including a number of parables. The sayings of this type, even those which have no parallels in the gospels of the New Testament (especially the parables 97 and 98), may belong to the oldest strata of the tradition. Whereas "Q" emphasized the eschatological expectation of the future coming of the "Kingdom of God," *The Gospel of Thomas* in its oldest form, stressed the finding of wisdom, or of the "Kingdom of the Father," in the knowledge (*gnosis*) of oneself (cf. saying 3), guided by the sayings of Jesus. This understanding of salvation is similar to that expressed in many passages of the Gospel of John in which the finding of truth and life is bound to the words of Jesus (Jn 6:63; 8:51). The first saying of *The Gospel of Thomas* states this programmatically: the interpretation of the sayings is identical with the finding of eternal life.

In the further history and growth of *The Gospel of Thomas*, this wisdom interpretation of the sayings of Jesus is more clearly developed under the influence

of gnostic theology, though it is not possible to ascribe the work to any particular gnostic school or sect. The theme of recognizing oneself is further elaborated in sayings (cf. 50, 51) which speak of the knowledge of one's divine origin which even Adam did not share, although "he came into being from a great power" (saying 85). Salvation is obtained in stripping off everything that is of this world (cf. sayings 21a, 37, 56). The disciples must "pass by" the present corruptible existence (saying 42). The existence of the ideal gnostic disciple is characterized by the term "solitary one," which describes the one who has left behind everything that binds human beings to the world (cf. sayings 16, 23, 30, and 76). Even women can obtain this goal, if they achieve the "maleness" of the solitary existence (saying 114).

THE GOSPEL OF THOMAS

II 32, 10-51, 28

These are the secret sayings which the living Jesus | spoke and which Didymos Judas Thomas wrote down. |

(1) And he said, | "Whoever finds the interpretation of these sayings will | not experience death."

(2) Jesus said, [15] "Let him who seeks continue seeking until he | finds. When he finds, he will | become troubled. When he becomes troubled, he will | be astonished, and he will | rule over the all."

(3) Jesus said, "If [20] those who lead you say to you, | 'See, the kingdom is in the sky,' | then the birds of the sky will precede you. | If they say to you, 'It is in the sea,' | then the fish will precede you. [25] Rather, the kingdom is inside of you, and | it is outside of you. When you come to | know yourselves, then you will become known, **33** and you will realize that it is you who are | the sons of the living father. But if | you will not know yourselves, you | dwell in poverty and it is you [5] who are that poverty."

(4) Jesus said, "The man old in days will not | hestitate to ask | a small child seven | days old about the place of life, and | he will live. For many who are first will become last, [10] and they will become one and the same."

(5) Jesus said, | "Recognize what is in your (sg.) sight, | and that which is hidden from you (sg.) will become plain | to you (sg.). For there is nothing hidden which will | not become manifest."

(6) His disciples questioned him [15] and said to him, "Do you want us to fast? | How shall we pray? Shall we give alms? | What diet shall we observe?"

Jesus said, "Do not tell lies,' | and do not do what you hate, for [20] all things are plain in the sight | of heaven. For nothing hidden will not | become manifest, and nothing covered | will remain without being uncovered."

(7) Jesus said, | "Blessed is the lion which [25] becomes man when consumed by | man; and cursed is the man | whom the lion consumes, and | the lion becomes man."

(8) And he said, | "The man is like a wise fisherman [30] who cast his net | into the sea and drew it up | from the sea full of small fish. | Among them the wise fisherman found a fine large fish. | He threw [35] all the small fish **34** back into the sea and chose the large | fish without difficulty. Whoever has ears | to hear, let him hear."

(9) Jesus said, "Now | the sower went out, took a handful (of seeds), [5] and scattered them. Some fell on the road; | the birds came and gathered them up. Others | fell on rock, did not take root | in the soil, and did not produce ears. | And others fell on thorns; [10] they choked the seed(s) and worms ate them. | And others fell on the good soil | and it produced good fruit: | it bore sixty per measure and a hundred and twenty per measure."

(10) Jesus said, "I have cast fire upon [15] the world, and see, I am guarding it | until it blazes."

(11) Jesus said, "This heaven will | pass away, and the one above it will pass away. | The dead are not alive, and the living | will not die. In the days when you consumed [20] what is dead, you made it what is alive. | When you come to dwell in the light, | what will you do? On the day when you | were one you became two. But when | you become two, what [25] will you do?"

(12) The disciples said to Jesus, | "We know that you will depart from us. Who is | to be our leader?"

Jesus said to them, | "Wherever you are, you are to | go to James the righteous, [30] for whose sake heaven and earth came into being."

(13) Jesus said | to his disciples, "Compare me to someone and | tell me whom I am like."

Simon Peter | said to him, "You are like a | righteous angel."

Matthew said to him, **35** "You are like a wise philosopher."

Thomas said to him, | "Master, my mouth is wholly incapable | of saying whom you are like."

Jesus said, [5] "I am not your (sg.) master. Because you (sg.) have drunk, you (sg.) have become intoxicated | from the bubbling spring which I | have measured out."

And he took him and withdrew | and told him three things. | When Thomas returned to his companions, they asked him, [10] "What did Jesus say to you?"

Thomas said to them, | "If I tell you one of the things | which he told me, you will pick up stones and | throw them at me; a fire will come out of | the stones and burn you up." [15]

(14) Jesus said to them, "If you fast, you will | give rise to sin for yourselves; and if you | pray, you will be condemned; and | if you give alms, you will do | harm to your spirits. When you [20] go into any land and | walk about in the districts, if they receive | you, eat what they will set before you, | and heal the sick among them. | For what goes into your mouth [25] will not defile you, but that which | issues from your mouth – it is that which | will defile you."

(15) Jesus said, "When | you see one who was not born | of woman, prostrate yourselves on [30] your faces and worship him. That one | is your father."

(16) Jesus said, | "Men think, perhaps, that it is peace which I have come to cast | upon the world. | They do not know that it is dissension which I have come to cast [35] upon the earth: fire, sword, | and war. For there will be five **36** in a house: three will be against | two, and two against three, the father | against the son, and the son against the father. | And they will stand solitary." [5]

(17) Jesus said, "I shall give you what | no eye has seen and what no | ear has heard and what no hand has touched | and what has never occurred to the human | mind."

(18) The disciples said to Jesus, "Tell [10] us how our end will be." |

Jesus said, "Have you discovered, then, | the beginning, that you look for | the end? For where the beginning is, | there will the end be. Blessed is [15] he who will take his place in the beginning; | he will know the end and will not experience | death."

(19) Jesus said, "Blessed is | he who came into being before he came into being. | If you become my disciples [20] and listen to my words, these stones | will minister to you. | For there are five trees for you in Paradise | which remain undisturbed summer and winter | and whose leaves do not fall. [25] Whoever becomes acquainted with them will not experience death." |

(20) The disciples said to Jesus, "Tell | us what the kingdom of heaven is | like."

He said to them, "It is like | a mustard seed. It is the smallest of [30] all seeds. But when it | falls on tilled soil, it | produces a great plant and becomes | a shelter for birds of the sky."

(21) Mary said to Jesus, "Whom are your disciples [35] like?"

He said, "They are like **37** children who have settled in a field | which is not theirs. When the owners of the field come, | they will say, 'Let us have back our field.' | They (will) undress in their presence [5] in order to let them have back their field and to give | it back to them. Therefore I say, | if the owner of a house knows that the thief is coming, | he will begin his vigil before he comes and will not | let him dig through into his house of his [10] domain to carry away his goods. You (pl.), | then, be on your guard against the world. Arm | yourselves with great strength | lest the robbers find a way to come | to you, for the difficulty which you expect [15] will (surely) materialize. Let there be | among you a man of understanding. | When the grain ripened, he came quickly | with his sickle in his hand and reaped it. | Whoever has ears to hear, let him hear." [20]

(22) Jesus saw infants being suckled. He said to | his disciples, "These infants being suckled | are like those who enter the | kingdom."

They said to him, "Shall we then, as children, | enter the kingdom?"

Jesus said to them, [25] "When you make the two one, and | when you make the inside like the outside | and the outside like the inside, and the above | like the below, and when | you make the male and the female one and the same, [30] so that the male not be male nor | the female female; and when you fashion | eyes in place of an eye, and a hand | in place of a hand, and a foot in place | of a foot, and a likeness in place of a likeness; [35] then will you enter [the kingdom]." **38**

(23) Jesus said, "I shall choose you, one out | of a thousand, and two out of ten thousand, and | they shall stand as a single one." |

(24) His disciples said to him, "Show us the place [5] where you are, since it is necessary for us | to seek it."

He said to them, "Whoever has | ears, let him hear. There is light | within a man of light, | and he lights up the whole world. If he [10] does not shine, he is darkness."

(25) Jesus said, "Love | your (sg.) brother like your soul, guard him | like the pupil of your eye."

(26) Jesus said, "You (sg.) see the mote | in your brother's eye, | but you do not see the beam in your own eye. When [15] you cast the beam out of your own | eye, then you will see clearly to cast the mote | from your brother's eye."

(27) ⟨Jesus said,⟩ "If you do not fast | as regards the world, you will not find the kingdom. | If you do not observe the Sabbath as a Sabbath, [20] you will not see the father." |

(28) Jesus said, "I took my place in the midst of the world, | and I appeared to them in flesh. | I found all of them intoxicated; I found none | of them thirsty. And my soul became afflicted [25] for the sons of men, because they are blind | in their hearts and do not have sight; | for empty they came into the world, | and empty too they seek to leave the world. | But for the moment they are intoxicated. [30] When they shake off their wine, then they will | repent."

(29) Jesus said, "If the flesh | came into being because of spirit, it is a wonder. | But if spirit came into being because of the body, | it is a wonder of wonders. Indeed, I am amazed **39** at how this great wealth | has made its home in this poverty."

(30) Jesus said, | "Where there are three gods, | they are gods. Where there are two or one, I [5] am with him."

(31) Jesus said, "No prophet | is accepted in his own village; no physician heals | those who know him."

(32) Jesus said, | "A city being built on a high mountain | and fortified cannot fall, [10] nor can it be hidden."

(33) Jesus said, "Preach from your (pl.) housetops | that which you (sg.) will | hear in your (sg.) ear. | For no one lights a lamp and | puts it under a bushel, nor does he put it in a [15] hidden place, but rather he sets it on a lampstand | so that everyone who enters | and leaves will see its | light."

(34) Jesus said, "If a blind man leads | a blind man, they will both fall [20] into a pit."

(35) Jesus said, "It is not possible | for anyone to enter the house of a strong man | and take it by force unless he binds | his hands; then he will (be able to) ransack | his house."

(36) Jesus said, "Do not be concerned from [25] morning until evening and from evening | until morning about what you will wear." |

(37) His disciples said, "When | will you become revealed to us and when | shall we see you?"

Jesus said, "When [30] you disrobe without being | ashamed and take up your garments | and place them under your feet | like little children and | tread on them, then [will you see] **40** the son of the living one, and you will not be | afraid."

(38) Jesus said, "Many times have you | desired to hear these words | which I am saying to you, and you have [5] no one else to hear them from. There will be days | when you will look for me and | will not find me."

(39) Jesus said, "The pharisees | and the scribes have taken the keys

| of knowledge (gnosis) and hidden them. They themselves have not entered, [10] nor have they allowed to enter those who wish to. | You, however, be as wise | as serpents and as innocent as | doves."

(40) Jesus said, "A grapevine has been | planted outside of the father, but being [15] unsound, it will be pulled up by its roots and | destroyed."

(41) Jesus said, "Whoever has something in his | hand will receive more, and whoever has nothing | will be deprived of even the little he has." |

(42) Jesus said, "Become passers-by." [20]

(43) His disciples said to him, | "Who are you, that you should say these things to us?"

⟨Jesus said to them,⟩ "You do not realize who I am | from what I say to you, | but you have become like | the Jews, for they (either) love the tree and hate [25] its fruit (or) love the fruit | and hate the tree."

(44) Jesus said, "Whoever | blasphemes against the father will be forgiven, and | whoever blasphemes against the son will be forgiven, | but whoever blasphemes against the holy spirit [30] will not be forgiven either on earth | or in heaven."

(45) Jesus said, "Grapes are not harvested | from thorns, nor are figs gathered | from thistles, for they do not produce fruit. | A good man brings forth **41** good from his storehouse; an evil | man brings forth evil things from | his evil storehouse, which is in his heart, and | says evil things. For out of [5] the abundance of the heart he brings forth evil | things."

(46) Jesus said, "Among those born of women, | from Adam until John | the Baptist, there is no one so superior to John the Baptist | that his eyes should not be lowered (before him). [10] Yet I have said, whichever one of you | comes to be a child will be acquainted with the kingdom | and will become superior to John."

(47) Jesus said, | "It is impossible for a man to mount two horses | or to stretch two bows. And it is impossible [15] for a servant to serve two masters; | otherwise, he will honor the one | and treat the other contemptuously. No man drinks old wine | and immediately desires to drink new wine. | And new wine is not put into old wineskins, [20] lest they burst; nor | is old wine put into a new wineskin, lest | it spoil it. An old patch is not sewn into a new garment, | because a tear would result." |

(48) Jesus said, "If two make peace with [25] each other in this one house, they will say | to the mountain, 'Move away,' and it will move | away."

(49) Jesus said, "Blessed are the | solitary and elect, for you will | find the kingdom. For you are from it, [30] and to it you will return." |

(50) Jesus said, "If they say to you, | 'Where did you come from?', say to them, | 'We came from the light, the place | where the light came into being on [35] its own accord and established [itself] **42** and became manifest through their image.' | If they say to you, 'Is it you?', say, | 'We are its children, and we are the elect | of the living father.' If they ask you, [5] 'What is the sign of your father in | you?', say to them, 'It is movement and | repose.' "

(51) His disciples said to him, | "When will the repose of | the dead come about, and when [10] will the new world come?"

He said to them, | "What you look forward to has already come, but | you do not recognize it." |

(52) His disciples said to him, "Twenty-four | prophets spoke in Israel, [15] and all of them spoke in you." |

He said to them, "You have omitted the one living in | your presence and have spoken (only) of the | dead."

(53) His disciples said to him, | "Is circumcision beneficial or not?"

He said [20] to them, "If it were beneficial, their father | would beget them already circumcised from their mother. | Rather, the true circumcision in spirit has | become completely profitable."

(54) Jesus said, "Blessed are the poor, | for yours is the kingdom of heaven." [25]

(55) Jesus said, "Whoever does not hate his father | and his mother cannot become a disciple to me. | And whoever does not hate his brothers and | sisters and take up his cross in my way | will not be worthy of me." [30]

(56) Jesus said, "Whoever has come to understand the world has found (only) | a corpse, and whoever has found a corpse | is superior to the world." |

(57) Jesus said, "The kingdom of the father is like | a man who had [good] seed. [35] His enemy came by night **43** and sowed weeds among the good seed. | The man did not allow them to pull up | the weeds; he said to them, 'I am afraid that | you will go intending to pull up the weeds [5] and pull up the wheat along with them.' | For on the day of the harvest the weeds will be plainly visible, | and they will be pulled up and burned."

(58) Jesus said, | "Blessed is the man who has suffered | and found life."

(59) Jesus said, "Take heed of the [10] living one while you are alive, lest you die | and seek to see him and be unable | to do so."

(60) ⟨They saw⟩ a Samaritan carrying | a lamb on his way to Judea. | He said to his disciples, "That man is round about the [15] lamb."

They said to him, "So that he may | kill it and eat it."

He said to them, "While | it is alive, he will not eat it, but only when he has | killed it and it has become a corpse."

They said to him, | "He cannot do so otherwise."

He said to them, [20] "You too, look for a | place for yourselves within repose, | lest you become a corpse and be | eaten."

(61) Jesus said, "Two will rest | on a bed: the one will die, and the other [25] will live."

Salome said, "Who are you, | man, that you ... have come up on | my couch and eaten from my | table?"

Jesus said to her, "I am he | who exists from the undivided. [30] I was given some of the things of my father."

⟨...⟩ "I | am your disciple."

⟨...⟩ "Therefore I say, | if he is destroyed he will be filled | with light, but if he is | divided, he will be filled with darkness."

(62) Jesus said, "It [35] is to those [who are worthy of **44** my] mysteries that I tell my mysteries. Do not let your (sg.) left hand know | what your (sg.) right hand is doing."

(63) Jesus said, | There was a rich man who had | much money. He said, 'I shall put [5] my money to use so that I may sow, reap, | plant, and fill my storehouse with produce, | with the result that I shall lack nothing.' Such were | his intentions, but | that same night he died. Let him who has ears [10] hear."

(64) Jesus said, "A man | had received visitors. And when he had prepared | the dinner, he sent his servant to | invite the guests. He went to | the first one and said to him, 'My master invites [15] you.' He said, 'I have claims | against some merchants. They are coming to me this evening. | I must go and give them my orders. I ask to be excused | from the dinner.' He went to another | and said to him, 'My master has invited you.' [20] He said to him, 'I have just bought a house and | am required for the day. I shall not have any spare time.' | He went to another and said to him, 'My master | invites you.' He said to him, 'My friend | is going to get married, and I am to prepare the banquet. [25] I shall not be able to come. I ask to be excused from the dinner.' | He went to another and said to him, 'My master | invites you.' He said to him, 'I have just bought | a farm, and I am on my way to collect the rent. I shall not be able to come. | I ask to be excused.' The servant returned and said [30] to his master, 'Those whom you invited to | the din-

ner have asked to be excused.' The master said to | his servant, 'Go outside to the streets | and bring back those whom you happen to meet, so that | they may dine.' Businessmen and merchants [35] [will] not enter the places of my father." **45**

(65) He said, "There was a good man who owned | a vineyard. He leased it to tenant farmers | so that they might work it and he might collect the produce | from them. He sent his servant so that [5] the tenants might give him the produce of | the vineyard. They seized his servant | and beat him, all but killing him. | The servant went back and told his master. | The master said, 'Perhaps he did not recognize them.' [10] He sent another servant. The tenants beat | this one as well. Then the owner sent | his son and said, 'Perhaps they will show respect | to my son.' Because the tenants | knew that it was he who was the heir [15] to the vineyard, they seized him and killed him. | Let him who has ears hear." |

(66) Jesus said, "Show me the stone which | the builders have rejected. That one is the | cornerstone."

(67) Jesus said, "If one who knows the all [20] still feels a personal deficiency, he is completely deficient." |

(68) Jesus said, "Blessed are you when | you are hated and persecuted. | Wherever you have been persecuted | they will find no place." [25]

(69) Jesus said, "Blessed are they who have been persecuted | within themselves. It is they | who have truly come to know the father. | Blessed are the hungry, for | the belly of him who desires will be filled."

(70) Jesus said, [30] "That which you have will save you | if you bring it forth from yourselves. | That which you do not have within you [will] kill you | if you do not have it within you." |

(71) Jesus said, "I shall [destroy this] house, [35] and no one will be able to build it [...]" **46**

(72) [A man said] to him, "Tell my brothers | to divide my father's possessions | with me."

He said to him, "O man, who | has made me a divider?"

He turned to [5] his disciples and said to them, "I am not a divider, | am I?"

(73) Jesus said, "The harvest | is great but the laborers are few. | Beseech the lord, therefore, to send out laborers | to the harvest."

(74) He said, "O lord, there are [10] many around the drinking trough, but there is nothing in | the cistern."

(75) Jesus said, "Many are standing | at the door, but it is the solitary who will enter | the bridal chamber."

(76) Jesus said, | "The kingdom of the father is like a [15] merchant who had a consignment of merchandise | and who discovered a pearl. That merchant | was shrewd. He sold the merchandise | and bought the pearl alone for himself. | You too, seek [20] his unfailing and enduring treasure | where no moth comes near | to devour and no worm destroys." |

(77) Jesus said, "It is I who am the light which is above | them all. It is I who am the all. [25] From me did the all come forth, and unto me did the all | extend. Split a piece of wood, and I | am there. Lift up the stone, and you will | find me there."

(78) Jesus said, "Why | have you come out into the desert? To see a reed [30] shaken by the wind? And to see | a man clothed in fine garments | [like your] kings and your great **47** men? Upon them are the fine garments, | and they are unable to discern | the truth."

(79) A woman from the crowd said to him, | "Blessed are the womb which [5] bore you and the breasts which | nourished you."

He said to [her], | "Blessed are those who have heard | the word of the father and have truly kept it. | For there will be days [10] when you (pl.) will say, 'Blessed are the womb | which has not conceived and the breasts which have not | given milk.' "

(80) Jesus said, "He who has recognized | the world has found the body, but he who has found | the body is superior to the world." [15]

(81) Jesus said, "Let him who has grown rich | be king, and let him who possesses power | renounce it."

(82) Jesus said, "He who is near | me is near the fire, and he who is far | from me is far from the kingdom."

(83) Jesus said, [20] "The images are manifest to man, | but the light in them remains concealed | in the image of the light of the father. He will | become manifest, but his image will remain concealed | by his light."

(84) Jesus said, [25] "When you see your likeness, you | rejoice. But when you see | your images which came into being before you, | and which neither die nor become manifest, | how much you will have to bear!"

(85) Jesus said, [30] "Adam came into being from a great | power and a great wealth, | but he did not become worthy of you. | For had he been worthy, [he would] not [have experienced] | death."

(86) Jesus said, "[The foxes **48** have their holes] and the birds have | their nests, but the son of man | has no place to lay his head and | rest."

(87) Jesus said, "Wretched [5] is the body that is dependent upon a body, | and wretched is the soul that is dependent | on these two."

(88) Jesus said, "The angels | and the prophets will come to you and | give to you those things you (already) have. And [10] you too, give them those things which you have, | and say to yourselves, 'When | will they come and take what is theirs?' " |

(89) Jesus said, "Why do you wash the outside | of the cup? Do you not realize that [15] he who made the inside is the same one | who made the outside?"

(90) Jesus said, | "Come unto me, for my yoke is easy | and my lordship is mild, | and you will find repose for [20] yourselves."

(91) They said to him, "Tell us | who you are so that we may believe in you." |

He said to them, "You read the face of the sky | and of the earth, but you have not recognized | the one who is before you, and [25] you do not know how to read this moment." |

(92) Jesus said, "Seek and you will find. Yet, what | you asked me about in former times and which I did not | tell you then, now | I do desire to tell, but you do not inquire after [30] it."

(93) ⟨Jesus said,⟩ "Do not give what is holy to dogs, lest | they throw them on the dung heap. Do not throw the | pearls [to] swine, lest they ... it | [...]."

(94) Jesus [said], "He who seeks will find, | and [he who knocks] will be let in." [35]

(95) [Jesus said], "If you have money, **49** do not lend it at interest, but give [it] to one | from whom you will not get it back."

(96) Jesus said, | "The kingdom of the father is like [a certain] woman. She | took a little leaven, [concealed] it in [5] some dough, and made it into large loaves. | Let him who has ears hear." |

(97) Jesus said, "The kingdom of the [father] is like | a certain woman who was carrying a [jar] full of meal. While she was walking [on the] road, [10] still some distance from home, the handle of the jar broke | and the meal emptied out behind her [on] the road. | She did not realize it; she had noticed no | accident. When she reached her house, | she set the jar down and found it [15] empty."

(98) Jesus said, "The kingdom of the father | is like a certain man who wanted to kill | a powerful man. In his own house he drew | his sword and stuck it into the wall | in order to find out whether his hand could carry through. [20] Then he slew the powerful man." |

(99) The disciples said to him, "Your brothers | and your mother are standing outside.' |

He said to them, "Those here | who do the will of my father are [25]

my brothers and my mother. It is they who will | enter the kingdom of my father." |

(100) They showed Jesus a gold coin and said to him, | "Caesar's men demand taxes from us." |

He said to them, "Give Caesar what belongs [30] to Caesar, give God what belongs to God, | and give me what is mine." |

(101) ⟨Jesus said,⟩ "Whoever does not hate his [father] and his | mother as I do cannot become a [disciple] to me. | And whoever does [not] love his [father and] his [35] mother as I do cannot become a [disciple to] | me. For my mother [...], **50** but [my] true [mother] gave me life." |

(102) Jesus said, "Woe to the pharisees, for | they are like a dog sleeping in the | manger of oxen, for neither does he eat [5] nor does he [let] the oxen eat."

(103) Jesus said, | "Fortunate is the man who knows | where the brigands will enter, | so that [he] may get up, muster his | domain, and arm himself [10] before they invade." |

(104) They said to Jesus, "Come, let us pray today | and let us fast."

Jesus said, "What | is the sin that I have committed, or wherein have I been defeated? | But when the bridegroom leaves [15] the bridal chamber, then let them | fast and pray."

(105) Jesus said, | "He who knows the father and the mother will be called | the son of a harlot."

(106) Jesus said, | "When you make the two one, you will become [20] the sons of man, and when you | say, 'Mountain, move away,' it will | move away."

(107) Jesus said, "The kingdom is like | a shepherd who had a hundred | sheep. One of them, the largest, went astray. [25] He left the ninety-nine and looked for that one | until he found it. When he had gone to such trouble, he said | to the sheep, 'I care for you more than the ninety-nine.' " |

(108) Jesus said, "He who will drink from my mouth | will become like me. I myself shall become [30] he, and the things that are hidden will be revealed to him." |

(109) Jesus said, "The kingdom is like a man | who had a | [hidden] treasure in his field without knowing it. | And [after] he died, he left it to his [35] [son]. The son [did] not know (about the treasure). He inherited **51** the field and sold [it]. And the one who bought it | went plowing and [found] the treasure. | He began to lend money at interest to whomever he wished." |

(110) Jesus said, "Whoever finds the world [5] and becomes rich, let him renounce the world." |

(111) Jesus said, "The heavens and the earth will be rolled up | in your presence. And the one who lives from | the living one will not see death." Does not Jesus | say, "Whoever finds himself [10] is superior to the world"?

(112) Jesus said, "Woe | to the flesh that depends on the soul; woe | to the soul that depends on the flesh." |

(113) His disciples said to him, | "When will the kingdom come?"

⟨Jesus said,⟩ "It will not come by [15] waiting for it. It will not be a matter of saying 'here | it is' or 'there it is'. Rather, the kingdom | of the father is spread out upon the earth, and | men do not see it."

(114) Simon Peter said | to them, "Let Mary leave us, [20] for women are not worthy of life."

Jesus said, | "I myself shall lead her | in order to make her male, so that | she too may become a living spirit resembling | you males. For every woman who will make herself [25] male will enter the kingdom | of heaven." |

The Gospel |
According to Thomas

THE GOSPEL OF PHILIP (II,*3*)

Introduced and translated by

WESLEY W. ISENBERG

The Gospel of Philip is a compilation of statements pertaining primarily to the meaning and value of sacraments within the context of a Valentinian conception of the human predicament and life after death.

Like the gospels of the New Testament canon these statements employ a variety of literary types: aphorism, analogy, parable, paraenesis, polemic, narrative dialogue, dominical sayings, biblical exegesis, and dogmatic propositions. However, *The Gospel of Philip* is not a gospel like one of the New Testament gospels. To be sure, it does provide the occasional word or deed of Jesus. It contains seventeen sayings of Jesus, nine of which are citations and interpretations of Jesus' words already found in the canonical gospels (55,33-34; 57,3-5; 68,8-12; 68,26-27; 72,33-73,1; 77,18; 83,11-13; 84,7-9; 85,29-31). The new sayings (55,37-56,3; 58,10-14; 59,25-27; 63,29-30; 64,2-9; 64,10-12; 67,30-35; and 74,25-27), identified by the formula introducing them ("he said," "the Lord said," or "the Savior said") are brief and enigmatic and are best interpreted from a gnostic perspective. There are also a few stories about Jesus; they are similar to those in the early Christian apocryphal gospels. During a revelation on a mountain he appeared larger than life to his disciples (57,28-58,10). His three female companions were each named Mary (59,6-11), though he had an apparent preference for Mary Magdalene (63,32-36). After he had put seventy-two colors into a single vat in the dye-works of Levi, they coalesced into white (63,25-30). Philip the apostle is said to be the source of the story that Joseph the carpenter made the cross on which his offspring later hung (73,8-15).

These few sayings and stories about Jesus, however, are not set in any kind of narrative framework like one of the New Testament gospels. In fact, *The Gospel of Philip* is not organized in a way that can be conveniently outlined. Although some continuity is achieved through an association of ideas (cf. 51,29-52,35), a series of contrasts) or by catchwords (cf. 77,15-78,24, the word *love*), the line of thought is rambling and disjointed. Complete changes of subject are common.

The text gives the impression of logical coherence because of the recurrence of certain themes (e.g., the meaning of the names of Jesus, 56,3-15; 62,7-17; 63,21-24; the need to experience resurrection before one dies, 56,15-20; 56,26-57,22; 66,16-23; 73,1-8; putting on light to escape the hostile powers, 70,5-9; 76,22-77-1; 86,4-10), but this coherence is probably more coincidental than planned.

It is possible that the compiler of this collection purposely disjoined what were once whole paragraphs of thought and distributed the pieces in various places in this work. A clear thought results if one joins 70,5-9 with 76,22-77,1 and 66,7-29, in that order. Indefinite pronouns gain proper antecedents in the process. Similarly 75,13-14 seems to provide the theme amplified by 61,36-62,5. In 63,5-11 one has the analogy prefacing the point made in 70,22-29.

Since *The Gospel of Philip* is eccentrically arranged, its contents can best be considered by reference to summarizing statements. The statement at 69,1-4 reflects a dominant concern, the mysteries of the bridal chamber, and distinguishes those who may participate – the free men and virgins – from those who may not – the animals, slaves, and defiled women.

Those excluded from the bridal chamber are described entirely in negative terms. We learn, *inter alia*, that animals and men must remain separate (78,25-28; 75,25-26). But "there are many animals in the world which are in human form" (81,7-8). If one is an "animal" he belongs "outside or below" rather than "above" or "within" (79,5-11). "Slaves" are to be contrasted with "sons" (52,2-6), with "children" (81,12-14) and with the "free" (79,13-18). A "slave" is one who commits sin (77,18), who is ignorant of the inner wickedness which enslaves him (83,18-29; 85,24). "Defiled women" are all women who participate in sexual intercourse, i.e., in "the marriage of defilement," which is fleshly and lustful (81,34-82,10). Unclean spirits seek to defile men and woman sexually (65,1-23).

"Free men and virgins" are the opposite of "animals, slaves, and defiled women." A virgin has never been defiled by sexual intercourse (55,27-28; cf. 81,34-82,8). The "free man" does not sin (77,15-18). He neither fears the flesh nor loves it (66,4-6). He is endangered by the deceptions of the archons who seek to enslave him (54,16-31). "Free men and virgins" are those called "Christians" (74,13-16), who possess "the resurrection, the light, the cross, the holy spirit" (74,18-21).

According to this gospel the existential malady of humanity results from the differentiation of the sexes. When Eve was separated from Adam, the original androgynous unity was broken (68,22-26). The purpose of Christ's coming is to reunite Adam and Eve (70,12-17). Just as a husband and wife unite in the bridal chamber, so also the reunion effected by Christ takes place in a bridal chamber, the sacramental one (70,17-22), where a person receives a foretaste and assurance of ultimate union with an angelic, heavenly counterpart (cf. 58,10-14).

This leads us to another summarizing statement (67,27-30), "The lord did everything in a mystery, a baptism and a chrism and a eucharist and a redemption and a bridal chamber." The sentence probably describes five stages of a complete initiation, rather than five separate, unrelated sacraments. It is possible that "bridal chamber" is a covering term for the whole initiation, since a particular benefit of one stage of the initiation (e.g., "light," associated usually with chrism, 67,5-6; 69,12-14; 57,27-28) is also connected with bridal chamber (86,4-11; cf. 70,5-9). In 74,12-24 the person anointed in chrism is said to possess everything – resurrection, light, the cross, the holy spirit – but then the author adds, "the father gave him this in the bridal chamber." Conversely, what one expects to be connected with bridal chamber appears in reference to eucharist (58,10-14) or baptism and chrism (69,4-14).

The Gospel of Philip does not describe, step by step, the ritual of all or any of the five stages of initiation. It does explain, however, that in baptism one "goes down into the water and comes up" with the gift of the name "Christian," so that one can say, "I am a Christian" (64,22-31; cf. 77,9-12). The analogy of God as a dyer suggests that baptism was by immersion (61,12-20). The initiate takes off his clothes before entering the water so that he may put on the perfect

man as a new garment (75,21-25). That the chrism was a warm perfumed oil is apparent from references to the chrism as fire (67,5-9; 57,27-28) and to the oil as being fragrant (77,36-78,7; 82,15-23). Perhaps a trinitarian formula was used at the moment of anointing (67,19-24). The priest consecrates the bread and the cup for the eucharist (77,2-8). The consecrated cup contains wine mixed with water (75,14-21). The consecrated bread is "bread from heaven," food fit for the initiate (55,10-14). To partake of the bread and the cup is to receive "the flesh and the blood" of Jesus (56,26-57,22; cf. 63,21-24). A further ritual called ransom, or redemption, is mentioned, but no details are given. This stage of the initiation is compared to "the holy of the holy" in the Jerusalem temple and is said to take place in the bridal chamber (69,23-27).

Because of the contents, the eccentric arrangement, and the literary types exhibited, it is likely that *The Gospel of Philip* is a collection of excerpts mainly from a Christian Gnostic sacramental catechesis. It explains the significance of sacramental rites of initiation, the meaning of sacred names, especially names of Jesus, and provides paraenesis for the life of the initiated. It interprets Biblical passages, particularly from the book of Genesis, makes use of typology, both historical and sacramental, and, as catechists do, argues on the basis of analogy and parable. In these and other ways *The Gospel of Philip* resembles the orthodox catechisms from the second through fourth centuries.

The title of this text may be derived merely from the fact that Philip is the only apostle named in it (73,8), though Philip, along with Thomas and Matthew, had an eminence among Gnostics as a privileged recipient and custodian of dominical revelation. The Coptic text is undoubtedly a translation of a Greek text which was written perhaps as late as the second half of the third century C.E. Because of the interest in the meaning of certain Syriac words (63,21-23; 56,7-9), its affinities to Eastern sacramental practice and catecheses, and its ascetic ethics, an origin in Syria is probable.

THE GOSPEL OF PHILIP

II 51, 29-86, 19

A Hebrew makes another Hebrew, [30] and such a person is called | "proselyte." But a proselyte does not | make another proselyte. [. . .] | just as they [. . .] | and make others like themselves, **52** while [others] simply exist. |

The slave seeks only to be | free, but he does not hope to acquire the estate | of his master. But the son is not only [5] a son but lays claim to the inheritance of the father. | Those who are heirs | to the dead are themselves dead, | and they inherit the dead. Those | who are heirs to what is living are alive, [10] and they are heirs to both what is living and the dead. | The dead are heirs to | nothing. For how can he who is dead inherit? | If he who is dead inherits | what is living he will not die, but he who is dead [15] will live even more.

A gentile | does not die, for he has never lived in order that | he may die. He who has believed in the truth | has found life, and this one is in danger of dying, for he is alive. | Since Christ came the world has been [20] created, the cities adorned, | the dead carried out. When we were | Hebrews we were orphans and | had only our mother, but when we became | Christians we had both father and mother. [25]

Those who sow in winter reap in summer. | The winter is the world, the summer the other eternal realm (aeon). | Let us sow in the world that | we may reap in the summer. Because of this it is fitting | for us not to pray in the winter. Summer [30] follows winter. But if any man reap | in winter he will not actually reap but only | pluck out, since it will not provide | a harvest for such a person. It is not only [...] that it | will [...] come forth, but also on the Sabbath [35] [...] is barren.

Christ came **53** to ransom some, | to save others, to | redeem others. He ransomed those who were strangers and | made them his own. And he set [5] his own apart, those whom he gave as a pledge | according to his plan. It was not only when he | appeared that he voluntarily laid down his life, | but he voluntarily laid down his life | from the very day the world came into being. [10] Then he came first in order to take it, since | it had been given as a pledge. It fell into the hands of | robbers and was taken captive, but he | saved it. He redeemed the good people | in the world as well as the evil.

Light and darkness, [15] life and death, right and left, | are brothers of one another. They are inseparable. | Because of this neither are the good | good, nor the evil evil, | nor is life life, nor death death. [20] For this reason each one will dissolve | into its earliest origin. But those who are exalted | above the world are indissoluble, | eternal.

Names given | to the worldly are very deceptive, [25] for they divert our thoughts | from what is correct to what is incorrect. | Thus one who hears the word "God" does not perceive | what is correct, but perceives | what is incorrect. So also with "the father" [30] and "the son" and "the holy spirit" and | "life" and "light" and "resurrection" | and "the church" and all the rest – | people do not perceive what is correct but they | perceive what is incorrect, [unless] they [35] have come to know what is correct. The [names which are heard] | are in the world [... **54** deceive. If they] were in the eternal realm (aeon), they would | at no time be used as names in the world. | Nor were they set among | worldly things. They have an end in [5] the eternal realm.

One single name is not uttered | in the world, the name which the father gave | to the son; it is the name above all things: | the name of the

father. For the son | would not become father unless he wore [10] the name of the father. | Those who have this name know it, but they do | not speak it. But those who do not have it | do not know it.

But truth brought names into existence | in the world for our sakes because it is not possible [15] to learn it without these names. Truth is one single thing; | it is many things and for our sakes to | teach about this one thing in love through | many things. The rulers (archons) wanted to deceive | man, since they saw that he had [20] a kinship with those that are | truly good. They took the name of those that are good | and gave it to those that are not good, | so that through the names they might deceive | him and bind them to those that are [25] not good. And afterward, what a | favor they do for them! They make them be removed | from those that are not good and place them | among those that are good. These things they knew, | for they wanted to [30] take the free man and make him a | slave to them forever.

There are powers | which [...] man, not wishing | him to be [saved], in order that they may | [...]. For if man [35] is [saved, there will not] be any sacrifices | [...] and animals will not be offered **55** to the powers. Indeed the animals were | the ones to whom they sacrificed. They were indeed offering | them up alive, but when they | offered them up they died. As for man, they offered [5] him up to God dead, and he lived. |

Before Christ came there was no bread | in the world, just as Paradise, the place | where Adam was, had many trees | to nourish the animals but no wheat [10] to sustain man. Man used to feed | like the animals, but when Christ | came, the perfect man, he brought bread | from heaven in order that man might be nourished | with the food of man. The rulers [15] thought that it was by their own power and will | that they were doing what they did, | but the holy spirit in secret | was accomplishing everything through them | as it wished. Truth, [20] which existed since the beginning, is sown everywhere. And | many see it being sown, | but few are they who see it being reaped. |

Some said, "Mary conceived by | the holy spirit." They are in error. [25] They do not know what they are saying. When | did a woman ever conceive by a woman? | Mary is the virgin whom no | power defiled. She is a | great anathema to the Hebrews, who [30] are the apostles and [the] apostolic men. | This virgin whom no power defiled [...] the powers | defile themselves. And the lord [would] not have said | "My [father who is in] heaven" (Mt 16:17) [35] unless [he] had had another father, | but he would have said simply "[My father]." |

The lord said to the disciples, "[...] **56** from every house. Bring into

the house | of the father. But do not take (anything) in the house | of the father nor carry it off."

"Jesus" is a hidden name, | "Christ" is a revealed name. [5] For this reason "Jesus" is not particular | to any language; rather he is always called | by the name "Jesus." While as for "Christ," in Syriac it is "Messiah," | in Greek it is "Christ." Certainly [10] all the others have it | according to their own language. | "The Nazarene" is he who reveals | what is hidden. Christ has everything | in himself, whether man or angel [15] or mystery, and the father.

Those who say | that the lord died first and (then) | rose up are in error, for he rose up | first and (then) died. If one does not first attain | the resurrection he will not die. As God [20] lives, he would . . .

No one | will hide a large valuable object | in something large, but many a time | one has tossed countless thousands | into a thing worth a penny. Compare [25] the soul. It is a precious thing and it came to be | in a contemptible body.

Some | are afraid lest they rise naked. | Because of this they wish to rise | in the flesh, and [they] do not know that it is those who [30] wear the [flesh] who are naked. | [It is] those who [. . .] to unclothe | themselves who are not naked. "Flesh | [and blood shall] not inherit the kingdom | [of God]" (1 Co 15:50). What is this which will **57** not inherit? This which is on us. But what | is this, too, which will inherit? It is that which belongs to Jesus | and his blood. Because of this he said, | "He who shall not eat my flesh and drink [5] my blood has not life in him" (Jn 6:53). What | is it? His flesh is the word, and his blood | is the holy spirit. He who has received these has | food and he has drink and clothing. | I find fault with the others who say [10] that it will not rise. Then both of them | are at fault. You (sg.) say | that the flesh will not rise. But tell me | what will rise, that we may honor you (sg.). | You (sg.) say the spirit in the flesh, [15] and it is also this light in the flesh. (But) this too is a matter | which is in the flesh, for whatever you (sg.) shall, say, | you (sg.) say nothing outside the flesh. | It is necessary to rise in this flesh, since | everything exists in it. In this world [20] those who put on garments are better than the | garments. In the kingdom of heaven the garments | are better than those who have put them on.

It is through | water and fire that the whole place is purified – | the visible by visible, [25] the hidden by the hidden. There are some things | hidden through those visible. | There is water in water, there is fire | in chrism.

Jesus took them all by stealth, | for he did not appear as [30] he was,

but | in the manner in which [they would] be able to see | him. He appeared to [them all. | He appeared] to the great | as great. He [appeared] [35] to the small as small. He [appeared **58** to the] angels as an angel, and | to men as a man. Because of this his | word hid itself from everyone. Some | indeed saw him, thinking that they were seeing [5] themselves, but when he appeared | to his disciples in glory | on the mount he was not small. He | became great, but he made the disciples | great, that they might be able to see [10] him in his greatness.

He said on that day | in the thanksgiving, "You who have joined | the perfect light with the holy spirit, | unite the angels with us also, | as being the images." Do not despise the lamb, for without it [15] it is not possible to see the king. No one | will be able to go in to the king if he is | naked.

The heavenly man has many more sons | than the earthly man. If the sons of Adam | are many, although they die, [20] how much more the sons of the perfect man, | they who do not die but are | always begotten. The father makes a son, | and the son has not the power to make | a son. For he who has been begotten has not the power [25] to beget, but the son gets | brothers for himself, not sons. All who | are begotten in the world | are begotten in a natural way, and | the others [are nourished] from [the place] whence they have been born. [30] It is from | being promised to the heavenly place | that man [receives] nourishment. | [...] him from the mouth. | [And had] the word gone out from that place **59** it would be nourished from the mouth and | it would become perfect. For it is | by a kiss that the perfect conceive and give birth. For this reason | we also kiss one another. [5] We receive conception from the grace which is in | one another.

There were three who always walked with | the lord: Mary his mother | and her sister and Magdalene, the one | who was called his companion. [10] His sister and his mother | and his companion were each a Mary.

"The father" and "the son" | are single names, "the holy spirit" | is a double name. For they are | everywhere: they are above, they are below; [15] they are in the concealed, they are in the revealed. | The holy spirit is in the revealed: | it is below. It is in the concealed: | it is above.

The saints are served | by evil powers, [20] for they are blinded by the holy spirit | into thinking that they are serving | an (ordinary) man whenever they do so for the saints. | Because of this a disciple | asked the lord one day for something [25] of this world. He said to him, | "Ask your mother, and she will give you | of the things which are another's."

The apostles said | to the disciples, "May our entire offering | obtain

salt." [30] They called [Sophia] "salt." Without it | no offering [is] acceptable. But Sophia | is barren, [without] child. For this reason | she is called "a trace of | salt." Wherever they will [. . .] [35] in their own way, the holy spirit [. . . , **60** and] her children are many.

What the father possesses | belongs to the son, and the son | himself, so long as he is small, is not | entrusted with what is his. But when [5] he becomes a man his father gives him | all that he possesses.

Those who have gone astray, whom | the spirit (itself) begets, usually go astray also | because of the spirit. Thus, by one and the same breath, | the fire blazes and is put out. [10]

Echamoth is one thing and Echmoth another. | Echamoth is Wisdom simply, | but Echmoth is the Wisdom of death which is | the one which | knows death, which is called [15] "the little Wisdom."

There are | domestic animals, like the bull | and the ass and others of this kind. | Others are wild | and live apart in the deserts. Man ploughs [20] the field by means of the domestic animals, | and from this he is nourished (both) he and | the animals, whether tame or | wild. Compare the perfect | man. It is through powers which are submissive [25] that he ploughs, preparing for everything to come into being. | For it is because of this that the whole place stands, | whether the good or the evil, | the right and the left. The holy spirit | shepherds every one and rules [30] [all] the powers, the "tame" ones | and the "wild" ones, as well as those which are unique. | For indeed he [. . . (and)] shuts them in, | in order that [if . . .]wish, they will not be able [to escape].

[He who] has been created is [35] [beautiful, but] you (sg.) would ⟨not⟩ find his sons **61** noble creations. If he were not | created but begotten, you (sg.) would find | that his seed was noble. But now | he was created, (and) he begot. What [5] nobility is this? First adultery | came into being, afterward murder. And he | was begotten in adultery, for he was the child | of the serpent. So he became | a murderer, just like his father, and [10] he killed his brother. Indeed every act of sexual intercourse | which has occurred between those unlike | one another is adultery.

God | is a dyer. As the good dyes, | which are called "true," dissolve [15] with the things dyed in them, so | it is with those whom God has dyed. | Since his dyes are immortal, they become immortal by means of his colors. | Now God dips what he dips [20] in water.

It is not possible | for anyone to see anything of the things that actually exist | unless he becomes like | them. This is not the way with man | in the world: he sees the sun without being a sun; [25] and he sees the heaven and the earth and | all other things, but he is not these

things. | This is quite in keeping with the truth. But you (sg.) saw | something of that place, and you became | those things. You saw the spirit, you [30] became spirit. You saw Christ, you became | Christ. You saw [the father, you] shall become father. | So [in this place] you see | everything and [do] not [see] yourself, | but [in that place] you do see yourself – and what [35] you see you shall [become]. |

Faith receives, love gives. [No one will be able **62** to receive] without faith. No one will be able to give without | love. Because of this, in order that we may indeed receive, | we believe, and in order that we may love, we give, since | if one gives without love, he has no [5] profit from what he has given. He who | has received something other than the lord is still a Hebrew. |

The apostles who were before us had these names for him: | "Jesus, the Nazorean, Messiah," that | is, "Jesus, the Nazorean, the Christ." The last [10] name is "Christ," the first is "Jesus," that in | the middle is "the Nazarene." "Messiah" | has two meanings, both "the Christ" | and "the measured." "Jesus" in Hebrew is | "the redemption." "Nazara" is "the truth." "The [15] Nazarene," then, is "the truth." "Christ" | ... been measured. It is "the Nazarene" and "Jesus" | who have been measured.

When the pearl is cast | down into the mud it becomes greatly despised, [20] nor if it is anointed with balsam oil | will it become more precious. But it always has | value in the eyes of its owner. | Compare the sons of | God, wherever they may be. [25] They still have value in the eyes of their | father.

If you (sg.) say, "I am a Jew," | no one will be moved. If you say, "I am a | Roman," no one will be disturbed. If you say, "I am a Greek, a barbarian, [30] a slave, [a] free man," no one | will be troubled. [If] you [say], "I am a | Christian," the [...] will tremble. Would | that I might [...] like that – the person whose name | [...] will not be able to endure [35] [hearing].

God is a **63** man-eater. For this reason men are [sacrificed] | to him. Before men were sacrificed | animals were being sacrificed, since those | to whom they were sacrificed were not gods. [5]

Glass decanters and earthenware | jugs are both made by means of fire. | But if glass decanters break | they are done over, for | they came into being through a breath. If earthenware jugs [10] break, however, they are destroyed, | for they came into being without breath.

An ass | which turns a millstone did a hundred miles | walking. When it was loosed | it found that it was still at the same place. [15] There are

men who make many journeys, | but make no progress towards | any destination. When evening came upon them, | they saw neither city nor | village, neither human artifact nor natural phenomenon, [20] power nor angel. In vain have the wretches | labored.

The eucharist is Jesus. For | he is called in Syriac "Pharisatha," | which is "the one who is spread out," | for Jesus came to crucify the world. [25]

The lord went into the dye works | of Levi. He took seventy-two different colors | and threw them into the vat. He took them | out all white. And he said, "Even so | has the son [30] of man come [as] a dyer."

As for the Wisdom | who is called "the barren," she | is the mother [of the] angels. And the | companion of the [...] Mary Magdalene. | [... loved] her [35] more than [all] the disciples [and used to] | kiss her [often] on her [...]. | The rest of [the disciples **64** ...]. They said to him, | "Why do you love her more than all of us?" The | savior answered and said to them, | "Why do I not love you [5] like her? When a blind man and one who sees | are both together in darkness, they are no different from | one another. When the light comes, then | he who sees will see the light, and | he who is blind will remain in darkness." [10]

The Lord said, "Blessed is he who | is before he came into being. For he who | is, has been and shall be."

The superiority | of man is not obvious to the eye, but | lies in what is hidden from view. Consequently he [15] has mastery over the animals which are stronger than he is and | great in terms of the obvious and the hidden. | This enables them to survive. But if | man is separated from them, they slay | one another and bite one another. [20] They ate one another because they did not find | any food. But now they have found food because | man tilled the soil.

If one | go down into the water and come up without | having received anything and says, "I am a Christian," [25] he has borrowed the name at interest. But if he | receive the holy spirit, he has | the name as a gift. He who has received a | gift does not have to give it back, but of him who | has borrowed it at interest, payment is demanded. This is the way [30] [it happens to one] when he experiences | a mystery.

Great is | the mystery of marriage! For [without] it the world | would [not exist]. Now the existence of | [the world ...], and the existence [35] [... marriage]. Think of the [... relationship], for it possesses | [...] power. Its image **65** consists of a [defilement].

The forms of evil spirit | include male ones and | female ones. The males are they that | unite with the souls which inhabit [5] a female form,

but the females | are they which are mingled with those in a | male form, though one who was disobedient. And none | shall be able to escape them, since they detain him | if he does not receive a male power or a [10] female power, the bridegroom and | the bride. – One receives them from the | mirrored bridal chamber. – When the wanton women | see a male sitting | alone, they leap down on him and [15] play with him and defile him. So | also the lecherous men, when they see a | beautiful woman sitting alone, | they persuade her and compel her, | wishing to defile her. But if they see [20] the man and his wife sitting | beside one another, the female cannot come | in to the man, nor can the male | come in to the woman. So | if the image and the angel are united [25] with one another, neither can any venture | to go in to the man or the woman. |

He who comes out of the world | and so can no longer be detained on the grounds that he was in | the world evidently is above [30] the desire of the [...] and fear. | He is master over [...]. He is superior to | envy. If [...] comes, they seize | him and throttle [him]. And how will [this one] be able to escape the [great ...] powers? [35] How will he be able to [...] | There are some [who say], | "We are faithful," in order that [... **66** the unclean spirits] and the demons. | For if they had the holy spirit, | no unclean spirit would cleave | to them. Fear not the flesh nor [5] love it. If you (sg.) fear it, it will gain mastery | over you. If you love it, it will swallow and paralyze you. |

And so he dwells either in this world or in the | resurrection or in the middle place. | God forbid that I be found there! [10] In this world there is good | and evil. Its good things | are not good, and its evil things | not evil. But there is evil after | this world which is truly evil – [15] what is called "the middle." It | is death. While we are in this world | it is fitting for us to acquire the resurrection, | so that when we strip off the flesh | we may be found in rest and not [20] walk in the middle. For many go astray | on the way. For it is good to come forth | from the world before one | has sinned.

There are some who neither will | nor have the power to; and others who, [25] if they will, do not profit: for | they did not act since, (they believe,) [...] makes them | sinners. And if they do not will, justice | will elude them in both cases: | and [it is] always a matter of the will, not the act.

An [30] apostolic man in a vision saw some people | shut up in a house of fire and | bound with fiery [...], lying | [...] flaming [...]. them in | [...] faith [...]. And they said to them, [35] "[...] able to be saved?" | [...] "They did not desire it. They received | [...] punishment, what is called **67** 'the [...] darkness,' because he [...]" |

It is from water and fire that the soul | and the spirit came into being. It is from water and | fire and light that the son of [5] the bridal chamber (came into being). The fire is the chrism, the light | is the fire. I am not referring to that fire | which has no form, but to the other fire whose | form is white, which is bright and beautiful, | and which gives beauty.

Truth did not come [10] into the world naked, but it came in | types and images. The world will not receive truth in | any other way. There is a rebirth and an | image of rebirth. It is certainly necessary | to be born again through the image. Which [15] one? Resurrection. The image must | rise again through the image. The bridal chamber and | the image must enter through the image into | the truth: this is the restoration. Not only must those who produce the name of [20] the father and the son and the holy spirit do so, | but ⟨those who⟩ have produced them for you. If one does not acquire | them, the name ("Christian") will also be taken from him. | But one receives the unction of the [...] | of the power of the cross. This power the apostles [25] called "the right and the left." | For this person is no longer a Christian but | a Christ.

The lord [did] everything in a | mystery, a baptism and a chrism | and a eucharist and a redemption [30] and a bridal chamber.

[...] he said, | "I came to make [the things below] | like the things [above, and the things] | outside like those [inside. I came to unite] | them in the place." [...] [35] here through [types ...]. | Those who say, "[There is a heavenly man and] | there is one above [him," are wrong. | – For it is the first of these two heavenly [men], the one who is revealed, **68** that they call | "the one who is below"; and he to whom the hidden belongs | is (supposed to be) that one who is above him. | For it would be better for them to say, "The inner [5] and the outer, and what | is outside the outer." Because of this the | lord called destruction "the outer darkness": | there is not another outside of it. He said, | "My father who is in secret." He said, [10] "Go into your (sg.) chamber and shut | the door behind you, and pray to your father | who is in secret" (Mt 6:6), the one who is | within them all. But that which is within | them all is the fullness. [15] Beyond it there is nothing else within it. | This is that of which they say, "That which is | above them."

Before Christ some | came from a place they were no longer | able to enter, and they went where they were no longer [20] able to come out. Then Christ came. | Those who went in he brought out, and | those who went out he brought in.

When | Eve was still in Adam death did not exist. | When she was separated from him death came into being. [25] If he enters again and attains his former self, | death will be no more.

"My God, my God, | why, O lord, have you forsaken me?" (Mk 15:34 and parallels). It was | on the cross that he said these words, for he had departed from that place.

[...] who has been begotten through [30] him who [...] from God. |

The [...] from the dead. | [...] to be, but now | [...] perfect. | [...] flesh, but this [35] [...] is true flesh. | [...] is not true, but | [...] only an image of the true. **69**

A bridal chamber is not for the animals, | nor is it for the slaves, nor for defiled | women; but it is for free | men and virgins.

Through [5] the holy spirit we are indeed begotten | again, but we are begotten through | Christ in the two. We are anointed through | the spirit. When we were begotten we were united. None | can see himself either in water or in [10] a mirror without light. Nor again can you (sg.) | see in light without water or mirror. | For this reason it is fitting to baptize in the two, | in the light and the water. Now the light | is the chrism.

There were three buildings specifically for [15] sacrifice in Jerusalem. The one | facing west was called | "the holy." Another facing | south was called "the holy of | the holy." The third facing [20] east was called "the holy | of the holies," the place where only the high priest | enters. Baptism | is "the holy" building. Redemption is "the holy | of the holy." "The holy of the holies" [25] is the bridal chamber. Baptism includes | the resurrection [and the] redemption; the redemption | (takes place) in the bridal chamber. But the bridal chamber | is in that which is superior to [...] | you (sg.) will not find [...] [30] are those who pray [...] | Jerusalem. [...] | Jerusalem who [...] | Jerusalem, [...] | those called "the holy [35] of the holies" [... the] | veil was rent [...] | bridal chamber except the image [...] **70** above. Because of this its | veil was rent from top to bottom. For it was fitting for some | from below to go upward. [5]

The powers do not see | those who are clothed in the perfect light, | and consequently are not able to detain them. | One will clothe himself in this light | sacramentally in the union.

If the [10] woman had not separated from the man, she should not die | with the man. His separation became | the beginning of death. Because of this | Christ came to repair | the separation which was from the beginning [15] and again unite the two, and to give life to those | who died as a result of the separation | and unite them. But the woman is united | to her husband in the bridal chamber. | Indeed those who have united in the bridal chamber will [20] no longer be separated. Thus Eve |

separated from Adam because it was not in the bridal chamber | that she united with him.

The soul of Adam | came into being by means of a breath. The | partner of his soul is the spirit. His mother [25] is the thing that was given to him. His soul was taken from him and | replaced by a [spirit]. When | he was united (to the spirit), [he spoke] words incomprehensible | to the powers. They envied him | [...] spiritual partner [30] [...] hidden | [...] opportunity | [...] for themselves alone | [...] bridal chamber so that | [...]

Jesus appeared [35] [...] Jordan – the | [fullness of the kingdom] of heaven. He who | [was begotten] before everything **71** was begotten anew. He [who was] once [anointed] | was anointed anew. He who was redeemed | in turn redeemed (others).

Indeed, one must utter a | mystery. The father of everything united [5] with the virgin who came down, and | a fire shone for him on that day. | He appeared in the great bridal chamber. | Therefore, his body came into being | on that very day. It left the bridal chamber [10] as one who came into being | from the bridegroom and the bride. So | Jesus established everything | in it through these. | It is fitting for each of the disciples [15] to enter into his rest. |

Adam came into being from two virgins, | from the spirit and from | the virgin earth. Christ, therefore, | was born from a virgin [20] to rectify the fall which | occurred in the beginning. |

There are two trees growing in Paradise. | The one bears [animals], the other bears | men. Adam [ate] from the tree [25] which bore animals. [He] became an animal | and he brought forth animals. For this reason | the children of Adam worship [animals]. The tree [...] | fruit is [...] [30] increased. [...] ate the [...] | fruit of the [...] | bears men, [...] man. [...] [35] God created man. [... men] **72** create God. That is the way it is in the world – | men make gods and worship their creation. It would be fitting for the gods | to worship men!

Surely [5] what a man accomplishes | depends on his abilities. | For this reason we refer to one's accomplishments as | "abilities." Among his accomplishments are his children. They | originate in a moment of ease. [10] Thus his abilities determine | what he may accomplish, but this ease | is clearly evident in the children. | You will find that this applies directly to the image. | Here is the man made after the image [15] accomplishing things with his physical strength, | but producing his children with ease. |

In this world the slaves | serve the free. In the | kingdom of heaven

the free will [20] minister to the slaves: the children of | the bridal chamber will minister to the children | of the marriage. The children of the bridal chamber | have [just one] name: rest. | [Altogether] they need take no (other) [25] form [because they have] contemplation, | [...]. They are numerous | [...] in the things | [...] the glories | [...]

Those [30] [... go] down into the water. | [...] out (of the water), will consecrate it, | [...] they who have | [...] in his name. For he said, | "[Thus] we should fulfill at **73** righteousness" (Mt 3:15).

Those who say they will | die first and then rise | are in error. If they do not first receive the | resurrection while they live, when they die they will receive nothing. [5] So also when speaking about | baptism they say, "Baptism | is a great thing," because if people receive it they will | live.

Philip the apostle | said, "Joseph the carpenter planted [10] a garden because he needed wood | for his trade. It was he who | made the cross from the | trees which he planted. His own offspring hung | on that which he planted. His offspring was [15] Jesus and the planting was the cross." But the tree | of life is in the middle of the garden. | However, it is from the olive tree | that we get the chrism, and from the chrism, | the resurrection.

This world is a corpse-eater. [20] All the things eaten | in it themselves die also. Truth | is a life-eater. Therefore no one | nourished by [truth] will die. It was | from that place that Jesus came and brought [25] food. To those who | so desired he gave [life, that] | they might not die.

God [...] a garden. | Man [...] garden. | There are [...] [30] and [...] | of God. [...] | The things which are in [...] | I wish. This garden [is the place where] | they will say to me, "... eat] [35] this or do not eat [that, just as you (sg.)] **74** wish." In the place where I will eat all things | is the tree of knowledge. | That one killed Adam, | but here the tree of knowledge made men alive. [5] The law was the tree. It has power | to give the knowledge of good | and evil. It neither removed him from | evil, nor did it set him in the good, | but it created death for those who [10] ate of it. For when he said, | "Eat this, do not eat that," it became | the beginning of death.

The chrism is superior | to baptism, for it is from the word "chrism" | that we have been called "Christians," certainly not because [15] of the word "baptism." And it is because of the chrism that "the | Christ" has his name. For the father anointed | the son, and the son anointed the apostles, | and the apostles anointed us. He who | has been anointed possesses everything. He possesses [20] the resurrection, the light, the cross, | the holy spirit. The father gave him this | in the bridal chamber;

he merely accepted (the gift). The father was | in the son and the son in the father. | This is [the] kingdom of heaven. [25]

The lord said it well: "Some have entered the kingdom | of heaven laughing, and they have come out | [...] because [...] a Christian, | [...] And as soon as | [... went down into] the water he came [30] [...] everything (of this world), [...] because | [...] a trifle, but | [... full of] contempt for this | [...] the kingdom of | [heaven ...]. If he despises [35] [...] and scorns it as a trifle, | [...] out laughing. So it is also **75** with the bread and the cup and the oil, | even though there is another one superior to these.

The | world came about through a mistake. | For he who created it wanted to create [5] it imperishable and immortal. | He fell short of attaining his desire. | For the world never was imperishable, | nor, for that matter, was | he who made the world. [10] For things are not imperishable, | but sons are. Nothing | will be able to receive imperishability if it does not | first become a son. But he who has not the ability | to receive, how much more will he be unable to give?

The cup [15] of prayer contains wine and | water, since it is appointed as the type of | the blood for which thanks is given. And | it is full of the holy spirit, and | it belongs to the wholly perfect man. When [20] we drink this, we shall receive for ourselves the perfect | man. The living water is a body. | It is necessary that we put on the living man. | Therefore, when he is about to go down into the water, | he unclothes himself, in order that he may put on the living man. [25]

A horse sires a horse, a | man begets man, a god | brings forth a god. Compare | [the] bridegroom and the [bride]. They have come from the [...]. [30] No Jew [...] | [...] | has existed. And | [...] | from the Jews. [...] | Christians, [...] [35] these [...] are referred to as | "the chosen people of [...]" **76** and "the true man" and "the son of | man" and "the seed of the son of man." | This true race is renowned | in the world. ... that [5] the sons of the bridal chamber dwell. |

Whereas in this world the union | is one of husband with wife – a case of strength complemented by | weakness (?) – in the eternal realm (aeon) the form of the union | is different, although we refer to them by the same names. There are [10] other names, however; they are superior to every name | that is named and are | stronger than the strong. For where there is a show of strength, | there those who excel in strength appear. | These are not separate things, [15] but both of them are this one | single thing. This is the one which will not be able to rise | above the heart of flesh.

Is it not necessary for all those who possess | everything to know themselves? | Some indeed, if they do not know [20] themselves, will not enjoy what they | possess. But those who have come to know themselves will | enjoy their possessions.

Not only | will they be unable to detain the perfect man, | but they will not be able to see him, for if they see him [25] they will detain him. There is no other way | for a person to acquire this quality except by putting on the perfect light | [and] he too becoming perfect light. He who has [put it] on will enter [30] [...]. This is the perfect | [...] that we [...] become | [...] before we leave | [...]. Whoever receives everything | [...] hither [...] be able [35] [...] that place, but will | [... the middle] as imperfect. **77** Only Jesus knows the end of this person. |

The priest is completely holy, down | to his very body. For if he has taken the bread, | he will consecrate it. Or the cup [5] or anything else that he gets, | he will consecrate. Then how will he not consecrate | the body also?

By perfecting | the water of baptism, Jesus | emptied it of death. Thus we do go [10] down into the water, but we do not go | down into death in order that we may not be poured | out into the spirit of the world. When | that spirit blows, it brings the winter. | When the holy spirit breathes, [15] the summer comes.

He who has | knowledge of the truth is a free man, | but the free man does not sin, | for "he who sins is the slave of sin" (Jn 8:34). | Truth is the mother, knowledge [20] the father. Those who think that sinning does not apply to them | are called "free" by the world. | "Knowledge" of the truth merely "makes | such people arrogant," which | is what the words "it makes them free" mean. [25] It even gives them a sense of superiority over the whole world. But "love | builds up" (1 Co 8:1). In fact, he who is really free through | knowledge is a slave because of love | for those who have not yet been able to attain to the | freedom of knowledge. Knowledge [30] makes them capable of becoming | free. Love [never calls] | something its own, [...] it [...] possess [...]. | It never [says "This is yours"] | or "This is mine," [but "All these] [35] are yours." Spiritual love | is wine and fragrance. **78** All those who anoint themselves with it take pleasure in it. | While those who are anointed are present, | those nearby also profit (from the fragrance). | If those anointed with ointment withdraw from them [5] and leave, then those not anointed, | who merely stand nearby, still | remain in their bad odor. The Samaritan | gave nothing but | wine and oil to the wounded man. It is nothing other than [10] the ointment. It healed the wounds, | for "love covers a multitude of sins" (1 P 4:8). |

The children a woman bears | resemble the man who loves her. If her | husband loves her, then they resemble her husband. If it is an adulterer, [15] then they resemble the adulterer. Frequently, | if a woman sleeps with her | husband out of necessity, while her heart is with the adulterer | with whom she usually has intercourse, the child | she will bear is born resembling [20] the adulterer. Now you who live together with the son | of God, love not the world, | but love the lord, in order that those you will | bring forth may not resemble the world, | but may resemble the lord. [25]

The human being has intercourse with the human being. | The horse has intercourse with the horse, the ass | with the ass. Members of a race usually have associated | [with] those of like race. So spirit | mingles with spirit, and thought [30] consorts with thought, | and [light] shares | [with light. If you (sg.)] are born a human being, | it is [the human being] who will love you. If you become | [a spirit], it is the spirit which will be joined to you. If you become [35] thought, it is thought which will mingle **79** with you. If you become light, | it is the light which will share | with you. If you become one of those who belong above, | it is those who belong above who will rest [5] upon you. If you become horse | or ass or bull or dog or sheep | or another of the animals which are outside | or below, then | neither human being nor spirit [10] nor thought nor light will be able to love you. Neither | those who belong above nor those who belong within | will be able to rest in you, | and you have no part in them.

He | who is a slave against his will will be able to become free. [15] He who has become free by the favor | of his master and has sold | himself into slavery will no longer be able | to be free.

Farming in the | world requires the cooperation of four essential elements. A harvest is gathered [20] into the barn only as a result of the natural action of water, | earth, wind, and light. | God's farming likewise | has four elements – faith, | hope, love, and [25] knowledge. Faith is our earth, that in which we | take root. [And] hope | is the water through which we are | nourished. Love is the wind through | which we grow. Knowledge then is the light [30] through which we [ripen]. | Grace exists in [four ways: it is] | earthborn; it is [heavenly; ...] | the highest heaven; [...] in [...].

Blessed | is the one who on no occasion caused a soul [...]. **80** That person is Jesus Christ. He came to | the whole place and did not burden anyone. | Therefore, blessed is the one who is like | this, because he is a perfect man. For [5] the word tells us that this kind is difficult | to

define. How shall we be able to accomplish | such a great thing? How will he give everyone comfort? | Above all, it is not proper | to cause anyone distress – whether the person is great or small, [10] unbeliever or believer – and then give comfort | only to those who take satisfaction in good deeds. | Some find it advantageous to give | comfort to the one who has fared well. He who does | good deeds cannot give comfort [15] to such people; for he does not seize whatever he likes. | He is unable to cause distress, | however, since he does not afflict them. To be sure, the one who | fares well sometimes causes people distress – | not that he intends to do so; rather it is their own wickedness [20] which is responsible for their distress. He who possesses | the qualities (of the perfect man) bestows joy upon the good. | Some, however, are terribly distressed by all this. |

There was a householder who had | every conceivable thing, be it son or slave or [25] cattle or dog or pig or corn | [or] barley or chaff or grass or | [...] or meat and acorn. [Now he was] a sensible fellow | and he knew what the food of each | one was. He served the children bread [30] [...]. He served the slaves | [... and] meal. And | [he threw barley] and chaff and grass to the cattle. | He threw bones to [the] dogs, | and to the pigs he threw acorns **81** and slop. Compare the disciple | of God: if he is a sensible fellow he | understands what discipleship is all about. The | bodily forms will not deceive him, [5] but he will look at the condition | of the soul of each one and speak | with him. There are many animals in the world | which are in human form. When | he identifies them, to the swine he will throw [10] acorns, to the cattle he will throw | barley and chaff and grass, to the | dogs he will throw bones. To the slaves | he will give only the elementary lessons, to the children he will give | the complete instruction.

There is the son of man [15] and there is the son of the son of man. | The lord is the son of man, | and the son of the son of | man is he who creates through the son | of man. The son of man received [20] from God the capacity to create. He also has the ability | to beget. He who has received | the ability to create is a creature. He who has received | the ability to beget is an offspring. He who creates cannot | beget. He who begets also has power to create. [25] Now they say, "He who creates begets." | But his so-called "offspring" is merely a creature. Because of [...] | of birth, they are not his offspring but [...]. | He who creates works openly | and he himself is visible. [30] He who begets begets in [private] | and he himself is hidden, since [...] | image. Also, he who creates [creates] | openly. But one who begets [begets] | children in pri-

vate. No [one can] [35] know when [the husband] **82** and the wife have intercourse with one another | except the two of them. Indeed marriage in the | world is a mystery for those who have taken | a wife. If there is a hidden quality to the marriage of defilement, [5] how much more is the undefiled marriage | a true mystery! It is not fleshly | but pure. It belongs not to desire | but to the will. It belongs not to the darkness | or the night but to the day and [10] the light. If a marriage is open to the public, | it has become prostitution, and the bride | plays the harlot not only when she is impregnated by another man | but even if she slips out of her bedroom | and is seen. [15] Let her show herself only to her father and her | mother and to the friend of the bridegroom and | the sons of the bridegroom. These are permitted | to enter every day into the bridal chamber. | But let the others yearn just [20] to listen to her voice and to enjoy | her ointment, and let them feed from the | crumbs that fall from the table, like the | dogs. Bridegrooms and | brides belong to the bridal chamber. No one shall be able [25] to see the bridegroom with the bride unless | [he become] such a one.

When Abraham | [...] that he was to see what he was to see, | [he circumcised] the flesh of the foreskin, teaching | us that it is proper to destroy the flesh. [30]

[Most things] in the world, as long as their | [inner parts] are hidden, stand upright and live. | [If they are revealed] they die, as | is illustrated by the visible man: | [as long as] the intestines of the man are hidden, the man is alive; **83** when his intestines are exposed | and come out of him, the man will die. | So also with the tree: while its root | is hidden it sprouts and grows. If its [5] root is exposed, the tree dries up. | So it is with every birth that is in the world, | not only with the revealed | but with the hidden. For so long as the root | of wickedness is hidden, it is strong. But when it is recognized [10] it is dissolved. When it is revealed | it perishes. That is why the word says, | "Already the ax is laid at the root | of the trees" (Mt 3:10). It will not merely cut – what | is cut sprouts again – but the ax [15] penetrates deeply until it | brings up the root. Jesus pulled out | the root of the whole place, while others did it only | partially. As for ourselves, let each | one of us dig down after the root [20] of evil which is within one, and let one pluck it | out of one's heart from the root. It will be plucked out | if we recognize it. But if we | are ignorant of it, it takes root in | us and produces its fruit [25] in our heart. It masters us. | We are its slaves. It takes us captive, | to make us do what we do [not] want; | and what we do want we do [not] do. It | is powerful because we have not recognized it. While [it exists] [30] it is ac-

tive. Ignorance | is the mother of [all evil]. | Ignorance will result in [death, because] | those that come from [ignorance] | neither were nor [are] [35] nor shall be. [...] **84** will be perfect when all the truth | is revealed. For truth is like | ignorance: while it is hidden it rests | in itself, but when it is revealed [5] and is recognized, it is praised inasmuch as | it is stronger than ignorance and error. | It gives freedom. The word said, | "If you (pl.) know the truth, | the truth will make you free" (Jn 8:32). [10] Ignorance is a slave. Knowledge is | freedom. If we know the truth, | we shall find the fruits of the truth within | us. If we are joined to it, it will bring our fulfillment. |

At the present time we have the manifest things [15] of creation. We say, | "The strong who are held in high regard are great people. | And the weak who are despised are the obscure." Contrast the manifest things | of truth: they are weak and | despised, while the hidden things are strong and [20] held in high regard. The mysteries of truth are | revealed, though in type and image. The bridal chamber, | however, remains hidden. It is the holy in | the holy. The veil at first | concealed how God controlled [25] the creation, but when the veil is rent | and the things inside are revealed, | this house will be left | desolate, or rather will be | [destroyed]. And the whole (inferior) godhead will flee [30] [from] here but not into the holies | [of the] holies, for it will not be able to mix with the | unmixed [light] and the | [flawless] fullness, but will be under the wings of the cross | [and under] its arms. This ark will be [35] [their] salvation when the flood **85** of water surges over them. If | some belong to the order of the priesthood | they will be able to go | within the veil with the high priest. [5] For this reason the veil was not | rent at the top only, since it | would have been open only to those above; nor | was it rent at the bottom only, since | it would have been revealed only to those below. [10] But it was rent from top to bottom. Those | above opened to us the things below, | in order that we may go in to the secret | of the truth. This truly is what is | held in high regard (and) what is strong! But we shall go in there [15] by means of lowly types and forms of weakness. | They are lowly indeed when compared with the perfect glory. | There is glory which surpasses glory. There is power which surpasses | power. Therefore the perfect things have opened | to us, together with the hidden things of truth. The holies [20] of the holies were revealed, and | the bridal chamber invited us in.

As long | as it is hidden, wickedness is indeed ineffectual, but | it has not been removed from the midst of the seed of the holy spirit. | They are slaves of evil. But when [25] it is revealed, then the | perfect light will

flow out on every | one. And all those who are in it will [receive the chrism]. | Then the slaves will be free [and] | the captives ransomed. "[Every] plant [which] [30] my father who is in heaven [has not] planted [will be] | plucked out" (Mt 15:13). Those who are separated will unite [. . .] and | will be filled. Every one who will [enter] | the bridal chamber will kindle the [light], for [. . .] | just as in the marriages which are [. . .] happen [35] at night. That fire [. . .] only **86** at night and is put out. But the mysteries | of that marriage are perfected rather in | the day and the light. Neither that day | nor its light ever sets. If anyone becomes a son [5] of the bridal chamber, he will receive the light. | If anyone does not receive it while he is here, he will not be able to receive it | in the other place. He who will receive that light | will not be seen, nor can he be detained. | And none shall be able to torment [10] a person like this even while he dwells | in the world. And again when he leaves | the world he has already received the truth in | the images. The world has become the eternal realm (aeon), | for the eternal realm is fullness for him. [15] This is the way it is: it is revealed | to him alone, not hidden in the darkness and the | night, but hidden in a perfect day | and a holy light.

The Gospel |
According to Philip

THE HYPOSTASIS OF THE ARCHONS (II,*4*)

Introduced by

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The Hypostasis of the Archons ("Reality of the Rulers") is an anonymous tractate presenting an esoteric interpretation of Genesis 1-6, partially in the form of a revelation discourse between an angel and a questioner. While the treatise illustrates a wide-ranging Hellenistic syncretism, the most evident components are Jewish, although in its present form *The Hypostasis of the Archons* shows clearly Christian features and thus can be considered a Christian work. Its theological perspective is a vigorous Gnosticism of perhaps Sethian affiliation.

It is generally assumed that *The Hypostasis of the Archons*, like all the other Nag Hammadi texts, is a translation from Greek. The possibility of a Coptic pun on the phrase "beside me" (Is 46:9) and "blind" (*Hyp. Arch.* 86,30; 94,22), as well as the description of animal-headed Rulers (87,29) suggests that the provenance may have been Egypt.

The document is tentatively dated in the third century C.E. It is obviously no later than the fourth century, to which the Nag Hammadi collection is dated. But the well-developed gnostic treatment of the material in this document as well as the midrashic handling of scriptural material argue against an early date. Further, the philosophical orientation of 96,11-14 has been identified as typical of third-century Neoplatonism.

The questions of date and provenance are complicated by the possibility that the work as it stands is a result of a Christian editor's having combined a narrative source (interpreting parts of Genesis) with a revelation discourse concerned with soteriology and eschatology, and placing them both within a Christian framework.

The Hypostasis of the Archons is certainly the work of a gnostic teacher instructing an audience. While using previous material, he writes from a position of authority, even in the angelic revelation where a character in the discourse is ostensibly speaking. The audience is a Christian Gnostic community, aware of material of both testaments and accepting the authority of Paul. They are familiar with Jewish literary traditions, including apocalyptic. A traditional function of apocalyptic – providing reassurance for an insecure community – is operative here. *The Hypostasis of the Archons* is thus an esoteric work, written for a self-conscious community which probably felt pressure from a Christian community that defined itself as orthodox and others as heretical.

There is clearly some literary relationship between *The Hypostasis of the Archons* and *On the Origin of the World*, which follows this tractate in Codex II.

Both seem to draw from common sources. The latter mentions a *Book* or *Books of Norea* (102,11, 24-25), to which Epiphanius also refers. It has been suggested that *The Hypostasis of the Archons* is to be identified with that source, but without compelling evidence.

After a brief introduction quoting "the great apostle" Paul, *The Hypostasis of the Archons* offers its mythological narrative. The main characters in the mythological drama which unfolds include the blind ruler Samael, also called Sakla ("fool") and Yaldabaoth, who blasphemes against the divine; the spiritual Woman, who rouses Adam and outwits the rapacious rulers; the Snake, the Instructor, who counsels the man and woman to eat of the fruit forbidden by the rulers; and Norea, the daughter of Eve, a virgin pure in character and exalted in knowledge. On page 93 of the tractate the focus changes somewhat: on center stage now is the great angel Eleleth, who reveals to Norea the origin and destiny of the archontic powers.

The Hypostasis of the Archons proclaims, as its title indicates, the reality of the archontic rulers: far from being merely fictitious, imaginary powers, the archons are all too real. These rulers indeed exist. This is a grim reality for the Christian Gnostics, who define their own spiritual nature in opposition to that of the ruling and enslaving authorities. Yet, as this document promises, the Christian Gnostics can have hope, for their spiritual nature will be more lasting than the archons, and their heavenly destiny will be more glorious. In the end the rulers will perish, and the Gnostics, the children of the light, will know the Father and praise him.

THE HYPOSTASIS OF THE ARCHONS

II 86, 20-97, 23

On account of the reality (*hypostasis*) of the authorities (*eksousiai*), (inspired) by the spirit | of the father of truth, the great | apostle – referring to the "authorities of the darkness" (Col 1:13) – told us | that "our contest is not against flesh and | [blood]; rather, the authorities of the universe [25] and the spirits of wickedness" (Ep 6:12). | [I have] sent (you) this because you (sg.) inquire about the reality | [of the] authorities.

Their chief is blind; | [because of his] power and his ignorance | [and his] arrogance he said, with his [30] [power], "It is I who am God; there is none | [apart from me]."

When he said this, he sinned against | [the entirety]. And this speech got up **87** to incorruptibility; then there was a voice that came | forth from incorruptibility, saying, | "You are mistaken, Samael" – which is, "god | of the blind."

His thoughts became blind. And, having expelled [5] his power – that

is, the blasphemy he had spoken – | he pursued it down to chaos and | the abyss, his mother, at the instigation of Pistis | Sophia (Faith Wisdom). And she established each of his offspring | in conformity with its power – after the pattern [10] of the realms that are above, for by starting from the | invisible world the visible world was invented.

As incorruptibility | looked down into the region of the waters, | her image appeared in the waters; | and the authorities of the darkness became enamored of her. [15] But they could not lay hold of that image, | which had appeared to them in the waters, | because of their weakness – since beings that merely possess a soul | cannot lay hold of those that possess a spirit – for | they were from below, while it was from [20] above.

This is the reason why "incorruptibility | looked down into the region (etc.)": | so that, by the father's will, she | might bring the entirety into union with the light. The rulers (*archontes*) laid | plans and said, "Come, [25] let us create a man that will be soil from | the earth." They modelled their creature | as one wholly of the earth.

Now the rulers ... | body ... they have ... female ... is ... | with the face of a beast. They had taken [some soil] [30] from the earth and modelled their [man], | after their body and [after the image] | of God that had appeared [to them] | in the waters.

They said, "[Come, let] us | lay hold of it by means of the form that we have modelled, [so that] [35] it may see its male counterpart [...], **88** and we may seize it with the form that we have modelled" – not | understanding the force of God, because of | their powerlessness. And he breathed into | his face; and the man came to have a soul (and remained) [5] upon the ground many days. But they could not | make him arise because of their powerlessness. | Like storm winds they persisted (in blowing), that they might | try to capture that image, which had appeared | to them in the waters. And they did not know [10] the identity of its power.

Now all these (events) came | to pass by the will of the father of the entirety. Afterwards, | the spirit saw the soul-endowed man | upon the ground. And the spirit came forth from | the Adamantine Land; it descended and came to dwell within [15] him, and that man became a living soul. |

It called his name Adam since he | was found moving upon the ground. A voice | came forth from incorruptibility for the assistance of Adam; | and the rulers gathered together [20] all the animals of the earth and all the | birds of heaven and brought them in to Adam | to see what

Adam would call them, | that he might give a name to each of the birds | and all the beasts.

They took Adam [25] [and] put him in the garden, that he might cultivate | [it] and keep watch over it. And the rulers issued a command | to him, saying, "From [every] tree | in the garden shall you (sg.) eat; | yet – [from] the tree of recognizing good [30] and evil do not eat, nor | [touch] it; for the day you (pl.) eat | [from] it, with death you (pl.) are going to die."

They | [...] this. They do not understand what | [they have said] to him; rather, by the father's will, **89** they said this in such a way that he | might (in fact) eat, and that Adam might ⟨not⟩ regard them as would a man of an exclusively | material nature.

The rulers took counsel | with one another and said, "Come, let us cause [5] a deep sleep to fall upon Adam." And he slept. | – Now the deep sleep that they | "caused to fall upon him, and he slept" is Ignorance. – They opened | his side like a living woman. | And they built up his side with some flesh [10] in place of her, and Adam came to be endowed | only with soul.

And the spirit-endowed woman | came to him and spoke with him, saying, | "Arise, Adam." And when he saw her, | he said, "It is you who have given me life; [15] you will be called 'Mother of the living.' | – For it is she who is my mother. It is she who is the physician, | and the woman, and she who has given birth."

Then the | authorities came up to their Adam. | And when they saw his female counterpart speaking with him, [20] they became agitated with great agitation; | and they became enamored of her. They said to one another, | "Come, let us sow our seed | in her," and they pursued her. And | she laughed at them for their witlessness [25] and their blindness; and in their clutches, she became a tree, | and left before them her shadowy reflection resembling herself; | and they defiled [it] | foully. – And they defiled the stamp of | her voice, so that [30] by the form they had modelled, together with [their] (own) image, they made themselves liable to condemnation. |

Then the female spiritual principle came [in] | the snake, the instructor; and it taught [them], | saying, "What did he [say to] | you (pl.)? Was it, 'From every tree in the garden [35] shall you (sg.) eat; yet – from [the tree] **90** of recognizing evil and good | do not eat'?"

The carnal woman said, | "Not only did he say 'Do not eat,' but even | 'Do not touch it; for the day you (pl.) eat from it, with death you (pl.) are going to die.'" |

And the snake, the instructor, said, "With death | you (pl.) shall not die; for it was out of jealousy | that he said this to you (pl.). Rather your (pl.) eyes | shall open and you (pl.) shall come to be like gods, recognizing [10] evil and good." | And the female instructing principle was taken away from the snake, | and she left it behind merely a thing of the earth. |

And the carnal woman took from the tree | and ate; and she gave to her husband as well as herself; and [15] these beings that possessed only a soul, ate. And their imperfection | became apparent in their lack of acquaintance; and | they recognized that they were naked of the spiritual element, | and took fig leaves and bound them | upon their loins.

Then the chief ruler came; [20] and he said, "Adam! Where are you?" – for he did not | understand what had happened.

And Adam | said, "I heard your voice and was | afraid because I was naked; and I hid." |

The ruler said, "Why did you (sg.) hide, unless it is [25] because you (sg.) have eaten from the tree | from which alone I commanded you (sg.) not to eat? | And you (sg.) have eaten!" |

Adam said, "The woman that you gave me, | [she gave] to me and I ate." And the arrogant [30] ruler cursed the woman.

The woman | said, "It was the snake that led me astray and I ate." | [They turned] to the snake and cursed its shadowy reflection, | [...] powerless, not comprehending | [that] it was a form they themselves had modelled. From that day, **91** the snake came to be under the curse of the authorities; | until the all-powerful man was to come, | that curse fell upon the snake.

They turned | to their Adam and took him and expelled him from the garden [5] along with his wife; for they have no | blessing, since they too are | beneath the curse.

Moreover they threw mankind | into great distraction and into a life | of toil, so that their mankind might be [10] occupied by worldly affairs, and might not have the opportunity | of being devoted to the holy spirit.

Now afterwards, | she bore Cain, their son; and Cain | cultivated the land. Thereupon he knew his | wife; again becoming pregnant, she bore Abel; and Abel [15] was a herdsman of sheep. Now Cain brought | in from the crops of his field, but | Abel brought in an offering (from) among | his lambs. God looked upon the | votive offerings of Abel; but he did not accept the votive offerings [20] of Cain. And carnal Cain | pursued Abel his brother.

And God | said to Cain, "Where is Abel your brother?" |
He answered, saying, "Am I, then, | my brother's keeper?"
God said to [25] Cain, "Listen! The voice of your brother's blood | is crying up to me! You have sinned with | your mouth. It will return to you: anyone who | kills Cain will let loose seven | vengeances, and you will exist groaning and [30] trembling upon the earth."
And Adam [knew] | his female counterpart Eve, and she became pregnant, and bore [Seth] | to Adam. And she said, "I have borne [another] | man through God, in place [of Abel]." |
Again Eve became pregnant, and she bore [Norea]. [35] And she said, "He has begotten on [me a] virgin **92** as an assistance [for] many generations | of mankind." She is the virgin whom the | forces did not defile.
Then mankind began | to multiply and improve.
The rulers took counsel [5] with one another and said, "Come, let | us cause a deluge with our | hands and obliterate all flesh, from man | to beast."
But when the ruler of the forces | came to know of their decision, he said to Noah, [10] "Make yourself an ark from some wood | that does not rot and hide in it – you | and your children and the beasts and | the birds of heaven from small to large – and set it | upon Mount Sir."
Then Orea came [15] to him wanting to board the ark. | And when he would not let her, she blew upon the | ark and caused it to be consumed by fire. Again he | made the ark, for a second time.
The rulers went to meet her | intending to lead her astray. [20] Their supreme chief said to her, "Your mother | Eve came to us."
But Norea turned to | them and said to them, "It is you who are the rulers of | the darkness; you are accursed. And you did not know | my mother; instead it was your female [25] counterpart that you knew. For I am not your descendant; | rather it is from the world above that I am come." |
The arrogant ruler turned, with all his might, | [and] his countenance came to be like (a) black | [...]; he said to her presumptuously, [30] "You must render service to us, | [as did] also your mother Eve; for I have been given (?) | [...]."
But Norea turned, with the might of | [...]; and in a loud voice [she] cried out | [up to] the holy one, the God of the entirety, [93] "Rescue me from the rulers of unrighteousness | and save me from their clutches – forthwith!"
The ⟨great⟩ angel | came down from the heavens | and said to her, "Why are you crying up [5] to God? Why do you act so boldly towards the | holy spirit?"

Norea said, "Who are you?" |

The rulers of unrighteousness had withdrawn from | her. He said, "It is I who am Eleleth, | sagacity, the great angel, who stands [10] in the presence of the holy spirit. | I have been sent to speak with you and | save you from the grasp of the lawless. And I | shall teach you about your root."

– Now as for that angel, | I cannot speak of his power: his appearance is like [15] fine gold and his raiment is like snow. | No, truly, my mouth cannot bear | to speak of his power and the appearance of his face! |

Eleleth, the great angel, spoke to me. | "It is I," he said, "who am understanding. [20] I am one of the four light-givers, | who stand in the presence of the great | invisible spirit. Do you think | these rulers have any power over you (sg.)? None | of them can prevail against the root [25] of truth; for on its account he appeared | in the final ages; and | these authorities will be restrained. And these authorities | cannot defile you and that generation; | for your (pl.) abode is in incorruptibility, [30] where the virgin spirit dwells, | who is superior to the authorities of chaos | and to their universe."

But I said, | Sir, teach me about the [faculty of] | these authorities – [how] did they come into being, [35] and by what kind of genesis, [and] of **94** what material, and who | created them and their force?"

And the | great angel Eleleth, understanding, spoke to me: | "Within limitless realms [5] dwells incorruptibility. Sophia, | who is called Pistis, wanted to | create something, alone without her consort; and | her product was a celestial thing. |

"A veil exists between the world above [10] and the realms that are below; and | shadow came into being beneath the veil; | and that shadow became matter; | and that shadow was projected | apart. And what she had created became [15] a product in the matter, like an aborted fetus. | And it assumed a plastic form molded out of shadow, and became | an arrogant beast resembling a lion." | It was androgynous, as I have already said, | because it was from matter that it derived.

"Opening his [20] eyes he saw a vast quantity of matter without limit; | and he became arrogant, saying, 'It is I who am God, and there | is none other apart from me.'

"When he said | this, he sinned against the entirety. | And a voice came forth from above the realm of absolute power, [25] saying, 'You are mistaken, Samael' – | which is, 'god of the blind.'

"And he | said, 'If any other thing exists before | me, let it become

visible to me!' And | immediately Sophia stretched forth her finger [30] and introduced light into | matter; and she pursued it down | to the region of chaos. And she returned | up [to] her light; once again darkness | [...] matter.

"This ruler, by being androgynous, [35] made himself a vast realm, **95** an extent without limit. And he contemplated | creating offspring for himself, and created | for himself seven offspring, androgynous just like | their parent.

"And he said to his offspring, [5] 'It is I who am the god of the entirety.'

"And Zoe (Life), | the daughter of Pistis Sophia, cried | out and said to him, 'You are mistaken, Sakla!' – | for which the alternate name is Yaltabaoth. She | breathed into his face, and her breath became [10] a fiery angel for her; and | that angel bound Yaldabaoth | and cast him down into Tartaros | below the abyss.

"Now when his offspring | Sabaoth saw the force of that angel, [15] he repented and | condemned his father and his | mother matter.

"He loathed her, but he | sang songs of praise up to Sophia and her daughter Zoe. | And Sophia and Zoe caught him up [20] and gave him charge of the seventh heaven, | below the veil between | above and below. And he is | called 'God of the forces, Sabaoth," | since he is up above the forces [25] of chaos, for Sophia established | him.

"Now when these (events) had come to pass, he made | himself a huge four-faced chariot of cherubim, | and infinitely many angels | to act as ministers, [30] and also harps and | lyres.

"And Sophia took her daughter | Zoe and had her sit upon his right to teach him about the things that exist | in the eighth (heaven); and the angel [of] wrath [35] she placed upon his left. [Since] that day, [his right] has been called **96** life; and the left has come to represent | the unrighteousness of the realm of absolute power | above. It was before your (sg.) time that they came into being (text corrupt?).

"Now when | Yaldabaoth saw him in this [5] great splendor and at this height, he envied him; | and the envy became an androgynous product. | and this was the origin of | envy. And envy engendered death; and death | engendered his offspring and gave each [10] of them charge of its heaven; and all the heavens | of chaos became full of their multitudes.

"But it was | by the will of the father of the entirety that they all came into being – | after the pattern of all the things above – | so that the sum of chaos might be attained. [15]

"There, I have taught you (sg.) about the pattern | of the rulers; and the matter in which it was expressed; | and their parent; and their universe."

But I | said, "Sir, am I also | from their matter?"

– "You, together with your offspring, are from [20] the primeval father; | from above, out of the imperishable light, | their souls are come. Thus the authorities | cannot approach them because of | the spirit of truth present within them; [25] and all who have become acquainted with this way | exist deathless in the midst | of dying mankind. Still that sown element (*sperma*) | will not become known now.

"Instead, | after three generations it will come to be known, [30] and has freed them from the bondage of the | authorities' error."

Then I said, | "Sir, how much longer?"

He said | to me, "Until the moment when the true man, | within a modelled form, reveals the existence of (?) [35] [the spirit of] truth, which the father has sent. **97**

"Then he will teach them about | everything: And he will anoint them with the | unction of life eternal, | given him from the undominated generation. [5]

"Then they will be freed of | blind thought: And they will trample under foot | death, which is of the authorities: And they will ascend | into the limitless light, | where this sown element belongs. [10]

"Then the authorities will relinquish their | ages: And their angels will weep | over their destruction: And their demons | will lament their death.

"Then all the children | of the light will be truly acquainted with the truth [15] and their root, and the father | of the entirety and the holy spirit: They will all say | with a single voice, | 'The father's truth is just, and the son | presides over the entirety': And from everyone [20] unto the ages of ages, 'Holy – holy – holy! Amen!'" |

The Reality |
Of the Rulers

ON THE ORIGIN OF THE WORLD (II,5 AND XIII,2)

Introduced by

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The text of this tractate is quite well preserved. It is a compendium of central gnostic ideas, especially on cogmogony, anthropogony, and eschatology. Based on various sources and traditions, the treatise is in part presented in a semi-scholarly style, with numerous etiologies and etymologies. It is in the form of an apologetic tract designed for public effectiveness in attracting adherents. Earthly history, but also the presentation of the world above, including its development, are largely ignored. On the basis of the unnamed and unknown author's intention, stated at the beginning and then carried through in the text itself, scholarship has assigned the document the hypothetical title *On the Origin of the World.*

There are good reasons to assume that we have to do with a conscious, well-planned literary composition without extensive secondary alterations, rather than with the product of a rather long process in the transmission of tradition. The early fourth century could possibly be the time of composition. The remarkable mixture of various kinds of Jewish views, Manichaean elements, Christian ideas, Greek philosophical conceptions, and figures of Greek or Hellenistic mythology, magic, and astrology, as well as a clear emphasis on Egyptian thought, all point to Alexandria as the probable place of origin for the Greek original of *On the Origin of the World.* The process of translating into Coptic may have involved several stages. The seemingly corrupt condition of many passages that invite emendation, along with other difficult, often barely intelligible, parts could be explained by assuming that the text as it lies before us still represents a provisional stage in the process of translation. *On the Origin of the World* would thus be an "opus imperfectum" (B. Layton).

The author uses various sources and traditions, some gnostic, some not, that are difficult to define more closely in terms of literary criticism, much less to reconstruct. In the process there are on occasion tensions, unevenness, and contradictions, since at least a few of these traditions or works presuppose a very special system all their own, or contain other tendencies, e.g., Sethian, or Valentinian, or even Manichaean. *On the Origin of the World* itself offers no closed system of its own, nor does it represent one of the known gnostic systems. The author works with direct or indirect quotations, references, summaries, explanations, and etymologies, which stand in sharp contrast to the otherwise dominant narrative style. This way of working, defending one's own view by appeal or reference to other works, is intended as a demonstration of a substantive and convincing

argumentation. *On the Origin of the World* has many parallels with *The Hypostasis of the Archons*, indicating a close relation between the two texts. Yet the dissimilar nature of both documents, the diverging world views, and numerous differences in details, indicate that direct literary relationships are rather improbable. The parallelism probably results from the use of the same source material.

The cosmogony and anthropogony that follow upon the semi-philosophical beginning are in part oriented to Genesis 1-2, but beyond that to concepts such as those known from Jubilees or the Enoch literature. In general, characteristically Jewish influences dominate, e.g., in the angelology, demonology, and eschatology, as well as in etymologies. The gnostic reinterpretation of the received material varies considerably. It extends from complete reevaluation, e.g., in the case of the demiurge's presumption (making use of Is 45:5; 46:9 LXX), and what took place in Genesis 3, on to relatively unbroken appropriation of Jewish ideas and motifs, such as the presentation of paradise.

The primordial history emphasizes the creation of the earthly man by the Archons, in connection with the doctrine of the primal man, which to be sure is hard to understand, due to varying motifs and heterogeneous concepts. On the other hand, the primordial history initiates already the story of redemption on the part of Pistis Sophia or Sophia Zoe, who are encountered or act in various ways. In this complex soteriology, however, Jesus Christ has no central function, but rather a marginal role. For these reasons *On the Origin of the World* belongs to the gnostic Nag Hammadi texts that are essentially non-Christian.

On the Origin of the World is oriented towards universal eschatology. This is shown by the many allusions to the end, as well as by the broad presentation of the final events with a massive appropriation of thoughts, terms, and motifs from apocalypticism. The final state, brought about by the higher world, distinguishing the redemption of the gnostics from the destruction of the creation together with its creator, surpasses the primal condition, and renders impossible a repetition of events such as these presented in *On the Origin of the World.*

On the Origin of the World is a significant gnostic work. We attain through this relatively long document a good insight into an educated author's thinking, work habits, and argumentation on fundamental themes. Furthermore, *On the Origin of the World* shows to what a high degree and with what freedom and authority a gnostic author makes use of foreign, even non-gnostic and heterogenous thoughts. It thus attests the greater importance ascribed to the gnostic stance toward the world and existence than to its mythological formulation. *On the Origin of the World* can help us understand how the gnostic world view, in debate with other intellectual currents, but also making use of them, could maintain itself or perhaps at times even win the field.

ON THE ORIGIN OF THE WORLD

II 97, 24-127, 17

Seeing that everybody, gods of the world [25] and mankind, says that nothing [1] existed prior to chaos, I [1] in distinction to them shall demon-

strate that they are | all mistaken, because they are not acquainted with the origin | of chaos, nor with its root. Here is the demonstration. [30] How well it suits **98** all men, on the subject of chaos, to say that | it is a kind of darkness! But in fact it comes from a shadow, | which has been called by the name darkness. And the shadow | comes from a product that has existed [5] since the beginning. It is, moreover, clear that it (viz., the product) | existed before chaos came into being, and that the latter | is posterior to the first product.

Let us therefore concern ourselves | with the facts of the matter; and furthermore, with the first | product, from which chaos was projected. [10] And in this way the truth will be clearly demonstrated. |

After the natural structure of the immortal beings | had completely developed out of the infinite, | a likeness then emanated from Pistis (Faith); | it is called Sophia (Wisdom). It exercised volition [15] and became a product resembling | the primeval light. And | immediately her will manifested itself | as a likeness of heaven, having | an unimaginable magnitude; [20] it was between the immortal beings and those things that | came into being after them, like . . . : she (Sophia) | functioned as a veil dividing | mankind from the things above.

Now the eternal realm (aeon) | of truth has no shadow outside it, [25] for the limitless light is everywhere | within it. But its exterior is shadow, | which has been called by the name darkness. From | it there appeared a force, presiding over | the darkness. And the forces [30] that came into being subsequent to them called the shadow | "the limitless chaos." From it, | every [kind] of divinity sprouted up | . . . together with the entire place, [so that] | also, [shadow] is posterior to the first **99** product. It was ⟨in⟩ the abyss that [it] (shadow) appeared, | deriving from the aforementioned Pistis.

Then | shadow perceived that there was something | mightier than it, and felt envy; and when it had become pregnant [15] of its own accord, suddenly it | engendered jealousy. Since that day, | the principle of jealousy amongst | all the eternal realms and their worlds has been apparent. Now as for that jealousy, | it was found to be an abortion without [10] any spirit in it. Like a shadow it came into existence | in a vast watery substance. Then | the bile that had come into being out of the shadow | was thrown into a part of chaos. | Since that day, a watery substance [15] has been apparent. And what sank within | it flowed away, being visible | in chaos: as with a woman giving birth to a child | – all her superfluities flow out; | just so, matter came into being out of [20] shadow and was projected apart. And it (viz., matter) did not | depart from chaos; rather, matter was in chaos, | being in a part of it. |

And when these things had come to pass, then Pistis came | and appeared over the matter of [25] chaos, which had been expelled like an | aborted fetus – since there was no spirit in it. For all of it (viz., chaos) | was limitless darkness | and bottomless water. | Now when Pistis saw what had resulted [30] from her defect, she became disturbed. | And the disturbance appeared, as a | fearful product; it rushed [to] her in | the chaos. She turned to it and [blew] into | its face in the abyss, which is below **100** all the heavens.

And when Pistis | Sophia desired to cause the thing | that had no spirit to be formed into a likeness | and to rule over matter and over all her [5] forces, there appeared for the first time | a ruler, out of the waters, | lionlike in appearance, androgynous, | having great authority within | him, and ignorant of whence he had come into being. [10] Now when Pistis Sophia | saw him moving about in the depth of the waters | she said to him, "Child, | pass through to here," whose equivalent is *"yalda baōth."*

Since that day there appeared the principle [15] of verbal expression, which reached | the gods and the angels and mankind. | And what came into being as a result of verbal expression, | the gods and the angels and mankind finished. | Now as for the ruler Yaltabaoth, [20] he is ignorant of the force of Pistis: | he did not see her face, rather he saw | in the water the likeness that spoke with him. | And because of that voice, he called | himself Yaldabaoth. But [25] Ariael is what the perfect call him, for he was like | a lion. Now when he had come to have authority over matter, | Pistis Sophia withdrew up | to her light.

When the ruler saw [30] his magnitude – and it was only himself | that he saw: he saw nothing else, | except for water and darkness – then he supposed | that it was he alone who existed. His | [...] was completed by verbal expression: it **101** appeared as a spirit moving to and fro | upon the waters. And when that spirit | appeared, the ruler set apart the watery substance. | And what was dry [5] was divided into another place. And from matter | he made for himself an abode, and he called | it heaven. And from matter, | the ruler made a footstool, | and he called it earth.

Next, [10] the ruler had a thought – consistent with his nature – and | by means of verbal expression he created an androgyne. | He opened his mouth and cooed to | him. When his eyes had been opened, he looked | at his father, and he said to him, "Eee!" Then his [15] father called him Eee-a-o (Yao). Next he | created the second son. He cooed | to him. And he opened his eyes and said | to his father, "Eh!" His

father called | him Eloai. Next he created [20] the third son. He cooed to him. And he opened his | eyes and said to his father, "Asss!" His | father called him Astaphaios. These | are the three sons of their father. |

Seven appeared in chaos, androgynous. [25] They have their masculine names | and their feminine names. The feminine name | is Pronoia (Forethought) Sambathas, which | is "week." And his son is called | Yao: his feminine name is Lordship. [30]

Sabaoth: his feminine name is Deity. |

Adonaios: his feminine name is Kingship. |

Eloaios: his feminine name is Jealousy. |

Oraios: his feminine name is Wealth. |

And Astaphaios: his feminine name **102** is Sophia (Wisdom).

These are the [seven] forces | of the seven heavens of [chaos]. And they were born | androgynous, consistent with the immortal pattern | that existed before them, according to the wish [5] of Pistis: so that the likeness of what had | existed since the beginning might reign to | the end.

You (sg.) will find the effect of these names | and the force of the male entities in the *Archangelic (Book)* | *of the Prophet Moses*, and the [10] names of the female entities in the first *Book (biblos)* | *of Noraia.*

Now the prime parent Yaldabaoth, | since he possessed great authorities, | created heavens for each of his | offspring through verbal expression – created them beautiful, as dwelling places [15] – and in each heaven he created great glories, | seven times excellent. Thrones and | mansions and temples, and also | chariots and virgin spirits up | to an invisible one and their glories, each one [20] has these in his heaven; mighty | armies of gods and lords and angels | and archangels – countless myriads | – so that they might serve.

The account of these matters you (sg.) will find | in a precise manner in the first *Account* [25] *of Oraia.*

And they were completed from this heaven to as far up as | the sixth heaven, namely that of Sophia. | The heaven and his earth were destroyed by | the troublemaker that was below them all. | And the six heavens shook violently; [30] for the forces of chaos knew who it was | that had destroyed the heaven that was below them. | And when Pistis knew about the breakage | resulting from the disturbance, she sent forth her breath and | bound him and cast him down into Tartaros. [35] Since that day, the heaven, along with **103** its earth, has consolidated itself through Sophia the daughter of Yaldabaoth, | she who is below them all. |

Now when the heavens had consolidated themselves along with their

forces | and all their administration, the prime parent [5] became insolent. And he was honored by | all the army of angels. And | all the gods and their angels | gave blessing and honor to him. And for his part he | was delighted and continually boasted, [10] saying to them, | "I have no need of anyone." He said, | "It is I who am God, and there is no other one that exists | apart from me." And when he said this, he sinned against | all the immortal beings who give answer. And they laid it [15] to his charge.

Then when Pistis saw the impiety | of the chief ruler she was filled with anger. | She was invisible. She said, "You are mistaken, | Samael," that is, "blind god." | "There is an immortal man of light who [20] has been in existence before you and who will appear | among your modelled forms; he will trample you to scorn | just as potter's clay is pounded. And you will descend | to your mother, the abyss, along with those that belong to you. [25] For at the consummation of your (pl.) works | the entire defect that has become visible | out of the truth will be abolished, and it will cease to be and will be | like what has never been." | Saying this, Pistis revealed [30] her likeness of her greatness in the waters. And | so doing she withdrew up | to her light.

Now when Sabaoth the son | of Yaldabaoth heard the | voice of Pistis, he sang praises to her, and [he] [35] condemned the father ... **104** at the word of Pistis; and he praised her | because she had instructed them about the immortal man | and his light. Then Pistis Sophia | stretched out her finger and poured upon him [5] some light from her light, to be a condemnation | of his father. Then when Sabaoth | was illumined, he received great authority | against all the forces of chaos. | Since that day he has been called [10] "Lord of the Forces."

He hated his father, the darkness, | and his mother, the abyss, and loathed | his sister, the thought of the prime parent, | which moved to and fro upon the waters. And because of | his light all the authorities of chaos were jealous [15] of him. And when they had become disturbed, | they made a great war in the seven | heavens. Then when Pistis Sophia | had seen the war, she dispatched | seven archangels to Sabaoth from her light. [20] They snatched him up to the seventh | heaven. They stood before him as attendants. | Furthermore she sent him three more | archangels and established the kingdom for him | over everyone so that he might dwell [25] above the twelve gods | of chaos.

Now when Sabaoth had taken up the place | of repose in return for his repentance, | Pistis also gave him her daughter Zoe (Life) | together with great authority so that she might [30] instruct him about all things that

exist in the eighth heaven. | And as he had authority, | he made himself first of all a mansion. | It is huge, magnificent, | seven times as great as all those that exist [35] in the seven heavens.

And before **105** his mansion he created a throne, | which was huge and was upon a | four-faced chariot called | "Cherubin." Now the Cherubin has [5] eight shapes per each of | the four corners, lion forms and | calf forms and human forms | and eagle forms, so that all the forms | amount to sixty-four forms [10] – and (he created) seven archangels that stand | before it; he is the eighth, and has | authority. All the forms amount to | seventy-two. Furthermore, from this chariot | the seventy-two gods took shape; [15] they took shape so that they might rule over the seventy-two | languages of the peoples. And by that throne | he created other, | serpent-like angels, called | "Saraphin," which praise him at all times. [20]

Thereafter he created a congregation (*ekklesia*) of angels, thousands and myriads, numberless, | which resembled the congregation in | the eighth heaven; and a firstborn | called Israel – which [25] is, "the man that sees God"; and another being, | called Jesus Christ, who resembles the savior | above in the eighth heaven and who | sits at his right upon a | revered throne, and at his left, there [30] sits the virgin of the holy spirit, | upon a throne and glorifying him. | And the seven virgins stand before her, | ... possessing thirty harps, | and psalteries and **106** trumpets, glorifying him. And | all the armies of the angels glorify him, | and they bless him. Now where he sits is upon a | throne of light ⟨within a⟩ great cloud that covers [5] him. And there was no one with him | in the cloud except Sophia ⟨the daughter of⟩ Pistis, | instructing him about all the things that exist in the eighth heaven, | so that the likenesses of those things might be created, | in order that his reign might endure [10] until the consummation of the heavens of chaos | and their forces.

Now Pistis Sophia | set him apart from the darkness and summoned him to her right, | and the prime parent she put at her left. | Since that day, right has been called [15] justice, and left called | wickedness. Now because of this they all received | a realm (*kosmos*) in the congregation of justice | and wickedness, ... stand ... upon a creature ... | all.

Thus when the prime parent of chaos [20] saw his son Sabaoth and the glory | that he was in, and perceived that he was greatest of all the authorities | of chaos, he envied him. And | having become wrathful he engendered Death out of his | death: and he (viz., Death) was established over the sixth [25] heaven, ⟨for⟩ Sabaoth had been snatched up from

there. | And thus the number | of the six authorities of chaos was achieved. Then Death, | being androgynous, mingled with his (own) nature | and begot seven androgynous offspring. [30] These are the names of the male ones: Jealousy, Wrath, | Tears, Sighing, Suffering, Lamentation, | Bitter Weeping. And these are the names | of the female ones: Wrath, Pain, Lust, | Sighing, Curse, Bitterness, Quarrelsomeness. [35] They had intercourse with one another, and each | one begot seven, so that they amount to **107** forty-nine androgynous demons. |

Their names and their effects you will find | in the *Book of Solomon.* |

And in the presence of these, Zoe, who [15] was with Sabaoth, created seven | good androgynous forces. | These are the names of the male ones: the Unenvious, | the Blessed, the Joyful, the True, | the Unbegrudging, the Beloved, [10] the Trustworthy. Also, as regards the female ones, these are their | names: Peace, Gladness, Rejoicing, Blessedness, | Truth, Love, Faith (Pistis). And | from these there are many good | and innocent spirits.

Their influences [15] and their effects you will find in | the *Configurations of the Fate of Heaven That Is* | *Beneath the Twelve.* |

And having seen the likeness | of Pistis in the waters, the prime parent grieved very much, [20] especially when he heard her voice, | like the first voice that had | called to him out of the waters. And | when he knew that it was she who had given a name | to him, he sighed. He was ashamed on account of his [25] transgression. And when he had come to know in truth | that an immortal man | of light had been existing before him, he was greatly disturbed; | for he had previously said | to all the gods and their angels, [30] "It is I who am god. No other one | exists apart from me." For he had been afraid | they might know that another | had been in existence before him, and might condemn him. But he, being devoid of understanding, [35] scoffed at the condemnation | and acted recklessly. He said, "If **108** anything has existed before me, let it appear, | so that we may see its light."

And | immediately, behold! Light came out of the eighth heaven | above and passed through all of the heavens [5] of the earth. When the prime parent saw that the light was beautiful as it radiated, | he was amazed. And he was greatly ashamed. As | that light appeared, a human likeness | appeared within it, very wonderful. [10] And no one saw it except for | the prime parent and Pronoia, | who was with him. Yet its light appeared | to all the forces of the heavens. Because of this | they were all troubled by it.

Then [15] when Pronoia saw that emissary, she became enamored of

him. | But he hated her because she was on the darkness. | But she desired to embrace him, and she was not | able to. When she was unable to assuage her love, | she poured out her light upon the earth. Since [20] that day, that emissary has been called | "Adam of Light," whose rendering | is "the luminous man of blood," and the earth spread over him, holy Adaman, | whose rendering is "the Holy Land of Adamantine." [25] Since that day, | all the authorities have honored the blood of the virgin. | And the earth was purified on account of | the blood of the virgin. But most of all, | the water was purified through the likeness of Pistis [30] Sophia, who had appeared to | the prime parent in the waters. | Justly, then, it has been said: "through the waters." | The holy water, since it vivifies the all, **109** purifies it.

Out of that first blood | Eros appeared, being androgynous. | His masculinity is Himireris (i.e., Himeros), being | fire from the light. His femininity, [5] that is with him – a soul of blood – is from | the stuff of Pronoia. He is very lovely | in his beauty, having a charm beyond | all the creatures of chaos. Then all the gods | and their angels, when they beheld [10] Eros, became enamored of him. And appearing | in all of them he set them afire: just as | from a single lamp many lamps | are lit, and one and the same light is there, but the lamp | is not diminished. And in this way Eros [15] became dispersed in all the created beings of chaos, | and was not diminished. Just as from | the midpoint of light and darkness | Eros appeared and at the midpoint | of the angels and mankind [20] the sexual union of Eros was consummated, so | out of the earth the primal pleasure blossomed. | The woman followed earth. | And marriage followed woman. | Birth followed marriage. Dissolution [25] followed birth.

After that Eros, | the grapevine sprouted up | out of that blood, which had been shed over | the earth. Because of this, those who drink of it | conceive the desire of sexual union. [30] After the grapevine, a fig tree | and a pomegranate tree sprouted up from | the earth, together with the rest of the trees, | all species, having | within them their seed from the **110** seed of the authorities and their angels. |

Then Justice created Paradise, | being beautiful and being outside the orbit | of the moon and the orbit of the sun in [15] the Land of Wantonness, in the East in the midst | of the stones. And desire is in the midst of | the beautiful, appetizing trees. And | the tree of eternal life is as it | appeared by God's will, [10] to the north of Paradise, so that it might make | eternal the souls of the pure, | who shall come forth from the modelled forms of poverty | at the consummation of the age. Now the

color | of the tree of life is like the sun. And [15] its branches are beautiful. Its leaves are like | those of the cypress. Its fruit is like | a bunch of grapes when it is white. Its height | goes as far as heaven. And next to it (is) the tree | of acquaintance (*gnosis*), having the strength [20] of God. Its glory is like the moon | when fully radiant. And its branches are beautiful. | Its leaves are like fig leaves. | Its fruit is like a good appetizing date. | And this tree is to the north of Paradise, [25] so that it might arouse the souls from | the torpor of the demons, in order that they might approach | the tree of life and eat of | its fruit and so condemn the | authorities and their angels.

The effect [30] of this tree is described in the *Sacred Book*, | to wit: "It is you who are the tree of acquaintance, | which is in Paradise, from which the first | man ate and which opened his mind; | and he loved his female counterpart and condemned **111** the other, alien likenesses and loathed them." |

Now after it, the olive tree sprouted up, | which was to purify the kings and the | high priests of righteousness, who were to [5] appear in the last days, since | the olive tree appeared out of the light | of the first Adam for the sake of the unguent | that they were to receive.

And the first soul (*psyche*) loved | Eros, who was with her, and poured her blood [10] upon him and upon the earth. | And out of that blood the rose first sprouted up, | out of the earth, out of | the thorn bush, to be a source of joy for the light that | was to appear in the bush. [15] Moreover after this the beautiful, good-smelling flowers | sprouted up from the earth, | different kinds, from every single virgin | of the daughters of Pronoia. | And they, when they had become enamored of Eros, poured out [20] their blood upon him and upon the earth. | After these, every plant sprouted up | from the earth, different kinds, containing | the seed of the authorities and their | angels. After these, the authorities [25] created out of the waters all species of beast, | and the reptiles and birds – different kinds – containing | the seed of the authorities and their angels. |

But before all these, when he had appeared [30] on the first day, he remained upon the earth, something like two days, and | left the lower Pronoia in | heaven, and ascended towards his light. And | immediately darkness covered all the universe. **112** Now when she wished, the Sophia who was in the lower heaven | received authority from | Pistis, and fashioned great luminous bodies | and all the stars. And she put them in the sky to [5] shine upon the earth and to render | temporal signs and seasons and | years and months and days | and nights and moments and so

forth. | And in this way the entire region upon the sky was adorned. [10]

Now when Adam of Light conceived the wish | to enter his light – i.e., | the eighth heaven – he was unable to do so because of | the poverty that had mingled with his light. Then | he created for himself a vast eternal realm. And within [15] that eternal realm he created six eternal realms | and their adornments, six in number, that were seven times better | than the heavens of chaos and their adornments. | Now all these eternal realms and their | adornments exist within the infinity [20] that is between the eighth heaven and the chaos below | it, being counted with the universe that belongs to | poverty.

If you (sg.) want to know the arrangement | of these, you will find it written in the *Seventh* | *Universe of the Prophet Hieralias.* [25]

And before Adam of Light had | withdrawn in the chaos, the authorities saw him | and laughed at the prime parent because he had | lied when he said, "It is I who am God. | No one exists before me." When they came to [30] him, they said, "Is this not the god who | ruined our work?" He answered and said, | "Yes. If you do not want him to be able | to ruin our work, come let us | create a man (i.e., human being) out of earth, according to [35] the image of our body and according to the likeness **113** of this being (viz., Adam of Light), to serve us; so that when he (viz., Adam of Light) | sees his likeness he might become enamored of it. No longer will he | ruin our work; rather, | we shall make those who are born out of the light our servants [5] for all the duration of this eternal realm. Now all of this | came to pass according to the forethought of Pistis, | in order that man should appear after | his likeness, and should condemn them | because of their modelled form. And their modelled form [10] became an enclosure of the light.

Then the authorities | received the acquaintance (*gnosis*) necessary to create | man. Sophia | Zoe – she who is with Sabaoth – had anticipated them. And she laughed | at their decision. For they are blind: [15] against their own interests they ignorantly created him. | And they do not realise what they are about to do. | The reason she anticipated them and made her own man (i.e., human being) | first, was in order that he might instruct | their modelled form how to despise [20] them and thus to escape from them. |

Now the production of the instructor came about | as follows. When Sophia let fall a droplet | of light, it flowed onto the water, | and immediately a human being appeared, being androgynous. [25] That droplet she molded | first as a female body. Afterwards, | using the body she molded it | in the likeness of the mother which had appeared. | And he

finished it in twelve months. [30] An androgynous human being was produced, | whom the Greeks call Hermaphrodites; | and whose mother the Hebrews call | Eve of Life (Eve of Zoe), namely, the female instructor | of life. Her offspring is the creature [35] that is lord. Afterwards, the authorities **114** called it "Beast," so that it might lead astray | their modelled creatures. The interpretation of "the beast" | is "the instructor." For it was found to be the wisest | of all beings.

Now, Eve is the first [5] virgin, the one who without a husband bore her first offspring. | It is she who served as her own midwife.

For | this reason she is held to have said: |

"It is I who am the part of my mother;
And it is I who am | the mother;
It is I who am the wife;
It is I who am the virgin; [10]
It is I who am pregnant;
It is I who am the midwife;
It is I who am the one that | comforts pains of travail;
It is my husband who bore me;
And | it is I who am his mother,
And it is he who is my father | and my lord.
It is he who is my force;
What he desires, | he says with reason.
I am in the process of becoming.
Yet [15] I have borne a man as lord."

Now these through the will | ⟨...⟩. The souls | that were going to enter the modelled forms of the authorities were manifested to Sabaoth and his Christ. | And regarding these the holy voice | said, "Multiply and improve! Be lord [20] over all creatures." And it is they who were | taken captive, according to their destinies, by | the prime parent. And thus | they were shut into the prisons of the modelled forms. | Or: at the consummation of the age. And at that time, [25] the prime parent | then rendered an opinion concerning man to those who were with him. | Then each of them cast | his sperm into the midst of the navel of | the earth. Since that day, the seven rulers [30] have fashioned man with his body | resembling their body, but his likeness | resembling the man that had appeared to them. | His modelling took place by parts, | one at a time. And their leader fashioned [35] the brain and the nervous system. Afterwards | he appeared as prior to him. He became **115** a soul-endowed man. And he was called | Adam, that is, "father," according to | the name of the one that existed before him.

And when they had finished | Adam, he abandoned him as an inanimate vessel, since he had taken form [5] like an abortion, in that no spirit was in him. | Regarding this thing, when the chief ruler | remembered the saying of Pistis, he was afraid | lest the true man enter his | modelled form and become its lord. For this reason he [10] left his modelled form forty days without | soul, and he withdrew and abandoned it. Now on the fortieth | day, Sophia Zoe sent | her breath into Adam, who had no | soul. He began to move upon the ground. [15] And he could not stand up.

Then when the seven | rulers came, they saw him and | were greatly disturbed. They went up to | him and seized him. And he (viz., the chief ruler) said to | the breath within him, "Who are you? And [20] whence did you come hither?" It answered | and said, "I have come from the force | of the man for the destruction of your work." | ⟨...⟩ When they heard, they glorified him, since he | gave them respite from the fear and the anxiety in which they found themselves. [25] Then they called that day | "Rest," in as much as they had rested | from toil. And when they saw that Adam | could not stand up, they were glad, and they took him | and put him in Paradise. And they withdrew [30] up to their heavens.

After | the day of rest Sophia | sent her daughter Zoe, being called | Eve, as an instructor in order that she might | make Adam, who had no soul, arise [35] so that those whom he should engender might become | containers of light. When **116** Eve saw her male counterpart prostrate she had pity | upon him, and she said, "Adam! Become alive! | Arise upon the earth!" Immediately her word | became accomplished fact. For Adam, having [5] arisen, suddenly opened his eyes. | When he saw her he said, "You shall be called | 'Mother of the Living'. For it is you who have | given me life."

Then the authorities were informed | that their modelled form was alive and had arisen, and they [10] were greatly troubled. They sent seven archangels | to see what had happened. They came | to Adam. When they saw Eve talking to | him they said to one another, "What sort of thing is this luminous woman? | For she resembles that likeness which appeared [15] to us in the light. Now come, | let us lay hold of her and cast our | seed into her, so that when she becomes soiled | she may not be able to ascend into her light. | Rather, those whom she bears will be under [20] our charge. But let us not tell Adam, for he is not one | of us. Rather let us bring a deep sleep | over him. And let us instruct him in his | sleep to the effect that she came from | his rib, in order that his wife may obey, [25] and he may be lord over her."

Then Eve, | being a force, laughed at their decision. | She put mist into their eyes and secretly left | her likeness with Adam. She entered | the tree of acquaintance and remained there. [30] And they pursued her, and she revealed | to them that she had gone into the tree and become | a tree. Then, entering a great | state of fear, the blind creatures fled.

Afterwards, | when they had recovered from the daze, they came [35] [to Adam]; and seeing the likeness of this woman **117** with him, they were greatly disturbed, thinking it was she | that was the true Eve. And they acted rashly; they came | up to her and seized her and cast | their seed upon her. They did so [5] wickedly, defiling not only | in natural ways but also in foul ways, | defiling first the seal of her voice | – that had spoken with them, saying, "What is it that exists | before you?" – intending to defile those who might say [10] at the consummation (viz., of the age) that they had been born | of the true man through verbal expression. | And they erred, not knowing | that it was their own body that they had defiled: it was the likeness that | the authorities and their angels defiled in every way. [15]

First she was pregnant with Abel, | by the first ruler. And it was | by the seven authorities and their angels | that she bore the other offspring. And all this | came to pass according to the forethought of the prime parent, [20] so that the first mother | might bear within her every seed, | being mixed and being fitted to the fate | of the universe and its configurations, and | to Justice. A prearranged plan came into effect [25] regarding Eve, so that the modelled forms of the authorities | might become enclosures of the light, whereupon | it (viz., the light) would condemn them through their | modelled forms.

Now the first Adam, (Adam) of Light, | is spirit-endowed (*pneumatikos*), and appeared [30] on the first day. The second | Adam is soul-endowed (*psychikos*), and appeared | on the sixth day, which is called Aphrodite. The third | Adam is a creature of the earth (*choikos*), that is, [35] the man of the law, and he appeared on | the eighth day [. . . the] tranquility **118** of poverty, which is called | Sunday. And the progeny of the | earthly Adam became numerous and was completed, | and produced within itself every kind of scientific information of [5] the soul-endowed Adam. But all were in | ignorance.

Next let me say | that once the rulers had seen him and | the female creature who was with him erring ignorantly | like beasts, they were very glad. [10] ⟨. . .⟩ When they learned that the immortal man was not going to | neglect them, rather that they would even have to fear | the female creature that had turned into a tree, they were disturbed, and said,

| "Perhaps this is the true man | – this being who has brought a fog upon us and [15] has taught us that she who was soiled is like | him – and so we shall be conquered!"

Then | the seven of them together laid plans. They came up to Adam | and Eve timidly: they said to him, | "The fruit of all the trees created for you in Paradise [20] shall be eaten; but as for the tree | of acquaintance, control yourselves and do not eat | from it. If you eat you | will die." Having imparted great fear to them | they withdrew up to their authorities.

Then [25] came the wisest of all creatures, | who was called Beast. | And when he saw the likeness of their mother | Eve he said to her, "What did God | say to you (pl.)? Was it 'do not eat from the tree [30] of acquaintance (*gnosis*)'?" She said, "He said, 'Not only | do not eat from it, but | do not touch it, lest you (sg.) die'." He said | to her, "Do not be afraid. In death you (pl.) shall not | die. For he knows that when you eat **119** from it, your intellect will become sober and | you will come to be like gods, | recognizing the difference that obtains between evil | men and good ones. [5] Indeed, it was in jealousy that he said this to you, so that you | would not eat from it."

Now Eve had confidence | in the words of the instructor. She gazed | at the tree and saw that it was beautiful and | appetizing, and liked it; she took some of [10] its fruit and ate it; and she gave some also to her | husband, and he too ate it. Then their intellect | became open. For when they had eaten, the light of | acquaintance had shone upon them. When they clothed | themselves with shame, they knew that they were naked [15] of acquaintance. When they became sober, they saw that | they were naked and became enamored of one another. When | they saw that the ones who had modelled them had the form | of beasts, they loathed them: they were very aware. |

Then when the rulers knew that they had broken [20] their commandments, they entered Paradise | and came to Adam and Eve with earthquake and great threatening, | to see | the effect of the aid. Then | Adam and Eve trembled greatly [25] and hid under the trees in Paradise. | Then the rulers did not know where they were | and said, "Adam, where are you?" He said, "I am here, | for through fear of you I hid, | being ashamed." And they said to him ignorantly, [30] "Who told you about | the shame with which you clothed yourself? – unless | you have eaten from that tree!" He said, | "The woman whom you gave me – it is she that | gave to me and I ate." Then they said to the latter, **120** "What is this that you have done?" She answered and said, | "It is the instructor that urged me on, and I | ate."

Then the rulers came up to the instructor. | Their eyes became misty because of him, [5] and they could not do anything to him. They cursed him, | since they were powerless. Afterwards, they came up to the woman | and cursed her and her offspring. After | the woman, they cursed Adam, and (cursed) the land because of him, | and the crops; and all things that they had created [10] they cursed. They have no blessing. | Good cannot result from | evil.

From that day, the authorities | knew that truly there was something mightier than | they: they recognized only that [15] their commandments had not been kept. Great | jealousy was brought into the world solely because of | the immortal man. Now when the rulers saw | that their Adam had entered into an alien state of acquaintance they | desired to test him, and they gathered together [20] all the domestic animals and the wild beasts | of the earth and the birds of heaven and brought them to Adam | to see what he would call them. | When he saw them he gave names to their | creatures.

They became troubled because Adam had recovered from [25] all the trials. They assembled and | laid plans, and they said, "Behold Adam! | He has come to be like one of us, so that he | knows the difference between the light and the darkness. | Now perhaps he will be deceived as in the case of [35] the tree of acquaintance and also will come to | the tree of life and eat from it | and become immortal and become lord and despise | us and disdain [us] and all our glory. | Then he will denounce [35] [us along with our] universe. Come let us expel him **121** from Paradise down to the land | from which he was taken, so that henceforth he might not | be able to recognize anything better | than we can."And so they expelled Adam from [5] Paradise, along with his wife. And this deed | that they had done was not enough for them. Rather, they were afraid. | They went in to the tree of life and surrounded it | with great fearful things, fiery living creatures | called "Cheroubin," and they put [10] a flaming sword in their midst, fearfully | twirling at all times, so that | no earthly being might ever enter | that place.

Thereupon | since the rulers were envious of Adam they wanted to diminish [15] their (viz., Adam's and Eve's) lifespans. They could not because of | fate, which had been fixed since the beginning. | For to each had been alotted a lifespan | of 1,000 years according to the course of the luminous bodies. | But although the rulers could not [20] do this, each of the evil doers | took away ten years. | And all this lifespan (which remained) amounted to 930 years: and these are in pain and | weakness and evil [25] distraction. And so | life has turned out to be, from that day until the consummation | of the age.

Then when Sophia Zoe | saw that the rulers of the darkness had | laid a curse upon her counterparts, she was indignant. [30] And coming out of the first heaven with | full power she chased those rulers out of | [their] heavens, and cast them down into | the sinful [world], so that there they | should dwell, in the form of evil [35] spirits (*daimones*) upon the earth.

[. . .], **122** so that in their world it might pass the thousand years in Paradise | – a soul-endowed living creature | called "phoenix." It | kills itself and brings itself to life as a witness [5] to the judgment against them, for they did wrong to Adam and his | generation, unto the consummation of the age. ⟨. . .⟩ There are . . . three | men, and also his posterities unto the consummation | of the world: the spirit-endowed of eternity, and the soul-endowed, and the earthly. Likewise, [10] the three phoenixes ⟨in⟩ Paradise – the first | [is] immortal; the second lives 1,000 | years; as for the third, it is written in the *Sacred Book* | that it is consumed. So too there are | three baptisms – the first is the spiritual, [15] the second is by fire, the third | is by water. Just as the phoenix | appears as a witness concerning the angels, | so the case of the water hydri in Egypt, | which has been a witness to those going down [20] into the baptism of a true man. | The two bulls in Egypt possess | a mystery, the sun and moon, being | a witness to Sabaoth: namely, that over | them Sophia received the universe; from [25] the day that she made the sun and the moon she | put a seal upon her heaven, unto eternity. |

And the worm that has been born out of the phoenix | is a human being as well. It is written (Ps 91:13 LXX) concerning it, "the just man | will blossom like a phoenix." And [30] the phoenix first appears | in a living state, and dies, and rises again, | being a sign of what has become apparent | at the consummation of the age. It was only in Egypt that these great signs appeared [35] – nowhere else – as an indication **123** that it is like God's Paradise. |

Let us return to the aforementioned rulers, | so that we may offer | some explanation of them. Now, when the seven rulers [5] were cast down from their heavens | onto the earth, they made for themselves angels, | numerous, demonic, to serve | them. And the latter instructed mankind in many kinds of error | and magic and potions and worship of [10] idols and spilling of blood and altars and | temples and sacrifices and libations to all the spirits | of the earth, having their coworker | fate, who came into existence by | the concord between the gods of injustice [15] and justice.

And thus when the world | had come into being, it distractedly erred | at all times. For all men | upon earth worshipped the spirits (*daimo-*

nes) from ' the creation to the consummation – both the angels [20] of righteousness and the men of unrighteousness. ' Thus did the world come to exist in distraction, ' in ignorance, and in a stupor. ' They all erred, until the appearance (*parousia*) ' of the true man.

Let this suffice [25] so far as the matter goes. Now we shall proceed to consideration of our world, ' so that we may accurately finish the description of its structure ' and management. ' Then it will become obvious how ' belief in the unseen realm, which has been apparent [30] from creation down to the consummation ' of the age was discovered.

I come, therefore, to the main points ' [regarding] the immortal man: I shall ' speak of all the beings that belong to him, explaining how ' they happen to be here.

When a multitude [35] of human beings had come into existence, through the parentage of [the Adam] **124** who had been fashioned, and out of matter, ' and when the world had already become full, the rulers were master ' over it – that is, they kept ' it restrained by ignorance. For what reason? [5] For the following: since the immortal father knows ' that a deficiency of truth came into being amongst the eternal realms ' and their universe, when he wished ' to bring to naught the rulers of perdition through the ' creatures they had modelled he sent your (pl.) likenesses down into the world [10] of perdition, namely, the blessed little ' innocent spirits. They are not alien to ' acquaintance. For all acquaintance is vested in one angel ' who appeared before them; he is not without power ' in the company of the father. And ⟨he⟩ gave them acquaintance. [15] Whenever they appear in the world ' of perdition, immediately and first of all they reveal [20] the pattern of imperishability as a condemnation ' of the rulers and their forces. Thus when the blessed beings ' appeared in forms modelled by authorities, ' they were envied. And out of envy the authorities ' mixed their seed with them, in hopes of [25] polluting them. They could not. Then when the blessed beings ' appeared in luminous form, ' they appeared in various ways. And each one ' of them, starting out in his land, revealed ' his (kind of) acquaintance to the visible church [30] constituted of the modelled forms of perdition. ' It (viz., the church) was found to contain all kinds of seed, because of the seed ' of the authorities that had [mixed with it].

Then ' the savior created [. . .] of ' them all – and the spirits of these [are manifestly] [35] superior, being blessed **125** and varying in election – and ' also (he created) many other beings, which have no king and are superior ' to everyone that was before them. Consequently, four ' races exist. There are three that belong to the kings [5] of the eighth heaven. But

the fourth | race is kingless and perfect, being | the highest of all. For these shall enter | the holy place of their father. | And they will gain rest in repose [10] and eternal, unspeakable glory | and unending joy. Moreover they are | kings within the mortal domain, in that they are immortal. They | will condemn the gods of chaos and | their forces.

Now the Word (*Logos*) that is superior to [15] all beings was sent for this purpose alone: | that he might proclaim the unknown. | He said (Mk 4:22 par.), "There is nothing hidden that is | not apparent, and what has not been recognized | will be recognized." And these were sent [20] to make known what is hidden, and | the seven authorities of chaos and their | impiety. And thus they were condemned | to death.

So when all the perfect | appeared in the forms modelled [25] by the rulers and when they revealed | the incomparable truth, | they put to shame all the wisdom of the gods. | And their fate was found | to be a condemnation. And their force [30] dried up. Their lordship was dissolved. | Their forethought became [emptiness, | along with] their glory.

Before the consummation | [of the age], the whole place will shake | with great thundering. Then the rulers [35] will be sad, [...] their **126** death. The angels will mourn for their mankind, | and the demons will weep over their seasons, | and their mankind will wail and scream | at their death. Then the age [5] will begin, and they will be disturbed. Their kings will | be intoxicated with the fiery sword, and they will | wage war against one another, so that | the earth is intoxicated with bloodshed. | And the seas will be disturbed by [10] those wars. Then the sun will become dark. | And the moon will cause its light to cease. | The stars of the sky will cancel their circuits. | And a great clap of thunder will come out | of a great force that is above [15] all the forces of chaos, where | the firmament of the woman is situated. | Having created the first product, she will | put away the wise fire of intelligence | and clothe herself with witless wrath. [20] Then she will pursue the gods | of chaos, whom she created along with the prime parent. | She will cast them down into the abyss. | They will be obliterated because of their wickedness. For they will | come to be like volcanoes [25] and consume one another until they perish | at the hand of the prime parent. | When he has destroyed them, he will turn against himself | and destroy himself until he ceases to exist.

And | their heavens will fall one upon the next [30] and their (the rulers') forces will be consumed by fire. Their eternal realms, too, | will be overturned. And his (the prime parent's) heaven will | fall and break in two. His ... will | fall down upon the [...] | support them; they will fall into the abyss, [35] and the abyss will be overturned.

The light will | [... the] darkness and obliterate it: it will be like **127** something that has never been. And the product | to which the darkness had been posterior will dissolve. And | the deficiency will be plucked out by the root (and thrown) down into | the darkness. And the light will withdraw up [5] to its root. And the glory of the unbegotten | will appear. And it will fill | all the eternal realm. When the prophecy and | the account of those that are king becomes known and | is fulfilled by those who are called [10] perfect, those who – in contrast – have not become perfect | in the unbegotten father will receive their glory | in their realms and in the kingdoms of the | immortals: but they will never enter | the kingless realm.

For everyone must [15] go to the place from which he has come. | Indeed, by his acts and his | acquaintance each person will make his nature known.

THE EXEGESIS ON THE SOUL (II,*6*)

Introduced by

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The Exegesis on the Soul is a short tale (ten pages of papyrus) narrating the gnostic myth of the soul from her fall into the world to her return to heaven. The soul, whose nature is feminine – she even had a womb – was virginal and androgynous in form when she was alone with her Father in heaven, but when she fell into the world and into a body she polluted herself with many lovers. These lovers are brigands and bandits who treat the soul as a whore, then abandon her. In her suffering, she seeks for other lovers who also deceive her, making her the slave of their sexual pleasure. Ashamed, the soul remains in slavery, living in a brothel, going from one market place to another. The only gift she receives from her lovers is their polluted seed: her children are dumb, blind, sick and feeble-minded.

The soul remains in this sexual and psychic captivity until the day she perceives her situation and repents. She asks help from the Father who has mercy on her. He performs two actions to help the soul: first, he makes her womb turn inward so that the soul regains her proper character: "the womb of the soul is around the outside like the male genitalia, which are external" (131,19-27). This turning inward protects the soul from further sexual contaminations by her lovers. Secondly, the Father sends a bridegroom from heaven to the soul. The bridegroom is her brother, the firstborn of the house of the Father.

Renewed and purified, the soul adorns herself in the bridal chamber waiting for the fiancé. At his arrival, they love each other passionately. Their love, which is spiritual and eternal, is described with a vivid sensuality normally used for carnal intercourse. The fruit of this marriage are good and beautiful children (i.e., in allegory, the good, virtuous ideas: cf. Philo, *Cher.* 44). Finally the soul regenerates herself and returns to her former state.

In its main lines, the story of the soul in *Exeg. Soul* follows the Valentinian myth of Sophia, the last aeon who leaves the Pleroma searching for new horizons. From prostitution to repentance in tears and from repentance to her return to the house of the Father, the itinerary of the soul closely recalls Sophia's journey.

Nevertheless, much of the originality of *Exeg. Soul* is to be found in the theatrical approach to the myth, now presented not in a philosophical and complex way but in a novelistic adaptation, capable of capturing the reader's attention.

Two close literatures and traditions have certainly influenced the author in the composition of his treatise: Hellenistic and Jewish romance literature. Love and

adventures are the chief ingredients of Hellenistic novels, love being the first cause of the action. These novels are governed by a single motif: the tragic separation of two lovers and their final reunion after thousands of misadventures (tricks, brigands, ambiguous figures tempting the soul's chastity; cf. the Greek novels of Achilles Tatius, Chariton, Heliodorus, Longus, and Xenophon of Ephesus).

However, two features having no connection with the Greek novel can be observed in the gnostic story: first, the heroine in *Exeg. Soul* is unique. The fiancé has little part in the narration, while in the Greek novel the primary role is always given to a couple. Second, if Greek heroines are always chaste and pure, the heroine in *Exeg. Soul* (as in other gnostic novels) has led a life of prostitution. Only later will she attain virginity.

The Jewish influence is deeper. *Exeg. Soul* is a female story, the soul in fact is presented as a woman. This is quite rare in ancient literature. We find women's stories in Jewish writings, however, especially in Apocrypha and Pseudepigrapha. The story of the soul from prostitution to virginity through repentance recalls the stories of Jewish sinners such as Rahab, Tamar, Ruth, and Bathsheba (cf., Joshua, *Jubilees, Testament of Judah*, Ruth, 2 Kings).

Exeg. Soul is not the only Nag Hammadi treatise consecrated to a female figure. Comparisons exist also with *Auth. Teach, Thund., Norea, Trim. Prot.*, and with other gnostic texts recounting short women's stories. Under the different names and physiognomies of all these women there is hidden one and only one personnage: soul searching for her heavenly origin. The common feature linking these female figures is the opposition, the polarity "virginity-prostitution." Rehabilitation consists in recovering original purity which is essential to attain knowledge.

In *Exeg. Soul* emphasis on pollution shows how the author was influenced by Apocryphal Judaism. This intense focus on pollution is typical of Essenic psychology (cf., *Testaments of the Twelve Patriarchs* and Qumran literature). In *Exeg. Soul* as well as in Essenic spirituality, purification and repentance are the only remedies for impurity. The turning inward of the womb is to be compared with spiritual circumcision; both express the will to abandon the outside, symbol of worldly temptations.

The author of *Exeg. Soul* illustrates the myth of the soul by a series of biblical quotations and two Homeric references. These quotations are part of the narrative and strictly linked to it: they even give the writer the occasion to develop themes related to the myth of the soul. Part of these quotations are grouped together in order to point out the three stages of the soul's journey: prostitution, repentance, return to the Father. These groups of quotations were not gathered by the author but drawn from an anthology of which traces had been preserved by some Christian authors of Alexandria: Clement, Didymos and Origen.

This helps to determine the author's milieu. He is dependent on an academic culture in which florilegia and anthologies formed an important part of an intellectual education.

The use of biblical as well as of Homeric references shows that Greek and Jewish wisdom had the same prophetical value for the author. Both of them expound the gnostic doctrine in a comprehensible way to a Christian, Jewish, or pagan public. These elements show that the gnostic author of *Exeg. Soul* was part of

a cultivated, syncretistic milieu where Jewish and Greek scriptures were well known, probably Alexandria at the beginning of the third century C.E. Even though the author borrowed traditions from Judaism and, partly, from Christianity and Paganism, nonetheless he was able to reinterpret them in the light of a new message, the gnostic one.

THE EXEGESIS ON THE SOUL

II 127, 18-137, 27

The Expository Treatise on the Soul

Wise men of old gave the soul a feminine name. Indeed she is female in her nature as well. She even has her womb.

As long as she was alone with the father, she was virgin and in form androgynous. But when she fell down into a body and came to this life, then she fell into the hands of many robbers. And the wanton creatures passed her from one to another and [...] her. Some made use of her [by force], while others did so by seducing her with a gift. In short, they defiled her, and she [... her] **128** virginity.

And in her body she prostituted herself and gave herself to one and all, considering each one she was about to embrace to be her husband. When she had given herself to wanton, unfaithful adulterers, so that they might make use of her, then she sighed deeply and repented. But even when she turns her face from those adulterers, she runs to others and they compel her to live with them and render service to them upon their bed, as if they were her masters. Out of shame she no longer dares to leave them, whereas they deceive her for a long time, pretending to be faithful, true husbands, as if they greatly respected her. And after all this they abandon her and go.

She then becomes a poor desolate widow, without help; not even a measure of food was left her from the time of her affliction. For from them she gained nothing except the defilements they gave her while they had sexual intercourse with her. And her offspring by the adulterers are dumb, blind, and sickly. They are feebleminded.

But when the father who is above visits her and looks down upon her and sees her sighing – with her sufferings and disgrace – and repenting of the prostitution in which she engaged, and when she begins to call upon [his name] so that he might help her, [...] all her heart, saying, "Save me, my father, for behold I will render an ac-

count | [to thee, for I abandoned] my house and **129** fled from my maiden's quarters. | Restore me to thyself again." When he sees her | in such a state, then he will count | her worthy of his mercy upon her, for many are the afflictions [5] that have come upon her because she abandoned her house.

Now concerning | the prostitution of the soul the holy spirit prophesies in | many places. For he said | in the prophet Jeremiah (3:1-4),

> If | the husband divorces his wife and she [10] goes and takes another man, can she return to him after | that? Has not that woman utterly | defiled herself? "And you (sg.) | prostituted yourself to many shepherds and you returned | to me!" said the lord. "Take an honest [15] look and see where you | prostituted yourself. Were you not sitting in the | streets defiling the land with your acts of prostitution | and your vices? And you took many shepherds for a | stumbling block for yourself. You became shameless [20] with everyone. You did not call on me as | kinsman or as father or author of your | virginity."

Again it is written in the prophet Hosea (2:2-7), |

> Come, go to law with | your (pl.) mother, for she is not to be a wife to me [25] nor I a husband to her. | I shall remove her prostitution from my presence, | and I shall remove her adultery from | between her breasts. I shall make her naked | as on the day she was born, and [30] I [shall] make her desolate like a land without | [water], and I shall make her [longingly] childless. | [I] shall show her children no pity, for | they are children of prostitution, since their mother | prostituted herself and [put her children to shame]. **130** For she said, "I shall prostitute myself to | my lovers. It was they who gave me my | bread and my water and my garments and my | clothes and my wine and my oil and everything [5] I needed." Therefore behold | I shall shut them up so that she shall not be able | to run after her adulterers. And when she | seeks them and does not find them, she will say, | "I shall return to my former husband, for [10] in those days I was better off than now." |

Again he said in Ezekiel (16:23-26), |

> It came to pass after much depravity, said | the lord, you built yourself a brothel | and you made yourself a beautiful place [15] in the streets. And you built yourself | brothels on every lane, and you wasted | your beauty, and you spread your legs | in every alley, and you multiplied your acts of prostitution. | You prostituted yourself to the sons of Egypt, [20] those who are your neighbors, men great of flesh.

But what | does "the sons of Egypt, men great of flesh" mean | if not the domain of the flesh and the perceptible realm | and the affairs of the earth, by which the soul | has become defiled here, receiving bread from [25] them, as well as wine, oil, clothing, | and the other external nonsense | surrounding the body – the things she thinks | she needs.

But as to this prostitution the | apostles of the savior commanded (cf. Acts 15:20, 29; 21:25; 1 Th 4:3; 1 Co 6:18; 2 Co 7:1), [30]

Guard yourselves against it, purify yourselves from it, |

speaking not just of the prostitution of the | body but especially of that of the soul. For this reason | the apostles [write to the churches] of | God, that such [prostitution] might not [35] occur among [us].

Yet the greatest | [struggle] has to do with the prostitution **131** of the soul. From it arises the prostitution | of the body as well. Therefore Paul, | writing to the Corinthians (1 Co 5:9-10), said,

> I wrote | you in the letter, "Do not associate with prostitutes," [5] not at all (meaning) the prostitutes of this world | or the greedy or the thieves or the | idolators, since then you would have to | go out from the world.

here it is speaking | spiritually –

> For our struggle is [10] not against flesh and blood – as he | said (Ep 6:12) – but against the world rulers | of this darkness and the spirits of | wickedness.

As long as the soul | keeps running about everywhere copulating with whomever [15] she meets and defiling herself, she exists suffering | her just deserts. But when | she perceives the straits she is in | and weeps before the father and repents, | then the father will have mercy on her and he will make [20] her womb turn from the external domain | and will turn it again inward, so that the soul will regain her | proper character. For it is not so with a woman. | For the womb of the body is | inside the body like the other internal organs, but the womb [25] of the soul is around the outside | like the male genitalia, which are | external.

So when the womb of the soul, | by the will of the father, turns itself inward, | it is baptized and is immediately [30] cleansed of the external pollution | which was pressed upon it, just as | [garments, when] dirty, are put into | the [water and] turned about until their | dirt is removed and they become clean. And so the cleansing [35] of the soul is to regain the [newness] **132** of her former nature and to turn herself back again. | That is her baptism.

Then she will | begin to rage at herself like a woman | in labor, [5] who writhes and rages in the hour of delivery. | But since she is female, by

herself she is powerless to beget | a child. From heaven the father sent her | her man, who is her brother, | the firstborn. Then the bridegroom came [10] down to the bride. She gave up | her former prostitution and cleansed herself of the pollutions | of the adulterers, and she was renewed so as to be a bride. | She cleansed herself in the bridal chamber; she filled it with perfume; | she sat in it waiting [15] for the true bridegroom. No longer does she | run about the market place, copulating with whomever she | desires, but she continued to wait for him – | (saying) "When will he come?" – and to fear him, | for she did not know what he looked like: [20] she no longer remembers since the time she fell | from her father's house. But by the will | of the father ⟨...⟩. And she dreamed of him like | a woman in love with a man.

But then | the bridegroom, according to the father's will, [25] came down to her into the bridal chamber, | which was prepared. And he decorated the bridal chamber. |

For since that marriage is | not like the carnal marriage, those who are to have intercourse | with one another will be satisfied with [30] that intercourse. And as if it were a burden | they leave behind them the annoyance of physical | desire and they [turn their faces from] | each other. But this marriage [...]. | But [once] they unite [35] [with one another], they become a single life. **133** Wherefore the prophet said (Gn 2:24) | concerning the first man and the first woman, |

They will become a single flesh. |

For they were originally joined to one another when they were with the father [5] before the woman led astray the man, who | is her brother. This marriage | has brought them back together again and the | soul has been joined to her true love, her | real master, as it is written (cf. Gn 3:16; 1 Co 11:1; Ep 5:23), [10]

For the master of the woman is her husband.

Then gradually she recognized him, | and she rejoiced once more, weeping | before him as she remembered the | disgrace of her former widowhood. | And she adorned herself still more so that [15] he might be pleased to stay with her.

And the | prophet said in the Psalms (45:10-11),

Hear, | my daughter, and see and incline your ear | and forget your people and your father's house, | for the king has desired your beauty, [20] for he is your lord.

For he requires her | to turn her face from her | people and the multitude of her adulterers, | in whose midst she once was, to devote herself | only to her king, her real | lord, and to forget the house of the | earthly

father, with whom things went | badly for her, but to remember her father | who is in heaven. Thus also it was said | (Gn 12:1) to Abraham,

> Come out from your [30] country and your kinsfolk and from | your father's house.

Thus when the soul [had adorned] | herself again in her beauty | [. . .] enjoyed her beloved, | and [he also] loved her. And [35] when she had intercourse with him, she got **134** from him the seed that is the life-giving | spirit, so that by him she bears good children | and rears them. | For this is the great, perfect marvel [5] of birth. And so this marriage is made perfect | by the will of the father.

Now it is fitting that the soul | regenerate herself and become again as | she formerly was. The soul then moves of her own accord. | And she received the divine nature from the father [10] for her rejuvenation, so that she might be restored to | the place where originally she had been. This is | the resurrection that is from the dead. | This is the ransom from captivity. | This is the upward journey of ascent to heaven. This [15] is the way of ascent to the father. Therefore | the prophet said (Ps 103:1-5), |

> Praise the lord, O my soul, and, all that is | within me, (praise) his holy name. My | soul, praise God, who forgave [20] all your sins, who healed | all your sicknesses, who ransomed | your life from death, who crowned | you with mercy, who satisfies your longing | with good things. Your youth will [25] be renewed like an eagle's.

Then when she becomes young | again she will ascend, praising the father | and her brother, by whom she was rescued. | Thus it is by being born again that the soul will | be saved. And this [30] is due not to rote phrases | or to professional skills or to | book learning. Rather it [is] the grace of the [. . . , | it is] the gift of the [. . .]. | For such is this heavenly thing. [35] Therefore the savior cries out (Jn 6:44), **135**

> No one can come to me unless | my Father draws him and brings him to me; | and I myself will raise him up on the last | day.

It is therefore fitting to pray to the father and to call [5] on him with all our soul – not externally with the lips | but with the spirit, | which is inward, which came forth from the | depth – sighing; repenting for | the life we lived; confessing [10] our sins; perceiving the empty deception | we were in, and the empty zeal; | weeping over how we were | in darkness and in the wave; mourning for ourselves, | that he might have pity on us; hating [15] ourselves for how we are now. Again | the savior said (cf. Mt 5:4, 6; Lk 6:12),

> Blessed | are those who mourn, for it is they who will be pitied; | blessed, those who are hungry, for | it is they who will be filled.

Again he said (cf. Lk 14:26),

If [20] one does not hate his soul he cannot follow | me.

For the beginning of salvation is | repentance. Therefore (cf. Acts 13:24),

Before | Christ's appearance came John, | preaching the baptism of repentance. [25]

And repentance takes place in distress | and grief. But the father is good and loves | humanity, and he hears the | soul that calls upon him and | sends it the light of salvation. Therefore [30] he said through the spirit to the | prophet (cf. 1 Cl 8:3),

Say to the children of my people, | "[If your] sins extend | [from earth to] heaven, and if they become | [red] like scarlet and [35] blacker than [sackcloth and if] **136** you return to me with all your | soul and say to me, | "My father," I will heed you as a | holy people."

Again another place (Is 30:15),

Thus says [5] the lord, the holy one of | Israel: "If you (sg.) return and sigh, | then you will be saved and will know where you were | when you trusted in what is empty."

Again | he said in another place (Is 30:19-20) ,

Jerusalem wept [10] much, saying, "Have pity on me." He will have pity on the sound | of your (sg.) weeping. And when he saw he heeded you. | And the lord will give you (pl.) bread of | affliction and water of oppression. | From now on those who deceive will not approach you (sg.) again. [15] Your eyes will see those who are deceiving | you.

Therefore it is fitting to pray to | God night and day, spreading out | our hands towards him as do people sailing in the middle | of the sea: they pray to God [20] with all their heart without hypocrisy. | For those who pray | hypocritically deceive only themselves. | Indeed, it is in order that he might know who is worthy of salvation | that God examines the inward parts and [25] searches the bottom of the heart. For no | one is worthy of salvation who still loves | the place of deception. Therefore it is written | in the poet (Homer, *Odyssey* 1.48-59),

Odysseus sat | on the island weeping and grieving and turning [30] his face from the words of Calypso | and from her tricks, longing to see | his village and smoke coming | forth from it. And had he not [received] | help from heaven, [he would] not [have been able to return] [35] to his village.

Again [Helen] ⟨...⟩ saying (*Odyssey* 4.260-261), |

[My heart] turned itself from me. **137** It is to my house that I want to return.

For she sighed, | saying (*Odyssey* 4.261-264),

It is Aphrodite who | deceived me and brought me out of my village. My only daughter | I left behind me, and my [5] good, understanding, handsome husband.

For when | the soul leaves her | perfect husband because of the treachery of Aphrodite, | who exists here in the act of begetting, then | she will suffer harm. But if she sighs [10] and repents, she will be restored to her | house.

Certainly Israel would not have been visited | in the first place, to be brought out of the land of Egypt, | out of the house of bondage, if it had not sighed | to God and wept for the oppression [15] of its labors. Again it is written in the Psalms (6:6-9), |

I was greatly troubled in my groaning. I will | bathe my bed and my cover each | night with my tears. I have become old in the midst of all my enemies. | Depart from me, all [20] you who work at lawlessness, for behold the | lord has heard the cry of my weeping and | the lord has heard my prayer."

If | we repent, truly God will | heed us, he who is long suffering and abundantly [25] merciful, to whom is the glory for | ever and ever. Amen. |

The Expository Treatise on the Soul

THE BOOK OF THOMAS THE CONTENDER (II,7)

Introduced and translated by

JOHN D. TURNER

The Book of Thomas the Contender is the seventh and last treatise in Codex II of the Coptic Gnostic library from Nag Hammadi. It is a revelation dialogue between the resurrected Jesus and his twin brother Judas Thomas, ostensibly recorded by Mathaias (the apostle Matthew?) at a time just before Jesus' ascension. It is a literary expression of traditions native to Syrian Edessa about the apostle Jude, surnamed Thomas, the missionary to India. It was likely composed in the first half of the third century C.E. Two products of this tradition have been dated with fair certainty: *The Gospel of Thomas*, composed ca. C.E. 50-125, and the *Acts of Thomas*, composed ca. C.E. 225. Both seem to derive from the ascetic, pre-Manichaean Christianity in the Osrhoëne (eastern Syria, between Edessa [modern Urfu] and Messene). *The Book of Thomas the Contender* seems to occupy a median position between the *Gos. Thom.* and the *Acts* in 1) date of composition, 2) relative dominance of the role played by Thomas in these works, and 3) in developing from a sayings collection preserved by Thomas (*Gos. Thom.*) to a dialogue between Jesus and Thomas (*Thom. Cont.*), to a full-blown romance centered on the missionary exploits of Thomas (*Acts of Thomas*). The present Coptic version was probably translated from Greek; the existence of the text is otherwise unattested in antiquity.

The subscripted title designates the work as a "book" of "Thomas the *athletes* (i.e., "one who struggles" against the fiery passions of the body) writing to the perfect, while the opening lines designate the work as "secret sayings" spoken by Jesus to Judas Thomas and recorded by Mathaias as he heard them speaking. The designation "sayings" does not really correspond to the genre of the work, which is a revelation dialogue. This type of dialogue is unlike the Platonic dialogue in which a conversational process of statement, counterstatement, and clarification leads step by step to the birth of knowledge. It is instead more related to the literature sometimes called *eratapokriseis* ("questions and answers"), in which an initiate elicits revealed truth from a spiritual authority in the form of catachetical answers to topical questions. Such revelation dialogues are found in many pagan Hermetic and gnostic Christian texts, including many from Nag Hammadi (*Ap. John, Soph. Jes. Chr., Dis. 8-9, Dial. Sav., Ep. Pet. Phil.*) These dialogues are set at a time between the resurrection and ascension, when the Savior appeared on earth in his true divine form, so that both he and his teaching were available to select apostles in a form unclouded by the sort of materiality which was believed to obscure the spiritual significance of his rather parabolic earthly, preresurrection teaching. This special teaching might consist of enlightening commentary on his darker earthly teaching, or even new revelations to special apostles. As the Savior's twin, Thomas had a claim to direct insight into the nature of the Savior and his teaching. By "knowing himself," Thomas

would also know the "depth of the all," whence the Savior came, and whither he was about to return, and thus become a missionary possessing the true teaching of Jesus.

This true teaching of Jesus turns out to be consistently ascetic. Its basic theme or catchword is "fire," the fire of bodily passions that torment the soul, and its counterpart in the flames of hell: one shall be punished by that by which one sins. Around this principal theme are gathered a number of conceptual oppositions. It is of course the presence of the Savior as the emissary of the light which serves to illumine the eyes to see invisible reality within that which heretofore was only perceptually visible and thus illusory. The treatise thus evinces a Platonic dualism of a radically ascetic stripe, and may be properly considered broadly ascetic rather than gnostic. The gnostic myth of the creation of the world by a divine accident or evil power is neither mentioned nor apparently presupposed, and the dualism of the treatise is much more anthropological (body/soul) than cosmic (the above/below). A more appropriate designation for the doctrine of this work is Christian(ized) wisdom with ascetic application: the wisdom themes of seeking, finding, being troubled, resting, and ruling (cf. *Gospel of Thomas*, saying 2, etc.) are distinctly present and pressed into the service of an exhortation to the ascetic life by means of a Platonic dualism between the visible-passional-illusory and the invisible-spiritual-real.

There are presently two competing theories concerning the composition of *The Book of Thomas the Contender*. The more recent one, developed by H.M. Schenke, holds that its underlying source lay in a probably non-Christian Hellenistic Jewish wisdom treatise. Subsequently, in the Christian orbit, this ascetic treatise was Christianized by the substitution of Jesus for the figure of divine wisdom as the revelatory figure of the work, by the addition to the title of the phrase "The Book of Thomas," and by the attendant recasting of the whole from the genre of expository treatise into the genre of revelation dialogue. That is, the text was dissected into smaller expository sections placed upon the lips of the risen Jesus; these were recast as answers to fictitious questions put to him by the apostle Thomas, which themselves were inserted into the text as pretexts for the ensuing answers of the Savior.

The earlier theory, developed by the author of this article, began with the observation that the actual dialogue between Thomas and Jesus occupies only the first three fifths of the treatise (138,4-142,21), while the remaining two fifths (142,21-end) actually constitute a long monologue of the Savior, in which Thomas no longer plays a role. This and the detection of a transitional editorial seam at 142,21 suggest that *The Book of Thomas the Contender* could have been compiled by a redactor from two separate works, the first three fifths from a dialogue between Thomas and Jesus, perhaps entitled "The Book of Thomas the Contender writing to the Perfect," and the second two fifths from a collection of the sayings of the Savior gathered into a homiletical discourse perhaps entitled "The hidden words which the Savior spoke, which I recorded, even I, Mathaias." A redactor later prefixed the dialogue to the sayings collection, prefaced the whole with the present opening lines, augmented by the reference to Thomas as the recipient of the secret words and Mathaias as the scribe, but then appended a subscript title designating Thomas as the author of the whole.

While a final decision between these two compositional theories is still await-

ed, there can be no question that *The Book of Thomas the Contender* displays the marks of a redactional history. On either view, it represents a new source for the critical investigation of early Christian literature and for the process by which ever new literary genres were adapted for Christian teaching. It also constitutes another instance in a growing body of Christian wisdom literature, with its emphasis on seeking, finding, resting on, and ruling by the truth, and thus escaping the troubles of life.

THE BOOK OF THOMAS THE CONTENDER

II 138, 1-145, 19
145, 20-23

The secret words that the savior spoke to | Judas Thomas which I, even I Mathaias, | wrote down, while I was walking, listening to them speak with | one another.

The savior said, "Brother Thomas, while [5] you (sg.) have time in the world, listen to me, | and I will reveal to you the things you have pondered | in your mind.

"Now since it has been said that you are my | twin and true companion, examine yourself and learn | who you are, in what way you exist, and [10] how you will come to be. Since you will be called my brother, | it is not fitting that you be ignorant | of yourself. And I know that you have understood, | because you had already understood that I am the knowledge of the truth. | So while you accompany me, although you are uncomprehending, [15] you have (in fact) already come to know, and you will be called 'the one who | knows himself.' For he who has not known himself | has known nothing, but he who has known himself | has at the same time already achieved knowledge about the depth of the all. | So then, you, my brother Thomas, have beheld what is obscure [20] to men, that is, what they ignorantly stumble against." |

Now Thomas said to the lord, | "Therefore I beg you to tell me | what I ask you before your ascension, | and when I hear from you about [25] the hidden things, then I can speak about | them. And it is obvious to me that the truth is difficult to | perform before men."

The savior answered, saying, | "If the things that are visible to you (pl.) are obscure | to you, how can you hear [30] about the things that are not visible? If the deeds of the truth | that are visible in the world are difficult for you (pl.) to perform, | how indeed, then, shall you perform those that pertain to the | exalted height and to the pleroma which are not visible? | And how shall you be called 'laborers'? [35] In this respect-

you are apprentices, and have not yet received | the height of perfection."

Now Thomas answered | and said to the savior, "Tell us about these things | that you say are not visible, [but are] hidden | from us."

The savior said, "[All] bodies [. . .] [40] the beasts are begotten [. . .] . . . | it is evident like [. . .] . . . | [. . .] . . . this, too, those that are above | [. . .] things that are visible, but [they are] visible **139** in their own root, and it is their fruit | that nourishes them. But these visible bodies | survive by devouring creatures similar to them | with the result that the bodies change. Now that which changes will [5] decay and perish, and has no hope of life from then on, | since that body is bestial. So just as the body of the beasts | perishes, so also will these formations | perish. Do they not derive from intercourse | like that of the beasts? If it, (the body) too derives from intercourse, [10] how will it beget anything different from | beasts? So, therefore, you are babes until | you become perfect."

And Thomas answered, | "Therefore I say to you, lord, that those who speak | about things that are invisible and difficult [15] to explain are like those who shoot their arrows at a | target at night. To be sure, they shoot their arrows as | anyone would – since they shoot at the target – but it is not visible. | Yet when the light comes forth and | hides the darkness, then the work of each will appear. [20] And you, our light, enlighten, O lord." |

Jesus said, "It is in light that light exists." |

Thomas spoke, saying, "Lord, | why does this visible light that shines | on behalf of men rise and set?"

The savior [25] said, "O blessed Thomas, of course this visible light | shines on your (pl.) behalf – not in order [that] | you (pl.) remain here, but rather that you might come forth | – and whenever all the elect abandon | bestiality, then this light will withdraw [30] up to its essence, and its essence will welcome it, | since it is a good servant."

Then | the savior continued and said, "O | unsearchable love of the light! O bitterness of | the fire that blazes in the bodies of men and in [35] their marrow, kindling in them night and | day, and burning the limbs of men and | [making] their minds become drunk and their souls become deranged | [. . .] them within males and females | . . . [. . .] night and moving them, [. . .] [40] . . . secretly and visibly. | For the males [move . . . upon the females] | and the females upon [the males. Therefore it is] **140** said, 'Everyone who seeks the truth from | true wisdom will make himself wings so as to | fly, fleeing the lust that scorches the

spirits | of men.' And he will make himself wings to flee [5] every visible spirit."

And Thomas answered, | saying, "Lord, this is exactly what I am asking | you about, since I have understood that you | are the one who is beneficial to us, as you say."

Again the savior answered and said, "Therefore it is necessary [10] for us to speak to you (pl.), since this is the doctrine for the perfect. | If, now, you (pl.) desire to become perfect, you shall | observe these things; if not, your (pl.) name is 'Ignorant,' | since it is impossible for an intelligent man to dwell with a | fool, for the intelligent man is perfect in all wisdom. [15] To the fool, however, the good and bad are | the same – indeed the wise man will be nourished by | the truth and (Ps 1:3) 'will be like a tree growing by | the meandering stream' – seeing that there are some who, although having wings, | rush upon the visible things, things that [20] are far from the truth. For that which guides them, | the fire, will give them an illusion of truth, | [and] will shine on them with a [perishable] beauty, | and it will imprison them in a dark | sweetness and captivate them with fragrant pleasure. [25] And it will blind them with insatiable lust | and burn their souls and become | for them like a stake stuck in their heart | which they can never dislodge. And like | a bit in the mouth it leads them according to its [30] own desire.

"And it has fettered them with its | chains and bound all their limbs | with the bitterness of the bondage of lust for those | visible things that will decay and change | and swerve by impulse. They have [35] always been attracted downwards; as they are killed, | they are assimilated to all the beasts of | the perishable realm."

Thomas answered and said, "It | is obvious and has been said, '[Many are ... | ... those who do not know [...] ... [40] soul.'"

And [the savior] answered, saying, | "[Blessed is] the wise man who [sought | after the truth, and] when he found it, he rested **141** upon it forever and was unafraid of those | who wanted to disturb him."

Thomas answered | and said, "Is it beneficial for us, lord, to rest | among our own?"

The savior said, "Yes, it is useful. [5] And it is good for you (pl.) since things visible | among men will dissolve – for the vessel of | their flesh will dissolve, and when it is brought to naught | it will come to be among visible things, among things that are seen. | And then the fire which they see gives them pain [10] on account of love for the faith they | formerly possessed. They will be gathered back to that which is visible. | Moreover, those who have sight among things that are not vis-

ible, without | the first love they will perish in the concern for this | life and the scorching of the fire. Only a little while longer, [15] and that which is visible will dissolve; then | shapeless shades will emerge and | in the midst of tombs they will forever dwell upon the corpses | in pain and corruption of soul." |

Thomas answered and said, "What have we [20] to say in the face of these things? What shall we say to | blind men? What doctrine should we express to these miserable | mortals who say, 'We came to [do] | good and not to curse,' and yet [claim], | 'Had we not been begotten in the flesh, we would not have known [25] [iniquity]'?"

The savior said, "Truly, as for | [those], do not esteem them as men, but regard them [as] | beasts, for just as beasts devour one another, | so also men of this sort | devour one another. On the contrary, they are deprived of [the kingdom] [30] since they love the sweetness of the fire and are | servants of death and rush to the works of corruption. | They fulfill the lust of their fathers. They will | be thrown down to the abyss and be afflicted | by the torment of the bitterness of their evil nature. [35] For they will be scourged so as to make them | rush backwards, whither they do not know, and | they [will recede] from their limbs not patiently, but | [with] despair. And they rejoice over [...] | [...] madness and derangement ... [40] [They] pursue [this] derangement without realizing [their | madness, thinking] that they [are] wise. [They ...] | ... their body [...] **142** Their mind is directed to their own selves, for their thought is occupied | with their deeds. But it is the fire that will burn them!" |

And Thomas answered and said, "Lord, what will the one | thrown down to them do? For I am most anxious [5] about them; many are those who fight them." |

The savior answered and said, 'What is your own | opinion?"

Judas – the one called | Thomas – said, "It is you, lord, whom it befits | to speak, and me to listen." [10]

The savior replied, "Listen to what I am going to tell you (sg.) | and believe in the truth. That which sows and that which is sown | will dissolve in their fire – within the fire | and the water – and they will hide in tombs of darkness. | And after a long time they shall show forth [15] the fruit of the evil trees, being punished, | being slain in the mouth of beasts and men | at the instigation of the rains and winds and air | and the light that shines above."

Thomas | replied, "You have certainly persuaded us, lord. [20] We realize in our heart, and it is obvious, that this | [is so], and that your

word is sufficient. But these words | that you speak to us are ridiculous and contemptible to the world | since they are misunderstood. | So how can we go [25] preach them, since we are [not] esteemed | [in] the world?"

The savior answered and said, | "Truly I tell you (pl.) that he who will listen to | [your] word and turn away his face or sneer | at it or smirk at these things, truly [30] I tell you that he will be handed over to | the ruler above who rules over | all the powers as their king, and he will turn | that one around and cast him from heaven down to | the abyss, and he will be imprisoned in a narrow [35] dark place. Moreover, he can neither turn nor move on account of | the great depth of Tartaros and the [heavy bitterness] | of Hades that is steadfast [...] | [...] them to it ... | [...] they will not forgive ... [40] [...] pursue you (pl.). They will hand | [...] over [to...] angel Tartarouchos | [...] fire pursuing them **143** [...] fiery scourges that cast a shower of sparks into | the face of the one who is pursued. If he flees westward, he | finds the fire. If he turns southward, he finds it there as well. | If he turns northward, the threat [5] of seething fire meets him again. Nor does he find the way to the east | so as to flee there and be saved, for he did not find it in the day | he was in the body, so that he might find it in the day of judgment." |

Then the savior continued, saying, | "Woe to you, godless ones, who have no hope, [10] who rely on things that will not happen!

"Woe to you (pl.) | who hope in the flesh and in the prison that will perish! | How long will you be oblivious? And how long will you suppose that the imperishables | will perish too? Your hope is set | upon the world, and your god is this life! [15] You are corrupting your souls!

"Woe to you (pl.) within | the fire that burns in you, for it is insatiable! |

"Woe to you because of the wheel that turns in | your minds!

"Woe to you within the grip of the burning | that is in you, for it will devour your flesh openly [20] and rend your souls secretly, | and prepare you for your companions!

"Woe to | you, captives, for you are bound in caverns! | You laugh! In mad laughter you rejoice! | You neither realize your perdition, nor [25] do you reflect on your circumstances, nor have [you] | understood that you dwell in darkness and [death]! | On the contrary, you are drunk with the fire and [full] | of bitterness. Your mind is deranged on account of the [burning | that is in] you, and sweet to you are the poison and [30] the blows of your enemies! And the darkness rose for | you like the light, for you surrendered your freedom | for servitude! You darkened your hearts | and surrendered your thoughts | to folly, and you

filled your thoughts [35] with the smoke of the fire that is in you! And | your light [has hidden] in the cloud | [of ...] and the garment that is put upon you, you [...] | [...]. And [you] were seized [by | the hope that] does not exist. And whom is it [you [40] have] believed? Do you [not know that you] | all dwell among those who that [...] | [...] you as though [you ...]. **144** You baptized your souls in the water of darkness! | You walked by your own whims!

"Woe | to you (pl.) who dwell in error, heedless | that the light of the sun which judges and [5] looks down upon the all will circle around all things | so as to enslave the enemies. You do not even notice | the moon, how by night and day it | looks down, looking at the bodies of your slaughters!

"Woe | to you (pl.) who love intimacy with womankind [10] and polluted intercourse with them!

"Woe to you (pl.) in the grip of the powers of your body, | for they will afflict you!

"Woe to you (pl.) in the grip of | the forces of the evil demons! |

"Woe to you (pl.) who beguile your limbs with fire! [15] Who is it that will rain a refreshing dew on you | to extinguish the mass of fire from you | along with your burning? Who is it that will cause the sun to | shine upon you to disperse the darkness in you | and hide the darkness and polluted water?

"The sun [20] and the moon will give a fragrance to you (pl.), together with the air and | the spirit and the earth and the water. For if the sun does not | shine upon these bodies, they will wither and perish | just like weeds or grass. If | the sun shines on them, they prevail and choke [25] the grapevine; but if the grapevine | prevails and shades those weeds | [and] all that other brush growing alongside and | [spreads] and flourishes, it alone | inherits the land in which it grows; [30] and every place it has shaded it dominates. | And when it grows up, it dominates all the land | and is bountiful for its master, and it pleases him | even more, for he would have suffered great pains | on account of these plants until he uprooted them. But the [35] grapevine alone removed them and choked | them, and they died and became like the soil."

Then | Jesus continued and said to them, "Woe to | you (pl.), for you did not receive the doctrine, and those who are [...] | will labor at preaching [...]. [40] And [you] are rushing into ... [...] | [...] will send [them] down ... | [...] you kill them daily **145** in order that they might rise from death.

"Blessed are you (pl.) | who have prior knowledge of the stumbling blocks and who flee | alien things.

"Blessed are you (pl.) who are reviled | and not esteemed on account of the love [5] their lord has for them.

"Blessed are | you (pl.) who weep and are oppressed by | those without hope, for you will be released from | every bondage.

"Watch and pray that you (pl.) not come to be | in the flesh, but rather that you come forth from the bondage of the bitterness [10] of this life. And as you pray, | you will find rest, for you have left behind the suffering and the disgrace. | For when you come forth from the sufferings and | passions of the body, you will receive rest | from the good one, and you will reign with the king, [15] you joined with him and he with you, from now on, | for ever and ever. Amen." |

The Book of Thomas |
The Contender Writing |
To the Perfect (pl.). [20]

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Remember me also, my brethren, |
[in] your prayers: |
Peace to the saints |
and those who are spiritual.

THE GOSPEL OF THE EGYPTIANS (III,*2* AND IV,*2*)

Introduced and translated by

ALEXANDER BÖHLIG and FREDERIK WISSE

The so-called *Gospel of the Egyptians* is preserved in two Coptic versions which were translated independently from the Greek. It is not related to the apocryphal Gospel of the Egyptians which is cited in Patristic literature. The tractate, which is also entitled "The Holy Book of the Great Invisible Spirit," is an esoteric writing representing a Sethian type of mythological Gnosticism. It may be described as a work which presents a gnostic salvation history. Since the mythological, heavenly Seth is portrayed as the father of the gnostic race, it is appropriate that the tractate lists him as the author of this divinely inspired book.

The tractate is divisible into four main sections. The first section (III 40,12-55,16 = IV 50,1-67,1) deals with the origin of the heavenly world: from the supreme God, dwelling in solitary height as the transcendent Great Invisible Spirit, there evolves and emanates a series of glorious beings, from the mighty trinity of Father, Mother Barbelo, and Son, through the pleroma of heavenly powers, to Adamas' great son Seth, the father and savior of the incorruptible race. The second section (III 55,16-66,8 = IV 67,2-78,10) discusses the origin, preservation, and salvation of the race of Seth: because of the arrogance and hostility of Saklas and the Archons, Seth comes from heaven, puts on Jesus as a garment, and accomplishes a work of salvation on behalf of his children. The third section (III 66,8-67,26 = IV 78,10-80,15) is hymnic in character; and the fourth section (III 68,1-69,17 = IV 80,15-81,end) contains a concluding account of the Sethian origin and transmission of the tractate.

Thus, in a manner analogous to that in which the New Testament gospels proclaim the life of Jesus, *The Gospel of the Egyptians* presents the life of Seth. His pre-history, the origin of his seed, the preservation of his seed by the heavenly powers, the coming of Seth into the world, and his work of salvation, especially through baptism, are proclaimed with drama and praise.

The following translation is based primarily on the text of Codex III; the more fragmentary (though probably more reliable) text of Codex IV has been utilized for the missing pages 45-48, and when the text of III,*2* appears to be corrupted.

THE GOSPEL OF THE EGYPTIANS

III 40, 12-44, 28
IV 55, 20-60, 30
III 49, 1-69, 20

The [holy] book [of the Egyptians] | about the great invisible [Spirit, the] Father | whose name cannot be uttered, [he who came] [18] forth from the heights of [the perfection, the] light | of the light of the [aeons of light], | the light of the [silence of the] providence | ⟨and⟩ the Father of the silence, the [light] | of the word and the truth, the light [of the **41** incorruptions, the] infinite light, | [the] radiance from the aeons of light | of the unrevealable, unmarked, | ageless, unproclaimable Father, [5] the aeon of the aeons, Autogenes, | self-begotten, self-producing, alien, | the really true aeon.

Three | powers came forth from him; | they are the Father, the Mother, (and) the Son, [10] from the living silence, what came forth from | the incorruptible Father. These came | [forth from] the silence of the unknown Father. |

[And] from that place | Domedon Doxomedon came [forth, [15] the aeon of] the aeons and the [light | of] each one of [their] powers. | [And] thus the Son came | [forth] fourth; the Mother [fifth; | the Father] sixth. He was [20] [...] but unheralded; | [it is he] who is unmarked among | all [the powers], the glories, and the | [incorruptions].

From that place | the three powers [came] forth, **42** the three ogdoads that [the Father | brings] forth, in silence with his providence, | from his bosom, i.e. | the Father, the Mother, (and) the Son. [5]

The ⟨first⟩ ogdoad, because of which | the thrice-male child came forth, | which is the thought, and [the] word, | and the incorruption, and the eternal | [life], the will, the mind, [10] and the foreknowledge, the androgynous | Father.

The second | ogdoad-power, the Mother, the virginal Barbelon | epititioch[...] | ai, memeneaimen[... who] [15] presides over the heaven, karb[...] | the uninterpretable power, | the ineffable Mother. [She originated] | from herself [...]; | she came forth; [she] [20] agreed with the Father [of the] silent | [silence].

The third ogdoad-[power], | the Son of the [silent silence], | and the crown of the silent silence, [and] | the glory of the Father, and the virtue [of the **43** Mother. He] brings forth from the bosom | the seven powers of the great | light of the seven voices, and the word | [is] their completion.

These are the three [5] [powers], the three ogdoads that the Father | [through] his providence brought | [forth] from his bosom. He brought them | [forth] at that place.

Domedon | Doxomedon came forth, [10] the aeon of the aeons, and the | [throne] which is in him, and the powers | [which surround] him, the glories and the | [incorruptions. The] Father of the great light | [who came] forth from the silence, he is [15] [the great] Doxomedon-aeon in which | [the thrice]-male child rests. | And the throne | of his [glory] was established [in it, | this one] on which his unrevealable name [20] [is inscribed], on the tablet | [...] one is the word, the [Father | of the light] of everything, he | [who came] forth from the silence, while he rests | in the silence, he whose **44** name [is] in an [invisible] symbol. [A] | hidden, [invisible] mystery | came forth iiiiiiiiiiiiiiiiii[iii] | ēēēēēēēēēēē-ēēēēēēēēē[ēē o] [5] oooooooooooooooooooo uu[uuu] | uuuuuuuuuuuu-uuuuu eeeee | eeeeeeeeeeeeeeee aaaaaaa[aaaa] | aaaaaaaaaaa ōōōōōōōōō[ōō] | ōōōōōōōōōō.

And [in this] [10] way the three powers gave praise to the [great], | invisible, unnameable, | virginal, uncallable Spirit, and [his] | male virgin. They asked [for a] | power. A silence of living silence [15] came forth, namely [glories] and | incorruptions in the aeons [... aeons] | myriads added [on ... , the] | three males, [the three] | male offspring, the [male] races (IV 55, 5-7 adds: the [glories of the Father, | the] glories of the great [Christ and | the] male offspring, the [races]) [20] filled the great Doxomedon-[aeon with] | the power of the word of the [whole pleroma]. |

Then the thrice-male [child of the great] | Christ whom the [great] invisible | Spirit had anointed – he [whose] [25] power [was called] Ainon – gave [praise to] | the great invisible Spirit [and his] | male virgin Yoel, [and] | the silence of silent silence, and the [greatness] **IV 55** [20] that [...] | ineffable. [...] | ineffable [...] | unanswerable and | uninterpretable, the [25] first one who has [come forth], | and (who is unproclaimable, [...] **56** which is wonderful | [...] ineffable | [...], he who has | all the greatnesses [of] greatness [5] [of] the silence at | that [place]. The thrice-[male | child] brought | praise and asked [for a | power] from the [great, [10] invisible, virginal] | Spirit.

Then there | appeared at [that] place | [...] who [... | who] sees [glories [15] ...] treasures in a [... | invisible] | mysteries to [...] | of the silence | [who is the male] virgin [20] [Youel].

Then | [the child of the] child | Esephech [appeared]. |

And [thus] he was completed, | namely, the [Father, the] Mother, the

[Son], [25] the [five] seals, the ¦ unconquerable power which [is] ¦ the great [Christ] of all the incorruptible **57** ones. [...] ¦ holy [...] ¦ the end, [the] incorruptible [...] ¦ and [...], [5] they are powers [and glories ¦ and] incorruptions [...] ¦ they came forth [...]. [13] This one brought [praise] ¦ to the unrevealable, [15] hidden [mystery ... ¦ the] hidden [...] [21] him in the [... ¦ and] the aeons [...] thrones, ¦ [...] and ¦ each one [...] [25] myriads of [powers] ¦ without number surround [them, **58** glories] and ¦ incorruptions [...] and they ¦ [... of] the Father, ¦ [and] the [Mother, and] the Son, and [5] [the] whole [pleroma] which I [mentioned] ¦ before, [and the] five seals ¦ [and the mystery] of ¦ [mysteries]. They [appeared ... [13] who] presides [over ¦ ...] and the aeons [of [15] ... really] ¦ truly [...] and the [...] [18] eternal [...]. [21] and the ¦ [really] truly [eternal] aeons.

Then [providence came forth ¦ from silence], and the [living silence [25] of] the Spirit, [and] ¦ the Word [of] the Father, and [a] ¦ light. [She ... the five] **59** seals which [the Father brought] ¦ forth from his bosom, and she passed [through] ¦ all the aeons which I mentioned ¦ before. And she established [5] thrones of glory [and myriads] ¦ of angels [without] number ¦ [who] surrounded them, [powers ¦ and incorruptible] glories, who ¦ [sing] and give glory, all giving [10] praise with [a single voice], ¦ with one accord, [with ¦ one] never-silent [voice ... ¦ to] the Father, and the [Mother, ¦ and the] Son [... and [15] all the] pleromas [that I] ¦ mentioned [before], who is [the ¦ great] Christ, who is from [silence, ¦ who] is the [incorruptible] child ¦ Telmael Telmachael [20] [Eli Eli] Machar Machar ¦ [Seth, the] power which really truly lives, ¦ [and the] male ¦ [virgin] who is with [him], Youel, ¦ [and] Esephech, [the] holder of glory, [25] the [child] of the child ¦ [and the crown of] his glory ¦ [...] of the five ¦ seals, [the] pleroma [that ¦ I mentioned before].

There **60** the great self-begotten ¦ living [Word came forth, ¦ the] true [god], the ¦ unborn physis, he whose [5] name I shall tell, saying, ¦ [...]aia[.....]thaōthōsth[..], ¦ who [is the] son of the [great] ¦ Christ, who is the son [of ¦ the] ineffable silence, [who] [10] came forth from the great [invisible] ¦ and incorruptible [Spirit]. ¦ The [son] of the silence and [silence] ¦ appeared [... [15] invisible ... ¦ man ¦ and the] treasures [of] his glory. [Then] ¦ he appeared in the revealed [...]. ¦ And he [established] [20] the four [aeons]. ¦ With a word [he] established ¦ them.

He brought [praise] ¦ to the great, [invisible], ¦ virginal Spirit, [the silence] [25] of the [Father] in a silence [of the] ¦ living silence [of silence, ¦ the] place where the man rests. ¦ [...] ¦ through [...]. [30]

Then there came forth [at (or: from)] **III 49** that [place] the cloud | [of the] great light, the living | power, the mother of the holy, incorruptible ones, | the great power, the Mirothoe. [5] And she gave birth to him whose name | I name, saying, ien | ien ea ea ea, three times. **IV 61** [8]

For this one, [Adamas], | is [a light] which radiated [from [10] the light; he is] the eye of the [light]. | For [this is] the first man, **III 49** [10] he through whom | and to whom everything became, | (and) without whom nothing became. | The unknowable, | incomprehensible Father came forth. He [15] came down from above | for the annulment of the deficiency.

Then | the great Logos, the divine Autogenes, | and the incorruptible man | Adamas mingled with each other. [20] A Logos of man came into being. | However, the man | came into being through a word.

He | gave praise to the great, invisible, | incomprehensible, virginal [25] Spirit, and the male virgin, | and the thrice-male child, **50** and the male [virgin] | Youel, and Esephech, the holder of glory, | the child of the child and | the crown of his glory, and the great [5] Doxomedon-aeon, and | the thrones which are in him, and the | powers which surround him, the glories and | the incorruptions, and their whole pleroma | which I mentioned before, [10] and the ethereal earth, the | receiver of God, where | the holy men of the | great light receive shape, | the men of the Father [15] of the silent, living silence, the Father | and their whole pleroma as | I mentioned before.

The | great Logos, | the divine Autogenes, and [20] the incorruptible man Adamas gave praise, | (and) they asked for a power and | eternal strength for the Autogenes | for the completion of the | four aeons, in order that, [25] through them, there may appear **51** [. . .] the glory and the power | of the invisible Father of | the holy men of the great light | which will come to the world [5] which is the image of the night. The incorruptible | man Adamas asked for them | a son out of himself, in order | that he (the son) may become father of the | immovable, incorruptible race, so [10] that, through it (the race), the silence | and the voice may appear, | and, through it, | the dead aeon may raise itself, so that | it may dissolve.

And thus [15] there came forth, from above, the power | of the great light, the | Manifestation. She gave birth to the four great | lights: Harmozel, Oroiael, | Davithe, Eleleth, [20] and the great incorruptible Seth, the son | of the incorruptible man | Adamas.

And thus | the perfect hebdomad which | exists in hidden mysteries became complete. **52** When she [receives] the [glory] | she becomes eleven | ogdoads.

And the Father nodded approval; | the whole pleroma of the | lights was well pleased. | Their consorts came forth | for the completion of the ogdoad of | the divine Autogenes: the | Grace of the first light [10] Harmozel, the Perception of the second | light Oroiael, the Understanding | of the third light | Davithe, the Prudence of the | fourth light Eleleth. This [15] is the first ogdoad of the | divine Autogenes.

And | the Father nodded approval; the whole pleroma | of the lights was well pleased. | The ⟨ministers⟩ came forth: [20] the first one, the great | Gamaliel (of) the first great | light Harmozel, and the great | Gabriel (of) the second great | light Oroiael, and the great [25] Samlo of the great light Davithe, | and the great Abrasax of **53** [the great light] Eleleth. And | [the] consorts of these came forth | by the will of the good pleasure | of the Father: the Memory of the great one, [5] the first, Gamaliel; the Love | of the great one, the second, Gabriel; | the Peace of the third one, the great | Samblo; the eternal Life | of the great one, the fourth, Abrasax. [10] Thus were the five ogdoads completed, | a total of forty, | as an uninterpretable power.

Then | the great Logos, the Autogenes, | and the word of the pleroma [15] of the four lights gave | praise to the great, invisible, | uncallable, virginal Spirit, | and the male virgin, | and the great Doxomedon-aeon, [20] and the thrones which are in | them, and the powers which surround them, | glories, authorities, | and the powers, ⟨and⟩ the thrice-male | child, and the male virgin [25] Youel, and Esephech, **54** the holder of glory, [the child] | of the child and the crown of [his] | glory, the whole pleroma, and | all the glories which are there, the [5] infinite pleromas ⟨and⟩ the | unnameable aeons, in | order that they may name the Father | the fourth with the incorruptible | race, (and) that they may call the seed [10] of the Father the seed of the great | Seth.

Then everything shook, | and trembling took hold of the incorruptible | ones. Then the three male | children came forth [15] from above down | into the unborn ones, and the | self-begotten ones, and those who were begotten | in what is begotten. | The greatness came forth, the [20] whole greatness of the great Christ. He | established thrones in glory, | myriads without number, | in the four aeons around them, | myriads without number, [25] powers and glories **55** and incorruptions. And they came | forth in this way.

And | the incorruptible, spiritual | church increased in the four [5] lights of the great, living Autogenes, | the god of truth, praising, | singing, (and) giving glory with one voice, | with one accord, with a mouth | which does not rest, to the Father, and [10] the Mother, and the Son,

and their whole | pleroma, just as I mentioned ⟨before⟩. | The five seals which possess the myriads, and | they who rule over the aeons and they who | bear the glory of the leaders [15] were given the command to reveal | to those who are worthy. Amen.

Then the great | Seth, the son of the incorruptible | man Adamas, gave praise | to the great, invisible, uncallable, [20] unnameable, virginal | Spirit, and the ⟨male virgin, and the thrice-male child, and the male⟩ | virgin Youel, and Esephech, | the holder of glory, and the | crown of his glory, the child of the child, **56** and the great Doxomedon-aeons, | and the pleroma which I mentioned | before; and asked for his seed. |

Then there came forth from that place [5] the great power of the great | light Plesithea, the mother of the angels, | the mother of the lights, the | glorious mother, the virgin with the | four breasts, bringing the fruit [10] from Gomorrah as spring and Sodom, | which is the fruit of the spring of | Gomorrah which is in her. She came forth | through the great Seth.

Then | the great Seth rejoiced about [15] the gift which was granted him | by the incorruptible | child. He took his seed | from her with the four breasts, the virgin, | and he placed it with [20] him in the fourth aeon (or, IV 68, 3: [in] the four aeons), | in the third great | light Davithe.

After five | thousand years the great | light Eleleth spoke: "Let someone [25] reign over the chaos and Hades." | And there appeared a cloud **57** [whose name is] hylic Sophia | [.... She] looked out on the parts | [of the chaos], her face being like | [... in] her form [...] [5] blood. And | [the great] angel Gamaliel spoke | [to the great Gabriel], the minister of | [the great light] Oroiael; | [he said, "Let an] angel come forth [10] [in order that he may] reign over the chaos | [and Hades]." Then the cloud, being | [agreeable, came forth] in the two monads, | each one [of which had] light. | [... the throne], which she had placed [15] in the cloud [above. | Then] Sakla, the great | [angel, saw] the great demon | [who is with him, Nebr]uel. And they became | [together a] begetting spirit of the earth. [20] [They begot] assisting angels. | Sakla [said] to the great | [demon Neb]ruel, "Let | [the] twelve aeons come into being in | [the ...] aeon, worlds [25] [...." ...] the great angel | [Sakla] said by the will of the Autogenes, **58** "There shall [be] the [...] | of the number of seven [...]." | And he said to the [great angels], | "Go and [let each] [5] of you reign over his [world]." | Each one [of these] | twelve [angels] went [forth. The first] | angel is Ath[oth. He is the one] | whom [the great] generations [10] of men call [.... The] | second is Harmas, [who] is [the eye of the fire]. | The third [is Galila. The] | fourth is Yobel. [The fifth is] | Adonaios, who is [called] [15] Sabaoth. The sixth [is Cain,

whom] | the [great generations of] | men call the sun. The [seventh is Abel]; | the eighth Akiressina; the [ninth Yubel]. | The tenth is Harm[upiael. The] [20] eleventh is Arch[ir-Adonin]. | The twelfth [is Belias. These | are] the ones who preside over Hades [and the chaos]. |

And after the founding [of the world] | Sakla said to his [angels], [25] "I, I am a [jealous] god, | and apart from me nothing has [come into being," since he] **59** trusted in his nature.

Then a voice | came from on high, saying, | "The Man exists, and the Son of the Man." | Because of the descent of the image [5] above, which is like its voice in the height | of the image which has looked out, | through the looking out of the image | above, the first creature was | formed.

Because of this [10] Metanoia came to be. She received her | completion and her power by the will | of the Father and his approval with which he | approved of the great, incorruptible, | immovable race of the great, [15] mighty men of the great Seth, | in order that he may sow it in the aeons which | had been brought forth, so that, through her (Metanoia), | the deficiency may be filled up. | For she had come forth from above down [20] to the world which is the image of the night. | When she had come, she prayed for (the repentance of) both the seed | of the archon of this aeon and ⟨the⟩ authorities | who had come forth from him, that | defiled (seed) of the demon-begetting god [25] which will be destroyed, and the seed **60** of Adam and the great Seth, | which is like the sun.

Then the great | angel Hormos came to prepare, | through the virgins of the [5] corrupted sowing of this aeon, in | a Logos-begotten, holy vessel, | through the holy Spirit, | the seed of the great Seth. |

Then the great Seth came and brought his [10] seed. And it was sown in the aeons | which had been brought forth, their number being the amount of | Sodom. Some say | that Sodom is the place of pasture | of the great Seth, which is Gomorrah. [15] But others (say) that the great Seth took | his plant out of Gomorrah and | planted it in the second place | to which he gave the name Sodom. |

This is the race which came forth through [30] Edokla. For she gave birth through the word | to Truth and Justice, the origin | of the seed of the eternal life | which is with those who will persevere | because of the knowledge of their emanation. [25] This is the great, incorruptible | race which has come forth through three **61** worlds to the world.

And the | flood came as an example | for the consummation of the aeon. But it | will be sent into the world [5] because of this race. A conflagration will | come upon the earth. And grace | will be with those who

belong to the race | through the prophets | and the guardians who guard the life [10] of the race. Because of this race | famines will occur and plagues. | But these things will happen because of the | great, incorruptible race. Because of | this race temptations will come, [15] a falsehood of false prophets. |

Then the great Seth saw the activity | of the devil, and his many | guises, and his schemes which will come | upon his incorruptible, immovable race, [20] and the persecutions of his | powers and his angels, and their | error, that they acted against themselves. |

Then the great Seth gave | praise to the great, uncallable, [25] virginal Spirit, and the male **62** virgin Barbelon, | and the thrice-male child Telmael | Telmael Heli Heli Machar | Machar Seth, the power which really truly [5] lives, and the male virgin | Youel, and Esephech, the | holder of glory, and the crown of his | glory, and the great Doxomedon-aeon, | and the thrones which are in him, and [10] the powers which surround them, and the whole | pleroma, as I mentioned before. | And he asked for guards over his | seed.

Then there came forth from the great | aeons four hundred ethereal [15] angels, accompanied by the great | Aerosiel and the great Selmechel, to | guard the great, incorruptible race, | its fruit, and the great men | of the great Seth, from the time and [20] the moment of Truth and Justice | until the consummation of the aeon and its | archons, those whom the great judges | have condemned to | death.

Then the great Seth was [25] sent by the four | lights, by the will of the Autogenes **63** and the whole pleroma, through | ⟨the gift⟩ and the good pleasure of the great invisible | Spirit, and the five seals, | and the whole pleroma.

He passed through [5] the three parousias which I mentioned | before: the flood, and the conflagration, | and the judgment of the archons and the powers | and the authorities, to save her (the race) who went astray, | through the reconciliation of the world, and [10] the baptism through a Logos-begotten | body which the great Seth | prepared for himself, | secretly through the virgin, in order that the | saints may be begotten by the holy Spirit, through [15] invisible, secret symbols, | through a reconciliation of the world with the world, | through the renouncing of the world | and the god of the thirteen aeons, | and (through) the convocations of the saints, and [20] the ineffable ones, and the incorruptible bosom, | and (through) the great light of the Father | who preexisted with his Providence | and established through her | the holy baptism that surpasses [25] the heaven, through the incorruptible, **64** Logos-begotten one,

even Jesus the living one, even | he whom the great Seth has | put on. And through him he nailed the powers | of the thirteen aeons, and [5] established those who are brought forth and | taken away. He armed them | with an armor of knowledge of this truth, | with an unconquerable power | of incorruptibility.

There appeared to them | the great attendant Yesseus | Mazareus Yessedekeus, the living | water, and the great leaders, | James the great and Theopemptos | and Isaouel, and they who preside over [15] the spring of truth, Micheus and Michar | and Mnesinous, and he who presides over | the baptism of the living, and the | purifiers, and Sesengenpharanges, | and they who preside over the gates of the waters, [20] Micheus and Michar, and they who | preside over the mountain Seldao and Elainos, | and the receivers of | the great race, the incorruptible, | mighty men ⟨of⟩ the great Seth, the [25] ministers of the four lights, | the great Gamaliel, the great Gabriel, | the great Samblo, and the great **65** Abrasax, and they who preside over the sun, its | rising, Olses and Hypneus and | Heurumaious, and they who preside over the | entrance into the rest of eternal [5] life, the rulers Mixanther | and Michanor, and they who guard the | souls of the elect, Akramas and | Strempsouchos, and the great power | Heli Heli Machar Machar Seth, and [10] the great invisible, uncallable, | unnameable, virginal | Spirit, and the silence, and the great light | Harmozel, the place of the living Autogenes, | the God of the truth, and ⟨he⟩ who is with [15] him, the incorruptible man Adamas, | the second, Oroiael, the place of the great | Seth, and Jesus, who possesses the life and who came | and crucified that which is in the law, | the third, Davithe, the place of the [20] sons of the great Seth, the fourth, | Eleleth, the place where the souls | of the sons are resting, | the fifth, Yoel, who presides over the name | of him to whom it will be granted to baptize with [25] the holy baptism that surpasses the heaven, | the incorruptible one.

But from now on **66** through the incorruptible man Poimael, | and they who are worthy of (the) invocation, | the renunciations of the five seals in | the spring-baptism, these will [5] know their receivers as | they are instructed about them, and they will | know them (or: be known) by them. These | will by no means taste death.

Iē ieus | ēō ou ēō ōua! Really truly, [10] O Yesseus Mazareus Yessedekeus, | O living water, O child of the child, | O glorious name, really truly, | aiōn o ōn (or: O existing aeon), iiii ēēēē eeee oo | oo uuuu ōōōō aaaa{a}, really [15] truly, ēi aaaa ōō | ōō, O existing one who sees the aeons! | Really truly, aee ēēē iiii | uuuuuu ōōōōōōōō, | who is eternally

eternal, [20] really truly, iēa aiō, in | the heart, who exists, u aei eis aei, | ei o ei, ei os ei (or: (Son) forever, Thou art what Thou art, Thou art who Thou art)!

This great name | of thine is upon me, O self-begotten Perfect one, | who art not outside me. [25] I see thee, O thou who art visible | to everyone. For who will be able | to comprehend thee in another tongue? Now **67** that I have known thee, I have mixed | myself with the immutable. I have armed | myself with an armor of light; | I have become light. For the Mother was at [5] that place because of the | splendid beauty of grace. Therefore | I have stretched out my hands while they were | folded. I was shaped in the circle | of the riches of the light which is in [10] my bosom, which gives shape to the many | begotten ones in the light into which no complaint | reaches. I shall declare thy | glory truly, for I have comprehended | thee, sou iēs ide aeiō aeie ois, O [15] aeon, aeon, O God of silence! I | honor thee completely. Thou art my | place of rest, O son ēs ēs o e, the | formless one who exists in the formless ones, | who exists, raising up the man [20] in whom thou wilt purify me into | thy life, according to thine imperishable name. | Therefore the incense of life | is in me. I mixed it with water | after the model of all archons, [25] in order that I may live with thee in the peace | of the saints, thou who existeth really truly **68** for ever.

This is the book | which the great Seth wrote, and placed | in high mountains on which | the sun has not risen, nor is it [5] possible. And since the days of the prophets, | and the apostles, and the | preachers, the name has not at all risen | upon their hearts, nor is it possible. | And their ear has not heard it. [10]

The great Seth wrote this book | with letters in one hundred and thirty | years. He placed it in the mountain | that is called Charaxio, | in order that, at the end of the [15] times and the eras, by the | will of the divine Autogenes | and the whole pleroma, through the gift | of the untraceable, unthinkable, | fatherly love, it may [20] come forth and reveal this | incorruptible, holy race | of the great savior, and those who | dwell with them in love, and | the great, invisible, eternal [25] Spirit, and his only begotten | Son, and the eternal light, **69** and his great, incorruptible | consort, and the incorruptible | Sophia, and the Barbelon, and the | whole pleroma in eternity. [5] Amen. |

The Gospel of ⟨the⟩ Egyptians. | The God-written, holy, secret | book. Grace, understanding, | perception, prudence (be) with him [10] who has written it, Eugnostos the beloved | in the Spirit – in the flesh

| my name is Gongessos – and my | fellow lights in incorruptibility, | Jesus Christ, Son of God, [15] Savior, Ichthus, God-written (is) | the holy book of the great, invisible | Spirit. Amen. |

The Holy Book of the Great |
Invisible Spirit. [20]
Amen.

EUGNOSTOS THE BLESSED (III,*3* and V,*1*)

and

THE SOPHIA OF JESUS CHRIST (III,*4* AND BG 8502,*3*)

Introduced and translated by

DOUGLAS M. PARROTT

Eugnostos begins as a formal letter written by a teacher to his disciples and subsequently shifts to take on qualities of a revelation discourse. It is without apparent Christian influence. With some minor omissions and one major one, it was used by a Christian gnostic editor as he composed *The Sophia of Jesus Christ*. In form, *Soph. Jes. Chr.* is a revelation discourse given by the risen Christ in response to the questions of his disciples. Thus the placing of the two tractates together in the present edition allows one to see the process by which a non-Christian tractate was modified and transformed into a Christian gnostic one. On the basis of the model provided by these two tractates, scholars have conjectured that the same process may have been responsible for other Christian gnostic writings, such as *The Gospel of the Egyptians* and *The Apocryphon of John*.

Eugnostos seems to be directed to a general audience interested in certain religious-philosophical problems. *Soph. Jes. Chr.* was directed to an audience for whom Christianity was an added element in their religious environment. The audience may have been made up of non-Christian Gnostics who already knew the tractate *Eugnostos*. By connecting Christ, in *Soph. Jes. Chr.*, with the prediction at the end of *Eugnostos* (90,6-11), the editor may have hoped to persuade them that Christ was the latest incarnation of the gnostic savior. Or the audience may have consisted of non-gnostic Christians, and the editor may have wanted to persuade them that the religion revealed by Christ was gnostic Christianity. Perhaps the editor had both groups in mind.

The main intent of *Eugnostos* appears to have been to assert and describe the existence of an invisible, supercelestial region beyond the visible world – a region not reflected in the speculations of philosophers (whose views, as they are described, resemble those of Stoics, Epicureans, and Babylonian astrologers). Ruling that region is a hierarchy of five principal divine beings: Unbegotten Father; his reflection, called Self-Father; Self-Father's hypostatized power, Immortal Man, who is androgynous; Immortal Man's androgynous son, Son of Man; and Son of Man's androgynous son, the Savior. The names of the female aspects of the last three include the term Sophia. These divine beings each have their own sphere or aeon, and numerous attendant and subordinate beings. A special group, called "the generation over whom there is no kingdom among the kingdoms that exist," has its origin and true home with Unbegotten Father

(75,12-19). A second group of six divine beings spring from the first five. These are said to resemble the first. Ineffable joy and unutterable jubilation characterize existence in the supercelestial region; and from there come patterns or types for subsequent creations. Following a summary passage (85,9-21), the tractate concludes with an appendix dealing with the realm of Immortal Man, which is our aeon. *Eugnostos* shows the influence of the transcendent realm upon this world. With one brief exception (85,8), which is probably an editorial addition, the influence is benign. *Eugnostos*, then, cannot be considered gnostic in any classic sense.

In the *Soph. Jes. Chr.* the following major points are added: the Savior (Christ) came from the supercelestial region (III 93,8-10; 94,10-14; 107,11-14; 118,15-16). Sophia is the one responsible for the fall of drops of light from the divine realm into the visible world (III 107,16-17; III 114,13/BG 119,9). Furthermore, a god exists who, with his subordinate powers, directly rules this world to the detriment of those who come from the divine realm (III 107,3-11; BG 119,2-121,13). Sex, it is suggested, is the means by which enslavement to the powers is perpetuated (III 108,10-14). But the Savior (Christ) broke the bonds imposed by the powers, and taught others to do the same (III 107,15-108,4; BG 121,13-122,3; III 118,3-25). Two classes of persons will be saved: those who know the Father in pure knowledge (that is, as described in *Soph. Jes. Chr.*), who will go to him; and those who know the Father defectively (III 117,8-118,2), who will go to the Eighth. In addition, it should be noted that the disciples named in *Soph. Jes. Chr.*, Philip, Matthew, Thomas, Bartholomew, and Mary, reflect a tradition within Gnosticism of disciples who are distinctively gnostic, and who are contrasted with some regularity, and in various ways, with "orthodox" or "orthodox turned gnostic" disciples (principally, Peter and John).

The notion of three divine men in the heavenly hierarchy appears to be based on Genesis 1-3 (Immortal Man = God; Son of Man = Adam [81,12]; Son of Son of Man, Savior = Seth). Because of the presence of Seth (although unnamed in the tractate), *Eugnostos* must be thought of as Sethian, in some sense. However, since it is not classically gnostic and lacks other elements of developed Sethian thought, it can only be characterized as proto-Sethian. Egyptian religious thought also appears to have influenced its picture of the supercelestial realm. The probable place of origin for *Eugnostos*, then, is Egypt. A very early date is suggested by the fact that Stoics, Epicureans and astrologers are called "all the philosophers." That characterization would have been appropriate in the first century B.C.E., but not later. *Eugnostos* and *Soph. Jes. Chr.* may have influenced the Sethian-Ophites, as described by Irenaeus. Some have proposed an influence by *Eugnostos* on Valentianism. Because of the dating of *Eugnostos*, it would not be surprising if *Soph. Jes. Chr.* had been composed soon after the advent of Christianity in Egypt – the latter half of the first century C.E. That possibility is supported by the tractate's relatively nonpolemical tone.

The two versions of *Eugnostos* differ from each other at significant points, attesting a long period of usage. The two versions of *Soph. Jes. Chr.* are very close. The translation which follows is based on the versions of Codex III; the other versions have been employed in instances where pages are no longer extant and where the text has required restoration.

EUGNOSTOS THE BLESSED

III 70, 1-90, 12;
Supplemented by V 7, 23-9, 9

Eugnostos, the Blessed, to those | who are his.

THE SOPHIA OF JESUS CHRIST

III 90, 1-119, 18
Supplemented by BG 107, 1-111, 1 and 118, 13-112, 9

The Sophia of Jesus Christ.

After [15] he rose from the | dead, his twelve | disciples and seven | women continued to be his followers and | went to Galilee onto the mountain **91** called "Divination | and Joy." When they gathered together | and were perplexed about the underlying reality | of the universe and the plan and [5] the holy providence and | the power of the authorities and about | everything that the Savior is doing | with them in the secret | of the holy plan, [10] the Savior appeared, not in his | previous form, but in the | invisible spirit. And his likeness | resembles a great angel of light. | But his resemblance I must not describe. [15] No mortal flesh | could endure it, but only | pure (and) perfect flesh, like | that which he taught us about on the mountain | called [20] "Of Olives" in Galilee. And | he said: "Peace be to you (pl.)! My peace | I give | to you!" And they all marveled | and were afraid.

The Savior **92** laughed and said to them: "What | are you thinking about? (Why) are you perplexed? | What are you searching for?" | Philip said: "For the un-

Rejoice in this, | that you know (V [1], 3-4: Greetings! I want [you to know]) that all men | born from the foundation [5] of the world until now are | dust. While they have inquired about God, | who he is and what he is like, | they have not found him. The wisest | among them have speculated about the truth from the ordering [10] of the world. | And the speculation has not reached | the truth. For the ordering | is spoken of in three (different) opinions | by [15] all the philosophers, (and) hence | they do not agree. For some | of them say | about the world that it was directed | by itself. Others, [20] that it is providence (that directs it). | Others, that it is fate. | But it is none of these. | Again, of the three voices I have just | mentioned, none **71** is true.

For whatever is from itself | is an empty | life; it is self-made. Providence | is foolish. (And) fate [5] is an undiscerning thing.

Whoever, then, is able | to get free of | these three voices | I have just mentioned and come by means | of another voice to confess the [10] God of truth and agree | in everything concerning him, he is | im-

derlying reality [5] of the universe and the plan." |

The Savior said to them: | "I want you to know | that all men born | on earth from the foundation of [10] the world until now, being | dust, while they have inquired about God, | who he is and what he | is like, have not found him. Now the | wisest among [15] them have speculated from the ordering of | the world and (its) movement. | But their speculation has not reached | the truth. For it | is said that the ordering is directed in three ways [20] by all the philosophers, | (and) hence they do not | agree. For some of | them say about the world | that it is directed by itself. **93** Others, | that it is providence (that directs it). Others, | that it is fate. | But it is none of these. [5] Again, of the three voices I have | just mentioned, none | is close to the truth, and (they are) from | man. But I, who came | from Infinite Light, [10] I am here – for I know him (Light) – | that I might speak to you about the precise nature | of the truth. For whatever is from | itself is a polluted life; | it is self-made. Providence [15] has no wisdom in it. And | fate does not discern.

But to you | it is given to know; | and whoever is worthy of knowledge | will receive (it), whoever has not been [20] begotten by the sowing of | unclean rubbing but by First | Who Was Sent, for | he

mortal, dwelling in the midst | of mortal men.

He Who | Is is ineffable. [15] No principle knew him, no authority, | no subjection, nor any creature | from the foundation of the world, | except he alone.

For he | is immortal and eternal, [20] having no birth; for everyone | who has birth will perish. | He is unbegotten, having no beginning; | for everyone who has a beginning | has an end. No one rules **72** over him. He has no name; for whoever has | a name is the creation of another. | He is unnameable. He has no | human form; for whoever has [5] human form is the creation | of another. He has his own semblance – | not like | the semblance we have received and seen, | but a strange semblance [10] that surpasses all things | and is better than the totalities. It looks | to every side and sees itself | from itself. | He is infinite; he is incomprehensible. [15] He is ever imperishable | (and) has no likeness (to anything). He is | unchanging good. He is | faultless. He is everlasting. | He is blessed. He is unknowable, [20] while he (none-

is an immortal in the midst of | mortal men."

Matthew said **[9]4** to him: "Lord, | no one can find the truth except | through you. Therefore teach us | the truth." The Savior said: [5] "He Who Is is ineffable. | No principle knew him, no authority, | no subjection, nor any creature | from the foundation of | the world until now, except [10] he alone and anyone to whom he wants | to make revelation through him | who is from First | Light. From now on | I am the Great Savior. For he [15] is immortal and eternal. | Now he is eternal, | having no birth; for everyone | who has birth will perish. He is unbegotten, | having no beginning; [20] for everyone who has a beginning | has an end. Since no one rules | over him, he has no name; for whoever | has a name is the creation of | another. (**BG 84**, 13-17 adds: He is unnameable. He has no human form; for whoever has human form is the creation of another.) And he has a semblance **9[5]** of his own – not like | what you have seen and | received, but a strange semblance | that surpasses all things [5] and is better than the universe. | It looks to every side and sees itself | from itself. Since it is infinite, | he is ever incomprehensible. | He is imperishable and has no likeness (to anyting). [10] He is unchanging good. | He is faultless. He is eternal. | He

theless) knows | himself. He is immeasurable. | He is untraceable. He is | perfect, having no defect. **73** He is imperishably blessed. | He is called "Father | of the Universe."

Before anything is | visible among those that are visible, [5] the majesty and the authorities that | are in him, he embraces the | totalities of the totalities, and nothing | embraces him. For he | is all mind, thought [10] and reflecting, considering, | rationality and power. | They all are equal powers. | They are the sources of the totalities. | And their whole race ⟨from first⟩ to last [15] is in the foreknowledge | of Unbegotten, |

is blessed. While he is not known, | he ever knows | himself. He is immeasurable. He is [15] untraceable. He is perfect, | having no defect. He is imperishably blessed. | He is called | 'Father of the Universe.'"

Philip said: "Lord, [20] how, then, did he appear to the perfect ones?" | The perfect Savior said to him: | "Before anything is visible | of those that are visible, the | majesty and the authority are **9[6]** in him, since he embraces the whole of the totalities, | while nothing embraces | him. For he is | all mind. And he is thought [5] and considering | and reflecting and | rationality and power. They | all are equal powers. | They are the sources of the totalities. [10] And their whole race from | first to last was | in his foreknowledge, (that of) the infinite | Unbegotten | Father."

Thomas said to him: [15] "Lord, Savior, | why did these come to be, and why | were these revealed?" | The perfect Savior said: | "I came from the Infinite [20] that I might tell you all | things. Spirit Who Is was the begetter, | who had | the power ⟨of⟩ a begetter **[97]** and form-[giver's] nature, that | the great | wealth that was hidden in him might be revealed. Because of | his mercy and his love [5] he wished | to bring forth fruit by himself, that | he might not ⟨enjoy⟩ his | goodness alone

for they had not yet come to visibility. |

Now a difference existed | among the imperishable aeons. [20] Let us, then, consider (it) this way. |

Everything that came from the perishable will perish, since it came | from the perishable. Whatever came **74** from imperishableness will not | perish but will become | imperishable, since it came from | imperishableness. So, [5] many men went astray | because they had not known this difference; that | is, they died.

But this much is | enough, since it is impossible for anyone | to dispute the nature of the words [10] I have just spoken about the blessed, | imperishable, true God. | Now, if anyone | wants to believe the words | set down (here), let him go [15] from what is hidden to the end of what is visible, | and this Thought | will in-

but (that) other spirits | of the Unwavering Generation might bring forth [10] body and fruit, glory and | honor in imperishableness and | his infinite grace, | that his treasure might be revealed | by Self-begotten God, [15] the father of every imperishableness and | those that came to be afterward. | But they had not yet come to visibility.

Now a great difference | exists among the imperishables." He called [20] out saying: "Whoever | has ears to hear about | the infinities, let him hear"; | and "I have addressed those who are awake." | Still he continued **[98]** and said: "Everything that came | from the perishable will perish, | since it came from | the perishable. But whatever came [5] from imperishableness does not perish | but becomes imperishable (**BG 89**, 16-17 adds: since it is from imperishableness). So, many men | went astray because they had not known this | difference and they died."

Mary said to him: [10] "Lord, | then how will we know that?" | The perfect Savior said: |

"Come (pl.) from invisible | things to the end of those that are visible, [15] and the very emanation

struct him how faith | in those things that are not visible was | found in what is visible. This is a [20] knowledge principle.

The Lord | of the Universe is not rightly | called "Father" but "Forefather." | For the Father is the beginning (*or* principle) **7[5]** of what is visible. For he (the Lord) is | the beginningless | Forefather. He sees himself | within himself, like a [5] mirror, having appeared in his | likeness as Self-Father, that is, | Self-Begetter, and as Confronter, | since he confronted | Unbegotten First Existent. [10] He is indeed of equal age with the one who is before | him, but he is not equal to him | in power. |

Afterward he revealed | many confronting, | self-begotten ones, equal in age [15] (and) power, being | in glory and without number, who are called | "The Generation over Whom | There Is No Kingdom among | the Kingdoms That Exist." |

And the whole multitude [20] of the place over which there is no | kingdom is called | "Sons of Unbegotten | Father."

Now the Unknowable **7[6]** [is] ever [full] of imperishableness [and] ineffable joy. | They all are at rest |

of | Thought will reveal to you | how faith in those | things that are not visible was found | in those that are visible, those that belong to [20] Unbegotten Father. | Whoever has ears to hear, | let him hear.

The Lord of the Universe | is not called 'Father' | but 'Forefather.' ⟨For the Father is⟩ the beginning (*or* principle) of [25] those that will appear, but he (the Lord) **99** is [the] beginningless Forefather. | Seeing himself | within himself in a mirror, he appeared | resembling himself, [5] but his likeness appeared | as Divine | Self-Father | and ⟨as⟩ Confronter 'over the confronted ones,' | First Existent Unbegotten [10] Father. He is indeed of equal age | ⟨with⟩the Light that is before | him, but he is not equal to him | in power. |

"And afterward was revealed | a whole multitude of confronting, [15] self-begotten ones, | equal in age and power, | being in glory (and) without number, whose race is called | 'The Generation | over Whom There Is No Kingdom ' 'from the one [20] in whom you yourselves have appeared | from these | men.' And that whole multitude | over which there is no | kingdom is called **100** 'Sons of Unbegotten | Father, God, [Savior], | Son of God,' | whose likeness is with you. Now he [5] is the Unknowable, | who is full of ever imperishable glory | and ineffable joy. |

in him, [5] ever rejoicing in ineffable *joy* | over the unchanging glory | and the measureless jubilation | that was never heard or | known among all the aeons [10] and their worlds. But | this much is enough, lest we | go on endlessly. | This is another knowledge principle from | ⟨Self-⟩begotten.

The First [15] who appeared before the universe | in infinity is Self-grown, | Self-constructed Father, | and is full of shining, ineffable light. | In the beginning, he decided [20] to have his likeness become | a great power. | Immediately, | the principle (*or* beginning) of that Light | appeared as Immortal Androgynous Man.

His male name **[77]** is | "[Begotten,] Perfect [Mind]." | And his female name (is) "All-wise | Begettress Sophia." It is also said [5] that she resembles her | brother and her consort. | She is uncontested truth; | for here below error, which exists with truth, | contests it.

They all are at rest | in him, [10] ever rejoicing in ineffable joy | in his unchanging glory | and measureless jubilation; | this was never heard | or known [15] among all the aeons and their worlds | until now."

Matthew said | to him: "Lord, | Savior, how was Man revealed?" | The perfect [20] Savior said: "I want | you to know that he who | appeared before the universe in | infinity, Self-grown **101** Self-constructed Father, being full | of shining light | and ineffable, | in the beginning, when he decided to have his [5] likeness become a great power, | immediately the principle (*or* beginning) | of that Light appeared as Immortal | Androgynous Man, | that through that Immortal [10] Man they might attain | their salvation and awake | from forgetfulness through the interpreter | who was sent, who | is with you until the end [15] of the poverty of the robbers.

"And his | consort is the Great Sophia | who from the first was

Through [10] Immortal Man | appeared the first designation, | namely, divinity | and kingdom, for the Father, who is | called "Self-Father Man," [15] revealed this. | He created a great aeon for his own majesty. He gave him | great authority, and he ruled | over all creations. He created [20] gods and archangels | and angels, myriads | without number for retinue. |

Now through that Man | originated divinity **[78]** [and kingdom]. Therefore he was | called "God of gods," "King | of kings."

First Man | is "Faith" for those who will come [5] afterward. He has, within, | a unique mind (and) thought – just as | he is it (thought] – (and) reflecting | and considering, rationality and power. All the attributes [10] that exist are perfect and immortal. | In respect to imperishableness, they | are indeed equal. (But) in respect to power, there is a difference, | like the difference between father | and son, and son and thought, [15] and the thought and the remainder.

As | I said earlier, among the things that were created, | the monad is first, The dyad | follows it, and the triad, | up to the tenths. Now the tenths [20] rule the

destined in him | for union by | Self-begotten Father, from [20] Immortal Man 'who appeared | as First and divinity and kingdom,' | for the Father, who is **102** called 'Man, Self-Father,' | revealed this. | And he created a great aeon, | whose name is Ogdoad, [5] for his own majesty.

"He was given | great authority, and he ruled | over the creation of poverty. | He created gods | and angels ⟨and⟩ archangels, [10] myriads without number | for retinue from that Light | and the | tri-male Spirit, which is that of Sophia, | his consort. [15] For from this God originated | divinity | and kingdom. Therefore he | was called 'God of | gods,' 'King of kings.'

" [20] First Man has | his unique mind, | within, and thought | – just as he is it (thought) – (and) considering, | reflecting, rationality, **103** power. All the attributes that exist | are perfect and | immortal. In respect to | imperishableness, they are indeed equal. (But) in respect to [5] power, they are different, like the difference | between father and son, ⟨and son⟩ and thought, | and the thought and the remainder.

"As | I said earlier, among | the things that were created, the monad is [10] first.

hundredths; the hundredths | rule the thousandths; the thousand⟨th⟩s rule | the ten thousand⟨th⟩s. This is the pattern ⟨among the⟩ | immortals. First Man | is like this: His monad

(Pages **79** and **80** are missing. They are replaced here with the corresponding section from Eugnostos – Codex V, the beginning of which is somewhat different from the final partial sentence of **III 78**.)

V [7] [23] Again it is this pattern | [that] exists among the immortals: the monad [25] and the thought are those things that belong to [Immortal] Man. | The thinkings [are] for | ⟨the⟩ decads, and the hundreds are [the teachings,] | [and the thousands] are the counsels, | [and] the ten thousands [are] the powers. [Now] those [who] [30] come [from the ...] | exist with their [...] | [in] every aeon [...] | [...] **[8]** [... In the beginning, thought] | and thinkings [appeared from] mind, | [then] teachings [from] | thinkings, counsels [5] [from teachings], (and) power [from] | [counsels]. And after all [the attributes,] | all that [was revealed] | appeared from [his powers.] | And [from] what [was] [10] created, what was [fashioned] appeared. And | what was formed appeared | from what was [fashioned.] | What was named appeared | from what was form-

And after everything, | all that was revealed | appeared from his power. And from what | was created, | all that was fashioned [15] appeared; from | what was fashioned | appeared what was formed; | from what was formed, | what was named. Thus [20] came the difference among the unbegotten

ed, [15] while the difference among begotten things | appeared from what was [named], | from beginning to end, by | power of all the aeons. Now Immortal Man | is full of every [20] imperishable glory and ineffable | joy. His whole kingdom | rejoices in | everlasting rejoicing, those who never | have been heard of or known [25] in any aeon that | [came] after [them and | its [worlds].

Afterward [another] | [principle] came from Immortal [Man], | who is [called] "Self-perfected [30] [Begetter.]" | [When he received the consent] of his [consort,] | [Great Sophia, he] revealed | [that first-begotten androgyne,] **[9]** [who is called] | "First-begotten [Son] | [of God]." His female aspect | [is "First-]begotten Sophia, [5] [Mother of the Universe]," whom some | [call] "Love." | [Now] First-begotten, since he has | [his] authority from | his [father], **III[81]** created angels, | myriads [without] number, | for retinue. The whole multitude | of those angels are called [5] "Assembly of the | Holy Ones, the ones | from beginning to end." |

Then Bartholomew | said to him: "How (is it that) ⟨he⟩ was designated in **104** the Gospel 'Man' | and 'Son of Man'? | To which of | them, then, is this Son related?" The Holy One [5] said to him:

"I want you | to know that First Man | is called | 'Begetter, Self-perfected | Mind.' [10] He reflected with Great | Sophia, his consort, and revealed | his first-begotten, | androgynous son. His | male name [15] is designated 'First Begetter | Son of God'; his female | name, 'First | Begettress Sophia, Mother of the Universe.' | Some call her [20] 'Love.' Now First- | begotten is called | 'Christ.' Since he has authority | from his father, he created | a multitude of angels **105** without number for retinue | from Spirit and Light." |

Shadowless Lights." | Now when these greet | each other, their embraces | become angels [10] like themselves.

First Begetter | Father is called | "Adam of the Light."

And the kingdom | of Son of Man is | full of ineffable joy [15] and unchanging jubilation, (they) ever rejoicing | in ineffable joy | over their imperishable | glory, which has | never been heard nor has it been revealed [20] to all the aeons that came to be | and their worlds.

Then Son | of Man consented with | Sophia, his consort, and | revealed a great androgynous light. **[82]** [His] masculine name | is [designated] "Savior, | Begetter

His disciples | said to him: "Lord, reveal to us [5] about the one | called 'Man' that | we also may know his glory exactly." | The perfect | Savior said: "Whoever has [10] ears to hear, let him | hear. First Begetter | Father is called 'Adam, | Eye of Light,' because he came | from shining Light, [15] [and] his holy angels, who are ineffable | (and) shadowless, | ever rejoice with joy | in their reflecting, | which they received from their Father. The whole kingdom [20] of Son of Man, | who is called 'Son | of God,' is full of | ineffable and shadowless joy, | and unchanging jubilation, (they) rejoicing [25] over his imperishable **106** glory, which has never been heard until | now, nor has it been revealed | in the aeons that came | afterward and their worlds. [5] I came from Self- | begotten and First | Infinite Light that | I might reveal everything to you." |

Again, his disciples said: [10] "Tell us clearly | how (it is that) they came down from the | invisibilities, | from the immortal (realm) to the world | that dies?" The perfect [15] Savior said: "Son of | Man consented with Sophia, his | consort, and revealed | a great androgynous light. | His male name [20] is designated 'Savior, |

of All things." His feminine name | is designated [5] "Sophia, All-Begettress." Some | call her "Pistis." |

Then Savior consented with | his consort, Pistis Sophia, | and revealed six androgynous spiritual beings [10] who are the type | of those who preceded them. | Their male names are these: first, "Unbegotten"; | second, "Self- | begotten"; third, [15] "Begetter"; fourth, | "First Begetter"; fifth, | "All-Begetter"; sixth, | "Arch-Begetter." Also the names | of the females are these: first, [20] "All-wise Sophia"; second, | "All-Mother Sophia"; third, | "All-Begettress Sophia"; | fourth, "First Begettress | Sophia"; fifth, "Love Sophia"; **[83]** [sixth], "Pistis Sophia." |

[From the] consenting | of those I have just mentioned, thoughts appeared | in the aeons that exist. [5] From thoughts, reflectings; | from reflectings, | considerings; from considerings, | rationalities; from rationalities, | wills; from [10] wills, words.

Then the twelve | powers, whom I have just discussed, | consented with each other. | ⟨Six⟩ males (each) (and) ⟨six⟩ females (each) were revealed, | so that there are seventy- [15] two powers. Each one of the seventy-two | revealed | five spiritual (powers), | which (together) are the three hundred sixty | powers. The union of them all is [20] the will.

Begetter of All Things.' His | female name is designated 'All-Begettress Sophia.' | Some call her | 'Pistis.'

Therefore our aeon came to be as the type | of Immortal Man. | Time came to be as | the type of First Begetter, **[84]** his son. [The year] came to be as | the type of [Savior. The] twelve | months came to be as the type | of the twelve powers. The three [5] hundred sixty days of the year | came to be as the type of the three hundred | sixty powers who appeared | from Savior. Their hours | and moments came to be as the [10] type of the angels who came | from them (the three hundred sixty powers) (and) who are without number. |

All who come [25] into the world, like **107** a drop from the Light, | are sent by him | to the world of Almighty, | that they might be guarded [5] by him. And the bond of | his forgetfulness bound him by the will | of Sophia, that the matter might be ⟨revealed⟩ through it | to the whole world in poverty | concerning his (Almighty's) arrogance [10] and blindness and | the ignorance that he was named. But I | came from the places | above by the will of the great | Light, (I) who escaped from that bond; [15] I have cut off the work of the | robbers; I have wakened that drop | that was sent from Sophia, | that it | might bear much fruit [20] through me and be perfected and not again be | defective but be ⟨joined⟩ through | me, the Great Savior, that his | glory might be

revealed, so that | Sophia might also be justified in regard to that [25] defect, that her **108** sons might not again become defective but | might attain honor and | glory and go up to their | Father and know the words of the masculine Light. And [5] you | were sent by | the Son, who was sent | that you might receive Light and | remove yourselves from the forgetfulness of [10] the authorities, and that it might not again come to appearance | because of you, namely, the unclean rubbing | that is | from the fearful fire that | came from their fleshly part. [15] Tread upon their | malicious intent."

Then Thomas said to [him]: | "Lord, Savior | how many are the aeons of those | who surpass the heavens?" The perfect [20] Savior said: "I praise | you (pl.) because you ask about | the great aeons, for your roots | are in the infinities. Now when | those whom I have discussed earlier were revealed, [25] he [provided]

(Pages **109** and **110** are missing. They are replaced here with the corresponding section from the Berlin Gnostic Codex [no. 8502], the beginning of which is somewhat different from the final partial sentence of **III 108**.)

And when those whom I have discussed appeared, | All-Begetter, their father, very soon |

BG 107 Now when | those whom I have discussed earlier were revealed, | Self-Begetter | Father

created [15] twelve aeons | for retinue for the twelve | angels.

And in | each aeon there were six (heavens), | so [20] there are seventy-two heavens of the seventy-two | powers who appeared | from him. And in each of the heavens | there were five firmaments, | so there are (altogether) three hundred sixty **[85]** [firmaments] of the three hundred | sixty powers that appeared | from them.

When the firmaments | were complete, they were called [5] "The Three Hundred Sixty Heavens," according to the name of the | heavens that were before them. And all these | are perfect and good. And in this | way the defect | of femaleness appeared.

The first [10] aeon, then, is that of Immortal Man. | The second aeon is that of Son of | Man, who is called | "First Begetter," (**V 13**, 12-13 adds here: The third is that of son of Son of Man), who | is called "Savior." [15]

That which embraces these is the aeon | over which there is no kingdom, (the aeon) of the | Eternal Infinite God, the | aeon of the aeons of the immortals | who are in it, (the aeon) above the Eighth

very soon created [5] twelve | aeons for retinue | for the twelve | angels.

All | these are perfect [10] and good. | Thus | the defect | in the female appeared."

And ⟨he⟩ said | to him: "How many are the [15] aeons of the immortals, | starting from the infinities?" | The perfect Savior said: | "Whoever has | ears to hear, let him **108** hear. The first aeon | is that of Son of Man, | who is called | 'First Begetter,' [5] who is called | 'Savior,' | who has appeared. | The second aeon (is) that of | Man, who is called [10] 'Adam, Eye | of Light.'

That which embraces | these is the aeon | over which there is no kingdom, | (the aeon) of the Eternal [15] Infinite God, | the Self-begotten aeon | of the aeons | that are in it, (the aeon) of the immor-

[20] that appeared in | chaos.

Now Immortal Man | revealed aeons | and powers and kingdoms | and gave authority to everyone **[86]** who [appeared from] him | to make [whatever they desire] | until the days that are above chaos. | For these consented with each other [5] and revealed | every magnificence, even from spirit, | multitudinous lights | that are glorious and without number. These | received names in the beginning, that [10] is, the first, the middle, ⟨and⟩ the perfect; | that is, the first aeon and | the second and the third. | The first was called | "Unity and Rest." [15] Since each one has its (own) | name, the | ⟨third⟩ aeon was designated "Assembly" | from the great multitude that | appeared in the multitudinous one. [20] Therefore, when the multitude | gathers and comes to a unity, | they are called "Assembly," | from the Assembly that surpassed | heaven. Therefore, the Assembly of **[87]** the [Eighth was] revealed | as [androgynous] and was named | partly as male and partly | as female. The male was called "Assembly," [5] the female, "Life," that | it might be shown that from | a female came the life | in all the aeons. Every name was received, | starting from the beginning.

tals, | whom I described earlier, **109** (the aeon) above the Seventh | that appeared from | Sophia, which is the | first aeon.

"Now [5] Immortal Man revealed | aeons | and powers and kingdoms | and gave authority | to all who appear [10] in him that they might | exercise their desires until | the last things that are above | chaos. For these | consented with each [15] other and revealed | every magnificence, even | from spirit, | multitudinous lights that are glorious | and without number. These **110** were called | in the beginning, that is, | the first aeon | and ⟨the second⟩ and ⟨the third⟩. [5] The first ⟨is⟩ called | 'Unity | and Rest.' Each one has | its (own) name; for [10] the ⟨third⟩ aeon | was designated 'Assembly' | from the | great multitude that | appeared: [15] in one, a multitude revealed themselves. | Now because | the multitudes **111** gather **III 111** and come to a unity, (**BG 111**, 2-5 adds here: therefore ⟨they⟩ are called 'Assembly,' from that Assembly that surpasses heaven) we call | them 'Assembly | of the Eighth.' It appeared | as androgynous and was named [5] partly as male and | partly as female. The male | is called 'Assembly,' while the | female is called 'Life,' | that it might be shown that from [10] a female came the life for | all the aeons. And every name was | received, starting from the beginning.

From his [10] concurrence with his thought, | the powers appeared who were called | "gods"; and the gods | from their considerings revealed | divine gods; [15] and the gods from their | considerings revealed lords; | and the lords of the lords from | their words revealed lords; | and the lords from [20] their powers revealed | archangels; the archangels | revealed angels; from | ⟨them⟩ the semblance appeared **[88]** with structure [and form] for naming | [all] the aeons [and] their worlds. |

All the immortals, whom | I have just described, have authority – all of them – [5] from the power of | Immortal Man and Sophia, | his consort, who was | called "Silence," (and) who was named | "Silence" because by reflecting [10] without speech she perfected her | own majesty. Since the imperishabilities had | the authority, each provided | great kingdoms in all the immortal heavens [15] and their firmaments, | thrones, (and) temples, | for their own majesty.

Some, indeed, | (who are) in dwellings and in chariots, | being in ineffable glory [20] and not able to be sent into any creature, | provided for themselves | hosts of angels, myriads | without number

"For from | his concurrence with his thought, the powers | very soon appeared who [15] were called 'gods'; | and [the] gods of the gods from their | wisdom revealed gods; | ⟨and the gods⟩ from their wisdom revealed | lords; and the lords of [20] the lords from their thinkings revealed lords; | and the lords from | their power revealed archangels; | the archangels | from their words revealed angels; **112** from them | semblances appeared with structure and form | and name for all the aeons | and their worlds.

"And the immortals, [5] whom I have just described, all have | authority from | Immortal Man, who | is called 'Silence' | because by reflecting without [10] speech all her own majesty was perfected.' | For since the imperishabilities had | the authority, each created | a great kingdom | in the Eighth [15] and (also) thrones and | temples (and) firmaments for | their own majesties. For these all | came by the will | of the Mother of the Universe."

Then [20] the Holy Apostles said | to him: "Lord, Savior, | tell us about those who are in the aeons, | since it is necessary for us to ask | about them." The perfect **113** Savior said: "If you ask | about anything, I will tell you. | They created hosts of | angels, myriads without number [5] for retinue and their glory. They created | virgin

for retinue **[89]** and glory, even virgin | spirits, the ineffable lights. | They have no sickness | nor weakness, but it is only will: [5] it comes to be in an instant. | Thus were completed | the aeons with their heavens and firmaments | for the glory of Immortal | Man and Sophia, his consort: [10] the area which ⟨contained the pattern of⟩ every aeon and | their worlds and those that came | afterward, in order to provide | the types from there, their | likenesses in the heavens of chaos and [15] their worlds.

And all natures | from the Immortal One, from Unbegotten | to the revelation of | chaos, are in the light that shines without shadow | and (in) ineffable joy [20] and unutterable jubilation. | They ever delight themselves | on account of their glory that does not change | and the rest that is not measured, | which cannot be described **90** or conceived | among all the aeons | that came to be and their powers. | But this much is enough. All [5] I have just said to you, | I said in the way you might | accept, until the one who need not be taught | appears among you, | and he will speak all these things to you [10] joyously and in | pure knowledge. |

spirits, the | ineffable and unchangeable lights. | For they have no sickness | nor weakness, [10] but it is will. (**BG 115**, 14 adds here: And they came to be in an instant.)

"Thus the aeons were completed | quickly with the heavens | and the firmaments in the glory | of Immortal Man and Sophia, | his consort: the area from which [15] every aeon and the world | and those that came afterward | took (their) pattern for their creation | of likenesses in the heavens of chaos | and their worlds. And all natures, [20] starting from the revelation of chaos, | are in the Light that shines without shadow | and joy that cannot be described | and | unutterable jubilation. They ever [25] delight themselves on account of their unchanging glory **114** and the immeasurable rest, | which cannot be described | among all the aeons that | came to be afterward and all their [5] powers. Now all that | I have just said to you, I | said that you might shine in | Light more than these."

Mary said | to him: "Holy Lord, [10] where did your disciples | come from and where are they going and (what) should they | do here?" | The perfect Savior said

to them: "I want | you to know that Sophia, [15] the Mother of the Universe and the consort, | desired by herself | to bring these to existence without | her male (consort). But by the will | of the Father of the Universe, that his [20] unimaginable goodness might be revealed, | he created that curtain | between the immortals | and those | that came afterward, [25] that the consequence might follow

(Pages **115** and **116** are missing. They are replaced here with the corresponding section from the Berlin Gnostic Codex [no. 8502].)

BG 118 every aeon | and chaos, [15] that the defect of the female | might ⟨appear⟩, and it might come about that | Error would contend with | her. And these became **119** the curtain | of spirit. From ⟨the⟩ aeons | above the emanations | of Light, as [5] I have said already, a | drop from Light | and Spirit came down to the lower regions | of Almighty [10] in chaos, that | their molded forms might appear | from that drop, | for it is a judgment | on him, Arch-Begetter, [15] who is called | 'Yaldabaoth.' | That drop revealed | their molded forms | through the breath, as a **120** living soul. It was withered | and it slumbered in the ignorance | of the soul. When it | became hot from the breath [5] of the Great Light | of the Male, and

it took | thought, (then) | names were received by all who | are in the world of chaos [10] and all things that are in | it through that | Immortal One, when the breath | blew into him. | But when this came about [15] by the will of Mother | Sophia – so that Immortal Man | might piece together **121** the garments there | for a judgment | on the robbers – | ⟨he⟩ then welcomed the blowing [5] of that breath; | but since he was soul-like, | he was not able to take | that power for himself | until [10] the number of chaos should be complete, (that is,) when the time | determined by the great | angel is complete.

"Now I have taught | you about Immortal [15] Man and have loosed | the bonds of the robbers | from him. | I have broken the gates of **122** the pitiless ones in their presence. | I have humiliated their | malicious intent, and they all have been shamed | and have risen [5] from their ignorance. Because | of this, then, I came here, | that they might be joined with | that Spirit and | Breath, **III 117** that [. . .] and Breath, and might | from two become one, just as from | the first, that you might yield much fruit | and go up to [5] Him Who Is from the Beginning, in | ineffable joy and glory | and [honor and] grace of | [the Father of the Universe].

"Whoever, [then], knows | [the

Father in pure] knowledge [10] [will depart] to the Father | [and repose in] Unbegotten | [Father]. But [whoever knows] [him defectively] will depart | [to the defect] and the rest [15] [of the Eighth. Now] whoever knows | Immortal [Spirit] | of Light in silence, through reflecting | and consent in the truth, | let him bring me signs [20] of the Invisible One, and he will become | a light in the Spirit of Silence. | Whoever knows Son of Man | in knowledge and love, | let him bring me a sign **118** of Son of Man, that he might depart | to the dwelling-places with those in the Eighth. |

"Behold, I have revealed to you | the name of the Perfect One, the whole will [5] of the Mother of the Holy Angels, | that the masculine [multitude] | may be completed here, | that there [might appear, in the aeons,] | [the infinities and] [10] those that [came to be in the] untraceable | [wealth of the Great] | Invisible [Spirit, that they] all [might take] | [from his goodness,] | even the wealth [of their rest] [15] that has no [kingdom over it]. I | came [from First] Who | Was Sent, that I might reveal | to you Him Who Is from | the Beginning, because of the arrogance [20] of Arch-Begetter and his angels, | since they say about themselves that | they are gods. And I | came to remove them from their blindness | that I might tell everyone [25]

about the God who is above the universe. **119** Therefore, tread upon their | graves, humiliate their malicious intent | and break their yoke | and arouse my own. I have given [5] you authority over all things | as Sons of Light, | that you might tread upon their power with | [your] feet."

These are the things [the] blessed | Savior [said,] [10] [and he disappeared] from them. Then | [all the disciples] were in | [great, ineffable joy] in | [the spirit from] that day on. | [And his disciples] began to preach [15] [the] Gospel of God, | [the] eternal, imperishable [Spirit]. | Amen. |

EUGNOSTOS, THE BLESSED

THE SOPHIA OF JESUS

THE DIALOGUE OF THE SAVIOR (III,5)

Introduced by

HELMUT KOESTER and ELAINE H. PAGELS

Translated by

STEPHEN EMMEL

The title *The Dialogue of the Savior* appears in the *incipit* and the *explicit* of the manuscript and is apparently a later addition. No specific author is indicated anywhere in the text. But the speaker is the "Savior" or the "Lord" (he is never called Jesus or Jesus Christ) in conversation with his disciples Judas, Mary, and Matthew. In this respect, the title "dialogue" is appropriate, except for the first section of the text (120,3-124,22) which is an uninterrupted monologue of the Savior. The text is preserved only in this somewhat fragmentary manuscript, and it is not referred to or quoted in any ancient source. Thus, no external attestation for the date of its composition is available.

The Dialogue of the Savior is a writing of considerable complexity, and its several parts exhibit a great variety in style and content. It is best seen as a compilation of various generations of Christianity and composed in its extant form, originally in Greek, some time during the 2nd century. Parallels to the author's understanding of baptism in deutero-Pauline epistles suggest a date close to the turn of the first century.

The primary source was a dialogue between the Lord and three disciples. This source is preserved in the following sections of the extant work: 124,23-127,19; 128,23-129,16; 131,19-133,21(?); 137,3-146,20, i.e., in about 65% of the present text. These sections are characterized by brief questions, usually from one of the named disciples (sometimes by all disciples) and equally brief answers of the Lord. Sometimes these questions and answers are expanded into longer units discussing a particular topic. Traditional sayings of Jesus used in these questions and answers have parallels in the Gospels of Matthew, Luke, and John, and particularly in *The Gospel of Thomas.* However, a literary dependence upon any of these writings seems unlikely. Rather, the sayings tradition used here appears to be an independent parallel to the one used in *The Gospel of Thomas* and the Gospel of John.

The form of these brief dialogue units parallels the dialogues found in the Gospel of John. In contrast to some gnostic dialogues which are actually secondarily arranged theological discourses (such as *The Sophia of Jesus Christ* and *Pistis Sophia*), the dialogues of the Gospel of John and of *The Dialogue of the Savior* are not free compositions of an author, but elaborations and interpretations of traditional sayings. In some instances, the dialogical development of the sayings tradition in our document is less advanced and theologically less complex than the Johannine parallels. This would argue for a date of the original dialogue source of this document before the end of the first century.

The sequence of the topics explored in these dialogues has close parallels in sayings of *The Gospel of Thomas*, especially in its saying 2 about the seeking, finding, marvelling, ruling and resting. That saying presents an eschatological timetable which is further explored in the dialogues of this writing. The disciples have sought and found and marvelled, but their ruling and resting will come only in the future. At the present time, they still carry the burden of the flesh, i.e., the body and earthly labor or, in the words of this writing, of "the works of womanhood." Mary who recognizes this receives the highest praise. This theme, the continuation of the works of the female, i.e., the continuation of the human race through childbirth, is prominent in the last portion of the dialogue. It deals with the role of the female in the process of salvation more explicitly than most other early Christian writings (close parallels can be found in *The Gospel of the Egyptians*, quoted by Clement of Alexandria), and it gives Mary a very high estimate as "a woman who had understood completely" (139,11-13).

In the final form of the document, several other traditional pieces have been added to the original dialogue: 1) Fragments of a creation myth (127,19-131,18) which is based upon Gen 1-2. The myth relates how water, originally separated from the earth by a wall of fire, made the world fruitful. In 128,1-129,12, the author has interrupted the account of this myth in order to interpret the term spirit. 2) A cosmological wisdom list (133,23-134,24). The author has added comments about the root of wickedness and about baptism. 3) An apocalyptic vision of which fragments are still recognizable in 134,24-137,3. The vision, taking place on a high mountain from where the whole of heaven and earth can be seen, originally spoke about the rescue of a soul and its installation before God in a new garment. The process is explained by an angelic figure called "Son of Man," a title which *The Dialogue of the Savior* never uses for Jesus.

The final author opened his compilation of these materials with an intriguing section (120,2-124,22), consisting of an exhortation, a prayer of thanksgiving and a gnostic discourse about the passage of the soul through the heavenly powers. This section employs established Christian soteriological language with allusions to passages from the New Testament epistles; it also contains a reference to the Gospel of John (Jn 1:18). With this introduction the entire dialogue is placed into a new context: baptismal initiation. The baptismal theology resolves the conflict between the "already" of a realized eschatology and the "not yet" of a futuristic eschatology. As baptism is understood in the same way as in Eph 2:1-6 and Col 3:1-4, those who are baptized have already passed through death into true life. Metaphorical and mythical language is thus related to a cultic act for the expression of realized eschatology.

Yet, receiving visions in the context of baptism is not the culmination of the experience of redemption. Instead, through the utilization and interpretation of the older dialogue used in the composition, the author presents a discussion of the complex eschatological situation of the disciples. Although the disciples have already sought and found and have marvelled at visions, have experienced the indwelling of the living God and passed through the powers in the experience of baptism, their final entry into ruling and resting is still to come. Their present existence is defined as work in behalf of the revelation, so that they, like their Lord, may save others and "reveal the greatness of the revealer," while they are still wearing the flesh, carrying a burden just as the Lord himself. This also in-

dicates that the "Lord" who is speaking in this dialogue is not the exalted Lord but the "earthly" Jesus. The "place of truth" is not defined in terms of otherworldly existence, but as the place where the Lord is. This emphasis upon the tasks of a Christian life in this world implies that the "dissolution of the works of womanhood" does not suggest a metaphysically motivated sexual asceticism, but speaks of the secret birth through the one who "is coming from the Father." In spite of the evident employment of gnostic language in the description of the baptismal experience, *The Dialogue of the Savior* cannot be understood as the simple product of gnostic theology. Rather, it resembles the Gospel of John in its attempt to reinterpret the sayings of Jesus in the horizon of gnostic thought.

THE DIALOGUE OF THE SAVIOR

III 120, 1-147, 23

The Dialogue of the Savior

(1) The Savior said to his disciples, | "Already the time has come, | brothers, for us to abandon [5] our labor and stand at | rest. For whoever stands | at rest will rest | forever. And I | say to you, [be] always [10] [above . . .] | time . . . [. . .] | . . . you [. . .] | be afraid [of . . .] | . . . you . . . [. . .] [15] . . . anger [is] fearful [. . .] | arouse anger . . . [. . . is . . .] | but since you have . . . [. . .] | . . . [. . .] | they accepted these words [concerning it] with [fear] [20] and trembling, and it set | them up with governors, | for from it nothing was forthcoming. | But when I came, I | opened the path and I taught them about [25] the passage which they will traverse, | the elect and solitary, **121** [who have known the Father, having | believed] the truth and [all] the praises | while you offered praise. |

(2) "So when you offer praise, do so like this: [5] Hear us, Father, just as | you heard your only-begotten | son and received him | [and] gave him rest from many . . . | [. . . . You are the one] whose power [10] [. . . your] armor . . . | [. . . is . . .] . . . light | [. . .] . . . living | [. . .] . . . touch . . . | [. . .] . . . the word . . . [15] [. . .] repentance . . . life | [. . .] . . . you. You are | [the] thinking and the [entire] serenity | of the solitary. Again: [Hear] | us just as you heard [20] your elect. Through your [sacrifice | these] will enter; through their | [good] works these have saved | their souls from these | blind [limbs] so that they might exist **122** eternally. Amen.

(3) "I will | teach you. When | the time of dissolution arrives, | the first power of darkness will [5] come upon you. Do not be afraid | and

say, 'Behold! The time | has come!' But when you see | a single staff ... [...] | ... this ... [...] ... [...] [10] ... [...] | ... [...] | understand ... [...] | ... the work ... [...] | and the governors ... [...] [15] come upon you ... [...]. | Truly, fear is the [power ...] | .... So if you are going to be [afraid] | of what is about to come upon [you], | it will engulf you. [20] For there is not one among them who will | spare you or show [you] mercy. | But in this way, look at [the ...] | in it, since you have mastered every word | on earth. It **123** [... take] you up to the ... | [... place] where there is no rule | [... tyrant]. When you | [... you] will see those who [5] [...] ... and also ... | [... tell] you ... | [...] ... the reasoning power | [...] reasoning power ... | [... place] of truth [10] [...] ... but ... | [...]. But you | [...] ... truth, this | [...] ... living ... | [... and] your joy [15] [...]. So [...] ... in order that | [...] your souls | [...] lest it | [...] the word [... | ...] ... raise ... [20] [...] ... [...] ... | [...] ... [...] ... your ... | [...] ... [...] ... | [...] .... For the crossing place **124** is fearful [before you]. | But you, [with a] | single mind, pass [it] by! | For its depth is great; [its] [5] height [is] enormous [...] | a single mind ... [...] | and the fire ... [...] | ... [... | all] the powers [...] [10] ... you, they ... [...] | and the [powers ...] | they ... [...] | ... [...] | ... soul ... [...] [15] ... [...] | in everyone [... you] | are the ... [...] | and ... [...] | ... forget ... [...] [20] ... son ... [...] | and you [...] ... [...] | you ... [...] ... [...]." |

(4) [Matthew] said, "[How ... | ... **125** ...]?"

(5) The Savior said, | "[...] ... the things inside you | [...] ... will remain, you | [...]."

(6) Judas [said], "Lord, [5] [...] ... the works | [... these] souls, these | [...] these little ones, when | [...] where will they be? | [...] ... [...] ... the spirit [10] [...]."

(7) The Lord [said], | "[...] ... | [... receive] | them. These do not die, | [...] ... they are not destroyed, for they have known [15] [their] consorts and him who would [receive | them]. For the truth seeks | [out the] wise and the righteous." |

(8) The Savior [said], "The lamp | [of the body] is the mind. As long as [20] [the things inside] you are set in order, that is, | [...] ... , your bodies are [luminous]. | As long as your hearts | are [dark], the luminosity you **126** anticipate [...] | I have ... [...] | ... I will go ... [...] | ... my word ... [...] [5] I send ... [...]." |

(9) His [disciples said, "Lord], | who is it who seeks, and [...] | reveals?"

(10) [The Lord said to them], | "He who seeks [. . .] [10] reveals . . . [. . .]." |

(11) [Matthew said, "Lord, when] | I [. . .] | and [when] I speak, who is it who . . . [. . .] | . . . who listens?"

(12) [The Lord] said, [15] "It is the one who speaks who also [listens], | and it is the one who can see who also | reveals."

(13) [Mary] said, | "Lord, behold! | Whence [do I] bear the body [while I] [20] weep, and whence while I [. . .]?" |

(14) The Lord said, "[. . .] | weep on account of its works [. . .] | remain and the mind laughs [. . .] . . . [. . . **127** . . .] . . . spirit. If one does not | [. . .] darkness, he will be able to see | [. . .]. So I tell you | [. . .] light is the darkness [5] [. . .] . . . stand in | [. . .] not see the light | [. . .] the lie [. . .] . . . they brought them from | [. . .] . . . [. . .] . . . . You will give | [. . .] . . . and [10] [. . . exist] forever. | [. . .] . . . | [. . .] . . . | [. . .] ever. Then | [all] the powers [15] which are above as well as those | [below] will [. . .] you. In that place | [there will] be weeping and | [gnashing] of teeth over the end of [all] these things." |

(15) Judas [said], "Tell [20] [us, Lord], what was [. . .] before | [the heaven and the] earth existed." |

(16) The Lord said, | "There was darkness and water and **128** spirit upon [water]. | And I say [to you, . . . | what] you seek [after . . .] | inquire after . . . [. . .] [5] within you . . . [. . .] | . . . the power and the [mystery . . .] | spirit, for from . . . [. . .] | wickedness [. . .] come . . . [. . .] | mind . . . [. . .] [10] behold . . . [. . .] | . . . [. . .]." |

(17) [. . .] said, "[Lord], | tell us | where [the . . . is established] and [15] where [the true mind] exists." |

(18) The Lord [said], "The fire [of the] | spirit came into existence . . . [. . .] | both. On this account, the [. . .] | came into existence, and [20] the [true] mind came into existence [within] them [. . .]. | If someone [sets his soul] | up high, [then he will] | be exalted."

(19) And Matthew [asked him **129** . . .] . . . took . . . | [. . .] . . . it is he who . . . | [. . .]."

(20) The Lord [said], | "[. . . stronger] than . . . [5] [. . .] . . . you . . . | [. . .] . . . [. . .] . . . to follow | [you] and all the works | [. . .] your hearts. For just as | your hearts [. . .], so [10] [. . .] the means to overcome the powers | [above] as well as those below | [. . .]. I say to you, | let him [who possesses] power renounce | [it and repent]. And [15] [let] him who [. . .] seek and find and [rejoice]." |

(21) Judas [said], "Behold! | [I] see that all things exist | [. . .] like signs upon | [. . .]. On this account did they happen thus." [20]

(22) The Lord [said], "When the [Father | established] the cosmos, he | [...] water from it | [and his] Word came forth from it **130** and it inhabited many ... [...]. | It was higher than the [path ... surround] | the entire earth ... [...] | ... the [collected] water [...] 5 existing outside them. [...] | ... the water, a great fire [encircling] | them like a wall. ... [...] | ... time once many things had become separated [from what] | was inside. When the [...] 10 was established, he looked ... [...] | and said to it, 'Go, and ... [...] | from yourself in order that ... [...] | be in want from generation to [generation, and] | from age to age.' [Then it] 15 cast forth from itself [fountains] | of milk and [fountains of] | honey and oil and [wine] | and [good] fruits | and sweet flavor and 20 good roots, [in order that] | it might not be deficient from generation [to] | generation, and from age [to age]. |

(23) "And it is above ... [... **131** ...] standing | [...] ... its beauty ... | [...] ... and outside | [there was a great] light, powerful 5 [...] ... resemble it, for it | [...] ... rules over [all] the aeons | [above] and below. | [... was] taken from the fire ... | [...] ... it was scattered in the 10 [...] ... above and | [below. All] the works | [which] depend on them, it is they | [...] over the heaven above | [and over] the earth [below]. 15 On them depend | all [the works]."

(24) [And] when [Judas] | heard these things, he bowed down and he | [...] and he offered praise to the Lord. |

(25) [Mary] hailed her brethren, 20 [saying], "Where are you going to put [these things] about which you ask the son ... | [...]?" |

(26) [The Lord said] to her, "Sister, | [...] will be able to inquire about these things [except | for someone who] has somewhere **132** to put them in his [heart ...] | ... to come [forth ...] | and enter ... [...] ... [...] | so that they might not hold back ... [...] 5 this impoverished cosmos."

(27) [Matthew] said, | "Lord, I want [to see] | that place of life [...] | where there is no wickedness, [but rather] | there is pure [light]!"

(28) The Lord [said], 10 "Brother [Matthew], | you will not be able to see it [as long as you are] | carrying flesh around."

(29) [Matthew] said, | "Lord, [even if I will] | not [be able] to see it, let me [know it]!" 15

(30) The Lord [said], "[Everyone] | who has known himself has seen [it in] | everything given to him to do [...] | ... and has come to [...] | it in his [goodness]."

(31) [Judas] 20 responded, saying, | "Tell me, Lord, [how it is that ...] | ... which shakes the earth | moves."

(32) The Lord picked up a [stone and] | held it in his hand, [saying, **133** "What] am I holding | [in] my [hand]?"

(33) He said, "[It is] a stone." |

(34) He [said] to them, "That which supports | [the earth] is that which supports the heaven. [5] When a Word comes forth | from the Greatness, it will come on what | supports the heaven and the earth. For the earth | does not move. Were it to move, it would | fall. But it neither moves nor falls, in order that the First Word might not [10] fail. For it was that which established | the cosmos and inhabited | it and inhaled fragrance from | it. For, ... [...] ... which do not move I | [...] ... you, all the sons of [men. [15] For] you are from [that] place. | [In] the hearts of those who speak out of [joy] | and truth you exist. | Even if it comes forth in | [the body] of the Father among men [20] and is not received, still | it [...] return to its place. Whoever [does not] know | [the work] of perfection [knows] | nothing. If one does not stand | in the darkness, he will not be able to see the light. **134**

(35) "If [one] does not [understand | how] fire came into existence, | he will burn in it, because | he does not know the root of it. [5] If one does not first understand | water, he knows nothing. For what | use is there for him to be baptized | in it? If one does not understand | how blowing wind [10] came into existence, he will blow away | with it. If one does not understand | how body, which he bears, | came into existence, he will [perish] with | it. And how will someone who does [not] know [the Son] [15] know the [Father]? | And to someone who will not know the [root] | of all things, they remain hidden. Someone who | will not know the root of wickedness | is no stranger to it. Whoever [20] will not understand how | he came will not understand how | he will go, and he is no [stranger] | to this cosmos which [will ...], | which will be humiliated."

(36) Then he [... Judas] [25] and Matthew and [Mary **135** ...] ... [...] ... the edge of heaven | [and] earth. [And] when he placed his | [hand] upon them, they hoped that they might | [...] ... it. Judas raised his eyes [5] and saw an exceedingly high place, | and he saw the place of the abyss | below. Judas said to | Matthew, "Brother, who will | be able to climb up to such a height or down to the [10] bottom of the abyss? For there is a tremendous | fire there and something very fearful!" | At that moment, a Word came forth from | it. As it stood there, | he saw how it had come [15] [down]. Then he said to it, "[Why] | have you come down?"

(37) And the Son | of Man greeted them and said to them, | "A seed

from a power was | deficient and it went down to [20] [the] abyss of the earth. And the Greatness | remembered [it] and he sent the [Word | to] it. It brought it up into | [his presence] so that **136** the First Word might not fail." [Then his disciples] were | amazed at [all the things] | he had said to them, and they accepted them on [faith]. | And they concluded that it is useless [5] to regard wickedness.

(38) Then he said to | his disciples, "Have I not told | you that like a visible voice and flash of | lightning | will the good be taken up to [10] the light?"

(39) Then all his disciples | offered him praise and said, "Lord, | before you appeared | here, who was it who offered you praise? | For all praises exist on your account. [15] Or who is it who will bless [you]? | For all blessing derives [from] | you."

(40) As they stood there, he saw | two spirits bringing a single soul | with them in a great flash of lightning. [20] And a Word came forth from | the Son of Man, saying, | "Give them their garment!" [And] | the small one became like the big one. They were [...] ... [...] | ... those who received **137** them. ... [...] each other. | Then ... [...] disciples, | [whom] he had ... [...].

(41) Mary [said, | "...] see [5] [evil ...] ... them from the | first [...] each other." |

(42) The [Lord] said, "[...] ... when you see | them ... [...] become huge, they | will ... [...] .... But when you [10] see the Eternal Existent, that | is the great vision."

(43) Then they all said to him, | "Tell us about it!"

(44) He said to them, | "How do you wish to see it? | [By means of a] transient vision or an [15] eternal [vision]?" He went on and said, | "[Strive] to save that | [which] can follow | [you], and to seek it out, and to | speak from within it, so that, [20] as you seek it out, [everything] | might be in harmony with you! For | I [say] to you, truly, | the living God [...] ... in you **138** ... [...] ... in | him."

(45) [Judas said, "Truly], I | want [...]." |

(46) The [Lord said] to him, "[...] living [...] [5] dwells [...] ... entire | ... the [deficiency ...]."

(47) [Judas said], | "Who ... [...]?" |

(48) The Lord said, "[...] all [the] works | which ... [...] the remainder, [10] it is they [which you ...] ... [...] ...." |

(49) Judas said, "Behold! | The governors dwell above | us, so it is they who will rule | over us!"

(50) The Lord said, [15] "It is you who will rule over them! | But when

you rid yourselves of | jealousy, then | you will clothe yourselves in light | and enter the bridal chamber." [20]

(51) Judas said, | "How will [our] garments be brought to us?" |

(52) The Lord said, "There are | some who will provide for you, and | there are others who will receive [...]. **139** For [it is] they [who will give you] your | garments. [For] who [will] be able to reach | that place [which] is [the] reward? | But the garments of life were given to [5] man because he knows the | path by which he will leave. And | it is difficult even for me to reach it!" |

(53) Mary said, "Thus with respect to 'the | wickedness of each day,' and 'the laborer [10] is worthy of his food,' and | 'the disciple resembles his teacher.'" | She uttered this as a woman who had understood | completely.

(54) The disciples said to him, | "What is the fullness and [15] what is the deficiency?"

(55) He said to them, | "You are from the fullness | and you dwell in the place | where the deficiency is. And lo! His light has poured [down] [20] upon me!"

(56) [Matthew] said, | 'Tell me, Lord, | how the dead die | [and] how the living live." **140**

(57) The [Lord] said, "[You have] asked | me about a saying [...] which | eye has not seen, [nor] have I heard it | except from you. But I say [5] to you that when | what invigorates a man is removed, | he will be called 'dead.' And when | what is alive leaves what is dead, | what is alive will be called upon."

(58) Judas said, [10] "Why else, for the sake of truth, do they | ⟨die⟩ and live?"

(59) The Lord said, | "Whatever is born of truth | does not die. Whatever is born of woman | dies."

(60) Mary said, [15] "Tell me, Lord, why | I have come to this place to profit | or to forfeit."

(61) The Lord said, "You make clear | the abundance of the revealer!" |

(62) Mary said to him, [20] "Lord, is there then a place which is . . . , | or lacking truth?" |

(63) The Lord said, "The place where I | am not!"

(64) Mary said, | "Lord, you are fearful and [wonderful], **141** and . . . [...] . . . | . . . those who do not know [you]." |

(65) Matthew said, "[Why] do we | not rest [at once]?" [5]

(66) The Lord said, "When you lay down | these burdens!"

(67) Matthew said, | "How does the small | join itself to the big?"

(68) The Lord said, | "When you abandon [10] the works which will not be able | to follow you, then you will rest." |

(69) Mary said, | "I want to understand all things, | [just as] they are."

(70) The [Lord] said, [15] "He who will seek out life! | For [this] is their wealth. | For the ... [...] ... of this cosmos | is [...], and its gold and its silver | are [misleading]."

(71) His [disciples] said to him, [20] "What should we do to ensure that | our work will be perfect?" |

(72) The Lord [said] to them, "Be | [prepared] in face of everything. | [Blessed] is the man who has found **142** ... [...] ... the contest ... | his eyes. [Neither] did he kill, nor | was [he] killed, but he came forth victorious." |

(73) [Judas] said, "Tell me, Lord, [5] what the beginning of the path is."

(74) He said, | "Love and goodness. For if | one of these existed among the | governors, wickedness would never have come into existence." |

(75) Matthew said, "Lord, [10] you have spoken about the end of everything without concern." |

(76) The Lord said, "You have understood all the things | I have said to you | and you have accepted them on faith. | If you have known them, then they are [yours]. [15] If not, then they are not yours." |

(77) They said to him, "What is the place | to which we are going?"

(78) The [Lord] said, | "Stand in | the place you can reach!" [20]

(79) Mary said, "Everything | established thus is seen." |

(80) The Lord [said], "I have told you [that] | it is the one who can see who [reveals]." |

(81) His [disciples], numbering twelve, asked him, [25] "Teacher, [... **143** ... serenity ...] teach | us ... [...]." |

(82) The Lord said, "... [...] ... everything | which I have ... [...] you will ... [5] ... [...] ... you [...] ... everything." |

(83) [Mary] said, "There is but one saying | I will [speak] to the Lord | concerning the mystery of truth: | In this have we taken our stand, and [10] to the cosmic are we transparent." |

(84) Judas said to Matthew, "We | [want] to understand the sort | of garments we are to be [clothed] with | [when] we depart the decay of the [15] [flesh]."

(85) The Lord said, "The governors | [and] the administrators possess | garments granted [only for a time,] | which do not last. [But]

you, | as children of truth, [20] not with these transitory garments are you to clothe yourselves. | Rather, I say | [to] you that you will become [blessed] | when you strip [yourselves]! | For it is no great thing **144** ... [...] outside." |

(86) [... said ...] ... speak, I | ... [...] ...."

(87) The Lord said, | "... [...] ... your Father [5] ... [...] ...."

(88) [Mary said, | "Of what] sort is that [mustard seed]? | Is it something from heaven or | is it something from earth?"

(89) The Lord said, | "When the Father established the [10] cosmos for himself, he left much over from | the Mother of the All. Therefore, he speaks and | he acts."

(90) Judas said, "You have | told us this out of the mind of | truth. When we pray, [15] how should we pray?"

(91) The Lord said, | "Pray in the place where there is no woman." |

(92) Matthew said, | "'Pray in the place where there is [no woman],' he tells us, | meaning, 'Destroy the [20] works of womanhood,' not because there is any other [manner of birth], | but because they will cease [giving birth]." |

(93) Mary said, "They will never be obliterated." |

(94) The Lord said, "[Who] | knows that they will [not] dissolve **145** and ... [...] ... | [...] ... [...] ...?" |

(95) Judas said [to Matthew], | "[The works] of [womanhood] will dissolve [5] [...] the governors | will ... [...] .... Thus will we [become] | prepared [for] them." |

(96) [The] Lord [said], "Right. For do they see | [you? Do they see] those who receive [10] [you]? Now behold! A [true] Word | is coming forth from the Father | [to the abyss], in silence with a [flash of lightning], | giving birth. Do they see it or [overpower] | it? But you are even more [15] aware of [the path], this one, [before] | either [angel or authority has | .... Rather it belongs to the Father] and the [Son | because they] are both a single | [.... And] you [will] go via [20] [the path] which you have [known]. Even [if] | the governors become huge | [they will] not be able to reach it. [But listen!] I | [tell] you [that] it is difficult | even [for] me [to reach] it!" **146**

(97) [Mary] said [to the Lord], "When | the works [...] ... | ... [... which] dissolves | a [work]."

(98) [The Lord said, "Right. For] you [5] know [...] ... if I | dissolve [...] ... will go to | his [place]."

(99) Judas said, "How | is the [spirit] apparent?" |

(100) The Lord said, "How [is] [10] the sword [apparent]?"

(101) [Judas] said, | "How is the [light] apparent?" |

(102) The Lord said, "... [...] | in it forever."

(103) [Judas] said, | "Who forgives the [works] [15] of whom? [The works] which ... [...] | the cosmos [...] ... [... | who] forgives the [works]." |

(104) The Lord [said], "[Who ...] ...? | It behooves whomever has understood [the works] [20] to do the [will] of the Father. | And as for [you, strive] to rid [yourselves] of [anger] | and [jealousy], | and [to strip] yourselves | of your [...] ...s, and not to ... [... **147** ... [8] ...] ... | [...] ... [10] [...] ... | [...] ... | [...] ... | [...] ... reproach | [...]. For I say ... [15] [...] ... you take ... | [...] ... you ... | [...] who has sought, having | [...] ... this, will ... | [...] he will live [forever. [20] And] I say to | [you ...] ... so that you will not lead | [your] spirits and your souls into error." |

[The Dialogue] of the Savior

THE APOCALYPSE OF PAUL (V,*2*)

Introduced and translated by

GEORGE W. MACRAE and WILLIAM R. MURDOCK

Edited by

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The first of the four apocalypses in Codex V is a highly syncretistic, gnostic version of the ascension of Paul through the heavens. It bears no literary relationship to the Greek work of the same name, though the latter also deals with Paul's vision of judgment in the heavens. Whether it had affinities with the now lost "Ascension of Paul" used by the "Gnostics" according to Epiphanius, it is impossible to tell, but it should be noted that in Epiphanius' account the "Ascension" refers only to three heavens, whereas it is the uniqueness of the present work that it describes Paul's experience of the fourth to the tenth heavens; the third is mentioned only as a starting point.

Apoc. Paul begins with a narrative of Paul's encounter with a small child on the "mountain of Jericho" en route to Jerusalem. The child, who is Paul's guiding spirit or interpreting angel, sometimes called the Holy spirit in the text, takes him to the heavens to meet his fellow apostles, who accompany him during his further ascent. In the fourth heaven Paul witnesses the judgment of souls; in the fifth, angels driving souls to judgment. The sixth heaven is illuminated by a light from above, and in the seventh Paul meets an old man on a shining throne who threatens to block his further ascent. He continues, however, into the Ogdoad and the ninth and tenth heavens, and when he reaches the last he has been transformed so that he greets, no longer his fellow-apostles, but his fellow-spirits. The language of the narrative fluctuates from third person to first at 19,8, back to third person at 19,18, and finally to first person again from 20,5 on. The inconsistency may perhaps be attributed to literary carelessness rather than to multiple sources, for at these points in the narrative no clear "seams" can be detected on other grounds.

For purposes of analysis, the contents of *Apoc. Paul* may be divided into three distinct episodes: an epiphany scene, a scene of judgment and punishment, and a heavenly journey. In the first, the little child who meets Paul on the mountain and gives him a revelation most naturally suggests an epiphany of the risen Christ, who is sometimes described as a small child (e.g., in *Ap. John* (BG,*2*) 20,19-21,4, *Act. Jn.* 88). This experience, as the allusion to Gal 1:15 (Jer 1:5) in 18,15-16 suggests, functions as the calling of Paul to be an apostle and thus interprets Gal 1:11-17. The heavenly visitor not only reveals to Paul but conducts him above to (the heavenly) Jerusalem, to the apostles, thus interpreting Gal 2:1-2 also. The ascent itself builds on 2 Co 12:2-4.

The scene of the judgment and punishment of souls in the fourth and fifth

heavens has its closest parallel in Jewish apocalyptic literature, notably in the *Testament of Abraham* 10 (long recension) and even more closely in the Coptic version of the short recension, which has several details peculiar to it. The author of *Apoc. Paul* is indebted to other traditions, however, for his picture of the three angels who rival one another in whipping the souls forward to judgment (22,5-10). This is clearly an evocation of the Erinyes of Greek mythology. Likewise the toll-collector who is also judge belongs to Babylonian and Hellenistic astrology. The scene is thus the result of popular syncretism.

The third main element of the work, the heavenly journey, is concentrated for the most part in the sixth and seventh heavens. The ascent theme may have been borrowed from Jewish apocalyptic tradition, but its gnostic coloring is obvious in the depiction of the "old man" on the throne in the seventh heaven (Dan 7:13; 1 Enoch 46-47) as a hostile figure who tries to block the gnostic soul's ascent to the Ogdoad and the higher heavens. And the interrogation of Paul also recalls similar dialogues or formulas in other gnostic works (e.g., 1 *Apoc. Jas.* (V,*3*), *Gos. Mary* (BG,*1*), *Gos. Thom.* (II,2, saying 50).

The date and provenance of the document cannot be determined with any certainty. That it comes from gnostic circles with a typical anti-Jewish bias seems assured by the negative view of the deity in the seventh heaven. The portrayal of Paul as exalted even above the other apostles is at home in second-century Gnosticism, especially Valentinianism, and, according to Irenaeus (*Haer.* II.30.7), there was a gnostic tradition of interpreting Paul's experience in 2 Co 12:2-4. Nothing in *Apoc. Paul* demands any later date than the second century for its composition.

THE APOCALYPSE OF PAUL

V 17, 19-24, 9

[The Apocalypse of] Paul

[. . .] **18**[3] the road. And [he spoke to him], | saying, "[By which] [5] road [shall I go] up to [Jerusalem]?" | The little child [replied, saying], | "Say your name, so that [I may show] | you the road." [The little child] | knew [who Paul was]. [10] He wished to make conversation with | him through his words [in order that] he | might find an excuse for speaking | with him.

The little child spoke, | saying, "I know [15] who you are, Paul. | You are he who was blessed from | his mother's womb. For I have [come] | to you that you may [go up to Jerusalem] | to your fellow [apostles. And] [20] for this reason [you were called. And] | I am the [Spirit who accompanies] | you. Let [your mind awaken, | Paul], with [. . .]. **19** For [. . .] | whole which [. . .] | among the [principalities and] these authori-

ties [and] | archangels and powers [5] and the whole race of demons, | [. . .] the one that reveals | bodies to a soul-seed." |

And after he brought that speech | to an end, he spoke, saying [10] to me, "Let your mind awaken, | Paul, and see that this mountain | upon which you are standing is the mountain | of Jericho, so that you may know the | hidden things in those that are visible. [15] Now it is to the twelve apostles | that you shall go, | for they are elect spirits, and they will | greet you." He raised | his eyes and saw them [20] greeting him.

Then the | Holy [Spirit] who was speaking | with [him] caught him up | on high to the third | heaven, and he passed [25] beyond to the fourth [heaven]. | The [Holy] Spirit spoke to him, | saying, "Look | and see your [likeness] | upon the earth." And he [looked] [30] down and saw those [who were upon] | the earth. He stared [and saw] | those who were upon the [. . . . Then **20** he] gazed [down and] saw | the [twelve] apostles | [at] his right [and] at his left | in the creation; and the Spirit was [5] going before them.

But I saw | in the fourth heaven according to class – I | saw the angels resembling | gods, the angels bringing | a soul out of the land of [10] the dead. They placed it at the gate | of the fourth heaven. And | the angels were whipping it. | The soul spoke, saying, | "What sin was it that I committed [15] in the world?" | The toll-collector who dwells in the | fourth heaven replied, saying, | "It was not right to commit all those lawless deeds | that are in the world [20] of the dead." | The soul replied, saying, | "Bring witnesses! Let them [show] you | in what body I committed lawless deeds. | [Do you wish] to bring a book [25] [to read from]?"

And | the three witnesses came. | The first spoke, saying, | "Was I [not | in] the body the second hour [30] [. . .]? I rose up against you **21** until [you fell] into anger [and | rage] and envy." And | the second spoke, saying, | "Was I not [5] in the world? And I entered at | the fifth hour, and I saw you | and desired you. And behold, | then, now I charge you with the | murders you committed." [10] The third spoke, saying, | "Did I not come to you at | the twelfth hour of the day when | the sun was about to set? I gave you darkness | until you should accomplish your sins." [15] When the soul heard these things, | it gazed downward in | sorrow. And then it gazed | upward. It was cast down. | The soul that had been cast down [20] [went] to [a] body which had been prepared | [for it. And] behold | [its] witnesses were finished.

[Then I | gazed] upward and [saw | the] Spirit saying [to me], [25] "Paul, come! [Proceed | toward] me!" Then as I [went], | the gate

opened, [and] | I went up to the fifth [heaven]. | And I saw my fellow apostles [30] [going with me] **22** while the Spirit accompanied us. | And I saw a great angel | in the fifth heaven holding | an iron rod in his [5] hand. There were three other angels with | him, and I stared into | their faces. But they were rivalling | each other, with whips | in their hands, goading the [10] souls on to the judgment. | But I went with the Spirit | and the gate opened for me. |

Then we went up to the sixth heaven. | And I saw my fellow apostles [15] going with me, and the Holy Spirit | was leading me before them. | And I gazed up on high and saw a | great light shining down | on the sixth heaven. I spoke, [20] saying to the toll-collector | who was in the sixth heaven, "[Open] | to me and the [Holy] Spirit [who | is] before [me]." He opened [to me].

[Then | we went] up to the seventh [heaven [25] and I saw] an old man [. . .] | light [and | whose garment] was white. [His throne], | which is in the seventh heaven, | [was] brighter than the sun [30] by [seven] times. **23** The old man spoke, saying to [me], | "Where are you going, Paul, | O blessed one and the one who was | set apart from his mother's womb?" [5] But I looked at the Spirit, | and he was nodding his head, saying | to me, "Speak with him!" | And I replied, saying | to the old man, "I am going to the place [10] from which I came." And | the old man responded to me, "Where are you from?" | But I replied, saying, | "I am going down to the world of | the dead in order to lead captive [15] the captivity | that was led captive | in the captivity of Babylon." | The old man replied to me, | saying, "How will you be [20] able to get away from me? Look | and see the principalities and | authorities." [The] | Spirit spoke, saying, "Give him [the] | sign that you have, and [he will] [25] open for you." And then I gave [him] | the sign. He turned his face | downwards to his creation | and to those who are his own authorities. |

And then the [30] ⟨seventh⟩ heaven opened and we went up to [the] **24** Ogdoad. And I saw the | twelve apostles. They | greeted me, and we went | up to the ninth heaven. I [5] greeted all those who were in the | ninth heaven, and we went up | to the tenth heaven. And I | greeted my fellow spirits. |

The Apocalypse of Paul

THE (FIRST) APOCALYPSE OF JAMES (V,*3*)

Introduced and translated by

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The manuscript names this writing *The Apocalypse of James*. We refer to it here as *The (First) Apocalypse of James* to distinguish it from the next writing (V,*4*) which the manuscript also entitles *The Apocalypse of James*. Our apocalypse is an excellent example of a "revelation dialogue." The partners in the dialogue are the Lord and James the Lord's brother (though the latter is said to be the Lord's brother only in a purely spiritual sense). In the first part of the writing (24,10-30,11) James addresses questions to the Lord that reflect his anxiety at the suffering soon to overtake both himself and the Lord, and the Lord provides James consolation in terms of standard gnostic teaching about the place of man in the universe. An oblique and very brief reference to the crucifixion in 30,12-13 serves as the turning point in the account. After the reappearance of the Lord, the story is dominated by a series of formulae transmitted to James to enable him to meet the challenges of the hostile powers who will attempt to block his ascent to "the Pre-Existent One" after his martyrdom (32,23-36,1). These formulae represent a dramatized version of texts that appear elsewhere in the context of rites for the dying in forms of Valentinian Gnosticism (Irenaeus, *Haer.* 1.21.5; Epiphanius, *Pan.* 36.3.1-6). It is worth noting, however, that at least one characteristic line that appears here ("I am an alien, a son of the Father's race") has a close parallel in the *Corpus Hermeticum* (13.3). Other interesting matters taken up in the second part of our apocalypse include the directions concerning the handing on of the teaching in secret (36,13-38,11), the comments about the value of women as disciples (38,15-41,18), the mention of James' rebuke of the twelve disciples (42,20-24), and the relatively lengthy account (now much mutilated) of James' martyrdom at the conclusion of the writing.

The designation of James as "James the Just" (32,2-3; cf. 43,19) indicates contact with Jewish Christian tradition (cf. Hegesippus, in Eusebius, *H.E.* 2.23.4,7; *Gospel according to the Hebrews*, in Jerome, *De viris inl.* 2; *Gos. Thom.*, saying 12). The inclusion of Addai (36,15-24) in the list of figures who will hand on the teaching in secret points to contact with Syria and thereby possibly also to a Semitic form of Christianity (cf. Eusebius, *H.E.* 1.13). Some scholars have argued that numerous other themes in our apocalypse also betray the influence of Jewish Christian theology. But apart from the importance attributed to James the Just there is little in the writing that can with any confidence be attributed to the influence of Jewish Christianity in particular. There is a good possibility, then, that the figure of James was chosen by a circle of Gnostics as a convenient peg on which to hang their teaching.

One reason for the appeal of the figure of James was the fact that he stood outside the circle of twelve disciples and because of his relationship to Jesus (here understood in purely spiritual terms) could be appealed to as the originator of a purer form of Christian teaching than that represented by the twelve. In this connection, the command to hand on the teaching in secret presumably served to explain why it was that Gnosticism appeared to the uninitiated as a relatively late flowering of the religion of Jesus. Our apocalypse, in short, was attempting to present an alternative to the apostolic authority claimed for the teaching of a steadily advancing catholic form of Christianity. It appears, however, that whereas Jerusalem and Judaism are associated with the darker powers of the universe, the twelve (and thus catholic Christianity) move within the more beneficent spheres of the activity of Achamoth, the lesser Sophia.

Another reason for the appeal that the figure of James had for some Gnostics was that it enabled them to make more sense of the history of the first century. The fall of Jerusalem was an event that cried out for explanation. And though it soon seemed natural to attribute the disaster to the treatment of Jesus by the Jews (cf. Origen, *Contra Celsum* 2.13; Eusebius, *H.E.* 3.7), it was even more natural to connect the fall of Jerusalem with the treatment meted out to James by Jewish authorities just before the great war with Rome (Hegesippus, in Eusebius, *H.E.* 2.23). A careful Christian scholar was bound to find this disquieting (cf. Origen, *Contra Celsum* 1.47). Our apocalypse, however, has no such uneasiness and finds it possible to exploit the role of James for two reasons. First, the difference between the redeemer (the Lord) and the redeemed (James, the prototypical disciple) is significantly less pronounced in Gnosticism (cf. 27,8-10 where James is flatly identified with "Him-who-is"). Consequently, the two figures complement rather than rival one another in ways that are difficult for catholic Christianity to contemplate. Second, the general gnostic view that martyrdom could be (and in the minds of some Gnostics inevitably was) embraced for the wrong reasons made the emergence of resolve in this regard only after a long period of fear and anxiety a perfectly natural expectation. Thus the crucifixion of Jesus and the martyrdom of James are seen as complementary events, both of which are required for the full exemplification of the victory over the powers of darkness. In this connection, the defeat of the archons by James during his ascent to God is presumably connected with the fall of Jerusalem, the dwelling place (according to 25,15-19) of many archons.

A guide to the place of James the Just in early Christianity is provided by a fragment of Clement of Alexandria: "To James the Just and John and Peter the Lord transmitted the *gnosis* after the resurrection. They transmitted it to the other apostles. And the other apostles transmitted it to the seventy . . ." (Eusebius, *H.E.* 2.1.4). The passage strongly suggests that there were three main (no doubt overlapping) stages in the development of the image of James: 1) as James the Just, a symbol of Jewish-Christian values; 2) as the recipient of postresurrection revelation in a Gnosticizing milieu; and 3) as a colleague of the apostles of the Lord in a catholicizing milieu. Our apocalypse presumably reflects an interest in James that corresponds to the second main stage of the development of his image.

It should be noted finally that there is some evidence of the direct influence of esoteric Jewish speculation in our apocalypse. For it is only through an

unusual manipulation of numbers and an awareness of the importance of the number 72 in Jewish lore that we can account for the fact that "twelve hebdomads" (12 × 7) amount to "seventy-two heavens (26,2-18).

THE (FIRST) APOCALYPSE OF JAMES

V 24, 10-44, 10

The Apocalypse of James

It is the Lord who spoke with me: | "See now the completion of my redemption. | I have given you a sign of these things, James, | my brother. For not without reason have I called [15] you my brother, although you are not my brother | materially. And I am not ignorant | concerning you; so that | when I give you a sign – know and | hear.

"Nothing existed except [20] Him-who-is. He is unnameable | and ineffable. | I myself also am unnameable, | from Him-who-is, just as I have been | [given a] number of names – two [25] from Him-who-is. And I, | [I] am before you. Since you have | [asked] concerning femaleness, femaleness existed, | but femaleness was | not [first]. And [30] [it] prepared for itself powers and gods. | But [it did] not exist [when] I came forth, **25** since I am an image of Him-who-is. | But I have brought forth the image of [him] | so that the sons of Him-who-is | might know what things are theirs [5] and what things are alien (to them). Behold, | I shall reveal to you everything | of this mystery. For they will seize | me the day after tomorrow. But my | redemption will be near." [10]

James said, "Rabbi, you have said, | 'They will seize me.' But I, | what can I do?" He said to me, | "Fear not, James. | You too will they seize. [15] But leave Jerusalem. | For it is she who always gives the cup of bitterness | to the sons | of light. She is a dwelling place | of a great number of archons. [20] But your redemption will be preserved | from them. So that | you may understand who they are [and] | what kinds they are, you will [...]. | And listen. They [are] not [...] [25] but [archons ...]. | These twelve | [...] down [...] [29] archons [...] **26** upon his own hebdomad." |

James said, "Rabbi, are there then | twelve hebdomads | and not seven as [5] there are in the scriptures?" | The Lord said, "James, he who spoke | concerning this scripture had a limited understanding. | I, however, shall reveal to you | what has come forth from him [10] who has no number. I shall give a sign concerning their | number. As for what has

come forth from him | who has no measure, I shall give a sign concerning their | measure."

James said, | "Rabbi, behold then, I have received [15] their number. There are seventy-two measures!" | The Lord said, "These | are the seventy-two heavens, which | are their subordinates. These are the powers of | all their might; and they were [20] established by them; | and these are they who were distributed | everywhere, existing under the [authority] | of the twelve archons. | The inferior power among them [25] [brought forth] for itself angels | [and] unnumbered hosts. | Him-who-is, however, has been given | [...] on account of | [...] Him-who-is [30] [...] they are unnumbered. **27** If you want | to give them a number now, you [will] | not be able to (do so) until you cast away | from yourself blind thought, [5] this bond of flesh which encircles you. | And then you will reach | Him-who-is. | And you will no longer be | James; rather you are [10] the One-who-is. And all those who are | unnumbered will | all have been named." |

⟨James said, "Then,⟩ | Rabbi, in what way shall I reach [15] Him-who-is, since | all these powers and these | hosts are armed against me?" | He said to me, "These powers | are not armed against you specifically, [20] but are armed against another. | It is against me that they are armed. | And they are armed with other [powers]. | But they are armed against me [in] | judgment. They did not give [...] [25] to me in it [...] | through them [...]. | In this place [...] | suffering, I shall [...]. | He will [...] **28** and I shall not rebuke them. But there shall | be within me a silence and | a hidden mystery. But I | am fainthearted before their anger." [5]

James said, "Rabbi, | if they arm themselves against you, then | is there no blame?

> You have come with knowledge,
> that | you might rebuke their forgetfulness.
> You have come with | recollection,
> that you might rebuke their [10] ignorance.

But I was concerned | because of you.

> For you descended into a | great ignorance,
> but | you have not been defiled by anything in it. |
> For you descended into a great mindlessness, [15]
> and your recollection remained. |

> You walked in mud, |
> and your garments were not soiled, |

and you have not been buried | in their filth,
and [20] you have not been caught.

And I was | not like them, but I clothed myself with everything | of theirs.

There is in me | forgetfulness,
yet I | remember things that are not theirs. [25]
There is in me [...], |
and I am in their | [...].

[...] knowledge | [...] not in their sufferings | [...]. But I have become afraid [30] [before them], since they rule. For what **29** will they do? What will I be able | to say? Or what word will I be able | to say that I may escape them?" |

The Lord said, "James, I praise [5] your understanding and your fear. | If you continue to be distressed, | do not be concerned for anything else | except your redemption. | For behold, I shall complete this destiny [10] upon this earth as | I have said from the heavens. | And I shall reveal to you | your redemption."

James said, | "Rabbi, how, after these things, [15] will you appear to us again? | After they seize you, | and you complete this destiny, | you will go up to Him- | who-is." The Lord said, "James, [20] after these things I shall reveal to you | everything, not for your sake | alone but for the sake of [the] | unbelief of men, | so that [faith] may [25] exist in them. | For [a] multitude will [attain] | to faith [and] | they will increase [in ...]. **30** And after this I shall appear | for a reproof to the archons. And I shall | reveal to them that | he cannot be seized. If they [5] seize him, then | he will overpower each of them. | But now I shall go. Remember | the things I have spoken and let them | go up before you." [10] James said, "Lord, I shall hasten | as you have said." | The Lord said farewell to him and fulfilled | what was fitting.

When James | heard of his sufferings [15] and was much distressed, | they awaited the sign | of his coming. And he came after | several days. And James | was walking upon the mountain, [20] which is called "Gaugelan," | with his disciples, | who listened to him | [because they had been distressed], and he was | [...] a comforter, [25] [saying], "This is | [...] the (or: a) second [...." | Then the] crowd dispersed, | but James remained | [...] prayer [30] [...], as **31** was his custom. |

And the Lord appeared to him. | Then he stopped (his) prayer | and embraced him. He kissed [5] him, saying, "Rabbi, | I have found you! I

have heard of your | sufferings, which you endured. And | I have been much distressed. My | compassion you know. [10] Therefore, on reflection, I was wishing | that I would not see this people. They must | be judged for these things that they have done. | For these things that they have done are contrary to | what is fitting."

The Lord said, [15] "James, do not be concerned | for me or for | this people. I am he who | was within me. Never | have I suffered in any way, [20] nor have I been distressed. | And this people has done | me no harm. | But this (people) existed [as] | a type of the archons, [25] and it deserved to be [destroyed] | through them. But [...] | the archons, [...] | who (or: which) has [...] | but since it (fem.) [...] [30] angry with [.... | The] just [...] **32** is his servant. Therefore | your name is 'James | the Just.' You see | how you will become sober when you see [5] me. And you stopped this prayer. | Now since you are a just | man of God, you have | embraced me and kissed me. | Truly I say to you that [10] you have stirred up great anger and | wrath against yourself. But | (this has happened) so that these others might come to be." |

But James was timid | (and) wept. And he was very distressed. [15] And they both sat down | upon a rock. The Lord said | to him, "James, thus | you will undergo these sufferings. But do not | be sad. For the flesh is [20] weak. It will receive what has been | ordained for it. But as for you, do not | be [timid] or afraid." | The Lord [ceased].

[Now] when James | heard these things, he [25] wiped away [the] tears in | [his eyes] and very bitter (?) | [...] which is | [...]. The Lord [said] to [him, | "James], behold, I shall **33** reveal to you your redemption. | When [you] are seized, | and you undergo these sufferings, | a multitude will arm themselves against you [5] that ⟨they⟩ may seize you. And in particular | three of them | will seize you – they who | sit (there) as toll collectors. Not | only do they demand toll, but [10] they also take away souls | by theft. When | you come into their power, | one of them who is their guard will say | to you, [15] 'Who are you or where are you from?' | You are to say to him, 'I am | a son, and I am from | the Father.' He will say to you, | 'What sort of son are you, and [20] to what father do you belong?' You are to | say to him, 'I am from | the Pre-existent Father, | and a son in the | Pre-existent One.' [When he says] [25] to you, [...], | you are to [say to him, ...] | in the [...] | that I might [...].

"[... **34** of] alien things?" You are to say to him, | 'They are not entirely alien, | but they are from Achamoth, | who is the female. And these [5] she produced as she brought down the race | from the | Pre-existent One. So then | they are not alien, but they are ours. | They are

indeed ours because she who [10] is mistress of them is from | the Pre-existent One. | At the same time they are alien because | the Pre-existent One did not | have intercourse with her, when she [15] produced them.' When he also says to you, | "Where will you go?,' you are to | say to him, 'To the place from which I have come, | there shall I return.' | And if you say these things, you will [20] escape their attacks.

"But when | you come to | [these] three detainers | [who] take away souls by | theft in that place [25] [...] these. You | [...] a vessel | [...] much more than [...] **35** of the one (fem.) whom | you [...] for [...] | her root. You | too will [5] be sober [...]. But I shall call | [upon] the imperishable knowledge, | which is Sophia who | is in the Father (and) who is the mother | of Achamoth. [10] Achamoth had no father nor | male consort, but | she is female from a | female. She produced you (pl.) | without a male, since she was alone [15] (and) in ignorance as to what | [lives through] her mother because she thought | that she alone existed. | But [I] shall cry out | to her mother. And then [20] they will fall into confusion (and) will | blame their | root and the race [of] | their mother. [But] you | will go up to [what is] [25] yours [...] | you will [...] **36** the [Pre-existent One].

"[They are | a] type [of the] twelve | disciples and [the] twelve | pairs, [...] [5] Achamoth, which is | translated 'Sophia.' | And who I myself am, | and (who) the imperishable Sophia (is) | through whom you will be redeemed, [10] and (who are) all the sons of Him-who- | is – these things they have known | and have hidden within | them. You are to hide ⟨these things⟩ within you, | and you are to keep silence. [15] But you are to reveal them to | Addai. When you [depart], | immediately war will be [made] | with this land. [Weep], | then, for him who dwells in Jerusalem. [20] But let Addai take these things | to heart. In the tenth | year let Addai sit | and write them down. | And when he writes them down [25] [...] and they are to give them | [...] he has the [...] **37**[6] he is [called] | Levi. Then he is to bring | [...] word | [...] from [10] [what I] said earlier | [...] a woman | [...] Jerusalem in her | [... and] he begets | [two] sons through her. [15] [They are to] inherit these things | [and] the understanding of him who | [...] exalts. And they are to receive | [...] through him from his | intellect. Now, the younger of them [20] is greater. And | may these things remain | hidden in him until [he] | comes to the age of | seventeen years [...] **38**[3] beginning [...] [5] through [them]. They will pursue | him exceedingly, since [they are] from | his [...] companions. He will be | proclaimed [through] them, | and [they will] proclaim this word. [10] [Then he will become] | a seed of [...]." |

James said, "[I am] | satisfied [...] | and they are [...] [15] my soul. Yet [another thing] | I ask of you: who are the [seven] | women who have [been] your disciples? | And behold, | all women bless you. [20] I also am amazed | how [powerless] vessels | have become strong by a perception | which is in them." | [The] Lord [said], "You [...] well [...] **39**[3] a spirit [of ...], | a [spirit] of thought, [a spirit] [5] of counsel of [a ...], | a spirit [... , a] spirit | of knowledge [...] of their | fear. [...] when we had passed | through [the breath] of [10] [this] archon who | is [named] Adonaios | [...] him and | [...] he was ignorant | [...] when I came forth from him, [15] [he] remembered that I | am [a] son of his. He was gracious | [to me] at that time as | his son. And then, | before ⟨I⟩ [20] appeared here, ⟨he⟩ | cast them among [this] | people. And from the [place] | of heaven the prophets [...]." **40**[4]

James [said], "Rabbi, [...] [6] I [...] all together | [...] in them | especially [...]." | The Lord said, "[James], I [10] praise [you ...] | walk upon the earth [...] | the words while he [...] | on the [...]. | For cast away from [you the] [15] cup, which is bitterness. | For some from [...] | set themselves against you. For [you have begun] | to understand [their roots] | from beginning to end. Cast [20] away from yourself all lawlessness. | And beware lest | they envy you. When you | speak these words of this | [perception], encourage these [25] [four]: Salome and Mariam | [and Martha and Arsinoe ...] **41**[6] since he takes | some [...]to me | he is [...] burnt offerings | and [...]. But I [10] [...] not in this way; but | [...] first-fruits of the | [...] upward | [...] so that | the power [of God might] appear. [15] The perishable has [gone | up] to the imperishable and | the female element has | attained to this male element." |

James said, [20] "Rabbi, into these three (things), then, | has their [...] been cast. | For they have been reviled, [and they have been] | persecuted [...]. **42**[5] Behold | [...] everything | [...] from | anyone [...]. | For you have received [...] of [10] knowledge. [And ...] | that what is the [...] | go [...] | you will [find ...]. | But I shall go [forth] [15] and shall reveal | that they believed in you [that they may] | be content with their [blessing] | and salvation, and | this revelation may come to pass." [20] And he went at that time | [immediately] and rebuked the | twelve, and cast | [out] of them contentment | [concerning the] way of knowledge [...].

[...]. **43**[7] And the majority | of [them ...] when they | [saw, the] messenger took in [10] [...]. The others [...] [12] said, "[...] [14] him from this earth. | For [he is] not [worthy] of life." | These, then, [were]

afraid. They arose, | saying, "We | have no part in this blood, | for a just man [20] will perish through | injustice." James departed | so that [...] **44**[6] look | [...] for | we (?) [...] him. |

The Apocalypse [10]
of James

THE (SECOND) APOCALYPSE OF JAMES (V,*4*)

Introduced and translated by

CHARLES W. HEDRICK

Edited by

DOUGLAS M. PARROTT

The fourth tractate in Codex V has been given the modern title *The (Second) Apocalypse of James* in order to distinguish it from the preceding tractate, since both documents have the same ancient title: *The Apocalypse of James.* The twenty pages comprising the tractate are preserved in a fragmentary state. The literary form is difficult to describe. The title of the text calls it an apocalypse, and the first line describes it as a discourse. In the sense that James relates a revelation received from the resurrected Jesus, it may be called a revelation discourse. However, its actual structure is cast in the form of a two-part report to Theuda, the father of James, by Mareim, a priest and relative of Theuda, who apparently was present at the stoning of James.

The tractate contains at least four sections artistically arranged. Because of their balance and stylized form they have been described as "harmonic prose" possessing a "hymnic" quality. Three of these units are aretalogies. One (49,5-15) is a series of self-assertions by the resurrected Jesus in the "I am" style. Another (58,2-20) is a series of predications about the resurrected Jesus made by James in the third person (i.e., "he is"). In a further aretalogy (55,15-56,13) the resurrected Jesus describes James' special role in the second person (i.e., "you are"). The entire description in the third aretalogy suggests that James is intended to perform the function of gnostic redeemer.

The fourth unit (62,16-63,29) is a prayer attributed to James. Its present setting requires that one read it as the prayer of a martyr shortly before death. However, it is by no means certain that the present setting of the prayer was its original setting. Apart from its context, it has the character of a prayer that one might pray if one were facing some future period of persecution or trial. The request in 62,21-22 suggests that there was a prospect of continued existence in the world. The material in 63,23-24 speaks of something other than a painful death, already mentioned in 63,5-6, and in fact suggests trials and tribulations such as one might anticipate in one's daily experience.

The tractate as a whole is clearly gnostic in character, yet it shows remarkable restraint in treating usual gnostic themes. Nor can it be identified with any of the known gnostic systems of the second century. On the other hand, the author has made extensive use of Jewish-Christian traditions. James, who held a position of special prominence in Jewish-Christian circles, is regarded as the possessor of a special revelation from Jesus and is assigned a role in the gnostic tradition that rivals, and perhaps exceeds, that of Peter in the canonical tradition. For example,

James is the "escort" who guides the Gnostic through the door of the heavenly kingdom and even rewards him (55,6-14; cf. 55,15-56,13). The description is similar to Peter's charge as the keeper of the keys of heaven (Mt 16:19).

As to the date and place of composition, little can be said with certainty. Because of the basic Jewish-Christian traditions out of which the tractate is composed, it is probable that its origin is to be associated with Jewish-Christian circles. The absence of allusions to the later developed gnostic systems, and the almost total absence of allusions to the New Testament tradition suggest an early date for the origin of the tractate.

The presence and order of the two James apocalypses in Codex V are undoubtedly due to deliberate scribal organization. The two apocalypses stress different aspects of the James tradition and actually complement one another. The setting of *I Apoc. Jas.* emphasizes the period prior to the suffering of James, while *2 Apoc. Jas.* describes his suffering and death in line with the predictions in *1 Apoc. Jas.*

THE (SECOND) APOCALYPSE OF JAMES

V 44, 11-63, 32

The Apocalypse [1]
of [James] [1]

This is [the] discourse that James [1] [the] Just spoke [15] in Jerusalem, [which] [1] Mareim, one [of] the priests, [1] wrote. He had told it to [1] Theuda, the father of the Just One, [1] since he was a relative [20] of his. He said, [1] "[Hasten]! Come with [1] [Mary], your wife and [1] your relatives [. . .] **45** therefore [. . .] [5] of this [. . .] [1] to [him, he will] understand. [1] For behold, a multitude [10] are disturbed over [1] his [. . .], and they are greatly [1] angry [at him. . . .] [1] and they pray [. . .]. [15] For [1] [he would] often say these words [1] and others [1] also.

"He used to speak these words [1] while the multitude of people [20] were seated. But (on this occasion) he entered [1] and did ⟨not⟩ sit down [1] in the place, as was his custom. [1] Rather he sat above [1] the fifth flight of steps, [which] [25] is (highly) esteemed, while all our people [. . .] [27] the words [. . .].

"'[. . .]. **46**[6] I am he who [1] received revelation from [1] the Pleroma [of] Imperishability. [1] (I am) he who was first summoned [10] by him who is great, and [1] who obeyed the [Lord] – [1] he who passed [through] [1] the [worlds . . .] [1] he who [. . . he who] [15] stripped [himself and] [1] went about naked, [1] he who was found in a [1] perishable (state), though he was about to be brought [1] up into imperishability. – [20] This Lord who

is present | [came] as a son who sees, | and as a brother | [was he sought]. He will come to | [...] produced him because [25] [...] and he unites | [...] make him free [...] **47** in [...] | he who came [to ...]. [7]

"'Now again am I rich in | knowledge [and] I have | a unique [understanding], [10] which was produced only from | above and the [...] | comes from a [...]. | I am the [...] [15] whom I | knew. That which was revealed | to me was hidden from everyone | and shall (only) be revealed | through him. These [20] two who see I ⟨...⟩ | (and) they have already proclaimed | through these [words]: | "He shall be judged with the [unrighteous]." | He who lived [without] [25] blasphemy died by means of [blasphemy]. | He who was cast out | they [...].

""'[... **48**[5] the] flesh | [and] it is by knowledge | that I shall come forth from the [flesh]. | I am surely dying, | but it is in life that I shall be found. [10] I entered | in order that they might judge [... I] | shall come forth [in ...] | judge [... I do] | not bring blame against the [15] servants of his [...] | I hasten | to make them free and | want to take them above | him who wants to rule [20] over them. If | they are helped, | I am the brother in | secret, who prayed | to the Father [until [25] he ...] in [...] **49**[2] reign: [... | imperishability ...] first | in [...]. [5]

I [am the] first [son] | who was begotten. –
He will destroy | the dominion of [them] all. – |
I am the beloved. |
I am the righteous one. [10]
I am the son of | [the Father].

I speak even as | [I] heard.
I command | even as I [received] the order.
I | show you (pl.) even as [15] I have [found].

Behold, I speak | in order that I may come forth. Pay | attention to me in order that you | may see me!

""'If I | have come into existence, who then am I? [20] For I did ⟨not⟩ come as I am, | nor would I have appeared | as I am. | For I used to exist | for a brief period [25] of time [...]." **50**[5]

"'Once when I was sitting | deliberating, | [he] opened [the] door. | That one | whom you hated [10] and persecuted came in to me. | He said to me, "Hail, my | brother; my brother, hail." | As I raised my [face] | to stare at him, [15] (my) mother said to me, "Do not | be frightened, my son, because | he said 'My brother' to you (sg.). | For you (pl.) were nourished with | this same milk. Because of [20] this he calls | me 'My

mother.' | For he is not a stranger to us. | He is your [step-brother . . .]."

""""[. . .] **51**[2] these words [. . .] [5] great [. . .] | I shall [find] them, and [they shall come] | forth. [However], I am the stranger, | and they have no knowledge | of me in [their] thoughts, [10] for they know me in | [this place]. But it | was fitting that others | know through you. |

""""⟨You are⟩ the one to whom I say: [15] Hear and understand – | for a multitude, when they | hear, will be slow witted. | But you, understand as I | shall be able to tell you. Your father [20] is not my father. But | my father has become a father | to [you].

""""This virgin | about whom you hear – | this is how [. . .] [27] virgin [. . .] **52** namely, the virgin. | [. . .], how | [. . .] to me for | [. . .] to know [5] [. . .] not as | [. . .] whom I [. . .]. For this one (masc.) | [. . .] to him, | and this also is profitable | for you. Your father, whom you [10] consider to be [rich], | shall grant that you inherit | all these (things) that you | see.

""""I proclaim | to you to tell you [15] these (words) that I shall speak. When | you hear, therefore, | open your ears | and understand and walk (accordingly)! | It is because of you that they pass by, [20] activated by | that one who is glorious. | And if they want to make a | disturbance and (seize) possession [. . .] **53** he began [. . .] | not, nor those who are [coming], | who were sent forth [by] | him to make this present [creation]. [5] After [these things, | when he] is ashamed, he shall be disturbed | that his labor, which is far [from] | the aeons, is nothing. And | his inheritance, [10] which he boasted | to be great, shall appear | small. And his | gifts are not | blessings. His promises are evil [15] schemes. For you are not an (instrument) | of his compassion, | but it is through you | that he does violence. He wants | to do injustice to us, and [20] will exercise dominion for a time | allotted to him.

""""But | understand and know the Father | who has compassion. | He was not given [25] an inheritance that was unlimited, | [nor] does it (his inheritance) [have] | a (limited) number of days, | but it is as [the] eternal [day . . .] [30] it is [. . .] **54** perceive [. . .]. | And he used | [. . .]. For in fact he is not | one (come) from [them], (and) because of this he [5] [is despised]. Because of this he [boasts], so | that he may not be reproved. | For because of this he is superior to | those who are below, those | by whom you [10] were looked down upon. After he imprisoned | those from [the] Father, | he seized them | and fashioned them to resemble | himself. And it is [15] with him that they exist.

""""I | saw from the height | those (things) that happened, and I have

explained | how they happened. | They were visited while they [20] were in another form, and, | while I was watching, | [they] came to know ⟨me⟩ as I am, | through those whom I know. |

""""Now before those (things) [25] [have happened] they will make a | [...]. I know | [how] they attempted | [to come] down to this place **55** [that] he might approach [...] | the small children, [but | I] wish to reveal | through you and the [Spirit [5] of Power], in order that he might reveal | [to those] who are yours. And | those who wish to enter, | and who seek to | walk in the way that is [10] before the door, | open the good door through you. And they | follow you; they enter | [and you] escort them inside, and give a reward | to each one who is ready for it. [15]

For you are not the redeemer |
nor a helper of strangers. |
You are an illuminator | and a redeemer |
of those who are mine,
and now [20] of those who are yours.
You shall | reveal (to them);
you shall bring good | among them all.

You [they shall] | admire
because of every powerful (deed). |
You are he whom the heavens [25] bless.
You | he shall envy,
he [who has] | called himself your [Lord]. |
I am the [...] **56**
[those who] are instructed in these
(things) with [you]. |

For your sake
they will be told | [these (things)],
and will come to rest. |
For your sake
they will reign,
[and will] [5] become kings.
For [your] sake |
they will have pity
on whomever they pity. |

For just as | you are first
having clothed | yourself,
you are also the [10] first who will strip himself, |

and you shall become | as you were |
before you were stripped." |

"'And he kissed [15] my mouth. He took hold of me, saying, | "My beloved! | Behold, I shall reveal | to you those (things) that (neither) | [the] heavens nor their archons [20] have known. Behold, | I shall reveal to you | those (things) that he did not know, | he who [boasted, '... [26] there is no] **57** other except me. Am I not alive? | Because I am a father, | [do] I [not have power] for everything?" | Behold, I shall reveal to you [5] everything, my beloved. | [Understand] and know them | [that] you may come forth just as | I am. Behold, I | [shall] reveal to you him who [10] [is hidden]. But now, stretch out your | [hand]. Now, take hold of me." | [And] then I stretched out my | hands and I did not find him | as I thought (he would be). But [15] afterward I heard him | saying, "Understand and | take hold of me." Then I understood, | and I was afraid. And | I was exceedingly joyful. [20]

"'Therefore, I tell | you (pl.), judges, you | have been judged. And you | did not spare, but you were spared. | Be sober and [...] **58** you did not [know]. |

He was that one | whom he who created | the heaven and the earth, [5]
and dwelled in it, | did not see.
He was [this one who] | is the life.
He | was the light.
He | was that one who will come to be. [10]

And again he shall provide
[an] | end for what | has begun
and a beginning | for what is about to be ended. |
He was the Holy Spirit [15] and the Invisible One, | who did not descend | upon the earth.
He was | the virgin, and that which | he wishes happens [20] to him.
I saw | that he was naked, | and there was no garment clothing | him.
That which he wills | happens to him [...]. **59**

"'[Renounce] this difficult way, | which is (so) variable, | [and] walk in accordance with him who desires | [that] you become free men [5] [with] me, after you have passed above | every [dominion]. For he will not [judge] (you) | for those (things) that you did, | but will have mercy on you. | For (it is) not you that did them, but it is [10] [your] Lord (that did them). [He was not] | a wrathful one, but he was a kind Father. |

"'But you have judged [yourselves], | and because of this you will re-

main | in their fetters. You [15] have oppressed yourselves, and you | will repent, (but) you will | not profit at all. Behold him | who speaks and seek | him who is silent. Know him [20] who came to this place, and understand | him who went forth (from it). I am | the Just One, and I do ⟨not⟩ judge. | I am not a master, then, but | I am a helper. He was cast [25] out before he | stretched out his hand. I [...].

"'[...] **60** and he allows me to hear. | And play your trumpets, | your flutes | and your harps [of [5] this house]. The Lord has taken | you captive | from the Lord, having closed | your ears, that | they may not hear the sound of [10] my word. Yet you [will be able to pay] | heed in your hearts, [and] | you will call me "the Just One." | Therefore, I tell | you: Behold, I gave [15] you your house, which | you say that God | has made – that (house) in which | he promised to give you | an inheritance through it. [20] This (house) I shall doom to | destruction and derision of those | who are in ignorance. | For behold, | those who judge deliberate [...].' **61**

"[On] that day | all the [people] and the crowd | were disturbed, and they | showed that they had not been persuaded. [5] And he arose and went | forth speaking in this [manner]. | And he entered (again) on that same day and | spoke a few hours. | And I was with the priests [10] and revealed nothing | of the relationship, | since all of them were saying | with one voice, 'Come, | let us stone the Just One.' [15] And they arose, | saying, 'Yes, let | us kill this man, that | he may be taken from our midst. | For he will be of no use to us.' [20]

"And they were there and found him | standing beside the columns of | the temple beside the mighty corner | stone. And they decided to throw | him down from [25] the height, and they cast | him down. And | they [...] they [...]. **62** They seized him and [struck] | him as they dragged him upon the ground. | They stretched him out, and placed | a stone on his abdomen. [5] They all placed their feet on him, | saying, | 'You have erred!'

"Again | they raised him up, since he was alive, and made him | dig a hole. They made him stand [10] in it. After having covered him | up to his abdomen, they stoned | him in this manner.

"And | he stretched out his hands | and said this prayer – [15] not that (one) which it is his custom to say: |

'My God and my Father, |
who saved me from | this dead hope, |
who made me alive through a [20] mystery of what he wills, |

do not let these days of this world | be prolonged for me, |
but the day of your (sg.) | [light . . .] remains [25]
in [. . .] **63** salvation.
Deliver me from this | [place of] sojourn!
Do not let your grace be left behind | in me,
  but may | your grace become pure! [5]
Save me from an | evil death!
Bring me from | a tomb alive,
  because your grace – | love – is alive in me |
  to accomplish a work of fullness! [10]
Save me from | sinful flesh,
  because I trusted | in you with all my strength!
  Because you | are the life of the life,
save me | from a humiliating [15] enemy!
Do not give me into the hand | of a judge
  who is severe | with sin!
Forgive me | all my debts of the | days (of my life)!
Because I am alive [20] in you, your grace is alive in me. |
  I have renounced everyone, |
  but you I have confessed. |
Save me from evil | affliction!
But now is the [time] [25] and the hour.
O Holy | [Spirit], send [me] |
  salvation [. . .] the light [. . .] |
  the light [. . .] | in a power [. . .].' [30]

"After he [spoke, he] fell silent [. . .] | word [. . . afterward | . . .] the discourse [. . .]."

THE APOCALYPSE OF ADAM (V,5)

Introduced and translated by

GEORGE W. MACRAE

Edited by

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The Apocalypse of Adam is a revelation received by Adam from three heavenly visitors and narrated by him to his son Seth. He explains the loss of saving knowledge by himself and Eve (the fall), its transmission to Seth and his descendants, and its preservation, despite the attempts of the creator-god to destroy mankind by flood and by fire, until the third coming of a savior figure, the "Illuminator." The latter is persecuted by the powers of the world but will ultimately triumph over them. At the mention of his coming there is a long hymnic passage (77,27-83,4), which may be an interpolation into an original apocalypse, in which thirteen false or inadequate explanations of his origin are contrasted with a true one by the "generation without a king," i.e., the Gnostics. This unusual passage is a remarkable example of gnostic syncretism.

In terms of literary form the work embodies a whole succession of the traditional revelation devices. First, the revelation comes to Adam in a dream vision (65,24-66,23) in which it is not clearly stated that he sees the events of the future but perhaps is merely told them. Secondly, Adam's narration to Seth takes the form of a secret *traditio* from father to son (85,19-22). Thirdly, though not written in a book, these words are hidden on a high mountain (85,3-11). Finally, since Adam's revelation takes place just before his death, the work assumes the form of a testament. Though it is clearly dependent on certain episodes of the Genesis story which are often found in gnostic revelation literature, *Apoc. Adam* does not follow closely the text of Genesis as do *Hyp. Arch.* (II,*4*) and *Ap. John* (II,*1*), for example.

The most notable feature of this work is the absence of any explicit or clear borrowings from the Christian tradition. This has led several interpreters to see in it a witness to a non-Christian Gnosticism which contains an already well developed redeemer myth. On the other hand, its close dependence on Jewish apocalyptic tradition suggests that it may represent a transitional stage in an evolution from Jewish to gnostic apocalyptic. In this case the document may be a very early one, perhaps first or second century C.E., but no clear indications of its date have been perceived. *Apoc. Adam* is a Sethian work in the sense that Seth and his posterity are the tradents of the saving knowledge; it does not have any uniquely close affinities to the description of the Sethians found in Hippolytus (*Ref.* V.19-21) or Epiphanius (*Pan.* 39). Within the Nag Hammadi collection it has a great deal in common with *Gos. Eg.* (III,*2*), which seems to suppose a christianized version of the story. Using as a key the three sets of angel names, which

are not common in the gnostic writings (Abrasax, Sablo, and Gamaliel, 75,22-23; Micheu, Michar, and Mnesinous, 84,5-6; Iesseus Mazareus Iessedekeus, 85,30-31), we find that *Apoc. Adam* is related to *The Untitled Text* in the Bruce Codex, to *Gos. Eg.*, to *Zostrianos* (VIII,*1*), and to *Trim. Prot.* (XIII,*1*). In addition several of these works share an interest in the personage of Seth and some concern with the interpretation of baptism, thus reflecting at least a remote connection with (Jewish) baptist circles.

There are references to "apocalypses of Adam" in the writings of the heresiologist Epiphanius (4th cent. C.E.) and Manichaean writings refer to "an apocalypse of Adam," but no direct connection with this tractate can be made in either case.

(George W. MacRae †)

The possibility that the third illuminator, described in 76,8-77,18, might be Christ, has continued to be discussed. Some who favor the identification with Christ have argued that the vagueness of the allusions is precisely what one would expect in an apocalyptic work. The apocalyptic tradition, however, did not prevent the writer from being rather precise about the flood. Also, the details that do come through in the illuminator's description only partly resemble the traditional details about Christ: He will come in great glory, bring the knowledge of the eternal God, and perform signs and wonders. The god of the powers will become angry. At that point the glory will withdraw. The flesh of the man, who was the illuminator when he had the glory, will be punished. We are not told the form of the punishment or whether it ended in death. Nor are we told of a subsequent resurrection. Thus the description is that of a charismatic figure who ran afoul of the authorities and was punished. It is difficult to see any compelling reason to identify this figure with Christ.

Seams in the text have invited those interested in source analysis. In addition to the suggestion, noted above, that the long hymnic passage (13 Kingdoms) was originally independent, two other proposals should be mentioned. One is that the tractate originally ended at 84,3 and that the remainder was added later (it seems to have its own theme – opposition to water baptism). The other is that the tractate is the result of the combining of two separate source documents by a redactor, who also made some contributions of his own. One can get a sense of the basis for the latter theory by looking at the following passages, which, it is contended, are the beginning sections of each of the sources: (A) 64,6-65,23; 66,12-67,11; (B) 65,24-66,12; 67,12-67,21).

(Douglas M. Parrott)

THE APOCALYPSE OF ADAM

V 64, 1-85, 32

The Apocalypse of Adam

The revelation which Adam | taught his son Seth in | the seven hundredth year, saying, [5] "Listen to my words, my | son Seth. When | god had created me out of | the earth along with Eve your mother, | I went about with her in a [10] glory which she had seen in | the aeon from which we had come | forth. She taught me a word | of knowledge of the eternal god. | And we resembled [15] the great eternal angels, | for we were higher than | the god who had created us and | the powers with him, whom | we did not know. [20]

"Then god, | the ruler of the aeons | and the powers, divided us in wrath. Then | we became two aeons. | And the glory in our heart(s) [25] left us, | me and your mother Eve, | along with the first knowledge | that breathed within us. And | it (glory) fled from us; [30] it entered into [...] great [...] which (fem.) **65** [had come] forth, not from this aeon from which [we had] | come forth, I | and Eve your mother. But | it (knowledge) entered into the seed of [5] great aeons. For this reason | I myself have called you | by the name of that man | who is the seed of the great generation | or from whom (it comes). After [10] those days the eternal knowledge | of the God of truth | withdrew from me | and your mother Eve. | Since that time we [15] learned about dead things, | like men. Then | we recognized the god who had | created us. For we were not | strangers to his powers. And [20] we served him in fear | and slavery. | And after these (events) we became | darkened in our heart(s). | Now I slept in the [25] thought of my heart. |

"And I saw three | men before me | whose likeness I was unable | to recognize, since they [30] were not the powers | of the god who had [created | us]. They surpassed [...] | glory, and [...] | men [...] **66** saying to me, 'Arise, | Adam, from the sleep | of death, and hear | about the aeon and the seed [5] of that man | to whom life has come, | who came from you and | from Eve, your wife.' |

"When I had heard these [10] words from the great men | who were standing | before me, then we | sighed, I and Eve, in | our heart(s). And the Lord, the god [15] who had created us, stood | before us. He said to us, | 'Adam, why were you (pl.) | sighing in your heart? | Do you not know that I [20] am the god who created | you? And I breathed into | you

a spirit of life | as a living soul.' | Then darkness came upon our [25] eyes.

"Then the god, who | created us, created a | son from himself [and] Eve, | [your mother], for [. . . **67** in] the thought [of] | my [. . .]. I knew | a sweet desire | for your mother. Then [5] the vigor of | our eternal knowledge | was destroyed in us, | and weakness | pursued us. [10] Therefore the days of | our life became few. | For I knew that I had | come under the authority | of death.

"Now then, [15] my son Seth, I will | reveal to you the things | which those men | whom I saw | before me [20] at first | revealed to me: | after I have completed | the times | of this generation [25] and [the] years of | [the generation] | have been accomplished, [then | . . .] slave [. . .]. (p. 68 blank) **69**[2]

"For rain-showers | of [god] the | almighty [5] will be poured forth [so that] he | might destroy [all] flesh {of | god the almighty, | so that he might destroy all flesh} | from the earth [10] on account of the things that it seeks | after, along with [those from] | the seed [of] the men | to whom passed | the life of [15] the knowledge, which | came from me [and] Eve, | your mother. For they were | strangers to him. | Afterwards great [20] angels will come | on high clouds, | who will bring those men | into the place | where the spirit [of] life dwells [. . .] **70** glory | [. . .] there, | [. . .] come from heaven | to earth. [Then] [5] the whole [multitude] of flesh | will be left behind in the [waters].

"Then god | will rest from | his wrath. And he will cast | his power upon the waters, [10] and [he will] give power to his sons | and their wives by means of the ark | along with [the] animals, | whichever he pleased, and the | birds of heaven, which he [15] called and released | upon the earth. And god | will say to Noah – | whom the generations will call | Deucalion –, 'Behold, [20] I have protected ⟨you⟩ in the ark | along with your wife and your sons | and their wives and their | animals and the birds of | [heaven], which you called [25] [and released upon the earth]. **71** Therefore I will give the [earth] to you – | you and your sons. In | kingly fashion you will rule over it – you | and your sons. And no [5] seed will come from you | of the men who will not | stand in my presence in | another glory.'

"Then they will | become as the cloud of the [10] great light. Those | men will come who have | been cast forth from the knowledge | of the great aeons and the | angels. They will stand [15] before Noah and the aeons. | And god will say to | Noah, 'Why have you departed from | what I told you? You have | created another generation so that you [20] might scorn my power.' Then | Noah will say, 'I shall | testify before

your | might that the generation | of these men did not come [25] [from me] nor [from | my sons. . . .] **72** knowledge.

"And [he] will | [. . .] those men | and bring them into their proper | land and build them a [5] holy dwelling-place. And | they will be called by that | name and dwell there | six hundred years in a | knowledge of imperishability. [10] And angels of the great | light will dwell with them. | No foul deed | will dwell in their heart(s), but | only the knowledge of god. [15]

"Then Noah will divide the | whole earth among his sons, | Ham and Japheth and Shem. | He will say to them, 'My sons, | listen to my words. Behold, [20] I have divided the earth among you. But | serve him in fear and | slavery all the days | of your life. Let not | your seed depart from the face [25] of god the almighty. | [. . .] I and your [. . .] **73** son of Noah, '[My] | seed [will be] pleasing before you | and before your power. | Seal it by your | strong hand with fear and | commandment, so that the whole | seed which came forth from me | may not be inclined away from you | and god the almighty, [10] but it will serve | in humility and | fear of its knowledge.' |

"Then others | from the seed of Ham and [15] Japheth will come, four hundred | thousand men, and enter into | another land and sojourn | with those men who | came forth from the great [20] eternal knowledge. For | the shadow of their power will | protect those who have sojourned | with them from every evil thing | and every unclean desire. [25] Then the seed of Ham and | Japheth will form twelve | kingdoms, and their | seed [also] will enter into | the kingdom of another people. [30]

"[Then . . .] will take counsel [. . .] | aeons [. . .] **74** who are dead, of the great | aeons of imperishability. | And they will go to Sakla | their god. They will go in [5] to the powers, accusing the great | men who are in their | glory.

"They will say to Sakla, | 'What is the power of these men who | stood in your presence, [10] who were taken from the | seed of Ham and Japheth, | who will number four hundred ⟨thousand⟩ men? | They have been received into another aeon | from which they had come forth, and [15] they have overturned all the glory of your | power and the dominion of your hand. | For the seed of Noah through | his sons has done | all your will, and (so have) all the powers [20] in the aeons over which your might | rules, while both those | men and the ones who are | sojourners in their glory | have not done your will. [25] [But] they have turned (aside) your | whole throng.'

"Then the god | of the aeons will give them | (some) of those who

serve [him . . .] 30 they will come upon that land **75** where the great men | will be who | have not been defiled, nor will be | defiled by any desire. 5 For their soul did not come | from a defiled hand, but it | came from a great commandment | of an eternal angel. | Then fire 10 and sulphur and asphalt will be cast upon | those men, and | fire and (blinding) mist will come over | those aeons, and | the eyes of the powers of the illuminators will be darkened, 15 and the aeons will not see | them in those days. | And great clouds of light | will descend, and | other clouds of light 20 will come down upon them from | the great aeons. |

"Abrasax and Sablo and | Gamaliel will descend and bring | those men out of 25 the fire and the wrath, and | take them above the aeons | and the rulers of the [powers], and | [take] them away [. . .] | of life [. . .] 30 and take them away [. . .] | aeons [. . . **76** dwelling place] of the [great . . .] | there with the holy angels | and the aeons. | The men will be like 5 those angels, for they | are not strangers to them. But | they work in the imperishable seed. |

"Once again, for the | third time, the illuminator 10 of knowledge will pass by in great | glory, in order to leave | (something) of the seed of Noah | and the sons of Ham and Japheth – | to leave for himself 15 fruit-bearing trees. And he will | redeem their souls from the | day of death. For the whole creation | that came from | the dead earth will be 20 under the authority of death. | But those who reflect upon the knowledge | of the eternal God | in their heart(s) will not perish. | For they have not received spirit 25 from this kingdom alone, | but they have received (it) from an | [. . .] eternal angel. | [. . .] illuminator | [. . . will] come upon 30 [. . . that is] dead [. . .] **77** of Seth. And he will perform | signs and wonders in order to | scorn the powers and their ruler. |

"Then the god 5 of the powers will be disturbed, saying, 'What | is the power of this man who | is higher than we?' Then he will | arouse a great wrath against | that man. And 10 the glory will withdraw and | dwell in holy houses which | it has chosen for itself. And | the powers will not see it | with their eyes, nor will they 15 see the illuminator either. | Then they will punish the flesh | of the man upon whom the | holy spirit came.

"Then | the angels and all the 20 generations of the powers | will use the name | in error, asking, | 'Where did it (the error) come from?' or | 'Where did the 25 words of deception, which | all the powers have failed to discover, come from?

"[Now] the first | kingdom [says of him] |
[that] he came [from . . .]. **78** A spirit [. . .] to heaven.
He was nourished | in the heavens.
He received the glory | of that one and the power. He came | to the bosom of his mother. [5]
And thus he came to the water. |

"And the second kingdom says | about him
that he came | from a great prophet. | And a bird came, took [10] the child who was born and brought him | onto a high mountain. |
And he was nourished by | the bird of heaven. An angel | came forth there. He said to him, [15] 'Arise! God has given glory | to you.'
He received glory and strength. |
And thus he came to the water. |

"The third kingdom says | of him
that he came [20] from a virgin womb. | He was cast out of his city, | he and his mother; he was brought | to a desert place.
He was nourished | there.
He came and received [25] glory and power.
And thus | he came to the water. |

"[The fourth] kingdom says | [of him]
[that] he came | [from a virgin. [30] . . . Solomon **79** sought] her, he and Phersalo | and Sauel and his armies, | which had been sent out. Solomon | himself sent his army [5] of demons to seek out the | virgin. And they did not find | the one whom they sought, but | the virgin who was given to them. | It was she whom they fetched. [10] Solomon took her. | The Virgin became pregnant and gave birth to | the child there. |
She nourished him on a border | of the desert. When [15] he had been nourished,
he received glory | and power from the seed | from which he had been begotten. |
And thus he came to the | water.

"And the fifth [20] kingdom says of him
that | he came from a | drop from heaven. He was thrown | into the sea. The abyss | received him, gave birth to him, [25] and brought him to heaven.

He received | glory and power.
And | thus he came to [the water]. |

"And [the] sixth kingdom | [says]
that a [... [30] down] to the aeon **80** which is below, in order to [gather] | flowers. She became pregnant from | the desire of the flowers. She | gave birth to him in that place. [5]
The angels of the | flower garden nourished him.
He received | glory there | and power.
And thus he came | to the water.

"And the [10] seventh kingdom says | of him
that he is a drop. | It came from heaven to earth. | Dragons brought him down to caves. | He became a [15] child. A spirit came upon him and | brought him on high to the place where the | drop had come forth. |
He received glory and power | there.
And thus [20] he came to the water.

"And the | eighth kingdom says | of him
that a cloud came | upon the earth and enveloped a | rock. He came [25] from it.
The angels | who were above the cloud | nourished him.
He [received] glory | [and] power [there].
And [thus he] came to [the water]. **81**

"And the [ninth] kingdom says | of him
that from the nine | Muses one separated away. | She came to a high mountain and spent [5] (some) time seated there, so that | she desired herself alone | in order to become androgynous. | She fulfilled her desire | and became pregnant from her desire. [10] He was born.
The | angels who were over the desire nourished him. |
And he received glory there | and power.
And | thus he came to the water.

"The [15] tenth kingdom says of him |
that his god loved a cloud | of desire. He begot him | in his hand and cast | upon the cloud above him [20] (some) of the drop, and | he was born.
He received glory and | power there.
And | thus he came to the water. |

"And the eleventh [25] kingdom says
that the father | desired his [own] | daughter. She herself became pregnant | [from] her father. She cast [...] | tomb **82** out in the desert.
The angel | nourished him there.
And thus he came | to the water.

"The [5] twelfth kingdom says | of him
that he came from | two illuminators.
He was | nourished there.
He received glory | and power.
And thus he came [10] to the water.

"And the | thirteenth kingdom says | of him
that every birth | of their ruler is a word. |
And his word received [15] a mandate there.
He | received glory and power. |
And thus he came to the water, |
in order that the desire | of those powers might be satisfied.

"But the generation [20] without a king over it says | that God chose | him from all the aeons. | He caused knowledge of the | undefiled one of truth to come to be [25] [in] him. [He (or: It)] said, '[Out of] | a foreign air, | [from a] great aeon, [the | great] illuminator came forth. [And he made] **83** the generation of those men | whom he had chosen for himself shine, | so that they could shine upon the | whole aeon.'

"Then the seed, [5] those who will receive his | name upon the water and (that) of them all, will fight against the power. | And a cloud | of darkness will come upon them.

"Then | the peoples will cry out with a [10] great voice, saying, | 'Blessed is the soul of those | men because they have known | God with a knowledge | of the truth! They shall live forever, [15] because they have not been | corrupted by their desire, | along with the angels, nor | have they accomplished the works of the | powers, but they have stood [20] in his presence in a knowledge | of God like light | that has come forth from | fire and blood.

"'But we | have done every deed of the powers [25] senselessly. We have | boasted in the transgression | of [all] our works. | We have [cried] against [the God] | of [truth] because all his works [...] **84** is eternal. These are against our | spirits. For now we have known that | our souls will die the death." |

"Then a voice came to them, [5] saying, 'Micheu and Michar and Mnesinous, who | are over the holy baptism | and the living water, why | were you crying out against the [10] living God with lawless voices | and tongues without law | over them, and souls | full of blood and foul | [deeds]? You are full of [15] works that are not of the truth, | but your ways are full of | joy and rejoicing. | Having defiled the water of life, | you have drawn it within [20] the will of the powers | to whom you have been given | to serve | them.

"'And your | thought is not like that of [25] those men whom | you persecute [. . .] [28] desire [. . .]. **85** Their fruit does not wither. But | they will be known | up to the great aeons, because the words | they have kept, of the God [5] of the aeons, were not committed to | the book, nor were they written. | But angelic (beings) will bring | them, whom all the generations | of men will not know. [10] For they will be on a high | mountain, upon a rock of truth. | Therefore they will be named | "The Words of Imperishability | [and] Truth," for those who know [15] the eternal God in | wisdom of knowledge | and teaching of angels | forever, for he knows all things.'" |

These are the revelations which [20] Adam made known to Seth his | son. And his son taught | his seed about them. This is the | hidden knowledge of Adam, | which he gave to Seth, which is the [25] holy baptism of those who | know the eternal knowledge | through those born of the word | and the imperishable illuminators, who | came from the holy seed: [30] Yesseus, Mazareus, | [Yesse]dekeus, [the Living] Water. |

The Apocalypse of Adam

THE ACTS OF PETER AND THE TWELVE APOSTLES (VI,*1*)

Introduced by

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The title appears only at the conclusion of the tractate. At first glance it gives the impression of referring to thirteen apostles (Peter plus the twelve). But a reading of the text makes it clear that the title probably has to do with two different "acts": an act of Peter (1,30-5,5) and an act of the apostolic group (5,5-12,19). The title, however, must nonetheless be secondary, since the number twelve contradicts the explicit statement of the text that the disciples numbered eleven (9,20-21).

The tractate can be divided into four major units:

1. *An introductory section, which sets the stage for the tractate.* The first seven lines probably contained some indication of initial setting and purpose. The narrator is Peter (1,30) and the time is after the crucifixion, since the apostles undertake their journey on their own immediate initiative, and Jesus is not with them. The fact that there are only eleven disciples, however, suggests the preascension period. Having decided to undertake their ministry together, the apostles find a ship and set sail (1,16-26). They appear to leave their destination to the Lord. The ship arrives at an island city called Habitation, and Peter goes to learn about lodgings.

2. *Peter meets a pearl merchant and sees the response of the rich and the poor to him* (2,10-5,18). He observes that the rich turn away from him when he hawks his wares because they think he really has none. The poor, however, flock to him, although they lack the means to buy what he offers. They would be content to see a pearl. But the merchant says he will give them one without cost, if they would go to his city. The poor ask Peter about the hazards of the way to the city. Peter tells them what he has heard and turns to the merchant, asking about his name and the hardships of the way. The merchant tells him his name is Lithargoel, which is interpreted in the text as a lightweight, gazelle-like (i.e., gleaming like a gazelle's eyes) stone, presumably a pearl.

3. *The journey of Peter and his friends to Lithargoel's city* (5,19-8,11), *following instructions by Lithargoel.* The only way to prepare for the journey to the city of "nine gates" is complete renunciation of possessions and a regimen of fasting, so that one will have nothing predators might want (5,19-6,8). All that is needed is the name of Jesus (6,9-19). Then Peter sees a vision of the walls of the city surrounded by waves. The meaning of this is interpreted in a brief dialogue between Peter and an old man. Peter and the disciples then make the journey to the city.

4. *The appearance of Lithargoel as a physician, his revelation of himself as Jesus Christ, and the commissioning of the eleven disciples* (8,11-12,19). Lithargoel comes out of the city disguised as a physician and says that he will show them where Lithargoel lives (8,11-35). Instead of doing that, however, he reveals that he is Jesus Christ (9,1-19), in a dialogue with Peter that has been traced to Matthew 16,13-19. After the disciples prostrate themselves in worship and indicate their willingness to do his will, Christ, who is henceforth called the Lord, gives them a box and pouch of medicine and commissions them to return to Habitation, the city from which they came. They are to teach and minister to the faithful, with special emphasis on the poor (9,1-10,13). Peter objects that they have nothing to give the poor, since they have renounced everything, but the Lord points out that they have his name, which is of more value than anything else (10,13-30). After further discussion, the dialogue concludes with the injunction to avoid the rich. The disciples accept the commission and the Lord departs.

The text is composite. This can be seen by the awkward relationship among the various sections. For example, between sections 2 and 3, the reader expects the poor to go to the pearl merchant's city, but only the disciples do; two differing explanations are given for Peter's request about the way; the reader is unprepared for Peter's asking about the merchant's name; the reader is surprised that journey from the island city can be undertaken by foot. Examples of problems between 4 and the earlier sections are these: the sudden shift to third person narrative; the information that the disciples are expected to *continue* a ministry to *Christians* (10,4-6) (one had the impression at the start that the disciples were embarking on a mission to a non-Christian world), and the presence of explicit rules regarding church life at the conclusion of the tractate.

Four originally independent accounts seem to have been brought together by an editor. Three probably began as parables or allegories, somewhat resembling those found in *The Shepherd of Hermas*: the story of the pearl merchant who is rejected by the rich and accepted by the poor; the account of a city surrounded by walls (in part three, above) called Habitation; and the story of a journey whose successful completion required giving up food and possessions, rather than having enough of them. The fourth is the account of Christ's commissioning of the disciples to undertake a ministry of preaching and healing among poor and sick Christians. These accounts are related to each other by the common presence of Peter and the other disciples, and by the name Lithargoel, which serves to connect the pearl merchant, in section 2, with the one who gives instructions about the way, in section 3, and, then, also, with Christ, in section 4, who commissions the disciples.

The narrative intention of the final editor appears to have been to depict the disciples' preparation for apostolic activity. In the course of the account, he shifts the time frame from the earliest apostolic period to that of his own time. The result is that, at the conclusion of the final segment, it is not really the original disciples who are being commissioned, but their latter day representatives. In view of the shift, it appears that the editor wished to remind contemporary church leaders about their true mission.

Lithargoel may originally have been a non-Christian deity. But since no record of a Lithargoel cult has come down to us, it seems more reasonable to think that identification of Lithargoel with Jesus Christ (9,8-15) was the intention when the

word was first coined. (See *Acts of Peter* 20 and Rv 2:17.) The image of Christ as a physician may have been a way of dealing with the popularity of the cult of Asclepius.

It has sometimes been assumed that this tractate is gnostic. But that view has been based more on its presence in the Nag Hammadi library than on the text itself. As has been discussed elsewhere (see introduction to *Asclepius 21-29* [VI,*8*]), the codex in which it is found is not itself gnostic, but rather a miscellaneous collection of spiritual writings reflecting on the ultimate fate of the soul. If one examines the tractate by itself, little is found that would have offended developing orthodoxy. The Christology is that of the divine sonship; the crucifixion and death of Jesus, although not mentioned, may be implied (see 2,14). The theme of apostolic poverty is found in the Gospels, as is the polemic against the rich. A moderate encratite emphasis may be seen in the prohibition on the eating of meat, but there is nothing said about sexual activity or marriage. The tractate, then, does not appear to have sprung from or be directed to a sectarian group within early Christianity. The editor rather seems to be standing within the broad church and to be appealing for a return to apostolic practice on the part of the leaders.

It seems unlikely that this tractate would have been part of the lost portion of the apocryphal *Acts of Peter*, as has been proposed (see introduction to *The Act of Peter* [BG,*4*], for discussion).

The Acts of Peter and the Twelve Apostles is to be grouped with the apocryphal Acts of the second and third centuries, rather than with the later ones, with which it has little in common. The similarity of portions of it to *The Shepherd of Hermas* suggests a second-century date for them.

THE ACTS OF PETER AND THE TWELVE APOSTLES

VI 1, 1-12, 22

[...] which [...] | purpose [... : | after ...] | us [...] [5] apostles [...]. | We sailed [...] | of the body. [Others] were not | anxious in [their | hearts]. And in our hearts, we were [10] united. We agreed to fulfill | the ministry to which | the Lord appointed us. And we made | a covenant with each other. |

We went down to the sea at [15] an opportune moment, which came | to us from the Lord. We | found a ship moored at the shore | ready to embark, | and we spoke with the sailors of [20] the ship about our coming aboard with them. | They showed great | kindliness toward us as | was ordained by the Lord. | And after we had embarked, [25] we sailed a day | and a night. After that, | a wind came up behind the ship and | brought us to a small city | in the midst of the sea. [30]

And I, Peter, inquired about the name | of this city from residents | who were | standing on the dock. **2** [A man] among [them] answered,

[saying, | "The name] of this [city is | Habitation, that is], Foundation [. . .] | endurance." And [5] the leader [among them | holding] the palm branch at the edge of [the dock]. | And after we had gone ashore [with the] | baggage, I [went] | into [the] city, to seek [advice] [10] about lodging.

A man came out | wearing a cloth | bound around his waist, | and a gold belt girded [it]. | Also a napkin was tied over [his] [15] chest, extending over | his shoulders and covering his head | and his hands.

I was staring at the | man, because he was beautiful in his | form and stature. There were four [20] parts of his body that | I saw: the soles of his | feet and a part of his | chest and the palms of his | hands and his visage. [25] These things I was able to see. | A book cover like (those of) my | books was in his left hand. | A staff of styrax wood was in | his right hand. His [30] voice was resounding as he slowly spoke, | crying out in the city, | "Pearls! Pearls!"

I, | indeed, thought he was a man [of] | that city. I said [35] to him, "My brother and my friend!" **3** [He answered] me, [then, saying, | "Rightly] did you say, '[My brother | and] my friend.' What is it you [seek] | from me?" I said to him, "[I [5] ask] you [about] lodging for me | [and the] brothers also, because we | are strangers here." He said [to] me, | "For this reason have I myself just said, | 'My brother and my friend,' [10] because I also am a fellow stranger | like you."

And | having said these things, he cried out, | "Pearls! Pearls!" | The rich men of that [15] city heard his voice. | They came out of their hidden storerooms. | And some were | looking out from the storerooms | of their houses. Others [20] looked out from their | upper windows. And they did not see (that they could gain) | anything from him, because | there was no pouch on his back nor | bundle inside his cloth [25] and napkin. And because of their | disdain they did not | even acknowledge him. | He, for his part, did not reveal himself to them. | They returned to their [30] storerooms, saying, | "This man is mocking us." |

And the poor [of that city] heard **4** [his voice, | and they came to] the man [who sells | this pearl. They said], | "Please take the trouble to [show us [5] the] pearl [so that we may], then, [see] | it with our (own) eyes. For we are [the poor]. | And we do not have this [. . .] price | to pay for it. But [show us] | that we might say to our friends that [we saw] [10] a pearl with our (own) eyes." He | answered, saying to them, "If | it is possible, come to my city, | so that I may not only show it | before your (very) eyes, but give it to [15] you for nothing."

And indeed they, | the poor of that city, heard | and said, "Since we

| are beggars, we surely | know that a man does not give a pearl [20] to a beggar, but (it is) bread | and money that is usually received. | Now then, the kindness which we want to receive | from you (is) that you show | us the pearl before our eyes. [25] And we will say to our friends | proudly that we saw a | pearl with our (own) eyes" – because | it is not found among the poor, especially | such beggars (as these). He answered [30] (and) said to them, "If it is | possible, you yourselves come | to my city, so that I may not only | show you it, but give it | to you for nothing." [35] The poor and the beggars rejoiced because of **5** the man [who gives for] nothing.

[The men | asked Peter] about the hardships. | Peter answered [and | told] those things that he had heard about the [hardships] [5] of [the] way. Because they are [interpreters of the] | hardships in their ministry. |

He said to the man who sells this | pearl, "I want | to know your name and the hardships of [10] the way to your city because we | are strangers and servants of | God. It is necessary for us to spread | the word of God in | every city harmoniously." He [15] answered and said, "If you | seek my name, Lithargoel | is my name, the interpretation of which is, | the light, gazelle-like stone. |

"And also (concerning) the road to the city, [20] which you asked me about, I will tell you | about it. No man is able to go | on that road, except one | who has forsaken everything that | he has and has fasted [25] daily from stage to stage. | For many are the robbers and | wild beasts on that road. | The one who carries bread with him | on the road, the black dogs [30] kill because of | the bread. The one who carries a costly garment | of the world with him, | the robbers kill **6** [because of the] garment. [The one who carries] water | [with him, the wolves kill because | of the water], since they were thirsty [for] it. | [The one who] is anxious about [meat] and [5] green vegetables, the lions eat | because of the meat. [If] he evades | the lions, the bulls | devour him because of the green vegetables." |

When he had said [these] things to me, I sighed [10] within myself, saying, "[Great] | hardships are on the road! If only | Jesus would give us power to walk it!" | He looked at me since my face was sad, and I | signed. He said to me, "Why [15] do you sigh, if you, indeed, know | this name 'Jesus' and believe him? | He is a great power for giving strength. | For I too believe in the Father | who sent him."

I replied, [20] asking him, "What is the name | of the place to which you go, | your city?" He said to me, | "This is the name of my city, | 'Nine Gates.' Let us praise God [25] as we are mindful that the tenth | is the head." After this I went away | from him in peace.

As I was | about to go and call my friends, I | saw waves and large [30] high walls surrounding | the bounds of the city. I | marveled at the great things I saw. | I saw an old man | sitting and I asked him if the name of the [35] city was really **7** [Habitation]. He [...], | "Habitation ...]." | He said to me, "[You | speak] truly, for we [inhabit] here [5] because [we] endure."

[I | responded], saying, "Justly | [...] have men named it | [...], because (by) everyone | [who] endures his trials, [10] cities are inhabited, | and a precious kingdom | comes from them, because | they endure in the midst of the | apostasies and the difficulties of the storms. [15] So that in this way, the city of everyone | who endures the burden of his yoke | of faith will be inhabited, | and he will be included in | the kingdom of heaven."

I hurried [20] and went and called my | friends so that we might go to the city | that he, Lithargoel, appointed for us. | In a bond | of faith we forsook [25] everything as | he had said (to do). We evaded | the robbers, because they did not | find their garments with us. | We evaded the [30] wolves, because they did not find the water | with us for which they thirsted. | We evaded the lions, | because they did not find the desire | for meat with us. **8** [We evaded the bulls ... [3] they did not find] green vegetables. |

A great joy [came upon] us [and a] [5] peaceful carefreeness [like | that of] our Lord. We [rested | ourselves] in front of the gate, [and] | we talked with each other [about that] | which is not a distraction of this [world]. [10] Rather we continued in contemplation | of the faith.

As we discussed the | robbers on the road, whom we | evaded, behold | Lithargoel, having changed, came out to [15] us. He had the appearance of a physician, | since an unguent box was under | his arm, and a young disciple was | following him carrying a pouch | full of medicine. [20] We did not recognize him. |

Peter responded and said to him, | "We want you to do | us a favor, because we are | strangers, and take us to the house of [25] Lithargoel before evening comes." | He said, "In uprightness | of heart I will show it to you. | But I am amazed at how | you knew this good man. [30] For he does not reveal himself to | every man, because he himself | is the son of a great king. | Rest yourselves a little so | that I may go and heal this man [35] and come (back)." He hurried and came (back) **9** quickly.

He said to Peter, | "Peter!" And Peter was frightened, | for how did he know | that his name was Peter? [5] Peter responded to the Savior, | "How do you know me, | for you called my name?" | Lithargoel an-

swered, "I | want to ask you who gave the [10] name Peter to you?" He | said to him, "It was Jesus Christ, the | son of the living God. He | gave this name to me." He answered | and said, "It is I! Recognize me, [15] Peter." He loosened the garment, | which clothed him – the one into which | he had changed himself because of us – | revealing to us in truth that | it was he.

We prostrated ourselves [20] on the ground and worshipped him. We | comprised eleven disciples. | He stretched forth his hand | and caused us to stand. We spoke with | him humbly. Our heads were [25] bowed down in unworthiness | as we said, "What you | wish we will do. But | give us power to do | what you wish at all times." [20]

He gave them the unguent box | and the pouch | that was in the hand of the young disciple. | He commanded them like this, **10** saying, "Go into [the] | city from which you came, | which is called Habitation. | Continue in endurance as you [5] teach all those who have believed | in my name, because I have endured | in hardships of the faith. I | will give you your reward. To the | poor of that city give [10] what they need in order to live | until I give them what is better, | which I told you that I will give | you for nothing."

Peter answered | and said to him, [15] "Lord, you have taught us to | forsake the world and | everything in it. We have renounced them | for your sake. What we are concerned about (now) | is the food for a single day. [20] Where will we be able to find the needs that you ask | us to provide for the poor?" |

The Lord answered and said, | "O Peter, it was necessary | that you understand the parable [25] that I told you! Do you not understand | that my name, which you teach, | surpasses all riches, | and the wisdom of God | surpasses gold, and silver [30] and precious stone(s)?" |

He gave them the pouch | of medicine and said, | "Heal all the sick | of the city who believe **11** [in] my name." Peter was afraid | [to] reply to him for the second time. | He signaled to the one who was beside | him, who was John: "You [5] talk this time." | John answered and said, | "Lord, before you we are afraid | to say many words. | But it is you who asks us [10] to practice this skill. We have not been | taught to be physicians. How then | will we know how to heal bodies | as you have told us?" |

He answered them, "Rightly have you [15] spoken, John, for I know | that the physicians of this world | heal what belongs to the world. | The physicians of souls, however, | heal the heart. Heal [20] the bodies first, therefore, so | that through the | real powers of healing | for their

bodies, without medicine of | the world, they may believe in you, [25] that you have power to heal | the illnesses of the heart also.

"The | rich men of the city, however, those | who did not see fit | even to acknowledge me, but who [30] reveled in their | wealth and pride – | with such as these, therefore, **12** do not dine in [their] houses | nor be friends with them, | lest their partiality | influence you. For many in the churches have [5] shown partiality to the rich, because | they also are sinful, | and they give occasion for | others to sin. But judge | them with uprightness, so [10] that your ministry may | be glorified, and that | my name also, may be glorified in the | churches." The disciples | answered and said, "Yes, [15] truly this is what is fitting | to do."

They prostrated themselves on the ground | and worshipped him. He caused them | to stand and departed from | them in peace. Amen. [20]

The Acts of Peter |
and the Twelve |
Apostles

THE THUNDER: PERFECT MIND (VI,*2*)

Introduced and translated by

GEORGE W. MACRAE

Edited by

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The title appears to be double: "The Thunder" is not syntactically related to "Perfect Mind" but is separated by a mark of punctuation (:). It is nowhere referred to in the body of the work (unless one should reconstruct "[perfect] mind" at 18,9).

In content *Thund.* is virtually unique in the Nag Hammadi library and very unusual. It is a revelation discourse by a female figure who is, except possibly for the title, otherwise not specifically identified. The work has no apparent structural divisions but is written throughout in the first person, interweaving and combining three types of statement: self-proclamation in the "I am" style, exhortations to heed the speaker, and reproaches for failures to heed or love, etc. The most distinctive feature is that the self-proclamations are most often antithetical or even paradoxical. The parallelism of form suggests that originally these may have been part of a hymnic structure.

Parallels for this revelatory genre can be adduced from a variety of sources. In *Orig. World* (II,*5*) 114,7-15, the heavenly Eve utters a hymnic self-proclamation that is very similar to *Thund.* 13,19-14,9, and a trace of the same material, though not in the form of self-proclamation, occurs in a similar context in *Hyp. Arch.* (II,*4*) 89,14-17. It may be significant that the *Thund.* passage thus paralleled is not repeated in the work, whereas many of the other self-proclamations occur more than once in *Thund.*, sometimes in varying forms. In such other Nag Hammadi works as *Trim. Prot.* (XIII,*1*) and the longer ending of *Ap. John* (II,*1*:30,11-31,25), there are examples of the "I style" of proclamation by a revealer figure, but without the antithetical context. There are three interesting parallels to *Thund.*, in content or in style or in both, outside the Nag Hammadi corpus. One is the well-known "Hymn of Christ" in the *Acts of John* 94-96, in which Christ sings of himself in a succession of antitheses and contrasts, without, however, the use of "I am" formulas. The second example is a passage in the Mandaean Ginza R, Book VI, the so-called "Book of Dinanukht," which is generally thought to be one of the older sections of the Ginza. There the spirit Ewath recites a formula which contains antitheses similar to, but for the most part not identical with, those in *Thund.*: "I am death, I am life. I am darkness, I am light. I am error, I am truth, etc." The third example is a series of passages in ancient Indian literature in which contrasting or contradictory assertions are made of the Deity either in the "I am" form (Bhagavad-Gita IX,16-19) or in the second or third person (Atharva-Veda X, viii,27-28; Śvetāśvatara Upanishad

IV,3). These examples include both personal categories ("Thou art woman, Thou art man") and non-personal ones ("Death am I and deathlessness, What is not and that which is").

In terms of the religious traditions represented in the Nag Hammadi collection, *Thund.* is difficult to classify. It contains no distinctively Christian, Jewish, or gnostic allusions and does not seem clearly to presuppose any particular gnostic myth. There are resemblances to the tone and style of the wisdom hymns in the Biblical and intertestamental wisdom literature, and the self-proclamations are similar to the Isis aretalogy inscriptions. But if the multiple assertions in these works are intended to assert the universality of Isis or of God's wisdom, perhaps the antithetical assertions of *Thund.* are a way of asserting the totally otherworldly transcendence of the revealer.

(George W. MacRae †)

There has been a tendency among scholars to assume that *Thund.* is gnostic, in spite of George MacRae's caution, expressed above. Accordingly it has been proposed that the female figure here is to be understood as a combination of the higher and lower Sophia figures found in gnostic literature. It has also been proposed that the figure is Eve, as she is understood in gnostic writings found in the Nag Hammadi collection (see references above) and mentioned elsewhere.

If one takes *Thund.* at face value and includes the title in consideration, the female figure who is the speaker throughout is named Thunder (feminine in Greek), a figure who must be understood in terms of the parallel phrase in the title: Perfect Mind. Thunder, in Greek myth, in the Hebrew Bible, and elsewhere, comes forth from the highest god (the Greeks sometimes called Zeus "The Thundering One"). It is the way in which the god makes his presence known on earth. In the tractate, Thunder is allegorized as Perfect Mind, meaning the extension of the divine into the world (1,1-2). The understanding of Perfect Mind appears to owe much to the Stoic notion of cosmic Pneuma, the active, intelligent element in all things, made up of air and fire. It was thought of as spanning all worldly divisions and dichotomies and at some level being responsible for everything that occurs. In its manifestation as reason, it was also able to instruct those who listen about the way to true life. (For Thunder's similar role, see 20,26-27; 21,20-32). The tractate as it stands, is not Stoic, since it speaks of a power above Perfect Mind (1,1). But with its conception of the immanence of the divine in all aspects of the world, neither is it gnostic. It still remains "difficult to classify."

(Douglas M. Parrott)

THE THUNDER: PERFECT MIND

VI 13, 1-21, 32

The Thunder: Perfect Mind [1]

I was sent forth from [1] [the] power,
  and I have come to those who [1] reflect upon me,
  and I have been found [5] among those who seek after me. [1]
Look upon me, you (pl.) who reflect upon me, [1]
  and you hearers, hear me. [1]
  You who are waiting for me, take me [1] to yourselves.
And do not banish me [10] from your sight. [1]
And do not make your voice hate [1] me, nor your hearing. [1]
  Do not be ignorant of me anywhere [1] or any time. Be on your guard! [15]
  Do not be ignorant of me. [1]

For I am the first and the last.
I [1] am the honored one and the scorned one. [1]
I am the whore and the holy one. [1]
I am the wife and the [20] virgin.
I am ⟨the mother⟩ [1] and the daughter.
I am the members [1] of my mother.
I am the barren one [1]
  and many are her sons.
I [1] am she whose wedding is great,
  and [25] I have not taken a husband.
I am the midwife [1] and she who does not bear.
I [1] am the solace of my labor pains.
I [1] am the bride and the bridegroom, [1]
  and it is my husband who [30] begot me.
I am the mother of [1] my father
  and the sister of my [1] husband,
  and he is my offspring. [1]
I am the slave of him who [1] prepared me.
I am the ruler **14** of my offspring.
  But he is the one who [begot me] [1] before the time on a birthday. [1]
  And he is my offspring [in] [1] (due) time,

and my power [5] is from him.
I am the staff | of his power in his youth,
[and] | he is the rod of my | old age.
And whatever he wills | happens to me.
I am the silence [10] that is incomprehensible
and the idea | whose remembrance is frequent. |
I am the voice whose sound is | manifold
and the word whose appearance | is multiple.
I am the utterance of [15] my name.

Why, you who hate me, | do you love me
and | hate those who love me? |
You who deny me, confess | me,
and you who confess [20] me, deny me.
You who tell | the truth about me, lie about me,
and you | who have lied about me, tell the truth about me. |
You who know me, be ignorant | of me,
and those who have not [25] known me, let them know me. |

For I am knowledge and | ignorance.
I am | shame and boldness. |
I am shameless; I am [30] ashamed.
I am strength and | I am fear.
I am | war and peace.
Give heed | to me.
I am the one who is disgraced | and the great one.

Give heed to my **15** poverty and my wealth. |
Do not be arrogant to me when I am | cast out upon the earth,
[and] | you will find me in [those [5] that] are to come.
And do not look | [upon] me on the dung-heap
nor go | and leave me cast out, |
and you will find me in | the kingdoms.
And do not look [10] upon me when I am cast out among those who |
are disgraced and in the least | places,
nor laugh at me. |
And do not cast me out among those who | are slain in violence. [15]
But I, I am compassionate | and I am cruel.

Be on your guard! |
Do not hate my obedience |
and do not love my self-control. |

In my weakness, do not [20] forsake me,
and do | not be afraid of my power. |
For why do you despise | my fear
and | curse my pride? [25]
But I am she who exists in | all fears
and strength | in trembling.
I am she who is | weak,
and I am well in a | pleasant place.
I am [30] senseless and I am wise. |

Why have you hated me | in your counsels?
For I shall be | silent among those who are silent, |
and I shall appear and speak. **16**
Why then have you hated me, you Greeks? |
Because I am a barbarian among [the] | barbarians?
For I am the wisdom | [of the] Greeks
and the knowledge of [the] [5] barbarians.
I am the judgment of [the] | Greeks and of the barbarians.
[I] | am the one whose image is great in Egypt |
and the one who has no image among the | barbarians.
I am the one who has been hated [10] everywhere
and who has been loved | everywhere.
I am the one whom they call | Life,
and you have | called Death.
I am the one whom | they call Law, [15]
and you have called Lawlessness. |
I am the one whom you have pursued, |
and I am the one whom you have seized. |
I am the one whom you have scattered, |
and you have gathered me together. [20]
I am the one before whom you have | been ashamed,
and you have been | shameless to me.
I am she who does not keep festival, |
and I am she whose festivals are many. |
I, I am godless,
and [25] I am the one whose God is great. |
I am the one whom you have reflected upon, |
and you have scorned me.
I am | unlearned,
and they learn from | me.

I am the one whom you have [30] despised,
and you | reflect upon me.
I am the one | whom you have hidden from,
and you | appear to me.
But whenever | you hide yourselves, [35]
I myself will appear. **17**
For [whenever] you | [appear],
I myself | [will hide] from you.
Those who have [...] | to it [...] [5] senselessly [...]. |

Take me [... | understanding] from grief, |
and take me | to yourselves from understanding [10] [and] grief.
And take | me to yourselves from places | that are ugly and in ruin, |
and rob from those | which are good even though in ugliness. [15]
Out of shame, take me | to yourselves shamelessly; |
and out of shamelessness | and shame, upbraid my members |
in yourselves.
And [20] come forward to me, | you who know me
and you who | know my members,
and | establish the great ones among the small | first creatures.
Come [25] forward to childhood, |
and do not despise it | because it is small and it is little. |
And do not turn away | greatnesses in some parts from [30] the smallnesses,
for | the smallnesses are known | from the greatnesses.

Why | do you curse me | and honor me? [35]
You have wounded and you have | had mercy.
Do not separate me from the first **18** ones whom you have [known].
[And] | do not cast anyone [out nor] | turn anyone away
[...] | turn you away and [... [5] know] him not.
[...]. |
What is mine [...]. |
I know the [first ones] and | those after them [know] me. |

But I am the mind of [...] [10] and the rest of [...]. |
I am the knowledge of my inquiry,
and | the finding of those who seek after me,
and | the command of those who ask of me, |
and the power of the powers in my knowledge [15]
of the angels, who have been | sent at my word,

and of gods | in their seasons by my counsel, |
and of spirits of every man who | exists with me,
and of women [20] who dwell within me.
I am the one who | is honored, and who is praised, |
and who is despised | scornfully.
I | am peace,
and war [25] has come because of me.
And I | am an alien and a citizen. |
I am the substance and the one who | has no substance.

Those who are | without association with me are ignorant [30] of me,
and those who are in my | substance are the ones who know me. |
Those who are close to me have been ignorant | of me,
and those who are far | away from me are the ones who have
known [35] me.
On the day when I am close to **19** [you],
[you] are far away | [from me],
[and] on the day when I | [am far away] from you,
[I am | close] to you.

[I am [5] . . .] within.
[I am | . . .] of the natures.
I am | [. . .] of the creation of the [spirits]. |
[. . .] request of the souls. |
[I am] control and the uncontrollable. [10]
I am the union and | the dissolution.
I am the abiding | and I am the dissolution.
I | am the one below,
and they come | up to me.
I am the judgment [15] and the acquittal.
I, I | am sinless,
and the root | of sin derives from me. |
I am lust in (outward) appearance, |
and interior self-control [20] exists within me.
I | am the hearing which is attainable to | everyone
and the speech which cannot be | grasped.
I am a mute | who does not speak,
and great [25] is my multitude of words.

Hear | me in gentleness, and | learn of me in roughness. |
I am she who cries out, |

and I am cast [30] forth upon the face of the earth. |
I prepare the bread and | my mind within.
I am the | knowledge of my name.
I am the one | who cries out,
and I listen. **20**
I appear and [...] | walk in [...] | seal of my [...]. [5]
I am [...] | the defense [...]. |
I am the one who is called | Truth,
and iniquity [...]. |

You honor me [...] [10] and you whisper against [me].
You [who] | are vanquished,
judge them (who vanquish you) | before they give judgment against you, |
because the judge and partiality | exist in you.
If you are condemned [15] by this one, who will | acquit you?
Or if you are acquitted | by him, who will be able to | detain you?
For what is | inside of you is what is outside of you, [20]
and the one who fashions you on the outside |
is the one who shaped | the inside of you.
And what | you see outside of you, |
you see inside of you; [25]
it is visible and it is your garment. |

Hear me, you hearers, |
and learn of my words, | you who know me.
I am | the hearing that is attainable to everything; [30]
I am the speech that cannot | be grasped.
I am | the name of the sound
and the sound | of the name.
I am the sign | of the letter
and the designation [35] of the division.
And I [...].
[...] **21**[4] light [...].
[...] [6] hearers [...] | to you
[...] | the great power.
And [...] | will not move the name. [10]
[...] to the one who created me. |
And I will speak his name. |

Look then at his words
and all | the writings which have been completed.
Give | heed then, you hearers
and [15] you also, the angels | and those who have been sent, |
and you spirits who have arisen from | the dead.
For I am the one who | alone exists,
and I have no one [20] who will judge me.

For many | are the pleasant forms which | exist in
numerous sins, |
and incontinencies, |
and disgraceful passions, [25]
and fleeting pleasures, |
which (men) embrace | until they become sober
and | go up to their resting-place. |
And they will find [30] me there,
and they will | live,
and they will not die | again.

AUTHORITATIVE TEACHING (VI,*3*)

Introduced and translated by

GEORGE W. MACRAE

Edited by

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The third tractate of Codex VI is not obviously related either to what precedes or to what follows. It is a heavily metaphorical exposition of the origin, condition, and ultimate destiny of the soul. With respect to its contents, there are some reasons for regarding *Auth. Teach.* as a composite or collection of several explanations of the soul's origin, fall, and victory over the material world. There is a major break at 25,26, where the narrative returns to the world of the Father where it has (presumably) begun, and from 26,20 onward there are several sections containing statements in the first person plural. Moreover, a number of different extended metaphors are introduced successively to explain the same phenomenon, the condition of the soul in the world, although some key metaphors such as those of the food, the medicine, the bridal relationship occur in several sections of the work. Some of these metaphors are extremely common in the literature of the Roman Hellenistic era, e.g., the bridegroom and life as an athletic contest, but others are highly distinctive and almost unparalleled in their elaborateness, e.g., the fisherman and the dealers in bodies.

Auth. Teach. contains no typical gnostic cosmogenic myth – unless it is alluded to in the passages now lost through some of the early lacunae – but it seems to presuppose a generally gnostic, i.e., anticosmic dualist, understanding of the fate of the soul in the material world. It has a number of parallels in the remainder of the Nag Hammadi library, notably with *Gos. Phil.* (II,*3*), *Exeg. Soul* (II,*6*), *Teach. Silv.* (VII,*4*), and the Hermetic tractates of Codex VI, as well as with the *Corpus Hermeticum*. There is nothing in *Auth. Teach.*, however, to suggest that it is itself a Hermetic composition. It is also distinctively different from the *De anima* literature of the early Christian centuries, whether of Tertullian and his sources, or of Porphyry or Iamblichus, in that it is totally nonphilosophical in its forms of expression. Apart from a few expressions such as "evangelists," "hearing the preaching," and the like, there is nothing specifically Christian in the document, nor is there any trace of the heavy dependence on Jewish speculation which we find in so many other Nag Hammadi tractates.

Perhaps there is a clue, though a veiled one, to be sure, to its origin in the section 33,4-34,34, which contains a polemic against the senseless who are distinguished both from the "we" with whom the writer identifies and from the pagans, who are more or less excusable on grounds of ignorance. One is tempted to think of a Christian berating the Jews for their failure to heed the message which they have heard preached to them, but again there is no unambiguous al-

lusion to either Christian or Jewish belief or practice. In its emphasis on the evil character of the material world, on the heavenly origin of the spiritual soul, on the role of revealed knowledge as salvific, *Auth. Teach.* appears to be a gnostic work. But it lacks the tone of self-assurance and confidence, almost arrogance, which characterizes many unquestionably gnostic treatises. The soul is in perpetual danger of succumbing to the "adversary," or to the false attraction of the material, and consequently she must maintain a practised vigilance.

(George W. MacRae †)

Since George W. MacRae wrote, attempts have been made to be more precise about the group responsible for the tractate. Some have argued that they were in fact Gnostics, who only expressed as much of the gnostic myth in the tractate as was needed. A fundamental difference may be seen between Gnostics and traditional Christians, it is argued, in 33,4-34,34, where gnostic "seekers" contrast themselves with the "senseless" faith-oriented Christians, who have "found" the way, in sterile creedal religion. Others believe that second-century Christian Middle Platonists produced the tractate. They find numerous echoes to passages in the New Testament. They also find the distinctive Middle Platonic doctrine of two souls (spiritual and rational). Neither of these basically antithetical positions is well enough supported in the text to warrant abandoning the cautious assessment expressed by MacRae.

(Douglas M. Parrott)

AUTHORITATIVE TEACHING

VI 22, 1-35, 24

[. . .] ^{6} in heaven [. . .] | within him [. . .] | anyone appears [. . .] | the hidden heavens [. . .] ^{10} appear, and [before] | the invisible, ineffable worlds | appeared. | From these the invisible | soul of righteousness ^{15} came, being | a fellow member, and a fellow | body, and a fellow spirit. | Whether she is in the descent | or is in the Pleroma, ^{20} she is not separated from them, but they see | her and she looks at them | in the invisible world. |

Secretly her bridegroom | fetched it. He presented it to her mouth ^{25} to make her eat it like | food, and he applied the word | to her eyes as a medicine | to make her see with her mind | and perceive her kinsmen ^{30} and learn about her root, | in order that she might cling to her branch | from which she had first come forth, | in order that she might receive what | is hers and renounce [matter].

[. . .] **23**^{5} he [dwelt . . .] | having [. . .] | sons. The sons [. . .] | truly, those who have | [come] from his seed, ^{10} call the sons | of the woman

"our brothers." | In this very way, when the spiritual | soul was cast | into the body, it became [15] a brother to lust and hatred | and envy, and a material | soul. So therefore the body | came from lust, | and lust [20] came from material substance. | For this reason the soul | became a brother to them.

And yet | they are outsiders, without power | to inherit from the male, [25] but they will inherit | from their mother only. | Whenever, therefore, the soul | wishes to inherit | along with the outsiders – for the possessions of [30] the outsiders are | proud passions, the pleasures | of life, hateful envies, | vainglorious things, nonsensical things, | accusations **24** [. . .] [6] for her [. . . | prostitution], he excludes her [and puts] | her into the brothel. For [. . .] | [debauchery] for her. [She left] [10] modestly behind. For death | and life are set before | everyone. Whichever of these two they wish, then, | they will choose for themselves.

That one (fem.) then will fall [15] into drinking much wine in | debauchery. For wine is | the debaucher. Therefore she does not remember | her brothers and her father, for | pleasure and sweet profits [20] deceive her.

Having | left knowledge behind, she fell | into bestiality. For a senseless person | exists in | bestiality, not knowing what it is [25] proper to say and what it is proper | not to say. But, on the other hand, the | gentle son inherits | from his father with pleasure, while | his father rejoices over him [30] because he receives honor on account of him from | everyone, as he looks again | for the way to double the things | that he has received. For the outsiders [. . .].

[. . .] **25**[5] to mix with the [. . .]. | For if a thought [of] lust | enters into | [a] virgin man, he has | [already] become contaminated. And their [10] gluttony cannot | mix with moderation. | For if the chaff is mixed | with the wheat, it is not the chaff that is | contaminated, but the wheat. [15] For since they are mixed with each other, no | one will buy her wheat because it is contaminated. | But they will coax | him, "Give us this chaff!", | seeing the wheat mixed [20] with it, until they get it and | throw it with all other chaff, | and that chaff | mixes with all other materials. | But a pure seed [25] is kept in storehouses | that are secure. All these things, then, | we have spoken.

And before | anything came into being, | it was the Father alone who existed, [30] before the worlds that are in | the heavens appeared, | or the world that is on | the earth, or principality, or | authority, or the powers. **26** [. . .] [4] appear [. . .] | and [. . . . | And] nothing | came into being without his wish. |

He, then, the Father, wishing | to reveal his [wealth] [10] and his glory, brought about | this great contest | in this world, wishing | to make the contestants appear, | and make all those who contend [15] leave behind | the things that had come into being, and | despise them with a | lofty, incomprehensible knowledge, | and flee to the one who [20] exists.

And (as for) those who contend with us, | being adversaries who | contend against us, we are to be victorious over their | ignorance through our | knowledge, since we have already known [25] the Inscrutable One from whom we have | come forth. We have nothing in | this world, lest | the authority of the world that | has come into being should detain us [30] in the worlds that are in the heavens, | those in which universal death | exists, | surrounded by the individual **27** [...] [5] worldly. [We have] | also become ashamed [of the] worlds, | though we take no interest in them when they | [malign] us. And we ignore | them when they curse [10] us. When they cast shame in | our face, we look at them | and do not speak.

For they | work at their business, | but we go about in hunger (and) [15] in thirst, looking toward | our dwelling-place, the place which | our conduct and our conscience | look toward, | not clinging to the things [20] which have come into being, but withdrawing | from them. Our hearts | are set on the things that exist, though we are ill | (and) feeble (and) in pain. | But there is a great strength hidden [25] within us.

Our soul | indeed is ill because she dwells | in a house of poverty, while | matter strikes blows at her eyes, | wishing to make her blind. [30] For this reason she pursues | the word and applies it to her eyes | as a medicine, ⟨opening⟩ | them, casting away **28** [...] [4] thought of a[...] | blindness in [...] | afterwards when | that one is again in | ignorance, he is completely [darkened] | and [is] material. [10] Thus the soul [...] | a word every hour, to apply | it to her eyes as a medicine | in order that she may see, | and her light may conceal the hostile forces [15] that fight with | her, and she may make them blind with | her light, and enclose them in | her presence, | and make them fall down in sleeplessness, [20] and she may act boldly | with her strength and with her | scepter.

While her enemies look | at her in shame, she runs | upward into her treasure-house – [25] the one in which her mind | is – and (into) her | storehouse which is secure, since nothing | among the things that have come into being has seized | her, nor has she received a [30] stranger into her house. | For many are her | homeborn ones who fight against her | by day and by night, | having no rest **29** by day or by night, | for their lust oppresses | them.

For this reason, then, we do | not sleep, nor do we forget [the] [5] nets that are spread out in | hiding, lying in wait for us to catch | us. For if we are caught in | a single net, it will suck us | down into its mouth, while the water flows [10] over us, striking our face. And we will | be taken down into the dragnet, and we | will not be able to come up from | it because the waters are high | over us, flowing from above [15] downward, submerging our heart down | in the filthy mud. And we | will not be able to escape from them. | For man-eaters will seize | us and swallow us, rejoicing [20] like a fisherman casting | a hook into the water. For | he casts many kinds of food | into the water because each one | of the fish has his own [25] food. He smells it | and pursues its odor. | But when he eats it, | the hook | hidden within the food [30] seizes him and brings him up by | force out of the deep waters. | No man is able, then, | to catch that fish | down in the deep waters, **30** except for the trap | that the fisherman sets. | By the ruse of food he brought the fish | up on the hook.

In this very [5] way we exist in this world, | like fish. The adversary | spies on us, lying in wait | for us like a fisherman, | wishing to seize us, rejoicing [10] that he might swallow us. For [he places] | many foods before | our eyes, (things) which belong to this | world. He wishes to make us | desire one of them [15] and to taste only a | little, so that he may seize us | with his hidden poison and bring | us out of freedom | and take us into [20] slavery. For whenever he catches us | with a single food, | it is indeed necessary for ⟨us⟩ to | desire the rest. | Finally, then, such things [25] become the food of death. |

Now these are the foods with which | the devil lies in wait for us. | First he | injects a pain into your [30] heart until you have heartache | on account of a small thing of | this life, and he seizes ⟨you⟩ | with his poisons. And | afterwards (he injects) the desire [35] of a tunic so that you will pride yourself **31** in it, and | love of money, pride, | vanity, envy that | rivals another envy, beauty of [5] body, fraudulence. | The greatest of all these | are ignorance and ease. |

Now all such things | the adversary prepares [10] beautifully and spreads out | before the body, | wishing to make the mind of the soul | incline her toward one of them | and overwhelm her, like a hook [15] drawing her by force in | ignorance, deceiving | her until she conceives evil, | and bears fruit of matter, | and conducts herself [20] in uncleanness, pursuing many | desires, | covetousnesses, while | fleshly pleasure draws her in | ignorance.

But the soul – [25] she who has tasted these things – | realized that

sweet passions | are transitory. | She had learned about evil: | she went away from them and she entered [30] into a new conduct. | Afterwards she | despises this life, | because it is transitory. And she | looks for those foods that will [35] take her into life, **32** and leaves behind her those deceitful foods. | And she learns about her light, as she | goes about stripping off this | world, while her true garment [5] clothes her within, | (and) her bridal clothing | is placed upon her in beauty of | mind, not in pride of flesh. | And she learns about her depth and [10] runs into her fold, while | her shepherd stands at the door. | In return for all the shame and scorn, then, | that she received in this | world, she receives [15] ten thousand times the grace and | glory.

She gave the body to | those who had given it to her, and they were | ashamed, while the dealers | in bodies sat down and wept [20] because they were not able to | do any business with | that body, nor did they find | any (other) merchandise except it. | They endured great labors [25] until they had shaped the body of this | soul, wishing to strike | down the invisible soul. | They were therefore ashamed of their | work; they suffered the loss of the one [30] for whom they had endured labors. They did not realize | that she has an | invisible spiritual body, | thinking, "We are her | shepherd who feeds her." [35] But they did not realize that she knows **33** another way, which is hidden from them. This | her true shepherd | taught her in knowledge. |

But these – the ones who are ignorant – [5] do not seek after God. | Nor do they inquire about | their dwelling-place, which exists | in rest, but they | go about in bestiality. They [10] are more wicked than the | pagans, because first of all they | do not inquire about God, for | their hardness of heart draws | them down to make them [15] their cruelty. | Furthermore, if they find someone else | who asks about his salvation, | their hardness of | heart sets to work upon [20] that man. | And if he does not stop asking, they | kill him by | their cruelty, | thinking that they have done a [25] good thing for themselves.

Indeed | they are sons of the devil! | For even the pagans give | charity, and they know | that God who is in the heavens [30] exists, the Father of the universe, | exalted over their idols, which | they worship. [34] But they have not heard the word, that | they should inquire about his ways. | Thus the senseless man | hears the call, [5] but he is ignorant of the place | to which he has been called. And | he did not ask during the preaching, | "Where is the temple | into which I should go and worship [10] my hope?" |

On account of his senselessness, then, | he is worse than a pagan, |

for the pagans know | the way to go to their stone temple, [15] which will perish, and they worship | their idol, while their hearts | are set on it because it is their hope. | But to this senseless man | the word has been preached, [20] teaching him, "Seek and | inquire about the ways you should go, | since there is nothing else | that is as good as this thing." | The result is that the substance of hardness [25] of heart strikes a blow upon | his mind, along with the force | of ignorance and | the demon of error. | They do not allow his mind [30] to rise up, because he was wearying | himself in seeking that he might learn about his | hope.

But the rational soul [35] who (also) wearied herself in seeking – | she learned about God. | She labored with inquiring, enduring | distress in the body, wearing out [5] her feet after | the evangelists, | learning about the Inscrutable One. | She found her rising. | She came to rest in him who [10] is at rest. She reclined | in the bride-chamber. She ate | of the banquet for which | she had hungered. She partook | of the immortal food. [15] She found what she had sought after. | She received rest from her labors, | while the light that shines forth | upon her does not sink. | To it belongs the glory [20] and the power and the | revelation for ever and | ever. Amen. |

Authoritative |
Teaching

THE CONCEPT OF OUR GREAT POWER (VI,*4*)

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The Concept of Our Great Power is a Christian Gnostic "salvation history." Beginning with creation, it recounts the workings of God's justice and mercy in the conflict between good and evil, ending with the final beatitude. Unusually for a gnostic work the tractate is "apocalyptic," that is, its climax is a dramatic description of the end of the world. Even here, however, it betrays its gnostic character; in gnostic fashion it expects no general resurrection, and contemplates the salvation of nothing material.

"Our great power" is the document's supreme God. He is transcendent and "above all powers" – including the Old Testament God, the "Father of the flesh." However, he intervenes in history; it is he who builds the ark and rescues Noah from the flood.

The very first lines of the tractate make it clear that human salvation depends upon knowing our great power. As the title has probably been taken from the first line, it might well be rendered "the perception of our great power," or even "the knowledge of our great power."

In the manner typical of apocalyptic, the tractate divides all history into three "aeons." The first, the "aeon of the flesh," ends with the flood. In the second, or "psychic" aeon, the revealer appears. He is clearly meant to be the New Testament Christ, though the author avoids that title and is careful not to say explicitly that the revealer is crucified.

The second aeon ends with a war among wicked angelic rulers – the "Archons" – the appearance of an antichristlike figure, and the destruction of the world by fire. Though the fire consumes matter, it purifies souls; together with "the saints," the purified souls then live forever in the great power's "indestructible aeon."

While the tractate's message is clear in broad outline, its details are often puzzling. Some figures well known from other gnostic theology – "the Mother," for example – are mentioned but seem to play no part in the story. Incidents sometimes repeat themselves, or come at unexpected places in the narrative – thus the fire can be understood to destroy the universe twice. The transitions between episodes are often abrupt; so, likewise, are the changes in the per-

son of pronouns and the person and tense of verbs. Of a few passages it is even difficult to make connected sense.

Some of the problems can be solved simply by an attentive reading of the tractate, and a recent interpretation has presented the work as a self-consistent whole. Ohther investigators, however, may still feel that the document has undergone more than one redaction, or at least been extensively glossed. In particular, the question whether an original Jewish apocalypse underlies certain portions of the work seems worthy of investigation.

Even the language of the tractate, a mixture of Sahidic and Subakhmimic dialects of Coptic, calls for explanation. It may simply be that a Sahidic-speaking scribe attempted to translate a Subakhmimic writing into his own dialect. Some, however, explain the language as "proto-Sahidic," a stage of Coptic earlier than that of the Sahidic New Testament.

Questions of the tractate's date and provenance are bound up with those of its language and presumed literary history. If the language is felt to be proto-Sahidic, the document will be dated rather early. There is, however, an apparent reference to the Anhomoean heresy; one who sees this as stemming from the original author, rather than a glossator, will wish to place the document in the fourth century C.E.

Similar uncertainties make it difficult to determine the document's provenance. If the statement that the Word "appeared in the east at the first" is the author's, the tractate might come from Asia Minor. If the words in question are a gloss, there is less reason to hold this view.

THE CONCEPT OF OUR GREAT POWER

VI 36, 1-48, 15

The Perception of Understanding [1]
The Concept (or: Thought) of the Great Power [1]

He who will know our great [1] Power will become invisible, [5] and fire [1] will not be able to consume him. But it (i.e. the fire) will [1] purge and destroy [1] all your (pl.) possessions. For [1] everyone in whom my form [10] will appear will be [1] saved, from (the age of) seven days [1] up to one hundred and twenty years. [1] (Those) whom I constrained to [1] gather all that is fallen, – and [15] the writings of our great Power, in order that [1] he (i.e. the Power) may inscribe your (sg.) name [1] in our great light – and [1] their thoughts [1] and their works may be ended, [20] that they may be purged, [1] and be scattered, and be [1] destroyed, and be gathered in [1] the place which no one [1] in it sees. But [25] you (pl.) will see me and [1] you will prepare your dwelling places [1] in our great Power.

Know [1] how what has departed [1] came to be, in order that you [30] may

know how to discern | what lives to become: | of what appearance | that aeon is, or **37** what kind it is, or | how it [will] come to be. [Why] | do you not ask what [kind] | you will become, [5] (or) rather how you came to be? |

Discern what size | the water is, that it is immeasurable | (and) incomprehensible, both its beginning | and its end. It supports the earth; it [10] blows in the air where | the gods and the angels are. | But in him who is exalted | above all these there is the fear | and the light, and [15] in him are my writings revealed. | I have given them as a service | to the creation of the physical things, for | it is not possible for anyone to stand | without that One, nor [20] is it possible for the aeon to live | without him. It is he who possesses | what is in him by discerning | (it) in purity.

Then | behold the Spirit and know [25] where he is. He gave himself to | men that they may receive life | from him every day, | since he has his life within | him; he gives to them all.

Then [30] the darkness together with Hades | took the fire. And | he (i.e. the darkness) will release from himself what is mine. | His eyes were not able | to endure my light. [35] After the spirits and the waters moved, **38** the remainder came into being: | the whole aeon of the creation | and their ⟨powers⟩. | [The] fire came forth from [5] them and the Power came in | the midst of the powers. And the | powers desired to see my | image. And the soul became | its (i.e. my image's) replica.

This is [10] the work that came into being. See | what it is like, that | before it comes into being it does not see, | because the aeon | of the flesh came to be in the great bodies. [15] And there were apportioned to them | long days in the creation. | For when they had polluted themselves | and had entered into the flesh, | the father of the flesh, [20] the water, avenged | himself. For when | he had found that Noah was pious | (and) worthy | – and it is the father of the flesh who holds [25] the angels in subjection. | And he (i.e. Noah) preached piety | for one hundred and twenty | years. And no one | listened to him. And he [30] made a wooden ark, | and whom he had found entered | it. And the flood | took place. **39** And thus Noah was saved | with his sons. For if [indeed] | ⟨the⟩ ark had not been meant for man | to enter, then the water [5] of the flood would | not have come. In this way he intended | (and) planned to save ⟨the⟩ gods | and the angels, and the powers, | the greatness of all of these, [10] and the ⟨nourishment⟩ and the way of life. | And he moves them from | the aeon (and) nourishes them | in the permanent places. And the judgment | of the flesh was unleashed. [15] Only the work of the Power stood up. |

Next the psychic | aeon. It is a small one, | which is mixed with bodies, | by begetting in the souls (and) defiling (them). [20] For the first defilement of the creation | found strength. And it begot | every work: many works | of wrath, anger, | envy, malice, hatred, [25] slander, contempt | and war, lying and | evil counsels, sorrows | and pleasures, | basenesses and defilements, [30] falsehoods and diseases, | evil judgments | that they decree according to their | desires.

Yet you are sleeping, **40** dreaming dreams. Wake up | and return, | taste and eat | the true food! Hand out the word [5] and the water of life! Cease | from the evil lusts and | desires and (the teachings of) the Anomoeans, | evil heresies | that have no basis.

And [10] the mother of the fire was impotent. | She brought the fire upon the soul and | the earth, and she burned all ⟨the⟩ dwellings | that are in it (fem.). | And its (fem.) shepherd perished. [15] Moreover, when she does not find (anything else) to burn, | she will destroy herself. And | it (the fire?) will become incorporeal, | without body, and it will burn matter, | until it has cleansed [20] everything, – and all wickedness. | For when it does not find | anything else to burn, it will turn | against itself until it has destroyed itself. |

Then, in this aeon, which [25] is the psychic one, | the man will come into being | who knows the great Power. | He will receive (me) and he will know me. | He will drink from the milk of [30] the mother, in fact. He will speak | in parables; he will proclaim | the aeon that is to come, **41** just as he spoke in | the first aeon of the flesh | as Noah. Now concerning | his words, which he uttered, [5] he spoke in all of them, | in seventy-two tongues. | And he opened the gates | of the heavens with his words. | And he put to shame the [10] ruler of Hades; he raised | the dead, and | he destroyed his dominion. |

Then a great disturbance | took place. [15] The archons raised up their wrath against him. | They wanted to hand him over | to the ruler of Hades. | Then they recognized one of | his followers. [20] A fire took hold of his (i.e. Judas') | soul. He handed | him over, since no one knew | him. They acted and seized | him. They brought [25] judgment upon themselves. | And they delivered him up | to the ruler | of Hades. And they handed | him over to Sasabek [30] for nine bronze coins. He prepared | himself to go down and | put them to shame. Then | the ruler of Hades took him. **42** And he found that the nature of his flesh | could not be seized, | in order to show it to the archons. | But he was saying: "Who is [5] this? What is it? His word has | abolished the law of the aeon. | He is from the Logos of the power | of life." And he was vic-

torious over the command | of the archons, and [10] they were not able by their work | to rule over him.

The archons | searched after that which had come to pass. | They did not know that this is the sign | of their dissolution, and (that) [15] it is the change of the aeon. The sun | set during the day; that day | became dark. The evil spirits were | troubled. And after these things he will appear | ascending. [20] And | the sign of the aeon that is to come will appear. | And the aeons will dissolve, |

And those who would | know these things [25] that were discussed with them, will become | blessed. And they | will reveal them, and | they will become blessed, since | they will come to know the truth. [30] For you (pl.) have found rest in | the heavens.

Then many | will follow him, and they will | labor in their birth places. **43** They will go about; they will write down | his words according to ⟨their⟩ desire. |

Behold, these aeons have passed. | What size [5] is the water of | the aeon that has | dissolved? | What dimensions do aeons have? How | will men prepare themselves, [10] and how will they be established, and how will they become | indestructible aeons?

But at first, | after his preaching | – it is he who proclaims the second aeon, | and the first. [15] And the first aeon | perished in the course of time. | He made the first aeon, going about | in it until it perished | while preaching one hundred and twenty [20] years in number. | This is the perfect number | that is highly exalted. | He made the border of the West | desolate, and he [25] destroyed the East.

Then | your (sg.) seed and those who wish | to follow our | great Logos and his proclamation –. | Then the wrath of the archons [30] burned. They were ashamed | of their dissolution. | And they fumed and were angry | at the life. The cities were ⟨overturned⟩; | the mountains dissolve. [35] The archon came, with the **44** archons of the western regions, to | the East, i.e., that place | where the Logos appeared | at first. Then [5] the earth trembled, and the cities | were troubled. Moreover, the birds | ate and were filled | with their dead. The earth | mourned together with the inhabited world; [10] they became desolate.

Then when the | times were completed, then wickedness | arose mightily even until the final | end of the Logos. Then | the archon of the western regions arose, [15] and from the East | he will perform a work, and he will instruct | men in his wickedness. | And he wants to nullify | all teaching, the words of true wisdom, [20] while loving the lying wisdom. For | he attacked the old, wishing | to introduce wickedness | and

to put on | dignity. He was incapable, [25] because the defilement | ⟨of⟩ his garments is great. Then he | became angry. He appeared and desired | to go up and to pass up | to that place.

Then [30] the appointed time came and drew near. And | he changed the commands. Then | the time came until | the child had grown up. | When he had come to his maturity, **45** then the archons sent | the imitator to | that man in order that they might know | our great Power. And [5] they were expecting from | him that he would perform for them a | sign. And he bore | great signs. And he | reigned over the whole earth and [10] ⟨over⟩ all those who are under heaven. | He placed his throne upon the end | of the earth, for "I shall | ⟨make⟩ you (sg.) god of the world." | He will perform signs [15] and wonders. Then they | will turn from me, and they will go astray. |

Then those men | who will follow after him (i.e. the imitator) | will introduce circumcision. [20] And he will pronounce judgment upon those who are from the | uncircumcision, who are | the (true) people. For in fact he sent many | preachers beforehand, who preached | on his behalf.

When [25] he has completed the established | time of the kingdom | of the earth, then | the cleansing of the souls | will come, since [30] wickedness is stronger than you (pl.). | All the powers of the sea will tremble | and dry up. And the firmament | will not pour down dew. | The springs will [35] cease. The rivers will not flow **46** down to their springs. And | the waters of the springs of | the earth will cease. Then the depths | will be laid bare and they will open. The stars [5] will grow in size, and the sun will cease. |

And I shall withdraw with | everyone who will know me. | And they will enter into the | immeasurable light, (where) there is [10] no one of the flesh nor | the wantonness of the first | to seize them. They will be unhampered | (and) holy, since nothing | drags them down. I [15] myself protect them, | since they have | holy garments, which | the fire cannot touch, | nor darkness nor [20] wind nor a moment, so as | to cause one to shut the eyes.

Then | he will come to destroy all of them. | And they will be chastised | until they become pure. [25] Moreover their period, which was | given to them to have power, which | was apportioned to them, (is) fourteen | hundred and sixty years. | When the fire has [30] consumed them all, and when | it does not find anything else to burn, | then it will perish by its own hand. | Then the [...] will be completed **47** [...] | the [second] power [...] | the mercy will come [...] | through wisdom [...] [5] Then the firmaments [will fall] | down into the depth. Then [the] | sons of matter will perish; they | will not be, henceforth. |

Then the souls will appear, [10] who are holy through the | light of the Power, who is exalted | above all powers, the immeasurable, | the universal one, I and | all those who will know me. [15] And they will be in the aeon | of beauty of | the aeon of judgment, since they are ready | in wisdom, having given glory | to him who is in the [20] incomprehensible unity; and they | see him because of his will, | which is in them. And | they all have become as reflections | in his light. They [25] all have shone, and they have found rest | in his rest. |

And he will release the souls that | are being punished, | and they will come to be [30] in purity. And they will | see the saints and | cry out to them, | "Have mercy on us, O Power who art above | all powers." For **48** [...] and in the tree | [of] iniquity that exists | [...] to him their eyes. | [And they] do not seek him [5] because they do not seek us | nor do they believe us, | but they acted according to the creation of | the archons and its other rulers. | But we have acted according to our [10] birth of the flesh, in the creation | of the archons, which gives law. | We also have come to be | in the unchangeable aeon. |

The Concept of Our Great [15]
Power

PLATO, REPUBLIC 588A-589B (VI,*5*)

Introduced by

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Tractate VI,*5* is a Coptic version of part (588A-589B, not, as formerly, 588B) of Socrates' parable in the ninth book of Plato's *Republic*, in which the human soul is likened to a trichotomous hybrid of different forces: a hybrid composed of a many-headed beast, representing the baser passions; a lion, representing the nobler passion courage; and man, representing the outermost element, reason. The fact of the excerption of the parable as an independent unit, perhaps originally in some philosophical anthology, is made understandable by its great popularity among late antique authors, especially Neoplatonists, who frequently cite or allude to it. What has proved more difficult to account for is the extent to which the Coptic version deviates from the Greek original. So much does it deviate from what Plato wrote that the tractate's first editors (1971) did not recognize it for what it is. The deviation has been accounted for in two ways. In the first, it is viewed as the product of inept translation (so Schenke, who first recognized the tractate's Platonic identity in 1974, and Brashler). In the second, it is viewed as the product of gnosticizing redaction of the Greek original, a redacted version which was then translated into Coptic (so Orlandi). These explanations are obviously not mutually exclusive, and the truth may therefore be a mixture of both (so Jackson and Painchaud). An additional element is doubtless also the incapability of the Coptic language to render the complexities and niceties of Plato's style. The question who the gnosticizing redactor may have been is not readily answerable, since many late antique groups with world-denying and ascetic inclinations revered Plato and shared technical terminology. It may have been Hermetists, especially as Hermetic tractates (VI,*6*,*7*,*8*) follow our tractate, in which case VI,*5*-*8* would have come to the Coptic translator as a group. But gnostic tractates precede VI,*5*, and the repeated allusion, for example, to "images" and the references in 50,24-33 to the weakness of man (or the [primal] Man) with regard to the images of the evil beast and the lion and his initial fall into their clutches, together with the directive to him to cast down and trample the images, suggests a specifically gnostic setting, perhaps even more explicitly a Manichaean one.

PLATO, REPUBLIC 588A-589B

VI 48, 16-51, 23

"Since we have come | to this point in a discussion, let us again take up | the first things that were said | to us. And we will find [20] that he says, 'Good is | he who has been done injustice completely. | He is glorified justly.' | Is not this how he was | reproached?"

"This is certainly the [25] fitting way!"

And I said, | "Now then, we have spoken because | he said that he who does injustice | and he who does justice | each has [30] a force."

"How then?" |

"He said, 'An image that has no | likeness is the rationality of the soul,' | so that he who said these things will **49** understand. He [. . .] [3] or not? We [. . .] | is for me. But all [. . .] [5] who told them [. . .] | ruler, these now have become natural creatures – even | Chimaera and Cerberus | and all the rest that [10] were mentioned. They all | came down and they cast | off forms and | images. And they all became | a single image. It was [15] said, 'Work now!' | Certainly it is a | single image that became | the image of a complex beast | with many heads. [20] Some days indeed it is like | the image of a wild beast. | Then it is able to cast | off the first image. And | all these hard [25] and difficult forms | emanate from it with | effort, since these are | formed now | with arrogance. And also [30] all the rest that are | like them are formed | now through the word. For now | it is a single image. | For the image of the lion is one thing [35] and the image of the man is another. **50** [. . .] single [. . .] is the [. . .] of | [. . .] join. And this | [. . .] much more complex | [than the first]. And the second [5] [is small]."

"It has been formed." |

"Now then, join them to | each other and make them a single | one – for they are three – so | that they grow together [10] and all are in a | single image outside of the image | of the man just like him | who is unable to see | the things inside him. But what [15] is outside only is what he sees. | And it is apparent | what creature his image is in and | that he was formed | in a human image.

"And I spoke [20] to him who said that there is profit | in the doing of injustice for the man. | He who does injustice truly | does not profit nor | does he benefit. But [25] what is profitable for him is this: that he | cast down every image of the | evil beast and trample | them along with the images of the lion. | But the man is in weakness [30] in this regard. And

all the things that he | does a e weak. | As a result he is drawn to | the place where he spends time with them. **51** [...]. And he [...] [3] to him in [...]. | But he brings about [...] [5] enmity [...]. | And with strife they | devour each other among | themselves. Yes, all these things | he said to everyone who [10] praises the doing of injustice." |

"Then is it not | profitable for him who speaks | justly?"

"And if he | does these things and speaks in them, [15] within the man they | take hold firmly. | Therefore especially he strives | to take care of them and he nourishes | them just like the [20] farmer nourishes his | produce daily. And | the wild beasts | keep it from growing."

THE DISCOURSE ON THE EIGHTH AND NINTH (VI,*6*)

Introduced by

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Although its title is lost, this tractate has been identified as Hermetic from the use of the names Trismegistus and Hermes and close similarities with previously known Hermetic tractates. It has been named from its contents, using a phrase found in the tractate itself (53,24-26). It describes in dialogue form the process by which a spiritual guide (mystagogue) leads an initiate to a mystical experience.

The eighth and the ninth indicate the eighth and ninth spheres surrounding the earth. In ancient times it was thought that the first seven spheres were the realms of the sun, moon, and planets, the lower powers whose control over human life was not necessarily benevolent. The eighth and ninth spheres thus designate the beginning of the divine realm, the levels beyond the control of the lower powers. At death the soul would journey through the seven spheres, and after successful passage it would reach the eighth and the ninth, the levels at which the soul could experience true bliss. Furthermore, the eighth and the ninth spheres can also indicate advanced stages of spiritual development. The tractate possibly assumes yet another sphere, a higher, tenth sphere, where God himself dwells, though this is not entirely clear.

The tractate begins with an introductory discussion (52,2-53,21) in which the initiate secures the approval of the mystagogue to request the experience of the eighth and the ninth. He then makes the formal request (53,24-27). The process leading to the experience begins with a period of instruction, which culminates in a carefully constructed prayer, perhaps spoken by both participants (53,28-57,25). At the heart of the prayer is a request for the visionary experience (57,3-9). Following an embrace between initiative and mystagogue, the mystagogue has his vision (57,28-58,22). Then, directed by the mystagogue, the initiate enters first the eighth, and then the ninth (58,22-60,1).

Following that, the mystagogue exhorts the initiate to silence and gives instruction about continuing in the way of the mystical experience (60,1-10). The tractate concludes with a hymn of thanks by the initiate, and instructions for writing and preserving the account of the experience (60,10-63,32).

Assumed in the tractate are earlier levels of spiritual attainment. They are not described in *Disc. 8-9* but it is clear that two things need to have occurred in order to be ready for the experience of the eighth and ninth: the attainment of purity of life according to the standard of divine law (56,27-57,1) and the banishing of ignorance by mastering the knowledge found in certain books (54,6-18).

The attainment of the final two stages for the initiate requires that the mystagogue have the experience first and thereby become the embodiment of universal mind, which is the ninth (58,1-22). The initiate then enters the eighth by recognizing the presence of universal mind, and responds to this recognition by joining the chorus of the eighth and singing a silent hymn to universal mind. He reaches the ninth when he experiences his own unity with universal mind and receives the confirmatory vision in which the chorus of the eighth sings to him (59,24-60,1).

This and other Hermetic tractates may well have been used in the context of small groups devoted to secret knowledge and mystical experience, in which those who were more advanced would teach and direct neophytes, and in which certain cultic acts were engaged in (prayers and hymns are found throughout the Hermetic corpus). The tractates would have served as the basis for discussion and as texts for individual meditation.

Evidence that *Disc. 8-9* was composed in Egypt is found in references to the city of Diospolis, as well as to hieroglyphic characters and gods with animal faces – all found in the section beginning 61,18. The designation of the mystagogue as Hermes and Trismegistus also suggests Egypt. A second-century C.E. date for the composition is possible, because of affinities with the thought of the Middle Platonist Albinus.

THE DISCOURSE ON THE EIGHTH AND NINTH

VI 52, 1-63, 32

[. . .] |

"[My father], yesterday you promised [me | that you would bring] my mind into | [the] eighth and [5] afterwards you would bring me into the | ninth. You said that this is the | order of the tradition."

"My | son |, indeed this is the order. | But the promise was according to [10] human nature. For I told you | when I initiated the promise, I | said, 'If you hold in mind | each one of the steps.' | After I had received the spirit through the power, [15] I set forth the action for you. | Indeed the understanding dwells | in you; in me (it is) as though | the power were pregnant. | For when I conceived from the fountain [20] that flowed to me, I gave birth." |

"My father, you have spoken every word | well to me. But I am amazed | at this statement that you have just | made. For you said, 'The [25] power that is in me –.'" |

He said, "I gave birth to it (the power), as | children are born."

"Then, my | father, I have many brothers, if | I am to be numbered among the offspring." [30]

"Right, my son! This | good thing is numbered by **53** [. . .]. [4] And

[. . .] | at all times. | Therefore, my son, | it is necessary for you to | recognize your brothers and | to honor them rightly and [10] properly, because they | come from the same father. | For each generation I have | called. I have named | it, because they were offspring [15] like these sons."

"Then, | my father, do they have | (a) day?"

"My son, | they are spiritual ones. For | they exist as forces that grow [20] other souls. Therefore I say | that they are immortal." | '

"Your word is true; it has no | refutation from now on. | My father, begin the [25] discourse on the eighth and | the ninth, and include me also | with my brothers."

"Let us pray, | my son, to the father of the | universe, with your brothers who are my [30] sons, that he may give | the spirit of eloquence."

"How | do they pray, my father, | when joined with the generations? | I want to obey, my father."

54 [. . .] [3] "But it is [not . . .]. | Nor [is it] a [. . .]. [5] But he is satisfied [with] it (fem.). | [. . .] it (masc.). And it is right | [for you] to remember the progress | that came to you as | wisdom in the books. [10] My son, compare yourself to the | early years of life. As children (do), | you have posed senseless, | unintelligent questions."

"My | father, the progress that has come [15] to me now and the foreknowledge, | according to the books, that has come to me, | exceeding the deficiency – these things are | foremost in me."

"My son, | when you understand the [20] truth of your statement, you will | find your brothers, who are my sons, | praying with you." |

"My father, I understand nothing else | except the beauty that [25] came to me in the books."

"This is | what you call the beauty | of the soul, the edification that | came to you in stages. | May the understanding come to you, [30] and you will teach."

"I have understood, | my father, each one of | the books. And especially the (fem.) **55** [. . .] which is in [. . .]." |

'My son, [. . .] [4] in praises from | [those who] extolled [them]." |

"My father, from you | I will receive the [power] of the | discourse [that you will] give. As it was told | to both (of us), let us pray, [10] my father."

"My son, | what is fitting is to pray | to God with all our mind | and all our heart and our | soul, and to ask [15] him that the gift of the | eighth extend to | us, and that each one | receive from him what | is his.

Your part, then, is [20] to understand; my own is | to be able to deliver the discourse | from the fountain that flows to me." |

"Let us pray, my father: | I call upon you, who [25] rules over the kingdom | of power, whose word | comes as (a) birth of light. | And his words are immortal. | They are eternal and [30] unchanging. He is the one whose will | begets life for the forms in | every place. His nature gives form | to substance. By him **56** the souls of [the eighth | and] the angels are moved [. . .] [4] those that exist. His providence | extends to everyone [. . .] | begets everyone. He is the one who | [. . .] the aeon among spirits. | He created everything. He who is | self-contained cares [10] for everything. He is perfect, the | invisible God to whom one speaks | in silence – his | image is moved when it is directed, | and it governs – the [15] one mighty power, who is exalted | above majesty, who is better than the | honored (ones), Zoxathazo a ōō | ee ōōō ēēē ōōōō | ēē ōōōō-ōō ooooo [20] ōōōōōō uuuuuu | ōōōōōōōōōōōō | ōōō Zozazoth.

"Lord, | grant us a wisdom from | your power that reaches [25] us, so that we may describe to ourselves the | vision of the eighth and the ninth. | We have already advanced to the seventh, | since we are pious and | walk in your law. [30] And your will | we fulfill | always. For we have walked in **57** [your way, and we have] renounced | [. . .], so that | your [vision] may come. Lord, grant | us the truth in the image. [5] Allow us through the spirit to | see the form of the image | that has no deficiency, | and receive the reflection of the pleroma | from us through our praise. [10]

"And acknowledge the spirit | that is in us. For from | you the universe received soul. | For from you, the unbegotten one, | the begotten one came into being. [15] The birth of the self-begotten one | is through you, | the birth of all begotten things | that exist. Receive | from us these spiritual sacrifices, [20] which we send | to you with all our heart | and our soul and all | our strength. Save that which | is in us and grant us [25] the immortal wisdom." |

"Let us embrace | each other affectionately, my son. | Rejoice over this! For already | from them the power, [30] which is light, is coming to us. | For I see! I see | indescribable depths. | How shall I tell you, **58** my son? [. . .] | from the (fem.) [. . .] | the places. How [shall I describe] | the universe? I [am Mind and] [5] I see another Mind, the one that [moves] the | soul! I see the one that moves me | from pure forgetfulness. You give | me power! I see myself! I want | to speak! Fear restrains [10] me. I have found the | beginning of the power that is above | all powers, the one that has no | beginning. I see a fountain bubbling | with life. I have

said, [15] my son, that I am Mind. | I have seen! Language is not able | to reveal this. For the entire | eighth, my son, and | the souls that are in it, and the [20] angels, sing a hymn in | silence. And I, Mind, | understand."

"What is the way to sing | a hymn through it (silence)?"

"Have you become such that | you cannot be spoken to?"

"I am silent, [25] my father. I want to | sing a hymn to you while I am silent."

"Then | sing it, for I am Mind." |

"I understand Mind, Hermes, | who cannot be interpreted, [30] because he keeps within himself. | And I rejoice, my father, because I see | you smiling. And the universe **59** [rejoices]. Therefore there is no | creature that will lack | your life. For you are the | lord of the citizens in [5] every place. Your providence protects. | I call you father, aeon | of the aeons, great divine spirit. | And by a spirit he gives | rain upon everyone. What [10] do you say to me, my | father, Hermes?"

"Concerning these things I | do not say anything, my son. | For it is right before God | that we keep silent about what is hidden." [15]

"Trismegistus, let not | my soul be deprived of the | great divine vision. For | everything is possible for you as master | of the universe."

"Return to [20] ⟨praising⟩, my son, and sing | while you are silent. Ask what | you want in silence." |

When he had finished praising he | shouted, "Father [25] Trismegistus! What shall I say? | We have received this light. And | I myself see this same vision | in you. And | I see the eighth and the souls [30] that are in it and the angels | singing a hymn to the ninth and | its powers. And I see | him who has the | power of them all, creating **60** those ⟨that are⟩ in the spirit."

"It is advantageous from [now on] | that we keep silence in a reverent posture. | Do not speak about the vision | from now on. It is proper to [sing a hymn] [5] to the father until the day to quit (the) body." |

"What you sing, my | father, I too want to sing." |

"I am singing a hymn within myself. | While you rest yourself, be active in praise. [10] For you have found what you seek." |

"But it is proper, | my father, that I praise because I | am filled in my heart?"

"What is proper | is your praise that you [15] will sing to God | so that it might be written in this imperishable book." |

"I will offer up | the praise in my heart, as I | pray to the end of the universe and [20] the beginning of the beginning, to the object | of man's quest, the | immortal discovery, the begetter of | light and truth, the |

sower of reason, the love of [25] immortal life. No | hidden word will be able to speak about you, | Lord. Therefore my mind | wants to sing a hymn to you | daily. I am the instrument [30] of your spirit; Mind is your | plectrum. And your counsel | plucks me. I see **61** myself! I have received power from you. | For your love has reached us." |

"Right, my son."

"Grace! | After these things I give thanks [5] by singing a hymn to you. For I have | received life from you, when you made me wise. I | praise you. I call | your name that is hidden within me: [10] a ō ee ō ēēē ōōō iii | ōōōō ooooo ōōō|ōō uuuuuu ōō|ōōōōōōōōō|ōōōōōōōōō[15]ōō. You are the one who exists | with the spirit. I sing a hymn | to you reverently." |

"My son, | write this book for the temple at Diospolis [20] in hieroglyphic characters, | entitling it 'The Eighth | Reveals the Ninth.'" |

"I will do it, my ⟨father⟩, as | you command [25] now."

"My ⟨son⟩, | write the language of the book on steles | of turquoise. My son, | it is proper to write this book | on steles of turquoise, [30] in hieroglyphic characters. | For Mind himself has | become overseer **62** of these. Therefore I command | that this teaching be carved | on stone, and that you place it in | my sanctuary. Eight [5] guardians guard it with[...] | of the Sun. The males | on the right are frog-faced, | and the females | on the left are cat-faced. [10] And put a square | milk-stone at the base of the | turquoise tablets | and write the name on the | azure stone tablet [15] in hieroglyphic characters. | My son, you will do this | when I am in Virgo, | and the sun is in the first half of the | day, and fifteen degrees have [20] passed by me."

"My father, | everything that you say I will | do eagerly."

"And write | an oath in the book, lest those who | read the book bring [25] the language into | abuse, and not (use it) | to oppose the acts of fate. | Rather, they should submit | to the law of God, [30] without having transgressed at all, | but in purity asking | God for wisdom and | knowledge. And he who **63** will not be begotten at the start by God | comes to be by the general | and guiding discourses. | He will not be able to read the things written [5] in this book, although his | conscience is pure within him, since he | does not do anything shameful, | nor does he consent | to it. Rather, by stages [10] he advances and enters into | the way of immortality. And | thus he enters into the | understanding of the eighth that | reveals the ninth."

"So [15] shall I do it, my father."

"This | is the oath: I make him who will | read this holy book swear by heaven | and earth and fire and | water and seven rulers of substance

[20] and the creating spirit in them | and the ⟨unbegotten⟩ God | and the self-begotten one | and him who has been begotten, that he will | guard the things that Hermes has said. [25] And those who keep the oath, | God will be reconciled with them | and everyone whom we have | named. | But wrath will come to each one [30] of those who violate the oath. | This is the perfect one who is, | my son."

THE PRAYER OF THANKSGIVING (VI,*7*)

Introduced and translated by

JAMES BRASHLER, PETER A. DIRKSE, and DOUGLAS M. PARROTT

Edited by

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This short, almost perfectly preserved Hermetic prayer expresses in carefully constructed liturgical language the gratitude of one who has received deifying knowledge. Although set off with decorations like those regularly used with titles in the Nag Hammadi codices, the heading, "This is the prayer that they spoke," was originally only an introductory line. Together with the concluding statement, this heading forms a narrative framework for the prayer.

The scribal note, which immediately follows *The Prayer of Thanksgiving*, shows that the prayer was contributed by the copyist, who had a collection of Hermetic materials. Presumably he thought that the prayer was an appropriate way to conclude the account of the mystical experience described in VI,*6*. The note suggests that after he had copied the prayer, the copyist was uncertain whether he should have done it, and was seeking in an oblique way to justify his action (rather than being bold, he was in fact restrained!). His action may have been responsible for an unusual crowding of the Coptic text in the remaining pages of the codex. The theory that the scribal note refers to VI,*8* was based on the mistaken supposition that the note was written over the erased title of VI,*8* after VI,*8* was copied (see introduction to VI,*8*).

Version VI,*7* is one of three versions of the Hermetic *Prayer of Thanksgiving*. The context of the prayer is different in each case. In the Greek text called Papyrus Mimaut, it is part of a long prayer embedded in a magical composition. In the Latin *Asclepius*, it forms the conclusion of the tractate. And here it is appended to another Hermetic tractate. This suggests that it was originally an independent piece of tradition.

Pr. Thanks. is especially significant for the clear evidence it presents of the existence of Hermetic cultic practices. The prayer itself reflects liturgical usage, as its balanced language attests. Moreover, the concluding statement mentions a ritual embrace or kiss (also found in VI,*6* at 57,26-27) after the prayer, and a cultic meal. These references to cultic practices suggest that the primary *Sitz im Leben* of *Pr. Thanks.* was a Hermetic community dedicated to the encouragement of the visionary experience alluded to in 64,16-17 and the preservation of the mystical knowledge communicated in that experience. While it is not possible to assign a date to such communities, it is reasonable to assume that they flourished in the second and third centuries C.E. and possibly even earlier.

THE PRAYER OF THANKSGIVING

VI 63, 33-65, 7

This is the prayer that they spoke: | "We give thanks to You! Every soul [35] and heart is lifted up to You, | undisturbed name, **64** honored with the name | 'God' and praised | with the name 'Father,' | for to everyone and everything [5] (comes) the fatherly kindness and | affection and love, | and any teaching there may be that is sweet | and plain, giving | us mind, speech, [10] (and) knowledge: mind, | so that we may understand You, | speech, so that we may | expound You, knowledge, | so that we may know You. [15] We rejoice, having been illuminated | by Your knowledge. We rejoice | because You have shown us Yourself. We rejoice | because while we were in (the) body, You have made us | divine through Your knowledge. [20]

"The thanksgiving of the man who attains | to You is one thing: that we know | You. We have known You, | intellectual light. | Life of life, we have known You. [25] Womb of every creature, we have | known You. Womb pregnant with | the nature of the Father, we have known | You. Eternal permanence | of the begetting Father, thus have we [30] worshipped Your goodness. | There is one petition that we ask: | we would be | preserved in knowledge. | And there is one protection that we **65** desire: that we not stumble | in this kind of life." |

When they had said these things in the prayer, they | embraced each other and [5] they went to eat their | holy food, which has no blood | in it. |

SCRIBAL NOTE (VI, *7a*)

VI 65, 8-14

I have copied this one discourse of his. | Indeed, very many have come to me. I have not [10] copied them because I thought that they had come to you (pl.). | Also, I hesitate to copy these for | you because, perhaps they have (already) come to you, and | the matter may burden you. Since | the discourses of that one, which have come to me, are numerous . . .

ASCLEPIUS 21-29 (VI,*8*)

Introduced and translated by

JAMES BRASHLER, PETER A. DIRKSE, and DOUGLAS M. PARROTT

The Hermetic tractate *Asclepius* was composed in Greek but exists in complete form only in a Latin translation. It was originally called *The Perfect Teaching*. VI,*8* is a Coptic translation of a large selection from the middle portion of the tractate. It differs from the Latin at many points, but is still recognizably from the same source as the Latin because of the similarity of contents and the way they are ordered. Two Greek passages from the middle section of *Asclepius* have survived, and VI,*8* is stylistically closer to them than to the rather expansive and rhetorical Latin.

VI,*8* has no title, either at the beginning or the end, which makes it unique in the codex. It has been suggested that a title might have been erased at the beginning of the tractate and replaced by the scribal note, which is found there, but close examination of the manuscript shows that to be unlikely. Since the scribal note suggests that *The Prayer of Thanksgiving* (VI,*7*) is the copyist's insertion, it is possible that VI,*8* may originally have been a continuation of VI,*6* (*Disc. 8-9*). In that event, the now lost title of VI,*6* could have served for it as well.

The tractate is in the form of a dialogue between an Hermetic initiate, Asclepius (two others, Tat and Amon, are mentioned in 72,30-31), and the mystagogue, Trismesgistus (designated as Hermes in other Hermetic tractates). *Asclepius* as a whole was probably used in an instructional-cultic context (see introduction to VI,*6*). The contents are arranged in five general areas.

1) 65,15-37. The mystery experience (here undescribed) is likened to sexual intercourse, in that it requires an intimate interaction between two parties in which (according to Trismegistus' view) each receives something from the other.

2) 65,37-68,19. Discussion of the separation between the pious and the impious, with the former being distinguished by having learning and knowledge, and the latter, ignorance. Man needs learning and knowledge to restrain harmful passions and to become good and immortal. Indeed, with learning and knowledge man becomes better than the gods, since then he is both mortal and immortal.

3) 68,20-70,2. Trismegistus argues that men create gods according to human likenesses.

4) 70,3. This marks the beginning of the apocalyptic section. It seems to extend only to 74,6, in contrast to the Latin *Asclepius*, where it clearly continues through 331,11 (parallel to 74,11). Here are described the woes that will come upon Egypt and the final action of the creator god to end them and bring the universe to birth. This section was probably originally independent. There are a significant number of parallels to Egyptian conceptions, which can be traced back to the Ptolemaic period and before. But parallels are also found to Plato, Stoicism, the Sibylline Oracles, and the New Testament. Some have held that the apocalypse was originally a Jewish writing, while others suggest that it was ori-

ginally Egyptian because of the greater number and antiquity of these parallels. The two concepts need not be mutually exclusive in view of the large, ancient, and literarily active Jewish community in Egypt.

5) 74,7-78,42. Discussion of the ultimate fate of the individual. The restoration of the nature of the pious ones is founded upon the eternal will of God, which expresses itself in the design of the good universe. The plan of the universe is then described. The "heights of heaven" are controlled by God. Other areas, including the earth, are controlled by other gods. Every person must go to the city in the west (place of the dead?). The soul separates from the body and goes to "the middle of the air" to be judged by the great daimon, who determines reward or punishment.

The Latin *Asclepius* is one of a group of Hermetic tractates that stands between those Hermetic tractates that are pantheistic, and hence distinctively Hellenistic, and those that are dualistic. The tractates in this group contain a mixture of both emphases. In addition to *Asclepius* they are *Corp. Herm.* IX, X, and XII. The excerpt from *Asclepius* that is VI,*8* has both pantheism and dualism. The pantheism is explicitly expressed in 75,10-11 ("He [God] is in every place, and he looks out over every place."). It can also be seen in the conviction that the universe is good (74,33-36) and that the demiurge and the earth goddess are beneficent (75,13-24), as well as in the panegyric on Egypt (70,3-9). The dualism is found in the discussion of the two natures of man (66,9-67,34), but whether this should be attributed to Gnosticism, as some have thought, or is merely an expression of the dualism common in the Graeco-Roman world generally, is not clear.

The pantheism mentioned above, with its positive evaluation of the world, has presented a problem for those who assume that Codex VI, as a collection, had its origin among Gnostics. It has been suggested that perhaps the pantheistic parts were disregarded by the collector, who was interested in the dualism. The pantheistic elements, however, could have been deleted. It seems better to suppose that the codex may not have had its origin among Gnostics. Among its eight tractates, it contains two other Hermetic pieces (tractates *6* and *7*), a garbled selection from Plato's Republic (tractate *5*), a non-gnostic account of apostolic activity (tractate *1*), and a tractate that has no clear indication of gnostic influence (tractate *2*). Of the remaining two tractates (*3* and *4*), the first has been called questionably gnostic, and only the second seems to contain distinctively gnostic ideas. Thus, when the contents of the codex as a whole are considered, one has the impression of a miscellaneous collection of spiritual pieces without any clear ideological tendency running throughout. The one common theme may be the ultimate fate of the individual – the theme with which *Asclepius 21-29*, and therefore the codex as a whole, ends. There is probably no way to know how the codex found its way into a collection of predominantly gnostic works.

ASCLEPIUS 21-29

VI 65, 15-78, 43

"And if you (sg.) wish to see the reality of | this mystery, then you should see the wonderful representation | of the intercourse | that takes place between | the male and the female. For when [20] the semen reaches the climax, it leaps forth. | In that moment | the female receives the strength | of the male; the male for his part | receives the strength of the female, while [25] the semen does this. |

"Therefore the mystery of intercourse | is performed in secret, | in order that the two sexes | might not disgrace themselves in front of many who do not experience [30] that reality. | For each of them (the sexes) contributes its (own part in) begetting. | For if it happens in the presence of those who do not understand the reality, | (it is) laughable | and unbelievable. And, moreover, [35] they are holy mysteries, | of both words and deeds | because not only are they not heard | but also they are not seen.

"Therefore **66** such people (the unbelievers) are blasphemers. | They are atheistic and impious. | But the others are not many; | rather, the pious who are counted are few. [5] Therefore | wickedness remains among (the) many, | since learning | concerning the things which are ordained does not exist among them. | For the knowledge of the things which are ordained [10] is truly the healing of the passions | of the matter. Therefore learning | is something derived from knowledge. |

"But if there is | ignorance, and learning [15] does not exist in the soul of man, | (then) the incurable passions persist in it (the soul). | And additional | evil comes with them (the passions) in the | form of an incurable sore. [20] And the sore constantly gnaws at the soul, | and through it the soul produces worms from | the evil and stinks. But God | is not the cause of | these things, since he sent to men [25] knowledge and learning." |

"Trismegistus, | did he send them to men | alone?"

"Yes, Asclepius, | he sent them to them (men) alone. [30] And it is fitting that we tell | you why to men | alone he granted | knowledge and learning, | the allotment of his good. [35]

"And now listen! God | and the Father, even the Lord, created | man subsequent to the gods, | and he took him from **67** the region of matter. [Since] matter | is involved in the creation of [man] | of [...], the passions are | in it. Therefore [5] they continually flow over his | body, for

this living creature would not have existed | in any other way except that he had taken this | food, since | he is mortal. It is also inevitable [10] that inopportune desires, | which are harmful, dwell in him. | For the gods, since | they came into being out of a pure matter, | do not need [15] learning and knowledge. | For the immortality of the gods | is learning and knowledge, | since they came into being out of pure matter. | It (immortality) assumed for them [20] the position of knowledge and learning. | By necessity he (God) | set a boundary for man; he placed him | in learning and knowledge. |

"Concerning these things (learning and knowledge), which we have mentioned [25] from the beginning, he perfected them | in order that by means of these things | he might restrain passions and evils, | according to his will. | He brought his (man's) mortal existence into [30] immortality; he (man) became | good (and) immortal, just as | I have said. For he (God) created (a) two-fold nature | for him: the immortal and | the mortal.

"And it [35] happened this way because of the will **68** of [God] that men | be better than the gods, since | indeed [the] gods are | immortal, but men alone [5] are both immortal and mortal. | Therefore man has | become akin to the gods, | and they know the affairs | of each other with certainty. The [10] gods know the things of | men, and men | know the things of the gods. | And I am speaking about men, Asclepius, | who have attained learning [15] and knowledge. | But (about) those who are more vain than these, it is not fitting | that we say anything base, | since we are divine and are | introducing holy matters. [20]

"Since we have entered | the matter of the communion between the | gods and men, know, | Asclepius, that in which man | can be strong! [25] For just as the Father, the Lord of | the universe, creates gods, | in this very way man too, | this mortal, earthly, living creature, | the one who is not like [30] God, also himself | creates gods. Not only | does he strengthen, but he is also strengthened. | Not only is he god, but | he also creates gods. Are you astonished, [35] Asclepius? Are you yourself | another disbeliever like the many?" **69**

"Trismegistus, [I agree with] the words (spoken) | to me. [And] I believe you | as you [speak]. But I have also been astonished | at the discourse about [this]. And I have [5] decided that man is blessed, | since he has enjoyed this great power." |

"And that which is greater than all these things, | Asclepius, is worthy of admiration. | Now it is clear to us [10] concerning the race of the gods, | and we confess it | along with everyone else, that it (the race of

the gods) has come into being | out of a pure matter. And | their bodies are heads only. [15] But that which men create | is the likeness of the gods. They (the gods) are from | the farthest part of the matter, | and it (the object created by men) is from the outer (part) of the being | of men. Not only [20] are they (what men create) heads but (they are) also all the other members | of the body and according to | their likeness. Just as | God has willed that the inner man | be created according to [25] his image, in the very same way | man on earth creates gods | according to his likeness."

"Trismegistus | you are not talking about idols, are you?" |

"Asclepius, you yourself are talking [30] about idols. You see that again you yourself, | Asclepius, are also a | disbeliever of the discourse. You say | about those who have soul and | breadth, that they are idols – these who [35] bring about these great events. | You are saying about these who give prophecies | that they are idols – these who give **70** [men sickness and] healing | that [...] them. |

"Or are you ignorant, Asclepius, | that Egypt is (the) image [5] of heaven? Moreover, | it is the dwelling place of heaven and all the forces | that are in heaven. If | it is proper for us to speak the truth, our | land is (the) temple of the world. [10] And it is proper for you not to be | ignorant that a time | will come in it (our land | when) Egyptians will seem | to have served the divinity in [15] vain, and all their activity | in their religion will | be despised. For all divinity | will leave Egypt and will | flee upward to heaven. And Egypt [20] will be widowed; it will be abandoned by the | gods. For foreigners | will come into Egypt, and they will rule | it. Egypt! Moreover, | Egyptians will be prohibited [25] from worshipping | God. Furthermore, they will come | into the ultimate punishment, especially whoever | among them is found worshipping | (and) honoring God. [30]

"And in that day the country | that was more pious than all countries | will become | impious. No longer will it be full | of temples, but it will be full of tombs. [35] Neither will it be full of gods | but (it will be full of) corpses. Egypt! | Egypt will become like the | fables. And your religious objects **71** will be [...] the marvelous things | and [...], | and if your words are | stones and are wonderful. [5] And the barbarian will be | better than you, Egyptian, | in his religion, whether | (he is) a Scythian, or the Hindus, or some other | of this sort.

"And what is this that I say [10] about the Egyptian? For they (the Egyptians) will | not abandon Egypt. For (in) the time | (when) the gods have abandoned the land | of Egypt and have fled upward to | heaven, then

all Egyptians [15] will die. And Egypt will be | made a desert by the gods and the Egyptians. | And as for you, River, there | will be a day when you will flow | with blood more than water. And [20] dead bodies will be | (stacked) higher than the dams. | And he who is dead will not be mourned | as much as he who is alive. Indeed the latter will be | known as an Egyptian [25] on account of his language in | the second period (of time). Asclepius, | why are you weeping? He will seem | like (a) foreigner in regard to | his customs. Divine Egypt [30] will suffer evils greater | than these. Egypt, lover of God, | and the dwelling place of the gods, | school of religion, | will become an example of [35] impiousness.

"And in that day | the world will not be marveled at, **72** [...] and [immortality, | nor] will it be worshipped | [...] since we say that it is | not good [...]. It has become neither [5] a single thing nor | a vision. But it is in danger | of becoming a burden | to all men. Therefore, | it will be despised – the beautiful world [10] of God, | the incomparable work, | the energy that possesses | goodness, the many-formed vision, | the abundance [15] that does not envy, that is full | of every vision. | Darkness will be preferred to light | and death will be preferred to | life. No one will gaze [20] into heaven. And the pious man | will be counted as insane, | and the impious man will be honored | as wise. The man who is afraid | will be considered as strong. And [25] the good man will be punished | like a criminal. |

"And concerning the soul, and the things | of the soul, and the things of immortality, | along with the rest of what I have said [30] to you, Tat, Asclepius, | and Ammon, not only will they | be considered ridiculous, | but they will also be thought of as vanity. | But believe [35] me (when I say) that people of this kind will | be endangered by the ultimate danger | to their soul. And | a new law will be established. **73** [...] [3] they will [...] [5] good. [The] wicked angels | will remain among | men, (and) be with them | (and) lead them into wicked things | recklessly, as well as into [10] atheism, wars, | and plunderings, by teaching them | things contrary to nature.

"In those days | the earth will not be stable, | and men will not sail the sea, [15] nor will they know the stars in heaven. | Every sacred voice | of the word of God will | be silenced, and the air will be diseased. | Such is the senility of the world: [20] atheism, | dishonor, and the disregard | of noble words.

"And when these things had happened, Asclepius, | then the Lord, the Father and [25] god from the only first (God), god | the creator, when he looked upon | the things that happened, established his design, |

which is good, | against the disorder. He took away [30] error, and cut off evil. | Sometimes | he submerged it in a great flood, | at other times he burned it in a | searing fire, and at still other times [35] he crushed it in wars | and plagues, until he brought **74** [...] [5] of the work. | And this is the birth of the world. |

"The restoration of the | nature of the pious ones who are good | will take place in a [10] period of time that | never had a beginning. | For the will of God has no | beginning, even as his nature, | which is his will, (has no beginning). [15] For the nature of God is will. | And his will is the good." |

"Trismegistus, | is purpose, then, will?" |

"Yes, Asclepius, since will [20] is (included) in counsel. | For ⟨he⟩ does not will what he has | from deficiency. Since he is | complete in every part, he wills | what he (already) fully has. [25] And he has every good. | And what he wills, he wills. | And he has the good | that he wills. Therefore he has | everything. And God [30] wills what he wills. | And the good world | is an image of the Good One." |

"Trismegistus, | is the world good?"

"Asclepius, [35] it is good, as | I shall teach you. For just as **75** [... [3] of soul and] life | [...] of the [world ...] [5] come [forth] in matter, [those that are good], | the change of the climate, and [the] beauty | and the ripening of the fruits, and | the things similar to all these. Because of this, | God has control over the heights [10] of heaven. He is in every place and he looks out | over every place. And (in) his place there is neither | heaven nor star. And | he is free from (the) body.

"Now the creator | has control in the place that is [15] between the earth and heaven. He | is called Zeus, that is, | life. Plutonius Zeus | is lord over the earth | and sea. And he does not possess the nourishment [20] for all mortal living creatures, | for (it is) Kore who bears | the fruit. These forces | always are powerful in the circle | of the earth, but those of others [25] are always from Him-who-is. |

"And the lords of the earth will withdraw themselves. | And they will establish | themselves in a city that is in | a corner of Egypt and that will be built [30] toward the setting of the sun. | Every man will go into it, | whether they come on the sea | or on the shore." |

"Trismegistus, [35] where will these be settled now?"

"Asclepius, | in the great city that is on the [Libyan] mountain **76** [... [3] it frightens ... | as a] great [evil, [5] in] ignorance of the matter. | For death occurs, [which] is | the dissolution of the labors of the body | and (the dissolution of) the number (of the body), when it (death)

completes | the number of the body. [10] For the number is the union of | the body. Now the body dies | when it is not able to support | the man. And this is death: | the dissolution of the body and the destruction [15] of the sensation of the body. | And it is not necessary to be afraid | of this, nor because of this, but because of | what is not known | and is disbelieved (one is afraid)."

"But what is [20] not known | or is disbelieved!"

"Listen, | Asclepius! There is a great | demon. The great God has | appointed him to be overseer [25] or judge over the souls | of men. And God has placed him | in the middle of the air between the earth | and heaven. Now, when | the soul comes forth from (the) body, it is necessary [30] that it meet this | daimon. Immediately he (the daimon) will surround | this one (masc.), and he will examine him in regard to the character that he has | developed in his life. And if | he finds that he piously performed [35] all of his actions | for which he came into the world, | this (daimon) will allow him **77** [...] | turn him [...]. | But [if he sees | ...] in this one [...] he brought [5] his life into [evil] deeds, | he grasps him, as he [flees] upward | and throws him down | so that he is suspended between heaven and earth | and is punished with a great punishment. [10] And he will be | deprived of his hope and | be in great pain.

"And that soul | has been put neither | on the earth nor in heaven. [15] But it has come into the open sea of the air | of the world, the place where there is a great | fire, and crystal water, | and furrows of fire, | and a great upheaval. The bodies [20] are tormented (in) various (ways). | Sometimes they are cast | upon raging waters; at other times | they are cast down into the fire | in order that it may destroy them. Now, I will not say [25] that this is the death of the soul, | for it has been delivered from evil, | but it is a death sentence. |

"Asclepius, it is necessary to believe | these things and to fear them [30] in order that we might not encounter them. For | unbelievers are impious and | commit sin. Afterwards they will be compelled | to believe, | and they will not hear by word of mouth only, [35] but will experience | the reality itself. For they kept believing that they would not endure these things. Not only **78** [...]. | First, [Asclepius], | all [those of the earth die | and those who are of the] body [cease ...] [5] of evil [...] | with these of this sort. For those who are here | are not like those who are | there. So with the daimons who [...] | men, they despite [...] [10] there. Thus it is not the same. But | truly the gods who are here | will punish more whoever has hidden it here | every day." |

"Trismegistus, what [is the] character of [15] the iniquity that is there?"

"Now you think, Asclepius, that when one takes | something in a temple, he is impious. | For that kind of a person is a thief and | a bandit. And this matter concerns [20] gods and men. | But do not compare those here with those of the other place. | Now I want to speak | this discourse to you confidentially; | no part of it will be believed. For the souls [25] that are filled with much evil will not come and go | in the air, but they will be put | in the places of the daimons, which | are filled with pain, (and) which are always | filled with blood and slaughter, and their [30] food, which is weeping, mourning, | and groaning."

"Trismegistus, | who are these (daimons)?"

"Asclepius, they are the ones who | are called stranglers, and | those who roll souls down on [35] the dirt, and those who | scourge them, and those who cast | into the water, and those who cast into the fire, | and those who bring about the pains | and calamities of men. For [40] such as these are not from a | divine soul, nor from a | rational soul of man. Rather, | they are from the terrible evil."

THE PARAPHRASE OF SHEM (VII,*1*)

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The first of the five tractates contained in Codex VII is entitled *The Paraphrase of Shem*. For its major part, this is an apocalypse, with the narrative frame describing the initial ascent of the seer, Shem (consistently spelled Sêem), to the top of the creation (1,5-16) and his final return to the earth (41,21-42,11). The actual revelation is provided by Derdekeas, the son of the infinite Light; it consists of a cosmogony and an anthropology (1,16-24,29), followed by a history of salvation which focuses on the account of the Flood (24,29-28,8), the destruction of Sodom (28,8-30,4), the baptism of the Savior and his ascent on the occasion of his crucifixion (30,4-40,31). The revelation concludes with an address to Shem concerning his mission on earth (40,31-41,21). To this apocalypse are added a first eschatological discourse pronounced by Derdekeas (42,11-45,31), a description of Shem's ascent to the planetary spheres at the end of his life (45,31-47,32), a second eschatological discourse of Derdekeas (47,32-48,30) and, to conclude the whole tractate, a final address to Shem (48,30-49,9).

The cosmogonic myth reported here is related to those systems which consider the universe as rooted in three principles. It opens with the description of the three great powers or roots: at the top reigns Light Infinite, called "Majesty," which is Thought filled with hearing and word; located at the bottom is Darkness, a male principle which is "wind in the waters" and possesses the Mind (*nous*) wrapped with the restless fire. Between these two powers is the Spirit, a quiet and humble light. The harmony which prevails at the beginning derives from the fact that each of those roots reigns in itself without mixing with the other two. It is important to note that the text makes no allusion to any previous action taken by Darkness to seize the Mind, nor does it mention a fall of the Mind. However, the events are essentially triggered by the will of the Majesty in an effort to save the Mind.

Suddenly Darkness stirs and the Spirit discovers the existence of the bad root. By the will of the Great Light the waters separate and Darkness comes up with his eye, the Mind. The Spirit reveals himself to Darkness and by doing so loses a part of his light to the benefit of the Mind.

The exalted Light then reveals himself through his son, Derdekeas. He appears in the likeness of the Spirit, thus initiating the salvation of the Mind and the ascent of the Spirit's light. In order to deceive Darkness, the Savior provokes the creation of the universe from water, part of which transforms into a giant Womb (also called "Nature"). The restless fire goes to the Womb. Fooled by the fire,

Darkness, on seeing the Womb, becomes unchaste, has intercourse with the Womb and ejaculates the Mind. Nature is then divided into four "clouds" or spheres, which are called Hymen, Chorion, Power and Water. On entering the Womb, the Mind collides with the Unbegotten Spirit and the "burden of the Mind" causes "astonishment" in the Spirit. This power of Astonishment diverts the burden of Mind to the effect that, clothed with the light of the Spirit, he takes resort to the cloud of Power (also called "the Middle"). The Astonishment, however, sticks to the cloud of Hymen.

The Spirit beseeches the infinite Light to have mercy on his own light. The Savior appears this time as a whirlwind to blow up the clouds: they divide, and the Mind takes shape. Derdekeas puts on his universal garment of light and prompts the ascent of the light from the cloud of Water. When the Spirit gives thanks to the infinite Light, his Astonishment produces a great power, Thought, the principle of the race of Shem, the pneumatics.

Now the Savior deposits his universal garment and puts on his trimorphic garment in order to bring to perfection the light in the three clouds of Hymen, Silence (Chorion), and the Middle. The light retained in the Middle is the part of light which was detached from Astonishment and is united with Mind. After the Flood, it is called "Faith."

The Savior descends to the cloud of the Middle, puts on a garment of fire and prostitutes himself with Nature. In its orgasm, the Womb casts off Mind in the form of a fish and gives birth to all sorts of beasts. Derdekeas puts on the garment of the Beast and prompts the Womb to produce heaven and earth and all kinds of seed. He also makes her give birth to female entities, the winds, and to male entities, the demons. The latter mate with the winds and thereby cast off the power they have, which is Mind. By the will of the Savior, Mind rules over the winds and the demons. He receives a likeness of fire, a light, a listening and a share of Logos. At the end of time, Mind will take his repose with Faith in the cloud of Hymen. The winds and the demons have intercourse for a second time and give birth to all sorts of impurity, that is, the material souls. Through the masturbation of one of the winds, barren women and sterile men are begotten. These are the psychics, who possess only a material soul and are bound to dissolve in Darkness. Finally the pneumatics come to existence, namely those who possess a particle of Mind and a thought from the light of Astonishment.

In order to detain the light of Faith and to destroy the pneumatic race, Nature plans to cause a flood, to which the Savior reacts by proclaiming the erection of a tower. Shem is saved and remains in a body so that he may have patience with Faith and pass on his revelation to postdiluvian mankind. In other words, during the time appointed to Faith, Shem and his race will live among the people who carry out the will of Nature through the observance of the law. For Nature uses the light of Faith under the form of the Law to keep to itself the noetic seed. After the flood, mankind in fact includes two classes of redeemed: the noetics, who possess a body, a soul, and a particle of Mind, and whose root is Faith, and pneumatics, who possess not only a particle of Mind but also a "thought" issued from Astonishment, and whose root is the Unbegotten Spirit.

The destruction of Sodom is also presented as an attempt by Nature to destroy the pneumatic seed. But Shem is told not to worry about his race, since thanks to his teaching they will bear the universal testimony and will repose in the place of the Unbegotten Spirit.

The Savior reveals himself for the last time when the demon (that is, John the Baptist) appears on the river in order to baptize. The baptismal rite is essentially bad because of its use of water – a primordial impure power, which in the beginning tried to detain the light of the Spirit and now tries to keep men prisoner through baptism. But by descending on the water, the Savior rescues the light of Faith and reveals to the pneumatics and the noetics the passwords which will allow them to pass without hindrance through the planetary spheres as they return to their proper root. Thanks to the "memorial" (or "universal testimony") the pneumatics ascend to the place of the Unbegotten Spirit; as for the noetics, they bear the "testimony of Faith" and ascend to Hymen, the place of Faith. This part of the tractate contains a harsh antibaptismal polemic, probably directed against the Great Church.

After his baptism, the Savior foretells his ascent at the end of his mission on earth. In its anger, Nature will try to seize him, but will only manage to crucify Soldas (that is, the terrestrial Jesus). The following allegory which narrates the beheading of Rebouel is intended to explain to the noetics the meaning of the crucifixion: it does not have the effect of purifying the water of baptism, but rather brings out the division between light and darkness. Just as Rebouel is declared blessed in her beheading, so the noetics should not hesitate to separate from the Great Church, which practises baptism, and enter the community of those who possess gnosis.

Former research has pointed out similarities between *The Paraphrase of Shem* and the tractate entitled *The Paraphrase of Seth*, which is referred to by the heresiologist Hippolytus in his report on the Sethians. But the differences between the two doctrines, especially with regard to anthropology, are too great to warrant the assumption of any direct or indirect link whatsoever between the two works. Likewise, more recent research tends not to regard *The Paraphrase of Seth* as a christianized version of *The Paraphrase of Shem*, which in that case could have been a witness of a pre-Christian Gnosticism.

THE PARAPHRASE OF SHEM

VII 1, 1-49, 9

The Paraphrase of Shem [1]

[The] paraphrase which was about [1] the unbegotten Spirit. [1]

What Derdekea⟨s⟩ revealed to me, Shem, [5] according to [1] the will of the Majesty. [1] My thought which was in my body [1] snatched me away from my race. It [1] took me up to the top of the world, [10] which is close to the light [1] that shone upon the whole area [1] there. I saw no [1] earthly likeness, but there was light. [1] And my thought separated [15] from the body of darkness as [1] though in sleep.

I heard [1] a voice saying to me, [1] Shem, since you are from [1] an un-

mixed power [20] and you are the first being upon | the earth, hear and understand | what I shall say to you first | concerning the great powers who | were in existence in the beginning, before [25] I appeared. There | was Light and Darkness | and there was Spirit between | them. Since your root | fell into forgetfulness – he who was [30] the unbegotten Spirit – I | reveal to you the truth about | the powers. The Light | was thought full of | hearing and word. They were [35] united into one form. | And the Darkness was **2** wind in waters. | He possessed the mind | wrapped in a chaotic fire. | And the Spirit between them [5] was a gentle, humble light. | These are the three | roots. They reigned each in | themselves, alone. And they covered | each other, each one with [10] its power.

But the Light, | since he possessed a great | power, knew the abasement | of the Darkness and his disorder, | namely that the root was not straight. [15] But the crookedness of the Darkness | was lack of perception, namely (the illusion that) there is no one | above him. And as long as he was able | to bear up under his evil, he was | covered with the water. And he [20] stirred. And the Spirit was frightened | by the sound. He lifted himself | up to his station. And | he saw a great, dark water. | And he was nauseated. And [25] the thought of the Spirit stared | down; he saw the infinite Light. | But he was overlooked | by the putrid root. | And by the will of the great Light [30] the dark water separated. | And the Darkness came up | wrapped in vile ignorance, | and (this was) in order that the mind | might separate from him because he prided [35] himself in it.

And when he | stirred, **3** the light of the Spirit appeared to him. | When he saw it he was astonished. | He did not know that another | Power was above him. And when he [5] saw that his likeness was | dark compared with the Spirit, he felt hurt. | And in his pain he lifted up | to the height | of the members of Darkness his mind which [10] was the eye of the bitterness of evil. | He caused his mind to take shape | in a member of the regions of the | Spirit, thinking that, by staring (down) | at his evil, he would be able [15] to equal the Spirit. But he | was not able. For he wanted to do | an impossible thing, and it did not | take place. But in order that | the mind of Darkness, which [20] is the eye of the bitterness of evil, might not be destroyed, | since he was made partially similar, | he arose and shone | with a fiery light upon | all of Hades, so that [25] the equality to the faultless Light | might become apparent. For the Spirit | made use of every form | of Darkness because he appeared | in his majesty. [30]

And the exalted, infinite Light | appeared, | for he was | very joyful.

He wished to reveal | himself to the Spirit. And the likeness [35] of the exalted Light appeared | to the unbegotten Spirit. **4** I appeared. [I] | am the son of the | incorruptible, infinite Light. | I appeared in the likeness [5] of the Spirit, for I am the ray | of the universal Light. | And his appearance to me (was) | in order that the mind | of Darkness might not remain in Hades. [10] For the Darkness made himself like his | mind in a part of the | members. When I, (O) Shem, appeared | in it (i.e. the likeness), in order that | the Darkness might become dark to himself, [15] according to the will of the Majesty – | in order that the Darkness might become free | from every aspect of the power | which he possessed – | the mind drew the chaotic fire, with which [20] it was covered, from | the midst of the Darkness and the water. | And from the Darkness the water | became a cloud. and from | the cloud the womb took shape. [25] The chaotic fire | which was a deviation | went there.

And when the Darkness | saw it (i.e. the womb) he became unchaste. | and when he had aroused [30] the water, he rubbed the womb. | His mind dissolved | down to the depths of Nature. | It mingled with the power of | the bitterness of Darkness. And [35] her (i.e. the womb's) eye ruptured at the wickedness | in order that she might not again bring forth | the mind. For it was **5** a seed of Nature | from the dark root. | And when Nature had taken to herself | the mind by means of the dark power, [5] every likeness took shape | in her. And when the Darkness | had acquired the likeness of the mind, | it resembled the Spirit. | For Nature rose up to expel it; [10] she was powerless against it, since | she did not have a form from the | Darkness. For she brought it forth in the cloud. | And the cloud shone. | A mind appeared in [15] it like a frightful, harmful fire. | It (i.e. the mind) collided | against the unbegotten Spirit | since it possessed | a likeness from him. In order that [20] Nature might become empty | of the chaotic fire, | then immediately Nature | was divided into four parts. | They became clouds which varied [25] in their appearance. They were called | Hymen, Afterbirth, | Power, (and) Water. | And the Hymen and the Afterbirth | and the Power were [30] chaotic fires. And | it (i.e. the mind) was drawn from the midst | of the Darkness and the water – since | the mind was in the midst of Nature | and the dark power – [35] in order that the harmful waters | might not cling to it. **6** Because of this Nature was divided, | according to my will, in order that | the mind may return | to its power which the [5] dark root, which was mixed | with it (i.e. the mind), had taken from it. And | he (i.e. the dark root) appeared in the womb. | And at the division of | Nature he separated from the dark power [10] which he possessed from |

the mind. It (i.e. the mind) went into the midst | of the power – this was | the middle region of Nature.

And the Spirit | of light, when the mind [15] burdened him, was astonished. | And the force of his Astonishment | cast off the burden. And it (i.e. the burden) | returned to its heat. It | put on the light of the Spirit. [20] And when Nature moved | away from the power of the light | of the Spirit, the burden returned. | And the Astonishment ⟨of the⟩ light | cast off the burden. It stuck [25] to the cloud of the Hymen. And | all the clouds of Darkness | cried out, they who had separated from Hades, | because of the alien Power. | He is the Spirit of light who has come [30] in them. And by the will of | the Majesty the Spirit gazed up | at the infinite Light, | in order that | his light may be pitied and [35] the likeness brought up from Hades.

And | when the Spirit had looked, I flowed **7** out – I, the son of the Majesty – | like a wave of bright light | and like a whirlwind of the | immortal Spirit. And I blew from [5] the cloud of the Hymen upon the Astonishment | of the unbegotten Spirit. It | (i.e. the cloud) separated and cast light upon the clouds. | These separated in order that | the Spirit might return. Because of this the mind [10] took shape. Its repose was shattered. | For the Hymen of Nature | was a cloud which cannot be | grasped; it is a great fire. | Similarly, the Afterbirth [15] of Nature is the cloud of silence; | it is an august fire. | And the Power which was mixed | with the mind, it, too, was | a cloud of Nature which [20] was joined with the Darkness that | had aroused Nature | to unchastity. And the dark water | was a frightful cloud. | And the root [25] of Nature, which was below, | was crooked, since it is burdensome and | harmful. The root was | blind with respect to the light-bondage | which was unfathomable since [30] it had many appearances. |

And I had pity on | the light ⟨of⟩ the Spirit which | the mind had received. I returned | to my position in order to pray [35] to the exalted, infinite Light **8** that | the power of the Spirit might increase | on the place and might be filled | without dark defilement. And [5] reverently I said, | "Thou art the root of the Light. | Thy hidden form has appeared, | O exalted, infinite | one. May the whole power of [10] the Spirit spread and may it be filled | with its light, O infinite Light. | (Then) he will not be able to join | with the unbegotten Spirit, and | the power of the Astonishment will not be able to [15] mix with Nature. According to the will | of the Majesty," my prayer | was accepted.

And the voice | of the Word was heard saying | through the Majesty to the [20] unbegotten Spirit, "Behold, the | power has been completed.

He who was revealed | by me appeared in | the Spirit. Again I shall appear. | I am Derdekeas, the son [25] of the incorruptible, infinite Light." |

The light of | the infinite Spirit | came down to a feeble nature for | a short time until [30] all the impurity of nature | became void, and in order that | the darkness of Nature | might be blamed. I put on my | garment which is the garment of the light [35] of the Majesty – which I am. | I came in the appearance of the **9** Spirit to consider the whole light | which was in the depths | of the Darkness. According to the will | of the Majesty, in order that the Spirit [5] by means of the Word might be filled with his | light independently of the power of | the infinite Light, | and at my wish, the Spirit | arose by his (own) power. [10] His greatness was granted to him | that he might be filled with his whole light | and depart from the whole burden | of the Darkness. For what was behind | was a dark fire which blew [15] (and) pressed on the Spirit. And | the Spirit rejoiced because he was protected | from the frightful water. But | his light was not equal to | the Majesty. But ⟨what⟩ he was granted [20] by the infinite Light, (he was granted it) | in order that in all his members | he might appear as | a single image of light. | And when the Spirit arose above the water, [25] his black likeness became apparent. | And the Spirit honored | the exalted Light: "Surely thou | alone art the infinite one, | because thou art above [30] every unbegotten thing, for thou hast protected | me from the Darkness. And at thy | wish I arose above the power | of darkness.

And that | nothing might be hidden from you, Shem, the thought, [35] which the Spirit from the | greatness had contemplated, came into being, **10** since the Darkness was not able [to] | restrain his evil. But when | it appeared, | the three roots became known as they [5] were from the beginning. If | the Darkness had been able to bear | up under his evil, the | mind would not have separated from him, and | another power would not have appeared. [10]

But from the time it appeared | I was seen, the son | of the Majesty, in order that | the light of the Spirit might not become faint, | and that Nature might not reign [15] over it, because it gazed at me. | And by the will of the greatness | my equality was revealed, that | what is of the Power might | become apparent. You [20] are the great Power which came into being, | and I am the perfect Light | which is above the Spirit | and the Darkness, the one who puts to shame the Darkness | for the intercourse of the impure [25] practice. For through the division | of Nature the Majesty wished | to be covered with | honor up to the height of the Thought | of the Spirit. And the Spirit received [30] rest in his power.

| For the image of the Light | is inseparable from the unbegotten Spirit. | And the lawgivers did not name | him after all the clouds [35] of Nature, nor is it | possible to name them. | For every likeness **11** into which Nature had divided | is a power of the | chaotic fire which is the | hylic seed. The one who took to himself [5] the power of the Darkness imprisoned it | in the midst of its members. |

And by the will of the Majesty, | in order that the mind | and the whole light of the Spirit might be protected [10] from every burden and (from) the toil of | Nature, a voice came forth from | the Spirit to the cloud of the Hymen. | And the light of the astonishment | began to rejoice with the voice [15] which was granted to him. | And the great Spirit of light was | in the cloud of the Hymen. He honored | the infinite Light | and the universal likeness [20] who I am, the son of | the Majesty. It is said: | "Anasses Duses, thou art | the infinite Light | who was given by the will [25] of the Majesty to establish | every light of the Spirit | upon the place, and to separate | the mind from the Darkness. | For it was not right [30] for the light of the Spirit to remain | in Hades. For at thy wish | the Spirit arose to | behold thy greatness." |

For I said these things to you, [35] Shem, that you might know **12** that my likeness, the son of the Majesty, | is from my | infinite Thought, since I | am for him a universal likeness [5] which does not lie, (and) I am above | every truth and origin | of the word. His appearance is in | my beautiful garment of light | which is the voice of the immeasurable Thought. [10] We are that | single, sole light which came into being. | He appeared in another root | in order that the power | of the Spirit might be raised from the [15] feeble Nature. For by the will of the | great Light I came forth from the | exalted Spirit down to the cloud of | the Hymen without my universal | garment.

And the Word took [20] me to himself, from the Spirit, in the first | cloud of the Hymen of | Nature. And I put on | this of which the Majesty and the | unbegotten Spirit made me worthy. [25] And the threefold unity | of my garment appeared | in the cloud, by the will | of the Majesty, in a single form. | And my likeness was covered [30] with the light of my | garment. And the cloud was disturbed, | and it was not able to bear my likeness. | It shed the first power, | the one ⟨which⟩ it had taken from [35] the Spirit, that one which shone | on him from the beginning, before | ⟨I⟩ appeared in the word | to the Spirit. The cloud **13** would not have been able to bear both of them. | And the light which came forth from the cloud | passed through the silence, until | it came into the middle region. And, [5] by the will of the Majesty, | the light

mixed with him | ⟨i.e.⟩ the Spirit which exists in the silence, | he who had been separated from the Spirit | of light. It was separated from the light [10] by the cloud of the silence. | The cloud was disturbed. It was he | who gave rest to the flame | of fire. He humbled the dark womb | in order that she might not reveal [15] other seed from the darkness. He | kept them back in the middle region | of Nature in their | position which was in | the cloud. They were troubled since they did [20] not know where they were. For still | they ⟨did⟩ not possess the | universal understanding of | the Spirit.

And when I prayed | to the Majesty, toward the [25] infinite Light, that | the chaotic power | of the Spirit might go to and fro, and | the dark womb might be idle, | and that my likeness might appear [30] in the cloud of the Hymen, | as if I were wrapped in the light | of the Spirit which went | before me, and by the will | of the Majesty and through [35] the prayer I came in the cloud | in order that through my garment – | which was from the power **14** of the Spirit – the pleroma | of the word, might bring power to the members | who possessed it in the Darkness. | For because of them I appeared [5] in this insignificant place. | For I am a helper | of every one who has been given a name. | For when I appeared | in the cloud, the light [10] of the Spirit began to save itself | from the frightful water, and (from) the clouds | of fire which had been separated | from dark Nature. And | I gave them eternal honor [15] that they might not again engage | in the impure practice.

And the light | which was in the Hymen was disturbed | by my power, and | it passed through my middle region. It [20] was filled with the universal Thought. | And through the word of | the light of the Spirit it returned to | its repose. It received | form in its root and shone [25] without deficiency. And the light | which had come forth with it from the silence | went in the middle region | and returned to the place. | And the cloud shone. [30] And from it came | an unquenchable fire. | And the part which separated from | the astonishment put on forgetfulness. | It was deceived by [35] the fire of darkness. And the shock | of its astonishment cast | off the burden of the **15** cloud. It was evil | since it was unclean. And | the fire mixed with the water in | order that the waters might become harmful. [5]

And Nature which had been disturbed | immediately arose | from the idle waters. | For her ascent was shameful. | And Nature took to herself the [10] power of fire. She became strong | because of the light of the Spirit which | was in Nature. Her | likeness appeared in the water | in the form of a frightful beast [15] with many faces, which | is crooked

below. A light | went down to chaos filled | with mist and dust, in order to | harm Nature. [20] And the light of the Astonishment which is | in the middle region came to it | after he cast off | the burden of the Darkness. He rejoiced | when the Spirit arose. For he looked [25] from the clouds down | at the dark waters upon | the light which was in | the depths of Nature.

Therefore | I appeared that I might [30] get an opportunity to go | down to the nether world, to the light | of the Spirit which was burdened, | that I might protect him from the evil | of the burden. And through [35] his looking down at the dark region | the light once more **16** came up in order that the womb might again | come up from the water. | She (i.e. the womb) came up by my will. | Guilefully the eye opened. [5] And the light | which had appeared in the middle region | (and) which had separated from the Astonishment | rested and shone upon | her. And the womb saw [10] things she had not seen, | and she rejoiced joyfully in | the light, although this was not hers – the one which | appeared in the middle region, in her | wickedness, when he (i.e. the light) shone [15] upon her. And | the womb saw things she had not seen, | and she was brought down | to the water, she was thinking that | she had reached to the power of light. [20] And she did not know that | her root was made idle by | the likeness of the Light, and that it was to her (i.e. the root) | that he had run.

The light was astonished, | the one which was in [25] the middle region and which was | beginning and end. Therefore | his thought gazed | directly up at the exalted Light. | And he called out and said, [20] "Lord, have mercy on me, | for my light and my effort went astray. | For if thy goodness does not establish | me, I do not know | where I am." And when the Majesty [35] had heard him, he had mercy on him. |

And I appeared in the cloud | of the Hymen, in the silence, **17** without my holy garment. | With my will I honored | my garment which has three | forms in the cloud of the Hymen. [5] And the light which was in | the silence, the one from the rejoicing | Power, contained me. | I wore it. And its | two parts appeared [10] in a single form. Its | other parts did not appear | on account of the fire. I became | unable to speak in the cloud of the Hymen, | for its fire was frightful, [15] lifting itself up without | humility. And in order that | my greatness and the word | might appear, I placed likewise | my other garment in the cloud of the silence. [20] I went into the middle region | and put on the light | that was in it, that was sunk in forgetfulness | and that was separated from the Spirit of | astonishment, for he had cast off the burden. [25] At my wish | noth-

ing mortal appeared | to him, but they were all immortal | things which the Spirit granted | to him. And he said in [30] the thought of the Light, ai eis | ai ou phar dou ia ei ou: | I have come in a great rest | in order that he may give rest | to my light in [35] his root, and may bring it out of **18** harmful Nature.

Then, | by the will of the Majesty, I | took off my garment of light. | I put on another garment [5] of fire which has no form, which | is from the mind of the power, | which was separated, and which was | prepared for me, according to my will, in | the middle region. For the middle region [10] covered it with a dark power | in order that I might come | and put it on. I went down | to chaos to save | the whole light from it. For without [15] the power of darkness I could not oppose | Nature. But I rested | myself upon her staring eye [20] which was a light | from the Spirit. For it had been prepared | for me as a garment and a rest | by the Spirit. Through me | he opened his eyes down to [25] Hades. He granted Nature | his voice for a time. |

And my garment of fire, according to the will | of the Majesty, went | down to what is strong, and to the [30] unclean part of Nature | which ⟨the⟩ power of darkness | was covering. And my garment | rubbed Nature in her | covering. And her unclean [35] femininity was strong. And | the wrathful womb came up **19** and made the mind dry, | resembling a fish which has | a drop of fire and | a power of fire. And when Nature [5] had cast off the mind, | she was troubled and she | wept. When she was hurt, and in | her tears, she cast off | the power of the Spirit [10] (and) remained as I. I put on | the light of the Spirit and I | rested with my garment on account of | the sight of the fish.

And in order that | the deeds of Nature might be condemned, [15] since she is blind, manifold | animals came out | of her, in accordance with the number of the | fleeting winds. All of them came into being in | Hades searching for the light [20] of the mind which took shape. They were not | able to stand up against it. | I rejoiced over their ignorance. | They found me, | the son of the Majesty, in [25] front of the womb which has | many forms. I put | on the beast, and laid | before her a great request | that heaven and earth [30] might come into being, in order that the whole | light might rise up. | For in no other way could the power | of the Spirit be saved from bondage | except that I appear [35] to her in animal form. | Therefore she was gracious to me **20** as if I were her son. |

And on account of my request, | Nature arose since she possesses of | the power of the Spirit and the Darkness [5] and the fire. For she had

taken off | her forms. When she had cast | it off, she blew upon the water. | The heaven was created. And from | the foam of the heaven [10] the earth came into being. And at my wish it | brought forth all kinds of food in accordance with | the number of the beasts. And it | brought forth dew from | the winds on account of you (pl.) and those [15] who will be begotten the second time | upon the earth. | For the earth possessed | a power of chaotic fire. | Therefore it brought forth [20] every seed.

And when | the heaven and the earth were created, | my garment of fire arose in the midst | of the cloud of Nature (and) | shone upon the whole world [25] until Nature became | dry. The Darkness which was | its (i.e. the earth's) garment was cast into the | harmful waters. | The middle region was cleansed from the Darkness. [30] But the womb grieved because of | what had happened. She perceived in | her parts what was | water like a mirror. When she | perceived (it), she wondered [25] how it had come into being. Therefore she | remained a widow. It also was **21** astonished (that) it was not in her. | For still the forms | possessed a power | of fire and light. It (i.e. the power) remained [5] in order that it might be in Nature | until all the powers are taken | away from her. For just as | the light of the Spirit was completed | in three clouds, it is necessary [10] that also the power | which is in Hades will be completed at the | appointed time. For, because of the grace | of the Majesty, I came forth to her | from the water for the second time. [15] For my face pleased | her. Her face also was glad. |

And I said to her, "May | seed | and power come forth from you [20] upon the earth." And she obeyed | the will of the Spirit that | she might be brought to naught. And when | her forms returned, they rubbed | their tongue(s) with each other; they copulated; [25] they begot winds and | demons and the power which | is from the fire and | the Darkness and the Spirit. But the form | which remained alone cast the [30] beast from herself. | She did not have intercourse, but | she was the one who rubbed herself alone. | And she brought forth a wind which | possessed a power [35] from the fire and the Darkness | and the Spirit.

And in order that the **22** demons also might become free from the power which they possessed | through the impure intercourse, | a womb was with the winds [5] resembling water. And an | unclean penis was | with the demons in accordance with the example | of the Darkness, and in the way he rubbed with | the womb from the beginning. And after [10] the forms of Nature had been | together, they separated from | each other. They cast off the power, | being astonished about | the deceit

which had happened to them. They grieved [15] with an eternal grief. They covered | themselves with their power. |

And when I had put them to shame, I arose | with my garment in the power and – | which is above the beast which is a light, [20] in order that I might make Nature | desolate. The mind which had appeared | in the Nature of Darkness, (and) which | was the eye of the heart of Darkness, | at my wish reigned over [25] the winds and the demons. And I | gave him a likeness of fire, light, | and attentiveness, and a share | of guileless word. Therefore | he was given of the greatness [30] in order to be strong in his | power, independent of the power, | independent of the light of the Spirit, and | intercourse of Darkness, in order that, at | the end of time, when **23** Nature will be destroyed, he may rest | in the honored place. | For he will be found | faithful, since he has loathed [5] the unchastity of Nature with | the Darkness. The strong power | of the mind came into being from | the mind and the unbegotten Spirit. |

But the winds, which are demons [10] from water and fire | and darkness and light, had | intercourse unto perdition. And through | this intercourse the winds received | in their womb [15] foam from the penis | of the demons. They conceived | a power in their womb. From | the breathing | the wombs of the winds girded each other [20] until the times of the birth came. | They went down to the water. | And the power was delivered, through | the breathing which moves the birth, | in the midst of the practice. And [25] every form of the birth received shape | in it. When | the times of the birth were near, | all the winds were gathered | from the water which is near the [30] earth. They gave birth to all kinds of unchastity. | And the place where | the wind alone went was permeated with | the unchastity. | Barren wives came from it [35] and sterile husbands. **24** For just as they are born, | so they bear.

Because of you (pl.), | the image of the Spirit appeared | in the earth and the water. [5] For you are like the Light. | For you possess a share | of the winds and the demons, | and a thought from the Light | of the power of the Astonishment. [10] For everything which he brought forth from | the womb upon the earth | was not a good thing for her, | but her groan and her pain, because | of the image which appeared in [15] you from the Spirit. For you are | exalted in your heart. | And it is blessedness, Shem, if [20] a part is given to someone and if he | departs from | the soul to (go) to the thought of the Light. For the soul | is a burden of the Darkness, and | those who know where the root | of the soul came from will be able | to grope after Nature also. [25] For the soul is a work of | unchastity and an (object of) scorn to the | thought of Light. For I

' am the one who revealed concerning ' all that is unbegotten. [30]

And in order that the sin ' of Nature might be filled, I made the ' womb, which was disturbed, pleasant – ' the blind wisdom – that I might ' be able to bring (it) to naught. And at my **25** wish, he plotted with the water ' of Darkness and also the Darkness, ' that they might wound every form ' of your (pl.) heart. For by [5] the will of the light of the ' Spirit they surrounded you; they bound ' you in Faith. And in order that ' his plan might become idle, ' he sent a demon [10] that the plan of ' her wickedness might be proclaimed. And he caused ' a flood, and he destroyed ' your (pl.) race, in order to ' take the light and to take from [15] Faith. But I proclaimed ' quickly by the mouth of ' the demon that a tower ' come to be up to the particle of the light, ' which was left in the demons and [20] their race – which was ' water – that the demon might be protected ' from the turbulent chaos. ' And the womb planned these things ' according to my will in order that she might [25] pour forth completely. A tower ' came to be through the demons. The ' Darkness was disturbed by his loss. ' He loosened the muscles of the ' womb. And the demon [30] who was going to enter the tower was protected ' in order that the races might ' continue and might acquire coherence ' through him. For he possesses ' power from every form. [35]

Return henceforth, **26** O Shem, and rejoice [greatly] ' over your race and ' Faith, for without body and ' necessity it is protected from [5] every body of Darkness, bearing witness ' to the holy things of the greatness ' which was revealed to them in their ' thought by my will. And ' they shall rest in the unbegotten Spirit [10] without grief. ' But you, Shem, because of this, you ' remained in (the) body outside the cloud ' of light that you might remain ' with Faith. And Faith [15] will come to you. Her thought will be taken ' and given to you with a consciousness ' of light. And I ' told you these things for the benefit of your ' race from the cloud of light. [20] And likewise what I shall say to you ' concerning everything, I shall reveal ' to you completely that ' you may reveal them to those who ' will be upon the earth the [25] second time.

O Shem, the disturbance ' which occurred at my wish ' happened in order that Nature might ' become empty. ' For the wrath of the Darkness subsided. [30] O Shem, the Darkness' mouth was shut. ' No longer does the light which ' shone for the world appear in it, ' according to my will. And when ' Nature had said that [35] its wish was fulfilled, then every form ' was engulfed by the waters **27** in prideful ignorance. ' She (i.e. Nature) turned her ' dark vagina and cast from ' her the power of fire [5] which was in her from the beginning ' through the practice of the

Darkness. It (masc.) | lifted itself up and shone upon | the whole world instead of the righteous one. | And all her forms [10] sent forth a power | like a flame of fire up | to heaven as a help to the | corrupted light, which had lifted itself up. | For they were members of the [15] chaotic fire. And she did not | know that she had harmed herself. | When she cast forth the power, | the power which she possessed, | she cast it forth from the genitals. It was the demon, [20] a deceiver, who | stirred up the womb in every form –. |

And in her ignorance, | as if she were doing a great | thing, she granted the demons [25] and the winds a star each. | For without wind and star | nothing happens upon the earth. | For every power is filled | by them after they were [30] released from the Darkness and the fire | and the power and the light. | For in the place where their darkness and | their fire were mixed with each other | beasts were brought forth. And it was in the place [35] of the Darkness, and the fire, and the power **28** of the mind, and the light, | that human beings came into existence. | Being from the Spirit, the thought of the Light, my eye, | exists not in every man. [5] For before the flood | came from the winds and the | demons, rain came to | men. But then, in order that the power | which is in the tower might be brought forth, [10] and might rest upon the earth | Nature, which had been disturbed, | wanted to harm the seed | which will be upon the earth after | the flood. [15] Demons were sent to them, and | a deviation of the winds, and | a burden of the angels, and | a fear of the prophet, a | condemnation of speech, that I may [20] teach you, O Shem, from | what blindness your | race is protected. When I have | revealed to you all that has been spoken, | then the righteous one will [25] shine upon the world with my garment. | And the night and the day will | be separated. For I shall hasten down to the | world to take the light | of that place, the one which [30] Faith possesses. And | I shall appear to those who will | acquire the thought of the light | of the Spirit. For because of them my | majesty appeared.

When [35] he will have appeared, O Shem, | upon the earth, [in] the place which will be **29** called Sodom, (then) | safeguard the insight which I | shall give you. For those whose | heart was pure will congregate to you, [5] because of | the word which you will reveal. | For when you appear | in the world, dark Nature | will shake against you, [10] together with the winds and a demon, | that they may destroy | the insight. But you, proclaim | quickly to the Sodomites | your universal teaching, [15] for they are your members. | For the demon of human form | will part from that place | by my will, since he is ignorant. | He

will guard this utterance. But the [20] Sodomites, according to the will of the | Majesty, will bear witness to the | universal testimony. They | will rest with a pure conscience | in the place [25] of their repose, which | is the unbegotten Spirit. | And as these things will happen, | Sodom will be burned unjustly | by a base nature. [30] For the evil will not cease | in order that your | majesty may reveal | that place.

Then **30** the demon will depart with | Faith. And then he will appear | in the four regions | of the world. And when [5] Faith appears | in the last likeness, then will | her appearance become manifest. | For the first-born is the demon | who appeared in the union [10] of Nature with many faces, | in order that Faith might | appear in him. For when he | appears in the world, | evil passions will arise, [15] and earthquakes, and | wars, and famines, and | blasphemies. For because of him the whole | world will be disturbed. | For he will seek the power [20] of Faith and Light; he will | not find it. For at that time | the demon will also | appear upon the river | to baptize with an [25] imperfect baptism, | and to trouble the world with a bondage | of water. But it is necessary | for me to appear in the members | of the thought of Faith to [30] reveal the great things of my | power. I shall separate it | from the demon who is Soldas. | And the light which | he possesses from the Spirit I shall mix [35] with my invincible garment, | as well as him whom I shall reveal **31** in the darkness for your sake | and for the sake of your race which | will be protected from the evil | Darkness.

Know, O Shem, that without [5] Elorchaios and Amoias and | Strophaias and Chelkeak | and Chelkea and Aileou, no | one will be able to pass by this wicked region. | For this is my memorial [10] that in it I have been | victorious over the wicked region. And | I have taken the light of the Spirit | from the frightful water. | For when the [15] appointed days of the | demon draw near | he who will baptize | erringly –, then I shall appear | in the baptism | of the demon to reveal [20] with the mouth of Faith | a testimony to those | who belong to her. I testify | of thee, Spark the unquenchable, | Osei, the elect of [25] the Light, the eye of heaven, and | Faith, the first and the last, | and Sophia, and Saphaia, and | Saphaina, and the righteous | Spark, and the [30] impure light. And you (sg.), east, | and west, and | north, and south, | upper air and lower air, and | all the powers and authorities, **32** you (pl.) are in Nature. | And you (sg.), Moluchtha | and Soch are from every work | and every impure effort of [5] Nature. Then I shall come | from the demon down to the water. | And whirlpools of water | and flames of fire will rise | up against me. Then I [10] shall come up from the water, having put | on the

light of Faith | and the unquenchable fire, | in order that through my help | the power of the Spirit may cross, [15] she who has been cast in the world | by the winds and the demons | and the stars. And in them | every unchastity will be filled. |

Finally, O Shem, consider [20] yourself pleasing in the thought | of the Light. Do not let | your thought have dealings with | the fire and the body of Darkness | which was an unclean [25] work. These things which I teach | you are right. |

This is the paraphrase: | – For you did not remember | that it is from the firmament that [30] your race has been protected. – Elorchaios | is the name of the great Light, | the place from which I have come, the Word | which has no equal. | And the likeness is my honored garment. [35] And Derderkeas is the name of his Word in **33** the voice of the Light. And | Strophaia is the blessed glance | which is the Spirit. | and it is Chelkeach, who is my garment, [5] who has come from the Astonishment, | who was in the cloud of the Hymen | which appeared, as | a trimorphic cloud. | And Chelkea is my garment [10] which has two forms, he | who was in the cloud of Silence. | And Chelke is my garment which | was given him from every region; | it was given him in a single form [15] from the greatness, he | who was in the cloud of the middle region. | and the star of the Light | which was mentioned is my | invincible garment which [20] I wore in Hades; | this (i.e. the star of the Light) is the mercy which surpasses | the thought and the testimony | of those who bear witness. And | the testimony which has been mentioned: [25] the First and the Last, Faith, | the Mind of the wind of darkness. And | Sophaia and Saphaina are in | the cloud of those who have been separated | from the chaotic fire. [30] And the righteous Spark is | the cloud of light which has shone | in your (pl.) midst. For | in it (i.e. the cloud of light) my garment will go | down to chaos.

But the **34** impure light, which appeared | in the Darkness (and) which belongs to | dark Nature, is a power. | And the upper air and the lower air, and the [5] powers and the authorities, the | demons and the stars, these possessed | a particle of fire | and a light from the Spirit. | And Moluchthas is a wind, [10] for without it nothing is brought | forth upon the earth. He has | a likeness of a serpent and | a unicorn. His protrusion(s) | are manifold wings. [15] And the remainder is the womb | which has been disturbed. You are blessed, | Shem, for your race | has been protected from the dark wind which is | many-faced. And they will [20] bear the universal | testimony and (bear witness) to the impure | practice of ⟨Nature⟩. And | they will become sublime through the | reminder of the Light.

O Shem, [25] no one who wears the body | will be able to complete these things. But through | remembrance he will be able to grasp | them, in order that, when | his thought separates from the body, [30] then these things may be revealed to him. | They have been revealed to your | race. O Shem, it is difficult for someone | wearing a body to complete | [these things, as] I said to you. **35** And it is a small number that will | complete them, those who possess | the particle of the mind | and the thought of the light of the [5] Spirit. They will keep their mind | from the impure practice. | For many in the race of Nature | will seek the security | of the Power. They will not find it, nor [10] will they be able to | do the will of Faith. | For they are seed of the | universal Darkness. And those who | find them are in much suffering. The winds [15] and the demons will hate | them. And the bondage of the body is | severe. For where | the winds, and the stars, | and the demons cast forth from the power [20] of the Spirit, (there) repentance | and testimony will appear | upon them, and mercy | will lead them to | the unbegotten Spirit. [25] And those who are repentant | will find rest | in the consummation and Faith, | in the place of the Hymen. | This is the Faith which will [30] fill the place which has been | left empty. But those who do not share | in the Spirit of light and | in Faith will | dissolve in the [Darkness], the place **36** where repentance did not come. |

It is I who opened the eternal gates | which were shut from the beginning. | To those who long for the best of [5] life, and those who are worthy of the | repose, he revealed | them. I granted | perception to those who perceive. | I disclose to them [10] all the thoughts and the teaching | of the righteous ones. And I did not become | their enemy at all. But | when I had endured the wrath | of the world, I was victorious. There was not [15] one of them who knew me. | The gates of fire | and endless smoke opened against me. | All the winds rose | up against me. The thunderings and the [20] lightning-flashes for a time will rise | up against me. And they will bring | their wrath upon me. | And on account of me according to the flesh, they | will rule over them according to kind. [25]

And many who wear | erring flesh will go down | to the harmful waters through | the winds and the demons. | And they are bound by the water. [30] And he will heal with a | futile remedy. He will lead astray, | and he will bind the world. | And those that do the will of Nature, their part will [. . .] **37** two times in the day of the water | and the forms of Nature. | And it will not be granted them, when | Faith disturbs them [5] in order to take to herself the righteous one. |

O Shem, it is necessary that | the thought be called by the Word in |

order that the bondage of the power | of the Spirit may be saved from the frightful [10] water. And it is blessedness | if it is granted someone to contemplate | the exalted one, and to | know the exalted time | and the bondage. For the water is an [15] insignificant body. And | men are not released, since | they are bound in the water, just as from | the beginning the light of the Spirit | was bound.

O Shem, they are deceived [20] by manifold | demons, thinking that through | baptism with the uncleanness | of water, that which is dark, | feeble, idle, [25] (and) disturbing, he will take away the sins. | And they do not know | that from the water to | the water there is bondage, | and error and unchastity, [30] envy, murder, adultery, | false witness, | heresies, robberies, | lusts, babblings, | wrath, bitterness, [35] great [. . .]. **38** Therefore there are many deaths | which burden their thoughts. | For I foretell | it to those who have a heart. [5] They will refrain from the impure | baptism. And those who | take heart from the light | of the Spirit will not have dealings | with the impure practice. [10] And their heart will not expire, | nor will they curse. | And the water – ⟨nor⟩ will they be given | honor. Where | the curse is, there is the deficiency. [15] And the blindness is | where the honor is. | For if they mix with the evil ones, | they become empty in the dark water. | For where the water has been [20] mentioned, there is | Nature, and the oath, and | the lie, and the loss. For only | in the unbegotten Spirit, | where the exalted Light rested, [25] has the water not | been mentioned, | nor can it be mentioned. |

For this is my appearance: | for when I have [30] completed the times | which are assigned to me upon the earth, then | I will cast from me | [my garment of fire (?)]. And **39** my unequalled garment will | come forth upon me, | and also all my garments which I | put on in all the clouds [5] which were from | the Astonishment of the Spirit. | For the air will tear my garment. | For it (i.e. my garment) will shine, and it will divide | all the clouds up to [10] the root of the Light. The repose | is the mind and my garment. | And my remaining garments, | those on the left and those on the | right, will shine [15] on the back in order that | the image of the Light may appear. | For my garments which I put | on in the three | clouds, in the last day they [20] will rest in their | root, i.e. in the unbegotten | Spirit, since they are without | fault, through the division of (the) | clouds.

Therefore I have appeared, [25] being faultless, on account of the | clouds, because they are unequal, in order that | the wickedness of Nature | might be ended. For she wished | at that time [30] to snare me. She was about to fix (to the cross) | Soldas who is the dark | flame, who

attended | on the [...] of error, **40** that he might snare me. | She took care of her faith, | being vainglorious. |

And at that time [5] the light was about to separate | from the Darkness, and a voice | was heard in the world, saying, | "Blessed is the eye which has | seen thee, and the mind which has [10] supported thy majesty at | my desire." It will be said by | the exalted one, "Blessed is | Rebouel among every race | of men, for it is you (fem.) alone [15] who have seen." And she will listen. And | they will behead the woman | who has the perception, | whom you will reveal | upon the earth. And according to [20] my will she will bear witness, and she will | cease from every | vain effort of Nature | and chaos. For the woman | whom they will behead at that [25] time is the coherence | of the power of the demon | who will baptize the seed | of darkness in severity, | that it (i.e. the seed) may mix with unchastity. [30] He begot a woman. She was | called Rebouel.

See, | O Shem, how all the things I have said | to you have been fulfilled. | [And .... And the things which] you **41** lack, according to my will | they will appear to you | at that place upon the earth | that you may reveal them [5] as they are. Do | not let your thought have dealings | with the body. For I have said these | things to you, through the voice of the fire, | for I entered through [10] the midst of the clouds. And I | spoke according to the language of each one. | This is my language which I spoke to you. | And it will be taken from you. And | you will speak with the voice of the world [15] upon the earth. And it will appear | to you with that appearance | and voice, and | all that I have said to you. | Henceforth proceed with Faith [20] to shine in the depths of the world. |

And I, Shem, awoke | as if from a long sleep. | I marveled when I received the | power of the Light and his whole thought. [25] And I proceeded with Faith | to shine with me. And | the righteous one followed us with | my invincible garment. And | all that he had told me [30] would happen upon the earth | happened. Nature was handed over | to Faith, that she (i.e. Faith) might overturn | her and that she (i.e. Nature) might stand in the Darkness. | She brought forth a **42** turning motion while wandering | night and day without | receiving rest with the souls. | These things completed her [5] deeds.

Then I rejoiced | in the thought of the Light. | I came forth from the Darkness and I walked | in Faith where | the forms of [10] Nature are, up to the top of the | earth, to the things which are prepared.

Thy Faith | is upon the earth the | whole day. For all night | and day

she surrounds [15] Nature to take to herself | the righteous one. For Nature is | burdened, and she is troubled. | For none will be able to open the forms | of the Womb except the mind [20] alone who was entrusted | with their likeness. For frightful is | their likeness of the two forms | of Nature, the one which is blind. |

But they who have [25] a free conscience | remove themselves from | the babbling of Nature. | For they will bear witness | to the universal testimony; [30] they will strip off the burden | of Darkness; they will put on | the Word of the Light; and | they will not be kept back **43** in the insignificant place. | And what they possess from | the power of the mind they | will give to Faith. They will [5] be accepted without | grief. And the chaotic | fire which they possess they | will place in the middle region of | Nature. And they will be received [10] by my garments, those which are | in the clouds. It is they | who guide their members. They | will rest in the Spirit | without suffering. And because of this the [15] appointed term of Faith appeared | upon the earth for a | short time, until | the Darkness is taken away from her, and | her testimony is revealed [20] which was revealed | by me. They who will prove | to be from her root | will strip off the | Darkness and the chaotic fire. [25] They will put on the light | of the mind and they will bear witness. | For all that I have said | must happen.

After | I cease to be upon the earth and [30] withdraw up to my rest, | a great, evil error | will come upon | the world, and many evils | in accordance with the number of the forms of **44** Nature. Evil times | will come. And when | the era of Nature is approaching | destruction, darkness will [5] come upon the earth. The number will | be small. And a demon | will come up from the power who | has a likeness of fire. | He will divide the heaven, (and) he will rest [10] in the depth of the east. | For the whole world will quake. | And the deceived world | will be thrown into confusion. Many | places will be flooded because of [15] envy of the winds and the demons | who have a name | which is senseless: Phorbea, Chloerga. | They are the ones who govern the world | with their teaching. And they lead astray [20] many hearts because of their | disorder and their unchastity. | Many places will be sprinkled | with blood. And five | races by themselves [25] will eat their | sons. But the regions of the south | will receive the Word of the Light. | But they who are from | the error of the world [30] and from the east –. | A demon will come forth | from (the) belly of the serpent. He was **45** in hiding in a desolate place. | He will perform many wonders. Many | will loathe him. A | wind will come forth from his mouth with | a female likeness. Her name will | be called

Abalphe. He will | reign over the world from the | east to the west.

Then | Nature will have [10] a final opportunity. And the stars | will cease from the sky. The mouth | of error will be opened in order that | the evil Darkness may become idle and | silent. And in the last day [15] the forms of Nature | will be destroyed with the winds and | all their demons; they | will become a dark lump, | just as they were [20] from the beginning. And the | sweet waters which were burdened | by the demons will perish. | For where the power | of the Spirit has gone [25] there are my sweet | waters. The other works | of Nature will not be manifest. | They will mix with the | infinite waters of darkness. [30] And all her forms | will cease from the middle region.

I, | Shem, have completed these things. And | my mind began to separate | from the body of darkness. My **46** time was completed. And | my mind put on the immortal | memorial. And | I said, "I agree with thy [5] memorial which thou hast revealed | to me: Elorchaois, and | thou, Amoiaiai, and thou, | Sederkeas, and they guilelessness, | Strophaias, and thou, Chelkeak, [10] and thou, Chelkea, and | Chelke and Elaie, you (pl.) are | the immortal memorial. | I testify to thee, Spark, | the unquenchable one, who is an eye [15] of heaven and a voice of light, | and Sophaia, and Saphaia, | and Saphaina, and the righteous | Spark, and Faith, the first | and the last, and the upper air and lower [20] air, {and thou, Chelkeak, and | Chelke and Elaie, you (pl.) | are the immoral memorial. | I testify to thee, Spark, the | unquenchable one, who is an eye of heaven [25] and a voice of light, and | Sophaia, and Saphaia, and Saphaina, | and the righteous Spark, | and Faith, the First and the Last, | and the upper air and the lower air,} and [30] all the powers and the authorities | that are in the world. | And you, impure light, | and you (sg.) also, east, | and west, and south, and [35] north, you (pl.) are the zones **47** of the inhabited world. And | you (fem. sg.) also Moluchtha and Essoch, | you (pl.) are the root | of evil and every work and [5] impure effort of Nature." |

These are the things which I completed | while bearing witness. I am Shem. | On the day that I was to come forth | from (the) body, when my thought [10] remained in (the) body, I awoke as if | from a long sleep. And | when I arose as it were from the burden | of my body, I said, | Just as Nature became old, [15] so is it also in the day of | mankind. Blessed | are they who knew, when they | slept, in what power | their thought rested. [20]

And when the Pleiades | separated, I saw clouds | which I shall pass by. | For the cloud of the Spirit is | like a pure beryl. [25] And the cloud

of the hymen | is like a shining | emerald. And the cloud | of silence is like a | flourishing amaranth. And [30] the cloud of the middle region is like | a pure jacinth. | And when the righteous one | appeared in Nature, | then – when Nature [35] was angry – she felt hurt, and she granted **48** to Morphaia to visit | heaven. The righteous one visits | during twelve periods | that he may visit them during one [5] period, in order that his | time may be completed | quickly, and Nature | may become idle.

Blessed are | they who guard themselves against the [10] heritage of death, which is | the burdensome water of darkness. | For it will not be possible to conquer them in a | few moments, since they hasten | to come forth from the error of the [15] world. And if they are conquered, | they will be kept back from them | and be tormented in the darkness | until the time of the consummation. | When the consummation [20] has come and Nature has been | destroyed, then their thoughts will | separate from the Darkness. Nature | has burdened them for a | short time. And they [25] will be in the ineffable | light of the unbegotten | Spirit without a form. | And thus is | the mind as I have said from [30] the first.

Henceforth, O Shem, | go in grace and continue in | faith upon the earth. For every | power of light and fire | will be completed by me **49** because of you. For without you | they will not be revealed until | you speak them openly. | When you cease to be upon the earth, they will [5] be given to the worthy ones. And apart from | this proclamation, let them speak | about you upon the earth, since they will | take the carefree and | agreeable land.

THE SECOND TREATISE OF THE GREAT SETH (VII,2)

Introduced by

JOSEPH A. GIBBONS

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The Second Treatise of the Great Seth is a revelation dialogue allegedly delivered by Jesus Christ to an audience of "perfect and incorruptible ones," that is, gnostic believers. Apart from the title, the name Seth never occurs in the text, though perhaps Jesus Christ is meant to be identified with Seth. The treatise presents, in a brief and simple way, the true story of the Savior's commission by the heavenly Assembly, his descent to earth, his encounter with the worldly powers and apparent crucifixion, and his return to the Pleroma. To this story of the Savior are added an exhortation to the Savior's followers and a promise of future blessedness. As the Savior says to the gnostic believers at the close of his discourse, "Rest then with me, my fellow spirits and my brothers, for ever."

There is no doubt that *The Second Treatise of the Great Seth* is a work that is both Christian and gnostic. On the one hand, Christian elements are tightly woven into the fabric of the treatise. The tractate accepts the New Testament or parts of it, and claims to be the revelation of Jesus Christ. Furthermore, the crucifixion figures prominently in the tractate; in fact, it is described in three separate scenes within the tractate. On the other hand, *The Second Treatise of the Great Seth* is also clearly gnostic: knowledge is the means of salvation. The God of this world is evil and ignorant, and can be identified with the God of the Old Testament; in addition, all his minions are mere counterfeits and laughingstocks. The interpretation of the crucifixion is that of the Gnostic Basilides as presented by the heresiologist Irenaeus: Simon of Cyrene is crucified in the place of the laughing Jesus.

The purpose for which *The Second Treatise of the Great Seth* was written is plainly polemical. The entire first part (49,10-59,18) describes the true history of Jesus Christ and emphasizes, over against orthodox Christianity, his docetic passion. The second part of the tractate (59,19-70,10) is a refutation of orthodoxy's claim to be the true church. Despite the trials and persecutions apparently instigated by the orthodox church, by those ignorant and imitative persons "who think that they are advancing the name of Christ," the gnostic believers will enjoy true brotherhood on earth, and bliss in the joy and union of eternal life.

THE SECOND TREATISE OF THE GREAT SETH

VII 49, 10-70, 12

And the perfect Majesty is at rest | in the | ineffable light, | in the truth of the mother | of all these, and all of you [15] that attain to me, | to me alone who am perfect, because of | the Word. For I exist with all the | greatness of the Spirit, which is a | friend to us and our [20] kindred alike, since I brought | forth a word to the glory | of our Father, through | his goodness, as well as an | imperishable thought; that is, the Word [25] within him – | it is slavery that we shall die with | Christ – and an imperishable | and undefiled thought, an | incomprehensible marvel, the writing [30] of the ineffable water | which is | the word from us. It is I who am in | you (pl.) and you | are in me, just as the [35] Father is in you **50** in innocence.

Let us | gather an assembly together. | Let us visit that creation | of his. Let us send someone [5] forth in it, just as he visited | ⟨the⟩Ennoias, the regions | below. And I said these things | to the whole multitude of the | multitudinous assembly of the [10] rejoicing Majesty. | The whole house of the Father of Truth rejoiced | that I am the one who is | from them. I produced thought | about the Ennoias which came [15] out of the undefiled Spirit, | about the descent upon the water, | that is, the regions below. | And they all had | a single mind, since it [20] is out of one. They charged | me since I was willing. | I came forth to reveal | the glory to my kindred | and my fellow spirits. [25]

For those who were | in the world had been prepared by the will | of our sister Sophia – | she who is a whore – | because of the innocence which [30] has not been uttered. And she did not | ask anything from | the All, nor from the greatness | of the Assembly, nor from the | Pleroma. Since she was first she came forth **51** to prepare monads and | places for the Son of Light, | and the fellow workers | which she took from [5] the elements below | to build | bodily dwellings from them. | But, having come into being in an | empty glory, they ended [10] in destruction in the dwellings | in which they were, since they were | prepared by | Sophia. They stand ready | to receive [15] the life-giving word of | the ineffable Monad | and of the greatness of the assembly | of all those who persevere | and those who are [20] in me.

I visited a | bodily dwelling. I cast | out the one who was | in it first, and I | went in. And [25] the whole multitude | of the archons became troubled. | And all the matter of the archons | as well as all the begotten

powers of the earth | were shaken when [30] it saw the likeness of the Image, | since it was mixed. And I am the one who | was in it, not resembling | him who was in it | first. For he was an **52** earthly man, but I, | I am from above | the heavens. I did not refuse | them even to become [5] a Christ, but I did not reveal | myself to them in the love | which was coming forth from me. | I revealed that I am a | stranger to the regions [10] below.

There was a great | disturbance in | the whole earthly area with | confusion and flight, as well as (in) the plan | of the archons. And some [15] were persuaded, when they saw | the wonders which were being accomplished by | me. And | all these, with the race, that came | down, flee from him [20] who had fled from the throne | to the Sophia of hope, | since she had earlier given the sign | concerning us and all the ones | with me – those of the race [25] of Adonaios. Others | also fled, as if | from the Cosmocrator | and those with them, | since they have brought every (kind of) punishment [30] upon me. And there was a flight | of their mind | about what they would counsel | concerning me, thinking | that she (Sophia) is the whole greatness, and [35] speaking false witness, | moreover, against the Man and the whole greatness **53** of the assembly. | It was not possible for them to know | who the Father of | Truth, the Man of the [5] Greatness, is. But they who received | the name because of contact with | ignorance – which (is) a burning | and a vessel – having created | it to destroy Adam [10] whom they had made, in order to | cover up those who are theirs | in the same way. But they, | the archons, those of the place of Yaldabaoth, | reveal the realm of [15] the angels, which | humanity was seeking | in order that they may not know the Man of Truth. | For Adam, | whom they had formed, appeared to them. [20] And a fearful motion came about | throughout their entire dwelling, lest | the angels | surrounding them rebel. For without those | who were offering praise – I did [25] not really die lest | their archangel become empty. |

And then | a voice – of the Cosmocrator – | came to the angels: [30] "I am God and | there is no other beside me." But I laughed joyfully | when I examined his empty glory. | But he went on to [35] say, "Who **54** is man?" And the entire host | of his angels who had | seen Adam and his dwelling were laughing | at his smallness. And [5] thus did their Ennoia come to be | removed outside the Majesty | of the heavens, i.e. the | Man of Truth, | whose name they saw since he is [10] in a small dwelling place, | since they are small (and) senseless | in their empty Ennoia, | namely their laughter. It was | contagion for them.

The whole greatness [15] of the Fatherhood of the | Spirit was at rest in | his places. And I am he | who was with him, since I have | an Ennoia of a single emanation [20] from the eternal ones | and the | undefiled and immeasurable incomprehensibilities. | I placed the small Ennoia | in the world, [25] having disturbed them and | frightened the whole multitude of the | angels and their ruler. And I | was visiting them all | with fire and [30] flame because of my Ennoia. And | everything pertaining to them was brought about | because of me. And there came about a disturbance | and a fight around | the Seraphim and Cherubim, [35] since their glory will fade, **55** and the confusion around | Adonaios on both sides | and their dwelling – to the Cosmocrator | and him who said, [5] "Let us seize him"; others | again, "The plan will certainly not materialize." | For Adonaios knows me | because of hope. | And I was [10] in the mouths of lions. And | the plan which they devised | about me to release | their Error and their senselessness – | I did not succumb to them as [15] they had planned. But I was | not afflicted at all. Those who were there punished | me. And | I did not die in reality | but in appearance, lest [20] I be put to shame by them | because these are my kinsfolk. I | removed the shame from me | and I did not become fainthearted in the face of what | happened to me at their hands. [25] I was about to | succumb to fear, and I | ⟨suffered⟩ according to their sight | and thought, in order that | they may never find any word to speak [30] about them. For my death | which they think happened, | (happened) to them in their | error and blindness, | since they nailed their [35] man unto their death. | For their Ennoias did not see **56** me, for they were deaf | and blind. | But in doing these things, they condemn | themselves. Yes, they saw [5] me; they punished me. | It was another, their father, | who drank the gall and the vinegar; | it was not I. They struck | me with the reed; it was another, Simon, [10] who bore the cross on | his shoulder. | I was another upon whom they placed | the crown of thorns. | But I was rejoicing in the height [15] over all the wealth | of the archons and the offspring | of their error, of their | empty glory. And I was | laughing at their ignorance. [20]

And I subjected all their powers. | For as I came | downward no one saw me. | For I was altering my shapes, | changing from [25] form to form. And | therefore, when I was at their gates | I assumed their likeness. | For I passed them by | quietly, and I was viewing the [30] places, and I was not afraid | nor ashamed, | for I was undefiled. And I was | speaking with them, | mingling with | them through those who are [35] mine, and trampling on those who **57** are harsh to them with zeal, | and quenching the flame. | And I was doing all these things | because of my

desire [5] to accomplish what I desired | by the will of the Father above. |

And the Son | of the Majesty, who was hidden | in the regions below, [10] we brought to the height where I ⟨was⟩ | in all these aeons with them, | which (height) no one has seen | nor known, where | the wedding of the wedding robe is, [15] the new one and | not the old, nor does it perish. | For it is a new and perfect bridal chamber of the | heavens, as I | have revealed (that) there are [20] three ways: an | undefiled mystery in a | spirit of this aeon, which does not | perish, nor is it fragmentary, | nor able to be spoken [25] of; rather, it is | undivided, universal, | and permanent. For the soul, the one | from the height, will not speak | about the error which is here, nor [30] transfer from these aeons, | since it will be | transferred when it becomes free and when it | is endowed with nobility | in the world, standing **58** before the Father without weariness | and fear, always mixed | with the Nous of power (and) | of form. They will see me [5] from every side without hatred. | For since they see me, they are being seen (and) | are mixed with them. Since they | did not put me to shame, they were not | put to shame. Since they were not afraid [10] before me, they will pass by | every gate without fear and | will be perfected in the third | glory.

It was | my going to [15] the revealed height which the world did not accept, | my third baptism in a revealed image. | When they had fled from | the fire of the | seven Authorities, and [20] the sun of the powers of | the archons set, darkness took them. | And the world became poor | when he was restrained with a multitude | of fetters. They nailed him [25] to the tree, and they fixed him with | four nails of brass. The | veil of his temple | he tore with his hands. It was a | trembling which seized [30] the chaos of the earth, | for the souls which were | in the sleep below were released. | And they arose. They went about | boldly, having shed **59** zealous service of ignorance | and unlearnedness | beside the dead tombs, | having put on the new man, [5] since they have come to know | that perfect Blessed One of | the eternal and incomprehensible Father | and the infinite light, | which is I, since I came to [10] my own and united | them with myself. There is no need | for many words, | for our Ennoia was with their Ennoia. | Therefore they knew what [15] I speak of, for we took counsel | about the destruction of the | archons. And therefore I did | the will of the Father, who is I. |

After we went forth from our home, [20] and came down to this world, | and came into being in the world | in bodies, we were hated | and persecuted, not only | by those who are ignorant, but [25] also by those who think that | they are advancing the name of Christ, | since they

were unknowingly empty, | not knowing | who they are, like dumb animals. [30] They | persecuted those who have been liberated | by me, since they hate them – | those who, should they shut | their mouth, would weep with a [35] profitless groaning because **60** they did not fully know me. | Instead, they served two masters, | even a multitude. But you will become | victorious in everything, in [5] war and battles, | jealous division | and wrath. But in the | uprightness of our love we are | innocent, pure, [10] (and) good, since we have a mind | of the Father in an | ineffable mystery. |

For it was ludicrous. It is I | who bear witness that it was ludicrous, [15] since the archons do not know | that it is an | ineffable union of | undefiled truth, as exists | among the sons of light, [20] of which they made an imitation, | having proclaimed | a doctrine of a dead man | and lies so as to resemble the freedom | and purity of [25] the perfect assembly, | (and) ⟨joining⟩ themselves with their doctrine | to fear and slavery, | worldly cares, | and abandoned worship, [30] being small (and) ignorant since they do not | contain the | nobility of the truth | for they hate the one in whom | they are, and love [35] the one in whom they are not. | For they did not know the **61** Knowledge of the Greatness, | that it is from above | and (from) a fountain of truth, and that | it is not from slavery [5] and jealousy, | fear and love of | worldly matter. For that | which is not theirs and that which | is theirs they use [10] fearlessly and freely. | They do not desire because | they have authority, and (they have) a | law from themselves over | whatever they will wish. [15]

But those who have not are poor, | that is, those who do not possess him. | And they desire him and | lead astray those, who through | them have become like those who possess [20] the truth of their freedom, | just as they bought us for | servitude and constraint of | care and fear. This person is | in slavery. [25] And he who is brought by | constraint of force and threat | has been guarded by | God. But the entire nobility | of the Fatherhood [30] is not guarded, since he guards only him | who is from him, without | word and constraint, since he is united | with his will, he who belongs only to the | Ennoia of the Fatherhood, [35] to make it perfect | and ineffable through **62** the living water, to be | with you mutually in wisdom, | not only in word | of hearing but in deed [5] and fulfilled word. | For the perfect ones are worthy to be established | in this way and to be | united with me, in order that they may not share | in any enmity, in [10] a good friendship. I | accomplish everything through the Good One, | for this is the union of the truth, | that they should have no adversary. | But everyone [15] who brings division – and

| he will learn no wisdom at all | because he brings division and | is not *a friend* – is hostile to | them all. But he who lives [20] in harmony and friendship | of brotherly love, | naturally and not artificially, | completely and | not partially, this person is truly the desire [25] of the Father. He is the | universal one and perfect love. |

For Adam was a laughingstock, | since he was made a counterfeit | type of man [30] by the Hebdomad, | as if he had become stronger | than I and my brothers. We | are innocent with respect to him, | since we have not sinned. [35] And Abraham and Isaac | and Jacob were a laughingstock, since they, | the counterfeit fathers, were given a name | by the Hebdomad, as if **63** he had become stronger than I | and my brothers. We are | innocent with respect to him, since we have not sinned. | David was a laughingstock [5] in that his son was named the Son | of Man, having been influenced | by the Hebdomad, | as if he had become stronger than I | and the follow members of my race. [10] But we are innocent with respect to him; | we have not sinned. Solomon was a laughingstock, | since he thought that he was Christ, | having become vain through | the Hebdomad, as if he had become [15] stronger than I and my brothers. | But we are innocent with respect to | him. I have not sinned. | The 12 prophets were laughingstocks, | since they have come forth as imitations of [20] the true prophets. They came into being | as counterfeits through | the Hebdomad, as if | he had become stronger than I | and my brothers. But we are [25] innocent with respeet to him, since we have not sinned. | Moses, | a faithful servant, was a laughingstock, | having been named "the Friend," | since they perversely bore witness concerning him [30] who never | knew me. Neither he | nor those before him, from | Adam to Moses and | John the Baptist, [35] none of them knew me nor **64** my brothers.

For they had a | doctrine of angels | to observe dietary laws and | bitter slavery, since they never [5] knew truth, | nor will they know it. | For there is a great deception | upon their soul making it impossible | for them ever to find a Nous of [10] freedom in order to know | him, until they come to know the Son | of Man. Now concerning my Father, | I am he whom the world | did not know, and because of this, [15] it (the world) rose up against me and my brothers. | But we are innocent with respect to | him; we have not sinned. |

For the Archon was a laughingstock because he said, | "I am God, and [20] there is none greater than I. I | alone am the Father, the Lord, and | there is no other beside me. I | am a jealous God, who | brings the sins of the fathers [25] upon the children for three and | four genera-

tions." As if he had | become stronger than I and my brothers! | But we are innocent | with respect to him, in that we have not sinned, [30] since we mastered his teaching. Thus | he was in an empty glory. | And he does not agree | with our Father. And thus | through our fellowship [35] we grasped his teaching, since he | was vain in an | empty glory. And he does | not agree with our Father, | for he was a laughingstock and **65** judgment and false prophecy. |

O those who do | not see, you do not see your | blindness, i.e. this which was [5] not known, nor | has it ever been known, nor | has it been known about him. | They did not listen to firm obedience. | Therefore they proceeded [10] in a judgment of error, | and they raised their | defiled and murderous hands against him | as if they were beating the air. | And the senseless and blind ones [15] are always senseless, | always being slaves | of law and | earthly fear.

I am Christ, | the Son of Man, the one [20] from you (pl.) who is among you. | I am despised for your sake, in | order that you yourselves | may forget the difference. | And do not become female, [25] lest you give birth to evil | and (its) brothers: jealousy | and division, anger | and wrath, fear | and a divided heart, and [30] empty, non-existent desire. | But I am | an ineffable mystery to you. |

Then before the | foundation of the world, [35] when the whole multitude | of the Assembly came together | upon the places of the Ogdoad, **66** when they had taken counsel about a | spiritual wedding which is in union, | and thus he was perfected | in the ineffable places [5] by a living word, | the undefiled wedding was consummated | through the Mesotes | of Jesus, who inhabits | them all and possesses [10] them, who abides in an | undivided love of power. | And surrounding him, he | appears to him as | a Monad of all these, [15] a thought and a father, since he is | one. And he stands | by them all, since he | as a whole came forth alone. And | he is life, since he came from the [20] Father of ineffable | and perfect Truth, | (the father) of those who are there, the union | of peace and a friend | of good things, and life [25] eternal and undefiled joy, | in a great harmony | of life and faith, | through eternal life | of fatherhood and [30] motherhood and sisterhood | and rational wisdom. | They had agreed with Nous, | who stretches out (and) will stretch | out in joyful union [35] and is trustworthy **67** and faithfully listens to | someone. And he is in fatherhood | and motherhood | and rational brotherhood [5] and wisdom. And this is a | wedding of truth, | and a repose of incorruption, | in a spirit of truth, | in every mind, and a [10] perfect light in an | unnameable mystery. | But this is not, nor | will it happen among

us | in any region or place [15] in division and breach | of peace, but (in) union | and a mixture of love, all of which | are perfected in the one who is. |

It (fem.) also happened in the places [20] under heaven for their reconciliation. | Those who knew me | in salvation and undividedness, | and those who existed | for the glory of the father [25] and the truth, having been separated, | blended into the one | through the living word. | And I am in the spirit | and the truth of the [30] motherhood, just as he has been there; | I was among those | who are united in the friendship | of friends forever, | who neither know [35] hostility at all, | nor evil, but who are united **68** by my Knowledge | in word and peace | which exists in perfection | with everyone and in [5] them all. And those who | assumed the form of my type will | assume the form of my word. Indeed, these | will come forth in light forever, | and (in) friendship with each other [10] in the spirit, since they have known | in every respect (and) indivisibly | that what is is One. And | all of these are one. And thus | they will learn about the One, as (did) [15] the Assembly and those dwelling | in it. For the father | of all these exists, being immeasurable | (and) immutable: Nous | and Word and Division [20] and Envy and Fire. | And he is entirely one, being | the All with them all in a | single doctrine because all these | are from a single spirit. [25] O unseeing ones, why | did you not know the mystery | rightly? |

But the archons | around Yaldabaoth were disobedient because of [30] the Ennoia who went down to him | from her sister Sophia. | They made for themselves a union | with those who were with | them in a mixture of **69** a fiery cloud, which | was their Envy, and the rest | who were brought forth by | their creatures, as if [5] they had bruised the noble pleasure | of the Assembly. | And therefore they revealed | a mixture of ignorance | in a counterfeit [10] of fire and | earth and a murderer, since | they are small and untaught, | without knowledge having dared | these things, and not having understood [15] that light has fellowship | with light, and darkness | with darkness, and the | corruptible with the perishable, | and the imperishable with the incorruptible. [20]

Now these things I have presented to you (pl.) – | I am Jesus Christ, the Son of | Man, who is exalted above the heavens –, | O perfect and incorruptible ones, | because of the [25] incorruptible and perfect mystery | and the ineffable one. | But they think that we decreed | them before the foundation | of the world in order that, [30] when we emerge from the places | of the world, we may present there | the symbols of | incorruption from the | spiritual union unto **70** knowledge. You (pl.) do not

know | it because the fleshly cloud | overshadows you. | But I alone am the friend of Sophia. [5] I have been in the bosom | of the father from the beginning, in the place | of the sons of the truth, and | the Greatness. Rest then with me, | my fellow spirits and my brothers, [10] for ever. |

Second Treatise |
of the Great Seth

APOCALYPSE OF PETER (VII,3)

Introduced by

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The *Apocalypse of Peter* is a pseudonymous Christian Gnostic writing that contains an account of a revelation seen by the apostle Peter and interpreted by Jesus the Savior. The persecution of Jesus is used as a model for understanding early Christian history in which a faithful gnostic remnant is oppressed by those "who name themselves bishop and also deacons."

This document belongs to the literary genre of the apocalypse. It is organized around three vision reports attributed to Peter. The visions are explained by the Savior, who functions as the interpreting angel commonly found in apocalyptic literature. In a series of prophecies that actually reflect past events, the early Christian church is portrayed as divided into various factions which oppose the gnostic community. The world is a hostile environment for the immortal souls (the Gnostics), who outwardly resemble the mortal souls (non-Gnostics) but inwardly differ from them by virtue of their immortal essence. Having been given knowledge of their heavenly origin, the Gnostics long for the return of the heavenly Son of Man, who will come as the eschatological judge to condemn the oppressors and vindicate the Gnostics.

The apocalyptic form of this tractate has been employed to present a gnostic understanding of Christian tradition about Jesus. The traditional material is skillfully interpreted in accordance with gnostic theology. The first visionary scene, depicting the hostile priests and people about to kill Jesus (72,4-9) is interpreted in terms of at least six groups characterized as "blind ones who have no guide." Many of these groups appear to be from the orthodox church, but some of them may be better understood as rival gnostic sects. The second scene (81,3-14) describes Peter's vision of the crucifixion of Jesus. The accompanying interpretation by Jesus makes a distinction between the external physical form and the living Jesus; the latter stands nearby laughing at his ignorant persecutors. The third visionary scene (82,4-16) corresponds to the resurrection of Jesus in orthodox tradition, but it is interpreted in gnostic terms as a reunification of the spiritual body of Jesus with the intellectual light of the heavenly pleroma.

The *Apocalypse of Peter* is significant in several respects. It contains important source material for a gnostic Christology that understands Jesus as a docetic redeemer. The view of the Gnostic community, including its relationship to Peter as its originator, is another key theme of this document. Of considerable interest are the identity of the gnostic group to which the writing is addressed, and the stage of the controversy, between emerging orthodoxy and heresy, presupposed

by the tractate. It would appear that the *Apocalypse of Peter* was written in the third century, when this distinction between orthodoxy and heresy was rather clearly drawn.

APOCALYPSE OF PETER

VII 70, 13-84, 14

Apocalypse of Peter

As the Savior was sitting in [15] the temple in the three hundredth (year) of the covenant and the agreement of the tenth pillar, and being satisfied with the number of the living, incorruptible Majesty, [20] he said to me, "Peter, blessed are those above belonging to the Father who revealed life to those who are from the life, through [25] me, since I reminded (them), they who are built on what is strong, that they may hear my word and distinguish words [30] of unrighteousness and transgression of law from righteousness, as **71** being from the height of every word of this pleroma of truth, having been enlightened in good pleasure by [5] him whom the principalities sought. But they did not find him, nor was he mentioned among any generation of the prophets. He has [10] now appeared among these, in him who appeared, who is the Son of Man who is exalted above the heavens in a fear of men of like essence. [15] But you yourself, Peter, become perfect in accordance with your name with myself, the one who chose you, because from you I have established a base [20] for the remnant whom I have summoned to knowledge. Therefore be strong until the imitation of righteousness – of him who had summoned you, [25] having summoned you to know him in a way which is worth doing because of the rejection which happened to him, and the sinews of his hands and his feet, [30] and the crowning by those of the middle region, and the body of his radiance which they bring in hope of **72** service because of a reward of honor – as he was about to reprove you three times in this night."

And as he was saying [5] these things, I saw the priests and the people running up to us with stones, as if they would kill us; and I was afraid that we were going to die.'

And [10] he said to me, "Peter, I have told you many times that they are blind ones who have no guide. If you want to know their blindness, [15] put your hands upon (your) eyes – your robe – and say what you see."

But when I had done it, I did not see | anything. I said, "No one sees (this way)." 20

Again he told me, | "Do it again."

And there came | in me fear with | joy, for I saw a | new light greater than the 25 light of day. Then | it came down upon the Savior. | And I told him about those things | which I saw.

And | he said to me again, "Lift up 30 your hands and | listen to what **73** the priests and the people are saying."

And | I listened to the priests as they sat | with the scribes. The multitudes were | shouting with their voice.

When he 5 heard these things from me | he said to me, "Prick up your ears | and listen | to the things they are saying." |

And I listened again. "As you sit 10 they are praising you."

And | when I said these things, the Savior said, | "I have told you that these (people) | are blind and | deaf. Now then, listen to 15 the things which they are telling you | in a mystery, and | guard them. Do not tell them to the | sons of this age. | For they shall blaspheme 20 you in these ages since they | are ignorant of you, | but they will praise you in knowledge. |

"For many | will accept our teaching in the beginning. 25 And they will turn | from them again by the will | of the Father of their error, | because they have done what he wanted. | And he will reveal them 30 in his judgment, i.e. | the servants of the Word. | But those who became **74** mingled with these shall become | their prisoners, | since they are without perception. | And the guileless, good, 5 pure one they push | to the worker of death, | and to the kingdom of | those who praise Christ | in a restoration. 10 And they praise the men | of the propagation of falsehood, | those who will come after you. | And they will cleave to the name | of a dead man, thinking 15 that they will become pure. But | they will become greatly defiled and they will | fall into a name of error, | and into the hand of an | evil, cunning man and a 20 manifold dogma, and they will be | ruled | heretically.

"For some | of them will | blaspheme the truth and 25 proclaim evil teaching. And | they will say evil things | against each other. Some | will be named: | (those) who stand in (the) strength 30 of the archons, of a man | and a naked woman | who is manifold | and subject to much | suffering. And **75** those who say these things will | ask about dreams. And if they | say that a dream | came from a demon 5 worthy of their error, then | they shall be given perdition instead | of incorruption.

"For evil | cannot produce | good fruit (cf. Lk 6:43). For 10 the place

from which each of them is | produces that which is like itself; | for not every soul is | of the truth, nor | of immortality. [15] For every soul of these ages | has death assigned to it | in our view, because | it is always a slave, | since it is created for its desires [20] and their eternal | destruction, in which | they are and | from which they are. | They (the souls) love the creatures [25] of the matter which came forth | with them.

"But | the immortal souls are not like these, | O Peter. But indeed, as long as | the hour is not yet come, (the immortal soul) [30] shall | resemble a mortal one. | But it shall not reveal | its nature, that it | alone is the **76** immortal one, and thinks about | immortality, having faith, | and desiring to renounce | these things.

"For people do not gather [5] figs from thorns or from | thorn trees, if they | are wise, nor grapes | from thistles (cf. Lk 6:44). | For on the one hand, that which is [10] always becoming is in that | from which it is, being | from what is not good, which | becomes destruction for it (the soul) and | death. But that (immortal soul) which comes to be [15] in the Eternal One is in the One of | the life and the immortality of | the life which they resemble. |

"Therefore all that which exists | not will dissolve into what [20] exists not. | For deaf and | blind ones join only with | their own kind. |

"But others shall change [25] from evil words | and misleading | mysteries. Some | who do not understand mystery | speak of things which [30] they do not understand, | but they will boast | that the mystery | of the truth is theirs | alone. And [55] in haughtiness **77** they shall grasp at pride | to envy the | immortal soul which has become a pledge. | For every authority, rule, [5] and power of the aeons | wishes to be with | these in the creation of | the world, in order that those who | are not, having been forgotten [10] by those that are, | may praise them, | though they have not been saved, nor have they | been brought to the Way by them, | always wishing [15] that they may become | imperishable ones. | For if the immortal soul | receives power in an | intellectual spirit –. But immediately [20] they join with one | of those who misled them. |

"But many others, | who oppose the | truth and are the messengers [25] of error, will | set up their error and | their law against | these pure thoughts of mine, | as looking out [20] from one (perspective), thinking | that good and evil | are from one (source). | They do business in **78** my word. And they will propagate | harsh fate. | The race of immortal | souls will go in it [5] in vain | until my Parousia. | For they shall come out of them – | and my forgiveness of | their transgressions [10] into which they fell through | their adversaries, | whose ransom I got | from the

slavery in which | they were, to give them [15] freedom that they may create | an imitation remnant | in the name of a dead man, | who is Hermas, of the | first-born of unrighteousness, [20] in order that the light which exists | may not be believed | by the little ones. | But those of this sort are the workers | who will be cast into the outer darkness, [25] away from the sons | of light. For neither will they | enter, | nor do they permit | those who are going up to [30] their approval for | their release.

"And still others | of them who suffer think | that they will perfect **79** the wisdom of the brotherhood | which really exists, which is the | spiritual fellowship with those | united in communion, [5] through which | the wedding of | incorruptibility shall be revealed. | The kindred race | of the sisterhood will appear [10] as an imitation. | These are the ones who oppress | their brothers, saying | to them, 'Through this | our God has pity, [15] since salvation comes | to us through this,' not knowing | the punishment of those who | are made glad by those who | have done this thing to the little ones whom [20] they saw, (and) whom they took | prisoner. |

"And there shall be others | of those who are outside our | number who name themselves [25] bishop and also | deacons, as if they have received | their authority from God. | They bend themselves under the | judgment of the leaders. [30] Those people are | dry canals." |

But I said, "I am afraid because | of what you have told me, that **80** indeed little (ones) are, in our view, the | counterfeit ones, | indeed, that there are multitudes that will mislead | other multitudes of living ones, [5] and destroy them among | themselves. And when they speak your name | they will be believed." |

The Savior said, "For a time | determined for them in [10] proportion to their error they will | rule over the little ones. And | after the completion of | the error, the | never-aging one of the immortal understanding [15] shall become young, and they (the little ones) shall rule over | those who are their rulers. | The root of their error | he shall pluck out, and he shall | put it to shame so that it shall be manifest [20] in all the impudence which it | has assumed to itself. And | such ones shall become | unchangeable, O Peter.

"Come, | therefore, let us go on with the completion [25] of the will of the | incorruptible Father. | For behold, those who will | bring them judgment are coming, and they | will put them to shame. But me [30] they cannot touch. | And you, O Peter, shall | stand in their midst. Do not be | afraid because of your cowardice. **81** Their minds shall be closed, | for the invisible one | has opposed them."

When | he had said those things, I saw him [5] seemingly being seized | by them. And | I said, "What do I see, | O Lord, that it is you yourself | whom they take, and that you are [10] grasping me? Or who is this one, | glad and laughing on the tree? | And is it another one | whose feet and | hands they are striking?" [15]

The Savior said to me, "He whom you saw | on the tree, glad | and laughing, this is the | living Jesus. But this one | into whose hands and [20] feet they drive the nails is his fleshly part, | which is the substitute | being put to shame, the one | who came into being in his likeness. | But look at him and me." [25]

But I, when I had looked, said, | 'Lord, no one is looking at | you. Let us flee this | place."

But he said to me, | "I have told you, [30] 'Leave the blind alone!' | And you, see how | they do not know what they are saying. **82** For the son of | their glory instead of my servant | they have put to shame." |

And I saw someone about to approach [5] us resembling him, even him | who was laughing on the tree. | And he was ⟨filled⟩ with a | Holy Spirit, and he is the | Savior. And there was a great, [10] ineffable light around them, | and the multitude | of ineffable and | invisible angels | blessing them. [15] And when I looked at him, | the one who gives praise was revealed. |

And he said to me, | "Be strong, for you are the one to whom | these mysteries have been given, [20] to know them through revelation, | that he whom they crucified is | the first-born, and the home | of demons, and the stony vessel (?) | in which they dwell, of Elohim, [25] of the cross | which is under the Law. | But he who stands near him | is the living Savior, the first | in him, whom they seized [30] and released, | who stands joyfully | looking at those who did him | violence, while they are divided among themselves. **83** Therefore he laughs | at their lack of perception, | knowing that they are born blind. | So then [5] the one susceptible to suffering shall come, since the body | is the substitute. But what they | released was my incorporeal | body. But I am the intellectual | Spirit filled with [10] radiant light. He | whom you saw coming to | me is our intellectual | Pleroma, which unites | the perfect light with [15] my Holy Spirit.

"These things, then, | which you saw you shall present | to those of another race | who are not of this age. | For there will be no honor [20] in any man | who is not immortal, | but only (in) those who were chosen | from an immortal substance, | which has shown [25] that it is able to contain him | who gives his abundance. Therefore | I said, 'Every one |

who has, it will be given to him, and | he will have plenty' (Mt 25:29). [30] But he who does not have, that is, | the man of this place, who is | completely dead, who | is removed from the planting | of the creation of what is begotten, **84** whom, if one | of the immortal essence appears, | they think that | they possess him – [5] it will be taken from him and | be added to the one who is. You, | therefore, be courageous and do not | fear at all. For I shall be | with you in order that none [10] of your enemies may prevail over you. | Peace be to you. Be strong!" |

When he (Jesus) had said these things, he (Peter) came | to himself. |

Apocalypse of Peter

THE TEACHINGS OF SILVANUS (VII,*4*)

Introduced and translated by

MALCOLM L. PEEL and JAN ZANDEE

The eclectic spirit of the second and early third centuries is clearly reflected in the fourth tractate of Codex VII, *The Teachings of Silvanus*. Its author, like other educated Christians, found it necessary both to reject erroneous pagan thought and yet, simultaneously, to appropriate the best of such thought to clarify and make cogent the Faith. The resultant text, a rare specimen of Hellenistic Christian wisdom literature, displays a remarkable synthesis of biblical and late Jewish ideas with Middle Platonic and late Stoic anthropological, ethical, and theological concepts. The synthesis has a didactic purpose: to impart the wisdom of Christ which confers the self-controlled and "quiet" life, enables one to be "pleasing to" the Divine, and, ultimately, helps one "become like God."

Unlike the other four tractates in Codex VII, *Teach. Silv.* is not gnostic and may even contain some anti-gnostic polemic. It is explicitly affirmed, for example, that all creation has been brought into being by God through his "hand," the Christ. Thus, unlike the gnostic dualists, one should never describe the Creator (demiurge!) as "ignorant," in spite of the author's pessimism regarding interpersonal relations (97,30-98,10). Moreover, instead of a docetic view of Christ, the author states that the Savior "bore affliction" for our sins, "died" as a "ransom" and gave his life for others, and put on "humanity." With respect to anthropology, while the author does espouse a tripartite view of man ("mind," "soul," and "body") similar to the gnostic, he departs sharply from their views that one is "saved by nature." Every human being, the text maintains, possesses both divine "reason" and "mind" and thus has the capacity for salvation; God wishes for all to be saved.

Perhaps what helped attract the *Teach. Silv.* to the predominantly gnostic collection of writings that constitute the Nag Hammadi library, however, was its rather austere and somewhat ascetic ethic. The text counsels keeping under control base passions, passions and unclean thoughts which are induced by the adversary, Satan. One is to have God alone as a friend, for all the world is deceitful and full of pain. Moreover, "austerity" is a type of life to be preferred, and "fornication" is to be avoided rigorously, as is "lust." Especially must one struggle with Satan, the adversary, who offers temptations in subtle disguises, and whose evil powers seek to infest one's life. Such an ascetic and almost "anchoritic" ethic could have appealed to Gnostics, as could also other concepts in the text, such as the "bridal chamber" in 94,27-29.

The literary genre of *Teach. Silv.* is clearly indebted to Jewish and Hellenistic Jewish wisdom literature; though the author is also influenced by the Cynic-Stoic diatribe and the Hellenistic hymn styles. Influence from the Jewish side, though, is exhibited in the direct quotes in *Teach. Silv.* of canonical and apocryphal (e.g., 112,37-113,7 = Wis 7:25-26) wisdom writings.

With respect to content, the first part of *Teach. Silv.* is more Hellenistic and philosophical in character. The latter part is more specifically Christian and biblical in imagery.

In the initial part (84,15-99,4) the writer's main concern is with the state of the soul. To prevent its being inhabited and overcome by base passions and irrational impulses (symbolically described as "robbers" and "wild, savage beasts," the reader is admonished to let the "mind" (*nous*) become his "guiding principle" and "reason" (*logos*) become his "teacher." The terminology and emphases clearly echo the anthropology and ethics of the late Stoa and of Middle Platonism.

In the second part of the tractate (99,6-118,7), on the other hand, emphasis is placed on the salvation of the soul made possible by the Redeemer-Revealer Christ, Son of Almighty God. At the outset, the author echoes the Platonic discussion of the "One and the many," utilizing this concept to discuss how Christ and God, like the "mind" in man's body, is present all places without being confined to a single place. Such "topological theology" both presupposes a non-dualistic cosmology in rather anti-gnostic fashion and offers an implicit refutation of the pantheistic theology of Stoicism. In conclusion, the reader is exhorted to seek Christ's inward help in illuminating "reason," in escaping the control of evil powers, in purifying one's life, and in seeking the lasting rewards of his wisdom and God's way (117,5-118,7).

As to the authorship of *Teach. Silv.*, we know of several early prominent Christians who bore the name "Silvanus." The late dates of their activity, however, and the differences of their teaching from that of our tractate seem to rule out consideration of any of them as its author. Rather, we are probably to recognize in the name "Silvanus" that common device used in Christian apocryphal literature of attributing a later, anonynous writing to a figure known by name in the New Testament canon. Such a "Silas" or "Silvanus" was a prominent member of the Jerusalem Church, cotraveller with Paul (Ac 15:22-40; 16:19-29; etc.), and possibly the amanuensis of "Peter's" named in 1 Peter 5:12. So, here is yet another Nag Hammadi tractate identified with the circle of influence emanating from Paul and Peter (cf. *Pr. Paul*, *Apoc. Paul*, *Acts Pet. 12 Apost.*, *Apoc. Pet.* and *Ep. Pet. Phil.*). As to who the author of *Teach. Silv.* actually was, however, we must state (as did Origen of the author of Hebrews) "in truth (only) God knows!"

In dating the text, we are mainly dependent on internal evidence, though dates have been found in the cartonnage used to strengthen the leather envelope that contained Codex VII. These dates point toward the third quarter of the fourth century as the probable time of the manuscript's burial near ancient Chenoboskia. Internal evidence includes the author's apparent knowledge of all major divisions of Old and New Testament canons; the stage of development of the Church's doctrine of Christ's "Descent into Hell" that was familiar to the author; the affinities of the text's "Logos" and "Wisdom" Christology to that of the Alexandrine Fathers, Clement of Alexandria and Origen; and the close parallels of the thought of the later Stoa (notably, Marcus Aurelius) and Middle Platonists (especially Albinus) with that of the author of *Teach. Silv.* Cumulatively, such evidence points toward the late second to early third century.

Many striking parallels that can be adduced to our text from Philo, *Sent. Sex-*

tus, Clement of Alexandria, Origen, and even Athanasius underscore its affinities with what has become known as Alexandrian theology. Its theology, Christology, cosmology, anthropology, and ethics all point, in their similarity, toward Alexandrian Egypt as the probable provenance.

The concluding note (118,8-9) is secondary, probably added by the copyist. It is surrounded by magical signs related to Christ's designation as "ichthys" ("fish"), an acrostic signifying "Jesus Christ, Son of God, Savior." It may well have been added by the copyist in response to the impressive Christology he has just copied in the text. For him Christ is truly the "extraordinary wonder"!

THE TEACHINGS OF SILVANUS

VII 84, 115-118, 7
118, 8-9

The Teachings of Silvanus

Abolish every childish time of life, | acquire for yourself strength | of mind and soul, | and intensify the struggle against [20] every folly of the passions | of love and base wickedness, | and love of praise, | and fondness of contention, | and tiresome jealousy and wrath, [25] and anger and the desire | of avarice. Guard | your (pl.) camp and | weapons and spears. Arm | yourself and all the soldiers [30] which are the words, and the commanders | which are the counsels, and your **85** mind as a guiding principle.

My | son, throw every robber | out of your gates. Guard | all your gates with torches [5] which are the words, and | you will acquire through all these things a | quiet life. But he who will not guard | these things will become like a | city which is desolate since it has been [10] captured. All kinds of wild beasts have | trampled upon it, for thoughts which | are not good are evil wild beasts. | And your city | will be filled with robbers, and you [15] will not be able to acquire peace, | but only all kinds of savage wild beasts. | The Wicked One, who is | a tyrant, is lord over these. While | directing this, he (the Wicked One) is beneath the great [20] mire. The whole city | which is your soul will perish. |

Remove yourself from these things, O | wretched soul. | Bring in your guide and [25] your teacher. The mind is the guide, | but reason is the teacher. | They will bring you | out of destruction and dangers. |

Listen, my son, to my [30] advice! Do not show your back | [to] your enemies and flee, but | rather pursue them as a [strong one]. **86** Be not an animal, with men | pursuing you; but | rather, be a man, with you

pursuing | the evil wild beasts, lest somehow [5] they become victorious over you and trample | upon you as on a dead man, | and you perish due to | their wickedness.

O wretched | man, what will you [10] do if you fall into their | hands? Protect yourself | lest you be delivered into the hands of your | enemies. Entrust yourself to this | pair of friends, reason [15] and mind, and no one | will be victorious over you. May God | dwell in your camp, | may his Spirit protect your | gates, and may the mind of divinity [20] protect the walls. Let holy reason | become a | torch in your mind, burning | the wood which is the whole of sin. |

And if you do these things, O my son, [25] you will be victorious over all your enemies, | and they will not be able to wage war | against you, neither will they be able | to resist, nor will they | be able to get in your way. [30] For if you find these, you will despise | them as deniers of truth. | They will speak with you, [cajoling] | you and enticing (you), not because they are [afraid] **87** of you, but because they are afraid of | those who dwell within you, | namely, the guardians of the divinity | and the teaching.

My son, [5] accept the education and the teaching. | Do not flee from the education and | the teaching, but when you are taught, | accept (it) with joy. And if | you are educated in [10] any matter, do what is good. | You will plait a crown of | education by your guiding principle. | Put on the holy teaching | like a robe. Make yourself noble-minded [15] through good conduct. | Obtain the austerity of | good discipline. Judge | yourself like a wise judge. | Do not go astray from my teaching, [20] and do not acquire ignorance, | lest you lead your people astray. | Do not flee from the divine | and the teaching which are within | you, for he who is teaching [25] you loves you very much. | For he shall bequeath to you a worthy austerity. | Cast out the animal nature | which is within you, | and [30] do not allow base thought to enter you. For . . . you | know the way which I teach.

If it is good to rule over the [few], | as you see it, [35] [how] much better is it that you **88** rule over everyone, since you are exalted | above every congregation and every people, | (are) prominent in every respect, | and (are) a divine reason, having [5] become master over every power | which kills the soul.

My son, does anyone | want to be a slave? | Why, then, do you trouble yourself wrongly? |

My son, do not [10] fear anyone except | God alone, the Exalted One. | Cast the deceitfulness of the Devil | from you. Accept the light | for

your eyes, and cast [15] the darkness from you. Live | in Christ, and you will acquire | a treasure in heaven. Do not become | a sausage (made) of many things | which are useless, and do not [20] become a guide | in your blind ignorance. |

My son, listen to my | teaching which is good and useful, | and end the sleep which weighs heavily upon you. [25] Depart from the forgetfulness | which fills you with darkness, | since if you were unable | to do anything, I would not have said these things | to you. But Christ has come in order to give you [30] this gift. Why do you | pursue the darkness when the light | is at your disposal? Why | do you drink stale water though | sweet is available for you? [35] Wisdom summons [you], **89** yet you desire folly. | Not by your own desire do you do | these things, but it is the animal nature | within you that does them. [5]

Wisdom summons you | in her goodness, saying, | "Come to me, all of you, | O foolish ones, that you may receive a | gift, the understanding which is [10] good and excellent. I am giving to you | a high-priestly garment | which is woven from every (kind of) wisdom." What else | is evil death except | ignorance? What else is [15] evil darkness except familiarity | with forgetfulness! Cast your anxiety | upon God alone. Do not become | desirous of gold and silver | which are profitless, but [20] clothe yourself with wisdom like | a robe, put knowledge | on yourself like | a crown, and be seated upon a throne | of perception. For these are yours, [25] and you will receive them again on high | another time.

For a foolish man | usually puts on folly | like a robe, and | like a garment of sorrow [30] he puts on shame. And | he crowns himself with ignorance | and takes his seat | upon a throne of | [nescience]. For while he is [without reason], **90** he leads only himself astray, for | he is guided by ignorance. | And he goes the ways | of the desire of every passion. [5] He swims in the desires | of life and has sunk. | To be sure, he thinks that he finds profit | when he does all the things | which are without profit. The [10] wretched man who goes | through all these things will die because | he does not have the mind, | the helmsman. But he is like | a ship which the wind tosses [15] to and fro, and like | a loose horse which has no rider. | For this (man) | needed the rider which is reason. | For the wretched one went astray [20] because he did not want | advice. He was thrown to and | fro by these three misfortunes; | he acquired death as | a father, ignorance [25] as a mother, and evil counsels – | he acquired them | as friends and brothers. | Therefore, foolish one, you should mourn for yourself. |

From now on, then, my son, return [30] to your divine nature. | Cast

from [you] these evil, | deceiving friends! | [Accept] Christ, [this true friend], **91** as a good teacher. Cast | from you death, which has | become a father to you. | For death did not exist, nor [5] will it exist at the end.

But | since you cast from yourself | God, the holy Father, | the true Life, the Spring | of Life, therefore you have [10] obtained death as a father | and have acquired ignorance | as a mother. They have robbed | you of the true knowledge. |

But return, my son, to [15] your first Father, God, | and Wisdom your mother, | from whom you came into being | from the very first in order that you might fight against | all of your enemies, the Powers [20] of the Adversary.

Listen, | my son, to my advice. | Do not be arrogant in opposition to | every good opinion, | but take for yourself the side of the divinity [25] of reason. Keep the holy | commandments of Jesus Christ, and | you will reign over every place | on earth and will be | honored by the angels [30] and the archangels. | Then you will acquire them as friends and | fellow servants, and you will acquire | places in [heaven | above].

Do not bring **92** grief or trouble to the divine [which is] | within you. But when you will care for | it, will request of it | that you remain pure, and will become [5] self-controlled in your soul | and body, you will become | a throne of wisdom and | one belonging to God's household. He will | give you a great light through [10] it (wisdom).

But before everything (else), | know your birth. Know | yourself, that is, from what substance you are, | or from what | race, or from what species. [15] Understand that you have come into being | from three races: | from the earth, from the | formed, and from the created. | The body has come into being from [20] the earth with an earthly substance, | but the formed, for the sake of | the soul, has come into being from the thought | of the Divine. The created, however, is the mind, | which has come into being in conformity with the image [25] of God. The divine mind | has substance | from the Divine, but the soul | is that which he (God) has formed for their | own hearts. For I think [30] that it (the soul) exists as wife of that which | has come into being in conformity with the image, | but matter is the substance | of the body which has come into being from the earth. |

[If] you mix yourself, you will acquire the **93** three parts as you | fall from virtue into | inferiority. Live according to | the mind. Do not think about things belonging to [5] the flesh. Acquire strength, | for the mind is strong. | If you fall from | this other, you have become male-

female. | And if you cast out of yourself the substance of the mind, [10] which is thought, | you have cut off | the male part and turned yourself to the female part | alone. You have become psychic | since you have received the substance of the [15] formed. If you cast out the smallest part of this | so that | you do not acquire again a | human part – but you have accepted for | yourself the animal thought and [20] likeness – you have become fleshly | since you have taken on animal nature. | For (if) it is difficult to find a psychical man, | how much more so to find | the Lord!

But I say that [25] God is the spiritual one. | Man has taken shape from | the substance of God. | The divine soul | shares partly in this One (God); furthermore, [30] it shares partly in the flesh. | The base soul | is wont to turn from side to side | [...] which it imagines the truth. |

It is [good] for you, O man, **94** to turn yourself toward the human rather | than toward the animal nature – | I mean toward the fleshly (nature). You | will take on the likeness of the part toward which you will turn yourself. [5]

I shall say something further | to you. Again, for what | will you (masc. sg.) be zealous? Did you (fem. sg.) wish | to become animal when you had come into | this kind of nature? [10] But rather, share in | a true nature of life. | To be sure, animality will guide you | into the race of the earth, | but the rational nature will [15] guide you in rational ways. | Turn toward the rational nature | and cast from | yourself the earth-begotten nature. |

O soul, persistent one, [20] be sober and shake off your | drunkenness, which is the work of | ignorance. If you persist | and live in the | body, you dwell in rusticity. [25] When you entered | into a bodily birth, you were | begotten. Come into being inside | the bridal chamber! Be illuminated | in mind!

My son, do not [30] swim in any water, | and do not allow yourself to be defiled | by strange kinds of knowledge. | Certainly you know [that] **95** the schemes of the Adversary | are not few and (that) | the tricks which he has | are varied? Especially has the noetic [5] man been robbed | of the intelligence | of the snake. For it is fitting for you | to be in agreement with the | intelligence of (these) two: with the [10] intelligence of the snake and with | the innocence of the dove – | lest he (the Adversary) come into you | in the guise of a flatterer, | as a true friend, saying, [15] "I advise | good things for you." |

But you did not recognize the | deceitfulness of this one when | you received him as a true friend. [20] For he casts into your heart | evil

thoughts | as good ones, and | hypocrisy in the guise of | true wisdom, [25] avidity in the guise | of conservative frugality, | love of glory | in the guise of that which is beautiful, | boastfulness and [30] pride in the guise | of great austerity, and | godlessness as | [great] godliness. **96** For he who says, "I have | many gods," is godless. | And he casts spurious knowledge | into your [5] heart in the guise of mysterious words. | Who | will be able to comprehend his thoughts and | devices which are varied since he is | a Great Mind for those who wish [10] to accept him as king?

My | son, how will you be able | to comprehend the schemes of this one or his | soul-killing counsel? | For his devices and the [15] schemes of his wickedness are many. And | think about his entrances, that is, how | he will enter your | soul and in what garment | he will enter you.

Accept [20] Christ, who is able | to set you free, and who has | taken on the devices of that one | so that through these he | might destroy him by [25] deceit. For this is the king whom you have | who is forever invincible, | against whom | no one will be able to fight nor | say a word. This is [30] your king and your father, | for there is no one like him. | The divine teacher is with [you] **97** always. He is a helper, | and he meets you because of the good | which is in you.

Do not put maliciousness | in your judgment, [5] for every malicious man | harms his heart. | For only a foolish man is wont | to his destruction, | but a wise man knows [10] his way.

And a foolish man | does not guard against speaking (a) mystery. | A wise man, (however), | does not blurt out every word, | but he will be discriminating [15] toward those who hear. Do not mention | everything in the presence | of those whom you do not know. |

Have a great number of friends, | but not counselors. [20] First, examine your | counselor, for do not | honor anyone who flatters. | Their word, to be sure, is sweet as | honey, but their heart is full [25] of hellebore. For whenever | they think that they have become | a reliable friend, | then they will deceitfully turn | against you, and they will cast you down [30] into the mire.

Do not | trust anyone as a friend, | for this whole world | has come into being deceitfully, and | every [man] is troubled [35] [in vain]. All things [of] **98** the world are not profitable, | but they happen in vain. | There is no one, not even a brother, (who is trustworthy), | since each one is seeking [5] his own advantage.

My son, do not | have anyone as a friend. | But if you do acquire one, do not entrust yourself | to him. Entrust yourself to | God alone as father [10] and as friend. For everyone | proceeds deceitfully, | while the

whole earth is full of suffering and | pain – things in which there is no profit. | If you wish to pass your [15] life in quiet, do not keep company | with anyone. And if you do keep | company with them, be as if | you do not. Be pleasing | to God, and you will [20] not need anyone.

Live | with Christ, and he will save | you. For he is the true light | and the sun of life. | For just as the sun which is visible [25] and makes light for the eyes of the flesh, | so Christ | illuminates every mind | and the heart. For (if) a wicked man | (who is) in the body (has) an evil death, [30] how much more so (does) | he who has | his mind blind. | For every blind man [goes along | in such a way] that he (?) is seen [just] **99** as one who does not have | his mind sane. He does not | delight in acquiring the light | of Christ, which is reason. [5]

For everything which is visible | is a copy of that which | is hidden. For as a fire which | burns in a place without being confined | to it, so it is with [10] the sun which is in the sky, all of whose rays | extend to places | on the earth. Similarly, | Christ has a single being, | and [15] he gives light to every place. This | is also the way in which he speaks of our | mind, as if it were a lamp | which burns and lights up the place. | (Being) in a part of the soul, [20] it gives light to all the parts. |

Furthermore, I shall speak of what is | more exalted than this: the mind, with respect to | actual being, is in a place, | which means it is in the body; [25] but with respect to thought, the mind | is not in a place. For how can it | be in a place when | it contemplates every place? |

But we are able [30] to mention what is more exalted than this: | for do not think in your heart | that God exists | [in a] place. If | you localize the [Lord of] all **100** in a place, then it is fitting for you to | say that the place is more exalted than he who | dwells in it. For that which contains | is more exalted than that which is contained. [5] For there is no place which is called | incorporeal. | For it is not right for us to say that | God is corporeal. | For the consequence (would be) that we (must) attribute both [10] increase and decrease to the corporeal, | but also that he (God) who is subject to these | will not remain imperishable. |

Now, it is not difficult to know | the Creator of all creatures, [15] but it is impossible to comprehend | the likeness of this One. For | it is difficult not only for men to | comprehend God, but it is (also) difficult | for every divine being, (both) the angels [20] and the archangels. | It is necessary to know | God as he is. | You cannot | know God through [25] anyone except Christ | who has | the image of the Father, | for this image reveals the true likeness | in correspondence to that which is revealed. [30] A king is not usually known apart from | an image.

Consider these things about | God: he is in every place; | on the other hand, he is in [no] | place. [With respect to power], **101** to be sure, he is in every place; | but with respect to divinity, he is in no | place. So, then, it is | possible to know God a [5] little. With respect to his power, | he fills every place, but in | the exaltation of his divinity | nothing contains him. | Everything is in God, [10] but God is not in anything. |

Now what is it to know God? | God is all which is in the truth. | But it is as impossible | to look at Christ as [15] at the sun. God sees | everyone; no one looks at | him. But Christ without | being jealous receives and gives. He | is the Light of the Father, as he gives [20] light without being jealous. | In this manner he gives light to every place. |

And all is Christ, | he who has inherited all | from the Existent One. [25] For Christ is the idea | of incorruptibility, and [30] he is the Light which is shining undefiled. | For the sun (shines) on every impure place, | and yet it is not defiled. | So it is with Christ: even if | [he is in the] deficiency, yet [he] is without deficiency. [35] And even if [he has been begotten], **102** he is (still) unbegotten. So it is with | Christ: if, on the one hand, he is comprehensible, | on the other he is incomprehensible | with respect to his actual being. [5] Christ is all. | He who does not possess all is unable to | know Christ.

My son, | do not dare to say a word about | this One, and do not confine the God of all [10] to mental images. | For he (God) who condemns | may not be condemned by the one who | condemns. Indeed, it is good | to ask and to know who [15] God is. Reason and mind | are male names. Indeed, let him who wishes | to know about this One | quietly and | reverently ask. For there is no small danger [20] in speaking about these things, since you | know that you will be judged | on the basis of everything that you say. |

And understand by this that he who is in | darkness will not be able to see anything [25] unless he receives the light and recovers (his) sight | by means of it. Examine yourself (to see) | whether you wholly have | the light, so that if you | ask about these things, you may understand [30] how you will escape. | For many are seeking in | darkness, and they grope about, | wishing to understand since | there is no light for them.

My **103** son, do not allow your mind to stare | downward, but rather let | it look by means of the light | at things above. [5] For the light will always come from above. | Even if it (the mind) is upon the earth, | let it seek to pursue the | things above. Enlighten your | mind with the light of heaven [10] so that you may turn to | the light of heaven.

Do not tire | of knocking on the door of reason, | and do not cease |

walking in the way of [15] Christ. Walk in it so that | you may receive rest from your | labors. If you walk in another | way, there will be no | profit in it. For also those who walk [20] in the broad way | will go down at their end | to the perdition of the mire. | For the Underworld is open wide for the soul, | and the place of perdition is broad. [25] Accept Christ, | the narrow way. For he is oppressed | and bears affliction for your | sin.

O soul, persistent one, | in what ignorance you exist! [30] For who | is your guide | into the darkness? How many likenesses | did Christ take on because of you? | Although he was God, he [was found] **104** among men as a man. | He descended to the Underworld. He released | the children of death. They were | in travail, as [5] the scripture of God has said. And | he sealed up the (very) heart | of it (the Underworld). And he broke its (the Underworld's) strong bows | completely. And | when all the powers had seen [10] him, they fled so that he might | bring you, wretched one, | up from the Abyss, and might die for you | as a ransom for your sin. He saved | you from the strong hand of the Underworld. [15]

But you yourself, difficult (though it be), give to him your | fundamental assent with (even so much as) a hint | that he may take you up with | joy! Now the fundamental choice, | which is humility of heart, is the gift of Christ. [20] A contrite heart is the acceptable sacrifice. | If you humble yourself, you will be greatly exalted; | and if you exalt yourself, | you will be exceedingly humbled.

My son, [25] guard yourself against wickedness, | and do not let the Spirit of Wickedness | cast you down into the Abyss. | For he is mad and bitter. | He is terrifying, and he casts [30] everyone down into a pit | of mire.

It is a great | and good thing not to love | fornication and not even to think | of the wretched matter **105** at all, for to think of it is death. | It is not good for any man | to fall into death. | For a soul which has been found in [5] death will be without reason. | For it is better not to live than | to acquire an animal's life. | Protect yourself lest you are burned | by the fires of fornication. [10] For many who are submerged in fire are | its servants whom | you do not know as | your enemies.

O my son, strip off | the old garment of fornication, [15] and put on the | garment which is clean and shining, | that you may be beautiful in it. | But when you have this garment, | protect it well. Release yourself [20] from every bond so that you may | acquire freedom. | If you cast out of yourself | the desire whose | devices are many, you will [25] release yourself from the sins of lust. |

Listen, O soul, to my | advice. Do not become | a den of foxes and snakes, nor | a hole of serpents and [30] asps, nor a dwelling place | of lions, or a place of refuge | of basilisk-snakes. When these things | happen to you, O soul, what | will you do? For these are the powers **106** of the Adversary. | Everything which is dead will come | into you through them (the powers). | For their food is everything which is dead [5] and every unclean thing. For when these | are within you, what living thing | will come into you? | The living angels will detest you. | You were [10] a temple, (but) you have made yourself a tomb. Cease | being a tomb, and become (again) | a temple, so that uprightness | and divinity may remain in | you.

Light the light within you. [15] Do not extinguish it. Certainly no one | lights a lamp for wild beasts or | their young. | Raise your dead who have died, | for they lived and have died for [20] you. Give them life. | They shall live again.

For the Tree of | Life is Christ. He is | Wisdom. For he is Wisdom; | he is also the Word. He [25] is the Life, the Power, | and the Door. He is the Light, | the Angel, and | the Good Shepherd. Entrust yourself | to this one who became [30] all for your sake.

Knock | on yourself as upon | a door, and walk upon | yourself as on a straight road. | For if you walk on the road, [35] it is impossible for you to go astray. **107** And if you knock with this one (Wisdom), you | knock on hidden treasures. |

For since he (Christ) is Wisdom, | he makes the foolish man wise. [5] It (Wisdom) is a holy kingdom | and a shining robe. | For it (Wisdom) is much gold | which gives you great honor. | The Wisdom of God [10] became a type of fool for you | so that it might take you up, | O foolish one, and make you a wise man. | And the Life died | for you when he (Christ) was powerless, [15] so that through his death | he might give life to you who have died. |

Entrust yourself to | reason and remove yourself from | animalism. For [20] the animal which has no | reason is made manifest. | For many think that they have | reason, but if you | look at them attentively, [25] their speech is animalistic. |

Give yourself gladness from the true | vine of Christ. | Satisfy yourself with the true wine | in which there is no drunkenness [30] nor error. | For it (the true wine) marks | the end of drinking since there | is usually in it what gives joy | to the soul and [35] the mind through the Spirit of God. **108** But first, nurture your reasoning powers | before you drink | of it (the true wine).

Do not pierce yourself with | the sword of sin. Do not burn yourself, [5] O wretched one, with the fire | of lust. Do not surrender yourself | to barbarians like a prisoner, | nor to | savage beasts which want [10] to trample upon you. | For they are as lions | which roar very loudly. Be not | dead lest they | trample upon you. You shall be man! [15] It is possible for you through reasoning | to conquer them. |

But the man who does nothing is unworthy of | (being called) rational man. The rational man | is he who fears God. [20] He who fears | God does nothing insolent. | And he who guards himself | against doing anything insolent is one | who keeps his guiding principle. [25] Although he is a man who exists | on earth, he makes himself like | God.

> But he who makes himself like | God is one who does | nothing unworthy of God, [30] according to the statement of Paul | who has become like | Christ.

For who shows reverence | for God while not wanting | to do things which are pleasing [35] to him? For piety | is that which is **109** from the heart, | and piety from | the heart (characterizes) every soul which is near to | God.

The soul which is [5] a member of God's household is one which | is kept pure, | and the soul which has put on Christ | is one which is pure. | It is impossible for it to sin. [10] Now where Christ is, there | sin is idle.

Let Christ | alone enter your world, | and let him bring to naught | all powers which have come upon you. [15] Let him enter the temple which is | within you so that he may cast | out all the merchants. Let him | dwell in the temple which is | within you, and may you become [20] for him a priest and a Levite, | entering in purity. |

Blessed are you, O soul, if you | find this one in your temple. |

Blessed are you still more if you perform his [25] service.

But he who will defile | the temple of God, that one God | will destroy. For you lay yourself open, | O man, if you | cast this one out of your [30] temple. For whenever | the enemies do not see Christ | in you, then they will come into | you armed in order to crush | you.

O my son, I have given [35] you orders concerning these things many times **110** so that you would always guard your | soul. It is not you who | will cast him (Christ) out, but | he will cast you out. For [5] if you flee from him, you will | fall into great sin. | Again, if you flee from him, you will | become food for your enemies. | For all base persons flee from [10] their lord, and the (man) base in virtue | and wisdom flees from | Christ. For every man who is | separated (from him) falls into the claws | of the wild beasts.

Know who Christ is, [15] and acquire him as a friend, | for this is the friend who is faithful. | He is also God and | Teacher. This one, being God, became | man for your sake. It is this one who [20] broke the iron bars | of the Underworld and the bronze bolts. | It is this one who attacked | and cast down | every haughty tyrant. It is he [25] who loosened from himself the chains | of which he had taken hold. | He brought up the poor from the | Abyss and the mourners from | the Underworld. It is he who humbled [30] the haughty powers; | he who put to shame haughtiness | through humility; he who has cast | down the strong and | the boaster through weakness; [35] he who in his contempt scorned that which is **111** considered an honor | so that | humility for God's sake might be highly exalted; | (and) he who has put on humanity. [5]

And yet, the divine Word is God, | he who bears patiently with man always. | He wished to produce | humility in the exalted. He (Christ) who has | exalted man became like [10] God, not in order that he | might bring God down to | man, but that man might become | like God.

> O this | great goodness of God! [15] O Christ, King who has revealed | to men the Great Divinity, | King of every virtue and | King of life, King of ages and | Great One of the heavens, hear my words [20] and forgive me!

Furthermore, | he manifested a great zeal | for Divinity.

Where is a man (who is) wise | or powerful in intelligence, | or a man whose devices are many [25] because he knows wisdom? | Let him speak wisdom; let him utter | great boasting! | For every man has become a fool and has spoken out of | his (own) knowledge. For he (Christ) confounded the [30] counsels of guileful people, and | he prevailed over those wise in their own | understanding.

Who will be able | to discover the counsel of the | Almighty, or to speak of the [35] Divinity, or to proclaim it correctly? **112** If we have not even been able to | understand the counsels of our companions, | who will be able to comprehend the Divinity | or the divinities of [5] the heavens? If | we scarcely find things on earth, | who will search for the things of | heaven? A Great Power | and Great Glory has made the world | known.

And the Life | of Heaven wishes to renew all, | that he may cast out that which is | weak and every black form, | that everyone may shine forth in [15] heavenly garments in order to make manifest | the command of the Father (who) is exceedingly brilliant, | and that he (Christ) may | crown those wishing to contend | well. Christ, being judge of the con-

test, [20] is he who crowned every one, | teaching every one | to contend. This one who contended | first received the crown, gained dominion, | and appeared, giving light [25] to everyone. And all were | made new through the Holy Spirit | and the Mind.

> O Lord Almighty, | how much glory shall I give Thee? | No one has been able [30] to glorify God adequately. | It is Thou who hast given glory | to Thy Word in order to save | everyone, O Merciful God. (It is) he who | has come from Thy mouth and has risen from [35] Thy heart, the First-born, the Wisdom, | the Prototype, the First | Light.

For he is light from **113** the power of God, and | he is an emanation of the pure glory | of the Almighty. | He is the spotless mirror of the working [5] of God, and he is the image of his | goodness. For he is also the Light | of the Eternal Light. He is the eye | which looks at the invisible | Father, always serving [10] and forming | by the Father's will. He | alone was begotten by the Father's good pleasure. | For he is an incomprehensible Word, | and he is Wisdom [15] and Life. He gives life to and | nourishes all living things and powers. | Just as the | soul gives life to all the members, | he rules all with [20] power and gives life to them. | For he is the beginning and | the end of everyone, watching over | all and encompassing them. | He is troubled on behalf of everyone, and he rejoices [25] and also mourns. On the one hand, he mourns | for those who have gotten as their lot the place | of punishment; on the other, he is troubled | about every one whom he arduously brings | to instruction. [30] But he rejoices over everyone who | is in purity.

Then beware, | lest somehow you fall into the hands of the | robbers. Do not allow sleep | to your eyes nor [35] drowsiness to your eyelids that | you may be saved like a gazelle | from nets and like a **114** bird from a trap.

Fight the | great fight as long as the fight lasts, | while all the powers are | staring after you – not only the holy ones, [5] but also all the powers | of the Adversary. Woe | to you if you are vanquished in the midst | of every one who is watching you! | If you fight the fight and [10] are victorious over the powers which fight against you, | you will bring great joy to every | holy one, and yet | great grief to your enemies. Your | judge helps (you) completely [15] since he wants you to be victorious.

Listen, my | son, and do not be slow | with your ears. Raise yourself up when you have left your old man behind | like an eagle. Fear [20] God in all your acts, | and glorify him through | good work. You know that

every man who is | not pleasing to God is the son of perdition. [25] He will go down to the Abyss | of the Underworld.

> O this patience | of God, which bears with | every one, which desires that | every one who has become [30] subject to sin be saved!

But no one prevents | him (God) from doing what he wants. | For who is stronger than him that | he may prevent him? To be sure, | it is he who touches the earth, [35] causing it to tremble and also causing | the mountains to smoke. (It is) he who has | gathered together such a great sea **115** as in a leather bag and | has weighed all the water on his scales. | Only the hand of the Lord | has created all these things. [5] For this hand of the Father is Christ, | and it forms all. | Through it, all has come into being | since it became the mother of all. | For he is always [10] Son of the Father. |

Consider these things about God Almighty | who always exists: | this One was not always | King for fear that [15] he might be without a | divine Son. For all dwell | in God, (that is), the things which have come into being | through the Word, who is | the Son as the image of the Father. [20]

For God is nearby; he | is not far off. All divine limits | are those which belong to God's household. | Therefore, if the divine agrees with | you partially in anything, [25] know that all of the Divine | agrees with you. But this | divine is not pleased with anything | evil. For it is this which | teaches all men what is good. [30] This is what God has | given to the human race | so that for this reason every man | might be chosen | before all the angels [35] and the archangels. |

For God does not need | to put any man to the test. **116** He knows all things | before they happen, and | he knows the hidden things of the heart. | They are all revealed and [5] found wanting in his presence. Let | no one ever say that God | is ignorant. For it is not right | to place the Creator of | every creature in ignorance. [10] For even things which are in darkness | are before him like (things in) the light. |

So, there is no other one hidden except | God alone. But he is revealed | to everyone, and yet [15] he is very hidden. He is revealed | because God knows | all. And if they do not wish | to affirm it, they will be corrected by | their heart. Now he is hidden because [20] no one perceives the things of God. | For it is incomprehensible and | unfathomable to know | the counsel of God. Furthermore, | it is difficult to comprehend him, and it is difficult [25] to find Christ. For he is the one who dwells | in every place, and also he is | in no place. For no one | who wants to will be able to know | God as he actually is, [30] nor Christ, nor

| the Spirit, nor the chorus of | angels, nor even the archangels, **117** as well as the thrones of the spirits, | and the exalted lordships, | and the Great Mind. If you do not | know [yourself], you will not be able [5] to know all of these.

Open | the door for yourself that you may know | the One who is. Knock on | yourself that the Word | may open for you. For he [10] is the Ruler of Faith and | the Sharp Sword, having become all | for everyone because he wishes | to have mercy on everyone.

My son, | prepare yourself to escape from the [15] world-rulers of darkness and of | this kind of air which is full of powers. | But if you have | Christ, you will conquer this entire world. | That which you will open [20] for yourself, you will open. | That which you will knock upon for yourself, you will | knock upon, benefiting yourself. |

Help yourself, my son, | (by) not proceeding with things in which [25] there is no profit.

My son, | first purify yourself toward the outward life | in order that you may be able | to purify the inward.

And | be not as the merchants [30] of the Word of God.

Put | all words to the test first | before you utter them. |

Do not wish to acquire honors which | are insecure, nor **118** the boastfulness which brings | you to ruin.

Accept | the wisdom of Christ (who is) patient | and mild, and guard [5] this, O my son, knowing | that God's way is always | profitable. |

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Jesus Christ, Son of God, Savior (Ichthus), Wonder |
Extraordinary

THE THREE STELES OF SETH (VII,5)

Introduced by

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The Three Steles of Seth offers a rare view into the worship practice of a Gnostic Sethian community. These Gnostics identified their teachings with the primal revelation of God to Adam, which had passed through Seth to his descendants (*The Apocalypse of Adam*, V,5). Lost and forgotten for ages, this Sethian gnosis had been revealed anew in the latter days. The recipients of this renewed revelation understood themselves as "the living and unshakable race" (118,12-13), the true latter-day descendants of Seth (hence the modern label of Sethian Gnosticism). *The Three Steles of Seth* is presented as part of this latter-day revelation, in this case to Dositheos, the supposed Samaritan founder of Gnosticism.

The text, which shows no Christian influence, is indebted to Jewish and Neoplatonic traditions. In Genesis, Seth marks a new beginning after the tragic conflict between Cain and Abel (Gn 3:25-5:8). Appointed by God to replace Abel, he is a son in the likeness of his father Adam, as Adam is in the likeness of God. It is in his time that "men began to call upon the name of the Lord." According to the first-century Jewish historian Josephus (*Ant.* I,67-71), Seth's descendants continued to follow his godfearing ways for seven generations, after which they too fell into a life of depravity. During this time, they preserved and added to the knowledge transmitted by Adam to Seth. Forwarned of impending divine judgements by water and fire, they preserved this knowledge for future generations on two steles, one of stone to survive the flood and one of brick to survive the fire.

This legend accounts for the presentation of the present text as the content of steles attributed to Seth (cf. *Zost.* 130,1-4 and *Gos. Eg.* 68,10-23). The expansion from the original two steles in the Jewish legend to three represents the influence of Neoplatonic conceptions of the divine triad. The three steles or hymnic prayers of the present text are addressed in ascending order to the threefold nature of god: the Selfbegotten Son, the male virgin Barbelo (mother), and the Unbegotten Father.

Ecstatic trips through the heavens are well attested in Sethian Gnosticism. The Sethian tractates *Zostrianos* and *Allogenes* record such journeys by the seers for which the texts were named. These accounts, however, record what was revealed to the seer in his ascent. The invocations of the seer to the divine triad are only noted in passing, as when Zostrianos affirms, "I joined with them all and blessed the Kalyptos aeon and the virgin Barbelo and the Invisible Spirit. I became all-perfect." In *The Three Steles of Seth* these blessings or hymnic prayers are recorded in full.

Since *Allogenes* may be interpreted as another name for Seth, both tractates may commemorate the ascent of the community's primal ancestor to the divine triad. However, while *Allogenes* records for edification what was revealed to the seer, *The Three Steles of Seth* preserves the invocations of the seer as a prototype to serve the latter-day Sethian community in its liturgical reenactment of his ascent. While the hymnic prayers are set forth in the tractate as prayers of Seth, first person plural references in the text (e.g. 124,17-18) betray the use of the prayers in the worship practice of the community. The text has led Hans Martin Schenke to posit the existence of a Sethian mystery of ascension. The three subdivisions of the text thus correspond to the three stages or levels in the worshippers' ascent to the threefold nature of god, since at the conclusion of the tractate one must return from the third back down to the second and first.

Neoplatonic philosophical terminology abounds in the text, especially the Existence-Life-Mind triad in the deity. The terminology is also found in the related tractates of *Zostrianos*, *Allogenes*, and *Marsanes*, which together form a cluster of Sethian Gnostic texts with close ties to Neoplatonism. *Zostrianos* and *Allogenes* are both mentioned by Porphyry in his *Life of Plotinus* as texts refuted by Plotinus, who taught a course "Against the Gnostics" in 265-266 C.E. Thus a dating for this stage of Sethian Gnosticism and therefore for *The Three Steles of Seth* is suggested. Provenience is uncertain, though the philosophical nature of the text would be much at home in Alexandria, Egypt.

The scribal note at the end of the text (127,28-32) has been variously interpreted as applying to *The Three Steles of Seth* alone or to the codex as a whole.

THE THREE STELES OF SETH

VII 118, 10-127, 27
127, 28-32

The revelation of Dositheos | about the three steles | of Seth, the Father of the living | and unshakable race, which | he (Dositheos) saw and understood. [15] And after he had read them, he | remembered them. And he gave them | to the elect, just | as they were | inscribed there. [20]

Many times I joined in | giving glory with the powers, and I became worthy of the | immeasurable majesties. |

Now they (the steles) are as follows:

The First [25]
Stele of Seth.

I bless | thee, Father Geradama(s), I, | as thine (own) Son, | Emmacha Seth, whom thou didst beget | without begetting, as a blessing [30] of our God; for I am | thine (own) Son. And thou **119** art my mind, O my

Father. And | I, I sowed and begot; | [but] thou hast [seen] the majesties. | Thou hast stood imperishable. I [5] bless thee, Father. Bless me, | Father. It is because of thee that I exist; | it is because of God that thou dost exist. Because | of thee I am with | that very one. Thou art light, [10] since thou beholdest light. Thou hast | revealed light. Thou art | Mirotheas; thou art my Mirotheos. | I bless thee as | God; I bless thy [15] divinity. Great is the | good Self-begotten who | stood, the God who had already | stood. Thou didst come in goodness; | thou hast appeared, and thou hast [20] revealed goodness. I shall utter | thy name, for thou art a first | name. Thou art unbegotten. Thou | hast appeared in order that thou | mightest reveal the eternal ones. [25] Thou art he who is. Therefore | thou hast revealed those who really | are. Thou art he who is uttered | by a voice, | but by mind art thou [30] glorified, thou who hast | dominion everywhere. Therefore | [the] perceptible world too | knows thee because of | thee and they seed. Thou art merciful. **120**

And thou art from another race, | and its place is over another race. | And now thou art from another | race, and its [place is] over another [5] race. Thou art from another | race, for thou art not similar. And thou | art merciful, for thou art eternal. | And thy place is over a race, | for thou hast caused all these to increase; and for the sake of [10] my seed. For it is thou who knows | it, that its place is in begetting. But they | are from other races, for | they are not similar. But their place is over | other races, for their place is in [15] life. Thou art Mirotheos.

I bless his power which was | given to me, who caused the | malenesses that really are to become | male three times; [20] he who was divided into the pentad, the one who | was given to us in triple | power, the one who was begotten without begetting, the one who | came from that which is elect; because of [25] what is humble, he went | forth from the midst.

Thou art a Father | through a Father, | a word from a command. | We bless thee, Thrice Male, [30] for thou didst unite the all | through them all, for thou hast | empowered us. Thou hast arisen from | one; from one thou hast gone forth; | thou hast come to one. [Thou] hast saved, [35] thou hast saved, thou hast saved us, O | crown-bearer, crown-giver! **121** We bless thee eternally. | We bless thee, once we have | been saved, as the perfect individuals, | perfect on account [5] of thee, those who [became] perfect with thee | who is complete, who completes, | the one perfect through all these, | who is similar everywhere.

Thrice | Male, thou hast stood. Thou hast already [10] stood. Thou wast divided everywhere. Thou didst continue being one. And | those

whom thou hast willed, thou hast saved. | But thou dost will to be saved | all who are worthy.

Thou art [15] perfect! Thou art perfect! | Thou art perfect!

The First | Stele of Seth |

The Second Stele | of Seth [20]

Great is the first aeon, | male virginal Barbelo, | the first glory | of the invisible Father, she | who is called [25] "perfect."

Thou (fem.) hast seen first | the one who truly pre-exists | because he is a non-being. And | from him and through | him thou hast pre-existed [30] eternally, the non-being | from one indivisible, | triple [power], thou a triple | power, [thou a] great monad | from [a] pure monad, **122** thou an elect monad, the | first [shadow] of the holy | Father, light from | light.

[We] bless thee, [5] producer (fem.) of perfection, aeon-giver (fem.). | Thou hast [seen] the eternal | ones because they are from a shadow. | And thou hast become numerable. And | thou didst find, thou didst continue being [10] one (fem.); yet becoming numerable in division, thou | art three-fold. Thou art truly | thrice, thou one (fem.) | of the one (masc.). And thou art from | a shadow of him, thou a Hidden One, [15] thou a world of understanding, | knowing those of the one, that they | are from a shadow. And these | are thine in the heart.

For | their sake thou hast empowered the eternal ones [20] in being; thou hast empowered | divinity in living; | thou hast empowered knowledge in | goodness; in | blessedness thou hast empowered the [25] shadows which pour from the one. | Thou hast empowered this (one) in knowledge; | thou hast empowered another one in creation. | Thou hast empowered him who is equal | and him who is not equal, him [30] who is similar and him who is not similar. | Thou hast empowered in begetting, and | (provided) forms in [that which] exists | to others. [.... | Thou hast] empowered **123** these. – He is that One Hidden | [in] the heart. – And [thou hast] come forth to | these and [from] these. Thou art divided | [among them]. And thou dost [5] become a great male [noetic] First-Appearer. |

Fatherly God, | divine child, | begetter of multiplicity according to a division | of all who really are, [10] thou (masc.) hast appeared to them all

in | a word. And thou (masc.) dost possess | them all without begetting | and eternally indestructible | on account of thee (fem.). [15]

Salvation has come to us; from | thee is salvation. Thou art | wisdom, thou knowledge; thou | art truthfulness. On account of thee is | life; from thee is life. [20] On account of thee is mind; from | thee is mind. Thou art mind, | thou a world of truthfulness, | thou a triple power, thou | threefold. Truly thou art [25] thrice, the aeon of | aeons. It is thou only | who sees purely the first | eternal ones and the unbegotten ones. |

But the first divisions are as [30] thou wast divided. Unite us | as thou hast been united. | Teach us [those] things which thou dost see. | Empower [us] that we may **124** be saved to eternal life. | For [we] are [each] a shadow | of thee as thou art | a shadow [of that] [5] first pre-existent one. Hear | us first. We are eternal ones. | Hear us as the | perfect individuals. Thou art the aeon | of aeons, the all-perfect one [10] who is established.

Thou hast heard! | Thou hast heard!

Thou hast saved! Thou hast saved! |

We give thanks! We bless thee always! | We shall glorify thee! |

The Second Stele [15] of Seth |

The Third Stele |

We rejoice! We rejoice! We rejoice! |

We have seen! We have seen! We have seen the | really pre-existent one (masc.), [20] that he really exists, that he is the | first eternal one.

O Unconceived, | from thee are the eternal ones | and the aeons, the all-perfect ones | who are established, and the [25] perfect individuals.

We bless | thee, non-being, existence | which is before existences, | first being which is before | beings, Father of [30] divinity and life, | creator of mind, | giver of good, giver of | blessedness!

We all bless | thee, knower, in [35] a [glorifying] blessing, (thou) **125** because of whom [all these are. | ... really, | ...], who knows thee | [through] thee alone. For there is no one [5] [who is] active before | thee. Thou art an only and living [spirit]. | And [thou] knowest one, | for this one who belongs to thee is on every side. | We are not able to express him. For [10] thy light shines upon us. |

Present a command to us | to see thee, so that | we may be saved. Knowledge of thee, it | is the salvation of us all. Present [15] a command!

When thou dost command, | we have been saved! Truly we have been | saved! We have seen thee by mind! | Thou art them all, for thou dost save | them all, he who [20] was not saved, nor was he | saved through them. | For thou, thou hast commanded us. |

Thou art one. Thou art one, just as | there is one (who) will say [25] to thee: Thou art one, thou art a single living spirit. | How shall we give | thee a name? We do not have it. | For thou art the existence | of them all. [30] Thou art the life of them | all. Thou art the mind | of them all. | [For] thou [art he in whom they all] rejoice. **126**

Thou hast commanded all these | [to be saved] through thy | word [...] | glory [5] who is before him, Hidden One, blessed | Senaon, [he who begat] | himself, [Asi]neu(s). | [...]ephneu(s), Optaon, Elemaon | the great power, Emouniar, [10] Nibareu(s), Kandephor(os), Aphredon, | Deiphaneus, thou | who art Armedon to me, power-begetter, | Thalanatheu(s), Antitheus, | thou who existeth within [15] thyself, thou who art before | thyself – and after thee | no one entered into activity.

As what shall we | bless thee? We are | not empowered. But we give thanks, [20] as being humble toward thee. For thou hast | commanded us, as he who | is elect, to glorify thee to the extent that | we are able. | We bless thee because we were saved. [25] Always we glorify | thee. For this reason we shall | glorify thee, that we may be | saved to eternal salvation. | We have blessed thee, for we are [30] empowered. We have been saved, for thou | hast willed always | that we all do this.

We | all did this. [...] | not through [... **127**[3] aeon. ...], | the one who was [5] [...], we and those | who [...]. He who will | remember these and give | glory always will | become perfect among those who are perfect [10] and impassable beyond | all things. For they all bless | these individually and together. | And afterwards they shall be | silent. And just as they [15] were ordained, they ascend. | After the silence, they descend | from the third. | They bless the second; | after these the first. [20] The way of ascent is the way | of descent.

Know therefore, | as those who live, that you have | attained. And you taught | yourselves the infinite things. [25] Marvel at the truth which is within | them, and (at) the revelation. |

The Three Steles of Seth. |

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This book belongs to the fatherhood. |
It is the son who wrote it. [30]
Bless me, O father. I bless |
you, O father, in peace. |
Amen.

ZOSTRIANOS (VIII,*1*)

Introduced and translated by

JOHN N. SIEBER

The tractate *Zostrianos*, a heavenly journey apocalypse, is the major work in Codex VIII and one of the longest works in the Nag Hammadi library. Unfortunately Codex VIII suffered extensive damage prior to its discovery and conservation in modern times so that almost every page of *Zostrianos* is incomplete and some pages now exist only as fragments. Consequently, much of the text of the tractate is now lost. In spite of these problems *Zostrianos* offers an interesting example of how some Gnostics combined a mythological world view and a philosophical interpretation of it, based on Platonic thought.

The book opens with an account of the call of its central character, Zostrianos, to leave this world and to journey through the heavens in pursuit of saving gnosis. In antiquity this Zostrianos was linked to the lineage of the famous Persian magus Zoroaster. His call is recounted in autobiographical fashion. He was deeply depressed, ready to commit suicide in the desert, when suddenly an angel appeared to him and called him to gnosis. Leaving his physical body behind on earth, he ascended with the angel through the lower reaches of the heavenly realms. At each level he was initiated through a baptism into the gnosis revealed there.

As Zostrianos' journey continued he met a succession of angelic guides, questioned them and learned from each of them the gnosis of the various heavenly aeons through which he passed. The knowledge consisted largely in learning the names of the inhabitants of the heavenly world and sorting out the relationships between them. When his tour of the heavens was complete, Zostrianos descended once again to the physical world, where he wrote down the gnosis for the benefit of the elect, the holy seed of Seth. The tractate concludes with a brief but compelling homily in which Zostrianos exhorts his readers to abandon this oppressive world and to seek salvation through gnosis.

Zostrianos' mythological gnosis posits a high god named the thrice powerful Invisible Spirit from whom everything else has emanated. The physical earth and its inhabitants represent the lowest and most ignorant level. Between it and the Spirit lies a vast aeon system called Barbelo and understood as the "thought" of the Spirit. Barbelo herself is divided into three constituent aeons: the uppermost aeon is named Kalyptos (the hidden or veiled aeon), in the middle is located the Protophanes (the first-visible or first-appearing aeon), and at the bottom is the Autogenes (the self-generated or self-begotten aeon). Each of these aeons has its own system of constituent beings called lights, glories, angels, waters, etc.

The philosophical interests of the tractate are clear from its use of questions, categories, and terms best known to us from the Neoplatonic school of Plotinus. Zostrianos never tires of asking his angelic revealers about how this changeable world came into existence from an unchanging source, or about why there are

different kinds of souls or animals or human beings. Their answers assert that each successive layer of the universe is formed on the basis of the models in the layer above and that each layer is less perfect than its model. Of special interest is the identification of the three Barbelo aeons with the philosophical triad of existence, mind, and life. These and other references make it almost certain that this tractate is the one mentioned by Porphyry (*Vit. Plot.*, 16) as one of the spurious apocalypses in circulation in Plotinus' day and assigned by him to his pupil Amelius for refutation.

Zostrianos shares both its philosophical concern and some of its mythological world with three other tractates from the Nag Hammadi library: *The Three Steles of Seth* (VII,*5*), *Marsenes* (X,*1*) and *Allogenes (XI,3*). There are also some mythological ties, especially with regard to the names of the Autogenes system, with some of the more Christian works such as *The Gospel of the Egyptians* (III,*2* and IV,*2*) and *The Apocryphon of John* (II,*1* et al.), and with *The Untitled Text* of the Bruce Codex.

Except for a few allusions to the New Testament and Christianity in the extant text, the author of *Zostrianos* seems to have no specific interest in things Christian. He rejects the ways of the others, his opponents, but it is not clear if they are Christians or Platonists or some other group. His use of liturgical formulas, baptisms, and magical vowel strings indicates the book may have been used by a group of Gnostics in worship or contemplative exercises, but we are unable to identify this group on the basis of the reports of Christian heresiologists.

ZOSTRIANOS

VIII 1, 1-132, 9

[...] of the [...] the words | [...] live forever, these I | [...] Zostrianos | [...] and [...] and Iolaos, [5] when I was in the world for these | like me and [those] after me, | [the] living elect. As God lives, | [...] the truth with truth | and knowledge and eternal [10] light.

After I parted from the | somatic darkness in me and | the psychic chaos in mind | and the feminine desire | [...] in the darkness, I did not use it [15] again. After I found the infinite | part of my matter, then I reproved the | dead creation within me | and the divine Cosmocrater | of the perceptible (world) by preaching [20] powerfully about the All to those | with alien parts. |

Although I tried their ways | for a little while after | the necessity of begetting brought me [25] to the revealed, I was never pleased with | them, but I always | separated myself from them | because I came into being through | a holy [...], yet mixed. [30] When I had set straight my sinless | soul, then I strengthened **2** the intellectual [...] | and I [...] | in the [...] | of my God [...] [5] [...] I having done [...] | grow strong in a holy spirit | higher than god.

It [came] | upon me alone as I was setting myself straight, [and] | I saw the perfect child [...] [10] [...]. With him who [...] | many times and many ways [he] | appeared to me as a | loving father, when I was seeking the | male father of all (who are) [15] in thought, perception, (in) | form, race, [region ...], | (in) an All which | restrains and is restrained, | (in) a body yet without a body, [20] (in) essence, matter and [those that] | belong to all these. It is with | them and the god of the unborn | Kalyptos and the power [in] them all that | existence is mixed.

(About) existence: [25] how do those who exist, being from | the aeon of those who exist, (come) from | an invisible, undivided and | self-begotten spirit? Are they | three unborn images having [30] an origin better than existence, | existing prior [to] all [these], | yet having become the [world ...]? | How are those opposite it and all these **3** [...] good, he | and an | excuse. What is that one's place? | What is his origin? [5] How does the one from him | exist for him and all these? How | [does he come into existence] as a simple one, | differing [from] himself? Does he exist as | existence, form, and [10] blessedness? By giving strength is | he alive with life? How | has the existence which does not exist | appeared from an existing power? |

I pondered these things to understand them; [15] according to the custom of my race | I kept bringing them up to the god | of my fathers. I kept praising | them all, for my forefathers | and fathers who sought found. [20] As for me, I did not cease seeking | a resting place worthy of my spirit, | since I was not yet bound in the perceptible | world. Then, as I was deeply | troubled and gloomy because of the [25] discouragement which encompassed me, | I dared to act and | to deliver myself to the wild beasts of the | desert for a violent death.

There stood | before me the angel of the knowledge [30] of eternal light. He said to me, | 'Zostrianos, why have you gone mad | as if you were ignorant of the great eternals **4** who are above? [...] | you [...] | [...] say also [...] | that you are now saved, [...] [5] [...] in eternal death, nor [...] | [...] those whom you know | in order to [...] save others, [namely] | my father's chosen elect? [Do you] | [suppose] *that* you are the father of [your race ...] [10] or that Iolaos is your father, a [...] | angel of god [...] | you through holy men? | Come and pass through each | of these. You will return to them another [time] [15] to preach to a living [race ...] | and to save those who are | worthy, and to strengthen the elect, | because the struggle of the aeon is great | but one's time in this world is short.'

[20] When he had said this [to me], | I very quickly and very | gladly

went up with him | to a great light-cloud. I cast | my body upon the earth [25] to be guarded by glories. I was | rescued from the whole world | and the thirteen aeons | in it and their angelic beings. | They did not see us, but their [30] archon was disturbed at [our] | passage, for the light-cloud **5** [...] it is better | than every [worldly ...] one. | Its beauty is ineffable. | With strength it provides light [5] [guiding] pure spirits | as a spirit-savior | and an intellectual word, | [not] like those in the world | [...] with changeable matter [10] and an upsetting word. |

Then I knew that the power | in me was set over the darkness | because it contained the whole light. | I was baptized there, and [15] I received the image of the glories | there. I became like | one of them. I left the | airy-[earth] and passed by the | copies of the aeons, after [20] washing there seven times | [in] living [water], once for each | [of the] aeons. I did not cease until | [I saw] all the waters. | I ascended to the Exile [25] which really exists. I was baptized and | [...] world. I ascended to the | Repentance which really exists | [and was] baptized there | four times. I passed by the **6** sixth aeon. | I ascended to the [...] | I stood there after having seen light | from the truth which really exists, from [5] its self-begotten root, and | great angels and glories, [...] | number.

I was baptized in the [name of] | the divine Autogenes | by those powers which are [upon] [10] living waters, Michar and Micheus. | I was purified by [the] great | Barpharanges. Then they [revealed] | themselves to me and wrote me in glory. | I was sealed by [15] those who are on these powers, [Michar] | Mi[ch]eus, Seldao, Ele[nos] | and Zogenethlos. I became | a root-seeing angel | and stood upon the first [20] aeon which is the fourth. | With the souls I blessed the | divine Autogenes and the | forefather Geradamas, [an eye of] | the Autogenes, the first perfect [25] [man], and Seth Emm[acha Seth], | the son of Adamas, the [father of] | the [immovable race ...] and the [four] | [lights ...] | [...] [30] Mirothea, the mother [...] | [...] and Prophania [...] | of the lights and De-[...] **7** [...]

I was | [baptized] for the second time in the name | of the divine Autogenes | by these same powers. I [5] became an angel of the | male race. I stood upon | the second aeon which is the | third, with the sons of | Seth I blessed each of them.

[10] I was baptized for the third time | in the name of the divine Autogenes | by each of these powers. | I became a holy angel. | I stood upon the third [15] aeon which is the second. I | blessed each of them.

I was baptized | for the fourth time by | [each of] these powers. I became | [a] perfect [angel] [20] [I stood upon] the fourth aeon | [which is the first], and | [I blessed each of them.]

Then I sought | [...] I said | [...] I [25] [...] of | [...] I | [...] | [...] why [...] | [...] with power [...] [30] about them in another way in the reports **8** of men? Are these their | powers? Or, are these the ones, but | their names differ from one another? Are | there souls different from souls? [5] Why are people different | from one another? What and in what way | are they human?'

The great ruler | on high, Authrounios, said to me, | 'Are you asking about those [10] whom you have passed by? And | about this airy-earth, why | it has a cosmic model? And | about the aeon copies, how | many there are, and, why they are [not] in pain? [15] And, about Exile and | Repentance and the creation of the | [aeons] and the world which [...] | really [...] | you, about [...] [20] me, them [...] | nor [...] | you [...] | invisible [spirit ...] | and the [...] [25] of [...] | [...] | [...] | [...] | and [...] [30] [...] when I [...]

9 The great ruler on high, | Authrounios, said to me, 'The | airy-earth came into being by a | word, yet it is the begotten [5] and perishable ones whom it reveals | by its indestructibility. In regard to the coming | of the great judges, (they came) so as not | to taste perception and to | be enclosed in creation, and when [10] they came upon it and saw through | it the works of the world, | they condemned its ruler to death | because he was a model of the world, | a [...] and an origin of matter [15] begotten of lost darkness. |

When Sophia looked at [...] them | she produced the darkness, as she | [... she] is beside the | [... he is a] model [20] [...] of essence | [...] form | [...] to an image | [...] I | [...] the All [25] [...] | [...] | [...] darkness [...] | [...] say [...] powers | [... aeons] of [creation ...] to [30] see any of the eternal ones. **10** he saw a reflection. In relation to | the reflection which he saw | in it, he created the world. | With a reflection of a reflection [5] he worked at producing the world, | and then even the reflection belonging to | visible reality was taken from him. But to | Sophia a place of rest was given | in exchange for her repentance. [10] Thus, there was in her no | prior reflection, pure | in itself beforehand.

After they had | already come into being through it, he | used his imagination (and) produced the [15] remainder, for the image of Sophia | was always being lost because | her countenance was deceiving. But the Archon | [...] and made a body which [...] | concerning the greater [...] [20] down [...] | when I saw [...] | to the heart [...] | [...] | he having [...] [25] [...] | [...] | [...] | [...] | perfect through [...] [30] [...] | [...] through him, as he **11** [revealed] the destruction of the

world | by his [immutability]. It is in the | following way that the copies of the | aeons exist. They have not [5] obtained a single power's shape. | It is eternal glories that they | possess, and they dwell | in the judgment seats of each of | the powers.

But when [10] souls are illuminated by | the light in them and | (by) the model which often comes | into being in them without | suffering, she did not think that she saw [15] [...] and the eternal | [...] in the blessed | [...] each single one | [...] each of | [...] light [20] [... all], and she | [...] whole, and she | [...] and a | [...] and she | [...] she who [25] [...] | [...] | [...] | [...] | of repentance. [Souls] **12** are located according to the power | they have in themselves, [...] | lower are produced | by the copies. [5] Those who receive a model | of their souls are still in the | world. They came into being | after the departure of the aeons, | one by one, and they are removed [10] one by one from the | copy of Exile | to the Exile that really | exists, from the copy of | Repentance to the Repentance [15] that really exists, [and from the] | copy of Autogenes | to [the Autogenes] that really | exists. The remainder [...] | the souls [...] [20] exist in a [...] | all [...] | of aeons [...] | [...] | and [...] [25] [through ...] | the [...] | [...] | [...] | [...] | [30] of [...] | these [...] **13** [blessed the] god above, | the great aeons, the | unborn Kalyptos, the great | male Protophanes, the perfect [5] child who is higher than god, | and his eye, Pigeradamas. |

I called upon the | Child of the Child, Ephesech. He | stood before me and said, [10] 'O angel of god, O son of the | father, [...] the perfect man. | Why are you calling on me and | asking about those things which you know, | as though you were [ignorant] of them?' And [15] I said, 'I have asked about the | mixture [...] it is perfect and gives | [...] there is power which | [has ... those] in which we receive baptism | [...] these names are [20] [different ...] and why | [...] from one | [...] in the | [... from] others | [...] men [25] [... different] | [...] | [...] | [...]

14 He said, '[Zost]rianos, | listen about these [...] | for the first [...] | origins are three because they have [5] appeared in a single origin [of] the | Barbelo aeon, not like some | origins and powers, nor | like (one) from an origin and | power. It is to every origin that they [10] have appeared; they have strengthened every power; | and they appeared from that which | is far better than themselves. These (three) are | Existence, Blessedness | and Life. [...] [15] [...] their companions [...] | in a [...] | and concerning the [...] | having named [...] | more than [...] [20] and [...] | a perfect [...] | from a [...] | [...] | [...] | [25] [...] | [...] | [...] | [...]

15 And a water of each one of | them [...] ; therefore [...] waters are the perfect ones. | It is the water of life that [5] belongs to Vitality in which you now | have been baptized in the Autogenes. | It is in the [water] of Blessedness | which belongs to Knowledge that you | will be baptized in the Protophanes. [10] It is the water of Existence | [which] belongs to Divinity, | the Kalyptos. | Now the water of Life | [exists in relation to ...] power; that belonging [15] to Blessedness in relation to essence; | that belonging to [Divinity] in relation to | [Existence ...]. But all these | [...] authority and | [...] those who [20] [...] water which | [becomes pure ...] | [...] according to | [... when they] depart | [...] [25] [...] | [...] | [...] |

[...] **16** Existence as [he] is | in it. [He] not only [was dwelling] | in Thought, but he also [...] | them that it is he who is [Being] in the [5] following way. In order that this world | might not be endless and formless, | he placed a [...] over it; | but in order that [he] might become | something, the truly young crossed [10] it with what | is his, [thus] | Existence. It is with the [son] that | he is located, with him that he seeks, him that | he surrounds [...] [15] everywhere [...] | from the truth [...] | takes him who [...] | exists [...] | activity [...] [20] life [...] | his word also [...] | are these after [...] | they became [...] | [...] [25] [...] | [...] | [...] | [...] |

[...] **17** and the power is with the | Essence and Existence | of Being, when the water exists. | But the name in which they wash [5] is a word of the water. Then | the first perfect water of | the triple-power of the Autogenes | [is] the perfect soul's | life, for it is a word of [10] the perfect god while coming into | being [...] | for the Invisible Spirit | is a fountain of them all. | Thus, the rest are from [knowledge ...] as [15] his likeness. [But] he who knows himself | [...] what kind and what | [...] alive at one time | [...] live with a | [...] he is the [20] [...] life, in the | [...] become | [limitless ...] his [... his] | [own ...] the name | [...] [25] [...] | [...] | [...] **18** he really exists. It is he because he | limits himself. They approach | the water according to this | single power and the likeness of order. [5]

The great male invisible Mind, | the perfect Protophanes | has his own water | as you [will see] | when you arrive at his place. This [10] is also the case with the unborn Kalyptos. | In accordance with each one exists a | partial entity with a first form, | so that they might become perfect in this way; | for the self-begotten aeons [15] are four perfect entities. [The] individuals | of the all-perfect ones [...] | them as perfect individuals. And | the [...] aeon [...] | of the Autogenes [...] [20] for all [...] |

[perfect] male [...] | for the alls [...] | [perfect god ... the triple-] | male [...] [25] [perfect] individual [...] | in the [...] | [...] | [...] | [...] [30] [...] | [...] **19** perfect, those who exist according to | a form, a race, an | All and a partial difference. | This is also the case with the highway of ascent which [5] is higher than perfect and Kalyptos. |

The Autogenes is the | chief archon of his | own aeons and angels | as his parts, for those [10] who are the four individuals | belong to him; they belong to the fifth | aeon together. The | fifth exists in one; the four | [are] the fifth, part by part. [15] But these [four] are | complete individually [because they] have a | [...] it is also [...] with | [the triple male] individual | [...] for he is a [...] of [20] [...] god, the | invisible [Protophanes] | [... male] mind | [...] which | exists | [...] [25] [...] | [...] | [...] | [...] | [...] **20** living and perfect parts. |

(About) the All and the all-perfect | race and the one who is higher than perfect | and blessed. The [5] self-begotten Kalyptos | pre-exists because he is an origin of | the Autogenes, a god and | a forefather, a cause of the | Protophanes, a father [10] of the parts that are his. | As a divine father he is | foreknown: but he is | unknown, for he is a power and | a father from himself. [15] Therefore, he is [fatherless]. | The Invisible Triple Powerful, | First Thought [of] all [these], the | Invisible Spirit [...] | is a [...] and [20] Essence which [...] | and Existence [...] | there are [existences] | the [...] | blessed [...] [25] the [...] | all these [...] | the [...] | [...] | [...] [30] [...] **21** exist in them, [and] they [...] | in others [...] | by them all | in many places. They are in [5] every place that he | loves and | desires, yet | they are not in any place. | They have capacity for spirit, | for they are incorporeal yet are better [10] than incorporeal. They are undivided with | living thoughts and a power | of truth with those purer | than these since with respect to | him they are purer and [15] are not like the bodies which | are in one place. | Above all, they have | necessity either in relation to the All | or to a part. | Therefore, the [20] way of ascent [...] it is pure | [...] each | [...] herself and | [...] | [...] them [25] [...] | [...] | [...] | [... above all] | [...] **22** particular aeons.

Then | [he said], 'How then can he | contain an | eternal model? The [5] general intellect shares | when the self-begotten | water becomes perfect. | It one knows him and | all these, one is the [10] protophanic water. If | one joins oneself with all these, one is | that water which belongs to Kalyptos, | whose image is still in the | aeons. To understand individually [15] all their parts, they are [...] , those | of the All where | knowledge is. They have | [separated] from the one whom they knew

and | (from) fellowship [20] with one another. The All and all | these, when they [...] | wash in the [washing of] | [Autogenes] he [...] | of [...] [25] [...] | [...] | [...] | [...] | [...] **23** he appears to [him], | that is, when one knows how | he exists for him and (how) he has | fellowship with their companions, one has [5] washed in the washing of Protophanes. | And if in understanding the | origin of these, | how they all appear from | a single origin, how [10] all who are joined come to | be divided, how those | who are divided join | again, and how the parts | [join with] the alls and the [15] species and [kinds – if] | one understands these things, one has washed | in the washing of Kalyptos.

According | to each of [the] places one has | a portion of the [20] eternal ones [and] ascends | [...] as he | [...] pure and simple, | he is always [...] | one of the [...] [25] [always] he is pure for simpleness. | He is filled [...] | [in ...] Existence | and a holy spirit. There is | **24** nothing of his outside of him. He can | [see] with his perfect soul those | who belong to Autogenes; with his mind | , those who belong to the Triple Male, and with [5] his holy spirit, those who belong to Protophanes. | He can learn of Kalyptos | through the powers of the spirit from whom they | have come forth in a far better | revelation of the Invisible [10] Spirit. And by means of thought | which now is in silence and | by First Thought (he learns) of the Triple | Powerful Invisible Spirit, since there | is then a report and power of silence which [15] is purified in a life-giving spirit. | (It is) perfect and [...] perfect | and all-perfect. |

Glories, therefore, which | are set | over these, are [life-givers] who have [20] been baptised in truth and knowledge. | Those who are worthy are guarded, | but those who [are] not | from this race [...] | and go [...] these [25] who [...] | [...] in the fifth, he being [...] | [...] copy | [...] of the aeons | [...] namely a washing [30] but if | [he] strips off the world **25** and lays aside [knowledge], | and (if) he is he who has no | dwelling place and power, then | because he follows the ways of the others, [5] he is also a sojourner, but (if) he is one | who has committed no sin because | knowledge was sufficient for him, he | is not anxious when he repents, | and then washings are appointed' [10] in these in addition.

(Concerning) (the path ...) | to the self-begotten ones, those | in which you have now been baptised each | time, (a path) worthy of seeing the [perfect ...] | individuals: it serves as knowledge [15] of the All since it came into being | from the powers of the self-begotten ones, | the one you acquire when you pass | through the all-perfect aeons. | When you receive the third [20] washing [...], you will learn | about the [...] really [...] | in [that] place.

About these names, | they are as follows: because | he is one, they [...] [25] is like [...] | while he [came into being ...] | exists and [...] | a word they [said ...] **26** This is a name which really exists | together with [these] within her. | These who exist do so in | [...] ... resembles. [5] His resemblance in kind (is) within what is | his own. He can see it, understand it | enter it, (and) | take a resemblance from it. Now | (they can) speak aloud and hear sounds, but [10] they are unable to obey because they | are perceptible and somatic. | Therefore, just as they are able to contain | them by containing them thus, | so is he an image which is [...] [15] in this way, having come into existence | in perception [by] a word which | is better than material nature | but lower than intellectual | essence.

Do not be amazed about the [20] differences among souls. | When they think they are | different and do [not resemble] | [...] of those who [...] and | that [...] [25] aloud [...] he being lost | [...] their [souls] | [...] body, and that | [... his] time, he | [...] a desire, **27** their souls exist as [...] | their body. As for those who are | totally pure, there are four [...] that they | possess; but those [in] [5] time are nine. Each one | of them has its species | and its custom. Their likenesses | differ in being separated, and | they stand.

Other immortal souls [10] associate with all | these souls because of | the Sophia who looked down; | for there are three species of | immortal soul: first, those who have [15] taken root upon the Exile | because they have no ability | to beget, (something) that only those | who follow the ways of | the others have, the one being a [20] single species which | [...]; being second, those who stand | [upon the] Repentance which | [...] sin, | (it) being sufficient [... knowledge ...] [25] being new [...] | and he has [...] | difference [...] they have | sinned with the others [and] **28** they have repented with the others | [...] from them alone, | for [...] are species which exist in | [...] with those who committed [5] all sins and repented. | Either they are parts, or they | desired of their own accord. | Therefore, their other aeons are six | according to the place which has come [10] to each (fem.) of them. The | third (species) is that of the souls of | the self-begotten ones because they | have a word of the ineffable | truth, one which exists in [15] knowledge and [power] from | themselves alone and eternal [life]. | They have four | differences like the species | of angels who exist: [20] those who love the truth; | those who hope; those who | believe having [...]; those who are [...] | They exist, he being [...] [25] the self-begotten ones [...] | he is the one belonging to [perfect ... life]; | the second is [...] the | [...]

knowledge | [...] the fourth is [30] that one [belonging to the] immortal [souls ...]

29 The four Lights dwell | [there] in the following way. [Armozel] is | placed upon the first aeon. | (He is) a promise of god, [...] of [5] truth and a joining of soul. | Oroiael, a power (and) seer | of truth, is set over | the second. Daveithe, a vision | of knowledge, is set over [10] the third. Eleleth, an eager desire | and preparation for truth, | is set over the fourth. | The four exist because they | are expressions of truth and [15] knowledge. They exist, although they | do not belong to Protophanes but | to the mother, for she is a thought of | the perfect mind of the | light, so that immortal souls [20] might receive knowledge for themselves. | [...] at these, the Autogenes | [...]rse[...]oas, a | life [...] all | he is a word [...] [25] ineffable [...] truth | he who says [... revelation] | concerning the [...] | that it exists as [...] | exists above in [...] **30** [... joined] in a yoking of it | in light | and thought within his | [...].

Since Adamas, the perfect [5] man, is an eye of Autogenes, | it is his knowledge which comprehends | that the divine Autogenes | is a word of the perfect mind | of truth. The son of [10] Adam, Seth, comes to | each of the souls. As knowledge | he is sufficient for them. Therefore, | [the] living [seed] came into existence | from him. Mirothea is [...] [15] the divine Autogenes, a [...] | from her and [...], she being a thought | of the perfect mind because of | that existence of hers. What is it? | Or did she exist? [...] [20] does she exist? Therefore, | the divine Autogenes | is word and knowledge, and the | knowledge [... word.] | Therefore [...] [25] Adama[s ...] | of the [simple ones] when she appeared | [...] a change of [the] | souls [...] she herself is [...] | [...] perfect.

Concerning [30] the [perfect one ...] angelic beings **31** [...] | [becomes then] | [souls] | [die ...] [5] [... the world ...] | [...] the copies | [...] really | [...] which [exists] | [...] repentance [10] [...] to this place | [...] which exists | [...] aeons, if | [...] and she loves | [...] she stands upon [15] [...] aeon | having the Light | [Ele]leth [...] become a | [...] god-seer | [But] if she hopes, then she [20] perceives. And a [...] race | [...] she stands upon | [...] | [...] | [...] | [25] [...] | [...] | [...] | [...] | [...] | **32** [...] she is chosen | [...] | [...] | [...] light [5] Ar[mozel] |

[...] one [...] | [bless] | upon the [power ...] you | stand upon [...] [10] the light which [...] | and without measure [...] | the aeon is great [...] | [...] those alone [...] | from the perfect [...] [15] that power [...] | be able, and [...] | be able [...] | of his soul [...] | perceptible [...] not with [...] [20] [... but] you are [...] | individually [...] | there

being nothing [...] | him [...] | which he [...] [25] [...] | [...] | [...] | [in ...] **33** and [...] | upon every one [...] | every [...] | [...] formless [...] [5] [...] and this one | [...] and this [model ...] | [...] and some | [...] eternal, nor | [...] an all [10] [...] increasing from this | [...] he is light | [...] because he lacked | [...] the perfect mind | [...] undivided [15] [...] perfect light | [...] and he is in | [...] Adamas | [... the] Autogenes | [...] and he goes [20] [...] mind | [...] the divine Kalyptos | [...] knowledge | [...] but | [...] soul [25] [...] | [...] | [...] | [...] | [...] **34** [...] existence | [...] she having | [...] | [...] some second [5] powers and [...] | and some third [...] | appear [...] | which [...] | [...] [10] soul [...] |

And the aeons [...] | dwelling place [...] | souls and [...] | gods [...] [15] higher than god [...] | of the self-begotten ones [...] | Autogenes [...] | first [...] | angel [...] [20] invisible [...] | some [...] | soul and [...] | aeons [...] | and to the souls [...] [25] angel [...] | [...] | [...] | [...] | [...] [30] [...] **35** she [...] | eternal [...] | times. And [...] | [...] [5] and if [...] namely a soul | [...] becomes an | [angel ...], and [...] | world [...] angels and | [...] that holy one [10] [...] and aeon which | [... Autog]enes has | [...] them, the [...] | [...] archon | [...] they have [15] [...] difference which | [...] she is not, to speak | [...] | [...] and | [...] divine Autogenes [20] [...] which exists | [...] hear | [...] Autogenes | [...] of | [...] [25] [...] | [...] | [...] | [...] | **36** [...] has | [...] existence | [...] life | [...] exist, concerning [the] [5] [...] word [...] | the child [...] male | for a generation [...] | [...] | invisible spirit [...] [10] in the perfect [...] | [...] | and an origin [...] | love and [...] | of Barbelo [...] [15] and a [...] | the [...] mind [...] |

These are two [...] | thought [...] | from the [...] [20] in Barbelo [...] | and the Kalyptos [...] | all these [...] the | virgin [...] | she [appears] [25] in a [...] | and [...] | [...] | [...] | [...] **37** in that one [...] power | [...] | [he is not] from [him, but ...] | (is) from the power of that one [5] [... really ... exists], she | [...] is his | [...] they being first | [...] of that one | [...] and he is the [10] [...] he alone | [...] give him enough | [...] to him | [...] all, he gives | [...] through the [15] [...] for [because of] him some | [...] in order that he might | [...] and that one which | [...] him | [...] undivided [20] [...] Barbelo | [...] in order that he might | [...] blessedness | [...] | [...] all [25] [...] he comes | [...] | [...] | [...] | [...] **38** a [...] of the perfect | [mind ...] and he | [...] perfect spirit | [...] perfect, he lives [5] forever [...] | him, and [...] he | exists [...] | of the [...] | he is [a word] from [...] [10] which is in [...]

| of them all [...] | eternal [...] | [...] in the triple-[powerful | is in the [...] 15 [...] those which [are | perfect [...] | the Protophanes [...] | mind, but [...] | pure [...] 20 and he [...] | of an image [...] | appear [...] | and the [...] | [...] 25 him [...] | [...] | [...] | [...] | [...] 30 [...] **39** [...] | [...] namely | [...] | [...] 5 [...] because of him they | [...] I mark it | [...] he is simple | [...] for he is | [...] as he exists 10 [...] as to another | [...] that is, | [...] need.

Concerning | [...] triple-male | [...] really exists of 15 [...] mind knowledge | [...] those who exist | [...] which he has | [...] really exist | [...] and a [...] 20 [...] and she | [...] second | [...] perfect which | [...] appear | [...] in him they 25 [...] Kalyptos | [...] | [...] | [...] | [... species ...] 30 [...] | [...] **40** [...] | [...] | [...] | [...] 5 second species [...] | a knowledge [...] | [Protophanes ...] | [male ...] | he has [...] 10 existence [...] | unborn, they [...] | third [...] | [... he] has [...] | knowledge and [...] 15 exist together [...] | all-perfect [...] | blessed since there is not [...] | [...] | [...] 20 god [...] | with him [...] | [...] | perfect [...] | of the [...] 25 Kalyptos [...] | [...] | [...] | [...] | [...] **41** [...] know | [...] of | [... Protophanes ...] | [...] the mind 5 [...] the powers | [...] the all | [...] and he [exists] | [...] this knowledge. |

[...] divine, the Autogenes. 10 [The] divine [Autogenes] | [...] the child | [...] triple-male, this male | [...] is [...] and a species | [...] perfect because it does not have 15 [...] in a | [...] knowledge like that one | [...] a being of the individuals | [and] a single knowledge of the | individuals [...] according to the all 20 [...] perfect. | But the male [...] mind | the Kalyptos, | [but] the [...] divine Kalyptos | [...] and a power 25 [...] of all these | [... really ...] | [...] | [...] | [...] 30 [Protophanes ...] | [...] **42** [Protophanes ...] | [...] mind | [...] | [...] 5 she who belongs to the all [...] | unborn [...] | man [...] | they [...] | with that one who [...] 10 and he who [...] | he who dwells [...] | [...] in the perceptible [world ...] | he is alive with that dead one [...] | [...] all [...] 15 obtain salvation [...] | that dead one.

And all of them | did not need salvation [...] | first, but they are safe | and exist very humbly. 20 Now (about) the man [of] those who are dead: | his soul, [his mind and | his body all [are dead]. | Sufferings [...] | fathers of [...] 25 material [...] | the fire [...] | [...] | [...] | [...] 30 [...] **43** it crosses over. And the second | man is the immortal soul | in those who are dead. | If it is anxious over itself, then 5 [when it seeks] those | things which are profitable [according to ...] each one | of them, [then it] experiences | bodily suffering. They | [...] and it 10

[... because] it has | an eternal god, it | associates with daimons. |

Now concerning the man in the | Exile; when [15] he discovers the | truth in himself, he is far | from the deeds of the others | who exist [wrongly] (and) stumble. | (Concerning) the man who repents: [20] when he renounces | the dead and desires | those things which are because of immortal | mind and his immortal soul, | first he [...] makes [25] an inquiry about it, | not about conduct | but about their deeds, | for from him he [...] | [...] and [30] [...] obtain [...] **44** and the man who can be saved | is the one who seeks him and | his mind and who finds each one | of them. Oh how much power [5] he has! And the man | who is saved is the one who has not known | how these [...] | exist, but he | himself by means of [the] word [10] as it exists [...] | received each one [...] | in every place, having become | simple and one, for then | he is saved because he can [15] pass through | all [these]. He becomes the [...] | all these. If he | [desires] again, then he parts | from them all, and he [20] withdraws to himself [alone]; | for he can become divine | by having taken refuge in god.' |

When I heard this, | I brought a blessing to the living [25] and unborn God | in truth and (to) the unborn Kalyptos | and the Protophanes, | the invisible, male, perfect | Mind, and the invisible [30] triple-male Child | [and to the] divine Autogenes. **45** I said to the child of the child | Ephesek who was with me, "Can | your wisdom instruct me about | the scattering of the man [5] who is saved, and (about) | those who are mixed with him, and | who those are who share with him, | in order that the living elect | might know?"

Then the [10] child of the child Ephesek | told [me ...] openly, | "If he withdraws | to himself alone many | times, and if he comes into being with reference [15] to the knowledge of the others, | Mind and the immortal [Origin] will not | understand. Then | it has a shortage, [...] | for he turns, has nothing and [20] separates from it and | stands [...] and comes into being | by an alien [impulse ...], | instead of becoming one. | Therefore, he bears many forms. [25] When he turns aside, he | comes into being seeking those things that | do not exist. When he | falls down to them in thought | and knows them in another way [30] because he is powerless, unless perhaps **46** he is enlightened, he becomes | a product of nature. Thus | he comes down to birth because of it | and is speechless because of the [5] pains and infiniteness of matter. Although he possesses an | eternal and immortal power, | he is bound within the [movement] | of the body. He is [made] alive [10] and is bound [always] | within cruel, | cutting bonds | by every evil breath, until | he [acts] again and begins again [15] to come to his senses.

Therefore, | powers are appointed for their salvation, | and each one of them is | in the world. Within the self-begotten | ones corresponding to each of [20] the [aeons] stand glories | so that one who is in the [world] | might be safe beside them. The glories | are perfect thoughts appearing in | powers. They do not perish because they [are] models [25] for salvation [by] which each | one is saved. | He receives a model (and) | strength from each of them, and | with the glory as a helper [30] he will thus pass out from the world | [and the aeons . . .].

These **47** are the guardians of the immortal | soul: Gamaliel and | Strempsouchos, Akramas | and Loel, and Mnesinous. [5] [This is the] immortal spirit, Yesseus- | Mazareu[s]-Ye[s]sedekeus. | He is [. . .] of the child | [. . .] or, the child of the child, and | [. . .] But Ormos [10] is [. . .] on the living seed | and Kam[. . .]el is the spirit-giving. | There stand before [them] | Seisauel and Audael and Abrasax, | the myriads-Phaleris, Phalses, [15] [and] Eurios, the guardians of | [the] glory-Stetheus, | Theo[pe]mptos, Eurumeneus | and Olsen. Their assistants in | everything are Ba[. . .]mos, [20] [.]son, Eir[.]n, Lalameus, | Eidomeneus and Authrounios. | The judges are Sumphthar, | Eukrebos and Keilar. | The inheritor is Samblo. [25] The angels who guide | the clouds are the clouds Sappho | and Thouro."

When he had said | these things, he told me about all of those | in the self-begotten [30] aeons. They were all **48** eternal Lights, perfect | because they were perfected individually. | I saw corresponding to each one of | the aeons a living earth, a [5] living water, [air made] | of light and a fire [that] | cannot burn, because all of [them . . .] are | simple and immutable, | simple and [10] eternal [living beings], | having [. . .] of | many kinds, trees | of many kinds that do not | perish, [also] tares [15] of this sort and all of these: | imperishable fruit, | living men and every species, | immortal souls, | every form and [20] species of mind, | true gods, | angels existing in | great glory, an | indissoluable body, [25] an unborn birth and | an immovable perception. | Also there was the one who | suffers, although he is unable to suffer, | for he was a power of a power.

49 [. . .] | [. . .] change | [. . .] indissoluable | [. . .] these [5] [. . .] all | [. . .] they are [. . .] they | [. . . through all] of them | [. . . exist] in | [. . . exist] [10] [. . .] come into being | [. . .] (lines 12ff do not survive) **50** of [. . .] | [simple . . .] | perfect [. . .] | eternal [. . .] [5] aeons [. . .] | and the [. . .] | receive power [. . .] | and their [. . .] | in a [. . .] [10] for [. . .] | [. . .] not [. . .] (lines 12ff do not survive)

51 [. . .] in | [. . .]thorso[. . .]s | [. . .] silence | [. . .] he is [. . .] [5] [. . .]

he is god | [...] we were blessing | [...] Geradama[s] | [... mother] of [...] | [...] she is the glory [10] [...] our | [...] mother | [...] and Pleistha | [the mother] of the angels with | [the son] of Adam, Se[th] [15] [Emma]cha Seth, the father of | [the] immovable [race ...] and [...] | [the] four Lights, Arm[mosel], | [Oroia]el, Daveithe, Eleleth. | [Each of these] we blessed by name. [20] [We] saw the self-controlled | [glory], the triple [...] | triple-male | [...] majesty, as we said | "You are one, you are [25] [one], you are one, child **52** of [the child] | Yato[...] | exist [...] | [...] [5] [... you are] | one, you [...] | Semelel [...] | Telmachae[...] | omothem[...] [10] male [...] | [...] he begets [... the] | self-controlled [glory ...] | can desire him whom [...] | all-perfect [...] [15] all. Akron [...] | the triple-male, a a [...] | o o o o o b + i r e i s e [...] | you are spirit from | spirit; you are light [20] from light; you are [silence ...] | from silence; [you are] | thought from thought, | the son of [god] | the god, seven ... [...] [25] ... let us speak [...] **53** [...] | [...] | [...] | [...] word [5] [...] the [...] | [...] and the [...] | [...] | [...] not a time | [...] invisible [10] Barbelo | [...] the | [...] the triple-male | Prones, and she who belongs to | all the glories, Youel.

[15] [When I was] baptized the fifth | [time] in the name of the | Autogenes by | each of these powers, I | became divine. [20] [I] stood upon the fifth | aeon, a preparation of | all [these], (and) saw all those | belonging to the Autogenes | who really exist. [25] I was baptized five **54** times [...] | and [...] | of the [...] | zareu[s] [5] from [...] | that [...] | perfect [...] | and the great [...] | glory, she who belongs to [...] [10] [...] | god, the [...] | appear [...] | perfect which is doubled [...] | she who belongs to all the species [...] [15] male, the self-controlled | glory, the mother [...] | [the] glories, Youel, and the | [four] Lights of [the] | [great] Protophanes, [20] Mind, Selmen, [and those] | with him, the | god-[revealers] Zach[thos] | and Yachthos, Sethe[us] | and Antiphan[te]s, [Sel-] [25] dao and Ele[n]nos [...] **55** [...] | [...] go | [...] the | [...] their [5] [...] likeness | [... exist] as | [...] of the | [...], for [...] see [...] | [...] aeon [10] [...] more | [...] Light | [...] more glories | [...] the following are in accordance with | [each one] of the aeons: a [15] living [earth] and a | [living] water, and air made of | light and a blazing | fire which cannot | [burn], and living beings and [20] trees and souls | [and] minds and men | [and] all those who are | [with them], but (there are) no gods | [or] powers or [25] angels, for all these **56** are [...] | and [...] | and [...] | exist [...] [5] all [...] | all [...] | [...] all [...] | [...] they being [...] | and they being [...]

[10] [...] and [...] | [and] those [...] | him, the Autogenes. [I] |

received a likeness from [all] these. | The aeons [of the] Autogenes [15] opened (and) a [great Light] | came forth [...] | from the aeons of the [triple-] | male, and they [glorified] | them. The four [20] aeons were desiring | within a [...] aeon | the [...] pattern [...] | single one existing [...] | Then E[phesek], the [25] child of the child [...] **57** [...] | [...] | [...] | [...] [5] [... Yesseus] Maza | [reus Yessede]keus [...] | [...] of | [... seal ...] upon him | [...] and Gabriel [10] [...] | [...] seal | [...] four races |

There came before me she who belongs to | [the glories], the male and [15] [virginal ...] Yoel. | [I] deliberated about the crowns, | (and) she said to me, "Why | [has] your spirit deliberated | [about] the crowns and the [20] [seals] on them | [...] are the crowns which strengthen | every [spirit ...] and every soul, | and [the] seals which are | [upon] the triple races and [25] [...] the invisible spirit **58** are [...] | [...] | [...] | [...] [5] and [...] | [virgin ...] | [...] and [...] | [...] seek [...] | [...] in the [...] [10] [in] them [...] | [...] and [...] | [...] he [strengthened] | and the seals [...] | race are those belonging to the Autogenes [15] and the Protophanes | and the Kalyptos.

The [Invisible] | Spirit [is] a psychic | and intellectual power, | a knower and [20] a fore-knower. Therefore | he is with [Gabriel] | the spirit-giver [so that] | when he gives a | holy spirit he might [25] seal him with the crown and crown him, | [having] gods [...] **59** [...] | [...] the | [...] | [...] [5] [...] the | [...] | [...] | [...] spirit | [...] to one (fem.) [10] [...] | [...] they exist | [...] and they were | not [in] them in order that they might | [become] simple [15] and [might] not be doubled | [according to] any pattern. | [These] then are the | simple, perfect individuals. | [...] and all these [20] [...] of the aeons | [...] him, all these | [...] who exist in a place | [...] all-perfect it required a great | [...] to see them, [25] for [...] **60** [...] | [...] | [...] | perfect [...] [5] [...] | [...] | [...] every [...] | exist [...] | he is [...] [10] [hear] him [...] | [...] and [...] | in thought [...] | a first thought [...] | since [...] is in a power [15] she is perfect [...] | it is fitting for you to [...] | about everything, and [...] | those to whom you will listen | through a thought [20] of those higher than perfect | and also those whom you will [know] | in a soul [of] | the perfect ones." |

[When] she has said this, she [baptized me] **61** [...] | [...] | [...] | [...] [5] [...] | [...] | [...] the first | [... and] I received power | [...] [10] [... I] received the form | [...] received [...] | [...] existing upon my | [...] receive a holy spirit | [I] came into being [really] existing. [15] Then, she brought me | into the great [aeon] | where the perfect | triple-

male (is). | I saw [20] the invisible child | within an invisible | Light. Then | [she] baptized me again in **62** [...] | [...] | [...] | [...] [5] [...] her [...] | [...] | [and] I [...] | I was able to [...] | [...] the great one [...] [10] and perfect [...] |

Yoel who belongs to all [the glories] | said to me, | "You have [received] all the [baptisms] | in which it is fitting to [be] baptized, [15] and you have become [perfect] | [...] the hearing of [...] | all. Now [call] again | upon Salamex and [...] | and the all-perfect Ar[...] [20] the Lights of the [aeon] | Barbelo and the immeasurable | knowledge. They | will reveal **63** [...] | [...] invisible | [...] | [...] [5] [...] | [...] which [...] | [... virgin] Barbelo | [and] the Invisible | [triple] powerful Spirit."

[When] [10] Youel who belongs to all the glories | [had said this] to me, she | [put me down] and went and stood | before the Protophanes. | Then, I was [15] [...] over my spirit, | [while] praying fervently to the great | Lights in | thought. I began calling | upon Salamex and Se- [20] [...]en and the all-perfect | [...]e. I saw | glories which are | greater than powers, | [and] they annointed me. I was able **64** [...] | in my [...] | and [...] | [...]

[5] [...] | she covered [...] | all [...] | Salamex [and] | those [who] have revealed [10] everything [to me] saying, | "Zostrianos, [learn] | of those things | about which you asked. | [...] | and [he is] a single one [who] [15] exists before [all] these | who really exist [in the] | immeasurable and undivided | Spirit [...] | [...] the All which [exists] [20] in him and the [...] | [...] and that one which [...] | after him. It is he alone | who crosses it [...]

65[...] | [...] | [...] | [...] [5] [...] all these | [...] he is [...] | [...] first [...] | [... of] thought | [...] of every power [10] [... downward] | [...] he is established | [...] stand, he [passes] | into the pathway to a place | [...] and infinite. [15] He is far higher than | every unattainable one, yet he gives | [...] greater than any body | (and) is purer than every unembodied one, | entering every [20] thought and every body | [because he] is more powerful than everything, every race and species, | as their All. **66** [...] exist | [...] | [...] | [...] [5] [...] | to a partial [...] | [...] part [...] | [exist] in a [...] | know her [...] [10] [... he is] from him | [...] which really exists, | who (is) from | the Spirit who [really] exists, | the one alone [...] [15] for they are powers of | [...] Existence [...] | and Life and | Blessedness.

In | Existence he exists [as] [20] a simple head, | his [word] and species. | Let the one who will find | him come into existence. | Existing in [25]

Life, he is alive [...] **67** [...] | [...] | [he having] knowledge | [...] know all these [5] [...] him alone | [...] for god [...] | unless [...] | [...] alone, and he [...] | [...] in him [...] [10] [...] the single [...] | [...] for he exists as [...] | [in] that which is his, which | [exists] as a form of a form, | [...] unity of the [15] [...]. He exists as [the] | [...] since he is in | [the] mind. He is within | it, not coming forth to any | place because he is a single [20] perfect, simple spirit. | [Because] it is his place and | [...], it is within him and the All | that he comes into being. | It is he who exists, he who **68** [...] | [...] and a [...] | and a [protector] | in him.

Life [...] [5] and activity of the | insubstantial [...] the [...] | which exists in him | [exists] in him [...] | exists because of [him ...] [10] blessed and a [...] | perfect, and [...] | which exist in [...] | which really exists. | The form of the activity [15] which exists is blessed. | By receiving Existence, | he receives power, the [...] | a perfection [...] | separate forever. Then [20] he exists as a perfect one. Therefore, | he exists as a perfect one | because he is undivided | with his own region, | for nothing exists [25] before him except | the [perfect] unity.

(Pages 69-72 are blank; they may have been numbered.)

73 existence [...] | [...] she is salvation [...] | [all ...] and he [...] | [...] be able, nor does he [...] [5] [...] him, if he | [...] him to him, all these [...] | [...] for he [who] | [...] in existence | [...] this one, he totally [10] [exists] as Life, and in | Blessedness he has knowledge. | If he apprehends the | [glories], he is perfect; | but if he apprehends [15] [two] or one, he is drunk, | as he has received | [from] him. It is because of [him] | that there exist those with souls | and those without souls; [20] because of him (exist) those who will be saved; | because of him (exist) those who will | [perish] since they have not [received] | from him; because of | [him] (exists) matter and [25] bodies; because of him (exist) non- **74** [...] | [because of] him [...] | every [...] because of [...] | [...] this one [...] who [pre-] [5] exists and he [...] | [...] a [simple] head, | [a] single spirit [...] | he is [...], and [...] | existence, form, [...] [10] [...] of him.

It is [in accordance with] | Activity, that is [...] Life, | and in accordance with perfection, | that is intellectual | power, that she is a [...] Light. [15] It is at one time that the three stand, | at one time they move. | It is in every place yet | not in any place that the ineffable | unnameable one [...] [20] and produces | them all. [...] | exist from him[...] | resting in him [...] | in her perfection [25] he has not received from [every] form **75** because of him | [...] | [...] | [...] anything

[...] [5] [...] | [...] | [...] in existence | [...] dwell in the | [...] of life. But in [10] perfection and | [knowledge] (is) Blessedness. |

All [these] dwell | [in the] indivisibility of | [the] Spirit. Because of [15] knowledge [...] is | [divinity] and [...] | and blessedness | and life and | knowledge and goodness [20] and unity | and singleness. | In short, all these (are) the | purity of barrenness | [...] pre-exists him [25] [...] all these and the **76** [...] his [...] | [...] in [...] | [...] | [...] [5] [...] | [...] | aeon, a [...] | in a [...] | barrenness, he [...] [10] he always [...] | him when he saw him [...] | It is because he [is] one that he is | simple. Because he is | Blessedness in [15] perfection [...] one, | perfect and [blessed]. | It is because she was in need of his [...] | that she was in need of this from him, | because he followed [her] [20] with knowledge. | It is outside of him that | his knowledge dwells; | it dwells with the one who | examines himself, [25] a reflection and a [...] **77** [...] be in need of [...] | [...] | [...] simple | [...] [5] [...] and | [...] he [...] | [...] this, she [...] | [...] the pleroma | [...] which she did not desire [10] for herself.

She has | [...] him outside of the | [perfection], she has divided, | for she is [the] all-perfection | [of] perfection, [15] existing as thought. | With respect to him | [she] is a begetting which follows | him, and as one from | his ineffable power [20] she has | a first power and | the first barreness | after him, | because with respect to all the [25] rest a first aeon **78** [...] | [...] | [...] | [all ...] [5] [...] | [...] of the [...] | [...] and him [...] | know him, he really | exists as an aeon [...] [10] and in Activity [...] | power and a [...] | she did not begin [...] | time, but she [appeared] | from eternity, [15] having stood before | him in eternity. | She was darkened by the | majesty of his [...] | She stood [20] looking at him and rejoicing | because she was filled with his | kindness, [...] | but when she had [...] **79** [...] | [...] | [...] | [...] [5] [...] | [...] she [...] | [...] first existence | [...] insubstantial and | that [....] [10] It is [from] the undivided one | that [it] moves toward Existence | in activity and [intellectual] | perfection and intellectual life, | which was [15] Blessedness and | Divinity.

The [whole] Spirit, | perfect, simple | and invisible, | has become singleness [20] in Existence and | activity and a | simple triple-[power], | an invisible spirit, an | image of that which [25] really exists, the one **80** [...] | [...] | [...] | [...] [5] [...] | of the really [existing] one [...] | [he] exists in a [...] | she being an image [...] | in a turning [...] [10] power to join with his [...] | she having seen the [...] | which existed [...] | all-perfection [...] | that one, because he [...] [15] pre-exist and

[...] | rest upon all these, he [...] | pre-exist being known | as triple-powerful.

The | Invisible Spirit has not [20] ever [been] ignorant. He always | knew, but he was always | perfection [and] | blessedness [....] **81** She became ignorant [...] | and she [...] | body and [...] | promise [...] [5] light [...] | [...] she exists [...] | [...] in order that | she might not come forth anymore | nor come into existence apart [10] from perfection. She | knew herself and him. | Having made herself stand, | she was at rest | because of him, [15] since she was | [from] him who really exists, | {she was from him who | really exists} and all | those. (Thus), she knows herself [20] and him who pre-exists. |

By following him | they came into being existing {they | came into being existing} and | appearing through those **82** [who pre-]exist. And | [...] through the | [...] they having appeared | [...] two [5] [...] they appeared | [... the one] who | knows him beforehand, as | an eternal space, | since he had become [10] his second knowledge, | once again the knowledge of | his knowledge, the unborn | Kalyptos. [They] | stood upon him [15] who really exists, | for she knew about him, | in order that those who follow | her might come into being having | a place and that [20] those who come forth (from her) | might not be before her but | might become holy | (and) simple. She is the | comprehension of god **83** who pre-[exists. She] | rested [...] | to the simple [...] | salvation [5] salvation [...] | [...] he [...] | [...] light which was fore- | [known]. She was called | Barbelo because (of her being) [10] thought; the triple [race] | (which is) male, virginal | (and) perfect and her | knowledge through which she came | into being in order that they might not [15] [...] her down and that | she might not come forth anymore | through those | in her and those who follow | her. Rather, she is [20] simple in order that she might | be able to know the god | who pre-exists because | she came into being as a good (product) | of him since she [25] [...] **84** [...] barrenness | [...] third | [...] two | [...] of this way [...] [5] [...] and male [...] | [...] | [...] and the | [...] barrenness [...] | [...] she is a second [...] [10] she stood [...] | first of the reality [which] | really exists [...] | [...] the blessedness [...] | of the Invisible [Spirit], [15] the knowledge [...] the first | existence in the | simplicity of the | Invisible Spirit | in the unity. It is in [20] that pure singleness that | he is similar and [...] | species. And he who [...] | exist [...] **85** [...] | [...] | [...] | [...] [5] [...] | [...] | [...] and knows | [...] and the | [...] and the [perfection] [10] and [...] produces and | [...] the first Kalyptos | [...] them all, | existence and activity, | divinity, race [15] and species.

But are powers | one? In what way | (is it) that he is one, that is, | not a partial one, but | (one of) those of the All? What [20] is the unity which is unity? | Is he from | [...] activity [...] life | and [...] of | [...]. And [...] **86** [...] | [...] | [...] | [...] [5] [...] | [...] | [...] | power [...] | as [...]

[10] [...] perceptible [...] | [...] all-perfect [...] | [...] she having spoken, [...] | "You are great, Aphr[edon].| You are perfect, Neph[redon]." [15] To his existence she says, | "You are great, Deipha[...]. | She [is] his activity and life | and divinity. | You are great, Harmedon [...], [20] who belongs to all the glories, Epiph[a- | and his blessedness and | the perfection [of] the | singleness [...] | all [...]" **87** [...] | [...] | [...] | [...] [5] [...] | [...] | [...] forever | [...] intellectual | [...perfect] [10] [the virgin Barb]elo | through the simplicity | of the blessedness | of the triple powerful | Invisible Spirit. She [15] who has known him | has known herself. And he, being | one everywhere, being | undivided, having | [...] has [...] and she has known [20] [herself as] his activity | [...] and he has known | [...] knowledge | [...] within **88** [...] | [...] | [...] | [...] [5] [...] | [...] | [...] | [...] | bless [...] [10] [...] Be[ritheus, Erignaor], | Or[imeni]os, Ar[amen], | Alphl[ege]s, Elilio[upheus], | Lalamenu[s], Noetheus [...] | great is your name [...] [15] it is strong. He who knows (it) | knows everything. You are | one, you are one, Siou, E[...], | Aphredon, you are the [aeon] | of the aeons of the [20] perfect great one, the first | Kalyptos of the [...] | activity, and [...] | he is [...] | his image [...] [25] of his, he [...]

89 [...] | [...] | [...] | [...] [5] [...] | [...] | [...] | [...] | [... existence] [10] [...] and he | [...] | [...] | [...] in | [... the glory] [15] [...] glories | [...] a | [...] in | [...] | [...] [20] [...] | [...] aeon | [...] | [...] | [...] **90** [...] | [...] | [...] | [...] [5] [...] |[...] | [...] | [...] | exist [...] [10] [...] | [...] | [and | [...] | [...] [15] [...] | [blessed ...] | [...] | [perfect ...] | [...] [20] [...] | [...] | [...] | [...] | [...] [25] [...] **91** [...] | [...] | [...] | [...] [5] [...] | [...] | [...] | [...] | [...] god [10] [...] | [...] | [...] | [...] first | [...] and powers [15] [... all-perfect] | they are [...] | of all these and a | cause of [them] all, a | [...] Barbelo | [...] [20] [...] him and | [...] all these | [...] he not having | [...] and his | [...] become [25] [...] but **92** [...] | [...] | [...] | [...] [5] [...] | [...] | [...] | [...] | [...] [10] of [...] | [...] | [and ...] | [...] | [...] [15] and a [...] | in a [...] | according to the [thought] which | really [exists ...] which exists as [...] | name [...] [20] [...] | Kalyptos [...] | the [...] | triple [...] | [...] [25] but [...] **93** name him.

All these come, | as it were, | from him who is pure. | If you give

glory [5] because of him, and if you | [...] existence | [...] his | [...] a | [...] simple [10] [...] | [...] | [...] he will | [...] | [...] that one [15] [... know] him | [...] | [...] perfect | he being [... perfect] | and [...] [20] [...] perfect | [...] | [...] his | [...] | [...] him [25] [...] to the | [...] **94** he was not able to see her. | Therefore, it is impossible to receive | him in this way in | majestic purity [5] as a perfect head of | [him who] is in [...] | [...] which | [... know] him | concerning [...] say [10] it [...] | [...] | [...] | which [...] | [...] [15] [...] | which [...] for | [...] | [... exist] together | [...] and [...] [20] [...] | [...] | [...] | [...] | [...] [25] nor [...] **95** differences between these and | angels, and differences | between these and men, | and differences between [5] these and existence. | And [...] | [...] | [...] and [perception] | [...] [10] [...] | [...] really | [...] | for [...] the [perceptible] | world [...] like [15] [...] | existence [...] | for [...] | and [...] | [...] (lines 20ff do not survive) **96** will approach him in knowledge. | He receives power, but he who is | far from him is humbled." |

And I said, "Why [5] then have the judges come | into being? What [...] is the [suffering] of | the [...] for | [...] | and [...] [10] [...] | [...] | but [...] | [...] | through [...] who [...] [15] suffering [...] through [...] | the [...] | [...] exists | [...] she | dwells [...] [20] [...] | [...] (lines 22ff, ca. 4 lines, do not survive) **97** male, since she is knowledge [of] | the triple powerful invisible | great Spirit, the image of | [the first] Kalyptos, the [5] [blessedness] in the | [invisible] Spirit, [...] the | [...] | [...] for | [...] he knows [10] [...] | [...] | [...] | [...] fill | [...] she [15] appears [...] | knowledge [...] she | stands [...] | [...] | [...] [20] [...] (lines 21ff, ca. 6 lines, do not survive) **98** [...] a perfect unity of | a complete unity, and | when she divided the All [...] | from the All [...] [5] existence and [...] | [...] the thoughts [...] | [...] | [...] | [perception] [10] [...] | [...] | [...] | [...] | [...] [15] [...] | [...] | [...] | [...] | [...] [20] [...] | [...] (lines 22ff, ca. 5 lines, do not survive) **99** [...] | [existence ...] | [...] in [...] which | [...] [5] knowledge | [...] | [...] | [...] | [...] she blesses [10] [...] | [...] | [...] | [...] | [...] which [15] [...] | [...] and | [...] | [...] | [...] [20] [...] (lines 21ff, ca. 6 lines, do not survive)

100 [...] | [...] | [...] | [...] [5] [...] | Arm[ozel | [...] | [...] | is the [...] [10] [through ...] | power [...] | [...] | [...] | [...] [15] which [...] | [...] | [...] | [...] | [...] [20] [...] | [...] (lines 22ff, ca. 4 lines, do not survive) **101** [...] invisible [...] | [...] that one [...] | [... this] is the [...] | [...] [5] [...] form | [...] | [...] | [...] of a | [...] [10] [...] | [...] | [...] Kalyptos | [...] undivided | [...] [15] [...] | [...] | [...] | [...]

| [...] (lines 20ff, ca. 4 lines, do not survive) **102** [...] which exist [...] | [...] the [...] | [...] | and [...] 5 [...] | [...] | [...] | [...] | he [...] 10 [...] | [...] | [...] | and [...] | those [...] 15 a [...] | [...] | [...] | [...] | some [...] 20 [...] | [...] (lines 22ff, ca. 4 lines, do not survive) **103** [...] origin [...] | [which] really exists [...] | [...] exist [... essence] | [...] in 5 [... this] is | [...] the | [...] | [...] | [...] 10 [...] | [...] | [...] they | [...]not | [...] 15 [...] this | [...] | [...] | [...] | [...] (lines 20ff, ca. 6 lines, do not survive)

104 [...] she appears | [...] of those who [...] | [...] of the [...] | and [...] 5 this [...] | the [...] | [...] | see [...] | [...] 10 [...] | [...] | [...] | [...] | he [...] 15 really [...] | [...] | that [...] | and [...] | [...] 20 [...] | [...] | [...] | [...] (lines 24ff, ca. 4 lines, do not survive) **105** are those who [stand ...] | the aeon of [...] | come up to [...] | [...] which 5 exist in [...] he | on the one hand [...] | [...] he | [...] one | [...] an origin 10[...] | [...] and | [...] he | [...] matter | [...] single 15 [...] | [... exist] | [...] | [...] | [...] which 20 [...] and | [...] (lines 22ff, ca. 4 lines, do not survive) **106** [...] and he exists | [...] he is [...] and | [...] mark of a [...] | [...] an 5 [...] nor of [...] | [...] he [...] | which [...] | [...] | [...] 10 and [...] | [...] | number [...] | live [...] | according to [...] 15 which [...] | [...] | [...] | [...] | [...] 20 which [...] | [...] | [...] (lines 23ff, ca. 4 lines, do not survive) **107** them [...] | [...] and [...] | existence [...] | [...] and the [...] exist 5 as [...] | reflection [...] first | [...] | [...] first | [...] of the 10 [...] | [...] | [...] he | [...] | [...] 15 [...] | [...] | [...] | [...] | [...] 20 [...] | [...] (lines 22ff, ca. 6 lines, do not survive) **108** [...] not, they giving [...] | [...] he who exists [...] | [...] all and | he [...] a multitude 5 [...] creation | [...] | and [...] | [...] | [...] 10 the [...] | [...] | in the [...] | these [...] | the [...] 15 of [...] | alive [...] | [...] | [...] | [...] 20 [...] | in [...] | [...]

(Pages 109-112 do not survive)

113 and angels and | daimons and minds and | souls and living beings and | trees and bodies and 5 those which are before them: those | of the simple elements | of simple origins, and | those which are in | [...] and unmixed confusion, air 10 [and] water and earth | and number and yoking | and movement and [...] | and order and breath and | all the rest. They are 15 fourth powers which are | [in] the fourth aeon, those | which] are in the [...] and | [...] perfect of [...] powers | [...] powers [...] of 20 [...] of | [...] angels | [of the] angels, souls | [of the] souls, living beings | [of the] living beings, trees [of] 25 [the trees ...] | [...] and [...] | [...] | [...] **114** his own.

There are those | who are as begotten, and | those who are in an unborn | begetting, and there are those [5] who are holy and eternal, | and the immutable ones | in death and | destruction in indestructibility; | and there are those who are as [10] All; there are those [who are] | races and those who are [in] | a world and order; there are | those in [indestructibility], | and there are the first [who stand] [15] and the second [in] | all of them. [All] those [who] | are from them and [those who] | are [in] them, and [from] | these who [follow] them [...] [20] [...] | these [...] | and [the] fourth aeons | stood [...] | [...] they existing [...] [25] [...] | [...] **115** in them, he being scattered abroad. | They are not crowded against one another, | but to the contrary they are alive, | existing in themselves and [5] agreeing with one another, as | they are from a single | origin. They are reconciled | because they are all | in a single aeon of Kalyptos, [10] [...] being divided in power, | for they exist in accord with each | of the aeons, standing in | relationship to the one which has reached them. |

But Kalyptos is [a] single aeon; [15] [he] has four different | aeons. In accord with | each of the aeons | they have powers, not | like first and second (powers), [20] for all these [are] | eternities, [but] they are different | [...] and order and glory | [...] which exists | [in ...] four aeons and [25] [...] who pre-exists | [...] god [...] | [...] they are [...] | [...]

116 All of them exist | in one, dwelling together | and perfected individually | in fellowship and [5] filled with the aeon which | really exists. There are | those among them (who stand) | as dwelling in essence | and those (who stand) as essence [10] in conduct or [suffering] because | they are in a second, for | the unengenderedness of the ungenerated | one who really exists | is among them. When the ungenerated [15] have come into being, their power | stands; there is an | incorporeal essence with [an] | imperishable [body]. The | [immutable one] is [there] [20] who [really] exists. | Because it transforms [through] | change, the [...] in destructible fire | stands with [all] | [these ...] [25] [...] one [...] **117** he stands. It is there that | all living beings dwell, | existing individually (yet) all | joined together. The knowledge [5] of the knowledge is there | together with a setting up of ignorance. | Chaos is there | and a perfect place | for all of them, and they are strange. [10] True Light (is there), | also enlightened darkness together with the one | who does not really exist – | [he] does not really exist. | [...] the non-being who does [15] not exist at all. But it is he, the | Good, from whom derives | the good and what is pleasant | and the divine; (it is he) from | [whom] comes God and he who [20] [...], he who is great. | For [...] in part | [...] form and

God | that [...] and the one [...] | [...] a god [...] [25] [...] all these [...] | [...] darkness [...] | [...] **118** and a race. He has | not mixed with anything, but he remains | alone in himself and | rests himself on his [5] limitless limit. | He is [the] God of those who | really exist, a seer | and a revealer of God. |

When she had strengthened him who [knew her], [10] the aeon Barbelo, the | knowledge of the Invisible Triple | Powerful Perfect Spirit, in order to [...] | her, said, "He [...] | a life. I am alive in [...] [15] You, the One, are alive. He is alive, [he] | who is three. It is you who are [the] | three who are three [doubled ...] | e e e. The first of seven [...] | the third [...] [20] the second [...] | e e e e a a a a a a a [...] | [...] two, but he [four ...] | [...] knowledge [...] | [...]

[25] [...] **119** a part? What kind of mind, and | what kind of wisdom? What kind of understanding, | what kind of teaching? His | Lights are named (as follows): the first [5] [is Arme]don and she who is with him, | [...]; the second is | Diphane [... and] she who is with him, Dei- | ph[a ...]; the third is | [Malsed]on and she who is with him [10] [...]; the fourth is | [...]s and she who is with him, Olmis. |

Kalyptos exists having | [...] with his Form. | He is invisible to all [15] these so that they all might be | strengthened by him [...] | [...] he exists in | [...] all-perfect because | [he has] four existing [20] [...] | [...] nor according to a | [...] alone | [... B]arbelo [...] | [...] [25] [...] **120** know him and the one who is set | over a second. The first | of the aeons is Harmedon, | the father-glory. The second [5] Light (is) one whom [he does] not [know], | but all the [individuals], | wisdom [...] exist | in the fourth aeon | who has revealed [himself] [10] and all the glories. [The third] | Light (is) he [...] | not him, as the word of all | [the forms] and that other | [glory], understanding, [who is] [15] in the third [aeon]. | There are four in | Malsedon and [...] | nios. The fourth | Light is the one who [...] [20] of all the forms | existing [...] | a teaching and glory [...] | and the truth of the [four aeons], | Olmis, [...] and the [...] [25] [...] | [...] **121** fifth.

The first (is the one) | who is the second, that is, it is | the all-perfect Kalyptos, | for the four Lights [5] exist. It is Kalyptos who has | divided again, and they exist together. | All who know those who | exist as glories | are perfect. This one [10] [...] knows everything about | them all is all-perfect. | From him is every | power, every one and | their entire aeon, because they all [15] come to him and | they all come from him, | the power of them | all (and) the origin of them all. | When he learned [20] [of them], he became a | [...] aeon and a | ingenerateness. | [...]

other aeons | [in ...] a [...] [25] [...] | [...] **122** become a Barbelo, he | becomes a first aeon | because of the eternity of the | Invisible Spirit, the second [5] ingenerateness.

These are all | the glories: the limitless | Aphredons, [...] the | ineffables, the revealers, | all the [...] immutables, [10] the glory-revealers, | the twice-revealed | Marsedons, the limitless Solmises, | the self-revealers | who are [full] [15] of glory, those who [wait for] | glory, the blessers, the M[arse-] | dons, the Kalyptoi who [...] | the limits [...] | upon the limits [...] [20] those who exist [...] | [...] | [...] | [...] (Lines 24ff, 1 or 2, do not survive) **123** ten thousand glories | in them.

Therefore, he is | a perfect glory so that whenever | he can join (another) and [5] prevail, he exists as perfect. | Thus, even if he enters | into a body and a death (coming) from | matter, they do not | receive greater honor because of [10] their all-perfectness from whom | came all these, being perfect, together with | those who are with him. Indeed, each | of the aeons has | ten thousand aeons [15] in himself, so that by existing together | he may become a perfect | aeon.

He exists in the | [Blessedness] of the Triple | [Powerful] Perfect Invisible [20] [Spirit ...] silence | [...] who became first | [...] and the knowledge | [...] | [...] [25] [...] **124** whole, a silence of the second | knowledge, the first thought | in the will of the Triple | Powerful, because he commanded it [5] to know him, so that he might become | all-perfect and perfect | in himself. By simplicity | and blessedness he is | known. [I received] [10] goodness through that | follower of the Barbelo aeon | who gives being to himself. | [...] is not the power, but she is the one who | belongs to him.

The aeons which really [15] exist do so in silence. | Existence was inactivity, | and knowledge of the self-established | Kalyptos was ineffable. | Having come [from the] [20] fourth, the [...] | thought, the Proto[phanes], | as (the) Perfect Male [Mind] | [...] | [...] **125** he is his image, equal to | him in power and glory but | with respect to order higher than | him, (yet not higher) in aeon. [5] Like him he has all | these (parts) living (and) dwelling together | in one. Together with the aeon | in the aeons he has | a fourfold difference [10] with all the rest who | are there.

But | Kalyptos really exists, | and with him is located she who belongs to | all the glories, Youel, the male [15] virgin glory, through | whom are seen the | all-perfect ones. Those | who stand before him are the triple | [...] child, the triple [20] [...], the Autogenes | [...] He has | [...] in one | [... the one] again who prevails over the | [...] existing in [...] [25] **126** of ten thousand-fold.

The | first aeon | in him, from whom is | the first Light, (is) Solmis [5] and the god revealer, | since he is infinite according to the | type in the Kalyptos aeon | and Doxomedon. | The second aeon (is) Akremon [10] the ineffable together with | the second Light | Zachthos and Yachtos. The | third aeon is | Ambrosios the virgin together with [15] the third Light | Setheus and Antiphantes. | The fourth aeon | is the blesser [...] | race with [the] [20] fourth Light [Seldao] | and Elenos.

The [...] | him [...] | [...] Arm[edon | [...] **127** phoe zoe zeoe ze[...] zosi | zosi zao zeooo zesen zes- | en – the individuals and the four | who are eight-fold are alive. [5] eoooo eaeo – you who are before | them, and you who are in them | all. They are within | the perfect male Armedon | Protophanes [10] of all those who dwell together. | Since all the individuals were | existing as perfect ones, | the Activity of all the | individuals appeared again [15] as the divine Autogenes.

He | stands within an | aeon because there are within him | four different | self-begotten aeons. The [20] first aeon in him | as the first Light | (is) [Harmoze]l-Orneos-Euthrou- | nios. [He] was called | [...] [25] [... The] second [aeon as] | [the second Light is] | [Oraiael ...]-udas[...]os, Ap[...] **128** Arros[...]. The third (aeon) | of the third Light (is) | Daveithe-Laraneus- | Epiphanios-Eideos. The fourth [5] (aeon) as the fourth Light | (is) Eleleth-Kodere- | Epiphanios-Allogenios. But as | for all the rest who are in | matter, they were all left (there). [10] It was because of knowledge of | greatness, audacity and power that | they came into existence and | comforted themselves. Because they did not | know God, they shall pass away. [15] Behold, Zostrianos, you have heard | all these things of the gods | are ignorant and (which) seem | infinite to angels." |

I took courage and said, [20] "I am [still] wondering about the Triple | Powerful Invisible Perfect Spirit: | how he exists for himself, [how he causes] | everything [...] who | really exist [...] [25] what is the [...] | [...] and [...] | [...] of [...] **129** very [...] they set [me] down (and) left. |

Apophantes and Aphropais, | the Virgin-light, came before me | and brought me into Protophanes, [5] (the) great male perfect | Mind. I saw all of them | as they exist | in one. I joined | with them all (and) blessed the [10] Kalyptos aeon, the | virgin Barbelo and the Invisible | Spirit. I became all-perfect | and received power. I was written | in glory and sealed. [15] I received there | a perfect crown. I came | forth to the perfect individuals, | and all of them were questioning | me. They were listening to the [20] loftiness of my knowledge. They | were rejoicing and | receiv-

ing power. When I again | came down to the aeons of | Autogenes, I received a true [25] image, pure (yet) suitable for | the perceptible (world).

I came | down to the aeon copies | and came down here **130** to the airy-earth. I wrote | three tablets (and) left them | as knowledge for those who would | come after me, the living elect. [5] Then I came down to the perceptible | world and put on | my image. Because it was ignorant, | I strengthened it (and) went about | preaching the truth to everyone. [10] Neither the angelic beings of | the world nor the archons | saw me, for I negated a multitude | of [judgments] which brought me near death. |

But an erring multitude [15] I awakened saying, | "Know those who are alive and the holy | seed of Seth. Do not [show] | disobedience to me. [Awaken] | your divine part to God, and [20] as for your sinless elect soul, | strengthen it. Behold | death here and | seek the immutable | ingenerateness, the [Father] of [25] everything. He invites you, | while they reprove you. Although they ill-treat **131** you, he will not abandon you. |

Do not baptize yourselves with death | nor entrust yourselves to those | who are inferior to you instead of to [5] those who are better. Flee from the madness | and the bondage of femaleness | and choose for yourselves the salvation | of maleness. You have | not come to suffer; rather, you have [10] come to escape your bondage.

Release | yourselves, and that which has bound | you will be dissolved. Save | yourselves so that your soul | may be saved. The kind Father [15] has sent you the Savior | and given you strength. Why | are you hesitating? Seek when you are | sought; when you are invited, | listen, for time is [20] short.

Do not be led | astray. The aeon of the | aeons of the living ones is great, | yet (so also is) the [punishment] | of those who are unconvinced. [25] Many bonds and chastisers | surround you. **132** Flee quickly | before death reaches you. | Look at the Light. Flee | the Darkness. Do not be led [5] astray to your destruction. |

Zostrianos |
Oracles of Truth of | Zostrianos |
God of Truth |
Teachings of Zoroaster

THE LETTER OF PETER TO PHILIP (VIII,*2*)

Introduced by

MARVIN W. MEYER

Translated by

FREDERIK WISSE

The Letter of Peter to Philip fills most of the concluding nine pages of Codex VIII. Situated immediately after the tractate *Zostrianos*, *The Letter of Peter to Philip* opens with a superscribed title (132,10-11) derived from the letter which forms the first part of the tractate. Like several other tractates in the Nag Hammadi library (*Ap. Jas.*, *Treat. Res.*, *Eugnostos*), *The Letter of Peter to Philip* is presented, in part, as a letter. Besides these letters in the Nag Hammadi library, other letters were also in use among the Gnostics (for example, Ptolemy's *Letter to Flora*, and letters of Valentinus, Monoimus the Arabian, and perhaps Marcion). Furthermore, just as a magnificent epistolary tradition developed around Paul and the Pauline school, so also a more modest collection of letters came to be ascribed to Peter. These Petrine or pseudo-Petrine letters include, in addition to *The Letter of Peter to Philip*, the catholic letters of Peter in the New Testament, the *Epistula Petri* ("Epistle of Peter") at the opening of the Pseudo-Clementines, and perhaps another letter of Peter known only from a brief quotation in Optatus of Milevis. Of these letters the pseudo-Clementine *Epistula Petri* is of special interest, since it shares a number of features with *The Letter of Peter to Philip*. Not only is it prefixed to a collection of materials relating to Peter; it also seeks to attest the authority of Peter, and as it concludes, the *Contestatio* begins by referring to the recipient – James the Just – reading and responding to the letter in a manner like that of Philip in the *Letter of Peter to Philip* 133,8-11. *The Letter of Peter to Philip*, however, is not to be identified with any of these letters attributed to Peter and must represent a newly discovered work in the Petrine corpus.

In its present form *The Letter of Peter to Philip* is clearly a Christian Gnostic tractate. Taken as a whole, the tractate is to be seen as a part of the Petrine tradition: Peter is the leader, the spokesman, the preacher among the apostles, and he may very well be described as having his own disciples (139,10). The only other apostle mentioned by name is Philip, who is submissive to the authority of Peter and whose place in the tractate seems intended to highlight the pre-eminent authority of Peter. With their leader, Peter, the apostles gather at Olivet and are taught by the risen Savior; upon returning to Jerusalem, they teach in the temple and perform healings; and eventually they go forth to preach, filled with holy spirit. In other words, not only the place of Peter but also the scenario of the narrative would suggest that *The Letter of Peter to Philip* shares important features with part of the first (Petrine) section of the Acts of the Apostles (chapters 1-12).

That the author of *The Letter of Peter to Philip* makes use of Christian traditions cannot be doubted. In particular, numerous parallels between this tractate and the first half of the Acts may be noted, including scenes, themes, and terms which are similar to these two documents. Even the genre of literature they represent – a narrative on Peter and the apostles within which are included revelatory, liturgical, and edificatory materials – is similar, although in the case of *The Letter of Peter to Philip* the narrative has been prefixed with a letter of Peter. Furthermore, the author of *The Letter of Peter to Philip* is familiar with other Christian traditions besides Lukan materials. The Savior's second revelatory answer (136,16-137,4) resembles the Johannine Logos hymn (Jn 1:1-18), but the similarities must not be overdrawn. Again, the traditional kerygmatic formulae in the credo of the sermon (139,15-21) show affinities with similar formulae to be found throughout early Christian literature (the parallels in John 19 are particularly close to the credo in *The Letter of Peter to Philip*), and the little "Pentecost" of *The Letter of Peter to Philip* (140,1[?]-13) shares features with the Johannine "Pentecost" account (20:19-23). Moreover, the author of this tractate also mentions previous revelatory utterances of the Savior (135,5-6; 138,2-3, 22-24; 139,11-12), utterances frequently said to have been given while Jesus was embodied. Presumably these revelations of the embodied Savior could refer to such teachings as are presented in the canonical gospels, and the "four words" of 140,25 could have been understood as the four gospels to be sent to the four directions. (Hans-Gebhard Bethge suggests that originally the text of 140,25 may have read "the four directions," which eventually could have been modified to read "four words.") Hence, it is clear that the author of *The Letter of Peter to Philip* is conversant with early Christian materials and desires to establish continuity with these earlier traditions.

Gnostic emphases are clearly visible in the narrative framework of *The Letter of Peter to Philip*. In particular this observation applies to the gnostic "dialogue," the revelatory discourse of the Savior uttered in answer to the questions of the apostles. The first four revelatory answers (135,8-137,13) are at most marginally Christian, though they have been taken over and legitimated as revelations of the risen Lord. The first answer (135,8-136,15), which provides an abbreviated version of the myth of the mother, illustrates no overtly Christian features at all. It reflects a rather simple version of the myth, and is similar to the Sophia myth of *The Apocryphon of John* and the Barbelognostics of Irenaeus (*Haer.* 1.29.1-4) in terminology and general presentation. This set of four revelatory answers furnishes a gnostic perspective on the fall into deficiency and the attainment of fullness, and the imprisonment and the struggle of Gnostics in the world. To this set of answers has been appended an additional question and answer (137,13-138,3) which utilizes different terms and focuses upon the life and mission of the apostles. Gnostic in perspective like the other answers, this additional answer does show Christian concerns, and illustrates a dominant interest of *The Letter of Peter to Philip*, the suffering of the believer.

In addition to the questions and answers in the gnostic dialogue, other materials similarly used in the tractate may also show gnostic proclivities. The two prayers of the gathered apostles (133,17-134,9) contain traditional terms and themes commonly found in early Christian prayers, but also proclaim a luminosity and glory which make them especially appropriate as the prayers of Gnostic

Christians. Likewise, the description of the resurrected Christ as a light and a voice (134,9-14; 135,3-4; 137,17-19; 138,11-13,21-22) represents a primitive way of depicting the appearances of the risen Lord (Mk 9:2-8 par.; 2 P 1:16-19; Ac 9:1-9; 22:4-11; 26:9-18; 1 Co 15; Rv 1:12-16), but among Gnostic Christians such theophanic descriptions were particularly appreciated.

In the brief sermon of Peter (139,9-140,1[?]) gnostic tendencies are even more clearly seen. To be sure, a traditional Christian credo constitutes the first part of the sermon (139,15-21), and traditional terms are applied to Jesus ("the Lord Jesus," "the Son," "the author of our life"), but the credo is interpreted according to the Gnostic Christian theology of the author of *The Letter of Peter to Philip*. From the time of his incarnation Jesus suffered, but he suffered as one who is "a stranger to this suffering" (139,21-22). A Christological tension remains as the sermon stresses both the reality of Jesus' sufferings and the glory of his divinity. In contrast to the suffering illuminator Jesus, the sermon continues, the followers of Jesus suffer because of "the transgression of the mother" (139,23). This phrase is reminiscent of references to the fall of mother Eve, and refers, for the Gnostic Christian author, to the mother often named Sophia in other versions of the myth. She is also called "the mother" at 135,12, and her tragic fall is seen as the source of human sufferings. Hence, this reference to "the transgression of the mother" may provide another point of contact between the figures of Eve and Sophia in gnostic literature.

It is possible, then, to suggest a general outline for the literary history of *The Letter of Peter to Philip*. On the basis of the parallels with *The Apocryphon of John* and Irenaeus, we suggest that *The Letter of Peter to Philip* was written around the end of the second century C.E. or into the third. The author of the text presumably wrote in Greek: such may be intimated by the presence of Greek loan words and Greek idioms. The author apparently was a Christian Gnostic who was well versed in the Christian tradition, and who used and interpreted that tradition in a Christian Gnostic fashion. A gnostic dialogue has been constructed, though it is less a true dialogue than a revelatory discourse of Christ in answer to questions raised by the apostles. Within this dialogue are included gnostic materials which are non-Christian or only marginally Christian; these materials have been adopted as revelatory disclosures of the risen Christ. On the basis of the Christian and gnostic traditions with which the author was familiar, the author compiled a narrative document with a revelatory focus. The letter itself was added at the beginning of this narrative in order to stress the authoritative place of Peter, and *The Letter of Peter to Philip* subsequently received its present title. Finally, the Greek tractate was translated into Coptic, and found its way into Codex VIII of the Nag Hammadi library.

According to the reports of James M. Robinson and Stephen Emmel, another Coptic text of *The Letter of Peter to Philip* is to be found in a papyrus codex which, at the present time, is neither published nor available for study.

THE LETTER OF PETER TO PHILIP

VIII 132, 10 – 140, 27

The letter of Peter Which He |
Sent to Philip |

"Peter the apostle of Jesus | Christ, to Philip our beloved | brother and our fellow apostle [15] and (to) the brethren who are with you: greetings! | Now I want you to know, our brother [that] | we received orders from | our Lord and the Savior of | the whole world that [we] should come [together] [20] to give instruction and | preach in the salvation | which was promised us by **133** our Lord Jesus Christ. But as for you, | you were separate from us, and | you did not desire us to come together | and to know how we should organize [5] ourselves in order that we might tell the good news. | Therefore would it be agreeable to you, our brother, to | come according to the orders of our | God Jesus?"

When Philip had received these, | and when he had read [10] them, he went to Peter | rejoicing with gladness. | Then Peter gathered | the others also. They went upon | the mountain which is called [15] "the (mount) olives," the place where they used | to gather with the blessed | Christ when he was in the body.

Then, | when the apostles | had come together, and had thrown themselves upon [20] their knees, they prayed thus | saying, "Father, Father, | Father of the light, who | possesses the incorruptions, | hear us just as [thou hast] [25] [taken pleasure] in thy holy | child Jesus Christ. For he | became for us an illuminator **134** in the darkness. Yea hear us." |

And they prayed again another time | saying, "Son | of life, Son of [5] immortality who is in | the light, Son, Christ of | immortality, our Redeemer, | give us power, for they | seek to kill us."

Then [10] a great light appeared | so that the mountain shone | from the sight of him who had | appeared. And a voice called | out to them saying, [15] "Listen to my words that I may speak | to you. Why are you asking | me? I am Jesus Christ who | am with you forever."

Then | the apostles answered [20] and said, "Lord, | we would like to know the deficiency | of the aeons and their pleroma." | And: "How are | we detained in this dwelling place?" [25] Further: "How did we come to this place?" And: "In what | manner shall we depart?" Again: "How do we have **135** [the] authority of boldness?" | [And]: "Why do the powers fight against us?" |

Then a voice came to them out | of the light saying, 5 "It is you yourselves who are witnesses | that I spoke all these things to you. | But because of your unbelief | I shall speak again. First | of all concerning [the deficiency] of the aeons, this 10 [is] the deficiency, when the disobedience | and the foolishness | of the mother appeared | without the commandment of the majesty | of the Father. She wanted 15 to raise up aeons. And when she | spoke, the Arrogant One followed. | And when she left behind a | part, the Arrogant One | laid hold of it, and it became a 20 deficiency. This is the deficiency | of the aeons. Now when the Arrogant One | had taken a part, he sowed it. | And he placed powers over | it and authorities. 25 And [he] enclosed it in the aeons | which are dead. And all the | powers of the world rejoiced | that they had been begotten. **136** But they do not know the | pre-existent [Father], since they are | strangers to him. But this is the one to whom | they gave power and whom they served 5 by praising him. But he, the Arrogant One, | became proud on account of | the praise of the powers. He became | an envier and he wanted to | make an image in the place [of an image] 10 and a form in the place of a form. | And he commissioned the powers within | his authority to mold | mortal bodies. And they came | to be from a misrepresentation, from 15 the semblance which had emerged. |

Next concerning the pleroma: I am the one who | was sent down in the body | because of the seed which had fallen away. | And I came down into their mortal mold. 20 But they did not | recognize me; they were thinking of me that I | was a mortal man. And I | spoke with him who belongs to me, and he | harkened to me just as you too 25 who harkened today. | And I gave him authority in order that | he might enter into the inheritance | of his fatherhood. And I took **137** [. . .] they were filled | [. . .] in his salvation. And since | he was a deficiency, for this reason he | became a pleroma.

It is because of this 5 that you are being detained, because you | belong to me. When you strip off | from yourselves what is corrupted, then | you will become illuminators | in the midst of mortal men. 10

And this (is the reason) that you will fight against the powers, | because [they] do not have rest like | you, since they do not wish | that you be saved."

Then the apostles | worshipped again saying, 15 "Lord, tell us: In what | way shall we fight against the archons, since | [the] archons are above us?"

Then | [a] voice called out to them from | the appearance saying, 20

"Now you will fight | against them in this way, for the archons are | fighting against the inner man. And you | are to fight against them in this way: Come | together and teach in the world [25] the salvation with a promise. And | you, gird yourselves with the power | of my Father, and let | your prayer be known. And he, the | Father, will help you as he has [30] helped you by sending me. **138** Be not afraid, [I am with you forever,] | as I previously [said to] | you when I was in the body." Then | there came lighting and [5] thunder from heaven, and | what appeared to them in that place was taken | up to heaven.

Then | the apostles gave thanks to | the Lord with every blessing. And [10] they returned to Jerusalem. | And while coming up they spoke with | each other on the road concerning the light | which had come. And a remark was made | concerning the Lord. It was [15] said, "If he, our Lord, | suffered, then how much (must) we (suffer)?" |

Peter answered saying, | "He suffered on [our] behalf, | and it is necessary for us too [20] to suffer because of our smallness." | Then a voice came to them | saying, "I have told you | many times: It is necessary for you | to suffer. It is [25] necessary that they bring you to synagogues | and governors, | so that you will suffer. But he | who does not suffer and does not **139** [. . .] | [. . . the] Father | [. . .] in order that he may | [. . .]."

And the apostles [5] rejoiced [greatly] and came up | to Jerusalem. And they came up to the temple and gave | instruction in salvation in the name of | [the] Lord Jesus Christ. And they healed | [a] multitude.

And Peter opened his mouth, [10] he said to his (fellow) disciples, | "[Did] our Lord Jesus, when he was in the body, | show us everything? For he | came down. My brothers, listen to my voice." | And he was filled with a holy spirit. [15] He spoke thus: "Our illuminator, Jesus, | [came] down and was crucified. And he bore | a crown of thorns. And he put on | a purple garment. And he was | [crucified] on a tree and he was buried in [20] a tomb. And he rose from the | dead. My brothers, Jesus is a stranger | to this suffering. But we are | the ones who have suffered through the transgression of the mother. | And because of this, he did everything [25] like us. | For the Lord Jesus, the Son of the immeasurable glory of the | Father, he is the author | of our life. My brothers, let | us therefore not obey these lawless ones [30] and walk in **140** [. . . Then] | Peter [gathered together the others also] | saying, ["O, Lord Jesus] | Christ, author [of our] rest, [5] give us a spirit of understanding | in order that we also may | perform wonders."

Then Peter | and the other apostles saw [him] | and they were filled

with a holy spirit. [10] And each one | performed healings. And they parted | in order to preach the Lord | Jesus. And they came together | and greeted each other [15] saying, "Amen."

Then | Jesus appeared saying | to them, "Peace to you [all] and | everyone who believes in | my name. And when you depart, [20] joy be to you and | grace and power. And be not | afraid; behold, I am with you | forever."

Then the apostles | parted from each other [25] into four words in order to | preach. And they went | by a power of Jesus, in peace.

MELCHIZEDEK (IX,*1*)

Introduced by

BIRGER A. PEARSON

Translated by

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This tractate is the only writing of the Nag Hammadi corpus that features, or even names, the mysterious "priest of God Most High" encountered by the patriarch Abraham, according to Genesis 14:18 (cf. Ps 110:4). Its title is partially preserved on one of the fragments making up page 1 of Codex IX. Unfortunately, this codex is in a rather bad state of preservation. Only 19 lines of text (out of approximately 745) from the tractate *Melchizedek* are completely preserved, and less than 50 percent of the total text is recoverable even by means of conjectural restoration. Thus, since there is no other extant copy of this tractate, only a very imperfect picture of its content is possible to attain, and what has been preserved is susceptible to more than one interpretation. The following account must be read with these caveats in mind.

In terms of literary genre, this tractate is an apocalypse, specifically an "apocalypse of Melchizedek." It contains revelations putatively given by heavenly intermediaries to Melchizedek, who communicates the revelations to a privileged few. Readers are implicitly invited to see themselves as sharing in these special revelations, as members of these privileged few.

The tractate consists of three main parts:

I. 1,1(?)-14,5: The tractate apparently opens with a brief vocative address by Melchizedek to Jesus Christ, but there quickly follows a third revelation addressed to Mechizedek by a heavenly informant whose name has been restored as "Gamaliel" (5,18). An important feature of this revelation, addressed to the "priest of God Most High" (12,10-11; cf. Gn 14:18), is a prophecy of the ministry, death, and resurrection of the Savior, Jesus Christ. It also contains a remarkable passage which predicts the coming of (docetic) heretics who will deny the physical reality of Jesus' incarnation, death, and resurrection (5,1-11). Melchizedek himself plays a role in this revelation, for a future high-priestly office is prophesied for him (esp. 5,11-17). A prophecy of the final triumph over death concludes this first revelation (14,8-9).

II. 14,15-18,11 (?): Melchizedek then arises with joy, and undertakes several ritual actions which may also provide for us some insights into the cultic life of the community for which the writing as a whole is intended: prayers of thanksgiving, baptism, reception of the priestly name, and a presentation of spiritual offerings. This liturgical section also includes a lengthy set of invocations, each beginning "Holy are you," addressed to members of the heavenly world (16,16-18,7; cf. 5,27-6,10). What is of special interest here is that most of the

names of these divine beings are names that appear in such gnostic texts as *The Apocryphon of John* and other tractates associated with Sethian Gnosticism. These names include Barbelo, Harmozel, Oroiael, Daveithe, Eleleth, and others.

III. 18,11(?)-27,10: A second set of revelations transports Melchizedek into the future, again centering on the crucifixion and resurrection of Jesus Christ. But this time – if our reconstruction of the fragmentary text is correct – Melchizedek is given to understand that the spiritual triumph of Christ over his enemies will be that of Melchizedek himself!

Our tractate thus presents a number of challenging features of special interest to the historian of religions; it is indeed a mélange of traditions of Jewish, Christian, and Gnostic stamp. Its presentation of the figure of Melchizedek is a case in point: he is not only the ancient "priest of God Most High" known to us from the Bible, but he also returns as an eschatological "high-priest" and "holy warrior." Such Jewish apocalyptic material as the Melchizedek fragments from Qumran (11QMelch) and *2* (Slavonic) *Enoch* shed considerable light on these features.

In this tractate, Melchizedek's appearance in the endtime is tied to the career of Jesus Christ: his incarnation, death, and resurrection. In other words, Jesus Christ *is* Melchizedek! Such an idea can be understood as rooted in an interpretation of Hebrews 7:3. Moreover, the idea that Melchizedek is the "Son of God" (i.e., identical to Jesus Christ) gained currency in some early Christian circles, particularly in Egypt.

Can anything be determined about the religious community for which our tractate was composed? The fourth-century bishop of Salamis in Cyprus, St. Epiphanius, gives us an account of a Christian sect whose members referred to themselves as "Melchizedekians" (*Haer.* 55). A comparison of Epiphanius' account with *Melchizedek* reveals enough features in common to suggest that the latter may have originated in a group of "Melchizedekians," features such as the glorification of the priesthood of Melchizedek and a Christology that insisted on the true humanity of Christ. (The Melchizedekians were not Gnostics.)

But what of the gnostic features clearly discernible in the text? These include the divine names from gnostic mythology already mentioned, a fragment of a theogonic myth (9,1-10), a gnostic interpretation of the paradise story (9,28-10,11), and a reference to the "children of Seth" (5,20). One possible explanation of these features is that an earlier form of the text has undergone a process of gnostic editing: the latest redactor was a Gnostic who identified Melchizedek-Christ with the gnostic savior Seth and who interpolated into the text the various gnostic features that are now found in it. The final form of *Melchizedek* is thus a product of Sethian Gnosticism. Other explanations are, of course, possible.

The tractate *Melchizedek* was written originally in Greek, probably in Egypt. A third-century date is likely, though it could be earlier (or later).

MELCHIZEDEK

IX 1, 1-27, 10

Melchizedek

Jesus Christ, the Son [of God ...] from [...] the aeons that. I [might tell] all of the aeons, and in (the case of) each one of the aeons [that I might tell the] nature of the aeon, what it is, and that I might put on friendship and goodness as a garment, O brother [...] and [...] their end [...]. And he will [reveal to them] the truth [...] in [...] proverb(s) [... **2** at first] in parables [and riddles ...] proclaim them. Death will [tremble] and be angry, not only he himself, but also his [fellow] world-ruling archons [and] the principalities and the authorities, the female gods and the male gods together with the archangels. And [...] all of them [... the] world-rulers [...] all of them, and all the [...], and all the [...].

They will say [... concerning] him, and concerning [...] and [...] they will [...] hidden [mysteries ...] **3**[3] out of [...] the All. They will [...] this the [lawyers] will [bury] him quickly. [They will] call him, "impious man, lawless [(and) impure]." And [on] the [third] day he [will rise from the] dead [... **4**[4] holy disciples. And] the Savior [will reveal] to them [the world] that gives life to the [All.]

[But] those in the heavens spoke [many] words, together with those on the earth [and those] under the earth. [...]. **5**

[Which] will happen in his name. [Furthermore], they will say of him that he is unbegotten though he has been begotten, (that) he does not eat even though he eats, (that) he does not drink even though he drinks, (that) he is uncircumcised though he has been circumcised, (that) he is unfleshly though he has come in flesh, (that) he did not come to suffering ⟨though⟩ he came to suffering, (that) he did not rise from the dead ⟨though⟩ he arose from [the] dead.

[But] all the [tribes and] all [the peoples] will speak [the truth], who are receiving from [you] yourself, O [Melchizedek], Holy One, [High-Priest], the perfect hope [and] the [gifts of] life. [I am Gamaliel] who was [sent] to [...] the congregation of [the children] of Seth, who are above [thousands of] thousands and [myriads] of myriads [of the] aeons [...] essence of the [aeons a] ba [...] aiai ababa. O divine [...] of the [... nature ... O Mother] of the aeons, [Barbelo, O first-]born of the aeons, **6** splendid Doxomedon,

Dom[. . .] | O glorious one, Jesus Christ, | O chief commanders of the luminaries, you [powers] | Armozel, Oroiael, Daveithe, [5] Eleleth, and you man-of-light, | immortal Aeon Pigeradamas, | and you good god of the | beneficent worlds, Mirocheirothetou, | through Jesus Christ, the Son [10] of God. This is the one whom I proclaim, | inasmuch as there has [visited | the One who] truly exists | [among those who] exist [. . . | do(es)] not [exist], Abel Baruch – [15] [that] you (sg.) [might be given] the knowledge [of the truth | . . .] that he is [from | the] race of the High-priest | [which is] above [thousands of thousands] and | [myriads] of myriads of the aeons. The [20] adverse [spirits are] | ignorant of him and (of) their (own) | destruction. Not only (that, but) I have come to | [reveal] to you [the] truth | [which is] within the [brethren.] He included [25] himself [in the] living | [offering] together with your [offspring.] He | [offered] them up as an [offering to | the] All. [For it is not] cattle | [that] you will offer up [for sin(s)] **7** of unbelief [and for] | the ignorances [and all the] wicked | [deeds] which they [will do . . .]. | And they do [not] reach | [the] Father of the All [. . .] | the faith [. . .] [27] to receive [baptism . . .] | waters [. . .]. **8** For [the waters] which are above | [. . .] that receive baptism | [. . .]. But receive [that baptism | which is] with the water which [. . .] [5] while he is coming [. . . [9] baptism] as they [. . .] [28] pray for the [offspring of the] **9** archons and [all] the angels, together with | [the] seed ⟨which⟩ flowed [forth from | the Father] of the All [. . . | the] entire [. . .] from [. . . [5] there were] engendered the [gods and the angels] | and the men [. . .] | out of the [seed] | all of [the | natures], those in [the heavens and] | those upon the earth and [those] [10] under [the earth . . .] [25] nature of the females [. . .] | among those that are in the [. . .] | they were bound with [. . .] [But this] is [not] (the) true Adam **10** [nor] (the) true Eve.

[For | when they ate] of the tree [of | knowledge] they trampled [the | Cherubim] and the Seraphim [5] [with the flaming sword]. They [. . .] | which was Adam's | [. . . the] world-rulers and | [. . .] them out | [. . .] after they had brought forth [10] [. . .] offspring of the archons and | [their worldly things], these belonging to [. . .] [25] light [. . .]. | And the females and the [males,] | those who exist with [. . . | hidden] from every nature, [and they will | renounce] the archons [. . . **11** who] receive from him the [. . .]. | For [they] are worthy of [. . . | immortal], and [great . . .] | and [great [. . . [5] and] great [. . .] | sons of [men . . . | disciples . . . | image] and [. . .] | from the [light [10] . . .] which is holy. | For [. . .] from the | [beginning . . .] a seed [. . .]. **12**

But I will be silent | [. . .] for we [are | the brethren who] came down

from | [the] living [...]. They will [...] [5] upon the [...] [7] of Adam | [... Abel], Enoch, [Noah ... [10] you], Melchizedek, [the Priest] | of God [Most High ...] | those who [...] | women [...].

[...] **13** these two who have been chosen will | [at] no time nor | [in] any place will they be convicted, | whenever they have been begotten, [5] [by] their enemies, by their friends, | [nor by strangers nor their | [own] kin, (nor) by the [impious] | nor the pious | [All of] the adverse natures will [10] [...] them, whether | [those that] are manifest, or those that | [are] not [manifest], together with those | [that dwell] in the heavens and those that are | [upon] the earth and those that are under [15] the earth. They will make [war ...] | every one. | For [...] whether in the [...] [21] many [...]. [25] And these in the [...] | every [one] will [...]. | These will [...] | with every blow [...] **14** weaknesses. These will be | confined in other forms [and | will] be punished. [These] | the Savior will take them [away | and] they will overcome everything, [not with] | their mouths and words | but by means of the [...] | which will be done for [them. He will] | destroy Death.

[These things] [10] which I was commanded | to reveal, these things | reveal [as I (have done)]. | But that which is hidden do not reveal | [to] anyone, unless [it is revealed] [15] to you (to do so)."

And [immediately | I] arose, [I, Melchizedek], | and I began to [...] | God [...] | that I should [rejoice ...] [21] while he [is acting ...] | living [... | I said], "I [... [26] and I] will not cease, from [now on | for ever], O Father of the [All, | because] you have had pity on me, and **15** [you have sent the] angel of light | [...] from your [aeons | ... to] reveal [...] | when he came he [5] [caused] me [to be raised up] from ignorance | and (from) the fructification | of death to life. For | I have a name, | I am Melchizedek, the Priest [10] of [God] Most High; I | [know] that it is I who am truly | [the image of] the true High-Priest | [of] God Most High, and | [...] the world. For it [15] is not [a] small [thing that] | God [...] with [...] | while he [...]. | And [... the angels that | dwell upon the] earth [...] [22] is the [sacrifice] of [...] | whom Death deceived. | When he [died] he bound them [25] with the natures which are [leading them astray]. | Yet he offered up **16** offerings [...] | cattle [...] | I gave them to [Death | and the angels] and the [...] [5] demons [...] | living offering [...] | I have offered up myself to you as an offering, together with those that are mine, to | you yourself, (O) Father of the All, and [10] those whom you love, who have come forth | from you who are holy (and) [living]. And ⟨according to⟩ | the [perfect] laws I shall pronounce | my name as I receive baptism [now] | (and) for ever, (as a name)

among the living (and) [15] holy [names], and (now) in the [waters], Amen.

[Holy are you], | Holy are [you], Holy are you, O [Father | of the All], who truly exist [...] | do(es) not exist, [Abel Baruch [20] ...] for ever and ever, [Amen]. | Holy are [you, Holy are you], Holy are [you, | ...] before [... | for ever and] ever, | [Amen]. Holy are [you], Holy are [you, [25] Holy are you, Mother of the] aeon(s), | Barbelo, | for ever and ever, [Amen. | Holy are you], Holy are you, Holy are you, | [First]-born of the aeons, [30] Doxomedon. [... **17** for ever] and ever, Amen. | [Holy are you, Holy are you], Holy are you. [... [5] for ever and ever], Amen. | [Holy are you, Holy are you], Holy are you. [...] [8] [first] aeon, | [Harmozel, for] ever and ever, [10] [Amen. Holy are you], Holy are you, | [Holy are you], commander, luminary | [of the aeons], Oriael, for | [ever and ever], Amen. Holy are you, | [Holy are you, Holy are you], commander [15] [of the aeons], man-of-light, | [Daveithe], for ever | [and ever, Amen]. Holy are you, | [Holy are you, Holy are you, commander-in-chief Eleleth, ... [20] the] aeons [... for [25] ever and ever], Amen. | [Holy are you], Holy are [you], Holy are you, | good [god of] **18** the [beneficent] words, ... | Mirocheirothetou, [for] | ever and ever, [Amen. | Holy are] you, [Holy are you, Holy are you], [5] Commander-in-chief [of the] | All, Jesus Christ, [for ever and ever], | Amen.

[...]. [9] Blessed [...] | confession. [And ...] | confess him [...] | now [...] | then it becomes [...] | fear [and ...] [15] fear and [...] | disturb [...] | surrounding [them ...] | in the place [which has a] | great darkness [in it [20] and] many [...] | appear [...] | there [... appear ...] **19** And | [...] they were clothed with | [...] all and [...] [10] disturbances. They gave | [...] their words | [...] and they said to me, | [... Melchizedek, | Priest] of God [Most High ... they] spoke as though [... | their] mouths [...] | in the All [...] [24] lead astray [...] **20** with his [...] | worship [and ...] | faith [and ...] | his prayers, And [...] [6] those that [are his ...] | first [...]. [10] They did not care that [the | priesthood] which you perform, [which] | is from [... [14] in the] counsels of [...] | Satan [...] | the sacrifice | [...] his doctrines [...] [20] of this aeon [... [25] which] exist(s) [in ...] | lead(s) [astray ...] **21** and some [...] [4] he gave them to [... [6] and] thirteen [...] **22** throw [him ... | in order that] you might [... [4] for] immediately [... | by means of ... | on the ground]. The [... (p. 23 almost completely missing) **24**[2] which is above ...] **25** me. And | [...] you (pl.) struck me, | [...] you threw me, | [...] corpse. And [5] [you crucified me] from the third hour | [of the Sabbath-eve] until | [the ninth hour]. And after | [these things

I arose] from the | [dead. . . .] came out of 10 [. . .] into me. [. . .] | my eyes [saw . . . 12 they did not] find anyone [. . .] **26** greeted [me . . .]. | They said to me, "Be [strong, O Melchizedek], | great [High-priest] | of God [Most High, for the archons], | who [are] your [enemies], | made war; you have [prevailed over them, and] | they did not prevail over you, [and you] | endured, and [you] | destroyed your enemies [. . .] 10 of their [. . .] | will rest, in any [. . .] | which is living (and) holy [. . . | those that] exalted themselves against him in [. . .] | flesh.

[. . . **27** with] the offerings, working on that | which is good, fasting | with fasts.

These revelations | do not reveal to anyone 5 in the flesh, since they are incorporeal, | unless it is revealed to you (to do so)." |

When the brethren who belong to the | generations of life had said these things, they | were taken up to (the regions) above 10 all the heavens. Amen.

THE THOUGHT OF NOREA (IX,*2*)

Introduced by

BIRGER A. PEARSON

Translated by

SØREN GIVERSEN and BIRGER A. PEARSON

Comprising only 52 lines of text, this tractate is one of the shortest of the Nag Hammadi corpus. The pages of the manuscript on which it is found are damaged, but they preserve enough text to allow for the restoration of almost the entire tractate. The Coptic text, however, is manifestly corrupt at points, and textual emendation has been deemed necessary here and there (indicated in the translation with pointed brackets).

The tractate bears no title in the manuscript. The one used in this edition is a phrase found in the text itself, at the end of the tractate (29,3). Another title is in use in German scholarship: "Ode on Norea," a designation that also defines the literary genre of this writing: an ode or hymn.

The hymnic features evident in the text include *parallelismus membrorum*, repetition, and a balanced structure, characteristics of Semitic poetry. *Norea* does not, however, satisfy the requirements of Greek poetry, for no traditional Greek meter can be ascribed to the original Greek text of which this Coptic version is a translation.

The tractate has a clear fourfold structure:

I. 27,11-20: The tractate begins with an invocation addressed to a divine triad consisting of Father, Mother, and Son, the basic primal triad found in Sethian Gnosticism. The incomprehensible Father is a primal Mind, here also called Adamas (28,30; 27,26), whose Thought (*ennoia*) is a primal spiritual Mother. Their son is Mind (*nous*), also called Logos (27,18) and Autogenes (28,6).

II. 27,21-28,12: The invocation is expressly attributed to Norea: "It is Norea who [cries out] to them" (27,21-22). Her cry for deliverance results in her restoration to the divine world, her proper place (= the Pleroma), 27,23; 28,22).

III. 28,12-23: While remaining in the pleroma, Norea also has a saving role to play in propagating "words of Life" (28,13-14).

IV. 28,24-29,5: Norea's own salvation is aided by the intercession of the "four holy helpers" (28,27-28), figures who are easily identifiable as the four "luminaries" of Sethian Gnosticism: Harmozel, Oroiael, Daveithe, and Eleleth (cf., e.g., *Melch.* IX 6,3-5). Her "thought" (29,3) is the gnosis that brings about for all of her spiritual progeny ultimate reintegration into the godhead. Thus, in saving others, Norea saves herself.

From what has already been said, there can be no doubt that *Norea* is a gnostic text in the full technical sense of that term. It has justifiably been included among those gnostic texts which are classified as Sethian, in the sense that they share es-

sential features of a discrete gnostic system conveniently labeled as Sethian. (Hans-Martin Schenke is the foremost proponent of this classification, which applies to the following texts of the Nag Hammadi corpus: *Ap. John*, *Hyp. Arch.*, *Gos. Eg.*, *Apoc. Adam*, *Steles Seth*, *Zost.*, *Norea*, *Marsanes*, *Allogenes*, and *Trim. Prot.*) The Sethian system includes the following essential elements: 1) the gnostic triad of Father, Mother, and Son; 2) the four "luminaries" subordinate to the Son; and 3) the figure of Seth and/or his feminine counterpart, Norea. All of these elements are found in our tractate.

There are no clear indications of Christian influence in this tractate, and such Jewish influence as can be found in it belongs to its prehistory, i.e., the earlier formulations of the Sethian system which is reflected in it.

The most interesting feature of *Norea* is the savior figure depicted in it, Norea. This figure occurs in a wide range of gnostic literature, Sethian and non-Sethian, with considerable variation in the spelling of her name: Norea, Orea, Noraia, Oraia, Horaia, Nora, Noria, Nuraita, and Nhuraita. She is represented in the literature as the daughter of Adam and Eve, sister-wife of Seth, or as the wife of Noah or Shem. She is sometimes portrayed as the intended victim of rape by the wicked archons, as in *The Hypostasis of the Archons* (II,*4*), a text which stands in close relationship with *Norea*. Comparative analysis of the gnostic texts, together with certain traditions from Jewish *aggadah* featuring a Cainite woman called Naamah (cf. Gn 4:22), shows that Norea is a gnostic derivative of the figure of Naamah. The original spelling of her name in Greek is *Horaia*, the semantic equivalent of Hebrew *Na'amah* ("pleasing, lovely").

Norea thus has a previous career in Jewish legend as a naughty girl, Naamah, cavorting with the fallen "sons of God" (Gn 6:2). A completely opposite picture of Norea is presented in *Hyp. Arch.*, according to which she is an undefiled virgin and a spiritual helper to (gnostic) humankind (II 91,34-92,2; cf. Gn 2:18). It is this picture of Norea that is reflected in our tractate as well. Indeed, in *Norea*, the saving role of Seth has disappeared completely; it is Norea who is the gnostic "saved savior." As such she can be regarded as a symbolic equivalent of Sophia ("wisdom") as well as a symbol of the gnostic soul in need of redemption and reintegration into the godhead.

It is not possible to come to any definite conclusion as to the tractate's provenance, but Syria or Egypt are the most likely possibilities. A date in the late second, or early third, century is plausible. We have no information on the question of its authorship, but *Norea* is one of the Nag Hammadi tractates that could easily have been written by a gnostic woman.

THE THOUGHT OF NOREA

IX 27, 11-29, 5

Father of All, [Ennoia] | of the Light | [dwelling in the heights | above the (regions) below, [15] Light dwelling [in | the] heights, Voice of | Truth, upright Nous, | untouchable Logos, | and [ineffable] Voice, [20] [incomprehensible] Father! |

It is Norea who [cries out] | to them. They [heard], | (and) they received her into her place | forever. They gave it [25] to her in the Father of Nous, | Adamas, as well as the voice | of the Holy Ones, **28** in order that she might rest | in the ineffable Epinoia, | in order that ⟨she⟩ might inherit | the first mind [5] which ⟨she⟩ had received, and that ⟨she⟩ might rest | in the divine Autogenes, | and that she (too) might generate | herself, just as [she] also has | inherited the [living] Logos, [10] and that she might be joined to | all of the Imperishable Ones, and [speak] | with the mind of the Father.

And | [she began] to speak with words of | [Life], and ⟨she⟩ remained in the [15] [presence] of the Exalted One, [possessing | that] which she had received before | the world came into being. | [She has] the [great | mind] of the Invisible One, [and [20] she gives] glory to ⟨her⟩ Father, [and | she] dwells within those who [. . .] | within the Pleroma, | [and] she beholds the Pleroma. |

There will be days when she will [25] [behold] the Pleroma, and | she will not be in deficiency, | for she has the four | holy helpers who intercede | on her behalf with the Father of [30] the All, Adamas. He it is **29** who is within all of the Adams, | possessing the | thought of Norea who speaks | concerning the two names which create [5] a single name.

THE TESTIMONY OF TRUTH (IX,*3*)

Introduced by

BIRGER A. PEARSON

Translated by

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This tractate is unfortunately poorly preserved, owing to the fragmentary condition of the manuscript. Almost half of the text is lost. Even so, enough material is extant or recoverable to enable us to gain a rather good picture of the tractate's content.

It is possible that a title was originally appended to the tractate at the end (as is the case with 21 of the other tractates in the Nag Hammadi corpus); if so, it would have been part of the last inscribed folio of the codex, which is now lost (pp. 75-76). The title now in universal use has been editorially assigned on the basis of content ("word of truth," 31,8; "true testimony," 45,1), and underscores the author's concern to establish "true" faith and praxis while also exposing the false claims of "heretical" opponents.

Indeed, one of the most interesting features of this tractate is that we see in it the other side of the theological arguments we know so well from the ecclesiastical heresiologists. The author is a Christian Gnostic polemicist, with a strict encratic world view and lifestyle. His chief opponents are catholic Christians of the ecclesiastical establishment. Surprisingly, our gnostic author does not spare fellow Gnostics similar polemical treatment, i.e., Gnostics whose lifestyle and ritual practice differ from his own.

The tractate consists of two main parts. The first is a well-constructed homily on truth versus falsehood, addressed to fellow members of a Christian Gnostic community (29,6-45,6). Its purpose is to bolster the convictions of the author's fellow Gnostics and to warn them against the errors of (catholic) Christian opponents. The second part (45,6-end) consists of miscellaneous additions, including elaborations of themes already sounded in the homily itself. It is in this section that the polemics against other Gnostics occur.

I. The homily opens with an exordium in which the author appeals to those endowed with spiritual hearing. An attack is then launched against the Law, which for the author is summed up in the command to procreate. The polemics continue with attacks on those who espouse martyrdom in the belief that there will be a "carnal resurrection" (31,22-38,27). Sexual "defilement" (39,5), i.e., marriage and procreation, is vigoriously criticized (38,27-41,4), with Jesus' virgin birth used as a sign that Christians should lead a virginal life (40,5-7). The capstone of the homily as a description of the career of the archetypical Gnostic: his renunciation of the world and his reintegration into the realm of imperishability (41,4-44,30). A peroration sums up the "true testimony": self-knowledge is knowledge of God and leads to the "crown unfading" (44,30-45,6).

II. The appended miscellanea occur in a portion of Codex IX which has sustained considerable damage and loss. It is nevertheless clear that the polemical tone sounded in the homily consists of a gnostic midrash on the serpent of Genesis 3 (45,23-49,10). It retells the paradise story in such a way as to portray the serpent as the revealer of life and knowledge, and God (the Creator) as a malevolent and ignorant demon. This material is probably based on a previously existing source, to which the author of *Testim. Truth* has added some editorial touches, including an allegorical interpretation of the serpent as a symbol of Christ (49,7).

Another interesting section, unfortunately very fragmentary, consists of polemics against the tenets of such other Gnostics as Valentinus (56,2-5), Basilides and his son Isidore (57,6-8), and the Simonians (58,2-3). It is presumably on the basis of their ethical and ritual practices that those teachers and groups are regarded by the author of *Testim. Truth* as heretics. For example, the Valentinians are criticized for their use of the sacrament of baptism (55,7-9); water baptism is consistently condemned in *Testim. Truth* (69,7-24; cf. 30,18-30). The Simonians are criticized for marrying and begetting children (58,2-4), a criticism that would extend to the Valentinians and Basilidians as well.

In short, from beginning to end, our tractate is filled with the polemics of a teacher who earnestly believed that his version of Christian faith and praxis was the only true one, a pamphleteer whose hatred of "heresy" was the match of that of an Irenaeus, a Hippolytus, or a Tertullian. Indeed, our author can be regarded as a mirror-image of the great heresiologists of the Church, representing the other side of the argument.

Who was this man? From what can be gathered from the tractate itself, he was probably an Alexandrian whose Gnostic Christianity was heavily influenced by other Alexandrian gnostic traditions, especially Valentinianism. Yet he rejected certain features of Valentinian doctrine and practice. As it happens, Clement of Alexandria has provided us with information about a gnostic teacher who fits the situation of our author very well: Julius Cassianus. This man had "departed from the school of Valentinus" (*Strom.* III.93) and espoused a strict encratism, condemning marriage and sexual intercourse. Julius Cassianus, of all the heretics known to us by name from ancient sources, is the most likely candidate for the authorship of *Testim. Truth.*

Even if Julius Cassianus is not its author, *Testim. Truth* is most plausibly to be situated in Alexandria and dated to the end of the second century or the beginning of the third.

THE TESTIMONY OF TRUTH

IX 29, 6-74, 30

I will speak to those who know | to hear not with the ears | of the
body but with the ears | of the mind. For many have sought [10] after the
truth and have not | been able to find it; because there has taken hold

of them [the] | old leaven of the Pharisees | and the scribes [of] [15] the Law. And the leaven is [the] | errant desire of | the angels and the demons | and the stars. As for the Pharisees | and the scribes , it is they [20] who belong to the archons who | have authority [over them]. |

For no one who is under | the Law will be able to look | up to the truth for they will not be [25] able to serve two masters. | For the defilement of the Law | is manifest; **30** but undefilement belongs to the | light. The Law commands | (one) to take a husband (or) to take a wife, and | to beget, to multiply like the sand [5] of the sea. But passion which | is a delight to them constrains | the souls of those who are begotten | in this place, those who defile | and those who are defiled, [10] in order that the Law might | be fulfilled through them. And | they show that they are assisting | the world; and they | [turn] away from the light, [15] who are unable | [to pass by] the archon of [darkness] | until they pay the last [penny]. |

But the Son of Man | [came] forth from Imperishability, [20] [being] alien to defilement. He came | [to the] world by the Jordan | river, and immediately the Jordan | [turned] back. | And John bore witness to the [25] [descent] of Jesus. For it is he | who saw the [power] | which came down upon | the Jordan river; for he knew | that the dominion of [30] carnal procreation had come to an end. The Jordan | river is the power | of the body, that is, the senses **31** of pleasures. The water | of the Jordan is the desire | for sexual intercourse. John | is the archon of [5] the womb.

And this is what the | Son of Man reveals to us: | It is fitting for you (pl.) | to receive the word of truth. If | one will receive it [10] perfectly, – . But as for one who is [in] | ignorance, it is difficult for him | to diminish his works of [darkness] | which he has done. Those who have [known] | Imperishability, [however], [15] have been able to struggle against [passions . . .] [17] I have said [to | you], "Do not build [nor] | gather for yourselves in the [place] [20] where the brigands break open, | but bring forth fruit | to the Father."

The foolish – thinking [in] | their heart [that] | if they confess, "We [25] are Christians," in | word only (but) not with power, while | giving themselves over to | ignorance, to a | human death, [30] not knowing where they are going **32** nor who | Christ is, thinking that they | will live, when they are (really) in error – | Hasten towards the principalities [5] and the authorities. They fall | into their clutches because of the | ignorance that is in | them. For (if) only | words which bear testimony [10] were effecting salvation, the whole world | would endure this thing | [and] would be saved. | [But it is in this way that they |

[drew] error to themselves. [... [18] they do] not [know] that they [will destroy] | themselves. If the [Father [20] were to] desire a [human] sacrifice, | he would become [vainglorious]. |

For the Son of | [Man] clothed himself with their | first-fruits; he went down to [25] Hades and performed many mighty works. | He raised the dead | therein; and the | world-rulers of darkness became envious **33** of him, for they did not find | sin in him. But | he also destroyed their works | from among men, so that [5] the lame, the blind, | the paralytic, the dumb, (and) the | demon-possessed were granted | healing. And he walked | upon the waters of the sea. [10] For this reason he [destroyed] | his flesh from [...] | which he [...]. And he [became | ...] salvation [... | his death ... [19] everyone ...] [20] how many [they are! They are] | blind [guides, like the disciples]. | They boarded [the ship, (and) at about thirty] | stades, they [saw Jesus | walking] on the [sea. These] [25] are [empty] martyrs, | since they bear witness only [to] | themselves. And yet they are | sick, and they are not able to raise **34** themselves.

But when they are | "perfected" with a (martyr's) death, this | is the thought that they have | within them: "If we [5] deliver ourselves over to death | for the sake of the Name we will be saved." These matters | are not settled in this way. But | through the agency of the wandering | stars they say [10] that they have "completed" their [futile] | "course," and [...] | say, [...]. | But these [...] | they have [delivered [15] themselves ...]. [23] But they resemble | [...] them. They do not have [25] the word which gives | [life].

[And] some say, | "On the last day | [we will] certainly arise **35** [in the] resurrection." But they do not | [know what] they are saying, | for the last day | [is when] those belonging to Christ [5] [... the] earth which | is [...]. when the [time] | was fulfulled, he destroyed | [their archon] of | [darkness ...] soul(s) [... [20] he | stood ...] | they asked [what they have been] | bound with, [and how they] | might properly [release themselves]. [25] And [they came to know] | themselves, [(as to) who they are], | or rather, where they are [now], | and what is the [place **36** in] which they will rest | from their senselessness, [arriving] | at knowledge. [These] | Christ will transfer to [the heights] [5] since they have [renounced] | foolishness, (and have) advanced | to knowledge. | And those who [have | knowledge ...] [21] the great | [... the resurrection | ... he has come to] know | [the Son of Man], that [25] [is, he has come to] know [himself. | This] is the perfect life, | [that] man know | [himself] by means of the All. |

[Do not] expect, therefore, [30] [the] carnal resurrection, **37** which [is]

destruction, [and they are not | stripped] of [it (the flesh) who] | err in [expecting] | a [resurrection] 5 that is empty. [They do] not [know] | the power [of God], | nor do they [understand the interpretation] | of the scriptures [on account of their] | double-mindedness. [The 10 mystery] which [the Son of Man | spoke about . . .] | in order that [. . .] | destroy [. . .] 16 man who [. . . book] | which is written [. . .] | for [they] have [. . . 20 blessed . . .] | within [them, and they] | dwell before [God under the | light yoke. Those who do not] | have [the life-giving word] 25 in their [heart will die]; | and in [their] thought | they have become manifest to [the Son] | of Man, according to [the manner of their] | activity and their [error . . .] **38** of this sort. They | [. . .] as he divides the | [. . .] and they [do not] understand | [that the Son] of Man 5 is coming from him. |

But [when they have come] up to | [. . .] sacrifice, they die | [in a] human [way], and they | [deliver] themselves [. . .] 12 a death [. . .] 16 those who | [. . .] they are many | [. . .] each | [one . . .] pervert 20 [. . .] gain | [. . . their] mind. | [Those who receive him] to themselves | [with uprightness] and | [power] and every knowledge 25 [are the ones whom] he will transfer | [to the] heights, unto | [life] eternal.

[But] those who receive | [him] to themselves with | [ignorance], the pleasures **39** which are defiled prevail over [them]. | It is those people who used to [say], | "God created [members] | for our use, for us to [grow in] 5 defilement, in order that [we might] | enjoy [ourselves]." | And they cause [God to] | participate with them [in] | deeds of this [sort; and] 10 they are [not] steadfast [upon] | the earth. [Nor will they reach] | heaven, [but . . .] | place will [. . .] | four [. . .] 18 unquenchable [. . . 22 word . . .] | upon [the Jordan river] | when he came [to John at] 25 the time he [was baptized]. | The [Holy] Spirit [came] | down upon him [as a] | dove [. . .] | accept for ourselves that [he] was born 30 of a virgin [and] | he took flesh; he [. . . **40** having] received power. | [Were we also begotten from | [a] virginal state | [or] conceived by the word? 5 [Rather, we have been born] again by | [the word]. Let us therefore strengthen | [ourselves] as virgins in the | [. . .].

The males dwell | [. . .] the virgin 10 by means of | [. . .] in the word | [. . .]. But the word of | [. . .] and spirit [. . .] 18 is the Father | [. . .] for the man [. . . 21 like Isaiah, who was sawed | with a saw, (and)] he became two. | [So also the Son of Man | divides] us by 25 [the word of the] cross. It | [divides the day from] the night and | [the light from the] darkness and the corruptible | [from] incorruptibility, and it | [divides] the males from the females. 30 But [Isaiah] is the type **41** of the body. The

saw | is the word of the Son of | Man which separates us from the | error of the angels.

No one [5] knows the God of truth | except solely the man who | will forsake all of the | things of the world, having renounced | the whole place, (and) having [10] grasped the fringe of his garment. | He has set himself up as a [power]; | he has subdued desire in every [way] | within himself. He has [...] | and he has turned to him [...] [15] having also examined [...] | in becoming [... | the] mind. And [he ... from] | his soul [...] | there [...] [20] he has [...] [22] in what way [...] | the flesh which [...] | in what way [...] [25] out of it, and | how many [powers does he have]? | And who is the one who has bound him? | And who is the one who will loose him? And what | is the light? And what is the darkness? [30] And who is the one who has created [the earth]? | And who is God? [And who] **42** are the angels? And what is soul? | And what is spirit? And where is | the voice? And who is the one who speaks? And who | is the one who hears? Who is the one who gives pain? [5] And who is the one who suffers? And who | is it who has begotten the corruptible flesh? | And what is the governance? | And why are some | lame, and some [10] [blind], and some | [...], and some | [...], and some | rich, [and] some | poor? And why [15] are [some powerless, | some] brigands? [...] [21] he having | [...] as he again | [...] fighting | against | [thoughts] of the archons [25] and the powers and the demons, | not giving them a place | in which to rest. | [But] he struggled against their passions | [...] he condemned **43** their error. He cleansed his | soul from the transgressions | which he had committed with an alien hand. | He stood up, being upright within [5] himself, because he exists in | everyone, and because he has | death and life | within himself, and he exists | in the midst of both of them. [10] And when he had received the power | he turned towards the parts of the right, | and he entered into the truth, | having forsaken all things pertaining to the left, | having been filled with wisdom, [15] with counsel, with understanding | and with insight, and an | eternal power. [And] | he broke open his bonds. [Those who had] | formed the whole place [20] [he] condemned. [But they | did not] find [...] hidden | within him.

[And he gave command] | to himself; he [began to] | know [himself and] [25] to speak with his [mind], which | is the father of the truth, concerning the unbegotten | aeons, and concerning | the virgin who brought forth | the light. And he thinks [30] about the power which | flowed over the [whole] place, **44** and which takes hold of him. And | he is a disciple of his mind | which is male. He began | to keep silent

within [5] himself until the day when | he should become worthy to be received | above. He rejects for himself | loquacity and | disputations, and he endures [10] the whole place; and he bears up | under them, and he endures | all of the evil things. | And he is patient | with every one; he makes himself equal [15] to every one, and he also separates | himself from them. And that which someone | [wants, he brings] to him, | [in order that] he might become perfect | [(and) holy]. When the [. . . [20] he] | grasped [him], having bound him | upon [. . .] and he was filled | [with wisdom. He] bore witness to the truth | [. . .] the power, and he went [25] [into] Imperishability, the place | whence he [came] forth, having left | the world which has | the appearance of the [night, | and] those that whirl the [30] [stars in] it.

This, therefore, is **45** the true testimony: When | man comes to know himself | and God who is over the truth, | he will be saved, and he [5] will crown himself with the crown | unfading.

John | was begotten by the World through | a woman, Elizabeth; | and Christ was begotten by [10] the world through a virgin, | Mary. What is (the meaning of) this mystery? | John was | begotten by means of a womb | worn with age, but Christ [15] passed through a virgin's womb. | When she had conceived she gave birth to | the Savior. Furthermore she | was found to be a virgin again. | Why, then, do you (pl.) [err] [20] and not seek after these mysteries | which were prefigured | for our sake? |

It is written in the Law concerning this, | when God gave a command [25] to Adam, "From every [tree] | you may eat, [but] from | the tree which is in the midst of | Paradise do not eat, | for on the day that you eat [30] from it you will surely | die." But the serpent was wiser **46** than all the animals that | were in Paradise, and | he persuaded Eve, saying, | "On the day when you eat [5] from the tree which is in the midst | of Paradise | the eyes of your mind will be opened." | And Eve obeyed, | and she stretched forth her hand; [10] she took from the tree and | ate; she also gave to her husband with | her. And immediately they knew | that they were naked, | and they took some fig leaves [15] (and) put them on as girdles. |

But [God] came at the time of | [evening] walking in the midst | [of] Paradise. When | Adam saw him he hid himself. [20] And he said, "Adam, where are you?" | He answered (and) said, | "[I] have come under the fig tree." And at that very moment | God [knew] that he had [25] eaten from the tree of | which he had commanded him, "Do not | eat of it." And | he said to him, "Who is it **47** who has instructed you?" And Adam answered, | "The woman whom you have | given me." And

the woman said, | "It is the serpent who instructed me." [5] And he cursed the serpent, and | called him "devil." | And he said, "Behold, Adam has | become like one of us, | knowing evil and [10] good." Then he said, "Let us | cast him out of Paradise | lest he take from the tree | of life and eat and live for | ever."

But of what sort is [15] this God? First [he] | maliciously refused Adam from | eating of the tree of knowledge. | And secondly | he said, "Adam, where are you?" [20] God does not have | foreknowledge; (otherwise), would he not know from the | beginning? [And] afterwards | he said, "Let us cast him [out] [25] of this place, lest he | eat of the tree of | life and live for ever." | Surely he has shown | himself to be a malicious [30] grudger. And **48** what kind of a God is this? | For great is the blindness | of those who read, and they did not | know him. And he said, "I am [5] the jealous God; I will bring | the sins of the fathers upon | the children until three (and) four generations." | And he said, "I will make | their heart thick, and I will [10] cause their mind to become blind, that | they might not know nor | comprehend the things that | are said." But these things he has | said to those who believe in him [15] [and] serve him!

And | [in one] place Moses writes, | "[He] made the devil a serpent | ⟨for⟩ [those] whom he has in his generation." | Also in the book which is [20] called "Exodus," | it is written thus (cf. 7:8-12): "He contended against the | [magicians], when the place was full | [of serpents] according to their [wickedness; and | the rod] which was in the hand of Moses [25] became a serpent, (and) it swallowed | the serpents of the magicians."

Again | it is written (Nm 21:9), "He made a serpent of | bronze (and) hung it upon a pole **49** [...] which [...] [3] for the [one who will gaze] upon | [this] bronze [serpent], none [5] [will destroy] him, and the one who will | [believe in] this bronze serpent | [will be saved]."

For this is Christ; | [those who] believed in him | [have received life]. Those who did not believe [10] [will die].

What, then, is this | [faith? They] do not [serve ... [28] and you (pl.) ...] | we [... **50** and] you [do not understand Christ | spiritually when you say], | "We [believe] in Christ." For [this] | is the [way] Moses [writes] [5] in every book. The [book of | the] generation of Adam [is written for those] | who are in the [generation] of [the Law]. | They follow the Law [and] | they obey it, [and ...] [11] together with the [...]. (pp. 51-54 almost completely missing)

[... , "... **55** the] Ogdoad, which is the | eighth, and that we might

receive | that [place] of salvation." | [But they] know not what salvation is, [5] but they enter into | [misfortune] and into a | [...] in death, in the | [waters]. This [is] the baptism | [of death which they observe ...] [16] come to death | [... and] this is | [...] according to [...] **56** he completed the course [of] | Valentinus. He himself | speaks about the Ogdoad, | and his disciples resemble [the] [5] disciples of Valentinus. | They on their part, moreover, [...] | leave the good, [but] they | have [worship of] | the idols [...] [18] he has spoken [many words, and he has] | written many [books ...] [20] words [... **57** they are] manifest from | [the] confusion in which they are, | [in the] deceit of the world. | For [they] go to that place [5] together with their knowledge | [which is] vain.

Isidore also, | [his son], resembled | [Basilides]. He also | [...] many, and [he [10] ...] but he did not [...] | this [...] | other disciple(s) | [...] blind [... | but he] gave them [15] [... pleasures ...] **58** they do [not] agree [with] | each other. For the [Simonians] | take [wives] | (and) beget children; but the [...] [5] abstain | from their [...] nature | [...] a [passion ...] | the drops [of ...] | anoint [them ...] [11] which we [... they | agree] with [each other ...] | him [...] they [...] **59** judgment(s) | [...] these, on account of the | [...] them | [...] the heretics [5] [...] schism(s) [...] | and the males | [...] are men | [...] will belong | [to the world-rulers] of darkness [...] [11] of [the world ...] [13] they have | [...] the [archons [15] ... power(s) ...] [17] judge [them | ...]. But [the ...] | word(s) of [...] **60** speak, while they [...] | become [...] | in a fire [unquenchable ...] | they are punished.

[But these] [5] who are [from the generation] | of the Son of [Man have revealed] | to the [... in] all of [the | affairs ...]. [11] But [it is difficult] to [...] | to find [one ...] | and [two ...]. [16] For the [Savior said to his] | disciples, [...] | one in [... **61** and] he has | [...] wisdom as well as | [counsel and] understanding and | [intelligence] and knowledge [5] [and power] and truth. | [And he has] some | [...] from above | [...] the place where | [the Son of Man ...] [12] power [...] | guard against [...] **62** he knows [...] | understands [...] [4] worthy of him [...] | true [...] | alien [...]. | But [...], together with [...] | evil, in [...] [11] he received [baptism ...] | and those that [... (pp. 63-64 missing) **65** in] a dream | [...] silver [...]. | But [...] becomes [wealthy | ...] among the [authorities ...]. [6] But [the] sixtieth | [...] thus | [...] world | [...] they [10] [...] gold [... [29] they] think, [...] [31] we have been released from **66** the flesh. [...] [3] not turn him to [...] | Jesus [... [6] the] beginning [...] | a son [...] [9] out of [... which | is] the pattern [... | light of ...] [28] to find from [...] | defilement which [... [31] they] do not blaspheme

[... **67** them] not, neither is there any [pleasure] | nor desire, nor | [can they] control them. It is fitting | that they should become undefiled, [5] in order that they might | [show] to every [one] that they | [are from] the [generation of the] Son of Man, | since it is about [them] that the Savior bore | witness. |

But [those who are] from [10] the seed [of Adam] are manifest | by their [deeds which are] their [work]. | They have not ceased [from desire which is | wicked ...]. | But some [15] [...] the dogs | [...] the angels | for [...] which they beget | [...] will come [...] with their [...] [28] move as they | [... on] the day when they will beget [30] [children]. Not only that, but they | have intercourse while they are giving suck. **68**

But others are caught up in the death of [...]. | They are [pulled] | ⟨every⟩ which way, (and) they are gratified | by unrighteous Mammon. [5] They lend money [at interest]; they [waste time]; | and they do not work. But he who is | [father] of [Mammon is (also)] | (the) father of sexual intercourse.

But he who | is able to renounce them [10] shows [that] he is [from] the generation | of the [Son of Man], (and) has | power to accuse [them. | ... he] | restrains [...] [15] part(s) in a [...] | in wickedness [and he makes] the | outer like the [inner. He resembles] an | angel which [... [20] power ...] | said them. But the one [...]. [27] And having withdrawn [...] he became | silent, having ceased from loquacity | and disputations. **69** But he [who has] found the [life-giving word | and he who] has come to know [the Father of Truth | has come to rest]; he has ceased [seeking], having | [found]. And when he found he became [silent]. [5] But few are the things he used to say to those that | [...] with their intellectual mind the | [...].

There are some who, upon entering | the faith, receive a baptism | on the ground that they have [it] as a hope [10] of salvation, which they call | "the [seal,"] not [knowing] | that the [fathers of] the world are | manifest that [place. But] | he himself [knows that] he is sealed. [15] For [the Son] of [Man] | did not baptize any of his | disciples. But [... if those who] are baptized | were headed for life, | the world would become [20] empty. And the fathers of | baptism were defiled. |

But the baptism of truth is | something else; it is by renunciation of [the] | world that it is found. [But those who] [25] say [only] with the tongue [that | they] are renouncing it [are lying], | and they are coming to [the place] | of fear. Moreover they are humbled | within it. Just as those to whom it was given, [30] to have been condemned, | [they shall] get something!

They are | wicked in their behavior! Some | of them fall away **70** [to the worship of] idols. [Others] | have | [demons] dwelling with them [as did] | David the king. He is the one who [5] laid the foundation of Jerusalem; and his son | Solomon, whom he begat | in [adultery], is the one who | built Jerusalem by means of the demons, | because he received [power]. When he [10] [had finished building, he imprisoned] the demons | [in the temple]. He [placed them] into seven | [waterpots. They remained] a long [time | in] the [waterpots], abandoned | [there]. When the Romans [went] [15] up to [Jerusalem] they discovered | [the] waterpots, [and immediately] | the [demons] ran | out of the waterpots as those who | escape from prison. And [20] the waterpots [remained] pure (thereafter). | [And] since those days, [they dwell] with men who are | [in] ignorance, and | [they have remained upon] the earth.

Who, then, is [25] [David]? And who is Solomon? | [And] what is the foundation? And what is the | wall which surrounds Jerusalem? And who | are the demons? And what are the | waterpots? And who are [30] the Romans? But these [are mysteries . . .] **71** [12] victorious over [. . . the Son] | of Man [. . . [14] undefiled . . .] [18] and he [. . .] | when he [. . .]. [20] For [. . .] is a great [. . .] [22] to this nature [. . .] [24] those that [. . .] | all in [a . . .] blessed | and they [. . . like a] | salamander. [It] goes into | the flaming fire which burns | exceedingly; it slithers into the [furnace . . . **72** [14] the] furnace [. . .] [16] the boundaries | [. . .] that they might see | [. . .] and the power | [. . .] sacrifice. Great is the sacrifice [. . . [22] but] in a | [. . .] aside | [. . .]. And [25] [the Son] of Man [. . .] | and [he has become] manifest through | the bubbling fountain of [immortality. **73** . . .] | he is pure, | [and he] is [. . .]. A free man | [is not] envious. He is set apart from [5] everyone, from [every audacity and] envy | the [power of] which is great [. . .] is (a) | disciple [. . .] | pattern of law [. . .] | these [. . .] [10] only [. . .] [13] they placed | him under a[. . .] [15] a teaching [. . .] [17] his teaching, saying, "[Even if] an [angel] | comes from heaven, and preaches [20] to you beyond that which we preached | to you, may he be | anathema," (cf. Ga 1:8) not letting the [. . .] | of the soul which [. . .] | freedom [. . .]. [25] For they are still immature [. . .] | they are not able to [keep] | this law which works | by means of these heresies – | though it is not they, but the powers [30] of Sabaoth – by means **74** of the [. . .] | the doctrines [. . .] | as they have been jealous of some [. . . | law(s)] in Christ. Those who will [. . .] [5] power [. . .] they reach the [. . .] | the [twelve] | judge [. . .] them | [. . .] the fountain of | [immortality . . .] [13] in order that [. . . [17] good . . .] | the whole place. | [. . .] there the enemies. [20] He baptized himself, and the | [. . .] he became divine; he flew

| [up], (and) they did not grasp him. | [...] there the [enemies | ...] since it was not possible [25] [for them to bring him] down again. | If every [...] grasps him | [with] ignorance, attending | to those who teach in the corners | by means of carved things and | artful tricks, they will not be able [...].

MARSANES (X,*1*)

Introduced and translated by

BIRGER A. PEARSON

Codex X is extant only in fragments representing considerably less than half of its original content. Codices X and XII are the two Nag Hammadi manuscripts which have suffered the most loss. But, unlike Codex XII, the fragments of Codex X represent literature that is previously unknown; that is to say, there does not exist any other extant copy of the tractate(s) contained in it. We do not even know how large Codex X originally was, for the 68 inscribed pages to which the extant fragments are assigned represent an absolute minimum; the original codex could very easily have consisted of over 90 inscribed pages.

We do not know for sure that Codex X contained only one tractate, though what can be determined of the content of the extant fragments suggests that this is the case. Letter-traces of a tractate title, with decorations, occur on a small fragment of the last inscribed page (68). The proper name "Marsanes" has been restored from these letter-traces; hence the title *Marsanes*.

Marsanes is the name of a gnostic prophet known from two other sources: the untitled tractate found in the Bruce Codex names Marsanes and Nikotheos as "perfect men" who had seen visions of a divine being called "the triple-powered one," an emanation of the supreme Father (Cod. Bruc. *Untitled*, ch. 7). Epiphanius of Salamis mentions among the prophets honored by the "Archontic" Gnostics "a certain Martiades and Marsianos, who had been snatched up into the heavens and had come down after three days" (*Haer.* 40.7.6). ("Marsianos" is simply a Greek variant of "Marsanes.") It is quite possible that the author of the Bruce Codex tractate had access to *Marsanes*, and our tractate may also have circulated among the "Archontics" discussed by Epiphanius.

In terms of genre, our tractate is an apocalypse, specifically an "apocalypse of Marsanes." "Marsanes" may be a name adopted by the gnostic author (*mar* means "master" in Syriac). Alternatively, an anonymous author is attributing his writing to a well-known gnostic prophet. In either case, the text contains purported revelations and reports of visionary experiences. There are also passages of a paraenetic character with which the author exhorts and encourages his readers. The text is addressed to members of a gnostic community who have already been initiated (see e.g., 2,19-21; 3,4-9).

The third-century Neoplatonist philosopher, Porphyry, in a biography of his great teacher, Plotinus, refers to certain "sectarians who had abandoned the ancient philosophy" (i.e. Platonism). These sectarians were Gnostics, with whom members of Plotinus' school had come in contact. Porphyry reports that these people "produced apocalypses of Zoroaster and Zostrianos and Nikotheos and Allogenes and Messos and others of this sort" (*Vit. Plot.* 16). Two of the apocalypses referred to by Porphyry are now available to us in Coptic versions in the Nag Hammadi corpus: *Zostrianos* (VIII,*1*) and *Allogenes* (XI,*3*). *Marsanes*, in terms of its content, is very closely related to these two tractates.

Too much of our tractate is now lost to allow us to give a full account of its content, or even to outline its structure. The first ten pages are relatively intact, however. This part of the tractate contains material relating to a gnostic ascent experience, and includes a discussion of the various levels of reality, symbolically referred to as "seals." These levels range from the "worldly" and "material," characterized by corporeal existence (2,16-21), to the realms of the invisible Three-Powered One, the Non-being Spirit, and the unknown Silent One (4,12-23).

The next-best preserved section is from the middle of the codex (pp. 24-42), and contains material on the mystical meaning of the letters of the alphabet and their relation both to the human soul and to the names of the gods and angels of the zodiacal realm and the other spheres of the heavens.

The material at the end of the codex is extremely fragmentary, but there are indications of visionary experiences and a reference to heavenly intermediaries who "spoke like the angels" (63,4). One of these is mentioned by name: Gamaliel (64,19), an angel who appears in a number of Sethian Gnostic sources, including *Melchizedek* (IX,*1*:5,18). This part of the tractate also includes references to a kind of baptismal ceremony (55,20; 66,1-5). The tractate ends with a word of encouragement to "those who will know [him]" (68,17, probably referring to the supreme Father; cf. 1,11-25).

Marsanes has been classified as a Sethian writing, on the basis of features in it which relate to the Sethian Gnostic system (as delineated especially by Hans-Martin Schenke). Seth is nowhere mentioned in the extant fragments, but the revelatory role assigned to Marsanes in this tractate makes it possible for us to see in him an avatar of Seth the savior.

There are no hints in our tractate of any Christian elements or influences, and such items of Jewish origin as are reflected must be assigned to its prehistory, i.e., to the Sethian Gnostic system lying behind the text.

Marsanes is one of the Sethian Gnostic tractates in the Nag Hammadi corpus that have been profoundly influenced by Platonist philosophy. The others are *The Three Steles of Seth* (VII,*5*), *Zostrianos* (VIII,*1*), and *Allogenes* (XI,*3*). In fact, both in terms of its metaphysics and its ritual references, *Marsanes* represents a kind of Platonism which coheres well with that of the Syrian Neoplatonist philosopher, Iamblichus of Chalcis (ca. 250-325 C.E.). For *Marsanes*, as for Iamblichus, matter is not evil; indeed, it is capable of salvation (see esp. 5,14-26). Here we see a definite attenuation of the radical dualism characteristic of earlier gnostic texts. For *Marsanes*, as for Iamblichus, the descent of the soul into matter is not regarded as a fall but as a demiurgic function, a doctrine based on Plato's discussion of the soul and its descent in the *Timaeus* (41a-42b). In *Marsanes*, the descent of a figure called "the Self-begotten One" (Autogenes) represents symbolically the descending soul in its demiurgic function (5,27-6,16). Similar ideas are expressed in Iamblichus' famous treatise, *On the Mysteries of Egypt* (*De mysteriis* VIII.3).

In terms of its ritual allusions, *Marsanes* is comparable to that variety of late Platonism in which theurgy was cultivated. Theurgy (*theourgia*: "the works [*erga*] of the gods [*theoi*]") is religious ritual whose chief aim is to assist the human soul in its reascent. The *Chaldaean Oracles*, a second-century collection

of revelatory poetry, is the classic authority for theurgy, but Iamblichus is probably the greatest exponent and theorist of theurgy among the philosophers. Study of his great work on religious ritual (*De mysteriis*, referred to above) opens up some interesting possibilities for understanding the enigmatic ritual allusions in *Marsanes*. One can thus view *Marsanes* as a text in which gnostic theurgy plays a crucial role.

Examples of *Marsanes'* preoccupation with ritual include the material on the "thirteen seals" (2,12-4,23), which is probably related to a gnostic ritual of ascent. (Cf. *Steles Seth*, which contains prayers and invocations used in such a ritual.) The material on the letters of the alphabet and the nomenclature of the gods and the angels (pp. 19-40) also is related to the ascent ritual, and probably involves ritual chant and special instructions expected to assist the soul in its ascent. An enigmatic reference to "wax images" and "emerald likenesses" (35,1-3) reminds us of Iamblichus' discussion of the use of stones, plants, etc., in theurgic ritual (*De mysteriis* V.23). Even the baptismal references already mentioned (55,20; 66,1-5) could be understood in association with an ascent ritual. (This is probably the case with the references to baptism in *Zostrianos*; see e.g., VIII 5,14-7,22.)

The tractate *Marsanes* was probably written sometime in the third century. There are strong indications of a Syrian background for its gnostic author, but this person could have been active in any number of places in the Mediterranean world, such as Rome or Egypt, though Syria is probably the best guess. From there the original Greek version would have been brought to Egypt and translated into Coptic.

MARSANES

X 1, 1-68, 18

[. . .] [11] and a [reward]. They [came to know]; they | found him with a pure heart, | (and) they are not afflicted by him | with evils. Those who have received [15] you (pl.) will be given their | choice reward for | endurance, and he will | ward off [the] | evils from them. [But] let none [20] of us be distressed [and] | think [in] his | heart that the great | Father [. . .]. | For he looks upon the All [and] [25] takes care of them all. | And [he] has shown to them | his [. . .]. | Those that [. . .] **2** [11] at first. |

But as for the thirteenth | seal, I have established it, | together with [the] summit of [15] knowledge and the certainty | of rest. The first | [and the] second and the | [third] are the worldly | and the material. I have [20] [informed] you concerning these, that you should | [. . .] your bodies. And | [a] sense-perceptible [power] | will [. . .] those who will rest, | and they will be kept [25] [from] passion and division | [of the] union.

The fourth | [and the] fifth which are above, | [these] you have come

to know | [... divine]. **3** He exists after the [...] | and the nature of the [...] | that is, the one who [...] | three. And [I have [5] informed] you of [...] | in the three [...] | by these [two. I have | informed] you concerning [it, that it] | is incorporeal [...] [11] and after [...] | within [...] | every [...] which [...] | your [...]. The [fifth, [15] concerning the] conversion [of] | those that are within me, and | concerning those who dwell in that place. |

But the sixth, | concerning the self-begotten ones, [20] concerning the incorporeal being | which exists partially, | together with those who exist in | the truth of the All [...] | for understanding and [25] assurance. And the [seventh], | concerning the self-begotten power, | which [is the] | third [perfect ...] **4** fourth, concerning salvation | [and] wisdom. And the eighth, | concerning the mind which is | [male, which] appeared [5] [in the beginning], and (concerning) the being | [which is incorporeal] and the | [intelligible] world. The ninth, | [...] of the power | [which] appeared [in the [10] beginning. The] tenth, [concerning | Barbelo, the] virgin [...] | of the Aeon. | [The eleventh] and [the | twelfth] speak of the [15] Invisible One who possesses | three powers | and the Spirit which does not | have being, belonging to | the first Unbegotten (fem.). The [20] thirteenth speaks concerning | [the] Silent One who was not | [known], and the primacy of | [the one who] was not distinguished. |

For I am he who has [25] [understood] that which truly exists, | [whether] partially or | [wholly], according to difference | [and sameness], that they exist from the | [beginning in the] entire place which is **5** eternal, ⟨i.e.⟩ all those that have come into | existence whether without being | or with being, those who are | unbegotten, and the divine aeons [5] together with the angels, and the | souls which are without guile, | and the soul-[garments], | the likenesses of [the] | simple ones. And [afterwards they] [10] have been mixed with [...] | them. But still [... the] | entire being [... which] | imitates the [incorporeal being] | and the unsubstantial (fem.). [Finally] [15] the entire defilement [was saved] | together with the immortality of | the former (fem.). I have deliberated | and have attained to the boundary of the sense-perceptible | world, ⟨I have come to know⟩ part by part [20] the entire place | of the incorporeal being, and | ⟨I⟩ have come to know the intelligible world. | ⟨I have come to know⟩, when ⟨I⟩ was deliberating | whether in every respect the sense-perceptible [25] world is [worthy] | of being saved entirely.

[For] | I have not ceased speaking [of the] | Self-begotten One, O [...] | became [...] **6** part by part the entire place. | He descended; again he descended | ⟨from⟩ the Unbegotten One | who does not have

being, who [5] is the Spirit. That one who exists | before all of them reaches | [to the divine] Self-engendered One. | The one having | [being] searches [10] [...] and he exists | [... and] he is like | [...] and from | [...] dividing | [...] I became [15] [...] for many, as it is manifest | that he saved a multitude. |

But after all of these things | I am seeking the kingdom | of the Three-Powered One, [20] which has no beginning. Whence | did he appear and | act to fill the | entire place with his power? And | in what way did the unbegotten ones [25] come into existence, since they were not begotten? And | what are [the] differences among the [aeons? | And] as for those who are unbegotten, | how many [are they]? And in what respect | [do they differ] from each other? **7**

When I had inquired about these things | I perceived that he had worked | from silence. He exists | from the beginning among those that [5] truly exist, that belong to the One who | exists. There is another, existing | from the beginning, belonging to the One who | works within the Silent One. | And the silence [...] [10] him works. | For as much as this one [...] | that one [works from] | the [silence which belongs to the] | Unbegotten One among [the aeons, and from] [15] the beginning he does not have [being]. | But the energy of | that One ⟨is⟩ the Three-Powered One, | the One unbegotten [before] | the Aeon, not having [being]. [20] And it is possible to behold the supremacy of the | silence of the Silent One, | i.e. the supremacy | of the energy of the | Three-Powered. And the One who [25] exists, who is silent, [who is] | above the [heaven ...], | revealed [the | Three-Powered, First]-Perfect | One.

[When he ...] **8** to the powers, they rejoiced. | Those that are within me were perfected | together with all the | rest. And they all blessed [5] the Three-Powered, | one by one, who | is [the] First-Perfect One, | [blessing] him in purity, [everywhere] | praising the Lord [10] [who exists] before the All, | [... the] Three-Powered. | [...] their worship | [...] myself, | [and I will still go on [15] inquiring] how they had | become silent. I will understand a | power which I hold | in honor.

The third | power of the Three-Powered, [20] when it (fem.) had perceived him, | said to me, "Be silent | in order that you might know; run, | and come before me. But | know that this One was [25] [silent], and obtain understanding." | For [the power] is attending | [to me, leading] me into | [the Aeon which] is Barbelo, | [the] male [Virgin]. **9**

For this reason the | Virgin became male, | because she had been divided from the male. The | Knowledge stood outside of him, [5] because it belongs to him. | And she who exists, she who sought, | possesses (it),

just as | the Three-Powered One possesses. | She withdrew [10] from them, from [these] two [powers], | since she exists [outside of] | the Great One, as she [...] | who is above [...] | who is silent, [who has] [15] this [commandment] | to be silent. His knowledge | and his hypostasis | and his activity | are those things of which the power [20] of the Three-Powered spoke, ⟨saying⟩, | We all have | withdrawn to ourselves. We have [become] | silent, [and] | when we came to know [him, that is], [25] the Three-Powered, [we] | bowed down; we [...; we] | blessed him [...] | upon us." [...]. |

[... the] invisible [Spirit] **10** ran up | to his place. The whole place | was revealed; the whole place unfolded | ⟨until⟩ he reached the upper region. [5] Again he departed; he caused the | whole place to be illuminated, and the whole | place was illuminated. And [you] (pl.) have been given | the third part of | [the spirit] of the power of the One [10] [who possesses] the three | [powers]. Blessed is [...]. He said, "O [you | who dwell in these] places, it is necessary | [for you to know] those that are higher [15] than these, and tell them to the | powers. For you (sg.) will become | [elect] with the elect ones | [in the last] times, | [as] the invisible Spirit [20] [runs] up above. And you | [yourselves], run with him | [up above], since you have | [the] great crown which | [...].

But on the day [25] [...] will beckon | [...] run up above | [...] and the sense-perceptible | [...] visible | [...] and they [...] (pp. 11-12 missing) **13** [15] the perception. He is for | ever, not having being, | in the One who is, who is silent, | the One who is from the beginning, | [who] does [not] have being [20] [...] part of [...] | indivisible. The [...] | consider a [... [24] ninth ...] **14** [15] I [was dwelling] | among the aeons which have | been begotten. As I was permitted, [I] have | come to be among those that were not [begotten]. | But I was dwelling] | among the aeons which have | been begotten. As I was permitted, [I] have | come to be among those that were not [begotten]. | But I was dwelling in the [great] [20] Aeon, as I [...]. | And [... | the] three powers [...] | the One who [possesses] | the [three] powers. The [three [25] powers ... **15** the] Silent One and the | Three-Powered One [... | the] one that does not have breath. | We took our stand [...] [5] in the [...] [13] we entered [...] | breath [... **16** who] does not have breath, | [and he] exists in a [... | completely]. And I saw | [...] him to the great (fem.) [5] [...] they knew [him ...] [12] limit [...] | and [I ...] | alone [...] **17** is active | [...] why, [again], (does) knowledge | [...] ignorant, and [...] | he runs the risk [5] [...] that he become [... [9] on account of ...]. [15] Those | [...]. But it is necessary that a | [...] does not have form | [...] to this one

| [...] exists before [20] [...] the thought | [... from] the beginning | [...] the one that [...] **18** these [...] | look(ed) at [...] in nine [... the] | cosmic hebdomad [...] | in a day of [...] [5] for ever [...] [14] and [... after] | many [years ...] | when I saw the [Father I came to] | know him, and [...] | many [...] | partial [...] [20] for ever [...] | the material ones [...] | worldly [...] | above [...] | in addition [...] **19** [13] he [...] [15] out of [...] | into those that [...] | them into [...] | name | [them. And] (as for) their nomenclature, [20] [bear] witness yourselves | [that you are] inferior to [their | ...] and their [hypostasis]. |

But [in addition, when ...] **20**[14] hidden [... | the] third | [power]. The blessed Authority (fem.) | said [...] | among these and [...] | i.e. she who [does not have ...]. [20] For there is not glory [...] | nor even the one who [...]. | For indeed the one who [...]. [24] For [...] **21**[14] and the [signs of the Zodiac ...] | and the [...] | and [...] | which do not have [...] | acquire for [... | revolution ...]. [20] But [the] soul(s) [...] | there [...] | body(s) of this | [...] soul(s) of heaven [...] | around [...] [25] shape [...] | which is [...] **22**[15] those that [...] | there [... [19] all the likenesses ...] | them [...] | all the forms [...] | shape(s), so that [they ... | and] become [...] | themselves [...] [25] and the [...] | the animals [...] | and the [...] (pp. 23-24 missing) **25** there.

But their | powers, which are the angels, | are in the form of | beasts and animals. [5] Some among them are | [polymorphous], and contrary to | [nature] they have | for their names which [...]. | They are [divided] and [...] [10] according to the [... | and ...] in [form ...]. | But these that are | [aspects] of sound according to the third | originate from being. [15] And concerning these, all of | these (remarks) are sufficient, | since we have (already) spoken about them.

For [this] | division takes place | again in these regions in [the manner] [20] we have mentioned from the [beginning]. | However the soul, on the | other hand, [has] | different shape⟨s⟩. | The shape of the soul exists [in [25] this] form, | i.e. (the soul) that came into | existence of its own accord. The shape | is [the second] **26** spherical part | while the first allows [it], | eēiou, the self-begotten soul, | aeēiouō. [5] [The] second schema, | eēiou, ... by those [having] | two sounds (diphthongs), the first being | placed after them [...] [12] the light.

[Control] | yourselves, receive [the] | imperishable seed, [15] bear fruit, and | do not become | attached to your possessions. |

But know that the oxytones | exist among the vowels [20] and the | diphthongs which are | next to them. But the [short] | are inferior, and the [...] | are [...] [25] by them. Those that [...] | since they are inter-

mediate | [...]. The sounds of | [the semivowels] are **27** superior to the voiceless (consonants). | And those that are double are superior | to the semivowels which | do not change. But the aspirates [5] are better than the inaspirates (of) | the voiceless (consonants). | And those that are intermediate will [accept] | their combination in which they are; | they are ignorant [of] [10] the things that are good. They (the vowels) | are combined with the [intermediates] | which are less. [Form] by [form], | ⟨they constitute⟩ the nomenclature of the [gods] | and the angels, [not] because [15] they are mixed with each other | according to every form, but | only (because) they have | a good function. | It did not happen [20] that ⟨their⟩ will was revealed. |

Do not keep on [sinning], | and do not dare to | make use of sin.

But [I] | am speaking to you (sg.) [concerning the | three ... shapes] | of the soul. [The] | third [shape of the soul] | is [...] **28** is a spherical one, put | after it, from the | simple vowels: | eee, iii, ooo, uuu, ōōō. [5] The diphthongs were | as follows: ai, au, | ei, eu, ēu, ou, ōu, oi, ēi, | ui, ōi, auei, euēu, oiou, | ggg, ggg, ggg, aiau, [10] [eieu], ēu, oiou, ōu, ggg, | [ggg], aueieu, oiou, ēu, | three times for a male soul. | The third | shape is spherical. [15] The second shape, being | put after it, has | two sounds. The male soul's | third shape | (consists) of the [20] simple vowels: | aaa, eee, ēēē, iii, ooo, | uuu, ōōō, ōōō, ōōō. | [And] this shape is different | [from] the first, but [25] [they resemble] each other | [and they] make some | [ordinary sounds] of | [this sort: aeē]oō. And **29** from these (are made) the diphthongs. |

So also the | fourth and the fifth. | With regard to them, they were not allowed to [5] reveal the whole topic, | but only those things that are apparent. | You (pl.) were taught | about them, that you should perceive them | in order that they, too, might [10] all seek and find [who] | they are, either | by themselves alone [...] | or by each other, | or to reveal [destinies] [15] that have been determined from the beginning, | either with reference to themselves alone [or] | with reference to one another, just as [they] | exist with each other [in] | sound, whether partially [20] or formally.

[They are] | commanded [to] | submit or their | [part] is generated and | formal. Either (they are commanded) by [the [25] long] (vowels) or [by] | those of [dual time value, or] | by [the short (vowels)] | which are small [...] **30** or the oxytones or the | intermediates or the barytones. |

And ⟨the⟩ consonants | exist with the vowels, [5] and individually | they are commanded, | and they submit. | They constitute the nomenclature | [of] the angels. And [10] [the] consonants are | self-existent, |

[and] as they are changed | ⟨they⟩ submit | to the hidden [15] gods by means of | beat and | pitch and | silence and impulse. | [They] summon the semivowels, [20] all of which | submit to them with | one [accord]; since it is only | the [unchanging] double (consonants) | that coexist with the semivowels. [25]

But the aspirates | [and the inaspirates] and the | [intermediates] constitute | [the voiceless (consonants). Again | ... they] are combined | [with each other, and] they are separate **31** from one another. They are | commanded, and they submit, | and they constitute an | ignorant nomenclature. [5] And they become one or | two or three or [four] | or five or six up to | seven having a | [simple] sound, ⟨together with⟩ these which [have] | two [sounds], ... the place [of the | seventeen consonants. Among] | the first names [some] are | less. And | since [these] do not have being, [15] either [they] are an aspect [of] | being [or] they divide | the nature [of] the mind | which [is masculine] (and) which is [intermediate]. |

And you (sg.) [put] in [20] those that resemble each other [with] | the vowels [and] | the consonants. Some | are: bagadazatha, | begedezethe, [bēgēdē][25]zēthē, [bigidizithi, bogo] | dozotho, [buguduzuthu], | bōgōdōzōthō. [And] | the rest [...] | ba[bebēbibobubō]. **32** But the rest are | different: abebēbi|bob, in order that you (sg.) might [collect] | them, and be separated from the [5] angels.

And there | will be some effects. | The first (fem.), | which is good, is from | [the] triad. It [...] [10] has need of [...] [12] their shapes. ⟨The⟩ dyad | and the monad | do not resemble anything, but [15] they are first to exist. | The dyad, being divided, | is divided [from the] monad, [and | it] belongs to the hypostasis. | But the tetrad received (the) [elements], [20] and the pentad | received concord, and the | [hexad] was perfected by | itself. The | [hebdomad] received beauty, [25] [and the] ogdoad | [received ...] | ready [...] [29] greatly. **33** And the [decad revealed] | the whole place. | But the eleven and the | [twelve] have traversed [5] [...] not having [...] | it [is higher ...] | seven [... [15] name(s) ...] [17] promise that [...] | begin [to separate] | them by means of [20] a mark [and] | a point, the [one which | quarrels] from the one which is [an enemy]. |

Thus [...] | of being [...] [26] the [letters ...] | in [a **34** holy] or according to a [bond] | existing separately. | [And] ⟨they⟩ exist with each | [other] in generation or [in [5] birth. And] according to [...] | generation] they do not have | [...] these [...] [18] one [...] speaking | [the] riddle.

Because within [20] [the] sense-perceptible world | there exists the tem-

ple | [which measures] seven hundred | [cubits], and a river which | [...] within [25] [... for] ever, they | [...] three | [...] to the four | [...] seals | [...] clouds **35** [and the] waters, and the [forms | of the] wax images, | [and] some emerald likenesses.

For the rest, I will [5] [teach you (sg.)] about them. This is | [the] generation of the names. That (fem.) which [was not] | generated [... from the] | beginning [...] [15] with regard to [...] [18] time(s), when [confined], when | spread out, when [diminished]. [20] But there exists the gentle [word], | and there exists another | word which [approaches] | being [...] | in this [manner ...]. [26] And he [...] | the difference [...] | and the [...] **36** the all and a [...] | the [undivided] beings | and the power [...] | having [a] [5] share in [the joy] | separately and [...] | whether [...] [15] power | [... he] exists | [in] every place [...] | them always. | [He] dwells with the corporeal [20] and the incorporeal ones. |

This is the word of the hypostases | that one should | [...] in this way. If | [...] with their [25] [...] helping | [those who stir up] the | [...] manifest | [...] if one **37** knows him, he will | [call] upon him. |

But there are words, some | of which are [two [5] but others] existing | [separately ... [13] and] they [...] [15] or those which [...] [17] or according to [those that] have | duration. And [these] | either are separate from [them] [20] or they are joined to one another, | or with themselves, either [the] | diphthongs, or the | simple [vowels], or every [...] | or [...] [25] or [... | exist] just as [... | exist ...] | the [consonants ...] **38** they exist individually | until they are divided | and doubled. Some | have the power [5] [...] according to the [letters | that are consonants ...] [12] become [...] [15] by themselves | [...] and three (times) | [for the] vowels, | and twice | [for] the consonants, [20] [and] once for | the entire place, and with | ignorance for | [those which] are subject to change | [... which] became [25] [...] together with the [entire | place ...] finally.

And | [...] they all | [... they] are **39** hidden, but they were pronounced | openly. They did not | stop without being revealed, | nor did they stop without [5] naming the angels. | The vowels | [join] the | [consonants, whether] without | [or] within, [10] [...] they | said [... | teach you (sg.) ...] | again [for ever. They were counted] | four times, (and) they were [engendered] [15] three times, and they became [...]. [18]

For these reasons we have acquired | sufficiency; for it is fitting that [20] each one acquire | power for himself to bear fruit, | and that we | never cast | aspersions [on] the mysteries [25] [...] the [...]. |

For [...] which [is ... | the] souls [...] | the] signs of the Zodiac [...] **40** a new hypostasis. |

And the reward which will ' be provided for such a one ' is salvation. [5] But the opposite will ' happen there to the one ' who commits sin. [The one who commits] sin ' by himself [. . .] will be ' [in a . . . in a . . .] [12] in order that ' before you (sg.) examine ' the one who ⟨. . .⟩, one [15] might [tell] another ' [about an] exalted power ' and a divine knowledge ' and a might which ' cannot be resisted. [20] But you shall examine ' who is worthy that he should ' reveal them, knowing ' that [those] who commit sin [. . .] ' down to [. . .] [25] as they [. . . ' the Father . . .] **41** that which is fitting. Do not desire ' to give power to the sense-perceptible world. ' Are you (pl.) not attending to me, ' who have received salvation [5] from the intelligible world? ' But (as for) these ⟨words⟩ – watch yourselves – ' do not [. . .] them as a(n) ' [. . . [12] understand . . .] and he takes [. . . ' the rest], ' I [will speak of] them. The [perfection [15] . . .] in order that ' it might increase [. . .] who commit sin [. . .] [18] the embodied souls did not understand ' them. Those that are upon [20] the earth as well as those outside of ' the body, those in heaven, are ' more than the angels. The place ' which we [talked] about in ' [every] discourse, these [. . .] [25] stars [. . .] [27] book(s) [. . .] ' whether already [. . .] ' into the [. . .] [30] blessed is [. . .] **42** whether he is gazing at the ' two or he is gazing at ' the seven planets ' or at the twelve [5] signs of the Zodiac or at ' the thirty-[six] Decans [. . .] [12] are [. . . ' these reach up] ' to [. . .] [16] and ' [these] numbers, whether [those in heaven] ' or those upon the earth, ' together with those that are under the [earth], [20] according to the relationships and ' the divisions among ' these, and in the rest ' [. . .] parts ' [according to kind and] according to ' [species . . . [27] they] will [submit ' since] she has power ' [. . .] above [30] [. . . they exist] apart [. . .] **43**[6] every [. . .] [20] body(s) [. . . ' a] place [. . . divine Barbelo . . .] **44**[4] reveal them [. . .] ' in this [manner . . .] ' this [. . . [20] intelligible angels], as she [. . .] ' intelligible [. . . ' above . . .] ' save(d) from [. . .] [27] them [. . .] **45**[3] world [. . .] ' and [. . . [6] world . . .] [21] they came [. . .] [24] those who [. . .] **46**[5] is [. . .] ' like [. . .] [20] the voice of ' [. . .] name(s) [and . . . [23] for] ever [. . . ' name(s) ' . . .]. (pp. 47-54 missing)

[. . .] **55**[17] (after) I was silent, [I said], ' "Tell [me, . . .] ' what is the [power . . .] [20] will wash [. . . ' entire generation . . .] **56**[17] greatly, the ' [. . .] much ' [. . .] he is [. . .], and [20] [. . .] all [. . .] ' in the [. . . **57**[18] knowledge . . .] [20] persevere [. . .] ' the great [. . .] ' for I [became . . .] **58**[20] bone(s) of the ' [. . .] in the [worldly . . . (pp. 59-60 missing) **61** which is] under [. . .] your daughters [. . .] [3] for just as ' [. . . the] kingdom of [. . .]. [5] But this one [. . .] [12] every [. . .] **62** in the one who [. . .] ' not. [And . . .]. '

For it is [. . .] who [. . . ¦ you (pl.) did not] know the [. . .] [5] for the [. . . [10] partially . . .] **63** in ¦ [. . .] remainder ¦ down [. . . the] earth. And they ¦ [spoke] like the angels [5] [. . .] he was like the ¦ wild [animals].

And he said, [. . . [8] for] ever [. . .] [17] from [. . .] ¦ the number [. . .] ¦ I saw [. . .] [21] and his [. . .] a [voice . . .] ¦ and [. . .] his **64** I [. . .] ¦ because I [saw] all of [the lights] ¦ around [me, blazing ¦ with] fire. [And . . .] [5] me in their midst [. . .] [16] angel(s) [who . . .] ¦ beside me. [And . . .] ¦ the [one . . .] ¦ Gamaliel, [20] [the one] who is in command of [the spirits] which [. . .] **65** the angels ¦ [. . .] which receive ¦ [all of them . . .] ¦ with those whom they [. . . [5] and] he [took] me ¦ [. . . he finished . . . [10] her] members [. . .] [14] the [invisible . . . [17] judgment . . .] ¦ thrown ¦ [. . .] every [. . . which is placed . . . [21] fountain] of ¦ [immortality . . .] living ¦ [. . .] the two ¦ [. . . silent [25] . . . god(s)] **66** wash it (fem.) from [. . . ¦ of God . . .] ¦ the one whom they [sealed] ¦ has been adorned [with the [5] seal of] heaven. [. . .] [11] to his [. . .] ¦ great [. . .]. [17]

And I [saw . . . [19] unmixed . . .] ¦ those who [. . .] **67** they will become ¦ [. . .] of God ¦ [. . .] a woman ¦ [. . .] while she is in [travail [5] . . .] when she gives birth, [. . .] [10] with [. . .] [12] all of [. . .] ¦ thing ¦ [. . .] men [. . .] and [15] [. . .] women [and men ¦ of this kind . . . ¦ no one] ⟨of⟩ those [that are upon the] earth ¦ [knew] that [. . .] ¦ every [. . .] them, [20] [and they will] take pity on these, [together with the] ¦ home-[born], for these will [pay ¦ . . .] God [. . .] [24] aeon(s) [. . .] **68** with those who will [. . .] ¦ who have [. . .] ¦ God [. . .] ¦ from the [beginning . . .] [5] in [the . . .] ¦ fear [. . . [8] name(s) . . . [12] mysteries] ¦ in [. . .] ¦ God [. . .] [16] manifest [. . .] ¦ those who will know [him]. ¦

[M]arsanes

THE INTERPRETATION OF KNOWLEDGE (XI,*1*)

Introduced by

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The Interpretation of Knowledge offers a unique opportunity to see how a gnostic teacher uses New Testament writings and applies them to the church. Features of style and structure suggest that the text presents a homily intended for delivery in a service of worship. The structure of the discussion follows a common pattern of worship, in which readings from the gospel are followed by readings from the apostle (that is, from Paul). Correspondingly, an early section of *The Interpretation of Knowledge* (9,21-14,15) uses passages known from Matthew to interpret the Savior's teaching and his passion; the following section (14,15-21,34) uses texts from 1 Corinthians and probably Romans, Colossians, Ephesians, and Philippians to interpret the church as the "body of Christ."

The author is concerned to address a community that is torn by jealousy and hatred over the issue of spiritual gifts. Some members refuse to share their spiritual gifts with one another; others envy those who have received such gifts as prophecy and public speaking and so stand out in the congregation. Some despise others whom they consider ignorant (that is, lacking *gnosis*); the rest feel slighted and resentful.

The author's concern throughout *The Interpretation of Knowledge* is to rectify this divisive situation. Having recalled how the Savior taught the oneness of the Father (9,28-29), and, further, how the "great Son" voluntarily accepted humiliation for the sake of his "small brothers" (14,28-29), he now applies the lessons of unity and of humility to the church. First he recalls how the church received redemption; the Savior abolished the "old bond of debt" which enslaved those "condemned in Adam" (14,34-36; cf. Cl 2:14) and proclaimed in its place the "edict of the Father" (14,29-31), offering forgiveness of sins and release from death (14,36-38). From 13,20 through 21,35 the author takes up Paul's metaphor of the body and its members (cf. Ro 12:4-8; 1 Co 12:12-31) and combines it with the images of Christ as the Head of the body, the church (cf. Cl 1:18; 2:19; Ep 4:15-16) in order to remind the members that they all share in the "same body" and the "same Head." Despite the diversity of gifts (cf. 1 Co 12:4), each member shares in the same grace (16,18-24; cf. Ro 12:6); the same power which inspires the speaker enables the listener to understand what he says (16,31-38). Those who receive lesser gifts are not to complain, but to rejoice that they also share in the body (18,28-38; 1 Co 12:14-26). Those who receive greater gifts, such as knowledge (*gnosis*; cf. 1 Co 12:8) are not to despise others as inferior or ignorant (17,25-26). On the contrary, "you are ignorant when you hate

them" (17,27), for those who show hatred and jealousy toward others demonstrate by their attitude that they still resemble the jealous and ignorant demiurge. These attitudes betray their ignorance of God (15,30-33), the true Father, and of his Son.

Amplifying Paul's image of the church as a spiritual organism, the author takes up the metaphor of the plant with roots, branches, and fruits, "the roots have a connection with one another, and their fruits are undivided" (19,31-33). As the roots exist for the sake of the fruits and for another, "let us become like the roots, since we are equal" (19,36-37). The text concludes with warnings of persecution (20,20-38) and the exhortation to overcome sin; those who do overcome it shall receive a "crown of victory, even as our Head was glorified by the Father" (21,30-34).

The author, who identifies himself as a member of the church, shares scriptural texts and terms familiar to us from early Christian orthodoxy, while using Valentinian theology to interpret these to his audience. This teacher envisions the church he addresses as including both psychic and pneumatic Christians; he may have addressed this homily to both, or specifically to the small circle of the elect. This text offers a significant primary source for understanding how some Gnostic Christians – and specifically certain Valentinian Christians – understand the church in the light of Jesus' teaching and of Paul's letters.

THE INTERPRETATION OF KNOWLEDGE

XI 1, 1-21, 35

[. . . [14] they came to] believe by means of [signs | and] wonders [and fabrications. | The likeness] that came to be through [them | followed] him, but through | [reproaches] and humiliations [before they received | the apprehension] of a vision [they fled [20] without having] heard [that the Christ] | had been crucified. | [But our] generation is fleeing since it does not yet | [even believe that the Christ | is alive. In order] that our faith [25] [may be] holy (and) pure, | [not relying upon] itself actively, but | [maintaining] itself planted in | [him, do not] say: "Whence | [is the] patience to measure faith?", [30] for each one is persuaded | [by the things] he believes. If | he disbelieves them, then [he] would be unable | [to be persuaded]. But it is a great thing | for a man who has [35] faith, since he is [not] in unbelief, | which is the [world].

[Now] the world | [is the place of] unfaith [and | the place of death]. And death [exists as **2** . . . [15] likeness and] they will [not believe]. | A holy thing is the faith [to see | the likeness]. The opposite is [unfaith | in the likeness]. The things that he will grant [them | will support] them. It was impossible [for them [20] to attain] to the imperishability [. . .] | will [become . . .] | loosen [. . . [24] those who] were sent [. . .]. | For [he who]

is distressed [will not believe]. ' He [is unable] to bring a [great ' church] since it is gathered out of [a small ' gathering].

He became an [emanation of] ' the trace. For also they say [about] 30 a likeness that it is apprehended [by means of ' his trace]. The structure [apprehends by means of ' the] likeness, but God [apprehends ' by means of] his members. [He knew ' them] before they were begotten, [and they 35 will know] him. And the one who [begot ' each] one from [the first will ' indwell] them. He will [rule over them]. ' For it is [necessary] for [each one **3** . . . 26 The] Savior [removed himself] since it is [fitting]. ' Indeed, [not ignorant] but [carnal ' is the] word who [took him] as a husband. ' And it is [he] who exists [as an image], since 30 [that one (masc.)] also [exists], as well as that one (fem.) ' [who brought] us forth. [And she caused] him to know ' [that] she is [the] Womb. This [is a] marvel of hers ' [that she] causes us to transcend [patience. ' But this is] the marvel: he [loves 35 the one who] was first to [permit] a virgin ' [. . .]. It is fitting to [. . .] her ' [. . .] unto death ' [. . . desire] to practice **4** [. . .]. 24 Therefore ' [she yielded] to him in [her path]. ' He was [first to fix] our eye [upon this] ' virgin [who is fixed] to the [cross] ' that is in those [places. And] we see [that ' it is] her water [which] the supreme authority [granted] 30 to the one [in whom] there is [a sign. This ' is that] water of [immortality which] ' the great [powers] will grant to [him while he is] ' below [in the likeness] of [her young son. ' She did not stop] on his account. She [. . .] 35 the [. . .] he became [. . .] ' in the [. . .] word that [appears] ' to the . . .] word that [appears] ' to the [. . .]. ' He [did not . . . **5** . . .] 14 in [. . .] ' through [. . .] ' come from those places. [Some fell] ' in the path. Others [fell in the rocks]. ' Yet still others he [sowed in the thorns]. ' And still others [he gave to drink ' . . .] 21 and the shadow. Behold [. . .] ' he [. . . . 25 And] this [is the eternal reality] ' before the souls come forth from ' [those who] are being killed.

But he was ' being pursued in that place ' by the trace produced by 30 the Savior. And he was crucified ' and he died – not his own [death, ' for] he did [not at all] deserve to die ' [because ' of] the church of mortals. [And he was ' nailed] so that [they] might keep 35 him in the church. [He answered] her ' [with] humiliations, since [in this] way he had [borne] the suffering ' which he had [suffered]. ' For Jesus is for us a [likeness] on account of **6** [. . .] 15 this [. . . ' the] entire [structure] and ' [. . . the great] bitterness of the [world ' . . .] us with the ' [. . .] by thieves 20 [. . .] the [slaves ' . . . down] to Jericho ' [. . .] they [received ' . . .]. For [. . . 25 down] to [those who] will wait ' while the entire de-

fect restrains [them] | until the [final] reality that is | [their] portion, since he [brought] us down, | having bound us in nets of flesh. [30] Since the body is [a] | temporary dwelling which | the rulers and [authorities] have as [an] abode, | the man within, [after being] | imprisoned in the fabrication, [fell] [35] into [suffering. And] having compelled [him] | to [serve them,] they constrained him to | serve [the] energies. They split | the Church so as to inherit **7** [...] [10] power to [...] | and [...] | and [...] | having [touched ...] | before [...] [17] it is [the] beauty that will [...] | wanted to [... and] | to be with [...] [20] fighting with [one another ...] | like others [...] | virgin [...] | to destroy [...] | wound [...] [26] but she [... she likens] | herself to the [...] | her since they had struck [...] | imperishable. This [...] [30] that he remain [...] | virgin. The [...] | her beauty [...] | faithfulness [...] | and therefore [...] [35] her. He hastened [...] | he did not put up with [...] | they despise [...]. | For when the Mother had [**8** ... [6] the] Mother [...] [8] her enemy | [... the] teaching [... of] [11] the force [...] [15] nature [...] | behold a maiden | [...] he is unable | [...] first | [... the] opposite [...]. [20] But how has he | [...] maiden | [...] he was not able | [...] he [became | ...] killed [him [25] ...] alive | [...] he reckoned her [...] | better than life | [...] since he knows that if | [...] world created [him [30] ...] him to raise | [him ...] up from | [...] upon the regions [... | those] whom they rule [...]. But [...] emitted him [35] [...] he dwells in him | [...] the Father of the All | [...] be more to her [...] | him. He [**9** ...] [9] like [...] | into [...] he [has] | them [...] | them [...] each [one will be] | worthy [...] take him and [... [15] the] teacher should hide himself [as if | he were] a god [who] would embrace [his works] | and destroy them. For [he] also | spoke with the Church [and] he [made himself] | her teacher of immortality, and [destroyed] [20] the arrogant [teacher] by [teaching] | her to [die].

[And this teacher made a | living] school, for [that teacher has] | another school: while [it teaches us about] | the [dead] writings, he, on the other hand, was causing us to [remove ourselves] [25] from the [surfeit] of the world; | we were being taught about our death | through them.

Now this is his teaching: | Do not call to a father upon | the earth. Your Father, who is in heaven, is one. [30] You are the light of | the world. They are my brothers and my fellow | companions who do the will | of [the] Father. For what use is it if you | gain the world and you forfeit your [35] soul? For when we were in the dark | we used to call many "father," since we were | ignorant of the true Father. And | this is the great conception of [all] the sins **10** [...] [9] pleasure. We are like

| [...] him to [...] | soul [...] men who [...] | the [dwelling] place. |

[What] now is the [faith laid down] | by the master who [released] him [from the great] [15] ignorance [and] the [darkness of the ignorant eye?] | He reminded him of the good things | [of his Father] and the race. For he said | [to him], "Now the world is not yours; | [may you not esteem] the form that is in it [as] advantageous; [20] [rather (it is) disadvantageous] and a [punishment]." Receive | now the [teaching of the one who was] reproached – | an advantage and [a profit] for the soul – | [and] receive [his shape. It is the] shape | [that] exists in the presence [of the Father], the word [25] and the height, that let you know him | before you have been led astray while in (the) flesh | of condemnation. Likewise I became very small | so that through my humility I | might take you up to the great height, whence [30] you had fallen. You were taken | to this pit. If now you believe | in me, it is I who shall take you | above through this shape that you see. | It is I who shall bear you upon my shoulders. Enter [35] through the rib whence you came | and hide yourself from the beasts. | The burden that you bear | now [is] not yours. Whenever [you (fem.)] go **11** [...] [15] from his glory [...] | from the first. | From [being counted] with the female, | sleep [brought labor] and the [sabbath] | which [is the] world. [20] For from [being counted] with the Father, | sleep brought [the sabbath] and [the exodus] | from the [world of the beasts]. | For the [world] is from ⟨the⟩ [beasts] | and it is a [beast]. Therefore [he] [25] that is lost [has been reckoned to the] crafty one, and [that one] | is from [the beasts] that came forth. They put upon [him a] garment of condemnation, | for the female [had no] other | garment [for clothing] her seed [30] except the one she first brought | on the sabbath. For no beast | exists in [the] Aeon. For the Father does not | keep the sabbath but actuates the Son, | and through the Son he continued [35] to provide himself with the Aeons. The Father has | living rational elements | from which he puts on | my [members] as garments. The man **12** [... [12] this] | is the name. The [... he] | emitted [himself and] he [15] emitted the [reproached one. The one | who] was reproached changed (his) name | and, [along with that which would be] like the reproach | he [appeared] as flesh. And | [the humiliated one has no] equipment. He has [no] need [20] of the [glory that] is [not his]; he has | his own [glory] with the | [name], which is the [Son]. Now he came that we might | become glorious [through the] humiliated one | [that] dwells in the [places of humiliation. [25] And through [him] who was reproached | we receive the [forgiveness] of sins. | And through the one [who] was reproached | and the one who [was redeemed] we receive | grace.

But who [is it] that redeemed [30] the one who was reproached? It is [the] emanation | of the name. For just as the flesh has need | of a name, so also is [the] flesh an Aeon | that Wisdom has emitted. It | received the majesty that is descending, [35] so that the Aeon might enter | the one who was reproached, that we might escape | the disgrace of the carcass and be regenerated | in the flesh [and] blood of **13** [...] [9] destiny. He [...] | and the Aeons [... | they] accepted the Son [although he was] | a complete mystery [... | each one] of his [members ...] | grace. [When [15] he cried out, he] was separated | from the Church like [portions of] | the darkness from the Mother, while his [feet] | provided him traces, and [these] | scorched the path of [the] ascent [20] to the Father.

But [what is the way and manner (in) which] | it (fem.) became [their Head]? Well, it (fem.) made the [dwelling place to bring forth] | the light [to those] who dwell within | him so that [they might] see the [ascending] Church. [25] For the Head drew | itself up from the pit; it | was bent over the cross and [it] | looked down to Tartaros so that | those below might look above. [30] Hence, for example, when someone | looks at [someone], then the face of the one | who looked down looks up; | so also once the Head looked | from the [height] to its members, our [35] members [went] above, where the Head | was. And it, the cross, | was [undergoing] nailing for the members, | and solely that they might be able **14** [...] [8] have [...] | because they were [like ...] [10] slave. The consummation [is | thus: He whom] she indicated | [will be completed] by the [one who] indicated. | And the seeds [that remain will endure] | until the All is separated [and takes] [15] shape.

And thus the decree | will be fulfilled, for just as the woman | who is honored until death | [has] the advantage of time, | [so too will it] give birth. And this offspring [20] [will] receive [the body] appointed for it | [and] it [will become perfect]. He has | a generous [nature since] the Son of | God dwells in [him]. And whenever | he acquires the All, whatever [25] he possesses will ⟨be dissolved⟩ in the | fire because it greatly despised and | outraged the Father. |

Moreover, when the great Son was sent | after his small brothers, he spread [30] abroad the edict of the Father and proclaimed | it, opposing the All. And he | removed the old bond of debt, the one of | condemnation. And this [is the] edict | that was: Those who made themselves [35] enslaved have become condemned | in Adam. They have been [brought] from | death, received forgiveness for their | sins and been redeemed by **15** [...] [10] since we are worthy [...] | and [...] | but I say [...] [14] and these [...]. | For [...] is worthy to [...] | God. And the Father [...

the] | Christ removed himself [from] | all these, since he loves [his members] | with all his heart. [One who is jealous sets] [20] his members against [one another. If] | he is [not] jealous, [he will not] be removed from (the) [other members and the] | good which [he] sees. [By having a] | brother [who] regards us [as he] [25] also is, one glorifies the [one who gives us] | grace. Moreover, it is fitting for [each] | of us to [enjoy] the gift | that he has received from [God, and] | that we not be jealous, since we know that [30] he who is jealous is an obstacle in his (own) [path], | since he destroys only himself | with the gift and he is ignorant | of God. He ought to rejoice [and] | be glad and partake of grace and [35] bounty. Does someone have a | prophetic gift? Share it without | hesitation. Neither approach | your brother jealously nor **16** [. . .] [9] chosen as they [. . .] | empty as they [escape . . .] | fallen from their [. . .] | are ignorant that | [. . . in this way they] have | [. . .] them in [15] [. . .] in order that they may | [reflect] perforce upon the things that you want | [them to think] about when [they | think about] you. [Now] your brother | [also has his] grace: [20] [Do not] belittle yourself, but | [rejoice and give] thanks spiritually | [and] pray for that | [one in order that] you might share the grace | [that dwells] within him. So do not consider [him [25] foreign] to you, rather, (as) one | who is yours, whom each | [of] your ⟨fellow⟩ members received. | By [loving] the Head who possesses them, | you also possess the one from whom it is that [30] these outpourings of gifts exist | among your brethren.

But is someone | making progress in the Word? Do not | be hindered by this; do not say: | "Why does he speak [35] while I do not?", for what he | says is (also) yours, | and that which discerns the Word and | that which speaks is the same power. The [Word **17** . . . [14] eye] or a [hand only, although they are] | a [single] body. [Those who belong to us] | all serve [the Head] together. | And] each one [of the members reckons] | it as a member.

[They can] not | all become [entirely a foot] [20] or entirely an eye [or entirely a hand since] | these members will not [live alone]; | rather they are dead. We [know that they are being put to | death. So] why [do you love] | the members that are still dead, [instead of those that] [25] live? How do you know [that someone] | is ignorant of the [brethren]? | For [you] are ignorant when you [hate them] | and are jealous of them, since [you will not receive] | the grace that dwells within [them], [30] being unwilling to reconcile them to [the] | bounty of the Head. You ought to [give] | thanks for our members and [ask] | that you too might be granted | [the] grace that has been given to them. [35] For the Word is rich, |

generous, and kind. Here he | gives away gifts to | his men without jealousy according to **18** [. . . [12] appeared | in each] of the members | [. . .] himself [15] [. . .] since they do not fight | [at all with one another] on account of [their] difference(s). | [Rather] by laboring with | [one another they will] work with one another, | [and if] one of them [20] [suffers, they will] suffer with him, and | [when each one] is saved, they are saved | [together].

Moreover, [if they] would wait for | [the exodus] from the (earthly) harmony, they will | [come to the Aeon]. If they are fit to share [25] [in] the (true) harmony, how much the more | [those who] derive from the [single] unity? | They ought to be reconciled with one | another. Do not accuse your Head | because it has not appointed you as an eye but rather as [30] a finger. And do not | [be] jealous of that which has been put in the | class of an eye or a hand or a foot, | but be thankful that you do not exist | outside the body. On the contrary, you have [35] the same Head on | whose account the eye exists as well as the hand | and the foot and the rest of the | parts. Why do you despise **19** the one that is appointed as [. . .] | it desired to [. . .] | you slandered [. . .] | does not embrace [. . .] [5] unmixed [body . . .] | chosen [. . .] [12] dissolve [. . .] | of the Aeon [. . .] | descent [. . .] [15] however [plucked] | us from ⟨the⟩ [Aeons that exist in] | that place. [Some] | exist in the [visible] Church – | those who exist in the [Church] [20] of men – and [unanimously] they proclaim [to one another] the Pleroma of [their aeon]. | And some exist [for death in] | the Church on whose behalf [they] [25] go – she for whom they are [death] – | while others are for life. Therefore | they [are] lovers of abundant life. And | each of the rest [endures] | by his own root. [30] He puts forth fruit | that is like him, since the roots [have] | a connection with one | another and their fruits are undivided, | the best of each. [35] They possess them, existing for them | and for one another. So let us become | like the roots since we are equal **20** [. . .] | that Aeon [. . .] | those who are not ours | [. . .] above the [. . .] [5] grasp him [. . .] [13] since | [. . .] your soul. He will [. . .] [15] we gave you to him [. . .]. | If you purify | [it, it abides in] me. If you enclose | [it, it belongs to the] Devil. | [Even] if you [kill] his forces that [20] [are active, it will] be with you. For if | [the soul] is dead, still | it [was enacted upon] (by) the rulers and | [authorities].

What, now, do you think | [of] as spirit? Or [25] [why] do they persecute men of | [this] sort to death? Are | they not satisfied to be with the soul | and (so) seek it? | For every place is [excluded] from them by [30] [the] men of God so long as they | exist in flesh. And when

they | cannot see them, since they (the men of God) live by | the spirit, | they tear apart what appears [35] as if thus they can | find them. But what is the profit for them? | They are senselessly mad! They rend | their surroundings! They dig the earth! **21** [. . .] [3] him [. . .] | hid [. . .] [5] exists [. . .] | purify [. . .] [16] however [. . .] | after God [. . .] | seize us [. . .] [20] but we walk [. . .]. | For if the sins [are many, how much] | the more now is the [jealousy of the Church] | of the Savior. For [each one] | was capable of [both (types)] [25] of transgression, [namely that of an adept] | and (that of) an ordinary person. It is [still] a | single [ability] that they possess. And | as for us, we are adepts [at] | the Word. If we sin against [it], [30] we sin more than Gentiles. | But if we surmount every sin, | we shall receive the crown of | victory, even as our Head was | glorified by the Father. [35]

The Interpretation of Knowledge

A VALENTINIAN EXPOSITION (XI,*2*),

with

ON THE ANOINTING, ON BAPTISM A AND B,

and

ON THE EUCHARIST A AND B

Introduced by

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A Valentinian Exposition expounds the origin of the creation and the process of redemption in terms of Valentinian theology, specifically in terms of the myth of Sophia. The tractate thus offers the only original Valentinian account of that myth: *The Tripartite Tractate* (I,*5*) recounts another version that features the Logos instead of Sophia.

The author begins by promising to reveal "my mystery," and follows the account with baptismal and eucharistic prayers and benedictions. This suggests that *A Valentinian Exposition* offers a kind of secret catechism for candidates being initiated into gnosis. Following the revelation of the mystery, the candidate is invited to participate in anointing, baptism, and the eucharist, as Gnostic Christians understand these sacraments.

Besides relating the Sophia myth and referring to sacramental rituals, *A Valentinian Exposition* has a third remarkable feature: it gives firsthand evidence of theological controversies among different groups of Valentinian theologians. The heresiologists attest that gnostic teachers disagree among themselves on the interpretation of fundamental doctrines; thus *A Valentinian Exposition* demonstrates the truth of Tertullian's statement that Valentinian Christians "disagree on many specific issues, even with their own founders" (*Praescr.* 42). Irenaeus, Hippolytus, and others mention several such issues involving the story of Sophia: the interpretation of the primordial source (in what sense is it monadic or dyadic), of Limit (what are his functions) and the passion of Sophia (what motivated it). While the church fathers sketch out various positions taken on these issues, the author of *A Valentinian Exposition* engages each issue, challenging certain views and advocating others.

Valentinian theologians disagreed, first of all, on the question of whether the primordial root of all is a monad or a dyad. According to Irenaeus, Valentinus himself and the followers of his student Ptolemy said that the primal source is a dyad consisting of the Father of the All and his feminine counterpart, Silence,

the Mother of all things (*Haer.* 1.11.1). But this author insists, on the contrary, that the Father is one, singular, a monad; and that the Silence, far from being the Father's dyadic syzygy, was merely the state of tranquility in which the Father reposed in his original solitude.

Second, this author discusses the function of Limit: he himself maintains that Limit possesses four powers, while other Valentinians attribute to Limit only two of those four powers. As this author interprets the story, Limit first separated Sophia's passion from the pleroma, and so protected and confirmed the aeons against the violation her transgression incurred. Yet Limit also restrained Sophia from being absorbed into the Father, and, finally, he separated her passions from her and confirmed her as well.

A third issue of controversy among Valentinian theologians concerned the interpretation of Sophia's suffering. According to Irenaeus' account, some Valentinians said that Sophia, in transgressing her role in the pleroma, only expressed the involuntary longing of all the aeons for closer communion with the Father (*Haer.* 1.2.2); others said that she willfully and audaciously attempted to rise above the condition of interdependence she shared in common with all the other aeons, and dared to imitate the Father himself (*Haer.* 1.2.3). The author of *A Valentinian Exposition* apparently takes a position closer to the latter view, which indicates that Sophia willfully violated the pleromic harmony, and later repented of this as she turned back to the Father.

This text goes on to describe how Sophia, after suffering in isolation, repented and received Christ, who descended to become her divine counterpart. Their divine reunion demonstrates the Father's will that "nothing . . . happen in the pleroma apart from a syzygy" (i.e., that all beings except himself be interdependent); and shows how all things "will come to be in unity and reconciliation."

Finally, this text offers what appear to be liturgical fragments of a Valentinian celebration of baptism and the eucharist: in this respect, as in others mentioned above, the text offers a unique and valuable opportunity to investigate various forms of Valentinian thought and ritual practice.

A VALENTINIAN EXPOSITION

XI 22, 1-39, 39

[. . .] | enter [. . .] | the abundance | [. . .] 5 those who [. . . 16 I will speak] my mystery | [to those who are] mine and | [to those who will be mine]. Moreover it is these who | [have known him who] is, the Father, that 20 [is, the Root] of the All, the | [Ineffable One | who] dwells in the Monad. | [He dwells alone] in silence, | [and silence is] tranquility since, after all, | [he was] a Monad and no one 25 [was] before him. He dwells | [in the Dyad] and in the Pair, and his | Pair is Silence. And he possessed | the All dwelling within | him. And as for Intention and 30 Persistence, Love and Permanence, | they are indeed unbegotten.

God | came forth: the Son, Mind of the All, | that is, it is from the Root | of the All that even his Thought stems, [35] since he had this one (the Son) in | Mind. For on behalf of the All he received | an alien Thought | since there was nothing before him. From | that place it is he who moved **23** [... [18] a] gushing [spring]. | Now this [is the] Root [of the All] [20] and Monad without any [one] | before him. Now the second [spring] | exists in Silence and [speaks] | with him alone. And the [Fourth] | accordingly is he [who] [25] restricted himself [in the] | Fourth: while dwelling in the | Three-hundred-sixtieth, he first brought | himself (forth), and in the Second [he] revealed | his will [and] [30] in the Fourth he spread | himself [out].

While these things are | due to the Root of the All, let us for our part | [enter] his revelation | and his goodness and his [35] descent and the All, that | is, the Son, the Father of the All, and | the Mind of the Spirit; | for he was possessing this one before **24** [...]. [18] He [is] a [spring]. | He is [one] who appears [20] [in Silence], and [he is] Mind of the All | dwelling secondarily with | [Life]. For he is the projector | [of] the All and the [very] hypostasis | of the Father, that is, [he is] the [Thought] [25] and his descent below.

When he willed, | the First Father revealed himself | in him. Since, after all, because | [of him] the revelation is available to the [30] All, I for my part call the All | "the desire of the All." And he took | such a thought concerning the All – | I for my part call the thought "Monogenes." | For now God has brought [35] Truth, the one who glorifies the Root of the | All. Thus it is he who | revealed himself in Monogenes, | and in him | he revealed the Ineffable One **25** [...] [18] the Truth. [They] | saw him [dwelling] in the Monad [and] [20] in the Dyad [and] in the Tetrad. [He] | first brought forth [Monogenes | and Limit]. And Limit [is the | separator] of the All [and the confirmation | of the All], since they are [...] [25] the hundred [...]. | He is the [Mind ...] [30] the Son. [He is] completely [ineffable] | to the All, and he is the confirmation | and [the] hypostasis of the All, the [silent veil], | the [true] High Priest, | [the one who has] [35] the authority to enter | the Holies of Holies, revealing | the glory of | the Aeons and bringing forth the | abundance to ⟨fragrance⟩. The East **26** [... [18] that is] in [him. He is the one who | revealed himself as] the [20] primal [sanctuary] and [the] treasury of | [the All]. And [he] encompassed the All, | [he] who is higher [than the] All. These for their part | [sent] Christ [forth to | establish her] just as [they] were established [before [25] her] descent. [And they say | concerning] him: [... [29] He is not manifest, but | invisible] to [those remaining within Limit]. |

And he possesses four | powers: a separator [and a] | confirmer, a form-provider [and a | substance-producer]. Surely [we alone] [35] would discern | their presences and the time | and the places which [the] | likenesses have confirmed because they have **27** [. . .] [18] from these [places | . . .] the love [. . .] [20] is emanated [. . . | the] entire Pleroma [. . .]. | The persistence [endures] | always, and [. . .] | for also [. . .] [25] the time [. . .] | more [. . . [29] that is], the proof of his [great | love].

So why a | [separator] and a confirmer | and a substance-producer and a | form-provider as others have | [said]? For [they] say concerning [35] [Limit] that he has two powers, [a] ⟨separator⟩ and | [a confirmer], since it separates | [Depth] from the Aeons, in order that **28** [. . .] [18] These, then [. . .] [20] of [Depth . . .]. | For [. . . is] the form [. . .] | the Father of the [Truth . . . | say] that Christ [. . .] | the Spirit [. . .] [25] Monogenes [. . .] | has [. . .]. [29]

[It is a great and] | necessary thing for us to [seek with] | more diligence and [perseverance] | after the scriptures and [those who] | proclaim the concepts. For about [this] | the ancients say, [35] "[They] were proclaimed | by God." So [let us] | know his unfathomable | richness! [he wanted **29** . . . [18] servitude . . .] [20] he [did not] become | [. . .] of their life | [. . . they look] steadfastly | [at their book] of knowledge | and [they regard [25] one another's appearance].

[That] Tetrad | [projected the Tetrad | which is the one consisting of] Word and [Life | and Man and] Church. | [Now the Uncreated One] projected [30] Word and Life. Word | is [for] the glory of the Ineffable One | while Life is for the glory of | [Silence], and Man is for his | own glory while Church [35] is [for] the glory of Truth. This, then, | is the [Tetrad] begotten | according to [the likeness] of the Uncreated (Tetrad). | And [the] Tetrad is begotten **30** [. . . [16] the Decad (i.e., ten)] | from [Word and Life] | and the Dodecad (i.e., twelve) from Man], and [Church became a] [20] Triacontad (i.e., thirty). [Moreover], it is the one [from the Triacontad] | of the [Aeons who bear fruit] | from [the Triacontad]. | [They] enter [jointly | but they] come forth [singly, [25] fleeing from] the Aeons [and the Uncontainable Ones. | And] the Uncontainable Ones, [once they had] | looked [at him, glorified Mind] | since [he is an Uncontainable One that exists] | in the [Pleroma].

[But [30] the Decad] from | Word and Life brought forth | decads so as to make the Pleroma | become a hundred, and | the Dodecad from Man [35] and Church [brought] forth and [made] | the Triacontad so as to make [the three] hundred | sixty become the Pleroma of the | year. And the year of the Lord **31** [. . . [18] perfect . . .] | perfect [. . .] [20] according

to [... [22] Limit] and | [...] Limit [... [27] the] greatness | which [...] the | [goodness ...] him. Life [30] [...] suffer | [...] by | the face [...] in the presence of | the [Pleroma ...] which he wanted | [.... And] he wanted [35] to [leave] the Thirtieth – | being [a syzygy] of Man and | Church, that is, Sophia – to surpass [the Triacontad and] bring the Pleroma **32** [...] [16] his [...] | but [... and] | she [...] [22] the [All ...] [28] but [...] | who [...] the All [...]. [32] He made [...] the thoughts | and [... the] Pleroma | through the Word [...] his [35] flesh. These, then, [are the Aeons that] are like | them. After the [Word] entered | it, just as [I] said before, | also [the one who comes to be] with | the Uncontainable One [brought] forth **33** [...] [11] before they | [...] forth [...] | hide him from | [...] the syzygy and [15] [...] the movement and | [...] project the | Christ [...] and the seeds | [...] of the cross | since [... the imprints] of the nail [20] wound [...] perfection. | [Since it is] a perfect form | [that should] ascend into | [the Pleroma], he did not [at all] want | [to] consent to the suffering, [25] [but he was] detained | [...] him by Limit, | that is, by the syzygy, | since her correction will | not occur through anyone except [30] her own Son, | whose alone is the fullness | of divinity. He willed | within himself bodily | to leave the powers and he descended. [35] And these things (passions) Sophia suffered | after her son ascended from | her, [for] she knew | that she dwelt in a **34** [... [10] in unity] | and [restoration. They were] | stopped [...] | the brethren [...] | these. A [...] did not [...] [15] I became [...]. | Who indeed [are] they? [The ...], on the one hand, | stopped her [...], on the other hand, [...] | with the [...] | her. These [moreover are those who were] looking at me, [20] these who [... these] | who considered [...] the | [death]. They were stopped [...] her | and she repented [and she] | besought the Father of the [truth], saying, [25] "Granted that I have [renounced] | my consort. Therefore [I am] | beyond confirmation as well. I deserve | the things (passions) I suffer. | I used to dwell in the Pleroma [30] putting forth the Aeons and | bearing fruit with my consort." | And she knew what she was | and what had become of | her.

So they both suffered; [35] they said she laughs since she remained | alone and imitated the Uncontainable | One, while he said she [laughs] since | she cut herself off from her consort. **35** [...] [10] Indeed [Jesus and] Sophia | revealed [the creature]. Since, after all, | the seeds [of] Sophia are | incomplete [and] formless, | Jesus [contrived] a creature of this [15] [sort] and made it of the | seeds while Sophia worked with | him. [For] since they are seeds | and [without form], he descended | [and brought] forth that [20] pleroma [of aeons] which are in that | place,

[since even the uncreated ones of] | those [Aeons are of] the pattern of the [Pleroma] | and the [uncontainable] Father. | The Uncreated One [25] [brought forth the pattern] of the uncreated, | for it is from the uncreated | that the Father brings forth | into form. But the creature | is a shadow of pre-existing [30] things. Moreover, this Jesus created | the creature, and he worked | from the passions | surrounding the seeds. And he | separated them from one another, [35] and the better passions he introduced | into the spirit and the worse ones | into the carnal.

Now | first among [all] those passions **36** [...] [9] nor [...] | him, [since, after all], Pronoia | caused [the] correction to | project shadows and | images of [those who] exist [from] the | first and [those who] are [and] [15] those who shall be. This, [then, is] the | dispensation of believing | in Jesus for the sake of [him who] inscribed | the All with [likenesses and] | images [and shadows]. [20]

After Jesus brought [forth further] | he brought [forth] for | the All those of the Pleroma | and of the syzygy, that [is, the] | angels. For simultaneously with the [25] [agreement] of the Pleroma | her consort projected | the angels, since he abides in | the will of the Father. For this | is the will of the Father: [30] not to allow anything to happen in the | Pleroma apart from a syzygy. | Again, the will of the Father is: | always produce | and bear fruit. That she should suffer, [35] then, was not the will | of the Father, for she dwells | in herself alone without | her consort. Let us **37** [...] [9] another one [...] | the Second [...] | the son of another [...] | is the Tetrad of the world. [And] | that Tetrad put forth [fruit] | as if the Pleroma [of the world were] [15] a Hebdomad. | And [it] entered [images] | and [likenesses and angels] | and [archangels, divinities] | and [ministers]. [20]

When all [these things were brought to pass | by] Pronoia [...] | of Jesus who [...] | the seeds [...] | of Monogenes [...]. [25] Indeed they are [spiritual] | and carnal, | the heavenly and the | earthly. He made them | a place of this sort and [30] a school of this sort for | doctrine and for form. |

Moreover this Demiurge | began to create a | man according to his image on the one hand [35] and on the other according to the likeness of those who | exist from the first. It was this sort of | dwelling place that she used | for the seeds, namely **38** [... [10] separate | ...] God. When they | [...] in behalf of man, | [since] indeed [the Devil] is one | [of] the divine beings. He removed himself [15] and seized the entire [plaza] | of the gates and he | [expelled] his [own] root | from [that] place | [in the body] and [20] [carcasses of flesh], for [he is enveloped] by | [the man] of

God. And [Adam | sowed] him. Therefore [he acquired] | sons who [angered | one another. And] Cain [killed] [25] Abel his brother, for [the Demiurge] | breathed into [them] | his spirit. And there [took place] | the struggle with the apostasy | of the angels and mankind, [30] those of the right with those of the left, | those in heaven with those on earth | the spirits with the carnal, | and the Devil against God. | Therefore the angels lusted [35] after the daughters of men | and came down to flesh so that | God would cause a flood. | And he almost | regretted that he had created the world **39** [... [10] the consort] | and [Sophia and her Son] | and the angels [and the seeds]. | But the syzygy is the [complete one] | and Sophia and Jesus and [the angels] [15] and the seeds are [images | of] the Pleroma. Moreover the Demiurge | [cast a shadow over] | the syzygy and [the] Pleroma, | and Jesus and [Sophia] and the [angels] [20] and the seeds. [The complete one | glorifies] Sophia; the image | [glorifies] Truth. [And] the glory [of | the seeds] and Jesus [are] those of [Silence | and] Monogenes. [And] [25] the [angels] of the males and [the | seminal ones] of the females | [are] all Pleromas. | Moreover whenever Sophia [receives] | her consort and Jesus [30] receives the Christ and the seeds | and the angels, then [the] | Pleroma will receive Sophia | joyfully, and the All will | come to be in unity and [35] reconciliation. For by this | the Aeons have been increased; | for they knew that | should they change, they are | without change.

ON THE ANOINTING

XI 40, 1-29

[...] [9] according to [...] [10] the type of [...] | see him. It is fitting for | [you at this time] to send thy Son | [Jesus] Christ and anoint | us so that we might be able [15] to trample [upon] the | [snakes] and [the heads] of the scorpions | and [all] the power of the Devil | since he is the shepherd of [the | seed]. Through him we [have [20] known] thee. And we [glorify] thee: | [Glory] be to thee, the Father in the [Son, the | Father] in the Son, the Father [in the] | holy [Church and in the] | holy [angels]! From [25] now on he abides [forever | in] the perpetuity of the Aeons, | forever until the [untraceable] Aeons | of the Aeons. | Amen.

ON BAPTISM A

XI 40, 30-41, 38

[This] is the fullness of the summary | of knowledge which (summary) | was revealed to us by | our Lord Jesus Christ, | the Monogenes. These are the [35] sure and necessary (items) | so that we may walk | in them. But they are | those of the first baptism **41** [.... [10] The first] | baptism [is the forgiveness] | of sins [...] | ⟨who⟩ said, [...] | you to the [...] [15] your sins the [... is] | a pattern of the [...] | of the Christ [which | is the] equal of the [... within] | him. [...]. [20] For the [...] of Jesus [...]. | Moreover, the first [baptism] | is the forgiveness [of | sins. We] are brought [from | those] by [it [25] into] those of the right, [that | is], into the [imperishability | which is] the Jo[rdan. | But] that place is [of] | the world. So we have [been sent] | out [of the world] | into the Aeon. For [the] | interpretation of John | is the Aeon, while the interpretation | of that which [is] the Jord[an] [35] is the descent which is [the upward progression], | that [is, our exodus] | from the world [into] | the Aeon.

ON BAPTISM B

XI 42, 1-43, 19

[... [10] from the] world | [into the Jordan] and from | [the blindness] of the world | [into the sight of] God, from | [the carnal] into the spiritual, [15] [from] the physical | [into the] angelic, from | [the created] into the Pleroma, | [from] the world | [into the Aeon], from the [20] [servitudes] into sonship, | [from] entanglements [into | one another], from [the desert | into] our village, from [the cold | into] the hot, [from [25] ...] into a [...] | and we [...] | into the [... | thus] we were brought [from] | seminal [bodies into [30] bodies] with a perfect form. | [Indeed] I entered by way of example | [the remnant] for which the Christ | [rescued] us in the | [fellowship] of his Spirit. And [35] [he brought] us forth who are | [in him, and] from now on the souls | [will become] perfect spirits. |

Now [the things] granted to us | [by the first] baptism **43** [... [15] invisible ... | which] is his, since [... [18] speak] about ...].

ON THE EUCHARIST A

XI 43, 20-38

[We give] thanks [to you and we | celebrate the eucharist], O Father, [remembering | for the sake of] thy Son [Jesus Christ | that they] come forth [. . .] | invisible [. . .] [26] thy [Son . . .] | his [love . . .] [30] to [knowledge | . . .] they are doing thy will | [through the] name of Jesus Christ | [and] will do thy will | [now and] always. They are complete [35] [in] every spiritual gift and [every] | purity. [Glory] be to thee through thy Son | [and] thy offspring Jesus Christ | [from now] forever. Amen.

ON THE EUCHARIST B

XI 44, 1-37

[. . .] [14] in the | [. . .] | the [word] of the [. . . | the] holy one it is [. . .] [19] food and | [drink . . .] Son, since you [. . .] | food of the [. . .] | to us the [. . .] | in the [life . . .] [26] he does [not boast | . . .] that is [. . .] | Church [. . .] | you are pure [. . .] [31] thou art the Lord. [Whenever] | you die purely, [you] | will be pure so as to have him [. . .] | everyone who will [guide] [35] him to food and [drink]. | Glory be to thee forever. | Amen.

ALLOGENES (XI,*3*)

Introduced by

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The tractate *Allogenes* is a revelation discourse in which a certain Allogenes receives divine auditions and visions and records them for his "son" Messos. The fictive nature of this repeated address of Allogenes to Messos is indicated by the name Allogenes, which means "stranger," "one of another race," and often in this period designates Seth or a representative of the Sethian spiritual race. The reader is thus encouraged to identify with Messos and learn from Allogenes how to overcome the fear and ignorance Allogenes initially feels, how to meditate on each step of revealed knowledge, and ultimately how to ascend into full realization of one's spiritual self within the divine.

Although *Allogenes* presents itself as a single revelation discourse, it can be divided into two parts. Part One (45,1-57,23) highlights five revelations of the female diety Youel to Allogenes. Her revelations are complex mythological descriptions of the divine powers, particularly the aeon of Barbelo. Part Two (57,24-69,19) describes in more philosophical language the ascent of Allogenes as a progressive revelation by the heavenly luminaries. Its final stage, the "primary revelation of the Unknown One," reveals the transcendent God as invisible, unfathomable, incomprehensible, "the spiritual, invisible Triple Power" which is "the best of the best" and exists, paradoxically, as "the nonbeing Existence."

The differences between these two parts of *Allogenes* can be explained in terms of different sources being used or in terms of the one writer's purpose. Source theories try to determine where certain traditions come from and how they have already developed. The Barbelo mythology of Part One is found also in *The Apocryphon of John* (BG 8502,*2*; NHC II,*1*; III,*1*; IV,*1*) where it is associated with an account of how Sophia brought deficiency into the universe. *Allogenes*' Barbelo Gnosticism, like that of *Zostrianos* (VIII,*1*) and *The Three Steles of Seth* (VII,*5*), is not interested in how evil began but in positive revelation of divine reality. Part Two of *Allogenes* also parallels *The Apocryphon of John* to the extent of a full-page description of the transcendent God in terms of what God is not. But again it departs from this tradition in the same direction as do *Zostrianos* and *The Three Steles of Seth* by presenting this knowledge as an ascent ritual in a way parallel to Hermetic Gnosticism (*Corp. Herm.* I,24-26 and NHC VI,*6*). Apparently the author has taken both Barbelo Gnosticism and philosophical monism from the same general tradition as *The Apocryphon of John* and put them in sequence with certain linking passages for a single purpose.

Assuming that the reader has already been released from evil, the writer in the persona of Allogenes leads on up the heavenly path, praising the divine, into the blessing of knowledge, the vitality of life and finally the existence that is nonexistence. The ascent rituals of Hermetism refer occasionally to community life, and *The Three Steles of Seth* uses the first person plural to praise God at each ascent level. But here the instructions are spoken to a single person who is reading and could be meant as self-help in an individual's search for God.

This tractate has attracted wide interest because the Neoplatonist Porphyry said that Plotinus attacked certain Gnostics who "produced revelations by Zoroaster and Zostrianos and Nicotheos and Allogenes and Messos and other such people" (*Vit. Plot.* 16). If this quote does indeed refer to this book named *Allogenes*, and to documents close to it (*Zostrianos* VIII,*1* bears a coded subtitle, "Words of Zoroaster") as many are proposing, it suggests a somewhat different relation of the Gnostics to later Platonism than is commonly assumed. Not only did Gnostics clearly borrow many philosophical themes from Platonism, but Platonists and Neoplatonists were being forced to deal with Gnostic schools as rivals to their own. And though Plotinus in his own tractate against the Gnostics does his best to ridicule their dualism, cult, and jargon, it is clearly the monistic Gnostics of the *Allogenes* sort who challenge him most. It is they who attribute to revelation the truths he is convinced that they have derived from Plato; it is they who believe that through self-knowledge they become superior to the heavenly bodies (*Enn.* II. 9.5-11). The question that remains is whether the Gnostics may not have had a reverse influence on Neoplatonism, specifically whether these gnostic texts could be the source of a certain existence-life-thought triad which is not attested in Neoplatonism before Proclus in the fifth century (*Theol.* 101-03).

An Alexandrian origin of the original Greek text of *Allogenes* not long after 300 C.E. would allow time for its Greek circulation and its Coptic translation before it was placed in the Nag Hammadi library early in the next century.

ALLOGENES

XI 45, 1-69, 20

[. . .] ^{6} since they are | [perfect individuals and dwell] | all [together, joined with] the | [mind], the guardian [which I provided, ^{10} who] taught you (sg.). [And] it is [the power that | exists] within you that often [extended itself | as word] | from the Triple-Powered One, [that One | of] all [those] who [truly] exist ^{15} with the [Immeasurable One], the | eternal [Light of] the Knowledge | that appeared, the | male virginal [Youth, | the first] of the Aeons from ^{20} [a] unique triple-[powered Aeon], | [the] Triple-Powered One who | [truly exists], for when [he was stilled, | ⟨he⟩ was extended] and | [when he was extended], he became [complete ^{25} and] he received [power] from | all of

[them]. He knows [himself | and the perfect] Invisible [Spirit]. | And he [came to be | in an] Aeon who knows [30] [that] she knows That One. | [And] she became Kalytpos | [who] acted in those whom she | knows. | He is a perfect, [35] invisible, noetic | Protophanes-Harmedon. [And] empowering | the individuals, she is a Triple-Male. | And being individually **46** [. . . [6] Individual on the one hand, they are together] | on the other hand, [since she] is an existence of [theirs], and she [sees] | them all [also] truly ⟨existing⟩. [10] [She] contains the | divine Autogenes.

"When she [knew] | her [Existence] | and when she stood, [she brought] | This One (masc.), since he saw them [all] [15] existing individually as [he] | is. And [when they] | become as he is, [they shall] | see the divine Triple-Male, | the power that is [higher than] [20] God. [He is] the [Thought] | of all these who [exist] | together. If he [ponders them, | he] ponders [the] | great male [. . .] [25] noetic Protophanes, the [procession | of] these. When [he] | sees it, [he sees | also those who truly exist] | and the procession [of those who are] [30] together. And when he [has seen | these], he has seen the [Kalyptos]. | And if he [sees] | one of the hidden ones, [he] | sees the Aeon of Barbelo. And as for [the] [35] unbegotten offspring of [That One], | if one [sees] | how he [lives **47** . . . [5] you have heard about the | abundance of] each one | of them [certainly].

[But] concerning | the invisible, spiritual | Triple-Powered One, hear! [He exists] as an [10] Invisible One who is incomprehensible | to them all. He | contains them all within [himself], | for [they] all exist because of | [him]. He is perfect, and he is [15] [greater] than perfect, and he is | blessed. [He is] always [One] | and [he] exists | [in] them all, being ineffable, | unnameable, [20] [being One] who exists through | [them all] – he whom, | [should] one discern | [him, one would not desire] anything that | [exists] before him among those [25] [that possess] existence, | for [he is] the [source | from which they were all emitted. | He is prior to | perfection. He was prior [30] to every] divinity, | [and] he is prior [to] | every blessedness since he | provides for every power. And | he ⟨is⟩ a nonsubstantial substance, [35] since he is a God over whom there is no | divinity, the | transcending of whose | greatness and ⟨beauty⟩ **48** [. . . [6] power. It is not impossible for them] | to receive a [revelation of] these things | if [they] come together. | Since it is impossible for [10] the [individuals] to comprehend the Universal One | [situated in the] place that is higher than perfect, | they apprehend by means of | a First [Thought] – | (it is) not as Being (alone), [but] [15] it is along with the | latency of Existence that he confers Being. He [provides] | everything for [himself]

since it is | he who shall come to be when he | recognizes himself]. And he is [One] [20] who subsists as a [cause]| and source [of Being] and [an] | immaterial [material and an] | innumerable [number and a formless] | form and a [shapeless] [25] shape and [a powerlessness and | a power and an insubstantial | substance and a motionless motion and an inactive | activity. [Yet he is [30] a] provider of [provisions | and] a divinity [of] | divinity – but whenever | they apprehend, they participate | the first Vitality and [35] an undivided activity, | an hypostasis of the First One | from the One who truly exists. | And a second **49** activity [...] | however, is the [...]. [5] He is endowed with | blessedness] and | goodness, because [when he is] | recognized [as the] traverser | of the boundlessness of the [10] Invisible Spirit [that | subsists] in him, it (the boundlessness) turns him to [it (the Invisible Spirit) | in] order that it might know what is | within him and | how he exists. And [15] he was becoming salvation for | every one by being a | point of departure for those who truly exist, | for through him | his knowledge endured, [20] since he is the one who knows what | he is. But they brought forth nothing | beyond themselves, neither | power nor rank nor | glory nor aeon, [25] for they are all | eternal. He is Vitality and | Mentality and That-Which-Is. | For then That|-Which-Is constantly possesses its [30] Vitality and Mentality, | and {Life has} | Vitality possesses | {non}-Being and | Mentality. Mentality [35] possesses Life and That-Which-Is. | And the three are one, | although individually they are three.

Now after | I heard these things, my son **50** [Messos, I was] afraid, and | [I turned toward the] multitude | [...] thought [... [6] gives] power to [those who] are capable of knowing | these things [by] a revelation | that is much [greater]. And I | was capable], although flesh was [10] upon [me. I] heard from you about these things | and about the doctrine | that is in them since the thought | which is in me distinguished [the things that are] | beyond measure as well as the unknowables. [15] Therefore I fear that | my doctrine may have become | something beyond what is fitting.

And | then, my | son Messos, the all-glorious One, [20] Youel, spoke to me again. She made a revelation | to me and said, "No | one is able to hear [these things] | except the great powers alone, | O Allogenes. [25] A great power was put upon you, which | the Father | of the All, the Eternal, put upon you | before you came to this place, in order that | those things that are difficult to distinguish [30] you might distinguish and those things | that are unknown to | the multitude you might know, | and that you might escape (in safety) | to the One who is yours, who [35] was first

to save and | who does not need to be saved. **51** [. . . [6] to] you [a] | form [and a revelation of] | the invisible, spiritual Triple-Powered One | outside of which [dwells] [10] an undivided, incorporeal, | [eternal] knowledge. |

"As with all the Aeons, | the Aeon of Barbelo exists, | also endowed with the types [15] and forms of those who truly | exist, the image of | Kalyptos. And endowed | with the intellectual Word of | these, he bears the [20] noetic male Protophanes like | an image, and he acts | within the individuals either with | craft or with skill | or with partial instinct. [25] He is endowed with the | divine Autogenes like | an image, and he knows | each one of these. He | acts separately and [30] individually, continuing to rectify | the failures | from nature. He is endowed with | the divine Triple-Male | as salvation for them all [35] (and) in cooperation with the Invisible Spirit. | He is a word from a | counsel, ⟨he⟩ is the perfect Youth. | And this hypostatis is a **52** [. . .].

[. . . [7] my soul went slack] and | I fled [and was] very disturbed. | And [I] turned to myself [10] [and] saw the light | that [surrounded] me and the | Good that was in me, I became divine. |

And | the all-glorious One, Youel, anointed me again [15] and she gave power to me. She said, "Since | your instruction has become complete | and you have known the Good that is within you, | hear concerning | the Triple-Powered One those things that you will [20] guard in great | silence and great mystery, | because they are not spoken to | anyone except those who are worthy, | those who are able [25] to hear; nor is it fitting | to speak to an | uninstructed generation concerning | the Universal One that is higher than perfect. | But you have ⟨these⟩ because of [30] the Triple-Powered One, the One who exists | in blessedness | and goodness, the One | who is responsible for all these. |

"There exists within him [35] much greatness. | Inasmuch as he is One in a **53** [. . .] [6] of the [First Thought, which] | does not fall away [from those who dwell] | in comprehension [and knowledge] | and [understanding. And] [10] That One moved motionlessly | in that which | governs, lest he sink | into the boundless by means of | another activity of [15] Mentality. And he entered | into himself and he appeared, | being all-encompassing, | the Universal One that is higher than perfect. |

"Indeed it is not through me [20] that he is to such a degree anterior to knowledge. | Whereas there is no possibility for complete | comprehension, he is (nevertheless) known. | And this is so because of the | third silence of Mentality [25] and the second | undivided activity which appeared | in the First Thought, | that is, the Aeon of Barbelo, | together

with the Indivisible One of [30] the divisible likenesses and the Triple- | Powered One and the non-substantial Existence." |

⟨And⟩ the power | appeared by means of an activity | that is at rest [35] and silent, although it uttered | a sound thus: zza | zza zza. But when she heard | the power and she was filled **54** [...] [6] thou art | [...] Solmis! | [...] according to the Vitality, | [that is thine, and] the first activity [10] which derives from | divinity: Thou art great, | Armedon! Thou art perfect, | Epiphaneus!

"And according to | that activity of thine, the second power [15] and the Mentality | which derives from blessedness: | Autoer, Beritheus, | Erigenaor, Orimenios, Aramen, | Alphleges, Eleliouphеus, [20] Lalameus, Yetheus, Noetheus! | Thou art great! He who knows [thee] | knows the Universal One! Thou art One, | thou art One, He who is good, Aphredon! | Thou art the Aeon of [25] Aeons, He who is perpetually!" |

Then she praised | the Universal One, saying, | "Lalameus, Noetheus, Senaon, | Asine[us, ...]riphanios, [30] Mellephaneus, Elemaoni, | Smoun, Optaon, He Who | Is! Thou art He Who Is, | the Aeon of Aeons, the | Unbegotten, who art higher than the unbegotten (ones), [35] Yatomenos, thou alone | for whom all the unborn ones were begotten, | the Unnameable One! **55** [...] [11] knowledge." |

[Now after I] heard these things, I | [saw the glories of the perfect] individuals | [and] the all-perfect ones [15] [who exist] together, and the | [all-perfect ones who] are before the perfect | ones.

[Again the greatly] glorious One, | Youel, said to me, | "[O Allogenes], in an [20] [unknowing knowledge] you know that the | [Triple-Powered One] exists before | [the glories]. They do not exist | [among those who exist]. They do not exist | [together] with those who exist [25] [nor (with) those who] truly exist. | [Rather all these] exist | [as divinity] and | [blessedness and] existence, | [and as] nonsubstantiality and [30] non-being [existence]." |

[And then I] prayed that | [the revelation] might occur to me. | [And then | the all-[glorious One], Youel, said to me, [35] "[O Allogenes], of course, | [the Triple-] Male | [is something beyond] substance. | Yet [were he insubstantial **56** ...] [10] those who exist [in association] | with the [generation of those] | who [truly] exist. | [The self-begotten ones exist] | with the [Triple-Male]. [15]

"If you [seek with a | perfect] seeking, [then] | you shall know [the Good that is] | in you; then [you will know yourself] | as well, (as) one who [derives from] [20] the God [who truly pre-exists]. | [For] after [a

hundred] | years there shall [come to you] | a revelation [of That One] | by means of [Salamex] [25] and Semen [and ... the] | Luminaries [of the Aeon of] | Barbelo. And [that beyond what] | is fitting for you, [you shall not know] | at first, so as not [to forfeit your] [30] kind. [And if so], | then when [you receive] | a conception [of That One, then | you] are filled [with] | the word [to completion]. [35] Then [you become divine] | and [you become perfect. You receive] | them [...] **57**[5] the seeking [...] | the Existence [...] | if it [apprehends] | anything, it is [apprehended by] | that one and by [10] the very one who is comprehended. | And then he | becomes greater | who comprehends and knows than | he who is comprehended and [15] known. But if | he descends to his nature, | he is less, for the | incorporeal natures have not associated with | any magnitude; having [20] this power, they are everywhere | and they are nowhere, | since they are greater than every magnitude, | and less than every exiguity." |

Now after [25] the all-glorious One, Youel, said these things, | she separated from me and left | me. But I did not despair | of the words that I heard. | I prepared myself [30] therein and I deliberated | with myself for a hundred years. | And I rejoiced exceedingly, | since I was in a great | light and a blessed path [35] because those whom I was | worthy to see as well | as those whom I was worthy to hear | (are) those whom it is fitting | that the great powers alone **58** [...] [6] of [God]. |

[When | the completion of] the one hundred years [drew nigh, | it brought] me a blessedness [10] of the eternal hope | full of auspiciousness. | I saw the good divine Autogenes; | and the Savior | who is the [15] youthful, perfect Triple-Male Child; and his | goodness, the | noetic perfect Protophanes-Harmedon; | and the blessedness | of the Kalyptos; and the [20] primary origin of the blessedness, | the Aeon of Barbelo | full of divinity; | and the primary origin of | the one without origin, the [25] spiritual, invisible Triple-Powered | One, the Universal One that | is higher than perfect.

When ⟨I⟩ was taken by the | eternal Light out of | the garment that was upon [30] me, and taken up to | a holy place whose | likeness can not be | revealed in the world, | then by means of a [35] great blessedness I | saw all those about whom I had | heard. And I | praised all of them and I **59** [stood] upon my knowledge and [I | inclined to] the knowledge [of] | the Universals, the Aeon of Barbelo. |

And I saw [holy] powers [5] by means of the [Luminaries] | of the virginal male Barbelo | [telling me | that] I would be able to test what | happens in the world: "O [10] Allogenes, behold your blessedness | how

it silently abides, | by which you know | your proper self and, | seeking yourself, withdraw to the Vitality [15] that you will | see moving. And although it is | impossible for you to stand, fear | nothing; but if you | wish to stand, withdraw [20] to the Existence, and you will | find it standing and | at rest after the likeness of the One | who is truly at rest | and embraces all these [25] silently and | inactively. And when you receive | a revelation of him by | means of a primary revelation | of the Unknown One – [30] the One whom if you should | know him, be ignorant | of him – and you become | afraid in that place, | withdraw to the rear because of the [35] activities. And when you become | perfect in that place, | still yourself. And | in accordance with the pattern that indwells | you, know likewise **60** [that] it is this way in [all such (matters)] | after this (very) pattern. And | [do not] further dissipate, [so that] | you may be able to stand, [5] and do not desire to [be active] | lest you fall [in any way] | from the inactivity in [you] | of the Unknown One. Do not | [know] him, for it is impossible; [10] but if by means of an | enlightened thought you should know | him, be ignorant of him." |

Now I was listening to these things as | those ones spoke them. There [15] was within me a stillness | of silence, and I heard the | Blessedness | whereby I knew ⟨my⟩ proper self. |

And I withdrew to the [20] Vitality as I sought ⟨myself⟩, and | I joined into it, | and I stood, | not firmly but | silently. And I saw [25] an eternal, intellectual, undivided motion | that pertains to all the | formless powers, (which is] unlimited | by limitation.

And when | I wanted to stand firmly, [30] I withdrew to | the Existence, which I found | standing and at rest | like an image and | likeness of what is conferred upon [35] me by a revelation | of the Indivisible One and the One who | is at rest. I was filled | with revelation by means | of a primary revelation **61** of the Unknowable One. [As though] | I were ignorant of him, I [knew] | him and I received power [by] | him. Having been permanently strengthened [5] I knew the One who | exists in me and the Triple-Powered One | and the revelation of | his uncontainableness. [And] | by means of a primary [10] revelation of the First One (who is) unknowable | to them all, the God | who is beyond perfection, I | saw him and the Triple-Powered One that exists | in them all. I was seeking [15] the ineffable | and Unknowable God – | whom if one should | know him, he would be absolutely | ignorant of him – the Mediator of [20] the Triple-Powered One who subsists in | stillness and silence and is | unknowable.

And when I was confirmed | in these matters, | the powers of the

Luminaries said to me, [25] "Cease hindering the inactivity | that exists in you | by seeking | incomprehensible matters; rather hear | about him in so far as it is [30] possible by means of a primary | revelation and a revelation. |

"Now he is | something insofar as he exists in that he either | exists and will become, [35] or acts or knows, although he lives | without Mind | or Life or Existence | or Non-Existence, | incomprehensibly. **62** And he is something along with | his proper being. | He is not left over in | some way, as if he yields [5] something that is assayed or purified [or that] | receives or gives. And he is not | diminished in any way, | [whether] by his own desire | or whether he gives or receives through [10] another. Neither does [he] have | any desire of himself | nor from another; | it does not affect him. | Rather neither does he give [15] anything by himself | lest he become diminished | in another respect; | nor for this reason does he need. | Mind, or Life, or [20] indeed anything at all. He is superior to the | Universals in his privation | and unknowability, | that is, the non-being existence, | since he is endowed with [25] silence and stillness lest | he be diminished by | those who are not diminished. |

"He is neither divinity | nor blessedness [30] nor perfection. Rather | it (this triad) is an unknowable entity of him, | not that which is proper to him; rather | he is another one | superior to the blessedness and [35] the divinity and | perfection. For he is not | perfect but he is another thing **63** that is superior. He is neither | boundless, nor | is he bounded by | another. Rather he is something [superior]. [5] He is not corporeal. | He is not incorporeal. | He is not great. [He is not] small. | He is not a number. He is not a [creature]. | Nor is he something [10] that exists, that | one can know. But | he is something else of himself that is superior, which | one cannot know. |

"He is primary revelation [15] and knowledge of himself, | as it is he alone who knows himself. | Since he is not one of those | that exist but is another thing, | he is superior to (all) superlatives [20] even in comparison to (both) what is (properly) his and | not his. He neither participates in | age nor | does he participate in time. | He does not receive anything from anything [25] else. He is not diminishable, | nor does he diminish | anything, nor is he undiminishable. | But he is | self-comprehending, as something [30] so unknowable | that he exceeds those who excel | in unknowability. |

"He is endowed with blessedness | and perfection [35] and silence – not ⟨the blessedness⟩ | nor the perfection – | and stillness. Rather | it (these attributes) is an entity of him that exists, | which one cannot **64**

[know], and which is at rest. | Rather they are entities | of him unknowable to them | all.

"And he is much higher in [5] beauty than all those | [that] are good, and he is thus | unknowable to all of them | in every respect. And | through them all he is [10] in them all, not | only as the unknowable knowledge | that is proper to him. And | he is united with the | ignorance that sees him. Whether ⟨one sees⟩ [15] in what way he is unknowable, | or sees | him as he is | in every respect, or | would say that [20] he is something like | knowledge, he has sinned against him, | being liable to judgment because he did not | know God. He will not | be judged by [25] That One who | is neither concerned for anything nor | has any desire, | but it (judgment) ⟨is⟩ from | himself because he did not find the origin [30] that truly exists. He was blind | apart from the eye | of revelation that is at rest, | the (one) that is activated, | the (one) from the Triple- [35] Power of the First Thought | of the Invisible Spirit. | This one thus exists from **65** [...] [16] something [... set firmly on the ... a] | beauty and a [first emergence] | of stillness and silence [20] and tranquility and | unfathomable greatness. When he appeared, | he did not need | time nor ⟨did he partake⟩ of eternity. | Rather of [25] himself he is unfathomably | unfathomable. He does not activate | himself so as to become | still. He is not an | existence lest he [30] be in want. Spatially he is corporeal, | while properly he is incorporeal. | He has | non-being existence. | He exists for all of them unto himself [35] without any desire. | But he is a greater summit | of greatness. And he is | higher than his stillness in order that **66** [... [16] he] saw [them] | and [empowered them all], although they do not | concern [themselves] with That One at | all, nor, if one should [20] receive from him, does he receive power. | Nothing activates him in accordance with | the Unity that is at rest. | For he is unknowable; | he is an airless place of [25] the boundlessness. Since | he is boundless and powerless | and nonexistent, he was not giving | Being. Rather he contains | all of these in himself, being at rest [30] (and) standing out of | the one who stands | continually, since there had appeared | an Eternal Life, the | Invisible and Triple-Powered Spirit [35] which is in all of these | who exist. And it surrounds | them all, being higher than | them all. A shadow **67** [...] [17] he [was filled with power. And | he] stood [before them], | empowering them all, and he filled [20] them all."

And | concerning all of these (things) you have heard | certainly. And do not | seek anything more, | but go. [25] We do not know whether | the Unknowable One has | angels or | gods, or whether the One who is at rest | was containing [30] anything within himself except | the stillness,

which is he, | lest he be diminished. | It is not fitting to | spend more [35] time seeking. It was | appropriate that you (pl.) ⟨alone⟩ know | and that they speak | with another one. But you will receive them **68** [. . . [6] and he said to me], "Write down | [the things that I] shall [tell] you and | of which I shall remind you for the sake of | those who will be worthy [20] after you. And you will leave | this book upon a mountain | and you will adjure the guardian: | 'Come Dreadful One.'" |

And after he said these (things), he separated [25] from me. But I was full | of joy, and I wrote | this book which was appointed | for me, my son Messos, in order | that I might disclose to you the (things) [30] that were proclaimed before me in | my presence. And at first I received | them in great silence and | I stood by myself, preparing | myself. These are the things that [35] were disclosed to me, O my son **69** [Messos . . . [14] proclaim | them, O my] | son [Messos, as the] | seal [for] all [the | books of] | Allogenes. [20]

Allogenes

HYPSIPHRONE (XI,*4*)

Introduced and translated by

JOHN D. TURNER

Hypsiphrone, which means "high-minded one" or perhaps "she of exalted thought," is the fourth and last treatise of Codex XI of the Coptic library from Nag Hammadi. It presently consists of four large and two small fragments containing the lower portions of the inner and outer margins of two papyrus leaves, which must have originally contained the entirety of this short treatise. It is written in the same script as the much longer and better preserved treatise of that Codex, *Allogenes*, although there is no discernible further relationship beyond these two treatises. *Hypsiphrone* is written in an apparently standard Sahidic Coptic dialect, unlike the other treatises of Codex XI. It bears the superscript title "Hypsiph[rone]," the remainder of the title being restored from other occurrences within the treatise; since the conclusion of the treatise is not extant, it may or may not have borne a subscript title.

Apart from the poor condition of the treatise, even its cryptic title affords little insight into its content. The *incipit* "The book (or scroll) [concerning the things] that were seen [by] Hypsiphrone being [revealed] in the place of [her] virginity" adds little more. Although there is mentioned a plurality of persons speaking with one another, the treatise does not appear to be a dialogue. Instead, the whole is presented as a speech of Hypsiphrone who reports the receipt of certain revelations during her descent from the "place of her virginity" into the world. The only figure mentioned by Hypsiphrone is one Phainops, "he of the gleaming eye," who apparently presides over a fount of blood into which he breathes, and which seems to produce a fiery effect.

One may conjecture that Hypsiphrone represents some form of the personified thought of a high deity who leaves her dwelling in the transcendental realm, where there are no distinctions of gender, to descend to the earthly realm at the time of the creation of humankind. There she encounters Phainops, probably in the act of creating humankind, who apparently produces "a [man in the likeness] of blood" from his fiery fount of blood.

In spite of the paucity of text, what remains seems to have some affinity with the group of gnostic texts generally designated as Sethian. To judge from the name Hypsiphrone, one may have to do here with the Sethian figure of Eleleth, called Phronesis in *Hyp. Arch.* (93,8-97,21), one of the traditional Sethian Four Illuminators, whose name might be derived from Aramaic *'illith*, "the tall one," which could be rendered by Greek *hypsiphrone*.

The fount of blood may refer to the heavenly Adamas or heavenly archetype of Adam, described in *Orig. World* (108,2-31) as the "enlightened bloody one" (based on the Hebrew pun on *'adam*, "man," and *dam*, "blood"). In this case, Hypsiphrone would be the Illuminator Eleleth, who in some Sethian texts is regarded as the abode of Sophia and certain "repentant souls" and in others

(*Trim. Prot.*, *Gos. Eg.*) is held responsible for the act usually ascribed to Sophia: that of producing the demiurge Yaldabaoth. Eleleth/Hypsiphrone would also be responsible for the projection below of Adamas, the image of God after whom the earthly Adam is modeled. In any case, Hypsiphrone is certainly a figure similar to that of the descending and restored Sophia. Phainops, "radiant-faced one," might then be a name for either the enlightened archetypal Adamas, or, since he seems to be distinguished from the "fount of blood," for the fiery angel Sabbaoth, the brother of the evil demiurge produced by the breath of Zoe, Pistis Sophia's daughter, in an effort to imprison the demiurge (*Hyp. Arch.* 95,5-96,4). Thus, although it bears no trace of the traditional Sethian names for these figures, *Hypsiphrone* may in fact be very closely related to the other Sethian texts.

HYPSIPHRONE

XI 69, 21-72, 33

Hypsiphrone

The book [concerning the things] that were | seen [by] Hypsiphrone | being [revealed] in [25] the place of [her] virginity. | [And she listens] to | her brethren [...] Phainops | and [...] and | they speak [with one another] [30] in a [mystery].

Now I | [was first by individual] ranking [...] **70**[14] I came [forth [15] to the place] of my [virginity] | and I went down | to the [world. Then I] was told | [about] them (by) those who abide | in [the place] of my [virginity]. [20]

And I went | down [to the world] and they said | to [me, "Again] Hypsiphrone | [has withdrawn] outside | the [place of her] virginity." [25] Then the one [who] heard, | Phainops, [who breathes] into | [her fount of] blood, spread [out] | for her.

[And] he said, | ["I am Phainops ...] **71**[18] err [...] [20] desire [... the number] | of just the [human] remnants | or that I may see a [man, the blood-likeness | or ...] [25] of a [... fire] and a [... in] his | hands.

Then [as for me, I said | to] him, ["Phainops] has not [come] upon | me; he [has not] [30] gone astray. [... see] a | man [...] him [...] **72**[18] For [...] which he | said [...] Phainops [20] this [...].

I saw him | and [he said] to me, "Hypsiphrone, | [why do you dwell] outside me? | [Follow me] and I will | tell [you about them]." So I [25] followed [him], for [I] was | in [great] fear. And | he [told me] about a fount of [blood] | that is [revealed by] setting afire | [...] he said [...].

THE SENTENCES OF SEXTUS (XII,*1*)

Introduced and translated by

FREDERIK WISSE

Before the discovery of the fragments of the Coptic version in Nag Hammadi Codex XII, *The Sentences of Sextus* were known through Latin, Syriac, Armenian, and Georgian translations, as well as through two manuscripts in the original Greek. Apart from some patristic quotations, the Coptic version is by far the oldest witness to this collection of wisdom sayings. It appears to be a faithful and consistent translation from the Greek, and it stands closer to the critical text provided by Henry Chadwick (*The Sentences of Sextus; A Contribution to the History of Early Christian Ethics*, Texts and Studies 5, Cambridge: The University Press, 1959) than the two Greek witnesses and the other versions. As such it is of considerable value for the study of the text and of the character of the document.

Of the approximately thirty-nine original pages of the tractate, ten survive. This assumes that the Coptic version did not contain more than the 451 sentences included in the Latin translation of Rufinus. The numeration of the sentences follows Chadwick's edition.

Though most of the sentences are of non-Christian origin, they enjoyed considerable popularity in Christian circles. Their presence among the Nag Hammadi tractates is not surprising. They share an ascetic outlook with many other writings in the collection. Indeed, the overwhelmingly ascetic tone of the entire Nag Hammadi library may indicate that the compilers and users of these books were part of the early monastic movement in Egypt. For a discussion of the moral teaching of Sextus, the reader is referred to Chadwick's edition.

THE SENTENCES OF SEXTUS

XII 15, 1-16, 28; 27, 1-34, 28

(157) is [a sign] of ignorance. |

(158/159) [Love] the truth, and the lie | [use] like poison. |

(160) [May] the right time precede your words. 5

(161/162) [Speak] when it is not proper | [to be silent], but [speak concerning] the things you know | (only) then [when] it is fitting. |

(163a) [The] untimely [word | is characteristic] of an evil mind. 10

(163b) [When it is] proper to act, do not | [use a] word.

(164a) Do not wish | [to speak] first in the midst of | [a crowd].

(164b) [While it is] a skill | [to speak], it is also [a] skill 15 [to be silent].

(165a) It is [better] for you to be defeated | [while speaking the truth], than to be victorious | [through deceit].

(165b) [He] who is victorious through | [deceit] is [defeated] by the truth. |

(165c) [Untrue words] are [20] [characteristic of] evil persons.

(165d) [There has to be] a great [crisis | before] the lie [is necessary]. |

(165e) [When there is] someone, while you speak | [the truth], even if | [you lie there is no sin].

(165f) Do not deceive [25] [anyone, especially] him who needs | [advice].

(165g) [If you speak] after | [many (others) you will see better] what is profitable. |

(166) [Faithful] is he who is first with | all [good works]. **16**

(167) Wisdom leads [the soul] | to the place of [God].

(168) [There is no] | kinsman of the [truth except] | wisdom.

(169) [It is not] possible for a [believing] [5] nature to [become fond of] | lying.

(170) A fearful [and slavish] nature | will [not] be able to partake in | faith.

(171a) When you are [faithful, what] | it is fitting to say [is not of greater value than] [10] the hearing.

(171b) When you [are] | with believing persons, desire [to listen rather than] | to speak.

(172) A pleasure-[loving] man | is useless [in everything]. |

(173) When there is no [(accounting of) sin, do not speak] [15] in anything (which is) from [God].

(174) [The] sins | of those who are [ignorant are] | the shame of those who have [taught them]. |

(175) Those on account of whom [the name of God] is blasphemed | [are dead] [20] before God.

(176) [A wise man | is] a doer of good works after | God.

(177) [May your life] | confirm [your words before those who] | hear.

(178) What it is [not right to do], [25] do not even consider [doing it].

(179) [What you do not] | want to [happen to you, do not do it] | yourself [either].

(180) [What] | it [is] shameful [to do, is also] (pp. 17-26 are missing) **27**

(307/308) He is [a wise man who commends | God] to men, | [and God] thinks more highly of | the wise man than his own [works]. [5]

(309) [After] God, no one is as free | as the wise man. |

(310) [Everything] God possesses | the wise man has also.

(311/312) The | wise man shares in the [10] [kingdom] of God; an evil man | does not want the foreknowledge | of God to come to pass.

(313) An evil soul | flees from God. |

(314) Everything bad [15] is the enemy of God.

(315) What thinks | in you, say with your mind | that it is man.

(316) Where | your thought is, | there is your [20] goodness.

(317) Do not seek goodness | in flesh.

(318) He who does [not] harm | the soul neither does (so) to | man.

(319) After God, | honor a [wise] man, [25] [since he] is the servant | [of God].

(320) [To make] the body of your | [soul] a burden | is [pride], but to be able to | [restrain] it **28** [gently] when [it is necessary | is] blessedness.

(321) [Do not become] | guilty [of] your own death. | Do not be [angry at him] who will take you [out of] [5] (the) body and kill you. |

(322) If someone brings [the wise man] | out of the body wickedly, | he rather [does what is] | good for him, [for] he has been released [10] from bonds.

(323) The fear of [death] | grieves man because of | the ignorance of the soul.

(324) ⟨It were better⟩ | for you had [the] man-killing sword | not come into being; but when it comes, [15] say with your mind that it does | not exist.

(325/326a) Someone who says, "I | believe," even if he spends a long | time pretending, | he will not prevail, but he will [20] fall; as | your heart is, (so) will be | your life.

(326b) A godly heart | produces a blessed life. |

(327) He who will plot [25] evil against another, [he is] | the first [. . .]. |

(328) [Let not] an ungrateful man | cause you to cease to do [good]. **29**

(329) [Do not say with] your mind that [these | things] which were asked, (and) | [you] gave immediately, are more valuable than | [the] receiver.

(330) You will use [5] [great] property, if you give to the | [needy] willingly. |

(331) Persuade a senseless brother | [not to] be senseless; if he is mad, | protect him.

(332/334) Strive eagerly [10] to be victorious over every man in | prudence; maintain self-sufficiency. |

(333) You cannot receive understanding unless | you know first that you possess ⟨it⟩. | In everything there is again this sentence.

(335) The [15] members of the body are a burden | to those who do not use them. |

(336) It is better to serve | others than to make others | serve you.

(337) He whom God [20] will not bring out of (the) body, | let him not burden himself. |

(338) Not only do not hold an opinion | which does not benefit the needy, | [but also do not] listen to it.

(339) He who gives [25] [something without] respect commits an outrage. | [. . .].

(340) If you take on the | [guardianship of] orphans, you will be | [the] father of many children (and) you will be **30** beloved of God.

(341) He [whom you serve] | because of [honor, you have] | served for a wage.

(342) If you [have given] | that which honors you . . . , [you have] [5] given not to man, but [you have given] | for your own pleasure.

(343/344) Do not [provoke] | the anger of a mob. [Know, then], | what is fitting for the fortunate man to [do]. |

(345) It is better to die [than] [10] to darken the soul because of [the] | immoderation of the belly.

(346) Say with [your] | mind that the body [is] the garment of | your soul; keep it, therefore, | pure since it is innocent.

(347) Whatever the soul [15] will do while it is in (the) body, it has | as witnesses when it goes into | judgment.

(348/349) Unclean demons | do lay claim to a | polluted soul; a faithful (and) [20] good soul evil demons | will not be able to hinder in the | way of God.

(350) Do not give the word of | God to everyone.

(351) For [those who] | are corrupted by [glory] [25] it is not assuring to [hear] | about God.

(352/353) It is not a small [danger] | for us to [speak the] truth | about God; [do not say **31** anything about] God before | [you have] learned from [God]. |

(354/356) [Do not] speak with a godless person | [about] God; if you are polluted [5] [on account of] impure works, | [do not] speak about God. |

(357) [The] true [word] about God | is [the] word of God.

(355) Speak | concerning the word about God [10] as if you were saying it in the presence of God. |

(358) If first your mind is persuaded | that you have been god-loving, | then speak to whomever you wish | about God. [15]

(359) May your pious works | precede every word about | God.

(360) Do not wish to speak | with a crowd about | God.

(361) Be (more) sparing with a word about [20] God (than) about a soul.

(362) It | is better to dispose of a soul than to discard | at random a word about | God.

(363a) You conceive the body | of the god-loving man, but you will not be able to [25] rule over his speech.

(363b) The lion also | rules over the body of | [the wise man]; also the tyrant rules | [over it] alone.

(364) If a tyrant **32** threatens you, [then, especially], | remember God.

(365) [He who speaks] | the word of God [to those for whom] | it is not lawful, he is [the betrayer] [5] of God.

(366) It is better [for] | you to be silent about the word of [God] | than to speak recklessly. |

(367/368) He who speaks lies about | God is lying to [10] God; a man who does not have | anything truthful to say about [God] | is abandoned by God.

(369) [It is not] | possible for you to know God when you | do not worship him.

(370) A man who [15] does evil to someone will not be able to worship | God.

(371) The love of man | is the beginning of godliness. |

(372) He who takes care of men while | praying for all of them – this is [20] the truth of God.

(373/374) It is God's business | to save whom he wants; | on the other hand, it is the business of the pious man | to beseech God to save | everyone.

(375) When you [25] pray for something and it happens | to you through God, then | say with your mind that [you have **33** . . .]. |

(376a) [A man who] is worthy of God, | [he] is God among | [men], and [he is] the son of God. [5]

(376b) Both the great one exists | and he who is next | to the great one exists.

(377/378) It is better for | man to be without anything | than to have many things [10] while not giving to the needy; so also you, | if you pray to God, | he will not give to you.

(379) If you, from your | whole heart, give your bread to | the hungry, the gift is small, [15] but the willingness is great | with God.

(380) He who thinks | that no one is in the presence of | God, he is not humble towards God. |

(381) He who makes his mind like unto [20] God as far as he is able, he | is the one who honors God greatly. |

(382) God does not need anything, | but he rejoices over those who give to the | needy.

(383) The faithful do not speak many [25] words, but their works are numerous. |

(384) It is a faithful person fond of learning | who is the worker of the truth. **34**

(385) [Adjust ... the] calamities | in order that [...].

(386) [If you] | do not do evil to anyone, you will not be afraid | of anyone.

(387) The tyrant will [5] not be able to take away happiness. |

(388) What it is right to do, do it | willingly.

(389a) What it is not right to do, | do not do it in any way.

(389b) Promise | everything rather than [10] to say, "I am wise." |

(390) What you do well, say | with your mind that it [is] God | who does it.

(391) No man | who ⟨looks⟩ down upon the earth [15] and upon tables is wise. |

(392) The philosopher who is an | outer body, he is not the one | to whom it is fitting to pay respect, but (the) | philosopher according to the inner [20] man.

(393) Guard yourself from lying: there is | he who deceives and there is he who is | deceived.

(394/395) Know who God is, | and know who is the one who | thinks in you; a good man [25] is the good work | of God.

(396) They are miserable | because of whom the [word] is blasphemed. |

(397) Death will [not] be able to destroy (pp. 35-end are missing).

FRAGMENTS (XII,*3*)

Introduced and translated by

FREDERIK WISSE

It is uncertain whether the two fragments presented here in translation come from the same tractate. With no title and only one substantial fragment surviving, the character of the tractate remains obscure. It seems to present ethical teaching within a religious context. The first person singular and plural are used, and the speaker refers to "my Father," which suggests that he may be Jesus. The speaker contrasts himself and his followers with others, referred to in the third person plural, who live in wickedness and do evil deeds. Nothing in the fragments suggests that the tractate was gnostic. There is no reason to doubt that the Coptic represents a translation from the Greek.

FRAGMENTS

XII 1A, 6-29
1B, 6-29
2A, 24-29
2B, 24-29

(Fragment 1A) [. . .] [10] us as it is | [fitting. . . .] each other, but | [. . .] a crowd to receive | [. . .] they speak ill | [. . .] live by wickedness [15] [. . .] the [. . .] | work evil things to | [. . .] the good things, and they | [. . .] do their own things | [. . .] strangers. There are [20] [. . .] do their own things | [. . .] works which [. . . | we] ourselves do [. . . | works] of those [. . .] | evil works [. . .] [25] that which we shall [. . . | the] works which [. . .] | that which [. . .] | every one [. . .]

(Fragment 1B) [. . .]. [9] For I speak the [. . .] | know [God . . .] | gave their [. . .] | error. But [. . .] | they are worthy of the [. . .] | into God [. . .]. [15] And already they have [. . .] | the ignorance [. . .] | the righteousness [. . .] | these were worthy [of . . .]. | He [. . .] [20] my Father who is [. . .] | not to them a father [. . .] | I think that [. . .] | this which the [. . .] | I give again to the [. . .] [25] they forgive [. . .] | spoke it [. . .] | it [. . .]

(Fragment 2A) [. . .] [26] philosopher [. . .] | they are not able to [. . .] | philosopher | [. . .] world [. . .]

(Fragment 2B) [. . .] [27] her [. . .] | begot him [. . .] | think that [. . .]

TRIMORPHIC PROTENNOIA (XIII,*1*)

Introduced and translated by

JOHN D. TURNER

Trimorphic Protennoia ("The Three-formed [Divine] First Thought") is, in its form, a Barbeloite treatise which has undergone both Sethian and Christian revisions. It is roughly contemporaneous with *The Apocryphon of John* (mid-second century C.E.), which it resembles in certain interesting ways, and is distinguished by a number of striking parallels to the Fourth Gospel and especially its prologue.

The underlying basis of *Trimorphic Protennoia* can be seen in the series consistent "I am" self-predicatory aretalogies, in which Protennoia recites her divine identity and role in the creation and salvation of the world. These are structured into an introductory aretalogy (35,1-32) identifying Protennoia as the divine First Thought followed by three similar aretalogies in the same style, the second and third of which form separately titled subtractates in the *Trimorphic Protennoia*: First, Protennoia is the Voice of the First Thought who descends first as light into darkness to give shape to her fallen members (35,32-36,27; 40,29-41,1). Second, Protennoia is the Speech of the Thought who descends to empower her fallen members by giving them spirit or breadth (42,4-27; 45,2-12; 45,21-46,3). Third, Protennoia is the Word or Logos of the Thought who descends in the likeness of the powers, assumes a human appearance, introduces the illuminatory baptismal rite of the Five Seals and restores her members into the light (46,5-6; 47,5-22; 49,15-22; 50,9-12,18-20).

One cannot fail to notice here a striking resemblance, not only to the language and structure of the Johannine prologue's narration of the descents of the Logos, but also to the similar first-person aretalogy on the three descents of Pronoia found at the end of the longer version of the *Apocryphon of John* (II,*1*:30,11-31,25), with which the *Trimorphic Protennoia* may even be genetically related.

The underlying tripartite aretalogy has been expanded by means of six narrative doctrinal insertions (36,27-40,29; 41,1-42,2; 42,27-45,2; 46,7-47,5; 47,22-49,15; 49,22-50,9). Three of these insertions, whose third-person expository prose breaks the otherwise smooth flow of Protennoia's self-referential speech, are designated as "mysteries" which Protennoia is said to have communicated to the sons of the light.

Essentially, the scheme of the divine First Thought's triple descent into this world is a derivative of speculation at home in the Hellenistic Jewish wisdom schools responsible for the personification of the figure of the divine wisdom and the development of the myth concerning her role in the creation of the world and in the subsequent enlightenment of mankind as it is found especially in 1 Enoch 42, Sirach 24, Wisdom 7-8, and in Philo. It seems that Sophia's two unsuccessful descents in 1 Enoch 42 and her successful one in Sirach 24 were combined into

a total of three descents into the lower world, two resulting in partial liberation, and the third resulting in the final awakening and salvation of those who received her. This is the same pattern that underlies the Johannine prologue, which, though not a Barbeloite composition, was likely also a product of a similar form of wisdom speculation. The unique contribution of the Barbeloites seems to have been the interpretation of the three revelatory descents: first, in terms of a primal divine triad of Father, Mother and Son, second in terms of a theory of progressive revelation in which each successive appearance of the revealer is characterized by an increasing degree of articulateness and finality (Voice, Speech, and Word) and third, the association of the final descent with a Logos figure who confers final enlightenment in the form of transcendentalized baptismal rite called the Five Seals.

It is clear that the *Trimorphic Protennoia* has been secondarily Christianized. Three glosses identifying the Autogenes Son as the Christ in the first subtractate (37,[31]; 38,22; 39,6-7) probably derive from the traditional Barbeloite theogonical material common to *The Apocryphon of John* and Irenaeus, *Haer.* 1.29, upon which the author drew for the first narrative insertion. These Christian glosses would have been suggested by an equation between the Christian designation of Christ as *monogenes* and what seems to be a pre-Christian designation for the third member of the Barbeloite Father-Mother-Son triad, namely the Self-Begotten (*autogenes*) Son.

The third subtractate narrates the incognito descent of Protennoia as the Word disguised in the form of the sovereignties, powers, and angels, culminating in the final revelation of herself in the human form of her members below, but it seems to have been supplemented by an alien and tendentious Christological interpretation. In the third subtractate, traditional Christological titles such as Christ, Beloved, Son of God (i.e., "Son of the Archigenetor") and Son of Man are polemically interpreted in a consciously docetic fashion so as to suggest that these titles were inappropriately applied to the human Jesus by the apostolic church. By implication, the apostolic Jesus is shown actually to be the Christ of the evil archons; the apostolic beloved is actually the Beloved of the archons; the apostolic Son of God is the Son of the ignorant world creator; and the apostolic Son of Man is only a human being among the sons of men.

It is interesting that most of these reinterpretations of the Christology of the apostolic church in the *Trimorphic Protennoia* seem to depend on key passages from the Gospel of John to score their point in any acute fashion. It seems that the key to the relationship between these two texts lies in the recognition that *Trimorphic Protennoia* has undergone at least three stages of composition. First, there was the original triad of the aretalogical self-predications of Protennoia as Voice, Speech, and Word that were probably built up out of the Jewish wisdom tradition and maybe out of *The Apocryphon of John*'s similar Pronoia aretalogy itself sometime during the first century C.E.; there is little here that seems specifically gnostic or Christian or Sethian or Barbeloite. Second, this was supplemented, whether by the same or by a different author, by various narrative doctrinal passages based upon traditional Barbeloite theogonical materials similar to those of *The Apocryphon of John* and Irenaeus, *Haer.* 1.29. After circulation as a mildly Christian Barbeloite text in this form, the third and last stage of composition seems to have involved a deliberately polemical incorporation of

Christian, specifically Johannine Christian, materials into the aretalogical portion of the third subtractate. One might assign the third compositional stage of *Trimorphic Protennoia* to the period of struggle over the interpretation of the Christology of the Fourth Gospel witnessed by the New Testament letters of John, perhaps the first quarter or half of the second century.

TRIMORPHIC PROTENNOIA

XIII 35, 1-50, 24

[I] am [Protennoia, the] Thought that | [dwells] in [the Light. I] am the movement | that dwells in the [All, she in whom the] All takes | its stand, [the first]-born [5] among those who [came to be, she who exists] before | the All. [She (Protennoia) is called] by three names, although she | dwells alone, [since she is perfect]. I am | invisible within the Thought of the Invisible | One. I am revealed in the immeasurable, [10] ineffable (things). I am incomprehensible, | dwelling in the incomprehensible. I | move in every creature.

I am the life | of my Epinoia that dwells within | every Power and every eternal movement [15] and (in) invisible Lights and | within the Archons and Angels and | Demons and every soul dwelling | in [Tartaros] and (in) every material soul. | I dwell in those who came to be. I move in [20] everyone and I delve into them all. | I walk uprightly, and those who | sleep I [awaken]. And I | am the sight of those who dwell in sleep. |

I am the Invisible One within the All. [25] It is I who counsel those who are hidden, since I know | the All that exists in it. | I am numberless beyond everyone. I | am immeasurable, ineffable, yet | whenever I [wish, I shall] reveal myself [30] of my own accord. I [am the head of] the All. I exist | before the [All, and] I am the All, | since I [exist in] everyone.

I am a Voice | [speaking softly]. I exist | [from the first. I dwell] within the Silence [35] [that surrounds every one] of them. **36** And [it is] the [hidden Voice] that [dwells within] | me, [within the] incomprehensible, | immeasurable [Thought, within the] immeasurable Silence. |

I [descended to the] midst of the underworld [5] and I shone [down upon the] darkness. It is I who | poured forth the [water]. It is I who am hidden within | [radiant] waters. I am the one who | gradually put forth the All by my | Thought. It is I who am laden with the Voice. It [10] is through me that Gnosis comes forth. [I] | dwell in the ineffable and | unknowable ones. I am perception and knowledge, | uttering a Voice by means of | thought. [I] am the real Voice. [15] I cry out in everyone, and

they recognize | it (the voice], since a seed indwells [them]. | I am the Thought of the Father and through | me proceeded [the] Voice, | that is, the knowledge of the everlasting things. I [20] exist as Thought for the [All] – being joined | to the unknowable and incomprehensible Thought – | I revealed myself – yes, I – among | all those who recognize me. For it is I | who am joined with everyone by virtue of [25] the hidden Thought and an exalted ⟨Voice⟩, even a Voice from | the invisible Thought. And it is immeasurable, | since it dwells in the Immeasurable One. It is a mystery; | it is [unrestrainable] [30] by [the Incomprehensible One]. It is invisible | [to all those who are] visible | in the All. [It is a Light] dwelling in | Light.

It is we [also who] alone [have separated] | [from the] visible [world] [35] since we [are saved by the] | hidden [wisdom by means of the] **37** ineffable, immeasurable [Voice]. And he who is | hidden within us pays the tributes of his fruit | to the Water of Life.

Then | the Son who is perfect in every respect – that is, [5] the Word who originated through that | Voice; who proceeded from the height; who | has within him the Name; who is | a Light – he (the Son) revealed the everlasting things and | all the unknowns were known. [10] And those things difficult to interpret | and secret, he revealed, and | as for those who dwell in Silence with the First | Thought, he preached to them. And | he revealed himself to those who dwell in darkness, and [15] he showed himself to those who dwell in the abyss, | and to those who dwell in the hidden treasuries he told | ineffable mysteries, | and he taught unrepeatable doctrines | to all those who became Sons of [20] the Light.

Now the Voice that originated | from my Thought exists as three | permanences: the Father, the Mother, the Son. Existing | perceptibly as Speech, it (Voice) has | within it a Word endowed with [25] every ⟨glory⟩, and it has | three masculinities, three powers, | and three names. They exist in the | manner of Three ▭ ▭ ▭ – which are quadrangels – | secretly within a silence [30] of the Ineffable One.

[It is he] alone who came to be, | that [is, the Christ. And] as for me I anointed him | as the glory [of the] Invisible [Spirit] with | [goodness]. Now [the Three] I established | [alone in] eternal [glory] over [35] [the Aeons in the] Living [Water], that | [is, the glory that surrounds him] **38** who first came forth to the Light | of those exalted Aeons, and it is in glorious | Light that he firmly perseveres. And [he] | stood in his own Light [5] that surrounds him, that is, the Eye of the Light | that gloriously shines on me. | He perpetuated the Father of all ⟨the⟩ Aeons, who am

I, | the Thought of the Father, Protennoia, | that is, Barbelo, the [perfect] Glory [10] and the [immeasurable] Invisible One who is hidden. | I am the Image of the Invisible Spirit | and it is through me that the All took shape, | and (I am) the Mother (as well as) the Light which she appointed | as Virgin, she who is called [15] Meirothea, the incomprehensible Womb, the | unrestrainable and immeasurable Voice.

Then | the Perfect Son revealed himself to his | Aeons who originated through him, | and he revealed them and glorified them and [20] gave them thrones and stood in | the glory with which he glorified himself. | They blessed the Perfect Son, the Christ, the | only-begotten God. And they gave glory, saying, "He is! He is! The Son [25] of God! The Son of God! It is he who | is! The Aeon of Aeons beholding the | Aeons which he begot! For thou hast | begotten by thine own desire! Therefore [we] | glorify thee: ma mō ō ō ō eia ei on ei! The [Aeon] [30] of [Aeons! The] Aeon which he gave!"

Then, | moreover, the [God who was begotten] gave them (the Aeons) | a power of [life on which they might rely] and [he] | established [them. The] first | Aeon, he established [over the first]: Armedon, [35] Nousa[nios, Armozel; the] second | he established [over the second Aeon]: **39** Phaionios, Ainios, Oroiael; the third | over the third Aeon: Mellephaneus, | Loios, Daveithai; the fourth | over the fourth: Mousanios, Amethes, [5] Eleleth. Now those Aeons were begotten | by the God who was begotten – the | Christ – and these Aeons received | as well as gave glory. They were the first to appear, | exalted in their thought, and each [10] Aeon gave myriads of glories within | great untraceable lights and | they all together blessed the Perfect | Son, the God who was begotten.

Then there | came forth a word from the great [15] Light Eleleth and said, "I | am King! Who belongs to Chaos and who | belongs to the underworld?" And at that instant his Light | appeared radiant, endowed | with the Epinoia. The Powers of the Powers [20] did not entreat him and likewise immediately | there appeared the great Demon | who rules over the lowest part of the underworld | and Chaos. He has neither form | nor perfection, but on the contrary possesses [25] the form of the glory of those | begotten in the darkness. Now he is called | "Saklas," that is, "Samael," "Yaltabaoth," | he who had taken power; who had snatched | it away from the innocent one (Sophia); who had earlier overpowered [30] her who is the Light's Epinoia (Sophia) | who had descended, her from | whom he (Yaltabaoth) had come forth originally.

Now when the | Epinoia of the [Light] realized | that [he (Yaltabaoth)] had begged him (the Light), | for another [order, even though he was lower] than she, she said, [35] "Grant [me another order so that] you may become for me | [a dwelling place lest I dwell] in disorder | [forever." And the order of the] entire house of **40** glory [was agreed] upon her | word. A blessing was brought for | her and the higher order released it | to her.

And the great Demon [5] began to produce | aeons in the likeness of the real Aeons, | except that he produced them out of his own power. |

Then I too revealed | my Voice secretly, [10] saying, "Cease! Desist, | (you) who tread on matter; for behold | I am coming down to the world | of mortals for the sake of my portion that was in | that place from the time when [15] the innocent Sophia was conquered, she who | descended, so that I might thwart | their aim which the one revealed | by her appoints." | And all were disturbed, [20] each one who dwells | in the house of the ignorant light, | and the abyss trembled. And | the Archigenetor of ignorance | reigned over Chaos and the underworld and [25] produced a man in my likeness. But he neither | knew that that one would become | for him a sentence of dissolution nor | does he recognize the power in | him.

But now I have come down [30] and reached down to Chaos. And | I was [with] my own who | were in that place. [I am hidden] within | them, empowering [them and] giving | them shape. And [from the first day] until [35] the day [when I will grant mighty power] | to those who [are mine, I will reveal myself to] | those who have [heard my mysteries], **41** that is, the [Sons] of [the] Light.

I | am their Father and I shall tell you a | mystery, ineffable and indivulgeable | by [any] mouth: Every bond [5] I loosed from you, and the | chains of the Demons of the underworld, I broke, | these things which are bound on my members, restraining them. And | the high walls of darkness I overthrew, | and the secure gates of [10] those pitiless ones I broke, and I smashed | their bars. And the evil Force and | the one who beats you, and the one who hinders | you, and the Tyrant, and the Adversary, | and the one who is King, and the present Enemy, [15] indeed all these I explained to those | who are mine, who are the Sons of the light, | in order that they might nullify them all | and be saved from all those bonds | and enter into the place where they were at [20] first.

I am the first one who descended | on account of my portion which remains, that is, | the Spirit that (now) dwells in the soul, (but) which originated | from the Water of Life and out | of the immersion of the

mysteries, and I spoke, [25] I together with the Archons and Authorities. | For I had gone down below their | language and I spoke my mysteries to | my own – a hidden mystery – and | the bonds and eternal oblivion were nullified. [30] And I bore fruit in them, that | is, the Thought of the unchanging Aeon, and | my house, and their [Father]. And I went | down [to those who were mine] from the first and | I [reached them and broke] the first strands [35] that [enslaved them. Then] | everyone [of those] within me shone, and **42** I prepared [a pattern] for those ineffable Lights that are | within me. Amen. |

The Discourse of Protennoia: [One] |

I am the Voice that appeared through [5] my Thought, for I am "He who is syzygetic," | since I am called "the Thought of the Invisible One." | Since I am called "the unchanging Speech," | I am called "She who is syzygetic."

I am a single | one (fem.) since I am undefiled. I am the Mother [of] [10] the Voice, speaking in many ways, completing | the All. It is in me that knowledge dwells, | the knowledge of ⟨things⟩ everlasting. It is I [who] | speak within every creature and I was known | by the All. It is I who lift up [15] the Speech of the Voice to the ears of those who | have known me, that is, the Sons of the Light. |

Now I have come the second time in the likeness | of a female and have spoken with them. And | I shall tell them of the coming end of the Aeon [20] and teach them of the beginning of the Aeon | to come, the one without change, | the one in which our appearance will be changed. | We shall be purified within those Aeons from which I | revealed myself in the Thought [25] of the likeness of my masculinity. I settled | among those who are worthy in the Thought of my | changeless Aeon.

For I shall tell you a | mystery [of] this particular Aeon and | tell you about the forces that are in it. [30] The birth beckons: [hour] begets | hour, [day begets day]. The months | made known the [month. Time] has [gone round] | succeeding [time]. This particular Aeon **43** was completed in [this] fashion, and it was estimated, and | it (was) short, for it was a finger that released a | finger and a joint that was separated from | a joint. Then when the great Authorities knew [5] that the time of fulfillment had appeared – | just as in the pangs of the parturient it (the time) had drawn near, | so also had | the destruction approached – all together the elements | trembled, and the foundations of the underworld and the ceilings [10] of Chaos shook and a great fire shone | within

their midst, and the rocks and the earth | were shaken like a reed shaken by the wind. | And the lots of Fate and those who apportion | the domiciles were greatly disturbed over [15] a great thunder. And the thrones of | the Powers were disturbed since they were overturned, and their | King was afraid. And those who pursue Fate | paid their allotment of visits to the path, and | they said to the Powers, "What is this disturbance [20] and this shaking that has come upon us through | a Voice ⟨belonging⟩ to the exalted Speech? | And our entire habitation has been shaken, and the entire | circuit of our path of ascent has met with | destruction, and the path upon which we go, [25] which takes us up to the Archigenetor | of our birth, has ceased to be established for us." | Then the Powers answered, saying, | "We too are at a loss about | it since we did not know what was responsible for it. But [30] arise, let us go up to the Archigenetor | and ask him." And the | Powers all gathered and went up to the Archigenetor. | [They said to] him, "Where is your boasting | in which [you boast]? [35] Did we not [hear you say], 'I | am God [and I am] your Father **44** and it is I who [begot] you and there is no [other] | beside me'? Now behold, there has appeared | [a] Voice belonging to that invisible Speech | of [the Aeon] (and) which we know not. And [5] we ourselves did not recognize to whom we | belong, for that Voice which we listened to | is foreign to us, and we do not recognize | it; we did not know whence it was. It came | and put fear in our midst and weakening [10] in the members of our arms. So now let | us weep and mourn most bitterly! | As for the future, let us make our entire flight | before we are imprisoned perforce and | taken down to the bosom of the underworld. For already [15] the slackening of our bondage has approached, | and the times are cut short and the days have shortened | and our time has been fulfilled, and the weeping | of our destruction has approached us so that | we may be taken to the place we recognize. [20] For as for our tree from which we grew, a fruit | of ignorance is what it has; and | also its leaves, it is death that dwells in them, | and darkness dwells under the shadow of its | boughs. And it was in deceit [25] and lust that we harvested it, this (tree) through | which ignorant Chaos became for us a dwelling place. | For behold, even he, the Archigenetor | of our birth, about whom we boast, | even he did not know this Speech."

So now, [30] O Sons of the Thought, listen to me, to the Speech | of the Mother of your mercy, for you have | become worthy of the mystery hidden from (the beginning of) | the Aeons, so that [you might receive] it. And the consummation | of this [particular] Aeon [and] of the evil

life [35] [has approached and there dawns **45** the] beginning of the [Aeon to come] which [has | no change forever].

I am | androgynous. [I am Mother (and) I am] Father since [I | copulate] with myself. I [copulated] with myself [5] [and with those who love] me, [and] | it is through me alone that the All [stands firm]. I am the Womb | [that gives shape] to the All by giving birth to the Light that | [shines in] splendor. I am the Aeon to [come. | I am] the fulfillment of the All, that is, Me[iroth]ea, [10] the glory of the Mother. I cast [voiced] Speech | into the ears of those who know | me.

And I am inviting you into the exalted, perfect Light. | Moreover (as for) this (Light), when you enter | it you will be glorified by those [who] [15] give glory, and those who enthrone will | enthrone you. You will accept robes from | those who give robes and the Baptists | will baptize you and you will become | gloriously glorious, the way you first were [20] when you were ⟨Light⟩. |

And I hid myself in everyone and revealed [myself] | within them, and every mind seeking | me longed for me, for it is I | who gave shape to the All when it had no form. [25] And I transformed their forms | into (other) forms until the time when a form | will be given to the All. It is through me that the Voice | originated and it is I who put the breath | within my own. And I cast into [30] them the eternally holy Spirit and | I ascended and entered my Light. | [I went up] upon my branch and | sat [there among the] Sons of the [holy] Light. | And [I withdrew] to their dwelling place **46** which [. . .] [3] become [glorious . . . . Amen]. |

[On Fate: Two] [5]

I am [the Word] who dwells [in the] ineffable [Voice]. | I dwell in undefiled [Light] | and a Thought [revealed itself] | perceptibly through [the great] | Speech of the Mother, although it is a male offspring [that supports me] [10] as my foundation. And it (the Speech) exists from the beginning | in the foundations of the All.

But there is a Light [that] | dwells hidden in Silence and it was first to [come] | forth. Whereas she (the Mother) alone exists as Silence, | I alone am the Word, ineffable, [15] unpolluted, immeasurable, inconceivable. | It (the Word) is a hidden Light, bearing a Fruit of | Life, pouring forth a Living Water from | the invisible, unpolluted, immeasurable | Spring, that is, the unreproducible Voice of the glory [20] of the Mother, the glory of the offspring | of God; a male Virgin by | virtue of a hidden Intellect, that is, | the Silence hidden from the All, being unrepro-

ducible, | an immeasurable Light, the source of the All, [25] the Root of the entire Aeon. It is the Foundation that supports | every movement of the Aeons that | belong to the mighty Glory. It is the Foundation of every foundation. | It is the Breath of the Powers. It is the Eye of the | Three Permanences, which exist as Voice [30] by virtue of Thought. And it is a Word | by virtue of Speech; it was sent | to illumine those who dwell in the [darkness]. |

Now behold [I will reveal] | to you [my mysteries] since [35] you are my fellow [brethren, and you shall] know | them all [. . .]. **47**[5] I [told all of them about | my mysteries] that exist in [the | incomprehensible], inexpressible [Aeons]. I taught [them the mysteries] | through the [Voice that | exists] within a perfect Intellect [and [10] I] became a foundation for the All, and [I | empowered] them.

The second time I came in the [Speech] | of my Voice. I gave shape to those who [took] shape | until their consummation.

The third | time I revealed myself to them [in] [15] their tents as Word and I | revealed myself in the likeness of their shape. And | I wore everyone's garment and | I hid myself within them, and [they] did not | know the one who empowers me. For I dwell within [20] all the Sovereignties and Powers and within | the Angels and in every movement [that] exists | in all matter. And I hid myself within | them until I revealed myself to my [brethren]. | And none of them (the Powers) knew me, [although] [25] it is I who work in them. Rather [they thought] | that the All was created [by them] | since they are ignorant, not knowing [their] | root, the place in which they grew.

[I] | am the Light that illumines the All. I [30] am the Light that rejoices [in my] | brethren, for I came down to the world [of] | mortals on account of the Spirit that remains [in] | that which [descended] (and) came forth [from] the | innocent Sophia. [I came] and I delivered [35] [. . .] and I [went] to **48** [. . .] [6] which he had [formerly and | I gave to him] from the Water [of Life, which | strips] him of the Chaos [that is | in the] uttermost [darkness] that exists [inside] [10] the entire [abyss], that is, the thought of [the corporeal] | and the psychic. All these I | put on. And I stripped him of it | and I put upon him a shining Light, that | is, the knowledge of the Thought of the Fatherhood. [15]

And I delivered him to those who give robes – | Yammon, Elasso, Amenai – and they [covered] | him with a robe from the robes of the Light; | and I delivered him to the Baptists and they | baptized him – Micheus, Michar, [20] Mn[e]sinous – and they immersed him in the spring of the [Water] | of Life. And I delivered him to those who | enthrone –

Bariel, Nouthan, Sabenai – and | they enthroned him from the throne of glory. | And I delivered him to those who glorify – [25] Ariom, Elien, Phariel – and they glorified | him with the glory of the Fatherhood. And | those who snatch away snatched away – Kamaliel. | [...]anen, Samblo, the servants of ⟨the⟩ great | holy Luminaries – and they took him into [30] the light-[place] of his Fatherhood. And | [he received] the Five Seals from | [the Light] of the Mother, Protennoia, and | it was [granted] him [to] partake of [the mystery] of | knowledge, and [he became a Light] in [35] Light.

So, now, [.... **49**[6] I was] dwelling in them [in the form | of each] one. [The Archons] thought | [that I] was their Christ. Indeed I [dwell | in] everyone. Indeed within those in whom [I revealed [10] myself] as Light [I eluded] | the Archons. I am their beloved, [for] | in that place I clothed myself [as] | the Son of the Archigenetor, and I was like | him until the end of his decree, which is [15] the ignorance of Chaos. And among the | Angels I revealed myself in their likeness, | and among the Powers as if I were one | of them, but among the Sons of Man as if | I were a Son of Man, even though I am [20] Father of everyone.

I hid myself within them | all until I revealed myself among my members, | which are mine, and I taught them about the ineffable | ordinances, and (about) the brethren. But they are inexpressible | to every Sovereignty and every ruling [25] Power except to the Sons of the Light | alone, that is, the ordinances of the Father. These are | the glories that are higher than every glory, that is, [the Five] | Seals complete by virtue of Intellect. He | who possesses the Five Seals of these [30] particular names has stripped off ⟨the⟩ garments | of ignorance and put on | a shining Light. And nothing | will appear to him that belongs to the Powers | of the Archons. Within those of this sort [35] darkness will dissolve and [ignorance] will die. | And the thought of the creature | which [is scattered will] present a single appearance | and [dark Chaos] will dissolve and **50** [...] [3] and the [...] | incomprehensible [...] [5] within the [...] | until I reveal myself [to all my fellow | brethren] and until I gather [together] | all [my fellow] brethren within my [eternal | kingdom]. And I proclaimed to them the ineffable [Five [10] Seals in order that | I might] abide in them and they also | might abide in me.

As for me, I put on | Jesus. I bore him from the cursed | wood, and established him in the dwelling places [15] of his Father. And those who watch over | their dwelling places did not recognize me. | For I, I am unrestrainable together with my | Seed, and my Seed, which is mine, I shall [place] | into the Holy Light within an [20] incomprehensible Silence. Amen. |

The Discourse of the Appearance: Three Trimorphic Protennoia, in three parts [1]

A Sacred Scripture written by the Father [1] with perfect Knowledge

THE GOSPEL OF MARY (BG 8502,*1*)

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The extant text of *The Gospel of Mary* can easily be divided into two parts. The first section (7,1-9,24) describes the dialogue between the (risen) Savior and the disciples. He answers their questions concerning matter and sin. Relying on an exegesis of Romans 7, as Anne Pasquier has shown, the Savior argues, in effect, that sin is not a moral category, but a cosmological one; it is due to the improper mixing of the material and the spiritual. In the end all things will be resolved into their proper root. After finishing his discourse, the Savior gives them a final greeting, admonishes them to beware of any who may try to lead them astray and commissions them to go and preach the gospel of the kingdom. After he departs, however, the disciples are grieved and in considerable doubt and consternation. Mary Magdalene comforts them and turns their hearts toward the Good and a consideration of the Savior's words.

The second section of the text (10,1-23; 15,1-19,2) contains a description by Mary of special revelation given to her by the Savior. At Peter's request, she tells the disciples about things that were hidden from them. The basis for her knowledge is a vision of the Lord and a private dialogue with him. Unfortunately four pages of the text are missing here so that only the beginning and end of Mary's revelation are extant.

The revelation is in the form of a dialogue. The first question Mary asks the Savior is how one sees a vision. The Savior replies that the soul sees through the mind which is between the soul and the spirit. At this point the text breaks off. When the text resumes at 15,1, Mary is in the midst of describing the Savior's revelation concerning the rise of the soul past the four powers. The four powers are most probably to be identified as essential expressions of the four material elements. The enlightened soul, now free of their bonds, rises past the four powers, overpowering them with her gnosis, and attains eternal, silent rest.

After Mary finishes recounting her vision to the disciples, Andrew and then Peter challenge her on two grounds. First of all, Andrew says, these teachings are strange. Secondly, Peter questions, would the Savior really have told such things to a woman and kept them from the male disciples. Levi admonishes Peter for contending with the woman as against the adversaries and acknowledges that

the Savior loved her more than the other disciples. He entreats them to be ashamed, to put on the perfect man, and to go forth and preach as the Savior had instructed them to do. They immediately go forth to preach and the text ends.

The confrontation of Mary with Peter, a scenario also found in *The Gospel of Thomas*, *Pistis Sophia*, and *The Gospel of the Egyptians*, reflects some of the tensions in second-century Christianity. Peter and Andrew represent orthodox positions that deny the validity of esoteric revelation and reject the authority of women to teach. *The Gospel of Mary* attacks both of these positions head-on through its portrayal of Mary Magdalene. She is the Savior's beloved, possessed of knowledge and teaching superior to that of the public apostolic tradition. Her superiority is based on vision and private revelation and is demonstrated in her capacity to strengthen the wavering disciples and turn them toward the Good.

The text belongs to the genre of the gnostic dialogue. It has, however, also been classified as an apocalypse due to several characteristics it shares with other texts of that genre: revelation dialogue, vision, an abbreviated cosmogony, a description of otherworldly regions and the rise of the soul (though there is no heavenly journey as such), final instructions, and a short narrative conclusion. The difficulty in determining genre is due in part to the fact that the text has undergone secondary redaction. Most scholars agree that the two parts of the text described above were originally separate pieces (oral or written) that were artificially combined to form the present whole. The role of Mary at the end of the first section and the altercation among the disciples at the end provide the narrative connection.

The Gospel of Mary was originally written in Greek some time in the second century. Unfortunately the two extant copies of *The Gospel of Mary* are extremely fragmentary. The earliest text comprises only a single, fragmentary leaf written in Greek, dated to the early third century (P. Rylands III 463 [22:16,1-19,4]). A longer portion of the text is extant in an early fifth-century Coptic codex (P. Berolinensis 8502,*1*), though considerable portions of the text are missing there too. Of eighteen pages, only eight are extant (7-10 and 15-19,5). Though the text of the Greek fragment varies considerably from the Coptic version, it parallels the Coptic pages 17,5-21 and 18,5-19,5 and hence does not provide any new material.

THE GOSPEL OF MARY

BG 7, 1-19, 5

[. . .] (pp. 1-6 missing) will matter then | be [destroyed] or not?" The Savior said, | "All natures, all formations, all creatures | exist in and with one another, [5] and they will be resolved again into | their own roots. For the | nature of matter is resolved into the (roots) of | its nature alone. He who has | ears to hear, let him hear." [10]

Peter said to him, "Since you have | explained everything to us, tell

us this also: | What is the sin of the world?" | The Savior said, " There is no sin, | but it is you who make sin when [15] you do the things that are like the nature of | adultery, which is called 'sin.' | That is why the Good came | into your midst, to the (essence) of every nature, | in order to restore it [20] to its root." Then he continued and | said, "That is why you | [become sick] and die, for [. . .] **8** of the one who [. . . He who] | understands, let him understand. [Matter gave birth to] a | passion that has no equal, | which proceeded from (something) contrary to nature. [5] Then there arise a disturbance in | the whole body. That is why I said to | you, 'Be of good courage,' | and if you are discouraged | (be) encouraged in the presence of the different forms [10] of nature. He who has ears | to hear, let him hear." |

When the blessed one had said this, he | greeted them all, saying, | "Peace be with you. Receive [15] my peace to yourselves. Beware that no one | lead you astray, saying, | 'Lo here!' or 'Lo | there!' For the Son of Man | is within you. Follow [20] after him ! Those who seek him will | find him. Go then and preach | the gospel of the kingdom. Do not **9** lay down any rules beyond what | I appointed for you, and do not give | a law like the lawgiver lest | you be constrained by it." [5] When he had said this, he departed.

But they | were grieved. They wept greatly, | saying, "How shall we go | to the gentiles and preach | the gospel of the kingdom of the Son [10] of Man? If they did | not spare him, how will | they spare us?" Then Mary | stood up, greeted them all, | and said to her brethren, "Do not weep [15] and do not grieve nor be | irresolute, for his grace will be | entirely with you and will protect | you. But rather let us | praise his greatness, for he has [20] prepared us and made us into men." When | Mary said this, she turned their hearts | to the Good, and they began | to discuss the words | of the [Savior]. **10**

Peter said to Mary, "Sister, | we know that the Savior loved you | more than the rest of women. | Tell us the words of the Savior which you [5] remember – which you know | (but) we do not, nor have we heard them." | Mary answered and said, | "What is hidden from you I will proclaim to you." | And she began to speak to them [10] these words: "I," she said, "I | saw the Lord in a vision and I | said to him, 'Lord, I saw you | today in a vision.' He answered and | said to me, 'Blessed are you, that you did not waver [15] at the sight of me. For where the mind | is, there is the treasure.' I said | to him, 'Lord, now does he who sees the | vision see it ⟨through⟩ the soul ⟨or⟩ through | the spirit?' The Savior answered and [20] said. 'He does not see through the soul| nor

through the spirit, but the mind which [is] | between the two – that is [what] | sees the vision and it is [...].' (pp. 11-14 missing)

"[...] **15** it. And desire that, | 'I did not see you descending, | but now I see you ascending. | Why do you lie, since you belong to [5] me?' The soul answered and | said, 'I saw you. You did not see me | nor recognize me. I served | you as a garment, and you did not know me.' | When it had said this, it went away rejoicing [10] greatly.

"Again it came to the | third power, which is | called ignorance. [It (the power)] | questioned the soul saying, | 'Where are you going? In [15] wickedness are you bound. | But you are bound; do not judge!' And | the soul said, 'why do you judge | me although I have not judged? I was bound | though I have not bound. I was not [20] recognized. But I have recognized that | the All is being dissolved, both the | earthly (things) **16** and the heavenly.'

When the soul | had overcome the third power, | it went upwards and saw | the fourth power, (which) took [5] seven forms. The first form | is darkness, the second | desire, the third | ignorance, the fourth is the excitement of | death, the fifth is the kingdom of the flesh, [10] the sixth is the foolish wisdom | of flesh, the seventh is the | wrathful wisdom. These are the seven | [powers] of wrath. They ask | the soul, 'Whence do you come, [15] slayer of men, or where are you going, | conqueror of space?' The soul answered | and said, 'What binds | me has been slain, and what surrounds | me has been overcome, and my desire [20] has been ended, and ignorance | has died. In a [world] I was released **17** from a world, [and] in a | type from a heavenly type, | and (from) the fetter of oblivion which | is transient. From this time on [5] will I attain to the rest of the | time, of the season, of the aeon, in | silence.'"

When Mary had said | this, she fell silent, since it was to this point that the Savior | had spoken with her. [10] But Andrew answered and said | to the brethren, "Say what you (wish to) say | about what she has said. | I at least do not believe that | the Savior said this. For certainly these teachings [15] are strange ideas." | Peter answered and spoke concerning | these same things. He | questioned them about the Savior: "Did he really | speak with a woman without our [20] knowledge (and) not openly? Are we to | turn about and all listen | to her? Did he prefer her to us?" **18**

Then Mary wept and said to | Peter, "My brother Peter, what do you | think? Do you think that I | thought this up myself in my [5] heart, or that I am lying about the Savior?" | Levi answered and said to Peter, | "Peter, you have always been | hot-tempered. Now I see you | contend-

ing against the woman like [10] the adversaries. But if the | Savior made her worthy, who are you | indeed to reject her? Surely | the Savior knows her | very well. That is why he loved her more [15] than us. Rather let us be ashamed and | put on the perfect man | and acquire him for ourselves | as he | commanded us, and preach | the gospel, not laying down [20] any other rule or other law | beyond what the Savior said." When **19** [. . .] and they began to | go forth [to] proclaim and to preach.

[The] Gospel |
according to [5]
Mary

THE ACT OF PETER (BG 8502,*4*)

Introduced by

DOUGLAS M. PARROTT

Translated by

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The Act of Peter is a narrative about how the virginity of Peter's daughter was preserved and the soul of one Ptolemy saved, by divine intervention exercised through Peter. The setting of *Act Pet.* is a Sunday (the place is not mentioned; cf. discussion below), when, it appears, it was customary for Peter to conduct his healing ministry. A challenge by one of the bystanders leads Peter to employ the power of God to heal his daughter of paralysis, which healing he immediately reverses (128,7-131,9). Peter's narrative, which constitutes most of the remainder of *Act Pet.*, begins with an explanation of how his daughter came to be paralyzed. When she had grown to sexual maturity, the girl was so attractive that a rich man named Ptolemy burned with desire to marry her. Her mother refused permission, whereupon Ptolemy abducted her. If the operative law was Jewish, Ptolemy's purpose may well have been to force the girl's parents to allow him to marry her (see Dt 22:28-29). Peter's prayers caused her to be paralyzed before Ptolemy could have intercourse with her, and hence her virginity was preserved (131,12-135,17). Ptolemy went blind with grief, but a vision spared him from suicide, revealed his guilt, and sent him to Peter, where his sight was restored and his soul was made to see also (135,17-138,10). Thereafter he lived an exemplary life and gave Peter and his daughter a parcel of land when he died. This Peter sold and gave the proceeds to the poor (138,12-139,17). Peter draws the moral that God cares for his own, and the whole account ends with Peter distributing bread to the crowd and retiring to his home.

Although the physical setting is not mentioned in the text, it is reasonable to think of Jerusalem, since Peter's home is spoken of (141,6), where he lives with his wife and daughter (135,1-6). Another possibility is Rome, but there is a tradition in *The Acts of Peter*, mentioned below, that he goes alone to Rome. In addition, as noted above, the operative law appears to be Jewish.

The Act of Peter probably was part of the otherwise lost beginning third of a collection of apocryphal narratives known as *The Acts of Peter*. There is extensive conceptual and literary agreement between *The Act of Peter* and the remaining *Acts of Peter*. Whether there is a close enough relationship between *The Act of Peter* and the Nag Hammadi *Acts of Peter and the Twelve Apostles* (VI,*1*) to make it likely that the latter was also part of *The Acts of Peter* remains to be seen.

Conceptually, the emphasis of *The Act of Peter* is moderately encratite. Marriage itself is not denounced (note that Peter was married and still living with his wife). What is denounced is Ptolemy's lust, which leads him to attempt to deprive

a Christian maiden of her virginity by force (137,1-11). Thus, the encratism in this tractate consists in its advocacy of rigorous sexual self-control, which was a view common among Christians in the second century. There is no doubt, however, that the lack of any statement about the meaning of the narrative would have allowed it to be interpreted in a more extreme sense.

It has been suggested that the reason for the inclusion of *The Act of Peter* in a codex containing three explicitly gnostic tractates is that the scribe needed to fill up the pages after copying the first three tractates, and thus he was attracted to *The Act of Peter* by its appropriate length and the encratite tendencies in it. Considering the large amount of explicitly gnostic writing available, one wonders why he chose a work only marginally related. The editor might have been influenced by the immediately preceding tractate, *The Sophia of Jesus Christ*, which has in its conclusion, when Christ disappears from the disciples, the statement that they "began to preach the Gospel of God, the eternal Father" (129,5-9). He might have thought that an account of apostolic activity would be appropriate. But since many similar accounts would also have been circulating, there may be a further reason for the choice of this particular tractate.

The Act of Peter may have been chosen because of the rich possibilities for allegorization that it would have presented to Gnostics. Ptolemy could have represented the soul, whose attraction to the things of the world (represented by the beauty of Peter's daughter) leads to ignorance (represented by grief and blindness), and would have led to death except for the coming of the light of true knowledge (in *Act Pet.*, the vision of light and the voice of Christ [136,17-137,17]), which removes blindness (138,7-10). The paralysis of the daughter could have represented the power of divine knowledge over the powers of this world; and, of course, the daughter could also have been seen as a type of the fallen Sophia. (For related gnostic views in BG, cf. *Soph. Jes. Chr.* [BG,3] 103,10-106,9; 117,13-126,16). It may thus have been the deeper meanings seen in this text that attracted the gnostic compiler to it and led him to use it in the codex.

Act Pt. are dated toward the end of the second century. Hence *Act Pet.* would have been extant by that time, although it might well have had an earlier, independent existence.

THE ACT OF PETER

BG 128, 1-141, 7

Now on the first (day) of the week, | which is the Lord's day, | a crowd gathered and | brought to Peter [5] many who were | sick, in order that he might | heal them. And a person | from the crowd made bold | to say to Peter, [10] "Peter, behold, in | our presence you have caused many | blind to see, and you have | caused the deaf to hear, | and you have caused the lame to [15] walk. And you have helped | the weak and have given them | strength. But your | virgin daughter, who | has grown

up to be beautiful and who has **129** believed in the name of God, | why have you not helped her? | For behold, one | side of her is completely paralyzed and she lies [5] crippled there in the corner. | Those whom you have healed are seen (about us); | but your daughter | you have neglected."

Then Peter | smiled and said to him, [10] "My son, it is apparent to | God alone why | her body is not healthy. | Know, then, that | God was not weak or [15] unable to give | his gift to my daughter. | But so that your soul | may be persuaded and those who are | here may have more faith –." **130** Then he looked at | his daughter and said to her, | "Arise from your place! Let | nobody help you except Jesus [5] alone, and walk restored in | the presence of all these (people)! | Come to | me!" And she arose | and went over to him. [10] The crowd rejoiced on account of | what happened. | Peter said to them, "Behold, | your hearts have been persuaded | that God is not powerless [15] regarding anything | we ask of him." Then | they rejoiced even more and praised | God.

Peter said **131** to his daughter, | "Go to your place, sit down, | and become an invalid | again. For this [5] is beneficial for you and me." | The girl went back again, | sat down in her | place, and became again as she | was before. The whole crowd [10] wept and begged Peter | to make her healthy. | Peter said to them, | "As the Lord lives, this | is beneficial for her and me. [15] For on the day she was born | to me I saw a vision and | the Lord said | to me, 'Peter, there has been born | to you today a great **132** trial. For this (daughter) | will wound many | souls if her body | remains healthy.' [5] But I | thought the vision | was mocking me.

"When | the girl became ten | years old, many were [10] tempted by | her. And a man rich | in property, Ptolemy, | after he had seen the | girl bathing [15] with her mother, sent | for her so that he might take her for his | wife. Her mother was not | persuaded. He sent for her many | times. He could not cease [. . .]. (pp. 133-34 are lost. The sense of these pages can be recovered from the context with the aid of a brief notice by Augustine in his treatise against Adimantus, in which he refers to an apocryphal work "about the daughter of Peter himself who became paralysed through the prayers of her father." It appears, then, that Ptolemy, in his passionate desire, abducted the girl and was about to have intercourse with her by force when she was suddenly paralysed by a divine act that had been sought by Peter in prayer.) **134** [19]

"[The men-servants of] **135** Ptolemy [returned] the girl, | and put her down | before the house, and departed. | And when I and her mother realized it, [5] we went down | and found the girl | with one whole side of

her body, | from her toes to her | head, paralyzed and withered. [10] We picked her up, praising the | Lord who had | saved his servant from defilement, | [and] pollution, and [destruction]. | This is the cause of [15] [the fact] that the girl | [remains] thus to this | day.

"Now then, it is | fitting for you to know | the (subsequent) deeds of Ptolemy. **136** He was smitten | in his heart and grieved | night and | day on account of what [5] happened to him. And | because of (the) many tears he | shed he became | blind. He intended | to go and [10] hang himself. And behold | in the ninth hour | of that day, | and when he was alone | in his bedroom, [he] [15] saw a great light | shining in the whole house, | and heard | a voice saying **137** to him, 'Ptolemy, | God did not | give his vessels for | corruption and pollution. [5] But it was necessary | for you, since you believed | in me, that you not defile | my virgin, whom | you should have recognized as your sister, [10] since I have become | one Spirit for you both. | But arise | and go quickly to | the house of Peter the [15] apostle and you will see | my glory. He will explain | the matter to you.'

"And Ptolemy | did not hesitate. He | commanded his men-servants **138** to lead him | and to bring him to me. | And when he had come | to me he narrated everything that [5] had happened to him | in the power of Jesus | Christ our Lord. Then he | saw with the eyes | of his flesh and the [10] eyes of his soul. And | many hoped | in Christ. He did | good things for them | and he gave them [15] the gift of God. |

Afterwards Ptolemy | died. | He departed from life and | went to his Lord. **139** And [when he made] his | will, he wrote in a | piece of land in the name of my | daughter, since because of her [5] he believed in God | and was saved. I myself | took care of the administration | entrusted to me most carefully. | I sold [10] the land. And | God alone | knows, neither I, nor | my daughter, {I sold the land} | kept anything [15] back from the price of the land. | But I sent the | entire sum of money to the poor. |

"Know, then, O servant of | Christ Jesus, that God **140** [watches over those who] | are his and he prepares | what is good for | each one. But we [5] think that | God has forgotten us. | Now then, brothers, let | us be penitent and | watchful, and pray. [10] And the goodness | of God will look | down upon us – and we | wait for it." And | {all} other teachings [15] Peter spoke in the | presence of them all. | Praising the name **141** of the Lord Christ, | he gave them all | bread. | When he had distributed it, | he [5] arose and went | into his house. |

The Act of Peter

Afterword

THE MODERN RELEVANCE OF GNOSTICISM

by

RICHARD SMITH

"The Gnostics," Edward Gibbon informed the late eighteenth century, "were distinguished as the most polite, the most learned, and the most wealthy of the Christian name." Why would Gibbon have told such a mischievous lie? There is nothing in the primary sources available to him on which to base his claim. Gibbon, nevertheless, in that notorious fifteenth chapter of the *Decline and Fall of the Roman Empire*, avoids the old hostilities. In his witty, malicious – today we might add revisionist – style, Gibbon portrays the Gnostics with such impartiality that his chapter becomes, if not an advertisement for heresy, then at least a subversion of orthodoxy. His catty remarks on the early Christian church were later bowdlerized, yet the most unkind words he has for the Gnostics is to describe their "vain science" as "sublime but obscure." Hardly the rascals of tradition, we can imagine Gibbon's Gnostics gracing one of Mme Geoffrin's salons.

Other *philosophes* might have welcomed their presence as well, for, as part of the Enlightenment attack on Christianity, the ancient dualist heretics of the early church found their cause promoted. The method, or perhaps the battle order (Gibbon's *Memoirs* speak of shooting the shaft and sounding the alarm), was revealed by Gibbon when he fondly praised that patron saint of the Enlightenment, Pierre Bayle. Bayle "balances the false religions in his sceptical scales, til the opposite quantities annihilate each other." Bayle's *Historical and Critical Dictionary* had no entry on Gnostics or Gnosticism (a brand new word in his day), but gathered all of the old dualists together under the heading of Manichaeans. The Manichaean movement had been the final flourish of Gnosticism, and had survived through various geographical wanderings until its flare up in southern France in the Middle Ages when it was eliminated by a crusade. Until the eighteenth century revived an interest in the older sects now called gnostic, the term Manichaean was used for all dualist heresies.

For Voltaire, another of Bayle's devotees, the catchword was also Manichaean. *Candide* depicts the adventures of a few silly optimists in a wicked world; a world in which Christian priests are among the most villainous troublemakers. Peter Gay has even described the book as "a declaration of war on Christianity." Yet in the midst of all the chaos Voltaire includes one sympathetic character; a wandering scholar named Martin who introduces himself to Candide as "a Manichaean." When Candide protests that there are no more Manichaeans in the world, Martin simply says, "I cannot think any other way. I think that God has abandoned this globe, or rather this globule, to some maleficent being." The events of the novel confirm Martin's assessment. Bayle had said that the gnostic belief in several eternal beings, some good, some bad, in perpetual conflict, "is not so unlikely" to "men who think and reason." Voltaire says, in his own *Philosophical Dictionary* discussing the Gnostics and Manichaeans, "to have imagined two all-powerful beings fighting each other" is not a "trivial" notion. He slyly describes Basilides' myth of "the creation of the world by god's lowest angels, and that these, not being skillful, arranged matters as we see them." In his story, *Plato's Dream*, Voltaire tells a nightmarish version of creation by an incompetent genie called Demogorgon. Dualist stories seem to have appealed to Voltaire's own sense of conflict. There is in his writings, as Roland Barthes puts it, "a kind of Manichaean struggle between stupidity and intelligence." Or, as David Hume summed up the opposition in one breath, "Stupidity, Christianity, and Ignorance."

The Enlightenment writers created a sympathetic picture of the Gnostics because heterodoxy suited their anti-orthodoxy. They emphasized the dualist critique of the world, but ignored the dualist promise of transcendent escape. The *philosophes* thus created a version of the Gnostics that was, like themselves, secular. It is because we are still the heirs of that secular agenda that an assessment of any modern relevance of Gnosticism properly begins in the eighteenth century. There was, certainly, an interest in unorthodox, esoteric, and even occult matters in earlier centuries. In the Renaissance, for example, there was something of the spirit of exploration and conquest in such studies. Disparate traditions, hermetic and cabalistic, were appropriated and harmonized with Christianity. Ficino, Agrippa, Dee, and Bruno all considered themselves Christians. They were not at all, moreover, interested in the ancient Gnostics. The eighteenth-century *philosophes* regarded Gnosticism as a counter-tradition and wielded it as a weapon in their outflanking tactics to overthrow the received tradition.

That the "candid but rational inquiry" (the words with which Gibbon opens his chapter on Christianity) was often a relativist pose was mostly lost on following generations. The irony was ignored and Reason itself was regarded as absolutist and a threat to the human imagination. William Blake named the enemy in his poem *Milton*:

> . . . this Newtonian Phantasm
> This Voltaire & Rousseau: this Hume & Gibbon
> . . . the Reasoning Power in Man
> This is a false Body: an Incrustation over my Immortal Spirit; a Selfhood, which must be put off & annihilated alway . . .
> I come in Self-annihilation & the grandeur of Inspiration
> To cast off Rational Demonstration by Faith in the Saviour
> To cast off the rotten rags of Memory by Inspiration
> To cast off Bacon, Locke & Newton from Albion's covering
> To take off his filthy garments, & clothe him with Imagination

This is a new use of dualist language. For Blake, salvation was the free expression of his own visionary imagination. Only a few months before his death, he wrote to a friend that he was "very near the gates of death . . . but not in spirit and life, not in the real man, the imagination, which liveth for ever. In that I am stronger and stronger, as this foolish body decays." Throughout his life, Blake expressed this vision in poetic myths with a strong gnostic character. The evil demiurge of these poems he calls Urizen, a polysemous figure who suggests so much more than the creator of the physical world, Jehovah. He is also, as "prince of Light," Satan and the "Enlightenment" as his name (your Reason) signifies. He is evil for Blake because his creation limits (Horizen, his name implies, too) and his primary symbol is "the golden compasses." Like the bearded figure in Blake's famous print "The Ancient of Days," Urizen leans out of eternity and reaches down into the dark void with his compasses to measure, to divide, and to imprison. In *The Four Zoas* Blake describes the creation in images that echo and parody, like some gnostic texts, both Genesis and Plato's *Timaeus*:

> . . . First the Architect divine his plan
> Unfolds, The wondrous scaffold reard all round the infinite
> Quadrangular the building rose the heavens squared by a line . . .
> A wondrous golden Building; many a window many a door
> And many a division let in & out into the vast unknown
> Cubed in window square immoveable, within its walls & cielings
> The heavens were closed and spirits mournd their bondage night and day

When he finishes his creation Urizen, like Yaldabaoth, claims, "Am I not God. Who is Equal to me."

> Then he began to sow the seed he girded round his loins
> With a bright girdle & his skirt filld with immortal souls
> Howling & Wailing fly the souls from Urizen's strong hand

This evil creator depicted by Blake in his later poems helps remove some of the ambiguity from the question he had posed in "The Tyger": "What immortal hand or eye, / Dare frame thy fearful symmetry?" Where William Blake read or heard about the Gnostics is not exactly clear, but some of his views certainly echo them consciously. With the Gnostics he separates the true God from nature, and regards the creator of the natural universe as evil. Crabb Robinson, a friend of Wordsworth, talked with Blake and kept a diary. Discussing Wordsworth's "eloquent descriptions of Nature," Blake told Robinson that Wordsworth didn't believe in God, "For Nature is the work of the Devil." When Robinson pointed out the creation of the earth by God in Genesis, Blake "repeated the doctrine of the Gnostics with sufficient consistency" that his interviewer was silenced.

Harold Bloom, a contemporary interpreter of the Romantic tradition, compares Blake's Tyger with Melville's Moby Dick. Both beasts represent nature, and "nature is death." Nature "painted like a harlot," Melville wrote, "God's great, unflattering laureate, Nature." The material universe is, for Ahab, "but a mask," a cosmetic behind which lies death, like a white shroud, like the albino whale. In a short poem he called "Fragments of a Lost Gnostic Poem," Melville wrote "Matter in end will never abate / His ancient brutal claim." Two years before the publication of *Moby Dick*, Herman Melville purchased a copy of Piere Bayle's old *Dictionary*. What he read there (and elsewhere) found its way into the novel, and whether Ahab shakes his angry harpoon at a monstrous creature or a malicious gnostic creator is not distinct. "An inscrutable malice," Ahab says, "is chiefly what I hate; and be the white whale agent, or be the white whale principal, I will wreak that hate upon him. Talk not to me of blasphemy, man." Ishmael, attempting to explain this fury, compares Ahab's feelings to those of a sect of ancient Gnostics. These were the Ophites, a group that today's scholarship calls the Sethians, associated with several of our Nag Hammadi texts. Ahab, says Ishmael, deliriously transferred the idea of "that intangible malignity which has been from the beginning . . . which the ancient Ophites of the east reverenced . . . to the abhorred white whale." In the final pages of the book Ahab flings an accusation at the creator that conjures Yaldabaoth's ignorance of his own mother.

> Thou knowest not how came ye, hence callest thyself unbegotten: certainly knowest not thy beginning, hence callest thyself unbegun. I know that of me, which thou knowest not of thyself, oh, thou omnipotent. There is some unsuffusing thing beyond thee, thou clear spirit, to whom all thy eternity is but time, all thy creativeness mechanical.

In these passages from Blake and Melville, the physical world is a barrier. Romantic writers regard that barrier with feelings from discomfort to open hostility. The present collection of texts from Nag Hammadi shows us that what we call Gnosticism can range between a hierarchical monism to strict dualism. In a similar manner texts from the Romantic tradition depict, with varying degrees of conflict, a drama of separation and reintegration. The "fall into Division," Blake wrote, "and Resurrection to Unity." Salvation consists in what Harold Bloom describes as "the post-Enlightenment passion for Genius and the Sublime." "The power of the mind," as Coleridge had put it, "over the universe of death." Scholars have found examples of "Gnosticism" in the writings of Baudelaire, Rimbaud, the early Flaubert (in *The Temptation of Saint Antony*, a book much inspired by his reading of Pierre Bayle), the French Symbolists, the German Idealists, the American Transcendentalists, Carlyle, and so on. "Indeed," writes Bloom, "it could be argued that a form of Gnosticism is endemic in Romantic tradition." His primary example of this gnostic tendency is W.B. Yeats. Yeat's lyrics internalize the dualism and dramatize a conflict between various aspects of the self. In such poems as "A Dialogue of Self and Soul," the two speakers, Bloom argues, "are precisely the *pneuma* and the *psyche* of Gnostic formulation. The place of the Gnostic alien or transmundane true God in Yeats is taken by the imagination, which in Yeats is closer to Gnostic transcendence than it is to the Romantic Sublime."

> If but imagination scorn the earth
> And intellect its wandering
> To this and that and t'other thing,
> Deliver from the crime of death and birth.

This internalized antithetical conflict is more boldly stated in "Sailing to Byzantium":

> Consume my heart away; sick with desire
> And fastened to a dying animal
> It knows not what it is; and gather me
> Into the artifice of eternity.
> Once out of nature I shall never take
> My bodily form from any natural thing.

Yeats's strange and famous poem "The Second Coming" historicizes this antithesis and envisions the approach of a world spirit signaling a new, post-Christian age.

> Surely some revelation is at hand;
> Surely the Second Coming is at hand.
> The Second Coming! Hardly are those words out
> When a vast image out of *Spiritus Mundi*
> Troubles my sight . . .
> . . . but now I know
> That twenty centuries of stony sleep
> Were vexed to nightmare by a rocking cradle,
> And what rough beast, its hour come round at last,
> Slouches towards Bethlehem to be born?

How are we to read these difficult images? Is Yeats afraid, or simply struck with wonder? Have the twenty Christian centuries been a nightmare? And how much can we make of the antithesis between "know" and "sleep"? A lot. The rough beast's slumber recalls "Urizen laid in a stony sleep." Yeats, after all, had edited Blake's poems for publication. The turning of the ages was recorded by Yeats, acting as amanuensis to his wife who was in mediumistic trance, and published as *A Vision*. The anti-Christian tone is not unrelated to his involvement in various occult groups while he lived in London and to his membership in The Hermetic Order of the Golden Dawn, which enthusiastically circulated exotic religious writings including gnostic texts.

What Yeats and the Golden Dawn read as "gnostic" were often greco-roman magical texts. He also read gnostic sources in the books published by his long time acquaintance G.R.S. Mead. Mead devoted his life to publishing English translations of the gnostic sources available at the turn of the century. In books like *Fragments of a Faith Forgotten* he promoted an interest in the subject among nonscholarly readers. Mead and Yeats had met as members of the esoteric section of the Theosophical Society, which gathered at the London flat of H.P. Blavatsky in the 1880s.

It was Madame Blavatsky who first claimed the Gnostics as precursors for the occult movement. In her program to divide speculative learning into esoteric and exoteric, truth and religion, the Gnostics were an obvious opposition to what she called "Churchianity." She absorbed the Gnostics, in her universal free-associative style, into a great occult synthesis:

> Ialdabaoth, the creator of the material world, was made to inhabit the planet Saturn according to the Ophites. From Ialdabaoth emanate six spirits who respectively dwell with their father in the seven planets.... These seven planets are identical with the Hindu *Sapta-lokas*, the seven places or spheres, or the superior and inferior worlds; for they represent the kabalistic seven spheres. With the Ophites they belong to the lower spheres. The monograms of these Gnostic planets are also Buddhistic, the latter differing, albeit slightly, from those of the usual astrological "houses."

This, from *Isis Unveiled*, is a typical sample of Blavatsky's treatment of the Gnostics. There is an esoteric tradition, Blavatsky felt, within every religion teaching her "secret doctrine." "The Gnosis, or traditional *secret* knowledge, was never without its representatives in any age or country," she writes. The esoteric tradition within Christianity is represented by the Gnostics, but "it is the intense and cruel desire to crush out the last vestige of the old philosophies by perverting their meaning, for fear that their own dogmas should not be rightly fathered on them, which impels the Catholic Church to carry on such a systematic persecution in regard to Gnostics. Alas, alas!"

H.P. Blavatsky and her Theosophical Society wrote the book on secret traditions. Most esoteric movements ever since have found it almost impossible to step outside of her (sometimes unconscious) influence. A few recent groups calling themselves gnostic have appealed to an underground yet pervasive "gnosis" rather than to the ancient historical gnostic sects. This is true of La Asociacion Gnostica which is widespread throughout Latin America, as well as the Los Angeles based Ecclesia Gnostica.

Indeed, in our century there have been several appropriations of gnostic motifs. The psychologist, C.G. Jung, continually refers to the Gnostics in his writings and was often photographed "wearing his gnostic ring." His lifelong interest in the subject was rewarded in 1952 when the Jung Institute in Zurich purchased and presented to him on his birthday a recently discovered gnostic papyrus manuscript. This "Jung Codex" is now our Nag Hammadi Codex I. Jung wrote so much about the Gnostics simply because he liked them. In *Psychological Types* he writes of "the vastly superior [compared to that of the Church] intellectual content of gnosis, which in the light of our present mental development has not lost but has considerably gained in value." He goes on to praise its "Promethean and creative spirit ... we find in Gnosticism what was lacking in the centuries that followed: a belief in the efficacy of individual revelation and individual knowledge. This belief was rooted in

the proud feeling of man's affinity with the gods, subject to no human law, and so overmastering that it may even subdue the gods by the sheer power of gnosis."

In 1916, before he wrote his major works, during a period when he believed his house to be filled with parapsychological phenomena, Jung wrote a visionary piece called *The Seven Sermons to the Dead* and ascribed it pseudonymously to Basilides, the second-century Alexandrian Gnostic:

> In the night the dead stood along the wall and cried:
> We would have knowledge of god. Where is god?
> Is god dead?
> God is not dead. Now, as ever, he liveth.
> This is a god whom ye know not, for mankind forgot it.
> We name it by its name ABRAXAS.
> Abraxas standeth above the sun and above the devil.
> It is improbable probability, unreal reality.
> Had the pleroma a being, Abraxas would be its manifestation.
> The dead now raised a great tumult for they were Christians.

But Jung's Basilides preaches on:

> Abraxas begetteth truth and lying, good and evil, light and darkness, in the same word and in the same act.
> Wherefore is Abraxas terrible.
> It is love and love's murder.
> It is the saint and his betrayer.
> It is the brightest light of day and the darkest night of madness.

In the early 1950s Dr. Jung defended himself against an attack by Martin Buber. Under discussion was the entire body of Jung's work, but Buber pointed a particularly snide finger at "his little Abraxas opus." The criticism was that Jung had overstepped the boundaries of psychology into religion, and had located God in the unconsious (rather than in Buber's transcendent "Thou"). This god of the self was, he complained, "the Gnostic god who unites good and evil in himself." Jung took all of this seriously. "Why is so much attention devoted to the question of whether I am a Gnostic?" He apologized for "once having perpetrated a poem, a sin of my [41-year-old] youth ... I am a psychiatrist," he responded, "whose prime concern is to record and interpret his empirical material, to investigate facts and make them more generally comprehensible." Jung's "empirical" defense was later to be complicated by the description in his autobiography of his composition of the *Septem Sermones*. "All my works, all my creative activity, has come from those in-

itial fantasies . . . Everything that I accomplished in later life was already contained in them, although at first only in the form of emotions and images."

The paradoxical Abraxas of the early poem thus prefigures "the self" which Jung discussed over the next four decades as "a *complexio oppositorum*." Self-knowledge is achieved through the conscious assimilation of the contents of the unconscious, including its dark "shadow" side, towards a goal of "wholeness." Jung, therefore, was deeply interested in the gnostic insistence on evil as an active principle as opposed to the incomplete Christian view of evil as the *privatio boni*, the absence of good. "The Gnostics," he writes with approval, "exhaustively discussed the problem of evil," and he quotes the famous question of Basilides, "Whence comes evil?" Their answer was to oppose "the good, perfect, spiritual God by an imperfect, vain, ignorant and incompetent demiurge." In his book *Aion*, Jung performs a telling psychoanalytic turn on this myth. "The ignorant demiurge who imagined he was the highest divinity illustrates the perplexity of the ego when it can no longer hide from itself the knowledge that it has been dethroned by a supraordinate authority . . . that indescribable whole consisting of the sum of conscious and unconscious processes, the antithesis of the subjective ego-psyche, what I have called the self." Jung pushes this interpretation to claim that "for the Gnostics – and this is their real secret – the psyche existed as a source of knowledge . . . that many of the Gnostics were nothing other than psychologists." C.G. Jung, indeed, saw his own work as "a link in the *Aurea Catena*" (the Golden Chain) from Gnosticism through philosophical alchemy to the modern psychology of the unconscious. The chain had been broken by the Enlightenment with its "devilish developments, anti-christianity and rationalistic hybris." The tradition was then revived "by Freud, who had introduced the classical Gnostic motifs of sexuality and the wicked paternal authority." Freud, however, left out "that other essential aspect of Gnosticism: the primordial image of the spirit as another, higher god who gave mankind the vessel of spiritual transformation, a feminine principle." Jung compensates by reintegrating these motifs and thus creating a version of psychic unity that not only paralleled his reading of Gnosticism, but was inspired by it. Jung's psychology portrays a version of the self that is fragmented, as do many gnostic texts, and like them finds an image of divinity among these fragments. Unlike gnostic texts, however, Jungian psychology does not see salvation as a separation of that divine fragment from the mundane, and its removal to the divine. Rather, Jung takes the

entire dualist myth and locates it within the psyche. The result, as his own judgment states, is "that my leanings are therefore towards the very reverse of dualism."

Many of our century's fiction writers have portrayed versions of this psychologized Gnosticism. Herman Hesse's *Demian*, published in 1925, was written right after Hesse had undergone Jungian analysis. The characters and events of the novel constitute an allegory of the Jungian achetypes. The strongest character, Demian, appears to blur all distinctions of age, gender, or ethics. He is "unimaginably different." Demian tells the hero "dismaying" gnostic revisions of scripture to point out that the "people with character tend to receive the short end of the stick in biblical stories." Like a (Jungian) Gnostic also, Demian pushes the hero to transcend his limited view of reality. "Who would be born must first destroy a world," he says, and fly to God, a God whose "name is Abraxas, uniting the godly and devilish elements." That Demian represents an aspect of the hero's own self is clarified as the novel ends by blurring the distinction between the "other" and the "inner." In a mystical, homoerotic vision, the two characters merge into one. Hesse's next novel, *Steppenwolf*, portrays a character dwelling in "this alien world . . . the homeless Steppenwolf, the solitary." Steppenwolf, with an allusion to ancient Gnosticism's most stunning image, sees "the whole of human life as a violent and ill-fated abortion of the primal mother, a savage and dismal catastrophe of nature." At conflict with "nature" (Hesse identifies this with "bourgeois convention") is "the spirit . . . driven to God." In the course of the novel Steppenwolf is to discover that the conflict is more complicated, that there are not two but a thousand souls clamoring withing him, "a chaos of potentialities and impulses." In answer to his striving, Steppenwolf is given a very psychologizing, very modern message. "You have a longing to forsake this world and to penetrate to a world beyond time. You know, of course, where this other world lies hidden. Only within yourself exists that other reality . . ."

These novels of Hermann Hesse are early versions of a genre that has been important throughout this century: stories of conflict between the outer world and the inner reality discovered by journeying through psychological realms. It is not surprising that some of these writings are read as "gnostic." Some, such as Doris Lessing's *Briefing for a Descent into Hell*, are devastating in their criticism of normal life. Rather than promoting any integration towards a total personality, her novel valorizes the hero's dissociated psychic fantasies at the expense of his mental "health." His inner journey takes the hero to mythological lands,

to outer space, and back to earth – his "descent into hell" – as a messenger of the gods. The character's struggle to hold on to this reality, against the drugs and shock therapy of his psychiatrists, is described with the classical gnostic metaphors (and with the typically gnostic reversal) of sleeping and waking, forgetting and remembering.

Although they vary in the radicalness of their dualism, all of these psychological writings agree that meaning is not to be discovered in the manifest world. By situating meaning within the human psyche, and implicitly ignoring any transcedent location for meaning, these works are definitely modern. Other types of "immanent" salvation have also been described as "modern Gnosticism." A vast description of modern Gnosticism – including psychology in its scope – was the predominate theme of the political philosopher Eric Voegelin. Beginning in 1952 with *The New Science of Politics* and in many further books such as *Science, Politics and Gnosticism*, Voegelin identifies "the essence of modernity as the growth of gnosticism." He understands Gnosticism to be "the experience of the world as an alien place ... a horror of existence and a desire to escape from it." Rather than the ancient Gnostic achronic salvation from above, however, Voegelin sees modern Gnosticism promising salvation in the future, by means of the historical process. For this radically immanent salvation, without transcendental irruptions, he faults the eighteenth century, and has some harsh words especially for Condorcet and Voltaire. Voegelin proceeds, like some unhinged biblical prophet, to trace and decry the course of modern Gnosticism: Comte, "the first high priest of a new religion, positivism"; Hegelianism (although as early as 1835 Ferdinand Christian Baur had argued for the similarity between German idealism and Gnosticism, calling it "the philosophy of religion, the Godhead's evolving self-knowledge through man"); Marxism, "the self-salvation of man, an intellectual swindle"; Communism, "left-wing gnosticism"; National Socialism, "right-wing gnosticism"; totalitarianism, "the end of the Gnostic search for a civil theology"; progressivism, "scientism and the immanentist pride in the variants of salvation through physics, economics, sociology, biology, and psychology." All, all of this, Eric Voegelin calls Gnosticism. He appeals for "repressing Gnostic corruption and restoring the forces of civilization," and concludes, "fate is in the balance."

Voegelin's writings could be regarded as silly were it not for their strong impact within and beyond his own field of political science. Academicians from various disciplines have gathered at conferences such as "Gnosticism and Modernity," where they discussed such topics as

"The Gnosticism of Lincoln's Political Rhetoric." The literary critic, Cleanth Brooks, having absorbed Voegelin's version of Gnosticism, described Walker Percy's novel *Lancelot* as "modern Gnosticism." The main character of this book, Lancelot Lamar, is confronted by his wife's and daughter's ongoing orgy with a group of sex and drug enthusiasts from Hollywood. In a fury of crazed self-righteousness, Lancelot decides to take matters into his own hands (immanent salvation) and burns down his house with everyone in it. It would appear that Voegelin's influence has removed the distinction between "Gnosticism" and what we call "apocalypticism."

Voegelin portrays Gnosticism as an attempt to solve the ills and evils of this world by the promise of a revolutionary new realm. An ironic complement to this portrait, and a tribute to the complexity and contradictions of the ancient sects, is that the rejection of this world and disentanglement from it is only one gnostic attitude. An ascetic withdrawal is one ethical response to anti-cosmic dualism, and one which characterizes most of the Nag Hammadi texts ("The World Haters," *Time* magazine headlined its report on the present translation project). An opposite stance is to immerse oneself in worldly sins and pleasures, these being, after all, alien and uncorrupting things. This attitude, not found in our texts but attested in ancient descriptions of the gnostic sects, has inspired several recent novels of Lawrence Durrell. His four novels that make up *The Alexandria Quartet* depict a gnostic "cabal" led by a "homosexual goat" named Balthazar. "Indulge but refine" is Balthazar's doctrine, which he claims to be uniquely Alexandrian, "a town of sects and gospels. And for every ascetic she has always thrown up one religious libertine – Carpocrates [the second-century gnostic], Anthony [the Christian monk] – who was prepared to founder in the senses as deeply and truly as any desert father in the mind .... It is the national peculiarity of the Alexandrians to seek a reconciliation (between extreme sensuality and intellectual asceticism). That is why we are hysterics and extremists. That is why we are the incomparable lovers we are." One character, Justine, plays out on this earth the drama of the gnostic Wisdom goddess, "bending over the dirty sink with the foetus in it [like] poor Sophia of Valentinus." Are we, she wonders, "the work of an inferior deity, a Demiurge, who wrongly believed himself to be God? Heavens, how probable it seems." Justine quotes Balthazar, who in turn quotes E.M. Forster. Forster's book *Alexandria: A History and a Guide* was the main source of Durrell's understanding of Gnosticism, with its tragic combination of physical love and theology. Here is Forster's lovely

retelling of the creation myth of Valentinus: "He imagines a primal God, the centre of a divine harmony, who sent out manifestations of himself in pairs of male and female. Each pair was inferior to its predecessor, and Sophia the female of the thirtieth pair, least perfect of all. She showed her imperfection not, like Lucifer, by rebelling from God, but by desiring too ardently to be united to him. She fell through love ... and the universe is formed out of her agony and remorse." Durrell went on in later novels like *Monsieur* to describe yet another modern sect of Egyptian Gnostics. In *Monsieur* the amorous interplay of genders and geometries is complex enough to rival any ancient gnostic cosmogony. "I am amazed," wrote Durrell's long time friend, that modern apostle of experience, Henry Miller, "that there has been no revival of this sect." Forster had attempted an answer: "it was pessimistic, imaginative, esoteric – three great obstacles to success."

One interpretation of ancient Gnosticism, combined with an assessment of its modern relevance, has won the favor of many scholarly specialists in gnostic studies. In the 1920s Hans Jonas was a student of both the philosopher Martin Heidegger and the New Testament scholar Rudolf Bultmann. He was thus in a unique position to participate, as a Bultmannian, in this century's investigation of ancient gnostic sources and, as a Heideggerian, in the philosophy of existentialism. Throughout his long career, Jonas has played these two themes against each other. The link between the two is provided by dualism. "Gnosticism," he claims "has been the most radical embodiment of dualism ever to have appeared on the stage of history. It is a split between self and world, men's alienation from nature, the metaphysical devaluation of nature, the cosmic solitude of the spirit and the nihilism of mundane norms." It is "a lasting paradigm of the human condition." Likewise, "the essence of existentialism is a certain dualism, an estrangement between man and the world." Existentialism also contains a "depreciation of the concept of nature." Gnosticism, therefore, has "an analogical modernity." In his book *The Gnostic Religion*, Jonas focuses on one specific image that is used by both the ancients and the moderns to describe "the self-experience of existence," the image of "having been thrown." Here is Heidegger in *Being and Time*: "This characteristic of Dasein's Being ... we call it the 'thrownness' (*Geworfenheit*). This downward plunge into and within the groundlessness of the inauthentic Being, is characterized by temptation, tranquillizing, alienation ...." Jonas compares this to the famous ancient Valentinian formula that freedom is the knowledge of, among other things, "wherein we have been thrown." He made

this comparison before the availability of the Nag Hammadi translations, which describe how Yaldabaoth and the archons "threw" mankind into matter and distraction. Jonas expertly draws attention to the dissimilarities as well: "Gnostic man is thrown into an antagonistic, anti-divine, and therefore anti-human nature, modern man into an indifferent one." The modern version is more nihilistic, "a dualism without metaphysics." Thrownness is, in both systems, however, "an existential mode of the past," nor is there, he argues, a mode of genuine existence in the future. Genuine existence, freedom, dwells "only in the crisis between past and future, the razor's edge of decision, the existential present of the moment."

Hans Jonas presents a compelling argument, and the similarities between ancient Gnosticism and modern existentialism do seem at least "analogical." We should keep in mind, however, the surprising condemnation of Gnosticism made by Albert Camus. Gnosticism, he claims in *The Rebel*, is conciliatory. It alters the course of metaphysical rebellion by developing the theory of a wicked, inferior god against whom to direct its attack, and exalts a superior god. "The vast number of aeons invented by Valentinus," for instance, "are the equivalent of the intermediary truths to be found in Hellenism. Their aim is to diminish the absurdity of an intimate relationship between suffering humanity and an implacable god."

Existentialist alienation and modern versions of visionary romanticism have combined to give Gnosticism a powerful literary expression. Jack Kerouac and Allen Ginsberg, fellow students at Columbia University in the 1940's, were introduced to Gnosticism by their professor Raymond Weaver. John Tytell, an historian of "the Beat Generation," has shown that an interest in gnostic themes voiced itself in Kerouac's 1959 novel *Doctor Sax*. This mythic reverie of a book ("Memory and dream are intermixed in this mad universe") describes Doctor Sax, "the King of Anti Evil," and his attempts to save the world from "the Great World Snake of evil" with its "moo mouth maw of death." The snake, with its "scaly ululating back," is "an unforgettable flow of evil and wrath and of Satan"; and Doctor Sax, in "his slouched hat" (like Ahab's – Kerouac's professor had been a Melville scholar), searches the world "for herbs that he knew someday he would perfect into an alchemic-almost poison art . . . that would make the Snake drop dead." The novel climaxes in a grand nightmare that seems to draw in every stock character from both sides of the conflict between good and evil. Allen Ginsberg also employs gnostic imagery to voice his hatred of evil in the world. In his

nuclear protest poem "Plutonian Ode," written in 1978 after reading Jonas's book on Gnosticism, he confronts our "Radioactive Nemesis . . . named for Death's planet." Ginsberg's poem, in the form of an exorcistic chant, evokes the planetary archons of the Gnostics:

> I salute your dreadful presence lasting majestic as the Gods,
> Sabaot, Jehova, Astapheus, Adonaeus, Elohim, Iao, Ialdabaoth, Aeon from Aeon born ignorant in an Abyss of Light,
> Sophia's reflections glittering thoughtful galaxies, whirlpools of star-spume silver-thin as hairs of Einstein!

Gnostic motifs have been identified in that most visionary of our modern literary genres, science fiction. Historian William Irwin Thompson sees the gnostic myth in Nicholas Roeg's film *The Man Who Fell to Earth* and in Zena Henderson's novel *Pilgrimage*. Both of these stories are about characters whose sojourn on this planet is a tragic separation from their true home. Painfully alienated, they struggle through memory to regain identification with their higher origins. Superman, too, although he is not homesick, is an alien battling against the forces of evil. Good and evil in "The Myth of Superman," Umberto Eco has written, are "clearly divided into zones of Manichaen incontrovertibility." It is, however, in the science fiction novels of the prolific writer Philip K. Dick that Gnosticism is most consciously employed. In *Valis*, published in 1981, a year before Dick's death, the main character has an encounter with the divine which "fires information into his head by a beam of pink light." The divine is "Mind," but Mind divided against itself, as two contending principles, like the schizophrenic main character of the novel. "From loss and grief the Mind has become deranged," he says. "Therefore we, as parts of the universe, the Brain, are partly deranged." This character, called Horselover Fat, has the following conversation with his therapist:

> "Do you believe man is created in God's image?"
> "Yes," Fat said, "but the creator deity, not the true God."
> "What?"
> Fat said, "That's Yaldabaoth. Sometimes called Samael, the blind god. He's deranged."
> "What the hell are you talking about?"

Fat is talking about *On the Origin of the World* from the first edition of *The Nag Hammadi Library* published in 1977, which Dick quotes elsewhere in the novel. "A lunatic blind creator and his screwed-up world" explained, for Dick, the "irrational, whacked out, psychotic" universe.

In the course of the novel, Fat attempts to recapture, beyond the irrational god (and beyond his own schizophrenia), the true God. This science fiction novel and its sequel, *The Divine Invasion*, tell a cosmic story where mental psychoses play out a drama of madness and intelligence, where fragments of divinity lose and remember themselves in human minds. It might be supposed that the Nag Hammadi texts inspired these novels, but Gnosticism, it seems, is never so simple. "Horselover Fat" is a multilingual pun for the author's own name, and Philip K. Dick claimed that *Valis* was autobiographical, that he, like his character, had an encounter with a beam of divine pink light in 1974. The publication of the Nag Hammadi translations only confirmed his revelation.

A quite self-conscious incorporation of Nag Hammadi texts into a science fiction novel appeared in Harold Bloom's 1979 novel *The Flight to Lucifer: A Gnostic Fantasy*. In it the reincarnated Valentinus and his companions fly to a planet called Lucifer. Quoting our gnostic texts, the heroes wage a violent battle against Saklas, the Demiurge who is worshipped in his "Saklaseum." Bloom, more successful as an interpreter of literature, later confessed that *The Flight to Lucifer* reads as though Walter Pater were writing *Star Wars*. But, then, so does much ancient gnostic writing.

Harold Bloom's strongest appropriation of Gnosticism is in his theoretical books of literary criticism. He describes his "mode of interpreting literary texts as a Valentinian approach," that is, "an antithetical and revisionist way of reading." In a series of books beginning with *The Anxiety of Influence* in 1973 he studies "the anxiety that blocks creativeness" when a writer faces his great precursors. "In Yeats," for instance, the precursor is "the Spectre of Blake." Bloom's argument is that literary influence always proceeds by "a deliberately perverse misreading . . . an act of creative correction, of distortion, of perverse, willful revisionism whose purpose is to clear away the precursor so as to open a space for oneself." A text is therefore "a psychic battlefield" where influence fights to move *backwards*. Bloom's model for this is "Gnosticism, the religion of belatedness." "Valentinus," he argues, "is troping upon and indeed against his precursor authorities, to reverse his relationship to the Bible and to Plato, by joining himself to an asserted earlier truth that they supposedly have distorted." In 1982, in *Agon*, Bloom "misread" his gnostic precursors and claimed them for the latest school of literary criticism: "Gnosticism was the inaugural and most powerful of Deconstructions because it undid all genealogies, scrambled all hierarchies, allegorized every microcosm/macrocosm relation, and rejected

every representation of divinity as non-referential." Bloom's willfulness and enthusiasm bowl the reader over. "Abandon Heidegger for Valentinus," he calls out. If his creative misprision is successful, it will be measured by our inability to read these old texts without feeling Harold Bloom's influence upon them.

By turning reading into an activity upon the text, or rather, by his resituating of meaning within the intertextual relationship between texts, Bloom has shifted the discussion of Gnosticism away from the modern into the postmodern situation. Ihab Hassan's 1987 book *The Postmodern Turn* draws on Bloom and many other theorists to discuss a "New Gnosticism" characterized by the dematerialization of existence. The "New Gnosticism does not revert directly to the ancient cults," yet it was "prefigured by the ancient Gnostics, authors of a passionate subjectivity." Contempoary philosophy and literary criticsm are on "a gnostic journey into subjectivity, that leaves texts behind and vanishes into consciousness." Our own mental constructs, he claims, are our knowledge. Human beings are becoming "gnostic creatures constituting themselves, determining their universe by symbols of their own making," and he indicates science fiction and fantasy literature as examples. As with the ancient Gnostics, the traditional codes no longer determine our meaning. The traditional canon of texts no longer has authority. Hassan sees "a vast, revisionary will" at work in our culture, unsettling and heterogeneous, and he quotes Jean-François Lyotard's now famous clarion call of postmodernism: "Let us wage a war on totality."

This postmodern appreciation of Gnosticism seems indeed to have an affinity with ancient sectarianism and revisionary mythologizing. Ihab Hassan considers "immanence" to be one of the main characteristics of the "New Gnosticism," a quality of both modern and postmodern theory. Thus, as Charles Jencks describes postmodern art and architecture, we have personal invented mythology and metaphors with no shared metaphysical substance. Anatole France (himself a writer who never made it into modernism) wrote an eloquent version of immanent gnostic salvation in his 1914 novel *The Revolt of the Angels*:

> The God of old is dispossessed of His terrestrial empire, and every thinking being on this globe disdains Him or knows Him not. But what matter that men should be no longer submissive to Ialdabaoth if the spirit of Ialdabaoth is still in them; if they, like Him, are jealous, violent, quarrelsome, and greedy, and the foes of the arts and of beauty? What matter that they have rejected the ferocious demiurge? It is in ourselves and in ourselves alone that we must attack and destroy Ialdabaoth.

How much do these attempts to see modern, or even postmodern, relevance in Gnosticism help us to understand our ancient texts? or do they misuse the evidence? The evidence, in any case, is conflicting, as James M. Robinson declares in the opening sentences of the introduction to this book. It has also been pointed out that none of the Nag Hammadi texts use "gnostic" as a term of self-designation. Other ancient sources tell us that "gnostic" was used by some sects as a self-designation, but certainly not by all of the various sects that came to be called Gnosticism. We might also notice that the only mention of the famous gnostic heresiarchs in this library (in *The Testimony of Truth*) is as opponents, and "they" are attacked as heretics! With the publication of the Nag Hammadi library the study of ancient Gnosticism has become increasingly problematic, so likewise its relevance. The frequently attempted etymological definition (gnostic comes from the Greek word for know) is frustratingly inadequate. We do better to avoid generalizations and to marvel at the variety of the sources. The variety was brought about more by the mundane issues of time and space, than by theological debates. The first issue was the authority of tradition against revealed interpretations; the other was hierarchical unification against sectarianism. By taking the wrongheaded side of both these issues, the sects and our texts were excluded, and "Gnosticism" became a symbol of heresy. Interpretive appropriations of Gnosticism have all used this element of otherness: the Gnostics as anti-Christians, as visionaries, as esotericists, as symbolists of the psyche, as alienated, and as violent misinterpreters and revisers.

The recent availability of this large number of primary texts has opened up new ways of discussing, new relevances for, the ancient sects we call gnostic. By their skewed readings, by animating the relationship between tradition and imagination, these texts capture our attention. If cultures define themselves not at their calm centers, but at their peripheral conflicts of inclusion and exclusion, then Gnosticism, whatever we mean by it, is more than an antiquarian curiosity. It stands as a continuing testament to difference in the face of our cultural tendencies toward closed homogeneity.

The Definitive Collection of the Gnostic Writings, Including Such Controversial Works as the Gospel of Thomas and the Gospel of Mary

This definitive edition of *The Nag Hammadi Library* is the only complete, one-volume, English-language edition of the renowned library of fourth-century manuscripts discovered in Egypt in 1945. It includes the Gospel of Thomas, the Gospel of Mary, and other Gnostic gospels and sacred texts. First published in 1978 and revised, expanded, and updated in 1988, *The Nag Hammadi Library* launched modern Gnostic studies and exposed a movement within Christianity whose teachings are in many ways—as bestselling author Elaine Pagels has shown—as relevant today as they were centuries ago.

This edition takes into account recent developments in Gnostic scholarship, including the significance of the Gospel of Thomas as a source of the authentic sayings of Jesus. The translators include such prominent scholars as Elaine Pagels, Marvin Meyer, Helmut Koester, and Bentley Layton.

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Cover design: Adrian Morgan, redletterdesign.biz

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1. The Lily

The secret of spiritual protection is revealed through a richly metaphorical discourse given by Rabbi Chizkiyah. The Rabbi explains that the spiritual forces that protect and watch over us are called the 13 Attributes of Mercy. They are transmitted into our physical world through the first 13 words of the Torah. When judgments are decreed against us, these 13 forces can safeguard us from their influence. We begin drawing this Light of protection to ourselves at the very moment we begin to browse and behold the mystical shapes and sequences of the Aramaic text, and to learn the spiritual insights presented there.

1. Rabbi Chizkiyah opened the discussion with the verse, "As the lily amongst the thorns" (Shir Hashirim 2:2). HE ASKS: What is the lily? AND HE REPLIES: It is the Community of Yisrael (Israel), WHICH IS MALCHUT. Because there is a lily; and there is a lily. Just as the lily among the thorns is tinged with red and white, so is the Community of Yisrael affected by the qualities of judgment and mercy. Just as the lily has thirteen petals, so the Community of Yisrael is surrounded by the thirteen attributes of Mercy. Thus, between the first mention of the name Elohim, WHICH APPEARS IN THE PASSAGE, "IN THE BEGINNING ELOHIM CREATED" (BERESHEET 1:1) TO THE SECOND MENTION OF ELOHIM, THERE ARE THIRTEEN WORDS IN THE VERSE, WHICH TRANSLATE AS "THE, HEAVEN, AND THE, EARTH, AND THE EARTH, WAS, WITHOUT FORM, AND VOID, AND DARKNESS, WAS UPON, THE FACE, OF THE DEEP, AND THE SPIRIT" (IBID. 2). These words surround and guard the Community of Yisrael.

1. רִבִּי חִזְקִיָּה פָּתַח, כְּתִיב כְּשׁוֹשַׁנָּה בֵּין הַחוֹחִים. מָאן שׁוֹשַׁנָּה, דָּא כְּנֶסֶת יִשְׂרָאֵל. בְּגִין דְּאִית שׁוֹשַׁנָּה וְאִית שׁוֹשַׁנָּה, מַה שׁוֹשַׁנָּה דְּאִיהִי בֵּין הַחוֹחִים אִית בַּהּ סוּמָק וְחִוָּור, אוּף כְּנֶסֶת יִשְׂרָאֵל אִית בַּהּ דִּין וְרַחֲמֵי. מַה שׁוֹשַׁנָּה אִית בַּהּ תְּלֵיסַר עָלִין, אוּף כְּנֶסֶת יִשְׂרָאֵל אִית בַּהּ תְּלֵיסַר מְכִילִין דְּרַחֲמֵי דְּסַחֲרִין לַהּ מִכָּל סִטְרָהָא. אוּף אֱלֹהִים דְּהָכָא מִשַּׁעְתָּא דְּאִדְכַּר אַפִּיק תְּלֵיסַר תֵּיבִין לְסַחֲרָא לִכְנֶסֶת יִשְׂרָאֵל וּלְנַטְרָא לַהּ.

2. After this, THE NAME ELOHIM is mentioned another time in the passage "ELOHIM MOVED UPON" (BERESHEET 1:2). And why is it mentioned again? In order to bring out the five rigid leaves that surround the lily. And these five LEAVES represent the five gates of salvation. And this secret is written about in the verse, "I will raise the cup of salvation" (Tehilim 116:13). This is the 'cup of benediction' that is raised after the meal. The cup of benediction must rest on five fingers, and no more, just as the lily rests on five rigid leaves that represent the five fingers. And this lily is the cup of benediction. FROM THE second to the third mention of the NAME Elohim, there are five words, WHICH TRANSLATE AS "MOVED, OVER, THE SURFACE, OF THE WATERS, AND SAID." AND THESE WORDS PARALLEL THE FIVE LEAVES. From this point, THE VERSE CONTINUES, "ELOHIM SAID...LET THERE BE LIGHT" (Beresheet 1:3). After this light was created, it was concealed and enclosed within that Brit (covenant) that entered the lily and fructified it. This is referred to as "a tree bearing fruit whose seed is within it" (Ibid. 11) and this seed is the Brit.

2. וּלְבָתַר אִדְכַּר זִמְנָא אָחֳרָא, אַמַּאי אִדְכַּר זִמְנָא אָחֳרָא, בְּגִין לְאַפְקָא חָמֵשׁ עָלִין תַּקִּיפִין דְּסַחֲרִין לַשּׁוֹשַׁנָּה. וְאִינּוּן חָמֵשׁ, אִקָּרוֹן יְשׁוּעוֹת. וְאִינּוּן חָמֵשׁ תַּרְעִין. וְעַל רָזָא דָא כְּתִיב, כּוֹס יְשׁוּעוֹת אֶשָּׂא, דָּא כּוֹס שֶׁל בְּרָכָה. כּוֹס שֶׁל בְּרָכָה אִצְטְרִיךְ לְמֶהֱוֵי עַל חָמֵשׁ אֶצְבְּעָן וְלָא יַתִּיר, כְּגַוְונָא דְּשׁוֹשַׁנָּה דְּיָתְבָא עַל חָמֵשׁ עָלִין תַּקִּיפִין דּוּגְמָא דְּחָמֵשׁ אֶצְבְּעָן. וְשׁוֹשַׁנָּה, דָּא אִיהִי כּוֹס שֶׁל בְּרָכָה, מֵאֱלֹהִים תִּנְיָנָא עַד אֱלֹהִים תְּלִיתָאָה חָמֵשׁ תֵּיבִין. מִכָּאן וּלְהָלְאָה, אוֹר דְּאִתְבְּרֵי וְאִתְגְּנִיז, וְאִתְכְּלִיל בַּבְּרִית, הַהוּא דְּעָאל בַּשּׁוֹשַׁנָּה וְאַפִּיק בַּהּ זַרְעָא. וְדָא אִקְרֵי עֵץ עוֹשֶׂה פְּרִי אֲשֶׁר זַרְעוֹ בוֹ. וְהַהוּא זֶרַע, קַיְימָא בְּאוֹת בְּרִית מַמָּשׁ.

3. And just as the Brit is sown by forty-two matings from that same seed, so the engraved and holy name is sown by the forty-two letters that describe the act of creation.

3. וּכְמָה דְּדִיוּקְנָא דִּבְרִית אִזְדְּרַע בְּאַרְבְּעִין וּתְרֵין זִוּגִין דְּהַהוּא זַרְעָא, כָּךְ אִזְדְּרַע שְׁמָא גְלִיפָא מְפָרַשׁ, בְּאַרְבְּעִין וּתְרֵין אַתְוָון דְּעוֹבָדָא דִּבְרֵאשִׁית.

2. The Blossoms / [Flower] Buds

Many spiritual secrets are contained in this next section. The budding and blossoming of a flower reflects the process of creation that unfolds in the Upper World as well as the in Lower World, which is our physical universe. As a seed contains the entire flower, the original thought of creation contains the creation as a whole, including its final and complete perfection. The actual Hebrew letters that speak of these secrets give us the power to perceive the future consequences that are already included in our present actions, just as a flower is already included in a seed.

The Zohar speaks of the great Patriarchs who were also included within the original thought and seed of creation. These spiritual leaders would become the universal conduits by which humanity could connect to the Light of the Creator. The appearance of these great men in the Aramaic text of the Zohar helps to strengthen our connection to the Creator and to our own spiritual roots.

4. "IN THE BEGINNING," Rabbi Shimon quoted the verse, "the flower buds appeared on the earth" (Shir Hashirim 2:12). "The flower buds" refer to the act of creation; "appeared on the earth." When? On the third day, as it is written, "And the earth brought forth" (Beresheet 1:12). Since then, they have been seen on the earth. "The time of pruning has come" alludes to the fourth day, when the "pruning of the tyrants" (negative forces) took place. THEREFORE OF THIS DAY, IT IS WRITTEN, "LET THERE BE LIGHTS" (Beresheet 1:14), with the letter Vav missing from the word lights. (The Hebrew word 'lights' when written without a vav, can be read as a curse). "And the voice of the turtle dove" (Shir Hashirim 2:12) refers to the fifth day, about which it is written, "Let the waters swarm" (Beresheet 1:20), so they can produce living creatures. "Is heard" (mentioned in Shir Hashirim) refers to the sixth day, on which it says, "Let us make man" (Beresheet 1:26), who shall put action before listening. Because it says here, "Let us make man," while there on Mount Sinai, when Hashem asked the Yisrael about the Torah, they said "we will do, and we will hear (we will try to understand)" (Shemot 24:7). "In our land" (Shir Hashirim 2:12) refers to the day of Shabbat, which represents the Land of Life, which is THE WORLD TO COME.

4. בְּרֵאשִׁית. רִבִּי שִׁמְעוֹן פָּתַח, הַנִּצָּנִים נִרְאוּ בָאָרֶץ. הַנִּצָּנִים, דָּא עוֹבָדָא דִּבְרֵאשִׁית. נִרְאוּ בָאָרֶץ, אֵימָתַי, בַּיּוֹם הַשְּׁלִישִׁי, דִּכְתִיב וַתּוֹצֵא הָאָרֶץ, כְּדֵין נִרְאוּ בָאָרֶץ. עֵת הַזָּמִיר הִגִּיעַ, דָּא יוֹם רְבִיעִי, דַּהֲוָה בֵּיהּ זְמִיר עָרִיצִים. מְאֹרֹת, חָסֵר. וְקוֹל הַתּוֹר, דָּא יוֹם חֲמִישִׁי, דִּכְתִיב יִשְׁרְצוּ הַמַּיִם וגו׳, לְמֶעְבַּד תּוֹלְדוֹת. נִשְׁמַע, דָּא יוֹם שִׁשִּׁי, דִּכְתִיב נַעֲשֶׂה אָדָם, דַּהֲוָה עָתִיד לְמִקְדַּם עֲשִׂיָּה לִשְׁמִיעָה, דִּכְתִיב הָכָא נַעֲשֶׂה אָדָם, וּכְתִיב הָתָם נַעֲשֶׂה וְנִשְׁמַע. בְּאַרְצֵנוּ, דָּא יוֹם שַׁבָּת, דְּאִיהוּ דּוּגְמַת אֶרֶץ הַחַיִּים.

5. Another explanation is that these blossoms are the Patriarchs who entered the thought of the Creator and went into the future world, NAMELY BINAH, where they were hidden. They emerged from there secretly and hid themselves in the true prophets. Yosef was born and they hid in him. When Yosef entered the Holy Land, he revealed their presence and then "they appeared on the earth" and were seen there. And when are they seen? When the rainbow is seen in the sky. Because when the rainbow is seen, then they appear. And at that moment, "the time of pruning has come." This means that this is the period to annihilate the wicked from the world. But why were the wicked saved? Because the Flower Buds appeared on the earth. If they had not ALREADY appeared SO LONG AGO, (THE WICKED) would not have remained on earth, and the world would have been destroyed.

5. דָּבָר אַחֵר, הַנִּצָּנִים, אִלֵּין אִינּוּן אֲבָהָן, דְּעָאלוּ בַּמַּחֲשָׁבָה, וְעָאלוּ בְּעָלְמָא דְּאָתֵי וְאִתְגְּנִיזוּ תַּמָּן. וּמִתַּמָּן נָפְקוּ בִּגְנִיזוּ וְאִטְמִירוּ גּוֹ נְבִיאֵי קְשׁוֹט. אִתְיְלִיד יוֹסֵף, וְאִטְמִירוּ בֵּיהּ. עָאל יוֹסֵף בְּאַרְעָא קַדִּישָׁא וּנְצִיב לוֹן תַּמָּן, וּכְדֵין נִרְאוּ בָאָרֶץ וְאִתְגְּלוּ תַּמָּן. וְאֵימָתַי אִתְחָזוּן, בְּשַׁעֲתָא דְּאִתְגְּלֵי קֶשֶׁת בְּעָלְמָא, דְּהָא בְּשַׁעֲתָא דְּקֶשֶׁת אִתְחֲזֵי כְּדֵין אִתְגַּלְיָין אִינּוּן. וּבְהַהִיא שַׁעֲתָא עֵת הַזָּמִיר הִגִּיעַ עִדָּן לְקַצֵּץ חַיָּיבִין מֵעָלְמָא. אַמַּאי אִשְׁתְּזִיבוּ, בְּגִין דְּהַנִּצָּנִים נִרְאוּ בָאָרֶץ, וְאִלְמָלֵא דְּנִרְאוּ לָא אִשְׁתְּאַרוּן בְּעָלְמָא, וְעָלְמָא לָא אִתְקַיָּים.

6. And who sustains the world and causes the Fathers (patriarchs) to appear? It is the voices of the children who study the Torah. And the world is saved (from destruction) for the sake of these children. In deference to them, it is written, "We will make you ornaments of gold" (Shir Hashirim 1:11). This refers to the children, boys and young men, as is written, "And you shall make two cherubim of gold" (Shemot 25:18).

6. וּמָאן מְקַיֵּים עָלְמָא וְגָרִים לַאֲבָהָן דְּאִתְגַּלְיָין, קַל יְנוֹקֵי דְּלָעְאן בְּאוֹרַיְיתָא, וּבְגִין אִינּוּן רַבְיָין דְּעָלְמָא, עָלְמָא אִשְׁתְּזִיב. לְקָבְלֵיהוֹן, תּוֹרֵי זָהָב נַעֲשֶׂה לָךְ, אִלֵּין אִינּוּן יְנוֹקֵי רַבְיָין עוּלְמִין, דִּכְתִיב וְעָשִׂיתָ שְׁנַיִם כְּרוּבִים זָהָב.

3. "Who has created these?"
The Zohar discusses the intricacies of the spiritual process of Creation, and explores mysteries associated with the upper spiritual worlds, the Hebrew letters, and the Patriarchs. The text explains how the incomprehensible and infinite Creator restricted and diminished a portion of His Light in order to manifest It in a magnitude that mortal man could receive. As we peruse the Hebrew letters and understand these spiritual explanations, we draw a measure of spiritual Light into our own lives equal to our capacity to receive and use It.

7. In the beginning: Beresheet. Rabbi Elazar began the discussion by quoting, "Lift up your eyes on high and see. Who has created these things?" (Yeshayah 40:26). HE ASKS: "Lift up your eyes on high," to what place? And HE REPLIES: To that place to which all eyes are turned. And who is He that created these things? He is the opening of the eyes, which is the MALCHUT OF THE HEAD OF ARICH-ANPIN. And you should know that there, in the Concealed Atika (Ancient One) lies the question: Who has created these? And who is He? IT IS HE WHO IS CALLED Mi (lit. 'who' which is formed from the two Hebrew letters: Mem and Yud that appear in the name Elohim), WHO IS THE LOWER SEVEN SFIROT OF BINAH; He is the (celestial one), who is called from the extremity of heaven on high, as everything is in His domain. The question arises because of Him, and He is concealed. He is called Mi, WHICH IS THE EXPRESSION OF A QUESTION, because beyond him there lies no question. Thus, the extremity of heaven is called Mi, WHICH IS THE SIGN OF A QUESTION, because beyond Him there lies no question. So this extremity of heaven, WHERE THE QUESTION LIES, is called 'Mi'.

7. בְּרֵאשִׁית. רִבִּי אֶלְעָזָר פָּתַח, שְׂאוּ מָרוֹם עֵינֵיכֶם וּרְאוּ מִי בָרָא אֵלֶּה. שְׂאוּ מָרוֹם עֵינֵיכֶם. לְאָן אֲתַר, לַאֲתַר דְּכָל עַיְינִין תְּלִיָּאן לֵיהּ. וּמָאן אִיהוּ, פֶּתַח עֵינַיִם. וְתַמָּן תִּנְדְּעוּן, דְּהַאי סָתִים עַתִּיקָא דְקַיְימָא לַשְׁאֵלָה, בָּרָא אֵלֶּה. וּמָאן אִיהוּ, מִ״י. הַהוּא דְאִקְרֵי מִקְצֵה הַשָּׁמַיִם לְעֵילָא, דְּכֹלָא קַיְימָא בִּרְשׁוּתֵיהּ. וְעַל דְּקַיְימָא לַשְׁאֵלָה, וְאִיהוּ בְּאֹרַח סָתִים וְלָא אִתְגַּלְיָא, אִקְרֵי מִ״י, דְּהָא לְעֵילָא לֵית תַּמָּן שְׁאֵלָה. וְהַאי קְצֵה הַשָּׁמַיִם אִקְרֵי מִ״י.

8. There is another extremity down below called Mah (lit. 'what', a combination of the two letters Mem and Hei). And what is the difference between Mi and Mah? HE REPLIES: The first one is concealed and is called Mi. Therein lies a question: Man has searched and inquired in order to understand and climb from one level to another, until he reached the highest level of all, WHICH IS MALCHUT. After he had arrived there, he was asked: What? THIS MEANS, what have you learned? What have you seen? What have you investigated, since everything is still concealed and hidden as before! As it is written: "What their Fathers have explored, for everything is concealed as before" (Iyov 8:8).

8. וְאִית אָחֳרָא לְתַתָּא וְאִקְרֵי מַ״ה. מַה בֵּין הַאי לְהַאי, אֶלָּא קַדְמָאָה סְתִימָאָה דְּאִקְרֵי מִ״י קַיְימָא לַשְׁאֵלָה, וְכֵיוָן דְּשָׁאַל בַּר נָשׁ וּמְפַשְׁפֵּשׁ לְאִסְתַּכְּלָא וּלְמִנְדַּע מִדַּרְגָּא לְדַרְגָּא עַד סוֹף כָּל דַּרְגִּין, כֵּיוָן דְּמִטֵּי תַּמָּן מַ״ה, מַה יְדַעְתָּ, מַה אִסְתָּכַּלְתָּא, מַה פִּשְׁפַּשְׁתָּא, הָא כֹּלָא סָתִים כִּדְקַדְמֵיתָא.

9. And on this secret subject it is written, "What (Mah) shall I take to witness to you? What (Mah) shall I liken to you?" (Eicha 2:13). Because when the Holy Temple was destroyed, a voice came forth and said, "What (Mah) shall I take to witness for you, and what shall I liken to you?" This means that the word 'what' (which is a combination of the letters Mem and Hei) shall witness to you each and every day since the ancient days. As it is written: "I call heaven and earth to witness this day" (Devarim 30:19). "What shall I liken to you?" In the same manner of importance, IN WHICH "WHAT" SERVES AS THE ETERNAL WITNESS, I crowned you with holy crowns and made you ruler over the earth. As is written: "Is this the city that men call the perfection of beauty?" (Eicha 2:15). In addition, I have called you, "Jerusalem, a city united by a compact" (Tehilim 122:3). "What shall I make equal to you?" (Eicha 2:13). Just as your situation is here (in this mundane world), so it is seemingly above! REFERRING TO THE JERUSALEM on high (in the eternal world). Just as now the holy nation does not enter below to perform the sacred arrays, so I swear that I will not enter above until your throngs come to you down below. This is your consolation - that I equate you with this level, WITH JERUSALEM ON HIGH, WHICH IS MALCHUT, in its entirety. And now you are here, "For your breach is great, like the sea" (Ibid. 13). If you claim that you have no existence or remedy, then who (Mi) shall heal you? Namely, that same concealed supernal level, WHICH IS CALLED Mi, upon which everything exists, WHICH IS BINAH, shall heal and uphold you.

9. וְעַל רָזָא דְּנָא כְּתִיב, מָה אֵעִידֵךְ מָה אֲדַמֶּה לָךְ. כַּד אִתְחָרִיב בֵּי מַקְדְּשָׁא, נָפַק קָלָא וַאֲמַר, מָה אֵעִידֵךְ וּמָה אֲדַמֶּה לָךְ, בְּהַהוּא מַ״ה אֵעִידֵךְ, בְּכָל יוֹמָא וְיוֹמָא אַסְהִידַת בָּךְ מִיּוֹמִין קַדְמָאִין, דִּכְתִיב הַעִדֹתִי בָכֶם הַיּוֹם אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. מָה אֲדַמֶּה לָךְ, בְּהַהוּא גַוְונָא מַמָּשׁ, עֲטָרִית לָךְ בְּעִטְרִין קַדִּישִׁין, עֲבָדִית לָךְ שָׁלְטָנוּ עַל עָלְמָא, דִּכְתִיב הֲזֹאת הָעִיר שֶׁיֹּאמְרוּ כְּלִילַת יֹפִי וגו׳. קָרֵינָא לָךְ יְרוּשָׁלַיִם הַבְּנוּיָה כְּעִיר שֶׁחֻבְּרָה לָהּ. מָה אַשְׁוֶה לָךְ. כְּגַוְונָא דְּאַנְתְּ יָתְבָא, הָכֵי הוּא כְּבִיכוֹל לְעֵילָא, כְּגַוְונָא דְּלָא עָאלִין הַשְׁתָּא בָּךְ עַמָּא קַדִּישָׁא בְּסִדְרִין קַדִּישִׁין, הָכֵי אוֹמֵינָא לָךְ, דְּלָא אֵיעוֹל אֲנָא לְעֵילָא עַד דְּיֵעֲלוּן בָּךְ אֶכְלוֹסָךְ לְתַתָּא. וְדָא אִיהוּ נֶחָמָה דִּילָךְ, הוֹאִיל דְּדַרְגָּא דָא אַשְׁוֶה לָךְ בְּכֹלָא. וְהַשְׁתָּא דְּאַנְתְּ הָכָא, גָּדוֹל כַּיָּם שִׁבְרֵךְ. וְאִי תֵּימָא דְּלֵית לָךְ קַיְימָא וְאַסְוָותָא, מִ״י יִרְפָּא לָךְ, וַדַּאי הַהוּא דַרְגָּא סְתִימָאָה עִלָּאָה, דְּכֹלָא קַיְימָא בֵּיהּ, יִרְפָּא לָךְ וְיוֹקִים לָךְ.

10. Mi MEANS the extremity of heaven above, WHICH IS YISRAEL - SABA AND TEVUNAH; Mah MEANS the extremity of heaven below, WHICH IS MALCHUT. And this is what Ya'akov, WHO IS ZEIR-ANPIN, inherited, as he was "the bolt that passes from extremity to extremity" (Shemot 26:28). From the extremity above, which is Mi, down to the extremity below, which is Mah. Because he stands in the middle, BETWEEN YISRAEL - SABA AND TEVUNAH, TO MALCHUT. And because of this, Mi created these! BECAUSE YISRAEL - SABA AND TEVUNAH who are called Mi, CREATED ZEIR-ANPIN AND NUKVA WHO ARE CALLED ALEPH, LAMED, AND HEI.

10. מִ״י קְצֵה הַשָּׁמַיִם לְעֵילָא, מַ״ה, קְצֵה הַשָּׁמַיִם לְתַתָּא, וְדָא יְרִית יַעֲקֹב, דְּאִיהוּ מַבְרִיחַ מִן הַקָּצֶה אֶל הַקָּצֶה, מִן הַקָּצֶה קַדְמָאָה דְּאִיהוּ מִ״י, אֶל הַקָּצֶה בַּתְרָאָה דְּאִיהוּ מַ״ה, בְּגִין דְּקָאֵים בְּאֶמְצָעִיתָא. וְעַל דָּא, מִי בָרָא אֵלֶּה.

4. "Who has created these" of Eliyahu

Rabbi Shimon bar Yochai describes to his son, Rabbi Elazar, his mystical encounter with Elijah the Prophet (Eliyahu). It was then that the supernal secrets of Creation concealed within the previous section were revealed to the holy Master. The words and sentences of this story imbue us with the power to achieve an even stronger connection to the Light.

11. Rabbi Shimon said, Elazar, my son, stop talking and let the supernal hidden secret, which humans know nothing about, be revealed. Rabbi Elazar stopped talking and was silent. Rabbi Shimon wept and stood still for a moment. Rabbi Shimon then said, Elazar, what is Eleh (lit. 'these', which is spelled ALEPH, LAMED, HEI)? If you say that they are the planets and the signs of the zodiac, have they not always been seen? And were they not created by Mah (which is formed from the two Hebrew letters, Mem and Hei) WHICH IS MALCHUT? As it is written, "By the word of Hashem were the heavens made" (Tehilim 33:6), WHICH REFERS TO MALCHUT THAT IS CALLED THE "WORD OF HASHEM" WERE THE HEAVENS MADE. And if THE TERM ELEH (WHICH IS CREATED BY COMBINING THE HEBREW LETTERS, ALEPH, LAMED, HEI) was said about the hidden things, then there is no NEED to write ELEH, because they, THE PLANETS AND THEIR SIGNS, are visible.

11. אָמַר רַבִּי שִׁמְעוֹן, אֶלְעָזָר בְּנִי פְּסוֹק מִילָךְ, וְיִתְגְּלֵי סְתִימָא דְּרָזָא עִלָּאָה דִּבְנֵי עָלְמָא לָא יָדְעִין. שְׁתִיק ר׳ אֶלְעָזָר. בָּכָה ר״ש, וְקָאֵים רִגְעָא חֲדָא. אָמַר רַבִּי שִׁמְעוֹן, אֶלְעָזָר, מַאי אֵלֶּה. אִי תֵּימָא כּוֹכְבַיָּא וּמַזָּלֵי, הָא אִתְחֲזָן תַּמָּן תְּדִיר. וּבְמַ״ה אִיתְבְּרִיאוּ, כד״א בִּדְבַר ה׳ שָׁמַיִם נַעֲשׂוּ. אִי עַל מִלִּין סְתִימִין, לָא לִכְתּוֹב אֵלֶּה, דְּהָא אִיתְגַּלְיָא אִיהוּ.

12. This secret was never before revealed, until one day when I was on the seashore, Eliyahu came and asked me: Master do you know what Mi (Who) has created Eleh (these) means? I answered 'these' are the heavens and their hosts, the works of the Holy One, blessed be He. And man should look at them and bless Him, as is written, "When I behold your heavens, the work of your fingers...Our Master, how glorious is your name in all the earth!" (Tehilim 8:4-10).

12. אֶלָּא רָזָא דָא לָא אִתְגַּלְיָא, בַּר יוֹמָא חַד דַּהֲוֵינָא עַל כֵּיף יַמָּא, וַאֲתָא אֵלִיָּהוּ וַאֲמַר לִי, רַבִּי יָדַעְתְּ מַה הוּא מִי בָּרָא אֵלֶּה. אֲמֵינָא לֵיהּ, אִלֵּין שְׁמַיָּא וְחֵילֵהוֹן, עוֹבָדָא דְּקֻדְשָׁא בְּרִיךְ הוּא דְּאִית לֵיהּ לְבַר נָשׁ לְאִסְתַּכְּלָא בְּהוֹ, וּלְבָרְכָא לֵיהּ, דִּכְתִיב כִּי אֶרְאֶה שָׁמֶיךָ מַעֲשֵׂה אֶצְבְּעוֹתֶיךָ וגו׳ ה׳ אֲדוֹנֵינוּ מָה אַדִּיר שִׁמְךָ בְּכָל הָאָרֶץ.

13. He told me, Master, the Holy One, blessed be He, had a great secret, which He revealed to the celestial Academy (Yeshiva on high). The secret is that when the most hidden and concealed One (the secret of all secrets) desired to reveal Himself, He first made one single Point, WHICH IS MALCHUT, and this point ascended and became a Thought, WHICH IS BINAH. THIS MEANS THAT MALCHUT ROSE UP AND WAS INCLUDED WITHIN BINAH. He shaped in her all the images and engraved all the designs.

13. אָמַרְלוֹ, רַבִּי: מִלָּה סְתִימָא הֲוָה קַמֵּי קֻדְשָׁא בְּרִיךְ הוּא, וְגָלֵי בְּמַתִּיבְתָּא עִלָּאָה, וְדָא הוּא. בְּשַׁעְתָּא דְּסְתִימָא דְּכָל סְתִימִין בָּעָא לְאִתְגַּלְיָא, עֲבַד בְּרֵישָׁא נְקוּדָה חֲדָא, וְדָא סְלִיק לְמֶהֱוֵי מַחֲשָׁבָה. צַיֵּיר בָּהּ כָּל צִיּוּרִין חָקַק בָּהּ כָּל גְּלִיפִין.

14. And He engraved inside, the sacred and hidden candlelight, WHICH IS MALCHUT THAT IS INCLUDED WITHIN BINAH, an engraving of a mystical and holy design. It is a very profound structure that emerges from the depth of the thought, WHICH IS THE SECRET OF THE UPPER THREE SFIROT, and is called Mi, which is the inception of this edifice. And it is erected and not erected; it is hidden deep inside the name ELOHIM. FURTHERMORE, it is called only Mi (from only two of the letters in the name ELOHIM: MEM AND YUD). THIS MEANS THAT IT LACKS THE LETTERS ALEPH, LAMED, AND HEI FROM THE NAME ELOHIM. He desired to reveal Himself and to be called ELOHIM, so He dressed Himself up in a precious garment that shines and enlightens the surroundings, WHICH IS THE LIGHT OF CHASSADIM, and created Eleh (from the letters Aleph, Lamed, and Hei). And these letters, Aleph, Lamed, and Hei, after being joined together ascended to the name ELOHIM, MEANING THAT THE LETTERS Mem and Yud, combined with Aleph, Lamed, and Hei, complete the name Elohim. Furthermore, as long as He did not create the letters Aleph, Lamed, and Hei, they did not rise up to form the name Elohim. Those who sinned in worshipping the Golden Calf used this secret by saying, "Eleh (these are) your Deities, Yisrael" (Shemot 32:4).

14. וְאַגְלִיף גּוֹ בּוּצִינָא קַדִּישָׁא סְתִימָא גְּלִיפוּ דְּחַד צִיּוּרָא סְתִימָאָה קֹדֶשׁ קַדִּישִׁין בִּנְיָינָא עֲמִיקָא דְּנָפִיק מִגּוֹ מַחֲשָׁבָה, וְאִקְרֵי מִי שֵׁירוּתָא לְבִנְיָנָא קַיְּימָא וְלָא קַיְּימָא, עָמִיק וְסָתִים בִּשְׁמָא. לָא אִקְרֵי אֶלָּא מִי. בָּעָא לְאִתְגַּלְיָיא וּלְאִתְקְרֵי בִּשְׁמָא דָא, וְאִתְלַבַּשׁ בִּלְבוּשׁ יְקָר דְּנַהֵיר, וּבְרָא אֵל״ה, וְסָלִיק אֵל״ה בִּשְׁמָא. אִתְחַבְּרוּן אַתְוָון אִלֵּין בְּאִלֵּין וְאִשְׁתְּלִים בִּשְׁמָא אֱלֹהִים. וְעַד לָא בְרָא אֵלֶּה לָא סָלִיק בִּשְׁמָא אֱלֹהִים. וְאִינוּן דְּחָבוּ בְּעֶגְלָא. עַל רָזָא דְנָא אֲמָרוּ אֵלֶּה אֱלֹהֶיךָ יִשְׂרָאֵל.

15. Just as the letters Mi joined the letters Aleph, Lamed, and Hei, AND FORMED THE NAME ELOHIM, USING THE PRECIOUS GARMENT THAT SHINES, WHICH IS THE LIGHT OF CHASSADIM, so the name has remained forever combined. And the continued existence of the world is based on this secret, WHICH IS THE SECRET OF THE VERSE, "THE WORLD SHALL BE ESTABLISHED UPON MERCY" (Tehilim 89:3). Eliyahu then flew away, and I could not see him anymore. And it is from him that I received this knowledge and was able to grasp this hidden secret. Rabbi Elazar came with all the other friends and bowed down before him. They wept and then said if we had not come into this world but only to hear this secret, it would have been enough for us.

15. וּכְמָה דְּאִשְׁתַּתַּף מ״י בְּאֵלֶּה, הָכֵי הוּא שְׁמָא דְּאִשְׁתַּתַּף תְּדִיר, וּבְרִזָא דָא אִתְקַיֵּים עָלְמָא. וּפְרַח אֵלִיָּהוּ וְלָא חָמֵינָא לֵיהּ. וּמִנֵּיהּ יְדַעְנָא מִלָּה דְּאוֹקִימְנָא עַל רָזָא וְסִתְרָא דִילֵהּ. אֲתָא ר׳ אֶלְעָזָר וְכֻלְּהוֹ חַבְרַיָּיא וְאִשְׁתְּטָחוּ קַמֵּיהּ, בְּכוֹ וַאֲמָרוּ, אִלְמָלֵא לָא אֲתֵינָא לְעָלְמָא אֶלָּא לְמִשְׁמַע דָּא דַּי.

5. The Mother (Ima) lent Her clothes to Her daughter

The Zohar explains that, during the process of Creation, the Sfirah [level] of Malchut had to borrow vessels from the Upper Level, a realm known as Binah, in order to facilitate the creation of our physical realm. Malchut alone lacked the ability to arouse and draw the Light necessary to construct our physical dimension. When our own vessels are not worthy or capable of generating Light on their own, the spiritual forces transmitted through the letters of this story give us the ability to actually draw down vessels from the Upper Worlds.

16. Rabbi Shimon said, so accordingly, the heavens and their hosts were created by Mah, WHICH REFERS TO MALCHUT. As it is written: "When I Behold your heavens, the work of your fingers (Tehilim 8:4). BUT BEFORE THIS, it is written, "How (Mah) glorious is your name in all the earth, who has set your majesty above the heavens" (Tehilim 8:2). THE HEAVENS WERE CREATED BY THE NAME MAH, WHICH IS MALCHUT. HOWEVER, THE PHRASE "above the heavens" REFERS TO BINAH, WHICH IS CALLED MI, AND IS ABOVE ZEIR-ANPIN, WHICH IS CALLED THE HEAVENS. THE MEANING OF THIS IS that It ascended to the name of ELOHIM. To clarify, THE NAME OF MAH, WHICH IS MALCHUT, ROSE UP AND WAS INCLUDED WITHIN BINAH, WHICH IS ELOHIM. It created a light for Its light. THIS MEANS THAT IT CREATED THE LIGHT OF CHASSADIM AS A PRECIOUS GARMENT FOR THE LIGHT OF CHOCHMAH, THAT IS IN THE NAME OF MI WITHIN WHICH they enclothed each other. Then MALCHUT rose and entered in the Supernal Name ELOHIM, WHICH IS THE NAME OF BINAH. That is why the phrase, "In the beginning, Elohim created," (Beresheet 1:1) REFERS TO the upper Elohim, WHICH IS BINAH AND NOT MALCHUT. Mah, WHICH IS MALCHUT, is not there and is not constructed, according to the secret of Mi and Eleh that we have mentioned previously.

16. אָמַר רַבִּי שִׁמְעוֹן, עַל דָּא, שְׁמַיָּא וְחֵילֵיהוֹן בְּמָ״ה אִתְבְּרִיאוּ, דִּכְתִיב כִּי אֶרְאֶה שָׁמֶיךָ מַעֲשֵׂה אֶצְבְּעוֹתֶיךָ וגו׳ וּכְתִיב מָ״ה אַדִּיר שִׁמְךָ בְּכָל הָאָרֶץ אֲשֶׁר תְּנָה הוֹדְךָ עַל הַשָּׁמָיִם, עַל הַשָּׁמַיִם אִיהוּ לְסַלְקָא בִּשְׁמָא. בְּגִין דְּבָרָא נְהוֹרָא לְנְהוֹרֵיהּ, וְאִתְלַבַּשׁ דָּא בְּרָא וְסָלִיק בִּשְׁמָא עִלָּאָה. וְעַל דָּא בְּרֵאשִׁית בָּרָא אֱלֹהִים. דָּא אֱלֹהִים עִלָּאָה, דְּהָא מָ״ה לָא הֲוֵי הָכֵי וְלָא אִתְבְּנֵי.

17. When the letters, Aleph, Lamed, and Hei are drawn down from above, FROM BINAH, downward TO MALCHUT, it is as if a Mother (Ima) lent Her clothes to Her daughter and adorned her with Her own adornments. THE NAME OF ELOHIM IS THUS DRAWN DOWN FROM BINAH, WHO IS THE MOTHER (IMA), TO THE DAUGHTER, WHO IS MALCHUT. And when does She properly adorn Her? When all the males appear before Her. AND THEN, It is written CONCERNING HER that "all you males shall appear before the Sovereign, Hashem (Shemot 34:23). Because MALCHUT is called "Sovereign" IN THE MALE GENDER. As it is written: "Behold the Ark of the Covenant of the Sovereign (Adon) of all the earth" (Yehoshua 3:11). HERE THE VERSE DESCRIBES MALCHUT, WHICH IS THE "ARK OF THE COVENANT" BY USING THE NAME OF THE SOVEREIGN (ADON) OF ALL THE EARTH, WHICH IS A MASCULINE NAME. THIS IS SO, BECAUSE SHE HAS RECEIVED THE VESSELS, WHICH ARE CALLED 'CLOTHES' AND THE SPIRITUAL ENERGY, WHICH IS CALLED ADORNMENTS, FROM HER MOTHER WHO IS BINAH. Then the letter Hei leaves the name Mah, AND IS REPLACED BY the letter Yud. NOW MALCHUT IS called Mi, JUST LIKE BINAH. Then She dresses up in male clothes, NAMELY THE CLOTHES OF BINAH, to face all the males of Yisrael.

17. אֶלָּא בְּשַׁעֲתָא דְּאִתְמַשְׁכָן אַתְוָון אִלֵּין אֵלֶ״ה מִלְּעֵילָא לְתַתָּא, וְאִמָּא אוֹזִיפַת לִבְרַתָּא מֵאִנְהָא, וְקִשְׁיוָטָא לַהּ בְּקִישׁוּטָהָא. וְאֵימָתַי קִשְׁיוָטָא לַהּ בְּקִישׁוּטָהָא כִּדְקָא חָזֵי. בְּשַׁעֲתָא דְּאִתְחַזּוֹן קַמֵּהּ כָּל דְּכוּרָא, דִּכְתִיב אֶל פְּנֵי הָאָדוֹן ה׳, וְדָא אִקְרֵי אָדוֹן, כד״א הִנֵּה אֲרוֹן הַבְּרִית אֲדוֹן כָּל הָאָרֶץ. כְּדֵין נַפְקַת ה׳ וְאָעֵילַת י׳, וְאִתְקַשְׁיוַת בְּמָאנֵי דְּכוּרָא לְקָבְלֵיהוֹן דְּכָל דְּכַר בְּיִשְׂרָאֵל.

18. And the other letters, SPECIFICALLY Aleph, Lamed, and Hei, are drawn down by Yisrael from above; FROM BINAH down to this place; DOWN TO MALCHUT WHICH IS NOW CALLED MI, JUST LIKE BINAH. "When I remember these (Eleh)" (Tehilim. 42:4) MEANS when I utter these letters with my mouth "and I pour out my soul in me" (Ibid.). I shed tears by the will of my soul to draw down these letters, Aleph, Lamed, Hei, from Binah, and then "I went with them" (Ibid.). From above - FROM BINAH - "to the house of Elohim" (Ibid.). WHICH IS MALCHUT. SO THAT MALCHUT would be CALLED Elohim, just like BINAH. And with what SHALL I DRAW THEM? "With the voice of joy and praise, with a multitude that kept the holy day" (Ibid.). Rabbi Elazar said, My silence has built the Holy Temple on high, WHICH IS BINAH, and the Holy Temple below, WHICH IS MALCHUT. ACCEPTING WHAT PEOPLE SAY AS TRUE, a word is worth one sela (coin), and silence (is worth) two. So the words 'a word is worth one sela' REFER TO what I have said and clarified, but the words 'silence (is worth) two' REFERS TO MY SILENCE, WHICH IS WORTH TWICE AS MUCH. WHY? Because by my being silent, two worlds were created and constructed together as one. These worlds are BINAH AND MALCHUT. IF I HAD NOT KEPT SILENT (Par. 11), I WOULD NOT HAVE ACHIEVED THE UNISON OF THESE TWO WORLDS.

18. וְאַתְוָון אָחֳרָנִין מְשִׁכָן לוֹן יִשְׂרָאֵל מֵעֵילָא לְגַבֵּי אֲתַר דָּא: אֵלֶּה אֶזְכְּרָה, אַדְכַּרְנָא בְּפוּמָאי, וְשָׁפֵיכְנָא דְּמְעָאי בִּרְעוּת נַפְשִׁי, בְּגִין לְאַמְשָׁכָא אַתְוָון אִלֵּין, וּכְדֵין אֶדַּדֵּם מֵעֵילָא עַד בֵּית אֱלֹהִים, לְמֶהֱוֵי אֱלֹהִים כְּגַוְונָא דִילֵיהּ. וּבְמַאי בְּקוֹל רִנָּה וְתוֹדָה הָמוֹן חוֹגֵג. אָמַר רַבִּי אֶלְעָזָר, שְׁתִיקָא דִילִי בְּנָה מַקְדְּשָׁא לְעֵילָא, וּבְנָה מַקְדְּשָׁא לְתַתָּא. וּבְוַדַּאי מִלָּה בְּסֶלַע, מִשְׁתּוֹקָא בְּתְרֵין. מִלָּה בְּסֶלַע, מַה דַּאֲמַרְנָא וְאִתְעַרְנָא בֵּיהּ, מִשְׁתּוֹקָא בִּשְׁתַּיִם מַה דְּשָׁתֵיקְנָא, דְּאִבְרוֹ וְאִיבְנוֹ תְּרֵין עָלְמִין כַּחֲדָא.

19. Rabbi Shimon said, from here onward we shall complete the text. As it is written, "That brings out their host by number" (Yeshayah 40:26), BECAUSE there are two grades, and each one has to be recorded, THAT IS, DEFINED: The first called Mah is the lower one; the second called Mi is the upper one. Now the upper grade is recorded with the words, "Hamotzi (that brings out) their host by number." NOTE THAT THE DEFINITE ARTICLE HEI IN THE WORD Hamotzi alludes to the One that is known and there is no other like that One, namely Mi. Similarly in the phrase, "Hamotzi (He who brings forth) bread from the earth" THE DEFINITE ARTICLE HEI IN Hamotzi ALLUDES to the one that is knownthe one of the lower grade, namely Mah. And all is one, BECAUSE THEY ARE BOTH ON THE SAME LEVEL OF MALCHUT, WHERE THE UPPER ONE IS MI OF MALCHUT AND THE LOWER ONE IS MAH OF MALCHUT. So, "HE THAT BRINGS OUT by number," MEANS THAT THE NUMBER 600,000 REFERS TO THE NUMBER OF STARS that stand together and bring forth the hosts according to their types, which are innumerable.

19. אֲמַר ר׳ שִׁמְעוֹן מִכָּאן וּלְהָלְאָה שְׁלִימוּ דִּקְרָא, דִּכְתִיב הַמּוֹצִיא בְּמִסְפָּר צְבָאָם, תְּרֵין דַּרְגִּין אִינּוּן, דְּאִיצְטְרִיךְ לְמֶהֱוֵי רְשִׁים כָּל חַד מִינַיְיהוּ, חַד דָּא דְּאִתְּמַר מָ״ה, וְחַד מִ״י, דָּא עִלָּאָה, וְדָא תַתָּאָה: דָּא עִלָּאָה רְשִׁים וַאֲמַר הַמּוֹצִיא בְּמִסְפָּר צְבָאָם, הַמּוֹצִיא, הַהוּא דְּאִשְׁתְּמוֹדַע וְלֵית כַּוָּותֵיהּ. כְּגַוְונָא דָא, הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ, הַמּוֹצִיא, הַהוּא דְּאִשְׁתְּמוֹדַע, דָּא דַּרְגָּא תַתָּאָה, וְכֹלָּא חַד. בְּמִסְפָּר שְׁתֵּין רִבּוֹא אִינּוּן דְּקַיְימִין כַּחֲדָא וְאַפִּיקוּ חֵילִין לְזִינַיְיהוּ דְּלֵית לוֹן חֶשְׁבְּנָא.

20. All of them, whether these 600,000 or all their hosts, WHICH ARE INNUMERABLE, shall be called by the name. What is meant by "shall be called by the name?" (Devarim 28:10). If you say that He calls them by their names, it is not so. Because had it been so, He should have said, "be CALLED by its name." Rather, when this grade does not rise up into the name ELOHIM, and is called Mi (Par. 14), it does not beget (any offspring) and does not bring forth what is concealed inside it, or their types. Although all of them were hidden inside it, MEANING THAT EVEN THOUGH THE LETTERS ALEPH, LAMED, HEI HAVE ALREADY ASCENDED, THEY ARE STILL LACKING THE 'PRECIOUS GARMENT' OF CHASSADIM. SO THEY ARE STILL CONCEALED AND DO NOT RISE UP INTO THE NAME ELOHIM (Par. 14). Because He created THE LETTERS, Aleph, Lamed, Hei, and they rose up into His name, MEANING THAT THEY ARE ENCLOTHED WITH THE 'PRECIOUS GARMENTS' OF CHASSIDIM, THEN THE LETTERS ALEPH, LAMED, HEI JOIN THE LETTERS MEM and Yud, and are called Elohim. Thus, by the power of this name He brought them forth in all perfection. And this is the meaning of the phrase, "shall be called by the name," WHICH MEANS by His own name did He call and bring forth each and every type (species) to exist in perfection. AND THEN IT IS WRITTEN: "THAT BRINGS OUT THEIR HOST BY NUMBER, HE CALLS THEM ALL BY NAMES," (YESHAYAH 40:26) REFERRING TO THE NAME OF THE PERFECTION, THAT IS, ELOHIM. The same appears here, WHERE IT IS WRITTEN, "See, I have called by name" (Shemot 31:2), WHICH MEANS, "I have bestowed my name on Bezalel," so that Bezalel's existence reaches perfection.

20. לְכֻלָּם, בֵּין אִינּוּן שִׁתִּין, בֵּין כָּל חֵילִין דִּילְהוֹן, בְּשֵׁם יִקָּרָא. מַאי בְּשֵׁם יִקָּרָא. אִי תֵימָא דְּקָרָא לוֹן בִּשְׁמָהַתְהוֹן, לָאו הָכֵי הוּא, דְּא״כ בִּשְׁמוֹ מִבָּעֵי לֵיהּ. אֶלָּא בְּזִמְנָא דְּדַרְגָּא דָא לָא סָלִיק בִּשְׁמָא וְאִקְרֵי מִ״י, לָא אוֹלִיד וְלָא אַפִּיק טְמִירִין לְזִינֵיהּ, אַף עַל גַּבְדְּכֻלְּהוֹ הֲווֹ טְמִירִין בֵּיהּ, כֵּיוָן דְּבָרָא אֵל״ה, וְאִסְתַּלַּק בִּשְׁמֵיהּ, וְאִקְרֵי אֱלֹהִים, כְּדֵין בְּחֵילָא דִשְׁמָא דָא, אַפִּיק לוֹן בִּשְׁלִימוּ, וְדָא הוּא בְּשֵׁם יִקָּרָא, בְּהַהוּא שֵׁם דִּילֵיהּ, קְרָא וְאַפִּיק כָּל זִינָא וְזִינָא לְאִתְקַיְימָא בִּשְׁלִימוּתֵיהּ. כְּגַוְונָא דָא רְאֵה קָרָאתִי בְשֵׁם: אַדְכַּרְנָא שְׁמִי לְאִתְקַיְימָא בְּצַלְאֵל עַל קִיּוּם אַשְׁלָמוּתֵיהּ.

21. "Of the greatness of His might" (Yeshayah 40:26). HE ASKS: What is the meaning of "of the greatness of His might?" AND HE REPLIES: This is the supreme grade where all desires rise up in Him. And they ascend through a hidden and secret path...because He is strong in power. This is the secret of the supernal world called Mi that rose up into the name Elohim. As we have stated, the phrase "no one is missing" REFERS to the 600,000 stars that He brought forth by the power of this name. And because "no one is missing" FROM THE NUMBER 600,000, it follows that in every place that Yisrael died and were punished for their sins, they were AFTERWARD numbered. And no one was ever missing from the 600,000, to keep the similarity, BETWEEN THE UPPER AND THE LOWER WORLDS. Just as no one was missing FROM THE NUMBER 600,000 above, no one was missing FROM THIS NUMBER below.

21. מֵרוֹב אוֹנִים, מַאי מֵרוֹב אוֹנִים, דָּא רֵישׁ דַּרְגִּין, דְּסַלִּיקוּ בֵּיהּ כָּל רְעוּתִין וְאִסְתַּלְּקוּ בֵּיהּ בְּאֹרַח סָתִים. וְאַמִּיץ כֹּחַ, דָּא רָזָא דְּעָלְמָא עִלָּאָה, דְּאִסְתַּלַּק בְּשֵׁם אֱלֹהִים כִּדְקָאַמְרָן. אִישׁ לֹא נֶעְדָּר, מֵאִינּוּן שִׁתִּין רִבּוֹא דַּאֲפִיק בְּחֵילָא דִשְׁמָא, וּבְגִין דְּאִישׁ לֹא נֶעְדָּר, בְּכָל אֲתַר דְּמִיתוּ יִשְׂרָאֵל וְאִתְעֲנָשׁוּ בְּחוֹבַיְיהוּ, אִתְמְנוּן וְלָא אֶעְדַּר מֵאִינּוּן שִׁתִּין רִבּוֹא אֲפִילוּ חָד, בְּגִין לְמֶהֱוֵי כֹּלָּא דְיוֹקְנָא חֲדָא: כְּמָה דְּאִישׁ לָא נֶעְדַּר לְעֵילָא, אוֹף הָכִי לָא נֶעְדַּר לְתַתָּא.

6. The letters by Rav Hamnuna Saba

Individual energy forces, which express themselves as Hebrew letters, came before the Creator requesting that they be the instruments by which the world is created. The Creator eventually agrees to utilize the letter Beit ?, as this particular letter begins the Hebrew word Brachah [Blessing]. The Zohar then depicts the unique attributes of each of the twenty-two letters and the spiritual energy they emit. All these forces and their power of blessing are transferred to us when we visually scan the Aramaic text and learn the lessons it holds.

22. Beresheet (In the beginning): Rabbi Hamnuna Saba, (the elder), said that we have found IN THE WORDS: "BERESHEET BARA ELOHIM (In the beginning, Elohim created the...)" (Beresheet 1:1), THAT THE ORDER of the letters IN THIS PHRASE is arranged in reverse. At the beginning, the Hebrew letter Bet is immediately followed by another Bet, that is, BERESHEET BARA. Subsequently, IT IS WRITTEN at the beginning with an ALEPH and then another ALEPH, referring in Hebrew to Elohim Et. AND HE EXPLAINS THAT when the Holy One, blessed be He, was about to create the world, all of the letters WERE STILL hidden. For two thousand years before the creation of the world, the Holy One, blessed be He, watched the letters and amused Himself with them.

(A) The letter Tav

22. בְּרֵאשִׁית רַב הַמְנוּנָא סָבָא אָמַר, אַשְׁכְּחָן אַתְוָון בְּהִפּוּכָא, בֵּית בְּקַדְמֵיתָא וּלְבָתַר ב׳, הַיְינוּ בְּרֵאשִׁית בָּרָא, לְבָתַר א׳ בְּקַדְמֵיתָא וּלְבָתַר א׳, הַיְינוּ אֱלֹהִים אֶת. אֶלָּא כַּד בָּעָא קֻדְשָׁא בְּרִיךְ הוּא לְמֶעְבַּד עָלְמָא כָּל אַתְוָון הֲווֹ סְתִימִין, וּתְרֵין אַלְפִין שְׁנִין עַד דְּלָא בְּרָא עָלְמָא, הֲוָה מִסְתַּכֵּל קֻדְשָׁא בְּרִיךְ הוּא וְאֶשְׁתַּעְשַׁע בְּהוֹ.

23. When He desired to create the world, all the letters of the Hebrew alphabet came before Him in sequence from last to first. The letter Tav saw itself fit to come forth first. It said, Master of the World, may it please you to create the world with me because I am the seal of your ring, which is Emet (truth), MEANING THAT I AM THE LAST LETTER IN THE WORD EMET. And as You are called BY THIS NAME of TRUTH, so it would be most appropriate for the King to begin with the letter Tav, and create the world by me. The Holy One, blessed be He, said to it, you are worthy and deserving, but you are not suitable for the world to be created by you. You are destined to serve as a mark on the foreheads of the faithful one, who have kept the Law of the Torah from Aleph to Tav, but when you appear they shall die (Tract. Shabbat 55, col. A). Not only that, but you are the seal of the word Death, MEANING THAT TAV IS THE LAST LETTER TO APPEAR IN THE WORD MAVET (DEATH). And because of this, you are not suitable for Me to create the world with you. It then immediately left.

(B) The letter Shin

23. כַּד בָּעָא לְמִבְרֵי עָלְמָא, אֲתוֹ כָּל אַתְוָון קַמֵּיהּ מִסּוֹפָא אֲרֵישַׁיְיהוּ. שָׁרֵיאַת אָת ת לְמֵיעַל בְּרֵישָׁא, אָמְרָה, רִבּוֹן עָלְמִין: נִיחָא קַמָּךְ לְמִבְרֵי בִּי עָלְמָא, דַּאֲנָא חוֹתְמָא דְגוּשְׁפַנְקָא דִילָךְ, אֱמֶת, וְאַתְּ אִתְקְרִיאַת אֱמֶת, יָאוֹת לְמַלְכָּא לְמִשְׁרֵי בְּאוֹת אֱמֶת, וּלְמִבְרֵי בִּי עָלְמָא. אֲמַר לָהּ קֻדְשָׁא בְּרִיךְ הוּא יָאוֹת אַנְתְּ וְזַכָּאָה אַנְתְּ, אֶלָּא לֵית אַנְתְּ כְּדַאי לְמִבְרֵי בָּךְ עָלְמָא. הוֹאִיל וְאַנְתְּ זַמִּינָא לְמֶהֱוֵי רָשִׁים עַל מִצְחִין דְּגוּבְרִין מְהֵימְנִין, דְּקַיְּימוּ אוֹרַיְיתָא מֵא׳ וְעַד ת׳, וּבְרִשְׁימוּ דִילָךְ יְמוּתוּן. וְעוֹד, דְּאַנְתְּ חוֹתְמָא דְמָוֶת, הוֹאִיל וְאַנְתְּ כָּךְ, לֵית אַנְתְּ כְּדַאי לְמִבְרֵי בָּךְ עָלְמָא. מִיָּד נָפְקַת.

24. The letter Shin then entered and stood before Him. It said, Master of the World, may it please You to create the world with me, as I am called in Your own name Shadai. And it would be most proper to create the world by a holy name. He replied: You are worthy, you are good, and you are truthful. But because you are included among the letters that form the word Sheker (falsehood), I do not wish to create the world with you. Sheker would not have prevailed had you not been attached to the letters Resh and Kuf.

24. עָאלַת אָת קַמֵּיהּ, אָמְרָה קַמֵּיהּ: רִבּוֹן עָלְמִין, נִיחָא קַמָּךְ לְמִבְרֵי בִּי עָלְמָא, דְּבִי אִתְקְרֵי שְׁמָךְ שַׁדַּ״י, וְיָאוֹת לְמִבְרֵי עָלְמָא בִּשְׁמָא קַדִּישָׁא. אֲמַר לָהּ: יָאוֹת אַנְתְּ וְטַב אַנְתְּ וּקְשׁוֹט אַנְתְּ, אֲבָל הוֹאִיל וְאִתְוָון דִּזְיוּפָא נָטְלִין לָךְ לְמֶהֱוֵי עִמְּהוֹן לָא בָעֵינָא לְמִבְרֵי בָּךְ עָלְמָא, דִּבְגִין דְּלָא יִתְקַיֵּים שִׁקְרָא אֶלָּא אִי יִטְלוֹן לָךְ.

25. From this WE LEARN THAT whoever wants to tell a lie, should add that lie to a base that is truthful. Because the letter Shin is a letter (i.e. a sign) of truth, meaning a letter of Truth by which the Patriarchs reached unison. NOTE THAT THE THREE LINES IN THE LETTER SHIN REFER TO THE THREE PATRIARCHS, WHO ARE CALLED CHESED, GVURAH, AND TIFERET. And the letters Kuf and Resh appear on the evil side, because THE OTHER SIDE IS KAR (COLD), WITHOUT ANY OF THE WARMTH THAT GIVES LIFE. THE OTHER SIDE DRAWS ITS SUSTENANCE FROM THE MALCHUT WHEN IT IS AT THE STAGE OF THE FROZEN OCEAN. In order for the Other Side to continue to exist, it pulls the letter Shin into its realm, creating the combination Kesher, WHICH MEANS 'STRENGTHENING THE TIES' AND 'SURVIVING'. When the Shin realized this, it left.
(C) The letter Tzadik

25. מִכָּאן, מָאן דְּבָעֵי לְמֵימַר שִׁקְרָא יִטּוֹל יְסוֹדָא דִּקְשׁוֹט בְּקַדְמֵיתָא, וּלְבָתַר יוֹקִים לֵיהּ שִׁקְרָא, דְּהָא אָת ש אָת קְשׁוֹט אִיהוּ, אָת קְשׁוֹט דַּאֲבָהָתָן דְּאִתְיַיחֲדוּ בַּהּ. אִתְוָון דְּאִתְחַזְיָאוּ עַל סִטְרָא בִישָׁא אִינוּן, וּבְגִין לְאִתְקַיְּימָא נָטְלֵי אָת ש בְּגַוּוּיֵיהוּ הֲוֵי קֶשֶׁר. כֵּיוָן דְּחָמַאת הָכֵי נָפְקַת מִקַּמֵּיהּ.

26. The letter Tzadik then entered, stood before Him, and said, Master of the World, may it please You to create the world with me, since the Tzadikim (righteous) are 'sealed' by my name. And YOU, who are called Tzadik, are also written by my name, as it is written, "For Hashem is righteous, He loves righteousness" (Tehilim 11:7). Therefore, it would be suitable to create the world with me! He replied: Tzadik, Tzadik you are truly righteous, but you should remain concealed and not be revealed too much; AS WOULD BE DONE IF THE WORLD WERE CREATED BY YOU, so that humans will not have an excuse for their sins. And what is the reason FOR IT REMAINING CONCEALED? IT IS THE INCLUSION OF the letter Nun and the adjoining letter Yud from the Tetragrammaton, which is also the Holy Brit, which came and mounted on the letter Nun, thereby CREATING the letter Tzadik.
(D) The letter Pei [also alluded to, the letter Ayin]

26. עָאלַת אָת אָמְרָה קַמֵּיהּ: רִבּוֹן עָלְמָא, נִיחָא קַמָּךְ לְמִבְרֵי בִּי עָלְמָא, דַּאֲנָא, בִּי חֲתִימִין צַדִּיקִים, וְאַנְתְּ, דְּאִתְקְרִיאַת צַדִּיק, בִּי רָשִׁים, דִּכְתִיב כִּי צַדִּיק ה׳ צְדָקוֹת אָהֵב, וּבִי יָאוֹת לְמִבְרֵי עָלְמָא. אֲמַר לָהּ: צַדִּי, צַדִּי אַנְתְּ, וְצַדִּיק אַנְתְּ, אֲבָל אַנְתְּ צָרִיךְ לְמֶהֱוֵי טְמִירָא, לֵית אַנְתְּ צָרִיךְ לְאִתְגַּלְיָא כָּל כָּךְ, בְּגִין דְּלָא לְמֵיהַב פִּתְחוֹן פֶּה לְעָלְמָא. מ״ט, צ אִיהִי, אַתְיָא י דִּשְׁמָא דִּבְרִית קַדִּישָׁא וְרָכִיב עֲלָהּ וְאִתְאֲחַד בַּהֲדָהּ. וְרָזָא דָא, כַּד בְּרָא קָדוֹשׁ בָּרוּךְ הוּא לְאָדָם הָרִאשׁוֹן דּוּ פַּרְצוּפִין בְּרָאוֹ. וּבְגִין כָּךְ אַנְפּוֹי דִּיו״ד מְהַדַּר לַאֲחוֹרָא כְּגַוְונָא דָא צ, וְלָא אִתְהַדְּרוּ אַנְפִּין בְּאַנְפִּין כְּגַוְונָא דָא צ, אִסְתַּכַּל לְעֵילָא כְּגַוְונָא דָא צ אִסְתַּכְּלַת לְתַתָּא כְּגַוְונָא דָא צ אֲמַר לָהּ קֻדְשָׁא בְּרִיךְ הוּא: תּוּ, דַּאֲנָא זַמִּין לְנַסְרָא לָךְ, וּלְמֶעְבַּד לָךְ אַפִּין בְּאַפִּין, אֲבָל בְּאַתְרָא אָחֳרָא תִּסְתַּלַּק. נָפְקַת מִקַּמֵּיהּ וַאֲזָלַת.

27. The letter Pei was the next to enter. It stood before Him and said, Master of the World, may it please You to create the world with me, because the Redemption that You shall bring onto the world is described by my name, Pedut (Redemption or Salvation). THIS MEANS THAT SALVATION IS TO BE REDEEMED FROM OUR TROUBLES, AND THIS WORD IN HEBREW STARTS WITH THE LETTER PEI. THIS IS WHY the world should be created by me.
He replied: You are indeed praiseworthy, but because of you, there will be inscribed (for posterity) the maxim 'to commit a crime in secret' - a crime akin to that of the snake that strikes, brings back its head, and then hides it within its body. Because whoever sins bends his head, MEANING THAT HE HIDES HIMSELF FROM THE 'OBSERVING EYE,' then stretches his hands out to sin. THIS REFERS TO THE SHAPE OF THE LETTER PEI THAT HAS A HEAD BENT DOWN INTO ITS BODY. And so it was similarly said of the letter Ayin, which describes the term Avon (crime, sin). Although it claimed, I have anavah (humility) in me, and the Holy One, blessed be He, replied to it saying: I shall not create the world by you. Ayin then took its leave!
(E) The letter Samech

27. עָאלַת אָת אָמְרָה קַמֵּיהּ: רִבּוֹן עָלְמִין, נִיחָא קַמָּךְ לְמִבְרֵי בִּי עָלְמָא, דְּהָא פּוּרְקָנָא דְּאַנְתְּ זַמִּין לְמֶעְבַּד בְּעָלְמָא, בִּי רְשִׁים, וְדָא הוּא פְּדוּת, וּבִי יָאוֹת לְמִבְרֵי עָלְמָא. אֲמַר לָהּ: יָאוֹת אַנְתְּ, אֲבָל בָּךְ אִתְרְשִׁים פֶּשַׁע בִּטְמִירוּ, כְּגַוְונָא דְּחִיוְיָא דְּמָחֵי, וְאָעֵיל רֵישֵׁיהּ בֵּין גּוּפֵיהּ, הָכֵי, מַאן דְּחָב, כָּפִיף רֵישֵׁיהּ וְאַפֵּיק יְדוֹי. וְכֵן עָוֹן, אַף עַל גַּבְדְּאָמְרָה, דְּאִית בִּי עֲנָוָה, אֲמַר לָהּ קֻדּוֹשׁ בָּרוּךְ הוּא לָא אִבְרֵי בָּךְ עָלְמָא. נָפְקַת מִקַּמֵּיהּ.

(F) The letter Nun

28. The letter Samech (Heb. Support) entered, stood before Him and said, Master of the world may it please You to create the world with me, because I am able to support those who falls. As it is written, "Hashem upholds all that fall" (Tehilim 145:14). He said to it, This is exactly why you should stay in your place and not move from it. If you leave your place IN THE WORD SOMECH, what will then happen to all those who fell and are being supported by you? The letter Samech then left immediately!

28. עָאלַת אָת אָמְרָה קַמֵּיהּ: רִבּוֹן עָלְמִין, נִיחָא קַמָּךְ לְמִבְרֵי בִּי עָלְמָא, דְּאִית בִּי סְמִיכָא לִנְפָלִין, דִּכְתִיב סוֹמֵךְ ה׳ לְכָל הַנּוֹפְלִים. אֲמַר לָהּ: עַל דָּא אַנְתְּ צָרִיךְ לְאַתְרָךְ, וְלָא תָזוּז מִנֵּיהּ, אִי אַתְּ נָפִיק מֵאַתְרָךְ, מַה תְּהֵא עֲלֵיהוּ דְּאִינוּן נָפִילִין, הוֹאִיל וְאִינוּן סָמִיכִין עֲלָךְ. מִיָּד נָפְקַת מִקַּמֵּיהּ.

(G) The letters Mem and Lamed

29. The letter Nun entered and stood before Him saying, Master of the World, may it please You to create the world with me, because the phrase, "fearful in praises," (Heb. Norah Tehilot) (Shemot 15:11) starts with me. AND ALSO in the praising of the righteous, IT IS WRITTEN, "praise is comely" (Tehilim 147:1). He told it, Nun, go back to your place. It is because of you that the letter Samech returned to its place. And you should depend on it for support. THIS MEANS THAT THE LETTER NUN IS INSCRIBED AT THE BEGINNING OF THE WORD FALLING (HEB. NEFILAH) AND THE LETTER SAMECH, WHICH IS THE SECRET OF "HASHEM UPHOLDS ALL THAT FALL." THUS, NUN RETURNED TO ITS PLACE TO SUPPORT THOSE WHO FALL, AS EXPLAINED IN THE PREVIOUS PARAGRAPH.

29. עָאלַת אָת אָמְרָה קַמֵּיהּ רִבּוֹן עָלְמָא, נִיחָא קַמָּךְ לְמִבְרֵי בִּי עָלְמָא, דְּבִי כְתִיב נוֹרָא תְהִלּוֹת, וּתְהִלָּה דְּצַדִּיקִים נָאוָה תְהִלָּה. אֲמַר לָהּ: נו״ן, תּוּב לְאַתְרָךְ דְּהָא בְּגִינָךְ תְּבַת סַמֶּ״ךְ לְאַתְרָהּ, וַהֲוֵי סָמִיךְ עֲלָהּ. מִיָּד תְּבַת לְאַתְרָהּ וְנָפְקַת מִקַּמֵּיהּ.

(H) The letter Caf

30. The letter Mem entered and said to Him, Master of the World, may it please You to create the world by me, because with me you are called Melech (King). He told it, yes, it is indeed so, but I shall not create the world with you, because the world needs a Melech (King)! Go back to your place, you and the letters Lamed and Kuf, as it is not proper for the world to be without a King.

30. עָאלַת אָת אָמְרָה קַמֵּיהּ: רִבּוֹן עָלְמָא, נִיחָא קַמָּךְ לְמִבְרֵי בִּי עָלְמָא, דְּבִי אִתְקְרִיאַת מֶלֶךְ. אֲמַר לָהּ: הָכֵי הוּא וַדַּאי, אֲבָל לָא אִבְרֵי בָּךְ עָלְמָא, בְּגִין דְּעָלְמָא אִצְטְרִיךְ לְמֶלֶךְ, תּוּב לְאַתְרָךְ, אַנְתְּ וְ ל וְ ך, דְּהָא לָא יָאוֹת לְעָלְמָא לְמִיקַם בְּלָא מֶלֶךְ.

31. At that certain hour, the letter Caf descended from the "Throne of His Glory." Shaking and trembling, it stood before Him and said, Master of the World, may it please You to create the world with me, because I am Your Glory. When the letter Caf descended from the "Throne of His Glory," 200,000 Worlds were shaken and the Throne trembled. And all the Worlds were about to collapse. The Holy One, blessed be He, told it, Caf, Caf, what are you doing here?! I shall indeed not create the world with you. Go back to your place, because the Hebrew word Cliya (Total destruction) starts with you. AND BECAUSE OF YOU "...TOTAL DESTRUCTION IS DETERMINED AND DECREED" (YESHAYAH 10:23). SO RETURN TO YOUR THRONE AND STAY THERE. At that same moment it took leave and returned to its place.
(I) The letter Yud

31. בְּהַהִיא שַׁעֲתָא, נָחַתָּא מִן קָדָמוֹהִי אָת מֵעַל כּוּרְסְיֵהּ יְקָרֵיהּ, אִזְדַּעְזְעַת וְאָמְרָה קַמֵּיהּ: רִבּוֹן עָלְמָא, נִיחָא קַמָּךְ לְמִבְרֵי בִּי עָלְמָא, דַּאֲנָא כְּבוֹדָךְ. וְכַד נָחַתַת כ מֵעַל כּוּרְסְיֵהּ יְקָרֵיהּ, אִזְדַּעְזְעוּ מָאתָן אֶלֶף עָלְמִין וְאִזְדַּעְזַע כָּרְסְיָיא, וְכָלְהוֹ עָלְמִין אִזְדַּעְזְעוּ לְמִנְפַּל. אֲמַר לָהּ קֻדְשָׁא בְּרִיךְ הוּא: כָ"ף, כָ"ף, מָה אַתְּ עָבֵיד הָכָא, דְּלָא אִבְרֵי בָךְ עָלְמָא, תּוּב לְאַתְרָךְ, דְּהָא בָךְ כְּלִיָּה, כְּלָה וְנֶחֱרָצָה אִשְׁתְּמַע, תּוּב לְכָרְסְיָיךְ וַהֲוֵי תַמָּן. בְּהַהִיא שַׁעֲתָא נָפְקַת מִקַּמֵּיהּ וְתָבַת לְדוּכְתָּהּ

32. The letter Yud entered, stood before Him, and said, Master of the World, may it please You to create the world with me, because I am the first letter of the Holy Name Yud, Hei, Vav, and Hei. Thus, it should be proper for you to create the world with me. He replied: It should suffice you to be engraved upon My Name and appear in Me. You embrace all My desires. Rise up, it would not be proper for you to be removed from My Name!
(J) The letter Tet

32. עָאלַת אָת אָמְרָה קַמֵּיהּ: רִבּוֹן עָלְמָא, נִיחָא קַמָּךְ לְמִבְרֵי בִּיעָלְמָא, דַּאֲנָא שֵׁירוּתָא דִשְׁמָא קַדִּישָׁא, וְיָאוֹת לָךְ לְמִבְרֵי בִּי עָלְמָא. אֲמַר לָהּ: דַּי לָךְ דְּאַנְתְּ חָקִיק בִּי, וְאַנְתְּ רָשִׁים בִּי, וְכָל רְעוּתָא דִילִי בָךְ, סָלֵיק, לֵית אַנְתְּ יָאוֹת לְאִתְעַקָּרָא מִן שְׁמִי.

33. The letter Tet entered, stood before Him and said, Master of the World may it please You to create the world with me, as by me You are called Tov Veyashar (Good and Honest). He replied: I will not create the world with you, because your goodness is concealed within you. Therefore it is written: "O how abundant is Thy goodness which You have concealed for them that fear You" (Tehilim 31:20). So because Your GOODNESS is concealed within You, it cannot take any part in this world that I want to create. It only applies to the world to come. Furthermore, because your goodness is concealed and treasured within yourself, the gates of the Holy Temple shall be 'sunk.' As it is written: "Her gates are sunk into the ground" (Eicha 2:9). And to add to all this, the letter Chet stands before you, together you become Chet (SIN). This is why these two letters do not appear in the names of the twelve tribes.
Tet immediately then took its leave and went away from Him.
(K) THE LETTER ZAYIN

33. עָאלַת אָת אָמְרָה קַמֵּיהּ: רִבּוֹן עָלְמָא, נִיחָא קַמָּךְ לְמִבְרֵי בִּי עָלְמָא, דְּאַנְתְּ, בִּי אִתְקְרִיאַת טוֹב וְיָשָׁר. אֲמַר לָהּ: לָא אִבְרֵי בָךְ עָלְמָא, דְּהָא טוּבָךְ סָתִים בְּגַוָּךְ וְצָפוּן בְּגַוָּךְ, הה"ד מָה רַב טוּבְךָ אֲשֶׁר צָפַנְתָּ לִירֵאֶךָ, הוֹאִיל וְגָנִיז בְּגַוָּךְ, לֵית בֵּיהּ חוּלָקָא לְעָלְמָא דָא, דַּאֲנָא בָעֵי לְמִבְרֵי, אֶלָּא בְּעָלְמָא דַּאֲתֵי. וְתוּ, דְּעַל דְּטוּבָךְ גָּנִיז בְּגַוָּךְ, יִטְבְּעוּן תַּרְעֵי דְּהֵיכָלָא. הה"ד טָבְעוּ בָאָרֶץ שְׁעָרֶיהָ. וְתוּ דְ ח לְקִבְלָךְ, וְכַד תִּתְחַבְּרוּן כַּחֲדָא, הָא ח"ט, וְעַל דָּא אָתְוָון אִלֵּין לָא רְשִׁימִין בְּשִׁבְטִין קַדִּישִׁין, מִיָּד נָפְקַת מִקַּמֵּיהּ.

34. The letter Zayin entered and said to Him, Master of the World, may it please You to create the world with me. Because with my help, Your children shall preserve the Shabbat, as it is written, "Remember (Zachor) the Shabbat day, to keep it holy" (Shemot 20:8). He replied: I will not create the world with you, because you represent war, THAT IS, a sharp pointed sword and a spear WITH WHICH PEOPLE make war. AND THEY ARE CALLED TOOLS of destruction, which in Hebrew is PRONOUNCED ZAYIN! And you are like the letter Nun, WHICH THE WORLD WAS NOT CREATED BY, BECAUSE IT IS AT THE BEGINNING OF THE WORD NEFILAH (FALLING).
(L) The letters Vav and Hei

34. עָאלַת אָת אָמְרָה לֵיהּ: רִבּוֹן עָלְמָא, נִיחָא קַמָּךְ לְמִבְרֵי בִּי עָלְמָא, דְּבִי נָטְרִין בְּנָיָךְ שַׁבָּת, דִּכְתִיב זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ. אֲמַר לָהּ: לָא אִבְרֵי בָךְ עָלְמָא, דְּאַנְתְּ אִית בָּךְ קְרָבָא, וְחַרְבָּא דְשִׁנְנָא, וְרוֹמְחָא דִקְרָבָא, כְּגַוְוּנָא דְנוּן, מִיָּד נָפְקַת מִקַּמֵּיהּ.

35. The letter Vav entered, and pleaded before Him, Master of the World, may it please You to create the world with me because I am in myself one of the letters of Your Name HA-VA-YAH!" He replied: Vav, you and the letter Hei should both be satisfied with being written in My Name HA-VA-YAH. Because you appear in My Name and are engraved in It, I shall therefore not create the world with you.
(M) The letters Dalet and Gimel

35. עָאלַת אָת אָמְרָה קַמֵּיהּ: רִבּוֹן עָלְמָא, נִיחָא קַמָּךְ לְמִבְרֵי בִּי עָלְמָא, דַּאֲנָא אָת מִשְׁמָךְ. אֲמַר לָהּ: וָאו, אַנְתְּ וְ ה, דַּי לְכוֹן דְּאַתּוּן אָתְוָון דִשְׁמִי, דְּאַתּוּן בְּרָזָא דִשְׁמִי, וַחֲקִיקִין וּגְלִיפִין בִּשְׁמִי, וְלָא אִבְרֵי בְּכוֹ עָלְמָא.

36. The letters Dalet and Gimel entered. THEY both also claimed the same thing. He told them also be satisfied with being with each other, because there will always be poor men on earth, and they should be given a benefactor. The letter Dalet is poor, BECAUSE IT IS CALLED DALET, FROM THE EXPRESSION DALUT, WHICH SIGNIFIES POVERTY, and the Gimel reciprocates as a benefactor TO DALET. THEREFORE do not leave each other, and it should suffice you that you sustain one another!
(N) The letter Bet

36. עָאלַת אָת וְאָת אָמְרוּ אוֹף הָכִי, אֲמַר אוֹף לוֹן, דַּי לְכוֹן לְמֶהֱוֵי דָּא עִם דָּא, דְּהָא מִסְכְּנִין לָא יִתְבַּטְּלוּן מִן עָלְמָא, וּצְרִיכִין לְגְמוֹל עִמְּהוֹן טִיבוּ. דָּל״ת אִיהוּ מִסְכְּנָא, גִימֶ״ל גְּמוֹל לָהּ טִיבוּ, לָא תִתְפָּרְשׁוּן דָּא מִן דָּא וְדַי לְכוֹן לְמֵיזַן דָּא לְדֵין.

37. The letter Bet entered and said to Him, Master of the World, may it please You to create the world with me, because by me You are blessed in the upper and lower worlds. THIS IS BECAUSE THE LETTER BET IS THE FIRST LETTER OF THE WORD BRACHAH (BLESSING). The Holy One, blessed be He, replied: But, of course, I shall certainly create the world with you. And you shall appear in the beginning of the creation (Beresheet).
(O) The letter Aleph

37. עָאלַת אָת אָמְרָה לֵיהּ: רִבּוֹן עָלְמָא, נִיחָא קַמָּךְ לְמִבְרֵי בִּי עָלְמָא, דְּבִי מְבָרְכָאן לָךְ לְעֵילָא וְתַתָּא. אֲמַר לָהּ קֻדְשָׁא בְּרִיךְ הוּא: הָא וַדַּאי בָּךְ אִבְרֵי עָלְמָא, וְאַתְּ תְּהֵא שֵׁירוּתָא לְמִבְרֵי עָלְמָא.

38. The letter ALEPH stood outside and did not enter. The Holy One, blessed be He, said to it, ALEPH, ALEPH, why do you not enter and stand before me like the other letters? It replied: Master of the World, because I saw that all the letters left You without benefaction. So what shall I do there myself? Not only that, but You have already presented the letter Bet with this greatest gift of all. And it would not be proper for the Supernal King to take back the gift, which He presented to His servant, and give it to another! The Holy One, blessed be He, said, ALEPH, ALEPH, even though the world is created with the letter Bet, you shall be the first (lit. 'head') of all the letters. My attachments shall be expressed only by you and all calculations and actions of the people shall commence with you. Therefore, all unity shall be expressed by the letter Aleph!

38. קָיְימָא אָת לָא עָאלַת. אֲמַר לָהּ קֻדְשָׁא בְּרִיךְ הוּא: אָלֶ״ף, אָלֶ״ף, לְמָה לֵית אַנְתְּ עָאלַת קַמָּאי כִּשְׁאָר כָּל אָתְוָון. אָמְרָה קַמֵּיהּ: רִבּוֹן עָלְמָא, בְּגִין דַּחֲמֵינָא כָּל אָתְוָון נָפְקוּ מִן קַמָּךְ בְּלָא תּוֹעַלְתָּא, מָה אֲנָא אַעֲבִיד תַּמָּן. וְתוּ, דְּהָא יְהֵיבְתָּא לְאָת בֵּי״ת נְבַזְבְּזָא רַבְּרְבָא דָּא, וְלָא יָאוֹת לְמַלְכָּא עִלָּאָה, לְאַעֲבָרָא נְבַזְבְּזָא דִּיהַב לְעַבְדּוֹ וּלְמֵיהַב לְאָחֳרָא. אֲמַר לָהּ קֻדְשָׁא בְּרִיךְ הוּא: אָלֶ״ף אָלֶ״ף, אַף עַל גַּבְדָּאת בֵּי״ת בַּהּ אִבְרֵי עָלְמָא, אַתְּ תְּהֵא רֵישׁ לְכָל אָתְוָון, לֵית בִּי יְחוּדָא אֶלָּא בָּךְ. בָּךְ יִשְׁרוֹן כָּל חוּשְׁבָּנִין, וְכָל עוֹבָדֵי דְעָלְמָא, וְכָל יְחוּדָא, לָא הֲוֵי אֶלָּא בְּאָת אָלֶ״ף.

39. The Holy One, blessed be He, formed large upper letters, WHICH ALLUDE TO THE SFIRAH OF BINAH and smaller lower letters, WHICH ALLUDE TO THE SFIRAH OF MALCHUT. And this is why IT IS WRITTEN, Bet, Bet, WHICH REFERS TO Beresheet Bara. And ALEPH, ALEPH, WHICH REFERS TO Elohim Et. SO THE FIRST SET OF ALEPH AND BET LETTERS are letters from above, FROM BINAH, WHEREAS THE SECOND SET OF ALEPH AND BET are letters from below, FROM MALCHUT. And they are all united - the ones from the world above, FROM BINAH, with the ones from the world below, WHICH IS MALCHUT - SO THAT THEY CAN INFLUENCE EACH OTHER.

39. וַעֲבַד קֻדְשָׁא בְּרִיךְ הוּא אָתְוָון עִלָּאִין רַבְּרְבָן וְאָתְוָון תַּתָּאִין זְעִירִין, וּבְגִין כָּךְ בֵּי״ת בֵּי״ת, בְּרֵאשִׁית בָּרָא. אָלֶ״ף אָלֶ״ף, אֱלֹהִים אֶת. אָתְוָון מִלְּעֵילָא וְאָתְוָון מִתַּתָּא, וְכֻלְּהוֹ כַּחֲדָא הֲווֹ, מֵעָלְמָא עִלָּאָה וּמֵעָלְמָא תַּתָּאָה.

7. The wisdom upon which the world is established
The Zohar teaches all Creation occurred through the power of great wisdom. This secret is found in Beresheet, the Hebrew word for Creation. We can now open ourselves to receive true spiritual wisdom in our own lives.

40. In the Beginning: Beresheet. Rabbi Yudai asked, What is Beresheet? It means 'with Wisdom'. And this is the Wisdom upon which the world, WHICH IS THE SECRET OF ZEIR ANPIN, is established and allowed to enter the deep and secretive mysteries, NAMELY THE LIGHTS OF BINAH. Here the six supernal points are engraved, WHICH ARE THE SIX ASPECTS OF BINAH, from which everything emerges. From them were formed the six sources of rivers, WHICH ARE THE SIX ASPECTS OF ZEIR ANPIN that flow into the Great Sea, WHICH IS MALCHUT. THEREFORE, Bara Sheet (the suffix in Aramaic means six) SUGGESTS THE SIX [HEBRAIC] LETTERS OF BERESHEET, FOR THE [LOWER] SIX ASPECTS were created here. And who created them? He who is not mentioned; He who is concealed and unknown, WHO IS CALLED ARICH ANPIN.

40. בְּרֵאשִׁית, רַבִּי יוּדָאי אָמַר, מַאי בְּרֵאשִׁי״ת, בְּחָכְמָ״ה, דָּא חָכְמָ״ה דְּעָלְמָא קַיְימָא עֲלָהּ לְעָאלָא גוֹ רָזִי סְתִימִין עִלָּאִין. וְהָכָא אִגְלִיפוּ שִׁית סִטְרִין רַבְרְבִין עִלָּאִין, דְּמִנְהוֹן נָפִיק כֹּלָּא, דְּמִנְהוֹן אִתְעֲבִידוּ שִׁית מְקוֹרִין וְנַחֲלִין לְעָאלָא גוֹ יַמָּא רַבָּא. וְהַיְינוּ בָּרָא שִׁי״ת, מֵהָכָא אִתְבְּרִיאוּ. מַאן בָּרָא לוֹן הַהוּא דְּלָא אִדְכַּר, הַהוּא סָתִים דְּלָא יְדִיעַ.

8. The locked and the unlocked

During the process of creation, spiritual forces were unlocked in order to ignite and propel the birth of the universe and the divine worlds. As the Zohar describes the procedure by which these forces were unleashed, we acquire the same power to unlock spiritual forces within ourselves.

This paragraph also reveals another secret concerning the word Beresheet .?????? When the word is broken down, two words are revealed: "Bere" and "Sheet," which means "created six." This refers to the spiritual realm of Zeir Anpin, which contains six Sfirot [dimensions]. All six dimensions [Chesed, Gvurah, Tiferet, Netzach, Hod and Yesod] are compressed and locked into the one realm called Zeir Anpin. With the emergence of superstring theory, modern physics has revealed a model of reality that resembles the Zohar's. Both the Kabbalist and the proponents of superstring theory agree that ten dimensions comprise reality, and that six of these dimensions were compacted into one at the moment of creation, or Beresheet.

41. Rabbi Chiya and Rabbi Yosi were walking along. As they reached a certain field, Rabbi Chiya said to Rabbi Yosi, what you have said that Bara Sheet (created six) IS ALLUDED TO IN THE WORD BERESHEET is certainly so. Because the supernal six days, THAT IS TO SAY, ONLY THE SIX ASPECTS OF BINAH HAVE A BEARING ON THE TORAH, WHICH IS ZEIR ANPIN, and no more. While the others, NAMELY THE UPPER THREE SFIROT OF BINAH are concealed.

.בראשית41. רַבִּי חִיָּא וְרַבִּי יוֹסֵי הֲווֹ אָזְלֵי בְּאָרְחָא, כַּד מְטוֹ לְחַד בֵּי חֲקַל, אֲמַר לֵיהּ רַבִּי חִיָּא לְרַבִּי יוֹסֵי, הָא דְּאַמְרִיתוּ בָּרָא שִׁית, וַדַּאי הָכֵי הוּא, בְּגִין דְּשִׁית יוֹמִין עִילָּאִין גַּבֵּי אוֹרַיְיתָא וְלָא יַתִּיר, אָחֳרָנִין סְתִימִין אִינוּן.

42. But we have already seen in the hidden mysteries of Beresheet where He says that He who is Holy and Concealed engraved a certain form in His bowels. THIS IS THE SECRET OF BINAH, of the Secret One, WHICH IS THE SECRET OF THE NUKVA OF ATIK, who is designated by a thrusting point. THIS IS THE SECRET OF THE POINT OF MALCHUT OF THE FIRST RESTRICTION, WHICH ROSE UP TO BINAH AND ENGRAVED THE EAR, NOSE, AND MOUTH OF ARICH ANPIN ON HIS HEAD. This engraving, WHICH WAS MOLDED IN BINAH was incised and hidden in Her, as someone who hides everything, locks it up, and puts the key away. This key is kept hidden in a certain Temple and although everything is hidden in that Temple, the most important thing is that key, which locks and unlocks everything!

42. אֲבָל חָמִינָן גּוֹ סִתְרֵי בְּרֵאשִׁית דַּאֲמַר הָכֵי. גְּלִיפֵי אִגְלִיף הַהוּא סְתִימָאָה קַדִּישָׁא גּוֹ מְעוֹי דְּחַד טְמִירוּ, דְּנָקִיד בִּנְקוּדָה דְּנָעַץ. הַהוּא גְּלִיפֵי אִגְלִיף וּטְמִיר בֵּיהּ, כְּמַאן דְּגָנֵיז כֹּלָּא תְּחוֹת מַפְתְּחָא חָדָא, וְהַהוּא מַפְתְּחָא גְּנִיז כֹּלָּא בְּהֵיכְלָא חָדָא, וְאע״ג דְּכֹלָּא גָּנֵיז בְּהַהוּא הֵיכָלָא, עִקָּרָא דְּכֹלָּא בְּהַהוּא מַפְתְּחָא הֲוֵי, הַהוּא מַפְתְּחָא סְגִיר וּפְתַח.

43. That Temple has a lot of hidden treasures one upon the other. In that Temple there are 50 gates, which are supposed to be closed, MEANING THAT THEY BLOCK THE FLOW OF LIGHTS. There are 49 gates engraved upon the 'four winds' of the world. One gate has no direction (side); it is not known whether it faces up or down. This is how this gate REMAINS closed.

43. בְּהַהוּא הֵיכָלָא, אִית בֵּיהּ גְּנִיזִין סְתִימִין סַגִּיאִין אִלֵּין עַל אִלֵּין. בְּהַהוּא הֵיכָלָא, אִית תַּרְעִין עוֹבַד סְתִימוּ, וְאִינוּן חַמְשִׁין. אִגְלִיפוּ לְאַרְבַּע סִטְרִין וַהֲווֹ אַרְבְּעִין וְתֵשַׁע. חַד תַּרְעָא לֵית לֵיהּ סִטְרָא, לָא יְדִיעַ אִי הוּא לְעֵילָא אִי הוּא לְתַתָּא, וּבְגִין כָּךְ הַהוּא תַּרְעָא סָתִים.

44. Inside the gates is a lock with a tiny and narrow keyhole. This lock is marked AND KNOWN only by the impression of the key. And no one is to know about THIS NARROW KEYHOLE without having the key. And upon this secret IS BASED THE VERSE, "In the beginning (Beresheet) Elohim created (Bara)" (Beresheet 1:1). Beresheet is the key by which everything is hidden, as it locks and unlocks. With this key six gates are locked and unlocked. So when it locks those gates and includes them within itself, then it is for sure Beresheet: a revealed word that includes within it a concealed word. Bara, wherever it appears, is a word that hides and guards a secret, IMPLYING THAT THE KEY locks it up and does not unlock it.

44. גּוֹ אִינּוּן תַּרְעִין אִית מַנְעוּלָא חָדָא, וְחַד אֲתַר דַּקִּיק לְעָאלָא הַהוּא מַפְתְּחָא בֵּיהּ וְלָא אִתְרְשִׁים אֶלָּא בִּרְשִׁימוּ דְּמַפְתְּחָא, לָא יְדִעִין בֵּיהּ אֶלָּא הַהוּא מַפְתְּחָא בִּלְחוֹדוֹי. וְעַל רָזָא דְנָא, בְּרֵאשִׁית בָּרָא אֱלֹהִים. בְּרֵאשִׁית, דָּא מַפְתְּחָא דְּכֹלָּא סְתִים בֵּיהּ, וְהוּא סְגִיר וּפְתַח, וְשִׁית תַּרְעִין כְּלִילָן בֵּיהּ בְּהַהוּא מַפְתְּחָא דְּסְגִיר וּפְתַח, כַּד סְגִיר אִינּוּן תַּרְעִין וְכָלִיל לוֹן בְּגַוֵּיהּ, כְּדֵין וַדַּאי כְּתִיב, בְּרֵאשִׁית, מִלָּה גַלְיָא בְּכְלַל מִלָּה סְתִימָאָה. וּבְכָל אֲתַר, בָּרָ״א, מִלָּא סְתִימָאָה אִיהוּ, סְגִיר וְלָא פְתַח.

9. [An Anagram]: B'hibar'am, B'Avraham (When they were created, with Avraham)
The chaotic world became complete and ordered upon the arrival of Avraham (Abraham) for he symbolizes and reveals the Light of Mercy [Chesed]. The Zohar explains that the Light of Mercy personifies sharing, and that it embodies the positive energy within our world. Meditatively browsing the Aramaic wording awakens our desire to share. In turn, we arouse the spiritual Light that removes chaos from our lives.

45. Rabbi Yosi said it is certainly so! I heard the same from the Holy Light, who is RABBI SHIMON, that the word Bara is concealed to show THAT THE KEY locks up the secret and does not unlock it. As long as THE KEY locked up the word Bara, the world could not exist and would not have lasted at all! Complete chaos would have prevailed, covering the entire existence. And when this chaos prevailed there would not have been a world; it would have never lasted!

45. אֲמַר רַבִּי יוֹסֵי, וַדַּאי הָכֵי הוּא, וּשְׁמַעְנָא לְבוֹצִינָא קַדִּישָׁא דַּאֲמַר הָכֵי, דִּמְלָה סְתִימָאָה אִיהוּ בָּרָא, סְגִיר וְלָא פְתַח. וּבְעוֹד דַּהֲוָה סְגִיר בְּמִלָּה דְּבָרָא, עָלְמָא לָא הֲוֵי וְלָא אִתְקַיַּים, וַהֲוָה חָפֵי עַל כֹּלָּא תֹה״וּ, וְכַד שָׁלְטָא הַאי תֹה״וּ עָלְמָא לָא הֲוָה, וְלָא אִתְקַיַּים.

46. When did this key unlock the gates, and serve and produce offspring? When Avraham appeared, AS HE IS THE SECRET OF CHESED. As it is written: "These are the generations of the heavens and of the earth when they were created" (B'hibar'am, an anagram of Be'avraham) (Beresheet 2:4). And we have already learned, DO NOT SAY B'HIBAR'AM BUT Be'avraham. Then, the letters (WHICH ARE THE VESSELS) that were entirely concealed in the word Bara WERE OPENED. And the Pillar of Procreation, the Sacred Limb of Yesod, upon which the world is established was revealed. BECAUSE THE WORD BARA (MEANING CREATED) IS FORMED BY THE LETTERS, BET, RESH, AND ALEPH. THUS, IT CONSISTS OF THE SAME LETTERS AS EVER (THE LIMB IN HEBREW, WHICH IS FORMED BY THE LETTERS, ALEPH, BET, AND RESH).

46. אֵימָתַי הַהוּא מַפְתְּחָא פְתַח תַּרְעִין וְאִזְדַּמַּן לְשִׁמּוּשָׁא וּלְמֶעְבַּד תּוֹלְדִין, כַּד אֲתָא אַבְרָהָם. דִּכְתִיב אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם, וְתָנִינָן, בְּאַבְרָהָ״ם, וּמַה דַּהֲוָה כֹּלָּא סָתִים בְּמִלַּת בָּרָא, אִתְהַדְּרוּ אָתְוָון לְשִׁמּוּשָׁא, וּנְפַק עַמּוּדָא דַּעֲבַד תּוֹלְדִין, אֵב״ר יְסוֹדָא קַדִּישָׁא, דְּעָלְמָא קַיְימָא עֲלֵיהּ.

47. When the letters Aleph, Bet, and Resh (Ever = Limb) left their impression on the word Bara (Bet, Resh, and Aleph, defined as created), then the Supernal and Concealed One formed a different designation for the impression of His Name and Glory. And these are the letters Mem and Yud. He also created Aleph, Lamed, and Hei. So was the Sacred and Blessed Name, which is Mah (formed by Mem and Hei), formed as a mark. It brought forth the creation of Bara (Bet, Resh, and Aleph) from Ever (Aleph, Bet, and Resh). And this word has the imprint of Aleph, Lamed, and Hei from one side, and Aleph, Bet, and Resh from the other side. Therefore to the Sacred Concealed One, Aleph, Lamed, and Hei exist, as do Aleph, Bet, and Resh. And when one of them reaches perfection, so does the other. Thus, it engraved upon Aleph, Bet, and Resh the letter Hei, and it engraved upon the Aleph, Lamed, and Hei, the letter Yud!

47. כַּד הַאי אֵבֶר אִתְרְשִׁים בְּמִלַּת בָּרָא, כְּדֵין רְשִׁים סְתִימָאָה עִילָּאָה רְשִׁימוּ אָחֳרָא לִשְׁמֵיהּ וְלִיקָרֵיהּ, וְדָא אִיהוּ מ״י, וּבָרָא אֵלֶּה. וְגַם כֵּן שְׁמָא קַדִּישָׁא דְּאִתְבָּרְכָא, דְּאִיהוּ מַ״ה, אִתְרְשִׁים וְאַפִּיק מִן בָּרָ״א אֵב״ר. וְהוּא רְשִׁים בְּאֵלֶּה מִסִּטְרָא דָא, וְאֵב״ר מִסִּטְרָא דָא. סְתִימָאָה קַדִּישָׁא אֵל״ה קַיְימָא, אֵב״ר קַיְימָא. כַּד אִשְׁתְּלִים דָּא אִשְׁתְּלִים דָּא, גְּלִיף לְהַאי אֵב״ר ה׳, גְּלִיף לְהַאי אֵל״ה י׳.

48. And he explained that whenever Hei and the letters Eleh were awakened (aroused, stimulated) to complete both sides, He then brought forth the final letter Mem. He took one final Mem to the end of the letters - that is, Aleph, Lamed, Hei, Yud, and one final Mem - to take to the other side. That is to the end of the letters (forming the word) Aleph, Bet, Resh, and Hei, thus completing the sacred holy name by combining the letters to form Elohim. In the same manner, the name Avraham was completed. And this is what we meant when we had stated, 'WHEN ONE OF THEM REACHES PERFECTION, SO DOES THE OTHER.' And there are those who say that the Holy One, blessed be He, took THE LETTERS Mem and Hei and put them together with Ever, and it became THE COMBINATION Avraham. And the word Mi alludes to the fifty gates of wisdom, and in the word Mi there is a Yud, which is the first letter of the holy name. And the word Ma alludes to the numerical value of the holy name, and it has within it the second letter of the holy name, WHICH IS HEI. As it is written, "worthy is the nation for whom this is so..." (Tehilim 144:15), "THAT HASHEM IS THEIR GOD" (IBID.) And it is written: "He suspends the world on Bli-Ma (nothingness)" (Iyov 26:7). THE WORD MA IN THIS VERSE ALLUDES TO THE NUMERICAL VALUE OF THE TETRAGRAMMATON WHEN SPELLED OUT WITH ALEPHS. And then both worlds were upheld, the coming world with the letter Yud and this world with Hei. And then it created offspring and the name was complete. As it is written: "These are the products of the heaven and the earth Bhibaram (when they were created)" (Beresheet 2:4). THE WORD BHIBARAM HAS THE SAME LETTERS AS B'AVRAHAM, BECAUSE ALL THE PRODUCTS were suspended, incomplete, until the name of Avraham was created. When the name of Avraham was completed, so was the holy name completed. And this is what is written, "on the day HASHEM ELOHIM created heaven and earth" (Ibid.). THE WORDS "ON THE DAY...CREATED" MEAN WHEN THEY WERE COMPLETED, THROUGH THE NAME AVRAHAM, AND ONLY THEN IS HASHEM FIRST MENTIONED IN THE TORAH.

48. אִתְעָרוּ אָתְוָון לְאַשְׁלָמָא לְהַאי סִטְרָא וּלְהַאי סִטְרָא כְּדֵין אַפִּיק ם׳ נָטִיל חַד לְהַאי סִטְרָא וְחַד לְהַאי סִטְרָא, אִשְׁתְּלִים שְׁמָא קַדִּישָׁא וְאִתְעֲבִיד אֱלֹהִים גַּם כֵּן שְׁמָא דְּאַבְרָהָם, כַּד אִשְׁתְּלִים דָּא אִשְׁתְּלִים דָּא. (וי״א דְּנָטַל קֻדּוֹשׁ בְּרוּךְ הוּא מ״י וְשָׁדֵי בְּאֵל״ה, וְאִתְעֲבִיד אֱלֹהִים. וְנָטִיל קֻדּוֹשׁ בְּרוּךְ הוּא מַ״ה וְשָׁדֵי בְּאַב״ר וְאִתְעֲבִיד אַבְרָהָ״ם. וּמִלַּת מִ״י רוֹמֵז לַחֲמִשִּׁים שַׁעֲרֵי בִינָה, וְאִית בָּהּ יוּ״ד אוֹת קַדְמָאָה דִּשְׁמָא קַדִּישָׁא, וּמִלַּת מַ״ה רוֹמֵז לְמִנְיָנָא דִּשְׁמָא קַדִּישָׁא, וְאִית בֵּיהּ אוֹת תִּנְיָינָא דִּשְׁמָא קַדִּישָׁא יהו״ה. כד״א אַשְׁרֵי הָעָם שֶׁכָּכָה לוֹ וגו׳, תּוֹלֶה אֶרֶץ עַל בְּלִי מָ״ה, וּכְדֵין אִתְקַיְּימוּ תְּרֵין עָלְמִין, בְּיוּ״ד עָלְמָא דַּאֲתֵי וּבְהֵ״א עָלְמָא דָּא. כְּלוֹמַר, בְּמִ״י בָּרָא עוֹלָם הַבָּא, וּבְמַ״ה בָּרָא עוֹלָם הַזֶּה. וְדֵין הוּא רֶמֶז עֵילָא וְתַתָּא). וּכְדֵין עָבֵיד תּוֹלְדוֹת וּנְפַק שְׁמָא שְׁלִים, מַה דְּלָא הֲוָה קֶדֶם דְּנָא, הה״ד, אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם, כֻּלְּהוֹ הֲווֹ תַּלְיָין עַד דְּאִתְבְּרוּ שְׁמֵיהּ דְּאַבְרָהָם, כֵּיוָן דְּאִשְׁתְּלִים שְׁמָא דָּא דְּאַבְרָהָם שְׁמָא קַדִּישָׁא אִשְׁתְּלִים. הה״ד בְּיוֹם עֲשׂוֹת ה׳ אֱלֹהִים אֶרֶץ וְשָׁמָיִם.

10. The vision of Rabbi Chiya

Rabbi Chiya is worthy of elevation to the highest spiritual worlds, and to meet with the holy Kabbalist, Rabbi Shimon bar Yochai, and his son Rabbi Elazar. Rabbi Chiya spends time studying with his great Master in the supernal Academy, where Rabbi Shimon teaches the greatest of souls. The Messiah himself comes to spend time with Rabbi Shimon. These spiritual words of wisdom instill in us the ability to connect ourselves to the supernal Worlds above.

49. Rabbi Chiya prostrated himself on the earth, kissed the dust and cried out, Dust, dust how stiff-necked (stubborn) you are; how shameless you are that all the delights of the eye perish within you! You consume all the beacons of light in the world and grind them into nothing. How impertinent you are. The Sacred Light that illuminated the world; the great leader who governs the entire world and whose merit sustains the world is consumed by you! Rabbi Shimon, the Light of the Illumination, the Light of the Worlds! You perish in the dust while you sustain and govern the world! He then fell into a reverie for a moment and said, Dust, dust, be not proud! Because the pillars of the world will not be delivered into your hands; and Rabbi Shimon shall not be consumed by you!

49. אִשְׁתַּטַּח רַבִּי חִיָּא בְּאַרְעָא וּנְשַׁק לְעַפְרָא, וּבְכָה וַאֲמַר, עַפְרָא עַפְרָא, כַּמָּה אַתְּ קְשֵׁי קֹדֶל, כַּמָּה אַתְּ בַּחֲצִיפוּ, דְּכָל מַחֲמַדֵּי עֵינָא יִתְבְּלוֹן בָּךְ, כָּל עַמּוּדֵי נְהוֹרִין דְּעָלְמָא תֵּיכוֹל וְתֵידוֹק. כַּמָּה אַתְּ חֲצִיפָא, בּוֹצִינָא קַדִּישָׁא דַּהֲוָה נָהִיר עָלְמָא שַׁלִּיטָא רַבְּרְבָא מִמַּנָּא דִּזְכוּתֵיהּ מְקַיֵּים עָלְמָא, אִתְבְּלֵי בָּךְ. רַבִּי שִׁמְעוֹן נְהִירוּ דְּבוֹצִינָא, נְהִירוּ דְּעָלְמִין, אַנְתְּ בְּלֵי בְּעַפְרָא וְאַנְתְּ קַיֵּים וּנְהַג עָלְמָא. אִשְׁתּוֹמֵם רִגְעָא חָדָא, וַאֲמַר עַפְרָא עַפְרָא לָא תִתְגָּאֵי, דְּלָא יִתְמַסְרוּן בָּךְ עַמּוּדִין דְּעָלְמָא, דְּהָא רַבִּי שִׁמְעוֹן לָא אִתְבְּלֵי בָּךְ.

50. Rabbi Chiya stood up and walked along weeping, accompanied by Rabbi Yosi. He fasted from that day on for forty days so that he might meet with Rabbi Shimon. They told him, you are not fit to see him. He then wept and fasted for another forty days. They showed him Rabbi Shimon and Rabbi Elazar his son, in a vision. They were discussing the interpretation of that certain word, which Rabbi Yosi mentioned IN THE NAME OF RABBI SHIMON (PAR. 45). And many thousands were listening to his words.

50. קָם רַבִּי חִיָּיא וַהֲוָה בָּכֵי. אֲזַל, וְרַבִּי יוֹסֵי עִמֵּיהּ. מֵהַהוּא יוֹמָא אִתְעַנֵּי אַרְבְּעִין יוֹמִין לְמֶחֱמֵי לְרַבִּי שִׁמְעוֹן. אֲמָרוּ לֵיהּ לֵית אַנְתְּ רַשַּׁאי לְמֶחֱמֵי לֵיהּ. בְּכָה וְאִתְעַנֵּי אַרְבְּעִין יוֹמִין אַחֲרִינִין, אַחֲזִיאוּ לֵיהּ בְּחֶזְוָוא לְרַבִּי שִׁמְעוֹן וְרַבִּי אֶלְעָזָר בְּרֵיהּ, דַּהֲווֹ לָעָאן בְּמִלָּה דָא דַּאֲמַר רַבִּי יוֹסֵי, וַהֲווֹ כַּמָּה אַלְפִין צַיְּיתִין לְמִלּוֹלֵיהּ.

51. Meanwhile, he saw many great celestial wings. Rabbi Shimon and his son Rabbi Elazar mounted on them and were borne aloft to the heavenly Academy (Yeshiva). And all those wings were waiting for them. He then saw THAT RABBI SHIMON AND RABBI ELAZAR were renewed constantly by their own splendor and shone more than the sun.

51. אַדְהָכֵי, חֲמָא כַּמָּה גַּדְפִּין רַבְרְבִין עִלָּאִין, וּסְלִיקוּ עֲלַיְיהוּ רַבִּי שִׁמְעוֹן וְרַבִּי אֶלְעָזָר בְּרֵיהּ וּסְלִיקוּ לְמִתִּיבְתָּא דִּרְקִיעָא, וְכָל אִלֵּין גַּדְפִּין הֲווֹ מְחַכָּאן לְהוֹ. חֲמָא דְּמִתְחַדְּרָן וּמִתְחַדְּשָׁן בְּזִיוּוֹן וּנְהִירוּ יַתִּיר מִנְּהוֹרָא דְּזִיוָא דְּשִׁמְשָׁא.

52. Rabbi Shimon opened the discussion by saying, let Rabbi Chiya enter and see how much the Holy One, blessed be He, shall restore the faces of the righteous in the world to come. How happy is he who comes here without shame, and how happy is he who stands erect in this world as a strong pillar that bears all! RABBI CHIYA saw HIMSELF entering, and Rabbi Elazar stood up. So did all of the other pillars OF THE WORLD, which had previously been sitting there. THEY ALL STOOD UP FOR THE SAKE OF RABBI CHIYA. And he, RABBI CHIYA was embarrassed. As he entered, he detached himself (from the pillars of the world) and sat at the feet of Rabbi Shimon.

52. פְּתַח רַבִּי שִׁמְעוֹן וַאֲמַר, יֵיעוֹל רַבִּי חִיָּיא וְלֵיחֲמֵי, בְּכַמָּה דִּזְמִין קֻדְשָׁא בְּרִיךְ הוּא לְחַדְּתָא אַנְפֵּי צַדִּיקַיָּיא לְזִמְנָא דְּאָתֵי. זַכָּאָה אִיהוּ מַאן דְּעָאל הָכָא בְּלָא כְּסוּפָא וְזַכָּאָה מַאן דְּקָאֵים בְּהַהוּא עָלְמָא, כְּעַמּוּדָא תַּקִּיף בְּכֹלָּא, וַחֲמָא דַּהֲוָה עָאל וַהֲוָה קָם רַבִּי אֶלְעָזָר וּשְׁאָר עַמּוּדִין דִּיתְבִין תַּמָּן. וְהוּא הֲוָה כְּסִיף, וְאַשְׁמִיט גַּרְמֵיהּ, וְעָאל וְיָתֵיב לְרַגְלוֹי דְּרַבִּי שִׁמְעוֹן.

53. A voice came forth, saying: Lower your eyes, do not raise your head up, and do not look! He lowered his eyes and saw a Light that shone from afar. The voice returned and said: You hidden and unseen Celestials on high, you who are clever and wander throughout the world, Behold and see! Earthly beings that are sunk in deep slumber, THE LIGHT OF YOUR EYES is concealed in the darkness of YOUR EYES, wake up!

53. קָלָא נְפַק וַאֲמַר, מָאִיךְ עֵינָךְ לָא תִּזְקוֹף רֵישָׁךְ, וְלָא תִּסְתַּכַּל. מָאִיךְ עֵינוֹי, וַחֲמָא נְהוֹרָא דַּהֲוָה נָהִיר לְמֵרְחוֹק. קָלָא אַהֲדַר כְּמִלְקַדְּמִין, וַאֲמַר עִלָּאִין טְמִירִין סְתִימִין, פְּקִיחֵי עֵינָא, אִינּוּן דִּמְשָׁטְטִין בְּכָל עָלְמָא, אִסְתְּכָלוּ וַחֲמוּ. תַּתָּאִין דְּמִיכִין סְתִימִין בְּחוֹרֵיכוֹן, אִתְעָרוּ.

54. Who, among you has DURING HIS LIFETIME IN THIS WORLD transformed darkness into Light and the taste of bitter into sweet before he came here? Who, among you has awaited eagerly every day the Light that shines when the King calls upon the Gazelle? As then, the Honor OF THE KING IS GLORIFIED, and He is called the King of all the other kings of the world. Because he who does not await eagerly for this every day, AS HE LIVES in that world - MEANING THIS WORLD - has no role here.

54. מָאן מִנְּכוֹן, דִּי חֲשׁוֹכָא מְהַפְּכָן לִנְהוֹרָא, וְטָעֲמִין מְרִירָא לְמִתְקָא, עַד לָא יֵיתוֹן הָכָא. מָאן מִנְּכוֹן, דְּמְחַכָּאן בְּכָל יוֹמָא לִנְהוֹרָא דְּנָהִיר בְּשַׁעֲתָא דְּמַלְכָּא פָּקִיד לְאַיָּלְתָּא, וְאִתְיַקַּר, וְאִתְקְרֵי מַלְכָּא מִכָּל מַלְכִין דְּעָלְמָא. מָאן דְּלָא מְצַפֶּה דָא בְּכָל יוֹמָא בְּהַהוּא עָלְמָא, לֵית לֵיהּ חוּלָקָא הָכָא.

55. Meanwhile, he saw many of his friends gathering around the standing Pillars, and he saw how they elevated them to the heavenly Academy. Some were ascending while others were descending. And high above them all, he saw the owner of the wings, WHO IS MATATRON, approach him.

55. אַדְהָכֵי חֲמָא כַּמָּה מִן חַבְרַיָּיא, סַחֲרָנֵיהּ כָּל אִינּוּן עַמּוּדִין דְּקַיְּימִין. וַחֲמָא דְּסְלִיקוּ לוֹן לְמִתִּיבְתָּא דִּרְקִיעָא, אִלֵּין סַלְקִין, וְאִלֵּין נָחֲתִין, וְעֵילָא דְּכֻלְּהוֹ חֲמָא מָארֵי דְּגַדְפֵי דַּהֲוָה אָתֵי.

56. The angel Matatron swore that he heard from behind the Curtain how the King attends the Gazelle every day and remembers how She lies in the soil of the earth. At that time, He kicks 390 heavens, which all quake and tremble with fear because of Him. And He, THE KING, sheds tears because of this, THAT THE SHECHINAH LIES IN THE SOIL OF THE EARTH. And the tears, that are hot as fire, fall down into the Great Sea. By the power of these tears, the governor who rules the sea, AND IS CALLED RAHAV, is sustained and stays alive. And he sanctifies the name of the Holy King by taking it upon himself to swallow all the waters of the days of creation. He gathers them all within himself so that on that day when all the nations assemble against the Holy Nation, the waters may dry up while they cross over on dry land.

56. וְהוּא אוֹמֵי אוֹמָאָה, דְּשָׁמַע מֵאֲחוֹרֵי פַּרְגּוֹדָא, דְּמַלְכָּא מַפְקַד בְּכָל יוֹמָא וּדְכִיר לְאַיְלְתָּא דִּי שְׁכִיבַת לְעַפְרָא, וּבְעַט בְּעִיטִין בְּהַהוּא שַׁעֲתָא בִּתְלַת מְאָה וְתִשְׁעִין רְקִיעִין, וְכָלְהוֹ מְרַתְּתִין וְזָעִין קֳמֵיהּ. וְאוֹרִיד דְּמְעִין עַל דָּא, וְנָפְלֵי אִינּוּן דְּמְעִין רְתִיחִין כְּאֶשָּׁא לְגוֹ יַמָּא רַבָּא, וּמְאִינּוּן דְּמְעִין קָאֵים הַהוּא מְמַנָּא דְיַמָּא, וְאִתְקַיַּים, וְקָדִישׁ שְׁמֵיהּ דְּמַלְכָּא קַדִּישָׁא, וְקָבֵיל עֲלֵיהּ לְמִבְלַע כָּל מֵימוֹי דִּבְרֵאשִׁית, וְיִכְנוֹשׁ לְהוֹ לְגַוֵּיהּ, בְּשַׁעְתָּא דְיִתְכַּנְשׁוּן כָּל עַמְמַיָּא עַל עַמָּא קַדִּישָׁא, וּינַגְּבוּן מַיָּא, וְיַעַבְרוּן בְּנֻגִּיבוּ.

57. Meanwhile, he heard a voice call out: Move aside, make room. King Mashiach is coming to the Academy of Rabbi Shimon, because all the righteous people there are the heads of the Academies, which are known up there. And all the disciples of each Academy ascend from this Academy here to the heavenly Academy. And Mashiach visits all these Academies and signs the Torah with the seal of the teachings that come from the mouths of the learned Rabbis. At that time, King Mashiach came TO THE ACADEMY OF RABBI SHIMON crowned by heavenly diadems that He had received from the heads of the Academies.

57. אַדְהָכִי, שְׁמַע קָלָא דַּאֲמַר, פַּנּוֹן אֲתַר פַּנּוֹן אֲתַר, דְּהָא מַלְכָּא מְשִׁיחָא אָתֵי לְמִתִּיבְתָּא דְרַבִּי שִׁמְעוֹן, בְּגִין דְּכָל צַדִּיקַיָּיא דְּתַמָּן רֵישֵׁי מְתִיבְתָּא. וְאִינּוּן מְתִיבְתֵּי דְתַמָּן רְשִׁימִין אִינּוּן. וְכָל אִינּוּן חַבְרִין דִּי בְּכָל מְתִיבְתָּא, סַלְקֵי מִמְּתִיבְתָּא דְּהָכָא לְמִתִּיבְתָּא דְרָקִיעָא. וּמְשִׁיחַ אָתֵי בְּכָל אִינּוּן מְתִיבְתֵּי, וְחָתִים אוֹרַיְיתָא מִפּוּמַיְיהוּ דְרַבָּנָן. וּבְהַהִיא שַׁעֲתָא אָתֵי מָשִׁיחַ מִתְעַטַּר מִן רֵישֵׁי מְתִיבְתֵּי בְּעִטָּרִין עִילָּאִין.

58. At the same time, all the colleagues and Rabbi Shimon, as well, stood up. Rabbi Shimon's light reached up to the empyrean. MASHIACH said to him: Rabbi, how blessed you are, that your Torah (teachings) has been elevated by the Illumination of 370 Lights. And every single Light has been explained in 613 ways. Then they rise up and bathe themselves in the rivers of pure Persimmon (balm). And the Holy One, blessed be He, approves the Torah study of your Academy, of the Academy of Chizkiyah, the King of the Judean Kingdom and of the Academy of Achiya Ha-Shiloni.

58. בְּהַהוּא שַׁעֲתָא, קָמוּ כָּל אִינּוּן חַבְרַיָּיא, וְקָם ר׳ שִׁמְעוֹן, וַהֲוָה סָלֵיק נְהוֹרֵיהּ עַד רוּם רָקִיעַ, אֲמַר לֵיהּ רַבִּי זַכָּאָה אַנְתְּ, דְּאוֹרַיְיתָךְ סָלְקָא בִּתְלַת מְאָה וְשַׁבְעִין נְהוֹרִין וְכָל נְהוֹרָא וּנְהוֹרָא אִתְפַּרְשַׁת לְשִׁית מְאָה וּתְלֵיסַר טַעֲמִין סָלְקִין וְאִסְתַּחְיָין בְּנַהֲרֵי אֲפַרְסְמוֹנָא דַכְיָא. וְקֻדְשָׁא בְּרִיךְ הוּא אִיהוּ חָתִים אוֹרַיְיתָא מִמְּתִיבְתָּךְ, וּמִמְּתִיבְתָּא דְּחִזְקִיָּה מֶלֶךְ יְהוּדָה, וּמִגּוֹ מְתִיבְתָּא דַּאֲחִיָּה הַשִּׁילוֹנִי.

59. I have come to approve the Torah of your Academy only because the One with Wings (Matatron) is on his way here, and I know that He shall not enter any other Academy (Yeshivah) - only yours. Meanwhile, he told Rabbi Shimon about the oath taken by the One with the Wings. Then Mashiach trembled and raised up his voice. The heavens also trembled, as did the Great Sea and the Whale. The world was about to collapse. Also at this time, he noticed Rabbi Chiya sitting at the feet of Rabbi Shimon. He asked: Who allowed a human being, wearing the cloaks of that world, THAT IS, THE PHYSICAL BODY OF THE MUNDANE WORLD, here? Rabbi Shimon answered: This is Rabbi Chiya the Shining Light of the Torah. He said: Let he and his sons be gathered, MEANING, LET THEM PASS AWAY FROM THE MUNDANE WORLD, and join your Academy! Rabbi Shimon said, let him be given time! And time was given to him.

59. וַאֲנָא לָא אָתֵינָא לְמִחְתַּם מִמְּתִיבְתָּךְ, אֶלָּא מָארֵי דְגַדְפִּין אָתֵי הָכָא, דְּהָא יְדַעְנָא דְּלָא יֵיעוֹל גּוֹ מְתִיבְתֵּי אַחְרִיתֵי, אֶלָּא בְּמִתִּיבְתָּךְ. בְּהַהִיא שַׁעֲתָא סָח לֵיהּ ר׳ שִׁמְעוֹן, הַהוּא אוֹמָאָה דְּאוֹמֵי מָארֵי דְגַדְפִּין. כְּדֵי אִזְדַּעְזַע מָשִׁיחַ וְאָרִים קָלֵיהּ, וְאִזְדַּעְזְעוּ רְקִיעִין, וְאִזְדַּעְזַע יַמָּא רַבָּא, וְאִזְדַּעְזָא לִוְיָתָן, וְחָשִׁיב עָלְמָא לְאִתְהַפְּכָא, אַדְהָכִי חָמָא לְר׳ חִיָּיא לְרַגְלוֹי דְרַבִּי שִׁמְעוֹן. אֲמַר, מָאן יְהֵיב הָכָא בַּר נָשׁ לָבִישׁ מַדָּא דְּהַהוּא עָלְמָא. אֲמַר רַבִּי שִׁמְעוֹן דָּא אִיהוּ רַבִּי חִיָּיא, נְהִירוּ דְבוֹצִינָא דְאוֹרַיְיתָא. אֲמַר לֵיהּ, יִתְכַּנֵּשׁ הוּא וּבְנוֹי, וְלֵיהֱוֹוֹן מִמְּתִיבְתָּא דִילָךְ. אֲמַר רַבִּי שִׁמְעוֹן זִמְנָא יִתְיְיהֵב לֵיהּ. יְהֲבוּ לֵיהּ זִמְנָא.

60. He, MASHIACH, left there trembling all over, his eyes brimming with tears. Rabbi Chiya was deeply shaken and wept. Then he said, how happy are the righteous with their role in the world to come, and how happy is Rabbi Shimon bar Yochai, who has this distinction. He is described by the verse, "I will cause those who love me to inherit a lasting possession and I will fill their treasures" (Mishlei 8:21).

60. וּנְפַק מִתַּמָּן מִזְדַּעְזַע, וְזָלְגָן עֵינוֹי דִּמְעִין. אִזְדַּעְזַע רַבִּי חִיָּיא, וּבְכָה וַאֲמַר, זַכָּאָה חוּלְקֵהוֹן דְּצַדִּיקַיָּיא בְּהַהוּא עָלְמָא, וְזַכָּאָה חוּלְקֵיהּ דְּרַבִּי יוֹחָאי דְּזָכָה לְכָךְ. עֲלֵיהּ כְּתִיב לְהַנְחִיל אוֹהֲבַי יֵשׁ וְאוֹצְרוֹתֵיהֶם אֲמַלֵּא.

11. You are My partner

From this section of the Zohar we learn that our primary purpose in life is to complete and perfect creation through our own spiritual transformation and growth. In addition, Rabbi Shimon implores his students not to share or speak of spiritual wisdom that is not derived directly from the mouth of their teacher. Doing so, he warns, can cause death and bring destruction to our physical world. The strength to make our own spiritual corrections in life and to complete the thought of creation is given to us the moment we scan this section. We acquire the discipline to always remain on the true path of wisdom, and we gain the strength to avoid temptation by easier but less powerful teachings.

61. In the Beginning: Beresheet. Rabbi Shimon opened the discussion with the verse, "And I have put My words in thy mouth" (Yeshayah 51:16), meaning how important it is for a person to study laboriously the Torah day and night. Very important, because the Holy One, blessed be He, listens attentively to the voices of those who occupy themselves with the study of the Torah. And every word that receives a new interpretation by a person who delves into the study of the Torah creates a new heaven.

61. בְּרֵאשִׁית. ר׳ שִׁמְעוֹן פָּתַח, וָאָשִׂים דְּבָרַי בְּפִיךָ. כַּמָּה אִית לֵיהּ לְבַר נָשׁ לְאִשְׁתַּדְּלָא בְּאוֹרַיְיתָא יְמָמָא וְלֵילְיָא, בְּגִין דְּקֻדְשָׁא בְּרִיךְ הוּא צַיְּית לְקָלְהוֹן דְּאִינּוּן דְּמִתְעַסְּקֵי בְּאוֹרַיְיתָא, וּבְכָל מִלָּה דְּאִתְחַדַּשׁ בְּאוֹרַיְיתָא, עַל יְדָא דְּהַהוּא דְּאִשְׁתַּדַּל בְּאוֹרַיְיתָא, עָבֵיד רְקִיעָא חָדָא.

62. We have already learned that at the moment when a new phrase or a new way of understanding is instructed by any person, that phrase ascends and is assembled in front of the Holy One, blessed be He. And the Holy One, blessed be He, receives this new phrase and accepts it. He also adorns it with 70 crowns of graven and inscribed letters. And this new Phrase of Wisdom that is revealed is then set upon the head of the Eternal Tzadik. Then it flies off and floats through 70,000 worlds until it reaches Atik-Yomin, WHICH IS THE SFIRAH OF KETER. And all the words of Atik-Yomin are Phrases of Wisdom comprising sublime and hidden mysteries.

62. תְּנַן בְּהַהִיא שַׁעֲתָא דְּמִלָּה דְּאוֹרַיְיתָא אִתְחַדְּשַׁת מִפּוּמֵיהּ דְּבַר נָשׁ, הַהִיא מִלָּה סַלְקָא, וְאִתְעַתְּדַת קַמֵּיהּ דְּקֻדְשָׁא בְּרִיךְ הוּא. וְקֻדְשָׁא בְּרִיךְ הוּא אִנְטֵיל לְהַהִיא מִלָּה, וּנְשִׁיק לָהּ, וְעַטַּר לָהּ בְּשַׁבְעִין עִטְרִין גְּלִיפִין וּמְחַקְּקָן. וּמִלָּה דְּחָכְמְתָא דְּאִתְחַדְּשָׁא, סַלְקָא וְיַתְבָא עַל רֵישָׁא דְּצַדִּיק חַי עַלְמִין. וְטָסָא מִתַּמָּן, וְשָׁטָא בְּשַׁבְעִין אֶלֶף עָלְמִין, וּסְלֵיקַת לְגַבֵּי עַתִּיק יוֹמִין וְכָל מִלִּין דְּעַתִּיק יוֹמִין, מִלִּין דְּחָכְמְתָא אִינּוּן בְּרָזִין סְתִימִין עִלָּאִין.

63. When this Phrase of Wisdom is revealed here IN THIS WORLD as it ascends, it joins the words of Atik-Yomin and goes up and down together with them. Then it enters 18 hidden worlds that "neither has the eye seen, Elohim, beside you" (Yeshayah 64:4). Afterward, they leave there to float around before they are presented in full perfection to Atik-Yomin. At this stage, Atik-Yomin smells the odor of the phrase, and He finds it most desirable - MORE DESIRABLE, IN FACT, THAN ANYTHING ELSE. He then takes it and crowns it with 370,000 crowns. And the phrase, WHICH REVEALS A NEW IDEA OF THE TORAH, flies on high - going up and down before landing. Thus, a heaven is made OUT OF IT.

63. וְהַהִיא מִלָּה סְתִימָא דְּחָכְמְתָא דְּאִתְחַדְּשַׁת הָכָא, כַּד סַלְקָא אִתְחַבְּרַת בְּאִינּוּן מִלִּין דְּעַתִּיק יוֹמִין, וְסַלְקָא וְנַחְתָּא בַּהֲדַיְיהוּ, וְעָאלַת בְּתַמְנְיסַר עָלְמִין גְּנִיזִין דְּעַיִן לֹא רָאֲתָה אֱלֹהִים זוּלָתֶךָ, נַפְקֵי מִתַּמָּן, וְשָׁאטָן וְאַתְיָין מְלֵיאָן וּשְׁלֵמִין, וְאִתְעַתְּדוּ קַמֵּי עַתִּיק יוֹמִין. בְּהַהִיא שַׁעֲתָא אָרַח עַתִּיק יוֹמִין בְּהַאי מִלָּה וְנִיחָא קַמֵּיהּ, מִכֹּלָּא. נָטֵיל לְהַהִיא מִלָּה, וְאַעְטַר לָהּ בִּתְלַת מְאָה וְשַׁבְעִין אֶלֶף עִטְרִין. הַהִיא מִלָּה טָסַת וְסַלְקָא וְנַחְתָּא וְאִתְעֲבִידָא רְקִיעָא חָדָא.

64. And from every Word and Phrase of Wisdom many heavens are made. They stand in full perfection in front of Atik-Yomin, who calls them 'New Heavens'. IN OTHER WORDS, 'Renewed Heavens' BECAUSE THEY ARE concealed by the hidden secrets of the Sublime Wisdom. While all the other phrases and sayings of the Torah that are newly revealed THAT DO NOT BELONG TO THIS ASPECT OF SUBLIME WISDOM stand before the Holy One, blessed be He, these Words and Phrases of Wisdom ascend and become the Lands of the Living. They then descend and are put as a crown upon a certain land. Thus, all is renewed and it becomes a 'New Land' BY THE POWER of that phrase of the Torah that was freshly discovered.

64. וְכֵן כָּל מִלָּה וּמִלָּה דְּחָכְמְתָא, אִתְעַבְּדִין רְקִיעִין קַיְּימִין בְּקִיּוּמָא שְׁלִים קַמֵּי עַתִּיק יוֹמִין, וְהוּא קָרֵי לוֹן שָׁמַיִם חֲדָשִׁים: שָׁמַיִם מְחוּדָּשִׁים, סְתִימִין דְּרָזִין דְּחָכְמְתָא עִלָּאָה. וְכָל אִינּוּן שְׁאָר מִלִּין דְּאוֹרַיְיתָא דְּמִתְחַדְּשִׁין, קַיְּימִין קַמֵּי קֻדְשָׁא בְּרִיךְ הוּא, וְסָלְקִין וְאִתְעֲבִידוּ אַרְצוֹת הַחַיִּים. וְנַחְתִּין, וּמִתְעַטְּרִין לְגַבֵּי אֶרֶץ חַד, וְאִתְחַדַּשׁ וְאִתְעֲבִיד כֹּלָּא אֶרֶץ חֲדָשָׁה, מֵהַהִיא מִלָּה דְּאִתְחַדַּשׁ בְּאוֹרַיְיתָא.

65. On this subject, it is written, "For as the new heavens and the new earth (land), which I will make, shall remain before me, says Hashem, so shall your seed and your name remain" (Yeshayah 66:22). He does not say 'I have made,' but rather "I will make," IN THE PRESENT TENSE, BECAUSE, He constantly makes NEW HEAVENS AND EARTH from the secrets and the new teachings of the Torah. And on this subject, it is written, "And I have put my words in your mouth, and I have covered you in the shadow of my hand, that I may plant heavens, and lay the foundations of earth, and say to Zion, You are my people" (Yeshayah 51:16). He does not say 'the heavens,' but rather "heavens," WITHOUT THE DEFINITE ARTICLE. THIS MEANS THAT HE IS NOT ENCOMPASSING THE ACTUAL HEAVENS, BUT THE HEAVENS THAT ARE MADE ANEW FROM THE TEACHINGS AND THE UTTERANCES OF THE TORAH.

65. וְעַל דָּא כְּתִיב כִּי כַּאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עוֹשֶׂה, עוֹמְדִים לְפָנַי וגו׳. עָשִׂיתִי לָא כְּתִיב, אֶלָּא עוֹשֶׂה, דַּעֲבִיד תְּדִיר מֵאִינּוּן חִדּוּשִׁין וְרָזִין דְּאוֹרַיְיתָא, וְעַל דָּא כְּתִיב וָאָשִׂים דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסוֹד אָרֶץ. הַשָּׁמַיִם לָא כְּתִיב, אֶלָּא שָׁמָיִם.

66. Rabbi Elazar then asked, what is the meaning of "I have covered you in the shadow of my hand?" (Yeshayah 51:16). He told him, when the Torah was given to Moshe, many 'tens of thousands' of angels on high were about to burn him with the flames of their mouths, but the Holy One, blessed be He, protected him. So now, when the new explanation on the Torah is uttered, the saying rises up, is crowned, and then stands before the Holy One, blessed be He. And He guards that saying and shelters the person who said it so that they may be known only to Him and to stop the angels from envying him until a New Heaven and Earth are made from that saying. So he says, "I have covered you in the shadow of my hand, that I may plant heavens, and lay the foundations of earth." And from this we learn that everything which is 'hidden from the eye' has a supernal advantage, as expressed in "I have covered you in the shadow of my hand." But why should it be covered and hidden 'out of sight?' So that it may receive the supernal advantage. As he says, "that I may plant heavens and lay the foundations of earth," as we have learned. IN OTHER WORDS, TO MAKE NEW HEAVENS AND EARTH OUT OF IT.

66. אָמַר רַבִּי אֶלְעָזָר מַהוּ וּבְצֵל יָדִי כִּסִּיתִיךָ. אָמַר לֵיהּ בְּשַׁעְתָּא דְּאִתְמְסַר אוֹרַיְיתָא לְמֹשֶׁה, אֲתוֹ כַּמָּה רִבּוֹא דְּמַלְאֲכֵי עִלָּאִין, לְאוֹקְדָא לֵיהּ בְּשַׁלְהוֹבָא דְּפוּמְהוֹן, עַד דַּחֲפָא עֲלֵיהּ קֻדְשָׁא בְּרִיךְ הוּא. וְהַשְׁתָּא דְּהַאי מִלָּה סָלְקָא וְאִתְעַטְּרָא וְקַיְּימָא קַמֵּי קֻדְשָׁא בְּרִיךְ הוּא, אִיהוּ חָפֵי עַל הַהִיא מִלָּה, וְכַסֵּי עַל הַהוּא בַּר נָשׁ, דְּלָא יִשְׁתְּמוֹדַע לְגַבַּיְיהוּ, אֶלָּא קֻדְשָׁא בְּרִיךְ הוּא. וְלָא יְקַנְּאוּן לְגַבֵּיהּ, עַד דְּאִתְעֲבִיד מֵהַהִיא מִלָּה, שָׁמַיִם חֲדָשִׁים וְאֶרֶץ חֲדָשָׁה. הה״ד וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטוֹעַ שָׁמַיִם וְלִיסוֹד אָרֶץ. מִכָּאן דְּכָל מִלָּה דְּסָתִים מֵעֵינָא, סָלְקָא לְתוֹעַלְתָּא עִלָּאָה. הה״ד וּבְצֵל יָדִי כִּסִּיתִיךָ. וַאֲמַאי אִתְחֲפֵי וְאִתְכַּסֵּי מֵעֵינָא, בְּגִין לְתוֹעַלְתָּא עִלָּאָה. הה״ד לִנְטוֹעַ שָׁמַיִם וְלִיסוֹד אָרֶץ, כְּמָה דְּאִתְּמַר.

67. "And say to Zion, You are my people" (Yeshayah 51:16). The phrase "and say to Zion," MEANS TO SAY TO those new lands and those holy sayings that are marked and set one upon the other, REFERRING TO THE NEW TEACHINGS OF THE TORAH, You are my people. Do not say Ami (my people) Ata (You are), but rather Imi (with me) Ata (You are). Do not say Ami Ata, WITH THE VOWEL PATACH, but rather Imi Ata, WITH THE VOWEL CHIRIK, WHICH MEANS, 'be my partner.' Just as I have made the heavens and the earth with My words, as is written, "By the word of Hashem the heavens were made" (Tehilim 33:6), so shall you BY YOUR WORDS OF WISDOM MAKE NEW HEAVENS AND EARTH. How lucky and meritorious are those who occupy themselves in the labor of learning and teaching the Torah.

67. וְלֵאמֹר לְצִיּוֹן עַמִּי אָתָּה. וְלֵאמֹר לְאִינּוּן תַּרְעִין וּמִלִּין דְּמִצְוַיְּינִין אִלֵּין עַל אִלֵּין, עַמִּי אָתָּה. אַל תִּקְרֵי עַמִּי אָתָּה, אֶלָּא עִמִּי אָתָּה, לְמֶהֱוֵי שׁוּתָּפָא עִמִּי, מָה אֲנָא בְּמִלּוֹלָא דִילִי עֲבָדִית שָׁמַיִם וָאָרֶץ, כד״א בִּדְבַר ה׳ שָׁמַיִם נַעֲשׂוּ אוֹף הָכֵי אַתְּ. זַכָּאִין אִינּוּן דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא.

68. And so, you may say that the words OF A NEW EXPLANATION by any person, EVEN one who does not know WHAT HE IS SAYING, have the same effect. Come and see, however, what happens when a person who is not familiar with the secrets of the Torah brings forth a new explanation of which he does not know the exact origin, as he should. Under those circumstances, that word OF THE NEW EXPLANATION rises upward, and the Perverse One, the Demon of the False Tongue, goes forth to grab it. He emerges from the cavern of the great abyss, makes a leap of 500 parasangs to receive that word, then grabs it, returns with it to His Female Partner, and makes a False Heaven out of it, which is called Tohu (Chaos).

68. וְאִי תֵּימָא דְּמִלָּה דְּכָל בְּ״נָ דְּלָא יָדַע עָבֵיד דָּא. תָּא חֲזֵי, הַהוּא דְּלָא אוֹרְחֵיהּ בְּרָזִין דְּאוֹרַיְיתָא, וְחַדֵּשׁ מִלִּין דְּלָא יְדַע עַל בּוּרְיֵיהוֹן כִּדְקָא יָאוֹת הַהִיא מִלָּה סַלְקָא, וְנָפֵיק לְגַבֵּי הַהִיא מִלָּה אִישׁ תַּהְפּוּכוֹת לְשׁוֹן שֶׁקֶר, מִגּוֹ נוּקְבָא דִּתְהוֹמָא רַבָּא, וְדָלֵג חֲמֵשׁ מְאָה פַּרְסֵי לְקַבְּלָא לְהַהִיא מִלָּה, וְנָטֵיל לָהּ וְאָזֵיל בְּהַהִיא מִלָּה לְגוֹ נוּקְבֵיהּ, וְעָבֵיד בָּהּ רְקִיעָא דְשָׁוְא, דְּאִקְרֵי תֹּהוּ.

69. The Perverse One then flies in that FALSE Heaven, traversing 6,000 parasangs in one bound. And as soon as this False Heaven is formed, a Harlot emerges, seizes onto this False Heaven, and participates in its flight. From there, She leaves to slay by the thousands and tens of thousands. Because as long as She appends herself to this Heaven, She has the authority and the ability to fly and traverse the whole world, from one end to the other, in an instant.

69. וְטָס בְּהַהוּא רְקִיעָא, הַהוּא אִישׁ תַּהְפּוּכוֹת, שִׁיתָּא אַלְפֵי פַּרְסֵי בְּזִמְנָא חָדָא, כֵּיוָן דְּהַאי רְקִיעָא דְשָׁוְא קָאִים, נָפְקַת מִיָּד אֵשֶׁת זְנוּנִים, וְאַתְקִיף בְּהַהוּא רְקִיעָא דְשָׁוְא, וְאִשְׁתַּתְּפַת בֵּיהּ. וּמִתַּמָּן, נָפְקַת וְקָטְלַת כַּמָּה אַלְפִין וְרִבְוָון, בְּגִין דְּכַד קָיְימַת בְּהַהוּא רְקִיעָא, אִית לָהּ רְשׁוּ וּיְכָלְתָּא לְמֶהֱוֵי טָס כָּל עָלְמָא בְּרִגְעָא חָדָא.

70. And on this subject, it is written, "Woe to them that draw iniquity with cords of vanity" (Yeshayah 5:18). "Iniquity" is related to the Male - "and sin as it were with a cart rope" (Ibid.). What is sin? This is the Female, namely the Harlots. The gender is implied in the phrase, "and sin as it were with a cart rope." He, WHO SINS, draws iniquity, NAMELY THE MALE OF THE KLIPAH, with these cords of vanity. And afterwards: "draws sin as it were with a cart rope." SO HE DRAWS UPON HIMSELF that Female, who is called "sin," as she grows strong and flies off to slay human beings. Therefore, "she has cast down many deadly wounded" (Mishlei 7:26). Who "has cast down?" That sin that slays human beings. And who caused all this? That disciple (Torah student) who did not earn the right to teach, but does so. So may the Merciful One save us!

70. וְעַל דָּא כְּתִיב, הוֹי מוֹשְׁכֵי הָעָוֹן בְּחַבְלֵי הַשָּׁוְא. הָעָוֹן, דָּא דְכוּרָא. וְכַעֲבוֹת הָעֲגָלָה חַטָּאָה. מַאן חַטָּאָה, דָּא נוּקְבָא דְּאִקְרֵי חַטָּאָה. אִיהוּ מָשִׁיךְ, הַהוּא דְּאִקְרֵי עָוֹן, בְּאִינּוּן חַבְלֵי הַשָּׁוְא, וּלְבָתַר, כַּעֲבוֹת הָעֲגָלָה חַטָּאָה, לְהַהִיא נוּקְבָא דְּאִקְרֵי חַטָּאָה, דְּתַמָּן אִתְתַּקְפַת לְמֶהֱוֵי טָס לְקַטְלָא בְּנֵי נָשָׁא, וְעַל דָּא כִּי רַבִּים חֲלָלִים הִפִּילָה, מַאן הִפִּילָה, דָּא הַהִיא חַטָּאָה דְּקָטְלַת בְּנֵי נָשָׁא. מַאן גָּרִים דָּא, תַּלְמִיד חָכָם דְּלָא מָטֵי לְהוֹרָאָה וּמוֹרֶה, רַחֲמָנָא לִשֵׁזְבָן.

71. Rabbi Shimon said to all the friends of the group, I beg of you all not to utter any words of the Torah which you did not hear from a 'great tree' (a learned scholar) and did not learn properly. So that you may not be the cause of that Harlot (that sin) slaying multitudes of human beings without reason! They all answered: May the Merciful One save us all!

71. אָמַר רַבִּי שִׁמְעוֹן לְחַבְרַיָּיא בְּמָטוּתָא מִנַּיְיכוּ, דְּלָא תִּפְקוּן מִפּוּמַיְיכוּ מִלָּה דְּאוֹרַיְיתָא דְּלָא יְדַעְתּוּן וְלָא שְׁמַעְתּוּן מֵאִילָנָא רַבְּרְבָא כִּדְקָא יָאוֹת, בְּגִין דְּלָא תֶּהֱוֹון גָּרְמִין לְהַהוּא חַטָּאָה לְקַטְלָא אֲכָלוֹסִין דְּבְ״נָ לְמַגְנָא. פָּתְחוּ כֻּלְּהוֹן וַאֲמָרוּ, רַחֲמָנָא לִשֵׁזְבָן, רַחֲמָנָא לִשֵׁזְבָן.

72. Come and see, the Holy One, blessed be He, created the world using the Torah. And this has been explained in the verse, "Then I was by him as an apprentice, and I was daily all his delight" (Mishlei 8:30). THIS APPLIES TO THE TORAH, WITH WHICH THE HOLY ONE, BLESSED BE HE, AMUSED HIMSELF FOR 2,000 YEARS BEFORE THE CREATION OF THE WORLD (PAR. 22). He looked at the Torah once, twice, and thrice. The fourth time He addressed them. Eventually, He used the Torah to teach the sons of Man how not to be misled and how to study the Torah properly. As it is written, "Then he saw and declared it; he established it and searched it out. And he said to man..." (Iyov 28:27-28). "THEN HE SAW," THIS IS ONCE; "DECLARED IT," THIS IS TWICE; "HE ESTABLISHED IT," THIS IS THRICE; AND "SEARCHED IT OUT," THIS IS THE FOURTH. THEN HE TOLD THEM, as it is written, "And He said to Man..."

72. תָּא חֲזֵי, בְּאוֹרַיְיתָא בְּרָא קֻדְשָׁא בְּרִיךְ הוּא עָלְמָא, וְהָא אוֹקְמוּהָ, דִּכְתִיב וָאֶהְיֶה אֶצְלוֹ אָמוֹן, וָאֶהְיֶה שַׁעֲשֻׁעִים יוֹם יוֹם. וְאִיהוּ אִסְתַּכַּל בָּהּ זִמְנָא, וּתְרֵין וּתְלָתָא וְאַרְבַּע זִמְנִין, וּלְבָתַר אֲמַר לוֹן, וּלְבָתַר עָבֵיד בָּהּ עַבִּידְתָּא. לְאוֹלְפָא לִבְנֵי נָשָׁא דְּלָא יֵיתוֹן לְמִטְעֵי בָּהּ. כַּד״א אָז רָאָהּ וַיְסַפְּרָהּ הֱכִינָהּ וְגַם חֲקָרָהּ וַיֹּאמֶר לָאָדָם.

73. So according to these four times (or steps), expressed as, "Then he saw it and declared it; he established it and searched it out" (Iyov 28:27-28), The Holy One created what He had created. And He did not accomplish His mission until He brought forth four words. Therefore it is written, "Beresheet (In the beginning) Bara (created) Elohim Et (the)..." (Beresheet 1:1) which contains four words. After that, THE NEXT WORD WRITTEN IS "heavens." So these are the four times that the Holy One, blessed be He, looked into the Torah before He brought his works into actuality.

73. וְלָקֵיל אַרְבַּע זִמְנִין אִינּוּן, דִּכְתִיב, אָז רָאָהּ, וַיְסַפְּרָהּ, הֵכִינָהּ, וְגַם חֲקָרָהּ, בְּרָא קוּדְשָׁא בְּרִיךְ הוּא מַה דִּבְרָא. וְעַד לָא אַפֵּיק עֲבִידְתֵּיהּ, אָעֵיל אַרְבַּע תֵּבִין בְּקַדְמֵיתָא, דִּכְתִיב, בְּ׳רֵאשִׁית בָּ׳רָא אֱ׳לֹהִים אֶ׳ת, הָא אַרְבַּע. וּלְבָתַר הַשָּׁמַיִם. אִינּוּן לָקֵיל אַרְבַּע זִמְנִין דְּאִסְתַּכַּל קֻדְשָׁ בְּרִיךְ הוּא בְּאוֹרַיְיתָא עַד לָא יָפֵיק עֲבִידְתֵּיהּ לְאוּמְנוּתֵיהּ.

12. The donkey driver

Rabbi Elazar, the son of Rabbi Shimon, is traveling by donkey with Rabbi Abba, one of the great students of Rabbi Shimon. A lowly donkey driver pushes their donkey from behind in order to help the two Rabbis along in their journey. The donkey driver strikes up a conversation with the two sages and begins revealing spiritual secrets. Rabbi Elazar is surprised and bit skeptical at first, but soon realizes that this simple man is speaking great wisdom. As the donkey driver continues with a lengthy discourse on many supernal mysteries. Rabbi Elazar and Rabbi Abba begin to realize the greatness and eminence of the person in their midst. At the end of the discourse, they recognize the donkey driver: they are face to face with Rabbi Hamnuna Saba, the great sage who had left the physical world some time ago. Upon their recognition, Rabbi Hamnuna Saba disappears and returns to the Upper Worlds.

In speaking about the travels and journeys of the sages, the Zohar is also referring to the spiritual paths that all of us must eventually follow. In reality, Rabbi Elazar and Rabbi Abba were on a spiritual journey. They received the help and support of the great sage Rabbi Hamnuna Saba, who assisted them in their ascent to a higher level of being.

Each of us requires the assistance of righteous souls as we evolve along our own spiritual paths. As our eyes observe the Hebrew letters and our minds absorb the meaning of this story, we draw down a righteous soul who will assist us in taking the next step forward in our spiritual development.

74. Rabbi Elazar was on his way to visit his father-in-law, Rabbi Yosi, the son of Rabbi Shimon, who was the son of Lakunya, accompanied by Rabbi Aba. Another man was leading their donkeys and walking behind them. Rabbi Aba said, let us start a discussion on the Torah, as the time and place are propitious and can help us complete our journey.

74. רַבִּי אֶלְעָזָר הֲוָה אָזִיל לְמֶחֱמֵי לְרַבִּי יוֹסֵי בְּרַבִּי שִׁמְעוֹן בֶּן לָקוּנְיָא חֲמוֹי, וְרַבִּי אַבָּא בַּהֲדֵיהּ, וַהֲוָה טָעֵין חַד גַּבְרָא אֲבַתְרַיְיהוּ. אֲמַר רַבִּי אַבָּא נְפַתַּח פִּתְחִין דְּאוֹרַיְיתָא, דְּהָא שַׁעֲתָא וְעִדָּנָא הוּא לְאִתְתַּקָּנָא בְּאָרְחָן.

75. Rabbi Elazar opened the discussion with the phrase, "You shall keep my Shabbatot (plural form of Shabbat)" (Vayikra 19:30). Come and see: the Holy One, blessed be He, created the world in six days. And on each day He revealed His actions and gave that day His strength. But when did He actually reveal His actions and give His strength? This happened on the fourth day! Because the first three days were all undisclosed and nothing appeared. But as soon as the fourth day arrived, He revealed His action and shared His strength with all!

75. פְּתַח רַבִּי אֶלְעָזָר וַאֲמַר אֶת שַׁבְּתוֹתַי תִּשְׁמוֹרוּ. תָּא חֲזֵי, בְּשִׁית יוֹמִין בְּרָא קֻדְשָׁ בְּרִיךְ הוּא עָלְמָא. וְכָל יוֹמָא וְיוֹמָא גְּלֵי עֲבִידְתֵּיהּ, וְיַהֲב חֵילֵיהּ בְּהַהוּא יוֹמָא. אֵימָתַי גְּלֵי עֲבִידְתֵּיהּ וְיַהֲב חֵילֵיהּ. בְּיוֹמָא רְבִיעָאָה, בְּגִין דְּאִינּוּן תְּלַת יוֹמִין קַדְמָאִין כֻּלְּהוֹ הֲווֹ סְתִימִין וְלָא אִתְגְּלוּ, כֵּיוָן דַּאֲתָא יוֹמָא רְבִיעָאָה, אַפֵּיק עֲבִידְתָּא וְחֵילָא דְּכֻלְּהוֹ.

76. So Fire, Water and Air, WHICH ARE CHESED, GVURAH, AND TIFERET - THE SECRET OF THE THREE FIRST DAYS - which are the supernal elements, NAMELY THE THREE SFIROT - CHESED, GVURAH, AND TIFERET - were kept in suspense and the full action of creation was not revealed until the earth, WHICH IS THE SECRET OF MALCHUT, disclosed them. Only then was the creation of each one of them perceptible and known to all ON THE FOURTH DAY.

76. דְּהָא אֶשָּׁא וּמַיָּא וְרוּחָא, אַף עַל גַּבְדְּאִינּוּן תְּלַת יְסוֹדִין עִלָּאִין, כֻּלְּהוֹ תַּלְיָין וְלָא אִתְגְּלֵי עֲבִידְתָּא דִלְהוֹן עַד דְּאַרְעָא גְּלֵי לוֹן, כְּדֵין אִתְיְדַע אוּמְנוּתָא דְּכָל חַד מִנַּיְיהוּ.

77. You may say that this was on the third day, as it is written, "Let the earth bring forth grass...And the earth brought forth grass" (Beresheet 1:11-12). HERE YOU MAY SAY IS THE REVELATION OF THE CREATION OF THE EARTH, WHICH IS MALCHUT, OCCURRING ON THE THIRD DAY! AND HE REPLIES: Although it is written that this occurred on the third day, WHICH IS THE SECRET OF TIFERET, it actually was on the fourth day, WHICH IS THE SECRET OF MALCHUT. The third and fourth days, TIFERET AND MALCHUT, were combined without any separation between them. But afterward, on the fourth day, He revealed actions; He revealed His craftsmanship and workmanship in each and every one of the first three days, which are CHESED, GVURAH, AND TIFERET. The fourth day is the "fourth leg" of the supernal chair (or throne), WHICH IS BINAH, WHOSE FOUR LEGS ARE CHESED, GVURAH, TIFERET, AND MALCHUT.

77. וְאִי תֵּימָא הָא בְּיוֹמָא תְּלִיתָאָה הֲוָה, דִּכְתִיב תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא, וּכְתִיב וַתּוֹצֵא הָאָרֶץ. אֶלָּא הַאי אַף עַל גַּבּדִּכְתִיב בְּיוֹמָא תְּלִיתָאָה, רְבִיעָאָה הֲוָה, וְאִתְכְּלִיל בְּיוֹמָא תְּלִיתָאָה לְמֶהֱוֵי חַד בְּלָא פְּרוּדָא. וּלְבָתַר יוֹמָא רְבִיעָאָה אִתְגְּלֵי עֲבִידְתֵּיהּ לְאַפָּקָא אוֹמָנָא לְאוּמָנוּתֵיהּ דְּכָל חַד וְחַד. בְּגִין דְּיוֹמָא רְבִיעָאָה אִיהוּ רַגְלָא רְבִיעָאָה דְּכָרְסְיָיא עִלָּאָה.

78. So all the actions, whether it be those of the first THREE days, WHICH ARE CHESED, GVURAH, AND TIFERET, or the last THREE days, WHICH ARE NETZACH, HOD, AND YESOD, were dependent on the day of the Shabbat (Sabbath), WHICH IS MALCHUT, FROM THE PERSPECTIVE OF THE UPPER THREE SFIROT, WHEN ITS STATE OF PERFECTION APPEARED. Therefore, it is written, "And on the seventh day Elohim ended (or completed) His work which He had made" (Beresheet 2:2). This refers to the Shabbat and the fourth leg of the chair. THAT IS TO SAY, THE SHABBAT AND THE FOURTH DAY ARE BOTH ASPECTS OF MALCHUT. NEVERTHELESS, THE FOURTH DAY IS MALCHUT, WHICH IS INCLUDED WITH ZEIR ANPIN AT THE LEVEL OF HIS TIFERET FROM HIS CHEST UPWARD. AND THE DAY OF THE SHABBAT IS THE SECRET OF MALCHUT AT THE STAGE OF MATING FACE TO FACE WITH ZEIR ANPIN.

78. וְכָל עֲבִידְתַּיְיהוּ דְּכֻלְּהוֹ, בֵּין יוֹמִין קַדְמָאִין וּבֵין יוֹמִין בַּתְרָאִין, הֲווֹ תַּלְיָין בְּיוֹמָא דְשַׁבָּתָא. הֲדָא הוּא דִכְתִיב וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי, דָּא שַׁבָּת וְדָא הוּא רַגְלָא רְבִיעָאָה דְּכָרְסְיָיא.

79. And if you say, If it is so, THAT THE SHABBAT IS MALCHUT, then why does it say, "You shall keep my Shabbatot" in the plural?" AND HE REPLIES, The Shabbat of the Evening of the Shabbat, WHICH IS MALCHUT, and the Shabbat of the actual Day of Shabbat, WHICH IS ZEIR ANPIN WHO SHINES UPON THE SHABBAT, WHICH IS MALCHUT, are in unison as one. THERE IS NO SEPARATION BECAUSE THEY ARE MATED FACE TO FACE AND CALLED TWO SHABBATOT!

79. וְאִי תֵּימָא אִי הָכֵי, מַהוּ אֶת שַׁבְּתוֹתַי תִּשְׁמוֹרוּ, תְּרֵין. אֶלָּא שַׁבָּת דְּמַעֲלֵי שַׁבְּתָא וְשַׁבַּתָּא דְיוֹמָא מַמָּשׁ לֵית לוֹן פְּרוּדָא.

80. The one who was driving THE DONKEYS and following behind asked: And what is the meaning of "And you shall revere My sanctuary?" (Vayikra 19:30). Rabbi Aba replied: This applies to the sanctity of the Shabbat. Then he asked: And what is the sanctity of the Shabbat? He said to him: This is the sanctity that is drawn down from above, FROM ABA AND IMA. He said to him, If that is so, then you have made the Shabbat without any sanctity OF ITS OWN! FOR sanctity prevails only when it comes from above, FROM ABA AND IMA. Rabbi Aba answered: It is indeed so, as it is written, "And call the Shabbat a delight, the holy day of Hashem's holiness, honorable" (Yeshayah 58:13). So the Shabbat is mentioned separately, as is the holiness of Hashem. He then asked him: What then is the "holiness of Hashem?" Rabbi Aba replied: This is the sanctity or the holiness that descends from above, FROM ABA AND IMA, and rests upon it, UPON THE SHABBAT. He said, If the holiness, which descends from above, is called "honorable," it may seem as though the Shabbat itself is not "honorable." Yet it is written, "and you shall honor it," SO THE SHABBAT IN ITSELF IS HONORABLE! Rabbi Elazar said to Rabbi Aba, Leave this man alone, because he has something wise to say, something of which we know nothing. They said to him, Say what you want to say!

80. אָמַר הַהוּא טַיְיעָא דַּהֲוָה טָעִין בַּתְרַיְיהוּ, וּמַהוּ וּמִקְדָּשִׁי תִּירָאוּ. אָמַר לֵיהּ דָּא קְדוּשָׁא דְשַׁבָּת. אָמַר לֵיהּ וּמַהוּ קְדוּשָׁא דְשַׁבָּת. א"ל דָּא קְדוּשָׁא דְּאִתְמַשְׁכָא מִלְּעֵילָא. אָמַר לֵיהּ אִי הָכֵי עֲבִידַת לְשַׁבָּת דְּלָא אִיהוּ קֹדֶשׁ, אֶלָּא קְדוּשָׁא דְשַׁרְיָא עֲלוֹי מִלְּעֵילָא. אָמַר רַבִּי אַבָּא, וְהָכֵי הוּא, וְקָרָאתָ לַשַּׁבָּת עוֹנֶג לִקְדוֹשׁ ה' מְכוּבָּד. אַדְכַּר שַׁבָּת לְחוּד וּקְדוֹשׁ ה' לְחוּד. אָמַר לֵיהּ אִי הָכֵי מַאן קְדוֹשׁ ה'. אָמַר לֵיהּ קְדוּשָׁא דְּנַחֲתָא מִלְּעֵילָא וְשַׁרְיָא עֲלֵיהּ. אָמַר לֵיהּ אִי קְדוּשָׁא דְּאִתְמַשְׁכָא מִלְּעֵילָא אִקְרֵי מְכוּבָּד, אִתְחַזֵּי דְשַׁבָּת לָאו אִיהוּ מְכוּבָּד, וּכְתִיב וְכִבַּדְתּוֹ. אָמַר רַבִּי אֶלְעָזָר לְרַבִּי אַבָּא: אַנַּח לְהַאי גַּבְרָא דְּמִלָּה דְּחָכְמְתָא אִית בֵּיהּ, דַּאֲנַן לָא יְדַעְנָא בָּהּ. אָמְרוּ לֵיהּ: אֵימָא אַנְתְּ.

81. פְּתַח וַאֲמַר, אֶתשַׁבְּתוֹתַי. אֶת, לְאַסְגָּאָה תְּחוּם שַׁבָּת, דְּאִיהוּ תְּרֵין אַלְפִין אַמִּין לְכָל סִטְרָא, וּבְגִין כָּךְ אַסְגֵּי אֶת שַׁבְּתוֹתַי, דָּא שַׁבָּת עִלָּאָה וְשַׁבָּת תַּתָּאָה, דְּאִינּוּן תְּרֵין כְּלִילָן כַּחֲדָא, וּסְתִימִין כַּחֲדָא.

81. The man began with the verse, "My Shabbatot" (Vayikra 19:30). The particle Et IS MENTIONED HERE to include the borders of the Shabbat, which are 2,000 cubits in every direction. For this reason, the verse added THE PARTICLE Aleph Tav (Et). "My Shabbatot" IN THE PLURAL FORM refers to both the higher Shabbat and the lower Shabbat, which are joined as one, and are both concealed.

82. אִשְׁתָּאַר שַׁבָּת אָחֳרָא דְּלָא אִדְכַּר וַהֲוָה בְּכִסּוּפָא. אֲמָרָה קַמֵּיהּ: מָארֵי דְּעָלְמָא, מִיּוֹמָא דְּעַבְדַּת לִי, שַׁבָּת אִתְקְרֵינָא, וְיוֹמָא לָאו אִיהוּ בְּלָא לֵילְיָא. אֲמַר לָהּ: בְּרַתִּי, שַׁבָּת אַנְתְּ וְשַׁבָּת קָרֵינָא לָךְ, אֲבָל הָא אֲנָא מְעַטַּר לָךְ בְּעִטְרָא עִלָּאָה יַתִּיר. אַעֲבַר כְּרוֹזָא וַאֲמַר, מִקְדָּשִׁי תִּירָאוּ, וְדָא שַׁבָּת דְּמַעֲלֵי שַׁבַּתָּא, דְּאִיהִי יִרְאָה, וְשַׁרְיָא בָּהּ יִרְאָה. וּמָאן אִיהוּ, דְּקֻדְשָׁא בְּרִיךְ הוּאאַכְלִיל וַאֲמַר, אֲנִי ה׳. וַאֲנָא שְׁמַעְנָא מֵאַבָּא דַּאֲמַר הָכִי. וְדַיְיק, אֶת לְאַסְגָּאָה תְּחוּם שַׁבָּת. שַׁבְּתוֹתַי, דָּא עִגּוּלָא וְרִבּוּעַ דִּלְגוֹ, וְאִינּוּן תְּרֵין. וּלְקָבֵיל אִינּוּן תְּרֵין, אִית תְּרֵי קְדוּשָׁתֵי דְּאִית לָנוּ לְאַדְכָּרָא, חַד וַיְכֻלּוּ, וְחַד קֻדּוּשׁ. וַיְכֻלּוּ אִית בֵּיהּ תְּלָתִין וַחֲמֵשׁ תֵּיבִין, וּבְקִדּוּשָׁא דַּאֲנַן מְקַדְּשִׁין, תְּלָתִין וַחֲמֵשׁ תֵּיבִין, וְסָלִיק כֹּלָּא לְשַׁבְעִין שְׁמָהָן דְּקֻדְשָׁא בְּרִיךְ הוּא וּכְנֶסֶת יִשְׂרָאֵל אִתְעַטַּר בְּהוּ.

82. Another Shabbat, however, remained unmentioned and felt humiliated. She came forward and said, Master of the Universe from the day You created me until now I am called 'the Shabbat,' and there is no day without a night! He told her: My daughter, you are the Shabbath and I have called you 'the Shabbat,' but now I am adorning you with a more glorious crown. He then sent forth a proclamation stating, "And you shall fear My sanctuary" (Vayikra 19:30). And this is the Shabbat of the eve of Shabbat, where fear and awe prevail. But who is this Shabbat? HE REPLIES: This is the one that the Holy One, blessed be He, included TOGETHER WITH HER, saying: "I am Hashem" (Ibid.). "I" IS THE SECRET OF MALCHUT, WHICH IS THE SECRET OF THE EVE OF SHABBAT, HASHEM IS THE SECRET OF ZEIR-ANPIN. AND BY THE WORDS, "I am Hashem," THEY WERE COMBINED TOGETHER. And I (the donkey-driver) heard this from my father, who emphasized THAT THE WORD Et symbolizes the borders of the Shabbat. My Shabbatot, IN THE PLURAL, denotes the circle and the square within, which are two, MEANING THERE ARE TWO SHABBATOT. According to these two, there are two hallowed prayers that we should recite. One starts with "Vayichulu" (Beresheet 2:1-3), and the other is the Kiddush. The passage of "Vayichulu" consists of 35 words, and in the Kiddush that we perform there are also 35 words. COLLECTIVELY, they add up to seventy names, with which the Holy One, blessed be He, and the Community of Yisrael adorn themselves.

83. וּבְגִין דְּעִגּוּלָא וְרִבּוּעָא דָּא, אִינּוּן שַׁבְּתוֹתַי, כְּלִילָן תַּרְוַיְיהוּ בְּשָׁמוֹר, דִּכְתִיב תִּשְׁמוֹרוּ. דְּהָא שַׁבָּת עִלָּאָה הָכָא לָא אִתְכְּלִיל בְּשָׁמוֹר אֶלָּא בְּזָכוֹר, דְּהָא מַלְכָּא עִלָּאָה בְּזָכוֹר אִסְתַּיָּים. וְעַל דָּא אִקְרֵי מַלְכָּא דִּשְׁלָמָא דִּילֵיהּ, וּשְׁלָמָא דִּילֵיהּ זָכוֹר אִיהוּ. וְעַל דָּא לֵית מַחְלוֹקֶת לְעֵילָא.

83. And because this circle and this square are My Shabbatot, they are both included in the word Preserve (Keep) (Heb. Shamor), as it is written, "You shall keep my Shabbatot." But the upper Shabbat is not included in Shamor, but only in Zachor. Remember that the supernal King, WHO IS BINAH, is completed by Zachor. And this is why it, BINAH, is called the "King to whom Peace belongs." As His Peace, Shalom, is Zachor. And so there is no controversy above in the supernal realm.

84. בְּגִין דִּתְרֵין שְׁלוֹמוֹת לְתַתָּא, חַד יַעֲקֹב, וְחַד יוֹסֵף, וּבְגִין כָּךְ כְּתִיב תְּרֵי זִמְנֵי שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב, לָרָחוֹק דָּא יַעֲקֹב וְלַקָּרוֹב דָּא יוֹסֵף. לָרָחוֹק כד״א מֵרָחוֹק ה׳ נִרְאָה לִי וַתֵּתַצֵּב אֲחֹתוֹ מֵרָחוֹק. וְלַקָּרוֹב, כד״א חֲדָשִׁים מִקָּרוֹב בָּאוּ.

84. There are two kinds of peace down below: One is Ya'akov, WHO IS TIFERET; the other is Yosef, WHO IS YESOD. And because of this, Peace is written twice in "Peace, Peace to him that is far off, and to him that is near" (Yeshayah 57:19). "To him that is far" refers to Ya'akov; "to him that is near" refers to Yosef. So "to him that is far" means, as you say, "Hashem has appeared to me from afar" (Yirmeyah 31:2), and also, "And his sister stood afar off" (Shemot 2:4). And "to him that is near" means, as you say, "to new gods that came from nearby" (Devarim 32:17).

85. "From afar" (Yirmeyah 31:2), refers to the Upper Point in His Palace. And the verse refers to it with the words, "You shall keep (Heb. Tishmoru)" (Vayikra 19:30), where it is included within Shamor. "And My sanctuary you shall fear" (Ibid.), refers to the Point in the center that should be most greatly feared, as the penalty for transgression is death. As it is written, "Everyone who profanes it shall surely be put to death" (Shemot 31:14). And who "profanes it?" Those who penetrate into the (empty) space of the circle and the square - into the spot where that Point is situated - and damage it. They "shall surely be put to death!" This is why it is written, "You shall fear," and this Point is called "I." Where the Most High and Concealed One, namely the Tetragrammaton (Ha-Va-Yah) prevails. Thus, "I AM HASHEM" (VAYIKRA 19:30), and all is One.

85. מֵרָחוֹק, דָּא נְקוּדָה עִלָּאָה דְּקַיְּימָא בְּהֵיכָלֵיהּ, וְעַל דָּא כְּתִיב תִּשְׁמוֹרוּ אִתְכְּלִיל בְּשָׁמוֹר וּמִקְדָּשִׁי תִּירָאוּ, דָּא נְקוּדָה דְּקַיְּימָא בְּאֶמְצָעִיתָא, דְּאִית לְדַחֲלָא מִנָּהּ יַתִּיר מִכֹּלָּא, דְּעָנְשֵׁיהּ מִיתָה, וְהַיְינוּ דִּכְתִיב מְחַלְּלֶיהָ מוֹת יוּמָת. מָאן מְחַלְּלֶיהָ, מָאן דְּעָאל לְגוֹ חָלָל דְּעִגּוּלָא וְרִבּוּעָא, לַאֲתַר דְּהַהוּא נְקוּדָה שַׁרְיָא וּפָגִים בֵּיהּ מוֹת יוּמָת, וְעַל דָּא כְּתִיב תִּירָאוּ. וְהַהִיא נְקוּדָה אִקְרֵי אֲנִי, וְעֵלָּה שַׁרְיָא הַהוּא דְּסָתִים עִלָּאָה דְּלָא אִתְגַּלְיָא, וְהַיְינוּ הוי"ה וְכֹלָּא חַד. נָחֲתוּ רַבִּי אֶלְעָזָרוֹר' אַבָּא וּנְשָׁקוּהוּ. אָמְרוּ, וּמַה כָּל חָכְמָתָא דָּא אִית תְּחוֹת יְדָךְ, וְאַתְּ טָעִין אַבַּתְרִין. אָמְרוּ לֵיהּ מָאן אַנְתְּ, אֲמַר לוֹן לָא תִשְׁאֲלוּן מָאן אֲנָא, אֶלָּא אֲנָא וְאַתּוּן נֵיזֵל וְנִתְעַסֵּק בְּאוֹרַיְיתָא, וְכָל חַד יֵימָא מִלִּין דְּחָכְמָתָא לְאַנְהָרָא אוֹרְחָא.

86. They said to him: Who has put you here to be a donkey driver? He replied: The letter Yud waged war against the two letters, Caf and Samech, TO COME and join me. The letter Caf did not want to leave ITS PLACE and join me because it can only be at rest in THE CHAIR, OR [VGC1]"THRONE" (PAR. 31). And the Samech did not want to leave ITS PLACE, because it has to support those who fall (PAR. 28). And without the Samech, they cannot survive!

86. אָמְרוּ לֵיהּ, מָאן יְהַב לָךְ לְמֵיזַל הָכָא לְמֶהֱוֵי טָעוּן בְּחַמְרֵי, אֲמַר לוֹן, יו"ד עֲבַד קְרָבָא בִּתְרֵין אַתְוָון, בְּכ"ף וְסַמַ"ך, לְאִתְקַשְׁרָא בַּהַדָּאי. כָ"ף, לָא בָּעָא לְאִסְתַּלָּקָא וּלְאִתְקַשְׁרָא, בָּתַר דְּלָא יָכְלָא לְמֶהֱוֵי רִגְעָא חָדָא אֶלָּא בֵּיהּ. סַמַ"ך, לָא בָּעָא לְאִסְתַּלָּקָא, בְּגִין לְסַעֲדָא לְאִינּוּן דְּנָפְלִין, דְּהָא בְּלִי סַמַ"ך לָא יָכְלִין לְמֶהֱוֵי.

87. He continued: The letter Yud alone came over to me, kissed me, embraced me, and wept together with me. It said to me, My son, what shall I do with you? I am leaving you to load myself with a plenitude of good things and of precious, sublime and secretive letters. And then I shall return to you and help you. I shall bring you the possessions of two letters that are much higher than those that have left you. These are the letters Yud and Shin, the superior Yud together with the superior Shin. AND THEY shall become your treasure, full of all riches. So for this purpose, my son, go and drive the donkeys. And this is why I am still doing so!

87. יו"ד אֲתָא לְגַבָּאי יְחִידָאָה, נְשֵׁיק לִי, וְגַפֵּיף לִי, בְּכָה עִמִּי וַאֲמַר לִי, בְּרִי מָה אַעֲבִיד לָךְ, אֲבָל הָא אֲנָא אִסְתַּלַּק וַאֲנָא אִתְמְלֵי מִכַּמָּה טָבִין וְאַתְוָון טְמִירִין עִלָּאִין יַקִּירִין, בָּתַר כֵּן אֵיתֵי לְגַבָּךְ, וַאֲנָא אֶהֱוֵי סָעִיד לָךְ, וְאֶתֵּן לָךְ אַחְסַנְתָּא דִּתְרֵין אַתְוָון עִלָּאִין, יַתִּיר מֵאִלֵּין דְּאִסְתַּלָּקוּ, דְּאִינּוּן יֵשׁ, יו"ד עִלָּאָה, וְשִׁי"ן עִלָּאָה, לְמֶהֱוֵי לָךְ אוֹצְרִין מַלְיָיא מִכֹּל, וּבְגִין כָּרְבְּרִי, זִיל וֶהֱוֵי טָעִין חַמְרֵי. וְעַל דָּא אֲנָא אָזֵיל בְּכָךְ.

88. Rabbi Elazar and Rabbi Aba rejoiced. They also wept and said to him, Come, you shall ride on the donkey and we shall walk along behind you. IN OTHER WORDS, HE SHOULD RIDE ON THE DONKEY, AND THEY SHOULD DRIVE IT. He said to them, have I not told you that his is the command of the King, until the donkey driver appears! THIS REFERS TO KING MASHIACH, WHO IS DESCRIBED BY THE WORDS, "POOR AND RIDING ON A DONKEY." They said to him, Until now you have not given us your name. And where do you live? He told them, Where I live is a good place and very precious to me. It is a tower - a very highly exalted tower - that 'floats on air.' And those who live in this tower are the Holy One, blessed be He, and one poor man! But I have been exiled from there, and came to drive the donkeys. Rabbi Aba and Rabbi Elazar looked at him, and his words tasted as sweet as the manna and honey to them. They said to him, If you tell us the name of your father, we will kiss the earth under your feet! He responded, Why? What for? It is not my habit to take pride in the study of the Torah.

88. חָדוּ ר׳ אֶלְעָזָר וְר׳ אַבָּא וּבְכוֹ, וַאֲמָרוּ: זִיל רְכֵיב, וַאֲנַן נַטְעִין אַבַּתְרָךְ. אֲמַר לוֹן, וְלָא אֲמָרִית לְכוֹן דִּפְקוֹדָא דְּמַלְכָּא אִיהוּ, עַד דְּיֵיתֵי הַהוּא דְטָעַן חַמְרֵי. אֲמָרוּ לֵיהּ, הָא שְׁמָךְ לָא אֲמַרְתְּ לָן, אֵתַר בֵּית מוֹתְבָךְ מַאי הוּא. אֲמַר לוֹן, אֵתַר בֵּית מוֹתְבִי אִיהוּ טַב וְעַיְילָא לְגַבָּאי, וְאִיהוּ מִגְדָּל חַד דְּפָרַח בַּאֲוִירָא, רַב וְיַקִּירָא. וְאִינוּן דְּדַיְירִין בֵּיהּ בְּהַאי מִגְדָּלָא, קָדוֹשׁ בָּרוּךְ הוּאוּחַד מִסְכְּנָא. וְדָא הוּא אֵתַר בֵּית מוֹתְבִי, וְגָלֵינָא מִתַּמָּן, וַאֲנָא טָעֵין חַמְרֵי. אִשְׁגַּחוּ רַבִּי אַבָּא וְרַבִּי אֶלְעָזָר בֵּיהּ, וְאַטְעִים לוֹן מִלּוֹי דַּהֲווֹ מְתִיקִין כְּמַנָּא וּדוּבְשָׁא. אֲמָרוּ לֵיהּ שְׁמָא דַּאֲבוּךְ אִי תִימָא, נַנְשֵׁיק עַפְרָא דְרַגְלָךְ. אֲמַר לוֹן, וְאַמַּאי, לָאו אוֹרַח דִּילִי בְּכָךְ לְאִתְגָּאָה בְּאוֹרַיְיתָא.

89. אֲבָל אַבָּא דִילִי הֲוָה דִיוּרֵיהּ בְּיַמָּא רַבָּא, וְאִיהוּ הֲוָה חַד נוּנָא דַּהֲוָה אַסְחַר יַמָּא רַבָּא מִסִּטְרָא דָא לְסִטְרָא דָא, וַהֲוָה רַב וְיַקִּירָא וְעַתִּיק יוֹמִין, עַד דַּהֲוָה בָּלַע כָּל שְׁאָר נוּנִין דְּיַמָּא, וּלְבָתַר אַפִּיק לוֹן חַיִּין וְקַיְּימִין מַלְיָין מִכָּל טָבִין דְּעָלְמָא. וְשָׁאַט יַמָּא בְּרִגְעָא חָדָא בְּתוֹקְפֵיהּ, וְאַפִּיק לִי כְּגִירָא בִּידָא דִגְבַר תְּקִיף. וּטְמִיר לִי בְּהַהוּא אֵתַר דַּאֲמָרִית לְכוֹ. וְהוּא תָּב לְאַתְרֵיהּ, וְאִגְנִיז בְּהַהוּא יַמָּא.

90. אַשְׁגַּח ר׳ אֶלְעָזָר בְּמִלּוֹי. אֲמַר לֵיהּ אַנְתְּ הוּא בְּרֵיהּ דְּבוֹצִינָא קַדִּישָׁא, אַנְתְּ הוּא בְּרֵיהּ דְּרַב הַמְנוּנָא סָבָא, אַנְתְּ הוּא בְּרֵיהּ דְּנַהִירוּ דְּאוֹרַיְיתָא, וְאַנְתְּ טָעֵין אַבַּתְרָן. בְּכוֹ כַּחֲדָא וּנְשָׁקוּהוּ וַאֲזָלוּ אֲמָרוּ לֵיהּ אִי נִיחָא קַמֵּי מָארָנָא לְאוֹדְעָא לָן שְׁמֵיהּ.

91. פְּתַח וַאֲמַר, וּבְנָיָהוּ בֶּן יְהוֹיָדָע, הַאי קְרָא אוֹקְמוּהָ, וְשַׁפִּיר אִיהוּ. אֲבָל הַאי קְרָא לְאַחֲזָאָה רָזִין עִלָּאִין דְּאוֹרַיְיתָא הוּא דַּאֲתָא. וּבְנָיָהוּ בֶּן יְהוֹיָדָע, עַל רָזָא דְּחָכְמְתָא קָא אֲתָא, מִלָּה סְתִימָא אִיהוּ, וּשְׁמָא גָרִים. בֶּן אִישׁ חַי, דָּא צַדִּיק חַי עָלְמִין. רַב פְּעָלִים, מָארֵי דְּכָל עוֹבָדִין וְכָל חֵילִין עִלָּאִין, בְּגִין דְּכֻלְּהוֹ נָפְקִין מִנֵּיהּ. ה׳ צְבָאוֹת אִיהוּ, אוֹת הוּא בְּכָל חֵילִין דִּידֵיהּ, רֵשִׁים הוּא וְרַב מִכֹּלָּא.

89. He continued, but the place where my father lives is in the Great Ocean. And he was a fish that swam from one end of the Great Ocean to the other. And he was mighty and noble, a venerable figure who became wise 'with the years,' and was able to swallow up all the other fish in the sea. Then later he released them full of life and all the good of the world. And with his might, he was able to cross over the entire Ocean in an instant. And he released me, like an arrow in the hand of a valiant man, and hid me in that place that I told you about - NAMELY THE TOWER THAT FLOATS ON AIR - while he returned to his home and disappeared in the Ocean.

90. Rabbi Elazar examined his words and then said to him: You are the son of the sacred Light! You are the son of Rabbi Hamnuna Saba the venerable! You are the son of the Light of the Torah! And you drive our donkeys for us! They both wept and kissed him, then continued their journey. AND AGAIN they asked him: May it please our Master to tell us his name?

91. He began with the verse, "And Benayahu Ben (the son of) Yehoyada" (II Shmuel 23:20). This verse has been explained, and explained well! But it came to show us the sublime secrets of the Torah. SO THE NAME Benayahu Ben Yehoyada has been mentioned AS REFERRING TO the secret of Wisdom. It is a clue to something deep and concealed, and the name caused it. "Ben Ish Chai (the son of a living man)" applies to the Eternal Tzaddik. "Mighty of deeds" (Ibid.) means that he is the Master of all actions and of all the hosts on high, because they all come from him. He IS CALLED "Hashem of Hosts" BECAUSE HE IS the symbol (lit. 'the letter or sign') of all His hosts and is distinguished as he stands high above them all.

92. "Mighty of deeds" is Mekabez-El (II Shmuel 23:20). So where did this great and precious tree, which is greater than all, come from? From which grade? The verse repeatedly states, "Mekabetz-El," which is a high and concealed grade that "the eye has not seen;" it includes everything. And it gathers everything it receives from the Supernal Light, and from it everything goes forth.

92. רַב פְּעָלִים אִיהוּ מְקַבְּצְאֵל, הַאי אִילָנָא רַב וְיַקִּירָא, רַב מִכֹּלָּא, מֵאָן אֲתַר נְפַק, מֵאָן דַּרְגָּא אֲתָא, אַהֲדַר קְרָא וַאֲמַר מְקַבְּצְאֵל, דַּרְגָּא עִלָּאָה סְתִימָאָה דְּעַיִן לֹא רָאֲתָה וגו׳, דַּרְגָּא דְּכוֹלָּא בֵּיהּ, וּכְנֵישׁ בְּגַוֵּיהּ מִגּוֹ נְהוֹרָא עִלָּאָה, וּמִנֵּיהּ נָפֵיק כֹּלָּא.

93. And this is the Sacred Concealed Temple, into which all the grades are gathered and concealed. The space (the body) of this Temple is where all the worlds are gathered and all the Holy Hosts sustain and replenish their existence.

93. וְאִיהוּ הֵיכָלָא קַדִּישָׁא סְתִימָא, דְּכָל דַּרְגִּין כְּנִישִׁין וּסְתִימִין בְּגַוֵּיהּ. וּבְגוּפָא דְּהַאי הֵיכָלָא קַיְּימִין כָּל עָלְמִין, וְכָל חַיָּילִין קַדִּישִׁין מִנֵּיהּ אִתְּזָנוּ וְקַיְּימֵי עַל קִיּוּמֵיהוֹן.

94. "He slew two Generals of Moab" (II Shmuel 23:20). Two Holy Temples existed and were sustained on his account: The first Holy Temple and the second. However, as he disappeared, the flow of energy from above stopped. SO, SEEMINGLY, it is as if he "slew," destroyed, and ended them.

94. הוּא הִכָּה אֶת שְׁנֵי אֲרִיאֵל מוֹאָב, תְּרֵין מִקְדְּשִׁין קַיְּימִין בְּגִינֵיהּ, וְאִתְּזָנוּ מִנֵּיהּ, מִקְדָּשׁ רִאשׁוֹן וּמִקְדָּשׁ שֵׁנִי, כֵּיוָן דְּאִיהוּ אִסְתַּלַּק נְגִידוּ דַּהֲוָה נָגִיד מִלְּעֵילָא אִתְמְנַע, כְּבְיָכוֹל הוּא הִכָּה לוֹן וְחָרֵיב לוֹן, וְשֵׁצֵי לוֹן.

95. And the Holy Throne (CHAIR), WHICH IS MALCHUT, collapsed. As it is written, "As I was in exile" (Yechezkel 1:1). THIS MEANS that a certain grade, which is called I (Ani, which is formed by the letters Aleph, Nun, and Yud), WHICH IS MALCHUT, was in exile. Where? "By the river of Cvar" (Yechezkel 1:1). THIS MEANS by the river that had sprouted and flowed from Cvar (already), or in other words, by the river that had already sprouted and flowed, BUT NOW, BECAUSE all its waters and fountains have dried up, does not flow as before. Therefore it is written, "and the river is destroyed and dries up" (Iyov 14:11). It "was destroyed" at the first Holy Temple and "dries up" at the second. For this reason, IT IS WRITTEN: "He slew two Generals of Moab." Moab IS FORMED BY THE WORDS Mo (From) and Ab (Father), or from our Father in Heaven. And both Temples were destroyed because of Him, as all the Lights that shone upon Yisrael were now darkened.

95. וְכָרְסְיָא קַדִּישָׁא נָפְלַת, הה״ד וַאֲנִי בְּתוֹךְ הַגּוֹלָה. הַהוּא דַּרְגָּא דְּאִקְרֵי אֲנִי, הוּא בְּתוֹךְ הַגּוֹלָה. אַמַּאי, עַל נְהַר כְּבָר, עַל נָהָר דְּנָגִיד וְנָפֵיק דְּפָסִיק מֵימוֹי וּמַבּוּעוֹי, וְלָא אִנְגִיד כַּד בְּקַדְמֵיתָא. הה״ד וְנָהָר יֶחֱרַב וְיָבֵשׁ, יֶחֱרַב בְּבַיִת רִאשׁוֹן, וְיָבֵשׁ בְּבַיִת שֵׁנִי. וּבְגִין כָּךְ הוּא הִכָּה אֶת שְׁנֵי אֲרִיאֵל מוֹאָב. מוֹאָב: דַּהֲווֹ מֵאָב דְּבִשְׁמַיָּא, וְאִתְחָרְבוּ וְאִשְׁתַּצִיאוּ בְּגִינֵיהּ, וְכָל נְהוֹרִין דַּהֲווֹ נְהִירִין לְיִשְׂרָאֵל כֻּלְּהוֹ אִתְחֲשָׁכוּ.

96. Further, "He went down and slew a lion" (II Shmuel 23:20). In early days, when this river's waters flowed downward, the Israelites were in a state of "Perfection," because they offered their offerings and sacrifices to atone for their sins and purify their souls. Then, from above, the image of a lion descended. They saw it on the altar, as it crouched on its prey, consuming it like a brave and mighty man. And all the dogs, THAT IS THE PROSECUTORS, hid from it and did not come out TO ACCUSE!

96. וְתוּ הוּא יָרַד וְהִכָּה אֶת הָאַרְיֵה. בְּזִמְנִין קַדְמָאִין, כַּד הַאי נָהָר הֲוָה מָשִׁיךְ מֵימוֹי לְתַתָּא, הֲווֹ קַיְּימִין יִשְׂרָאֵל בִּשְׁלִימוּ, דְּדַבְּחִין דִּבְחִין, וְקָרְבְּנִין לְכַפָּרָא עַל נַפְשַׁיְיהוּ, וּכְדֵין, הֲוָה נָחִית מִלְּעֵילָא דְּיוֹקְנָא דְּחַד אַרְיֵה, וַהֲווֹ חָמָאן לֵיהּ ע״ג מַדְבְּחָא, רָבֵיץ עַל טַרְפֵּיהּ, אָכֵיל קָרְבְּנִין כְּגִבָּר תַּקִּיף. וְכָל כַּלְבִּין הֲווֹ מִתְטַמְּרִין מִקַּמֵּיהּ, וְלָא נַפְקֵי לְבַר.

97. The sins caused him to go down to the lower levels and slay the lion. BECAUSE the lion refused to give up its prey as before! THIS IS AS THOUGH he killed it! THEREFORE, assuredly, "He slew the lion." "In the midst of a pit" (II Shmuel 23:20) in front of the eyes of the Other Evil Side. And because the Other Side saw this, it gained courage and sent a dog to eat the offerings, ABOVE THE ALTAR, INSTEAD OF THE LION. And what is the name of that lion? Oriel, IS ITS NAME, as he had the face of a lion. And what is the name of that dog? Baladan is its name, BECAUSE BALADAN IS FORMED BY THE SAME LETTERS AS THE WORDS BAL (NOT) AND ADAM (MAN), WITH THE FINAL MEM EXCHANGED FOR A NUN. And He is not a human being, but a dog with the face of a dog.

97. כֵּיוָן דְּגָרְמוּ חוֹבִין, אִיהוּ נָחֵית לְגוֹ דַּרְגִּין דִּלְתַתָּא, וְקָטֵיל לְהַהוּא אַרְיֵה, דְּלָא בָעָא לְמֵיהַב לֵיהּ טַרְפֵּיהּ כְּדְבְקַדְמֵיתָא, כְּבְיָכוֹל קָטֵיל לֵיהּ. הוּא הִכָּה אֶת הָאַרְיֵה וַדַּאי, לְתוֹךְ הַבּוֹר, לְעֵינָהָא דְּסִטְרָא אָחֳרָא בִּישָׁא. כֵּיוָן דְּחָמַאת הָכֵי, הַהוּא סִטְרָא אָחֳרָא אִתְתַּקְפַת וְשַׁדְּרַת לְחַד כַּלְבָּא לְמֵיכַל קָרְבְּנִין. וּמַה שְׁמֵיהּ דְּהַהוּא אַרְיֵה, אוֹרִיאֵל, דְּאַנְפּוֹי אַנְפֵּי אַרְיֵה. וּמַה שְׁמֵיהּ דְּהַהוּא כַּלְבָּא. בְּלַאדָן שְׁמֵיהּ, דְּלָאו אִיהוּ בְּכְלַל אָדָם, אֶלָּא כַּלְבָּא וְאַנְפֵּי כַּלְבָּא.

98. "In a day of snow" (II Shmuel 23:20) DESCRIBES the day when the sins caused the sentence (judgment) to be pronounced by the Court (Bet Din) on high. Therefore, it is written, "She is not afraid of the snow" (Mishlei 31:21), which symbolizes the judgment on high, WHICH IS CALLED THE SNOW. Why IS SHE NOT AFRAID? Because all Her household are clothed with scarlet (Ibid.). THIS IS HOW She can endure the strong fire. Up to this point, the secret of the verse is not revealed.

98. בְּיוֹם הַשֶּׁלֶג, בְּיוֹמָא דְּגָרְמוּ חוֹבִין, וְדִינָא אִתְדָּן לְעֵילָא מֵעִם בֵּי דִינָא עִלָּאָה וְעַל דָּא כְּתִיב לֹא תִירָא לְבֵיתָהּ מִשָּׁלֶג, דָּא דִינָא עִלָּאָה, אַמַּאי, בְּגִין דְּכָל בֵּיתָהּ לָבוּשׁ שָׁנִים, וְיָכִיל לְמִיסְבַּל אֶשָּׁא תַּקִּיפָא. עַד כָּאן רָזָא דִקְרָא.

99. What is written next? "And he slew the Egyptian, a man of good appearance" (II Shmuel 23:21). Here the secret of the verse is revealed to let us know that every time Yisrael sinned, He went away and prevented them from receiving all the blessings and all the Lights that shone upon them. He slew the Egyptian. This is the Light, THAT IS, the same Light that shone upon Yisrael. And who is he? HE IS Moshe. As he is described in the verse, "And they said a Egypt man delivered us" (Shemot 2:19). Because he was born and grew up IN EGYPT until he rose to reach the Supernal Light.

99. מַה כְּתִיב בַּתְרֵיהּ, וְהוּא הִכָּה אֶת אִישׁ מִצְרִי, אִישׁ מַרְאֶה. הָכָא רָזָא דִקְרָא אַתָּא לְאוֹדָעָא, דִּי בְּכָל זִמְנָא דְיִשְׂרָאֵל חָבוּ, אִיהוּ אִסְתַּלַּק וּמְנַע מִנַּיְיהוּ כָּל טָבִין, וְכָל נְהוֹרִין דַּהֲווֹ נְהִירִין לוֹן. הוּא הִכָּה אֶת אִישׁ מִצְרִי, דָּא נְהוֹרָא, דְּהַהוּא נְהוֹרָא דַּהֲוָה נָהִיר לוֹ לְיִשְׂרָאֵל. וּמָאן אִיהוּ, מֹשֶׁה. דִּכְתִיב וַתֹּאמַרְנָה אִישׁ מִצְרִי הִצִּילָנוּ וגו׳, וְתַמָּן אִתְיְלִיד, וְתַמָּן אִתְרַבֵּי, וְתַמָּן אִסְתַּלִּיק לְנְהוֹרָא עִלָּאָה.

100. "A man of good appearance" (II Shmuel 23:21). This is, as it is written, "clearly and not in riddles" (Bemidbar 12:8). "A man" (Heb. Ish), is, as it is written, "the man (Ish) of Elohim" (Devarim 33:1). This is the husband of that "appearance" that reveals the glory of Hashem AND REFERS TO MALCHUT. Because he earned the right to lead this grade over the land, as he wished, a feat that no other man had achieved.

100. אִישׁ מַרְאֶה: כד״א וּמַרְאֶה וְלֹא בְחִידוֹת. אִישׁ, כד״א אִישׁ הָאֱלֹהִים, כְּבְיָכוֹל, בַּעֲלָהּ דְּהַהוּא מַרְאֶה, כְּבוֹד ה׳. דְּזָכָה לְאַנְהָגָא דַּרְגָּא דָא בְּכָל רְעוּתֵיהּ בְּאַרְעָא, מַה דְּלָא זָכֵי בַּר נָשׁ אָחֳרָא.

101. "And the Egyptian had a spear in his hand" (II Shmuel 23:21). This refers to the rod of Elohim that was delivered into his hand. As it is written, "With the rod of Hashem in my hand" (Shemot 17:9). And this is the same rod that was created at the twilight of the Shabbat eve and was engraved with the Holy Name by a Divine Shaping. And with this ROD Moshe committed the sin of smiting the rock, as is written, "And he smote the rock with his rod twice" (Bemidbar 20:11). The Holy One, blessed be He, said to him: "Moshe, I have not given you My rod for this purpose; by thy life, from henceforward, it will not be in thy hands any more."

101. וּבְיַד הַמִּצְרִי חֲנִית. דָּא מַטֵּה הָאֱלֹהִים דְּהוּא אִתְמְסַר בִּידֵיהּ, כד״א וּמַטֵּה הָאֱלֹהִים בְּיָדִי. וְדָא אִיהוּ מַטֶּה דְּאִתְבְּרֵי עֶרֶב שַׁבָּת בֵּין הַשְּׁמָשׁוֹת וְחָקוּק בֵּיהּ שְׁמָא קַדִּישָׁא גְלִיפָא קַדִּישָׁא, וּבְהַאי חָב בַּסֶּלַע. כד״א וַיַּךְ אֶת הַסֶּלַע בְּמַטֵּהוּ פַּעֲמָיִם. אֲמַר לֵיהּ קַדְשָׁא בְּרִיךְ הוּא: מֹשֶׁה לָא יְהָבִית לָךְ מַטֶּה דִילִי לְהַאי, חַיֶּיךָ לֹא יִהֵא בְיָדְךָ מִכָּאן וּלְהָלְאָה.

102. מִיָּד וַיֵּרֶד אֵלָיו בַּשֵּׁבֶט, בְּדִינָא קַשְׁיָא. וַיִּגְזֹל אֶת הַחֲנִית מִיַּד הַמִּצְרִי. דִּמְהַהִיא שַׁעְתָּא אִתְמְנַע מִנֵּיהּ, וְלָא הֲוָה בִּידֵיהּ לְעָלְמִין. וַיַּהַרְגֵהוּ בַּחֲנִיתוֹ. עַל הַהוּא חוֹבָא דְּמִחָא בְּהַהוּא מַטֶּה, מֵת, וְלָא עָאל לְאַרְעָא קַדִּישָׁא, וְאִתְמְנַע נְהוֹרָא דָא מִיִּשְׂרָאֵל.

102. Immediately, "he went down to him with a staff" (II Shmuel 23:21), SIGNIFYING the harsh judgment (Heb. Din), "and plucked the spear out of the hand of the Egyptian" (Ibid.). From that moment onward, he lost THE ROD, WHICH IS THE SPEAR, and could never regain it. "And slew him with his own spear" (Ibid.) MEANS THAT because of the sin of smiting THE ROCK with the rod, he died and did not enter the Holy Land, thereby causing this Light to be withheld from Yisrael.

103. מִן הַשְּׁלֹשִׁים הֲכִי נִכְבָּד: אִלֵּין שְׁלֹשִׁים שָׁנָה עִלָּאִין, דְּאִיהוּ נָטֵיל מִנְּהוֹן, וְאִנְגִיד לְתַתָּא, וּמִנַּיְיהוּ אִיהוּ הֲוָה נָטֵיל וְאִתְקָרֵב, וְאֶל הַשְּׁלֹשָׁה לֹא בָא, אִינּוּן הֲווֹ אַתְיָאן לְגַבֵּיהּ, וַיַּהֲבֵי לֵיהּ בִּרְעוּתָא דְּלִבָּא, וְאִיהוּ לָא הֲוֵי אָתֵי לְגַבֵּיהוֹן.

103. "He was more honorable than the thirty" (II Shmuel 23:23) refers to the thirty celestial years that he took from above and brought down below. And from them he took and became closer, "but he attained not to the first three" (Ibid.). They came over to him and offered themselves to him with a gracious heart, but he did not go over to them.

104. וְאַף עַל גַּב דְּלָא עָאל בְּמִנְיָינָא וְחוּשְׁבְּנָא דִּלְהוֹן. וַיַּשִּׂימֵהוּ דָוִד אֶל מִשְׁמַעְתּוֹ. דְּלָא אִתְפְּרַשׁ מִלּוּחָא דְּלִבֵּיהּ לְעָלְמִין, לֵית פֵּרוּדָא לְהוֹן לְעָלְמִין. דָּוִד שָׂם לֵיהּ לִבֵּיהּ וְאִיהוּ לָאו לְדָוִד. בְּגִין דְּתוּשְׁבְּחָן, וְשִׁירִין וְרַחֲמִין דְּסִיהֲרָא עָבֵיד לְשִׁמְשָׁא, אִיהִי מְשִׁיכַת לֵיהּ לְגַבָּהּ לְמֶהֱוֵי דִּיוּרֵיהּ בַּהֲדָהּ. וְדָא אִיהוּ וַיַּשִּׂימֵהוּ דָוִד אֶל מִשְׁמַעְתּוֹ.

104. Even though he did not join them and was not included in the count, "David set him over his guard" (II Shmuel 23:23) and was never separated from the tablets on his heart, because they can never be separated. David gave his heart to him, but he did not GIVE HIS HEART to David. Because by the hymns and praises together with the grace that the moon shows for the sun, She (the moon) draws HIM (the sun) to reside with Her. This is what the verse, "And David set him over his guard," means.

105. נָפְלוּ רַבִּי אֱלִיעֶזֶר וְרַבִּי אַבָּא קַמֵּיהּ. אַדְהָכֵי וְהָכֵי לָא חֲמוֹ לֵיהּ, קָמוּ וְאִסְתַּכְּלוּ לְכָל סִטְרִין וְלָא חֲמוֹ לֵיהּ. יָתְבוּ וּבְכוֹ וְלָא יְכִילוּ לְמַלָּלָא דָּא לְדָא. לְבָתַר שַׁעְתָּא, אֲמַר רַבִּי אַבָּא, וַדַּאי הָא דְּתַנְיָנָן דִּבְכָל אָרְחָא דְּצַדִּיקַיָּיא אָזְלִין, וּמִילֵי דְּאוֹרַיְיתָא בֵּינַיְיהוּ, דְּאִינּוּן זַכָּאִין דְּהַהוּא עָלְמָא אַתְיָאן לְגַבֵּיהוֹן. וַדַּאי דָּא הוּא רַב הַמְנוּנָא סָבָא דְּאָתֵי לְגַבָּן מֵהַהוּא עָלְמָא, לְגַלָּאָה לָן מִלִּין אִלֵּין, וְעַד לָא נִשְׁתְּמוֹדַע בֵּיהּ, אֲזַל לֵיהּ וְאִתְכַּסֵּי מִינָן. קָמוּ וַהֲווֹ בְּעוֹ לְמִטְעַן לְחַמְרֵי וְלָא אָזְלוּ, בְּעוֹ לְמִטְעַן וְלָא אָזְלוּ, דְּחִילוּ וְאַנְחוּ לוֹן לְחַמְרֵי. וְעַד יוֹמָא, הֲווֹ קָרָאן לְהַהוּא אֲתַר, דּוּכָּן דַּחֲמָרֵי.

105. Rabbi Elazar and Rabbi Aba fell down ON THEIR FACES in front of him. And as they fell, he disappeared. Then they rose and looked all around but could not see him. So they sat down, began to weep, and could not speak to each other. After a while, Rabbi Aba said, This must be related to what we have learned. When righteous people go on a journey and occupy themselves in the study of the Torah, they are visited by righteous souls from that other world, WHO REVEAL TO THEM NEW EXPLANATIONS OF THE TORAH. So this surely must BE THE REASON WHY Rabbi Hamnuna Saba came to us from that world - to reveal these teachings to us. And before we were able to recognize who he was, he went off and disappeared.
They stood up and tried to lead their donkeys on, but the donkeys did not move. AGAIN they tried to lead them on, but still they did not move. Fear struck them both, and they left the donkeys in their place. And even now, that site is called the "place of the donkeys."

106. פְּתַח רַבִּי אֶלְעָזָר וַאֲמַר. מָה רַב טוּבְךָ אֲשֶׁר צָפַנְתָּ לִירֵאֶיךָ וגו׳. כַּמָּה הוּא טָבָא עִלָּאָה וְיַקִּירָא דְּזַמִּין קֻדְשָׁא בְּרִיךְ הוּא לְמֶעְבַּד גַּבֵּי בְּנֵי נָשָׁא, לְאִינּוּן זַכָּאִין עִלָּאִין דַּחֲלֵי חֶטְאָה דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, כַּד עָאלִין לְהַהוּא עָלְמָא. טוּבְךָ לָא כְּתִיב אֶלָּא רַב טוּבְךָ, וּמָאן אִיהוּ זֵכֶר רַב טוּבְךָ יַבִּיעוּ. וְדָא אִיהוּ עִנּוּגָא דְּחַיִּין דְּנַגְדִּין מֵעָלְמָא דְּאָתֵי לְגַבֵּי חֵי עָלְמִין, דְּאִיהוּ זֵכֶר רַב טוּבְךָ. וַדַּאי אִיהוּ, וְרַב טוּב לְבֵית יִשְׂרָאֵל וגו׳.

106. Rabbi Elazar said, "Oh, how great is Your goodness, which You have laid up for those who fear You" (Tehilim 31:20). How great is the heavenly abundance that the Holy One, blessed be He, shall bestow on human beings; to those sin-fearing, divine, and righteous men who learn the Torah as they arrive at the world to come. It is not only written, "Your goodness," but also "how great is Your goodness." And who is He? THIS REFERS TO "the memory of Your goodness" (Tehilim 145:7), which is the pleasure of life that is drawn from the world to come down to the "Livelihood of the Worlds." This IS CALLED "the memory of Thy goodness," which is certainly "the great goodness toward the house of Yisrael" (Yeshayah 63:7).

107. Further "How (Heb. Mah) great is Your goodness" (Tehilim 31:20) SHOULD BE FURTHER EXPLAINED. In these words, the secret of Wisdom is engraved. It is the place where all the secrets are included, BECAUSE the word how (Mah) MEANS according to what we have learned (Par. 19). "Great" refers to a great and strong tree, WHICH IS ZEIR-ANPIN. Because there is another tree, which is smaller than this one (REFERRING TO MALCHUT), this one, ZEIR-ANPIN, is referred to as great and rises up to the highest of the heavens.

107. תּוּ מָה רַב טוּבְךָ, הָכָא אַגְלִיף רָזָא דְחָכְמְתָא, וְכָל רָזִין אִתְכְּלִילוּ הָכָא, מָ"ה: כְּמָה דְאִתְמַר. רַב: דָּא אִילָנָא רַ"ב וְתַקִּיף. בְּגִין דְּאִית אִילָנָא אָחֳרָא זוּטָא מִנֵּיהּ, וְדָא הוּא רַב, וְאָעֵיל לֵיהּ בְּרוּם רְקִיעִין.

108. "Goodness" (Tehilim 31:20) is the Light that was created on the first day OF THE ACT OF CREATION, "which You have laid up for those who fear You" (Ibid.). BECAUSE He hid it as a treasure for the righteous in the world to come, "which You have created," this alludes to the upper Garden of Eden (Paradise), as it is written, "In the place, Hashem, which You have created for Yourself to dwell in" (Shemot 15:17). This is what the words "which You have created" signify.

108. טוּבְךָ: דָּא אוֹר דְּאִתְבְּרֵי בְּיוֹמָא קַדְמָאָה. אֲשֶׁר צָפַנְתָּ לִירֵאֶיךָ: בְּגִין דְּגָנִיז לֵיהּ לְצַדִּיקַיָּיא בְּהַהוּא עָלְמָא. פָּעַלְתָּ: דָּא גַּן עֵדֶן עִלָּאָה. דִּכְתִיב מָכוֹן לְשִׁבְתְּךָ פָּעַלְתָּ ה' וְדָא הוּא פָּעַלְתָּ לַחוֹסִים בָּךְ.

109. "In the presence of the Sons of Men (human beings)" (Tehilim 31:20). This is the lower Garden of Eden, where all the righteous stand with the Spirit (Heb. Ruach), which is clothed in a precious garment, IN THE SAME way and form that they appeared in this world. Thus, the phrase "in the presence of the Sons of Men" means in the same form as human beings that live in this world. And they stand there and then rise up in the air, ascending to the Celestial Academy in the upper Garden of Eden. They float around THERE and bathe in the dew of the rivers of pure balsam. Then they come down and dwell below IN THE LOWER GARDEN OF EDEN.

109. נֶגֶד בְּנֵי אָדָם, דָּא גַּן עֵדֶן דִּלְתַתָּא, דְּכָל צַדִּיקַיָּיא תַּמָּן קָיְימֵי בְּרוּחָא דְּאִתְלַבַּשׁ בִּלְבוּשׁ יְקָר, כְּגַוְונָא וְדִיוֹקְנָא דְּהַאי עָלְמָא, וְדָא אִיהוּ נֶגֶד בְּנֵי אָדָם בְּהַהוּא דְּיוֹקְנָא דִּבְנֵי אָדָם דְּהַאי עָלְמָא. וְקָיְימֵי תַּמָּן, וּפָרְחֵי בַּאֲוִירָא וְסָלְקוֹ לְגוֹ מְתִיבְתָּא דִּרְקִיעָא בְּהַהוּא גַּן עֵדֶן דִּלְעֵילָא, וּפָרְחֵי וְאִסְתַּחְיָין בְּטַלֵּי נַהֲרֵי אֲפַרְסְמוֹנָא דַכְיָא וְנַחֲתֵי וְשָׁרָאן לְתַתָּא.

110. And sometimes THESE RIGHTEOUS SOULS appear "in the presence of the Sons of Man" (Tehilim 31:20) to perform miracles for them, just as the angels of above do. And this is exactly like the Light of the Supernal Shining Light that we have just seen. But we did not have the merit of seeing deeper into the secrets of Wisdom and attaining greater knowledge.

110. וּלְזִמְנִין אִתְחֲזוֹן נֶגֶד בְּנֵי אָדָם לְמֶעְבַּד לוֹן נִסִּין, כְּמַלְאָכִין עִלָּאִין, כְּגַוְונָא דַּחֲזֵינָא הַשְׁתָּא נְהִירוּ דְּבוֹצִינָא עִלָּאָה. וְלָא זָכֵינָא לְאִסְתַּכְּלָא וּלְמִנְדַּע רָזִין דְּחָכְמְתָא יַתִּיר.

111. Rabbi Aba opened the discussion, saying: "And Manoach said to his wife, We shall surely die, because we have seen Elohim" (Shoftim 13:22). Even though Manoach was not aware of his actions, AS IT IS WRITTEN, "FOR MANOACH KNEW NOT THAT HE WAS THE ANGEL OF ELOHIM" (SHOFTIM 12:16), he still said, as it is written, "For man shall not see Me and live" (Shemot 33:20). We have certainly seen Him, and therefore we shall certainly die. Yet, we who have seen and have had the privilege of seeing that Light that accompanied us shall NEVERTHELESS stay alive, because the Holy One, blessed be He, sent him to us, to teach us the secrets of the Wisdom that he chose to reveal . How happy is our lot!

111. פְּתַח רַבִּי אַבָּא וַאֲמַר, וַיֹּאמֶר מָנוֹחַ אֶל אִשְׁתּוֹ מוֹת נָמוּת כִּי אֱלֹהִים רָאִינוּ, אַף עַל גַּבְדְּמָנוֹחַ לָא הֲוָה יָדַע מַאי עֲבִידְתֵּיהּ, אֲמַר, הוֹאִיל וּכְתִיב כִּי לֹא יִרְאַנִי הָאָדָם וָחָי, וַדַּאי אֲנַן חֲזֵינָן, וּבְגִין כָּךְ מוֹת נָמוּת. וַאֲנַן חָמֵינָן וְזָכֵינָן לִנְהוֹרָא דָא דַּהֲוָה אָזֵיל בַּהֲדָן, וְנִתְקַיֵּים בְּעָלְמָא. דְּהָא קֻדְשָׁא בְּרִיךְ הוּא שַׁדְּרֵיהּ לְגַבָּן, לְאוֹדְעָא לָן רָזִין דְּחָכְמְתָא דְּגָלֵי, זַכָּאָה חוּלְקָנָא.

112. They went along and reached a mountain just as the sun was about to set. The branches of the trees on the mountain started to rustle and sing. While they were still walking they heard a strong voice calling out, Holy sons of Elohim, you who are scattered among those who live in this world, those Shining Lights who are the Yeshiva Scholars, gather around and come to your places so that you may enjoy yourselves with your Master in the study of the Torah. They were frightened AND REMAINED standing in their places. Then they sat down.

112. אֲזָלוּ, מִטּוֹ לְחַד טוּרָא, וַהֲוָה נָטֵי שִׁמְשָׁא. שָׁרוּ עַנְפִּין דְּאִילָנָא דְטוּרָא לַאֲקָשָׁא דָּא בְדָא, וְאָמְרֵי שִׁירְתָא. עַד דַּהֲוֵי אָזְלֵי, שְׁמָעוּ חַד קָלָא תַּקִּיפָא דַּהֲוָה אֲמַר, בְּנֵי אֱלָהִין קַדִּישִׁין אִינּוּן דְּאִתְבַּדְּרוּ בֵּינֵי חַיָּיא דְּהַאי עָלְמָא, אִינּוּן בּוֹצִינֵי בְּנֵי מְתִיבְתָּא, אִתְכַּנְּשׁוּ לְדוּכְתַּיְיהוּ לְאִשְׁתַּעְשָׁעָא בְּמָארֵיכוֹן בְּאוֹרַיְיתָא. דְּחִילוּ אִלֵּין וְקָאֵימוּ בְּדוּכְתַּיְיהוּ וְיָתְבֵי.

113. In the meantime, a voice came forth as before, and said, O, mighty rocks, exalted hammers, here comes the Master of colors, embroidered with paintings, standing upon a pillar. Enter and be assembled. At this moment, they heard the great and mighty "voice" of the tree branches, which were saying, "The voice of Hashem breaks the cedars" (Tehilim 29:5). Both Rabbi Elazar and Rabbi Aba fell down on their faces, and a great fear overcame them. They rose hastily and went away, after which they ceased to hear anything. They left (lit. 'came out of') the mountain and kept on going.

113. אַהֲהָכִי נָפֵיק קָלָא כְּמִלְקַדְּמִין, וַאֲמַר טִנָּרִין תַּקִּיפִין פַּטִּישִׁין רָמְאִין, הָא מָארֵי דִּגְוָונִין מְרַקְמָא בְּצִיּוּרִין קָאֵים עַל אִצְטְוָונָא, עוּלוּ וְאִתְכַּנְּשׁוּ. בְּהַהִיא שַׁעֲתָא שְׁמָעוּ קָל עֲנָפֵי דְּאִילָנִין רַב וְתַקִּיף, וַהֲווֹ אָמְרֵי קוֹל ה׳ שׁוֹבֵר אֲרָזִים. נְפָלוּ עַל אַנְפַּיְיהוּ רַבִּי אֶלְעָזָר וְרַבִּי אַבָּא, וּדְחִילוּ סַגְיָא נְפַל עֲלַיְיהוּ, קָאמוּ בְּבְהִילוּ וַאֲזָלוּ וְלָא שְׁמָעוּ מִידֵי. נָפְקוּ מִן טוּרָא וְאָזְלֵי.

114. As they reached the house of Rabbi Yosi, the son of Rabbi Shimon, who was the son of Lakunya, they met Rabbi Shimon bar Yochai. He was glad and said to them, you have certainly journeyed through a path of heavenly miracles and wonders. Because as I was sleeping, I saw you together with Benayahu Ben Yehoyada, who sent to you in the hands of an old man two crowns with which to adorn yourselves. So certainly, the Holy One, blessed be He, was on this path. Furthermore, I see that your faces have changed. Rabbi Yosi said, You have said well, that a Wise Man (sage) is preferable to a prophet. Rabbi Elazar came and bowed before Rabbi Shimon and told him the story.

114. כַּד מְטוֹ לְבֵי רַבִּי יוֹסֵי בְּרַבִּי שִׁמְעוֹן בֶּן לָקוֹנְיָא, חֲמוֹ לְרַבִּי שִׁמְעוֹן בֶּן יוֹחָאי תַּמָּן, חָדוּ. חָדֵי רַבִּי שִׁמְעוֹן, אֲמַר לוֹן, וַדַּאי אָרְחָא דְּנִסִּין וְאָתִין עִלָּאִין קָא עֲבַרְתּוּן, דַּאֲנָא דְּמִיכְנָא הַשְׁתָּא, וְחָמֵינָא לְכוֹ, וְלְבְנָיָהוּ בֶּן יְהוֹיָדָע דְּקָא מְשַׁדַּר לְכוֹ תְּרֵין עִטְרִין, עַל יְדָא דְּחַד סָבָא, לְאַעֲטָרָא לְכוֹ. וַדַּאי, בְּאָרְחָא דָא קֻדְּשׁ בְּרִיךְ הוּא הֲוָה. תּוּ, דַּחֲמֵינָא אַנְפַּיְיכוּ מְשַׁנְּיָין. אֲמַר רַבִּי יוֹסֵי יָאוֹת אֲמַרְתּוּן, דְּחָכָם עָדִיף מִנָּבִיא. אֲתָא רַבִּי אֶלְעָזָר וְשַׁוֵּי רֵישֵׁי בֵּין בִּרְכּוֹי דַּאֲבוֹי וְסָח עוֹבָדָא.

115. Rabbi Shimon felt fear coming over him and wept. Then he said, "Hashem, I have heard a report of You, and I am afraid" (Chavakuk 3:2). Chavakuk had said this phrase when he saw his death and his resurrection by Elisha approaching. Why was he called Chavakuk? Because, as it is written, "About this time in the coming year you shall embrace (Heb. Chovek-et) a son" (II Melachim 4:16). So Chavakuk was the son of the Shunammite. And there were two embracings: one from his mother and one from Elisha, as it is written, "and he put his mouth upon his mouth" (II Melachim 4:34).

115. דָּחֵיל רַבִּי שִׁמְעוֹן וּבְכָה. אֲמַר, ה׳ שָׁמַעְתִּי שִׁמְעֲךָ יָרֵאתִי. הַאי קְרָא חֲבַקּוּק אֲמַר, בְּשַׁעֲתָא דַּחֲמָא מִיתָתֵיהּ, וְאִתְקַיָּים עַל יְדָא דֶּאֱלִישָׁע. אַמַּאי אִקְרֵי חֲבַקּוּק. בְּגִין דִּכְתִיב לַמּוֹעֵד הַזֶּה כָּעֵת חַיָּה אַתְּ חוֹבֶקֶת בֵּן. וְדָא בְּרֵיהּ דְּשׁוּנַמִּית הֲוָה. וּתְרֵין חִבּוּקִין הֲווֹ, חַד דְּאִימֵיהּ, וְחַד דְּאֱלִישָׁע. דִּכְתִיב וַיָּשֶׂם פִּיו עַל פִּיו.

116. I have found in the book of King Solomon that the engraved Name that consists of 72 names was engraved on CHAVAKUK BY ELISHA. AND EACH WORD CONSISTS OF THREE LETTERS (AS EXPLAINED IN ZOHAR, BESHALACH, PAR. 173). Because the letters of the alphabet that his father engraved on him from the beginning flew away as he died. And now, when Elisha embraced him, he engraved on him all these letters of the 72 names. Therefore the engraved letters of the 72 names, EACH OF WHICH HAS THREE LETTERS, comprises a total of 216 letters.

116. אַשְׁכַּחְנָא בְּסִפְרָא דִּשְׁלֹמֹה מַלְכָּא, שְׁמָא גְלִיפָא דְּשַׁבְעִין וּתְרֵין שְׁמָהָן, אַגְלִיף עֲלוֹי בְּתֵבִין. בְּגִין דְּאַתְוָון דְּאַלְפָא בֵּיתָא דְּאַגְלִיף בֵּיהּ אֲבוֹי בְּקַדְמֵיתָא כַּד מִית, פָּרְחוּ מִנֵּיהּ. וְהַשְׁתָּא דֶּאֱלִישָׁע חָבַק לֵיהּ, אַגְלִיף בֵּיהּ כָּל אִינּוּן אַתְוָון דְּשַׁבְעִין וּתְרֵין שְׁמָהָן. וְאַתְוָון דְּאִילֵּין שַׁבְעִין וּתְרֵין שְׁמָהָן גְּלִיפִין, אִינּוּן מָאתָן וְשִׁיתִּסַר אַתְוָון.

117. And all of these 216 letters that form the 72 names were engraved by Elisha in the spirit OF CHAVAKUK to bring him back to life. And he called him CHAVAKUK, A name that completes AND SIGNIFIES all the sides (directions), because it completes AND SIGNIFIES two embracings, as mentioned previously. It also completes AND SIGNIFIES the secret of the 216 letters of the Holy Name. BECAUSE THE NUMERICAL VALUE OF CHAVAKUK IN HEBREW ADDS UP TO 216, FROM WHICH THE 72 NAMES WERE CREATED. SO BY THE 72 compartments (names) he revived him and brought his spirit back. AND BY THE 216 letters, he revived his body and bodily functions. This is why he is called Chavakuk.

117. וְכֻלְּהוֹ אַתְוָון אַגְלִיף בְּרוּחֵיהּ אֱלִישָׁע, בְּגִין לְקַיְּימָא לֵיהּ בְּאַתְוָון דְּשַׁבְעִין וּתְרֵין שְׁמָהָן, וּקְרָא לֵיהּ חֲבַקּוּק. שְׁמָע דְּאַשְׁלִים לְכָל סִטְרִין, אַשְׁלִים לַחֲבוּקִין, כִּדְאִתְּמַר, וְאַשְׁלִים לְרָזָא דְּמָאתָן וְשִׁיתִּסַר אַתְוָון דִּשְׁמָא קַדִּישָׁא. בְּתֵבִין אִתְקַיָּים לְאַהֲדָרָא רוּחֵיהּ, וּבְאַתְוָון אִתְקַיָּים כָּל גּוּפֵיהּ עַל קִיּוּמֵיהּ, וְעַל דָּא אִקְרֵי חֲבַקּוּק.

118. And he said, "Hashem, I have heard a report of You, and I am afraid" (Chavakuk 3:2). WHICH MEANS THAT I have heard or I have received a report of what I went through and have therefore had a taste of what that other world is like, and "I am afraid." THIS REFERS TO THE TIME BETWEEN HIS DEATH AND HIS RESURRECTION BY ELISHA. He started to ask for mercy on his soul by saying, "Hashem, revive your work" (this is a reference to his soul) "that You have performed for me in the midst of the years" (Ibid.). THIS MEANS 'MAY THIS BE MY LIFE,' BECAUSE THE TERM "revive" IS CONNECTED to his life. And whoever is connected to those primordial years, WHICH ARE THE SFIROT OF ATIK-YOMIN, has life connected to him. The phrase, "in the midst of the years make known," means to bestow life upon that grade that has no life at all of its own, WHICH IS MALCHUT OF MALCHUT.

118. וְאִיהוּ אָמַר ה׳ שָׁמַעְתִּי שִׁמְעֲךָ יָרֵאתִי, שְׁמַעְנָא מַה דַּהֲוָה לִי דְּאַטְעִימְנָא מֵהַהוּא עָלְמָא, וְדָחֵילְנָא. שְׁרָא לְמִתְבַּע רַחֲמִין עַל נַפְשֵׁיהּ וַאֲמַר ה׳ פָּעָלְךָ דַּעֲבַדְתָּ לִי בְּקֶרֶב שָׁנִים יְהוֹן חַיֵּיהוּ, כְּמוֹ, חַיָּיו. וְכָל מָאן דְּאִתְקַשַּׁר בְּאִינּוּן שָׁנִים קַדְמוֹנִיּוֹת, חַיִּין אִתְקַשְּׁרוּ בֵּיהּ. בְּקֶרֶב שָׁנִים תּוֹדִיעַ, לְהַהוּא דַרְגָּא דְּלֵית בָּהּ חַיִּין כְּלַל.

119. Rabbi Shimon wept as he said: Even I have feared the Holy One, blessed be He, from what I have heard. He raised his hands to his head and said, You had the privilege of seeing Rabbi Hamnuna Saba, the Shining Light of the Torah, face to face, while I have not. He then fell face downward and saw him uprooting mountains and lighting candles in the temple of King Mashiach. He said to him, My Master in that world you shall both be neighbors of the heads of the Yeshivot (Academies), before the Holy One, blessed be He. From that day ONWARD, he called Rabbi Elazar his son, and Rabbi Aba "Pni-el." As it is written: "For I have seen Elohim face to face" (Beresheet 32:31).

119. בָּכָה רַבִּי שִׁמְעוֹן וַאֲמַר, אוֹף אֲנָא מִמַּה דִּשְׁמַעְנָא דָּחֵילְנָא לְקַדְשָׁא בְּרִיךְ הוּא. זְקִיף יְדוֹי עַל רֵישֵׁיהּ, וַאֲמַר, וּמַה רַב הַמְנוּנָא סָבָא נְהִירוּ דְּאוֹרַיְיתָא, זְכִיתוּן אַתּוּן לְמֶחֱמֵי אַפִּין בְּאַפִּין, וְלָא זָכֵינָא בֵּיהּ. נָפַל עַל אַנְפּוֹי, וַחֲמָא לֵיהּ מְעַקֵּר טוּרִין, מַנְהִיר שְׁרָגִין בְּהֵיכְלָא דְּמַלְכָּא מְשִׁיחָא. אֲמַר לֵיהּ: רַבִּי, בְּהַהוּא עָלְמָא, תְּהוֹן שְׁכֵנִין מָארֵי אוּלְפָּנִין, קַמֵּי קַדְשָׁא בְּרִיךְ הוּא. מֵהַהוּא יוֹמָא, הֲוָה קָרֵי לְר׳ אֶלְעָזָר בְּרֵיהּ וּלְרַבִּי אַבָּא פְּנִי״אֵל, כְּמָא דְּאַתְּ אָמֵר כִּי רָאִיתִי אֱלֹהִים פָּנִים אֶל פָּנִים.

13. The two points

The Zohar explains the concept of the Tree of Knowledge of Good and Evil. Within everything in our world, there exist positive and negative aspects. Reading this section gives us the ability to connect to the positive side of existence, while at the same time it shields us from negative elements.

120. In the beginning: Beresheet. Rabbi Chiya opened the discussion with the verse, "The beginning of Wisdom is the Fear of Hashem, good understanding to all who do His commandments, His praise endures forever" (Tehilim 111:10). Of the phrase, "the beginning of Wisdom," HE ASKS: SHOULD this verse have read 'the end of Wisdom is the Fear of Hashem,' because the fear of Hashem IS THE SECRET OF MALCHUT, which is at the end of Chochmah! AND HE REPLIES: She, the MALCHUT, is the beginning or the first stage that opens the entrance to the level of the Supernal Chochmah (Wisdom). So it is written, "Open to me the gates of righteousness" (Ibid. 118:19-20). REFERRING TO THE GATES OF MALCHUT THAT ARE CALLED RIGHTEOUSNESS (JUSTICE), "this is the gate to Hashem" (Ibid.). Assuredly, if he does not enter this gate, he shall never reach the Supernal King, because He is exalted, hidden, and concealed, and has made gates for Himself, one behind the other.

120. בְּרֵאשִׁית, רַבִּי חִיָּיא פְּתַח, רֵאשִׁית חָכְמָה יִרְאַת ה׳ שֵׂכֶל טוֹב לְכָל עוֹשֵׂיהֶם תְּהִלָּתוֹ עוֹמֶדֶת לָעַד. רֵאשִׁית חָכְמָה, הַאי קְרָא הָכֵי מִבָּעֵי לֵיהּ סוֹף חָכְמָה יִרְאַת ה׳, בְּגִין דִּיִרְאַת ה׳ סוֹף חָכְמָה אִיהִי. אֶלָּא אִיהִי רֵאשִׁית לְעָאלָא לְגוֹ דַרְגָּא דְּחָכְמְתָא עִלָּאָה, הה״ד פִּתְחוּ לִי שַׁעֲרֵי צֶדֶק. זֶה הַשַּׁעַר לַה׳. וַהַאי דְּאִי לָא יֵיעוֹל בְּהַאי תַּרְעָא, לָא יֵיעוֹל לְעָלְמִין. לְמַלְכָּא עִלָּאָה. דְּאִיהִי עִלָּאָה וְטָמִיר וְגָנִיז, וְעָבֵיד לֵיהּ תַּרְעִין אִלֵּין עַל אִלֵּין.

121. At the end of all those gates, He set up a gate with many locks, many openings, and many chambers (lit. 'Temples') one on top of the other. He said, "Whoever wants to reach Me must first pass through this gate. Whoever enters THROUGH this gate, may enter!" The same applies here, as the first gate to Supernal Wisdom is the "Fear of Hashem," (Tehilim 111:10) WHICH IS MALCHUT. This is why IT IS CALLED 'The Beginning.'

121. וּלְסוֹף כָּל תַּרְעִין עֲבַד תַּרְעָא חַד בְּכַמָּה מַנְעוּלִין, בְּכַמָּה פִּתְחִין, בְּכַמָּה הֵיכָלִין, אִלֵּין עַל אִלֵּין. אֲמַר כָּל מַאן דְּבָעֵי לְמֵיעַל לְגַבָּאי, תַּרְעָא דָא יְהֵא קַדְמָאָה לְגַבָּאי, מָאן דְּיֵעוֹל בְּהַאי תַּרְעָא יֵעוֹל. אוֹף הָכִי, תַּרְעָא קַדְמָאָה לְחָכְמָה עִלָּאָה, יִרְאַת ה׳ אִיהִי, וְדָא אִיהִי רֵאשִׁית.

122. The letter Bet IN THE WORD BERESHEET INDICATES two points that are joined together in MALCHUT. And of these two Points, one is concealed and treasured, while the other is revealed and out in the open. But because they are not separated, they are called 'The Beginning' (Heb. Resheet), WHICH MEANS ONLY one and not two. Whoever takes one. takes the other as well, and all is One; because "He and His Name are One," as it is written, "that men may know that You are by Yourself alone whose name is Hashem." (Tehilim 83:19).

122. ב׳, תְּרֵין אִינּוּן דְּמִתְחַבְּרִין כַּחֲדָא, וְאִינּוּן תְּרֵין נְקוּדִין, חַד גְּנִיזָא וּטְמִירָא, וְחַד קַיְּימָא בְּאִתְגַּלְיָא. וּבְגִין דְּלֵית לְהוֹ פֵּרוּדָא, אִקְרוּן רֵאשִׁית, חַד וְלָא תְּרֵין, מָאן דְּנָטֵיל הַאי נָטֵיל הַאי, וְכֹלָּא חָד, דְּהָא הוּא וּשְׁמֵיהּ חַד, דִּכְתִיב וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ ה׳ לְבַדֶּךָ.

123. Why is MALCHUT called the "Fear of Hashem?" (Tehilim 111:10). Because THE MALCHUT is the 'Tree of Good and Bad': If a person is deserving, then it is good; but if he is not deserving, then it is bad. This is why fear abides in that place. And She is the gate through which all goodness of the world passes. Because 'all goodness' is related to those two gates, NAMELY TO THOSE TWO POINTS, which are as one. Rabbi Yosi said, 'All goodness' refers to the Tree of Life, which is entirely good; it has no bad at all. And because no evil prevails there, it is all good with no bad!

123. אַמַּאי אִקְרֵי יִרְאַת ה׳, בְּגִין דְּאִיהוּ אִילָנָא דְּטוֹב וְרָע, זָכֵי בַּר נָשׁ, הָא טוֹב, וְאִי לָא זָכֵי הָא רָע. וְעַל דָּא שָׁרֵי בְּהַאי אֲתַר יִרְאָה, וְדָא תַּרְעָא לְעָאלָא לְכָל טוּבָא דְעָלְמָא. שֵׁכֶל טוֹב, אִלֵּין תְּרֵין תַּרְעִין דְּאִינּוּן כַּחֲדָא. ר׳ יוֹסֵי אָמַר שֵׁכֶל טוֹב, דָּא אִילָנָא דְחַיֵּי, דְּאִיהוּ שֵׁכֶל טוֹב בְּלָא רָע כְּלָל. וְעַל דְּלָא שַׁרְיָא בֵּיהּ רָע, אִיהוּ שֵׁכֶל טוֹב בְּלָא רָע.

124. "All they who do His commandments" (Tehilim 111:10). These are "the sure kindnesses promised to David" (Yeshayah 55:3), the supporters of the Torah. And those who support the Torah are those who seemingly make it. So all those who occupy themselves with the Torah need not work, as they delve into its study, while those who support it have to work. And because of this, the verse "His praise endures forever" (Tehilim 111:10) Becomes TRUE TO LIFE, and the Throne is properly established.

124. לְכָל עוֹשֵׂיהֶם, אִלֵּין חַסְדֵּי דָוִד הַנֶּאֱמָנִים, תַּמְכִין אוֹרַיְיתָא, וְאִינּוּן דְּתָמְכִין אוֹרַיְיתָא כִּבְיָכוֹל אִינּוּן עָבְדִין. כָּל אִינּוּן דְּלָעָאן בְּאוֹרַיְיתָא לֵית בְּהוּ עֲשִׂיָּה בְּעוֹד דְּלָעָאן בָּהּ. אִינּוּן דְּתָמְכִין לוֹן אִית בְּהוּ עֲשִׂיָּה, וּבְחֵילָא דָא כְּתִיב תְּהִלָּתוֹ עוֹמֶדֶת לָעַד, וְקַיְּימָא כּוּרְסְיָיא עַל קְיוּמֵיהּ כִּדְקָא יָאוֹת.

14. The night of the bride

The Zohar examines the holiday of Shavout, when the presence of the Creator enjoins Itself completely to our physical world. Shavout connects us to the original revelation of Light that occurred on Mount Sinai. The union between the presence of God [The Light or Shechinah] and the physical world produced total perfection. The Light on Sinai radiated with such intensity that it banished the dark forces of death and decay, and the Israelites experienced true immortality. Likewise, the forces transmitted through the Aramaic text of the Zohar arouse the spiritual energy of immortality, and remove the power of death from our lives. The Kabbalists reveal a secret concerning the force called Death: it not only strikes and affects the physical body, but it is also the unseen motivating force responsible for the demise of relationships, prosperity, and happiness in any form.

125. Rabbi Shimon was sitting and studying the Torah on the night when the Bride, WHO IS MALCHUT, was to be joined with Her husband! For we have learned that all the friends who are the attendants of the bridal chamber should remain with the Bride all that night. On the morrow, WHICH IS THE FEAST OF SHAVUOT (PENTECOST), the Bride to be is prepared for the matrimonial service and to be wed to Her husband. During this night, the attendants rejoice with Her as she prepares her adornments (Heb. Tikunim). THIS REFERS TO the study of the Torah, and from the study of the Torah to the Prophets, and from the Prophets to the Holy Writings (Hagiographa), and then to the expositions of the scriptures and to the inner secrets of Wisdom. Because these are Her preparations and Her adornments. And She, THE BRIDE, approaches her bridesmaids and sets Herself over their heads. She is prepared (attended to) by them and rejoices with them all night. The day after, IN THE MORNING OF SHAVUOT, she does not enter under the canopy without them. So THOSE FRIENDS, WHO STUDIED THE TORAH ALL NIGHT LONG, are called the "canopy attendants" (lit. 'sons of the canopy'). As she approaches the canopy, the Holy One, blessed be He, inquires after them, blesses them, and crowns them with the Bridal Crowns. How happy is their role!

125. רַבִּי שִׁמְעוֹן הֲוָה יָתֵיב וְלָעֵי בְּאוֹרַיְיתָא, בְּלֵילְיָא דְּכַלָּה אִתְחַבְּרַת בְּבַעֲלָהּ, דְּתָנִינָן כָּל אִינּוּן חַבְרַיָּא דִּבְנֵי הֵיכָלָא דְּכַלָּה, אִצְטְרִיכוּ בְּהַהִיא לֵילְיָא, דְּכַלָּה אִזְדַּמְּנַת לְמֶהֱוֵי לְיוֹמָא אַחֲרָא גּוֹ חוּפָּה בְּבַעֲלָהּ, לְמֶהֱוֵי עִמָּהּ כָּל הַהוּא לֵילְיָא, וּלְמֶחֱדֵי עִמָּהּ בְּתִקּוּנָהָא דְּאִיהִי אִתְתַּקָּנַת, לְמִלְּעֵי בְּאוֹרַיְיתָא, מִתּוֹרָה לִנְבִיאִים, וּמִנְּבִיאִים לִכְתוּבִים, וּבְמִדְרָשׁוֹת דִּקְרָאֵי, וּבְרָזֵי דְּחָכְמְתָא. בְּגִין דְּאִלֵּין אִינּוּן תִּיקּוּנִין דִּילָהּ וְתַכְשִׁיטָהָא. וְאִיהִי וְעוּלֵּמָתָהָא עָאלַת וְקַיְּימַת עַל רֵישֵׁיהוֹן, וְאִתְתַּקָּנַת בְּהוּ וְחָדַת בְּהוּ כָּל הַהוּא לֵילְיָא. וּלְיוֹמָא אָחֳרָא לָא עָאלַת לַחוּפָּה אֶלָּא בַּהֲדַיְיהוּ, וְאִלֵּין אִקְרוּן בְּנֵי חוּפָּתָא. וְכֵיוָן דְּעָאלַת לְחוּפָּתָא, קֻדְשָׁא בְּרִיךְ הוּא שָׁאֵיל עֲלַיְיהוּ וּמְבָרֵךְ לוֹן, וּמְעַטֵּר לוֹן בְּעִטְרָהָא דְּכַלָּה, זַכָּאָה חוּלְקֵהוֹן.

126. And Rabbi Shimon and all the friends were chanting the songs of the Torah. Every one of them brought forth a new discovery about the Torah, and Rabbi Shimon was rejoicing together with all his friends. Rabbi Shimon said to them, My sons, how happy is your lot, because tomorrow, the Bride shall not approach the bridal canopy without you. Because all those who prepare the adornments of the Bride during this night and rejoice with Her shall all be written and registered in the Book of Remembrance. And the Holy One, blessed be He, blesses them with 70 blessings and crowns from the upper world.

126. וַהֲוָה רַבִּי שִׁמְעוֹן וְכָלְהוֹ חַבְרַיָּא מְרַנְּנִין בְּרִנָּה דְּאוֹרַיְיתָא, וּמְחַדְּשָׁן מִלִּין דְּאוֹרַיְיתָא כָּל חַד וְחַד מִנַּיְיהוּ, וַהֲוָה חָדֵי רַבִּי שִׁמְעוֹן וְכָל שְׁאָר חַבְרַיָּא. אֲמַר לוֹן רַבִּי שִׁמְעוֹן: בָּנַי, זַכָּאָה חוּלְקֵכוֹן, בְּגִין דְּלְמָחָר לָא תֵעוֹל כַּלָּה לַחוּפָּה אֶלָּא בַּהֲדַיְיכוּ, בְּגִין דְּכָלְהוֹ דְּמִתַּקְּנִין תִּקּוּנָהָא בְּהַאי לֵילְיָא וְחָדָאן בָּהּ, כָּלְהוֹ יְהוֹן רְשִׁימִין וּכְתִיבִין בְּסִפְרָא דְּדִכְרָנָיָא, וְקֻדְשָׁא בְּרִיךְ הוּא מְבָרֵךְ לוֹן בְּשַׁבְעִין בִּרְכָאן וְעִטְרִין דְּעָלְמָא עִלָּאָה.

127. Rabbi Shimon opened the discussion by saying, "The heavens declare the glory of El" (Tehilim 19:2). I have already explained this verse, but will again. When the Bride awakens on the morning of the following day to enter under the bridal canopy, she appears, shining with all Her ornaments, together with the friends (attendants) who rejoiced with Her the previous night. She, in turn, rejoices with them now.

127. פָּתַח רַבִּי שִׁמְעוֹן וַאֲמַר הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד אֵל וגו׳, קְרָא דָא הָא אוֹקִימְנָא לֵיהּ. אֲבָל בְּזִמְנָא דָא, דְּכַלָּה אִתְעָרָא לְמֵיעַל לַחוּפָּה בְּיוֹמָא דְּמָחָר, אִתְתַּקָּנַת וְאִתְנְהִירַת בְּקִישׁוּטָהָא, בַּהֲדֵי חַבְרַיָּא דְּחָדָאן עִמָּהּ כָּל הַהִיא לֵילְיָא, וְאִיהִי חָדַאת עִמְּהוֹן.

128. On the following day, how many crowds, hosts, and camps gather around her. While she and all the others; ALL THESE HOSTS AND CAMPS wait for each and every one of those who prepared her, BY STUDYING THE TORAH during the night. Upon seeing them - ZEIR-ANPIN AND MALCHUT - joined together, and watching her, THE MALCHUT, see her husband, ZEIR-ANPIN, the scriptures say, "The heavens declare the glory of El" (Tehilim 19:2). "The heavens" refers to the Bridegroom who enters under the bridal canopy, WHO IS ZEIR-ANPIN AND IS CALLED THE HEAVENS; "declare" (Heb. Meh-sah-preem) means that they shine like the radiance of a sapphire (Heb. Sah-peer), which sparkles and radiates from one end of the universe to the other.

128. וּבְיוֹמָא דְּמָחָר כַּמָּה אוּכְלוּסִין חֵילִין וּמַשְׁרְיָין מִתְכַּנְּשִׁין בַּהֲדָהּ, וְאִיהִי וְכָלְהוֹ, מְחַכָּאן לְכָל חַד וְחַד דְּתָקִינוּ לָהּ בְּהַאי לֵילְיָא, כֵּיוָן דְּמִתְחַבְּרָן כַּחֲדָא וְאִיהִי חָמַאת לְבַעֲלָהּ, מַה כְּתִיב, הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד אֵל. הַשָּׁמַיִם, דָּא חָתָן דְּעָאל לַחוּפָּה. מְסַפְּרִים, מְנַהֲרִין כְּזוֹהֲרָא דְּסַפִּיר, דְּנָהִיר וְזָהִיר מִסְיָיפֵי עָלְמָא וְעַד סְיָיפֵי עָלְמָא.

129. "The glory of El" (Tehilim 19:2) is the Bride, I.E., MALCHUT, which is called El. As it is written, "and El who has indignation (righteous anger) every day" (Tehilim 7:12). During all the days of the year, She is called El, but now, IN THE FEAST OF PENTECOST (SHAVUOT), after entering under the Bridal Canopy, She is called "glory" and El, WHICH MEANS glory upon glory, splendor upon splendor, and dominion upon dominion.

129. כְּבוֹד אֵל, דָּא כְּבוֹד כַּלָּה דְּאִקְרֵי אֵל, דִּכְתִיב אֵל זוֹעֵם בְּכָל יוֹם. בְּכָל יוֹמֵי שַׁתָּא אִקְרֵי אֵל, וְהַשְׁתָּא, דְּהָא עָאלַת לַחוּפָּה, אִקְרֵי כָּבוֹד, וְאִקְרֵי אֵל, יְקָר עַל יְקָר. נְהִירוּ עַל נְהִירוּ, וְשָׁלְטָנוּ עַל שָׁלְטָנוּ.

130. And then, the instant the heavens, WHO ARE ZEIR-ANPIN, enter under the bridal canopy and begin to shine upon Her, all those friends who prepared Her, BY STUDYING THE TORAH ALL NIGHT, are recognized and known by their names. As it is written, "and the firmament proclaims his handiwork" (Tehilim 19:2). "His handiwork" refers to those who own the sign (letter) of the covenant, who are called his handiwork. As it is written, "and established the work of our hands upon us" (Tehilim 90:17), which is the sign of the covenant marked on man's flesh (the circumcision).

130. כְּדֵין בְּהַהִיא שַׁעֲתָא, דִּשְׁמַיִם עָאל לַחוּפָּה וְאָתֵי וְנָהֵיר לָהּ, כָּל אִינּוּן חַבְרַיָּיא דְּאַתְקִינוּ לָהּ, כְּלְהוֹ אִתְפְּרְשֵׁי בִּשְׁמָהָן תַּמָּן, הה"ד וּמַעֲשֵׂה יָדָיו מַגִּיד הָרָקִיעַ. מַעֲשֵׂה יָדָיו, אִלֵּין אִינּוּן מָארֵי קַיְימָא דִּבְרִית, אִקְרוֹן מַעֲשֵׂה יָדָיו, כד"א וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנֵהוּ, דָּא בְּרִית קַיְימָא דַּחֲתִים בְּבִשְׂרָא דְּבַר נָשׁ.

131. Rabbi Hamnuna Saba then quoted, "Do not let your mouth cause your flesh to sin" (Kohelet 5:5). THIS MEANS THAT a person should not allow his mouth to be the cause of bringing upon himself evil thoughts, thereby bringing sin to the sacred flesh where the Holy Covenant (circumcision) is marked. Because if he does so he shall be dragged into perdition. He who is in charge of this Netherworld is called Dumah. And together with many tens of thousands of Destructive Angels, they all stand at the opening (gates) of this inferno. But he has no permission to touch all those who have preserved (took care of) the Holy Covenant in this world.

131. רַב הַמְנוּנָא סָבָא אֲמַר הָכִי, אַל תִּתֵּן אֶת פִּיךָ לַחֲטִיא אֶת בְּשָׂרֶךָ, דְּלָא יְהֵיב בַּר נָשׁ פּוּמֵיהּ, לְמֵיתֵי לְהַרְהוּרָא בִּישָׁא, וִיהֵא גָרִים לְמֶחֱטֵי לְהַהִיא בְּשַׂר קֹדֶשׁ דַּחֲתִים בֵּיהּ בְּרִית קַדִּישָׁא. דְּאִלּוּ עָבֵיד כֵּן מָשְׁכִין לֵיהּ לַגֵּיהִנֹּם, וְהַהוּא דְּמְמוּנֶה עַל גֵּיהִנֹּם דּוּמָ"ה שְׁמֵיהּ, וְכַמָּה רִבּוֹא דְּמַלְאֲכֵי חַבָּלָה בַּהֲדֵיהּ, וְקָאֵים עַל פִּתְחָא דְּגֵיהִנֹּם, וְכָל אִינּוּן דְּנָטְרוּ בְּרִית קַדִּישָׁא, בְּהַאי עָלְמָא, לֵית לֵיהּ רְשׁוּ לְמִקְרַב בְּהוֹ.

132. King David, after what happened to him with Batsheva, was very fearful. Because at that time, Dumah ascended to the Holy One, blessed be He, stood before Him, and said, O Master of the universe, in the Torah it says of "the man that commits adultery with another man's wife [that]... the adulterer and the adulteress shall surely be put to death" (Vayikra 20:10). Furthermore, it is written, "Moreover, you shall not lie carnally with your neighbor's wife to defile yourself with her" (Ibid.18:20). So what is to become of David, who has profaned the Holy Covenant by desecrating his Brit (genital organ) by committing incest? The Holy One, blessed be He, said to him, "David is righteous! And the Holy Covenant remains intact, because it is known to Me that Bat-Sheva was assigned to him since the day the world was created.

132. דָּוִד מַלְכָּא בְּשַׁעְתָּא דְּאֵירַע לֵיהּ הַהוּא עוֹבָדָא, דָּחֵיל, בְּהַהִיא שַׁעֲתָא סָלִיק דּוּמָ"ה קֳמֵי קֻדְשָׁא בְּרִיךְ הוּא. וַאֲמַר לֵיהּ, מָארֵי דְּעָלְמָא כְּתִיב בְּתוֹרָה, וְאִישׁ אֲשֶׁר יִנְאַף אֶת אֵשֶׁת אִישׁ, וּכְתִיב וְאֶל אֵשֶׁת עֲמִיתְךָ וגו', דָּוִד דְּקַלְקֵל בְּרִית בְּעֶרְוָה מַהוּ. אֲמַר לֵיהּ קֻדְשָׁא בְּרִיךְ הוּא, דָּוִד זַכָּאָה הוּא, וּבְרִית קַדִּישָׁא עַל תְּקוּנֵיהּ קַיְימָא, דְּהָא גְּלֵי קֳדָמַי דְּאִזְדַּמְּנַת לֵיהּ בַּת שֶׁבַע מִיּוֹמָא דְּאִתְבְּרֵי עָלְמָא.

133. DUMAH said to Him (Hashem), If this is known to you, it is not known to him (David). He, THE HOLY ONE, BLESSED BE HE, SAID TO HIM, 'Not only that, but all that happened was permitted and done lawfully. Because every person that went to war did not leave until he had given a bill of divorce to his wife!' He said to Him, If this is so, he should then have waited for three months, which he did not! He replied: When is this applied? Only in cases where we suspect that she might be pregnant! And it is known to me for certain that Uriyah never touched her. Because My name is sealed in him as a witness. For it is written 'Uriyah,' WHICH CONSISTS OF THE LETTERS Uri and Yah. And it can also be written Uriyahu (pron. Uree-Yahu), WHICH IS FORMED BY THE LETTERS UR, YUD, HEI AND VAV 'To show that he is sealed by My Name AS A WITNESS (who testifies) that he never had intercourse with her.'

133. אֲמַר לֵיהּ אִי קָמָךְ גְּלֵי, קָמֵיהּ לָא גְּלֵי. אֲמַר לֵיהּ, וְתוּ בְּהֵיתֵּרָא הֲוָה מַה דַּהֲוָה, דְּהָא כָּל אִינּוּן דְּעָאלוּ לְקַרְבָא, לָא עָאל חַד מִנַּיְיהוּ עַד דְּאַפְטַר בְּגֵט לְאִנְתְּתֵיהּ. אֲמַר לֵיהּ אִי הָכִי, הֲוָה לֵיהּ לְאוֹרְכָא תְּלַת יַרְחֵי וְלָא אוֹרִיךְ. אֲמַר לֵיהּ, בְּמַאי אוֹקִים מִלָּה, בְּאַתַּר דְּחַיְישִׁינָן דְּהִיא מְעוּבֶּרֶת, וְגְלֵי קֳדָמַי דְּאוּרִיָּה לָא קָרֵיב בָּהּ לְעָלְמִין, דְּהָא שְׁמִי חָתִים בְּגַוֵּיהּ לְסַהֲדוּתָא, כְּתִיב אוּרִיָּה, וּכְתִיב אוּרִיָּהוּ, שְׁמִי חָתוּם בַּהֲדֵיהּ, דְּלָא שְׁמֵשׁ בָּהּ לְעָלְמִין.

134. Dumah said to Him, Master of the universe, this is exactly what I have said! If it is known to You that Uriyah never slept with her, it is not known to him. Therefore, he should have waited for three months. And furthermore, IF YOU CLAIM THAT DAVID knew that he had never slept with her, then why did he send Uriyah home and command him to have intercourse with his wife? Since it is written: "Go down to your house and wash your feet!" (II Shmuel 11:8).

134. אֲמַר לֵיהּ מָארֵי דְעָלְמָא, הָא מָה דַּאֲמָרִית, אִי קַמָּךְ גְּלֵי דְּלָא שְׁכִיב בַּהֲדָהּ אוּרִיָּה, קַמֵּיהּ מִי גְּלֵי, הֲוָה לֵיהּ לְאוֹרְכָא לָהּ תְּלַת יַרְחֵי, וְתוּ אִי יָדַע דְּלָא שְׁכִיב בַּהֲדָהּ לְעָלְמִין, אַמַּאי שָׁדַר לָהּ דָּוִד וּפְקִיד עֲלֵיהּ לְשַׁמְשָׁא בְּאִנְתְּתֵיהּ, דִּכְתִיב רֵד לְבֵיתְךָ וּרְחַץ רַגְלֶיךָ.

135. He said to Dumah, 'He certainly did not know. So he waited more than three months, as four months had passed.' Because we have learned that on the twenty-fifth day of Nissan, David sent an announcement for all arms to be gathered TO GO OUT TO WAR. And they were with Yoav on the SEVENTH day of Sivan, as they went and destroyed the land of the Sons of Amon. There they remained during the months of Sivan, Tammuz, Av, and Elul. And on the twenty-fourth day of Elul the event with Batsheva occurred. Then on Yom Kipur, the Day of Atonement, the Holy One, blessed be He, forgave him for that sin. And there are those who claim that on the seventh day of Adar the announcement was sent, and all arms were gathered on the fifteenth day of Iyar. So what happened with Batsheva occurred on the fifteenth day of Elul. While on Yom Kipur, he received the message "Hashem also has put away your sin; you shall not die" (II Shmuel 12:13). What is the meaning of "you shall not die?" It means that he shall not die at the hand of Dumah.

135. אֲמַר לֵיהּ, וַדַּאי לָא יָדַע, אֲבָל יַתִּיר מִתְּלַת יַרְחֵי אוֹרִיךְ, דְּהָא אַרְבַּע יַרְחֵי הֲווֹ, דְּהָכֵי תָּנִינָן בַּחֲמִשָּׁה וְעֶשְׂרִים דְּנִיסָן אַעֲבַר דָּוִד כָּרוֹזָא בְּכָל יִשְׂרָאֵל, וַהֲווֹ עִם יוֹאָב בְּשִׁבְעָה יוֹמִין דְּסִיוָן, וַאֲזָלוּ וַחֲבָלוּ אַרְעָא דִבְנֵי עַמּוֹן: סִיוָן, וְתַמּוּז, וְאָב, וֶאֱלוּל, אִשְׁתָּהוּ שָׁם. וּבְאַרְבָּעָה וְעֶשְׂרִים בֶּאֱלוּל הֲוָה מַה דַּהֲוָה מִבַּת שֶׁבַע, וּבְיוֹמָא דְכִפּוּרֵי מָחַל לֵיהּ קֻדְשָׁא בְּרִיךְ הוּא הַהוּא חוֹבָא. וְאִית דְּאַמְרֵי בְּז׳ בַּאֲדָר אַעֲבַר כָּרוֹזָא, וְאִתְכַּנְּשׁוּ בַּחֲמִיסַר דְּאִיָּיר, וּבַחֲמִיסַר בֶּאֱלוּל הֲוָה מַה דַּהֲוָה מִבַּת שֶׁבַע, וּבְיוֹמָא דְכִפּוּרָא אִתְבְּשַׂר גַּם יי׳ הֶעֱבִיר חַטָּאתְךָ לֹא תָמוּת. מַאי לֹא תָמוּת, לֹא תָמוּת בִּידָא דְדוּמָה.

136. Dumah said, Master of the Universe, I have one thing against him! He opened his mouth and said, "as Hashem lives, the man that has done this deserves to die" (II Shmuel 12:5). So he has condemned himself to death, and therefore I have the power over him TO BRING DEATH UPON HIM. He said to Dumah, You have no permission TO BRING DEATH UPON HIM, because he has already confessed in front of Me saying, 'I have sinned against Hashem-' even though he did not sin. Although his sin against Uriyah was IN KILLING HIM, I have written his punishment and he has accepted it! Immediately Dumah returned to his place, disappointed and with a broken spirit!

136. אֲמַר דּוּמָה: מָארֵי דְעָלְמָא, הָא מִלָּה חֲדָא אִית לִי גַּבֵּיהּ, דְּאִיהוּ אַפְתַּח פּוּמֵיהּ וַאֲמַר חַי ה׳ כִּי בֶן מָוֶת הָאִישׁ הָעוֹשֶׂה זֹאת, וְאִיהוּ דִּן לְנַפְשֵׁיהּ. טְרוֹנְיָא אִית לִי עֲלֵיהּ. אֲמַר לֵיהּ, לֵית לָךְ רְשׁוּ, דְּהָא אוֹדֵי לְגַבָּאי וַאֲמַר חָטָאתִי לַה׳, וְאַף עַל גַּבְדְּלָא חָב. אֲבָל בַּמָּה דְחָטָא בְּאוּרִיָּה, עוֹנְשָׁא כְּתָבִית עֲלֵיהּ, וְקַבֵּל. מִיָּד אַהֲדַר דּוּמָ״ה לְאַתְרֵיהּ בְּפַחֵי נֶפֶשׁ.

137. Concerning to this David said, "Unless Hashem had been my help, my soul had almost dwelt in silence (Dumah)" (Tehilim 94:17). "Unless Hashem had been my help" MEANS that had HE not become David's supervisor and guarded him FROM THE ANGEL DUMAH, David's "soul had almost dwelt in silence" (in the hands of Dumah). Why does he say "had almost?" Because only the smallest distance, as narrow as a thin thread separated him from the Other Side. So "almost dwelt in silence" was the distance of a thin thread, THE DISTANCE REMAINING FOR DUMAH TO DRAG HIM DOWN TO PERDITION!

137. וְעַל דָּא אֲמַר דָּוִד, לוּלֵי יי׳ עֶזְרָתָה לִי כִּמְעַט שָׁכְנָה דּוּמָה נַפְשִׁי. לוּלֵי ה׳ עֶזְרָתָה לִי, דַּהֲוָה אַפּוֹטְרוֹפָּא דִילִי. כִּמְעַט שָׁכְנָה וגו׳, מַהוּ כִּמְעַט, כְּחוּטָא דַקִּיק. כְּשִׁיעוּרָא דְּאִית בֵּינִי וּבֵין סִטְרָא אָחֳרָא, כְּהַהוּא שִׁיעוּרָא הֲוַת דְּלָא שָׁכְנָה דּוּמָה נַפְשִׁי.

138. Therefore, every person should be careful not to say what King David said, because he will not be able to say to the ANGEL Dumah, "it was an error" (Kohelet 5:6), as it was with King David. Because in David's case, the Holy One, blessed be He, defeated (Dumah) justifiably. "Wherefore should Elohim be angry at your voice" (Ibid.) refers to the voice that said, "and destroy the work of your hands" (Ibid.). This is the sacred flesh, WHICH IS the Holy Brit that he damaged and corrupted, and because of which he is to be dragged down to Gehenom by the angel Dumah.

138. וּבְגִין כָּךְ בְּעֵי לְאִסְתַּמְרָא בַּר נָשׁ דְּלָא יֵימָא מִלָּה כְּדָוִד, בְּגִין דְּלָא יָכִיל לְמֵימַר לְדוּמָה, כִּי שְׁגָגָה הִיא, כְּמָה דַּהֲוָה לְדָוִד, וְנָצַח לֵיהּ קֻדְשָׁא בְּרִיךְ הוּא בְּדִינָא. לָמָּה יִקְצוֹף הָאֱלֹהִים עַל קוֹלֶךָ, עַל הַהוּא קוֹל דְּאִיהוּ אֲמַר. וְחִבֵּל אֶת מַעֲשֵׂה יָדֶיךָ, דָּא בְּשַׂר קֹדֶשׁ בְּרִית קַדִּישָׁא דְּפָגֵים וְאִתְמְשַׁךְ בַּגֵּיהִנֹּם עַל יְדָא דְדוּמָה.

139. And because of this, "the firmament proclaims his handiwork" (Tehilim 19:2). These are the friends who have joined the Bride, WHICH IS MALCHUT, BY STUDYING THE TORAH DURING THE NIGHT OF SHAVUOT (Par. 130), together with those who are the custodians of the sign of Her Covenant, AND WHO ARE CALLED "HIS HANDIWORK." The firmament shows and registers each and every one of them (as explained there). What is the firmament? It is where the sun, moon, stars and constellations are located, and IT IS CALLED the Book of Remembrance. It announces, registers, and inscribes them, so that they can be the sons (residence) of His own palace (also: 'temple'), and He can always fulfill their desires.

139. וּבְגִין כָּרוּמַעֲשֵׂה יָדָיו מַגִּיד הָרָקִיעַ, אִלֵּין אִינּוּן חַבְרַיָּיא דְּאִתְחַבְּרוּ בְּכַלָּה דָא. וּמָארֵי קַיְּימָא דִּילָהּ. מַגִּיד וְרָשִׁים כָּל חַד וְחַד. מָאן הָרָקִיעַ. דָּא אִיהוּ הָרָקִיעַ דְּבֵיהּ חַמָּה וּלְבָנָה וְכֹכְבַיָּא וּמַזָּלֵי, וְדָא אִיהוּ סֵפֶר זִכָּרוֹן, אִיהוּ מַגִּיד וְרָשִׁים לְהוֹ וּכְתִיב לְהוֹ, לְמֶהֱוֵי בְּנֵי הֵיכָלָא וּלְמֶעְבַּד רְעוּתְהוֹן תָּדִיר.

140. "Day to day utters speech" (Tehilim 19:3) is an allusion to the sacred day that belongs to those supernal days of the King, REFERRING TO THE SFIROT OF ZEIR-ANPIN THAT ARE CALLED "DAYS," that praise the friends, WHO DELVED INTO THE STUDY OF THE TORAH DURING THE NIGHT OF SHAVUOT. And they say to each other the same words that are written, "Day to day utters" that same "speech," thereby praising Him. The words "and night to night" refer to the levels that govern the night, WHICH ARE THE SFIROT OF MALCHUT. They praise one another with the knowledge that each RECEIVES from his friends. And by this state of harmony and perfection, they become their friends and beloved ones.

140. מְשַׁבְּחִין לוֹן לְחַבְרַיָּיא, וְאָמְרִין, הַהִיא מִלָּה דְּאֲמַר כָּל חַד לְחַבְרֵיהּ. יוֹמָא לְיוֹמָא יַבִּיעַ הַהוּא אוֹמֶר וּמְשַׁבַּח לֵיהּ. וְלַיְלָה לְלַיְלָה, כָּל דַּרְגָּא דְּאַשְׁלִים בְּלֵילְיָא, מְשַׁבַּח דָּא לְדָא, הַהוּא דַּעַת דְּכָל חַד מְחַבְרֵיהּ, וּבְשְׁלִימוּ סַגֵּי אִתְעֲבִידוּ לוֹן חַבְרִין וּרְחִימִין.

141. "There is no speech nor language" (Tehilim 19:4). THIS REFERS TO the speech and language that belong to worldly matters that are neither heard nor uttered before the Holy King, Who is not interested in hearing them. But the words, "Their line is gone out through all the earth," (Ibid. 5) MEAN that these words draw a line between the inhabitants of above and the inhabitants of below. From THESE WORDS, the heavens are formed, and from THESE WORDS and from that praise, the earth is molded. And if you should say that these words wander around the world in one place, THE VERSE STATES, "and their words to the end of the world" (Ibid.).

141. אֵין אוֹמֶר וְאֵין דְּבָרִים בְּשֶׁאָר מִילִין דְּעָלְמָא. דְּלָא אִשְׁתַּמְּעוּ קַמֵּי מַלְכָּא קַדִּישָׁא וְלָא בָּעֵי לְמִשְׁמַע לוֹן. אֲבָל הָנֵי מִילֵי, בְּכָל הָאָרֶץ יָצָא קַוָּם. עַבְדֵי מְשִׁיחָא אִינּוּן מִלִּין, מְדוֹרֵי עִלָּאֵי וּמְדוֹרֵי תַּתָּאֵי. מֵאִלֵּין אִתְעֲבִידוּ רְקִיעִין, וּמֵאִלֵּין אֶרֶץ מֵהַהִיא תּוּשְׁבַּחְתָּא. וְאִי תֵּימָא, דְּאִינּוּן מִלִּין בַּאֲתַר חָד. מְשַׁטְטָא בְּעָלְמָא, בִּקְצֵה תֵּבֵל מִלֵּיהֶם.

142. Because the heavens are formed by them, who resides there? He repeated, "In them He set a tent for the sun" (Tehilim 19:5). That sacred and holy sun, WHICH IS ZEIR-ANPIN, has made His habitation in them and crowned Himself with them.

142. וְכֵיוָן דְּאִתְעֲבִידָא רְקִיעִין מִנְּהוֹן, מָאן שַׁרְיָא בְּהוֹן, הָדַר וַאֲמַר לַשֶּׁמֶשׁ שָׂם אֹהֶל בָּהֶם, הַהוּא שִׁמְשָׁא קַדִּישָׁא שָׁוֵי מְדוֹרֵיהּ וּמִשְׁכָּנֵיהּ בְּהוֹ, וְאִתְעַטַּר בְּהוֹ.

143. Because Zeir ANPIN resides among those heavens, and crowns Himself with them, He "is as a bridegroom coming out of his chamber (bridal canopy)" (Tehilim 19:6). He is happy and runs along these heavens. Then, He leaves them and enters into another tower at a different place; this tower comes from the "end of the heavens" (Ibid. 7). It certainly comes from the supernal world, which is the "extremity of the heavens" above, namely BINAH, "and His circuit." What is His circuit? It is the "extremity of the heavens" down below, NAMELY MALCHUT. THIS is the circuit of the year that revolves around all the "ends." It is attached to the heavens and extends from there to this firmament.

143. כֵּיוָן דְּשָׁרֵי בְּאִינּוּן רְקִיעִין וְאִתְעַטַּר בְּהוֹ, כְּדֵין, וְהוּא כְּחָתָן יוֹצֵא מֵחֻפָּתוֹ, חָדֵי וְרָהֵיט בְּאִינּוּן רְקִיעִין, נָפַק מִנַּיְיהוּ, וְעָאל וְרָהֵיט גּוֹ מִגְּדְלָא חָדָא אָחֳרָא, בַּאֲתַר אָחֳרָא. מִקְצֵה הַשָּׁמַיִם מוֹצָאוֹ, וַדַּאי מֵעָלְמָא עִלָּאָה, נָפֵיק וְאַתְיָא, דְּאִיהוּ קְצֵה הַשָּׁמַיִם לְעֵילָא. וּתְקוּפָתוֹ, מָאן תְּקוּפָתוֹ, דָּא קְצֵה הַשָּׁמַיִם לְתַתָּא דְּאִיהִי תְּקוּפַת הַשָּׁנָה דְּאַסְחָרָא לְכָל סָיְיפִין. וְאִתְקַשְּׁרַת מִן הַשָּׁמַיִם עַד רְקִיעָא דָּא.

144. "And there is nothing hid from His heat" (Tehilim 19:7) to interpret. There is nothing hid from His heat from that circuit, WHICH IS THE CIRCUIT OF THE YEAR (AS MENTIONED PREVIOUSLY), or from the circuit of the sun that revolves in all directions. "And there is nothing hidden from His heat" means that there is no one from all the supernal levels who can hide from Him; everything revolves and comes to Him - each and everything. Nothing can be hidden from him. "From His heat" can be interpreted as 'He heats up (gets angry) and returns to the companions the instant they have reached full repentance.' All this praise and all this gratification is the result of their study of the Torah, as it is written, "The Torah of Hashem is perfect" (Ibid. 8).

144. וְאֵין נִסְתָּר מֵחַמָּתוֹ דְּהַהִיא תְּקוּפָה דָא, וּתְקוּפָה דְּשִׁמְשָׁא דְּאַסְחַר בְּכָל סִטְרָא, וְאֵין נִסְתָּר, לֵית דְּאִתְכַּסֵּי מִנֵּיהּ מִכָּל דַּרְגִּין עִלָּאִין, דַּהֲווֹ כֻּלְּהוֹ מְסַחֲרָן וְאַתְיָין לְגַבֵּיהּ, וְכָל חַד וְחַד לֵית מַאן דְּיִתְכַּסֵּי מִינֵיהּ. מֵחַמָּתוֹ, בְּשַׁעְתָּא דְּאִתְחַמֵּם, וְתָב לְגַבַּיְיהוּ בְּתִיּוּבְתָּא שְׁלִים. כָּל שִׁבְחָא דָא וְכָל עִלּוּיָא דָא, בְּגִין אוֹרַיְיתָא הוּא, דִּכְתִיב תּוֹרַת ה׳ תְּמִימָה.

145. Hashem is mentioned here six times; there are also six verses from "The heavens declare" until "The Torah of Hashem is perfect" (Tehilim 19: 2-8). And this is the secret of the verse, "In the beginning." The Hebrew word (Beresheet) has six letters and the words "Elohim created the heavens and the earth" contains six words when written in Hebrew ("Bara Elohim Et Hashamayim Ve-et Ha-aretz"). The other verses (Tehilim 19:8-11), beginning with "THE TORAH OF HASHEM IS PERFECT" AND ENDING WITH "MORE TO BE DESIRED ARE THEY THAN GOLD" are notable only for the six times that Hashem APPEARS IN THEM; THE SIX VERSES THEMSELVES ARE NOT EXPOUNDED UPON. HOWEVER, the six verses (Tehilim 19:2-8) from "THE HEAVENS DECLARE" TO "THE TORAH OF HASHEM IS PERFECT" are equated with the six letters in the WORD BERESHEET, while the six Names are equated with the six words, WHICH ARE "BARA ELOHIM ET HASHAMAYIM VE-ET HA-ARETZ" ("ELOHIM CREATED THE HEAVEN AND THE EARTH").

145. שִׁית זִמְנִין כְּתִיב הָכָא ה׳, וְשִׁית קְרָאֵי מִן הַשָּׁמַיִם מְסַפְּרִים עַד תּוֹרַת יי׳ תְּמִימָה, וְעַל רָזָא דָא כְּתִיב בְּרֵאשִׁית, הָא שִׁית אַתְוָון. בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, הָא שִׁית תֵּיבִין. קְרָאֵי אַחֲרָנִין לְקֻבֵּל שִׁית זִמְנִין ה׳, שִׁית קְרָאֵי בְּגִין שִׁית אַתְוָון דְּהָכָא, שִׁית שְׁמָהָן בְּגִין שִׁית תֵּבִין דְּהָכָא.

146. As they were sitting, his son, Rabbi Elazar, and Rabbi Aba entered. He said to them, Certainly the face of the Shechinah has come, and this is why I have called YOU PANI-EL (FACE OF EL) (SEE PAR. 119). You have seen the 'face' of the Shechinah 'face to face.' Now, because you received the Knowledge that was revealed to you concerning the scripture about Benayahu-Ben-Yehoyada, it is certainly a matter that belongs to Atika Kadisha (The Holy Ancient), WHICH IS THE SECRET OF KETER AND the scripture after it, which reads, "AND HE SLEW AN EGYPTIAN" (I Divrei Hayamim 11:23). And he who is the most concealed, WHO IS ATIKA KADISHA (THE HOLY ANCIENT), said this.

146. עַד דַּהֲווֹ יַתְבִּי, עָאלוּ רַבִּי אֶלְעָזָר בְּרֵיהּ וְרַבִּי אַבָּא, אֲמַר לוֹן: וַדַּאי אַנְפֵּי שְׁכִינְתָּא אַתְיָין, וְעַל דָּא פְּנִי״אֵל קָרֵינָא לְכוֹ, דְּהָא חֲמִיתוּן אַנְפֵּי שְׁכִינְתָּא אַפִּין בְּאַפִּין, וְהַשְׁתָּא דְּקָא יְדַעְתּוּן וְגָלֵי לְכוֹ קְרָא דְּוּבְנָיָהוּ בֶּן יְהוֹיָדָע, וַדַּאי דְּמִלָּה דְּעַתִּיקָא קַדִּישָׁא אִיהוּ, וּקְרָא דַּאֲבַתְרֵיהּ, וְהַהוּא דְּסָתִים מִכֹּלָּא אֲמָרוּ.

147. This verse, "AND HE SLEW AN EGYPTIAN" (I Divrei Hayamim 11:23.) IS EXPLAINED in another place AT A DIFFERENT LEVEL in this way. He opened the discussion by saying, "And he slew an Egyptian, a man of good stature, five cubits high" (I Divrei Hayamim 11:23), and all are related to the same secret. This "Egyptian" is that one who is known and IS DESCRIBED BY THE VERSE, "very great in the land of Egypt in the eyes of the servants" (Shemot 11:3), as he is great and honored. This is how the old man described him (Par. 99).

147. וְהַאי קְרָא אִיהוּ בַּאֲתַר אָחֳרָא כְּגַוְונָא דָא. פְּתַח וַאֲמַר וְהוּא הִכָּה אֶת הָאִישׁ הַמִּצְרִי אִישׁ מִדָּה חָמֵשׁ בָּאַמָּה, וְכֹלָּא רָזָא חָדָא אִיהוּ, הַאי מִצְרִי הַהוּא דְּאִשְׁתְּמוֹדָע, גָּדוֹל מְאֹד בְּאֶרֶץ מִצְרַיִם בְּעֵינֵי עַבְדֵי וגו׳, רַב וְיַקִּירָא, כְּמָה דְּגָלֵי הַהוּא סָבָא.

148. This scripture was studied in the Celestial Academy. "A man of good stature" (I Divrei Hayamim 11:23). All is one, as "a goodly man" and "a man of good stature" are both the same, because they represent the measurement and the bounds (dimensions) of the SHABBAT. As it is written, "And you shall measure from outside the city" (Bemidbar 35:5). It is also written, "You shall do no unrighteousness in judgment, in length, in weight, or in measure" (Vayikra 19:35). Therefore, this is a man of good stature (Heb. Middah, which can also be translated as measurement, dimension, or attribute) who stretches out from one end of the world to the other. And so was Adam (the first Man). And if you say, But it is written, "five cubits?" (I Divrei Hayamim 11:23), remember that these five cubits extended from one end of the world to the other!

148. וְהַאי קְרָא בְּמַתִּיבְתָּא עִלָּאָה אִתְּמַר, אִישׁ מִדָּה כֹּלָּא חַד, אִישׁ מַרְאֶה וְאִישׁ מִדָּה כֹּלָּא חַד, בְּגִין דְּאִיהוּ שַׁבָּת וּתְחוּמָא. דִּכְתִיב וּמַדּוֹתֶם מִחוּץ לָעִיר, וּכְתִיב לֹא תַעֲשׂוּ עָוֶל בַּמִּשְׁפָּט בַּמִּדָּה, וְעַל דָּא אִישׁ מִדָּה אִיהוּ. וְאִיהוּ מַמָּשׁ אִישׁ מִדָּה, אִיהוּ אָרְכֵּיהּ מִסְיָיפֵי עָלְמָא וְעַד סְיָיפֵי עָלְמָא. אָדָם הָרִאשׁוֹן הָכֵי הֲוָה. וְאִי תֵּימָא, הָא כְּתִיב חָמֵשׁ בָּאַמָּה. אִינּוּן חָמֵשׁ בָּאַמָּה מִסְיָיפֵי עָלְמָא עַד סְיָיפֵי עָלְמָא הֲוָה.

149. "And in the Egyptian's hand was a spear, like a weaver's beam" (I Divrei Hayamim 11:23). It is, as the Scriptures say, "a weaver's beam," referring to the divine rod (the rod of Hashem), which was in his hand and upon which the divine ineffable Name was engraved by Betzal-el and his Academy by the radiance of the letter combinations. And this is called "weaving," as is written, "Them has He filled with wisdom of heart...of the craftsman and of the embroiderer...and of the weaver" (Shemot 35:35). And the engraved Name shone from within this rod in all directions by the illumination of the wise men that engraved the ineffable Name in forty-two ways. The rest of the passage from here onward IS similar to what HE, the old (also: 'wise') man, has already explained. How happy is his lot!

149. וּבְיַד הַמִּצְרִי חֲנִית, כד״א כְּמְנוֹר אוֹרְגִים, דָּא מַטֶּה הָאֱלֹהִים דַּהֲוָה בִּידֵיהּ, חָקִיק בִּשְׁמָא גְּלִיפָא מִפְּרַשׁ, בְּנְהִירוּ דְּצֵרוּפֵי אַתְוָון, דַּהֲוָה גְּלִיף בְּצַלְאֵל וּמִתִּיבְתָּא דִילֵיהּ, דְּאִקְרֵי אוֹרֵג, דִּכְתִיב מִלֵּא אוֹתָם וגו׳, חָרָשׁ וְחֹשֵׁב וְרוֹקֵם וגו׳. וְהַהוּא מַטֶּה הֲוָה נָהִיר שְׁמָא גְּלִיפָא בְּכָל סִטְרִין בְּנְהִירוּ דַּחֲכִימִין דַּהֲווֹ מְגַלְּפִין שְׁמָא מִפְּרַשׁ בְּאַרְבְּעִין וּתְרֵין גַּוְוֵנֵי. וּקְרָא מִכָּאן וּלְהָלְאָה, כְּמָה דַּאֲמַר, זַכָּאָה חוּלָקֵיהּ.

150. Be seated, my dear ones. Be seated and let us renew the preparations of the Bride for this night. Because whoever joins her, on this night, shall be guarded above and below for all of the coming year and will complete his year in peace. This is described in the verse, "The angel of Hashem encamps round about them that fear Him, and He delivers them. O taste and see that Hashem is good" (Tehilim 34:8-9).

150. תִּיבוּ יַקִּירִין תִּיבוּ, וּנְחַדֵּשׁ תִּקּוּן דְּכַלָּה בְּהַאי לֵילְיָא. דְּכָל מָאן דְּאִשְׁתַּתַּף בַּהֲדָהּ בְּהַאי לֵילְיָא, יְהֵא נְטִיר עֵילָא וְתַתָּא כָּל הַהִיא שַׁתָּא, וְיַפִּיק שַׁתָּא בְּשְׁלָם. עֲלַיְיהוּ כְּתִיב חוֹנֶה מַלְאַךְ ה׳ סָבִיב לִירֵאָיו וַיְחַלְּצֵם טַעֲמוּ וּרְאוּ כִּי טוֹב יי׳.

151. Rabbi Shimon opened the discussion by saying, "In the beginning Elohim created" ("Beresheet Bara Elohim") (Beresheet 1:1). This verse has to be examined carefully, because whoever claims that there is another Divinity shall be wiped from the face of the world. As it is already written, "Thus shall you say to them: The Deities who have not made the heavens and the earth, they shall perish from the earth and from under these heavens" (Yirmeyah 10:11), because there is no other Creator besides the Holy One, blessed be He, Himself!

151. פָּתַח רִבִּי שִׁמְעוֹן וַאֲמַר, בְּרֵאשִׁית בָּרָא אֱלֹהִים. הַאי קְרָא אִית לְאִסְתַּכְּלָא בֵּיהּ, דְּכָל מַאן דַּאֲמַר אִית אֱלָהָא אָחֳרָא אִשְׁתְּצֵי מֵעָלְמִין, כְּמָה דְּאִתְּמַר כִּדְנָה תֵּאמְרוּן לְהוֹם אֱלָהַיָּא דִי שְׁמַיָּא וְאַרְקָא לָא עֲבַדוּ, יֵאבַדוּ מֵאַרְעָא וּמִן תְּחוֹת שְׁמַיָּא אֵלֶּה. בְּגִין דְּלֵית אֱלָהָא אָחֳרָא בַּר קוּדְשָׁא בְּרִיךְ הוּא בִּלְחוֹדוֹי.

152. This verse (Yirmeyah 10:11) is written in Aramaic, with the exception of the word Elo(him), which appears at the end of the verse. If you suggest that it is because the Holy Angels do not listen or pay attention to the translated form, REFERRING TO THE ARAMAIC LANGUAGE, and are not familiar with it, THEN ON THE CONTRARY, this verse would have been said in the holy language (Hebrew) so that the Holy Angels should hear and pay attention IN ORDER that they approve of it. AND HE REPLIES: This is certainly the reason why it is written in the translated form (Aramaic), as the Holy Angels do not pay attention nor listen to it. Thus they do not envy man nor do him evil. Because in this verse EVEN the Holy Angels are included, as they are called Elohim AS WELL, and are included in the term Elohim, and they have not created the heavens and earth!

152. וְהַאי קְרָא אִיהוּ תַּרְגּוּם, בַּר מִמִּלָּה דְּסוֹף קְרָא. אִי תֵּימָא בְּגִין דְּמַלְאָכִין קַדִּישִׁין לָא נִזְקְקִין לְתַרְגּוּם וְלָא אִשְׁתְּמוֹדְעָן בֵּיהּ, מִלָּה דָא יָאוֹת הִיא לְמֵימַר בְּלִישְׁנָא קַדִּישָׁא, בְּגִין דְּיִשְׁמְעוּן מַלְאָכִין קַדִּישִׁין, וְיִהוֹן נִזְקְקִין לְאוֹדָאָה עַל דָּא. אֶלָּא וַדַּאי בְּגִין כָּךְ כְּתִיב תַּרְגּוּם, דְּלָא נִזְקְקִין בֵּיהּ מַלְאָכִין קַדִּישִׁין, וְלָא יְקַנְאוּן בב״נ לְאַבְאָשָׁא לֵיהּ, בְּגִין דִּבְהַאי קְרָא, בִּכְלָלָא אִינוּן מַלְאָכִין קַדִּישִׁין, דְּהָא אִינוּן אֱלֹהִים אִקְרוֹן, וּבִכְלָלָא דֵּאֱלֹהִים הֲווֹ, וְאִינוּן לָא עֲבַדוּ שְׁמַיָּא וְאַרְקָא.

15. The heavens and earth

The Zohar discusses particular forces and beings of darkness that dwell in lower worlds, and that often move within our midst. Much of the turbulence and turmoil of life originates from these entities. The Zohar empowers us to banish not only darkness, but also the negative forces that give rise to it.

153. HE SAYS: THE VERSE READS, "and Arka," when it should have read, 'and Arah?' AND HE EXPLAINS: Because "Arka" is one of the seven territories down below. And in that place, the descendants of Kayin live. BECAUSE after he had been banished from the face of the earth, he went down there and begot children. And there he became confused and lost all knowledge. And it is a double land that consists of darkness and light.

153. וְאַרְקָא, וְאַרְעָא מִבָּעֵי לֵיהּ, אֶלָּא בְּגִין דְּאַרְקָא אִיהִי חָדָא מֵאִינּוּן שְׁבַע אַרְעִין דִּלְתַתָּא, וּבְהַהוּא אֲתַר אִית בְּנֵי בְּנוֹי דְּקַיִן, לְבָתַר דְּאִתְתָּרַךְ מֵעַל אַפֵּי אַרְעָא נָחֵית לְתַמָּן וַעֲבִיד תּוֹלְדוֹת, וְאִשְׁתַּבַּשׁ תַּמָּן, דְּלָא יָדַע כְּלוּם. וְאִיהוּ אַרְעָא כְּפִילָא דְּאִתְכְּפַל מֵחֲשׁוֹכָא וּנְהוֹרָא.

154. And there are two ruling commissioners there, one that governs over the darkness and one over the light. And they are hostile to each another. When Kayin went down there, they joined one another and made peace. And all realized that they were the descendants of Kayin. Therefore, they have two heads, just like two snakes, except when the COMMISSIONER who rules over the light rules over his, namely over the light, and over the other, NAMELY THE COMMISSIONER OF THE DARKNESS. Accordingly, those that belong to the darkness became included within THOSE of the light; thus, they became as one.

154. וְאִית תַּמָּן תְּרֵין מְמַנָּן שַׁלִּיטִין דִּי שָׁלְטִין, דָּא בַּחֲשׁוֹכָא וְדָא בִּנְהוֹרָא, וְתַמָּן קְטִרוּגָא דָּא בְדָא, וְשַׁעְתָּא דְּנָחֵית לְתַמָּן קַיִן, אִשְׁתְּתְּפוּ דָּא בְדָא וְאִשְׁתְּלִימוּ כַּחֲדָא. וְכֹלָּא חָזֵי דְּאִינּוּן תּוֹלְדוֹת דְּקַיִן. וְעַל דָּא אִינּוּן בִּתְרֵין רָאשִׁין, כִּתְרֵין חֵיוָון בַּר דְּכַד הַהוּא נְהוֹרָא שָׁלִיט, נָצַח דִּילֵיהּ וְנָצַח עַל אָחֳרָא. וְעַל דָּא אִתְכְּלִילוּ דִּי בַּחֲשׁוֹכָא בִּנְהוֹרָא וַהֲווֹ חַד.

155. These two commissioners are CALLED Afrira and Kestimon, and their images are like the images of the Holy Angels with six wings. One has the image of an ox, and the other the image of an eagle. And only when they become united do they assume the image of man.

155. אִינּוּן תְּרֵין מְמַנָּן, עַפְרִירָא וְקַסְטִימוֹן, וְדִיוֹקְנָא דִּלְהוֹן כִּדְיוֹקְנָא דְּמַלְאָכִין קַדִּישִׁין בְּשִׁית גַּדְפִּין. חַד דְּיוֹקְנָא כְּתוֹר״א, וְחַד דְּיוֹקְנָא כְּנִשְׁרָא. וְכַד מִתְחַבְּרָן, אִתְעֲבִידוּ דְּיוֹקְנָא דְּאָדָם.

156. When they are enveloped with darkness, they change their forms into a snake with two heads and move like a snake. They fly around in the abyss and bathe in the Great Sea. And when they reach the chains of Uzza and Aza-el, they irritate and arouse them. Then they leap into the "mountains of darkness," thinking that the Holy One, blessed be He, wishes to call upon them for judgment.

156. כַּד אִינּוּן בַּחֲשׁוֹכָא, מִתְהַפְּכִין לִדְיוֹקְנָא דְנָחָשׁ בִּתְרֵין רָאשִׁין, וְאָזְלִין כְּחִוְיָא, וְטָאסִין גּוֹ תְּהוֹמָא, וְאִסְתַּחְיָין בְּיַמָּא רַבָּא. כַּד מָטָאן לְשַׁלְשְׁלָאָה דְּעַזָּ״א וַעֲזָאֵ״ל מַרְגִּיזִין לוֹן וּמִתְעָרֵי לוֹן, וְאִינּוּן מְדַלְגִּין גּוֹ טוּרֵי חֲשׁוֹכָן, וְחָשְׁבֵי דְּקוּדְשָׁא בְּרִיךְ הוּא בָּעֵי לְמִתְבַּע לוֹן דִּינָא.

157. And these two commissioners swim in the Great Sea and fly off from there. They then go at night to Na'amah, the mother of the demons, by whom the first "Sons of Elohim" were misled (Beresheet 6:2). Although they wish to go near her, she leaps away 6,000 parasangs. Then she turns, CHANGING HER FORM into many different shapes in the eyes of human beings, so that they may be led astray after her.

157. וְאִלֵּין תְּרֵין מְמַנָּן שָׁאטִין בְּיַמָּא רַבָּא, וּפָרְחִין מִתַּמָּן, וְאָזְלִין בְּלֵילְיָא לְגַבֵּי נַעֲמָה אִמְּהוֹן דְּשֵׁדִין, דְּטָעוֹ אֲבַתְרָהָא דְּחֲלִין קַדְמָאִין, וְחָשְׁבִין לְמִקְרַב לְגַבָּהּ. וְאִיהִי דְּלֵיגַת שִׁתִּין אַלְפִין פַּרְסִין, וְאִתְעֲבִידַת בְּכַמָּה צִיּוּרִין לְגַבֵּי בְּנֵי נָשָׁא, בְּגִין דְּיִטְעוֹן בְּנֵי נָשָׁא אֲבַתְרָהּ.

158. And these two commissioners fly off and wander around the entire world. Then they return to their places. And they arouse the descendants of Kayin, with a spirit of evil inclinations, to beget children.

158. וְאִלֵּין תְּרֵין מְמַנָּן פָּרְחִין וּמְשַׁטְטָן בְּכָל עָלְמָא, וְאַהֲדְרָן לְאַתְרַיְיהוּ, וְאִינּוּן מִתְעָרִין לְאִינּוּן בְּנֵי בְּנוֹי דְּקַיִן בְּרוּחָא דִּיצְרִין בִּישִׁין, לְמֶעְבַּד תּוֹלְדוֹת.

159. The heavens that govern there are not like OUR HEAVENS, and the land bears neither seed nor fruit by their labor, AS DOES OURS. And the SEEDS will not GROW again until many years and cycles have passed. And these are DESCRIBED by THE WORDS, "The Divinities that have not made the heavens and the earth, these shall perish from the earth" (Yirmeyah 10:11) referring to the upper earth, which is called 'Tevel', so that they may not rule over it and not wander about in it, nor cause human beings to be defiled by nocturnal emission. Therefore, "these shall perish from the earth and from under these heavens" that were created by the Name "Eloha" (SEE PAR. 14), as we have already learned.

159. שְׁמַיָּא דְּשָׁלְטִין תַּמָּן לָאו כְּהָנֵי. וְלָא אוֹלִידַת אַרְעָא בְּחֵילָא דִלְהוֹן זְרוֹעָא וְחַצְדָא כְּהָנֵי, וְלָא אֲהַדְּרָן אֶלָּא בְּכַמָּה שְׁנִין וְזִמְנִין. וְאִינוּן אֱלָהָא דִי שְׁמַיָּא וְאַרְקָא לָא עֲבַדוּ, יֵאבַדוּ מֵאַרְעָא עִלָּאָה דְתֵבֵל, דְּלָא יִשְׁלְטוּן בָּהּ, וְלָא יִשְׁטְטוּן בָּהּ, וְלָא יְהוֹן גָּרְמִין לִבְנֵי נָשָׁא לְאִסְתָּאֲבָא מִמִּקְרֵה לֵילְיָא. וְעַל דָּא יֵאבַדוּ מֵאַרְעָא וּמִן תְּחוֹת שְׁמַיָּא דְּאִתְעֲבִידוּ בִּשְׁמָא דְּאֵלֶּ״ה, כְּמָה דְּאִתְּמַר.

160. Thus, this verse is written in the translated (Aramaic) form in order not to let the Holy Angels think that it is said about them - so that they will not be hostile to us. Therefore, the secret of the WORD "Elohim (these)," is as we have already stated. It is a holy word (a sacred Name) that is not to be translated into Aramaic.

160. וְעַל דָּא הַאי קְרָא תַּרְגּוּם, דְּלָא יַחְשְׁבוּן מַלְאֲכֵי עִלָּאֵי דַּעֲלַיְיהוּ אָמְרִין, וְלָא יִקַּטְרְגוּ לָן. וְעַל דָּא רָזָא דְּאֵלֶּ״ה, כְּמָה דְּאִתְּמַר, אִיהוּ מִלָּה קַדִּישָׁא דְּלָא אִתְחַלַּף בַּתַּרְגּוּם.

16. "As among all the wise men of the nations, there is none like you"
The mighty spiritual powers of the Creator are often entrusted to the righteous. Thus, Elijah the Prophet and Elisha were given the power to resurrect the dead. Elijah was given the power to stop and start the rain at will. Joshua was able to stop the sun. The secret revealed by the Zohar pertains to the will of the Creator, and to His intention that we ourselves should have the power to generate miracles. The Kabbalists teach us that God does not perform miracles, only man does. It is only our lack of spiritual knowledge of the supernal secrets that prevents us from performing miraculous deeds each day of our lives. Perhaps the most powerful secret for overcoming the limits of nature involves our transformation beyond the tendencies of human nature. When we bring about a miracle -- that is, a dramatic spiritual change -- within our inner character, the Upper Worlds mirror our actions. They direct supernal forces into our mundane world, and wondrous acts are accomplished. Through the knowledge we are now acquiring by thoughtful meditation upon the Zohar, we draw the strength to transform the fundamental nature of our being.

161. Rabbi Elazar said to him, There is a verse that reads, "Who would not fear You, O King of the nations? For to You it is fitting"(Yirmeyah 10:7). What sort of praise is this? He, RABBI SHIMON, replies: Elazar my son this verse has been said in many places. And certainly it is not so; ITS MEANING IS NOT A SIMPLE EXPLANATION, because it is written, "For among all the wise men of the nations, and in all their kingdoms, there is none like You" (Ibid.). And this is written as an excuse for the sinners, FOR THOSE who think that the Holy One, blessed be He, is not aware of their doubts and their thoughts. And because of this, their folly should be announced in the open. Because once a philosopher of a remote nation approached me, and said, You claim that your Deity governs the entire heights of the heavens, and all the heavenly hosts and legions are not able to approach Him, nor do they know His place. But here, this verse does not add a lot to His honor. As it is written, "as among all the wise men of the nations...there is none like You." What kind of a comparison is this, to be compared with human beings who do not have eternal existence?

161. אָמַר לֵיהּ רַבִּי אֶלְעָזָר, הַאי קְרָא דִּכְתִיב מִי לֹא יִרָאֲךָ מֶלֶךְ הַגּוֹיִם כִּי לְךָ יָאָתָה, מַאי שִׁבְחָא אִיהוּ. אָמַר לֵיהּ: אֶלְעָזָר בְּרִי, הַאי קְרָא בְּכַמָּה דוּכְתֵּי אִתְּמַר, אֲבָל וַדַּאי לָאו אִיהוּ הָכֵי, דִּכְתִיב כִּי בְכָל חַכְמֵי הַגּוֹיִם וּבְכָל מַלְכוּתָם, דְּהָא אַתָּא לְמִפְתַּח פּוּמָא דְחַיָּיבִין, דְּחָשְׁבִין דְּקֻדְשָׁא בְּרִיךְ הוּא לָא יָדַע הִרְהוּרִין וּמַחְשָׁבִין דִּלְהוֹן, וּבְגִין כָּךְ אִית לְאוֹדָעָא שְׁטוּתָא דִלְהוֹן. דְּזִמְנָא חָדָא אֲתָא פִּילוֹסוֹפָא חָדָא דְּאוּמּוֹת הָעוֹלָם לְגַבָּאי, אֲמַר לִי, אַתּוּן אָמְרוּן דְּאֱלָהֲכוֹן שַׁלִּיט בְּכָל רוּמֵי שְׁמַיָּא, כּוֹלְהוֹן חֵילִין וּמַשְׁרְיָין לָא אִדַּבְּקָן וְלָא יָדְעֵי אֲתַר דִּילֵיהּ. הַאי קְרָא לָא אַסְגֵּי יְקָרֵיהּ כָּל כָּךְ, דִּכְתִיב כִּי בְכָל חַכְמֵי הַגּוֹיִם וּבְכָל מַלְכוּתָם מֵאֵין כָּמוֹךָ. מַאי שִׁקּוּלָא דָא לִבְנֵי נָשָׁא דִּי לֵית לוֹן קִיּוּמָא.

162. And furthermore, since you commented ON THE VERSE, "And there arose not a prophet since in Yisrael like Moshe" (Devarim 34:10), that only in Yisrael has there not arisen, as among the other nations of the world, one like him. So I claim the same, that among all the wise men of the nations...there is none like to him! But among the wise men of Yisrael there is! And therefore, a Creator who has an equal among the wise men of Yisrael is not an all-powerful Deity. Look closely into the verse, and you shall see that I am precisely correct!

162. וְתוּ, דְּאַתּוּן אָמְרִין, וְלֹא קָם נָבִיא עוֹד בְּיִשְׂרָאֵל כְּמֹשֶׁה. בְּיִשְׂרָאֵל לֹא קָם, אֲבָל בְּאוּמּוֹת הָעוֹלָם קָם. אוּף הָכֵי, אֲנָא אֵימָא, בְּכָל חַכְמֵי הַגּוֹיִם אֵין כָּמוֹהוּ, אֲבָל בְּחַכְמֵי יִשְׂרָאֵל אִית. אִי הָכֵי, אֱלָהָא דְּאִית בְּחַכְמֵי יִשְׂרָאֵל כְּוָותֵיהּ, לָאו אִיהוּ עִלָּאָה שַׁלִּיטָא. אִסְתַּכַּל בַּקְּרָא, וְתִשְׁכַּח דְּדַיְיקְנָא כִּדְקָא יָאוֹת.

163. I said to him, what you have said is definitely correct, THAT AMONG THE WISE MEN OF YISRAEL THERE IS AN EQUAL TO HIM, because who raises the dead and brings them back to life? It is the Holy One, blessed be He, alone! Yet Eliyahu and Elisha came and raised the dead back to life. Who causes rain to fall? It is the Holy One, blessed be He, alone! Yet Eliyahu came and prevented rain, then caused it to fall through his prayer. Who made the heavens and the earth? It was the Holy One, blessed be He, alone! Yet Avraham came and the heavens and the earth were properly established, for his sake.

163. אֲמִינָא לֵיהּ, וַדַּאי שַׁפִּיר קָא אָמַרְתְּ. מָאן מְחַיֶּה מֵתִים, אֶלָּא קֻדּוֹשׁ בָּרוּךְ הוּא בִּלְחוֹדוֹי, אַתָּא אֵלִיָּהוּ וֶאֱלִישָׁע, וְאַחֲיוּ מֵתַיָּיא. מָאן מוֹרִיד גְּשָׁמִים אֶלָּא קֻדּוֹשׁ בָּרוּךְ הוּא בִּלְחוֹדוֹי, אַתָּא אֵלִיָּהוּ, וּמְנַע לוֹן וּנְחִית לוֹן בְּצְלוֹתֵיהּ. מָאן עֲבַד שְׁמַיָּא וְאַרְעָא, אֶלָּא קֻדּוֹשׁ בָּרוּךְ הוּא בִּלְחוֹדוֹי, אַתָּא אַבְרָהָם, וְאִתְקַיְּימוּ בְּקִיּוּמוֹהִי בְּגִינֵיהּ.

164. Who governs the sun? It is the Holy One, blessed be He, alone! Yet Yehoshua came and silenced it, commanding it to stand still in its place - and it stood still in silence. As it is written, "And the sun stood still and the moon stayed" (Yehoshua 10:13). The Holy One, blessed be He, issues decrees, yet Moshe as well issued a decree, and it was fulfilled. Furthermore, the Holy One, blessed be He, issues decrees (and passes sentences), while the righteous of Yisrael cancel them. As it is written: "The Righteous rule over the fear of Elohim" (II Shmuel 23:3). Even more so, He, THE HOLY ONE, BLESSED BE HE, has commanded them to walk along (literally) 'in His steps' and to be like Him in every way! The philosopher then went to Kfar Shachalayim and became a proselyte. And they called him Yosi Ha-Katan ('Humble Yosi'). He studied much and joined the wise and pious men of that place.

164. מָאן מַנְהִיג שִׁמְשָׁא אֶלָּא קֻדּוֹשׁ בָּרוּךְ הוּא, אַתָּא יְהוֹשֻׁעַ, וְשָׁכִיךְ לֵיהּ וּפַקִּיד לֵיהּ דְּיֵקוּם עַל קִיּוּמֵיהּ וְאִשְׁתְּכַךְ, דִּכְתִיב וַיִּדֹּם הַשֶּׁמֶשׁ וְיָרֵחַ עָמָד. קֻדּוֹשׁ בָּרוּךְ הוּא גָּזַר דִּין, אוּף הָכֵי מֹשֶׁה גָּזַיר גְּזַר דִּין, וְאִתְקַיְּימוּ. וְתוּ, דְּקֻדּוֹשׁ בָּרוּךְ הוּא גָּזְרִין, וְצַדִּיקַיָּא דְּיִשְׂרָאֵל מְבַטְּלִין לוֹ, דִּכְתִיב צַדִּיק מוֹשֵׁל יִרְאַת אֱלֹהִים. וְתוּ דְּאִיהוּ פַּקִּיד לוֹן לְמֵהַךְ בְּאוֹרְחוֹי מַמָּשׁ, לְאִתְדַּמָּא לֵיהּ בְּכֹלָּא. אֲזַל הַהוּא פִּילוֹסוֹפָא וְאִתְגַּיַּיר בִּכְפַר שַׁחֲלַיִם, וְקָרוֹן לֵיהּ יוֹסֵי קָטִינָאָה. וְאוֹלִיף אוֹרַיְיתָא סַגְיָא, וְאִיהוּ בֵּין חַכִּימִין וְזַכָּאִין דְּהַהוּא אֲתַר.

165. We should have a closer look at this verse, now. It is written: "All the nations are as nothing before Him" (Yeshayah 40:17). What is so special about this? Rather, "Who would not fear You, O King of nations?" (Yirmeyah 10:7) is He the King of the other nations, and not the King of Yisrael?! The Holy One, blessed be He, wishes to be glorified by Yisrael and be proud with them. Therefore, He is always called in relation to the name of Yisrael, as is written, "Hashem of Yisrael," "Hashem of the Hebrews" (Shemot 5:1-3). Also it is written: "Thus says Hashem, the King of Yisrael" (Yeshayah 44:6) - the King of Yisrael explicitly! The other nations of the world said, We have a different Guardian up in the heavens, because your King governs over you alone, and not over us.

165. הַשְּׁתָּא אִית לְאִסְתַּכְּלָא בַּקְּרָא, וְהָא כְּתִיב כָּל הַגּוֹיִם כְּאַיִן נֶגְדּוֹ. מַאי רִבּוּיָא הָכָא. אֶלָּא מִי לֹא יִרְאֲךָ מֶלֶךְ הַגּוֹיִם, וְכִי מֶלֶךְ הַגּוֹיִם אִיהוּ וְלָאו מֶלֶךְ יִשְׂרָאֵל. אֶלָּא בְּכָל אֲתַר, קֻדּוֹשׁ בָּרוּךְ הוּא בָּעָא לְאִשְׁתַּבְּחָא בְּיִשְׂרָאֵל, וְלָא אִתְקְרֵי אֶלָּא עַל יִשְׂרָאֵל בִּלְחוֹדוֹי, דִּכְתִיב אֱלֹהֵי יִשְׂרָאֵל, אֱלֹהֵי הָעִבְרִים. וּכְתִיב כֹּה אָמַר יי׳ מֶלֶךְ יִשְׂרָאֵל, מֶלֶךְ יִשְׂרָאֵל וַדַּאי. אֲמָרוּ אוּמּוֹת הָעוֹלָם, פַּטְרוֹן אָחֳרָן אִית לָן בִּשְׁמַיָּא, דְּהָא מַלְכֵיכוֹן לָא שָׁלֵיט אֶלָּא עֲלַיְיכוּ בִּלְחוֹדֵיכוֹן, וַעֲלָנָא לָא שָׁלֵיט.

166. Thus, this verse that reads: "Who would not fear You, O King of Nations" (Yirmeyah 10:7), which means that He is a Supernal King, OVER THEM, has dominion over them, punishes them and controls them, as He wishes to "...for to you it is fitting to fear you above and below" (Yirmeyah 10:7) "For among all the wise men of the nations" (Ibid.) refers to the governors and rulers UP ABOVE who govern them. "And in all their kingdoms" (Ibid.) refers to the kingdom above. There are four ruling kingdoms above, and they govern all the other nations according to the desire of the HOLY ONE, BLESSED BE HE. And even with all this, they are not able to accomplish even the tiniest deed without Him commanding them. As it is written, "and He does according to His will in the host of heaven, and among the inhabitants of the earth" (Daniel 4:32). The "wise men of the nations" are the governors and rulers of above, from whom the Wisdom of the OTHER NATIONS is derived. "And in all their kingdoms" refers to the aforementioned kingdom that rules OVER THEM. And this is the explicit meaning of the verse.

166. אֶתָּא קְרָא וַאֲמַר, מִי לֹא יִרָאֲךָ מֶלֶךְ הַגּוֹיִם, מַלְכָּא עִלָּאָה, לְרַדָּאָה לוֹן וּלְאַלְקָאָה לוֹן וּלְמֶעְבַּד בְּהוֹן רְעוּתֵיהּ. כִּי לְךָ יָאֶתָה, לְדַחֲלָא מִנָּךְ לְעֵילָא וְתַתָּא. כִּי בְּכָל חַכְמֵי הַגּוֹיִם, אִלֵּין שַׁלִּיטִין רַבְרְבָן דִּי מִמַּנָּן עֲלַיְיהוּ. וּבְכָל מַלְכוּתָם, בְּהַהוּא מָלְכוּ דִּלְעֵילָא, דְּהָא אַרְבַּע מַלְכְוָון שַׁלִּיטִין אִית לְעֵילָא, וְשָׁלְטִין בִּרְעוּתֵיהּ עַל כָּל שְׁאָר עַמִּין. וְעִם כָּל דָּא, לֵית בְּהוּ דְּיַעֲבֵד אֲפִילוּ מִלָּה זְעֵירָא, אֶלָּא כְּמָה דְּפַקִּיד לוֹן, דִּכְתִיב וּכְמִצְבְּיֵה עָבֵיד בְּחֵיל שְׁמַיָּא וְדָיְירֵי אַרְעָא. חַכְמֵי הַגּוֹיִם, אִינּוּן מִמַּנָּן וְרַבְרְבָן דִּלְעֵילָא, דְּחָכְמְתָא דִּלְהוֹן מִנַּיְיהוּ הֲוָה. בְּכָל מַלְכוּתָם, מַלְכוּתָא דְּשָׁלֵיט, כְּמָה דְּאִתְּמַר. וְדָא הוּא קְרָא כִּפְשָׁטֵיהּ.

167. But: "for among all the wise men of the nations, and in all their kingdoms" (Yirmeyah 10:7). These words I found in the books of the Ancients, so that even though they, the hosts and legions UP ABOVE, were put in charge of worldly affairs and He ordered each one to fulfill his mission, who can do it like You? Not one of them! Because You excel over them all in Your ability and in Your deeds. And this is the meaning of "There is none like You, Hashem" (Ibid.), who is the Holy Unknown, above and below. Who can do what You do, or be what You are, in all the doings of the Holy King up in the heavens, or down on earth?! So they "are all of them vain, and the things they delight in do not help" (Yeshayah 44:9). While of the Holy One, blessed be He, it is written, "In the beginning Elohim created," (Beresheet 1:1-2) and about their kingdom, it is written, "and the earth was without form and void" (Ibid).

167. אֲבָל בְּכָל חַכְמֵי הַגּוֹיִם, וּבְכָל מַלְכוּתָם. הַאי אַשְׁכַּחְנָא בְּסִפְרֵי קַדְמָאֵי, דְּאִינּוּן מַשְׁרְיָין וְחַיָּילִין, אע"ג דְּאִתְפַּקְדָן עַל מִלִּין דְּעָלְמָא, וּפַקִּיד לְכָל חַד לְמֶעְבַּד עֲבִידְתָּא, מָאן הוּא דְּיַעֲבֵיד שׁוּם חַד מִנַּיְיהוּ כְּמוֹךָ, בְּגִין דְּאַנְתְּ רָשִׁים בְּעִילּוּיָא, וְאַתְּ רָשִׁים בְּעוֹבָדָךְ מִכֻּלְּהוֹ. וְדָא הוּא מְאֵין כְּמוֹךָ יי', מָאן הוּא סְתִימָאָה קַדִּישָׁא דְּיַעֲבֵיד וְלֶהֱוֵי כְּמוֹךָ, עֵילָא וְתַתָּא, וּיהֵא דָּמֵי לָךְ בְּכָל עוֹבָדָא דְּמַלְכָּא קַדִּישָׁא, שְׁמַיִם וָאָרֶץ. אֲבָל אִינּוּן תֹּהוּ וַחֲמוּדֵיהֶם בַּל יוֹעִילוּ. בְּקֻדּוֹשׁ בָּרוּךְ הוּאכְּתִיב, בְּרֵאשִׁית בָּרָא אֱלֹהִים וגו', בְּמַלְכוּתָם כְּתִיב וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ.

168. Rabbi Shimon addressed his companions, saying, Members of this wedding, let each of you adorn the bride with a certain decoration of his." He said to Rabbi Elazar his son: Elazar present the bride with a gift! So that on the following day, when He, ZEIR-ANPIN, enters under the bridal canopy followed by the songs and praises that the members of the Bridal Chamber offered her, you may stand before Him.

168. אָמַר רַבִּי שִׁמְעוֹן לְחַבְרַיָּיא בְּנֵי הִלּוּלָא דָּא, כָּל חַד מִנְּכוֹן יְקַשֵּׁט קִשּׁוּטָא חַד לַכַּלָּה. אֲמַר לְרַבִּי אֶלְעָזָר בְּרֵיהּ. אֶלְעָזָר: הַב נְבִזְבְּזָא חַד לַכַּלָּה דְּהָא לְמָחָר אִסְתַּכַּל, כַּד יֵעוֹל לַחוּפָּה בְּאִינּוּן שִׁירִין וְשִׁבָּחִין, דְּיַהֲבוּ לָהּ בְּנֵי הֵיכָלָא לְקַיְּימָא קַמֵּיהּ.

17. Who is this?
During the night, as we sleep, negative forces attach themselves to our hands. Like magnets, our hands that attract these forces because they carry out negative actions during our waking hours. They manifest the negative thoughts that reside in our hearts and minds. For this reason, one must never recite prayers or blessings without first washing the hands. This section arouses positive, purifying energy, and enables us to use our hands genuine sharing and other worthy deeds.

169. Rabbi Elazar opened the discussion by quoting, "Who is this coming up out of the wilderness?" (Shir Hashirim 3:6). "Who is this" is the joining of two systems of holiness, of the two worlds of BINAH AND MALCHUT, into one firm bond. "Coming up out of the wilderness," means that it actually "comes up" to become the Holy of Holies. Because "Who," WHICH IS BINAH, is the Holy of Holies and has joined "this," WHICH IS MALCHUT, so that it, THE MALCHUT, becomes as a column of smoke "coming up" to the Holy of Holies. "Out of the wilderness," means that She inherits THIS [system] from out of the wilderness in order to become a bride and enter the bridal canopy.

169. פְּתַח רַבִּי אֶלְעָזָר וַאֲמַר מִי זֹאת עוֹלָה מִן הַמִּדְבָּר וגוֹמֵר, מִי זֹאת כְּלָלָא דִּתְרֵין קִדּוּשִׁין, דִּתְרֵין עָלְמִין בְּחִבּוּרָא חֲדָא וְקִשּׁוּרָא חֲדָא, עוֹלָה, מַמָּשׁ לְמֶהֱוֵי קֹדֶשׁ קָדָשִׁין, דְּהָא קֹדֶשׁ קָדָשִׁין מ״י, וְאִתְחַבְּרָא בְּזֹא״ת, בְּגִין לְמֶהֱוֵי עוֹלָה דְּאִיהִי קֹדֶשׁ קָדָשִׁים. ״מִן הַמִּדְבָּר״, דְּהָא מִן הַמִּדְבָּר יָרְתָא לְמֶהֱוֵי כַּלָּה וּלְמֵיעַל לְחוּפָּה.

170. Furthermore she came out of the wilderness as it is written, "And your speech (Heb. Midbarech) is comely" (Shir Hashirim 4:3), referring to that utterance (Heb. Midbar) of the lips that "come up" (Heb. Olah) (Shir Hashirim 3:6). BECAUSE THE (HEBREW) WORD MIDBAR IS DERIVED FROM THE HEBREW WORD DIBUR (which refers to 'articulation'). And we have learned why it is written in scripture, "these mighty Deities; these are the Deities that smote the Egyptians with all manner of plagues in the wilderness" (I Shmuel 4:8). But is it possible that all the Holy One, blessed be He, brought about occurred only "in the wilderness?" Was it not (also) in the place of habitation? But the phrase "in the wilderness" (Heb. Ba-midbar) IS TO BE INTERPRETED by the power of the spoken word (Heb. Be-Di-bur). As it is written, "and your speech is comely." It is also written, "nor from the desert (Midbar) peaks (Tehilim 75:7). Similarly (the verse) "coming up out of the wilderness" (derived from the equivalent Hebrew word meaning "to speak") (Shir Hashirim 3:6) means "from the word that is uttered by the mouth," WHICH IS MALCHUT. She rises and enters between the wings of the Mother, WHICH IS BINAH. Afterwards, by articulation, she, THE MALCHUT, descends and rests upon the heads of the leaders of the holy nation.

170. תּוּ, מִן הַמִּדְבָּר אִיהִי עוֹלָה, כד״א וּמִדְבָּרֵךְ נָאוֶה. בְּהַהוּא מִדְבָּר דִּלְחִישׁוּ בְּשִׂפְוָון, אִיהִי עוֹלָה. וְתָנִינָן, מַאי דִּכְתִיב הָאֱלֹהִים הָאַדִּירִים הָאֵלֶּה, אֵלֶּה הֵם הָאֱלֹהִים הַמַּכִּים אֶת מִצְרַיִם, בְּכָל מַכָּה בַּמִּדְבָּר וְכִי כָּל דַּעֲבַד לוֹן קֻדְשָׁא בְּרִיךְ הוּאבַּמִּדְבָּר הֲוָה, וְהָא בִּישׁוּבָא הֲוָה, אֶלָּא בַּמִּדְבָּר, בְּדִבּוּרָא, כד״א וּמִדְבָּרֵךְ נָאוֶה וּכְתִיב מִמִּדְבַּר הָרִים, אוֹף הָכֵי עוֹלָה מִן הַמִּדְבָּר, מִן הַמִּדְבָּר וַדַּאי, בְּהַהִיא מִלָּה דִּפּוּמָא אִיהִי סַלְקָא, וְעָאלַת בֵּין גַּדְפֵּי דְּאִמָּא, וּלְבָתַר בְּדִבּוּרָא, נַחְתָּא וְשַׁרְיָא עַל רֵישַׁיְיהוּ דְּעַמָּא קַדִּישָׁא.

171. HE ASKS: How does She, MALCHUT, rise up by the uttered word? AND HE REPLIES: Because when a person awakens in the morning - at the time that he opens his eyes - he should at first praise and bless his Master. How is he to make the blessing? This is what the pious ones did: They prepared beside them a vessel of water, and when they awoke at night, they washed their hands, rose up, and studied the Torah. And they blessed on their Torah recitation as well! WHEN the cock crows and it is exactly midnight, then the Holy One, blessed be He, joins the Righteous in the Garden of Eden. It is forbidden to utter any blessing IN THE MORNING with unclean hands, as it is at any time of the day.

171. הֵיךְ סַלְקָא בְּדִבּוּרָא, דְּהָא בְּשֵׁירוּתָא, כַּד ב״נ קָאִים בְּצַפְרָא, אִית לֵיהּ לְבָרְכָא לְמָארֵיהּ, בְּשַׁעְתָּא דְּפָקַח עֵינוֹי, הֵיךְ מְבָרֵךְ, הָכֵי הֲווֹ עַבְדֵי חֲסִידֵי קַדְמָאֵי, נַטְלָא דְּמַיָּא הֲווֹ יַהֲבֵי קָמַיְיהוּ, וּבְזִמְנָא דְּאִתְעָרוּ בְּלֵילְיָא, אַסְחָן יְדַיְיהוּ, וְקָיְימֵי וְלָעָאן בְּאוֹרַיְיתָא, וּמְבָרְכֵי עַל קְרִיאָתָה. תַּרְנְגוֹלָא קָרֵי, וּכְדֵין פַּלְגוּת לֵילְיָא מַמָּשׁ, וּכְדֵין קֻדְשָׁא בְּרִיךְ הוּאאִשְׁתַּכַּח עִם צַדִּיקַיָּיא בְּגִנְתָּא דְעֵדֶן, וְאַסִּיר לְבָרְכָא בִּידִין מְסוֹאָבוֹת וּמְזוּהֲמוֹת וְכֵן כָּל שַׁעְתָּא.

172. Because when a person falls asleep, his spirit departs from him. And when the spirit departs from him, the spirit of impurity comes forth, SETTLES ON HIS HANDS, and defiles them. So it is forbidden to utter any blessing without first washing one's HANDS. And if you might say, If it is so, then on a day when a person does not go to sleep and his spirit does not depart from him, the spirit of impurity does not defile his hands; NEVERTHELESS, when he enters the lavatory, he should not utter any blessing nor read the Torah - not even one word - until he washes his hands. And although you might say that it is because they are sullied, this is not so! Because how did they become soiled?

172. בְּגִין דִּבְשַׁעְתָּא דְּבַר נָשׁ נָאִים, רוּחֵיהּ פָּרְחָא מִנֵּיהּ, וּבְשַׁעְתָּא דְּרוּחֵיהּ פָּרְחָא מִנֵּיהּ, רוּחָא מְסָאֲבָא זַמִּין, וְשָׁרְיָא עַל יְדוֹי, וּמְסָאֵב לוֹן, וְאַסִּיר לְבָרְכָא בְּהוֹ בְּלָא נְטִילָה. וְאִי תֵּימָא אִי הָכֵי, הָא בִּימָמָא דְּלָא נָאִים וְלָא פָּרַח רוּחֵיהּ מִנֵּיהּ, וְלָא שַׁרְיָא עֲלֵיהּ רוּחָא מְסָאֲבָא, וְכַד עָאל לְבֵית הַכִּסֵּא, לָא יְבָרֵךְ וְלָא יִקְרָא בַּתּוֹרָה אֲפִילוּ מִלָּה חָדָא, עַד דְּיִסְחֵי יְדוֹי. וְאִי תֵּימָא, בְּגִין דְּמִלּוּכְלָכִים אִינּוּן, לָאו הָכֵי הוּא, בַּמֶּה אִתְלַכְלְכוּ.

173. Woe to those human beings who are not aware of their Master's honor and do not pay heed to His Majesty, and do not know the purpose of this world. Because there is a certain spirit that dwells in every privy in the world, a spirit that enjoys tarnishing and pollution, and immediately settles on the fingers that belong to the hands of human beings.

173. אֶלָּא וַוי לִבְנֵי עָלְמָא, דְּלָא מַשְׁגִּיחִין וְלָא יַדְעִין בִּיקָרָא דְמָארֵיהוֹן, וְלָא יָדְעֵי עַל מַה קַיְּימָא עָלְמָא. רוּחָא חֲדָא אִית בְּכָל בֵּית הַכִּסֵּא דְּעָלְמָא, דְּשַׁרְיָא תַּמָּן, וְאִתְהַנֵּי מֵהַהוּא לְכְלוּכָא וְטִנּוּפָא, וּמִיָּד שָׁרֵי עַל אִינּוּן אֶצְבְּעָן דִּירוֹי דְּבַר נָשׁ.

18. He who rejoices on festivals but does not share with the poor

If a person is joyous over his own lot in life but does not share any portion of it, great judgment can befall him. Moreover, sharing for purposes of recognition and honor is worthless in the Upper Worlds. Genuine sharing involves self-sacrifice and giving of oneself beyond that which is comfortable. True generosity occurs when the benefactor does not know to whom he gave, and the recipient does not know who has given unto him. Understanding this precept can greatly enrich our appreciation for the importance of sharing, which is the most effective way to remove any judgments that hang over us.

174. Rabbi Shimon opened the discussion by saying that he who rejoices on festivals, but does not give his portion to the Holy One, blessed be He, then that Evil Eye - Satan - shall hate and persecute him, and shall take him out of this world. And he will bring many miseries upon miseries.

174. פָּתַח רַבִּי שִׁמְעוֹן וַאֲמַר, כָּל מָאן דְּחָדֵי בְּאִינּוּן מוֹעֲדַיָּא, וְלָא יָהֵיב חוּלָקֵיהּ לְקַדְשָׁא בְּרִיךְ הוּא, הַהוּא רַע עַיִן שָׁטָן שׂוֹנֵא אוֹתוֹ וְקָא מְקַטְרֵג לֵיהּ, וְסָלֵיק לֵיהּ מֵעָלְמָא, וְכַמָּה עָקוּ עַל עָקוּ מְסַבֵּב לֵיהּ.

175. The role of the Holy One, blessed be He, is to make the poor happy, according to his ability. Because on these days, DURING FESTIVALS, the Holy One, blessed be He, comes to see all His broken vessels. He comes to see them, but then realizes that they have nothing TO BE happy about. And He weeps over them, before ascending back above, intending to destroy the world.

175. חוּלָקֵיהּ דְּקַדְשָׁא בְּרִיךְ הוּא, לְמֶחֱדֵי לְמִסְכְּנֵי כְּפוּם מַה דְּיָכִיל לְמֶעְבַּד. בְּגִין דְּקַדְשָׁא בְּרִיךְ הוּאבְּיוֹמַיָּא אִלֵּין, אָתֵי לְמֶחֱמֵי לְאִינּוּן מָאנִין תְּבִירִין דִּילֵיהּ, וְעָאל עָלַיְיהוּ, וְחָמֵי דְּלָא אִית לְהוֹן לְמֶחֱדֵי, וּבְכֵי עָלַיְיהוּ. סָלֵיק לְעֵילָא לְחָרְבָּא עָלְמָא.

176. The members of the Academy (Yeshivah) then stand before Him, saying, Master of the Universe, You are called gracious and merciful. So, apply Your mercy on Your children! He said to them: 'Have I not created the world based upon love?' As it is written, "For I have said, the world is built by Love" (Tehilim 89:3). So the whole universe is established upon it. But if they do not LOVE THE POOR, THEN 'I SHALL DESTROY THE WORLD.' The heavenly angels then say to Him, Master of the universe, there is a certain person who has eaten and drunk to his fill and could have been kind to the poor, but did not share with them anything! Then the "Adversary" (Satan) comes and obtains permission to persecute that person.

176. אֲתָאן בְּנֵי מְתִיבְתָּא קַמֵּיהּ, וְאָמְרֵי רִבּוֹן עָלְמָא רַחוּם וְחַנּוּן אִתְקְרִיאַת. יִתְגַּלְגְּלוּן רַחֲמָךְ עַל בְּנָךְ. אֲמַר לוֹן: וְכִי עָלְמָא לָא עֲבִידַת לֵיהּ אֶלָּא עַל חֶסֶ"ד, דִּכְתִיב אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה, וְעָלְמָא עַל דָּא קַיְּימָא. אָמְרֵי קַמֵּיהּ מַלְאָכֵי עִלָּאֵי, רִבּוֹן עָלְמָא, הָא פְּלַנְיָא דְּאָכִיל וְרָוֵי, וְיָכִיל לְמֶעְבַּד טִיבוּ עִם מִסְכְּנֵי וְלָא יָהֵיב לוֹן מִידֵי. אָתֵי הַהוּא מְקַטְרְגָא וּתְבַע רְשׁוּ, וּרְדַף אֲבַתְרֵיהּ דְּהַהוּא בַּר נָשׁ.

177. Whom do we have in the world greater than Avraham, who had mercy on all living beings? Of the day that he prepared a feast, what is written? "And the child grew, and was weaned. And Avraham made a great feast on the day that Yitzchak was weaned" (Beresheet 21:8). So Avraham prepared a feast and invited all the leaders and important people of that generation to that feast. And we have learned that at every banquet, the 'Adversary' wanders about, observing if each person first dispenses charity to the poor. If there are any poor people in his house, then he (the "Adversary") leaves that house and does not enter. But if not, the 'ADVERSARY' enters that house. If he sees the merrymaking without the poor and without having first dispensed charity to the poor, he ascends above and brings accusations against him.

177. מָאן לָן בְּעָלְמָא גְּדוֹל מֵאַבְרָהָם, דַּעֲבַד טִיבוּ לְכָל בְּרִיָּין. בְּיוֹמָא דַּעֲבַד מִשְׁתְּיָיא, מַה כְּתִיב, וַיִּגְדַּל הַיֶּלֶד וַיִּגָּמַל וַיַּעַשׂ אַבְרָהָם מִשְׁתֶּה גָּדוֹל בְּיוֹם הִגָּמֵל אֶת יִצְחָק. עֲבַד אַבְרָהָם מִשְׁתְּיָיא, וּקְרָא לְכָל רַבְרְבֵי דָרָא לְהַהִיא סְעוּדְתָא. וְתָנִינָן, בְּכָל סְעוּדְתָא דְחֶדְוָה, הַהוּא מְקַטְרְגָא אָזֵיל וְחָמֵי, אִי הַהוּא ב"נ אַקְדִּים טִיבוּ לְמִסְכְּנֵי, וּמִסְכְּנֵי בְּבֵיתָא, הַהוּא מְקַטְרְגָא אִתְפְּרַשׁ מֵהַהוּא בֵּיתָא וְלָא עָאל תַּמָּן, וְאִי לָאו, עָאל תַּמָּן, וְחָמֵי עַרְבּוּבְיָא דְחֶדְוָה בְּלָא מִסְכְּנֵי, וּבְלָא טִיבוּ דְאַקְדִּים לְמִסְכְּנֵי, סָלֵיק לְעֵילָא וּמְקַטְרְגָא עֲלֵיהּ.

178. Because Avraham convened (summoned) all the great leaders of that generation, the 'Adversary' descended from the heavens and stood at the door disguised as a poor man. And nobody paid any attention to him. Avraham was attending the kings and the noble men. Sarah suckled all their sons because they did not believe that she had born a child, but rather claimed that YITZCHAK was a foundling whom they picked up from the marketplace. This is why they brought their sons with them, so that Sarah could take them and nurse them in front of their parents. As it is written: "Who would have said to Avraham that Sarah would nurse children?" (Beresheet 21:7). It should have been written, 'WOULD NURSE A CHILD?' Nevertheless, there is no doubt that it should be 'children,' REFERRING TO THE CHILDREN OF ALL THE GUESTS. And that 'Adversary' was STANDING at the door. Sarah said: "Elohim has made banter of me!" (Beresheet 21:6). So immediately the 'Adversary' went up and stood before the Holy One, blessed be He, and said to Him, "O Master of the Universe, You have said, 'Avraham is the one who loves Me,' and here he prepared a feast but did not give anything to You or to the poor. He did not sacrifice even one pigeon for Your sake. And furthermore, Sarah claims that You have mocked her!"

178. אַבְרָהָם, כֵּיוָן דְּזַמִּין לְרַבְרְבֵי דָרָא, נָחַת מְקַטְרְגָא וְקָם עַל פִּתְחָא כְּגַוְונָא דְמִסְכְּנָא, וְלָא הֲוָה מָאן דְּאַשְׁגַּח בֵּיהּ. אַבְרָהָם הֲוָה מְשַׁמֵּשׁ לְאִינּוּן מַלְכִין וְרַבְרְבִין. שָׂרָה אוֹנִיקַת בְּנִין לְכֻלְּהוֹ דְּלָא הֲווֹ מְהֵמְנִין כַּד אִיהִי אוֹלִידַת. אֶלָּא אֲמָרוּ אֲסוּפִי הוּא וּמִן שׁוּקָא אַיְתִיאוּ לֵיהּ, בְּגִין כָּךְ אַתְיָין בְּנַיְיהוּ בַּהֲדַיְיהוּ, וְנַטְלַת לוֹן שָׂרָה וְאוֹנִיקַת לוֹן קָמַיְיהוּ. הה"ד מִי מִלֵּל לְאַבְרָהָם הֵנִיקָה בָנִים שָׂרָה, בָּנִים וַדַּאי. וְהַהוּא מְקַטְרְגָא עַל פִּתְחָא. אָמְרָה צְחוֹק עָשָׂה לִי אֱלֹהִים. מִיָּד סָלֵיק הַהוּא מְקַטְרְגָא קַמֵּי קֻדְשָׁא בְּרִיךְ הוּא, וַאֲמַר לֵיהּ רִבּוֹן עָלְמָא, אַתְּ אֲמַרְתְּ אַבְרָהָם אוֹהֲבִי, עֲבַד סְעוּדְתָּא וְלָא יְהַב לָךְ מִידֵי, וְלָאו לְמִסְכְּנֵי, וְלָא קָרֵיב קֻדְמָךְ אֲפִילוּ יוֹנָה חַד. וְתוּ, אָמְרַת שָׂרָה דְּחַיְיכַת בָּהּ.

179. The Holy One, blessed be He, replied: 'Who in the world can be compared to Avraham?' But the 'Adversary' did not leave the place until he had spoiled the entire feast. So the Holy One, blessed be He, decreed that Yitzchak should be given as an offering, and Sarah was destined to die from anguish because of her son. All of this distress was caused because he did not offer anything to the poor!

179. אֲמַר לֵיהּ קֻדְשָׁא בְּרִיךְ הוּא, מָאן בְּעָלְמָא כְּאַבְרָהָם. וְלָא זָז מִתַּמָּן עַד דְּבִלְבֵּל כָּל הַהִיא חֶדְוָה, וּפַקִּיד קֻדְשָׁא בְּרִיךְ הוּא לְמִקְרַב לְיִצְחָק קָרְבָּנָא, וְאִתְגְּזַר עַל שָׂרָה דְּתָמוּת עַל צַעֲרָא דִּבְרָהּ כָּל הַהוּא צַעֲרָא גְּרִים דְּלָא יָהֵיב מִידֵי לְמִסְכְּנֵי.

19. Torah and prayer

The Zohar reveals that the study of Torah connects us to the Tree of Life reality, a realm of pure fulfillment and infinite spiritual Light. This Tree of Life connection, which is achieved by learning Torah, radiates a powerful protective Light. This Light is instantly drawn into our lives at the moment we gaze upon the Aramaic verses.

180. Rabbi Shimon opened the discussion by quoting, in accordance with what is written: "Then Chizkiyahu turned his face to the wall, and prayed to Hashem" (Yeshayah 38:2). Come and see how powerful is the might of the Torah, and how high it rises above all! Because whoever conducts his life according to the Torah has no fear of those above or below, and mishaps or illnesses of this world do not concern him. Through the Torah, he is attached to the Tree of Life and learns from it every day.

180. פָּתַח רַבִּי שִׁמְעוֹן וַאֲמַר, מַאי דִּכְתִיב וַיַּסֵּב חִזְקִיָּהוּ פָּנָיו אֶל הַקִּיר וַיִּתְפַּלֵּל אֶל ה', ת"ח כַּמָּה הוּא חֵילָא תַּקִּיפָא דְּאוֹרַיְיתָא, וְכַמָּה הוּא עִלָּאָה עַל כֹּלָּא, דְּכָל מַאן דְּאִשְׁתַּדַּל בְּאוֹרַיְיתָא לָא דָחֵיל מֵעִלָּאֵי וּמִתַּתָּאֵי, וְלָא דָחֵיל מִמַּרְעִין בִּישִׁין דְּעָלְמָא, בְּגִין דְּאִיהוּ אָחִיד בְּאִילָנָא דְחַיֵּי וְיַלִּיף מִינֵּיהּ בְּכָל יוֹמָא.

181. The Torah teaches every person how to walk a straight path. It gives advice how to repent and return to one's Master to cancel the decree against him. Because even though a decree has been given not to cancel the decree against him, it shall nevertheless be canceled and not be applied to him anymore in this world. So for this purpose, man should occupy himself in the study of the Torah day and night, and it should always be in his mind. As it is written, "you shall meditate therein day and night" (Yehoshua 1:8). So if his mind drifts away from the Torah - or he abandons it - it is as though he abandons the Tree of Life.

181. דְּהָא אוֹרַיְיתָא תּוֹלִיף לְבַר נָשׁ לְמֵיזַל בְּאוֹרַח קְשׁוֹט, תּוֹלִיף לֵיהּ עֵיטָא הֵיךְ יָתוּב קַמֵּיהּ מָארֵיהּ, לְבַטְלָא הַהִיא גְּזֵרָה, דַּאֲפִילוּ אִתְגְּזַר עֲלֵיהּ דְּלָא יִתְבַּטֵּל הַאי גְּזֵרָה, מִיָּד אִתְבַּטֵּל וְאִסְתַּלֵּק מִנֵּיהּ וְלָא שַׁרְיָא עֲלֵיהּ דְּבַר נָשׁ בְּהַאי עָלְמָא. וּבְגִין כָּךְ, בָּעֵי לֵיהּ לְבַר נָשׁ לְאִשְׁתַּדְּלָא בְּאוֹרַיְיתָא יְמָמָא וְלֵילֵי, וְלָא יִתְעַדֵּי מִינָּהּ, הֲדָא הוּא דִּכְתִיב וְהָגִיתָ בוֹ יוֹמָם וָלַיְלָה, וְאִי אִתְעַדֵּי מִינָּהּ דְּאוֹרַיְיתָא אוֹ אִתְפְּרַשׁ מִינָּהּ כְּאִלּוּ אִתְפְּרַשׁ מֵאִילָנָא דְחַיֵּי.

182. Come and see: Good advice for all people. When a person lies on his bed at night and goes to sleep, he should wholeheartedly take upon himself the yoke of complete subordination to the heavenly Kingdom, and he should quickly prepare to return his entrusted soul to Him. Then he shall be immediately spared from all bad diseases and evil spirits, and they shall have no power over him.

182. תָּא חֲזֵי עֵיטָא לְבַר נָשׁ כַּד אִיהוּ סָלִיק בְּלֵילְיָא עַל עַרְסֵיהּ בְּעֵי לְקַבְּלָא עֲלֵיהּ מַלְכוּתָא דִּלְעֵילָא בְּלִבָּא שְׁלִים, וּלְאַקְדְּמָא לְמִמְסַר קַמֵּיהּ פִּקְדּוֹנָא דְּנַפְשֵׁיהּ, וּמִיָּד אִשְׁתְּזִיב מִכָּל מַרְעִין בִּישִׁין וּמִכָּל רוּחִין בִּישִׁין וְלָא שָׁלְטִין עֲלֵיהּ.

183. And in the morning, as he rises from his bed, he should then praise his Master, enter into His house, and bow in front of His sanctuary in great awe. And afterward, he should recite his prayers. For he should take advice from the holy Patriarchs, as it is written, "But as for me, I will come into Your house in the multitude of Your love; and in the fear of You, I will bow down toward Your holy temple" (Tehilim 5:8).

183. וּבְצַפְּרָא, קָם מֵעַרְסֵיהּ, בָּעֵי לְבָרְכָא לְמָארֵיהּ, וּלְמֵיעַל לְבֵיתֵיהּ וּלְמִסְגַּד קַמֵּי הֵיכְלֵיהּ בִּדְחִילוּ סַגְיָא, וּבָתַר כֵּן יִצְלֵי צְלוֹתֵיהּ, וְיִסַּב עֵיטָא מֵאִינּוּן אֲבָהָן קַדִּישִׁין, דִּכְתִיב וַאֲנִי בְּרֹב חַסְדְּךָ אָבוֹא בֵיתֶךָ אֶשְׁתַּחֲוֶה אֶל הֵיכַל קָדְשְׁךָ בְּיִרְאָתֶךָ.

184. This verse has been explained as follows. A person should not enter the synagogue unless he first consulted, I.E., RECEIVED PERMISSION FROM, Avraham, Yitzchak, and Yaakov. Because they have prepared and instituted the prayer to the Holy One, blessed be He. As it is written, "I will come into Your house in the multitude of Your love" (Tehilim 5:8) refers to Avraham, WHO IS CHESED; "I will bow down towards Your holy temple" refers to Yitzchak; because from Yitzchak MALCHUT IS CALLED A TEMPLE; "in the fear of You" refers to Ya'akov, WHO IS THE SECRET OF TIFERET THAT IS ALSO CALLED FEARSOME. Therefore, he should include himself with them and then enter the synagogue and recite his prayers. Then the scripture reads, "And He said to me, you are My servant, Yisrael, in whom I will be glorified" (Yeshayah 49:3).

184. הָכִי אוֹקְמוּהָ, לָא לְבָעֵי לֵיהּ לְבַר נָשׁ לְעַאֲלָא לְבֵי כְּנִישְׁתָּא, אֶלָּא אִי אִמְלִיךְ בְּקַדְמִיתָא בְּאַבְרָהָם יִצְחָק וְיַעֲקֹב, בְּגִין דְּאִינּוּן תִּקִּינוּ צְלוֹתָא לְקֻדְשָׁא בְּרִיךְ הוּא. הה"ד, וַאֲנִי בְּרֹב חַסְדְּךָ אָבוֹא בֵיתֶךָ, דָּא אַבְרָהָם, אֶשְׁתַּחֲוֶה אֶל הֵיכַל קָדְשֶׁךָ, דָּא יִצְחָק. בְּיִרְאָתֶךָ, דָּא יַעֲקֹב. וּבָעֵי לְאַכְלְלָא לוֹן בְּרֵישָׁא, וּבָתַר כֵּן יֵיעוֹל לְבֵי כְּנִישְׁתָּא, וְיִצְלֵי צְלוֹתֵיהּ, כְּדֵין כְּתִיב, וַיֹּאמֶר לִי עַבְדִּי אָתָּה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאָר.

20. Rabbi Shimon's departure from the cave

The Zohar recounts the final day that Rabbi Shimon and his son Rabbi Elazar spent in the cave where Rabbi Shimon had buried himself neck deep in the ground for 13 years, during his learning of the Zohar. Rabbi Shimon at last emerges from the cave, battered and decomposed. He credits his total disregard for the comforts and desires of his body as the secret behind the revelation of the wisdom of the Zohar. By relating this passage to our own lives, we too can arouse the will and self-control for overcoming destructive tendencies, which are rooted in the Desire to receive for the self alone.

185. Rabbi Pinchas frequently visited Rabbi Rachumai, who lived at the shore of Lake Kinneret. He was a great man who was full of years and had lost his eyesight. He said to Rabbi Pinchas, I have heard that our friend Yochai has a jewel, a precious stone, NAMELY A SON. And I have observed the light that shines from that jewel; and it shines like the radiance of the sun as it emerges out from its sheath and illuminates the whole world.

185. רַבִּי פִּינְחָס הֲוָה שְׁכִיחַ קַמֵּי דְּרַבִּי רְחוּמָאי בְּכֵיף יַמָּא דְּגִנּוֹסָר. וּב"נ רַב וּקְשִׁישָׁא דְּיוֹמִין הֲוָה, וְעֵינּוֹי אִסְתַּלָּקוּ מִלְּמֶחֱמֵי. אֲמַר לְרַבִּי פִּינְחָס, וַדַּאי שְׁמַעְנָא דְּיוֹחָאי חַבְרָנָא אִית לֵיהּ מַרְגְּלִית אֶבֶן טָבָא, וְאִסְתַּכְּלִית בְּנְהוֹרָא דְּהַהִיא מַרְגְּלִית, נָפְקָא כְּנְהִירוּ דְּשִׁמְשָׁא מִנַּרְתִּקָהּ, וְנָהֲרָא כָּל עָלְמָא.

186. And that light extends from the heavens down to the earth, where it brightens the whole world until the Ancient of Days (Atik-Yomin), WHO IS KETER, appears and is properly seated upon the chair (or throne), THIS REFERS TO THE END OF THE TIKUNE PROCESS. And this radiance is contained entirely in your household, THAT IS IN YOUR DAUGHTER, BECAUSE THE DAUGHTER OF RABBI PINCHAS WAS THE WIFE OF RABBI SHIMON, THE SON OF YOCHAI. And from this effulgence that is contained in your household, a tiny ray of light, THAT IS THE SON OF HIS DAUGHTER, WHO IS RABBI ELAZAR, comes forth and brightens up the whole world. How happy is your lot. Go my son, go! Go after that jewel that shines and lights up all the world, as the hour is propitious for you.

186. וְהַהוּא נְהוֹרָא קָאִים מִשְּׁמַיָּא לְאַרְעָא, וְנָהִיר כָּל עָלְמָא, עַד דְּיָתִיב עַתִּיק יוֹמִין, וְיָתִיב עַל כָּרְסַיָּיא כְּדְקָא יָאוֹת. וְהַהוּא נְהוֹרָא כְּלִיל כֻּלָּא בְּבֵיתָךָ, וּמִנְּהוֹרָא דְּאִתְכְּלִיל בְּבֵיתָךָ, נָפִיק נְהִירוּ דַּקִּיק וּזְעֵיר, וְנָפִיק לְבַר וְנָהִיר כָּל עָלְמָא, זַכָּאָה חוּלְקָךָ. פּוֹק בְּרִי פּוֹק, זִיל אַבַּתְרֵיהּ דְּהַהִיא מַרְגְּלִית דְּנָהִיר עָלְמָא, דְּהָא שַׁעֲתָא קַיְּימָא לָךְ.

187. He took his leave from him and was about to enter a boat, accompanied by two people. He saw two birds flying toward him over the lake. He raised up his voice and said, Birds, O birds - you who fly over the waters - have you seen the place, where the son of Yochai is? He waited awhile and then said, Birds, O birds - Go and bring me back an answer! They flew away; they flew away into the middle of the sea and disappeared.

187. נָפַק מִקַּמֵּיהּ וְקָאֵים לְמֵיעַל בְּהַהִיא אַרְבָּא, וּתְרֵין גּוּבְרִין בַּהֲדֵיהּ חָמָא תְּרֵין צִפָּרִין דַּהֲווֹ אַתְיָין וְטָסִין עַל יַמָּא, רָמָא לוֹן קָלָא וַאֲמַר, צִפָּרִין צִפָּרִין דְּאַתּוּן טָאסִין עַל יַמָּא חֲמֵיתוּן הּוּךְ דְּבַר יוֹחָאי תַּמָּן, אִשְׁתְּהֵי פּוּרְתָּא אֲמַר צִפָּרִין צִפָּרִין זִילוּ וַאֲתִיבוּ לִי. פָּרְחוּ וַאֲזִילוּ, עָאלוּ בְּיַמָּא וְאָזְלֵי לְהוֹן.

188. Before he went ON BOARD THE SHIP and departed, the two birds appeared again. In the mouth of one of them was a letter informing him that RABBI SHIMON, the son of Yochai, had left the cave together with his son, Rabbi Elazar. RABBI PINCHAS went to meet him. He saw that he had completely changed, and his body was full of scars and sores FROM STAYING SO LONG IN THE CAVE. He wept together WITH HIM and said, Woe, that I have seen you so! RABBI SHIMON REPLIED: O how happy is my lot, that you have seen me so. Because had you not seen me so "scarred," I would not have been so, THAT IS BEEN WHAT I AM! Rabbi Shimon opened the discussion on the precepts of the Torah by saying, The precepts of the Torah that were given to Yisrael by the Holy One, blessed be He, are all written in the Torah in general.

188. עַד דְּנָפַק, הָא אִינּוּן צִפָּרִין אַתְיָין, וּבְפוּמָא דְּחָדָא מִנַּיְיהוּ פִּתְקָא חָדָא, וּכְתִיב בְּגַוָּהּ, דְּהָא בַּר יוֹחָאי נָפַק מִן מְעָרְתָּא, וְרַבִּי אֶלְעָזָר בְּרֵיהּ אֲזַל לְגַבֵּיהּ, וְאִשְׁכַּח לֵיהּ מְשַׁנְיָא, וְגוּפֵיהּ מַלְיָא חֲלוּדִין. בָּכָה בַּהֲדֵיהּ, וַאֲמַר, וַוי דַּחֲמִיתְיךָ בְּכָךְ. אֲמַר, זַכָּאָה חוּלְקִי דַּחֲמֵית לִי בְּכָךְ, דְּאִלְמָלֵא לָא חֲמֵיתָא לִי בְּכָךְ לָא הֲוֵינָא בְּכָךְ. פָּתַח רַבִּי שִׁמְעוֹן בְּפִקּוּדֵי אוֹרַיְיתָא וַאֲמַר, פִּקּוּדֵי אוֹרַיְיתָא דִּיהַב קֻדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל כֻּלְּהוֹ בְּאוֹרַיְיתָא בְּאֹרַח כְּלַל כְּתִיבֵי.

21. The precepts of the Torah
The Zohar embarks on a discussion that pertains to fourteen significant spiritual precepts:
(A) The first precept: To be in awe of the Creator
This is the first step in developing a true connection and attachment to the Light of the Creator. To violate this particular precept is to transgress all the precepts of the Torah.

189. "In the beginning, Hashem created" ("Beresheet Bara Elohim"). This is the first and foremost precept of all. And this precept is called "the fear of the Hashem," which is called the "beginning." As it is written, "The Fear of Hashem is the beginning of wisdom" (Tehilim 111:10); "The fear of Hashem is the beginning of knowledge" (Mishlei 1:7). Because this fear (or awe) is called the beginning. And it is the gateway through which one enters the world of faith. So based on this precept, the whole world is able to exist.

189. בְּרֵאשִׁית בָּרָא אֱלֹהִים. הָדָא הִיא פִּקּוּדָא קַדְמָאָה דְּכֹלָּא וְאִקְרֵי פִּקּוּדָא דָא יִרְאַת ה׳, דְּאִקְרֵי רֵאשִׁית, דִּכְתִיב רֵאשִׁית חָכְמָה יִרְאַת ה׳. יִרְאַת ה׳ רֵאשִׁית דַּעַת. בְּגִין דְּמִלָּה דָא רֵאשִׁית אִקְרֵי, וְדָא אִיהִי תַּרְעָא לְעָאלָא גּוֹ מְהֵימְנוּתָא, וְעַל פִּקּוּדָא דָא אִתְקַיָּים כָּל עָלְמָא.

190. The fear is divided into three types. Two have no fundamental sources and one is the actual source of fear. There is a person who fears and respects the Holy One, blessed be He, so that his sons will live and not die, or because he is afraid to be punished through his body or his wealth. This person, therefore, is always afraid of Him. But we can see that the fear he has of the Holy One, blessed be He, has no actual source, THAT IS, IS NOT FUNDAMENTALLY GENUINE, BECAUSE HIS OWN BENEFIT IS THE ROOT CAUSE (THE SOURCE OF HIS FEAR), WHILE THE FEAR IS ONLY THE RESULT OF HIS CARING FOR HIS OWN BENEFIT! And there is a person who fears the Holy One, blessed be He, because he is afraid of the punishment that awaits him in the other world, and the tortures of Gehenom. These two KINDS of fear, NAMELY THE FEAR OF PUNISHMENT A PERSON RECEIVES IN THIS WORLD AND THE FEAR OF THE PUNISHMENT IN THE WORLD TO COME, are not the fundamentals of (actual) fear nor its genuine source!

190. יִרְאָה אִתְפְּרַשׁ לִתְלַת סִטְרִין, תְּרֵין מִנַּיְיהוּ לֵית בְּהוּ עִקָּרָא כִּדְקָא יָאוֹת, וְחַד עִקָּרָא דְּיִרְאָה: אִית ב״נ דְּדָחֵיל מִקֻּדְשָׁא בְּרִיךְ הוּא, בְּגִין דְּיֵיחוֹן בְּנוֹהִי וְלָא יְמוּתוּן, אוֹ דָּחֵיל מֵעוֹנְשָׁא דְּגוּפֵיהּ אוֹ דְּמָמוֹנֵיהּ, וְע״ד דָּחֵיל לֵיהּ תְּדִיר. אִשְׁתְּכַח יִרְאָה, דְּאִיהוּ דָּחֵיל לְקֻדְשָׁא בְּרִיךְהוּא, לָא שָׁוֵי לְעִקָּרָא. וְאִית בַּר נָשׁ דְּדָחֵיל מִן קֻדְשָׁא בְּרִיךְ הוּא בְּגִין דְּדָחֵיל מֵעוֹנְשָׁא דְּהַהוּא עָלְמָא, וְעוֹנְשָׁא דְּגֵיהִנֹּם. תְּרֵין אִלֵּין לָאו עִיקָּרָא דְּיִרְאָה אִינּוּן וְשָׁרְשָׁא דִילֵיהּ.

191. The fear that is (fundamentally) genuine occurs when a person fears his Master because he is almighty and governs all; because He is the main source and essence of all worlds. And everything that exists is as nothing compared to Him. As it is written, "and all the inhabitants of the earth are reputed as nothing" (Daniel 4:32) and a person should concentrate his desires to that place which is called "fear!"

191. יִרְאָ"ה דְּאִיהִי עִקָּרָא, לְמִדְחַל ב"נ לְמָארֵיהּ, בְּגִין דְּאִיהוּ רַב וְשַׁלִּיט עִקָּרָא וְשָׁרְשָׁא דְּכָל עָלְמִין, וְכֹלָּא קַמֵּיהּ כְּלָא חֲשִׁיבִין. כְּמָה דְּאִתְּמַר, וְכָל דַּיְּרֵי אַרְעָא כְּלָא חֲשִׁיבִין. וּלְשַׁוְאָה רְעוּתֵיהּ בְּהַהוּא אֲתַר דְּאִקְרֵי יִרְאָה.

192. Rabbi Shimon began to weep and said, woe if I say and woe if I do not say. If I say, then the evil ones shall know how to serve (worship) their Master. And if I do not say, the friends shall lose it. Because at the location where the 'sacred fear' is to be found, OPPOSING it and down below, there is an 'evil fear' that smites and scourges and then prosecutes. This is a lash used for the whipping of the wicked. THIS MEANS TO PUNISH THEM FOR THEIR SINS. THIS IS WHY HE WAS AFRAID TO REVEAL (WHAT HE HAD IN MIND), BECAUSE HE DID NOT WANT THE WICKED TO KNOW HOW TO AVOID PUNISHMENT, AS THEIR PUNISHMENT IS THEIR PURIFICATION!

192. בָּכָה רַבִּי שִׁמְעוֹן וַאֲמַר, וַוי אִי אֵימָא וַוי אִי לָא אֵימָא. אִי אֵימָא יִנְדְּעוּן חַיָּיבִין הֵיךְ יְפָלְחוּן לְמָארֵיהוֹן אִי לָא אֵימָא יֹאבְדוּן חַבְרַיָּיא מִלָּה דָא. בַּאֲתַר דְּיִרְאָה קַדִּישָׁא שְׁרֵי, מִלְּרַע אִית יִרְאָה רָעָה דְּלָקֵי וּמְחֵי וּמְקַטְרֵג, וְאִיהִי רְצוּעָה לְאַלְקָאָה חַיָּיבַיָּא.

193. So, he who fears because of the punishment of being tortured and prosecuted, as is already stated, does not have that "fear of Hashem" that is called "the fear of Hashem" (Tehilim 111:10) that leads to life.
Then what fear is such a person endowed with? It is the 'evil fear.' And so he is ruled by that whipping lash, the 'evil fear,' and not the "fear of Hashem."

193. וּמָאן דְּדָחִיל בְּגִין עוֹנֶשׁ דְּמַלְקָיוּתָא וְקַטְרוּגָא, כְּמָה דְּאִתְּמַר, לָא שַׁרְיָא עֲלֵיהּ הַהִיא יִרְאַת ה' דְּאִקְרֵי יִרְאַת ה' לְחַיִּים. אֶלָּא מָאן שַׁרְיָא עֲלֵיהּ, הַהִיא יִרְאָה רָעָה, וְאִשְׁתְּכַח דְּשַׁרְיָא עֲלֵיהּ הַהִיא רְצוּעָה יִרְאָה רָעָה, וְלָא יִרְאַת ה'.

194. And because of this, the place that is named the "fear of Hashem" (Tehilim 111:10) is called the "beginning of knowledge" (Mishlei 1:7). And this precept is included here. This is the source and the main principle of all the other precepts of the Torah. Whoever observes the precept of "fear" observes all the others. AND HE who does not observe the precept of "fear" does not observe any of the precepts of the Torah. Because this FEAR [OF HASHEM] is the gateway to everything!

194. וּבְגִין כָּךְ, אֲתַר דְּאִקְרֵי יִרְאַת ה' רֵאשִׁית דַּעַת אִקְרֵי, וע"ד אִתְכְּלִיל הָכָא פִּקּוּדָא דָא, וְדָא עִקָּרָא וְיסוֹדָא לְכָל שְׁאָר פִּקּוּדִין דְּאוֹרַיְיתָא. מָאן דְּנָטִיר יִרְאָה נָטִיר כֹּלָּא. לָא נָטִיר יִרְאָה לָא נָטִיר פִּקּוּדֵי אוֹרַיְיתָא, דְּהָא דָא תַּרְעָא דְכֹלָּא.

195. Because of this, it is written, "Beresheet (In the Beginning)," which is "fear," as "Elohim created the heavens and the earth." Because, whoever transgresses this, transgresses ALL OF THE precepts of the Torah. And the punishment for he who transgresses IS this cruel and evil lash, NAMELY THIS 'EVIL FEAR,' WHICH shall whip him. Therefore "and the earth was without form and void, and darkness was upon the face of the deep; and the 'spirit' of Elohim" are the four punishments for the wicked.

195. וּבְגִין כָּךְ כְּתִיב בְּרֵאשִׁית דְּאִיהִי יִרְאָה, בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. דְּמָאן דַּעֲבַר עַל דָּא עֲבַר עַל פִּקּוּדֵי דְאוֹרַיְיתָא. וְעוֹנְשָׁא דְּמָאן דַּעֲבַר עַל דָּא, הַאי רְצוּעָה רָעָה אַלְקֵי לֵיהּ. וְהַיְינוּ וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ, וְחֹשֶׁךְ עַל פְּנֵי תְהוֹם, וְרוּחַ אֱלֹהִים. הָא אִלֵּין ד' עוֹנְשִׁין לְאַעֲנָשָׁא בְּהוֹן חַיָּיבַיָּא.

196. "Without form" (Beresheet 1:2) means strangulation, as it is written, "a line of confusion" (Yeshayah 34:11) that is "a measuring line" (Zecharyah 2:5). "Void" means stoning and refers to the stones that are sunk in the great deep for the purpose of punishing the wicked. And "darkness" means burning. As it is written, "And it came to pass, when you heard the voice out of the midst of the darkness, while the mountain did burn with fire" (Devarim 5:20). And this fierce fire "shall fall upon the head of the wicked" (Yirmeyah 23:19) to burn them.

196. תֹּהוּ דָּא חֶנֶק, דִּכְתִיב קַו תֹּהוּ חֶבֶל מִדָּה. בֹּהוּ דָּא סְקִילָה, אַבְנִין דִּמְשׁוּקְעִין גּוֹ תְּהוֹמָא רַבָּא לְעוֹנְשָׁא דְּחַיָּיבַיָּא. וְחֹשֶׁךְ דָּא שְׂרֵיפָה, דִּכְתִיב וַיְהִי כִּשְׁמֹעֲכֶם אֶת הַקּוֹל מִתּוֹךְ הַחֹשֶׁךְ וְהָהָר בּוֹעֵר בָּאֵשׁ עַד לֵב הַשָּׁמַיִם חֹשֶׁךְ כו'. וְדָא אֶשָּׁא תַּקִּיפָא דְּעַל רֵישֵׁיהוֹן דְּחַיָּיבַיָּא שָׁרֵי לְאוֹקְדָא לוֹן.

197. And the "spirit" means slaughtering by the sword. Because the tempest storm is a flaming, whetted (sharp) sword. As it is written, "and the bright blade of a revolving sword" (Beresheet 3:24). And this is also called the spirit. So this is the punishment for whoever transgresses the precepts of the Torah. Because it appears after the "fear" that is CALLED the Beginning (Heb. Resheet) and includes everything. BECAUSE AFTER THE TERM "BEGINNING," WHICH MEANS "FEAR," IT IS WRITTEN, "WITHOUT FORM AND VOID AND DARKNESS...AND THE SPIRIT" (BERESHEET 1:1-2). THESE ARE THE FOUR PENALTIES OF DEATH. From here onward, come the rest of the precepts of the Torah.

197. וְרוּחַ, דָּא הֶרֶג בְּסַיָּיף, רוּחַ סְעָרָה חַרְבָּא מְשַׁנְּנָא הִיא מְלַהֲטָא בֵּיהּ. כד״א וְאֶת לַהַט הַחֶרֶב הַמִּתְהַפֶּכֶת, וְאִקְרֵי רוּחַ. הַאי עוֹנְשָׁא, לְמַאן דְּיַעֲבַר עַל פִּקּוּדֵי אוֹרַיְיתָא, וּכְתִיב לְבָתַר יִרְאָה, רֵאשִׁית, דְּאִיהִי כְּלָלָא דְּכֹלָּא, מִכָּאן וְהָלְאָה, שְׁאָר פִּקּוּדִין דְּאוֹרַיְיתָא.

(B) The second precept: Loving the Creator

As defined by the Zohar, genuine love for the Creator is unconditional. It is not dependent on what we receive or don't receive in return. Reading the verses associated with these ideas kindles our awe and love for the Creator.

198. The second precept is that the precept of 'fear' is strongly attached to and never disconnected from the precept of 'love.' A person should love his Master truly and perfectly. And what is 'perfect love?' It is 'great love,' as it is written, "walk before Me and be perfect" (Beresheet 17:1). The word "PERFECT" MEANS to be perfect and whole with love. Thus it is written, "And Elohim said, let there be Light" (Beresheet 1:3). This 'perfect love' is called the "great love." And here it appears as a precept, so that a person should love his Master properly.

198. פִּקּוּדָא תִּנְיָינָא, דָּא אִיהִי פִּקּוּדָא, דְּפִקּוּדָא דְּיִרְאָה אִתְאַחֲדַת בָּהּ, וְלָא נַפְקָא מִינָהּ לְעָלְמִין, וְאִיהִי אַהֲבָ״ה, לְמִרְחַם בַּר נָשׁ לְמָארֵיהּ רְחִימוּ שְׁלִים. וּמָאן אִיהוּ רְחִימוּ שְׁלִים, דָּא אַהֲבָה רַבָּה, דִּכְתִיב הִתְהַלֵּךְ לְפָנַי וֶהְיֵה תָמִים, שְׁלִים בִּרְחִימוּתָא. וְדָא הוּא דִּכְתִיב וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר, דָּא רְחִימוּ שְׁלִימוּתָא דְּאִקְרֵי אַהֲבָה רַבָּה, וְהָכָא אִיהוּ פִּקּוּדָא, לְמִרְחַם בַּר נָשׁ לְמָארֵיהּ כִּדְקָא יָאוֹת.

199. Rabbi Elazar said: My father, I have heard that meaning of 'perfect love' and its INTERPRETATION. He said to him: Say it, my son, in front of Rabbi Pinchas, as he truly exists on that level and lives accordingly. Rabbi Elazar said: Great love means perfect love, WHICH IS perfected from both sides - kindness and judgment. And if it does not include both, then it is not a proper 'perfect love'!

199. אֲמַר רַבִּי אֶלְעָזָר, אַבָּא, רְחִימְתָּא בִּשְׁלִימוּ אֲנָא שְׁמַעְנָא בֵּיהּ. אֲמַר לֵיהּ אֵימָא בְּרִי קַמֵּי דְּרַבִּי פִּינְחָס, דְּהָא אִיהוּ בְּהַאי דַּרְגָּא קָאֵים. אָמַר רַבִּי אֶלְעָזָר, אַהֲבָה רַבָּה הַיְינוּ אַהֲבָה שְׁלִימְתָּא בִּשְׁלִימוּ דִּתְרֵין סִטְרִין, וְאִי לָא אִתְכְּלִיל בִּתְרֵין סִטְרִין, לָאו אִיהוּ אַהֲבָה כִּדְקָא יָאוֹת בִּשְׁלִימוּ.

200. This is why we have learned that the love of the Holy One, blessed be He, is explained in two ways. There is he who loves Him because he is rich, has length of life, his children are around him, he rules his enemies, and he succeeds in his ventures. Because of all these, he loves Him. But if it were the opposite, if the Holy One, blessed be He, were to turn the wheel of fortune against him and replace this with harsh judgment, he would then hate and completely dislike Him. Therefore, this love is not a love that has a base.

200. וְעַל דָּא תָּנִינָן, בִּתְרֵין סִטְרִין אִתְפְּרַשׁ אַהֲבָה רְחִימוּ דְּקֻדְשָׁא בְּרִיךְ הוּא: אִית מָאן דְּרָחֵים לֵיהּ מִגּוֹ דְּאִית לֵיהּ עוֹתְרָא, אוֹרְכָא דְּיוֹמִין, בְּנִין סַחֲרָנֵיהּ, שַׁלִּיט עַל שַׂנְאוֹי, אָרְחוֹי מִתְתַּקְּנָן לֵיהּ, וּמִגּוֹ כָּךְ רָחֵים לֵיהּ. וְאִי לְהַאי יְהֵא בְּהִפּוּכָא וִיהַדַּר עֲלֵיהּ קֻדְשָׁא בְּרִיךְ הוּא גַּלְגּוֹלָא דְּדִינָא קַשְׁיָא, יְהֵא שַׂנְיָא לֵיהּ, וְלָא יִרְחֵם לֵיהּ כְּלָל. וּבְגִין כָּךְ רְחִימָא דָּא, לָאו אִיהוּ אַהֲבָה דְּאִית לֵיהּ עִקָּרָא.

201. The love that is called 'perfect love' IS that LOVE that is included from both sides, from both harsh judgment and kindness and success. He should love the Holy One, blessed be He, as we have learned; even if He was to take away your soul. This is the 'perfect love' that includes both aspects, KINDNESS AND JUDGMENT. And because of this, the light of the Action of Creation was revealed and then hidden and treasured. When it was hidden, harsh judgment came forth and both aspects - KINDNESS AND JUDGMENT -became united and reached perfection. This is true and proper love.

201. רְחִימוּ דְּאִקְרֵי שְׁלִים, הַהוּא דַּהֲוֵי בִּתְרֵין סִטְרִין, בֵּין בְּדִינָא בֵּין בְּטִיבוּ וְתִקּוּנָא דְּאַרְחוֹי. דְּרָחֵים לֵיהּ לְמָארֵיהּ כְּמָה דְּתָנִינָן, אֲפִילוּ הוּא נָטֵיל נִשְׁמָתָךְ מִינָּךְ, דָּא אִיהוּ רְחִימוּ שְׁלִים, דַּהֲוֵי בִּתְרֵין סִטְרִין. וְע״ד אוֹר דְּמַעֲשֵׂה בְרֵאשִׁית נָפַק וּלְבָתַר אִגְנִיז, כַּד אִגְנִיז, נָפַק דִּינָא קַשְׁיָא, וְאִתְכְּלִילוּ תְּרֵין סִטְרִין כַּחֲדָא, לְמֶהֱוֵי שְׁלִימוּ דָּא אַהֲבָה כִּדְקָא יָאוֹת.

202. Rabbi Shimon hugged and kissed him. Then Rabbi Pinchas came and kissed and blessed him. He then said: Certainly, the Holy One, blessed be He, has sent me here. This is that tiny ray of light that I was told shines in my house, and later on shall lighten up the entire world" (Par. 186). Rabbi Elazar said: Certainly, 'fear' should not be omitted from the precepts, especially from this one, OF 'LOVE'. So 'fear' should be attached to it. How is it attached? BY the love that brings good from one side. As it is explained: when the Holy One, blessed be He, gives a person riches and all goodness, length of life, children, and sustenance, then that person should arouse in himself the 'fear.' And he should be afraid of what the sin might bring upon him, CAUSING THE TURNING OF THE WHEEL OF FORTUNE! Of this it is written, "Happy is the man that fears always" (Mishlei 28:14), because "fear" is now included with "love."

202. נְטְלֵיהּ רַבִּי שִׁמְעוֹן וּנְשָׁקֵיהּ. אֲתָא רַבִּי פִּינְחָס וּנְשָׁקֵיהּ וּבְרָכֵיהּ, וַאֲמַר, בְּוַדַּאי קֻדּוּשׁ בָּרוּךְ הוּא שַׁדְּרַנִי הָכָא, דָּא הוּא נְהִירוּ דַּקִּיק, דַּאֲמָרוּ לִי דְּאִתְכְּלִיל בְּבֵיתָאי וּלְבָתַר נָהִיר כָּל עָלְמָא. א״ר אֶלְעָזָר, וַדַּאי לָא אִצְטְרִיךְ לְאִתְנַשֵּׁי יִרְאָ״ה בְּכָל פִּקּוּדִין, כ״ש בְּפִקּוּדָא דָא, אִצְטְרִיךְ יִרְאָה לְאִתְדַּבְּקָא בְּהַאי הֵיךְ אִתְדַּבְּקַת אַהֲבָה, אִיהִי בְּסִטְרָא חַד טַב, כְּמָה דְּאִתְּמַר, דִּיהַב עוּתְרָא וְטַב, אוֹרְכָא דְחַיֵּי, בָּנֵי, מְזוֹנֵי, כְּדֵין אִצְטְרִיךְ לְאַתְעָרָא יִרְאָה, וּלְמִדְחַל דְּלָא יִגְרוֹם חוֹבָא. וְעַל דָּא כְּתִיב אַשְׁרֵי אָדָם מְפַחֵד תָּמִיד, בְּגִין דְּהָא כְּלֵיל יִרְאָ״ה בְּאַהֲבָ״ה.

203. This is how 'fear' should be aroused - from the perspective of harsh judgment. Because once a person realizes that harsh judgment prevails upon him, he shall arouse the "fear" in himself and be afraid of his Master. Thus, he will not "harden his heart." This is what is meant by the verse, "he that hardens his heart shall fall into evil" (Mishlei 28:14), which refers to the 'Other Side' that is called 'evil'. Thus, 'fear' is attached to GOODNESS AND LOVE, AS WELL AS TO HARSH JUDGMENT. IT includes them both. AND IF 'FEAR' INCLUDES GOODNESS AND LOVE, then it is the true and proper perfect love.

(C) The third precept: Constant Awareness of the Creator

The Zohar explains the means by which we develop and evolve constant awareness of God, including recitation of the prayer, Shma Yisrael.

203. וְהָכֵי אִצְטְרִיךְ בְּסִטְרָא אָחֳרָא דְּדִינָא קַשְׁיָא, לְאִתְעָרָא בֵּיהּ יִרְאָה. כַּד חָמֵי דְּדִינָא קַשְׁיָא שַׁרְיָא עֲלוֹי, כְּדֵין יִתְעַר יִרְאָה, וְיִדְחַל לְמָארֵיהּ כְּדְקָא יָאוֹת וְלָא יַקְשֶׁה לִבֵּיהּ. וְע״ד כְּתִיב וּמַקְשֶׁה לִבּוֹ יִפּוֹל בְּרָעָה, בְּהַהוּא סִטְרָא אָחֳרָא דְּאִקְרֵי רָעָה. אִשְׁתְּכַח יִרְאָה דְּאִתְאַחֲדַת בְּתְרֵין סִטְרִין, וְאִתְכְּלִילַת מִנַּיְיהוּ, וְדָא אִיהוּ אַהֲבָה שְׁלֵימְתָא כְּדְקָא יָאוֹת.

204. The third precept is: (1) to know that there is an almighty Hashem who governs the world; (2) to proclaim His unity properly every day, using the supernal six points - CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD OF ZEIR-ANPIN; (3) to unify them (the six points) into one whole by the six (Hebrew) words of Shema Yisrael; and (4) to orient our desire with them spiritually. Therefore, we should prolong the pronunciation of the WORD ECHAD (One) TO THE LENGTH OF TIME IT TAKES TO pronounce the other sacred six words.

204. פִּקּוּדָא תְּלִיתָאָה, לְמִנְדַּע דְּאִית אֱלָהָא רַבְּרְבָא וְשַׁלִּיטָאָה בְּעָלְמָא, וּלְיַיחָדָא לֵיהּ בְּכָל יוֹמָא יְחוּדָא כְּדְקָא יָאוֹת, בְּאִינּוּן שִׁית סִטְרִין עִלָּאִין וּלְמֶעְבַּד לוֹן יְחוּדָא חֲדָא בְּשִׁית תֵּבִין דִּשְׁמַע יִשְׂרָאֵל, וּלְכַוְּונָא רְעוּתָא לְעֵילָא בַּהֲדַיְיהוּ וְעַל דָּא אֶחָד אִצְטְרִיךְ לְאַרְכָּא לֵיהּ בְּשִׁית תֵּבִין.

205. This is the reason why it is written, "Let the waters under the heavens be gathered together to one place" (Beresheet 1:9). This MEANS: let all the grades (of water) that are below the heavens be gathered into one place, and become perfect and whole by properly including all six points. Nevertheless, even with all these joined together, during the proclamation of His unity, 'fear' should be attached to the RECITING OF SHEMA YISRAEL. So one should prolong the pronunciation of the letter Dalet (in the word Echad). THIS IS THE REASON why the letter Dalet is larger than the other letters. Thus it is written, "and let the dry land appear"(Beresheet 1:9), which means let the letter Dalet, which is the "dry land," be seen and attached to the proclamation of His unity.

205. וְדָא הוּא דִּכְתִיב יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל מָקוֹם אֶחָד. יִתְכַּנְּשׁוּן דַּרְגִּין דִּתְחוֹת שְׁמַיָּא, לְאִתְאַחֲדָא בֵּיהּ, לְמֶהֱוֵי בִּשְׁלִימוּ לְשִׁית סִטְרִין כְּדְקָא יָאוֹת. וְעִם כָּל דָּא, בְּהַהוּא יְחוּדָא, אִצְטְרִיךְ לְקַשְׁרָא בֵּיהּ יִרְאָה, דְּאִצְטְרִיךְ לְאַרְכָּא בְּדָלֶ״ת דְּאֶחָד, דְּדָלֶ״ת דְּאֶחָד גְּדוֹלָה, וְהַיְינוּ דִּכְתִיב וְתֵרָאֶה הַיַּבָּשָׁה. דִּתְתְחַזֵּי וְתִתְקַשַּׁר דָּלֶ״ת דְּאִיהוּ יַבָּשָׁה, בְּהַהוּא יְחוּדָאָה.

206. And after She, THE MALCHUT, is attached above on high TO THE SIX POINTS OF ZEIR-ANPIN, She should then be attached down below in all of Her aspects, REFERRING TO the other six points which are down below IN MALCHUT. THIS ALLUDES to the verse, "Blessed be the name of the Glory of His Kingdom for ever and ever," which is the litany that follows the Shema, and which in Hebrew contains six additional words expressive of this unity. And then what was dry land becomes fertile soil that can produce fruits and flowers, and in which trees can be planted.

206. וּלְבָתַר דְּאִתְקַשַּׁר תַּמָּן לְעֵילָא, אִצְטְרִיךְ לְקַשְׁרָא לַהּ לְתַתָּא בְּאַכְלוּסָהָא בְּשִׁית סִטְרִין אָחֳרָנִין דְּלְתַתָּא, בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד, דְּאִית בֵּיהּ שִׁית תֵּבִין אָחֳרָנִין דִּיחוּדָא. כְּדֵין, מַה דַּהֲוַת יַבָּשָׁה, אִתְעֲבִידַת אֶרֶץ לְמֶעְבַּד פֵּירִין וְאִיבִּין וּלְנָטְעָא אִילָנִין.

207. This is implied in the verse, "And Hashem called the dry land earth" (Beresheet 1:10). This was accomplished when unity was achieved below by the words, "BLESSED BE THE NAME OF THE GLORY OF HIS KINGDOM FOR EVER AND EVER," which translate into the six Hebrew words, Baruch Shem Kevod Malchuto Leolam Vaed, as dry land becomes earth, WHICH IS a properly complete and whole desire. BECAUSE THE TERM 'EARTH' MEANS 'DESIRE.' And this is why the expression "that it was good" appears twice; once for the upper and once for the lower unity. So the MALCHUT has been united and attached to both aspects - THE ASPECT OF THE SIX POINTS OF ZEIR-ANPIN AND HER OWN SIX POINTS. Hence, it is written, "Let the earth bring forth bring forth grass" (Beresheet 1:10), because by now She has been prepared to produce fruit and flowers properly!

(D) The fourth precept: Knowing that all is Unified

The Zohar reveals that perceptions of separation and disunity are illusions caused by the limitations of human consciousness. Belief in the reality of separation and fragmentation is the most potent weapon of the primeval snake, and this belief is the foundation our evil urges and self-centeredness.

207. וְהַיְינוּ דִּכְתִיב, וַיִּקְרָא אֱלֹהִים לַיַּבָּשָׁה אֶרֶץ. בְּהַהוּא יִחוּדָא דִּלְתַתָּא, אַרְעָא רַעֲוָא שְׁלִים כִּדְקָא יָאוֹת. וְע״ד כִּי טוֹב כִּי טוֹב תְּרֵי זִמְנֵי, חַד יִחוּדָא עִלָּאָה, וְחַד יִחוּדָא תַּתָּאָה. כֵּיוָן דְּאִתְאַחֵיד בְּתְרֵין סִטְרִין, מִכָּאן וּלְהָלְאָה תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא. אִתְתַּקְּנַת לְמֶעְבַּד פֵּירִין וְאִיבִּין כִּדְקָא יָאוֹת.

208. The fourth precept IS to know that Hashem is the Elohim. As it is written in the scriptures, "Know this day, and lay it to your heart that the Hashem is the Elohim" (Devarim 4:39). THIS MEANS that the name Elohim is included in the name of the Hashem and acknowledged as one without separation.

208. רְבִיעָאָה, לְמִנְדַּע דַּה׳ הוּא הָאֱלֹהִים כד״א וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבוֹתָ אֶל לְבָבֶךָ כִּי הוי״ה הוּא הָאֱלֹהִים. וּלְאִתְכְּלָלָא שְׁמָא דֵּאֱלֹהִים בִּשְׁמָא דַהוי״ה, לְמִנְדַּע דְּאִינּוּן חַד, וְלֵית בְּהוֹ פְּרוֹדָא.

209. And this is the secret of the verse, "And let them be for lights in the firmament of the heaven to give light upon the earth" (Beresheet 1:15), WHICH MEANS that both names - HA-VA-YAH and ELOHIM - should be as one without separation. It means that the Hebrew word for lights, written without a Vav TO INDICATE THAT MALCHUT IS CALLED ELOHIM, should be included within the term heaven, WHICH IS ZEIR-ANPIN THAT IS CALLED HA-VA-YAH, because they are as one without separation. Black light, SIGNIFYING MALCHUT, is encompassed within white light, SIGNIFYING ZEIR-ANPIN. Both are as one without separation. And this is the 'white cloud' by day and the 'cloud of fire' by night, which alludes to the aspect of day, WHICH IS ZEIR-ANPIN, and the aspect of night, WHICH IS MALCHUT, as they should be regulated (and combined) together in ONE UNIFIED WHOLE, to illuminate the earth. As it is written, "to give light upon the earth."

209. וְהַיְינוּ רָזָא דִּכְתִיב, יְהִי מְאֹרֹת בִּרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל הָאָרֶץ, לְמֶהֱוֵי תְּרֵין שְׁמָהָן חַד, בְּלָא פְּרוֹדָא כְּלָל, לְאִתְכְּלָלָא מְאֹרֹת חָסֵר בִּשְׁמָא דִּשְׁמַיִם, דְּאִינּוּן חַד, וְלֵית בְּהוֹ פְּרוֹדָא. נְהוֹרָא אוּכְמָא בְּנְהוֹרָא חִיוָרָא לֵית בְּהוֹ פְּרוֹדָא וְכֹלָא חַד, וְדָא הוּא עֲנָנָא חִיוָרָא דִּימָמָא, וַעֲנָנָא דְּאֶשְׁתָּא בְּלֵילְיָא מִדַּת יוֹם וּמִדַּת לַיְלָה, וּלְאִתְתַּקָּן דָּא בְּדָא לְאַנְהָרָא, כְּמָה דְּאִתְּמַר לְהָאִיר עַל הָאָרֶץ.

210. This is the sin of the primeval snake, who unites down below but separates above. Because of this, he caused what he caused to the world. Because what is below should be separated, and what is above should be united. So the black light, WHICH IS MALCHUT, should be united above with ZEIR-ANPIN into one unified whole. And then they should become united together with Her own legions and be separated from the 'Evil Side'.

210. וְדָא חוֹבָא דְּהַהוּא נָחָשׁ קַדְמָאָה, חִבֵּר לְתַתָּא וְאִתְפְּרַשׁ לְעֵילָא, וּבְגִין כָּרְגְּרַם מַה דְּגָרַם לְעָלְמָא. בְּגִין דְּאִצְטְרִיךְ לְאַפְרָשָׁא לְתַתָּא וּלְחַבְּרָא לְעֵילָא, וּנְהוֹרָא אוּכְמָא אִצְטְרִיךְ לְאִתְאַחֲדָא לְעֵילָא בְּחִבּוּרָא חֲדָא, וּלְאִתְאַחֲדָא לְבָתַר בְּאֶכְלוּסָהָא בְּיִחוּדָהָא, וּלְאַפְרָשָׁא לָהּ מִסִּטְרָא בִּישָׁא.

211. Nevertheless, it is necessary to know that Elohim and Ha-Va-Yah (Tetragrammaton) are one without separation. Ha-Va-Yah is Elohim. So when a person acknowledges that both are one and does not cause any separation between them, THEN even the 'Other Side' will disappear from the world and not be drawn down below.

211. וְעִם כָּל דָּא, אִצְטְרִיךְ לְמִנְדַּע דֵּאֱלֹהִים הוי״ה כֹּלָא חַד בְּלָא פֵּרוֹדָא, הוי״ה הוּא הָאֱלֹהִים. וְכַד יִנְדַּע בַּר נָשׁ דְּכֹלָא חַד, וְלָא יַשְׁוֵי פֵּרוֹדָא, אֲפִילוּ הַהִיא סִטְרָא אָחֳרָא יִסְתַּלַּק מֵעַל עָלְמָא, וְלָא אִתְמְשַׁךְ לְתַתָּא.

212. This is the secret behind the words, "And let them be for lights (Me-orot)" (Beresheet 1:14), WHICH IS FORMED FROM THE TWO WORDS OR (LIGHT) AND MAVET (DEATH) because the Klipah follows the Brain and the Brain is the light; the 'Other Side' is death. In the word Me-orot, the letters forming the word Or are kept together, while the letters forming the word MAVET are separated from one another. The light should be removed from there so that the separated letters of death will join one another. THIS MEANS THAT IF WE REMOVE THE LETTERS OF OR FROM WITHIN THE WORD Me-orot, THE LETTERS WILL JOIN EACH OTHER AND THE WORD WILL APPEAR AS MAVET.

212. וְהַיְינוּ רָזָא דִכְתִיב, וְהָיוּ לִמְאוֹרוֹת. הָא קְלִיפָּה בָּתַר מוֹחָא סַלְקָא, מוֹחָא אוֹר, סִטְרָא אָחֲרָא מָוֶת. אוֹר בְּחִבּוּר דְּאַתְוָון, מָוֶת בְּפֵרוּדָא. וְכַד הַאי אוֹר אִסְתַּלַּק מִתַּמָּן, מִתְחַבְּרָא אַתְוָון דְּפֵרוּדָא מָוֶת.

213. Chavah meddled with these letters and brought evil to the world. As it, Me-orot, is written, "And when the woman saw that...was good" (Heb. Va-tere) (Beresheet 3:6), she turned the letters of Me-orot backwards, THAT IS SHE REMOVED THE LETTERS VATERE FROM THERE, leaving only the letters Mem and Vav. And they went along and took the letter Tav with them, THUS CREATING THE WORD Mavet, which means death. This is how she brought death upon the world, as the scriptures inform us.

213. מֵאִלֵּין אַתְוָון שָׁרִיאַת חַוָּה, וְגָרְמַת בִּישָׁא עַל עָלְמָא. כְּמָה דִכְתִיב, וַתֵּרֶא הָאִשָּׁה כִּי טוֹב. אֶהַדְּרַת אַתְוָון לְמַפְרֵעַ, אִשְׁתָּאַר מ״ו, וְאִינוּן אֲזָלוּ וּנְטָלוּ אוֹת תי״ו בַּהֲדַיְיהוּ, וְגָרְמַת מוֹתָא עַל עָלְמָא, כְּמָה דִכְתִיב וַתֵּרֶא.

214. "Va-tere..." (Beresheet 3:6). Rabbi Elazar said: My father, I have learned that AFTER CHAVA HAD REMOVED THE LETTERS VATERE FROM THE WORD ME-OROT, THE LETTERS MEM AND VAV DID NOT REMAIN. Only the letter Mem remained, BECAUSE the letter Vav, which is always the LETTER OF life, turned into MAVET, WHICH MEANS DEATH. This happened as described. Chava took WITH HER the letter Tav to join it, as it is written, 'she took (Heb. Va-ti-kach)...and gave (Heb. Va-ti-tane),' so the word MAVET was completed, as its letters joined one another. He said to him: Blessed are you my son, as we have now clarified this subject.

(E) The fifth precept: The Study of the Torah

The Zohar expounds on the supreme importance of Torah study. Learning brings about profound spiritual purification, and draws spiritual Light and blessing into our lives.

214. אָמַר רַבִּי אֶלְעָזָר, אַבָּא הָא אוֹלִיפְנָא מ״ם אִשְׁתָּאֲרַת יְחִידָאָה, וָא״ו דְּאִיהוּ חַיִּין תָּדִיר, אִתְהַפְּכַת וַאֲזָלַת וּנְטָלַת תי״ו, דִּכְתִיב וַתִּקַּח וַתִּתֵּן, וְאִשְׁתְּלִים תֵּיבָה דָא וְאִתְחַבְּרוּ אַתְוָון. אֲמַר לֵיהּ בְּרִיךְ אַנְתְּ בְּרִי, וְהָא אוֹקִימְנָא מִלָּה דָא.

215. The fifth precept is found in the verse, "Let the waters bring forth abundantly the moving (crawling) creatures that have life" (Beresheet 1:20). This verse contains three precepts. The first is to study the Torah; the second is to beget children: and the third is to circumcise a male child on the eighth day of life and remove the foreskin. It is necessary to study the Torah with great effort at all times, in order to amend one's spirit and soul.

215. פִּקּוּדָא חֲמִישָׁאָה, כְּתִיב יִשְׁרְצוּ הַמַּיִם שֶׁרֶץ נֶפֶשׁ חַיָּה. בְּהַאי קְרָא אִית תְּלַת פִּקּוּדִין: חַד לְמִלְעֵי בְּאוֹרַיְיתָא, וְחַד לְאִתְעֲסָקָא בִּפְרִיָּה וּרְבִיָּה, וְחַד לְמִגְזַר לִתְמִנְיָיא יוֹמִין וּלְאַעֲבָרָא מִתַּמָּן עָרְלָתָא. לְמִלְעֵי בְּאוֹרַיְיתָא וּלְאִשְׁתַּדְּלָא בָּהּ, וּלְאַפָּשָׁא לָהּ בְּכָל יוֹמָא, לְתַקְּנָא נַפְשֵׁיהּ וְרוּחֵיהּ.

216. As a person labors in the study of the Torah, he is endowed with an additional holy soul, as it is written, "the moving creature that has life" (Beresheet 1:20). THIS REFERS to the living creature that is derived from that holy life, which is MALCHUT. If a person does not delve in the study of the Torah, he does not receive this holy soul, and the holiness of above does not rest upon him. However, when he does study the Torah, he merits that Living Spirit (Heb. Nefesh Chayah) by his mouthing the words of the Torah. Thus he becomes like the angels of above.

216. דְּכֵיוָן דְּבַר נָשׁ אִתְעַסַּק בְּאוֹרַיְיתָא, אִתְתַּקַּן בְּנִשְׁמָתָא אָחֲרָא קַדִּישָׁא, דִּכְתִיב שֶׁרֶץ נֶפֶשׁ חַיָּה, נֶפֶשׁ דְּהַהִיא חַיָּה קַדִּישָׁא, דְּכַד בַּר נָשׁ לָא אִתְעַסַּק בְּאוֹרַיְיתָא, לֵית לֵיהּ נַפְשָׁא קַדִּישָׁא, קְדוּשָׁא דִּלְעֵילָא לָא שַׁרְיָא עֲלוֹי. וְכַד אִשְׁתַּדַּל בְּאוֹרַיְיתָא, בְּהַהוּא רְחִישׁוּ דְּרָחֵישׁ בָּהּ, זָכֵי לְהַהִיא נֶפֶשׁ חַיָּה, וּלְמֶהֱוֵי כְּמַלְאָכִין קַדִּישִׁין.

217. As it is written, "Bless Hashem, you angels of His" (Tehilim 103:20). This refers to those who study the Torah and are called "His angels" on earth. And it is also written, "and let birds fly above the earth" (Beresheet 1:20). This refers to this world, but as far as the other world is concerned, we have learned that the Holy One, blessed be He, will provide them with wings like those of the eagles to allow them to meander around in all the worlds. As is written, "But they that wait upon Hashem shall renew their strength, they shall mount up with wings as eagles" (Yeshayah 40:31).

217. דִּכְתִיב בָּרְכוּ ה׳ מַלְאָכָיו, אִלֵּין אִינּוּן דְּמִתְעַסְקִין בְּאוֹרַיְיתָא דְּאִקְרוֹן מַלְאָכָיו בְּאַרְעָא. וְדָא הוּא דִכְתִיב, וְעוֹף יְעוֹפֵף עַל הָאָרֶץ, הַאי בְּהַאי עָלְמָא, בְּהַהוּא עָלְמָא תָּנִינָן, דְּזַמִּין קֻדּוּשׁ בְּרִיךְ הוּא לְמֶעְבַּד לוֹן גַּדְפִּין כְּנִשְׁרִין, וּלְאַשְׁטָא בְּכָל עָלְמָא, דִּכְתִיב וְקֹוֵי ה׳ יַחֲלִיפוּ כֹחַ יַעֲלוּ אֵבֶר כַּנְּשָׁרִים.

218. Thus it is written, "and let birds fly above the earth" (Beresheet 1:20), because the Torah that is called "the waters" (Ibid.) abounds, bringing forth expressions (feelings) of the Living Spirit, that is aroused from its place (of that certain spirit), WHICH IS MALCHUT, to be drawn down below, as we have learned. And this is what King David referred to, when he said, "Create in me a clean heart, O Elohim" (to study and learn the Torah), and then "renew a steadfast spirit within me" (Tehilim 51:12).
(F) The sixth precept: To Procreate
The act of procreation literally opens floodgates of spiritual Light in the Upper Worlds. Through this act, we acquire the ability to bring down righteous children. It also arouses tremendous positive energy in our physical world.

218. וְהַיְינוּ דִכְתִיב וְעוֹף יְעוֹפֵף עַל הָאָרֶץ. דָּא אוֹרַיְיתָא דְּאִקְרֵי מַיִם, יִשְׁרְצוּן וַיַּפְקוּן רִחֲשָׁא דְּנֶפֶשׁ חַיָּה, מֵאַתַר דְּהַהִיא חַיָּה יִמְשְׁכוּן לָהּ לְתַתָּא. כְּמָה דְּאִתְּמַר, וְע״ד אֲמַר דָּוִד, לֵב טָהוֹר בְּרָא לִי אֱלֹהִים לְמִלְּעֵי בְּאוֹרַיְיתָא, וּכְדֵין, וְרוּחַ נָכוֹן חַדֵּשׁ בְּקִרְבִּי.

219. The sixth precept is to procreate. Because he who procreates and begets children causes that stream - THE YESOD OF ZEIR-ANPIN - to flow continuously. Its waters shall never fail and the sea, that is MALCHUT, shall be filled from all directions. New souls are renewed and shall come forth from that tree, and the hosts of heaven will multiply together with those souls TO GUARD THEM. This is why it is written, "Let the waters bring forth abundantly the moving creatures that have life" (Beresheet 1:20). This refers to the sign of the holy Covenant, the river (stream) that is drawn and comes forth, as its waters swell and its rapids create feelings (whispers of prayers) and innumerable souls for that living created being!

219. פִּקּוּדָא שְׁתִיתָאָה, לְאִתְעַסְקָא בִּפְרִיָּה וּרְבִיָּה. דְּכָל מָאן דְּאִתְעַסַּק בִּפְרִיָּה וּרְבִיָּה, גָּרִים לְהַהוּא נָהָר לְמֶהֱוֵי נָבִיעַ תָּדִיר, וְלָא יִפְסְקוּן מֵימוֹי, וְיַמָּא אִתְמַלְיָא בְּכָל סִטְרִין, וְנִשְׁמָתִין חַדְתִּין מִתְחַדְּשָׁן וְנָפְקִין מֵהַהוּא אִילָנָא, וְחֵילִין סַגִּיאִין אִתְרַבְּיָאוּ לְעֵילָא בַּהֲדֵי אִינּוּן נִשְׁמָתִין. הה״ד יִשְׁרְצוּ הַמַּיִם שֶׁרֶץ נֶפֶשׁ חַיָּה, דָּא בְּרִית קַיְּימָא קַדִּישָׁא, נָהָר דְּנָגִיד וְנָפִיק, וּמַיָּא דִילֵיהּ אִתְרַבְּיָאוּ, וְרַחֲשִׁין רִחֲשָׁא וְרִבּוּיָא דְּנִשְׁמָתִין לְהַהִיא חַיָּה.

220. Together with those souls that enter into that Light, WHICH IS MALCHUT, many birds, CORRESPONDING TO ANGELS, come forth. They fly around and roam the entire world, so that when a soul comes forth and is on its way down to this world, the bird that flew off and left with that soul from the same tree accompanies it! How many ANGELS leave together with each soul? Two! One on the right and one on the left. If he is worthy, they guard him. As it is written, "For he will give his angels charge over you" (Tehilim 91:11). But if he is not worthy, then they prosecute him. Rabbi Pinchas said: There are three ANGELS that are found to be guardians over a person, if he is worthy. As it is written, "If there be an angel over him, a defender, one among a thousand to declare to man what is right" (Iyov 33:23); "if there be an angel," this is one; "a defender," this is two; "one among a thousand," this is three!

220. וּבְאִינּוּן נִשְׁמָתִין דְּעָאלִין בְּהַהִיא חַיָּה, נַפְקִי כַּמָּה עוֹפֵי דְּפָרְחָן וְטָאסָן כָּל עָלְמָא, וְכַד נִשְׁמְתָא נָפְקָא לְהַאי עָלְמָא, הַהוּא עוֹפָא, דְּפָרַח וְנָפַק בַּהֲדֵי הַאי נִשְׁמְתָא מֵהַהוּא אִילָנָא, נָפַק עִמֵּיהּ. כַּמָּה נָפְקָן בְּכָל נִשְׁמְתָא וְנִשְׁמְתָא, תְּרֵין: חַד מִימִינָא וְחַד מִשְּׂמָאלָא. אִי זָכֵי אִינּוּן נָטְרִין לֵיהּ, דִּכְתִיב כִּי מַלְאָכָיו יְצַוֶּה לָךְ. וְאִי לָא, אִינּוּן מְקַטְרְגֵי עֲלֵיהּ. אֲמַר רַבִּי פִּינְחָס, תְּלָתָא אִינּוּן דְּקַיְּימֵי אַפּוֹטְרוֹפְּסִין עֲלֵיהּ דְּבַר נָשׁ כַּד זָכֵי. דִּכְתִיב אִם יֵשׁ עָלָיו מַלְאָךְ מֵלִיץ אֶחָד מִנִּי אָלֶף לְהַגִּיד לְאָדָם יָשְׁרוֹ: אִם יֵשׁ עָלָיו מַלְאָךְ, הָא חַד. מֵלִיץ, תְּרֵי. אֶחָד מִנִּי אָלֶף לְהַגִּיד לְאָדָם יָשְׁרוֹ. הָא תְּלַת.

221. Rabbi Shimon replied: There are five ANGELS. Because the verse continues, "Then he is gracious to him and says..." (Iyov 33:24). "He is gracious," this is one angel, and "and says," this is (a second angel), SO THERE ARE FIVE. Rabbi Pinchas said: This is not so! "He is gracious to him," refers to the Holy One, blessed be He, by Himself AND NOT AN ANGEL. Because nobody else is permitted to be GRACIOUS TO HIM, only the Holy One, blessed be He, HIMSELF. Rabbi Shimon replied: You have said well!

221. אָמַר רַבִּי שִׁמְעוֹן, חָמֵשׁ, דִּכְתִיב יַתִּיר וַיְחֻנֶּנּוּ וַיֹּאמֶר, וַיְחֻנֶּנּוּ חַד, וַיֹּאמֶר תְּרֵין. אָמַר לוֹ לָאו הָכֵי, אֶלָּא וַיְחֻנֶּנּוּ, דָּא קֻדְשָׁא בְּרִיךְ הוּא בִּלְחוֹדוֹי, דְּהָא לֵית רְשׁוּ לְאָחֳרָא אֶלָּא לֵיהּ. אֲמַר לֵיהּ שַׁפִּיר קָא אֲמַרְתְּ.

222. And he who abstains from procreating belittles, so to speak, the form that includes all forms, WHICH IS THE FORM OF MAN. And he blocks the flow of the waters of that river, THE YESOD OF ZEIR-ANPIN, as he impairs (renders defective) the sign of the holy Covenant from all sides. Of such a person, it is written, "And they shall go forth and look upon the carcasses of the men that have rebelled against Me" (Yeshayah 66:24). "Against me" for sure! And this is said about the body, as the soul shall never enter beyond the curtain. THIS MEANS THAT IT SHALL NEVER BE CLOSE TO THE HOLY ONE, BLESSED BE HE, and it shall be banished from that world.

(G) The seventh precept: To Perform Circumcision on the Eighth Day

The words of this precept help us remove negative forces from our lives.

222. וּמָאן דְּאִתְמְנַע מִפְּרִיָּה וּרְבִיָּה, כִּבְיָכוֹל, אַזְעֵיר דְּיוֹקְנָא דְּכָלִיל כָּל דְּיוֹקְנִין, וְגָרִים לְהַהוּא נָהָר דְּלָא נַגְדִּין מֵימוֹי, וּפָגֵים קְיָימָא קַדִּישָׁא בְּכָל סִטְרִין. וַעֲלֵיהּ כְּתִיב וְיָצְאוּ וְרָאוּ בְּפִגְרֵי הָאֲנָשִׁים הַפּוֹשְׁעִים בִּי. בִּי וַדַּאי, דָּא לְגוּפָא. וְנִשְׁמְתֵיהּ לָא עָיֵיל לְסַרְגּוֹרָא כְּלָל, וְאִטְרִיד מֵהַהוּא עָלְמָא.

(G) פִּקּוּדָא שְׁבִיעָאָה לְמִגְזַר לִתְמַנְיָא יוֹמִין, וּלְאַעֲבָרָא זוּהֲמָא דְּעָרְלְתָא בְּגִין דְּהַהִיא חַיָּה, אִיהִי דַרְגָּא תְּמִינָאָה לְכָל דַּרְגִּין, וְהַהִיא נֶפֶשׁ דְּפָרְחָא מִינָהּ, אִצְטְרִיכָא לְאִתְחַזָּאָה קַמָּהּ לִתְמַנְיָא יוֹמִין, כְּמָה דְּאִיהִי דַרְגָּא תְּמִינָאָה.

223. The seventh precept is to perform circumcision on the eighth day of life and remove the defilement of the foreskin. Because that animal, WHICH IS MALCHUT, is the eighth grade, compared to the other grades, BEGINNING WITH BINAH. And that soul that flies away and emerges from it must appear before it on the eighth day, as it in itself is the eighth grade.

224. And then it is made clear that it is a living created being. OR IN OTHER WORDS, a Soul that belongs to that Holy Light, WHICH IS MALCHUT, and not to the 'Other Side'. And this is alluded to by the words, "Let the waters bring forth abundantly" (Beresheet 1:20). This has been explained in the book of Chanoch as, "Let the waters of the holy seed be stamped by the impression of the Living Spirit. And this alludes to the impression that the Hebrew letter Yud marked upon the holy flesh, MORE THAN any other mark that exists in the world.

224. וּכְדֵין, אִתְחַזֵּי וַדַּאי דְּאִיהִי נֶפֶשׁ חַיָּה, נֶפֶשׁ דְּהַהִיא חַיָּה קַדִּישָׁא, וְלָא מִסִּטְרָא אָחֳרָא וְדָא אִיהוּ יִשְׁרְצוּ הַמַּיִם. בְּסִפְרָא דַּחֲנוֹךְ, יִתְרַשְׁמוּן מַיָּא דְּזַרְעָא קַדִּישָׁא רְשִׁימוּ דְּנֶפֶשׁ חַיָּה. וְדָא רְשִׁימוּ דְּאָת יו״ד, דְּאִתְרְשִׁים בְּבִשְׂרָא קַדִּישָׁא, מִכָּל שְׁאָר רְשׁוּמִין דְּעָלְמָא.

225. "And let birds fly above the earth" (Beresheet 1:20). This refers to Eliyahu, who flies over the entire world in four flights IN ORDER to be present at every place where the sacred circumcision is performed. So a chair should be prepared for him, and it should be said out loud, This is the chair of Eliyahu. If this is not done, he will not appear!

225. וְעוֹף יְעוֹפֵף עַל הָאָרֶץ. דָּא אֵלִיָּהוּ דְּטָאס כָּל עָלְמָא בְּד׳ טָאסִין, לְמֶהֱוֵי תַּמָּן בְּהַהוּא גְּזִירוּ דְּקָיְימָא קַדִּישָׁא. וְאִצְטְרִיךְ לְתַקָּנָא לֵיהּ כּוּרְסַיָּיא, וּלְאַדְכְּרָא בְּפוּמֵיהּ, דָּא כֻּרְסַיָּיא דְּאֵלִיָּה״וּ. וְאִי לָאו, לָא שָׁאֲרֵי תַּמָּן.

226. "And Elohim created great whales" (Beresheet 1:21). The use of the plural in "WHALES" means that they are two, and these two include the removal of the foreskin and the uncovering of the corona during the act of circumcision. And these two are male and female: "and every living creature that moves" (Ibid). This refers to the mark of the sign of the holy Covenant, which is the Holy Living Created being, as we have previously stated. "...which the waters brought forth abundantly" these are the supernal waters that are drawn down into this mark of the sign of the Covenant.

226. וַיִּבְרָא אֱלֹהִים אֶת הַתַּנִּינִים הַגְּדֹלִים. תְּרֵין, אִלֵּין עָרְלָה וּפְרִיעָה, גְּזִירוּ דְּעָרְלָה, וּפְרִיעָה לְבָתַר. וְאִינּוּן דְּכַר וְנוּקְבָא. וְאֶת כָּל נֶפֶשׁ הַחַיָּה הָרֹמֶשֶׂת, דָּא רְשִׁימוּ דְּא״ת קַיְימָא קַדִּישָׁא, דְּאִיהִי נֶפֶשׁ חַיָּה קַדִּישָׁא, כִּדְקָאֲמַרָן. אֲשֶׁר שָׁרְצוּ הַמַּיִם, מַיִין עִלָּאִין, דְּאִתְמְשָׁכוּ לְגַבָּהּ דְּאָת רְשִׁימוּ דָּא.

227. This is the reason why Yisrael down below are marked by the Holy and pure impressions, similar to the holy impressions FROM ABOVE. This distinguishes the Holy side from the 'Other Side'. Thus are they marked, to distinguish the holiness of YISRAEL from the impure idol worshipping nations that originate from the 'Other Side,' as we have learned. Just as He marked YISRAEL, so did He mark their cattle and their fowl - TO DISTINGUISH THEM FROM the cattle and fowl of the idol worshipping nations. How happy is the role of Yisrael!
(H) The eighth precept: To Love the Convert who comes to be circumcised and desires to enter under the wings of God's Presence
The Zohar is also referring to those who embrace spiritual growth and true transformation. Understanding this precept gives us the ability to assist others in their work of true spiritual transformation.

227. וּבְגִין דָּא אִתְרְשִׁימוּ יִשְׂרָאֵל בִּרְשִׁימוּ קַדִּישָׁא וְדַכְיוּ לְתַתָּא, כְּגַוְונָא דְּאִינּוּן רְשִׁימִין קַדִּישִׁין לְאִשְׁתְּמוֹדְעָא בֵּין סִטְרָא לְסִטְרָא אָחֳרָא אוֹף יִשְׂרָאֵל רְשִׁימִין, לְאִשְׁתְּמוֹדְעָא, בֵּין קַדּוּשָׁא, לְעַמִּין עכו"ם דְּאַתְיָין מִסִּטְרָא אָחֳרָא כְּמָה דְּאִתְּמַר. וּכְמָה דְּרָשִׁים לוֹן, הָכֵי רָשִׁים בְּעִירֵי וְעוֹפֵי דִלְהוֹן, לְבְעִירֵי וְעוֹפֵי דְעַמִּין עכו"ם. זַכָּאָה חוּלַקְהוֹן דְּיִשְׂרָאֵל.

228. The eighth precept is to love the convert who comes to be circumcised and desires to enter under the "wings of the Shechinah." And She, the MALCHUT, takes under Her wings those who separate themselves from the defiled 'Other Side,' and come near to Her. As it is written: "Let the earth bring forth the living creature after their kind" (Beresheet 1:24).

228. פִּקּוּדָא תְּמִינָאָה, לְמִרְחַם גִּיּוֹרָא דְּעָאל לְמִגְזַר גַּרְמֵיהּ וּלְעָאלָא תְּחוֹת גַּדְפּוֹי דִשְׁכִינְתָּא. וְאִיהִי אָעֵילָא לוֹן תְּחוֹת גַּדְפָּהָא לְאִינּוּן דְּמִתְפְּרְשָׁן מִסִּטְרָא אָחֳרָא מְסָאֲבָא, וּמִתְקָרְבִין לְגַבָּהּ. דִּכְתִיב תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ.

229. And in case you might say that his Living Creature (or created being), which includes Yisrael, is assigned to all nations, He repeats, "after their kind" (Beresheet 1:24) WHICH MEANS TO YISRAEL (ONLY) AND NOT TO THE CONVERTS. O how many corridors and compartments, one inside the other, does the land WHICH IS CALLED CHAYAH have under its wings!

229. וְאִי תֵּימָא, דְּהַאי נֶפֶשׁ חַיָּה דִכְלִילָא בְּיִשְׂרָאֵל, לְכֹלָּא הִיא אִזְדַּמְּנַת, הֲדַר וַאֲמַר לְמִינָהּ. כַּמָּה אַכְסַדְּרִין וְאִדְּרִין, דָּא לְגוֹ מִן דָּא, אִית לָהּ לְהַאי אֶרֶץ, דְּאִיהִי חַיָּה, תְּחוֹת גַּדְפָּהָא.

230. The right wing of MALCHUT has two chambers, and from this wing, two nations come forth. They are close to the Unity (Monotheistic belief) of Yisrael and are able to enter into these chambers. And under the left wing there are two additional chambers that are divided between two other nations, which are Ammon and Moav. And they are all called 'Living Creatures.'

230. גַּדְפָּא יְמִינָא אִית לָהּ תְּרֵין אַכְסַדְּרִין, וּמֵהַאי גַּדְפָּא, אִתְפְּרְשָׁן לְתְרֵין אוּמִין אָחֳרָנִין דְּאִינּוּן קְרִיבִין בְּיִחוּדָא לְיִשְׂרָאֵל, לְעָאלָא לוֹן לְגוֹ אַכְסַדְּרִין אִלֵּין. וּתְחוֹת גַּדְפָּא שְׂמָאלָא, אִית תְּרֵין אַכְסַדְּרִין אָחֳרָנִין, וּמִתְפְּרְשָׁן לְתְרֵין אוּמִין אָחֳרָנִין, דְּאִינּוּן עַמּוֹן וּמוֹאָב, וְכֻלְּהוֹן אִקְּרוּן נֶפֶשׁ חַיָּה.

231. And how many other closed compartments and chambers are there in each and every wing. From these chambers souls go forth and are divided among those proselytes who are converted, and these are called Living Creatures. But "after their (his) kind," (Beresheet 1:24) they all enter under the "wings of the Shechinah," but do not go beyond.

231. וְכַמָּה אִדְּרִין סְתִימִין אָחֳרָנִין, וְהֵיכָלִין אָחֳרָנִין, בְּכָל גַּדְפָּא וְגַדְפָּא. וּמִנַּיְיהוּ נָפְקוּ רוּחִין, לְאַפְרָשָׁא לְכָל אִינּוּן גִּיּוֹרִין דְּמִתְגַּיְּרִין. וְאִקְּרוּן נֶפֶשׁ חַיָּה, אֲבָל לְמִינָהּ. וְכֻלְּהוֹ עָאלִין תְּחוֹת גַּדְפּוֹ דִשְׁכִינְתָּא, וְלָא יַתִּיר.

232. But the soul of Yisrael comes from the body of that tree, WHICH IS ZEIR-ANPIN. And from there, the souls fly off down into this land, WHICH IS MALCHUT; down deep inside its 'bowels'! And the secret behind this is as written: "For you shall be a Land of delight" (Malachi 3:12). Therefore, Yisrael is the darling son for whom She yearns from the bottom of Her heart. And Yisrael are called "those who are born from the womb" and not from the wings that are on the outside OF THE BODY. Furthermore, the proselytes have no part in the upper tree, which is ZEIR-ANPIN, especially not in its body (trunk). So their place is in the wings OF MALCHUT, and not beyond. Therefore, the convert's place is under the "wings of the Shechinah," and not higher. And the 'true proselytes' are those who reside there - and not inside - and cling on to the wings, as it is written. This is why it is WRITTEN: "Let the earth bring forth the living creatures after their kind." And to whom? "Cattle, and creeping thing, and beast of the earth after their kind" (Beresheet 1:24). All draw (derive) their spirit from within that living creature, but each one according to its kind, as

is appropriate to him!
(I) The ninth precept: To Show Mercy to the Needy and Supply Them with Food
The Zohar discusses the spiritual importance of genuine sharing with others. It is the giver who is the true receiver, and the receiver who is the genuine giver. Both the text itself and the ideas it conveys serve to awaken our desire to share. We come to understand that our sharing actually benefits ourselves even more than the person with whom we share.

232. אֲבָל נִשְׁמְתָא דְיִשְׂרָאֵל, נָפְקָא מִגּוֹ גּוּפָא דְּהַהוּא אִילָנָא, וּמִתַּמָּן פָּרְחִין נִשְׁמָתִין לְגוֹ הַאי אֶרֶץ, גּוֹ מְעָהָא לְגוֹ לְגוֹ, וְרָזָא כִּי תִהְיוּ אַתֶּם אֶרֶץ חֵפֶץ. וְעַל דָּא, יִשְׂרָאֵל, בֵּן יַקִּיר דְּהָמוּ מְעָהָא עֲלֵיהּ, וְאִקְרוּן הָעֲמוּסִים מִנִּי בָטֶן. וְלָא מְגַדְּפִין לְבַר. וְתוּ, גִּיּוֹרִין לֵית לוֹן חוּלָקָא בְּאִילָנָא עִלָּאָה, כ״ש בְּגוּפָא דִילֵיהּ. אֲבָל חוּלָקָא דִלְהוֹן בְּגַדְּפִין אִיהוּ וְלָא יַתִּיר, וְגִיּוֹרָא תְּחוֹת גַּדְּפֵי שְׁכִינְתָּא וְלָא יַתִּיר, גֵּירֵי הַצֶּדֶק אִינּוּן דְּתַמָּן שָׁרָאן וְאִתְאַחֲדָן, וְלָא לְגוֹ, כְּמָה דְּאִתְּמַר. וּבְגִין כָּךְ תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ. וּלְמָאן בְּהֵמָה וָרֶמֶשׂ וְחַיְתוֹ אֶרֶץ לְמִינָהּ, כֻּלְּהוֹ שָׁאֲבִין נֶפֶשׁ מֵהַהִיא חַיָּה, אֲבָל כָּל חַד לְמִינָהּ כִּדְקָא חָזֵי לָהּ.

233. The ninth precept is to show mercy to the needy and supply them with food. As it is written: "Let us make man in our image, in our likeness" (Beresheet 1:26). "Let us make man" is used in the compound sense, indicating that it includes Male and Female. "In Our image" refers to the rich; "after Our likeness" refers to the poor.

233. פִּקּוּדָא תְּשִׁיעָאָה, לְמֵיחַן לְמִסְכְּנֵי, וּלְמֵיהַב לוֹן טַרְפָּא. דִּכְתִיב, נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ. נַעֲשֶׂה אָדָ״ם בְּשׁוּתָּפָא, כְּלַל דְּכַר וְנוּקְבָא. בְּצַלְמֵנוּ עַתִּירֵי, כִּדְמוּתֵנוּ מִסְכְּנֵי.

234. Because from the aspect of the Male, they are rich; from the aspect of the Female, they are poor. But as they are united as one, show compassion to each other, share with each other, and are benefactors to each other, so should man below behave. The rich and the poor should be united together as one, and should share with each other and be benefactors to each other.

234. דְּהָא מִסִּטְרָא דִּדְכוּרָא עַתִּירֵי, וּמִסִּטְרָא דְּנוּקְבָא מִסְכְּנֵי, כְּמָה דְּאִינּוּן בְּשׁוּתָּפָא חֲדָא, וְחָס דָּא עַל דָּא, וְיָהֵיב דָּא לְדָא, וְגָמֵיל לֵיהּ טִיבוּ, הָכֵי אִצְטְרִיךְ בַּר נָשׁ לְתַתָּא, לְמֶהֱוֵי עַתִּירָא וּמִסְכְּנֵי בְּחִבּוּרָא חֲדָא, וּלְמֵיהַב דָּא לְדָא, וּלְגָמְלָאָה טוּבָא דָּא לְדָא.

235. We have seen this secret in the Book of King Solomon, where it says that if a person has pity on the poor from all his heart, his image shall not be changed and shall remain forever as that of Adam (the first Man). As a result of being created in the image of Adam, he therefore shall rule over all creatures on earth by that image. As it is written, "And the fear of you and the dread of you shall be upon every beast" (Beresheet 9:2). All have fear of that image and dread it, BECAUSE THIS PRECEPT - TO SHOW MERCY TO THE POOR AND BE KIND WITH THEM - IS THE MOST PRAISED precept. It is above all the others, because by this precept, the Son of Man is able to elevate himself and achieve the image of ADAM (THE FIRST MAN).

235. וְיָרְדוּ בְּדֶגֶת הַיָּם וגו׳, רָזָא דְּנָא חַמֵּינָן בְּסִפְרָא דִּשְׁלֹמֹה מַלְכָּא, דְּכָל מָאן דְּחָס עַל מִסְכְּנֵי בִּרְעוּתָא דְּלִבָּא, לָא מִשְׁתַּנֵּי דְיוֹקְנֵיהּ לְעָלָם מִדְּיוֹקְנָא דְּאָדָם הָרִאשׁוֹן, וְכֵיוָן דְּדְיוֹקְנָא דְּאָדָם אִתְרְשִׁים בֵּיהּ, שַׁלִּיט עַל כָּל בְּרִיָּין דְּעָלְמָא בְּהַהוּא דְּיוֹקְנָא. הה״ד וּמוֹרָאֲכֶם וְחִתְּכֶם יִהְיֶה עַל כָּל חַיַּת הָאָרֶץ וגו׳, כֻּלְּהוֹזְעִין וְדָחֲלִין מֵהַהוּא דְּיוֹקְנָא דְּאִתְרְשִׁים בֵּיהּ, בְּגִין דְּדָא הוּא פִּקּוּדָא מַעֲלְיָא, לְאִסְתַּלָּקָא בַּר נָשׁ בְּדְיוֹקְנֵיהּ דְּאָדָם, עַל כָּל שְׁאָר פִּקּוּדִין.

236. How do we know this? From Nevuchadnetzar! Because even though he dreamt that dream, as long as he had mercy upon the poor, the dream did not come true. But because he treated the poor selfishly (with an evil eye), what does the verse say? It reads, "While the word was in the King's mouth" (Daniel 4:28), his image immediately changed and became different from that of men. This is why it is WRITTEN, "Let us make man" (Beresheet 1:26). Here the term "to make" is used. So in the verse it is written, "The man's name where I worked today is Boaz" (Rut 2:19). BECAUSE THE TERM "TO MAKE" THERE MEANS 'CHARITY,' HERE IT MEANS 'CHARITY' AS WELL.

(J) The tenth precept: To Put On Tefillin and to Complete Oneself according to the Supernal Image

Binding the left arm with Tefillin helps nullify the selfish Desire to receive. The human anatomy is like a tuning device that receives spiritual signals from the Upper Worlds. The left side, especially the arm, is the antenna for the spiritual energy that motivates human desire. If unchecked, our desires can expand unceasingly, and become the root of immoral and intolerant behavior.

Another secret of Tefillin concerns our emulation of the Creator in our daily lives. By mirroring the Creator, we draw closer to Him and His Light. The Tefillin are tools with the power to complete our essence so that we resemble the Creator's own Essence. By virtue of our similarity and spiritual closeness, His Light will then begin to resonate in our own lives. We can begin to create an affinity with God by gazing and reflecting upon these passages.

236. מִנָּלָן מִנְבוּכַדְנֶצַּר. אַף עַל גַּבְדְּחָלַם הַהוּא חֶלְמָא, כָּל זִמְנָא דַּהֲוָה מֵיחַן לְמִסְכְּנֵי, לָא שָׁרָא עֲלֵיהּ חֶלְמֵיהּ, כֵּיוָן דְּאַטֵּיל עֵינָא בִישָׁא דְּלָא לְמֵיחַן לְמִסְכְּנֵי, מַה כְּתִיב עוֹד מִלְּתָא בְּפוּם מַלְכָּא וגו׳, מִיָּד אִשְׁתְּנֵי דְּיוֹקְנֵיהּ וְאַטְרִיד מִן בְּנֵי נָשָׁא, וּבְגִין כְּרַנְעֲשֶׂה אָדָם. כְּתִיב הָכָא עֲשִׂיָּה, וּכְתִיב הָתָם שֵׁם הָאִישׁ אֲשֶׁר עָשִׂיתִי עִמּוֹ הַיּוֹם, בּוֹעַז.

237. The tenth precept is to put on Tfilin, and to complete himself according to the supernal image. As it is written, "And Hashem created man in His own image" (Beresheet 1:27). He opened the discussion by saying: "Your head upon you is like the Carmel" (Shir Hashirim 7:7) has already been explained and clarified. Nevertheless, "Your head upon you is like the Carmel" applies to the supernal head - the Tfilin worn on the head of the Sacred Supernal King Ha-Va-Yah (the Tetragrammaton) that appears in the written letters: Each letter of the HOLY NAME HA-VA-YAH is equivalent to one paragraph in THE TFILIN. AND IN THIS MANNER, the Holy Name is engraved upon the PARCHMENTS OF THE TFILIN, according to the proper order of the letters. And we have learned that the verse "that you are called by the name of Hashem, and they shall be afraid of you" (Devarim 28:10) refers to the Tfilin of the head, which represent the Holy Name, according to the order of the letters.

237. פִּקּוּדָא עֲשִׂירָאָה, לַאֲנָחָא תְּפִילִין וּלְאַשְׁלָמָא גַּרְמֵיהּ, בְּדִיוֹקְנָא עִלָּאָה. דִּכְתִיב וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ. פְּתַח וַאֲמַר רֹאשֵׁךְ עָלַיִךְ כַּכַּרְמֶל. הַאי קְרָא אוֹקִימְנָא. וְאִתְּמַר, אֲבָל רֹאשֵׁךְ עָלַיִךְ כַּכַּרְמֶל, דָּא רֵישָׁא עִלָּאָה, תְּפִילִין דְּרֵישָׁא, שְׁמָא דְּמַלְכָּא עִלָּאָה קַדִּישָׁא יהו״ה, בְּאָתְוָון רְשִׁימִין, כָּל אָת וְאָת פַּרְשָׁתָא חָדָא, שְׁמָא קַדִּישָׁא גְּלִיפָא בְּסִדּוּרָא דְּאָתְוָון כִּדְקָא יָאוֹת. וּתְנַן כִּי שֵׁם י״י נִקְרָא עָלֶיךָ וְיָרְאוּ מִמֶּךָּ, אִלֵּין תְּפִלִּין דְּרֵישָׁא, דְּאִינּוּן שְׁמָא קַדִּישָׁא בְּסִדּוּרָא דְּאָתְוֹוי.

238. The first words that appear IN THE TFILIN read, "Sanctify to Me all the first born" (Shemot 3:2). This corresponds to the Hebrew letter Yud of the TETRAGRAMMATON, which is to sanctify - NAMELY CHOCHMAH - which is the first born of all the supernal sanctities. THESE ARE "whatever opens the womb" (Shemot 3:2) by that narrow pathway (line) that descends from the Hebrew letter Yud, which opens the womb to bring forth proper fruit and seeds. This is the supernal sanctity.

238. פַּרְשָׁתָא קַדְּמָאָה קַדֵּשׁ לִי כָּל בְּכוֹר. דָּא י׳, דְּאִיהִי קֹדֶשׁ, בּוּכְרָא דְּכָל קוּדְשִׁין עִלָּאִין. פֶּטֶר כָּל רֶחֶם בְּהַהוּא שְׁבִיל דַּקִּיק דְּנָחַת מִן יו״ד. דְּאִיהוּ אַפְתַּח רַחֲמָא לְמֶעְבַּד פֵּירִין וְאִבִּין כִּדְקָא יָאוֹת, וְאִיהוּ קֹדֶשׁ עִלָּאָה.

239. The second paragraph reads, "And it shall be when Hashem shall bring you" (Shemot 13:5). This is the Hebrew letter Hei of HA-VA-YAH (OF THE TETRAGRAMMATON), WHICH IS BINAH. This is the temple whose womb is opened by the letter Yud through fifty openings, corridors, and rooms that are concealed within it. The letter Yud made an opening in that Temple so that the sound of the Shofar (a trumpet made out of a ram's horn), WHICH IS BINAH, can be heard through it. Because the Shofar is blocked on all sides, the Hebrew letter Yud came and opened it so that the sound could be heard. As it opened the Temple, the Shofar was blown and sound was emitted. The emission of this sound was to free the slaves.

239. פַּרְשָׁתָא תִּנְיָינָא, וְהָיָה כִּי יְבִיאֲךָ. דָּא ה׳, הֵיכָלָא דְּאִתְפַּתַּח רַחֲמָא דִּילֵהּ מִגּוֹ יו״ד, בְּחַמְשִׁין פְּתְחִין אַכְסַדְּרָאִין וְאִדְּרִין סְתִימִין דְּבֵיהּ, דְּהַהוּא פֶּטֶר דַּעֲבֵיד יו״ד, בְּהַאי הֵיכָלָא, לְמִשְׁמַע בָּהּ קָלָא דִּי נָפְקָא מִגּוֹ שׁוֹפָר דָּא, בְּגִין דְּשׁוֹפָר דָּא הוּא סְתִים בְּכָל סִטְרִין, וַאֲתָא יו״ד וּפְתַח לֵיהּ, לְאַפָּקָא מִנֵּיהּ קָלָא וְכֵיוָן דְּאַפְתַּח לֵיהּ, תְּקַע לֵיהּ, וְאַפֵּיק מִנֵּיהּ קָלָא, לְאַפָּקָא עַבְדִּין לְחֵירוּ.

240. So by blowing of the Shofar, Yisrael was delivered from Egypt. And SO SHALL HE BLOW THE SHOFAR another time in the future, at the End of Days. Every deliverance originates from this Shofar, WHICH IS BINAH. And this is why the deliverance from Egypt is written in this paragraph. Because it is a result of this Shofar - by the force of the letter Yud - that the womb was opened, enabling it to bring forth its sound to redeem the slaves. This is the letter Hei, the second letter of the Holy Name.

240. וּבִתְקִיעוּ דְשׁוֹפָרָא דָא, נָפְקוּ יִשְׂרָאֵל מִמִּצְרָיִם. וְכָךְ זַמִּין זִימְנָא אָחֳרָא לְסוֹף יוֹמַיָא. וְכָל פּוּרְקָנָא מֵהַאי שׁוֹפָר אַתְיָא. וּבְג"כ אִית בָּהּ יְצִיאַת מִצְרַיִם בְּפַרְשָׁתָא דָא, דְּהָא מֵהַאי שׁוֹפָר אָתֵי, בְּחֵילָא דְיוּ"ד דִּפְתַח רַחֲמָא דִילָהּ וְאַפִּיק קָלֵיהּ לְפוּרְקָנָא דְעַבְדִין, וְדָא ה', אָת תִּנְיָינָא דִשְׁמָא קַדִּישָׁא.

241. The third paragraph is the secret of the Unity, as proclaimed by Shema Yisrael (Hear O Yisrael) (Devarim 6:4). This corresponds to the letter Vav in HA-VA-YAH, WHICH IS ZEIR-ANPIN, and combines all within Itself - the Unity of all, where all are united and combined together. And it gathers all, as well! The fourth paragraph reads, "And it shall come to pass, if you shall hearken" (Devarim 11:13-21). This includes two aspects - CHESED AND GVURAH - combined together because Knesset Yisrael (the Congregation of Yisrael), which is the lower Gvurah, - MALCHUT, is united with them. And this is the last (second) Hei of HA-VA-YAH, which gathers all the others together and includes them all.

241. פַּרְשָׁתָא תְּלִיתָאָה, רָזָא דְיִחוּדָא דִשְׁמַע יִשְׂרָאֵל, דָא וָאו דְכָלִיל כֹּלָא, וּבֵיהּ יִחוּדָא דְכֹלָא, וּבֵיהּ אִתְיַיחֲדָן, וְהוּא נָטֵיל כֹּלָא. פַּרְשָׁתָא רְבִיעָאָה, וְהָיָה אִם שָׁמוֹעַ, כְּלִילוּ דִתְרֵין סִטְרִין דְּאִתְאַחֲדַת בְּהוּ כְּנֶסֶת יִשְׂרָאֵל גְּבוּרָה דִלְתַתָּא. וְדָא ה' בַּתְרָאָה דְּנָטְלָא לוֹן, וְאִתְכְּלִילַת מִנָּהוֹן.

242. The Tfilin are actually the letters of the Holy Name. Therefore, "Your head upon you is like the Carmel" (Shir Hashirim 7:7) REFERS to the Tfilin of the head. "And the hair (lit. 'Dalet' which means poverty) of your head" (Shir Hashirim 7:7) refers to the Tfilin of the hand, WHICH IS MALCHUT, as She is poor, in comparison to above, TO ZEIR-ANPIN. Thus, She achieves perfection as above!

242. וּתְפִילִין אַתְוָון דִשְׁמָא קַדִּישָׁא אִינוּן מַמָּשׁ, וְעַל דָא רֹאשֵׁךָ עָלַיִךְ כַּכַּרְמֶל אִלֵּין תְּפִילִין דְּרֵישָׁא. וְדַלַּת רֹאשֵׁךָ, הַהִיא תְּפִלָּה שֶׁל יַד, דְּאִיהִי מִסְכְּנָא לְגַבֵּי עֵילָא, אוֹף הָכֵי שְׁלִימוּ אִית לָהּ כְּגַוְונָא דִלְעֵילָא.

243. "The King is held bound in the tresses" (Shir Hashirim 7:6) MEANS that he is tied down and tightly held in those compartments OF THE TFILIN for the purpose of being properly united with that Holy Name. Therefore, whoever puts them on receives the image of Elohim. Because just as Elohim is united with the Holy Name, so does the person who puts them on become united with the Holy Name accordingly. "Male and female he created them," (Beresheet 1:27) REFERS TO the Tfilin of the head and the Tfilin of the hand - and all is one (the same)!

(K) The eleventh precept: To Give Tithing

The Kabbalists teach us that only through tithing and sharing a portion of our own lot in life can we truly protect and deserve all that we possess, now or in the future. Through the Light emanating from the letters, words and sentences of this section of the Zohar, we can awaken true desire to give of ourselves.

243. מֶלֶךְ אָסוּר בְּרְהָטִים. קְשִׁיר אִיהוּ וְאָחִיד בְּאִינוּן בָּתֵּי, לְאִתְאַחֲדָא בְּהַהוּא שְׁמָא קַדִּישָׁא כִּדְקָא יָאוֹת. וְעַל דָא, מָאן דְּאִתְתַּקַּן בְּהוֹ, אִיהוּ הֲוֵי בְּצֶלֶם אֱלֹהִים. מָה אֱלֹהִים אִתְיַחֲדָא בֵּיהּ שְׁמָא קַדִּישָׁא, אַף הוּא אִתְיַחַד בֵּיהּ שְׁמָא קַדִּישָׁא כִּדְקָא יָאוֹת. זָכָר וּנְקֵבָה בָּרָא אוֹתָם. תְּפִילִין דְּרֵישָׁא וּתְפִלָּה שֶׁל יַד, וְכֹלָא חָד.

244. The eleventh precept IS to give a tithe of the land's product. Here we have two precepts. One is to give a tithe of the land's product, and the other is TO BRING the first fruits of the trees. As it is written, "Behold, I have given you every herb yielding seed, which is upon the face of all the earth" (Beresheet 1:29). Here it is written, "I have given you;" elsewhere it is written, "And to the children of Levi, behold, I have given all the tithe in Yisrael" (Bemidbar 18:21). In a third place, it is further written, "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is to Hashem" (Vayikra 27:30).

(L) The twelfth precept: To Bring the First of the Fruits of the Trees

In all areas of life, giving away "the first portion" draws the Light of true blessing to all that remains. It is fitting, therefore, that our first act upon waking each morning should be a positive connection to God, for this moment is the seed of the entire day. The remainder of the day will blossom with the radiance of the Creator if He is included within its seed. These words help us to remember to offer the first portion of the day to the Creator of the Universe.

244. פִּקּוּדָא חַדְסַר, לְעַשְׂרָא מַעֲשְׂרָא דְאַרְעָא הָכָא אִית תְּרֵין פִּקּוּדִין: חַד, לְעַשְׂרָא מַעֲשְׂרָא דְאַרְעָא. וְחַד בִּכּוּרֵי דְּפֵירֵי אִילָנָא, דִּכְתִיב הִנֵּה נָתַתִּי לָכֶם אֶת כָּל עֵשֶׂב זֹרֵעַ זֶרַע אֲשֶׁר עַל פְּנֵי כָל הָאָרֶץ. כְּתִיב הָכָא, הִנֵּה נָתַתִּי. וּכְתִיב הָתָם וְלִבְנֵי לֵוִי הִנֵּה נָתַתִּי אֶת כָּל מַעֲשַׂר בְּיִשְׂרָאֵל. וּכְתִיב וְכָל מַעֲשַׂר הָאָרֶץ מִזֶּרַע הָאָרֶץ מִפְּרִי הָעֵץ לַה' הוּא.

245. The twelfth precept IS to bring the first fruits of the trees as an offering. As it is written, "and every tree in which is the fruit of a tree yielding seed" (Beresheet 1:29). Whatever I deserve to receive shall not be eaten by man. He permitted them (to eat) and gave them all His tithe and first fruits of the trees. AS IT IS WRITTEN, "I have given to you" - "to you," and not to the generations after you.
(M) The thirteenth precept: To Perform the Redemption Ritual for His Son and Connect to the Power of Life
The Zohar imparts a secret concerning a firstborn son. When the child undergoes a ritual to separate the child from the force of death, the child is then connected to the Tree of Life reality, a realm of infinite delight and goodness. Because the first born son is the seed of any and all children to come, this ceremony protects all future children born into the household, Gazing upon this passage helps separate us from the forces of death, while connecting us to the reality of the Tree of Life.

245. פִּקּוּדָא תְּרֵיסַר, לְאַיְתָאָה בְּכוּרֵי דְּאִילָנָא, דִּכְתִיב וְאֶת כָּל הָעֵץ אֲשֶׁר בּוֹ פְּרִי עֵץ זוֹרֵעַ זָרַע. כָּל מָאן דְּאִתְחַזֵּי לִי, לְכוֹן אֲסִירָא לְמֵיכַל. אַתִּיר לוֹן, וְיָהַב לוֹן כָּל מַעֲשְׂרָא דִילֵיהּ וּבְכוּרִין דְּאִילָנִין. נָתַתִּי לָכֶם, לָכֶם וְלֹא לְדָרִין דְּבַתְרֵיכוֹן.

246. The thirteenth precept IS to perform the redemption ritual for his son and connect him to (the power of) life. There are two appointees in charge - one over life and one over death - and they both stand beside man. Thus, when a person redeems his son, he redeems him from that APPOINTEE over death and takes him out of his control. This is the secret of the words, "And Elohim saw everything that he had made" (Beresheet 1:31). THIS IS in general. "And, behold it was...good" alludes to the angel of life, while the word "very" (Heb. Me'od) alludes to the Angel of Death. Therefore, by this act of redemption, the ANGEL of life is strengthened and the ANGEL OF DEATH is weakened. By this redemption, he purchases life for himself, as has been mentioned, so that the evil side leaves him alone and does not cling to him any more.
(N) The fourteenth precept: To Observe the Shabbat
Here the Zohar presents two ideas. The first pertains to the power of the 7th day of the week, which is identified as the ultimate source of all the Light and blessings for the other six days. The second point refers to the Shabbat's power to remove all the negative angels and judgments that hang over the world. Shabbat allows us to begin the week anew in a pure and unblemished state. When the Light of Shabbat has departed, it is our own insensitive and impure actions that give birth to a new generation of negative angels who wreak havoc in the world.
Reading and meditating upon this section with a pure heart and open mind helps us connect to the energy source of Shabbat. It is also a powerful means for removing negative angels and judgments from our lives.

246. פִּקּוּדָא תְּלֵיסַר. לְמֶעְבַּד פּוּרְקָנָא לִבְרֵיהּ לְקַשְׁרָא לֵיהּ בַּחַיִּין. דְּתְרֵין מְמַנָּן נִינְהוּ חַד דְּחַיִּין וְחַד דְּמוֹתָא, וְקַיְּימִין עֲלֵיהּ דְּב״נ. וְכַד יְפָרוֹק ב״נ לִבְרֵיהּ, מִידָא דְּהַהוּא מוֹתָא פָּרִיק לֵיהּ, וְלָא יָכִיל לְשַׁלְטָאָה עֲלֵיהּ. וְרָזָא דָא וַיַּרְא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה, בְּכְלַל. וְהִנֵּה טוֹב, דָּא מַלְאַךְ חַיִּים. מְאֹד, דָּא מַלְאַךְ הַמָּוֶת. וְעַל דָּא, בְּהַהוּא פּוּרְקָנָא אִתְקַיְּים דָּא דְּחַיִּים, וְאִתְחַלָּשׁ הַהוּא דְּמָוֶת. בְּפוּרְקָנָא דָא, קָנֵי לֵיהּ חַיִּים, כְּמָה דְּאִתְמַר, וְהַהוּא סִטְרָא בִּישָׁא שְׁבַק לֵיהּ, וְלָא אָחִיד בֵּיהּ.

247. The fourteenth precept IS to observe the Shabbat (sabbath), which is a day of rest from all the action of Creation. There are two precepts included here. One is to observe the day of the Shabbat, and one is to attach this day to its holiness. NAMELY, TO DRAW DOWN THE SPIRITUAL ENERGY OF CHOCHMAH THAT IS CALLED 'HOLINESS.' So "to observe the day of the Shabbat" is, as I have mentioned and explained, that it is a day of rest to all the worlds. And all actions are within that day and were already performed even before that day was sanctified.

247. פִּקּוּדָא אַרְבְּיסַר, לְנַטְרָא יוֹמָא דְשַׁבַּתָּא, דְּאִיהוּ יוֹמָא דְנַיְיחָא מִכָּל עוֹבְדֵי בְּרֵאשִׁית. הָכָא כְּלִילָן תְּרֵין פִּקּוּדִין, חַד נָטוֹרָא דְּיוֹם הַשַּׁבָּת. וְחַד לְקַשְׁרָא הַהוּא יוֹמָא בְּקִדּוּשֵׁיהּ. לְנַטְרָא יוֹמָא דְשַׁבַּתָּא, כְּמָא דְאַדְכַּרְנָא וְאַתְעַרְנָא עֲלַיְיהוּ, דְּאִיהוּ יוֹמָא דְנַיְיחָא לְעָלְמִין, וְכָל עֲבִידָן בֵּיהּ אִשְׁתַּכְלָלוּ וְאִתְעֲבִידוּ, עַד דְּאִתְקַדַּשׁ יוֹמָא.

248. Because that day was sanctified, the creation of the bodies for certain spirits was not completed. SO HE ASKS: Was not the Holy One, blessed be He, aware of that, so that He could delay the sanctification of that day until the bodies for those spirits were created? AND HE ANSWERS: The Tree of Knowledge - Good and Bad - aroused the Evil Side, who wanted to rule over the world. So a lot of spirits were dispersed and WENT FORTH with much weaponry to achieve strength and to FLING THEMSELVES into the bodies of this world.

248. כֵּיוָן דְּאִתְקַדַּשׁ יוֹמָא, אִשְׁתָּאַר בְּרִיאָה דְרוּחִין. דְּלָא אִתְבְּרֵי לוֹן גּוּפָא. וְכִי לָא הֲוָה יָדַע קֻדְשָׁא בְּרִיךְ הוּא לְאַעְכָּבָא לְקַדְּשָׁא יוֹמָא, עַד דְּיִתְבְּרוּן גּוּפִין לְהָנֵי רוּחִין. אֶלָּא אִילָנָא דְּדַעַת טוֹב וְרָע, אִתְעַר הַהוּא סִטְרָא אָחֳרָא דְּרַע. וּבָעָא לְאִתְתַּקְפָּא בְּעָלְמָא, וְאִתְפְּרִשׁוּ כַּמָּה רוּחִין בְּכַמָּה זַיְינִין, לְאִתְתַּקְפָּא בְּעָלְמָא בְּגוּפִין.

249. As the Holy One, blessed be He, saw this, He aroused a tempest from within the Tree of Life, WHICH IS ZEIR-ANPIN, and struck upon the other Tree, WHICH IS MALCHUT, causing the arousal of the other good side. Consequently, the day was sanctified. Because the creation of the bodies and the arousal of the spirits, on that night OF SHABBAT, comes from the Good Side and not from the 'Other Side.'

249. כֵּיוָן דַּחֲמָא קֻדּוּשׁ בָּרוּךְ הוּא כַּךְ, אִתְעַר מִגּוֹ אִילָנָא דְּחַיֵּי נְשִׁיבוּ דְּרוּחָא, וּבְטַשׁ בְּאִילָנָא אָחֳרָא, וְאִתְעַר סִטְרָא אָחֳרָא דְּטוֹב, וְאִתְקַדַּשׁ יוֹמָא. דְּהָא בְּרִיאוּ דְּגוּפִין וְאִתְעָרוּ דְּרוּחִין, בְּסִטְרָא דְּטוֹב אִיהוּ בְּהַאי לֵילְיָא, וְלָא בְּסִטְרָא אָחֳרָא.

250. Had the Other (evil) Side come during that night before the Good Side, then the world would not have been able to exist for even one moment. So the Holy One, blessed be He, provided the remedy in advance. The 'sanctification of the day' jumped up and stood before Him. Thus, the Good Side appeared before the Other Side appeared, and the world was established and was able to exist. So instead of the Other Side becoming strong and establishing itself in the world, as It planned, the Good Side was established at that night by the construction of holy bodies and the forming of holy spirits from that Side. Therefore, the sages who know this perform their conjugal rights weekly, from Shabbat to Shabbat.

250. וְאִלְמָלֵא אַקְדִּים סִטְרָא אָחֳרָא בְּהַאי לֵילְיָא, עַד דְּלָא יַקְדִּים סִטְרָא דְּטוֹב, לָא יָכִיל עָלְמָא לְמֵיקַם קַמַּיְיהוּ אֲפִילוּ רִגְעָא חָדָא. אֶבָל אַסְוָותָא אַקְדִּים קֻדּוּשׁ בָּרוּךְ הוּא, דְּדַלֵּיג קַמֵּיהּ קִדּוּשָׁא דְּיוֹמָא, וְאַקְדִּים קַמֵּי סִטְרָא אָחֳרָא, וְאִתְקַיֵּים עָלְמָא. וּמַה דַּחֲשִׁיב סִטְרָא אָחֳרָא לְאִתְבְּנֵי בְּעָלְמָא לְאִתְתַּקְפָּא, אִתְבְּנֵי בְּהַאי לֵילְיָא סִטְרָא דְּטוֹב וְאִתְתַּקַּף, וְאִתְבְּנוּן גּוּפִין וְרוּחִין קַדִּישִׁין בְּהַאי לֵילְיָא מִסִּטְרָא דְּטוֹב. וּבְגִין כַּךְ, עוֹנָתָן דְּחַכִּימִין דְּיָדְעֵי דָּא, מִשַּׁבָּת לְשַׁבָּת.

251. Because when the Other Side saw this - that just as he planned on doing, the Side of Holiness preceded it (by these actions), then the Other Side went along to wander about, together with all its hosts and legions to watch over those who perform their conjugal rights naked and by the light of the candle. AS A RESULT OF THIS, all their children born from that intercourse are born epileptic, because they are possessed by spirits that come from the Other (evil) Side. And these are the 'naked spirits' of the wicked that are called 'evil spirits'. These are pursued and killed by Lilit (female demon).

251. דְּהָא כְּדֵין חָמַאת דָּא סִטְרָא אָחֳרָא, דְּכַמָּה דְּאִיהִי חֲשִׁיבַת לְמֶעְבַּד עֲבִידֵי סִטְרָא דְּקֻדּוּשָׁה, אָזְלָא וּמְשַׁטְטָא בְּכַמָּה חַיָּילִין וְסִטְרִין דִּילַהּ, וְחָמַאת כָּל אִינּוּן דְּקָא מְשַׁמְּשֵׁי עַרְסַיְיהוּ בְּגִלּוּיָא דְּגוּפֵיהוֹן לְנַהוֹרָא דְּבוֹצִינָא, וְכָל אִינּוּן בְּנִין דְּנָפְקִין מִתַּמָּן הֲווֹ נִכְפִּין. דְּשָׁרוֹ עֲלַיְיהוּ רוּחִין מֵהַהוּא סִטְרָא אָחֳרָא. וְאִינּוּן רוּחִין עַרְטִילָאִין דְּחַיָּיבָא דְּאִקְרוֹן מַזִּיקִין, וְשָׁרִיאַת בְּהוֹ לִילִית וּקְטֵילַת לוֹן.

252. So, because the day was sanctified, and holiness ruled over the world, the Other Side makes itself small and hides during every Shabbat Eve and during every Shabbat Day. Only Asimon and His group do not hide, but go around floating above the candlelight secretly in order to observe the indecent intercourse. And after that they go and hide inside the cave of the great abyss. As soon as Shabbat is over, many hosts and legions roam about in the world. This is why the hymn against calamities, YOSHEV BE-SETER (TEHILIM 91), was written and is recited - to prevent them from ruling over the Holy Nation.

252. כֵּיוָן דְּאִתְקַדַּשׁ יוֹמָא וְשָׁלְטָא קְדוּשָׁה עַל עָלְמָא, הַהוּא סִטְרָא אָחֳרָא אַזְעֵירַת גַּרְמָהּ וְאִטַּמְרַת כָּל לֵילְיָא דְּשַׁבַּתָּא וְיוֹמָא דְּשַׁבַּתָּא. בַּר מִן אֲסִימוֹן וְכָל כַּתְּ דִּילֵיהּ, דְּאַזְלֵי עַל שְׁרַגֵּי בִּטְמִירוּ, לְמֶחֱמֵי עַל גִּלּוּיֵי דְּשִׁמּוּשָׁא, וּלְבָתַר אִטַּמְרוּן גּוֹ נוּקְבָא דְּתְהוֹמָא רַבָּא כֵּיוָן דְּנָפַק שַׁבַּתָּא, כַּמָּה חַיָּילִין וּמַשְׁרְיָין פָּרְחִין וּמְשַׁטְטִין בְּעָלְמָא, וְעַל דָּא אִתְקַן שִׁיר שֶׁל פְּגָעִים, דְּלָא יִשְׁלְטוּן עַל עַמָּא קַדִּישָׁא.

253. Where do they roam to on that night, WHEN SHABBAT IS OVER? When they (the other side) come out in haste and think that they are about to rule over the world and overcome the Holy Nation, they (instantly) see them (the good side) standing upright reciting this hymn (Tehilim 91), NAMELY YOSHEV BE-SETER ELYON (SITTING IN THE SUPERNAL HIDING PLACE), saying the Havdalah (the prayer that is said at the end of Shabbat) DURING the prayers AND THEN performing the Havdalah with the cup (of wine). Then the other side flee from there and go roaming until they reach the desert. May the Merciful One save us and guard over us, from the other side - the Evil Side.

253. לְאָן אַתַּר מְשַׁטְטֵי בְּהַהוּא לֵילְיָא, כַּד נַפְקֵי בִּבְהִילוּ, וְחָשְׁבִין לְשַׁלְטָאָה בְּעָלְמָא עַל עַמָּא קַדִּישָׁא. וְחָמָאן לוֹן בִּצְלוֹתָא, וְאָמְרִין שִׁירְתָא דָּא, וּבְשֵׁירוּתָא מַבְדְּלֵי בִּצְלוֹתָא, וּמַבְדְּלֵי עַל הַכּוֹס, פָּרְחֵי מִתַּמָּן, וְאָזְלֵי וּמְשַׁטְטֵי וּמָטָאן לְגוֹ מַדְבְּרָא. רַחֲמָנָא לְשֵׁיזְבָן מִנַּיְיהוּ וּמִסִּטְרָא בִּישָׁא.

254. There are three kinds of people who bring bad things on themselves. The first is he who curses himself; the second is he who throws away bread or bread crumbs as big as an olive (or bigger); and the third is he who lights the candle when the Shabbat is over before all the Congregation (of Yisrael) has reached the recital of 'Sanctification,' that is IN THE PRAYER OF VE-ATA KADOSH. Because with that fire, he lights the flames of Gehenom before its time.

254. תְּלָתָא אִינּוּן גַּרְמִין בִּישָׁא לְגַרְמַיְיהוּ. חַד, מָאן דְּלַיֵּיט גַּרְמֵיהּ. תִּנְיָינָא, מָאן דְּזָרַק נַהֲמָא אוֹ פֵּרוּרִין דְּאִית בְּהוֹ כַּזַּיִת. תְּלִיתָאָה, מָאן דְּאוֹקִיד שְׁרַגָּא בְּמִפְקָא דְּשַׁבַּתָּא, עַד לָא מָטוֹ יִשְׂרָאֵל לְקִדּוּשָׁא דְּסִדְרָא, דְּגָרִים לְנוּרָא דְּגֵיהִנֹּם לְאַדְלָקָא בְּהַאי נוּרָא, עַד לָא מָטָא זִמְנַיְיהוּ.

255. There is a special place in Gehenom for those who profane the Shabbat. Those who are punished in this inferno curse the person who lit the candle before its time, and they say to him, "Behold: Hashem will thrust you about with a mighty throw, and He will seize you firmly. He will violently roll and toss you like a ball into a large country" (Yeshayah 22:17-18).

255. דְּחַד דּוּכְתָּא אִית בַּגֵּיהִנֹּם לְאִינּוּן דְּקָא מְחַלְּלֵי שַׁבָּתוֹת, וְאִינּוּן דַּעֲנוּשִׁין בַּגֵּיהִנֹּם, לַייטִין לֵיהּ לְהַהוּא דְּאוֹקִיד שְׁרַגָּא, עַד לָא מָטָא זִמְנֵיהּ, וְאַמְרֵי לֵיהּ הִנֵּה ה׳ מְטַלְטֶלְךָ טַלְטֵלָה גָּבֶר וגו׳ צָנוֹף יִצְנָפְךָ צְנִיפָה כַּדּוּר אֶל אֶרֶץ רַחֲבַת יָדָיִם.

256. It is not proper for him to light the candle, as Shabbat is not over before the Congregation of Yisrael recites the prayer of Havdalah and says the benediction over the cup (of wine). For until that time, it is still Shabbat, and the sanctity of the Shabbat still rests upon us. So after the benediction over the cup is performed, all those hosts and legions that govern the weekdays return to their positions, each one according to the appointed service for which he is responsible.

256. בְּגִין דְּלָאו יָאוֹת הוּא לְאַדְלָקָא נוּרָא כַּד נָפִיק שַׁבַּתָּא, עַד דְּמַבְדְּלֵי יִשְׂרָאֵל בִּצְלוֹתָא וּמַבְדְּלֵי עַל כַּסָּא, בְּגִין דְּעַד הַהוּא זִמְנָא שַׁבָּת הוּא, וּקְדוּשָׁה דְּשַׁבָּת שָׁלֵיט עֲלָנָא וּבְשַׁעֲתָא דְּמַבְדִּילִין עַל כַּסָּא, כָּל אִינּוּן חַיָּילִין, וְכָל אִינּוּן מַשְׁרְיָין דְּאִתְמְנָן עַל יוֹמֵי דְּחוֹל, כָּל חַד וְחַד יָתִיב לְאַתְרֵיהּ וּפוּלְחָנֵיהּ דְּאִתְמְנֵי עֲלֵיהּ.

257. Because as soon as the Shabbat begins and the day is sanctified, Holiness is aroused and governs the world; worldliness is removed from its rule. Only when Shabbat is over do they regain their position again. But although Shabbat is over, they do not regain their positions until that moment when the Congregation of Yisrael says, "Blessed are You, Hashem, who separates the holy from the profane." Then the Holiness is removed, and all the hosts that govern the weekdays are aroused and return to their positions, each one according to its post for which it is responsible.

257. בְּגִין דְּכַד עָאל שַׁבַּתָּא וְאִתְקַדַּשׁ יוֹמָא, קֹדֶשׁ אִתְעַר וְשַׁלִּיט בְּעָלְמָא, וְחוֹל אִתְעַדֵּי מִשּׁוּלְטָנוּתָא דִילֵיהּ, עַד שַׁעֲתָא דְּנָפִיק שַׁבַּתָּא לָא תַּיְיבִין לְאַתְרַיְיהוּ. וְאַף עַל גַּבְדְּנָפִיק שַׁבַּתָּא, לָא תַּיְיבִין לְאַתְרַיְיהוּ עַד זִמְנָא דְּאָמְרֵי יִשְׂרָאֵל בא״י הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחוֹל, כְּדֵין קֹדֶשׁ אִסְתַּלַּק, וּמַשְׁרְיָין דְּאִתְמַנְיָיאוּ עַל יוֹמֵי דְּחוֹל מִתְעָרִין וְתַיְיבִין לְאַתְרַיְיהוּ כָּל חַד וְחַד עַל מַטְרֵיהּ דְּאִתְפְּקַד עֲלֵיהּ.

258. Nevertheless, they do not receive control until the flames of the candle are lit. All these flames are called the 'Lights of Fire' because they all come from the secret behind the 'column of fire' and the element of fire, and they take charge over the lower world. All this happens if a person lights the candle before the Congregation of Yisrael has finished the recital of the 'Sanctification.'

258. וְעִם כָּל דָּא, לָא שָׁלְטִין עַד דִּיהוֹן נְהוֹרִין מֵרָזָא דְּשְׁרַגָּא, וְכָלְהוֹן אִקְרוּן מְאוֹרֵי הָאֵשׁ, בְּגִין דְּמֵרָזָא דְּעַמּוּדָא דְּנוּרָא וּמִיסוֹדָא דְּנוּרָא אָתְיָאן כָּלְהוֹ וְשָׁלְטִין עַל עָלְמָא תַּתָּאָה, וְכָל דָּא כַּד ב״נ אַדְלִיק שְׁרַגָּא עַד לָא שְׁלִימוּ יִשְׂרָאֵל קִדּוּשָׁא דְּסִדְרָא.

259. And if he waits until they complete the 'Sanctification,' all those wicked people who are in Gehenom acknowledge the justice brought upon them by the Holy One, blessed be He. And they confirm the blessings that are recited by the Congregation, and bring them upon him. THIS REFERS TO THE WORDS, "therefore Hashem gives you of the dew of heaven" (Beresheet 27:28), and "Blessed shall you be in the field" (Devarim 28:3).

259. אֲבָל אִי אִיהוּ מַמְתִּין עַד דִּישְׁלִימוּ קִדּוּשָׁא דְּסִדְרָא, אִינּוּן חַיָּיבִין דְּגֵיהִנֹּם מַצְדִּיקִין עֲלַיְיהוּ דִּינָא דְּקֻדְשָׁא בְּרִיךְ הוּא, וְאִינּוּן מְקַיְּימֵי עַל הַהוּא ב״נ כָּל בִּרְכָאן דְּקָא אָמְרֵי צִבּוּרָא, וְיִתֵּן לְךָ הָאֱלֹהִים מִטַּל הַשָּׁמַיִם בָּרוּךְ אַתָּה בָּעִיר וּבָרוּךְ אַתָּה בַּשָּׂדֶה וגו׳.

260. "Blessed is he who considers the poor; Hashem will deliver him in the day of evil" [fem. adj.] (Tehilim 41:2). He asks: As it should have been written 'in the day of evil' [masc. adj.], so why does it say, "in the day of evil" [fem. adj.]? AND HE REPLIES: This refers to the day when that Evil [fem. adj.] is in power and wants to take his soul away from him. "Blessed is he who considers the poor." The words, "the poor" allude to a 'poor and sick' person; "THAT CONSIDERS" alludes to how to cure him from his sins as he stands before the Holy One, blessed be He. Another meaning is that this is the day when Judgment prevails and is about to dominate the world, and he "considers" how to save himself from it. As it has been written: "Hashem will deliver him in the day of evil -" so THIS REFERS to the day when Judgment is passed over to the Evil powers in order to control the world by it. Then "HASHEM WILL DELIVER HIM."

260. אַשְׁרֵי מַשְׂכִּיל אֶל דָּל בְּיוֹם רָעָה יְמַלְּטֵהוּ יי׳. בְּיוֹם רָע מִבָּעֵי לֵיהּ, מַאי בְּיוֹם רָעָה. יוֹמָא דְּשָׁלְטָא הַהִיא רָעָה לְמֵיסַב נִשְׁמְתֵיהּ, אַשְׁרֵי מַשְׂכִּיל אֶל דָּל, דָּא הוּא שְׁכִיב מְרַע, לְאַסָּאָה לֵיהּ מֵחוֹבוֹי גַּבֵּי קֻדְשָׁא בְּרִיךְ הוּא. ד״א, דָּא יוֹמָא דְּדִינָא שָׁרְיָא עַל עָלְמָא, אִשְׁתְּזִיב מִנֵּיהּ, כְּמָא דְּאִתְּמַר, בְּיוֹם רָעָה יְמַלְּטֵהוּ ה׳ יוֹמָא דְּאִתְּמְסַר דִּינָא לְהַהוּא רָעָה לְשַׁלְּטָאָה עַל עָלְמָא.

1. Making an engraving upon the supernal light

The Zohar discusses the primordial phase that ignited the process of creation. This phase produced a vacated space, a void into which our physical universe would eventually be born. By this act of creation, the infinite gave birth to the finite. Just as a seed contains all the stages that will produce a full grown tree, including the final fruit, the seed of our cosmos contains all the souls of mankind, including our complete and final fulfillment. Recognizing this motivates us to complete our own spiritual work. It accelerates our spiritual transformation by revealing our connection with the seed, which is the cause of all causes.

1. With the beginning of the manifestation of the King's will, THAT IS, WHEN THE KING DESIRED TO CREATE THE WORLD, a hard spark made an engraving upon the supernal light. THIS HARD SPARK, WHICH emanated from the most concealed of all concealed things--from the secret of ein-sof (endlessness)-and took a shapeless form. THE SPARK was then inserted into THE CENTER OF a circle that was neither white nor black nor red nor green, nor any color at all. When He began its measurements, He created bright colors that shone into THE EMPTY SPACE AND THE ENGRAVING. From within the spark - THIS HARD SPARK - a fountain spouted, from which the shades down below received their colors.

1. בְּרֵישׁ הוּרְמְנוּתָא דְמַלְכָּא, גְּלִיף גְּלוּפֵי בִּטְהִירוּ עִלָּאָה בּוּצִינָא דְּקַרְדִּינוּתָא, וְנָפֵיק גּוֹ סְתִים דִּסְתִימוּ מְרָזָ״א דְּאֵי״ן סוֹ״ף, קוּטְרָא בְּגוּלְמָא נָעִיץ בְּעִזְקָא לָא חִוָּור וְלָא אוּכָם וְלָא סוּמָק וְלָא יְרוֹק, וְלָא גְוָון כְּלָל. כַּד מָדֵיד מְשִׁיחָא, עָבֵיד גְּוָונִין לְאַנְהָרָא לְגוֹ. בְּגוֹ בּוּצִינָא, נָפֵיק חַד נְבִיעוּ, דְּמִנֵּיהּ אִצְטַבְּעוּ גְּוָונִין לְתַתָּא.

2. From the most concealed of all concealed things, the secret of ein-sof (endlessness), EMANATED TWO FACES: ONE cleaved and THE OTHER DID not cleave. Its atmosphere was unknown until forceful blows split ATIK, and a concealed supernal point shone. Beyond this point, nothing is knowable and, because of this, He is called by the name Beginning, WHICH MEANS the First of the Sayings.

2. סְתִים גּוֹ סְתִימִין מְרָזָא דְּאֵי״ן סוֹ״ף, בָּקַע וְלָא בָּקַע, אֲוִירָא דִּילֵיהּ לָא אִתְיְדַע כְּלָל. עַד דְּמִגּוֹ דְּחִיקוּ דִּבְקִיעוּתֵיהּ, נְהִיר נְקוּדָה חָדָא סְתִימָא עִלָּאָה, בָּתַר הַהִיא נְקוּדָה לָא אִתְיְדַע כְּלָל, וּבְגִין כָּךְ אִקְרֵי רֵאשִׁית, מַאֲמַר קַדְמָאָה דְּכֹלָּא.

2. "The brightness of the firmament"

When God created the world, He knew that we, the vessels, could not receive His awesome, blazing Light in Its totality. This Kabbalistic notion can be likened to a tripped circuit breaker caused by an overload of electric current. It can also be compared to the light of sun, which would incinerate the entire earth if it were to ever approach too close. The Creator, in His infinite wisdom, therefore concealed the greater portion of His Light so as not to overwhelm that which He created. The Zohar recounts the process of how this hidden Light began to be revealed.

As we correct and transform our crude, immoral nature, we reveal a measure of hidden Light in direct proportion to the degree of inner change we've undergone. It is this spiritual change that expands our internal vessel, allowing us to receive a greater portion of hidden Light. The Hebrew letters emanate this hidden Light into our day to day existence.

3. "And they who are wise shall shine like the brightness of the firmament, and they who turn many to Righteousness like the stars for ever and ever" (Daniel 12:3). "And they who are wise" ALLUDES TO THE SOULS OF THE RIGHTEOUS, "the brightness of the firmament", TO THE ILLUMINATION OF THE UPPER THREE SFIROT, WHICH ARE REVEALED WHEN COMBINED WITH THE ATTRIBUTE OF MERCY. The aura of the brightness that is most concealed of all concealed things united with this point and shone into it. Then this Beginning--WHICH IS ARICH ANPIN--expanded INTO A HEAD AND BODY, and made a temple for its honor and glory. There, INSIDE THE TEMPLE, ARICH ANPIN planted a holy seed to bring forth SOULS for the benefit of the world. This is the secret of, "So the holy seed is its immovable stump" (Yeshayah 6:13).

3. וְהַמַּשְׂכִּילִים יַזְהִירוּ כִּזֹהַר הָרָקִיעַ וּמַצְדִּיקֵי הָרַבִּים כַּכּוֹכָבִים לְעוֹלָם וָעֶד. זֹהַר סְתִימָא דִּסְתִימִין, בָּטַשׁ אֲוִירָא דִילֵיהּ וְאַנְהִיר בְּהַאי נְקוּדָה, וּכְדֵין אִתְפַּשַּׁט הַאי רֵאשִׁית, וְעָבֵיד לֵיהּ הֵיכָלָא לִיקָרֵיהּ, וּלְתוּשְׁבַּחְתֵּיהּ. תַּמָּן, זֶרַע זַרְעָא דְקוּדְשָׁא לְאוֹלָדָא, לְתוֹעַלְתָּא דְעָלְמָא, וְרָזָא דָא, זֶרַע קֹדֶשׁ מַצַּבְתָּהּ.

4. The brightness that He sowed for His honor is similar to the purple seed of the silkworm, for the worm encases itself within its own silk, within its own creation. AND FROM THAT SEED, He prepares for Himself a temple for his own glory and for the benefit of all. With this Beginning, the Concealed unknown One created the temple, and this temple is called BY THE NAME 'Elohim.'

4. זֹהַר, דִּזְרַע זַרְעָא לִיקָרֵיהּ, כְּהַאי זַרְעָא דְמֶשִׁי דְאַרְגְּוָון טָב, דְּאִתְחַפֵּי לְגוֹ, וְעָבֵיד לֵיהּ הֵיכָלָא דְאִיהוּ תּוּשְׁבַּחְתָּא דִילֵיהּ וְתוֹעַלְתָּא דְכֹלָּא. בְּהַאי רֵאשִׁית, בְּרָא הַהוּא סְתִימָא דְּלָא אִתְיְדַע לְהֵיכָלָא דָא. הֵיכָלָא דָא אִקְרֵי אֱלֹהִים.

5. This is the secret of the words: "In the beginning Elohim created..." (Beresheet 1:1). THIS TEMPLE IS the brightness from which all TEN sayings were created, according to the secret meaning of the expansion of the point from that hidden brightness. Thus, if the word "created" applies to it, no wonder it is written, "And Elohim created man in His own image" (Beresheet 1:27).

5. וְרָזָא דָא, בְּרֵאשִׁית בָּרָא אֱלֹהִים. זֹהַר, דְּמִנֵּיהּ כָּלְהוֹ מַאֲמָרוֹת אִתְבְּרִיאוּ בְּרָזָא דְאִתְפַּשְׁטוּתָא דְנִקוּדָה דִּזֹהַר סְתִים דָּא. אִי בְּהַאי כְּתִיב בָּרָא, לֵית תְּוָוהָא, דִּכְתִיב וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ.

6. The brightness, WHICH IS ARICH ANPIN, is the secret of The Beginning, BECAUSE its name is the first of all. The holy name Eheyeh is engraved upon the sides OF ARICH ANPIN. The name Elohim is engraved on the crown. AND THIS IS THE SECRET OF Asher, WHICH IS a concealed temple, and is the beginning of the revelation of the secret of The Beginning. The word Asher CONSISTS OF THE SAME LETTERS AS Rosh (head) BUT IN REVERSE ORDER, AS THE LETTER RESH--WHICH IS THE FIRST LETTER IN ROSH--IS THE LAST LETTER IN ASHER. THIS SHOWS THAT IT IS THE Rosh that came out of resheet (beginning), WHICH IS ARICH ANPIN. THEREFORE, IT EMERGED FROM THE ASPECT OF THE HEAD AND WAS FORMED AS A HEADLESS BODY.

6. זֹהַר, רָזָא דָא בְּרֵאשִׁית, קַדְמָאָה דְּכֹלָּא שְׁמֵיהּ, אֶהְיֶה, שְׁמָא קַדִּישָׁא גְּלִיפָא בְּסִטְרוֹי, אֱלֹהִים גְּלִיפָא בְּעִיטְרָא. אֲשֶׁ"ר, הֵיכָלָא טְמִיר וְגָנִיז, שְׁרִיאוּתָא דְּרָזָא דְּרֵאשִׁית, אֲשֶׁר, רֹאשׁ דְּנָפֵיק מֵרֵאשִׁית.

7. After the point and the temple were established as one, Beresheet--WHICH IS ARICH ANPIN-includes a lofty beginning to the light of Chochmah. Later, the image of the temple changed and it was called a house (Heb. bayit) and the supernal point was called the head (Heb. rosh). They were included in each other through the secret of The Beginning, BECAUSE COMBINING THE WORDS BAYIT AND ROSH FORMS THE TERM BERESHEET. This was so as long as BAYIT AND ROSH were as one, as long as there was no MANNER OF habitation in the house; AS LONG AS CHOCHMAH WAS NOT CLOTHED WITH CHASSADIM, WHICH REVEALS THE FOUR COLORS OF THE HOUSE. But it was sown for the purpose of habitation and, once it was inhabited, it was called BY THE NAME 'Elohim', hidden and concealed.

7. וְכַד אִתְתַּקַּן לְבָתַר נְקוּדָה וְהֵיכָלָא כַּחֲדָא, כְּדֵין, בְּרֵאשִׁית כְּלִיל רֵאשִׁיתָא עִלָּאָה בְּחָכְמְתָא. לְבָתַר אִתְחַלַּף גַּוָּון הַהוּא הֵיכָלָא וְאִקְרֵי בַּיִת נְקוּדָה עִלָּאָה אִקְרֵי רֹא"שׁ. כְּלִיל דָּא בְּדָא בְּרָזָא בְּרֵאשִׁית, כַּד אִיהוּ כֹּלָּא כַּחֲדָא בִּכְלָלָא חָדָא, עַד לָא הֲוֵי יְשׁוּבָא בְּבֵיתָא, כֵּיוָן דְּאִזְדְּרַע לְתִקּוּנָא דְּיִשׁוּבָא, כְּדֵין אִקְרֵי אֱלֹהִים טְמִירָא סְתִימָא.

8. The brightness is concealed and hidden until the children of Yisrael came inside it in order to beget and the house stood expanded to contain what was established through the holy seed. As long as She had not conceived, the expansion of the house to make it habitable had not occurred, nor was it yet called BY THE NAME 'Elohim'. Rather, they both are still part of Beresheet ("In the beginning"). IN OTHER WORDS, BEFORE THE EXPANSION OF THE FOUR AMENDMENTS MENTIONED EARLIER, IT IS NOT YET CALLED BY THE NAME "ELOHIM", BECAUSE IT DOES NOT YET SHINE IN FULL. THEREFORE, EVERYTHING IS CONSIDERED AS IF IT IS INCLUDED WITHIN ARICH ANPIN; THAT IS, THE BEGINNING. After it became known by the name 'Elohim,' AFTER THE FOUR AMENDMENTS WERE COMPLETED, it gave birth to the first of those generations that came from the seed sown within it. HE ASKED: What is that seed? HE REPLIED: The seed is the engraved letters, WHICH ARE the secret of the Torah, REFERRING TO ZEIR ANPIN, which emanates from that point--WHICH IS ARICH ANPIN.

8. זֹהַר סְתִים וְגָנִיז, עַד דִּבְנִין בְּגַוֵּיהּ לְאוֹלָדָא, וּבֵיתָא קַיְּימָא בִּפְשִׁיטוּ דִתְקוּנָא דְּאִינוּן זֶרַע קֹדֶשׁ. וְעַד לָא אִתְעֲדִיאַת, וְלָא אִתְפַּשַּׁט פְּשִׁיטוּ דְּיִשׁוּבָא לָא אִקְרֵי אֱלֹהִים, אֶלָּא כֹּלָּא בִּכְלָלָא בְּרֵאשִׁית, לְבָתַר דְּאִתְתַּקַּן בִּשְׁמָא דֵּאלֹהִים, אַפֵּיק אִינוּן תּוֹלְדִין מֵהַהוּא זַרְעָא דְּאִזְדְּרַע בֵּיהּ. מַאן הַהוּא זַרְעָא, אִינוּן אַתְוָון גְּלִיפָן, רָזָא דְאוֹרַיְיתָא, דְּנָפְקוּ מֵהַהִיא נְקוּדָה.

9. That supernal point, WHICH IS ARICH ANPIN, sowed inside the temple--WHICH IS YISRAEL - SABA AND TEVUNAH-- the secret of the three points (vowels): Cholam, Shuruk and Chirik. So they are combined into one secret, a Voice that emerges from the joining of the three points. When THE VOICE came forth, its female counterpart came with it. She included all the letters as it is written: "The heavens..." (Beresheet 1:1); that is, the voice and its feminine principle. This voice, which is THE SECRET OF the heavens, is the last NAME OF Eheyeh, which is the brightness that contains all the letters and colors in this manner.

9. הַהִיא נְקוּדָה זָרַע בְּגוֹ הַהוּא הֵיכָלָא רָזָא דִתְלַת נְקוּדִין: חֹל"ם שׁוּר"ק, חִיר"ק, וְאִתְכְּלִילוּ דָּא בְּדָא, וְאִתְעֲבִידוּ רָזָא חָדָא קוֹל דְּנָפֵיק בַּחֲבוּרָא חָדָא. בְּשַׁעֲתָא דְּנָפַק, נַפְקַת בַּת זוּגֵיהּ בַּהֲדֵיהּ, דְּכָלִיל כָּל אַתְוָון, דִּכְתִיב אֶת הַשָּׁמַיִ"ם, קוֹל וּבַת זוּגוֹ. הַאי קוֹל דְּאִיהוּ שָׁמַיִם. אִיהוּ אֶהְיֶ"ה בַּתְרָאָה. זֹהַר דְּכָלִיל כָּל אַתְוָון וּגְוָונִין כְּגַוְונָא דָא.

10. Until this point, this is the secret of "Hashem our Elohim, Hashem." These three grades correspond to the supernal secret in the verse: "In the beginning Elohim created..." AND SO THE TERM Beresheet is an ancient secret, NAMELY CHOCHMAH THAT IS CALLED BEGINNING. THE TERM bara (created) alludes to a concealed secret, from which everything else expands. Elohim's secret meaning is sustaining everything that exists below. The term "the heavens" alludes to the union of the male and female, and it is forbidden to separate them, BUT RATHER COMBINE THEM, FOR THEY ARE THE SECRET OF THE VOICE AND THE UTTERANCE--YUD-HEI-VAV-HEI-ADONAI, WHICH ARE UNITED INTO ONE.

10. עַד הָכָא תְּלָתָא דַרְגִין, לְקֶבֶל רָזָא דָא עִלָּאָה, בְּרֵאשִׁית בָּרָא אֱלֹהִים. בְּרֵאשִׁית, רָזָא קַדְמָאָה. בָּר"א, רָזָא סְתִימָא לְאִתְפַּשְׁטָא מִתַּמָּן כֹּלָּא. אֱלֹהִי"ם, רָזָא לְקַיְּימָא כֹּלָּא לְתַתָּא. אֶת הַשָּׁמַיִם, דְּלָא לְאַפְרָשָׁא לוֹן, דְּכַר וְנוּקְבָה כַּחֲדָא.

11. א״ת, כַּד נָטֵיל אַתְוָן כָּלְהוֹן, כְּלָלָא דִּכְלֻהוֹ אַתְוָון אִינוּן רֵישָׁא וְסֵיפָא. לְבָתַר אִתּוֹסַף הֵ״א, לְאִתְחַבְּרָא כָּלְהוֹ אַתְוָון בְּהֵ״א, וְאִתְקְרֵי אַתְּ״ה. וְעַל דָּא וְאַתְּ״ה מְחַיֶּה אֶת כֻּלָּם. אֶ״ת, רָזָא אדני, וְהָכֵי אִקְרֵי. הַשָּׁמַיִם דָּא יהו״ה, רָזָא עִלָּאָה.

11. The particle Et (the) is created by combining the letters Aleph and Tav, which are the first and last letters of the alphabet. Thus, Et includes all the letters from beginning to end. Afterwards, the letter Hei was added to Et, so all the letters would be united with Hei. This formed the word Atah (you), which consists of the letters Aleph-Tav-Hei. Thus, the verse reads: "And you do preserve them all" (Nechemyah 9:6). Et is the secret of Adonai and is so called. Heaven is Yud-Hei-Vav-Hei, which is superior TO THE NAME ADONAI, FOR ZEIR ANPIN, CALLED "THE HEAVENS" AND ALSO CALLED "VOICE", IS THE SECRET OF THE NAME OF YUD-HEI-VAV-HEI. AND HIS FEMININE PRINCIPLE, CALLED 'ET' AND 'SPEECH,' IS THE SECRET OF THE NAME ADONAI.

12. וְאֶ״ת, תִּקּוּנָא דִּכַר וְנוּקְבָא. וְאֶ״ת, רָזָא והוי״ה, וְכֹלָּא חַד. הָאָרֶץ, דָּא אֱלֹהִים, כְּגַוְונָא עִלָּאָה לְמֶעְבַּד פֵּירִין וְאִיבִּין. שְׁמָא דָא כְּלִילָא בְּתֵלַת דּוּכְתֵּי, וּמִתַּמָּן אִתְפְּרַשׁ שְׁמָא דָא לְכַמָּה סִטְרִין. עַד הָכָא רָזָא דְּסִתְרָא דְּסִתְרִין, דְּגָלִיף וּבְנֵי, וְקַיָּים בְּאֹרַח סָתִים בְּסִתְרָא דְּחַד קְרָא.

12. THE WORD Ve-Et (and the) alludes to the establishment of male and female. Ve-Et is the secret of Vav-Yud-Hei-Vav-Hei, and both are as one. The earth is the name Elohim, equivalent to the supernal, which is fit to issue fruit and offspring. This name is included in three places and defined in many ways. Up until now, it is the secret of the most secret of mysteries, which was engraved, built, and established in a concealed manner according to the hidden meaning of one single verse.

13. מִכָּאן וּלְהָלְאָה בְּרֵאשִׁית בָּרָא שִׁי״ת, מִקְצֵה הַשָּׁמַיִם וְעַד קְצֵה הַשָּׁמַיִם שִׁית סִטְרִין דְּמִתְפַּשְׁטָן מֵרָזָא עִלָּאָה בְּאִתְפַּשְׁטוּתָא דְּבָרָא, מִגּוֹ נְקוּדָה קַדְמָאָה בָּרָא אִתְפַּשְׁטוּתָא דְּחַד נְקוּדָה דְּלְעֵילָא וְהָכָא אִגְלִיף רָזָא שְׁמָא דְּאַרְבְּעִין וּתְרֵין אַתְוָון.

13. Beresheet IS FORMED OF THE SEGMENTS Bara-Sheet (he created six), because from one end of the heavens to the other, there are six branches that extend from the secret of the sublime with the expansion of Bara (created). Bara expanded from within the first point, WHICH IS ARICH ANPIN. And here, ON THIS FIRST POINT, the secret of the name with the 42 letters was engraved.

3. Intonations, vowels (points), and letters

The relationship between the Hebrew letters, vowels and intonations are explained in terms of their spiritual significance. The Zohar tells us that the letters, vowels and intonations are not merely the building the blocks of language. They are the building blocks of the entire cosmos. They are the sounds of creation, the forces by which stars and planets are constructed, and by which physical and metaphysical worlds are erected. Just as a human voice in song can shatter glass and evoke tears, the Hebrew alphabet affects both physical and spiritual realities. We can set these forces in motion by meditatively scanning the very letters that speak of the secrets of the letters themselves. By so doing, we can draw spiritual sustenance and Light into our daily lives.

14. כְּגַוְונָא דְּטַעֲמֵי דְּמַנְגְּנֵי, וּבְנִגּוּנָא דִּילְהוֹן אָזְלִין אַבַּתְרַיְיהוּ אַתְוָון וְנִקּוּדֵי, וּמִתְנַעְנְעָן אַבַּתְרַיְיהוּ כְּחַיָּילִין בָּתַר מַלְכֵיהוֹן. גּוּפָא אַתְוָון וְרוּחָא נְקוּדֵי, כְּלֻהוֹ נְטָלוּ בְּמַטְלָנֵיהוֹן בָּתַר טַעֲמֵי וְקַיְימֵי בְּקִיּוּמַיְיהוּ. כַּד נִגּוּנָא דְּטַעֲמֵי נָטֵיל, נָטְלֵי אַתְוָון וְנִקּוּדֵי אַבַּתְרַיְיהוּ כַּד אִיהוּ פָּסִיק, אִינוּן לָא נָטְלִין וְקַיְימֵי בְּקִיּוּמַיְיהוּ.

14. "And they who are wise shall shine," (Daniel 12:3) like the notes and cantillation marks given to the letters and the vowels (points). They move along like soldiers following their king. The letters are the body and the vowels are THE ASPECT OF their spirit, and they all follow their intonations and attain their existence. When the tune of the cantillation marks travels along, the letters and vowels (points) march in step with it. When THE TUNE stops, they stop as well.

15. The words "And they who are wise shall shine" ALLUDE TO the letters and the vowels (points) THAT SHINE, and "the brightness" ALLUDES TO the tune of the cantillation marks. "The firmament" ALLUDES TO the expansion of the tune, namely all those INTONATIONS that flow and expand along as the tune flows. "And they who turn many to righteousness" ALLUDES TO the music of the cantillation marks that bring the journeying to a pause and enable the meaning of the words to be heard clearly. The words "shall shine" ALLUDE TO the letters and the vowels (points) that shine as one along the journeys through concealed paths. Everything expands from this. "And they who are wise (Heb. maskilim) shall shine like the brightness of the firmament" upon the pillars and sockets of that palanquin. "And they who are wise" are themselves the supernal pillars and sockets, who observe intelligently to bestow on that palanquin and its sockets all that is needed to sustain it. THE PILLARS ARE CHESED, GVURAH AND TIFERET; THE SOCKETS ARE NETZACH, HOD AND YESOD. This secret IS HIDDEN, as it is written: "Blessed is he that considers the poor (Heb. maskil)" (Tehilim 41:2); MASKIL IS ZEIR ANPIN AND THE

15. וְהַמַּשְׂכִּילִים יַזְהִירוּ, אַתְוָון וְנִקּוּדֵי. כְּזֹהַר, נְגוּנָא דְּטַעֲמֵי, הָרָקִיעַ, אִתְפַּשְׁטוּתָא דְּנִגּוּנָא, כְּגוֹן אִינּוּן דְּמִתְפַּשְׁטֵי בִּפְשִׁיטוּ, וְאָזְלוּ בְּנִגּוּנָא. וּמַצְדִּיקֵי הָרַבִּים, אִינּוּן פְּסוּקֵי דְטַעֲמֵי, דְּפַסְקֵי בְּמַטְלָנֵיהוֹן, דִּבְג״כ אִשְׁתְּמַע מִלָּה. יַזְהִירוּ, אַתְוָון וְנִקּוּדֵי, וְנַהֲרִין כַּחֲדָא בְּמַטְלָנִין בְּרָזָא דִּסְתִימוּ, בְּמַטְלָנוּתָא בְּאִינּוּן שְׁבִילִין סְתִימִין. מֵהַאי אִתְפַּשַּׁט כֹּלָּא. וְהַמַּשְׂכִּילִים יַזְהִירוּ כְּזֹהַר הָרָקִיעַ, וְאִינּוּן קַיְּימִין וְסַמְכִין דְּהַהוּא אַפִּרְיוֹן. הַמַּשְׂכִּילִים, אִינּוּן קַיְּימִין וְסָמְכִין עִלָּאִין, דְּאִינּוּן מִסְתַּכְּלֵי בְּסִכְלְתָנוּ, בְּכָל מַה דְּאִצְטְרִיךְ הַהוּא אַפִּרְיוֹן וְסָמְכִין דִּילֵיהּ. סִתְרָא דָא, כד״א אַשְׁרֵי מַשְׂכִּיל אֶל דָּל. יַזְהִירוּ, דְּאִי לָא יַזְהִירוּ וְלָא נַהֲרִין, לָא יָכְלִין לְעַיְּינָא וּלְאִסְתַּכְּלָא בְּהַהוּא אַפִּרְיוֹן בְּכָל מַה דְּאִצְטְרִיךְ.

POOR IS HIS FEMININE PRINCIPLE. AND HE RECEIVES THE BRIGHTNESS FOR THE SAKE OF THE POOR WHO NEED IT. THE SUPERNAL SIX EXTREMITIES OF ZEIR ANPIN shall shine, for if they do not shine or illuminate, they will not be able to study the palanquin and determine what is necessary for its restoration. WERE IT NOT FOR THE NEED OF ESTABLISHING THAT PALANQUIN, THEY WOULD NOT HAVE RECEIVED ANY OF THAT LIGHT OF BRIGHTNESS.

16. כְּזֹהַר הָרָקִיעַ, הַהוּא דְּקַיְּימָא עַל גַּבֵּי אִינּוּן מַשְׂכִּילִים, דִּכְתִיב בֵּיהּ וּדְמוּת עַל רָאשֵׁי הַחַיָּה רָקִיעַ כְּעֵין הַקֶּרַח הַנּוֹרָא. זֹהַר דְּהַהוּא, נָהִיר לְאוֹרַיְיתָא. זֹהַר, דְּנָהִיר לְאִינּוּן רָאשֵׁי דְּהַהִיא חַיָּה, וְאִינּוּן רָאשֵׁי אִינּוּן מַשְׂכִּילִים דְּנַהֲרִין תְּדִיר, וּמִסְתַּכְּלָן לְהַהוּא רָקִיעַ לְהַהוּא נְהִירוּ דְּנָפִיק מִתַּמָּן. וְדָא אִיהוּ נְהִירוּ דְאוֹרַיְיתָא דְּנָהִיר תְּדִיר וְלָא פָּסִיק.

16. AND THEY SHINE "like the brightness of the firmament" that rests upon they who are wise, of whom it is written: "And over the heads of the living creature was the likeness of a firmament, like the color of the terrible ice..." (Yechezkel 1:22). This is the brightness of the firmament, which shines upon THE ENTIRE ZEIR ANPIN, WHICH IS CALLED the Torah. The brightness shines upon the heads of that living creature THAT IS CALLED THE PALANQUIN. These heads, WHICH ARE THE PILLARS AND SOCKETS OF ZEIR ANPIN, who are wise shine constantly and look on that firmament to receive the light that emanates from there. This also is the light OF ZEIR ANPIN IN ITS ENTIRETY, WHICH IS CALLED Torah. It shines forever and never stops. IN OTHER WORDS, ZEIR ANPIN IN ITS ENTIRETY DOES NOT RECEIVE THE ASPECT OF THE BRIGHTNESS FOR ITSELF, BUT FOR THIS LIGHT THAT CONSTANTLY SHINES, ALONE.

4. "And the earth was without form"
The Creation process, the Zohar explains, began in a state of utter chaos. Out of this chaos emerged the concept of order. The Zohar reveals the process by which order emerges form chaos. The more furious and frenzied the initial chaos, the greater the order and the perfection that will eventually emerge.
We can attain the ability to remove chaos from our lives. We can begin to grasp the hidden spiritual truth that chaos is really opportunity for bringing order and fulfillment.

17. וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וגו׳, הָיְתָה דַיְיקָא. מִקַּדְמַת דִּנָא תַּלְגָא גּוֹ מַיָּיא, נַפְקָא מִנָּהּ זוּהֲמָא בְּהַהוּא חֵילָא דְּתַלְגָא בְּמַיָּיא, וְאַקִּישׁ בָּהּ אֶשָּׁא תַּקִּיפָא, וַהֲוָה בָּהּ פְּסוֹלֶת, וְאִתְעֲדִיאַת וְאִתְעֲבִידַת תֹּה״וּ. וּמֵאַתַר דְּזוּהֲמָא, קִינָא דִפְסוֹלֶת. וָבֹה״וּ, בְּרִירוּ דְּאִתְבְּרֵיר מִגּוֹ פְּסוֹלֶת, וְאִתְיַישַׁב בָּהּ. חֹשֶׁךְ, רָזָא דְּאֶשָּׁא תַּקִּיפָא. וְהַהוּא חֹשֶׁ״ךְ חָפֵי ע״ג הַהוּא תֹּה״וּ עַל גַּבֵּי הַהוּא פְּסוֹלֶת, וְאִתְתַּקָּנַת מִינֵיהּ.

17. "And the earth was without form and void..." (Beresheet 1:2) THE TERM "was" is exact IN THAT IT IMPLIES the earth's previous state, during which snow was mixed inside water. The act of the snow forming inside the water resulted in a foul substance. And AFTERWARD, a mighty fire beat upon it and refuse was formed inside it. It then conceived and became without form. The place where at first there was only filth, has become now a nest of refuse that is described as Tohu (without form). IT WENT THROUGH FOUR STAGES UNTIL IT BECAME TOHU: (1) LIGHT TURNED INTO WATER; (2) WATER TURNED INTO SNOW; (3) SNOW TURNED INTO REFUSE WITH THE INFLICTION OF THE FIRE; AND (4) THE REFUSE, OVER TIME, BECAME SUFFICIENTLY DISTINGUISHABLE TO BE CALLED TOHU. THE WORDS "and void" REFER TO the refined matter that emerged from the refuse and was set there. Darkness is the secret of the powerful fire and this darkness hovers above the Tohu, over that refuse, and is based upon it. IN OTHER WORDS, DARKNESS DOES NOT MEAN ONLY THE ABSENCE OF LIGHT--THAT IS, EMPTINESS--BUT RATHER THE ASPECT THAT PRODUCES EMPTINESS, LIKE A STRONG FIRE THAT BURNS AND CONSUMES EVERYTHING IT TOUCHES AND LEAVES EMPTINESS IN ITS PLACE. THE REASON WHY IT IS CALLED DARKNESS AND NOT FIRE IS THAT THE BURNING FORCE IS NOT FROM THE FIRE ITSELF, BUT FROM THE REFUSE OVER WHICH IT HOVERS. THEREFORE, THIS DARKNESS IS BASED UPON THE TOHU, FROM WHICH IT RECEIVES.

18. "And the wind (also: 'spirit') of Elohim" (Ibid.) ALLUDES TO the Holy Spirit (Ruach) that proceeded from living Elohim and "moved over the surface of the waters." THIS MEANS THAT after this wind blew, a thin layer from the refuse was refined, just as the filth flies off and away. In this manner, it was refined, covered and purified over and over again until the foulness was left without any filth.

18. וְרוּחַ אֱלֹהִים, רוּחַ קוּדְשָׁא דְּנָפֵיק מֵאֱלֹהִים חַיִּים, וְדָא מְרַחֶפֶת עַל פְּנֵי הַמָּיִם. בְּתַר דְּהַאי רוּחַ נָשֵׁיב, אִבְרִיר דְּקִיקוּ חַד מִגּוֹ הַהוּא פְּסוֹלֶת, כְּטִיסָא דְּזוּהֲמָא. כַּד אִבְרִיר וְאַצְנֵיף וְאַצְרֵיף זִמְנָא וּתְרֵין, עַד דְּאִשְׁתְּאַר הַהוּא זוּהֲמָא, דְּלֵית בֵּיהּ זוּהֲמָא כְּלָל.

19. When this Tohu was refined and purified, "a great and strong wind rent the mountains, and broke the rocks..." (I Melachim 19:11) Then it emerged like the wind that Eliyahu saw. The Bohu was refined and purified and noise came from it, as it is written: "And after the wind an earthquake (also: 'noise')" (Ibid.). When the darkness was refined, fire was then included in its secret, as it is written: "And after the earthquake a fire" (Ibid. 12). The wind was refined and a "still small voice" was included within it.

19. כַּד הַאי תֹּהוּ אִבְרִיר וְאַצְרִיף, נָפַק מִינֵיהּ רוּחַ גְּדוֹלָה וְחָזָק מְפָרֵק הָרִים וּמְשַׁבֵּר סְלָעִים, הַהוּא דְּחָמָא אֵלִיָּהוּ. אִבְרִיר בֹּהוּ, וְאַצְרִיף, וְנָפַק מִינֵיהּ רַעַשׁ, דִּכְתִיב וְאַחַר הָרוּחַ רַעַשׁ. וְאִבְרִיר חֹשֶׁךְ, וְאַכְלִיל בְּרָזָא דִילֵיהּ אֵשׁ, דִּכְתִיב וְאַחַר הָרַעַשׁ אֵשׁ. אִבְרִיר רוּחַ, וְאִתְכְּלִיל בְּרָזָא דִילֵיהּ קוֹל דְּמָמָה דַקָּה.

20. Tohu has neither color nor form and is not included within the secret of form at all. Although it may appear to have form, when we look closely it loses all form. Everything has a garment to wear except TOHU.

20. תֹּה"וּ אֲתַר דְּלֵית בֵּיהּ גּוָון וְלָא דִיוּקְנָא, וְלָא אִתְכְּלִיל בְּרָזָא דְדִיוּקְנָא, הַשְׁתָּא אִיהוּ בְּדִיוּקְנָא, כַּד מִסְתַּכְּלָן בֵּיהּ לֵית לֵיהּ דִּיוּקְנָא כְּלָל. לְכֹלָּא אִית לְבוּשָׁא לְאִתְלַבְּשָׁא בַּר הַאי.

21. Bohu ALREADY has an image and a form, the stones immersed inside the engraving of Tohu. When the stones emerge from within the engraving in which they were immersed, they draw down goodness into this world in the form of a garment. They draw goodness down to the world--THAT IS, STRAIGHT LIGHT--and force THE RETURNING LIGHT up, SO THAT THE STRAIGHT LIGHT IS ENCLOTHED. THIS IS KNOWN AS FORMING.

21. בֹּה"וּ, לְהַאי אִית לֵיהּ צִיּוּרָא וְדִיוּקְנָא: אַבְנִין מְשַׁקְעִין גּוֹ גְלִיפָא דְתֹהוּ, נַפְקֵי גּוֹ גְלִיפָא דְּמְשַׁקְעָן תַּמָּן. וּמִתַּמָּן מַשְׁכֵּי תּוֹעַלְתָּא לְעָלְמָא, בְּצִיּוּרָא דִלְבוּשָׁא, מַשְׁכֵּי תּוֹעַלְתָּא מֵעֵילָא לְתַתָּא וְסָלְקָא מִתַּתָּא לְעֵילָא.

22. These STONES are hollow and viscous because they are suspended in the air. At times, they are suspended in the air because they rise up and out of there, FROM WITHIN THE ENGRAVING OF TOHU. At other times, such as cloudy days, they hide and raise water from the abyss to replenish Tohu. This is when there is joy and folly, because Tohu has expanded all over the world.

22. וְעַל דָּא נְקִיבָן וּמְפוּלְמִין, הַנֵּי תַּלְיָין בַּאֲוִירָא. לְזִמְנִין תַּלְיָין בַּאֲוִירָא דְּסָלְקֵי מִתַּמָּן לְעֵילָא, לְזִמְנִין מִטַּמְרִין בְּיוֹמָא דְּעִיבָּא, וּמְסִיקֵי מַיִין מִגּוֹ תְּהוֹמָא לְאִתְזָנָא תֹּה"וּ מִתַּמָּן, דְּהָא כְּדֵין חֶדְוָה וּשְׁטוּתָא דְקָא אִתְפַּשַּׁט תֹּהוּ בְּעָלְמָא.

23. Darkness is a black fire that is strong in color, BECAUSE NO OTHER COLOR CAN CHANGE BLACK. There is a red fire that is strong in its appearance, AS RED IS THE MOST NOTICEABLE COLOR. There is a green fire, which is solid in form, AS ALL FORMS REACH PERFECTION BY THE GREEN COLOR. And there is a white fire, WHICH IS THE BASIS OF ALL OTHER COLORS. Darkness is strong, because it contains all kinds of fires and it attacks the Tohu. Darkness is a fire THAT CONSISTS OF FOUR COLORS, and it is usually not a dark fire except when it attacks the Tohu. This is the secret of the verse: "his eyes were dim, so that he could not see, he called Esav..." (Beresheet 27:1). The face of evil is darkness, so Yitzchak, who was kind to evil--TO ESAV--was then called 'darkness,' as it rested upon him so that it may strengthen him.

23. חֹשֶׁךְ, הוּא אֶשָּׁא אוּכְמָא תַּקִּיף בְּגוָון, אֶשָּׁא סוּמְקָא תַּקִּיף בְּחֵיזוּ, אֶשָּׁא יְרוּקָא תַּקִּיף בְּצִיּוּר, אֶשָּׁא חִיוָורָא דְּכָלִיל כֹּלָּא. חֹשֶׁךְ תַּקִּיף בְּכָל אֶשִּׁין, וְדָא אַתְקִיף לְתֹה"וּ. חֹשֶׁךְ הוּא אֶשָּׁא, וְלָאו אִיהוּ אֶשָּׁא חֲשׁוֹכָא, בַּר כַּד אַתְקִיף לְתֹהוּ, וְרָזָא דָא וַתְּכֵהֶנָה עֵינָיו מֵרְאוֹת וַיִּקְרָא אֶת עֵשָׂו וגו'. חֹשֶׁךְ פְּנֵי רָע דְּאַסְבַּר אַנְפִּין לְרַע, וּכְדֵין אִקְרֵי חֹשֶׁךְ, דְּשָׁרֵי עֲלֵיהּ לְאִתַּקְפָא לֵיהּ, וְרָזָא דָא וְחֹשֶׁךְ עַל פְּנֵי תְהוֹם.

24. The wind THAT IS MENTIONED IN THE VERSE: "AND A WIND FROM ELOHIM," is a voice that rests upon Bohu and guides it in all where it is needed. This is the secret of the verses: "The voice of Hashem is upon the waters" (Tehilim 29:3) and "And a wind from Elohim moved over the surface of the waters." The stones are immersed deep inside the abyss from which waters flow. This is why they are called "the surface of the waters." The wind guided and strengthened the faces, called the surface of the deep, each according to its requirements.

24. רוּ"חַ הוּא קוֹל דְּשָׁאֲרֵי עַל בֹּהוּ וְאַתְקִיף לֵיהּ וְאַנְהֵיג לֵיהּ בְּכָל מַה דְּאִצְטְרִיךְ. וְרָזָא דָא קוֹל יי עַל הַמָּיִם. וְכֵן וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל פְּנֵי הַמָּיִם. אַבְנִין מְשַׁקְעָן גּוֹ תְּהוֹמֵי, דְּנַפְקֵי מַיָּא מִנְּהוֹן, וְעַל דָּא אִקְרוּן פְּנֵי הַמָּיִם. רוּחַ אַנְהֵיג וְאַתְקִיף לְאִינּוּן פָּנִים פְּנֵי תְהוֹם, דָּא כְּמָה דְּאִצְטְרִיךְ לֵיהּ וְדָא כְּמָה דְּאִצְטְרִיךְ לֵיהּ.

25. תֹּה״וּ, עֲלֵיהּ שַׁרְיָא שֵׁם שד״י. בֹּה״וּ, עֲלֵיהּ שַׁרְיָא שֵׁם צְבָאוֹת. חֹשֶׁךְ עֲלֵיהּ שַׁרְיָא שֵׁם אֱלֹהִים. רוּחַ, עֲלֵיהּ שַׁרְיָא שֵׁם ידו״ד.

25. The name Shadai dwells upon Tohu, the name Tzeva'ot dwells upon Bohu and the name Elohim dwells upon darkness, BECAUSE DARKNESS IS A RESULT OF MALCHUT RISING UP TO BINAH, which is called Elohim. The name "wind" dwells upon Yud-Hei-Vav-Hei.

26. רוּחַ חָזָק מְפָרֵק הָרִים לֹא בָּרוּחַ ה׳ וגו׳, שְׁמָא דָא לָא הֲוֵי בֵּיהּ, דְּהָא שד״י שָׁלְטָא עֲלֵיהּ בְּרָזָא דְּתֹהוּ. וְאַחַר הָרוּחַ רַעַשׁ לֹא בָּרַעַשׁ ה׳, דְּהָא שֵׁם צְבָאוֹת שָׁלְטָא בֵּיהּ, בְּרָזָא דְּבֹהוּ. וְעַל דָּא אִקְרֵי בֹּהוּ. רַעַשׁ, דְּלָאו אִיהוּ בְּלָא רַעַשׁ.

26. "And a great and strong wind rent the mountains...but Hashem was not in the wind..." (I Melachim 19:11). The name YUD-HEI-VAV-HEI was not in the wind BECAUSE THIS STRONG WIND COMES FROM Tohu, upon which the name Shadai rests. HENCE IT READS, "BUT HASHEM WAS NOT IN THE WIND." AND IT EXPLAINS THAT THE EARTHQUAKE CAME FROM BOHU, AS THE VERSE CONTINUES: "And after the wind an earthquake; but Hashem was not in the earthquake", because only the name Tzeva'ot rests upon it in the secret of Bohu. Hence, it is called Bohu. AS FOR THE FIRE THAT COMES OUT OF DARKNESS, THE SCRIPTURE READS, "And after the earthquake a fire; but Hashem was not in the fire" (I Melachim 19:12), because the name Elohim rests upon it from the aspect of darkness. "And after the fire a still small voice", WHICH COMES FROM THE ASPECT OF THE WIND OF ELOHIM, UPON WHICH THE NAME YUD-HEI-VAV-HEI RESTS. THE VERSE READS: "AND WHEN ELIYAHU HEARD IT...AND WENT OUT, AND STOOD IN THE ENTRANCE OF THE CAVE. AND, BEHOLD, THERE CAME A VOICE TO HIM, AND SAID, 'WHAT ARE YOU DOING HERE, ELIYAHU?" (I MELACHIM 19:13). HE DID NOT LEAVE THE CAVE AT THE FIRST THREE ASPECTS, ONLY WHEN HE HEARD A STILL SMALL VOICE, because the name Yud-Hei-Vav-Hei was there. AND HE KNEW THAT YUD- HEI-VAV-HEI WAS TALKING TO HIM.

27. וְאַחַר הָרַעַשׁ אֵשׁ לֹא בָּאֵשׁ ה׳, דְּהָא שְׁמָא דֵּאלֹהִים שָׁלְטָא בֵּיהּ מִסִּטְרָא דְּחֹשֶׁךְ. וְאַחַר הָאֵשׁ קוֹל דְּמָמָה דַקָּה, הָכָא אִשְׁתְּכַח שֵׁם ידו״ד. אַרְבַּע פִּרְקִין הָכָא, דְּאִינּוּן פִּרְקֵי גּוּפָא וְאֵבְרִין יְדִיעָן, דְּאִינּוּן אַרְבָּעָה, וְאִינּוּן תְּרֵיסַר. וְהָכָא שְׁמָא גְּלִיפָא דִּתְרֵיסַר אַתְוָון. דְּאִתְמְסַר לְאֵלִיָּהוּ בַּמְּעָרָה.

27. THE NAME YUD-HEI-VAV-HEI has four segments, NAMELY FOUR LETTERS, that signify the parts of the human body and certain members--namely, the limbs which are four that can become twelve. Here is THE SECRET OF the name that consists of twelve letters, which was given to Eliyahu while inside the cave. THIS ALLUDES TO THE THREE NAMES OF YUD-HEI-VAV-HEI. EACH CONSISTS OF FOUR LETTERS, WHICH TOGETHER ADD UP TO TWELVE. AND THIS NAME, WITH ITS TWELVE LETTERS, APPEARS IN THE HUMAN BODY. THE FIRST APPEARS IN THE HEAD: CHOCHMAH, BINAH AND DA'AT; THE SECOND IN THE BODY FROM THE TOP TO THE NAVEL: CHESED, GVURAH AND TIFERET; THE THIRD FROM THE NAVEL DOWNWARD: NETZACH, HOD AND YESOD. EACH PART OF THE BODY IS DIVIDED INTO FOUR OTHER PARTS, WHICH ADD UP TO TWELVE.

5. "And there was light"

The Zohar reveals the elaborate process by which the Light of the Creator was first revealed to the world. This section helps awaken our own desire to reveal the Light, above and beyond our own personal needs.

28. וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי אוֹר. מֵהָכָא אִיהוּ שֵׁירוּתָא לְאַשְׁכָּחָא גְּנִיזִין, הֵיךְ אִתְבְּרֵי עָלְמָא בִּפְרָט. דְּעַד הָכָא הֲוָה בִּכְלָל, וּבָתַר, אִתְהַדַּר כְּלַל לְמֶהֱוֵי כְּלַל וּפְרַט וּכְלָל.

28. "And Elohim said, 'Let there be light,' and there was light" (Beresheet 1:3). From here, FROM THIS SAYING, we can begin to learn in detail the secrets of how the world was created in details, because until now, the Creation was discussed only generally, IN THE VERSE "IN THE BEGINNING ELOHIM CREATED..." (IBID. 1) After this, the description returns to the general, then the particular, and then the general again.

29. עַד הָכָא הֲוָה כֹּלָּא תַּלְיָיא בַּאֲוִירָא מֵרָזָא דְּאֵין סוֹף, כֵּיוָן דְּאִתְפְּשַׁט חֵילָא בְּהֵיכָלָא עִלָּאָה רָזָא דֵּאלֹהִים, כְּתִיב בֵּיהּ אֲמִירָה, וַיֹּאמֶר אֱלֹהִים. דְּהָא לְעֵילָא לָא כְּתִיב בֵּיהּ אֲמִירָה בִּפְרָט, וְאַף עַל גַּבְדִּבְרֵאשִׁית מַאֲמָר הוּא, אֲבָל לָא כְּתִיב בֵּיהּ וַיֹּאמֶר.

29. Until now, everything was suspended in the air that was bestowed from the secret of ein-sof (endlessness). As soon as the force expanded inside the supernal temple, which is the secret of Elohim, the word 'saying' is applied to it, as it is written: "And Elohim said." Before that, the word "said" is not written, because "said" means it is in detail. Although the word, "In the beginning" is also a saying, which expresses the 'injunctions' of the Creation to ten sayings, "And Elohim said" is not written in it, AS IT IS DESCRIBED IN A GENERAL MANNER. THE USE OF THE WORD "SAID" MEANS A DETAILED DESCRIPTION. THEREFORE, THE VERSE, "AND ELOHIM SAID, LET THERE BE LIGHT" IS THE FIRST OF THE DETAILS OF THE CREATION OF THE WORLD.

30. דָּא וַיֹּאמֶר, אִיהוּ קַיְּימָא לְמִשְׁאַל וּלְמִנְדַּע. וַיֹּאמֶר, חֵילָא דְּאִתְרָם, וַאֲרָמוּתָא בַּחֲשַׁאי מֵרָזָא דְּאֵין סוֹף בְּרֵישָׁא דְּמַחֲשָׁבָה. וַיֹּאמֶר אֱלֹהִים, הַשְׁתָּא אוֹלִיד הַהוּא הֵיכָלָא, מִמַּה דְּאִתְעַדְּיָאַת מִזַּרְעָא דְּקֹדֶשׁ, וְאוֹלִיד בַּחֲשַׁאי. וְהַהוּא דְּאִתְיְלַד אִשְׁתְּמַע לְבַר, מָאן דְּאוֹלִיד לֵיהּ אוֹלִיד בַּחֲשַׁאי דְּלָא אִשְׁתְּמַע כְּלָל, כֵּיוָן דְּנָפַק מִנֵּיהּ מָאן דְּנָפַק אִתְעֲבֵיד קוֹל דְּאִשְׁתְּמַע לְבַר.

30. The words: "And...said" should be studied and questioned. The term "And...said" (Heb. Vayomer) consists of the Hebrew letters Mi (who) and Or (light), which is an inquiry. "And...said" alludes to a raised force, and the raising is done in silence. A LIGHT IS DRAWN from the secret of Ein-Sof; from the beginning of thought. "And Elohim said" MEANS THAT now the temple gave birth to the holy seed, with which it was pregnant, in secret. And he who was born, NAMELY ZEIR ANPIN AND ITS FEMININE PRINCIPLE, was heard without. Whoever gave birth to him, TO ZEIR ANPIN AND HIS FEMININE PRINCIPLE, did it secretly and was not heard at all. THIS REFERS TO GIVING BIRTH TO THE MOCHIN OF ZEIR ANPIN AND HIS FEMININE PRINCIPLE WHILE STILL IN BINAH. But as soon as it emerged from there, FROM BINAH, a sound was heard without.

31. יְהִי אוֹר. כָּל מַה דְּנָפַק בְּרָזָא דָא נָפַק. יְהִי, עַל רָזָא דְּאוֹ"א, דְּאִיהוּ י"ה, וּלְבָתַר אִתְהַדַּר לְנִקּוּדָה קַדְמָאָה, לְמֶהֱוֵי שֵׁירוּתָא לְאִתְפַּשְׁטָא לְמִלָּה אָחֳרָא.

31. "Let there be (Heb. Yehi) light," means that everything that comes forth AND EMANATES IN THE WORLD proceeds according to the secret OF THE WORDS: "LET THERE BE LIGHT." Yehi ALLUDES TO the secret of Aba and Ima, which are Yud-Hei OF YEHI (YUD-HEI-YUD). THE LETTER YUD ALLUDES TO ABA AND THE HEI TO IMA. Afterward, THE LETTERS YUD-HEI return to the first point BY ADDING ANOTHER POINT, NAMELY YUD, JUST LIKE THE FIRST ONE--AS IT IS WRITTEN: YEHI (YUD-HEI-YUD)--to institute a beginning for an expansion of something else.

32. אוֹר וַיְהִי אוֹר, אוֹר דִּכְבָר הֲוָה. אוֹר דָּא רָזָא סְתִימָא, אִתְפַּשְׁטוּתָא דְּאִתְפְּשַׁט וְאִתְבְּקַע מֵרָזָא דְּסִתְרָא דַּאֲוִיר עִלָּאָה סְתִימָא. בְּקַע בְּקַדְמֵיתָא וְאַפִּיק חַד נִקּוּדָה סְתִימָא מֵרָזָא דִּילֵיהּ, דְּהָא אֵין סוֹף בְּקַע מֵאֲוִירָא דִּילֵיהּ, וְגָלֵי הַאי נִקּוּדָה י', כֵּיוָן דְּהַאי י' אִתְפְּשַׁט, מַה דְּאִשְׁתְּאַר אִשְׁתְּכַח אוֹר, מֵהַהוּא רָזָא דְּהַהוּא אֲוִיר סְתִימָאָה.

32. The terms "light" and "Let there be light," DO NOT REFER TO THE RENEWAL OF THE "LIGHT", BUT RATHER TO THE RETURNING OF the light that ABA AND IMA already had. THE EXPANSION OF this light THAT APPEARS IN THE VERSE: "LET THERE BE LIGHT (OR, ALEPH-VAV-RESH)" is a most hidden secret, because it was the expansion that split according to the secret of the concealment of the supernal and concealed air (Heb. avir). The word Avir consists of the letters Aleph-Vav-Yud-Resh AND IS ARICH ANPIN. IT WAS SPLIT IN SUCH A WAY THAT THERE IS NOTHING REALLY RENEWED IN THE NAME YUD-HEI-VAV-HEI. RATHER, THE PERFECTION THAT WAS THERE BEFORE THE SPLITTING IS NOW REVEALED. It first split and produced one concealed point (vowel) from within its own mystery. It revealed the point (vowel) Yud. As a result of this removal of the Yud FROM AVIR, what is left OF THE ORIGINAL WORD AVIR is Or, which is from the secret of the concealed air.

33. כַּד אִשְׁתְּכַח מִנֵּיהּ נִקּוּדָה קַדְמָאָה י', אִתְגְּלֵי לְבָתַר עֲלֵיהּ מָטֵי וְלָא מָטֵי, כֵּיוָן דְּאִתְפְּשַׁט נָפַק, וְאִיהוּ הוּא אוֹר דְּאִשְׁתְּאַר מֵאֲוִיר, וְהַיְינוּ אוֹר דִּכְבָר הֲוָה וְהָא קַיְּימָא. נָפַק וְאִסְתַּלַּק וְאִתְגְּנֵיז וְאִשְׁתְּאַר חַד נִקּוּדָה מִנֵּיהּ לְמֶהֱוֵי מָטֵי תָּדִיר בְּאוֹרַח גְּנִיזוּ בְּהַהִיא נִקּוּדָה. מָטֵי וְלָא מָטֵי נָהִיר בֵּיהּ בְּאוֹרַח נִקּוּדָה קַדְמָאָה דְּנָפַק מִנֵּיהּ. וּבְגִין כָּךְ כֹּלָּא אָחִיד דָּא בְּדָא. נָהִיר בְּהַאי וּבְהַאי.

33. When the first point (or 'vowel'), WHICH IS Yud, proceeded FROM ARICH ANPIN, its light shone upon it according to the sense of 'reaching yet not reaching'. Once THE POINT expanded, THE LIGHT was revealed, and this is THE SECRET OF the Or (light) that has remained from Avir (air). This refers to the light that has existed AT FIRST IN BINAH, WHEN IT WAS IN THE HEAD OF ARICH ANPIN. IT THEN DISAPPEARED WHEN IT CAME OUT OF THE HEAD. NOW IT HAS RETURNED TO IT and remains there. The light has gone; it has disappeared and is now hidden. And one point remains IN BINAH, where THE LIGHT OF CHOCHMAH always reaches INTO THEIR VESSELS in a hidden manner. The "reaching yet not reaching", WHICH MEANS THAT IT REACHES WITH THE LIGHT OF CHASSADIM, BUT NOT WITH THE LIGHT OF CHOCHMAH, shines in the manner of the first point that has emerged from it. As a result, they are all linked to one another and illuminate one another.

34. When it ascends TO THE HEAD OF ARICH ANPIN, they all rise up and cling to it. THEN it is as if "reaching", WHICH IS THE UPPER THREE SFIROT. It is treasured in the place of the endless, WHICH IS ARICH ANPIN, and all becomes one. The point that was in the light, AND TRANSFORMED IT INTO AIR, is now COMPLETELY light, AS IT TURNED INTO THE UPPER THREE SFIROT BY THE UNION. And THE LIGHT OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ABA AND IMA expanded. From this expansion illuminated the seven letters of the alphabet, which were not yet solid but were still moist. Later darkness came forth and seven other letters of the Alphabet came out. The firmament then came forth and stopped the dispute between the two sides. In it there issued eight other letters, which added up to 22 in all. Seven letters from the RIGHT side and seven letters from the LEFT side jumped on the firmament and were all engraved on it, where they remained moist. As the firmament congealed, so did the letters. They were engraved and assumed their intended shapes. And there the Torah was

inscribed, REFERRING TO ZEIR ANPIN WHICH IS CALLED THE TORAH, to shine outward ON THE LOWER BEINGS.

34. כַּד סָלֵיק כֹּלָּא סָלְקִין וְאִתְאַחֲדָן בֵּיהּ. וְאִיהוּ מָטֵי וְאִגְנִיז בַּאֲתַר דְּאֵי״ן סו״ף. וְכֹלָּא חַד אִתְעֲבִיד. הַהוּא נְקוּדָה דְּאוֹר אוֹר אִיהוּ. וְאִתְפְּשַׁט וּנְהִירוּ בֵּיהּ שֶׁבַע אַתְוָון דְּאַלְפָא בֵּיתָא, וְלָא אַקְרִישׁוּ וְלַחִים הֲווֹ, נָפַק חֹשֶׁךְ לְבָתַר וְנָפְקוּ בֵּיהּ שֶׁבַע אַתְוָון אָחֳרָן דְּאַלְפָא בֵּיתָא, וְלָא אַקְרִישׁוּ וְקַיְּימוּ לַחִים. נָפַק רָקִיעַ דְּאַפְרֵישׁ מַחְלוֹקֶת דִּתְרֵין סִטְרִין, וְנָפְקוּ בֵּיהּ תְּמַנְיָא אַתְוָון אָחֳרָנִין. כְּדֵין כ״ב. דְּלָגוּ שֶׁבַע אַתְוָון דְּהַאי סִטְרָא וְשֶׁבַע דְּהַאי סִטְרָא וְאִתְגְּלִיפוּ כֻּלְּהוֹ בְּהַהוּא רָקִיעַ, וַהֲווֹ קַיְּימֵי לַחִים. אַקְרִישׁ הַהוּא רָקִיעַ וְאַקְרִישׁוּ אַתְוָון וְאִגְלִימוּ וְאִתְצַיְּירוּ בְּצִיּוּרַיְּיהוּ וְאִגְלִיף תַּמָּן אוֹרַיְּיתָא לְאַנְהָרָא לְבַר.

35. THE PHRASE: "Let there be light" ALLUDES TO THE NAME Great El, according to the secret of He who issues from the primal Air. HENCE, IT IS WRITTEN: "LET THERE BE (HEB. YEHI)", IMPLYING THE SFIRAH OF CHESED OF ZEIR ANPIN CALLED 'GREAT EL.' THE PHRASE: "And there was (Heb. Vayehi)" refers to the secret of the darkness that is called 'Elohim.' AND IT IS CALLED 'light' AFTER the left was combined with the right because the name Elohim extends from the secret of the name El, WHICH IS CHESED. THUS, THE NAME ELOHIM IS THE ASPECT OF CHESED AS WELL. And the right was included within the left, and the left within the right.

35. יְהִי אוֹר, דְּהוּא אֵל גָּדוֹל, רָזָא דְּנָפִיק מֵאֲוִיר קַדְמָאָה. וַיְהִי, רָזָא דְּחֹשֶׁךְ, דְּאִקְרֵי אֱלֹהִים. אוֹר דְּאִתְכְּלִיל שְׂמָאלָא בִּימִינָא. וּכְדֵין, מֵרָזָא דְּאֵל הֲוֵי אֱלֹהִים, אִתְכְּלִיל יְמִינָא בִּשְׂמָאלָא וּשְׂמָאלָא בִּימִינָא.

36. THE VERSE: "And Elohim saw the light, that it was good" (Beresheet 1:4) implies the Central Column OF ZEIR ANPIN, WHICH IS THE SFIRAH OF TIFERET IN IT. THE PHRASE: "That it was good" SAID ABOUT TIFERET MEANS THAT it shone up and down in all directions, NAMELY TO ALL THE SFIROT: NETZACH, HOD, YESOD AND MALCHUT. TIFERET OF ZEIR ANPIN is the secret of the name Yud-Hei-Vav-Hei, which includes all direction, RIGHT AND LEFT, FRONT AND BACK, UP AND DOWN. THE WORDS, "And Elohim divided the light" MEAN THAT HE prevented the dispute BETWEEN RIGHT AND LEFT, so that everything may be perfect.

36. וַיַּרְא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב, דָּא עַמּוּדָא דְּאֶמְצָעִיתָא. כִּי טוֹב אַנְהִיר עֵילָא וְתַתָּא וּלְכָל שְׁאָר סִטְרִין, בְּרָזָא ידו״ד, שְׁמָא דְּאָחִיד לְכָל סִטְרִין וַיַּבְדֵּל אֱלֹהִים וגו׳ אַפְרֵישׁ מַחְלוֹקֶת לְמֶהֱוֵי כֹּלָּא שְׁלִים.

37. "And Elohim called..." (Beresheet 1:5). HE ASKED: What is THE MEANING OF "AND ELOHIM called THE LIGHT DAY"? HE REPLIED, THIS MEANS THAT He called and invited it to bring forth from within that perfect light that stands in the middle, REFERRING TO TIFERET, one light. AND THIS LIGHT is the foundation of the world, upon which all worlds are erected AND FROM WHERE ALL THE SOULS ARE BORN. From this perfected "light" emerges the Central Column, the foundation of the life of the worlds, this being the day from the right side. THE WORDS: "And the darkness he called Night" MEAN THAT He called and invited it, bringing forth one female from within the left side, the secret of darkness. THIS FEMININE PRINCIPLE IS THE SECRET OF the moon that governs the night. FOR THIS REASON, it is called night. AND THIS IS the secret of THE NAME 'Adonai' and THE 'NAME Master of all Earth.'

37. וַיִּקְרָא אֱלֹהִים וגו׳ מַהוּ וַיִּקְרָא, קְרָא וְזַמֵּין, לְאַפָּקָא מֵהַאי אוֹר שְׁלִים דְּקַיְּימָא בְּאֶמְצָעִיתָא, חַד נְהִירוּ, דְּאִיהוּ יְסוֹדָא דְּעָלְמָא, דַּעֲלֵיהּ קָיְּימִין עָלְמִין. וּמֵהַהוּא אוֹר שְׁלִים עַמּוּדָא דְּאֶמְצָעִיתָא, אִתְפְּשַׁט יְסוֹדָא חֵי עָלְמִין, דְּאִיהוּ יוֹם מִסִּטְרָא דִּימִינָא. וְלַחֹשֶׁךְ קָרָא לַיְלָה, קְרָא וְזַמֵּין, וְאַפִּיק מִסִּטְרָא דְּחֹשֶׁךְ חַד נוּקְבָא סִיהֲרָא דְּשָׁלְטָא בְּלֵילְיָא, וְאִקְרֵי לַיְלָה. רָזָא דְּאדנ״י אֲדוֹן כָּל הָאָרֶץ.

38. The right enters into that perfected pillar in the middle, where it is included with the secret of the left; NAMELY, CHESED OF ZEIR ANPIN, WHICH ALSO INCLUDES ITS GVURAH AND ENTERS ITS CENTRAL COLUMN, WHICH IS TIFERET. Then ZEIR ANPIN rises up to the primal point, WHICH IS ARICH ANPIN, and takes and possesses there, IN ARICH ANPIN, MOCHIN, WHICH IS a thing according to THE SECRET OF the three Points--Cholam, Shuruk and Chirik--which are called holy seed. FOR THROUGH THE THREE SOWINGS--CALLED CHOLAM, CHIRIK AND SHURUK--THE MOCHIN OF CHOCHMAH ARE REVEALED, WHICH ARE CALLED HOLINESS. THE THREE POINTS ARE THEREFORE CALLED HOLY SEED. For no seed can be sown FOR THE PURPOSE OF THE MOCHIN except according to this secret, NAMELY THE SECRET OF THE THREE SOWINGS OF CHOLAM, SHURUK AND CHIRIK. All, REFERRING TO THE ILLUMINATION OF THE THREE POINTS, were united in the Central Column, WHICH IS TIFERET, and it emanated the foundation (Yesod) of the world. Because of this, YESOD is called all, because it holds on to all, NAMELY THE ILLUMINATION OF ALL THREE

38. עָאל יְמִינָא בְּהַהוּא עַמּוּדָא שְׁלִים בְּאֶמְצָעִיתָא, כְּלִיל בְּרָזָא דִּשְׂמָאלָא, וְסָלֵיק לְעֵילָא עַד נְקוּדָה קַדְמָאָה, וְנָטִיל וְאָחִיד תַּמָּן מִלָּה דִּתְלַת נְקוּדִין, חֹל״ם שׁוּר״ק חִיר״ק, זֶרַע קֹדֶשׁ. דְּהָא לֵית זַרְעָא דְּאִזְדְּרַע בַּר בְּרָזָא דָא, וְאִתְחַבַּר כֹּלָּא בְּעַמּוּדָא דְּאֶמְצָעִיתָא, וְאַפִּיק יְסוֹדָא דְּעָלְמָא וּבְגִין כָּךְ אִקְרֵי כֹּל, דְּאָחִיד לְכֹלָּא בִּנְהִירוּ דְּתִיאוּבְתָּא.

COLUMNS by the light of passion. IN OTHER WORDS, BECAUSE OF THE DESIRE OF THE LEFT FOR THE LIGHT OF THE RIGHT, YESOD RECONCILES THE LEFT WITH THE RIGHT AND UNITES THEM. AND BECAUSE THE CENTRAL COLUMN ACQUIRES THEM, THAT COLUMN ATTAINS BOTH OF THEM AND BESTOWS THEM BOTH ON YESOD.

39. שְׂמָאלָא לָהֵיט בְּתוֹקְפָא וְאָרַח, בְּכוּלְהוֹ דַּרְגִּין אָרַח רֵיחָא. וּמֵהַהוּא לְהִיטוּ דְּאֶשָּׁא, אַפִּיק הַהִיא נוּקְבָא סִיהֲרָא וְהַהוּא לְהִיטוּ הֲוָה חֹשֶׁךְ, בְּגִין דַּהֲוָה מֵחֹשֶׁךְ. וּתְרֵין סִטְרִין אִלֵּין, אַפִּיקוּ תְּרֵין דַּרְגִּין אִלֵּין, חַד דְּכַר וְחַד נוּקְבָא.

39. The left is set ablaze by the force of might and smells. It exudes the odor throughout the grades, and from the glow of this fire it emanates the feminine principle called moon. This blazing IS CONSIDERED TO BE darkness, because it extends from darkness. And these two sides, THE RIGHT AND THE LEFT, produce these two grades, one male and one female, BECAUSE YESOD, WHICH IS MALE, EMANATED FROM THE RULE OF THE RIGHT OF ZEIR ANPIN. THE FEMININE PRINCIPLE EMANATES FROM THE LEFT COLUMN OF ZEIR ANPIN.

40. יְסוֹדָא אָחִיד בְּעַמּוּדָא דְּאֶמְצָעִיתָא, מֵהַהוּא תּוֹסֶפֶת נְהוֹרָא דַּהֲוָה בֵּיהּ, דְּכֵיוָן דְּהַהוּא עַמּוּדָא דְּאֶמְצָעִיתָא אִשְׁתְּלִים, וְעָבִיד שְׁלָם לְכָל סִטְרִין, כְּדֵין אִתּוֹסַף בֵּיהּ נְהִירוּ מֵעֵילָא, וּמִכָּל סִטְרִין, בְּחֶדְוָה דְּכֹלָּא בֵּיהּ. וּמֵהַהוּא תּוֹסֶפֶת דְּחֶדְוָה, נָפִיק יְסוֹדָא דְּעָלְמִין וְאִקְרֵי מוּסָף. מֵהָכָא נָפְקִין כָּל חֵילִין לְתַתָּא וְרוּחִין וְנִשְׁמָתִין קַדִּישִׁין, בְּרָזָא ידו״ד צְבָאוֹת אֵל אֱלֹהֵי הָרוּחוֹת.

40. Yesod holds on to the Central Pillar AND RECEIVES the additional light that was in it. THIS REFERS TO THE LIGHT OF CHOCHMAH, WHICH IS AN ADDITIONAL LIGHT FOR ZEIR ANPIN. The Central Column, ZEIR ANPIN, is entirely complete BY CHOCHMAH AND BY CHASSADIM, because of the peace he brought to all sides. Thus, It has received additional light--MOCHIN--from above, NAMELY FROM ARICH ANPIN WHICH IS CHOCHMAH, and from all sides, NAMELY FROM THE RIGHT AND LEFT. FROM ITS OWN CENTRAL COLUMN, IT HAS ACHIEVED CHASSADIM AND GVUROT, and the joy of all THE WORLDS is in It. THIS IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH THAT ELIMINATES ALL THE KLIPOT. And from this adding of gaiety, the foundation (Yesod) of the world issued and is called additional (Heb. Musaf). From here, YESOD, all the lower powers, spirits and holy souls OF THE RIGHTEOUS, are emanated according to the secret of THE SACRED NAMES--Yud-Hei-Vav-Hei-Tzeva'ot--WHICH MEANS THAT HE IS A LETTER (ALSO: 'A SIGN') THAT APPEARS IN ALL HIS HOSTS. HE IS ALSO CALLED El the Elohim of the Spirits, FROM WHOM ALL THE SPIRITS AND SOULS OF THE RIGHTEOUS EMANATE.

41. לַיְלָה אֲדוֹן כָּל הָאָרֶץ, מִסִּטְרָא דִשְׂמָאלָא, מֵהַהוּא חֹשֶׁךְ, וּבְגִין דְּהַהוּא חֹשֶׁךְ תִּיאוּבְתֵּיהּ לְאִתְכְּלָלָא בִּימִינָא, וְחָלַשׁ תּוּקְפֵּיהּ, אִתְפַּשַּׁט מִנֵּיהּ הַאי לַיְלָה, כַּד שָׁארֵי לְאִתְפַּשְׁטָא הַאי לַיְלָה, עַד לָא אִסְתַּיֵּים, הַהוּא חֹשֶׁךְ עָאל וְאִתְכְּלִיל בִּימִינָא וְיָמִינָא אָחִיד לֵיהּ, וְאִשְׁתְּאַר בִּגְרִיעוּ הַאי לַיְלָה.

41. The night, Master of all Earth, is the feminine principle. She emanated from the left side, from that darkness. Because the entire desire of that darkness was to be included within the Right Column AND RECEIVE THE LIGHT, its power was weakened. When night began to expand FROM THE LEFT before ITS STRUCTURE was completed, the darkness--NAMELY THE LEFT COLUMN--entered and merged with the Right Column, and the right held on to it. Night then was left lacking AT ITS END, BECAUSE ITS SOURCE, WHICH IS THE LEFT COLUMN, DISAPPEARED IN THE RIGHT COLUMN AND DID NOT HELP IT REACH COMPLETION. SO NOW THERE ARE TWO THINGS LACKING IN THE FEMININE PRINCIPLE: (1) THE ASPECT OF THE NIGHT, MEANING DARKNESS INSTEAD OF LIGHT, AND (2) HER STRUCTURE WAS NOT COMPLETED BY THE LEFT.

42. וּכְמָה דְּחֹשֶׁךְ תִּיאוּבְתֵּיהּ לְאִתְכְּלָלָא בָּאוֹר. הָכֵי לַיְלָה תִּיאוּבְתֵּיהּ לְאִתְכְּלָלָא בַּיּוֹם, חֹשֶׁךְ גְּרַע נְהוֹרֵיהּ, וּבְגִין כָּךְ אַפִּיק דַּרְגָּא בִּגְרִיעוּ, וְלָא בִּנְהִירוּ חֹשֶׁךְ לָא נָהֵיר אֶלָּא כַּד אִתְכְּלִיל בָּאוֹר, לַיְלָה דְּנָפַק מִנֵּיהּ, לָא נָהֵיר, אֶלָּא כַּד אִתְכְּלִיל בַּיּוֹם. גְּרִיעוּ דְּלַיְלָה לָא אִשְׁתְּלִים אֶלָּא בְּמוּסַף, מַה דְּאִתּוֹסַף הָכָא גְּרַע הָכָא.

42. Just as darkness, WHICH IS THE LEFT, desires to be included within the light OF THE RIGHT COLUMN, so THE FEMININE PRINCIPLE, WHICH IS night, desires to be included within day. Darkness, WHICH IS THE LEFT COLUMN, abated its light BECAUSE IT HAD NOT YET COMPLETED THE STRUCTURE OF THE FEMININE PRINCIPLE. Because of this, it produced the grade OF THE FEMALE WITH AN incomplete STRUCTURE and without light, NAMELY WITH THE TWO AFOREMENTIONED DEFECTS. THEREFORE, THE FEMININE PRINCIPLE REQUIRED TWO REFORMS: (1) TO BRING HER LIGHT AND FREE HER FROM HER DARKNESS AND (2) TO COMPLETE HER STRUCTURE. Darkness, THE LEFT COLUMN, cannot illuminate unless it merges with the light of the right. And the same applies to the night, which is constructed in the left and emerges from it. It does not show any light unless it merges with the day, YESOD. The defect OF THE STRUCTURE of the night is not completed until the Musaf (additional prayer), WHICH IS THE ADDITIONAL LIGHT THAT YESOD HAS RECEIVED FROM THE CENTRAL COLUMN--NAMELY, THE EXCESSIVE ILLUMINATION OF CHOCHMAH IN ZEIR ANPIN. AND THIS ADDITIONAL LIGHT COMPLETES THE STRUCTURE OF THE FEMININE PRINCIPLE. So what was added to one place is diminished in another. THIS MEANS THAT WHAT WAS ADDED TO THE SFIRAH OF YESOD OF ZEIR ANPIN BY THE CENTRAL COLUMN, THE LEFT COLUMN OF ZEIR

ANPIN, HAS CAUSED A DIMINUTION AND LACK IN THE FEMININE PRINCIPLE. BUT YESOD FILLS UP THIS LACK WITH ITS ADDITIONAL LIGHT.

43. The Musaf, WHICH IS YESOD OF ZEIR ANPIN, contains the secret of the supernal point, WHICH IS ARICH ANPIN, and the secret of the Central Column, WHICH IS TIFERET OF ZEIR ANPIN THAT RECONCILES all sides. Because of this, two letters were added to YESOD, WHICH ARE VAV AND YUD, IN THE PHRASE: "AND ELOHIM CALLED (HEB. VAYIKRA) THE LIGHT DAY" (BERESHEET 1:5), IN WHICH THE LETTER VAV ALLUDES TO THE LIGHT OF CHASSADIM THAT IT RECEIVED FROM THE CENTRAL COLUMN AND THE YUD TO THE LIGHT OF CHOCHMAH THAT IT RECEIVED FROM ARICH ANPIN. IN THE EMANATION ON THE FEMININE PRINCIPLE, WHICH IS night, these two letters were missing. So OF HER IT IS WRITTEN kara, without the Vav and Yud. OF THE DAY, WHICH IS YESOD, it is written vayikra. He subtracted, IN THE FEMININE PRINCIPLE, THE LETTERS Vav and Yud from vayikra, and so it is written OF HER only "he called (kara) night." Here lies the secret of the name with the 72 letters that are inscribed in the supernal crown - REFERRING TO THE SECRET OF THE LETTERS VAV AND YUD.

43. בְּמוּסַף הֲוָה בֵּיהּ רָזָא דִנְקוּדָה עִלָּאָה, וְרָזָא דְעַמּוּדָא דְּאֶמְצָעִיתָא בְּכָל סִטְרִין, וּבְגִין כָּךְ אִתּוֹסַף בֵּיהּ תְּרֵין אַתְוָון. בְּלֵילְיָא גְרִיעוּ בֵּיהּ אִלֵּין תְּרֵין, כְּדֵין קְרָ״א, כְּתִיב וַיִּקְרָא, וְגָרַע מִנֵּיהּ ו׳ י׳ וּכְתִיב קְרָא לַיְלָה. הָכָא רָזָא דִשְׁמָא דְשִׁבְעִין וּתְרֵין אַתְוָון גְּלִיפָא דִכְתָרָא עִלָּאָה.

6. "Let there be a firmament"
Three distinct spiritual energy forces permeate all existence. Using the language of metaphor, the Zohar identities these three forces as Right, Left and Central Columns. Right correlates to the positive [+] force, which manifests physically as the proton. Left signifies the negative charge [-], manifesting as the electron. Central is expressed through the neutron, the force that bridges the positive and negative poles. Just as the filament in a light bulb creates the resistance that generates light, the Central column corresponds to the cosmic force of resistance--the Firmament whose resistance produces illumination. Even sunlight striking a physical object requires reflection in order generate luminous energy. This model for arousing both spiritual and physical Light is mirrored within ourselves. Our left side corresponds to the negative pole [-], and to our Desire to receive. The right side signifies the positive pole [+], the will to share that resides in our soul. Our hearts and minds correspond to the central aspect. This is our free will, whereby we can choose to resist the Desire to receive and nurture the desire to share. This is the choice that arouses spiritual Light.
This section of the Zohar fills us with the power to resist our selfish desires. It strengthens our central column, which is our own free will.
We are blessed with the ability to create unity between opposite forces in our lives. We can become a bridge between opposing sides, and by so doing we can help to resolve conflict and confrontation. Kabbalah teaches that disunity among people is the source of all hatred and violence, regardless of who is right or wrong.

44. "And Elohim said, Let there be a firmament in the midst of the waters" (Beresheet 1:6). THIS PHRASE alludes to a detailed reform of the separation of the upper from the lower waters according to the secret of the left. Here, the dispute according to the secret of the left occurred. Until this point, REFERRING TO THE FIRST DAY, reference is made to the right. But ON THE SECOND DAY, REFERENCE is to the secret of THE GOVERNING OF the left. Because of this, a great dispute broke out ON THE SECOND DAY between the two sides. THE LEFT WANTED TO CANCEL THE GOVERNING POWER OF THE RIGHT ENTIRELY, WHILE THE RIGHT WANTED TO CANCEL THE GOVERNING POWER OF THE LEFT ENTIRELY. The right, WHICH IS THE SECRET OF CHESED AND THE FIRST DAY, is the perfection of all. Because of this, everything was written in the right ON THE FIRST DAY. THIS MEANS THAT ALL THE SEVEN DAYS, WHICH ARE THE SEVEN SFIROT, ARE EMERGED IN IT AND ARE ALLUDED TO IN IT, BECAUSE EVERY PERFECTION DEPENDS ON THE RIGHT SIDE.
When the rule of the left was aroused, its dispute with the right began and the fire of anger in that dispute became fierce. From this dispute, Gehenom was created. So Gehenom was awakened, and created by the left, and cleaved to it, WHICH MEANS THAT WHOEVER WANTS TO STRENGTHEN THE LEFT SHALL FALL INTO GEHENOM, WHICH ORIGINATES FROM IT.

44. וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וגו׳ הָכָא בְּפָרַט רָזָא לְאַפְרָשָׁא בֵּין מַיִין עִלָּאִין לְתַתָּאֵי, בְּרָזָא דִשְׁמָאלָא הָכָא מַחְלוֹקֶת בְּרָזָא דִשְׁמָאלָא, דְּעַד הָכָא רָזָא דִימִינָא הוּא, וְהָכָא הוּא רָזָא דִשְׁמָאלָא. וּבְגִין כָּךְ אַסְגִּיאוּ מַחְלוֹקֶת בֵּין דָּא לִימִינָא. יְמִינָא אִיהוּ שְׁלִימָא דִכֹלָּא, וּבְגִין כָּךְ בִּימִינָא כְּתִיב כֹּלָּא, דְּהָא בֵּיהּ תַּלְיָיא כָּל שְׁלִימוּ. כַּד אִתְעַר שְׂמָאלָא אִתְעַר מַחְלוֹקֶת, וּבְהַהוּא מַחְלוֹקֶת אִתְתַּקַּף אֶשָּׁא דְרוּגְזָא, וְנָפִיק מִנֵּיהּ מֵהַהִיא מַחְלוֹקֶת גֵּיהִנֹּם, וְגֵיהִנֹּם בִּשְׂמָאלָאאִתְעַר וְאִתְדַּבַּק.

45. חָכְמְתָא דְמֹשֶׁה בְּהָא אִסְתַּכַּל, וּבְעוֹבָדָא דִבְרֵאשִׁית אַשְׁגַּח. בְּעוֹבָדָא דִבְרֵאשִׁית הֲוָה מַחְלוֹקֶת שְׂמָאלָא בִּימִינָא, וּבְהַהוּא מַחְלוֹקֶת דְּאִתְעַר בֵּיהּ שְׂמָאלָא, נָפַק בֵּיהּ גֵּיהִנֹּם וְאִתְדְּבַק בֵּיהּ. עַמּוּדָא דְאֶמְצָעִיתָא דְאִיהוּ יוֹם תְּלִיתָאי עָאל בֵּינַיְיהוּ, וְאַפְרֵישׁ מַחְלוֹקֶת וְאַסְכֵּים לְתַרֵין סִטְרִין, וְגֵיהִנֹּם נָחֵית לְתַתָּא, וּשְׂמָאלָא אִתְכְּלִיל בִּימִינָא וַהֲוָה שְׁלָמָא בְּכֹלָּא.

46. כְּגַוְונָא דָא, מַחְלוֹקֶת קֹרַח בְּאַהֲרֹן, שְׂמָאלָא בִּימִינָא. אִסְתַּכַּל מֹשֶׁה בְּעוֹבָדָא דִבְרֵאשִׁית, אֲמַר: לִי אִתְחַזֵּי לְאַפְרָשָׁא מַחְלוֹקֶת בֵּין יְמִינָא לִשְׂמָאלָא אֶשְׁתַּדַּל לְאַסְכָּמָא בֵּינַיְיהוּ, וְלָא בָּעֵי שְׂמָאלָא. וְאַתְקַף קֹרַח בְּתוּקְפֵיהּ.

47. אֲמַר: וַדַּאי גֵּיהִנֹּם, בְּתוֹקְפָא דְמַחְלוֹקֶת שְׂמָאלָא, אִצְטְרִיךְ לְאִתְדַּבְּקָא, הוּא לָא בָּעֵי לְאִתְדַּבְּקָא לְעֵילָא וּלְאִתְכַּלְּלָא בִּימִינָא, וַדַּאי יֵחוֹת לְתַתָּא בְּתוֹקְפָא דְרוּגְזָא דִילֵיהּ.

48. וְעַל דָּא לָא בָּעֵי קֹרַח לְאַסְכָּמָא הַאי מַחְלוֹקֶת בְּיָדָא דְמֹשֶׁה, בְּגִין דְּלָא הֲוָה לְשֵׁם שָׁמַיִם, וְלָא חָיֵיש לִיקָרָא דִלְעֵילָא, וְאַכְחֵיש עוֹבָדָא דִבְרֵאשִׁית, כֵּיוָן דְּחָמָא מֹשֶׁה דַּהֲוָה מַכְחֵיש עוֹבָדָא דִבְרֵאשִׁית וְאִתְדְּחָא אִיהוּ לְבַר, כְּדֵין וַיִּחַר לְמֹשֶׁה מְאֹד.

49. וַיִּחַר לְמֹשֶׁה, עַל דְּאַכְחִישׁוּ לֵיהּ, דְּלָא אַסְכֵּים הַהוּא מַחְלוֹקֶת. מְאֹד, עַל דְּאַכְחִישׁוּ עוֹבָדָא דִבְרֵאשִׁית. וּבְכֹלָּא אַכְחֵיש קֹרַח, בְּעֵילָא וּבְתַתָּא. דִּכְתִיב בְּהַצּוֹתָם עַל ה׳, הָא תַּתָּא, וְעֵילָא. וְעַל דָּא אִתְדַּבֵּק בַּמָּה דְאִתְחַזֵּי לֵיהּ.

45. In his wisdom, Moshe looked into this and learned about the work of Creation. In the work of Creation, there was a dispute between the left and the right. And in that dispute, which the left provoked, Gehenom was created and Gehenom held on to the left. The central pillar, WHICH IS TIFERET, entered between them on the third day, ending the dispute and bringing the two sides to an agreement. So Gehenom REMOVED ITSELF FROM THE LEFT AND descended below. The left joined the right, and there was peace everywhere.

46. A similar dispute occurred between Korach and Aharon, the left against the right. Moshe studied the Creation and said, 'I am one able to eliminate the dispute between right and left.' MOSHE tried his best to reconcile them, but the left did not want to be reconciled. So Korach become stronger AND OVERCAME AHARON.

47. MOSHE said, assuredly, because of the power of the disagreement of the left, Gehenom should cling to it, JUST AS IT WAS IN THE WORKS OF CREATION. KORACH did not wish to be attached above, NAMELY TO THE AMENDMENT OF HOLINESS, and join the right, LIKE THE LEFT ON HIGH. So assuredly, he shall descend below, DOWN INTO GEHENOM, because of the fierceness of his anger. AS HAPPENED IN THE WORKS OF CREATION, GEHENOM CAME OUT AND CLEAVED TO THE LEFT. MOSHE KNEW THAT WITH THE STRENGTH OF KORACH'S ANGER, KORACH WOULD DESCEND TO GEHENOM AND BE ATTACHED TO IT.

48. Because of this, Korach did not want Moshe to settle this dispute. It was not for heaven's sake (with pure intentions). He had no respect for the above glory, WHICH IS THE SHECHINAH, and refused to acknowledge the work of Creation. THIS MEANS THAT HE DENIED THE AMENDMENT OF THE CENTRAL COLUMN, SETTLING THE DISPUTE BETWEEN THE RIGHT AND LEFT, IN THE WORK OF CREATION. HE WANTED ONLY THE LEFT TO GOVERN. As soon as Moshe realized that he was denying the work of Creation and being rejected out OF HOLINESS, "Moshe was much angered" (Bemidbar 16:15).

49. "And Moshe was much angered," BECAUSE KORACH AND HIS COMPANY refused to acknowledge him and did not allow him to settle the dispute. IT IS WRITTEN "much", because they denied the acknowledgment of the work of Creation. So Korach denied everything above IN ZEIR ANPIN and below IN THE SOULS, as it is written: "When they strove against Hashem" (Bemidbar 26:9)--WHICH IS THE SECRET OF ZEIR ANPIN, FOR THE DAMAGE THAT HE DID REACHED BOTH above TO ZEIR ANPIN and down TO MOSHE. Therefore, KORACH cleaved on to what he deserved; HE REACHED GEHENOM, AS WRITTEN, "THEY...WENT DOWN ALIVE INTO SH'OL" (BEMIDBAR 16:33).

50. מַחְלוֹקֶת דְּאִתְתַּקֵּן כְּגַוְונָא דִלְעֵילָא, וְסָלֵיק וְלָא נָחִית, וְאִתְקַיְּים בְּאֹרַח מֵישָׁר, דָּא מַחְלוֹקֶת דְּשַׁמַּאי וְהִלֵּל. וקֻדְשָׁא בְּרִיךְ הוּא אַפְרִישׁ בֵּינַיְיהוּ, וְאַסְכִּים לוֹן. וְדָא הֲוָה מַחְלוֹקֶת לְשֵׁם שָׁמַיִם, וְשָׁמַיִם אַפְרִישׁ מַחְלוֹקֶת, וְע״ד אִתְקַיְּים וְדָא הֲוָה כְּגַוְונָא דְּעוֹבָדָא דְּבְרֵאשִׁית. וְקֹרַח, בְּעוֹבָדָא דְּבְרֵאשִׁית אַכְחֵישׁ בְּכֹלָּא וּפְלוּגְתָּא דְּשָׁמַיִם הֲוָה, וּבְעָא לְאַכְחָשָׁא מִלֵּי דְאוֹרַיְיתָא, וַדַּאי בְּאִתְדַּבְּקוּתָא דְּגֵיהִנֹּם הֲוָה, וְעַל דָּא אִתְדַּבַּק בַּהֲדֵיהּ.

51. וְרָזָא דָא בְּסִפְרָא דְאָדָם. חֹשֶׁךְ כַּד אִתְעַר, אִתְעַר בְּתוּקְפֵּיהּ וּבְרָא בֵּיהּ גֵּיהִנֹּם, וְאִתְדַּבַּק בַּהֲדֵיהּ בְּהַהוּא מַחְלוֹקֶת. כֵּיוָן דְּשָׁכִיךְ רוּגְזָא וְתוּקְפָּא אִתְעַר מַחְלוֹקֶת כְּגַוְונָא אָחֳרָא מַחְלוֹקֶת דְּרַחִימוּ.

52. וּתְרֵין מַחְלוֹקֶת הֲווֹ. חַד שֵׁירוּתָא וְחַד סִיּוּמָא, וְדָא אִיהוּ אָרְחֵהוֹן דְּצַדִּיקַיָּיא שֵׁירוּתָא דִלְהוֹן בְּקַשְׁיוּ וְסוֹפָא דִלְהוֹן בְּנַיְיחָא. קֹרַח הֲוָה שֵׁירוּתָא דְּמַחְלוֹקֶת כְּפוּם רוּגְזָא וְתוּקְפָּא, וְאִתְדַּבַּק בַּגֵּיהִנֹּם. שַׁמַּאי, סוֹפָא דְּמַחְלוֹקֶת. כַּד רוּגְזָא בְּנַיְיחָא אִצְטְרִיךְ לְאַתְעָרָא מַחְלוֹקֶת דְּרַחִימוּ, וּלְאַסְכָּמָא עַל יְדָא דְשָׁמַיִם.

53. וְרָזָא דָא, יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל, דָּא מַחְלוֹקֶת קַדְמָאָה אִתְעָרוּ דְּרוּגְזָא וְתוּקְפָּא בָּעָא לְאַפְרָשָׁא, וְאִתְעַר גֵּיהִנֹּם, עַד דְּרוּגְזָא וְתוּקְפָּא אִצְטַנָּן. וּכְדֵין וַיַּעַשׂ אֱלֹהִים אֶת הָרָקִיעַ וגו׳, אִתְעַר מַחְלוֹקֶת דְּרַחִימוּ וַחֲבִיבוּ וְקִיּוּמָא דְּעָלְמָא. וּבְרָזָא דָא מַחְלוֹקֶת שַׁמַּאי וְהִלֵּל דְּתוֹרָה שֶׁבְּעַל פֶּה עָאלַת בְּרַחִימוּ גַּבֵּי תּוֹרָה שֶׁבִּכְתָב, וַהֲווֹ בְּקִיּוּמָא שְׁלִים.

54. הַבְדָּלָה אִיהוּ וַדַּאי בִּשְׂמָאלָא. כְּתִיב הָכָא הַבְדָּלָה, וִיהִי מַבְדִּיל, וּכְתִיב וַיַּבְדֵּל, וּכְתִיב הָתֵם הֲמְעַט מִכֶּם כִּי הִבְדִּיל וגו׳ וּכְתִיב בָּעֵת הַהִיא הִבְדִּיל ה׳ אֶת שֵׁבֶט הַלֵּוִי. דְּהָא וַדַּאי לֵית הַבְדָּלָה אֶלָּא בַּשֵּׁנִי בַּאֲתַר שְׂמָאלָא.

50. Another dispute was settled according to above. A dispute that rose and did not come down and was based on decency was that between Shammai and Hillel. SHAMMAI WAS THE ASPECT OF THE LEFT ON HIGH, WHILE HILLEL WAS THE ASPECT OF THE SUPERNAL RIGHT. And the Holy One, blessed be He, intervened between them and approved of them. THIS MEANS THAT THE DIFFERENCES AND ARGUMENTS BETWEEN SHAMMAI AND HILLEL REACHED THEM FROM THE CENTRAL COLUMN OF ABOVE, WHICH IS THE SECRET OF THE HOLY ONE, BLESSED BE HE. This was a dispute for the sake (name) of heaven, and the heavens, and ZEIR ANPIN, reconciled this dispute TO ESTABLISH BOTH. Because of this, THEIR ILLUMINATIONS CONTINUE to exist. This DISPUTE is like the work of Creation. IT IS SIMILAR TO WHAT THE CENTRAL COLUMN ACHIEVED FOR THE SAKE OF ESTABLISHING THE WORK OF CREATION. But Korach denied the establishing of the work of Creation and the dispute was toward the heavens, NAMELY ZEIR ANPIN, THAT IS, THE RECONCILING COLUMN. And he wanted to deny the principles of the Torah, WHICH IS ZEIR ANPIN. Assuredly this DISPUTE AND DENIAL was the result of the efforts of Gehenom, and its power of judgment cleaved to KORACH and he to it. THUS, HE FELL INTO GEHENOM.

51. This secret appears in the Book of Adam. When darkness was aroused to take control, it emerged in all its might and created Gehenom, and GEHENOM cleaved to it in its dispute. As the anger and the might OF THE GVUROT were calmed down, the dispute was aroused in a different manner, as a dispute of love.

52. There were two kinds of disputes: One at the beginning and one at the end. This is the path of the righteous, which is hard in the beginning, because it is full of suffering, but ends in peace. Korach, BEING THE LEFT, was the beginning of the dispute BETWEEN THE RIGHT AND THE LEFT, which was full of anger and fierceness. EACH WANTED TO DIMINISH THE ILLUMINATION OF HIS NEIGHBOR. FROM THIS, GEHENOM EMERGED and Korach cleaved to Gehenom. Shammai was ALSO THE ASPECT OF THE LEFT, but at the end of the dispute BETWEEN THE RIGHT AND THE LEFT, when anger was forgotten and the dispute of love was set in motion SO AS TO RECEIVE APPROVAL FROM THE HEAVENS, WHICH IS THE COLUMN THAT SETTLES THE DISPUTE.

53. This is the secret of the verse: "Let there be a firmament in the midst of the waters, and let it divide..." (Beresheet 1:6) This is the first dispute, aroused by anger and force, in which each wanted to overcome and annul his neighbor. THE HOLY ONE, BLESSED BE HE, wished to nullify the dispute and Gehenom was aroused until the anger and aggressiveness cooled down. Then IT IS WRITTEN: "And Elohim made the firmament AND DIVIDED..." (BERESHEET 1:7). THIS DIVISION IS the dispute, carried with love and friendship, which supports the world. According to this secret, (NAMELY THROUGH THE DISPUTE OF LOVE) is carried the dispute between Shamai and Hillel--NAMELY THE DIVIDING OF "AND ELOHIM MADE THE FIRMAMENT..." AT THE END OF THE DISPUTE. ON THE OTHER HAND, THE DISPUTE OF KORACH WAS ONE OF ANGER--WHICH IS THE DIVIDING OF "LET THERE BE A FIRMAMENT IN THE MIDST OF THE WATERS..." AT THE BEGINNING OF THE DISPUTE. SO THE DISPUTE OF SHAMMAI AND HILLEL WAS FOR THE SAKE OF THE HEAVENS, in which the oral Torah, WHICH IS THE SECRET OF THE FEMININE PRINCIPLE, entered with love into the written Torah, WHICH IS ZEIR ANPIN AND CALLED HEAVENS. And they were in perfect union.

54. Division applies to the left alone, as is written IN RELATION TO THE SECOND DAY: "And let it divide." (Ibid. 6) WHILE OF KORACH, it is written: "Is it but a small thing to you, that the Elohim of Yisrael has separated you" (Bemidbar 16:9). It is also written: "At that time Hashem separated the tribe of Levi" (Devarim 10:8). So, assuredly the separation appears only in the second day in the place of the left.

55. You may ask: If division occurs definitely on the second day, why then is the separation MENTIONED about Levi, who is the third SON OF YA'AKOV? It should have been associated with Shimon, who is the second SON OF YA'AKOV. THE ANSWER IS that although Levi is the third son according to Ya'akov's mind, he is the second, BECAUSE REUVEN IS NOT CONSIDERED THE FIRST SON OF LEAH, AS AT THE TIME YA'AKOV THOUGHT SHE WAS RACHEL. So the separation is forever in the second, BECAUSE AFTER THE DIVISION HAS OCCURRED IN THE SECOND, everything goes smoothly along the straight path in a perfect way, as it should be. THIS IS BECAUSE BY THE SEPARATION, THE LIGHTS ENCLOTHE EACH OTHER AND ARE COMPLETED BY EACH OTHER.

55. וְאִי תֵּימָא הַבְדָּלָה בַּשֵּׁנִי אִיהוּ וַדַּאי, אַמַּאי הַבְדָּלָה בְּלֵוִי דְּאִיהוּ תְּלִיתָאָה, הַבְדָּלָה בְּשִׁמְעוֹן אִצְטְרִיךְ דְּאִיהוּ שֵׁנִי. אֶלָּא אַף עַל גַּבְדִּלֵּוִי אִיהוּ תְּלִיתָאָה. לְדַעְתָּא דְיַעֲקֹב שֵׁנִי הֲוָה, וּלְעוֹלָם בַּשֵּׁנִי הֲוָה, וְכֹלָּא בְּאֹרַח מֵישָׁר, בְּאֹרַח שְׁלִים כִּדְקָא יָאוֹת.

56. The Havdalah (prayer of separation) THAT IS PERFORMED at the end of Shabbat IS FOR THE PURPOSE OF SEPARATING those POWERS that are dominant during the days of the week from THE HOLINESS THAT IS DOMINANT DURING Shabbat. With the ending of Shabbat, one aspect of Gehenom appears. It is the evil eye that desires to govern THE WORLD, just as the children of Yisrael recite, "O Prosper it, the work of our hands" (Tehilim 90:17). It emerges from that grade OF THE OTHER SIDE, which is called the left, and wishes to mingle with the seed of Yisrael BY TAKING CONTROL OVER THE HOLY COVENANT and having power TO PUNISH Yisrael.

56. הַבְדָּלָה בְּמוֹצָאֵי שַׁבָּת, בֵּין אִינּוּן דְּשַׁלִּיטִין בְּיוֹמֵי חוֹל לְשַׁבָּת, וְכַד נָפִיק שַׁבָּת, סָלְקָא מִגֵּיהִנֹּם חַד סִטְרָא מֵעֵינָא בִּישָׁא דְּבָעָא לְשַׁלְּטָאָה בְּשַׁעֲתָא דְּאָמְרִין יִשְׂרָאֵל וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנָה עָלֵינוּ, וְנָפִיק מֵהַהוּא דַרְגָּא דְּאִקְרֵי שְׂמָאלָא, וּבְעֵי לְאִתְעַרְבָּא בְּזַרְעָא דְיִשְׂרָאֵל וּלְשַׁלְּטָאָה עֲלַיְיהוּ דְּיִשְׂרָאֵל.

57. While the children of Yisrael perform an action, A PRECEPT, using the myrtle (Heb. Hadas) and the wine and recite the Havdalah (prayer of separation), THE OTHER SIDE departs from them. That side is lowered and enters into its place in Sh'ol, in the place where Korach and his company are, as it is written: "They, and all that appertained to them, went down alive into Sh'ol" (Bemidbar 16:33). So KORACH AND HIS COMPANY did not go down TO GEHENOM until Yisrael separated from them, as it is written: "Separate yourselves from among this congregation" (Bemidbar 16:21). HERE AS WELL, THE OTHER SIDE DOES NOT GO TO GEHENOM AT THE ENDING OF SHABBAT BEFORE YISRAEL PERFORMS THE HAVDALAH.

57. וְיִשְׂרָאֵל עַבְדֵי עוֹבְדָא בַּהֲדַס וּבְיַיִן, וְאָמְרֵי הַבְדָּלָה, וְאִתְפְּרַשׁ מִנַּיְיהוּ, וּמְאִיךְ הַהוּא סִטְרָא וְעָאל לְדוּכְתֵּיהּ בַּשְׁאוֹל, אֲתַר דְּקֹרַח וְסִיעֲתֵיהּ תַּמָּן, דִּכְתִיב וַיֵּרְדוּ הֵם וְכָל אֲשֶׁר לָהֶם חַיִּים שְׁאוֹלָה, וְאִינּוּן לָא נָחֲתוּ תַּמָּן עַד דְּעַבְדֵי יִשְׂרָאֵל הַבְדָּלָה מִנְּהוֹן, דִּכְתִיב הִבָּדְלוּ מִתּוֹךְ הָעֵדָה וגו׳.

58. So the Havdalah (separation) is always done on the second day, which is the Left Column. THIS REFERS TO WHAT HAS ALREADY BEEN EXPLAINED, THAT EVEN THE HAVDALAH AT THE ENDING OF SHABBAT IS INTENDED TO SEPARATE THE OTHER SIDE THAT EXTENDS FROM THE LEFT COLUMN. It was at the beginning of the dispute, which was aroused by the aggressiveness and anger of the left before it was calmed down and quieted, that Gehenom was created. Then were created all these angels that denounce before THE HOLY ONE, BLESSED BE HE, their Master, above, THE SECRET OF THE CENTRAL COLUMN. THEY DISAGREE WITH HIS RECONCILIATION AND DEVIATE TO THE LEFT. Therefore, fire burns them up and they are consumed. And the other ANGELS, all those who are annulled and have no support, are burned in the fire. ALL THESE HAVE COME FROM THE POWER OF THE FIRE OF THE DISPUTE IN THE BEGINNING, ON THE SECOND DAY. Similarly, Korach FELL down INTO GEHENOM AND BURNED, JUST LIKE THOSE ANGELS WHO BURNED IN THE FIRE OF THE RIVER OF FIRE. And everything follows the same manner, EXTENDING FROM THE BEGINNING OF THIS DISPUTE WITH THE FIRE OF ANGER.

58. וּלְעוֹלָם הַבְדָּלָה בַּשֵּׁנִי דְּאִיהוּ שְׂמָאלָא. בְּשֵׁירוּתָא וְתוּקְפָּא וְרוּגְזָא, דְּאִתְעַר שְׂמָאלָא בְּמַחְלוֹקֶת, עַד לָא שָׁכֵיךְ בְּנַיְיחָא, וְאִתְבְּרֵי בֵּיהּ גֵּיהִנֹּם, כְּדֵין אִתְבְּרִיאוּ כָּל אִינּוּן מַלְאָכִים דְּקַטְרְגֵי לְמָרֵיהוֹן לְעֵילָא וְאָכֵיל לוֹן נוּרָא וְאִתּוֹקְדוּ. וְכֵן כָּל שְׁאָר אִינּוּן דְּמִתְבַּטְלֵי, וְלֵית לוֹן קִיּוּמָא וְאִתְאֲכָלוּ בְּנוּרָא, כְּגַוְונָא דָא קֹרַח לְתַתָּא, וְכֹלָּא כְּגַוְונָא דָא.

59. "Let there be a firmament..." TELLS US THAT an expansion has occurred between the two. THE LOWER WATERS EXPANDED AND WERE SEPARATED FROM THE UPPER WATERS, AND THE UPPER WATERS EXPANDED AND WERE SEPARATED FROM THE LOWER WATERS BY THE FIRMAMENT. THE LETTERS El (Aleph Lamed) IN THE NAME ELOHIM (ALEPH-LAMED-HEI-YUD-MEM) FROM THE FIRMAMENT UP are of the right part. IN OTHER WORDS, EL ALWAYS ALLUDES TO THE NAME OF CHESED, WHICH IS THE RIGHT SIDE. THE NAME Great El has expanded from within the waters OF BINAH AND IS SEPARATED FROM THEM. THIS MEANS THAT BECAUSE OF THE FIRMAMENT, THE NAME GREAT EL HAS SPREAD UPWARD AND HAS SEPARATED ITSELF FROM THE OTHER WATERS, NAMELY THE THREE LETTERS--HEI-YUD-MEM. This was to complete the name El and to include THE UPPER AND LOWER WATERS within each other THROUGH THAT EXPANSION. And THE NAME El of Elohim expanded, LEAVING ONLY THE THREE LETTERS--Hei-Yud-Mem. Hei-Yud-Mem then expanded DOWN BELOW THE FIRMAMENT and became the lower waters, Yud-Mem-

59. יְהִי רָקִיעַ, אִתְפַּשַּׁט פְּשִׁיטוּ דָא מִן דָּא: אֵ״ל, קְטָפָא יְמִינָא, אֵ״ל גָּדוֹל אִתְפְּשַׁט פְּשִׁיטוּ מִן גּוֹ מַיָּיא, לְאִשְׁתַּלְּמָא שְׁמָא דָא אֵ״ל, וּלְאִתְכַּלָּלָא בְּהַהוּא פְּשִׁיטוּ דָא בְּדָא, וְאִתְפְּשַׁט מֵאֵל אֱלֹקִים, הִי״ם אִלֵּין אִתְפַּשָּׁטוּ, וְאִתְהַפְּכוּ לְמֶהֱוֵי מַיִין תַּתָּאִין, יִמ״ה, הַהוּא פְּשִׁיטוּ דְּאִתְפְּשַׁט בַּשֵּׁנִי מַיִין עִלָּאִין הִי״ם זֶה הַיְ״ם גָּדוֹל, הִי״ם, מַיִין עִלָּאִין, הִפּוּכָא דְּאִלֵּין אַתְוָון, יִמ״ה, מַיִין תַּתָּאִין. כֵּיוָן דְּאִתְתַּקְּנוּ אִתְעֲבִידוּ כֹּלָּא כְּלָלָא חָדָא. וְאִתְפְּשַׁט שְׁמָא דָא בְּכַמָּה דוּכְתֵּי.

Hei. This is the expansion into the second one, THAT IS, HEI-YUD-MEM INTO YUD-MEM-HEI, the upper waters are Hei-Yud-Mem, as written, "So is this great and wide sea (Hayam, Hei Yud Mem)" (Tehilim 104:25). THUS, Hei Yud Mem is the upper waters. If the letters HEI-YUD-MEM are in reversed order, THAT IS, Yud-Mem-Hei, this indicates they are lower waters. Once THE LETTERS YUD-MEM-HEI were restored, THEY ASCENDED AND ROSE ABOVE THE FIRMAMENT AND JOINED THE NAME GREAT EL AND RETURNED TO THE COMBINATION OF THE GREAT SEA (HEB. HAYAM), WHICH WAS HEI-YUD-MEM. Then everyone, EL AND HEI-YUD-MEM were united as one, RESULTING IN ONE NAME--ELOHIM. And this name ELOHIM reached into many places.

60. מַיִין עִלָּאִין דְּכוּרִין, וּמַיִין תַּתָּאִין נוּקְבִין. בְּקַדְמֵיתָא הֲווֹ מַיִם בְּמַיִם, עַד דְּאִתְפְּרְשׁוּ לְאִשְׁתְּמוֹדְעָא מַיִין עִלָּאִין וְתַתָּאִין, דָּא אֱלֹקִים וְדָא אדנ״י, וְדָא ה׳ עִלָּאָה וְה׳ תַּתָּאָה. מַה כְּתִיב וַיַּעַשׂ אֱלֹקִים אֶת הָרָקִיעַ. אִתְפַּשְׁטוּתָא דָא נָטַל שְׁמָא דָא, אֱלֹקִים מַיִין עִלָּאִין. וּמַיִין תַּתָּאִין אדנ״י. וְעִם כָּל דָּא, כֵּיוָן דְּאִשְׁתַּלִּימוּ מַיִין דְּכוּרִין בְּמַיִין נוּקְבִין, שְׁמָא דֵאלֹקִים אִתְפַּשַּׁט בְּכֹלָּא.

60. The upper waters are males; the lower waters are females. At first, BEFORE THEY WERE FIRMLY ESTABLISHED, they were mixed, but were later separated to distinguish the upper waters from the lower waters. AND TO DIFFERENTIATE THEM, one is called Elohim, WHICH IS BINAH, and the other is called Adonai, WHICH IS MALCHUT. One is the upper Hei OF THE NAME YUD-HEI-VAV-HEI, WHICH IS BINAH, and the other is the lower Hei OF THE NAME YUD-HEI-VAV-HEI, WHICH IS MALCHUT as it is written: "And Elohim made the firmament" (Beresheet 1:7). This expansion assumed the name ELOHIM, FOR THE VERSE: "AND ELOHIM MADE" INDICATES THAT THE EXPANSION OF HEI-YUD-MEM RETURNED BACK TO EL AND MERGED INTO THE NAME ELOHIM AND THE UPPER WATERS. FOR THE NAME Elohim is the upper waters and the name Adonai, THE FEMININE PRINCIPLE OF ZEIR ANPIN, is the female waters. Nevertheless, since the male waters, OR THE LETTERS HEI-YUD-MEM, were completed only by the female waters--NAMELY, THE FEMININE PRINCIPLE OF ZEIR ANPIN--the name Elohim expanded everywhere, INCLUDING THE FEMALE WATERS.

61. וְאַף עַל גַּב דְּאַפְרִישׁ בֵּין מַיִין עִלָּאִין לְתַתָּאִין, מַחְלוֹקֶת לָא אִתְבַּטַּל עַד יוֹם תְּלִיתָאֵי, וְאַסְכִּים מַחְלוֹקֶת וְאִתְיַשֵּׁב כֹּלָּא בְּדוּכְתֵּיהּ כִּדְקָא יָאוֹת. וּבְגִין מַחְלוֹקֶת דָּא, אַף עַל פִּי דְּאִיהוּ קִיּוּמָא דְּעָלְמָא, לָא כְּתִיב כִּי טוֹב בַּשֵּׁנִי, דְּלָא אִשְׁתְּלִים עוֹבָדָא, מַיִין עִלָּאִין וּמַיִין תַּתָּאִין הֲווֹ כַּחֲדָא, וְלָא הֲווֹ תּוֹלְדִין בְּעָלְמָא. עַד דְּאִתְפְּרְשׁוּ וְאִשְׁתְּמוֹדְעוּ, וּבְגִין כָּךְ עָבְדוּ תּוֹלְדִין.

61. Although ON THE SECOND DAY, the upper and lower waters were divided, the dispute BETWEEN THE RIGHT AND THE LEFT, WHICH ARE THE LETTERS ALEPH-LAMED AND HEI-YUD-MEM, did not cease until the third day, WHICH IS TIFERET. THE THIRD DAY settled the dispute BETWEEN THE RIGHT AND THE LEFT, AS THE TWO COLUMNS--ALEPH-LAMED AND HEI-YUD-MEM--ENCLOTHED EACH OTHER, and both were established properly in their places. Because of this dispute, even though the world exists upon it, it is not written: "it was good" about the second day, because the work was not yet completed ON THAT DAY. So the upper and lower waters were MINGLED TOGETHER as one, and there was no offspring in the world until they were divided IN TWO and distinguished as separate from each other. Only then did they bring forth offspring.

62. וְעִם כָּל דָּא, אַף עַל גַּב דְּהַבְדָּלָה הֲוֵי בַּשֵּׁנִי, וּמַחְלוֹקֶת בֵּיהּ הֲוָה, יוֹם תְּלִיתָאֵי אַסְכִּים בְּכֹלָּא, דְּהוּא שְׁמָא דְּאַגְלִיף בְּגְלִיפוֹי, הו״ה, לְאַסְתַּכְּמָא מַיִין עִלָּאִין וּמַיִין תַּתָּאִין: ה׳ עִלָּאָה ה׳ תַּתָּאָה, ו׳ בֵּינַיְיהוּ לְאַשְׁלָמָא בִּתְרֵין סִטְרִין. וְסִימָנָא דָא מֵי הַיַּרְדֵּן, מַיִין עִלָּאִין קָמוּ גֵּד אֶחָד, מַיִין תַּתָּאִין נָחֲתוּ לְיַמָּא, וְיִשְׂרָאֵל אָזְלֵי בְּאֶמְצָעִיתָא.

62. Although the separation OF THE LOWER WATERS FROM THE UPPER WATERS occurred on the second day, the dispute BETWEEN EL, WHICH IS THE RIGHT, AND HEI-YUD-MEM, WHICH IS THE LEFT, was unresolved. ONLY the third day reconciled between them. Both became one AND JOINED THEM INTO THE ONE NAME ELOHIM. THE THIRD DAY, WHICH IS ZEIR ANPIN, IS the name, upon which is engraved Hei-Vav-Hei, to make the upper waters, BINAH, equal to the lower waters, MALCHUT. BECAUSE THE LETTERS HEI-VAV-HEI ARE THE SECRET OF THE TWO HEIS WITH VAV BETWEEN THEM: the upper Hei IS BINAH, and the lower Hei IS MALCHUT. The Vav in between IS ZEIR ANPIN AND it completes AND ILLUMINATES both sides, ABOVE IN BINAH AND BELOW IN MALCHUT. This was signified by THE SPLITTING OF the waters of the Yarden (the Jordan River), where the upper waters rose in a heap AND DID NOT DESCEND INTO THE DEAD SEA. THIS IS THE SECRET OF THE UPPER HEI OF THE NAME YUD-HEI-VAV-HEI, NAMELY BINAH. ON THE OTHER HAND, the lower waters--WHICH ARE THE SECRET OF THE LOWER HEI, MALCHUT--flowed down into the DEAD Sea--WHICH IS THE SECRET OF THE LOWER HEI, MALCHUT. And Yisrael, THE SECRET OF THE LETTER VAV, went in the middle BETWEEN THE UPPER WATERS AND THE LOWER WATERS OF THE YARDEN. THUS YISRAEL, THE SECRET OF THE VAV OF YUD-HEI-VAV-HEI, RECEIVED THE ABUNDANCE FROM THE UPPER HEI AND BESTOWED IT UPON THE LOWER HEI.

63. חֲמֵשׁ רְקִיעִין כְּתִיבֵי הָכָא, וְחֵי הָעוֹלָמִים אָזִיל בְּהוֹ וְאַנְהִיג בְּהוֹ, וְכֻלְּהוֹ כְּלִילָן דָּא בְּדָא, וְאִלְּמָלֵא הַאי מַחְלוֹקֶת דְּאִסְתַּכַּם ע״י דְּאֶמְצָעִיתָא, לָא אִתְכְּלִילוּ וְלָא אִתְיַישְׁרוּ דָּא בְּדָא. חֲמֵשׁ מְאָה שְׁנִין אִינוּן, דְּאִילָנָא דְחַיֵּי דְּבֵיק בְּהוֹ לְמִיעְבַּד אִיבִּין וְתוֹלְדִין לְעָלְמָא, וְכָל מֵימוֹי דִּבְרֵאשִׁית, דְּנָגְדִּין וְאִתְמַשְׁכָן מִבְּרֵאשִׁית, אִתְפַּלְגוּ תְּחוֹתוֹי עַל יְדֵיהּ. וְדָוִד מַלְכָּא נָקִיט כֻּלָּא, וְאִיהוּ פָּלִיג לְבָתַר. דִּכְתִיב וַיְחַלֵּק לְכָל הָעָם לְכָל הֲמוֹן וגו׳. וּכְתִיב תִּתֵּן לָהֶם יִלְקוֹטוּן. וּכְתִיב וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף וגו׳.

63. Firmament is mentioned five times ON THE SECOND DAY, and the life of the worlds, WHICH IS YESOD OF ZEIR ANPIN, passes through them and guides the worlds through them. They all are comprised of each other. Had the Central Column not settled the dispute, neither would have included the other nor be harmonized. THESE FIVE FIRMAMENTS ARE EQUIVALENT TO the 500 years to which the Tree of Life, WHICH IS ZEIR ANPIN, is attached to produce offspring and fruits in the world. All the waters of Beresheet, NAMELY THE KINDS OF MOCHIN that flow out from Beresheet, WHICH IS ARICH ANPIN, are divided under it and through it INTO THE UPPER WATERS AND THE LOWER WATERS. King David, WHO IS THE SECRET OF THE FEMININE PRINCIPLE, receives everything FROM ZEIR ANPIN. He then distributes it DOWN TO THE LOWER WORLDS OF BRIYAH, YETZIRAH AND ASIYAH, as it is written: "And he distributed among all the people, among the whole multitude" (II Shmuel 6:19). It is also written: "You give it to them; they gather it" (Tehilim 104:28) and "She rises also while it is yet night, and gives food" (Mishlei 31:15).

64. בְּשַׁעֲתָא דְּאִתְעַר מַחְלוֹקֶת בְּתוּקְפָּא דִשְׂמָאלָא, אַסְגֵּי וְאַתְקֵף הוּרְמִילָא דִטְיִפְסָא, וְנָפְקוּ מִתַּמָּן טְסִירִין, וְאַקְרִישׁוּ מִיָּד בְּלָא לַחוּתָא כְּלָל, וַהֲווֹ דְּכַר וְנוּקְבָא, וּמִנְהוֹן אִתְפְּרְשׁוּ זִיְינִין בִּישִׁין לְזַנְיֵיהוּ, וְהָכָא תַּקִּיפוּ דְּרוּחַ מְסָאֲבָא בְּכָל אִנּוּן תּוֹקְפִין טְסִירִין, וְאִינּוּן רָזָא דְעָרְלָה. אִילֵּין אִתְּקָפוּ בְּזַיְינִין תַּקִּיפִין, חַד אֶפְעֶה וְחַד נָחָשׁ, וְתַרְוַיְיהוּ חַד. אֶפְעֶה אוֹלִיד לְשִׁבְעִין שְׁנִין, בַּחֲבוּרָא חָדָא אִתְהַדַּר כֻּלָּא לְשֶׁבַע שְׁנִין דְּנָחָשׁ.

64. When disagreement was aroused through the fierceness of the left, the mist of fire increased and became overpowering. The spirits produced from within THAT MIST immediately congealed; they became dry and without any moisture. These spirits, which were male and female, produced a multitude of evil spirits. From this, all the might of the impure spirit appeared in all those strong spirits. This is the secret of the Klipah of the foreskin. These spirits were strengthened in impurity through the violent demons. One is called a viper and the other a Serpent, and these two kinds became one. The viper bears offspring every 70 years, while the Serpent only every seven years. But as they are joined together, everything returned to the seven years of the Serpent. THEREFORE, THE VIPER BEGETS EVERY SEVEN YEARS LIKE THE SERPENT, AND THEY BECOME AS IF ONE SPECIES.

65. הָכָא אִיהוּ רָזָא דְּגֵיהִנֹּם, דְּאִקְרֵי בְּשִׁבְעָ שְׁמָהָן. יֵצֶר הָרָע בְּשִׁבְעָ שְׁמָהָן אִקְרֵי, וּבְכַמָּה דַרְגִּין אִתְפַּשַּׁט מִסָּאֲבוּ מֵהָכָא לְעָלְמָא, וְכֹלָּא מֵרָזָא דִשְׂמָאלָא טַב וּבִישׁ, וְאִיהוּ יִשּׁוּבָא דְעָלְמָא. הָכָא שְׁמָא גְלִיפָא דִתְמַנֵּי סְרֵי אַתְוָון, מְמַנָּא עַל גִּשְׁמֵי רְצוֹן נְדָבָה וּבְרָכָה יִשּׁוּבָא דְעָלְמָא.

65. From herein lies the secret of Gehenom, which has seven names and the Evil Inclination, which also has seven names. From here, impurity expands and spreads out in many grades into the world. And everything comes from the secret of the left, which contains good and evil and thereby, makes the world habitable. From here IS THE SECRET OF the HOLY name that is engraved by eighteen letters and is responsible for the bountiful rains THAT FEED THE EARTH, FOR HUMAN charity, for all our blessings, and for the general inhabitation of this world.

7. "Let the waters...be gathered"
Here the Zohar speaks about the dimension, or Sfirah, called Yesod. This is an immense reservoir that resides just above our physical dimension. All the Upper Worlds, or Sfirot, fill Yesod with their unique spiritual forces, where they are blended and prepared for transfer. Like a cosmic pipeline Yesod then funnels all this Light into our world, which is called Malchut. We can arouse great Lights in the Upper Worlds through our actions, but unless the floodgates of Yesod are opened, the Light can never reach our realm.
The Aramaic passages that illustrate this procedure strengthen our personal connection to Yesod. They help us to open the pipeline from the Upper Worlds.

66. וַיֹּאמֶר אֱלֹקִים יִקָּווּ הַמַּיִם וגו׳, בְּאֹרַח קַו לְמֶהֱוֵי בְּאֹרַח מֵישָׁר, דְּהָא מֵרָזָא דְהַהִיא נְקוּדָה קַדְמָאָה נָפַק כֻּלָּא בִּסְתִימוּ, עַד דְּמָטֵי וְאִתְכַּנִּישׁ לְהֵיכָלָא עִלָּאָה, וּמִתַּמָּן נָפִיק בְּקַו מֵישָׁר לְשָׁאָר דַּרְגִּין עַד דְּמָטֵי לְהַהוּא אֲתַר חַד דְּכַנִּישׁ כֻּלָּא בִּכְלַל דְּכַר וְנוּקְבָא, וּמַאן אִיהוּ חֵי עָלְמִין.

66. "And Elohim said, Let the waters...be gathered" (Beresheet 1:9). THE WORDS "BE GATHERED (HEB. YIKAVU)" MEAN THAT THE MOCHIN CALLED THE WATERS will travel in a straight line (Heb. kav) on one level, WITHOUT SPREADING TO THE RIGHT OR LEFT. Everything flows mysteriously from the secret of that primal point, WHICH IS ARICH ANPIN, until THE LIGHT reaches and is gathered in the supernal temple. From there--REFERRING TO YISRAEL - SABA AND TEVUNAH--IT THEN flows in a straight line to the other grades, NAMELY TO ZEIR ANPIN, until it reaches that one place where everything is gathered ACCORDING TO THE SECRET OF male and female. HE ASKED: And what is that place? HE REPLIED: THIS IS the Life of the Worlds--NAMELY YESOD OF ZEIR ANPIN, WHICH IS THE MALE WHO IS UNITED WITH MALCHUT, WHICH IS THE FEMININE PRINCIPLE. THUS, IT COMPRISES MALE AND FEMALE TOGETHER.

67. הַמַּיִם, דְּנַפְקִי מִלְּעֵיל מֵאֵת ה׳ עִלָּאָה. מִתַּחַת הַשָּׁמַיִם, ו׳ זְעֵירָא וְעַל דָּאו״ו חַד שָׁמַיִם וְחַד מִתַּחַת הַשָּׁמַיִם. כְּדֵין, וְתֵרָאֶה הַיַּבָּשָׁה, דָּא ה׳ תַּתָּאָה, דָּא אִתְגְּלֵי וְכָל שְׁאָר אִתְכַּסֵּי, וּמִגּוֹ הַאי בַּתְרָאָה, אִשְׁתְּמַע בְּסוֹכְלְתָנוּ הַהוּא דְּאִתְכַּסֵּי.

67. The waters MENTIONED IN THE VERSE flow from above, from the upper Hei OF THE YUD-HEI-VAV-HEI, WHICH IS YISRAEL - SABA AND TEVUNAH. THE WORDS "under the heaven" ALLUDE TO small Vav, WHICH IS YESOD OF ZEIR ANPIN. ZEIR ANPIN IS CALLED GREAT VAV, WHILE HIS YESOD IS CALLED SMALL VAV. Therefore, WHEN the letter Vav IS PRONOUNCED, TWO VAVS ARE HEARD. The first one is heaven, NAMELY ZEIR ANPIN, and the second one is under the heaven, NAMELY YESOD OF ZEIR ANPIN. AFTER THE MOCHIN ARE DRAWN FROM THE UPPER HEI--WHICH IS BINAH--DOWN UNDER HEAVEN--WHICH IS YESOD OF ZEIR ANPIN--IT IS WRITTEN: "And let the dry land appear" (Beresheet 1:9). This is the lower Hei--NAMELY MALCHUT, THE FEMININE PRINCIPLE OF ZEIR ANPIN--BECAUSE ONLY SHE WAS REVEALED AS DRY LAND, WHILE ALL THE OTHER GRADES WERE HIDDEN. From within that last GRADE, REFERRING TO THE LOWER HEI, MALCHUT, THAT LIGHT that was concealed was heard AND REVEALED.

68. אֶל הוּא קִשּׁוּרָא דִּיחוּדָא דְּעָלְמָא עִלָּאָה ידו״ד אֶחָד וּשְׁמוֹ אֶחָד, תְּרֵין יִחוּדִין: חַד דְּעָלְמָא עִלָּאָה לְאִתְיַחֲדָא בְּדַרְגּוֹי, וְחַד דְּעָלְמָא תַּתָּאָה לְאִתְיַחֲדָא בְּדַרְגּוֹי. קִשּׁוּרָא דִּיחוּדָא דְּעָלְמָא עִלָּאָה עַד הָכָא אִיהוּ, חֵי עָלְמִין תַּמָּן אִתְבְּסִים, וְאִתְקַשַּׁר עָלְמָא עִלָּאָה בִּיחוּדָא דִילֵיהּ, וּבְגִין כָּךְ אִקְרֵי מָקוֹם אֶחָד. כָּל דַּרְגִּין וְכָל שַׁיְיפִין מִתְכַּנְּשִׁין תַּמָּן, וַהֲווֹ כֻּלְּהוֹ בֵּיהּ חַד בְּלָא פֵּרוּדָא כְּלָל. וְלֵית דַּרְגָּא דְּאִתְיַחֲדָן תַּמָּן בִּיחוּדָא חַד אֶלָּא הַאי, וּבֵיהּ אִתְכַּסְיָין כֻּלְּהוֹ בְּאֹרַח סָתֵים בְּתִיאוּבְתָּא חַד. עַד הָכָא, בְּדַרְגָּא דָּא אִתְיַחַד עָלְמָא דְּאִתְגַּלְיָיא בְּעָלְמָא דְּאִתְכַּסְיָיא.

68. The phrase "to one place" IS CALLED YESOD because there is a connection to the upper world through YESOD. THE VERSE: "Hashem shall be one, and his name one" (Zecharyah 14:9) hints at two unions. One is the upper world that is unified in its own grades, WHICH IS THE SECRET OF: "HASHEM IS ONE" and THE SECOND is the lower world that is unified in its own grades, ACCORDING TO THE SECRET: "AND HIS NAME ONE." The unification of the upper world BY THE SECRET OF "HASHEM IS ONE" is up TO YESOD. The life of the worlds, WHICH IS YESOD, is sweetened IN BINAH, and the upper world is connected to its unification. Because of this, it is called: "to one place", as all the grades and all the parts, THE SFIROT OF THE PARTZUF OF ZEIR ANPIN, gather there. And they become as one in it, without any separation at all. No grade unites there wholly save this grade, in which all the lights are mysteriously covered in one desire. Up to this point, REFERRING TO THE WORDS: "AND LET THE DRY LAND APPEAR", the revealed world--WHICH IS THE SECRET OF RACHEL--is unified with the concealed world--WHICH IS LEAH.

69. עָלְמָא דְּאִתְגַּלְיָיא אִתְיַחַד אוֹף הָכִי לְתַתָּא, וְעָלְמָא דְּאִתְגַּלְיָיא אִיהוּ עָלְמָא דְּתַתָּא״ה, וְאָרְאָה אֶת ה׳, וַיִּרְאוּ אֶת אֱלֹקֵי יִשְׂרָאֵל, וּכְבוֹד ה׳ נִרְאָה, וַיֵּרָא כְּבוֹד ה׳, כְּמַרְאֵה הַקֶּשֶׁת וגו׳ כֵּן מַרְאֵה הַנֹּגַהּ סָבִיב הוּא מַרְאֵה דְּמוּת כְּבוֹד ה׳, וְדָא אִיהוּ רָזָא וְתֵרָאֶה הַיַּבָּשָׁה.

69. The revealed world, WHICH IS RACHEL, THE FEMININE PRINCIPLE OF ZEIR ANPIN WHO IS LOCATED FROM HIS CHEST DOWNWARD, is similarly unified below. The revealed world is the lower world, AS CAN BE PROVEN BY READING THE SCRIPTURES, WHERE IT IS DESCRIBED IN THE TERMS OF SEEING: "I saw Hashem" (Yeshayah 6:1), "and they saw the Elohim of Yisrael" (Shemot 24:10), "and the glory of Hashem appeared (lit. 'was seen')" (Bemidbar 14:10) and "As the appearance of the rainbow...so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of Hashem" (Yechezkel 1:28). AND IT IS KNOWN THAT THE LOWER FEMININE PRINCIPLE, WHO IS CALLED RACHEL, IS DESCRIBED BY THE WORDS: "GLORY OF HASHEM" AND BY THE TERM ET (THE). This is the secret of the verse: "Let the dry land appear (lit. 'be seen')", BECAUSE "SEEING" APPLIES ONLY TO THE REVEALED WORLD AND NOT TO THE UPPER WORLD.

70. כְּמַרְאֵה הַקֶּשֶׁת, זֶה חֵי עָלְמִין, וְזֶהוּ אֶת קַשְׁתִּי נָתַתִּי בֶּעָנָן דָּא מַלְכוּת. נָתַתִּי, מִן יוֹמָא דְּאִתְבְּרֵי עָלְמָא בְּיוֹמָא דְּעִיבָּא, דְּאִתְחַזֵּי קֶשֶׁת, מַרְאֵה דְּמוּת כְּבוֹד ה׳. אִתְעַר שְׂמָאלָא לְאִתְתַּקְפָא, נָפְקַת רָחֵל וַתְּקַשׁ בְּלִדְתָּהּ, מִיכָאֵל בְּסִטְרָא דָא רְפָאֵל בְּסִטְרָא דָא גַּבְרִיאֵל בְּסִטְרָא דָא. וְאִינּוּן גְּוָונִין דְּאִתְחַזְיָין בְּהַהוּא דְּמוּת חִיוַר וְסוּמָק וְיָרוֹק.

70. THE VERSE: "As the appearance of the rainbow" (Ibid), WHICH IS WRITTEN ABOUT THE DIVINE CHARIOT OF YECHEZKEL, alludes to the life of the worlds, NAMELY YESOD OF ZEIR ANPIN. Therefore, it is WRITTEN IN THE PORTION OF NOACH: "I have set my rainbow in the cloud" (Beresheet 9:13), WHICH ALSO ALLUDES TO YESOD OF ZEIR ANPIN, WHO IS CALLED THE LIFE OF THE WORLDS. THE PHRASE "IN THE CLOUD" refers to Malchut; NAMELY, THE LOWER FEMININE PRINCIPLE OF ZEIR ANPIN, THE REVEALED WORLD OF RACHEL. THE WORDS "I have set" MEAN THAT HE HAS SET HIS RAINBOW IN THE CLOUD ever since the day of Creation. That cloudy day, WHICH IS DESCRIBED IN THE VERSE: "AND IT SHALL COME TO PASS, WHEN I BRING A CLOUD" (BERESHEET 9:14) INDICATES THAT ONLY THEN shall the rainbow be seen ACCORDING TO THE SECRET OF "the appearance of the likeness of the Glory of Hashem", AND NOT AT ANY OTHER TIME. WHY IS THIS SO? As the left is aroused, Rachel emerges TO HER OWN ASPECT "and she had hard labor" (Beresheet 35:16). THEREFORE IT IS SAID THAT THREE ANGELS STAY BY HER SIDE: Michael at one side, THE RIGHT SIDE; Refael at one side, IN THE MIDDLE; and Gavriel at one side, THE LEFT SIDE. AND FROM THEM SHE RECEIVES HER STRENGTH TO GIVE BIRTH. These three ASPECTS are the colors seen in the form OF THE RAINBOW: white, red and green.

71. כֵּן מַרְאֶה הַנֹּגַהּ סָבִיב, נְהִירוּ דְּאִתְכַּסְיָיא, בְּגִלְגּוּלָא דְּחֵיזוּ דְּעֵינָא. הוּא מַרְאֶה דְּמוּת כְּבוֹד ה׳. גְּוָונִין דְּאִתְיַחֲדָא יְחוּדָא תַּתָּאָה לְפוּם יְחוּדָא דְּאִתְיַחַד יְחוּדָא דְּלְעֵילָא.

71. THE PHRASE "so was the appearance of the brightness round about" ALLUDES TO the illumination that was concealed AND HAS DISAPPEARED within the pupil of the eye. SO THE PHRASE: "This was the appearance of the likeness of the glory of Hashem" APPLIES TO the colors IN THE "APPEARANCE OF THE RAINBOW" AND NOT TO "THE APPEARANCE OF THE BRIGHTNESS." THIS IS BECAUSE the lower union OF THE THREE COLORS OF THE RAINBOW corresponds with the upper union.

72. ה׳ אֱלֹקֵינוּ ה׳ גְּוָונִין סְתִימִין דְּלָא אִתְחַזְיָין וְאִתְקַשְּׁרָן אֶל מָקוֹם אֶחָד יְחוּדָא חָדָא בְּעִלָּאָה. גְּוָונִין בַּקֶּשֶׁת לְתַתָּא לְאִתְיַחֲדָא בְּהוּ חִוָּור סוֹמָק וְיָרוֹק, כְּגְוָונִין סְתִימִין, וְאִנּוּן יְחוּדָא אָחֳרָא רָזָא וּשְׁמוֹ אֶחָד, בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד יְחוּדָא דְּלְתַתָּא, יְחוּדָא עִלָּאָה שְׁמַע יִשְׂרָאֵל ידו״ד אֱלֹקֵינוּ ידו״ד אֶחָד. דָּא לָקֵבֵל דָּא, הָכָא שִׁית תֵּיבִין וְהָכָא שִׁית תֵּיבִין.

72. THE THREE NAMES Hashem our Elohim Hashem, WHICH APPEAR IN THE VERSE: "HEAR, O YISRAEL" (DEVARIM 6:4) ALLUDE TO THE THREE colors, WHITE, RED, AND GREEN WHEN they are concealed, invisible, and attached to one place. THIS IS THE SECRET OF the first union in the upper WORLD THAT IS CALLED ONE PLACE. AND THE colors united in the rainbow below--which are white, red and green--correspond to the THREE concealed colors OF THE UPPER UNION: HASHEM OUR ELOHIM HASHEM. These COLORS OF THE RAINBOW belong to another union, WHICH IS the secret of the verse: "And His Name One", THE LOWER UNION. IT IS THE SECRET OF THE VERSE: 'Blessed be the Name of the Glory of His Kingdom for ever and ever,' THAT WE RESPOND AFTER "HEAR, O YISRAEL", WHICH IS the lower union. The upper union indicated by the verse: "Hear, O Yisrael, Hashem our Elohim; Hashem is One" corresponds TO THE LOWER UNION: 'BLESSED BE THE NAME OF THE GLORY OF HIS KINGDOM FOREVER AND EVER.' Each verse contains six words.

73. יִקָּווּ מִדִּידוּ דְּקוּ וּמִשְׁחָתָא, מִשְׁחָתָא, בּוֹצִינָא דְּקַרְדִּינוּתָא. דִּכְתִיב מִי מָדַד בְּשָׁעֳלוֹ מָיִם, וְדָא אִיהוּ יִקָּווּ הַמַּיִם, הָכָא שִׁעוּרָא דְּיוֹצֵר עָלְמִין יו״ד ה״א וא״ו ה״א.

73. THE WORDS "be gathered" SUGGEST measurement by the line and the measuring; measuring is from the hard spark THAT IS IN BINAH, as it is written: "Who has measured the waters in the hollow of his hand" (Yeshayah 40:12). IN THIS VERSE, "WHO" ALLUDES TO BINAH. This IS WHAT IS MEANT BY: "Let the waters...be gathered." Here IN THE VERSE: "LET THE WATERS...BE GATHERED" is the extent OF THE ENTIRE MOCHIN of He who forms the worlds, NAMELY ZEIR ANPIN, AND WHICH IS HINTED AT IN THE NAME YUD-HEI-VAV-HEI, FULLY SPELLED WITH ALEPHS, as Yud-Vav-Dalet, Hei-Aleph, Vav-Aleph-Vav, Hei-Aleph.

74. קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ, דָּא אִיהוּ יִקָּווּ הַמַּיִם. ה׳ צְבָאוֹת, דָּא אִיהוּ אֶל מָקוֹם אֶחָד בְּרָזָא דִשְׁמָא דָא. מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ, דָּא וְתֵרָאֶה הַיַּבָּשָׁה, רָזָא גְּלִיפָא שְׁמָא דִיחוּדָא כוז״ו במוכס״ז כוז״ו.

74. "Holy, holy, holy" (Yeshayah 6:3) is THE SECRET OF THE MOCHIN OF BINAH, WHICH IS ALSO THE SECRET OF THE VERSE: "Let the waters...be gathered." THE PHRASE "Hashem Tzeva'ot" (Ibid.) is THE SECRET OF THE VERSE: "to one place", YESOD OF ZEIR ANPIN THAT IS CALLED THE LIFE OF THE WORLDS, TO WHICH THE MOCHIN FROM BINAH IS DRAWN ACCORDING TO THE SECRET OF THE PHRASE: "TO ONE PLACE." THE PHRASE: "The whole earth is full of his glory" (Ibid.) is THE SECRET OF THE VERSE: "and let the dry land appear." THIS VERSE IS THE SECRET OF THE LOWER HEI, CALLED THE REVEALED WORLD WHEN COMPRISED WITHIN THE UNION OF THE UPPER WORLD. THE WORDS "AND LET THE DRY LAND APPEAR" is the secret of the engraved name of the union of Kaf-Vav-Zayin-Vav, Bet-Mem-Vav-Kaf-Samech-Zayin and Kaf-Vav-Zayin-Vav, BECAUSE THE DRY LAND--WHICH IS THE REVEALED WORLD--IS INCLUDED IN THE UNION OF THE SUPERNAL WORLD--WHICH IS THE SECRET OF "HASHEM OUR ELOHIM HASHEM."

8. "Let the earth bring forth grass"
The verse "Let the Earth Bring Forth Grass" is a code which signifies the bringing down of souls into our physical world. The Zohar discusses a vast system of angels which form a communication network through which positive and negative influences travel. This network acts as an interface between the physical world and the Upper Worlds. Everything in the physical world is governed by angels, including every blade of grass, every creature in the sea, and mankind as well. Because our powers of perception are severely limited, the power of the angels is as invisible as the force of gravity. The influence of both, however is quite real. Everything positive that occur in our lives is a direct result of positive angels. Likewise, all blockages, turmoil, difficulties, and distress are the result of the influence of negative angels. Our own behavior determines which angelic influences are aroused in the world. By reading this section we are given access to the metaphysical network of angels. We gain the ability to remove negative angels, and to bring positive angels into our lives.

75. תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב וגו׳ הַשְׁתָּא אַפִּיקַת חֵילָא בְּאִנּוּן מַיִין דְּאִתְכְּנָשׁוּ לַאֲתַר חָד, וְנַגְדָן בְּגַוְוִיהּ גּוֹ טְמִירָן סְתִימָאָה, וְנָפְקִין בְּגַוְוִיהּ טְמִירִין עִלָּאִין וְחַיָּילִין קַדִּישִׁין, דִּי כָּל אִנּוּן בְּנֵי מְהֵימְנוּתָא מִתַּקְנָן לוֹן בְּתִקּוּנָא דִּמְהֵימְנוּתָא, בְּהַהוּא פּוּלְחָנָא דְּמָארֵיהוֹן.

75. THE VERSE: "Let the earth bring forth grass" (Beresheet 1:11) IS THE SECRET OF THE LOWER UNION, AS it is now revealing its powers in these waters that have been gathered in one place. THE MOCHIN ARE drawn down into it in a concealed and a hidden manner. And from within it come forth supernal and concealed SOULS and holy hosts. These are formed and drawn, using the edifices of faith, by THE RIGHTEOUS, the men of faith--NAMELY THE FEMALE WATERS--by worshipping their Master.

76. וְרָזָא דָא מַצְמִיחַ חָצִיר לַבְּהֵמָה וגו׳ דָא בְּהֵמָה דְּרָבִיעָאָה עַל אֶלֶף טוּרִין. וּמְגַדְּלִין לָהּ בְּכָל יוֹמָא הַהוּא חָצִיר, וְחָצִיר דָּא אִנּוּן מַלְאָכִין שַׁלִּיטִין לְפוּם שַׁעֲתָא, דְּאִתְבְּרִיאוּ בַּשֵּׁנִי, וְקַיְּימִין לְמֵיכְלָא דְּהַאי בְּהֵמָה, בְּגִין דְּאִית אֶשָּׁא אֲכְלָא אֶשָּׁא.

76. This is the secret of the verse: "Who causes the grass to grow for the cattle" (Tehilim 104:14). This is the beast that crouches on a thousand mountains and for whom grass is grown every day. This grass refers to those angels who govern only for a specific time, BUT THEN MUST VANISH IMMEDIATELY; because they were created on the second day, THEIR DOMINION DRAWS UPON THE LEFT COLUMN THAT WAS CREATED ON THE SECOND DAY. IN THEIR DOMINION THEY WISH TO ANNUL THE RIGHT. They are destined to be food for this beast, WHICH MEANS THAT NOTHING OF THEIR ILLUMINATION IS DRAWN DOWN TO THE LOWER BEINGS. ONLY THE FEMININE PRINCIPLE ENJOYS IT, AND THEN SHE BURNS AND ANNULS THEM WITH IT--as there is fire that consumes fire, WHICH IS THE DOMINION OF THE LEFT, CALLED 'FIRE.'

77. וְעֵשֶׂב לַעֲבוֹדַת הָאָדָם. עֵשֶׂב, דָּא אִלֵּין אוֹפַנִּין וְחַיּוֹת וּכְרוּבִים, דְּכֻלְּהוֹ מִתַּקְנָן גּוֹ תִּקּוּנַיְיהוּ, וְקַיְּימִין לְאִתְתַּקְנָא בְּשַׁעֲתָא דִּבְנֵי נָשָׁא אַתְיָין לְפוּלְחָנָא דְּמָארֵיהוֹן בְּקָרְבְּנֵיהוֹן וּבְצְלוֹתָא, דְּדָא אִיהוּ עֲבוֹדַת הָאָדָם, וְעֵשֶׂב דָּא אִזְדַּמַּן וְאִתְעַתַּד לַעֲבוֹדַת הָאָדָם, לְאִתְתַּקְנָא בְּתִקּוּנֵיהּ כְּדְקָא יָאוֹת.

77. In the verse: "And plants for the service of man" (Tehilim 104:14), the word "plants" refers to wheels, holy beasts and Cherubim. THE WHEELS (HEB. OFANIM) ARE THE ANGELS OF ASIYAH, THE HOLY BEASTS ARE THE ANGELS OF YETZIRAH AND THE CHERUBIM ARE THE ANGELS OF BRIYAH. All of these are firmly prepared and properly set BY THE CREATOR HIMSELF. However, they are constantly renewed when human beings worship their Master with sacrifices and prayer. This is what is meant by "the service of man." The plants were predestined and prepared for "the service of man" and will be further perfected by that service, as it should be.

78. וְכַד אִינּוּן מִתְתַּקְנָן בְּהַהִיא עֲבוֹדַת הָאָדָם לְבָתַר, וּמִנַּיְיהוּ נָפְקֵי מְזוֹנֵי וְטָרְפִין לְעָלְמָא, דִּכְתִיב לְהוֹצִיא לֶחֶם מִן הָאָרֶץ. וְדָא אִיהוּ עֵשֶׂב מַזְרִיעַ זֶרַע, דְּהָא חָצִיר לָא מַזְרִיעַ זֶרַע אִיהוּ, אֶלָּא אִזְדַּמַּן לְמֵיכְלָא דְּאֶשָּׁא קַדִּישָׁא, וְעֵשֶׂב לְתִקּוּנָא דְּעָלְמָא.

78. When they are prepared by "the service of man", sustenance and food come from them to the world, as it is written: "That he may bring forth food out of the earth" (Tehilim 104:14.) This is also WRITTEN: "herb yielding seed" (Beresheet 1:12), WHICH IS THE SECRET OF THE MOCHIN. The grass (hay) does not yield any seed, but is intended to be consumed by the sacred fire OF THE FEMININE PRINCIPLE, AS EXPLAINED ABOVE, whereas the herb, WHICH YIELDS SEED, is intended for the improvement of the world.

79. וְכָל דָּא, לְהוֹצִיא לֶחֶם מִן הָאָרֶץ. כָּל תִּקּוּנִין דִּבְנֵי נָשָׁא, דְּקָא מִתַּקְנָא לְהַאי עֵשֶׂב אֶרֶץ. דְּפוּלְחָנָא דִּלְהוֹן לְמָארֵיהוֹן, לְסַפְקָא עַל יְדֵיהוֹן מֵהַהִיא אֶרֶץ, טַרְפָּא וּמְזוֹנֵי לְהַאי עָלְמָא, וּלְאִתְבָּרְכָן בְּנֵי נָשָׁא מִבִּרְכָן דִּלְעֵיל.

79. All this is to "bring forth food out of the earth" (Tehilim 104:14), because all the improvements given to people are only for the purpose of providing this herb out of the earth, WHICH IS THE FEMININE PRINCIPLE. Thus, people's service to their Master is designed to supply sustenance and food from out of the earth to this world, so that people will be blessed from above.

80. עֵץ פְּרִי עוֹשֶׂה פְּרִי, דַּרְגָּא עַל דַּרְגָּא, דְּכַר וּנוּקְבָא. כְּמָה דְּעֵץ פְּרִי אַפִּיק חֵילָא דְּעֵץ עוֹשֶׂה פְּרִי, אוֹף הָכָא אַפִּיק אִיהוּ. וּמָאן אִיהוּ, אִלֵּין אִנּוּן כְּרוּבִים וְתִמְרוֹת. מַאי תִּמְרוֹת, אִלֵּין אִנּוּן דְּסָלְקֵי בְּתִנָּנָא דְקָרְבָּנָא וּמִתְתַּקְנֵי בַּהֲדֵיהּ וְאִקְרוֹן תִּמְרוֹת עָשָׁן. וְכֻלְּהוֹ קַיְּימִין בְּתִקּוּנַיְיהוּ לַעֲבוֹדַת הָאָדָם, מַה דְּלָא קַיְּימָא כֵּן חָצִיר, דְּהָא אִתְעַתַּד לְמֵיכַל, דִּכְתִיב הִנֵּה נָא בְּהֵמוֹת אֲשֶׁר עָשִׂיתִי עִמָּךְ חָצִיר כַּבָּקָר יֹאכַל.

80. THE VERSE: "AND FRUIT TREE YIELDING FRUIT" (BERESHEET 1:11) ALLUDES TO TWO GRADES: one grade above another, WHICH REPRESENT male and female. THIS MEANS THAT THE FRUIT TREE IS THE FEMININE PRINCIPLE OF ZEIR ANPIN; "YIELDING FRUIT" ALLUDES TO YESOD OF ZEIR ANPIN, WHICH IS MALE. IT IS SAID TO BE "YIELDING FRUIT" BECAUSE ALL THE FRUIT THAT THE FEMALE YIELDS REACHES HER FROM THE MALE. Just as the "fruit tree", WHICH IS THE FEMININE PRINCIPLE, reveals the potential power that it received from the "fruit tree yielding fruit", WHICH IS THE MALE, so it reveals HER OWN POTENTIAL AS WELL. HE ASKED: What is REVEALED FROM THE POTENTIAL OF THE FEMININE PRINCIPLE HERSELF? HE REPLIED, The cherubim and pillars ARE REVEALED FROM HER OWN ASPECT. AND HE FURTHER ASKED: What are these Pillars? AND HE REPLED, They are those that rise up in the smoke of the sacrifice and are become stronger because of the offering. They are called "columns of smoke." THIS IS THE SECRET OF THE VERSE: "WHO IS THIS COMING OUT OF THE WILDERNESS LIKE COLUMNS OF SMOKE" (SHIR HASHIRIM 3:6). SO THE CHERUBIM ARE THE

SECRET OF THE "HERB" THAT SHE RECEIVES FROM THE MALE AND THE "COLUMNS OF SMOKE" ARE THE "GRASS." THE CHERUBIM AND PILLARS exist for "the service of men", but not the "grass", which is destined to be eaten, as it is written: "Behold now behemot (animals), which I made with you; he eats grass like an ox" (Iyov 40:15).

81. "And the fruit tree yielding fruit" ALLUDES TO the forms of the male and female, and the image of their faces is the face of man. THE "FRUIT TREE" IS THE FEMININE PRINCIPLE OF ZEIR ANPIN AND "YIELDING FRUIT" IS YESOD OF ZEIR ANPIN, THE MALE THAT PUTS THE FRUIT INSIDE HER. THE MALE AND FEMALE are not like the Cherubim, WHICH ARE HINTED AT IN THE PHRASE: "HERB YIELDING SEED." THE MALE AND FEMALE have large faces with beards, whereas the Cherubim have small faces like those of babies. The face of man contains all the images, including THE LION, THE OX AND THE EAGLE, since they have large faces. The engraved images are imprinted on this large face just as the engravings of the holy name are imprinted in the four directions of the world: east, west, north and south.

81. עֵץ פְּרִי עוֹשֶׂה פְּרִי. דְּיוֹקְנָא דְּכַר וְנוּקְבָא, וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם. אִלֵּין לָאו אִנּוּן כְּאִנּוּן כְּרוּבִים, אִלֵּין אַפֵּי רַבְרְבָן בְּדִיקְנָא חֲתִימָא, כְּרוּבִים אַפֵּי זוּטְרֵי כְּרַבְיָין. פְּנֵי אָדָם, כָּל דְּיוֹקְנִין כְּלִילָן בֵּהוֹ, בְּגִין דְּאִינּוּן אַפִּין רַבְרְבִין, וּמִצְטַיְּירִין בֵּהוֹ צִיּוּרִין גְּלִיפִין כְּגִלּוּפֵי שְׁמָא מְפָרַשׁ, בְּאַרְבַּע סִטְרֵי דְּעָלְמָא מִזְרָ״ח מַעֲרָ״ב צָפוֹ״ן וְדָרוֹ״ם.

82. Michael made a mark on the south side. And all THREE OTHER faces gaze toward the face of man - the face of the lion, the face of the ox and the face of the eagle. MICHAEL IS ONE OF THE FOUR ANGELS WHO SERVE THE FEMALE OF ZEIR ANPIN. THEREFORE, HE PREPARES THE PLACE FOR THE MATING. BECAUSE SINCE HE IS THE ANGEL OF MERCY (CHESED), HE SKETCHES THE IMPRINT TO THE SOUTH, WHICH IS TO THE RIGHT. Man is male and female, and he is not called man (Adam) unless both are included. THIS MEANS THAT MALCHUT ON HER OWN, WHEN SHE IS NOT MATING WITH ZEIR ANPIN, IS NOT CALLED MAN (ADAM); ONLY WHEN THEY ARE UNITED ARE THEY CALLED MAN (ADAM). THIS IS THE SECRET OF THE VERSE: "MALE AND FEMALE HE CREATED THEM; AND BLESSED THEM, AND CALLED THEIR NAME MAN" (BERESHEET 5:2). SO ACCORDINGLY, THEY WERE TOGETHER CALLED MAN (ADAM), BUT EACH ONE ALONE IS ONLY HALF A BODY AND CANNOT BE CALLED MAN. The figures of the Chariot of Elohim are formed according to his image, NAMELY FROM THE FACE OF MAN, UNITED ON THE SOUTH SIDE, as it is written: "The Chariots of Elohim are twice ten thousand, thousand upon thousands (Heb. shin'an)" (Tehilim 68:18). THIS IS THE SECRET OF THE LOWER CHARIOT THAT IS CALLED THE CHARIOT OF ELOHIM.

82. מִיכָאֵל רָשֵׁים רְשִׁימוּ לְצַד דָּרוֹם, וְכָל אַנְפִּין מִסְתַּכְּלִין לְגַבֵּי פְּנֵי אָדָ״ם: פְּנֵי אַרְיֵ״ה, פְּנֵי שׁוֹ״ר, פְּנֵי נֶשֶׁ״ר. אָדָם אִיהוּ דְּכַר וְנוּקְבָא, וְלָא אִקְרֵי אָדָם בַּר הָנֵי, וּמִנֵּיהּ אִצְטַיְּירָן צִיּוּרִין, דְּרֶכֶב אֱלֹקִים רִבּוֹתַיִם, דִּכְתִיב רֶכֶב אֱלֹקִים רִבּוֹתַיִם אַלְפֵי שִׁנְאָן.

83. The word "shin'an" consists of the letters Shin-Nun-Aleph-Nun. WRITTEN IN THE SCRIPTURAL VERSE, it includes all the images--ALL THE LIVING CREATURES, which include the ox (Heb. Shor), the eagle (Heb. Nesher) and the lion (Heb. Aryeh). FOR THE INNITIALS OF THESE WORDS FORM THE SHIN-NUN-ALEPH OF SHIN'AN, and the final Nun IN THE WORD SHINA'N alludes to the face of the man THAT IS INCLUDED WITH THEM. THIS FINAL NUN IS THE SECRET OF the expansion of male and female that united as one. Everyone IN THE WORLDS OF BRIYAH, YETZIRAH AND ASIYAH, emerges from these LIVING CREATURES, which are the secret of Shin'an. From them, the forms OF BRIYAH, YETZIRAH AND ASIYAH are BORN AND separated, each befitting its aspect.

83. שִׁנְאָן, כְּלָלָא דְּכָלְהוֹ צִיּוּרִין: שׁוֹר, נֶשֶׁר, אַרְיֵה. ן׳, דָּא אִיהוּ אָדָם פְּשִׁיטוּ דְּאִתְכְּלִיל כַּחֲדָא בְּרָזָא דְּכַר וְנוּקְבָא, וְכָלְהוֹ אַלְפִין וְרִבְבָן. כָּלְהוֹ נָפְקֵי מֵהַנֵּי, רָזָא שִׁנְאָ״ן. וּמֵהַנֵּי דְּיוֹקְנִין מִתְפָּרְשִׁין כָּל חַד וְחַד בְּסִטְרַיְּיהוּ כְּמָה דְּאִתְחַזֵּי לוֹן.

84. These LIVING CREATURES are joined one to the other, so that each includes all the others. The ox, eagle, lion and man are directed by the secret of the four engraved names, WHICH ARE "A GREAT EL, A MIGHTY, AND A TERRIBLE" (DEVARIM 10:17), to which they ascend to study them.

84. וְאִלֵּין אִינּוּן דְּקָא מְשַׁלְּבָן חַד בְּחַד, וְכָלִיל חַד בְּחַד לְמֶהֱוֵי כָּל חַד וְחַד כְּלִילָן בְּחַבְרֵיהּ שׁוֹר נֶשֶׁר אַרְיֵה אָדָם. אִתְנַהֲגָן בְּרָזָא דְּאַרְבַּע שְׁמָהָן גְּלִיפָאן, סָלְקִין לְאִתְנַהֲגָא וּלְאִסְתַּכְּלָא.

85. The ox ascended to be guided and gaze on the face of man. With the ox rose one name that was crowned and engraved by the secret of the two colors, which represent THE NAME El. AFTER THE OX WAS INCLUDED IN THE NAME EL, it turned back and the throne, WHICH IS THE FEMININE PRINCIPLE OF ZEIR ANPIN, inscribed it, engraved it and received its imprint, so that it may be guided by the secret of the name EL. ALTHOUGH THE OX IS OF THE LEFT, IT WAS NEVERTHELESS MARKED TO BE GUIDED BY THE ASPECT OF CHASSADIM IN THE NAME EL.

85. סָלִיק לְאִתְנַהֲגָא וּלְאִסְתַּכְּלָא שׁוֹר אַנְפֵּי אָדָם. סָלִיק שְׁמָא חַד מִתְעַטְּרָא מְחָקָקָא בְּרָזָא דִּתְרֵין גְּוָונִין, וְאִיהוּ אֵ״ל. כְּדֵין אִתְהַדַּר לַאֲחוֹרָא, וְכָרְסְיָא חָקִיק וְגָלִיף לֵיהּ, וְאִתְרְשִׁים לְאִתְנַהֲגָא בְּרָזָא דִשְׁמָא דָא.

86. The eagle ascended to be guided and gaze on the face of man. Another name rose up with it to be crowned and engraved according to the secret of the two faces, THE FACE OF MAN AND THE FACE OF THE EAGLE, and the two colors--THE COLOR OF THE RIGHT, WHICH IS WHITE, AND THE COLOR OF THE EAGLE, WHICH IS GREEN--so as to be guided and gaze on the crown above. The name of it is 'Great.' AFTER THIS, THE EAGLE returned and the throne, WHICH IS THE FEMININE PRINCIPLE, engraved and etched it. AND THE EAGLE was imprinted to be guided by the secret of this name; THAT IS, FOR THE ATTRIBUTES OF THE EAGLE ARE SIMILAR TO THOSE OF THE NAME GREAT.

86. סְלֵיק לְאִתְנַהֲגָא וּלְאִסְתַּכְּלָא נֶשֶׁר לְאַנְפֵּי אָדָם. סְלֵיק שְׁמָא אָחֳרָא מִתְעַטְּרָא מְחַקְּקָא בְּרָזָא דִּתְרֵין אַנְפִּין גְּוָונִין, לְאִתְנַהֲרָא וּלְאִסְתַּכְּלָא, בְּסִלִּיקוּ בְּעִטּוּרָא דִּלְעֵיל, וְאִיהוּ גָּדוֹ״ל. כְּדֵין אִתְהַדַּר לַאֲחוֹרָא וְכָרְסְיָיא חָקִיק וְגָלִיף לֵיהּ, וְאִתְרְשֵׁים לְאִתְנַהֲגָא בְּרָזָא דִשְׁמָא דָא.

87. The lion ascended to be guided and gaze on the face of man ABOVE. Another name rose up with it to be crowned and engraved by the secret of the two faces and the two colors, and to be strengthened and attached TO GVURAH. This is THE NAME 'Mighty.' Then it returned and the throne, WHICH IS THE SECRET OF THE FEMININE PRINCIPLE OF ZEIR ANPIN, engraved and etched it and it was imprinted so as to be guided by the secret of this name MIGHTY. SO THAT THE ATTRIBUTES OF THE LION, WHICH IS TO THE RIGHT, BE LIKE THE ATTRIBUTES OF THE NAME MIGHTY AND THE LION WILL BE GUIDED BY THE ATTRIBUTE OF GVURAH.

87. סְלֵיק לְאִתְנַהֲגָא וּלְאִסְתַּכְּלָא אַרְיֵה לְאַנְפֵּי אָדָם. סְלֵיק שְׁמָא אָחֳרָא, מִתְעַטְּרָא מִתְחַקְּקָא בְּרָזָא דִּתְרֵין אַנְפִּין גְּוָונִין, לְאִתְתַּקְּפָא וּלְאִתְקַשְּׁרָא בְּתוּקְפָּא וְאִיהוּ גְבוֹ״ר. כְּדֵין אִתְהַדַּר לַאֲחוֹרָא, וְכָרְסְיָיא חָקִיק וְגָלִיף לֵיהּ, וְאִתְרְשֵׁים לְאִתְנַהֲגָא בְּרָזָא דִשְׁמָא דָא.

88. THE FACE OF man gazed on all of them, ON ALL THE FACES OF THE LIVING CREATURES, and they all rose up and gazed on it. ALL HAVE RISEN TO THE FACE OF MAN ABOVE IN THE SUPERNAL CHARIOT, BECAUSE IT DOES NOT EXIST BELOW. Then they were all drawn together in an engraving according to this drawing by the secret of a certain name, which is Terrible. It is written about THE LIVING CREATURES: "As for the likeness of their faces, they had the face of a man" (Yechezkel 1:10), because they were all included within this image OF MAN, and this image included them.

88. אָדָ״ם אִסְתַּכַּל בְּכֻלְּהוֹ, וְכֻלְּהוֹ סָלְקִין וּמִסְתַּכְּלִין בֵּיהּ, כְּדֵין, כֻּלְּהוֹ אִצְטַיְּירוּ בְּגִלּוּפַיְּיהוּ בְּצִיּוּרָא דָא בְּרָזָא דִשְׁמָא חַד, דְּאִקְרֵי נוֹרָ״א. וּכְדֵין כְּתִיב עֲלַיְּיהוּ, וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם, כֻּלְּהוּ כְּלִילָן בְּהַאי דְּיוֹקְנָא וְהַאי דְּיוֹקְנָא כָּלֵיל לוֹן.

89. According to this secret, the Holy One, blessed be He, is called "a great El, mighty and terrible." These names are engraved above by the secret of the upper Chariot, which comprises four letters OF THE NAME Yud-Hei-Vav-Hei, which is a name that includes all THE OTHER NAMES. THE COMBINING OF THE LOWER OX WITHIN THE UPPER LION IS EQUIVALENT TO THE LETTER YUD OF YUD-HEI-VAV-HEI, AND IS THE SECRET OF THE NAME EL. THE COMBINING OF THE LOWER LION WITHIN THE UPPER OX IS EQUIVALENT TO THE LETTER HEI AND IS THE SECRET OF THE NAME MIGHTY. THE COMBINING OF THE LOWER EAGLE WITHIN THE UPPER LION IS EQUIVALENT TO THE LETTER VAV AND IS THE SECRET OF THE NAME GREAT. AND THE FACE OF MAN OF ABOVE, WHICH INCLUDES ALL THE LIVING CREATURES FROM BELOW THAT HAVE ASCENDED TO IT, IS EQUIVALENT TO THE LOWER HEI OF YUD-HEI-VAV-HEI AND IS THE SECRET OF THE NAME TERRIBLE. These images (Heb. shin'an) are engraved and carved on the throne, WHICH IS THE FEMININE PRINCIPLE OF ZEIR ANPIN, and the throne is carved and decorated by them. AND THESE LIKENESSES WERE EMBROIDERED ON THE THRONE: one on the right, one on the left, one on the front and one on the back, thus corresponding to the four directions of the world. THE FACE OF THE LION IS IMPRINTED ON THE RIGHT, WHICH IS THE SOUTH WIND; THE FACE OF THE OX ON THE LEFT, WHICH IS THE NORTH WIND; THE FACE OF THE EAGLE ON THE FRONT, WHICH IS THE EAST WIND; AND THE FACE OF A MAN ON THE BACK, WHICH IS THE WEST WIND. THIS IS THE SECRET OF THE FOUR LETTERS OF YUD-HEI-VAV-HEI.

89. וְעַל רָזָא דָא, אִקְרֵי קֻדּוֹשׁ בָּרוּךְ הוּא הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא. דְּהָא שְׁמָהָן אִלֵּין גְּלִיפִין אִינּוּן לְעֵיל, בְּרָזָא דִרְתִיכָא עִלָּאָה, כְּלִילָא בְּאַרְבַּע אַתְוָון ידו״ד, דְּאִיהוּ שְׁמָא דְּכָלִיל כֹּלָּא. דְּיוֹקְנִין אִלֵּין מְחַקְּקָן גְּלִיפָן בְּכוּרְסְיָיא, וְכוּרְסְיָיא גְּלִיפָא מְרַקְּמָא בֵּהוֹ, חַד לִימִינָא וְחַד לִשְׂמָאלָא, וְחַד לְקֻמָּא וְחַד לַאֲחוֹרָא, רְשִׁימָא בְּאַרְבַּע סִטְרִין דְּעָלְמָא.

90. When the throne, WHICH IS THE FEMININE PRINCIPLE OF ZEIR ANPIN, ascends TO UNITE WITH ZEIR ANPIN, it is imprinted with these four images (Heb. shin'an). These four supernal names carry the throne up TO UNITE WITH ZEIR ANPIN. And the throne, NAMELY THE FEMININE PRINCIPLE, becomes included within them DURING THE UNION. THIS MEANS THAT SHE IS COMPLETED BY AND WITH THESE NAMES. THE THRONE collects and gleans, BY ITS UNION WITH ZEIR ANPIN, souls and delightful pleasures. When it has collected and gleaned these delights and pleasures, it descends full, like a tree with branches on all sides and laden with fruit.

90. כָּרְסְיָיא כַּד סָלְקָא, רְשִׁימָא בְּאַרְבַּע דְּיוֹקְנִין אִלֵּין, אִלֵּין אַרְבַּע שְׁמָהָן עִלָּאִין נָטְלִין לְהַאי כּוּרְסְיָיא וְכוּרְסְיָיא אִתְכְּלִיל בֵּהוֹ, עַד דְּנָקְטָא וְלָקְטָא נַפְשִׁין וְעִנּוּגִין דְּכִסּוּפִין. כֵּיוָן דְּנָקְטָא וְלָקְטָא אִנּוּן עִנּוּגִין וְכִסּוּפִין, נָחֵתָא מַלְיָיא, כְּאִילָנָא דְּמַלְיָיא עַנְפִּין לְכָל סִטַר וּמָלֵי אִיבִּין.

91. As THE THRONE descends FROM THE PLACE OF UNION TO ITS OWN PLACE, the images OF THE FOUR LIVING CREATURES come forth, each shaped in its own form and engraving, illuminating, shining and radiating. They scatter seed over the world. Thus they are called the "herb yielding seed" and "herb" ALLUDES TO THE LIVING CREATURES that sow the world with seed.

91. כֵּיוָן דְּנַחֲתָא, נָפְקֵי אִלֵּין אַרְבַּע דְּיוֹקְנִין מִצְטַיְּירִין בְּצִיּוּרַיְיהוּ, גְּלִיפָן מְנַהֲרִין נָצְצִין מְלַהֲטִין, וְאִנּוּן זָרְעִין זַרְעָא עַל עָלְמָא, כְּדֵין אִתְקְרֵי עֵשֶׂב מַזְרִיעַ זֶרַע: עֵשֶׂב, דְּאִנּוּן זָרְעִין זַרְעָא עַל עָלְמָא.

92. When the image of man, which includes all the other images, issues forth, it is described as "fruit tree yielding fruit after its kind" (Beresheet 1:11). BECAUSE MAN IS BOTH MALE AND FEMALE, "THE FRUIT TREE" IS THE FEMALE AND "YIELDING FRUIT" APPLIES TO THE MALE. THE PHRASE: "Whose seed is in itself, upon the earth" (Ibid.) TEACHES US THAT he emitted his seed for the benefit of the earth alone. So THE PHRASE: "Whose seed is in itself" is purposely said TO TEACH US THAT man should not emit his seed in vain.

92. נָפְקָא דְּיוֹקְנָא דְּאָדָם דְּכָלִיל כָּל דְּיוֹקְנִין, כְּדֵין כְּתִיב עֵץ פְּרִי עוֹשֶׂה פְּרִי לְמִינוֹ. אֲשֶׁר זַרְעוֹ בוֹ עַל הָאָרֶץ. לָא אַפִּיק זַרְעָא אֶלָּא לְתוֹעַלְתָּא עַל הָאָרֶץ. אֲשֶׁר זַרְעוֹ בוֹ, דַּיְיקָא, מִכָּאן דְּלֵית רְשׁוּ לְבַר נָשׁ לְאַפָּקָא זַרְעָא מִנֵּיהּ לְבַטָּלָא.

93. The "herb" WHICH APPEARS IN THE VERSE: "LET THE EARTH BRING FORTH GRASS, HERB YIELDING SEED" does not yield seed. Because of this, it has no permanency and does not last like the others. This is because it has no image to be shaped and engraved into any sort of likeness or form. Instead, they are seen and not seen. All those that have not been shaped into a form or an image have no permanency. They ARE CREATED AND last only for a certain time and are immediately consumed by the fire that devours fire, as already explained. Then they are again created and are immediately consumed by the fire that consumes fire. THIS IS REPEATED AGAIN AND AGAIN everyday.

93. דֶּשֶׁא דְּהָכָא, לָאו אִיהוּ מַזְרִיעַ זֶרַע, וּבְגִין כָּךְ אִתְבַּטַּל, וְלָא קַיְּימָא בְּקִיּוּמָא כְּהָנֵי אַחֲרָנִין, דְּלֵית לֵיהּ דְּיוֹקְנָא לְאִצְטַיְּירָא וּלְאִתְגַּלְּפָא בְּדְיוֹקְנָא וְצִיּוּרָא כְּלָל, אֶלָּא אִתְחַזּוּן וְלָא אִתְחַזּוּן. כָּל אִנּוּן דְּלָא אִצְטַיְּירוּ בְּצִיּוּרָא וְדְיוֹקְנָא, לֵית לוֹן קִיּוּמָא, קַיְּימֵי לְפוּם שַׁעֲתָא, וְאִתְאֲכִילוּ בְּאֶשָּׁא דְּאָכְלָא אֶשָּׁא, וּמְהַדְּרִין כְּמִלְּקַדְּמִין, וְכֵן בְּכָל יוֹמָא.

94. A human being below, IN THIS WORLD has an image and a form, but he does not last forever, as do those of THE ANGELS above. The form and image OF THE ANGELS above are created in their shape without any other covering. Because of this, they are everlasting. The image of man IN THIS WORLD below--REFERRING TO THE NEFESH, RUACH AND NESHAMAH--is shaped into its form only by a covering. Because of this, man lasts only for a certain, LIMITED, period.

94. בַּר נָשׁ לְתַתָּא אִית לֵיהּ דְּיוֹקְנָא וְצִיּוּרָא, וְלָא אִיהוּ בְּקִיּוּמָא כְּגַוְונָא דְּהָנֵי דְּלְעֵילָא: צִיּוּרָא וְדְיוֹקְנָא דְּלְעֵיל. מִצְטַיְּירִין בְּצִיּוּרֵיהוֹן כְּמָה דְּהַוְוִין, בְּלָא מַלְבּוּשָׁא אָחֳרָא לְאִצְטַיְּירָא, וּבְגִין כָּךְ אִנּוּן בְּקִיּוּמָא תָּדִיר. צִיּוּרָא דְּאָדָם לְתַתָּא, מִצְטַיְּירִין בְּצִיּוּרַיְיהוּ בְּמַלְבּוּשָׁא, וְלָא כְּגַוְונָא אָחֳרָא, וּבְגִין כָּךְ קַיְּימִין בְּקִיּוּמָא זְמַן וְעִדָּן.

95. Every night WHEN A MAN SLEEPS, his spirit removes the covering and ascends. This fire that consumes fire, NAMELY THE FEMININE PRINCIPLE OF ZEIR ANPIN, consumes AND BURNS this SPIRIT. Later, THE SPIRITS are resurrected and reshaped in their coverings as before. Because of this, THE SPIRITS have no permanent existence, as do the images above, WHICH IS A REFERENCE TO THE ANGELS OF THE "HERB", BUT ARE BURNED AND THEN RENEWED AS BEFORE. About this, it is written: "They are new every morning" (Eichah 3:23), WHICH REFERS TO THE SPIRITS OF human beings, which are renewed daily. What is the purpose of this renewal? THE VERSE CONCLUDES: "Great is your faithfulness" (Ibid.), SO IT IS GREAT and not small.

95. וּבְכָל לֵילְיָא וְלֵילְיָא מִתְפַּשַּׁט רוּחָא מֵהַאי מַלְבּוּשָׁא, וְסָלְקָא, וְהַהוּא אֶשָּׁא דְּאָכְלָא אָכֵיל לֵיהּ, וּבָתַר אִתְהַדַּר כְּמִלְּקַדְּמִין, וּמִצְטַיְּירִין בְּלְבוּשַׁיְיהוּ, וּבְגִין כָּךְ לֵית לוֹן קִיּוּמָא, כְּאִנּוּן דְּיוֹקְנִין דְּלְעֵיל. וְעַל דְּאִכְתִּיב חֲדָשִׁים לַבֹּקָרִים, בְּנֵי נָשָׁא, דְּאִנּוּן חֲדָשִׁים בְּכָל יוֹמָא וְיוֹמָא מ״ט, רַבָּה אֱמוּנָתֶךָ, רַבָּה אִיהוּ וְלָא זְעֵירָא.

96. The phrase: "Great is your faithfulness" means that it is for certain THAT THE FAITHFULNESS OR FAITH, WHICH IS THE FEMININE PRINCIPLE, is great. She is able to receive all the souls of the world and include them, the upper and the lower SOULS, in herself. THE FEMININE PRINCIPLE IS a great and large space that includes everything and is never full. This is the secret of the verse: "All the rivers run into the sea; yet the sea is not full" (Kohelet 1:7). THE FEMININE PRINCIPLE IS CALLED THE "SEA" AND THE "RIVERS" ARE THE SOULS. SO THE VERSE ACTUALLY MEANS THAT ALL THE SOULS FLOW INTO THE FEMININE PRINCIPLE, YET SHE IS NOT FULL. AND THE REASON SHE IS NOT YET FULL IS BECAUSE THE SOULS run into the sea, which receives them and burns them inside it. BECAUSE OF THIS, the sea is not yet full. Afterward, THE SEA restores THE SOULS to their former state and they COME INTO THIS WORLD. This is why THE VERSE READS: "Great is your faithfulness."

96. רַבָּה אֱמוּנָתֶךָ וַדַּאי, רַבָּה, דְּיָכְלָא לְנַטְלָא כָּל בְּנֵי עָלְמָא, וּלְאַכְלְלָא לוֹן בְּגַוָּהּ, עִלָּאָה וְתַתָּאָה, אֲתַר רַב וְסַגִּי אִיהוּ, דְּכָלִיל כֹּלָּא וְלָא אִתְמַלְיָא יַתִּיר. וְרָזָא דָא, כָּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם וְהַיָּם אֵינֶנּוּ מָלֵא וגו׳, אָזְלֵי לְגַבֵּי יַמָּא, וְיַמָּא נָטֵיל לוֹן, וְאָכֵיל לוֹן בְּגַוֵּיהּ, וְלָא אִתְמַלְיָא, וּבָתַר אַפִּיק לוֹן כְּמִלְּקַדְּמִין, וְאָזְלֵי, וּבְגִין דָּא רַבָּה אֱמוּנָתֶךָ.

97. בְּיוֹמָא דָא, כְּתִיב כִּי טוֹב, כִּי טוֹב, תְּרֵי זִמְנֵי, בְּגִין דְּיוֹמָא דָא אָחִיד תְּרֵין סִטְרִין, וְאַפְרִישׁ מַחְלוֹקֶת, אֲמַר לְהַאי סִטְרָא כִּי טוֹב, וּלְהַאי סִטְרָא כִּי טוֹב, וְאַסְכִּים בֵּינַיְיהוּ. וּבְגִין כָּךְ אִית בֵּיהּ תְּרֵין זִמְנִין, וַיֹּאמֶר, וַיֹּאמֶר. הָכָא רָזָא דִשְׁמָא דְּאַרְבַּע אַתְוָון, גְּלִיפָא מְחַקְּקָא, סָלֵיק לְתְרֵיסַר אַתְוָון, בְּאַרְבַּע דְּיוֹקְנִין, בְּאַרְבַּע סִטְרִין, רָשִׁים עַל כּוּרְסְיָיא קַדִּישָׁא.

97. On this day, THE THIRD DAY, it is written twice, "that it was good" (Beresheet 1:10-12). This day is associated with two sides, THE RIGHT COLUMN AND THE LEFT COLUMN. It told each side "that it was good", thereby reconciling the discord between them. This is why THE PHRASE: "And...said" appears twice in it. Herein lies the secret of the name that is formed with the four letters, YUD-HEI-VAV-HEI inscribed and engraved. These can add up to twelve letters that represent the four images on all four sides of the holy throne, WHICH IS THE FEMININE PRINCIPLE OF ZEIR ANPIN.

9. "Let there be lights"
According to the Zohar, it is at this point in the process of Creation that the children's disease called croup was brought forth into existence. This disease is governed by Lilit, a particular negative female angel whose name we do not pronounce. She has the ability to remove children--Heaven Forbid--from our physical realm if there is an opportunity to do so. Through the Hebrew letters, we draw the power of protection for our children.

98. וַיֹּאמֶר אֱלֹקִים יְהִי מְאֹרֹת וגו׳, מְאֹרֹת חָסֵר, דְּאִתְבְּרֵי אַסְכָּרָה לְרַבְּיֵי. דְּבָתַר דְּאִתְגְּנֵיז נְהִירוּ אוֹר קַדְמָאָה, אִתְבְּרֵי קְלִיפָּה לְמוֹחָא, וְהַהִיא קְלִיפָּה אִתְפַּשַּׁט וְאַפִּיק קְלִיפָּה אָחֳרָא. כֵּיוָן דְּנַפְקַת, סַלְקָא וְנַחֲתָא, מָטַת לְגַבֵּי אַנְפֵּי זוּטְרֵי, בְּעָאת לְאִתְדַּבְּקָא בְּהוֹ, וּלְאִצְטַיְירָא בְּגַוַוּיְיהוּ, וְלָא בְּעָאת לְאַפְרְשָׁא מִנַּיְיהוּ, אַפְרַשׁ לָהּ קֻדְשָׁא בְּרִיךְ הוּא מִתַּמָּן, וְנָחֵית לָהּ לְתַתָּא, כַּד בְּרָא אָדָם, בְּגִין לְאַתְקָנָא הַאי, בְּהַאי עָלְמָא.

98. "And Elohim said, Let there be lights (Heb. Me'orot)" (Beresheet 1:14). THE WORD Me'orot IS WRITTEN HERE with defective spelling, WITHOUT THE LETTER VAV. THIS MEANS that the children's disease, croup (diphtheria), was created. BECAUSE WITHOUT VAV, ME'OROT MEANS CURSES, AS IN THE VERSE: "THE CURSE (HEB. ME'ERAT) OF HASHEM IS IN THE HOUSE OF THE WICKED" (MISHLEI 3:33). For after the illumination of the primordial light was concealed, the skull (Heb. Klipah) of the brain was created. This Klipah expanded and brought forth another Klipah. As soon as THE KLIPAH went forth, it ascended and descended until it reached the small face. It wanted to cleave to it and become part of its form--it refused COMPLETELY to be separated from it. When the Holy One, blessed be He, created Adam, He separated it from there and the Klipah descended below TO THE LEVEL OF MALCHUT ONLY, in order to amend it in this world, ON THE LEVEL OF MALCHUT ALONE AND NOT ABOVE IT.

99. כֵּיוָן דְּחָמַת לְחַוָּה דְּקָא מִתְדַּבְּקָא בְּסִטְרוֹי דְּאָדָם, דְּשַׁפִּירוּ דִלְעֵילָא, וְחָמַאת דְּיוֹקְנָא שְׁלִים, פָּרְחָא מִתַּמָּן, וּבָעָאת כְּמִלְּקַדְמִין לְאִתְדַּבְּקָא בְּאַנְפּוֹי זוּטְרֵי, אִינּוּן נָטְרֵי תַּרְעִין דִלְעֵיל, לָא שַׁבְקוּ לָהּ, נָזַף קֻדְשָׁא בְּרִיךְ הוּא בָּהּ, וְאַטֵּיל לָהּ בְּשִׁפּוּלֵי יַמָּא.

99. When THE KLIPAH saw Chavah clinging to the side of Adam, who represented the beauty of above, and saw in them the complete form, it flew up from its place AT THE LEVEL OF MALCHUT and wanted to cling to the small faces OF ADAM AND CHAVAH as before. However, the guards at the gates did not allow THE KLIPAH TO CLING TO THEM. The Holy One, blessed be He, scolded it and cast it into the depths of the sea.

100. וְיָתְבַת תַּמָּן, עַד דְּחָטָא אָדָם וְאִנְתְּתֵיהּ, כְּדֵין אַפִּיק לָהּ קֻדְשָׁא בְּרִיךְ הוּא מִשִּׁפּוּלֵי יַמָּא, וְשָׁלְטָא עַל כָּל אִינּוּן רַבְּיֵי אַפֵּי זוּטְרָא, דִּבְנֵי נָשָׁא, דְּאִתְחַזּוּן לְאִתְעֲנָשָׁא בְּחוֹבֵי דַּאֲבוּהוֹן. וְאִיהִי אָזְלָא מְשַׁטְטָא בְּעָלְמָא, קְרֵיבַת לְתַרְעֵי ג״ע דְּאַרְעָא, וְחָמַת כְּרוּבִים נָטְרֵי תַּרְעֵי דְּג״ע, וְיָתְבָא תַּמָּן לְגַבֵּי הַהוּא לַהַט הַחֶרֶב, בְּגִין דְּהִיא נָפְקַת מִסִּטְרָא דְּהַהוּא לַהַט.

100. THE Klipah sat there IN THE DEPTH OF THE SEA until Adam and his wife sinned. Then the Holy One, blessed be He, took the Klipah out from the depths of the sea. It took control over all those babies, WHO ARE the small faces of people, who deserve punishment for the sins of their fathers. It wandered around the world, approached the gates of the terrestrial Garden of Eden, saw the Cherubim guarding the gates of the garden and sat down near the blade of the sword from which it had originally emerged.

101. בְּשַׁעֲתָא דְּהַהוּא לַהַט אִתְהַפַּךְ, עָרְקַת וּמְשַׁטְטַת בְּעָלְמָא, וְאִשְׁתַּכַּחַת רַבְּיֵי דְּאִתְחַזּוּן לְאִתְעֲנָשָׁא. וְחַיְיכַת בְּהוֹ, וּקְטֵילַת לוֹן, וְדָא אִיהוּ בְּגִרְיוּ דְּסִיהֲרָא, דְּאַזְעֵירַת נְהוֹרָא, וְדָא מְאֹרֹת, כַּד אִתְיְלִיד קַיִן לָא יְכִלָא לְאִתְדַּבְּקָא בֵּיהּ, לְבָתַר אִתְקְרֵיבַת בַּהֲדֵיהּ וְאוֹלִידַת רוּחִין וְטִיסִין.

101. When the bright blade OF THE REVOLVING SWORD changed TO JUDGMENT, THE KLIPAH fled and wandered around the world and found babies due to be punished. IT IS CALLED THE BRIGHT BLADE OF A REVOLVING SWORD, BECAUSE IT REVOLVES AND CHANGES BACK AND FORTH BETWEEN MERCY AND JUDGMENT. The Klipah laughed with the babies and then killed them. It did this during the waning of the moon, as its light diminished. This is WHY "Me'orot (lights)" IS WRITTEN WITHOUT THE LETTER VAV, WHICH MEANS "CURSES." When KAYIN was born, THE KLIPAH was unable to cling to him, but later it approached him, CLEAVED TO HIM and manifested to him earthbound spirits and flying spirits.

102. אָדָם, מֵאָה וּתְלָתִין שְׁנִין שַׁמֵּשׁ בְּרוּחִין נוּקְבִין, עַד דַּאֲתַת נַעֲמָה, וּמִגּוֹ שַׁפִּירוּ דִּילָהּ, טָעוּ בְּנֵי הָאֱלֹהִים בַּתְרָהּ. עַזָּ״א וַעֲזָאֵ״ל. וְאוֹלִידַת, מִנַּיְיהוּ וּמִנָּהּ אִתְפַּשְׁטוּ רוּחִין בִּישִׁין, וְשֵׁדִין בְּעָלְמָא, דְּאִינוּן אָזְלִין וּמְשׁוֹטְטִין בְּלֵילְיָא, וְאָזְלִין בְּעָלְמָא, וְחַיְיכָן בִּבְנֵי נָשָׁא, וְעַבְדֵי לוֹן דְּאוֹשְׁדוּן קֳרִי, וּבְכָל אֲתַר דְּאַשְׁכְּחָן בְּנֵי נָשָׁא נַיְימִין יְחִידָאִין בְּבֵיתָא, שָׁרָן עֲלַיְיהוּ, וַאֲחִידָן לוֹן, וּמִתְדַּבְּקָן בְּהוֹ, וְנָטְלֵי מִנַּיְיהוּ תֵּאוּבְתָּא, וְאוֹלִידָן מִנַּיְיהוּ, וְתוּ פָּגְעִין בֵּיהּ בְּמַרְעִין, וְלָא יָדַע, וְכָל דָּא בִּגְרִיעוּ דְּסִהֲרָא.

103. מְאֹרֹת, כַּד אִתְתַּקָּנַת סִהֲרָא, אִתְהַפְּכָן אַתְוָון אִמְרַת ה׳ צְרוּפָה, מָגֵן הוּא לְכָל הַחוֹסִים בּוֹ, מָגֵן הוּא, עַל כָּל אִנּוּן רוּחִין בִּישִׁין, וְקַסְטִירִין, דְּמְשׁוֹטְטֵי בְּעָלְמָא בִּגְרִיעוּ דִּילָהּ, לְכָל אִנּוּן דַּאֲחִידָן בֵּיהּ בְּהֵימְנוּתֵיהּ דְּקֻדְשָׁא בְּרִיךְ הוּא.

104. שְׁלֹמֹה מַלְכָּא, כַּד נָחִית לְעָמְקָא דְּאֱגוֹזָא דִּכְתִיב אֶל גִּנַּת אֱגוֹז יָרַדְתִּי, נָטַל קְלִיפָּה דְּאֱגוֹזָא, וְאִסְתַּכַּל בְּכָל אִנּוּן קְלִיפִּין, וְיָדַע דְּכָל אִנּוּן עִנּוּגִין, דְּהַנְהוּ רוּחִין קְלִיפִּין דְּאֱגוֹזָא, לָאו אִיהוּ, אֶלָּא לְאִתְדַּבְּקָא בִּבְנֵי נָשָׁא, וּלְאִסְתָּאַב לוֹן, דִּכְתִיב וְתַעֲנוּגוֹת בְּנֵי אָדָם שִׁדָּה וְשִׁדּוֹת.

105. תּוּ, תַּעֲנוּגֵי בְּנֵי אָדָם, דְּמִתְעַנְּגֵי בְּשֵׁינְתָּא דְּלֵילְיָא, נַפְקָא מִנַּיְיהוּ שִׁדָּה וְשִׁדּוֹת, וְכֹלָּא אִצְטְרִיךְ קֻדְשָׁא בְּרִיךְ הוּא לְמִבְרֵי בְּעָלְמָא, וּלְאַתְקָנָא עָלְמָא בְּהוֹ, וְכֹלָּא מוֹחָא לְגוֹ, וְכַמָּה קְלִיפִּין חַפְיָא לְמוֹחָא וְכָל עָלְמָא כְּהַאי גַּוְונָא, עֵילָא וְתַתָּא.

106. מֵרֵישׁ רָזָא דִנְקוּדָה עִלָּאָה, עַד סוֹפָא דְכָל דַּרְגִּין, כֻּלְּהוֹ אִיהוּ, דָּא לְגוֹ מִן דָּא, וְדָא לְגוֹ מִן דָּא, עַד דְּאִשְׁתְּכַח דְּהַאי קְלִיפָּה לְהַאי, וְהַאי לְהַאי.

107. נְקוּדָה קַדְמָאָה, הוּא נְהִירוּ פְּנִימָאָה, דְּלֵית לֵיהּ שִׁעוּרָא, לְמִנְדַּע זְכִיכוּ וְדַקִּיקוּ וְנַקְיוּ דִילֵיהּ, עַד דְּאִתְפְּשַׁט פְּשִׁיטוּ, וְהַהוּא פְּשִׁיטוּ דְּהַהִיא נְקוּדָה, אִתְעֲבִיד חַד הֵיכָלָא לְאִתְלַבְּשָׁא הַהִיא נְקוּדָה, נְהִירוּ דְּלָא יְדִיעַ לְסִגְיָאוּ זְכוּכָא דִלֵּיהּ.

108. הֵיכָלָא, דְּאִיהוּ לְבוּשָׁא לְהַהוּא נְקוּדָה סְתִימָא, אִיהוּ נְהִירוּ דְּלֵית לֵיהּ שִׁעוּרָא, וְעִם כָּל דָּא, לָאו דַּקִּיק וְזָכִיךְ אִיהוּ, כְּהַהִיא נְקוּדָה קַדְמָאָה טָמִיר וְגָנִיז, הַהוּא הֵיכָלָא אִתְפַּשַּׁט פְּשִׁיטוּ אוֹר קַדְמָאָה, וְהַהוּא פְּשִׁיטוּ אִיהוּ לְבוּשָׁא לְהַהוּא הֵיכָלָא דַּקִּיק וְזָכִיךְ פְּנִימָאָה יַתִּיר.

108. The temple--NAMELY, ABA AND IMA--which covers the concealed point, WHICH IS ARICH ANPIN, is a light that has no limits. THIS MEANS THAT THE LIGHT OF THE TEMPLE IS ALSO UNKNOWN AND INCONCEIVABLE. Nevertheless, it is not as pure and subtle as the light of the primal point, ARICH ANPIN, which is hidden and concealed. This temple issues forth an expansion of the primal light, AS IT IS WRITTEN: "AND ELOHIM SAID, LET THERE BE LIGHT: AND THERE WAS LIGHT" (BERESHEET 1:3). This expansion, YISRAEL - SABA AND TEVUNAH, is a covering for that pure and subtle temple--NAMELY, ABA AND IMA--which is more internal THAN YISRAEL - SABA AND TEVUNAH.

109. מִכָּאן וּלְהָלְאָה אִתְפַּשַּׁט דָּא בְּדָא, וְאִתְלַבַּשׁ דָּא בְּדָא, עַד דְּאִשְׁתְּכַח, דָּא לְבוּשָׁא לְדָא, וְדָא לְדָא, דָּא מוֹחָא וְדָא קְלִיפָּה, וְאַף עַל גַּבְדְּדָא לְבוּשָׁא, אִתְעֲבִיד אִיהוּ מוֹחָא, לְדַרְגָּא אָחֳרָא, וְכֹלָּא כְּגַוְונָא דָּא, אִתְעֲבִיד הָכֵי לְתַתָּא, עַד כִּי בְּצֶלֶם דָּא, אִיהוּ בַּר נָשׁ בְּהַאי עָלְמָא, מוֹחָא וּקְלִיפָּה, רוּחָא וְגוּפָא, וְכֹלָּא אִיהוּ תִּקּוּנָא דְּעָלְמָא.

109. From here YISRAEL - SABA AND TEVUNAH on, each one expanded within the other and became enclothed by one another until ALL THE GRADES enclothed one another. One was the inner part and the other the outer layer. Though one is a garment IN RELATION TO WHAT IS ABOVE IT, it has also become the inner aspect of another grade - A GRADE THAT IS BELOW IT. SO ABA AND IMA, WHICH ARE CONSIDERED A GARMENT FOR ARICH ANPIN, BECAME THE INNER PART AND INTERNAL ASPECT OF YISRAEL - SABA AND TEVUNAH. THUS, YISRAEL - SABA AND TEVUNAH, WHICH FORM A GARMENT FOR ABA AND IMA, BECAME THE INNER PART FOR ZEIR ANPIN. THUS, ZEIR ANPIN--WHICH IS A GARMENT FOR YISRAEL - SABA AND TEVUNAH--BECAME THE INNER PART FOR HIS FEMININE PRINCIPLE. The same thing occurred below IN THE LOWER WORLDS OF BRIYAH, YETZIRAH AND ASIYAH. THE FEMININE PRINCIPLE OF ATZILUT IS ENCLOTHED WITHIN BRIYAH, AND BRIYAH WITHIN YETZIRAH AND YETZIRAH WITHIN ASIYAH. ACCORDINGLY, THE NESHAMAH IN A MAN IS ENCLOTHED WITHIN THE RUACH AND THE RUACH WITHIN THE NEFESH AND THE PHYSICAL BODY. In this image, the human being exists in this world with an inner part and an outer shell, which corresponds to a spirit and a body. All this is for the perfection of the world.

110. כַּד הֲוַת סִיהֲרָא בְּשִׁמְשָׁא בִּדְבֵקוּתָא חָדָא, הֲוַת סִיהֲרָא בְּנְהִירוּ. כֵּיוָן דְּאִתְפְּרִשָׁא מִן שִׁמְשָׁא, וְאִתְפַּקְדַת עַל חֵילָהָא, אַזְעֵירַת גַּרְמָהּ אַזְעֵירַת נְהוֹרָא, וְאִתְבְּרוּן קְלִיפִּין עַל קְלִיפִּין. לְגָנִיזוּ דְּמוֹחָא, וְכֹלָּא תִּקּוּנָא דְּמוֹחָא, וְע"ד, יְהִי מְאֹרֹת חָסֵר. וְכָל דָּא לְתִקּוּנָא דְּעָלְמָא, וְדָא הוּא דִּכְתִיב לְהָאִיר עַל הָאָרֶץ.

110. When the moon was united with the sun, the moon had its own light. But after the moon was separated from the sun, IT DESCENDED TO THE WORLD OF BRIYAH and was placed in charge of the hosts OF BRIYAH, it belittled itself and diminished its own light. So Klipot upon Klipot were created, ONE ABOVE THE OTHER, to conceal the inner part. All this OCCURRED to complete THE LIGHT OF the inner part, BECAUSE WITHOUT A SHELL NO FRUIT CAN BE HAD. This is the reason why IT IS WRITTEN: "Let there be lights (Me'orot)", without Vav, WHICH MEANS A CURSE, BECAUSE OF THE KLIPOT THAT EMERGE DUE TO THE DIMINUTION OF THE LIGHT OF THE MOON. All this was done for the perfection of the world. Therefore, it is written: "To give light upon the earth" (Beresheet 1:15), AS THESE KLIPOT EMERGED IN THE SECRET OF THE SHELL THAT PRECEDES THE FRUIT.

10. "The two great lights"
The Zohar discusses the creation of the sun and the moon, which originally were of equal size and importance. But the moon was not content, and she cast a jealous eye on her cosmic neighbor. As a result of her envy of the sun's illumination, the moon was eventually reduced in both size and significance. Henceforth, the moon would have no light of her own. Instead, she must reflect the light of the sun.
Here the Zohar reveals a profound secret of human nature. This is origin of the trait known as Hatred For No Reason. Sometimes we are envious of our neighbors' possessions even if we possess exactly the same things. Instead of appreciating our lot in life, we begrudge the lot of others, even though it in no way diminishes our own.
In Kabbalah, the reduction of the moon symbolizes the separation between the male and female aspects of the Creator. This manifests as the separation of the spiritual dimension Zeir Anpin, or The Upper World, and the physical realm of Malchut, or the Lower World. Just as the moon's light is derived from the sun, Malchut's Light is drawn from the world of Zeir Anpin. Through positive deeds and actions and the removal of our jealous nature, we can unify these two dimensions and create a flow of Light into our lives. Reading this section gives us the ability to bring about this unity when we recite our prayers and perform the necessary spiritual actions.

111. "And Elohim made the two great lights" (Beresheet 1:16). "And... made" SIGNIFIES the greatness and the full establishment of everything, as it should be. The phrase: "The two great lights" INDICATES that THE TWO GREAT LIGHTS, WHICH ARE ZEIR ANPIN AND HIS FEMININE PRINCIPLE, were united at first. THAT IS, THEY WERE ON THE SAME LEVEL AND EQUAL TO EACH OTHER. AS A RESULT, THEY DID NOT NEED EACH OTHER. This is the secret of the full name Yud-Hei-Vav-Hei-Elohim, which although not openly revealed can be surmised. SO THE "TWO GREAT LIGHTS" APPEAR IN A FULL NAME, EVEN THOUGH THE NAME ELOHIM SHINES ONLY IN A CONCEALED WAY.

111. וַיַּעַשׂ אֱלֹקִים אֶת שְׁנֵי הַמְּאוֹרוֹת הַגְּדוֹלִים, וַיַּעַשׂ רִבּוּיָא וְתִקּוּנָא דְּכֹלָּא כִּדְקָא יָאוֹת. אֶת שְׁנֵי הַמְּאוֹרוֹת הַגְּדוֹלִים. בְּקַדְמֵיתָא בְּחִבּוּרָא חָדָא, רָזָא דָא שְׁמָא שְׁלִים כַּחֲדָא, ידו״ד אֱלֹקִים, אַף עַל גַּבְדִּלָא אִיהוּ בְּאִתְגַּלְיָא אֶלָּא בְּאֹרַח סָתִים.

112. THE WORD "great" MEANS THAT ZEIR ANPIN AND HIS FEMININE PRINCIPLE grew in greatness by this name AS EQUALS, so much so that they were called by the name THAT UNITES everything TOGETHER, WHICH IS Mem-Tzadik-Pe-Tzadik Mem-Tzadik-Pe-Tzadik. ZEIR ANPIN RECEIVED HIS GREATNESS FROM THE RIGHT ONE, HIS FEMININE PRINCIPLE FROM THE LEFT ONE. IN SUCH A WAY, THEY ARE REFERRED TO AS "THE TWO GREAT LIGHTS." These are the most supernal names of the thirteen attributes of mercy. THE NAMES MEM-TZADIK-PE-TZADIK MEM-TZADIK-PE-TZADIK ARE CALLED "great", BECAUSE they became great and ascended. They are supernal and DERIVE from the secret of above. They benefit the world, as the world's existence depends on them. Similarly, the two lights THAT APPEAR IN THE VERSE, WHICH ARE ZEIR ANPIN AND HIS FEMININE PRINCIPLE, both rose as one, to greatness.

112. הַגְּדוֹלִים דְּאִתְבְּרִיאוּ בְּשְׁמָא, דָא כְּדָא, לְאִתְקְרֵי בְּהוֹ שְׁמָא דְּכֹלָּא, דְּתְלִיסַר מִכִּילָן דְּרַחֲמֵי. הַגְּדוֹלִים, אִלֵּין אִתְרַבִּיאוּ, וְסָלְקִין לְעֵילָא, בְּגִין, דְּאִינּוּן עִלָּאִין מֵרָזָא עִלָּאָה, וְסָלְקִין לְתוֹעַלְתָּא דְּעָלְמָא, דְּאִתְקַיְּימָא בְּהוֹן עָלְמִין, כְּגַוְונָא דָא, שְׁנֵי הַמְּאוֹרוֹת תַּרְוַוּיְיהוּ כַּחֲדָא סְלִיקוּ בִּרְבוּתָא חָדָא.

113. The moon was not at ease with the sun because it felt embarrassed before it. The moon said TO THE SUN: "Where do you feed your flock? Why do you make your flock to rest at noon?" (Shir Hashirim 1:7). THIS IS AS IF TO SAY: How can a tiny candle shine in the middle of the day? "Why should I be like one who cloaks himself?" (Ibid.) That is: how can I remain in shame? Then it lowered itself to be head of the lower beings, as it is written: "Go your way forth by the footsteps of the flock" (Ibid. 8). Thus, the Holy One, blessed be He, said to it, 'Go forth and subjugate yourself.'

113. לָא אִתְיַישַׁב סִיהֲרָא לְגַבֵּי שִׁמְשָׁא, דָּא אִכְסִיף מִקַּמֵּי דָּא, סִיהֲרָא אָמְרָה אֵיכָה תִּרְעֶה, שִׁמְשָׁא אָמְרָה אֵיכָה תַּרְבִּיץ בַּצָּהֳרָיִם, שִׁרְגָא זְעֵירָא אֶכְדֵּין צָהִיר בַּצָּהֳרָיִם, שַׁלְמָה אֶהֱיֶה כְּעוֹטִיָּה, אֶכְדֵּין אֶהֱוֵי בְּכִסּוּפָא, כְּדֵין אַזְעֵירַת גַּרְמָהּ לְמֶהֱוֵי רֵישָׁא לְתַתָּאי, דְּכְתִיב צְאִי לָךְ בְּעִקְּבֵי הַצֹּאן, אָמַר לוֹ הָקָדוֹשׁ בָּרוּךְ הוּאזִילִי וְאַזְעֵירִי גַּרְמָךְ.

114. From then on, it had no light of its own. It had only the light it received from the sun. At first, they were united as one on the same level, but it later lowered itself from all of its grades. THIS MEANS THAT IT LOST ALL ITS GRADES AND EMERGED FROM THE WORLD OF ATZILUT. Although it is the head of THE LOWER WORLDS OF BRIYAH, YETZIRAH AND ASIYAH, IT IS NEVERTHELESS CONSIDERED TO HAVE LOST ALL ITS GRADES, as in principle a woman has no significance unless she is together with her husband. IN OTHER WORDS, BECAUSE THE FEMININE PRINCIPLE IS SEPARATED FROM ZEIR ANPIN, HER HUSBAND, AND HAS LEFT THE WORLD OF ATZILUT TO GO TO THAT OF BRIYAH, SHE HAS BROUGHT ABOUT THE LOSS OF ALL HER GRADES. EVEN THOUGH SHE HAS BECOME HEAD IN THE WORLD OF BRIYAH, SHE DOES NOT CONSIDER THIS TO BE SIGNIFICANT BECAUSE SHE IS SEPARATED FROM HER HUSBAND, WHO IS IN THE WORLD OF ATZILUT. The phrase: "The greater light" (Beresheet 1:16) ALLUDES TO ZEIR ANPIN, WHO IS CALLED BY THE NAME Yud-Hei-Vav-Hei. "The lesser light" (Ibid.) ALLUDES TO THE FEMININE PRINCIPLE, WHO IS CALLED BY THE NAME Elohim, THE LAST OF the grades and an end to Thought--NAMELY, AN END TO THE WORLD OF ATZILUT THAT IS CALLED THE THOUGHT. At first, THE FEMININE PRINCIPLE was inscribed above IN ZEIR ANPIN in the fourth letter of the holy name Yud-Hei-Vav-Hei, BECAUSE THE FEMALE IS THE LOWER HEI. IN OTHER WORDS, WHEN SHE WAS ON THE SAME LEVEL WITH ZEIR ANPIN, SHE WAS THE LOWER HEI OF THE NAME YUD-HEI-VAV-HEI. But afterward, it lowered itself to be called by the name Elohim.

114. וּמִתַּמָּן לֵית לָהּ נְהוֹרָא, בַּר מִשִּׁמְשָׁא, דְּבְקַדְמֵיתָא הֲווֹי יַתְבֵי כַּחֲדָא בְּשִׁקּוּלָא, לְבָתַר, אַזְעֵירַת גַּרְמָהּ, בְּכָל אִנּוּן דַּרְגִּין דִּילָהּ, אע״ג דְּאִיהִי רֵישָׁא עֲלַיְיהוּ, דְּהָא לֵית אִתְּתָא בְּרִבּוּיָא, בַּר בְּבַעֲלָהּ כַּחֲדָא, אֶת הַמָּאוֹר, הַגָּדוֹל ידו״ד, וְאֶת הַמָּאוֹר הַקָּטָן, אֱלֹקִים, סוֹף כָּל דַּרְגִּין, סוֹפָא, דְּמַחֲשָׁבָה. בְּקַדְמֵיתָא אִתְרְשֵׁים אִיהוּ לְעֵילָא, בְּאַתְוָון דִּשְׁמָא קַדִּישָׁא, אָת רְבִיעָאָה דִילֵיהּ, וּלְבָתַר אַזְעֵירַת גַּרְמָהּ, לְאִתְקְרֵי בִּשְׁמָא דֵּאלֹקִים.

115. וְעִם כָּל דָּא, סַלְקָא לְכָל סִטְרִין לְעֵיל בְּאָת ה׳ בְּחִבּוּרָא דְּאַתְוָון דִּשְׁמָא קַדִּישָׁא, לְבָתַר אִתְפַּשְׁטוּ דַרְגִין, מִסִּטְרָא דָא, וּמִסִּטְרָא דָא, דַּרְגִין דְּאִתְפַּשְׁטוּ מִסִּטְרָא דִלְעֵיל, אִקְרוּן מֶמְשֶׁלֶת הַיּוֹם, דַּרְגִין דְּאִתְפַּשְׁטוּן מִסִּטְרָא דְתַתָּא, אִקְרוּן מֶמְשֶׁלֶת הַלַּיְלָה.

115. In spite of all this, THE FEMININE PRINCIPLE ascended on all sides and SHONE IN ALL DIRECTIONS from above; THAT IS, BEFORE SHE LOWERED HERSELF and when she was THE LOWER Hei in the assembling of the letters of the holy name, Yud-Hei-Vav-Hei. Later, WHEN SHE BELITTLED HERSELF, the grades expanded out from all sides, WHICH MEANS THAT SHE SHONE FROM THE ASPECT OF BEING BEFORE THE LOWER HEI OF YUD-HEI-VAV-HEI AND ALSO FROM THE ASPECT OF BEING NOW THE NAME ELOHIM. The grades that expanded from the aspect of her being above, FROM THE LOWER HEI OF YUD-HEI-VAV-HEI, are called the 'rule (of) the day.' The grades that expanded from the aspect of her being below, FROM THE NAME ELOHIM, are called the "rule (of) the night."

116. וְאֵת הַכּוֹכָבִים, שְׁאָר חֵילִין וּמַשְׁרְיָין, דְּלֵית לוֹן חוּשְׁבָּנָא, דְּכֻלְּהוֹ תַּלְיָין בְּהַהוּא רְקִיעַ הַשָּׁמַיִם. חֵי הָעוֹלָמִים, דִּכְתִיב וַיִּתֵּן אוֹתָם אֱלֹקִים בִּרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל הָאָרֶץ, דָּא אֶרֶץ עִלָּאָה, לְתַתָּא כְּדוּגְמָא דָא חֵי הָעוֹלָמִים, וְדָא לְהָאִיר עַל הָאָרֶץ, דָּא אֶרֶץ תַּתָּאָה, כְּדוּגְמָא דִלְעֵיל.

116. The words "the stars" (Beresheet 1:16) ALLUDE TO countless hosts and groups of angels, who are all suspended in that "firmament of heaven" THAT IS YESOD OF ZEIR ANPIN AND IS CALLED life of the worlds, as it is written: "And Elohim set them in the firmament of heaven to give light upon the earth" (Beresheet 1:17).

117. מַלְכוּתָא דְדָוִד, אִתְתַּקַּן בְּיוֹמָא דָא, רִגְלָא וְסַמְכָא רְבִיעָאָה דְכוּרְסְיָיא, אִתְתַּקְנוּ אַתְוָון, וְאִתְיַישְׁבוּ עַל דּוּכְתַּיְיהוּ. וְעִם כָּל דָּא, עַד יוֹם שְׁתִיתָאָה, דְּאִתְתַּקַּן דְּיוֹקְנָא דְאָדָם, תִּקּוּנָא כִּדְקָא יָאוֹת, לָא אִתְיַישֵׁב בְּדוּכְתֵּיהּ, וּכְדֵין אִתְתַּקַּן כּוּרְסְיָא עִלָּאָה, וְכוּרְסְיָא תַּתָּאָה, וְעָלְמִין כֻּלְּהוֹ אִתְיַישְׁבוּ בְּדוּכְתַּיְיהוּ, וְאַתְוָון כֻּלְּהוֹ אִתְתַּקְּנָן עַל גַּלְגַּלּוֹי בִּפְשִׁיטוּ דְטוּפְסִירָא דְקוּטְרָא.

117. The kingdom of THE HOUSE OF David was established on this day, THE FOURTH DAY, which is the fourth leg that supports the throne. IT HAPPENED ON THE FOURTH DAY BECAUSE the letters were completed and fixed in their places PROPERLY. In spite of all this, Malchut (kingdom) was not fixed properly in its place before the sixth day, because only then was the image of man completed and properly established. ON THE SIXTH DAY, the upper throne and the lower throne were established and all the worlds settled in their places. All the letters were set in their spheres after untying and releasing the complicated tie THAT EXISTED AMONG THE LETTERS.

118. וְיוֹמָא רְבִיעָאָה, אִיהוּ יוֹמָא מָאִיס מִבּוֹנִים, כד״א אֶבֶן מָאֲסוּ הַבּוֹנִים, הה״ד בְּנֵי אִמִּי נִחֲרוּ בִי. דְּהָא נְהוֹרָא דָא אַזְעֵירַת גַּרְמָהּ, וּנְהִירוּ דִילָהּ, וּקְלִיפִּין אִתְּקְנוּ עַל דּוּכְתַּיְיהוּ, כָּל אִינּוּן נְהוֹרִין דְּנָהֲרָן, כֻּלְּהוֹ תַּלְיָין בְּהַאי רְקִיעַ הַשָּׁמַיִם, לְאַתְקָנָא בְּהוֹ כּוּרְסְיָא דְדָוִד.

118. The fourth day, WHICH IS THE KINGDOM OF DAVID, was rejected by the builders, as it is written: "The stone which the builders rejected..." (Tehilim 118:22) and also "my mother's children were angry with me" (Shir Hashirim 1:6). For this light, REFERRING TO MALCHUT, lowered itself and diminished its own radiance while the Klipot were established in their places. THIS GAVE PLACE TO THE EMERGING OF THE KLIPOT AND THEIR RULE. THUS SHE SEEMED LOATHSOME IN THE EYES OF THE RIGHTEOUS THAT BUILD IT. ONLY LATER, WHEN SHE WAS COMPLETED AND READY FOR UNION WITH ZEIR ANPIN, WAS IT SAID SHE "HAS BECOME THE HEAD STONE OF THE CORNER." All those lights that shone DURING THE 6,000 YEARS PERIOD were suspended in this firmament of heaven to establish with them the throne of David--NAMELY, THE KINGDOM (MALCHUT) OF DAVID.

119. אִלֵּין נְהוֹרִין מְצַיְּירָן צִיּוּרָא דִלְתַתָּא, לְאַתְקָנָא צִיּוּרָא דְכֻלְּהוֹ דְּאִנּוּן בִּכְלָלָא דְאָדָם, צִיּוּרָא פְּנִימָאָה. דְּכָל צִיּוּרָא פְּנִימָאָה אִקְרֵי הָכֵי. וּמֵהָכָא, כָּל צִיּוּרָא דְּאִתְכְּלִיל בְּאִתְפַּשְׁטוּתָא דָא, אִקְרֵי אָדָם, הה״ד אָדָם אַתֶּם, אַתֶּם קְרוּיִן אָדָם, וְלֹא שְׁאָר עַמִּין עוֹבְדֵי כּוֹכָבִים וּמַזָּלוֹת.

119. These lights OF THE KINGDOM OF DAVID shape the form below in order to prepare the form of all those that pertain to the inner form of THE FACE OF man, because every inner form is so called--NAMELY, THE FACE OF MAN. From this, YOU SHOULD REALIZE THAT every shape included in this expansion OF THE LETTER FINAL NUN is called man, EVEN THOUGH THEY DO NOT ACTUALLY HAVE THE FACE OF MAN. Hence, it is written: "But you...are men" (Yechezkel 34:31). You are called men, but not the rest of the idolatrous nations.

120. Every spirit is called man, WHICH MEANS THAT ONLY THE ASPECT OF THE LIGHT OF THE SPIRIT THAT IS ENCLOTHED WITHIN THE BODY IS CALLED MAN. So the body of the spirit of the Holy Side is only a covering; IN OTHER WORDS, THE SPIRIT IS THE ACTUAL ESSENCE OF MAN AND THE BODY IS ONLY ITS COVERING. BUT ON THE OTHER SIDE, THE OPPOSITE APPLIES. This is why it is written: "You have clothed me with skin and flesh..." (Iyov 10:11). The flesh of man is only a garment COVERING THE ESSENCE OF MAN, WHICH IS THE SPIRIT. Everywhere it is written the flesh of man, IT HINTS THAT the essence of man is inside. The flesh is only a vestment for man, a body for him, BUT THE ESSENCE OF MAN IS THE ASPECT OF HIS SPIRIT.

120. וְכָל רוּחָא אִקְרֵי אָדָם, רוּחָא דִּסְטַר קַדִּישָׁא, גּוּפָא דִילֵיהּ לְבוּשָׁא אִיהוּ, וְעַל דְּאִכְתִּיב עוֹר וּבָשָׂר תַּלְבִּישֵׁנִי וגו׳, בְּשָׂרָא דְאָדָם לְבוּשָׁא אִיהוּ. וּבְכָל אֲתַר כְּתִיב בְּשַׂר אָדָם, אָדָם לְגוֹ, בָּשָׂר, לְבוּשָׁא דְּאָדָם גּוּפָא דִילֵיהּ.

121. For the lower aspects were melted with the melting of this spirit OF THE FACE OF MAN, AND other forms were fashioned, enclothed in a different kind of garment--NOT BY THAT OF MAN, BUT OF KOSHER ANIMALS. THESE INCLUDE: ox, sheep, goats, kids of the goats, rams, deer, fallow-deer and so on. They would have preferred to be included in the vestment of THE FACE OF man, BUT WERE NOT. THEY BECAME VESTMENTS FOR OTHERS; NAMELY, GARMENTS FOR THE FACE OF AN OX, THE FACE OF AN EAGLE AND THE FACE OF A LION. The inner spirit OF THE OX, SHEEP AND GOAT, is called by the same name as the body of that spirit, BECAUSE THE BODY IS a vestment for that name BUT DOES NOT OWN IT. THE BODY IS the flesh of the ox and the ox is the inner SPIRIT of that body; namely, its flesh is its garment. So it is with all ANIMALS; THEIR BODIES ARE NAMED AFTER THE INNER SPIRIT THAT IS ENCLOTHED WITHIN THEM.

121. סִטְרִין דִּלְתַתָּא, דְּאִתְהַתָּךְ בְּהַתּוּכָא דְּרוּחָא דָא, אִצְטַיְּירוּ מִנֵּיהּ צִיּוּרִין, דְּאִתְלַבְּשָׁן בִּלְבוּשָׁא אָחֳרָא, כְּגוֹן צִיּוּרָא דִּבְעִירֵי דַכְיָין, שׁוֹר שֶׂה כְּשָׂבִים, וְשֵׂה עִזִּים, אַיָּל וּצְבִי וַיַּחְמוּר וגו׳, אִנּוּן דִּבְעָיִין לְאִתְכְּלָלָא בִּלְבוּשָׁא דְאָדָם. הַהוּא רוּחָא פְּנִימָאָה דְּאִינּוּן סִטְרִין, סָלִיק בְּהַהוּא שְׁמָא דְּאִתְקְרֵי בָּהּ גּוּפָא דִילֵיהּ, לְבוּשָׁא דְּהַהוּא שְׁמָא. בְּשַׂר שׁוֹר, שׁוֹר אִיהוּ פְּנִימָאָה דְּהַהוּא גּוּפָא, בָּשָׂר דִילֵיהּ לְבוּשָׁא, וְכֵן כֻּלְּהוֹ.

122. It is similar with the Other Side, which is not holy. The spirit that spreads within the idolatrous nations issues from the side that is not holy AND is not the ASPECT OF man. Therefore, it is not called by this name, AS HAS BEEN WRITTEN: "BUT YOU...ARE MEN." The name of this spirit is defiled. It is not called man and has no share in him BECAUSE IT EXTENDS FROM THE WICKED MAN (LIT. 'MAN WITHOUT ELEVATION'), WHO DOES NOT WANT TO ASCEND TO THE FACE OF MAN ABOVE. So his body, the vestment of his spirit, is impure and his flesh is defiled. The impure PART, WHICH IS THE SPIRIT, is on the inside and the flesh is his vestment. As long as the spirit dwells within that body, it is called impure. As the spirit leaves that vestment, NAMELY THE BODY, neither the body nor the vestment is called impure any longer, AS THE IMPURE ONE, THAT IS THE SPIRIT, HAS DEPARTED FROM IT.

122. כְּגַוְונָא דָא, בְּסִטְרָא אָחֳרָא דְּלָא קַדִּישָׁא, רוּחָא דְּאִתְפַּשַּׁט בְּשְׁאָר עַמִּין עוֹבְדֵי כּוֹכָבִים וּמְזָלוֹתנַפְקָא מִסִּטְרָא דְּלָא קַדִּישָׁא, לָאו אִיהוּ אָדָם, וּבְגִין כָּךְ לָא סָלִיק בִּשְׁמָא דָא, שְׁמָא דְּהַהוּא רוּחָא טְמֵא, לָא סָלִיק בִּשְׁמָא דְּאָדָם, וְלֵית בֵּיהּ חוּלָקָא, גּוּפָא דִילֵיהּ לְבוּשָׁא דְּהַהוּא טְמֵא, בָּשָׂר טְמֵא. וְטָמֵא לְגוֹ, בְּשַׂר לְבוּשָׁא דִילֵיהּ, בְּגִין כָּרְבְּעוֹד דְּשָׁרֵי הַהוּא רוּחָא בְּהַהוּא גּוּפָא, אִתְקְרֵי טְמֵא נָפַק רוּחַ מֵהַהוּא לְבוּשָׁא, לָאו אִקְרֵי טְמֵא, וְלָא סָלִיק הַהוּא לְבוּשָׁא בִּשְׁמָא.

123. From the lower aspects--REFERRING TO ANIMALS, BEASTS AND BIRDS that were molded into shape by that impure spirit--forms, NAMELY PRIVATE SPIRITS, were drawn out. These were enclothed by other vestments, such as the forms of the impure animals, and the Torah said of them, "These shall be unclean to you" (Vayikra 11:29). These forms include pigs and the birds and animals that belong to the OTHER Side. The spirit is called by that name--THAT IS, IMPURE--and the body is its vestment. The body is called the flesh of the pig, because it is a pig in its inner being, IN ITS SPIRIT, while the flesh is a garment COVERING THAT SPIRIT. Therefore, both aspects, those included within the secret of man and those included with the secret of the impure, are separated from and oppose each other. ON THE SIDE OF HOLINESS ARE THE SPIRIT OF MAN IN GENERAL, AND THE SPIRITS OF PURE ANIMALS, BEASTS AND FOWL, WHICH ARE THE PARTICULAR. FROM THE SIDE OF WICKED MAN IS THE IMPURE WICKED MAN, WHICH ARE THE GENERAL ASPECTS, AND THE SPIRITS OF IMPURE ANIMALS, BEASTS AND FOWL, THAT ARE THE PARTICULARS. THEY OPPOSE EACH OTHER. Every kind of animal stays with its own kind AND DOES NOT MIX WITH THE OPPOSITE KIND. EVEN IF IT DOES, it eventually returns to its own kind.

123. סִטְרִין לְתַתָּא, דְּאִתְהַתָּךְ בְּהַתּוּכָא דְּרוּחָא דָא, אִצְטַיְּירָן מִנֵּיהּ צִיּוּרִין, דְּאִתְלַבְּשָׁן בִּלְבוּשָׁא אָחֳרָא. כְּגוֹן צִיּוּרֵי בְּעִירֵי מְסָאֲבֵי, וְאוֹרַיְיתָא פְּתַח בְּהוֹ וְזֶה לָכֶם הַטְּמֵא, כְּגוֹן חֲזִיר, וְעוֹפֵי וּבְעִירֵי דְּהַהוּא סִטְרָא, רוּחָא סָלִיק בְּהַהוּא שְׁמָא, גּוּפָא לְבוּשָׁא דִילֵיהּ, וְגוּפָא בְּשַׂר חֲזִיר אִקְרֵי, חֲזִיר לְגוֹ, בְּשָׂרָא לְבוּשָׁא דִילֵיהּ. וּבְגִין כָּרְאֵלֵּין תְּרֵין סִטְרִין, מִתְפָּרְשָׁן, אִלֵּין אִתְכְּלִילוּ בְּרָזָא דְאָדָם, וְאִלֵּין אִתְכְּלִילוּ בְּרָזָא דְטָמֵא כָּל זִינָא אָזֵיל לְזִינֵיהּ, וְאִתְהַדַּר לְזִינֵיהּ.

124. נְהוֹרִין עִלָּאִין דְּקָא מְנַהֲרִין, נַהֲרִין בְּהַהוּא רְקִיעַ הַשָּׁמַיִם וכו׳ לְאִצְטַיְירָא לְתַתָּא, צִיּוּרִין כִּדְקָא חָזֵי, דִּכְתִיב וַיִּתֵּן אוֹתָם אֱלֹקִים בִּרְקִיעַ הַשָּׁמַיִם וגו׳, וְלִמְשׁוֹל בַּיּוֹם וּבַלַּיְלָה, שָׁלְטָנוּ דִּתְרֵין נְהוֹרִין, דָּא אִיהוּ שָׁלְטָנוּ כִּדְקָא חָזֵי.

124. All the upper shining lights shine within that firmament of heaven, so that proper forms may be drawn down below, as it is written: "And Elohim set them in the firmament of heaven...to rule over the day and over the night" (Beresheet 1:17). For the dominion of the two lights is a noble dominion.

125. מָאוֹר גָּדוֹל שָׁלְטָנוֹ בִּימָמָא, מָאוֹר קָטָן שָׁלְטָנוֹ בְּלֵילְיָא, וְרָזָא דָא מֵהָכָא שָׁלְטָנוּתָא דִּדְכוּרָא בִּימָמָא, לְמַלְאָה בֵּיתֵיהּ, בְּכָל מַה דְּאִצְטְרִיךְ, וּלְאָעֲלָא בֵּיהּ טַרְפָּא וּמְזוֹנָא, כֵּיוָן דְּעָאל לֵילְיָא, וְנוּקְבָא נָקִיט כֹּלָּא, לֵית שׁוּלְטָנוּ דְּבֵיתָא בַּר דְּנוּקְבָא, דְּהָא כְּדֵין שָׁלְטָנוּ דִּילָהּ, דִּכְתִיב וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ, הִיא, וְלֹא הוּא. מֶמְשֶׁלֶת הַיּוֹם דִּדְכוּרָא, מֶמְשֶׁלֶת הַלַּיְלָה דְּנוּקְבָא.

125. The phrase: "the greater light", NAMELY ZEIR ANPIN, rules the day and the "lesser light", WHICH IS HIS FEMININE PRINCIPLE, rules the night. The secret LEARNED from here is that the male rules by day and fills up the house with all that is needed, such as food and sustenance. As soon as night falls and the female takes command, everything in the house falls under her control, because then it is time for her dominion. As it is written: "She rises also while it is yet night and gives food to her household" (Mishlei 31:15); "she" and not "he." SO THE FEMININE PRINCIPLE, NOT ZEIR ANPIN, GIVES AT NIGHT, as the dominion over the day belongs to the male and the dominion over the night belongs to the female.

126. מָאוֹר גָּדוֹל, דָּא הוּא שִׁמְשָׁא, וְאִית בֵּיהּ תְּרֵין עֲשַׂר פִּתְחִין, אִית בֵּיהּ תְּרֵי עֲשַׂר שַׁעֲתֵי, וְשִׁמְשָׁא שַׁלִּיט עַל יוֹמָא, מָאוֹר קָטָן, אִית בֵּיהּ תְּרֵי עֲשַׂר פִּתְחִין, וְדָא סִיהֲרָא, וְשָׁלְטָא עַל לֵילְיָא, וְלֵילְיָא אִית בֵּיהּ תְּרֵיסַר שַׁעֲתֵי, וְעַל דָּא בַּיּוֹם הַהוּא יִהְיֶה ה׳ אֶחָד וּשְׁמוֹ אֶחָד, שִׁמְשָׁא וּתְרֵיסַר פִּתְחִין אִתְעֲבִידָן י״ג מִכִּילָן דְּרַחֲמֵי, לֵיל סִיהֲרָא וּתְרֵיסַר פִּתְחִין וְאִתְעֲבִידוּ י״ג, וְאִתְעֲבִידוּ שִׁמְשָׁא וְסִיהֲרָא חַד וְיוֹם וְלַיְלָה אֶחָד, הה״ד וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד, וְרָזָא דָא לְעֵילָא.

126. The "greater light" is the sun, which has twelve openings and twelve hours, as the sun rules over the day. The "lesser light" is the moon, which also has twelve openings, the moon rules over the night, which has twelve hours. For this reason, IT IS WRITTEN: "On that day Hashem shall be one, and his name One" (Zecharyah 14:9). "ONE" IS MENTIONED TWICE: ONCE FOR YUD-HEI-VAV-HEI, WHO IS ZEIR ANPIN, THE "GREATER LIGHT", AND ONCE OF HIS NAME, WHICH IS THE FEMALE, THE "LESSER LIGHT." The sun together with its twelve openings becomes the thirteen attributes of mercy. The moon together with its twelve openings also adds up to thirteen. SO THE SUN BECOMES ONE AND THE MOON BECOMES ONE; THEN IT SAYS, "HASHEM SHALL BE ONE, AND HIS NAME ONE", BECAUSE THE NUMERICAL VALUE OF ECHAD (ONE) ADDS UP TO THIRTEEN. Thus, the sun and the moon become one and the day and night also become one. This is why it is written: "And there was evening and there was morning, one day." The secret OF THIS UNION is ONLY applicable on high.

127. וְאֵת הַכּוֹכָבִים, כֵּיוָן דְּנוּקְבָא פְּקִידַת בֵּיתָא, וְאִתְכְּנִיסַת לְבַעֲלָהּ, לֵית שׁוּלְטָנוּ לְבֵיתָא, אֶלָּא לְעוּלְמִתָּן דְּאִשְׁתָּאֲרָן בְּבֵיתָא, לְאַתְקָנָא כָּל תִּקּוּנֵי בֵּיתָא, וּבָתַר אִתְהַדַּר בֵּיתָא, לְשָׁלְטָנוּ דִּדְכוּרָא, בִּימָמָא, כֹּלָּא כִּדְקָא חָזֵי.

127. THE VERSE: "And the stars" MEANS THAT after the female has attained order in her house and retired with her husband, the maidens are left in charge of the house. THE MAIDENS WHO SERVE THE FEMALE ARE CALLED THE STARS. AND THE SECRET OF THE PHRASE "AND THE STARS" IS THAT THE FEMALE TURNS CONTROL OF THE HOUSE OVER TO THEM to deal with all the requirements of the house. THAT IS, TO PREPARE HER FOR MATING WITH THE SUN AND TO BESTOW THE ABUNDANCE OF THE DAY. THIS IS DURING THE DARKNESS BEFORE DAWN, WHEN THE MAIDENS - THE STARS - RULE, WHICH IS AN INFERIOR RULE. THEN DARKNESS IS DOUBLED IN THE WORLD. THIS IS THE SECRET MEANING OF, "A PORTION TO HER MAIDENS" (MISHLEI 31:15). Afterward, THAT IS, AFTER THE MATING OF THE DARKNESS OF THE MORNING (BEFORE DAWN BREAKS), the household returns to the dominion of the male and everything is set properly in place. THIS MEANS THAT THE FEMALE IS INCLUDED WITHIN THE MALE, ACCORDING TO THE SECRET OF THE MATING AND IS UNDER HIS CONTROL. SHE REVEALS THE LIGHT OF THE MORNING TO THE WORLD, AS IT SHOULD BE.

11. The luminaries of the light, and the luminaries of the fire

On the Sabbath, an immense amount of spiritual Light is revealed into the cosmos, while during the week the Light is extremely diminished. The Zohar explains how we can create a continuous connection to the Shabbath through the closing rituals of the Sabbath itself, such as reflecting candle light off the enamel of the finger nails. If we should ever fall into negativity--Heaven Forbid --no matter how deep that descent might be, reading this section can establish a life-line to the Light of the Creator.

128. "And Elohim made the two great lights" (Beresheet 1:16). The sun is one and the moon is the other. Because of this, the lights that ascend are called the luminaries of the light whereas those that descend are called luminaries of the fire. These LUMINARIES OF THE FIRE are the lower grades and rule over all the weekdays. Because of this, a blessing is recited over the candle when Shabbat ends because, at that point, THE LUMINARIES OF THE FIRE are given permission to rule again.

128. וַיַּעַשׂ אֱלֹקִים אֶת שְׁנֵי הַמְּאוֹרוֹת, דָּא מָאוֹר, וְדָא מָאוֹר, בְּגִין כָּךְ אִנּוּן נְהוֹרִין דְּסָלְקֵי לְעֵילָא, אִקְרוֹן מְאוֹרֵי אוֹר, וְאִנּוּן נְהוֹרִין דְּנָחֲתוּ לְתַתָּא, אִקְרוֹן מְאוֹרֵי אֵשׁ, דְּאִנּוּן דַּרְגִּין לְתַתָּא, וְשָׁלְטֵי כָּל יוֹמֵי דְחוֹל, וְע״ד כַּד נָפֵיק שַׁבַּתָּא מְבָרְכִין עַל שְׁרַגָּא, דְּהָא אִתְיְהִיב לוֹן רְשׁוּ לְשַׁלְטָאָה.

129. The fingers of man represent the most hidden of all grades and secrets of the supernal world, and are divided into front and back. The back of the fingers represents the external part, an allusion to the fingernails. As such, man may look at his fingernails by candlelight as Shabbat ends. As they shine by the candlelight and are bright from that fire, that rules OVER THE DAYS OF THE WEEK.

129. אֶצְבְּעָן דְּבַר נָשׁ, אִינּוּן סִתְרָא דְּדַרְגִּין, וְרָזִין דִּלְעֵילָא, וְאִית בְּהוֹ פְּנִימָאִין, וַאֲחוֹרַיִם, אֲחוֹרַיִם אִנּוּן לְבַר, וְאִינּוּן רֶמֶז לְטוֹפְרִין דְּאֶצְבְּעָן, וּבְגִין כָּךְ אִית רְשׁוּ לְאִסְתַּכְּלָא בַּטוֹפְרִין בְּמ״ש, דְּהָא נָהֲרִין מֵהַהוּא שְׁרַגָּא, וְנָהֲרִין מֵהַהוּא אֵשׁ, לְשַׁלְטָאָה.

130. THE FINGERNAILS are visible, but it is not permissible to see the inner aspect of the fingers by this candlelight, because they shine only from above. And THE INNER PART OF THE FINGERS is called the inner face. This is the secret of the verse: "And you shall see my back; but my face shall not be seen" (Shemot 33:23), which means that a person should not look at the inside of his fingers at the end of Shabbat, as he recites the blessing: 'Creator of the luminaries of the fire (Bore Me'orei Ha'esh)'. The phrase: "And you shall see my back" refers to the external part OF THE FINGERS, which is hinted at in the fingernails AND SHINES AS SHABBAT ENDS. "But my face shall not be seen" refers to the inside of the fingers, WHICH CANNOT RECEIVE FROM THE LUMINARIES OF THE FIRE. THE INTERNAL PART OF THE FINGERS rules on Shabbat. THE EXTERNAL PART OF THE FINGERS rules during the weekdays.

130. אִלֵּין אִתְחַזְיָין אֶצְבְּעָן לְגוֹ, לָא אִית רְשׁוּ לְאִתְחַזְיָא בְּהַהוּא שְׁרַגָּא, דְּהָא מִלְּעֵילָא נָהֲרִין, וְאִקְרוֹן פָּנִים, פְּנִימָאִין, וְרָזָא דָא וְרָאִיתָ אֶת אֲחוֹרָי, וּפָנַי לֹא יֵרָאוּ, דְּלָא יִסְתַּכַּל בַּר נָשׁ בְּמ״ש בְּאֶצְבְּעָן לְגוֹ, בְּשַׁעֲתָא דַּאֲמַר בּוֹרֵא מְאוֹרֵי הָאֵשׁ, וְרָאִיתָ אֶת אֲחוֹרָי, אִלֵּין פָּנִים דִּלְבַר, דְּאִתְרְמִיזוּ בְּטוּפְרֵי, וּפָנַי לֹא יֵרָאוּ, אִלֵּין אֶצְבְּעָן לְגוֹ, אִלֵּין שָׁלְטֵי בְּשַׁבַּתָּא, וְאִלֵּין שָׁלְטֵי בַּחוֹל.

131. On Shabbat day, the Holy One, blessed be He, rules alone over this inner face, sitting upon His throne of glory. All are included within Him, and the dominion is His. This is why THE HOLY ONE, BLESSED BE HE, transmits calmness to all the worlds and the holy nation, which is called the one nation on earth, receives the inheritance of this day.
The luminaries of the light ORIGINATE FROM the side of the right, which is the primal light that was on the first day OF THE SEVEN DAYS OF CREATION. THIS ALLUDES TO THE LIGHT THAT IS MENTIONED IN THE VERSE: "LET THERE BE LIGHT." On the day of the Shabbat, the luminaries of the light shine alone and govern, illuminating all THE WORLDS BELOW ATZILUT.

131. וּבְיוֹמָא דְשַׁבַּתָּא, קֻדְשָׁא בְּרִיךְ הוּא שַׁלִּיט בִּלְחוֹדוֹי, בְּאִנּוּן פָּנִים פְּנִימָאִין, עַל כּוּרְסֵי יְקָרֵיהּ, וְכֻלְּהוֹ אִתְכְּלִילָן בֵּיהּ, וְשָׁלְטָנוּתָא דִילֵיהּ אִיהוּ, וּבְגִין כָּךְ אַחְסִין נַיְיחָא לְכָל עָלְמִין, וְיַרְתִּין יְרוּתָא דְיוֹמָא דָא עַמָּא קַדִּישָׁא, דְּאִקְרוֹן עַמָּא חַד בְּאַרְעָא. מְאוֹרֵי אוֹר מִסִּטְרָא דִימִינָא, דְּאִיהוּ אוֹר קַדְמָאָה, דַּהֲוָה בְּיוֹמָא קַדְמָאָה, דִּבְיוֹמָא דְשַׁבַּתָּא, נָהֲרִין אִנּוּן מְאוֹרֵי אוֹר בִּלְחוֹדַיְיהוּ, וְשָׁלְטִין, וּמְנַיְיהוּ נָהֲרִין כֻּלְּהוֹ לְתַתָּא.

132. When Shabbat is over, the luminaries of the light are hidden and the luminaries of the fire govern THE WORLDS, WITH each and everyone in its place, THAT IS, THE LUMINARIES OF LIGHT RULE DURING SHABBAT AND THE LUMINARIES OF FIRE DURING WEEKDAYS. HE ASKED: When do they rule? HE REPLIED, From the end of Shabbat until Shabbat eve. Thus, it is necessary TO RECEIVE light from that candle, as Shabbat ends.

132. וְכַד נָפֵיק שַׁבַּתָּא, גְּנִיזִין מְאוֹרֵי אוֹר, דְּלָא אִתְגַּלְיָין, וּמְאוֹרֵי הָאֵשׁ שָׁלְטִין, כָּל חַד וְחַד עַל דּוּכְתַּיְיהוּ. אֵימָתַי שָׁלְטִין, בְּמ״ש עַד מַעֲלֵי יוֹמָא דְשַׁבַּתָּא, וְעַל דָּא אִצְטְרִיכוּ לְאִתְנַהֲרָא מֵהַהוּא שְׁרַגָּא בְּמוֹצָאֵי שַׁבָּת.

133. The verse: "And the living creatures ran and returned" (Yechezkel 1:4) MEANS THAT the eye is not able to observe the unconcealed living creatures as they run to and from. THIS REFERS TO THE LOWER LIVING CREATURES, OF WHICH IT IS WRITTEN: "AND YOU SHALL SEE MY BACK." ALTHOUGH THEY ARE REVEALED, THEY ARE RUNNING TO AND FRO. This is because of the wheel (Heb. ofan) that is stationed in their midst is Matatron, who is far greater and more important than the rest of THE LIVING CREATURES. HE IS higher than they by 500 parasangs.

133. וְהַחַיּוֹת רָצוֹא וָשׁוֹב, דְּלָא יָכִיל עֵינָא לְמִשְׁלַט בְּהוֹ, בְּגִין דְּאִינּוּן רָצוֹא וָשׁוֹב, חַיּוֹת דְּאִתְגַּלְיָין אִנּוּן, דְּהַהוּא אוֹפָן קָאֵים בְּגַוַוּיְיהוּ, וּמָאן אִיהוּ דָּא אִלֵּין, וְעִלָּאָה חֲמֵשׁ מְאָה פַּרְסֵי.

134. חַיּוֹת דְּמִסְתַּמְּרָן, אִנּוּן תְּחוֹת תְּרֵין אַתְוָון עִלָּאִין דְּאִתְכַּסְיָין, י״ה, אַתְוָון שַׁלִּיטִין עַל ו״ה, אִלֵּין רְתִיכָא לְאִלֵּין, וְהַהוּא טְמִירָא לְכָל טְמִירִין דְּלָא אִתְיְדַע כְּלָל, שַׁלִּיט עַל כֹּלָּא, וְרָכֵיב עַל כֹּלָּא, חַיּוֹת דְּאִתְגַּלְיָין אִנּוּן לְתַתָּא, תְּחוֹת אִלֵּין עִלָּאִין דְּמִסְתַּמְּרָן, וְאִתְנַהֲרָן מִנַּיְיהוּ, וְנָטְלִין בְּגִינַיְיהוּ.

134. The concealed living creatures are hidden beneath the upper concealed letters, Yud-Hei OF THE NAME YUD-HEI-VAV-HEI, which govern Vav-Hei OF THE NAME YUD-HEI-VAV-HEI. The ones are a Chariot for the others; THAT IS, THE LETTERS VAV-HEI ARE A CHARIOT FOR THE LETTERS YUD-HEI. THIS MEANS THAT THEY REVEAL THEIR ILLUMINATION AS A RIDER IS SEEN IN HIS CHARIOT. AS A RESULT, BY REVEALING THEIR ILLUMINATION, THE LOWER LIVING CREATURES ARE A CHARIOT FOR THE UPPER LIVING CREATURES. And that which is most concealed, which is completely unknown, IS THE SECRET OF EIN-SOF (ENDLESSNESS), WHICH IS HINTED AT BY THE TIP OF THE LETTER YUD OF THE NAME YUD-HEI-VAV-HEI. It controls everything and rides upon them all, WHICH MEANS THAT ALL THE GRADES MANIFEST ITS DOMINION OVER THE WORLDS. The living creatures, which are revealed, are down below the upper and concealed living creatures. Their illumination comes from them, and they travel according to them. IN OTHER WORDS, THE LOWER LIVING CREATURES HAVE NO MOTIVATION OF THEIR OWN, EXCEPT FOR WHAT THEY RECEIVE FROM THE UPPER LIVING CREATURES.

135. חַיּוֹת עִלָּאִין, כֻּלְּהוֹ כְּלִילָן בִּרְקִיעַ הַשָּׁמַיִם, וַעֲלַיְיהוּ כְּתִיב יְהִי מְאֹרֹת בִּרְקִיעַ הַשָּׁמַיִם, וְהָיוּ לִמְאוֹרוֹת בִּרְקִיעַ הַשָּׁמַיִם, כֻּלְּהוֹ תַּלְיָין בְּהַהוּא רְקִיעַ הַשָּׁמַיִם, רְקִיעַ שֶׁעַל גַּבֵּי הַחַיּוֹת, דָּא הַהוּא דִּכְתִיב וּדְמוּת עַל רָאשֵׁי הַחַיָּה רָקִיעַ כְּעֵין הַקֶּרַח, דָּא הַהוּא קַדְמוֹן.

135. The upper living creatures, WHO ARE CONCEALED, are all included in the "firmament of heaven" as it is written of them: "Let there be lights in the firmament of heaven" (Beresheet 1:15). The verse: "And let there be lights in the firmament of heaven" INFORMS US that all THE LIGHTS are suspended from that "firmament of heaven." That is the firmament above the living creatures, about which it is written: "And over the heads of the living creatures there was the likeness of a firmament, as the color of the terrible ice" (Yechezkel 1:22). This is the primal FIRMAMENT.

136. דְּהָא מִתַּמָּן וּלְהָלְאָה, לֵית מָאן דְּיָכֵיל לְאִסְתַּכָּלָא וּלְמִנְדַּע. מ״ט, מִשּׁוּם דְּאִיהוּ סָתִים בְּמַחֲשָׁבָה, וּמַחֲשָׁבָה דְּקֻדְשָׁא בְּרִיךְ הוּא, טְמִירָא סְתִימָא עִלָּאָה, מַחֲשָׁבָה דְּבַר נָשׁ, בְּכָל עָלְמָא, לָא יָכֵיל לְאִתְדַּבְּקָא וּלְמִנְדַּע לָהּ, מִלִּין דְּתַלְיָין בְּמַחֲשָׁבָה עִלָּאָה, לֵית מָאן דְּיָכֵיל לְאִתְדַּבְּקָא לוֹן, מַחֲשָׁבָה מַמָּשׁ עאכ״ו לְגוֹ מִן מַחֲשָׁבָה מַאן אִיהוּ דַּעֲבִיד רַעֲיוֹנֵי, דְּהָא לֵית סוּכְלְתָנוּ לְמִשְׁאַל, כָּל שֶׁכֵּן לְמִנְדַּע.

136. From this point upward, HIGH ABOVE THE PRIMAL FIRMAMENT, no person can comprehend or grasp any thoughts because they are concealed ACCORDING TO THE SECRET OF the Thought. The thought of the Holy One, blessed be He, is hidden and concealed above; nobody can conceive and understand man's thought. Even more true is that nobody can understand anything originating in supernal thought. The actual (Divine) Thought itself is all the more BEYOND ANY PERSON'S ABILITY TO GRASP. More inner than thought--WHICH IS BINAH--who may form any idea OF SUCH A CONCEPT? There is no understanding at all; not enough to even ask a question, not to mention comprehending the answer.

12. The three lights

The complete and all-embracing Light proceeds into our world through three stages. These three stages comprise the Right, Left, and Central Columns of spiritual energy. [See "Let there be a Firmament" page 253. The three stages express themselves through the spiritual vessels of Abraham, Isaac and Jacob. In the first phase, the Light is unknowable and too unimaginably luminous for any single vessel to contain. The second phase produces a diminishing of the Light, and the third phase brings a final diminution, achieving a suitable level of Light for all vessels to safely receive. The Hebrew letters composing this section bring the appropriate measure of Light to the areas of our lives where it is most needed.

137. אֵין סוֹף לֵית בֵּיהּ רִשּׁוּמָא כְּלָל, וְלָא תַּלְיָא שְׁאֵלְתָּא בֵּיהּ, וְלָא רַעֲיוֹנָא לְאִסְתַּכְּלוּתָא דְּמַחֲשָׁבָה כְּלָל. מִגּוֹ סְתִימָא דְּסְתִימָא, מֵרֵישׁ נְחִיתוּ דְּאֵין סוֹף, נְהִיר נְהִירוּ דַּקִּיק, וְלָא יְדִיעַ, סָתִים בִּרְשִׁימוּ כְּחִדּוּדָא דְּמַחְטָא, רְזָא סְתִימָא דְּמַחֲשָׁבָה. וְלָא יְדִיעַ, עַד דְּאִתְפְּשַׁט נְהִירוּ מִנֵּיהּ, בַּאֲתַר דְּאִית בֵּיהּ רִשִׁימִין, דְּאִתְוָון כֻּלְּהוֹ מִתַּמָּן נַפְקָן.

137. The endless cannot be known, or be subject to any question or mental formulation. From within this most concealed of all concealed things, with the beginning of the descent of the endless for the purpose of being seen, a thin, almost imperceptible light shone. It was concealed by a fragile imprint, as delicate as a needlepoint. THUS, ALTHOUGH A TINY SLIT WAS OPENED, IT WAS INSUFFICIENT FOR THE LIGHT TO BE GRASPED. This is the secret of the concealed thought. It remained unknown until an illumination extended from it to the place on which the letters imprinted. Everything emerges from there.

138. בְּרֵישׁ כֹּלָּא רֵישָׁא וְסוֹפָא דְּכָל דַּרְגִּין, רְשִׁימוּ דְּאִתְרְשִׁים בֵּיהּ דַּרְגִּין כֻּלְּהוֹ, וְלָא אִקְרֵי אֶלָּא אֶחָד, לְאַחֲזָאָה דְּאַף עַל גַּבְדְּאִית בֵּיהּ דְּיוֹקְנִין סַגִּיאִין, לָאו אִיהוּ אֶלָּא חַד. וַדַּאי אִיהוּ אָת דְּעִלָּאִין וְתַתָּאִין תַּלְיָין בֵּיהּ.

138. In the beginning, THE LETTER Aleph, which is the beginning (lit. 'head') and end of all the grades, WAS INSCRIBED. Although it is the imprint on which the upper and lower worlds were imprinted, it is still referred to in the singular as Echad (one), WHICH MEANS THAT THE ALEPH IS ONE IN NUMERICAL VALUE. IT TEACHES US that, although it contains many forms AND INCLUDES ALL THE GRADES, it remains only one. THUS, ALL THE GRADES ARE AS ONE IN IT. Assuredly, THE LETTER Aleph is the letter upon which the upper and the lower beings depend.

139. רֵאשִׁיתָא דְּאָלֶף, טְמִירוּ דְּרָזָא דְּמַחֲשָׁבָה עִלָּאָה, וְהַהוּא אִתְפַּשְׁטוּ דְּהַהוּא רָקִיעַ עִלָּאָה כֹּלָּא סָתִים בְּהַהוּא רֵישָׁא, בְּגִין דְּכַד נָפִיק מֵהַאי רָקִיעַ, בְּדִיוֹקְנָא דְּרָזָא דְּרֵישָׁא דְּמַחֲשָׁבָה נַפְקָא. בְּהַהוּא אֶמְצָעִיתָא דְּאָלֶ״ף, שִׁית דַּרְגִּין כְּלִילָן בֵּיהּ, רָזָא דְּכֻלְּהוֹ חַיּוֹת טְמִירִין עִלָּאִין, דְּתַלְיָין מִגּוֹ מַחֲשָׁבָה.

139. The upper tip (head) of the letter Aleph, REFERRING TO THE SHAPE OF THE UPPER YUD, represents the secret of the supernal thought. The expansion of the upper firmament IS STILL entirely concealed within the upper tip OF THE LETTER ALEPH IN ITS UPPER YUD. So when the SHAPE OF THE LETTER Aleph emerges from that firmament, it will be in the image of the secret of the beginning (head) of thought. Within that Central Column of THE LETTER Aleph, there are six grades--NAMELY, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. These contain the secret of all the supernal and concealed living creatures that are connected to the inside of thought, WHICH IS BINAH.

140. חַד נְהִירוּ דְּנָהִיר וְאִתְגְּנִיז, דָּא נְהִירוּ דְּאָת דְּבְרֵאשִׁית. חוֹם הַיּוֹם, דַּהֲוָה אַבְרָהָם יָתִיב פֶּתַח הָאֹהֶל, דְּאִיהִי פִּתְחָא מִתַּתָּא לְעֵילָא, וְחוֹם הַיּוֹם נָהִיר עַל הַהוּא פִּתְחָא וְנָהֲרָא מִתַּמָּן.

140. One luminary that shone and was concealed is the light of the letter Bet of Beresheet. THIS IS HINTED AT IN THE VERSE: "The heat of the day" (Beresheet 18:1), as Avraham was sitting "in the tent door IN THE HEAT OF THE DAY." This door leads from below to above AND THOSE DOWN BELOW ASCEND THROUGH IT. "The heat of the day" shines through that door FROM BELOW UPWARD. From there, it also shines DOWNWARD.

141. תִּנְיָנָא, נְהִירוּ דַּאֲזִיל לְאִתְחַשְׁכָא לְעֵת פְּנוֹת עֶרֶב, רָזָא דְּצְלוֹתָא דְּיִצְחָק, לְאַתְקָנָא הַאי דַּרְגָּא, דִּכְתִיב וַיֵּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה לִפְנוֹת עֶרֶב, אִסְתַּכְּלוּתָא דְּעֶרֶב, וַחֲשׁוֹכָן כֻּלְּהוֹ לְגַבֵּיהּ. בְּהַאי פְּנוֹת עֶרֶב, אִסְתַּכַּל יַעֲקֹב בְּהַהוּא מְמַנָּא דְּעֵשָׂו.

141. The second LIGHT is the light that gradually fades away before nightfall. THIS IS the secret of the prayer of Yitzchak, to properly amend and establish this grade, as it is written: "And Yitzchak went out to mediate in the field at eventide" (Beresheet 24:63). The vision at "eventide" and all sorts of darkness are related to him, ACCORDING TO THE SECRET OF THE AFTERNOON PRAYER (HEB. MINCHAH). At this eventide, Ya'akov looked at the minister of Esav, ABOUT WHOM IT IS WRITTEN: "AND THERE WRESTLED A MAN WITH HIM" (BERESHEET 32:25).

142. תְּלִיתָאָה, נְהִירוּ דְּכָלִיל תְּרֵין אִלֵּין, נְהִירוּ דְּנָהִיר בְּאַסְוָותָא, רָזָא דִּכְתִיב בְּיַעֲקֹב וַיִּזְרַח לוֹ הַשֶּׁמֶשׁ וגו׳, וַדַּאי כַּד אִתְכְּלִיל בְּהַהוּא פְּנוֹת עֶרֶב, מִכָּאן וּלְהָלְאָה וְהוּא צוֹלֵעַ עַל יְרֵכוֹ, דָּא אִיהוּ נֶצַח יִשְׂרָאֵל.

142. The third LIGHT is the light that combines these two lights, WHICH REPRESENT THE RIGHT AND LEFT COLUMNS. IT IS THE LIGHT that shines for healing. The secret of that which is written about Ya'akov: "And the sun rose upon him" (Beresheet 32:32) IS RELATED TO THIS THIRD LIGHT. AND THE VERSE IS TALKING assuredly after YA'AKOV became included within that eventide, NAMELY THE DARKNESS OF THE LEFT COLUMN, AND WAS IN NEED OF HEALING. THEREFORE, IT IS WRITTEN: "AND THE SUN ROSE UPON HIM" TO HEAL HIM FROM THE DARKNESS OF THE LEFT. From here onward--THAT IS, AFTER YA'AKOV DREW DOWN THE LIGHT OF THE CENTRAL COLUMN--THE VERSE CONTINUES, "And he limped upon his thigh." "HIS THIGH" IS AN ALLUSION TO THE SFIRAH OF Netzach OF ZEIR ANPIN, WHICH IS CALLED Yisrael, BECAUSE THE TWO SFIROT--NETZACH AND HOD--ARE CALLED THE TWO THIGHS.

143. עַל יְרֵכוֹ, יְרֵכוֹ כְּתִיב וְלָא יְרֵכָיו, דָּא דַּרְגָּא רְבִיעָאָה, דְּלָא אִתְנַבֵּי בַּר נָשׁ מִתַּמָּן, עַד דַּאֲתָא שְׁמוּאֵל, וַעֲלֵיהּ כְּתִיב וְגַם נֵצַח יִשְׂרָאֵל וגו׳, כְּדֵין אִתְקַן, דַּהֲוָה חָלְשָׁא מִכַּד אִסְתַּכֵּן יַעֲקֹב אָבִינוּ בִּמְמַנָּא דְּעֵשָׂו.

143. Note that it is written "upon his thigh" and not 'upon his thighs'. THIS MEANS THAT this is the fourth grade, NAMELY NETZACH, from where no prophecies were issued until Shmuel arrived. About it, it is written: "And also the Eternal One (Netzach) of Yisrael" (I Shmuel 15:29). NETZACH, which had been weak ever since Ya'akov the patriarch was endangered by the minister of Esav, was thus firmly reestablished.

144. וַיִּגַּע בְּכַף יְרֵכוֹ, כַּד אֲתָא לְגַבֵּי דְיַעֲקֹב, נְטַל תּוּקְפָּא מֵהַהוּא פְּנוֹת עֶרֶב, בְּדִינָא תַּקִּיפָא, וְיַעֲקֹב הֲוָה אִתְכְּלִיל בֵּיהּ, וְלָא יָכִיל לֵיהּ, וַיַּרְא כִּי לֹא יָכוֹל לוֹ וַיִּגַּע בְּכַף יְרֵכוֹ, נְטַל תּוּקְפָּא דְדִינָא מִתַּמָּן, בְּגִין דְּיַרְכָא אִיהוּ לְבַר מִגּוּפָא, דְּיַעֲקֹב גּוּפָא הֲוָה, וְגוּפֵיהּ הֲוָה כְּלִיל בְּרָזָא דִתְרֵין דַּרְגִּין, בְּרָזָא דְאִקְרֵי אָדָם, כְּיוָן דְּנָטַל תּוּקְפָּא לְבַר מִגּוּפָא, מִיָּד וַתֵּקַע כַּף יֶרֶךְ יַעֲקֹב.

144. HE EXPLAINED MORE FULLY THE VERSE: "He touched the hollow of his thigh" (Beresheet 32:26). When the minister of Esav came upon Ya'akov, YA'AKOV derived strength from that eventide by the power of judgment. Thus, Ya'akov became included within it--THAT IS, THE LEFT COLUMN--AND he was not able to overcome him. "And when he saw that he prevailed not against him, he touched the hollow of his thigh": hence, YA'AKOV attained strength from there. HE EXPLAINED THE REASON FOR THIS. Because the thigh is an extremity located away from the torso and because Ya'akov IS THE SFIRAH OF TIFERET THAT IS CALLED the torso, his body comprises the secret of two grades, MALE AND FEMALE, according to the secret being called man. As soon as YA'AKOV derived power, WHICH IS LOCATED outside of his body, the minister of Esav struck "and the hollow of Ya'akov's thigh was out of joint."

145. וְלָא אִתְנַבִּי בַּר נָשׁ מִתַּמָּן, עַד דַּאֲתָא שְׁמוּאֵל, וְע״ד נֶצַח יִשְׂרָאֵל כְּתִיב בֵּיהּ, כִּי לֹא אָדָם הוּא, יְהוֹשֻׁעַ אִתְנַבִּי מֵהוֹדוֹ שֶׁל מֹשֶׁה, דִּכְתִיב וְנָתַתָּ מֵהוֹדְךָ עָלָיו. הוֹד, וְדָא דַרְגָּא חֲמִישָׁאָה. נֶצַח יַרְכָא שְׁמָאלָא דְיַעֲקֹב, וּבְגִין כָּרֵאתָא דָוִד וְכָלִיל לֵיהּ בִּימִינָא, דִּכְתִיב נְעִימוֹת בִּימִינְךָ נֶצַח, יְמִינְךָ לָא כְּתִיב אֶלָּא בִּימִינְךָ.

145. No man prophesied from there until Shmuel, WHO FIRMLY ESTABLISHED THE SFIRAH OF NETZACH. Therefore, it is written: "And also the Eternal One of Yisrael...for he is not a man." Yehoshua received his prophecy from THE SFIRAH OF Hod of Moshe, as it is written: "And you shall put some of your honor (Heb. Hod) upon him" (Bemidbar 27:20). AS YEHOSHUA PRECEDED SHMUEL THE PROPHET, HE COULD NOT RECEIVE HIS PROPHECY FROM NETZACH BECAUSE OF THE WEAKNESS CAUSED BY THE TOUCH OF ESAV'S MINISTERING ANGEL. THIS IS THE REASON WHY HE RECEIVED HIS PROPHECY FROM HOD, which is the fifth grade. Netzach is the left thigh of Ya'akov. David came forth and combined it with the right, as it is written: "At your right hand are pleasures for evermore (Heb. Netzach)" (Tehilim 16:11). It is not written: 'your right,' but rather "at your right", WHICH MEANS THAT BEFORE THE TIME OF DAVID, NETZACH WAS NOT "AT THE RIGHT." DAVID BROUGHT THE NETZACH BACK TO THE ASPECT OF THE RIGHT, FOR FROM THE TIME OF YA'AKOV UNTIL SHMUEL AND DAVID, NETZACH WAS CONSIDERED THE ASPECT OF THE LEFT.

146. מ״ט אִתְחַלַּשׁ יַרְכָא דְיַעֲקֹב, בְּגִין דְּאִתְקְרַב בֵּיהּ סִטְרָא מְסָאֲבָא, וְנָקִיט תּוּקְפָּא מִנֵּיהּ, וְאִתְעַכַּב עַד שְׁמוּאֵל, וְע״ד אֲתָא לְאַדְכָּרָא, דְּדָא אִיהוּ יַרְכָא דְיִשְׂרָאֵל, דִּכְתִיב וְגַם נֶצַח יִשְׂרָאֵל, וְע״ד כָּל מִילּוֹי הֲווֹ בְּדִינָא, בְּשֵׁירוּתָא וּבְסוֹפָא.

146. HE ASKED: What weakened Ya'akov's thigh? HE REPLIED: The side of impurity approached him and derived strength from him, REVEALING THE DEFECT OF THE LACK OF THE FACE OF MAN. THUS, THE OTHER SIDE CLINGS TO EVERY PLACE WHERE A LACK APPEARS IN HOLINESS. So THE AMENDING was delayed until Shmuel appeared. That is why SHMUEL came, to remind us that this is the thigh of Yisrael, as it is written: "And also the Eternal One (Heb. Netzach) of Yisrael." (I Shmuel 15:29). This is also the reason why all SHMUEL'S words were according to judgment, both in the beginning and in the end.

147. וְתוּ קֻדְשָׁא בְּרִיךְ הוּא כְּלִיל לֵיהּ לְבָתַר בְּהוֹד, אֵימָתַי, לְבָתַר דְּמְשַׁח מַלְכִין. וְע״ד שָׁקִיל אִיהוּ כְּמֹשֶׁה וְאַהֲרֹן, מַה מֹשֶׁה וְאַהֲרֹן בִּתְרֵין סִטְרִין דִּלְעֵילָא, אַף הוּא לְתַתָּא, כְּגַוְונָא דְּאִנּוּן תְּרֵין סִטְרֵי, וּמָאן אִנּוּן נֶצַח וְהוֹד, כְּגַוְונָא דְּמֹשֶׁה וְאַהֲרֹן דִּלְעֵילָא: וְכֻלְּהוֹ דַּרְגִּין אֲחִידָן דָּא בְּדָא, דִּכְתִיב מֹשֶׁה וְאַהֲרֹן בְּכֹהֲנָיו, וּשְׁמוּאֵל בְּקוֹרְאֵי שְׁמוֹ, דְּהָא שִׁית סִטְרִין אִתְכְּלִילוּ וַאֲחִידָן דָּא בְּדָא.

147. Furthermore, the Holy One, blessed be He, included him with THE SFIRAH of Hod. HE ASKED: When WAS THAT? HE REPLIED, After he had anointed the kings, SHAUL AND DAVID. For this, Shmuel is ranked as Moshe and Aharon. Just as Moshe and Aharon were SEPARATED on two sides above, THE RIGHT AND THE LEFT, so was SHMUEL down below DIVIDED in the two aspects, RIGHT AND LEFT. What are those TWO ASPECTS? THEY ARE Netzach and Hod, the same as Moshe and Aharon on high. All the grades were included within one another BY SHMUEL AND THIS IS HOW HE BECAME RANKED AS MOSHE AND AHARON TOGETHER, as is written: "Moshe and Aharon among his priests, and Shmuel among them that call upon his name" (Tehilim 99:6). Thus, six aspects, THE SIX SFIROT--CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD--were included within one another and combined.

13. Moshe and Ya'akov

Moses possessed masterful control over the supernal worlds, far greater than the patriarch Jacob had achieved. For this reason, Moses became the leader of the generation of the desert, and it is said that there will never be a generation as great as the generation of Moses. The Kabbalists teach that in the End of Days--which is the current era--the generation of Moses will return, to finish the work of revealing the totality of Light that emanates from the Creator. In fact, we are that generation. Though the memories of the scorching heat of the desert and the radiant Light of Sinai may be lost to our conscious minds, it is vital for all of us to recognize who we really are. Therein lies power and truth of the Zohar's words. Each letter fills us with strength to accept our responsibility, and to fulfill it through spiritual work and self-transformation.

148. כְּמָה דְּאִלֵּין אֲחִידָן, מֹשֶׁה וְאַהֲרֹן וּשְׁמוּאֵל, אוֹף הָכֵי אֲחִידָן יַעֲקֹב מֹשֶׁה וְיוֹסֵף, יַעֲקֹב מָארֵיהּ דְּבֵיתָא, מִית יַעֲקֹב נְטַל מֹשֶׁה בֵּיתָא, וּמַנֵּי לָהּ בְּחַיָּיו, יוֹסֵף ע״י דְּיַעֲקֹב וּמֹשֶׁה הֲוָה צַדִּיק.

148. In the same manner that THE RIGHT AND THE LEFT ABOVE--WHICH ARE Moshe and Aharon--are connected TO THE RIGHT AND THE LEFT BELOW--NAMELY Shmuel-so is THE CENTRAL COLUMN ABOVE--WHICH IS TIFERET--AND THE ASPECT OF Ya'akov and Moshe connected to THE CENTRAL COLUMN BELOW--WHICH IS YESOD AND THE ASPECT OF Yosef. Ya'akov was the owner of the house. When Ya'akov passed away, Moshe gained control over the house during his lifetime. Yosef was righteous because of Ya'akov and Moshe.

149. יַעֲקֹב בְּיוֹסֵף נְטַל בֵּיתָא, דִּכְתִיב אֵלֶּה תּוֹלְדוֹת יַעֲקֹב יוֹסֵף, מֹשֶׁה לָא שַׁמֵּשׁ בָּהּ, עַד דְּנָטַל לֵיהּ לְיוֹסֵף, כַּד נָפְקַת שְׁכִינְתָּא מִן גָּלוּתָא לָא יָכֵיל לְאִזְדַּוְּוגָא בָּהּ, אֶלָּא בְּיוֹסֵף, דִּכְתִיב וַיִּקַּח מֹשֶׁה אֶת עַצְמוֹת יוֹסֵף עִמּוֹ, אֲמַאי כְּתִיב עִמּוֹ, אֶלָּא גּוּפָא לָא אִזְדַּוְּוג בְּנוּקְבָא, עַד דְּאִזְדַּוְּוג בַּהֲדֵי בְּרִית, וְע״ד מֹשֶׁה נָטַל לֵיהּ לְיוֹסֵף עִמֵּיהּ, כֵּיוָן דַּהֲוָה עִמֵּיהּ, שַׁמֵּשׁ בְּנוּקְבָא כִּדְקָא יָאוֹת, וּבְגִין כָּךְ יַעֲקֹב מֹשֶׁה וְיוֹסֵף כַּחֲדָא אָזְלֵי.

149. THE PROOF THAT Ya'akov took over the house, WHICH IS THE FEMININE PRINCIPLE OF ZEIR ANPIN, through Yosef is in the verse: "These are the generations of Ya'akov Yosef." (Beresheet 37:2). THIS SHOWS THAT THEY WERE ATTACHED TO EACH OTHER. Moshe did not mate with her, WITH THE FEMALE, until he attained THE CONNECTION WITH Yosef. When the Shechinah returned from the exile IN EGYPT, MOSHE--WHO IS THE INTERNAL ASPECT OF ZEIR ANPIN--was able to mate with THE SHECHINAH only through Yosef, as it is written: "And Moshe took the bones of Yosef with him" (Shemot 13:19). Why is it written: "with him"? Because THE ASPECT OF the body is not FIT for mating with the female unless it FIRST unites with the covenant, WHICH IS YESOD. This is why Moshe took Yosef with him. Because, since YOSEF was CONNECTED with Him, ZEIR ANPIN could mate with this feminine principle in the proper manner. Thus, IT IS CONSIDERED THAT Ya'akov, Moshe and Yosef go together as one, AS BOTH YA'AKOV AND MOSHE HAVE TO JOIN YOSEF.

150. יַעֲקֹב מִית, וְגוּפֵיהּ אָעֲלוּ לֵיהּ בְּאַרְעָא קַדִּישָׁא, יוֹסֵף מִית, גּוּפֵיהּ לָאִתְקַבַּר בְּאַרְעָא קַדִּישָׁא, אֶלָּא גַרְמוֹי, מֹשֶׁה לָא הַאי וְלָא הַאי, אַמַּאי, אֶלָּא יַעֲקֹב בַּעֲלָהּ קַדְמָאָה דְּמַטְרוֹנִיתָא הֲוָה, מִית יַעֲקֹב אִזְדַּוְּוגָא בֵּיהּ בְּמֹשֶׁה, וּבְעוֹד דַּהֲוָה מֹשֶׁה בְּהַאי עָלְמָא, מָנֵי לָהּ כִּדְקָא יָאוֹת, וְאִיהוּ הֲוָה בַּעֲלָהּ תִּנְיָינָא.

150. When Ya'akov died, his body was buried in the Holy Land but when Yosef died, only his bones were buried in the Holy Land. For Moshe, no part of his body was buried in the Holy Land, AS HIS BODY, EVEN HIS BONES, WAS BURIED OUTSIDE THE HOLY LAND. SO HE ASKED: Why DID THESE DIFFERENCES EXIST? Because Ya'akov was the first husband of the Queen, but after Ya'akov died, THE FEMININE PRINCIPLE mated with THE INTERNAL ASPECT OF ZEIR ANPIN, WHICH IS CALLED Moshe. As long as Moshe was ENCLOTHED IN A BODY in this world, he visited her, as was proper. BECAUSE HE HAD AN AFFINITY OF FORM WITH HER, he became the second husband OF THE FEMALE.

151. יַעֲקֹב אָעֵילוּ לֵיהּ לְאַרְעָא קַדִּישָׁא גּוּפֵיהּ שְׁלִים, בְּגִין דְּאִיהוּ גּוּפָא, יוֹסֵף גַרְמוֹי וְלָא גּוּפֵיהּ, בְּגִין דְּגַרְמִין אִנּוּן חֵילִין וּמַשְׁרְיָין דִּלְעֵילָא, וְכֻלְּהוֹ נַפְקֵי מֵהַהוּא צַדִּיק, וְצַדִּיק צְבָאוֹת אִקְרֵי, מ״ט, בְּגִין דְּכָל צְבָאוֹת וּמַשְׁרְיָין עִלָּאִין מִנֵּיהּ נָפְקִין, וְע״ד גַרְמוֹי דְּאִנּוּן צְבָאוֹת עָאלוּ בְּאַרְעָא.

151. ACCORDING TO THIS, they carried Ya'akov to the Holy Land in his entire body, because he is the body. But for Yosef, only his bones WERE TAKEN TO THE HOLY LAND and not his body. Why? Because the bones are the hosts and legions of above and they all emerge from that Righteous. YOSEF the Righteous was called by the name 'hosts.' Why? Because all the hosts and legions above emerge from him. Because of this, the bones OF YOSEF, which are the ASPECT OF THE hosts, were taken to the Holy Land.

152. מֹשֶׁה הֲוָה לְבַר, וְלָא עָאל תַּמָּן, לָא גּוּפֵיהּ וְלָא גַרְמוֹי, אֶלָּא עָאלַת שְׁכִינְתָּא בְּאַרְעָא בָּתַר דְּמִית מֹשֶׁה, וְאִתְהַדְּרַת לְבַעֲלָהּ קַדְמָאָה, וַדַּאי, אִיהוּ יַעֲקֹב, מִכָּאן נוּקְבָא דְּאִתְנַסִּיבַת בִּתְרֵין, בְּהַהוּא עָלְמָא אֲהַדְּרַת לְקַדְמָאָה, מֹשֶׁה הֲוָה לְבַר, כֵּיוָן דְּבַעֲלָהּ קַדְמָאָה הֲוָה בְּאַרְעָא.

152. Moshe remained outside THE HOLY LAND. Neither his body nor his bones entered THE HOLY LAND. Instead, the Shechinah entered the Holy Land after Moshe had died and she returned to her first husband, who was Ya'akov. From this, WE LEARN THAT IF a woman is married to two men IN THIS WORLD, she shall return, after her demise, to her first husband in the world to come. THUS, because Ya'akov, her first husband, was in the Holy Land AND THE WOMAN BELONGS ONLY TO HER FIRST HUSBAND, Moshe was BURIED outside THE HOLY LAND.

153. מֹשֶׁה זָכָה בְּחַיָּיו, מַה דְּלָא זָכָה בֵּיהּ יַעֲקֹב, יַעֲקֹב שִׁמֵּשׁ בָּהּ בְּהַהוּא עָלְמָא, מֹשֶׁה בְּהַאי עָלְמָא, וְאִי תֵּימָא דִּגְרִיעוּ דְּמֹשֶׁה הֲוָה, לָאו הָכִי, אֶלָּא כַּד נַפְקֵי יִשְׂרָאֵל מִמִּצְרַיִם, מִסִּטְרָא דְיוֹבְלָא הֲוָה, וְכָל אִנּוּן שִׁתִּין רִבְבָן מֵעָלְמָא עִלָּאָה הֲווֹ, וּבְהַהוּא דְיוֹקְנָא אָזְלוּ בְּמִדְבְּרָא, וְחַד מִנְּהוֹן לָא עָאלוּ בְּאַרְעָא, אֶלָּא בְּנֵיהוֹן תּוֹלְדִין דִּלְהוֹן, כְּדְקָא חָזֵי, דְּאִנּוּן תִּקּוּנָא דְסִיהֲרָא, וְכָל עוֹבְדֵי אַרְעָא תִּקּוּנָא דְסִיהֲרָא הֲוָה.

153. Moshe merited during this lifetime what Ya'akov did not merit DURING HIS LIFETIME, BECAUSE Ya'akov mated--THAT IS, BROUGHT ON THE MATING OF ZEIR ANPIN AND HIS FEMININE PRINCIPLE--in the other SUPERNAL world ONLY AFTER HIS DEATH. ON THE OTHER HAND, Moshe CAUSED THIS MATING TO OCCUR WHILE HE WAS STILL ALIVE in this world, BUT NOT AFTER HIS DEATH. You might say that NOT BRINGING ON THE MATING AFTER HIS DEATH was a disadvantage for Moshe, but that is not so. Why? Because when the children of Yisrael left Egypt, their redemption came from the aspect of Yovel (the Jubilee), WHICH IS BINAH. All the 600,000 people OF THE GENERATION OF THE WILDERNESS came from the supernal world, BINAH. In that image OF BINAH, they traveled through the wilderness and none of them entered the Holy Land. Only the children borne TO THE GENERATION OF THE WILDERNESS ENTERED THE HOLY LAND, as it should be, because they BELONGED TO the completion of the moon, WHICH IS THE FEMININE PRINCIPLE. THEY ENTERED THE LAND AND ATE OF ITS FRUIT. Hence, all the workers of the land, ALL WHO FARMED AND CULTIVATED THE LAND, PERTAIN TO the building of the moon.

154. מֹשֶׁה שִׁמֵּשׁ בְּסִיהֲרָא בְּעוֹד דְּאִיהוּ בְּגוּפָא, וּמַנֵּי לָהּ לִרְעוּתֵיהּ כַּד אִתְפַּטַּר מֵהַאי עָלְמָא, סָלִיק בְּסִלִּיקוּ עִלָּאָה, בְּרוּחָא קַדִּישָׁא, וְאִתְהַדַּר בְּרוּחָא לְיוֹבְלָא עִלָּאָה, וְתַמָּן אִתְדַּבַּק בְּאִנּוּן שִׁתִּין רִבּוֹא דַּהֲווֹ דִּילֵיהּ, מַה דְּלָא הֲוָה כֵּן לְיַעֲקֹב, דְּהוּא אִתְהַדַּר בְּרוּחָא, לְגוֹ שְׁמִטָּה, מַה דְּלָא הֲוָה כֵּן בְּחַיָּיו, כֵּיוָן דְּבֵיתָא אָחֳרָא הֲוָה לֵיהּ.

154. Moshe mated with the moon. THAT IS, MOSHE CAUSED THE MATING OF ZEIR ANPIN WITH THE MOON while he was still enclothed in a body IN THIS WORLD. He had full control over her, AS HE WAS CONSIDERED THE HUSBAND OF THE QUEEN. When he passed from this world, his sacred spirit ascended high and the spirit returned to the supernal Yovel, NAMELY BINAH. There, IN THE WORLD OF BINAH, MOSHE cleaved to 600,000 SOULS OF THE GENERATION OF THE WILDERNESS, which belonged to him--THAT IS, TO HIS OWN ASPECT. This is something that did not happen to Ya'akov, BECAUSE HE DID NOT ASCEND TO BINAH AFTER HIS DEATH, AS MOSHE DID AFTER HIS. INSTEAD, his spirit returned to the Shmitah; NAMELY, THE FEMININE PRINCIPLE OF ZEIR ANPIN AS BINAH IS CALLED YOVEL AND THE FEMININE PRINCIPLE IS SHMITAH. This did not happen as long as he was alive, because in his lifetime he had a different house, MEANING A DIFFERENT FEMININE PRINCIPLE. IN OTHER WORDS, BECAUSE HE HAD A WIFE DURING HIS LIFETIME IN THIS WORLD, HE COULD NOT CLEAVE ENTIRELY TO THE FEMININE PRINCIPLE OF ZEIR ANPIN AS HE COULD AFTER HIS DEATH.

155. וְאַרְעָא קַדִּישָׁא בְּתִקּוּנָא דִּלְתַתָּא אִתְתַּקְּנַת בְּחֵילָא דִּלְעֵילָא, וְע"ד לָא אִתְחַזּוּן לְמֶהֱוֵי כֻּלְּהוֹ כַּחֲדָא, אִנּוּן דְּעָלְמָא עִלָּאָה הֲווֹ בִּלְחוֹדַיְיהוּ, כֻּלְּהוֹ בְּרוּחָא, וְאִנּוּן דְּעָלְמָא תַּתָּאָה הֲווֹ בִּלְחוֹדַיְיהוּ כֻּלְּהוֹ בְּגוּפָא, וְלָא אִתְחַזּוּן לְמֶהֱוֵי אִלֵּין וְאִלֵּין גּוֹ סִיהֲרָא, אֶלָּא אִלֵּין גּוֹ סִיהֲרָא, וְאִלֵּין לְבַר, לְנַהֲרָא אִלֵּין מִגּוֹ אִלֵּין.

155. The lowest grade in the Holy Land is completed by the power of the upper FEMININE PRINCIPLE. THE UPPER FEMALE DWELLS ON THE HOLY LAND - THE LOWER FEMALE, DUE TO THE WORK OF THE RIGHTEOUS PEOPLE BELOW. Because of this, it is impossible for them all to be together. THUS, THE ASPECT OF MOSHE AND THE GENERATION OF THE WILDERNESS CANNOT BE TOGETHER WITH THE ASPECT OF YA'AKOV AND THE DWELLERS OF THE HOLY LAND. WHY? Because those WHO EXTEND from the supernal world, WHICH IS BINAH, all comprise the aspect of the spirit alone. And those WHO EXTEND from the lower world, WHICH IS THE FEMININE PRINCIPLE OF ZEIR ANPIN, are the aspect of the body ALONE. It is not proper for all of these to be combined within the moon, WHICH IS THE FEMININE PRINCIPLE. So the former should be inside the moon and the latter outside OF IT, SO THAT each receives illumination from the other. THIS MEANS THAT THOSE WHO COME FROM THE FEMININE PRINCIPLE ARE SUPPOSED TO RECEIVE THEIR ILLUMINATION FROM THOSE WHO EXTEND FROM BINAH, LIKE A BODY THAT REQUIRES THE ILLUMINATION OF THE SPIRIT. ACCORDINGLY, THOSE WHO EXTEND FROM THE FEMININE PRINCIPLE--REFERRING TO YA'AKOV AND THE DWELLERS OF THE HOLY LAND--ARE WITHIN THE FEMININE PRINCIPLE, WHICH IS THE HOLY LAND, WHEREAS THOSE WHO EXTEND FROM BINAH--REFERRING TO MOSHE AND THE GENERATION OF THE WILDERNESS--ARE OUTSIDE THE HOLY LAND. SO THE LATTER SHINE AND ILLUMINATE THE SOULS WITHIN THE HOLY LAND.

156. וְכֻלְּהוֹ דְּעָאלוּ בְּאַרְעָא, דְּיוֹקְנָא דְקַדְמָאֵי הֲווֹ, וְלָא הֲווֹ בְּסִלִּיקוּ עִלָּאָה כַּוָּתַיְיהוּ, בְּגִין דְּלָא יְהֵא דָּרָא, וְלָא הֲוָה מִקַּדְמַת דְּנָא, כְּאִנּוּן קַדְמָאֵי, דְּאִתְחַזְיָא לְהוֹן, זִיו יְקָרָא דְמָארֵיהוֹן אַפִּין בְּאַפִּין.

156. All those who entered the HOLY Land had only the image of the first ones FROM THE GENERATION OF THE WILDERNESS, but they did not reach that supernal level as the first ones did. Why? Because there will be no generation and there never was A GENERATION such as those first ones OF THE GENERATION OF THE WILDERNESS, TO whom the brilliance of the glory of their Master was revealed face to face.

157. יַעֲקֹב שִׁמֵּשׁ בְּנָשׁוֹי בְּגוּפָא, לְבָתַר אִתְדַּבַּק רוּחָא בְּרוּחָא, מֹשֶׁה אִתְפְּרַשׁ מֵאִתְּתֵיהּ, וְשִׁמֵּשׁ כַּד אִיהוּ בְּגוּפָא, בְּהַהוּא רוּחָא קַדִּישָׁא, לְבָתַר אִתְדַּבַּק רוּחָא, בְּרוּחָא עִלָּאָה טְמִירָא דִלְעֵילָא, וְכָל דַּרְגִּין הֲווֹ מִתְדַּבְּקָן כְּלְהוֹ כַּחֲדָא, רוּחָא דְמֹשֶׁה דְיוֹבְלָא אִיהוּ, גּוּפֵיהּ דִשְׁמִטָּה, רוּחָא דְיַעֲקֹב לְאִתְדַּבְּקָא בִּשְׁמִטָּה, גּוּפֵיהּ דִנְשׁוֹי הֲוָה, בְּהַאי עָלְמָא.

157. Ya'akov mated with his wives in his lifetime with his body. After HIS DEATH, his spirit ASCENDED AND cleaved to the spirit OF THE FEMININE PRINCIPLE. However, Moshe separated himself from his wife TZIPORAH WHILE STILL IN THIS WORLD and cleaved to the Holy Spirit, NAMELY THE FEMININE PRINCIPLE OF ZEIR ANPIN, while he was still enclothed in his body. After HIS DEATH, his spirit cleaved to the concealed and supernal spirit, NAMELY BINAH, and all the grades were united and shone as one. THAT IS, THOSE FROM BINAH THAT ARE CONSIDERED OF THE SPIRIT AND THOSE FROM THE FEMININE PRINCIPLE CONSIDERED OF THE BODY. The Spirit of Moshe came from the Yovel, BINAH, and his body came from the Shmitah, FEMALE. The Spirit of Ya'akov cleaved to the Shmitah, THE FEMININE PRINCIPLE OF ZEIR ANPIN, while his body belonged to his wives in this world. THEREFORE, DURING HIS LIFETIME, HE COULD NOT CLEAVE TO THE FEMININE PRINCIPLE OF ZEIR ANPIN; HE COULD ONLY DO SO AFTER HIS DEATH. MOSHE WAS THE OPPOSITE, BECAUSE HIS BODY HAD THE AFFINITY OF FORM WITH THE FEMININE PRINCIPLE OF ZEIR ANPIN AND HE CLEAVED TO IT DURING HIS LIFETIME, BUT NOT AFTER HIS DEATH. WHY? BECAUSE HIS SPIRIT CLEAVED TO BINAH AND HAD NOT AFFINITY OF FORM WITH THE FEMININE PRINCIPLE OF ZEIR ANPIN.

158. כָּל אִנּוּן נְהוֹרִין עִלָּאִין, בִּדְיוֹקְנָא דִלְהוֹן לְתַתָּא בְּאַרְעָא, וְכָלְהוֹ תַּלְיָין בִּרְקִיעַ הַשָּׁמַיִם הָכָא רָזָא דִתְרֵין שְׁמָהָן כְּלִילָן כַּחֲדָא, וְשִׁכְלוּלָא דִלְהוֹן תְּלָתָא, וְאִתְהַדְּרָן לְחַד, דָּא לָקֳבֵל דָּא, וְאִיהוּ שְׁמָא גְלִיפָא מְחַקְקָא, כְּלִילָן בְּהַאי בְּרָזָא דִמְהֵימְנוּתָא.

158. All those Supernal Lights exist in their images below on earth. They are all suspended from the firmament of heaven TO SHINE ON THE EARTH BELOW, AS IT IS WRITTEN: "AND ELOHIM SET THEM IN THE FIRMAMENT OF HEAVEN TO GIVE LIGHT UPON THE EARTH" (BERESHEET 1:17). THE WORDS: "THE GREAT LIGHTS" contain the secret of the two names combined as one. After a third name is added, they become one again, one opposite the other. It is an inscribed and engraved name, in which they are included according to the secret of the faith.

14. "Let us make man" (Part One)
When Rabbi Shimon hears a voice calling "Shimon, Shimon," he realizes that it is the voice of God, because no mortal would dare omit the designation of "Rabbi" when speaking his name. This is not, Heaven Forbid, a suggestion by the Zohar that Rabbi Shimon was prideful.
Rather, it gives evidence of the profound greatness of this sage and mystic, who was recognized by all creation as the true Light of the world.
A subsequent discussion concerns the origin of man and the great spiritual powers that were imbued into his essence by the Creator.
From these passages we come to recognize the eminence and holiness of Rabbi Shimon. Without this recognition, we cannot truly connect to the Light of the Zohar. We also gain recognition of our own spiritual worth. This is crucially important, because a lack of spiritual self-worth is our greatest hindrance in achieving lasting fulfillment and well-being.
Failing to recognize the true spiritual essence of our being is to neglect all spiritual truths, including the laws of cause and effect.
When such a failure occurs, we become blind to the consequences of our intolerant and self-involved behavior.

159. וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם, סוֹד ה׳ לִירֵאָיו וגו׳, פְּתַח הַהוּא סָבָא דְסָבִין, וַאֲמַר שִׁמְעוֹן שִׁמְעוֹן, מָאן הוּא דַּאֲמַר, נַעֲשֶׂה אָדָם. וַיֹּאמֶר אֱלֹקִים, מַאי נִיהוּ הָכָא, הַאי אֱלֹקִים, אַדְהָכֵי פְּרַח הַהוּא סָבָא דְסָבִין, וְלָא חָמָא לֵיהּ, וּכְמָה דִשְׁמַע רַבִּי שִׁמְעוֹן דַּהֲוָה קָרֵי לֵיהּ שִׁמְעוֹן, וְלָא רַבִּי שִׁמְעוֹן, אֲמַר לְחַבְרוֹי, וַדַּאי הַאי הוּא קֻדְשָׁא בְּרִיךְ הוּא, דְּאִתְּמַר בֵּיהּ וְעַתִּיק יוֹמִין יָתִיב, הָא כְּעַן אִיהוּ שַׁעֲתָא, לְמִפְתַּח בְּהַאי רָזָא, דְּוַדַּאי הָכָא אִית רָזָא, דְּלָא אִתְיְהִיב רְשׁוּ לְאִתְגַּלְיָא, וּכְעָן מַשְׁמַע, דִּרְשׁוּתָא אִתְיְהִיב לְאִתְגַּלְיָא.

159. IN THE VERSE: "And Elohim said, 'Let us make man' (Beresheet 1:26), THERE LIES A SECRET AS DESCRIBED IN THE VERSE: "The secret of Hashem is with them that fear him" (Tehilim 25:14). The most venerated Elder opened the discussion saying, Shimon, Shimon, who is he who said, "Let us make man" and OF WHOM IT IS WRITTEN: "And Elohim said," Who is this NAME OF Elohim? In the meantime, that most respected of Elders flew and he could not see him. When Rabbi Shimon heard that he called him Shimon and not Rabbi Shimon, he said to his friends: This is indeed the Holy One, blessed be He, of whom it is said "and an ancient of days (Heb. Atik Yomin) did sit" (Daniel 7:9). Now is the time to reveal this secret, which was previously forbidden to be revealed. However, permission has now been granted to reveal it. THE QUESTION IS, WHO SAID, LET US MAKE MAN'? WAS IT ELOHIM OF BINAH OR ELOHIM OF MALCHUT?

160. פָּתַח וַאֲמַר, לְמַלְכָּא, דַּהֲוָה לֵיהּ כַּמָּה בִּנְיָינִין לְמִבְנֵי, וַהֲוָה לֵיהּ אוּמָנָא וְהַהוּא אוּמָנָא, לָא הֲוָה עֲבַד מִדְּעַם, אֶלָּא מֵרְשׁוּ דְּמַלְכָּא, כד״א וְאֶהְיֶה אֶצְלוֹ אָמוֹן. מַלְכָּא וַדַּאי אִיהוּ חָכְמָה עִלָּאָה, לְעֵילָא, וְעַמּוּדָא דְּאֶמְצָעִיתָא, מַלְכָּא לְתַתָּא.אֱלֹקִים אוּמָנָא לְעֵילָא, וְדָא אִימָא עִלָּאָה, אֱלֹקִים אוּמָנָא לְתַתָּא, וְדָא שְׁכִינְתָּא דִלְתַתָּא.

160. **PRAISE AND SAYING: This is like a king who had many buildings to build and he had a craftsman. That craftsman (Heb. uman) did not do anything without the permission of the king, as it is written: "Then I was by him, as a nursling (Heb. amon)" (Mishlei 8:30). The king is most certainly the supernal wisdom above, WHICH IS ABA, and the Central Column is the king down below, NAMELY ZEIR ANPIN. Elohim, the craftsman above, is the supernal Ima and Elohim, the craftsman below, is the Shechinah below.**

161. וְאִתְּתָא לֵית לָהּ רְשׁוּ לְמֶעְבַּד מִדְּעַם, בְּלָא רְשׁוּת בַּעֲלָהּ, וְכָל בִּנְיָינִין דַּהֲווֹ בְּאֹרַח אֲצִילוּתָא, הֲוָה אֲמַר אַבָּ״א בַּאֲמִירָה, לְגַבֵּי אִמָּ״א, יְהֵא כְּדֵין וּכְדֵין, וּמִיָּד הֲוָה, כד״א, וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי אוֹר, וַיֹּאמֶר הֲוָה אָמַר לֵאלֹקִים, יְהִי אוֹר, מָארֵי דִבְנְיָינָא אִיהוּ אוֹמֵר, וְאוּמָנָא עָבֵיד מִיָּד, וְהָכֵי כָּל בִּנְיָינִין בְּאֹרַח אֲצִילוּתָא, הֲוָה אָמַר, יְהִי רָקִיעַ, יְהִי מְאֹרֹת וְכֹלָּא אִתְעֲבֵיד מִיָּד.

161. **A wife is not permitted to do anything without the permission of her husband. Of all the buildings that were in the way of Atzilut--THAT IS, IN THE WORLD OF ATZILUT--Aba would say to Ima, Let it be so and so. And it was immediately done BY IMA. It is written: "And Elohim said, Let there be light, and there was light." "And... said" alludes to the owner of the building, ABA, who said to Elohim, "Let there be light." So ABA uttered the words and the craftsman, IMA, completed the task immediately. And this was the same in every edifice--NAMELY THE GRADES, THAT CAME INTO BEING BY WAY OF ATZILUT--where ABA would say, "Let there be a firmament," or "Let there be lights," and Ima would complete everything in an instant.**

162. כַּד מָטָא לְעָלְמָא דִפְרוּדָא, דְּאִיהוּ עוֹלָם הַנִּבְדָּלִים, אֲמַר אוּמָנָא, לְמָארֵי בִּנְיָינָא נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ, אֲמַר מָארֵי בִּנְיָינָא, וַדַּאי טַב הוּא לְמֶעְבַּד לֵיהּ, אֲבָל עָתִיד הוּא לְמֶחֱטֵי קַמָּךְ, בְּגִין דְּאִיהוּ כְּסִיל, הה״ד בֵּן חָכָם יְשַׂמַּח אָב וּבֵן כְּסִיל תּוּגַת אִמּוֹ.

162. **When he reached THE GRADES OF the world of separation, which is the world of those divided--THAT IS, TO CREATE THE SOUL OF MAN IN THE WORLD OF BRIYAH--the craftsman then said to the owner of the building, "Let us make man in our image, after our likeness." (Beresheet 1:26) THIS MEANS DIFFERENT FROM THE WHOLE WORK OF CREATION UNTIL THE CREATION OF MAN, WHEN THE OWNER OF THE BUILDING UTTERED THESE WORDS. HERE THE CRAFTSMAN UTTERED THE WORDS. The owner of the building said, It is indeed good that man is made, but he shall sin before you, because he is foolish, as it is written: "A wise son makes a glad father, but a foolish son is the grief of his mother" (Mishlei 10:1). THIS MEANS THAT ABA ANNOUNCED THAT THE SIN OF MAN WOULD NOT AFFECT HIM. IT WOULD AFFECT ONLY IMA, FOR A FOOLISH SON IS THE GRIEF OF HIS MOTHER.**

163. אִיהִי אָמְרָה, בָּתַר דְּחוֹבֵיהּ תַּלְיָא בְּאִמָּ״א וְלָא בְּאַבָּ״א אֲנָא בָּעִינָא לְמִבְרֵי לֵיהּ בְּדִיוֹקְנָא דִילִי, הֲדָא הוּא דִכְתִיב, וַיִּבְרָא אֱלֹקִים אֶת הָאָדָם בְּצַלְמוֹ. וְלָא בָּעָא לְאִשְׁתַּתְּפָא בֵּיהּ אַבָּ״א.

163. **IMA said: Because his sins are related to Ima and not Aba, I wish to create him in my own image, as it is written: "So Elohim created man in his own image' (Beresheet 1:27). NOTE THAT IT IS NOT WRITTEN: 'IN OUR OWN IMAGE," because she did not want Aba to have any share IN HIS CREATION.**

164. בְּזִמְנָא דְּחָב מַה כְּתִיב, וּבְפִשְׁעֵיכֶם שֻׁלְּחָה אִמְּכֶם, אֲמַר מַלְכָּא לְאִמָּ״א, וְלָא אֲמָרִית לָךְ דַּעֲתִיד הוּא לְמֶחֱטֵי. בְּהַהוּא זִמְנָא, תְּרִיךְ לֵיהּ, וְתָרִיךְ אִמָּא עִמֵּיהּ, וּבְגִין דָּא כְּתִיב בֵּן חָכָם יְשַׂמַּח אָב וּבֵן כְּסִיל תּוּגַת אִמּוֹ, בֵּן חָכָם, דָּא אָדָם, דְּאִיהוּ בְּאֹרַח אֲצִילוּת, וּבֵן כְּסִיל, דָּא אָדָם דִּבְרִיאָה.

164. **When ADAM sinned, it was written: "And for your transgressions was your mother put away" (Yeshayah 50:1). The King, WHO IS ABA, said to Ima the mother: Did I not tell you that he was going to sin? WHY DID YOU CREATE HIM? In that instance, he exiled him and his Mother. Therefore, it is written: "A wise son makes a glad father: but a foolish son is the grief of his mother." "A wise son" alludes to man in THE WORLD OF Atzilut, NAMELY ZEIR ANPIN, and "a foolish son" alludes to man in THE WORLD OF Briyah, NAMELY ADAM, WHOSE SOUL COMES FROM THE WORLD OF BRIYAH.**

165. All the friends rose and said TO RABBI SHIMON IN ASTONISHMENT, Rabbi, Rabbi, could there be such separation between Aba and Ima, so much so that what EMANATED from the aspect of Aba shall be formed in the way of MAN OF Atzilut and that which emanated from the aspect of Ima shall be FORMED IN THE WAY OF MAN of Briyah? ARE NOT ABA AND IMA BOTH OF THE GRADE OF BINAH OF ATZILUT? RABBI SHIMON said to them, Friends, friends, this is not so, because man of Atzilut is male and female, MALE from the side of Aba and FEMALE from Ima. This is why it says, "And Elohim said, Let there be light, and there was light." "Let there be light" is from the aspect of Aba and "and there was light" is from the aspect of Ima. So MAN EMANATED doubled faces.

165. קָמוּ כֻּלְּהוֹ חַבְרַיָּיא, וַאֲמָרוּ, ר׳ ר׳ וְכִי אִית פְּרוּדָא בֵּין אַבָּ״א וְאִמָּ״א, דְּמִסִּטְרָא דְּאַבָּ״א, אִיהוּ בְּאֹרַח אֲצִילוּת, וּמִסִּטְרָא דְּאִמָּ״א בַּבְּרִיאָה, אֲמַר לוֹן חַבְרַיָּיא חַבְרַיָּיא, לָאו הָכֵי הוּא, דְּהָא אָדָם דַּאֲצִילוּתָא, דְּכַר וְנוּקְבָא הֲוָה מִסִּטְרָא דְּאַבָּא וְאִמָּא, וְדָא אִיהוּ, וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי אוֹר, יְהִי אוֹר מִסִּטְרָא דְּאַבָּא, וַיְהִי אוֹר מִסִּטְרָא דְּאִמָּא, וְדָא אִיהוּ אָדָם דּוּ פַּרְצוּפִין.

166. But that MAN OF BRIYAH has neither the image nor likeness OF ABA AND IMA. The supernal mother had one appellation, "light and darkness" that adds to 86, which is the number for Elohim. So this appellation, NAMELY, WITHIN THE FEMININE PRINCIPLE, combines light and darkness. Because of the darkness in that appellation, Aba said that man of Briyah is destined to sin. Because he, MAN OF BRIYAH, represents the light of the supernal garment--THAT IS, THE LIGHT OF THIS MAN IS A SUPERIOR GARMENT, BEING THE FEMININE PRINCIPLE-AND BECAUSE SHE COMBINES LIGHT AND DARKNESS, HE WAS DESTINED TO SIN.

166. אֲבָל לְהַאי, לֵית בֵּיהּ צֶלֶם וּדְמוּת אֶלָּא אִמָּא עִלָּאָה, הֲוָה לֵיהּ חַד כִּנּוּי, דְּסָלִיק לְחוּשְׁבַּן אֱלֹקִים, וְהַהוּא כִּנּוּי אִיהוּ אוֹר וְחֹשֶׁךְ, וּבְגִין הַהוּא חֹשֶׁךְ, דַּהֲוָה בְּהַהוּא כִּנּוּי, אֲמַר אַבָּא, דַּעֲתִיד לְמֶחֱטֵי לְאָדָם דִּבְרִיאָה, דְּאִיהוּ אוֹר לְבוּשׁ עִלָּאָה.

167. That light, WHICH MAN RECEIVES FROM THE UPPER GARMENT, is the light that the Holy One, blessed be He, created on the first day OF CREATION. ADAM WAS ABLE TO SEE THROUGH IT FROM ONE END OF THE UNIVERSE TO THE OTHER; BUT LATER HE concealed it for the righteous alone. ABOUT THIS LIGHT, IT IS WRITTEN: "LET THERE BE LIGHT." That darkness, WHICH DISAPPEARED WITHIN THE FEMININE PRINCIPLE, was created on the first day for the wicked. ABOUT THIS DARKNESS, it is written: "And the wicked shall be silent in darkness" (I Shmuel 2:9). On account of that darkness, which was destined to result in sin by that light IN THE SOUL OF MAN, Aba did not wish to partake in his creation. THIS IS A REFERENCE TO THE TIME WHEN IMA SAID TO HIM, "LET US MAKE MAN." Therefore, IMA said, "Let us make man in our image, after our likeness." The words "in our image" MEAN in that light OF OURS; "after our likeness" MEANS in that darkness OF OURS, which is a garment for the light. THIS DARKNESS IS DIFFERENT FROM THE DARKNESS THAT WAS CREATED ON THE FIRST DAY OF CREATION, ABOUT WHICH IS WRITTEN: "AND THE WICKED SHALL BE SILENT IN DARKNESS," SINCE THIS DARKNESS IS NOT A GARMENT FOR THE LIGHT. INSTEAD, IT CAUSED ADAM TO SIN. BUT THE DARKNESS OF IMA IS A GARMENT FOR THE LIGHT, just as the body is a garment for the soul, as it is written: "You have clothed me with skin and flesh" (Iyov 10:11). They all rejoiced and said: How happy is our lot that we had the privilege to hear words that were not to be heard until now. SO THE ANSWER TO THE QUESTION, WHO SAID, "LET US MAKE MAN" IS IMA, WHO SAID TO ABA, "LET US MAKE MAN." ELSEWHERE IN THE WORKS OF CREATION, EVERY PHRASE: "AND...SAID" APPLIES TO ABA.

167. וְהַאי אִיהוּ אוֹר דִּבְרָא קֻדְשָׁא בְּרִיךְ הוּא, בְּיוֹם רִאשׁוֹן, דִּגְנָזוֹ לְצַדִּיקַיָּיא, וְהַהוּא חֹשֶׁךְ, דְּאִתְבְּרֵי בְּיוֹמָא קַדְמָאָה לְרַשִּׁיעַיָּיא, כד״א וּרְשָׁעִים בַּחֹשֶׁךְ יִדַּמּוּ, וּבְגִין הַהוּא חֹשֶׁךְ, דַּהֲוָה עָתִיד לְמֶחֱטֵי לְהַהוּא אוֹר, לָא בָּעָא אַבָּא לְאִשְׁתַּתָּפָא בֵּיהּ, וּבְגִין דָּא אֲמַר, נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ הַהוּא אוֹר, כִּדְמוּתֵנוּ הַהוּא חֹשֶׁךְ, דְּאִיהוּ לְבוּשָׁא לָאוֹר, כְּגַוְונָא דְגוּפָא, דְּאִיהוּ לְבוּשָׁא לְנִשְׁמְתָא, הֲדָא הוּא דִכְתִיב עוֹר וּבָשָׂר תַּלְבִּישֵׁנִי. חָדוּ כֻּלְּהוֹ, וַאֲמָרוּ זַכָּאָה חוּלְקָנָא, דְּזָכֵינָא לְמִשְׁמַע מִלִּין דְּלָא אִשְׁתְּמָעוּ עַד כְּעָן.

15. "I, even I am he"

A discussion between Rabbi Shimon and his students reveals the subtle and profound unity of the Creator. Amid all the dimensions of reality, the Upper and Lower Worlds, the Ten Sfirot, the vast spiritual network of angels, and the diversity of physical and spiritual matter found everywhere, there is one supreme Source who wills all of creation into existence.

Our civilization includes many branches of knowledge. Though they appear to be separate and distinct areas of study, we must never forget the penetrating unity of the Creator, for He is the root, seed, and source of all understanding. Without this realization, a connection to the Light of the Creator is impossible, no matter how many systems of knowledge we master. Scanning this section opens up our souls to this truth,

168. פָּתַח עוֹד ר׳ שִׁמְעוֹן וַאֲמַר רְאוּ עַתָּה כִּי אֲנִי אֲנִי הוּא וְאֵין אֱלֹקִים עִמָּדִי וגו׳, אֲמַר, חַבְרַיָּיא, שְׁמָעוּ מִלִּין עַתִּיקִין, דְּבְעִינָא לְגַלָּאָה, בָּתַר דְּאִתְיְהֵיב רְשׁוּ עִלָּאָה לְמֵימַר, מַאי נִיהוּ דַּאֲמַר רְאוּ עַתָּה כִּי אֲנִי אֲנִי הוּא אֶלָּא, דָּא הוּא, עִלַּת עַל כָּל עִלָּאִין, הַהוּא דְּאִתְקְרֵי עִלַּת הָעִלּוֹת, עִלַּת מֵאִלֵּין עִלּוֹת, דְּלָא יַעֲבִיד חַד מֵאִלֵּין עִלּוֹת שׁוּם עוֹבְדָא, עַד דְּנָטֵיל רְשׁוּת מֵהַהוּא דַּעֲלֵיהּ, כְּמָה דְּאוֹקִימְנָא לְעֵילָא בְּנַעֲשֶׂה אָדָם.

168. Rabbi Shimon opened the discussion saying, "See now that I, even I am he, and there is no Elohim with me" (Devarim 32:39). He said: Friends, listen to ancient words that I wish to reveal after permission from above has been granted for them to be said. HE ASKED: Who is he who said, "See now that I, even I, am he?" HE REPLIED: The cause high above all causes, the one that is called the 'Cause of causes,' IS NOT HIGH ABOVE ALL THE SUPERNAL BEINGS, BUT INSTEAD is a Cause among all the rest of the causes. So every single one of these causes shall not do anything unless it receives permission from the cause above it, as I have stated above in, "Let us make man." IMA COULD NOT DO ANYTHING WITHOUT THE CONSENT OF ABA.

169. נַעֲשֶׂה, וַדַּאי עַל תְּרֵין אִתְּמָר, דַּאֲמַר דָּא לְהַהוּא דְּלְעֵילָא מִנֵּיהּ נַעֲשֶׂה, וְלָא עָבִיד מִדְּעַם, אֶלָּא, בִּרְשׁוּ, וַאֲמִירָה, מֵהַהוּא דְּלְעֵילָא מִנֵּיהּ, וְהַהוּא דְּלְעֵילָא מִנֵּיהּ, לָא עָבִיד מִדְּעַם, עַד דְּנָטֵיל עֵצָה מֵחַבְרֵיהּ. אֲבָל הַהוּא דְּאִתְקְרֵי עִלַּת עַל כָּל עִלּוֹת, דְּלֵית לְעֵילָא מִנֵּיהּ, וְלָא לְתַתָּא שָׁוֶה לֵיהּ, כד״א וְאֶל מִי תְדַמְּיוּנִי וְאֶשְׁוֶה יֹאמַר קָדוֹשׁ, אֲמַר רְאוּ עַתָּה כִּי אֲנִי אֲנִי הוּא וְאֵין אֱלֹקִים עִמָּדִי, דְּנָטֵיל עֵצָה מִנֵּיהּ, כְּגַוְונָא דְּהַהוּא דַּאֲמַר, וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם.

169. IN THE PHRASE: "Let us make man..." (Beresheet 1:26), the use of "us" assuredly alludes to two grades, as each LOWER GRADE said to the one above it, "Let us make MAN." THE LOWER GRADE cannot do anything without permission from the one above it and the one above this one cannot do anything without permission from its higher neighbor. But the one that is called the Cause above all causes has no equal above nor below, as it is written: "'To whom then will you liken me, that I should be his equal,' says the Holy One" (Yeshayah 40:25). He said, "See now that I, I am He--and there is no Elohim with Me..." (Devarim 32:39) from whom to take counsel--which is not like that about which it is written: "And Elohim said, Let us make man..."-WHERE EVERY LOWER GRADE SPOKE TO AN UPPER GRADE.

170. קָמוּ כֻּלְּהוֹ חַבְרַיָּיא, וַאֲמָרוּ רַבִּי, הַב לָנָא רְשׁוּ, לְמַלָּלָא בְּהַאי אֲתַר, אֲמָרוּ, וְהָא לָא אוֹקְמַת לְעֵילָא דְּעִלַּת הָעִלּוֹת אֲמַר לְכת״ר נַעֲשֶׂה אָדָם, אֲמַר לוֹן הֲווֹ שָׁמְעִין אוּדְנַיְיכוּ, מַה דְּפוּמְכוֹן מְמַלְּלָן, וְהָא לָא אֲמָרִית לְכוֹ הַשְׁתָּא, דְּאִית דְּאִתְקְרֵי עִלַּת הָעִלּוֹת, וְלָאו אִיהוּ הַהוּא דְּאִתְקְרֵי, עִלַּת עַל כָּל עִלּוֹת, דְּלְעִלַּת עַל כָּל עִלּוֹת לֵית לֵיהּ תִּנְיָינָא, דְּנָטֵיל עֵצָה מִנֵּיהּ, דְּאִיהוּ יָחִיד קֶדֶם כֹּלָּא, וְלֵית לֵיהּ שׁוּתָּפוּ.

170. All the friends stood up and said TO RABBI SHIMON, Rabbi, grant us permission to speak. Did you not state above that the Cause of causes said to Keter, "Let us make man." RABBI SHIMON replied: May your ears listen to what your mouths say. Did I not just now say that there is one who is called the Causes of causes and that it is not the one that is called the Cause high above all causes, because the Cause high above all causes has no equal from whom to take advice. It is unique, prior to all, and cannot be joined with another.

171. וּבְגִין דָּא אֲמַר, רְאוּ עַתָּה כִּי אֲנִי אֲנִי הוּא וְאֵין אֱלֹקִים עִמָּדִי, דְּנָטֵיל עֵצָה מִנֵּיהּ, דְּלָא אִית לֵיהּ תִּנְיָינָא, וְלָא שׁוּתָּפָא, וְלָא חוּשְׁבְּנָא, דְּאִית אֶחָד בְּשִׁתּוּף, כְּגוֹן דְּכַר וְנוּקְבָא, וְאִתְּמַר בְּהוֹן כִּי אֶחָד קָרָאתִיו, אֲבָל אִיהוּ, חַד, בְּלָא חוּשְׁבָּן וְלָא שִׁתּוּף, וּבְגִין דָּא אֲמַר וְאֵין אֱלֹקִים עִמָּדִי. קָמוּ כֻּלְּהוֹ, וְאִשְׁתַּטְּחוּ קַמֵּיהּ, וַאֲמָרוּ זַכָּאָה בַּר נָשׁ דְּמָארֵיהּ אִסְתְּכַם עִמֵּיהּ, לְגַלָּאָה רָזִין טְמִירִין, דְּלָא הֲווֹ מִתְגַּלְּיָין לְמַלְאָכַיָּיא קַדִּישַׁיָּיא.

171. Because of this, it said, "See now that I, even I am he, and there is no Elohim with me" from whom to take counsel because it has no equal or partner or number. However, there is one that designates a combination; for example, a combination of male and female, about whom it is written: "For he was but one when I called him" (Yeshayah 51:2). But it is one without number and without combination. Therefore, it said, "And there is no Elohim with me." They all rose, bowed before him and said, Happy is the man whose Master gives him consent to reveal hidden secrets that were not even revealed to the holy angels.

172. אֲמַר לוֹן חַבְרַיָּיא, אִית לָן לְאַשְׁלָמָא קְרָא, דְּכַמָּה רָזִין טְמִירִין, אִית בְּהַאי קְרָא אֲנִי אָמִית וַאֲחַיֶּה וגו׳, אֲנִי אָמִית וַאֲחַיֶּה, בִּסְפִירָן אֲחַיֶּה, מִסִּטְרָא דִּימִינָא חַיֵּי, וּמִסִּטְרָא דִּשְׂמָאלָא מוֹתָא, וְאִי לָא אִסְתַּכְּמָן תַּרְוַיְיהוּ בְּעַמּוּדָא דְּאֶמְצָעִיתָא, לָא אִתְקַיָּים דִּינָא, דְּאִנּוּן בְּמוֹתַב תְּלָתָא כַּחֲדָא.

172. He said to them, Friends, we should complete this verse because it contains many secrets. "I kill, and make alive" (Devarim 32:39) MEANS THAT "I kill and I make alive." By the Sfirot, "I make alive." From the right side, life ENSUES and from the left side, death ENSUES. But if both do not agree by mediation of the Central Column--unless all three settle together--judgment cannot be carried out.

173. וּלְזִמְנִין אִסְתְּכָמוּ תְּלָתָא לְמֶעְבַּד דִּינָא, וְיֵיתֵי יַד, דְּאִיהִי פְּשׁוּטָה לְקַבֵּל שָׁבִים, דְּאִיהוּ הוי״ה יוד הא ואו הא, וְדָא שְׁכִינְתָּא, אִתְקְרֵי יַד יָמִין מִסִּטְרָא דְּחֶסֶד, יַד שְׂמֹאל מִסִּטְרָא דִּגְבוּרָה, יַד הוי״ה מִסִּטְרָא דְּעַמּוּדָא דְּאֶמְצָעִיתָא, כַּד בַּר נָשׁ תָּב בִּתְיוּבְתָּא, הַאי יַד שֵׁזִיב לֵיהּ מִן דִּינָא, אֲבָל כַּד דָּן עִלַּת עַל כָּל הָעִלּוֹת, אִתְּמַר בֵּיהּ וְאֵין מִיָּדִי מַצִּיל.

173. At times, all three agree to execute judgment. Then an outstretched hand appears to accept those who repent. THAT HAND (HEB. YAD) IS EQUIVALENT TO FOURTEEN LETTERS: THE FOUR IN THE SIMPLE FORM OF THE Yud-Hei-Vav-Hei AND TEN IN THE FULLY SPELLED NAME, Yud-Vav-Dalet, Hei-Aleph, Vav-Aleph-Vav, Hei-Aleph. THE FOUR LETTERS ALLUDE TO THE SFIRAH OF KETER; THE OTHER TEN TO THE SFIRAH OF CHOCHMAH. This is the Shechinah, which is the right hand from the aspect of Chesed and the left hand from the aspect of judgment. IT IS ALSO CALLED THE hand of Yud-Hei-Vav-Hei from the aspect of the Central Column, THE ASPECT OF MERCY. THEREFORE, when a person repents, these fourteen letters save him from judgment. But when the cause high above all causes passes judgment, THE HAND IS NOT OUTSTRETCHED TO ACCEPT THE REPENTANT. ON THE CONTRARY, "neither is there any that can deliver out of my hand" (Devarim 32:39).

174. וְעוֹד תְּלַת זִמְנִין, אִתְּמַר בְּהַאי קְרָא, אֲנִי אֲנִי אֲנִי, דְּאִית בְּהוֹן א׳ א׳ א׳ י׳ י׳ י׳ דְּאִתְרְמִיזוּ בְּיוד הי ואו הי. יוד הא ואו הא, וְאִית בְּהוֹן ג׳ ווין ו׳ ו׳ ו׳ וַאֲחַיֶּה וַאֲנִי וְאֵין, דְּאִתְרְמִיזוּ בְּאִלֵּין שְׁמָהָן.

174. Furthermore, three times it has been said: "I" (Heb. Ani), spelled with the letters Aleph-Nun-Yud. "I's" in this verse have three times Aleph IN THEIR BEGINNING AND three times Yud IN THEIR ENDING. THE THREE YUDS are hinted at in THE COMBINATION OF THE NAME, WHICH ADDS UP TO 63: Yud-Vav-Dalet, Hei-Yud, Vav-Aleph-Vav, Hei-Yud. THE THREE ALEPHS ARE HINTED AT IN YUD-HEI-VAV-HEI, WHICH ADDS UP TO 45: Yud-Vav-Dalet, Hei-Aleph, Vav-Aleph-Vav, Hei-Aleph. The verse contains three Vavs ('and') IN "and I make alive..." "and I heal..." and "...and neither is..." THIS is also hinted by these TWO names.

175. וְעִם כָּל דָּא, דְּהַאי קְרָא, הָא אוֹקְמוּהָ חַבְרַיָּיא, לְגַבֵּי אֱלֹהִים אֲחֵרִים. כד״א רְאוּ עַתָּה כִּי אֲנִי אֲנִי הוּא, דָּא קֻדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ, דְּאִתְּמַר בְּהוֹ אֲנִי וְה״ו. וְאֵין אֱלֹהִים עִמָּדִי, דָּא סמא״ל וְנָחָשׁ. אֲנִי אָמִית וַאֲחַיֶּה, אֲנִי אָמִית בִּשְׁכִינְתִּי, לְמַאן דְּאִיהוּ חַיָּיב, וַאֲנִי אֲחַיֶּה בָּהּ, לְמַאן דְּאִיהוּ זַכַּאי. וְאֵין מִיָּדִי מַצִּיל, דָּא יַד הוי״ה דְּאִיהוּ הוי״ה יוד הא ואו הא, וְאִיהוּ כוז״ו במוכס״ז כוז״ו. וְכֹלָּא קְשׁוֹט, אֲבָל מַה דְּאִתְּמַר לְעֵילָא עִלַּת עִלָּאָה דְּאִיהוּ עִלַּת עַל כָּל הָעִלּוֹת, וְהַאי רָזָא לָא אִתְמְסַר לְכָל חַכִּימָא וּנְבִיאָה.

175. Even with all THE MAJESTY in the verse, the friends have explained it concerning other Elohim, as it is written: "See now that I, even I, am he" applies to the Holy One, blessed be He, and His Shechinah, NAMELY ZEIR ANPIN AND HIS FEMININE PRINCIPLE. Of his feminine principle, it is said, "I am (Aleph-Nun-Yud)", NAMELY THE SHECHINAH; he, NAMELY THE HOLY ONE, BLESSED BE HE, called Vav-Hei-Vav. The phrase: "And there is no Elohim with me" ALLUDES TO Samael and the Serpent; THAT IS, OTHER ELOHIM. THEN IT WOULD BE KNOWN THAT SAMAEL AND THE SERPENT NEVER CAME BETWEEN THE HOLY ONE, BLESSED BE HE, AND HIS SHECHINAH. "I kill, and I make alive" MEANS THAT THEN IT SHALL BE KNOWN THAT I kill with my Shechinah whoever is guilty and "I make alive" with her whoever is innocent. The verse: "Neither is there any that can deliver out of my hand..." (Devarim 32:39). refers to the hand (Heb. yad), of Yud-Hei-Vav-Hei, which has a numerical value of fourteen; THE FOUR LETTERS OF Yud-Hei-Vav-Hei SIMPLY SPELLED AND THE TEN LETTERS OF THE FULLY SPELLED NAME WITH ALEPHS, AS Yud-Vav-Dalet, Hei-Aleph, Vav-Aleph-Vav, Hei-Aleph; and it is also THE FOURTEEN LETTERS IN THE NAMES Kaf-Vav-Zayin-Vav, Bet-Mem-Vav-Kaf-Samech-Zayin, Kaf-Vav-Zayin-Vav. All the explanations are true: THE FIRST EXPLANATION, THE SECOND ONE, AND THE ONE THAT THE FRIENDS OFFERED ABOUT THE VERSE. But what is said before is that it is the Cause of causes--which is the Cause high above all other-- WHO SAID, "I, I AM HE"? (DEVARIM 32:39) This secret was not even revealed to all the sages and prophets. IT WAS REVEALED ONLY TO THE CHOSEN FEW AMONG THEM.

176. תָּא חֲזֵי, כַּמָּה עִלּוֹת אִנּוּן סְתִימִין, דְּאִנּוּן מִתְלַבְּשִׁין, וְאִנּוּן מוּרְכָּבִין בִּסְפִירָן, וּסְפִירָן מֶרְכָּבָה לְגַבַּיְיהוּ, דְּאִנּוּן טְמִירִין מִמַּחֲשַׁבְתָּא דִּבְנֵי נָשָׁא, וַעֲלַיְיהוּ אִתְּמַר כִּי גָּבוֹהַּ מֵעַל גָּבוֹהַּ שׁוֹמֵר וגו׳, נְהוֹרִין מִצּוּחְצָחִין, אִלֵּין עַל אִלֵּין, וְאִלֵּין דִּמְקַבְּלִין אִנּוּן חֲשׁוֹכִין מֵאָחֲרָנִין דַּעֲלַיְיהוּ, דִּמְקַבְּלִין מִנַּיְיהוּ, וְעִלַּת הָעִלּוֹת לֵית נְהוֹרָא קַיְּימָא קַמֵּיהּ, דְּכָל נְהוֹרִין מִתְחַשְׁכָן קַמֵּיהּ.

176. Come and behold how many causes, NAMELY GRADES, are concealed AND NOT KNOWN. They are enclothed and enveloped by the Sfirot, which are Chariots to them. JUST AS A CHARIOT MANIFESTS THE EXISTENCE OF ITS DRIVER, SO THE SFIROT MAKE VISIBLE THE GRADES THAT ARE ENCLOTHED WITH THEM. These causes are hidden from the thoughts of man. Of them, it is written: "For there is a high one that watches over him that is high" (Kohelet 5:7). The lights become brighter AS EACH HIGHER LIGHT IS BRIGHTER THAN ITS NEIGHBOR. So the recipients are dimmer than those above them are because they are the recipients, AND THAT WHICH IS LOWER THAN ITS NEIGHBOR IS DIMMER THAN ITS NEIGHBOR. No light can bear the presence of the Cause of causes, because all lights are darkened AND ARE DIMINISHED before it.

16. "Let us make man" (Part Two)

Rabbi Shimon shares a lesson with his students beginning with a question put forth to the Creator by an angel: Why, the angel asks, did the Creator bother to

bring man into being, when it is already known that he will sin? Rabbi Shimon explains that when The Creator foresaw the sins of man, He in His infinite wisdom provided man with the power of repentance. But the students then ask their teacher the next logical question: Why did the Creator go to the bother to create evil and repentance? Why not just eliminate evil altogether? Rabbi Shimon explains that we were created with the ability to perfect ourselves through free will, choosing not to respond to our evil urges.
This the only true way to fully evolve the God-like nature within our soul. We must be responsible for our own elevation and growth. During those times when we fail to use our free will and succumb to evil tendencies, repentance allows us to restore the Light we've lost.
This passage itself provides an opportunity to repent and change our ways. These sacred Hebrew letters, together with a genuine desire to change, can cleanse us of all negative tendencies. The only requirement is complete trust in the power of the holy Zohar.

177. Another explanation of THE VERSE, "Let us make man in our image, after our likeness..." (Beresheet 1:26) was given by the friends as referring to the ministering angels who spoke this phrase TO THE HOLY ONE, BLESSED BE HE. RABBI SHIMON said to them: Since the angels already know the present and the future, they already knew that man was destined to sin. Why then did they want to make man?

177. דָּבָר אֲחֵר נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ, הָא אוֹקְמוּהָ חַבְרַיָּיא עַל מַלְאֲכֵי הַשָּׁרֵת דְּאִנּוּן אָמְרֵי הַאי קְרָא, אֲמַר לְהוֹ, בְּתַר דַּהֲווֹ יָדְעִין מַה דַּהֲוָה, וּמַה דַּעֲתִיד לְמֶהֱוֵי, וְאִנּוּן הֲווֹ יָדְעִין דַּעֲתִיד לְמֶחֱטֵי, אַמַּאי בָּעוֹ לְמֶעְבַּד לֵיהּ.

178. Not only that, but THE ANGELS Aza and Azael also opposed the creation of man. When the Shechinah said to the Holy One, blessed be He, "Let us make man", they responded, "What is man that you take knowledge of him?" (Tehilim 144:3). Why do You wish to create man when You know that he shall definitely sin before you, with his wife, who represents darkness, because the light is the male and darkness is the feminine principle. SHE IS the Left COLUMN, WHICH IS CONSIDERED the darkness of creation. At that moment, the Shechinah said to them: You are destined to fall by the same reasoning that you denounce, as it is written: "That the sons of Elohim saw that the daughters of man were fair" (Beresheet 6:2), so they went astray after them. And the Shechinah took away them from their holy state.

178. וְלָא עוֹד, אֶלָּא דְּעַזָּא וַעֲזָאֵל הֲווֹ מְקַטְרְגֵי עֲלֵיהּ בְּזִמְנָא דַּאֲמַר שְׁכִינְתָּא לְקֻדְשָׁא בְּרִיךְ הוּא נַעֲשֶׂה אָדָם אֲמְרוּ מָה אָדָם וַתֵּדָעֵהוּ, מָה אַתְּ בָּעֵי לְמִבְרֵי אָדָם, וַתֵּדָעֵהוּ דַּעֲתִיד לְמֶחֱטֵי קָמָךְ, בְּאִתְּתָא דִילֵיהּ דְּאִיהִי חֹשֶׁךְ, דְּאוֹר אִיהוּ דְּכוּרָא, וְחֹשֶׁךְ נוּקְבָא שְׂמָאלָא, חֹשֶׁךְ דִּבְרִיאָה, בְּהַהוּא זִמְנָא שְׁכִינְתָּא אֲמָרַת לוֹן, בְּהַאי דְּאַתּוּן מְקַטְרְגִין, אַתּוּן עֲתִידִים לְמִנְפַּל, כְּדְכְתִיב וַיִּרְאוּ בְּנֵי הָאֱלֹקִים אֶת בְּנוֹת הָאָדָם, כִּי טֹובֹת הֵנָּה וגו׳ וְטָעוֹ בְהוֹן וְאַפֵּיל לוֹן שְׁכִינְתָּא מִקְּדוּשָׁה דִלְהוֹן.

179. The friends said, Rabbi, Rabbi, Aza and Azael did not lie, AND THE SHECHINAH SHOULD HAVE ANSWERED THEIR ARGUMENTS, because man (Adam) definitely was destined to sin by his feminine principle AS AZA AND AZAEL SAID, AS WRITTEN "THE WOMAN WHOM YOU DID GIVE TO BE WITH ME, SHE GAVE ME OF THE TREE, AND I DID EAT" (BERESHEET 3:12). He replied: This is what the Shechinah said, You, AZA AND AZAEL, have laid accusations before me that go beyond those of all the hosts above. If you were better than man in your actions, you would have had a right to accuse him, but man is destined to sin only with one woman while you are destined to sin with many women. Therefore, your sins are greater than those of human beings, as it is written: "The sons of Elohim saw the daughters of man." It is not written: 'the daughter of man,' but rather "the daughters of man", WHICH MEANS THAT THERE WERE MANY WOMEN. As man sinned, I prepared atonement for him to amend his sin, AS REPENTANCE TAKES PRECEDENCE IN THE WORLD. BUT FOR THE ANGELS, ATONEMENT HAS NO EFFECT AT ALL.

179. אֲמְרוּ חַבְרַיָּיא, רַבִּי רַבִּי, אַדְּהָכֵי עַזָּא וַעֲזָאֵל לָא הֲווֹ מְשַׁקְּרִין בְּמִלּוֹלֵיהוּ דְּוַדַּאי בְּנוּקְבָא עֲתִיד אָדָם לְמֶחֱטֵי, אֲמַר לְהוֹ הָכֵי אָמְרָה שְׁכִינְתָּא, אַתּוּן אִזְדַּמַּנְתּוּן לְקַטְרְגָא קָדָמַי יַתִּיר מֵחֵילָא דִּמְרוֹמָא, אִי אַתּוּן הֲוֵיתוּן שַׁפִּירִין מֵאָדָם בְּעוֹבָדַיְיכוּ, יָאוֹת לְכוֹ לְקַטְרְגָא עֲלֵיהּ, אֲבָל אִיהוּ עֲתִיד לְמֶחֱטֵי בְּאִתְּתָא חָדָא, אַתּוּן בְּנְשִׁין סַגִּיאִין חָבְתֵּיכוֹן, יַתִּיר מִבְּנֵי נָשָׁא, כְּמָה דִּכְתִיב וַיִּרְאוּ בְּנֵי הָאֱלֹקִים אֶת בְּנוֹת הָאָדָם וגו׳ אֶת בַּת הָאָדָם לֹא נֶאֱמַר, אֶלָּא אֶת בְּנוֹת הָאָדָם. וְלָא עוֹד, אֶלָּא אִם אָדָם חָב, הָא אַקְדִּים לֵיהּ תְּשׁוּבָה, לְאַהֲדָרָא לְמָארֵיהּ לְאַתְקָנָא בַּמֶּה דְּחָב.

180. The friends asked, if so, why all this? IN OTHER WORDS, IF THE REASON FOR CREATING MAN WAS TO ENABLE HIM TO REPENT AND ATONE FOR HIS SIN, THEN WHY ALL THIS? IT WOULD HAVE BEEN BETTER HAD DARKNESS NOT BEEN CREATED IN THE FEMININE PRINCIPLE AND MAN NOT SINNED AT ALL. Rabbi Shimon replied: If the Holy One, blessed be He, had not created the evil and good inclinations, which are light and darkness, there would not have been any precepts or transgressions for the man of Briyah. So man was created with both LIGHT AND DARKNESS, as it is written: "See, I have set before you this day life and good, and death and evil" (Devarim 30:15). THIS IS WHY PRECEPTS AND TRANSGRESSIONS APPLY TO MEN AND WHY MEN ARE PRESENTED WITH THE CHOICE BETWEEN GOOD AND EVIL. They asked: why all this? Better had He not created darkness. Then man would have no reward or punishment AS OPPOSED TO BEING CREATED AND HAVING TO SIN, THEREBY CAUSING MUCH DAMAGE AND DESTRUCTION.

180. אֲמְרוּ לֵיהּ חַבְרַיָּיא אִי הָכֵי אַמַּאי כּוּלֵּי הַאי, אָמַר רַבִּי שִׁמְעוֹן לַחַבְרַיָּיא, אִי לָא דַּהֲוָה הָכֵי, דִּבְרָא קֻדְשָׁא בְּרִיךְ הוּא יִצְרָא טָבָא וּבִישָׁא, דְּאִנּוּן אוֹר וְחֹשֶׁךְ, לָא הֲוָה זְכוּ וְחוֹבָה, לְאָדָם דִּבְרִיאָה, אֶלָּא, דְּאִתְבְּרֵי מִתַּרְוַוּיְיהוּ. וּבְגִין דָּא רְאֵה נָתַתִּי לְפָנֶיךָ הַיּוֹם אֶת הַחַיִּים וגו׳. אֲמְרוּ לֵיהּ כּוּלֵּי הַאי אַמַּאי, וְלָא הֲוָה שַׁפִּיר דְּלָא אִתְבְּרֵי, דְּלָא לְמֵיחַב וּלְגַרְמָא כָּל מַה דְּגָרִים לְעֵילָא, וְלָא הֲוָה לֵיהּ, לָא עוֹנֶשׁ וְלָא שָׂכָר.

181. אֲמַר לוֹן, מִן הַדִּין, הֲוָה לֵיהּ לְמִבְרְיֵיהּ כָּךְ, בְּגִין דְּאוֹרַיְיתָא בְּגִינֵיהּ אִתְבְּרִיאַת, דִּכְתִיב בַּהּ עוֹנְשָׁא לְרַשִׁיעַיָּיא, וְאַגְרָא לְצַדִּיקַיָּיא, וְלָא הֲוָה אַגְרָא לְצַדִּיקַיָּיא וְעוֹנְשָׁא לְרַשִׁיעַיָּיא אֶלָּא בְּגִין אָדָם דְּבְרִיאָה, לֹא תֹהוּ בְּרָאָהּ לְשֶׁבֶת יְצָרָהּ. אֲמָרוּ וַדַּאי כְּעַן שְׁמַעְנָא מַה דְּלָא שְׁמַעְנָא עַד הַשְׁתָּא, דְּוַדַּאי לָא בְּרָא קוּדְשָׁא בְּרִיךְ הוּא מִלְּתָא דְּלָא אִיהוּ צָרִיךְ.

181. He answered: It was right to create him thus WITH LIGHT AND DARKNESS, because the Torah was created for the sake OF MAN, for it contains punishments for the sinful and rewards for righteous. Thus, there can be no reward for the righteous or punishment for the sinful without the man of Briyah, WHO CONSISTS OF LIGHT AND DARKNESS. IT IS WRITTEN: "He did not create it a wasteland (lit. 'formless'), he created it to be inhabited" (Yeshayah 45:18). THE WORLD WAS NOT CREATED TO BE FORMLESS, TO BE IN DARKNESS BECAUSE OF THE SINFUL, BUT "TO BE INHABITED", WHICH MEANS FOR THE SAKE OF REWARDING THE RIGHTEOUS. THIS REWARD IS THE CONCEPTION OF THE TORAH, AS IT IS WRITTEN: "FOR THE EARTH SHALL BE FULL OF THE KNOWLEDGE OF HASHEM" (YESHAYAH 11:9), FOR THE TORAH AND THE HOLY ONE, BLESSED BE HE, ARE ONE AND THE SAME. HAD MAN NOT BEEN CREATED BY LIGHT AND DARKNESS, WHICH ENABLE HIM TO CHOOSE BETWEEN GOOD AND EVIL AND REWARD AND PUNISHMENT, THEN THERE WOULD HAVE BEEN NO WAY TO REVEAL THIS REWARD FOR THE RIGHTEOUS. THIS REWARD REFERS TO WHAT IS ATTAINED FROM THE TORAH THAT WAS CREATED FOR HIS SAKE. THE FRIENDS said, Indeed, we have certainly now heard what we had never heard before. It is now clear that the Holy One, blessed be He, did not create anything that He did not require.

182. וְלָא עוֹד, אֶלָּא אוֹרַיְיתָא דְּבְרִיאָה אִיהוּ לְבוּשָׁא דִּשְׁכִינְתָּא, וְאִי אָדָם לָא הֲוָה עֲתִיד לְמִבְרֵי, הֲוַת שְׁכִינְתָּא בְּלָא כְּסוּיָיא כְּגַוְונָא דְעָנִי. וּבְגִין דָּא כָּל מָאן דְּחָב, כְּאִלּוּ אַפְשֵׁיט לִשְׁכִינְתָּא מִלְּבוּשָׁהָא, וְהַאי אִיהוּ עוֹנְשָׁא דְּאָדָם.

182. Furthermore, the Torah of Briyah, WHICH CONSISTS OF LIGHT AND DARKNESS AND REWARD AND PUNISHMENT, is the clothing of the Shechinah. If man had not been created, the Shechinah would have remained without clothing, like a pauper WHO HAS NO CLOTHES. Therefore, whoever sins acts as if he is stripping the Shechinah of her garments. This is the punishment for the man WHO SINS.

183. וְכָל מָאן דְּמְקַיֵּים פִּקּוּדִין דְּאוֹרַיְיתָא, כְּאִלּוּ הוּא לָבֵיש לִשְׁכִינְתָּא בִּלְבוּשָׁהָא, וּבְגִין דָּא אוֹקְמוּהָ בְּכִסּוּיָא דְּצִיצִית וּתְפִלִּין כִּי הִיא כְסוּתוֹ לְבַדָּהּ הִיא שְׂמָלָתוֹ לְעוֹרוֹ בַּמֶּה יִשְׁכָּב בְּגָלוּתָא וְהָא אוֹקְמוּהָ. ת"ח חֹשֶׁךְ אִיהוּ אוּכְמוּ דְּאוֹרַיְיתָא, אוֹר חִיוָרוּ דְּאוֹרַיְיתָא.

183. Whoever performs the precepts of the Torah acts as if he is dressing the Shechinah in her garments. According to this, THE VERSE about the garment of the Tzitzit reads, "For that is his only covering, it is his raiment for his skin: in what shall he sleep?" (Shemot 22:26). THIS APPLIES DURING THE PERIOD in exile, BECAUSE THEN THE SHECHINAH, DUE TO THE SINS OF YISRAEL, LOST HER GARMENTS. Come and behold: Darkness is THE SECRET OF black in the Torah (THE BLACK INK WITH WHICH THE LETTERS ARE WRITTEN). Light is the white in the Torah, REFERRING TO THE PARCHMENTS ON WHICH THE LETTERS ARE WRITTEN.

17. "A prayer of the poor"

The most important benefit of prayer is its ability to remove all negative and egocentric attributes from human nature. This power of a prayer is activated when a our consciousness is imbued with humility and a sense of spiritual poverty. We can attain these qualities by perusing this section with an open heart.

184. צְלוֹתָא לָאו אִיהִי שְׁלִימָא, כַּמָּה מַלְאֲכֵי חַבָּלָה רָדְפִין אַבַּתְרָהּ, כד"א כָּל רוֹדְפֶיהָ הִשִּׂיגוּהָ וגו', וּבְגִין דָּא מַצְלִין וְהוּא רַחוּם יְכַפֵּר עָוֹן, דָּא סמאל דְּאִיהוּ נָחָשׁ. וְלָא יַשְׁחִית, דָּא מַשְׁחִית. וְהִרְבָּה לְהָשִׁיב אַפּוֹ, דָּא אַף. וְלֹא יָעִיר כָּל חֲמָתוֹ, דָּא חֵמָה. בְּגִין דְּלָא יִרְדְּפוּן בָּתַר צְלוֹתָא. וְכַמָּה מַלְאֲכֵי חַבָּלָה תַּלְיָין מִנַּיְיהוּ שִׁבְעָה מְמַנָּן אִנּוּן, וְתַלְיָין מִנַּיְיהוּ שַׁבְעִין. וּבְכָל רְקִיעָא וּרְקִיעָא, אִנּוּן מְקַטְרְגִין וְתַלְיָין מִנַּיְיהוּ ע' אֶלֶף רִבּוֹא.

184. If the prayer is not complete, many angles of destruction pursue it, as it is written: "All her prosecutors overtook her within the straits" (Eichah 1:3). This is why people pray, "But he was full of compassion, forgiving iniquity..." (Tehilim 78:38) AGAINST THE FOUR KLIPOT. "INIQUITY" REFERS TO Samael, who is the Serpent; "and he did not destroy" alludes to the destroyer; "often he turned away his anger" refers to THE KLIPAH CALLED anger; and "not stirring up all his wrath" refers to THE KLIPAH CALLED wrath. AND WE PRAY that these FOUR KLIPOT do not pursue the prayer, as many angels of destruction are attached to these KLIPOT. There are seven ministers, who have 70 more attached to them. Those 70 bring allegations in each and every firmament through which the prayer passes and 700 million angels of destruction are attached to them.

185. וְאִי צְלוֹתָא סַלְקָא שְׁלִימָא, בְּעִטּוּפָא דְּמִצְוָה וּתְפִילִין עַל רֵישָׁא וּדְרוֹעָא, אִתְּמַר בְּהוֹ וְרָאוּ כָּל עַמֵּי הָאָרֶץ כִּי שֵׁם הוי״ה נִקְרָא עָלֶיךָ וְיָרְאוּ מִמֶּךָּ. שֵׁם ה׳ אוֹקְמוּהָ דְּאִיהִי תְּפִילִין דְּרֵישָׁא, וּמָאן דַּחֲזֵי שֵׁם הוי״ה עַל רֵישָׁא בְּצְלוֹתָא, דְּאִיהִי אדנ״י, מִיָּד כָּלְהוֹן בָּרְחִין הה״ד יִפּוֹל מִצִּדְּךָ אֶלֶף וגו׳.

185. If the prayer ascends in perfection, with the precept of covering of TALIT AND Tfilin of the head and of the arm, it is said of them: "All the peoples of the earth shall see that you are called by the name of Hashem; and they shall be afraid of you" (Devarim 28:10). The phrase: "The name of Hashem" has already been explained as the Tfilin of the head. Whoever sees the name Yud-Hei-Vav-Hei over the head in the prayer, which is the NAME Adonai, shall immediately flee, as it is written: "A thousand shall fall at your side" (Tehilim 91:7).

186. וְיַעֲקֹב בְּגִין דְּחָמָא בְּרוּחָא דְקוּדְשָׁא דּוֹחֲקָא דְגָלוּתָא בַּתְרָאָה בְּסוֹף יוֹמַיָּא וַיִּירָא יַעֲקֹב מְאֹד וַיֵּצֶר לוֹ וּפְלֵיג עַמָּא קַדִּישָׁא בְּגָלוּתָא לְג׳ סִטְרִין. כד״א וַיָּשֶׂם אֶת הַשְּׁפָחוֹת וְאֶת יַלְדֵיהֶן רִאשׁוֹנָה בְּרֵישָׁא, בְּגָלוּתָא דֶאֱדוֹם, וְאֶת לֵאָה וִילָדֶיהָ אַחֲרוֹנִים, וְאֶת רָחֵל וְאֶת יוֹסֵף אַחֲרוֹנִים. וּבְגִין דְּחָמָא בָּתַר כֵּן עֲנִיּוּתָא וְצַעֲרָא דִלְהוֹן, אֲמַר וְשַׁבְתִּי בְשָׁלוֹם אֶל בֵּית אָבִי, וַאֲמַר וְנָתַן לִי לֶחֶם לֶאֱכוֹל וּבֶגֶד לִלְבּוֹשׁ.

186. Because Ya'akov saw through the Holy Spirit the oppression of the last exile, in the end of days, it is said of him, "Ya'akov was greatly afraid and distressed" (Beresheet 32:8). As a result, he divided the holy nation in exile into three parts, as it is written: "And he put the handmaids and their children foremost" (Beresheet 33:2). THIS MEANS at first in the exile of Edom, "and Leah and her children after, and Rachel and Yosef last of all." Because he saw their eventual poverty and suffering, HE PRAYED FOR THEM: "So that I come back to my father's house in peace" (Beresheet 28:21), SO THAT THEY MAY HAVE THE MERIT TO BE REDEEMED AND RETURN TO THE TEMPLE. He said IN PRAYER: "And will give me bread to eat, and clothing to wear" (Ibid.), THAT THE KLIPOT WILL NOT OVERCOME THEM TO STOP THEIR ABUNDANCE.

187. וְדָוִד, בְּגִין גָּלוּתָא, אֲמַר רָעֵב וְעָיֵף וְצָמֵא בַּמִּדְבָּר. בְּגִין דְּחָמָא שְׁכִינְתָּא חָרְבָה יָבְשָׁה, הֲוָה נָטַל צַעֲרָא בְּגִינָהָא. לְבָתַר דְּחָמָא דְּהַדְּרִין יִשְׂרָאֵל בְּחֶדְוָה, תַּקִּין עֲשַׂר מִינֵי נִגּוּנִין, וּבְסוֹף כֻּלְּהוֹ אֲמַר תְּפִלָּה לֶעָנִי כִּי יַעֲטוֹף, וְהִיא צְלוֹתָא, דַּעֲטִיף כָּל צְלוֹתִין קַדְמָהָא, עַד דְּיֵיעוֹל צְלוֹתָא דִילֵיהּ, בְּגִין דָּא אַקְדִּים עָנִי לְכֻלְּהוֹ.

187. Because of this exile, David described THE SHECHINAH AS "hungry, and weary, and thirsty, in the wilderness" (II Shmuel 17:29), because he saw the Shechinah desolate and withering and then joined in her sorrow. After he saw that the children of Yisrael repented with joy, he composed ten types of psalms. At the end of them all, he said, it is written: "A prayer of the afflicted (lit. 'poor'), when he faints..." (Tehilim 102:1). This prayer encompasses all other prayers AND ASCENDS BEFORE ALL OTHER PRAYERS. THE OTHER PRAYERS, SUNG WITH A MELODY, ARE DELAYED IN BEING PRESENTED BEFORE THE KING, AND DID NOT ENTER, UNTIL THE PRAYER OF THE POOR DOES. This is why THE PRAYER OF the poor comes before all the others.

188. מָאן צְלוֹתָא דְעָנִי, דָּא צְלוֹתָא דְעַרְבִית, דְּאִיהִי רְשׁוּת בִּפְנֵי עַצְמָהּ, בְּלָא בַּעֲלָהּ. וּבְגִין דְּאִיהִי בְּלָא בַּעֲלָהּ, אִיהִי עֲנִיָּה יְבֵשָׁה, וְצַדִּיק עָנִי יָבֵשׁ. דָּא זַרְעָא דְיַעֲקֹב דְּאִיהוּ בִּרְשׁוּת כָּל אוּמִין דְּעָלְמָא, וְדַמְיָא לְצְלוֹתָא דְעַרְבִית, דְּאִיהִי לֵילְיָא דְגָלוּתָא.

188. HE ASKED: Which is the prayer of the poor? HE ANSWERED: It is the evening prayer, WHICH IS THE FEMININE PRINCIPLE WHEN SHE IS ON HER OWN WITHOUT HER HUSBAND. Since she is without her husband, she is poor and withered, LACKING ALL ABUNDANCE, and may be taken freely by anyone, MEANING THAT ANYONE MAY ENSLAVE HER FOR HIS OWN PURPOSES. The Righteous is withered and poor. This refers to the seed of Ya'akov, which is under the rule of all nations of the world; THAT IS, ALL NATIONS ENSLAVE THEM AND RULE OVER THEM. This is similar to the evening prayer, because it is the aspect of night in the exile. JUST AS THE FEMININE PRINCIPLE IN THE ASPECT OF THE EVENING PRAYER IS FREE FOR THE TAKING BY ALL, THE DESCENDANTS OF YA'AKOV IN EXILE ARE UNDER THE RULE OF THE NATIONS OF THE WORLD.

189. וּצְלוֹתָא דְשַׁבָּת אִיהִי צְדָקָה לֶעָנִי, כְּמָה דְאוֹקְמוּהָ מ״מ שֶׁמֶשׁ בְּשַׁבָּת צְדָקָה לָעֲנִיִּים. וּבְגִין דָּא צָרִיךְ בַּר נָשׁ לְמֶהֱוֵי אִיהוּ, כְּעָנִי לְתַרְעָא דְמַלְכָּא, בְּצְלוֹתָא דַעֲמִידָה בְּכָל שִׁית יוֹמִין דְּחוֹל, בְּגִין שְׁכִינְתָּא, וּמִתְעַטֵּף לָהּ בְּעִטּוּפָא דְמִצְוָה דְצִיצִית כְּעָנִי, וְיֵהֵא בִּתְפִילִין כְּאֲבִיוֹן לְגַבֵּי תַּרְעָא דְאִיהוּ אדנ״י, דְּהָכֵי סָלֵיק לְחוּשְׁבַּן הֵיכָל. וְדָא אִיהוּ אֲדֹנָי שְׂפָתַי תִּפְתָּח.

189. The prayer of Shabbat is a charity given to the poor as the sages of the Mishnah explained that the sun during Shabbat is charity given to the poor. Therefore, on all weekdays, a person should make himself a pauper at the gate of the King during the prayer of Amidah for the sake of the Shechinah, WHICH MEANS THAT HE SHOULD PARTICIPATE IN THE SORROW OF THE SHECHINAH AS DID DAVID. He should cover himself with the proper vestments, NAMELY TALIT WITH TZITZIT, as a poor man stands at the gate to the temple OF THE KING, who is Adonai, because THE NUMERICAL VALUE OF 'ADONAI' adds up to that of 'temple' (Heb. heichal). This is WHY IT IS SAID, "Adonai, open my lips..." (Tehilim 51:17).

190. וְכַד אַפְתַּח פּוּמֵיהּ בְּצַלּוֹתָא דְעַרְבִית, נְשַׁרָא קָא נָחֵית בְּיוֹמִין דְּחוֹלָא לְקַבְּלָא בְּגַדְפָהָא צְלוֹתָא דְלֵילְיָא, וְדָא נוּרִיאֵ״ל. אִתְקְרֵי אוּרִיאֵ״ל מִסִּטְרָא דְחֶסֶד, וְנוּרִיאֵל מִסִּטְרָא דִגְבוּרָה דְּאִיהוּ נוּר דָּלֵיק, דְּאִתְּמַר בֵּיהּ נְהַר דִּינוּר וגו׳.

190. When a person opens his lips DURING THE WEEKDAYS at the evening prayer, an eagle descends to carry the prayer of the night upon its wings. THIS EAGLE IS CALLED Nuriel. It is called Uriel from the aspect of Chesed and Nuriel from the aspect of Gvurah, which is a burning fire about which it is written: "A fiery stream issued and came forth" (Daniel 7:10).

191. וּבְצַלּוֹתָא דְשַׁחֲרִית אַרְיֵה נָחֵית לְקַבְּלָא צְלוֹתָא, בְּדְרוֹעוֹי וְגַדְפּוֹי, דְּאַרְבַּע גַּדְפִּין לְכָל חַיָּה דָּא מִיכָאֵל. וּבְצַלּוֹתָא דְמִנְחָה שׁוֹר נָחֵית לְקַבְּלָא בְּקַרְנוֹי וְגַדְפּוֹי, וְדָא גַּבְרִיאֵל.

191. During the morning prayer, the lion descends to receive the prayer with its four arms and wings - as every living creature has four wings. This is THE ANGEL Michael. During the afternoon prayer, the ox descends to receive the prayer with its horns and wings, and this is THE ANGEL Gavriel.

192. וּבְשַׁבָּת נָחִית קֻדְשָׁא בְּרִיךְ הוּא בְּג׳ אֲבָהָן לְקַבְּלָא בַּת יְחִידָא דִילֵיהּ בְּהוֹן. וְדָא רָזָא דְשַׁבָּת ש׳ ב״ת יְחִידָא דִילֵיהּ. בְּהַהוּא זִמְנָא חֵיוָון עִלָּאִין דְּאִתְקְרִיאוּ בִּשְׁמָא דְּהוי״ה, פְּתְחִין וְאָמְרִין שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם וְהִנָּשְׂאוּ פִּתְחֵי עוֹלָם.

192. On Shabbat, the Holy One, blessed be He--ZEIR ANPIN--descends with the three Patriarchs--CHESED, GVURAH, AND TIFERET--to receive his only daughter through them, REFERRING TO THE PRAYER WHICH IS THE FEMININE PRINCIPLE. This is the secret of the Shabbat WHICH CONSISTS OF Shin and Bat (daughter). THE THREE LINES OF THE LETTER SHIN REFER TO THE THREE PATRIARCHS. THROUGH THEM, THE HOLY ONE, BLESSED BE HE, RECEIVES THE PRAYER, SHABBAT, HIS ONLY DAUGHTER. At that time, the celestial living creatures that are called by the name Yud-Hei-Vav-Hei say, as it is written: "Lift up your heads, O you gates; and lift them up, you everlasting doors; that the King of glory may come in" (Tehilim 24:9).

193. בְּהַהוּא זִמְנָא, מִתְפַּתְּחִין שִׁבְעָה הֵיכָלִין: הֵיכַל קַדְמָאָה, הֵיכָלָא דְאַהֲבָה. תִּנְיָינָא, הֵיכָלָא דְיִרְאָה. תְּלִיתָאָה, הֵיכָלָא דְרַחֲמֵי. רְבִיעָאָה, הֵיכָלָא דִנְבוּאָה דְּאַסְפַּקְלַרְיָא דְנַהֲרָא. חֲמִישָׁאָה, הֵיכָלָא דִנְבוּאָה, דְּאַסְפַּקְלַרְיָא דְּלָא נָהֲרָא. שְׁתִיתָאָה, הֵיכָלָא דְצֶדֶק. שְׁבִיעָאָה הֵיכָלָא דְדִין.

193. At this time, seven chambers are opened. The first chamber is the chamber of love, the second is the chamber of awe, the third is the chamber of mercy, the fourth is the chamber of prophecy FROM THE ASPECT of the shining mirror, the fifth is the chamber of prophecy FROM THE ASPECT of the opaque mirror, the sixth is the chamber of justice and the seventh chamber is in the chamber of judgment. THESE CHAMBERS CORRESPOND TO THE SEVEN SFIROT. THE CHAMBER OF LOVE IS CHESED, AWE IS GVURAH, MERCY IS TIFERET, THE SHINING MIRROR IS NETZACH, THE OPAQUE MIRROR IS HOD, JUSTICE IS YESOD AND JUDGMENT IS MALCHUT.

194. וַעֲלַיְיהוּ אִתְּמַר, בְּרֵאשִׁית, בָּרָא שִׁי״ת, אֱלֹהִים הֵיכָלָא שְׁבִיעָאָה. וְהָכֵי אִנּוּן ז׳ הֵיכָלִין לְתַתָּא. וּלְקַבְלַיְיהוּ שְׁבְעָה קָלִין דְּהָבוּ לְהוי״ה וְיִ״ח אַזְכָּרוֹת דְּבֵיהּ, דְּבְהוֹן שָׁט קֻדְשָׁא בְּרִיךְ הוּא בְּי״ח עָלְמִין בְּרֶכֶב אֱלֹקִים רִבּוֹתַיִם אַלְפֵי שִׁנְאָן. דְּאִנּוּן י״ח רִבְוָון עָלְמִין. וְכַמָּה נְטוּרֵי תַּרְעִין, אִית לְהֵיכָלִין דְּמִקַּבְּלִין צְלוֹתִין, וְכָל צְלוֹתָא לָא תֵעוֹל אֶלָּא בְּמִדָּה בְּמִשְׁקָל.

194. About them, it is written: "Beresheet" which consists of Bara Sheet (lit. 'created six'), ALLUDING TO THE CREATION OF THE SIX CHAMBERS; and Elohim is in the seventh chamber. There are seven chambers below, and seven chambers above. The seven voices that correspond to them APPEAR IN THE PSALM, "Ascribe to Hashem" (Tehilim 29:1), which includes eighteen mentions OF THE NAME YUD-HEI-VAV-HEI. By these mentions, the Holy One, blessed be He, glides through eighteen worlds ACCORDING TO THE SECRET OF THE VERSE: "The chariots of Elohim are twice ten thousand, thousands upon thousands..." (Tehilim 68:18) and there are 180,000 worlds. Many guardians of the gates stand before the chambers to receive the prayers and no prayer enters without being measured and weighed.

195. וְלֵית מָאן דְּקָאֵים קַמֵּי תַּרְעָא דִצְלוֹתָא, וַעֲלֵיהּ אִתְּמַר לֹא יֵבוֹשׁוּ כִּי יְדַבְּרוּ אֶת אוֹיְבִים בַּשָּׁעַר. דְּאִיהִי תַּרְעָא דְמַלְכָּא. בְּגִין דִּצְלוֹתָא אִיהִי מִצְוָה, וְדָא שְׁכִינְתָּא, וְאוֹרַיְיתָא דָא קֻדְשָׁא בְּרִיךְ הוּא, לָא צְרִיךְ הַפְסָקָה בֵּינַיְיהוּ. וְצְרִיךְ לְסַלְקָא תּוֹרָה וּמִצְוָה בִּרְחִימוּ וּדְחִילוּ.

195. No one can stand before the gate of prayers AND PREVENT ANY PRAYER FROM ENTERING. Of such a one it is written: "They shall not be put to shame, but they shall speak with the enemies in the gate" (Tehilim 127:5). This is the gate of the King, NAMELY THE GATE OF THE CHAMBER. Since the prayer is a precept and is the Shechinah, NAMELY THE FEMININE PRINCIPLE OF ZEIR ANPIN, and the Torah is the Holy One, blessed be He, NAMELY ZEIR ANPIN, they must not be separated. The Torah and the precept should be elevated through love and awe. All the precepts, positive and negative, derive from the name Yud-Hei-Vav-Hei as this secret has been explained. The letters in "my name (Heb. Shmi)" together with the letters Yud-Hei ADD UP TO 365 negative precepts, and "my memorial (Heb. Zichri)" (Shemot 3:15) together with the letters Yud-Hei ADD UP TO 248 positive precepts. So here IN THE NAME YUD-HEI-VAV-HEI, there are 365 NEGATIVE PRECEPTS and 248 POSITIVE PRECEPTS, NAMELY 365 FROM THE LETTERS YUD-HEI AND 248 FROM THE LETTERS VAV-HEI. HENCE, ALL 613 PRECEPTS EXTEND FROM THE NAME YUD-HEI-VAV-HEI.

196. דְּכָל פִּקּוּדִין דַּעֲשֵׂה וְלֹא תַעֲשֶׂה, כֻּלְּהוֹ תַּלְיָין מִן שֵׁם הוי״ה. כְּמָה דְּאוֹקִימְנָא רָזָא דָא, שְׁמִי עִם י״ה שס״ה מִצְוֹת לֹא תַעֲשֶׂה, וְזֶה זִכְרִי עִם ו״ה רמ״ח מִצְוֹת עֲשֵׂה, וְהָא הָכָא שס״ה ורמ״ח, וְאִנּוּן רמ״ח תֵּיבִין בְּקְרִיאַת שְׁמַע, וְאִתְיְהִיבוּ מֵרְחִימוּ וּדְחִילוּ דְּאָת ה׳. וּבְגִין דָּא תְּקִינוּ הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה. וְאִנּוּן כְּלִילָן בְּאַבְרָהָם דְּאִתְּמַר בֵּיהּ זֶרַע אַבְרָהָם אוֹהֲבִי.

196. There are the 248 words in Kriat Shma that were given in love and awe, and that are contained in the letter Hei OF THE NAME YUD-HEI-VAV-HEI. Therefore, THE BLESSING: 'He who chooses his nation Yisrael with love,' is RECITED BEFORE THE SHMA PRAYER TO INDICATE THAT WE DRAW SOLELY THE ASPECT OF LOVE, WHICH IS THE SECRET OF THE 248 POSITIVE PRECEPTS. These 248 POSITIVE PRECEPTS are included within Avraham, BECAUSE THE NUMERICAL VALUE OF AVRAHAM EQUALS 248 AND HE IS THE ASPECT OF LOVE. It is written of him: "The seed of Avraham my friend" (Yeshayah 41:8).

197. יִשְׂרָאֵל דְּסָלִיק בְּיוד הא ואו הא. וְרָזָא דְמִלָּה, יִשְׂרָאֵל עָלָה בְּמַחֲשָׁבָה לְהִבָּרְאוֹת. מַחֲשָׁבָה חָשַׁ״ב מָ״ה וּבֵיהּ תִּשְׁכַּח שְׁמָא קַדִּישָׁא. וּבְגִין יַעֲקֹב דְּאִיהוּ יִשְׂרָאֵל, אִתְּמַר וַיִּבְרָא אֱלֹקִים אֶת הָאָדָם בְּצַלְמוֹ, בְּדִיוֹקְנָא דְמָארֵיהּ.

197. NOTE: THIS PARAGRAPH STARTS IN THE MIDDLE OF THE ISSUE. Tfilin symbolize strength, as they were given from the aspect of awe, which is the left. This is THE NAME the fear of Yitzchak, because all the prosecutors ascend to demand all the judgments THROUGHOUT THE WORLDS. Thus, it is written: "And by the arm of his strength" (Yeshayah 62:8), which refers to the Tfilin BECAUSE Yud-Hei is the aspect of awe and Vav-Hei is the aspect of love. This is why it is written: "Love Hashem, all his pious ones" (Tehilim 31:24). BUT Tiferet of Yud-Hei-Vav-Hei comprises all, AS IT IS THE CENTRAL COLUMN, WHICH INCLUDES THE OTHER TWO COLUMNS, AVRAHAM WHO IS VAV-HEI AND YITZCHAK WHO IS YUD-HEI. Hence it says of Ya'akov, "And, behold, Hashem stood above it" (Beresheet 28:13). THIS WAS NOT MENTIONED IN RELATION TO AVRAHAM OR YITZCHAK, BECAUSE YA'AKOV IS THE ASPECT OF TIFERET, WHICH IS ALL - INCLUSIVE, SINCE IT IS THE CENTRAL COLUMN. WHEN CALLED BY THE NAME YA'AKOV, HE INCLUDES THE ATTRIBUTE OF AVRAHAM, VAV-HEI, AND THE 248 POSITIVE PRECEPTS. Later, when he was called Yisrael, he was elevated through Yud-Vav-Dalet, Hei-Aleph, Vav-Aleph-Vav, Hei-Aleph. The secret of YUD-HEI-VAV-HEI, FULLY SPELLED WITH ALEPH, APPEARS IN THE EXPRESSION THAT Yisrael was thought of to be created because thought (Heb. machshavah) consists of the letters Chashav-Mah (he thought of Mem-Hei). MEM-HEI REFERS TO YUD-HEI-VAV-HEI, FULLY SPELLED WITH ALEPH in which the holy name lies. Because of Ya'akov, who is called Yisrael, it is written: "So Elohim created man in his own image" (Beresheet 1:27) after the likeness of his Master.

198. בְּנֵי חַיֵּי וּמְזוֹנֵי מִסִּטְרָא דְּעַמּוּדָא דְּאֶמְצָעִיתָא, דְּאִיהוּ בְּנִי בְּכוֹרִי יִשְׂרָאֵל. וְאִיהוּ עֵץ הַחַיִּים, וְאִיהוּ אִילָנָא דְּמָזוֹן לְכֹלָּא בֵּיהּ. וּבְגִין דָּא אִנּוּן יִשְׂרָאֵל מְזוֹנָא דִילֵיהּ, צְלוֹתָא דַּחֲשִׁיבָא לְקָרְבָּנָא.

198. Children, longevity and sustenance are DRAWN DOWN TO THE LOWER BEINGS ONLY through the aspect of the Central Column, about which it is written: "Yisrael is my son, my firstborn" (Shemot 4:22). This is the Tree of Life, AS IT IS WRITTEN: It is a tree "with food for all" (Daniel 4:9). And for the Shechinah, WHICH DWELLS AMONG THE LOWER BEINGS ONLY, the children of Yisrael below are considered her life, the Torah her sustenance, and prayer an offering--WHICH OFFERS THE SHECHINAH FOR A UNION WITH ZEIR ANPIN. During the exile, it is said THAT THE SHECHINAH SAID TO HER HUSBAND, ZEIR ANPIN, "Give me children, or else I die" (Beresheet 30:1).

199. וּבְגִלּוּתָא אִתְּמַר הָבָה לִי בָנִים, וְאִם אַיִן מֵתָה אָנֹכִי, וּשְׁכִינְתָּא אִיהִי קָרְבָּנָא דְּקֻדְשָׁא בְּרִיךְ הוּא, מִנֵּיהּ בִּימִינָא וּשְׂמָאלָא וְגוּפָא. וְכַד סַלְקָא לְגַבֵּיהּ, צָרִיךְ לְאַכְלָלָא עִמֵּיהּ, כָּל עֲשַׂר סְפִירָן, דְּלֵית קְדוּשָׁה פָּחוֹת מֵעֲשָׂרָה, דְּאִיהוּ קְדוּשָׁה דִילֵיהּ, וּבְגִין דָּא, כַּד בַּר נָשׁ בָּעֵי לְסַלְקָא צְלוֹתֵיהּ בְּכָל תְּנוּעֵיהּ אִי חִיוָיָא בָּעֵי לְקַטְרְגָא לְצְלוֹתָא, צָרִיךְ לְמֶעְבַּד לֵיהּ קִירְטָא, וְרָזָא דְמִלָּה, זַרְקָא מַקַּף שׁוֹפָר הוֹלֵךְ סְגוֹלְתָּא.

199. The Shechinah is an offering for the Holy One, blessed be He, which he receives with both the right and the left arm, and with the body. HIS MATING WITH HER IS ACCOMPLISHED BY THE RIGHTEOUS, WHO IS YESOD THAT IS CALLED THE SIGN. THIS IS THE SIGN OF THE TFILIN, OF SHABBAT AND OF THE HOLIDAYS. So when PRAYER, WHICH IS THE SHECHINAH, ascends to ZEIR ANPIN, she should be joined with him with all ten Sfirot, because there can be no holiness with fewer than ten, which is his own holiness--HIS BLESSING AND UNITY. Therefore, when a person wishes his prayer to ascend, he should raise it with all the vowels, NAMELY THE VOWELS OF THE CANTILLATION MARKS AND THE DOTS--BECAUSE THE LETTERS ARE THE HORSES, THE VOWELS THE HORSEMEN, AND THE CANTILLATION MARKS THE WEAPONS. If the Serpent plans on disrupting the prayer, one should prepare a slingshot against it, and the secret behind its issue lies in Search, Maker, Shofar Holech, Segolta IN THE FOLLOWING ARTICLE.

18. The slingshot

The higher spiritual atmospheres are teeming with negative angels and other entities. These create obstructions to prevent our prayers from reaching their intended destinations. As a result, our prayers may go unanswered. The Zohar reveals a complex process that propels our prayers onto their designated target. Simply by scanning these verses, we can provide our prayers with the necessary assistance to penetrate all the upper worlds and to reach our Creator, the true source of all blessings.

200. Rabbi Shimon opened the discussion saying: Listen, all you celestial beings. Gather, all you earthly beings, the masters of the Yeshivah above and below. Eliyahu, upon an oath, ask permission from the Holy One, blessed be He, to come down here because a great battle awaits you. Come down, Chanoch Matatron, you and all the masters of the Yeshivot under your supervision. I did not do this for my glory, but for the glory of the Shechinah.

200. פְּתַח רַבִּי שִׁמְעוֹן וַאֲמַר, עִלָּאִין שְׁמָעוּ, תַּתָּאִין אִתְכַּנְּשׁוּ, אִלֵּין מָארֵי מְתִיבְתָּא דִּלְעֵילָא וְתַתָּא. אֵלִיָּהוּ בְּאוֹמְאָה עֵלָךְ, טוֹל רְשׁוּ וּנְחֵית הָכָא, דְּהָא קְרָבָא סַגִּיאָה אִזְדַּמַּן. חֲנוֹךְ מְמַנָּא נָחֵית הָכָא, אַנְתְּ, וְכָל מָארֵי מְתִיבְתָּא דִתְחוֹת יְדָךְ, דְּלָא לִיקָרָא דִילִי עֲבִידְנָא, אֶלָּא לִיקָרָא דִשְׁכִינְתָּא.

201. RABBI SHIMON began again EXPLAINING ZARKA, MAKAF, AND SO ON, saying: Assuredly by the cantillation mark, Zarka, the prayer should be elevated to that known place, just as one aims the stone in a slingshot. Just as one aims the stone carefully, so as not to miss the target, so should thought be elevated with devotional prayer TO THAT CROWN, which is the crowned and all-inclusive stone. Of this, THE FEMININE PRINCIPLE, it is said that whoever stands upright should stand upright with the mention of the Name. THIS MEANS THAT THE FEMININE PRINCIPLE SHOULD BE ELEVATED TO THAT PLACE FROM WHICH SHE WAS TAKEN.

201. פְּתַח כְּמִלְקַדְמִין, וַאֲמַר, זַרְקָא, וַדַּאי בְּמֵיתָךְ לְסַלְקָא צְלוֹתָא לְהַהוּא אֲתַר יְדִיעַ, כְּמָה דְּהַהוּא אַבְנָא דְקִירְטָא, דְּאִזְדְּרִיקַת לַאֲתַר יְדִיעַ, הָכֵי צָרִיךְ לְסַלְקָא מַחֲשַׁבְתִּיהּ, בְּצְלוֹתֵיהּ בְּהַהִיא תַּגָּא אֶבֶן מוּכְלֶלֶת וּמְעוּטֶרֶת, דְּאִתְּמַר בָּהּ כָּל הַזּוֹקֵף זוֹקֵף בְּשֵׁם, דְּצָרִיךְ לְסַלְקָא לָהּ תַּמָּן.

202. In that place, where he elevates her to her husband, REFERRING TO THE LEVEL EQUAL TO THE CROWN OF HER HUSBAND, one should not stop praying, even though a snake is wound around his feet and even though it is written: "And you shall bruise his heel" (Beresheet 3:15). Nevertheless, the stone is hinted at by the letter Yud in Ya'akov, WHICH IS COMPOSED OF YUD AND AKEV (HEEL), as it is written: "From thence from the shepherd, the stone of Yisrael" (Beresheet 49:24). One should not stop ELEVATING HER to that place from where she was taken. One should elevate her from the Central Column to the Endless. When he brings her down FROM THE ENDLESS, it is said of him: Whoever kneels, kneels with the mention of 'Baruch' (May he be blessed), because he should bring her up to the Infinite endlessly, and not cause any separation between her AND ZEIR ANPIN above or below.

202. וּבְהַהוּא אֲתַר דְּסָלִיק לָהּ לְגַבֵּי בַּעֲלָהּ, אֲפִילוּ נָחָשׁ כָּרוּךְ עַל עַקְבּוֹ לֹא יַפְסִיק, אַף עַל גַּב דְּאִתְּמַר בֵּיהּ וְאַתָּה תְּשׁוּפֶנּוּ עָקֵב, הַהִיא אֶבֶן, דְּאִיהִי י׳ דְּיַעֲקֹב, דְּאִתְּמַר בָּהּ מִשָּׁם רוֹעֶה אֶבֶן יִשְׂרָאֵל, לֹא יַפְסִיק, וְצָרִיךְ לְסַלְקָא עַד אֵין סוֹף, וְכַד נָחֵית לָהּ אִתְּמַר בֵּיהּ, כָּל הַכּוֹרֵעַ, כּוֹרֵעַ בְּבָרוּךְ, דְּצָרִיךְ לְנַחֲתָא עַד אֵין תַּכְלִית, וְלָא יַפְסִיק מִנֵּיהּ, לָא לְעֵילָא וְלָא לְתַתָּא.

203. Sometimes he is her husband ACCORDING TO THE SECRET OF the letter Vav THAT ALLUDES TO YESOD, the Righteous who includes six parts of the two legs, NETZACH AND HOD. Then she, THE FEMININE PRINCIPLE, descends toward him FOR THE PURPOSE OF MATING ACCORDING TO THE SECRET of the two legs, NETZACH AND HOD. But at other times, he is her husband ACCORDING TO THE SECRET OF the letter Vav THAT ALLUDES TO TIFERET, which includes six parts of the two arms--THE BEGINNING, MIDDLE AND END OF CHESED AND GVURAH. Then THE FEMININE PRINCIPLE GROWS AND ascends through the two arms. At other times, ZEIR ANPIN is her husband AND STANDS between Aba and Ima. THIS IS WHEN HE IS CALLED the son of Yud-Hei, and THE FEMININE PRINCIPLE should be elevated there to him FOR MATING. At other times, HER HUSBAND IS KETER WITH the letter Vav inserted between the two letters Yud, like this: Aleph. Then THE FEMININE PRINCIPLE should be elevated to him, AS SHE GROWS WITH HIM AND REACHES EXACTLY THE SAME LEVEL AS HE DOES, NAMELY THE LEVEL OF KETER. When THE FEMININE PRINCIPLE ascends TO KETER, it is written of her, "The stone which the builders rejected has become the head stone of the corner" (Tehilim 118:22).

203. לְזִמְנִין אִיהוּ בַּעֲלָהּ וּ׳ בְּצַדִּיק, בְּשִׁית פִּרְקִין דִּתְרֵין שׁוֹקִין, נָחֵת לְגַבָּהּ בִּתְרֵין שׁוֹקִין. לְזִמְנָא אִיהוּ בַּעֲלָהּ וּ׳ בִּתְרֵין, שִׁית פִּרְקִין דִּסְלֵיקַת לְגַבֵּיהּ בִּתְרֵין דְּרוֹעִין, לְזִמְנִין אִיהוּ בֵּן אַבָּא וְאִמָּא, בֵּן י״ה, צָרִיךְ לְסַלְקָא לְעֵילָא לְהּ׳, וְכַד סָלְקַת תַּמָּן, לְזִמְנִין אִיהִי בְּהִפּוּכָא וּ׳ וּבֵין י׳ י׳ כְּגַוְונָא דָא א׳ צָרִיךְ לְסַלְקָא לְגַבֵּי דְּאִתְּמַר בָּהּ אֶבֶן מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה.

204. וְכַד אִיהִי סְלֵיקַת לְעֵילָא, בְּרֵישָׁא דְּכָל רֵישִׁין סַלְקָא, וּבְגִינָהּ מַלְאָכַיָּיא אָמְרִין אַיֵּה מְקוֹם כְּבוֹדוֹ, וְכַד סְלֵיקַת לְא׳ כְּגַוְונָא דָא **א** אִיהִי תַּגָּא בְּרֵישֵׁיהּ דְּא׳ עֲטָרָה עַל רֵישֵׁיהּ, כֶּתֶר, וְכַד נַחֲתָא נְקוּדָה לְתַתָּא, וְאִתְעַטְּרַת, נְחִיתַת בֵּיהּ כְּגַוְונָא דָא **א**. וְכַד סְלֵיקַת אִתְקְרֵי תַּגָּא בְּרָזָא דְטַעֲמֵי, וְכַד נְחֵיתַת אִתְקְרִיאַת נְקוּדָה. וְכַד אִיהִי כְּגַוְונָא דָא וּמִתְיַחֲדָת עִמֵּיהּ, וְכַד אִיהִי תַּגָּא עַל רֵישֵׁיהּ, אִתְקְרִיאַת אוֹת ז׳ כְּלִילָא מִנֵּיהּ אוֹת בְּרִית דְּאִיהִי שְׁבִיעָאָה דְּכֹלָּא.

204. When she rises up to the Head of all Heads--NAMELY THE UNKNOWN HEAD, THE SECRET OF THE ENDLESS--the angels ask, 'Where is the place of His Glory to admire Him?' And when THE FEMININE PRINCIPLE rises TO ZEIR ANPIN, WHEN SHE IS in the form of Aleph, she becomes Keter, a crown on the head of the Aleph. When she descends FROM WHEREVER SHE WAS, NAMELY IN THE ALEPH, SHE BECOMES a point underneath THE LETTER VAV WITHIN THE ALEPH. So when THE FEMININE PRINCIPLE rises, she is called a crown according to the secret of the intonations, and when she descends, she is called a point. When she mates with ZEIR ANPIN, it is in the form of the vowel Shuruk. When she is a crown on the head OF ZEIR ANPIN, she is named after the letter Zayin, AS THE FORM OF VAV IS ZEIR ANPIN AND THE FEMININE PRINCIPLE IN THE CROWN ON HIS HEAD IS ZAYIN. The sign of the covenant, WHICH IS YESOD OF ZEIR ANPIN, consists of this LETTER ZAYIN, because it is the seventh letter in all.

205. וּבְוַדַּאי הַאי אַבְנָא הִיא בִּנְיָינָא דְכָלְעָלְמִין וּבְגִין דָּא אֶבֶן שְׁלֵמָה וְצֶדֶק יִהְיֶה לָךְ. אִיהִי מִדָּה בֵּין כָּל סְפִירָה וּסְפִירָה, דְּכָל סְפִירָה בָּהּ סְלֵיקַת לְעֶשֶׂר, שִׁיעוּר דִּילָהּ ו׳ וּבָהּ אִתְעֲבִידַת אַמָּה, עֶשֶׂר אַמּוֹת אוֹרֶךְ, בֵּין כָּל סְפִירָה וּסְפִירָה, וְרָזָא דְמִלָּה, עֶשֶׂר אַמּוֹת אוֹרֶךְ הַקֶּרֶשׁ, וּבֵין כֹּלָּא מְאָה אִיהִי י׳ בֵּין פֶּרֶק וּפֶרֶק וְיוֹד עֶשֶׂר זִמְנִין, סַלְקָא לְמֵאָה וְהִפּוּכָא דְמֵאָה, אַמָּה.

205. Indeed, this stone--NAMELY MALCHUT, WHICH IS THE SECRET OF THE FEMININE PRINCIPLE--is the construction for all the worlds. Because of this, IT IS WRITTEN OF HER, "But you shall have a perfect and just weight (lit. 'stone')..." (Devarim 25:15). She is a measurement between each and every Sfirah, and every Sfirah amounts with her to ten SFIROT. Her size is the letter Vav. Through her, every cubit between each and every Sfirah becomes ten cubits. This is the secret of the verse: "Ten cubits shall be the length of a board" (Shemot 26:16) and between them all, she ADDS UP TO 100 SFIROT. She is ten between every Sfirah and ten multiplied by ten totals one hundred, and when THE WORD Me'ah ('one hundred') is reversed, IT BECOMES amah (one cubit).

206. כָּל מִדָּה וּמִדָּה אִתְקְרֵי עוֹלָם, וְאִנּוּן י״ו שִׁעוּר וּמִדָּה, ו׳ שֶׁקֶל י׳ מִדָּה דִילֵיהּ וְשִׁעוּרָא דְמִדָּה, חָמֵשׁ אַמּוֹת אוֹרֶךְ, וְחָמֵשׁ אַמּוֹת רוֹחַב, וְאִנּוּן לְקֻבֵּל שִׁעוּרָא דְכָל רָקִיעַ דְּמַהֲלַךְ ת״ק אוּרְכֵּיהּ וְת״ק פּוּתְיֵיהּ וְאִנּוּן ה׳ ה׳.

206. Each and every measurement THAT MALCHUT MEASURES is called a World; THAT IS, A GRADE OF ITS OWN. Every one is a Yud and a Vav THAT SHOW a size and a measurement. The Vav is the weight OF THE LIGHT and the Yud is the measurement of it. The size of the measurement is five cubits long and five cubits wide. This corresponds to the size of every firmament, which is 500 parasangs long and five hundred parasangs wide. This is THE SECRET OF the two Heis IN THE NAME YUD-HEI-VAV-HEI; THE FIRST HEI ALLUDES TO WIDTH AND THE LOWER HEI TO LENGTH, AS EXPLAINED ELSEWHERE.

207. הֲרֵי לְךָ שִׁעוּר קוֹמָה בְּאַתְוָון הוי״ה, דְּאָת ו׳ אִיהִי רָקִיעַ הַשָּׁמַיִם, חָמֵשׁ רָקִיעִין דִּילֵיהּ. ה׳, אִלֵּין אִתְקְרִיאוּ שָׁמַיִם: ה׳ חָמֵשׁ רָקִיעִין דִּכְלִילָן בַּשָּׁמַיִם. חָמֵשׁ עִלָּאִין שְׁמֵי הַשָּׁמַיִם. וְאִנּוּן ט ה׳ ה׳ חָמֵשׁ בְּחָמֵשׁ, ו׳ רָקִיעַ שְׁתִיתָאָה לוֹן, י׳ שְׁבִיעָאָה לוֹן. וְאִינּוּן שְׁבְעָה בְּשִׁבְעָה, וְסָלְקִין י״ד. וְהָכֵי אִנּוּן אַרְעִין שְׁבְעָה עַל גַּבֵּי שְׁבְעָה כְּגִלְדֵי בְּצָלִים, וְכָלְהוֹ רְמִיזָן בִּתְרֵין עַיְינִין.

207. So here you have the stature of Zeir Anpin in the letters Yud-Hei-Vav-Hei, because the letter Vav ALLUDES TO Tiferet of the heavens, NAMELY TIFERET OF ZEIR ANPIN. Its five firmaments--NAMELY, THE LAST HEI OF YUD-HEI-VAV-HEI, WHICH HAS A NUMERICAL VALUE OF FIVE--are called "the (Heb. Hei) heavens." THIS IS THE ADDITIONAL HEI THAT INDICATES the five firmaments included in 'the heavens.' The upper five FIRMAMENTS are CALLED the 'heavens of the heavens.' These are Hei-Hei OF YUD-HEI-VAV-HEI, BECAUSE THE FIRST HEI ALLUDES TO THE UPPER FIRMAMENTS AND THE SECOND HEI ALLUDES TO THE LOWER FIRMAMENTS. The letter Vav is their sixth FIRMAMENT. VAV OF YUD-HEI-VAV-HEI IS TIFERET, WHICH INCLUDES THE FIVE FIRMAMENTS. IT ITSELF IS CONSIDERED THE SIXTH FIRMAMENT. Yud OF YUD-HEI-VAV-HEI IS THE SECRET OF MALCHUT, WHICH BECOMES the seventh FIRMAMENT, and seven plus seven total fourteen. Here are those lands, seven upon seven lands that cover each other like rings of an onion, WHICH SURROUND EACH OTHER ON ALL SIDES. And the two eyes are their hints, BECAUSE THE THREE COLORS--WHITE, RED AND GREEN--ARE EQUIVALENT TO CHESED, GVURAH AND TIFERET. ITS WHITE COLOR IS CHESED, ITS RED STREAKS ARE GVURAH AND ITS GREEN HUE IS TIFERET. THE TWO EYELIDS ARE NETZACH AND HOD, THE EYE ITSELF IS YESOD AND THE BLACK DOT IS MALCHUT.

208. יִ׳ אִתְקְרֵי עוֹלָם קָטָן, וִ׳ עוֹלָם אָרוֹךְ, וְכָל מָאן דְּבָעֵי לְמִשְׁאַל שְׁאֵלְתִּין, לְגַבֵּי עוֹלָם אָרוֹךְ צָרִיךְ לְאַרְכָּא בֵּיהּ וְכָל מָאן דְּשָׁאֵיל בְּעוֹלָם קָצָר צָרִיךְ לְקַצְרָא. וְעַל דָּא אוֹקְמוּהָ בְּמָקוֹם שֶׁאָמְרוּ לְקַצֵּר אֵין אָדָם רַשַּׁאי לְהַאֲרִיךְ.

208. The Yud IN THE NAME YUD-HEI-VAV-HEI is called a small, or short, world. The Vav IN YUD-HEI-VAV-HEI, WHICH IS TIFERET, is the long world. Whomever wishes that his desires be fulfilled by the long world should pray at length, and whoever prays to the short world should pray quickly. Therefore, it has been explained that in a place where they are told to make it short, REFERRING TO THE LETTER YUD, a person should not pray at length. To pray quickly IS LIKE THE PRAYER OF MOSHE, WHO RECITED THE FOLLOWING SHORT PRAYER, "Heal her now, El, I pray you" (Bemidbar 12:13), AS HE ADDRESSED the letter Yud, WHICH IS THE SMALL, OR SHORT, WORLD.

209. לְקַצֵּר בִּצְלוֹתִין אֵל נָא רְפָא נָא לָהּ. בִּנְקוּדָה דִּי׳, לְהַאֲרִיךְ וּלְהִתְנַפֵּל וְאֶתְנַפַּל לִפְנֵי ה׳ כָּרִאשׁוֹנָה מ׳ יוֹם וּמ׳ לָיְלָה, כֹּלָּא מ״ם י׳ נְקוּדָה בָּאֶמְצַע, אִתְעֲבִיד מַיִם, מִסִּטְרָא דְּחֶסֶד צָרִיךְ לְאַרְכָּא בִּצְלוֹתָא.

209. THE PLACE WHERE IT WAS RECOMMENDED that one should pray at length--DURING TIMES WHEN ONE IS NOT ALLOWED TO CURTAIL THE PRAYER--STEMS FROM AN ASPECT OF THE LETTER VAV, as in 'to fall down,' AS MOSHE DID. THE VERSE: "And I fell down (Va'etnapal) before Hashem, as at the first..." (Devarim 9:18) IS RELATED TO THE LETTER PE, BECAUSE "40 days and 40 nights" ADD UP TO 80, WHICH IS THE NUMERICAL VALUE OF PE. SO ALL THIS RELATES TO THE SECRET OF THE LETTERS PE AND VAV, WHICH APPEAR IN THE HEBREW WORD 'VA'ETNAPAL'. Everything APPEARS IN THE TWO Mems, ONE OPEN MEM AND ONE CLOSED MEM, WITH THE Yud as a point in the middle, which forms the word Mayim (water). From the aspect of Chesed, one should pray at length.

210. וּבִשְׁמָא קַדִּישָׁא סָלִיק הוי״ה בִּרְבִיעַ לְאַרְכָּא בִּתְנוּעָה דָא, דְּאִיהוּ רָזָא דִּתְקִיעָה, לְקַצֵּר מִסִּטְרָא דִּשְׁבָרִים, בֵּינוֹנִי לָא בִּקְצִירוּ וְלָא בַּאֲרִיכוּ, בִּתְרוּעָה, דְּעַמּוּדָא דְּאֶמְצָעִיתָא דְּאִיהִי שַׁלְשֶׁלֶת, דְּתַרְוַוּיְהוּ שֶׁקֶל הַקֹּדֶשׁ.

210. In the holy name, Yud-Hei-Vav-Hei ascends to the fourth TUNE OF THE INTONATIONS. And one should prolong this intonation, WHICH IS THE FOURTH ONE OVER THE NAME OF YUD-HEI-VAV-HEI, which is the secret of the Teki'ah (long blowing of the Shofar). THE PLACE to make it short is at the aspect OF GVURAH, AT THE INTONATIONS of Shevarim (short blowings of the Shofar). THIS IS CALLED THE TEVIR (ARAM. BREAK) OF THE INTONATIONS. The middle, which is neither prolonged nor shortened, is THE SECRET OF Teru'ah (a succession of tremulous notes of the Shofar). This is the Central Column and IS THE SECRET OF THE INTONATION CALLED Shalshelet (lit. 'chain'), which chains both THE RIGHT AND LEFT COLUMNS, AS IT INTERTWINES THEM ACCORDING TO THE SECRET OF the holy Shekel.

211. לְקַבֵּיל רְבִיעַ דְּסָלִיק אִיהוּ חוֹלָם, שְׁבָרִים לְקַבֵּיל שְׁבָא, דָּא בָּעָא לְסַלְקָא קָלָא, וְדָא בָּעָא לְנַחֲתָא לָהּ. וּבְגִין דָּא אִנּוּן שְׁבָרִים בַּחֲשַׁאי, שְׁכִינְתָּא תַּתָּאָה וְקָלָא לָא יִשְׁתְּמַע, כד״א וְקוֹלָהּ לֹא יִשָּׁמַע. תְּרוּעָה דָא שַׁלְשֶׁלֶת אָחִיד בְּתַרְוַוּיְהוּ.

211. Corresponding to the fourth INTONATION, which ascends BY THE INTONATION, there is the Cholam AMONG THE POINTS (VOWELS), WHICH IS ALSO RELATED TO CHESED. The Shevarim, OR THE TEVIR OF THE INTONATION, is equivalent to the POINT OF Sheva. In PRONOUNCING this, THE FOURTH TUNE, one should raise his voice and in PRONOUNCING the other, REFERRING TO THE TEVIR, WHICH IS GVURAH, one should lower his voice. Because of this, it is CALLED Shevarim (DERIVED FROM THE HEB. FOR 'BREAK') AS THE VOICE SHOULD BE LOWERED (LIT. 'BROKEN'). This is done in secret, as it is written of the lower Shechinah: "But her voice was not heard" (I Shmuel 1:13). Teru'ah is THE SECRET OF THE CENTRAL COLUMN, WHICH IS CALLED Shalshelet. This is ALSO THE SECRET OF the Yud, LOCATED BETWEEN THE TWO MEMS OF "40 DAYS AND 40 NIGHTS." This is THE SECRET OF Segolta AMONG THE INTONATIONS

212. וְאִית כְּגַוְונָא דְּרָקִיעַ הַמַּאֲרִיךְ בֵּיהּ תֵּיבָה, וְאִיהִי נְקוּדָה חִירִיק כְּגַוְונָא דְּחוֹלָם, לֵית נְקוּדָה דִּלֵּית כְּגַוְונָא דִּילָהּ בְּטַעֲמֵי, סְגוֹל לְגַבֵּי סְגוֹלְתָּא, שְׁבָא לְגַבֵּי זְקֵף גָּדוֹל כֻּלְּהוֹ תִּשְׁכַּח לוֹן נְקוּדֵי לְגַבֵּי טַעֲמֵי לְמָאן דְּיָדַע רָזִין טְמִירִין.

212. RABBI SHIMON said: Zarka, Makaf, Shofar Holech, Segolta. The Point of the right, WHICH IS THE SECRET OF THE POINT OF CHOLAM AND CHESED, is 'Hashem reigns.' The point of the left, WHICH IS THE SECRET OF THE SHURUK OR SHEVA AND GVURAH, is 'Hashem reigned.' The point of the middle, WHICH IS THE SECRET OF THE POINT OF CHIRIK, TIFERET, is 'Hashem shall reign.' Rabbi Acha said: 'Hashem reigns' is the supernal world, 'Hashem reigned' is Tiferet and 'Hashem shall reign' is the Ark of the Covenant.

213. פְּתַח וַאֲמַר זַרְקָא מַקַּף שׁוֹפָר הוֹלֵךְ סְגוֹלְתָּא פַּתָּח נְקוּדַת יָמִין ה׳ מֶלֶךְ, נְקוּדַת סֶגוֹל שְׁמָאלָא ה׳ מָלָךְ, בְּאֶמְצָעִיתָא ה׳ יִמְלוֹךְ לְתַתָּא. ר׳ אַחָא אָמַר ה׳ מֶלֶךְ דָּא עַלְמָא עִלָּאָה, ה׳ מָלָךְ דָּא תִּפְאֶרֶת ה׳ יִמְלוֹךְ דָּא אֲרוֹן הַבְּרִית.

213. The Revi'i (fourth) OF THE CANTILLATION MARKS is for raising the voice, the Tevir of the cantillation marks is for lowering the pitch. Shalshelet holds to the two columns like a chain AND JOINS THEM TO EACH OTHER. It is like the Revi'i, with which one prolongs the word WITH MELODY. It is a point like the Cholam. There is no point AMONG THE POINTS that does not have a corresponding cantillation mark. For example, the vowel Segol corresponds to the Segolta intonation, the vowel Sheva corresponds to the intonation Zakef gadol. There is always a vowel corresponding to a cantillation mark for all those who know the hidden secrets.

19. He creates worlds and destroys them

The students ask Rabbi Shimon why God created so many thousands of worlds only to destroy them all. The Master explains that "worlds" is a code word that refers to all the souls of creation. "Destroying the worlds" refers to those souls who fail to walk a spiritual path and instead choose evil. These souls are the "worlds" who are eventually destroyed by their own impure actions.

Though many worthy spiritual paths have existed throughout history, they will eventually converge into the single path presented to humanity during the revelation on Mount Sinai. This realization is awakened in us by the spiritual truth that emanates from these passages.

214. אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ, הָא אוֹקְמוּהָ, כָּל אֲתַר דִּכְתִיב אֵלֶּה פָּסַל אֶת הָרִאשׁוֹנִים, וְאִלֵּין תּוֹלְדִין דְּתֹהוּ, דְּאִתְרְמִיזוּ בַּקְרָא תִּנְיָינָא, וְהָאָרֶץ הָיְתָה תֹהוּ, וְאִלֵּין אִנּוּן דְּאִתְּמַר דְּקֻדְשָׁא בְּרִיךְ הוּא בְּרָא עָלְמִין וּמַחְרִיבָן, וּבְגִין דָּא אַרְעָא הֲוָה תֹּוהָה וּבוֹהָה.

214. "These are the generations of the heavens and the earth" (Beresheet 2:4). It has been established that wherever it is written: "These (Heb. Eleh)", it cancels everything that was mentioned before. So the use of the word "These" CONCEALS the generations of Tohu (without form), WHICH ALLUDES TO MALCHUT OF THE ASPECT OF JUDGMENT, hinted at in the verse: "And the earth was without form" (Beresheet 1:2). In reference to those GENERATIONS OF TOHU, it is said that the Holy One, blessed be He, created worlds and destroyed them, MEANING THAT IT WAS WITHOUT FORM BECAUSE HE DESTROYED THEM. Thus, it is written: "The earth was without form and void." BUT THE GENERATIONS OF "THESE", WHICH IS THE SECRET OF MALCHUT SWEETENED BY MERCY, SURVIVED.

215. אֵיךְ בְּרָא קֻדְשָׁא בְּרִיךְ הוּא עָלְמִין לְחָרְבָּא לוֹן, שַׁפִּיר הֲוָה דְּלָא לִבְרֵי לוֹן. אֶלָּא וַדַּאי הָכָא אִיכָּא רָזָא, מַאי אִיהוּ וּמַחֲרִיבָן, דְּקֻדְשָׁא בְּרִיךְ הוּא לָא יְשֵׁצֵי עוֹבְדֵי יְדוֹי. וְלָא עוֹד אֶלָּא דָּא שְׁמַיָּא דְּאִתְּמַר בְּהוֹ כִּי שָׁמַיִם כֶּעָשָׁן נִמְלָחוּ וגו׳ א״כ קֻדְשָׁא בְּרִיךְ הוּא עָבֵיד וּמָחֵי.

215. HE ASKED: Why did the Holy One, blessed be He, create the worlds IN THE FIRST PLACE, if He intended to destroy them? It would have been better had He not created them at all. But there certainly must be a secret here. What is the meaning of, 'He destroyed them'? It cannot be that the Holy One, blessed be He, destroyed the makings of His own hands. Furthermore, these are the heavens about which it is said, "For the heavens shall vanish away like smoke..." (Yeshayah 51:6). If it is so, then the Holy One, blessed be He, first created and then destroyed WHAT HE HAD CREATED, WHICH IS POSSIBLE FOR HUMAN BEINGS, BUT NOT FOR THE HOLY ONE, BLESSED BE HE.

216. אֶלָּא רָזָא דְּמִלָּה כְּדֵין הוּא, דְּקֻדְשָׁא בְּרִיךְ הוּא בְּרָא עָלְמָא, וּבְרֵישִׁיתָא בְּאוֹרַיְיתָא, כְּמָה דְּאוֹקְמוּהָ בְּרֵאשִׁית דְּאִתְּמַר בָּהּ ה׳ קָנָנִי רֵאשִׁית דַּרְכּוֹ, וּבְהַאי רֵאשִׁית בְּרָא יָת שְׁמַיָּא וְיָת אַרְעָא, וְאִיהִי סָמִיךְ לוֹן בֵּיהּ, בְּגִין דִּבְרִית כְּתִיב בֵּיהּ, בְּבֵ׳רֵ׳אשִׁי׳ת׳, וְאִתְּמַר בֵּיהּ אִם לֹא בְּרִיתִי יוֹמָם וָלַיְלָה וגו׳. וְאִלֵּין אִנּוּן דְּאִתְּמַר בְּהוֹן הַשָּׁמַיִם שָׁמַיִם לַה׳ וגו׳, וְאִיהִי אֶרֶץ הַחַיִּים כְּלִילָא מִשְּׁבַע אַרְעִין דַּעֲלַיְיהוּ אָמַר דָּוִד מַלְכָּא אֶתְהַלֵּךְ לִפְנֵי ה׳ בְּאַרְצוֹת הַחַיִּים.

216. The secret is that the Holy One, blessed be He, created the world by the Torah, as it is written: "In the beginning" (Beresheet 1:1), WHICH IS THE TORAH, about which is written: "Hashem created me as the beginning of his way..." (Mishlei 8:22). SO THE TORAH CALLS ITSELF BEGINNING. And by this beginning, NAMELY THE TORAH, He created the heavens and the earth, REFERRING TO THE SUPERNAL HEAVENS AND EARTH, WHICH ARE THE UPPER SIX SFIROT OF BINAH, WHICH ARE HINTED AT IN THE PHRASE BARA SHEET (HE CREATED SIX). He supported them by THE TORAH, for the Covenant is included in "Beresheet (In the beginning)." AS BERESHEET IS COMPOSED OF COVENANT OF FIRE (HEB. BRIT ESH), as it is written: "If my covenant were not day and night, it is as if I have not established the ordinances of heaven and earth" (Yirmeyah 33:25). ACCORDINGLY, THE HEAVENS AND THE EARTH ARE SUPPORTED BY THE TORAH, AND THEIR EXISTENCE DEPENDS ON THE PRESERVATION OF THE COVENANT OF BERESHEET, WHICH IS THE TORAH. These HEAVENS THAT WERE CREATED AND ARE SUPPORTED BY THE TORAH are described IN THE VERSE: "The heavens are the heavens of Hashem" (Tehilim 115:16). And THE EARTH THAT WAS CREATED AND SUPPORTED BY THE TORAH IS CALLED the land of the living. It comprises seven lands, about which King David said, "I will walk before Hashem in the lands of the living" (Tehilim 116:9). THEY ARE CALLED "THE LANDS OF THE LIVING", TO INDICATE THAT THEY ARE RELATED TO BINAH, WHICH IS CALLED LIVING ELOHIM, AS THESE HEAVENS AND EARTH ORIGINATE IN BINAH.

217. וּבְרָא שְׁמַיָּא וְאַרְעָא בַּתְרֵיהּ, עַל תֹּהוּ, וְלֵית תַּמָּן יְסוֹדָא, דְּאִיהוּ בְּרִית דְּסָמִיךְ לוֹן, בְּגִין דָּא, קֻדְשָׁא בְּרִיךְ הוּא בָּעָא לְמִתַּן אוֹרַיְיתָא לְאוּמִין דְּעָלְמָא עכו״ם, דְּאִיהוּ בְּרִית מִילָה מַמָּשׁ, וְלָא בָּעוּ לְקַבְּלָא לֵיהּ, וְאִשְׁתְּאַרַת אַרְעָא חֲרֵבָה וּיבֵשָׁה.

217. AFTER THEM, He created the heavens and the earth upon form, without any foundation (Yesod)--which is the Covenant--to support them. THIS REFERS TO THE LOWER HEAVENS AND THE EARTH, WHICH SYMBOLIZE THE MALE AND THE FEMALE, BEFORE MALCHUT WAS SWEETENED WITH BINAH, AS IT IS WRITTEN: "AND THE EARTH WAS WITHOUT FORM." Because of this situation, the Holy One, blessed be He, wanted to give the Torah, which represents the covenant of circumcision, to the nations of the world, BECAUSE ADHERENCE TO THE COVENANT OF CIRCUMCISION WOULD HAVE SWEETENED MALCHUT BY BINAH. SO THE MOCHIN, WHICH IS CALLED THE TORAH, WOULD HAVE BEEN REVEALED UPON THEM, but because they did not want to receive it, the land remained parched and dry.

218. וְדָא אִיהוּ יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל מָקוֹם אֶחָד וְתֵרָאֶה הַיַּבָּשָׁה. יִקָּווּ הַמַּיִם דָּא אוֹרַיְיתָא, אֶל מָקוֹם אֶחָד, אִלֵּין יִשְׂרָאֵל, בְּגִין דְּנִשְׁמָתַיְיהוּ תַּלְיָין, מֵהַהוּא אֲתַר דְּאִתְּמַר בֵּיהּ, בָּרוּךְ כְּבוֹד ה׳ מִמְּקוֹמוֹ. כְּבוֹד ה׳, שְׁכִינְתָּא תַּתָּאָה. מִמְּקוֹמוֹ, שְׁכִינְתָּא עִלָּאָה, וְכֵיוָן דְּאִנּוּן נִשְׁמָתַיְיהוּ מִתַּמָּן, שַׁרְיָא עֲלַיְיהוּ וַדַּאי הוי״ה, וְאִתְּמַר בְּהוֹן כִּי חֵלֶק הוי״ה עַמּוֹ, וְדָא אִיהוּ יִקָּווּ הַמַּיִם אֶל מָקוֹם אֶחָד.

218. This is why IT IS WRITTEN: "Let the waters under the heaven be gathered together to one place, and let the dry land appear" (Beresheet 1:9). "...the waters" ALLUDES TO the Torah, "to one place" means Yisrael, because the souls of Yisrael come from that place, about which it is written: "Blessed be the glory of Hashem from his place" (Yechezkel 3:12). "The glory of Hashem" IS the lower Shechinah, NAMELY, MALCHUT, AND "from his place" IS the upper Shechinah, NAMELY BINAH. ACCORDINGLY, BINAH IS CALLED 'PLACE'. And since their souls come from there, FROM BINAH, then certainly THE NAME Yud Hei-Vav-Hei rests on them. It is written about them: "For Hashem's portion is his people" (Devarim 32:9). This is THE MEANING OF THE VERSE: "Let the waters be gathered together to one place." WATER REFERS TO THE TORAH, AND "ONE PLACE" TO YISRAEL, THE RECIPIENTS OF THE TORAH, AS DESCRIBED ABOVE. THIS EXCLUDES THOSE NATIONS IN THE WORLD THAT DID NOT WISH TO RECEIVE THE TORAH, BECAUSE OF WHOM THE LAND REMAINED DESOLATE AND DRY.

219. וְאוֹרַיְיתָא אִיהִי יִשּׁוּבָא דְּעָלְמָא, וְאוּמִין דְּעָלְמָא עעכו״ם דְּלָא קַבִּילוּ לָהּ אִשְׁתְּאַרוּ חֲרֵבִין וּיבֵשִׁין, וְדָא אִיהוּ דְּקֻדְשָׁא בְּרִיךְ הוּא בְּרָא עָלְמִין וּמַחֲרִיבָן, אִלֵּין דְּלָא נָטְרֵי פִּקּוּדֵי אוֹרַיְיתָא, לָא דְּיִשֵּׁצֵי אִיהוּ עוֹבָדוֹי, כְּמָה דְּחָשְׁבִין בְּנֵי נָשָׁא, וְלָמָה יְשֵׁצֵי לוֹן לִבְנוֹי דְּאִתְּמַר בְּהוֹן בְּהִבָּרְאָם בְּה׳ בְּרָאָם.

219. The Torah symbolizes the settling of the world, BECAUSE THE WORLD WAS CREATED BY IT AND EXISTS UPON IT. The nations of the world who did not accept it have remained wasted and destroyed. This is THE MEANING OF THE PHRASE that the Holy One, blessed be He, created worlds and destroyed them. IT REFERS TO those who did not maintain the precepts of the Torah AND DID NOT ELEVATE MALCHUT TO BINAH TO BE SWEETENED BY THE ATTRIBUTE OF MERCY. SO THE WORLD IS DESOLATE FOR THEM. It does not mean that He destroyed and shattered His own makings, REFERING TO THE HEAVENS AND THE EARTH AND ALL THAT THERE IS, as people may presume IN EXPLAINING THIS PHRASE. Why should He destroy His own children, YISRAEL, about whom it is written: "Behibar'am" (when they were created) (Beresheet 2:4). Be-hibar'am MEANS THAT they were created by the letter Hei (Be Hei Bera'am), BY MALCHUT THAT WAS SWEETENED BY THE ATTRIBUTE OF MERCY IN BINAH. ONCE THEY ARE PERFECTED BY BINAH, THEY ARE SUITED TO THE DESIRE OF THE HOLY ONE, BLESSED BE HE. THEREFORE, WHY SHOULD HE DESTROY THEM?

220. וְאִלֵּין אִנּוּן דְּמִתְגַּיְּרִין מֵאוּמִין דְּעָלְמָא, בְּגִינַיְיהוּ נָפְלַת ה׳ זְעֵירָא דְּאַבְרָהָם, בְּאֶלֶף חֲמִישָׁאָה. דְּהוּא ה׳, דְּאִיהוּ חָרֵב וְיָבֵשׁ, חָרֵב בְּבֵית רִאשׁוֹן, וְיָבֵשׁ בְּבֵית שֵׁנִי.

220. Because of those among the nations of the world who converted to Judaism, the small letter Hei (= five) of Avraham fell down during the fifth millennium, which is Hei. This FIFTH MILLENNIUM is wasted and dried up, AS DESCRIBED IN THE VERSE: "AND THE RIVER SHALL BE WASTED AND DRIED UP" (YESHAYAH 19:5). "Wasted" REFERS TO the first Temple and "and dried up" to the second Temple.

221. וּמֹשֶׁה, בְּגִין דְּבָעָא לְאָעֳלָא גִּיּוֹרִין תְּחוֹת גַּדְפּוֹי דִּשְׁכִינְתָּא וְחָשִׁיב דַּהֲווֹ מֵאִלֵּין דְּאִתְבְּרִיאוּ בְּה׳ וְהַב בְּהוֹן אָת ה׳ דְּאַבְרָהָם, גָּרְמוּ לֵיהּ יְרִידָה כד״א לֵךְ רֵד כִּי שִׁחֵת עַמְּךָ, בְּגִין דְּלָא קַבִּילוּ לְאָת ה׳ בִּדְחִילוּ דְיו״ד וּבְרַחִימוּ דְה׳, נָחֵית אִיהִי מִדַּרְגֵּיהּ דְּאִיהוּ ו׳.

221. Moshe wanted to bring the proselytes under the wings of the Shechinah and presumed that they also were drawn down from MALCHUT THAT IS SWEETENED BY THE ATTRIBUTE OF MERCY, WHICH IS the SMALL Hei. Thus, he drew down THE MOCHIN OF this SMALL Hei of Avraham. THE PROSELYTES brought upon him descent, as it is written: "Go, get you down, for your people...have become corrupt" (Shemot 32:7), WHICH MEANS THAT THEY CAUSED THE NATION OF YISRAEL TO SIN WITH THE GOLDEN CALF. They did not receive THE MOCHIN OF the small Hei, in awe of the letter Yud OF YUD-HEI-VAV-HEI and with love of the letter Hei. So he descended from his grade, which is the letter Vav.

222. וְאֶת ו׳ נַחְתַּת עִמֵּיהּ בְּגִין דְּלָא יִתְאַבֵּיד בֵּינַיְיהוּ, דַּעֲתִיד אִיהוּ בְּרָזָא דְגִלְגּוּלָא לְאִתְעַרְבָּא בֵּינַיְיהוּ בְּגָלוּתָא, בֵּין עֵרֶב רַב, דְּאִינּוּן נִשְׁמָתַיְיהוּ, מִסִּטְרָא דְּאִלֵּין דְּאִתְּמַר בְּהוֹן כִּי שָׁמַיִם כֶּעָשָׁן נִמְלָחוּ וגו׳. וְאִלֵּין אִינּוּן דְּלָא בָּעָא נֹחַ רַחֲמֵי עֲלַיְיהוּ, וְאִתְּמַר בְּהוֹן, וַיִּמְחוּ מִן הָאָרֶץ, בְּגִין דַּהֲווֹ מֵאִלֵּין דְּאִתְּמַר בְּהוֹן תִּמְחֶה אֶת זֵכֶר עֲמָלֵק. וּמֹשֶׁה לָא אִסְתְּמַר מִנַּיְיהוּ, וְאַפִּיל ה׳ בֵּינַיְיהוּ. וּבְגִין דָּא, אִיהוּ לָא יֵעוֹל לְאַרְעָא דְיִשְׂרָאֵל עַד דְּיִתּוֹב ה׳ לְאַתְרָהּ, וּבְגִין דָּא נָחַת אִיהוּ מִדַּרְגֵּיהּ, וְנָחֵית בֵּיהּ ו׳, וּבְגִין דָּא ה׳ נָפְלַת ו׳ יוֹקִים לָהּ, ו׳ דְּמֹשֶׁה.

222. So the letter Vav OF YUD-HEI-VAV-HEI came down together with MOSHE TO GUARD HIM so he does not perish among them, because according to the secret of reincarnation, he was destined to mingle among the mixed multitude in exile, whose souls originated from the aspect of those of whom it is written: "For the heavens shall vanish away like smoke" (Yeshayah 51:6). These are the ones for whom Noach did not plea for mercy. About them, it is written: "They were destroyed from the earth" (Beresheet 7:23), because they came from those of whom it is said, "You shall blot out the remembrance of Amalek" (Devarim 25:19). Moshe did not protect himself from them and dropped the SMALL Hei among them. For this reason, he shall not enter the land of Yisrael until he brings the Hei back to its place. This is also why he fell from his grade, and the letter Vav OF YUD-HEI-VAV-HEI descended with him. Because of this, the letter Hei fell down and the letter Vav of Moshe shall raise it up.

223. וּבְגִין דְּה״א זְעֵירָא, ה׳ דְּאַבְרָהָם דְּאִיהִי דְּהִבְרָאָם, אִתְעַזָּר אִיהוּ בְּגִינָהּ, וְאִתְּמַר בֵּיהּ מוֹלִיךְ לִימִין מֹשֶׁה וגו׳, וְאַפִּיק לָהּ מִתַּמָּן בְּחֵילָא דְּו׳, וְאַיְיתֵי לָהּ עִמֵּיהּ, מִיָּד שַׁרְיָא עֲלֵיהּ י״ה, וְאִשְׁתְּלִים אוֹמָאָה כִּי יָד עַל כֵּס יָ״ה מִלְחָמָה לַהוי״ה וגו׳, מַאי מִדֹּר דֹּר דָּא מֹשֶׁה, דְּאִתְּמַר בֵּיהּ דּוֹר הוֹלֵךְ וְדוֹר בָּא, וְהָא אוֹקְמוּהָ, דְּלֵית דּוֹר, פָּחוֹת מִס׳ רִבּוֹא, וְדָא מֹשֶׁה, דְּאִתְּמַר בֵּיהּ דְּאִנְתְּתָא חָדָא יָלְדָה ס׳ רִבּוֹא בְּכֶרֶס אַחַת.

223. It was through this small Hei, the Hei of Avraham, which is the letter Hei in Behibar'am that Moshe received assistance, and it is written of him: "That caused his glorious arm to go at the right hand of Moshe" (Yeshayah 63:12). He took it from there, FROM AMONG THE KLIPOT, by the power of the letter Vav and brought it with him. Immediately, the letters Yud-Hei rested on it, ON THE LOWER HEI, and the vow was fulfilled, ACCORDING TO THE SECRET OF THE VERSE: "For Yah has sworn by his throne (Heb. kes, Kaf-Samech) that Hashem will have war" (Shemot 17:16). UNTIL THIS HAPPENED, THE NAME WAS INCOMPLETE, LACKING THE VAV-HEI AND THE THRONE - KISE (KAF-SAMECH-ALEPH) WAS INCOMPLETE BECAUSE IT LACKED THE LETTER ALEPH. BUT NOW, THE NAME HAS ACHIEVED PERFECTION AND IS COMPLETED BY THE LETTERS VAV-HEI, AND THE THRONE IS ALSO COMPLETED WITH THE LETTER ALEPH. HE ASKED: What is THE MEANING OF: "From generation to generation" IN THE VERSE: "HASHEM WILL HAVE WAR WITH AMALEK FROM GENERATION TO GENERATION"? HE REPLIED, This is Moshe, about whom it is written: "One generation passes away, and another generation comes..." (Kohelet 1:4). It has already been explained that one generation contains no fewer than 600,000. It is said that one woman gave birth in Egypt (Egypt) to 600,000 in one belly. THIS MEANS MOSHE, FOR MOSHE IS EQUATED WITH 600,000 SOULS.

20. The five types of the mixed multitude

The Zohar describes five different types of negative people whose sole purpose is to prevent the dissemination of spiritual wisdom to others.

The Zohar states: "These people build synagogues and schools of religious study that house the scroll of the Torah, complete with a crown upon its top. They do it for their own sake and for the love of themselves, not the for the sake and love of the Creator."

Scanning this section reinforces our strength of character and spiritual integrity. It enables us to stand strong against those who oppose the betterment of mankind through the dissemination of Kabbalah, which is the soul of the Torah.

224. וְחָמֵשׁ מִינִין אִנּוּן בְּעֵרֶב רַב, וְאִנּוּן: נְפִילִים, גִּבּוֹרִים, עֲנָקִים, רְפָאִים, עֲמָלֵקִים. וּבְגִינַיְיהוּ נָפְלַת ה׳ זְעֵירָא מֵאַתְרָהָא, בִּלְעָם וּבָלָק מִסִּטְרָא דַעֲמָלֵק הֲווֹ, טוֹל עַם מִן בִּלְעָם, לָק מִן בָּלָק, אִשְׁתְּאַר בָּבֶל, כִּי שָׁם בָּלַל ה׳ שְׂפַת כָּל הָאָרֶץ.

224. There are five races of mixed multitude. These are the Nefilim (fallen), the Giborim (mighty), the Anakim (giants), the Refaim (shades) and the Amalekim. Because of them, the small Hei fell from its place, NAMELY FROM BINAH. Bilaam and Balak come from the side of Amalek, because if you remove the letters Am from Bilaam and the letters Lamed-Kof from Balak (Bet-Lamed-Kof), you are left with Bavel (Bet-Bet-Lamed), which is Babylon. "Therefore is the name of it called Bavel; because Hashem did there confound the language of all the earth" (Beresheet 11:9).

225. וְאִלֵּין אִנּוּן דְּאִשְׁתְּאֲרוּ מֵאִלֵּין, דְּאִתְּמַר בְּהוֹן וַיִּמַּח אֶת כָּל הַיְקוּם, וּמֵאִלֵּין דְּאִשְׁתְּאֲרוּ מִנְּהוֹן בְּגָלוּתָא רְבִיעָאָה, אִנּוּן רֵישִׁין בְּקִיּוּמָא סַגֵּי וְאִינּוּן קַיְּימִין עַל יִשְׂרָאֵל כְּלֵי חָמָס, וַעֲלַיְיהוּ אִתְּמַר כִּי מָלְאָה הָאָרֶץ חָמָס מִפְּנֵיהֶם, אִלֵּין אִנּוּן עֲמָלֵקִים.

225. These are the ones who remained of those of whom it was said at the time of the flood, "And he destroyed every living substance" (Beresheet 7:23) Those who survived, THE KLIPAH OF AMALEK, from the time of the fourth exile--NAMELY THE EXILE OF EDOM--became the leaders (lit. heads) of the world, men of great power. THIS IS BECAUSE THIS KLIPAH IS CONSIDERED THE HEAD AND KETER OF THE KLIPOT. They became a means of violence toward the children of Yisrael and of them, it is written at the time of the flood, "For the earth is filled with violence through them" (Beresheet 6:13). These are the Amalekim.

226. נְפִילִים עֲלֵיהוּ אִתְּמַר וַיִּרְאוּ בְּנֵי הָאֱלֹהִים אֶת בְּנוֹת הָאָדָם כִּי טוֹבוֹת הֵנָּה, וְאִלֵּין אִנּוּן מִינָא תִּנְיָינָא, מֵאִלֵּין נְפִילִים מִלְּעֵילָא, דְּכַד בָּעָא קֻדְשָׁא בְּרִיךְ הוּא לְמֶעְבַּד אָדָם, דַּאֲמַר נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ וגו׳, בָּעָא לְמֶעְבַּד לֵיהּ רֵישָׁא עַל עִלָּאִין, לְמֶהֱוֵי אִיהוּ פַּקִּיד עַל כֻּלְּהוֹ וּלְמֶהֱוֵי אִנּוּן פְּקִידִין עַל יְדוֹי, כְּגַוְונָא דְּיוֹסֵף דְּאִתְּמַר בֵּיהּ וְיַפְקֵד פְּקִידִים עַל הָאָרֶץ.

226. About the Nefilim (the fallen ones), it is written: "That the sons of the Elohim saw that the daughters of men were fair" (Beresheet 6:2). These are the second group OF THE MIXED MULTITUDE, WHICH IS EQUIVALENT TO THE CHOCHMAH OF THE KLIPOT. THEY COME from the fallen ones from above, FROM AZA AND AZAEL, WHO WERE ANGELS ABOVE. AND THE HOLY ONE, BLESSED BE HE, DROPPED THEM OUT OF THE HEAVENS. When the Holy One, blessed be He, desired to create man, He said TO THE ANGELS, "Let us make man in our image..." (Beresheet 1:26). He wanted to make him a leader over all the ANGELS above, so that he might govern all THE ANGELS and they would be under his rule, as is written about Yosef: "And let him appoint officers over the land" (Beresheet 41:34).

227. אִנּוּן בָּעוֹ לְקַטְרְגָא לֵיהּ וַאֲמָרוּ מָה אֱנוֹשׁ כִּי תִזְכְּרֶנּוּ וגו׳ דַּעֲתִיד לְמֶחֱטֵי קֳמָךְ. אֲמַר לוֹן קֻדְשָׁא בְּרִיךְ הוּא אִי אַתּוּן הֲוֵיתוּן לְתַתָּא כַּוָּתֵיהּ, יַתִּיר הֲוֵיתוּן חָבִין מִנֵּיהּ, מִיָּד וַיִּרְאוּ בְּנֵי הָאֱלֹהִים אֶת בְּנוֹת הָאָדָם וגו׳, חָשְׁקוּ בְּהוֹן וְקֻדְשָׁא בְּרִיךְ הוּא אַפֵּיל לוֹן לְתַתָּא, בְּשַׁלְשְׁלָאן.

227. THIS IS WHY those ANGELS wanted to denounce him. They asked THE HOLY ONE, BLESSED BE HE, "What is man, that you are mindful of him" (Tehilim 8:5), for he is bound to sin before you? WHY, THEREFORE, DO YOU WANT US TO BE UNDER HIM? The Holy One, blessed be He, replied, If you were down below ON EARTH like he, you would sin more than he does. Immediately, "The sons of the Elohim saw the daughters of man..." They were filled with passion for them, so the Holy One, blessed be He, dropped them down in chains.

228. וְאִינּוּן עַזָּא וַעֲזָאֵל דְּמִנַּיְיהוּ נִשְׁמַתְהוֹן דְּעֵרֶב רַב, דְּאִינּוּן נְפִילִים דְּאַפִּילוּ גַּרְמַיְיהוּ לִזְנוּת בָּתַר נְשַׁיָּא דְּאִנּוּן טָבָאן, וּבְגִין דָּא אַפֵּיל לוֹן קֻדְשָׁא בְּרִיךְ הוּא מֵעָלְמָא דַּאֲתִי, דְּלָא יְהֵא לוֹן חוּלָקָא תַּמָּן, וְיַהֵיב לוֹן אַגְרַיְיהוּ בְּהַאי עָלְמָא כד״א וּמְשַׁלֵּם לְשׂוֹנְאָיו אֶל פָּנָיו לְהַאֲבִידוֹ וגו׳.

228. These SONS OF ELOHIM are Aza and Azael, from whom descended the souls of THE SECOND GROUP IN the mixed multitude, which are the Nefilim. They made themselves fall FROM THEIR HOLINESS, and they fornicated with women who were fair. Because of this, the Holy One, blessed be He, also eliminated them from the world to come, so that they may not have a portion there. And He gave them their reward in this world, as it is written: "...and repays them that hate him to their face, to destroy them" (Devarim 7:10). THE SECOND GROUP IN THE MIXED MULTITUDE IS EQUIVALENT TO CHOCHMAH OF THE KLIPAH.

229. גִּבּוֹרִים, מִינָא תְּלִיתָאָה, עֲלֵיהוּ אִתְּמַר הֵמָּה הַגִּבּוֹרִים וגו׳, אַנְשֵׁי הַשֵּׁם, וְאִינּוּן מִסִּטְרָא דְּאִלֵּין דְּאִתְּמַר בְּהוֹן הָבָה נִבְנָה לָנוּ עִיר וְנַעֲשֶׂה לָנוּ שֵׁם. וּבְנָיַן בָּתֵּי כְנֵסִיּוֹת וּמִדְרָשׁוֹת, וְשַׁוְיִין בְּהוֹן ס״ת, וַעֲטָרָה עַל רֵישׁוֹי, וְלָא לְשֵׁמָא דְּהוי״ה אֶלָּא לְמֶעְבַּד לוֹן שֵׁם, הה״ד וְנַעֲשֶׂה לָנוּ שֵׁם וּמִסִּטְרָא אָחֳרָא מִתְגַּבְּרִין עַל יִשְׂרָאֵל דְּאִנּוּן כְּעַפְרָא דְּאַרְעָא, וְגָזְלִין לוֹן וְאִתְבְּרַת עֲבִידְתָּא, וַעֲלֵיהוּ אִתְּמַר וְהַמַּיִם גָּבְרוּ מְאֹד מְאֹד עַל הָאָרֶץ.

229. Of the Giborim, (mighty ones), the third group OF THE MIXED MULTITUDE THAT WAS MIXED WITH YISRAEL, it is written: "The same were mighty men of old, men of renown (lit. 'men with a name')" (Beresheet 6:4). These descend from the side of those, about whom it is written: "Let us build us a city and a tower...and let us make us a name..." (Beresheet 11:4), THAT IS, THE GENERATION OF SEPARATION. They build synagogues and yeshivas, putting the scroll of the Torah and a crown upon its top, AS DESCRIBED IN THE VERSE: "LET US BUILD US A CITY AND A TOWER, WHOSE TOP MAY REACH TO HEAVEN." BUT IT IS not DONE in the name of Hashem. Instead, it is done to make themselves a name, as it is written: "And let us make us a name." From the Other Side, they overcame Yisrael, who are BLESSED TO BE like the dust of the earth. They rob them, shattering and wasting their work, THE SYNAGOGUES AND YESHIVAS THAT THEY HAD BUILT. Of them, it is written: "And the waters prevailed exceedingly upon the earth" (Beresheet 7:19), WHICH MEANS THAT THE KLIPOT AND THE OTHER SIDE, WHICH ARE CALLED WATERS, DESTROYED THE EARTH AS THEY EXPANDED. THIS THIRD GROUP IN THE MIXED MULTITUDE IS EQUIVALENT TO THE SFIRAH OF BINAH OF THE KLIPAH.

230. רְפָאִים, מִינָא רְבִיעָאָה, אִם יֶחֱזוּן לְיִשְׂרָאֵל בְּדוֹחֲקָא מִתְרַפְּיִן מִנַּיְיהוּ, וְאִית לוֹן רְשׁוּ לְשֵׁזְבָא לוֹן, וְלָא בָּעָאן, וּמִתְרַפְּיִן מֵאוֹרַיְיתָא, וּמֵאִלֵּין דְּמִשְׁתַּדְּלִין בָּהּ, לְמֶעְבַּד טַב עִם עַכּוּ״ם, עֲלֵיהוּ אִתְּמַר רְפָאִים בַּל יָקוּמוּ, בְּזִמְנָא דְּיֵיתֵי פְּקִידָה לְיִשְׂרָאֵל אִתְּמַר בְּהוֹן וַתְּאַבֵּד כָּל זֵכֶר לָמוֹ.

230. The Refaim (shades) are the fourth group OF THE MIXED MULTITUDE THAT MIXED WITH YISRAEL. If they notice a time of distress coming upon the children of Yisrael, they abandon them. Even if they have the power to save them, they do not want to do so. They abandon the Torah and AVOID those who study it. Instead, they do favors to those who worship idols. Of them, it is written: "The shades of the dead (Heb. refaim) shall not rise" (Yeshayah 26:14), MEANING THAT THEY SHALL NOT RISE AT THE RESURRECTION OF THE DEAD. When the children of Yisrael are visited TO BE REDEEMED FROM THEIR DISTRESS, it is written about them: "And made all their memory to perish" (Yeshayah 26:14). BECAUSE THEY ARE THE OFFSPRING OF DARKNESS, THEY SHALL PERISH AS THE LIGHT REACHES YISRAEL. THIS FOURTH GROUP IS EQUIVALENT TO ZEIR ANPIN OF THE KLIPAH.

231. עֲנָקִים, מִינָא חֲמִישָׁאָה, דְּאִנּוּן מְזַלְזְלִין לְאִלֵּין דְּאִתְּמַר בְּהוֹן וַעֲנָקִים לְגַרְגְּרוֹתֶיךָ, וַעֲלֵיהוּ אִתְּמַר רְפָאִים יֵחָשְׁבוּ אַף הֵם כַּעֲנָקִים, שְׁקִילִין דָּא לְדָא. אִלֵּין אִנּוּן דְּאַהַדְּרוּ עָלְמָא לְתֹהוּ וָבֹהוּ, וְרָזָא דְּמִלָּה חֹרֶב בֵּי מַקְדְּשָׁא, וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ, דְּאִיהִי עִקָּרָא וְיִשּׁוּבָא דְּעָלְמָא, מִיָּד דְּיֵיתֵי אוֹר דְּאִיהוּ קֻדְשָׁא בְּרִיךְ הוּא, יִתְמְחוּן מִן עָלְמָא וְיִתְאַבְּדוּן, אֲבָל פּוּרְקָנָא לָאו אִיהִי תַּלְיָא אֶלָּא בַּעֲמָלֵק עַד דְּיִתְמְחוּ דְּבֵיהּ אוֹמְאָה, וְהָא אוֹקְמוּהָ.

231. Anakim (giants) ARE the fifth group OF THE MIXED MULTITUDE. They belittle the value of those, about whom it is written: "And chains (Heb. anakim) about your neck" (Mishlei 1:9), ALLUDING TO YISRAEL WHO OBSERVE THE TORAH. About them, it is written: "Who also were considered Refaim as the Anakim" (Devarim 2:11), so they are on a level with each other. These are the ones who bring the world back to a condition of "without form and void." The secret of this matter is the destruction of the Temple, which is described by the words: "And the earth was without form and void", because THE TEMPLE is the essence of the world and the settling thereof. SO THE TWO GROUPS IN THE MIXED MULTITUDE THAT MIXED WITH YISRAEL CAUSED THE DESTRUCTION OF THE TEMPLE. As quickly as the light, which is the Holy One, blessed be He, appears TO YISRAEL, they shall be wiped out of the world and destroyed. Nevertheless, the redemption OF YISRAEL does not depend on the destruction OF THE REFAIM, but on THE DESTRUCTION OF Amalek, that is, until he who was referred to in the oath is destroyed, AS IT IS WRITTEN: "BECAUSE YAH HAS SWORN BY HIS THRONE THAT HASHEM WILL HAVE WAR WITH AMALEK...", which has already been explained.

21. Moshe and the two Messiahs

Rabbi Shimon describes the return of Moses at the End of Days, which is our current era. Alongside Moses are two Messiahs: Messiah who is the son of Joseph and Messiah who is the son of David. The Kabbalists teach that the Messiah is not someone whom we passively await. Rather, the word Messiah refers to our own individual spiritual actions that will hasten his arrival. Through spiritual growth, we must achieve aspects of the Messiah within ourselves in order to accelerate the arrival of the global Messiah. Recognition of this truth--together with love for others and a strong visual connection to Aramaic words of the Zohar --will hasten the arrival of the Messiah, universal peace, and immortality.

232. ד״א, אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וגו׳. אִלֵּין אִנּוּן, דְּאִתְּמַר בְּהוֹן, אֵלֶּה אֱלֹהֶיךָ יִשְׂרָאֵל, בְּיוֹמָא דְּיִתְמְחוּן אִלֵּין, כְּאִלּוּ הַהוּא יוֹמָא עֲבִיד קֻדְשָׁא בְּרִיךְ הוּא שְׁמַיָּא וְאַרְעָא, הה״ד בְּיוֹם עֲשׂוֹת ה׳ אֱלֹקִים אֶרֶץ וְשָׁמַיִם, בְּהַהוּא זִמְנָא יֵהֵא קֻדְשָׁא בְּרִיךְ הוּא עִם שְׁכִינְתֵּיהּ, וְיִתְחַדֵּשׁ עָלְמָא, הה״ד כִּי כַּאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים, וְהָאָרֶץ הַחֲדָשָׁה וגו׳, דָּא אִיהוּ בְּיוֹם עֲשׂוֹת.

232. Another explanation for THE VERSE: "These are the generations of the heaven..." (Beresheet 2:4), IN WHICH THE WORD "THESE" CANCELS WHAT WAS MENTIONED PREVIOUSLY, IS THAT THE WORD "These" refers to those, about whom it is written: "These are your Elohim, O Yisrael" (Shemot 32:4) AT THE SIN OF THE GOLDEN CALF. Thus, on the day when THE HOLY ONE, BLESSED BE HE, shall exterminate these, REFERRING TO THE SIN OF THE CALF, it will be as if on the day the Holy One, blessed be He, created the heaven and the earth. As it is written: "In the day that Hashem Elohim made the earth and the heavens" (Beresheet 2:4). At that time, the Holy One, blessed be He, will be together with His Shechinah and the world will be renewed, as it is written: "For as the new heavens and the new earth, which I will make..." (Yeshayah 66:22). This is THE MEANING OF, "In the day...made" IN THE DAY WHEN THE WORLD SHALL BE RENEWED.

233. בְּהַהוּא זִמְנָא, וַיַּצְמַח הוי״ה אֱלֹקִים מִן הָאֲדָמָה כָּל עֵץ נֶחְמָד וגו׳, אֲבָל בְּקַדְמֵיתָא, עַד דְּיִתְמְחוּן אִלֵּין, לָא נָחֵית מִטְרָא דְאוֹרַיְיתָא, וְיִשְׂרָאֵל דְּדַמְיָין לַעֲשָׂבִים וּלְאִילָנִין לָא יִצְמְחוּן, וְרָזָא דְּמִלָּה וְכֹל שִׂיחַ הַשָּׂדֶה טֶרֶם יִהְיֶה בָאָרֶץ, וְכָל עֵשֶׂב הַשָּׂדֶה וגו׳, בְּגִין דְּאָדָם אַיִן, דְּאִנּוּן יִשְׂרָאֵל בְּבֵי מַקְדְּשָׁא, לַעֲבוֹד אֶת הָאֲדָמָה בְּקָרְבָּנִין.

233. At that time, "out of the ground Hashem Elohim made to grow every tree that is pleasant to the sight" (Beresheet 2:9). However, before that time and not until THE SIN OF THE GOLDEN CALF is erased, the rain of the Torah, WHICH IS ZEIR ANPIN, does not come down TO WATER THE SEEDS OF THE SOULS OF YISRAEL. Therefore, the children of Yisrael, who are similar to the herbs and trees, are not able to grow. The secret of this matter is as written: "And no plant of the field was yet in the earth, and no herb of the field had yet grown...and there was not a man to till the ground" (Beresheet 2:5). "A man" alludes to Yisrael, "the ground" is the Temple and "to till" is to offer sacrifices.

234. דָּבָר אֲחֵר, וְכֹל שִׂיחַ הַשָּׂדֶה, דָּא מָשִׁיחַ רִאשׁוֹן, טֶרֶם יִהְיֶה בָּאָרְעָא, וְכָל עֵשֶׂב הַשָּׂדֶה טֶרֶם יִצְמָח, דָּא מָשִׁיחַ שֵׁנִי, וְלָמָּה, בְּגִין דְּלֵית תַּמָּן מֹשֶׁה, לְמִפְלַח לִשְׁכִינְתָּא, דַּעֲלֵיהּ אִתְּמַר, וְאָדָם אַיִן לַעֲבוֹד אֶת הָאֲדָמָה, וְרָזָא דְּמִלָּה לֹא יָסוּר שֵׁבֶט מִיהוּדָה, דָּא מָשִׁיחַ בֶּן דָּוִד, וּמְחוֹקֵק מִבֵּין רַגְלָיו, דָּא מָשִׁיחַ בֶּן יוֹסֵף, עַד כִּי יָבוֹא שִׁיל״ה דָּא מֹשֶׁה, חֶשְׁבַּן דָּא כְּדָא, וְל״וֹ יִקְהַת עַמִּים, אַתְוָון וְלֵוִי״ קְהָ״ת.

234. Another explanation of the phrase: "plant of the field" is THAT IT ALLUDES TO the first Mashiach, MASHIACH BEN (THE SON OF) DAVID, who was not yet on earth, whereas "herb of the field" is the second Mashiach, MASHIACH BEN YOSEF. HE ASKED: Why WERE THEY NOT "IN THE EARTH"? HE REPLIED, Because Moshe was not there with them to serve the Shechinah. Of him, it is written: "And there was not a man to till the ground." The secret is given in the verse: "The staff shall not depart from Yehuda..." (Beresheet 49:10), which refers to Mashiach Ben David, "nor the scepter from between his feet", which refers to Mashiach Ben Yosef. "Until Shiloh come" is an allusion to Moshe, as the numerical value of MOSHE is the same as that OF SHILOH. "And the obedience of the people be his (Heb. velo yik'hat)" is a phrase whose letters also form the Hebrew words, Levi Kehat, WHICH MEANS THAT THE CORRECTION SHALL REACH FROM MOSHE, TO KEHAT AND FROM LEVI, HIS ANCESTORS.

235. דָּבָר אֲחֵר, וְכֹל שִׂיחַ הַשָּׂדֶה, אִלֵּין צַדִּיקַיָּיא, דְּאִנּוּן מִסִּטְרָא דְּצַדִּיק חֵי עָלְמִין. שִׂיחַ ש׳ חַ״י. ש תְּלַת עַנְפִּין דְּאִילָנָא, וְאִנּוּן ג׳ אֲבָהָן, וּמִן ח״י עָלְמִין.

235. Another explanation OF THE VERSE: "plant (Heb. siach) of the field" IS THAT IT REFERS TO the souls of the righteous, who come from YESOD OF ZEIR ANPIN, WHICH IS CALLED the Righteous, the life of the worlds. Because Siach (Sin-Yud-Chet) CONSISTS OF THE LETTERS Chai (Chet-Yud) and Shin. Shin BY ITSELF ALLUDES TO the three branches of the tree, which symbolize the three Patriarchs--CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, WHO IS CALLED TREE. THE LETTER SIN IN SIACH IS NOT DERIVED DIRECTLY FROM ZEIR ANPIN, BUT from the life (Chai) of the worlds, WHICH IS YESOD OF ZEIR ANPIN.

236. לְשׁוֹן אַחֵר, וְכָל עֵשֶׂב הַשָּׂדֶה, ע״ב שי״ן, תְּלַת עָלִין דְּאִינּוּן ש יאהדונה״י, וְאִינּוּן ע״ב. עַנְפִּין דְּתַלְיָין בְּהוֹן, כְּחוּשְׁבַּן ע״ב כֻּלְּהוֹ. לָא אִתְאַחֲדִין בְּאַתְרָא, דְּאִיהִי שְׁכִינְתָּא, עַד דְּיֵיתֵי הַהוּא דְּאִקְרֵי אָדָ״ם, דְּאִיהוּ יו״ד ה״א וא״ו ה״א, וְדָא אִיהוּ וְאָדָם אַיִן לַעֲבוֹד אֶת הָאֲדָמָה.

236. Another explanation ABOUT THE SOULS OF THE RIGHTEOUS APPEARS IN THE VERSE: "And no herb (Heb. esev) of the field", IN WHICH ESEV CONSISTS OF THE LETTERS Ayin-Bet and Shin. THE LETTER SHIN IS AN ALLUSION TO the three leaves, WHICH ARE Yud-Aleph-Hei-Daled-Vav-Nun-Hei-Yud--NAMELY THE COMBINING OF YUD-HEI-VAV-HEI, WHICH IS ZEIR ANPIN, AND ADONAI, WHICH IS HIS FEMININE PRINCIPLE, they have a numerical value of Ayin-Bet (72). THAT IS YUD-HEI-VAV-HEI, WHEN FULLY SPELLED OUT WITH YUDS, AMOUNTS TO 72. The branches--NAMELY CHESED, GVURAH AND TIFERET, are THE THREE LEAVES from which NETZACH, HOD AND YESOD are suspended. They all add up to 72, AS EACH ONE OF THE THREE BRANCHES EQUALS 72. They do not reach the place, which is the Shechinah, until the appearance of he who is called man, who is YUD-HEI-VAV-HEI, FULLY SPELLED WITH ALEPHS AS Yud-Vav-Dalet, Hei-Aleph, Vav-Aleph-Vav, Hei-Aleph. THIS ALLUDES TO MOSHE and this is WHY IT IS WRITTEN: "And there was not a man to till the ground", ALLUDING TO MOSHE WHO HAD NOT YET CORRECTED THE SHECHINAH PROPERLY.

237. וּבְגִין דָּא, אִתְּמַר בֵּיהּ, וְכָל עֵשֶׂב הַשָּׂדֶה טֶרֶם יִצְמָח, עַד דְּיִצְמַח צַדִּיק, וּמִנֵּיהּ אֱמֶת מֵאֶרֶץ תִּצְמָח, דְּאִתְּמַר בֵּיהּ וַתִּשְׁלַךְ אֱמֶת אַרְצָה, וְתַלְמִידֵי חֲכָמִים, דְּאִנּוּן דְּשָׁאִין, לָא צָמְחִין בְּגָלוּתָא, עַד דֶּאֱמֶת מֵאֶרֶץ תִּצְמָח, וְדָא מֹשֶׁה דְּאִתְּמַר בֵּיהּ תּוֹרַת אֱמֶת הָיְתָה בְּפִיהוּ, דְּלָא יְהֵא מָאן דְּדָרִישׁ לִשְׁכִינְתָּא כַּוָּתֵיהּ, וּבְגִין דָּא וְאָדָם אַיִן לַעֲבוֹד.

237. For this reason, it is written OF MOSHE: "And no herb of the field had yet grown." This means that the righteous, MOSHE, was not yet grown --Moshe, who validates THE VERSE, "Truth shall spring (grow) out of the earth" (Tehilim 85:12). As THE TRUTH is described IN THE VERSE: "And it cast down the truth to the ground" (Daniel 8:12), IT REFERS TO the students of the Torah, who are like the plants THAT GROW AND SPRING OUT OF THE EARTH. But they do not grow OR SPRING FORTH FROM THE SHECHINAH in exile until THE TIME WHEN THE WORDS: "Truth shall spring out of the earth," ARE FULFILLED. This TRUTH is Moshe, about whom it is written: "The law of truth was in his mouth" (Malachi 2:6), because no man relates to the Shechinah as well as he. This is WHY THE SCRIPTURE SAYS ABOUT HIM, "And there is not a man to till the ground", WHERE THE GROUND ALLUDES TO THE SHECHINAH. BEFORE MOSHE, THERE WAS NO ONE TO CORRECT THE SHECHINAH.

238. וּמִיָּד דְּאִיהוּ יֵיתֵי מִיָּד וְאֵ״ד יַעֲלֶה מִן הָאָרֶץ, א״ד מִן אדנ״י סָלֵיק לֵיהּ ו׳ וְאִתְעֲבִיד בַּהּ אֲדוֹן כָּל הָאָרֶץ, מִיָּד וְהִשְׁקָה אֶת כָּל פְּנֵי הָאֲדָמָה, מִנֵּיהּ אִתְשַׁקְיָין יִשְׂרָאֵל לְתַתָּא בְּע׳ אַנְפִּין דְּאוֹרַיְיתָא.

238. As soon as MOSHE appears, THE WORDS: "But there went up a mist (Aleph-Dalet) from the earth" (Beresheet 2:6) WERE REALIZED. THIS REFERS TO THE LETTERS Aleph- Daled in the name Adonai. The letter Vav ascends to it and becomes through it the Master (Heb. Adon) of the entire earth. Immediately, it "watered the whole face of the ground" (Ibid.). THIS MEANS THAT Yisrael below will be watered. AS A RESULT, THEY SHALL RECEIVE THE MOCHIN, WHICH IS CALLED the 70 aspects of the Torah, FROM THE SHECHINAH.

239. דָּבָר אֲחֵר, וְאֵד יַעֲלֶה מִן הָאָרֶץ, תַּרְגּוּמוֹ, וַעֲנָנָא יִסְתַּלַּק מִן אַרְעָא, הַהוּא דְּאִתְּמַר בַּהּ כִּי עֲנַן ה׳ עַל הַמִּשְׁכָּן וגו׳, וּבֵיהּ מִתְשַׁקְיָין תַּלְמִידֵי חֲכָמִים בְּאַרְעָא.

239. Another explanation OF THE VERSE: "But there went up a mist from the earth." The Aramaic translation says, "But there went up a cloud from the earth." THIS REFERS TO THE SHECHINAH, of which it is written: "For the cloud of Hashem was upon the tabernacle" (Shemot 40:38). BECAUSE AT THE END OF TIMES WHEN MOSHE WILL APPEAR, THE SHECHINAH WILL RISE UP. And the students of the Torah on earth will be watered by her AND RECEIVE FROM HER MOCHIN.

240. בְּהַהוּא זִמְנָא, וַיִּיצֶר הוי״ה אֱלֹקִים אֶת הָאָדָם, אִלֵּין יִשְׂרָאֵל. בְּהַהוּא זִמְנָא, קֻדְשָׁא בְּרִיךְ הוּא צַיֵּיר לוֹן בְּצִיּוּרִין דְּעָלְמָא דֵּין וְעָלְמָא דַּאֲתֵי. וַיִּיצֶר, בְּהַהוּא זִמְנָא, קֻדְשָׁא בְּרִיךְ הוּא עַיֵּיל לוֹן בִּשְׁמֵיהּ, בְּצִיּוּרָא דְּב׳ יוּדִי״ן י׳ י׳. ו׳ בֵּינַיְיהוּ, דְּאִינּוּן סָלְקִין לְחֶשְׁבּוֹן הוי״ה. וִיהוֹן מְצוּיָּרִין בְּאַנְפּוֹי, בְּאַנְפִּין דִּילְהוֹן בִּתְרֵין יוּדִין, בְּחוֹטְמָא דִּילְהוֹן בְּאָת ו׳.

240. At that time, IT IS SAID, "And Hashem Elohim formed man..." (Beresheet 2:7), WHICH REFERS TO the children of Yisrael, whom the Holy One, blessed be He, formed in the images of this world and of the world to come. The word "formed (Heb. vayyitzer)" IS SPELLED WITH TWO YUDS, WHICH MEANS THAT at that time, the Holy One, blessed be He, shall put them-YISRAEL--into His name by putting the letter Vav in between the two Yuds. Together, they have the same numerical value as Yud-Hei-Vav-Hei, NAMELY 26. The two Yuds will be formed on His face and on the faces OF YISRAEL, UPON THEIR CHEEKBONES and the letter Vav is their nose.

241. וּבְגִין דָּא אֲמַר קְרָא כִּי מֵרֹאשׁ צוּרִים אֶרְאֶנּוּ. אִלֵּין אִנּוּן צִיּוּרִין דִּשְׁמָא קַדִּישָׁא. וִיהוֹן מְצוּיָּרִין בְּאַנְפַּיְיהוּ, בִּתְרֵין לוּחִין יַקִּירִין דְּאִנּוּן י׳ י׳ דְּאִיהוּ ו׳ חָרוּת עָלַיְיהוּ.

241. For this reason, it is written: "For from the top of the rocks (Heb. tzurim) I see him..." (Bemidbar 23:9). THE WORD TZURIM IMPLIES these Tziyurim (forms) of the holy name. These shall appear as drawings upon their faces, which are formed according to the secret of the two precious tablets, which are Yud and Yud, and the letter Vav is inscribed on them.

242. וְעוֹד צַיֵּיר לוֹן, לְכָל דּוֹר בְּבַת זוּגֵיהּ עִלָּאָה, דָּא י״ה. וְאִנּוּן ו׳ יְחוּדָא דְּתַרְוַוּיְיהוּ. וְצַיֵּיר לוֹן בְּאִנּוּן דְּצִיּוּרָא דִּלְעֵילָא, דְּאִיהוּ יִשְׂרָאֵל, עַמּוּדָא דְּאֶמְצָעִיתָא, כְּלִיל שְׁכִינְתָּא עִלָּאָה וְתַתָּאָה, דְּאִנּוּן קְרִיאַת שְׁמַע עַרְבִית, וּקְרִיאַת שְׁמַע שַׁחֲרִית, וַעֲלַיְיהוּ אִתְּמַר עֶצֶם מֵעַצְמַי וּבָשָׂר מִבְּשָׂרִי.

242. Furthermore, He drew the images of all the generations by His supernal spouse, who is Yud-Hei. They were symbolized by the letter Vav, which unites them both. And He formed them AND POURED BOUNTY UPON THEM with those images of above. THE SECRET OF ZEIR ANPIN, which is CALLED Yisrael, is the Central Column that comprises the upper and lower Shechinah. These are the reciting of Shma in the evening prayer and the recital of Shma in the morning prayer. Of them, it is written: "This is now bone of my bones, and flesh of my flesh" (Beresheet 2:23).

243. וּמִיָּד בְּהַהוּא זִמְנָא, נָטַע לוֹן לְיִשְׂרָאֵל בְּגִנְתָּא דְּעֵדֶן קַדִּישָׁא, הה״ד וַיִּטַּע ה׳ אֱלֹקִים אַבָּא וְאִמָּא. גַּן, דָּא שְׁכִינְתָּא תַּתָּאָה. עֵדֶן, דָּא אִמָּא עִלָּאָה. אֶת הָאָדָם, דָּא עַמּוּדָא דְּאֶמְצָעִיתָא, אִיהִי תְּהֵא נָטַע דִּילֵיהּ, בַּת זוּגֵיהּ, וְלָא תָזוּז מִנֵּיהּ לְעָלַם, וּתְהֵא עִדּוּנָא דִּילֵיהּ, וְיִשְׂרָאֵל קֻדְשָׁא בְּרִיךְ הוּא נָטַע לוֹן בְּהַהוּא זִמְנָא נִטְעָא קַדִּישָׁא בְּעָלְמָא, כד״א נֵצֶר מַטָּעַי מַעֲשֵׂי יָדַי לְהִתְפָּאֵר.

243. As soon as MOSHE APPEARS AT THE END OF TIMES, He will plant the children of Yisrael in the holy Garden of Eden, as it is written: "And Hashem Elohim", Aba and Ima, "planted a garden", the lower Shechinah, "in Eden", the supernal Ima. "And there he put the man", the Central Column, YISRAEL. Then THE SHECHINAH will become His planting, His female counterpart and shall never leave his side. She will be his delight FOREVER. And the Holy One, blessed be He, planted Yisrael at that time to be a sacred plant in the world. THIS MEANS THAT WHEN YISRAEL RECEIVE THEIR MOCHIN, THEY SHALL BECOME A SACRED PLANT IN THE WORLD, as it is written: "The branch of my planting, the work of my hands, that I may be glorified" (Yeshayah 60:21).

244. וַיַּצְמַח הוי״ה אֱלֹקִים, אַבָּא וְאִמָּא, כָּל עֵץ נֶחְמָד, דָּא צַדִּיק. וְטוֹב לְמַאֲכָל, דָּא עַמּוּדָא דְּאֶמְצָעִיתָא, דְּבֵיהּ הוּא זַמִּין מָזוֹן לְכֹלָּא, דְּכֹלָּא בֵּיהּ, וְלָא אִתְפַּרְנֵס צַדִּיק אֶלָּא מִנֵּיהּ, וּשְׁכִינְתָּא מִנֵּיהּ, וְלָא צְרִיכִין לְתַתָּאִין, אֶלָּא כֻּלְּהוֹ נְזוֹנִין לְתַתָּא עַל יָדֵיהּ. דִּבְגָלוּתָא לָא הֲוָה לִשְׁכִינְתָּא וּלְח״י עָלְמִין מְזוֹנָא, אֶלָּא בְּח״י בִּרְכָאן דִּצְלוֹתָא, אֲבָל בְּהַהוּא זִמְנָא, אִיהוּ יְהֵא מְזוֹנָא לְכֹלָּא.

244. OF THAT TIME IT SAYS, "And out of the ground Hashem Elohim made to grow" ALLUDES TO Aba and Ima. "Every tree that is pleasant to the sight" alludes to the Righteous, THE SECRET OF YESOD OF ZEIR ANPIN CALLED "TREE" and "And good for food" alludes to the Central Column, where "food" is available to all, MEANING THAT IT BESTOWS MOCHIN TO ALL LOWER BEINGS. Everything exists IN ZEIR ANPIN. And the Righteous, YESOD OF ZEIR ANPIN, is nourished only by ZEIR ANPIN. The Shechinah is nourished by THE RIGHTEOUS, so they are not in need of the lower beings TO ELEVATE FEMALE WATERS. Instead, the lower beings are nourished BY YESOD AND THE SHECHINAH, WITHOUT THE NEED TO ELEVATE FEMALE WATERS. In exile, there is no food for the Shechinah and the life of the worlds, NAMELY YESOD OF ZEIR ANPIN WHO NOURISHES THE SHECHINAH, except BY ELEVATING FEMALE WATERS through the eighteen blessings of the Amidah prayer. But at that time, YESOD WILL GIVE sustenance to all, TO THE SHECHINAH AND TO THE LOWER BEINGS, WITHOUT NEEDING ANY AWAKENING FROM BELOW.

245. וְעֵץ הַחַיִּים, דְּהוּא אִילָנָא דְחַיֵּי יְהֵא נְטִיעַ בְּגוֹ גִנְתָּא, דְּאִתְּמַר בֵּיהּ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וָחַי לְעוֹלָם. וּשְׁכִינְתָּא, לָא שָׁלְטָא עֲלָהּ, אִילָנָא דְסִטְרָא אָחֳרָא, דְּאִנּוּן עֵרֶב רַב, דְּאִנּוּן עֵץ הַדַּעַת טוֹב וְרַע, וְלָא תְקַבֵּל בָּהּ עוֹד טֻמְאָה, הה"ד ה' בָּדָד יַנְחֶנּוּ וְאֵין עִמּוֹ אֵל נֵכָר. וּבְגִין דָּא לָא מְקַבְּלִין גֵּרִים לִימוֹת הַמָּשִׁיחַ. וּתְהֵא שְׁכִינְתָּא, כְּגַפְנָא, דְּלָא מְקַבְּלָא נְטִיעָא מִמִּינָא אָחֳרָא.

245. The Tree of Life, WHICH IS ZEIR ANPIN THAT IS CALLED "THE TREE OF LIFE", will be planted in the midst of the garden, WHICH IS THE SHECHINAH. It is written of it: "And take also of the Tree of Life, and eat, and live forever" (Beresheet 3:22). The Shechinah will not be governed by the tree of the Other Side, which is the mixed multitude who are called "The tree of knowledge of good and evil" (Beresheet 2:9) and she will no longer accept the impure. SHE WILL NOT NOURISH IMPURITY ANYMORE. THUS, IMPURITY WILL BE ANNULLED FROM THE WORLD, as it is written CONCERNING THOSE TIMES: "So Hashem alone did lead him, and there was no strange El with him" (Devarim 32:12), AS ALL EVIL AND IMPURITY WILL BE WIPED OFF OF THE FACE OF EARTH. For this reason, no proselytes will be accepted during the epoch of Mashiach and the Shechinah will be like a vine that accepts no grafting of any other kind, AS ANY KIND OF EVIL AND IMPURITY WILL BE WIPED FROM THE WORLD.

246. וְיִשְׂרָאֵל יְהוֹן כָּל עֵץ נֶחְמָד לְמַרְאֶה, וְיִתְחַזַּר עֲלַיְיהוּ שׁוּפְרָא, דְּאִתְּמַר בֵּיהּ הִשְׁלִיךְ מִשָּׁמַיִם אֶרֶץ תִּפְאֶרֶת יִשְׂרָאֵל. וְעֵץ הַדַּעַת טוֹב וְרָע, אִתְחַיָּין מִנַּיְיהוּ, וְלָא מִתְדַּבְּקִין, וְלָא מִתְעָרְבִין בְּהוֹן, דְּהָא אִתְּמַר בְּיִשְׂרָאֵל, וּמֵעֵץ הַדַּעַת טוֹב וְרַע לֹא תֹאכַל מִמֶּנּוּ, דְּאִנּוּן עֵרֶב רַב, וְגָלֵי לוֹן קֻדְשָׁא בְּרִיךְ הוּא, דְּבְיוֹם אֲכָלוֹ מִמֶּנּוּ, גָּרְמוּ דְּאָבְדוּ ב' אָבְדִין, דְּאִנּוּן בֵּית רִאשׁוֹן וּבֵית שֵׁנִי, דָּא אִיהוּ כִּי בְיוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת ב' פְּעָמִים, וְאִנּוּן גְּרִימוּ דְּצַדִּיק יֶחֱרַב וְיִבַשׁ, בְּבֵית רִאשׁוֹן דְּאִיהִי שְׁכִינְתָּא עִלָּאָה. וּבְבֵית שֵׁנִי, דְּאִיהִי שְׁכִינְתָּא תַּתָּאָה, דָּא אִיהוּ וְנָהָר יֶחֱרַב וְיִבַשׁ. וְנָהָר דָּא ו', יֶחֱרַב בְּה' תַּתָּאָה, בְּגִין דְּאִסְתַּלַּק מִנֵּיהּ נְבִיעוּ דִי' לְאֵין סוֹף.

246. The children of Yisrael will be AS IT IS WRITTEN: "Every tree that is pleasant to the sight." They will again reach that beauty (Heb. Tiferet), WHICH THEY LOST AT THE DESTRUCTION OF THE TEMPLE, about which it is written: "He cast from heaven to earth the beauty of Yisrael" (Eichah 2:1). The tree of knowledge of good and evil shall be thrust out from among YISRAEL, and they will neither cleave to nor mix with it. Therefore, it is written of Yisrael: "But of the Tree of knowledge of good and evil, you shall not eat of it" (Beresheet 2:17), because this is the mixed multitude. And the Holy One, blessed be He, shall then reveal TO YISRAEL that on the day they ate from the Tree of knowledge, they caused two losses, THE DESTRUCTION of the first and the second Temples. This is WHY IT IS WRITTEN: "For in that day that you eat of it you shall surely (lit. 'dying') die" (Ibid.), in which death is mentioned twice. THIS REVELATION THAT HE SHALL REVEAL TO YISRAEL IS EQUIVALENT TO HIS TELLING THEM NOT TO EAT FROM THE TREE OF KNOWLEDGE, THE SAME WARNING HE GAVE TO ADAM. As a result of this, they caused, THROUGH THE TREE OF KNOWLEDGE, the Righteous, WHO BRINGS ABUNDANCE UPON THE SHECHINAH, to be left "wasted and dried up" at the first Temple, which is the upper Shechinah, and at the second Temple, which is the lower Shechinah. Thus, it is written: "And the river shall be wasted and dried up" (Yeshayah 19:5). And the river, Vav, NAMELY ZEIR ANPIN, shall "be wasted" in the lower Hei, REFERRING TO HIS OWN FEMININE PRINCIPLE, because the fountain of Yud, WHICH FLOWS INTO THE UPPER HEI, has risen up to Ein Sof (the Endless world).

247. וּמִיָּד דְּיִסְתְּלְקוּן יִשְׂרָאֵל מִן גָּלוּתָא, עַמָּא קַדִּישָׁא לְחוּד, מִיָּד נָהָר דַּהֲוָה חָרֵב וְיָבֵשׁ אִתְּמַר בֵּיהּ וְנָהָר יוֹצֵא מֵעֵדֶן דָּא ו' לְהַשְׁקוֹת אֶת הַגָּן, וְנָהָר דָּא עַמּוּדָא דְאֶמְצָעִיתָא, יוֹצֵא מֵעֵדֶן, דָּא אִמָּא עִלָּאָה, לְהַשְׁקוֹת אֶת הַגָּן, דָּא שְׁכִינְתָּא תַּתָּאָה.

247. Immediately after the children of Yisrael shall come out of exile as a holy nation on its own, AFTER THE MIXED MULTITUDE HAS BEEN SEPARATED FROM THEM, the river that "wasted and dried up" DURING EXILE will become "A river flowing out of Eden", which is the Vav OF YUD-HEI-VAV-HEI, "to water the garden", WHICH IS THE LOWER HEI. This river, the Central Column, NAMELY ZEIR ANPIN, "went out of Eden", which is the supernal Ima CALLED EDEN FROM WHOM ZEIR ANPIN RECEIVES PLENTY, "to water the garden" IS TO BRING FORTH THE ABUNDANCE TO the lower Shechinah, WHICH IS CALLED A GARDEN.

248. דְּבְהַהוּא זִמְנָא אִתְּמַר בְּמֹשֶׁה וּבְיִשְׂרָאֵל אָז תִּתְעַנַּג עַל ה' בְּעֹנֶג דְּאִיהוּ: ע' עֵדֶן, נ' נָהָר, ג' גַּן. וְאִתְקַיְּים קְרָא, אָז יָשִׁיר מֹשֶׁה וגו', שָׁר לֹא נֶאֱמַר, אֶלָּא יָשִׁיר. וְאִתְהַפַּךְ לְעֵרֶב רַב עֹנֶ"ג לְנֶגֶ"ע, וּלְאוּמִין דְּעָלְמָא עע"ז, כְּגַוְונָא דְפַרְעֹה וּמִצְרָאֵי, דְּפָרַח בְּהוֹן שְׁחִין אֲבַעְבּוּעוֹת. אֲבָל לְיִשְׂרָאֵל יְהֵא עֹנֶ"ג.

248. At that time, it is written of Moshe and of Yisrael: "Then shall you delight yourself in Hashem" (Yeshayah 58:14). "Delight" in Hebrew is Oneg, WHICH IS ALSO THE INITIALS OF Ayin of Eden, Nun of Nahar (river) and Gimel of Gan (garden). Then the phrase: "Then sang Moshe" (Shemot 15:1) will be fulfilled. It does not say 'sang," but literally "shall sing" IN THE FUTURE TENSE. THIS ALLUDES TO THE TIME WHEN YISRAEL WILL COME OUT OF EXILE, THE TIME WHEN MOSHE WILL SING A NEW SONG. Then the Oneg will change into infliction (Heb. Nega) for the mixed multitude and all the idol-worshipping nations, just as a pox was inflicted on Paro and the Egypt (Egyptians), who broke out in blisters. But Oneg, THE MOCHIN OF EDEN, NAHAR AND GAN, SHALL BRING DELIGHT to the children of Yisrael WHO WILL INFLICT GREAT PLAGUES ON THE MIXED MULTITUDE AND THE IDOL-WORSHIPPING NATIONS.

249. וְדָא אִיהוּ וְנָהָר יוֹצֵא מֵעֵדֶן, לְהַשְׁקוֹת אֶת הַגָּן, וּמִשָּׁם יִפָּרֵד, וְהָיָה לְאַרְבָּעָה רָאשִׁים, דְּאִנּוּן: חֶסֶד דְּרוֹעָא יְמִינָא, וּבְהַהוּא זִמְנָא הָרוֹצֶה לְהַחְכִּים יִדְרִים, וּמַחֲנֶה מִיכָאֵ״ל אִתְשַׁקְיָין מִנֵּיהּ, וְעִמֵּיהּ מַטֵּה יְהוּדָה וּתְרֵין שִׁבְטִין. גְּבוּרָה דְּרוֹעָא שְׂמָאלָא, וּבְהַהוּא זִמְנָא הָרוֹצֶה לְהַעֲשִׁיר יַצְפִּין, וּמַחֲנֶה גַּבְרִיאֵ״ל אִתְשַׁקְיָין מִנֵּיהּ, וְעִמֵּיהּ מַטֵּה דָן וּתְרֵין שִׁבְטִין. נֶצַח שׂוֹקָא יְמִינָא וּמִנָּהּ אִתְשַׁקְיָין מַשְׁרְיָיא דְּנוּרִיאֵ״ל, וְעִמֵּיהּ מַטֵּה רְאוּבֵן, וּתְרֵין שִׁבְטִין עִמֵּיהּ. הוֹד שׂוֹקָא שְׂמָאלָא, דַּעֲלָהּ אִתְּמַר לְיַעֲקֹב וְהוּא צוֹלֵעַ עַל יְרֵכוֹ, וּמִנֵּיהּ אִתְשַׁקְיָין מַשְׁרְיָיא דְּרָפָאֵל, דְּאִיהוּ מְמַנָּא עַל אַסְוָותָא דְּגָלוּתָא, וְעִמֵּיהּ מַטֵּה אֶפְרַיִם וּב׳ שִׁבְטִין.

249. This is THE MEANING OF THE VERSE: "And a river went out of Eden to water the garden; and from thence it was parted, and branched into four streams" (Beresheet 2:10). THE STREAMS CORRESPOND TO THE FOUR SFIROT--CHESED, GVURAH, NETZACH AND HOD--THAT CORRESPOND TO THE FOUR BANNERS OF THE TRIBES. Chesed is the right arm. At that time, 'He who seeks wisdom should turn south.' WHOEVER SEEKS WISDOM SHOULD MEDITATE IN HIS PRAYERS TOWARD THE SFIRAH OF CHESED, WHICH IS TO THE SOUTH, AND DRAW THE SFIRAH OF CHOCHMAH TOWARD HIMSELF. The camp of THE ANGEL Michael will be watered by it AND SHALL RECEIVE ITS ABUNDANCE FROM CHESED, together with the camp of Yehuda and two tribes. Gvurah is the left arm. And it is written of that time: 'He who seeks riches should turn north.' WHOEVER SEEKS TO BECOME RICH SHOULD MEDITATE IN HIS PRAYERS TO THE SFIRAH OF GVURAH, WHICH IS TO THE NORTH. And the camp of THE ANGEL Gavriel is watered by it, together with the camp of Dan and two tribes. Netzach is the right leg and the camp of Nuriel is watered by it, together with the camp of Reuven and two tribes with it. Hod is the left leg, of which it is said in reference to Ya'akov: "And he limped upon his thigh" (Beresheet 32:32). The camp of Refael, who is responsible for the healing during exile, is watered by it, together with the camp of Efraim and two tribes.

250. דָּבָר אַחֵר, וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים, אִלֵּין אִנּוּן אַרְבָּעָה דְּנִכְנְסוּ לַפַּרְדֵּס, חַד עָאל בְּפִישׁוֹ״ן, דְּאִיהוּ פִּי שׁוֹנֶה הֲלָכוֹת, תְּנַיְינָא עָאל בְּגִיחוֹ״ן וְתַמָּן הוּא קָבוּר, הַהוּא דְּאִתְּמַר בֵּיהּ כָּל הוֹלֵךְ עַל גְּחוֹן, גַּבְרִיאֵל, גְּבַר אֵל, עֲלֵיהּ אִתְּמַר לְגֶבֶר אֲשֶׁר דַּרְכּוֹ נִסְתָּרָה וַיָּסֶךְ אֱלוֹהַּ בַּעֲדוֹ, וְלֹא יָדַע גֶּבֶר אֵת קְבוּרָתֵיהּ, עַד יוֹמָא הָדֵין דְּאִתְגַּלְיָיא תַּמָּן. וְדָא אִיהוּ רֶמֶז, וּלְחַכִּימָא בְּרִמְיָזָא.

250. Another explanation OF THE VERSE: "And from thence it was parted, and branched into four streams" IS THAT IT IS THE SECRET OF the four SAGES: BEN AZAI, BEN ZOMA, THE OTHER ONE AND RABBI AKIVA, who entered the pardes (orchard). THE HEBREW WORD PARDES CONSISTS OF THE INITIALS OF THE WORDS PESHAT (THE LITERAL MEANING OF THE TORAH), REMEZ (HINTS AND ALLUSIONS), DRASH (THE HOMILETICAL INTERPRETATION) AND SOD (SECRET). One OF THE FOUR SAGES entered THE RIVER OF Pishon, WHICH ALLUDES TO THE PESHAT (LITERAL MEANING) OF THE TORAH THAT SHINES IN THE ORCHARD, as Pishon is composed of Pi-Shoneh- (lit. 'My mouth repeats') Halachah, which is the literal meaning. The second entered THE RIVER OF Gichon, where is buried the one of which it is written: "Whatever goes on the belly" (Heb. gachon) (Vayikra 11:42). THIS REFERS TO MOSHE, WHO IS THE SECRET OF THE LETTER VAV OF GACHON, WHICH IS BIG AND IS THE LETTER IN THE MIDDLE OF THE TORAH. THIS IS ALSO THE ASPECT OF Gavriel THAT CONSISTS OF THE LETTERS Gavar El, THE GVURAH OF EL. Of him it is written: "To a man (Heb. gever) whose way is hidden, and from whom Eloha has screened himself" (Iyov 3:23), MEANING THAT THE REASON FOR HIM HIDING HIS WAYS AND NOT REVEALING HIMSELF IN FULL IS BECAUSE "ELOHA HAS SCREENED HIMSELF" AND NOT BECAUSE OF MOSHE'S DEFICIENCY. THIS IS WHY no man knew the place of his burial - nor will until the very day when he will be revealed there. THIS IS BECAUSE THE PLACE OF THE DEFECT IS THE PLACE OF BURIAL AND, BECAUSE THERE WAS NO DEFECT IN HIM, NOBODY KNEW WHERE HE WAS BURIED. ONLY AT THE END OF CORRECTION, AFTER MOSHE'S PREFECTION IS REVEALED, WILL THE DEFICIENCY BE DISTINGUISHED BY THE PERFECTION THAT WILL BE REVEALED. THIS IS THE SECRET OF THE PLACE OF HIS BURIAL. This is the part of remez (hints) OF THE TORAH, and wise men ARE INFORMED by hints.

251. תְּלִיתָאָה עָאל בַּחִדֶּקֶל, חַד קַל, וְדָא לִישָׁנָא חֲדִידָא קַלָּא לִדְרָשָׁא. רְבִיעָאָה עָאל בַּפְּרָת, דְּאִיהוּ מוֹחָא, דְּבֵיהּ פְּרִיָּה וּרְבִיָּה. בֶּן זוֹמָא וּבֶן עֲזַאי דְּעָאלוּ בִּקְלִיפִּין דְּאוֹרַיְיתָא, הֲווֹ לָקָאן בְּהוֹן. ר׳ עֲקִיבָא דְּעָאל בְּמוֹחָא אִתְּמַר בֵּיהּ דְּעָאל בְּשָׁלָם, וּנְפַק בְּשָׁלָם.

251. The third OF THE FOUR SAGES entered the Chiddekel, WHICH CONSISTS OF THE LETTERS Chet-Dalet Kof-Lamed, which ALLUDES TO a sharp (Heb. chad), FAULTLESS tongue that is quick (Heb. kal) in giving homiletical explanations. The fourth OF THE FOUR SAGES entered the Prat (Euphrates), which is the innermost stream, where procreation (Heb. Priyah) occurs, AS THE SEED IS DRAWN OUT OF THE INNERMOST (BRAIN). So Ben Zoma and Ben Azai, who entered the shells of the Torah, were affected by them, but Rabbi Akiva, who entered the inner part OF THE TORAH, is said to have entered and come out in peace.

22. The Pure Marble Stones

This is one of the most profound sections of the Zohar. Rabbi Elazar asks his father Rabbi Shimon to explain a statement made by the great sage Rabbi Akiva. The actual statement reads: "When you reach the pure marble stones, do not say 'water, water', or you may endanger yourselves." Couched in metaphor and concealed in cryptic language, this statement delves into many complex spiritual truths. The most important of these is the fact that all the evil we witness with our own eyes is really an illusion. If we accept and believe in this illusion, it becomes part of our reality. Hidden within these ideas are mysteries so deep and

great that only a few righteous souls in every generation can truly grasp them. In our everyday lives, these concepts help us differentiate reality from illusion.

252. Rabbi Elazar said: Father, one day when we were in the Torah academy, the friends asked why Rabbi Akiva said to his disciples. When you reach the Pure Marble Stones, do not say 'water, water,' or you may endanger yourselves, as it is written: "He that tells lies shall not remain in my sight" (Tehilim 101:7). In the meantime, the most ancient among the old came down. CHOCHMAH AND BINAH ARE CALLED 'ANCIENT' AND KETER, WHICH IS ABOVE CHOCHMAH AND BINAH, IS CALLED 'MOST ANCIENT AMONG THE ANCIENT'. AND THIS IS THE SECRET OF THE SOUL OF YECHIDAH THAT SHALL BE REVEALED IN THE WORLD AT THE END OF CORRECTION. He asked them: Sirs, what issues are you studying? They replied: Indeed WE ARE DISCUSSING what Rabbi Akiva said to his disciples about the pure marble stones. He said to them: Most certainly, here is a sublime secret, for it has been explained in the celestial Yeshiva. In order for you not to misunderstand THIS SECRET, I have come down TO CLARIFY IT. The reason is that this secret, which is concealed from the people of your generation, is already known to you. IN OTHER WORDS, BECAUSE THIS SECRET HAS BEEN REVEALED TO YOU THAT IS HIDDEN FROM THE OTHER PEOPLE OF YOUR GENERATION, IT IS NOW POSSIBLE TO EXPLAIN IT TO YOU IN FULL.

252. אֶלְעָזָר, אַבָּא, יוֹמָא חַד הֲוֵינָא בְּבֵי מִדְרָשָׁא, וּשְׁאִילוּ חַבְרַיָּיא, מַאי נִיהוּ דְּא״ר עֲקִיבָא לְתַלְמִידוֹי כְּשֶׁתַּגִּיעוּ לְאַבְנֵי שַׁיִּשׁ טָהוֹר, אַל תֹּאמְרוּ מַיִם מַיִם, שֶׁמָּא תִּסְתַּכְּנוּן גַּרְמַיְיכוּ, דִּכְתִיב דּוֹבֵר שְׁקָרִים לֹא יִכּוֹן לְנֶגֶד עֵינָי. אַדְהָכֵי, הָא סָבָא דְּסָבִין קָא נָחֵית, אֲמַר לוֹן, רַבָּנָן בְּמַאי קָא תִּשְׁתַּדְּלוּן. אֲמָרוּ לֵיהּ, וַדַּאי, בְּהָא דְּא״ר עֲקִיבָא לְתַלְמִידוֹי כְּשֶׁתַּגִּיעוּ לְאַבְנֵי שַׁיִּשׁ וכו׳. אֲמַר לוֹן, וַדַּאי רָזָא עִלָּאָה אִית הָכָא, וְהָא אוֹקְמוּהָ בְּמִתִּיבְתָּא עִלָּאָה, וּבְגִין דְּלָא תִּטְעוּן נְחִיתְנָא לְכוֹ, וּבְגִין דְּאִתְגַּלְיָא רָזָא דָא בֵּינַיְיכוּ דְּאִיהִי רָזָא עִלָּאָה, טְמִירָא מִבְּנֵי דָרָא.

253. These are surely the pure marble stones from which pure water flows. They are alluded to BY THE TWO YUDS THAT APPEAR at the top and bottom of the letter Aleph. The letter Vav, which is placed in a diagonal between THE TWO YUDS, is the tree of Life. Whomever eats from the tree shall live forever. These two Yuds in the Aleph are hinted at in "Vayyitzer (And formed)" (Beresheet 2:7), WHICH IS SPELLED WITH TWO YUDS. The two forming, one of the upper beings and the other of the lower beings, ARE SYMBOLIZED BY THE TWO YUDS THAT APPEAR AT THE BEGINNING AND END OF THE NAME--YUD-ALEPH-HEI-DALET-VAV-NUN-HEI-YUD-and represent Chochmah at the beginning and Chochmah at the end of the name. THEY ARE CALLED the mysteries of wisdom, because they are concealed from the supernal Chochmah, which is below the Supernal Keter.

253. בְּוַדַּאי אַבְנֵי שַׁיִּשׁ טָהוֹר, אִנּוּן דְּמִנְּהוֹן מַיִין דַּכְיָין נָפְקִין, וְאִינּוּן רְמִיזִין בְּאָת א רֵישָׁא וְסוֹפָא, ו׳ דְּאִיהוּ נָטוּי בֵּינַיְיהוּ, אִיהוּ עֵץ הַחַיִּים, מַאן דְּאָכִיל מִנֵּיהּ, וָחַי לְעָלַם, וְאִלֵּין ב׳ יודִי״ן, אִינּוּן רְמִיזִין בְּוַיִּיצֶר, וְאִינּוּן תְּרֵין יְצִירוֹת, יְצִירָה דְּעִלָּאִין, וְיְצִירָה דְּתַתָּאִין, וְאִנּוּן חָכְמָה בָּרֹאשׁ, וְחָכְמָה בַּסּוֹף, תַּעֲלוּמוֹת חָכְמָה, וַדַּאי אִנּוּן תַּעֲלוּמוֹת מֵחָכְמָה עִלָּאָה דְּתְחוֹת כֶּתֶר עִלָּאָה.

254. These are comparable to the two eyes from which two teardrops fell into the great sea. CHOCHMAH IS CALLED EYES, AND THE RIGHT EYE IS THE UPPER CHOCHMAH AND THE LEFT EYE IS THE LOWER CHOCHMAH. Why did the teardrops fall? Because from these two tablets, Moshe gave the Torah to Yisrael, NAMELY BINAH AND MALCHUT. THE RIGHT TABLET IS BINAH, AND THE LEFT IS MALCHUT, CORRESPONDING TO THE TWO EYES. Because the children of Yisrael were not worthy of receiving them, they broke and fell AT THE SIN OF THE CALF, AS IT IS WRITTEN: "AND BROKE THEM AT THE FOOT OF THE MOUNTAIN" (SHEMOT 32:19). This caused the destruction of the first and second Temples, AS THEY ARE ALSO RELATED TO THE TWO TABLETS. THE FIRST TEMPLE IS DERIVED FROM THE RIGHT TABLET, WHICH IS THE SECRET OF THE UPPER CHOCHMAH, BINAH. AND THE SECOND TEMPLE IS DERIVED FROM THE LEFT TABLET, WHICH IS THE SECRET OF THE LOWER CHOCHMAH--MALCHUT. AND THIS IS WHY TWO TEARDROPS FELL INTO THE GREAT SEA. Why did they fall AND BREAK? Because the letter Vav flew out of them, which is the Vav of Vayyitzer. He gave them two other TABLETS from the tree of knowledge of good and evil. From there, the Torah was given in a manner of permitting and forbidding. From THE ASPECT of the right, IT GIVES life but from the left, it gives death.

254. וְאִנּוּן לְקֻבֵּל ב׳ עַיְינִין, דִּבְהוֹן תְּרֵין דִּמְעִין נָחֲתוּ בְּיַמָּא רַבָּא, וְאַמַּאי נָחֲתוּ, בְּגִין דְּאוֹרַיְיתָא מִתְּרֵין לוּחִין אִלֵּין, הֲוָה מֹשֶׁה נָחֵית לְיִשְׂרָאֵל, וְלָא זָכוּ בְּהוֹן, וְאִתַּבְּרוּ וּנְפָלוּ, וְדָא גָּרִים אִבּוּדָא דְּבֵית רִאשׁוֹן וְשֵׁנִי, וְאַמַּאי נְפָלוּ, בְּגִין דְּפָרַח ו׳ מִנַּיְיהוּ, דְּאִיהוּ ו׳ דְּוַיִּיצֶר, וְיָהֵיב לוֹן אַחֲרָנִין מִסִּטְרָא דְּעֵץ הַדַּעַת טו״ר. דְּמִתַּמָּן אִתְיְיהִיבַת אוֹרַיְיתָא בְּאִסּוּר וְהֶתֵּר מִיָּמִינָא חַיֵּי, וּמִשְּׂמָאלָא מוֹתָא.

255. וּבג״ד אָמַר רַבִּי עֲקִיבָא לְתַלְמִידוֹי, כְּשֶׁתַּגִּיעוּ לְאַבְנֵי שַׁיִשׁ טָהוֹר, אַל תֹּאמְרוּ מַיִם מַיִם, לָא תֶהֱוֹוּ שְׁקִילִין אַבְנֵי שַׁיִשׁ טָהוֹר לְאַבְנִין אַחֲרָנִין, דְּאִנּוּן חַיֵּי וּמוֹתָא, דְּמִתַּמָּן לֵב חָכָם לִימִינוֹ וְלֵב כְּסִיל לִשְׂמֹאלוֹ. וְלָא עוֹד אֶלָּא אַתּוּן תִּסְתַּכְּנוּן גַּרְמַיְיכוּ, בְּגִין דְּאִלֵּין דְּעֵץ הַדַּעַת טו״ר אִנּוּן בִּפְרוּדָא, וְאַבְנֵי שַׁיִשׁ טָהוֹר אִינּוּן בְּיִחוּדָא בְּלָא פְּרוּדָא כְּלָל. וְאִי תֵּימְרוּן דְּהָא אִסְתַּלַּק עֵץ הַחַיִּים מִנַּיְיהוּ וּנְפָלוּ, וְאִית פְּרוּדָא בֵּינַיְיהוּ, דּוֹבֵר שְׁקָרִים לָא יִכּוֹן לְנֶגֶד עֵינָי, דְּהָא לֵית תַּמָּן פְּרוּדָא לְעֵילָא דְּאִלֵּין דְּאִתַּבְּרוּ מֵאִנּוּן הֲווֹ. אֲתוֹ לְנַשְׁקָא לֵיהּ, פְּרַח וְאִסְתַּלַּק מִנַּיְיהוּ.

255. Because of this, Rabbi Akiva said to his disciples, 'When you reach the pure marble stones, do not say, "Water, water."' THIS MEANS THAT you should not compare the pure marble stones to the other stones that represent life and death, because it is written: "A wise man's heart inclines him to his right hand: but a fool's heart is to his left" (Kohelet 10:2). Not only that, but you may endanger yourselves, because these STONES of the Tree of knowledge of good and evil are in a state of separation, while the pure marble stones are in a state of unity without any separation. You may say, that when the Tree of Life departed from them AT THE SIN OF THE CALF, they fell AND broke, and therefore they were separated from each other. BUT THEN, "he that tells lies shall not remain in my sight," because there is no separation between them above. For those that broke were of those FROM THE PURE MARBLE STONES. THEREFORE, THERE IS NO SEPARATION BETWEEN THEM, JUST AS WITH THE PURE MARBLE STONES. IT IS AS IF THEY NEVER WERE BROKEN.

23. "And a river went out of Eden"
Within the lower spiritual realms many negative forces influence and encumber our lives. Upper Worlds, in contrast, are free of these evil entities. Meditating upon these verses connects us directly to the Upper Worlds, where we are above the influence of harmful forces.

256. דָּבָר אֲחֵר, וְנָהָר יוֹצֵא מֵעֵדֶן, בְּוַדַּאי לְעֵילָא בְּעֵץ חַיִּים, תַּמָּן לֵית קְלִיפִּין נוּכְרָאִין הה״ד לֹא יְגוּרְךָ רָע, אֲבָל בְּעֵץ דִּלְתַתָּא אִית קְלִיפִּין נוּכְרָאִין, וַדַּאי, וְאִיהוּ נָטוּעַ בְּגִנְתָּא דְעֵדֶן דִּזְעֵיר אַפִּין, דְּאִיהוּ חֲנוֹךְ מטטרו״ן, דְּג״ע דִּלְעֵילָא דְּקֻדְשׁוֹ בָּרוּךְ הוּא לֵית תַּמָּן עַרְטוּמָא, לְמֶהֱוֵי תַּמָּן נַפְתּוּל וְעִקֵּשׁ. וּבְגִין דָּא, וְנָהָר יוֹצֵא וגו׳, וְיָכִילְנָא לְמֵימַר בְּמטטרו״ן, יוֹצֵא מֵעֵדֶן מֵעִדּוּן דִּילֵיהּ, לְהַשְׁקוֹת אֶת הַגָּן, גַּן דִּילֵיהּ, פַּרְדֵּס דִּילֵיהּ, דְּתַמָּן עָאלוּ, בֶּן עֲזַאי וּבֶן זוֹמָא וֶאֱלִישָׁע וּקְלִיפִּין דִּילֵיהּ, מִסְטְרָא דָא טוֹב, וּמִסְטְרָא דָא רָע וְדָא אִסּוּר וְהֶתֵּר, כָּשֵׁר וּפָסוּל, טוּמְאָה וְטָהֳרָה.

256. Another explanation OF THE VERSE: "And a river went out of Eden" (Beresheet 2:10) is that there are no strange Klipot in the Tree of Life above, NAMELY ZEIR ANPIN OF ATZILUT, as it is written: "Nor shall evil dwell with you" (Tehilim 5:5). WHY? BECAUSE THE KLIPOT FIRST APPEAR IN THE WORLD OF BRIYAH, BELOW THE WORLD OF ATZILUT, but in the tree below IN THE WORLD OF BRIYAH does indeed have strange Klipot. THIS TREE is planted in the Garden of Eden of THE LOWER Zeir Anpin; NAMELY ZEIR ANPIN OF BRIYAH. And this TREE is CALLED Chanoch or Matatron, because in the upper Garden of Eden of the Holy One, blessed be He--NAMELY IN THE GARDEN OF EDEN OF ATZILUT--there are no devious or stubborn Klipot. For this reason, IT IS WRITTEN: "And a river went out of Eden..." The "river" - Matatron - "went out of Eden" MEANING THAT it left its pleasures (Heb. Eden), WHICH CONSISTED OF THE MOCHIN OF IMA, AS BINAH IS CALLED EDEN, AND "to water the garden" means his garden, OF MATATRON. IT IS his orchard, NAMELY MALCHUT OF THE WORLD OF BRIYAH, into which Ben Azai, Ben Zoma and Elisha entered. MATATRON'S Klipot are good from one side and evil from the other. This is WHY THE TORAH lists the permissible and the prohibited, because there are both kosher and unfit, impure and pure.

257. קָם חַד סָבָא וַאֲמַר, ר׳ ר׳, הָכִי הוּא וַדַּאי, אֲבָל עֵץ חַיִּים לָא אִתְקְרֵי אִיהוּ, אֶלָּא הָכָא הוּא רָזָא דְּמִלָּה וַיִּיצֶר: חַד יְצִירָה דְּטוֹב, וְחַד יְצִירָה דְּרָע, דָּא אִיהוּ עֵץ הַדַּעַת טוֹב וָרָע, עֵץ דָּא אָדָם זְעֵירָא מִסְטְרָא דְּחַיִּים מִנֵּיהּ, וּמִסְטְרָא דְּמוֹתָא מִנֵּיהּ, תַּמָּן ב׳ יְצִירוֹת דִּילֵיהּ, דְּאִנּוּן אִסּוּר וְהֶתֵּר, וַעֲלֵיהּ אִתְּמַר וַיִּיצֶר ה׳ אֱלֹקִים אֶת הָאָדָם עָפָר מִן הָאֲדָמָה.

257. An old man stood up and said TO RABBI SHIMON: Rabbi, Rabbi, it is indeed so. THERE ARE NO KLIPOT IN ATZILUT, BUT ONLY IN BRIYAH. But MATATRON is not called the Tree of Life. THE OLD MAN WONDERS. IF RABBI SHIMON INTERPRETS THE VERSE AS APPLYING TO THE GARDEN OF EDEN IN BRIYAH, THEN HOW COULD HE INTERPRET THE VERSE: "THE TREE OF LIFE ALSO IN THE MIDST OF THE GARDEN." FOR THERE IS NO TREE OF LIFE IN THE GARDEN OF BRIYAH AND MATATRON IS NOT THE TREE OF LIFE, BECAUSE THERE IS GOOD AND EVIL IN HIM. The secret of the matter is that Vayyitzer (And...formed), WHICH IS SPELLED WITH TWO YUDS, ALLUDES TO THE TWO ACTS OF FORMING: One is the forming of good and the other is the forming of evil. This is the Tree of knowledge of good and evil, WHICH INCLUDES THESE TWO FORMS. The Tree of knowledge is the small man from which derive death and life, which represent the forbidden and the permissible. IN OTHER WORDS, THE FORBIDDEN IS DEATH AND THE PERMISSIBLE LIFE. Of such a man it is written: "And Hashem Elohim formed man of the dust of the ground" (Beresheet 2:7).

258. וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים. דָּא שְׁכִינְתָּא עִלָּאָה, עֵדֶן. תִּיּוּבְתָּא. וַעֲלָה אִתְּמָר וְעֵץ הַחַיִּים. בְּתוֹךְ הַגָּן, דָּא עַמּוּדָא דְּאֶמְצָעִיתָא. הַגָּן שְׁכִינְתָּא תַּתָּאָה, תְּלַת קְטִירִין אִנּוּן: נִשְׁמָתָא. רוּחָא. נַפְשָׁא לְגַבֵּיהּ. וּבְהוֹן וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה, דְּאִיהוּ מִפִּיו מַמָּשׁ, אִתְקְרֵי לִשְׁכִינְתָּא, דְּאִיהִי נִשְׁמַת חַיִּים. מִיָּד דַּאֲמַר מִלִּין אִלֵּין סְלִיק לְעֵילָא. אָמַר רַבִּי שִׁמְעוֹן, חַבְרַיָּיא בְּוַדַּאי מַלְאֲכָא הֲוָה, וּבְוַדַּאי סָמִיךְ אִית לָנָא, מִכָּל אֲתַר.

258. The verse continues: "And breathed into his nostrils the breath of life" (Ibid.). This is FROM the upper Shechinah, WHICH IS CALLED Eden AND repentance. Of him, it is written: "The Tree of Life also in the midst of the garden," which is the lower Shechinah. And there were three bonds CONNECTED TO HIM, Neshamah, Ruach and Nefesh. NESHAMAH EXTENDED TO HIM FROM THE UPPER SHECHINAH, RUACH EXTENDED TO HIM FROM ZEIR ANPIN OF ATZILUT AND NEFESH EXTENDED FROM THE GARDEN, WHICH IS THE LOWER SHECHINAH, ALSO CALLED MALCHUT. With them, NESHAMAH, RUACH AND NEFESH, "man became a living soul (Heb. Nefesh)." It was from His mouth indeed that he was named after the Shechinah, which is the "breath (Heb. Neshamah) of life." IT IS AS IF HE BREATHED WITH HIS OWN MOUTH INTO THE MOUTH OF ADAM, FOR THE BREATH OF LIFE IS THE LIGHT OF THE SUPERNAL SHECHINAH. Immediately after completing these words, he rose and disappeared. Rabbi Shimon said: My friends, he surely must have been an angel. In any case, we surely have confirmations.

24. "And Hashem Elohim...put him into the Garden of Eden"
This section uses a story to expand upon the previous section. God elevates Adam from the lower worlds, with their evil and negativity, to Upper Worlds, where Adam is placed in the Garden of Eden. This story mirrors our own spiritual work. The spiritual forces of the Zohar give us the strength to draw the Light of the Creator to assist us in our elevation above the negative influences of our physical existence.
Through the power of this section, we gain a deeper connection to the Upper Worlds

259. פְּתַח קְרָא אֲבַתְרֵיהּ, וַיִּקַּח ה׳ אֱלֹקִים אֶת הָאָדָם וַיַּנִּיחֵהוּ בְּגַן עֵדֶן וגו׳, וַיִּקַּח מֵאָן נְטִיל לֵיהּ, אֶלָּא נְטִיל לֵיהּ מֵד׳ יְסוֹדִין, דְּאִתְּמַר בְּהוֹן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים, אַפְרִישׁ לֵיהּ מִנְּהוֹן, וְשַׁוֵּי לֵיהּ בְּגִנְתָּא דְּעֵדֶן.

259. AFTER THE OLD MAN FINISHED SPEAKING, RABBI SHIMON EXPLAINED THE VERSE: "And Hashem Elohim took the man, and put him into the Garden of Eden" (Beresheet 2:15). HE ASKED: From where did He take him? WHERE WAS HE BEFORE THE GARDEN OF EDEN? HE REPLIED: He took him from the four elements OF SEPARATION, as it is written: "And from thence it was parted, and branched into four streams" (Ibid. 10), WHICH IS AN ALLUSION TO THE FOUR ELEMENTS. SO THE HOLY ONE, BLESSED BE HE, detached ADAM from THE FOUR ELEMENTS and "put him into the Garden of Eden" IN ATZILUT.

260. כְּגַוְונָא דָא, יַעֲבֵד קֻדְשָׁא בְּרִיךְ הוּא לְב״נ דְּאִתְבְּרֵי מֵד׳ יְסוֹדִין, בְּזִמְנָא דְתָב בִּתְיוּבְתָּא, וּמִתְעַסֵּק בְּאוֹרַיְיתָא, קֻדְשָׁא בְּרִיךְ הוּא נָטִיל לֵיהּ מִתַּמָּן, וְעַלַיְיהוּ אִתְּמַר, וּמִשָּׁם יִפָּרֵד, אַפְרִישׁ נַפְשֵׁיהּ מִתַּאֲוָה דִילְהוֹן, וְשַׁוֵּי לֵיהּ בְּגִנְתָּא דִילֵיהּ, דְּאִיהִי שְׁכִינְתָּא. לְעָבְדָהּ בְּפִקּוּדִין דַּעֲשֵׂה, וּלְשָׁמְרָהּ בְּפִקּוּדִין דְּלָא תַעֲשֶׂה, אִי זָכָה לְנַטְרָא לָהּ, אִיהוּ יְהֵא רֵישָׁא, עַל ד׳ יְסוֹדִין, וְאִתְעֲבֵיד נָהָר דְּאִתְשַׁקְיָין עַל יָדֵיהּ, וְלָא עַל יְדָא אַחֲרָא, וְאִשְׁתְּמוֹדְעִין בֵּיהּ, דְּאִיהוּ רִבּוֹן וְשַׁלִּיט עֲלַיְיהוּ.

260. JUST AS THE HOLY ONE, BLESSED BE HE, ELEVATED ADAM FROM THE WORLDS OF BRIYAH, YETZIRAH AND ASIYAH OF SEPARATION TO THE GARDEN OF EDEN, so the Holy One, blessed be He, shall do to a man created from these four elements when he repents and studies the Torah. THEN the Holy One, blessed be He, shall take THE REPENTANT from BRIYAH, YETZIRAH AND ASIYAH OF SEPARATION. About THE ELEMENTS OF SEPARATION, it is written: "And from thence it was parted", as He detached him from their lusts and put him in His own garden, which is the Shechinah, NAMELY MALCHUT, "to till it", TO SERVE THE SHECHINAH, by means of the positive precepts and "to keep it" (Beresheet 2:16) by means of negative precepts. If A PERSON has the merit "to keep" the Shechinah, he shall become master of the four elements OF HIS BODY. And he becomes a river from which they are watered, and not watered by any other; REFERRING TO THE OTHER SIDE. And they recognize him as their master and ruler.

261. וְאִי עָבַר עַל אוֹרַיְיתָא, אִתְשַׁקְיָין מִמְּרִירוּ דְאִילָנָא דְרַע, דְּאִיהוּ יֵצֶר הָרָע, וְכָל אֵבָרִין דְּאִנּוּן מֵד׳ יְסוֹדִין, אִתְּמַר בְּהוֹן, וַיְמָרְרוּ אֶת חַיֵּיהֶם וגו׳ וַיְמָרְרוּ בִּמְרִירוּ דְּמָרָה, וּלְגַבֵּי אֵבָרִין קַדִּישִׁין דְּגוּפָא, דְּאִנּוּן מִסִּטְרָא דְטוֹב, עֲלַיְיהוּ אִתְּמַר וַיָּבוֹאוּ מָרָתָה וְלֹא יָכְלוּ לִשְׁתּוֹת מַיִם מִמָּרָה וגו׳. כְּגַוְונָא דָא, אָמְרוּ מָארֵי מַתְנִיתִין, וַיְמָרְרוּ אֶת חַיֵּיהֶם בַּעֲבוֹדָה קָשָׁה, בְּקוּשְׁיָא. בְּחוֹמֶר, בְּקֶל וָחוֹמֶר. וּבִלְבֵנִים, בְּלִבּוּן הֲלָכְתָּא. וּבְכָל עֲבוֹדָה בַּשָּׂדֶה, דָּא בָּרַיְיתָא. אֶת כָּל עֲבוֹדָתָם וגו׳ דָּא מִשְׁנָה.

261. If he transgresses THE PRECEPTS OF the Torah, THE FOUR ELEMENTS OF HIS BODY shall be watered by the bitterness of the Tree of Evil, which is the evil inclination. It is written about all the parts of the body that are made of the four elements in him, "And they made their lives bitter with hard bondage..." (Shemot 1:14). They made them bitter by the bitterness of the gallbladder (Heb. marah). Of the sacred parts of the body, which are from the side of good, it is written: "And when they came to Marah (lit. 'bitter'), they could not drink of the waters of Marah, for they were bitter..." (Shemot 15:23). Similarly, the sages of the Mishnah said that the verse, "And they made their lives bitter in hard bondage..." refers to hard questions, 'in mortar' (Heb. chomr), and 'in brick' (levenah) in clarifying (libun), the Halachah, 'And in all manner of bondage in the field', allude to the Barayta, 'All their bondage'--namely the Mishnah. BECAUSE OF THEIR SINS AND TRANSGRESSION, THE OTHER SIDE CLEAVED TO ALL THE PARTS OF THEIR STUDY OF THE TORAH. AS OUR SAGES OF BLESSED MEMORY SAID, IF A MAN IS NOT WORTHY, THE TORAH BECOMES TO HIM A DEADLY POISON.

262. If they repent, it is said of them: "And Hashem showed him a tree" (Ibid. 25), the Tree of Life by which "the waters were made sweet." AS THE BITTERNESS AND THE DEADLY POISON WERE REMOVED FROM THE TORAH, THE SWEETNESS OF IT, WHICH IS THE ELIXIR OF LIFE, WAS REVEALED TO THEM. And this TREE OF LIFE is Moshe the Mashiach (Messiah). THE SOUL OF MOSHE SHALL BE REVEALED AT THE COMING OF MASHIACH, as it is written of him BEFORE THE COMING OF MASHIACH: "The rod of the Elohim is in my hand" (Shemot 17:9); "the rod of the Elohim" is Matatron, who has life on one side and death on the other, AS HE CHANGES FROM A SERPENT TO A ROD AND FROM A ROD TO A SERPENT. When he changed into a rod, he was helpful TO MOSHE from the side of good, AND LIFE ISSUED FROM IT. But when he changed into a serpent, he worked against him, BECAUSE DEATH WAS ON HIS SIDE. So immediately, "Moshe fled from it" (Shemot 4:3).

262. אִם תַּיְיבִין בִּתְיוּבְתָּא, אִתְּמַר בְּהוֹן, וַיּוֹרֵהוּ ה׳ עֵץ, וְדָא עֵץ חַיִּים, וּבֵיהּ וַיִּמְתְּקוּ הַמָּיִם, וְדָא מֹשֶׁה מָשִׁיחַ, דְּאִתְּמַר בֵּיהּ, וּמַטֵּה הָאֱלֹקִים בְּיָדִי, מַטֶּה, דָּא מטטרו״ן, מִסִּטְרֵיהּ חַיִּים, וּמִסִּטְרֵיהּ מִיתָה. כַּד אִתְהַפַּךְ לְמַטֶּה אִיהוּ עֵזֶר, מִסִּטְרָא דְטוֹב, כַּד אִתְהַפַּךְ לְחִיוְיָא, אִיהוּ כְּנֶגְדּוֹ, מִיָּד וַיָּנָס מֹשֶׁה מִפָּנָיו.

263. The Holy One, blessed be He, delivered Matatron into the hands of Moshe, SO THAT HE MIGHT USE HIM BY THE SECRET OF THE "ROD OF THE ELOHIM." AS LONG AS IT IS IN THE HANDS OF MOSHE, IT BECOMES A ROD AND NOT A SERPENT. MATATRON is the secret of the Oral Torah, which prescribes what is forbidden and what is permitted, NAMELY THE SIDES OF GOOD AND EVIL. THIS IS SIMILAR TO MATATRON, WHO IS THE SECRET OF THE TORAH OF BRIYAH. BUT IN ATZILUT, IT IS WRITTEN: "NOR SHALL EVIL DWELL WITH YOU" (TEHILIM 5:5). AND THE ENTIRE TORAH CONSISTS OF THE HOLY NAMES OF THE HOLY ONE, BLESSED BE HE. As soon as Moshe smote the rock with the rod, the Holy One, blessed be He, removed it from Moshe's hand, as it is written: "Went down to him with a staff" (II Shmuel 23:21) to smite him with it. The staff is the evil inclination, the serpent, and everything; ALL THE TROUBLES in exile are because of THE SERPENT. IN OTHER WORDS, THE SERPENT IS THE CAUSE OF ALL THE SUFFERING AND PUNISHMENTS OF EXILE.

263. וְקֻדּוֹשׁ בָּרוּךְ הוּא מְסָר לֵיהּ בִּידָא דְמֹשֶׁה, וְאִיהוּ אוֹרַיְיתָא דִּבְעַל פֶּה, דְּבֵיהּ אִסּוּר וְהֶתֵּר, מִיָּד דְּמָחָא בֵּיהּ בְּטִינָרָא, נְטַל לֵיהּ קֻדּוֹשׁ בָּרוּךְ הוּא בִּידֵיהּ, וְאִתְּמַר בֵּיהּ וַיֵּרֶד אֵלָיו בַּשָּׁבֶט, לְמָחָאָה לֵיהּ בֵּיהּ, וְשֵׁבֶט אִיהוּ יֵצֶר הָרָע, חִוְיָא, וְכֹלָּא אִיהוּ בְּגָלוּתָא מֵחֲמַת דִּילֵיהּ.

264. More MAY BE SAID ABOUT THE VERSE: "And from thence it was parted." Happy is the man who is occupied in the study of the Torah. When the Holy One, blessed be He, takes him away from this body--from its four elements OF SEPARATION--he is detached from them and becomes head of the four living creatures OF THE CHARIOT. It is written about them: "They shall bear you up in their hands" (Tehilim 91:12). BY DELVING INTO THE STUDY OF THE TORAH, INSTEAD OF BEING RULED OVER BY THE FOUR ELEMENTS OF SEPARATION, THE HOLY ONE, BLESSED BE HE, DETACHES HIM FROM THE LUSTS OF THE ELEMENTS OF THE BODY AND ELEVATES HIM TO BECOME HEAD OF THE FOUR HOLY LIVING CREATURES OF THE CHARIOT. AND THEY SHALL BEAR HIM UP AND CARRY HIM IN ACCORDANCE WITH THE SECRET OF THE VERSE: "THEY SHALL BEAR YOU UP IN THEIR HANDS, LEST YOU DASH YOUR FOOT AGAINST A STONE."

264. וְעוֹד וּמִשָּׁם יִפָּרֵד, זַכָּאָה אִיהוּ בַּר נָשׁ, דְּאִשְׁתַּדַּל בְּאוֹרַיְיתָא דִּבְזִמְנָא דְנָטִיל לֵיהּ קֻדְשָׁא בְּרִיךְ הוּא, מֵהַאי גּוּפָא, מֵד׳ יְסוֹדִין, אִתְפְּרַשׁ מִתַּמָּן, וְאָזֵיל לְמֶהֱוֵי רֵישָׁא בְּד׳ חַיָּוָן, וְאִתְּמַר בְּהוֹן עַל כַּפַּיִם יִשָּׂאוּנְךָ וגו׳.

25. Idolatry - bloodshed - incest

These three negative actions are the primary cause of all the world's negativity. In a lengthy discussion, the Zohar expounds upon their metaphysical source. The Kabbalists teach us that idolatry does not only pertain to man-made statues and icons. An idol is defined as any material possession or external situation that controls our emotions, our behavior, or our motivation. When any such circumstance determines or influences our experience of life, we have surrendered control and severed our connection to the Light, which is the true source of fulfillment.

Often, our negative tendencies lead us to become worshippers of wealth or disciples of our own ego.

The sin of bloodshed does not refer exclusively to cold-blooded killing.

Bloodshed occurs when we publicly or privately disgrace or humiliate others, causing the blood to rush to their face out of embarrassment.

This includes, for example, character assassination caused by an evil tongue.

The Hebrew word and connotation for incest is not limited to sexual relations between direct family members. It also includes adulterous relations between a married woman and another man; a man that marries two sisters; relations between a step brother and step sister. Even though the step brother and sister are not connected by blood, a spiritual bond is created when their respective parents join together in marriage. In Kabbalah, spiritual connections are far more significant than blood relations. The spiritual forces released by the letters of this section protect and purify us from these negative actions.

265. "And Hashem Elohim commanded..." (Beresheet 2:16). THIS VERSE ALLUDES TO THE PROHIBITION OF IDOL-WORSHIPPING, WHICH IS INCLUDED WITHIN THE TREE OF KNOWLEDGE, as it is been said that the word "To command (Heb. Tzav)" is but idolatry, from where, REFERRING TO THE TREE OF KNOWLEDGE, other Elohim originate. And this, NAMELY THE KLIPAH OF IDOLATRY, DWELLS in the liver (Heb. kaved; lit. 'heavy'). THERE ARE THREE TRANSGRESSIONS PERTAINING TO THE TREE OF KNOWLEDGE, WHICH ARE IDOL WORSHIPPING, INCEST AND BLOODSHED. And this, NAMELY THE KLIPAH OF IDOLATRY, DWELLS in the liver (Heb. kaved; lit. 'heavy'). As a result, their work became heavy such is idol worship. Because OF IDOLATRY, the liver becomes angry. BY BECOMING ANGRY, THE LIVER IS PASSED ON AS A DWELLING FOR THE KLIPAH OF IDOL WORSHIPPING. It has been said that 'Whoever is angry acts as if he worships idols,' and IT IS WRITTEN: "And...command" TO TEACH US ABOUT THE TRANSGRESSION OF IDOL WORSHIPPING, WHICH IS INCLUDED WITHIN THE TREE OF KNOWLEDGE.

265. וַיְצַו ה׳ אֱלֹקִים וגו׳, הָא אוֹקְמוּהָ לֵית צַו אֶלָּא עֲבוֹדָה זָרָה, דְּמִתַּמָּן אֱלֹהִים אֲחֵרִים, וְאִיהִי בַּכָּבֵד דְּמִנָּהּ תִּכְבַּד הָעֲבוֹדָה, דְּאִיהִי עֲבוֹדָה זָרָה לֵיהּ וְהַכָּבֵד כּוֹעֵס, וְהָא אוֹקְמוּהָ כָּל הַכּוֹעֵס כְּאִלּוּ עוֹבֵד עֲבוֹדָה זָרָה. דָּא אִיהוּ וַיְצַו.

266. THE PHRASE, "the man" alludes to the prohibition of bloodshed, WHICH IS INCLUDED WITH THE TREE OF KNOWLEDGE, as it is written: "Who so sheds man's blood, by man shall his blood be shed" (Beresheet 9:6). FROM HERE, WE NEED TO DRAW AN ANALOGY. HERE IT SAYS, "THE MAN" AND THERE MAN IS MENTIONED IN CONNECTION WITH BLOODSHED. JUST AS THERE THE WORD MAN IS CONNECTED WITH BLOODSHED, SO HERE (BERESHEET 2:16), MAN IS CONNECTED WITH BLOODSHED. THEREFORE, BOTH ISSUES DEAL WITH BLOODSHED. THE KLIPAH OF BLOODSHED RESIDES WITHIN the gall (Heb. marah); it is the sword of the Angel of Death BY WHICH HE KILLS HUMAN BEINGS, AS IT SAYS THAT A DROP OF BITTERNESS (HEB. MARAH) HANGS FROM THE SWORD OF THE ANGEL OF DEATH, BY WHICH ONE DIES. The verse also says, "But her end is bitter as wormwood, sharp as a two-edged sword" (Mishlei 5:4). THE WORD "saying" (Beresheet 2:16) IN THIS VERSE alludes to THE PROHIBITION OF incest, WHICH IS PART OF "THE TREE OF KNOWLEDGE." THE KLIPAH OF INCEST RESIDES IN the spleen, about which it is written: "She eats, and wipes her mouth..." (Mishlei 30:20), because the spleen has neither mouth nor arteries THROUGH WHICH IT CAN SUCK BLOOD. Therefore, it sucks black blood from the liver, even though it has no mouth. This IS WHY IT IS WRITTEN: "She eats, and wipes her mouth." All those who shed blood come from THE KLIPAH THAT RESIDES IN the gall, so the arteries in the heart avoid the bile and IMMEDIATELY flee from it.

266. עַל הָאָדָם, דָּא שְׁפִיכוּת דָּמִים, כד״א בָּאָדָם דָּמוֹ יִשָּׁפֵךְ, וְדָא מָרָה, חַרְבָּא דְּמַלְאַךְ הַמָּוֶת, כד״א וְאַחֲרִיתָהּ מָרָה כְּלַעֲנָה, חַדָּה כְּחֶרֶב פִּיּוֹת. לֵאמֹר, דָּא גִּלּוּי עֲרָיוֹת, וְדָא טְחוֹל. עֲלֵיהּ נֶאֱמַר אָכְלָה וּמָחֲתָה פִּיהָ וגו׳ דִּטְחוֹל לֵית לָהּ פּוּמָא וְעַרְקִין, וְאִתְשַׁקְיָא מֵעֲכִירוּ דְּדָמָא אוּכְמָא דְּכָבֵד, וְלָא אַשְׁכַּחְנָא לֵיהּ פּוּמָא, וְדָא אִיהוּ אָכְלָה וּמָחֲתָה פִּיהָ וגו׳. כָּל שׁוֹפְכֵי דָּמִים מִמָּרָה אִנּוּן, דְּעַרְקִין דְּדָמָא דְּלִבָּא, מִיָּד דְּחָזָאן מָרָה, כָּלְהוֹן בָּרְחִין קֳדָמָהּ.

267. Those who commit incest hide in the dark, AS IT IS WRITTEN: "THE EYE ALSO OF THE ADULTERER WAITS FOR THE TWILIGHT, SAYING, NO EYE SHALL SEE ME..." (IYOV 24:15). THIS IS AN ALLUSION TO the black blood of the spleen, WHERE THE KLIPAH OF INCEST RESIDES, AS BLACK BLOOD IS SIMILAR TO DARKNESS. The soul of whoever commits bloodshed, idolatry or incest shall be reincarnated inside THE THREE FORMS OF KLIPAH: the liver, the gall and the spleen. And it is sentenced in Gehenom by three evil rulers CALLED the destroyer, anger and wrath.

267. וְעָרְיָין כָּלְהוֹ אִתְכַּסְיָין בַּחֲשׁוֹכָא, בְּדַם אוּכְמָא דִּטְחוֹל, מָאן דַּעֲבַר עַל שְׁפִיכַת דְּמָא וְע״ז וְג״ע, גַּלְיָא נִשְׁמָתֵיהּ, בְּכָבֵד מָרָה טְחוֹל, וְדַיְינִין לֵיהּ בַּגֵּיהִנֹּם, וּתְלַת מְמַנָּן עֲלַיְיהוּ, מַשְׁחִית אַף וְחֵימָה.

268. There are fifteen forms of incest (sexual misconduct), which are equivalent to the numerical value of Yud-Hei OF THE NAME YUD-HEI-VAV-HEI, and the other six are equivalent to the Vav OF THE NAME YUD-HEI-VAV-HEI. EVEN before the children of Yisrael were exiled and the Shechinah was still with them, the Holy One, blessed be He, commanded Yisrael, "The nakedness of your mother, shall you not uncover" (Vayikra 18:7). THEY SHOULD NOT HARM THE SHECHINAH, WHICH IS THE MOTHER OF YISRAEL. So this exile is CONSIDERED the uncovering of the nakedness of the Shechinah, as it is written: "For your transgressions was your mother put away" (Yeshayah 50:1). Therefore, because of THE TRANSGRESSIONS OF incest, the children of Yisrael were banished and the Shechinah was condemned to exile. This is the uncovering of the nakedness of the Shechinah, BECAUSE THE GOING OF THE SHECHINAH INTO EXILE IS CONSIDERED TO BE HER NAKEDNESS, AS IT IS WRITTEN: "ALL THAT HONORED HER DESPISE HER, BECAUSE THEY HAVE SEEN HER NAKEDNESS" (EICHAH 1:8). The nakedness OF THE SHECHINAH is Lilit, the Mother of the mixed multitude. IT IS CONSIDERED NAKEDNESS BECAUSE THE RULE OF THE SHECHINAH, THE MOTHER OF YISRAEL, AND HER BOUNTY

268. ט״ו עָרְיָין אִנּוּן, כְּחֶשְׁבַּן י״ה, וְשִׁית אָחֳרָנִין כְּחֶשְׁבַּן ו׳. קֳדָם דְּגָלוּ יִשְׂרָאֵל בְּגָלוּתָא, וּשְׁכִינְתָּא עִמְּהוֹן, מָנֵי קֻדּוֹשׁ בָּרוּךְ הוּא לְיִשְׂרָאֵל, עֶרְוַת אִמְּךָ לֹא תְגַלֶּה. וְדָא גָּלוּתָא, אִיהוּ גִּלּוּי עֶרְוָתָה דִּשְׁכִינְתָּא, הה״ד וּבְפִשְׁעֵכֶם שֻׁלְּחָה אִמְּכֶם, וְעַל גִּלּוּי עֲרָיוֹת גָּלוּ יִשְׂרָאֵל וּשְׁכִינְתָּא בְּגָלוּתָא, וְדָא אִיהִי עֶרְוָה דִּשְׁכִינְתָּא. וְהַאי עֶרְוָה אִיהִי לִילִית, אִמָּא דְּעֵרֶב רַב, וְעֵרֶב רַב אִנּוּן עֲרָיוֹת דִּילָהּ, וַעֲרָיוֹת דְּיִשְׂרָאֵל דִּלְעֵילָא, דַּעֲלֵיהּ אִתְּמַר עֶרְוַת אָבִיךָ לֹא תְגַלֶּה.

PASSED TO LILIT, THE MOTHER OF THE MIXED MULTITUDE. The mixed multitude, WHICH HAS CONTROL OVER YISRAEL IN EXILE, REPRESENTS the nakedness OF THE SHECHINAH and the nakedness of supernal Yisrael, WHO IS ZEIR ANPIN, THE HUSBAND OF THE SHECHINAH. And of this SUPERNAL YISRAEL, it is written: "The nakedness of your father shall you not uncover" (Vayikra 18:7). BECAUSE WHEN THE SHECHINAH IS IN EXILE, LILIT AND THE MIXED MULTITUDE RECEIVE HIS ABUNDANCE, WHICH WAS SUPPOSED TO BE GIVEN TO THE SHECHINAH. FOR THIS REASON, THE EXILE IS CONSIDERED THE NAKEDNESS OF SUPERNAL YISRAEL.

269. Those WHO COMMIT INCEST separate the UPPER Hei OF YUD-HEI-VAV-HEI from the LOWER Hei OF YUD-HEI-VAV-HEI, so that the Vav OF YUD-HEI-VAV-HEI may not come between them, as it is written: "You shall not uncover the nakedness of a woman and her daughter" (Ibid. 17). THE UPPER HEI IS THE MOTHER AND THE LOWER HEI IS HER DAUGHTER. BECAUSE THE VAV CANNOT COME BETWEEN THEM AND ALLOW THE ABUNDANCE FROM THE MOTHER TO REACH THE DAUGHTER, THEY ARE BOTH HARMED AND DEJECTED, BECAUSE THE ACTS OF BLOCKING AND PREVENTING THIS ABUNDANCE FROM REACHING THE LOWER HEI IS CONSIDERED TO BE HER NAKEDNESS AS WELL. And THE MOTHER AND THE DAUGHTER are the upper Shechinah, NAMELY MOTHER, and the lower Shechinah, NAMELY HER DAUGHTER. DURING EXILE, THE REASON WHY THE VAV CANNOT COME BETWEEN THE UPPER AND LOWER HEI IS THAT the mixed multitude--which are the Nefilim, the Giborim, the Amalekim, the Refaim and the Anakim (WHOSE INITIALS SPELL NEGA RA, WHICH MEANS EVIL INFLICTION)--MIGHT COME FORTH AND RECEIVE THE ABUNDANCE FROM THAT VAV. THUS, the Holy One, blessed be He, WHO IS THE VAV, is not permitted to come between them. The secret of this issue LIES IN THE VERSE: "And the river shall be wasted and dried up" (Yeshayah 19:5). The abundance of the upper Hei, WHICH IS CALLED THE RIVER, shall be wasted and the lower Hei, WHICH DOES NOT RECEIVE THE ABUNDANCE, shall dry up. And ALL THIS IS for the purpose of not allowing the mixed multitude to nourish themselves from the Vav, which is the Tree of Life. Therefore, the Vav is not permitted between the UPPER Hei and the LOWER Hei at the time when the mixed multitude is between them, DURING EXILE, AT TIME OF EXILE WHEN THEY MIGHT COME AND DRAW SUSTENANCE FROM THEM.

269. וְאִנּוּן אַפְרִישִׁין בֵּין ה׳ ה׳, דְּלָא אִתְקְרֵיב ו׳ בֵּינַיְיהוּ, הה״ד עֶרְוַת אִשָּׁה וּבִתָּהּ לֹא תְגַלֵּה, וְאִנּוּן שְׁכִינְתָּא עִלָּאָה וְתַתָּאָה, דִּבְזִמְנָא דְּעֵרֶב רַב דְּאִנּוּן נְפִילִים, גִּבּוֹרִים, עֲמָלֵקִים, רְפָאִים, עֲנָקִים, בֵּין ה׳ ה׳ לֵית רְשׁוּ לְקֻדְשָׁא בְּרִיךְ הוּא לְקָרְבָא בֵּינַיְיהוּ, וְרָזָא דְּמִלָּה וְנָהָר יֶחֱרַב וְיָבֵשׁ, יֶחֱרַב בְּה׳ עִלָּאָה, וְיָבֵשׁ בְּה׳ תַּתָּאָה, בְּגִין דְּלָא יִתְפַּרְנְסוּן עֵרֶב רַב מִן ו׳, דְּאִיהוּ עֵץ הַחַיִּים וּבְגִין דָּא לֵית קְרִיבוּ לְו׳ בֵּין ה׳ ה׳, בְּזִמְנָא דְּעֵרֶב רַב בֵּינַיְיהוּ.

270. There is no permission for the letter Yud OF THE NAME OF YUD-HEI-VAV-HEI to approach the lower Hei, BECAUSE THEN THE MIXED MULTITUDE MIGHT DRAW ITS SUSTENANCE FROM IT. SO it is written: "You shall not uncover the nakedness of your daughter in law" (Vayikra 18:15)--AS THE LOWER HEI IS CONSIDERED TO BE THE DAUGHTER-IN-LAW OF YUD; FOR YUD IS THE FATHER, HEI THE MOTHER AND VAV IS THE SON OF YUD AND THE HUSBAND OF LOWER HEI. THUS, LOWER HEI IS A DAUGHTER TO THE UPPER HEI AND IS THE DAUGHTER-IN-LAW TO YUD, BEING VAV'S WIFE, YUD'S SON. IF YUD WILL POUR ITS ABUNDANCE TO THE DAUGHTER-IN-LAW WHEN LOWER HEI IS IN EXILE, THE MIXED MULTITUDES WILL RECEIVE THE ABUNDANCE AND THE NAKEDNESS OF THE DAUGHTER-IN-LAW IS REVEALED. They separate the Vav and the upper Hei, as it is written: "The nakedness of your father's wife shall you not uncover" (Ibid. 8), because the Yud is the father, the Hei is the mother, the Vav is the son and the LOWER Hei is the daughter. For this reason, He commanded him in regard to the upper Hei: "The nakedness of your father's wife shall you not uncover", AS THE UPPER HEI IS HIS FATHER'S WIFE. THUS, IF VAV APPROACHED HEI IN EXILE, THE MIXED MULTITUDE WOULD REPLENISH ITSELF FROM THE ABUNDANCE, CAUSING THE NAKEDNESS OF THE FATHER'S WIFE TO BE REVEALED, AS THIS ABUNDANCE IS HERS. "The nakedness of your sister, the daughter of your father" (Ibid. 9) is the lower Hei, about which it is written: "Neither shall you take her son's daughter, or her daughter's daughter, to uncover her nakedness" (Ibid. 17). These are the two fully spelled letters Hei-Aleph, Hei-Aleph, which are the offspring of the LOWER Hei. "You shall not uncover the nakedness of your father's brother" (Ibid. 14) is the outstretched form of the letter Yud, as in Yud-Vav-Dalet, which is the offspring of the letter Yud OF YUD-HEI-VAV-HEI, and so the brother of Vav.

270. וְלֵית רְשׁוּ, לְאָת י׳ לְקָרְבָא בְּה׳ תִּנְיָינָא, הה״ד עֶרְוַת כַּלָּתְךָ לֹא תְגַלֵּה. וְאִנּוּן אַפְרִישׁוּ בֵּין ו׳ לְה׳ עִלָּאָה, הה״ד עֶרְוַת אֵשֶׁת אָבִיךָ לֹא תְגַלֵּה דְּי׳ אִיהוּ אָב, ה׳ אֵם, ו׳ בֵּן, ה׳ בַּת. וּבְגִין דָּא מָנֵי לְגַבֵּיהּ ה׳ עִלָּאָה, עֶרְוַת אֵשֶׁת אָבִיךָ לֹא תְגַלֵּה. עֶרְוַת אֲחוֹתְךָ בַּת אָבִיךָ, דָּא ה׳ תַּתָּאָה. אֶת בַּת בִּנָּהּ וְאֶת בַּת בִּתָּהּ, אִנּוּן ה״א ה״א דְּאִנּוּן תּוֹלְדִין דְּה׳. עֶרְוַת אֲחִי אָבִיךָ דָּא יוּ״ד דְּאִיהוּ תּוֹלְדָה דְּאָת י׳, וְאִיהוּ אָח לְוא״ו.

271. סוֹף סוֹף, בְּזִמְנָא דְּעֵרֶב רַב מְעוֹרְבִין בְּיִשְׂרָאֵל, לֵית קְרִיבוּ וְיִחוּדָא בְּאַתְוָון שֵׁם הוי״ה, וּמִיָּד דְּיִתְמַחוּן מֵעָלְמָא אִתְּמַר בְּאַתְוָון דְּקב״ה, בְּיוֹם הַהוּא יִהְיֶה הוי״ה אֶחָד וּשְׁמוֹ אֶחָד. וּבְג״ד אָדָם, דְּאִנּוּן יִשְׂרָאֵל, אִית לוֹן יִחוּדָא בְּאוֹרַיְיתָא, דְּאִתְּמַר בָּהּ עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ, וְאִיהִי מַטְרוֹנִיתָא מַלְכוּת, דְּמִסִּטְרָהָא אִתְקְרִיאוּ יִשְׂרָאֵל בְּנֵי מְלָכִים.

271. Consequently, as long as the mixed multitude is mixed among Yisrael, there can be no unity among the members and no adjoining of the letters of the name Yud-Hei-Vav-Hei. As soon as the mixed multitude is annihilated from the world, it is said of the letters of the Name of the Holy One, blessed be He, that "on that day Hashem shall be one, and his name 'One'" (Zecharyah 14:9). Therefore, WHEN THE MIXED MULTITUDE IS NOT MIXED AMONG YISRAEL, men--that is, Yisrael--shall be one with the Torah, about which it is said: "She is a Tree of Life to those who lay on her" (Mishlei 3:18). And she, THE TORAH, IS THE ASPECT OF the Queen, Malchut, from whose aspect the children of Yisrael are called the kings' children. THAT IS, THEY ARE CALLED THE TORAH OF ATZILUT, WHICH IS COMPOSED ENTIRELY OF THE NAMES OF THE HOLY ONE, BLESSED BE HE.

272. וּבְגִין דָּא, אֲמַר קֻדְשָׁא בְּרִיךְ הוּא, לֹא טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ אֶעֱשֶׂה לּוֹ עֵזֶר כְּנֶגְדּוֹ, דָּא מִשְׁנָה, אִתְּתָא דְּהַהוּא נַעַר, וְאִיהִי שִׁפְחָה דִּשְׁכִינְתָּא. וְאִי זָכוּ יִשְׂרָאֵל, אִיהִי עֵזֶר לוֹן בְּגָלוּתָא, מִסִּטְרָא דְּהֶתֵּר, טָהוֹר, כָּשֵׁר. וְאִי לָאו אִיהִי כְּנֶגְדּוֹ, מִסִּטְרָא דְּטָמֵא, פָּסוּל, אָסוּר. טָהוֹר הֶתֵּר, כָּשֵׁר, אִיהוּ יֵצֶר הַטּוֹב. פָּסוּל, טָמֵא, אָסוּר, אִיהוּ יֵצֶר הָרָע.

272. For this reason, the Holy One, blessed be He, said, "It is not good that the man should be alone; I will make him a help to match him." (Beresheet 2:18). The phrase: "A HELP TO MATCH HIM" IS a deputy (Mishneh) TO THE QUEEN, the wife of that youth, NAMELY MATATRON. IN OTHER WORDS, THIS MEANS IT IS NOT GOOD FOR MAN TO BE ALONE IN THE TORAH OF ATZILUT. SO I WILL MAKE HIM A HELP TO MATCH HIM BY THE TORAH OF BRIYAH, WHO IS THE WIFE OF MATATRON AND IS NOT THE ASPECT OF MALCHUT, THE QUEEN. BUT INDEED, SHE IS CALLED MISHNEH TORAH, BEING SECOND TO THE TORAH OF ATZILUT, WHICH IS THE QUEEN. She is the maidservant of the Shechinah, BECAUSE SOMETIMES SHE HELPS THE SHECHINAH AND OTHER TIMES, SHE IS MATCHED AGAINST HER. If the children of Yisrael are meritorious, then she helps them while in exile from the aspect of the permissible, the pure and the fit IN THE TORAH. But if they are not, she is a match against THE SHECHINAH from the aspect of the impure, the unfit and the forbidden IN THE TORAH. THE SECTIONS OF THE TORAH THAT DEAL WITH WHAT IS pure, permitted and kosher are RELATED TO the good inclination, WHILE THE SECTIONS OF THE TORAH THAT DEAL WITH WHAT IS unfit, impure and forbidden are RELATED TO the evil inclination. SO HAD THERE NOT BEEN AN EVIL INCLINATION IN THE WORLD, THESE SECTIONS WOULD NOT HAVE APPEARED IN THE TORAH.

273. וְאִתְּתָא, דְּאִית לָהּ דַּם טוֹהַר, וְדַם נִדָּה, מִסִּטְרָא דְּמִשְׁנָה, אִיהִי שַׁוְיָא לֵיהּ, וְלָאו אִיהִי בַּת זוּגֵיהּ, יִחוּדָא דִּילֵיהּ, דְּלֵית יִחוּדָא, עַד דְּעֵרֶב רַב יִתְמַחוּן מֵעָלְמָא. וּבְגִין דָּא אִתְקְבַר מֹשֶׁה לְבַר מֵאַרְעָא קַדִּישָׁא, וּקְבוּרְתָּא דִּילֵיהּ מִשְׁנָה אִיהִי, וְלָא יָדַע גְּבַר יַת קְבוּרְתֵּיהּ עַד יוֹמָא הָדֵין, קְבוּרְתָּא דִּילֵיהּ מִשְׁנָה, דְּשָׁלְטָא עַל מַטְרוֹנִיתָא, דְּאִיהִי קַבָּלָה לְמֹשֶׁה, וּמַלְכָּא, וּמַטְרוֹנִיתָא מִתְפָּרְשָׁא מִבַּעֲלָהּ. בְּגִין דָּא, תַּחַת שָׁלֹשׁ רָגְזָה אֶרֶץ וגו׳ תַּחַת עֶבֶד כִּי יִמְלוֹךְ, דָּא אִיהוּ עַבְדָא יְדִיעָא, וְשִׁפְחָה דָּא מִשְׁנָה, וְנָבָל כִּי יִשְׂבַּע לָחֶם, דָּא עֵרֶב רַב, עַם נָבָל וְלֹא חָכָם.

273. The woman who has both pure blood and the impure blood of menstruation comes from the aspect of the deputy (Mishneh), which is imposed upon Him. Thus, she is not the spouse, His union, because there can be no union before the mixed multitude is eliminated from the face of the world. Because of THE MIXED MULTITUDE, Moshe was buried outside of the Holy Land. His burial was at the hands of the deputy (Mishneh), and no one knows the location of his grave to this day. BURIAL MEANS CONCEALMENT, WHEREAS THE RESURRECTION OF THE DEAD IS REVELATION. SO MOSHE WAS CONCEALED AND BURIED OUTSIDE THE HOLY LAND BECAUSE OF THE DOMINION OF THE DEPUTY IN THE WORLD. THIS IS WHY NO ONE CAN KNOW HIS BURIAL SITE UNTIL THE DAY OF THE END OF CORRECTION. AT THE RESURRECTION OF THE DEAD, MOSHE WILL BE REVEALED TOGETHER WITH THE TWO MESSIAHS. His being buried, THE CONCEALING OF THE SOUL OF MOSHE, COMES FROM THE POWER OF the deputy, which rules over the Queen, who is CALLED the Kabbalah (lit. receiving) of Moshe. And so the Queen departs from her husband. This is why THE SCRIPTURE SAYS: "For three things the earth is disquieted" (Mishlei 30:21), ALLUDING TO MALCHUT, THE FEMININE PRINCIPLE OF ZEIR ANPIN CALLED THE EARTH. THE PHRASE: "For a slave when he becomes king" (Ibid. 22) alludes to the specific servant, WHO IS MATATRON. "And a handmaid THAT IS HEIR TO HER MISTRESS" (Ibid. 23) ALLUDES TO the deputy, MATATRON'S WIFE and "a fool when he is filled with meat" is the mixed multitude WHOSE MEMBERS ARE CALLED "foolish people and unwise" (Devarim 32:6).

26. "And out of the ground Hashem Elohim formed every beast of the field"

Here Rabbi Shimon lashes out at all those whose hearts and minds remain closed to the spiritual secrets and the soul of the Torah, which is the Kabbalah. The Zohar then proceeds to explain that Moses never died. To this very day he is among us, trying to bring about the final redemption. The purpose of humanity--and especially of our generation--is to assist Moses in this critical spiritual mission. Those who remain ignorant of this purpose deny the essential meaning of their existence.

An inner awakening to our purpose in life is being aroused. This purpose should not be forgotten the moment we step back into the "real world". Through these

passages, we draw a Light that reminds us of our purpose, and inspires us to awaken it in the rest of the world.

274. RABBI SHIMON continued the discussion saying, "And out of the ground Hashem Elohim formed every beast of the field, and every bird of the air" (Beresheet 2:19). Woe to THE PEOPLE OF the world whose hearts are closed, whose eyes are shut and who do not look into the secrets of the Torah and perceive that the "living creatures of the field" and the "bird of the air" allude to the ignorant. Even those who have ACHIEVED a living Nefesh, BUT HAVE NOT YET REACHED THE LEVEL OF LIVING RUACH, are of no service to the Shechinah in exile or to Moshe who is with her. For all the time that the Shechinah is in exile, Moshe did not move away from her.

274. עוֹד פְּתַח וַאֲמַר, וַיִּצֶר ה׳ אֱלֹקִים מִן הָאֲדָמָה, כָּל חַיַּת הַשָּׂדֶה, וְכָל עוֹף הַשָּׁמַיִם, וַוי לְעָלְמָא, דְּאִנּוּן אֲטִימִין לִבָּא, וּסְתִימִין עַיְינִין, דְּלָא מִסְתַּכְּלִין בְּרָזֵי דְאוֹרַיְיתָא, וְלָא יָדְעִין דְּוַדַּאי חַיַּת הַשָּׂדֶה וְעוֹף הַשָּׁמַיִם, אִינּוּן עַמֵּי הָאָרֶץ. וַאֲפִילוּ בְּאִלֵּין דְּאִנּוּן נֶפֶשׁ חַיָּה, לָא אִשְׁתְּכַח בְּהוֹן עֵזֶר לִשְׁכִינְתָּא בְּגָלוּתָא, וְלָא לְמֹשֶׁה דְּאִיהוּ עִמַּהּ, דִּבְכָל זִמְנָא דְּגָלַת שְׁכִינְתָּא, לָא זָז מִנָּהּ.

275. Rabbi Elazar asked: Who has connected the doings of Adam to the activities of Yisrael and Moshe? IN OTHER WORDS, HE QUESTIONED THE INTERPRETATION OF HIS FATHER BY ASKING, IF THE SCRIPTURES ARE TALKING ABOUT ADAM, HOW CAN YOU APPLY THOSE FACTS TO MOSHE AND YISRAEL? RABBI SHIMON replied: My son, how can you ask such a thing? Have you not learned THE MEANING OF THE PHRASE: "Declaring the end from the beginning..." (Yeshayah 46:10)--THAT IN THE BEGINNING OF CREATION THE END OF DAYS--REFERRING TO THE END OF CORRECTION--WAS IMPLICIT. RABBI ELAZAR said to him, It is indeed so--ACKNOWLEDGING HIS FATHER.

275. אָמַר רַבִּי אֶלְעָזָר, וְהָא מַאן יָהֵב עוֹבָדָא דְּאָדָם, בְּיִשְׂרָאֵל וּבְמֹשֶׁה. אֲמַר לֵיהּ בְּרִי, וְאַנְתְּ אֲמַרְתְּ הָכֵי, וְכִי לָא אוֹלִיפַת מַגִּיד מֵרֵאשִׁית אַחֲרִית, אֲמַר לֵיהּ, הָכֵי הוּא וַדַּאי.

276. RABBI SHIMON CONTINUED: Accordingly, Moshe did not die, AS HE WAS ALWAYS WITH THE SHECHINAH IN EXILE. And so he is called Adam. Of him, it is written in the final exile: "But for the man (Heb., Adam) there was not found a help" (Beresheet 2:20), as all were matched against him. So, THIS VERSE: "But for the man there was not found a help TO MATCH HIM" was said about the Central Column, WHICH IS ZEIR ANPIN, AS THERE WAS NOBODY TO HELP MOSHE to bring the Shechinah out of exile. This is why it is written: "And he looked this way and that, and (when) he saw that there was no man (Heb., Adam)..." (Shemot 2:12). As Moshe is actually of his own aspect, LIKE THE CENTRAL COLUMN, it is said of him: "But for the man there was not found a help to match him." THE SAME WAS SAID OF THE CENTRAL COLUMN, AS WILL BE EXPLAINED SHORTLY.

276. וּבְגִין דָּא מֹשֶׁה לָא מִית, וְאָדָם אִתְקְרֵי אִיהוּ, וּבְגִינֵיהּ אִתְּמַר בְּגָלוּתָא בַּתְרָאָה, וּלְאָדָם לֹא מָצָא עֵזֶר, אֶלָּא כֻּלְּהוֹ כְּנֶגְדּוֹ. וְכֵן עַמּוּדָא דְּאֶמְצָעִיתָא אִתְּמַר בֵּיהּ, וּלְאָדָם לֹא מָצָא עֵזֶר, דְּאַפִּיק שְׁכִינְתֵּיהּ מִן גָּלוּתָא, הה״ד וַיִּפֶן כֹּה וָכֹה וַיַּרְא כִּי אֵין אִישׁ, וּמֹשֶׁה אִיהוּ בְּדִיוֹקְנֵיהּ מַמָּשׁ, דְּאִתְּמַר בֵּיהּ לֹא מָצָא עֵזֶר כְּנֶגְדּוֹ.

277. At the time THAT "THERE WAS NOT FOUND A HELP", "Hashem Elohim caused a deep sleep to fall upon Adam" (Shemot 2:21). Yud-Hei-Vav-Hei Elohim alludes to Aba and Ima and "a deep sleep" is the exile, as it is written OF THE EXILE: "A deep sleep fell upon Avram..." (Beresheet 15:12). HERE TOO, DEEP SLEEP ALLUDES TO EXILE. He caused a deep sleep to fall upon Moshe, and he slept, and sleep is an allusion to exile. In the phrase: "And he took one of his sides", from whose ribs did he take? HE REPLIED: Aba and Ima took one out of one of the maidens of the Queen. She is the aspect of white AND IS DESCRIBED AS "fair as the moon." "And closed up the flesh in its place" (Beresheet 2:21) refers to the flesh OF MOSHE, about whom it is said: "For that he also (Heb. Beshagam) is flesh" (Beresheet 6:3), BECAUSE THE NUMERICAL VALUE OF BESHAGAM IS EQUIVALENT TO THAT OF MOSHE. THEREFORE, IN THIS CONTEXT, THE TERM FLESH ALLUDES TO MOSHE'S FLESH. The flesh of Moshe is red, and it is said of him: The face of Moshe is as the face of the sun. THIS MEANS THAT JUST AS THE COLOR OF THE SUN IS REDDISH, SO IS THE COLOR OF THE FLESH OF MOSHE, AND IT IS THE ASPECT OF THE UPPER GVURAH OF IMA. This is the reason why THE VERSE IS WRITTEN: "Fair as the moon, clear as the sun" (Shir Hashirim 6:10). THE RIGHT COLUMN, WHICH IS FROM THE ASPECT OF THE MAIDEN, IS CONSIDERED THE WHITE ASPECT, AND "CLEAR AS THE SUN" IS FROM THE ASPECT OF THE LEFT COLUMN AND IS CONSIDERED THE FLESH OF MOSHE.

277. בְּהַהוּא זִמְנָא, וַיַּפֵּל ה׳ אֱלֹהִים תַּרְדֵּמָה עַל הָאָדָם, ה׳ אֱלֹהִים אַבָּא וְאִמָּא, תַּרְדֵּמָה דָּא גָלוּתָא, דְּאִתְּמַר בֵּיהּ וְתַרְדֵּמָה נָפְלָה עַל אַבְרָם. אֲרָמֵי לֵיהּ עַל מֹשֶׁה, וַיִּישָׁן, לֵית שֵׁינָה אֶלָּא גָלוּתָא. וַיִּקַּח אַחַת מִצַּלְעוֹתָיו, מִצַּלְעוֹתָיו דְּמָאן, אֶלָּא מֵאִלֵּין עוּלֵמִין דְּמַטְרוֹנִיתָא, נְטָלוּ אַבָּא וְאִמָּא חַד מִנַּיְיהוּ, וְאִיהוּ סִטְרָא חִוָּורָא, יָפֶה כַּלְּבָנָה. וַיִּסְגּוֹר בָּשָׂר תַּחְתֶּנָּה, דָּא בָּשָׂר דְּאִתְּמַר בֵּיהּ בְּשַׁגַּם הוּא בָּשָׂר, בָּשָׂר דְּמֹשֶׁה סוּמָק, וַעֲלֵיהּ אִתְּמַר פְּנֵי מֹשֶׁה כִּפְנֵי חַמָּה, וּבְגִין דָּא יָפֶה כַּלְּבָנָה בָּרָה כַּחַמָּה.

278. דְּבָר אֲחֵר וַיִּסְגֹּר בָּשָׂר, בְּעָאן לַאֲגָנָא בָּהּ עֲלֵיהּ, הה"ד וַיִּסְגֹּר ה' בַּעֲדוֹ. דְּבָר אֲחֵר, וַיִּסְגֹּר, כד"א לְעוּמַת הַמְּסֻגֶּרֶת, מְסֻגֶּרֶת מִתְקַיֶּמֶת, דְּבָהּ מַטְרוֹנִיתָא יִהְיֶה סָגוּר שֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה.

278. Another explanation OF THE VERSE: "And closed up the flesh" (Beresheet 2:21) is that they wanted to protect her FROM THE EXTERNAL FORCES, AS "CLOSE UP" MEANS TO PROTECT. It is written: "And Hashem shut him in (lit. 'closed up after him')" (Beresheet 7:16), BECAUSE BY THE HOLY GVURAH OF THE RED FLESH OF MOSHE, THE EXTERNAL FORCES ARE MADE TO FLEE. Another explanation of the phrase: "And closed up" is THAT IT MEANS TO ACTUALLY CLOSE AND PUT WITHIN A LIMIT, AS IT IS WRITTEN: "Over against the border..." (Shemot 25:27). So a frame is established BY THE RED FLESH OF MOSHE, wherein the Queen--NAMELY MALCHUT--"shall be shut for six working days" (Yechezkel 46:1), TO BE OPEN ON SHABBAT ALONE.

27. "And of the side...made a woman"
The first soul mate union occurred between Adam and Eve. Soul mates are, in effect, two halves of one soul who have separated upon entering the physical realm. Eventually, all people will be worthy to discover their true soulmate. Learning from this section helps to accelerate the process.

279. וַיִּבֶן ה' אֱלֹהִים אֶת הַצֵּלָע, הָכָא אִתְּרְמִיז רָזָא דְּיִבּוּם, דַּאֲמָרוּ בֵּיהּ כֵּיוָן שֶׁלֹּא בָּנָה שׁוּב לֹא יִבְנֶה, הה"ד אֲשֶׁר לֹא יִבְנֶה אֶת בֵּית אָחִיו. אֲבָל לְגַבֵּי קֻדְשָׁא בְּרִיךְ הוּא אִתְּמַר בֵּיהּ, וַיִּבֶן ה' אֱלֹהִים אַבָּא וְאִמָּא, בָּנֵי לָהּ לְגַבֵּיהּ, הה"ד בּוֹנֵה יְרוּשָׁלִַם ה'. ו' דְּאִיהוּ בֶּן י"ה אַבָּא וְאִמָּא, עֲלַיְיהוּ אִתְּמַר וַיִּבֶן ה' אֱלֹהִים אֶת הַצֵּלָע אֲשֶׁר לָקַח מִן הָאָדָם, דָּא עַמּוּדָא דְּאֶמְצָעִיתָא. וַיְבִיאָהָ אֶל הָאָדָם, אַיְיתֵי לֵיהּ לְגַבֵּי צֵלָע, דְּנָטִיל מִן ה', עוּלֵימָא דִּילָהּ.

279. The phrase: "And of the side, which Hashem Elohim had taken from man, he made a woman" (Beresheet 2:22) hints at the secret of levirate marriage. It is said of the deceased husband's brother that once he did not build, he shall never build again, as it is written: "That will not build up his brother's house" (Devarim 25:9). In reference to the Holy One, blessed be He, though, it is written: "Hashem Elohim...built." EVEN THOUGH HE DID NOT BUILD THE SHECHINAH WHILE IN EXILE, HE IS STILL ABLE TO REDEEM HER, BECAUSE HASHEM ELOHIM--NAMELY ABA AND IMA--BUILT HER FOR HIM. SINCE HE DID NOT BUILD HER, THE VERSE: "ONCE HE DID NOT BUILD, HE SHALL NEVER BUILD AGAIN" DOES NOT APPLY TO HIM. Thus, it is written: "Hashem builds Jerusalem" (Tehilim 147:2). "JERUSALEM," BEING THE SHECHINAH, IS BUILT USING THE FOUR LETTERS OF YUD-HEI-VAV-HEI. The letter Vav, WHICH ALLUDES TO ZEIR ANPIN, is the son of Yud-Hei OF YUD-HEI-VAV-HEI, WHICH ALLUDES TO Aba and Ima. About them, it is written: "And of the side, which Hashem Elohim had taken from man", from the Central Column. "And brought her to the man" MEANS THAT He brought him to the rib, which he had taken from the LOWER Hei OF YUD-HEI-VAV-HEI, which is His maiden, WHO IS MALCHUT OF ZEIR ANPIN HIMSELF, NOT MALCHUT OF MALCHUT.

280. וַעֲלָהּ אִתְּמַר וַאֲנִי אֶהְיֶה לָהּ נְאֻם ה' חוֹמַת אֵשׁ סָבִיב, וּבְגִין דָּא בְּטוּרָא דָא אִתְבְּנֵי בֵּי מִקְדְּשָׁא עַל יְדָא דְּקֻדְשָׁא בְּרִיךְ הוּא יְהֵא קַיְּימָא לְדָרֵי דָרִין. וַעֲלֵיהּ אִתְּמַר גָּדוֹל יִהְיֶה כְּבוֹד הַבַּיִת הַזֶּה הָאַחֲרוֹן מִן הָרִאשׁוֹן, דְּקַדְמָאָה אִתְבְּנֵי עַל יְדָא דְּבַר נָשׁ וְהַאי עַל יְדָא דְּקֻדְשָׁא בְּרִיךְ הוּא, וּבְגִין דָּא אִם ה' לֹא יִבְנֶה בַּיִת שָׁוְא עָמְלוּ בוֹנָיו בּוֹ.

280. And of MALCHUT OF MALCHUT, it is written: "For I, says Hashem, will be to her a wall of fire round about" (Zecharyah 2:9). SO IT IS SAID OF HER: "FOR I...WILL BE TO HER A WALL OF FIRE", MEANING THAT SHE HAS BECOME A WALL OF FIRE AROUND JERUSALEM TO PROTECT IT FROM THE MIXED MULTITUDE. AT THE END OF THE CORRECTION, THE HOLY ONE, BLESSED BE HE, SHALL BRING HER DOWN FROM ABOVE, BUILT ACCORDING TO THE SECRET OF THE PHRASE: "O JERUSALEM, BUILT" (TEHILIM 122:3). Therefore, on this mountain--MALCHUT OF MALCHUT--the Temple shall be built by the Holy One, blessed be He, and shall exist for generation after generation ETERNALLY. Of it, it is written: "The glory of this latter house shall be greater than that of the former" (Chagai 2:9), because the first TEMPLE was built by man, REFERRING TO KING SOLOMON, whereas the LATTER shall be built by the Holy One, blessed be He. Thus, it is written: "Unless Hashem builds the house, they who build it labor in vain" (Tehilim 127:1), BECAUSE THE FIRST AND SECOND TEMPLES, WHICH WERE NOT BUILT BY THE HOLY ONE, BLESSED BE HE, HAD NO ETERNAL EXISTENCE. AND "THEY WHO BUILD IT LABOR IN VAIN."

281. וְכֵן אִתְּמַר בְּמֹשֶׁה, וַיִּבֶן ה׳ אֱלֹקִים אֶת הַצֵּלָע, כד״א וּלְצֵלַע הַמִּשְׁכָּן הַשֵּׁנִית, צֵלַע וַדַּאי מִסִּטְרָא דְחֶסֶד חִוָּור, מִתַּמָּן אִתְקְרִיאַת סִיהֲרָא. וַיִּסְגֹּר בָּשָׂר תַּחְתֶּנָּה, בָּשָׂר דְּאִיהוּ סוּמָק מִסִּטְרָא דִגְבוּרָה, וְאִתְכְּלִיל בְּתַרְוַוּיְהוּ. בְּהַהוּא זִמְנָא, שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי.

281. Thus, it is said of THE FUTURE CORRECTION BY Moshe AND THE TWO MASHICHIM (MESSIAHS): "And of the side, which Hashem Elohim had taken from man, he made..."; WHICH IS comparable to: "And for the second side of the tabernacle..." (Shemot 26:20). The side comes from the aspect of Chesed, WHICH IS THE ASPECT OF white. Because of this, it is called the moon (lit. 'white') AFTER THE LIGHT OF CHESED, WHICH IS WHITE. The phrase: "And closed up the flesh in its place" refers to the flesh that is red and comes from the aspect of Gvurah, FOR THE SUPERNAL GVURAH OF BINAH IS CONSIDERED RED. THE FEMININE PRINCIPLE consists of both of them, OF BOTH RED AND WHITE, WHICH ARE ALSO CHESED AND GVURAH. At that time, IT IS WRITTEN OF MALCHUT: "His left hand is under my head, and his right hand embraces me" (Shir Hashirim 2:6). THE "LEFT HAND" ALLUDES TO THE RED FLESH-GVURAH--AND "HIS RIGHT HAND" TO THE LIGHT OF CHESED--WHICH IS WHITE AND CALLED SIDE.

282. זֹאת הַפַּעַם עֶצֶם מֵעֲצָמַי וּבָשָׂר מִבְּשָׂרִי, דָּא שְׁכִינְתָּא, נַעֲרָה הַמְאוֹרָסָה לְגַבֵּי עַמּוּדָא דְאֶמְצָעִיתָא, אִתְּמַר בַּהּ זֹאת הַפַּעַם וגו׳ אֲנָא יְדַעְנָא דְאִיהִי עֶצֶם מֵעֲצָמַי וּבָשָׂר מִבְּשָׂרִי, לְזֹאת וַדַּאי יִקָּרֵא אִשָּׁה, מִסִּטְרָא עִלָּאָה דְאִיהִי אִמָּא. כִּי מֵאִישׁ לֻקָּחָה זֹאת, מִסִּטְרָא דְאַבָּא, דְּאִיהוּ י׳, וְכֵן מֹשֶׁה בִּדְיוֹקְנָא דִילֵיהּ לְתַתָּא.

282. "This is now bone of my bones, and flesh of my flesh..." (Beresheet 2:23). This is SAID OF the Shechinah, the betrothed maiden, to the Central Column, WHICH IS ZEIR ANPIN. It is said of her: "This is now...". IN OTHER WORDS, I know that she is a "bone of my bones, and flesh of my flesh." AND SO, "she shall be called Woman." Indeed, AS SHE IS BUILT by the aspect of the High One--that is Ima, THE UPPER HEI OF YUD-HEI-VAV-HEI--"because she was taken out of man", that is, from the aspect of Aba--which is the letter Yud OF YUD-HEI-VAV-HEI. And so THE PHRASES CONCERNING Moshe ARE CLARIFIED, as he is in the image of THE CENTRAL COLUMN FROM THE ASPECT OF THE SOULS below IN BRIYAH, YETZIRAH AND ASIYAH.

283. בְּהַהוּא זִמְנָא, יִזְכּוּ יִשְׂרָאֵל, כָּל חַד וְחַד לְבַת זוּגֵיהּ, וְדָא אִיהוּ דִכְתִיב וְנָתַתִּי לָכֶם לֵב חָדָשׁ וְרוּחַ חֲדָשָׁה אֶתֵּן בְּקִרְבְּכֶם, וּכְתִיב וְנִבְּאוּ בְּנֵיכֶם וּבְנוֹתֵיכֶם וגו׳, וְאִלֵּין אִנּוּן נִשְׁמָתִין חַדְתִּין, דַּעֲתִידִין לְמֶהֱוֵי עַל יִשְׂרָאֵל כְּמָה דְאוֹקְמוּהָ אֵין בֶּן דָּוִד בָּא עַד שֶׁיִּכְלוּ כָּל נְשָׁמוֹת שֶׁבַּגּוּף, וְאָז הַחֲדָשׁוֹת יָבוֹאוּ.

283. At that time, the children of Yisrael shall each merit to receive his soulmate. Thus, it is written: "A new heart also will I give you, and a new spirit will I put within you..." (Yechezkel 36:26). It is written "your sons and your daughters shall prophesy..." (Yoel 3:1). These are the new souls that shall appear among Yisrael in the future, as is stated: MASHIACH son of David shall not come until all the souls of the body are exhausted, REFERRING TO THE OLD SOULS. Only then shall the new SOULS come.

284. בְּהַהוּא זִמְנָא, מִתְעַבְּרִין עֵרֶב רַב מֵעָלְמָא, וְאִתְּמַר בְּיִשְׂרָאֵל וּבְמֹשֶׁה כָּל חַד בְּבַת זוּגֵיהוּ. וַיִּהְיוּ שְׁנֵיהֶם עֲרוּמִּים, הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבּוֹשָׁשׁוּ דְּאִתְעֲבַר עֶרְוָה מֵעָלְמָא, דְּאִלֵּין אִנּוּן דְּגָרְמוּ גָּלוּתָא, עֵרֶב רַב וַדַּאי.

284. At that time, the mixed multitude shall be eliminated from the world. And it shall be said of Yisrael and of Moshe, each with his spouse: "And they were both naked, the man and his wife, and they felt no shame" (Beresheet 2:25). THEY WILL NOT REQUIRE ANY CLOTHING TO COVER THEIR NAKEDNESS, because the nakedness--REFERRING TO THE MIXED MULTITUDE, who brought exile into the world--shall be removed from the world.

28. Hevel-Moshe

The Zohar reveals a secret pertaining to Cain and Abel. Moses is the reincarnated soul of Abel, and Jethro, Moses' father-in-law, is the reincarnation of Cain. Metempsychosis--reincarnation--is an integral part of Kabbalah, and is secretly interwoven through all the stories of the Torah. In this connection, Kabbalah teaches that many of the crises that confront us in life are spiritual baggage from misdeeds in previous incarnations. Spiritual corrections not achieved in one life are carried over into the next. This process is called Tikune, or correction. As we make our visual connections to the ancient text of the Zohar, we can connect to our previous incarnations and make some spiritual corrections simply by meditating with that intention.

285. Of THE MIXED MULTITUDE it is written: "Now the serpent was craftier than any beast of the field" (Beresheet 3:1). Here, "craftier" means to do evil more than all the other animals, which are the other idolatrous nations of the world. THE MEMBERS OF THE MIXED MULTITUDE are the children of the primordial Serpent that seduced Chavah BY THE TREE OF KNOWLEDGE, so the mixed multitude is indeed the impurity that the Serpent injected into Chavah. From this impurity, WHICH IS CONSIDERED THE MIXED MULTITUDE, KAYIN came forth and slew Hevel the shepherd, of whom it is written: "For that he also is (Heb. Beshagam) flesh" (Beresheet 6:3). Beshagam is Hevel and is definitely Moshe, BECAUSE THEIR NUMERICAL VALUES ARE EQUAL TO EACH OTHER AND, AS IS KNOWN, MOSHE IS THE REINCARNATED SOUL OF HEVEL. And he was the first-born of Adam.

285. וַעֲלַיְיהוּ אִתְּמַר, וְהַנָּחָשׁ הָיוּ עָרוּם מִכָּל חַיַּת הַשָּׂדֶה וגו׳, עָרוּם לְרַע מִכָּל חֵיוָון דְּאוּמִין דְּעָלְמָא עעכו״ם, וְאִנּוּן בְּנוֹי דְּנָחָשׁ הַקַּדְמוֹנִי, דְּפַתֵּי לְחַוָּה, וְעֵרֶב רַב וַדַּאי אִינּוּן הֲווֹ זוּהֲמָא דְּאַטִּיל נָחָשׁ בְּחַוָּה, וּמֵהַהִיא זוּהֲמָא נָפַק קַיִן, וְקָטַל לְהֶבֶל רוֹעֶה צֹאן דְּאִתְּמַר בֵּיהּ בְּשַׁגַּם הוּא בָשָׂר, בְּשַׁגַּם זֶה הֶבֶל. בְּשַׁגַּם וַדַּאי אִיהוּ מֹשֶׁה וְקָטִיל לֵיהּ, וְאִיהוּ הֲוָה בְּרָא בּוּכְרָא דְּאָדָם.

286. In spite of all this, because Moshe wanted to cover the nakedness of his father, he took the daughter of Yitro TO BE HIS WIFE. Of YITRO, it is written: "And the children of the Keni, Moshe's father-in-law...(Shoftim 1:16). This has already been explained. Why was he called Keni? Because he detached himself from Kayin, as it is written: "Now Chever the Keni...had severed himself from Kayin..." (Shoftim 4:11). After HE SEPARATED THE MIXED MULTITUDE FROM THE SOUL OF KAYIN, he sought to bring them to repent to cover the nakedness of his father, WHO IS ADAM. Because the Holy One, blessed be He, attached a good thought to an action, the Holy One, blessed be He, said to Moshe: 'Beware of them, of that evil stock. BUT ALL THE SAME I SHALL COUPLE YOUR GOOD THOUGHT--OF WANTING TO CAUSE THEM TO REPENT--WITH ACTION.' The MIXED MULTITUDE IS THE FORCE OF SEPARATION LYING IN THE TREE OF KNOWLEDGE OF GOOD AND EVIL, WHICH BROUGHT the sin upon Adam. And of the multitude, it is said to him: "But of the Tree of knowledge of good and evil, you shall not eat of it" (Beresheet 2:17). These also brought the sin upon Moshe and Yisrael.

286. וְעִם כָּל דָּא, מֹשֶׁה בְּגִין לְכַסָּאָה עַל עֶרְיָיתָא דַּאֲבוּהִי, נְטַל בַּת יִתְרוֹ דְּאִתְּמַר בֵּיהּ וּבְנֵי קֵינִי חוֹתֵן מֹשֶׁה, וְהָא אוֹקְמוּהָ, אַמַּאי אִתְקְרֵי קֵינִי שֶׁנִּפְרַד מִקַּיִן, כד״א וְחֶבֶר הַקֵּינִי נִפְרַד מִקַּיִן. וּלְבָתַר בָּעָא לְאַהֲדָרָא עֵרֶב רַב בִּתְיוּבְתָּא, לְכַסָּאָה עֶרְיָיתָא דַּאֲבוּהִי, דְּקֻדְשָׁא בְּרִיךְ הוּא מַחֲשָׁבָה טוֹבָה מְצָרְפָהּ לְמַעֲשֶׂה, וַאֲמַר לֵיהּ קֻדְשָׁא בְּרִיךְ הוּא מִגִּזְעָא בִּישָׁא אִנּוּן, תִּסְתַּמַּר מִנַּיְיהוּ, אֶלֵּין אִנּוּן חוֹבָה דְּאָדָם דַּאֲמַר לֵיהּ וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ. אֶלֵּין אִנּוּן חוֹבָה דְּמֹשֶׁה וְיִשְׂרָאֵל.

287. Because OF THE MIXED MULTITUDE, the children of Yisrael were driven from their land and sent into exile, as it is written: "So he drove out the man (Adam)" (Beresheet 3:24), in which the man is certainly AN ALLUSION TO Yisrael. Moshe was also driven from his place. WHY? BECAUSE HE DID NOT PROTECT HIMSELF FROM THEM AS THE HOLY ONE, BLESSED BE HE, WARNED HIM. INSTEAD, HE TRIED TO BRING THEM CLOSE TO THE HOLINESS. He therefore was not worthy of entering the Holy Land: he was buried outside of it. Because of them, he disobeyed the command of the Holy One, blessed be He, and sinned in striking the rock. Even though He told him: "And speak to the rock" (Bemidbar 20:8), MOSHE STRUCK IT INSTEAD. This was brought about BY THE MIXED MULTITUDE. In spite of all this, the Holy One, blessed be He, attaches a good thought to an action and knew that Moshe would not have welcomed THE MIXED MULTITUDE TO offer them the sign of the Covenant, but solely to cover the nakedness of his father. Thus, the Holy One, blessed be He, said to him, "And will make of you a greater nation and mightier than they" (Bemidbar 14:12). As for THE MIXED MULTITUDE, He said, "Whosoever has sinned against me, him will I blot out of my book" (Shemot 32:33). They are the seed of Amalek, of whom it is written: "You shall blot out the remembrance of Amalek" (Devarim 25:19). And they ALSO BROUGHT THE SIN OF THE CALF UPON YISRAEL, causing two tablets of the Torah to shatter.

287. וּבְגִינַיְיהוּ גָּלוּ יִשְׂרָאֵל בְּגָלוּתָא, וְאִתְּתָרְכוּ מִתַּמָּן, הה״ד וַיְגָרֶשׁ אֶת הָאָדָם, וְאָדָם יִשְׂרָאֵל וַדַּאי, וּמֹשֶׁה בְּגִינַיְיהוּ אִתְּתָרֵךְ מֵאַתְרֵיהּ, וְלָא זָכָה לְמֵיעַל בְּאַרְעָא דְּיִשְׂרָאֵל, דְּבְגִינַיְיהוּ עֲבַר מַאֲמַר דְּקֻדְשָׁא בְּרִיךְ הוּא, וְחָב בַּסֶּלַע, דְּמְחָא בֵּיהּ. דְּלָא אֲמַר לֵיהּ, אֶלָּא וְדִבַּרְתֶּם אֶל הַסֶּלַע, וְאִנּוּן גָּרְמוּ. וְעִם כָּל דָּא, מַחֲשָׁבָה טוֹבָה הַקֻּדְשָׁא בְּרִיךְ הוּא מְצָרְפָהּ לְמַעֲשֶׂה, דְּאִיהוּ לָא קָבֵיל לוֹן, וְיַהֲיב בְּהוֹן אוֹת בְּרִית, אֶלָּא לְכַסָּאָה עֶרְיָיתָא דַּאֲבוּהִי, וְקֻדְשָׁא בְּרִיךְ הוּא אֲמַר לֵיהּ וְאֶעֱשֶׂה אוֹתְךָ לְגוֹי גָּדוֹל וְעָצוּם מִמֶּנּוּ. וּבְגִינַיְיהוּ אֲמַר מִי אֲשֶׁר חָטָא לִי אֶמְחֶנּוּ מִסִּפְרִי דְּאִנּוּן מִזַּרְעָא דַּעֲמָלֵק דְּאִתְּמַר בֵּיהּ תִּמְחֶה אֶת זֵכֶר עֲמָלֵק. וְאִנּוּן גָּרְמָא לְתַבְרָא תְּרֵין לוּחִין דְּאוֹרַיְיתָא.

288. וּמִיָּד, וַתִּפָּקַחְנָה עֵינֵי שְׁנֵיהֶם וַיֵּדְעוּ יִשְׂרָאֵל כִּי עֵרוּמִים הֵם, בְּטוּנָא דְּמִצְרַיִם, דַּהֲווֹ בְּלָא אוֹרַיְיתָא, וְאִתְּמַר בְּהוֹ וְאַתְּ עֵרוֹם וְעֶרְיָה. וְאִיּוֹב בְּגִין דָּא אָמַר ב׳ זִמְנֵי עָרוֹם יָצָאתִי מִבֶּטֶן אִמִּי וְעָרוֹם אָשׁוּב שָׁמָּה מַה דַּהֲוָה מֹשֶׁה, אִתְהַפַּךְ לְעֵרֶב רַב לְשַׁמָּה וְלִשְׁנִינָה, אָשׁוּב שָׁמָּה הָכָא רְמִיז דַּעֲתִיד לְאִתְחַזְּרָא בֵּינַיְיהוּ בְּגָלוּתָא בַּתְרָאָה, וְאָזֵיל בֵּינַיְיהוּ לְשַׁמָּה, וְאִיהוּ אָמַר ה׳ נָתַן וַה׳ לָקָח, יְהִי שֵׁם ה׳ מְבוֹרָךְ.

288. Immediately, it is written: "And the eyes of them both were opened, and they knew that they were naked" (Beresheet 3:7), as Yisrael knew in the exile of Egypt (Egypt) THAT THEY WERE NAKED without the Torah. It is written of them at the last exile: "Yet you were naked and bare" (Yechezkel 16:7), BECAUSE YISRAEL RECEIVED GARMENTS FOR THEIR SOULS FROM THE TORAH AND ITS PRECEPTS. THEREFORE, WHILE THEY WERE IN EXILE IN EGYPT (EGYPT), AND DURING THE LAST EXILE, THEIR SOULS WERE PERFORCE NAKED WITHOUT THE TORAH. Because of this, Iyov said twice, OF THE TWO EXILES, "Naked came I out of my mother's womb, and naked shall I return there" (Iyov 1:21). THE FIRST TIME HE SAID "NAKED" ALLUDED TO THE EXILE IN EGYPT (EGYPT), WHEREAS THE SECOND TIME ALLUDED TO THE LAST EXILE. So the name Moshe changed for the mixed multitude into desolation (Heb. Shamah) and an object of scorn. AND THIS IS RELATED TO WHAT IYOV SAID, "And naked shall I return there (Heb. Shamah)", alluding to the fact that he, MOSHE, shall change INTO SHAMAH among THE MIXED MULTITUDE in the last exile. And he shall walk among them and "return there (Heb. Shamah)". This is why IYOV said, "Hashem gave, and Hashem has take away; blessed be the name of Hashem" (Ibid.), MEANING, "HASHEM GAVE" THE TORAH AND HE "HAS TAKEN IT AWAY" IN THE LAST EXILE FROM YISRAEL. "BLESSED BE THE NAME OF HASHEM."

289. וּבְזִמְנָא דְּאִתַּבְּרוּ תְּרֵין לוּחִין דְּאוֹרַיְיתָא, וְאוֹרַיְיתָא דְּעַל פֶּה, אִתְּמַר בְּהוֹן, וַיִּתְפְּרוּ עֲלֵה תְאֵנָה, אִתְכַּסּוּ בְּכַמָּה קְלִיפִּין, מֵעֶרֶב רַב, בְּגִין כִּי עֵרוּמִים הֵם, דְּלָא יִתְגַּלּוּ עֶרְיָתַיְיהוּ וְכִסּוּיָא דִילְהוֹן כַּנְפֵי צִיצִית. וּרְצוּעִין דִּתְפִילִין, עֲלַיְיהוּ אִתְּמַר וַיַּעַשׂ ה׳ אֱלֹקִים לְאָדָם וּלְאִשְׁתּוֹ כָּתְנוֹת עוֹר וַיַּלְבִּישֵׁם. אֲבָל לְגַבֵּי צִיצִיּוֹת, וַיִּתְפְּרוּ עֲלֵי תְאֵנָה, וַיַּעֲשׂוּ לָהֶם חֲגוֹרוֹת, דָּא אִיהוּ חֲגוֹר חַרְבְּךָ עַל יָרֵךְ גִּבּוֹר. וְדָא ק״ש דְּאִתְּמַר בֵּיהּ רוֹמְמוֹת אֵל בִּגְרוֹנָם וגו׳ דָּא הוּא וַיַּעֲשׂוּ לָהֶם חֲגוֹרוֹת.

289. When the two tablets of the Torah were broken and the Oral Torah WAS CONCEALED, it was written OF YISRAEL: "And they sewed fig leaves together" (Beresheet 3:7), MEANING THAT they were covered by many layers of Klipot of the mixed multitude. This was because they were naked WITHOUT THE TORAH. THEREFORE, THEY WERE COVERED in order not to reveal their nakedness, WHICH IS THE PLACE ONTO WHICH THE KLIPOT CLING. Their covering is the fringes of the Tzitzit and the straps of the Tfilin, about which it is said, "did Hashem make coats of skins, and clothed them" (Beresheet 3:21). But of the Tzitzit, IT IS WRITTEN: "And they sewed fig leaves together, and made themselves loincloths." THE PHRASE: "And made themselves loincloths" is comparable to "Gird your sword upon your thigh, O mighty warrior" (Tehilim 45:4), WHICH IS AN ALLUSION TO the recital of the Shma, BECAUSE THIS PRAYER IS LIKE A SWORD AGAINST THE KLIPOT, WHICH IS GIRDED AT THE HIP. Of the recital of the Shma, it is written: "The high praises of El are in their mouth, and a two-edged sword in their hand" (Tehilim 149:6). Therefore, it is said OF THIS PRAYER, "And made themselves loincloths."

29. Evil admixtures

Many types of negative forces are discussed in this section of the Zohar. These include the nation of Amalek, which is identified as the snake and the evil angel Samael, a name we do not utter. All these negative forces, including the force of death, will be removed from the face of the earth at the end of time--and this section helps us remove the force of death and evil form our own lives.

290. וַיִּשְׁמְעוּ אֶת קוֹל ה׳ אֱלֹקִים וגו׳, כַּד קְרִיבוּ לְטוּרָא דְּסִינַי. הה״ד הֲשָׁמַע עָם קוֹל אֱלֹקִים מְדַבֵּר מִתּוֹךְ הָאֵשׁ וגו׳, וְעֶרֶב רַב מִיתוּ וְאִנּוּן הֲווֹ דַּאֲמָרוּ לְמֹשֶׁה וְאַל יְדַבֵּר עִמָּנוּ אֱלֹקִים פֶּן נָמוּת וְאַשְׁכָּחוּ אוֹרַיְיתָא, וְאִלֵּין אִנּוּן עַמֵּי הָאָרֶץ, דְּאִתְּמַר בְּהוֹן אָרוּר שׁוֹכֵב עִם כָּל בְּהֵמָה. בְּגִין דְּאִנּוּן מִסִּטְרָא דְּהַהוּא חִוְיָא, דְּאִתְּמַר בֵּיהּ, אָרוּר אַתָּה מִכָּל הַבְּהֵמָה.

290. "And they heard the voice of Hashem Elohim..." (Beresheet 3:8). THIS ALLUDES TO THE TIME when THE CHILDREN OF YISRAEL approached Mount Sinai TO RECEIVE THE TORAH, as it is written: "Did ever people hear the voice of Elohim speaking out of the midst of the fire, as you have heard, and live?" (Devarim 4:33). WE HAVE LEARNED THAT THERE IS A SIMILARITY IN THE VERSE DERIVED FROM THE USE OF THE WORD "HEAR." While the mixed multitude, WHICH COULD NOT BEAR TO HEAR THE VOICE OF ELOHIM, perished, those FROM AMONG THE MIXED MULTITUDE WHO REMAINED ALIVE said AFTERWARDS to Moshe, "But let not Elohim speak with us, lest we die" (Shemot 20:16). They then caused the Torah to be forgotten BY BRINGING THE SIN OF THE GOLDEN CALF UPON YISRAEL. THE MIXED MULTITUDE consists of ignorant people, about whom it is written: "Cursed be he that lies with any manner of beast" (Devarim 27:21), because they come from the side of that Serpent, of which it is written: "You are cursed above all cattle, and above every beast of the field" (Beresheet 3:14).

291. וְהָא כַּמָּה עֲרָבוּבִין אִנּוּן בִּישִׁין בְּעִירָן וְחֵיוָון. אֲבָל אִית עֲרָבוּבְיָא מִסִּטְרָא דְנָחָשׁ, וְאִית עֲרָבוּבְיָא מִסִּטְרָא דְאוּמֵי עַעכו״ם, דְּדָמוּ לְחֵיוָון וּבְעִירָן דְּחַקְלָא. וְאִית עֲרָבוּבְיָא מִסִּטְרָא דְמַזִּיקִין דְּנִשְׁמָתָן דְּחַיָּיבָיָא, אִנּוּן מַזִּיקִין דְּעָלְמָא מַמָּשׁ. וְאִית עֲרָבוּבְיָא דְשֵׁדִים וְרוּחִין וְלִילִין וְכֹלָּא מְעוֹרָבִין בְּיִשְׂרָאֵל. וְלָא אִית בְּכֻלְּהוֹ לַטְיָיא כַּעֲמָלֵק, דְּאִיהוּ חִיוָיָא בִּישָׁא, אֵל אַחֵר, אִיהוּ גָּלוּי לְכָל עֲרָיָין דְּעָלְמָא. רוֹצֵחַ אִיהוּ וּבַת זוּגֵיהּ סַם מָוֶת, ע״ז. וְכֹלָּא סמא״ל וְאִית סמא״ל וְאִית סמא״ל, וְלָאו כֻּלְּהוֹ שָׁוְיָין, אֲבָל הַהוּא סִטְרָא דְחִיוָיָא אִיהוּ לַטְיָיא עַל כֹּלָּא.

291. There are many evil kinds AMONG YISRAEL THAT ARE CALLED cattle and beasts. One is from the side of the Serpent and another from the side of the idolatrous nations, who are like the animals and wild beasts. There is also mixed multitude from the side of the evil spirits, which are the souls of the wicked. These are the actual evildoers in the world and there is a mixture of demons, spirits and nightspirits as well. These are all mixed among Yisrael, but none of them is cursed as Amalek, who is the evil Serpent, a Strange El: The one who uncovers all nakedness in the world. THIS MEANS THAT IT IS THE ROOT OF THE KLIPAH, WHICH CAUSES INCEST IN THE WORLD. It is the murderer. FROM IT, ALL MURDERS IN THE WORLD ORIGINATE, and its spouse is the potion of death of idol-worship. SO THE THREE TRANSGRESSIONS OF IDOL-WORSHIP, INCEST AND BLOODSHED DERIVE FROM THE KLIPAH OF AMALEK, WHO IS THE SERPENT AND ANOTHER EL. They are all RELATED TO THE ASPECT OF Samael, who has many different aspects, but they are not the same. SAMAEL, who is from the side of the Serpent, is the most cursed of them all.

292. וַיִּקְרָא ה׳ אֱלֹקִים אֶל הָאָדָם וַיֹּאמֶר לוֹ אַיֶּכָּה. הָכָא רְמִיז לֵיהּ, דַּעֲתִיד לְחָרְבָא בֵּי מַקְדְּשָׁא, וּלְמִבְכֵּי בָּהּ אַיֶּכָּה, הה״ד אֵיכָה יָשְׁבָה בָדָד, אֵ״י כ״ה. וּלְזִמְנָא דַּאֲתֵי עֲתִיד קֻדְשָׁ בְּרִיךְ הוּא לְבַעֲרָא כָּל זִינִין בִּישִׁין מֵעָלְמָא, כְּדִכְתִיב בִּלַּע הַמָּוֶת לָנֶצַח. כְּדֵין תָּב כֹּלָּא לְאַתְרֵיהּ. כְּדִכְתִיב בַּיּוֹם הַהוּא יִהְיֶה ה׳ אֶחָד וּשְׁמוֹ אֶחָד.

292. "And Hashem Elohim called to Adam, and said to him, 'Where are you? (Heb. Ayecah)" (Beresheet 3:9). THE HOLY ONE, BLESSED BE HE, hinted to ADAM here that the Temple would be destroyed in the future, and people shall wail in lamentation for it AND CRY: 'Ayecha' (where are you)--which is spelled Aleph-Yud-Caf-Hei. It is written: "How (Eichah) does the city sit solitary..." (Eichah 1:1), WHICH CONTAINS Ei (Aleph-Yud, meaning 'where is') and Coh (Caf-Hei), THE NAME OF THE SHECHINAH THAT RESIDES WITHIN THE TEMPLE. In the future, the Holy One, blessed be He, shall eliminate all kinds of evil from the world, as it is written: "He will destroy death forever" (Yeshayah 25:8), BECAUSE DEATH IS THE SOURCE OF ALL EVIL. Then everything shall return to its place, AS IT WAS BEFORE THE SIN OF ADAM FROM WHICH DEATH AND ALL SORTS OF EVIL DEVELOPED, as it is written: "On that day Hashem shall be one, and his name One" (Zecharyah 14:9).

30. The correction of the lower world through the upper world

The formation of spiritual worlds through the instruments of the Hebrew letters is being discussed in great detail. All these worlds were set up in a specific manner, in order that we could eventually correct, elevate, and perfect our physical world. We can gain the ability to access these spiritual worlds, and we can use the powers associated with the Hebrew Letters for assistance in our spiritual elevation.

293. תְּנִינָן כָּל שְׁלֹמֹה דְּאִתְּמַר בְּשִׁיר הַשִּׁירִים בְּמַלְכָּא דִשְׁלָמָא דִילֵיהּ בְּמֶלֶךְ סְתָם, בְּנוּקְבָא. מֶלֶךְ תַּתָּאָה בְּעִלָּאָה, וְרָזָא דְמִלָּה, דִּירָתָא תַּתָּאָה לְעִלָּאָה, תַּרְוַוּיְהוּ כְּחַד, וְהַיְינוּ בַּיִת, דִּכְתִיב בְּחָכְמָה יִבָּנֶה בַּיִת, וּכְתִיב אַפִּרְיוֹן עָשָׂה לוֹ הַמֶּלֶךְ שְׁלֹמֹה מֵעֲצֵי הַלְּבָנוֹן, אַפִּרְיוֹן דָּא תִּקּוּנָא דְעָלְמָא תַּתָּאָה, מֵעָלְמָא עִלָּאָה.

293. We have learned that every time Solomon is mentioned in Shir Hashirim, IT IS AN ALLUSION TO the king to whom shalom (peace) belongs, NAMELY ZEIR ANPIN. IF ONLY THE GENERAL TERM 'king' IS USED, AS OPPOSED TO KING SOLOMON, THEN IT ALLUDES TO the feminine principle OF ZEIR ANPIN, WHICH IS MALCHUT. The lower king is INCLUDED within the upper KING and the secret is that the lower inherits from the upper, and they become as one. Then is THE FEMININE PRINCIPLE CALLED a house, as it is written: "Through wisdom a house is built" (Mishlei 24:3), WHICH MEANS THAT THE FEMININE PRINCIPLE IS NOT CALLED A HOUSE WITHOUT RECEIVING CHOCHMAH. It is also written: "King Solomon made himself a palanquin of the timbers of Levanon" (Shir Hashirim 3:9). The palanquin is the improvement of the lower world, WHICH IS THE FEMININE PRINCIPLE, by the upper world, WHICH IS BINAH.

294. דְּעַד לָא בְּרָא קֻדּוּשׁ בְּרוּךְ הוּא עָלְמָא, הֲוָה סָתִים שְׁמֵיהּ בֵּיהּ, וַהֲוָה הוּא וּשְׁמֵיהּ סָתִים בְּגַוֵּיהּ חָד, וְלָא קַיְימָא מִלָּה, עַד דְּסָלֵיק בִּרְעוּתָא לְמִבְרֵי עָלְמָא, וַהֲוָה רָשִׁים וּבָנֵי. וְלָא קַיְימָא עַד דְּאִתְעַטַּף, בְּעִטּוּפָא חַד דְּזִיהֲרָא , וּבְרָא עָלְמָא.

294. Before the Holy One, blessed be He, created the world, His name remained concealed within Himself; so He and His name concealed within Himself were one. HIS NAME ALLUDED TO MALCHUT, WHICH WAS INCLUDED BEFORE THE CREATION WITHIN EIN SOF (THE ENDLESS WORLD) AND CONCEALED THERE WITHOUT BEING REVEALED OR RECOGNIZED. Nothing was revealed until His desire was aroused to create the world. So He formed and built THE WORLDS, but they did not last until THE HOLY ONE, BLESSED BE HE, WHO IS BINAH, wrapped himself up with a covering of radiance and created the world.

295. וְאַפִּיק אֲרָזִין עִלָּאִין, רַבְרְבִין, מֵהַהוּא נְהוֹרָא זִיהֲרָא עִלָּאָה, וְשַׁוֵּי רְתִיכוּ עַל תְּרֵין וְעֶשְׂרִין אַתְוָון רְשִׁימִין, אִתְגְּלִיפוּ בַּעֲשַׂר אֲמִירָן, וְאִתְיַישְׁבוּ, הה״ד מֵעֲצֵי הַלְּבָנוֹן, וּכְתִיב אַרְזֵי לְבָנוֹן אֲשֶׁר נָטָע.

295. He produced imposing and great cedars from that supernal covered radiance and He laid His Chariot upon the 22 engraved letters, WHICH ARE MALE AND FEMALE. They were carved into ten sayings and firmly established. This is why it is written: "of the timbers (wood) of Levanon." It is also written: "The cedars of Levanon, which he has planted" (Tehilim 104:16).

296. עָשָׂה לוֹ הַמֶּלֶךְ שְׁלֹמֹה, לוֹ, לְגַרְמֵיהּ. לוֹ, לְתִקּוּנֵיהּ. לוֹ, לְאַחְזָאָה יְקָרָא עִלָּאָה. לוֹ, לְאוֹדָעָא דְּאִיהוּ חַד, וּשְׁמֵיהּ חַד, כְּמָה דְּאַתְּ אָמַר, יִהְיֶה ה׳ אֶחָד וּשְׁמוֹ אֶחָד, וּכְתִיב וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ ה׳ לְבַדֶּךָ.

296. In "King Solomon made himself..." 'himself' IS REDUNDANT AND IS EXPLAINED AS 'for himself'--for his own sake--WHICH MEANS THAT KING SOLOMON, WHO IS ZEIR ANPIN, BUILT WITH THE MOCHIN OF BINAH THE PALANQUIN FOR HIMSELF, for his own advantage. HE FIRST PERFECTED HIMSELF WITH THE PALANQUIN: 'Himself - that is, to show His Supernal Glory--SO THAT HE MAY BESTOW HIS MOCHIN FROM THE SUPERNAL GLORY (BINAH) UPON THE PALANQUIN (MALCHUT) for Himself. [The action was] to proclaim that He is One and His Name One, TO HASTEN THE END OF THE CORRECTION--as it is written: "Hashem shall be one and his name One." It is also written: "That men may know that You alone, whose Name is Hashem..." (Tehilim 83:19).

297. בְּמָטוֹן דְּקֻלְפּוּי קַסְטוֹרִין יְדִיעָא, נָטִיף לְסִטְרָא דָא לְעֵילָא, נָטִיף לִימִינָא, סְטָא לִשְׂמָאלָא, נָחֵית לְתַתָּא, וְכֵן לְאַרְבַּע זָוְיִין, מַלְכוּ אִתְפְּרַשׁ, לְעֵילָא וְתַתָּא, וּלְאַרְבַּע זָוְיִין, לְמֶהֱוֵי חַד נַהֲרָא עִלָּאָה.

297. Upon mating by striking--REACHING MALCHUT OF BINAH--the chambers (THAT IS, MOCHIN) are conceived in thought. It drips upwards, to the right, to the left and goes downwards and extends MOCHIN to the four corners. His kingdom--MALCHUT OF BINAH--spreads out above and below into the four corners to become one supernal river.

298. נָחִית לְתַתָּא, וְעָבֵיד לֵיהּ יַמָּא רַבָּא, כְּמָה דְּאַתְּ אָמַר כָּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם וְהַיָּם אֵינֶנּוּ מָלֵא, דְּהָא הוּא כָּנֵיש כֹּלָּא, וְשָׁאֵיב לֵיהּ בְּגַוֵּיהּ. כד״א אֲנִי חֲבַצֶּלֶת הַשָּׁרוֹן שׁוֹשַׁנַּת הָעֲמָקִים, וְאֵין שָׁרוֹן אֶלָּא אֲתַר יַמָּא רַבָּא, דְּשָׁאֵיב כָּל מֵימִין דְּעָלְמָא, דְּאַפִּיק וְשָׁאֵיב, וְנָהִיר דָּא בְּדָא, בְּאוֹרְחִין יְדִיעָן. וּכְדֵין עֲלַיְיהוּ כְּתִיב בְּחָכְמָה יִבָּנֶה בַּיִת, וְע״ד בַּיִת בְּרֵאשִׁית . אֲבָל בֵּיתָא עִלָּאָה רַבְרְבָא, יִשּׁוּבָא דְּעָלְמָא, מֶלֶךְ סְתָם, בֵּיתָא תַּתָּאָה.

298. ZEIR ANPIN, WHO IS THE SECRET OF THE SUPERNAL RIVER, comes down AND BESTOWS THE MOCHIN UPON MALCHUT, and turns her into a great sea, as it is written: "All the rivers run into the sea; yet the sea is not full" (Kohelet 1:7). She, MALCHUT, gathers everything and absorbs it inside herself, as it is written: "I am the tulip of the Sharon; the lily of the valleys" (Shir Hashirim 2:1). Only the place close by the great sea is called Sharon, as it absorbs all the waters of the world, which discharges and absorbs THEM. And one shines by the other in well-known ways. It is then written of them: "Through wisdom is a house (Heb. bayit) built." Thus, the derivation of the letter Bet in Beresheet. Nevertheless, the great upper house is the habitation of the world. Both the supernal house, Binah, and the lower house, which is Malchut, were built through Chochmah. The unattributed 'king' alludes to MALCHUT, the lower house.

299. "But the king"---WHO IS MALCHUT--"shall rejoice in Elohim" (Tehilim 63:12), the upper ELOHIM WHO IS BINAH, by embracing him below his head and drawing him closer in joy so that they become one. "But the king shall rejoice in Elohim" by THE GLADNESS OF the light that He brought forth. AND THIS CAUSED GLADNESS, because it, NAMELY MALCHUT, came forth through a hidden and concealed path and introduced in it--NAMELY BINAH--two PATHS that are one. So was the world, NAMELY MALCHUT, firmly established WITH WHOLE MOCHIN in its existence.

299. וְהַמֶּלֶךְ יִשְׂמַח בֵּאלֹקִים, עִלָּאָה, לְאַחְדָּא בֵּיהּ תְּחוֹת רֵישֵׁיהּ, וּלְקָרְבָא לֵיהּ בְּחֶדְוָה, לְמֶהֱוֵי כֹּלָּא חַד. וְהַמֶּלֶךְ יִשְׂמַח בֵּאלֹקִים, חֲדוּ נְהוֹרָא דְּאַפִּיק, דְּנָפִיק בְּחַד שְׁבִילָא, טָמִיר וְגָנִיז, וְעָיֵיל בֵּיהּ ב׳, תְּרֵין דְּאִינּוּן חַד. עַל דָּא עָלְמָא אִשְׁתַּכְלֵל, בְּקִיּוּמָא שְׁלִים.

300. "But the king shall rejoice in Elohim..." means that the lower world shall rejoice in the concealed upper world, that world which gives life to all AND which is called the 'Life of the King,' NAMELY THE MOCHIN OF CHOCHMAH. This is the mainstay of the house. This house builds the house of the world, REFERRING TO MALE AND FEMALE, and builds the world AS THE MOCHIN ARE COMPLETED AS FULLY REQUIRED. This IS THE MEANING OF: "In the beginning (Beresheet) Elohim created" (Beresheet 1:1), WHERE BERESHEET IS COMPOSED OF Bet-Resheet. Resheet (beginning) is Chochmah, ALLUDING TO THE TIME WHEN MALCHUT gathers ALL THE MOCHIN into Herself and becomes the great sea in order to absorb ALL THE MOCHIN.

300. וְהַמֶּלֶךְ יִשְׂמַח בֵּאלֹקִים, עָלְמָא תַּתָּאָה חָדֵי, בְּעָלְמָא עִלָּאָה סְתִימָא, הַהוּא דְּשַׁדַּר חַיִּים לְכֹלָּא, חַיֵּי מַלְכָּא אִקְרוּן, דָּא עִקָּרָא דְּבֵיתָא. בֵּיתָא דָּא, בָּנֵי בֵּיתָא דְּעָלְמָא, וּבְנֵי עָלְמָא. וְדָא הוּא, בְּרֵאשִׁית בָּרָא אֱלֹקִים, ב׳ רֵאשִׁית, רֵאשִׁית חָכְמָה, כַּד כָּנֵיש כֹּלָּא לְגַוֵּיהּ, וְאִתְעֲבִיד יַמָּא רַבָּא, לְשָׁאֲבָא כֹּלָּא.

301. The waters of the frozen sea, NAMELY MALCHUT, absorb the water of all the seas of the world, and it gathers them all into it. The waters go forth, moving back and forth INSIDE IT and are absorbed into it. This issues from above, FROM BINAH, AND SETTLES IN MALCHUT. The proof of this secret is in the verse: "Out of whose (Heb. mi) womb came the ice?" (Iyov 38:29), WHICH ALLUDES TO BINAH THAT IS CALLED MI (WHO) AND IS WHERE THE ICE THAT REACHED MALCHUT ORIGINATED. IT TURNED INTO A FROZEN SEA, whose waters are frozen so that it can absorb other waters. THIS MEANS THAT THE FROZEN WATERS, WHICH ARE ICE, HAVE BECOME FULL OF EMPTY HOLES. IF WATER IS POURED ON THEM, THE ICE ABSORBS IT. BY THE WATERS TURNING INTO ICE, THEY HAVE BECOME A VESSEL TO RECEIVE ADDITIONAL WATERS.

301. יַמָּא דְּקָאפוֹ, מִימוֹי שָׁאִיב, כָּל מֵימִין דְּעָלְמָא, וְכָנֵיש לוֹן לְגַוֵּיהּ, וּמַיִין אָזְלִין וְשָׁאטִין, וְאִשְׁתְּאֲבָן בֵּיהּ. וְדָא נָפִיק מִגּוֹ עִלָּאָה, וְסִימָנֵיהּ דְּרָזָא דָּא, מִבְּטֶן מִי יָצָא הַקֶּרַח דְּמִימוֹי גְלִידִין בֵּיהּ, לְשָׁאֲבָא אָחֳרָנִין.

302. The waters of this ice THAT BELONGS TO the frozen sea shall only flow when the mighty force of the South, WHICH IS THE RIGHT, reaches it and draws it to itself. The waters that were frozen by the aspect of the North, WHICH IS THE LEFT, then melt and flow by the aspect of the South AND ARE BESTOWED ON THE LOWER BEINGS to water all the animals of the field. THIS IS A REFERENCE TO THE GRADES THAT ARE OUTSIDE OF ATZILUT AND ARE IN BRIYAH, YETZIRAH AND ASIYAH, as it is written: "They give drink to every wild beast" (Tehilim 104:11). These GRADES are called 'mountains of separation'--AS IT IS WRITTEN OF BRIYAH, YETZIRAH AND ASIYAH, "AND FROM THENCE IT WAS PARTED" (BERESHEET 2:10). These are all watered when the aspect of the South starts to approach it and then the waters are drawn. Because of this supernal force, WHICH ORIGINATES IN THE SOUTH, all shall be in

302. הַאי קֶרַח, יַמָּא דְּקָפָא, לָא נַגְדִּין מִימוֹי, אֶלָּא בְּשַׁעֲתָא דְּתוּקְפָּא דְּדָרוֹם מָטֵי לְגַבֵּיהּ, וּמַקְרִיב לֵיהּ בַּהֲדֵיהּ, כְּדֵין מַיָּא דַּהֲווֹ גְלִידִין בְּסִטְרָא דְּצָפוֹן, מִשְׁתָּרָן וְנָגְדִין, דְּהָא מִסִּטְרָא דְּצָפוֹן גְּלִידֵי מַיָּא, וּמִסִּטְרָא דְּדָרוֹם, מִשְׁתָּרָן וְנָגְדִין. לְאַשְׁקָאָה כָּל אִינּוּן חֵיוֹת בְּרָא, כד״א יַשְׁקוּ כָּל חַיַּתוֹ שָׁדִי וגו׳, וְאִלֵּין אִקְרוּן הָרֵי בָתֶר, טוּרִין דִּפְרוֹדָא, דִּכְלְהוֹ מִשְׁתַּקְיָין, כַּד סִטְרָא דְּדָרוֹם שָׁאֲרֵי לְקָרְבָא בַּהֲדֵיהּ, וּכְדֵין מַיָּא נָגְדִין, וּבְחֵילָא דָּא עִלָּאָה דְּנָגִיד, כֹּלָּא הֲווֹ בִּרְבוּ בְּחֵדוּ.

splendor and joy.

303. כַּד מַחֲשָׁבָה סָלִיק בִּרְעוּ, מִטְּמִירָא דְכָל טְמִירִין מָטוֹ מִגַּוֵּיהּ חַד נָהָר, וְכַד מִתְקָרְבִין דָּא בְּדָא, בְּחַד שְׁבִיל דְּלָא יְדִיעַ לְעֵילָא וְתַתָּא, וְהָכָא הוּא רֵאשִׁיתָא דְּכֹלָּא. וּב׳ מֶלֶךְ סְתָם, מֵהַאי רֵאשִׁיתָא אִשְׁתַּכְלֵל וְדָמֵי דָּא לְדָא.

303. When the thought rises and desire emerges from within the most concealed of all, NAMELY ARICH ANPIN, a certain river originates from within THAT THOUGHT. When they approach each other through a certain path, which is not known above nor below, it becomes the beginning of everything. BERESHEET IS COMPOSED OF THE LETTER BET AND RESHEET (BEGINNING). The letter Bet alludes to the general WORD king, WHICH REFERS TO MALCHUT, as was completed and firmly established by this Beginning, WHICH IS BINAH AND IS CALLED THOUGHT. MALCHUT AND BINAH resemble each other. THIS IS WHY THEY BOTH APPEAR IN THE WORD BERESHEET, AS THE LETTER BET IS MALCHUT AND RESHEET IS BINAH.

304. בָּרָא אֱלֹקִים אֶת הַשָּׁמַיִם, וְאַפִּיק קוֹל מִגַּוֵּיהּ, וְדָא אִקְרֵי קוֹל הַשּׁוֹפָר, וְהַיְינוּ בָּרָא אֱלֹקִים אֶת הַשָּׁמַיִם, דְּאִיהוּ קוֹל הַשּׁוֹפָר, וְשָׁמַיִם שַׁלִּיטִין בְּחַיֵּי הַמֶּלֶךְ עִלָּאָה, עַל אַרְעָא, וְסִימָנִיךְ בֶּן יִשַׁי חַי עַל הָאֲדָמָה, דְּחַיִּים תַּלְיָין בְּבֶן יִשַׁי, וּבְהוּ שַׁלִּיט בְּכֹלָּא, וְאַרְעָא מִינֵּיהּ אִתְזַנַּת, הה״ד וְאֶת הָאָרֶץ, וָא״ו דְּאִתּוֹסַף, לְשַׁלְטָאָה בִּמְזוֹנֵי עַל אַרְעָא.

304. "Elohim created the heaven," MEANS THAT he produced a sound from within himself. IN OTHER WORDS, ELOHIM--WHICH IS BINAH--EMANATED AND PRODUCED THE HEAVEN--WHICH IS ZEIR ANPIN AND IS CALLED A SOUND. This is CALLED the sound of the Shofar, or in other words: "Elohim created the heaven," WHICH IS ZEIR ANPIN that is called the sound of the Shofar. The heaven, WHICH IS ZEIR ANPIN, governs THE EARTH BY THE POWER OF THE MOCHIN CALLED the life of the supernal King upon the earth. The proof IS IN THE VERSE THAT READS: "For as long as the son of Yishai lives on the ground..." (I Shmuel 20:31). THE ILLUMINATION OF CHOCHMAH THAT IS CALLED LIFE derives from the son of Yishai, NAMELY MALCHUT (KINGDOM) OF DAVID, through which he ruled over all. And the earth, WHICH IS MALCHUT, receives everything from heaven. Thus, it is written "and the earth..." The Vav (and) is added TO THE WORD 'THE' IN "AND THE EARTH", for the purpose of ruling and bestowing sustenance on the earth.

305. אֶת לְעֵילָא, וְהוּא חֵילָא דִּכְלָלָא דְּעֶשְׂרִין וּתְרֵין אַתְוָון, דְּאַפִּיק אֶ״ת א׳ ת׳ אֱלֹקִים דָּא, וְיָהֵיב לַשָּׁמַיִם, כד״א בָּעֲטָרָה שֶׁעִטְּרָה לוֹ אִמּוֹ בְּיוֹם חֲתוּנָתוֹ, וְהַיְינוּ אֶת הַשָּׁמַיִם, לְאַכְלָלָא דָא בְּדָא, וּלְחַבְּרָא לוֹן דָּא בְּדָא, לְאִתְקַיְּימָא כַּחֲדָא, בְּאִנּוּן חַיֵּי מַלְכָּא, מֶלֶךְ סְתָם לְאִתְזָנָא מִן שָׁמַיִם. וְאֶת הָאָרֶץ חִבּוּרָא דִּדְכַר וְנוּקְבָא, דְּאִתְגְּלִיפוּ בְּאַתְוָון רְשִׁימִין, וְחַיֵּי מַלְכָּא דְּאִתְנַגִּידוּ מִן שְׁמַיָּא, דְּשָׁמַיִם נַגְדִּין לוֹן לְקַיְּימָא אַרְעָא וְכָל אֻכְלוֹסִין דִּילָהּ.

305. The term Et (the) IS MENTIONED before IN: "AND THE HEAVEN." It is the power of the entire 22 letters, WHICH ARE HINTED AT IN Et (Aleph-Tav), which is the Aleph to Tav, which Elohim-BINAH--has issued and passed on to the heaven, ZEIR ANPIN. It is written: "With the crown with which his mother crowned him on the day of his wedding..." (Shir Hashirim 3:11), BECAUSE THIS FEMININE PRINCIPLE IS THE SECRET OF THE CROWN WITH WHICH HIS MOTHER, WHO IS BINAH, "CROWNED HIM." Thus, IT IS WRITTEN: "The heaven", ALLUDING TO THE MALE AND FEMALE, to unite one with the other so that they may exist together and be sustained by THIS MOCHIN THAT ARE CALLED the life of the king. 'The king,' unqualified, WHO IS MALCHUT, is nourished from heaven, WHICH IS ZEIR ANPIN. THE PHRASE: "And the earth" REFERS TO the union of the Male and Female, on whom were engraved imprinted letters. The life of the king, THE MOCHIN OF THE ILLUMINATION OF CHOCHMAH, drawn from heaven, ZEIR ANPIN, draws solely to sustain the earth and its multitudes.

306. וְרָזָא, דֵּאלֹקִים עִלָּאָה עֲבַד שָׁמַיִם וָאָרֶץ לְקִיּוּמָא, וְאַפִּיק לוֹן כַּחֲדָא, בְּחֵילָא דִלְעֵילָא רֵאשִׁיתָא דִכֹלָא. כְּגַוְונָא דָא, רָזָא עִלָּאָה נָחֵית לְתַתָּא וְהַאי בַּתְרָאָה עָבֵיד שָׁמַיִם וְאָרֶץ לְתַתָּא.

306. The secret of the supernal Elohim, NAMELY BINAH, made the heaven and earth by THE MOCHIN of existence, WHICH IS THE LIFE OF THE KING. He brought them forth as one by the sublime power OF THE UPPER THREE SFIROT OF BINAH, WHICH ARE THE SUPERNAL ABA AND IMA, AND ARE REFERRED TO AS The Beginning of everything. In this manner, the secret of the Supernal One, NAMELY BINAH, descended TO THE ASPECT OF THE LOWER SEVEN SFIROT, which then made the lower heaven and earth.

307. וְרָזָא דִכֹלָא ב׳, תְּרֵין עָלְמִין נִינְהוּ, וּבְרָאוּ עָלְמִין, דָא עָלְמָא עִלָּאָה, וְדָא עָלְמָא תַּתָּאָה, דָא כְּגַוְונָא דְדָא, דָא בְּרָא שָׁמַיִם וָאָרֶץ, וְדָא בְּרָא שָׁמַיִם וָאָרֶץ, וְעַל דָא ב׳, תְּרֵין עָלְמִין נִינְהוּ, דָא אַפִּיק תְּרֵין עָלְמִין, וְדָא אַפִּיק תְּרֵין עָלְמִין וְכֹלָא בְּחֵילָא דְרֵאשִׁית עִלָּאָה.

307. The secret of all this lies in the letter Bet OF THE WORD BERESHEET, WHICH ALLUDES TO BINAH. IT IS CALLED BET, WHICH HAS A NUMERICAL VALUE OF TWO, BECAUSE there are two worlds IN BINAH-ABA AND IMA, CALLED THE UPPER WORLD AND YISRAEL - SABA AND TEVUNAH, CALLED THE LOWER WORLD. They created two worlds, THE UPPER WORLD OF BINAH--WHICH created the upper world OF ZEIR ANPIN AND HIS FEMININE PRINCIPLE--and THE LOWER WORLD OF BINAH, WHICH created the lower world. One corresponds to the other. One created heaven and earth, and one created heaven and earth. This is why the letter Bet signifies that there are two worlds IN BINAH. The one produced two worlds, and the other produced two worlds. They all CAME FORTH by the power of the supernal Beginning, WHICH IS BINAH, RETURNED TO THE HEAD OF ARICH ANPIN, WHICH IS CALLED THE SUPERNAL BEGINNING.

308. נָחֵית עִלָּאָה בְּתַתָּאָה, וְאִתְמַלְיָיא בְּאֹרַח דְּחַד דַּרְגָּא דְּשָׁרֵי עֲלָהּ, כְּגַוְונָא דְהַהוּא שְׁבִיל סָתִים וְטָמִיר וְגָנִיז לְעֵילָא, בַּר דְּחַד, שְׁבִיל דַּקִּיק וְחַד אֹרַח, הַהוּא דִלְתַתָּא אֹרַח, כד״א וְאֹרַח צַדִּיקִים כְּאוֹר נוֹגַהּ. וְהַהוּא דִלְעֵילָא שְׁבִיל דַּקִּיק, כְּדִכְתִיב נָתִיב לֹא יְדָעוֹ עָיִט. וְרָזָא דִכֹלָא הַנּוֹתֵן בַּיָּם דַּרְכֶּךָ וּבְמַיִם עַזִּים נְתִיבָה. וּכְתִיב בַּיָּם דַּרְכֶּךָ וּשְׁבִילְךָ בְּמַיִם רַבִּים. עָלְמָא עִלָּאָה כַּד אִתְמַלְיָא וְאִתְעַבְּרָא כְּנוּקְבָא דְּמִתְעַבְּרָא מִן דְּכוּרָא, אַפִּיקַת תְּרֵין בְּנִין כְּחַד, דְּכַר וְנוּקְבָא, וְאִינּוּן שָׁמַיִם וָאָרֶץ, כְּגַוְונָא עִלָּאָה.

308. AT THIS POINT, THE ZOHAR EXPLAINS THE DIFFERENCE BETWEEN THE UNION OF THE UPPER WORLD AND THAT OF THE LOWER WORLD OF BINAH. AND SO HE SAYS: The upper WORLD descends to the lower WORLD, which is filled BY THE UNION WITH THE SUPERNAL LIGHT THAT FLOWS through a pathway (Heb. shvil) of a certain grade that rests upon it. This is similar to the concealed or hidden path above. Only one OF THEM is a narrow path, THE other one is a path (Heb. orach). The one below is orach, as it is written: "But the path of just men is like the gleam of sunlight..." (Mishlei 4:18). And the other one above is a nativ, as it is written: "There is a path (Heb. nativ) which no bird of prey knows" (Iyov 28:7). The secret of all this APPEARS IN THE VERSE: "Who make a way (Heb. derech) in the sea, and a path (Heb. nativ) in the mighty waters" (Yeshayah 43:16) and it is written: "Your way was in the sea, and your path in the great waters..." (Tehilim 77:20). The upper world OF BINAH, CALLED SHVIL OR NATIV--became filled BY THE SECRET OF THE UNION OF THE SUPERNAL LIGHT WITH THEIR MALCHUT and pregnant FROM THE LIGHT, as a female becomes pregnant from a male. Then THEY brought forth two children as one, a male and a female. These are the heaven and the earth, similar to the upper WORLD OF BINAH.

309. מִמֵּימוֹ דִשְׁמַיָּא אִתְּזַן אַרְעָא, וּמֵימוֹי אִשְׁתַּדָּן בְּגַוָּהּ, אֶלָּא דְעִלָּאֵי דְּכַר, וְתַתָּאֵי נוּקְבָא, וְתַתָּאֵי מִן דְּכוּרָא אִתְּזָנָן, וּמַיִין תַּתָּאִין קְרָאן לְעִלָּאִין, כְּנוּקְבָא דְּפִתִּיחָא לְדְכוּרָא, וְשָׁדַת מַיָּא, לְקַבֵּל מַיָּא דִדְכוּרָא לְמֶעְבַּד זַרְעָא, וְנוּקְבָא מִן דְּכוּרָא אִתְּזָנַת, הֲדָא הוּא דִכְתִיב, וְאֶת הָאָרֶץ, בְּתוֹסֶפֶת וּיו כְּמָה דְאִתְּמַר.

309. The earth is nourished by the waters of the heaven, as its waters are poured down into it, MEANING THAT THE WATERS ARE THE FOOD THAT SUSTAIN THE EARTH, WHICH IS THE FEMALE. THEY ARE MALE WATERS THAT BRING FORTH SOULS, AS THEY ARE SHOT ACCORDING TO THE SECRET OF THE SPERM, SHOT LIKE A PROCREATING ARROW. The upper WATERS THAT EARTH RECEIVED FROM HEAVEN, WHICH IS ZEIR ANPIN, are male while the lower waters, WHICH ARE IN THE EARTH ITSELF, are female. The lower WATERS are fed by the male WATERS--REFERRING TO THE UPPER WATERS THAT EARTH RECEIVES FROM THE HEAVEN. These lower waters IN THE EARTH call to the upper WATERS IN HEAVEN TO FULFILL THEIR NEED, just like a female who is open to receive from a male. She pours out LOWER waters to receive the UPPER waters of the male to procreate SOULS. The female is fed by the male, BECAUSE SHE HAS NOTHING OF HER OWN. Thus, it is written: "And (Vav) the earth", with the addition of the letter Vav, as has been explained.

310. כְּתִיב שְׂאוּ מָרוֹם עֵינֵיכֶם וּרְאוּ מִי בָרָא אֵלֶּה וגו׳, אַתְוָון אִתְחֲקָקוּ בְּעוֹבָדָא דְּכֹלָּא, בְּעוֹבָדָא דְעִלָּאָה, וּבְעוֹבָדָא דְתַתָּאָה. לְבָתַר, אִתְרְשִׁימוּ אַתְוָון, וְאִתְחֲקָקוּ בַּקְּרָא, ב׳ בְּרֵאשִׁית בָּרָא, א׳ אֱלֹקִים אֶת. ב׳ רֵאשִׁית בָּרָא, וַדַּאי כְּמָה דְאִתְּמַר, ב׳ בָּרָא וַדַּאי בְּחֵילָא עִלָּאָה. ב׳ נוּקְבָא, א׳ דְּכַר כְּמָה דְּב׳ בָּרָא וַדַּאי בְּחֵילָא דְלְעֵילָא, הָכֵי א׳ אַפִּיק אַתְוָון. כְּלָלָא דְעֶשְׂרִין וּתְרֵין אַתְוָון, הַשָּׁמַיִם ה׳ אַפִּיק שָׁמַיִם, לְמֵיהַב לֵיהּ חַיִּין וּלְאַשְׁרָשָׁא לֵיהּ.

310. It is written: "Lift up your eyes on high, and behold who has created these things..." (Yeshayah 40:26). These letters were inscribed throughout the entire works OF THE CREATION--the work of the upper, WHICH IS BINAH, and the work of the lower, WHICH IS MALCHUT. The letters were later impressed AND THEIR FORM COMPLETED. Then they were engraved in the phrase: "In the beginning (Beresheet) Elohim created (bara)" by the TWO INITIALS OF THE LETTER Bet, WHICH ALLUDE TO THE ENGRAVING MADE IN BINAH. "Elohim...the (Et)" by the TWO INITIALS OF THE LETTER Aleph, WHICH IS THE ASPECT OF THE IMPRESSION AND THE COMPLETION OF THE LETTERS. The Bet of Beresheet certainly created through supernal power. THE LETTER Bet is female AND THE LETTER Aleph is male. Just as THE LETTER Bet OF BERESHEET created by the power above, NAMELY BINAH, so THE LETTER Aleph OF THE WORD ELOHIM brought forth AND EMANATED letters, REFERRING TO THE ET, including the 22 letters FROM ALEPH TO TAV IN THE GRADE OF BINAH. IN THE PHRASE: "The (Hei) heaven", THE LETTER Hei, WHICH IS THE COMPLETED BINAH, emanated ZEIR ANPIN, WHICH IS CALLED heaven, to give him life and allow him to establish himself by growing roots.

311. וְאֶת הָאָרֶץ, ו׳ אַפִּיק הָאָרֶץ, לְמֵיהַב לָהּ מְזוֹנָא, וּלְאַתְקָנָא לָהּ, וּלְמֵיהַב לָהּ סִפּוּקָא, דְּאִתְחַזֵּי לָהּ, וְאֶת הָאָרֶץ, דְּנָטִיל וָא״ו אֶ״ת כְּלָלָא דְעֶשְׂרִין וּתְרֵין אַתְוָון, וּמִתְּזָן אַרְעָא, וְאַרְעָא כָּלִיל לוֹן לְגַוָּהּ, כד״א כָּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם, וְהַיָּם לֹא מָלֵא וְאֶת הָאָרֶץ, דְּכָנִיש כֹּלָּא לְגַוָּהּ, וְקַבְּלִית לוֹן הָאָרֶץ, נָטְלָא הָאָרֶץ וְאֶ״ת, דָּא שָׁמַיִם וָאָרֶץ כַּחֲדָא. אֶת הַשָּׁמַיִם, רָזָא דְשָׁמַיִם וָאָרֶץ כַּחֲדָא.

311. In the phrase: "And (Vav) the earth", the Vav, ZEIR ANPIN, brought forth the earth, WHICH IS THE FEMININE PRINCIPLE, to give her food, establish her and to supply all her needs. The phrase, "And the earth", indicates that Vav, ZEIR ANPIN, took THE WORD Et (the), WHICH INCLUDES all 22 letters FROM ALEPH TO TAV, and poured them onto the earth, WHICH IS THE FEMININE PRINCIPLE. So the earth, THE FEMALE, gathered them into itself, as it is written: "All the rivers run into the sea..." (Kohelet 1:7). This refers to the secret of, "And the earth", because THE EARTH gathered everything into it and received them. "AND THE (VE-ET) EARTH" MEANS THAT the earth took THE MOCHIN THAT IS HINTED AT IN THE PARTICLE Ve-Et, WHICH ALLUDES TO the heaven and the earth together. ALSO, "the heaven", ALLUDES TO

the heaven and the earth together.

312. SO THE EARTH received THE VE-ET in order to feed on them. THEREFORE, IT MUST CERTAINLY COMPRISE MALE AND FEMALE, AS THE LETTER VAV IS THE MALE, because the reception of anything is the result of striking THE MALE. There is a fortress of smoke upon the earth, WHICH IS THE FEMININE PRINCIPLE. When the burning fire is drawn and aroused from the left, it clings TO THE FEMININE PRINCIPLE and she fumes, as it is written: "And Mount Sinai smoked in every part, because Hashem descended upon it in fire" (Shemot 19:18). There is fire and there is smoke. IF IT DESCENDS FROM ABOVE, IT IS A FIRE AND THE LOWER GRADE THAT RECEIVES IT BECOMES SMOKE. It is also written: "And the mountain smoking" (Shemot 20:15), because when the fire descends, the smoke and fire cling to each other. Everything is then under the rule of the left, according to the secret of THE VERSE: "My hand also," (Yeshayah 48:13) THE LEFT HAND, WHICH IS THE SECRET OF FIRE AND SMOKE, "has laid the foundation of the earth," (Ibid.) WHICH IS THE FEMININE PRINCIPLE, "and my right hand," WHICH IS THE LIGHT OF CHASSADIM, "has spanned the heavens", NAMELY ZEIR ANPIN, by the power of the right above, THAT IS, BY THE POWER OF THE RIGHT OF BINAH. FOR ZEIR ANPIN, WHO IS CALLED 'THE HEAVENS,' RECEIVES CHASSADIM FROM BINAH. In this manner, "the heavens," which are the male--NAMELY ZEIR ANPIN--were made. The male comes from the right side OF BINAH and the feminine principle from the left.

312. וְקַבֵּילַת לוֹן לְאִתְּזָנָא. מָטוֹן מִלָּה בְּקוּלְפּוֹי שְׁכִיחֵי. קוֹסְטְרָא דְּקוֹטְרָא בְּאַרְעָא שְׁכִיחַ. כַּד אֶשָּׁא דִּמְלַהֲטָא נָגִיד וְאִתְעַר מִשְּׂמָאלָא, אָחִיד בָּהּ, וְסַלְקָא תְּנָנָא, כד״א וְהַר סִינַי עָשַׁן כֻּלּוֹ מִפְּנֵי אֲשֶׁר יָרַד עָלָיו ה׳ בָּאֵשׁ, דָּא אֶשָּׁא וְדָא תְּנָנָא. וּכְתִיב וְאֶת הָהָר עָשֵׁן, מִגּוֹ דְּאֶשָּׁא כַּד נָחֵית, אֲחִידָן דָּא בְּדָא, תְּנָנָא בְּאֶשָּׁא. וּכְדֵין בִּסְטַר שְׂמָאלָא קַיְימָא כֹּלָּא. וְהַיְינוּ רָזָא אַף יָדִי יָסְדָה אָרֶץ. וּימִינִי טִפְּחָה שָׁמָיִם. בְּחֵילָא דִּימִינָא לְעֵילָא, כִּי הַאי גַּוְונָא אִתְעֲבִידוּ שְׁמַיָּא, דְּאִיהוּ דְּכַר, וּדְכַר מִסִּטְרָא דִּימִינָא קָא אָתֵי, וְנוּקְבָא מִסִּטְרָא דִשְׂמָאלָא.

313. The phrase: "Lift up your eyes on high, and behold who has created these things" (Yeshayah 40:26) ALLUDES TO BINAH CALLED "ON HIGH." BECAUSE until now, UP TO BINAH, the words ascended up in such a manner that no further question was necessary. BY 'QUESTION,' IT REFERS TO ELEVATING FEMALE WATERS FOR THE PURPOSE OF UNITING--JUST LIKE THE PHRASE 'TO ASK FOR RAIN'. THIS STARTS WITH BINAH, AS IT IS THE ASPECT OF THE KNOWABLE. BUT BEYOND IT, IN CHOCHMAH, IT IS NOT KNOWABLE, because Chochmah was produced from nothingness (Heb. Ayin), or Keter, and LIKE THESE, IT is not subject to any question. Being concealed--deeply hidden--nobody is able to conceive of it. When the deeply hidden light, REFERRING TO BINAH, is expanded BY THE SECRET OF THE VERSE: "AND EXCEEDINGLY DEEP, WHO (HEB. MI) CAN FIND IT OUT?" (KOHELET 7:24), its light can be subject to questioning, AS IT BECAME KNOWABLE. Although it remained more concealed than everyone below, NAMELY THE LOWER BEINGS BELOW IT, it is named after the interrogative ACCORDING TO THE PHRASE: "Who has created these?"

313. שְׂאוּ מָרוֹם עֵינֵיכֶם וּרְאוּ מִי בָרָא אֵלֶּה, עַד הָכָא אִסְתַּלְּקוּ מִלִּין, דְּלָא לְשָׁאֲלָא, כְּדְלְעֵילָא, דְּחָכְמָה אִשְׁתַּכְלֵיל מֵאַיִן, וְלָא קַיְימָא לְשָׁאֲלָא, דְּסָתִים וְעָמִיק, לֵית דְּיֵקוּם בֵּיהּ, כְּיוָן דְּאִתְפַּשַּׁט נְהוֹרָא עֲמִיקָא, נְהוֹרֵיהּ קַיְימָא בִּשְׁאֵלְתָּא, אַף עַל גַּבְדְּאִיהוּ סָתִים מִכֹּלָּא דִּלְתַתָּא, וְקָרָאן לֵיהּ עַל פּוּם שְׁאֵילְתָּא מִי בָרָא אֵלֶּה.

314. וְהַיְינוּ רָזָא דְּקָאַמְרָן מִבֶּטֶן מִי יָצָא הַקֶּרַח, מִבֶּטֶן מִי וַדַּאי, הַהוּא דְּקַיְימָא לִשְׁאֵלְתָּא, וְלֵית לִשְׁאֵלָא מַה לְעֵילָא מַה לְתַתָּא, אֶלָּא לִשְׁאֵלָא אֲתַר דְּנַפְקָן לְמִנְדַּע, וְלָא לְמִנְדַּע לֵיהּ, דְּהָא לָא יָכְלִין, אֶלָּא קַיְימָא לִשְׁאֵלְתָּא וְלָא לְמִנְדַּע בֵּיהּ.

314. This is a reference to the secret we have mentioned in the verse: "Out of whose (Heb. Mi) womb came the ice?" (Iyov 38:29). It is certainly from the womb of Mi, WHICH IS BINAH. IN OTHER WORDS, that which is subjected to questioning. But one should not ask what is above or below. One can only ask about that starting place in order to know. It may not be known, because this is impossible. It may be inquired of, but not known.

315. בְּרֵאשִׁית, ב׳ רֵאשִׁית, רֵאשִׁית מַאֲמָר הוּא, אוֹ נִימָא דִּבְרֵאשִׁית אִיהוּ מַאֲמָר, אֶלָּא עַד לָא נָפֵיק וְאִתְפַּשַּׁט חֵילֵיהּ, וְכֹלָּא סָתִים בֵּיהּ, בְּרֵאשִׁית אִיהוּ, וּמַאֲמָר אִיהוּ. כֵּיוָן דְּנָפֵיק וְאִתְפְּשַׁט מִנֵּיהּ חֵילִין, רֵאשִׁית אִקְרֵי, וְהוּא מַאֲמָר בִּלְחוֹדוֹי. מִי שֶׁאֵילְתָּא דַּהוּא דְּבָרָא אֵלֶּה, לְבָתַר כַּד אִתְפְּשַׁט וְאִשְׁתַּכְלֵל, אִתְעֲבִיד י״ם, וּבָרָא לְתַתָּא. וְכֹלָּא עָבִיד כְּהַהוּא גַּוְונָא מַמָּשׁ דִּלְעֵילָא, דָּא לְקֳבֵל דָּא, וְדָא כְּגַוְונָא דְּדָא, וְתַרְוַוּיְיהוּ ב׳.

315. Beresheet: This is analyzed as Bet-Resheet. So he inquired about the conclusion that Beresheet is one of the sayings of Creation and asked, does this mean that Resheet is a saying of Creation without the letter Bet, or is Beresheet together with the letter Bet a saying of Creation? He replied: Before she, Malchut, emerged from Binah and Her powers were expanded, everything was hidden and concealed inside Her. It is Beresheet and this is one of the sayings. When Malchut emerged from Binah and the powers of Binah were expanded, then Binah was called Resheet, which is saying without Bet, which is Malchut. SO NOW, IT IS CALLED Mi, which subjects the one who created these things to questioning. Afterward, WHEN BINAH expanded and was established, it turned into a sea. THEN BINAH, created below IN THE FEMININE PRINCIPLE, made everything IN HER exactly as in the manner above, one as against the other and one as the other. These both APPEAR in the letter Bet OF BERESHEET.

316. כְּתִיב עַד שֶׁהַמֶּלֶךְ בְּמְסִבּוֹ, בְּמְסִבּוֹ לְאִתְיַישְׁבָא בְּמַלְכוּ תַּתָּאָה, בְּרָזָא דְּהַהוּא חַבְרוּתָא וְתַפְנוּקָא, דְּהַהוּא חֲבִיבוּתָא דְּבְעֵדֶן עִלָּאָה, בְּהַהוּא שְׁבִיל דְּסָתִים וְגָנִיז, וְלָא אִתְיְדַע, וְאִתְמַלְיָא מִנֵּיהּ, וְנַפְקָא בְּנַחֲלִין יְדִיעָן. נִרְדִּי נָתַן רֵיחוֹ, דָּא מַלְכָּא תַּתָּאָה, דְּבְרָא עָלְמָא לְתַתָּא, כְּגַוְונָא דִּלְעֵילָא, וְסָלִיק רֵיחָא טָבָא עִלָּאָה, לְשַׁלְטָאָה, וּלְמֶעְבַּד, וְיָכֵיל וְשַׁלִּיט, וְנָהִיר בְּנְהוֹרָא עִלָּאָה.

316. It is written: "While the king sits at his table" (Shir Hashirim 1:12). In this phrase, "sits at his table" MEANS he sits at the lower kingdom AND BESTOWS ON it the secret of that special union and conviviality of the upper Eden, WHICH IS THE SUPERNAL ABA AND IMA. SO IT RECEIVES FROM THE SUPERNAL ABA AND IMA through that concealed and hidden path THAT IS unknowable. It is filled by it AND THE ABUNDANCE flows out through certain rivers. The phrase: "My nard sent forth its fragrance" (Ibid.) refers to the lower Malchut, for he created the world below--NAMELY MALCHUT--in the same manner as the world above--WHICH IS THE WORLD OF BINAH--WITH WHAT THEY RECEIVED FROM THE UPPER GARDEN OF EDEN. Thus, the fragrance ascends upward FROM THE LOWER WORLD to govern and take action, AND MALCHUT may govern as it shines by the supernal light.

317. The world was created in two aspects, WHICH ARE MALE AND FEMALE, namely with the right and the left of the six supernal days--WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF IMA. So these six days were made so as to shine ON MALE AND FEMALE FROM THE ASPECT OF THEIR RIGHT SIDE, as it is written: "For in six days Hashem made heaven and earth" (Shemot 31:17), meaning that in six days--CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF IMA--Hashem made heaven and earth, WHICH ARE MALE AND FEMALE. BY THIS, MALE AND FEMALE RECEIVED THE RIGHT SIDE. These SIX SUPERNAL DAYS dug up paths and made sixty holes in the great abyss, WHICH IS YESOD OF IMA, AND THE

ASPECT OF THE LEFT OF THE SIX DAYS, WHERE EACH ONE COMPRISES ANOTHER TEN. So these 60 holes were to conduct the waters of the streams into the abyss, INTO YESOD OF THE FEMININE PRINCIPLE OF ZEIR ANPIN THAT IS CALLED AN ABYSS PLAINLY. Thus, it is said that these 60 HOLES IN THE ABYSS were created by the six days of Creation - THE SIX SUPERNAL DAYS OF IMA - and became the peace of the world.

317. בְּתֵרִין גַּוְונִין אִתְבְּרֵי עָלְמָא, בְּיָמִינָא וּבִשְׂמָאלָא, בְּשִׁיתָּא יוֹמִין עִלָּאִין, שִׁיתָּא יוֹמִין אִתְעֲבִידוּ לְאַנְהָרָא, כְּמָה דְּאַתְּ אָמַר כִּי שֵׁשֶׁת יָמִים עָשָׂה ה׳ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. וְאִלֵּין כָּרוֹן אָרְחִין, וַעֲבָדוּ שִׁיתִּין נוּקְבִין, לִתְהוֹמָא רַבָּא, וְאִינוּן שִׁיתִּין נוּקְבִין לְאַעֲלָאָה מַיָּא דְּנַחֲלֵי גוֹ תְּהוֹמָא, וְעַל דָּא הַשִּׁיתִּין מִשֵּׁשֶׁת יְמֵי בְרֵאשִׁית נִבְרְאוּ, וְאִינוּן הֲווֹ שְׁלָמָא דְּעָלְמָא.

אָנָּא בְּכֹחַ גְּדוּלַת יְמִינְךָ תַּתִּיר
צְרוּרָה
קַבֵּל רִנַּת עַמְּךָ שַׂגְּבֵנוּ טַהֲרֵנוּ
נוֹרָא
נָא גְּבוֹר דּוֹרְשֵׁי יִחוּדֶךָ כְּבָבַת שָׁמְרֵם
בָּרְכֵם טַהֲרֵם רַחֲמֵי צִדְקָתֶךָ תָּמִיד
גְּמָלֵם
חָסֵן קָדוֹשׁ בְּרוֹב טוּבְךָ נַהֵל עֲדָתֶךָ
יָחִיד גֵּאֶה לְעַמֶּךָ פְּנֵה זוֹכְרֵי קְדֻשָּׁתֶךָ
שַׁוְעָתֵנוּ קַבֵּל וּשְׁמַע צַעֲקָתֵנוּ יוֹדֵעַ
תַּעֲלוּמוֹת
(בלחש) בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ, לְעוֹלָם וָעֶד:

31. "And the earth was without form"
The Zohar speaks of 42 unique letter sequences that were created to aid in the revelation of Light in all the worlds. These 42 Letters are one of the most powerful Names of God in existence. The Kabbalists revealed these sequences through Ana B'koach, a simple prayer recited daily that conveys enormous blessing, prosperity, healing, and well-being. This text on the power of the Ana B'koach helps amplify the effect of the 42 letters in our lives.
tzrurah tatir ymincha gdulat b'koach ana
nora taharenu sagvenu amcha rinat kabel
shamrem kvavat yichudcha dorshei gibor na
gamlem tamid tzidkatcha rachamei taharem barchem
adatecha nahel tuvcha b'rov kadosh chasin
kdushatecha zochrei p'neh l'amcha ge'eh yachid
ta'alumot yode'a tzak'atenu u'shma kabel shavatenu
va'ed l'olam malchuto k'vod shem baruch (silently)
Scanning direction

318. "And the earth was without form and void" (Beresheet 1:2), BECAUSE the bitterness of the secretion of THE FRUIT, WHICH DID NOT RIPEN IN THE TREE, REMAINED WITHIN the fruit except when absorbed by the earth. Because THE EARTH already existed, but had not yet been settled, IT WAS WITHOUT FORM AND VOID. THIS IS WHY IT IS WRITTEN: "AND THE EARTH WAS" IN THE PAST TENSE, to indicate that it already existed. Later, MALCHUT, WHICH IS THE WORLD, was established; the world came into being, when it was inscribed by 42 letters, which were intended to crown the holy name.

318. וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ סוֹסְפִיתָא דְּקָמְרֵי גּוֹ קוֹלְטוֹי, דַּהֲוָה בְּקַדְמֵיתָא וְלָא אִתְקַיְּימַת, הָיְתָה כְּבָר. וּלְבָתַר, אִתְקַיְּימַת, בְּאַרְבְּעִין וּתְרֵין אַתְוָון, אִתְגְּלִיף עָלְמָא, וְאִתְקַיְּימַת, וְכָלְהוֹ עִטּוּרָא דִשְׁמָא קַדִּישָׁא.

319. כַּד מִצְטַרְפִין, סָלְקִין אַתְוָון לְעֵילָא, וְנָחְתִּין לְתַתָּא, מִתְעַטְּרִין בְּעִטְּרִין, בְּאַרְבַּע סִטְרֵי עָלְמָא, וְיָכִיל עָלְמָא לְאִתְקַיְּימָא, וְאִלֵּין אִתְקַיְּימִין בְּעוֹבְדּוֹי דְּעָלְמָא. טוּפְסְרָא דְּקִילְטָא בְּהָנֵי שְׁכִיחֵי, כְּחוֹתְמָא דְּגוּשְׁפַּנְקָא, עָאלוּ וּנְפָקוּ אֶת וְאֶת, וְאִתְבְּרֵי עָלְמָא, עָאלוּ גוֹ חוֹתְמָא וְאִצְטַרְפוּ וְאִתְקַיְּים עָלְמָא.

319. When THE 42 LETTERS, WHICH WERE INSCRIBED INSIDE MALCHUT, are combined AND FORM NAMES, THEN the letters ascend INTO THE 42-LETTERED NAME OF BINAH, AND descend TO THE FEMININE PRINCIPLE, WHICH IS CALLED 'THE WORLD.' They are crowned in all four parts of the world, WHICH ARE REPRESENTED BY CHOCHMAH, BINAH, TIFERET AND MALCHUT WITHIN MALCHUT. Then THE FEMININE PRINCIPLE, WHO IS CALLED 'The World,' is able to exist. In turn, THE MOCHIN THAT MALCHUT RECEIVES are sustained in her by the GOOD actions OF PEOPLE in the world. The form in which MALCHUT received these MOCHIN are like the seal of a ring. As each letter OF THE 42 LETTERS entered and came out, the world was created. THE LETTERS entered into the seal, WHICH IS BINAH, and joined together FORMING THE HOLY NAMES. THIS MEANS THAT AFTER THEY RECEIVED THE MOCHIN, MALCHUT RECEIVED THEM and the world was established.

320. בְּקוֹלְפֵי דְּחִוְיָא רַבְרְבָא, מָחוֹ וְעָאלוּ תְּחוֹת נוּקְבֵי דְעַפְרָא, אֶלֶף וַחֲמֵשׁ מְאָה אַמִּין, לְבָתַר תְּהוֹמָא רַבָּא, הֲוָה סָלִיק בַּחֲשׁוֹכָא, וַחֲשׁוֹכָא חָפֵי כֹּלָּא, עַד דְּנָפַק נְהוֹרָא, וּבָקַע בַּחֲשׁוֹכָא, וּנְפַק וְאִתְנְהִיר, דִּכְתִיב מְגַלֶּה עֲמוּקוֹת מִנִּי חֹשֶׁךְ וַיּוֹצֵא לָאוֹר צַלְמָוֶת.

320. THESE LETTERS struck the rod of the great Serpent and traveled 1,500 cubits inside the chasms of the dust, WHICH IS THE ASPECT OF THE FEMININE PRINCIPLE. Afterward, the great deep arose in darkness. Darkness covered everything until light emerged to break through the darkness and shine IN ALL ITS PERFECTION, as it is written: "He uncovers deep things out of darkness, and brings out to light the shadow of death" (Iyov 12:22).

321. מַיָּא אִתְקְלוּ בְּתִיקְלָא, אֶלֶף וַחֲמֵשׁ מְאָה, בְּאֶצְבְּעָן, תְּלַת נְטִיפוּ גוֹ תִּיקְלָא, פַּלְגוּ מִנַּיְיהוּ לְקִיּוּמָא, וּפַלְגוּ דְּעָאלוּ לְתַתָּא. אִלֵּין סָלְקִין וְאִלֵּין נָחֲתִין, כְּיוָן דִּסְלִיקוּ, בִּסְלִיקוּ דִּידָא, קָאֵים תִּיקְלָא בְּאוֹרַח מֵישַׁר, וְלָא סָטָא לִימִינָא וְלִשְׂמָאלָא, הה"ד מִי מָדַד בְּשָׁעֳלוֹ מַיִם וגו'.

321. BECAUSE OF THIS, the waters--THE MOCHIN--were put on the scales and they weighed 1,500. With the fingers, three drops were put on the scales, half for preservation and half entered below. The first rose up while the latter descended. As they rose up by the raising of the hand, the scales stood evenly. This is according to what is written: "Who has measured the waters in the hollow of his hand" (Yeshayah 40:12).

322. כֹּלָּא הֲוָה בֵּיהּ בְּאַרְעָא סָתִים וְלָא אִתְגַּלְיָיא, וְחֵילָא וְתָקְפָּא וּמַיָּא גְלִידִין בְּגַוָּהּ, וְלָא נָגִידוּ, וְלָא אִתְפַּשְׁטוּ, עַד דְּאַנְהִיר עֲלָה נְהוֹרָא דְּלְעֵילָא, וּנְהוֹרָא מָחֵאת בְּקוֹלְטוֹי, וְאִשְׁתְּרִיאוּ חֵילָהּ, הה"ד וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי אוֹר, דָּא הוּא אוֹר קַדְמָאָה עִלָּאָה, דַּהֲוָה מִקַּדְמַת דִּנָא.

322. Everything was concealed in the earth and nothing was revealed in it. Its force and might, together with its LIGHTS THAT ARE CALLED waters, were frozen inside it. They did not flow or expand until the light from above, NAMELY BINAH, shone upon it. This light struck its receptor and all its powers were released, as it is written: "And Elohim said, Let there be light,' and there was light" (Beresheet 1:3). THE PHRASE: "LET THERE BE..." MEANS THAT the supernal primordial light, REFERRING TO THE LIGHT OF CHOCHMAH that already existed IN IT before--BEFORE BEING FROZEN AND ENCLOSED--RETURNED TO SHINE. AND THE LIGHT DOES NOT FREEZE IT, BECAUSE IT IS NOW ENCLOTHED IN CHASSADIM.

323. וּמֵהָכָא נְפָקוּ כָּל חֵילִין וְתוּקְפִּין, וְאַרְעָא אִתְבַּסְּמַת וְאַפֵּיקַת חֵילָהָא לְבָתַר, כְּיוָן דְּנָהִיר וְנָחֵית, הֲוָה אִסְתַּלַּק נְהוֹרֵיהּ מִסְיָיפֵי עָלְמָא עַד סְיָיפֵי עָלְמָא, כַּד אִסְתַּכַּל בְּחַיָּיבֵי עָלְמָא אִתְגְּנִיז וְאִתְטְמִיר וְלָא נָפֵיק אֶלָּא בִּשְׁבִילוֹי סְתִימִין דְּלָא אִתְגַּלְיָין.

323. From here, FROM THIS SHINING LIGHT, the entire force and strength OF MALCHUT came forth. The earth, NAMELY MALCHUT, was made sweet and then ON THE THIRD DAY, all its powers were brought forth. Because this LIGHT shone ON MALCHUT as it descended AND SHONE ON THE WORLD, its radiance spread from one end of the world to the other. But when THE HOLY ONE, BLESSED BE HE, saw the sinners of the world, THOSE WHO WERE ABOUT TO SIN USING THIS LIGHT, He concealed the light and it only came forth through secret paths that are not revealed.

32. The three letters of Tov (good)

The three letters composing the word Tov [Good] were not arbitrarily chosen. Each letter is a spiritual component the comprises the force called good. In contrast, the word good in English is built of four letters [g.o.o.d.]. By itself, the letter "g" conveys no meaning or energy associated with the concept of good. In Hebrew, however, each letter is a direct spiritual element that produces the force that it describes. Therefore, we can bring goodness into our lives merely by speaking a word, or by seeing it printed on a page.

324. וַיַּרְא אֱלֹקִים אֶת הָאוֹר כִּי טוֹב, תְּנַן כָּל חֶלְמָא דְקַיְימָא בְּקִיּוּמָא דְּכִי טוֹב, שְׁלָמָא הוּא לְעֵילָא וְתַתָּא. חָמֵי אַתְוָון כְּפוּם אָרְחוֹי, כָּל חַד וְחַד, חָמָא ט׳ טַב לֵיהּ, טַב לְחֶלְמֵיהּ, דְּהָא אוֹרַיְיתָא פְּתַח בֵּיהּ כִּי טוֹב, נָהִיר מִסְיָיפֵי עָלְמָא לְסִיָיפֵי עָלְמָא, ט׳, טַב, טוֹב הוּא, טַב: נְהִירוּ בְּאַשְׁלָמוּתָא.

324. "And Elohim saw the light that it was good" (Beresheet 1:4). We have learned that every dream that is interpreted according to, "That is good," PRESAGES peace above and below FOR HIM. THIS PERSON IS FREE OF ANY ACCUSATION ABOVE AND BELOW, BECAUSE each single person sees letters IN HIS DREAM according to the merit of his conduct AND DEEDS. If he sees THE LETTER Tet IN HIS DREAM, it is good for him and for his dream for the Torah mentions THE LETTER TET for the first time in the phrase: "That is good (tov, spelled Tet Vav Bet)." BEFORE THIS, THERE IS NO MENTION OF THE LETTER TET, WHICH ALLUDES TO THE LIGHT that shone from one end of the world to the other. Therefore, THE LETTER Tet SIGNIFIES Tov, and good MEANS an illumination shining in complete perfection.

325. ט׳ תְּשִׁיעָאָה דְּכֹלָּא, אֶת דְּאִתְנְהִיר מֵעִלָּאָה, רֵאשִׁיתָא וְאִתְכְּלִיל בֵּיהּ, וְאִתְעֲבִיד בְּסִתִּימוּ דְּנְקוּדָה, רָזָא דִּי׳, דְּהִיא נְקוּדָה חָדָא ו׳ מֵחֵילֵיהּ נָפִיק, בֵּיהּ אִתְעֲבִיד שָׁמַיִם. כַּד אִסְתַּיֵּים בְּנְקוּדָה חַד, וְאִתְגְּנֵיז גּוֹ אִתְנַהֲרָא ב׳. מִנֵּיהּ נָפְקוּ עִלָּאָה וְתַתָּאָה, עִלָּאָה טְמִירָא, תַּתָּאָה אִתְגַּלְיָיא, בְּרָזָא דִתְרֵין, וְקַיְימָא בְּחֵילָא דִלְעֵילָא.

325. THE LETTER Tet is the ninth--NAMELY YESOD--WHICH IS THE NINTH OF THE TEN SFIROT. It is the letter that shines from the supernal BEING THAT IS CALLED beginning, NAMELY ARICH ANPIN, and is included with it. And by THE POWER OF concealment THAT LIES WITHIN the point (vowel), the secret of the letter Yud is formed, which is one point. The letter Vav, NAMELY ZEIR ANPIN, comes forth by the power OF THE LETTER TET, AND SO the heaven, ZEIR ANPIN, is formed by it. When it was completed, it was formed by a point, which was then hidden inside it. AFTERWARD, the second point, WHICH EXTENDS FROM THE LETTER TET, shone within it. TWO FEMALES, an upper one and a lower one, emerged from it, FROM ZEIR ANPIN. The upper one is concealed and the lower one is revealed by the secret of the two POINTS, BUT STILL exists only due to the power of the upper POINT.

326. וְדָא הוּא טוֹב, אִלֵּין תְּלַת אַתְוָון, טו״ב, אִתְכְּלִילוּ לְבָתַר לְצַדִּיקָא דְעָלְמָא, דְּכָלִיל כֹּלָּא לְעֵילָא וְתַתָּא, כד״א אִמְרוּ צַדִּיק כִּי טוֹב, בְּגִין דִּנְהִירוּ עִלָּאָה כְּלִילָא בֵּיהּ, דִּכְתִיב טוֹב ה׳ לַכֹּל וְרַחֲמָיו עַל כָּל מַעֲשָׂיו, לַכֹּל כְּתִיב, דָּא סְתָמָא דְּמִלָּה בְּגִין לְאַנְהָרָא יוֹמָא חַד דְּנָהִיר לְכֹלָּא, עִלָּאָה עַל כֹּלָּא. עַד כָּאן סְתָמָא דְּמִלִּין.

326. And this is Tov (good). The three letters--Tet, Vav and Bet--are later included within the Righteous, the everlasting foundation, who combines everything from above and below in himself, as it is written: "Say to the righteous, that it shall be well (good) with him..." (Yeshayah 3:10). Because THE THREE ASPECTS OF the supernal light, WHICH ARE HINTED AT IN THE LETTERS--TET, VAV, AND BET--are included with him, as it is written: "Hashem is good to all: and his tender mercies are over all his works" (Tehilim 145:9). It is written: "To all" WITHOUT SPECIFYING TO WHOM HE IS GOOD, so as to shine upon a particular day that will illuminate all others. THIS IS A REFERENCE TO YESOD, WHICH IS THE SIXTH DAY AND INCLUDES THE PREVIOUS FIVE DAYS. THEREFORE, YESOD IS CALLED ALL, AND IT IS WRITTEN: "HASHEM IS GOOD TO ALL", MEANING THAT THE GOODNESS SHINES INTO YESOD. Up to here, the words are general. FURTHER ON, THEY SHALL BE EXPLAINED IN DETAIL.

33. The face to face correction of the Male and Female

The Zohar begins a discussion concerning the secrets of generating Light through unification of the spiritual realms of Zeir Anpin and Malchut, which is our world.

As the white light of the sun contains the seven colors of the rainbow, the Light of the Creator contains various grades or frequencies of spiritual Light. These produce different forces, and different degrees of fulfillment. The Zohar describes the grades of Light that Malchut must arouse and Zeir Anpin must impart during the process of unification. At their creation, the realms of Zeir Anpin and Malchut joined back-to-back. Through what is best described as spiritual surgery, they separated and revolved 180 degrees, until they were reunited face-to-face. This complex metaphysical procedure is mirrored in our day-to-day existence through the relationships between man and woman. Therefore, the Kabbalists teach us that all relationships between man and woman must be built upon the same spiritual principles. If they are to remain passionate and fulfilling, a motivation to draw Light into our lives through spiritual pursuits must be the foundation of these relationships. Relationships that remain ignorant and devoid of these principles will eventually lose their fire.

We are given the Light to maintain and enrich our relationships through the spiritual influences arising from this passage.

327. בְּרֵאשִׁית בָּרָא אֱלֹקִים, רָזָא דְּרֵאשִׁית עֲרִיסוֹתֵיכֶם חַלָּה תְּרִימוּ תְּרוּמָה. דָּא חָכְמָה עִלָּאָה, דְּאִיהִי רֵאשִׁית. ב׳ בֵּיתָא דְּעָלְמָא, לְאִתְשַׁקָּאָה, מֵהַהוּא נָהָר, דְּעָיֵיל בֵּיהּ. רָזָא דִּכְתִיב וְנָהָר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגָּן, וְנָהָר דְּאַכְנִיש כֹּלָּא, מֵעוֹמְקָא עִלָּאָה, וְלָא פְּסִיקוּ מֵימוֹי לְעָלְמִין, לְאַשְׁקָאָה לְגִנְתָּא.

327. "In the beginning (Beresheet) Elohim created..." is the secret of: "You shall offer up a cake of the first (Heb. resheet) of your dough" (Bemidbar 15:20). This is the supernal Chochmah that is CALLED Resheet. THERE IS AN ANALOGY BETWEEN THE TWO VERSES. JUST AS 'RESHEET' IN THE SECOND VERSE ALLUDES TO SUPERNAL CHOCHMAH, SO IT DOES IN THE FIRST. The letter Bet OF BERESHEET, which is derived from the Hebrew word for house, is AN ALLUSION TO the house of the world--NAMELY THE FEMININE PRINCIPLE OF ZEIR ANPIN--WHEN SHE RECEIVES THE MOCHIN OF CHOCHMAH AND BECOMES A HOUSE FOR THE HABITATION OF THE WORLD. She is irrigated WHEN SHE RECEIVES THE MOCHIN from that river which flows into it, as it is written: "And a river went out of Eden to water the garden..." (Beresheet 2:10). "And a river" that gathers everything from the supernal source, whose waters never cease to flow, waters the garden.

328. וְהַהוּא עוֹמְקָא עִלָּאָה בַּיִת רִאשׁוֹן, אִסְתַּיְימוּ בֵּיהּ אַתְוָון, בְּחַד שְׁבִיל דַּקִּיק דְּגָנִיז בְּגַוֵּיהּ, וּמִגּוֹ הַהוּא עוֹמְקָא, נְפָקוּ תְּרֵין חֵילִין, דִּכְתִיב אֶת הַשָּׁמַיִם, שָׁמַיִם לָא כְתִיב, אֶלָּא הַשָּׁמַיִם, מִגּוֹ הַהוּא עוֹמְקָא דְּסָתִים מִכֹּלָּא. וְאֶת הָאָרֶץ, נָהָר דָּא אַפִּיק לְהַאי אָרֶץ.

328. This supernal source was the first house, WHICH IS ABA AND IMA, as the letters, WHICH ARE THE VESSELS, were completed through a narrow path hidden inside it (THEM). From this deep source, two forces emerged, as it is written: "The heaven AND THE EARTH." It is not written 'heaven,' but rather "The (Hei) heaven", WITH HEI. THIS MEANS THAT "THE HEAVEN" COMES OUT from within that deep source, which is the most hidden of all, REFERRING TO THE ASPECT OF THE NARROW PATH IN ABA AND IMA. THE PHRASE "and the earth" MEANS THAT this river--NAMELY YISRAEL - SABA AND TEVUNAH--produced this earth.

329. אֲבָל בִּכְלָלָא דְשָׁמַיִם הֲוָה, וּנְפָקוּ כַּחֲדָא, מִתְדַּבְּקָא בְּסִטְרוֹי, דָּא בְּדָא. כַּד אִתְנְהִיר רֵאשִׁיתָא דִּכְלָא, שָׁמַיִם נַטְלוּ לָהּ, וְאוֹתִיבוּ לָהּ בְּאַתְרָהּ, דִּכְתִיב וְאֶת הָאָרֶץ, וְאֶת כְּלָלָא דְּאַתְוָון דְּאִינּוּן אֶת.

329. But AT FIRST, THE EARTH was included within heaven. And HEAVEN AND EARTH, NAMELY ZEIR ANPIN AND HIS FEMININE PRINCIPLE, emerged as one, clinging to each other from their rear. When the overall beginning shone--WHEN THE FEMININE PRINCIPLE RECEIVED THE MOCHIN OF CHOCHMAH THAT IS CALLED OVERALL BEGINNING--Heaven, NAMELY ZEIR ANPIN, took THE FEMININE PRINCIPLE and made her settle down in her place, BECAUSE NOW SHE WAS SEPARATED FROM HIM. SO ZEIR ANPIN GAVE HER A PLACE OF HER OWN, as it is written: "And the (Ve-Et) earth", in which Ve-Et ALLUDES TO the entire 22 letters FROM ALEPH TO TAV that are THE INITIALS OF Et.

330. כַּד אִתְהַדְּרַת אַרְעָא לְמֵיתַב בְּאַתְרָהּ, וְאִתְפְּרַשׁ מִסִּטְרוֹי דְשָׁמַיִם, הֲוַת תּוֹהָה וּבוֹהָה לְאִתְדַּבְּקָא בַּשָּׁמַיִם כַּחֲדָא, כְּקַדְמֵיתָא, בְּגִין דְּחָמַת לַשָּׁמַיִם נְהִירִין, וְהִיא אִתְחַשְׁכַת, עַד דְּנַהֲרָא עִלָּאָה נְפַק עֲלָהּ, וְאַנְהִיר לָהּ, וְתָבַת בְּאַתְרָהּ, לְאִסְתַּכְּלָא בְּשְׁמַיָּא אַפִּין בְּאַפִּין, וּכְדֵין אִתְתַּקְּנַת אַרְעָא, וְאִתְבַּסְּמַת.

330. When the earth settled in its place and was separated from the far side of the heaven, NAMELY ZEIR ANPIN, THE EARTH was without form and void. It wanted to continue cleaving to the heaven and become one, as before, because THE EARTH saw the heaven shining while it (SHE) became dark. THIS DARKNESS SURROUNDED THE FEMININE PRINCIPLE until the supernal light came AND EXPANDED TOWARD HER and shone upon her. And SHE was settled in her place to look upon the heaven, ZEIR ANPIN, face to face. Then the earth was established, and flourished. THE FEMININE PRINCIPLE WAS SWEETENED FROM ALL HER HARSH JUDGMENT.

331. נְפַק נְהוֹרָא בְּסִטַר יְמִינָא, וְחֲשׁוֹכָא בְּסִטַר שְׂמָאלָא, וְאַפְרֵישׁ לוֹן, לְבָתַר, בְּגִין לְאִתְכַּלְּלָא דָא בְּדָא, הה״ד וַיַּבְדֵּל אֱלֹקִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ, וְאִי תֵימָא הֲוָה הַבְדָּלָה מַמָּשׁ, לָא, אֶלָּא יוֹם אָתֵי מִסִּטְרָא דְנַהוֹרָא, דְּאִיהוּ יְמִינָא, וְלֵילָה מִסִּטְרָא דַחֲשׁוֹכָא, דְּאִיהוּ שְׂמָאלָא. וְכַד נְפָקוּ כַּחֲדָא, אַפְרֵישׁ לוֹן. וְהַבְדָּלָה הֲוָה מִסִּטְרוֹי, לְאִסְתַּכְּלָא אַפִּין בְּאַפִּין, וּלְאִתְדַּבְּקָא דָא בְּדָא לְמֶהֱוֹוּ כֹּלָּא חָד.

331. AT THIS POINT, THE ZOHAR EXPLAINS HOW THE FEMALE RECEIVED THIS SUPERNAL LIGHT. IT SAYS THAT the light emerged from the right side BECAUSE IT IS RECEIVED BY ZEIR ANPIN, WHO IS THE SECRET OF THE RIGHT, while darkness REMAINED on the left side, WHICH IS THE FEMININE PRINCIPLE. Afterward, ZEIR ANPIN separated THE LIGHT FROM THE DARKNESS so they may be included within each other. BECAUSE OF THIS SEPARATION, THE FEMALE RECEIVES THE LIGHT FROM ZEIR ANPIN, as it is written: "And Elohim divided the light from the darkness..." (Beresheet 1:4). BY THIS ACT OF DIVIDING, ELOHIM "CALLED THE LIGHT DAY, AND THE DARKNESS HE CALLED NIGHT", DAY AND NIGHT JOINED TO BECOME ONE DAY. You may say that THE PHRASE: "AND ELOHIM DIVIDED" means an actual division, AN ACTUAL SEPARATION BETWEEN LIGHT AND DARKNESS. HE SAID: This is not so. THE MEANING IS THAT the day comes from the side of the light, which is the right, and the night COMES from the side of darkness, which is the left. When they emerged together AND GOVERNED AS ONE, He separated them. Dividing came from his side, FROM THE SIDE OF ZEIR ANPIN, so they could look upon each other face to face, cleave to each other and become one.

332. וְאִיהוּ אִקְרֵי יוֹם, וְקָרֵי לֵיהּ יוֹם. וְאִיהִי קָרֵי לֵילָה כד״א וַיִּקְרָא אֱלֹקִים לָאוֹר יוֹם וגו׳. מַהוּ וְלַחֹשֶׁךְ, דָּא חֹשֶׁךְ דְּאָחִיד לְלֵילָה, דְּלֵית לָהּ נְהוֹרָא מִגַּרְמָהּ, וְאַף עַל גַּבְדְּאָתָא מִסִּטְרָא דְאֶשָּׁא דְּאִיהִי חֹשֶׁךְ, אֲבָל חֹשֶׁךְ, עַד דְּאִתְנְהִיר מִסִּטְרָא דְיוֹם, יוֹם נָהִיר לְלֵילָה, וְלֵילָה לָא נָהִיר עַד זִמְנָא דִּכְתִיב וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁכָה כָּאוֹרָה.

332. And he, ZEIR ANPIN, is called day. THEREFORE, IT SAYS, HE "CALLED THE LIGHT DAY." And She, THE FEMININE PRINCIPLE, is called night, as it is written: "And Elohim called the light day, and the darkness he called night" (Beresheet 1:5). HE ASKED: What is "the darkness" in this verse? HE REPLIED: This is the darkness that clings to the night, because it has no light of its own at all. THIS MEANS THAT THE NIGHT, WHICH IS THE FEMININE PRINCIPLE, HAS NOTHING OF ITS OWN AND EVEN THE DARKNESS THAT CLINGS ON TO IT DOES NOT BELONG TO IT, BECAUSE IT ORIGINATES IN IMA. Thus, although DARKNESS comes from the side of fire, which is dark, IT STILL DOES NOT BELONG TO THE FEMININE PRINCIPLE, AS SHE HAS NOTHING OF HER OWN. Darkness prevails until it is illumined under THE INFLUENCE OF the day, UNTIL IT RECEIVES THE CHASSADIM FROM ZEIR ANPIN, WHO IS CALLED DAY. AND THEN THE LIGHT OF CHOCHMAH IS ENCLOTHED BY THE LIGHT OF CHASSADIM. SO WE LEARN THAT THIS ASPECT, day--WHICH IS ZEIR ANPIN--shines upon the night--WHICH IS THE FEMININE PRINCIPLE. But night does not shine UNDER THE INFLUENCE OF DAY until the time OF THE END OF CORRECTION, of which is written: "but the night shines as the day, the darkness and the light are both alike to you" (Tehilim 139:12).

34. "The voice of Hashem is upon the waters"
The voice of Hashem is a supernal secret. It refers to the process by which the Creator sends forth His Energy and Light into our physical universe. The word water is a code referring to the Light itself. These paragraphs fortify our connection to the Light of the Creator.

333. רַבִּי אֶלְעָזָר קָפַץ בְּקַדְמֵיתָא, וְדָרַשׁ קוֹל ה׳ עַל הַמָּיִם אֵל הַכָּבוֹד הִרְעִים ה׳ עַל מַיִם רַבִּים, קוֹל ה׳, דָּא קוֹל עִלָּאָה, דִּמְמַנָּא עַל הַמָּיִם, דְּנַגְדִּין מִדַּרְגָּא לְדַרְגָּא, עַד דְּמִתְכַּנְּשֵׁי לַאֲתַר חָד, בִּכְנוּפְיָא חָדָא. הַהוּא קוֹל עִלָּאָה מְשַׁדַּר לְאִינּוּן מַיִין בְּאָרְחַיְיהוּ, כָּל חַד וְחַד כְּפוּם אָרְחֵיהּ, כְּהַאי גִּנְנָא דִּמְמַנָּא עַל מַיָּא, לְשַׁדַּר לוֹן, לְכָל אֲתַר וַאֲתַר, כִּדְחָזֵי לֵיהּ. כַּךְ קוֹל ה׳ מְמַנָּא עַל מַיָּא.

333. Rabbi Elazar rose to the front and explained THE VERSE: "The voice of Hashem is upon the waters: the El of glory thunders: Hashem is upon many waters" (Tehilim 29:3). "The voice of Hashem" is the supernal voice that is appointed over the waters. THESE WATERS ARE THE MOCHIN THAT flow from grade to grade, FROM THE GRADE OF BINAH TO THAT OF ZEIR ANPIN AND FROM THE GRADE OF CHESED, GVURAH AND TIFERET OF ZEIR ANPIN TO THE GRADE OF NETZACH, HOD AND YESOD. Until they gather in one place, WHICH IS THE SECRET OF HIS YESOD, in one assembly, BECAUSE YESOD INCLUDES ALL THE GRADES WITHIN ITSELF, AND IS THUS CALLED 'ALL'. This supernal voice sends these waters on their way, TO EVERY SFIRAH AND SFIRAH, each according to its course. Just as that gardener who guides the DITCH OF water and sends THE STREAM OF WATER to each and every spot as is required, "the voice of Hashem" governs the waters, WHICH ARE THE MOCHIN, in the same manner.

334. אֵל הַכָּבוֹד הִרְעִים, כד״א וְרַעַם גְּבוּרוֹתָיו מִי יִתְבּוֹנָן, דָּא סִטְרָא דְאַתְיָא מִן גְּבוּרָה וְנָפְקָא מִנֵּיהּ. דָּבָר אֲחֵר, אֵ״ל הַכָּבוֹד הִרְעִים, דָּא יְמִינָא, דְּנַפְקָא מִנֵּיהּ שְׁמָאלָא, ה׳ עַל מַיִם רַבִּים, ה׳ דָּא חָכְמָה עִלָּאָה דְּאִקְרֵי יוּ״ד. עַל מַיִם רַבִּים, עַל הַהוּא עוֹמְקָא סְתִימָאָה דְּנָפִיק מִנֵּיהּ. כד״א וּשְׁבִילְךָ בְּמַיִם רַבִּים.

334. The phrase: "The El of glory thunders" WAS HARD FOR HIM TO UNDERSTAND, BECAUSE THE TERM EL ALLUDES TO CHESED, WHILE THUNDER IS AN ACTION OF GVURAH. HE SAID THAT this is according to what is written: "But the thunder of his power who can understand?" (Iyov 26:14). This aspect is revealed by gazing on the thunder of Gvurah, and originates in it. IN OTHER WORDS, THE PHRASE, "THE EL OF GLORY," IS THE SECRET OF THE CHESED THAT IS REVEALED, BECAUSE OF THE GVURAH, AS LIGHT'S SUPERIORITY OVER DARKNESS. THEREFORE IT IS WRITTEN: "THE EL OF GLORY THUNDERS," BECAUSE IT WAS REVEALED BY GVURAH THROUGH THUNDER. Another explanation OF THE PHRASE: "The El of glory thunders," is that it is THE SECRET OF the right--WHICH IS CHESED--from which the left-GVURAH--comes forth, AS THE SFIROT ISSUE AND EMANATE FROM ONE ANOTHER, AS IS KNOWN. ACCORDING TO THIS, "THE EL OF GLORY," WHICH IS CHESED, THUNDERS--EMANATES GVURAH--WHICH IS THE SECRET OF THUNDER. "Hashem is upon many waters," means that Hashem is THE REVELATION OF supernal Chochmah, which is called Yud - NAMELY THAT THE MOCHIN OF THE SUPERNAL ABA AND IMA is "upon many waters." IT IS REVEALED over that hidden source from which it emerged, as it is written: "And your path in the great waters" (Tehilim 77:20).

35. "Over against the border"
The Zohar describes the way in which water, fire, and wind can become unified in our physical existence. Water is the physical expression of the Right Column, the positive energy force of sharing. This male principle [+] corresponds to the proton in an atom. Fire corresponds to the Left Column, the negative energy force of receiving. This female principle [-] is expressed as the electron. Wind is the personification of the Central Column, the neutral energy which corresponds to the neutron in an atom. Just as an atom unites these three forces into the building blocks of our physical universe, we, through our actions, can unite them as

the building blocks of our spiritual universe. The positive force relates to the soul and our will to share. The negative force concerns the ego and its bottomless desire to receive and consume.
The neutral force corresponds to the free will of man. Each of us possesses the power to unify these 3 columns by learning to receive for the sake of sharing, rather than receiving for gratification of the ego.

335. Rabbi Shimon explained the controversy, EXPLAINING THE INCLUSION OF THE LEFT AND RIGHT COLUMNS, WHICH HAD PREVIOUSLY BEEN IN DISCORD. He opened the scriptures and began with the verse: "Over against the border shall the rings be for places of the poles to bear the table" (Shemot 25:27). HE ASKED: What is this border? HE REPLIED: This is a closed place. The only access is through a narrow path that is hidden within it. Through its power, it is filled WITH LIGHT and marked gates, so as to light the lamps. BECAUSE it is a concealed and hidden place, it is called a border, or a frame. This is the world to come, which is called 'frame.'

335. רִבִּי שִׁמְעוֹן פָּרִישׁ פְּלוּגְתָּא, וַאֲמַר, פְּתַח קְרָא וַאֲמַר, כְּתִיב לְעֻמַּת הַמִּסְגֶּרֶת תִּהְיֶינָה הַטַּבָּעוֹת בָּתִּים לְבַדִּים, מָאן הַהוּא מִסְגֶּרֶת, דָּא הוּא אֲתַר סְגִיר דְּלָא פְּתִיחָא, בַּר בִּשְׁבִיל חַד דַּקִּיק, דְּאִתְיְדַע בִּגְנִיזוּ לְגַבֵּיהּ, וּבְגִינֵיהּ אִתְמְלֵי וְרָשִׁים תַּרְעִין, לְאַדְלָקָא בּוֹצִינִין. וּבְגִין דְּאִיהוּ אֲתַר גְּנִיז וְסָתִים, אִקְרֵי מִסְגֶּרֶת, וְדָא הוּא עָלְמָא דַּאֲתֵי, וְהַהוּא עָלְמָא דַּאֲתֵי אִתְקְרֵי מִסְגֶּרֶת.

336. The phrase: "shall the rings be" refers to the upper rings--MEANING CHESED, GVURAH AND TIFERET--WHICH ARE ABOVE THE CHEST OF ZEIR ANPIN and cling to one another. WATER, FIRE AND WIND CORRESPOND TO CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. WHEN THEY RECEIVE THE MOCHIN, THEY ARE COMBINED ONE WITH THE OTHER. Water--WHICH IS CHESED--is included with wind--WHICH IS TIFERET--wind with fire, WHICH IS GVURAH, and fire with water. They combine together, and issue the one from the other like rings. All the rings reach that border (closure), WHICH IS THE SECRET OF YISRAEL - SABA AND TEVUNAH, where they reach for the supernal river that waters them. THAT IS THE SECRET OF THE RIVER THAT COMES OUT OF EDEN, WHICH IS THE SECRET OF YISRAEL - SABA AND TEVUNAH. And they cling to it.

336. תִּהְיֶינָה הַטַּבָּעוֹת, אִלֵּין עִזְקָאן עִלָּאִין, דְּאִתְאַחֲדָן דָּא בְדָא, מַיָּא מֵרוּחָא, וְרוּחָא מֵאֶשָּׁא, וְאֶשָּׁא מִמַּיָּא, כֻּלְּהוֹן אִתְאַחֲדָן דָּא בְדָא, וְנַפְקָן דָּא מִן דָּא בְּהָנֵי עִזְקָאן, וְכֻלְּהוֹן מִסְתַּכְּלָן לְגַבֵּי הַהוּא מִסְגֶּרֶת, דְּבֵיהּ מִתְאַחֵד, לְהַהוּא נַהֲרָא עִלָּאָה, לְאַשְׁקָאָה לוֹן, וְאִתְאַחֲדָן בֵּיהּ.

337. THE VERSE CONTINUES: "for places of the poles", BECAUSE the upper rings, WHICH ARE ABOVE THE CHEST OF ZEIR ANPIN, have AT THIS STAGE become houses and places for the poles--WHICH ARE NETZACH, HOD AND YESOD BELOW THE CHEST OF ZEIR ANPIN. These POLES are the lower Chariot, AS THEY ORIGINATE FROM THE UPPER CHARIOT--WHICH IS CHESED, GVURAH AND TIFERET--WHICH CORRESPOND TO WATER, FIRE AND WIND. THUS, THE LEFT COLUMN OF THE POLES, WHICH IS CALLED HOD, originates from the aspect of fire OF THE UPPER CHARIOT, WHICH IS CALLED GVURAH. THE RIGHT COLUMN OF THE POLES, WHICH IS CALLED NETZACH, originates from the aspect of water OF THE UPPER CHARIOT, WHICH IS CALLED CHESED. AND THE CENTRAL COLUMN OF THE POLES, WHICH IS CALLED YESOD, originates from the aspect of wind of THE UPPER CHARIOT, WHICH IS CALLED TIFERET. This continues so everything THAT EXISTS IN THE UPPER CHARIOT IS DRAWN DOWN TO THE LOWER CHARIOT, so that THE POLES can be formed into a Chariot for the Ark OF THE TESTIMONY, WHERE THE SHECHINAH RESTS. Therefore, all who approach shall approach these poles--WHICH ARE THE ASPECT OF NETZACH, HOD AND YESOD, WHICH ARE FROM THE CHEST DOWNWARD-but not go inside them. NO ONE IS TO APPROACH AND DRAW THE MOCHIN FROM CHESED, GVURAH AND TIFERET, WHICH ARE ABOVE THE CHEST OF ZEIR ANPIN. Get away, they say to the hermit (Heb. Nazir). Go around. To the vineyard, you shall not approach. Only those who are worthy of serving within - REFERRING TO THOSE PEOPLE WHOSE SOULS COME FROM THE CHEST UPWARD OF ZEIR ANPIN - are given permission to enter, serve and come near. This is why it is written: "And the stranger that comes near shall be put to death" (Bemidbar 1:51).

337. בָּתִּים לְבַדִּים, הָנֵי עִזְקָאן, מְלֵאִין אִינּוּן בָּתִּים, וְאַתְרִין לְבַדִּים, דְּאִינּוּן רְתִיכִין דִּלְתַתָּא, בְּגִין דְּדָא אָתֵי מִסִּטְרָא דְּאֶשָּׁא, וְדָא מִסִּטְרָא דְּמַיָּא, וְדָא מִסִּטְרָא דְּרוּחָא, וְכֵן כֻּלְּהוֹ, בְּגִין לְמֶהֱוֵי רְתִיכָא לַאֲרוֹנָא, וְעַל דָּא מָאן דְּמִקְרַב יִקְרַב בְּאִלֵּין בַּדִּים, וְלָא בַּמֶּה דִּלְגַו, לֵךְ לֵךְ אָמְרִין נְזִירָא, סְחוֹר סְחוֹר לְכַרְמָא לָא תִקְרַב בַּר אִינּוּן דְּאִתְחַזּוּן לְשַׁמָּשָׁא לְגַו, לוֹן אִתְיְהִיב רְשׁוּתָא לְאַעֲלָאָה לְשַׁמָּשָׁא וּלְקָרְבָא, וְעַל דָּא כְּתִיב וְהַזָּר הַקָּרֵב יוּמָת.

ב.ראשית

338. דִּבְרֵאשִׁית רַבְּרְבָא, רַבִּי יוֹסֵי שָׁאֵיל לֵיהּ וַאֲמַר, הַאי שִׁיתָּא יוֹמֵי בְּרֵאשִׁית דְּקָא תָּנִינָן מָאן אִנּוּן, אֲמַר לֵיהּ, הַיְינוּ דִּכְתִיב אַרְזֵי לְבָנוֹן אֲשֶׁר נָטָע, כְּמָה דְּאִלֵּין אֲרָזִין נָפְקִין מִן לְבָנוֹן, הָכֵי נָמֵי אִנּוּן שִׁיתָּא יוֹמִין, נָפְקִין מִן בְּרֵאשִׁית.

339. וְאִלֵּין שִׁיתָּא יוֹמִין עִלָּאִין קָרָא פָּרֵישׁ לוֹן, דִּכְתִיב לְךָ ה׳ הַגְּדוּלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וגו׳, כִּי כֹל, דָּא צַדִּיק. בַּשָּׁמַיִם, דָּא תִּפְאֶרֶת. וּבָאָרֶץ, דָּא כ״י, כְּתַרְגּוּמוֹ, דִּי אָחִיד בִּשְׁמַיָּא וּבְאַרְעָא, כְּלוֹמַר, דִּיסוֹדָא דְּעָלְמָא דְּאִקְרֵי כֹּל, אִיהוּ אָחִיד בְּתִפְאֶרֶת, דְּאִקְרֵי שָׁמַיִם, וּבָאָרֶץ, דְּאִקְרֵי כ״י.

340. וְעַל דָּא, בְּרֵאשִׁית, ב׳ רֵאשִׁית, הִיא ב׳ בְּגִין דְּאִיהִי תִּנְיָינָא לְחוּשְׁבְּנָא. וְאִקְרֵי רֵאשִׁית, בְּגִין דְּהַאי כִּתְרָא עִלָּאָה טְמִירָא, הִיא קַדְמָאָה, וְעַל דְּלָא עָיֵיל בְּחוּשְׁבְּנָא, תִּנְיָינָא הֲוֵי רֵאשִׁית. בְּגִין דָּא ב׳ רֵאשִׁית. וְעוֹד, כְּמָה דְּחָכְמָה עִלָּאָה, אִיהִי רֵאשִׁית, חָכְמָה תַּתָּאָה, רֵאשִׁית נָמֵי הַוְיָא, וְעַל דָּא, לֵית לְאַפְּרָשָׁא, ב׳ מִן רֵאשִׁית.

341. בְּרֵאשִׁית, מַאֲמָר קָרִינָן לֵיהּ, וְהָכֵי הוּא, וְשִׁיתָּא יוֹמִין נָפְקִין מִינָּהּ, וְאִתְכְּלִילָן בֵּיהּ, וְאִלֵּי אִקָּרוּן, כְּגַוְונָא דְּאִלֵּין אָחֳרָנִין.

342. בְּרָא אֱלֹקִים, הה"ד, וְנָהָר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגָּן, מַאי לְהַשְׁקוֹת אֶת הַגָּן, לְאַשְׁקָאָה וּלְקַיְּימָא לֵיהּ, וּלְאִסְתַּכְּלָא בֵּיהּ, בְּכָל מַה דְּאִצְטְרִיךְ. אֱלֹקִים: אֱלֹקִים חַיִּים, דְּמַשְׁמַע בְּרֵאשִׁית בָּרָא אֱלֹקִים, וַדַּאי עַל יְדָא דְּהַהוּא נַהֲרָא, בְּגִין לְאַפָּקָא כֹּלָּא, וּלְאַשְׁקָאָה כֹּלָּא.

343. אֶת הַשָּׁמַיִם, חִבּוּרָא דְּכַר וְנוּקְבָא כִּדְקָא חָזֵי. לְבָתַר הַאי, בֵּיהּ אִתְבְּרֵי עָלְמָא לְתַתָּא, בֵּיהּ יָהֵיב חֵילָא לְכֹלָּא. אֶת הַשָּׁמַיִם, דְּמַשְׁמַע דְּשָׁמַיִם אַפִּיקוּ אֶת, בְּחֵילָא דְרָזָא דֵּאלֹקִים חַיִּים, בָּתַר דְּרֵאשִׁית אַפִּיק לֵיהּ.

344. כֵּיוָן דְּהַאי אַפִּיק כֹּלָּא, וְכֹלָּא אִתְיַישֵׁב בְּדוּכְתֵּיהּ, כְּחַד עִזְקָא דָא בַּתְרַיְיתָא אִתְעֲבִידַת רֵאשִׁית, וּבְהַאי רֵאשִׁית אַפִּיק נְהוֹרִין עִלָּאִין, וְשָׁרֵי נַהֲרָא, וְשָׁרֵי מַיָּא לְנַגְדָּא, לְקַבְּלָא לְתַתָּא, וְעַל דָּא בְּרֵאשִׁית וַדַּאי, בָּרָא אֱלֹקִים, בֵּיהּ בָּרָא עָלְמָא תַּתָּאָה, בֵּיהּ אַפִּיק נְהוֹרִין, בֵּיהּ יָהֵיב חֵילָא לְכֹלָּא.

345. ר' יְהוּדָה אָמַר, עַל דָּא כְּתִיב הֵיתְפָּאֵר הַגַּרְזֶן עַל הַחוֹצֵב בּוֹ, שִׁבְחָא דְּמַאן, לָאו דְּאוּמָנָא הוּא, כָּךְ בְּהַאי רֵאשִׁית, בָּרָא אֱלֹקִים עִלָּאָה אֶת הַשָּׁמַיִם, שִׁבְחָא דְּמַאן, דֵּאלֹקִים הוּא.

346. אָמַר ר' יוֹסֵי הַאי דִּכְתִיב אֲשֶׁר לוֹ אֱלֹקִים קְרוֹבִים אֵלָיו, קְרוֹבִים, קָרוֹב מִבָּעֵי לֵיהּ, אֶלָּא אֱלֹקִים עִלָּאָה, אֱלֹקִים דְּמַחַד יִצְחָק, אֱלֹקִים בַּתְרָאָה, וּבְגִינֵי כָּךְ קְרוֹבִים, וּגְבוּרוֹת סַגִּיאִין אִנּוּן, דְּנָפְקִין מֵחַד, וְכֻלְּהוֹ חַד.

347. בְּרֵאשִׁית בָּרָא רֶמֶז לְכֶתֶר חָכְמָה. אֱלֹקִים רוֹמֵז לְבִינָה אֶת רוֹמֵז לִגְדוּלָה וּגְבוּרָה. הַשָּׁמַיִם דָּא הוּא ת"ת. וְאֶת רוֹמֵז לְנֶצַח הוֹד יְסוֹד, הָאָרֶץ רוֹמֵז לְמַלְכוּת (עַד כָּאן תּוֹסֶפְתָּא).

37. The hidden light

Profound secrets pertaining to The Hidden Light, The World to Come, and Shabbat are revealed here. The Zohar explains that our Creator foresaw the sins of man, and all the evil ones who would walk this earth. The Creator therefore hid the vast portion of His great Light so that man could not misuse this raw naked

energy. In the same way, a parent naturally forbids a child to approach a broken high voltage wire. Though the energy carried by the cable is a positive force that lights an entire city, touching the power line could bring immediate destruction to the unaware child .
This Hidden Light of the Creator was stored in the upper dimension called Binah one of the Ten Sfirot, where it was set aside for the righteous of this world. This is the secret of the term World To Come.
The World to Come does not refer to a realm that we reach at death, or at any point in the future. And the righteous of this world are only the great sages. The World to Come occurs in the present, at the precise moment we transform our nature and create a new world for ourselves and of ourselves. We are included among the righteous whenever we make these spiritual corrections.
The Zohar further explains that the Shabbat is the time when a great portion of this hidden Light is revealed, so that we may use it to purify our souls and enrich our lives. Learning from this section of the Zohar connects us to this great Hidden Light.

348. "And Elohim said, Let there be light, and there was light" (Beresheet 1:3). This is the light that the Holy One, blessed be He, created at first, and this is the light of the eye (lit. sight). This is the light that the Holy One, blessed be He, showed Adam and through it, Adam saw from one end of the world to the other. And this is the light that the Holy One, blessed be He, showed David, who said in praise, "Oh how great is your goodness, which you laid up for those who fear you..." (Tehilim 31:20). This is the light that the Holy One, blessed be He, used to show Moshe, who saw in it THE ENTIRE LAND OF YISRAEL, from Gilad to Dan.

348. וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי אוֹר, וְדָא אִיהוּ נְהוֹרָא, דִּבְרָא קֻדְשָׁא בְּרִיךְ הוּא בְּקַדְמֵיתָא, וְהוּא נְהוֹרָא דְּעֵינָא, וְהוּא נְהוֹרָא דְּאַחֲזֵי קֻדְשָׁא בְּרִיךְ הוּא לְאָדָם קַדְמָאָה. וַהֲוֵי חָזֵי בֵּיהּ, מִסְיָיפֵי עָלְמָא וְעַד סְיָיפֵי עָלְמָא, וְהוּא נְהוֹרָא דְּאַחֲזֵי קֻדְשָׁא בְּרִיךְ הוּא לְדָוִד, וַהֲוָה מְשַׁבַּח וַאֲמַר מָה רַב טוּבְךָ אֲשֶׁר צָפַנְתָּ לִירֵאֶיךָ, וְהוּא נְהוֹרָא דְּאַחֲזֵי קֻדְשָׁא בְּרִיךְ הוּא לְמֹשֶׁה, וְחָמָא בֵּיהּ, מִגִּלְעָד וְעַד דָּן.

349. When the Holy One, blessed be He, had foreseen three sinful generations--namely, the generation of Enosh, the generation of the Flood and the generation of the Tower of Bavel (Babylon)--He hid THIS LIGHT to prevent them from using it. The Holy One, blessed be He, gave it to Moshe, who used it during the three months left to complete his period of pregnancy, AS HE WAS BORN AFTER SIX MONTHS AND ONE DAY. This is why it is written: "She hid him three months" (Shemot 2:2).

349. וּבְשַׁעֲתָא דְּחָמָא קֻדְשָׁא בְּרִיךְ הוּא דִּיקוּמוּן תְּלָתָא דָרִין חַיָּיבִין, וְאִינּוּן: דָּרָא דֶּאֱנוֹשׁ, וְדָרָא דְּטוֹפָנָא, וְדָרָא דְּפַלְגָּה, גְּנִיז לֵיהּ, בְּגִין דְּלָא יִשְׁתַּמְּשׁוּן בֵּיהּ, וְיָהַב יָתֵיהּ קֻדְשָׁא בְּרִיךְ הוּא לְמֹשֶׁה, וְאִשְׁתַּמַּשׁ בֵּיהּ תְּלַת יַרְחִין, דְּאִשְׁתְּאַרוּן לֵיהּ, מִיּוֹמֵי עִבּוּרָא דִילֵיהּ, כְּמָא דְּאַתְּ אָמַר וַתִּצְפְּנֵהוּ שְׁלֹשָׁה יְרָחִים.

350. After three months, AFTER THE PREGNANCY WITH MOSHE WAS OVER, he entered before Paro. IN OTHER WORDS, THE DAUGHTER OF PARO FOUND HIM AT THE RIVERBANK OF THE NILE AND BROUGHT HIM TO PARO. The Holy One, blessed be He, took THIS LIGHT away from him until Moshe stood at Mount Sinai to receive the Torah. Then He gave THIS LIGHT back to him and Moshe used this LIGHT all his life. And the children of Yisrael were not able to approach him until he put a veil over his face, as it is written: "And they were afraid to come near him" (Shemot 34:30). He covered himself WITH THIS LIGHT like a Talit, as it is written: "Who covers himself with light as with a garment..." (Tehilim 104:2).

350. וּבָתַר תְּלַת יַרְחִין, עָאל קֳמֵי פַרְעֹה, נָטֵיל לֵיהּ קֻדְשָׁא בְּרִיךְ הוּא מִנֵּיהּ, עַד דְּקָאֵים עַל טוּרָא דְּסִינַי לְקַבָּלָא אוֹרַיְיתָא, וְהָדַר לֵיהּ הַהוּא נְהוֹרָא, וְאִשְׁתַּמַּשׁ בֵּיהּ כָּל יוֹמוֹי, וְלָא יָכְלוּ בְּנֵי יִשְׂרָאֵל, לְמִקְרַב בַּהֲדֵיהּ, עַד דְּיָהַב מַסְוֶה עַל אַנְפּוֹי, כד"א וַיִּירְאוּ מִגֶּשֶׁת אֵלָיו, וְאִתְעַטַּף בֵּיהּ כְּטַלִּית. הה"ד עוֹטֶה אוֹר כַּשַּׂלְמָה.

351. "Let there be light, and there was light." Everything that begins with "let there be" (Heb. Vayehi) applies to this world and the world to come, WHICH ARE MALCHUT AND BINAH. Rabbi Yitzchak said, The light that the Holy One, blessed be He, created during the Creation shone from one end of the world to the other. Then, it was hidden.

351. יְהִי אוֹר וַיְהִי אוֹר. כָּל מַה דְּאִתְּמַר בֵּיהּ וַיְהִי, הוּא בְּעָלְמָא דֵין, וּבְעָלְמָא דַּאֲתֵי. אָמַר רַבִּי יִצְחָק אוֹר דִּבְרָא קֻדְשָׁא בְּרִיךְ הוּא בְּעוֹבָדָא דִּבְרֵאשִׁית, הֲוָה סָלִיק נְהוֹרֵיהּ מִסְיָיפֵי עָלְמָא עַד סְיָיפֵי עָלְמָא, וְאִתְגְּנִיז.

352. HE ASKED: What is the reason for hiding it? HE REPLIED: So that the sinful people of the world may have no pleasure in it. Thus, the worlds have no pleasure IN THIS LIGHT, because of the wicked. It is hidden for the righteous and only for the righteous, as it is written: "Light is sown for the righteous, and gladness for the upright in heart" (Tehilim 97:11). Then the worlds shall find pleasure IN THE REVEALING OF THIS LIGHT, and they shall all be as one. Until that day WHEN BINAH, WHICH IS the world to come, WILL BE REVEALED, ITS LIGHT will remain hidden and treasured.

352. מַאי טַעְמָא אִתְגְּנִיז, בְּגִין דְּלָא יִתְהַנּוּן מִנֵּיהּ חַיָּיבֵי עָלְמָא וְעָלְמִין לָא יִתְהַנּוּן בְּגִינֵיהוֹן, וְהוּא טָמִיר לְצַדִּיקַיָּא, לַצַּדִּיק דַּיְקָא דִּכְתִיב אוֹר זָרוּעַ לַצַּדִּיק וּלְיִשְׁרֵי לֵב שִׂמְחָה. וּכְדֵין יִתְבַּסְּמוּן עָלְמִין, וִיהוֹן כֻּלָּא חַד, וְעַד יוֹמָא דִיהֵא עָלְמָא דַּאֲתֵי הוּא טָמִיר וְגָנִיז.

353. הַהוּא נְהוֹרָא נָפֵק מִגּוֹ חֲשׁוֹכָא, דְּאִתְגַּלְּפָא בְּקַלְפּוֹי דִּטְמִירָא דְּכֹלָּא, עַד דְּמֵהַהוּא נְהוֹרָא דְּאִתְגְּנִיז, אִתְגְּלִיף בִּשְׁבִיל חַד טְמִירָא, לַחֲשׁוֹכָא דִּלְתַתָּא, וּנְהוֹרָא שָׁארֵי בֵּיהּ. מָאן חֲשׁוֹכָא דִּלְתַתָּא. הַהוּא דְּאִקְרֵי לַיְלָה, דִּכְתִיב בֵּיהּ וְלַחֹשֶׁךְ קָרָא לָיְלָה.

353. This light THAT COMES FORTH FROM THE WORLD TO COME emerges from the darkness that is engraved on the most concealed engravings of all, UPON THE ENGRAVINGS OF BINAH, THE SECRET OF THE WORLD TO COME. IT REMAINS THERE until a hidden path is hewn FROM THAT HIDDEN LIGHT to the darkness below. Then the light resides and rests in it, MEANING THAT IT IS REVEALED THROUGHOUT THE WORLDS. What is this darkness below? This is THE DARKNESS that is called night, NAMELY THE FEMININE PRINCIPLE OF ZEIR ANPIN, as it is written: "And the darkness he called night."

354. וְע"ד תָּנִינָן מַאי דִּכְתִיב מְגַלֶּה עֲמוּקוֹת מִנִּי חֹשֶׁךְ, ר' יוֹסֵי אוֹמֵר אִי תֵּימָא מֵחֹשֶׁךְ סְתִים אִתְגַּלְיָין, הָא חֲזִינָן דִּטְמִירִין אִנּוּן, כָּל אִנּוּן כִּתְרִין עִלָּאִין, וְקָרִינָן עֲמוּקוֹת, מַהוּ מְגַלֶּה, אֶלָּא, כָּל אִנּוּן טְמִירִין עִלָּאִין לָא אִתְגַּלְיָין, אֶלָּא מִגּוֹ הַהוּא חֲשׁוֹכָא, דְּאִיהוּ בְּרָזָא דְּלֵילְיָא. ת"ח, כָּל אִנּוּן עֲמִיקִין סְתִימִין דְּנָפְקִי מִגּוֹ מַחֲשָׁבָה, וְקָלָא נָטֵיל לוֹן, לָא אִתְגַּלְיָין, עַד דְּמִלָּה מְגַלֶּה לוֹן, מָאן מִלָּה הַיְינוּ דִּבּוּר.

354. Therefore, we have learned about the verse: "He uncovers deep things out of darkness" (Iyov 12:22). Rabbi Yosi said, You may say ABOUT THE MEANING OF THE VERSE that out of the concealed darkness, OUT OF THE DARKNESS OF BINAH, deep things are revealed, yet all of the supernal crowns OF BINAH are hidden. Therefore, they are called "deep things" IN THE SCRIPTURAL VERSE. What is MEANT BY THE VERSE: "He uncovers DEEP THINGS", SINCE THEY ARE NOT REVEALED AT ALL? RABBI YOSI REPLIED: All these supernal deep things are only revealed from within that darkness, which is the secret of the Night, WHICH IS THE FEMININE PRINCIPLE. Come and behold: All these hidden deep things that emerge from Thought - BINAH--which the voice--ZEIR ANPIN - takes up, are not exposed until the word manifests them. HE ASKED: What is the word? HE REPLIED: It is speech, NAMELY MALCHUT, BECAUSE ZEIR ANPIN WITH THE MOCHIN OF GREATNESS IS CALLED 'THE VOICE' AND MALCHUT IS THEN CALLED 'THE SPEECH.'

355. וְהַאי דִּבּוּר אִקְרֵי שַׁבָּת, וּבְגִין דְּשַׁבָּת אִקְרֵי דִּבּוּר, דִּבּוּר דְּחוֹל אָסוּר בְּשַׁבָּת. וְכָךְ הֲוָה עָבִיד רָבִּי שִׁמְעוֹן כַּד חָמֵי לְאִמֵּיהּ דַּהֲוַת מִשְׁתַּעְיָא, הֲוָה אָמַר לָהּ, אִמָּא שְׁתוּקִי, שַׁבָּת הוּא וַאֲסִיר. בְּגִין דְּדִבּוּר דָּא בַּעְיָא לְשַׁלְטָאָה, וְלָא אָחֳרָא. וְהַאי דִּבּוּר דְּאִיהוּ אָתֵי מִסִּטְרָא דְּחֹשֶׁךְ, מְגַלֶּה עֲמוּקוֹת מִגַּוֵּיהּ. וּמַשְׁמַע מִנִּי חֹשֶׁךְ, הַהוּא דַּאֲתֵי מִסִּטְרָא דְּחֹשֶׁךְ, דִּכְתִיב מִנִּי דַיְיקָא.

355. This speech, OR RATHER THE COMBINATION OF THOUGHT, VOICE AND SPEECH, is called Shabbat. SHABBAT, WHICH IS THE FEMININE PRINCIPLE WITH THE MOCHIN OF GREATNESS, CONSISTS OF THE SHIN AND BAT (DAUGHTER). SHIN ALLUDES TO THE UPPER THREE SFIROT AND DAUGHTER ALLUDES TO THE FEMININE PRINCIPLE. Because Shabbat is called speech, common speech is forbidden on Shabbat, BECAUSE IT DISRUPTS THE GREAT UNION OF THE VOICE AND SPEECH. And the speech OF SHABBAT should prevail IN THE WORLD, and not the speech OF THE WEEKDAYS, WHICH IS THE ASPECT OF THE SMALLNESS OF THE FEMININE PRINCIPLE. This speech, which comes from the aspect of darkness, reveals 'deep things' from within it. The meaning of the phrase: 'out of darkness' is that which emerges from the aspect of darkness. It is precisely written: 'out of darkness.'

356. אֲמַר רַבִּי יִצְחָק, אִי הָכִי, מַאי דִּכְתִיב וַיַּבְדֵּל אֱלֹקִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ, אֲמַרְלָאוֹר אַפִּיק יוֹם, וְחֹשֶׁךְ אַפִּיק לַיְלָה, לְבָתַר חָבַר לוֹן כַּחֲדָא, וַהֲווֹ חַד, דִּכְתִיב וַיְהִי עֶרֶב וַיְהִי בֹּקֶר יוֹם אֶחָד, דְּלֵילָה וְיוֹם אִקְרוּן חַד, וְהַאי דִּכְתִיב וַיַּבְדֵּל אֱלֹקִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ, דָּא בְּזִמְנָא דְּגָלוּתָא דְּאִשְׁתְּכַח פָּרוּדָא.

356. Rabbi Yitzchak said: IF THE DARKNESS IS SO GREAT IN VALUE, why is it written, "And Elohim divided the light from the darkness", WHICH MEANS HE DISTINGUISHED BETWEEN THE LEVEL OF THE LIGHT AND THE LESSER VALUE OF DARKNESS? He replied: AT FIRST, the light produced the quality of day and darkness produced the quality of night. THEN IT IS WRITTEN: "AND ELOHIM DIVIDED," MEANING THAT HE SEPARATED THE GREATER VALUE OF THE DAY FROM THE LESSER VALUE OF THE NIGHT. Later, He united day and night, REFERRING TO MALE AND FEMALE. And they became one, as it is written: "And there was evening and there was morning, one day" (Beresheet 1:5), because night and day were called one. AT THIS STAGE, IT IS WRITTEN: "HE UNCOVERS DEEP THINGS OUT OF DARKNESS", AS THE VALUE OF DARKNESS INCREASED GREATLY. The verse: "And Elohim divided the light from the darkness" refers to the duration of the exile when they were separated FROM EACH OTHER.

357. אָמַר רַבִּי יִצְחָק, עַד הָכָא דִּכּוּרָא בְּאוֹר, וְנוּקְבָא בַּחֲשׁוֹכָא, לְבָתַר מִתְחַבְּרָן כַּחֲדָא לְמֶהֱוֵי חַד. בְּמַאי אִתְפַּרְשָׁאן לְאִשְׁתְּמוֹדְעָא, בֵּין נְהוֹרָא וּבֵין חֲשׁוֹכָא, מִתְפַּרְשָׁן דַּרְגִּין, וְתַרְוַוּיְיהוּ כְּחַד הֲווֹ, דְּהָא לֵית נְהוֹרָא אֶלָּא בַּחֲשׁוֹכָא, וְלֵית חֲשׁוֹכָא אֶלָּא בְּנְהוֹרָא, וְאַף עַל גַּבְדְּאִנּוּן חַד, אִתְפַּרְשָׁן בְּגַוְונִין וְעִם כָּל דָּא אִנּוּן חַד. דִּכְתִיב יוֹם אֶחָד.

357. Rabbi Yitzchak said: Until this point, UP TO THE STAGE OF MATING, the male was the light and the female darkness. Afterward, THE MALE AND FEMALE are united as one, to be one. SO HE ASKED: Why are they divided THAT THE VERSE SAYS OF THEM, "AND ELOHIM DIVIDED THE LIGHT FROM THE DARKNESS"? HE REPLIED: To distinguish the light from the darkness, the grades are FIRST separated FROM EACH OTHER. THEN THE ADVANTAGES AND DISADVANTAGES OF THE LIGHT ON ITS OWN AND THE DARKNESS ON ITS OWN BECOME EVIDENT. THEN THEY MATE AND become one AND THEY NEED EACH OTHER, because light requires darkness. THE LIGHT OF ZEIR ANPIN IS NOT COMPLETE BY THE LIGHT OF CHOCHMAH UNLESS IT IS COMBINED WITH THE DARKNESS OF THE FEMININE PRINCIPLE. And darkness requires light, BECAUSE THE DARKNESS OF THE FEMININE PRINCIPLE IS NOT COMPLETE UNTIL IT IS UNITED WITH THE LIGHT. Even though they are different in their aspects, they have become one, as it is written: "one day."

38. "If my covenant be not day and night"
Here Rabbi Shimon reveals secrets concerning the ritual of circumcision and its link to the Sfirah of Yesod. Yesod is like a reservoir into which all the upper Sfirot pour their energy forces. Yesod gathers all these elements, blends them, and transfers this great Light into our physical universe. For this reason Yesod resides just above Malchut, our world, within the structure of the Ten Sfirot. Yesod acts as the portal through which the awesome forces Light enter our realm. As the building blocks of all creation, the Ten Sfirot reflect themselves in our world. Thus, we have ten fingers and ten toes, and our numerical system functions on base ten.
Each of the Ten Sfirot are also expressed within the human body.
Yesod correlates to the sexual organ, where the greatest expression of Light manifests. This great Light is responsible for the miracle of procreation and the pleasure derived from it.
The negative forces in our midst automatically attach themselves to any gateway where the greatest Light can shine. For this reason, these negative entities are found in the realm of Yesod.
In our realm, they naturally manifest within the human sexual organ. The purpose of the covenant of circumcision is to remove this negative influence from our lives as well as from the worlds above. Circumcision, performed properly with Kabbalistic mediation, removes all negativity from both the child and the world. This is the secret of the Covenant between God and Man. The Covenant should not be perceived as a rule to be blindly followed, but as a revelation of a universal law of the cosmos that is followed for its own sake and wisdom. Similarly, a rational man will not step off the ledge of a building for fear of violating the universal law of gravity. He does not require strict laws to prevent him from committing such perilous acts. The act of circumcision is rooted in the spiritual benefits brought to the child, including boosting his immune system. Though small in size, the foreskin contains powerful negative forces, as if it were a nuclear warhead at the tip of a ballistic missile.
Throughout life, with respect to Yesod and also to sexual relations, it benefits man to sustain the purity and cleanliness that is achieved during circumcision. The Kabbalist however, does not consider vague concepts of morals and ethics as motivation for maintaining sexual relations within the spiritual confines of marriage. Rather, it is our own spiritual understanding of the metaphysical forces at work that provides the impetus. Religious authority must be removed from the equation, and individuals must be empowered by knowledge to assist them in their own free choices.
These specific Aramaic texts emanate spiritual influences that help cleanse the realm of Yesod, including any negative sexual thoughts or desires.

358. רָבִּי שִׁמְעוֹן אָמַר, עַל בְּרִית עָלְמָא אִתְּבְרֵי, וְאִתְקַיָּים, דִּכְתִיב אִם לֹא בְרִיתִי יוֹמָם וָלַיְלָה חֻקּוֹת שָׁמַיִם וָאָרֶץ לֹא שַׂמְתִּי. מָאן בְּרִית דָּא צַדִּיק, יְסוֹדָא דְּעָלְמָא, דְּאִיהוּ רָזָא דִּזְכוֹר, וְע"ד עָלְמָא קַיְּימָא בִּבְרִית, יוֹמָם וָלַיְלָה כַּחֲדָא, דִּכְתִיב, אִם לֹא בְרִיתִי יוֹמָם וָלַיְלָה, חֻקּוֹת שָׁמַיִם וָאָרֶץ לֹא שַׂמְתִּי, חֻקּוֹת שָׁמַיִם דְּנַגְדִּין וְנָפְקִין מֵעֵדֶן עִלָּאָה.

358. Rabbi Shimon said: The world was created and is sustained by the covenant, as it is written, "If my covenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth" (Yirmeyah 33:25). HE ASKED: Who is the covenant? HE ANSWERED: He is the Righteous, the everlasting (lit. 'of the world') foundation, the secret of 'Remember'. Therefore, the world, WHICH IS THE FEMININE PRINCIPLE, is established on the covenant THAT UNITES day and night, WHICH ARE MALE AND FEMALE, as one. It is written: "If my covenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth;" and "the ordinances of heaven" ALLUDES TO THE MOCHIN, which flows from the upper Eden.

359. פְּתַח וַאֲמַר מִקּוֹל מְחַצְּצִים בֵּין מַשְׁאֲבִים שָׁם יִתְּנוּ צִדְקוֹת ה' וגו'. מִקּוֹל מְחַצְּצִים, דָּא קוֹל יַעֲקֹב, מְחַצְּצִים כד"א אִישׁ הַבֵּינַיִם. בֵּין מַשְׁאֲבִים, דְּאִיהוּ יָתֵיב בֵּין אִנּוּן דְּשָׁאֲבִין מַיָּא מִלְּעֵילָא, וְהוּא נָטֵיל בְּתְרֵין סִטְרִין, וְכָלֵיל לְהוֹן בְּגַוֵּיהּ.

359. RABBI SHIMON began THE DISCOURSE ON THE VERSE: "Louder than the voice of the archers; in the places of drawing water, there let them recite the righteous acts of Hashem..." (Shoftim 5:11). He said, "The voice of archers" is the voice of Ya'akov, because "archers" means as it is written: "And there went out a champion..." (I Shmuel 17:4). "In the place of drawing water," means that Ya'akov, TIFERET, dwells among those who draw water on high. He, REFERRING TO ZEIR ANPIN, travels along the two sides, RIGHT AND LEFT, AND combines them within himself, THEREBY REVEALING THEIR PERFECTION.

360. שָׁם יְתַנּוּ צִדְקוֹת ה׳. תַּמָּן הוּא אֲתַר מְהֵימְנוּתָא, לְאִתְדַּבְּקָא. שָׁם יְתַנּוּ צִדְקוֹת ה׳, תַּמָּן יָנְקִין צִדְקוֹת ה׳ וְשָׁאֲבִין. צִדְקוֹת פִּרְזוֹנוֹ, דָּא צַדִּיק דְּעָלְמָא, דְּאִיהוּ קַיָּים וְקַדִּישׁ, וְאִיהוּ שָׁאִיב וְנָטֵיל כֹּלָּא, וּמְפַזֵּר לְגַבֵּי יַמָּא רַבָּא, אִינּוּן מַיִין עִלָּאִין. בְּיִשְׂרָאֵל, דְּיִשְׂרָאֵל יָרְתוּ קַיָּים דָּא. וְיַהֲבֵיהּ לוֹן קוּדְשָׁא בְּרִיךְ הוּא יְרוּתַת עָלְמִין.

360. In the verse: "There let them recite the righteous acts of Hashem," "there" is the place of faith, WHICH IS THE QUEEN--NAMELY THE FEMININE PRINCIPLE ABOVE THE CHEST OF ZEIR ANPIN--to cleave to. "There let them recite the righteous acts of Hashem," MEANS THAT they absorb the righteous acts of Hashem from there. THE PHRASE: "The righteous acts towards the inhabitants of his villages," WHICH IS THE CONTINUATION OF THE VERSE, "LOUDER THAN THE VOICE OF THE ARCHERS," alludes to the Righteous of the world, NAMELY YESOD OF ZEIR ANPIN, who is the covenant and is holy. He draws and takes everything and discharges into the great sea, NAMELY THE FEMININE PRINCIPLE, these supernal waters, NAMELY HIS MOCHIN THAT ARE DRAWN FROM IMA, THE SUPERNAL WATERS. THE PHRASE, "in Yisrael," WHICH ENDS THE VERSE, MEANS that Yisrael shall inherit this covenant and the Holy One, blessed be He, gave this to them as an everlasting inheritance.

361. כֵּיוָן דְּיִשְׂרָאֵל שָׁבְקוּ לֵיהּ, הַהֲווֹ גָּזְרִין וְלָא פָּרְעִין, מַה כְּתִיב אָז יָרְדוּ לַשְּׁעָרִים עַם ה׳, יָרְדוּ לַשְּׁעָרִים, אִינּוּן שַׁעֲרֵי צֶדֶק, הֲווֹ יָתְבִין לְתַרְעֵי, וְלָא עָאלִין לְגוֹ, וּבְהַהוּא זִמְנָא כְּתִיב וַיַּעַזְבוּ אֶת ה׳ וגו׳, עַד דַּאֲתַת דְּבוֹרָה, וּגְדִיבַת לוֹן בְּהַאי כְּמָה דִכְתִיב בִּפְרוֹעַ פְּרָעוֹת בְּיִשְׂרָאֵל וגו׳.

361. The children of Yisrael abandoned THE COVENANT when they performed circumcision, but neglected the uncovering of the corona. Therefore, it is written OF THEM: "When the people of Hashem went down to the gates," (Shoftim 5:11), MEANING WENT DOWN to the gates of righteousness, as they sat at the gates but did not pass through them. It is written of that time: "And they forsook Hashem" (Shoftim 2:12). Dvorah then came and donated this to them. SHE DREW DOWN AND REVEALED THE SUPERNAL MOCHIN TO THEM, as it is written: "In time of tumultuous strife (Heb. pera'ot) in Yisrael" (Shoftim 5:2). PERA'OT MEANS REVEALING, AS IN "AND LOOSEN (HEB. PARA) THE HAIR OF THE WOMAN'S HEAD" (BEMIDBAR 5:18), WHICH IS AN ALLUSION TO THE REVELATION OF THE MOCHIN THAT DVORAH RETURNED TO YISRAEL.

362. וְע״ד כְּתִיב, חָדְלוּ פְּרָזוֹן בְּיִשְׂרָאֵל, חָדְלוּ פְּרָזוֹן, דָּא הוּא פִּרְזוֹנוֹ דְּקָא אֲמָרָן, חָדְלוּ פְּרָזוֹן קַיָּים קַדִּישָׁא, דְּלָא אִתְפַּרְעוּן עַד שַׁקְמִתִּי דְּבוֹרָה שַׁקַּמְתִּי אֵם בְּיִשְׂרָאֵל, מַאי אֵם, אֶלָּא אֲנָא נְחָתִית מַיִין עִלָּאִין מֵעֵילָא, לְקַיְּימָא עָלְמִין, בְּיִשְׂרָאֵל סְתָם, לְעֵילָא וְתַתָּא, לְאַחֲזָאָה, דְּעָלְמָא לָא אִתְקַיָּים, אֶלָּא עַל קַיְּימָא דָא, וְרָזָא דְּכֹלָּא, וְצַדִּיק יְסוֹד עוֹלָם כְּתִיב.

362. Thus, it is written OF YISRAEL: "The inhabitants of the villages ceased, they ceased in Yisrael" (Shoftim 5:7) refers to the inhabitants of his villages, as has already been explained, AS THE ABUNDANCE OF MOCHIN OF GREATNESS FROM YESOD TO THE GREAT SEA. SINCE THEY LEFT THE COVENANT, THE MOCHIN CEASED TO FLOW UPON THEM. "The inhabitants of the villages" --- MOCHIN - "ceased" from the holy covenant because they circumcised but did not uncover the corona (Heb., Periah). Thus, it is written: "Until Dvorah arose, I arose a mother in Yisrael." HE ASKED: Why DOES SHE CALL HERSELF "a mother?" SHE REPLIED Because I have drawn down supernal waters from above, REFERRING TO THE MOCHIN OF THE UPPER THREE SFIROT THAT COME FROM IMA, to sustain the worlds. AND SHE CALLED HERSELF A MOTHER BECAUSE SHE REVEALED THE MOCHIN FROM IMA. "In Yisrael" is a general term INDICATING THAT SHE HAS BECOME A MOTHER TO BOTH YISRAEL above, WHICH IS ZEIR ANPIN, and TO YISRAEL below, WHICH SIGNIFIES THE CHILDREN OF YISRAEL. IN OTHER WORDS, SHE DREW DOWN THE MOCHIN TO BOTH ZEIR ANPIN AND YISRAEL to show that the world exists only by this covenant. And the secret of all this is found in the phrase: "But the righteous is an everlasting foundation (or: foundation of the world)" (Mishlei 10:25), WHO IS THE FOUNDATION (YESOD) UPON WHICH THE WORLD IS ESTABLISHED.

363. תְּלַת נַפְקֵי מֵחַד, חַד בִּתְלַת קַיְּימָא, עָאל בֵּין תְּרֵין, תְּרֵין יַנְקִין לְחַד, חַד יָנִיק לְכַמָּה סִטְרִין, כְּדֵין כֹּלָּא חַד. הֵדָא הוּא דִכְתִיב וַיְהִי עֶרֶב וַיְהִי בֹּקֶר יוֹם אֶחָד, יוֹם דְּעֶרֶב וָבֹקֶר כְּלֵיל כַּחֲדָא. הַיְינוּ רָזָא דִּבְרִית יוֹמָם וָלַיְלָה, וּבֵיהּ כֹּלָּא חָד.

363. Three emerge from One; One exists within three. It enters between the two, the two feed the One and the One feeds many aspects. Then they all become One, as it is written: "And there was evening and there was morning, one day" (Beresheet 1:5), as THE EVENING AND THE MORNING were united as one. This is the secret of THE VERSE, "if my covenant be not day and night", because within it, YESOD--ZEIR ANPIN--AND HIS FEMININE PRINCIPLE, are one, WHICH ARE DAY AND NIGHT. THE COVENANT, WHICH IS YESOD, UNITES DAY AND NIGHT INTO ONE.
Tosefta (addendum)

364. תְּנִינָן, מָל וְלֹא פָּרַע אֶת הַמִּילָה, כְּאִילוּ לֹא מָל, בְּגִין דִּתְרֵין דַּרְגִּין אִינּוּן, מִילָה וּפְרִיעָה, זָכוֹר וְשָׁמוֹר. צַדִּיק וְצֶדֶק, דְּכַר וְנוּקְבָא, אוֹת בְּרִית, דָּא יוֹסֵף, וּבְרִית דָּא רָחֵל, וְאִצְטְרִיךְ לְחַבְּרָא לוֹן, וּבַמֶּה מְחַבֵּר לוֹן, כַּד אִיהוּ גָזִיר, וּפָרִיעַ, וּמָאן דְּגָזִיר וְלֹא פָרִיעַ, כְּאִלּוּ עָבְדוּ בֵּינַיְיהוּ פְּרוֹדָא (עַד כָּאן תּוֹסֶפְתָּא).

364. We have learned that he who performs circumcision, but does not uncover the corona by splitting the skin, acts as if he does not perform circumcision at all. Why? Because circumcision and the uncovering of the corona are two different grades that correspond to 'Remember' and 'Keep,' the Righteous and righteousness, male and female. CIRCUMCISION IS the sign of the covenant corresponding to Yosef, NAMELY YESOD, AND THE SPLITTING OF THE SKIN IS the covenant that corresponds to Rachel, NAMELY THE FEMININE PRINCIPLE OF ZEIR ANPIN. They should be united together, YESOD AND THE FEMININE PRINCIPLE. When does one unite them? When he circumcises THE FORESKIN and uncovers the corona. He who circumcises without uncovering the corona acts as if he has created a separation BETWEEN ZEIR ANPIN AND HIS FEMININE PRINCIPLE. End of Tosefta

39. The firmament that divides and unites

All the worlds were created with boundaries, and these boundaries are reflected within the human body. Thus, reasoning takes place only within the boundaries of the head. Each of the Ten Sfirot represent domains of particular spiritual forces. Human behavior should also reflect and respect this idea. The ego's natural tendency is to penetrate another person's boundary. The effect is a volatile combination of spiritual energies, which is the source of conflict. The benefit derived from this section of Zohar awakens our tolerance and respect for others, and an awareness of the need to remain within our own boundaries.

365. וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם, ר׳ יְהוּדָה אֲמַר, שִׁבְעָה רְקִיעִים אִנּוּן לְעֵילָא, וְכֻלְּהוֹ קַיְּימָא בִּקְדוּשְׁתָּא עִלָּאָה, וּשְׁמָא קַדִּישָׁא בְּהוֹ אִשְׁתַּכְלַל, וְדָא רָקִיעָא הוּא בְּאֶמְצָעוּת מַיָּא.

365. "And Elohim said, Let there be a firmament in the midst of the waters, and let it divide water from water" (Beresheet 1:6). Rabbi Yehuda said: There are seven celestial firmaments and they all exist in the supernal holiness OF ARICH ANPIN. And the holy name, ELOHIM, is completed by them. This firmament, WHICH IS MENTIONED IN THE VERSE ABOVE, is in the midst of the waters.

366. דָּא רָקִיעַ קַיְּימָא עַל גַּבֵּי חֵיוָתָא אָחֳרָנִין, וְאִיהוּ אַפְרֵישׁ בֵּין מַיִין עִלָּאִין לְמַיִין תַּתָּאִין, וּמַיִין תַּתָּאִין קָרְאִין לְעִלָּאִין, וּמֵהַאי רָקִיעַ שָׁתָאן לוֹן, דָּא הוּא דְּמַפְרִישׁ בֵּינַיְיהוּ, בְּגִין דְּכֻלְּהוֹ מַיָּא בֵּיהּ כְּלִילָן, וּלְבָתַר נָחֵית לוֹן לְהָנֵי חֵיוָתָא, וְשָׁאֲבִין מִתַּמָּן.

366. This firmament rests on other living creatures and it divides the upper and lower waters. The lower waters cry to the upper waters TO RAISE THEM TO THEM, and they drink from the firmament that separates between them, because all waters, NAMELY ALL THE GRADES, are included in this SUPERNAL FIRMAMENT. Thus, after TRANSMITTING THE MOCHIN TO THE SUPENAL LIVING CREATURES--WHICH ARE CHESED, GVURAH AND TIFERET--it brings it down to the SMALL living creatures FROM THE CHEST DOWNWARD, who draw from there THE MOCHIN OF CHOCHMAH.

367. כְּתִיב גַּל נָעוּל אֲחוֹתִי כַלָּה, גַּל נָעוּל מַעְיָן חָתוּם. גַּן נָעוּל, דְּכֹלָּא אַסְתִּים בֵּיהּ, דְּכֹלָּא אִתְכְּלִיל בֵּיהּ. גַּל נָעוּל דְּהַהוּא נָהָר נָגִיד וְנָפִיק, וְעָיֵיל בֵּיהּ, וְכָלִיל, וְלָא אַפִּיק, וְקָרְשֵׁי מַיָּא בֵּיהּ, וְקַיְּימֵי, מ״ט בְּגִין דְּרוּחַ צָפוֹן נָשִׁיב בְּאִנּוּן מַיָּא, וְאִתְקְרִישׁוּ וְלָא נָפְקֵי לְבַר, עַד דְּאִתְעֲבִיד קֶרַח, וְאִלְמָלֵא סִטְרָא דְּדָרוֹם, דְּאַקִּישׁ תָּקֵפֵיהּ דְּהַאי קֶרַח, לָא נַפְקֵי מִנֵּיהּ מַיָּא לְעָלְמִין.

367. It is written: "A garden enclosed is my sister, my bride; a spring shut up, a fountain sealed" (Shir Hashirim 4:12). THE FEMININE PRINCIPLE IS CALLED "a garden enclosed" when all THE LIGHTS are enclosed and included within her. AND SHE IS CALLED "a spring shut up" when that river that flows OUT OF EDEN enters THE FEMININE PRINCIPLE to water her FROM EDEN. So it comprises THE ENTIRE MOCHIN, but does not bring forth their illumination, because the waters--WHICH SIGNIFY THE MOCHIN--are frozen and stand stiff in it. What is the reason FOR THEM FREEZING? HE REPLIED: Because the Northern Wind blows into these waters. They freeze into ice and cannot flow out. Had it not been for the Southern aspect, NAMELY THE RIGHT COLUMN, that shattered the power of this ice, the waters would have never flowed out.

368. וְחֵיזוּ דְּהַהוּא רָקִיעָא עִלָּאָה, כְּחֵיזוּ דְּהַאי קֶרַח דְּמִתְקַרְשָׁא וּמַכְנִיס בְּגַוֵּיהּ כָּל אִנּוּן מַיִין, כָּךְ הַהוּא עִלָּאָה, דַּעֲלֵיהּ כָּנֵיש כָּל אִנּוּן, מַיִין, וְאַפְרֵישׁ בֵּין מַיִין עִלָּאִין לְמַיִין תַּתָּאִין, וְהַאי דַּאֲמָרָן יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם, בִּמְצִיעוּת, לָאו הָכֵי, אֶלָּא יְהִי כְּתִיב, הַהוּא דַּהֲוֵי מִנֵּיהּ בִּמְצִיעוּת מַיָּא הֲוֵי, וְאִיהוּ לְעֵיל, דְּקַיְּימָא עַל רֵישָׁא דְּחֵיוָתָא.

368. The appearance of that upper firmament is similar to the appearance of the frozen ice, which collects within it all the waters THAT ARE POURED ON IT. In this manner, the upper FIRMAMENT gathers upon it all these waters and separates the upper waters from the lower waters. The verse, "Let there be a firmament in the midst of the waters," REFERS TO THE FIRMAMENT in the midst of the waters. THUS, WE MIGHT THINK THAT THE FIRST FIRMAMENT IS THE MIDDLE ONE. YET HE SAID: It is not so, because "Let there be" precedes THIS FIRMAMENT, WHICH MEANS THAT the FIRMAMENT that was formed by this FIRST FIRMAMENT is in the "midst of the waters." But the one above it, REFERRING TO THE FIRST FIRMAMENT, rests on the heads of the living creatures--OVER CHESED, GVURAH AND TIFERET OF ARICH ANPIN--AND NOT IN THE "MIDST OF THE WATERS" BETWEEN CHESED, GVURAH AND TIFERET, AND NETZACH, HOD AND YESOD.

369. אָמַר רַבִּי יִצְחָק אִית קְרוּמָא, בְּמְצִיעוּת מֵעוֹי דְּבַר נָשׁ, דְּאִיהוּ פָּסִיק מִתַּתָּא לְעֵילָא, וְשָׁאִיב מֵעֵילָא, וְיָהִיב לְתַתָּא, כָּךְ גַּוְונָא דָא, רָקִיעַ אִיהוּ בְּאֶמְצָעִיתָא, וְקַיְמָא עַל אִנּוּן חַיְוָתָא דִלְתַתָּא, וְאִיהוּ פָּרִישׁ בֵּין מַיִין עִלָּאִין לְתַתָּאִין. תָּא חֲזֵי, אִנּוּן מַיִן אַעֲדוּ וְאוֹלִידוּ חֲשׁוֹכָא, וְעַל רָזָא דָא כְּתִיב וְהִבְדִּילָה הַפָּרוֹכֶת לָכֶם בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקֳּדָשִׁים.

369. Rabbi Yitzchak said: There is a membrane in the middle of a man's abdominal organs that separates them from the upper organs, THEREBY SEPARATING THE ABDOMINAL ORGANS--WHICH ARE THE FOOD ORGANS--AND THE HEART AND LUNGS--WHICH ARE THE ORGANS OF LIFE. THIS MEMBRANE BEGINS IN THE NAVEL AND STRETCHES UP TO THE CHEST IN A DIAGONAL LINE. It absorbs THE FORCE OF LIFE from the ORGANS OF LIFE above THE CHEST and distributes IT TO THE ORGANS OF FOOD below THE CHEST. The firmament is similar TO THIS MEMBRANE. IT IS THE BODY OF ARICH ANPIN THAT ALSO EXTENDS FROM THE NAVEL TO HIS CHEST and rests above the lower living creatures, THAT IS, ABOVE THE SFIROT OF NETZACH, HOD, YESOD AND MALCHUT, CALLED THE LOWER LIVING CREATURES. It separates the upper waters--WHICH ARE HIS CHESED, GVURAH AND TIFERET--from the lower WATERS--WHICH ARE HIS NETZACH, HOD AND YESOD.

40. The waters conceived and gave birth to darkness

Rabbi Yehuda offers additional insights into the concept of boundaries. Though we must respect and consider the boundaries of all people, this does not preclude the exchange of ideas and debate between parties, provided it is for the sake of Heaven and not for ego gratification. A spiritual debate between two distinct points of view can enhance both parties, as expressed by the adage, The whole is greater than the sum of its parts. This occurs when dialogue takes place with sharing and mutual respect.

It is incumbent upon us not to argue for the purpose of unduly influencing others toward our own position. By all means, we must respect their differences while trying to enhance their lives within the context of their own boundaries.

Come and behold: these waters conceived and gave birth to darkness. Based on this secret, it is written: "And the veil shall be for you as a division between the holy place and the Most Holy (lit. 'the Holy of Holies')" (Shemot 26:33).

370. רַבִּי אַבָּא פְּתַח הַמְּקָרֶה בַמַּיִם עֲלִיּוֹתָיו וגו׳, בַּמַּיִם, אִלֵּין מַיִין עִלָּאִין דְּכֹלָּא, דִּבְהוּ תַּקִּין בֵּיתָא, כד״א בְּחָכְמָה יִבָּנֶה בַּיִת, וּבִתְבוּנָה יִתְכּוֹנָן.

370. Rabbi Aba opened THE DISCOURSE WITH AN EXPLANATION OF THE VERSE: "Who lays the beams of his chambers in the waters..." (Tehilim 104:3). "...the waters" refers to waters above all, NAMELY ABA AND IMA, with which he established the house THAT IS THE FEMININE PRINCIPLE OF ZEIR ANPIN. About this, it is written: "Through wisdom a house is built; and by understanding it is established" (Mishlei 24:3).

371. הַשָּׂם עָבִים רְכוּבוֹ ר׳ יֵיסָא סָבָא, פְּלִיג, עָבִים ע״ב יָ״ם, עָב דְּאִיהוּ חֹשֶׁךְ, שְׂמָאלָא, דְּקַיְימָא עַל יָם דָּא. הַמְּהַלֵּךְ עַל כַּנְפֵי רוּחַ, דָּא רוּחָא דְּמַקְדְּשָׁא עִלָּאָה, וְרָזָא דָא שְׁנַיִם כְּרוּבִים זָהָב, כְּתִיב וַיִּרְכַּב עַל כְּרוּב וַיָּעוֹף וַיֵּרָא עַל כַּנְפֵי רוּחַ, וַיִּרְכַּב עַל כְּרוּב חַד, לְבָתַר אִיגְלֵי עַל כַּנְפֵי רוּחַ וְעַד דְּהַאי אִתְעַר לָא אִתְגְּלֵי בְּהַאי.

371. "Who makes the clouds (Heb. avim) his chariot" (Tehilim 104:3). Rabbi Yesa divides avim INTO Av and Yam. THIS MEANS THAT Av (cloud), which is darkness FROM THE LEFT, rests on this Yam (sea). In the phrase: "Who walks upon the wings of the wind" (Ibid.), the wind (or spirit) belongs to the supernal Temple. This is the secret of the verse: "And you shall make two cherubim of gold" (Shemot 25:18). It is written: "And he rode upon a cherub, and did fly; yea, he soared on the wings of the wind" (Tehilim 18:11). AT FIRST, "and he rode upon a cherub" REFERS TO THE FEMALE CHERUB, but later he was revealed on the wings of the wind," THE SECRET REFERS TO THE MALE CHERUB. Until one is stimulated, it is not revealed within the other.

372. רַבִּי יוֹסֵי אָמַר כְּתִיב וּמַיִם תִּכֵּן בַּמִּדָּה, בַּמִּדָּה מַמָּשׁ אַתְקִין לְהוֹ, כַּד מָטוֹן לְגַוָּהּ, וְאִינּוּן תִּקּוּנָא דְּעָלְמָא, כַּד מָטוֹ מִסִּטְרָא דִגְבוּרָה. אָמַר רַבִּי אַבָּא כָּךְ הֲווֹ קַדְמָאֵי אָמְרֵי, כַּד הֲווֹ מָטָאן לְהַאי אֲתַר, מִרַחֲשָׁן שִׂפְוָון דְּחַכִּימִין, וְלָא אָמְרִין מִדֵּי בְּגִין דְּלָא יִתְעַנְּשׁוּן.

372. Rabbi Yosi said: It is written: "And he weighs the waters by measure" (Iyov 28:25). THIS MEANS that by actual measure did he weigh and establish their existence, as THE WATERS flowed into the measure. They are meant for the improvement of the world when they reach the measure from the side of Gvurah. Rabbi Aba said: The sages of old used to say that when the wise reached this place, REFERRING TO THE SECRET OF THE MEASURE THAT IMPROVES THE WATER, their lips moved but they uttered no sound because they WERE AFRAID THEY might be punished.

373. רַבִּי אֶלְעָזָר אָמַר, אָת קַדְמָאָה דְּאַתְוָון הֲוָה שַׁטְיָא עַל אַנְפּוֹי דְּקִיטְרָא דַכְיָא, וְאִתְעַטַּר מִלְּרַע מִלְּעֵילָא, וְסָלִיק וְנָחִית, וּמַיָּא מִתְגַּלְּפֵי בְּגִלּוּפַיְיהוּ, וּמִתְיַישְׁבָן בְּדוּכְתַּיְיהוּ, וְאִתְכְּלִילוּ חַד בְּחַד. וְכֵן אַתְוָון כֻּלְּהוֹ, כְּלִילָן דָּא בְּדָא, וּמִתְעַטְּרָן דָּא בְּדָא, עַד דְּאִתְבְּנֵי עֲלַיְיהוּ בִּנְיָינָא וִיסוֹדָא.

373. Rabbi Elazar continued: The first letter, which was floating over the pure knot, was crowned from below and above. It goes up and comes down, SO THAT NOW THE RIGHT IS STRONGER, AND NOW THE LEFT COLUMN. After the waters, WHICH ARE THE MOCHIN, are engraved into their shapes and THE MOCHIN settle in place, THE TWO COLUMNS are included one within the other, AND THIS IS THE SECRET OF THE CENTRAL COLUMN. So all the letters ROSE UP TO ABA AND IMA, AND FIRST RECEIVED THE MOCHIN OF THE RIGHT AND LEFT COLUMNS. THEN, THEY RECEIVED THE MOCHIN OF THE CENTRAL COLUMN, were combined with one another, and crowned by one another until a building OF THE PARTZUF OF ZEIR ANPIN AND HIS FEMININE PRINCIPLE and its Yesod was built upon them.

374. When all THE LETTERS were constructed and crowned WITH THE MOCHIN OF THE UPPER THREE SFIROT BY THEIR INCLUSION IN ABA AND IMA, the upper waters mixed with the lower waters and produced the house of the world. THE FEMALE IS CALLED THE HOUSE (HEB. BAYIT) OF THE WORLD WHEN SHE RECEIVES THE MOCHIN OF CHOCHMAH. And so the letter Bet, WHICH ALLUDES TO THE FEMININE PRINCIPLE, was first seen as the waters ascended and descended in her, until this firmament was formed and separated them. The dispute BETWEEN THE TWO COLUMNS occurred on the second day OF CREATION, the day on which Gehenom was created, which is a burning fire, BECAUSE OF THE DISCORD, as it is written: "For Hashem your Elohim is a consuming fire" (Devarim 4:24). And it will rest on the heads of the wicked.

374. וְכַד אִתְבְּנִיאוּ כֻּלְּהוֹ וְאִתְעַטְּרוּ, הֲווֹ מַיִין עִלָּאִין מִתְעָרְבִין בְּמַיִין תַּתָּאִין, וַאֲפִיקוּ בֵּיתָא דְעָלְמָא, וְעַל דָּא ב׳ אִתְחַזֵּי בְּרֵישָׁא, וּמַיִין סָלְקִין וְנָחֲתִין, עַד דְּהַאי רָקִיעַ הֲוָה, וְאַפְרֵישׁ לוֹן, וּמַחְלוֹקֶת הֲוָה בַּשֵּׁנִי, דְּבֵיהּ אִתְבְּרֵי גֵיהִנֹּם, דְּאִיהוּ נוּרָא דְדָלֵיק, כד״א אֵשׁ אוֹכְלָה הוּא, וְזַמִּין לְאַשְׁרָאָה עַל רֵישַׁיְיהוּ דְּחַיָּיבַיָּא.

375. Rabbi Yehuda said: From this WE LEARN THAT every disagreement for the sake of heaven is destined to last. Here was a disagreement for the sake of heaven, FOR THE SAKE OF ZEIR ANPIN WHO IS CALLED HEAVEN, and heaven was established. After this DISAGREEMENT, ON THE THIRD DAY, it is written: "And Elohim called the firmament Heaven" (Beresheet 1:8). HERE, 'CALLED' MEANS 'TO SUMMON.' The construction of THE HOUSE AND the attic, by means of the beams connecting them, is firm. THE BEAMS SERVE AS A FLOOR FOR THE ATTIC AND A CEILING FOR THE HOUSE. THUS, THE ENTIRE HOUSE AND ATTIC EXIST THROUGH THE BEAMS BUT DID NOT EXIST BEFORE THEY WERE PUT IN PLACE. WITHOUT BEAMS, THERE SHALL BE NO HOUSE AND ATTIC. We have learned that the verse: "And the veil shall be for you as a division between the holy place and the most holy (Holy of Holies)" (Shemot 26:33) is precise. THE HOLY AND THE HOLY OF HOLIES WERE FORMED BY THE VEIL AND ARE PRESERVED BY IT, because THE VEIL is the firmament that divides it within, in the middle, BETWEEN THE UPPER AND LOWER WATERS.

375. אָמַר רַבִּי יְהוּדָה, מֵהָכָא כָּל מַחְלוֹקֶת דְּאִיהוּ לְשֵׁם שָׁמַיִם, סוֹפָהּ לְהִתְקַיֵּים, דְּהָא הָכָא מַחְלוֹקֶת דְּאִיהוּ לְשֵׁם שָׁמַיִם הֲוָה, וְשָׁמַיִם בְּהַאי אִתְקַיָּים, לְבָתַר דָּא, דִּכְתִיב וַיִּקְרָא אֱלֹקִים לָרָקִיעַ שָׁמָיִם וגו׳. בְּקַטְפִּירָא דְעִילִיתָא בְּקַסְטַיְיהוּ שְׁכִיחֵי וְאִתְקַיְּימוּ, דְּהָא תְּנִינָן כְּתִיב וְהִבְדִּילָה הַפָּרוֹכֶת לָכֶם, בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקָּדָשִׁים, דַּיְיקָא, דְּהָא אִיהוּ רָקִיעַ דִּמְפָרֵשׁ בְּגוֹ בְּאֶמְצָעִיתָא.

376. Come and behold: It is written afterward "Let the waters under the heaven be gathered together to one place" (Beresheet 1:9). Note that it reads precisely "under the heaven." "...to one place," MEANS to the place that is called one, which is the lower sea, NAMELY THE FEMININE PRINCIPLE as she completes THE NAME one. Without her, ZEIR ANPIN is not called 'One.' Accordingly, we learn THAT THE VERSE: "Let the waters...be gathered together" implies that all the waters be gathered IN THE FEMININE PRINCIPLE, as is written: "All the rivers run into the sea..." (Kohelet 1:7), WHICH IS THE FEMININE PRINCIPLE.

376. תָּא חֲזֵי, כְּתִיב לְבָתַר, יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל מָקוֹם אֶחָד, מִתַּחַת הַשָּׁמַיִם מַמָּשׁ. אֶל מָקוֹם אֶחָד, לַאֲתַר דְּאִקְרֵי אֶחָד וְאִיהוּ יַם תַּתָּאָה, דְּהָא אִיהוּ אַשְׁלִים לְאֶחָד, וְכֹלָּא אִיהוּ לָא אִקְרֵי אֶחָד, וּמִשְׁמַע דִּכְתִיב יִקָּווּ, דְּבֵיהּ מִתְכַּנְּשִׁין כֻּלְּהוֹ מַיָּא כד״א כָּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם וגו׳.

377. Rabbi Yesa said, THE VERSE: "To one place" refers to the place about which it is written: "Neither shall the covenant of my peace be removed" (Yeshayah 54:10). IT ALLUDES TO YESOD OF ZEIR ANPIN THAT IS CALLED THE COVENANT OF PEACE AND NOT, AS RABBI YEHUDA SAID, TO THE FEMININE PRINCIPLE. For YESOD takes all THE LIGHTS, AS IT IS WRITTEN: "LET THE WATERS...BE GATHERED" and casts them into the sea, WHICH IS THE FEMININE PRINCIPLE WHEN SHE HAS THE MOCHIN OF CHOCHMAH. Through it, the earth is established, WHICH IS THE FEMININE PRINCIPLE WHEN SHE HAS THE COMPLETE MOCHIN--WHICH CONSIST OF THE LIGHT OF CHOCHMAH TOGETHER WITH THE LIGHT OF CHASSADIM--as it is written: "And let the dry land appear" (Beresheet 1:9). This is the earth according to the verse: "And Elohim called the dry land Earth" (Ibid. 10).

377. ר׳ יֵיסָא אָמַר, אֶל מָקוֹם אֶחָד, דָּא אִיהוּ אֲתַר דִּכְתִיב בֵּיהּ וּבְרִית שְׁלוֹמִי לֹא תָמוּט, דְּהָא אִיהוּ נָטֵיל כֹּלָּא, וְשָׁדֵי בְּיַמָּא, וּבֵיהּ אִתְתַּקְּנַת אַרְעָא, דִּכְתִיב וְתֵרָאֶה הַיַּבָּשָׁה, דָּא הוּא אֶרֶץ, כד״א וַיִּקְרָא אֱלֹקִים לַיַּבָּשָׁה אֶרֶץ.

378. אַמַּאי אִקְרֵי יַבָּשָׁה, אֲמַר רַבִּי יִצְחָק, הַיְינוּ דִּכְתִיב לֶחֶם עוֹנִי, לֶחֶם עָנִי כְּתִיב וּבְגִין דְּאִיהוּ לֶחֶם עָנִי אִקְרֵי יַבָּשָׁה, וְשָׁאֵיב בְּגַוָּוהּ כָּל מֵימִין דְּעָלְמָא, וְאִיהִי יַבָּשָׁה הֲוֵי, עַד דַּאֲתַר דָּא אִמְלֵי לָהּ, וּכְדֵין נַגְדִּין מַיָּא, אוֹרַח דְּאִנּוּן מְקוֹרוֹת.

378. HE ASKED: Why is the feminine principle called "dry land"? Rabbi Yitzchak replied: This is one of which it is written, "The bread of affliction (lit. 'poverty')" (Devarim 16:3). It is written: "oni (poverty)" WITHOUT THE LETTER VAV, THEREBY ALLUDING TO THE FEMININE PRINCIPLE WHEN SHE HAS CHOCHMAH WITHOUT CHASSADIM. AT THAT TIME, SHE IS CALLED "THE BREAD OF POVERTY," BECAUSE SHE CANNOT SHINE. Because she is CONSIDERED THEN TO HAVE THE NAME, "The bread of affliction," she is also called "dry land" AS WELL, WITHOUT THE WATERS THAT ARE THE MOCHIN. THEREFORE, THE FEMININE PRINCIPLE absorbs into herself all the waters of the world, NAMELY THE LIGHT OF CHOCHMAH THAT INCLUDES THE ENTIRE MOCHIN OF THE UPPER THREE SFIROT. NEVERTHELESS, she remains dry until this place, NAMELY YESOD THAT IS CALLED "ONE PLACE", fills her up WITH THE LIGHT OF CHASSADIM. The waters then flow throughout the sources OF ABUNDANCE FROM YESOD THROUGH THE ENCLOTHING OF CHOCHMAH WITH CHASSADIM.

379. וּלְמִקְוֵה הַמַּיִם קָרָא יַמִּים, דָּא הוּא בֵּית כְּנִישׁוּת מַיִין דִּלְעֵילָא, דְּתַמָּן מִתְכַּנְשִׁין כָּל מַיָּא, וּמִתַּמָּן נָגְדִּין וְנָפְקִין. א"ר חִיָּיא מִקְוֵה הַמַּיִם דָּא צַדִּיק, דְּכַד מָטָא לְמִקְוֵה הַמַּיִם, כְּתִיב וַיַּרְא אֱלֹקִים כִּי טוֹב, וּכְתִיב אִמְרוּ צַדִּיק כִּי טוֹב. ר' יוֹסֵי אֲמַר יִשְׂרָאֵל מִקְוֵה אִיהוּ, דִּכְתִיב מִקְוֵה יִשְׂרָאֵל ה'.

379. THE VERSE: "And the gathering together of the waters he called seas" (Beresheet 1:10) refers to the reservoir (lit. 'the house of gathering') of above IN BINAH. All the waters gather there, and flow and go forth. Rabbi Chiya said, The "gathering together (Heb. mikveh) of the waters" is AN ALLUSION TO the Righteous--NAMELY YESOD OF ZEIR ANPIN--because when YESOD reaches the gathering, it is written: "And Elohim saw that it was good" (Beresheet 1:10). It is also written: "Say of the righteous, that is shall be well (that it is good) with him..." (Yeshayah 3:10). Rabbi Yosi said: Yisrael--WHO IS ZEIR ANPIN--is CALLED 'the gathering together' (Heb. mikveh) of the waters, as it is written: "O Hashem, the hope (Heb. mikveh) of Yisrael" (Yirmeyah 17:13).

380. רַבִּי חִיָּיא אֲמַר דָּא צַדִּיק, הַיְינוּ דִּכְתִיב קָרָא יַמִּים, בְּגִין דִּנְחָלִין וּמַבּוּעִין וּנְהָרִין כֻּלְּהוֹ נָטֵיל לוֹן, וְאִיהוּ מְקוֹרָא דִּכֹלָּא, וְאִיהוּ נָטֵיל כֹּלָּא, בְּגִינֵי כָּךְ יַמִּים, וְעַל דָּא וַיַּרְא אֱלֹקִים כִּי טוֹב, וּכְתִיב אִמְרוּ צַדִּיק כִּי טוֹב.

380. ACCORDING TO Rabbi Chiya, THE GATHERING TOGETHER OF THE WATERS is the Righteous, NAMELY YESOD OF ZEIR ANPIN, as it is written: "And the gathering together of the waters he called seas," WHICH IS THE NAME OF THE MOCHIN OF CHOCHMAH. The streams, the springs and the rivers--WHICH ARE ALL DIFFERENT ASPECTS OF THE MOCHIN OF CHOCHMAH--are all taken by YESOD, who is the source of all of them, THROUGH ITS RECONCILIATION. THIS IS WHY it receives them all and it is called the seas. Based on this, AS A RESULT OF YESOD AMENDING THESE MOCHIN OF CHOCHMAH, THE VERSE READS, "And Elohim saw that it was good."

381. וּבְגִין דְּאִתְרְשִׁים, אִיהוּ אַפְרִישׁ בֵּין יוֹמָא קַדְמָאָה לִתְלִיתָאָה, וְלָא אִתְּמַר כִּי טוֹב בְּגַוַוּיְיהוּ, דְּהָא בְּיוֹמָא תְּלִיתָאָה, עָבְדַת אַרְעָא אִיבִּין, מֵחֵילָא דְּהַאי צַדִּיק, דִּכְתִיב וַיֹּאמֶר אֱלֹקִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא, עֵשֶׂב מַזְרִיעַ זֶרַע עֵץ פְּרִי, מַאי עֵץ פְּרִי דָּא עֵץ הַדַּעַת טוֹב וָרָע, דְּאִיהוּ עָבֵיד אִיבִּין וּפֵירִין, עוֹשֶׂה פְּרִי דָּא צַדִּיק יְסוֹד דְּעָלְמָא.

381. Because it is so marked - MEANING THAT IT INCLUDED WITHIN ITSELF THE ENTIRE MOCHIN BOTH OF CHOCHMAH AND CHASSADIM --it represents the division between the first and third day. It is not said "good" in between, REFERRING TO THE MOCHIN OF THE SECOND DAY. On the third day, the earth--NAMELY THE FEMININE PRINCIPLE--produced fruit from the power of this Righteous--NAMELY YESOD--as it is written: "And Elohim said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit" (Beresheet 1:11). HE ASKED: What is the "fruit tree?" HE REPLIED: This is the Tree of knowledge of good and evil, ALLUDING TO THE FEMININE PRINCIPLE OF ZEIR ANPIN. "Yielding fruit" means the Righteous, the fountain (Yesod) of the world THAT PRODUCES ALL THE FRUIT AND BESTOWS THEM UPON THE FEMININE PRINCIPLE. AS A RESULT OF THE GREATER VALUE OF YESOD, THE SECOND DAY SEEMS TO BE OF COMPARABLY LITTLE VALUE, SO IT IS NOT SAID ON IT, "THAT IT WAS GOOD."

382. לְמִינוֹ, דְּכָל בְּנֵי נְשָׁא דְּאִית לוֹן רוּחָא קַדִּישָׁא, דְּאִיהוּ אִיבָּא דְּהַהוּא אִילָנָא, רָשִׁים בְּהוּ, רְשִׁימָא לְמִינוֹ, וּמַאי אִיהוּ, בְּרִית קֹדֶשׁ, בְּרִית שָׁלוֹם, וּבְנֵי מְהֵימְנוּתָא לְמִינוֹ. לְמִינוֹ עָאלִין, וְלָא מִתְפָּרְשִׁן מִנֵּיהּ, וְצַדִּיק עוֹשֶׂה פְּרִי הוּא, וְהַהוּא אִילָנָא אִתְעַבְּרַת, וְאַפֵּיקַת הַהוּא פְּרִי לְמִינוֹ, לְמִינוֹ דְּהַהוּא עוֹשֶׂה פְּרִי, דְּיַהֲבֵי כַּוָּתֵיהּ.

382. THE PHRASE "yielding fruit after its kind" IN THE VERSE, "AND THE FRUIT TREE YIELDING FRUIT AFTER ITS KIND" MEANS THAT YESOD leaves an imprint on every human being who has a spirit of holiness and who is a fruit of that tree--NAMELY THE FEMININE PRINCIPLE OF ZEIR ANPIN--"after its kind." Just as YESOD OF ZEIR ANPIN is a holy covenant and a covenant of peace, so are the people of faith "after its kind", THOSE WHO HAVE MERITED THE SPIRIT OF HOLINESS FROM THE FEMININE PRINCIPLE. THIS MEANS THAT THEY ALSO ATTAIN THE GRADES OF THE HOLY COVENANT AND THE COVENANT OF PEACE. They enter into its kind, THEY CLEAVE TO IT, and they never separate themselves from it. The Righteous, NAMELY YESOD, yields fruit, THAT IS, BRINGS FORTH THE SPIRITS AND SOULS OF HUMAN BEINGS. That tree, NAMELY THE FEMININE PRINCIPLE OF ZEIR ANPIN, becomes pregnant WITH THE FRUIT THAT SHE RECEIVES FROM YESOD, WHICH ARE THE SPIRITS AND SOULS, and produces that fruit after its kind, after the kind of it, which yields the fruit, NAMELY YESOD. WHOEVER RECEIVES ITS FRUIT becomes like it. THEN THE FEMININE PRINCIPLE GIVES THEM TO THE HUMAN BEINGS, WHICH RESEMBLE IT WHICH YIELDS THE FRUIT.

383. זַכָּאָה חוּלָקֵיהּ, מַאן דְּדָמֵי לְאִמֵּיהּ וְלַאֲבוֹי, וְעַל כֵּן רְשִׁימָא קַדִּישָׁא בְּיוֹמָא תְּמִינָאָה, בְּגִין דְּיִדְמֵי לְאִמֵּיהּ. וְכַד אִתְפְּרָעַת, וְאִתְגַּלְיָיא רְשִׁימָא קַדִּישָׁא, בְּגִין דְּיִדְמֵי לַאֲבוֹי, וְעַל דָּא עֵץ פְּרִי, דָּא אִמָּא, עוֹשֶׂה פְּרִי דָּא בְּרִית קֹדֶשׁ, אֲבוֹי, לְמִינוֹ דְּיִדְמֵי לֵיהּ, וְאִתְרְשִׁים בֵּיהּ.

383. Happy is the lot of he who resembles his father and mother, WHO ARE MALE AND FEMALE. Therefore, the sacred imprint--THE CUTTING OF THE FORESKIN on the eighth day--is for the purpose of making him resemble his mother, WHO IS THE FEMININE PRINCIPLE OF ZEIR ANPIN. Thus, the splitting of the membrane and exposure of the sacred imprint is done to make him resemble his father, WHO IS ZEIR ANPIN. FOR BY THE PRECEPT OF THE CIRCUMCISION, HE MERITS THE MOCHIN OF THE FEMININE PRINCIPLE AND BY THE SPLITTING OF THE MEMBRANE, HE RECEIVES THE MOCHIN OF ZEIR ANPIN. This is why the "fruit tree" is one's mother, THE FEMININE PRINCIPLE OF ZEIR ANPIN, and "yielding fruit" in the holy Covenant, WHICH IS YESOD OF ZEIR ANPIN, is one's father. It is "after its kind" so that he may resemble his father, and be imprinted by him TO RECEIVE ALL HIS VIRTUES.

384. אֲשֶׁר זַרְעוֹ בוֹ עַל הָאָרֶץ, זַרְעוֹ בוֹ, זֶרַע בּוֹ, מִבָּעֵי לֵיהּ, מַאי זַרְעוֹ בוֹ, אֶלָּא זֶרַע וָא״ו בּוֹ. עַל הָאָרֶץ, הָכִי הוּא וַדַּאי, דְּהָא הַהוּא זַרְעָא אַשְׁדֵּי עַל אַרְעָא. זַכָּאָה חוּלְקֵיהוֹן דְּיִשְׂרָאֵל, דְּאִינּוּן קַדִּישִׁין וְדַמְיָין לְקַדִּישִׁין. וְע״ד וַדַּאי כְּתִיב וְעַמֵּךְ כֻּלָּם צַדִּיקִים, כֻּלָּם צַדִּיקִים וַדַּאי, דְּהָא מֵהָנֵי נָפְקוּ וּלְהָנֵי דַּמְיָין. זַכָּאִין אִינּוּן בְּעָלְמָא דֵּין וּבְעָלְמָא דַּאֲתֵי.

384. IT IS WRITTEN: "Whose seed is in itself, upon the earth" (Beresheet 1:11). HE ASKED: WHY IS IT WRITTEN, "Whose seed (Heb. zar'o) is in itself," when it should have been written 'a seed' WITHOUT THE LETTER VAV? HE REPLIED: Because the seed of Vav, WHO IS ZEIR ANPIN, is in it. IT IS WRITTEN "upon the earth." This is certainly so, because this seed has been cast BY ZEIR ANPIN upon the earth, WHICH IS THE FEMININE PRINCIPLE. Happy is the lot of Yisrael, who are holy and resemble holy beings, MEANING THAT THEY RECEIVE THE MOCHIN FROM MALE AND FEMALE AND RESEMBLE THEM. Because of this, it is written: "And your people shall also be all righteous" (Yeshayah 60:21). They are certainly all righteous because their souls come forth through the Righteous, WHICH ARE THE SFIROT OF YESOD OF THE MALE AND FEMALE. This is why they resemble them. They are blessed in this world and in the world to come.

385. אָמַר רַבִּי חִיָּא, כְּתִיב עוֹשֶׂה אֶרֶץ בְּכֹחוֹ, מַאי עוֹשֶׂה אֶרֶץ, דָּא קֻדְשָׁא בְּרִיךְ הוּא לְעֵילָא, בְּכֹחוֹ, דָּא צַדִּיק, מֵכִין תֵּבֵל בְּחָכְמָתוֹ, תֵּבֵל דָּא אֶרֶץ דִּלְתַתָּא, בְּחָכְמָתוֹ דָּא צֶדֶק, דִּכְתִיב וְהוּא יִשְׁפּוֹט תֵּבֵל בְּצֶדֶק, עוֹשֶׂה אֶרֶץ, דָּא קֻדְשָׁא בְּרִיךְ הוּא, דְּהוּא מַתְקִין אַרְעָא, וּמַתְקִין אָרְחוֹי, וּבַמֶּה בְּכֹחוֹ כִּדְקָאֲמַרְן.

385. Rabbi Chiya said: It is written, "He has made the earth by his power" (Yirmeyah 10:12). SO HE ASKED: What is THE MEANING OF, "He has made the earth?" HE REPLIED: This is the Holy One, blessed be He, above, and "by his power" is the Righteous, NAMELY YESOD OF ZEIR ANPIN. IN THE VERSE, "He has established the world by his wisdom" (Ibid.), "the world" ALLUDES to the earth below and "his wisdom" MEANS righteousness, as it is written: "And he will judge the world in righteousness" (Tehilim 9:9). "He has made the earth" refers to the Holy One, blessed be He, who fully establishes the earth and mends its ways. By what DOES HE FULLY ESTABLISH IT? "By his power," as we have stated.

386. רַבִּי יְהוּדָה אָמַר, בְּאַתְוָון גְּלִיפָן דְּרַבִּי אֶלְעָזָר, אִית קוּטְרֵי דְּאַתְוָון, כ״ב קְטִירִין כַּחֲדָא, תְּרֵין אַתְוָון, דָּא סָלֵיק, וְדָא נָחֵית. וּדְסָלֵיק נָחֵית, וּדְנָחֵית סָלֵיק, וְסִימָן דָּא א״ך ב״ך א״ל.

386. Rabbi Yehuda said: In THE BOOK, 'the engraved letters' of Rabbi Elazar, there are knots by which all 22 LETTERS are bound together as one. THERE ARE two letters THAT BIND THE 22 LETTERS AS ONE, one ascends and the other descends. That which ascends descends, and that which descends ascends, as is noted in the verse: "Surely (lit. 'but') El is in you" (Yeshayah 45:14).

387. רַבִּי יוֹסֵי אָמַר טִיפְסָא דְשִׁיקְלָא בְּאֶמְצָעִיתָא קַיְימָא, וְסִימָן בְּמִדָּה בְּמִשְׁקָל וגו׳. מִשְׁקָל לִישָׁן דְקַיְימָא בְּאֶמְצָעִיתָא, וְרָזָא דָא שֶׁקֶל הַקֹּדֶשׁ כְּתִיב, וּמֹאזְנַיִם בֵּיהּ קַיְימָן וְאִתְקְלוּ, מָאן מֹאזְנַיִם, כד״א מֹאזְנֵי צֶדֶק, וְכֻלְּהוֹ קַיְימִין בְּמִשְׁקָל, בְּשֶׁקֶל הַקֹּדֶשׁ. רַבִּי יְהוּדָה אָמַר בְּשֶׁקֶל הַקֹּדֶשׁ, דָּא רוּחַ הַקֹּדֶשׁ.

387. Rabbi Yosi said: The tip of the scales stands in the middle. Its portent may be found in the verse, "In weight, or in measure" (Vayikra 19:35), in which "in weight (Heb. mishkal)" MEANS THAT the tongue of the scales is in the middle, BECAUSE THE SCALES ARE JUST. This is the secret of WHAT IS WRITTEN: "After the shekel of the sanctuary..." (Shemot 30:13); and the scales that weigh THE MOCHIN are set upon THE POINT IN THE MIDDLE. HE ASKED: What are the scales BY WHICH, AS YOU SAY, THE MOCHIN are WEIGHED? HE ANSWERED, This is according to what is written: "Just balances" (Vayikra 19:36), MEANING THAT JUSTICE IS WEIGHED BY THEM. And all MOCHIN are established by this weight "after the shekel of the sanctuary." Rabbi Yehuda said that the phrase: "After the shekel of the sanctuary (lit. 'holy shekel')" is an allusion to the Holy Spirit.

388. אָמַר רַבִּי יִצְחָק, כְּתִיב בִּדְבַר ה׳ שָׁמַיִם נַעֲשׂוּ, וּבְרוּחַ פִּיו כָּל צְבָאָם, בִּדְבַר ה׳ שָׁמַיִם נַעֲשׂוּ, אִלֵּין שְׁמַיָּא דִלְתַתָּא, דְּאִתְעֲבִידוּ בִּדְבַר שָׁמַיִם דִּלְעֵילָא, בְּרוּחַ דְּאַפֵּיק קָלָא, עַד דְּמָטֵי לְהַהוּא נָהָר דְּנָגִיד וְנָפֵיק, וְלָא פְּסְקִין מֵימוֹי לְעָלְמִין. וּבְרוּחַ פִּיו כָּל צְבָאָם, כֻּלְּהוֹ תַּתָּאֵי קַיְימִין בְּרוּחַ דְּאִיהוּ דָּכָר.

388. Rabbi Yitzchak said: It is written, "By the word of Hashem were the heavens made; and all the host of them by the breath of his mouth" (Tehilim 33:6). "By the word of Hashem were the heavens made" refers to the lower heavens, which were made by the word of the upper heavens. They were made "By the breath" that produces a voice until it reaches the river that ebbs and flows, and whose waters never cease. AND THE PHRASE, "And all the host of them by the breath of his mouth" APPLIES TO all lower beings, who exist ONLY by THE LIGHT OF the breath, which is the male.

389. מַשְׁקֶה הָרִים מֵעֲלִיּוֹתָיו מִפְּרִי מַעֲשֶׂיךָ תִּשְׂבַּע הָאָרֶץ, מַשְׁקֶה הָרִים מֵעֲלִיּוֹתָיו, מָאן עֲלִיּוֹתָיו כִּדְקָאָמְרָן, דִּכְתִיב הַמְקָרֶה בַמַּיִם עֲלִיּוֹתָיו. מִפְּרִי מַעֲשֶׂיךָ תִּשְׂבַּע הָאָרֶץ, רָזָא דְהַהוּא נָהָר דְּנָגִיד וְנָפֵיק לְתַתָּא, הֲדָא הוּא דִכְתִיב עוֹשֶׂה פְּרִי אֲשֶׁר זַרְעוֹ בוֹ וגו׳ וְהָא אִתְּמַר.

389. In discussing the verse, "He waters the hills from his upper chambers; the earth is satisfied with the fruit of your works" (Tehilim 104:13), HE ASKED: What are "his upper chambers?" HE ANSWERED: This is consistent with "who lays the beams of his upper chambers" (Ibid.). "The earth is satisfied with the fruit of your works" is the secret of the river that ebbs and flows downward. THEREFORE, IT IS WRITTEN, "THE EARTH" -- NAMELY THE FEMININE PRINCIPLE - "IS SATISFIED", AS SHE RECEIVES THIS LIGHT OF CHOCHMAH. Thus, it is written: "And the fruit tree yielding fruit after its kind, whose seed is in itself", as has already been explained.

41. "Let there be lights"
Here discussion turns to the two great Lights in the sky, the sun and moon. The Zohar explains that when the moon was diminished in size, this also diminished the spiritual Light in our physical world of Malchut -- and the resulting darkness created an opening for curses. Interestingly, the Hebrew word for "curses" is Me'erot. The Hebrew word for Lights is Me'orot. The singular difference between the two is that the word for curses lacks the Hebrew letter Vav. The usual reading translation for this word as it appears in the Torah is Lights, which is how the word has been read in synagogues all over the world throughout history. Nevertheless, the actual written word in the Torah is curses minus the letter Vov.
The secret meaning of this passage remains hidden without the light of the Zohar to reveal it. According to Kabbalah, we pronounce the word as Lights because, when spoken, the word reveals the very Light it describes. This action replenishes the spiritual Light of the moon, removing darkness and eradicating curses from the face of the earth.
Another secret pertains to the creation of the negative and evil female angel Lilit, whose name we do not pronounce. She came into existence at the moment the moon was diminished. The concept of curses and the childhood disease known as croup were also created in this stage.
Protection from curses, croup, and other negative forces is bestowed when we scan and learn this section of the Zohar.

מארת.מאורותו.

390. יְהִי מְאֹרֹת בִּרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל הָאָרֶץ. יְהִי מְאֹרֹת חָסֵר, רַבִּי חִזְקִיָּה אוֹמֵר, מְאוֹרֹת דְּשַׁרְיָא בֵּיהּ תּוּקְפָּא דְדִינָא, קִילְטָא דְדִינָא. רַבִּי יוֹסֵי אָמַר, יְהִי מְאֹרֹת לְתַתָּא, אִיהִי סִיהֲרָא, דְּבָהּ תַּלְיָא אַסְכָּרָה לְרַבְּיֵי עָלְמָא, וּבָהּ תַּלְיָא מְאֹרֹת, בְּגִין דְּאִיהִי נְהוֹרָא זוּטְרָא מִכָּל נְהוֹרִין, וְזִמְנִין דְּאִתְחַשְׁכָא וְלָא מְקַבְּלָא נְהוֹרָא.

390. "And Elohim said, Let there be light in the firmament of heaven... to give light upon the earth..." (Beresheet 1:14-15). IT IS WRITTEN, "Let there be lights" with a defective spelling, WITHOUT THE LETTER VAV. Rabbi Chizkiyah said, These are the lights where harsh Judgment lies and is absorbed. Rabbi Yosi said: THE REASON WHY "Let there be lights" IS SPELLED WITHOUT THE VAV, AND CAN BE READ AS ME'EROT (CURSES), IS BECAUSE it refers to the moon, NAMELY MALCHUT, which is the cause of croup in infants of the LOWER world. 'Curse' is derived from her, because she is the lesser luminary of all the lights; THAT IS, THE LAST ONE. At times, she is darkened and receives no light. AS A RESULT, CROUP AND CURSES ARE DRAWN DOWN FROM IT.

391. The phrase, "in the firmament of heaven..." (Beresheet 1:14) refers to the firmament that includes all others, because it receives all the lights and also shines upon the Light that does not shine.

391. בִּרְקִיעַ הַשָּׁמַיִם, דָּא הוּא רְקִיעָא דְּאִיהוּ כְּלָלָא דְּכֻלְּהוֹ, בְּגִין דְּנָטֵיל כָּל נְהוֹרִין, וְהוּא נָהִיר לְהַאי נְהוֹרָא, דְּלָא נָהֲרָא. וְהִיא תַּלְיָא בֵּיהּ בְּגִין דְּאִתְדַּבַּק בָּהּ הַהוּא מְאֵרָה, וּבֵיהּ תַּלְיָין לְתַתָּא כָּל אִינּוּן זַיְינִין אָחֲרָנִין בְּגִין זְעֵירוּ דִּנְהוֹרָא.

392. Rabbi Yitzchak said: It brought forth this firmament that does not shine, which is called 'the Kingdom of Heaven,' 'the land of Yisrael' and 'the land of life.' ALL OF THESE ARE NAMES OF MALCHUT. The heaven, WHICH APPEARS IN THE VERSE, SHINES UPON this firmament. ZEIR ANPIN, WHO IS CALLED 'THE HEAVEN,' SHINES UPON MALCHUT, WHICH IS THE FIRMAMENT THAT DOES NOT SHINE. This is why IT IS WRITTEN: "Let there be lights (me'erot)" without the letter Vav. THIS MEANS THAT SHE RECEIVES NO ILLUMINATION FROM THE HEAVEN THAT IS CALLED VAV. What is the reason for this? Because she brings death over the world, when she is without the letter Vav. IT IS WRITTEN AFTERWARD: "IN THE FIRMAMENT OF HEAVEN TO GIVE LIGHT UPON THE EARTH", SO HEAVEN--WHICH IS THE SECRET OF THE LETTER VAV--AND ZEIR ANPIN SHINE UPON THE EARTH, WHICH IS THE FEMININE PRINCIPLE.

392. רַבִּי יִצְחָק אָמַר וְאַפִּיק הַאי רְקִיעָא, דְּלָא נָהִיר וְקָרִינָן לֵיהּ מַלְכוּת שָׁמַיִם, וְאֶרֶץ יִשְׂרָאֵל, וְאֶרֶץ הַחַיִּים. הַשָּׁמַיִם אִיהוּ הַאי רָקִיעַ בְּגִינֵי כָּךְ, יְהִי מְאֹרֹת חָסֵר ו׳ מַאי טַעְמָא, דְּהָא בְּלָא וָא״ו מוֹתָא הוּא בְּעָלְמָא.

393. "Let there be lights (me'orot)," IS WRITTEN WITHOUT THE LETTER VAV BECAUSE everything derives from it. THUS THIS PHRASE, "LET THERE BE LIGHTS (ME'OROT)," WHICH MEANS CURSES, also includes the creation of Lilit in the world. It is written: "The small and great are there" (Iyov 3:19). It is also written: "But there Hashem in majesty will be for us" (Yeshayah 33:21), REFERRING TO THE MOCHIN OF GREATNESS IN HER. Of this, it is written: "Lilit shall rest there, and find for herself a place of rest" (Yeshayah 34:14). SHE SHALL REST IN MALCHUT AS WELL, BECAUSE EVERYTHING FINDS A PLACE THERE, EVEN THE KLIPAH OF LILIT.

393. יְהִי מְאֹרֹת כֻּלָּא בֵּיהּ תַּלְיָא, לְאַכְלָלָא לִילִית בְּעָלְמָא. כְּתִיב קָטָן וְגָדוֹל שָׁם הוּא, וּכְתִיב כִּי אִם שָׁם אַדִּיר ה׳ לָנוּ, וְעַל דָּא כְּתִיב אַךְ שָׁם הִרְגִּיעָה לִילִית, וּמָצְאָה לָהּ מָנוֹחַ.

394. Rabbi Elazar said: THE VERSE, "Let there be lights (me'orot)," WITHOUT THE VAV REFERS TO MALCHUT FROM THE ASPECT OF a mirror that does not shine by itself, but by the reflection of the upper lights, just as THE GLASS WALLS OF the lantern reflect the light of the candle inside. IN THE SAME MANNER, THE FEMININE PRINCIPLE TAKES THE LIGHTS FROM THE UPPER GRADES AND BESTOWS THEM ON THE LOWER BEINGS, THOUGH IT HAS NO LIGHT OF ITS OWN. It is written: "Behold, the ark of the covenant of the master of all the earth" (Yehoshua 3:11). "Behold, the ark," refers to the opaque mirror--MALCHUT, THE FEMININE PRINCIPLE OF ZEIR ANPIN. "The covenant," is the shining mirror. "Behold, the ark," refers to me'orot WITHOUT THE LETTER VAV, WHICH MEANS THE FEMININE PRINCIPLE BEFORE ZEIR ANPIN THAT IS CALLED THE WRITTEN TORAH JOINS HER. The ark is a chest in which the Written Torah, WHICH IS ZEIR ANPIN, is laid. The covenant is the sun, NAMELY ZEIR ANPIN, which shines on THE FEMININE PRINCIPLE. She is ALSO CALLED 'the covenant,' AS HE IS, WHEN SHE IS UNITED WITH HIM. THIS IS WHY SHE IS DESCRIBED IN THE VERSE AS "THE ARK OF THE COVENANT." SO SHE IS indeed "the ark of the covenant (of) the Master of all the Earth," BECAUSE ONLY WHEN SHE IS UNITED WITH ZEIR ANPIN, WHO IS CALLED THE COVENANT, IS SHE CALLED "THE MASTER OF ALL THE EARTH," LIKE HER HUSBAND, ZEIR ANPIN. WHY? BECAUSE the covenant, WHICH IS ZEIR ANPIN, is CALLED "The master of all the earth."

394. רַבִּי אֶלְעָזָר אָמַר, יְהִי מְאֹרֹת אַסְפַּקְלַרְיָאָה, דְּלָא נַהֲרָא מִגַּרְמָהּ, אֶלָּא עַל יְדָא דִּנְהוֹרִין עִלָּאִין, דְּנַהֲרִין לָהּ, כַּעֲשָׁשִׁיתָא, דְּלָקְטָא נְהוֹרָא דְּנָהִיר, כְּתִיב הִנֵּה אֲרוֹן הַבְּרִית אֲדוֹן כָּל הָאָרֶץ הִנֵּה אֲרוֹן דָּא אַסְפַּקְלַרְיָאָה דְּלָא נָהֲרָא, הַבְּרִית אַסְפַּקְלַרְיָאָה דְּנָהֲרָא, הִנֵּה אֲרוֹן דָּא הִיא מְאֹרֹת, אֲרוֹן תֵּיבוּתָא לְאַעֲלָאָה בְּגַוָּהּ תּוֹרָה שֶׁבִּכְתָב. הַבְּרִית דָּא שִׁמְשָׁא דְּנָהִיר לָהּ, וְאִיהִי בְּרִית בַּהֲדֵיהּ. אֲרוֹן הַבְּרִית דַּיְיקָא, אֲדוֹן כָּל הָאָרֶץ. הַבְּרִית דְּאִיהוּ אֲדוֹן כָּל הָאָרֶץ.

395. וּבְגִין דְּהַאי, אֲרוֹן אִיהוּ אֲדוֹן, בְּגִין שִׁמְשָׁא דְּנַהֲיר לָהּ, וְנַהֲיר לְכָל עָלְמָא, הָכֵי אִתְקְרֵי וּמְנֵיהּ נָקְטָא שְׁמָא, וְאִתְקְרֵי הַאי אֲרוֹן, אֲדוֹן, בְּרִזָא דְּאָלֶ״ף דָלֶ״ת נוּ״ן יוּ״ד. כְּמָה דְּאַמְרִינָן, צַדִּיק וְצֶדֶק, כָּךְ אֲדוֹ״ן אדנ״י דָּא בְּדָא תַּלְיָין.

395. This ark is the master, since the sun that shines on her and the whole world is called so. From it, THE FEMININE PRINCIPLE attains the name "MASTER", and this ark is called 'master' (Heb. adon), according to the secret of THE NAME 'Adonai.' As we have already stated, 'Righteous' SIGNIFIES THE MALE and 'Righteousness,' THE FEMALE. ACCORDINGLY, 'Adon' IS THE NAME OF THE MALE and 'Adonai' THE NAME OF THE FEMALE. BECAUSE JUST AS THE NAME 'RIGHTEOUSNESS' OF THE FEMALE IS DERIVED FROM THE NAME 'RIGHTEOUS' OF THE MALE, SO IS THE NAME 'ADONAI' DERIVED FROM 'ADON.' WHEN THE FEMALE IS CALLED AFTER HER HUSBAND BY THE NAME "THE ARK OF THE COVENANT", SHE IS THEN CALLED BY THE NAME OF THE MALE 'ADON.' They are both interrelated.

396. תָּא חֲזֵי, כּוֹכָבִים וּמַזָּלוֹת בִּבְרִית קַיָּימִין, דְּאִיהוּ רְקִיעַ הַשָּׁמַיִם דִּרְשִׁימִין בֵּיהּ, וּגְלִיפִין בֵּיהּ, כּוֹכָבִים וּמַזָּלוֹת וּבֵיהּ תַּלְיָין לְאַנְהָרָא, רַבִּי יֵיסָא סָבָא הֲוָה אָמַר הָכֵי, יְהִי מְאֹרֹת. דְּתַלְיָיא בִּרְקִיעַ הַשָּׁמַיִם, וְדָא סִיהֲרָא דְּתַלְיָיא בֵּיהּ, כֵּיוָן דִּכְתִיב וְהָיוּ לִמְאוֹרוֹת הָא שִׁמְשָׁא. וּלְמוֹעֲדִים, דְּהָא זִמְנַיָּיא, וְחַגִּין, יְרָחִין וְשַׁבַּתֵּי בְּהוֹ תַּלְיָאן. וַהֲווֹ.

396. Come and behold: The planets and the constellations exist because of this covenant, which is the sun--NAMELY ZEIR ANPIN--as we have already stated. This is the firmament of heaven THAT APPEARS IN THE VERSE. "LET THERE BE LIGHTS," REFERS TO THE FEMALE, AND "THE FIRMAMENT OF HEAVEN" REFERS TO ZEIR ANPIN, WHICH SHINES UPON HER, THE PLANETS, THE CONSTELLATIONS AND THE WHOLE WORLD. In THIS FIRMAMENT, the planets and the constellations are engraved and inscribed, and they depend on the firmament to shine ON EARTH. HE EXPLAINS THAT THE PHRASE, "LET THERE BE LIGHTS" IS THE FEMALE, AND "IN THE FIRMAMENT OF HEAVENS" IS ZEIR ANPIN. Rabbi Yesa Saba (the elder) said: THE EMANATOR SAID, "Let there be lights," suspended from the firmament of heaven, MEANING THAT ALL THE MEASURES OF ILLUMINATION DERIVE FROM THE FIRMAMENT OF HEAVEN. SO THE LIGHT that is the moon derives in every way from THE FIRMAMENT. Since it is written: "And let them be for lights in the firmament of heaven", the sun IS ALSO DEPENDANT ON THE FIRMAMENT. BECAUSE IT IS ALSO WRITTEN: "And let them be for signs and seasons, and so on", THE ENTIRE STRUCTURE OF dates, feasts, holy days of lunar months and the Shabbat is derived from AND IS FORMED BY THE FIRMAMENT, BECAUSE IT MEASURES EACH AND EVERY GRADE.

397. וְכֹלָּא בַּעֲבִידְתָּא קַדְמָאָה עִלָּאָה, דִּשְׁמֵיהּ קַדִּישָׁא אִתְאַחֵיד בֵּיהּ, וְאִיהוּ הוּא כֹּלָּא. שִׁבְעָה כּוֹכְבֵי אינוּן, לְקֻבֵּל שִׁבְעָה רְקִיעִין, וְכֻלְּהוֹ מִדִּבְרֵי עָלְמָא, וְעָלְמָא עִלָּאָה, עֲלַיְיהוּ, וּתְרֵין עָלְמִין נִינְהוּ, עָלְמָא עִלָּאָה, וְעָלְמָא תַּתָּאָה, תַּתָּאָה כְּגַוְונָא דִּלְעֵילָא, דִּכְתִיב מִן הָעוֹלָם וְעַד הָעוֹלָם, מֶלֶךְ עִלָּאָה, וּמֶלֶךְ תַּתָּאָה.

397. All this, THE STATURES THAT THE FIRMAMENT MEASURES, IS DONE by the function of the first upper firmament, where the holy name achieves unity. And it is everything. There are seven planets corresponding to the seven firmaments. They all are the governors of the world, and the supernal world is above them. There are two similar worlds, the upper world--BINAH--and the lower world, MALCHUT. ALL THAT IS ESTABLISHED IN THE UPPER WORLD ALSO COMES INTO BEING IN THE LOWER WORLD. THUS, THE LOWER WORLD IS ALSO GOVERNED BY THE PLANETS, AS IS THE UPPER WORLD. It is written: "For ever and ever (lit. 'from the world to the world')" (I Divrei Hayamim 16:36), WHICH MEANS THAT WHATEVER EXISTS IN THE UPPER WORLD REACHES DOWN TO THE LOWER. THE UPPER WORLD IS the upper king, NAMELY BINAH, AND THE LOWER WORLD IS the lower king, NAMELY MALCHUT.

398. כְּתִיב ה׳ מָלָךְ ה׳ מָלָךְ ה׳ יִמְלוֹךְ לְעוֹלָם וָעֶד, ה׳ מָלָךְ לְעֵילָא. ה׳ מָלָךְ בְּאֶמְצָעִיתָא. ה׳ יִמְלוֹךְ לְתַתָּא. רַבִּי אַחָא אָמַר ה׳ מָלָךְ, דָּא עָלְמָא עִלָּאָה, דְּאִיהוּ עָלְמָא דַּאֲתֵי. ה׳ מָלָךְ דָּא תִּפְאֶרֶת יִשְׂרָאֵל. ה׳ יִמְלוֹךְ, דָּא אֲרוֹן הַבְּרִית.

398. It is written: 'Hashem reigns, Hashem has reigned, Hashem will reign for evermore'. THIS MEANS THAT Hashem reigns above, Hashem has reigned in the middle and Hashem will reign for evermore down below. Rabbi Acha said: "Hashem has reigned," IN THE PAST TENSE, means the upper world, WHICH IS THE WORLD TO COME, NAMELY BINAH. "Hashem reigns," IN THE PRESENT TENSE, is Tiferet of Yisrael, NAMELY ZEIR ANPIN. "Hashem will reign," IN THE FUTURE TENSE, is "the ark of the covenant," NAMELY THE LOWER WORLD, MALCHUT.

399. אֲתָא זִמְנָא אָחֳרָא דָּוִד, וְאַהֲדַר לוֹן מִתַּתָּא לְעֵילָא, וַאֲמַר ה׳ מֶלֶךְ עוֹלָם וָעֶד, ה׳ מֶלֶךְ לְתַתָּא, עוֹלָם בְּאֶמְצָעִיתָא, וְעַד לְעֵילָא. דְּתַמָּן וִיעוּדָא וְקִיּוּמָא, וְאַשְׁלֵימוּתָא דְּכֹלָּא. מֶלֶךְ לְעֵילָא, יִמְלוֹךְ לְתַתָּא.

399. David came in another period and reversed their order from down below upward, and said, "Hashem is king forever and ever" (Tehilim 10:16). "Hashem is king" MEANS down below IN THE LOWER WORLD OF MALCHUT, "forever" MEANS in the middle--NAMELY IN ZEIR ANPIN-- "and ever" MEANS above IN BINAH, where there is meeting, NAMELY UNITY, AND MOCHIN and completion of all THE GRADES. THIS IS WHY THE upper WORLD IS DESCRIBED AS "reigns". ITS SOVEREIGNTY IS COMPLETED IN ALL ITS PERFECTION, WHEREAS "will reign" MEANS THAT THE WORLD below--NAMELY MALCHUT--SHALL REACH PERFECTION AND FULL SOVEREIGNTY IN THE FUTURE, AS IT IS NOT YET COMPLETED.

400. רַבִּי אַבָּא אָמַר, כָּל הָנֵי מְאוֹרוֹת, כָּלְהוֹ מִתְחַבְּרָן, בִּרְקִיעַ הַשָּׁמַיִם. לְהָאִיר עַל הָאָרֶץ, לְאַנְהָרָא עַל אַרְעָא, מָאן הוּא רְקִיעָא, דְּנָהִיר עַל אַרְעָא, הֲוֵי אֵימָא דָּא נָהָר דְּנָגִיד וְנָפִיק מֵעֵדֶן, דִּכְתִיב וְנָהָר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגָּן.

400. Rabbi Aba said: All the lights are connected to the firmament of heaven, AS IT IS WRITTEN, "AND ELOHIM SET THEM IN THE FIRMAMENT OF HEAVEN to give light upon the earth." HE ASKED: What is this heaven that gives light upon the earth? HE REPLIED: This is the river that flows out to Eden, as it is written, "And a river went out of Eden to water the garden" (Beresheet 2:10).

401. תָּא חֲזֵי כֵּיוָן דְּסִיהֲרָא שָׁלְטָא, וְאִתְנְהִיר מֵהַהוּא נַהֲרָא, דְּנָגִיד וְנָפִיק, כָּל אִנּוּן שְׁמַיָּא דִּלְתַתָּא וְחֵילֵיהוֹן, כָּלְהוֹן אִתּוֹסְפָן נְהוֹרָא, וְכֹכְבַיָּא דִּמְמַנָּן עַל אַרְעָא, כָּלְהוֹ שָׁלְטִין וּמְגַדְּלִין צְמָחִים וְאִילָנִין, וְעָלְמָא אִתְרַבֵּי בְּכָלְהוֹ, וַאֲפִילוּ מַיָּא וְנוּנֵי יַמָּא, כָּלְהוֹ בְּרִבּוּ יַתִּיר, וְכַמָּה גַּרְדִּינֵי נִימוּסִין שָׁאטָן בְּעָלְמָא, בְּגִין דְּכָלְהוֹ בְּחֶדְוָה, בִּרְבּוּ חֵילָא. כַּד חֶדְוָה הוּא בְּבֵי מַלְכָּא, אֲפִילוּ אִנּוּן מִבֵּי תַּרְעֵי, וַאֲפִילוּ אִנּוּן מִדְּבֵי טַרְנְשֵׁי כָּלְהוֹ חָדָן וְשָׁטָאן בְּעָלְמָא, וְרַבְּיֵי דְּעָלְמָא בַּעֲיָין לְאִסְתַּמְּרָא.

401. Come and behold: Because the moon governs and shines by the power of that river that flows out OF EDEN, WHICH IS BINAH, light is added to all the heavens below UNDER ATZILUT IN BRIYAH, YETZIRAH, ASIYAH OF SEPARATION, and their hosts. Thus, the planets rule the world and cause plants and trees to grow, and everything in the world grows and multiplies. Even the water and the fish in the sea increase in numbers. Many emissaries of Judgment roam the world, because everything is full of joy and energy. IN OTHER WORDS, THESE EMISSARIES ARE STRONGER BECAUSE OF THE STRENGTH OF MALCHUT. AS A RESULT, ONE MUST BE CAREFUL THAT THEY DO NOT BRING GREATER HARM THAN BEFORE. When there is joy in the house of the king, even the guards of the gates and the roads are happy and roam about in the world. Therefore, the young children should be well guarded FROM DEMONS.

402. רַבִּי אַחָא אָמַר, וַיִּתֵּן אוֹתָם אֱלֹקִים בִּרְקִיעַ הַשָּׁמַיִם, וְכַד כָּלְהוֹן קַיְּימִין בֵּיהּ, כְּדֵין חֶדְוָותָא דָּא עִם דָּא, כְּדֵין סִיהֲרָא אַזְעֵירַת נְהוֹרָא מִקַּמֵּי שִׁמְשָׁא, כָּל מַה דְּנָטֵיל, בְּגִין לְאַנְהָרָא לָהּ, הה״ד לְהָאִיר עַל הָאָרֶץ.

402. Rabbi Acha quoted the verse: "And Elohim set them in the firmament of heaven." When all of them are there--WHEN THE SUN AND THE MOON ARE BOTH IN THE FIRMAMENT OF HEAVEN, WHICH IS BINAH--they rejoice with each other. The moon then diminishes its light before the sun. From then onward, all the light that the sun, ZEIR ANPIN, receives, is for the purpose of shining on THE FEMININE PRINCIPLE AND NOT ON HIMSELF, as it is written: "To give light upon the earth."

403. רַב יִצְחָק אָמַר, כְּתִיב וְהָיָה אוֹר הַלְּבָנָה כְּאוֹר הַחַמָּה, וְאוֹר הַחַמָּה יִהְיֶה שִׁבְעָתַיִם, כְּאוֹר שִׁבְעַת הַיָּמִים, מָאן שִׁבְעַת הַיָּמִים, אִלֵּין אִינּוּן שִׁבְעַת יוֹמִין דִּבְרֵאשִׁית. רַבִּי יְהוּדָה אָמַר אִלֵּין אִינּוּן שִׁבְעַת יְמֵי הַמִּלּוּאִים.

403. Rabbi Yitzchak said: it is written, "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days" (Yeshayah 30:26). HE ASKED: What are these seven days? HE ANSWERED: These are the seven days of Creation--NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN. IN THE FUTURE, THE SUN AND THE MOON SHALL SHINE EQUALLY. Rabbi Yehuda said: "THE LIGHT OF THE SEVEN DAYS" ALLUDES TO the seven days of the consecration (Heb. milu'im) of the Tabernacle--NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF THE FEMININE PRINCIPLE, AFTER BECOMING FULL (HEB. MELE'IM) OF LIGHT IN THE FUTURE.

404. מִלּוּאִים וַדַּאי, בְּגִין דְּהַהוּא זִמְנָא, אִתְבַּסַּם עָלְמָא, וְאִתְהַדַּר בְּאַשְׁלְמוּתֵיהּ, וְלָא אִתְפְּגִים סִיהֲרָא, בְּגִין חִוְיָא בִּישָׁא, דִּכְתִיב בֵּיהּ וְנַרְגָּן מַפְרִיד אַלּוּף, וְאֵימָתַי יְהֵא דָּא, בְּזִמְנָא דִּכְתִיב בִּלַּע הַמָּוֶת לָנֶצַח. וּכְדֵין כְּתִיב בַּיּוֹם הַהוּא יִהְיֶה ה׳ אֶחָד וּשְׁמוֹ אֶחָד.

404. THE SFIROT OF THE FEMININE PRINCIPLE definitely represent the days of consecration. At that time when the world will be sweetened and restored to its perfection, the light of the moon will not be defective because of the evil Serpent, of whom it is written, "AND A WHISPERER SEPARATES CLOSE FRIENDS" (Mishley 16:28), AS THE SERPENT SEPARATES ZEIR ANPIN FROM HIS FEMININE PRINCIPLE. FOR THIS REASON HER SFIROT ARE CALLED BY THE NAME 'DAYS OF CONSECRATION' (OR: 'FILLING'). HE ASKED: When shall this be? IN OTHER WORDS, WHEN WILL THE FEMININE PRINCIPLE BE COMPLETED WITHOUT ANY LIMITATION? HE ANSWERED: This shall be in the time about which it is written, "He will swallow up death forever" (Yeshayah 25:8), WHEN THE OTHER SIDE AND DEATH WILL BE ANNULLED. Then it is written: "On that day Hashem shall be one, and his name One" (Zecharyah 14:9).

42. "Let the waters swarm abundantly"
The Zohar explores the concept of angels, explaining how they enter and influence this world. Some angels appear in human form while others remain as unseen spiritual entities. Their function is to assist us in our spiritual growth. We arouse and draw positive angels into our lives through the influence of the letters composing this section.

405. יִשְׁרְצוּ הַמַּיִם שֶׁרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ. אֲמַר רַבִּי אֶלְעָזָר אִלֵּין מַיִין תַּתָּאִין, דְּרַחֲשִׁין זַיְינִין, כְּגַוְונָא דִּלְעֵילָא, אִינּוּן עִלָּאֵי, וְאִינּוּן תַּתָּאֵי. רַבִּי חִיָּא אָמַר, עִלָּאֵי אַפִּיקוּ נֶפֶשׁ חַיָּה, וּמַאי נִיהוּ, דָּא נֶפֶשׁ דְּאָדָם קַדְמָאָה, כְּמָה דְאַתְּ אָמַר, וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה.

405. "Let the waters swarm abundantly with moving creatures that have life..." (Beresheet 1:20). Rabbi Elazar said: These are the lower waters that produce living creatures (HEB. NEFESH), which correspond to those created by the upper WATERS. IN OTHER WORDS, JUST AS THE UPPER WATERS-BINAH--BRING FORTH THE SOULS OF MALE AND FEMALE, SO THE LOWER WATERS OF MALE AND FEMALE BRING FORTH THE SOULS OF THE RIGHTEOUS. These UPPER WATERS BRING FORTH supernal SOULS, MALE AND FEMALE, and these LOWER WATERS BRING FORTH SOULS OF the lower beings, THE SOULS OF THE RIGHTEOUS. Rabbi Chiya said: The upper brought forth the "moving creatures (lit. Nefesh) that have life." What is this? This is the Nefesh of the first man, as it is written: "And man became a living soul (Heb. Nefesh)" (Beresheet 2:7).

406. וְעוֹף יְעוֹפֵף עַל הָאָרֶץ, אִלֵּין שְׁלִיחֵי עִלָּאִין דְּאִתְחַזּוּן לִבְנֵי נָשָׁא, בְּחֵיזוּ דְּבַר נָשׁ, מַשְׁמַע דִּכְתִיב יְעוֹפֵף עַל הָאָרֶץ, בְּגִין דְּאִית אָחֳרָנִין, דְּלָא אִתְחַזּוּן, אֶלָּא בְּרוּחָא מַמָּשׁ, לְפוּם סְכַלְתָּנוּ דִּבְנֵי נָשָׁא.

406. "And let birds fly above the earth..." (Beresheet 1:20) refers to the emissaries from above, THE ANGELS, who appear before human beings in the image of human beings. This is understood from the phrase, "Fly above the earth", WHICH MEANS THAT THEIR SHAPE IS SIMILAR TO THAT OF THE PEOPLE OF EARTH. There are other ANGELS who appear in spirit only, according to an awareness that human beings have acquired. THUS, THE PHRASE: "ABOVE THE EARTH" INDICATES THAT THESE EMISSARIES ARE CONCEIVED IN THE IMAGE OF MAN. THEY ARE DESCRIBED AS "BIRDS FLY ABOVE THE EARTH", SINCE THE EARTH IS THE SECRET OF MALCHUT.

407. בְּגִינֵי כָּךְ לָא כְּתִיב בְּאִלֵּין לְמִינֵהוּ, כְּאִינּוּן אָחֳרָנִין דִּכְתִיב בְּהוֹ, וְאֶת כָּל עוֹף כָּנָף לְמִינֵהוּ, בְּגִין דְּאִלֵּין לָא מְשַׁנְיָין מִמִּינַיְיהוּ לְעָלְמִין, כְּהָנֵי אָחֳרָנִין דְּלָא כְּתִיב בְּהוֹ לְמִינֵהוּ וְאִי תֵּימָא, אִית בְּהוֹ דְּמְשַׁנְיָין דָּא מִן דָּא, הָכֵי הוּא וַדַּאי, דְּהָא אִית בְּהוֹ דְּמְשַׁנְיָין אִלֵּין מֵאִלֵּין, בְּגִינֵי כָּךְ כְּתִיב וּמִשָּׁם יִפָּרֵד.

407. Because of that, THEIR ABILITY TO CHANGE THEIR FORM INTO THE IMAGE OF MAN, it is not written of them, "After its kind," as it is of the other ANGELS FROM ZEIR ANPIN. Of these others, it is written, "And every winged bird after its kind" (Ibid. 21). Those WHICH COME FROM ZEIR ANPIN never change from their "kind" INTO THE SHAPE OF A HUMAN BODY as do the other ANGELS, of whom it is not written, "After its kind," AND OF WHOM IT DOES SAY, "AND LET BIRDS FLY ABOVE THE EARTH." You might say that ANGELS assume different forms among themselves, and it is indeed so. There are among them those who are different from the others. THERE ARE MANY DIFFERENT LEVELS AMONG THEM. This is why it is written, "And from thence it was parted" (Beresheet 2:10), ALLUDING TO THE WORLDS--BRIYAH, YETZIRAH AND ASIYAH OF SEPARATION--WHERE THE ANGELS ARE.

43. "And Elohim created the great crocodiles"
This section is couched in metaphor and is highly esoteric. When the Messiah comes, the righteous will merit the meal of the Leviathan. The Leviathan symbolizes the revelation of a great Light. Reading this section helps us to merit the opportunity to be included in that spiritual feast.

408. "And Elohim created the great crocodiles" (Beresheet 1:21), refers to the Leviathan and its mate. THE VERSE CONTINUES "And every living creature (Heb. Nefesh) that creeps", which refers to the Nefesh of that living creature that moves to all four corners of the world. HE ASKED: Who is this living creature who creeps? HE REPLIED: It is Lilit.

408. וַיִּבְרָא אֱלֹקִים אֶת הַתַּנִּינִים הַגְּדוֹלִים, אִלֵּין לִוְיָתָן וּבַת זוּגוֹ, וְאֶת כָּל נֶפֶשׁ הַחַיָּה הָרוֹמֶשֶׂת, דָּא נֶפֶשׁ דְּהַהִיא חַיָּה, דְּאִיהִי רוֹמֶשֶׂת לְד׳ סִטְרֵי עָלְמָא, וּמָאן אִיהִי חַיָּה דְּאִיהִי רוֹמֶשֶׂת, הֲוֵי אִימָא דָּא לִילִית.

409. The next phrase: "Which the waters brought forth abundantly, after their kind" means as the waters make them grow, THE LEVIATHAN AND ITS MATE, because the waters are unfrozen and flow in all directions when the Southern wind comes. And the ships of the seas can now pass, as it is written: "There go the ships; there is that Leviatan, whom you have made to play therein" (Tehilim 104:26).

409. אֲשֶׁר שָׁרְצוּ הַמַּיִם לְמִינֵיהֶם, דְּמַיִין מְגַדְּלִין לוֹן. דְּכַד אָתֵי סִטְרָא דְּדָרוֹם, שָׁרָאן מַיִין, וְנַגְדִּין לְכָל סִטְרִין, וְאַרְבֵי יַמָּא אָזְלִין וְעָבְרִין, כְּמָה דְּאַתְּ אָמַר שָׁם אֳנִיּוֹת יְהַלֵּכוּן לִוְיָתָן זֶה יָצַרְתָּ לְשַׂחֶק בּוֹ.

410. The verse then reads: "And every winged bird after its kind", as it is written ABOUT THOSE ANGELS, "for a bird of the sky shall carry the sound, and a winged beast shall betray the matter" (Kohelet 10:20). THESE ARE THE ASPECTS OF THE ANGELS THAT COME FROM ZEIR ANPIN, WHO IS CALLED 'SOUND.' Rabbi Yosi said: They all have six wings and they never change. THEY HAVE SIX WINGS, BECAUSE THEY COME FROM ZEIR ANPIN, WHO HAS SIX SFIROT, AND THEY NEVER CHANGE THEIR IMAGE SO THEY CAN ENTER THE BODY. Thus, it is written: "After its kind." HE ASKED: What is THE MEANING OF, "After its kind"? HE ANSWERED: "After its kind" from above. THIS IS WHY THEY DO NOT CHANGE AND ENTER BODIES. They fly around and roam over the world with six flaps of their wings, WHICH CORRESPONDS TO THE SIX SFIROT OF ZEIR ANPIN. They carry their observations of human behavior up TO THE CELESTIAL COURT, and it is thus written, "Do not curse the king, no, not even in your thought," (Ibid.) REFERRING TO THE KING OF THE UNIVERSE. BECAUSE THE "BIRD OF THE SKY" --- NAMELY THE ANGELS - "SHALL CARRY THE VOICE" UP TO THE HEAVENS.

410. וְאֶת כָּל עוֹף כָּנָף לְמִינֵהוּ, כְּמָה דְּאַתְּ אָמַר, כִּי עוֹף הַשָּׁמַיִם יוֹלִיךְ אֶת הַקּוֹל וּבַעַל כְּנָפַיִם יַגִּיד דָּבָר, רַבִּי יוֹסֵי אָמַר, כֻּלְּהוֹן מִשִּׁית גַּדְפִּין, וְלָא מְשַׁנְּיָין לְעָלְמִין, וּבְגִינֵי כָּךְ כְּתִיב לְמִינֵהוּ, מַאי לְמִינֵהוּ לְזַיְינָא דִלְעֵילָא, וְאִלֵּין טָאסָן וְשָׁאטָן עָלְמָא בְּשִׁית וְחָמָאן עוֹבְדִין דִּבְנֵי נָשָׁא, וְסָלְקִין לוֹן לְעֵילָא, וְעַל דָּא כְּתִיב גַּם בְּמַדָּעֲךָ מֶלֶךְ אַל תְּקַלֵּל וגו׳.

411. Rabbi Chizkiyah said: It is written, "That creeps," ALTHOUGH it should have been WRITTEN, 'That swarm,' JUST AS IT IS WRITTEN, "LET THE WATERS SWARM." HE SAID: This resembles the expression 'night creeps'; THAT IS, IT GETS DARK. So, during THE NIGHT, WHICH IS MALCHUT, "all the beasts of the forest do creep forth" (Tehilim 104:20). IN OTHER WORDS, ALL THE FORCES OF DARKNESS--WHICH ARE THE "BEASTS OF THE FOREST"--ARE DOMINANT AT NIGHT. They govern during the time when THE NIGHT, WHICH IS THE FEMININE PRINCIPLE, rules, BECAUSE MALCHUT INCLUDES ALL THAT EXISTS UNDER HER, EVEN THE KLIPOT. THE ANGELS chant without rest during the three shifts of the night, as it is written: "You that make mention of Hashem, take no rest" (Yeshayah 62:6).

411. ר׳ חִזְקִיָּה אָמַר, הָרוֹמֶשֶׂת, הַשּׁוֹרֶצֶת מִבָּעֵי לֵיהּ, אֶלָּא כִּדְאַמְרִינָן רָמֵשׁ לֵילְיָא וְעַל דָּא בּוֹ תִּרְמוֹשׁ כָּל חַיְתוֹ יָעַר, דְּכֻלְּהוֹ שָׁלְטָאן בְּשַׁעֲתָא דְּאִיהִי שָׁלְטָא, וּפָתְחִין שִׁירָתָא בִּתְלַת סִטְרִין, דְּפַלְגוּ לֵילְיָא, וְזָמְרֵי שִׁירָתָא, וְלָא מִשְׁתַּכְּכֵי, וְעַל אִלֵּין כְּתִיב הַמַּזְכִּירִים אֶת ה׳ אַל דָּמִי לָכֶם.

44. "Let us make man"

Rabbi Shimon offers a discourse concerning the creation of man. When the Creator was planning to make man, the heavens and earth trembled and shook, for they knew man would control all reality. Prior to the appearance of man, they knew all the worlds were securely in the hands of God. But with man's creation, the reins were literally handed over. In the process of forming man, the four corners of the earth--north, south, east, and west--gave a part of themselves to man, imbuing him with their essence. Man would now truly control the world, for the world is man. This segment of the Zohar awakens a sense of responsibility within us to care for the world, our neighbors, and the entire cosmos.

412. Rabbi Shimon stood up and said, I observed that when the Holy One, blessed be He, planned to create man, the upper and lower worlds trembled. WHY? BECAUSE THEY ALL DEPEND ON HIS ACTIONS FOR GOOD OR FOR EVIL. THEREFORE, THE CREATION OF MAN CONCERNED THEM GREATLY AND THEY WERE AFRAID THAT HE MIGHT SIN. The sixth day rose up through its grades until it reached the supernal will and illuminated the beginning of all lights.

412. רִבִּי שִׁמְעוֹן קָם וַאֲמַר, מִסְתַּכֵּל הֲוֵינָא דְּכַד בָּעָא קֻדְשָׁא בְּרִיךְ הוּא לְמִבְרֵי אָדָם, אִזְדַּעְזְעוּ כָּל עִלָּאִין וְתַתָּאִין, וְיוֹמָא שְׁתִיתָאָה הֲוָה סָלִיק בְּדַרְגּוֹי, עַד דְּסָלְקָא רְעוּתָא עִלָּאָה, וְנָהִיר שֵׁירוּתָא דְּכָל נְהוֹרִין.

413. פְּתַח תַּרְעָא דְּמִזְרָח, דְּהָא מִתַּמָּן נְהוֹרָא נָפִיק וְדָרוֹם אַחֲמֵי תּוֹקְפֵי דִּנְהוֹרָא, דְּיָרֵית מֵרֵישָׁא, וְאִתְתַּקַּף בְּמִזְרָח, מִזְרָח אַתְקִיף לְצָפוֹן, וְצָפוֹן אִתְעַר, וְאִתְפַּשַּׁט, וְקָרֵי בְּחֵיל סַגִּי לְמַעֲרָב, לְמִקְרַב וּלְאִשְׁתַּתְּפָא בַּהֲדֵיהּ, כְּדֵין מַעֲרָב סַלְקָא בְּצָפוֹן וְאִתְקַשַּׁר בֵּיהּ, לְבָתַר דָּרוֹם אַתְיָא וְאָחִיד בְּמַעֲרָב, וְסָחֲרִין לֵיהּ דָּרוֹם וְצָפוֹן דְּאִלֵּין גִּדְרֵי גִנְתָּא. כְּדֵין מִזְרָח קָרֵיב בְּמַעֲרָב, וּמַעֲרָב שַׁרְיָא בְּחֶדְוָה, וּבָעָאת מִכֻּלְּהוֹ וַאֲמַר נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ. דִּלְהֱוֵי כְּגַוּונָא דָא, בְּאַרְבַּע סִטְרִין וְעֵילָא וְתַתָּא, וּמִזְרָח אִתְדַּבַּק בְּמַעֲרָב וְאַפִּיק לֵיהּ, וְעַל דָּא תְּנִינָן אָדָם מֵאֲתַר דְּבֵית הַמִּקְדָּשׁ נָפַק.

413. It opened the gate of the east, from which the light emerged to shine throughout the world. And the South, WHICH IS THE SECRET OF THE RIGHT AND CHESED, revealed the force of the illumination it had inherited at the head, THAT IS, YISRAEL - SABA AND TEVUNAH, and was strengthened by the East. The East, WHICH IS ZEIR ANPIN, overtook the North and IT REVEALED IN ITSELF THE ILLUMINATION OF THE LEFT THAT IT DREW FROM YISRAEL - SABA AND TEVUNAH. The North was thus aroused, expanded WITHIN ZEIR ANPIN, and called to the West, WHICH IS THE FEMININE PRINCIPLE OF ZEIR ANPIN, with much force to come closer and join it. Then the West, WHICH IS THE FEMININE PRINCIPLE, rose up and united with the North. Afterward, the South--WHICH IS THE RIGHT AND CHESED--held onto the west, THE FEMININE PRINCIPLE. And the South and the North became the fences that surrounded the garden. Then the East, ZEIR ANPIN, mated with the West, THE FEMININE PRINCIPLE, and the West rejoiced and asked everybody, and said "Let us make man in our image, after our likeness." Let him comprise the four winds--SOUTH, NORTH, EAST AND WEST--above and below, NAMELY THE SIX EXTREMITIES. Then the East, ZEIR ANPIN, cleaved to the West, THE FEMININE PRINCIPLE, and produced THE SOUL OF ADAM. This is what we have learned. The first man came out from the soil of the Temple, NAMELY FROM THE FEMININE PRINCIPLE OF ZEIR ANPIN, WHICH IS CALLED 'THE TEMPLE.'

414. תּוּ, נַעֲשֶׂה אָדָם, קֻדְּשׁ בְּרִיךְ הוּא אֲמַר לְאִלֵּין, תַּתָּאֵי דַּאֲתוֹ מִסִּטְרָא דִּלְעֵילָא, רָזָא דִּשְׁמָא דָא דְּסָלִיק אָדָם, אָדָם מֵרָזָא סְתִימָא עִלָּאָה, אָדָם: רָזָא דְּאַתְוָון, דְּהָא אָדָם כָּלִיל לְעֵילָא, וְכָלִיל לְתַתָּא, אָדָ״ם: א׳ לְעֵילָא לְעֵילָא. ם סְתִימָא, דְּאִיהִי מִלְּסַרְבָּה הַמִּשְׁרָה. ד׳ תַּתָּאָה, דְּסִתִימָא בְּמַעֲרָב, וְדָא כְּלָלָא דִּלְעֵילָא וְתַתָּא, אִתְתַּקַּן לְעֵילָא אִתְתַּקַּן לְתַתָּא.

414. Furthermore, THE VERSE, "Let us make man" CAN BE EXPLAINED AS FOLLOWS. The Holy One, blessed be He, uttered--THAT IS, DREW DOWN to the lower beings that come from the aspect of the upper beings--the secret of the name that is numerically equal to Adam. THIS IS A REFERENCE TO THE NAME THAT ADDS UP TO 45, AS DOES ADAM. Adam comes from the secret of the upper world, COMPRISING THE CELESTIAL RIGHT AND LEFT COLUMNS, WHICH WERE BLOCKED BEFORE THE RECONCILING OF THE THIRD COLUMN, and Adam is the secret of the letters. HE INCLUDES THE CENTRAL COLUMN, WHICH IS THE ASPECT OF THE LOWER BEINGS THAT ARE CALLED LETTERS. THE UPPER ONES ARE THE CANTILLATION MARKS AND DOTS (VOWELS), AND THE LOWER ONES ARE LETTERS. So Adam accordingly includes within himself all that is above and all that is below. The name Adam CONSISTS OF THREE LETTERS: THE Aleph OF ADAM ALLUDES TO the supernal world WHENCE THE RIGHT COLUMN ORIGINATES. The closed (final) Mem is the letter that appears in the phrase, "Of the increase (Heb. Lemarbeh) of his realm" (Yeshayah 9:6). ALTHOUGH IT APPEARS IN THE MIDDLE OF THE WORD, IT IS WRITTEN TRADITIONALLY AS FINAL MEM, IN ITS CLOSED FORM. FROM IT, THE LEFT COLUMN IS EXTENDED. The lower Dalet is concealed in the west, and this is the entire MOCHIN of above and below. AFTER this had been established above, IN ZEIR ANPIN AND HIS FEMININE PRINCIPLE, it was established below AS WELL, IN ADAM HIMSELF.

415. אִלֵּין אַתְוָון, כַּד נָחֲתָא לְתַתָּא כֻּלְּהוֹ כַּחֲדָא, בְּאַשְׁלָמוּתֵיהּ, אִשְׁתְּכַח דְּכַר וְנוּקְבָא, וְנוּקְבָא בְּסִטְרוֹי אִתְדַּבְּקַת, עַד דְּאַפִּיל עִלּוּיָה שִׁנְתָא וּדְמוּךְ, וַהֲוָה רָמֵי בַּאֲתַר דְּבֵי מַקְדְּשָׁא לְתַתָּא.

415. These letters, ALEPH-DALET-MEM, descended AND ENTERED THE SOUL OF ADAM all together as one. THAT IS, ACCORDING TO THE SECRET OF THE RECONCILING OF THE CENTRAL COLUMN, THEY WERE INCLUDED ONE WITHIN THE OTHER. THUS, ADAM was comprised of both male and female. The female clung to his side until sleep fell upon him and he lay in the terrestrial Temple.

416. וּנְסַר לֵיהּ קֻדְּשׁ בְּרִיךְ הוּא, וְתַקִּין לַהּ, כְּמָה דְּמִתַּקְנִין לְכַלָּה, וְאַעֲלָא לֵיהּ. הֲדָא הוּא דִּכְתִיב, וַיִּקַּח אַחַת מִצַּלְעוֹתָיו וַיִּסְגּוֹר בָּשָׂר תַּחְתֶּנָּה. וַיִּקַּח אַחַת דַּיְיקָא. בְּסִפְרֵי קַדְמָאָה אִשְׁכַּחְנָא, דָּא לִילִית קַדְמֵיתָא, דַּהֲוַת עִמֵּיהּ, וְאִתְעַבְּרַת מִנֵּיהּ.

416. The Holy One, blessed be He, sawed him through, MEANING THAT HE SEPARATED THE FEMALE FROM THE MALE, and prepared her, just like a bride is prepared. Then he brought her to him, as it is written: "And he took one of his sides, and closed up the flesh in its place" (Beresheet 2:21). "And he took one" MEANS precisely one. ADAM HAD TWO RIBS AND HE TOOK ONLY ONE OF THEM. HE CONTINUES: I have learned from the books of the ancient sages THAT THE RIB THAT WAS NOT TAKEN symbolized Lilit, who was with him and who conceived from him, AS SHE WAS THE FIRST WIFE OF ADAM AND WAS TAKEN AWAY FROM HIM.

417. וְלָא הֲוַת לְקִיבְלֵיהּ עֵזֶר, כְּמָה דִכְתִיב, וּלְאָדָם לֹא מָצָא עֵזֶר כְּנֶגְדּוֹ, מַאי עֵזֶר, סָמֶךְ, עַד הַהוּא שַׁעֲתָא דִכְתִיב לֹא טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ אֶעֱשֶׂה לּוֹ עֵזֶר כְּנֶגְדּוֹ. תָּא חֲזֵי, אָדָם בַּתְרָאָה דְכֹלָּא הֲוָה, הָכֵי אִתְחַזֵּי לְמֵיתֵי עַל עָלְמָא שְׁלִים.

417. LILIT was not "a help to match him", as it is written, "but for the man there was not found a help to match him" (Ibid. 18). What does this mean? IT MEANS SHE WAS AN EVIL KLIPAH AND HE COULD NOT TRUST HER. SHE STAYED WITH HIM until that time, of which it is written: "It is not good that the man should be alone; I will make him a help to match him" (Ibid.). FOR THEN SHE WAS TAKEN AWAY FROM HIM. Come and behold: Adam was the last BEING TO BE CREATED. Therefore, he had to come into the world as a complete being. THIS IS WHY LILIT HAD TO BE TAKEN AWAY FROM HIM AND CHAVAH GIVEN TO HIM INSTEAD.

45. "For Hashem Elohim had not caused it to rain"
Rabbi Shimon explains that our world was not created complete, for it would be man's merit and responsibility to perfect creation through his actions and spiritual development. The word rain is a metaphor for the Light of the Creator. When the Torah says God Had Not Caused it to Rain, this indicates man's capacity and accountability for generating Light. Rabbi Shimon adds that, for man to accomplish this task, he must first complete himself by finding and bonding with his soulmate in marriage.
The power to find our soulmates and to strengthen and complete our vessel radiates from the words of this text.

418. תּוּ, אָמַר רַבִּי שִׁמְעוֹן, כְּתִיב וְכֹל שִׂיחַ הַשָּׂדֶה טֶרֶם יִהְיֶה בָאָרֶץ, וְכָל עֵשֶׂב הַשָּׂדֶה טֶרֶם יִצְמָח כִּי לֹא הִמְטִיר ה׳ אֱלֹהִים עַל הָאָרֶץ וגו׳, וְכֹל שִׂיחַ הַשָּׂדֶה אִלֵּין אִלָּנִין רַבְרְבִין לְנִטְיוּ לְבָתַר, וַהֲוֹוּ זְהִירִין.

418. Rabbi Shimon said: It is written, "And no plant of the field was yet in the earth, and no herb of the field had yet grown: for Hashem Elohim had not caused it to rain upon the earth" (Beresheet 2:5). "And no plant of the field" refers to big trees--but just after they are planted, when they are still small. THIS IS WHY THE VERSE STATES, "AND NO PLANT OF THE FIELD WAS YET."

419. תָּא חֲזֵי, אָדָם וְחַוָּה, דָּא בְּסִטְרָא דְדָא אִתְבְּרִיאוּ, מ״ט לָא אִתְבְּרִיאוּ אַנְפִּין בְּאַנְפִּין, בְּגִין דִכְתִיב כִּי לֹא הִמְטִיר ה׳ אֱלֹהִים עַל הָאָרֶץ, וְזִוּוּגָא לָא אִשְׁתְּכַח בְּתִקּוּנֵיהּ, כְּדְקָא יָאוֹת. וְכַד אִתְתַּקְנוּ הַאי דְלְתַתָּא, וְאִתְהַדְּרוּ אַנְפִּין בְּאַנְפִּין, כְּדֵין אִשְׁתְּכַח לְעֵילָא.

419. Come and behold that Adam and Chavah were created side by side. HE ASKED: Why were they not created face to face? HE ANSWERED: Because it is written, "Hashem Elohim had not caused it to rain." THAT IS, THE MATING OF MALE AND FEMALE WAS NOT YET PROPERLY ESTABLISHED. So, when ADAM AND CHAVAH were completed down below and turned face to face, the same then happened above.

420. מְנָלָן מִן הַמִּשְׁכָּן, דִכְתִיב הוּקַם הַמִּשְׁכָּן, בְּגִין דְּמִשְׁכָּן אָחֳרָא אִתְּקַם עִמֵּיהּ, וְעַד לָא אִתְּקַם לְתַתָּא, לָא אִתְּקַם לְעֵילָא, אַף הָכָא כַּד אִתְּתַקַּם לְתַתָּא, אִתְּתַקַּם לְעֵילָא, וּבְגִין דְּעַד כְּעַן לָא אִתְתַּקַּן לְעֵילָא, לָא אִתְבְּרִיאוּ אַנְפִּין בְּאַנְפִּין, וּקְרָא אוֹכַח דִכְתִיב כִּי לֹא הִמְטִיר ה׳ אֱלֹקִים עַל הָאָרֶץ. וּבְגִינֵי כָךְ, וְאָדָם אַיִן, דְּלָא הֲוָה בְּתִקּוּנֵיהּ.

420. How do we know this? THIS IS LEARNED from the Tabernacle, as it is written: "The tabernacle was erected" (Shemot 40:17). THIS MEANS that another Tabernacle was erected together with THE TABERNACLE ABOVE, WHICH IS THE FEMININE PRINCIPLE. And THE TABERNACLE above was erected only after THE TABERNACLE below was completed. Thus, when it was erected below--WHEN ADAM AND CHAVAH CAME FACE TO FACE--it was erected above-MALE AND FEMALE ALSO CAME FACE TO FACE. Since this was not completed above-- MALE AND FEMALE HAD NOT YET COME FACE TO FACE--ADAM AND CHAVAH were not created face to face. The verse proves THAT MALE AND FEMALE WERE NOT YET FACE TO FACE, as it is written: "For Hashem Elohim had not caused it to rain upon the earth", BECAUSE HASHEM ELOHIM IS ZEIR ANPIN AND THE EARTH IS FEMALE. This is why THE VERSE CONCLUDES WITH "and there was not a man," MEANING that he was not yet properly established, BECAUSE HE AND CHAVAH HAD NOT YET COME FACE TO FACE.

421. וְכַד אִשְׁתַּלֵּימַת חַוָּה, אִשְׁתְּלִים אָדָם, וְקֹדֶם לָכֵן לָא אִשְׁתְּלִים, וְרָזָא דָא, דְּעַד כְּעַן לָא אִית אָת סַמֶךְ בְּפַרְשָׁתָא, וְאַף עַל גַּבְדְּחַבְרַיָּיא אֲמָרוּ, אֲבָל סַמֶ״ךְ דָא עֵזֶר, וְדָא עֵזֶר דְּלְעֵילָא, דְּאִתְהַדַּר לְעֵילָא אַנְפִּין בְּאַנְפִּין, דְּכַר וְנוּקְבָא אִסְתַּמַּךְ דָא לְקֵבֶל דָא, וַדַּאי, סְמוּכִים לָעַד לְעוֹלָם עֲשׂוּיִים בֶּאֱמֶת וְיָשָׁר, סְמוּכִים, דָא דְכַר וְנוּקְבָא, דְּאִינּוּן סְמוּכִים כַּחֲדָא.

421. When Chavah was completed, AFTER SHE WAS SAWED FROM HIM AND THEY CAME FACE TO FACE, Adam also reached completion. Before that, the man was not complete. This is the secret of why the letter Samech has not yet appeared in this section, AS THE SAMECH ALLUDES TO THE FEMALE. However, the friends argued THAT, BECAUSE ADAM HAD A FEMALE COUNTERPART CALLED LILIT, THERE WAS A SAMECH (DER. 'SUPPORT') BEFORE CHAVAH WAS PREPARED, CALLED LILIT. HE EXPLAINED, But Samech means the support of MALE AND FEMALE above, after they were again face to face, because ONLY THEN are Male and Female supported by one another. IN OTHER WORDS, THEY GIVE STRENGTH TO EACH OTHER. Indeed, it is written: "They stand fast forever and ever, done in truth and uprightness" (Tehilim 111:8). "They stand fast" MEANS THAT the Male and Female stand together, FACE TO FACE, as one.

422. כִּי לֹא הִמְטִיר ה׳ אֱלֹקִים עַל הָאָרֶץ, דְּהָא דָּא בְּדָא סָמִיךְ, עוֹלָם דָּא תַּתָּאָה כַּד אִתְתַּקַּן, וְאִתְהַדְּרוּ אַנְפִּין בְּאַנְפִּין, וְאִתְתַּקְּנוּ, אִשְׁתְּכַח סַמָּךְ לְעֵילָא, דְּהָא מִקַּדְמַת דְּנָא לָא הֲוָה עוֹבָדָא בְּתִקּוּנָא, בְּגִין דְּלָא הִמְטִיר ה׳ אֱלֹקִים עַל הָאָרֶץ, וְדָא בְּדָא תַּלְיָיא.

422. The verse, "For Hashem Elohim had not caused it to rain upon the earth," MEANS THAT MALE AND FEMALE WERE NOT YET FACE TO FACE supporting each other. IN OTHER WORDS, MALE AND FEMALE, WHILE FACE TO FACE, SUPPORT ADAM AND CHAVAH--IN ORDER THAT THEY TOO CAN FACE EACH OTHER. The lower world REFERS TO ADAM AND CHAVAH, WHO WERE THE CHILDREN OF THIS WORLD. When it was established, when ADAM AND CHAVAH turned face to face and achieved completion, there was support above AS MALE AND FEMALE ALSO TURNED FACE TO FACE. Before this, the action below, THE POSITIONING OF ADAM AND CHAVAH FACE TO FACE, was incomplete because "Hashem Elohim had not caused it to rain upon the earth." And one depends on the other.

423. מַה כְּתִיב בַּתְרֵיהּ, וְאֵד יַעֲלֶה מִן הָאָרֶץ, דָּא תִּקּוּנָא דִּלְתַתָּא, לְבָתַר וְהִשְׁקָה אֶת כָּל פְּנֵי הָאֲדָמָה, וְאֵד יַעֲלֶה מִן הָאָרֶץ דָּא תֵּיאוּבְתָּא דְנוּקְבָא לְגַבֵּי דְכוּרָא. ד״א מַאי טַעְמָא לֹא הִמְטִיר, בְּגִין דְּלָא אִשְׁתְּכַח תִּקּוּנָא דְּיַעֲלֶה מִן הָאָרֶץ, וְעַל דָּא, מִן אַרְעָא תַּתָּאָה, אִתְעַר עוֹבָדָא לְעֵילָא.

423. It is then written: "But there went up a mist from the earth" (Beresheet 2:6), which is the perfection below OF ADAM BEFORE MALE AND FEMALE WERE TURNED FACE TO FACE. The verse continues: "And watered the whole face of the ground" (Ibid.), MEANING THAT THE MALE AND FEMALE WERE TURNED FACE TO FACE AND ZEIR ANPIN WATERED MALCHUT, WHICH IS CALLED 'GROUND.' "There went up a mist from the earth" ALLUDES TO the passion of the female THAT ASCENDS toward the male. THE PASSION OF THE FEMALE RISES UP TO THE MALE, FOR RAISING FEMALE WATERS IS CONSIDERED TO BE THE DESIRE OF THE FEMALE FOR THE MALE, FOR EVERYTHING LOWER AND UPPER IS CONSIDERED MALE AND FEMALE. THE LOWER IS ALWAYS CONSIDERED FEMALE IN RELATION TO THAT WHICH IS HIGHER. RAISING FEMALE WATERS IS EQUATED WITH DESIRE, BECAUSE IT ONLY ASCENDS BY FORCE OF DESIRE. Another explanation OF THE VERSE, "BUT THERE WENT UP A MIST FROM THE EARTH" IS FOUND IN THE MEANING OF THE VERSE, "AND HASHEM ELOHIM HAD NOT CAUSED IT TO RAIN." What is the reason that He "had not caused it to rain", WHICH MEANS THAT MALE AND FEMALE WERE NOT FACE TO FACE? The reason is that the forming of "a mist from the earth" had not yet been completed. THIS MEANS THAT MAN HAD NOT YET ELEVATED FEMALE WATERS TO MALE AND FEMALE. WITHOUT FEMALE WATERS FROM MAN, THE MOCHIN OF FACE TO FACE OF MALE AND FEMALE WOULD NOT EMERGE. Therefore, lower earth--ADAM AND CHAVAH--aroused the actions of the upper world--OF MALE AND FEMALE.

424. תָּא חֲזֵי תְּנָנָא סָלִיק מִן אַרְעָא בְּקַדְמֵיתָא, וַעֲנָנָא אִתְעַר, וְכֹלָּא אִתְחַבַּר לְבָתַר דָּא בְּדָא, כְּגַוְונָא דָא תְּנָנָא דְקָרְבָּנָא אִתְעַר מִתַּתָּא, וַעֲבִיד שְׁלִימוּ לְעֵילָא, וְאִתְחַבַּר כֹּלָּא דָא בְּדָא, וְאִשְׁתַּלִּימוּ, כְּגַוְונָא דָא לְעֵילָא, אִתְעֲרוּתָא שְׁרֵי מִתַּתָּא, וּלְבָתַר אִשְׁתְּלִים כֹּלָּא, וְאִלְמָלֵא דִכְנֶסֶת יִשְׂרָאֵל שַׁרְיָא בְּאִתְעֲרוּתָא בְּקַדְמֵיתָא, לָא אִתְעַר לְקִבְלָהּ הַהוּא דִלְעֵילָא, וּבְתֵאוּבְתָּא דִלְתַתָּא, אִשְׁתְּלִים לְעֵילָא.

424. Come and behold that mist rises at first from the earth and the cloud is aroused. Then they are both united. Similarly, the smoke of the sacrifice, WHICH IS BURNT UPON THE ALTAR, is aroused below AND RISES UP, AS FEMALE WATERS, FROM BELOW UPWARDS BY MALE AND FEMALE. So it brings perfection above, and they become united and reach completion. In the same manner, it occurs above, AMONG THE SUPERNAL BEINGS. Awakening always moves from the lower TO THE HIGHER, and eventually they all reach perfection. Unless the congregation of Yisrael, NAMELY THE FEMININE PRINCIPLE, has begun the act of arousing, then the passion above, OF ZEIR ANPIN, would not have been aroused towards her. So through the passion aroused below, the upper reached completion.

425. רַבִּי אַבָּא אָמַר, אַמַּאי כְּתִיב וְעֵץ הַחַיִּים בְּתוֹךְ הַגָּן וְעֵץ הַדַּעַת טוֹב וָרָע, עֵץ הַחַיִּים, הָא תְּנִינָן, דְּמַהֲלַךְ חֲמֵשׁ מֵאָה שְׁנִין הֲוָה, וְכָל מֵימוֹי דִּבְרֵאשִׁית מִתְפַּלְגִין תְּחוֹתוֹי, עֵץ הַחַיִּים, בְּמִצְיעוּת דְּגִנְתָּא מַמָּשׁ, וְהוּא נָטֵיל כָּל מֵימוֹי דִּבְרֵאשִׁית, וּמִתְפַּלְגִין תְּחוֹתוֹי.

425. Rabbi Aba asked: Why is it written, "The Tree of Life also in the midst of the garden, and the Tree of knowledge of good and evil" (Beresheet 2:9), AS THE TREE OF KNOWLEDGE IS NOT IN THE MIDST OF THE GARDEN? The Tree of Life, as we have already learned, extends for a journey of 500 years and all the waters of Creation part underneath it. The Tree of Life is exactly in the middle of the garden; IT IS THE CENTRAL COLUMN and receives all the waters of Creation, which separate underneath it.

426. דְּהָא הַהוּא נָהָר דְּנָגִיד וְנָפִיק, הוּא שַׁרְיָא עַל הַהוּא גִּנְתָּא, וְעַיֵּיל בֵּיהּ, וּמִתַּמָּן מִתְפַּלְגִין מַיָּא לְכַמָּה סִטְרִין, וְנָטֵיל כֹּלָּא הַהִיא גִּנְתָּא, וּלְבָתַר נָפְקִי מִנָּהּ, וּמִתְפַּלְגִין לְכַמָּה נַחֲלִין לְתַתָּא, כד״א יַשְׁקוּ כָּל חַיְתוֹ שָׂדָי, כְּמָה דְּנָפְקִין מֵהַהוּא עָלְמָא עִלָּאָה, וְאַשְׁקֵי לְאִנּוּן טוּרִין עִלָּאִין דַּאֲפַרְסְמוֹנָא דַּכְיָא, לְבָתַר כַּד מָטָאן לְעֵץ הַחַיִּים, מִתְפַּלְגִין תְּחוֹתוֹי בְּכָל סִטַּר כְּפוּם אָרְחוֹי.

426. WHY DO ALL THE WATERS OF CREATION SEPARATE UNDERNEATH IT? The river that flows out of Eden, NAMELY BINAH, rests on the garden, and enters into it, NAMELY THE MOCHIN OF THE TREE OF LIFE THAT SHINES ON THE GARDEN ARE FROM THE RIVER, WHICH IS BINAH. From there, FROM BINAH, the waters divide and flow in many directions. This garden received all THREE ASPECTS OF THE MOCHIN. Afterward, they flow from it and are separated into many streams below, as it is written: "They give drink to every beast of the field" (Tehilim 104:11). THIS MEANS THAT EACH OF THE LOWER BEINGS RECEIVES NOURISHMENT FROM ITS CORRESPONDING ASPECT IN THE MOCHIN OF THE FEMININE PRINCIPLE. HE ELABORATED FURTHER BY SAYING, Just as THE MOCHIN come from the supernal world, NAMELY BINAH, AND BINAH waters the supernal mountains of pure balsam--WHICH ARE CHESED, GVURAH AND TIFERET OF BINAH--so when THE MOCHIN later reach the Tree of Life, WHICH IS ZEIR ANPIN, they also separate in all directions, according to their individual path--RIGHT, LEFT AND CENTRAL. THUS THEY ALSO PART IN THE GARDEN, WHICH RECEIVES FROM THE TREE OF LIFE.

427. וְעֵץ הַדַּעַת טוֹב וָרַע, אַמַּאי אִקְרֵי הָכֵי, דְּהָא עֵץ דָּא לָאו אִיהוּ בְּאֶמְצָעִיתָא. אֲבָל, עֵץ הַדַּעַת טוֹב וְרַע, מַאי הוּא, אֶלָּא בְּגִין דְּיָנְקָא מִתְּרֵין סִטְרִין, וְיָדַע לוֹן כְּמָאן דְּיָנִיק מִתְּקָא וּמְרִירָא, וּבְגִין דְּיָנְקָא מִתְּרֵין סִטְרִין, וְיָדַע לוֹן וְשַׁרְיָא בְּגַוְוַיְיהוּ אִקְרֵי הָכֵי, טוֹב וָרַע, וְכָל אִנּוּן נְטִיעִין שָׁרְיָין עֲלַיְיהוּ.

427. "And the Tree of knowledge of good and evil," (Beresheet 2:9) MEANS THAT IT LOCATED IN THE MIDDLE BETWEEN GOOD, WHICH IS THE RIGHT, AND EVIL, WHICH IS THE LEFT. HE ASKED: Why is it called so, as the tree is not in the middle, BUT RATHER MORE TOWARD THE LEFT THAN THE RIGHT? HE EXPLAINED: What is the Tree of knowledge of good and of evil? WHY IS IT CALLED THUS? Because it draws from both THE RIGHT AND FROM THE LEFT sides and knows them, CLINGS TO THEM, as one who sucks the sweet and the bitter. As a result of sucking from and knowing both sides, THAT IS, CLEAVING TO THEM, and residing among them, it is called "good and evil."

428. וּבֵיהּ אֲחִידָן נְטִיעִין אָחֳרָנִין עִלָּאִין, וְאִנּוּן אִקְרוּן אַרְזֵי לְבָנוֹן, מָאן אִנּוּן אַרְזֵי לְבָנוֹן, אִנּוּן שִׁית יוֹמִין עִלָּאִין, שֵׁשֶׁת יְמֵי בְּרֵאשִׁית דְּקָאֲמָרָן, אַרְזֵי לְבָנוֹן אֲשֶׁר נָטָע נְטִיעוֹת וַדַּאי, דְּאִתְקַיְּימוּ לְבָתַר.

428. The plants, NAMELY THE SFIROT OF MALCHUT, rest on THE TWO POINTS OF GOOD AND EVIL, BECAUSE THESE TWO POINTS ARE THE ASPECT OF YESOD OF THE FEMININE PRINCIPLE, WHICH LIES UNDERNEATH ALL THE SFIROT. And other supernal plants, REFERRING TO CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN are attached to it. These are called the "cedars of Levanon" (Tehilim 104:16). HE ASKED: What are these "cedars of Levanon?" HE REPLIED: These are the six supernal days, the six days of Creation, as we have already stated. IT IS WRITTEN: "The cedars of Levanon, which he has planted." THE SCRIPTURES DESCRIBE THEM AS PLANTS, BECAUSE they are indeed plants that survived after THEY WERE UPROOTED FROM THEIR PLACE AND PLANTED IN A DIFFERENT ONE.

429. מִכָּאן וּלְהָלְאָה סַמֶךְ, מַאי הִיא, וַיִּסְגּוֹר בָּשָׂר תַּחְתֶּנָּה, בְּסִטְרוֹי הֲוָה, וַהֲוָה דָּא בְּסִטְרוֹי דְּדָא, וַדַּאי עֲקָרָן קֻדְשָׁא בְּרִיךְ הוּא, וְשָׁתֵיל לוֹן, בַּאֲתַר אָחֳרָא, וְאִתְהַדְּרוּ אַנְפִּין בְּאַנְפִּין, לְקִיּוּמָא, כְּגַוְונָא דָּא סִמִּיכָן עָלְמִין, עֲקָרָן קֻדְשָׁא בְּרִיךְ הוּא, וְשָׁתֵיל לוֹן בַּאֲתַר אָחֳרָא, וְאִתְקַיְּימוּ בְּקִיּוּמָא שְׁלִים.

429. From here on, Samech APPEARS IN THIS SECTION. HE ASKED: What is this REFERENCE TO SAMECH? HE ANSWERED: THIS IS THE SAMECH THAT APPEARS IN THE PHRASE, "And closed up (Heb. Vayisgor, spelled with a Samech) the flesh in its place" (Beresheet 2:21). THIS MEANS THAT CHAVAH BECAME THE ASPECT OF SAMECH (LIT. 'A SUPPORT') FROM HERE ON. AT FIRST, CHAVAH WAS ATTACHED TO HIS SIDE and they were side by side. Then the Holy One, blessed be He, tore them apart, AS IT IS WRITTEN: "AND HE TOOK ONE OF HIS SIDES," and planted them in a different place. ADAM AND CHAVAH BECAME facing one another. This is how their existence was completed.

430. וַאֲמַר ר׳ אַבָּא, מְנָלָן דְּאָדָם וְחַוָּה נְטִיעִין הֲווֹ, דִּכְתִיב נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר, מַעֲשֵׂה יָדַי דַּיְיקָא, דְּלָא אִשְׁתַּדְּלוּ בְּהוֹן בְּרִיָּין אָחֳרָנִין, וּכְתִיב בְּיוֹם נִטְעֵךְ תְּשַׂגְשִׂגִי, דִּבְהַהוּא יוֹמָא דְּאִתְנְטָעוּ בְּעָלְמָא סָרְחוּ.

430. Rabbi Aba asked: Why do we conclude that Adam and Chavah were CALLED plants? Because it is written: "The branch of my planting, the work of my hands, that I may be glorified" (Yeshayah 60:21). It is indeed the "work of my hands" THAT ALLUDES TO ADAM AND CHAVAH, WHO OF ALL THE CREATURES WERE THE "WORK" OF THE HOLY ONE, BLESSED BE HE, ALONE. THE VERSE DESCRIBES THEM AS "THE BRANCH OF MY PLANTING." HENCE THEY ARE DESCRIBED AS THE "PLANTING." It is written: "Though in the day of your planting you make it grow" (Yeshayah 17:11), WHICH MEANS that on that same day they were planted in the world, they sinned. SO THE VERSE ACTUALLY SPEAKS OF ADAM AND CHAVAH AND DESCRIBES THEM AS "PLANTS."

431. תְּנַן, הַנְּטִיעוֹת כְּקַרְנֵי חֲגָבִים הֲווֹ, וּנְהוֹרָא דִלְהוֹן דַּקִּיק, וְלָא הֲווֹ נָהֲרִין, כֵּיוָן דְּאִתְנְטָעוּ וְאִתְתַּקָּנוּ, אִתְרַבְּיָאוּ בְּנְהוֹרָא, וְאִקְרוּן אַרְזֵי לְבָנוֹן. וְאָדָם וְחַוָּה, עַד דְּאִתְנְטָעוּ, לָא אִתְרַבְּיָאוּ, בְּנְהוֹרָא, וְלָא סְלִיקוּ רֵיחָא, וַדַּאי אִתְעַקְּרוּ וְאִשְׁתְּילוּ וְאִתְתְּקָנוּ כְּדְקָא יָאוֹת.

431. We have learned that the plants, THAT WERE MALE AND FEMALE, were as tiny as the antennae of grasshoppers. Their light was feeble, and they did not shine. As soon as they were planted IN A DIFFERENT PLACE, and were improved, their lights became stronger and they were called "the cedars of Levanon." Similarly, Adam and Chavah did not increase their light or emit A GOOD odor before they were planted IN A DIFFERENT PLACE, NAMELY IN ZEIR ANPIN AND HIS FEMININE PRINCIPLE. But when they were uprooted FROM THEIR PLACE and planted again ON HIGH, IN MALE AND FEMALE, THEIR existence was firmly established.

46. "And Hashem Elohim commanded Adam"

God commands Adam not to eat from the Tree of Knowledge of Good and Evil, for if he does so, Adam will surely die. Upon eating from the Tree of Knowledge, Adam brought the force of death into existence. A profound secret is revealed in this passage: God did not command Adam not to eat from the Tree of Knowledge. Moreover, God did not punish Adam for disregarding His warning. God was merely revealing the universal laws at work within the various spiritual worlds. Tree of Knowledge is a realm of chaos, death, and decay. The significance of this passage can be likened to a father telling his son about the danger of placing his finger in a fire. If the child proceeds to do it anyway, it is incorrect to say that the father punished the child. An awareness of the laws of cause and effect are awakened within us when we browse and learn the secrets of this passage.

432. וַיְצַו ה׳ אֱלֹקִים, הָא תְּנִינָן, לֵית צַו, אֶלָּא ע״ז. ה׳, זוֹ בִּרְכַּת הַשֵּׁם. אֱלֹקִים, אֵלּוּ הַדַּיָּנִין. עַל הָאָדָם, זוֹ שְׁפִיכַת דָּמִים, לֵאמֹר, זוֹ ג״ע. מִכֹּל עֵץ הַגָּן וְלֹא גֶזֶל. אָכֹל תֹּאכֵל, וְלֹא אֵבֶר מִן הַחַי, וְשַׁפִּיר.

432. "And Hashem Elohim commanded..." (Beresheet 2:16). We have learned that "commanded" is idolatry. THEREFORE, EVERY PLACE THE WORD COMMAND IS WRITTEN IS AN ALLUSION TO THE PROHIBITION OF IDOLATRY. THUS, THE VERSE RELATES TO THE SEVEN PRECEPTS THAT WERE GIVEN TO ADAM. "COMMANDED" APPLIES TO IDOLATRY, "Hashem" to blasphemy, "Elohim" to the judges WHO SHOULD STRIVE TO MAINTAIN JUSTICE, "Adam" to the prohibition against shedding another's blood, "saying" to the prohibition of incest, "of every tree of the garden" to thievery, and "you may freely eat" to the eating of flesh from a living animal. This EXPLANATION is accepted, ALTHOUGH IT MAY BE ADDED THAT "of every tree of the garden you may freely eat" MEANS that He permitted him TO EAT OF all, INCLUDING THE TREE OF KNOWLEDGE, but he was supposed to eat of them together, MEANING THAT THE TREE OF KNOWLEDGE HAD TO BE IN HARMONY WITH THE OTHER TREES IN THE GARDEN OF EDEN.

433. מִכֹּל עֵץ הַגָּן אָכֹל תֹּאכֵל, דְּשַׁרְיָא לֵיהּ כֻּלָּא, דְּלֵיכְלִינְהוּ בְּיִחוּדָא, דְּהָא חֲזִינָן אַבְרָהָם אָכַל, יִצְחָק וְיַעֲקֹב וְכָל הַנְּבִיאִים אֲכָלוּ וְחָיוּ, אֲבָל אִילָנָא דָּא אִילָנָא דְּמוֹתָא אִיהוּ, מָאן דְּנָטֵיל לֵיהּ בִּלְחוֹדוֹי מַיְּית, דְּהָא סַמָּא דְּמוֹתָא נָטֵיל, וְעַל דָּא כִּי בְיוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת, בְּגִין דְּקָא פָרֵישׁ נְטִיעִין.

433. We know that Avraham ate FROM THE TREE OF KNOWLEDGE, as did Yitzchak and Ya'akov and all the prophets. NEVERTHELESS, they remained alive. WHY? BECAUSE this tree, THE TREE OF KNOWLEDGE, is the tree of death. Whoever ate of it by itself died, because he has taken the potion of death. Thus, IT IS WRITTEN: "For in the day that you eat of it you shall surely die" (Ibid. 17), REFERRING TO THE TREE BY ITSELF. In doing so, one separates the plants AND CUTS THE ROOTS, MEANING THAT HE SEPARATES THE HOLY ONE, BLESSED BE HE, FROM HIS SHECHINAH. THEREFORE, HE IS SENTENCED TO DEATH.

434. רַבִּי יְהוּדָה שְׁאֵיל לְר׳ שִׁמְעוֹן, הָא דִּתְנִינָן, אָדָם הָרִאשׁוֹן מוֹשֵׁךְ בְּעָרְלָתוֹ הֲוָה, מַאי הוּא, אָמַרְלוֹ דְּפָרֵישׁ בְּרִית קֹדֶשׁ מֵאַתְרֵיהּ. וּמֵחוּלָקֵיהּ, וַדַּאי מוֹשֵׁךְ בְּעָרְלָה הֲוָה, וְשָׁבַק בְּרִית קֹדֶשׁ, וְדָבַק בְּעָרְלָה, וְאִתְפַּתֶּה בְּמִלָּה דְנָחָשׁ.

434. Rabbi Yehuda asked Rabbi Shimon: We have learned that Adam pulled at his foreskin. What is the meaning of this? He replied: He separated the Holy Covenant, NAMELY YESOD OF ZEIR ANPIN, from its place, NAMELY THE SHECHINAH, hence he pulled at his foreskin when he abandoned the Holy Covenant, NAMELY, THE UNITY OF THE HOLY ONE, BLESSED BE HE, WITH HIS SHECHINAH, cleaved to the foreskin--THE KLIPAH THAT SEPARATES THE HOLY ONE, BLESSED BE HE, FROM HIS SHECHINAH--and was seduced by the Serpent's words.

435. וּמִפְּרִי הָעֵץ דָּא אִתְּתָא, לֹא תֹאכַל מִמֶּנּוּ, בְּגִין דִּכְתִיב רַגְלֶיהָ יוֹרְדוֹת מָוֶת, שְׁאוֹל צְעָדֶיהָ יִתְמוֹכוּ, וּבְהַאי הֲוֵי פְּרִי, דְּהָא בְּאָחֳרָא לָא הֲוֵי פְּרִי, כִּי בְּיוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת, בְּגִין דָּא אִילָנָא דְּמוֹתָא הֲוֵי, כְּדְקָאֲמַרְן דִּכְתִיב רַגְלֶיהָ יוֹרְדוֹת מָוֶת.

435. "The fruit of the tree" (Beresheet 3:3) refers to the woman, NAMELY THE FEMININE PRINCIPLE OF ZEIR ANPIN. AND IT IS WRITTEN: "You shall not eat of it..." because of the verse: "Her feet go down to death, her steps take hold of Sh'ol" (Mishlei 5:5). THIS MEANS THAT IF HE DRAWS SUSTENANCE FROM THE FEMALE WHEN SHE IS UNACCOMPANIED BY HER HUSBAND, THE FEET OF THE FEMALE DESCEND TO THE KLIPOT, WHERE DEATH IS. BUT WE SHOULD NOT CONCLUDE THAT THE TREE OF KNOWLEDGE IS THE OTHER SIDE AND IS NOT THE FEMININE PRINCIPLE OF HOLINESS, BECAUSE there is fruit IN THE FEMININE PRINCIPLE OF ZEIR ANPIN. THEREFORE, IT IS WRITTEN: "BUT OF THE FRUIT OF THE TREE." In the Other SIDE, there is no fruit, BECAUSE ANOTHER EL IS STERILE AND PRODUCES NO FRUIT. IT IS WRITTEN OF IT: "For in the day that you eat thereof you shall surely die" (Beresheet 2:17). It is called the tree of death, EVEN THOUGH SHE IS THE FEMALE OF HOLINESS, of whom it is written: "her feet go down to death." NEVERTHELESS IN HERSELF, SHE IS FULL OF LIFE AND HOLINESS.

436. ר׳ יוֹסֵי אָמַר, הַאי אִילָנָא דְקָא אָמְרָן הֲוָה מִתְשַׁקֵי מִלְּעֵילָא וְאִתְרַבֵּי, וַהֲוָה חָדֵי, כד״א, וְנָהָר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגָּן, הַגָּן דָּא אִתְּתָא, וְנָהָר דָּא הֲוָה עָיֵיל בֵּיהּ, וְאַשְׁקֵי לֵיהּ וַהֲוָה כֹּלָּא חָד, דְּהָא מִתַּמָּן וּלְתַתָּא, אִיהוּ פְּרוּדָא, דִּכְתִיב וּמִשָּׁם יִפָּרֵד.

436. Rabbi Yosi said: This tree that we have mentioned, REFERRING TO THE TREE OF KNOWLEDGE, was watered from above, grew and was happy, as it is written, "And a river went out of Eden to water the garden" (Ibid. 10). The garden is the feminine principle OF ZEIR ANPIN and the river, NAMELY BINAH, enters THE FEMININE PRINCIPLE and waters her, BESTOWS ON HER THE MOCHIN OF GREATNESS, and they all become as one. THIS MEANS THAT BECAUSE OF THESE MOCHIN, ZEIR ANPIN AND HIS FEMININE PRINCIPLE ARE UNITED AS ONE, because from there downward, BELOW THE FEMININE PRINCIPLE OF ZEIR ANPIN, everything is then separated. FROM THERE, THEY WOULD NOT HAVE BEEN ABLE TO RECEIVE THESE MOCHIN, as it is written: "And from thence it was parted."

47. "Now the Serpent was craftier"
Rabbi Yitzhak and Rabbi Yehuda came to their master and teacher, Rabbi Shimon, with an intriguing disagreement. The two students were at odds concerning the underlying cause of Eve's sin in eating from the Tree of Knowledge. Rabbi Yitzhak felt it was the evil inclination implanted in Eve that caused her to succumb to temptation. But Rabbi Yehuda believed it was the snake's cunning that beguiled her into eating from the Tree.
Rabbi Shimon said that both of his students were correct. The Zohar's explanation is as follows: The negative part of our intelligence--the part that motivates us to sin--is the same negative intelligence that serves as our prosecutor in the heavenly court, and this same evil intelligence executes any judgements decreed against us. As a final irony, this intelligence is also none other than the Angel of Death, who ultimately consumes us after years of living out this evil cycle of sin. If only we could recognize the voice inside us that says, "Do it!" even when we know we shouldn't, we would shudder in terror at the prospect of succumbing to these negative urges.
The Zohar then discusses the verse, "And the Eyes of them [Adam and Eve] both were open."
Rabbi Chiya explains that at the moment Adam and Eve saw evil, they fell into that reality. The mystery of this explanation concerns the power of consciousness, and the nature of reality and illusion. If we look for evil in others, our consciousness literally creates that reality. The Zohar is telling us that evil is an illusion, but we give it reality when we see it and believe it. For this reason alone, we should turn all our efforts toward finding the good in people instead of always looking for what's wrong. This portion of the Zohar awakens us to these spiritual truths by helping us to distinguish between the reality of good, and the self-confirming nature of evil.

437. וְהַנָּחָשׁ, ר׳ יִצְחָק אָמַר דָּא יֵצֶר הָרָע, רַבִּי יְהוּדָה אָמַר, נָחָשׁ מַמָּשׁ, אֲתוֹ לְקַמֵּיהּ דְּר׳ שִׁמְעוֹן, אָמַר לוֹן, וְהַאי כֹּלָּא חַד, וְסמא״ל הֲוָה, וְאִתְחַזֵּי עַל נָחָשׁ, וְצוּלְמֵיהּ דְּנָחָשׁ, דָּא אִיהוּ שָׂטָן. וְכֹלָּא חַד.

437. "Now the Serpent WAS CRAFTIER..." (Beresheet 3:1). Rabbi Yitzchak said: The Serpent is the evil inclination, WHICH INCITES ONE TO SIN. Rabbi Yehuda said, It is a real Serpent. They approached Rabbi Shimon, who said: Both interpretations are correct. It was Samael and he was seen RIDING on the Serpent. The image of the Serpent is Satan, NAMELY THE EVIL INCLINATION THAT INCITES HUMANS TO SIN AND THEN ASCENDS TO DEMAND PUNISHMENT ABOVE. They are both the same. YOU CAN SAY THAT THE SERPENT IS THE EVIL INCLINATION AND IS A REAL SERPENT.

438. תָּנִינָא, בְּהַהִיא שַׁעֲתָא נְחַת סמא״ל מִן שְׁמַיָּא רָכִיב עַל נָחָשׁ דָּא, וְצוּלְמֵיהּ הֲווֹ חָמָאן כָּל בְּרְיָין וְעָרְקָן מִנֵּיהּ, וּמִטּוֹ לְגַבֵּי אִתְּתָא בְּמִלִּין, וּגְרִימוּ מוֹתָא לְעָלְמָא, וַהַאי בְּחָכְמָה אַיְיתֵי סמא״ל לְזָוְטִין עַל עָלְמָא, וְחַבֵּל אִילָנָא קַדְמָאָה, דִּבְרָא קוּדְשָׁא בְּרִיךְ הוּא בְּעָלְמָא.

438. We have learned that Samael, THE ANGEL, descended from heaven riding on this Serpent at that time. All the creatures saw his image and fled from him. Then SAMAEL AND THE SERPENT approached the woman with words, and brought death upon the world. So Samael cleverly brought curses upon the world, MEANING THAT HE INCITED THEM TO SIN WITH CUNNING and brought damage to the first tree, NAMELY THE FIRST MAN, which the Holy One, blessed be He, created in the world.

439. וּמִלָּה דָא הֲוֵי תָּלֵי עַל סמא״ל, עַד דַּאֲתָא אִילָנָא אָחֳרָא קַדִּישָׁא, דְּאִיהוּ יַעֲקֹב, וּנְטַל מִנֵּיהּ בִּרְכָאן, דְּלָא יִתְבָּרֵךְ סמא״ל לְעֵילָא, וְעֵשָׂו לְתַתָּא. דְּהָא יַעֲקֹב דּוּגְמָא דְּאָדָם הָרִאשׁוֹן הֲוָה דְּיַעֲקֹב שׁוּפְרֵיהּ דְּאָדָם הָרִאשׁוֹן הֲוָה. וְעַל דָּא כְּמָה דְּמָנַע סמא״ל בִּרְכָאן, מֵאִילָנָא קַדְמָאָה, הָכֵי נָמֵי מָנַע יַעֲקֹב, דְּאִיהוּ אִילָנָא דּוּגְמָא דְּאָדָם, מִסמא״ל בִּרְכָאן מִלְּעֵילָא, וּמִתַּתָּא, וְיַעֲקֹב דִּידֵיהּ נָטִיל בְּכֹלָּא, וְעַל דָּא וַיֵּאָבֵק אִישׁ עִמּוֹ, כְּתִיב.

439. This sin rested with Samael, WHO IS DESCRIBED AS STEALING THE BLESSINGS AND THE MOCHIN FROM ADAM BY CUNNINGLY INCITING ADAM TO SIN AND EAT OF THE TREE OF KNOWLEDGE, until another holy tree appeared, who is Ya'akov, and took back the blessings from SAMAEL to prevent Samael, WHO IS THE MINISTER OF ESAV, from being blessed above and Esav FROM BEING BLESSED below. Ya'akov resembled Adam and his beauty was like that of Adam. So, just as Samael prevented the blessings from reaching the first tree--WHO IS ADAM--so Ya'akov, who is a tree that resembled Adam, prevented the blessings from reaching Samael above and ESAV below. Everything Ya'akov took belonged to him, REFERRING TO EVERYTHING SAMAEL ROBBED FROM ADAM. Therefore, it is written: "And there wrestled a man with him" (Beresheet 32:25), ALLUDING TO SAMAEL.

440. וְהַנָּחָשׁ הָיָה עָרוּם, דָּא יֵצֶר הָרָע, דָּא מַלְאַךְ הַמָּוֶת וּבְגִין דְּנָחָשׁ אִיהוּ מַלְאַךְ הַמָּוֶת, גָּרַם מוֹתָא לְכָל עָלְמָא, וְדָא הוּא רָזָא דִּכְתִיב, קֵץ כָּל בָּשָׂר בָּא לְפָנַי, דָּא הוּא קֵצָא דְּכָל בִּשְׂרָא, דְּנָטִיל נִשְׁמְתָא לְכָל בִּשְׂרָא וְאִקְרֵי הָכֵי.

440. "Now the Serpent was craftier." THE SERPENT is the evil inclination, the Angel of Death. As a result, the Serpent brought death upon the whole world BY TEMPTING CHAVAH TO SIN IN THE TREE OF KNOWLEDGE. This is the secret of the verse: "The end of all flesh is come before me" (Beresheet 6:13), WHICH ALLUDES TO THE ANGEL OF DEATH, WHICH PUTS an end to all flesh by taking the soul away from all the flesh. It is thus called "THE END OF ALL FLESH."

441. וַיֹּאמֶר אֶל הָאִשָּׁה אַף, ר׳ יוֹסֵי אָמַר, בְּאַף פָּתַח, וְאַף אַטִּיל בְּעָלְמָא, אֲמַרְלוֹ לְאִתְּתָא, בְּאִילָנָא דָא בְּרָא קֻדְשׁ בְּרִיךְ הוּא עָלְמָא וַדַּאי, אֲכָלוּ מִנֵּיהּ, וִהְיִיתֶם כֵּאלֹקִים יוֹדְעֵי טוֹב וָרָע, דְּהָא אִיהוּ הָכֵי הֲוֵי אֱלֹקִים שְׁמֵיהּ עֵץ הַדַּעַת טוֹב וָרָע, וְעַל דָּא וִהְיִיתֶם כֵּאלֹקִים יוֹדְעֵי וגו׳.

441. "And he said to the woman, 'Is it true (Heb. Af)?' (Beresheet 3:1). Rabbi Yosi said, THE SERPENT started with wrath (Heb. Af) WHEN IT SAID, "'IS IT TRUE (HEB. AF), HAS ELOHIM SAID...?" Thus, he brought wrath (Af) and anger upon the world. He said to the woman, 'By this tree, the Holy One, blessed be He, created the world,' BECAUSE THE WORLD WAS CREATED BY THE FEMALE. Therefore, eat of it "and you shall be as Elohim, knowing good and evil" (Ibid. 5), WHICH MEANS THAT YOU SHALL ALSO BE ABLE TO CREATE WORLDS WITH THE FEMININE PRINCIPLE, because he--NAMELY ZEIR ANPIN--is indeed Elohim. His name, 'THE FEMALE,' is the Tree of knowledge of good and evil. Therefore, IF YOU EAT FROM THE TREE OF KNOWLEDGE, WHICH IS HIS NAME, IF YOU CLEAVE TO THE FEMALE AND DRAW UPON HER ABUNDANCE, "you shall be as Elohim, knowing..." - YOU SHALL BE AS ZEIR ANPIN, AND WILL BE ABLE TO CREATE WORLDS AS HE DOES.

442. אֲמַר רַבִּי יְהוּדָה, לָא אֲמַר הָכֵי, דְּאִלּוּ אֲמַר בְּאִילָנָא דָא בְּרָא קֻדְשׁ בְּרִיךְ הוּא עָלְמָא, יָאוֹת הֲוָה, כִּי הוּא כַּגַּרְזֶן בְּיַד הַחוֹצֵב בּוֹ, אֲבָל לֹא אֲמַר, אֶלָּא מֵאִילָנָא דָא אָכַל קֻדְשׁ בְּרִיךְ הוּא, וּכְדֵין בְּרָא עָלְמָא, וְכָל אוּמָן סָנֵי לְחַבְרֵיהּ, אֶכְלוּ מִנֵּיהּ וְאַתּוּן תֵּהוֹן בְּרָאן עָלְמִין, וְעַל דָּא כִּי יוֹדֵעַ אֱלֹקִים כִּי בְּיוֹם אֲכָלְכֶם מִמֶּנּוּ וגו׳, וּבְגִין דְּאִיהוּ יָדַע דָּא, אַפְקִיד לְכוֹ עֲלֵיהּ, דְּלָא תֵּיכְלוּ מִנֵּיהּ.

442. Rabbi Yehuda said: THE SERPENT did not say this because had he said, 'By this tree, the Holy One, blessed be He, created the world,' it would have been good. For this tree is like an ax in the hand of he who hews with it. But THE SERPENT did not say so. Instead, he said that from this tree, the Holy One, blessed be He, ate, MEANING THAT ZEIR ANPIN RECEIVED ABUNDANCE FROM THE FEMININE PRINCIPLE and then created the world. And every craftsman hates his fellow craftsman. So eat from it, and you shall also create worlds. THIS IS A COMPLETE LIE, BECAUSE THE FEMININE PRINCIPLE RECEIVES EVERYTHING FROM ZEIR ANPIN. This is why HE SAID, "For Elohim knows that in the day you eat of it" (Ibid. 5), WHICH MEANS THAT because He knows THAT YOU SHALL BE AS ELOHIM AND BE ABLE TO CREATE WORLDS AS HE DOES, He commanded you not to eat from it.

443. אֲמַר רַבִּי יִצְחָק, בְּכֹלָּא מִלּוֹהִי שִׁקְרָא, בְּשֵׁירוּתָא דַּאֲמָרוּ שִׁקְרָא הֲוָה, דִּכְתִיב אַף כִּי אָמַר אֱלֹקִים לֹא תֹאכַל מִכֹּל עֵץ הַגָּן, וְלָאו הָכֵי, דְּהָא כְּתִיב מִכֹּל עֵץ הַגָּן אָכֹל תֹּאכֵל, וְכָלְהוֹ שָׁרָא לֵיהּ.

443. Rabbi Yitzchak said, All his words were lies, even what he said at first was a lie, as it is written: "Is it true (Heb. Af), has Elohim said, 'You shall not eat of every tree of the garden'" This was not so, because it is also written: "Of every tree of the garden, you may freely eat." So he was permitted to eat of them all.

444. אָמַר רַבִּי יוֹסֵי, הָא תְּנִינָן, דְּפַקִּיד לֵיהּ קֻדְשָׁא בְּרִיךְ הוּא עַל ע״ז, דִּכְתִיב וַיְצַו. ה׳ עַל בִּרְכַּת הַשֵּׁם. אֱלֹקִים, עַל הַדִּינִין. עַל הָאָדָם, עַל שְׁפִיכַת דָּמִים. לֵאמֹר, עַל גִּלּוּי עֲרָיוֹת, וְכִי כַּמָּה אֲנָשֵׁי הֲווֹ בְּעָלְמָא, דְּאִיהוּ אִצְטְרִיךְ דָּא, אֶלָּא וַדַּאי כֹּלָּא עַל הַאי אִילָנָא הֲוָה.

444. Rabbi Yosi said: We have learned that the Holy One, blessed be He, commanded him against idolatry, as it is written, "And... commanded"; in "Hashem" against blaspheming the name; in "Elohim" for keeping laws; "Adam" the prohibition against shedding blood; and in "saying" against incest. HE ASKED: How many people were there in the world that He had to WARN HIM AGAINST DOING SO. HE REPLIED: All seven precepts were definitely related only to this tree, TO THE TREE OF KNOWLEDGE, BECAUSE ALL THESE PRECEPTS ARE CONNECTED TO IT.

445. בְּגִין דְּבֵיהּ אֲחִידָן כָּל אִלֵּין פִּקּוּדִין, דְּכָל מָאן דְּנָטֵיל לֵיהּ בִּלְחוֹדוֹי עֲבִיד פְּרִישׁוּ, וּנְטֵיל לֵיהּ בְּאוּכְלוּסִין דִּלְתַתָּא דַּאֲחִידָן בֵּיהּ. וּנְטֵיל ע״ז וּשְׁפִיכוּת דָּמִים וְגִלּוּי עֲרָיוֹת. ע״ז, בְּאִנּוּן רַבְרְבֵי מְמַנָּן. שְׁפִיכוּת דָּמִים, בְּהַאי אִילָנָא תַּלְיָין, דְּאִיהוּ בִּסְטַר גְּבוּרָה, וסמא״ל אִתְפַּקַּד עַל דָּא. גִּלּוּי עֲרָיוֹת, אִשָּׁה הִיא, וְאִנְּתְתָא אִקְרֵי, וַאֲסִיר לְזַמְנָא לְאִנְּתְתָא בִּלְחוֹדָהָא, אֶלָּא עִם בַּעֲלָהּ, דְּלָא יְהֵא חָשִׁיד בְּגִלּוּי עֲרָיוֹת, וְעַל דָּא, בְּכָלְהוֹ אִתְפְּקַד בְּהַאי אִילָנָא, כֵּיוָן דַּאֲכַל מִנֵּיהּ, בְּכָלְהוֹ עָבַר, דְּהָא כֹּלָּא אָחִיד בֵּיהּ.

445. Because all these precepts are connected to it, whoever takes THE TREE OF KNOWLEDGE--NAMELY THE FEMININE PRINCIPLE--on its own and WITHOUT HER HUSBAND ZEIR ANPIN, causes a separation BETWEEN ZEIR ANPIN AND HIS FEMININE PRINCIPLE. Thus, he takes her down TO BESTOW PLENTY to the masses below IN THE WORLDS OF BRIYAH, YETZIRAH AND ASIYAH OF SEPARATION, WHERE THE KLIPOT ARE. And they cleave TO THE TREE OF KNOWLEDGE. So he takes upon himself the sins of idolatry, bloodshed and incest. HE IS GUILTY OF IDOLATRY, BECAUSE HE DREW THE ABUNDANCE OF THE TREE OF KNOWLEDGE DOWN to those ministers. IN DOING SO, HE WORSHIPPED THEM, WHICH IS IDOLATRY. HE COMMITTED bloodshed BECAUSE THE POWERS OF SHEDDING BLOOD ARE related to this tree, as it is the side of Gvurah, WHICH IS THE LEFT SIDE. Samael, WHO IS THE MINISTER OF ESAV, is appointed over this. HE IS GUILTY OF incest, because THE TREE OF KNOWLEDGE is a woman and she is called the wife, NAMELY THE FEMININE PRINCIPLE OF ZEIR ANPIN. A man is not permitted to invite a wife on her own. She must be accompanied by her husband so there can be no suspicion of adultery. AND THE SIN OF THE TREE OF KNOWLEDGE IS THAT HE INVITED THE FEMALE ALONE, WITHOUT HER HUSBAND. Because of this, all SEVEN PRECEPTS relate to this tree and, because Adam ate from it, he transgressed them all and they all cleave to him.

446. רַבִּי יְהוּדָה אָמַר, וַדַּאי מִלָּה דָא הָכֵי הוּא, דַּאֲסִיר לְאִתְיַחֲדָא עִם אִנְּתְתָא בִּלְחוֹדָהָא, אֶלָּא אִם כֵּן בַּעֲלָהּ עִמָּהּ, מַה עֲבַד הַהוּא רָשָׁע, אָמַר הָא מְטִיתִי לְהַאי אִילָנָא, וְלָא מַתִּי, אוֹף אַתְּ קְרֵיב וּמְטֵי בִּידָךְ בֵּיהּ, וְלָא תְּמוּת, וּמִלָּה דָא הוּא אוֹסִיף לָהּ מִגַּרְמֵיהּ.

446. Rabbi Yehuda said: This issue, REFERRING TO PROHIBITION OF THE TREE OF KNOWLEDGE, is indeed true, because nobody is allowed to enjoy alone the company of a married woman, unless her husband is with her. So what did that evil one, NAMELY SAMAEL, do? He said: Behold I have touched this tree, yet I have not died. You too can come closer and touch it with your hand --- and you shall not die. He added this on his own, BECAUSE THE PROHIBITION WAS NOT ON TOUCHING, BUT ON EATING.

447. מִיָּד וַתֵּרֶא הָאִשָּׁה כִּי טוֹב וגו׳ בַּמֶּה חָמְאַת. אָמַר רַבִּי יִצְחָק, הַהוּא אִילָנָא סָלִיק רֵיחִין כַּד״א כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרֲכוֹ ה׳, וּבְגִין הַהוּא רֵיחַ דַּהֲוָה סָלִיק, חָמְדַת לֵיהּ לְמֵיכַל מִנֵּיהּ. ר׳ יוֹסֵי אָמַר, רְאִיָּיה הֲוָה. אָמְרוּ לוֹ ר׳ יְהוּדָה, וְהָא כְתִיב וַתִּפָּקַחְנָה עֵינֵי שְׁנֵיהֶם, אָמְרוּ לוֹ הַאי רְאִיָּה בְּשִׁיעוּרָא דְּאִילָנָא נָקְטַת לֵיהּ, דִּכְתִיב וַתֵּרֶא הָאִשָּׁה דַּיְיקָא.

447. Immediately AFTER SHE HAD TOUCHED THE TREE, "the woman saw that the tree was good..." (Beresheet 3:6). What did she see? Rabbi Yitzchak said: A tree that emits a pleasant odor, as it is written, "As the smell of a field, which the Hashem has blessed" (Beresheet 27:27). Because of that pleasant odor, her desire to eat from it was aroused. Rabbi Yosi said: Her seeing, AND NOT THE ODOR, AROUSED HER DESIRE TO EAT FROM THE TREE OF KNOWLEDGE, AS IT IS WRITTEN: "AND WHEN THE WOMAN SAW..." Rabbi Yehuda said to him: But AFTER THE SIN, it is written: "And the eyes of them both were opened...," WHICH MEANS THAT THE SEEING WAS ACHIEVED ONLY AFTER EATING. SO BEFORE THE EATING, THE PLEASANT ODOR TEMPTED HER. RABBI YOSI replied: This seeing BEFORE EATING that was related to the size of the tree, WHICH IS THE ASPECT OF THE LIGHT OF THE FEMININE PRINCIPLE, AND THIS SEEING brought THE DESIRE UPON HER. THE SEEING AFTER THE EATING WAS GREATER THAN THE SIZE OF THE TREE, AND OF THIS, IT IS WRITTEN: "AND THE EYES... WERE OPENED." Therefore, it is written, "And when the woman saw," stressing THE WORD 'WOMAN' TO INDICATE THAT THE SEEING WAS THE LIGHT OF THE ASPECT OF THE FEMININE PRINCIPLE.

448. וַתֵּרֶא הָאִשָּׁה כִּי טוֹב, חָמַאת וְלָא חָמַאת, כִּי טוֹב, חָמַאת כִּי טוֹב וְלָא אִתְיַישְׁבַת בֵּיהּ, מַה כְּתִיב לְבָתַר, וַתִּקַּח מִפִּרְיוֹ, וְלָא כְּתִיב וַתִּקַּח מִמֶּנּוּ, וְהִיא אִתְדְּבְקַת בַּאֲתַר דְּמוֹתָא, וּגְרִימַת לְכָל עָלְמָא מוֹתָא, וְאַפְרִישַׁת חַיֵּי מִן מוֹתָא, וּבְחוֹבָא דָא גָּרִים פְּרִישׁוּתָא, לְאַפְרָשָׁא אִתְּתָא מִבַּעֲלָהּ, דְּהָא קוֹל מִדִּבּוּר לָא מִתְפָּרְשָׁן לְעָלְמִין, וּמָאן דְּמַפְרִישׁ קוֹל מִדִּבּוּר, אִתְאַלַּם וְלָא יָכִיל לְמַלָּלָא, וְכֵיוָן דְּאִשְׁתְּקִיל מִנֵּיהּ מִלּוּלָא אִתְיְיהִיב לְעַפְרָא.

448. "And when the woman saw that the tree was good..." She saw yet did not see that the tree was good. She "saw that the tree was good", but could not decide. It is then written, "She took of the fruit thereof" and not 'she took of it'. WHY? BECAUSE HER MIND WAS NOT SET THAT THE "TREE WAS GOOD." BY TAKING OF ITS FRUIT AND NOT FROM THE TREE ITSELF, she became attached to the place of death, brought death upon the world and separated life from death. And this sin caused a separation between the wife, THE FEMININE PRINCIPLE, and her husband, ZEIR ANPIN, because the voice--ZEIR ANPIN--is never separated from the utterance, THE FEMININE PRINCIPLE. Whoever separates the voice from the utterance, NAMELY ZEIR ANPIN FROM HIS FEMININE PRINCIPLE, becomes dumb and loses the ability to speak. As a result of losing the ability to speak, he is given to the dust. THIS IS WHY IT IS WRITTEN, "AND TO DUST SHALL YOU RETURN" (BERESHEET 3:19).

449. אָמַר רַבִּי שִׁמְעוֹן כְּתִיב נֶאֱלַמְתִּי דוּמִיָּה הֶחֱשֵׁיתִי מִטּוֹב וּכְאֵבִי נֶעְכָּר. נֶאֱלַמְתִּי דוּמִיָּה, הַאי קְרָא כְּנֶסֶת יִשְׂרָאֵל אֲמָרוּ בְּגָלוּתָא, מ״ט, בְּגִין דְּקוֹל מְדַבֵּר לֵיהּ לְדִבּוּר, כֵּיוָן דְּאִיהִי בְּגָלוּתָא, קוֹל אִתְפְּרַשׁ מִינָהּ, וּמִלָּה לָא אִשְׁתְּמַע, וְעַל דָּא נֶאֱלַמְתִּי דוּמִיָּה וגו׳, מ״ט, בְּגִין דְּהֶחֱשֵׁיתִי מִטּוֹב, דְּלָא אָזֵיל קוֹל בַּהֲדָהּ. וְיִשְׂרָאֵל אָמְרִי לֵךְ דוּמִיָּה תְּהִלָּה, מַאי דוּמִיָּה, דָּא תְּהִלָּה לְדָוִד, דְּאִיהִי דוּמִיָּה בְּגָלוּתָא, וּשְׁתִיקָא בְּלָא קוֹל. אָמַר רַבִּי יִצְחָק מַאי לֵךְ, בְּגִינָךְ, אִיהִי דוּמִיָּה וּשְׁתִיקָא, דְּאִסְתַּלְּקָא מִנָּהּ קוֹל.

449. Rabbi Shimon said: It is written, "I was dumb with silence, I held my peace (even from good), had no comfort, and my pain was stirred up" (Tehilim 39:3). "I was dumb with silence" WAS EXPRESSED BY the congregation of Yisrael, WHICH IS THE FEMININE PRINCIPLE OF ZEIR ANPIN, at the time of the exile. Why? Because the voice, ZEIR ANPIN, conducts the utterance, THE FEMALE. Since she is in exile, the voice is separated from it and the utterance, THE FEMALE, is not heard. Because of this, THE FEMALE SAID, "I was dumb with silence." Why WAS SHE DUMB? Because "I held my peace, even from good", WHICH IS ZEIR ANPIN THAT IS CALLED GOOD AND IS THE VOICE. THEREFORE, the voice does not accompany it. The children of Yisrael THEN said, "Praise waits for you (in silence), Elohim" (Tehilim 65:2). What does "in silence" mean? This is when the praise of David, ALLUDING TO THE FEMININE PRINCIPLE, WHICH IS CALLED PRAISE DURING GREATNESS, is silent during the exile and becomes dumb, without a voice. Rabbi Yitzchak asked: What is the meaning of "for you" IN THE VERSE, "PRAISE WAITS FOR YOU?" HE ANSWERED: YISRAEL CRY OUT TO ZEIR ANPIN SAYING, 'It is because of you that she is dumb and in silence,' since the voice--NAMELY ZEIR ANPIN--has abandoned her.

450. וַתִּקַּח מִפִּרְיוֹ, הָא תְּנִינָן, סְחֵטָה עֲנָבִים וְיַהֲבַת לֵיהּ, וּגְרִימוּ מוֹתָא לְכָל עָלְמָא, דְּהָא אִילָנָא דָא, בֵּיהּ שַׁרְיָא מוֹתָא, וְהוּא אִילָנָא דְּשָׁלְטָא בְּלֵילְיָא, וְכַד אִיהִי שָׁלְטָא, כָּל בְּנֵי עָלְמָא טְעֲמוּ טַעֲמָא דְמוֹתָא. אֶלָּא אִינּוּן בְּנֵי מְהֵימְנוּתָא מְקַדְּמֵי וְיָהֲבוּ לֵיהּ נַפְשַׁיְיהוּ בְּפִקְדּוֹנָא, וּבְגִין דְּאִיהוּ בְּפִקְדּוֹנָא, אִתְהַדְּרוּ נַפְשָׁאן לְאַתְרַיְיהוּ, וְעַל דָּא וֶאֱמוּנָתְךָ בַּלֵּילוֹת כְּתִיב.

450. "She took of its fruit" (Beresheet 3:6). We have learned that CHAVAH pressed grapes and gave them to ADAM. AND BY THEIR EATING, they brought death upon the whole world, for death resides within this Tree of KNOWLEDGE, which is the tree that rules at night--NAMELY THE FEMININE PRINCIPLE. THIS IS THE SECRET OF THE VERSE: "AND THE LESSER LIGHT TO RULE THE NIGHT." (BERESHEET 1:16) OF HER, IT IS ALSO WRITTEN: "SHE RISES ALSO WHILE IT IS YET NIGHT" (MISHLEI 31:15). When she rules AT NIGHT, all human beings taste death, BECAUSE SLEEP IS ONE SIXTIETH PART OF DEATH, but the faithful make haste to put their Nefesh in her hands as a deposit. BEFORE THEY FALL ASLEEP, THEY RECITE THE VERSE: "INTO YOUR HANDS I COMMIT MY SPIRIT: YOU HAVE REDEEMED ME, HASHEM EL OF TRUTH" (TEHILIM 31:6). Because they, THE NEFASHOT, are entrusted TO THE HANDS OF THE FEMININE PRINCIPLE DURING THE TIME WHEN DEATH GOVERNS, THEY ARE NOT HURT AND return to their places--TO THEIR BODIES--IN THE MORNING. This is why IT IS WRITTEN: "And your faithfulness every night" (Tehilim 92:3).

451. וַתִּפָּקַחְנָה עֵינֵי שְׁנֵיהֶם, רַבִּי חִיָּא אָמַר, דְּהָא אִתְפַּקְּחוּ לְמִנְדַּע בִּישִׁין דְּעָלְמָא, מַה דְּלָא יָדְעוּ עַד הַשְׁתָּא, כֵּיוָן דְּיָדְעוּ וְאִתְפַּקְּחוּ לְמִנְדַּע בִּישׁ, כְּדֵין יָדְעוּ כִּי עֲרוּמִים הֵם, דַּאֲבָדוּ זְהָרָא עִלָּאָה, דַּהֲוָה חָפֵי עֲלַיְיהוּ, וְאִסְתְּלַק מִנַּיְיהוּ, וְאִשְׁתָּאֲרוּ עֲרוּמִים מִנֵּיהּ.

451. "And the eyes of them both were opened..." (Beresheet 3:7). Rabbi Chiya said that they were now opened to know the evils of the world, which they were not aware of up to then. As a result of opening their eyes to evil, they learned that they were naked. Once they knew, and their eyes opened, they realized their nakedness, since they lost the sublime luster that enveloped them; it was gone from them and they were left naked of it.

452. The phrase: "And they sewed fig leaves together" (Ibid.) MEANS THAT they cleaved to the shadows of that tree from which they ate to cover themselves, as the so-called "leaves of the tree" GIVE SHADE TO THOSE UNDERNEATH THEM. THE VERSE CONTINUES: "And made themselves loincloths." Rabbi Yosi said: Because they acquired knowledge of this world and became attached to it, they saw that this world was governed by these leaves of the tree. Thus, they made themselves a stronghold to strengthen themselves with these leaves in this world. They became acquainted with all sorts of sorcery and wanted to protect themselves with weapons made from the leaves of the tree.

452. וַיִּתְפְּרוּ עֲלֵה תְּאֵנָה, אִתְדַּבְּקוּ לְאִתְחַפָּאָה בְּאִינּוּן צוּלְמִין, דְּהַהוּא אִילָנָא דַּאֲכָלוּ מִנֵּיהּ, דְּאִקְרוּן טַרְפֵּי דְּאִילָנָא. וַיַּעֲשׂוּ לָהֶם חֲגוֹרוֹת, ר׳ יוֹסֵי אָמַר, כֵּיוָן דְּיָדְעוּ מֵהַאי עָלְמָא וְאִתְדַּבְּקוּ בֵּיהּ, חָמוּ, דְּהַאי עָלְמָא מִתְדַּבַּר, עַל יְדָא דְּאִינּוּן טַרְפִּין דְּאִילָנָא, וַעֲבָדוּ לְהוֹן תּוּקְפָּא, לְאִתְתַּקְפָא בְּהוֹ בְּהַאי עָלְמָא. וּכְדֵין יָדְעוּ כָּל זְיָינֵי חַרְשִׁין דְּעָלְמָא, וּבְעוֹ לְמִחְגַּר זַיְינִין בְּאִינּוּן טַרְפֵּי אִילָנָא, בְּגִין לְאַגָּנָא עֲלַיְיהוּ.

453. Rabbi Yehuda said: Then the three--REFERRING TO THE SERPENT, ADAM AND CHAVAH--entered to be judged and were sentenced. Thus, the lower world was cursed. It did not return to its previous state due to the defilement of the Serpent until the children of Yisrael stood before Mount Sinai and ONLY THEN DID THE DEFILEMENT CEASE.

453. רַבִּי יְהוּדָה אָמַר, כְּדֵין תְּלַת עָאלוּ בְּדִינָא, וְאִתְדָּנוּ, וְעָלְמָא תַּתָּאָה אִתְלַטְיָיא, וְלָא קַיְימָא בְּקִיּוּמֵיהּ, בְּגִין זוּהֲמָא דְנָחָשׁ, עַד דְּקַיְימוּ יִשְׂרָאֵל בְּטוּרָא דְסִינַי.

454. After THE SIN, the Holy One, blessed be He, clothed them in garments comfortable to the skin, BUT NOT THE NEFESH, as it is written: "Coats of skin (Heb. Or, spelled Ayin-Resh)" (Beresheet 3:21). Before they had coats of light (Heb. Or, spelled Aleph-Resh), which served the beings above. The supernal angels used to come TO ADAM and enjoy themselves with that light, as it is written: "Yet you have made him a little lower than the angels, and have crowned him with glory and honor" (Tehilim 8:6). But now that they have sinned, they were given coats of skin, comfortable to the skin, NAMELY THE BODY, and not the Nefesh.

454. לְבָתַר אַלְבֵּישׁ לוֹן קֻדְשָׁא בְּרִיךְ הוּא בִּלְבוּשִׁין, דְּמִשְׁכָּא אִתְהַנֵּי מִנַּיְיהוּ, הה״ד כָּתְנוֹת עוֹר, בְּקַדְמֵיתָא הֲווֹ כָּתְנוֹת אוֹר, דַּהֲווֹ מִשְׁתַּמְּשִׁין בְּהוֹ בְּעִלָּאִין דִּלְעֵילָא, בְּגִין דְּמַלְאֲכֵי עִלָּאִין הֲווֹ אַתְיָין לְאִתְהֲנָא מֵהַהוּא נְהוֹרָא הה״ד וַתְּחַסְּרֵהוּ מְעַט מֵאֱלֹקִים וְכָבוֹד וְהָדָר תְּעַטְּרֵהוּ, וְהַשְׁתָּא דְּחָבוּ, כָּתְנוֹת עוֹר, דְּעוֹר אִתְהַנֵּי מִנַּיְיהוּ וְלָא נַפְשָׁא.

455. After this, they gave birth to the first son. He was the son of THE SERPENT'S defilement, because two had intercourse with Chavah, ADAM AND THE SERPENT, and she conceived from both and gave birth to two--KAYIN AND HEVEL. Each resembled his own father and their spirits were separated, one to the side OF IMPURITY and one to the side OF HOLINESS. Each was in the appearance of his own aspect, THE ASPECT FROM WHICH HE HAD COME.

455. לְבָתַר אוֹלִידוּ, בְּרָא קַדְמָאָה, בְּרָא דְּזוּהֲמָא הֲוָה, תְּרֵין אֶתוֹ עֲלָהּ דְּחַוָּה, וְאִתְעַבְּרַת מִנַּיְיהוּ, וְאוֹלִידַת תְּרֵין, דָּא נְפַק לְזִינֵיהּ, וְדָא נְפַק לְזִינֵיהּ. וְרוּחַ דִּילְהוֹן אִתְפְּרְשׁוּ דָּא לְסִטְרָא דָא, וְדָא לְסִטְרָא דָא. דָּא דְּמֵי לְסִטְרוֹי וְדָא דְּמֵי לְסִטְרוֹי.

456. From the side of Kayin came all the evil species, spirits, demons and sorcerers. From the side of Hevel came something more merciful, but still not perfect. IT IS LIKE good wine mixed with bad. So THE WORLD was not fully established by Hevel. This was left to Shet, the ancestor of all the righteous generations in the world, from whom the generations of the world issued. But from Kayin issued all the ruthless people, all the sinners and wicked people of the world.

456. מִסִּטְרָא דְקַיִן, כָּל מִדּוֹרִין דְּסִטְרָא דְזַיְינִין בִּישִׁין, וְרוּחִין וְשֵׁדִין וַחֲרָשִׁין אַתְיָין. מִסִּטְרָא דְהֶבֶל, סִטְרָא דְרַחֲמֵי יַתִּיר, וְלָא בִּשְׁלִימוּ. חֲמַר טַב בַּחֲמַר בִּישׁ וְלָא אִתְתַּקַּן בַּהֲדֵיהּ, עַד דַּאֲתָא שֵׁת, וְאִתְיַיחֲסוּ מִנֵּיהּ, כָּל אִינּוּן דָּרִין דְּזַכָּאֵי עָלְמָא, וּבֵיהּ אִשְׁתְּיִל עָלְמָא, וּמִקַּיִן אַתְיָין כָּל אִינּוּן חֲצִיפִין וּרְשָׁעִים וְחַיָּיבֵי עָלְמָא.

457. Rabbi Elazar said: When Kayin sinned, he was in fear, because he saw all sorts of armed hosts coming to kill him. When he repented, he said, "Behold, you have driven me out this day from the face of the earth; and from your face I shall be hid... and it shall come to pass, that anyone that finds me shall slay me" (Beresheet 4:14). What is THE MEANING OF: "From your face I shall I be hid"? It means that he shall be hidden AND BANNED from his own building. BECAUSE KAYIN WAS A FARMER AND BECAUSE HE WAS DRIVEN OFF THE FACE OF THE EARTH, HIS ENTIRE ESTABLISHMENT WAS DESTROYED AND NOTHING REMAINED FOR HIM IN THE WORLD. Rabbi Aba said: This is as is written, "Nor had he hid his face from him" (Tehilim 22:25) and "And Moshe hid his face" (Shemot 3:6). This is why KAYIN SAID, "From your face I shall be hid", AS IF TO SAY that I will be hidden from your face and not be protected. Therefore, "anyone who finds me shall slay me."

457. אָמַר רַבִּי אֶלְעָזָר, בְּשַׁעֲתָא דְּחָב קַיִן, הֲוָה מִסְתְּפֵי, בְּגִין דַּחֲמָא קַמֵּיהּ, זִינֵי מַשְׁרְיָין מְזַיְינִין, וְאַתְיָין לְקָטְלָא לֵיהּ, וְכַד אַהֲדַר בִּתְשׁוּבָה, מַאי קָאָמַר, הֵן גֵּרַשְׁתָּ אוֹתִי הַיּוֹם מֵעַל פְּנֵי הָאֲדָמָה וּמִפָּנֶיךָ אֶסָּתֵר. מַאי מִפָּנֶיךָ אֶסָּתֵר אֶלָּא אֲהֵא סָתִיר מִבִּנְיָינָא דִילִי, רַבִּי אַבָּא אָמַר, כד״א וְלֹא הִסְתִּיר פָּנָיו מִמֶּנּוּ, וַיִּסְתֵּר מֹשֶׁה פָּנָיו, וְע״ד וּמִפָּנֶיךָ אֶסָּתֵר, מֵאִינּוּן פָּנִים דִּילָךְ, אֲהֵא נִסְתָּר, דְּלָא יַשְׁגְּחוּן בִּי, וְעַל דָּא וְהָיָה כָּל מוֹצְאִי יַהַרְגֵנִי.

48. "And Hashem set a mark upon Kayin"
God inscribed the Hebrew Letter Vov ? onto the forehead of Cain. The letter Vov connects to the Sfirot of Yesod, which signifies the Covenant between God and the Israelites. When Cain sincerely repented for the murder of his brother Abel, the letter Vov protected him from the murderous hands of people which were aroused against him by the spiritual law of cause and effect. Provided we fully repent, meditating upon the letter Vov offers us protection from any decrees of judgment

458. "And Hashem set a mark upon Kayin lest anyone finding him should smite him" (Beresheet 4:15). This is one of the 22 letters of the Torah, WHICH IS THE LETTER VAV that He placed upon him for his protection. THE LETTER VAV IS RELATED TO YESOD, WHICH IS RELATED TO THE SIGN OF THE COVENANT. THIS HE MERITED WHEN HE REPENTED AND AGREED TO KEEP THE COVENANT. Rabbi Yehuda asked: Why is it written, "And it came to pass, when they were in the field"? HE ANSWERED: A field signifies a woman. Thus, BECAUSE OF A WOMAN, he rose and killed HEVEL. For it is from the side of woman, WHO IS THE LEFT SIDE, that he inherited his murderous tendency, which is the aspect of Samael that brought death to the whole world WHEN HE SEDUCED ADAM AND CHAVAH WITH THE TREE OF KNOWLEDGE. Similarly, Kayin was jealous of Hevel because of his wife, AS HEVEL HAD A SECOND WIFE. Rabbi Chiya RAISED AN OBJECTION BEFORE RABBI YEHUDA. HE said: The reason KAYIN KILLED HEVEL was as it is written that "Kayin was very angry, and his face fell" (Ibid. 5). It was because his offering was not accepted AND NOT BECAUSE OF A WOMAN. RABBI YEHUDA answered THAT KAYIN WAS ANGRY THAT HIS OFFERING WAS NOT ACCEPTED, and all the reasons were before him WHEN HE KILLED HEVEL, INCLUDING JEALOUSY BECAUSE OF THE EXTRA WOMAN.

458. וַיָּשֶׂם ה׳ לְקַיִן אוֹת לְבִלְתִּי וגו׳, מַאי אוֹת, אוֹת א, מֵעֶשְׂרִין וּתְרֵין אַתְוָון דְּאוֹרַיְיתָא, יְהַב עֲלֵיהּ לַאֲגָנָא עֲלֵיהּ. אֲמַר ר׳ יְהוּדָה, מַאי דִּכְתִיב וַיְהִי בִּהְיוֹתָם בַּשָּׂדֶה, מַאי בַּשָּׂדֶה דָּא אִתְּתָא, וְעַל דָּא קָם וּקְטֵיל לֵיהּ, דְּהָא מִסִּטְרָא דָא יָרֵית לְקַטְלָא, מִסִּטְרָא דְסַמְא״ל דְּגָרִים מוֹתָא לְכָל עָלְמָא. וְקַנֵּי קַיִן לְהֶבֶל עַל נוּקְבֵיהּ. ר׳ חִיָּיא אֲמַר, הָא חֲזִינָן דִּכְתִיב וַיִּחַר לְקַיִן מְאֹד וַיִּפְּלוּ פָנָיו, עַל דְּלָא אִתְקַבֵּיל קָרְבָּנֵיהּ. אֲמַר לֵיהּ הָכֵי הוּא, וְכֹלָּא הֲוָה לָקָבְלֵיהּ.

49. "Sin crouches at the door"
A verse in the Torah states that negativity and evil forces hover by doorways, openings, and beginnings of all kinds. This idea is related to the secret and power of a seed. If one plants a defective apple seed, it will yield a defective apple tree. Doorways and beginnings represent the seed level. The door to the home is the seed of the entire house. Negative forces attack at the seed level so as to influence all the future stages and developments. They cling to all entranceways to infect the seed with negativity. The Mezuzah, or door post ornament, not only cancels this negative force, but also transforms negative energy into positive energy. The Mezuzah contains a piece of parchment bearing the Hebrew letters Shin, Dalet, and Yud ???. This is a powerful Name of God that brings us protection.
These passages bring protection to all the starts or beginnings in our lives, including marriage, business ventures, or any other area of activity.

459. Rabbi Yehuda continued with the next verse: "If you do well, shall you not be accepted (Heb. Set)? And if you do not well, sin crouches at the door" (Beresheet 4:7). HE SAID THAT this is what THE HOLY ONE, BLESSED BE HE, said to him, If you improve your behavior then there shall be an acceptance. What is Set? It is synonymous WITH WHAT WAS SAID ABOUT REUVEN: "The excellency of dignity" (Beresheet 49:3), because the firstborn has an added virtue and advantage in everything, and it depends upon his actions. Hence, THE HOLY ONE, BLESSED BE HE, SAID, "If you do well, shall you not be accepted? And if you do not well, sin crouches at the door."

שדי

459. וַאֲמַר רַבִּי יְהוּדָה, מַאי דִּכְתִיב הֲלֹא אִם תֵּיטִיב שְׂאֵת וְאִם לֹא תֵיטִיב לַפֶּתַח חַטָּאת רֹבֵץ. אֶלָּא הָכֵי קָאֲמַר, הֲלֹא אִם תֵּיטִיב עוֹבָדָךְ שְׂאֵת, מַאי שְׂאֵת, כְּדִכְתִיב יֶתֶר שְׂאֵת, דְּהָא בּוּכְרָא שִׁבְחָא אִית לֵיהּ בְּכֹלָּא תְּדִיר. וְתַלְיָיא בְּעוֹבָדוֹהִי, וְעַל דָּא אִם תֵּיטִיב שְׂאֵת, וְאִם לֹא תֵיטִיב לַפֶּתַח חַטָּאת רֹבֵץ.

460. HE ASKED: Which doorway DOES THE TEXT REFER TO WHEN IT READS, "SIN CROUCHES AT THE DOOR?" HE ANSWERED: This is the upper doorway through which judgments come because of the evil deeds of humans. This door is also referred to in the verse: "Open to me the gates of righteousness" (Tehilim 118:19). IT IS THE GATE OF MALCHUT CALLED 'RIGHTEOUSNESS.' Sin crouches at that gate OF MALCHUT and this is the Angel of Death who exacts payment from you.

460. מַאי לַפֶּתַח, דָּא פִּתְחָא דִּלְעֵילָא, דְּמִנֵּיהּ נָפְקִין דִּינִין עַל עוֹבְדִין בִּישִׁין דְּעָלְמָא. פֶּתַח, כד״א פִּתְחוּ לִי שַׁעֲרֵי צֶדֶק, וּלְהַהוּא פֶּתַח, חַטָּאת רֹבֵץ, דָּא מַלְאַךְ הַמָּוֶת, וְהוּא זַמִּין לְאִתְפַּרְעָא מִינָךְ.

461. תָּא חֲזֵי, בְּרֹאשׁ הַשָּׁנָה אִתְיְלִיד אָדָם, בְּרֹאשׁ הַשָּׁנָה, וַהֲאי רָזָא לְעֵילָא וְתַתָּא ר״ה לְעֵילָא, ר״ה לְתַתָּא. בְּרֹאשׁ הַשָּׁנָה עֲקָרוֹת נִפְקָדוֹת, מִנָּלָן דִּבְרֹאשׁ הַשָּׁנָה הֲוָה, דִּכְתִיב וַה׳ פָּקַד אֶת שָׂרָה, וַה׳ דַּיְיקָא, דָּא רֹאשׁ הַשָּׁנָה, וּבְגִין דְּנָפֵיק אָדָם מֵרֹאשׁ הַשָּׁנָה נָפֵיק בְּדִינָא, וְעָלְמָא קָיְימָא בְּדִינָא, וּבְגִינֵי כָּךְ לַפֶּתַח וַהֲאי. חַטָּאת רוֹבֵץ בְּגִין לְאִתְפְּרָעָא מִינָךְ, וְאֵלֶיךָ תְּשׁוּקָתוֹ, עַד דְּתִשְׁתֵּצֵי.

461. Come and behold: Adam was born on the day of Rosh Hashanah (New Year). Rosh Hashanah is the secret of the upper and lower, REFERRING TO MALE AND FEMALE, WHO ARE CALLED THE SUPERNAL MAN, AND THE LOWER MAN. There is a Rosh Hashanah above, WHICH IS ZEIR ANPIN AND HIS FEMININE PRINCIPLE WHEN THEY ARE IN A STATE OF JUDGMENT, and there is a Rosh Hashanah below, IN THE FRAME OF TIME, WHICH IS THE SIXTH DAY OF CREATION, THE DAY WHEN LOWER MAN WAS CREATED. THIS TEACHES US THAT MAN WAS CREATED BY THE SECRET OF JUDGMENT, FOR HE WAS CREATED ON LOWER ROSH HASHANAH. THIS IS CONNECTED TO THE ASPECT OF ABOVE, UPPER ROSH HASHANAH, WHICH IS ZEIR ANPIN AND HIS FEMININE PRINCIPLE IN A STATE OF JUDGMENT. On Rosh Hashanah, the barren women are visited. How do we know this happens on Rosh Hashanah? Because it is written: "And Hashem visited Sarah" (Beresheet 21:1). The reference to the term "And (Vav) Hashem" is precise TO INDICATE THAT it was on Rosh Hashanah THAT SHE WAS VISITED. WHENEVER THE SCRIPTURE USES THE TERM 'AND (VAV) HASHEM," IT ALLUDES TO ZEIR ANPIN AND HIS COURTHOUSE--WHICH INDICATES JUDGMENT, WHICH IS THE UPPER ROSH HASHANAH. Because Adam was born on Rosh Hashanah, he was born under the influence of Judgment that then prevailed in the world. Thus, it is precisely so that "sin crouches at the door", ALLUDING TO THE ANGEL OF DEATH, to exact payment from you. And the verse: "And to you shall be his desire" (Beresheet 4:7) OF THE ANGEL OF DEATH, to punish you until he destroys you.

462. וְאַתָּה תִּמְשׁוֹל בּוֹ, רָזָא הוּא, דִּכְתִיב וְאַתָּה מְחַיֶּה אֶת כֻּלָּם, מִכָּאן אֲמָרוּ, לָא שַׁלִּיט קֻדְשָׁא בְּרִיךְ הוּא, אֶלָּא בְּזִמְנָא דְּיִשְׁתֵּצוּן חַיָּיבֵי עָלְמָא. וְעַל דָּא כֵּיוָן דְּמַלְאַךְ הַמָּוֶת יְשֵׁצֵי לוֹן, כְּדֵין קֻדְשָׁא בְּרִיךְ הוּא שַׁלִּיט עֲלוֹי, דְּלָא יִפּוֹק לְאַבְאָשָׁא עָלְמָא, דִּכְתִיב וְאַתָּה תִּמְשָׁל בּוֹ, וְאַתָּה דַּיְיקָא.

462. "Yet you may rule over him" (Ibid.) is a hidden reference to the verse: "And you do preserve them all" (Nechemyah 9:6), WHICH ALLUDES TO MALCHUT, CALLED 'YOU' WHO IS REFERRED TO HERE AS GIVING LIFE TO ALL--EVEN THE KLIPOT. Consequently, it is said that the Holy One, blessed be He, does not rule, MEANING THAT HIS CONTROL IS NOT EVIDENT except when all the wicked people are destroyed. Thus, when the Angel of Death has destroyed them, the Holy One, blessed be He, will control him and prevent him from causing harm to the world. This is as is written: "Yet you"--WHICH IS MALCHUT--"may rule over him." THIS MEANS THAT MALCHUT WILL CONTROL THE ANGEL OF DEATH AFTER HE HAS ADMINISTERED JUDGMENT TO THE WICKED AND WILL NO LONGER ALLOW HIM TO DAMAGE THE WORLD OR ITS INHABITANTS. Hence, the term "you" is precise, BECAUSE IT IS THE NAME OF MALCHUT.

463. אֲמַר רַבִּי יִצְחָק בְּקוּטְרָא דְּפַלְגָא קַפְסִירָא שְׁכִיחַ. רַבִּי יְהוּדָה אֲמַר, וְאַתָּה תִּמְשָׁל בּוֹ בִּתְיוּבְתָּא.

463. Rabbi Yitzchak said: The government is joined together in debate TO JUDGE THEM AND EXECUTE JUSTICE. THIS EXPLAINS THE PHRASE: "YET YOU MAY RULE OVER HIM", WHICH INDICATES THAT MALCHUT REVEALS HER CONTROL THROUGH THE AGENCY OF THE ANGEL OF DEATH, BECAUSE HE IS THE ONE WHO PUNISHES THE TRANSGRESSORS. Rabbi Yehuda said: "Yet you may rule over him" through repentance. IF ONE REPENTS, THEN HE RULES OVER THE ANGEL OF DEATH AND THE EVIL INCLINATION.

50. Aza and Azael

Aza and Azael are the two angels who argue with God against the creation of man. These negative angels were subsequently banished to the Mountains of Darkness. Bila'am, a powerful and evil sorcerer who is spoken of in the Torah, lived during the time of Moses. Bila'am would travel to these mountains to draw all of his strength from the negative forces dwelling there.

The Zohar offers us protection against any negative people or forces that might try to harm us.

464. רַבִּי יוֹסֵי אֲמַר כַּד הֲווֹ אינוּן דָּרִין דְּקַיִן אָזְלִין בְּעָלְמָא, הֲווֹ מְטַרְטְשֵׁי אַרְעָא, וַהֲווֹ דַּמְיָין לְעִלָּאֵי וְתַתָּאֵי, אָמַר רַבִּי יִצְחָק עֻזָּ״א וַעֲזָאֵ״ל, כַּד נְפָלוּ מֵאַתַּר קְדוּשָׁתַיְיהוּ מִלְּעֵילָא, חָמוּ בְּנַת בְּנֵי נָשָׁא, וְחָטְאוּ, וְאוֹלִידוּ בְּנִין, וְאִלֵּין הֲווֹ נְפִילִים, דִּכְתִיב הַנְּפִילִים הָיוּ בָאָרֶץ.

464. Rabbi Yosi said that when Kayin's descendants walked the earth, they smoothed the face of the land and resembled both the celestial angels above and the humans below. THIS IS BECAUSE KAYIN DESCENDED BOTH FROM THE FILTH OF SAMAEL, WHO MATED WITH CHAVAH AND WAS AN ANGEL, AND FROM THE SEEDS OF ADAM. Rabbi Yitzchak said: When Aza and Azael fell from the place of their sanctity above, they saw the daughters of men, sinned with them and begot children. These were the Nefilim, about whom it is written: "There were Nefilim on the earth..." (Beresheet 6:4).

465. ר׳ חִיָּיא אָמַר, בְּנוֹי דְקַיִן, הֲווֹ בְּנֵי אֱלֹהִים, דְּהָא כַּד אֶתָּא סמא״ל עַל חַוָּה, אַטִּיל בָּהּ זוּהֲמָא וְאִתְעַבְּרַת, וְאוֹלִידַת לְקַיִן, וְחֵיזוּ דִילֵיהּ, לָא הֲוַת דְּמֵי לִשְׁאָר בְּנֵי נָשָׁא, וְכָל אִינּוּן דְּאַתְיָין מִסִּטְרָא דִילֵיהּ, לָא הֲווֹ אִקְרוּן אֶלָּא בְּנֵי הָאֱלֹהִים.

465. Rabbi Chiya said that the descendants of Kayin were the sons of the Elohim, because when Samael injected his filth into Chavah, she conceived and gave birth to Kayin. Consequently, his appearance was not similar to that of the rest of humanity FOR HE WAS CONCEIVED THROUGH AN ANGEL. All those who descended from Kayin were called the sons of the Elohim, BECAUSE THEIR APPEARANCE WAS THAT OF ANGELS CALLED 'ELOHIM.'

466. ר׳ יְהוּדָה אָמַר וַאֲפִילוּ אִינּוּן נְפִילִים הָכֵי אִקְרוּן. הֵמָּה הַגִּבּוֹרִים, שִׁתִּין הֲוָה בְּאַרְעָא, כְּחוּשְׁבַּן דִּלְעֵילָא, כְּתִיב הָכָא הֵמָּה הַגִּבּוֹרִים אֲשֶׁר מֵעוֹלָם, וּכְתִיב הָתָם שִׁשִּׁים גִּבּוֹרִים סָבִיב לָהּ, רַבִּי יוֹסֵי אוֹמֵר הֵמָּה הַגִּבּוֹרִים אֲשֶׁר מֵעוֹלָם מִמָּשׁ, מֵעוֹלָם דַּיְיקָא, אַנְשֵׁי הַשֵּׁם, מַאי שֵׁם, דָּא הוּא עוֹלָם דְּקָאֲמָרָן, אַנְשֵׁי הַשֵּׁם דַּיְיקָא, כְּתִיב הָכָא אַנְשֵׁי הַשֵּׁם וּכְתִיב הָתָם בְּנָקְבוֹ שֵׁם, וּכְתִיב וַיִּקֹּב בֶּן הָאִשָּׁה הַיִּשְׂרְאֵלִית אֶת הַשֵּׁם.

466. Rabbi Yehuda said: Even those Nefilim, who are the children of Aza, Azael and Naamah are called THE SONS OF THE ELOHIM. The words: "The same were mighty men" (Ibid.) INDICATE THAT ONLY THEY WERE THE MIGHTY MEN AND NOT THE ORIGINAL NEFILIM. There were only 60 of them by supernal reckoning, AS COMPARED WITH THE SIX DIRECTIONS--NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN. WE CAN DRAW ANALOGY FROM THE VERSES. Here in the scripture, it is written: "The same were mighty men" and there--IN RELATION TO KING SOLOMON, WHO IS ZEIR ANPIN--it is written, "Sixty valiant men are about it" (Shir Hashirim 3:7). JUST AS THEY ARE 60 THERE, SO HERE THEY ARE 60, YET THE FIRST ONES ARE DRAWN FROM ABOVE, FROM SIX SIDES OF ZEIR ANPIN. Rabbi Yosi continued by saying: "The same were the mighty men of old (lit. 'from the world')" and this is written precisely TO DIFFERENTIATE THEM FROM THE FIRST NEFILIM, AZA AND AZAEL, WHO ORIGINATED IN THE WORLD ABOVE. THE WORLD IS THE FEMININE PRINCIPLE OF ZEIR ANPIN AND THE TEXT TEACHES US THAT THOSE MIGHTY MEN WERE INTENDED TO BECOME A CHARIOT FOR MALE AND FEMALE, AND THUS A PART OF THE FEMALE CALLED THE WORLD. HE ASKED: To which name does the text refer when it is written: "Men of renown (lit. 'name')"? (Beresheet 6:4). This is the world we have mentioned, WHICH IS THE FEMININE PRINCIPLE. The phrase "men of name" is precise. IT TEACHES US THROUGH AN ANALOGY BY STATING THAT it is written here: "men of name" and in another place: "when he blasphemes the name" (Vayikra 24:16). It is written: "And the son of the Yisraelite woman blasphemed the name" (Ibid. 11), JUST AS NAME IMPLIES THE FEMININE PRINCIPLE IN THE PREVIOUS VERSE, SO IT IMPLIES THE FEMININE PRINCIPLE IN THIS VERSE.

467. רַבִּי חִיָּיא אָמַר, מֵעוֹלָם מַמָּשׁ הֲווֹ, וּמֵעוֹלָם דִּלְתַתָּא נָטַל לוֹן קֻדְשָׁא בְּרִיךְ הוּא, כד״א זְכֹר רַחֲמֶיךָ ה׳ וַחֲסָדֶיךָ כִּי מֵעוֹלָם הֵמָּה, מֵעוֹלָם וַדַּאי, וּמֵעוֹלָם דִּלְתַתָּא, נָטִיל לוֹן קֻדְשָׁא בְּרִיךְ הוּא וְאִנּוּן אֲבָהָן קַדְמָאֵי לְמֶהֱוֵי רְתִיכָא קַדִּישָׁא לְעֵילָא, אוֹף הָכָא הֵמָּה הַגִּבּוֹרִים אֲשֶׁר מֵעוֹלָם, מֵעוֹלָם וַדַּאי נָטִיל לוֹן קֻדְשָׁא בְּרִיךְ הוּא, ר׳ יִצְחָק אָמַר מֵעוֹלָם דָּא מִטָּתוֹ שֶׁלִּשְׁלֹמֹה דִּכְתִיב שִׁשִּׁים גִּבּוֹרִים סָבִיב לָהּ. ר׳ אַחָא אָמַר כָּלְהוֹ בְּנֵי הָאֱלֹקִים אִקְרוּן.

467. Rabbi Chiya said that they were from a real world, BECAUSE THEY WERE INTENDED TO BE A CHARIOT OF THE FEMALE, AS RABBI YOSI HAS ALREADY SAID. And from the lower world, the Holy One, blessed be He, took them. WHEN THEY FELL TO THIS WORLD, THEY WERE REFINED AND THE REFINED PARTICLES WERE LINKED TOGETHER TO BECOME A CHARIOT OF THE FEMALE. ON THE OTHER HAND, THE ORIGINAL NEFILIM HAD NOTHING OF THIS WORLD BECAUSE THEY WERE HEAVENLY ANGELS. Thus, it was written: "Remember, Hashem, your tender mercies and your truth (chassadim); for they have been from of old (lit. 'from the world')" (Tehilim 25:6). They are assuredly from the world, because the Holy One, blessed be He, took them from this lower world, NAMELY HIS MERCY AND CHASSADIM, to become a supernal Chariot above. These are the early patriarchs. MERCY IS RELATED TO YA'AKOV AND CHASSADIM TO AVRAHAM, WHO ELEVATED FROM THE LOWER WORLD TO BECOME A CHARIOT OF ZEIR ANPIN AND HIS FEMININE PRINCIPLE. HENCE THE SAYING 'IT IS THE FATHERS THAT ARE THE CHARIOT'. Similarly, "the same were mighty men from the world," AS THEY HAVE ALSO BEEN ELEVATED FROM THE LOWER WORLD TO UNITE ABOVE WITH THE CHARIOT OF ZEIR ANPIN AND HIS FEMALE. Rabbi Yitzchak said that the phrase: "From the world," IN THE PASSAGE BEFORE US, refers to King Solomon's bed, WHICH IS ALSO THE FEMININE PRINCIPLE, BUT FROM THE ASPECT OF GVURAH, as it is written: "Behold it is his litter, that of Solomon. Sixty valiant men are round about it." Rabbi Acha said that the sixty valiant men who surrounded the bed of Solomon are also called 'the sons of Elohim.'

TOSEFTA (ADDENDUM)

468. ארז״ל בְּשַׁעֲתָא דִּבְרָא קֻדְשָׁ בְּרִיךְ הוּא לְאָדָם, בְּרָא לֵיהּ בְּגִינְתָּא דְעֵדֶן, וְצִוָּהוּ עַל שְׁבַע מִצְוֹת, חָב, וְאִתְגְּרַשׁ מִגִּינְתָּא דְעֵדֶן, וּתְרֵי מַלְאֲכֵי שְׁמַיָּא, עַזָּא וַעֲזָאֵל, אֲמְרוּ קַמֵּי קֻדְשָׁא בְּרִיךְ הוּא, אִלּוּ הֲוֵינָא אֲנַן בְּאַרְעָא, הֲוֵינָא זַכָּאִין, א״ל קֻדְשָׁ בְּרִיךְ הוּא, וְכִי אַתּוּן יְכִלִּין עַל יִצְרָא בִּישָׁא, אֲמְרוּ קַמֵּיהּ יְכִלִּין, מִיָּד אַפִּיל לוֹן קֻדְשָׁ בְּרִיךְ הוּא, כד״א הַנְּפִילִים הָיוּ בָאָרֶץ, וּכְתִיב הַגִּבּוֹרִים וגו׳, וּבְשַׁעֲתָא דְּנָחֲתוּ לְאַרְעָא, עָאל בְּהוֹ יִצְרָא בִּישָׁא, שֶׁנֶּאֱמַר וַיִּקְחוּ לָהֶם נָשִׁים מִכֹּל אֲשֶׁר בָּחָרוּ, חָבוּ וְאִתְעֲקָרוּ מִקְּדוּשָׁתַיְיהוּ, עַד כָּאן.

468. Our sages of blessed memory have said that when the Holy One, blessed be He, created man, He created him in the Garden of Eden and commanded him to observe seven commandments. When he sinned AT THE TREE OF KNOWLEDGE, and was driven out of the Garden of Eden, those two celestial angels, Aza and Azael, said to the Holy One, blessed be He, 'If it would have been us on earth, like man, we would have been virtuous.' The Holy One, blessed be He, then asked them, 'Would you be able to overcome the evil inclination THAT IS IN CONTROL ON EARTH?' They said, 'We can.' The Holy One, blessed be He, immediately dropped them from heaven to earth and the scripture reads: "There were Nefilim in the earth" (Beresheet 6:7) and also: "mighty men." As soon as they descended to earth, the evil inclination seized them, as it is written: "And they took them wives of all whom they chose" (Ibid. 2). They sinned and were deposed from their sanctity.
End of Tosefta

469. תָּא חֲזֵי, כָּלְהוֹן נְטִיעָן הֲווֹ סְתִימִין רְשִׁימִין דַּקִּיקִין בְּאַתְרָא חָד, לְבָתַר עֲקָרָן קוּדְשָׁא בְּרִיךְ הוּא, וְאַשְׁתֵּיל לוֹן בַּאֲתַר אָחֳרָא, וְאִתְקַיְּימוּ.

469. Come and behold: All the plants, WHICH ARE THE SFIROT OF ZEIR ANPIN AND HIS FEMININE PRINCIPLE, were concealed and impressed with faint marks upon one place, THE PLACE OF MALCHUT. The Holy One, blessed be He, uprooted them from that place and sent them elsewhere, NAMELY TO BINAH, where they flourished AND GAINED THEIR MOCHIN.

51. This is the book of the generations of Adam
The Zohar reveals a secret that pertains to a powerful combination of letters encoded into a verse inside the Torah - The Name of God is a Strong Tower and the Righteous run into it and is Safe. Since doing so can be spiritually harmful, we do not pronounce this combination of letters aloud. Instead, we gaze and pass our eyes over the letters. Rabbi Abba reveals that Adam was given a book of secrets. This secret book was passed down from one generation of sages to another. The book was brought to our physical realm by the angel Raziel. When Adam left the Garden of Eden, the book flew away. Adam prayed for God to return it, and God agreed. Enoch possessed another book of cosmic knowledge, which contained the inner secrets of all wisdom. The books of Adam and Enoch are the foundation and underlying principles of the wisdom of Kabbalah.
These passages connect us to the original seed of Kabbalah, thereby strengthening our connection to this Zohar and all the blessings we receive from it.

470. רַבִּי יֵיסָא שָׁאַל, מַאי דִּכְתִיב זֶה סֵפֶר תּוֹלְדוֹת אָדָם, בְּיוֹם בְּרוֹא אֱלֹקִים אָדָם, בִּדְמוּת אֱלֹקִים עָשָׂה אוֹתָם, זָכָר וּנְקֵבָה בְּרָאָם, וַיְבָרֶךְ אוֹתָם, אָמַרלוֹרַבִּי אַבָּא, רָזָא עִלָּאָה הוּא, תְּנִינָן, תְּלַת סִפְרִין פְּתִיחָן בְּרֹאשׁ הַשָּׁנָהחַד דְּצַדִּיקִים גְּמוּרִים וכו׳. סֵפֶר עִלָּאָה, דְּהָא מִנֵּיהּ נָפַק כֹּלָּא, נָפִיק מִנֵּיהּ כְּתִיבָה. סֵפֶר אֶמְצָעִיתָא, כְּלָלָא דְעֵילָא וְתַתָּא. דְּתוֹרָה שֶׁבִּכְתָב אָדָם קַדְמָאָה, סֵפֶר תְּלִיתָאָה דְּאִקְרֵי תּוֹלְדוֹת אָדָם, וְדָא אִיהוּ דְּצַדִּיקִים גְּמוּרִים, הה״ד זֶה סֵפֶר תּוֹלְדוֹת אָדָם, דָּא צַדִּיק וַדַּאי דַּעֲבִיד תּוֹלְדוֹת. בְּיוֹם בְּרוֹא אֱלֹקִים אָדָם, בִּדְמוּת אֱלֹקִים, דְּהָא וַדַּאי כְּדֵין אִתְתַּקַּן כֹּלָּא לְעֵילָא וְתַתָּא וְאִתְקַיְּימוּ בְּדוּגְמָא חָדָא. זָכָר וּנְקֵבָה בְּרָאָם סְתָם, חָד אִתְכְּלִיל בְּחָד.

470. Rabbi Yesa asked: What does the verse allude to when it reads, "This is the book of the generations of Adam. On the day Elohim created man, in the likeness of Elohim he made him; male and female he created them; and He blessed them" (Beresheet 5:1). Rabbi Aba answered: This is a supernal mystery. We have learned that three books are opened on Rosh Hashanah (New Year), THAT IS, THE FEMALE. One book is of the truly righteous, THE SECOND IS OF THE THOROUGHLY WICKED, AND THE THIRD IS OF THE MEDIOCRE; AND HERE THE ZOHAR DISCUSSES ONLY THE FIRST. There is one supernal book IN THE FEMININE PRINCIPLE, WHICH IS BINAH, from which everything--including the written word--originates. There is a middle book IN THE FEMININE PRINCIPLE, which includes the upper and lower--NAMELY ZEIR ANPIN, WHICH COMBINES BINAH AND MALCHUT. This book is called the written Torah and is the first man of ALL FOUR ASPECTS OF ADAM IN ATZILUT, BRIYAH, YETZIRAH AND ASIYAH, NAMELY ADAM OF ATZILUT. A third book exists IN THE FEMININE PRINCIPLE called 'the generations of Adam'; NAMELY, THE GENERATIONS OF ZEIR ANPIN CALLED 'ADAM.' This is the book of the thoroughly righteous. Hence the verse: "This is the book of the generations of Adam" certainly refers to the Righteous, WHO IS YESOD OF ZEIR ANPIN, who brings forth generations. "In the day Elohim created man, in the likeness of Elohim": AFTER THE REVELATION OF THE BOOK OF THE GENERATIONS OF ADAM, all was completed in the upper and lower worlds and they were both preserved by the same order. The phrase: "Male and female he created them" is vague, BECAUSE THE TEXT SHOULD HAVE READ: 'MAN AND WOMAN HE CREATED THEM'. THIS IS BECAUSE one was included within the other, NAMELY THAT THE FEMALE WAS INCLUDED IN THE MALE UPON THEIR CREATION. THIS IS BECAUSE THEY WERE DOUBLE-FACED AND HE SAWED THEM.

471. מַתְנִיתִין כְּתִיב מִגְדַּל עוֹז שֵׁם ה׳ בּוֹ יָרוּץ צַדִּיק וְנִשְׂגָּב, דָּא הוּא סֵפֶר תּוֹלְדוֹת אָדָם, דְּרָהֵיט בְּהַהוּא מִגְדָּל, הַאי מִגְדַּל מַאי עֲבִידְתֵּיהּ, אֶלָּא דָּא הוּא מִגְדַּל דָּוִד, וְדָא הוּא מִגְדַּל עֹז שֵׁם ה׳ וְכֻלָּא חָד, הָכָא יְדִיעָא לִבְנֵי מְהֵימְנוּתָא, דָּא הוּא וַדַּאי סֵפֶר תּוֹלְדוֹת.

471. In the Mishnah it is written: "The name of Hashem is a strong tower: The righteous runs into it, and is safe" (Mishlei 18:10). THE RIGHTEOUS MENTIONED HERE is the book of the generations of Adam that runs into that tower. HE ASKED: What kind of a tower does the verse refer to? This is the tower of David, NAMELY MALCHUT, which is, "The name of Hashem is a strong tower," and all refer to it this way, BECAUSE TOWER IS A NAME OF MALCHUT AT THE TIME OF HER GREATNESS. MIGDAL (TOWER) IS DERIVED FROM THE HEBREW WORD GREATNESS, GADLUT. Here is a hidden secret known only to the faithful, AS THE SEQUENCE OF NAMES EVOLVING FROM THE VERSE: "THE NAME OF HASHEM IS A STRONG TOWER..." Hence, this most certainly is the book of generations, BECAUSE YESOD, THE RIGHTEOUS, BRING FORTH OFFSPRING BY THE TOWER.
IN THE DIAGRAM, WE FIND TWELVE SEQUENCES OF THREE LETTERED STRUCTURES ADDING UP TO THE 36 LETTERS OF THE VERSE ABOVE.

מבש	עוי	מיץ
גרג	ווה	יצד
דצב	זדו	היי
לקח	שוה	ונך

472. וַאֲמַר ר׳ אַבָּא, סֵפֶר וַדַּאי נָחֲתוּ לֵיהּ לְאָדָם הָרִאשׁוֹן וּבֵיהּ הֲוָה יָדַע חָכְמְתָא עִלָּאָה, וְסִפְרָא דָא, מְטָא לִבְנֵי אֱלָהִין, חַכִּימֵי דָרָא, וּמָאן דְּזָכֵי לְאַשְׁגָּחָא בֵּיהּ, יָדַע בֵּיהּ חָכְמָה עִלָּאָה, וּמַשְׁגִּיחִין בֵּיהּ וְיָדְעִין בֵּיהּ, וְסִפְרָא דָא נָחֵית לֵיהּ, מָארֵי דְרָזִין, וּתְלַת שְׁלִיחָן מְמַנָּן קַמֵּיהּ.

472. Rabbi Aba said: A book was indeed sent down to Adam through which he discerned and comprehended the supernal wisdom. HENCE, THE VERSE REFERS TO IT AS "THE BOOK OF GENERATIONS OF ADAM." This book later came into the hands of the "sons of Elohim", the sages of their generation, who were privileged to learn from it and to glean the supernal wisdom. They grasped it and comprehended it. This book was brought down by the guardian of the secrets--WHO IS THE ANGEL RAZIEL--AND WAS GIVEN TO ADAM IN THE GARDEN OF EDEN. Three guardian angels went before him and guarded the book, SO THAT THE EXTERNAL FORCES WOULD NOT HAVE ACCESS TO IT.

473. וּבְשַׁעֲתָא, דִּנְפַק אָדָם מִגִּנְתָּא דְעֵדֶן, אָחִיד בְּהַהוּא סִפְרָא, כַּד נָפֵיק טָס מִנֵּיהּ, צַלֵּי וּבְכֵי קַמֵּי מָארֵיהּ. וַאֲתִיבוּ לֵיהּ כְּמִלְקַדְּמִין בְּגִין דְּלָא תִתְנְשֵׁי חָכְמְתָא מִבְּנֵי נָשָׁא, וְיִשְׁתַּדְּלוּן לְמִנְדַּע לְמָארֵיהוֹן.

473. When Adam left the Garden of Eden, he still held to the book. Yet as he stepped out, the book flew away from him. He prayed and cried out to his Master, and the book was returned to him as before, so that this wisdom would not be forgotten and people would endeavor to attain knowledge of their Master.

474. וְכֵן תְּנִינָן, סֵפֶר הֲוָה לֵיהּ לַחֲנוֹךְ, וְדָא סֵפֶר, מֵאַתַר דְּסִפְרָא דְתוֹלְדוֹת אָדָם הֲוָה, וְדָא הוּא רָזָא דְחָכְמְתָא, דְּהָא מֵאַרְעָא אִתְנְטִיל, הה״ד וְאֵינֶנּוּ כִּי לָקַח אוֹתוֹ אֱלֹקִים וְהוּא הַנַּעַר כְּדִכְתִיב חֲנוֹךְ לַנַּעַר עַל פִּי דַרְכּוֹ.

474. We have also been told that Chanoch had a book, which originated from the same place as that of the generations of Adam. And this book contains the inner secrets of wisdom. He was taken from this earth to become a heavenly angel. Thus, it is written: "And he was not; for Elohim took him" (Beresheet 5:24). He is the youth, THAT IS, HE IS ALWAYS CALLED A YOUTH, as the verse states: "Train up (Heb. chanoch) a child in the way he should go" (Mishlei 22:6), INDICATING THAT CHANOCH IS THE YOUTH BECAUSE HE BECAME MINISTERING LAD TO THE SHECHINAH.

475. וְכָל גִּנְזֵי עִלָּאֵי אִתְמַסְרָן בִּידֵיהּ, וְדָא מְסִיר וְיָהֵיב וַעֲבִיד שְׁלִיחוּתָא, וְאֶלֶף מַפְתְּחָן אִתְמַסְרָן בִּידֵיהּ, וּמְאָה בִּרְכָאן נְטִיל בְּכָל יוֹמָא, וּקְשִׁיר קְשִׁירִין לְמָארֵיהּ. מֵעָלְמָא נְטִיל לֵיהּ קֻדְשָׁא בְּרִיךְ הוּא לְשַׁמּוּשֵׁיהּ, הֲדָא הוּא דִכְתִיב כִּי לָקַח אוֹתוֹ אֱלֹקִים.

475. All the supernal secrets were delivered into his hands and he, in turn, delivered them to those who merited them. Thus, he performed the mission THAT THE HOLY ONE, BLESSED BE HE, ASSIGNED TO HIM. One thousand keys were delivered into his hands and he takes one hundred blessings every day and creates unifications for his Master. The Holy One, blessed be He, took him from this world so that he would serve him above. The text refers to this when it reads: "And he was not; for Elohim took him."

476. וּמִן דָּא אִתְמְסַר סִפְרָא, דְּאִקְרֵי סִפְרָא דַּחֲנוֹךְ. בְּשַׁעֲתָא דְּאַחִיד לֵיהּ קֻדְשָׁא בְּרִיךְ הוּא. אַחֲמֵי לֵיהּ, כָּל גְּנָזֵי עִלָּאֵי, אַחֲמֵי לֵיהּ אִילָנָא דְּחַיֵּי, בְּגוֹ מְצִיעוּת גִּנְתָּא, וְטַרְפּוֹי, וְעַנְפּוֹי, וְכֹלָּא חָמֵינָן בְּסִפְרֵיהּ. זַכָּאִין אִינּוּן חֲסִידֵי עִלָּאִין דְּחָכְמְתָא עִלָּאָה אִתְגְּלֵי לְהוֹ, וְלָא אִתְנְשֵׁי מִנַּיְיהוּ לְעָלְמִין, כד״א סוֹד ה׳ לִירֵאָיו וּבְרִיתוֹ לְהוֹדִיעָם.

476. Since it was given to him, it is called the book of Chanoch. When the Holy One, blessed be He, took him, He showed him all the supernal mysteries, including the mystery of the Tree of Life, with its leaves and branches in the middle of the garden. We find all those secrets in his book, ALL THAT ELOHIM SHOWED HIM WHEN HE TOOK HIM TO HEAVEN. Happy are those of exalted piety to whom the supernal wisdom has been revealed and from whom it will never be forgotten, as it is written: "The secret of Hashem is with them that fear him; and he will reveal to them his covenant" (Tehilim 25:14).

52. "My spirit shall not always strive on account of man"

The Zohar speaks about the immortality that was achieved on Mount Sinai during the great revelation of Light. The Zohar reveals that Moses never really died. Rabbi Elazar, the son of Rabbi Shimon, quotes a verse from the Book of Isaiah that discusses the reality of immortality at the End of Days, and how man will eventually live forever. The End of Days refers to our current period of time. We arouse the force of immortality through the spiritual influence of the words that compose this passage. When we scan these letters with certainty of mind and a trusting heart, we merit the removal of the force of death from our lives.

477. וַיֹּאמֶר ה׳ לֹא יָדוֹן רוּחִי בָאָדָם לְעוֹלָם בְּשַׁגָּם הוּא בָשָׂר וגו׳ רַבִּי אַחָא אָמַר, בְּהַהוּא זִמְנָא, הֲוָה הַהוּא נַהֲרָא דְּנָגִיד וְנָפִיק, אַפִּיק רוּחָא עִלָּאָה מֵאִילָנָא דְּחַיֵּי, וַאֲרִיק בְּאִילָנָא דְּשַׁרְיָיא בֵּיהּ מוֹתָא, וְאִתְמַשְׁכָן רוּחִין בְּגַוְוּיְיהוּ דִּבְנֵי נָשָׁא, יוֹמִין סַגִּיאִין, עַד דְּסָלְקוּ בִּישִׁין, וְאִתְעַתְּדוּ לַפֶּתַח. כְּדֵין אִסְתַּלַּק רוּחָא עִלָּאָה, מֵהַהוּא אִילָנָא, בְּשַׁעֲתָא דְּפָרַח נִשְׁמְתִין בִּבְנֵי נָשָׁא, הה״ד לֹא יָדוֹן רוּחִי בָאָדָם לְעוֹלָם, לְמֵיהַב לְעוֹלָם בְּשַׁעֲתָא דְּפָרְחוּ נִשְׁמְתִין בִּבְנֵי נָשָׁא.

477. "And Hashem said: 'My spirit shall not always strive on account of man, for that he also is flesh'" (Beresheet 6:3). Rabbi Acha said: At that time, BEFORE THE FLOOD, this river, which originates and flows out of Eden--WHICH IS BINAH--produced a supernal spirit from the Tree of Life. This is ZEIR ANPIN. It poured this into the tree, WHICH IS THE FEMININE PRINCIPLE, and from it flowed spirits of life into the bodies of people, WHO LIVED a very long time until their sins reached the supernal world and stood by the door AT WHICH SIN CROUCHES. The supernal spirit FROM BINAH departed from the tree--WHICH IS THE FEMININE PRINCIPLE, at the instant when souls soared into people. Hence, it was written: "my spirit"--FROM BINAH - "will not strive with man forever (lit. 'for the world')", to give MY SPIRIT to the world when souls fly FROM THE MALE AND FEMALE to people.

478. בְּשַׁגָּם הוּא בָשָׂר, רַבִּי אֶלְעָזָר אָמַר, בְּשַׁגָּם, דָּא מֹשֶׁה, דְּאִיהוּ נָהִיר לְסִיהֲרָא, וּמְחַיְּלָא דָא, קַיְּימִין בְּנֵי נָשָׁא בְּעָלְמָא יוֹמִין סַגִּיאִין. וְהָיוּ יָמָיו מֵאָה וְעֶשְׂרִים שָׁנָה, רָמַז לְמֹשֶׁה דְּעַל יְדֵיהּ תּוֹרָה אִתְיְהִיבַת, וּכְדֵין יָרִיק חַיִּין לִבְנֵי נָשָׁא מֵהַהוּא אִילָנָא דְּחַיִּין וְכָךְ הֲוָה, אִלְמָלֵא דְּחָבוּ יִשְׂרָאֵל, הה״ד חָרוּת עַל הַלֻּחוֹת חֵרוּת מִמַּלְאַךְ הַמָּוֶת. דְּהָא אִילָנָא דְּחַיֵּי הֲוָה מָשֵׁיךְ לְתַתָּא.

478. In the verse: "For that (Heb. beshagam) he also is flesh," Rabbi Elazar claims that Beshagam refers to Moshe, BECAUSE BESHAGAN HAS THE SAME NUMERICAL VALUE AS MOSHE, who shines on the moon. Because of that force, people can live in this world a long time. The phrase: "And his days shall be 120 years" (Beresheet 6:3) alludes to Moshe, WHO LIVED FOR 120 YEARS. Through him, the Torah was given. AT THE TIME THE TORAH WAS GIVEN, he bestowed life upon people from the Tree of Life, AND HE LEFT THE GARDEN OF EDEN CLOTHED IN THAT TREE OF LIFE THAT IS BINAH. Had the children of Yisrael not sinned, this situation would have continued. THEY WOULD HAVE RECEIVED LIFE FROM THE TREE OF LIFE AND WOULD NOT HAVE HAD TO DIE. Thus, the text says, "Engraved (Heb. charut) upon the tablets" (Shemot 32:16), WHICH MEANS freedom (Heb. cherut) from the Angel of Death, because the Tree of Life was drawn down. AND THROUGH IT COMES ETERNAL LIFE.

479. וְעַל דָּא, בְּשַׁגָּם דְּאִיהוּ בָשָׂר, קַיְּימָא מִלָּה לַאֲרָקָא רוּחָא דְּחַיֵּי, בְּשַׁגָּם אָחִיד לְתַתָּא, אָחִיד לְעֵילָא, וְעַל דָּא תְּנִינָן, מֹשֶׁה לָא מִית אֶלָּא אִתְכְּנֵישׁ מֵעָלְמָא, וַהֲוָה נָהִיר לְסִיהֲרָא, דְּהָא שִׁמְשָׁא אַף עַל גַּבְדְּאִתְכְּנֵשׁ מֵעָלְמָא, לָא מִית אֶלָּא עָאל וְאַנְהִיר לְסִיהֲרָא, כָּךְ מֹשֶׁה.

479. Hence, THE TEXT READS "For that (Heb. beshagam) he also is flesh" because beshagam is flesh--NAMELY MOSHE, WHO IS CLOTHED IN THE FLESH OF THE BODY, because upon him rests the inflow of eternal life. Beshegam, WHO IS MOSHE, is connected to the upper and lower worlds. THE UPPER ZEIR ANPIN IS ALSO CALLED 'MOSHE.' THEREFORE, THE PHRASE IS SPECIFIC: "FOR THAT (BESHAGAM) HE ALSO IS FLESH." IT INDICATES THAT IT REFERS TO MOSHE OF THE LOWER WORLD, WHO IS CLOTHED IN FLESH AND THROUGH WHOM THE GIVING OF THE TORAH BESTOWS FREEDOM FROM THE ANGEL OF DEATH. Hence, we learn that Moshe did not die. He was taken from this world TO THE UPPER WORLD OF ZEIR ANPIN, from where he shines upon the moon, WHICH IS THE FEMININE PRINCIPLE. Even though it disappears from the world, the sun does not die AND IS 1NOT CANCELED. Instead, it now shines upon the moon. Similarly, Moshe LEFT THE LOWER WORLD AND NOW SHINES UPON THE MOON IN THE UPPER WORLD.

480. דָּבָר אֲחֵר. בְּשַׁגַּם הוּא בָּשָׂר, בִּמְשִׁיכוּ דְּרוּחָא בִּבְנֵי נָשָׁא, זִמְנָא רַבָּה אִתְהַדַּר לְמֶהֱוֵי בָּשָׂר לְאִתְמַשְׁכָא בָּתַר גּוּפָא, וּלְאִשְׁתַּדְּלָא בְּעוֹבְדִין דְּהַאי עָלְמָא.

480. Another explanation of THE VERSE: "For that he also is flesh" maintains that when the spirit of life resides within the body of people for a long time, this spirit becomes like flesh, LIKE THE BODY, to be drawn after THE PLEASURES OF the body and be involved only with worldly affairs.

481. אֲמַר ר׳ יִצְחָק, כָּל דָּרִין דְּאִשְׁתַּכְלָלוּ מִשֵּׁת, כֻּלְּהוֹ צַדִּיקֵי וַחֲסִידֵי לְבָתַר אִתְפַּשְׁטוּ וְאוֹלִידוּ וְאוֹלִיפוּ אוּמְנוּתָא דְעָלְמָא, לְשֵׁצָאָה בְּרוֹמְחִין וּסְיָיפִין, עַד דַּאֲתָא נֹחַ, וְאַתְקִין לוֹן תִּקּוּנָא דְעָלְמָא, וּלְמִפְלַח וּלְאַתְקָנָא אַרְעָא, דְּהָא בְּקַדְמֵיתָא לָא הֲווֹ זָרְעִין וְחָצְדִין, לְבָתַר אִצְטְרִיכוּ לְהַאי

481. Rabbi Yitzchak said that all those generations, which originated with and came from Shet, were pious and righteous. Subsequently, as they spread and multiplied, they learned earthly skills of destruction with swords and spears, THAT IS, THEY LIVED UPON THEIR SWORD. This went on until Noach came. He improved the world for them and taught them to cultivate the land. When Noach first came, they did not sow and reap. THEY LIVED BY THEIR SWORDS and later, they depended on AGRICULTURE. This is what is meant by the verse: "While the earth remains..." (Beresheet 8:22), BECAUSE THEN THE ART OF SOWING AND HARVESTING WAS PRACTICED.

482. ר׳ אֶלְעָזָר אֲמַר, זַמִּין קֻדְשָׁא בְּרִיךְ הוּא לְתַקָּנָא עָלְמָא, וּלְאַתְקָנָא רוּחָא בִּבְנֵי נָשָׁא, בְּגִין דְּיוֹרְכוּן יוֹמִין לְעָלְמִין, הה״ד כִּי כִּימֵי הָעֵץ יְמֵי עַמִּי וגו׳. וּכְתִיב וּבִלַּע הַמָּוֶת לָנֶצַח, וּמָחָה ה׳ אֱלֹקִים דִּמְעָה מֵעַל כָּל פָּנִים וְחֶרְפַּת עַמּוֹ יָסִיר מֵעַל כָּל הָאָרֶץ, כִּי ה׳ דִּבֵּר.

482. Rabbi Elazar said that in the future, the Holy One, blessed be He, will correct the world and transform the spirit of life in people so that they live forever. About this, it is written: "For as the days of a tree shall the days of my people be" (Yeshayah 65:22), and "He will destroy death forever; and Hashem Elohim will wipe away tears from off all faces; and the insult of His people shall He take away from off all the earth: for Hashem has spoken it" (Yeshayah 25:8).

1. The Seven Chambers of the Garden of Eden

The following sections of the holy Zohar explore the metaphysical structure of all reality.

The Zohar is not just another book that provides information. As we scan these Aramaic words and sentences, they convey mystical knowledge, profound spiritual influence, and positive energy into all areas of our lives. The Zohar is a life-enriching instrument that conveys the very same spiritual Light that it describes in its pages. The act of looking at and learning from the Zohar allows us to assimilate the energy that is present in each and every letter. Quite simply, the words on these pages bring Light to places of darkness.

There are seven chambers in the Garden of Eden--that is, seven levels or frequencies of spiritual energy. These seven chambers correspond to seven Sfirot, or dimensions.

Though there are ten Sfirot in all, and these comprise all reality, they are divided into two groups - the Upper Three [Keter, Chochmah and Binah] and the Lower Seven [Chesed, Gevurah, Netzach, Hod, Yesod and Malchut].

Generally, the Upper Three have no real influence or sway over our physical world. They are above and beyond the boundaries of our cosmic neighborhood.

The Lower Seven, however, directly affect our world. More than that, they are like a holographic projector that projects the Light of the Creator into a 3 dimensional hologram that we perceive as our universe.

Because there are seven Light sources, it's not surprising that the number seven appears again and again:

7 notes of music.

7 colors of the spectrum.

7 seas.

7 continents.

1. Rabbi Shimon said: As we have already learned, when the Holy One, blessed be He, created the world, He established the laws of the secret of faith, NAMELY OF MALCHUT, within the lights of the higher secrets, THAT IS, HE ELEVATED MALCHUT TO BINAH. HENCE HE IMPRINTED THE SAME LAWS GOVERNING MALCHUT ON THE HIGHER SFIROT OF BINAH. THIS IS THE SECRET OF COMBINING THE QUALITIES OF THE MERCY OF BINAH AND THE JUDGMENT OF MALCHUT SHAPED BY THE ONE WHO EMANATED THEM FOR THE PURPOSE OF STRUCTURING THE WORLD. He established laws above, IN BINAH, and He established laws below, IN MALCHUT. He established all of this at the same time, MEANING THAT BOTH LAWS HAVE THE SAME FORM, THAT OF BINAH. And He made the lower world, MALCHUT, in the likeness of the upper world, BINAH. And He made one the exact reflection of the other, so that they can be elevated and thus united as one. That is why the Holy One, blessed be He, established the laws of the upper and lower letters of the alphabet, with which he created the worlds.

1. אָמַר רַבִּי שִׁמְעוֹן הָא תְּנִינָן, דְּכַד בְּרָא קֻדְשָׁא בְּרִיךְ הוּא עָלְמָא, גְּלִיף בְּגִילּוּפֵי דִּרְזָא דִּמְהֵימְנוּתָא, גּוֹ טְהִירִין, בְּרָזִין עִלָּאִין, וְגְלִיף לְעֵילָא, וְגְלִיף לְתַתָּא, וְכֹלָּא בְּרָזָא חָדָא, וַעֲבִיד עָלְמָא תַּתָּאָה, כְּגַוְונָא דְעָלְמָא עִלָּאָה, וְדָא קָאֵים לְקַבֵּיל דָּא, לְמֶהֱוֵי כֹּלָּא חָד, בְּיִחוּדָא חָדָא, וּבְגִין כָּךְ קֻדְשָׁא בְּרִיךְ הוּא גְּלִיף גְּלִיפֵי דְּאַתְוָון עֵילָא וְתַתָּא, וּבְהוֹ בְּרָא עָלְמִין.

2. Come and see, that in the same manner, the Holy One, blessed be He, created the world, WHICH IS TO SAY BY INCLUDING THE QUALITY OF THE MERCY OF BINAH, AS EXPLAINED ABOVE, He also included in THE SOUL OF the first man, ADAM, THE SAME QUALITY OF MERCY WITH WHICH THE WORLD, MALCHUT, WAS CREATED. SUBSEQUENTLY, HE WAS ALSO ABLE TO ATTAIN THE LEVEL OF THE UPPER EMANATIONS OF BINAH AS WELL AS MALCHUT, AS THE ZOHAR EXPLAINS TO US. He opened up the discussion and said, "they are like man, who has transgressed the covenant" (Hoshea 6:7), because the Holy One, blessed be He, crowned Adam with the supernal crowns OF THE MOCHIN OF THE FIRST THREE SFIROT. He also created him with the six extremeties of the world, NAMELY WITH THE MOCHIN OF THE SIX LOWER SFIROT, so that he would be complete in everything. And all THE CREATURES trembled before Adam and feared him because when he was created it was in the supernal form. All the creatures looked at that form and were reverent and fearful of him.

2. וְתָא חֲזֵי כְּגַוְונָא דְּעֲבַד קֻדְשָׁא בְּרִיךְ הוּא עָלְמָא, הָכֵי נָמֵי בְּרָא לֵיהּ לְאָדָם קַדְמָאָה. פָּתַח וַאֲמַר וְהֵמָּה כְּאָדָם עָבְרוּ בְּרִית וגו׳, דְּהָא קֻדְשָׁא בְּרִיךְ הוּא אַעֲטַר לֵיהּ בְּעִטְרִין עִלָּאִין, וּבְרָא לֵיהּ בְּשִׁית סִטְרִין דְּעָלְמָא, לְמֶהֱוֵי שְׁלִים בְּכֹלָּא, וְכֹלָּא זָעֲאן וְדָחֲלָן מִקַּמֵּיהּ, דְּהָא כַּד אִתְבְּרֵי אָדָם, אִתְבְּרֵי בְּדִיוֹקְנָא עִלָּאָה, וַהֲווֹ מִסְתַּכְּלָן בְּהַהוּא דִּיוֹקְנָא, וְזָעֲאן וְדָחֲלָן מִקַּמֵּיהּ.

3. Subsequently, the Holy One, blessed be He, brought Adam into the Garden of Eden to enjoy its supernal delights. He was encircled by holy angels, who served him and informed him of the secrets of their Master. Come and behold: When the Holy One, blessed be He, brought Adam into the Garden of Eden, Adam saw and observed all the higher secrets and wisdom, so that he was able to observe and understand the splendors of his Master. ADAM HAD ACCESS TO ALL THAT, BECAUSE HE WAS CREATED IN THE SUPERNAL FORM OF BINAH.

3. וּלְבָתַר אָעֵיל לֵיהּ קֻדְשָׁא בְּרִיךְ הוּא בְּגִנְתָּא דְעֵדֶן, לְאִתְעַדְּנָא תַּמָּן בְּעִדּוּנִין עִלָּאִין, וַהֲווֹ מַלְאָכִין עִלָּאִין סָחֲרִין לֵיהּ, וּמְשַׁמְּשִׁין קַמֵּיהּ, וְרָזִין דְּמָרֵיהוֹן הֲווֹ אוֹדְעִין לֵיהּ. תָּא חֲזֵי, בְּשַׁעֲתָא דְּאָעֵיל לֵיהּ קֻדְשָׁא בְּרִיךְ הוּא לְגִנְתָּא דְעֵדֶן, הֲוָה חָמֵי וְאִסְתַּכַּל מִתַּמָּן, כָּל רָזִין עִלָּאִין, וְכָל חָכְמְתָא, בְּגִין לְמִנְדַּע וּלְאִסְתַּכְּלָא בִּיקָרָא דְּמָרֵיהּ.

4. There are seven sacred chambers and seven levels above, which are the secrets of supernal faith, NAMELY BINAH. And there are seven chambers below, IN MALCHUT, similar to those above, IN BINAH. Six of these chambers are just as they are above, CORRESPONDING TO THE SIX SFIROT OF ZEIR ANPIN, but one CHAMBER, CORRESPONDING TO BINAH, IS hidden and concealed. And all THE CHAMBERS OF MALCHUT, AND EVEN THE LOWER SIX, are part of the holy secret, AND THUS THEY ARE IN THE SHAPE OF BINAH. This is because each of the chambers has some of the likeness of above and some of the likeness of below, so that it is included in the form of the supernal secret OF BINAH as well as in the form of the lower secret OF MALCHUT. Adam resides in these chambers.

4. שִׁבְעָה הֵיכָלִין מְרוֹרִין אִינּוּן לְעֵילָא, דְּאִינּוּן רָזָא דִּמְהֵימְנוּתָא עִלָּאָה, וְשִׁבְעָה הֵיכָלִין אִינּוּן לְתַתָּא כְּגַוְונָא דִלְעֵילָא, וְאִינּוּן שִׁית כְּגַוְונָא עִלָּאָה, וְחַד טְמִיר וְגָנִיז אִיהוּ לְעֵילָא. וְכָל אִלֵּין אִינּוּן בְּרָזָא עִלָּאָה, בְּגִין דְּכָל הָנֵי הֵיכָלִין, אִית בְּהוֹ כְּגַוְונָא דִלְעֵילָא, וְאִית בְּהוֹ כְּגַוְונָא דִלְתַתָּא, לְמֶהֱוֵי כָּלִיל בְּדִיוֹקְנָא דְרָזָא דִלְעֵילָא, וּבְדִיוֹקְנָא דְרָזָא דִלְתַתָּא, וּבְהוֹ הֲוָה דִּיוּרֵיהּ דְּאָדָם.

5. And after the expulsion OF ADAM from the Garden of Eden, the Holy One, blessed be He, prepared THE CHAMBERS for the souls of the righteous, to reward them with the blissful splendors of His divine light. And each one OF THOSE CHAMBERS was prepared in the semblance of the supernal shape OF BINAH and the lower shape OF MALCHUT, as we have already explained.

5. וּלְבָתַר דְּאִתְתָּרַךְ מִגִּנְתָּא דְעֵדֶן, אַתְקִין לוֹן קֻדְשָׁא בְּרִיךְ הוּא לְנִשְׁמַתְהוֹן דְּצַדִּיקַיָּא, לְאִשְׁתַּעְשָׁעָא בְּהוֹ. כְּדְקָא חָזֵי, מִזִּיוָא דִּיקָרָא עִלָּאָה. וְכָל חַד וְחַד, אִתְתַּקַּן כְּגַוְונָא דִלְעֵילָא, וּכְגַוְונָא דִלְתַתָּא, כְּמָה דְאוֹקִימְנָא.

2. First Chamber: Yesod

The Zohar explains that, in the first chamber, the souls of the converts enter and stand to behold the Divine Splendor. Three times a day they are illuminated by Divine Light.

6. The first chamber below was created in the likeness of that which is above, THAT IS THE SFIRAH OF YESOD WITHIN MALCHUT--SET IN ITS PLACE BELOW TO CORRESPOND TO BINAH. It has already been explained that a law of the Garden of Eden states that ALL ITS ASPECTS ARE EXACTLY THE SAME as those in the divine secret OF BINAH, ALTHOUGH THE ASPECT OF THE MALCHUT OF THE ATTRIBUTE OF JUDGMENT IS NOT NOTICEABLE THERE. It is not visible to the eye, BECAUSE THE ESSENCE OF MALCHUT IS STORED DEEP WITHIN, AND THUS CANNOT BE SEEN. THE ATTRIBUTE OF MERCY CAN BE SEEN, but only by the souls of the righteous. Such souls exist in harmony with both the upper and lower laws. REACHING COMPLETION FROM BOTH BINAH AND MALCHUT, THEY ARE ABLE TO ATTAIN THE ESSENCE OF MALCHUT. FURTHERMORE, THROUGH MALCHUT, they are able to see the secret of their Master and to enjoy divine bliss.

6. הֵיכָלָא קַדְמָאָה, אֲתַר דְּאִיהוּ מִתְתַּקַּן לְתַתָּא, לְמֶהֱוֵי כְּגַוְונָא דִלְעֵילָא, וְהָא אִתְעֲרוּ חַבְרַיָּיא, נְמוּסֵי דְּגִנְתָּא דְעֵדֶן, כְּמָה דְאִיהוּ בְּרָזָא עִלָּאָה. וְלָא שָׁלְטָא בֵּיהּ עֵינָא, בַּר נִשְׁמַתְהוֹן דְּצַדִּיקַיָּא, לְמֶהֱוֵי גְּלִיפָן לְעֵילָא וְתַתָּא, וּלְאִסְתַּכְּלָא מִתַּמָּן, בְּרָזָא דְמָרֵיהוֹן, וּבְעִנּוּגָא דִלְעֵילָא.

7. Those WHO REACH MALCHUT WITHIN THE CHAMBERS are the righteous ones, who have not betrayed their Master for other gods. THEY ATTAIN MALCHUT AS IS IMPLIED BY THE PHRASE THAT SAYS THE SECRET OF "a virtuous woman is the crown of her husband" (Mishlei 12:4). The secret of faithNAMELY MALCHUT is that whoever attains it should cleave to his Master, always be in awe of Him, and never stray to the left or to the right.

As we have explained, one must not follow other deities--which are termed 'a sinful woman'. This is the reason for the verse, "That they may shield you from a foreign woman, from the stranger who flatters with her words" (Mishlei 7:5). AND NO ONE MERITS ANY OF THIS EXCEPT THROUGH MALCHUT. HENCE THE STATURE OF THOSE RIGHTEOUS ONES WHO DO MERIT IT IS VERY HIGH. AND YOU SHOULD KNOW THAT THE ONLY ATTAINABLE CHAMBERS ARE THE SIX OF ZEIR ANPIN; THE SEVENTH IS UNATTAINABLE. THE CHAMBERS, TOGETHER WITH ZEIR ANPIN, ARE CONSIDERED THE TEN SFIROT. REMEMBER THAT THE FIRST CHAMBER OF YESOD ALSO INCLUDES MALCHUT, AND THE LAST CHAMBER OF BINAH ALSO INCLUDES THE THREE TOP SFIROT: KETER, CHOCHMAH, AND BINAH.

7. וְאִלֵּין אִינּוּן צַדִּיקַיָּא, דְּלָא אַחְלְפוּ יְקָרָא דְמָרֵיהוֹן, בְּגִין דַּחֲלָא אָחֳרָא. כְּתִיב אֵשֶׁת חַיִל עֲטֶרֶת בַּעְלָהּ, רָזָא דִּמְהֵימְנוּתָא, לְאִתְדַּבְּקָא בַּר נָשׁ בְּמָרֵיהּ, וּלְדָחֲלָא מִנֵּיהּ תְּדִיר, וְלָא יִסְטֵי לִימִינָא וּשְׂמָאלָא, וְהָא אוֹקִימְנָא, דְּלָא יְהַךְ בַּר נָשׁ, בָּתַר דַּחֲלָא אָחֳרָא, דְּאִקְרֵי אֵשֶׁת זְנוּנִים, וּבְגִין כָּךְ כְּתִיב לִשְׁמָרֶךָ מֵאִשָּׁה זָרָה מִנָּכְרִיָּה אֲמָרֶיהָ הֶחֱלִיקָה.

8. הֵיכָלָא דָא, קָאֵים בִּדְיוֹקְנָא דְרָזָא עִלָּאָה, בְּגִין דְּכַד נִשְׁמָתִין דְּצַדִּיקַיָּא נָפְקֵי מֵהַאי עָלְמָא, עָאלִין גּוֹ אִלֵּין הֵיכָלִין, דִּי בְּגִנְתָּא דְעֵדֶן דִּלְתַתָּא, וְתַמָּן יָתְבִין כָּל חַד וְחַד, כָּל הַהוּא זִמְנָא דְאִצְטְרִיכָא נִשְׁמָתָא לְמֵיתַב תַּמָּן.

8. This chamber is fixed in the secret of the divine form, WHICH IS BINAH, because when the souls of the righteous leave this world, WHEN THEY DEPART TO THEIR OWN WORLD, they enter those chambers of the lower Garden of Eden. And each one remains there for as long as it is necessary for the soul to be there.

9. וּבְכָל הֵיכָלָא וְהֵיכָלָא, אִית דְּיוֹקְנִין, כְּגַוְונָא דִלְעֵילָא. וּדְיוֹקְנִין כְּגַוְונָא דִלְתַתָּא, וְתַמָּן אִתְלַבְּשַׁת נִשְׁמָתָא בִּלְבוּשִׁין כְּגַוְונָא דְהַאי עָלְמָא, וְאִתְעַדְּנַת תַּמָּן כָּל הַהוּא זִמְנָא דְאִצְטְרִיכַת, עַד דְּמִטוֹ זִמְנָא לְסַלְקָא לַאֲתַר עִלָּאָה כְּמָה דְאִצְטְרִיךְ. וּמִגּוֹ הַהוּא מָאנָא דְאִתְלַבְּשַׁת בֵּיהּ, חָמָאת דְּיוֹקְנִין עִלָּאִין, לְאִסְתַּכְּלָא בִּיקָרָא דְּמָרֵיהוֹן.

9. In each and every chamber OF THE LOWER GARDEN OF EDEN there are figures in the supernal form OF BINAH, and there are figures in the lower form OF MALCHUT. CONSEQUENTLY, EVEN IF THE SOUL IS NOT ENTIRELY PURIFIED OF BODILY QUALITIES, IT CAN ENTER AND BE THERE IN THE SHAPE OF MALCHUT, WHICH IS CONNECTED WITH THE PHYSICAL NATURE. THE SOUL, WHICH IS THE ASPECT OF BINAH, CAN ALSO ENTER AND, AS EXPLAINED, BE CONNECTED TO BINAH.
And therein, IN THE GARDEN OF EDEN OF BELOW, the soul is clothed with garments similar to those worn in the physical world, and it enjoys all the time it needs there. IT ENJOYS THE BLISS OF DIVINE LIGHT, IN ORDER TO BE ENTIRELY CLEANSED OF ITS OLD PHYSICAL NATURE, until such a time as it can be elevated to its divine home. THIS MEANS THAT UNTIL ALL THE IMPRINTS OF THE PHYSICAL BODY THAT WERE ATTACHED TO THE SOUL IN THIS WORLD DISSIPATE, IT CANNOT BE ELEVATED TO ITS PLACE IN THE SUPERNAL GARDEN OF EDEN, AS IT NEEDS TO BE--FOR EACH SOUL IS FROM BINAH AND MUST RETURN TO ITS SOURCE, WHICH IS THE UPPER GARDEN OF EDEN. And with the new form or clothing that THE SOUL NOW WEARS, it is able to see divine entities FROM BINAH, and can thus glimpse the glory of its Master. THIS CLOTHING IS SIMILAR TO WORLDLY GARMENTS, BUT IT ALSO CONTAINS SUPERNAL FORMS FROM BINAH, AND THEREFORE, THROUGH ITS FORM, THE SOUL CAN STRIVE TO SEE THE DIVINE LIGHTS OF BINAH, AND BEHOLD THE GLORY OF ITS MASTER.

10. בְּהַאי הֵיכָלָא, אִית נְהוֹרִין עִלָּאִין, לְאִסְתַּכְּלָא, וְנִשְׁמַתְהוֹן דְּאִינּוּן גִּיּוֹרִין דְּאִתְגַּיְּירוּ, קָיְימִין תַּמָּן, וְעָאלִין תַּמָּן, לְאִסְתַּכְּלָא בִּיקָרָא עִלָּאָה, וּמִתְלַבְּשָׁן תַּמָּן בִּלְבוּשָׁא חָדָא דִּנְהוֹרָא, דְּנָהִיר וְלָא נָהִיר. וְהַהוּא הֵיכָלָא מַקְפָּא מֵאֶבֶן טָבָא וְדַהֲבָא.

10. This chamber has visible supernal lights, and the souls of the converts enter and stand there to behold the divine splendor. Here they are clad in one luminous garment, that shines and yet also shines not. WITH THE LIGHTS IN THIS CHAMBER, THE RIGHTEOUS ARE ABLE TO SEE AND ENDOW THE SOULS OF THE CONVERTS, ENABLING THEM TO ENTER INSIDE AND RECEIVE THE DIVINE SPLENDOR--AFTER THEY HAVE BEEN DRESSED IN A LUMINOUS GARMENT, THAT BOTH SHINES AND DOES NOT SHINE. THE LIGHTS HAVE TWO FUNCTIONS, WHICH ARE AS ONE: TO SHINE UPON THE WORTHY, AND NOT TO SHINE UPON--IN OTHER WORDS, TO LEAVE IN DARKNESS--THE UNWORTHY. THE CLOTHING BRINGS THEM JOY, BECAUSE THEY MERIT IT AND ARE FIT TO RECEIVE IT. This chamber is lined with precious stones and gold.

11. וְתַמָּן אִיהוּ פִּתְחָא חָדָא. דְּנָחֵית לְקָבֵל פִּתְחָא דְּגֵיהִנֹּם, מִתַּמָּן מִסְתַּכְּלָן בְּכָל אִינּוּן חַיָּיבֵי, דְּלָא עָאלוּ בִּבְרִית קַיְימָא קַדִּישָׁא, וְאִתְתָּרְכוּ בְּאִינּוּן מַלְאֲכֵי חַבָּלָה, דְּטָרְדֵי לוֹן בְּנוּרָא דְּדַלִּיק, וְאִינּוּן חָמָאן וְחָדָאן עַל דְּאִתְגַּיְּירוּ.

11. There is an opening that leads down to the gates of Gehenom (Hell). From there, THE CONVERTS look at all the evil ones, THE IDOL WORSHIPERS, THOSE WHO HAVE NOT CONVERTED AND THUS have not entered the holy covenant. They are chased away by the angels of destruction with fire, and the converts see this, rejoicing that they have converted AND ARE THUS SPARED SUCH A HARSH JUDGMENT.

12. וּתְלַת זִמְנִין בְּיוֹמָא, נְהֲרִין מִגּוֹ נְהִירוּ עִלָּאָה, וּמִשְׁתַּעְשְׁעָן תַּמָּן, וְעֵילָא מִנְּהוֹן, עוֹבַדְיָה וְאוּנְקְלוּס גִּיּוֹרָא, וּשְׁאָר גִּיּוֹרִין דְּאִתְגַּיְּירוּ, כְּגַוְונָא דָא לְעֵילָא, כַּד זָכָאן לְסַלְקָא נִשְׁמַתְהוֹן לְאִתְעַטְּרָא תַּמָּן.

12. And three times a day they are illuminated by divine light, blessed by LIGHTS OF THE THREE TOP SFIROT, WHICH ARE DRAWN INTO THIS CHAMBER. Above them reside Ovadyah the convert and Onkelus the convert, and the other SIMILARLY IMPORTANT converts. And, as has been explained REGARDING THIS CHAMBER IN THE LOWER GARDEN OF EDEN, SO TOO IN THE LOWER CHAMBER OF THE UPPER GARDEN OF EDEN, the souls ascend and are adorned, AFTER RESIDING FOR A SUFFICIENT TIME IN THE LOWER GARDEN OF EDEN.

3. Second Chamber: Hod

The second chamber is located within the first. The opening to this chamber can be found in our world, deep within the caves of the Patriarchs in Machpelah, Hebron, in the Land of Israel. In this chamber reside the souls who met with adversity and endured hardship in the physical world. Throughout their ordeals, they retained their certainty and faith in the Creator. These souls understood the purpose of human existence as achieving spiritual growth, and therefore they thanked the Ancient and Holy One for sending them genuine opportunities for attaining that purpose.

13. הֵיכָלָא תִּנְיָינָא, הֵיכָלָא דָא, קַיְימָא לְגוֹ מֵהַאי הֵיכָלָא קַדְמָאָה וְהַאי פִּתְחָא אִיהוּ סָמִיךְ לְגוֹ מְעַרְתָּא דַּאֲבָהָן, וְהַאי הֵיכָלָא נָהֵיר מִקַּדְמָאָה, הָכָא אִית כָּל אֲבָנִין יַקִּירִין דְּמַקְפָן לֵיהּ.

13. The second chamber is within the first. The opening of this chamber is from within the cave of the Patriarchs, and it is lit by the first chamber. All manner of precious stones surround it.

14. בְּגוֹ דְּהַאי הֵיכָלָא, אִית נְהִירוּ חַד, כְּלֵיל מִכָּל גְּוָונִין, וְאִיהוּ נָהֵיר מֵעֵילָא לְתַתָּא. בְּהַאי הֵיכָלָא קַיְימִין אִינּוּן, דְּסָבְלוּ יִסּוּרִין וּמַרְעִין בְּהַאי עָלְמָא, בְּגִין לְאִתְתַּקְּנָא, וַהֲווֹ מוֹדָן וּמְשַׁבְּחָן לְמָרֵיהוֹן כָּל יוֹמָא, וְלָא הֲווֹ מְבַטְּלִין צְלוֹתַיְיהוּ לְעָלְמִין.

14. Within this chamber, there is one light that includes all the colors, THAT IS, THE FOUR COLORS OF CHOCHMAH, BINAH, TIFERET, AND MALCHUT, which shine downward from above. In this chamber are found all those who, so as to be made whole BY PERFECT REPENTANCE, suffered illnesses and misfortunes in this world, and who thanked and praised their Master every day, and never once stopped their prayers. THEREFORE THEY ATTAINED ADMITTANCE TO THE CHAMBER OF HOD IN THE GARDEN OF EDEN.

15. לְגוֹ מֵהַאי הֵיכָלָא, קַיְימִין כָּל אִינּוּן, דְּמְקַדְּשִׁין בְּכָל חֵילָא שְׁמָא דְּמָרֵיהוֹן, וַאֲתִיבוּ אָמֵן יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ בְּכָל חֵילָא, וְאִלֵּין אִינּוּן קַיְימִין לְגוֹ, בְּגוֹ הַאי הֵיכָלָא, וְהַהוּא נְהוֹרָא דְּכְלֵיל כָּל גְּוָונִין נָהֵיר לוֹן. מֵהַהוּא נְהִירוּ קַיְימִין וְחָמָאן נְהוֹרִין אָחֲרָנִין, דְּאִתְאַחֲדָן וְלָא אִתְאַחֲדָן בְּגַוְוּיְיהוּ. וְעֵילָא מִנְּהוֹן מָשִׁיחַ, דְּאִיהוּ עָאל וְקָאֵים בֵּינַיְיהוּ, וְנָחֵית לוֹן.

15. And within this chamber reside all the righteous people who sanctify with all their might the name of their Master, and answer, with all their might, "Amen, may the great name be blessed." THIS THIRD ASPECT OF THE CHAMBER CONTAINS THE THREE TOP SFIROT, TO WHICH THE ABOVE MENTIONED RIGHTEOUS MERIT ADMISSION. They reside in the innermost recesses of the chamber. CHESED, GVURAH, AND TIFERET OF THIS CHAMBER EXIST WITHIN NETZACH, HOD, AND YESOD OF THIS CHAMBER, AND THE THREE TOP SFIROT EXIST WITHIN CHESED, GVURAH, AND TIFERET. And the light THAT RESIDES WITHIN CHESED, GVURAH, AND TIFERET OF THIS CHAMBER includes all of the colors, CHOCHMAH, BINAH, TIFERET, AND MALCHUT. THIS LIGHT shines on them THAT IS, ON THE RIGHTEOUS IN THE TOP THREE SFIROT OF THE CHAMBER. And by the strength of this light THAT THEY RECEIVE FROM CHESED, GVURAH, AND TIFERET OF THE CHAMBER, they can stand and see other lights--BUT THE MAGNITUDE OF THESE OTHER LIGHTS DOES NOT ALLOW THEM TO BE SEEN FULLY. IT IS AS IF THEY CONNECT, YET ALSO DO NOT CONNECT WITH THE LIGHTS. Above THE RIGHTEOUS, stands Mashiach, who enters, walks among them, and draws down that light SO THAT THEY CAN ATTAIN IT FULLY.

4. Third Chamber: Netzach

This chamber receives all those souls who have suffered more severe misfortunes and tragedies than the souls who reside in the Second Chamber. A second kind of soul dwelling in this chamber are the children whose lives where cut short. These young souls died before their time and therefore did not sin. The third type of soul who merits a place in this Chamber are those who constantly felt pain and cried over the destruction of the Holy Temples. These souls endured the suffering of the entire world during their existence.

16. MASHIACH leaves the SECOND chamber and enters the third. Here are found all those who suffered, FOR THE PURPOSE OF BEING MADE WHOLE, more severe illnesses and greater misfortunes THAN THOSE IN THE SECOND CHAMBER. THIS IS WHY THEY HAVE MERITED A PLACE IN THE THIRD CHAMBER. AND THIS IS THE FIRST TYPE OF SOUL FOUND IN THE CHAMBER. THE SECOND TYPE OF SOUL IN THIS CHAMBER IS THAT OF children who did not live their full lives, WHO DIED BEFORE THEIR TIME, AND THUS DID NOT SIN. SUCH PURE SOULS ASCEND TO MAYIN NUKVIN (FEMALE WATERS), AND ATTRACT THE LIGHTS OF THE SECOND CHAMBER. THE THIRD TYPE OF SOUL IN THE CHAMBER IS THAT OF those who mourn the destruction of the holy temple and who shed tears, THEREBY DRAWING DOWN THE LIGHTS OF THE TOP THREE SFIROT INTO THIS CHAMBER. All THREE TYPES OF RIGHTEOUS SOULS reside in this chamber AND MASHIACH consoles them, WHICH MEANS THAT HE BESTOWS ON THEM THEIR LIGHTS.

16. אִיהוּ נְטִיל מֵהַאי הֵיכָלָא, וְעָאל בְּהֵיכָלָא תְּלִיתָאָה, וְתַמָּן כָּל אִנּוּן בְּנֵי מַרְעִין וּכְאֵבִין יַתִּיר, וְכָל אִינּוּן דַּרְדְּקֵי דְּבֵי רַבָּן דְּלָא אַשְׁלִימוּ יוֹמִין, וְכָל אִינּוּן דַּעֲצִבִּין עַל חָרוּב בֵּי מַקְדְּשָׁא וַהֲווֹ אוֹשְׁדִין דְּמְעִין, כְּלְהוֹן קַיְּימִין בְּהַהוּא הֵיכָלָא, וְאִיהוּ מְנַחֵם לוֹן.

5. Fourth Chamber: Tiferet

In this chamber are found the mourners of Zion and Jerusalem. Just as a child can feel the pain of parents who suffer over their children's misdeeds, these souls feel the pain of the Creator. Souls who were slain and executed for their unwavering belief in God are also among this group. The Messiah, the Zohar reveals, wears a garment upon which are inscribed the names of all martyrs.

17. He leaves the third and enters the fourth chamber, BECAUSE AFTER BEING COMPLETED WITH ALL THE LIGHTS OF THE THIRD CHAMBER, HE CAN NOW ENTER THE CHAMBER OF TIFERET. In this chamber are all of the mourners of Tzion (Zion) and Jerusalem and all of those murdered by idolatrous nations. And WHEN MASHIACH SEES THEM he breaks down in tears and cries. Then all the princes descended from David hold him and comfort him.

17. וּנְטִיל מֵהַאי הֵיכָלָא, וְעָאל בְּהֵיכָלָא רְבִיעָאָה, וְתַמָּן כָּל אִינּוּן אֲבֵלֵי צִיּוֹן וּירוּשָׁלֵם, וְכָל אִינּוּן קְטוֹלֵי דִּשְׁאָר עַמִּין עכו״ם וְאִיהוּ שָׁרֵי וּבָכֵי, וּכְדֵין כָּל אִינּוּן נְשִׂיאִין דְּזַרְעָא דְּדָוִד, כְּלְהוּ אֲחִידָן בֵּיהּ, וּמְנַחֲמִין לֵיהּ.

18. MASHIACH starts crying again till a supernal voice emerges and mixes with the Voice OF MASHIACH and HIS VOICE rises up. And it is delayed there until the beginning of the month, when it descends FROM BINAH. THEN it brings down many lights and emanations that shine upon all the chambers. It also brings remedy and light to those killed BY THE IDOLATROUS NATIONS OF THE WORLD and those ailing and with pains who suffer with Mashiach SO AS TO BRING FORTH THE REDEMPTION.

18. שָׁארֵי תְּנַיְינוּת וּבָכֵי, עַד דְּקָלָא נָפֵיק, וּמִתְאַחֵד בְּהַהוּא קָלָא, וְסָלֵיק לְעֵילָא, וְאִשְׁתְּהֵי תַּמָּן עַד רֵישׁ יַרְחָא. וְכַד נָחֵית נָחֲתִין עִמֵּיהּ כַּמָּה נְהוֹרִין וְזִיוִין, מְנַהֲרִין לְכָל אִינּוּן הֵיכָלִין, וְאַסְוָותָא וּנְהוֹרָא לְכָל אִינּוּן קְטוֹלִין, וּבְנֵי מַרְעִין וּמַכְאוֹבִין דְּסָבִילוּ עִמֵּיהּ דְּמָשִׁיחַ.

19. MASHIACH puts on the purple garment OF ROYALTY (called Purfira), on which the names of all those killed by the idolatrous nations of the world are inscribed and listed. This purple garment OF MASHIACH ascends TO BINAH and is engraved upon the supernal royal garment of the King, WHICH IS ZEIR ANPIN THAT CLOTHES BINAH. THERE, THOSE KILLED BY OTHER NATIONS AND LISTED ON MASHIACH'S GARMENT ARE INSCRIBED ONTO THE SUPERNAL GARMENT, ALONG WITH ALL OTHERS LISTED ABOVE, AND DIVINE LIGHT IS DRAWN BY THEM TO THIS CHAMBER. The Holy One, blessed be He, will one day clothe himself with this royal garment OF MASHIACH and judge the nations of the world, as it is written: "He shall judge the heathen and he shall fill the places with dead bodies" (Tehilim 110:6). BEFORE THIS COMES ABOUT AT THE END, THE ROYAL GARMENT OF MASHIACH IS SWEETENED BY CONNECTING IT WITH THE ROYAL GARMENT OF THE HOLY ONE, BLESSED BE HE. THEN THEY BOTH ASCEND TOGETHER TO THE PLACE KNOWN AS FEMALE WATERS (MAYIN NUKVIN). THEY UNITE IN THE UPPER WORLDS AND DRAW THEIR LIGHTS THEREOF, until MASHIACH descends and returns FROM THE PLACE OF UNION, bringing lights and bliss down with him for the pleasure and consolation of the souls. And many angels and Chariots DESCEND WITH MASHIACH, each carrying a garment for the souls of those killed by THE IDOLATROUS nations of the world.

19. וּכְדֵין פּוּרְפִּירָא לָבֵישׁ, וְתַמָּן חֲקִיקִין וּרְשִׁימִין כָּל אִינּוּן קְטוֹלֵי דִּשְׁאָר עַמִּין עכו״ם בְּהַהוּא פּוּרְפִּירָא, וְסָלֵיק הַהוּא פּוּרְפִּירָא לְעֵילָא, וְאִתְחַקַּק תַּמָּן גּוֹ פּוּרְפִּירָא עִלָּאָה דְּמַלְכָּא, וְקֻדְשָׁא בְּרִיךְ הוּא זַמִּין לְאַלְבָּשָׁא הַהוּא פּוּרְפִּירָא וּלְמֵידַן עַמִּין, דִּכְתִיב יָדִין בַּגּוֹיִם מָלֵא גְוִיּוֹת. עַד דִּי אֲתָא וְנָחֵים לוֹן, וְנָחֲתִין עִמֵּיהּ נְהוֹרִין וְעִדּוּנִין, לְאִתְעַדְּנָא, וְכַמָּה מַלְאָכִין וּרְתִיכִין עִמֵּיהּ, כָּל חַד וְחַד בְּמַלְבּוּשָׁא, לְאִתְלַבְּשָׁא בְּהוֹ כָּל אִינּוּן נִשְׁמָתִין דְּקָטוֹלִין, וְתַמָּן מִתְעַדְּנִין כָּל הַהוּא זִמְנָא דְּאִיהוּ סָלֵיק וְנָחֵית.

There these souls experience divine bliss while Mashiach ascends and descends.

20. On a spiritual level inside this chamber, DEEP IN THE HEART OF CHESED, GVURAH, AND TIFERET, stand the ten appointed ministers, who are Rabbi Akiva and his comrades. They all go up through the holy mirror--WHICH IS THE SECRET OF THE LUMINOUS MIRROR-- and shine with supernal, glorious splendor. Of them it is written: "Neither has the eye seen, Elohim beside you" (Yeshayah 64:4).

20. לְגוֹ מֵהַאי הֵיכְלָא, קַיְימָא גּוֹ דַּרְגָּא עִלָּאָה, אִינּוּן עֲשָׂרָה רַבְרְבִין מְמַנָּן, רַבִּי עֲקִיבָא וְחַבְרוֹי, וְכֻלְּהוֹ סַלְקֵי בְּסִלִּיקוּ, גּוֹ אַסְפַּקְלַרְיָאָה דִּלְעֵילָא, וְנָהֲרִין בְּזִיו יְקָרָא עִלָּאָה, עֲלַיְיהוּ כְּתִיב עַיִן לֹא רָאָתָה אֱלֹקִים זוּלָתֶךָ יַעֲשֶׂה לִמְחַכֵּה לוֹ.

6. Fifth Chamber: Gvurah

The souls who have made complete repentance reside in the Fifth Chamber. At its entrance stands King Menasheh, the King of Judah, who committed terrible sins throughout his life. Nevertheless, the King atoned for his wrongdoings and his repentance was accepted by the Creator.

21. Within the fifth chamber reside all those whose repentance is completethose who have repudiated their wrong deeds and have been consoled for them. THIS MEANS THAT THEY HAVE REPENTED THROUGH LOVE. THEN THEIR WICKEDNESS IS TRANSFORMED INTO VIRTUE AND THEY ARE CONSOLED FOR ALL THEIR SINS BECAUSE THEY HAVE RECEIVED MERIT FOR REPENTING THEM. Their souls leave them purified. In this chamber also RESIDE those who have sanctified their Master's name and have taken upon themselves self-sacrifice FOR HIS HONOR, BLESSED BE HE. And at the entrance to the chamber stands Menasheh, the King of Yehuda, who has entirely repented his sins and whose repentance the Holy One, blessed be He, accepted. The Holy One, blessed be He, created a recess for his sake UNDERNEATH THE THRONE OF GLORY, to receive him. THAT IS, HE CONCEALED HIM AS IF UNDERGROUND FROM THE EYES OF THE PROSECUTORS SO THAT THEY WOULD NOT ASK FOR JUDGMENT OF HIM.

21. בְּהֵיכְלָא חֲמִישָׁאָה, קַיְימִין כָּל אִינּוּן מָארֵיהוֹן דִּתְיוּבְתָּא שְׁלִימְתָּא, דְּתָבוּ מֵחֲטָאֵיהוֹן וְאִתְנַחֲמוּ בְּהוֹ, וְנָפְקַת נִשְׁמָתַיְיהוּ בְּדַכְיוּ, וְכָל אִינּוּן דְּקַדִּישׁוּ שְׁמָא דְּמָרֵיהוֹן, וְקַבִּילוּ עֲלַיְיהוּ מוֹתָא, וּבְתַרְעָא דְּהַאי הֵיכְלָא, קָאֵים מְנַשֶּׁה מֶלֶךְ יְהוּדָה, דְּקָבֵיל לֵיהּ קֻדְשָׁא בְּרִיךְ הוּא בִּתְיוּבְתָּא שְׁלִימְתָּא, וַחֲתַר לֵיהּ חֲתִירָא לְקַבְּלָא לֵיהּ.

22. And within NETZACH, HOD, AND YESOD OF this chamber reside all those, whose repentance is immense, who GAINED SO MUCH POWER THROUGH THEIR REPENTANCE OF MISDEEDS IN LIFE that their souls left through disgust at their own evil actions. They delight in the supernal Eden each and every day.
Three times a day the light enters this chamber in which the souls experience bliss, each to the extent that it deserves. THESE THREE TIMES CORRESPOND TO THE THREE COLUMNS TO WHICH THE LIGHTS OF THE THREE TOP SFIROT ARE DRAWN. And each is burned by the light of the Chupah (canopy) of his neighbor, be it in the upper CHAMBERS or the lower. THIS MEANS THAT THE LEVELS OF THE RIGHTEOUS ARE UNEVEN NEITHER IN THE UPPER CHAMBERS NOR THE LOWER. EACH HAS A CANOPY OF HIS OWN THAT NO OTHER CAN TOUCH WITHOUT BEING BURNED.

22. וּלְגוֹ מֵהַאי הֵיכְלָא, קַיְימִין, כָּל אִינּוּן מָארֵיהוֹן דִּתְיוּבְתָּא תַּקִּיפָא, דְּנִשְׁמַתְהוֹן נָפְקַת, בְּשַׁעֲתָא דְּאִתְמַרְמְרוּ עַל עוֹבְדֵיהוֹן, וְאִלֵּין מִתְעַדְּנִין בְּעִדּוּנָא עִלָּאָה, בְּכָל יוֹמָא וְיוֹמָא. וּתְלַת זִמְנִין בְּיוֹמָא, נְהִירוּ עָאל בְּהַהוּא הֵיכְלָא, דְּמִתְעַדְּנִין בֵּיהּ כָּל חַד וְחַד כִּדְקָא חָזֵי לֵיהּ. וְכָל חַד נִכְוָה, מִנְּהִירוּ דְּחוּפָּה דְּחַבְרֵיהּ, בֵּין לְתַתָּא בֵּין לְעֵילָא.

23. This chamber stands above all the lower chambers, and even the truly righteous in the lower chambers cannot enter or reach it. This CHAMBER, WHICH IS GVURAH, is at a higher level than all other CHAMBERS. Only the level of the righteous, WHO RESIDE IN THE CHAMBER OF CHESED, is a higher level than all the rest, EVEN HIGHER THAN THE CHAMBER OF GVURAH.

23. הַאי הֵיכְלָא קַיְימָא, עַל אִינּוּן הֵיכְלֵי תַּתָּאֵי, וַאֲפִלּוּ צַדִּיקִים גְּמוּרִין לָא יְכִלִין לְאַעֲלָאָה בְּגוֹ הַאי הֵיכְלָא, וּלְמֵיקַם בֵּיהּ, וְהַאי אִיהוּ דַּרְגָּא עִלָּאָה עַל כֹּלָּא, בַּר דַּרְגָּא דַּחֲסִידֵי דְּאִיהוּ דַּרְגָּא עִלָּאָה עַל כֹּלָּא.

7. Sixth Chamber: Chesed

This is the Chamber of the Righteous who say, What is mine is yours and what is yours is yours. The truly righteous share everything they possess, desiring and keeping nothing for themselves. This sixth Chamber is loftier than all the rest and governs over all others.

24. הַאי הֵיכָלָא שְׁתִיתָאָה: הֵיכָלָא דָא הֵיכָלָא דַּחֲסִידֵי, הֵיכָלָא דָא, הֵיכָלָא עִלָּאָה עַל כֹּלָּא, וְהַאי הוּא הֵיכָלָא דְּקַיְּימָא עַל כֹּלָּא. הֵיכָלָא דִּימִינָא, לֵית מָאן דְּיָקִים בֵּיהּ, אֶלָּא אִינּוּן חֲסִידִים קַדִּישִׁין, וְכָל אִינּוּן דִּמְרַחֲמֵי לְמָרֵיהוֹן בִּרְחִימוּ סַגִּי. וּלְפִתְחָא דְּהַאי הֵיכָלָא, קַיְּימָא כָּל אִינּוּן דִּמְיַחֲדֵי יְחוּדָא דְּמָרֵיהוֹן בְּכָל יוֹמָא וְאִלֵּין עָאלִין בְּהַאי הֵיכָלָא, וּזְמִינִין לְסַלְקָא בְּקַדְמֵיתָא.

24. The sixth chamber is the chamber of the righteous. IT IS FOR THOSE WHOSE CHARACTER IS TO SAY, "WHAT IS MINE IS YOURS AND WHAT IS YOURS IS YOURS." THIS MEANS THAT THEY SHARE, BUT DO NOT RECEIVE ANYTHING FOR THEMSELVES. This is a loftier chamber than the rest, and governs them all. THUS, ONE CANNOT REACH THIS CHAMBER IF ONE HAS NOT PASSED THROUGH ALL OF THE LOWER LEVELS. It is a right-hand chamber BECAUSE THE LEVEL OF CHESED IS CONSIDERED TO BE THE RIGHT COLUMN, and it cannot be attained BY ANYONE except the holy righteous souls and all those who greatly love their Master. At the entrance of this chamber are those who proclaim their Master's unity each day. THESE ARE THE ONES WHO DRAW DOWN THE REVELATION OF HIS UNITY, BLESSED BE HE, FROM THE BLESSED EIN SOF (THE ENDLESS WORLD) TO THE SFIROT AND ALL THE WORLDS. And they are the first to ascend from there to higher chambers, MEANING they are the first OF THE RIGHTEOUS IN THAT CHAMBER to ascend.

25. וְעֵילָא מֵהַאי פִּתְחָא אַבְרָהָם, יְמִינָא דְּקֻדְשָׁא בְּרִיךְ הוּא, וּלְפִתְחָא אָחֳרָא קַיְּימָא יִצְחָק, דְּאִתְעַקַּד עַל גַּבֵּי מַדְבְּחָא, וַהֲוָה קָרְבָּנָא שְׁלִים קֳמֵיהּ דְּקֻדְשָׁא בְּרִיךְ הוּא. וּלְפִתְחָא אָחֳרָא לְגוֹ, קַיְּימָא יַעֲקֹב שְׁלֵימָא, וּתְרֵיסַר שְׁבָטִין סַחֲרָנֵיהּ, וּשְׁכִינְתָּא עַל רֵישַׁיְיהוּ.

25. Above this entrance, WHERE THE LIGHTS OF NETZACH, HOD, AND YESOD ARE, stands Avraham to the right of the Holy One, blessed be He. THAT IS, he stands on the side of CHESED. And at another entrance is Yitzchak, who was bound upon the altar and was an unblemished sacrifice before the Holy One, blessed be He, AND REPRESENTS GVURAH. And at another entrance stands Ya'akov, a perfect man, surrounded by twelve tribal heads who have the Shechinah (female presence of God) over their heads. THEY CORRESPOND TO THE LIGHTS OF CHESED, GVURAH, AND TIFERET OF THIS CHAMBER, AS AVRAHAM, YITZCHAK, AND YA'AKOV ARE THE EMBODIMENTS OF CHESED, GVURAH, AND TIFERET, AS WE KNOW.

26. וְכַד יִשְׂרָאֵל בְּעָקוּ אִתְעָרוּ תְּלַת אַבָּהָן, וּמִתְעָרֵי לָהּ לִשְׁכִינְתָּא לְאַגָּנָא עֲלַיְיהוּ, וּכְדֵין אִיהִי סַלְקָא וְאִתְעַטְּרָא לְעֵילָא, וְאַגָּנָא עֲלַיְיהוּ דְּיִשְׂרָאֵל. וּכְמָה דְּאִית הֵיכָלִין לְתַתָּא בְּגִנְתָּא דְּעֵדֶן, הָכֵי נָמֵי לְעֵילָא אִית הֵיכָלִין מְתַקְּנָן, דְּאִינּוּן רָזָא דְּמְהֵימְנוּתָא.

26. And when the children of Yisrael are in a time of trouble, these three Patriarchs awaken and arouse the Shechinah to protect Yisrael. Consequently, THE SHECHINAH ascends and after being crowned-- RECEIVING THE THREE TOP SFIROT, CALLED crowns-- protects Yisrael. BUT SHE CANNOT PROTECT YISRAEL UNTIL THE PATRIARCHS ARE AWAKENED AND SHE RECEIVES THE CROWNS OF THE TOP THREE SFIROT. Just as chambers are found in the lower GARDEN OF Eden, corrected chambers can be found in the supernal Garden of EDEN. These corrected chambers contain the secret of faith, NAMELY MALCHUT. FOR MALCHUT, UPON ITS COMPLETION, IS CALLED 'FAITH' AND EACH CHAMBER IS AN ASPECT OF MALCHUT.

8. Seventh Chamber: Binah

This is the most hidden of all the Chambers. All the others are connected to and crowned by this one. It is not a dwelling of souls, but a Chamber to which they ascend on the way to their respective places.

Most of the turbulence and turmoil of life occurs within the darkness that is created from an absence of spiritual Light. As we scan the letters that tell the secrets of the Seven Chambers, the verses bring the all-embracing Light of the Creator into our lives.

27. וְכָל הָנֵי הֵיכָלִין, כֻּלְּהוֹ מִתְקַשְּׁרָן וּמִתְעַטְּרָן בְּחַד הֵיכָלָא דְּאִיהוּ הֵיכָלָא שְׁבִיעָאָה, וְהַאי הֵיכָלָא אִיהוּ גְּנִיז וְסָתִים מִכָּל שְׁאָר הֵיכָלִין. בְּאֶמְצָעִיתָא דְּהַאי הֵיכָלָא קָאֵים חַד עַמּוּדָא, דְּאִיהוּ בְּגַוְונִין סַגִּיאִין: יָרוֹק, חִוָּור, סוּמָק, אוּכָם. וְכַד נִשְׁמָתִין סָלְקִין, אִינּוּן עָאלִין גּוֹ הַאי הֵיכָלָא, מָאן דְּאִתְחַזֵּי לְהַאי גַּוְון סָלֵיק בֵּיהּ, וּמָאן דְּאִתְחַזֵּי לְהַאי גַּוְון סָלֵיק בֵּיהּ. כָּל חַד וְחַד כִּדְקָא חָזֵי לֵיהּ.

27. And all those chambers are connected to and crowned by one chamber, which is the seventh chamber. This chamber is more hidden and vaguer than all the others. In the middle of this chamber stands a column of the colors green, white, red, and black. And when the souls NEED TO ascend TO A HIGHER LEVEL, they enter THE COLUMN THAT STANDS WITHIN this chamber. And whoever is suitable for one color OF THE COLUMN rises through it, and whoever is suitable for another color rises through it. Each and every SOUL ascends through the color most suitable to it.

28. וְאִלֵּין שִׁית הֵיכָלִין אִינּוּן לְמַדּוֹרָא כִּדְאֲמָרָן, וּשְׁבִיעָאָה לָאו אִיהוּ לְמַדּוֹרָא. וְשִׁית, כֹּלָּא בְּרָזָא דְשִׁית, וְעַל דָּא כְּתִיב בָּרָא שִׁית. שִׁית דַּרְגִּין לְעֵילָא, שִׁית דַּרְגִּין לְתַתָּא, וְכֹלָּא רָזָא חָדָא.

28. The first six chambers are the dwellings OF THE SOULS, as we have said. This seventh CHAMBER, however, is not a dwelling place OF THE SOULS; IT IS ONLY A PLACE WHERE THE SOULS ASCEND THROUGH THE COLUMNS CONTAINED THEREIN. And all six CHAMBERS are in the secret of six. And the fact that it is written: "Bara Sheet" (Beresheet [Genesis]), WHICH IS A COMBINATION OF THE WORDS BARA (ARAM., CREATED) AND SHEET (ARAM., SIX), TEACHES US THAT THERE ARE six levels above WITHIN BINAH ITSELF, and six levels below. THESE ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD OF ZEIR ANPIN AND NUKVA. THESE LEVELS ARE CALLED THE SIX DAYS OF THE WEEK, and all are part of the same secret. THIS MEANS THAT WE CAN ONLY COMPREHEND THE SIX SFIROT OF THE LOWER LEVELS AND NOT THOSE OF THE TOP THREE SFIROT.

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9. Beresheet, Bara Sheet
The Zohar speaks about the relationship between the Sfirot Binah and Malchut, or our world. That relationship is the key to the mystery of the word Beresheet, meaning In the Beginning.
The first part of the word Beresheet is Bara, which pertains to the Sfirot of Binah, the Repository of all spiritual Energy. The second part of the word Beresheet is sheet, which is Malchut, our physical reality. Malchut is the portal through which we, as individuals, receive our Light from Binah.
Bara and Sheet are called the two Heys ? These two Heys are part of the Tetragrammaton, the Name of God that is spelled out as Yud, Key, Vav, Key ????. Please note that when the letters of the Tetragrammaton are presented in sequence like this, Hey is transposed to Key ?.
The Names of God are powerful energy forces, and the Tetragrammaton ???? is one of the strongest Names of God in existence.
The First Hey in the Tetragrammaton pertains to the Sfirah of Binah, the Repository of Light.
The Vov embodies the realm of Zeir Anpin, which enfolds and includes six Sfirot within it. The Vov is the conduit through which the Light stored in Binah flows into our physical world. Our world, Malchut, is signified by the lower Hey.
Rabbi Abba reveals a secret concealed inside the word Beresheet, which means, In the Beginning.
Within the word we can find two words, Bara and Sheet, which mean, He created six. The six refers to the 6 Sfirot, or dimensions, compacted within Zeir Anpin.

29. תָּא חֲזֵי, בְּרֵאשִׁית, רַבִּי יְהוּדָה אָמַר, תְּרֵין בָּתִּין הֲווֹ, בַּיִת רִאשׁוֹן וּבַיִת שֵׁנִי, דָּא עִלָּאָה וְדָא תַּתָּאָה, תְּרֵין הֵהִי"ן אִינּוּן, דָּא עִלָּאָה וְדָא תַּתָּאָה, וְכֻלְּהוֹ חַד, ב' עִלָּאָה פָּתְחָא תַּרְעִין לְכָל סִטְרָא, דְּהָכֵי הוּא דְּכָלִיל דָּא בְּדָא. רֵאשִׁית, כְּדֵין הוּא רֵאשִׁית לְאָעֵלָא בְּחוּשְׁבָּנָא דְבִנְיָנָא, רַבִּי יִצְחָק אָמַר לְמִנְיָנָא.

29. Come and behold: Beresheet (in the beginning), Rabbi Yehuda said, there were two temples, the first and the second. The first was supernal, CORRESPONDING TO BINAH, and the second was lower, CORRESPONDING TO MALCHUT. There are also two Heis IN THE NAME YUD-HEI-VAV-HEI, a supernal HEI, RELATING TO BINAH and a lower HEI, RELATING TO MALCHUT, and all is one. THIS MEANS THAT THE FIRST AND SECOND TEMPLES ARE ONE WITH THE UPPER HEI AND LOWER HEI, WHICH ARE BINAH AND MALCHUT. The supernal Bet OF BERESHEET IS THE FIRST TEMPLE, WHICH IS BINAH. IT opens the gates to all directions, because they are truly included within one another. THIS MEANS THAT MALCHUT, WHICH IS THE SECOND TEMPLE, IS MIXED WITH BINAH, WHICH IS THE FIRST TEMPLE. CONSEQUENTLY, BINAH OPENS THE GATES TO ALL DIRECTIONSHER OWN SIX SIDES AND THE SIX SIDES OF MALCHUTTHUS ENABLING THE LATTER TO RECEIVE THE MOCHIN AS HERSELF. The word "Beginning (Beresheet)" INDICATES THAT BINAH is the first to be counted as part of the structure, COMPOSED OF ZEIR ANPIN AND NUKVA, THAT IS CALLED THE STRUCTURE OF THE WORLD. THIS MEANS THAT BINAH IS CONSIDERED THE FIRST TO DRAW THE MOCHIN TO ZEIR ANPIN AND NUKVA AND TO THE WORLDS BRIYAH, YETZIRAH, AND ASIYAH. THIS ALLUDES TO THE WORDS "IN THE BEGINNING (BERESHEET)" OF TORAH. BET (HEB., IN) REFERS TO THE UPPER TEMPLE, BINAH. "THE BEGINNING (BERESHEET)" INDICATES THAT IT WAS FIRST TO DRAW THE MOCHIN TO THE WORLDS. Rabbi Yitzchak says THAT BINAH COMES FIRST in the counting.

30. אֲמַר רַבִּי אֶלְעָזָר, בְּרֵאשִׁית דָּא כְּלָלָא, דְּיוֹקְנָא דְּכָל דְּיוֹקְנִין כְּלִילָן בֵּיהּ, דָּא רָזָא דִּכְתִיב הוּא מַרְאֵה דְּמוּת כְּבוֹד ה׳, חֵיזוּ דְּאִתְחַזּוּן בֵּיהּ שִׁית אָחֲרָנִין, וְדָא הוּא בְּרֵאשִׁית בָּרָא שִׁית.
תָּא חֲזֵי, כַּד עָאלִין בְּהַאי חִיזוּ שִׁית גְּוָונִין, הִיא אַתְקִינַת גַּרְמָא לְאַחֲזָאָה לוֹן וּלְמִפְעַל בְּהוֹ אוּמָנוּתָא דְּעָלְמָא, וְאִי תֵּימָא דְּהַאי אוּמָנוּתָא דְּעָלְמָא, מִדַּרְגָּא דָּא הוּא, כְּתִיב בָּרָא שִׁית, שִׁבְחָא דְּשִׁית אִינּוּן, דְּעָבְדֵי אוּמָנוּתָא בְּהַאי.

30. Rabbi Elazar says THE WORD Beresheet IN TORAH is a collective word. THIS MEANS THAT MALCHUT, WHICH IS THE SECRET OF "THE FACE OF MAN," embraces all forms of REALITY. This is the secret of the verse, "This was the appearance of the likeness of the glory of Hashem" (Yechezkel 1:28). In this appearance, six other LEVELS are discernible. BECAUSE THROUGH MALCHUT THE SPIRITUAL LIGHTS OF CHOCHMAH ARE ATTRACTED TO THE SIX DIRECTIONS OF BINAH, AS SIGHT AND APPEARANCE ARE CHARACTERISTIC OF CHOCHMAH. THUS, Beresheet is derived from "Bara Sheet," BECAUSE THROUGH THE ASCENSION OF MALCHUT TO BINAH, SIX DIRECTIONS ARE FORMED IN BINAH.
Come and see: When the six directions OF BINAH enter this MALCHUT, she makes herself ready to reflect them. SHE DRAWS the spiritual lights OF CHOCHMAH FOR THE SAKE OF THEIR REVELATION. Through them, through the spiritual lights of CHOCHMAH, she engages in all the worldly workmanship. AND THIS WORKMANSHIP IS THE SPIRITUAL LIGHT OF THE ILLUMINATION OF CHOCHMAH, FROM WHICH SPRANG THE REALITY OF THE SIX WEEKDAYS. RABBI ELAZAR REVEALS TO US THAT ALTHOUGH ALL SPIRITUAL LIGHT COMES FROM BINAH, IT COMES MAINLY THROUGH MALCHUT'S ELEVATION TO BINAH. It is because the workmanship of the world, NAMELY THE SPIRITUAL LIGHT OF CHOCHMAH, comes from the level OF MALCHUT, that it is written "Bara Sheet" (he created six). THIS SIGNIFIES THAT credit for the workmanship is attributed to the six ASPECTS OF BINAH, as they perform their craftsmanship in the level OF MALCHUT.

31. רַבִּי יוֹסֵי פָּתַח הַנִּצָּנִים נִרְאוּ בָאָרֶץ, עֵת הַזָּמִיר הִגִּיעַ, וְקוֹל הַתּוֹר נִשְׁמַע בְּאַרְצֵנוּ, הַנִּצָּנִים: דָּא הוּא רָזָא דְּשִׁית דַּרְגִּין. נִרְאוּ בָאָרֶץ בְּגִין דְּאִינּוּן דְּיוֹקְנִין לְאִתְחַזָּאָה בְּהַאי דַּרְגָּא. עֵת הַזָּמִיר הִגִּיעַ: דְּהָא כְּדֵין מְשַׁבַּח וּמְהַדַּר, כְּמָה דְּאַתְּ אֲמַר לְמַעַן יְזַמֶּרְךָ כָבוֹד וְלֹא יִדּוֹם, וּבְגִין כָּךְ אִקְרֵי מִזְמוֹר, כְּמָה דִּתְנִינָן דִּכְתִיב מִזְמוֹר לְדָוִד, דְּשָׁארַת עֲלֵיהּ שְׁכִינְתָּא בְּרֵישָׁא, וְדָא הוּא עֵת הַזָּמִיר הִגִּיעַ. רַבִּי חִיָּיא אֲמַר, דְּהָא כְּדֵין מָטָא זִמְנָא לְשַׁבְּחָא.

31. Rabbi Yosi quotes, "The flowers appear on the earth, the time of song has come and the voice of the turtle dove is heard in our land" (Shir Hashirim 11:12). "The flowers" allude to the six levels: CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD. In the phrase, they "appear on the earth," earth ALLUDES TO MALCHUT. The "flowers" are forms that are not revealed at any level other THAN MALCHUT. "The time of singing has come" SIGNIFIES THAT WHEN THE SHECHINAH, CALLED SONG, IS INSPIRED WITH THE SPIRITUAL LIGHT OF CHOCHMAH, then is the time for praise and glorification, as is written: "So that he may sing your praise and not be silent" (Tehilim 30:13). MALCHUT is therefore called 'song,' as we have learned from the words, "a song for David" (Tehilim 3:1) AND NOT "DAVID'S SONG" (TEHILIM 24:1). THIS INDICATES that first David was inspired by the Shechinah. This is WHY IT IS SAID THAT "the time of singing has come." FIRST THE SHECHINAH (CALLED "SONG") REACHED HIM; ONLY THEN DID HE START SINGING AND PRAISING. Rabbi Chiya said THAT THE TIME OF SONG HAS COME; THIS should be understood literally as "the time of praise has come," MEANING THAT AFTER RECEIVING THE SPIRITUAL LIGHT, IT IS TIME FOR PRAISE. HE DISAGREED THAT THE SHECHINAH OF HASHEM IS CALLED "SONG."

32. רַבִּי אַבָּא אֲמַר, עָלְמָא עִלָּאָה סְתִים, וְכָל מִלּוֹי סְתִימִין, בְּגִין דְּקַיְּימָא בְּרָזָא עִלָּאָה, יוֹמָא דְּכָל יוֹמִין, וְכַד בְּרָא וְאַפִּיק, אַפִּיק אִלֵּין שִׁית, וּבְגִין דְּאִיהוּ סָתִים, דְּכָל מִלּוֹי סְתִימִין, אֲמַר בְּרֵאשִׁית, בָּרָא שִׁית יוֹמִין עִלָּאִין, וְלָא אֲמַר מָאן בָּרָא לְהוֹן, בְּגִין דְּאִיהוּ עָלְמָא עִלָּאָה סְתִימָא.

32. Rabbi Aba says that the upper world, BINAH, is shrouded in mystery, as are all of its attributes, because it exists in the divine secret, THE THREE TOP SFIROT OF BINAH, which is a day THAT EMBRACES all days. And when ARICH ANPIN created and produced BINAH WITH A THOUGHT, He produced it on THE LOWER six OF BINAH AND NOT THE UPPER THREE. And because ARICH ANPIN is mysterious and His actions are incomprehensible, it is written in THE SCRIPTURE, "Beresheet," MEANING "He created six (Bara Sheet)." THIS HINTS AT THOSE SIX supernal days, but does not specify who created them. THE SIX DAYS ALLUDED TO IN BERESHEET belong to an incomprehensible and vague world.

33. Later, he revealed the creator of the lower world OF ASIYAH, NAMELY ZEIR ANPIN AND NUKVA, because it is a world that stands revealed. He said, "Elohim created the heavens and the earth" (Beresheet 1:1), ALLUDING TO ZEIR ANPIN AND NUKVA. Consequently it is not written vaguely, WITHOUT REFERENCE TO THE CREATOR, that is just "created the heavens AND THE EARTH," because it is a world of revelation. Thus, it says, "Elohim created." Elohim DID certainly CREATE THEM, as IT IS a revealed name, BECAUSE ELOHIM ENSURES THE COMPLETION OF THE SPIRITUAL LIGHT OF THE ILLUMINATION OF CHOCHMAH.
The first WORLD, BINAH, is concealed, because it is the divine WORLD. The lower WORLD OF ZEIR ANPIN AND NUKVA is revealed, because the workings of the Holy One, blessed be He, are always both concealed and revealed. So is the secret of the holy name concealed and revealed. THE YUD-HEI OF THE NAME YUD-HEI-VAV-HEI ARE CONCEALED, BECAUSE WE HAVE NO COMPREHENSION OF THE THREE TOP SFIROT; VAV-HEI ARE REVEALED BECAUSE THEY ALLUDE TO ZEIR ANPIN AND NUKVA, WHICH ARE COMPREHENSIBLE.

33. וּלְבָתַר גָּלֵי וַאֲמַר עֲבִידְתָּא תַּתָּאָה, וַאֲמַר מָאן בְּרָא לֵיהּ, בְּגִין דְּאִיהוּ עָלְמָא דְקַיְּימָא בְּאִתְגַּלְיָיא, וַאֲמַר בָּרָא אֱלֹקִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וְלָא כְּתִיב בָּרָא סְתִים, בָּרָא אֶת הַשָּׁמַיִם, בְּגִין דְּאִיהוּ עָלְמָא בְּאִתְגַּלְיָא, וַאֲמַר בָּרָא אֱלֹקִים, אֱלֹקִים וַדַּאי שְׁמָא בְּאִתְגַּלְיָא, קַדְמָאָה בְּסִתִימָא דְּאִיהוּ עִלָּאָה, תַּתָּאָה בְּאִתְגַּלְיָא. לְמֶהֱוֵי תְּדִיר עוֹבָדָא דְקוּדְשָׁא בְּרִיךְ הוּא סְתִים וְגַלְיָא. וְרָזָא דִשְׁמָא קַדִּישָׁא הָכֵי הוּא סְתִים וְגַלְיָא.

34. THE PARTICLE Et (Heb. 'the') WHEN PLACED BEFORE THE WORD "heavens" IN THE SCRIPTURE, includes the lower heavens below; when placed BEFORE THE WORD "earth," however, it also includes in it the earth below, adding the idea that everything done IN THE LOWER EARTH is similar to the divine pattern above.

34. אֶת הַשָּׁמַיִם, לְאַסְגָּאָה שָׁמַיִם תַּתָּאֵי לְתַתָּא, וְאֶת הָאָרֶץ לְאַכְלָלָא אֶרֶץ דִּלְתַתָּא, וּלְאַסְגָּאָה כָּל עוֹבָדָהָא כְּגַוְונָא דִלְעֵילָא.

10. Seven Dwellings of the Upper and Lower Earth
The spiritual and physical worlds are each divided into seven. These are a reflection of the 7 Sfirot, or dimensions.

35. THE WORDS, "the earth was formless and void" have already been explained. MOREOVER, the earth is the upper earth, NUKVA OF ZEIR ANPIN, which has no light of its own. "Was" INDICATES that it was originally in its ordered state, but now it has become formless, void, and dark. THE SCRIPTURE EMPLOYS the word "was" precisely TO DRAW OUR ATTENTION TO THE FACT THAT IT WAS COMPLETE. Later, it diminished itself and its light, AND IN IT THERE CAME ABOUT formlessness, emptiness, darkness, and spirit--these being the four worldly elements that were built into the EARTH.

35. וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ: כִּדְקָאֲמַרְן, וְהָאָרֶץ דָּא אֶרֶץ עִלָּאָה, דְּלֵית לָהּ נְהוֹרָא מִגַּרְמָהּ. הָיְתָה: בְּקַדְמֵיתָא כְּבָר הֲוַת, כִּדְקָא יָאוֹת, וְהַשְׁתָּא תֹהוּ, וָבֹהוּ, וְחֹשֶׁךְ. הָיְתָה דַּיְיקָא, לְבָתַר אַזְעֵירַת גַּרְמָהּ וְאַזְעֵירַת נְהוֹרָא. תֹהוּ, וָבֹהוּ, וְחֹשֶׁךְ, וְרוּחַ: אַרְבַּע יְסוֹדֵי עָלְמָא דְּאִשְׁתַּכְלָלוּ בָּהּ.

11. Seven Dwellings of the Lower Earth
The physical realm includes seven compartments, or worlds. These are called, Eretz, Adamah, Gey, Nesheyah, Tziyah, Arka, Tevel. Our physical earth corresponds to Tevel. When Rabbi Yossi inquires as to the nature of world called Tziyah, Rabbi Abba replies that this realm is the location of Hell.
The world of Nesheyah, the Zohar explains, is called oblivion. It is totally forgotten, for it is without any form.

36. Another explanation of "and the earth" is that the words include the lower earth, which was made of compartments as was the upper EARTH. And this is WHAT IS MEANT BY, "The earth was formless and void; and darkness and the spirit..." And the compartments of the earth are called Eretz (earth), Adamah (soil), Gey (valley), Neshiyah (oblivion), Tziyah (dryness), Arka (ground), and Tevel (world). The major level of earth is Tevel, about which it is written: "And he will judge the Tevel (world) in righteousness" (Tehilim 9:8). THIS IS NOT SAID ABOUT ANY OTHER LEVEL OF EARTH, AND THUS WE INFER THAT IT IS THE MOST IMPORTANT.

36. דָּבָר אַחֵר, וְאֶת הָאָרֶץ כִּדְקָאֲמַרְן, לְאַסְגָּאָה אַרְעָא דִּלְתַתָּא, דְּאִיהִי אִתְעֲבִידַת בְּכַמָּה מְדוֹרִין, כֹּלָּא כְּגַוְונָא עִלָּאָה, וְדָא הוּא, וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ וְרוּחַ. אִלֵּין אִינּוּן מְדוֹרֵי אַרְעָא: אֶרֶץ, אֲדָמָה, גֵּיא, נְשִׁיָּה, צִיָּה, אַרְקָא, תֵּבֵל. וְגָדוֹל שֶׁבְּכוּלָּם תֵּבֵל, דִּכְתִיב וְהוּא יִשְׁפּוֹט תֵּבֵל בְּצֶדֶק.

37. אֲמַר רַבִּי יוֹסֵי, מָאן הוּא צִיָּה, אֲמַר לֵהּ דָּא הוּא אֲתַר דְּגֵיהִנֹּם, כד״א צִיָּה וְצַלְמָוֶת. וְרָזָא דָא כְּתִיב, וְחֹשֶׁךְ עַל פְּנֵי תְהוֹם, דָּא רָזָא אֲתַר דְּגֵיהִנֹּם, דָּא הוּא צִיָּה, אֲתַר דְּמַלְאַךְ הַמָּוֶת, כְּדְקָאֲמָרָן, דְּאִיהוּ מַחְשִׁיךְ אַנְפַּיְיהוּ דְּבְרִיְּיתָא, וְדָא הוּא אֲתַר דְּחֹשֶׁךְ עִלָּאָה.

37. Rabbi Yosi asked: What is THE NATURE OF THIS EARTH THAT IS CALLED Tziyah? RABBI ABA said to him: This is the location of Gehenom, as is said "the land of Tziyah" and "the shadow of death" (Yirmeyah 2:6). AND AS "THE SHADOW OF DEATH" IS THE PLACE OF GEHENOM, SO IS TZIYAH. This is the secret of the words "and darkness on the face of the abyss" (Beresheet 1:2), alluding to the place of Gehenom. This is the wilderness, the place of the Angel of Death, of whom it says, "he darkens the faces of all creatures." This is also the place of the upper darkness REFERRED TO IN THE WORDS "AND THE EARTH..."

38. תֹּהוּ דָּא נְשִׁיָּה, דְּלָא אִתְחַזְיָא בָּהּ חֵיזוּ כְּלָל, עַד דְּאִתְנְשֵׁי מִכֹּלָּא. וְעַל דָּא אִתְקְרֵי נְשִׁיָּה. וָבֹהוּ דָּא אַרְקָא אֲתַר דְּלָא אִתְנְשֵׁי. ר׳ חִיָּיא אֲמַר דָּא גֵיא. וְרוּחַ אֱלֹקִים מְרַחֶפֶת דָּא לְקֵבֶל תֵּבֵל דְּאִתְּזָן מֵרוּחַ אֱלֹקִים, וְכֹלָּא כְּחַד הוּא.

38. "Formlessness" is the earth called Neshiyah (oblivion). IT IS SO CALLED, BECAUSE it has no appearance until it is completely forgotten. It is therefore called oblivion. "Void" is Arka (ground), a place that cannot be forgotten. Rabbi Chiya DISAGREES AND says, "this earth called Gey (valley) IS VOID, NOT ARKA (GROUND)." And the words, "the spirit of Elohim hovers," allude to the EARTH CALLED Tevel (world), which feeds from the spirit of Elohim, NAMELY FROM THE SPIRIT OF BINAH CALLED ELOHIM. They are all parts of the same level.

12. Seven Dwellings of the Upper Earth

Just as there are seven compartments in the lower earth, there are also compartments in the supernal realms. They are arranged on top of one another in parallel dimensions, beyond the range of human perception.

39. כְּגַוְונָא דָא, אִית לְאֶרֶץ עִלָּאָה, שִׁבְעָה מְדוֹרִין אִינּוּן לְעֵילָא, דַּרְגָּא עַל דַּרְגָּא, וּבְכֻלְּהוֹ מְדוֹרִין מַלְאֲכֵי עִלָּאֵי אִלֵּין עַל אִלֵּין. הָכִי נָמֵי לְתַתָּא, וְכֹלָּא אֶחָיִד דָּא בְּדָא לְמֶהֱוֵי כֹּלָּא חָד. שִׁבְעָה מְדוֹרִין אִינּוּן לְעֵילָא, וְהָא אֶרֶץ עִלָּאָה אֲחִידַת לוֹן, וְכֻלְּהוֹ קָיְימִין בָּהּ, וּבְכֻלְּהוֹן קָיְימָא תּוּשְׁבַּחְתָּא דְּקֻדְשָׁא בְּרִיךְ הוּא. דַּרְגִּין פְּרִישָׁן דָּא מִן דָּא. וְאַתְרִין פְּרִישָׁן דָּא מִן דָּא.

39. Similarly, there are seven compartments in the supernal earth. THE MALCHUT OF THE WORLD OF ATZILUT IS THE ASPECT OF THE EARTH IN THE MALCHUT OF THE WORLD OF ATZILUT, SIMILAR TO THAT OF THE LOWER EARTH, DISCUSSED ABOVE AS MALCHUT OF ASIYAH. There are seven compartments above, IN MALCHUT, arranged one level on top of another. And in all those compartments reside holy angels, one above the other, ACCORDING TO THEIR STATURE. Similarly, there are angels below IN THE SEVEN LEVELS OF THE EARTH OF ASIYAH, and they all cling to one another so that they can be one. There are seven compartments above, IN THE WORLD OF ATZILUT, and the supernal earth, MALCHUT, includes them, and they reside in her. And they encompass the praise of the Holy One, blessed be He. NEVERTHELESS, the levels and their locations differ from one another.

13. First Lower Compartment: Yesod

Yesod is a realm of darkness where evil and negative entities reside. By our own wrongful actions, we create the evil entities who wreak havoc and cause suffering in our lives.

40. מְדוֹרָא קַדְמָאָה, לְתַתָּא, הוּא אֲתַר בֵּי חֲשׁוּךָ דְּלָא נָהֵיר, וְהוּא מִתְתַּקֵּן לְמָדוֹרֵי רוּחֵי וְקַסְטִירֵי וְעִלְעוּלֵי תַּקִּיפִין דְּלָא אִתְחַזְיָין, וְלָא אִית בֵּיהּ נְהוֹרָא, וְלָא חֲשׁוֹכָא, וְלָא דְיוֹקְנָא כְּלַל. וְתַמָּן לָא יְדִעִין בֵּיהּ יְדִיעָא כְּלָל, דְּלָאו בֵּיהּ צוּרָה גּוֹ כְּלַל כּוּרְסְיָיא.

40. The first compartment below, THE LOWER COMPARTMENT OF YESOD, WHICH IS SEQUENTIALLY THE FIRST FROM BELOW, is a place of darkness and does not illuminate anything. It is constructed for the dwellings of spirits, administrators of judgment, and forceful, stormy spirits. THESE KLIPOT (SHELLS WITH NEGATIVE SPIRITUAL POWERS) are invisible and have no light or darkness, or any shape at all. EACH IS STRONGER THAN THE OTHER, BEGINNING WITH THE FIRST OF THE FOUR KLIPOT. IN THAT PLACE, they are not evident, because they have no shape at all. THIS COMPARTMENT CORRESPONDS TO "FORMLESSNESS," AS NO ONE KNOWS OF THE EXISTENCE OF THOSE KLIPOT (SHELLS).

41. This place has a governing angel named Tahariel, who is accompanied by seventy flying ministers. They are overcome by the blasts of lapping flames above them. SOME are destroyed AND SOME SURVIVE--but these are not seen. SOME ARE VISIBLE, BUT UPON CLOSER EXAMINATION are not really there. When morning comes they are all restored. Yet they are not sustained in existence, because when they reach this place they are dissipated and cannot be found, because they go into a hole in the abyss and disappear. When nighttime comes, they are again wiped out by the flames of fire until morning comes.

41. וְעַל הַהוּא אֲתַר מְמַנָּא חַד מַלְאָכָא טַהֲרִיאֵל שְׁמֵיהּ, וְעִמֵּיהּ שִׁבְעִין מְמַנָּן מְעוֹפְפִין וְאִתְמַחוּן מַזִּיקֵי שְׁבִיבִין, וְלָא קַיְּימִין, וְלָא אִתְחַזּוּן, וְלָא מִשְׁתַּכְּחֵי. וְכַד אָתֵי צַפְרָא כֻּלְּהוֹ מִתְחַדְּשָׁן וְלָא קַיְּימֵי, כַּד מָטָאן לְגַבֵּי הַהוּא אֲתַר, אָבְדִין וְלָא מִשְׁתַּכְּחִין, וְעָאלִין בְּחַד נוּקְבָא דִּתְהוֹמָא. וְלָא אִתְחַזּוּן, כַּד אִתְרַמִּישׁ לֵילְיָא אִתְמַחוּן מֵאִינּוּן שְׁבִיבִין עַד דְּמָטֵי צַפְרָא.

14. The Second Compartment: Hod

This realm contains more Light than the other realms discussed thus far. The angels who interact with people by virtue of our actions reside in this compartment. These angels serve to connect our actions and the Upper Worlds. When we perform positive actions, the Upper Worlds reflect positive influences back to us through the medium of the angels. The same process occurs with all our negative actions.

42. The second compartment is a place of greater enlightenment. It still is dark, but not as dark as the first. It is reserved as the domain of the upper angels. THERE ARE NO KLIPOT (SHELLS) HERE. THESE ANGELS are responsible for the actions of people. THEY HELP THEM ACCOMPLISH GOOD DEEDS and also lead them astray into the evil path they tread. THAT IS, THEY GIVE STRENGTH ALSO TO THOSE WHO WALK ON EVIL PATHS. NEVERTHELESS, THEY ARE HOLY ANGELS AND NOT, HEAVEN FORBID, KLIPOT (NEGATIVE SPIRITUAL FORCES). This place is more evident than the first COMPARTMENT, BECAUSE THE FORMER PLACE IS, IN EFFECT, FORMLESS. THE SECOND, ON THE OTHER HAND, IS REGARDED AS VOID, AS IT IS WRITTEN IN THE SCRIPTURES, AND IS MORE VISIBLE. These angels are more closely related to humans, MEANING THAT THEY APPEAR TO PEOPLE IN THEIR OWN SHAPE. They are nourished by the subtle odors and perfumes that humans emanate from below, and because of the opportunities they receive they are able to ascend in order to receive-- and therefore give--more light.

42. מָדוֹרָא תִּנְיָינָא: הוּא אֲתַר דְּנַהֵיר יַתִּיר, וְאִיהוּ חָשׁוּךְ, אֲבָל לָא חָשׁוּךְ כְּהַהוּא קַדְמָאָה, וְהוּא מִתְתַּקַּן לְמָדוֹרֵי מַלְאָכִין עִלָּאִין, דִּי מְמַנָּן עַל עוֹבְדֵיהוֹן דִּבְנֵי נָשָׁא, וּלְמִסְטֵי לְהוֹן בְּהַהוּא אֹרַח בִּישָׁא דְּאִינּוּן אָזְלִין. וְהַהוּא אֲתַר אִתְחַזֵּי יַתִּיר מִן קַדְמָאָה, וְאִלֵּין מַלְאָכִין אִית לְהוֹן קְרָבָא עִם בְּנֵי נָשָׁא, וּמִתְזַנָּן מֵרֵיחָא וּבוּסְמָא דִּלְתַתָּא, לְסַלְקָא בְּתוֹעַלְתָּא, וּלְאַנְהָרָא יַתִּיר.

43. They are governed by one minister named Kedumiel, WHO IS FROM THE SIDE OF CHESED, HENCE 'EL,' AND HIS FUNCTION IS TO PROTECT THEM FROM THE FORCES OF JUDGMENT IN THE THIRD COMPARTMENT. These ANGELS UNDER TAHRIEL start singing, then are quieted and driven away--BECAUSE SONG STRENGTHENS THE FORCE OF THE LEFT COLUMN. THIS AWAKENS THE FORCES OF JUDGMENT IN THE THIRD CHAMBER. AFTER THEIR SONG IS INTERRUPTED AND THEY ARE DRIVEN AWAY, they do not appear again until the nation of Yisrael below IN THIS WORLD starts singing. Then they return to their places, RESUME THEIR SONG, and are seen glowing brighter. Three times a day they sing with holiness. And when the people of Yisrael are busy with Torah, all THE ANGELS OF THIS COMPARTMENT take wing and give testimony above; and the Holy One, blessed be He, has compassion for them.

43. וַעֲלַיְיהוּ חַד מְמַנָּא קְדוּמִיאֵ״ל שְׁמֵיהּ, וְאִלֵּין פָּתְחִין שִׁירָתָא וּמִשְׁתַּכְּכֵי, וְאָזְלִין לוֹן, וְלָא אִתְחַזּוּן, עַד דְּיִשְׂרָאֵל לְתַתָּא פָּתְחֵי וְאָמְרֵי שִׁירָתָא, כְּדֵין קַיְּימָן בְּדוּכְתַּיְיהוּ, וְאִתְחַזָּן נְהִירִין יַתִּיר, תְּלַת זִמְנִין בְּיוֹמָא מְקַדְּשֵׁי קְדוּשְׁתָּא. וְכַד יִשְׂרָאֵל עָסְקֵי בְּאוֹרַיְיתָא, כֻּלְּהוֹן טָאסִין וְסָהֲדֵי סָהֲדוּתָא לְעֵילָא, וְקוּדְשָׁא בְּרִיךְ הוּא חַיֵּיס עֲלַיְיהוּ.

15. The Third Compartment: Netzach

The energy and intelligence of Judgment dwell in the Third Compartment. Negative angels of destruction who reside here are the conduits by which judgments befall us.

44. מְדוֹרָא תְּלִיתָאָה: הוּא אֲתַר דִּשְׁבִיבִין וְקִטּוֹרִין, וְתַמָּן נָגִידוּ דִּנְהַר דִּינוּר, דְּנָגִיד וְנָפִיק, וְאִיהוּ בֵּי מוֹקְדָא דְּנַפְשַׁיְיהוּ דְּרַשִׁיעַיָּיא, דְּמִתַּמָּן נָחֵית אֶשָּׁא עַל רֵישַׁיְיהוּ דְּרַשִׁיעַיָּיא, וְתַמָּן מַלְאֲכֵי חַבָּלָה דְּטָרְדֵי לְהוֹ.

44. The third compartment OF THE SEVEN IN THE UPPER EARTH is a place of tongues of fire and rising smoke. There, the streams of the Nahar Dinur (river of fire) gush forth, BECAUSE THIS IS THE SOURCE OF THE RIVER OF FIRE. It is a crematorium for evil souls, the place where fire comes down upon the heads of the wicked--THOSE WHO DWELL UNDERNEATH, IN GEHENOM. And there reside also the angels of destruction, whose task it is to crush the souls that dwell IN GEHENOM.

45. וְתַמָּן אִשְׁתַּכַּח דְּלֵטוֹרְיָיא עֲלַיְיהוּ דְּיִשְׂרָאֵל לְזִמְנִין, וּלְאַסְטָאָה לוֹן. בַּר בְּזִמְנָא דְּנַסְבֵי אַסְוָותָא לְדַחְיָיא לֵיהּ, וְחַד מְמַנָּא עֲלַיְיהוּ מִסִּטְרָא דְשִׂמְאלָא. כֻּלְּהוֹ מִסִּטְרָא דְּחֹשֶׁךְ, כְּמָה דְּאַתְּ אָמֵר וְחֹשֶׁךְ עַל פְּנֵי תְהוֹם, וּסְמָאֵ״ל חַיָּיבָא אִשְׁתְּכַח תַּמָּן.

45. There can be found sometimes slanderers, who speak evil of Yisrael and who lead people away FROM THE PATH OF GOOD, BUT THEY CAN DO YISRAEL NO HARM if Yisrael takes precautions to keep them away. They are governed by one minister from the left side. All THE ANGELS THERE are from the side of darkness, as it says, "and darkness on the face of the abyss." And the evil angel Samael resides in this compartment.

16. The Fourth Compartment: Tiferet

The Fourth Compartment is a place of positive energy and Light. The angels who inhabit this realm are responsible for the acts of mercy that appear in our lives. These angels also bring about the salvation that is merited when people repent and transform.

46. מְדוֹרָא רְבִיעָאָה: הוּא אֲתַר דְּנָהִיר, וְתַמָּן הוּא נְהִירוּ לְמַלְאֲכֵי עִלָּאֵי, דִּי בִּסְטַר יְמִינָא. וּפְתָחוּ שִׁירָתָא וְסַיְּימֵי, וְלָא אָזְלִין לְאַעֲבָרָא כַּהֲנֵי קַדְמָאֵי, דְּפָתְחִין שִׁירָתָא וּמִתּוֹקְדָן וּמִתְעַבְּרָן בְּנוּר דָּלִיק, וְתָבִין וּמִתְחַדְּשִׁין כְּמִלְּקַדְמִין, וְהָנֵי קָיְּימִין בְּדוּכְתַּיְיהוּ וְלָא מִתְעַבְּרָן. וְהָנֵי מַלְאֲכֵי דְרַחֲמֵי דְּלָא מְשַׁנְּיָין לְעָלְמִין.

46. The fourth compartment, TIFERET, is a place from which light emanates to the supernal angels of the right. They start singing, and then abruptly end their song. However, they are not destroyed for their singing, as are those in the first COMPARTMENT--who start singing and then are scorched by being sucked down into burning fire, only to be restored again in the morning, as before. The ANGELS IN HERE are preserved and are not destroyed--they are the angels of mercy, who never change. BECAUSE THEY ARE OF THE ASPECT OF MERCY, WHICH DRAWS FROM THE SIDE OF CHESED, THEY ARE UNAFFECTED BY THE JUDGMENT DRAWN DOWN BY SINGING--AND THUS THEY CAN FINISH THEIR SONG.

47. וַעֲלַיְיהוּ כְּתִיב עוֹשֶׂה מַלְאָכָיו רוּחוֹת וגו׳. וְאִלֵּין עָבְדִין שְׁלִיחוּתַיְיהוּ בְּעָלְמָא, וְלָא אִתְחַזּוּן לִבְנֵי נָשָׁא בַּר בְּחֶזְוָוא, אוֹ בְּסִטְרָא אָחֳרָא בְּסֻכְלְתָנוּ סַגִּי. וְחַד מַלְאָכָא מְמַנָּא עֲלַיְיהוּ פְּדָאֵ״ל שְׁמֵיהּ. וּבֵיהּ פְּתִיחִין מִפְּתְחָן דְּרַחֲמֵי, לְאִינּוּן דְּתָיְיבִין לְגַבֵּיהּ דְּמָארֵיהוֹן, וּפָתְחִין תַּרְעִין לְאַעֲבָרָא צְלוֹתְהוֹן וּבְעוּתְהוֹן.

47. About THOSE ANGELS it is said, "He makes his angels as spirits" (Tehilim 104:4). They perform their mission in the world without being seen by humans, and can only be seen through visions and by other means, such as intense meditations. One angel governs them and his name is Padael. THIS NAME IS A COMBINATION OF THE WORDS "PADA EL," MEANING 'EL HAS REDEEMED.' ALL THOSE WHO ELEVATE MAYIN NUKVIN (FEMALE WATERS) TO THIS COMPARTMENT THROUGH THEIR GOOD DEEDS RECEIVE THE ILLUMINATION OF CHASSADIM FROM THIS ANGEL, AND EVEN IF THEY HAVE BEEN SENTENCED TO DEATH, THEY ARE REDEEMED AND DO NOT DIE. HENCE THE ANGEL IS NAMED PADAEL. In this CHAMBER, the keys to the gates of mercy are accessible to those who have repented and have returned to their Master. These keys open the gates through which their prayers enter--AND ARE THUS ANSWERED.

17. Fifth Compartment: Gvurah

This Compartment embodies more Light than the Fourth Compartment. Angels of both mercy and judgment reside here. These Angels are likened to Generals of the Upper Worlds, while the angels in the prior compartments are compared to foot soldiers. This realm is primarily one of Judgment. But if our actions in the physical warrant it, we can sweeten judgment through the Angels of mercy who dwell here.

The concept of sweetening judgment can be understood this way: A child misbehaves and the parent reacts with great anger. The parent then spanks the child and harshly scolds him. According to Kabbalah, there is no aspect of mercy included in the actions of the parent. The punishment is pure judgment, rooted in the anger of the parent. But the parent could also restrain himself at the moment anger erupts. He could shut down his reactive nature and release all his negative feelings. Yet the parent still realizes, out of love and concern for the child, that a punishment is called for. Therefore with pure love in his heart, and in complete control of his actions, he reprimands the child. This is still judgment, but it is judgment sweetened with mercy.

48. מְדוֹרָא חֲמִישָׁאָה: הוּא מְדוֹרָא דְּנַהִיר בְּנַהִירוּ יַתִּיר מִכֻּלְּהוֹ קַדְמָאֵי, וְאִית בֵּיהּ מַלְאָכִין מִנְּהוֹן אֶשָּׁא, וּמִנְּהוֹן מַיָּא. לְזִמְנִין אִשְׁתְּכָחוּ בְּרַחֲמֵי, וּלְזִמְנִין אִשְׁתְּכָחוּ בְּדִינָא. אִלֵּין בְּסִטְרָא דָא, וְאִלֵּין בְּסִטְרָא דָא, לְזִמְנִין נָהֲרִין אִלֵּין, וְחָשְׁכִין אִלֵּין, וְאִלֵּין מְמַנָּן לְזַמְּרָא לְמָארֵיהוֹן, אִלֵּין בְּפַלְגוּת לֵילְיָא, וְאִלֵּין כַּד סָלִיק נְהוֹרָא. וְחַד מְמַנָּא עֲלוֹהִי קֶדְשִׁיאֵ״ל שְׁמֵיהּ.

48. The fifth compartment is the one in which light shines more brightly than it does in any of the preceding ones. In it are angels, some--ONES WHO REPRESENT JUDGMENT--are fiery angels. Others--ONES REPRESENTING MERCY--are watery angels. Sometimes mercy is prominent, WHEN THE WATERY ANGELS ARE DOMINANT, and sometimes judgment is prominent, WHEN THE FIERY ANGELS ARE DOMINANT. Those OF WATER are on the RIGHT side, and those OF FIRE are on the LEFT side. Occasionally, some of these angels glow, while the others are in darkness. Both groups of angels oversee the chanting to their Master, some--ANGELS OF JUDGMENT--at midnight, and others--ANGELS OF MERCY--at dawn. And one minister governs them both; he is called Kadshiel. HIS DUTY IS TO DRAW DOWN KDUSHAH (HOLINESS) TO THE LOWER WORLDS.

49. כַּד אִתְפְּלַג לֵילְיָא, וְאִתְעַר רוּחַ צָפוֹן וְקֻדְשָׁא בְּרִיךְ הוּא אָתֵי לְאִשְׁתַּעְשָׁעָא עִם צַדִּיקַיָּיא בְּגִנְּתָא דְּעֵדֶן, כְּדֵין רוּחַ צָפוֹן אַקִּישׁ, וּמָטָא לְאִינּוּן דְּמְמַנָּן בְּפַלְגוּת לֵילְיָא, לְזַמְּרָא, וְכֻלְּהוֹ מְזַמְּרִין וּפָתְחִין שִׁירְתָא. וְכַד אָתֵי צַפְרָא וּמִתְחַבֵּר קַדְרוּתָא דְצַפְרָא בְּנַהוֹרָא, כְּדֵין כֻּלְּהוֹ אָחֲרָנִין אָמְרִין שִׁירְתָא, וְכָל כּוֹכְבֵי רְקִיעָא וְכָל שְׁאָר מַלְאָכִין מְסַיְּיעִין לוֹן, כְּמָה דִכְתִיב בְּרָן יַחַד כּוֹכְבֵי בֹקֶר וַיָּרִיעוּ כָּל בְּנֵי אֱלֹקִים, עַד דְּיִשְׂרָאֵל נָטְלֵי שִׁירְתָא וְתוּשְׁבַּחְתָּא אֲבַתְרַיְיהוּ.

49. At midnight, the northern wind arises, and the Holy One, blessed be He, comes to the Garden of Eden to rejoice with the righteous. And this northern wind OF BINAH knocks and reaches those ministers in charge of chanting at midnight. They all sing and begin to chant, THUS ENABLING THE LOWER LEVELS TO SING. When the deep darkness JUST BEFORE DAWN joins with the light of the morning, all the other angelsTHE WATER ANGELS ON THE RIGHTsing. And all the stars in the firmament help them, along with the angels OF FIRE FROM THE LEFT SIDE. BECAUSE SINGING IS OF THE LEFT ASPECT, THEY NEED THE HELP OF THE LEFT COLUMN ANGELS IN ORDER TO SING, as is written: "The morning stars sang together and the sons of Elohim shouted for joy." (Iyov 38:7) BECAUSE ALL THE ANGELS SING IN THE MORNING, Until Yisrael below opens with singing and praises after them. BECAUSE THOSE ANGELS ARE MORE IMPORTANT THAN YISRAEL, YISRAEL RECEIVES STRENGTH FROM THEM TO SING.

18. Sixth Compartment: Chesed

While Gvurah, the Compartment directly below, personifies Judgment, Chesed is a realm of pure Mercy. The angels residing here are responsible for delivering spiritual influences of mercy into our lives. We bring these angels into motion whenever we show mercy toward others. Everyday acts of sharing and kindness, without any expectations in return, are examples of mercy in this sense.

50. מְדוֹרָא שְׁתִיתָאָה: הוּא, מְדוֹרָא עִלָּאָה קָרֵיב לְמַלְכוּ שְׁמַיָּא. וּבֵיהּ אַרְבִּין, וְנַהֲרִין, וְנַחֲלִין, דְּמִתְפַּלְגִין מִן יַמָּא, וְכַמָּה נוּנִין אִינּוּן, דְּמְרַחֲשָׁן לְאַרְבַּע סִטְרֵי עָלְמָא, וְעִילָּא מִנְּהוֹן סָרְכִין מְמַנָּן, וְחַד מְמַנָּא עֲלַיְיהוּ וְאוּרִיאֵל שְׁמֵיהּ, וְהוּא מְמַנָּא עַל כָּל אִלֵּין תַּתָּאִין.

50. The sixth compartment is very close to the kingdom of the heavens, THAT IS, THE INNER MALCHUT. In it are ships and rivers and streams that branch off and leave the sea, WHICH IS MALCHUT. Many are the fish--ALLUDING TO THE ANGELS--that, governed by their ministers, swarm IN THE RIVERS AND STREAMS to the four winds of the world. One minister, called Uriel, is in charge of all the lower ANGELS IN THIS COMPARTMENT. HE IS RESPONSIBLE FOR ALL THE ANGELS FROM THE WESTERN SIDE.

51. וְכֻלְּהוֹ נָטְלֵי בְּשַׁעֲתֵי וְרִגְעֵי כַּד נָטְלֵי אַרְבֵּי לְסִטְרָא דָא וּלְסִטְרָא דָא, כַּד נָטְלֵי אַרְבֵּי לְסִטַר דָּרוֹם מְמַנָּא דְקַיְּימָא עֲלַיְיהוּ, לְהַהוּא סִטְרָא, הוּא מִיכָאֵל דְּאָתָא מִימִינָא. וְכַד נָטְלֵי אַרְבֵּי לְסִטַר צָפוֹן, מְמַנָּא דְקַיְּימָא עֲלַיְיהוּ לְהַהוּא סִטְרָא, הוּא גַּבְרִיאֵל דְּאָתֵי מִסִּטְרָא דִשְׂמָאלָא. וְכַד נָטְלֵי אַרְבֵּי לְסִטַר מִזְרָח הָא תַּמָּן אִיהוּ מְמַנָּא, דְקַיְּימָא עֲלַיְיהוּ, לְהַהוּא סִטְרָא רְפָאֵל שְׁמֵיהּ, וְהוּא לִימִינָא. וְכַד נָטְלֵי אַרְבֵּי לְסִטַר מַעֲרָב, מְמַנָּא דְקַיְּימָא עֲלַיְיהוּ, לְהַהוּא סִטְרָא, הוּא אוּרִיאֵל וְאִיהוּ לְבַתְרָאָה.

51. At those hours and moments when the ships sail, ALL THESE ANGELS TRAVEL WITH THEM in one direction and another--IN THOSE DIRECTIONS TOWARD WHICH THE SHIPS SAIL. When the ships sail southward, the minister governing them is Michael, who is drawn from the right COLUMN, WHICH IS CHESED. And when the ships sail northward, the minister governing them is Gavriel, who is drawn from the left side WHICH IS GVURAH. THE FOUR DIRECTIONS, SOUTH, NORTH, EAST, AND WEST ARE CHOCHMAH, BINAH, TIFERET, AND MALCHUT. AND FROM THE PERSPECTIVE OF THE SIX LOWER SFIROT, THEY ARE CHESED, GVURAH, TIFERET, AND MALCHUT. And when the ships are eastbound, the minister governing them on that side is Refael, who is to the right, THAT IS ON THE SIDE OF THE CHASSADIM. And when the ships are westbound, the minister governing them is Uriel, who is the last, WEST BEING THE LAST OF ALL FOUR DIRECTIONS.

19. Seventh Compartment: Binah
The Seventh Compartment corresponds to Binah, the repository and source of all Light. This realm radiates the brightest Light and fulfillment.

52. The seventh compartment is the highest, and there, only the souls of the righteous can be found. There, the souls rejoice, nourished by divine bliss and splendor. And there, none are to be found, except the righteous. THIS MEANS THAT NO ANGELS RESIDE THERE. There can be found treasures of peace, blessings, and charity. And everything there is in the manner of the divine aspect, NAMELY BINAH, as the friends have explained.

52. מְדוֹרָא שְׁבִיעָאָה: הוּא מְדוֹרָא עִלָּאָה עַל כֹּלָּא. וְתַמָּן לָא אִשְׁתַּכְּחוּ בַּר נִשְׁמַתְהוֹן דְּצַדִּיקַיָּיא דְּתַמָּן מִתְעַדְּנִין בְּהַהוּא זִיהֲרָא עִלָּאָה, וּמִתְעַדְּנִין בְּעִדּוּנִין וְתַפְנוּקִין עִלָּאִין, וְתַמָּן לָא אִשְׁתַּכְּחוּ בַּר אִינּוּן זַכָּאִין, וְגִנְזֵי שְׁלוֹם בְּרָכָה וּנְדָבָה, כֹּלָּא הוּא כְּגַוְונָא עִלָּאָה, וְהָא אֲמָרוּ חַבְרַיָּיא.

53. The same can be found in the seven compartments of the lower land, which are all similar to the SEVEN COMPARTMENTS of the world above. THUS, THE SEVEN COMPARTMENTS OF ASIYAH BELOW ARE EQUAL IN ALL RESPECTS TO THE SEVEN COMPARTMENTS OF MALCHUT OF THE SPIRITUAL WORLD OF ATZILUT ABOVE. And in all OF THE SEVEN COMPARTMENTS BELOW, there are ANGELS in the shape of humans, CLAD LIKE PEOPLE IN THE CLOTHING OF THE PHYSICAL WORLD. THE DIFFERENCE BETWEEN ABOVE AND BELOW IS THAT ABOVE ONLY IN THE SECOND COMPARTMENT CAN THERE BE FOUND ANGELS WHO ARE RELATED TO HUMANS. BUT FROM THE FOURTH COMPARTMENT UPWARD THERE CANNOT BE FOUND ANY RELATION BETWEEN THE ANGELS AND HUMANS, SAVE THAT ACHIEVED THROUGH VISIONS AND INTENSE MEDITATION. IN THE LOWER WORLDS, HOWEVER, EVEN THOSE COMPARTMENTS FROM THE CHEST UP ARE ALLOWING THE ANGELS TO APPEAR IN THE FORM OF HUMANS. They all are grateful and praise the Holy One, blessed be He. Yet none can perceive His glory, BLESSED BE HE, as can those in the supernal realms. They behold His glory most appropriately, so as to worship, praise, and acknowledge His greatness.

53. כְּדֵין הוּא לְאַרְעָא דִּלְתַתָּא, בְּשִׁבְעָה מְדוֹרִין, וְכֻלְּהוֹ כְּגַוְונָא דִּלְעֵילָא. וּבְכֻלְּהוֹ אִית זִינִין כְּחֵיזוּ בְּנֵי נָשָׁא, וְכֻלְּהוֹמוֹדָן וּמְשַׁבְּחָן לְקֻדְשָׁא בְּרִיךְ הוּא, וְלֵית מָאן דְּיָדַע יְקָרֵיהּ, כְּאִינּוּן דְּאִינּוּן בְּמְדוֹרָא עִלָּאָה, וְאִלֵּין חָזָאן יְקָרֵיהּ כְּדְקָא יָאוֹת, לְמִפְלַח לֵיהּ, וּלְשַׁבְּחָא לֵיהּ, וּלְאִשְׁתְּמוֹדָע יְקָרֵיהּ.

54. This supernal world, called Tevel, exists only for the sake of the righteous, who are holy bodies, WHO ARE FOUND IN THIS WORLD. FOR THEM, THIS WORLD (TEVEL) WAS CREATED, AND FOR THEIR SAKE IT CONTINUES TO EXIST. Similar to the upper COMPARTMENTS OF THE SUPERNAL WORLD, this seventh compartment below exists only for the souls of the righteous. Also IN THE COMPARTMENTS OF THE LOWER EARTH, the lower seventh compartment, TEVEL, exists only for the bodies of the righteous. One WORLD is similar to the other--much like a reflection of the other. THE SEVEN COMPARTMENTS OF THE LOWER WORLDS ARE A REFLECTION OF, AND ARE DRAWN THROUGH, THE SEVEN SUPERNAL COMPARTMENTS. EVERY ASPECT ABOVE HAS ITS COUNTERPART BELOW. AS THE SOULS OF PEOPLE ALONE CAN BE FOUND IN THE SUPERNAL SEVENTH COMPARTMENT, SO IN THE LOWER SEVENTH, CALLED TEVEL ONE OF THE SEVEN PHYSICAL WORLDSCAN BE FOUND ONLY THE BODIES OF THE RIGHTEOUS PEOPLE. ALTHOUGH ALL THE OTHER KINDS OF CREATURES AND WICKED PEOPLE CAN ALSO BE FOUND THERE, THEY ARE THERE ONLY TO SERVE THE BODIES OF THE RIGHTEOUS, BECAUSE THE WORLD WAS CREATED AND IS MAINTAINED FOR THE SAKE OF THE RIGHTEOUS. AS IS WRITTEN: "THEY HAVE BEEN CREATED TO SERVE ME AND I TO SERVE THE ONE WHO OWNS ME."

54. וְעָלְמָא דָא עִלָּאָה, דְּאִיהוּ תֵּבֵל, לָא קָיְימָא בְּקִיּוּמֵיהּ, אֶלָּא בְּגִינֵיהוֹן דְּצַדִּיקַיָּיא, דְּאִינּוּן גּוּפִין קַדִּישִׁין. כְּגַוְונָא דִּלְעֵילָא לָא קָיְימָא הַהוּא מְדוֹרָא שְׁבִיעָאָה, אֶלָּא לְנִשְׁמַתְהוֹן דְּצַדִּיקַיָּיא, הָכִי נָמֵי הַאי מְדוֹרָא שְׁבִיעָאָה לְתַתָּא, לָא קָיְימָא אֶלָּא לְגוּפֵיהוֹן דְּצַדִּיקַיָּיא, לְמֶהֱוֵי כֹּלָּא חָד דָּא כְּגַוְונָא דְדָא.

20. The Seven Chambers of the Upper Worlds
The Zohar explains that the preceding Seven Compartments are the building blocks and foundation for another, still higher level of Chambers.
First Chamber: Yesod
This realm is the domain of the angel who dispenses great mercy to all those souls who convert and follow the true path of the Creator.

55. תָּא חֲזֵי אָמַר רַבִּי שִׁמְעוֹן ז׳ מְדוֹרִין אִינוּן דְּקָאֲמַרְן, וּבְגוֹ אִינוּן אִית ז׳ הֵיכָלִין, מֵאִינוּן רָזֵי מְהֵימְנוּתָא, לְקֵבֵל ז׳ רְקִיעִין עִלָּאִין, וּבְכָל הֵיכָלָא וְהֵיכָלָא אִית רוּחִין עִלָּאִין.הֵיכָלָא קַדְמָאָה: הָכָא אִית רוּחָא, דְּאִתְמַנּוּ עַל נִשְׁמַתְהוֹן דְּגֵרִין דְּאִתְגַּיְּרוּ, וְרָחְמִיאֵ״ל שְׁמֵיהּ, וְאִיהוּ נָטֵיל לוֹן וְאִתְהַנּוּן מִזִּיו יְקָרָא דִלְעֵילָא.

55. Rabbi Shimon said, Come and behold: These seven compartments OF THE UPPER WORLDS, about which we have spoken, contain seven chambers based on the perceived secrets of faith, WHICH IS MALCHUT OF THE SPIRITUAL WORLD OF ATZILUT. These correspond to the seven divine firmaments. In each and every chamber there are supernal spirits, WHO ARE THE ANGELS RESPONSIBLE FOR THOSE CHAMBERS. The first chamber, WHEN COUNTING FROM BELOW, IS CALLED YESOD AND has a spirit who is in charge of the souls of the converted. His name is Rachmiel, BECAUSE HE EXTENDS RACHAMIM (MERCY) TO THOSE SOULS. Through him, they delight in the radiance of divine glory.

21. The Second Chamber: Hod
This realm is the domain of the angel Ahinael, who teaches uneducated children the spiritual wisdom of the Torah.

56. הֵיכָלָא תִּנְיָינָא: אִית רוּחָא חָדָא אֲהִינָאֵ״ל שְׁמֵיהּ, וְדָא קָיְימָא עַל כָּל אִינוּן נִשְׁמָתִין דְּרַבְיֵי, דְּלָא זְכוּ בְּהַאי עָלְמָא לְמִלְּעֵי בְּאוֹרַיְיתָא, וְאִיהוּ קָיְימָא עֲלַיְיהוּ וְאוֹלִיף לוֹן.

56. The second chamber, CALLED HOD, has one spirit named Ahinael. He is in charge of the souls of children who did not merit learning Torah in their lives IN THIS WORLD. He is in charge of them and teaches them TORAH.

22. The Third Chamber: Netzach
The Angel called Adrahinael occupies this Chamber. Adrahinael helps purify all those people who desired to repent for their wrongdoings, but died before they could compete their full repentance.

57. הֵיכָלָא תְּלִיתָאָה: בְּהַאי אִית רוּחָא חָדָא אֲדַרְהִינָאֵ״ל שְׁמֵיהּ, וְאִיהוּ קָיְימָא עַל נִשְׁמַתְהוֹן דְּאִינוּן דְּאַהַדְּרוּ בִּתְיוּבְתָּא, וְלָא אַהַדְּרוּ, כְּגוֹן דַּחֲשִׁיבוּ וְעַד לָא אַהַדְּרוּ בְּהוֹ מִיתוּ אִלֵּין טָרְדִין לוֹן בַּגֵּיהִנֹּם וּלְבָתַר עָאלִין לוֹן לְהַאי רוּחָא מִמַּנָּא, וְנָטֵיל לוֹן, וְחָמְדָן לְאִתְהַנָּאָה מִזִּיו יְקָרָא דְּמָארֵיהוֹן, וְלָא אִתְהַנּוּן. וְאִלֵּין אִקְרוּן בְּנֵי בָשָׂר, וַעֲלַיְיהוּ כְּתִיב וְהָיָה מִדֵּי חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבֹא כָל בָּשָׂר לְהִשְׁתַּחֲוֹות לְפָנַי אָמַר ה׳.

57. The third chamber, CALLED NETZACH, has one spirit named Adrahinael. He is in charge of the souls of those who INTENDED repentance, but who have not REPENTED, because they died before they could repent THEIR ACTIONS. THUS, THEIR MINISTERING ANGEL IS CALLED ADRAHINAEL, FROM THE ARAMAIC WORD HADRINA, MEANING 'CONTRITION' OR 'REPENTANCE.' These souls are punished in Gehenom, and are then delivered to this spirit, who is in charge, and he receives them. They desire to enjoy their Master's precious glory, but cannot, EXCEPT ON SHABBAT AND THE NEW MOON. Those SOULS are called 'offspring of flesh', as is written: "And it shall come to pass, that on every new moon, and every Shabbat, all flesh shall come to worship before me, said Hashem" (Yeshayah 66:23). THE REASON THESE SOULS ARE CALLED THE OFFSPRING OF FLESH IS THAT THE TEN SFIROT HAVE MANY NAMES, OF WHICH CHESED, GVURAH, AND TIFERET ARE CALLED 'BRAIN, BONE, AND SINEW,' AND NETZACH AND HOD ARE CALLED 'FLESH AND SKIN.' THUS THE SOULS OF THE THIRD CHAMBER OF NETZACH ARE CALLED ALL FLESH, AS NETZACH IS FLESH.

23. The Fourth Chamber: Tiferet
The Angel Gadrihael inhabits this Fourth Chamber. Gadrihael assists souls who were murdered during physical existence in their transition to a place near the Creator. He also assists in executing judgment upon those who commit the act of murder.

58. The fourth chamber IS TIFERET. In charge stands the spirit of Gadrihael. THIS ANGEL IS in charge of preparing the souls of those killed by the nations of the world for IMPRINTING ON the King's royal garment. They stay imprinted there until the day when the Holy One, blessed be He, avenges them, as it is written: "He shall make judgment upon the nations and shall fill them with dead bodies and shall crush heads upon the whole world" (Tehilim 110-6). BECAUSE THE HOLY ONE, BLESSED BE HE, RESIDES AMONG THE SOULS OF THE MURDERED.

58. הֵיכָלָא רְבִיעָאָה: הָכָא קָיְימָא חַד רוּחָא גַדְרִיהָאֵ"ל שְׁמֵיהּ, דָּא קָיְימָא עַל כָּל אִינּוּן נִשְׁמָתִין דְּקָטוֹלֵי דִּשְׁאַר עַמִּין לְעָאלָא לוֹן, גּוֹ פּוּרְפָּרָא דְמַלְכָּא, וְאִתְרְשִׁימוּ תַּמָּן, עַד יוֹמָא דְּיִנְקוֹם לוֹן קַדְשָׁא בְּרִיךְ הוּא דִּכְתִיב יָדִין בַּגּוֹיִם מָלֵא גְוִיּוֹת מָחַץ רֹאשׁ עַל אֶרֶץ רַבָּה.

24. The Fifth Chamber : Gvurah

All those souls who emanate from the spiritual lineage of the Left Column -- with its energy of judgment, anger, and volatility -- are ruled over by the Angel Adiriel, who inhabits the Fifth Chamber of Gvurah.

59. The fifth chamber IS CALLED GVURAH. In charge is a spirit named Adiriel. He stands in charge of the souls who are accomplished from the aspect of the LEFT side. THE NAME ADIRIEL IS FORMED FROM THE WORDS ADIR AND EL. ADIR MEANS MIGHTY, AS HE IS IN CHARGE OVER THE CHAMBER OF GVURAH (MIGHT).

59. הֵיכָלָא חֲמִישָׁאָה: הָכָא קָיְימָא חַד רוּחָא, דְּאִקְרֵי אֲדִירִיאֵ"ל וְדָא קָיְימָא עַל כָּל אִלֵּין נִשְׁמָתִין, דְּאִתְקַיְימוּ בְּהַהוּא סִטְרָא.

וְאִלֵּין אִינּוּן לְעֵילָא מִכָּלְהוֹ, דִּי בְּמַדּוֹרָא דָא, עִלָּאָה עַל כֹּלָּא וּמִיכָאֵל רַב מְמַנָּא עַל כָּלְהוֹ קָיְימָא בֵּיהּ, וְכַמָּה אֶלֶף וְרִבְבָן, כָּלְהוֹ קָיְימִין תְּחוֹתֵיהּ בְּהַהוּא סִטְרָא, וְתַמָּן מִתְעַדְּנִין אִינּוּן נִשְׁמָתִין דַּחֲסִידֵי, בְּהַהוּא נְהוֹרָא עִלָּאָה דְּנַגְדָּא מֵעָלְמָא דַּאֲתֵי.

25. The Sixth Chamber: Chesed

The greatest of souls are worthy to reside in this, the Sixth Chamber of Chesed.

The loftiest of all SOULS are found in this loftiest compartment of all. The archangel OF ALL ANGELS, Michael, rules over this CHAMBER, NAMELY THE CHAMBER OF CHESED. Thousands and tens of thousands OF ANGELS reside under his rule on the side OF CHESED. There the souls of the righteous delight by the supernal light that is drawn therein from the world to come. THE LIGHT IS DRAWN FROM BINAH, AS BINAH IS CALLED, "THE WORLD TO COME." BUT SINCE THE SEVENTH CHAMBER OF BINAH HAS NO GOVERNING ANGELS, IT IS NOT DISCUSSED AT ALL.

26. The Seven Chambers of Aba (Father) and Ima (Mother) of Briyah

All prayers must travel within a specific spiritual network in order to reach their intended destination. The Zohar outlines this metaphysical structure so that we may access this realm simply by learning this section. The descriptions and explanations that follow provide the reader with an opportunity to access the spiritual network in such a way that prayers will be answered.

The Chambers of Abba [Father] and Ima [Mother] pertain to the principles of male and female energy that are built into the fabric of our physical universe. The proton and electron--the minus and plus charges in electricity, as well as in man and woman--are all branches extending out from this singular spiritual seed.

60. Rabbi Shimon said, Come and behold: Who knows how to arrange a prayer to his Master, as did Moshe, who knew how to lengthen and shorten his prayer as necessary. Rabbi Shimon said: I found written in ancient books the order of connecting THE WORLDSthe inner secretsinto one unit, SO THAT THEY, UNITED, WILL PROJECT LIGHT TO THE LOWER WORLDS. Sometimes it is required to arrange a prayer as to entice and soothe the Master to make the proper unifications, penetrate firmaments, and open gates and passages. One must arrange his prayers so that no one will stop him, NAMELY, THAT THE PROSECUTORS CANNOT DISTURB HIM.

60. תָּא חֲזֵי אָמַר רַבִּי שִׁמְעוֹן מַאן הוּא דְּיָדַע לְסַדְּרָא צְלוֹתָא דְמָרֵיהּ כְּמֹשֶׁה, בְּשַׁעֲתָא דְּאִצְטְרִיךְ לֵיהּ, לְסַדְּרָא צְלוֹתֵיהּ בַּאֲרִיכוּת סָדַר, וּבְשַׁעֲתָא דְּאִצְטְרִיךְ לֵיהּ לְקַצְרָא הָכֵי נָמֵי. אָמַר רַבִּי שִׁמְעוֹן הָא אַשְׁכַּחְנָא בְּסִפְרֵי קַדְמָאֵי, סִדּוּרָא דְרָזֵי דְרָזִין, בְּקִשּׁוּרָא חָדָא, זִמְנִין דְּאִצְטְרִיךְ לְסַדְּרָא צְלוֹתֵיהּ כְּדְקָא יָאוּת, וּלְקַשְׁרָא קִשְׁרִין, לְבֵסוּמֵי לְמָארֵיהּ כְּדְקָא יָאוּת, וּלְמִנְדַּע לְיַחֲדָא יִחוּדָא שְׁלִימְתָא, לְמִקְרַע רְקִיעִין, וּלְאַפְתְּחָא תַּרְעִין וּפְתְחִין דְּלָא יְהֵא מָאן דְּיִמְחֵי בִּידֵיהּ.

61. Blessed are the righteous who know how to appease their Master, cancel decrees, and cause the Shechinah to rest upon the world. They know how to draw down blessings and prevent the administrators of judgment from prevailing in the world.
Rabbi Shimon rose and said: "Who can utter the mighty acts of Hashem?" (Tehilim 106:2). Who can remove the dust from your eyes, Avraham, the devout, the right hand of the Holy One, blessed be He? He revealed to you the ultimate of secrets and the beginning of prayer in the world (AS AVRAHAM INSTITUTED THE MORNING PRAYER), AS WELL AS the chambers of the divine King.

61. זַכָּאִין אִינּוּן צַדִּיקַיָּא, דְּאִנּוּן יָדְעֵי לְמִפְתֵּי לְמָארֵיהוֹן, וּלְבַטּוּלֵי גְזִרִין, וּלְאַשְׁרָאָה שְׁכִינְתָּא בְּעָלְמָא, וּלְנַחֲתָא בִּרְכָאן, וּלְמֶעֱדֵי מָארֵיהוֹן דְּדִינִין דְּלָא יִשְׁלְטוּן בְּעָלְמָא. קָם רַבִּי שִׁמְעוֹן וַאֲמַר, מִי יְמַלֵּל גְּבוּרוֹת ה׳ וגו׳, מָאן יְגַלֵּי עַפְרָא מֵעֵינָךְ אַבְרָהָם חֲסִידָא, יְמִינָא דְקֻדְשָׁא בְּרִיךְ הוּא, דְּגָלֵי לָךְ רָזָא דְּרָזִין, וְשָׁרִיאַת צְלוֹתִין בְּעָלְמָא, וְאִתְגַּלְיָין לָךְ הֵיכָלֵי דְמַלְכָּא עִלָּאָה.

62. There are seven holy chambers and they have well guarded gates, MEANING THAT ALL THE ADMINISTRATORS OF JUDGMENT HAVE BEEN REMOVED FROM THEM AND THEY OPEN ONLY TO THOSE WORTHY OF ENTERING. And into each and every CHAMBER the prayers of unity enter. For he who knows how to appease and soothe his Master, make complete unification, make his way into those chambers, and connect THE CHAMBERS among themselvesspirit with spirit, LOWER SPIRIT WITH A HIGHER SPIRIT--it is said, "Hashem, in trouble have they visited you, they poured out a prayer when the chastening was upon them" (Yeshayah 26:16). IN THIS PASSAGE ARE IMPLIED ALL THE ELEVATIONS OF THE SFIROT AND ALL THEIR CONNECTIONS.

62. שִׁבְעָה הֵיכָלִין קַדִּישִׁין אִינּוּן, וְאִינּוּן קַיְּימִין בְּתַרְעִין בְּקִיּוּמָא, וּבְכָל חַד וְחַד עָאל צְלוֹתָא דְּיִחוּדָא, דְּמָאן דְּיָדַע לְבַסּוּמֵי לְמָארֵיהּ, וּלְיַחֲדָא יִחוּדָא בְּשְׁלִימוּ, דְּיָדַע לְאָעֲלָא בְּכֻלְּהוֹ, וּלְקַשְׁרָא קִשְׁרִין אִלֵּין בְּאִלֵּין, רוּחָא בְּרוּחָא, רוּחָא תַּתָּאָה בְּרוּחָא עִלָּאָה, כְּתִיב ה׳ בַּצַּר פְּקֻדוּךָ צָקוּן לַחַשׁ מוּסָרְךָ לָמוֹ.

27. The First Chamber of Yesod and Malchut: Livnat Hasapir (Sapphire Bricks)
This chamber is our connection with the Upper Worlds, from which we draw spiritual Light through our prayers. Without the connection known as the First Chamber, we cannot access the Upper Realms.
The term Sapphire refers to a spirit called Sapir.
The word Bricks refers to the moon. The mystery of this connection is found within the Hebrew word for Bricks, which is Livnat ????.
Livnat is rooted in the Hebrew word for moon, or Levannah ????. Kabbalah teaches that the moon has no Light of its own. Therefore it represents the physical world, which is signified by the brick.
The Sapphire gemstone glitters and reflects Light, which is illustrative of the Upper Worlds that emanate the Light of the Creator. The Brick and the Sapphire are the physical expressions of these two worlds. The First Chamber is the portal and interface by which we join our world--the brick--to the upper world--the Sapphire - where the spirit Sapir dwells. In this way, the spiritual Light is able to enter our lives.

63. The first chamber, CALLED THE CHAMBER OF YESOD AND MALCHUT, IS THE FIRST FROM BELOW. ABOUT it is written: "and under his feet was the likeness of sapphire bricks and it was the embodiment of the heaven in purity" (Shemot 24:10). Here is the secret of secrets: in this chamber, there is a spirit called Sapir (sapphire), who shines as does the precious stone called sapphire. He glitters in two directions, NAMELY CHESED AND GVURAH. One light, THE LIGHT OF CHESED, goes up AS OR CHOZER (RETURNING LIGHT) and goes down AS OR YASHAR (DIRECT LIGHT). This light is white, shining in every direction, upward, downward, and to all four directions of the world, ALL SIX DIRECTIONS OF ZEIR ANPIN. Its light is suspended sometimes, hidden and revealed. THAT IS, IT IS SOMETIMES SUSPENDED WITHOUT REVEALING THE DEFINITE DIRECTION OF THE SOURCE OF ITS SHINING.

לבנת
לבנה

63. הֵיכָלָא קַדְמָאָה: כְּתִיב וְתַחַת רַגְלָיו כְּמַעֲשֵׂה לִבְנַת הַסַּפִּיר, וּכְעֶצֶם הַשָּׁמַיִם לָטֹהַר. רָזָא דְּרָזִין, רוּחַ דְּאַקְרֵי סַפִּירָא כְּסַפִּירוּ דְּאֶבֶן טָבָא, נָצִיץ לִתְרֵין סִטְרִין, נְהוֹרָא חַד סָלֵיק וְנָחֵית, וְהַהוּא נְהוֹרָא חִוָּר, נָצִיץ לְכָל סִטַר: עֵילָא וְתַתָּא וּלְאַרְבַּע סִטְרֵי עָלְמָא, נְהוֹרֵיהּ תַּלְיָין סָתִים וְגַלְיָיא.

64. מִנְּהוֹרָא דָא מִתְפָּרְשִׁין ד׳ נְהוֹרִין, לְד׳ סִטְרִין, וְכֻלְּהוֹ נְהוֹרִין חַד נְהוֹרָא, כְּבוֹצִינָא דִשְׁרַגָּא דְדָלִיק, וְנָצִיץ נְהוֹרִין לְחֵיזוּ דְעַיְינִין דִּבְנֵי נָשָׁא, וְאִינּוּן נְהוֹרִין דִּשְׁרַגָּא, סָלְקִין וְנַחֲתִין אָזְלִין וְתַיְיבִין, מִגּוֹ הַהוּא אֶשָּׁא דִנְהוֹרָא דִשְׁרַגָּא דְדָלִיק, וְכֻלְּהוֹ חַד נְהוֹרָא, הָכֵי נָמֵי אִלֵּין. וּנְצִיצִין כֻּלְּהוֹ נְהוֹרִין, כְּחֵיזוּ דִנְחָשָׁא בְּטִישָׁא בְּסוּמְקָא, כְּמָה דְּאִתְּמַר, וְנוֹצְצִים כְּעֵין נְחֹשֶׁת קָלָל. דָּא הוּא לְיָמִינָא.

64. From the light OF CHESED, four lights branch out to four sides. THE SECOND LIGHT IS THE LIGHT OF GVURAH OF THE SPIRIT SAPIR. THE FIRST LIGHT, CHESED, SHINES IN SIX DIRECTIONS AND THE SECOND, GVURAH, IN FOUR. THIS IS BECAUSE THE TWO LIGHTS ARE THE MALE AND THE FEMALE ASPECTS OF THE SPIRIT SAPIR; THE FIRST LIGHT REPRESENTS CHOCHMAH, BINAH, DAAT, CHESED, GVURAH, AND TIFERET, WHILE THE SECOND REPRESENTS NETZACH, HOD, YESOD, AND MALCHUT. All these lights are as one, as the light of a candle that glitters to the eyes of onlookers. The light rays of the candle go up and down, leave and return from the fire of the burning candle. And all are one light. So are the four lights. They glitter like the red color of burnished brass, as it is written: "And they sparkled like the color of burnished brass" (Yechezkel 1:7). All this is to the right, BECAUSE, IN SPITE OF THE FACT THAT THE RED LIGHT OF THE LIGHTS OF SAPIR ILLUMINES TO THE LEFT SIDE, IT NEVERTHELESS STANDS TO THE RIGHT OF THE CHAMBER.

65. לִשְׂמָאלָא, אִית רוּחָא דְאִקְרֵי לְבָנָה, וְדָא אִתְכְּלִיל בְּרוּחָא קַדְמָאָה, וְעָאל דָא בְּדָא, נְהוֹרֵיהּ סוּמָק וְחִוַּור כַּחֲדָא, בְּגִין דְּנַפְקָא מֵאִינּוּן נְהוֹרִין קַדְמָאִין. כַּד אֵתוֹ נְהוֹרִין דְּדָא, מָטוּ בְּנְהוֹרִין קַדְמָאִין וְאִתְכְּלִילוּ בֵּיהּ, וְאִינּוּן חָד, וְאִתְחַזּוֹן נְהוֹרֵי קַדְמָאֵי בִּלְחוֹדַיְיהוּ. וְלָא אִתְגַּלְיָין אִינּוּן אָחֳרָנִין, וְלָא אִתְיְדָעוּ דְּעָאלוּ בְּגַוַּוּיְיהוּ, וְאִתְטַמְּרוּ בֵּיהּ. כד״א וְלֹא נוֹדַע כִּי בָּאוּ אֶל קִרְבָּנָה וגו׳ וְדָא הוּא רוּחָא בְּרוּחָא דְּאִינּוּן חַד, נְהוֹרִין בְּנְהוֹרִין דְּאִינּוּן חַד. וְהָכָא אִינּוּן תְּרֵין רְקִיעִין תַּתָּאִין מֵאִינּוּן רְקִיעִין דְּאִקְרוּן שְׁמֵי הַשָּׁמַיִם.

65. To the left OF THE CHAMBER, there is a spirit named Levana (Moon), which is included in and mingles with the first spirit, CALLED SAPIR. The light FROM THIS SPIRIT is simultaneously red and white because it originates from these TWO first lights OF THE SPIRIT SAPIR, WHICH ARE ALSO RED AND WHITE YET HERE THEY ARE ONE. And when the lights OF THE SPIRIT LEVANA reach the first lights OF SPIRIT SAPIR and intermingle with them and become one, only the first lights become evident. The other lights OF THE SPIRIT CALLED LEVANA, are not revealed and are indistinguishable when they enter, as it is written: "and it could not be known that they had entered there" (Beresheet 41:21). This is the intermingling of spirit with spirit to be one and of lights with lights to become one. In this CHAMBER, two lower firmaments shine, and they are called the heaven of heavens.

66. מִתְּרֵין רוּחִין אִלֵּין מְנַצְצָן, אִתְבְּרִיאוּ אִינּוּן אוֹפַנִּין, דְּאִינּוּן קַדִּישִׁין, דְּדִינַיְיהוּ כְּדִינָא דְחַיּוֹת, כְּדִכְתִיב מַרְאֵה הָאוֹפַנִּים וּמַעֲשֵׂיהֶם וגו׳, וְדָא הוּא דִכְתִיב, וּדְמוּת הַחַיּוֹת מַרְאֵיהֶן כְּגַחֲלֵי אֵשׁ בּוֹעֲרוֹת כְּמַרְאֵה הַלַּפִּידִים. הִיא מִתְהַלֶּכֶת בֵּין הַחַיּוֹת, מָאן הִיא, דָּא רוּחָא קַדִּישָׁא, אֲתַר דְּנַפְקוּ מִנֵּיהּ, וְאִיהִי נָהֵיר לוֹן, דִּכְתִיב וְנוֹגַהּ לָאֵשׁ, וּמִן הָאֵשׁ יוֹצֵא בָרָק.

66. From the emanation of those two spirits, the holy Ofanim (angels) were created. They are judged as are the Chayot (animals), as it is written: "The appearance of the Ofanim (wheels) and their work" (Yechezkel 1:16). This is AS MENTIONED IN THE QUOTATION, "WHEN THOSE MOVED, THESE MOVED; AND WHEN THOSE STOOD STILL, THESE STOOD STILL; AND WHEN THOSE WERE LIFTED UP FROM THE EARTH, THE OFANIM (WHEELS) WERE LIFTED UP ALONG WITH THEM." And of the Ofanim (wheels) it is written: "As for the likeness of the Chayot (animals) and their appearance, it was like burning coals of fire, which burn like torches. She walked amongst the Chayot" (Yecheykal 1:13). EVEN THOUGH THEY ARE CALLED CHAYOT, THEY ARE NEVERTHELESS OFANIM THAT ARE CALLED CHAYOT BECAUSE THEY ARE JUDGED AS CHAYOT.
HE ASKS: To whom DOES THE SCRIPTURE REFER TO AS she IN THE VERSE, "SHE WALKED AMONGST THE CHAYOT?" AND HE ANSWERS: THE REFERENCE IS MADE TO the holy spirit LEVANA, which is where they originated. And it shines upon them, as the scriptures continue: "And the fire was bright and out of the fire came out lightning." (Beresheet 41:13). THE HOLY SPIRIT, LEVANA, IS MALCHUT, CALLED BRIGHTNESS, OF WHICH THE SCRIPTURE SAYS, "AND THE FIRE WAS BRIGHT AND OUT OF THE FIRE CAME LIGHTNING." IT IS THEREFORE SAID OF HER THAT SINCE SHE WALKS AMONG THE CHAYOT, "THEIR APPEARANCE WAS LIKE BURNING COALS OF FIRE." SHE IS THE ASPECT OF BRIGHTNESS FROM WHICH FIRE AND LIGHTNING ARE DRAWN.

67. And when one spirit is included in the other that is THE SPIRIT SAPIR IN THE SPIRIT LEVANA the light of one Chayah comes out of them and spreads over four angels. The shape of this Chayah is that of a lion, NAMELY OF CHESED, WHICH IS WHITE. This Chayah rules over thirteen million other ofanim. The wings of this CHAYAH are those of an eagle. THE NUMBER OF ANGELS IS THIRTEEN MILLION because each of the four ANGELS travels on four wheels, each of which has three supports. In all, there are twelve supports for the four wheels ON WHICH EACH ANGEL TRAVELS. The spirit SAPIR controls them all because they originate from him. This spirit sustains them all, NAMELY THOSE WHEELS AND SUPPORTS, and through him they receive nourishment. HENCE HE IS COUNTED WITH THEM AS A THIRTEENTH. AND BECAUSE THEY ORIGINATE FROM BINAH, WHICH IS COUNTED IN HUNDREDS, THEY ARE THIRTEEN HUNDREDS. AND ALSO BEING FROM ARICH ANPIN, WHICH IS COUNTED BY THE TEN THOUSANDS, THEY ARE NUMBERED THIRTEEN MILLION.

67. כַּד אִתְכְּלִיל רוּחָא בְּרוּחָא, נָפִיק מִנַּיְיהוּ, נְהִירוּ דְּחַד חֵיוָותָא רַמְיָא עַל ד׳ אוֹפַנִּין, וְהָא דְּיוֹקְנָא דִּילֵיהּ כְּאַרְיֵה, שַׁלִּיט עַל אֶלֶף וּתְלַת מְאָה רִבּוֹא דְּאוֹפַנִּין אָחֳרָנִין, גַּדְפָּהָא דְּנִשְׁרָא, הַאי אִתְמַנָּא עַל אִינּוּן אוֹפַנִּים, בְּד׳ גַּלְגַּלִּים, נָטְלִין כָּל חַד וְחַד, מֵאִינּוּן אַרְבַּע, בְּכָל גַּלְגַּלָּא וְגַלְגַּלָּא תְּלַת סָמְכִין וְאִינּוּן תְּרֵיסַר סָמְכִין בְּד׳ גַּלְגַּלִּין, רוּחָא דָא שָׁלְטָא עַל כֹּלָּא, מֵהָכָא נָפְקוּ, וְדָא רוּחָא קַיְּימָא לְכֻלְּהוֹ, מִינָּהּ אִתְזָנוּ.

68. אִלֵּין ד׳ אוֹפַנִּים, ד׳ אַנְפִּין לְכָל חַד וְחַד, וְכָל אִינּוּן אַנְפִּין, אִסְתַּכְּיָין לְאַרְבַּע סִטְרִין דְּהַהוּא חֵיוָותָא דְּקַיְּימָא עֲלַיְיהוּ. כַּד נָטְלִין אִלֵּין אַרְבַּע תְּחוֹת הַהוּא חֵיוָותָא, עָאלוּ דָא בְּדָא, וּמִשְׁלְבָן דָּא בְּדָא. כד״א מַקְבִּילוֹת הַלּוּלָאוֹת אִשָּׁה אֶל אֲחוֹתָהּ, לְאִתְכְּלָלָא חָדָא בְּחָדָא וּלְאָעֲלָא דָא בְּדָא. כַּד נָטְלִין אִינּוּן גַּלְגַּלִּין, אִשְׁתְּמַע קָל נְעִימוּתָא, בְּכָל אִינּוּן חֵילִין דִּלְתַתָּא לְזִינַיְיהוּ.

68. Those four Ofanim have four faces each, and all four face toward the four sides of the Chayah set over them. And when the four angels travel under that Chayah, they penetrate and cling to one another, ARE INCLUDED EACH WITHIN THE OTHER, AND RECEIVE SUPPORT FROM EACH OTHER. This is alluded to by: "The loops may correspond one to the other" (Shemot 26:5). Each is within the other and each interpenetrates the others. When the wheels travel, a tender sound is heard in all the lower hosts. THAT IS, THEIR PLEASANT SUSTENANCE REACHES ALL THE LOWER HOSTS.

69. תְּחוֹת הֵיכָלָא דָא, מִתְפָּרְשִׁין חֵילִין לְבַר, לְכַמָּה סִטְרִין דִּרְקִיעִין דִּלְתַתָּא, עַד דְּמִטוֹ לְכֹכְבָא דְּשַׁבְּתָאי, כֻּלְּהוֹ אִסְתַּכְּיָין לְהֵיכָלָא דָא מִתַּמָּן אִתְזָנוּ כָּל אִלֵּין דִּי בְּהֵיכָלָאדָא, כֻּלְּהוּ אִסְתְּכוּ לְהַהוּא רוּחָא, דִּכְתִיב אֶל אֲשֶׁר יִהְיֶה שָׁמָּה הָרוּחַ לָלֶכֶת יֵלֵכוּ לֹא יִסַּבּוּ בְּלֶכְתָּן, וְדָא הוּא הֵיכָלָא דְּאִקְרֵי לִבְנַת הַסַּפִּיר.

69. Below this chamber, the hosts spread out to radiate in many directions in the lower firmaments, THROUGH WHICH THE RULING OF THE LOWER WORLD CHANGES. This continues until a planet called Shabtai (Saturn) is reached IN THE SECOND FIRMAMENT OF THE WORLD OF ASIYAH. ALL SEVEN PLANETS ARE LOCATED IN THE WORLD OF ASIYAH, AND THEY ARE CALLED SHABTAI (SATURN), TZEDEK (JUPITER), MAADIM (MARS), NOGA (VENUS), COCHAV (MERCURY), AND LEVANA (MOON). THROUGH THESE PLANETS, ALL CHANGE COMES TO THE WORLD. THE FIRST PLANET, SHABTAI, FEEDS FROM THE LOWEST OF THE SEVEN CHAMBERS OF THE WORLD OF BRIYAH, AND THE REST OF THE PLANETS FROM THE OTHER CHAMBERS. All THE LOWER WORLDS look toward this chamber FOR THEIR SUSTENANCE. From this chamber all those present are fed and look forward TO RECEIVING SUSTENANCE AND STRENGTH FROM THE SPIRIT OF SAPIR, as it is written: "where the spirit was to go they went; they turned not when they went" (Yechezkel 1:12). This chamber is called Livnat Hasapir BECAUSE OF THE TWO SPIRITS CONTAINED THEREIN, SAPIR AND LEVANA.

70. רוּחָא דָא דִּכְלִיל רוּחָא אָחֳרָא תְּנַיְינָא, סָלְקָא וְנָחֲתָא נְהוֹרֵיהּ, דְּלָא שָׁכִיךְ לְעָלְמִין, כְּנוּרָא דִּשְׁמִשָּׁא גּוֹ מַיָּא, לֵית מָאן דְּקָאֵים עֲלֵיהּ, בַּר רְעוּתֵיהּ דְּבַר נָשׁ זַכָּאָה, בְּהַהוּא צְלוֹתָא, דְּיָעֲלַת בְּהַהוּא הֵיכָלָא, וְסָלְקָא לְקִשְׁרָא קִשְׁרִין בְּשְׁלִימוּ, בְּשִׁרוּתָא דְּרוּחַ דָּא כִּדְקָא חָזֵי. כְּדֵין נְהוֹרָא אִתְעַטַּף בֵּיהּ, וְחָדֵי בָּהּ וְסָלְקָא עִמָּהּ לְאִתְקַשְׁרָא בְּקִשּׁוּרָא דְּהֵיכָלָא תְּנַיְינָא, לְאִתְכְּלָלָא רוּחָא דִּכְלִיל בְּרוּחָא אָחֳרָא עִלָּאָה דְּעֵלֵיהּ.

70. The spirit SAPIR includes the spirit LEVANA within him and has light that goes up and comes down. His light never stops shining, as the light of the sun within the water. And nothing other than the desire of a righteous man through his prayer that goes into that chamber can attain THAT SPIRIT. That prayer elevates so as to connect perfectlyTHAT IS, MAKE UNIFICATIONS under the influence of this spiritas is appropriate. Then THE SPIRIT is enveloped with light and is happy with THE PRAYER, and goes up with it to the second chamber to connect with its unity. This spirit, WHICH INCLUDES WITHIN IT THE SPIRIT LEVANA, can now mix with a higher spirit IN THE SECOND CHAMBER.

71. This HIGHER spirit, WHICH NOW INCLUDES THE SECOND SPIRIT THAT WENT UP TO THE SECOND CHAMBER AS IT TRAVELS UPWARD, ALSO includes within it all the Chayot, Ofanim, and wheels. They grasp onto it, as does water to fire and fire to water AND AS THE FOUR WINDS GRASP ONTO EACH OTHER, south onto north, north onto south, east onto west, and west onto east. They all link with each other and hold onto each otherCHAYOT, ANGELS, OFANIM, AND TWO SPIRITSWITH THE SPIRIT OF THE SECOND CHAMBER.
This spirit goes up to connect WITH THE SPIRIT OF THE SECOND CHAMBER, and the Chayah, INCLUDED IN THE SPIRIT, also looks up toward the second chamber TO RECEIVE ITS SUSTENANCE. They look toward each other AND THE SECOND CHAMBER, AND ALL THEREIN LOOK TOWARD THOSE OF THE LOWER CHAMBER, THAT HAVE COME UP TO IT, SO IT MAY BE COMPLETED BY THEM.

71. וְרוּחָא דָא דְּכָלִיל, כָּלֵיל בֵּיהּ הַהִיא חֵיוָתָא, וְכָל אִינּוּן אוֹפַנִּין וְגַלְגַּלִּין, וְאִתְאַחֲדָן בֵּיהּ, כְּגַוְונָא דְּאִתְאַחֲדָא אֶשָּׁא בְּמַיָּא, וּמַיָּא בְּאֶשָּׁא, דָּרוֹם בְּצָפוֹן, צָפוֹן בְּדָרוֹם, מִזְרָח בְּמַעֲרָב, וּמַעֲרָב בְּמִזְרָח, הָכֵי אִתְאַחֲדָן כֻּלְּהוֹ דָּא בְּדָא, וְאִתְקַשְּׁרָן דָּא בְּדָא. הַהוּא רוּחָא סָלְקָא לְאִתְקַשְּׁרָא, וְהַהִיא חֵיוָתָא אִסְתַּכְּיָיא לְעֵילָא, לְגַבֵּי הֵיכָלָא תִּנְיָינָא וְאִסְתַּכְּיָין דָּא בְּדָא.

72. In the center of this chamber stands a pillar that reaches the middle of a higher chamber. It pierces THE ROOFS OF ALL THE SEVEN CHAMBERS AND STANDS ERECT WITHIN THEM from bottom to top. This enables the spirits to bond to each other and to elevate FROM ALL THESE CHAMBERS, SO THAT THEY NOW UNITE and become one spirit, as it is written: "They all have one spirit" (Kohelet 3:19).

72. בְּאֶמְצָעִיתָא דְּהֵיכָלָא דָא, נָעִיץ חַד עַמּוּדָא, דְּסָלְקָא עַד אֶמְצָעִיתָא דְּהֵיכָלָא אָחֳרָא, וְאִיהוּ נָקִיב וְנָעִיץ מִתַּתָּא לְעֵילָא, לְאִתְדַּבְּקָא רוּחָא בְּרוּחָא, וְכֵן עַד לְעֵילָא מִכֻּלְּהוֹ, לְמֶהֱוֵי כֻּלְּהוֹ רוּחָא חָדָא, כד״א וְרוּחַ אֶחָד לַכֹּל.

28. The Second Chamber: Hod

This chamber is filled with pure white Light which remains in a state of potential until the interface of the First Chamber acts upon it through our positive actions and prayers. This white Light then shines through the First Chamber. As it fulfills all our desires, the one Light suddenly becomes many. A wonderful illustration of this process is visible in nature, when a ray of sunlight strikes a gemstone and refracts into the seven colors of the rainbow.

73. It is said that the second chamber is "the embodiment of heavens in purity" (Shemot 24:10). Here can be found a spirit named Zohar (Splendor), which is always in white, THE COLOR OF THE ILLUMINATION OF CHASSADIM, CALLED WHITE. It cannot mix with any other color. This is called Etzem (embodiment) and never changes. The shining of this SPIRIT is not so revealed as that of the others. It is harder to distinguish, BECAUSE ALL ITS COLORS ARE INCLUDED IN THE WHITE. This is similar to the hidden part of the eye, THE BLACK PART, WHEREIN LIES THE ABILITY TO SEE. When it rolls, it glitters and glows, MEANING THAT WHEN A PERSON WANTS TO SEE HE ROLLS ALL FOUR COLORS TO A PARTICULAR DIRECTION AND THERE IS NO OTHER WAY TO SEE. The same applies TO THIS SPIRIT: IT CANNOT SHINE UNLESS IT ROLLS AND IT DOES NOT LINGER UPON ANY ONE OF ITS SIDES. THE SPIRIT ROLLS THEM ALL AND THEY GLITTER UNTIL IT REACHES THE WHITE THEREIN. IT STANDS THERE, HAVING EXPOSED IN THE MEANWHILE ITS FOUR SIDES. For when the first spirit, LIVNAT HASAPIR elevates TO THIS SPIRIT, it revolves it so as to reveal ITS FULL EMANATIONS, and it THUS RECEIVES ALL ITS FOUR ASPECTS. THE FIRST SPIRIT connects with the SECOND as through the white in the eye, MEANING THAT AFTER RECEIVING ITS FOUR COLORS IT IS ATTACHED SOLELY TO THE WHITE. This is done through a much fainter color that is shed upon this spirit, THROUGH THE EMANATION OF THE SPIRIT IN THE THIRD CHAMBER OF NETZACH THAT SHINES WITH WHITE LIGHT FROM THE SPIRIT OF THE SECOND CHAMBER. IT IS SO FAINT THAT NO COLOR IS DISTINGUISHABLE IN IT.

73. הֵיכָלָא תִּנְיָינָא: כְּתִיב וּכְעֶצֶם הַשָּׁמַיִם לָטוֹהַר, הָכָא אִיהוּ הַהוּא רוּחָא דְּאִקְרֵי זֹהַר, וְקַיְּימָא בְּחִוַּורְתָּא תְּדִיר, דְּלָא אִתְעָרְבוּ גְוָונָיו בְּאָחֳרָא, וְאִיהוּ עֶצֶם דְּלָא אִשְׁתַּנֵּי לְעָלְמִין. דָּא לָאו אִיהוּ בְּאִתְגַּלְיָא הָכֵי, לְאִתְנַצְּצָא כְּאָחֳרָא, דָּא קָשֵׁי לְאִתְגַּלְיָא. כְּסִתִּימוּ דְעֵינָא, דְּכַד מִתְגַּלְגְּלָא אִזְדְּהַר, וְנָצֵיץ בְּגַלְגּוֹלָא, וְדָא אוּף הָכֵי, בְּגִין דְּכַד הַהוּא רוּחָא קַדְמָאָה סָלְקָא, מְגַלְגֵּל בְּגַלְגּוֹלָא, וְגָלֵי לֵיהּ, וְאִתְקַשַּׁר בַּהֲדֵיהּ, בְּקִשּׁוּרָא דְּחִוַּורְתָּא דְעֵינָא גּוֹ גַוְון אָחֳרָא דְּאִיהוּ דַּקִּיק מִנֵּיהּ דְּשָׁארֵי עֲלוֹי.

74. מִתְגַּלְגְּלָא רוּחָא דָא, מִגּוֹ רוּחָא דִלְתַתָּא, נְהוֹרָא דִלְתַתָּא אַסְחַר לְגַלְגְּלָא נְהוֹרָא דָא וְאִתְנְהִיר, וְלָא יָכִיל לְאִתְנַהֲרָא עַד דְּאַחִיד תַּתָּאָה בֵּיהּ וְאִתְקַשַּׁר בַּהֲדֵיהּ, וּכְדֵין אַנְהִיר וְאָחִיד בְּנְהוֹרָא דִלְתַתָּא, דְּהוּא כְּלִיל, וְלָא אִשְׁתַּנִּי כְּלָל, אֶלָּא אִתְגַּלְיָא בְּגִינֵיהּ, בְּגִלְגּוּלָא דִילֵיהּ.

74. This spirit is empowered to rotate when the lower spirit OF LIVNAT HASAPIR RISES TO IT. Because the lower light rotates the light of this spirit, and then it shines. This SPIRIT cannot shine until the lower SPIRIT connects with it. Then it shines, connected with the light of the lower SPIRIT that it now contains. ALL ITS ILLUMINATION IS ATTACHED TO THE LOWER SPIRIT AND NOT TO ITSELF. THIS IS because it does not change AND ITS EMANATION REMAINS WHITE, but reveals itself through that rotation only for the sake of THE LOWER SPIRIT.

75. וְכַד נְהוֹרָא דָא מִתְגַּלְגְּלָא, נָטֵיל נְהוֹרָא אָחֳרָא לִסְטַר שְׂמָאלָא, וְאִתְגַּלְגְּלָא בַּהֲדֵיהּ, וְאִסְתַּחַר עִמֵּיהּ, וְרָזָא דָא כְּתִיב חֲמוּקֵי יְרֵכַיִךְ כְּמוֹ חֲלָאִים מַעֲשֵׂה יְדֵי אָמָן. זַכָּאָה אִיהוּ מָאן דְּיָדַע לְגַלָּאָה נְהוֹרִין.

75. When this light revolves, another light travels to the left, revolving and circling with it. This is the inner meaning of writing: "the joints of your thighs are like jewels, the handiwork of a crowning craftsman" (Shir Hashirim 7:2). NETZACH AND HOD ARE CALLED THIGHS AND THEIR LIGHTS ARE DIFFICULT TO REVEAL, THEY ARE ALWAYS HIDDEN, EXCEPT WHEN THE LOWER SPIRIT ASCENDS THAT ROLLS IT. THUS, THEY ARE CALLED THE JOINTS OF THIGHS THAT ARE ALWAYS CONCEALED. Happy is he who knows how to reveal the lights OF THIS CHAMBER AND ELEVATE THE SPIRIT OF THE LOWER CHAMBER THAT ROLLS AND REVEALS THE LIGHTS THEREIN.

76. רוּחָא אָחֳרָא אִתְכְּלִיל בַּהֲדֵיהּ וְאִסְתַּחַר וְנָהִיר סַחֲרָנֵיהּ, בְּגַוְונָן תְּכֵלָא וְחִוָּר, הַהוּא חִוָּר אִתְקַשַּׁר בְּחִוָּר דָא, וְהַהוּא תְּכֵלָא אִתְקַשַּׁר בְּסוּמְקָא דִנְהוֹרָא תַּתָּאָה, דִּלְסִטַר שְׂמָאלָא, וְאִתְכְּלִילוּ דָא בְּדָא, וַהֲווֹ חָד, וְאִקְרוּן עֻצָּם הַשָּׁמַיִם, וְכָל מַה דִּלְתַתָּא, וְהַהוּא הֵיכָלָא דִלְתַתָּא, כֹּלָּא אִתְכְּלִיל הָכָא, וּבְגִין דְּכֹלָּא אִתְכְּלִיל הָכָא, אִתְקְרֵי עֻצָּם הַשָּׁמַיִם.

76. Another spirit is contained within it, revolving and shining around it in blue and white. AS THERE ARE TWO SPIRITS IN THE FIRST CHAMBER, SAPIR AND LEVANA, MALE AND FEMALE, SO THERE ARE TWO SPIRITS IN THE SECOND CHAMBER. THE MALE IS NAMED ZOHAR AND THE FEMALE IS CALLED ETZEM. The white OF THE SPIRIT joins with the white of ETZEM, and the blue OF THE SPIRIT joins with the red OF LEVANA, located to the left side OF THE FIRST CHAMBER. They embrace each other, become one, and are thus called Etzem Hashamayim (the embodiment of heaven). All that exists below THIS CHAMBER, IN BRIYAH, YETZIRAH, AND ASIYAH, along with all that exists in the lower chamber YESOD, is contained within the CHAMBER CALLED HOD. And because they are all contained IN THIS CHAMBER, it is called the embodiment of heaven. It EMBODIES THE WHOLE EXISTENCE.

77. מִכֻּלָּא דִנְהוֹרִין אִלֵּין אִתְבְּרִיאוּ אִינּוּן שְׂרָפִים, דְּשִׁית גַּדְפִּין, כד״א שְׂרָפִים עוֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לָאֶחָד, כֻּלְּהוֹ בְּשֵׁשׁ, בְּגִין דְּכֻלְּהוֹ מֵעֻצָּם הַשָּׁמַיִם. אִלֵּין אִינּוּן דְּאוֹקִידוּ לְאִינּוּן דְּלָא חַיְּישֵׁי עַל יְקָרָא דְּמָארֵיהוֹן, וְרָזָא דְּאִשְׁתַּמֵּשׁ בְּתַגָּא חֲלָף. מָאן דְּקָארֵי וְתָנֵי שִׁית סִדְרֵי מִשְׁנָה, דָּא הוּא מָאן דְּיָדַע לְסַדְּרָא וּלְקַשְּׁרָא קִשּׁוּרָא יְחוּדָא דְּמָארֵיהּ, כְּדְקָא יָאוֹת, אִלֵּין אִינּוּן דִּמְקַדְּשִׁין שְׁמָא קַדִּישָׁא דְּמָארֵיהוֹן בְּכָל יוֹמָא תְּדִיר.

77. From the totality of those lights, THROUGH THEIR MATING, the Seraphim were created. Each has six wings, as is written: "Above it stood the Seraphim, each one had six wings" (Yeshayah 6:2). They all have six WINGS, because they originated from THIS CHAMBER CALLED Etzem Hashamayim (the embodiment of heaven). These burn all those who do not revere their Master's glory THIS MEANS THAT HE DEALS WITH THE THREE TOP SFIROT, and it is said that whoever uses a crown is wiped out, BECAUSE THE SERAPHIM BURN HIM. And whoever reads and learns the Six Orders of the Mishnah knows how to arrange and connect with his Master's unity, as is fitting. It is he who knows how to sanctify his Master's holy name each day always.

78. כַּד מִתְגַּלְגְּלִין נְהוֹרִין, נָפַק מִנַּיְיהוּ נְהִירוּ דְּחַד חֵיוָותָא, דְּאִיהִי קַיְּימָא וְרַמְיָא, עַל ד׳ חֵיוָון, שַׁלִּיטִין עַל קַמָּאי, דְּכִלִּילוּ לוֹן בְּגַוַוּיְיהוּ, וּבְאִלֵּין כַּד נָטְלִין אִתְכַּפְיָין שְׂרָפִים תַּתָּאֵי, נְחָשִׁים דְּנָפְקֵי מִגּוֹ הַהוּא נָחָשׁ שָׂרָף, דְּגָרִים מוֹתָא לְכָל עָלְמָא.

78. And when those lights revolve, they emit the light of one Chayah AND THAT CHAYAH IS BORN AND stands spanning four Chayot. Those latter control the former, NAMELY THE SERAPHIM, because they contain the Seraphim within them. BECAUSE THE CHAYOT ARE EXTRUDED FROM THE REVOLVING LIGHT, THEY ARE VERY WELL-BALANCED AND CAN CONTROL THE SERAPHIM AND SWEETEN THE JUDGMENT AND FIRE IN THEM. When the Chayot travel, BY FORCE OF THE REVELATION OF THE REVOLVING LIGHT, the lower Seraphim are vanquished AND RENDERED HARMLESS. Those are the serpents that evolve from and are born of the Seraph serpent that caused death to all people of the world, THE ORIGINAL SERPENT.

79. אִלֵּין חֵיוָון אַנְפֵּי נֶשֶׁר, מִסְתַּכְּלָן לְגַבֵּי הַהוּא חֵיוָתָא, נִשְׁרָא עִלָּאָה דְּעֲלַיְיהוּ, כד״א דֶּרֶךְ הַנֶּשֶׁר בַּשָּׁמָיִם, רוּחָא דָא שָׁלְטָא עַל כֹּלָּא, הַהִיא חֵיוָתָא דְּרַמְיָא עַל כֻּלְּהוֹ אִסְתַּכְּיָיא לְעֵילָא, וְכֻלְּהוֹ לְגַבֵּיהּ.

79. Those Chayot are from the face of an eagle and look upon this higher Chayah above them, which is the supernal eagle, TO RECEIVE THEIR SUSTENANCE. It is written: "the way of an eagle in the Shamayim (heavens)" (Mishlei 30:19). THIS ALLUDES TO THE CHAYAH, CALLED EAGLE, WHICH RESIDES IN THE CHAMBER OF ETZEM HASHAMAYIM. This spirit NAMED SHAMAYIM (HEAVENS) controls all, AT THE TIME OF THE REVOLVING OF LIGHT. BUT IF THE SPIRIT OF ETZEM WAS IN CONTROL, THEN THE FACE OF THE CHAYAH WOULD BE THAT OF A LION, AS IS THE CHAYAH IN THE FIRST CHAMBER, WHICH IS WHITE, HAVING THE LIGHT OF CHASSADIM. BUT BECAUSE THE PREDOMINANT SPIRIT IS THAT OF SHAMAYIM WHO IS WHITE AND BLUE, CHESED AND GVURAH, THE CHAYAH IS IN THE FACE OF AN EAGLE, AN ADMIXTURE OF CHESED AND GVURAH. FOR THE IMAGE OF CHESED IS A LION, AND THE IMAGE OF GVURAH IS A BULL.
The Chayah that spans over the four Chayot looks upward TOWARDS THE SPIRIT NAMED SHAMAYIM and the Chayot look upon that SUPERNAL CHAYAH FOR THEIR SUSTENANCE.

80. כֻּלְּהוֹ כַּד נָטְלִין מִזְדַּעְזְעִין כַּמָּה חַיָּילִין, מִנְּהוֹן נְהִירִין מִנְּהוֹן מִתְתַּבְּרֵי מִקִּיּוּמֵיהוֹן, וְאוֹקִידוּן לוֹן בְּנוּרָא, וְאַתְיָין וּמִתְחַדְּשָׁן כְּמִלְּקַדְּמִין, כֻּלְּהוֹ עָאלִין תְּחוֹת הַהוּא חֵיוָתָא, מִסְתַּתְּרִין תְּחוֹת גַּדְּפָהָא, לְאַכְלָלָא לוֹן לְעֵילָא.

80. When those CHAYOT travel, AS WHEN THE REVOLVING LIGHT SHINES IN THEM, many hosts are shaken. Some shine because of them, and some are broken loose from where they stand. The radiance OF THE CHAYOT burns them with fire and later they are restored. All THE LOWER HOSTS slide under this supernal Chayah and find refuge under its wings so as to be included in it above.

81. אִינּוּן ד׳ חֵיוָון סָלְקִין כַּד רוּחָא אִזְדְּהַר בְּגוֹ הַהוּא חֵיוָתָא. אַרְבַּע גַּלְגַּלִּין לְכָל חַד וְחַד, גַּלְגַּלָּא חָדָא אִסְתְּכִי לְסִטַר מִזְרָח, תְּלַת סָמְכִין נָטְלִין לֵיהּ, וְאִסְתַּכְּיָין לְאֶמְצָעִיתָא. וְגַלְגַּלָּא חָדָא אִסְתְּכִי לְסִטַר מַעֲרָב, וּתְלַת סָמְכִין נָטְלִין לֵיהּ וְאִסְתַּכְּיָין לְאֶמְצָעִיתָא. וְגַלְגַּלָּא חָדָא אִסְתְּכִי לְסִטַר דָּרוֹם וּתְלַת סָמְכִין נָטְלִין לֵיהּ וְאִסְתַּכְּיָין לְאֶמְצָעִיתָא. וְגַלְגַּלָּא אָחֳרָא אִסְתְּכִי לְסִטַר צָפוֹן וּתְלַת סָמְכִין נָטְלִין לֵיהּ וְאִסְתַּכְּיָין לְאֶמְצָעִיתָא. וְכֻלְּהוֹ סָמְכִין תְּרֵיסַר, נָטְלִין מִגּוֹ אֶמְצָעִיתָא. וְהַהוּא אֶמְצָעִיתָא סָגִיר וּפְתַח. וְכָל גַּלְגַּלָּא וְגַלְגַּלָּא כַּד נָטְלָא קָלָא אִשְׁתְּמַע בְּכֻלְּהוֹ רְקִיעִין.

81. These four Chayot rise when the spirit ETZEM HASHAMAYIM shines within the SUPERNAL Chayah. Each and every Chayah has four wheels. One wheel points east and three pedestals support it; all face THE CHAYAH THAT IS IN the center OF THE FOUR WHEELS. One faces west and also has three pedestals that face TOWARD THE CHAYAH IN the center, and the same is true for the wheels of the south and north. The movement of all twelve pedestals OF EACH CHAYAH is controlled by THE CHAYAH IN the middle OF THEIR WHEELS AND NOT TO ANY OF THE SIDES OF THE WHEELS THEY SUPPORT. The CHAYAH in the middle closes up and opens, CREATING AND CONTROLLING ALL OF THE EMANATIONS OF LIGHT. While traveling, each wheel can be clearly heard throughout the firmaments.

82. The four Chayot interlink, and the Ofanim below IN THE FIRST CHAMBER penetrate the Chayot of THE SECOND CHAMBER above, which are included within one another. This spirit, which is included within the spirits BELOW IN THE FIRST CHAMBER, glows and ascends to THE THIRD CHAMBER above. There it connects with the desire of a righteous man while reciting his prayer. When a prayer goes up and enters the SECOND chamber, it elevates all IN EXISTENCE IN BOTH THE FIRST AND SECOND CHAMBERS with it and all intermix until they are included in this spirit. This spirit now travels, empowered by the desire of the unifications of the prayer. The prayer unifies all until they reach the third chamber and mix with it as the first ones. They mix as fire with water and water with fire, air with earth, earth with air, east with west, west with east, north with south, and south with north. Similarly those here intermingle and intertwine. And many hosts and camps descend, mix, and shine upon those lower ANGELS until they glow upon a Planet called Tzedek (Jupiter). On Jupiter, many of the governing ministers of the world stand, WHO RECEIVE THIS RADIANCE, AND SUSTAIN THE WORLD.

82. אִלֵּין אַרְבַּע חֵיוָון כֻּלְּהוֹ מִתְלַבְּשָׁן דָּא בְּדָא, וְעָאלִין אִינוּן אוֹסַנִּים דִּלְתַתָּא, בְּגוֹ אִלֵּין חֵיוָון דִּלְעֵילָא, כְּלִילָן אִלֵּין בְּאִלֵּין, רוּחָא דָא דְּאִתְכְּלִיל בְּאִינוּן רוּחִין, מְלַהֲטָא וְסָלְקָא לְאִתְאַחֲדָא לְעֵילָא. וּלְאִתְקַשְׁרָא בִּרְעוּתָא דְּבַר נָשׁ זַכָּאָה, בְּהַהִיא צְלוֹתָא דְּצַלֵּי, דְּכַד סָלְקָא וְעָאלַת בְּהַהוּא הֵיכָלָא נָטִיל כֹּלָּא, וְכֻלְּהוֹ נַטְלִין בַּהֲדָהּ, וְאִתְכְּלִילוּ דָּא בְּדָא, עַד דְּאִתְכְּלִילוּ בְּהַהוּא רוּחָא. וְהַהוּא רוּחָא נָטְלָא בִּרְעוּתָא דְּקִשּׁוּרָא דְּיִחוּדָא דְּצְלוֹתָא דְּמִיַּחֲדָא כֹּלָּא, עַד דְּמִטוֹ כֻּלְּהוֹ לְהֵיכָלָא תְּלִיתָאָה, כְּלִילָן דָּא בְּדָא כְּדְקַדְמָאי, אֶשָּׁא בְּמַיָּא, וּמַיָּא בְּאֶשָּׁא, רוּחָא בְּעַפְרָא וְעַפְרָא בְּרוּחָא, מִזְרָח בְּמַעֲרָב, מַעֲרָב בְּמִזְרָח, צָפוֹן בְּדָרוֹם, דָּרוֹם בְּצָפוֹן. וְהָכִי הָנֵי כֻּלְּהוֹ מִתְקַשְּׁרָן דָּא בְּדָא, וּמִתְאַחֲדָן דָּא בְּדָא, וּמְשַׁלְּבָן דָּא עִם דָּא, וְכֵן כַּמָּה חַיָּילִין וּמַשְׁרְיָין דְּאִתְאַחֲדוּ לְתַתָּא וְאִתְעָרְבוּ בְּאִינוּן תַּתָּאֵי עַד דְּמִטוֹ לְכַכְבָּא דְּצֶדֶק, וְתַמָּן כַּמָּה מְמַנָּן עַל עָלְמָא.

83. And when this spirit, containing and contained by all THOSE LOWER THAN IT rises, enters the third chamber and connects with the spirit inside the pillar that stands erect in the middle OF THE CHAMBER, then all is complete as it should be until this point. All become as if one spirit that contains all and is complemented by all as was stated before "and they all have one spirit" (Kohelet 3:19). Here is the secret of 'bowing in order to reach full cleavage with his Master.'

83. וְכַד רוּחָא דָא דְּאִתְכְּלִיל מִכֻּלְּהוֹ, וְכֻלְּהוֹ כְּלִילָן בֵּיהּ, סָלִיק וְאִתְאַחַד וְעָאל בְּגוֹ הֵיכָלָא תְּלִיתָאָה, עַד דְּאִתְאַחַד בְּרוּחָא דְתַמָּן, בְּגוֹ הַהוּא עַמּוּדָא דְּקָאִים בְּאֶמְצָעִיתָא, וּכְדֵין כֹּלָּא אִשְׁתְּלִים עַד הָכָא, כִּדְקָא יָאוֹת. וְכֻלְּהוֹ רוּחָא חָדָא, כְּלִיל מִכֹּלָּא, וּשְׁלִים מִכֹּלָּא, כד״א וְרוּחַ אֶחָד לַכֹּל, הָכָא הַכְּרָעָה לְאִתְדַּבְּקָא בְּמָארֵיהּ.

29. The Third Chamber: Netzach

This chamber holds Light in its purest form--Light that is unseen and not yet manifest. Sunlight in the vacuum of space is the clearest illustration of this Kabbalistic truth. Because they lack a physical object to reflect and reveal the Light, the photons of sunlight remain imperceptible to the naked eye. This is why darkness surrounds the earth even though the sun's rays are continually streaming. Sunlight only illuminates when it strikes the physical atmosphere.

84. The third chamber contains the spirit called Noga (Venus or brightness), the purest and cleanest of all THE LOWER SPIRITS. No color is distinguishable therein, neither white nor green nor black nor red. Thus, it is called Tohar (purity), being purer and cleaner than all those lower than it. But although it is purer than all the others, ITS EMANATION is not visible until the lower SPIRITS OF THE SECOND CHAMBER rotate WITH THE LIGHT, cling to it, and penetrate it. After the lower ones enter it, it shows its light and does not retain any of the colors OF THE LOWER SPIRITS THAT HAVE ENTERED IT.

84. הֵיכָלָא תְּלִיתָאָה: הֵיכָלָא דָא, אִיהוּ הֵיכָלָא, דְּהַהוּא רוּחָא דְּאִקְרֵי נֹגַהּ, רוּחָא דָא, אִיהוּ דַּכְיָיא, בָּרִיר מִכֻּלְּהוֹ, לֵית לֵיהּ גַּוָּון דְּאִתְחַזֵּי בֵּיהּ, לָאו חִוַּור, וְלָאו יָרוֹק, וְלָאו אוּכָם, וְלָא סוּמָק. וּבְגִין כָּךְ אִקְרֵי טוֹהַר, דַּכְיָיא, בְּרִירָא מִכָּל אִלֵּין תַּתָּאִין, וְאַף עַל גַּב דְּאִיהוּ דַּכְיָיא מִכֹּלָּא, לָא אִתְחַזֵּי, עַד דְּאִלֵּין תַּתָּאֵי מִתְגַּלְגְּלָן וַאֲחִידָן בֵּיהּ, וְעָאלִין בְּגַוֵּיהּ. כֵּיוָן דְּעָאלִין בְּגַוֵּיהּ, כְּדֵין אַחֲזֵי נְהוֹרֵיהּ, וְלָא גַּוָּון חַד מִכֻּלְּהוֹ.

85. כַּד אִשְׁתְּלַם הַאי רוּחָא, מִכֻּלְּהוֹ תַּתָּאֵי, אַפִּיק מִנֵּיהּ נְהוֹרָא, דְּכֻלֵּיל בִּתְלַת נְהוֹרִין. אִינּוּן תְּרֵין נְהוֹרִין, סָלְקִין וְנָחֲתִין וְנָצְצִין. בְּהַהוּא נִצּוֹצָא אִתְחַזּוּן עֶשְׂרִין וּתְרֵין נְהוֹרִין, מְשַׁנְּיָין דָּא מִן דָּא, וְכֻלְּהוֹ חַד נְהוֹרָא, וְעָאלִין בְּגוֹ הַהוּא חַד נְהוֹרָא, וְהַהוּא נְהוֹרָא כָּלֵיל לוֹן.

85. When this spirit is completed by the lower ones THAT HAVE GONE UP TO IT, it emanates from within it one light composed of three lights, THOSE OF THE CHAMBERS, NETZACH, HOD, AND YESOD. Two of those lights, THOSE OF THE LOWER CHAMBERS HOD AND YESOD, go up, come down, and glitter, BUT THE HIGHER LIGHT OF NETZACH GOES UP AND DOES NOT COME DOWN. And within this glitter there can be seen 22 different lights that become one light. THE LIGHTS THAT HAVE BECOME ONE go up and enter the SUPERNAL light OF THE CHAMBER OF NETZACH and that light contains them.

86. וְלָא נָהֵיר, בַּר בְּזִמְנָא דְּאִלֵּין נְהוֹרִין דִּלְתַתָּא סָלְקִין, וְהַהוּא רְעוּתָא דְּצִלּוֹתָא נְטֵיל לְכֻלְּהוֹ, כְּדֵין הַהוּא נְהוֹרָא נָפִיק מִגּוֹ הַהוּא רוּחָא, אִתְנְהִיר הַהוּא נְהוֹרָא, וְאַפִּיק אִלֵּין תְּרֵין נְהוֹרִין, נָצְצִין, וְאִתְחַזּוּן כְּחוּשְׁבַּן כ״ב אַתְוָון דְּאוֹרַיְיתָא. לְבָתַר מִתְהַדְּרִין וּכְלִילָן בְּהַהוּא נְהוֹרָא.

86. THE SPIRIT IN THIS CHAMBER does not shine except when the lower lights OF THE LOWER CHAMBERS elevate to it and the desire in the prayer OF THE RIGHTEOUS supports them all. Then the light MENTIONED EARLIER is born from within the spirit, and from it emanate two glittering lights, which appear in the manner of the 22 letters of Torah. These lights then reunite with the light THAT BROUGHT THEM FORTH.

87. כָּל אִינּוּן נְהוֹרִין תַּתָּאֵי, כֻּלְּהוֹן כְּלִילָן בְּהָנֵי נְהוֹרִין, וְכֻלְּהוֹ בְּנְהוֹרָא דָא. הַאי נְהוֹרָא אִיהוּ כָּלֵיל בְּגוֹ הַהוּא רוּחָא, וְהַהוּא רוּחָא, קַיְּימָא בְּהֵיכְלָא תְּלִיתָאָה דָא, וְלָא קָאֵים לְאִתְיַשְׁבָא, אֶלָּא בְּגוֹ הֵיכָלָא רְבִיעָאָה, דְּתִיאוּבְתֵּיהּ לְסַלְקָא לְגַוֵּיהּ.

87. These lower lights are all included in the 22 emanations, as well as in the one light THAT GAVE BIRTH TO THOSE 22 LIGHTS. This light is included in this spirit TO WHICH THEY GAVE BIRTH. This spirit stands in this third chamber. And it does not rest until it reaches the fourth chamber, TIFERET, unto which it desires to ascend.

88. אִלֵּין נְהוֹרִין דְּנָפְקוּ מִגּוֹ הַהוּא רוּחָא, כַּד מִנַּצְצִין, מִתְחַבְּרָן כֻּלְּהוֹ נְהוֹרִין דְּנָצְצָן, בְּשַׁעֲתָא דְּנָפְקֵי מִגּוֹ הַהוּא נְהוֹרָא חָדָא, וְדָחֲקִין לְאִתְנַצְּצָא, נָפְקֵי מִנַּיְיהוּ חַד חֵיוָתָא קַדִּישָׁא רַבְּרְבָא, דְּיוֹקְנָהָא כְּחֵיזוּ דְּכָל אִינּוּן שְׁאָר חֵיוָתָא, דְּיוֹקְנָא דְּאַרְיֵה וּדְיוֹקְנָא דְּנֶשֶׁר כְּלִילָן כַּחֲדָא, וְאִתְעֲבִידוּ בָּהּ חַד דְּיוֹקְנָא מִנַּיְיהוּ.

88. The lights that emanate from that spirit join together as one when they glitter. When the TWO LIGHTS OF THE CHAMBERS OF HOD AND YESOD extend from the one light OF NETZACH, they press UPON THE VEIL, WHICH IS THE SECRET OF "BINDING BY STRIKING." They do this, so as to glow, REFLECT THE RETURNING LIGHT, AND ENCASE THE DIRECT LIGHT BEING DRAWN DOWN. From those two lights a holy and great Chayah is born. The figure of this Chayah is similar to that of the rest of the Chayot FROM THE FIRST AND SECOND CHAMBERS, FROM WHICH CAME THE TWO LIGHTS THAT GAVE BIRTH TO THIS CHAYAH. THIS CHAYAH HAS the face of a lion FROM THE FIRST CHAMBER and the face of an eagle FROM THE SECOND. These faces are combined and formed into one shape. THIS MEANS THAT BOTH THE FACE OF THE LION AND THE FACE OF THE EAGLE COMBINE TOGETHER TO FORM THE FACE OF THIS ONE CHAYAH.
THERE IS NO DEFINITE FACE EVIDENT IN THE CHAYAH TO REMIND US OF THE CHAMBER OF NETZACH, BECAUSE THERE IS NO DEFINITE COLOR WITHIN THIS SPIRIT. NO SHAPE CAN BE DISTINGUISHED IN IT, BECAUSE THE LIGHT OF NETZACH DOES NOT HAVE TO TRAVEL WITH THE TWO LIGHTS IN ORDER TO SHINE.

89. תְּחוֹת הַאי חֵיוָתָא, אִית ד׳ אוֹפַנִּין עִלָּאִין, כְּחֵיזוּ דְּתַרְשִׁישׁ, מְרַקְמָן בְּכִלִּילוּ דְּכָל גְּוָונִין. וְשִׁית מְאָה אֶלֶף רִבּוֹא, כֻּלְּהוֹ בְּגַוָּוֵיהוּ, וְאִלֵּין ד׳ אוֹפַנִּים בִּתְמַנְיָא גַּדְפִּין כֻּלְּהוֹ. וְכֻלְּהוֹ נָפְקִין מִגּוֹ נְהִירוּ דְּהַהוּא חֵיוָתָא, דְּשָׁלְטָא עֲלַיְיהוּ, בְּשַׁעֲתָא דְּנָצִיץ הַהוּא נְהוֹרָא, מַפְקָא חַיָּילִין חַיָּילִין אִלֵּין.

89. Beneath this Chayah, there are four supernal Ofanim, having the appearance of chrysolite, embroidered with four colors: RED, WHITE, GREEN, AND BLACK. They include six billion lights. Each of the four Ofanim has eight wings and the aspects of these Ofanim emanate from the light of the Chayah that controls them FROM ABOVE. And when the light OF THE CHAYAH shines, THAT IS, WHEN THE REVOLVING LIGHT SHINES IN THEM, all these hosts come out.

90. And these four OFANIM underneath THE CHAYAH face the four winds of the worldEAST, WEST, NORTH, AND SOUTH. Each one has four faces. With two faces they look toward the Chayah ABOVE THEM. They conceal the other two faces with their wings to protect them from the brightness of the lights shining upon them which they cannot withstand.

90. וְאִלֵּין ד׳ דִּתְחוֹתָהּ קַיְּימִין בְּד׳ סִטְרִין דְּעָלְמָא, בְּד׳ אַנְפִּין כָּל חַד וְחַד, תְּרֵין אַנְפִּין מִסְתַּכְּלָן לְגַבֵּי הַהוּא חֵיוָתָא, וּתְרֵין אַנְפִּין מְחַפְיָין בְּגַדְפַּיְיהוּ, מֵאִינּוּן נְהוֹרִין דְּנָצְצָן דְּלָא יָכְלִין לְאִסְתַּכְּלָא.

91. And whenever these OFANIM travel, it is as the first ones travel. Each travels on four wheels and twelve supports, SIMILAR TO THE MANNER OF THOSE OF THE CHAMBER OF YESOD. WHENEVER THE REVOLVING LIGHT SHINES WITHIN THEM, many hosts and camps are made from their sweat. They all sing songs of praise and never stop doing so. These hosts are innumerable.

91. בְּכָל זִמְנָא דְּנָטְלֵי אִלֵּין, בְּד׳ גַּלְגַּלִּין וּתְרֵיסַר סַמְכִין כְּקַדְמָאֵי, אִתְעֲבִיד מֵהַהוּא זִיעָא דִּלְהוֹן, כַּמָּה חֵיָילִין וּמַשְׁרְיָין, דְּכֻלְּהוֹ מְשַׁבְּחִין וּמְזַמְּרֵי דְּלָא מִשְׁתַּכְּכֵי לְעָלְמִין, וּלְאִלֵּין לֵית לוֹן שִׁעוּרָא.

92. There are four portals to this chamber, and they face the four winds of the world. There are ten ministers in charge of each portal. And because of the desire of pure prayer, those who are present in the lower chambers, YESOD AND HOD, and the chambers themselves elevate TO THIS CHAMBER, and all THE MINISTERS create openings IN THIS CHAMBER for them. One becomes included in the other, and one is entangled in the other, AND ALL CONGREGATE EACH WITHIN THE OTHER. Ministers congregate within each other, hosts within each other, Ofanim congregate within Chayot, and Chayot congregate within Ofanim, and in those Ofanim, lights mix with other lightsTHAT IS, REVEALED FACES MIX WITH CONCEALED FACES, and spirit mixes with spirit until all are included within the spirit OF THIS CHAMBER.

92. אַרְבַּע פִּתְחִין אִית לְהֵיכָלָא דָא, לְאַרְבַּע סִטְרִין דְּעָלְמָא, עֶשֶׂר מְמַנָּן בְּכָל פִּתְחָא וּפִתְחָא, וּבְזִמְנָא דְּכֻלְּהוֹ דִּי בְּגוֹ הֵיכָלִין דִּלְתַתָּא, וְאִינּוּן הֵיכָלִין סָלְקִין בִּרְעוּ דִצְלוֹתָא דַכְיָיא, כֻּלְּהוֹ פָּתְחִין פִּתְחִין, עַד דְּכִלִּילָן כֻּלְּהוֹ, אִלֵּין בְּאִלֵּין, וּמְשַׁלְּבִין אִלֵּין בְּאִלֵּין, וְעָאלִין כֻּלְּהוֹ, מְמַנָּן גּוֹ מְמַנָּן, מַשְׁרְיָין גּוֹ מַשְׁרְיָין, אוֹפַנִּים בְּחַיּוֹת, וְחַיּוֹת בְּאוֹפַנִּים בְּאִלֵּין אוֹפַנִּים, נְהוֹרִין בִּנְהוֹרִין רוּחָא בְּרוּחָא, עַד דְּעָאלוּ בְּרוּחָא דָא.

93. In this chamber there is a place which looks like glittering gold. THIS IS THE PLACE WHERE ALL THE SWEETENED JUDGMENTS CALLED 'GOLD' COLLECT, AND THE RADIANCE OF THEIR REFLECTED LIGHT IS CALLED 'GLITTER.' In this chamber, many hosts and armies of angels are kept. These angels do not ascend. They are not adorned IN THE UPPER CHAMBERS, WHERE THEY COULD RECEIVE THE LIGHT OF THE TOP THREE SFIROT CALLED 'CROWNS' OR 'ADORNMENTS.' THESE ANGELS ALWAYS STAY IN THEIR PLACES IN THIS CHAMBER until all the levels interconnectTHAT IS, UNTIL THEY ARE INCLUDED WITHIN AND UNITE WITH ONE ANOTHER. Then this chamber, NETZACH, moves to be adorned BY THE TOP THREE SFIROT. Then THE ANGELS leave their places, filled with judgment TOWARD THE PROSECUTORS OF YISRAEL. HENCE YISRAEL CAN RECEIVE THE SUSTENANCE OF THE TOP THREE SFIROT WITHOUT FEAR OF INTERVENTION FROM OUTSIDERS. THOSE ANGELS are called protectors, BECAUSE THEY PROTECT YISRAEL. They are emissaries to the administrators of justice who reside in the fourth chamber. THEY ARE COMMISSIONED TO JUDGE THE ACTIONS OF THE LOWER LEVELS ON THE SIDE OF EITHER MERIT OR DEMERIT. AND AFTER YISRAEL IS ACQUITTED BY THE COURT, IT IS PASSED ON TO THESE EMISSARIES FOR PROTECTION. Suspended from the four sides of this place are six billion guardians of the gold in every direction. Below them are sixty GUARDIANS OF GOLD, surrounding them in rows.

93. בְּהֵיכָלָא דָא, אִית דּוּכְתָּא חָדָא, כְּחֵיזוּ דְּדַהֲבָא דְּנָצִיץ, וְתַמָּן גְּנִיזִין כַּמָּה חֵיָילִין וּמַשְׁרְיָין, דְּלָא סָלְקִין וְלָא מִתְעַטְּרִין לְעֵילָא, אֶלָּא, בְּשַׁעֲתָא דְּכָל אִלֵּין קֻשְׁרִין קֻשִׁירָן, וְהֵיכָל נָטֵיל לְאִתְעַטְּרָא, כֻּלְּהוֹן נָפְקִין מַלְיָין בְּדִינָא, וְאִקְרוּן מָארֵי תְּרֵיסִין שְׁלִיחָן בְּעָלְמָא, מִגּוֹ מָארֵי דִינִין דִּי בְּהֵיכָלָא רְבִיעָאָה, בְּהַאי דּוּכְתָּא תַּלְיָין, בְּאַרְבַּע סִטְרִין, שִׁית מְאָה אֶלֶף רִבְוָון מִגִּינִים דְּדַהֲבָא לְכָל סִטַּר וּסִטַּר, וְכֵן לְתַתָּא מִנַּיְיהוּ שׁוּרִין מַקְּפָן וְאִינּוּן שִׁתִּין.

94. וְכָל הָנֵי מְגִינִים, כֻּלְּהוֹ מַגִּיחִין קְרָבִין סַיְיפִין וְרוֹמְחִין לְבַר, בְּכָל אִינּוּן שְׁלִיחֵי דִינִין דְּעָלְמָא, עַד דְּמִטוֹ דַּרְגִּין בְּדַרְגִּין לְכֹכְבָא דְּמַאדִים, וּכְדֵין הֵיכָלָא סַלְקָא וְאִתְעַטְּרַת בְּהַהוּא רוּחָא בְּכָל אִינּוּן חַיְילִין, וְאִשְׁתְּאַר הַהוּא דוּכְתָּא בְּאַתְרֵיהּ, וְהַהוּא דוּכְתָּא אִקְרֵי תָּא הָרָצִים, אִינּוּן שְׁלִיחִין מְרַהֲטֵי לְאַשְׁלָמָא דִינִין וּפִרְעָנִין בְּכָל סִטְרֵי עָלְמָא.

94. Those guardians do battle with the emissaries of judgment in the world outside THE CHAMBER using swords and spears, AND BURNING THEM. THEY BURN THEM UNTIL THE LIGHT OF all levels, in the lower levels, reaches the planet Maadim (Mars), FROM WHERE THE ACTIONS REACH THIS WORLD. And then the chamber elevates TO THE FOURTH CHAMBER, where it is adorned by the spirit and the hosts therein. This place, TOGETHER WITH ITS PROTECTORS AND ITS GUARDIANS OF GOLD, remains in its place, AND DOES NOT ELEVATE WITH THE CHAMBER. This place is called the couriers' compartment, because the emissaries therein run to finalize the judgments and punishments TO THE ENEMIES OF YISRAEL in every direction on earth. THEY RUN AND MAKE HASTE TO FULFILL THEIR ERRANDS, BECAUSE THEY MAY ONLY DESTROY THE TORMENTORS AND PROTECT YISRAEL WHILE THE CHAMBER IS ELEVATING TO THE HIGHER CHAMBER. AT OTHER TIMES, THEY ARE LOCKED IN AND CANNOT LEAVE.

95. כַּד סָלְקָא צְלוֹתָא נָטִיל כָּל הָנֵי נְהוֹרִין וּמַשְׁרְיָין וּקְשַׁר קֶשְׁרִין וְאִתְכְּלִילוּ כֻּלְּהוֹ כַּחֲדָא, עַד דְּאִתְקְשַׁר רוּחָא בְּרוּחָא וְאִינּוּן חַד, וְעָאלוּ גוֹ הַהוּא עַמּוּדָא לְאִתְכְּלָלָא בְּרוּחָא דְּהֵיכָלָא רְבִיעָאָה. זַכָּאָה חוּלָקֵיהּ מַאן דְּיָדַע רָזָא דְּמָארֵיהּ וְאָרִים דִּגְלֵיהּ בַּאֲתַר דְּאִצְטְרִיךְ.

95. With the ascension of prayer, all the lights and hosts travel, connect, and intertwine to form a unity until the spirit OF THE LOWER CHAMBER adheres to the spirit OF THE HIGHER CHAMBER, and they become one. They enter the CENTRAL pillar OF THE CHAMBER and elevate through it to be included in the spirit of the fourth chamber ABOVE THEM. Joyful is he who knows the secret of his Master and raises his banner where he ought to.

96. וְתָא חֲזֵי כֻּלָּא אִצְטְרִיךְ דָּא לְדָא, וְדָא לְדָא, לְאַשְׁלָמָא דָא עִם דָּא וּלְהִתְנַהֲרָא דָא בְּדָא, עַד דְּסָלִיק כֻּלָּא לַאֲתַר דְּאִצְטְרִיךְ שְׁלִימוּ. מִתַּתָּא בְּקַדְמֵיתָא וּמִלְּעֵילָא לְבָתַר, וּכְדֵין אִיהוּ שְׁלִימוּ בְּכָל סִטְרִין וְאִשְׁתְּלִים כֻּלָּא כִּדְקָא יָאוּת.

96. Come and behold: ALL THE LEVELS must complement each other and be lit one by the other, until they all elevate to that place that needs perfection. They elevate first from below TO COMPLEMENT THIS SUPERNAL PLACE and then descend TO COMPLEMENT THE LOWER LEVELS. Hence, perfection prevails in all directions, and all are made whole as it should be.

97. מָאן דְּיָדַע רָזִין אִלֵּין וְעָבִיד שְׁלִימוּ, דָּא אִיהוּ מִתְדַּבֵּק בְּמָארֵיהּ וּבַטֵּיל כָּל גְּזֵרִין קָשִׁין, וְאִיהוּ אַעֲטַר לְמָארֵיהּ וּמְשַׁיֵּךְ בִּרְכָאן עַל עָלְמָא, וְדָא אִיהוּ בַּר נָשׁ דְּאִקְרֵי צַדִּיקָא עַמּוּדָא דְּעָלְמָא, וּצְלוֹתֵיהּ לָא אַהְדַּר רֵיקָנְיָא, וְחוּלָקֵיהּ בְּעָלְמָא דַּאֲתֵי וְאִיהוּ בְּחוּשְׁבַּן בְּנֵי מְהֵימְנוּתָא.

97. He who knows these secrets and brings about such perfection, adheres to his Master and cancels all terrible decrees. He crowns his Master, BY DRAWING LIGHT FROM THE TOP THREE SFIROT DOWN TO ZEIR ANPIN and brings blessings to the world. Such a man is called 'righteous, pillar of the world,' BECAUSE THE WHOLE WORLD IS PRESERVED AND SUSTAINED FOR HIS SAKE. His prayer is never returned unanswered. His rightful place is in the world to come, and he is counted among the faithful IN THE WORLD.

98. תָּא חֲזֵי כָּל הָנֵי הֵיכָלִין, וְכָל הָנֵי חֵיוָתָא וְכָל הָנֵי חַיְלִין וְכָל הָנֵי נְהוֹרִין וְכָל הָנֵי רוּחִין, כֻּלְּהוֹ אִצְטְרִיכוּ דָא לְדָא בְּגִין לְאִשְׁתַּלְּמָא מִתַּתָּא וּלְאִשְׁתַּלְּמָא לְבָתַר מִלְּעֵילָא. אִלֵּין הֵיכָלִין אִינּוּן מִתְדַּבְּקִין דָּא בְּדָא.

98. Come and behold: These chambers. Chayot, hosts, lights, and spirits all need each other so that THE UPPER LEVELS can be completed BY THE ELEVATION OF MAYIN NUKVIN (FEMALE WATERS), and so that, consequently, THE LOWER WORLDS can be completed BY DRAWING MAYIN DUCHRIN (MALE WATERS) from above. These chambers cling to one another.

99. They all cling to one another like the colors of the eye. And all that is included within them is like the sight seen through the hidden part OF THE EYE, when the eye rolls FROM ONE SIDE TO THE OTHER. Then can be seen the glittering splendor, which cannot be detected during this rolling of the spirit that governs all THAT IS IN THIS CHAMBER. That is why they stand, one level upon the other THAT IS, EACH LEVEL DEPENDS ON THE OTHER until all are adorned appropriately.

99. וְכֻלְּהוֹ כְּגַוְונִין דְּעֵינָא מִתְדַּבְּקִין דָּא עִם דָּא, כָּל מַה דִּי בְּגַוַוּיְהוּ, אִינּוּן כְּהַהוּא חֵיזוּ דְּמִתְחַזְיָא בְּסִתִּימוּ, כַּד מִתְגַּלְגְּלָא עֵינָא, וְאִתְחַזֵּי הַהוּא זָהֲרָא נָצִיץ. וְהַהוּא מַה דְּלָא אִתְחַזֵּי בְּהַהוּא גְּלְגּוּלָא, אִיהוּ הַהוּא רוּחָא דְּשָׁלְטָא עַל כֹּלָּא. וּבְגִין כָּךְ קָיְימָא דָּא בְדָא, דַּרְגִּין עַל דַּרְגִּין עַד דְּאִתְעַטַּר כֹּלָּא כִּדְקָא יָאוּת.

100. Come and behold: If it were not for those colors in the eye, as seen when the eye is shut and rolling, those shining colors would not be seen. And if it were not for these SHINING colors, the hidden part OF THE EYE that governs all would not be functional for sight. Everything depends upon everything else and connects with everything else.

100. וְתָא חֲזֵי, אִלְמָלֵא כָּל אִינּוּן גְּוָונִין דְּעֵינָא, דְּאִתְחַזְיָין כַּד אַסְתִּים עֵינָא וְאִתְגַּלְגְּלָא בְּגַלְגַּלָּא, לָא אִתְחַזּוּן אִינּוּן גְּוָונִין דְּזָהֲרָן, וְאִלְמָלֵא אִינּוּן גְּוָונִין, לָא אִתְדַּבַּק הַהוּא דְּסָתִים דְּשָׁלְטָא עֲלַיְיהוּ. אִשְׁתְּכַח דְּכֹלָּא תַּלְיָיא דָּא בְדָא, וְאִתְקַשַּׁר דָּא בְדָא.

101. When they are all contained as one in the third chamber, and the desire of prayer elevates them to be crowned in the fourth chamber, then all become oneone desire and one connection. This is the aspect of bowing down, of finding favor with one's Master.

101. כַּד אִתְכְּלִיל כֹּלָּא כַּחֲדָא בְּהֵיכָלָא תְּלִיתָאָה, וּרְעוּתָא דְּצְלוֹתָא סַלְקָא לְאִתְעַטְּרָא בְּהֵיכָלָא רְבִיעָאָה, כְּדֵין כֹּלָּא חַד, וּרְעוּתָא חָדָא, וְקִישׁוּרָא חָדָא. הָכָא הִשְׁתַּחֲוָאָה לְאִתְרַצָּאָה בְּמָארֵיהּ.

30. The Fourth Chamber: Gvurah

This Chamber represents the intelligence and will that directs and determines where Light will manifest in our physical world.

102. The Fourth Chamber: This chamber is different from all other chambers. It contains four chambers one within the other, yet all are one chamber.
The spirit who inhabits this chamber is named Zechut (merit), because here all the liabilities of the inhabitants of the world are transformed into merits. Zechut takes all, AND HE WHO ATTAINS IT CAN FIND GOOD FAVOR FOR HIMSELF AND THE WHOLE WORLD.

102. הֵיכָלָא רְבִיעָאָה: הֵיכָלָא דָּא אִיהוּ מִשְׁנְיָא מִכֻּלְּהוֹ, אַרְבַּע הֵיכָלִין לְדָא, דָּא לְגוֹ מִן דָּא, וְכֻלְּהוֹ חַד הֵיכָלָא, הָכָא אִיהוּ רוּחָא, דְּאִקְרֵי זְכוּת, בַּאֲתַר דָּא מִתְהַפֵּךְ זְכוּת דְּכָל בְּנֵי עָלְמָא, רוּחָא דָא נָטֵיל כֹּלָּא.

103. From this spirit, ZECHUT, seventy lights radiate. They all glitter simultaneously, shining in circles, not spreading out TO SHINE DOWNWARD like other LIGHTS. THOSE LIGHTS cling to one another and shine within each other BECAUSE THEY HAVE FAMILIARITY OF FORM. THEY SHINE WITHIN EACH OTHER BECAUSE THEY MINGLE TO SHINE AS ONE. THEY CLING TO EACH OTHER BECAUSE THEY NEED EACH OTHER TO SHINE. IF ONE IS MISSING, NONE CAN SHINE. All the merits of the world are before those lights. THIS MEANS THAT THROUGH THEIR LIGHT, IT IS SEEN HOW THE FAULTS OF THE WORLD ARE TURNED INTO MERITS. From the totality OF THOSE SEVENTY LIGHTS, two lights emanate, are counted as one, and stand before them always.

103. מִנֵּיהּ נָפְקוּ שַׁבְעִין נְהוֹרִין, כֻּלְּהוֹ מְנַצְצָן, וְכֻלְּהוֹ בְּעִגּוּלָא, דְּלָא מִתְפַּשְׁטֵי כְּאִלֵּין אֲחָרָנִין, מִתְדַּבְּקִין דָּא בְדָא, וּנְהִירִין דָּא בְדָא אֲחִידָן דָּא בְדָא. כָּל זַכְיָין דְּעָלְמָא, קָמֵי אִלֵּין נְהוֹרִין קָיְימִין. מִכֻּלְּהוֹ נָפְקֵי תְּרֵין נְהוֹרִין שְׁקוּלִין כַּחֲדָא, דְּקָיְימֵי קַמַיְיהוּ תְּדִירָא.

104. לְקֻבֵּל אִלֵּין, אִינּוּן שַׁבְעִין רַבְרְבָן מְמַנָּן לְבַר, דְּסָחֲרִין כָּל אַרְבַּע הֵיכָלִין. שַׁבְעִין נְהוֹרִין אִלֵּין, וּתְרֵי נְהוֹרִין דְּקָיְימִין קֳמַיְיהוּ, כֻּלְּהוֹ פְּנִימָאִין, גּוֹ לְגוֹ, וְרָזָא דָא דִּכְתִיב בִּטְנֵךְ עֲרֵמַת חִטִּים סוּגָה בַּשּׁוֹשַׁנִּים.

104. Opposed to those SEVENTY LIGHTS, there are seventy ADMINISTERS OF JUDGMENT IN THE WORLD. THEY encircle these four chambers FROM THE OUTSIDE, but those seventy lights and those two lights that stand before them are innermost. This is the inner meaning of, "your belly is a heap of wheat surrounded by lilies" (Shir Hashirim 7:3). "YOUR BELLY" ALLUDES TO THE INNERMOST, BECAUSE THE BOWELS ARE INSIDE THE BODY. CHITIM (WHEAT) ALLUDES TO CHATAIM (SINS), NAMELY THE FAULTS THAT ARE TURNED INTO MERITS IN THE SECRETS OF THE SAID SEVENTY-TWO LIGHTS, WHICH ARE IN THE INNERMOST PART OF THE FOUR CHAMBERS. IT THEREFORE SAYS OF THEM "YOUR BELLY IS A HEAP OF WHEAT." THESE ARE SURROUNDED BY LILIES, WHICH ALLUDE TO THE JUDGES WHO ARE THE APPOINTED MINISTERS, RESPONSIBLE FOR ALL THE JUDGMENTS IN THE WORLD. THE SEVENTY MINISTERS STAND IN OPPOSITION TO THE SEVENTY-TWO LIGHTS. THIS IS BECAUSE ALL PUNISHMENT COMES FROM THE SEVENTY MINISTERS, BUT THEY ARE NOT FREE TO PUNISH, EXCEPT SO AS TO SERVE THE SEVENTY LIGHTS IN THEIR PREPARATION OF THE LOWER LEVELS FOR RECEIVING THEIR MAJESTIC REVELATION.

105. לְקֳמֵי נְהוֹרִין אִלֵּין עָאלִין כָּל זְכוּ, וְכָל עוֹבְדִין דְּעָלְמָא, לְאִתְדָּנָא תְּרֵין נְהוֹרִין אִלֵּין, אִינּוּן סָהֲדֵי סָהֲדוּתָא, בְּגִין דְּאִית שִׁבְעָה עֵינֵי ה׳ דְּמְשַׁטְטֵי בְּכָל אַרְעָא, כָּל מַה דְּאִתְעֲבִיד בְּעָלְמָא אִתְרְשִׁים בְּהַהוּא עוֹבָדָא מַמָּשׁ, וְהַהוּא זְכוּתָא מַמָּשׁ, וְקָיְימִי בְּקִיּוּמַיְיהוּ, וְאִלֵּין תְּרֵין נְהוֹרִין חָמָאן בְּהוֹ, וּמְסְתַּכְּלָן, וְסָהֲדֵי קֳמֵי אִלֵּין ע׳ נְהוֹרִין. אִלֵּין ע׳ גְּזָרֵי גְּזָרִין, וְדָיְינֵי דִינִין, הֵן לְטַב הֵן לְבִישׁ, וְהָכָא אִיהוּ אֲתַר דִּזְכוּתָא.

105. Before the SEVENTY lights stand all the merits and actions of the people to be judged. THE SEVENTY LIGHTS ARE THE SECRET OF THE SUPERNAL COURTHOUSE, WHICH JUDGES PEOPLE. The two lights STANDING BEFORE THEM give evidence OF PEOPLE'S ACTIONS. Because, as is written: "Those seven are the eyes of Hashem; they roam around the earth" (Zecharyah 4:10). 'EYES' ALLUDE TO SUPERVISION. THERE ARE SEVEN ATTRIBUTES OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT TO MAKE PEOPLE BEFITTING TO RECEIVE THE SUPERNAL PLEASURE AND DELIGHT. Therefore, the image of all that transpires in the world (GOOD OR BAD) is imprinted by the very deed and the very merit, and they are preserved and upheld FOR ETERNITY. THIS MEANS THAT NO DEED IS LOST IN THE WORLD, BE IT GOOD OR EVIL. EACH ACTION IS RECORDED IN ITS MANNER, AS IS QUOTED, "THE SEVEN EYES OF HASHEM." The two lights watch and see each action and give evidence before the seventy lights, WHICH ARE THE UPPER COURTHOUSE. AFTER HEARING THEM OUT, the seventy LIGHTS pass judgment and issue decrees for good or for bad. This chamber is a place of merit. The judgment mentioned above is not revealed here, but in the abundance that flows from the 70 lights that are received below. There is revealed the bad, but here, in this chamber, there is only merit.

106. רוּחָא דָא, בֵּיהּ אִתְרְשִׁימוּ, אַתְוָון תְּלַת דְּאִינּוּן יה״ו דְּכַד אִלֵּין אַתְוָון מִתְדַּבְּקָן בְּהַאי אֲתַר, בְּאִתְדַּבְּקוּתָא דִּדְכוּרָא וְנוּקְבָא, כְּדֵין אִתְרְשִׁימוּ בֵּיהּ, וְלָא אִתְעֲדוּן מִתַּמָּן. לְבָתַר נָפֵק חַד נְהוֹרָא, נָהִיר לְאַרְבַּע סִטְרִין, הַאי נְהוֹרָא אַפִּיק תְּלַת אָחֲרָנִין, דְּאִינּוּן תְּלַת בָּתֵּי דִינָא, דְּדָיְינִין דִּינִין אָחֲרָנִין, בְּמִלִּין דְּעָלְמָא, בְּעוֹתְרָא בְּמִסְכְּנוּ, בְּמַרְעִין בִּשְׁלִימוּ, בְּכָל אִינּוּן שְׁאָר מִלִּין, דְּעָלְמָא אִתְדָּן בְּהוֹ. חַד הֵיכָלָא, לְאִינּוּן ע׳ קַדְמָאֵי לְגוֹ, תְּלָתָא לְאִלֵּין תְּלָתָא אָחֲרָנִין.

106. IN THIS CHAMBER, the spirit ZECHUT has imprinted the three letters Yud-Hei-Vav. When the letters YUD-HEI-VAV cling to the place, THE MALCHUT REFERRED TO AS PLACE AND DESIGNATED BY THE LOWER HEI as the mating of male and female, THEN THE LETTERS are imprinted on THE SPIRIT and do not depart from there. Then another ray of light extends and radiates in four directions. This light also extends three other LIGHTS, NAMELY CHOCHMAH, BINAH, AND TIFERET, which are the three courthouses where judgements are passed in world affairs AND NONCRIMINAL TRANSGRESSIONS. Here, judgments are passed regarding richness and poverty, illnesses and health, and other worldly affairs.
One chamber is set aside for the first seventy LIGHTS and is the innermost OF THE FOUR CHAMBERS OF THE FOURTH CHAMBER. There are three OUTER CHAMBERS for the three other COURT ASSEMBLIES.

107. Zechut elevates and, containing all the lower LIGHTS AND THE OTHER THREE LIGHTS, produces one fiery holy Chayah. It has eyes, similar to those of humans, to supervise the thousands upon thousands and tens of thousands armies of administrators of justice. The latter take the verdicts FROM THE COURT and by opening or closing CHANNELS OF SUSTENANCE carry out sentences to the world.

107. סָלְקָא הַאי רוּחָא, וְכָלֵיל כָּל אִינּוּן דִּלְתַתָּא, וְאַפִּיק חַד חֵיוָתָא קַדִּישָׁא מִתְלַהֲטָא, וְעַיְנִין לָהּ, כְּעַיְנֵי אֵינָשָׁא, לְאַשְׁגָּחָא בְּאֶלֶף אַלְפִין וְרִבּוֹא רִבְוָון חֵילִין, מָארֵיהוֹן דִּדִינָא, כֻּלְּהוֹ נָטְלִין פִּתְקִין, וּפָתְחִין וְסָגְרִין בְּעָלְמָא, וְאַשְׁלִימוּ דִינָא.

108. Below this Chayah four Seraphim glow as buds on flowers, and sparks of fire erupt from them. Each has seventy-two wheels that are burning with fire. When they travel, they leave behind a river of fire. Thousands upon thousands OF ANGELS serve that fire, and from these THOUSANDS OF THOUSANDS many armies emerge. When the wheels travel, myriads upon myriads are born and stand in the fire. Below the second chamber, angels sing, try to come close, and are burned.

108. תְּחוֹת הַאי חֵיוָתָא, ד׳ שְׂרָפִים, מְלַהֲטָן, כֻּלְּהוֹ כְּחֵזוּר וְשׁוֹשַׁן, וּשְׁבִיבֵי דְּאֶשָׁא סָלְקִין. ע״ב גַּלְגַּלִּין לְכָל חַד, מְלַהֲטָן בְּאֶשָׁא. כַּד נָטְלִין אִתְעֲבִיד נָהַר חָד דִּי נוּרָא. אֶלֶף אַלְפִין מְשַׁמְּשִׁין לְהַהוּא נוּרָא, מִתַּמָּן נָפְקֵי כַּמָּה חֵילִין, כַּד גַּלְגַּלִּין נָטְלִין, כַּמָּה אִינּוּן רִבּוֹא רִבְוָון דִּיקוּמוּן מִנַּיְיהוּ, בְּגוֹ הַהוּא נוּרָא. תְּחוֹת הֵיכָלָא תִּנְיָינָא, נָפְקֵי חֵילִין דִּמְזַמְּרִין, וְאַתְיָין לְקָרְבָא הָכָא, וְאִתּוֹקְדוּן כֻּלְּהוֹ.

109. The ministers who are charged with managing the world receive their appointment from here. THE APPOINTMENT COMES from the spirit ZECHUT, who has been branded with the letters YUD-HEI-VAV. From here they are removed from the world and sentenced by this fire that extends FROM THE NAHAR DINUR (RIVER OF FIRE). Sentencing is delivered from this chamber because it has been branded with the three letters YUD-HEI-VAV, within which the spirit is enclosed. This Chayah brings forth innumerable armies and hosts.

109. כָּל אִינּוּן מְמַנָּן דְּעָלְמָא דְּאִתְמַנּוּן לְשַׁלְטָאָה, מֵהָכָא נָפְקִין דִּינְהוֹן לְשַׁלְטָאָה, מִגּוֹ הַהוּא רוּחָא דְּאִתְרְשִׁים בִּתְלַת אַתְוָון, וּמֵהָכָא מַעְבְּרִין קִיּוּמַיְיהוּ מֵעָלְמָא, וְאִתְדְּנוּ בְּהַאי נוּרָא דְּנָגִיד וְנָפִיק. כֹּלָּא אִתְמְסַר בְּהַאי הֵיכָלָא, בְּגִין דְּאִתְרְשִׁימוּ בִּתְלַת אַתְוָון הָכָא, הַאי רוּחָא, אִתְכְּלִיל בְּהוֹ. הַהוּא חֵיוָתָא, אַפִּיק חֵילִין וּמַשְׁרְיָין, דְּלֵית לְהוֹן חוּשְׁבְּנָא.

110. All the judgments of the world, whether good or bad, come from this chamber, except for those three pertaining to children, longevity, and sustenance. No permission is given to judge these here. They depend on that supernal River CALLED DIKNA (BEARD) OF ARICH ANPIN, OR SUPERNAL MAZAL (DESTINY), from which the lights OF CHILDREN, LONGEVITY, AND SUSTENANCE extend. And everything depends on it alone.
From the middle of this chamber there is one specific location where the supernal spirit OF THE FIFTH CHAMBER is received by the spirit. This location ascends through them.

110. כָּל דִּינִין דְּעָלְמָא, מֵהַאי הֵיכָלָא נָפְקִי, הֵן לְטַב הֵן לְבִישׁ, בַּר תְּלַת: בָּנִי, חַיֵּי וּמְזוֹנֵי. דְּלָא אִתְיְיהַב רְשׁוּ בַּאֲתַר דָּא, דְּהָא בְּהַהוּא נָהָר עִלָּאָה, דְּכָל נְהוֹרִין נַגְדִּין מִנֵּיהּ, קָיְימָא מִלָּה. בְּאֶמְצָעִיתָא דְּהֵיכָלָא דָּא, הוּא אֲתַר מְתַקְּנָא לְקַבֵּל רוּחָא דְּלְעֵילָא, בְּגוֹ רוּחָא דָּא, וְדָא סָלְקָא בְּהוֹ.

111. This chamber has twelve portals. At each portal can be found those officials and ministers who notify below of the judgments that are to be brought down. As is written:, "He cried aloud and said cut down the tree and cut off its branches" (Daniel 4:11). ALL THE ANNOUNCEMENTS COME FROM HERE.

111. תְּרֵין עֲשַׂר פָּתְחִין אִינּוּן לְהֵיכָלָא דָּא. בְּכָל פִּתְחָא וּפִתְחָא כָּל אִינּוּן סָרְכִין וּמְמַנָּן, דְּאִינּוּן מַכְרְזֵי לְאוֹדְעָא לְתַתָּא, כָּל אִינּוּן דִּינִין דִּזְמִינִין לְנַחֲתָא לְתַתָּא, כְּמָא דְּאַתְּ אָמַר קָרֵא בְּחַיִל, וְכֵן אוֹמֵר גּוֹדוּ אִילָנָא וגו׳.

112. And those announcements OF THE OFFICIALS AND MINISTERS are received by the winged ones until the firmament of Chama (sun) is notified. And when the sun shines UPON THE EARTH, the announcements are released from the sun, and roam the world until they reach the serpent of the firmament. All the planets of the firmament are frozen within the sun, which stands in the middle of the firmament.

112. וּמִגּוֹ כְּרוֹזֵי אִלֵּין, נָטְלֵי מִלָּה כָּל מָארֵיהוֹן דְּגַדְפִּין, עַד דְּאוֹדְעֵי מִלָּה לְרָקִיעַ דְּחַמָּה, וּמִתַּמָּן כַּד נָפִיק שִׁמְשָׁא, נָפִיק מִלָּה, וְאִתְשַׁטְיָיא בְּעָלְמָא, עַד דְּמָטֵי לְהַהוּא חִיוָיָא דִּרְקִיעָא, דְּכָל כּוֹכְבֵי דִּרְקִיעָא גְּלִידוּ בֵּיהּ, דְּאִיהוּ בְּאֶמְצָעִיתָא דִּרְקִיעָא.

113. The officials below and those in charge over the serpent hear that, and from them it is spread throughout the world.
COME AND SEE: IN THE MIDDLE OF THE FIRMAMENT THERE IS ASSEMBLED A BRIGHT TRAIL, WHICH IS THE SERPENT OF THE FIRMAMENT. ALL THE HARDLY NOTICEABLE STARS ARE HEAPED TOGETHER IN IT. IT IS CALLED THE MILKY WAY BY ASTRONOMERS BECAUSE THE CONCENTRATION OF STARS LOOKS LIKE MILK. THOSE STARS ARE IN CHARGE OF THE SECRETIVE ACTIONS OF THE INHABITANTS OF THE WORLD. THE SERPENT IN THE FIRMAMENT IN WHICH ALL THE STARS ARE FROZEN REFERS TO THE MILKY WAY, IN WHICH ALL THE STARS ARE FROZEN AND DO NOT MOVE.
From the serpent in the firmament AN ANNOUNCEMENT IS MADE AND spread in the world. Even spirits, demons, and birds of the sky relay those announcements to the world. WHEN THE VERDICTS HAVE BEEN CARRIED OUT, the ministers close the portals. The spirit here does not go up to the SUPERNAL spirit OF THE FIFTH CHAMBER UNTIL all the spirits in the lower CHAMBERS become one with this spirit here. All THE SPIRITS are embraced within each other until they become one. THEN THE SPIRIT HERE RISES UP WITH THEM TO THE FIFTH CHAMBER AND IS EMBRACED BY THE SPIRIT THEREIN.

113. וְשָׁמְעִין מִלָּה, וְנַקְטִין לָהּ אִינּוּן סָרְכִין דִּתְחוֹת, וְאִינּוּן דִּמְמַנָּן עַל הַהוּא חִיוָיָא, וּמִתַּמָּן אִתְפַּשַּׁט לְעָלְמָא, וַאֲפִילוּ רוּחִין וְשֵׁדִין, וַאֲפִילוּ עוֹפֵי שְׁמַיָּא, מוֹדְעֵי לֵיהּ בְּעָלְמָא כָּרוֹזִין. תָּבִין וְסָתְמִין פִּתְחִין. לָא סָלְקָא רוּחָא בְּרוּחָא, עַד דְּכֻלְּהוֹ רוּחִין תַּתָּאֵי כֻּלְּהוּ חַד, בַּהֲדֵי הַאי רוּחָא, וְכֻלְּהוֹ אִתְכְּלִילָן וְעָאלִין דָּא בְּדָא, עַד דְּאִתְעֲבִיד כֹּלָּא חָד.

114. When a man lies in his sickbed, he is sentenced either to life or to death. Life depends UPON THE SUPERNAL RIVER above and not upon THE CHAMBER ZECHUT. Indeed, if one is sentenced to life, one is given life from the upper RIVER CALLED MAZAL; if MAZAL does not grant one life, one does not live. Joyful is the state of he who adheres to his Master and can enter and leave THIS CHAMBER AS HE WISHES. Here, IN THIS CHAMBER, a prostration is practiced where his face touches the ground so as to subdue the judgment. Of this chamber it is written: "El of truth and without iniquity" (Devarim 32:4).

114. בַּר נָשׁ כַּד אִיהוּ בְּבֵי מַרְעֵיהּ, הָכָא אִתְדָּן, הֵן לְחַיִּים, הֵן לַמָּוֶת, חַיִּין תַּלְיָיא לְעֵילָא, אִי אִתְדַּן הָכָא לְחַיִּים, יַהֲבֵי חַיִּין מִלְּעֵילָא, וְאִי לָא, לָא יַהֲבִין. זַכָּאָה חוּלָקֵיהּ מַאן דְּאִתְדְּבַק בְּמָארֵיהּ, וְיֵעוֹל וְנָפֵיק. הָכָא קִידָה בְּאַנְפִּין בְּאַרְעָא, לְאִתְגַּבְּרָא עַל דִּינָא, עַל הַאי הֵיכָלָא אִתְּמַר אֵל אֱמוּנָה וְאֵין עָוֶל וגו׳.

31. The Fifth Chamber: Chesed
This is the highest chamber, for it is composed of pure love. Whenever Love is generated and made manifest in our physical world, it becomes a vessel. This vessel then awakens the Light of this Chamber. It begins flowing through the entire system and into our own realm.

115. The fifth chamber is the chamber illuminated by lightning. A spirit NAMED BARAK (LIGHTNING) dwells here, shining and illuminating the lower ones. Barak comprehends, opens and closes, and shines in every direction. From this shining extends a ray of light with a purple appearance, but it actually contains the colors, white, black, red and green. The colors mix with each otherthe white is embroidered with the red, the black with the green, and the white with the black. From them a Chayah is embroidered containing ALL THE COLORS, BUT MAINLY green and red. It has the face of a human and includes all shapes.

115. הֵיכָלָא חֲמִישָׁאָה, הֵיכָלָא דָא, הֵיכָלָא דִּבְרָקָא זְהִיר, דְּאִיהוּ רוּחָא דְּמַזְהִיר נָהִיר לְאִינּוּן תַּתָּאֵי, רוּחָא דָא אִיהוּ כָּלִיל, וּפְתַח וּסְגִיר, נָהִיר וְנָצִיץ לְכָל סִטְרִין. מִנֵּיצוּ דָא, נָהִיר חַד נְהוֹרָא כְּעֵין אַרְגְּוָונָא, נְהוֹרָא דָא, כָּלִיל כָּל גְּוָונִין דְּנָהֲרִין נְהוֹרָא חִוָּור, וְאוּכָם, סוּמָק, וְיָרוֹק. אִתְכְּלִילָן אִלֵּין בְּאִלֵּין, אִתְרְקִים חִוָּור בְּסוּמָק, אוּכָם בְּיָרוֹק, לְבָתַר חִוָּור בְּאוּכָם, וְאִתְעֲבִיד חַד חֵיוָותָא מְרַקְּמָא, וְאִתְכְּלִיל בָּהּ, יָרוֹק וְסוּמָק, דְּיוֹקְנָהָא כְּדְיוֹקְנָא דְּבַר נָשׁ, דְּכָלִיל כָּל דְּיוֹקְנִין.

116. מִינָהּ נָפְקוּ ד׳ סָמְכִין דְּאִינּוּן חֵיוָון רַבְרְבָן, עַל אִלֵּין דִּלְתַתָּא, חַד אִקְרֵי אוֹפָן, דְּאִיהוּ תְּרֵין, בְּגִין דְּכַד אִתְחַזֵּי הַאי, אִתְנַהֵיר אָחֳרָא בְּגַוֵּויהּ, דְּבֵיק דָּא בְּדָא, עָאל דָּא בְּדָא, לְבָתַר עָאל אָחֳרָא דָּא בְּדָא, וְאִתְחַזּוּן ד׳ רֵישִׁין, לְד׳ סִטְרִין דְּעָלְמָא, וְכֻלְּהוֹ חַד גּוּפָא, וְאִלֵּין אִינּוּן דִּכְתִיב בְּהוֹ כַּאֲשֶׁר יִהְיֶה הָאוֹפָן בְּתוֹךְ הָאוֹפָן, וְכֻלְּהוֹ אִלֵּין קְשׁוּרִין דָּא בְּדָא, כְּחֵיזוּ דְּחֵיוָון עִלָּאִין, דְּלָא מִתְפָּרְשִׁין לְעָלְמִין, הַאי חֵיוָתָא. דְּאַרְבַּע גְּוָונִין מְרַקְּמָן, אֲחִידָן אִלֵּין בְּאִלֵּין לְד׳ סִטְרִין. מֵהָכָא, כַּד נָטְלָא חֵיוָתָא דָא, נָטְלָא לְתְרֵין סִטְרִין.

117. הַאי רוּחָא דִּבְרָקָא, אִתְכְּלִיל בְּתְרֵין רוּחִין, רוּחָא דָא דִּבְרָקָא, אַפִּיק חַד חֵיוָתָא וְכָל אִינּוּן נְהוֹרִין. רוּחָא אָחֳרָא אִתְנַהֵיר מִנֵּיהּ, דְּאִקְרֵי רוּחָא מְלַהֲטָא.

118. נָהֲרִין מִנֵּיהּ תְּרֵין נְהוֹרִין דְּאִינּוּן אַרְבַּע. וְאִלֵּין נְהוֹרִין מִתְהַפְּכִין בְּגַוְונִין, וְהָכָא אִיהוּ לַהַט הַחֶרֶב הַמִּתְהַפֶּכֶת, אִלֵּין אִינּוּן נְהוֹרִין דְּמִתְהַפְּכָן שִׁנְנָא דְּחַרְבָּא. וְאֵילוּ קָיְימֵי עַל הֵיכָלָא דִּלְתַתָּא, בְּגִין דְּהַאי לַהַט הַחֶרֶב, קָיְימָא עַל אִינּוּן ע׳ נְהוֹרִין דְּבֵי דִינָא מֵהָכָא, כָּל אִינּוּן דְּיָינִין דְּדַיְינֵי דִינָא, חַרְבָּא תָּלְיָיא עַל רֵישַׁיְיהוּ מִלְּעֵילָא.

119. הַאי לַהַט הַחֶרֶב, דְּאִלֵּין אִינּוּן נְהוֹרִין דִּלְסִטַר שְׂמָאלָא, אַפִּיקוּ חַד חֵיוָתָא אָחֳרָא, דְּקָיְימָא עַל ד׳, דְּלָא קָיְמֵי בְּקִיּוּמַיְיהוּ, תְּרֵי מִימִינָא, וּתְרֵי מִשְּׂמָאלָא, כַּד רוּחָא דְּחֵיוָתָא הַאי עָאל בְּאִלֵּין, נָצִיץ מִנַּיְיהוּ תְּרֵי נִיצוֹצִין מְלַהֲטָן, וְנָפְקֵי מֵהַאי הֵיכָלָא לְבַר, וּמִתְהַפְּכֵי תְּדִיר. אִלֵּין נִיצוֹצִין מְלַהֲטָן, לְזִמְנִין נוּקְבֵי, לְזִמְנִין גּוּבְרֵי, לְזִמְנִין רוּחִין, לְזִמְנִין עִירִין קַדִּישִׁין.

120. מ״ט בְּגִין דְּכַד אִתְכְּלִיל הַאי חֵיוָתָא בְּחֵיוָתָא קַדְמָאָה, מִגּוֹ תְּקִיפוּ דְּאִתְכְּלִילָן דָּא בְּדָא, נָפְקָא חַד נִצוֹצָא מְלַהֲטָא תְּדִיר, דְּלָא אִתְדְּעַךְ לְעָלְמִין, וְשָׁאטָא וְאָזְלָא אֲבַתְרַיְיהוּ דְּאִינּוּן תְּרֵין נִיצוֹצִין.

116. From this CHAYAH, four pedestals are produced which are larger Chayot than those below. One is called Ofan, WHICH IS THE MALCHUT ALONE, and is two. THEY CLING TO EACH OTHER, because when one is observed, the other shines within it. They adhere to and penetrate one another. ONE GOES INSIDE THE FIRST, and they are perceived as the four heads of the four winds of the world. Yet all four are one body as is written: "ofan (a wheel) in the middle of an ofan" (Yechezkel 1:16). All FOUR DIRECTIONS are connected with each other, as is the case with the upper Chayot OF THIS CHAYAH, they never separate. The four colors embroidered IN THE CHAYAH embrace each other and are drawn toward the four directions. Because of this, it appears that when the Chayah travels, it travels to two directions, BINAH AND MALCHUT, THE EMBODIMENTS OF THE FOUR DIRECTIONS.

117. The spirit of Barak is composed of two spirits. First, the spirit of lightning, which produces the Chayah DESCRIBED ABOVE, WHICH CONTAINS all those mentioned lights. A second spirit, called the blazing spirit, extends from Barak and shines.

118. From this BLAZING SPIRIT extend two lights that are really four DIRECTIONS, AS DISCUSSED ABOVE. These lights, which are constantly changing their appearance, are called: "the bright blade of a revolving sword" (Beresheet 3:24). These lights change and turn into the edge of a sword. These LIGHTS stand above THE LIGHTS IN the lower chamber, CALLED THE CHAMBER OF MERIT (ZECHUT). The blade of the sword is situated above the seventy lights of the court assembly IN THE CHAMBER OF MERIT. From this we learn that a sword is hung above the heads of the judges.

119. The bright blade of the sword, which is the lights of the left side, produces another Chayah that stands above four OFANIM who are unstable. THEY CANNOT RADIATE OUTWARD, BUT JUST TWINKLE, BECAUSE they are two to the right and two to the left. And when the spirit of this Chayah enters the FOUR UNSTABLE ONES, WHEN IT TRAVELS ON HER FOUR OFANIM, two blazing sparks come out of them. The sparks leave this chamber and constantly change. They are sometimes female and sometimes male. Sometimes they are spirits and sometimes they are holy angels.

120. Why? Because when this Chayah was embraced by the first Chayah, WHICH CAME OUT OF BARAK, the strength of the entwinement created an eternal spark that never extinguishes. This SPARK roams after the two sparks described above.

121. וְהַשְׁתָּא אִינּוּן גּוּבְרִין, וְעָבְדִין שְׁלִיחוּתָא בְּעָלְמָא, וְעַד לָא מְסַיְּימֵי מִתְדָּעֲכֵי, וְהַהוּא נִיצוֹצָא בָּטַשׁ בְּהוֹ, וְנָהֵיר לוֹן, וְאִתְחַדְּשׁוּן כְּמִלְּקַדְמִין, וְאִינּוּן נוּקְבֵי, וְאָזְלֵי וְשָׁאטָן, וְעַד לָא מְסַיְּימֵי מִתְדָּעֲכֵי, וְהַאי נִיצוֹצָא בָּטַשׁ בְּהוֹ, וְנָהֵיר לוֹן, וְאִתְהַדְּרָן כְּמִלְּקַדְמִין, בְּגִין דְּהַהוּא נִיצוֹצָא כָּלִיל מִכֹּלָּא, כָּלִיל מִד׳ גְּוָונִין, וּבְגִין דָּא אִינּוּן מִתְהַפְּכִין לְכָל הָנֵי גַּוְונֵי.

121. Now they are males, and they perform their mission in the world, but are extinguished before they are finished. Then the spark strikes them, shines upon them, and renews them as before. Now, they are females, BECAUSE THEY RECEIVE FROM THE SPARK THE EMANATION OF MALCHUT, WHICH IS CONSIDERED FEMALE, and they go out and float around. Before they end their mission, they are extinguished. WHEN THEY RADIATE FROM THE RIGHT, THEY ARE CALLED SPIRITS AND THEY ROAM. BUT WHEN THEY TOUCH UPON THE LEFT, THEY ARE CALLED ANGELS AND ARE EXTINGUISHED. But the spark then strikes and shines upon them AGAIN, and they are renewed as before. AND SO IT IS EVERY TIME THEY ARE EXTINGUISHED. For this spark comprises THEM all, and consists of the four appearances. Thus, those TWO SPARKS THAT RECEIVE FROM HIM change continuously into the four appearances, MALES, FEMALES, SPIRITS, AND ANGELS.

122. רוּחָא דָא, אִתְכְּלִיל בְּרוּחָא אָחֳרָא, כִּדְקָאֲמַרָן, וְאִתְחַזּוּן תְּרֵין כַּחֲדָא, וְלָא כְּאָחֳרָנִין קַדְמָאִין, דְּכַד אִתְכְּלִיל דָּא בְּדָא, לָא אִתְחַזֵּי בַּר חָד, וְהָכָא אִתְחַזּוּן תְּרֵין, וְקָיְמֵי בַּחֲבִיבוּתָא, כְּלִילָן מִכֻּלְּהוֹ תַּתָּאֵי, וְאַף עַל גַּב דְּאִינּוּן תְּרֵין, אִינּוּן חַד. כַּד אִתְפַּשַּׁט, רוּחָא בְּרוּחָא, וְאִתְחַזּוּן בַּחֲבִיבוּתָא, כְּלִילָן מִכֻּלְּהוֹ תַּתָּאֵי, דָּא הוּא רָזָא, דִּכְתִיב שְׁנֵי שָׁדַיִךְ כִּשְׁנֵי עֳפָרִים תְּאוֹמֵי צְבִיָּה הָרוֹעִים בַּשּׁוֹשַׁנִּים.

122. This LOWER spirit is included in the other SUPERNAL spirit, as we said, and both appear as one. Unlike the first ones, which when included, one with the other, appear as one, these are distinguishable. They coexist in love and are composed of all the lower CHAMBERS.
Although they appear as two SPIRITS, they are one. And when one spirit expands within the other, they lovingly include all the lower SPIRITS, as it is written: "Your two breasts are like two young roes who are twins and feed among the lilies" (Shir Hashirim 4:5).

123. וְכַד תְּרֵין רוּחִין מִתְפַּשְׁטָן, דָּא בְּדָא בַּחֲבִיבוּתָא, כְּדֵין אִתְהַדַּר הַאי הֵיכָלָא, וְאִקְרֵי הֵיכַל אַהֲבָה, הֵיכָלָא דִּרְחִימוּתָא, הֵיכָלָא דָא, קָאִים תְּדִיר בְּקִיּוּמֵיהּ, אִתְגְּנֵיז בְּרָזָא דְרָזִין, לְמַאן דְּאִצְטְרִיךְ לְאִתְדַּבְּקָא בֵּיהּ. וְהָכָא כְּתִיב אֶתֵּן אֶת דּוֹדִי לָךְ.

123. When those two spirits expand and lovingly fill each other, this chamber again becomes the chamber of Ahava (Love). The chamber of love is always stable and hidden from all within the innermost secrets, except those who seek to cling to it. This is as written: "there I will give you my love" (Shir Hashirim 7:12).

124. לְבָתַר כַּד נָהֲרִין, תְּרֵין רוּחִין דְּאִינּוּן חַד, נָפְקִי כַּמָּה חֵילִין, לְכַמָּה סִטְרִין, אַלְפִין וְרִבְוָון דְּלֵית לוֹן שִׁעוּרָא, מִנְּהוֹן אִקְרוֹן דּוּדָאִים, מִנְּהוֹן גְּפָנִים, מִנְּהוֹן רִמּוֹנִים, עַד דְּמָטוֹ כַּמָּה חֵילִין לְבַר, עַד הַהוּא כֹּכָבָא דְּאִקְרֵי נֹגַהּ, וְכֻלְּהוֹ בַּחֲבִיבוּ דְּלָא מִתְפָּרְשִׁין לְעָלְמִין, בְּהָכָא כְּתִיב אִם יִתֵּן אִישׁ אֶת כָּל הוֹן בֵּיתוֹ בָּאַהֲבָה בּוֹז יָבוּזוּ לוֹ. הָכָא הִשְׁתַּחֲוָאָה וּפְרִישׁוּ דִּידִין לְאִתְדַּבְּקָא בִּרְחִימוּ דְּמָארֵיהּ.

124. Later, when the two spirits that are one shine, innumerable thousands and tens of thousands of different hosts emerge from them. Some are called mandrakes, ACCORDING TO THE SECRET MEANING OF "THE MANDRAKES GIVE A FRAGRANCE" (SHIR HASHIRIM 7:14); some are called vines, ACCORDING TO THE SECRET MEANING OF "LET US SEE IF THE VINE HAS FLOWERED" (SHIR HASHIRIM 7:13); and others are called pomegranates, AS IS THE SECRET OF "AND THE POMEGRANATES BUD FORTH." The hosts come forth from the spirits, until some of the hosts outside THE CHAMBER reach the planet Noga (Venus). AND FROM THIS PLANET, THE LOWER PLANETS DRAW DOWN SUSTENANCE. AFTER THE INTERMIXING OF THOSE SPIRITS, they are bound by love and never separate. This is as it is written: "If a man would give all the substance of his house for love, it would be utterly ridiculed." (Shir Hashirim 8:7). Here, one bows one's head and spreads one's hands to cleave to his Master's love.

32. The Sixth Chamber: Tiferet
Herein lies the source of all desires. Desire is the vital component and engine which draws the Light. Without desire, the Light remains in a state of potential. Actions alone are not enough to arouse and draw in Light. According to Kabbalah, every action must be coupled with an active desire to receive the Light. Desires can be either positive or negative. A negative desire for Light arouses the energy, but it will be utilized for evil purposes. Just as electrical current can be applied for both positive and destructive means, our intent and desire determines how Light will be revealed in our world.

125. הֵיכָלָא שְׁתִיתָאָה: הָכָא הוּא רוּחָא דְּאִקְרֵי חוּט הַשָּׁנִי רָזָא דִּכְתִיב כְּחוּט הַשָּׁנִי שִׂפְתוֹתַיִךְ, הַאי הֵיכָלָא אִקְרֵי הֵיכַל הָרָצוֹן, הָכָא רוּחָא דְּאִיהוּ רַעֲוָא, דְּכָל הָנֵי רוּחִין תַּתָּאִין רָהֲטִין אֲבַתְרֵיהּ, לְאִתְדַּבְּקָא בֵּיהּ, בִּנְשִׁיקָה בִּרְחִימוּתָא.

125. The sixth chamber is called the chamber of Ratzon (desire). Here dwells the spirit called Chut Hashani (thread of scarlet), about which it is written: "your lips are like a thread of scarlet" (Shir Hashirim 4:3). All the lower spirits chase Ratzon in an effort to catch him and cleave to him with a loving kiss.

126. הַאי רוּחָא אִתְכְּלִיל בְּשִׁית, וְקָיְימָא בְּשִׁית, אִתְכְּלִיל בְּשִׁית דִּלְתַתָּא בַּהֲדֵיהּ, וְקָיְימָא בְּשִׁית עִלָּאִין, וּבְגִין כָּךְ, הַאי רוּחָא אַפִּיק תְּרֵיסַר נְהוֹרִין, כְּלִילָן כֻּלְּהוֹ מִתַּתָּא וּמִלְּעֵילָא, הָנֵי תְּרֵיסַר נְהוֹרִין, אִינּוּן חָדוֹן לְסַלְקָא לְעֵילָא, וּלְקַבְּלָא כָּל אִינּוּן דִּלְתַתָּא.

126. This spirit consists of six, and is sustained by six. It comprises the six chambers below it and is sustained by six above it. This spirit, therefore, produces twelve lights. EACH LIGHT includes all the upper and the lower six. These twelve lights are happy to elevate higher, as well as to receive the lower ones.

127. הֵיכָלָא דָא, דְּאִיהוּ רָצוֹן, רַעֲוָא דְּכֹלָּא, מָאן דְּקָשַׁר קִשְׁרִין, וְסָלִיק לוֹן הָכָא, דָּא הוּא דְּאַפִּיק רָצוֹן מֵה׳ בַּחֲבִיבוּתָא. בְּגוֹ הֵיכָלָא דָא, אִתְכְּנִיש מֹשֶׁה, בִּרְחִימוּ דְּנָשֵׁיק נְשִׁיקֵי רְחִימוּתָא, הַאי הוּא הֵיכָלָא דְּמֹשֶׁה, רוּחָא דָא, רוּחָא דִּרְחִימוּתָא, רוּחָא דְּיִחוּדָא, דְּאַמְשֵׁיךְ רְחִימוּ לְכָל סִטְרִין.

127. This is the chamber of Ratzon, being the overall desire. And he who forms connections, THAT IS, UNIFIES and elevates THE LOWER CHAMBERS up to this chamber, draws good will (desire) from Hashem, with love. Into this chamber, Moshe was gathered TO HIS PEOPLE with love. He was kissed with the kiss of love, AS IS WRITTEN: "AND MOSHE, THE SERVANT OF HASHEM, DIED HERE IN THE LAND OF MOAV, ACCORDING TO THE MOUTH (WORD) OF HASHEM" (DEVARIM 34:5). THIS IS THE SECRET MEANING OF THE KISS OF LOVE. This is called the chamber of Moshe. This spirit is the spirit of love, the spirit of unison. It draws love to every part, AND THE TWELVE LIGHTS WITHIN THE SPIRIT RISE AND GLOW.

128. אִינּוּן תְּרֵיסַר נְהוֹרִין, סָלְקִין וְלָהֲטִין, מִנְּצִיצוּ דִּלְהוֹן נָפְקִי, אַרְבַּע חַיָּוָן קַדִּישִׁין, רְחִימֵי דְּאַהֲבָה, אִלֵּין אִקְרוּן חַיּוֹת גְּדוֹלוֹת, לְאִתְחַבְּרָא אִינּוּן זוּטֵי, לְאִתְכְּלָלָא בְּהוֹ דִּכְתִיב חַיּוֹת קְטַנּוֹת עִם גְּדוֹלוֹת.

128. And the twelve lights OF THE SPIRIT rise and glow. From their shining, four holy Chayot are produced. These Chayot, which are the true manifestations of love, are called the "great Chayot." They embrace the smaller Chayot and contain them, as is said: "both small and great Chayot" (Tehilim 104:25).

129. אִלֵּין אֲחִידָן דָּא בְּדָא, לְד׳ סִטְרִין, כְּאֱגוֹזָא דְּמִתְחַבְּרָא לְד׳ סִטְרִין, וּבְגִין כָּךְ אִקְרֵי הֵיכָלָא דָא גִּנַּת אֱגוֹז, דִּכְתִיב אֶל גִּנַּת אֱגוֹז יָרַדְתִּי, מַאי אֶל גִּנַּת אֱגוֹז, בְּגִינֵיהּ דְּגִנַּת אֱגוֹז, יָרַדְתִּי, דְּאִיהוּ הֵיכָלָא דִּרְחִימוּ, לְאִתְדַּבְּקָא דְּכוּרָא בְּנוּקְבָא.

129. The GREAT CHAYOT contain one another in all four directions, just as the four segments of a walnut are included IN THE FRUIT ITSELF. THIS MEANS THAT EACH OF THE FOUR HAS FOUR PARTS IN IT. THAT IS, THEY ARE FROM THE POSITION OF CHEST UPWARD, WHERE THE MATING TAKES PLACE AND THE FACE OF MAN IS IN EFFECT. Hence, this chamber is called the garden of walnuts, as it is written: "I went down into the garden of walnuts" (Shir Hashirim 6:11). What is the garden of walnuts? THE REFERENCE IS TO THAT "for the sake of the garden of walnuts I went down" (Shir Hashirim 6:11) to the chamber of Ahava, to cleave into one the male and the female.

130. אִלֵּין אַרְבַּע, מִתְפָּרְשָׁן לִתְרֵיסַר, תְּלַת תְּלַת לְכָל סִטַר, כָּל אִינּוּן תַּתָּאֵי כְּלִילָן בְּהוֹ, וּבְהוֹ קַיְּימִין רוּחִין בְּרוּחִין, נְהוֹרִין בְּנְהוֹרִין, כֻּלְּהוֹ אִלֵּין בְּאִלֵּין, עַד דְּאִתְעֲבִידוּ חַד, וּכְדֵין הַאי רוּחָא דְּכָלִיל מִכֻּלְּהוֹ, סָלְקָא לְאִתְעַטְּרָא בְּרוּחָא דִּלְעֵילָא, הַהוּא דְּאִקְרֵי שָׁמַיִם, וְזַמִּין לֵיהּ, לְאִתְחַבְּרָא בַּהֲדֵיהּ, כֵּיוָן דְּאִתְקְשָׁרוּ כֻּלְּהוֹ דִּלְתַתָּא בַּהֲדֵיהּ, אֲמַר יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ, וּכְדֵין אִיהוּ חֶדְוָה לְאִתְקַשְּׁרָא רוּחָא בְּרוּחָא, וּלְאִשְׁתַּלְּמָא דָא בְּדָא, כְּדֵין אִיהוּ שְׁלִימוּ בְּחִבּוּרָא חָדָא.

130. Those four GREAT CHAYOT are divided into twelve, three for each side OF THE FOUR SIDES (DIRECTIONS), and all of the lower CHAMBERS are contained within them. THE TWELVE LIGHTS INCLUDE SIX FROM THE CHAMBER ITSELF AND SIX FROM THE LOWER VESSELS, WHICH HAVE ELEVATED TO BE INCLUDED IN IT. THE SAME EFFECT IS PRODUCED IN THE CHAYOT: THE SIX LIGHTS OF THE CHAMBER PRODUCE FOUR GREAT CHAYOT, NAMELY CHOCHMAH, BINAH, TIFERET, AND MALCHUT. EACH ONE OF THE FOUR GREAT CHAYOT HAS FOUR SIDES. HENCE, THERE ARE SIXTEEN LIGHTS. AND THE SIX LIGHTS EMANATING FROM THE LOWER CHAMBERS PRODUCE THE TWELVE SMALL CHAYOT. EACH OF THESE CHAYOT CONTAINS ONLY THREE ASPECTS, BEING FROM THE POSITION OF THE CHEST DOWNWARD. And within THESE SMALL CHAYOT, spirits are contained in spirits and lights within lights. All are contained within the other, until they become one. And then, AFTER ALL THE LOWER ONES UNITE, the spirit includes them all. It thus ENCOMPASSES THE TWELVE LIGHTS, WHICH IN TURN ARE INCLUDED WITHIN THE FOUR GREAT AND TWELVE SMALL CHAYOT, AND THE TWELVE SMALL CHAYOT INCLUDE ALL THE LOWER ONES, AS PREVIOUSLY EXPLAINED. THE SPIRIT rises WITH THEM to be adorned by the supernal spirit called Shamayim (heaven), WHICH IS THE SECRET OF ZEIR ANPIN OF ATZILUT, AS ZEIR ANPIN IS THE SECRET OF THE RUACH OF ATZILUT AND IS CALLED 'HEAVEN.' It invites him to be united with him. And when all those from below are attached to him, it says, "Let him kiss me with the kisses of his mouth" (Shir Hashirim 1:1). Then there is the joy of uniting a spirit with a spirit. THAT IS, THE SPIRIT OF DESIRE, WHICH INCLUDES ALL THE LOWER ONES, JOINS WITH THE SPIRIT OF ATZILUT, WHICH IS THE SECRET OF ZEIR ANPIN CALLED 'HEAVEN,' to complement each other. This union results in perfection. BY UNITING ALL OF THE LOWER CHAMBERS, THE SPIRIT BECOMES WHOLE, BOTH WITH CHASSADIM AND CHOCHMAH.

131. כֵּיוָן דְּהַאי רוּחָא אִתְחַבַּר בַּהֲדֵיהּ, וְאִשְׁתְּלִים דָּא בְּדָא, וְאִתְנְהִירוּ דָּא בְּדָא בְּכָל שְׁלִימוּ, כִּדְקָא חָזֵי, בְּהַאי רְעוּתָא דְּצַלֵּי ב״נ זַכָּאָה, דְּסָלִיק כּוּלָּא כִּדְקָא חָזֵי, עַד הַהוּא אֲתַר לְחַבְּרָא רְחִימוּ דָא בְּדָא, כְּדֵין כָּל אִינּוּן הֵיכָלִין, וְכָל אִינּוּן רוּחִין דְּאִתְכְּלִילוּ בְּהַאי, כָּל חַד וְחַד מֵאִינּוּן רוּחִין וְהֵיכָלִין, דְּאִינּוּן בִּכְלָלָא דְשָׁמַיִם, כָּל חַד וְחַד נָטִיל הַהוּא הֵיכָלָא, וְהַהוּא רוּחָא דְּאִתְחַזֵּי לֵיהּ, לְאִתְחַבְּרָא בַּהֲדֵיהּ, וּלְאִשְׁתַּלְּמָא בַּהֲדֵיהּ, כִּדְקָא יָאוּת. בְּגִין דְּהַהוּא רוּחָא שְׁתִיתָאָה דְּאִקְרֵי רָצוֹן, סָלִיק לוֹן לְגַבֵּיהוּ, בְּהַהוּא יִחוּדָא.

131. The spirit OF RATZON connects with THE SPIRIT OF ATZILUT, CALLED SHAMAYIN, and each complements the other WITH THE EMANATIONS OF CHOCHMAH. They are lit by each other THROUGH THE LIGHT OF CHASSADIM, and perfection ensues. All of this happens when the desire of a righteous man reciting his prayers elevates all OF THE CHAMBERS OF BRIYAH to this place IN THE WORLD OF ATZILUT, for the sake of lovingly joining them together. Then each of the spirits, all of the chambers that are contained within the SPIRIT CALLED RATZON (DESIRE), and each and every spirit or chamber contained in ZEIR ANPIN OF ATZILUT, CALLED Shamayim, picks the chamber and spirit most suitable for it to connect with and to be complemented by. Through this unification, the sixth spirit, called Ratzon, elevates all OF THE LIGHTS AND SPIRITS IN THE CHAMBERS OF BRIYAH TO THE LIGHTS AND SPIRITS IN ZEIR ANPIN OF ATZILUT.

132. וְהָכִי אִתְחַבְּרָן: שָׁמַיִם דְּאִיהִי רוּחָא קַדִּישָׁא לְעֵילָא, נָטִיל הֵיכָלָא דָא, רוּחָא דָא דְּאִקְרֵי רָצוֹן, לְאִתְנַשְּׁקָא דָא בְּדָא, לְאִתְחַבְּרָא דָא בְּדָא, לְאִשְׁתַּלְּמָא דָא בְּדָא, וְרָזָא דָא וַיִּשַּׁק יַעֲקֹב לְרָחֵל וגו׳.

132. Thus connect EVERY ASPECT OF ZEIR ANPIN WITH EVERY CORRESPONDING ASPECT OF THE CHAMBERS. Shamayim, NAMELY ZEIR ANPIN, or the supernal holy spirit therein, receives the UPPER chamber and the upper spirit called Ratzon, so that they can kiss, connect with, and complement each other. This is the concealed meaning of "and Ya'akov kissed Rachel" (Beresheet 29:11). YA'AKOV IS THE SECRET OF ZEIR ANPIN, AND RACHEL IS THE NUKVA CONTAINING ALL OF THE CHAMBERS THAT ELEVATED TO ATZILUT.

133. אַבְרָהָם, דְּאִיהוּ יְמִינָא לְעֵילָא, נָטֵיל רוּחָא דְּאִקְרֵי אַהֲבָה, לְאִתְקַשְׁרָא דָא בְּדָא לְאִתְחַבְּרָא דָא בְּדָא, לְמֶהֱוֵי חַד, וְסִימָנָיךְ, הִנֵּה נָא יָדַעְתִּי כִּי אִשָּׁה יְפַת מַרְאֶה אָת, וְשַׁפִּירוּ דְּאִתְּתָא בְּאִינּוּן שָׁדַיִם.

133. Hence, Avraham, who is the Right COLUMN OF ZEIR ANPIN, CALLED CHESED, takes this spirit, called Ahava (love), and causes them to connect and embrace each other. This is evident in the words, "I know that you are a beautiful woman" (Beresheet 12:11). And the beauty of a woman lies in her breasts, NAMELY IN THE FIFTH CHAMBER SIGNIFYING BREASTS.

134. יִצְחָק, דְּאִיהוּ שְׂמָאלָא, נָטֵיל הַהוּא הֵיכָלָא דְּבֵי דִינָא, דְּכָל דִּינִין מִתְעָרִין מִתַּמָּן, רוּחָא דְּאִקְרֵי זְכוּתָא, לְאִתְחַבְּרָא דָא בְּדָא, וּלְאִשְׁתַּלְּמָא דָא בְּדָא, לְמֶהֱוֵי כֻּלָּא חַד כִּדְקָא יָאוּת. שְׁאָר נְבִיאִים נָטְלִין תְּרֵין הֵיכָלִין, תְּרֵין רוּחִין, נוֹגַהּ וְזֹהַר בְּרָזָא דִּכְתִיב חֲמוּקֵי יְרֵכַיִךְ וגו׳ לְאִתְקַשְׁרָא אִלֵּין בְּאִלֵּין לְמֶהֱוֵי חָד.

134. Yitzchak, who is the Left COLUMN OF ZEIR ANPIN, CALLED GVURAH, takes the chamber of courthouses, WHICH IS THE FOURTH CHAMBER, from where comes all the judgments, and joins it with Zechut. They connect with and complete each other, and they are one, as should be.
The other prophets BESIDE MOSHE, NAMELY NETZACH AND HOD OF ZEIR ANPIN, connect the two chambers containing the two spirits of Noga (brightness) and Zohar (splendor), as it is written: "the joints of your thighs are like jewels" (Shir Hashirim 7:1), BECAUSE THE TWO CHAMBERS ARE CONTAINED IN NETZACH AND HOD OF THE NUKVA AND ARE LIKE THIGHS, WHICH connect with each other to be one.

135. יוֹסֵף הַצַּדִּיק, עַמּוּדָא דְעָלְמָא, נָטֵיל הֵיכָלָא דְסַפִּיר, רוּחָא דְּאִקְרֵי לִבְנַת הַסַּפִּיר, וְאַף עַל גַּב דִּכְתִיב וְתַחַת רַגְלָיו, בְּגִין יְקָרָא דְמַלְכָּא, וְהָכֵי הוּא וַדַּאי. וּלְבָתַר עַמּוּדָא דָא נָטֵיל יַתִּיר, דְּאִיהוּ רָזָא דְרָזִין, בַּאֲתַר דְּהֵיכָלָא שְׁבִיעָאָה. עַד הָכָא מִתְחַבְּרָן דַּרְגִּין, וּמִתְחַבְּרָן דָא בְּדָא, לְאִשְׁתַּלְּמָא דָא עִם דָא, לְמֶהֱוֵי כֻּלְּהוֹ חַד, כֻּלָּא כִּדְקָא חָזֵי. וּכְדֵין ה׳ הוּא הָאֱלֹקִים וגו׳. זַכָּאָה חוּלָקֵיהּ בְּעָלְמָא דֵּין, וּבְעָלְמָא דַּאֲתֵי, מָאן דְּיָדַע לְקַשְׁרָא לוֹן, וּלְאִתְדַּבְּקָא בְּמָארֵיהּ.

135. Yosef the righteous, the pillar of the world, NAMELY YESOD OF ZEIR ANPIN, takes the chamber of Sapir and the spirit called Livnat Hasapir. Because it is written: "And beneath his feet as if it were a paved work of sapphire (Livnat Hasapir)" (Shemot 24:10), ONE MIGHT THINK THAT LIVNAT HASAPIR IS BENEATH YESOD OF ZEIR ANPIN, BEYOND HIS GRADE. Nevertheless, "BENEATH HIS FEET" was said for the honor of the King, but it certainly is YESOD OF ZEIR ANPIN THAT TAKES THE CHAMBER OF LIVNAT HASAPIR. Furthermore, this pillar, NAMELY YESOD OF ZEIR ANPIN, takes more. This is a highly secret matter TO EXPOUND ON, because HE TAKES in the seventh chamber. Now the levels OF ZEIR ANPIN are linked WITH THE LEVELS OF THE CHAMBERS, and the two complete one another. All is as should be, and hence "Hashem is Elohim" (I Melachim 18:39). THAT IS, ZEIR ANPIN, WHICH IS CALLED YUD-HEI-VAV-HEI, BECOMES ONE WITH THE NUKVA, CALLED ELOHIM, IN SUCH A WAY THAT YUD-HEI-VAV-HEI IS ELOHIM. Joyous is the portion in this world and the next of he who knows how to link them and cleave to his Master.

136. הָכָא הַכְרָעָה וְהִשְׁתַּחֲוָאָה, וְקִידָה, וּפְרִישׂוּ דְּכַפִּין, וּנְפִילָה דְאַפִּין. לְאַמְשָׁכָא רְעוּתָא דְּרוּחָא עִלָּאָה, נִשְׁמָתָא דְּכָל נִשְׁמָתִין, דְּאִיהוּ תַּלְיָא לְעֵילָא עַד אֵין סוֹף, דְּמִנֵּיהּ נָפְקֵי נְהִירוּ וּברְכָאן לְאַשְׁלָמָא כֹּלָּא מִלְּעֵילָא כִּדְקָא יָאוּת. וּלְמֶהֱוֵי כֹּלָּא בְּשְׁלִימוּ, מִתַּתָּא וּמִלְּעֵילָא, וְכָל אַנְפִּין נְהִירִין בְּכָל סִטְרִין כִּדְקָא יָאוּת. כְּדֵין כָּל גִּזְרֵי דִינִין מִתְבַּטְלִין, וְכָל רְעוּתָא אִתְעֲבִיד לְעֵילָא וְתַתָּא. וְעַל דָּא כְּתִיב וַיֹּאמֶר לִי עַבְדִּי אַתָּה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאָר. וּכְתִיב אַשְׁרֵי הָעָם שֶׁכָּכָה לוֹ, אַשְׁרֵי הָעָם שֶׁה׳ אֱלֹקָיו.

136. Here, IN THE CHAMBER OF RATZON, the bowing, prostration, spreading of open hands, and genuflection ARE PRACTICED. WHAT IS PRACTICED IN THE LOWER CHAMBERS IS PRACTICED HERE, BUT THE LOWERING OF THE FACE IS ADDED HERE. THE LOWERING OF THE FACE IS PRACTICED ONLY IN THIS CHAMBER, BECAUSE ALL OF THE LOWER CHAMBERS ARE CONTAINED HERE. IT IS NECESSARY to draw on the good will of the supernal spirit, NAMELY THE TOP THREE SFIROT OF ZEIR ANPIN. The soul of all souls, suspended above IN THE SUPERNAL ABA AND IMA all the way up to Ein Sof (the Endless World), DRAWS ON IT BY THE MATING OF A KISS. From the EIN SOF above come lights and blessings to complement all appropriately. THIS IS THE SECRET OF THE LIGHT OF THE CHASSADIM OF THE SUPERNAL SIX OF ABA AND IMA. THIS IS THE NECESSARY means through which all can be completed from above BY THE LIGHT OF CHASSADIM and from below BY THE LIGHT OF CHOCHMAH. After this completion, all the faces, MEANING ALL OF THE FEATURES OF THE THREE TOP SFIROT, NAMELY THE THREE TOP OF CHASSADIM AND THE THREE OF CHOCHMAH, shine suitably. AND BECAUSE OF THE LIGHT OF CHOCHMAH, all judgments are annulled. And BECAUSE OF THE LIGHT OF CHASSADIM, good will fills above and below. Hence, it is written: "And He said to me, you are my servant, O Yisrael, in whom I will be glorified" (Yeshayah 49:3) and "Happy is that people that this is their lot, Happy is that person that Hashem is his Elohim" (Tehilim 144:15).

33. Seventh Chamber: Kodesh Kodashim (the Holy of Holies)

This realm is defined as the source of all sources. We must enter into this highest realm in order to ignite and activate all the complex processes that occur in the previous Chambers. This realm is symbolized by the ancient Holy Temple of Jerusalem, and specifically in the chamber known as the Holy of Holies. Though the physical Temple no longer stands, our daily prayers are metaphysically structured to lead us into the spiritual essence of the Holy of Holies.
These seven chambers complete the structure and framework that form the Upper Worlds.

137. The seventh chamber has no real shape. Everything in it is concealed, deep within the innermost of mysteries of the closed parochet (curtain). Here, all of the chambers exist, so as to conceal two cherubim, A MALE AND A FEMALE.
ALL THE LOWER CHAMBERS ARE ELEVATED TO BE CONTAINED IN THIS CURTAIN, SO THAT THEY COVER THE MALE AND THE FEMALE WHILE THEY MATE; HENCE THE CHAMBERS ARE ABLE TO ASCEND. THIS CURTAIN SEPARATES THE SIX CHAMBERS WHICH ARE HOLY AND THE SEVENTH CHAMBER, KODESH KODASHIM (THE HOLY OF HOLIES).
Beyond THE CURTAIN can be found the Caporet (cover of the ark), which is the image of the Holy of all Holies, BECAUSE THIS CHAMBER IS THE PLACE OF UNION. Therefore, it is called the Holy of Holies, a place designated to receive the supernal soul, which is the totality of all the worlds. This is the world to come of the supernal ones.

137. הֵיכָלָא שְׁבִיעָאָה: הֵיכָלָא דָא, לָאו בֵּיהּ דְּיוֹקְנָא מַמָּשׁ, כֹּלָּא אִיהוּ בְּסִתִּימוּ. גּוֹ רָזָא דְרָזִין, פְּרוּכְתָּא דְּפְרִיסָא. קַיְּימִין כֻּלְּהוֹ הֵיכָלִין, דְּלָא לְאִתְחַזָּאָה תְּרֵין כְּרוּבִים. לְגוֹ מִן דָּא קַיְּימָא כַּפּוֹרְתָּא, דְּיוֹקְנָא דְקֹדֶשׁ קוֹדְשִׁין, בְּגִין כָּךְ הֵיכָלָא דָא אִקְרֵי קֹדֶשׁ הַקָּדָשִׁים. הַאי קֹדֶשׁ הַקָּדָשִׁים, אֲתַר מִתְתַּקְנָא, לְהַהוּא נִשְׁמָתָא עִלָּאָה, כְּלָלָא דְכֹלָּא, עָלְמָא דַּאֲתֵי לְגַבֵּי הַאי עִלָּאֵי.

138. When all the spirits OF THE CHAMBERS have joined with and completed each other, a supernal spirit, the soul of all, rises toward the supernal who is the most concealed, NAMELY ARICH ANPIN, to bring sustenance down to all, to shine on them from above WITH THE LIGHT OF THE RIGHT COLUMN, and to complete them and light the candles WITH THE LIGHT OF THE LEFT COLUMN.

138. דְּהָא כַּד מִתְחַבְּרָן, כֻּלְּהוֹ רוּחֵי דָא בְּדָא, וְאִשְׁתַּלִּימוּ דָא עִם דָּא, כְּדֵקָא חָזֵי, כְּדֵין אִתְעַר רוּחָא עִלָּאָה נִשְׁמָתָא דְכֹלָּא, לְגַבֵּי עֵילָא, סְתִימָא דְּכָל סְתִימִין, לְאַתְעָרָא עַל כֹּלָּא, לְאַנְהָרָא לוֹן מֵעֵילָא לְתַתָּא, וּלְאַשְׁלָמָא לוֹן לְאַדְלָקָא בּוֹצִינִין.

139. When all are completed by the light THAT SHINES on all, and the supernal light descends, the seventh chamber, which is concealed with utmost concealment, receives the Holy of Holies, which is the descending supernal light. The light fills the seventh chamber, as a woman who conceives from a male is filled BY HIM. The chamber is designed for concealment from all, so that it may receive the supernal light. NAMELY IF THE CONCEALMENT WAS NOT SET THERE, IT WOULD NOT HAVE BEEN ABLE TO RECEIVE THE SUPERNAL LIGHT. This is the secret of the seventh chamber, which is the place of the connection made during union. The union links the seventh with the seventh, so that all is one unity, as is appropriate.

139. וְכַד כֹּלָּא בִּשְׁלִימוּ, בִּנְהִירוּ דְכֹלָּא, וְנָחֵית נְהִירוּ עִלָּאָה, כְּדֵין הַאי הֵיכָלָא שְׁבִיעָאָה, אִיהוּ הֵיכָלָא סְתִימָאָה, בְּסִתִּימוּ דְכֹלָּא, לְקַבְּלָא הַהוּא קֹדֶשׁ הַקָּדָשִׁים, נְהִירוּ דְנָחִית, וּלְאִתְמַלְיָא מִתַּמָּן, כְּנוּקְבָא דְּמִתְעַבְּרָא מִן דְּכוּרָא, וְאִתְמַלְיָיא, וְלָא אִתְמַלְיָיא אֶלָּא מֵהַאי הֵיכָלָא, דְּמִתְתַּקְנָא לְקַבְּלָא הַהוּא נְהִירוּ עִלָּאָה, וְרָזָא דָא, הֵיכָלָא שְׁבִיעָאָה, אִיהוּ אֲתַר דְּחִבּוּרָא דְזִוּוּגָא, לְאִתְחַבְּרָא שְׁבִיעָאָה בִּשְׁבִיעָאָה, לְמֶהֱוֵי כֹּלָּא חַד שְׁלִימוּ, כְּדֵקָא חָזֵי.

140. Joyful is the portion of he who knows to connect with this unification. He is beloved above and below. The Holy One, blessed be He, decrees and he (that man) nullifies. HE ASKS: How is it conceivable that A RIGHTEOUS MAN criticizes his Master's will? HOW IS IT POSSIBLE THAT HE CANCELS OUT THE DESIRE OF THE HOLY ONE, BLESSED BE HE? AND HE ANSWERS: This is only possible when A RIGHTEOUS MAN forms links and knows how to make unifications, so that all faces shine, all is complete, and everything is wholly blessed. Then all judgments are abolished and none can be found in this world. Joyful is such a man's lot in this world and the next.
All that has been said about THE RIGHTEOUS MAN REFERS TO HIS ACTIONS below, IN THIS WORLD. Hence it is written of him: "the righteous is the world's foundation" (Mishlei 10:25), as he is the subsistence of the world. And each day a declaration is made about him: "And you shall rejoice in Hashem and shall glory in the Holy One, of Yisrael" (Yeshayah 41:16).

140. וּמָאן דְּיָדַע לְקַשְׁרָא יִחוּדָא דָא, זַכָּאָה חוּלָקֵיהּ, רְחִים לְעֵילָא, רְחִים לְתַתָּא, קֻדְשָׁא בְּרִיךְ הוּא גָּזֵיר וְאִיהוּ מְבַטֵּל. סָלְקָא דַעְתִּין, דְּאִיהוּ מְקַטְרְגָא בְּמָארֵיהּ, לָאו הָכֵי, אֶלָּא בְּגִין דְּכַד אִיהוּ קָשֵׁיר קְשִׁירִין, וְיָדַע לְיַחֲדָא יִחוּדָא, וְכָל אַנְפִּין נְהִירִין, וְכָל שְׁלִימוּ אִשְׁתְּכַח, וְכֹלָּא אִתְבָּרְכָא כְּדֵקָא יָאוּת, כָּל דִּינִין מִתְעַבְּרִין וּמִתְבַּטְּלִין, וְלָא אִשְׁתְּכַח דִּינָא בְּעָלְמָא. זַכָּאָה חוּלָקֵיהּ בְּעָלְמָא דֵּין, וּבְעָלְמָא דַּאֲתֵי, דָּא הוּא לְתַתָּא דִּכְתִיב בֵּיהּ וְצַדִּיק יְסוֹד עוֹלָם, דָּא הוּא קִיּוּמָא דְעָלְמָא, בְּכָל יוֹמָא קָארֵי עֲלוֹי כְּרוֹזָא וְאַתָּה תָּגִיל בַּה׳ בְּקְדוֹשׁ יִשְׂרָאֵל תִּתְהַלָּל.

141. כְּגַוְונָא דָא קָרְבָּנָא סָלְקָא תְּנָנָא, וּמְסַתְּפְּקִין כָּל חַד וְחַד, כִּדְקָחֲזֵי לֵיהּ, וְכַהֲנֵי בִּרְעוּתָא, וְלֵוָאֵי בְּבִסִימוּ דְּשִׁירָתָא, דָּא אִתְכְּלִיל בְּדָא, וְעַיְילֵי הֵיכָלָא בְּהֵיכָלָא, רוּחָא בְּרוּחָא, עַד דְּמִתְחַבְּרָן בְּדוּכְתַּיְיהוּ כִּדְקָא חָזֵי לֵיהּ, שַׁיְיפָא בְּשַׁיְיפָא, וְאִשְׁתַּלִּימוּ דָּא בְּדָא, וְאִתְיַיחֲדוּ דָּא בְּדָא, עַד דְּאִנּוּן חַד. וְנָהֲרִין דָּא בְּדָא.

141. Sacrifices achieve an effect similar TO THAT OF A RIGHTEOUS MAN'S PRAYER. The smoke OF THE SACRIFICE goes up and provides to each and every CHAMBER what is needed, as is becoming.
The priests, by their desire TO BRING GRATIFICATION TO THE SUPERNAL, and the Levites, by their chanting DURING THE OFFERING OF SACRIFICES, become unified with each other. THE LEVITES ARE UNIFIED WITH THE PRIESTS AND THE PRIESTS WITH THE LEVITES. THIS IS BECAUSE THE PRIESTS CHANNEL THE RIGHT COLUMN AND THE LEVITES CHANNEL THE LEFT. COMPLETION CANNOT OCCUR WHEN ONE IS WITHOUT THE OTHER. One chamber penetrates the other, and one spirit the other, until they all rest in their proper places, as is suitable. One organ is within the other and one complements the other. The elements merge, until they become one BY THE MATING OF THIS KISS and shine within each other BY EMBRACING.

142. כְּדֵין נִשְׁמָתָא עִלָּאָה דְּכֹלָּא, אַתְיָא מִלְּעֵילָא, וְנָהִיר לוֹן, וַהֲווֹ נְהִירִין כֻּלְּהוֹ בּוֹצִינִין בִּשְׁלִימוּ, כִּדְקָא חָזֵי, עַד דְּהַהוּא נְהוֹרָא עִלָּאָה אִתְעַר, וְכֹלָּא אָעֵיל לְגַבֵּי קֹדֶשׁ הַקָּדָשִׁים, וְאִתְבָּרְכָא וְאִתְמַלְיָיא כְּבֵירָא דְּמַיִין נָבְעִין, וְלָא פְּסְקִין, וְכֻלְּהוֹ מִתְבָּרְכָאן לְעֵילָא וְתַתָּא.

142. Consequently, this most supernal soul descends and shines on them, and all the candles, OR SFIROT, are becomingly lit in all their perfection, until this supernal light is aroused and all the chambers enter the Holy of Holies, WHICH IS THE SEVENTH CHAMBER. THIS IS WHAT IS INDICATED BY THE INNER MEANING OF 'THE MATING OF SEVENTH WITH SEVENTH.' THE SEVENTH CHAMBER is blessed and filled like a well of spring water that never ceases to flow, and all the upper and lower CHAMBERS are blessed.

143. הָכָא רָזָא דְּרָזִין, הַהוּא דְּלָא אִתְיְדַע, וְלָא אָעֵיל בְּחוּשְׁבְּנָא, רְעוּתָא דְּלָא אִתְפַּס לְעָלְמִין, בְּסִים לְגוֹ לְגוֹ בְּגַוַוּיְיהוּ, וְלָא אִתְיְדַע הַהוּא רְעוּתָא, וְלָא אִתְפַּס לְמִנְדַּע, וּכְדֵין כֹּלָּא רְעוּתָא חָדָא, עַד א״ס, וְכֹלָּא אִיהוּ בְּשְׁלִימוּ, מִתַּתָּא וּמִלְּעֵילָא, וּמִגּוֹ לְגוֹ. עַד דְּאִתְעֲבִיד כֹּלָּא חָד.

143. The innermost of secrets is THE LIGHT that cannot be conceived and is taken account of IN THE TEN SFIROT. It is a desire that can never be grasped. THIS LIGHT REFERS TO THE LIGHT OF YECHIDA, BECAUSE THE TEN SFIROT BEGIN FROM CHOCHMAH, BINAH, DAAT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT. The light of Yechida is sweetened deep within the Sfirot, and its desire cannot be conceived, NOT EVEN BY THOUGHT directed at knowing him. Thus, all THE LEVELS up to Ein Sof (The Endless World), BLESSED BE HE, unite into one, and everything is perfected from above, below, and within.

144. הַאי רְעוּתָא, לָא אָעֵיל לְגוֹ, אַף עַל גַּב דְּלָא אִתְיְדַע, עַד דְּכֹלָּא אִשְׁתְּלִים, וְאִתְנְהִיר בְּקַדְמִיתָא בְּכֻלְּהוֹ סִטְרִין, כְּדֵין בָּסִים הַהוּא רְעוּתָא, וְלָא אִתְפַּס לְגוֹ בְּגוֹ בִּסְתִימוּ, וּכְדֵין זַכָּאָה חוּלָקֵיהּ מָאן דְּיִתְדַּבֵּק בְּמָארֵיהּ, בְּהַהִיא שַׁעֲתָא. זַכָּאָה אִיהוּ לְעֵילָא, זַכָּאָה אִיהוּ לְתַתָּא, עֲלֵיהּ כְּתִיב יִשְׂמַח אָבִיךָ וְאִמֶּךָ וְתָגֵל יוֹלַדְתֶּךָ.

144. This desire, THE LIGHT OF YECHIDA, is not encased IN THE INNER PART OF THE LEVELS. Nevertheless, it stays within them unobserved, until they reach completion and radiate with every aspect, BOTH THE LIGHT OF CHOCHMAH AND THE LIGHT OF CHASSADIM, AS BEFORE. Hence, this desire that can not be grasped, is sweetened, and is ENCASED AND concealed deep within the inner parts. At that time, joyful is the portion of he who can cleave to his Master. He is complete above and below. Of him it is written: "Your father and mother will be glad and she who gave birth to you shall rejoice" (Mishlei 23:25).

145. תָּא חֲזֵי, כֵּיוָן דְּכֻלְּהוֹ אִשְׁתַּלִּימוּ דָּא בְּדָא, וְאִתְקַשְּׁרוּ דָּא בְּדָא, בְּקִשּׁוּרָא חָדָא, וְנִשְׁמָתָא עִלָּאָה נָהִיר לוֹן מִסִּטְרָא דְּלֵעֵילָא, וְכֹלָּא נְהוֹרִין אִינּוּן בּוֹצִינָא חָדָא, בִּשְׁלִימוּ, כְּדֵין רַעֲוָא חָדָא דְּמַחֲשָׁבָה אִתְפַּס, נְהִירוּ דְּלָא אִתְפַּס וְלָא אִתְיְדַע, בַּר הַהוּא רְעוּ דְּמַחֲשָׁבָה תְּפִיס, וְלָא יָדַע מַה תְּפִיס, אֶלָּא דְּאִתְנְהִיר וְאִתְבַּסָּם, הַהוּא רְעוּ דְּמַחֲשָׁבָה, וְאִתְמַלְיָא כֹּלָּא, וְאִשְׁתְּלִים כֹּלָּא, וְאִתְנְהִיר וְאִתְבַּסָּם כֹּלָּא, כִּדְקָא יָאוּת. וְעַל דָּא כְּתִיב אַשְׁרֵי הָעָם שֶׁכָּכָה לוֹ וגו׳.

145. Come and behold: Because they have been completed by each other and bind each other in oneness, and because the supernal soul, NAMELY BINAH, shines on them from above, all the lights become one perfect candle. Then, this light that cannot be grasped or observed, is grasped by a desire of the mind. Yet, this DESIRE OF THE MIND, CALLED THE LIGHT OF CHAYAH, THAT ENCASES THE LIGHT OF YECHIDA, still does not know what it has grasped. THIS IS BECAUSE THE LIGHT RADIATES WITHIN IT IN A CONCEALED MANNER. Still, the mind shines because of, and is sweetened by it, as it contains it.
All THE LEVELS are filled WITH HIS LIGHT. All reach completion and all shine because of him and are suitably sweetened. Hence, it is written "Happy are the people that this is their lot." (Tehilim 144:15).

146. And he who is attached to his Master in this manner inherits all the worlds. He is beloved above and below. His prayer never returns unanswered. He purifies himself before his Master as a son who satisfies all of his father's desires, giving him all that he requires. The fear of him is upon all creation and whatever he decrees, the Holy One, blessed be He, fulfills. Of him it is written: "You shall decree and it shall be established unto you, and the light shall shine upon your ways" (Iyov 22:28).

146. מָאן דְּזָכֵי לְאִתְדַּבְּקָא בְּמָארֵיהּ, כְּהַאי גַּוְונָא, יְרִית עָלְמִין כֻּלְּהוֹ, רְחִימָא לְעֵילָא, רְחִימָא לְתַתָּא, צְלוֹתֵיהּ לָא אֲהַדְּרָא רֵיקָנְיָא, דָּא אִתְחַטֵּי קַמֵּי מָארֵיהּ, כְּבְרָא קַמֵּי אֲבוֹי, וְעָבֵיד לֵיהּ רְעוּתָא בְּכָל מַה דְּאִצְטְרִיךְ, וְאֵימָתֵיהּ שַׁלִּיט עַל כָּל בְּרִיָּין, אִיהוּ גְּזֵיר וְקֻדְשָׁא בְּרִיךְ הוּא עָבֵיד. עֲלֵיהּ כְּתִיב וְתִגְזַר אֹמֶר וְיָקֻם לָךְ וְעַל דְּרָכֶיךָ נָגַהּ אוֹר.

34. "Let there be light"
An unprepared Vessel can be spiritually dangerous and destructive. Similarly, if acid is poured into a paper cup, the cup is not designed to receive the acid and it dissolves. Preparing the vessel of your being is the first step that must be taken before you even activate your desire to draw in spiritual Light.
Perusing the Hebrew letters from this segment of the Zohar prepares our Vessel so that we can receive and safely contain the awesome Light of the Creator.

147. "And Elohim said, let there be light, and there was light" (Beresheet 1:3). Rabbi Yitzchak said that we learn from these words that the Holy One, blessed be He, uprooted these plants and replanted them elsewhere. Hence the expression, "there was." Rabbi Yehuda said, that this implies that light had already existed. This is indicated in, "there was." It was not written, "there became light," but "there was light."
And when the Holy One, blessed be He, viewed the generations of the wicked, WHO ARE NOT WORTHY OF THE LIGHT, He stored it for the righteous. This is mentioned in the verse "light is sown for the righteous and gladness for those upright in their hearts" (Tehilim 97:11). Thus it was written: "And Elohim said, let there be light," as is written: "Who arose righteousness from the east" (Yeshayah 41:2).

147. וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי אוֹר. אָמַר רַבִּי יִצְחָק מִכָּאן דַּעֲקָרָן קֻדְשָׁא בְּרִיךְ הוּא לְהָנֵי נְטִיעָן, וְשָׁתֵיל לוֹן, מַשְׁמַע דִּכְתִיב יְהִי. ר׳ יְהוּדָה אוֹמֵר, אוֹר שֶׁכְּבָר הָיָה, תְּנַן מַשְׁמַע דִּכְתִיב וַיְהִי אוֹר, וְהָיָה לָא כְּתִיב, אֶלָּא וַיְהִי. וְכַד אִסְתַּכַּל קֻדְשָׁא בְּרִיךְ הוּא בְּאִינּוּן דָּרִין דְּרַשִׁיעַיָּיא. גְּנִיז לֵיהּ לְצַדִּיקַיָּיא, הה״ד אוֹר זָרוּעַ לַצַּדִּיק וּלְיִשְׁרֵי לֵב שִׂמְחָה, וְהָא אִתְּמַר וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר הה״ד מִי הֵעִיר מִמִּזְרָח וגו׳.

148. "And Elohim saw the light, that it was good" (Beresheet 1:4). What did He see? Rabbi Chiya said that this implies that He foresaw the actions of the wicked and stored the light, as we said before. Rabbi Aba DISAGREES, AND says, "And Elohim saw the light, that it was good," to store it away. THAT IS, HE DID NOT LOOK AT THE ACTIONS OF THE WICKED, BUT SAW THE MAGNIFICENCE OF THE LIGHT ITSELF, AND DECIDED THAT IT WAS GOOD FOR IT TO BE CONCEALED AND NOT REVEALED TO THE WORLD. "And Elohim saw the light." He saw its radiance beaming from one end of the world to the other, and He saw that it was better to store it, so that sinners might not benefit from it.

148. וַיַּרְא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב, מַאי רָאָה אָמַר רַבִּי חִיָּיא כִּדְקָאֲמָרָן, חָמָא בְּעוֹבָדַיְיהוּ דְּרַשִׁיעַיָּיא וְגָנֵיז לֵיהּ. ר׳ אַבָּא אָמַר וַיַּרְא אֱלֹקִים אֶת הָאוֹר כִּי טוֹב לְגָנוֹז אוֹתוֹ. וַיַּרְא אֱלֹקִים אֶת הָאוֹר, דְּסָלִיק נְהוֹרֵיהּ מִסְיָיפֵי עָלְמָא עַד סְיָיפֵי עָלְמָא, וְכִי טוֹב הוּא לְאַגְנָזָא לֵיהּ דְּלָא יֶהֱנוּן מִנֵּיהּ חַיָּיבֵי עָלְמָא.

149. Rabbi Shimon said "And Elohim saw the light that it was good"- This MEANS THAT HE DECIDED THAT no anger or judgment would be found in it. Similarly, it was said IN CONNECTION TO BILA'AM, "That it was good in the eyes of Hashem to Bless Yisrael" (Bemidbar 24:1), SO THAT A CURSE WILL NOT BEFALL YISRAEL. This is proven by the end of the verse, "And Elohim separated the light from the darkness," to prevent wrath AND JUDGMENT. And even though the Holy One, blessed be He, afterward united LIGHT AND DARKNESS as one, NEVERTHELESS THERE WAS NO FURTHER CONFLICT AND ANGER.

149. אָמַר רַבִּי שִׁמְעוֹן, וַיַּרְא אֱלֹקִים אֶת הָאוֹר כִּי טוֹב, דְּלָא יִשְׁתְּכַח בֵּיהּ רִתְחָא, כְּתִיב הָכָא כִּי טוֹב, וּכְתִיב הָתָם כִּי טוֹב בְּעֵינֵי ה׳ לְבָרֵךְ אֶת יִשְׂרָאֵל, וְסוֹפָא דִקְרָא וַיַּבְדֵּל אֱלֹקִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ, וּבְגִין כָּךְ לָא אִשְׁתְּכַח בֵּיהּ רִתְחָא, וְאַף עַל גַּב דְּשִׁתֵּף לוֹן קוּדְשָׁא בְּרִיךְ הוּא כַּחֲדָא.

150. תָּא חֲזֵי, נְהִירוּ עִלָּאָה, לְמֶהֱוֵי נָהֵיר הַאי אוֹר, וּמֵהַהוּא נְהִירוּ, חֲדוּ לְכֹלָּא בֵּיהּ, וְהוּא יְמִינָא לְאִתְעַטְרָא גּוּלְפּוֹי גְּלִיפִין בַּהֲדֵיהּ, וְהָא אִתְּמַר כְּתִיב מָה רַב טוּבְךָ אֲשֶׁר צָפַנְתָּ לִירֵאֶיךָ פָּעַלְתָּ לַחוֹסִים בָּךְ, מָה רַב טוּבְךָ, דָּא אוֹר קַדְמָאָה דְּגָנֵיז קוּדְשָׁא בְּרִיךְ הוּא לִירֵאֶיךָ, לַצַּדִּיקִים, לְאִנּוּן דַּחֲלֵי חַטָּאָה כִּדְקָאֲמָרָן.

150. Come and behold: The supernal radiance, BINAH, should continue to radiate, and through its radiance, it should bring gladness to all. This is THE POSITION OF the right, which was crowned with the right to regulate laws OF THE LEFT. It is written: "How great is your goodness, which you have laid upon those who fear you and which you have wrought for they who trust in you" (Tehilim 31:20). "How great is your goodness" alludes to the primordial light that the Holy One, blessed be He, stored away. "They who fear you" alludes to the righteous who fear sins, and as we said, ONLY THEY SHOULD ENJOY THE LIGHT.

35. "And there was evening and there was morning"
True spiritual power is achieved through the existence of both Light and Darkness. Spiritual transformation requires darkness so that there is something tangible transform, and Light is actually generated during this stage of transformation.
A simple candle can provide us with analogies to help enrich our understanding of the need for darkness. A tiny candle has no significance or worth when flickering against the backdrop of a brilliant sunlit day. But even a massive darkened arena responds to the lighting of one candle. In that setting, the candlelight assumes great importance and value. Moreover, it is the dark burning wick that gives rise to the candle's bright flickering flame. It is for reasons like these that darkness came into existence. Intently browsing the text of Hebrew letters, together with the knowledge gained by reading this section, delivers streams of shining Light into areas of darkness that may be present in our lives.

151. וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד, וַיְהִי עֶרֶב מִסִּטְרָא דְחֹשֶׁךְ, וַיְהִי בֹקֶר, מִסִּטְרָא דְאוֹר, וּמִגּוֹ דְּאִנּוּן מִשְׁתַּתְּפֵי כַּחֲדָא, כְּתִיב יוֹם אֶחָד, רַבִּי יְהוּדָה אָמַר, מַאי טַעֲמָא, בְּכָל יוֹמָא וְיוֹמָא כְּתִיב, וַיְהִי עֶרֶב וַיְהִי בֹקֶר. לְמִנְדַּע, דְּהָא לֵית יוֹם, בְּלָא לַיְלָה, וְלֵית לַיְלָה בְּלָא יוֹם, וְלָא אִבְעוּן לְאִתְפְּרָשָׁא.

151. "And there was evening and there was morning, one day." "And there was evening," WAS DRAWN from the side of darkness, NAMELY THE NUKVA. "And there was morning," WAS DRAWN from the side of light, NAMELY ZEIR ANPIN. And since ZEIR ANPIN AND NUKVA join together as one, it is written of them, "one day." THIS INDICATES THAT EVENING AND MORNING ARE LIKE ONE BODY, AND BOTH MAKE THE DAY.
Rabbi Yehuda asked: IF THE THE SCRIPTURE HAS ALREADY STATED THAT "THERE WAS EVENING AND THERE WAS MORNING" MEANS THE MATING OF ZEIR ANPIN AND NUKVA, why then are the words "and there was evening and there was morning" repeated each day? HE ANSWERS THAT it is to acknowledge that there cannot be day without night, nor night without day, and that they are inseparable.

152. אָמַר רַבִּי יוֹסֵי, הַהוּא יוֹם דְּנָפַק אוֹר קַדְמָאָה, אִתְפְּשַׁט בְּכָלְהוֹ יוֹמֵי, דִּכְתִיב בְּכָלְהוֹ יוֹם. אָמַר רַבִּי אֶלְעָזָר, מַשְׁמַע דִּכְתִיב בְּכָלְהוֹ בֹּקֶר, וְלָאו בֹּקֶר אֶלָּא מִסִּטְרָא דְאוֹר קַדְמָאָה. רַבִּי שִׁמְעוֹן אָמַר, יוֹמָא קַדְמָאָה, אָזֵיל עִם כָּלְהוֹ, וְכָלְהוֹ בֵּיהּ, בְּגִין לְאַחֲזָאָה דְּלָאו בְּהוֹ פֵּרוּדָא, וְכֹלָּא חַד.

152. Rabbi Yosi said that the day from which the primal light emerged extended into all the other days OF CREATION, as the word "day" is repeated in them all. Rabbi Elazar said that we learn this FROM THE FACT that the name morning was used in them all, because morning only relates to the primal light. THAT IS, MORNING MEANS THE FIRST REVELATION OF LIGHT.
Rabbi Shimon said that the first day accompanies all THE OTHERS, and that all are contained in THE FIRST. This shows that there is no fragmentation between them, and that all are one.

36. "Let there be light"
The power of these verses from the Zohar literally makes the Light manifest in our lives.

153. "And Elohim said, let there be light," ALLUDES TO the spreading of light downward. These are the angels that were created on the first day, and who subsist on the right side, BECAUSE THE FIRST DAY, CHESED, IS CONSIDERED TO PERTAIN TO THE RIGHT SIDE. HENCE, THE ANGELS DRAWN FROM IT PERTAIN TO THE RIGHT. In the quotation, "And Elohim saw the light that it was good," the particle Et (the) joins the opaque mirror THAT IS MALCHUT, with the shining mirror THAT IS ZEIR ANPIN. This is the union that was pronounced, "good."
Rabbi Elazar said that the particle Et (the) includes all the angels who come from the side of the light OF CHESED, and that they all shine as wholly as the first LIGHT, AS IT IS SAID OF THEM, "AND IT WAS GOOD."

153. וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר, יְהִי, אִתְפַּשְׁטוּתָא דְהַאי אוֹר לְתַתָּא, וְאִלֵּין אִינּוּן מַלְאָכִין דְּאִתְבְּרִיאוּ בְּיוֹמָא קַדְמָאָה, אִית לוֹן קִיּוּמָא, לְאִתְקַיְּימָא לְסִטַר יְמִינָא. וַיַּרְא אֱלֹקִים אֶת הָאוֹר כִּי טוֹב, אֶת לְאִתְכְּלָלָא אִסְפַּקְלַרְיָאָה דְּלָא נָהֲרָא עִם אִסְפַּקְלַרְיָאָה דְּנָהֲרָא דְּאִתְּמַר כִּי טוֹב, אָמַר רַבִּי אֶלְעָזָר, אֶת לְאִתְכְּלָלָא וּלְאַסְגָּאָה כֻּלְּהוֹ מַלְאָכִין דְּאַתְיָין מִסִּטְרָא דְּאוֹר דָּא, וְכֻלְּהוֹן נָהֲרִין כְּקַדְמֵיתָא בְּקִיּוּמָא שְׁלִים.

37. "Let there be a firmament"
The light of sun requires reflection off a physical object in order to illuminate. This is the secret of the word Firmament. To create resistance and a circuit of energy, a burning light bulb requires a filament. Man requires a metaphysical filament--the firmament-- to create resistance against the Left Column energy of our desire to receive, which is our evil inclination. This firmament or filament is our free will to resist the negative urges and desires of the ego. When we apply this resistance, we create a metaphysical circuit that generates spiritual Light.

154. "Let there be a firmament amidst the water" (Beresheet 1:6). Rabbi Yehuda said that these words indicate that the upper water was separated from the lower water and that a "firmament" means the spreading of water. Hence, he continues, the words "and let it divide water from water," mean let there be a division between the upper and lower waters.

154. יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם, אָמַר רַבִּי יְהוּדָה בְּהַאי אִתְפְּרָשׁוּ, מַיִין עִלָּאִין מִמַּיִין תַּתָּאִין. רָקִיעַ: פְּשִׁיטוּתָא דְּמַיִין, וְהָא אִתְּמַר, וִיהִי מַבְדִּיל, בֵּין מַיִין עִלָּאִין לְתַתָּאִין.

155. "And Elohim made the firmament" (Beresheet 1:7). THE WORDS "AND ELOHIM MADE" INDICATE THAT He acted by supernal greatness. It was not said 'there was a firmament,' but that He "made the firmament," indicating that He invested it with greatness.

155. וַיַּעַשׂ אֱלֹקִים אֶת הָרָקִיעַ, דַּעֲבִיד בֵּיהּ עֲבִידְתָּא, בִּסְגִיאוּ עִלָּאָה, וַיְהִי רָקִיעַ לָא כְתִיב, אֶלָּא וַיַּעַשׂ, דְּאַסְגֵּי לֵיהּ, בִּרְבוּ סַגְיָא.

156. Rabbi Yitzchak said that in the second DAY Gehenom was created for the wicked of the world. On the second DAY, conflict was created. The work was not finished on the second DAY, BUT ON THE THIRD. Thus the words "and it was good" were not used in conjunction with the second day. They were used only when the third day came, and the work was accomplished. Hence, "and it was good" was said twice, once for finishing the work started on the second day and once in reference to the third day's work. On the third day, the second day was corrected, and the conflict was settled FOR THE SAKE OF REVEALING THE RADIANCE OF BOTH. On the third day, mercy was extended TO EXEMPT all of the sinners in Gehenom FROM JUDGMENT. On the third day, the flames of Gehenom were moderated, OR COOLED, SO THAT THEY DID NOT SCORCH ANYMORE. Hence the second day was included in the third and completed by it.

156. אָמַר רַבִּי יִצְחָק, בַּשֵּׁנִי אִתְבְּרֵי גֵּיהִנֹּם, לְחַיָּיבֵי עָלְמָא, בַּשֵּׁנִי אִתְבְּרֵי מַחְלוֹקֶת, בַּשֵּׁנִי לָא אִשְׁתְּלִים בֵּיהּ עֲבִידְתָּא, וּבְגִין כָּךְ לָא כְתִיב בֵּיהּ כִּי טוֹב, עַד דַּאֲתָא יוֹם תְּלִיתָאָה, וְאִשְׁתְּלִים בֵּיהּ עֲבִידְתָּא, בְּגִין כָּךְ כִּי טוֹב תְּרֵי זִמְנֵי, חַד עַל אַשְׁלָמוּת עֲבִידְתָּא דְּיוֹם שֵׁנִי, וְחַד לְגַרְמֵיהּ. בְּיוֹם תְּלִיתָאֵי אִתְתַּקַּן יוֹם שֵׁנִי, וְאִתְפְּרַשׁ בֵּיהּ מַחְלוֹקֶת, וּבֵיהּ אִשְׁתְּלִימוּ רַחֲמֵי עַל חַיָּיבֵי גֵּיהִנֹּם, בְּיוֹמָא תְּלִיתָאָה מִשְׁתַּכְּכִין שְׁבִיבִין דְּגֵיהִנֹּם, בְּגִינֵי כָּךְ אִתְכְּלִיל בֵּיהּ יוֹם שֵׁנִי, וְאִשְׁתְּלִים בֵּיהּ.

157. ר׳ חִיָּא הֲוָה יָתֵיב קֳמֵיהּ דְּרַבִּי שִׁמְעוֹן, אָמַר לוֹ הַאי אוֹר בְּיוֹם רִאשׁוֹן, וְחֹשֶׁךְ בְּיוֹם שֵׁנִי, וְאִתְפְּרָשׁוּ מַיָּא, וּמַחְלוֹקֶת הֲוָה בֵּיהּ, אַמַּאי לָא אִשְׁתְּלִים בְּיוֹם רִאשׁוֹן, דְּהַאי יְמִינָא כְּלִיל לִשְׂמָאלָא, אָמַר לוֹ עַל דָּא הֲוָה מַחְלוֹקֶת, וּתְלִיתָאָה בָּעֵי לְמֵיעַל בֵּינַיְיהוּ, לְאַכְרָעָא וּלְאַסְגָּאָה בְּהוֹ שְׁלָם.

157. Rabbi Chiya, who was sitting in front of Rabbi Shimon, asked him why if the light emerged on the first day and if darkness, the separation of waters, and discord occurred on the second, was all not resolved by THE ILLUMINATION OF the first day, when the right embraced the left? BECAUSE THE LIGHT OF THE RIGHT, CONSIDERED THE ROOT OF THE SECOND DAY, HAD ALREADY EMERGED ON THE FIRST DAY, WHY WAS THE SECOND DAY MADE IN NEED OF THE THIRD DAY'S CORRECTION? RABBI CHIYA FURTHER POINTED OUT THAT THROUGH THE SECOND DAY'S CORRECTION BY THE THIRD DAY, ITS OWN RADIANCE WAS REDUCED, SUCH THAT IT COULD NOT SHINE DOWNWARD. IF THE SECOND DAY HAD BEEN CORRECTED BY THE FIRST DAY, THEN IT WOULD HAVE MAINTAINED ITS ESSENCE, AND NOT HAVE REDUCED ITSELF.
RABBI SHIMON said that this was the reason for the conflict. Actually, THE FIRST DAY WANTED TO CORRECT THE DEFICIENCY OF THE SECOND, AS THE ROOT WANTS TO CORRECT THE BRANCH. BUT THE SECOND DAY WOULD NOT ACCEPT ANY CONTROL BY THE FIRST DAY AND DISSENTED. Hence, it was necessary for the third day to intervene, settle the conflict between them, and restore peace.

38. "Let the earth bring forth grass"
The Zohar explains that the first Five Days of Creation do not deal with real time, but rather with spiritual phases. During these Five Days all the forces and entities of creation were maintained in a state of potential. The Sixth day of Creation refers to their physical manifestation, and the start of their physical existence.
Here, through the spiritual influences that emanate from each and every letter, the Zohar provides us with an opportunity to manifest and express the potential Light in our lives.

158. תַּדְשֵׁא הָאָרֶץ דֵּשֶׁא אִתְחַבְּרוּתָא דְּמַיִין עִלָּאִין בְּתַתָּאִין, לְמֶעְבַּד פֵּרִין, מַיִין עִלָּאִין, וְעַבְדֵי אִיבִּין, וְתַתָּאֵי קָרָאן לוֹן לְעִלָּאִין, כְּנוּקְבָא לְגַבֵּי דְּכוּרָא, בְּגִין דְּמַיִין עִלָּאִין דְּכוּרִין, וְתַתָּאֵי נוּקְבִין.

158. "Let the earth bring forth grass," (Beresheet 1:11) indicates the union of the upper waters with the lower waters to bear fruit. The upper produce fruit and the lower call upon the upper TO RECEIVE FROM THEM THE FRUIT THEY ARE TO BEAR IN THE WORLD. This is as the female calls upon the male TO CONCEIVE FROM HIM AND BRING FORTH OFFSPRING TO THE WORLD. This is because the upper waters are male, and the lower WATERS are female.

159. רַבִּי שִׁמְעוֹן אָמַר, כָּל דָּא הוּא לְעֵילָא, וְהוּא לְתַתָּא, אָמַר רַבִּי יוֹסֵי אִי הָכֵי אֱלֹקִים דְּקָא אָמְרָן מַאי אֱלֹקִים, אֱלֹקִים חַיִּים לְעֵילָא, וְאִי תֵימָא לְתַתָּא אֱלֹקִים סְתָם. אֶלָּא לְתַתָּא אִיהוּ תּוֹלְדוֹת כְּמָה דְאַתְּ אָמֵר, אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם, וְאַמְרִינָן בְּה׳ בְּרָאָם, וְהַהוּא לְעֵילָא, אֲבָהָן דְּכֹלָּא הוּא, אִיהִי עֲבִידָתָא, וְעַל דָּא אַרְעָא עַבְדַת תּוֹלְדוֹת, דְּהָא הִיא מִתְעַבְּרָא כְּנוּקְבָא מִן דְּכוּרָא.

159. Rabbi Shimon explains FURTHER that what is true for above is true for below. ABOVE IS THE SECRET OF ZEIR ANPIN AND LEAH, IN ZEIR ANPIN IS UPPER WATERS, AND LEAH IS LOWER WATERS. BELOW IS THE SECRET OF YAAKOV AND RACHEL, WHERE YAAKOV IS UPPER WATERS AND RACHEL IS LOWER WATERS. Rabbi Yosi said that if this be so, then what does "Elohim" mean IN THE PASSAGE, "AND ELOHIM SAID, LET THE EARTH PUT FORTH GRASS." What is THE NAME "Elohim" in the verse? It is the living Elohim above, NAMELY BINAH, AS REFERRED TO BY ALL 32 MENTIONS OF THE NAME ELOHIM IN THE WORKS OF CREATION. Are we to accept that THE NAME ELOHIM below is a plain Elohim? THIS, HE SAID, IS CONTRARY TO WHAT WAS EXPLAINED EARLIER (THAT IS, THAT ALL 32 ELOHIMS WITHIN THE 42 ARE THE NAMES OF BINAH, WHICH IS A LIVING ELOHIM).
RABBI YOSI REPLIED: Not so, the offspring are below. He quotes: "These are the generations of the heavens and earth when they were created (behibaram)" (Beresheet 2:4). As has already been explained, they were created by the letter Hei (Heb., behei braam), WHICH IS THE NUKVA FROM THE CHEST DOWNWARD OF ZEIR ANPIN, RACHEL WHO IS THE LAST HEI OF YUD-HEI-VAV-HEI, FROM WHERE COME ALL THE OFFSPRING. THE OFFSPRING DO NOT COME FROM THE NUKVA ABOVE THE CHEST. The One above is the Father of all LEVELS, NAMELY THE THREE SFIROT CHESED, GVURAH, AND TIFERET. ALL THAT COMES DOWN TO THE WORLDS COMES FROM THEM. AND SHE, THEIR NUKVA, COMPLETES THE FUNCTION OF GENERATION, BUT DOES NOT BEAR FRUIT. Consequently, the earth bears fruit by being made pregnant as a female by a male. THUS, "LET THE EARTH BRING FORTH GRASS" (BERESHEET 1:11) ALLUDES TO THE MATING OF THE UPPER AND LOWER WATERS, FROM THE CHEST UP. BUT

"THE EARTH BROUGHT FORTH GRASS" (BERESHEET 1:12) ALLUDES TO COMPLETION OF THE MATING OF UPPER AND LOWER WATERS, FROM THE CHEST DOWNWARD.

160. Rabbi Elazar then said that all the forces were latent in the earth, WHICH IS THE MALCHUT, and she did not fulfill her potential for bringing forth offspring, until the sixth day. This is as it is written: "let the earth bring forth living creatures" (Beresheet 1:24). Where it is written: "the earth brought forth grass," DOES NOT MEAN THAT THE GRASS EMERGED IN ACTUALITY. IT MEANS ONLY THAT it did not activate its forces UNTIL THE SIXTH DAY. All remained stored until the time came TO RELEASE THE FORCES, NAMELY ON THE SIXTH DAY. For at first it is written: "IT WAS FORMLESS AND VOID," MEANING desolate and empty in the Aramaic translation. THAT IS, IT WAS A DESERT. Then, ON THE THIRD DAY, it was suitably furnished with seeds, grass, plants, and trees. Finally, it put them forth ON THE SIXTH DAY. Similarly, the luminary bodies did not emit their light until it was needed.

160. ר׳ אֶלְעָזָר אָמַר, כָּל חֵילִין הֲווֹ בְּאַרְעָא, וְלָא אַפִּיקַת חֵילָהָא, וְאִינּוּן תּוֹלְדוֹתֶיהָ, עַד יוֹם הַשִּׁשִּׁי, דִּכְתִיב תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה, וְאִי תֵימָא וְהָא כְתִיב וַתּוֹצֵא הָאָרֶץ דֶּשֶׁא, אֶלָּא אֲפִיקַת תִּקּוּן חֵילָהָא לְאִתְיַישְׁבָא כִּדְקָא יָאוּת, וְכֻלָּא הֲוָה גְנִיז בֵּהּ עַד דְּאִצְטְרִיךְ, דְּהָא בְּקַדְמֵיתָא כְּתִיב צַדְיָיא וְרֵיקָנְיָא כְּתַרְגּוּמוֹ, וּלְבָתַר אִתְתַּקָּנַת, וְאִתְיַישְׁבַת וְקַבֵּילַת זַרְעָא, וּדְשָׁאִין וְעִשְׂבִין וְאִילָנִין כִּדְקָא יָאוּת, וְאַפִּיקַת לוֹן לְבָתַר. וּמְאוֹרוֹת הָכֵי נָמֵי לָא שִׁמְשׁוּ נְהוֹרָא דִּלְהוֹן עַד דְּאִצְטְרִיךְ.

39. "Luminous bodies of the firmament"
In these verses, we are given the ability to remove curses, all forms of negativity, and all forms of deprivation from our lives.

161. THE WORDS, "Let there be luminous bodies in the firmament of the Heaven" (Beresheet 1:14) are for the inclusion of the evil serpent, who befouled and caused the separation between the sun and the moon. As a result, they are not able to mate.
The word meorot (LUMINOUS BODIES) IS THEREFORE SPELLED WITHOUT A VAV so that it means 'curses.' The adjustment to the spelling is BECAUSE THE SERPENT caused the earth to be cursed, as is written: "cursed is the ground for your sake" (Beresheet 3:17). THAT IS, THE SERPENT WAS THE CAUSE OF THE SIN OF THE TREE OF KNOWLEDGE, A CONSEQUENCE OF WHICH WAS THAT THE EARTH WAS CURSED. Hence it is written "meorot" WITHOUT A VAV, WHICH MEANS CURSES.

161. יְהִי מְאֹרֹת בִּרְקִיעַ הַשָּׁמַיִם, לְאַכְלָלָא חִוְיָא בִישָׁא, דְּאַטִּיל זוּהֲמָא, וַעֲבַד פְּרוּדָא, דְּלָא מְשַׁמְּשׁ שִׁמְשָׁא בְּסִיהֲרָא. מְאֹרֹת לְוָוטִין, וְעַל דָּא גָּרִים דְּאִתְלַטְיָיא אַרְעָא, דִּכְתִיב אֲרוּרָה הָאֲדָמָה, וּבְגִין כָּךְ מְאֹרֹת כְּתִיב.

162. "Let there be luminous bodies" refers to one LUMINARY, AS IT IS SPELLED WITHOUT THE VAV (CONNOTING SINGULAR LUMINARY), is the moon. And THE WORDS, "the firmament of heaven," refer to the sun. THUS, THE ENTIRE EXPRESSION, "LET THERE BE LUMINOUS BODIES IN THE FIRMAMENT OF THE HEAVEN," INDICATES THAT both THE SUN AND MOON were coupled to illuminate the worlds BOTH above THE CHEST OF ZEIR ANPIN and below.
It is written "on the earth," and not "in the earth," to indicate RADIANCE above and below, AND TO TEACH US THAT all calculations are done according to the moon.

162. חַד, יְהִי מְאֹרֹת דָּא סִיהֲרָא, רְקִיעַ הַשָּׁמַיִם דָּא שִׁמְשָׁא, וְתַרְוַוּיְיהוּ בְּכְלָלָא חָדָא, לְאִזְדַּוְוגָא לְאַנְהָרָא עָלְמִין, לְעֵילָא וְתַתָּא, מַשְׁמַע דִּכְתִיב עַל הָאָרֶץ, וְלָא כְתִיב בָּאָרֶץ, דְּמַשְׁמַע לְעֵילָא וְתַתָּא, חוּשְׁבַּן דְּכֹלָּא בְּסִיהֲרָא הוּא.

163. Rabbi Shimon said that numerical measurements, determination of periods, and intercalary calculations are all made according to the moon, because above THE MOON, THIS MATING cannot be found TO RADIATE THE MOCHIN (ARAM. 'SPIRITUAL LIGHT') OF NUMERICAL CALCULATIONS. Rabbi Elazar said to him, however, this is not so, AS THERE ARE THE MOCHIN OF CALCULATIONS AND MEASUREMENT ABOVE THE MOON, for many calculations and measurements are made by our colleagues. But RABBI SHIMON explained that this is not what he meant. The MOCHIN OF calculation are made in the moon AND NOT IN ANY OTHER LEVEL, yet from this BASIS a man may proceed further and grasp CALCULATIONS IN higher LEVELS. INDEED, FROM THERE A MAN MAY ALSO PROCEED TO ATTAIN THE MOCHIN OF CALCULATIONS FROM LEVELS BEYOND THE MOON. RABBI ELAZAR said to him: Yet it is written: "Let them be as signs for seasons and days and years" (Beresheet 1:14). THIS USE OF THE PLURAL INDICATES THAT THE MOCHIN OF CALCULATION IS REVEALED BOTH IN THE

163. רַבִּי שִׁמְעוֹן אָמַר, גִּימַטְרִיָּאוֹת וְחֶשְׁבּוֹן תְּקוּפוֹת וְעִבּוּרִין, כֹּלָּא הוּא בְּסִיהֲרָא, דְּהָא לְעֵילָא לָאו אִיהוּ. אָמַר לוֹ ר׳ אֶלְעָזָר, וְלָא, וְהָא כַּמָּה חוּשְׁבָּנִין וְשִׁיעוּרִין קָעָבְדֵי חַבְרַיָּיא. אָמַר לוֹ, לָאו הָכֵי, אֶלָּא חוּשְׁבָּנָא קַיְּימָא בְּסִיהֲרָא, וּמִתַּמָּן יֵעוֹל בַּר נָשׁ לְמִנְדַּע לְעֵילָא, אָמַר לוֹ וְהָא כְתִיב וְהָיוּ לְאוֹתוֹת וּלְמוֹעֲדִים. אָמַר לוֹ, לְאוֹתֹת כְּתִיב, חָסֵר. אָמַר לוֹ הָא כְתִיב וְהָיוּ. אָמַר לוֹ הַוְיָין כְּלָהוֹן דִּיהֲוֹוֹן בֵּיהּ כְּאִסְקוֹפָא דָּא, דְּאִתְמַלְיָא מִכֹּלָּא, אֲבָל חוּשְׁבָּנָא דְּכֹלָּא בְּסִיהֲרָא הוּא.

MOON AND EVEN IN THE SUN, WHICH IS ZEIR ANPIN.
RABBI SHIMON said to him: Signs is spelled without Vav, INDICATING THE SINGULARITY OF THE MOON AND EXCLUDING THE SUN. RABBI ELAZAR said: It is written: "Let them be," INDICATING PLURALITY, THUS INCLUDING THE SUN.
RABBI SHIMON said: THIS IS NOT SAID ABOUT THE SUN AND MOON, BUT ABOUT THE PHASES OF THE MOCHIN. They were all within the MOON, WHICH IS LIKE a boat, filled with everything, but calculating them all is done only according to the moon, NOT THE SUN.

164. Come and see: There is one point, which is the beginning of reckoning and account. THAT IS, ARICH ANPIN, CALLED BEGINNING. That which is within and BEYOND ARICH ANPIN is completely unknowable.
There is one point above, where all is hidden, unrevealed, and unknown. IT IS BINAH OF ARICH ANPIN. From there starts the reckoning AND THE REVELATION of all that is hidden and deep, NAMELY THE SEVEN LOWER SFIROT OF BINAH OF ARICH ANPIN. There is also a point below, NAMELY NUKVA OF ZEIR ANPIN, which is the starting point OF THE REVELATION of all calculations and numbers. Consequently, it is the place from where THE MOCHIN RADIATE UPON all numerical measurements, determinations of seasons, intercalary days, festivals, holy days, and Shabbats.
And the children of Yisrael who cleave to the Holy One, blessed be He, reckon by the moon, AS THE SAGES HAVE SAID "YISRAEL RECKON BY THE MOON AND THE NATIONS OF THE WORLD BY THE SUN." They cleave to it and ascend it TO CLOTHE THE SUPERNAL BINAH, as it is written: "And you who cleave to Hashem, to your Elohim, are all alive today" (Devarim 4:4).

164. תָּא חֲזֵי, נְקוּדָה חַד אִית, וּמִתַּמָּן שֵׁירוּתָא לְמִמְנֵי, דְּהָא מַה דִּלְגוֹ דְּהַהִיא נְקוּדָה, לָא אִתְיְדַע, וְלָא אִתְיְיהַב לְמִמְנֵי, וְאִית נְקוּדָה לְעֵילָא סְתִים, דְּלָא אִתְגַּלְיָא כְּלַל, וְלָא אִתְיְדַע, וּמִתַּמָּן שֵׁרוּתָא לְמִמְנֵי, כָּל סְתִים וְעוֹמְקָא, הָכֵי נָמֵי אִית נְקוּדָה לְתַתָּא דְּאִתְגַּלְיָא, וּמִתַּמָּן הוּא שֵׁרוּתָא לְכָל חוּשְׁבְּנָא, וּלְכָל מִנְיָן, וְעַל דָּא, הָכָא הוּא אֲתַר לְכָל תְּקוּפוֹת, וְגִימַטְרִיָּאוֹת, וְעִבּוּרִין, וְזִמְנִין, וְחַגֵּי, וְשַׁבַּתֵּי. וְיִשְׂרָאֵל דְּדָבְקֵי בְּקֻדְשָׁא בְּרִיךְ הוּא עָבְדֵי חוּשְׁבָּן לְסִיהֲרָא, וְאִנּוּן דָּבְקִין בֵּיהּ, וְסָלְקִין לֵיהּ לְעֵילָא, דִּכְתִיב וְאַתֶּם הַדְּבֵקִים בַּה׳ אֱלֹקֵיכֶם וגו׳.

40. "Let the water teem with swarms"
The Swarms refer to the numerous angels that continually interact with humanity. The power to remove negative angels and their influences from our lives derives from the sacred letters. At the same time, we gain the power to connect ourselves to the positive influences of the good angels that populate the upper spiritual atmospheres.

165. "Let the water teem with swarms of living creatures" (Beresheet 1:20). Rabbi Elazar said: We have already explained that the LOWER waters teemed and gave birth like the upper WATERS, MEANING THAT THE LOWER WATERS GAVE BIRTH TO WHAT THEY RECEIVED FROM ABOVE.
It is said, "birds to fly over the earth." Why, he then inquired, use the word yeofef (to fly), instead of the simple yauf?

165. יִשְׁרְצוּ הַמַּיִם שֶׁרֶץ נֶפֶשׁ חַיָּה, אֲמַר רַבִּי אֶלְעָזָר, הָא אוֹקְמוּהָ, דְּאִינּוּן מַיִין רְחִישׁוּ וְאוֹלִידוּ כְּגַוְונָא דִּלְעֵילָא, וְהָא אִתְּמַר. וְעוֹף יְעוֹפֵף עַל הָאָרֶץ, יָעוּף מִבָּעֵי לֵיהּ, מַהוּ יְעוֹפֵף.

166. Rabbi Shimon said: This is a secret, BECAUSE IT ALLUDES TO THE CREATION OF ANGELS. 'Bird' refers to Michael, of whom it is written: "And one of the seraphim flew to me" (Yeshayah 6:6), "ONE OF THE SERAPHIM" REFERS TO MICHAEL. To fly (yeofef) is said about Gavriel, as it is written: "even the man Gavriel whom I had seen in the vision, at the beginning, being set aflight to fly swiftly" (Daniel 9:21). It is Eliyahu who is continuously upon the earth. ELIYAHU is not connected to the side of Aba and Ima because he FLIES with four wings as it is written: "And the spirit of Hashem shall carry you where I know not" (I Melachim 18:12). The "spirit of Hashem" indicates one wing, and "carry you" the second WING. "Where" the third, and "I know not the fourth. THUS, HE FLIES WITH FOUR WINGS.

166. אָמַר רַבִּי שִׁמְעוֹן רָזָא הוּא, וְעוֹף דָּא מִיכָאֵל, דִּכְתִיב וַיָּעָף אֵלַי אֶחָד מִן הַשְּׂרָפִים. יְעוֹפֵף דָּא גַּבְרִיאֵל, דִּכְתִיב וְהָאִישׁ גַּבְרִיאֵל אֲשֶׁר רָאִיתִי בֶּחָזוֹן בַּתְּחִלָּה מֵעָף בִּיעָף. עַל הָאָרֶץ, דָּא אֵלִיָּהוּ, דְּאִשְׁתְּכַח תְּדִיר בְּאַרְעָא, וְלָא מִסִּטְרָא דְּאַבָּא וְאִמָּא אִשְׁתְּכַח, דְּאִיהוּ בְּד׳ טָאסִין, דִּכְתִיב וְרוּחַ ה׳ יִשָּׂאֲךָ עַל אֲשֶׁר לֹא אֵדָע, וְרוּחַ ה׳ חַד, יִשָּׂאֲךָ תְּרֵין, עַל אֲשֶׁר תְּלַת, לֹא אֵדָע אַרְבַּע.

167. The words "upon the face" allude to THE CREATION OF the Angel of Death, because he darkens the face of the earth. It is as written: "and darkness upon the face of the deep" (Beresheet 1:1). The words, "the firmament of heaven," mean, as was written, that THE ANGEL OF DEATH goes up to heaven and accuses. He IS THE SATAN, HE IS THE EVIL INCLINATION, HE IS THE ANGEL OF DEATH. HE IS CALLED THE ANGEL OF DEATH, BECAUSE AFTER HE ACCUSES, HE TAKES THE ACCUSED'S SOUL. IT IS THEREFORE WRITTEN OF HIM, "UPON THE FACE OF THE FIRMAMENT OF HEAVEN," BECAUSE IT IS HIS WAY TO ACCUSE IN THE FIRMAMENT OF HEAVEN. Rabbi Aba said: But the Angel of Death was created on the second day! HOW CAN YOU SAY THAT "UPON THE FIRMAMENT OF HEAVEN" IS CONNECTED TO HIS CREATION WHEN, AS WAS STATED, IT IS CONNECTED TO THE FIFTH DAY? But "Upon the earth" refers to the Angel Refael, who is in charge of healing the earth. Through Refael, the earth is healed and becomes inhabitable for man. He is the healer to the powers OF THE EARTH. AND BECAUSE THE HEALING OF THE EARTH COMES FROM HIM, HIS CREATION IS INDICATED IN THE WORDS "UPON THE EARTH," WHILE the words "upon the face of the firmament of the heaven" refer to THE CREATION OF THE ANGEL Uriel. And all THE FOUR ANGELS, THE CARRIERS OF THE CHARIOT, are ALLUDED TO in this verse.

167. עַל פְּנֵי, דָּא מַלְאַךְ הַמָּוֶת, דְּהוּא אַחְשִׁיךְ פְּנֵי עָלְמָא, וּכְתִיב בֵּיהּ וְחֹשֶׁךְ עַל פְּנֵי תְהוֹם, רְקִיעַ הַשָּׁמַיִם, כִּדְאֲמָרָן, עוֹלֶה וּמַסְטִין וכו׳. אֲמַר רַבִּי אַבָּא, וְהָא מַלְאַךְ הַמָּוֶת בַּשֵּׁנִי אִתְבְּרֵי, אֶלָּא, עַל הָאָרֶץ, דָּא רְפָאֵל, דְּאִיהוּ מְמַנָּא לְאַסְוָותָא דְאַרְעָא, דִּבְגִינֵיהּ אִתְרַפְּיָאת אַרְעָא, וְקַיָּים בַּר נָשׁ עֲלָהּ, וְרָפֵי לְכָל חֵילֵיהּ, עַל פְּנֵי רְקִיעַ הַשָּׁמַיִם דָּא אוּרִיאֵל. וְכֹלָּא הוּא בַּקְּרָא.

168. The text proceeds, "And Elohim created the great sea creatures" (Beresheet 1:21). Rabbi Elazar said: Those are the seventy ministers of the upper worlds, in charge of the seventy nations, created for the purpose of controlling the earth. THUS THEY ARE CALLED "THE GREAT," INSTEAD OF "THAT MOVED," TO TEACH US THAT THEY WERE CREATED TO BE IN CHARGE.

168. וּבְגִין כָּךְ, כְּתִיב בַּתְרֵיהּ, וַיִּבְרָא אֱלֹקִים אֶת הַתַּנִּינִים הַגְּדוֹלִים, אֲמַר רַבִּי אֶלְעָזָר אִלֵּין אִינּוּן שַׁבְעִין מְמַנָּן רַבְרְבָן, עַל שַׁבְעִין עַמִּין, וּבְגִין כָּךְ אִתְבְּרִיאוּ כֻּלְּהוֹ, לְמֶהֱוֵי שַׁלִּיטָאן עַל אַרְעָא.

169. The words: "And every living creature (Heb., nefesh chayah) that moves" (Beresheet 1:21) refer to THE CREATION OF THE NEFESH OF Yisrael, who are surely the Nefesh of Chayah, WHICH IS THE NUKVA OF ZEIR ANPIN. THIS IS CERTAIN, BECAUSE THE ENTIRETY OF THE WORLD OF ATZILUT IS CONSIDERED THE LIGHT OF CHAYAH. They are therefore called "one nation in the earth" (II Shmuel 7:23). THE WORDS: "which the waters brought forth abundantly after their kind" (Beresheet 1:21) REFER TO those who occupy themselves with Torah. 'WATER' ALWAYS ALLUDES TO TORAH, AND WHOEVER OCCUPIES HIMSELF WITH HER MERITS THE NEFESH OF CHAYAH. AND HE WHO DOES NOT OCCUPY HIMSELF ALWAYS WITH TORAH DOES NOT HAVE A HOLY NEFESH. THE WORDS: "And every winged fowl after its kind" (Beresheet 1:21) ALLUDE TO the righteous among them, AMONG THOSE WHO OCCUPY THEMSELVES WITH TORAH, and for this reason, FOR BEING RIGHTEOUS, they merit the Nefesh of Chayah. According to another interpretation, the words, "every winged fowl," refer to the angels, worldly messengers, of whom we have already spoken.

169. וְאֵת כָּל נֶפֶשׁ הַחַיָּה הָרוֹמֶשֶׂת, אִלֵּין אִינּוּן יִשְׂרָאֵל, דְּאִינּוּן נֶפֶשׁ וַדַּאי דְּהַהוּא חַיָּה, וְאִקְרוּן גּוֹי אֶחָד בָּאָרֶץ. אֲשֶׁר שָׁרְצוּ הַמַּיִם לְמִינֵיהֶם, דְּאִינּוּן מִשְׁתַּדְּלִין בְּאוֹרַיְיתָא. וְאֵת כָּל עוֹף כָּנָף לְמִינֵהוּ, אִלֵּין צַדִּיקַיָּיא דִּבְהוֹן, וּבְגִין כָּךְ אִינּוּן נֶפֶשׁ חַיָּה. ד״א וְאֵת כָּל עוֹף כָּנָף כִּדְקָא אִתְּמַר, אִלֵּין אִינּוּן שְׁלוּחֵי עָלְמָא.

170. Rabbi Aba said that the words, "living creatures" refer to Yisrael, because they are children of the Holy One, blessed be He, from whom their holy souls originate. HE ASKED: From where do the souls of idolatrous nations originate? Rabbi Elazar said: Their souls come from the forces of the left, who defile them. Therefore, they are all impure and convey impurity to those who come close to them.

170. אֲמַר רַבִּי אַבָּא, נֶפֶשׁ חַיָּה אִינּוּן יִשְׂרָאֵל, בְּגִין דְּאִינּוּן בְּנֵי דְּקֻדְשָׁא בְּרִיךְ הוּא וְנִשְׁמַתְהוֹן קַדִּישִׁין מִנֵּיהּ אַתְיָין. נַפְשָׁאן דִּשְׁאָר עַמִּין עעכו״ם מֵאָן אֲתַר הוּא, אֲמַר רַבִּי אֶלְעָזָר, מֵאִינּוּן סִטְרֵי שְׂמָאלָא, דְּמְסָאֲבֵי לוֹן, אִית לוֹן נִשְׁמָתִין, וּבְגִין כָּךְ כֻּלְּהוֹ מְסָאֲבִין, וּמְסָאֲבִין לְמָאן דְּקָרֵב בַּהֲדַיְיהוּ.

171. "And Elohim said, 'let the earth bring forth living creatures...'" (Beresheet 1:24). These words refer to the rest of Chayot, APART FROM YISRAEL, each and every one receives according to its kind. Rabbi Elazar added, This supports our statement that "living soul" refers to Yisrael, who are holy supernal living souls. The words "Cattle and creeping things and Chayot of the earth" (Beresheet 1:24) refer to the Idolatrous nations, which are not living souls. Rather, they are, as we have said, DRAWN FROM THE FORCES OF THE LEFT, WHICH DEFILE THEM.

171. וַיֹּאמֶר אֱלֹקִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה וגו׳, כְּלְהוֹן שְׁאָר חֵיוָון אָחֲרָנִין כָּל חַד וְחַד כְּפוּם זִינֵיהּ, וְאָמַר רַבִּי אֶלְעָזָר, הַאי מְסַיְּיעָ לְמַה דַּאֲמָרָן, נֶפֶשׁ חַיָּה אִלֵּין יִשְׂרָאֵל, דְּאִינוּן נֶפֶשׁ חַיָּה קַדִּישָׁא עִלָּאָה. בְּהֵמָה וָרֶמֶשׂ וְחַיְתוֹ אֶרֶץ, אִלֵּין שְׁאָר עַמִּין עעכו״ם, דְּלָאו אִינוּן נֶפֶשׁ חַיָּה, אֶלָּא כִּדְקָאֲמָרָן.

41. "Let us make man"
The body of man is a reflection of Upper World forces. Every act we perform in our lower world initiates a corresponding spiritual action in the Upper Worlds. The magnitude of each action, however, is concealed from us. The simple physical hand movement of reaching into one's pocket to draw a few coins for charity arouses little effect in our physical environment. In the realm of the spirit, however, this act moves mountains. Scanning through the Aramaic text is another such action. It generates unimaginable positive energy for the reader, and for the world.

172. The words "Let us make man in our image and in our likeness" indicate that MAN was made of the six directions that comprise all, THAT IS, CHOCHMAH AND CHASSADIM, after the supernal image. Limbs are structured according to secret wisdom, according to the supernal structure. The words, "Let us make man," refer to the secret of male and female, made according to the holy supernal wisdom. ALL WAS DONE SO THAT MAN COULD RECEIVE SUPERNAL AND HOLY WISDOM. AND SINCE WISDOM CAN ONLY BE DRAWN THROUGH THE NUKVA, MAN WAS CREATED MALE AND FEMALE. IN THE VERSE, "In our image and in our likeness," IN WHICH IMAGE IS THE MOCHIM OF MALE AND LIKENESS IS THE MOCHIM OF FEMALE, they will construct each other, making MAN unique and fit to rule the world .

172. ״נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ״, דְּאִתְכְּלִיל בְּשִׁית סִטְרִין, כְּלֵיל מִכֹּלָא, כְּגַוְונָא דִלְעֵילָא, בְּשַׁיְיפֵי מִתְקָנָן, בְּרָזָא דְחָכְמְתָא, כִּדְקָא יָאוּת, כֹּלָּא תִּקּוּנָא עִלָּאָה. נַעֲשֶׂה אָדָם, רָזָא דְּכַר וְנוּקְבָא, כֹּלָּא בְּחָכְמְתָא קַדִּישָׁא עִלָּאָה. בְּצַלְמֵנוּ כִּדְמוּתֵנוּ, לְאִשְׁתַּכְלְלָא דָא בְּדָא, לְמֶהֱוֵי הוּא יְחִידָאי בְּעָלְמָא, שַׁלִּיט עַל כֹּלָּא.

42. "And Elohim saw all that He made"
When God created us, He saw the final outcome of His intention to bestow infinite fulfillment upon the Vessel for all eternity. The Creator actually saw the result even in the original thought, because He is above any concept of time. He perceives the end in the beginning. We, however, who are under the influence of time, find ourselves in a process of transformation that eventually paves the way for infinite fulfillment.
This section of the Zohar connects us to the Creator's original thought of creation. We can accelerate the process of change and connect ourselves to Light that is destined to be ours when we achieve our final correction.

173. "And Elohim saw all that He had made and behold, it was very good." These words correct the omission of the words, "it was good," in the second day. These words were omitted on the second day, because on it, death was created. Now, the words, "it was very good" are used. The colleagues have explained that "it was very good" refers to death. BECAUSE THIS IS SO, IT WAS FITTING TO USE "IT WAS GOOD" ON THE SECOND DAY, THE DAY ON WHICH DEATH WAS CREATED. BUT THE WORDS WERE NOT USED UNTIL THE SIXTH DAY, WHEN IT WAS REVEALED THAT DEATH IS VERY GOOD.

173. וַיַּרְא אֱלֹקִים אֶת כָּל אֲשֶׁר עָשָׂה, וְהִנֵּה טוֹב מְאֹד, הָכָא אִתְתַּקַּן, מַה דְּלָא אִתְּמַר כִּי טוֹב בַּשֵּׁנִי, בְּגִין דְּאִתְבְּרֵי בֵּיהּ מוֹתָא, וְהָכָא אִתְּמַר וְהִנֵּה טוֹב מְאֹד. וְאִזְלָא כְּמָה דְּאָמְרֵי חַבְרַיָּא, וְהִנֵּה טוֹב מְאֹד זֶה מָוֶת.

174. "And Elohim saw all that He made and behold, it was very good." HE ASKS: Did he not see that before? THE WORDS "AND ELOHIM SAW" GIVE THE IMPRESSION THAT HE ONLY SAW AFTER HE HAD CREATED. HE EXPLAINS: The Holy One, blessed be He, saw allTHE THINGS THAT HAD BEEN MADE AND THOSE YET TO BE MADE. And, these are those who commented that the particle Et before the word "all" indicates that He saw all the generations to be and all that was to happen in the world in each generation, before those generations even came to existence. THE WORDS, "which he had made," ALLUDE TO all the works of creation RECOUNTED IN BERESHEET. There, the foundation and root of all that was to be and will subsequently come to pass in the world, was established. Hence, the Holy One, blessed be He, foresaw all and placed all in the works of Creation.

174. וַיַּרְא אֱלֹקִים אֶת כָּל אֲשֶׁר עָשָׂה, וְהִנֵּה טוֹב מְאֹד, וְכִי לָא חָמָא לֵיהּ קוֹדֶם, אֶלָּא כֻּלָּא חָמָא לֵיהּ קֻדְשָׁא בְּרִיךְ הוּא, וּמַאן דַּאֲמַר אֶת כָּל, לְאַסְגָּאָה כָּל דָּרִין דְּיֵיתוּן לְבָתַר כֵּן, וְכֵן כָּל מַה דְּיִתְחַדֵּשׁ בְּעָלְמָא, בְּכָל דָּרָא וְדָרָא, עַד לָא יֵיתוּן לְעָלְמָא. אֲשֶׁר עָשָׂה דָּא כָּל עוֹבָדִין דְּבְרֵאשִׁית, דְּתַמָּן אִתְּבְרֵי יְסוֹדָא וְעִקָּרָא לְכָל מַה דְּיֵיתֵי וְיִתְחַדֵּשׁ בְּעָלְמָא לְבָתַר כֵּן. וּבְגִין כָּךְ חָמָא לֵיהּ קֻדְשָׁא בְּרִיךְ הוּא, עַד לָא הֲוָה, וְשַׁוֵּי כֻּלָּא בְּעוֹבָדָא דְּבְרֵאשִׁית.

175. The unique aspect of the words, "the sixth day," is the letter Hei (Heb. 'the'). The Hei was used in reference to no day EXCEPT THE SIXTH. FOR THE FORMULA IS NOT "THE FIRST DAY, THE SECOND DAY, AND SO ON," BUT RATHER "ONE DAY, A SECOND DAY, AND SO ON." This is because now the world was finished. WHICH IS ZEIR ANPIN AND NUKVA, WHO WERE COMBINED AT THE END OF THE WORKS OF CREATION, as the female was united with the male into one unit, Hei, with "sixth," to be completely one. "Thus the heavens and earth were finished" indicates that the unification OF THE MALE AND FEMALE was complete in every detail. THE WORKS OF CREATION were completed in every way and were fully equipped with everything.

175. יוֹם הַשִּׁשִּׁי מַאי שְׁנָא בְּכֻלְּהוֹ יוֹמֵי דְּלָא אִתְּמַר בְּהוֹ הֵ״א, אֶלָּא הָכָא כַּד אִשְׁתַּכְלֵל עָלְמָא, אִתְחַבְּרַת נוּקְבָא בִּדְכוּרָא, בְּחִבּוּרָא חַד, ה׳ בַּשִּׁשִּׁי לְמֶהֱוֵי כֻּלָּא חַד. וַיְכֻלּוּ אִשְׁתַּכְּלוּ כֻּלָּא חַד, אִשְׁתַּכְּלוּ מִכֻּלָּא, וְאִשְׁתַּלִּימוּ בְּכֻלָּא.

43. "The heavens and earth were finished"
The spiritual intention of this passage is to help us recognize that the Torah is not a book about morals, values, and ethics. The Torah is the actual channel and portal by which we connect to the Light of the Creator. This awareness gives us the ability to activate the Torah's spiritual powers. When we study the Torah, it becomes a vehicle by which we literally elevate into the Upper Worlds.

176. "The heavens and earth were finished along with all their hosts" (Beresheet 2:1). Rabbi Elazar quoted, "How great is your goodness which you have laid out for those who fear you. You have wrought for them who put their trust in you, before the sons of men" (Tehilim 31:20). Come and behold: The Holy One, blessed be He, placed man in the world. He gave him the abilities to perfect himself in His service and to correct his ways so as to merit the supernal light that the Holy One, blessed be He, saved for the righteous. This is, as it is written: "No eye has seen Elohim" (Yeshayah 64:3) ALLUDING TO THE STORED LIGHT. The words, "you will do for those who await you," REFER TO THE RIGHTEOUS.

176. וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם, רַבִּי אֶלְעָזָר פָּתַח, מָה רַב טוּבְךָ אֲשֶׁר צָפַנְתָּ לִירֵאֶיךָ פָּעַלְתָּ לַחוֹסִים בָּךְ נֶגֶד בְּנֵי אָדָם, תָּא חֲזֵי קֻדְשָׁא בְּרִיךְ הוּא בְּרָא לְבַר נָשׁ בְּעָלְמָא, וְאַתְקִין לֵיהּ לְמֶהֱוֵי שְׁלִים בְּפוּלְחָנֵיהּ, וּלְאִתְתַּקָּנָא אָרְחוֹי, בְּגִין דְּיִזְכֵּי לְנַהוֹרָא עִלָּאָה, דְּגָנִיז קֻדְשָׁא בְּרִיךְ הוּא לְצַדִּיקַיָּיא, כד״א עַיִן לֹא רָאָתָה אֱלֹהִים זוּלָתֶךָ יַעֲשֶׂה לִמְחַכֵּה לוֹ.

177. And how can one merit this STORED light? THE ANSWER IS, only through CONSTANT OCCUPATION with Torah. He who occupies himself with Torah every day merits a place in the afterworld, and it is considered as if he had built the world. Through Torah, the world was built and completed. Thus, the words, "Hashem founded the earth with wisdom, He established the heavens with understanding" (Mishlei 3:19), REFER TO THE WISDOM AND UNDERSTANDING FOUND IN TORAH. And it is also written, "And I will be a nurseling (Heb., amon) with him, and I will be his delight every day" (Mishlei 8:30), WHICH MEANS THAT TORAH WAS HIS CRAFTSMANSHIP (HEB. UMANUT) IN CREATING THE WORLD. Thus, whoever embraces TORAH completes and preserves the worlds. Come and behold: The Holy One, blessed be He, made the world by a breath and by a breath it is preserved. IT IS PRESERVED BY the breath of the mouths of those who study Torah. It is preserved even more by the breath of the children in the houses of learning, BECAUSE THE WORLD IS PRESERVED FOR THEM.

177. וּבַמֶּה יִזְכֵּי לֵיהּ לְבַר נָשׁ לְהַהוּא נַהוֹרָא, בְּאוֹרַיְיתָא. דְּכָל מַאן דְּאִשְׁתַּדַּל בְּאוֹרַיְיתָא בְּכָל יוֹמָא, יִזְכֵּי לְמֶהֱוֵי לֵיהּ חוּלְקָא בְּעָלְמָא דְּאָתֵי, וְיִתְחַשֵּׁב לֵיהּ כְּאִלּוּ בָּאנֵי עָלְמִין, דְּהָא בְּאוֹרַיְיתָא אִתְּבְנֵי עָלְמָא וְאִשְׁתַּכְלֵל, הה״ד ה׳ בְּחָכְמָה יָסַד אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה, וּכְתִיב וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשֻׁעִים יוֹם יוֹם, וְכָל דְּאִשְׁתַּדַּל בָּהּ, שַׁכְלִיל עָלְמִין, וְקַיְּים לֵיהּ, וְתָא חֲזֵי, בְּרוּחָא עֲבִיד קֻדְשָׁא בְּרִיךְ הוּא עָלְמָא, וּבְרוּחָא מִתְקַיְּימָא, רוּחָא דְּאִינּוּן דְּלָעְאן בְּאוֹרַיְיתָא, וְכָל שֶׁכֵּן רוּחָא דְּהֶבֶל דְּרַבְּיֵי דְּבֵי רַב.

178. מָה רַב טוּבְךָ, דָּא טוּבָא דְּאִתְגְּנִיז. לִירֵאֶיךָ, לְאִינּוּן דַּחֲלֵי חַטָּאָה. פָּעַלְתָּ לַחוֹסִים בָּךְ, מַאי פָּעַלְתָּ, דָּא עוֹבָדָא דִּבְרֵאשִׁית. רַבִּי אַבָּא אָמַר, דָּא גַּן עֵדֶן, דְּהָא בְּאוּמְנוּתָא עָבִיד לֵיהּ קֻדְשָׁא בְּרִיךְ הוּא בְּאַרְעָא, כְּגַוְונָא דִּלְעֵילָא. לְאִתְתַּקְפָא בֵּיהּ צַדִּיקַיָּיא, הה"ד פָּעַלְתָּ לַחוֹסִים בָּךְ נֶגֶד בְּנֵי אָדָם, דְּהָא הוּא נֶגֶד אָדָם וְאַחֲרָא נֶגֶד עִלָּאִין קַדִּישִׁין. אָמַר רַבִּי שִׁמְעוֹן גַּן עֵדֶן לְעֵילָא וְנֶגֶד בְּנֵי אָדָם הֲוֵי, לְאִתְכַּנְשָׁא בֵּיהּ צַדִּיקַיָּיא דְּעָבְדֵי רְעוּתָא דְּמָארֵיהוֹן.

178. FURTHERMORE, "How great is your goodness" refers to the hidden good, OR THE STORED LIGHT. "Those who fear you" relates to those who fear wrongdoingTHOSE WHO OCCUPY THEMSELVES CONSTANTLY WITH TORAHFOR WHOM THE LIGHT WAS STORED."You have wrought for them who trust in you." HE ASKS: What is the meaning of "wrought," AND HE RESPONDS THAT it refers to the works of Creation. THE WHOLE OF CREATION DID NOT COME ABOUT, AND COULD NOT BE MAINTAINED, IF NOT FOR THOSE WHO STUDY TORAH, THOSE WHO CAN DRAW, THROUGH THEIR LEARNING, UPON THE STORED LIGHT. Rabbi Aba said: THE WORD "WROUGHT" refers to the Garden of Eden, which the Holy One, blessed be He, crafted on earth in the image of the Supernal shape for the righteous to reinforce themselves. The words are "wrought for them who put their trust in you, which you had laid out for those who fear you before the sons of men," because THE LOWER GARDEN OF EDEN is for humans and the other oneTHE SUPERNAL GARDEN OF EDENis only for the supernal holy beingsNOT FOR PEOPLE. Rabbi Shimon said: THE WORD "WROUGHT" REFERS TO the supernal Garden of Eden, but even so, it is for the "sons of men." For there gather the righteous, who do the will of their Master. ALTHOUGH THE UPPER GARDEN OF EDEN IS NOT FOR HUMANS, THE RIGHTEOUS IN THE LOWER GARDEN OF EDEN RISE THROUGH THE AIR INTO THE UPPER GARDEN OF EDEN. EVEN THOUGH THE RIGHTEOUS MUST DESCEND AND RETURN TO THEIR PLACES, THE UPPER GARDEN IS STILL CONSIDERED FOR PEOPLE.

179. וַיְכֻלּוּ, דְּכָלּוּ עוֹבָדִין דִּלְעֵילָא וְעוֹבָדִין דִּלְתַתָּא, הַשָּׁמַיִם וְהָאָרֶץ, לְעֵילָא וְתַתָּא. רַבִּי שִׁמְעוֹן אָמַר עוֹבָדָא וְאוּמְנוּתָא דְּאוֹרַיְיתָא שֶׁבִּכְתָב, וְעוֹבָדָא וְאוּמְנוּתָא דְּתוֹרָה שֶׁבְּעַל פֶּה. וְכָל צְבָאָם, אִלֵּין פִּרְטֵי דְּאוֹרַיְיתָא, אִפִּין דְּאוֹרַיְיתָא, שִׁבְעִים פָּנִים לַתּוֹרָה. וַיְכֻלּוּ, דְּאִתְקַיְּימוּ וְאִשְׁתַּכְלְלוּ דָּא בְּדָא, שָׁמַיִם וָאָרֶץ פְּרַט וּכְלַל, וְכָל צְבָאָם רָזֵי דְּאוֹרַיְיתָא, דַּכְיָאן דְּאוֹרַיְיתָא מְסָאֲבָן דְּאוֹרַיְיתָא.

179. "And they were finished" indicates that all the work that was to be done, both above and below, was finished, for the "heavens and the earth" represent above and below. THE WORD "HEAVENS" ALLUDES TO THE SUPERNAL ABOVE, AND EARTH ALLUDES TO THE BELOW. Rabbi Shimon said: THE WORD "HEAVENS" ALLUDES TO THE COMPLETION OF the works and craftsmanship of the written Torah, THAT IS, THE STRUCTURE OF ZEIR ANPIN, WHICH IS CALLED THE "WRITTEN TORAH." And THE WORD "EARTH" REFERS TO THE COMPLETION OF the works and craftsmanship of the Oral Torah, THAT IS, THE STRUCTURE OF THE NUKVA CALLED "ORAL TORAH." THE WORD "WORKS" REFERS TO THE SIX ASPECTS OF ZEIR ANPIN AND "CRAFTS" REFERS TO THE TOP THREE SFIROT.
"All their hosts" refers to the details of Torah, the seventy alternative aspects of Torah, WHICH ARE THE DETAILS OF THE STRUCTURE OF ZEIR ANPIN, CALLED "TORAH." "AND THE HEAVENS AND EARTH were finished" MEANS that both ZEIR ANPIN AND THE NUKVA, CALLED HEAVEN AND EARTH, can coexist and complement each other. The Heavens and the earth are particular and general. "And all their hosts" are the inner meanings, CALLED 'SECRETS,' of Torah and the rules of Cleanliness and Uncleanness in Torah.

44. "And Elohim finished on the seventh day"
The Power of Blessing is the final necessary stage for any endeavor. Blessing assures that positive energy remains constant and consistent. Focused visual connection with the Zohar's text arouses and imbues the Power of Blessing into our lives, especially in the areas of greatest need.

180. וַיְכַל אֱלֹקִים בַּיּוֹם הַשְּׁבִיעִי, דָּא תּוֹרָה שֶׁבְּעַל פֶּה, דְּאִיהוּ יוֹם שְׁבִיעִי, וּבֵיהּ אִשְׁתַּכְלֵל עָלְמָא, דְּאִיהוּ קִיּוּמָא דְּכֹלָּא. מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וְלֹא כָּל מְלַאכְתּוֹ, דְּהָא תּוֹרָה שֶׁבִּכְתָב, אַפִּיק כֹּלָּא, בְּתוֹקְפָא דִּכְתַב דִּנְפַק מֵחָכְמְתָא.

180. "And Elohim finished on the seventh day," (Beresheet 2:2) alludes to the Oral Law, NAMELY MALCHUT, the seventh day. ZEIR ANPIN CONTAINS SIX DAYS AND THE NUKVA, WHICH IS MALCHUT, IS THE SEVENTH. On the seventh day, the world was completed, and all was preserved. It is written: "His work which he had made," and not 'all his work,' because the written Torah, WHICH IS ZEIR ANPIN, created the world through the power of written words, which are MOCHIN extended from Chochmah. HENCE, THE WORK WAS FINISHED ON THE SEVENTH DAY, WHICH IS MALCHUT, THE NUKVA OF ZEIR ANPIN.

181. תְּלַת זְמִנִין הָכָא בְּיוֹם הַשְּׁבִיעִי, וַיְכַל אֱלֹקִים בַּיּוֹם הַשְּׁבִיעִי, וַיִּשְׁבּוֹת בַּיּוֹם הַשְּׁבִיעִי וַיְבָרֶךְ אֱלֹקִים אֶת יוֹם הַשְּׁבִיעִי, הָא תְּלַת, וַיְכַל אֱלֹקִים, בַּיּוֹם הַשְּׁבִיעִי, דָּא תּוֹרָה שֶׁבְּעַל פֶּה, דְּעִם יוֹם הַשְּׁבִיעִי דָּא, אִשְׁתַּכְלֵל עָלְמָא כִּדְקָא אֲמָרָן.

181. The seventh day was mentioned three times in the text, "And Elohim finished on the seventh day... and He rested on the seventh day... and Elohim blessed the seventh day." "And Elohim finished on the seventh day" refers to the Oral Torah, WHICH IS MALCHUT, THE NUKVA OF ZEIR ANPIN. For by means of the seventh day, the world was finished and completed, as we have said.

182. וַיִּשְׁבּוֹת בַּיּוֹם הַשְּׁבִיעִי, דָּא יְסוֹדָא דְּעָלְמָא, בְּסִפְרָא דְּרַב יֵיבָא סָבָא דָּא יוֹבְלָא, וְעַל כָּךְ כְּתִיב הָכָא מִכָּל מְלַאכְתּוֹ, דְּכֹלָּא נָפִיק מִנֵּיהּ. וַאֲנַן, דָּא יְסוֹדָא כִּדְקָאֲמָרָן דְּהָא נַיְיחָא בֵּיהּ הֲוָה, יַתִּיר מִכֹּלָּא.

182. "And He rested on the seventh day" refers to the foundation of the world. In the book of Rabbi Yeba Saba, it is written THAT "HE RESTED..." refers to the Yovel (Jubilee), NAMELY THE ILLUMINATION OF THE LEFT SIDE OF BINAH. Hence, it is written: "from all of His work," because all originates from this. And we say that "AND HE RESTED" alludes to Yesod, not to the Jubilee, because rest dominates everything else. THAT IS, REST IN THE ILLUMINATION OF YESOD IS MORE REVEALED THAN THE REST IN THE ILLUMINATION OF THE JUBILEE.

183. וַיְבָרֶךְ אֱלֹקִים אֶת יוֹם הַשְּׁבִיעִי, דָּא כֹּהֵן גָּדוֹל, דְּמְבָרֵךְ לְכֹלָּא, וְהוּא נָטֵיל בְּרֵישָׁא, דְּתְנַן כֹּהֵן נוֹטֵל בָּרֹאשׁ, וּבְרִכָאן בֵּיהּ שַׁרְיָין לְבָרְכָא. וְאִקְרֵי שְׁבִיעִי. רַבִּי יֵיסָא סָבָא אָמַר, הָנֵי תְּרֵי, חַד בְּיִסּוֹדָא דְּעָלְמָא אִיהוּ, וְחַד בְּעַמּוּדָא דְּאֶמְצָעִיתָא.

183. "And Elohim blessed the seventh day" refers to the High Priest, who blesses all and takes the first share. As we have learned, the Priest takes the first share OF ALL FEASTS, and he is blessed. Hence, he can bless OTHERS, and is called the seventh. Rabbi Yesa Saba said that "AND... FINISHED" refers to the Yesod (Foundation) of the world, AND "BLESSED" to the central column, WHICH IS TIFERET.

184. וְכֵן וַיְקַדֵּשׁ אוֹתוֹ, לְמָאן, לְהַהוּא אֲתַר, דְּאָת קַיְימָא, בֵּיהּ שַׁרְיָא, כד״א וְהַרְאַנִי אוֹתוֹ וְאֶת נָוֵהוּ, וּבְהַאי אֲתַר שַׁרְיָין כָּל קְדוֹשִׁין לְעֵילָא, וְנָפְקֵי מִנֵּיהּ לִכְנֶסֶת יִשְׂרָאֵל, לְמֵיהַב לָהּ תַּפְנוּקָא, לֶחֶם פַּנָּג, וְאָזְלָא הָא כְּמָה דִכְתִיב מֵאָשֵׁר שְׁמֵנָה לַחְמוֹ וְהוּא יִתֵּן מַעֲדַנֵּי מֶלֶךְ. מֵאָשֵׁר, דָּא קַיְים שְׁלִים, שְׁמֵנָה לַחְמוֹ, דַּהֲוָה לֶחֶם עוֹנִי, אִתְהַדַּר לְמֶהֱוֵי לֶחֶם פַּנָּג. וְהוּא יִתֵּן מַעֲדַנֵּי מֶלֶךְ, מַאן מֶלֶךְ דָּא כְּנֶסֶת יִשְׂרָאֵל, הוּא יָהֵיב כָּל תַּפְנוּקִין דְּעָלְמִין, וְכָל קְדוּשִׁין דְּנָפְקִין מִלְּעֵילָא מֵהַאי אֲתַר נָפְקִין. וְעַל דָּא וַיְקַדֵּשׁ אוֹתוֹ, הַהוּא אָת קַיְימָא.

184. RABBI SHIMON SAID THAT "and he sanctified it" also REFERS TO YESOD, BECAUSE IT SAYS "AND HE SANCTIFIED IT" WITHOUT SAYING what HE SANCTIFIED. THIS PHRASE IS UNLIKE THE PREVIOUS PASSAGES "AND HE BLESSED, AND HE RESTED," because it refers to the place where the sign of the covenant is fixed, NAMELY YESOD. THE WORD OTO (IT) CAN BE INTERPRETED AS THE PLACE OF THE SIGN OF THE COVENANT, NAMELY YESOD, because it is written: "and he shows me both it (oto) and his habitation" (II Shmuel 15:25). "IT" REFERS TO YESOD, AND "HIS HABITATION" REFERS TO MALCHUT. This place, YESOD, is the dwelling of all supernal sanctities, the place from which the Nukva descends upon the congregation of Yisrael to bestow upon her luxuries and the bread of joy. This is in accordance with the verse, "From Asher his bread shall be fat, and he shall field the dainties of the king" (Beresheet 49:20). "From Asher" alludes to the perfect covenant. "His bread shall be fat," indicates that BEFORE THE CORRECTION OF THE YESOD, bread was a shame, but now, AFTER THE CORRECTION, it has become the bread of joy. In the words, "And he shall field the dainties of the king," "the king" refers to the congregation of Yisrael, WHICH IS THE NUKVA OF ZEIR ANPIN, to whom THE YESOD gives all the luxuries of the world. And all the sanctities that emerge from above originate from this place. Hence, "He sanctified it"the very sign of the covenant, THE YESOD.

45. "Which Elohim created to make"
When the Sabbath was brought forth into Creation, it greatly diminished the influence of the created negative forces. In our world, this same power is given to us through the Sabbath. Learning this section helps us weaken the negative forces in our daily existence.

185. כִּי בוֹ שָׁבַת, בֵּיהּ נַיְיחָא דְכֹלָּא, דְּעִלָּאִין וְתַתָּאִין, בֵּיהּ שַׁבַּתָּא לְנַיְיחָא, אֲשֶׁר בָּרָא אֱלֹקִים מִכְּלָלָא דְּזִכּוֹר נַפְקָא שְׁמוֹר, לְאַתְקָנָא עֲבִידְתָּא דְּעָלְמָא. לַעֲשׂוֹת, דָּא אוּמָנָא דְּעָלְמָא, לְמֶעְבַּד עֲבִידְתָּא דְכֹלָּא.

185. "For on it He rested" indicates that in it, NAMELY WITHIN YESOD, can be found rest for all, the upper and lower. In it is the Shabbat, for rest. "Which Elohim created" indicates that from the "remembering," "keeping" had come forth, to finalize the manufacturing of the world. "To make" is the craftsmanship of the world; "to make" alludes to the completed work, A DOING THAT PERFECTS EVERYTHING.

186. תוּ, פָּרֵישׁ ר׳ שִׁמְעוֹן מִלָּה וַאֲמַר, כְּתִיב שׁוֹמֵר הַבְּרִית וְהַחֶסֶד, שׁוֹמֵר, דָּא כְּנֶסֶת יִשְׂרָאֵל, הַבְּרִית, דָּא יְסוֹדָא דְעָלְמָא, וְהַחֶסֶד דָּא אַבְרָהָם, דִּכְנֶסֶת יִשְׂרָאֵל הִיא שׁוֹמֵר הַבְּרִית וְהַחֶסֶד, וְאִקְרֵי שׁוֹמֵר יִשְׂרָאֵל, דָּא הוּא נְטִיר פִּתְחָא דְכֹלָּא, בֵּיהּ תַּלְיָין כָּל עֲבִידָן דְעָלְמָא וַדַּאי. אֲשֶׁר בָּרָא אֱלֹקִים לַעֲשׂוֹת, לְשַׁכְלְלָא לְאַתְקָנָא כֹּלָּא, כָּל יוֹמָא וְיוֹמָא, וּלְאַפָּקָא רוּחִין וְנִשְׁמָתִין וַאֲפִלּוּ רוּחִין וְשֵׁדִין.

186. Rabbi Shimon further elucidated THE SENTENCE, "WHICH ELOHIM CREATED TO MAKE," WITH THE WORDS, "who keeps the covenant and the Chesed (kindness)" (Devarim 7:9). He explained that "who keeps" refers to the congregation of Yisrael, WHICH IS MALCHUT. "The covenant" is the foundation of the world, WHICH IS YESOD OF ZEIR ANPIN, and Chesed is Avraham, WHO IS CHESED OF ZEIR ANPIN. Because the congregation of Yisrael, MALCHUT, is the keeper of the covenant and Chesed, MEANING IT IS THE KEEPER OF CHESED AND OF THE YESOD OF ZEIR ANPIN. MALCHUT is called the Protector of Yisrael, BECAUSE ZEIR ANPIN IS CALLED YISRAEL AND MALCHUT PROTECTS HIS SFIROT. It protects the gateway to all THE SFIROT OF ZEIR ANPIN, YESOD BEING ITS LOWEST SFIRAH AND CHESED ITS UPPERMOST. AND BECAUSE MALCHUT PROTECTS THEM, IT IS VIEWED AS THE PROTECTOR OF ALL HIS SFIROT, FROM YESOD UP TO CHESED. Upon it depends the functioning of the world, BECAUSE IT PROTECTS ZEIR ANPIN FROM ANY INTEREFERENCE FROM OUTSIDE FORCES BY MEANS OF THE PROHIBITORY PRECEPTS. SIMILARLY, ALL CORRECTIONS AND DEEDS DEPEND ON IT, BY MEANS OF THE POSITIVE PRECEPTS. Hence, "that Elohim created to make," corrects and finalizes each and every day OF THE SIX DAYS OF CREATION, WHICH ARE THE SIX SFIROT OF ZEIR ANPIN. These words give birth to Holy spirits and souls; even evil spirits and demons ARE INCLUDED IN THE PHRASE, "WHICH ELOHIM CREATED TO MAKE."

187. וְאִי תֵּימָא דְּלָאו אִינּוּן תִּקּוּנָא דְעָלְמָא, לָאו הָכֵי, דְּהָא אִינּוּן לְתִקּוּנָא דְעָלְמָא הֲווֹ, וּלְאַלְקָאָה בְּהוֹ לְחַיָּיבֵי עָלְמָא, דְּאִנּוּן אָזְלִין לְקִבְלַיְיהוּ לְאוֹכְחָא לְהוֹ, וּמַאי דַּאֲזֵיל לִשְׁמָאלָא, אִתְאַחִיד בְּסִטְרָא שְׂמָאלָא לְקִבְלַיְיהוּ, בְּגִינֵי כָּךְ לְתִקּוּנָא הֲווֹ. תָּא חֲזֵי מַה כְּתִיב בִּשְׁלֹמֹה וְהוֹכַחְתִּיו בְּשֵׁבֶט אֲנָשִׁים וּבְנִגְעֵי בְּנֵי אָדָם מַאן נִגְעֵי בְּנֵי אָדָם אִלֵּין אִינּוּן מַזִּיקִין.

187. And it is not true that EVIL SPIRITS AND DEMONS play no role in correcting the world. Even they were created for the correction of the worldto slap the hands of the wicked of the world and admonish them, so they will follow correct paths. Whoever veers to the left side will find himself adhering to THE DEMONS AND EVIL SPIRITS OF the left side, who will punish him. In this way, THE DEMONS AND EVIL SPIRITS help correct THE WORLD. Come and see what was written about Solomon: "I will chasten him with the rod of men and with the plagues of the children of men" (II Shmuel 7:14). Those "plagues of the children of men" are the harmful pests WHO ARE THE DEMONS AND EVIL SPIRITS. BECAUSE THEY WERE CREATED TO PUNISH TRANSGRESSORS, PEOPLE FEAR THEM AND KEEP AWAY FROM SINS.

188. תָּא חֲזֵי, בִּשְׁעָתָא דְּאִתְבְּרִיאוּ, אִתְקַדַּשׁ יוֹמָא, וְאִשְׁתָּאֲרוּ רוּחָא בְּלָא גּוּפָא, וְאִלֵּין אִינּוּן בְּרִיָּין דְּלָא אִשְׁתַּכְלְלוּ, וּמִסִּטְרָא שְׂמָאלָא אִינּוּן זוּהֲמָא דְּדַהֲבָא, וְעַל דָּא, בְּגִין דְּלָא אִשְׁתַּכְלְלוּ וְאִינּוּן פְּגִימִין, שְׁמָא קַדִּישָׁא לָא שַׁרְיָא בְּהוֹ, וְלָא אִתְדַּבְּקוּ בֵּיהּ, וּדְחִילוּ דִּלְהוֹן מִשְּׁמָא קַדִּישָׁא אִיהוּ, וְזָעִין וְדַחֲלִין מִנֵּיהּ, וּשְׁמָא קַדִּישָׁא לָא שַׁרְיָא בַּאֲתַר פָּגִים.

188. Come and behold: At the time THE DEMONS AND EVIL SPIRITS were being created, the day, SHABBAT, was being sanctified. The demons and evil spirits were left without bodies, BECAUSE HE DID NOT HAVE THE TIME TO MAKE THEM BODIES. They are creatures who were not finalized, come from the left, and are considered the refuse of gold. Thus, because they were not finished and remained defective, the Holy Name cannot rest upon them, and they cannot cleave to it. They are terrified of the Holy Name and sweat with fear upon its mention. THEREFORE, THEY CANNOT CLEAVE TO IT. Furthermore, the Holy Name cannot prevail in an imperfect place.

189. וְתָא חֲזֵי, הַאי ב״נ דְּאִתְפְּגִים דְּלָא שָׁבַק בַּר בְּהַאי עָלְמָא, כַּד נָפַק מִנֵּיהּ, לָא אִתְדְּבַק בְּשְׁמָא קַדִּישָׁא, וְלָא עָאלִין לֵיהּ בְּפַרְגּוֹדָא, בְּגִין דְּאִיהוּ פָּגִים וְלָא אִשְׁתְּלִים, וְאִילָנָא דְּאִתְעֲקַר, בָּעְיָא נְטִיעָא זִמְנָא אָחֳרָא, בְּגִין דִּשְׁמָא קַדִּישָׁא אִשְׁתְּלִים בְּכָל סִטְרִין, וּפְגִימוּ לָא אִתְדְּבַק בֵּיהּ לְעָלְמִין.

189. Come and behold: A man who is imperfect because he does not leave a son behind him when he DEPARTS FROM this world cannot cleave to the Holy Name and will not be allowed beyond the curtain OF THE HOLY ONE, BLESSED BE HE, because he is defective and was not completed. And a tree that was uprooted, THAT IS, A MAN WHO DIES WITHOUT A SON, has to be replanted, BY BEING REINCARNATED INTO THIS WORLD a second time, because the Holy Name is perfect in all aspects. The defective man cannot therefore cleave to Him, BECAUSE SPIRITUAL CLEAVING IS A MATTER OF SIMILARITY OF FORM, AND THE DEFECTIVE ARE AS FAR AS EAST IS TO WEST FROM THE PERFECT.

190. Come and behold: Those creatures, NAMELY THE DEMONS AND EVIL SPIRITS, are defective above and below. Thus, they cannot join the upper, ON THE SIDE OF BINAH, or the lower, ON THE SIDE OF MALCHUT. Of them, it was written, "that Elohim created to make," WHICH MEANS HE CREATED CREATURES THAT NEED CORRECTING AND FINISHING. These creatures were not completed above or below, NEITHER FROM THE SIDE OF BINAH NOR FROM THE SIDE OF MALCHUT. And if they are BODILESS spirits, why are they not completed above FROM THE SIDE OF BINAH? Because THE SPIRITS were not perfected below on earth, BY RECEIVING A BODY, they cannot be completed from above, IN THE LIGHTS. BECAUSE THEY CAME FROM THE ASPECT OF MALCHUT, THEY NEED TO BE CLOTHED IN BODIES. AND SINCE THEY HAVE NO BODIES, THEIR SPIRITS ARE DEFECTIVE AS WELL, AND THEY CANNOT BE CORRECTED FROM ABOVE, IN BINAH.
They all come from the left side and are invisible to the human eye. They stand in opposition to people so that they can harm them. They have three of the characteristics of the ministering angels and three features in common with people. As has been explained, THEY HAVE WINGS, FLY FROM ONE END OF THE WORLD TO THE OTHER, AND FORETELL THE FUTURE AS DO THE MINISTERING ANGELS. THEY EAT, DRINK, PROCREATE, AND DIE LIKE PEOPLE.

190. וְתָא חֲזֵי, הָנֵי בְּרִיָּין, פְּגִימִין אִינּוּן, מֵעֵילָא וּמִתַּתָּא, וּבְגִינֵי כָּךְ לָא מִתְדַּבְּקָן לְעֵילָא, וְלָא מִתְדַּבְּקָן לְתַתָּא, וְאִלֵּין דִּכְתִיב בְּהוֹ אֲשֶׁר בָּרָא אֱלֹקִים לַעֲשׂוֹת, דְּלָא אִשְׁתַּלִּימוּ עֵילָא וְתַתָּא. וְאִי תֵּימָא הָא רוּחִין אִינּוּן, אַמַּאי לָאו אִשְׁתְּלִימוּ לְעֵילָא, אֶלָּא כֵּיוָן דְּלָא אִשְׁתְּלִימוּ לְתַתָּא בְּאַרְעָא, לָא אִשְׁתְּלִימוּ לְעֵילָא, וְכֻלְּהוֹ מִסְטַר שְׁמָאלָא קָא אַתְיָין, וּמִתְכַּסְיָין מֵעֵינָא דִּבְנֵי נָשָׁא, וְקָיְימֵי לְקִבְלַיְיהוּ לְאַבְאָשָׁא לוֹן. תְּלַת לוֹן כְּמַלְאֲכֵי הַשָּׁרֵת, וּתְלַת לוֹן כִּבְנֵי נָשָׁא, וְהָא אוֹקְמוּהָ.

191. After their creation, these spirits are left behind the millstones of the chasm of the great abyss. When the sanctity of the Shabbat day has passedAFTER THE SHABBATthese incomplete SPIRITS come into the world and fly around in all directions. People should beware of them. Then, once again, the entire left side reawakens and the flames of Gehenom blaze. All WHO COME from the left side float around the world; they want to clothe themselves with bodies, but they are unable to do so. At this time, people must protect themselves against them. Thus, the Sages prescribed the saying of the "Hymn for afflictions" (Tehilim 91), whenever one fears them in the world.

191. בָּתַר דְּאִתְבְּרִיאוּ רוּחִין, אִשְׁתָּאֲרוּ אִינּוּן רוּחִין, בָּתַר רֵחַיָּיא דְנוּקְבָא דִתְהוֹמָא רַבָּא, לֵילְיָא דְשַׁבַּתָּא וְיוֹמָא דְשַׁבַּתָּא, כֵּיוָן דִּנְפַק קְדוּשְׁתָא דְיוֹמָא, וְלָא אִשְׁתַּלִּימוּ, נְפָקוּ לְעָלְמָא, וְשָׁטָאן לְכָל סִטְרִין, וּבְעָיָא עָלְמָא לְאִתְנַטְרָא מִנַּיְיהוּ. דְּהָא כְּדֵין כָּל סִטַר שְׁמָאלָא אִתְעַר, וְאֶשָּׁא דְגֵיהִנֹּם מְלַהֲטָא, וְכָל אִינּוּן דְּבִסְטַר שְׁמָאלָא, אָזְלִין וְשָׁטָאן בְּעָלְמָא, וּבְעָאן לְאִתְלַבְּשָׁא בְּגוּפָא, וְלָא יְכִלִין, כְּדֵין בָּעֵינָא לְאִסְתַּמְרָא מִנַּיְיהוּ וְאַתְקִינוּ שִׁיר דִּפְגָעִים, בְּכָל שַׁעֲתָא דִּדְחִילוּ דִלְהוֹן שַׁרְיָא בְּעָלְמָא.

46. The Tabernacle of Peace
A protective shield of Light surrounds our world during the Sabbath. We can awaken this protective field of energy and draw it into our lives during all seven days of the week.

192. Come and behold: When the day is sanctified on the evening of Shabbat, a tabernacle of peace descends and settles on the world. HE ASKS: What is this tabernacle of peace? AND HE ANSWERS: It is the Shabbat. On Shabbat, all the evil spirits, stormy spirits, demons, and the defiled hide behind the millstone of the chasm of the great abyss. For when the Sanctity spreads over the world, the spirit of defilement does not waken; one runs from the other. HOLINESS SHUNS THE UNCLEAN, AND THE UNCLEAN SHUNS HOLINESS.

192. תָּא חֲזֵי כַּד אִתְקַדַּשׁ יוֹמָא בְּמַעֲלֵי שַׁבַּתָּא, סוּכַּת שָׁלוֹם שַׁרְיָא, וְאִתְפְּרִיסַת בְּעָלְמָא, מָאן סוּכַּת שָׁלוֹם, דָּא שַׁבַּתָּא, וְכָל רוּחִין וְעִלְעוּלִין וְשֵׁדִין, וְכָל סִטְרָא דִּמְסָאֲבֵי כֻּלְּהוֹ טְמִירִין, וְעָאלִין בְּעֵינָא דְּרֵיחַיָּיא דְנוּקְבָא דִתְהוֹמָא רַבָּא, דְּהָא כֵּיוָן דְּאִתְעַר קְדוּשְׁתָא עַל עָלְמָא, רוּחַ מְסָאֲבָא לָא אִתְעַר בַּהֲדֵיהּ, וְדָא עָרִיק מִקַּמֵּיהּ דְּדָא.

193. וּכְדֵין עָלְמָא בְּנִטִירוּ עִלָּאָה. וְלָא בָּעֵינָן לְצַלָּאָה עַל נְטִירוּ, כְּגוֹן שׁוֹמֵר אֶת עַמּוֹ יִשְׂרָאֵל לָעַד אָמֵן, דְּהָא דָּא בְּיוֹמָא דְּחוֹל אִתְתַּקַּן, דְּעָלְמָא בָּעְיָא נְטִירוּ, אֲבָל בְּשַׁבָּת, סוּכַּת שָׁלוֹם אִתְפְּרִיסָא עַל עָלְמָא, וְאִתְנְטִיר בְּכָל סִטְרִין, וַאֲפִילוּ חַיָּיבֵי גֵיהִנֹּם נְטִירִין אִינוּן, וְכֻלָּא בִּשְׁלָמָא אִשְׁתַּכְּחוּ, עִלָּאִין וְתַתָּאִין, וּבְגִין כָּךְ בְּקִדּוּשָׁא דְּיוֹמָא מְבָרְכִינָן הַפּוֹרֵס סֻכַּת שָׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָם.

193. Thus, ON SHABBAT, the world is under supernal protection. As a result, there is no need to pray for protection, as when one says, "who protects his people, Yisrael, forever, Amen." This blessing was prescribed for weekdays, when the world needs protection, but on Shabbat, a tabernacle of peace is spread over the world and protects it from all directions. Even the sinners of Gehenom are preserved, and all remain in peace, both the upper and lower.
Hence, upon sanctifying the day, we say, "He who spreads the tabernacle of peace over us and over all His people Yisrael and over Jerusalem," INSTEAD OF "HE WHO PROTECTS HIS PEOPLE YISRAEL," AS ON WEEKDAYS.

194. אַמַּאי עַל יְרוּשָׁלָם, אֶלָּא דָּא הִיא מְדוֹרָא דְּהַהִיא סֻכָּה, וּבְעֵינָא לְזַמְנָא לְהַהִיא סֻכָּה, דְּאִתְפְּרֵסַת עָלָנָא, וּלְמֵשְׁרָא עִמָּנָא, וּלְמֶהֱוֵי עָלָנָא כְּאִמָּא דְּשַׁרְיָיא עַל בְּנִין, וּבְג"ד לָא דָּחֲלִין מִכָּל סִטְרִין, וְעַל דָּא הַפּוֹרֵס סוּכַּת שָׁלוֹם עָלֵינוּ.

194. YET, HE ASKS: Why over Jerusalem? AND HE ANSWERS: Because it is the abode of this tabernacle. It behooves one TO PRAY AND summon the Tabernacle OF PEACE, so that it will be spread upon us, dwell with us, and be to us like a mother protecting her children. One, therefore, fears nothing ON SHABBAT from any side OF THE WORLD. Therefore, one says, "who spreads the tabernacle of peace over us," AND THERE IS NO NEED TO SAY "WHO PROTECTS HIS PEOPLE, YISRAEL, FOREVER, AMEN."

195. תָּא חֲזֵי, בְּשַׁעֲתָא דְּיִשְׂרָאֵל מְבָרְכִין וּמְזַמְּנִין לְהַאי סֻכַּת שָׁלוֹם, אוּשְׁפִּיזָא קַדִּישָׁא, וְאָמְרֵי הַפּוֹרֵס סֻכַּת שָׁלוֹם, כְּדֵין קְדוּשָׁתָא עִלָּאָה נָחֲתָא, וּפְרִיסַת גַּדְפָּהָא עֲלַיְיהוּ דְּיִשְׂרָאֵל, וּמְכַסְיָא לוֹן כְּאִמָּא עַל בְּנִין, וְכָל זִינִין בִּישִׁין, אִתְכַּנִּישׁוּ מֵעָלְמָא, וְיַתְבֵי יִשְׂרָאֵל תְּחוֹת קְדוּשָׁתָא דְּמָארֵיהוֹן, וּכְדֵין דָּא סֻכַּת שָׁלוֹם, יָהֵיב נִשְׁמָתִין חַדְתִּין לִבְנָהָא, מַאי טַעֲמָא בְּגִין דְּבֵיהּ נִשְׁמָתִין שַׁרְיָין, וּמִנֵּיהּ נָפְקִין וְכֵיוָן דְּשַׁרְיָא, וּפְרִיסַת גַּדְפָּהָא עַל בְּנָהָא, אֲרִיקַת נִשְׁמָתִין חַדְתִּין לְכָל חַד וְחַד.

195. Come and behold: When Yisrael bless and call the Tabernacle of Peace, the 'Holy Guest'WHICH ONLY APPEARS ON SHABBAT AND IS AN INFREQUENT GUESTthey say, "He who spreads the Tabernacle of Peace." Then the supernal sanctity comes down, spreads its wings over Yisrael, and covers them as a mother covers her children. And all evil leaves the world, and the people of Yisrael remain under the Holiness of their Master. Consequently, this Tabernacle of Peace gives new Neshamot (souls) to her children. HE ASKS: what is the reason IT GIVES NEW SOULS TO YISRAEL? AND HE ANSWERS that souls dwell in and issue from her, BECAUSE SHE IS BINAH. And because THIS TABERNACLE OF PEACE dwells upon and spreads her wings over her children, she sheds new souls upon each and every one of them.

196. תּוּ, אָמַר רַבִּי שִׁמְעוֹן, עַל דָּא תְּנִינָן שַׁבָּת, דּוּגְמָא דְּעָלְמָא דְּאָתֵי אִיהוּ, הָכֵי הוּא וַדַּאי, וְעַל דָּא, שְׁמִיטָה וְיוֹבֵל, דּוּגְמָא דָּא בְּדָא, וְשַׁבָּת וְעָלְמָא דְּאָתֵי הָכֵי הוּא, וְהַהוּא תּוֹסֶפֶת דְּנִשְׁמְתָא, מֵרָזָא דְּזָכוֹר קָא אַתְיָא, עַל הַאי סֻכַּת שָׁלוֹם, דְּנָטִיל מֵעָלְמָא דְּאָתֵי, וְדָא תּוֹסֶפֶת יַהֲבַת לְעַמָּא קַדִּישָׁא, וּבְהַהוּא תּוֹסֶפֶת, חָדָאן, וְיִתְנַשֵּׁי מִנַּיְיהוּ כָּל מִלִּין דְּחוֹל, וְכָל צַעֲרִין, וְכָל עָאקִין, כְּד"א בְּיוֹם הָנִיחַ ה' לְךָ מֵעֶצְבְּךָ וּמֵרַגְזְךָ וּמִן הָעֲבֹדָה הַקָּשָׁה וגו'.

196. Rabbi Shimon says further that this is the reason why we have learned that Shabbat is similar to the world to come, and this is true. Just as Shmitah (the Sabbatical Year) and Yovel (Jubilee) are equal to one another, so are Shabbat and the world to come. LIKE SHMITAH, SHABBAT IS MALCHUT; LIKE YOVEL, THE WORLD TO COME IS BINAH. AND SINCE WE LEARNED THAT SHABBAT AND THE WORLD TO COME ARE EQUAL TO EACH OTHER, THEN SHMITAH AND THE YOVEL ARE EQUAL TO ONE ANOTHER. The extra soul THAT THE TABERNACLE OF PEACE BESTOWS UPON HER CHILDREN comes from the secret of remembering, ZEIR ANPIN, to the Tabernacle of Peace that extends from the world to come. THE TABERNACLE OF PEACE RECEIVES the additional NESHAMOT FROM ZEIR ANPIN and gives them to the Holy Nation. The people are elated with the addition, and all worldly matters, sorrows, and evil are forgotten. Thus, it is written: "On the day that Hashem shall give you rest from sorrow and from your troubles" (Yeshayah 14:3) INDICATING THE TIME WHEN THE ADDITIONAL NESHAMOT ARE RECEIVED FROM THE TABERNACLE OF PEACE.

197. וּבְלֵילְיָא דְשַׁבַּתָּא, בָּעֵי ב״נ לְאַטְעָמָא מִכֹּלָּא, בְּגִין לְאַחֲזָאָה, דְּהַאי סֻכַּת שָׁלוֹם, מִכֹּלָּא אִתְכְּלִילַת, וּבְלִבָּד דְּלָא יַפְגִּים, מֵיכְלָא חָדָא לְיוֹמָא, וְאִית דְּאָמְרֵי תְּרֵין, לְתְרֵין סְעוּדָתֵי אָחֲרָנִין דְּיוֹמָא, וְשַׁפִּיר, וְכָל שֶׁכֵּן אִי סָלִיק יַתִּיר לְיוֹמָא, וְיָכֵיל לְמִטְעַם מִמֵּיכְלִין אָחֲרָנִין, וְלִזְעִירֵי בִּתְרֵי תַּבְשִׁילִין סַגְיָא, וְאוֹקְמוּהָ חַבְרַיָּא.

197. **On the evening of Shabbat, one should taste of all THE FOOD HE HAS, to show that this Tabernacle of Peace embraces all THREE COLUMNS OF BINAH. This is as long as nothing is lacking from the Shabbat day meal, BECAUSE THE HONOR OF THE DAY IS GREATER THAN THE NIGHT. Others say further that ONE SHOULD BEWARE THAT NOTHING IS LACKING from the two meals of the day, and it is well TO BE VERY CAREFUL WITH THAT. And it is needless to say that if one has more than two MEALS on SHABBAT day, he can still taste of all the foods ON THE EVE OF SHABBAT, as long as two dishes remain for the day of Shabbat. This was fully expounded upon.**

198. נֵר שֶׁל שַׁבָּת, לִנְשֵׁי עַמָּא קַדִּישָׁא אִתְיְהִיבַת לְאַדְלָקָא, וְחַבְרַיָּיא הָא אֲמָרוּ, דְּאִיהִי כִּבְּתָה בּוֹצִינָא דְעָלְמָא, וְאַחֲשִׁיכַת לֵיהּ כו׳ וְשַׁפִּיר. אֲבָל רָזָא דְמִלָּה, הַאי סֻכַּת שָׁלוֹם מַטְרוֹנִיתָא דְעָלְמָא הִיא, וְנִשְׁמָתִין דְּאִינּוּן בּוֹצִינָא עִלָּאָה, בָּהּ שַׁרְיָין, וְעַל דָּא מַטְרוֹנִיתָא בַּעְיָא לְאַדְלָקָא, דְּהָא בְּרוּכְתָּהָא אִתְאַחְדַת וַעֲבָדַת עוֹבָדָא.

198. **The Shabbat candles were given to the wives of the Holy people to light, and the friends have given a reason for that. They explained that when Chavah extinguished the candle of the world BY CAUSING ADAM TO EAT OF THE FRUIT OF THE TREE OF KNOWLEDGE, she BROUGHT DEATH AND darkness to the world. THUS, BY LIGHTING THE SHABBAT CANDLES, WOMEN CORRECT THAT WHICH CHAVAH, THE FIRST WOMAN, DID, and this is good. Nevertheless, a deeper interpretation is that the Tabernacle of Peace THAT SHINES ON SHABBAT is the Mother of the world, and the souls, which are Supernal candles, reside within her. Thus, a mother, OR A WOMAN, should light the candles. By doing so, she stands in the stead OF THE SUPERNAL MOTHER OF CHILDREN, THE TABERNACLE OF PEACE. BECAUSE she does so, THE UPPER MOTHER OF CHILDREN BESTOWS HOLY SOULS UPON HER CHILDREN, WHICH IS THE SECRET OF THE SUPERNAL SPIRITUAL CANDLES.**

199. וְאִתְּתָא בַּעְיָא בְּחֶדְוָה דְלִבָּה וּרְעוּתָא, לְאַדְלָקָא בּוֹצִינָא דְשַׁבָּת, דְּהָא יְקָרָא עִלָּאָה הִיא לָהּ, וּזְכוּ רַב לְגַרְמָהּ, לְמִזְּכֵּי לִבְנִין קַדִּישִׁין, דִּיהוֹן בּוֹצִינָא דְעָלְמָא, בְּאוֹרַיְיתָא, וּבְדַחֲלְתָּא, וְיִסְגּוֹן שְׁלָמָא בְּאַרְעָא, וִיהַיְבַת לְבַעְלָהּ אוֹרְכָא דְחַיִּין, בְּגִין כָּךְ בַּעְיָא לְאִזְדַּהֲרָא בָּהּ.

199. **FOR THIS REASON, a woman should light the candles of Shabbat with a joyful heart and great concentration, because the supernal Glory is hers. It is a great merit to herself to beget, IN LIGHTING THE CANDLES, holy sons who are the shining candles of Torah and Piety, and who will bring peace to the world. By lighting the candles, she also gives her husband long life. Hence, she should be very careful with THE LIGHTING OF THE CANDLES, AND SHOULD DO SO WITH GREAT CONCENTRATION.**

200. תָּא חֲזֵי, שַׁבָּת, לֵילְיָא וְיוֹמָא, זָכוֹר וְשָׁמוֹר, אִיהוּ כַּחֲדָא, וְעַל דָּא כְּתִיב זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ, וּכְתִיב שָׁמוֹר אֶת יוֹם הַשַּׁבָּת, זָכוֹר לִדְכוּרָא שָׁמוֹר לְנוּקְבָא, וְכֹלָּא חַד. זַכָּאִין אִינּוּן יִשְׂרָאֵל, חוּלָקֵיהּ דְּקֻדְשָׁא בְּרִיךְ הוּא, עַדְבֵּיהּ וְאַחֲסַנְתֵּיהּ, עֲלַיְיהוּ כְּתִיב אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ, אַשְׁרֵי הָעָם שֶׁה׳ אֱלֹקָיו.

200. **Come and behold: The evening and day of Shabbat combine "Remember" and "Keep." IN THE FIRST TABLETS, it was written, "Remember the Shabbat" (Shemot 20:8) and IN THE SECOND TABLETS, it was written, "Keep the Shabbat" (Devarim 5:12). BECAUSE "Remember" is the male PRESENCE OF ZEIR ANPIN and "Keep" is the female PRESENCE, OR THE NUKVA, OF ZEIR ANPIN, when "Remember" joins "Keep," all is one. Joyful are the people of Yisrael, who are the lot of the Holy One, blessed be He, His destiny and His inheritance. Of them, it is written: "Happy is the nation that this is their lot. Happy is that Nation that has Hashem as its Elohim" (Tehilim 144:15).**

47. "And Hashem Elohim built the rib"

This section helps every human being attract their true soulmates. Moreover, the letters and words of the Zohar help existing marriages rekindle the flames of passion and spiritual enlightenment.

201. "And Hashem Elohim built the tzela (rib) which he had taken from man" (Beresheet 2:22). Rabbi Shimon says: It is written, "Elohim understood her ways and He knew her place" (Iyov 28:23). There are many ways of looking at it, but what is the principal way of interpreting "Elohim understood (Heb., hevin) her ways?" It is similar to "and Elohim built (Heb. vayiven) the rib," even though RIB means the Oral Torah, WHICH IS MALCHUT, in which there is a path, as it is written, that "makes a way in the sea" (Yeshayah 43:16). THE SEA IS MALCHUT, AND IN IT HE MADE A PATH. Hence "And Elohim understood her ways."

201. וַיִּבֶן ה׳ אֱלֹקִים אֶת הַצֵּלָע אֲשֶׁר לָקַח מִן הָאָדָם וגו׳, אָמַר רַבִּי שִׁמְעוֹן כְּתִיב אֱלֹקִים הֵבִין דַּרְכָּהּ וְהוּא יָדַע אֶת מְקוֹמָהּ. הַאי קְרָא גְוָונִין סַגִּיאִין אִית בֵּיהּ, אֶלָּא מַהוּ אֱלֹקִים הֵבִין דַּרְכָּהּ, כד״א וַיִּבֶן ה׳ אֱלֹקִים אֶת הַצֵּלָע, דָּא תּוֹרָה שֶׁבְּע״פ, דְּאִית בָּהּ דֶּרֶךְ, כְּד״א הַנּוֹתֵן בַּיָּם דֶּרֶךְ, בְּגִינֵי כָּךְ אֱלֹקִים הֵבִין דַּרְכָּהּ.

202. "And He knew her place." HE ASKS: What is "her place?" AND HE ANSWERS: It is the Written Torah, NAMELY ZEIR ANPIN. The Written Torah, WHICH IS THE SECRET OF THE UPPER ZEIR ANPIN AND OF THE NUKVA FROM THE CHEST UPWARD, has knowledge. Hashem Elohim is a complete name to correct the MALCHUT in everything. Hence, THE MOCHIN OF THE NUKVA, OR MALCHUT, are called Chochmah and Binah, because they are created, with full perfection, from the two names of Yud-Hei-Vav-Hei and Elohim, WITH YUD-HEI-VAV-HEI CORRESPONDING TO CHOCHMAH AND ELOHIM TO BINAH. HENCE "ELOHIM UNDERSTOOD HER WAYS" RELATES TO THE EMANATION OF CHOCHMAH THAT COMES THROUGH BINAH, AND THIS EMANATION IS CALLED ELOHIM. "AND HE KNEW HER PLACE" IS DAAT, THE LIGHT OF CHASSADIM AND THE SECRET OF YUD-HEI-VAV-HEI, DRAWN FROM ABA THROUGH ZEIR ANPIN.

202. וְהוּא יָדַע אֶת מְקוֹמָהּ, מָאן מְקוֹמָהּ, דָּא תּוֹרָה שֶׁבִּכְתָב, דְּאִית בָּהּ דַּעַת. ה׳ אֱלֹקִים, שֵׁם מָלֵא, לְאַתְקָנָא לָהּ בְּכֹלָּא, וְעַל דָּא אִתְקְרִיאַת חָכְמָה, וְאִתְקְרִיאַת בִּינָה, בְּגִין דַּהֲוָה בְּשֵׁם מָלֵא, ה׳ אֱלֹקִים, בְּכֹלָּא בִּשְׁלִימוּ בִּתְרֵי שְׁמָהָן.

203. "The rib" is the mirror that does not shineMALCHUT. As it is written: "In tzali (my adversity) they rejoiced and gathered" (Tehilim 35:15). THE WORD INDICATES OPAQUE GLASS, WHICH NEEDS CORRECTING. THE WORDS, "THE RIB that He took from man," MEAN THAT HE TOOK MALCHUT OUT OF THE WRITTEN TORAH, WHICH IS ZEIR ANPIN. Because woman originates in THE MALCHUT OF the written Torah, "to the woman" indicates her connection with the flames of the left side. Torah, NAMELY ZEIR ANPIN, was given from the side of Gvurah, WHICH IS RELATED TO THE NUKVA. The word for woman (ISHAH) IS DERIVED FROM esh, meaning fire OR THE SIDE OF GVURAH, and Hei, INDICATING THE NUKVA TO WHICH THE FIRE OF GVURAH IS CONNECTED. And they are burned as one.

203. אֶת הַצֵּלָע, דָּא אַסְפַּקְלַרְיָאה דְּלָא נָהֲרָא, כְּד״א וּבְצַלְעִי שָׂמְחוּ וְנֶאֱסָפוּ. אֲשֶׁר לָקַח מִן הָאָדָם, בְּגִין דְּהָא מִתּוֹרָה שֶׁבִּכְתָב נָפְקַת. לְאִשָּׁה, לְאִתְקַשְׁרָא בְּשַׁלְהוֹבָא דִּסְטַר שְׂמָאלָא, דְּהָא אוֹרַיְיתָא מִסִּטְרָא דִּגְבוּרָה אִתְיְהֵיבַת. לְאִשָּׁה, לְמֶהֱוֵי אֵשׁ ה׳ קָטִיר כַּחֲדָא.

204. "And he brought her to Adam" because it is not fitting FOR THE NUKVA to exist alone; she is included within and cleaves to the written Torah, ZEIR ANPIN. And when THE NUKVA has united WITH ZEIR ANPIN, he feeds and prepares for her and bestows upon her all that she needs. Hence, it is written "And the earth" (Beresheet 1:1), IN WHICH THE VAV (AND) IN "AND THE EARTH" ALLUDES TO ZEIR ANPIN, WHICH BESTOWS AN ABUNDANCE UPON HER, CALLED "FOOD," as we have already explained.

204. וַיְבִאֶהָ אֶל הָאָדָם, בְּגִין דְּלָא בַּעְיָא לְאִשְׁתַּכְּחָא בִּלְחוֹדָהָא, אֶלָּא לְאִתְכְּלָלָא וּלְאִתְחַבְּרָא בְּתוֹרָה שֶׁבִּכְתָב, כֵּיוָן דְּאִתְחַבְּרַת בַּהֲדֵיהּ, הוּא יָזוּן לָהּ, וְיִתַּקֵּן לָהּ, וְיִתֵּן לָהּ מַה דְּאִצְטְרִיךְ, הַיְינוּ דִּכְתִיב, וְאֶת הָאָרֶץ, וְהָא אוֹקִימְנָא.

205. Here we learn that the mother and father must supply all the needs of a daughter before she is wed. After she has been joined with her husband, it is for him to feed and give her what she requires.
Come and behold: It is first written, "and Hashem Elohim built the rib," that is, that mother and father have prepared for her. Then, it is written: "He brought her to Adam," so they could join together and cleave to one another. Then, it is for HER HUSBAND to give her what she requires.

205. מִכָּאן אוֹלִיפְנָא, מָאן דְּאַנְסִיב בְּרַתֵּיהּ, עַד לָא תֵּיעוֹל לְבַעֲלָהּ, אֲבוּהָ וְאִמָּהּ מְתַקְּנִין לָהּ, וְיָהֲבִין לָהּ כָּל מַה דְּאִצְטְרִיךְ, כֵּיוָן דְּאִתְחַבְּרַת בְּבַעֲלָהּ, הוּא יָזוּן לָהּ, וְהוּא יִתֵּן לָהּ מַה דְּבָעְיָא. תָּא חֲזֵי, בְּקַדְמֵיתָא כְּתִיב, וַיִּבֶן ה׳ אֱלֹקִים אֶת הַצֵּלָע, דְּאַבָּא וְאִמָּא אִתְקִינוּ לָהּ, וּלְבָתַר, וַיְבִאֶהָ אֶל הָאָדָם, לְאִתְקַשְׁרָא כֹּלָּא כַּחֲדָא, וּלְאִתְחַבְּרָא חַד בְּחַד, וְהוּא יְהֵיב לָהּ מַה דְּאִצְטְרִיךְ.

206. Another interpretation of the verse, "Elohim understood her ways," is that when the daughter is in her mother's home, her mother cares for all her needs every day. Hence, Elohim, THE MOTHER, understood the ways OF THE NUKVA. When her husband marries her, he gives her what she wants and satisfies her needs. Thus, it was said that He, NAMELY THE HUSBAND, "knew her place," MEANING THAT THE HUSBAND CARES FOR THE WIFE ONCE SHE IS MARRIED TO HIM.

206. דָּבָר אַחֵר, אֱלֹקִים הֵבִין דַּרְכָּהּ, כַּד בְּרַתָּא בְּבֵי אִמָּא, הִיא אִסְתַּכְּלָא בְּכָל יוֹמָא, בְּכָל מַה דְּבַעְיָא בְּרַתָּהּ, דִּכְתִיב אֱלֹקִים הֵבִין דַּרְכָּהּ, כֵּיוָן דְּחַבְרַת לָהּ בְּבַעֲלָהּ הוּא יְהֵיב לָהּ כָּל מַה דְּבַעְיָא, וְיִתְקַן עוֹבָדָהָא, הָדָא הוּא דִכְתִיב, וְהוּא יָדַע אֶת מְקוֹמָהּ.

48. "And Hashem Elohim formed the man"
Man is born into this world with an evil inclination built into his nature. True transformation of character occurs through the assistance and spiritual power of a soulmate. This relationship gives us inner strength and willpower to complete our transformation.

207. It is written: "Hashem Elohim, Vayitzer (formed) the man" (Beresheet 2:7). VAYITZER IS SPELLED WITH TWO YUDS TO HINT THAT here man was completely formed, with both right and left. As we have explained, he was created with only the good inclination, NOT WITH THE EVIL INCLINATION. But LATER with "And Hashem Elohim formed," THE EVIL INCLINATION IS ALSO INCLUDED IN HIM. THIS IS THE HIDDEN REASON FOR THE TWO YUDSONE ALLUDES TO the good inclination, the other to the evil inclination. HE ASKS: WHY WAS HE GIVEN TWO INCLINATIONS? AND HE RESPONDS: The reason is that he was given the good for himself and the bad to awaken his desire for the female. The secret meaning of this is that the North, WHICH IS THE LEFT SIDE, always wakes toward the female and cleaves to her. Hence, she is called Ishah, WHICH IS ANALYZED AS THE FIRE OF HEI, WHICH IS FEMALE. FOR THE NUKVA IS BUILT BY, AND EMERGES FROM THE LEFT SIDE.

207. כְּתִיב וַיִּיצֶר ה׳ אֱלֹקִים אֶת הָאָדָם. הָכָא אִשְׁתַּכְלֵל בְּכֹלָא, בִּימִינָא וּבִשְׂמָאלָא, וְהָא אוֹקִימְנָא דְּאִתְכְּלִיל בְּיֵצֶר הַטּוֹב, אֲבָל וַיִּיצֶר ה׳ אֱלֹקִים, בְּיֵצֶר טוֹב וּבְיֵצֶר רָע, אַמַּאי, אֶלָּא יֵצֶר טוֹב לֵיהּ לְגַרְמֵיהּ, יֵצֶר הָרָע, לְאַתְעָרָא לְגַבֵּי נוּקְבֵי. רָזָא דְמִלָּה, מִכָּאן אוֹלִיפְנָא דְּצָפוֹן אִתְעַר תְּדִיר לְגַבֵּי נוּקְבָא, וְאִתְקַשַּׁר בַּהֲדָהּ, וּבְגִין כָּךְ אִתְקְרִיאַת אִשָּׁה.

208. Come and behold: The good and bad inclinations WERE GIVEN TO MAN because the female was placed between the two inclinations, connected to both. Yet, she cannot be placed between them until the evil inclination awakens within her and the two inclincations connect. After they are connected, the good inclination, which is joy, rouses itself and draws THE NUKVA to itself.

208. וְתָא חֲזֵי יֵצֶר טוֹב וְיֵצֶר הָרָע, בְּגִין דְּאִתְיַיהֲבַת נוּקְבָא בֵּינַיְיהוּ וְאִתְקַשְּׁרָא בַּהֲדַיְיהוּ, וְלָא מִתְקַשְּׁרָא עַד דְּיֵצֶר הָרָע אִתְעַר לְגַבָּהּ. וּמִתְקַשְּׁרָן דָּא בְּדָא, וְכֵיוָן דְּמִתְקַשְּׁרָן דָּא בְּדָא, כְּדֵין אִתְעַר יֵצֶר טוֹב, דְּאִיהוּ חֶדְוָה, וְאַיְיתֵי לָהּ לְגַבֵּיהּ.

209. We have already explained "the man," yet MAN WAS ALSO COMPRISED of both male and female aspects, unable to separate and face each other. The words "dust from the earth" indicate that now he is about to be made ready, THAT IS, NOW THE TWO ASPECTS WILL SEPARATE AND FACE EACH OTHER. Come and behold: When a woman is wed to her husband, she is called by her husband's name, man, womanrighteous, righteousness, He is a young ofer (deer), she is afar (dust); he is called 'a deer,' and she 'a gazelle.'

209. אֶת הָאָדָם, הָא אוֹקִימְנָא. אֲבָל דְּכַר וְנוּקְבָא כַּחֲדָא, מִתְפָּרְשָׁן לְמֶהֱוֵי אַפִּין בְּאַפִּין. מַה כְּתִיב עָפָר מִן הָאֲדָמָה. הַשְׁתָּא קָיְימָא לְאַתְקָנָא. תָּא חֲזֵי, אִתְּתָא כַּד אִתְחַבְּרַת בְּבַעֲלָהּ, אִתְקְרִיאַת עַל שֵׁם בַּעֲלָהּ, אִישׁ אִשָּׁה, צַדִּיק צֶדֶק, אִיהוּ עוֹפֶר, וְאִיהִי עָפָר, אִיהוּ צְבִי וְאִיהִי צְבִיָּה, צְבִי הִיא לְכָל הָאֲרָצוֹת.

49. "Baal and Asherah"
These two words refer to two aspects of idol worship. Idol Worshipping refers not only to bowing down before statues and icons. Idol worshipping includes any material possession or external situation that controls our emotions and behavior or that motivates us in any way. When any of these influences determine our degree of contentment and joy in life, then we have surrendered control and severed our connection to the Light, the true source of all fulfillment. Often, our negative tendencies lead us to become worshippers of wealth, or disciples of our own egos.
We can remove the power and allure of the "idols" that control us by meditating upon the Hebrew passages.

210. It is written: "You shall not plant an asherah (grove; also, the name of a goddess) of any kind of tree at the altar of Hashem your Elohim which (Heb., asher) you shall make" (Devarim 16:21). ARE WE TO UNDERSTAND FROM THE WORDS "at the altar" THAT ONLY BESIDE AN ALTAR IT IS NOT PERMITTED TO PLANT A GROVE? If so, then who permitted planting a grove anywhere else, or above an altar? But, as we have explained, Asher is the name of the husband and his wife is called after him, Asherah. Thus, the words "all the vessels made for the Baal and Asherah" (II Melachim 23:4) INDICATE THE SIDE OPPOSING ZEIR ANPIN AND THE NUKVA OF THE HOLINESS; THE SIDE WHERE BAAL (LIT. HUSBAND) IS AGAINST ZEIR ANPIN, AND ASHERAH IS AGAINST THE NUKVA. Hence, WE UNDERSTAND THE QUESTION OF WHY it says, "You shall not plant an Asherah at the altar of Hashem your Elohim." IN THE WORDS, "AT THE ALTAR," "AT" IS SYNONYMOUS WITH "INSTEAD OF." THE VERSE MEANS "YOU SHALL NOT PLANT AN ASHERAH" OF IDOLATRY in the place of Hashem your Elohim because the altar of Hashem is situated upon it, THAT IS, ABOUT TO ANNUL THE KLIPAH OF ASHERAH, AS WAS SAID BEFORE. Thus, do not plant an other Asherah OF IDOLATRY against the Altar.

210. כְּתִיב לֹא תִטַּע לְךָ אֲשֵׁרָה כָּל עֵץ אֵצֶל מִזְבַּח ה׳ אֱלֹהֶיךָ אֲשֶׁר תַּעֲשֶׂה לְךָ. אֵצֶל מִזְבַּח, וְכִי לְעֵילָא מִנֵּיהּ, אוֹ בַּאֲתַר אָחֳרָא מָאן שַׁרְיֵיהּ, אֶלָּא הָא אוֹקִימְנָא, אֲשֶׁר, דָּא בַּעֲלָהּ, דְּאִתְּתָא אִתְקְרִיאַת עַל שׁוּם בַּעֲלָהּ, אֲשֵׁרָה, וְעַל דָּא כְּתִיב לַבַּעַל וְלָאֲשֵׁרָה, בְּגִין כָּךְ כְּתִיב לֹא תִטַּע לְךָ אֲשֵׁרָה כָּל עֵץ אֵצֶל מִזְבַּח ה׳ אֱלֹקֶיךָ, לְקָבֵל אֲתַר דְּהַהוּא מִזְבַּח ה׳, דְּהָא מִזְבַּח ה׳ אִיהוּ קָיְימָא עַל דָּא, וְעַל דָּא לְקָבְלָה, לֹא תִטַּע לְךָ אֲשֵׁרָה אָחֳרָא.

211. Come and behold: All those who worship the sun are always referred to as the worshippers of Baal, and those who worship the moon are called worshippers of Asherah. Hence, the above passage "for the Baal and Asherah" REFERS TO BAAL, WHO IS THE SUN AND IS MALE, AND THE ASHERAH, WHO IS THE MOON AND IS FEMALE. She is called Asherah after her husband Asher.
But, if she is called ASHERAH AFTER HER HUSBAND Asher, why is THE NUKVA not called ASHERAH anymore? ALTHOUGH THE NUKVA OF PURITY IS NO LONGER CALLED SO, she was called Asherah in the past after the passage: "Happy (oshri) am I, for the girls will call me blessed" (Beresheet 30:13). SHE WAS CALLED SO BY THOSE WHO PRAISED AND AKNOWLEDGED HER. AND, IT IS WRITTEN OF HER: "BEAUTIFUL OF ALL SITES, THE JOY OF THE WHOLE EARTH" (TEHILIM 48:3). But the other nations did not acknowledge her, erected an ASHERAH OF IDOL WORSHIP in her stead, and moreover BELITTLED HER, as it is written: "All that Honored her yet despised her" (Eichah 1:8). And hence, the name Asherah was taken away from her BECAUSE THEY STOPPED ACKNOWLEDGING HER. And to prevent the other Idolatrous nations from gaining strength, she is called an altar, which is made of earth. This is as written: "An altar of earth YOU SHALL MAKE FOR ME" (Shemot 20:24). Hence, it was said OF ADAM: "AND HASHEM ELOHIM MADE ADAM FROM the dust of the earth," WHERE DUST IS MALCHUT AND EARTH IS BINAH. THUS, THROUGH THIS SWEETENING OF DUST WITH EARTH, HE MERITED RECEIVING THE MOCHIN OF NESHAMAH OF LIFE.

211. תָּא חֲזֵי, בְּכָל אֲתַר, כָּל אִינּוּן פָּלְחֵי שִׁמְשָׁא, אִקְרוּן עוֹבְדִין לַבַּעַל, וְאִינּוּן דְּפָלְחִין לְסִיהֲרָא אִיקְרוּן עוֹבְדֵי אֲשֵׁרָה, וְעַל דָּא, לַבַּעַל וְלָאֲשֵׁרָה, וַאֲשֵׁרָה אִתְקְרֵי עַל שׁוּם בַּעֲלָהּ אָשֵׁר. אִי הָכֵי אַמַּאי אִתְעֲבַר שְׁמָא דָא, אֶלָּא אֲשֵׁרָה עַל שׁוּם דִּכְתִיב בְּאָשְׁרֵי כִּי אִשְׁרוּנִי בָנוֹת, וְהוּא דְּלָא אַשְׁרוּהָ שְׁאָר עַמִּין, וְקָיְימָא אָחֳרָא תְּחוֹתָהּ, וְלָא עוֹד, אֶלָּא דִּכְתִיב כָּל מְכַבְּדֶיהָ הִזִּילוּהָ וּבְגִין כָּךְ אִתְעֲבַר שְׁמָא דָא, וּבְגִין דְּלָא יִתְתַּקְפּוּן אִינּוּן דְּעָבְדֵי שְׁאָר עַמִּין עעכו״ם, וְקָרֵינָן מִזְבֵּחַ, דְּאִיהוּ מֵאֲדָמָה, דִּכְתִיב מִזְבַּח אֲדָמָה וגו׳, בְּגִינֵי כָּךְ עָפָר מִן הָאֲדָמָה.

212. AFTER THE DUST WAS SWEETENED WITH EARTH, IT IS WRITTEN: "And he breathed in his nostrils the soul of Life" (Beresheet 2:7). As the soul of life was breathed into the dust, THE BODY OF ADAM WAS SWEETENED, like a female conceiving from a male. Through this process, SOUL AND BODY become joined. BECAUSE THE LIGHT OF BINAH IS CALLED NESHAMAH AND BECAUSE THE BODY IS SWEETENED TO BECOME AN ADEQUATE VESSEL FOR BINAH, LIGHT AND VESSEL EMBRACE EACH OTHER. This dust, WHICH IS THE BODY, becomes filled with EMANATIONS OF LIGHT. HE ASKS: What are THOSE LIGHTS? AND HE SAYS: THEY ARE the Ruach and Neshamah.
It is written that then "man became a living soul (nefesh)," WHICH MEANS THAT he was now complete IN BODY AND SOUL and could now correct and sustain the living soul THAT WAS HIS FEMALE.

212. וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים, אִתְכְּלִיל נִשְׁמַת חַיִּים בְּהַהוּא עָפָר כְּנוּקְבָא דְּמִתְעַבְּרָא מִן דְּכוּרָא דְּהָא מִתְחַבְּרָן, וְאִתְמַלְיָא הַאי עָפָר מִכֹּלָּא, וּמַאי אִיהוּ רוּחִין וְנִשְׁמָתִין.וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה, הַשְׁתָּא אִתְתַּקַּן וְקַיָּים אָדָם לְאַתְקָנָא וּלְמֵיזַן לְנֶפֶשׁ חַיָּה.

213. "And Hashem Elohim built." Here also, IN BUILDING OF THE RIB, the full name is used, AS IT WAS USED IN "AND HASHEM ELOHIM MADE MAN." Because her father and mother corrected her before the woman came to her husband's home, ZEIR ANPIN, HENCE A FULL NAME IS MENTIONED, AS HASHEM IS ABA AND ELOHIM IS IMA.
"The rib" is described in the verse, "I am Black and Comely, daughters of Jerusalem" (Shir Hashirim 1:5), MEANING IT WAS FASHIONED AFTER THE SECRET OF the mirror that does not shine. Later, her father and mother correct her, so as to bring peace between husband and wife. THIS IS WHAT IS MEANT BY, "HE BROUGHT HER TO ADAM."

213. וַיִּבֶן ה׳ אֱלֹהִים, אוֹף הָכִי נָמֵי בְּשֵׁם מָלֵא, דְּהָא אַבָּא וְאִמָּא אַתְקִינוּ לָהּ, עַד לָא אָתַת לְבַעֲלָהּ. אֶת הַצֵּלָע, כד״א שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלִָם, אַסְפַּקְלַרְיָא דְּלָא נָהֲרָא, אֲבָל אַבָּא וְאִמָּא אַתְקִינוּ לָהּ, לְאִתְפַּיְיסָא בַּעֲלָהּ בַּהֲדָהּ.

50. Soothing and asking permission
The Zohar discloses the importance of treating one's wife with the utmost love, honor, and respect. A man must make every attempt towards elevating his wife to the highest level. Here the Zohar is not simply emphasizing the need for moral and ethical behavior between a man and wife. Rather, the Zohar is revealing supernal secrets. The woman corresponds to the Sfirot of Malchut. She is the vessel, and is therefore responsible for manifesting Light for the entire family. Accordingly, the male must prepare and build the vessel if he hopes to maximize the spiritual Light to be received. The husband's actions arouse the Light in the Upper Worlds, while the wife manifests the Light in our world.
In pursuing their own religious goals, some men relegate their wives to a secondary position. Herein lies the difference between a religious mindset and a genuinely spiritual one. Spiritually, a man can never grow and develop without elevating his wife to her rightful place. From these passages, we draw the consciousness and inspiration to strive for this kind of marriage.

214. "And He brought her to Adam" (Beresheet 2:22). From this we learn that it is incumbent on the father and mother of the bride to transfer her to the charge of her bridegroom, as we read: "My daughter I have given to this man" (Devarim 22:16). Henceforward, the husband is to come to the wife, because the house is hers and not his. IT BEHOOVES HIM, THEREFORE, TO COME TO HER, as it is written: "And he went in to her" (Beresheet 29:23) and "And he went in also to Rachel" (Beresheet 29:30). In the beginning, it is written "and He brought her to Adam" because not until the mother and father prepare her TO RECEIVE THE LIGHT OF CHASSADIM FROM ZEIR ANPIN will ZEIR ANPIN come to her. All the whole house is THE FEMALE'S. And he has to have her permission BEFORE MATING.

214. וַיְבִאֶהָ אֶל הָאָדָם, מֵהָכָא אוֹלִיפְנָא דְּבָעָאן אַבָּא וְאִמָּא דְּכַלָּה, לְאָעֳלָה בִּרְשׁוּתֵיהּ דְּחָתָן, כד״א אֶת בִּתִּי נָתַתִּי לָאִישׁ הַזֶּה וגו׳, מִכָּאן וָאֵילָךְ בַּעֲלָהּ יֵיתֵי לְגַבָּהּ, דְּהָא בֵּיתָא דִילָהּ הוּא, דִּכְתִיב וַיָּבֹא אֵלֶיהָ, וַיָּבֹא גַּם אֶל רָחֵל, בְּקַדְמֵיתָא וַיְבִאֶהָ אֶל הָאָדָם, דְּעַד הָכָא אִית לְאַבָּא וּלְאִמָּא לְמֶעֱבַד, לְבָתַר אִיהוּ יֵיתֵי לְגַבָּהּ, וְכָל בֵּיתָא דִילָהּ הוּא, וְיִטּוֹל רְשׁוּת מִינָהּ.

215. And upon this we commented, "and he came onto the place and he slept there" (Beresheet 28:11), meaning that he asked permission first. From this we learn that he who wants to mate with his wife must soothe her first and soften her with sweet talk. Failing to do so, he shall not sleep with her, because their desire must be mutual and without coercion.

215. וְעַל דָּא אִתְעַרְנָא, דִּכְתִיב וַיִּפְגַּע בַּמָּקוֹם וַיָּלֶן שָׁם, דְּנָטִיל רְשׁוּ בְּקַדְמֵיתָא, מִכָּאן אוֹלִיפְנָא, דְּמַאן דְּמִתְחַבֵּר בְּאִנְתְּתֵיהּ, בָּעֵי לְמִפְגַּע לָהּ, וּלְבַסְמָא לָהּ בְּמִלִּין, וְאִי לָאו לָא יָבִית לְגַבָּהּ בְּגִין דִּיהֵא רְעוּתָא דִלְהוֹן כַּחֲדָא בִּדְלָא אֲנִיסוּ.

216. "And he slept there, because the sun was setting" comes to teach that sexual intercourse is forbidden during the day.
"And he took of the stones of the place" (Beresheet 28:11). We have learned that even if a King has beds of gold and glorious bed gowns to sleep in, and the matron prepared for him a bed of stones, he should leave his own and use what she has prepared. As it is written: "And he lied down in this place," NAMELY ON THAT BED OF STONES.

216. וַיָּלֶן שָׁם כִּי בָא הַשֶּׁמֶשׁ, לְאַחֲזָאָה, דַּאֲסִיר לֵיהּ לְבַר נָשׁ, לְשַׁמְשָׁא עַרְסֵיהּ בִּימָמָא. וַיִּקַּח מֵאַבְנֵי הַמָּקוֹם וַיָּשֶׂם מְרַאֲשׁוֹתָיו, הָכָא אוֹלִיפְנָא, דַּאֲפִילוּ יְהוֹן לְמַלְכָא עַרְסֵי דְדַהֲבָא, וּלְבוּשֵׁי יְקָר לְמֵיבַת בְּהוֹ, וּמַטְרוֹנִיתָא תַּתְקִין לֵיהּ עַרְסָא, מִתְתַּקֵּן בְּאַבְנִין, יִשְׁבּוֹק דִּילֵיהּ, וְיָבִית בַּמֶּה דְּאִיהִי תַּתְקִין, דִּכְתִיב וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא.

217. תָּא חֲזֵי, מַה כְּתִיב הָכָא, וַיֹּאמֶר הָאָדָם זֹאת הַפַּעַם וגו׳, הָא בְּסִימוּ דְּמִלִּין, לְאַמְשְׁכָא עִמָּהּ חֲבִיבוּתָא, וּלְאַמְשְׁכָא לָהּ לִרְעוּתֵיהּ, לְאַתְעָרָא עִמָּהּ רְחִימוּתָא, חָמֵי כַּמָּה בְּסִימִין אִינּוּן מִלִּין, כַּמָּה מִלֵּי דְּרְחִימוּתָא אִינּוּן, עֶצֶם מֵעֲצָמַי וּבָשָׂר מִבְּשָׂרִי, בְּגִין לְאַחֲזָאָה לָהּ דְּאִינּוּן חַד, וְלָא אִית פֵּרוּדָא בֵּינַיְיהוּ בְּכֹלָּא.

217. Come and behold: It is written: "And the man said, This time" (Beresheet 2:23). These are loving words, spoken to win a woman's affections, draw her closer to him, and arouse love within her. See how tender and how love enticing are the words, "A bone of my bones and flesh of my flesh." They show her that the two are one and inseparable.

218. הַשְׁתָּא שָׁרֵי לְשַׁבָּחָא לָהּ, לְזֹאת יִקָּרֵא אִשָּׁה, דָּא הִיא דְּלָא יִשְׁתַּכַּח כְּוָתָהּ, דָּא הִיא יִקָּרָא דְּבֵיתָא, כֻּלְּהוֹן נָשִׁין גַּבָּהּ כְּקוֹפָא בִּפְנֵי בְּנֵי נָשָׁא, אֲבָל לְזֹאת יִקָּרֵא אִשָּׁה, שְׁלִימוּ דְּכֹלָּא, לְזֹאת וְלָא לְאַחֲרָא, כֹּלָּא הוּא מִלֵּי רְחִימוּתָא, כְּמָא דְּאַתְּ אָמֵר רַבּוֹת בָּנוֹת עָשׂוּ חָיִל וְאַתְּ עָלִית עַל כֻּלָּנָה.

218. And then he should praise her saying, "This one shall be called woman," WHICH MEANS she is peerless and the pride of the house. Other women, compared to her, are as apes before men. "This one shall be called woman," perfect in every regard, she and no other. All those are loving words, similar to those in the verse, "Many girls have done great things, but you have excelled them all" (Mishlei 31:29).

219. עַל כֵּן יַעֲזָב אִישׁ אֶת אָבִיו וְאֶת אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד כֹּלָּא לְאַמְשְׁכָא לָהּ בְּרְחִימוּ, וּלְאִתְדַּבְּקָא בַּהֲדָהּ, כֵּיוָן דְּאִתְעַר לְגַבָּהּ כָּל מִלִּין אִלֵּין, מַה כְּתִיב, וְהַנָּחָשׁ הָיָה עָרוּם וגו׳, הָא אִתְעַר יֵצֶר הָרָע לְאַחֲדָא בָּהּ, בְּגִין לְקַשְׁרָא לָהּ בְּתֵיאוּבְתָּא דְּגוּפָא, וּלְאַתְעָרָא לְגַבָּהּ מִלִּין אָחֳרָנִין דְּיֵצֶר הָרָע אִתְעַנַּג בְּהוֹ.

219. "Hence a man shall leave his father and mother and cleave onto his wife, and they become one flesh" (Beresheet 2:24). This is to draw her to him with affection and cause him to cleave to her. Because he was aroused toward her with those words, it is written: "And the serpent was cunning" (Beresheet 3:1). The evil inclination was awakened to embrace her, connect her with physical desires, and arouse her to other things in which the evil inclination delights.

220. עַד לְבָתַר מַה כְּתִיב, וַתֵּרֶא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמַאֲכָל, וְכִי תַאֲוָה הוּא לָעֵינַיִם, וַתִּקַּח מִפִּרְיוֹ וַתֹּאכַל. קְבִילַת לֵיהּ בִּרְעוּתָא, וַתִּתֵּן גַּם לְאִישָׁהּ עִמָּהּ, הָא כְּדֵין הִיא אִתְעָרָא לְגַבֵּיהּ בְּתֵיאוּבְתָּא לְאִתְעָרָא לֵיהּ רְעוּתָא וּרְחִימוּ, דָּא מִלָּה לְאַחֲזָאָה עוֹבָדָא לִבְנֵי נָשָׁא כְּגַוְונָא דִּלְעֵילָא.

220. THEN, "the woman saw that the tree was good to eat and was delightful to behold, and she took the fruit thereof and ate" (Beresheet 3:6). She received THE EVIL INCLINATION willingly AND LUSTFULLY. "And she gave also to her husband," because she was lustfully aroused and wanted to win her husband's love and affection.
These passages explain the process to human beings, as it occurs above BETWEEN THE UPPER MALE AND FEMALE. ALTHOUGH THE SCRIPTURE TALKS OF ADAM AND CHAVAH BELOW, IT NEVERTHELESS ALLUDES PRINCIPALLY TO THE SUPERNAL MALE AND FEMALE. AND PEOPLE SHOULD ATTUNE THEIR ACTIONS TO THEIRS.

221. אֲמַר רַבִּי אֶלְעָזָר, אִי הָכִי, בְּמַאי נוֹקִים לֵיהּ לְעֵילָא, יֵצֶר הָרָע דְּאִתְחַיִּד בָּהּ בְּנוּקְבָא. אֲמַר לֵיהּ, הָא אִתְעֲרָא, אִלֵּין לְעֵילָא וְאִלֵּין לְתַתָּא, יֵצֶר טוֹב וְיֵצֶר רָע, יֵצֶר טוֹב מִיָּמִינָא, וְיֵצֶר רָע מִשְּׂמָאלָא, וּשְׂמָאלָא לְעֵילָא, אָחִיד בְּנוּקְבָא, לְקַשְׁרָא לָהּ כַּחֲדָא בְּגוּפָא, כד״א שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וגו׳, וְעַל דָּא, מִלִּין אִתְפַּרְשָׁן לְעֵילָא וְתַתָּא, עַד הָכָא, מִכָּאן וּלְהָלְאָה מִלִּין בְּזוּטְרָא דְּזִיפְתָּא לְזִעִירֵיהּ דְּטִינְקִין לְפָרְשָׁא מִלָּה. וְהָא אִתְעָרוּ בֵּיהּ חַבְרַיָּיא.

221. Rabbi Elazar said: If it be so, THAT THE SCRIPTURE TALKS OF THE SUPERNAL MALE AND FEMALE, how do we account for the evil inclination overtaking the female, BECAUSE IT IS INCONCEIVABLE THAT THE EVIL INCLINATION CAN AFFECT THE SUPERNAL NUKVA.
He said to him: I HAVE ALREADY EXPLAINED, some things pertain to the upper realms and others to the lower, MEANING THOSE HAPPENINGS IN THE UPPER ARE DIRECTED TOWARD THE LOWER, WHICH ARE THEIR BRANCHES. EVERYTHING IN THE LOWER HAS A ROOT IN THE UPPER, FROM WHENCE IT IS DRAWN AND GROWS. HENCE the good and bad inclinations ARE DRAWN FROM THEIR UPPER ROOTS, the good from the right and the bad from the left. The supernal left, THE UPPER LEFT COLUMN FROM WHICH THE BAD INCLINATION IS DRAWN, embraces the body, or the female, to join with it as one. As it is written: "His left under my head" (Shir Hashirim 2:6). Hence, the scripture was explained both in terms of the upper MALE AND FEMALE, and of the lower, ADAM AND EVE. From this point on, the account is smeared slightly with tar, WHICH MEANS THAT IT IS EASY TO UNDERSTAND HOW THE

LOWER RELATES TO THE UPPER, and even the smallest child can elucidate on this matter. And the friends have discussed it.

51. He who goes on a journey
No matter how high we climb spiritually, we are always beholden to our wives, for it is through their essence that we receive all our Light. The woman is the direct manifestation of God's presence, or Shechina, in our world.
Rabbi Akiva, the great and holy master of the eminent sage Rabbi Shimon, once told his students "All that is yours and all that is mine is hers." He was indicating the indispensable role a woman plays in a man's spiritual work.

222. Rabbi Shimon was going to Tveriah (Tiberias), accompanied by Rabbi Yosi, Rabbi Yehuda, and Rabbi Chiya. On the way, they saw Rabbi Pinchas coming toward them. When they met, they dismounted FROM THEIR DONKEYS and sat under one of the trees on the mountain. Rabbi Pinchas said: Now that we are seated, MEANING NOW THAT WE ARE PREPARED TO LEARN TORAH, I would like to hear of the good teachings you expound every day.

222. רָבִּי שִׁמְעוֹן הֲוָה אָזֵיל לְטִבֶּרְיָה, וַהֲווֹ עִמֵּיהּ ר׳ יוֹסֵי וְרַבִּי יְהוּדָה וְר׳ חִיָּיא, אַדְּהָכֵי חָמוּ לֵיהּ לְרַבִּי פִּנְחָס דַּהֲוָה אָתֵי, כֵּיוָן דְּאִתְחַבְּרוּ כַּחֲדָא, נַחֲתוּ וְיָתְבוּ תְּחוֹת אִילָנָא חַד, מֵאִילָנֵי טוּרָא, אֲמַר רַבִּי פִּנְחָס, הָא יָתֵיבְנָא, מֵאלֵין מִלֵּי מַעֲלְיָיתָא דְּאַתְּ אָמֵר בְּכָל יוֹמָא בְּעֵינָא לְמִשְׁמַע.

223. Rabbi Shimon then opened a discourse by saying, "And he went on his journeys from the Negev" (Beresheet 13:3). It says "journeys" IN THE PLURAL, where it should have said "journey," IN THE SINGULAR. Why did the scripture say "journeys" IN THE PLURAL? Because there were two journeys, one his own, and the second that of the Shechinah. The dual journey indicates that everyone should be male and female, so that his faith may be strong and the Shechinah may never depart from him.

223. פְּתַח רַבִּי שִׁמְעוֹן וַאֲמַר, וַיֵּלֶךְ לְמַסָּעָיו מִנֶּגֶב וְעַד בֵּית אֵל עַד הַמָּקוֹם אֲשֶׁר הָיָה שָׁם אָהֳלֹה בַּתְּחִלָּה בֵּין בֵּית אֵל וּבֵין הָעָי. וַיֵּלֶךְ לְמַסָּעָיו, לְמַסָּעוֹ מִבָּעֵי לֵיהּ, מַאי לְמַסָּעָיו, אֶלָּא תְּרֵין מַטְלָנִין אִינּוּן, חַד דִּידֵיהּ, וְחַד דִּשְׁכִינְתָּא, דְּהָא כָּל בַּר נָשׁ בָּעֵי לְאִשְׁתַּכְחָא דְּכַר וְנוּקְבָא, בְּגִין לְאַתְקָפָא מְהֵימְנוּתָא, וּכְדֵין שְׁכִינְתָּא לָא אִתְפְּרְשָׁא מִנֵּיהּ לְעָלְמִין.

224. And you may ask if the sojourner is not both male and female, will the Shechinah then leave him?
Come and behold: He who goes on a journey should pray to the Holy One, blessed be He, BEFORE HE LEAVES, so as to draw upon himself his Master's Shechinah, when still at home and still both male and female. And when he prayed and praised, and the Shechinah rests upon him, then he can go on his way. Now that the Shechinah is with him, he can be male and female in the city, THAT IS, AT HOME and in the field, ON HIS JOURNEY. BECAUSE THE SHECHINAH IS JOINED TO HIM, it is written: "Righteousness shall go before him," with RIGHTEOUSNESS REPRESENTING THE SHECHINAH, "and then he shall place his footsteps on the way" (Tehilim 85:14).

224. וְאִי תֵּימָא, מָאן דְּנָפִיק לְאוֹרְחָא, דְּלָא אִשְׁתְּכַח דְּכַר וְנוּקְבָא, שְׁכִינְתָּא אִתְפְּרְשָׁא מִנֵּיהּ, תָּא חֲזֵי, הַאי מַאן דְּנָפִיק לְאָרְחָא, יְסַדֵּר צְלוֹתָא קַמֵּי קֻדְשָׁא בְּרִיךְ הוּא, בְּגִין לְאַמְשָׁכָא עֲלֵיהּ שְׁכִינְתָּא דְּמָרֵיהּ עַד לָא יִפּוֹק לְאָרְחָא, בְּזִמְנָא דְּאִשְׁתְּכַח דְּכַר וְנוּקְבָא. כֵּיוָן דְּסַדַּר צְלוֹתֵיהּ וְשִׁבְחֵיהּ, וּשְׁכִינְתָּא שָׁרְיָא עֲלֵיהּ, יִפּוֹק, דְּהָא שְׁכִינְתָּא אִזְדַּוְוגַת בַּהֲדֵיהּ, בְּגִין דְּיִשְׁתְּכַח דְּכַר וְנוּקְבָא, דְּכַר וְנוּקְבָא בְּמָתָא, דְּכַר וְנוּקְבָא בְּחַקְלָא, הה״ד צֶדֶק לְפָנָיו יְהַלֵּךְ וְיָשֵׂם לְדֶרֶךְ פְּעָמָיו.

225. Come and behold: As long as a man is traveling, he should beware of sinning, so that the supernal mate, NAMELY THE SHECHINAH, will not desert him, causing him to become defective, that is, not composed of male and female. Just as he guards his actions in the city, when his wife is with him, he should do so all the more on the road, when the supernal mate, NAMELY THE SHECHINAH, is attached to him.
Furthermore, because the supernal mate, NAMELY THE SHECHINAH protects him on the road and does not depart from him until he returns to his home, HE SHOULD, THEREFORE, WATCH HIS ACTIONS AT HOME TOO, SO THAT THE SHECHINAH DOES NOT DESERT HIM.

225. תָּא חֲזֵי, כָּל זִמְנָא דְּבַר נָשׁ אִתְעַכַּב בְּאוֹרְחָא, בָּעֵי לְנַטְרָא עוֹבָרוֹי, בְּגִין דְּזִוּוגָא עִלָּאָה לָא יִתְפְּרַשׁ מִנֵּיהּ, וְיִשְׁתְּכַח פָּגִים בְּלָא דְּכַר וְנוּקְבָא, בְּמָתָא אִצְטְרִיךְ כַּד נוּקְבֵיהּ עִמֵּיהּ, כ״ש הָכָא דְּזִוּוגָא עִלָּאָה אִתְקַשְּׁרַת בֵּיהּ, וְלָא עוֹד, אֶלָּא דְּהָא זִוּוגָא עִלָּאָה נָטִיר לֵיהּ בְּאָרְחָא, וְלָא מִתְפְּרַשָׁא מִנֵּיהּ, עַד דְּיִתּוֹב לְבֵיתֵיהּ.

226. בְּשַׁעֲתָא דְּעָאל לְבֵיתֵיהּ, בָּעָא לְחַדְּתָא דְּבִיתְהוּ, בְּגִין דְּדְבִיתְהוּ גָּרְמָא לֵיהּ, הַהוּא זִוּוּגָא עִלָּאָה, כְּיוָן דְּאָתָא לְגַבֵּהּ, בָּעֵי לְחַדְּתָא לָהּ, בְּגִין תְּרֵין גַּוְונֵי, חַד בְּגִין חֶדְוָתָא דְּהַהִיא זִוּוּגָא, חֶדְוָתָא דְּמִצְוָה הִיא, וְחֶדְוָתָא דְּמִצְוָה, חֶדְוָתָא דִּשְׁכִינְתָּא אִיהוּ.

226. When he returns home, he should please his wife, because it is she who procured the supernal mate for him. BY RECITING A PRAYER FOR THE JOURNEY WHILE STILL AT HOME WITH HIS WIFE, HE MERITED THE SUPERNAL MATING ON THE JOURNEY. THUS HIS WIFE BROUGHT ABOUT HIS SUPERNAL MATING ON THE WAY, NAMELY THE INSPIRATION OF THE SHECHINAH.
And when he comes to her, he should please her for two reasons. First, because of the joy of mating, as this mating is the joy of a precept, and because rejoicing in a precept is the joy of the Shechinah.

227. וְלָא עוֹד אֶלָּא דְּאַסְגֵּי שְׁלוֹם סְתָם, הה"ד וְיָדַעְתָּ כִּי שָׁלוֹם אָהֳלֶךָ וּפָקַדְתָּ נָוֶךָ וְלֹא תֶחֱטָא. וְכִי אִי לָא פָּקִיד לְאִתְּתֵיהּ, חֵטְא אִיהוּ, הָכֵי הוּא וַדַּאי, בְּגִין דְּגָרַע יְקַר זִוּוּגָא עִלָּאָה, דְּאִזְדַּוְּוגַת בֵּיהּ וּדְבִיתְהוּ גָּרְמָא לֵיהּ.

227. Furthermore, he increases peace at home, as it is written: "You shall know that your tent is at peace and you shall visit your habitation and not sin" (Iyov 5:24). HE ASKS: If he does not mate with his wife, is that a sin? ACCORDING TO THE WORDS, "AND YOU SHALL VISIT YOUR HABITATION AND NOT SIN?" AND HE SAYS: Evidently so, HE HAS SINNED. He has diminished the glory of the supernal mating, NAMELY THE SHECHINAH, who has mated with him on the way because of the actions of his wife. AND IF HE IS UNGRATEFUL TO HER, HE THUS REVEALS HIS OPINION THAT THE SUPERNAL COMPANION WAS NOT SO IMPORTANT TO HIM AND HENCE DEROGATES HER HONOR.

228. וְחַד דְּאִי מִתְעַבְּרָא אִתְּתֵיהּ, זִוּוּגָא עִלָּאָה אֲרִיקַת בָּהּ, נִשְׁמָתָא קַדִּישָׁא, דְּהַאי בְּרִית אִקְרֵי בְּרִית דְּקֻדְשָׁא בְּרִיךְ הוּא, וְעַל דָּא בָּעֵי לְכַוְּונָא, בְּחֶדְוָתָא דָא כְּמָה דְּבָעֵי בְּחֶדְוָתָא דְּשַׁבָּת, דְּאִיהוּ זִוּוּגָא דַחֲכִימִין, וְעַל דָּא, וְיָדַעְתָּ כִּי שָׁלוֹם אָהֳלֶךָ, דְּהָא שְׁכִינְתָּא אַתְיָא עִמָּךְ, וְשָׁרְיָא בְּבֵיתָךְ, וְעַל דָּא וּפָקַדְתָּ נָוֶךָ וְלֹא תֶחֱטָא, מַאי וְלֹא תֶחֱטָא, לְשַׁמָּשָׁא קַמֵּי שְׁכִינְתָּא, חֶדְוָתָא דְּמִצְוָה.

228. The second REASON WHY HE SHOULD GLADDEN HIS WIFE is that if HIS WIFE conceives in consequence of this mating, the supernal mating endows her with a holy soul. For this covenant OF THE SUPERNAL MATE THAT ENDOWS THE HOLY SOUL is the covenant of the Holy One, blessed be He. BY THIS MATING WITH HIS WIFE, HE CAUSES THE MATING OF THE HOLY ONE, BLESSED BE HE, WITH THE SHECHINAH. It behooves one, then, to concentrate on that joy, as one should concentrate on mating on Shabbat, which is the sages' mating, THAT IS, THE HOLINESS OF THE MATING WHEN ONE RETURNS FROM A JOURNEY EQUALS THE HOLINESS OF THE MATING ON SHABBAT EVE.
Hence, the quotation, "you shall know that your tent is at peace" indicates that you will know the Shechinah is with you and has settled on your home. Hence, "...and you shall visit your habitation and not sin," means that you should not sin by refraining from intercourse before the Shechinah, which is the joy in a precept, NAMELY ONE MUST NOT PREVENT THE UNION OF THE HOLY ONE, BLESSED BE HE, WITH THE SHECHINAH, THROUGH WHICH A SOUL CAN BE ENDOWED. THIS IS A GREAT SIN.

229. כְּגַוְונָא דָא, תַּלְמִידֵי חֲכָמִים, דְּמִתְפָּרְשָׁן מִנְּשַׁיְיהוּ, כָּל אִינּוּן יוֹמִין דְּשַׁבַּתָּא, בְּגִין לְאִתְעַסְקָא בְּאוֹרַיְיתָא, זִוּוּגָא עִלָּאָה אִזְדַּוַּוג בְּהוֹ, וְלָא מִתְפָּרְשָׁא מִנַּיְיהוּ, בְּגִין דְּיִשְׁתְּכַח דְּכַר וְנוּקְבָא. כְּיוָן דְּעָאל שַׁבָּת, בָּעְיָין תַּלְמִידֵי חֲכָמִים, לְחַדְּתָא לְדְבִיתְהוּ, בְּגִין יְקַר זִוּוּגָא עִלָּאָה, וּלְכַוְּונָא לְבַיְיהוּ, בִּרְעוּתָא דְּמָארֵיהוֹן כְּמָה דְּאִתְּמַר.

229. Similarly, the great scholars abstain from their wives all weekdays, so as not to be distracted from their full occupation with Torah. The supernal mate consorts with them, and THE SHECHINAH does not leave them, so that they remain male and female.
And when Shabbat comes, these scholars have to please their wives for the honor of the supernal mate, as we have explained, CAUSING THE SUPERNAL MATE TO ENDOW THEM WITH HOLY SOULS. They should direct their hearts for their Master's desire.

230. כְּגַוְונָא דָא, הַאי מַאן דְּאִתְּתֵיהּ בְּיוֹמֵי מְסָאֲבוּ דִילָהּ, וְנָטִיר לָהּ כִּדְקָא יָאוֹת, כָּל אִינּוּן יוֹמִין, זִוּוּגָא עִלָּאָה אִזְדַּוַּוג בַּהֲדֵיהּ, דְּיִשְׁתְּכַח דְּכַר וְנוּקְבָא, כְּיוָן דְּאִתְדְּכִיאַת אִתְּתֵיהּ, בָּעֵי לְחַדְּתָא לָהּ, חֶדְוָה דְּמִצְוָה, חֶדְוָה עִלָּאָה, וְכֻלְּהוֹ טַעֲמֵי דְּקָא אָמְרָן בְּחַד דַּרְגָּא סָלְקִין. סְתָמָא דְּמִלָּה כָּל אִינּוּן בְּנֵי מְהֵימְנוּתָא, בָּעְיָין לְכַוְּונָא, לְבָא וּרְעוּתָא בְּהַאי.

230. Similarly, the supernal mate joins with a man whose wife is on her unclean days and dutifully abides by the laws of family purity all those days, so that he remains male and female. And when his wife is purified, he is obligated to rejoice with her, with the joy in a precept, the joy of the supernal. All the reasons we have discussed reach the same conclusion: the main objective is that the faithful must direct their hearts and desires to this.

231. One may say that a man is more praiseworthy while journeying than when he is at home, because the supernal mate embraces him WHILE HE IS ON HIS WAY.
Come and behold: When a man is at home, the foundation of the house is the wife, because of whom the Shechinah does not leave the house. As we have learned, it is written that when "He brought her to the tent of his mother Sarah" (Beresheet 24:67), the candle was rekindled, AS IT WAS WHEN SARAH, HIS MOTHER, WAS ALIVE. That is because the Shechinah came to the house FOR HIS WIFE'S MERIT. THE SHECHINAH, THEREFORE, DWELLS IN THE HOUSE BECAUSE OF THE WIFE'S MERIT.

231. וְאִי תֵּימָא, אִי הָכֵי, שִׁבְחָא הוּא דְּבַר נָשׁ, כַּד נָפֵיק לְאָרְחָא, יַתִּיר מִן בֵּיתֵיהּ, בְּגִין זִוּוּגָא עִלָּאָה דְּאִזְדַּוְּוגַת בַּהֲדֵיהּ. תָּא חֲזֵי, בְּזִמְנָא דְּבַר נָשׁ הוּא בְּבֵיתֵיהּ, עִקָּרָא דְּבֵיתָא דְּבֵיתֵהוּ, בְּגִין דְּשִׁכִינְתָּא לָא אִתְעַדֵּי מִן בֵּיתָא, בְּגִין דְּבֵיתֵהוּ, כְּמָה דְּתָנִינָן, דִּכְתִיב וַיְבִיאֶהָ יִצְחָק הָאֹהֱלָה שָׂרָה אִמּוֹ, דְּשִׁרַגָּא אִתְדְּלָקַת, מַאי טַעְמָא, בְּגִין דְּשִׁכִינְתָּא אָתַת לְבֵיתָא.

232. The concealed reason behind this is that the supernal Ima, BINAH, does not coexist with the male, NAMELY ZEIR ANPIN, until the house has been prepared and both male and female NAMELY ZEIR ANPIN AND NUKVA have been joined. Then the supernal Ima brings blessings upon them both.
Similarly, the lower ImaNAMELY THE SHECHINAHcannot be found with the maleNAMELY MAN BELOWexcept when the house has been corrected, the male comes unto the female, and they join together as one. Consequently, the lower Ima, THE SHECHINAH, brings upon them a wealth of blessings.

232. רָזָא דְּמִלָּה, אִמָּא עִלָּאָה לָא אִשְׁתַּכְּחַת גַּבֵּי דְּכוּרָא, אֶלָּא בְּזִמְנָא דְּאִתְתַּקְּנַת בֵּיתָא, וְאִתְחַבְּרוּ דְּכַר וְנוּקְבָא, כְּדֵין אִמָּא עִלָּאָה, אֲרִיקַת בִּרְכָאן, לְבִרוּכֵי לוֹן. כְּגַוְונָא דָא אִמָּא תַּתָּאָה, לָא אִשְׁתַּכְּחַת לְגַבֵּי דְּכוּרָא, אֶלָּא בְּזִמְנָא דְּאִתְתַּקְּנַת בֵּיתָא, וְאָתֵי דְּכַר לְגַבָּהּ דְּנוּקְבֵיהּ, וְאִתְחַבְּרוּ כַּחֲדָא, כְּדֵין אִמָּא תַּתָּאָה, אֲרִיקַת בִּרְכָאן לְבָרְכָא לוֹן.

233. Hence, a man is crowned with two females in his home similar to the supernal ZEIR ANPIN, as the secret of the words: "Ad (until) the desire of the everlasting hills" (Beresheet 44:26). "Ad" IN THE VERSE "UNTIL THE DESIRE," IS THE MOCHIN OF THE SUPERNAL GARDEN OF EDEN. In it are the desires of the everlasting hills, WHICH ARE THE TWO NUKVAS. The supernal female, BINAH, desires to correct and crown THE MALE, WITH THE MOCHIN OF THE THREE SFIROT and to bless him WITH CHASSADIM. The lower female DESIRES to embrace THE MALE and to be fed by him WITH THE MOCHIN OF "AD," BECAUSE OF WHICH THE SUPERNAL MOTHER, BINAH, DESIRES TO ENDOW HIM WITH THESE MOCHIN. HENCE THE MALE IS CROWNED BY THE TWO NUKVAS. FOR WERE IT NOT FOR THE LOWER NUKVA'S NEED FOR THE MOCHIN OF AD, THE SUPERNAL MOTHER WOULD NOT HAVE ENDOWED THE MALE WITH THEM, BECAUSE THE MALE DOES NOT NEED THEM. HE NEEDS CONCEALED CHASSADIM.

233. וְעַל דָּא בִּתְרֵי נוּקְבִין, אִתְעַטַּר דְּכוּרָא בְּבֵיתֵיהּ, כְּגַוְונָא דִּלְעֵילָא. וְהַיְינוּ רָזָא דִּכְתִיב, עַד תַּאֲוַת גִּבְעוֹת עוֹלָם, הַאי עַל דָּא, תֵּיאוּבְתָּא דְּגִבְעוֹת עוֹלָם בֵּיהּ, נוּקְבָא עִלָּאָה, לְאַתְקָנָא לֵיהּ, וּלְאַעַטְרָא לֵיהּ, וּלְבָרְכָא לֵיהּ. נוּקְבָא תַּתָּאָה, לְאִתְחַבְּרָא בֵּיהּ, וּלְאִתְזָנָא מִנֵּיהּ.

234. That WHICH HAS BEEN EXPLAINED ABOUT THE UPPER MALE, ALSO applies to the lower male, THAT IS MAN IN THIS WORLD. When he marries a woman, he receives the desires of the everlasting hills. He is crowned by two females, CALLED THE EVERLASTING HILLS. One is supernal, NAMELY THE SHECHINAH, and one lower, NAMELY HIS WIFE. The supernal is to pour blessings upon him, and the lower, his wife, should be fed by him and joined with him.

234. וּכְגַוְונָא דָא לְתַתָּא, כַּד דְּכוּרָא אִנְסִיב, תַּאֲוַת גִּבְעוֹת עוֹלָם לְגַבֵּיהּ, וְאִתְעַטַּר בִּתְרֵי נוּקְבֵי, חַד עִלָּאָה וְחַד תַּתָּאָה, עִלָּאָה לְאַרְקָא עֲלֵיהּ בִּרְכָאן, תַּתָּאָה לְאִתְזָנָא מִנֵּיהּ, וּלְאִתְחַבְּרָא בַּהֲדֵיהּ, וּב״נ בְּבֵיתֵיהּ, תַּאֲוַת גִּבְעוֹת עוֹלָם לְגַבֵּיהּ, וְאִתְעַטַּר בְּהוֹ.

235. But when he journeys, it is not so, THAT IS, HE IS NOT CROWNED BY THE TWO FEMALES, but solely by the supernal Ima, NAMELY THE SHECHINAH, who cleaves to him upon his sojourning. The lower, HIS WIFE, stays AT HOME. And when he returns home, he crowns himself again with two females, as we have said. HENCE, HE WHO STAYS AT HOME IS MORE DIGNIFIED THAN HE WHO TRAVELS.
Rabbi Pinchas said to Rabbi Shimon: Even in SIMPLE MATTERS OF the scales and fins of a fish, no one will open his mouth to brag before you. THAT IS, RABBI PINCHAS WAS SO AMAZED AT THE DEPTH OF RABBI SHIMON'S INTERPRETATION THAT HE SAID, EVEN ON SIMPLE MATTERS OF DECIDING WHETHER A FISH IS FIT FOR EATING OR NOT, NO ONE WILL DARE TO EXPOUND BEFORE YOU.

235. כַּד נָפֵיק בְּאָרְחָא, לָאו הָכֵי, אִמָּא עִלָּאָה אִתְחַבְּרַת בַּהֲדֵיהּ, וְתַתָּאָה אִשְׁתְּאַרַת. כַּד תָּב לְבֵיתֵיהּ, בָּעֵי לְאִתְעַטְּרָא בִּתְרֵי נוּקְבֵי כִּדְקָאֲמָרָן. אֲמַר ר׳ פִּנְחָס אֲפִילוּ בְּקַלִּיפֵי סַנְפִּירֵי קְטָרָא לָא פָּתְחֵי עִטְרָא קָמָךְ.

52. Voice and Speech

A deeply hidden secret pertains to the spiritual powers of the mouth. As letters and words arouse the very forces that they describe, the mouth animates the spiritual forces that it speaks. Positive words generate positive angels, while negative speech produces negative angels. The good and bad events in our lives are merely the net effect of the angelic influences created through the power of speech. The evil inclination works to blind us from this spiritual truth. Having succumbed to the uncertainty and doubt implanted within us by our negative tendencies, most of us disregard the words that come out of our mouths. Yet Kabbalah teaches that it is far more important to consider what comes out of the mouth than what goes into it. It is fitting that, through the power of the Zohar's words, we can draw Light to help us use our speech in a positive manner.

236. Rabbi Shimon said: similarly, Torah, THAT IS, ZEIR ANPIN, is situated between two houses BETWEEN TWO NUKVAS. FOR IMA IS CALLED "HOUSE," as in "For both houses of Yisrael" (Yeshayah 8:14). One is upper and sealedTHE SUPERNAL IMA, BINAH; the other is more revealed. The supernal, SEALED one is the great voice referred to in: "A great voice which was not heard again" (Devarim 5:19).

236. אָמַר רַבִּי שִׁמְעוֹן, כְּגַוְונָא דָא אוֹרַיְיתָא קָאֵים בֵּין תְּרֵי בָּתִּים, כְּמָה דִכְתִיב לִשְׁנֵי בָּתֵּי יִשְׂרָאֵל וגו׳. חַד סְתִימָא עִלָּאָה, וְחַד אִתְגַּלְיָא יַתִּיר, עִלָּאָה, קוֹל גָּדוֹל, דִכְתִיב קוֹל גָּדוֹל וְלֹא יָסָף.

237. This is an inner voice that cannot be heard or revealed. IT IS NOT HEARD IN THE FORM OF A VOICE AND NOT REVEALED IN SPEECH. It is produced when the palate is connected to the larynx to produce Hei in a SOUNDLESS whisper. This is perpetually produced; it never ceases. It is a very thin inner voice that can never be heard.

237. וְהַאי קוֹל פְּנִימָאָה אִיהוּ, דְּלָא אִשְׁתְּמַע, וְלָא אִתְגַּלְיָא, וְדָא הוּא, כַּד נְבִיעַ בֵּי גָרוֹן, אַפִּיק ה׳ בַּחֲשַׁאי, וּנְבִיעַ תְּדִיר וְלָא פָּסַק, וְאִיהוּ דַקָּה פְּנִימָאָה, דְּלָא אִשְׁתְּמַע לְעָלְמִין.

238. From this voice, FROM ABA AND IMA, THE GREAT VOICE, Torah, called "the voice of Ya'akov," NAMELY ZEIR ANPIN, originates. This audible VOICE comes from THE VOICE THAT IS not heard, NAMELY ABA AND IMA. Subsequently, speech is linked to the inner voice. Speech comes AND IS HEARD through the strength and initiative OF YA'AKOV'S VOICE. The voice of Ya'akov, called Torah, THAT IS, ZEIR ANPIN, is embraced between two females. It is then linked to the inaudible inner VOICE, NAMELY IMA, and to the audible external one, NAMELY THE NUKVA.

238. וּמֵהָכָא נָפְקָא אוֹרַיְיתָא, דְּאִיהוּ קוֹל יַעֲקֹב, וְהַאי אִשְׁתְּמַע, דְּנָפְקָא מֵהַהִיא דְּלָא אִשְׁתְּמַע, וּלְבָתַר אִתְאַחִיד דִּבּוּר בַּהֲדֵיהּ, וּנְפַק לְבַר, מֵחֵילֵיהּ וּמִתָּקְפֵיהּ, וְקוֹל דְּיַעֲקֹב דְּאִיהוּ אוֹרַיְיתָא, אָחִיד בֵּין תְּרֵי נְקֵבֵי, אָחִיד בְּהַאי פְּנִימָאָה דְּלָא אִשְׁתְּמַע, וְאָחִיד בְּהַאי דְּלְבַר דְּאִשְׁתְּמַע.

239. There are two inaudible VOICES, CALLED CONCEALED CHASSADIM, and two other VOICES that are audible EXTERNALLY. IN THEM IN THE CHASSADIMTHESE VOICES ARE REVEALED BY THE RADIANCE OF CHOCHMAH. HE EXPLAINS, the two inaudible voices are the supernal and concealed Chochmah, NAMELY ARICH ANPIN, CLOTHED by thought, AND THE SUPERNAL FATHER, heard neither in SPEECH NOR IN THE ASPECT OF THE VOICE. First, it is revealed slightly by an inaudible whisper, AS IN THE ISSUING OF THE LETTER HEI, called the great voice. The great voice is a faint sound emitted secretly, AND IT IS THE SUPERNAL MOTHER. THOSE ARE THE TWO INAUDIBLE VOICES, ABA AND IMA.

239. תְּרֵין אִינּוּן דְּלָא אִשְׁתְּמְעוּ, וּתְרֵין אִינּוּן דְּאִשְׁתְּמְעוּ. תְּרֵין דְּלָא אִשְׁתְּמְעוּ, דָא הוּא חָכְמָה עִלָּאָה סְתִימָאָה, דְּקַיְימָא בְּמַחֲשָׁבָה, דְּלָא אִתְגַּלְיָא וְלָא אִשְׁתְּמַע. לְבָתַר נָפְקָא וְאִתְגַּלְיָא זְעֵיר בַּחֲשַׁאי, דְּלָא אִשְׁתְּמַע, הַהוּא דְּאִקְרֵי קוֹל גָּדוֹל, דְּהוּא דַק וְנָפִיק בַּחֲשַׁאי.

240. The two audible voices are emitted from here, PRODUCED BY THE TWO INAUDIBLE ONES. THOSE ARE the voice of Ya'akov, NAMELY ZEIR ANPIN, and the speech that cleaves to it, WHICH IS THE NUKVA OF ZEIR ANPIN. The great voice, BINAH, is whispered and not heard. It is a house (Heb. Bayit) for the supernal Chochmah, WHICH IS ABA. Because each female is called "House (Bayit)", BINAH IS CALLED "HOUSE (BAYIT)." Speech, WHICH IS THE NUKVA OF ZEIR ANPIN, is the house (Bayit) for the Voice of Ya'akov, which is Torah, OR ZEIR ANPIN. Hence Torah starts with the letter Bet or Beresheet (in Hebrew, both Bayit [house] and the letter Bet are spelled in the same way).

240. תְּרֵין אִינּוּן דְּאִשְׁתְּמְעוּ, אִינּוּן דְּנָפְקֵי מֵהָכָא, קוֹל דְּיַעֲקֹב, וְדִבּוּר דְּאִתְאַחִיד בַּהֲדֵיהּ. הַאי קוֹל גָּדוֹל, דְּאִיהוּ בַּחֲשַׁאי וְלָא אִשְׁתְּמַע, אִיהִי בַּיִת לַחָכְמָה עִלָּאָה, וְכָל נוּקְבָא בַּיִת אִקְרֵי, וְהַאי דִּבּוּר בַּתְרָאָה, אִיהוּ בַּיִת לַקּוֹל דְּיַעֲקֹב, דְּאִיהוּ אוֹרַיְיתָא. וְעַל דָּא אוֹרַיְיתָא שַׁרְיָא בְּבֵי״ת, בֵּי״ת רֵאשִׁית.

241. פְּתַח וַאֲמַר, בְּרֵאשִׁית בָּרָא אֱלֹקִים, הַיְינוּ דִכְתִיב וַיִּבֶן ה׳ אֱלֹקִים אֶת הַצֵּלָע. אֶת הַשָּׁמַיִם, הַיְינוּ דִכְתִיב וַיְבִיאֶהָ אֶל הָאָדָם. וְאֶת הָאָרֶץ, כד״א וְעֶצֶם מֵעֲצָמַי, וַדַּאי הַאי אִיהִי אֶרֶץ הַחַיִּים.

241. RABBI SHIMON said that the words "In the beginning Elohim created" correspond to "And Hashem Elohim built the rib." THE STRUCTURING OF THE NUKVA BY ABA AND IMA is insinuated here. The words "the heavens" CORRESPOND TO THE SECRET OF THE GREAT MALE AND FEMALE IN the words, "and he brought her to the man." Likewise, "and the earth" corresponds to "bone of my bones," THE SECRET OF THE SMALLER MALE AND FEMALE. THE SMALL NUKVA, ALLUDED TO IN "AND THE EARTH" is called "the land of the living."

53. "Hashem said to my master"
The Zohar describes the metaphysical process by which the negative desire to receive for the self alone is transformed into the desire to receive for the sake of sharing. This transformation opens the way to the final redemption, which will be achieved by the 7th millennium. We can hasten this process through our efforts in reading this section.

242. תּוּ, פְּתַח ר׳ שִׁמְעוֹן וַאֲמַר נְאֻם ה׳ לַאֲדוֹנִי שֵׁב לִימִינִי עַד אָשִׁית אוֹיְבֶיךָ הֲדֹם לְרַגְלֶיךָ. נְאֻם ה׳ לַאֲדוֹנִי, דַּרְגָּא עִלָּאָה, לְדַרְגָּא תַּתָּאָה קָאָמַר, שֵׁב לִימִינִי, לְאִתְקַשְׁרָא מַעֲרָבִית בִּדְרוֹמִית, שְׂמָאלָא בִּימִינָא, בְּגִין לְתַבְּרָא חֵילֵיהוֹן, דִּשְׁאָר עַמִּין עעכו״ם. נְאֻם ה׳ לַאֲדוֹנִי, נְאֻם ה׳, דָּא יַעֲקֹב. לַאֲדוֹנִי, דָּא אֲרוֹן הַבְּרִית אֲדוֹן כָּל הָאָרֶץ.

242. Rabbi Shimon further said, "Hashem said to my master, Sit at my right hand till I have made your enemies as your footstools" (Tehilim 110:1). "Hashem said to my master," this MEANS THAT the upper level, ZEIR ANPIN, says to the lower level, THE NUKVA, "Sit at my right," so as to link west, THE NUKVA, with the south, CHESED OF ZEIR ANPIN, and the left, THE NUKVA with the right, ZEIR ANPIN. These linkages break the power of the idolatrous nations. THE QUOTATION CONTINUES, "TILL I HAVE MADE YOUR ENEMIES AS YOUR FOOTSTOOLS" BECAUSE "Hashem said" is Ya'akov, ZEIR ANPIN, AND "to my master," is "the ark of the covenant of the Master of all the earth" (Yehoshua 3:11), NAMELY THE NUKVA.

243. דָּבָר אַחֵרנְאֻם ה׳, דָּא יוֹבְלָא. לַאֲדוֹנִי, דָּא שְׁמִיטָה. דִּכְתִיב בָּהּ אָהַבְתִּי אֶת אֲדוֹנִי. שֵׁב לִימִינִי, דְּהָא יְמִינָא בְּיוֹבְלָא שָׁרְיָא, וּשְׁמִיטָה בָּעֵי לְאִתְקַשְׁרָא בִּימִינָא.

243. An alternative explanation is that "Hashem says" is the Yovel (Jubilee), WHICH IS BINAH, and "to my master" is Shmitah (the Sabbatical Year), THE NUKVA, of whom it was said, "I love my Master" (Shemot 21:5). YOVEL SAYS TO SHMITAH, "Sit at my right," because the right, WHICH IS CHASSADIM, exists in Yovel, NAMELY BINAH and Shmitah, WHICH IS THE NUKVA, must link with the right, AS WE HAVE EXPLAINED.

244. תָּא חֲזֵי, שְׁמִיטָה דָא, לָא אִתְקְשַׁר בְּקִיּוּמָא שְׁלִים, בִּימִינָא וּבִשְׂמָאלָא, מִיּוֹמָא דְּאִשְׁתַּכְּחַת, כַּד בָּעְיָא לְאִתְקַשְׁרָא, אוֹשִׁיט דְּרוֹעָא שְׂמָאלָא לְקִבְלָהּ, וּבְרָא עָלְמָא דֵּין, וּבְגִין דְּהוּא מִסְטְרָא דִשְׂמָאלָא, לֵית בֵּיהּ קִיּוּמָא, עַד זְמְנָא דְּאֵלֵף שְׁבִיעָאָה, דְּבַהַהוּא יוֹמָא לְחוּד, אִתְקַשַּׁר כְּדֵין בִּימִינָא, וּכְדֵין תֶּהֱוֵי בֵּין יְמִינָא וּשְׂמָאלָא, בְּקִיּוּמָא שְׁלִים, וְיִשְׁתַּכְּחוּן שָׁמַיִם חֲדָשִׁים, וְאֶרֶץ חֲדָשָׁה, וּכְדֵין לָא תַעֲדֵי מִתַּמָּן לְעָלְמִין.

244. Come and behold: The Sabbatical Year, NAMELY THE NUKVA, was not thoroughly connected to right and left from the day of its conception. And when THE NUKVA wants to link WITH THE RIGHT AND THE LEFT, ZEIR ANPIN spreads out His left arm toward her and creates this world. THAT IS, THE NUKVA, IN ITS ROLE AS THE LEFT IN HER, IS CALLED "THIS WORLD." And since He now has only the aspect of the left, she has no existence, THAT IS, NO COMPLETE MOCHIN. THIS WAS THE STATE OF AFFAIRS FOR THE SIX THOUSAND YEARS BEFORE the seventh millennium. At the inception of the seventh millenniumand only on that dayTHE NUKVA links with the right, NAMELY CHASSADIM. Then THE NUKVA is embraced completely between right and left, THAT IS, WITH FULL MOCHIN, and a new Heaven and earth will come into being. She will never be removed from there, BECAUSE SHE WILL BE BALANCED BETWEEN RIGHT AND LEFT FOREVER.

245. אִי הָכִי בְּמַאי נוֹקִים שֵׁב לִימִינִי, אֶלָּא עַד זְמְנָא יְדִיעָא, דִּכְתִיב עַד אָשִׁית אוֹיְבֶיךָ הֲדֹם לְרַגְלֶיךָ, וְלָא תָדִיר. אֲבָל בְּהַהוּא זְמְנָא, לָא תַעֲדֵי מִתַּמָּן לְעָלְמִין, דִּכְתִיב כִּי יָמִין וּשְׂמֹאל תִּפְרוֹצִי, לְמֶהֱוֵי כֹּלָּא חַד.

245. If what you say is correct, AND ONLY IN THE SEVENTH MILLENNIUM WILL THE NUKVA LINK WITH THE RIGHT, how do we explain that "Sit at my right" WHICH MEANS DURING THE SIX THOUSAND YEARS AND NOT NECESSARILY AT THE ADVENT OF THE SEVENTH MILLENNIUM. AND HE EXPLAINS, THE VERSE "SIT AT MY RIGHT" applies to a specified time period. It says "till I make your enemies to be your footstools," which is not forever. But at that time, IN THE SEVENTH MILLENNIUM, she will never be removed, as it is written of her "You shall spread to the right and to the left" (Yeshayah 54:3). That is, SHE WILL COMPRISE IN HERSELF THE RIGHT COLUMN AND THE LEFT COLUMN, and all will be one WITHIN HER.

246. תָּא חֲזֵי, אֶת הַשָּׁמַיִם, דָּא שְׁכִינְתָּא עִלָּאָה. וְאֶת הָאָרֶץ, דָּא שְׁכִינְתָּא דִּלְתַתָּא, בְּאִתְחַבְּרוּתָא דִּדְכַר וְנוּקְבָא כַּחֲדָא. וְהָא אִתְּמַר כְּמָה דְּאִתְעָרוּ בֵּיהּ חַבְרַיָּיא עַד כְּעָן.

246. **Come and behold: The words "the heavens" allude to the upper Shechinah, NAMELY THE NUKVA FROM THE CHEST UPWARD, and the words "and the earth" allude to the lower Shechinah, THE NUKVA FROM THE CHEST DOWNWARD OF ZEIR ANPIN. They are joined together as male and female. THIS MEANS THAT THE UPPER NUKVA IS CONNECTED TO THE MALE, WHO IS THE GREAT ZEIR ANPIN, AND THE LOWER NUKVA IS LINKED TO THE MINOR ZEIR ANPIN. All this has been explained by the colleagues.**

54. The Rising Flame

A glowing ember or lit candle holds many supernal secrets concerning the revelation of spiritual Light. By learning this section, we awaken these wondrous forces of Light in our own lives.

247. בְּעוֹ לְמֵיזַל, קָמוּ, אֲמַר רִבִּי שִׁמְעוֹן, מִלָּה הָכָא גַּבָּן, פְּתַח רִבִּי שִׁמְעוֹן וַאֲמַר, תְּרֵי קְרָאֵי כְּתִיבֵי, כִּי ה׳ אֱלֹקֶיךָ אֵשׁ אוֹכְלָה הוּא. וּכְתִיב הָתֶם וְאַתֶּם הַדְּבֵקִים בַּה׳ אֱלֹקֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם. הָנֵי קְרָאֵי אוֹקִימְנָא לְהוֹ, בְּכַמָּה אֲתַר, וְאִתְעָרוּ בְּהוֹ חַבְרַיָּיא. תָּא חֲזֵי, כִּי ה׳ אֱלֹקֶיךָ אֵשׁ אוֹכְלָה הוּא, הָא אִתְּמַר, מִלָּה דָּא, בְּגוֹ חַבְרַיָּיא, דְּאִית אֶשָּׁא אָכְלָא אֶשָּׁא, וְאָכִיל לָהּ וְשֵׁצִי לָהּ, בְּגִין דְּאִית אֶשָּׁא תַּקִּיפָא מֵאֶשָּׁא, וְאוֹקְמוּהָ.

247. **When they rose to leave, Rabbi Shimon said: We have something with us, MEANING THAT HE HAD ONE MORE THING TO TELL THEM. Rabbi Shimon then said: Two passages are written. One says, "Because Hashem your Elohim is a consuming fire" (Devarim 4:24), SIGNIFYING THAT IT IS IMPOSSIBLE TO CLEAVE TO HIM, AS IT IS IMPOSSIBLE TO CLEAVE TO FIRE. The other says, "You who cleave onto Hashem your Elohim are all alive today" (Devarim 4:4), SIGNIFYING THAT IT IS POSSIBLE TO CLEAVE TO HIM. These SEEMINGLY CONFLICTING passages have been explained repeatedly by those who have tackled them. But come and behold: the verse, "Because Hashem your Elohim is a consuming fire." The colleagues have discussed that there is a fire that consumes and destroys even fire. Thus, there is a fire that is stronger than NORMAL fire, and that has been explained.**

248. אֲבָל תָּא חֲזֵי, מָאן דְּבָעֵי לְמִנְדַּע חָכְמְתָא דְּיִחוּדָא קַדִּישָׁא, יִסְתַּכַּל בְּשַׁלְהוֹבָא דְּסָלְקָא מִגּוֹ גַּחֲלְתָּא, אוֹ מִגּוֹ בּוּצִינָא דְּדָלִיק, דְּהָא שַׁלְהוֹבָא לָא סָלְקָא אֶלָּא כַּד אִתְאַחִיד בְּמִלָּה גַּסָּה.

248. **But, come and behold: one who wants to learn the wisdom of Holy unification must examine the flames arising from a glowing ember or lit candle, because the flames only rise if coming from a coarse object.**

249. תָּא חֲזֵי, בְּשַׁלְהוֹבָא דְּסָלְקָא, אִית תְּרֵין נְהוֹרִין, חַד נְהוֹרָא חִוְּורָא, דְּנָהִיר, וְחַד נְהוֹרָא דְּאִתְאַחִיד בָּהּ, אוּכְמָא אוֹ תְּכֵלָא. הַהוּא נְהוֹרָא חִוְּורָא אִיהוּ לְעֵילָא, וְסָלְקָא בְּאוֹרַח מִישׁוֹר. וּתְחוֹתֵיהּ, הַהוּא נְהוֹרָא תְּכֵלָא אוֹ אוּכְמָא, דְּאִיהוּ כָּרְסְיָא לְהַהוּא חִוְּורָא.

249. **Come and see: In the rising flame there are two lights. One is a white and luminous light; the other is a blue or black light to which the white light is linked. The white shining light is higher and direct. Underneath it is the blue or black light, which serves as a pedestal for the white.**

250. וְהַהוּא נְהוֹרָא חִוְּורָא, שָׁאֲרֵי עִלּוּיָה, וְאִתְאַחִידוּ דָּא בְּדָא, לְמֶהֱוֵי כֻּלָּא חַד, וְהַהוּא נְהוֹרָא אוּכְמָא, אוֹ גַּוְון תְּכֵלָא, דְּאִיהוּ לְתַתָּא, הוּא כָּרְסְיָא דִּיקָר, לְהַהוּא חִוְּורָא. וְעַל דָּא רָזָא דִּתְכֵלְתָּא.

250. **This shining white light spreads over THE BLUE, and the two lights unite to become one. And this black light, or the blue tint underneath it, serves as a throne of Glory for the white light. Hence, its appearance is the secret of Blue. IT IS THE ASPECT OF THE THRONE OF GLORY, WHICH RESEMBLES BLUE, AS IS GENERALLY KNOWN.**

251. וְהַאי כָּרְסְיָא תְּכֵלָא אוּכְמָא, אִתְאַחַד בְּמִלָּה אָחֳרָא לְאִתְדַּלְקָא, דְּהוּא מִתַּתָּא, וְהַהוּא אִתְעַר לֵיהּ, לְאִתְאַחֲדָא בְּנְהוֹרָא חִוְּורָא.

251. **This throne of black or bluish light links to something underneath it, so it has something on which to burn. This thing compels it to cling to the white light.**

252. The black and blue LIGHT sometimes turns red again. Yet the white light above it never changes; it is always white. But the blue changes. It is sometimes blue or black, sometimes red.

252. וְדָא תְּכֵלָא אוּכְמָא, לְזִמְנִין אִתְהַדַּר סוּמְקָא, וְהַהוּא נְהוֹרָא חִוְּורָא דַּעֲלֵיהּ, לָא אִשְׁתַּנֵּי לְעָלְמִין, דְּהָא חִוְּורָא הוּא תָּדִיר. אֲבָל הַאי תְּכֵלָא אִשְׁתַּנֵּי לְגַוְונִין אִלֵּין, לְזִמְנִין תְּכֵלָא אוֹ אוּכְמָא, וּלְזִמְנִין סוּמְקָא.

253. This BLUE LIGHT links in two directions. It connects to the white light above it and to the COARSE object underneath it, NAMELY THE WICK. The wick is designated as the place to which the light may connect and from which it radiates. THE WICK SERVES AS THE POINT AT WHICH THE BLUE LIGHT CONNECTS WITH THE SHINING WHITE LIGHT.

253. וְהַאי אִתְאַחֵיד לְתְרֵין סִטְרִין, אִתְאַחֵיד לְעֵילָא, בְּהַהוּא נְהוֹרָא חִוְּורָא. אִתְאַחֵיד לְתַתָּא, בְּהַהוּא מִלָּה דִּתְחוֹתוֹי, דִּמְתַקְנָא בֵּיהּ לְאַנְהָרָא וּלְאִתְאַחֲדָא בֵּיהּ.

254. The BLUE LIGHT OF THE CANDLE always consumes and destroys the COARSE object, NAMELY THE WICK, because the blue light consumes and burns all that it comes into contact with underneath it. And because its nature is to consume and scorch, it is the source of the destruction and death of all. THE BLUE LIGHT IS THE SECRET OF THE NUKVA, OR THE TREE OF KNOWLEDGE, FROM WHICH DEATH AND DESTRUCTION ORIGINATE. It therefore consumes whatever it links to below.

254. וְדָא אָכְלָא תָּדִיר, וְשֵׁצֵי לְהַהוּא מִלָּה דְּשַׁוְיִין לֵיהּ, דְּהָא בְּכָל מַה דְּאִתְדַּבַּק בֵּיהּ לְתַתָּא, וְשַׁרְיָא עֲלוֹי הַהוּא נְהוֹרָא תְּכֵלָא, שֵׁצֵי לֵיהּ, וְאָכֵיל לֵיהּ, בְּגִין דְּאוֹרְחוֹי הוּא לְשֵׁיצָאָה, וּלְמֶהֱוֵי אָכֵיל, דְּהָא בֵּיהּ תַּלְיָא שֵׁצוּ דְּכֹלָּא, מוֹתָא דְּכֹלָּא, וּבְגִינֵי כָּךְ אִיהִי אָכֵיל, כָּל מַה דְּאִתְדַּבַּק בֵּיהּ לְתַתָּא.

255. The white light that prevails on THE BLUE LIGHT never consumes or destroys, and it never changes COLOR. IT IS THE LIGHT OF CHASSADIM, WHICH NEVER CHANGES OR BECOMES COARSE AND WHICH IS FREE FROM JUDGMENT. THEREFORE, IT DOES NOT DESTROY OR CHANGE. That is why Moshe said, "For Hashem your Elohim is a consuming fire." It is because fire consumes and destroys all that is underneath it that MOSHE said, "your Elohim" and not "our Elohim." Moshe was A CHARIOT FOR the supernal white light that neither burns nor destroys, and WHICH CANNOT BE TOUCHED BY JUDGMENTS.

255. וְהַהוּא נְהוֹרָא חִוְּורָא דְּשַׁרְיָא עֲלוֹי, לָא אָכֵיל וְלָא שֵׁצֵי לְעָלְמִין, וְלָא אִשְׁתַּנֵּי נְהוֹרֵיהּ. וְעַל דָּא אֲמַר מֹשֶׁה, כִּי ה׳ אֱלֹקֶיךָ אֵשׁ אוֹכְלָה הוּא, אוֹכְלָה וַדַּאי, אָכֵיל וְשֵׁצֵי כָּל מַה דְּשַׁרְיָא תְּחוֹתוֹי. וְעַל דָּא אֲמַר ה׳ אֱלֹהֶיךָ, וְלֹא אֱלֹקֵינוּ, בְּגִין דְּמֹשֶׁה, בְּהַהוּא נְהוֹרָא חִוְּורָא דְּלֵעֵילָא הֲוָה, דְּלָא שֵׁצֵי וְלָא אָכֵיל.

256. Come and see: This blue light cannot awaken, kindle, or link to the white light without Yisrael connecting to it from underneath. THIS IS THE SAME AS THE LINKING OF THE WICK TO THE BLUE LIGHT.

256. תָּא חֲזֵי, לֵית לֵיהּ אִתְעֲרוּתָא, לְאִתְדַּלְקָא הַאי נְהוֹרָא תְּכֵלָא, לְאִתְאַחֲדָא בִּנְהוֹרָא חִוְּורָא, אֶלָּא עַל יְדֵי יִשְׂרָאֵל, דְּאִינּוּן מִתְדַּבְּקָן בֵּיהּ תְּחוֹתוֹי.

257. Come and behold: Although it is the nature of this blue(black light to destroy all that contacts it from beneath, Yisrael still cleaves to it from beneath and survives. This is written: "You who cleave onto Hashem your Elohim are all alive today." It is written: "to Hashem your Elohim," WHICH IS THE NUKVA, and not, "our Elohim," WHICH WOULD ALLUDE TO ZEIR ANPIN, FOR WHOM MOSHE WAS A CHARIOT. HE SAID TO THEM, YOU CLEAVE to the blue and black light that burns and destroys all, but nevertheless you survive, as it is written: "You are all alive today", BECAUSE THIS BLUE LIGHT DID NOT BURN YOU.

257. וְתָא חֲזֵי, אַף עַל גַּב דְּאוֹרְחֵיהּ דְּהַאי נְהוֹרָא תְּכֵלָא אוּכְמָא, לְשֵׁיצָאָה כָּל מַה דְּאִתְדַּבַּק בֵּיהּ תְּחוֹתוֹי, יִשְׂרָאֵל מִתְדַּבְּקָן בֵּיהּ תְּחוֹתוֹי, וְקַיְּימָן בְּקִיּוּמָא, הה״ד וְאַתֶּם הַדְּבֵקִים בַּה׳ אֱלֹקֵיכֶם חַיִּים. בַּה׳ אֱלֹקֵיכֶם, וְלֹא אֱלֹקֵינוּ, בְּהַהוּא נְהוֹרָא תְּכֵלָא אוּכְמָא, דְּאָכֵיל וְשֵׁצֵי, כָּל מַה דְּאִתְדַּבַּק בֵּיהּ תְּחוֹתֵיהּ, וְאַתּוּן מִתְדַּבְּקָן בֵּיהּ וְקַיְּימֵי, דִּכְתִיב חַיִּים כֻּלְּכֶם הַיּוֹם.

258. וְעַל נְהוֹרָא חִוּוָרָא, שַׁרְיָיא לְעֵילָא נְהוֹרָא סְתִימָא דְּאַקִּיף לֵיהּ. וְרָזָא עִלָּאָה הָכָא. וְכֹלָּא תִּשְׁכַּח בְּשַׁלְהוֹבָא דְּסָלִיק, וְחָכְמָתִין דְּעֶלְיוֹנִין בֵּיהּ. אָתָא רַבִּי פִּנְחָס וּנְשָׁקֵיהּ, אֲמַר בְּרִיךְ רַחֲמָנָא דְּאִיעַרְעָנָא הָכָא, אָזְלוּ עִמֵּיהּ דְּרַבִּי פִּנְחָס תְּלַת מִילִין.

258. A concealed light envelops this white light. It is a supernal secret THAT THIS LIGHT REFERS TO THE SUPERNAL LIGHT THAT CLOTHES ZEIR ANPIN, WHICH IS THE WHITE LIGHT. THIS LIGHT CANNOT BE CONCEIVED OR UNDERSTOOD. Everything, INCLUDING THE BLUE, WHITE, AND CONCEALED, SURROUNDING LIGHT, can be found in the rising flame of a candle. And all great wisdoms are insinuated therein. Rabbi Pinchas approached and kissed him saying: Blessed be the merciful, who led me to meet you here. They accompanied Rabbi Pinchas for three miles.

259. אֲהַדְּרוּ רַבִּי שִׁמְעוֹן וְחַבְרַיָּיא. אֲמַר רַבִּי שִׁמְעוֹן, הָא דַּאֲמָרָן רָזָא דְּחָכְמְתָא אִיהוּ בִּיחוּדָא קַדִּישָׁא, דְּבִגִּין כָּךְ ה״א בַּתְרָאָה דִּשְׁמָא קַדִּישָׁא, אִיהוּ נְהוֹרָא תִּכְלָא אוּכְמָא, דְּאִתְאַחֵיד בֵּיהּ״ו, דְּהוּא נְהוֹרָא חִוּוָרָא דְּנַהֵיר.

259. When Rabbi Shimon and the friends returned, AFTER ESCORTING RABBI PINCHAS, Rabbi Shimon said: What we said is the secret wisdom of sacred unification. Consequently, the last Hei of the holy name, THE NUKVA, is the blue and black light that links to THE LETTERS Yud-Hei-Vav, NAMELY ZEIR ANPIN, the bright white light.

260. תָּא חֲזֵי, לְזִמְנִין הַאי נְהוֹרָא תִּכְלָא ד׳, וּלְזִמְנִין ה׳, אֶלָּא בְּזִמְנָא דְּלָא מִתְדַּבְּקָן בֵּיהּ יִשְׂרָאֵל לְתַתָּא, לְאַדְלָקָא לֵיהּ, לְאִתְאַחֲדָא בְּנְהוֹרָא חִוּוָרָא, אִיהוּ ד׳. וּלְזִמְנָא דְּמִתְעָרֵי לֵיהּ, לְאִתְחַבְּרָא עִם נְהוֹרָא חִוּוָרָא, כְּדֵין אִקְרֵי ה׳.

260. Come and behold: sometimes the blue light is the letter Dalet and sometimes Hei. When Yisrael does not connect to it from below, so as to kindle it and connect it to the white light, it is Dalet. And when Yisrael awakens her, BY ELEVATING THE MAYIN NUKVIN (FEMALE WATERS), to connect her with the white light, then it is called Hei.

261. מְנָלָן, דִּכְתִיב כִּי יִהְיֶה נַעֲרָה בְּתוּלָה, נַעַר כְּתִיב, בְּלָא ה׳, מ״ט בְּגִין דְּלָא אִתְחַבְּרַת בִּדְכוּרָא, וּבְכָל אֲתַר דְּלָא אִשְׁתַּכְּחוּ דְּכַר וְנוּקְבָא, ה״א לָא אִשְׁתְּכַח, וְסָלְקָא מִתַּמָּן, וְאִשְׁתָּאַר ד׳.

261. Whence do we know this? From the words, "If a girl (na'arah) is a virgin" (Devarim 22:23), "na'arah" is written without a letter Hei (i. e., na'ar). What is the reason for this? It is because she has not been linked to a male. And wherever male and female are separate, the letter Hei cannot be found. NAARAH IS THEREFORE SPELLED WITHOUT THE HEI, and THE HEI ascends, while THE NUKVA stays WITH THE LETTER Dalet, WHICH ALLUDES TO POVERTY.

262. דְּהָא אִיהִי כָּל זִמְנָא דְּאִתְחַבַּר בְּנְהוֹרָא חִוּוָרָא דְּנַהֵיר, אִקְרֵי ה׳. דְּהָא כְּדֵין כֹּלָּא אִתְחַבַּר כַּחֲדָא, אִיהִי אִתְדַּבְּקַת בְּנְהוֹרָא חִוּוָרָא, וְיִשְׂרָאֵל מִתְדַּבְּקָן בָּהּ, וְקַיְּימָא תְּחוֹתָהּ, לְאַדְלָקָא לָהּ, וּכְדֵין כֹּלָּא חַד.

262. Because whenever the blue and black light connect to this bright white light, it is called Hei, indicating unity. THE NUKVA cleaves to the white light, and Yisrael clings to her and stands underneath her to kindle her. THROUGH THE FEMALE WATER (MAYIN NUKVIN), THEY RISE TO HER, and unity is found. YISRAEL, BY BRINGING UP THE FEMALE WATER TO HER, KINDLES THE NUKVA AND CAUSES HER TO CLEAVE TO AND JOIN ZEIR ANPIN. WERE IT NOT FOR THE FEMALE WATER, THE NUKVA WOULD NOT HAVE JOINED ZEIR ANPIN. THUS, THEY TOO ARE ATTACHED TO ZEIR ANPIN. THIS IS BECAUSE WHATEVER ONE EFFECTS IN THE UPPER REALMS, HE ALSO MERITS BELOW. HENCE, THE HOLY ONE, THE SHECHINAH, AND YISRAEL BECOME ONE.

263. וְדָא הוּא רָזָא דְּקָרְבָּנָא, דְּתִנְנָא דְּסָלִיק, אַתְעַר לֵיהּ, לְהַאי נְהוֹרָא תִּכְלָא לְאַדְלָקָא, וְכַד אִתְדְּלַק, אִתְחַבַּר בְּנְהוֹרָא חִוּוָרָא, וּשְׁרַגָּא דְּלֵיק בְּיִחוּדָא חַד.

263. This is the inner purpose of the sacrifice. The smoke rises and kindles the blue light. When it is lit, it links to the white light and then to the candle, MEANING THAT THE SHECHINAH alights in unity. AND WHEN SHE CLEAVES TO THE WHITE LIGHT AND THE SMOKE, THE THREE BECOME ONE.

264. The nature of the blue light is to burn and consume all that it contacts from below. When THE SACRIFICE is pleasing and the candle burns in unity, it is written "the fire of Hashem falls and consumes the offering" (I Melachim 18:38). WHEN ALL HAS BEEN BURNED COMPLETELY, it is known that the candle, WHICH IS THE SHECHINAH, is burning in complete unity, and the blue light, WHICH IS THE NUKVA, has united with the white light, WHICH IS ZEIR ANPIN, and THE TWO have become one. FURTHERMORE, THE BLUE LIGHT BURNS AND consumes the fats and burnt offerings, meaning that it does not burn and consume from beneath, except when it is elevating FOR THE WHITE LIGHT. THIS INDICATES THAT all, INCLUDING THE SMOKE AND THE BLUE LIGHT, link to the white light. Hence, peace is made in all the worlds and all is embraced in unity.

264. וּבְגִין דְּאַרְחֵיהּ דְּהַאי נְהוֹרָא תִּכְלָא לְשֵׁיצָאָה, וּלְמֶהֱוֵי אָכֵיל כָּל מַה דְּאִתְדַּבַּק בֵּיהּ תְּחוֹתֵיהּ, כַּד רַעֲוָא אִשְׁתַּכַּח, וּשְׁרַגָּא דָּלֵיק בְּחִבּוּרָא חַד, כְּדֵין כְּתִיב וַתִּפֹּל אֵשׁ ה׳ וַתֹּאכַל אֶת הָעוֹלָה וגו׳. וּכְדֵין אִתְיְדַע, דְּהַהִיא שְׁרַגָּא דָּלֵיק בְּחִבּוּרָא חַד, וְקִשּׁוּרָא חַד. נְהוֹרָא תִּכְלָא אִתְדַּבַּק בִּנְהוֹרָא חִוָּרָא, וְאִיהוּ חַד. אָכֵיל תְּחוֹתֵיהּ תַּרְבִּין וְעִלַּוָּן, דְּמַשְׁמַע דְּהָא לָא אָכֵיל תְּחוֹתֵיהּ, אֶלָּא בְּזִמְנָא דְּאִיהוּ סָלֵיק, וְכֹלָּא אִתְקַשַּׁר וְאִתְחַבַּר בִּנְהוֹרָא חִוָּרָא, וּכְדֵין שְׁלָמָא דְּעָלְמִין כֻּלְּהוֹ, וְכֹלָּא אִתְקַשַּׁר בְּיִחוּדָא חַד.

265. And when this blue light is through burning and consuming all that is underneath, all the priests and Levites and Yisrael come and cleave onto it. THE LEVITES cleave with the joy of singing; THE PRIESTS with the meditation of their hearts; and THE YISRAEL with prayer. And the candle, NAMELY THE SHECHINAH, burns and shines upon them. All the lights unify, the worlds glow, and all above and below are blessed.

265. וּלְבָתַר דְּסַיְּים לְשֵׁיצָאָה תְּחוֹתֵיהּ, הַאי נְהוֹרָא תִּכְלָא. מִתְדַּבְּקָן בֵּיהּ תְּחוֹתֵיהּ, כַּהֲנֵי וְלֵיוָאֵי וְיִשְׂרָאֵל. אִלֵּין בְּחֶדְוָה דְּשִׁיר, וְאִלֵּין בִּרְעוּתָא דְּלִבָּא, וְאִלֵּין בְּצְלוֹתָא. וּשְׁרַגָּא דָּלֵיק עֲלַיְיהוּ, וְאִתְדַּבְּקוּ נְהוֹרִין כְּחַד, וּנְהִירִין עָלְמִין, וּמִתְבָּרְכִין עִלָּאִין וְתַתָּאִין.

266. Hence the words, "And you who cleave onto Hashem your Elohim are all alive today" (Devarim 4:4), APPLY TO YISRAEL. HE ASKS: THE PASSAGE SAYS, "And you," with the addition of the letter Vav (which carries the meaning of the English word "and"). Should it not be just "you?" HE ANSWERS, Vav shows Yisrael's virtue over that of the offerings and fat, because when the offerings and fat connect to THE BLUE LIGHT, they are consumed and burned. But if you cleave to this blue(black light that burns and consumes, all remains alive. THIS VIRTUE IS ALLUDED TO BY THE VAV IN "And you are all alive today."

266. וּכְדֵין וְאַתֶּם הַדְּבֵקִים בַּה׳ אֱלֹקֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם. וְאַתֶּם, אַתֶּם מִבָּעֵי לֵיהּ, אֶלָּא ו׳ לְאוֹסָפָא, עַל תַּרְבִּין וְעִלַּוָּן, דְּאִינּוּן מִתְדַּבְּקִין בֵּיהּ, וְאָכְלִין וְשָׁצָאן. וְאַתּוּן מִתְדַּבְּקָן בֵּיהּ, בְּהַהוּא נְהוֹרָא תִּכְלָא אוּכְמָא דְּאָכְלָא, וְאַתּוּן קַיְּימִין, הֲדָא הוּא דִּכְתִיב חַיִּים כֻּלְּכֶם הַיּוֹם.

267. In a dream, all colors, except for blue, are a good sign. Blue always destroys and consumes. It is the tree where death is found. IT IS THE NUKVA, WHICH IS CALLED THE TREE OF KNOWLEDGE. It reigns over the lower world, WHICH IS THIS WORLD, and it consumes and destroys everything that exists underneath it.

267. כָּל גְּוָונִין טָבִין לְחֶלְמָא, בַּר מִתְּכֵלָא, דְּאִיהוּ אָכֵיל וְשֵׁצֵי תָּדִיר, וְאִיהוּ אִילָנָא דְּבֵיהּ מוֹתָא, וְשַׁרְיָא עַל עָלְמָא תַּתָּאָה, וּבְגִין דְּכֹלָּא שָׁרְיָא תְּחוֹתֵיהּ, אִיהוּ אָכֵיל וְשֵׁצֵי.

268. THE NUKVA OF ZEIR ANPIN is found in the upper heavens, NAMELY THE WORLD OF ATZILUT, and there are many upper hosts IN THE WORLDS OF BRIYAH, YETZIRAH, AND ASIYAH. Yet they live and subsist. SO HOW IS IT, ONE MIGHT ASK, THAT YOU SAY THAT THE BLUE LIGHT, WHICH IS THE NUKVA OF ZEIR ANPIN, CONSUMES ALL THAT IS UNDERNEATH? Come and behold: all the upper HOSTS IN THE WORLDS OF BRIYAH, YETZIRA, AND ASIYAH, WHICH ARE HIGHER WORLDS THAN THIS, are included in the blue light itselfNOT UNDERNEATH IT. Yet the lower beings OF THIS WORLD are not INCLUDED IN THE BLUE LIGHT ITSELF, because they are the coarse objects by which the world is supported. THE WORLD LINKS TO THE LOWER BEINGS AND SUBSISTS ON THEM, JUST AS THE WICK OF A CANDLE. WITHOUT ZEIR ANPIN, THE WORLD WOULD NOT EXIST. Hence, the blue light consumes and destroys them and there can be nothing down here in this world that is not destroyed, because the blue light destroys all that is underneath it.

268. וְאִי תֵּימָא, הָכִי נָמִי שָׁרְיָא, בִּשְׁמַיָּא לְעֵילָא, וְכַמָּה חֵילִין אִינּוּן לְעֵילָא, וְכֻלְּהוֹ קַיְּימִי. תָּא חֲזֵי, כָּל אִינּוּן דְּלְעֵילָא בְּהַהוּא נְהוֹרָא תִּכְלָא אִתְכַּלְּלָן. אֲבָל תַּתָּאֵי לָאו הָכִי, דְּאִינּוּן מִלָּה גַּסָּה, עָלְמָא דְּקַיְּימָא וְשָׁרְיָא עֲלֵיהּ, וּבְגִין כָּךְ אָכֵיל וְשֵׁצֵי לוֹן, וְלֵית לָהּ מִלָּה אָחֳרָא לְתַתָּא בְּעָלְמָא, דְּלָא אִשְׁתְּצֵי, בְּגִין דִּנְהוֹרָא תִּכְלָא שֵׁצֵי, לְכָל מַה דְּקַיְּימָא עֲלֵיהּ.

55. "By forty-five colors of light"
As white sunlight refracts into the seven colors of the spectrum, the Light of the Creator also refracts into colors that produce the diversity of

Creation. The Zohar describes the refraction of the supernal Light, and the birth of the countless colors that we experience as joy, bliss, and happiness upon performing a positive spiritual action. Through these passages, we gain a profound connection to all the colors of Light. Our reading literally ignites the extraordinary eruption of color in the Upper Worlds so that all the grades of Light begin to radiate in our souls.

269. The world, THE NUKVA OF ZEIR ANPIN, is differentiated by forty-five colors and types of lights. Seven SFIROT divide into seven chasms, each plumbing its own abyss, NAMELY MALCHUT. And stones turn within the abyss, MEANING THAT THEY OVERTURN SO AS TO SHINE DOWNWARD. And the light penetrates and pierces the stones, creating holes through which water flows and is poured into and covers both sides of OF ITS ABYSS.

269. בְּאַרְבְּעִין וְחָמֵשׁ גַּוְוֹנֵי זִינֵי נְהוֹרִין, אִתְפְּלִיג עָלְמָא, שִׁבְעָה מִתְפַּלְּגִין, לְשִׁבְעָה תְּהוֹמִין. כָּל חַד בְּטַשׁ בִּתְהוֹמָא דִילֵיהּ, וַאֲבָנִין מִתְגַּלְגְּלִין בְּגוֹ תְּהוֹמָא. וְעָיֵיל הַהוּא נְהוֹרָא, בְּאִינּוּן אֲבָנִין, וּנְקַב לוֹן, וּמַיָּא נָפְקוּ בְּהוֹ, וְשָׁקְעִין כָּל חַד וְחַד, עַל תְּהוֹמָא, וְחַפְיָיא לְתְרֵין סִטְרִין.

270. As the water exists through the holes IN THE STONES, SUPERNAL light OF THE ENDLESS WORLD shines through them and strikes the four sides of the abyss. Each light OF THE FOUR SIDES includes all others AT THE TIME OF STRIKING. They join as one, and the water FROM ZEIR ANPIN splits WITHIN HER.

270. נָפְקוּ מַיָּא בְּאִינּוּן נוּקְבִין, וְעָאל נְהוֹרָא וּבְטַשׁ לְאַרְבַּע סִטְרֵי תְּהוֹמָא, מִתְגַּלְגְּלָא נְהוֹרָא בַּחֲבֵרְתָּהּ, וְאִעָרְעוּ בְּחַד. וּפַלְגִין מַיִין.

271. The seven SFIROT OF ZEIR ANPIN cling to their seven chasms, OR MALCHUTS, BECAUSE THE SFIRAH CONTAINS SEVEN CHASMS, EACH OF WHICH IS CONSIDERED THE LEFT COLUMN OF ZEIR ANPIN. They dig in that dark abyss, where darknesses mix with ALL THE SFIROT OF THE NUKVA, And water rises UPWARD FROM BELOW. THAT IS, THE LIGHT OF CHASSADIM, CALLED 'WATER,' WHICH IS THE SECRET OF THE RIGHT COLUMN, FIRST SHINES UPWARD FROM BELOW. And then CHASSADIM falls back down TO THE LEFT COLUMN and links with the lights OF THE LEFT, BECAUSE THE LIGHT OF CHOCHMAH IS DARKNESS WITHOUT CONTAINMENT, WITHIN THE LIGHTS OF CHASSADIM. And they all mix togetherlights, darknesses, and waterand from them are made invisible lights that are dark.

271. וַאֲחִידָן כָּל אִינּוּן שִׁבְעָה בְּשִׁבְעָה תְּהוֹמֵי, וְכָרָאן בַּחֲשׁוֹכֵי תְּהוֹמָא. וַחֲשׁוּכֵי אִינּוּן אִתְעָרְבֵי בְּהוֹן, וְסָלְקִין מַיָּא וְנָחֲתִין, וּמִתְגַּלְגְּלִין בְּאִינּוּן נְהוֹרִין, וְאִתְעָרְבוּ כַּחֲדָא. נְהוֹרִין, וַחֲשׁוֹכִין, וּמַיִין. וְאִתְעֲבִידוּ מִנַּיְיהוּ נְהוֹרִין דְּלָא אִתְחַזָּאן, חֲשׁוֹכָאן.

272. When each OF THE SEVEN CHASMS OF ZEIR ANPIN has struck its companion, ITS OPPOSING ASPECT IN THE ABYSS OF THE NUKVA, they split into 75 channels of the abyss, through which water--MEANING LIGHTS--is channeled.
Each pipe raises its voice and the chasms OF THE RECEPTOR are shaken. When the voices are heard, each abyss calls to its companion, "split your waters so, that I can enter within you." As is written: "Abyss calls to abyss, at the voice of your channels all your waves and billows have gone over me" (Tehilim 42:8).

272. בָּטַשׁ כָּל חַד בְּחַבְרֵיהּ, וּמִתְפַּלְּגִין לְשַׁבְעִין וְחָמֵשׁ צִנּוֹרֵי תְּהוֹמָא, וּבְהוֹ נָגְדָן מַיָּא. כָּל צִנּוֹרָא וְצִנּוֹרָא סָלֵיק בְּקָלֵיהּ, וְאִזְדַּעְזָעָן תְּהוֹמִין, וְכַד הַהוּא קָלָא אִשְׁתְּמַע, כָּל תְּהוֹמָא קָרֵי לְחַבְרֵיהּ וַאֲמַר, פַּלֵּיג מֵימָךְ וְאֵעוֹל בָּךְ. הֲדָא הוּא דִכְתִיב תְּהוֹם אֶל תְּהוֹם קוֹרֵא לְקוֹל צִנּוֹרֶיךָ.

273. Beneath the 75 CHANNELS extend 365 sinews. Some are white, some are black, and some are red. They mix with each other, become included within each other, and turn into one color. The 365 sinews are enmeshed in 17 nets, each of which is called a network of sinews. Enmeshed within each other, they descend to the end of the abyss BECAUSE THEY TOOK ON THE ASPECT OF YESOD, WHICH TERMINATES THE STRUCTURE OF THE LEVEL. Underneath the 17 NETS ARE 4 MORE. Two nets resemble iron, and two resemble copper.

273. תְּחוֹת אִלֵּין, תְּלַת מְאָה וְשִׁתִּין וַחֲמִשָּׁה גִּידִין, מִנְּהוֹן חִוְּורִין, מִנְּהוֹן אוּכְמִין, מִנְּהוֹן סוּמְקִין, אִתְכְּלִילוּ דָא בְּדָא, וְאִתְעֲבִידוּ גַּוְון חָד. אִינּוּן גִּידִין אִתְרְקִימוּ בְּשֵׁבַע עֶשְׂרֵה רְשָׁתוֹת. וְכָל חַד, רֶשֶׁת גִּידִין אִקְרֵי, אִתְרְקִימוּ דָא בְּדָא, וְנַחֲתִין בְּשִׁפּוּלֵי תְּהוֹמֵי. תְּחוֹת אִלֵּין, תְּרֵין רִשְׁתִּין קָיְימִין, כְּחֵיזוּ דִּפַרְזְלָא, וּתְרֵין רִשְׁתִּין אָחֲרָנִין כְּחֵיזוּ דִּנְחָשָׁא.

274. Two pedestals stand OVER ALL THESE ASPECTS, one to the right and one to the left. And the nets join to be one, and the water, WHICH FORMS THE LIGHTS, flows down the channels and enters the nets. The CHANNELS, THE NETS, AND ALL THEIR LIGHTS ARE INCLUDED WITHIN these two pedestals. One pedestal is made of the black firmament; the other is made of a firmament that is the color of a badger, WHICH IS REDDISH.

274. תְּרֵין כָּרְסְוָון קָיְימֵי עֲלַיְיהוּ, חַד מִיְּמִינָא, וְחַד מִשְּׂמָאלָא, כָּל אִינּוּן רִשְׁתִּין מִתְחַבְּרָן כַּחֲדָא, וּמַיִין נָחֲתִין מֵאִינּוּן צִנּוֹרִין, וְעָאלִין בְּאִלֵּין רִשְׁתִּין. אִינּוּן תְּרֵין כָּרְסְוָון, חַד כָּרְסְיָא דִרְקִיעָא אוּכְמָא, וְחַד כָּרְסְיָא דִרְקִיעָא סַסְגּוֹנָא.

275. When THE LIGHTS OF THE LEVEL OF MATING rise, THAT IS, WHEN THEY RADIATE UPWARD, they elevate through the pedestal of the black firmament, WHICH IS THE PEDESTAL OF NETZACH WHO SHINES UPWARD. And when they descend, they do so through the firmament of the badger color, WHICH IS THE PEDESTAL OF HOD WHO SHINES DOWNWARD.

275. אִלֵּין תְּרֵין כָּרְסְוָון, כַּד אִינּוּן סָלְקִין, סָלְקִין בְּהַהוּא כָּרְסְיָיא דִּרְקִיעָא אוּכְמָא, וְכַד נָחֲתִין, נָחֲתִין בְּהַהוּא כָּרְסְיָיא דִּרְקִיעָא סַסְגּוֹנָא.

276. One of the pedestals is to the right; the other is to the left. The right pedestal is on the black firmament; the left one on the firmament of the badger color. And when THE LIGHTS go up through the pedestal of the black firmament, the pedestal of the left firmament goes down against it, AND THE LIGHTS go down through it.

276. אִלֵּין תְּרֵין כָּרְסְוָון, חַד מִיָּמִינָא, וְחַד מִשְּׂמָאלָא. וְהַהוּא כָּרְסְיָיא דִּרְקִיעָא אוּכְמָא, מִיָּמִינָא. וְהַהוּא כָּרְסְיָיא דִּרְקִיעָא סַסְגּוֹנָא, מִשְּׂמָאלָא. כַּד סָלְקִין בְּכָרְסְיָיא דִּרְקִיעָא אוּכְמָא, מָאִיךְ כָּרְסְיָיא דִּרְקִיעָא שְׂמָאלָא, וְנָחֲתִין בֵּיהּ.

277. Each pedestal is embraced within the other. Within them, they contain all the nets, and they lure the lights to the very end of the lower abyss.
One pedestal rises and elevates above all the chasms. The second remains at the bottom of the chasms. Between them, the chasms revolve and become perfected. As the chasms revolve, the channels are inserted between the pedestals.

277. מִתְגַּלְגְּלִין כָּרְסְוָון, חַד בְּחַד. נָקְטִין כָּל אִינּוּן רְשָׁתִין בְּגַוַוּיְהוּ, וְעָאלִין לוֹן, בְּשִׁפּוֹלָא דִּתְהוֹמָא תַּתָּאָה, קָאֵים חַד כָּרְסְיָיא, וְסָלֵיק לְעֵילָא מִכָּל אִינּוּן תְּהוֹמֵי, וְקָאֵים כָּרְסְיָיא אָחֳרָא, לְתַתָּא דְּכָל תְּהוֹמֵי. בֵּין תְּרֵין כָּרְסְוָון אִלֵּין, מִתְגַּלְגְּלִין כָּל אִינּוּן תְּהוֹמִי, וְכָל אִינּוּן צִנּוֹרִין אִתְנְעָצוּ בֵּין תְּרֵין כָּרְסְוָון אִלֵּין.

278. There is a total of 75 pipes, YET of them, THE SEVEN ABYSSES OF ZEIR ANPIN are more supernal. They are above the others, which cling to them. The 75 PIPES are inserted in the wheels of the pedestal of the RIGHT and LEFT sides.

278. שַׁבְעִין וְחָמֵשׁ צִנּוֹרִין אִינּוּן, שִׁבְעָה, אִינּוּן עִלָּאֵי דְּכֹלָּא, וְכָל אִינּוּן אָחֳרָנִין אֲחִידָן בְּהוֹ. וְכֻלְּהוֹ נְעִיצֵי בְּגַלְגְּלוֹי דְּהַאי כָּרְסְיָיא, בְּסִטְרָא דָא וּנְעִיצִין בְּגַלְגְּלוֹי דְּהַאי כָּרְסְיָיא, בְּסִטְרָא דָא.

279. Through the SEVEN CHASMS OF ZEIR ANPIN, WHICH ARE THE MOST SUPERNAL CHASMS, water, ALLUDING TO LIGHTS, flows up and down.
Those that flow down--THE SUPERNAL LIGHTS FLOWING DOWN TO THE VEILS OF ALL THE MALCHUTS--dig into the chasms and pierce them. These rising lights enter the holes that are pierced in the stones, rise, and then fill up the seven seas. Thus, WE HAVE EXPLAINED the seven kinds of lights THAT EMANATE from the supernal secret.

279. בְּהוֹן מַיִין סָלְקִין וְנַחֲתִין, אִינּוּן דְּנַחֲתִין כָּרָאן בִּתְהוֹמֵי, וּבְקָעֵי לוֹן. אִינּוּן דְּסָלְקִין עָאלִין, בְּאִינּוּן נוּקְבֵי אַבְנִין, וְסָלְקִין וּמַלְיָין לְשִׁבְע יַמִּין, עַד כָּאן שִׁבְעָה גְוָונֵי נְהוֹרִין בְּרָזָא עִלָּאָה.

280. Seven other lights divide into seven seas, and one sea includes them all. This one sea is the supernal sea that includes all the other seven seas.

280. שִׁבְעָה נְהוֹרִין אָחֳרָנִין, מִתְפַּלְגִין לְשִׁבְעָה יַמִּים. וְיַמָּא חַד כָּלִיל לוֹן, הַהוּא יַמָּא חָד, אִיהוּ יַמָּא עִלָּאָה, דְּכֻלְּהוֹ שְׁבַע יַמִּין כְּלִילָן בֵּיהּ.

281. The seven lights go into the sea--REFERRING TO THIS ONE SUPERNAL LIGHT THAT INCLUDES SEVEN--and strike it. As a result, THIS SEA has seven sides. Each side splits into seven streams, as it is written: "And he shall smite it into seven streams" (Yeshayah 11:15). Each stream then splits into seven rivers, each river splits into seven routes, and each route into seven lanes. And all the waters of the seas flow through them.

281. שִׁבְעָה נְהוֹרִין אִלֵּין, עָאלִין לְגוֹ הַהוּא יַמָּא, וּמָחָאן לֵיהּ לְיַמָּא, לְשִׁבְעָה סִטְרִין. וְכָל סִטְרָא וְסִטְרָא אִתְפְּלַג לְשִׁבְעָה נַחֲלִין. כְּדִכְתִיב וְהִכָּהוּ לְשִׁבְעָה נְחָלִים וגו׳, וְכָל נַחֲלָא וְנַחֲלָא אִתְפְּלַג לְשִׁבְעָה נְהָרִין. וְכָל נַהֲרָא וְנַהֲרָא אִתְפְּלַג לְשִׁבְעָה אָרְחִין. וְכָל אוֹרְחָא וְאוֹרְחָא אִתְפְּלַג לְשִׁבְעָה שְׁבִילִין. וְכָל מִימוֹי דְּיַמָּא כֻּלְּהוֹן עָאלִין לְגַוַוּיְהוּ.

282. שִׁבְעָה נְהוֹרִין סָלְקִין וְנָחֲתִין לְשִׁבְעָה סִטְרִין, שִׁבְעָה נְהוֹרִין עִלָּאִין, עָאלִין לְגוֹ יַמָּא. שִׁתָּא אִינּוּן, וּמֵחַד עִלָּאָה נָפְקִי. כְּמָה דְּנָטִיל יַמָּא, הָכֵי פָּלִיג מֵימוֹי לְכָל אִינּוּן יַמִּין, לְכָל אִינּוּן נְהָרִין.

282. Seven lights ascend and descend in seven directions. Seven supernal lights enter the LOWER sea OF THE SEVEN UPPER SEAS. Nevertheless, they are only six, INSTEAD OF SEVEN, and originate from the supernal one. TOGETHER, THEY ARE CONSIDERED AS SEVEN. And in the same manner that the sea receives, it divides its waters into the other seas and waters.

283. חַד תַּנִּינָא לְתַתָּא, בְּסִטַר שְׂמָאלָא, שָׁאט בְּכָל אִינּוּן נְהָרִין. אָתֵי בְּסִטַר, קַשְׁקֶשׁוֹי כָּלְהוֹן תַּקִּיפִין כְּפַרְזְלָא. וּמָטֵי לְשָׁאֲבָא, וְשָׁאֵיב אַתְרָהּ. וְכָל אִינּוּן נְהוֹרִין אִתְחַשְׁכָן קַמֵּיהּ, פּוּמֵיהּ וְלִישְׁנֵיהּ מְלַהֲטָא אֶשָּׁא חָדוּד לִישְׁנֵיהּ, כְּחַרְבָּא תַּקִּיפָא.

283. There is a serpent, from the left side, that swims in all the rivers. It comes to the side THE LEFT SIDE, BECAUSE IT CAN ONLY DRAW SUSTENANCE FROM THE LEFT SIDE OF THE RIVERS. Its scales are strong like iron, REFERRING TO ITS JUDGMENTS, WHICH ARE VERY STRONG. It draws sustenance FROM THE SINS OF LOWER BEINGS and invades the place OF THE MISSING MALCHUT. All lights in the rivers are thus darkened before the serpent, BECAUSE MATING CEASES AS SOON AS IT TOUCHES THE PLACE OF THE MISSING MALCHUT. Its mouth and tongue are blazing fires, its tongue as sharp and tough as a sword--MEANING THAT HIS JUDGMENTS ARE VERY SEVERE, AND THERE IS NO SALVATION FROM HIM.

284. עַד דְּמָטֵי לְמֵיעַל לְמַקְדְּשָׁא, גּוֹ יַמָּא. וּכְדֵין סָאֵיב מַקְדְּשָׁא, וְאִתְחַשְׁכָן נְהוֹרִין. וּנְהוֹרִין עִלָּאִין סָלְקִין מִן יַמָּא, כְּדֵין יַמָּא מִתְפַּלְגִין מֵימוֹי, בְּסִטַר שְׂמָאלָא, וְיַמָּא קָאפֵי, וְלָא נָגְדִין מֵימוֹי.

284. When THE SERPENT enters the Temple in the sea, WHICH IS MALCHUT, the temple is defiled, and its lights are extinguished. Thus, the supernal lights, THE LIGHTS OF THE TOP THREE SFIROT, leave the sea. Then, the waters of the sea split and go to the left side. The sea then freezes, and its waters do not flow.

285. וְעַל דָּא רָזָא דְּמִלָּה, כְּמָה דִּכְתִיב, וְהַנָּחָשׁ הָיָה עָרוּם מִכֹּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה ה׳ אֱלֹקִים. רָזָא דְּחִוְיָא בִישָׁא, נָחִית מֵעֵילָא לְתַתָּא, וְהוּא שָׁאט עַל אַפֵּי מַיִין מְרִירָן, וְנָחִית לְאַפְּתֵי לְתַתָּא, עַד דְּיִפְּלוּן גּוֹ רְשָׁתּוֹי.

285. This explains the hidden meaning of: "and the serpent was more crafty than any Chayah" (Beresheet 3:1). The secret is that the wicked serpent descends from the upper to the lower. IT DRAWS THE LIGHTS OF THE LEFT DOWNWARD, and it swims upon the bitter water. Thus, it went down to ensnare CHAVAH INTO EATING FRUIT FROM THE TREE OF KNOWLEDGE. IT DRAWS THE LIGHTS OF THE LEFT DOWN and ensnares them in his net.

286. הַאי חִוְיָא הִיא מוֹתָא דְּעָלְמָא. וְהוּא עָאל בְּמֵעוֹי דְּסָתִים דְּבַר נָשׁ, הוּא לְסִטַר שְׂמָאלָא, וְאִית חִוְיָא אַתְרָא דְּחַיֵּי, בְּסִטַר יְמִינָא, תַּרְוַיְיהוּ אָזְלֵי עִמֵּיהּ דְּבַר נָשׁ. כְּמָה דְּאוֹקְמוּהָ.

286. This serpent is death in the world, BECAUSE IT ENTICED CHAVAH WITH THE TREE OF KNOWLEDGE AND THUS BROUGHT DEATH TO THE WORLD. It penetrates the closed intestine of manthe appendix, which is to the leftFROM WHICH IT DRAWS SUSTENANCE. Another serpent, which brings life, is located in the right side, WHICH IS THE GOOD INCLINATIONTHE ONE THAT BRINGS LIFE TO MAN. Both sides THE GOOD AND BAD INCLINATIONS accompany man, as has already been explained.

287 (א). מִכֹּל חַיַּת הַשָּׂדֶה, דְּהָא כָּל שְׁאָר חַיְוָן דְּחַקְלָא, לֵית בְּהוֹ חַכִּים לְאַבְאָשָׁא כְּהַאי, בְּגִין דְּאִיהוּ זוּהֲמָא דְּדַהֲבָא. וַוי לְמַאן דְּאִתְמְשֵׁיךְ אֲבַתְרֵיהּ. דְּאִיהוּ גָרִים לֵיהּ מוֹתָא, וּלְכָל דְּאַתְיָין אֲבַתְרֵיהּ, וְהָא אוֹקְמוּהָ.

287a. "... then all the animals of the field." WE LEARN FROM THESE WORDS THAT OF ALL THE ANIMALS OF THE FIELD, THE KLIPOT, there is none that causes harm as the serpent does, because he is the dross of gold. Woe to him, ALLUDING TO ADAM, who was seduced by the serpent. He brought death upon himself and all who came after him. All of this has been explained already.

287b. Adam was drawn downward after THE SERPENT. He went down to learn of all that is below, MEANING THAT HE WENT DOWN TO DRAW THE LIGHT OF CHOCHMAH TO THE LOWER MALCHUT THAT IS MISSING LIKE THE SERPENT. As he went down FOR THE PURPOSE OF DRAWING LIGHT FROM ABOVE TO BELOW, his desires and his ways were drawn after THE KLIPOT. THIS DRAWING DOWNWARD OF THE LIGHT OF UNION IS THE SECRET OF 'PROHIBITION OF THE TREE OF KNOWLEDGE.' SINCE HE INTENDED TO DRAW THE LIGHT DOWNWARD, HE CLEAVED IMMEDIATELY TO THE KLIPOT, EVEN THOUGH HE HAD NOT YET ACTUALLY DRAWN ANY LIGHT. They went down to the serpent and saw the desire of the world. And his ways were swayed to this place OF MALCHUT, WHICH IS THE SECRET OF EATING OF THE TREE OF KNOWLEDGE. Then THE SERPENT was drawn after Adam and his wife. It cleaved onto them WITH ITS FILTH, bringing death to them and all subsequent generations. Its venom did not cease to exist in the world, until Yisrael stood at Mount Sinai. This has already been stated.

287 (ב). אָדָם, אִתְמְשִׁיךָ אֲבַתְרֵיהּ לְתַתָּא, וְנָחֵית לְמִנְדַּע, בְּכָל מַה דִּלְתַתָּא, כְּמָה דְּנָחֵית הָכֵי אִתְמְשִׁיךָ רְעוּתֵיהּ, וְאָרְחוֹי אֲבַתְרַיְיהוּ, עַד דְּמָטִין לְהַאי חִוְיָא, וְחָמוֹ תֵּיאוּבְתֵּיהּ דְּעָלְמָא, וְשָׁטוֹ אוֹרְחוֹי בְּאַתַר דָּא. כְּדֵין קָם וְאִתְמְשִׁיךָ אִיהוּ אֲבַתְרַיְיהוּ דְּאָדָם וְאִתְּתֵיהּ, וְאִתְדַּבַּק בְּהוֹ, וְגָרִים לְהוֹ מוֹתָא, וּבְכָל דָּרֵי דְּאָתוֹ אֲבַתְרֵיהּ. עַד דְּמָטוֹ יִשְׂרָאֵל, לְטוּרָא דְסִינַי, לָא פְּסַק זוּהֲמָא דִילֵיהּ מֵעָלְמָא, וְהָא אִתְּמַר.

56. "They heard... walking in the garden"
When Adam and Eve sinned, they disconnected themselves from the Creator. The secret to reestablishing our own connection can be found in the spiritual concepts of close and distance. Closeness refers to two entities that possess similarity of form and resemblance of nature. It is our difference of nature-our negative aspect of receiving in contrast to the Creator's positive aspect of sharing-that causes the separation. The rays of Light that resonate from the mystic shapes of the Hebrew letters awaken the sharing nature in our souls. We achieve greater similarity of form with the Creator, which in turns generates greater unity.

288. And because they sinned and attached themselves to the tree where death dwells below, it is written: "And they heard the voice of Hashem Elohim walking (Heb. mit'halech) in the garden." Note that the word is not mehalech (walking), WHICH WOULD INDICATE THE MALE GENDER, but mit'halech, WHICH INDICATES THE FEMININE GENDER. FOR THE ADDITIONAL LETTER TET INDICATES THE FEMININE GENDER. Come and behold: Before he sinned, Adam was continually ascending TO HIGHER LEVELS, had access to divine wisdom, and was never disconnected from the Tree of Life. But he was drawn after the lights and parted from the Tree of Life, descending AND DRAWING DOWN LIGHT FROM ABOVE because of his increasing desire for knowledge. He discovered evil and left good. Thus, it is written: "For you are not El that has pleasure in wickedness, neither shall evil dwell with you" (Tehilim 5:5), because he who is drawn after evil has no dwelling with the Tree of Life.

288. כֵּיוָן דְּחָטוּ, וְאִתְדַּבְּקוּ בְּאִילָנָא דְשָׁרְיָא בֵּיהּ מוֹתָא לְתַתָּא. מַה כְּתִיב, וַיִּשְׁמְעוּ אֶת קוֹל ה׳ אֱלֹקִים מִתְהַלֵּךְ בַּגָּן. מְהַלֵּךְ אֵין כְּתִיב כָּאן, אֶלָּא מִתְהַלֵּךְ תָּא חֲזֵי, עַד לָא חָטָא אָדָם, הֲוָה סָלִיק וְקָאִים בְּחָכְמָה דְנָהִירוּ עִלָּאָה. וְלָא הֲוָה מִתְפְּרֵשׁ מֵאִילָנָא דְחַיֵּי. כֵּיוָן דְּאַסְגֵּי תֵּיאוּבְתָּא לְמִנְדַּע, וּלְנַחֲתָא לְתַתָּא, אִתְמְשַׁךְ אֲבַתְרַיְיהוּ, עַד דְּאִתְפְּרַשׁ מֵאִילָנָא דְחַיֵּי, וְיָדַע רָע וְשָׁבַק טוֹב, וְעַל דָּא כְּתִיב כִּי לֹא אֵל חָפֵץ רֶשַׁע אַתָּה לֹא יְגוּרְךָ רָע. מַאן דְּאִתְמְשַׁךְ בָּתַר רָע, לֵית לֵיהּ דִּירָה, עִם אִילָנָא דְחַיֵּי.

289. And as long as they did not sin, they could hear the divine voice, partake of supernal wisdom, exist within THE MOCHIN OF the holy radiance, and have no fear. But, once they sinned, they could no longer withstand it.

289. וְעַד לָא חָטְאוּ, הֲווֹ שָׁמְעִין קָלָא מִלְּעֵילָא, וַהֲווֹ יָדְעֵי חָכְמְתָא עִלָּאָה, וְקָיְימֵי בְּקִיּוּמָא דְזִיהֲרָא עִלָּאָה, וְלָא דָחֲלֵי. כֵּיוָן דְּחָטְאוּ, אֲפִילוּ קָלָא דִלְתַתָּא, לָא הֲוֵי יְכִלִין לְמִיקַם בֵּיהּ.

290. Similarly, as long as Yisrael did not sin, from the time they stood at Mount Sinai, the filth of this serpent was removed from them. There was a total annulment of the evil inclination in the world when Yisrael rejected the serpent. They clung to the Tree of Life, elevated, and did not go down. THIS MEANING THAT THEY ELEVATED THE LIGHT OF THE LEFT FROM BELOW AND DID NOT DRAW ANY LIGHT DOWNWARD. THIS IS THE ASPECT OF THE TREE OF LIFE.

290. כְּגַוְונָא דָא, עַד לָא חָבוּ יִשְׂרָאֵל, בְּשַׁעְתָּא דְקָיְימוּ יִשְׂרָאֵל עַל טוּרָא דְסִינַי, אִתְעֲבַר מִנַּיְיהוּ זוּהֲמָא, דְּהַאי חִוְיָא, דְּהָא כְּדֵין בְּטוּל יֵצֶר הָרָע הֲוָה מֵעָלְמָא, וְדָחוּ לֵיהּ מִנַּיְיהוּ. וּכְדֵין אִתְאַחִידוּ בְּאִילָנָא דְחַיֵּי, וְסָלְקוּ לְעֵילָא, וְלָא נָחֲתוּ לְתַתָּא.

291. Then they knew and saw the holy mirrors. Their eyes were lit and they were happy to know and to hear. Hence, the Holy One, blessed be He, wrapped them with cords made of letters from His Holy Name, so that the serpent could not control them and would not defile them, as before. THIS IS THE SECRET OF THE ORNAMENTS THAT THEY RECEIVED ON MOUNT CHOREV.

291. כְּדֵין הֲווֹ יָדְעִין וְחָמָאן אִסְפַּקְלַרְיָאן עִלָּאִין, וְאִתְנַהֲרִין עֵינַיְיהוּ, וְחָדָאן לְמִנְדַּע וּלְמִשְׁמַע, וּכְדֵין חָגַר לוֹן קֻדְשָׁא בְּרִיךְ הוּא חֲגוֹרִין דְּאַתְוָון דִּשְׁמֵיהּ קַדִּישָׁא, דְּלָא יֵיכוֹל לְשַׁלְטָאָה עֲלַיְיהוּ, הַאי חִוְיָא, וְלָא יְסָאַב לוֹן כְּקַדְמֵיתָא.

292. And because they sinned with the Calf, all those supernal levels and lights were taken away from them. And all the armed cords, ornamented by the holy name, were retrieved. They drew upon them the evil serpent as before and caused death to all the world.

292. כֵּיוָן דְּחָטְאוּ בְּעֵגֶל, אִתְעֲבַר מִנַּיְיהוּ כָּל אִינּוּן דַּרְגִּין, וּנְהוֹרִין עִלָּאִין, וְאִתְעַבְּרוּ מִנַּיְיהוּ אִינּוּן חֲגִירוּ מְזַיְינִין, דְּאִתְעַטְּרוּ מִשְׁמָא עִלָּאָה קַדִּישָׁא, וְאַמְשִׁיכוּ עֲלַיְיהוּ חִוְיָא בִישָׁא, כְּמִלְּקַדְּמִין, וְגָרְמוּ מוֹתָא, לְכָל עָלְמָא.

293. Subsequently, it was written: "And when Aharon and all the children of Yisrael saw Moshe, and beheld that the skin of his face shone, they were afraid to come close to him" (Shemot 34:30). Come and behold: it was written before, "And Yisrael saw the great Hand" (Shemot 14:31). Before, they all saw the divine lights and were enlightened by the shining mirror, WHICH IS ZEIR ANPIN. As it is written: "And all the people saw the voices" (Shemot 20:18). And also upon the sea they saw and were not afraid, as indicated by the words: "He is my El and I shall prepare him a habitation" (Shemot 15:2). But, after they sinned, they could not withstand the sight of even the mediator, MOSHE, as it was written "and they feared to come close to him."

293. וּלְבָתַר מַה כְּתִיב וַיַּרְא אַהֲרֹן וְכָל בְּנֵי יִשְׂרָאֵל אֶת מֹשֶׁה וְהִנֵּה קָרַן עוֹר פָּנָיו וַיִּירְאוּ מִגֶּשֶׁת אֵלָיו. תָּא חֲזֵי, מַה כְּתִיב בְּקַדְמֵיתָא, וַיַּרְא יִשְׂרָאֵל אֶת הַיָּד הַגְּדוֹלָה. וְכֻלְּהוֹ חָמָאן זְהֲרִין עִלָּאִין, וּמִתְנַהֲרִין בְּאִסְפַּקְלַרְיָא דְּנָהֲרָא, דִּכְתִיב וְכָל הָעָם רוֹאִים אֶת הַקּוֹלוֹת, וְעַל יַמָּא הֲווֹ חָמָאן וְלָא דָחֲלִין, דִּכְתִיב זֶה אֵלִי וְאַנְוֵהוּ, לְבָתַר דְּחָטוּ פְּנֵי הַסַּרְסוּר לָא הֲווֹ יָכְלִין לְמֶחֱמֵי, דִּכְתִיב וַיִּירְאוּ מִגֶּשֶׁת אֵלָיו.

57. "And they stripped...their ornaments from Mount Chorev"
The Revelation of Light on Mount Sinai was so great that it extinguished all darkness, including death. When the Israelites sinned by building the Golden Calf, they mirrored Adam's original sin and disconnected from the Light. Death was reborn. Reading this section helps replenish the original volume of Light that existed on Sinai, and arouses the forces of immortality.

294. Come and behold: it is written of YISRAEL, "And the Children of Yisrael stripped themselves of their ornaments from Mount Chorev" (Shemot 33:5). They were stripped of the ornaments that they received at Mount Sinai, the ornaments intended to prevent the wicked serpent from controlling them. When their ornaments were taken away, it is written: "And Moshe took the tabernacle, and pitched it outside the camp, afar off from the camp" (Shemot 33:7).

294. תָּא חֲזֵי, מַה כְּתִיב בְּהוֹ, וַיִּתְנַצְּלוּ בְּנֵי יִשְׂרָאֵל אֶת עֶדְיָם מֵהַר חוֹרֵב. דְּאִתְעֲבַר מִנַּיְיהוּ אִינּוּן מְזַיְינָן, דְּאִתְחַגְּרוּ בְּהוֹן בְּטוּרָא דְסִינַי. בְּגִין דְּלָא יִשְׁלוֹט בְּהוֹ הַהוּא חִוְיָא בִישָׁא, כֵּיוָן דְּאִתְעֲבַר מִנַּיְיהוּ, מַה כְּתִיב וּמֹשֶׁה יִקַּח אֶת הָאֹהֶל וְנָטָה לוֹ מִחוּץ לַמַּחֲנֶה הַרְחֵק מִן הַמַּחֲנֶה.

295. Rabbi Elazar asked: What connection is there between this verse and THE STRIPPING OF THE ORNAMENTS? AND HE ANSWERED: Because Moshe knew that supernal protection was stripped from them, WHEN THEY TOOK OFF THEIR ORNAMENTS, it was clear that from now on the wicked serpent would reside among them. If the temple was erected there, it would be defiled. Immediately then, "Moshe took the tabernacle, and pitched it outside the camp, afar off from the camp," because he saw that the wicked serpent would control them.

295. אֲמַר רַבִּי אֶלְעָזָר, מַאי הַאי קְרָא, לְגַבֵּי הַאי, אֶלָּא, כֵּיוָן דְּיָדַע מֹשֶׁה דְּאִתְעֲבַרוּ מִנַּיְיהוּ דְּיִשְׂרָאֵל אִינּוּן זַיְינִין עִלָּאִין, אֲמַר, הָא וַדַּאי מִכָּאן וּלְהַלְאָה חִוְיָא בִישָׁא יֵיתֵי לְדַיְירָא בֵּינַיְיהוּ, וְאִי יָקוּם מַקְדָּשָׁא הָכָא בֵּינַיְיהוּ, יִסְתָּאַב. מִיָּד וּמֹשֶׁה יִקַּח אֶת הָאֹהֶל וְנָטָה לוֹ מִחוּץ לַמַּחֲנֶה הַרְחֵק מִן הַמַּחֲנֶה. בְּגִין דְּחָמָא מֹשֶׁה, דְּהָא כְּדֵין יִשְׁלוֹט חִוְיָא בִישָׁא, מַה דְּלָא הֲוָה מִקַּדְמַת דְּנָא.

296. "And he called it the Tabernacle of Appointment (Heb. moed)" (Shemot 33:7). HE ASKS: Was it not called the Tabernacle of Appointment before? AND HE ANSWERS: Before then, it was called only a Tent, but now it was called it the Tabernacle of Appointment (moed). What is the meaning of moed (appointment)? Rabbi Elazar said: For MERIT AND good. Rabbi Aba said: For DISCREDIT AND evil. Rabbi Elazar explains that it was for good, because moed means a festive day, which is the happiness of the moon, WHICH IS THE SHECHINAH. Because of the Shechinah's added sanctity, no defects mar her ON THAT DAY. Hence, he called THE SHECHINAH by the name MOED, to show that the Tabernacle, WHICH ALLUDES TO THE SHECHINAH, had alienated Herself from them at the time OF THE SIN OF THE CALF, and thus was not made defective. Hence it was written: "...and He called it the Tabernacle of Appointment."

296. וְקָרָא לוֹ אֹהֶל מוֹעֵד, וְכִי לָא הֲוָה בְּקַדְמֵיתָא אֹהֶל מוֹעֵד. אֶלָּא, בְּקַדְמֵיתָא אֹהֶל סְתָם, הַשְׁתָּא אֹהֶל מוֹעֵד. מַאי מוֹעֵד, ר׳ אֶלְעָזָר אָמַר לְטַב וְרַבִּי אַבָּא אָמַר לְבִישׁ. ר׳ אֶלְעָזָר אָמַר לְטַב: מַה מוֹעֵד דְּאִיהוּ יוֹם חֶדְוָה, דְּסִיהֲרָא דְּאִתּוֹסְפָא בֵּיהּ קְדוּשָׁה, לָא שָׁלְטָא בֵּיהּ פְּגִימוּתָא. אוֹף הָכָא, קָרָא לָהּ, בִּשְׁמָא דָא, לְאַחֲזָאָה דְּהָא אִתְרַחִיק אֹהֶל מִבֵּינַיְיהוּ, וְלָא אִתְפְּגִים. וְעַל דָּא וְקָרָא לוֹ אֹהֶל מוֹעֵד כְּתִיב.

297. Rabbi Aba said: IT WAS CALLED MOED SO AS to show unworthiness. AFTER THE GIVING OF TORAH, THE SHECHINAH was a mere Tent, as it is written: "A Tabernacle that shall not be taken down, not one of the stakes thereof shall ever be removed" (Yeshayah 33:20), AND IT WAS CONTINUOUSLY ILLUMINATED. But now, AFTER THE SIN OF THE CALF, it was called the Tabernacle of Appointment, BECAUSE IT WAS ONLY ILLUMINATED PERIODICALLY. Before, it gave long life to the world, and death was powerless. AFTER THE GIVING OF TORAH, THERE WAS FREEDOM FROM THE ANGEL OF DEATH. But, after THE SIN OF THE CALF, THE SHECHINAH became the Tabernacle of Periodic Congregation, as it is written: "the house of appointment to all the living" (Iyov 30:33). Now it is governed by time, and life is limited in the world. Earlier, BEFORE THE SIN OF THE CALF, THE TENT was not faulty, but now it was rendered defective BY THE SIN OF THE CALF. Before, that mating between the sun and the moonBETWEEN MALE AND FEMALEwas continuous. Now it is the Tabernacle of Periodic Congregation, because their mating is only periodic, BECAUSE THEIR MATING CEASES WHEN THE SERPENT COMES CLOSE. Hence, it was now called the Tabernacle of Periodic Appointment, WHICH MEANS THAT UNION OCCURRED ONLY PERIODICALLY.

297. וְרַבִּי אַבָּא אָמַר לְבִישׁ: דְּהָא בְּקַדְמֵיתָא הֲוָה אֹהֶל סְתָם, כד״א אֹהֶל בַּל יִצָּעֶן בַּל יִסַּע יְתֵדוֹתָיו לָנֶצַח. וְהַשְׁתָּא אֹהֶל מוֹעֵד. בְּקַדְמֵיתָא, לְמֵיהַב חַיִּין אֲרוּכִין לְעָלְמִין, דְּלָא יִשְׁלוֹט בְּהוֹ מוֹתָא. מִכָּאן וּלְהָלְאָה אֹהֶל מוֹעֵד, כד״א וּבֵית מוֹעֵד לְכָל חַי, הַשְׁתָּא אִתְיְיהֵיב בֵּיהּ זִמְנָא וְחַיִּין קָצוּבִין לְעָלְמָא, בְּקַדְמֵיתָא לָא אִתְפְּגִים, וְהַשְׁתָּא אִתְפְּגִים. בְּקַדְמֵיתָא, חַבְרוּתָא וְזִוּוּגָא דְּסִיהֲרָא בְּשִׁמְשָׁא דְּלָא יַעֲדוּן. הַשְׁתָּא, אֹהֶל מוֹעֵד זִוּוּגָא דִּלְהוֹן מִזְמַן לִזְמַן, וּבְגִינֵי כָּךְ, וְקָרָא לוֹ אֹהֶל מוֹעֵד, מַה דְּלָא הֲוָה קוֹדֶם.

298. Rabbi Shimon stayed up one night and was busy with Torah. Before him sat Rabbi Yehuda, Rabbi Yitzchak, and Rabbi Yosi. Rabbi Yehuda said: It is written: "And the Children of Yisrael stripped off their ornaments from Mount Chorev" and we explained, that in so doing, they brought death upon themselves and all future generations. And the serpent governed them, although they had earlier removed him from their midst, AS IT WAS SAID THAT THEY HAD FREEDOM FROM THE ANGEL OF DEATH. HE THEN ASKED: This applies to Yisrael, because they sinned, but what about Yehoshua who did not sin? HE ASKS: Did he also separate from that supernal ornamentation that he had received with Yisrael on Mount Sinai, or not?

298. רַבִּי שִׁמְעוֹן הֲוָה יָתֵיב לֵילְיָא חַד וְלָעֵי בְּאוֹרַיְיתָא, וַהֲווֹ יַתְבֵי קַמֵּיהּ רַבִּי יְהוּדָה, וְרַבִּי יִצְחָק, וְרַבִּי יוֹסֵי. אֲמַר רַבִּי יְהוּדָה, הָא כְּתִיב וַיִּתְנַצְּלוּ בְּנֵי יִשְׂרָאֵל אֶת עֶדְיָם מֵהַר חוֹרֵב, וְקָאַמְרִינָן דְּגָרְמוּ מוֹתָא עֲלַיְיהוּ, מֵהַהוּא זִמְנָא וּלְעֵילָא, וְשַׁלִּיט בְּהוֹ הַהוּא חִוְיָא בִּישָׁא, דְּאַעְדּוּ לֵיהּ מִנַּיְיהוּ בְּקַדְמֵיתָא. יְהוֹשֻׁעַ דְּלָא חָטָא אַעֲדֵי מִנֵּיהּ הַהוּא זַיְינָא עִלָּאָה דְּקַבֵּל עִמְּהוֹן בְּטוּרָא דְּסִינַי אוֹ לָא.

299. If it was not taken away from him, then why did he die like any other man? And if it was taken away from him, then why? He did not sin, having been with Moshe at the time that Yisrael sinned. And if you say that YEHOSHUA was not crowned at Mount Sinai with the rest of Yisrael, then why? WHY WAS YEHOSHUA DIFFERENT FROM THE REST OF YISRAEL.

299. אִי תֵּימָא דְּלָא אַעֲדֵי מִנֵּיהּ, אִי הָכִי אַמַּאי מִית כִּשְׁאָר בְּנֵי נָשָׁא. אִי תֵּימָא דְּאִתְעַדֵּי מִנֵּיהּ, אַמַּאי. וְהָא לָא חָטָא, דְּהָא אִיהוּ עִם מֹשֶׁה הֲוָה, בְּשַׁעְתָּא דְּחָבוּ יִשְׂרָאֵל. וְאִי תֵּימָא דְּלָא קַבִּיל הַהוּא עִטְרָא בְּטוּרָא דְּסִינַי, כְּמָה דְּקַבִּילוּ יִשְׂרָאֵל, אַמַּאי.

300. פְּתַח וַאֲמַר, כִּי צַדִּיק ה׳ צְדָקוֹת אָהֵב יָשָׁר יֶחֱזוּ פָנִימוֹ. הַאי קְרָא אֲמָרוּ בֵּיהּ חַבְרַיָּיא מַאי דְּקָאֲמָרוּ. אֲבָל כִּי צַדִּיק ה׳, צַדִּיק הוּא, וּשְׁמֵיהּ צַדִּיק וּבְגִינֵי כָּךְ, צְדָקוֹת אָהֵב.

300. He said, "For Hashem is righteous and loves righteousness, and the upright behold his face" (Tehilim 11:7). And the colleagues have commented on this verse that Hashem, NAMELY ZEIR ANPIN, is righteous, and His name, NAMELY THE NUKVA OF ZEIR ANPIN, is righteous. Because He loves righteousness, HE LOVES THE UNION OF RIGHTEOUS AND RIGHTEOUSNESS (HEB. TZEDEK) AND CHARITY (HEB. TZEDAKA).

301. יָשָׁר: אִיהוּ יָשָׁר כד״א צַדִּיק וְיָשָׁר. וְעַל דָּא, יֶחֱזוּ פָנִימוֹ, כָּל בְּנֵי עָלְמָא, וְיִתַּקְנוּ אָרְחַיְיהוּ, לְמֵיהַךְ בְּאֹרַח מֵישָׁר, כִּדְקָא יָאוּת. תָּא חֲזֵי, כַּד דָּאִין קוּדְשָׁא בְּרִיךְ הוּא עָלְמָא, לָא דָן לֵיהּ אֶלָּא לְפוּם רוּבָּן דִּבְנֵי נָשָׁא.

301. He is also upright as is said, "righteous and upright." Thus, all the people of the world "behold His face," BLESSED BE HE, correcting their ways and following the right path. FOR EVENTUALLY ALL THE WORLD WILL FOLLOW THAT PATH ANYWAY. Come and see: ACCORDING TO THIS, when the Holy One, blessed be He, judges the world, he does so according to the majority of men.

302. וְתָא חֲזֵי, כַּד חָב אָדָם בְּאִילָנָא דַּאֲכַל מִנֵּיהּ, גְּרַם לְהַהוּא אִילָנָא, דְּשָׁרֵי בֵּיהּ מוֹתָא לְכָל עָלְמָא. וְגָרִים פְּגִימוּ לְאַפְרָשָׁא אִתְּתָא מִבַּעֲלָהּ. וְקָאֵים חוֹבָה דְּפְגִימוּ דָא בְּסִיהֲרָא, עַד דְּקָיְימוּ יִשְׂרָאֵל בְּטוּרָא דְסִינַי. כֵּיוָן דְּקָיְימוּ יִשְׂרָאֵל בְּטוּרָא דְסִינַי, אִתְעֲבַר הַהוּא פְּגִימוּ דְּסִיהֲרָא, וְקָיְימָא לְאַנְהָרָא תְּדִיר.

302. Come and behold: When Adam sinned by eating of the tree, he brought death to the whole world. He caused a defect that separated a woman from her husband, NAMELY THE NUKVA FROM ZEIR ANPIN. This sin, or defect, was imprinted upon the moon, WHICH IS THE NUKVA, until the time when Yisrael stood at Mount Sinai. When they were at Mount Sinai, the defect was wiped out from the moon, which was enabled to shine forever. THAT IS, AFTER THE DEFECT OF THE SIN OF THE TREE OF KNOWLEDGE WAS REMOVED, SHE RETURNED TO MATE WITH ZEIR ANPIN IN A NEVERENDING UNION. THUS, SHE FOREVER SHINES WITHOUT DIMINUTION AND THEY OBTAINED THE SECRET OF FREEDOM FROM THE ANGEL OF DEATH AT THAT TIME.

303. כֵּיוָן דְּחָבוּ יִשְׂרָאֵל בַּעֲגָלָא, תָּבַת כְּמִלְּקַדְּמִין סִיהֲרָא לְאִתְפְּגִמָא, וְשָׁלְטָא חִוְיָא בִישָׁא, וְאָחִיד בָּהּ, וּמְשִׁיךְ לָהּ לְגַבֵּיהּ. וְכַד יָדַע מֹשֶׁה דְּחָבוּ יִשְׂרָאֵל, וְאִתְעֲבַר מִנַּיְיהוּ אִינּוּן זַיְינִין קַדִּישִׁין עִלָּאִין, יָדַע וַדַּאי דְּהָא חִוְיָא אָחִיד בָּהּ בְּסִיהֲרָא, לְאַמְשָׁכָא לָהּ לְגַבֵּיהּ, וְאִתְפְּגִימַת, כְּדֵין אַפִּיק לָהּ לְבַר.

303. When Yisrael sinned with the calf, the moon became defective as it was before THE GIVING OF TORAH. The evil serpent regained control of her, held her, and drew her to him. When Moshe realized that Yisrael had sinned and that the holy supernal ornaments had been taken away from them, he knew with certainty that the serpent had control of the moon, WHICH IS THE NUKVA. He knew that it was drawing her to it and that she was becoming defective. That is when he isolated her. THAT IS WHAT IS MEANT BY, "AND MOSHE TOOK THE TENT AND PITCHED IT OUTSIDE THE CAMP." THE TENT IS THE SHECHINAH, AS MENTIONED ABOVE.

304. וְכֵיוָן דְּקָיְימָא לְאִתְפְּגִמָא, אַף עַל גַּב דִּיהוֹשֵׁעַ קָאֵים בְּעִטְרָא דְזַיְינִין דִּילֵיהּ כֵּיוָן דְּפְגִימוּ שַׁרְיָא בָּהּ, וְאִתְהַדְּרַת כְּמָה דְּאִתְפְּגִימַת בְּחוֹבָא דְאָדָם, לָא יָכִיל ב״נ לְאִתְקָיְימָא בַּר מֹשֶׁה, דַּהֲוָה שַׁלִּיט בָּהּ, וּמוֹתֵיהּ הֲוָה בְּסִטְרָא אָחֳרָא עִלָּאָה. וְעַל דָּא, לָא הֲוָה רְשׁוּ בָּהּ, לְקָיְימָא לִיהוֹשֵׁעַ תְּדִיר, וְלָא לְאָחֳרָא, וְעַל כָּךְ, אֹהֶל מוֹעֵד קְרֵי לֵיהּ, אֹהֶל דְּהָא שַׁרְיָא בֵּיהּ, זְמַן קָצִיב לְכָל עָלְמָא.

304. It was blemished and defective, having reverted to her state, as after the sin of Adam. Therefore, although Yehoshua was still adorned and crowned with ornaments, no man can live forever anymore. The only exception to this rule was Moshe, who had control over her, and whose supernal death WAS CALLED THE KISS OF DEATH OF ZEIR ANPIN. THIS IS AS WRITTEN, "SO MOSHE, THE SERVANT OF HASHEM DIED ACCORDING TO THE WORD OF HASHEM" (DEVARIM 34:5), BECAUSE MOSHE WAS THE SUSTAINER OF THE NUKVA, AND NOT ITS RECIPIENT, AS WERE THE REST OF THE PEOPLE. HENCE THE FAULT IN THE NUKVA HAD NO EFFECT ON HIM. THE NUKVA did not have permission to keep Yehoshua, nor anyone else, alive forever. Hence, it was called the Tabernacle of Appointment, NAMELY A TENT that has a time limitation for the world, MEANING THAT EVERYONE HAD TO DIE.

305. וְעַל דָּא רָזָא דְמִלָּה, אִית יְמִינָא לְעֵילָא, וְאִית יְמִינָא לְתַתָּא. אִית שְׂמָאלָא לְעֵילָא, וְאִית שְׂמָאלָא לְתַתָּא. אִית יְמִינָא לְעֵילָא, בִּקְדוּשָׁה עִלָּאָה. וְאִית יְמִינָא לְתַתָּא, דְּאִיהוּ בְּסִטְרָא אָחֳרָא.

305. The inner meaning of all this is that there is right above as there is right below. There ALSO is left above and below. HE CONTINUES BY SAYING that there is a right in the supernal HolinessNAMELY MALE AND FEMALE. And there is a right below on the Other sideNAMELY THE KLIPOT.

306. אית שְׂמָאלָא לְעֵילָא, בִּקְדוּשָׁה עִלָּאָה, לְאַתְעָרָא רְחִימוּתָא, לְאִתְקַשְׁרָא סִיהֲרָא בַּאֲתַר קַדִּישָׁא לְעֵילָא לְאִתְנַהֲרָא. וְאית שְׂמָאלָא לְתַתָּא, דְּאַפְרֵישׁ רְחִימוּתָא דִּלְעֵילָא, וְאַפְרֵישׁ לָה מִלְּאַנְהָרָא בְּשִׁמְשָׁא, וּלְאִתְקָרְבָא בַּהֲדֵיהּ. וְדָא הוּא סִטְרָא דְּחִוְיָא בִּישָׁא.

306. There is a left above in supernal Holiness that arouses love, so that the moon can connect to a Holy place above, and shine FROM THERE. BECAUSE WHEN ZEIR ANPIN IS CHANNELING THE LIGHT OF THE LEFT TO THE NUKVA, SHE IS CONSOLED BY HIM AND PERMITS HIM TO MATE AND GIVE HER LIGHT. There is a left SIDE below, ON THE OTHER SIDE. It disrupts the supernal love, blocking the moon, WHICH IS THE NUKVA, from shining by the sun, WHICH IS ZEIR ANPIN, and from coming close to him AND MATING WITH HIM. This is the aspect of the evil serpent.

307. דְּכַד שְׂמָאלָא דָא דִּלְתַתָּא אִתְעָרַת, כְּדֵין מָשִׁיךְ לָהּ לְסִיהֲרָא, וְאַפְרֵישׁ לָהּ מִלְּעֵילָא, וְאִתְחַשְׁכַת נְהוֹרָאָה, וְאִתְדַּבְּקַת בְּחִוְיָא בִּישָׁא. וּכְדֵין שְׁאִיבַת מוֹתָא לְתַתָּא לְכֹלָּא, וְאִתְדַּבְּקַת בְּחִוְיָא וְאִתְרַחְקַת מֵאִילָנָא דְּחַיָּיא.

307. And when this lower left, THE SERPENT, is aroused, he draws the moon, THE NUKVA OF ZEIR ANPIN, TOWARD HIM and separates her from above, FROM ZEIR ANPIN. Her radiance darkens, and she cleaves to the evil serpent and draws death to the whole world. For she links with the serpent and alienates herself from the Tree of Life, THAT IS ZEIR ANPIN. HENCE, HER CONNECTION WITH THE TREE OF LIFE IS NOT CONTINUOUS, BUT PERIODIC, AND THE LIFE SHE GETS FROM HIM IS ALSO PERIODIC.

308. וְעַל דָּא גָרִים מוֹתָא לְכָל עָלְמָא, וְדָא הוּא, דִּכְדֵין אִסְתְּאָבַת מַקְדְּשָׁא, עַד זְמַן קְצִיב, דְּאַתְקָנַת סִיהֲרָא וְתָבַת לְאַנְהָרָא, וְדָא הוּא אֹהֶל מוֹעֵד. וְעַל דָּא, יְהוֹשֻׁעַ לָא מִית, אֶלָּא בְּעִיטָא שֶׁל נָחָשׁ דְּא דְּקָרֵיב וּפְגִים מַשְׁכְּנָא, כִּדְקַדְמֵיתָא.

308. When the Temple, WHICH IS THE NUKVA, was defiled, death was caused to the world for the period of time until the moon, WHICH IS THE NUKVA, is corrected and resumes her radiance. She is now called the Tabernacle of Periodic Congregation, WHICH MEANS THAT SHE WILL ONLY BE CALLED SO FOR A LIMITED PERIOD OF TIME, BECAUSE HER UNION WAS DISRUPTED BY THE PROXIMITY OF THE SERPENT. Hence, Yehoshua died only because of the serpent, which came close to and caused the Tabernacle, THE NUKVA, to be blemished, as in the beginning--AS BEFORE THE GIVING OF TORAH.

309. וְדָא הוּא רָזָא, דִּכְתִיב וִיהוֹשֻׁעַ בִּן נוּן נַעַר לֹא יָמִישׁ מִתּוֹךְ הָאֹהֶל. דְּאַף עַל גַּב דְּאִיהוּ נַעַר לְתַתָּא, לְקַבְּלָא נְהוֹרָא, לֹא יָמִישׁ מִתּוֹךְ הָאֹהֶל. כְּמָה דְּאִתְפְּגִים דָּא, הָכֵי נָמֵי אִתְפְּגִים דָּא. אַף עַל גַּב דְּזַיְינָא קַדִּישָׁא הֲוָה לֵיהּ, כֵּיוָן דְּאִתְפְּגִים סִיהֲרָא, הָכֵי הוּא וַדַּאי, לָא אִשְׁתְּזִיב בִּלְחוֹדוֹי מִנֵּיהּ, מֵהַהוּא גַּוְונָא מַמָּשׁ.

309. This is the inner meaning of, "but his servant Yehoshua, the son of Nun, was a young man, he did not leave the Tabernacle" (Shemot 23:11). Even though he was a young man below, he received light FROM THE NUKVA BECAUSE HIS CAPACITY WAS AUGMENTED BY THE ANGEL MATATRON. MATARON IS CALLED A YOUNG MAN BELOW, IN ATZILUT. Nevertheless, "he did not leave the Tabernacle" (Shemot 23:11.), WHICH ALSO MEANS THAT HE WAS NO BETTER THAN THE TABERNACLE ITSELF, THE NUKVA, WHICH CONTAINED HIM. As THE TABERNACLE was deformed, so was YEHOSHUA. And although he still had the holy ornaments, when the moon became defective Yehoshua could not escape alone from that very defect. THIS MEANS THAT THE SAME DEFECT, WHICH WAS CAUSED BY THE SIN OF YISRAEL, AFFECTED BOTH THE MOON AND YEHOSHUA.

310. תָּא חֲזֵי, כְּגַוְונָא דָא כֵּיוָן דְּחָב אָדָם, נָטַל קַדִּישָׁא בְּרִיךְ הוּא מִנֵּיהּ אִינּוּן זַיְינֵי אַתְוָון, נְהִירִין קַדִּישִׁין, דְּאַעְטַר לֵיהּ קַדִּישָׁא בְּרִיךְ הוּא. וּכְדֵין דְּחָלוּ, וְיָדְעוּ דְּהָא אִתְפַּשְׁטוּ מִנַּיְיהוּ, הה"ד וַיֵּדְעוּ כִּי עֵרוּמִים הֵם. בְּקַדְמֵיתָא הֲווֹ מִתְלַבְּשָׁן בְּאִינּוּן כִּתְרֵי יְקָר מְזַיְינִין, דְּאִינּוּן חֵירוּ מִכֹּלָּא. כֵּיוָן דְּחָבוּ, אִתְפַּשְׁטוּ מִנַּיְיהוּ. וּכְדֵין יָדַע, דְּהָא מוֹתָא קָרֵי לוֹן, וְיָדְעוּ דְּאִתְפְּשִׁיטוּ מֵחֵירוּ דְּכֹלָּא, וְגָרְמוּ מוֹתָא לוֹן וּלְכָל עָלְמָא.

310. Come and behold: Similarly, when Adam sinned WITH THE TREE OF KNOWLEDGE, the Holy One, blessed be He, took away his ornamentsthe luminous and sacred letters with which He had crowned him, NAMELY THE LETTERS THAT FORM THE HOLY NAME. Hence, they saw and knew the meaning of removing their ornaments, as it is written: "They knew that they were bare" (Beresheet 3:7). Beforehand, they were clothed with precious, armed crowns, which gave them freedom from all. After sinning, those PRECIOUS CROWNS were taken from them. They knew then that death called for them, that they were stripped of that freedom from all, and that they had brought death upon themselves and the world.

58. "And they sewed fig leaves together"
Here the totality of spiritual wisdom is conveyed through the metaphor of a seed. The unfolding of this wisdom is personified through the metaphor of a grown Tree--that is, the Tree of Life and Tree of Knowledge. The evil intention to utilize this wisdom for negative purposes is conveyed through

the symbol of the fig leaf. Adam and Eve wearing fig leaves denotes their dabbling in the dark side of wisdom. These verses can help prevent ourselves from falling into the negativity.

311. "And they sewed fig leaves together" (Beresheet 3:7). From these words, we learn that they learned all types of magical spells and sorcery and that they cleaved onto the lower one, WHICH IS THE OTHER SIDE, as was explained.
Consequently, the height of Adam was reduced to 100 cubits, and a separation BETWEEN ZEIR ANPIN AND THE NUKVA was effected. Now, Adam existed in judgment, and the earth was cursed, as has been explained.

311. וַיִּתְפְּרוּ עֲלֵה תְאֵנָה. הָא אוֹקִימְנָא, דְּאוֹלִיפוּ כָּל זַיְינֵי חָרְשִׁין וְקוֹסְמִין, וַאֲחִידוּ בְּהַאי דְּלְתַתָּא. כְּמָה דְּאִתְּמַר. וְהַהִיא שַׁעֲתָא אִתְגְּרַע זְקִיפוּ וְקוֹמָה דְּאָדָם מְאָה אַמִּין. וּכְדֵין אִתְעֲבִיד פְּרוֹדָא, וְקָאֵים אָדָם בְּדִינָא, וְאִתְלַטְיָא אַרְעָא. וְהָא אוֹקִימְנָא.

59. "And He expelled the man"
Our lives are the sum of our decisions and the paths we've chosen to walk. The moment we choose a path, we immediately invite the totality of spiritual forces associated with that path into our life. We are thrust into a whole new world.
According to the Kabbalist, all possible paths exist in parallel universes. We switch universes at the moment we choose a path, as if we'd walked out of one movie to enter another movie that's far more enjoyable. The power to choose which "movie" of life we experience resides in our choices and spiritual actions.
We are now receiving the spiritual enlightenment to always know the right path. By so doing, we envelope ourselves in all things positive.

312. "And He expelled the man" (Beresheet 3:24). Rabbi Elazar asked: Who drove whom out? Could it have been the Holy One, blessed be He, who expelled Adam? BECAUSE IT WAS NOT WRITTEN THAT HASHEM DROVE MAN OUT, JUST "HE DROVE OUT THE MAN." The particle ET ('THE') BEFORE "THE MAN" is reversed. IT SHOULD HAVE BEEN, 'man drove out Et.' IN THE WORDS "DROVE OUT ET," THE PARTICLE ET CLEARLY INDICATES THE SHECHINAH. Adam certainly did drive out Et, but THE WORDS ARE REVERSED.

312. וַיְגָרֶשׁ אֶת הָאָדָם, אָמַר רַבִּי אֶלְעָזָר לָא יְדַעְנָא מָאן עָבֵיד תַּרוּכִין לְמָאן, אִי קֻדְשָׁא בְּרִיךְ הוּא עָבֵד תַּרוּכִין לְאָדָם, אִי לָא. אֲבָל מִלָּה אִתְהַפִּיךָ, וַיְגָרֶשׁ אֶת, אֶת דַּיְיקָא. וּמָאן גֵּרֵשׁ אֶת, הָאָדָם. הָאָדָם וַדַּאי גֵּרֵשׁ אֶת.

313. Hence, it was written before: "and Hashem sent him away from the Garden of Eden" (Beresheet 3:23). Why was it written that He sent him away? Because Adam expelled Et, WHICH IS THE SHECHINAH, as we have said. THEREFORE "HASHEM SENT HIM AWAY FROM THE GARDEN OF EDEN." IT IS THEN WRITTEN, JUST "And he placed" (Beresheet 3:24), instead of, 'and Hashem placed.' This is because it was Adam who placed THE CRUVIM (CHERUBS), at this place he has brought about, blocking the SUPERNAL paths and ways. SUSTENANCE WAS WITHHELD, judgment was brought upon the world, and curses have been upon the world ever since.

313. וּבְגִין דָּא כְּתִיב, וַיְשַׁלְּחֵהוּ ה׳ אֱלֹהִים מִגַּן עֵדֶן, אַמַּאי וַיְשַׁלְּחֵהוּ, בְּגִין דְּגֵרֵשׁ אָדָם אֶת, כִּדְקָאֲמָרָן. וַיַּשְׁכֵּן: אִיהוּ אַשְׁרֵי לוֹן בַּאֲתַר דָּא, דְּאִיהוּ גְּרֵים, וְסָתִים אוֹרְחִין וּשְׁבִילִין, וְאַשְׁרֵי דִּינִין עַל עָלְמָא, וְאַמְשִׁיךְ לְזוּטִין, מֵהַהוּא יוֹמָא וּלְעֵילָא.

314. "And the flames of the ever-turning sword" (Beresheet 3:24) refer to those who effect judgment in the world. THEY KEEP LEAPING FROM ONE SHAPE TO ANOTHER AND FROM ONE MANIFESTATION TO ANOTHER. They keep changing into many shapes, so as to make the world pay its dues. Sometimes they manifest as men; other times as women. At times they are scorching fires, and at times they are spirits. And no one can control them. They preserve the way of the Tree of Life as it was in the beginning, and prevent them from doing more damage.

314. וְאֶת לַהַט הַחֶרֶב הַמִּתְהַפֶּכֶת. כָּל אִינּוּן דְּשָׁרְיָין בְּקוֹזְסֵי דִינִין עַל עָלְמָא, דְּמִתְהַפְּכִין לְגַוְונִין סַגִּיאִין, בְּגִין לְאִתְפְּרָעָא מֵעָלְמָא. לְזִמְנִין גּוּבְרִין, לְזִמְנִין נָשִׁין, לְזִמְנִין אֶשָּׁא מְלַהֲטָא, וּלְזִמְנִין רוּחִין, דְּלֵית מָאן דְּקָאֵים בְּהוֹ. וְכָל דָּא, לְשַׁמּוֹר אֶת דֶּרֶךְ עֵץ הַחַיִּים, דְּלָא יוֹסִיפוּן לְאַבְאָשָׁא כְּקַדְמֵיתָא.

315. "The flames of the sword" are all those who blaze fire and severe punishment upon the heads of the wicked and the sinners. The shapes change themselves into several kinds of judgments, according to the actions of the humans. They are CALLED flames, as it is written: "And He burned them in the next day" (Malachi 3:19).

315. לַהַט הַחֶרֶב. אִינּוּן דְּמְלַהֲטָאן אֶשָּׁא וְקוֹסְטִירִי עַל רָאשֵׁיהוֹן דְּרַשִׁיעַיָּא וְחַיָּיבַיָּא, וּמִתְהַפְּכִין גַּוְונִין לְכַמָּה זַיְינִין, לְפוּם אָרְחַיְיהוּ דִּבְנֵי נָשָׁא. וְעַל דָּא לַהַט, כְּמָא דְּאַתְּ אָמַר וְלַהַט אוֹתָם הַיּוֹם הַבָּא וגו׳. וְהָא אִתְּמַר.

316. הַחֶרֶב: דָּא חֶרֶב לַה׳. כד״א חֶרֶב לַה׳ מְלֵאָה דָּם וגו׳. אָמַר רַבִּי יְהוּדָה, לַהַט הַחֶרֶב, כָּל אִינּוּן קַסְטִרִין דִּלְתַתָּא, דְּמִתְהַפְּכִין מִדְּיוֹקְנָא לִדְיוֹקְנָא, כְּלְהוֹן מְמַנָּן עַל עָלְמָא לְאַבְאָשָׁא, וּלְאַסְטָאָה לוֹן לְחַיָּבֵי עָלְמָא, דְּעָבְרִין עַל פִּקּוּדֵי דְּמָארֵיהוֹן.

316. They are called "swords," as it is written: "The sword of Hashem is filled with blood" (Yeshayah 34:6). Rabbi Yehuda said that the flames of the sword are the avengers below, IN THIS WORLD, who change from one shape to another. They are given charge of harming and accusing the wicked, who transgress their Master's commands.

317. תָּא חֲזֵי, כֵּיוָן דְּחָב אָדָם, אַמְשִׁיךְ עֲלֵיהּ כַּמָּה זַיְינִין בִּישִׁין, וְכַמָּה גַּרְדִּינֵי נְמוּסִין, וְדָחִיל מִכֻּלְּהוֹ, וְלָא יָכִיל לְקַיְּימָא עֲלַיְיהוּ. שְׁלֹמֹה יָדַע חָכְמְתָא עִלָּאָה, וְשַׁוִּי לֵיהּ קֻדְשָׁא בְּרִיךְ הוּא עִטְרָא דְּמַלְכוּתָא, וְהֲווֹ דָּחֲלֵי מִנֵּיהּ כָּל עָלְמָא. כֵּיוָן דְּחָב אַמְשִׁיךְ עֲלֵיהּ כַּמָּה זַיְינִין בִּישִׁין, וְכַמָּה גַּרְדִּינֵי נְמוּסִין וְדָחִיל מִכֻּלְּהוֹ, וּכְדֵין יָכִילוּ לְאַבְאָשָׁא לֵיהּ, וּמַה דַּהֲוָה בִּידֵיהּ נְטָלוּ מִנֵּיהּ.

317. Come and see: Once man sinned, he drew upon himself a number of evil and punitive spirits and judges and judgments of which he was terrified and could not subdue.
Solomon was versed in supernal wisdom and the Holy One, blessed be He, crowned him with royalty. Hence, all the people of the world feared him. And when he sinned, he drew upon himself many harmful and punitive agents and weavers of judgments, NAMELY JUDGMENT MONGERS, and he feared them all. They were able to harm him, and all that he had they took away from him.

318. וְעַל דָּא בַּמָּה דְּאָזֵיל ב״נ, וּבְהַהוּא אָרְחָא דְּאִתְדַּבַּק בֵּיהּ, הָכֵי מָשִׁיךְ עֲלֵיהּ, חֵילָא מְמַנָּא, דְּאָזֵיל לְקַבְלֵיהּ. כָּךְ אָדָם הֲוָה מָשִׁיךְ עֲלֵיהּ חֵילָא אָחֳרָא מְסָאֵב דְּסָאֵיב לֵיהּ וּלְכָל בְּנֵי עָלְמָא.

318. Hence, by his actions, and according to the path he chooses, man draws upon himself emissaries which he must face.
Adam, BY HIS SIN, drew upon himself another defiled force and that force defiled him and all mankind after him.

319. תָּא חֲזֵי כַּד חָב אָדָם, מָשִׁיךְ עֲלֵיהּ חֵילָא מְסָאֲבָא, וְסָאֵיב לֵיהּ וּלְכָל בְּנֵי עָלְמָא, וְהַאי הוּא חִוְיָא בִּישָׁא, דְּאִיהוּ מְסָאֵב וְסָאֵיב עָלְמָא. דְּתָנִינָן כַּד אַפִּיק נִשְׁמָתִין מִבְּנֵי נָשָׁא, אִשְׁתְּאַר מִנֵּיהּ גּוּפָא מְסָאֵב, וְסָאֵיב בֵּיתָא, וְסָאֵיב לְכָל אִינּוּן דִּמְקָרְבִין בֵּיהּ. הֲדָא הוּא דִכְתִיב הַנּוֹגֵעַ בְּמֵת וגו׳.

319. Come and behold: When Adam sinned, he drew upon himself the force of defilement, and he defiled himself and the world. This is the evil serpent who is unclean and defiled the world. As we have learned, when THE ANGEL OF DEATH removes the soul of a person, what is left is an unclean body that defiles the house and all those who approach it. Hence, "He that touches the dead body..." (Bemidbar 19:11), BECAUSE DEATH COMES FROM THE DEFILED EVIL SERPENT.

320. וְעַל דָּא, כֵּיוָן דְּאִיהוּ נָטִיל נִשְׁמְתָא, וְסָאֵיב גּוּפָא, כְּדֵין אִתְיְיהֵיב רְשׁוּ, לְכָל אִינּוּן סִטְרֵי מְסָאֲבָן לְשָׁרְיָא עֲלוֹי. דְּהָא הַהוּא גּוּפָא אִסְתְּאַב, מִסִּטְרָא דְּהַהוּא חִוְיָא בִּישָׁא, דְּשַׁרְיָא עֲלוֹי. וְעַל דָּא, בְּכָל אֲתַר דְּהַהוּא חִוְיָא בִּישָׁא שָׁאֲרֵי מְסָאֵב לֵיהּ, וְאִסְתְּאַב.

320. For this reason, when THE ANGEL OF DEATH has taken the soul and has defiled the body, permission is granted for all sorts of defilement to settle on that body. The body has been defiled by the side of the evil serpent that has taken possession of it, BECAUSE DEATH COMES FROM HIM. Hence, wherever that evil serpent dwells is made unclean.

321. וְתָא חֲזֵי, כָּל בְּנֵי עָלְמָא בְּשַׁעֲתָא דְּנַיְימֵי עַל עַרְסַיְיהוּ בְּלֵילְיָא, וְלֵילְיָא פָּרִישׂ גַּדְפָּהָא עַל כָּל בְּנֵי עָלְמָא, טָעֲמֵי טַעֲמָא דְמוֹתָא, וּמִגּוֹ דְּטָעֲמֵי טַעֲמָא דְמוֹתָא, הַאי רוּחָא מְסָאֲבָא שַׁטְיָא עַל עָלְמָא, וְסָאֵיב עָלְמָא וְשַׁרְיָא עַל יְדוֹי דְּבַר נָשׁ וְאִסְתְּאַב.

321. Come and behold: When people sleep on their beds at night, and when night spreads its wings upon the world, they taste the taste of death. Because they do, the spirit of defilement roams around the world and defiles it. It settles upon a man's head, and he is made unclean.

322. And when he wakes from his sleep, and his soul is returned to him, all that he touches with his hands is made unclean, because the spirit of uncleanliness is upon those. Hence, one should not receive his clothes from the hands of another who has not washed his hands, because in so doing, he will draw upon himself the spirit of defilement and become unclean.
This spirit of defilement then receives permission to dwell anywhere that his mark can be found.

322. וְכַד אִתְעַר, וְאִתְהַדַּר לֵיהּ נִשְׁמָתֵיהּ, בְּכָל מַה דְּיִקְרַב בִּידוֹי, כֻּלְּהוֹ מְסָאֲבֵי, בְּגִין דְּשָׁרְיָא עֲלַיְיהוּ רוּחַ מְסָאֲבָא, וְעַל דָּא לָא יִסַּב בְּ״נ מָנוֹי לְאַלְבָּשָׁא, מִמָּאן דְּלָא נָטֵיל יְדוֹי, דְּהָא אַמְשִׁיךְ עֲלֵיהּ הַהוּא רוּחַ מְסָאֲבָא, וְאִסְתָּאַב, וְאִית לֵיהּ רְשׁוּ, לְהַאי רוּחַ מְסָאֲבָא, לְשָׁרְיָא בְּכָל אֲתַר, דְּאִשְׁתְּכַח רְשִׁימוּ מִסִּטְרֵיהּ.

323. Hence, one should not receive the vessel for washing his hands from another who has not washed his hands already, and has drawn upon himself the spirit of uncleanliness. And the spirit of defilement has permission to settle upon he who receives water from such a person. Hence, one should be very careful in whichever way he turns and beware of the side of the evil serpent, so that it does not gain control of him. In the future, the Holy One, blessed be He, will remove the spirit of uncleanliness from this world and the world to come. Hence it is written: "I will cause the spirit of uncleanliness to pass out of the earth" (Zecharyah 13:2), and it is also written, "And death will be abolished forever" (Yeshayah 25:8).

323. וְעַל דָּא, לָא יִטּוֹל יְדוֹי, בְּ״נ, מִמָּאן דְּלָא נָטֵיל יְדוֹי. בְּגִין דְּאַמְשִׁיךְ עֲלֵיהּ הַהוּא רוּחַ מְסָאֲבָא, וְקַבֵּיל לֵיהּ הַאי דְּנָטַל מַיָּא מִנֵּיהּ. וְאִית לֵיהּ רְשׁוּ לְשָׁרְיָא עֲלוֹי דְּבַר נָשׁ. בְּגִין כָּךְ בְּעֵי בַּר נָשׁ לְאִסְתַּמְרָא בְּכָל סִטְרוֹי, מִסִּטְרָא דְּהַאי חִוְיָא בִּישָׁא, דְּלָא יִשְׁלוֹט עֲלוֹי. וְזַמִּין קֻדְשָׁא בְּרִיךְ הוּא לְעָלְמָא דְּאָתֵי לְאַעֲבָרָא לֵיהּ מֵעָלְמָא, הה״ד וְאֶת רוּחַ הַטּוּמְאָה אַעֲבִיר מִן הָאָרֶץ. וּכְתִיב בִּלַּע הַמָּוֶת לָנֶצַח וגו׳.

60. "And man knew"
The path we choose for ourselves is the path that is automatically laid out for our children. This secret is found within the story of Cain murdering his brother Abel. Cain's father, Adam, chose the spiritual path of good and evil. Cain followed in his father's footsteps, becoming vulnerable to the evil inclinations that are inherent in this reality. By scanning these passages, we become always mindful of our children when making choices in life, and we draw positive spiritual influences into the lives of our children.

324. "And Adam knew Chavah his wife" (Beresheet 4:1). Rabbi Aba opened his discourse and asked, "Who knows of the spirit of man, if it goes upward and if the spirit of the Chayah goes down to the earth?" (Kohelet 3:21). This verse has many interpretations, and so it is with the words of Torah. Each and every word has many interpretations, and all are true.

324. וְהָאָדָם יָדַע אֶת חַוָּה אִשְׁתּוֹ וגו׳. רַבִּי אַבָּא פָּתַח מִי יוֹדֵעַ רוּחַ בְּנֵי הָאָדָם הָעוֹלָה הִיא לְמַעְלָה וְרוּחַ הַבְּהֵמָה הַיּוֹרֶדֶת הִיא לְמַטָּה לָאָרֶץ. הַאי קְרָא, כַּמָּה גְוָונִין אִית בֵּיהּ, וְהָכִי הוּא כָּל מִלּוֹי דְּאוֹרַיְיתָא, כַּמָּה גְוָונִין בְּכָל חַד וְחַד, וְכֻלְּהוֹ יָאוּת.

325. The entire Torah can be interpreted in 70 different ways, corresponding to the 70 sides and 70 aspects OF ZEIR ANPIN. THE SEVEN SIDES (LOWER SFIROT) OF ZEIR ANPIN HAVE 10 SFIROT EACH, ADDING UP TO 70 SIDES AND 70 ASPECTS, CORRESPONDING TO THE SEVEN SFIROT IN THE HEAD OF ZEIR ANPIN, WHICH EACH HAVE TEN (SFIROT). So, each topic in Torah, and whatever is derived from each topic, has many interpretations, explained in all directions.

325. וְהָכִי אִינּוּן, וְכָל אוֹרַיְיתָא מִתְפָּרְשָׁא בְּשַׁבְעִין אַנְפִּין, לְקֵבֵיל שַׁבְעִין סִטְרִין, וְשַׁבְעִין אַנְפִּין, וְהָכִי הוּא בְּכָל מִלָּה וּמִלָּה דְּאוֹרַיְיתָא, וְכָל מַאי דְּנָפִיק מִכָּל מִלָּה וּמִלָּה, כַּמָּה גְוָונִין אִתְפַּרְשָׁן מִנֵּיהּ לְכָל סִטְרִין.

326. Come and behold: When a man follows the path of truth, he keeps to the right and only attracts to himself a holy spirit from above. This spirit serves him as a holy desire to unite with the upper and to cleave onto the supernal sanctity, so that it will never leave him.

326. תָּא חֲזֵי כַּד בְּ״נ אָזִיל בְּאֹרַח קְשׁוֹט, הוּא אָזֵיל לִימִינָא, וְאַמְשִׁיךְ עֲלֵיהּ, רוּחָא קַדִּישָׁא עִלָּאָה מֵעֵילָא. וְהַאי רוּחַ סָלִיק בִּרְעוּתָא קַדִּישָׁא, לְאִתְאַחֲדָא לְעֵילָא, וּלְאִתְדַּבְּקָא בִּקְדוּשָׁה עִלָּאָה, דְּלָא אִתְעַדֵּי מִנֵּיהּ.

327. וְכַד בַּר נָשׁ אָזִיל בְּאוֹרַח בִּישׁ, וְסָטֵי אוֹרְחוֹי, הוּא אַמְשִׁיךְ עֲלֵיהּ רוּחַ מְסָאֲבָא דִּלְסִטַר שְׂמָאלָא, וְסָאִיב לֵיהּ, וְאִסְתָּאַב בֵּיהּ, כד"א וְלֹא תִטַּמְּאוּ בָּהֶם וְנִטְמֵתֶם בָּם. אָתָא לְאִסְתָּאֲבָא מְסָאֲבִין לֵיהּ.

327. However, when man walks on a path of evil and veers off the RIGHT path, he draws upon himself from the left side a spirit of uncleanliness. This spirit defiles him, and he becomes unclean because of it. Hence, it is written: "And you shall not make yourselves unclean with them nor be defiled by them" (Vayikra 11:43), because he who defiles himself is led further into defilement.

328. וְתָא חֲזֵי, בְּשַׁעֲתָא דְּבַר נָשׁ אָזִיל בְּאֹרַח קְשׁוֹט, וְאַמְשִׁיךְ עֲלֵיהּ רוּחָא קַדִּישָׁא עִלָּאָה וְאִתְדַּבֵּיק בֵּיהּ, בְּרָא דְיוֹלִיד וְיִפּוֹק מִנֵּיהּ לְעָלְמָא, הוּא מָשִׁיךְ עֲלֵיהּ קְדוּשָׁה עִלָּאָה, וִיהֵא קַדִּישׁ בְּקְדוּשָׁה דְמָארֵיהּ, כְּמָה דִכְתִיב וְהִתְקַדִּשְׁתֶּם וְהְיִיתֶם קְדוֹשִׁים וגו׳.

328. Furthermore, come and behold: When a man walks along the path of truth and attracts a spirit of Holiness from above to himself and cleaves to it, he also draws a spirit of Holiness from above to the son that is born to him. He will be sanctified with His Master's Holiness, as it is written: "and you will sanctify yourselves and be Holy" (Vayikra 11: 44).

329. וְכַד אִיהוּ אָזִיל בְּסִטַר שְׂמָאלָא, וְאַמְשִׁיךְ עֲלֵיהּ רוּחַ מְסָאֲבָא, וְאִתְדְּבַק בֵּיהּ, בְּרָא דְיִפּוֹק מִנֵּיהּ לְעָלְמָא, הוּא אַמְשִׁיךְ עֲלֵיהּ רוּחַ מְסָאֲבוּ, וְיִסְתָּאַב בְּמְסָאֲבוּ דְּהַהוּא סִטְרָא.

329. And when a man follows the path of evil and veers off the path of truth, he draws upon himself a spirit of defilement from the left, which defiles and makes him unclean. He draws that spirit of uncleanliness to his son, and his son is defiled by that side.

330. וְעַל דָּא כְּתִיב, מִי יוֹדֵעַ רוּחַ בְּנֵי הָאָדָם הָעוֹלָה הִיא לְמַעְלָה. כַּד אִיהוּ בְּאִתְדַּבְּקוּת יְמִינָא, סָלְקָא הִיא לְעֵילָא. וְכַד אִיהוּ בְּאִתְדַּבְּקוּת שְׂמָאלָא, הַהוּא סִטַר שְׂמָאלָא, דְּאִיהוּ רוּחַ מְסָאֲבוּ, נָחִית מֵעֵילָא לְתַתָּא, וְשַׁוֵּי דִיוּרֵיהּ בְּבַר נָשׁ, וְלָא אַעְדֵּי מִנֵּיהּ. וּבְרָא דְאוֹלִיד בְּהַהוּא מְסָאֲבוּ אִיהוּ הֲוֵי בְּרֵיהּ, מֵהַהוּא רוּחַ מְסָאַב, אִיהוּ הַהוּא בְּרָא.

330. This is what was meant by the verse: "who knows the spirit of the sons of man." For when a MAN cleaves to the right, THE LIGHT HE DRAWS FROM BELOW ascends UPWARD. And when a man is bound to the leftTHE LEFT SIDEwhich is the spirit of defilement, he descends AND DRAWS LIGHT downward from above. It resides with that man and never leaves him. The child born to him, while he is so defiled, is considered the child of the unclean spirit.

331. אָדָם אִתְדַּבַּק בְּהַהוּא רוּחַ מְסָאַב, וְאִתְּתֵיהּ אִתְדַּבְּקָא בֵּיהּ בְּקַדְמֵיתָא, וְנַטְלַת וְקַבֵּילַת הַהוּא זוּהֲמָא מִנֵּיהּ. אוֹלִיד בַּר, הַאי בְּרָא, בְּרָא דְרוּחַ מְסָאֲבָא אִיהוּ. וְעַל דָּא, תְּרֵין בְּנִין הֲווֹ, חַד מֵהַהוּא רוּחַ מְסָאַב, וְחַד כַּד תָּב אָדָם בִּתְיוּבְתָּא, וּבְגִינֵי כָּךְ, הַאי מִסִּטְרָא מְסָאֲבָא, וְהַאי מִסִּטְרָא דַכְיָיא.

331. Adam clove to the unclean spirit, THE SERPENT, and his wife, CHAVAH, clung to it first and took and received defilement from it. He begot a son; that son was the son of the impure spirit. Thus, there were two sons: one from the unclean spirit, WHO IS KAYIN, and another who was born after Adam had repented, WHO IS HEVEL. Hence, one was born of the side of impurity, NAMELY KAYIN, and one of the side of purity, NAMELY HEVEL.

332. רַבִּי אֶלְעָזָר אָמַר, בְּשַׁעֲתָא דְּאַטִּיל נָחָשׁ הַהוּא זוּהֲמָא בָּהּ בְּחַוָּה, קַבֵּילַת לֵיהּ, וְכַד אִשְׁתַּמַּשׁ עִמָּהּ אָדָם, אוֹלִידַת תְּרֵין בְּנִין, חַד מֵהַהוּא סִטְרָא מְסָאֲבָא, וְחַד מִסִּטְרָא דְּאָדָם. וַהֲוֵי דְּמֵי הֶבֶל, בִּדְיוֹקְנָא דִלְעֵילָא, וְקַיִן בִּדְיוֹקְנָא דִלְתַתָּא. וּבְגִין כָּךְ אִתְפְּרְשׁוּ אָרְחַיְיהוּ דָּא מִן דָּא.

332. Rabbi Elazar said: When the serpent injected his impurity into Chavah, she absorbed it, MEANING THAT SHE WAS MADE PREGNANT BY IT. And when Adam had intercourse with her, she gave birth to two sons, one from the impure side, AND THAT WAS KAYIN, and the other from the side of Adam, AND THAT WAS HEVEL. Hevel resembled the Upper image and Kayin the Lower. Consequently, their paths parted.

333. וַדַּאי קַיִן, בְּרָא דְרוּחַ מְסָאֲבָא הֲוָה, דְּאִיהוּ חִוְיָא בִּישָׁא הֲוָה. וּבְגִין דְּקַיִן אָתָא מִסִּטְרָא דְמַלְאַךְ הַמָּוֶת, קְטֵיל לֵיהּ לַאֲחוֹי. וְהוּא בְּסִטְרָא דִילֵיהּ, וּמְנֵיהּ כָּל מְדוֹרִין בִּישִׁין, וּמַזִּיקִין וְשֵׁדִין וְרוּחִין אַתְיָין לְעָלְמָא.

333. It was evident that Kayin was the son of the impure spirit, which is the evil serpent. Because he originated from the side of the Angel of Death, he killed his brother. THEREFORE, THE MURDER OF HEVEL IS IDENTICAL TO THE SIN OF EATING FROM THE TREE OF KNOWLEDGE, AND BOTH WERE INCITED BY THE SERPENT. AND, AS IN THE AFFAIR OF THE TREE OF KNOWLEDGE, IN WHICH THE ANGEL OF DEATH GAINED CONTROL OF THE WORLD, HERE TOO HE GAINED CONTROLTAKING OVER THE SOUL OF HEVEL. KAYIN comes from the side of the Angel of Death, and all the evil habitations, demons, and harmful spirits come to the world from him.

334. אֲמַר רַבִּי יוֹסֵי, קַיִן קִינָא דִּמְדוֹרִין בִּישִׁין, דְּאָתוֹ מִסִּטְרָא דִּמְסָאֲבָא לְעָלְמָא. וּלְבָתַר אַיְיתִיאוּ קָרְבָּנָא. דָּא אַקְרִיב מִסִּטְרָא דִילֵיהּ, וְדָא אַקְרִיב מִסִּטְרָא דִילֵיהּ. הה"ד וַיְהִי מִקֵּץ יָמִים וַיָּבֵא קַיִן מִפְּרִי הָאֲדָמָה וגו'. ר' שִׁמְעוֹן אָמַר, וַיְהִי מִקֵּץ יָמִים, מַאי מִקֵּץ יָמִים, דָּא הוּא קֵץ כָּל בָּשָׂר. וּמָאן אִיהוּ דָּא מַלְאַךְ הַמָּוֶת.

334. Rabbi Yosi said: THE NAME Kayin indicates a nest (Heb. Ken) of the evil habitations that come to the world from the impure side. Afterward, they brought sacrifices, each from his own side.
So it is written: "And it came to pass, at the end of days, that Kayin brought of the fruit of the earth" (Beresheet 4:3).
Rabbi Shimon said: it is written, "at the end of days." What is "the end of days?" It is the end of all flesh. What is THE END OF ALL FLESH? It is the Angel of Death, INDICATING THAT THE SACRIFICE KAYIN BROUGHT WAS FROM THE SIDE OF IMPURITY.

335. וְקַיִן מֵהַהוּא קֵץ יָמִים אַיְיתֵי קָרְבָּנָא, דַּיְיקָא דְּקָאָמַר מִקֵּץ יָמִים, וְלָא אֲמַר מִקֵּץ יָמִין. וּבְגִין כָּךְ כְּתוּב בְּדָנִיֵּאל וְאַתָּה לֵךְ לַקֵּץ וְתָנוּחַ וְתַעֲמוֹד לְגוֹרָלְךָ. אָמַר לוֹ לְקֵץ הַיָּמִים אוֹ לְקֵץ הַיָּמִין. אָמַר לוֹ לְקֵץ הַיָּמִין. וְקַיִן מִקֵּץ הַיָּמִים אַיְיתֵי.

335. Kayin brought his offering from this "end of days." To be exact, the text uses the word Yamim (Days) and not Yamin (Right). Hence, it is written of Daniel, "And you go your way till the end and rest, and hence stand at your destiny" (Daniel 12:13). DANIEL asked THE HOLY ONE, BLESSED BE HE, "the end of Yamim or Yamin?" For YAMIM IS AN EVIL KLIPAH. And He replied: "at the end of days (Yamin)." But Kayin brought his offering from the end of Yamim, WHICH IS THE SIDE OF THE ANGEL OF DEATH, BECAUSE HE BROUGHT HIS OFFERING FROM HIS SIDE.

336. וַיָּבֵא קַיִן מִפְּרִי הָאֲדָמָה. כד"א וּמִפְּרִי הָעֵץ. אֲמַר ר' אֶלְעָזָר, מִפְּרִי הָאֲדָמָה, כד"א אוֹי לָרָשָׁע רָע כִּי גְמוּל יָדָיו וגו'. גְּמוּל יָדָיו. דָּא מַלְאַךְ הַמָּוֶת. יֵעָשֶׂה לוֹ, דְּאִתְמְשַׁךְ עֲלַיְיהוּ, וְיִתְדַּבַּק בְּהוֹ לְקָטְלָא לוֹן וּלְסָאֲבָא לוֹן. וְעַל דָּא קַיִן אַקְרִיב מִסִּטְרָא דִילֵיהּ.

336. "Kayin brought of the fruit of the earth." These words are parallel to "the fruit of the Tree" (Beresheet 3:3). AS THE TREE OF KNOWLEDGE IS A REPRESENTATION OF THE EVIL SERPENT, SO HERE HE BROUGHT HIS OFFERING FROM THE EVIL SERPENT. Rabbi Elazar said, "the fruit of the earth" is similar to "woe to the wicked, it shall be bad with them, for according to the deserving (fruit) of his hands shall be done to him" (Yeshayah 3:11). For "the deserving (fruit) of his hands" refers to the Angel of Death, WHO IS THE DESERVING (FRUIT) OF THE HANDS OF THE WICKED. BECAUSE IF IT WAS NOT FOR THE SIN, HE WOULD NOT HAVE COME TO THE WORLD. "Shall be done to him" means that he is drawn to and cleaves to them, killing and defiling them. Hence, THE WORDS "THE FRUIT OF THE EARTH" INDICATE that Kayin's offering came from his side, WHICH MEANT IT CAME FROM THE SERPENT AND THE ANGEL OF DEATH.

337. וְהֶבֶל הֵבִיא גַּם הוּא מִבְּכֹרוֹת. לְאַסְגָּאָה סִטְרָא עִלָּאָה, דְּאַתְיָא מִסְּטַר קְדוּשָׁתָא. וּבְגִינֵי כָּךְ, וַיִּשַׁע ה' אֶל הֶבֶל וְאֶל מִנְחָתוֹ וְאֶל קַיִן וְאֶל מִנְחָתוֹ לֹא שָׁעָה. לָא קַבֵּיל לֵיהּ קֻדְשָׁא בְּרִיךְ הוּא. וְעַל דָּא וַיִּחַר לְקַיִן מְאֹד וַיִּפְּלוּ פָנָיו. דְּהָא לָא אִתְקַבִּילוּ אַנְפּוֹי, אִינּוּן אַנְפִּין דְּסִטְרוֹי, וְקַבֵּיל לֵיהּ לְהֶבֶל.

337. "And Hevel also brought of the firstlings" (Beresheet 4:4). THE FUNCTION OF THE WORD "ALSO" IS to strengthen the upper side, THE PART FROM THE CHEST UPWARD, that is the holy side. That is why "Hashem turned to Hevel and his offering," BECAUSE IT WAS FROM THE SIDE OF HOLINESS, "but to Kayin and his offering, He did not turn" (Beresheet 4:6). The Holy One, blessed be He, did not accept KAYIN'S SACRIFICE BECAUSE IT WAS FROM THE UNCLEAN SIDE.
Hence, "Kayin was very angry and his countenance fell," because his countenance, meaning that the offering from his side, was not accepted, but Hevel's offering was.

338. וּבְגִינֵי כָּךְ כָּתוּב, וַיְהִי בִּהְיוֹתָם בַּשָּׂדֶה. בַּשָּׂדֶה דָּא אִתְּתָא, כְּד״א כִּי בַשָּׂדֶה מְצָאָהּ, וְקַיִן קֵנֵי עַל נוּקְבָא יְתֵירָה, דְּאִתְיְלִידַת עִם הֶבֶל. דִּכְתִיב, וַתּוֹסֶף לָלֶדֶת וְהָא אִתְּמַר.

338. Hence, it is written: "And it came to pass when they were in the field" (Beresheet 4:8). The word, "field," here refers to a woman, as it was in, "For he found her in the field" (Devarim 22:27), IN WHICH "FIELD" ALSO REFERRED TO A WOMAN. THE "FIELD" IN THE FORMER VERSE ALSO ALLUDES TO A WOMEN. Kayin was jealous of the additional twin female born with Hevel, as it is written: "And she continued to give birth to his brother (et) to Hevel" (Beresheet 4:2). THIS DOUBLE USE OF THE PARTICLE ET BEFORE "TO HEVEL" IS A REFERENCE TO THE TWO FEMALES BORN WITH HEVEL.

61. "If you do well, there shall be an uplifting"
If a person does not constantly elevate himself during his spiritual journey, he actually begins regressing. As if we were standing still on a downward escalator, making no effort forward allows us to be carried backwards. In these passages we receive the Light that will help us always strive for greater heights.

339. הָלֹא אִם תֵּיטִיב שְׂאֵת, כְּמָה דְּאִתְּמַר. אֲבָל שְׂאֵת, כִּדְאָמַר רַבִּי אַבָּא, שְׂאֵת: תִּסְתַּלֵּק לְעֵילָא, וְלָא תֵּיחוֹת לְתַתָּא. אָמַר רַבִּי יוֹסֵי הַאי מִלָּה הַשְׁתָּא אִתְּמַר, וְיָאוּת הוּא. אֲבָל הָכֵי שְׁמַעְנָא, שְׂאֵת: יְסַלֵּק מִינָךְ, וְיִשְׁבּוֹק לָךְ, אִתְדַּבְּקוּתָא דָא, דְּרוּחַ מְסָאֲבָא.

339. "If you do well, there shall be an uplifting" (Beresheet 4:7). These words have already been explained. The word "uplifting" means, as Rabbi Aba explained, that you will ascend toward the upper rather than descend. THIS MEANS THAT YOU SHOULD RETURN THE LIGHTS FROM BELOW UPWARD AND STOP DRAWING THEM DOWNWARD FROM ABOVE, AS THIS WAS THE CAUSE OF HEVEL'S DEATH.
Rabbi Yosi said that this explanation, which had just been put forward, WAS NOVEL, but good. But, I have heard that "uplifting" MEANS, "REMOVAL" AND "PARDON,"AS THE HOLY ONE, BLESSED BE HE, SAID TO HIM, "IF YOU DO WELL, that cleavage to the unclean spirit will be undone, and you shall be forgiven."

340. וְאִי לָא, לַפֶּתַח חַטָּאת רוֹבֵץ. מַאי לַפֶּתַח, דָּא דִינָא עִלָּאָה, דְּאִיהוּ פִּתְחָא דְכֹלָּא. כד״א פִּתְחוּ לִי שַׁעֲרֵי צֶדֶק. חַטָּאת רוֹבֵץ. הַהוּא סִטְרָא דְּאִתְדַּבְּקַת בֵּיהּ, וְאִתְמַשְׁכַת עֲלָךְ, יְהֵא נָטִיר לָךְ, לְאִתְפְּרָעָא מִנָּךְ, כְּתַרְגּוּמָא.

340. Rabbi Yosi quoted, "If you should do not well, the sin crouches at the door" (Beresheet 4:7). AND HE THEN ASKED: "which door?" It is the upper judgment, THE JUDGMENT OF MALCHUT, which is the doorway open to all, as it is written: "open to me the gates of justice" (Tehilim 118:19).
According to the Aramaic translation, the words "the sin crouches" MEAN THAT THE HOLY ONE, BLESSED BE HE, SAID TO ADAM, that the side to which you clung and which you have drawn upon yourself lies in wait for you and will exact punishment from you.

62. "Kayin killed Hevel"
The Power of Repentance is manifested in the cosmos through the story of Cain's repentance for the murder of his brother. Adam is truly amazed at this unique force and phenomenon when he sees God accept Cain's repentance. The spiritual forces associated with the Hebrew letters that compose this story are the actual instruments by which repentance became a force that we can apply in our world. Our understanding of the importance of repentance is the power by which we activate it in our own lives. Reading these words awakens our desire to repent for our negative actions.

341. אָמַר רַבִּי יִצְחָק, תָּא חֲזֵי, בְּשַׁעֲתָא דְּקָטֵיל קַיִן לְהֶבֶל, לָא הֲוָה יָדַע הֵיךְ יַפִּיק נִשְׁמָתֵיהּ מִנֵּיהּ, וַהֲוָה נָשִׁיךְ לֵיהּ בְּשִׁינֵיהּ כְּחִוְיָא. וְהָא אוֹקְמוּהָ חַבְרַיָּא. בֵּיהּ שַׁעֲתָא לַיְיט לֵיהּ קֻדְשָׁא בְּרִיךְ הוּא, וַהֲוָה אָזֵיל לְכָל סִטְרֵי עָלְמָא, וְלָא הֲוָה אֲתַר דִּמְקַבֵּל לֵיהּ, עַד דְּאַטְפַּח עַל רֵישֵׁיהּ וְתָב קַמֵּי מָארֵיהּ. וְקַבֵּילַת לֵיהּ אַרְעָא, בְּמָדוֹרָא לְתַתָּא.

341. Rabbi Yitzchak said, Come and behold: when Kayin killed Hevel, he did not know how his soul could leave him, THAT IS, THAT BY HIS ACTIONS HE COULD, IN EFFECT, EXTRACT THE SOUL FROM HEVEL AND KILL HIM. And he was biting him with his teeth, as a serpent.
At that instant, the Holy One, blessed be He, cursed Kayin. He wandered in every direction, but no place accepted him until he hit himself upon the head and repented before his Master. Then the earth received him in one of the lower level compartments, BECAUSE HIS REPENTANCE WAS NOT COMPLETE AND THEREFORE NOT ACCEPTED IN THIS WORLD.

342. Rabbi Yosi said that the earth herself accepted him so that he could walk upon her, as it is written: "Hashem set a sign upon Kayin" (Beresheet 4:15). THIS INTERPRETATION IS THAT THE HOLY ONE, BLESSED BE HE, ACCEPTED KAYIN'S REPENTANCE, AND THUS GAVE HIM PERMISSION TO REMAIN UPON THE EARTH. According to Rabbi Yitzchak, however, the earth only accepted Kayin to a level beneath her, as it is written: "You have driven me, this day, from the face of the earth" (Beresheet 4:14). He was driven from the face of the earth, but not from underneath it. HE WAS TAKEN IN BY THE LOWER COMPARTMENT UNDERNEATH. THUS, RABBI YITZCHAK DISAGREED WITH RABBI YOSI'S INTERPRETATION. RABBI YITZCHAK'S POSITION WAS THAT KAYIN WAS ADMITTED TO THE LOWER LEVEL ONLY. WHY? BECAUSE HIS REPENTENCE WAS INCOMPLETE.

342. ר׳ יוֹסֵי אָמַר, אַרְעָא קַבֵּילַת לֵיהּ, לְמֵיהַךְ בָּהּ. דִּכְתִיב, וַיָּשֶׂם ה׳ לְקַיִן אוֹת. ר׳ יִצְחָק אָמַר, לָאו הָכֵי, אֶלָּא, לְתַתָּא קַבֵּילַת לֵיהּ אַרְעָא, בְּמָדוֹרָא חָדָא דְתַחוֹתָהּ. דִּכְתִיב, הֵן גֵּרַשְׁתָּ אוֹתִי הַיּוֹם מֵעַל פְּנֵי הָאֲדָמָה. מֵעַל פְּנֵי הָאֲדָמָה גּוֹרֵשׁ, אֲבָל לְתַתָּא לָא גּוֹרֵשׁ.

343. HE ASKS, "And into which place was he taken?" AND HE SAYS, into Arka, WHICH IS ONE OF THE SEVEN PHYSICAL LEVELS OF EARTH. OF ALL who reside there, it is written: "these shall perish from the earth and from beneath the heavens" (Yirmeyah 10:11). There, he established his place of living. This place is referred to in the words: "And he dwelt in the land of Nod east of Eden" (Beresheet 4:16). THIS ALLUDES TO THE LOWER COMPARTMENT CALLED 'ARKA.' THIS COMPARTMENT IS ALSO CALLED "NOD (SWAY)," BECAUSE THE RESIDENTS HAVE TWO HEADS AND SWAY FROM ONE SIDE OF DARKNESS TO THE OTHER SIDE OF LIGHT.

Tosefta (Addendum)

343. וּבְאָן אֵתַר קַבֵּילַת לֵיהּ אַרְעָא, בְּאַרְקָא. וְכָל אינוּן דְּדָיְרֵי תַּמָּן. עֲלֵיהוֹן כְּתִיב יֹאבְדוּ מֵאַרְעָא וּמִתַּחוֹת שְׁמַיָּא אֵלֶּה. וְתַמָּן שַׁוֵּי מְדוֹרֵיהּ, וְהַיְינוּ דִּכְתִיב, וַיֵּשֶׁב בְּאֶרֶץ נוֹד קִדְמַת עֵדֶן.

344. Kayin said, "My punishment is greater than I can bear" (Beresheet 4:13), MEANING THAT AFTER HE CONFESSED AND REPENTED, the Holy One, blessed be He, withdrew one half of his punishment. In the original punishment, He stated: "you shall be a fugitive (na) and a vagabond (nad) on the earth" (Beresheet 4:12), but now he was permitted to stay in Nod. And so it is written: "And Kayin left the presence of Hashem and dwelt in the land of Nod" (Beresheet 4:16), meaning that he left the presence of Hashem to be a vagabond, but not a fugitive, on the earth, BECAUSE HALF HIS PUNISHMENT HAD BEEN WITHDRAWN.

344. תּוֹסֶפְתָּא כֵּיוָן דַּאֲמַר קַיִן, גָּדוֹל עֲוֹנִי מִנְּשֹׂא. מָחַל לֵיהּ קֻדְשָׁא בְּרִיךְ הוּא, פַּלְגוּ מֵעוֹנְשֵׁיהּ. בְּגִין דְּגָזַר עֲלֵיהּ בְּקַדְמֵיתָא, וַאֲמַר לֵיהּ, נָע וָנָד תִּהְיֶה בָאָרֶץ. וְהַשְׁתָּא, אִשְׁתְּאַר בְּנוֹד בִּלְחוֹדוֹי. הה״ד וַיֵּצֵא קַיִן מִלִּפְנֵי ה׳ וגו׳. כְּלוֹמַר, דְּכַד נָפַק מִן קֶדֶם ה׳ הֲוָה, בְּגִין לְמֶהֱוֵי נָד בְּאַרְעָא, וְלָא נָע.

345. TheyTHE RABBISfurther said that when Kayin left the presence of Hashem, Adam asked him, "my son what was done with your sentence?" Kayin replied, 'Father, I was already given the good news that the Holy One, blessed be He, has forgiven me and that I can reside in Nod alone.' Adam then asked him, 'How did you merit that?' and Kayin answered, 'Because I repented and confessed before Him.' Adam said, 'The strength of repentance is so great and powerful, and I did not know that.' He began to say praises to his Master and to confess before him. He started reciting "A song for the day of Shabbat. It is good to thank Hashem" (Tehilim 92:1). For it is good to praise, repent, and confess before the Holy One, blessed be He.

End of Tosefta (Addendum)

345. וְעוֹד אֲמָרוּ, כַּד נָפַק קַיִן, מִן קֶדֶם ה׳, אֲמַר לוֹ אָדָם, בְּרִי, מָה אִתְעֲבִיד עַל דִּינָךְ. אֲמַר לוֹ קַיִן, אַבָּא, כְּבָר אִתְבַּשְׂרִית, דִּמְחַל לִי קֻדְשָׁא בְּרִיךְ הוּא, בְּנוֹד בִּלְחוֹדוֹי. אֲמַר לוֹ, הֵיאַךְ הוּא. אֲמַר לוֹ, בְּגִין דְּתָבִית, וְאוֹדִית קַמֵּיהּ. אֲמַר אָדָם, וְכִי דֵּין הוּא רַב וְתַקִּיף חֵילָא דְתִשׁוּבָה, וַאֲנָא לָא יְדִיעַת. שְׁרָא לְשַׁבְּחָא לְמָרֵיהּ, וּלְאוֹדָאָה לֵיהּ, פְּתַח וַאֲמַר, מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת טוֹב לְהוֹדוֹת לַה׳. כְּלוֹמַר, טוֹב לְשַׁבְּחָא וְלַאֲתָבָא וּלְאוֹדָאָה קַמֵּיהּ קֻדְשָׁא בְּרִיךְ הוּא (ע״כ תוספתא).

346. Rabbi Yitzchak said that from the time that Kayin killed Hevel, Adam separated from his wife. Two female spirits used to come and mate with him. And he bore from them spirits and demons that roam around the world. THE REASON THERE WERE TWO SPIRITS IS BECAUSE PROSTITUTION IS A KLIPAH OF THE RIGHT, ON WHICH SIDE THEY LAUGH AND ARE JOYFUL. YET, EVENTUALLY THE SPIRITS PUNISH PEOPLE AND MAKE THEM SUFFER, WHICH IS THE JURISDICTION OF THE LEFT. HENCE, THERE WERE TWO SPIRITSONE WAS A KLIPAH (SHELL) OF THE RIGHT, AND THE OTHER A KLIPAH (SHELL) OF THE LEFT.

346. וַאֲמַר רַבִּי יִצְחָק, מֵהַהִיא שַׁעֲתָא דְּקָטֵיל קַיִן לְהֶבֶל, אִתְפְּרַשׁ אָדָם מֵאִתְּתֵיהּ. תְּרֵין רוּחִין נוּקְבִין, הֲווֹ אַתְיָין וּמִזְדַּוְּוגָן עִמֵּיהּ, וְאוֹלִיד רוּחִין וְשֵׁדִין דְּשָׁאטָן בְּעָלְמָא.

347. וְלָא תִּקְשֵׁי לָךְ הַאי, דְּהָא בַּר נָשׁ, כַּד אִיהוּ בְּחֶלְמֵיהּ, אַתְיָין רוּחִין נוּקְבִין וְחַיְיכָן עִמֵּיהּ, וּמִתְחַמְּמָן מִנֵּיהּ, וְאוֹלִידִין לְבָתַר. וְאִלֵּין אִקְרוֹן נִגְעֵי בְּנֵי אָדָם. וְלָא מִתְהַפְּכָן, אֶלָּא לְדִיוֹקְנֵי בְּנֵי נָשָׁא וְלֵית לוֹן שַׁעֲרִין בְּרֵישָׁא. וְעַל דָּא כְּתִיב בִּשְׁלֹמֹה, וְהוֹכַחְתִּיו בְּשֵׁבֶט אֲנָשִׁים וּבְנִגְעֵי בְּנֵי אָדָם. וַאֲפִילוּ כְּהַאי גַּוְונָא, רוּחִין דְּכוּרִין אַתְיָין לְנַשֵּׁי עָלְמָא, וּמִתְעַבְּרָן מִנַּיְיהוּ, וְאוֹלִידָן רוּחִין, וְכֻלְּהוֹן נִגְעֵי בְּנֵי אָדָם אִקְרוּן.

348. בָּתַר מְאָה וּתְלָתִין שְׁנִין, אִתְלַבַּשׁ אָדָם בְּקִינוּיָא, וְאִתְחַבַּר בְּאִתְּתֵיהּ, וְאוֹלִיד בַּר, וּקְרָא שְׁמוֹ שֵׁת. רָזָא, דְּסוֹפָא דְּאַתְוָון בְּקִיטְרֵי גְלִיפָן. רַבִּי יְהוּדָה אָמַר, רָזָא דְּרוּחָא דְּאִתְאֲבִיד, דְּאִתְלַבַּשׁ בְּגוּפָא אָחֳרָא בְּעָלְמָא. הֲדָא הוּא דִּכְתִיב כִּי שָׁת לִי אֱלֹקִים זֶרַע אַחֵר תַּחַת הֶבֶל.

349. וַאֲמַר רַבִּי יְהוּדָה, כְּתִיב וַיּוֹלֶד בְּדְמוּתוֹ כְּצַלְמוֹ, מַשְׁמַע דִּבְנִין אָחֳרָנִין לָא הֲווֹ בְּדִיוֹקְנָא דִילֵיהּ, וְדָא בְּדְמוּתוֹ כְּצַלְמוֹ, בְּתִיקוּנָא דְגוּפָא, וּבְתִיקוּנָא דְנַפְשָׁא, בְּאֹרַח מֵישָׁר. כְּמָה דַאֲמַר רָבִּי שִׁמְעוֹן, מִשְׁמֵיהּ דְּרַב יֵיבָא סָבָא. בְּנִין אָחֳרָנִין, בְּאִתְדַּבְּקוּתָא דְּזוּהֲמָא דְּנָחָשׁ, וְהַהוּא דְּרָכִיב בֵּיהּ דְּאִיהוּ סַמְאֵ״ל הֲווֹ, וּבְגִינֵי כָּךְ לָא הֲוָה בְּדִיוֹקְנָא דְּאָדָם. וְאִי תֵּימָא, הָא אֲמַרְתְּ, דְּהֶבֶל מִסִּטְרָא אָחֳרָא הֲוָה. הָכֵי הוּא. אֲבָל תַּרְוַוּיְיהוּ, לָא הֲווֹ בְּדִיוֹקְנָא דִלְתַתָּא.

350. אֲמַר ר׳ יוֹסֵי, וְהָא כְּתִיב, וְהָאָדָם יָדַע אֶת חַוָּה אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת קַיִן. וְלָא כְּתִיב וַיּוֹלֶד אֶת קַיִן. וַאֲפִילוּ בְּהֶבֶל לָא כְּתִיב וַיּוֹלֶד, אֶלָּא וַתּוֹסֶף לָלֶדֶת אֶת אָחִיו אֶת הֶבֶל. וְדָא הוּא רָזָא דְמִלָּה. אֲבָל בְּהַאי מַה כְּתִיב וַיּוֹלֶד בְּדְמוּתוֹ כְּצַלְמוֹ.

351. רַבִּי שִׁמְעוֹן אֲמַר, מְאָה וּתְלָתִין שְׁנִין, אִתְפְּרַשׁ אָדָם מֵאִתְּתֵיהּ. וְכָל אִינּוּן מְאָה וּתְלָתִין שְׁנִין, הֲוָה אוֹלִיד רוּחִין וְשֵׁדִין בְּעָלְמָא. בְּגִין הַהוּא חֵילָא דְּזוּהֲמָא, דַּהֲוָה שָׁאֵיב בֵּיהּ. כֵּיוָן דְּחַסִּיל מִנֵּיהּ הַהוּא זוּהֲמָא, תָּב וְקַנֵּי לְאִנְתְּתֵיהּ, וְאוֹלִיד בַּר. כְּדֵין כְּתִיב, וַיּוֹלֶד בְּדְמוּתוֹ כְּצַלְמוֹ.

347. This need not be difficult to accept, because even when a man is dreaming, female spirits often come, seduce him, conceive from him, and eventually give birth. THESE OFFSPRING are called the plagues of mankind and take only the shape of humans. They have no hair on their heads, BECAUSE THESE OFFSPRING COME FROM THE KLIPAH OF THE RIGHT, AND HAIR IS CONNECTED TO THE LEFT. And of these Solomon said, "And I shall chastise them with the whip of men and with the plagues of the sons of men" (II Shmuel 7:4). Similarly, there are male spirits that visit women, IN THEIR DREAMS. Those WOMEN conceive from them, give birth to spirits, and all are called 'the plagues of mankind'.

348. After 130 years, Adam felt jealousy for his wife, had intercourse with her, and begot a son whom he called Shet. This is the secret of the ordering of the last TWO LETTERS within the 22 letters of the Hebrew alphabet. THIS IS UNIQUE AND DIFFERENT FROM ALL OTHER ORDERINGS OF THE ALPHABET, WHICH DO NOT END WITH THESE SAME TWO LETTERS, NAMELY SHIN AND TAV.
Rabbi Yehuda said that THE NAME SHET SYMBOLIZES the secret of the lost spirit, NAMELY THAT OF HEVEL, which was clothed in the earthly body OF SHET. Hence, it is written: "Elohim has replaced (shat) for me another seed instead of Hevel" (Beresheet 4:25).

349. Rabbi Yehuda continued by saying, "And he begot in his own likeness after his own image" (Beresheet 5:3). This indicates that his other sons, KAYIN AND HEVEL, were not after his likeness, but Shet was in his own likeness and after his image, both physically and spiritually. As Rabbi Shimon said, in the name of Rabbi Yeba Saba (the elder), Adam's other sons had been produced in defilement, through attachment to the serpent and its rider, who is Samael. Hence, they bore no resemblance to Adam. Even though Hevel, unlike Kayin, was from the side OF PURITY AND NOT FROM THE SIDE OF THE SERPENT, neither had the form of the image of Adam. THEY BOTH LACKED THE CENTRAL COLUMN, WHICH IS THE FORM OF MAN. HEVEL WAS FROM THE RIGHT SIDE AND KAYIN FROM THE LEFT. HENCE, THEY WERE NOT CREATED IN THE LIKENESS OF ADAM.

350. Rabbi Yosi BRINGS FURTHER PROOF TO STRENGTHEN THE CASE THAT HEVEL WAS NOT COMPLETE. HE says: It is written: "Adam knew his wife, Chavah, and she conceived and gave birth to Kayin" (Beresheet 4:1), but it is not written that Adam begot Kayin. This was not written of Hevel either. Instead, it is written: "and she further gave birth to his brother, Hevel" (Beresheet 4:2). And here lies the concealed truth, THAT EVEN HEVEL WAS NOT IN THE IMAGE OR LIKENESS OF ADAM. But of Shet it is written: "And he begot in his own likeness, after his image." Thus, HE IS RELATED TO ADAM.

351. Rabbi Shimon said that for a hundred and thirty years Adam refrained from his wife, and during that time he begot in the world spirits and demons from the force of impurity that was sucked from him. And when that impurity was exhausted, he turned and became jealous of his wife and begot a son. It then is written: "...and he begot in his likeness, after his own image."

352. תָּא חֲזֵי, כָּל בַּ״נ דַּאֲזֵיל לִסְטַר שְׂמָאלָא וְסָאֵיב אָרְחוֹי, כָּל רוּחֵי מְסָאֲבֵי, מָשֵׁיךְ עַל גַּרְמֵיהּ. וְרוּחַ מְסָאֲב אִתְדַּבַּק בֵּיהּ, וְלָא אַעְדֵּי מִנֵּיהּ. וְאִתְדַּבְּקוּתָא דְּהַהוּא רוּחָא מְסָאֲב, הֲוֵי בְּהַאי בַּ״נ, וְלָא בְּאָחֳרָא, וּבְגִינֵי כָּךְ, אִתְדַּבְּקוּתָא דִּלְהוֹן לָאו אִיהוּ, אֶלָּא בְּאִינּוּן דְּמִתְדַּבְּקִין בְּהוּ. זַכָּאִין אִינּוּן צַדִּיקַיָּא, דְּאָזְלֵי בְּאֹרַח מֵישָׁר, וְאִינּוּן זַכָּאֵי קְשׁוֹט. וּבְנֵיהוֹן זַכָּאִין בְּעָלְמָא. וַעֲלַיְיהוּ כְּתִיב כִּי יְשָׁרִים יִשְׁכְּנוּ אָרֶץ.

353. Rabbi Chiya quotes, "And the sister of Tuval Kayin was Naamah" (Beresheet 4:22). Why do the scriptures mention her name, Naamah (tender)? It is because people were seduced by her OVERWHELMING BEAUTY AND TENDERNESS, and spirits and demons LUSTED AFTER HER.
Rabbi Yitzchak said that the sons of Elohim, Aza, and Azael were seduced by her. BECAUSE OF THOSE SEDUCTIONS, SHE WAS NAMED NAAMAH.

353. אֲמַר ר׳ חִיָּיא, מַאי דִּכְתִיב, וַאֲחוֹת תּוּבַל קַיִן נַעֲמָה. מַאי אִירְיָא הָכָא, דְּקָאֲמַר קְרָא דִּשְׁמָהּ נַעֲמָה. אֶלָּא, בְּגִין דְּטָעָיִין בְּנֵי נָשָׁא אֲבַתְרָהּ, וַאֲפִילוּ רוּחִין וְשֵׁדִין. רַבִּי יִצְחָק אֲמַר, אִינּוּן בְּנֵי הָאֱלֹהִים עַזָּא וַעֲזָאֵל, טָעוּ בַּתְרָהּ.

354. Rabbi Shimon said that she was the mother of demons, being of the side of Kayin, and that along with Lilit, she is responsible for the epileptic death of babies. Rabbi Aba said to him: But sir, RABBI SHIMON, NAAMAH was charged with seducing men IN THEIR SLEEP WHILE THEY DREAM, PLACING HER TO THE RIGHT OF THE KLIPOT. KILLING CHILDREN, HOWEVER, IS FROM THE LEFT ASPECT.
HE RESPONDED THAT this is precisely correct, because she seduced men and bore spirits into the world. She still persists in her seductive work in the world. BUT RABBI SHIMON SAID: SHE COOPERATES WITH LILIT, AND THE DEATH COMES FROM THE SIDE OF LILIT, NOT THAT OF NAAMAH.

354. רַבִּי שִׁמְעוֹן אֲמַר, אִמָּן שֶׁל שֵׁדִים הֲוַת, דְּמִסִּטְרָא דְּקַיִן נָפְקַת, וְהִיא אִתְמַנַּת עִם לִילִית בְּאַסְכָּרָה דְּרַבְּיֵי. אֲמַר לֵיהּ רַבִּי אַבָּא, וְהָא אֲמַר מַר, דְּהִיא אִתְמַנַּת לְחַיְּיכָא בִּבְנֵי נָשָׁא. אָמַר לוֹ, הָכֵי הוּא וַדַּאי, דְּהָא אִיהִי אַתְיָית וְחַיְּיכַאת בְּהוּ בִּבְנֵי נָשָׁא. וּלְזִמְנִין דְּאוֹלִידַת רוּחִין בְּעָלְמָא מִנַּיְיהוּ. וְעַד כָּאן אִיהִי קָיְימַת לְחַיְּיכָא בְּהוּ בִּבְנֵי נָשָׁא.

355. Rabbi Aba asked him: But since those demons die like human beings, how can you say that NAAMAH has survived to this day? He said to him that this is true, THAT DEMONS DIE AS HUMANS DO. Yet Lilit and Naamah and Iggeret, the daughter of Machalat, who originated from their side, will continue to live until the Holy One, blessed be He, burns the spirit of uncleanliness from earth. This is as it is written: "I will cause the unclean spirit to pass out of the land" (Zecharyah 13:2).

355. אָמַר לוֹ רַבִּי אַבָּא, וְהָא אִינּוּן מֵתִין כִּבְנֵי נָשָׁא, מַאי טַעְמָא, אִיהִי קָיְימַת עַד הַשְׁתָּא. אָמַר לוֹ, הָכֵי הוּא. אֲבָל לִילִית וְנַעֲמָה, וְאָגְרַת בַּת מָחֲלַת דְּנָפְקַת מִסִּטְרָא דִּלְהוֹן כֻּלְּהוֹ קָיְימוֹת עַד דִּיבַעֵר קֻדְשָׁא בְּרִיךְ הוּא, רוּחַ מְסָאֲבָא מֵעָלְמָא. דִּכְתִיב וְאֶת רוּחַ הַטֻּמְאָה אַעֲבִיר מִן הָאָרֶץ.

356. Rabbi Shimon said: Woe to the sons of man, for they are not aware and do not take heed nor search for knowledge. They are all blindfolded and do not know how full the world is with strange and invisible creatures and things. If permission were to be given to the eye to see, people would wonder greatly as to how is it possible to survive in this world.

356. אֲמַר רַבִּי שִׁמְעוֹן, וַוי לוֹן לִבְנֵי נָשָׁא, אִינּוּן דְּלָא יָדְעִין וְלָא מַשְׁגִּיחִין, וְלָא מִסְתַּכְּלִין, וְכֻלְּהוֹ אֲטִימִין, דְּלָא יָדְעִין כַּמָּה מַלְיָיא עָלְמָא מִבָּרְיָין מִשְׁנַיְּין, דְּלָא אִתְחֲזוּן, וּמְמַלְּין סְתִימִין, דְּאִלְמְלָא אִתְיְיהַב רְשׁוּ לְעֵינָא לְמֶחֱזֵי, יִתְמְהוּן בְּנֵי נָשָׁא, הֵיךְ יָכְלִין לְאִתְקַיְּימָא בְּעָלְמָא.

357. Come and behold: this Naamah is the mother of demons. From her side originate all those demons who sexually arouse men, absorb the spirit of lust from them, seduce them, and eventually cause them to release semen in vain. And since this wastage of semen comes from the side of the spirit of defilement, one has to wash and to purify himself. This the friends have already explained.

357. תָּא חֲזֵי, הַאי נַעֲמָה, אִימָּא דְשֵׁדִין הֲוַת, וּמִסִּטְרָהּ אַתְיָין, כָּל אִינּוּן שֵׁדִין, דְּמִתְחַמְּמָן מִבְּנֵי נָשָׁא, וְנָטְלֵי רוּחַ תֵּיאוֹבְתָּא מִנַּיְיהוּ, וְחָיְיכַת בְּהוֹן, דְּעָבְדֵי לוֹן בַּעֲלֵי קֶרְיָין. וּבְגִין דְּבַעַל קֶרִי, אָתֵי מִסִּטְרָא דְרוּחַ מְסָאֲבָא, בָּעֵי לְאַסְחָאָה גַרְמֵיהּ, לְאִתְדַּכָּאָה מִנַּיְיהוּ, וְהָא אוֹקְמוּהָ חַבְרַיָּא.

63. "This is the book of the generations of Adam"
The power of self-sacrifice and true sharing is awakened in the cosmos through a thoughtful action of sharing by Adam. Reading this story empowers us to put others before ourselves. The Kabbalists believe that the motivation for sharing should never be based upon moral and ethical principles. Instead, the age-old What's in it for me? attitude is a far better motivator. The more we give of ourselves, the more the Light the Creator bestows upon us. This is a simple principle to understand, but one that requires extraordinary character to apply.

358. In the words, "this is the Book of the generations of Adam" (Beresheet 5:1), "generations" refers to images of the souls, BECAUSE ALL THE SOULS WHO ORIGINATED FROM ADAM ARE LISTED IN THE BOOK.
Rabbi Yosi said: The Holy One, blessed be He, revealed to Adam the images OF THE SOULS of all the generations destined to come into the world and of all the Sages and Kings of the world destined to rule over Yisrael. When he saw David, King of Yisrael, who was born and then died BECAUSE HE HAD NO DAYS IN HIS LIFE, he said TO THE HOLY ONE, BLESSED BE HE, 'I will give him 70 years of my life expectancy.' Hence 70 years were taken from Adam and the Holy One, blessed be He, gave them to David.

358. זֶה סֵפֶר תּוֹלְדוֹת אָדָם: לְדִיוֹקְנֵי. אָמַר רָבִּי יִצְחָק, אַחְמֵי קֻדְשָׁא בְּרִיךְ הוּא לְאָדָם, דְּיוֹקְנֵי דְּכָל אִינּוּן דָּרִין דְּיֵיתוּן לְעָלְמָא. וְכָל חַכִּימֵי עָלְמָא, וּמַלְכֵי עָלְמָא, דְּזַמִּינִין לְקַיְּימָא עֲלַיְיהוּ דְיִשְׂרָאֵל. מָטָא לְמֶחֱמֵי, דָּוִד מַלְכָּא דְיִשְׂרָאֵל. דְּאִתְיְלִיד וּמִית. אָמַר לוֹ, מִשְּׁנִין דִּילִי, אוֹזִיף לֵיהּ ע׳ שְׁנִין. וְגָרְעוּ מֵאָדָם ע׳ שְׁנִין, וְסָלֵיק לוֹן קוּדְשָׁא בְּרִיךְ הוּא לְדָוִד.

359. It was for this that David said the praise, "For you have made me glad, Hashem, by your actions. I will be joyous in the work of your hands" (Tehilim 92:5). Who caused me to be happy and live in the world? It was Adam WHO CAUSED ME TO BE HAPPY. He was the handiwork of the Holy One, blessed be He, and not of flesh and blood. HE WAS NOT BORN TO ANY MAN, BECAUSE HE WAS MADE BY THE HOLY ONE, BLESSED BE HE. THUS, those 70 years were deducted from Adam's thousand-year life expectancy.

359. וְעַל דָּא שַׁבַּח דָּוִד וַאֲמַר, כִּי שִׂמַּחְתַּנִי ה׳ בְּפָעָלֶךָ בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן. מָאן גָּרַם לִי חֶדְוָה בְּעָלְמָא, פָּעֳלָךְ. דָּא הוּא אָדָם קַדְמָאָה, דְּאִיהוּ פָּעֳלוֹ דְּקֻדְשָׁא בְּרִיךְ הוּא, וְלָא פָּעֳלוֹ דְּבָשָׂר וְדָם. מַעֲשֵׂה יָדָיו דְּקֻדְשָׁא בְּרִיךְ הוּא וְלָא מִבְּנֵי נָשָׁא. וְעַל דָּא, גָּרְעוּ אִינּוּן שַׁבְעִין שְׁנִין מֵאָדָם, מֵאֶלֶף שְׁנִין דַּהֲוָה לֵיהּ לְאִתְקַיְּימָא בְּהוֹ.

360. The Holy One, blessed be He, showed him all the sages of each and every generation until he reached the generation of Rabbi Akiva. He saw his Torah and was happy; he saw his death BY THE HANDS OF EVIL and was saddened. ADAM said: "How precious in my eyes are your companions, El, How mighty are their chiefs" (Tehilim 139:17).

360. וְאַחְמֵי לֵיהּ קֻדְשָׁא בְּרִיךְ הוּא, כָּל חַכִּימֵי דָרָא וְדָרָא, עַד דְּמָטָא לְדָרֵיהּ דְּרַבִּי עֲקִיבָא, וְחָמֵי אוֹרַיְיתָא דִידֵיהּ וְחָדֵי. חָמֵי מִיתָתֵיהּ וַעֲצִיב, פְּתַח וַאֲמַר וְלִי מַה יָּקְרוּ רֵעֶיךָ אֵל מֶה עָצְמוּ רָאשֵׁיהֶם.

361. IT IS WRITTEN: "This is the Book OF THE GENERATIONS OF ADAM," and there literally is a book. We have already explained that when Adam was in the Garden of Eden, the Holy One, blessed be He, sent a book down to him with Raziel, the holy angel who is in charge of the supernal sacred secrets. In THE BOOK were supernal inscriptions, REFERRING TO THE RULES GOVERNING THE ELEVATION OF MALCHUT TO BINAH, and 72 branches of sacred wisdom, WHICH IS REVEALED AT THE TIME OF MATURITY. THIS IS A CONCEALED REFERENCE TO 72 AVENUES OF WISDOM, ALLUDING ONLY TO BINAH, WHO HAS REVERTED TO BEING CHOCHMAH, BUT NOT TO CHOCHMAH ITSELF. SHE IS TRANSFORMED into 670 inscriptions of the supernal secrets OF ZEIR ANPIN AND THE NUKVA. ZEIR ANPIN, WHICH IS THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT, RECEIVES 600 FROM CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD OF BINAH, WHICH IS NUMBERED BY THE HUNDREDS. INTO HER 7 SFIROT, THE NUKVA RECEIVES CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT. SHE RECEIVES ONLY 70, BECAUSE EVERY SFIRA IS COUNTED IN TENS, BEING RECEIVED FROM ZEIR ANPIN, WHO IS NUMBERED IN TENS.

361. זֶה סֵפֶר, סֵפֶר וַדַּאי. וְהָא אוֹקִימְנָא, דְּכַד הֲוָה אָדָם בְּגִנְתָּא דְעֵדֶן, נָחֵית לֵיהּ קֻדְשָׁא בְּרִיךְ הוּא סִפְרָא, עַל יְדָא דְרָזִיא״ל, מַלְאָכָא קַדִּישָׁא, מְמַנָּא עַל רָזֵי עִלָּאִין קַדִּישִׁין. וּבֵיהּ גְּלִיפִין, גְּלוּפֵי עִלָּאִין, וְחָכְמָה קַדִּישָׁא, וְשַׁבְעִין וּתְרִין זִינֵי דְחָכְמְתָא, הֲווֹ מִתְפָּרְשָׁן מִנֵּיהּ, לְשִׁית מְאָה וְשַׁבְעִין גְּלִיפִין דְּרָזֵי עִלָּאָה.

362. In the middle of the book, there is an engraving of wisdom, WHICH IS THE HIDDEN MEANING OF THE CENTRAL POINT, THE FULL STRUCTURE OF WHICH IS NOT ACHIEVED UNTIL THE FINAL CORRECTION. It is prepared to receive, at THE TIME OF FINAL CORRECTION, the 1,500 keys that were not delivered to the supernal Holy Ones, FOR THE LAST 6,000 YEARS. All those SECRETS were concealed in the book before it came to the hands of Adam. And when he received it, holy angels used to congregate around him, so as to know and hear of them. They used to say: "Be exalted, Elohim, above the heavens. Let your glory be above the earth" (Tehilim 57:12).

362. בְּאֶמְצָעִיתָא דְּסִפְרָא, גְּלִיפָא דְּחָכְמְתָא, לְמִנְדַּע אֶלֶף וַחֲמֵשׁ מְאָה מַפְתְּחָן, דְּלָא אִתְמְסָרָן לְעִלָּאֵי קַדִּישֵׁי. וְכֻלְּהוֹ אִסְתִּימוּ בֵּיהּ בְּסִפְרָא, עַד דְּמָטָא לְגַבֵּי דְאָדָם, הֲווֹ מִתְכַּנְּשֵׁי מַלְאֲכֵי עִלָּאֵי, לְמִנְדַּע וּלְמִשְׁמַע, וַהֲווֹ אָמְרֵי, רוּמָה עַל הַשָּׁמַיִם אֱלֹקִים עַל כָּל הָאָרֶץ כְּבוֹדֶךָ.

363. At that point, the holy angel Hadarniel hinted to him and said, "Adam, Adam conceal the glory of your Master, AND DO NOT REVEAL IT TO THE ANGELS, for permission was given you alone, AND NOT EVEN TO THE SUPERNAL ANGELS, to know the glory of your Master." Therefore, he concealed it with him until he left the Garden of Eden.

363. בָּה שַׁעֲתָא, אִתְרְמִיז לְגַבֵּיהּ הדרניא״ל מַלְאָכָא קַדִּישָׁא, וַאֲמַר לֵיהּ: אָדָם אָדָם, הֱוֵי גָנִיז יְקָרָא דְּמָארָךְ, דְּלָא אִתְיְיהֵיב רְשׁוּתָא לְעִלָּאֵי, לְמִנְדַּע בִּיקָרָא דְּמָרָךְ, בַּר אַנְתְּ. וַהֲוָה עִמֵּיהּ טְמִיר וְגָנֵיז, הַהוּא סִפְרָא, עַד דִּנְפַק אָדָם מִגִּנְתָּא דְעֵדֶן.

364. In the beginning, he used to study and use the secrets of his Master daily. Supernal secrets that none of the Supernal Angels knew were revealed to him. When, however, he transgressed the commands of his Master BY EATING OF THE TREE OF KNOWLEDGE, the book flew away from him. Adam used to beat upon his head and weep. He went into the waters of the River Gichon up to his neck, BECAUSE HE REPENTED AND MORTIFIED HIMSELF, UNTIL his body became wrinkled and porous and his radiance changed.

364. דְּהָא בְקַדְמִיתָא, הֲוָה מְעַיֵּין בֵּיהּ, וּמִשְׁתַּמֵּשׁ כָּל יוֹמָא בְּגִינָזָא דְּמָרֵיהּ, וְאִתְגַּלְיָין לֵיהּ רָזִין עִלָּאִין, מַה דְּלָא יָדְעוּ שַׁמָּשֵׁי עִלָּאִין. כֵּיוָן דְּחָטָא, וַעֲבַר עַל פִּקּוּדָא דְּמָארֵיהּ, פָּרַח הַהוּא סִפְרָא מִנֵּיהּ. וַהֲוָה אָדָם טַפֵּחַ עַל רֵישׁוֹי, וּבָכֵי, וְעָאל בְּמֵי גִיחוֹן עַד קֻדְלֵיהּ, וּמַיָּא עָבְדִין גּוּפֵיהּ חֲלָדִין חֲלָדִין, וְאִשְׁתַּנֵּי זִיוֵיהּ.

365. At that point, the Holy One, blessed be He, signaled to the Angel Refael to return the book TO ADAM. Adam occupied himself with it. He left it to his son Shet and to all the generations after him until Avraham came along. Avraham knew how to use the book to examine his Master's Glory. This has already been explained. This book was also given to Chanoch, and through it, he perceived the Supernal Glory.

365. בְּשַׁעֲתָא הַהִיא, רָמַז קֻדְשָׁא בְּרִיךְ הוּא לִרְפָאֵל, וְאָתֵיב לֵיהּ הַהוּא סִפְרָא. וּבֵיהּ הֲוָה מִשְׁתַּדַּל אָדָם, וַאֲנַח לֵיהּ לְשֵׁת בְּרֵיהּ. וְכֵן לְכָל אִינּוּן תּוֹלְדוֹת. עַד דְּמָטָא לְאַבְרָהָם, וּבֵיהּ הֲוָה יָדַע לְאִסְתַּכְּלָא בִּיקָרָא דְּמָארֵיהּ. וְהָא אִתְּמַר. וְכֵן לַחֲנוֹךְ, אִתְיְיהַב לֵיהּ סִפְרָא, וְאִסְתַּכַּל מִנֵּיהּ, בִּיקָרָא עִלָּאָה.

64. "Male and female he created them"
Lack of fulfillment and joy in the world is rooted in the disunity between the supernal male and female forces that permeate existence. This is exemplified in the separation between man and woman. Through relations between husband and wife, we can influence and ignite a bonding in the Upper Worlds, provided this is our spiritual intent. Each time this occurs, we remove an aspect of evil from our midst. Relationships that lack this spiritual foundation cannot affect any positive change on either a supernal or a physical level.
The Kabbalists teach us that this lack of spiritual understanding is the primary source for the darkness that governs our world. We can become aware that the quality of a marriage affects the universe, and that there is spiritual meaning and purpose in every union.

366. "Male and female he created them" (Beresheet 1:28). Rabbi Shimon said that supernal secrets have been revealed by the two verses, "THIS IS THE BOOK" AND "male and female he created them." THE LATTER VERSE COMES to teach US the supernal glory of the secret of faith, by which secret man was created. THIS IS THE SECRET OF SUPERNAL ZEIR ANPIN AND THE NUKVA CALLED 'HEAVENS AND EARTH'.

366. זָכָר וּנְקֵבָה בְּרָאָם. רַבִּי שִׁמְעוֹן אָמַר, רָזִין עִלָּאִין, אִתְגַּלְיָין בְּהָנֵי תְּרֵי קְרָאֵי. זָכָר וּנְקֵבָה בְּרָאָם, לְמִנְדַּע יְקָרָא עִלָּאָה, רָזָא דִּמְהֵימְנוּתָא, דְּמִגּוֹ רָזָא דְּנָא אִתְבְּרֵי אָדָם.

367. In the same concealed manner in which the heavens and earth were created, SIGNIFYING THE SUPERNAL MALE AND FEMALE, so man was created. Of the heavens and the earth it is written: "Those are the generations of the heavens and earth" (Beresheet 2:4); of man, "This is the book of the generations of Adam;" of THE HEAVENS, "when they were created;" and of Adam, "in the day when he was created" (Beresheet 5:2). THE TWO ARE EQUAL AS THEY WERE CREATED BY THE SAME SECRET.

367. תָּא חֲזֵי, בְּרָזָא דְּאִתְבְּרִיאוּ שָׁמַיִם וָאָרֶץ, אִתְבְּרֵי אָדָם. בְּהוֹ כְּתִיב, אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ. בְּאָדָם כְּתִיב, זֶה סֵפֶר תּוֹלְדוֹת אָדָם. בְּהוֹ כְּתִיב בְּהִבָּרְאָם, בְּאָדָם כְּתִיב, בְּיוֹם הִבָּרְאָם.

368. From the words "male and female he created them" we learn that any figure not comprised of both male and female is not a supernal figure. We have explained this with the secrets of Mishnah.

368. זָכָר וּנְקֵבָה בְּרָאָם. מֵהָכָא, כָּל דְּיוֹקְנָא דְּלָא אִשְׁתְּכַח בֵּיהּ, דְּכַר וְנוּקְבָא, לָאו אִיהוּ דְּיוֹקְנָא עִלָּאָה כִּדְקָא חָזֵי. וּבְרָזָא דְּמִתְנִיתִין אוֹקִימְנָא.

369. Come and behold: the Holy One, blessed be He, cannot reside in a place where male and female are not found together. Blessings can be found only in a place where male and female are together. As it is written: "And he blessed them and called their name Adam (man), on the day they were created" (Beresheet 5:2). It was not said that He blessed him and called him Adam (man). THIS TEACHES US that he was not called BY THE NAME OF Adam (man), except as a male and female combined.

369. תָּא חֲזֵי, בְּכָל אֲתַר דְּלָא אִשְׁתְּכַחוּ, דְּכַר וְנוּקְבָא כַּחֲדָא, קֻדְשָׁא בְּרִיךְ הוּא לָא שָׁוֵי מְדוֹרֵיהּ בְּהַהוּא אֲתַר. וּבִרְכָאן לָא אִשְׁתְּכָחוּ, אֶלָּא בַּאֲתַר דְּאִשְׁתְּכַח דְּכַר וְנוּקְבָא. דִּכְתִיב, וַיְבָרֶךְ אוֹתָם וַיִּקְרָא אֶת שְׁמָם אָדָם, בְּיוֹם הִבָּרְאָם, וְלָא כְּתִיב וַיְבָרֶךְ אוֹתוֹ, וַיִּקְרָא אֶת שְׁמוֹ אָדָם, דַּאֲפִילוּ אָדָם, לָא אִקְרֵי, אֶלָּא דְּכַר וְנוּקְבָא כַּחֲדָא.

370. Rabbi Yehuda said that ever since the destruction of the Temple, blessings cannot be found on earth and are lost every day. As it is written: "The righteous have perished" (Yeshayah 57:1). What is the meaning of "perished?" It is that the blessings that used to dwell in the righteous perished, as in the words, "Blessings on the head of the righteous" (Mishlei 10:6). It also says, "Truth has perished" (Yirmeyah 7:28), MEANING THE NUKVA, WHICH RECEIVED THE YESOD OF ZEIR ANPIN FROM THE RIGHTEOUS, WHICH IS THE SECRET OF THE MALE.
Similarly, AT THE TIME OF COMPLETION, it is written: "And Elohim blessed them AND CALLED THEM ADAM," BECAUSE THEY WERE WHOLE.

370. רַבִּי יְהוּדָה אָמַר, מִיּוֹמָא דְּאִתְחָרַב בֵּי מַקְדְּשָׁא, בִּרְכָאן לָא אִשְׁתְּכָחוּ בְּעָלְמָא, וְאִתְאֲבִידוּ בְּכָל יוֹמָא. דִּכְתִיב הַצַּדִּיק אָבַד. מַאי אָבַד, אָבַד בִּרְכָאן דַּהֲווֹ שָׁרְיָין בֵּיהּ, כְּמָה דִּכְתִיב בְּרָכוֹת לְרֹאשׁ צַדִּיק. וּכְתִיב אָבְדָה הָאֱמוּנָה. כְּגַוְונָא דָא כְּתִיב, וַיְבָרֶךְ אוֹתָם, וּכְתִיב וַיְבָרֶךְ אוֹתָם אֱלֹקִים.

371. It is to Shet that all the generations of earth and all the truly righteous of the world trace their descent. Rabbi Yosi said that those two final letters of Torah, SHIN AND TAV, were left intact even after Adam had transgressed against all the letters of Torah, BECAUSE THE SIN OF THE TREE OF KNOWLEDGE AFFECTED THE WHOLE TORAH. And when he repented before his Master, he cleaved to those two LETTERS, SHIN AND TAV, WHICH HAD REMAINED WHOLE, and, at that point, the original letters returned in the reverse order of Tav, Shin, Resh, Kof, and so on.

371. מִשֵּׁת אִתְיַיחֲסוּ כָּל דָּרֵי עָלְמָא וְכָל אִינּוּן צַדִּיקֵי קְשׁוֹט, דַּהֲווֹ בְּעָלְמָא. אָמַר רַבִּי יוֹסֵי, אִלֵּין אַתְוָון בַּתְרָאִין דַּהֲווֹ בְּאוֹרַיְיתָא, אִשְׁתַּכְּחוּ בָּתַר דַּעֲבַר אָדָם עַל אַתְוָון דְּאוֹרַיְיתָא כֻּלְּהוֹ. וּבִתְיוּבְתֵּיהּ לְקַמֵּי מָארֵיהּ, אֲחִיד בְּאִלֵּין תְּרֵין. וּמִכְּדֵין, אִתְהַדְּרוּ אַתְוָון לְמַפְרֵעַ, בְּסֵדֶר תשר"ק.

372. He then called the son he begot in his own form and image, Shet, a name composed of the last two letters of the aleph-bet and the only two letters with which he was left. The order of the letters was not fully corrected, THAT IS, PROPERLY ORDERED, UNTIL Yisrael stood at Mount Sinai. Then the letters returned to their correct formthe form they had when the heavens and earth were created--THE ORDER IN WHICH THEY APPEARED BEFORE THE SIN OF EATING OF THE TREE OF KNOWLEDGE Then, the world was sweetened and more securely established.

372. וּבְגִין כָּךְ, קָרָא לְהַהוּא בְּרָא דְּאִתְיְלִיד לֵיהּ, דְּאִיהוּ בִּדְמוּתוֹ כְּצַלְמוֹ, שֵׁת. דְּאִינּוּן סִיּוּמָא דְּאַתְוָון, וְלָא אִתְתַּקְנוּ אַתְוָון, עַד דְּקָיְימוּ יִשְׂרָאֵל עַל טוּרָא דְּסִינַי, וּכְדֵין אֲהַדְּרוּ אַתְוָון עַל תְּקוּנֵיהוּ, כְּיוֹמָא דְּאִתְבְּרִיאוּ שָׁמַיִם וָאָרֶץ. וְאִתְבַּסַּם עָלְמָא, וְקָיְימָא עַל קְיוּמֵיהּ.

373. Rabbi Aba said that on the day that Adam transgressed his Master's commands, the heavens and earth requested to be uprooted from their places. Why? Because they can only exist upon the covenant, as it is written: "If my covenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth" (Yirmeyah 33:25). Adam broke the covenant, as it is written: "They are like Adam (man). They transgressed the Covenant" (Hoshea 6:7). HENCE, THEY LOST THEIR FOUNDATION AND ASKED TO BE UPROOTED.

373. ר׳ אַבָּא אָמַר, יוֹמָא דַּעֲבַר אָדָם עַל פִּקּוּדָא דְּמָארֵיהּ, בָּעְיָין שָׁמַיִם וָאָרֶץ, לְאִתְעַקָּרָא מֵאַתְרַיְיהוּ. מ״ט, בְּגִין דְּאִינּוּן לָא קָיְימוּ, אֶלָּא עַל בְּרִית דִּכְתִיב אִם לֹא בְרִיתִי יוֹמָם וָלַיְלָה חֻקּוֹת שָׁמַיִם וָאָרֶץ לֹא שַׂמְתִּי. וְאָדָם עָבַר בְּרִית, שֶׁנֶּאֱמַר וְהֵמָּה כְאָדָם עָבְרוּ בְּרִית.

374. Were it not for the fact that it was clear to the Holy One, blessed be He, that Yisrael would stand at Mount Sinai to keep the Covenant, the world would not have survived THE SIN OF EATING OF THE TREE OF KNOWLEDGE.
Rabbi Chizkiyah said that The Holy One, blessed be He, forgives and pardons the iniquities of he who confesses his sins. HENCE, CONTRARY TO WHAT RABBI ABA SAID, IT IS BECAUSE ADAM CONFESSED HIS SINS AND REPENTED THAT THE WORLD SURVIVED AND HE DOES NOT WANT TO SAY THAT THE REASON IS, THAT IT WAS CLEAR TO THE HOLY ONE, BLESSED BE HE, THAT YISRAEL WOULD STAND AT MOUNT SINAI.

374. וְאִלְמָלֵא דְּגָלֵי קַמֵּי קֻדְשָׁא בְּרִיךְ הוּא, דְּזִמִּינִין יִשְׂרָאֵל לְקָיְימָא עַל טוּרָא דְּסִינַי, לְקָיְימָא הַאי בְּרִית, לָא אִתְקַיְּים עָלְמָא. רַבִּי חִזְקִיָּה אָמַר, כָּל מָאן דְּאוֹדֵי עַל חֲטָאֵיהּ, קוּדְשָׁא בְּרִיךְ הוּא שָׁבִיק לֵיהּ, וּמָחֵיל עַל חוֹבֵיהּ.

375. Come and behold: when the Holy One, blessed be He, created the world, WHICH IS THE SECRET OF THE NUKVA, he made the covenant, WHICH IS YESOD OF ZEIR ANPIN. He established the world upon it, AS THE NUKVA RECEIVES HER SUSTENANCE FROM ZEIR ANPIN. FROM WHERE DO WE KNOW THAT? From the word 'BERESHEET,' WHICH IS A COMBINATION OF Bara (created) and Sheet (six). SHEET IS the covenant upon which the world rests. This Sheet, WHICH STANDS FOR YESOD, is the place from where all blessings are drawn into the world, and by it the world was created. Adam, BY HIS SIN OF EATING OF THE TREE OF KNOWLEDGE, broke that covenant and removed it from its place. HENCE, THE HEAVENS AND EARTH ASKED TO BE UPROOTED AND RELOCATED.

375. תָּא חֲזֵי, כַּד בָּרָא קֻדְשָׁא בְּרִיךְ הוּא עָלְמָא, עֲבַד הַאי בְּרִית, וְקָיְימָא עֲלֵיהּ עָלְמָא. מְנָלָן, דִּכְתִיב בָּרָא שִׁית, דָּא בְּרִית דְּעָלְמָא קָיְמָא עֲלֵיהּ. שִׁית, דְּמִנֵּיהּ, נְגִידִין וְנָפְקֵי בִּרְכָאן לְעָלְמָא, וַעֲלֵיהּ אִתְבְּרֵי עָלְמָא. וְאָדָם עָבַר עַל הַאי בְּרִית, וְאַעְבַּר לֵיהּ מֵאַתְרֵיהּ.

376. This covenant is symbolized by the smallest letter, which is Yud, which is the embodiment and the foundation of the world. BASED ON IT, THE WORLD WAS STRUCTURED. And when ADAM bore a son, he repented his sin, called him Shet, and did not include the letter Yud in his name. If his name had included the Yud, it would have been Sheet. Because Adam broke THE COVENANT, AS WAS SAID EARLIER, "THEY ARE LIKE ADAM, THEY TRANSGRESSED THE COVENANT," HE NAMED HIS SON SHET, SPELLED WITHOUT THE YUD, THEREBY CONFESSING TO HIS SIN. Because HE CONFESSED HIS SIN, the Holy One, blessed be He, populated the world from him, and he was made forefather to all the generations of righteous in the world. THUS, BECAUSE OF HIS CONFESSION OF HIS SIN, THE HOLY ONE, BLESSED BE HE, FORGAVE HIM AND THE WORLD SURVIVED.

376. הַאי בְּרִית, אִתְרְמִיזַת בְּאָת יו״ד, אָת זְעֵירָא, עִקָּרָא וִיסוֹדָא דְּעָלְמָא. כַּד אוֹלִיד בַּר, אוֹדֵי עַל חֲטָאוֹ, וְקָרָא שְׁמֵיהּ ש״ת, וְלָא אַדְכַּר בֵּיהּ יו״ד, לְמֶהֱוֵי שִׁית, בְּגִין דַּעֲבַר עֲלֵיהּ. וּבְגִין כָּךְ, קֻדְשָׁא בְּרִיךְ הוּא מִנֵּיהּ אִשְׁתִּיל עָלְמָא, וְאִתְיַיחֲסוּ כָּל דָּרָא זַכָּאָה דְּעָלְמָא.

377. וְתָא חֲזֵי, כַּד קָיְימוּ יִשְׂרָאֵל עַל טוּרָא דְסִינַי, עָאל בֵּין תְּרֵין אַתְוָון אִלֵּין, רָזָא דִבְרִית. וּמָאן אִיהוּ, בֵּי"ת. וְעָאל בֵּין תְּרֵין אַתְוָון דְאִשְׁתְּאָרוּ, וְיָהֵיב לֵיהּ לְיִשְׂרָאֵל. וְכַד עָאל בֵּי"ת, רָזָא דִבְרִית, בֵּין תְּרֵין אַתְוָון אִלֵּין, דְאִינּוּן שִי"ן תִי"ו, וְאִתְעֲבִידוּ שַׁבָּת, כַּד"א וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם, כְּמָה דַהֲוָה שֵׁירוּתָא דְעָלְמָא, לְאִתְיַיחֲסוּ בְּהוֹ כָּל דָּרֵי עָלְמָא, מֵאִלֵּין תְּרֵין אַתְוָון ש"ת. הֲווֹ תַּלְיָין, עַד דְאִשְׁתַּכְלֵל עָלְמָא, כְּדְקָא יָאוּת, וְעָאל בֵּינַיְיהוּ בְּרִית קַדִּישָׁא, וְאִשְׁתַּכְלֵל בִּשְׁלִימוּ, וְאִתְעֲבִידוּ שַׁבָּת.

377. Come and behold: when Yisrael stood before Mount Sinai, a letter was inserted between the letters SHIN AND TAV. This was the letter Bet, which is the secret of the Covenant. THIS IS THE BET OF BERESHEET. It was inserted between the two letters that remained AFTER THE SIN OF THE EATING OF THE TREE OF KNOWLEDGE, NAMELY BETWEEN SHIN AND TAV (creating the word Shabbat), and the Shabbat was given to Yisrael. And when the letter Bet, which is the secret of the covenant, was inserted between the two letters Shin and Tav, they became Shabbat, as it is written: "And hence the children of Yisrael should keep the Shabbat, to make of the Shabbat for all their generations an eternal covenant" (Shemot 31:16), FOR THEY DESERVED TO RECEIVE THE SHABBAT PERPETUALLY FOR ALL THEIR GENERATIONS. AS in the beginning of the world, the lineage of all future generations was determined by those two letters. So, BY THE INSERTION OF THE LETTER BET, THOSE TWO LETTERS PERPETUALLY ENLIGHTEN THE GENERATIONS. Shin and Tav were in suspension until the world was adequately completed. THEN, WITH THE GIVING OF TORAH, the world was fully completed. Then, the Holy covenant came in between the letters, and they became Shabbat.

378. אָמַר רַבִּי יוֹסֵי, אִלֵּין תְּרֵין אַתְוָון, אִשְׁתַּכְלֻלוּ בְּאָת בֵּי"ת. וְכַד אִתְהַדַּר אַתְוָון לְמַפְרַעַ, מִן יוֹמָא דְאִתְיְלִיד שֵׁת, אֲהַדְּרוּ אַתְוָון בְּכָל דָּרָא וְדָרָא, עַד דְּמָטֵי יִשְׂרָאֵל לְטוּרָא דְסִינַי, וְאִתְתַּקָּנוּ.

378. Rabbi Yosi said that because those two letters were fully completed by the letter Bet, THEY ARE NOW ENABLED TO RECEIVE DIRECT LIGHT AT THE GIVING OF TORAH. THOSE letters began falling into their proper order on the day that Shet was born NOT TO RECEIVE LIGHT FROM ABOVE DOWNWARD, BUT TO DRAW ONLY FROM BELOW UPWARD. THIS HAS REMAINED THE CASE in each and every generation, WHICH IS THE LIGHT OF NEFESH, until Yisrael reached Mount Sinai. Then, the letters fully corrected, BECAUSE THE LETTER BET ILLUMINATED THEM FROM ABOVE DOWNWARD, AND THEY BECAME THE SHABBAT.

379. אָמַר רַבִּי יְהוּדָה, לְתַתָּא אִתְהַדְּרוּ, וְכָל דָּרָא וְדָרָא הֲוָה גָּפִיף עָלְמָא בְּאַתְוָון, וְלָא מִתְיַישְׁבִין בְּדוּכְתַּיְיהוּ. כַּד אִתְיַיהֲבַת אוֹרַיְיתָא לְיִשְׂרָאֵל, אִתְתַּקָּן כֹּלָּא. ר' אֶלְעָזָר אוֹמֵר, בְּיוֹמֵי אֱנוֹשׁ, הֲווֹ חַכִּימִין בְּנֵי נָשָׁא, בְּחָכְמָה דְחַרְשִׁין וְקוֹסְמִין, וּבְחָכְמָתָא לְמֶעֱצַר לְחֵילֵי דִשְׁמַיָּא. וְלָא הֲוָה בַּר נָשׁ מִיּוֹמָא דִנְפַק אָדָם מִגִּנְתָּא דְעֵדֶן, וְאַפִּיק עִמֵּיהּ חָכְמָתָא דְטַרְפֵּי אִילָנָא, דְאִשְׁתַּדַּל בָּהּ, דְּהָא אָדָם וְאִתְּתֵיהּ, וְאִינּוּן דְנָפְקוּ מִנֵּיהּ, עַד דְּאָתָא אֱנוֹשׁ, שְׁבִיקוּ לָהּ.

379. Rabbi Yehuda said: They started TO RADIATE again FROM ABOVE downward, WHICH IS THE LIGHT OF RUACH. THUS, HE DISAGREED WITH RABBI YOSI, WHO MAINTAINED THAT THEY ONLY SHONE FROM BELOW UPWARD, WHICH IS THE LIGHT OF NEFESH, BEFORE TORAH WAS GIVEN. And in each and every generation BEFORE THE GIVING OF TORAH, the world was manipulating those two letters, and they could not settle in their appropriate place. Only when Torah was given to Yisrael was everything corrected.
Rabbi Elazar said that at the time of Enosh, people were skilled in magic and divination and in the wisdom of controlling the heavenly forces, SO THAT THESE FORCES SHOULD NOT HAVE AFFECTED THE WORLD. When Adam left the Garden of Eden and brought out with him the wisdom of the fig leaves (which is witchcraft), there was no one to use this knowledge, because Adam, his wife, and all those born from them, until Enosh came, stayed clear of this KNOWLEDGE AND DID NOT USE IT.

380. כַּד אָתָא אֱנוֹשׁ, חָמָא לוּן, וְחָמָא חָכְמַתְהוֹן מְשַׁנְיָין עִלָּאִין, וְאִשְׁתַּדְּלוּ בְּהוֹן, וְעָבְדִין עֲבִידְתִּין, וְחַרְשִׁין וְקוֹסְמִין, וְאוֹלִיפוּ מִנְּהוֹן, עַד דְּאִתְפַּשְׁטַת הַהִיא חָכְמָתָא, בְּדָרָא דְמַבּוּל. וְכֻלְּהוֹ הֲווֹ עַבְדֵי עֲבִידְתַּיְיהוּ לְאַבְאָשָׁא.

380. And when Enosh came, he saw those FIG LEAVES and how advantageous they could be in altering the heavenly course OF HOLINESS. Then, people once again practiced magic and sorcery, and they shared their knowledge WITH OTHERS. This wisdom spread widely in the generation of the flood, when magic and sorcery were practiced for evil purposes.

381. The people defied Noach with this wisdom WHEN HE WARNED THEM OF THE IMPENDING FLOOD. They said that no judgment could ever be executed upon them, because they could avoid, by use of this knowledge, any execution of judgment. From the time of Enosh onward, everyone began practicing these skills. Thus, it was written: "Then was the name of Hashem called upon profanely" (Beresheet 4:26). THE WORD "PROFANELY" MEANS THAT THEY MADE THE USE OF THE NAME OF HASHEM A PROFANATION, THROUGH THE WISDOM OF SORCERY THEY EMPLOYED.

381. וַהֲוּוֹ מִתְתַּקְפֵי לְגַבֵּי נֹחַ, בְּאִינּוּן חָכְמָתָן, וְאָמְרֵי דְּלָא יְכִיל דִּינָא דְעָלְמָא לְאַשְׁרָאָה עֲלַיְיהוּ, דְּהָא אִינּוּן עָבְדֵי חָכְמְתָא, לְדַחְיָיא לְכָל אִינּוּן מָארֵי דְדִינָא. וּמֵאֱנוֹשׁ שָׁרְיָאוּ כֻּלְּהוֹ לְאִשְׁתַּדְּלוּ בְּאִלֵּין חָכְמָתָן. הה"ד אָז הוּחַל לִקְרֹא בְּשֵׁם ה'.

382. Rabbi Yitzchak said that all those righteous people who lived after that generation OF ENOSH, such as Yered, Methushelach, and Chanoch, tried hard to rebuke them, but were unsuccessful. The world became full of sinners who rebelled against their Master saying, "What is Hashem that we should worship him?" (Iyov 19:15).

382. ר' יִצְחָק אָמַר, כָּל אִינּוּן זַכָּאִין דַּהֲוּוֹ בְּהוּ לְבָתַר, בְּהַהוּא דָרָא, כֻּלְּהוֹ הֲוּוֹ מִשְׁתַּדְּלֵי לְמָחְאָה בְּהוֹ, כְּמוֹ יֶרֶד מְתוּשֶׁלַח וַחֲנוֹךְ, וְלָא יְכִילוּ, עַד דְּאִתְפַּשְׁטוּ חַיָּיבִין, מָרְדֵי בְּמָארֵיהוֹן, וְאָמְרֵי מַה שַׁדַּי כִּי נַעַבְדֶנּוּ.

383.HE ASKS: How could they have been so foolish as to say, "WHO IS HASHEM THAT WE SHOULD SERVE HIM?" HE ANSWERED THAT THIS WAS because they had vast wisdom and knew and had faith in the ministers in charge of ruling the world. THEY HAD FAITH IN THEIR WISDOM AND BELIEVED THAT BY MEANS OF OATHS THEY COULD BIND THOSE MINISTERS AND PROTECT THEMSELVES SO THAT NO HARM COULD BEFALL THEM. Then, the Holy One, Blessed be He, restored the world to its original state, THROUGH THE FLOOD OF WATER. IN ITS ORIGINAL STATE, AS ON THE SECOND DAY OF CREATION, the world was water upon water; THIS WAS BEFORE THE DRY LAND WAS CREATED. After THE FLOOD, He restored the world to its previous state and not all was destroyed BY THE FLOOD, because He treated them with mercy as indicated by the fact that it is written: "Hashem sat at the flood" (Tehilim 29:10). The word "Hashem" SIGNIFIES THE VIRTUE OF MERCY, whereas the word "Elohim" WOULD HAVE SIGNIFIED JUDGMENT. BECAUSE HE JUDGED THEM WITH MERCY, NOT ALL WAS DESTROYED BY THE FLOOD.

383. וְכִי הַאי טִפְּשׁוּתָא הֲוּוֹ קָא אָמְרֵי. אֶלָּא, בְּגִין דַּהֲוּוֹ יָדְעֵי כָּל אִינּוּן חָכְמָתָן, וְכֻלְּהוֹ מְמַנָּן דְּעָלְמָא, דְּאִתְפָּקְדָן עֲלַיְיהוּ, וַהֲוּוֹ מְרַחֲצָן בְּהוֹ. עַד דְּאָתֵיב קֻדְשָׁא בְּרִיךְ הוּא עָלְמָא כִּדְקָא הֲוָה, דְּהָא בְּקַדְמֵיתָא הֲוָה מַיִם בְּמַיִם. וּלְבָתַר אָתֵיב לֵיהּ לְעָלְמָא כִּדְקַדְמֵיתָא, וְלָא אִתְחֲרֵיב מִכֹּלָּא, דְּהָא בְּרַחֲמִין אַשְׁגַּח עֲלַיְיהוּ, דִּכְתִיב ה' לַמַּבּוּל יָשָׁב, וְלָא כְּתִיב אֱלֹקִים.

384. In the days of Enosh, even children were acquainted with this supernal wisdom, which they learned and OBSERVED. Rabbi Yesa said that if this is so, they were stupid, because they did not know that the Holy One, blessed be He, was bound to bring the waters of the flood upon them, and they would die.

384. בְּיוֹמוֹי דֶּאֱנוֹשׁ, אֲפִילוּ יְנוּקֵי דְּהַהוּא דָרָא, כֻּלְּהוֹ הֲוּוֹ מַשְׁגְּחָן בְּחָכְמָתָאן עִלָּאִין, וַהֲוֵי מִסְתַּכְּלָן בְּהוֹ. אָמַר רַבִּי יֵיסָא, אִי הָכֵי טִפְּשִׁין הֲוּוֹ, דְּלָא הֲוּוֹ יָדְעִין דְּזַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְאַיְתָאָה עֲלַיְיהוּ מֵי טוֹפָנָא, וִימוּתוּן בְּהוֹ.

385. Rabbi Yitzchak said that although they knew, foolishness grabbed hold of their hearts. They thought that by knowing the name of the angel in charge of fire and the angel in charge of the waters, they could prevent them from executing judgment upon them. HENCE, THEY HAD NO FEAR OF PUNISHMENT. But what they did not know was that the Holy One, blessed be He, controlled the earth, and from therein judgment would come upon the world.

385. אָמַר רַבִּי יִצְחָק, מִנְדַע יָדְעֵי, אֲבָל אֲחִידוּ טִפְּשׁוּתָא בְּלִבַּיְיהוּ, דְּאִינּוּן הֲוֹ יָדְעֵי הַהוּא מַלְאָכָא דִּמְמַנָּא עַל אֶשָּׁא, וְהַהוּא דִּמְמַנָּא עַל מַיָּא, וַהֲוֹוּ יָדְעִין לְמֶעֱצַר לוֹן, דְּלָא יְכִלִין לְמֶעְבַּד דִּינָא עֲלַיְיהוּ. וְאִינּוּן לָא הֲוֹוּ יָדְעִין דְּקוּדְשָׁא בְּרִיךְ הוּא שָׁלִיט עַל אַרְעָא, וּמִנֵּיהּ יֵיתֵי דִּינָא עַל עָלְמָא.

386. אֶלָּא הֲווֹ חָמָאן, דְּעָלְמָא אִתְפַּקַּד בִּידָא דְּאִינּוּן מְמַנָּן, וּבְהוֹ כָּל מִלֵּי עָלְמָא. וּבְגִינֵי כָּךְ, לָא הֲווֹ מִסְתַּכְּלָן בֵּיהּ בְּקֻדְשָׁא בְּרִיךְ הוּא, וְלָא מַשְׁגִּיחִין בַּעֲבִידְתֵּיהּ, עַד דְּאַרְעָא אִתְחַבָּלַת. וְרוּחַ קוּדְשָׁא אַכְרֵיז בְּכָל יוֹמָא, וַאֲמַר יִתַּמּוּ חַטָּאִים מִן הָאָרֶץ וּרְשָׁעִים עוֹד אֵינָם.

386. They only saw that the world was entrusted to those ministers and that all worldy matters depended upon them. Thus, they took no notice of the Holy One, blessed be He, nor did they observe his works until the earth was demolished. And the Holy spirit proclaimed upon them every day, "let sinners be wiped out of the earth and let the wicked be no more" (Tehilim 104:35).

387. וְאוֹרִיךְ קֻדְשָׁא בְּרִיךְ הוּא לוֹן כָּל הַהוּא זִמְנָא, דְּאִינּוּן זַכָּאִין: יֶרֶד וּמְתוּשֶׁלַח וַחֲנוֹךְ קַיְּימִין בְּעָלְמָא. כֵּיוָן דְּאִסְתַּלְּקוּ מֵעָלְמָא, וּכְדֵין אַנְחֵית קוּדְשָׁא בְּרִיךְ הוּא דִּינָא עֲלַיְיהוּ וְאִתְאֲבִידוּ. כְּמָא דְּאַתְּ אָמֵר וַיִּמָּחוּ מִן הָאָרֶץ.

387. And the Holy One, blessed be He, waited for them while those righteous men, like Yered, Metushelach, and Chonach lived. And when they passed from the world, the Holy One, blessed be He, then released judgment upon the wicked, and they perished, as it is said: "They were blotted out from the earth" (Beresheet 7:23).

65. "And Chanoch walked with Elohim"

The following section has the power to instill fear at the sudden prospect of falling into negativity. We become aware of the evil forces that stand ready to sabotage our spiritual efforts at the first sign of an opening.

388. וַיִּתְהַלֵּךְ חֲנוֹךְ אֶת הָאֱלֹקִים וְאֵינֶנּוּ כִּי לָקַח אוֹתוֹ אֱלֹקִים. ר׳ יוֹסֵי פָּתַח עַד שֶׁהַמֶּלֶךְ בִּמְסִבּוֹ נִרְדִּי נָתַן רֵיחוֹ. הַאי קְרָא אִתְּמַר. אֲבָל תָּא חֲזֵי, כָּךְ אָרְחוֹי דְּקֻדְשָׁא בְּרִיךְ הוּא, בְּשַׁעְתָּא דְּבַר נָשׁ אִתְדַּבַּק בֵּיהּ, וְהוּא אַשְׁרֵי דִּיוּרֵיהּ עֲלֵיהּ, וְיָדַע דִּלְבָתַר יוֹמִין יִסְרַח, אַקְדִּים וְלָקֵיט רֵיחֵיהּ טַב מִנֵּיהּ, וְסָלֵיק לֵיהּ מֵעָלְמָא.

388. "And Chanoch walked with Elohim, and he was not, for Elohim took him" (Beresheet 5:24). Rabbi Yosi said: "While the king was still feasting, my spikenard sent forth its fragrance" (Shir Hashirim 1:12). This verse has been expounded on, yet come and behold: it is the way of the Holy One, blessed be He, that when a man cleaves to Him, He in turn sets his Shechinah upon the man. And when He knows that this man will sin, He acts preemptively, plucks away his good fragrance, and removes him from the world.

389. הה״ד עַד שֶׁהַמֶּלֶךְ בִּמְסִבּוֹ נִרְדִּי נָתַן רֵיחוֹ. עַד שֶׁהַמֶּלֶךְ: דָּא קֻדְשָׁא בְּרִיךְ הוּא. בִּמְסִבּוֹ: דָּא הַהוּא בַּר נָשׁ דְּאִתְדַּבַּק בֵּיהּ, וְאָזֵיל בְּאָרְחוֹי. נִרְדִּי נָתַן רֵיחוֹ: אִינּוּן עוֹבָדִין טָבִין דְּבֵיהּ, דְּבְגִינְהוֹן יִסְתַּלַּק מֵעָלְמָא, עַד דְּלָא מָטָא זִמְנֵיהּ.

389. "The King" mentioned above is the Holy One, blessed be He. His feasting is the man who cleaves to Him, and follows in His path. The spikenard that gives fragrance consists of all the man's good deeds, in honor of which he is taken away from this world prematurely. THIS PREVENTS HIM FROM CORRUPTING HIS DEEDS.

390. וְעַל דָּא הֲוָה שְׁלֹמֹה מַלְכָּא אָמֵר, יֵשׁ הֶבֶל אֲשֶׁר נַעֲשָׂה עַל הָאָרֶץ אֲשֶׁר יֵשׁ צַדִּיקִים וגו׳. יֵשׁ צַדִּיקִים אֲשֶׁר מַגִּיעַ אֲלֵיהֶם כְּמַעֲשֵׂה הָרְשָׁעִים, כְּמָה דְּאוֹקִימְנָא, דְּבְגִין דְּעוֹבָדֵיהוֹן טָבִין, קֻדְשָׁא בְּרִיךְ הוּא סָלֵיק לוֹן מֵעָלְמָא, עַד לָא מָטָא זִמְנַיְיהוּ, וְעָבִיד בְּהוֹן דִּינִין. וְיֵשׁ רְשָׁעִים אֲשֶׁר מַגִּיעַ אֲלֵיהֶם כְּמַעֲשֵׂה הַצַּדִּיקִים, דְּקֻדְשָׁא בְּרִיךְ הוּא אוֹרִיךְ לוֹן יוֹמִין, וְאוֹרִיךְ רוּגְזֵיהּ בְּהוֹ. וְכָל דָּא, כְּמָה דְּאִתְּמַר, אִלֵּין בְּגִין דְּלָא יִסְרְחוּן, וְאִלֵּין בְּגִין דְּלֵהֲדְרוּ לְגַבֵּיהּ, אוֹ בְּגִין דְּיִפּוֹק מִנַּיְיהוּ בְּנִין דְּמַעֲלֵי.

390. King Solomon said of this, "There is strangeness upon the earth, because there are righteous men who receive judgment like the wicked" (Kohelet 8:14). There are righteous people who are rewarded as if they were wicked, as we have explained. For because of their good deeds the Holy One, blessed be He, removes them from the world prematurely and inflicts judgment upon them, SO THEY WILL NOT CORRUPT THEIR WAYS. And there are wicked people who receive benefits as if they were righteous, for the Holy One, blessed be He, gives them a respite and is patient with them, AS IN THE DAYS OF THE FLOOD. And all this is, as we have explained, so that they should not sin AND CORRUPT THEIR WAYS. HENCE, THEY RECEIVE JUDGMENT AS IF THEY WERE WICKED. Hashem waits for others and treats them as righteous, so that they may repent or because good children are expected to come from them. Therefore He waits for them and holds back His anger; hence they receive a reward as if they were righteous.

391. Come and see: Chanoch was a righteous man. The Holy One, blessed be He, saw that he was eventually bound to degenerate and took him before he sinned. This is what is meant by the "Gathering of Lilies" (Shir Hashirim 6:2). THIS MEANS THAT because of their good scent, the Holy One, blessed be He, gathers them before they become corrupt. Similar is the verse: "and he was not, for Elohim took him." "And he was not" means that he was not to live a long life, as did his contemporaries, because the Holy One, blessed be He, took him away before his time.

391. תָּא חֲזֵי, חֲנוֹךְ זַכָּאָה הֲוָה, וְקֻדְשָׁא בְּרִיךְ הוּא חָמָא לֵיהּ דְּיִסְרַח לְבָתַר, וְלָקִיט לֵיהּ עַד לָא יִסְרַח, הה"ד וְלִלְקוֹט שׁוֹשַׁנִּים. בְּגִין דְּיַהֲבֵי רֵיחָא טַב, לָקִיט לוֹן קֻדְשָׁא בְּרִיךְ הוּא עַד לָא יִסְרְחוּ. וְאֵינֶנּוּ כִּי לָקַח אוֹתוֹ אֱלֹקִים. וְאֵינֶנּוּ: לְאָרְכָא יוֹמִין כְּשְׁאָר בְּנֵי נָשָׁא, דַּהֲווֹ אוֹרְכֵי יוֹמִין. מ"ט, בְּגִין דְּלָקַח לֵיהּ קֻדְשָׁא בְּרִיךְ הוּא, עַד לָא מָטֵי זְמְנֵיהּ.

392. Rabbi Elazar said that the Holy One, blessed be He, removed Chanoch from the earth, elevated him to the highest heavens, and handed him all supernal treasures as well as 45 keys to the concealed engravings used by supernal angels. They were all delivered to him. This has been already explained.

392. רַבִּי אֶלְעָזָר אָמַר, חֲנוֹךְ נָטִיל לֵיהּ קֻדְשָׁא בְּרִיךְ הוּא מֵאַרְעָא, וְאַסְקֵיהּ לִשְׁמֵי מְרוֹמִים וְאַמְסַר בִּידֵיהּ כָּל גִּנְזֵי עִלָּאִין. וּמ"ה מַפְתְּחָן סָתְרֵי גְלִיפִין, דִּבְהוֹ מִשְׁתַּמְּשֵׁי מַלְאֲכֵי עִלָּאֵי. וְכֻלְּהוֹ אִתְּמְסָרוּ בִּידֵיהּ. וְהָא אוֹקִימְנָא.

66. "And Hashem saw... the wickedness of man"
When a man wastes the life-force and seed used for procreation, negative forces immediately attach themselves to him. He has destroyed the unborn souls that exist in a state of potential within the seed. Meditating upon these verses removes negative sexual thoughts. Our intense sexual desires are positively channeled towards our spouse, bringing a renewed sense of passion and fire to our relations.

393. "And Hashem saw that the wickedness of man was very great upon the earth, and the thought in man's heart was continuously only evil" (Beresheet 6:5). Of the verse, "For you are not El who pleasures in wickedness. Evil will not sojourn with you" (Tehilim 5:5), Rabbi Yehuda said: This verse has been discussed and explained, yet come and behold: he who cleaves to and is led by the evil inclination is defiled and will be led further into defilement, as we have learned.

393. וַיַּרְא ה' כִּי רַבָּה רָעַת הָאָדָם בָּאָרֶץ וְכָל יֵצֶר מַחְשְׁבוֹת לִבּוֹ, רַבִּי יְהוּדָה פְּתַח, כִּי לֹא אֵל חָפֵץ רֶשַׁע אָתָּה לֹא יְגוּרְךָ רָע. הַאי קְרָא אִתְּמַר וְאוֹקְמוּהָ. אֲבָל תָּא חֲזֵי, מַאן דְּאִתְדַּבַּק בְּיֵצֶר הָרָע וְאִתְמְשִׁיךְ אֲבַתְרֵיהּ, וְיִסְתָּאֵב הוּא, וְיִסָּאֲבוּן לֵיהּ, כְּמָה דְּאִתְּמַר.

394. "The wickedness of man was very great," because men committed all sorts of sins and their guilt was not complete until they spilled blood in vain upon the ground. This refers to those who pollute their ways upon the earth, THAT IS, THEY SPILL THEIR SPERM IN VAIN. Thus, it was written: "Only evil (ra) all day." In another place it is written: "And Er, the son of Yehuda, was evil (ra) in the eyes of Hashem" (Beresheet 38:7), BECAUSE HE SPILLED HIS SEED UPON THE EARTH. THIS INDICATES THAT THE WORD RA REFERS TO THE WANTON WASTE OF SEED.

394. כִּי רַבָּה רָעַת הָאָדָם. כָּל בִּישִׁין הֲווֹ עָבְדֵי, וְלָא אִשְׁתְּלִים חוֹבַיְיהוּ, עַד דַּהֲווֹ אוֹשְׁדִין דָּמִין לְמַגְנָא עַל אַרְעָא. וּמַאן אִינוּן. דַּהֲווֹ מְחַבְּלִין אָרְחַיְיהוּ עַל אַרְעָא. הה"ד רַק רַע כָּל הַיּוֹם. כְּתִיב הָכָא רַק רַע, וּכְתִיב הָתָם וַיְהִי עֵר בְּכוֹר יְהוּדָה רַע בְּעֵינֵי ה'.

395. Rabbi Yosi then asked, "Is not evil (ra) the same as wicked (rasha)?" SO THAT YOU COULD NOT DETERMINE THAT RA IS USED SOLELY TO INDICATE THOSE WHO WASTE THEIR SEED. Rabbi Yehuda answered: No. Even he who lifts his hand against his friend is called wicked, even if he causes his friend no harm. It is written: "And He said to the wicked, why do you smite your friend?" (Shemot 2:13), and not 'Why did you smite your friend?' THE LATTER WOULD HAVE INDICATED THAT HE HAD ALREADY DONE SO. THUS, EVEN THOUGH HE HAD NOT YET HIT IM, THE SCRIPTURE CALLS HIM WICKED.

395. אֲמַר רַבִּי יוֹסֵי, וְכִי רָע לָאו אִיהוּ רָשָׁע. אָמַר לוֹ לָא. רָשָׁע: אֲפִילוּ אָרִים יָדֵיהּ לְגַבֵּי חַבְרֵיהּ. אַף עַל גַּב דְּלָא עָבִיד לֵיהּ מִידֵי, אִקְרֵי רָשָׁע. כְּמָה דִּכְתִיב וַיֹּאמֶר לָרָשָׁע לָמָּה תַכֶּה רֵעֶךָ. הִכִּיתָ לָא כְּתִיב, אֶלָּא תַכֶּה.

396. Yet, only he who corrupts his ways, thereby defiling himself and the earth, gives strength and power to the spirit of defilement called Ra. As it is written: "Only evil all day." Such a person will not enter the palace OF HASHEM, nor gaze upon the Shechinah, because this sin causes the Shechinah to depart from the world.

396. אֲבָל רַע לֹא אִקְרֵי אֶלָּא מַאן דִּמְחַבֵּל אָרְחֵיהּ, וְסָאִיב גַּרְמֵיהּ, וְסָאִיב אַרְעָא, וְיָהֵיב חֵילָא וְתוֹקְפָא לְרוּחַ מְסָאֲבָא דְּאִקְרֵי רָע. דִּכְתִיב, רַק רַע כָּל הַיּוֹם. וְלָא עָאל בְּמַלְטְרִין, וְלָא חָמֵי אַפֵּי שְׁכִינְתָּא. בְּגִין דִּבְהַאי אִסְתַּלַּק שְׁכִינְתָּא מֵעָלְמָא.

397. From where DO WE KNOW THAT THE SHECHINAH LEAVES BECAUSE OF THIS SIN? From Ya'akov. For when the Shechinah left him, he concluded that there was a defect in his sons AS A RESULT OF THEIR INDULGENCE IN THE ABOVE MENTIONED SIN. Because of this sin, he concluded, the spirit of defilement was strengthened in the world and the light of the moon, WHICH IS THE NUKVA OF ZEIR ANPIN, was impaired and rendered defective. FOR THIS REASON, THE SHECHINAH WAS GONE FROM HIM. One might wonder why HE THOUGHT SO. It is because this SIN defiled the temple, and hence the Shechinah left Ya'akov, EVEN THOUGH HE HIMSELF DID NOT SIN. One who actually defiles his ways and himself gives all the more strength to the unclean spirit. Consequently, when he is defiled, he is called ra (evil).

397. מְנָלָן, מִיַּעֲקֹב. דְּכַד אִסְתַּלַּק שְׁכִינְתָּא מִנֵּיהּ, חָשִׁיב דִּבְנוֹהִי הֲוָה פִּיסוּל, דִּבְגִינַיְיהוּ אִתְתַּקַּף בְּעָלְמָא רוּחָא מְסָאֲבָא, וְגָרַע נְהוֹרָא מִן סִיהֲרָא, וּפְגִים לָהּ. וְאִי תֵּימָא, אַמַּאי. בְּגִין דְּדָא סָאִיב מַקְדְּשָׁא, וְאִסְתַּלְּקָא שְׁכִינְתָּא מֵעֲלוֹי דְּיַעֲקֹב. כָּל שֶׁכֵּן הַהוּא דִּמְסָאֵב אָרְחֵיהּ, וְסָאִיב גַּרְמֵיהּ, דְּהוּא אַתְקִיף לֵיהּ לְרוּחָא מְסָאֲבָא, וּבְגִין כָּךְ, כַּד אִסְתָּאֵב, אִקְרֵי רָע.

398. Come and behold: when a man is defiled, BY THE ABOVE MENTIONED SIN, he is not remembered by the Holy One, for merit, and he is constantly remembered by the SPIRIT OF DEFILEMENT, called 'evil', for evil. HENCE, THE SHECHINAH LEAVES HIM AS SOON AS HE IS VISITED BY THE SPIRIT OF DEFILEMENT. Thus, it is said, "He who sleeps sated will not be visited by evil" (Mishlei 14:23), MEANING THAT he who follows the right path AND DOES NOT FALL PREY TO THE ABOVE MENTIONED SIN will not be visited by evil. Thus, it is written: "Only evil all day" and also, "evil shall not sojourn with you" (Tehilim 5:5), and they are called 'evil' and not 'wicked.' Also, it is written: "even though I walk through the valley of the shadow of death, I shall not fear evil, for You are with me" (Tehilim 23:4). THIS IS BECAUSE IT ALSO WORKS THE OTHER WAY: IF THE SHECHINAH IS ACCOMPANYING A MAN, HE NEED NOT FEAR THE SPIRIT OF DEFILEMENT, AS IT IS WRITTEN: "I SHALL NOT FEAR EVIL, FOR YOU ARE WITH ME." JUST AS THE SHECHINAH FLEES DEFILEMENT, SO DEFILEMENT FLEES FROM THE SHECHINAH.

398. תָּא חֲזֵי, כַּד בַּר נָשׁ אִסְתָּאֵב, לָא יִתְפַּקַּד מֵעִם קֻדְשָׁא בְּרִיךְ הוּא לְטַב. וּבְכָל זִמְנָא אִתְפַּקִּיד מֵהַהוּא דְּאִתְקְרֵי רָע, לְבִישׁ. הה״ד וְשָׂבֵעַ יָלִין בַּל יִפָּקֵד רָע. כַּד אָזֵיל בְּאֹרַח מֵישָׁר, כְּדֵין בַּל יִפָּקֵד רָע. וְעַל דָּא כְּתִיב, רַק רַע כָּל הַיּוֹם. וּכְתִיב לֹא יְגוּרְךָ רָע. וְדָא אִקְרֵי רָע, וְלָא אִקְרֵי רָשָׁע. וּכְתִיב גַּם כִּי אֵלֵךְ בְּגֵיא צַלְמָוֶת לֹא אִירָא רָע כִּי אַתָּה עִמָּדִי.

67. "It grieved Him to His heart"
Evil forces lull us into a blinding complacency as they strategically maneuver their way into our consciousness. The Zohar gives us the power to perceive these forces. By removing destructive influences, complacency is replaced by inspiration toward change and spiritual development.

399. "And Hashem regretted that He made man on the earth, and it grieved Him to His heart" (Beresheet 6:6). Rabbi Yosi said upon this verse, "Woe unto them who draw inequity with the worthless cords, and sin as it were with cart rope" (Yeshayah 5:18). Those who draw iniquity are the men who sin every day before the Holy One, blessed be He, and they regard their sins as worthless cord because they think that the actions they engage in and their iniquities are of no consequence and that the Holy One, blessed be He, does not watch them. They thus transform all of their sins into one big, powerful sinas the cart rope which is strong and thick and cannot be destroyed.

399. וַיִּנָּחֶם ה׳ כִּי עָשָׂה אֶת הָאָדָם בָּאָרֶץ וַיִּתְעַצֵּב אֶל לִבּוֹ. ר׳ יוֹסֵי פָּתַח, הוֹי מוֹשְׁכֵי הָעָוֹן בְּחַבְלֵי הַשָּׁוְא וְכַעֲבוֹת הָעֲגָלָה חַטָּאָה. הֲוֹי מוֹשְׁכֵי הָעָוֹן: אִלֵּין בְּנֵי נָשָׁא דְּחָטָאן קַמֵּי מָארֵיהוֹן, בְּכָל יוֹמָא, וְאִתְדַּמָּן בְּעֵינַיְיהוּ אִינּוּן חוֹבִין, דְּאִינּוּן כְּחַבְלֵי הַשָּׁוְא. וְחָשְׁבִין דְּהַהוּא עוֹבָדָא דְּעָבְדִין, וְהַהוּא חוֹבָא דְּעָבְדִין, דְּלָאו אִיהוּ כְּלוּם, וְלָא אַשְׁגַּח בְּהוֹ קֻדְשָׁא בְּרִיךְ הוּא, עַד דְּעָבְדִין לְהַהוּא חוֹבָא תַּקִּיף וְרָבֵי, כַּעֲבוֹת הָעֲגָלָה, דְּאִיהוּ תַּקִּיף, דְּלָא יָכִיל לְאִשְׁתֵּצָאָה.

400. וְתָא חֲזֵי, כַּד עָבִיד קֻדְשָׁא בְּרִיךְ הוּא דִּינָא בְּחַיָּיבֵי עָלְמָא, אַף עַל גַּב דְּאִינּוּן חָטָאן קַמֵּי קֻדְשָׁא בְּרִיךְ הוּא, וְאַרְגְּזִין לֵיהּ כָּל יוֹמָא, לָא בָּעֵי לְאוֹבְדָא לְהוֹ מֵעָלְמָא. וְכַד אַשְׁגַּח בְּעוֹבְדֵיהוֹן, אִתְנַחֵם עֲלַיְיהוּ, עַל דְּאִינּוּן עוֹבְדֵי יְדוֹי, וְאוֹרִיךְ לוֹן בְּעָלְמָא.

400. Come and behold: when the Holy One, blessed be He, executes judgment upon the wicked of the world, even though they transgress before Him and anger Him all day, He still has no desire to destroy them. And when He reviews their deeds, he is consoled by the fact that they are his handiwork and He has patience with them in this world.

401. וּבְגִין דְּאִינּוּן עוֹבְדֵי יְדוֹי, נָטֵיל נְחָמָה, וְאִתְנַחֵם עֲלַיְיהוּ, וְחַיֵּיס עֲלַיְיהוּ. וְכַד בָּעֵי לְמֶעְבַּד בְּהוֹ דִּינָא, כְּבִיכוֹל עָצִיב. דְּכֵיוָן דְּעוֹבְדֵי יְדוֹי אִינּוּן, עָצִיב עֲלַיְיהוּ. כְּמָא דְּאַתְּ אָמֵר וְדַחֲוָון לָא הַנְעֵל קֳדָמוֹהִי.

401. And because they are the work of His hands, He is consoled, gives them respite, and has mercy on them. And when He wants to execute judgment, He is saddened, as it were, because they are the work of His Hands and He is grieved by them, as it is written: "And neither was a table brought to him" (Daniel 6:19).

402. כְּתִיב הוֹד וְהָדָר לְפָנָיו עוֹז וְחֶדְוָה בִּמְקוֹמוֹ. אָמַר רַבִּי יוֹסֵי, תָּא חֲזֵי, וַיִּתְעַצֵּב אֶל לִבּוֹ כְּתִיב. אֶל לִבּוֹ עָצִיב, וְלָא לַאֲתַר אָחֳרָא. לִבּוֹ: כד״א כַּאֲשֶׁר בִּלְבָבִי וּבְנַפְשִׁי יַעֲשֶׂה. רַבִּי יִצְחָק אָמַר, וַיִּנָּחֶם ה׳, כד״א וַיִּנָּחֶם ה׳ עַל הָרָעָה אֲשֶׁר דִּבֶּר לַעֲשׂוֹת לְעַמּוֹ.

402. It is written: "Honor and Majesty are before Him, strength and joy in His place" (Tehilim 96:6). Rabbi Yosi said, come and behold: it is written: "And it grieved Him to his Heart," INDICATING THAT He was saddened to His heart, and not to another place. The words, "His heart" function here in the same manner as in the verse, "according to that which is in my heart and in my desire" (I Shmuel 2:35).
Rabbi Yitzchak said that the words "Hashem regretted" are similar to "And Hashem regretted the evil which He had said He would do to His people" (Shemot 32:14). THUS THE VERSE "AND HASHEM REGRETTED HAVING MADE MAN" TEACHES US THAT HE DID NOT WANT TO PUNISH THEM, AND WHEN THE TIME CAME TO EXECUTE JUDGMENT, HE WAS SADDENED TO HIS HEART.

403. ר׳ יֵיסָא אָמַר, לְטַב. רַבִּי חִזְקִיָּה אָמַר, לְבִישׁ. ר׳ יֵיסָא אָמַר לְטַב: כְּמָה דְּאִתְּמַר, דְּקֻדְשָׁא בְּרִיךְ הוּא נָחִים עַל דְּאִינּוּן עוֹבְדֵי יְדוֹי, וְחַיֵּיס עֲלַיְיהוּ. וַיִּתְעַצֵּב: בְּגִין דְּאִינּוּן חָטָאן קַמֵּיהּ.

403. Rabbi Yesa said, OF THE PASSAGE, "AND HE REGRETTED..." THAT IT WAS SAID for good, but Rabbi Chizkiyah said that it was said for bad.
Rabbi Yesa EXPLAINED FURTHER BY saying that it is for good because the Holy One, blessed be He, regretted that those were the work of His hands, and pitied them. THE WORDS "AND HE REGRETTED" TEACH US THAT THE HOLY ONE, BLESSED BE HE, HAD PITY ON MAN BECAUSE HE MADE HIM, AND HE IS HIS HANDIWORK. "And it grieved Him" means that it saddened him that they had sinned before Him.

404. וְרַבִּי חִזְקִיָּה אָמַר, לְבִישׁ: דְּכַד קֻדְשָׁא בְּרִיךְ הוּא בָּעֵי לְאוֹבְדָא לְחַיָּיבֵי עָלְמָא, נָטֵיל נְחוּמִין עֲלַיְיהוּ, וְקַבֵּיל נִיחוּמִין כְּבִיכוֹל, כְּמַאן דְּמִקַּבֵּל נִיחוּמִין עַל מַה דַּאֲבֵיד. כֵּיוָן דְּקַבֵּל נִיחוּמִין, וַדַּאי דִּינָא אִתְעֲבַד, וְלָא תַלְיָא מִלְּתָא בִּתְשׁוּבָה.

404. Rabbi Chizkiyah said: It was all said for lack of merit, because when the Holy One, blessed be He, wants to destroy the wicked people of the world, He is consoled for their loss, like a person who resigns himself to the loss of something. And once He is resigned, judgment takes its course and repentance is of no avail.

405. אֵימָתַי תַּלְיָא בִּתְשׁוּבָה, עַד לָא קַבֵּיל תַּנְחוּמִין עֲלַיְיהוּ, הָא קַבֵּיל תַּנְחוּמִין עֲלַיְיהוּ, לָא תַלְיָא מִלְּתָא בִּתְשׁוּבָה כְּלַל. וְדִינָא אִתְעֲבִיד. וּכְדֵין אוֹסִיף דִּינָא עַל דִּינָא, וְאַתְקִיף לְהַהוּא אֲתַר דְּדִינָא, לְמֶעְבַּד דִּינָא, וְאוֹבִיד לוֹן לְחַיָּיבַיָּא מִן עָלְמָא. וְכֹלָּא בַּקְּרָא, דִּכְתִיב וַיִּנָּחֶם ה׳, קַבֵּל תַּנְחוּמִין. וּלְבָתַר וַיִּתְעַצֵּב אֶל לִבּוֹ. יְהַב תּוּקְפָּא לְדִינָא, לְמֶעְבַּד דִּינָא.

405. So, when is repentance effective? Only up to the point when He becomes resigned. AND ONCE HE HAS BECOME RESIGNED, repentance is of no avail and judgment is carried out. THE HOLY ONE, BLESSED BE HE, adds judgment upon judgment and He gives strength to the place of judgment, so it will carry out the verdict. THE NUKVA CARRIES OUT THE VERDICT, and the sinners are completely destroyed. All this WE SEE in the passages "Hashem regretted " and "He was grieved to his heart." He gave strength to the place of judgment, so that it could carry out the verdict. THE SECRET OF THE NUKVA IS HIS HEART, WHICH IS THE PLACE OF JUDGMENT. BY "GRIEVED," IT IS MEANT THAT HE GAVE THE NUKVA EXTRA STRENGTH.

406. רַבִּי חִיָּא אָמַר, וַיִּנָּחֶם ה׳ כִּי עָשָׂה אֶת הָאָדָם בָּאָרֶץ. נָטַל תַּנְחוּמִין וְחֶדְוָה, כַּד עֲבַד קֻדְשָׁא בְּרִיךְ הוּא לְאָדָם בְּאַרְעָא, דְּאִיהוּ כְּגַוְונָא עִלָּאָה, וְכָל מַלְאֲכֵי עִלָּאֵי, מְשַׁבְּחָן לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, כַּד חָמֵי לֵיהּ, בִּדְיוֹקְנָא עִלָּאָה. וַאֲמָרוּ וַתְּחַסְּרֵהוּ מְעַט מֵאֱלֹקִים וְכָבוֹד וְהָדָר תְּעַטְּרֵהוּ.

407. לְבָתַר, כַּד חָטָא אָדָם, אִתְעַצֵּב קֻדְשָׁא בְּרִיךְ הוּא עַל דְּחָטָא, דִּיהַב פִּתְחוֹן פֶּה, לְמַלְאֲכֵי הַשָּׁרֵת, דַּאֲמָרוּ קַמֵּיהּ בְּקַדְמֵיתָא, כַּד בָּעָא לְמִבְרֵי לֵיהּ. מָה אֱנוֹשׁ כִּי תִזְכְּרֶנּוּ וּבֶן אָדָם כִּי תִפְקְדֶנּוּ.

408. אָמַר רַבִּי יְהוּדָה, וַיִּתְעַצֵּב אֶל לִבּוֹ. בְּגִין דְּבָעֵי לְמֶעְבַּד בְּהוֹ דִּינָא, שֶׁנֶּאֱמַר בְּצֵאת לִפְנֵי הֶחָלוּץ וְאוֹמְרִים הוֹדוּ לַה׳ כִּי לְעוֹלָם חַסְדּוֹ. וַאֲמַר רַבִּי יִצְחָק, אַמַּאי לָא כְּתִיב הָכָא כִּי טוֹב, אֶלָּא, בְּגִין דְּאוֹבִיד עוֹבְדֵי יְדוֹי, קַמַּיְיהוּ דְּיִשְׂרָאֵל.

409. כְּגַוְונָא דָא, כַּד הֲווֹ יִשְׂרָאֵל עָבְרִין יַמָּא. אָתוּ מַלְאֲכֵי עִלָּאֵי לְמֵימַר שִׁירָה קַמֵּיהּ קֻדְשָׁא בְּרִיךְ הוּא, בְּהַהוּא לֵילְיָא. אָמַר לוֹ קֻדְשָׁא בְּרִיךְ הוּא, וּמַה עוֹבְדֵי יָדִי טָבְעִין בְּיַמָּא, וְאַתּוּן אָמְרִין שִׁירָה. כְּדֵין וְלָא קָרַב זֶה אֶל זֶה כָּל הַלַּיְלָה. אוֹף הָכָא, בְּכָל זִמְנִין, דְּאִיבּוּד רַשִׁיעַיָּא אִיהוּ מֵעָלְמָא, כְּדֵין עֲצִיבוּ אִשְׁתְּכַח עֲלַיְיהוּ.

410. רַבִּי אַבָּא אָמַר, בְּשַׁעֲתָא דְּחָב קַמֵּי קֻדְשָׁא בְּרִיךְ הוּא אָדָם, וְעָבַר עַל פִּקּוּדוֹי, כְּדֵין אִשְׁתְּכַח עֲצִיבוּ קַמֵּיהּ. אָמַר לֵיהּ קֻדְשָׁא בְּרִיךְ הוּא, אָדָם, וַוי דְּחָלְשַׁת חֵילָא עִלָּאָה. בְּהַאי שַׁעֲתָא אִתְחַשְׁכַת נְהוֹרָא חַד. מִיָּד תְּרִיךְ לֵיהּ מִגִּנְתָּא דְּעֵדֶן.

411. אָמַר לֵיהּ, אֲנָא אַעֲלִית לָךְ לְגִנְתָּא דְּעֵדֶן, לְקָרְבָּא קָרְבָּנָא, וְאַתְּ פְּגִימַת מַדְבְּחָא, דְּלָא אִתְקְרַב קָרְבָּנָא. מִכָּאן וּלְהָלְאָה, לַעֲבוֹד אֶת הָאֲדָמָה. וְגָזַר עֲלֵיהּ מִיתָה. וְחָס עֲלֵיהּ קֻדְשָׁא בְּרִיךְ הוּא, וְגָנִיז לֵיהּ בְּשַׁעֲתָא דְּמִית סָמִיךְ לְגִנְתָּא.

406. Rabbi Chiya said that the verse says "And Hashem regretted (also, 'consoled') that He had made man," because He received consolation and joy. When the Holy One, blessed be He, created man upon the earth, he was in the supernal image. The angels of heaven praised the Holy One, blessed be He, and when they saw his supernal shape, they said: "you have made him slightly lower than Elohim and have crowned him with glory and honor" (Tehilim 8:6).

407. Later, when Adam sinned, the Holy One, blessed be He, was saddened, because Adam had now justified what the ministering angels asked Him when He wanted to create man: "What is this man that you are mindful of him and the son of man that you visit him" (Tehilim 8:5). HENCE, THE VERSE "AND HASHEM REGRETTED..." MEANS THAT HE WAS COMFORTED BY THE ANGELS, REJOICED BEFORE THE SIN, AND "GRIEVED" AFTER THE SIN.

408. Rabbi Yehuda said that He "was grieved to his heart" because He had to execute judgment upon them, as it is written: "as they went out before the army, Praise Hashem for his mercy is everlasting" (II Divrei Hayamim 20:21). Rabbi Yitzchak asked why it was not written, GIVE PRAISE TO HASHEM for He is good? He answered: Because He was destroying the work of His hands for the sake of Yisrael.

409. Similarly, on the night when Yisrael crossed the sea, the supernal angels came along to sing before the Holy One, blessed be He. He said to them, "behold, the work of My hands are drowning, and you are singing!" Thus, it is written: "And one did not come near the other all night" (Shemot 14:20). The same applies here, for whenever the wicked are taken out of this world, He is greatly saddened.

410. Rabbi Aba said that The Holy One, blessed be He, was grieved when Adam sinned before Him and transgressed His commands. He said to him, "Adam, woe to you that you have weakened the heavenly power." At that moment the light OF THE NUKVA was extinguished, and forthwith He banished him from the Garden of Eden.

411. He said to him, "I placed you in the Garden of Eden to offer sacrifices"--BY UNIFYING THE HOLY ONE, BLESSED BE HE, AND HIS SHECHINAH--and you have impaired the altar, WHICH IS THE NUKVA, so much that offerings cannot be brought to it anymore. Henceforth, GO AWAY and work the land. And He sentenced him to death. Taking pity on him, however, the Holy One, blessed be He, buried him, when he died, close to the garden, IN THE CAVE OF MACHPELA, WHERE THE ENTRANCE TO THE GARDEN OF EDEN IS LOCATED.

412. מַה עֲבַד אָדָם, עֲבַד מְעַרְתָּא חָדָא, וְאִתְטַמַּר בָּהּ, הוּא וְאִתְּתֵיהּ. מְנָא יָדַע. אֶלָּא, חָמָא חַד נְהוֹרָא דַּקִּיק, עָיֵיל בְּהַהוּא אֲתַר, דְּנָפֵיק מִגִּנְתָּא דְּעֵדֶן, וְתָאֵב תֵּיאוּבְתֵּיהּ לְקַבְרֵיהּ. וְתַמָּן הוּא אֲתַר, סָמוּךְ לִתְרַע דְּגִנְתָּא דְּעֵדֶן.

412. Adam made a cave, THE CAVE OF MACHPELA, and both he and his wife hid in it. How did he know TO CHOOSE THIS PLACE? Because he saw a faint ray of light emanating from the Garden of Eden that reached to the cave. His desire was awakened to be buried there, close to the entrance to the Garden of Eden.

413. תָּא חֲזֵי, לָא אִסְתַּלַּק בַּר נָשׁ מֵעָלְמָא, עַד דְּחָמֵי לֵיהּ לְאָדָם הָרִאשׁוֹן. שָׁאִיל לֵיהּ, עַל מָה אָזֵיל מֵעָלְמָא, וְהֵיךְ נָפֵיק. הוּא אָמַר לֵיהּ, וַוי, דִּבְגִינָךְ נְפַקְנָא מֵעָלְמָא. וְהוּא אָתֵיב לֵיהּ, בְּרִי, אֲנָא עֲבָרִית עַל פִּקּוּדָא חָדָא, וְאִתְעַנֵּשִׁית בְּגִינָהּ. חָמֵי אַתְּ, כַּמָּה חוֹבִין, וְכַמָּה פִּקּוּדִין דְּמָארָךְ עֲבַרְתְּ.

413. Come and behold: no one leaves this world without seeing Adam. Adam asks him for what reason he left this world and how HIS SOUL departed. Each person replies, "Woe to you that because of you I had to die," BECAUSE IT WAS AS A CONSEQUENCE OF THE SIN OF THE TREE OF KNOWLEDGE THAT DEATH WAS DECREED UPON THE WORLD.
ADAM then replies, "My son, I have transgressed one commandment, and have been punished because of it. Yet look at yourself. How many sins and how many transgressions on the precepts of your Master have you committed?"

414. אָמַר רַבִּי חִיָּא, עַד כְּדוֹ יוֹמָא, קָאֵים אָדָם הָרִאשׁוֹן וְחָזֵי בַּאֲבָהָן, תְּרֵין זִמְנִין בְּיוֹמָא. וְאוֹדֵי עַל חוֹבוֹי, וְאַחְמֵי לוֹן הַהוּא אֲתַר דַּהֲוָה בֵּיהּ, בִּיקָרָא עִלָּאָה, וְאָזֵיל וְחָמֵי כָּל אִינּוּן צַדִּיקַיָּיא, וַחֲסִידֵי דְּנָפְקוּ מִנֵּיהּ. וְיָרְתוּ לְהַהוּא יְקָרָא עִלָּאָה דִּבְגִנְתָּא דְּעֵדֶן. וַאֲבָהָן כָּלְהוֹן, אוֹדָן וְאָמְרִין, מַה יְקָר חַסְדָּךְ אֱלֹקִים וּבְנֵי אָדָם בְּצֵל כְּנָפֶיךָ יֶחֱסָיוּן.

414. Rabbi Chiya said that until this very day, Adam continues to face the forefathers and confess his sins twice a day. He shows them the very location IN THE GARDEN OF EDEN, where he resided in Supernal glory BEFORE HE SINNED. He also goes and looks at all the Pious and Righteous people among his descendants, who have inherited the supernal Glory HE HAD in the Garden of Eden BEFORE HE SINNED. The Patriarchs praise and say, "How precious is your kindness, Hashem. The children of man (Adam) take refuge under the shadow of your wings" (Tehilim 36:8).

415. רַבִּי יֵיסָא אָמַר, כָּלְהוֹ בְּנֵי עָלְמָא, חָמָאן לֵיהּ לְאָדָם הָרִאשׁוֹן, בְּשַׁעֲתָא דְּמִסְתַּלְּקֵי מִן עָלְמָא, לְאַחֲזָאָה סַהֲדוּתָא, דִּבְגִין חוֹבוֹי דְּבַר נָשׁ, אִיהוּ אִסְתַּלַּק מֵעָלְמָא, וְלָא בְּגִינֵיהּ דְּאָדָם. כְּמָה דִּתְנִינָן אֵין מִיתָה בְּלֹא חֵטְא.

415. Rabbi Yesa said: THE REASON Adam appears to each person at the moment of their departure from this world is to testify that this person is dying on account of his own sins and not because of those of Adam. As we have learned, there is not death without sin.

416. בַּר אִינּוּן תְּלָתָא, דְּאִסְתַּלָּקוּ בְּגִין הַהוּא עִיטָא דְּנָחָשׁ הַקַּדְמוֹנִי. וְאִלֵּין אִינּוּן: עַמְרָם, לֵוִי וּבִנְיָמִין. וְאִית דְּאָמְרֵי, אוֹף נָמֵי יִשַׁי. דְּלָא חָבוּ, וְלָא אִשְׁתְּכַח עֲלַיְיהוּ חוֹבָא דִּימוּתוּן בֵּיהּ, בַּר דְּאַדְכַּר עֲלַיְיהוּ הַהוּא עִיטָא דְּנָחָשׁ. כִּדְאָמְרָן.

416. The only exceptions are the three who had to leave this world because of the prompting of the primal Serpent, WHO CONVINCED CHAVAH TO EAT OF THE TREE OF KNOWLEDGE. THEY DID NOT LEAVE BECAUSE OF THEIR OWN SINS. Those three are Amram, Levi, and Binyamin. Some colleagues also include Yishai among them. None of them ever sinned and no blemish could be found to explain their deaths except for the prompting of the serpent, as we have said.

417. תָּא חֲזֵי, כָּלְהוֹן דָּרִין דַּהֲווֹ בְּיוֹמוֹי דְּנֹחַ, כָּלְהוֹ אַפְשִׁיטוּ חוֹבִין, עַל עָלְמָא בְּאִתְגַּלְיָא, לְעֵינֵיהוֹן דְּכֹלָּא. רַבִּי שִׁמְעוֹן, הֲוָה אָזֵיל יוֹמָא חַד, בְּפִילֵי דְּטִבֶּרְיָה. חָמָא בְּנֵי נָשָׁא דַּהֲווֹ מְקַטְּרֵי בְּקִיטְרָא דְּקַשְׁתָּא בְּקוּלְפָא דְּקַנְסִיר. אָמַר, וּמַה חוֹבָא דָא בְּאִתְגַּלְיָא, לְאַרְגָּזָא לְמָרֵיהוֹן. יְהִיב עֵינוֹי בְּהוֹ, וְאִתְרְמִיוּ לְגוֹ יַמָּא, וּמִיתוּ.

417. Come and behold: all the generations contemporary to Noach committed their sins openly, for all to see. Rabbi Shimon was strolling one day near the gates of Tveria (Tiberias), where he saw some men DRAWING ARROWS tightly into their bows and shooting them at earthenware pots. THIS MEANS THAT THEY WERE WASTING THEIR SEED IN VAIN AND IN THE OPEN. He said, 'Why are they committing this sin openly, if not to provoke their Master's anger?' He stared at them and they were thrown into the sea and drowned.

418. תָּא חֲזֵי, כָּל חוֹבָא דְּאִתְעֲבֵיד בְּאִתְגַּלְיָא, דָּחֵי לָהּ לִשְׁכִינְתָּא מֵאַרְעָא, וּסְלֵיקַת דִּיוּרָהּ מֵעָלְמָא. אִלֵּין הֲווֹ אָזְלִין בְּרֵישָׁא זָקֵיף, וְעַבְדֵי חוֹבַיְיהוּ בְּאִתְגַּלְיָא, וְדָחוּ לָהּ לִשְׁכִינְתָּא מֵעָלְמָא, עַד דְּקֻדְשָׁא בְּרִיךְ הוּא דָּחָא לוֹן, וְאַעֲבִיר לוֹן מִנֵּיהּ. וְעַל דָּא כְּתִיב הָגוֹ רָשָׁע לִפְנֵי מֶלֶךְ וגו׳. הָגוֹ סִגִּים מִכֶּסֶף וגו׳.

418. Come and behold: any sin that is committed publicly repels the Shechinah from the earth and causes her to remove her residence from the world. Those IN THE GENERATION OF THE FLOOD walked defiantly with their heads high, WITHOUT SHAME. They sinned openly and repelled the Shechinah from the world until the Holy One, blessed be He, was repelled by them and removed them from HIS PRESENCE. As it is written: "Take away the impurity from the silver and there shall come forth a vessel for the smith. Take away the wicked from the presence of the king and his throne shall be established in righteousness" (Mishlei 25:4-5).

68. "My spirit shall not strive with man"

Our world mirrors the Upper World. Actions performed in this physical realm ignite spiritual forces in the worlds above. Reading this section gives us the ability to positively influence and affect the Upper World in ways that benefit our lives.

419. וַיֹּאמֶר ה׳ לֹא יָדוֹן רוּחִי בָּאָדָם לְעוֹלָם בְּשַׁגָּם הוּא בָשָׂר וגו׳. אֲמַר רַבִּי אֶלְעָזָר תָּא חֲזֵי, כַּד בְּרָא קֻדְשָׁא בְּרִיךְ הוּא עָלְמָא, עֲבַד לְהַאי עָלְמָא, לְאִשְׁתַּמְּשָׁא כְּגַוְונָא דִלְעֵילָא. וְכַד בְּנֵי עָלְמָא אִינּוּן זַכָּאִין, דְּאָזְלֵי בְּאֹרַח מֵישָׁר, קֻדְשָׁא בְּרִיךְ הוּא אַתְעַר רוּחָא דְּחַיֵּי דִלְעֵילָא עַד דְּמָטוֹ, אִינּוּן חַיִּין, לַאֲתַר דְּיַעֲקֹב שַׁרְיָא בֵּיהּ.

419. "And Hashem said, My spirit shall not strive with man forever, for he is also flesh" (Beresheet 6:3). Rabbi Elazar said, Come and behold: when the Holy One, blessed be He, created the world, He made the world, WHICH IS MALCHUT, to be used as the Supernal WORLD, WHICH IS BINAH. THIS MEANS THAT ALL THE LIGHTS SHINING IN BINAH SHOULD ALSO SHINE IN MALCHUT, THE SECRET OF THIS WORLD. Now, when people are righteous and follow the correct path, the Holy One, blessed be He, reveals the spirit of life, WHICH ARE THE MOCHIN of above FROM BINAH, until this life reaches the place where Ya'akov abides, NAMELY ZEIR ANPIN, BECAUSE FROM BINAH THE MOCHIN FLOW THROUGH ZEIR ANPIN.

420. וּמִתַּמָּן נָגְדֵי אִינּוּן חַיִּין, עַד דְּאִתְמְשִׁיךְ הַהוּא רוּחָא, לְהַאי עוֹלָם, דְּדָוִד מַלְכָּא שַׁרְיָא בֵּיהּ. וּמִתַּמָּן נָגְדֵי בִּרְכָאן לְכָלְהוֹ אִינּוּן תַּתָּאֵי. וְהַהוּא רוּחָא עִלָּאָה, אִתְנַגִּיד וְאִתְמְשִׁיךְ לְתַתָּא. וְיָכְלִין לְאִתְקַיְּימָא בְּעָלְמָא.

420. From there, life flows until the spirit OF LIFE reaches this world, THE NUKVA, the place where King David resides. Hence, all the blessings flow to all the lower world inhabitants IN BRIYAH, YETZIRAH, AND ASIYAH. This Supernal spirit spreads downward, enabling the lower worlds to maintain their existence.

421. וּבְגִינֵי כָּךְ, לְעוֹלָם חַסְדּוֹ. דָּא הוּא עוֹלָם, דְּדָוִד מַלְכָּא. וּבְגִין כָּךְ כְּתִיב לְעֹלָם בְּלָא וָא״ו. דְּהָא כַּד הַהוּא רוּחָא אִתְנַגִּיד לְהַהוּא עוֹלָם. מִתַּמָּן נָפְקִי בִּרְכָאן וְחַיִּין לְכֹלָּא, לְאִתְקַיְּימָא. הַשְׁתָּא דְּחָבוּ בְּנֵי נָשָׁא, אִסְתַּלַּק כֹּלָּא. בְּגִין דְּלָא יִמְטֵי הַהוּא רוּחָא דְּחַיֵּי לְהַאי עוֹלָם, לְאִתְהַנָּאָה מִנֵּיהּ תַּתָּאֵי, וּלְאִתְקַיְּימָא בֵּיהּ.

421. Hence, IT IS WRITTEN: "His kindness (Heb. chasdo) is everlasting." CHASDO IS SPELLED WITH A VAV. The world of King David, NAMELY THE NUKVA, IS NURTURED BY THE VAV, WHICH DRAWS LIFE TO IT. Hence, it is written: "MY SPIRIT SHALL NOT STRIVE WITH MAN forever (Heb, le'olam)" without the Vav, because when that spirit is drawn into the world, blessings and life are released from it to sustain all. Yet now IN THE GENERATION OF THE FLOOD, when people sinned BY DRAWING LIGHT FROM ABOVE TO BELOW, DISRUPTING THE CENTRAL COLUMN AND ATTACHING THEMSELVES TO THE LEFT COLUMN, everything left THIS WORLD. Thus, the spirit of life ceased flowing into this world for the pleasure and sustenance of the lower. HENCE, 'FOREVER' WAS WRITTEN WITHOUT A VAV, WHICH IS THE CENTRAL COLUMN AND THE SPIRIT OF LIFE, BECAUSE THEY DEFILED IT AND ATTACHED THEMSELVES TO THE LEFT.

422. בְּשַׁגַּם הוּא בָּשָׂר. בְּגִין דְּלָא יִתְרַק הַאי רוּחָא לְהַאי עוֹלָם. מ״ט, דְּלָא לְאַסְגָּאָה נָחָשׁ, תַּתָּאָה דְּדַרְגִּין, דְּיִתְתַּקַּף בֵּיהּ רוּחָא דִּקְדוּשָׁא דְּלָא יִתְעָרַב בְּרוּחַ מְסָאֲב. בְּשַׁגַּם הוּא בָּשָׂר, דָּא נָחָשׁ קַדְמָאָה דְּיִתְבָּרַךְ. בְּגִין כָּךְ הוּא בָּשָׂר: כד״א קֵץ כָּל בָּשָׂר בָּא לְפָנַי, וְאָמַר רַבִּי שִׁמְעוֹן, דָּא מַלְאַךְ הַמָּוֶת. וְהָיוּ יָמָיו מֵאָה וְעֶשְׂרִים שָׁנָה. אוֹרִיכוּ דְּקוֹסְטִירָא דְּקִיטְרָא.

422. "For he is also flesh." Therefore the spirit OF LIFE will not be drawn into the world. The reason is to prevent the serpent, CALLED 'FLESH,' the lowest of all levels, from increasing in power through the spirit of holiness. It is also to assure that THE HOLY SPIRIT will not have to mix with the spirit of defilement OF THE SERPENT. The verse, "...for he is also flesh," teaches us that the primeval serpent IS ALSO FLESH, and might also be blessed BY THE SPIRIT OF LIFE. Hence, THE SERPENT is called 'flesh', as it is written: "The end of all flesh came before me" (Beresheet 6:13). Rabbi Shimon said that THE PRIMAL SERPENT, CALLED FLESH, is the Angel of Death. The words, "His days will be 120 years," means the gift of an attached tower.

69. "The Nefilim were on the earth"
Many negative angels enter our realm and take on Human form. We can protect ourselves from these negative angels, as well as from people who connect themselves to the dark forces.

423. הַנְּפִילִים הָיוּ בָּאָרֶץ. תָּנֵי רַבִּי יוֹסֵי, אִלֵּין עַזָּא וַעֲזָאֵל. כְּמָה דְּאִתְּמַר, דְּאַפִּיק לוֹן קֻדְשָׁא בְּרִיךְ הוּא מִקְּדוּשָׁתָא דִּלְעֵילָא. וְאִי תֵּימָא וְהֵיךְ יְכִלוּ לְאִתְקַיְּימָא בְּהַאי עָלְמָא. אֲמַר רַבִּי חִיָּיא, אִלֵּין הֲווֹ מֵאִינּוּן דִּכְתִיב וְעוֹף יְעוֹפֵף עַל הָאָרֶץ. וְהָא אִתְּמַר, דְּאִלֵּין אִתְחַזּוּ לִבְנֵי נָשָׁא, כְּחֵזוּ דִּלְהוֹן. וְאִי תֵּימָא, הֵיךְ יָכְלִין לְאִתְהַפָּכָא. הָא אִתְּמַר דְּאִתְהַפְּכָן לְכַמָּה גְוָונִין. וּבְשַׁעֲתָא דְּנָחֲתֵי אִגְלִימוּ בַּאֲוִירָא דְּעָלְמָא, וְאִתְחַזּוּן כִּבְנֵי נָשָׁא.

423. "The Nefilim were on the earth..." (Beresheet 6:4). Rabbi Yosi taught that those CALLED NEFILIM were Aza and Azael and as we have learned, they were so called because the Holy One, blessed be He, dropped (Heb. hepil) them from the upper sanctity. How, you may well ask, can they subsist in this world? Rabbi Chiya said that they are among those referred to as "Birds which fly upon the earth" (Beresheet 1:20). And these, as we have discussed, appear to men in the form OF HUMAN BEINGS. And how, you may ask, do they transform themselves FROM THE SHAPE OF AN ANGEL TO THAT OF HUMAN BEINGS? As we have learned, they can transform themselves into all kinds OF SHAPES, and when they come down INTO THIS WORLD, they clothe themselves with the garments of earth's atmosphere and take on human form.

424. וְהָנֵי, עַזָּא וַעֲזָאֵל, דְּמָרְדוּ לְעֵילָא, וְאַפִּיל לוֹן קֻדְשָׁא בְּרִיךְ הוּא, וְאַגְלִימוּ בְּאַרְעָא, וְאִתְקַיְּימוּ בֵּיהּ, וְלָא יָכִילוּ לְאִתְפַּשְׁטָא מִנֵּיהּ. וּלְבָתַר טָעוּ בָּתַר נְשֵׁי עָלְמָא. וְעַד כְּעַן יוֹמָא דָּא, אִינּוּן קַיְּימֵי וְאוֹלְפֵי חָרְשִׁין לִבְנֵי נָשָׁא. וְאוֹלִידוּ בְּנִין, וְקָרוֹ לְהוֹ עֲנָקִים, גִּבְּרִין. וְאִינּוּן נְפִילִים, אִקְרוּן בְּנֵי אֱלֹהִים. וְהָא אִתְּמַר.

424. Aza and Azael, who rebelled above, and whom the Holy One, blessed be He, caused to fall from heaven, were forced to put on and to live with the garments of the earth. They could not divest themselves of these garments AND COULD NOT RETURN TO THEIR FORMER RESIDENCE WITH THE REST OF THE ANGELS. THEY REMAINED FOREVER ON EARTH. Subsequently, they were seduced by earthly women. They exist to this day, teaching sorcery to people. They begot sons, whom they called 'mighty' and 'giants'. The Nefilim are referred to as "sons of Elohim," as has already been explained.

70. "I shall wipe out man"
God always gives ample warning before great judgments and catastrophes brought on by the negative actions of man. Sadly, in most cases we fail to heed the warnings. The Zohar empowers us to see the signs of warning when they appear.

425. וַיֹּאמֶר ה׳ אֶמְחֶה אֶת הָאָדָם אֲשֶׁר בָּרָאתִי מֵעַל פְּנֵי הָאֲדָמָה. רַבִּי יוֹסֵי פְּתַח, כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם. תָּא חֲזֵי כַּד בַּר נָשׁ בָּעֵי לְנָקְמָא מֵאַחֲרָא, שָׁתִיק וְלָא אֲמַר מִידֵי, דְּאִילּוּ אוֹדְעֵיהּ, יִסְתַּמַּר, וְלָא יָכִיל לֵיהּ.

425. "And Hashem said, 'I shall wipe out man, whom I have created from the face of the earth'" (Beresheet 6:7). Rabbi Yosi quotes, "For my thoughts are not your thoughts" (Yeshayah 55:8). Come and behold: when a man wants to take vengeance on another, he keeps quiet and tells him nothing. Because if he discloses HIS INTENTIONS, his opponent will be on guard and hard to overpower.

426. אֲבָל קֻדְשָׁא בְּרִיךְ הוּא לָאו הָכֵי עָבִיד. לָא עָבִיד דִּינָא בְּעָלְמָא, עַד דְּאַכְרִיז וְאוֹדַע לְהוֹ, זִמְנָא, תְּרֵין וּתְלָתָא. בְּגִין, דְּלָא אִיתָאי דִּימְחֵי בִּידֵיהּ, דְּיֵימָא לֵיהּ מָה עֲבָדַת, וְלָא יִסְתַּמַּר מִנֵּיהּ, וְלָא יָכִיל לְקָיְימָא קָמֵיהּ.

426. Yet the Holy One, blessed be He, does not act in this manner. He does not execute judgment on the world before He declares and informs it OF HIS INTENTIONS once, twice, and three times. Then, no one may reproach Him and ask, 'What are you doing?' Nor can one guard against Him or stand up to Him.

427. תָּא חֲזֵי וַיֹּאמֶר ה׳ אֶמְחֶה אֶת הָאָדָם אֲשֶׁר בָּרָאתִי מֵעַל פְּנֵי הָאֲדָמָה. אוֹדַע לוֹן, עַל יְדָא דְנֹחַ, וְאַתְרֵי בְּהוֹן כַּמָּה זִמְנִין, וְלָא שָׁמְעֵי. בָּתַר דְּלָא שְׁמָעוּ, אַיְיתֵי עֲלֵיהוֹן דִּינָא, וְאוֹבִיד לוֹן מֵעַל אַפֵּי אַרְעָא.

427. "And Hashem said, 'I shall wipe out man, whom I have created from the face of the earth'." He announced these words through Noach, and He warned them several times, but they did not listen. Eventually, he executed judgment and exterminated them.

428. תָּא חֲזֵי, מַה כְּתִיב בֵּיהּ בְּנֹחַ, וַיִּקְרָא אֶת שְׁמוֹ נֹחַ לֵאמֹר זֶה יְנַחֲמֵנוּ מִמַּעֲשֵׂנוּ. מְנָא הֲוָה יָדַע. אֶלָּא, בְּשַׁעֲתָא דְּלַיְיט קֻדְשָׁא בְּרִיךְ הוּא עָלְמָא, דִּכְתִיב, אֲרוּרָה הָאֲדָמָה בַּעֲבוּרֶךָ. אֲמַר אָדָם קַמֵּי קֻדְשָׁא בְּרִיךְ הוּא, רִבּוֹנוֹ שֶׁל עוֹלָם: עַד מָתַי יִהֵא עָלְמָא בְּלַטְיוּתָא. אֲמַר לֵיהּ עַד דִּיתְיְלִיד לָךְ בֵּן מָהוּל, כְּגַוְוּנָא דִילָךְ.

428. Come and behold what was said of Noach: "And He called his name Noach saying He shall comfort us (yenachamenu) from our work" (Beresheet 5:29). How did He know THAT HE WOULD COMFORT HIM AS SOON AS HE WAS BORN? It says that when the Holy One, blessed be He, cursed the world, saying, "The land will be cursed because of you," Adam said to Him, "Sovereign of the Universe, until when will the world be subject to this curse?" The Holy One, blessed be He, replied, "Until you beget a son who is born circumcised like yourself."

429. וַהֲווֹ מְחַכָּאן, עַד שַׁעֲתָא דְּאִתְיְלִיד נֹחַ. וְכֵיוָן דְּאִתְיְלִיד, חָמָא לֵיהּ גְּזִיר, רָשִׁים בְּאָת קַדִּישָׁא. וְחָמָא שְׁכִינְתָּא מִתְדַּבְּקָא בַּהֲדֵיהּ. כְּדֵין קָרָא שְׁמֵיהּ עַל מָה דְּעָבִיד לְבָתַר.

429. And they waited until Noach was born. And when he was born, Adam saw that he was circumcised and transcribed with a sacred sign. And when He saw that the Shechinah embraced the baby, IT THEN BECAME CLEAR TO HIM THAT THE CURSE WOULD BE CANCELED DURING HIS LIFETIME, and so He named him in anticipation of what would transpire.

430. בְּקַדְמֵיתָא, לָא הֲווֹ יָדְעֵי לְמִזְרַע, וּלְמֶחֱצַד, וּלְמֶחֱרַשׁ. וַהֲווֹ עָבְדֵי פּוּלְחָנָא דְאַרְעָא בִּידַיְיהוּ. כֵּיוָן דְּאָתָא נֹחַ, אַתְקִין אוּמְנוּתָא לְהוֹ, וְכָל מָאנִין דְּצָרִיכִין לְתַקְנָא אַרְעָא, לְמֶעְבַּד פֵּירִין. הֲדָא הוּא דִכְתִיב זֶה יְנַחֲמֵנוּ מִמַּעֲשֵׂנוּ וּמֵעִצְּבוֹן יָדֵינוּ מִן הָאֲדָמָה. דְּאִיהוּ, אַפִּיק אַרְעָא, מִמַּה דְּאִתְלַטְיָיא. דַּהֲווֹ זָרְעִין חִטִּין, וְקָצְרִין גּוֹבִין וְדַרְדַּרִין. וּבְגִינֵי כָּךְ, כְּתִיב, אִישׁ הָאֲדָמָה.

430. In the beginning, they did not know how to sow, reap, or plow, and they worked the earth with their hands. But Noach came along and manufactured tools needed for working the ground, so that it would bear fruit. Thus, it was written: "this one will comfort us from our work and from the toil of our hands that Hashem has cursed." Noach liberated the earth from its curse. Before he came, the people used to sow wheat and reap thorns and thistles. Hence, he was called "a man of the ground" (Beresheet 9:20).

431. רַבִּי יְהוּדָה אָמַר, אִישׁ הָאֲדָמָה, כד״א אִישׁ נָעֳמִי. בְּגִין, דְּאִקְרֵי צַדִּיק, וְאַפֵּיק לָהּ לְאַרְעָא, בְּקָרְבָּנָא דַּעֲבַד, מִמַּה דְּאִתְלַטְיָיא. דִּכְתִיב לֹא אוֹסִיף לְקַלֵּל עוֹד אֶת הָאֲדָמָה בַּעֲבוּר הָאָדָם. וּבְגִין דָּא, אִקְרֵי אִישׁ הָאֲדָמָה. וְעַל דָּא קָרָא לֵיהּ שְׁמָא, עַל מַה דְּיֵיתֵי.

431. Rabbi Yehuda said "a man of the ground" often means that he was considered the "husband of the ground," as it says, "Naomi's man" (Rut 1:3). This is because he was called righteous, and nullfied the earth's curse by means of the sacrifices he offered. Hence, it is written: "I will not again curse the ground because of man" (Beresheet 8:21). For this reason Noach was called "a man of the ground." And hence he was called NOACH (comfort), because of what would one day occur.

71. "Who made desolations on the earth"

A person's name establishes a profound link to his soul and essence. The letters that compose a name instill a particular set of attributes that comprise a person's nature. This section of the Zohar helps us strengthen the bond to our name so that we can awaken its positive influences within our soul.

432. Rabbi Yehuda expounded upon the verse: "Go, behold the works of Hashem, who had made desolation (Heb. shamot) on the earth" (Tehilim 46:9). He said that this text has been explained, but if the world would have been created by Yud-Hei-Vav-Hei, A NAME INDICATIVE OF MERCY, then it would have given earth a firm structure. But since it was created by the works of Elohim, WHICH IS JUDGMENT, a desolation, A WASTELAND, was made of earth.

432. רַבִּי יְהוּדָה פְּתַח, לְכוּ חֲזוּ מִפְּעֻלּוֹת אֱלֹקִים אֲשֶׁר שָׂם שַׁמּוֹת בָּאָרֶץ. הַאי קְרָא אוֹקְמוּהָ וְאִתְּמַר. אֲבָל, לְכוּ חֲזוּ וגו׳. דְּאִלּוּ הֲווֹ מִפְּעֻלּוֹת יוד הא וואו הא, שָׂם קְיוּם בָּאָרֶץ, אֲבָל בְּגִין דַּהֲווֹ מִפְּעֻלּוֹת שְׁמָא דֵאלֹקִים, שָׂם שַׁמּוֹת בָּאָרֶץ.

433. Rabbi Chiya said to him: Although you believe THAT DESOLATION (HEB. SHAMOT) SIGNIFIES A WASTELAND, I see it differently, because both the names YUD-HEI-VAV-HEI AND ELOHIM indicate benevolence. I tend to agree with the friends in saying that he had placed "shemot (Eng. 'holy names') on the earth." SHAMOT ALLUDES TO ACTUAL HOLY NAMES ON THE EARTH.

433. אָמַר לוֹ רַבִּי חִיָּא, הַשְׁתָּא אִתְעָרַת לְהַאי, לָאו אֲנָא הָכֵי אֲמִינָא לֵיהּ, בְּגִין דְּבֵין שְׁמָא דָא, וּבֵין שְׁמָא דָא, כֻּלָּא הוּא שִׁבְחָא. אֲבָל, אֲנָא אֲמִינָא לֵיהּ, כְּמָה דְּאִתְעָרוּ חַבְרַיָּא. דְּשָׁוֵי שְׁמָהָן שַׁמּוֹת בָּאָרֶץ, שֵׁמוֹת מַמָּשׁ.

434. Rabbi Yitzchak said that both interpretations are true, and even the one put forward by Rabbi Yehuda is good. For if the world WAS CREATED IN THE name of mercy, then the world would have been resilient. Yet because the world was created by judgment and is founded upon judgment, He put Holy names in the world TO PROTECT IT, and this is very true, because had he not done so, the world would not have been able to survive the consequences of people's sins.

434. ר׳ יִצְחָק אָמַר, כֻּלָּא הוּא וַאֲפִילּוּ מַה דְּאָמַר רַבִּי יְהוּדָה, שַׁפִּיר קָאָמַר. דְּאִלּוּ יְהֵא עָלְמָא בִּשְׁמָא דְרַחֲמֵי, יִתְקַיֵּים עָלְמָא, אֲבָל, בְּגִין דְּאִתְבְּרֵי עָלְמָא עַל דִּינָא, וְקָיְמָא עַל דִּינָא, שָׂם שַׁמּוֹת בָּאָרֶץ. וְשַׁפִּיר הוּא, דְּאִלְמָלֵא כָּךְ, לָא יָכִיל עָלְמָא לְאִתְקַיְּימָא, מִקַּמֵּי חוֹבֵיהוֹן דִּבְנֵי נָשָׁא.

435. Come and behold: when Noach was born, he was given that name, because it connoted consolation (Heb. nechama), indicating that he would bring consolation. Yet, the Holy One, blessed be He, did not agree WITH THEM. HE BROUGHT THE FLOOD UPON THEM, BECAUSE HE WANTED THEM TO CORRECT THEIR WAYS AND REPENT. The letters of Noach's name (Nun and Chet), when written in reverse order, form the word chen, which means favor. This is as it was written: "Noach found favor in the eyes of Hashem." Rabbi Yosi said that Chen is Noach FOR THEY ARE SPELLED WITH THE SAME LETTERS. The names of the righteous IN ANY SEQUENCE cause beneficence. The names of the wicked IN ANY SEQUENCE cause them harm. Of Noach it was said, "Noach found favor (Heb. chen) in the eyes of Hashem," BECAUSE THE LETTERS WERE REVERSED FOR good. But of Er, the son of Yehuda, the letters were reversed for lack of merit and harm, as it is written: "And Er (Ayin Resh) was evil (ra, Resh Ayin) in the eyes of Hashem" (Beresheet 38:7).

435. תָּא חֲזֵי, נֹחַ כַּד אִתְיְלִיד, קְרוֹן לֵיהּ עַל שְׁמָא דִּנְחָמָה. וְלֶהֱוֵי שְׁמָא גָרִים. אֲבָל קֻדְשָׁא בְּרִיךְ הוּא לָאו הָכֵי. נֹחַ בְּהִפּוּךְ אָתְוָון, חֵן. כד״א וְנֹחַ מָצָא חֵן. אָמַר רַבִּי יוֹסֵי, חֵן, הַיְינוּ נֹחַ. בְּצַדִּיקַיָּיא, שְׁמֵיהוֹן גָּרִים לְטַב. בְּחַיָּיבַיָּא, שְׁמֵיהוֹן גָּרִים לְבִישׁ. בְּנֹחַ, כְּתִיב וְנֹחַ מָצָא חֵן בְּעֵינֵי ה׳. בְּעֵר בְּכוֹר יְהוּדָה, אִתְהַפְּכוּ אָתְוֵי לְבִישׁ, עֵר רָע. רַע בְּעֵינֵי ה׳.

436. Come and behold: when Noach was born, he saw that people were sinning before the Holy One, blessed be He. He used to hide himself so as not to be drawn to their ways and occupied himself with serving his Master. You may well ask, with what did he occupy himself? HE STUDIED the books of Adam and Chanoch, and he struggled TO LEARN from those books how to worship his Master.

436. תָּא חֲזֵי, כֵּיוָן דְּאִתְיְלִיד נֹחַ, חָמָא עוֹבָדֵיהוֹן דִּבְנֵי נָשָׁא, דְּאִינּוּן חָטָאן קֳמֵי קֻדְשָׁא בְּרִיךְ הוּא, וַהֲוָה גָּנִיז גַּרְמֵיהּ, וְאִשְׁתַּדַּל בְּפוּלְחָנָא דְּמָארֵיהּ. בְּגִין דְּלָא לְמֵהַךְ בְּאוֹרְחַיְיהוּ. וְכ״ת, בַּמָּה אִשְׁתַּדַּל. בְּהַהוּא סִפְרָא דְּאָדָם. וְסִפְרָא דְּחֲנוֹךְ. וַהֲוָה אִשְׁתַּדַּל בְּהוּ לְמִפְלַח לְמָרֵיהּ.

437. Come and behold: he indeed STUDIED THE BOOKS OF ADAM AND CHANOCH because otherwise, how would Noach have known how to offer sacrifices to his Master? He found wisdom relating to the maintenance of the world IN THE BOOKS OF ADAM AND CHANOCH. AND FROM THESE BOOKS, he learned that the world exists for the sake of sacrifices. Were it not for the sacrifices, neither the upper nor lower would have existed. HENCE, HE OFFERED A SACRIFICE.

437. תָּא חֲזֵי, דְּהָכֵי הוּא, דְּהָא נֹחַ, מְנָא הֲוָה יָדַע, לְקָרֵב קָרְבָּנָא לְמָרֵיהּ. אֶלָּא, בְּגִין דְּאַשְׁכַּח חָכְמְתָא, עַל מַה מִתְקַיֵּים עָלְמָא, וְיָדַע דְּעַל קָרְבָּנָא מִתְקַיֵּים. וְאִלְמָלֵא קָרְבָּנָא, לָא הֲווֹ קָיְימֵי עִלָּאֵי וְתַתָּאֵי.

438. Rabbi Shimon was on his way, accompanied by Rabbi Elazar, his son, Rabbi Yosi, and Rabbi Chiya. As they were going, Rabbi Elazar said to his father, "the road is clear before us, and we would like to hear words of Torah."

438. רַבִּי שִׁמְעוֹן הֲוָה אָזֵיל בְּאָרְחָא, וַהֲווֹ עִמֵּיהּ רַבִּי אֶלְעָזָר בְּרֵיהּ, וְרַבִּי יוֹסֵי, וְרַבִּי חִיָּיא. עַד דַּהֲוָה אָזְלֵי, אָמַר רַבִּי אֶלְעָזָר לַאֲבוּהִי, אָרְחָא מִתַּקְנָא קַמָּן, בְּעִינָן לְמִשְׁמַע מִלֵּי דְאוֹרַיְיתָא.

439. Rabbi Shimon began to speak of the words, "Even when a fool walks on his way, his heart is lacking" (Kohelet 10:3). When a man wants to make his ways agreeable to the Holy One, blessed be He, he should, before he proceeds, consult Him and pray to Him, so that He should ensure his journey. This is as we have learned regarding the verse, "Righteousness goes before him then he shall set his feet on his way" (Tehilim 135:14), meaning that HE SHOULD PRAY THAT the Shechinah, CALLED 'RIGHTEOUSNESS,' should not part from him. ONLY AFTER HE HAS PRAYED SHOULD HE GO ON HIS WAY.

439. פְּתַח רַבִּי שִׁמְעוֹן וַאֲמַר, גַּם בַּדֶּרֶךְ כְּשֶׁהַסָּכָל הוֹלֵךְ לִבּוֹ חָסֵר וגו׳. כַּד ב״נ בָּעֵי לְאַתְקָנָא אָרְחֵיהּ קַמֵּי קֻדְשָׁא בְּרִיךְ הוּא. עַד לָא יִפּוֹק לְאָרְחָא, בָּעֵי לְאַמְלָכָא בֵּיהּ, וּלְצַלֵּי קַמֵּיהּ עַל אָרְחֵיהּ. כְּמָה דְתָנִינָן, דִּכְתִיב צֶדֶק לְפָנָיו יְהַלֵּךְ וְיָשֵׂם לְדֶרֶךְ פְּעָמָיו. דְּהָא שְׁכִינְתָּא לָא אִתְפְּרְשָׁא מִנֵּיהּ.

440. Of he who has no faith in his master, it is written: "Even when a fool walks on his way, his heart is lacking." Rabbi Shimon ASKED: What is "his heart?" AND HE REPLIED: IT is the Holy One, blessed be He, WHOSE SHECHINAH WHO RESTS IN THE HEART OF THE RIGHTEOUS, THAT does not accompany him on his way. THUS "HIS HEART IS LACKING" THE INSPIRATION OF THE SHECHINAH and lacking His aid along the way. This is all because this man, who does not trust in his Master, WHO IS CALLED "A FOOL," BECAUSE ONE DOES NOT SIN UNLESS THE SPIRIT OF FOOLISHNESS ATTACHES ITSELF TO HIM, does not seek help from his Master before he starts his journey.

440. וּמָאן דְּאִיהוּ לָא מְהֵימְנָא בְּמָרֵיהּ, מַה כְּתִיב בֵּיהּ, וְגַם בַּדֶּרֶךְ כְּשֶׁהַסָּכָל הוֹלֵךְ לִבּוֹ חָסֵר, מַאן לִבּוֹ, דָּא קֻדְשָׁא בְּרִיךְ הוּא, דְּלָא יְהַךְ עִמֵּיהּ בְּאָרְחָא, וְגָרַע מִן סִיַּיעְתֵּיהּ בְּאָרְחֵיהּ. בְּגִין דְּהַהוּא בַּר נָשׁ, דְּלָא מְהֵימָן בֵּיהּ בְּמָארֵיהּ, עַד לָא יִפּוֹק בְּאָרְחָא, לָא בָּעֵי סִיַּיעְתָּא דְּמָארֵיהּ.

441. And even when he is on his way, he is not occupied with the study of Torah, and thus "his heart is lacking." Because he does not follow his Master, His Master is not found on his way. THE VERSE CONTINUES, "And he proclaims to all that he is foolish" (Kohelet 10:3), meaning that even when he hears a word of true faith in his Master, he says that it is foolish to pay attention to it.

441. וַאֲפִילוּ בְּאָרְחָא, כַּד אִיהוּ אָזִיל, לָא אִשְׁתַּדַּל בְּמִלֵּי דְאוֹרַיְיתָא. וּבְגִינֵי כָּךְ, לִבּוֹ חָסֵר, דְּלָא אָזִיל בַּהֲדֵיהּ דְּמָרֵיהּ, וְלָא אִשְׁתְּכַח בְּאָרְחֵיהּ. וְאָמַר לַכֹּל סָכָל הוּא. אֲפִילוּ כַּד שְׁמַע מִלָּה דְּמְהֵימְנוּתָא דְּמָארֵיהּ, הוּא אָמַר, דְּטִפְּשׁוּתָא הוּא, לְאִשְׁתַּדָּלָא בֵּיהּ.

442. Similarly, there was a man who asked about the sign of the Holy Covenant imprinted upon the human flesh, and he said that it was not an article of faith. Rabbi Yeba Saba (the elder) heard, looked upon him and transformed him into a pile of bones. And we ARE upon this path with the help of the Holy One, blessed be He. Hence, we should recite words of Torah.

442. כְּהַאי דְּשָׁאִילוּ לְבַר נָשׁ, עַל אָת קְיָימָא, דְּרִשִׁימוּ בִּבְשָׂרֵיהּ דְּבַר נָשׁ, וַאֲמַר לָאו אִיהוּ מְהֵימְנוּתָא. שָׁמַע רַב יֵיבָא סָבָא, וְאִסְתַּכַּל בֵּיהּ, וְאִתְעֲבֵיד תִּלָּא דְּגַרְמֵי. וַאֲנַן בְּהַאי אוֹרְחָא, בְּסִיַּיעְתָּא דְּקֻדְשָׁא בְּרִיךְ הוּא, בָּעִינָן לְמֵימַר מִלֵּי דְאוֹרַיְיתָא.

443. פְּתַח וַאֲמַר, הוֹרֵנִי ה׳ דַּרְכֶּךָ אֶהֱלַךְ בַּאֲמִתֶּךָ יַחֵד לְבָבִי לְיִרְאָה שְׁמֶךָ. הַאי קְרָא קַשְׁיָא, דְּהָא תְּנִינָן, כֹּלָּא הִיא בִּידָא דְּקֻדְשָׁא בְּרִיךְ הוּא, בַּר לְמֶהֱוֵי זַכָּאָה, אוֹ חַיָּיבָא. וְדָוִד הֵיךְ תָּבַע דָּא מֵעִם קוּדְשָׁא בְּרִיךְ הוּא.

443. He started a discourse by commenting on the verse: "Teach me, Hashem, your ways, I will walk in your truth, unite my heart to fear your name" (Tehilim 136:2). This is a difficult verse, because we learned that everything except becoming a righteous person or becoming wicked is in the hands of the Holy One, blessed be He. AS IT IS WRITTEN: "ALL IS IN THE HANDS OF THE HEAVENS EXCEPT FOR THE FEAR OF THE HEAVENS." WHY then did David ask the Holy One, blessed be He, to be given that?"

444. אֶלָּא, דָּוִד הָכִי קָאֲמַר, הוֹרֵנִי ה׳ דַּרְכֶּךָ. הַהוּא אֹרַח מִישׁוֹר, וּמְתַקְּנָא, לְגַלָּאָה עֵינַי, וּלְמִנְדַּע לֵיהּ, וּלְבָתַר, אֶהֱלַךְ בַּאֲמִתֶּךָ. אֵיהֵךְ בְּאֹרַח קְשׁוֹט, וְלָא אַסְטֵי לִימִינָא וְלִשְׂמָאלָא. יַחֵד לְבָבִי. מַאן לְבָבִי. כד״א צוּר לְבָבִי וְחֶלְקִי. וְכָל דָּא, אֲנָא תָּבַע, לְיִרְאָה אֶת שְׁמֶךָ, לְאִתְדַּבְּקָא בְּדַחְלְתָּךְ, לְאִסְתַּמְרָא אוֹרְחֵי כִּדְקָא יָאוֹת. לְיִרְאָה שְׁמֶךָ. אֲתַר חוּלְקִי, דְּבֵיהּ שַׁרְיָא דַּחְלְתָּא לְמִדְחַל.

444. David said, "Teach me your ways." He asked the Holy One, blessed be He, to open his eyes and show him the right path. Then, he would "...walk in your Truth." He himself would walk the right path and not waver to the right or the left. He also said: "Unite my heart." "Heart," as in "the strength of my heart and my lot" (Tehilim 123:26), MEANING THE SHECHINAH, CLOTHED BY THE HEART, AND CALLED STRENGTH OF HEART. FOR THIS IS WHAT HE CRAVED. "All this I entreat," DAVID SAID, "in order to fear your name and keep to the right path." "To fear your name" refers to David's lot, NAMELY MALCHUT, DAVID'S PORTION, in which fear of Him dwells. FOR MALCHUT IS THE SECRET OF FEAR, AND IS CALLED 'FEAR,' AS IS KNOWN.

445. תָּא חֲזֵי, כָּל בַּר נָשׁ, דְּדָחִיל לֵיהּ לְקֻדְשָׁא בְּרִיךְ הוּא, שַׁרְיָא עִמֵּיהּ מְהֵימְנוּתָא כִּדְקָא יָאוֹת. דְּהָא הַהוּא ב״נ שְׁלִים בְּפוּלְחָנָא דְּמָרֵיהּ. וּמָאן דְּלָא שָׁרְיָא בֵּיהּ דַּחְלָא דְּמָרֵיהּ, לָא שָׁרְיָא עִמֵּיהּ מְהֵימְנוּתָא. וְלָאו אִיהוּ כְּדַאי לְמֶהֱוֵי לֵיהּ חוּלְקָא, בְּעָלְמָא דְּאָתֵי.

445. Come and behold: faith dwells with he who fears the Holy One, blessed be He, for he is wholeheartedly in his Master's service. Yet, faith is not with he who is not constantly in fear of his Master, and he does not deserve to have a part of the world to come.

446. תּוּ, פְּתַח וַאֲמַר, וְאֹרַח צַדִּיקִים כְּאוֹר נוֹגַהּ הוֹלֵךְ וְאוֹר, עַד נְכוֹן הַיּוֹם. זַכָּאִין אִינּוּן צַדִּיקַיָּא, בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי, דְּקֻדְשָׁא בְּרִיךְ הוּא בָּעֵי בִּיקָרֵיהוֹן. תָּא חֲזֵי, מַה כְּתִיב, וְאֹרַח צַדִּיקִים כְּאוֹר נוֹגַהּ, מַאי כְּאוֹר נוֹגַהּ כְּהַהוּא נְהוֹרָא דְּנָהִיר, דְּבְרָא קֻדְשָׁא בְּרִיךְ הוּא, בְּעוֹבָדָא דְּבְרֵאשִׁית, דָּא הוּא דְּגָנִיז לוֹן לְצַדִּיקַיָּא לְעָלְמָא דְּאָתֵי. הוֹלֵךְ וְאוֹר, דְּאִיהוּ סָלִיק בִּנְהוֹרֵיהּ תְּדִיר, וְלָא גָרַע מִנֵּיהּ.

446. He then opened a discourse on the verse: "The path of the righteous is as the shining light that shines more and more unto the perfect day" (Mishlei 4:18). Happy are the righteous in this world and in the world to come, because the Holy One, blessed be He, desires their glory. Come and behold: it is written that "The path of the righteous is as the shining light." What is the shining light? It is like the illuminating light that the Holy One, blessed be He, made during the works of creation. This is THE LIGHT that He stored away for the righteous in the world to come. The words, "...that shines more and more," indicate that the righteous person's light is ever increasing and never lacking.

447. אֲבָל, בְּחַיָּיבַיָּא מַה כְּתִיב, דֶּרֶךְ רְשָׁעִים כָּאֲפֵלָה לֹא יָדְעוּ בַּמֶּה יִכָּשֵׁלוּ. לֹא יָדְעוּ, וְכִי לָא יָדְעִין. אֶלָּא חַיָּיבַיָּא, אָזְלֵי בַּעֲקִימוּ דְּאָרְחָא, בְּהַאי עָלְמָא, וְלָא בָּעָאן לְאִסְתַּכְּלָא, דְּזַמִּין קֻדְשָׁא בְּרִיךְ הוּא לְמֵידַן לְהוֹ בְּהַהוּא עָלְמָא וּלְאַעֲלָאָה לוֹן, בְּדִינָא דְּגֵיהִנֹּם, וְאִינּוּן צָוְחִין וְאָמְרִין וַוי לָן: דְּלָא אוֹרִיכְנָא אוּדְנִין, וְלָא אֲצֵיתְנָא, בְּהַהוּא עָלְמָא. וּבְכָל יוֹמָא, אָמְרֵי וַוי דָּא.

447. Yet, of the wicked it is written: "The way of the wicked is as darkness, they do not know on what they stumble" (Mishlei 4:19). How is it they do not know what MAKES THEM STUMBLE? The wicked follow a crooked path in this world. They do not want to see that the Holy One, blessed be He, will judge them in the world OF TRUTH and bring them to be judged in Gehenom. IN GEHENOM, they shout, "Woe to us that we did not listen to His commandments while we were in the world," and they repeat this lament each and every day.

448. Come and behold: the Holy One, blessed be He, will shine upon the righteous in the world to come and will give them their destined reward in a place that no eye has ever beheld. It is, as it is written: "No eye has seen apart from You, Elohim, what shall be performed for those who wait for You" (Yeshayah 64:3); and also: "...and they shall go forth and look upon the carcasses of the men who have transgressed against Me" (Yeshayah 66:24); and also: "And You shall tread down the wicked for they shall be ashes under the soles of Your feet" (Malachi 3:21). Joyful are the righteous in this world and the world to come. Of them it is written: "The Righteous shall forever inherit the earth" (Yeshayah 110:21) and: "Verily, the righteous shall praise Your name, the upright shall dwell in Your presence" (Tehilim 140:14). Blessed be Hashem forever. Amen and Amen.

448. תָּא חֲזֵי, זַמִּין קֻדְשָׁא בְּרִיךְ הוּא לְאַנְהָרָא לוֹן לְצַדִּיקַיָּא לְעָלְמָא דְּאָתֵי, וּלְמֵיהַב לוֹן, אֲגַר חוּלַקְהוֹן, אֲתַר דְּעֵינָא לָא שָׁלְטָא, לְמֵיקַם עֲלֵיהּ. כד״א עַיִן לֹא רָאֲתָה אֱלֹקִים זוּלָתֶךָ יַעֲשֶׂה לִמְחַכֵּה לוֹ. וּכְתִיב וְיָצְאוּ וְרָאוּ בְּפִגְרֵי הָאֲנָשִׁים הַפֹּשְׁעִים בִּי. וּכְתִיב וְעַסּוֹתֶם רְשָׁעִים כִּי יִהְיוּ אֵפֶר תַּחַת כַּפּוֹת רַגְלֵיכֶם. זַכָּאִין אִינּוּן צַדִּיקַיָּא, בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי. עֲלַיְיהוּ כְּתִיב צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ. וּכְתִיב אַךְ צַדִּיקִים יוֹדוּ לִשְׁמֶךָ יֵשְׁבוּ יְשָׁרִים אֶת פָּנֶיךָ. בָּרוּךְ ה׳ לְעוֹלָם אָמֵן וְאָמֵן.

1. Noach and the ark

The Zohar reveals secrets within the literal story of Noah and the Ark. Noah embodies the Sfirot of Yesod. The Ark is a metaphor for our world of Malchut. The sins of this generation literally separated the Malchut from Yesod, which was its source of Light. This is the mystery behind the flood's destruction. Any disconnection from Light produces darkness, and from within this darkness chaos and destruction emerge. Reading this section helps bond Malchut with Yesod. It is comparable to the simple action of throwing a light switch and banishing the darkness in a room. Moreover, by reading these passages we arouse spiritual forces of Light to combat and eradicate the present day negative actions of society that once again are beginning to sever the link between the Malchut and Yesod.

1. רַבִּי חִיָּא פְּתַח, וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אֶרֶץ נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר, זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, וְיָדְעֵי אָרְחִין דְּאוֹרַיְיתָא, דִּבְגִינָהּ יִזְכּוּן לְעָלְמָא דְּאָתֵי.

1. "These are the generations of Noach..." (Beresheet 6:9). Rabbi Chiya opened the discussion with the verses: "NOACH WAS A RIGHTEOUS MAN...", AND, "Your people also shall be all righteous: they shall inherit the land forever" (Yeshayah 60:21). IT WAS DIFFICULT FOR HIM TO UNDERSTAND THE CONNECTION BETWEEN THE TWO PARTS OF THE FIRST VERSE, BECAUSE AFTER THE STATEMENT, "THESE ARE THE GENERATIONS OF NOACH," THE TEXT SHOULD HAVE CONTINUED, 'SHEM, CHAM, AND YEFET.' IT SHOULD NOT HAVE ENDED WITH "NOACH WAS A RIGHTEOUS MAN." HE FURTHER STATED: Happy are the people of Yisrael, who occupy themselves with the Torah and are familiar with its paths, through which they will merit the world to come.

2. תָּא חֲזֵי, כָּל יִשְׂרָאֵל אִית לוֹן חוּלָקָא לְעָלְמָא דְּאָתֵי, מַאי טַעְמָא, בְּגִין דְּנָטְרִין בְּרִית דְּעָלְמָא אִתְקַיֵּים עֲלֵיהּ, כד״א אִם לֹא בְרִיתִי יוֹמָם וָלַיְלָה חֻקּוֹת שָׁמַיִם וָאָרֶץ לֹא שָׂמְתִּי. וְעַל דָּא, יִשְׂרָאֵל דְּנָטְרֵי בְּרִית, וְקַבִּילוּ לֵיהּ, אִית לוֹן חוּלָקָא בְּעָלְמָא דְּאָתֵי.

2. Rabbi Chiya continued: Come and behold! All Yisrael have a portion in the world to come. Why is this so? Because they observe the covenant on which the world is established. This is as it is written in the verse: "If my covenant be not day and night, it were as if I had not appointed the ordinance of heaven and earth" (Yirmeyah 33:25), MEANING THAT YISRAEL KEEP IN HOLINESS OF THE COVENANT OF CIRCUMCISION BY NEVER DESECRATING IT WITH SPILLING OF SEMEN IN VAIN, OR BY INCEST. Therefore, Yisrael, who has accepted the covenant and observes it, has a portion in the world to come.

3. וְלֹא עוֹד, אֶלָּא בְּגִין כָּךְ אִקְרוּן צַדִּיקִים, מִכָּאן אוֹלִיפְנָא, כָּל מָאן דְּנָטִיר הַאי בְּרִית, דְּעָלְמָא אִתְקַיֵּים עֲלֵיהּ, אִקְרֵי צַדִּיק. מְנָא לָן מִיּוֹסֵף, בְּגִין דְּנָטַר לֵיהּ לִבְרִית עָלְמָא, זָכָה דְּאִקְרֵי צַדִּיק, וְעַל כָּךְ, וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ.

3. Furthermore, as a result, they are called 'righteous.' We deduce from this that whoever observes the covenant upon which the world is established is called 'righteous.' How do we know this? We know this from Yosef, who observed the "covenant of the world," BY NOT MATING WITH HIS MASTER'S WIFE, and was therefore called 'righteous.' And this is why it is written: "Your people also shall be all righteous: they shall inherit the land forever." RABBI CHIYA THUS EXPLAINED THE VERSE, "NOACH WAS A RIGHTEOUS MAN," AS MEANING THAT NOACH OBSERVED THE COVENANT. FOR THIS REASON, HIS OFFSPRING HAVE CONTINUITY. THE VERSE THUS STATES: "THESE ARE THE GENERATIONS OF NOACH, NOACH WAS A RIGHTEOUS MAN," BECAUSE HIS RIGHTEOUSNESS AND THE CONTINUITY OF HIS CHILDREN ARE CONNECTED.

4. רַבִּי אֶלְעָזָר אָמַר, אֵלֶּה בְּכָל אֲתַר פָּסַל אֶת הָרִאשׁוֹנִים תְּנִינָן וכו׳, מַה כְּתִיב לְעֵילָא בְּפָרְשָׁתָא דְּבְרֵאשִׁית, וְנָהָר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגָּן וּמִשָּׁם יִפָּרֵד וגו׳. הַהוּא נָהָר דְּנָגִיד וְנָפִיק, וְעַיֵּיל לְגִנְתָּא, וְאַשְׁקֵי לֵיהּ מִשַּׁקְיוּ דִּלְעֵילָא, וְעָבֵיד לֵיהּ נַיְיחָא, וְעָבֵיד אִיבִּין, וְרַבֵּי זָרְעִין, וְהוּא כְּדֵין נַיְיחָא לְכֹלָּא, וְדָא נַיְיחָא לֵיהּ לְגִנְתָּא, וְדָא עָבֵיד נַיְיחָא בֵּיהּ, כד״א כִּי בוֹ שָׁבַת, וּכְתִיב וַיִּשְׁבּוֹת בַּיּוֹם הַשְּׁבִיעִי, וְדָא רָזָא דְּמִלָּה, דָּא עָבֵיד תּוֹלְדוֹת וְלָא אָחֳרָא.

4. Rabbi Elazar said that we have learned that whenever the term "These (Heb. eleh)" appears, it always annuls something previously mentioned. Now, it is written in Beresheet , "A river comes out of Eden to water the garden and from thence it was parted" (Beresheet 2:10). THIS MEANS THAT this river, WHICH IS YESOD, is drawn and comes out OF EDEN, WHICH IS CHOCHMAH, and enters the garden, WHICH IS MALCHUT, to water it from the supernal waters and bring it pleasure, making it produce fruit and seed. This gives delight to everyone. The garden is pleased with its fruit, which brings pleasure to the river, because it made the fruit. As it is written: "Because in it he has rested" (Ibid. 3), MEANING "IN THE RIVER," WHICH IS YESOD. And it is also written: "And He rested on the seventh day," MEANING IN THE GARDEN WHICH IS MALCHUT. AS RABBI ELAZAR EXPLAINED, THE WORD "RESTED" IS DERIVED FROM 'REST' AND 'PLEASURE'. This is the secret of the matter of the river that comes out of Eden-MEANING YESOD, for it produces offspring, and no other SFIRAH CAN PRODUCE ANY FRUIT.

5. תָּא חֲזֵי, כְּגַוְונָא דָא, נֹחַ לְתַתָּא, קַיְימָא קַדִּישָׁא הֲוָה, דּוּגְמָא דִּלְעֵילָא, וְע״ד אִקְרֵי אִישׁ הָאֲדָמָה, וְרָזָא אוֹלִיפְנָא, דְּהָא נֹחַ אִצְטְרִיךְ לְתֵיבָה, לְאִתְחַבְּרָא בָּהּ, וּלְקַיְימָא זַרְעָא דְּכוֹלָא, דִּכְתִיב לְחַיּוֹת זֶרַע.

5. Come and behold: so it was with Noach below. Noach was the sacred covenant below, as YESOD, OR THE RIVER THAT COMES OUT OF EDEN, was above. And he is called "Man of the Earth," BECAUSE THE EARTH REFERS TO MALCHUT AND YESOD IS MALCHUT'S MAN. So now we have learned a secret, that Noach needed the ark, WHICH ALLUDES TO MALCHUT, so he could unite with it and preserve the seed of the whole world. As it is written: "To preserve seed."

6. RABBI ELAZAR ASKED: What is the ark? AND HE ANSWERED: It is the ark, WHICH IS MALCHUT, of the Covenant AFTER IT RECEIVES YESOD, WHICH IS CALLED THE COVENANT. And Noach and the ark below were like YESOD AND MALCHUT above, BECAUSE the covenant is mentioned in relation to Noach, as it is written: "And I will establish my covenant with you." As long as the covenant was not established in Noach, he did not enter the ark, as it is written: "And I will establish my covenant with you and you shall come onto the ark." Only then does the ark become the ark of the Covenant, MEANING THAT AFTER THE ARK RECEIVED AND ACCEPTED NOACH THE RIGHTEOUS, WHO IS THE COVENANT, IT BECAME THE ARK OF THE COVENANT.

6. מָאן תֵּיבָה, דָּא אֲרוֹן הַבְּרִית, וְנֹחַ וְתֵיבָה לְתַתָּא, הָכֵי הֲווֹ, כְּדוּגְמָא דְלְעֵילָא. נֹחַ כְּתִיב בֵּיהּ בְּרִית, דִּכְתִיב וַהֲקִימוֹתִי אֶת בְּרִיתִי אִתָּךְ וגו׳, וְעַד דְּאִתְקַיֵּים בֵּיהּ בְּרִית, לָא עָיֵיל לְתֵיבוּתָא, דִּכְתִיב וַהֲקִימוֹתִי אֶת בְּרִיתִי אִתָּךְ וּבָאתָ אֶל הַתֵּיבָה, וּכְדֵין הֲוָה תֵּיבָה אֲרוֹן הַבְּרִית.

7. So the ark and Noach are joined below, as are MALCHUT AND THE COVENANT above. And because the covenant above brings forth offspring, so Noach below bore generations. That is why IT IS WRITTEN: "These are the generations of Noach." THIS IS TO TEACH US THAT LIKE THE COVENANT ABOVE, WHICH IS YESOD OF ATZILUT, NOACH BORE EVERLASTING GENERATIONS. BECAUSE HE MERITED THE HOLY COVENANT, YESOD OF ATZILUT, WHICH IS CALLED THE COVENANT, RESTS UPON HIM.

7. תֵּיבָה וְנֹחַ, כֹּלָּא כְּגַוְונָא דְלְעֵילָא, וּבְגִין דְּהַאי בְּרִית לְעֵילָא הוּא עָבִיד תּוֹלְדוֹת, כְּגַוְונָא דָא נֹחַ, אִיהוּ עָבִיד תּוֹלְדוֹת. בְּגִינֵי כָּךְ אֵלֶּה תּוֹלְדוֹת נֹחַ.

8. "Noach was a righteous man." This is assuredly so, for his righteousness corresponds to YESOD above. That is why it is written: "the righteous are the foundation (Yesod) of the world" (Mishlei 10:25), and the earth, WHICH IS MALCHUT, is established upon him. He is the pillar that upholds the world, WHICH IS MALCHUT. That is why he is called the foundation of the world. And what is THIS YESOD? It is the righteous. Thus, Noach is the righteous below, AMONG THE SOULS. AND HENCE IT IS WRITTEN: "NOACH WAS A RIGHTEOUS MAN"-TO TEACH US THAT THE WORLD IS BASED ON HIM.

8. נֹחַ אִישׁ צַדִּיק, הָכֵי הוּא וַדַּאי, כְּגַוְונָא דְלְעֵילָא, וְעַל דָּא וְצַדִּיק יְסוֹד עוֹלָם כְּתִיב, וְאַרְעָא עַל דָּא אִתְקַיְּימַת, דְּהָא אִיהוּ, עַמּוּדָא דְעָלְמָא קַיְּימָא עֲלֵיהּ. וּמָאן אִיהוּ, דָּא צַדִּיק, וְנֹחַ אִקְרֵי צַדִּיק לְתַתָּא.

9. And the secret of all this is revealed in the words, "Noach walked with Elohim," which mean to teach us that he never separated himself from Him, FROM MALCHUT. And he merited being called a righteous man on earth, as did the supernal Yesod, the Foundation of the World.' He is the covenant of peace and the peace of the world. Thus, he is called "Man of the Earth," MEANING THE 'HUSBAND' OF THE EARTH. And that is why the verse is written: "Noach found favor in the eyes of Hashem."

9. וְרָזָא דְכֹלָּא, אֶת הָאֱלֹהִים הִתְהַלֶּךְ נֹחַ דַּיְיקָא, דְּלָא אִתְפְּרַשׁ מִנֵּיהּ לְעָלְמִין, וּלְמֶהֱוֵי הוּא בְּאַרְעָא, כְּגַוְונָא דְלְעֵילָא, אִישׁ צַדִּיק, יְסוֹדָא דְעָלְמָא, בְּרִית שָׁלוֹם שְׁלָמָא דְעָלְמָא, אִישׁ הָאֲדָמָה וַדַּאי, וְעַל דָּא, וְנֹחַ מָצָא חֵן בְּעֵינֵי ה׳.

10. RABBI ELAZAR ASKED: What is the meaning of "his generations" IN THE VERSE "perfect in his generations?" AND HE REPLIED THAT they are his descendants, who issued from him, all of whom he perfected THROUGH HIS RIGHTEOUSNESS and by whom he was also perfected. IN OTHER WORDS, THE VERSE "PERFECT IN HIS GENERATIONS" HAS TWO MEANINGS: (A) HIS RIGHTEOUSNESS PERFECTED ALL THE GENERATIONS THAT DESCENDED FROM HIM, AND (B) HE WAS PERFECTED BY THE GENERATIONS THAT DESCENDED FROM HIM. ANOTHER EXPLANATION IS THAT Perfect MEANS that he was born circumcised. As it is written: "Walk before me and be perfect," (Beresheet 17:1)MEANING CIRCUMCISED. "In his generations" includes only Noach's descendants and not the generations in the world in general. IN OTHER WORDS, EVEN THOUGH THE VERSE MEANS THAT HE WAS PERFECT IN ALL THE GENERATIONS OF THE WORLD, IT SAYS "HIS GENERATIONS" TO INDICATE THAT ALL THE GENERATIONS OF THE WORLD ARE HIS, AS THEY ALL DESCEND FROM HIM.

10. תָּמִים הָיָה בְּדוֹרֹתָיו, מַאי בְּדוֹרוֹתָיו, אִלֵּין אִינּוּן דְּנָפְקוּ מִנֵּיהּ, הוּא אַשְׁלִים לְכֻלְּהוֹ, וְהוּא הֲוָה שְׁלִים מִכֻּלְּהוֹ, תָּמִים הָיָה דְּאִתְיְלִיד מָהוּל, דִּכְתִיב הִתְהַלֵּךְ לְפָנַי וֶהְיֵה תָמִים. בְּדוֹרוֹתָיו, וְלָא בְּדָרִין דְּעָלְמָא, דְּהָא מִנֵּיהּ נְפָקוּ תּוֹלְדוֹת בְּעָלְמָא.

11. תָּא חֲזֵי, נֹחַ אִתְחַזֵּי מִיּוֹמָא דְּאִתְבְּרֵי עָלְמָא, לְמֶהֱוֵי בְּתֵיבָה בְּחִבּוּרָא חַד, וּלְמֵיעַל בָּהּ. וְעַד לָא אִתְחַבְּרוּ כַּחֲדָא, לָא הֲוָה עָלְמָא כִּדְקָא יָאוֹת, לְבָתַר מַה כְּתִיב וּמֵאֵלֶּה נָפְצָה כָּל הָאָרֶץ, מַהוּ נָפְצָה, כְּמָה דְּאַתְּ אָמַר וּמִשָּׁם יִפָּרֵד, דְּמִתַּמָּן אִשְׁתְּכַח פְּרוֹדָא, וְאִתְבַּדְּרוּ תּוֹלְדוֹת לְכָל סִטְרִין.

11. Come and behold: from the day the world was created, Noach was destined to be joined in union with and to enter the ark. And until they were joined as one, the world had not reached a fully stable condition. And as soon as this occurred, it is written: "From these was the whole earth overspread" (Beresheet 9:19). What is meant by "overspread?" These words are analogous to the verse: "And from thence the river parted" (Beresheet 2:10), MEANING THAT SPREADING OUT IS SIMILAR TO THE SUPERNAL ARK, WHICH IS THE SECRET OF THE GARDEN. For from that point in the text onward, we find the separation and diffusion of progeny into all quarters of the world. THIS MEANS THAT AFTER THEY WERE PERFECTED IN THE ARK, THEY WERE ABLE TO COME FORTH AND EXIST IN THE WORLD OF SEPARATION WITHOUT BEING ANNIHILATED, AS WAS THE GENERATION OF THE GREAT FLOOD.

12. וְכֹלָּא חַד, כְּדוּגְמָא חָדָא, בְּגִינֵי כָּךְ, אֵלֶּה תּוֹלְדוֹת נֹחַ, אֵלֶּה וַדַּאי, דְּהָא יְסוֹדָא דְּעָלְמָא אִיהוּ, דְּעָבִיד תּוֹלְדוֹת, לְקַיְּימָא בְּאַרְעָא. אָתָא רַבִּי אַבָּא וּנְשָׁקֵיהּ, אֲמַר אַרְיָא בְּחֵילֵיהּ טִינָרָא נָקִיב וְתָבַר. כָּךְ הוּא וַדַּאי. וְתָא חֲזֵי מִשִּׁיעוּרָא דְּתֵיבוּתָא, אוֹף נָמֵי הָכֵי הוּא.

12. And all is one and one is like the other, BECAUSE THE BRANCHES BELOW ARE SIMILAR TO THEIR ROOTS ABOVE. So THE VERSE STATES, "These are the generations of Noach." "These" INDICATES THAT THE OTHER GENERATIONS ARE NO LONGER OF ANY CONSEQUENCE, BECAUSE THEY WERE NOT EVERLASTING IN THE WORLD. Only Yesod (the foundation of the world,) WHICH IS NOACH, produced the fruit that still exists in the world. Rabbi Aba approached and kissed RABBI ELAZAR saying, 'The lion in his might has pierced through the rock and broke it asunder,' MEANING THAT IT WAS HARD AS A ROCK FOR HIM TO UNDERSTAND THE INNER MEANING OF THESE VERSES, BUT RABBI ELAZAR REMOVED ALL THE DIFFICULTIES HE HAD IN COMPREHENDING THE TEXT. All this is certainly true, BECAUSE ALL THAT HAS BEEN SAID ABOUT NOACH AND THE ARK BELOW CORRESPONDS TO THEIR SUPERNAL ROOTS IN THE WORLD OF ATZILUT ABOVE. Even the measurements of the ark correspond to their roots above.
Tosefta (addendum)

13. לָמָה נֹחַ נֹחַ תְּרֵי זִמְנֵי, אֶלָּא כָּל צַדִּיק וְצַדִּיק דִּי בְּעָלְמָא אִית לֵיהּ תְּרֵין רוּחִין, רוּחָא חַד בְּעָלְמָא דֵּין, וְרוּחָא חַד בְּעָלְמָא דְּאָתֵי וְהָכֵי תִּשְׁכַּח בְּכֻלְּהוֹ צַדִּיקֵי, מֹשֶׁה מֹשֶׁה. יַעֲקֹב יַעֲקֹב. אַבְרָהָם אַבְרָהָם. שְׁמוּאֵל שְׁמוּאֵל. שֵׁם שֵׁם. בַּר מִיצְחָק דְּלָא כְּתִיב בֵּיהּ, כְּמָה דִכְתִיב בְּהוֹ, בְּגִין דְּיִצְחָק בְּשַׁעְתָּא דְּאִתְקְרַב עַל גַּבֵּי מַדְבְּחָא, נְפִקַת נִשְׁמָתֵיהּ דַּהֲוַת בֵּיהּ בְּהַאי עָלְמָא, וְכֵיוָן דְּאִתְּמַר בֵּיהּ בְּאַבְרָהָם בָּרוּךְ מְחַיֶּה הַמֵּתִים, תָּבַת בֵּיהּ נִשְׁמָתֵיהּ דְּעָלְמָא דְּאָתֵי. בְּגִין דָּא תִּשְׁכַּח דְּלָא יִיחֵד קֻדְשָׁא בְּרִיךְ הוּא שְׁמֵיהּ אֶלָּא עַל יִצְחָק, בְּגִין דְּאִתְחַשַּׁב כְּמֵת, וְעַל דָּא רָמַז קְרָא וַאֲמַר הֵן בִּקְדוֹשָׁיו לֹא יַאֲמִין וגו׳.

13. RABBI ELAZAR ASKED: Why is the name of Noach written twice? AND HE ANSWERED: Each and every righteous person in the world has two spirits. One stays in this world, while the other is in the world to come. And so we find that the Holy One, blessed be He, named all the righteous twice: "Moshe, Moshe" (Shemot 3:4), "Ya'akov, Ya'akov" (Beresheet 46:2), "Avraham, Avraham" (I Shmuel 3:10), "Shmuel, Shmuel"--with the exception of Yitzchak. He is not named twice because when he approached the altar to be sacrificed, the soul that was within him in this world left him. And because it is said of Avraham, "blessed are you who resurrects the dead"--THAT IS, "LAY NOT YOUR HAND UPON THE LAD," AFTER HE HAD LIFTED HIS HAND, INTENDING TO SLAY HIS CHILD, so only the soul of the world to come was returned to him. AND THAT IS WHY HE IS NOT NAMED TWICE, YITZCHAK, YITZCHAK. And that is why you shall find that the name of the Holy One, blessed be He, was not unified UPON ANY OTHER RIGHTEOUS PERSON DURING HIS LIFETIME. It was unified only on Yitzchak, because he was already considered as dead. FOR HE HAD NO SOUL OF THIS WORLD, ONLY THAT OF THE WORLD TO COME. HE WAS LIKE THOSE WHO PASS AWAY FROM THIS WORLD. The verse states: "Even in His holy ones He has no trust" (Iyov 15:15) BECAUSE HE DOES NOT UNIFY HIS NAME ON THE RIGHTEOUS DURING THEIR LIFETIMES.

14. דָּבָר אַחֵר אֵלֶּה תּוֹלְדוֹת, בְּגִין דַּהֲוָה צַדִּיק שַׁבַּח לֵיהּ תְּרֵי זִמְנֵי, תָּמִים הָיָה בְּדוֹרֹתָיו, אֲבָל בְּדָרִין אַחֲרָנִין אֵינוֹ נֶחְשָׁב לִכְלוּם, כְּמוֹ דָּרָא דְּאַבְרָהָם, וְדָרָא דְּמֹשֶׁה וְדָרָא דְּדָוִד. דָּבָר אַחֵר חָמֵי מַאי עָבַד בְּדָרָא דְּכֻלְּהוֹ חַיָּיבִים, קַל וָחוֹמֶר אִלּוּ הָיָה בְּדָרָא דְּכוּלְּהוֹ צַדִּיקִים, עַד כָּאן.

14. A different explanation given OF THE WORDS "NOACH NOACH" (Beresheet 6:9) is that because he was righteous, He praised him twice BY CALLING HIM "NOACH, NOACH." THAT IS, "perfect he was in his generation," but if he had lived in any other generation, such as that of Avraham or Moshe or King David, then he would not have been considered at all. Still another explanation is that if this is what he was able to perform in a generation in which all were wicked, how much more he could have done in a generation in which all were righteous.
(end of the Tosefta)

2. "Come, behold the works"
Noah was given his name because it was a direct reflection of his spiritual character. Noah is derived from the Hebrew word Nechamah, ???? which means to console. Noah's spiritual work and destiny was to console the earth in the aftermath of the flood and the destruction of the world. This great spiritual mission, expressed through his name, was Noah's connection to the Light of the Creator. Our name, too, is our bridge and link to the Creator. The name is like a strand of spiritual DNA that motivates and gives rise to our personal attributes, our inner character, and our mission in life. This section of the Zohar strengthens our name's spiritual function of connecting us to the Light.

נחמה

15. רַבִּי אֶלְעָזָר פְּתַח, לְכוּ חֲזוּ מִפְּעֻלּוֹת ה׳ אֲשֶׁר שָׂם שַׁמּוֹת בָּאָרֶץ, הַאי קְרָא, הָא אִתְּמַר וְאוֹקְמוּהָ, אֲבָל לְכוּ חֲזוּ, מַאי חֲזוּ כד״א חֲזוּת קָשֶׁה הוּגַּד לִי, בְּעוֹבְדוֹי, דְּקֻדְשָׁא בְּרִיךְ הוּא עָבִיד, אִתְּגְּלֵי נְבוּאָה עִלָּאָה לִבְנֵי נָשָׁא. אֲשֶׁר שָׂם שַׁמּוֹת, שֵׁמוֹת וַדַּאי, דְּהָא שְׁמָא גָּרִים לְכֹלָּא.

15. Rabbi Elazar opened his discourse WITH THE VERSES: "THESE ARE THE GENERATIONS OF NOACH" AND "Come, behold the works of Hashem, who has made desolations in the earth" (Tehilim 46:8). AND HE ASKED, "Come behold": what is the meaning of "behold?" AND HE ANSWERED: It is related to the verse, a grievous vision has been declared to me (Yeshayah 21:2). Because by His deeds, the Holy One, blessed be He, reveals his prophecy to Man. AND WHEN A PROPHECY OF GRIEVOUS DEEDS IS REVEALED BEFOREHAND, IT IS CALLED 'A GRIEVOUS VISION.' "Who has made desolations (Heb. shamot)" assuredly alludes to the word shemot, for a name is the cause of everything that happens. THIS MEANS THAT WE SHOULD CONSIDER THE NAME OF WHATEVER HAPPENS. FOR THE HOLY ONE, BLESSED BE HE, PUTS THE NAME IN THE MOUTH OF MAN SO HE CAN NAME WHATEVER DWELLS OR OCCURS ON EARTH. SO THE VERSE IS ACTUALLY CALLING US TO GO AND OBSERVE THE WORKS OF HASHEM THROUGH THE NAMES BY WHICH THEY ARE CALLED ON EARTH. BECAUSE THE HOLY ONE, BLESSED BE HE, ACTS BEFOREHAND, PUTTING NAMES IN THE MOUTH OF MAN AS PROPHECY.

16. כְּתִיב וַיִּקְרָא אֶת שְׁמוֹ נֹחַ לֵאמֹר זֶה וגו׳, אַמַּאי הָכָא לֵאמֹר, וְאַמַּאי זֶה, אֶלָּא לֵאמֹר, דָּא אִתְּתָא, זֶה, דָּא צַדִּיק, כְּתִיב הָכָא זֶה יְנַחֲמֵנוּ, וּכְתִיב הָתָם זֶה ה׳ קִוִּינוּ לוֹ. זַכָּאִין אִינּוּן צַדִּיקַיָּא דִּרְשִׁימִין בִּרְשִׁימוּ דְּגוּשְׁפַּנְקָא דְּמַלְכָּא, לְמֶהֱוֵי בִּשְׁמֵיהּ רְשִׁימִין, וְאִיהוּ שָׁוֵי שְׁמָהָן בְּאַרְעָא כִּדְקָא יָאוֹת.

16. THE VERSE STATES: "And He called his name Noach, saying: This..." (Beresheet 5:29). RABBI ELAZAR ASKED: Why does the verse read, "saying: This?" And he answered: The word "saying" refers to the Female Principle, WHICH IS MALCHUT, while "This" refers to the 'Righteous,' WHO IS NOACH. AND THE PROOF is that it is written here and elsewhere, "This shall comfort us." "This is Hashem; we have hoped for Him" (Yeshayah 25:9). AND WE LEARN THROUGH ANALOGOUS MEANING: THE WORD "THIS" REFERS HERE TO HASHEM, WHO IS CALLED RIGHTEOUS, AND THEREFORE THE MEANING OF "THIS" IN ANY OTHER VERSE MEANS RIGHTEOUS AS WELL. HERE, IT REFERS TO NOACH, WHO IS RIGHTEOUS, LIKE HASHEM. LIKEWISE, THE VERSE THAT STATES, "AND HE CALLED HIS NAME NOACH," REFERS TO THE SUPERNAL FEMALE PRINCIPLE OR MALCHUT, WHO CALLED HIM NOACH, FOR THE FEMALE WAS "SAYING" "THIS," THAT IS, NOACH "SHALL CONSOLE US". Blessed are the righteous who are marked with the imprints of the ring of the King, THE HOLY ONE, BLESSED BE HE, for they are marked with His name. And He has put "names" on earth, meaning in Man's mouth, so that everything can be called by its name correctly.

17. כְּתִיב וַיִּקְרָא אֶת שְׁמוֹ נֹחַ, וּכְתִיב וַיִּקְרָא שְׁמוֹ יַעֲקֹב, אַמַּאי לָא כְּתִיב אֶת, אֶלָּא הָתָם דַּרְגָּא אַחֲרָא, וְהָכָא דַּרְגָּא אוֹחֲרָא, כְּדִכְתִיב וָאֶרְאֶה אֶת ה׳ וָאֶרְאֶה ה׳ לָא כְּתִיב, אֶלָּא אֶת ה׳, אוֹף הָכָא בְּנֹחַ, וַיִּקְרָא אֶת שְׁמוֹ נֹחַ, וַיִּקְרָא שְׁמוֹ יַעֲקֹב דַּרְגָּא דִּילֵיהּ, קֻדְשָׁא בְּרִיךְ הוּא מַמָּשׁ, קָרָא לֵיהּ יַעֲקֹב, אֲבָל הָכָא אֶת, לְאִתְכְּלָלָא שְׁכִינְתָּא.

17. The verse states: "And He called the (Heb. et) his name Noach" (Beresheet 5:29), and it is also written: "And He called his name Ya'akov" (Beresheet 25:26). Why does it not say "the" IN REGARD TO YA'AKOV, AS WITH NOACH? Because each one refers to a different level. As it is written in the verse: "I saw (Et) Hashem" (Yeshayah 6:1). It does not say 'I saw Hashem,' but "Et Hashem." THIS INDICATES THAT THE PARTICLE "ET (THE)" HAS A SPECIFIC MEANING. Here too, it is written of Noach: "And he called (Et) his name Noach." As for, "And he called his name Ya'akov," in reality his level is that of the Holy One, blessed be He, and this is why the word "the" is not mentioned there. But with Noach, the particle "Et (the)" is mentioned so as to connect him with the Shechinah, WHICH IS THE FEMALE PRINCIPLE. BECAUSE THE SHECHINAH IS CALLED "ET," THE PARTICLE "ET" DOES NOT APPEAR IN YA'AKOV'S NAME. FOR HIS LEVEL IS THAT OF A CHARIOT FOR THE HOLY ONE, BLESSED BE HE, WHILE NOACH, WHO IS THE SECRET OF THE RIGHTEOUS AND IS ALWAYS CONNECTED WITH THE SHECHINAH, HAS THE WORD "THE" PRECEEDING HIS NAME.

3. "A good man lends with a good grace"
We are given the opportunity to enhance our connection to the spiritual dimension of Yesod.

18. אֵלֶּה תּוֹלְדוֹת נֹחַ וגו׳, רַבִּי יְהוּדָה פָּתַח טוֹב אִישׁ חוֹנֵן וּמַלְוֶה יְכַלְכֵּל דְּבָרָיו בְּמִשְׁפָּט. טוֹב אִישׁ דָּא קוּדְשָׁא בְּרִיךְ הוּא, דְּאִקְרֵי טוֹב כְּמָה דִּכְתִיב טוֹב ה׳ לַכֹּל, וּכְתִיב ה׳ אִישׁ מִלְחָמָה, לְהַאי כָּל חוֹנֵן וּמַלְוֶה, לַאֲתַר דְּלֵית לֵיהּ מִדִּילֵיהּ, וְהַהוּא אֲתַר מְנֵיהּ אִתְּזָן. יְכַלְכֵּל דְּבָרָיו בְּמִשְׁפָּט, דְּהָא הַהוּא דְּבָר לָא אִתְּזָן, אֶלָּא בְּמִשְׁפָּט, כְּמָה דְּאַת אָמַר צֶדֶק וּמִשְׁפָּט מְכוֹן כִּסְאֶךָ.

18. These are the generations of Noach." Rabbi Yehuda began his discourse on the verse: "A good man lends with a good grace, he conducts his affairs justly" (Tehilim 112:5). He said that "a good man" refers to the Holy One, blessed be He, who is called 'good'. As it is written: "Hashem is good to all" (Tehilim 145:9). And it is also stated that "Hashem is a man of war" (Shemot 15:3). He is gracious and lends YESOD to "all." BECAUSE Yud Hei Vav Hei, WHO IS ZEIR ANPIN, BESTOWS AND LENDS HIS ABUNDANCE OF MOCHIN UPON YESOD to the place that has nothing of its OWN, WHICH IS FEMALE. That place, THE FEMALE PRINCIPLE, is nourished by it, YESOD. The words, "he conducts his affairs justly" refer to the fact that THE FEMALE PRINCIPLE is nourished only according to His Judgment, WHICH IS THE MOCHIN OF THE LIGHT OF CHOCHMAH. As it is written: "Justice and Judgment are the habitation of your throne" (Tehilim 85:14). SO JUSTICE, WHICH IS THE FEMALE PRINCIPLE, IS NOURISHED BY JUDGMENT. AND THE SECRET OF THE AFOREMENTIONED LOAN IS THAT IT IS THE SUPERNAL MOTHER. THE FEMALE PRINCIPLE HAS NOTHING OF HER OWN WITH WHICH TO RECEIVE THE MOCHIN. SHE HAS ONLY THAT WHICH SHE BORROWS FROM THE SUPERNAL MOTHER AND RECEIVES THROUGH ZEIR ANPIN, AS IS ALREADY KNOWN. SO THE MEANING OF THE VERSE, "A GOOD MAN," WHO IS THE HOLY ONE, BLESSED BE HE, IS THAT HE "LENDS WITH A GOOD GRACE" ABUNDANCE TO YESOD AND THE FEMALE PRINCIPLE. AND IN SO DOING, "HE ORDERS HIS AFFAIRS, WHICH IS THE FEMALE PRINCIPLE, ACCORDING TO HIS JUDGMENT, THE GREAT MOCHIN CALLED JUDGMENT.

19. דָּבָר אַחֵר טוֹב אִישׁ, דָּא צַדִּיק, דִּכְתִיב אִמְרוּ צַדִּיק כִּי טוֹב כִּי פְּרִי מַעַלְלֵיהֶם יֹאכֵלוּ. רַבִּי יוֹסֵי אָמַר דָּא נֹחַ, דִּכְתִיב נֹחַ אִישׁ צַדִּיק. רַבִּי יִצְחָק אָמַר דָּא שִׁבְחָא דְּשַׁבָּת, דְּבֵיהּ פָּתַח טוֹב, דִּכְתִיב טוֹב לְהוֹדוֹת לַה׳.

19. A different meaning is that "a good man" signifies the righteous. As it is written: "Say to the righteous that it shall be well with him (or: that he is good), for they shall eat the fruit of their doings" (Yeshayah 3:10). SO THE RIGHTEOUS ARE CALLED GOOD. Rabbi Yosi said that "a good man" alludes to Noach, as it is written: "Noach was a righteous man." Rabbi Yitzchak said that "a good man" alludes to the glory of the Shabbat, REFERRING TO THE MOCHIN OF THE DAY OF SHABBAT, because the text begins with the words: "It is a good thing to give thanks to Hashem" (Tehilim 92:2).

20. רַבִּי חִיָּא אָמַר כֹּלָּא חַד וְכֻלְּהוֹ מִלָּה חָדָא אָמְרוּ, וְדָא עָבִיד תּוֹלְדוֹת בְּעָלְמָא, תּוֹלְדוֹת דְּעָלְמָא מָאן אִינוּן, אִלֵּין נִשְׁמַתְהוֹן דְּצַדִּיקַיָּא דְּאִינוּן אִיבָּא דְּעוֹבָדוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא.

20. Rabbi Chiya said: It all amounts to the same thing, and they all said one thing, that THE RIGHTEOUS produces offspring in the world. HE ALSO ASKED: Who are the offspring of the world? AND HE ANSWERED: They are the souls of the righteous, as they are the fruit of the handiwork of the Holy One, blessed be He.

21. רַבִּי שִׁמְעוֹן אָמַר, בְּשַׁעְתָּא דְּקֻדְשָׁא בְּרִיךְ הוּא מִתְעַטֵּר בְּעִטְרוֹי, מִתְעַטֵּר מֵעֵילָא וּמִתַּתָּא, מֵעֵילָא, מֵאַתַר דַּעֲמִיקָא דְּכֹלָּא, מִתְעַטֵּר מִתַּתָּא, בַּמֶּה, בְּנִשְׁמַתְהוֹן דְּצַדִּיקַיָּא, כְּדֵין אִתּוֹסַף חַיִּים מֵעֵילָא וּמִתַּתָּא, וְאִתְכְּלֵל אֲתַר מִקְדְּשָׁא מִכָּל סִטְרִין, וּבֵירָא אִתְמַלְיָא, וְיַמָּא אִשְׁתְּלִים, וּכְדֵין יְהַב לְכֹלָּא.

21. Rabbi Shimon said: When the Holy One, blessed be He, puts on His diadems, He crowns himself from above and from below: above, by the region of absolute depth, WHICH IS ABA AND IMA, and below by the souls of the Righteous. The result is that an increment of life from above and below embraces the place of sanctuary on all sides, causing the cistern to become full and the sea to be replenished, thereby providing life to all.

4. "Drink water out of your own cistern"

Our realm of Malchut cannot draw in the Light without first arousing desire, and desire is aroused through the building of one's Vessel. According to the Zohar, righteous souls build Vessels through their positive actions and spiritual deeds. This secret is concealed within the story of Noah. The Ark signifies the realm of Malchut. Noah represents the righteous souls. We learn that after Noah built and entered the Ark he was then able to beget offspring to populate the world. Building and entering the Ark is the mystery concerning the awakening of desire in Malchut, and the offspring of Noah pertain to the Light of the Creator that is revealed in our physical realm. We become righteous souls who awaken the desire of Malchut each time we recognize, admit, and thus uproot our own negative traits, transforming them into positive attributes. From this section we receive the ability to act with righteousness, thus arousing the desires of Malchut.

22. כְּתִיב שְׁתֵה מַיִם מִבּוֹרֶךָ וְנוֹזְלִים מִתּוֹךְ בְּאֵרֶךָ, אַמַּאי בּוֹרֶךָ בְּקַדְמֵיתָא, וּלְבָתַר בְּאֵרֶךָ, דְּהָא בּוֹר לָא אִקְרֵי אֶלָּא רֵיקָנְיָא דְּלָא נְבִיעַ, בְּאֵר: מַיִין דְּנָבְעִין, אֶלָּא כֹּלָּא אֲתַר חַד הוּא, אֶלָּא אֲתַר דְּמִסְכְּנֵי אֲחִידָן בֵּיהּ, אִקְרֵי בּוֹר, דְּלֵית לֵיהּ מִדִּילֵיהּ, אֶלָּא מַה דְּיַהֲבִין בְּגַוֵּיהּ, וּמַאן אִיהוּ דַלִי״ת.

22. It is written: "Drink water out of your own cistern, and running water out of your own well" (Mishlei 5:15). SO RABBI SHIMON ASKED: Why does it say "your own cistern" first and then "your own well," since a cistern is an empty place without water, while a well is a fountain of running water? THEY ARE COMPLETELY DIFFERENT FROM EACH OTHER. HE ANSWERED: Both are the same, MEANING THAT BOTH REFER TO THE FEMALE PRINCIPLE. But when the poor are attached to that region, MEANING WHEN THE FEMALE PRINCIPLE IS NOT CONNECTED WITH ZEIR ANPIN, WHO IS HER HUSBAND, SHE IS CONSIDERED TO BE POOR AND is called 'a cistern', with nothing of its own except what is put inside it. This region is called Dalet, THE FOURTH LETTER OF THE ALPHABET, OR THE FEMALE PRINCIPLE WHEN SHE IS NOT CONNECTED WITH ZEIR ANPIN.

23. לְבָתַר אִתְעֲבִיד בְּאֵר, דְּאִיהוּ נְבִיעַ, וּמַלְיָא מִכָּל סִטְרִין, וּמַאן אִיהוּ ה״א אִתְמַלְיָא מֵעֵילָא, וּנְבִיעַ מִתַּתָּא, אִתְמַלְיָא מֵעֵילָא כְּמָה דַאֲמָרָן, וּנְבִיעַ מִתַּתָּא, מִנִּשְׁמַתְהוֹן דְּצַדִּיקַיָּא.

23. And later, WHEN SHE MATES WITH ZEIR ANPIN, She becomes a well filled from all sides. THIS MEANS THAT SHE IS FILLED FROM THE RIGHT COLUMN OF ZEIR ANPIN AND FROM THE CENTRAL COLUMN OF THE SOULS OF THE RIGHTEOUS. And what do these signify? It is the letter Hei, OR THE FEMALE PRINCIPLE WHEN SHE IS MATING WITH ZEIR ANPIN. SHE IS CALLED HEI, when She is being filled from above FROM ZEIR ANPIN and flowing from below from the souls of the righteous.

24. דָּבָר אַחֵר, שְׁתֵה מַיִם מִבּוֹרֶךָ: דָּא דָוִד מַלְכָּא, דִּכְתִיב בֵּיהּ מִי יַשְׁקֵנִי מַיִם מִבּוֹר בֵּית לֶחֶם. וְנוֹזְלִים: דָּא אַבְרָהָם. מִתּוֹךְ: דָּא יַעֲקֹב, דְּאִיהוּ בְּאֶמְצָעִיתָא. בְּאֵרֶךָ: דָּא יִצְחָק, דְּאִקְרֵי בְּאֵר מַיִם חַיִּים. הָא בְּהַאי קְרָא אִשְׁתְּכַח רְתִיכָא קַדִּישָׁא עִלָּאָה מֵאֲבָהָן, וְדָוִד מַלְכָּא אִתְחַבַּר עִמְּהוֹן.

24. A different explanation for the verse, "Drink water out of your own cistern," is that it refers to King David, who wrote: "Who shall be the one to give me water to drink of the cistern of Bet lechem" (II Shmuel 23:15). Here, the words, "running waters," refer to Avraham, and "out of the midst" refers to Ya'akov, who is the center. "OUT OF THE MIDDLE" MEANS OUT OF THE CENTER. "Your own well" signifies Yitzchak, who is called "well of living waters." Thus, in this verse, we find a reference to both the Sacred Chariot of the Fathers and of King David.

25. תֵּיאוֹבְתָּא דְּנוּקְבָא לְגַבֵּי דְּכוּרָא, לָאו אִיהוּ, אֶלָּא כַּד עַיֵּיל רוּחָא בָּהּ, וְאַשְׁדַּת מַיָּא לְקִבְלָא, מַיִין עִלָּאִין דְּכוּרִין, כָּךְ כְּנֶסֶת יִשְׂרָאֵל, לָא אִתְעָרַת תֵּיאוֹבְתָּא לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא, אֶלָּא בְּרוּחָא דְּצַדִּיקַיָּא דְּעָאלִין בְּגַוָּהּ, וּכְדֵין נָבְעִין מַיָּא מִגַּוָּהּ, לְקִבְלָא מַיִין דְּדְכוּרָא וְכֹלָּא אִתְעֲבִיד תֵּיאוֹבְתָּא חָדָא, וּצְרוֹרָא חָדָא, וְקִשּׁוּרָא חָדָא, וְדָא הוּא רַעֲוָא דְּכֹלָּא, וְטִיּוּלָא דְּמִטַּיֵּיל קוּדְשָׁא בְּרִיךְ הוּא בְּנִשְׁמַתְהוֹן דְּצַדִּיקַיָּא.

25. The passion of the female toward the male is only aroused when he puts the spirit into her. And the flow of Mayin Nukvin (Female Waters) ascends to meet the Mayin Duchrin (Male Waters) above. And the congregation of Yisrael, OR MALCHUT, conceives a longing for the Holy One, blessed be He, only when the spirits of the righteous enter her, IN THE SECRET OF THE FEMALE WATERS. And then do waters flow from within her, THAT ILLUMINATE IN HER BY THE POWER OF THE SOULS OF THE RIGHTEOUS, toward the Male Waters, WHICH ARE THE LIGHTS OF THE RIGHT COLUMN. And so, all OF THESE THREE ASPECTS become one passion, one union, and one tie, and this appeases everyone. And it is then that the Holy One, blessed be He, walks among the righteous. SO NOW WE SEE FIVE ASPECTS OF THE MOCHIN: NEFESH, RUACH, NESHAMAH, CHAYAH, AND YECHIDAH.

26. תָּא חֲזֵי, כָּל אִינּוּן תּוֹלְדוֹת דְּגִנְתָּא דְעֵדֶן, לָא נָפְקִין מִצַּדִּיק, אֶלָּא כַּד עַיֵּיל בְּהַאי תֵּבָה בְּחִבּוּרָא חָדָא, וְכֹלָּא גְּנִיזִין בָּהּ. וּלְבָתַר מִינָהּ נָפְקִין. אוֹף הָכָא נֹחַ אִישׁ צַדִּיק, לָא אַפִּיק תּוֹלְדוֹת לְמִפְרֵי בְּעָלְמָא, עַד דְּעָאל לַתֵּיבָה, וְאִתְכְּנַשׁ כֹּלָּא בָּהּ, וַהֲווֹ גְּנִיזִין בָּהּ, וּלְבָתַר מִנָּהּ נָפְקוּ לְמִפְרֵי בְּעָלְמָא, וּלְאִתְקַיְּימָא בְּאַרְעָא, וְאִלְמָלֵא דְּנָפְקוּ מִגּוֹ תֵּיבָה, לָא אִתְקַיְּימוּ בְּעָלְמָא.

26. Come and behold: all the offspring-THE SOULS-from Gan Eden, WHICH IS THE FEMALE PRINCIPLE OF ZEIR ANPIN THAT ENCLOTHES THE SUPERNAL MOTHER, DO not issue from the Righteous, YESOD OF ZEIR ANPIN, until he enters the ark and becomes one with it. And all THE SOULS THAT IT RECEIVES FROM THE RIGHTEOUS are hidden there FOR A CERTAIN TIME after which they are born and leave it. The same applies here. Noach the righteous man did not beget any offspring to populate the world until he entered the ark and all gathered and were concealed on it WITHIN A CERTAIN PERIOD OF TIME, after which, they were born. They emerged from the ark to multiply in the world and to survive on earth. Had they not come through the ark, they would not have endured in the world.

27. וְכֹלָּא כְּגַוְונָא דְּלְעֵילָא, מִגּוֹ תֵּיבָה נָפְקֵי לְעֵילָא, מִגּוֹ תֵּיבָה נָפְקֵי לְתַתָּא, דָּא כְּגַוְונָא דָא וְהָכָא אִתְקַיְּים עָלְמָא וְלָא מִקַּדְמַת דְּנָא, דְּבְגִינֵי כָּךְ כְּתִיב וְנוֹזְלִים מִתּוֹךְ בְּאֵרֶךָ. וּכְתִיב וַיּוֹלֶד נֹחַ שְׁלֹשָׁה בָנִים.

27. All this was DONE according to the divine pattern. For, just as they left the ark, OR THE FEMALE PRINCIPLE above, so they left the ark OF NOACH below. Only now was the world able to exist permanently. That is why the words, "And running waters out of the midst of your well" are related to, "And Noach begot three sons."

5. "And the earth was corrupted"
The spiritual lesson revealed through these verses concerns the residue of negativity created by our immoral actions. The forces of negativity, aroused when we sin, remain with us and within the world indefinitely until true repentance is achieved by the wrong doer. This lingering negativity that hovers in our spiritual atmosphere can also influence others if their spiritual intentions are balanced on the narrow edge between good and evil. Should the remnants of a person's negative actions tip another person to the evil side, the original wrong doer must assume a measure of responsibility for the second sinner's actions.

28. "And the earth was corrupted before Elohim" (Beresheet 6:11). Rabbi Yehuda asked: If it says "And the earth was corrupted," why "before Elohim"? IS IT NOT OBVIOUS? AND HE REPLIED: It is because they performed their sins openly, in front of everyone's eyes. And that is why the verse states, "before Elohim."

28. וַתִּשָּׁחֵת הָאָרֶץ לִפְנֵי הָאֱלֹקִים, אָמַר רַבִּי יְהוּדָה, כֵּיוָן דִּכְתִיב וַתִּשָּׁחֵת הָאָרֶץ, אַמַּאי לִפְנֵי הָאֱלֹקִים, אֶלָּא כֵּיוָן דַּעֲבָדוּ חוֹבֵיהוֹן בְּאִתְגַּלְיָא, לְעֵינֵיהוֹן דְּכֹלָּא, כְּדֵין לִפְנֵי הָאֱלֹקִים כְּתִיב.

29. Rabbi Yosi said: I believe the opposite. "And the earth was corrupted before Elohim" means that they did not sin openly. They sinned only before Elohim and not before Man. But eventually, they also sinned openly. As it is written: "And the earth was filled with violence" (Beresheet 6:11), which indicates that there was not a place on earth that did not witness their sins. Therefore, the verse declares that they sinned in two ways, THAT IS, IN HIDING AND IN THE OPEN.

29. רַבִּי יוֹסֵי אָמַר, אֲנָא אִפְּכָא אֲמָרִית, וַתִּשָּׁחֵת הָאָרֶץ לִפְנֵי הָאֱלֹקִים, בְּקַדְמֵיתָא לִפְנֵי הָאֱלֹקִים, דְּלָא הֲווֹ עָבְדֵי בְּאִתְגַּלְיָא, לִפְנֵי הָאֱלֹקִים עָבְדוּ, וְלָא לִפְנֵי בְּנֵי נָשָׁא, וּלְבַסּוֹף עָבְדוּ בְּאִתְגַּלְיָא, הה"ד וַתִּמָּלֵא הָאָרֶץ חָמָס, דְּלָא הֲוָה אֲתַר בְּכָל אַרְעָא, דְּלָא הֲוָה בְּאִתְגַּלְיָא, וּבְגִין כָּךְ, בִּתְרֵי גַּוְונֵי אֲמַר קְרָא.

30. "These are the generations of Noach." Rabbi Aba said, From the day that Adam transgressed his Master's command, all succeeding generations were called "sons of Adam." But it was not said to praise him, as much as to say, 'These are the sons of the man who transgressed his Master's command.'

30. אֵלֶּה תּוֹלְדוֹת נֹחַ, רַבִּי אַבָּא אָמַר, מִיּוֹמָא דַּעֲבַר אָדָם עַל פִּקּוּדָא דְּמָרֵיהּ, כָּל בְּנֵי עָלְמָא דְּאִתְיַלִּידוּ לְבָתַר, אִקְרוּן בְּנֵי הָאָדָם, וְלָא לְשִׁבְחָא אִקְרוּן הָכֵי, אֶלָּא כְּמַאן דַּאֲמַר, בְּנוֹי דְּהַהוּא דַּעֲבַר עַל פִּקּוּדָא דְּמָרֵיהּ.

31. But after Noach had appeared, all the descendants of Mankind are called after his name, "the generations of Noach." And this describes Noach's descendents in an honorable sense, because he secured for us permanent existence in the world, in contrast with "the generations of Adam," which describes us in a dishonorable sense, as he caused us to be driven out of this world by bringing death to all.

31. כֵּיוָן דְּאָתָא נֹחַ, אִקְרוּן בְּנֵי עָלְמָא עַל שְׁמֵיהּ דְּנֹחַ, תּוֹלְדוֹת נֹחַ, לְשִׁבְחָא. דְּקָאֵים לוֹן בְּעָלְמָא, וְלָא תּוֹלְדוֹת דְּאָדָם, דְּאַעֲבַר לוֹן מֵעָלְמָא, וְגָרִים מוֹתָא לְכֻלְּהוֹ.

32. Rabbi Yosi said to him: If it is really so, we nevertheless see that in a later passage it is written: "Hashem came down to see the city and the tower that the children of Adam had built" (Beresheet 11:5). The verse clearly states "the children of Adam" and not "the children of Noach," EVEN THOUGH THEY WERE DESCENDED FROM NOACH. Rabbi Aba replied that because Adam sinned before his Master, THE VERSE INVOKES HIS NAME. And it would have been better for him not to have been created than to be mentioned in the Torah in such a manner.

32. אֲמַר לֵיהּ רַבִּי יוֹסֵי, אִי הָכִי, הָא כְּתִיב לְבָתַר וַיֵּרֶד ה' לִרְאוֹת אֶת הָעִיר וְאֶת הַמִּגְדָּל אֲשֶׁר בָּנוּ בְּנֵי הָאָדָם, בְּנֵי הָאָדָם כְּתִיב, וְלָא כְּתִיב בְּנֵי נֹחַ, אֲמַר לֵיהּ, בְּגִין דְּאָדָם חָטָא קַמֵּי מָרֵיהּ, טַב לֵיהּ דְּלָא אִבְרֵי, וְלָא יִכְתּוֹב עֲלֵיהּ הַאי קְרָא.

33. Come and behold: it is written: "A wise son makes a glad father" (Mishlei 10:1). When a son is good, then all the people will mention his father's name with praise. But if a son is bad, they will mention his father with reproach. Now because Adam sinned and transgressed his Master's command, when THE TOWER BUILDERS came and rebelled against their Master, what was written about them? "That the children of Adam had built"! These are the children of Adam, the first man who had rebelled against his Master and transgressed His command.

33. אֶלָּא תָּא חֲזֵי, כְּתִיב בֵּן חָכָם יְשַׂמַּח אָב, כַּד בְּרָא טַב, כָּל בְּנֵי עָלְמָא דָּכְרִין לֵיהּ לַאֲבוֹי לְטַב, וְכַד אִיהוּ בִּישׁ, כֹּלָּא דָּכְרִין לֵיהּ לַאֲבוֹי לְבִישׁ. אָדָם בְּגִין דְּחָטָא וְעָבַר עַל פִּקּוּדָא דְּמָרֵיהּ, כַּד אָתוּ אִינּוּן דְּמָרְדוּ בְּמָרֵיהוֹן, מַה כְּתִיב, אֲשֶׁר בָּנוּ בְּנֵי הָאָדָם, בְּנוֹי דְּאָדָם קַדְמָאָה, דְּמָרַד בְּמָרֵיהּ, וַעֲבַר עַל פִּקּוּדֵיהּ.

34. וּבְגִינֵי כָּךְ, אֵלֶּה תּוֹלְדוֹת נֹחַ, אֵלֶּה וְלָא קַדְמָאֵי, אֵלֶּה דְּנָפְקוּ וְעָאלוּ גּוֹ תֵּיבָה וְאַפִּיקוּ תּוֹלְדִין לְעָלְמִין, וְלָא תּוֹלְדוֹת אָדָם דְּנָפַק מִגִּנְתָּא דְּעֵדֶן, וְלָא אַפִּיק לוֹן מִתַּמָּן.

34. That is why the verse states that "These are the generations of Noach." These GENERATIONS ARE CONSIDERED TO BE THE DESCENDANTS and not the former ones. Those who came out of the ark and emerged from it ARE THE GENERATIONS. The generations of Adam which did not come out of Gan Eden WERE NOT DESTINED TO EXIST.

6. If Adam had not sinned, he would not have begot any offspring

From the time of Adam's sin, the children born into our world retain an aspect of the evil inclination within their essence. This section helps prevent this evil presence from occurring in new children. Moreover, these words weaken and remove this negative influence from our children as we meditate upon the pages.

35. תָּא חֲזֵי, אִלּוּ אַפִּיק אָדָם תּוֹלְדוֹת, מִגִּנְתָּא דְּעֵדֶן, לָא יִשְׁתַּצּוּן לְדָרֵי דָרִין, וְלָא אִתְחַשַּׁךְ נְהוֹרָא דְּסִיהֲרָא לְעָלְמִין, וְכֻלְּהוֹ הֲווֹ קַיְּימִין לְעָלְמִין, וַאֲפִילּוּ מַלְאֲכֵי עִלָּאִי, לָא קַיְּימֵי קָמַיְּיהוּ, בִּנְהוֹרָא וְזִיוָא וְחָכְמְתָא, כְּמָא דְּאַתְּ אָמַר בְּצֶלֶם אֱלֹקִים בָּרָא אוֹתוֹ, אֲבָל כֵּיוָן דְּגָרִים חֲטָאָה, וּנְפַק אִיהוּ מִגִּנְתָּא דְּעֵדֶן, וַעֲבַד תּוֹלְדוֹת לְבַר, לָא אִתְקַיְּימוּ.

35. Come and behold: if Adam had brought generations with him from Gan Eden, they would have lived for generations. And the light of the moon, WHICH REFERS TO THE LIGHT OF MALCHUT, would have never been darkened. And all would have lived forever; and not even the angels above could have stood before them and borne their light brilliance and wisdom. As it is written: "In the image of Elohim did He create him" (Beresheet 1:27). But because he was the cause of the sin, he had to leave Gan Eden and bear children outside. So his generations did not last because they were not fit.

36. אֲמַר רַבִּי חִזְקִיָּה, וְכִי הֵיךְ יָכְלִין לְמֶעְבַּד תּוֹלְדוֹת תַּמָּן, דְּהָא אִלְּמָלֵא לָא אִתְמְשִׁיךְ עֲלֵיהּ יֵצֶר הָרָע וְחָטָא, אִתְקַיַּים אִיהוּ בְּעָלְמָא בִּלְחוֹדוֹי, וְלָא יַעֲבִיד תּוֹלְדוֹת. כְּגַוְונָא דָא, אִלְּמָלֵא דְּחָבוּ יִשְׂרָאֵל בְּעֶגְלָא, וְאַמְשִׁיכוּ עֲלַיְּיהוּ יֵצֶר הָרָע, לָא עֲבָדוּ תּוֹלְדוֹת לְעָלְמִין, וְלָא יֵיתוּן דָּרִין אָחֳרָנִין לְעָלְמָא.

36. Rabbi Chizkiyah then asked: How could they have begotten offspring there-IN GAN EDEN? Had the evil inclination not been drawn down on him and enticed him to sin, he would have dwelled alone in the world and would have not begotten any offspring! The same applies to the nation of Yisrael; had they not sinned by the golden calf and drawn upon themselves the evil inclination AFTER ACCEPTING THE TORAH, they also would have never borne any offspring, and no new generations would have come into the world. THE MAIN POINT IS THAT THE POWER OF MATING DERIVES MAINLY FROM THE EVIL INCLINATION. SO WITHOUT THE EVIL INCLINATION THERE CAN BE NO OFFSPRING.

37. אֲמַר לֵיהּ אִלְּמָלֵא לָא חָטָא אָדָם, לָא עָבִיד תּוֹלְדוֹת כְּגַוְונָא דָא מִסִּטְרָא דְּיֵצֶר הָרָע, אֲבָל עָבִיד תּוֹלְדוֹת מִסִּטְרָא דְּרוּחָא קַדִּישָׁא, דְּהַשְׁתָּא לָא עָבִיד תּוֹלְדוֹת אֶלָּא מִסִּטְרָא דְּיֵצֶר הָרָע, וּבְגִין דְּכָל תּוֹלְדוֹת דִּבְנֵי נָשָׁא, כֻּלְּהוֹ מִסִּטְרָא דְּיֵצֶר הָרָע, בְּגִין כָּךְ לֵית לוֹן קִיּוּם, וְאִי אֶפְשָׁר לוֹן לְאִתְקַיְּימָא, דְּסִטְרָא אָחֳרָא אִתְעָרַב בְּהוֹ.

37. HE ANSWERED: Had Adam not sinned, he would not have borne offspring from the side of the evil inclination, but he would have borne them from the side of the Holy Spirit. But because he produced offspring only from the side of the evil inclination, all the offspring of mankind who are the 'sons of Adam' are born from the side of the evil inclination. They have no existence and no permanence, because the Other Side has been mixed with them.

38. אֲבָל אִלְּמָלֵא לָא חָטָא אָדָם, וְלָא אִתְתָּרַךְ מִגִּנְתָּא דְּעֵדֶן, הֲוָה עָבִיד תּוֹלְדוֹת מִסִּטְרָא דְּרוּחַ קוּדְשָׁא דְּקַדִּישִׁין, כְּמַלְאֲכֵי עִלָּאִין קַיְּימִין לְדָרֵי דָרִין כְּגַוְונָא דִּלְעֵילָא, כֵּיוָן דְּחָטָא וְאוֹלִיד בְּנִין לְבַר מִגִּנְתָּא דְּעֵדֶן, וְלָא זָכָה לְאַפָּקָא לוֹן מִגִّנְתָּא, לָא אִתְקַיְּימוּ, אֲפִילּוּ לְאִשְׁתְּרָשָׁא בְּעָלְמָא דָא, עַד דְּאָתָא נֹחַ דְּאִיהוּ צַדִּיק, וְעָאל בַּתֵּיבָה, וּמִן תֵּיבָה נָפְקוּ כָּל דָּרִין דְּעָלְמָא, וּמִתַּמָּן אִתְבַּדְּרוּ לְכָל אַרְבַּע רוּחֵי עָלְמָא.

38. But if Adam had not sinned and had not been driven out of Gan Eden, he would have begot offspring from the side of the Holy Spirit. And they would have been as holy as the supreme angels, and lived generations upon generations as angels do above. THIS MEANS THAT THERE ARE TWO KINDS OF MATING: ONE IS THE SPIRITUAL MATING OF THE ANGELS; THE SECOND IS THE MATING OF YESOD FOR THE SOULS. THAT NEED FOR THE EVIL INCLINATION RELATES ONLY TO THE MATING OF YESOD AND NOT TO THE SPIRITUAL MATING THAT COMES FROM THE SIDE OF THE HOLY SPIRIT. But because he sinned and begot children outside Gan Eden and he did not merit to begot them in Gan Eden, therefore they did not survive even only to take root in this world until Noach came and went into the ark. And from the ark all descending generations of mankind emerged and spread to all four corners of the earth.

7. "And Elohim saw the earth"

Reading these paragraphs helps purify the earth, which is constantly being corrupted and defiled through both small and large actions of negativity.

39. "And Elohim saw the earth and behold, it was corrupt" (Beresheet 6:12). Why was the earth corrupt? CAN IT BE THAT IT DESERVED TO BE PUNISHED? AND HE ANSWERS: YES, because all flesh had corrupted its ways, as has already been explained. Rabbi Chiya opened the discussion, saying, "And Elohim saw from their deeds that they had repented from their evil way" (Yonah 3:10). Come and behold: when the people are righteous and observe the commandments of the Torah, the earth is invigorated and full of joy. And why is that? Because the Shechinah dwells upon the earth and everyone-both above and below-is joyous.

39. וַיַּרְא אֱלֹקִים אֶת הָאָרֶץ וְהִנֵּה נִשְׁחָתָה. אַמַּאי נִשְׁחָתָה, בְּגִין כִּי הִשְׁחִית כָּל בָּשָׂר אֶת דַּרְכּוֹ, כְּמָה דְּאִתְּמַר. רַבִּי חִיָּא פָּתַח קְרָא וַאֲמַר, וַיַּרְא אֱלֹקִים אֶת מַעֲשֵׂיהֶם כִּי שָׁבוּ מִדַּרְכָּם הָרָעָה, תָּא חֲזֵי, בְּשַׁעֲתָא דִּבְנֵי נָשָׁא זָכָאן, וְנָטְרֵי פִּקּוּדֵי דְאוֹרַיְיתָא, כְּדֵין אַרְעָא אִתְּתַקְּפַת, וְכָל חֵידוּ אִשְׁתַּכְּחַת בָּהּ, מַאי טַעְמָא בְּגִין דִּשְׁכִינְתָּא שָׁרְיָא עַל אַרְעָא, וּכְדֵין כֹּלָּא עִלָּאֵי וְתַתָּאֵי בְּחֶדְוָה.

40. But when Mankind corrupts its ways, does not observe the commandments of the Torah, and sins before its Master, then it is as if Mankind drives the Shechinah out of the world. Then the earth is left corrupt, for the Shechinah is repelled by it and does not dwell on it. Then, the earth is corrupt. And why should the earth be corrupt? Because a different spirit rests upon it, causing the corruption.

40. וְכַד בְּנֵי נָשָׁא מְחַבְּלָן אָרְחַיְיהוּ, וְלָא נָטְרֵי פִּקּוּדֵי אוֹרַיְיתָא, וְחָטָאן קֳמֵי מָארֵיהוֹן, וּכְדֵין כְּבִיכוֹל דַּחְיָין לָהּ לִשְׁכִינְתָּא מֵעָלְמָא, וְאִשְׁתְּאַרַת אַרְעָא מְחַבְּלָא, דְּהָא שְׁכִינְתָּא אִתְדַּחְיָיא, וְלָא שָׁרְיָא עֲלָהּ, וּכְדֵין אִתְחַבְּלַת, מַאי טַעְמָא אִתְחַבְּלַת, בְּגִין דְּשַׁרְיָא רוּחָא אָחֳרָא עֲלָהּ דִּמְחַבְּלָא עָלְמָא וְעַל דָּא אַמְרִינָן דְּיִשְׂרָאֵל יָהֲבֵי עוֹז לֵאלקִים, דִּמְקַיְּימִין עָלְמָא, אֱלקִים דָּא שְׁכִינְתָּא, וְאִם חַס וְשָׁלוֹם אִי יִשְׂרָאֵל יִשְׁתַּכְּחוּ חַיָּיבִין, מַה כְּתִיב רוּמָה עַל הַשָּׁמַיִם אֱלקִים וגו׳ מִשּׁוּם דְּרֶשֶׁת הֵכִינוּ לִפְעָמַי. כָּפַף נַפְשִׁי בְּסִבַּת חָמָס וְשִׂנְאַת חִנָּם, כָּרוּ לְפָנַי שׁוּחָה וגו׳, כְּגַוְונָא דְדוֹר הַמַּבּוּל, דִּבְגִין חָמָס דַּהֲוָת בֵּינֵיהוֹן, הֲוָה בֵּינֵיהוֹן שִׂנְאָה וּדְבָבוּ.

41. Can the same be applied to the land of Yisrael as well, THAT IS ANOTHER SPIRIT COULD BE DWELLING THERE. But we have learned that no other spirit rests upon the Land of Yisrael, and there is no other appointed angel beside the Holy One, blessed be He himself. IF SO, THEN WHY WAS THE LAND OF YISRAEL CORRUPTED? AND HE REPLIED: Come and behold: it is true that no other appointee or messenger dwells in the land of Yisrael, beside the Holy One, blessed be He, Himself, but there is one time that the evil spirit may govern the land in order to destroy people. How do we know about that? From King David, as it is written: "And he saw the angel of Hashem standing between the earth and the heavens, with a drawn sword in his hand stretched out over Jerusalem" (I Divrei Hayamim 21:16) and then the land was destroyed.

41. יָכוֹל אַף דְּאַרְעָא דְיִשְׂרָאֵל כֵּן, וְהָא תְּנִינָן, אַרְעָא דְיִשְׂרָאֵל לָא שַׁרְיָא עֲלָהּ רוּחָא אָחֳרָא, וְלָא מְמַנָּא אָחֳרָא, בַּר קוּדְשָׁא בְּרִיךְ הוּא בִּלְחוֹדוֹי. תָּא חֲזֵי דְּאַרְעָא דְיִשְׂרָאֵל הָכִי הוּא, דְּלָא שַׁרְיָא עֲלָהּ מְמַנָּא וְלָא שְׁלִיחָא אָחֳרָא, בַּר קוּדְשָׁא בְּרִיךְ הוּא בִּלְחוֹדוֹי. אֲבָל שַׁעֲתָא חָדָא שַׁרְיָא עֲלָהּ, לְחַבְּלָא בְּנֵי נָשָׁא, מְנָלָן מִדָּוִד, דִּכְתִיב וַיַּרְא דָּוִד אֶת מַלְאַךְ ה׳ וְחַרְבּוֹ שְׁלוּפָה בְּיָדוֹ נְטוּיָה עַל יְרוּשָׁלַיִם, וּכְדֵין אִתְחַבְּלַת אַרְעָא.

42. Rabbi Elazar said: Even in that time, WHEN HE SAW THE ANGEL OF HASHEM STANDING, it was the Holy One, blessed be He. Because what is written here, "the angel of Hashem," is analogous to "The angel who redeemed me" (Beresheet 45:16) and also to "the angel of the Elohim" (Shemot 15:19). AND AS THESE VERSES REFER TO THE HOLY ONE, BLESSED BE HE, SO DOES THIS ONE. Be it for the best or the worst, the Holy One, blessed be He, shall always govern this land. For the best-because the land of Yisrael was never passed on to any other supernal governor, and THE HOLY ONE, BLESSED BE HE, ALONE CAN DO IT GOOD. And all the other inhabitants of the world should be ashamed of their deeds, BECAUSE THEY ARE UNDER MINISTERS. For the worst MEANS THAT ONLY THE HOLY ONE, BLESSED BE HE, RULES OVER THIS LAND to prevent the other ministers from delighting in ruling over it.

42. אֲמַר רַבִּי אֶלְעָזָר, אֲפִילוּ בְּהַהִיא שַׁעֲתָא, קוּדְשָׁא בְּרִיךְ הוּא הֲוָה, כְּתִיב הָכָא מַלְאַךְ ה׳, וּכְתִיב הָתָם הַמַּלְאָךְ הַגּוֹאֵל אוֹתִי, וּכְתִיב וַיִּסַּע מַלְאַךְ הָאֱלקִים, הֵן לְטַב וְהֵן לְבִישׁ, קוּדְשָׁא בְּרִיךְ הוּא שַׁלִּיט עֲלָהּ, לְטַב: בְּגִין דְּלָא אִתְמַסְרָא תְּחוֹת שְׁאָר מְמַנָּן, וְכָל דַּיְירֵי עָלְמָא יִכְסְפוּן מִן עוֹבָדַיְיהוּ. לְבִישׁ בְּגִין דְּלָא יֶחֱדוּן אִינּוּן לְשַׁלְטָאָה עֲלָהּ.

43. And if you will ask is it not written: "For she has seen that the heathens entered into her sanctuary" (Eichah 1:10) and have destroyed the Temple, WHICH IMPLIES THAT if really no other ministers ruled, then the Temple would not have been destroyed! Come and behold: it is stated, "For you have done" (Ibid. 21) and "Hashem has done what he has devised" (Eichah 2:17). SO YOU CAN SEE THAT IT WAS DONE BY THE HOLY ONE, HIMSELF, BLESSED BE HE, AND NOT BY MINISTERS.

43. וְאִי תֵּימָא וְהָא כְּתִיב כִּי רָאֲתָה גוֹיִם בָּאוּ מִקְדָּשָׁהּ, וַחֲרִיבוּ בֵּיתָא, וְאִי לָאו שָׁלְטִין אִינּוּן מְמַנָּן, לָא אִתְחָרַב מַקְדְּשָׁא, תָּא חֲזֵי כְּתִיב כִּי אַתָּה עָשִׂיתָ, וּכְתִיב עָשָׂה ה׳ אֶת אֲשֶׁר זָמַם.

44. Come and behold: it is written: "And Elohim saw the earth and behold, it was corrupt" (Beresheet 1:12). It was surely corrupt. And furthermore, it is also stated: "And Elohim saw from their deeds that they had repented from their evil ways" (Yonah 3:10). Because then the earth calls out to the heavens above, TO ZEIR ANPIN, and is raised to the upper grade; it beautified its face, as though it were a female beautifying herself for the male. In the same manner, the earth tried to please the "King," WHO IS ZEIR ANPIN, for she raised righteous children for Him.

44. תָּא חֲזֵי, כְּתִיב וַיַּרְא אֱלֹקִים אֶת הָאָרֶץ וְהִנֵּה נִשְׁחָתָה. נִשְׁחָתָה וַדַּאי, כְּמָה דְּאִתְּמַר. הָכֵי נָמֵי וַיַּרְא אֱלֹקִים אֶת מַעֲשֵׂיהֶם כִּי שָׁבוּ מִדַּרְכָּם הָרָעָה, דְּהָא כְּדֵין אַרְעָא קָרָאת לְעֵילָא, וְסָלְקָא בְּסִלּוּקוּ עִלָּאָה, וּמְקַשְּׁטָא אַנְפָּהָא, כְּנוּקְבָא דְּמְקַשְּׁטָא לְגַבֵּי דְּכוּרָא, הָכֵי נָמֵי אַרְעָא, דְּהָא גְּדִילַת בְּנִין זַכָּאִין לְמַלְכָּא.

45. While here, what is written about the generation of the Flood that did not repent? "And Elohim saw the earth, and behold it was corrupt," like a wife who committed adultery and hides her face from her husband. When the sins of Mankind multiply and become overwhelming, the earth sins openly and becomes brazen like a woman who has no shame. As it is written: "And the earth was defiled under its inhabitants" (Yeshayah 24:5). And so it is said, "And He saw that the earth was assuredly corrupt." You may ask, why? Because "all flesh had corrupted their ways upon the earth."

45. וְהָכָא דְּלָא תָּבוּ דָּרָא דְּטוֹפָנָא, מַה כְּתִיב, וַיַּרְא אֱלֹקִים אֶת הָאָרֶץ וְהִנֵּה נִשְׁחָתָה וגו׳, כְּאִתְּתָא דְּאִסְתָּאֲבַת וְאַסְתִּירַת אַנְפָּהָא מִבַּעְלָהּ, וּבְזִמְנָא דְּאַסְגִּיאוּ חוֹבֵי בְּנֵי נָשָׁא בְּאִתְגַּלְיָא, אַרְעָא שַׁוִּיתָא אַנְפָּהָא כְּנוּקְבָא דְּלֵית לָהּ כְּסוּפָא מִכֹּלָּא, כְּמָה דְּאַתְּ אָמַר וְהָאָרֶץ חָנְפָה תַּחַת יוֹשְׁבֶיהָ, וְעַל דָּא וַיַּרְא כִּי נִשְׁחָתָה וַדַּאי, מַאי טַעֲמָא בְּגִין כִּי הִשְׁחִית כָּל בָּשָׂר אֶת דַּרְכּוֹ עַל הָאָרֶץ.

8. "Hashem has done that which he devised"
As a parent feels the pain of a child whose iniquities have caused the child great suffering, the Creator feels the pain of all the souls who walk this earth. We should attempt to understand the Creator's love for us, and become inspired to relieve His pain by transforming ourselves. And in the process of doing so, we will relieve our own pain as well.

46. Rabbi Elazar went over to Rabbi Yosi, the son of Rabbi Shimon, son of Lakunya, his father-in-law. As soon as he saw him, he spread carpets over planks of wood and prepared a canopy under which they both sat. His father-in-law asked him if, by any chance, he had learned from his father the meaning of the verse: "Hashem has done that which He devised, He has performed his word that He commanded in the days of old" (Eichah 2:17).

46. רַבִּי אֶלְעָזָר אֲזַל לְגַבֵּיהּ דְּרַבִּי יוֹסֵי בְּ״ר שִׁמְעוֹן בֶּן לָקוּנְיָא חָמוֹי, כֵּיוָן דְּחָמָא לֵיהּ, אַתְקִין לֵיהּ תּוֹפְסִיתָא דְּקוֹמְרָא, בְּמָטוֹן דְּקוֹלְפָא, וִיתִיבוּ. א״ל חָמוֹי, אֶפְשָׁר דְּשָׁמַעְתְּ מֵאָבוּךָ, הַאי דִּכְתִיב עָשָׂה ה׳ אֲשֶׁר זָמַם בְּצַע אֶמְרָתוֹ אֲשֶׁר צִוָּה מִימֵי קֶדֶם.

47. He answered: Our friends have already explained it. "He has performed His word" means that He ripped His precious cloak; "that He commanded in the days of old" means that this cloak He commanded from the supernal days of old-MEANING FROM THE SFIROT OF THE PARTZUF OF ATIK, CALLED "DAYS OF OLD." On the day the Temple was destroyed, He ripped His cloak, for it is His Honor and perfection, NAMELY MALCHUT, WHICH IS CALLED THE HONOR OF HASHEM, AND IT IS HIS PERFECTION BECAUSE THROUGH IT, HE PERFECTS HIMSELF WITH THE MOCHIN OF THE LIGHT OF CHOCHMAH. "And He ripped it" MEANS THAT THE FIRST NINE SFIROT LEFT IT AND ONLY THE TENTH REMAINED.

47. אֲמַר לֵיהּ הָא אוֹקְמוּהָ חַבְרַיָּא, בְּצַע אֶמְרָתוֹ דְּבָזַע פּוֹרְפִּירָא דִּילֵיהּ, אֲשֶׁר צִוָּה מִימֵי קֶדֶם, דְּהָא פּוֹרְפִּירָא פָּקִיד לָהּ, מֵאִינּוּן יוֹמֵי קַדְמָאֵי עִלָּאֵי, וּבְיוֹמָא דְּאִתְחָרֵיב בֵּי מַקְדְּשָׁא, בָּזַע לָהּ, בְּגִין דְּהַאי פּוֹרְפִּירָא אִיהִי יְקָרָא דִילֵיהּ, וְתִיקוּנָא דִילֵיהּ, וּבָזַע לֵיהּ.

48. He asked, "Hashem has done that which He devised:" Is this the way of a king to devise evil against his sons even before they have sinned? And he answered: It is like a king who had a precious vessel and was constantly afraid that it might one day break. So he used to watch it by keeping it under his eye. One day his son came along and made the king angry. So the king took his precious vessel and smashed it. That is why it says "that which He has devised."

48. אֲמַר לֵיהּ עָשָׂה ה׳ אֲשֶׁר זָמַם, וְכִי מַלְכָּא חָשִׁיב לְאַבְאָשָׁא לִבְנוֹי, עַד לָא יֵיתוּן לְמֶחְטֵי. אֲמַר לֵיהּ, לְמַלְכָּא דַּהֲוָה לֵיהּ, מָאן יְקַר, וּבְכָל יוֹמָא הֲוָה דָּחִיל עֲלֵיהּ, דְּלָא יִתְבַּר, וַהֲוָה מִסְתַּכֵּל בֵּיהּ, וְתַקִּין בְּעֵינוֹי, לְיוֹמִין אָתָא בְּרֵיהּ, וְאַרְגִּיז לֵיהּ לְמַלְכָּא, נְטַל מַלְכָּא הַהוּא מָאן יְקַר, וּתְבַר לֵיהּ, הֲדָא הוּא דִּכְתִיב עָשָׂה ה׳ אֲשֶׁר זָמַם.

49. Come and behold: from the day the Temple was built, the Holy One, blessed be He, used to watch it, because it was very precious to Him. And He used to worry that Yisrael might sin and cause the Temple to be destroyed. So every time He came to the Temple, He wore a precious mantle, MEANING THAT HE MATED WITH MALCHUT. But when Yisrael sinned and made the King furious, the Temple was destroyed and He tore His cloak apart. That is the meaning of "Hashem has done that which He has devised..."--HE HAS PERFORMED.

49. תָּא חֲזֵי, מִן יוֹמָא דְּאִתְבְּנֵי בֵּי מַקְדְּשָׁא, הֲוָה קֻדְשָׁא בְּרִיךְ הוּא מִסְתַּכֵּל בֵּיהּ, וַחֲבִיב עֲלֵיהּ סַגִּי, וַהֲוָה דָּחִיל עֲלַיְיהוּ דְּיִשְׂרָאֵל דְּיֶחֱטוּן, וְיִחְרַב בֵּי מַקְדְּשָׁא, וְכֵן בְּכָל זִמְנָא דַּהֲוָה אָתֵי לְגַבֵּי בֵּי מַקְדְּשָׁא, הֲוָה לָבֵישׁ הַהוּא פּוֹרְפִּירָא, לְבָתַר דְּגָרְמוּ חוֹבִין, וְאַרְגִּיזוּ קַמֵּי מַלְכָּא, אִתְחָרַב בֵּי מַקְדְּשָׁא, וּבְזַע הַהִיא פּוֹרְפִּירָא, הַיְינוּ דִּכְתִיב עָשָׂה ה׳ אֲשֶׁר זָמַם בִּצַּע אֶמְרָתוֹ.

50. "His word (Heb. imratto)" as mentioned here, REFERS TO MALCHUT, which was sitting in the beginning on the top of the tree (Heb. amir). And the King crowned Himself with it and he had before him a "beautiful tree;" THE TREE OF THE SOULS BEFORE THEY COME INTO THIS WORLD in front of His eyes. BUT NOW, AFTER THE DESTRUCTION OF THE TEMPLE, HE RIPPED HIS CLOAK, MEANING THAT THE UPPER NINE SFIROT LEFT MALCHUT AND ONLY THE LIGHT OF NEFESH REMAINED THERE. So now, AFTER THE DESTRUCTION, there is sadness before Him all over in the external houses, BUT NOT IN THE INTERNAL ONES. As the verse reads: "Behold, the valiant ones shall cry without" (Yeshayah 33:7), THAT IS, ONLY EXTERNAL ONES.

50. הַאי אֶמְרָתוֹ, בְּקַדְמֵיתָא יָתְבָא בְּרֹאשׁ אָמִיר, וְהָא אִתְעַטְּרוּ עִטְרָא לְרֵישָׁא, וְאִילָן נָאֶה לְפָנָיו, וְאִיהִי מִימֵי קֶדֶם וַדַּאי. וּכְדֵין עַצִּיבוּ קַמֵּיהּ, בְּבָתֵּי בָּרָאי וַדַּאי, וְהֵן אֲרִאֵלָם צָעֲקוּ חוּצָה.

51. "And on that day Hashem Tzeva'ot called to weeping, to mourning, to baldness, and to girding with sackcloth" (Yeshayah 22:12). This means that only on that day, when the Temple was destroyed, DID HE CALL FOR WEEPING AND MOURNING. But aside from that day, there is no greater joy for the Holy One blessed be He, than when the wicked of the world, who provoke Him, are removed from this world. As it is written: "And when the wicked perish there is joy" (Mishlei 11:10). So in each generation, when Judgment is executed on the wicked of the world, there is joy and songs before the Holy one, blessed be He.

51. וַיִּקְרָא ה׳ צְבָאוֹת בַּיּוֹם הַהוּא וגו׳. הַיְינוּ בְּזִמְנָא דְּאִתְחָרֵיב בֵּי מַקְדְּשָׁא, אֲבָל בְּזִמְנָא אֲחָרָא, לֵית חֶדְוָה קַמֵּי קֻדְשָׁא בְּרִיךְ הוּא כְּזִמְנָא דְּאִתְאֲבִידוּ חַיָּיבֵי עָלְמָא, וְאִינוּן דְּאַרְגִּיזוּ קַמֵּיהּ, הה״ד וּבַאֲבוֹד רְשָׁעִים רִנָּה. וְכֵן בְּכָל דָּרָא וְדָרָא, דְּעָבִיד דִּינָא בְּחַיָּיבֵי עָלְמָא, חֶדְוָה וְתוּשְׁבַּחְתָּא קַמֵּי קֻדְשָׁא בְּרִיךְ הוּא.

52. And if you claim that we learned that there is no joy before the Holy One, blessed be He, when He passes His Judgment on the sinners, come and behold: when Judgment is delivered on the wicked, there is joy and exultation before Him, because they are removed from this world. But, when is there joy? When the time that He has waited for them TO REPENT is over, and they have not returned to Him from sinning. But if Judgment is delivered on them before their time has come, and the measure of their sins has not yet been completed, it is, as it is written: "the iniquity of the Emori is not yet full" (Beresheet 15:16). THIS MEANS THAT THERE STILL IS A CHANCE THAT THEY MAY REPENT; thus, there is no joy. And there is grief before Him because of their destruction.

52. וְאִי תֵּימָא, הָא תְּנִינָן, דְּלֵית חֶדְוָה קַמֵּי קֻדְשָׁא בְּרִיךְ הוּא, כַּד אִיהוּ עָבִיד דִּינָא בְּחַיָּיבֵיָא. אֶלָּא תָּא חֲזֵי, בְּשַׁעְתָּא דְּאִתְעֲבִיד דִּינָא בְּחַיָּיבֵיָא, חֶדְוָון וְתוּשְׁבְּחָן קַמֵּיהּ, עַל דְּאִתְאֲבִידוּ מֵעָלְמָא, וְהָנֵי מִילֵי, כַּד מָטָא הַהוּא זִמְנָא, דְּאוֹרִיךְ לוֹן, וְלָא תָאבָן לְגַבֵּיהּ מֵחוֹבַיְיהוּ, אֲבָל אִי אִתְעֲבִיד בְּהוֹ דִּינָא, עַד לָא מָטָא זִמְנַיְיהוּ, דְּלָא אִשְׁתַּלִּים חוֹבַיְיהוּ, כד״א כִּי לֹא שָׁלֵם עֲוֹן הָאֱמֹרִי עַד הֵנָּה, כְּדֵין לֵית חֶדְוָה קַמֵּיהּ, וּבָאִישׁ קַמֵּיהּ עַל דְּאִתְאֲבִידוּ.

53. But, you might ask: If their time has not come yet, then why should Judgment be delivered on them? Because it is they who inflict the punishment on themselves, as the Holy One, blessed be He, would never punish them before their time has come. Because they associate with Yisrael in an effort to harm them, He passes His Judgment on them and entirely removes them from the world before their time is up. And now there is grief before Him, FOR HE DESTROYED THEM BEFORE THEIR TIME. This is also the reason why He drowned the Egyptians in the sea and destroyed the enemies of Yisrael in the days of Yehoshafat. They were all destroyed before their time because they wanted to harm the nation of Yisrael.

53. וְאִי תֵּימָא, אִיהוּ, עַד לָא מָטוֹ זְמַנַּיְיהוּ, אַמַּאי עָבִיד בְּהוֹ דִּינָא. אֶלָּא אִינּוּן גָּרְמִין בִּישָׁא לְגַרְמַיְיהוּ, דְּהָא קֻדְשָׁא בְּרִיךְ הוּא לָא עָבִיד בְּהוֹ דִּינָא, עַד לָא מָטָא זְמַנַּיְיהוּ, אֶלָּא, בְּגִין דְּמִשְׁתַּתְּפֵי בַּהֲדַיְיהוּ דְּיִשְׂרָאֵל, לְאַבְאָשָׁא לוֹן, וּבְגִין כָּךְ עָבִיד בְּהוֹ דִּינָא, וְאוֹבִיד לוֹן מֵעָלְמָא בְּלָא זְמְנָא, וְדָא הוּא דְּאַבְאִישׁ קָמֵיהּ. וּבְגִין כָּךְ אַעֲבַר מִצְרָאֵי בְּיַמָּא, וְאוֹבִיד שַׂנְאֵיהוֹן דְּיִשְׂרָאֵל בִּימֵי יְהוֹשָׁפָט. וְכֵן כֻּלְּהוֹ, דְּהָא בְּגִינֵיהוֹן דְּיִשְׂרָאֵל אִתְאֲבִידוּ בְּלָא זְמְנָא.

54. So only when the time that He waits for them is completed, and they do not mend their ways, is their destruction a cause for joy and exaltation before Him. The only exception was the time when the Temple was destroyed, because even though their time for angering Him had expired, there was no joy before Him. From that time onward, there has been happiness neither above nor below.

54. אֲבָל כַּד אִשְׁתְּלִים זְמְנָא דְּאוֹרִיךְ לוֹן, וְלָא תָבוּ, כְּדֵין חֶדְוָה וְתוּשְׁבַּחְתָּא קָמֵיהּ עַל דְּאִתְאֲבִידוּ מֵעָלְמָא. בַּר בְּזִמְנָא דְּאִתְחָרִיב בֵּי מַקְדְּשָׁא, דְּאַף עַל גַּב דְּאִשְׁתְּלִים זְמְנָא דִּלְהוֹן, דְּאַרְגִּיזוּ קָמֵיהּ, לָא הֲוָה חֶדְוָה קָמֵיהּ, וּמֵהַהוּא זְמְנָא, לָא הֲוָה חֶדְוָה לְעֵילָא וְתַתָּא.

9. "For yet seven days"
Learning the words that compose these powerful verses help us understand the spiritual dangers associated with the wasting of one's sperm. The negative forces in our midst automatically attach themselves to any gateway where the greatest Light can shine. This is Yesod in the Upper World, and the sexual organ in the physical world.
The Kabbalist, however, does not consider the vague concepts of morality and codes of right and wrong as motivation for maintaining sexual relations within the spiritual confines of marriage. Rather, it is our own spiritual understanding of the metaphysical forces at work, including the laws of cause and effect, that will provide the impetus. Historically, religious and moral authorities, according to the Kabbalist, have not been granted great influence in regulating sexual relations. Instead, individual people must be empowered with knowledge that can assist them in understanding the consequences of their actions. If they are to be truly motivated, people must recognize the benefits to themselves derived from any particular spiritual action

55. "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights" (Beresheet 7:4). Rabbi Yehuda said: What is the meaning of these forty days and forty nights? These forty days are to strike the wicked of the world, as is written: "forty strikes he may hit him and not exceed" (Devarim 25:3), corresponding to the "four winds of the world," WHICH ARE THE SECRET OF CHOCHMAH, BINAH, TIFERET, AND MALCHUT. As each one has ten, THERE ARE ALTOGETHER FORTY. For Man was created from the four winds of the world. So, the verse continues: "And every living substance that I have made will I destroy from the face of the earth." Forty strikes are needed to destroy the world.

55. כִּי לְיָמִים עוֹד שִׁבְעָה אָנֹכִי מַמְטִיר עַל הָאָרֶץ אַרְבָּעִים יוֹם וְאַרְבָּעִים לָיְלָה וגו׳. רַבִּי יְהוּדָה אָמַר הָנֵי אַרְבָּעִים יוֹם וְאַרְבָּעִים לָיְלָה, מַאי עֲבִידְתַּיְיהוּ, אֶלָּא, אַרְבָּעִים יוֹם לְאַלְקָאָה חַיָּיבֵי עָלְמָא, וּכְתִיב אַרְבָּעִים יַכֶּנּוּ לֹא יוֹסִיף, לְקֻבֵּל אַרְבַּע סִטְרֵי עָלְמָא, לְכָל חַד עֲשָׂרָה, בְּגִין דְּב״נ מֵאַרְבַּע סִטְרֵי עָלְמָא אִתְבְּרֵי, וְעַל דָּא וּמְחִיתִי אֶת כָּל הַיְקוּם, וְאִצְטְרִיךְ אַרְבָּעִים לְאַלְקָאָה וּלְאִתְמְחֵי עָלְמָא.

56. Rabbi Yitzchak was visiting Rabbi Shimon, and he asked him about the verse that states: "And the earth was corrupt before the Elohim." Now, if it was man who sinned and was corrupt, what was the earth's sin? Rabbi Shimon answered, as it is written: "for all flesh had corrupted his way upon earth" and, also, "And the land was defiled, therefore I did visit the iniquity thereof upon it" (Vayikra 8:25). So it is mankind that sins. But if you ask what is the sin of the earth, you should know that mankind constitutes the essence of the earth. If mankind corrupts it, it has become corrupted. This is proven by the verse: "And Elohim saw the earth and beheld it was corrupt, for all flesh had corrupted their way upon the earth."

56. רַבִּי יִצְחָק הֲוָה שְׁכִיחַ קָמֵיהּ דְּרַבִּי שִׁמְעוֹן, אָמַר לוֹ הַאי קְרָא דִּכְתִיב וַתִּשָּׁחֵת הָאָרֶץ לִפְנֵי הָאֱלֹקִים, אִי בְּנֵי נָשָׁא חָטָאן, אַרְעָא בְּמָה. אָמַר לוֹ, בְּגִין דִּכְתִיב כִּי הִשְׁחִית כָּל בָּשָׂר אֶת דַּרְכּוֹ, כְּמָה דְּאִתְּמַר, כְּגַוְונָא דָא, וַתִּטְמָא הָאָרֶץ וָאֶפְקֹד עֲוֹנָהּ עָלֶיהָ. אֶלָּא בְּנֵי נָשָׁא חָטָאן, וְאִי תֵּימָא אַרְעָא בְּמָה, אֶלָּא עִקָּרָא דְּאַרְעָא בְּנֵי נָשָׁא אִינּוּן, וְאִינּוּן מְחַבְּלִין אַרְעָא, וְהִיא אִתְחַבָּלַת, וּקְרָא אוֹכַח, דִּכְתִיב וַיַּרְא אֱלֹקִים אֶת הָאָרֶץ וְהִנֵּה נִשְׁחָתָה כִּי הִשְׁחִית כָּל בָּשָׂר אֶת דַּרְכּוֹ עַל הָאָרֶץ.

57. תָּא חֲזֵי, כָּל חֲטָאוֹי דְּבַר נָשׁ, כָּלְהוֹ חַבָּלוּתָא דִּילֵיהּ, תַּלְיָין בִּתְשׁוּבָה, וְחֶטְאָה דְּאוֹשִׁיד זַרְעָא עַל אַרְעָא, וּמְחַבְּלָא אָרְחֵיהּ, וְאַפִּיק זַרְעָא עַל אַרְעָא, מְחַבֵּיל לֵיהּ, וּמְחַבֵּיל אַרְעָא. וַעֲלֵיהּ כְּתִיב נִכְתַּם עֲוֹנֵךְ לְפָנַי, וּכְתִיב בֵּיהּ כִּי לֹא אֵל חָפֵץ רֶשַׁע אָתָּה לֹא יְגוּרְךָ רָע, בַּר בִּתְשׁוּבָה סַגִּי. וּכְתִיב וַיְהִי עֵר בְּכוֹר יְהוּדָה רַע בְּעֵינֵי ה׳ וַיְמִיתֵהוּ ה׳, וְהָא אִתְּמַר.

57. Come and behold: all of Man's sins and corruption can be atoned for by repentance. But by the sin of spilling his seed on the earth, Man corrupts himself and the earth as well. And of such a person, it is written: "The stain of your iniquity remains before me," (Yirmeyah 2:22) and "For you are not an El that has pleasure in wickedness, evil shall not sojourn with you" (Tehilim 5:5). THIS MEANS THAT A PERSON WHO WASTES HIS SEMEN ON THE EARTH IS CALLED EVIL (BAD), AND HE SHALL NOT SOJOURN ANYMORE WITH THE HOLY ONE, BLESSED BE HE. IN OTHER WORDS, HE SHALL NOT ACCEPT HIS REPENTANCE, except after great penitence. It is also written that "Er, Yehuda's firstborn, was wicked in the eyes of Hashem; and Hashem slew him" (Beresheet 38:7), as already explained elsewhere.

58. אָמַר לוֹ אַמַּאי דָּאִין קֻדְשָׁא בְּרִיךְ הוּא עָלְמָא בְּמַיָא, וְלָא בְּאֶשָׁא, וְלָא בְּמִלָּה אָחֳרָא. אָמַר לוֹ רָזָא הוּא, דְּהָא אִינּוּן חַבִּילוּ אָרְחַיְיהוּ, בְּגִין דְּמַיִין עִלָּאִין וּמַיִין תַּתָּאִין לָא אִתְחַבְּרוּ דְּכַר וְנוּקְבָא כִּדְקָא יָאוֹת, מַאן אִינּוּן דְּחַבִּילוּ אָרְחַיְיהוּ, כְּגַוְונָא דָּא מַיִין דְּכוּרִין וְנוּקְבֵי. וְעַל דָּא אִתְדָּנוּ בְּמַיָא, בַּמֶּה דְּאִינּוּן חָבוּ.

58. Rabbi Yehuda asked: Why did the Holy One, blessed be He, bring his Judgment on the world--NAMELY, THE GENERATION OF THE FLOOD--punishing them with water and not with fire or something else? Rabbi Shimon replied that there is a secret behind this. As they corrupted their ways, the upper waters and the lower waters were unable to join as the male and the female ought. Anyone who corrupts his ways also corrupts the male and female waters. THIS MEANS THAT HE CAUSES A DEFECT IN THE MALE AND FEMALE WATERS, PREVENTING THEM FROM BEING CONNECTED WITH EACH OTHER. So, they were punished by water, just as they had sinned.

59. וּמַיִין הֲווֹ רְתִיחָן וּפְשָׁטוּ מַשְׁכָא מִנַּיְיהוּ, כְּמָה דְּחַבִּילוּ אָרְחַיְיהוּ בְּמַיִין רְתִיחָן, דִּינָא לָקֳבֵל דִּינָא, הה״ד נִבְקְעוּ כָּל מַעְיְינוֹת תְּהוֹם רַבָּה, דָּא מַיִין תַּתָּאִין. וַאֲרֻבּוֹת הַשָּׁמַיִם נִפְתָּחוּ, דָּא מַיִין עִלָּאִין. מַיִין עִלָּאִין וְתַתָּאִין.

59. These waters were boiling and they skinned them alive, just like they corrupted their ways in boiling water. "One Judgment against another" MEANS THAT HE PUNISHED THEM MEASURE FOR MEASURE. "All the fountains of the great deep broke open," (Beresheet 7:11) refers to the lower waters, while "and the windows of heaven were opened" refers to the upper waters. THUS THEY WERE PUNISHED BY both-upper and lower waters.

60. רַבִּי חִיָּא וְרַבִּי יְהוּדָה, הֲווֹ אָזְלֵי בְּאָרְחָא, וּמָטוֹ לְגַבֵּי טוּרִין רַבְרְבָן, וְאַשְׁכָּחוּ בֵּינֵי טוּרַיָא, גַּרְמֵי בְּנֵי נָשָׁא, דַּהֲווֹ מֵאִינּוּן בְּנֵי טוֹפָנָא, וּפְסָעוּ תְּלַת מְאָה פְּסִיעָן, בְּגַרְמָא חָדָא. תְּוָוהוּ, אֲמָרוּ, הַיְינוּ דַּאֲמָרוּ חַבְרָנָא, דְּאִינּוּן לָא הֲווֹ מִסְתָּפֵי מִדִּינָא דְּקֻדְשָׁא בְּרִיךְ הוּא, כְּמָה דִּכְתִיב וַיֹּאמְרוּ לָאֵל סוּר מִמֶּנּוּ וְדַעַת דְּרָכֶיךָ לֹא חָפָצְנוּ. מָה עֲבָדוּ, הֲווֹ סְתִימִין בְּרַגְלַיְיהוּ, מִבּוּעֵי תְּהוֹמָא, וּמַיִין נָפְקִין רְתִיחָן, וְלָא יְכִילוּ לְמֵיקַם בְּהוֹ, עַד דַּהֲווֹ נִשְׁמָטִין, וּנְפָלוּ בְּאַרְעָא וּמַיְיתִין.

60. Rabbi Chiya and Rabbi Yosi were walking on their way. Reaching some great mountains, they found human bones that belonged to the generation of the Flood. They walked alongside one of these bones, which measured three hundred steps. Astonished, they said to each other: This clarifies what our friends have said, that they did not fear the Judgment of the Holy One, blessed be He, as is written: "They said to El, depart from us, for we do not desire the knowledge of your ways" (Iyov 21:14). So what did they do? They clogged the fountains of the deep with their feet. But the waters were too hot, and when they could no longer bear it, they slipped, fell on the ground, and eventually died.

10. "And Noach begot three sons"
We receive assistance in purifying our souls from the Hand of the Creator Himself, who literally removes the soul, cleanses it, renews it from one of the Three Upper Worlds discussed here, and then gently returns it to our being. This process, which occurs as we meditate upon the Zohar, is subtle and unobserved by the human senses.

61. וַיּוֹלֶד נֹחַ שְׁלֹשָׁה בָנִים וגו׳. אָמַר רַבִּי חִיָּא לְרַבִּי יְהוּדָה, תָּא וְאֵימָא לָךְ מִלֵּי דְּשָׁמַעְנָא בְּהַאי, מְתָל, לְבַר נָשׁ דְּאָעֵיל לְנוּקְבָא אִיבָּא דְּמָעָהָא בְּזִמְנָא חָדָא, וְנָפְקֵי תְּרֵין אוֹ תְּלָתָא בְּנִין, חַד מִתְפָּרְשָׁא מֵאָחֳרָא, בְּאוֹרְחוֹי, בְּעוֹבָרוֹי, דָּא זַכָּאָה, וְדָא חַיָּיבָא, וְדָא בֵּינוֹנִי, אוֹף הָכָא נָמֵי, תְּלַת קְטֵרֵי דְּרוּחָא אָזְלִין, וְשָׁטָאן, וְאִתְכְּלִילָן בִּתְלַת עָלְמִין.

61. "And Noach begot three sons" (Beresheet 5,32): Rabbi Chiya said to Rabbi Yosi: Come and let me tell you what I have heard about this. It resembles a situation in which a man mates with his wife once, and then two or three children are born. Each one is different from the other in his ways and character: one is virtuous, one is wicked, and one is average. So there are three strands of the spirit that stretch out, fly, and are included within three worlds: BRIYAH, YETZIRAH, AND ASIYAH.

62. תָּא חֲזֵי, נִשְׁמָתָא נָפְקַת, וְאָעֵיל בֵּין טוּרֵי פְּרוֹדָא, וְאִתְחַבַּר רוּחָא בְּנִשְׁמָתָא, נָחֵית לְתַתָּא, אִתְחַבַּר נֶפֶשׁ בְּרוּחַ, וְכֻלְּהוֹ אָזְלֵי וּמִתְחַבְּרִין דָּא עִם דָּא, אֲמַר רַבִּי יְהוּדָה, נֶפֶשׁ וְרוּחַ כְּלִילָן דָּא עִם דָּא, נִשְׁמָתָא שַׁרְיָא בְּאָרְחוֹי דְּבַר נָשׁ, וְהִיא מְדוֹרָא טְמִירָא דְּלָא אִתְיְדַע אַתְרָהָא.

62. Come and behold: the Neshamah emerges FROM MALE AND FEMALE OF ATZILUT, and it passes through mountains of separation INTO THE WORLDS OF BRIYAH, YETZIRAH, AND ASIYAH. There, the Ruach connects to the Neshamah. The Neshamah descends down toward the Nefesh, joins the Ruach, and they all connect with each other. Rabbi Yehuda said: The Nefesh and the Ruach are included one with the other WHEN A PERSON IS BORN IN THE WORLD. AND THERE CAN NEVER BE A NEFESH WITHOUT A RUACH. The Neshamah resides in a man's character and ways, WHICH MEANS THAT THE NESHAMAH IS NOT BORN WITH THE NEFESH AND RUACH. THEREFORE, HE SHOULD DRAW HIS NESHAMAH DOWN TO HIM BY WALKING A STRAIGHT AND GOOD PATH. The Neshamah resides in a secret compartment, whose location is unknown. IT IS BORN WITH THE SIX ENDS, WHICH ARE NEFESH, RUACH, AND THE UPPER THREE SFIROT. THESE REMAIN IN THE FEMALE PRINCIPLE OF ATZILUT, HIDDEN FROM THE RESIDENTS OF BRIYAH, YETZIRAH, AND ASIYAH.

63. אָתָא בַּר נָשׁ לְאִתְדַּכָּאָה, מְסַיְּיעִין לֵיהּ בְּנִשְׁמָתָא קַדִּישָׁא, וְדָכָאן לֵיהּ, וּמְקַדְּשִׁין לֵיהּ, וְאִקְרֵי קָדוֹשׁ. לָא זָכָה, וְלָא אָתֵי לְאִתְדַּכָּאָה, תְּרֵין דַּרְגִּין פָּתְחִין, דְּאִינּוּן נֶפֶשׁ וְרוּחַ בֵּיהּ, נִשְׁמָתָא קַדִּישָׁא לֵית בֵּיהּ. וְלָא עוֹד, אֶלָּא דְּאִי יִסְתָּאַב מְסָאֲבִין לֵיהּ, וְסִיּוּעָא דִּלְעֵילָא אַעֲדִיוּ מִינֵיהּ. מִכָּאן וּלְהָלְאָה, כָּל חַד לְפוּם אָרְחֵיהּ.

63. A person who comes to purify himself is aided with a holy Neshamah. He is then purified, sanctified, and called holy. But if he does not merit and does not come to purify himself, then only two grades-Nefesh and Ruach-are open to him; for him, there is no holy Neshamah. Not only that, but if a person comes to defile himself, then he is defiled and loses heavenly support. Therefore, each person is judged according to his ways. THAT IS WHY IF A PERSON REPENTS AND COMES TO PURIFY HIMSELF, HE WILL GET THE SUPPORT AGAIN. BUT, YOU MAY POINT OUT, WHEN A PERSON IS BORN HE RECEIVES ONLY THE NEFESH OF THE "CLEAN CATTLE." STILL, THE RUACH IS ALWAYS INCLUDED WITH THE NEFESH, AS ALREADY EXPLAINED. THUS, HE HAS THE NEFESH AND THE RUACH AS SOON AS HE IS BORN, BUT THE NESHAMAH FROM THE SIDE OF THE "PURE CATTLE" IS RECEIVED ACCORDING TO HIS DEEDS. AND THIS APPLIES TO EVERY GRADE OR LEVEL.
Tosefta (addendum)

64. קֻטּוּרֵי רָמָאי דְּקַסְטוֹרֵי דְּהַהוּא סִטְרָא אֲנַן פְּתִיחָן עַיְּינִין, פְּתִיחָן אוּדְנִין, קָל מִן קָלַיָּא נָחֵית מֵעֵילָא לְתַתָּא, מְתַבַּר טוּרִין וְטַנְרִין, מָאן אִינּוּן דְּחָמָאן וְלָא חָמָאן, אֲטִימִין אוּדְנִין, סְתִימִין עַיְּינִין, לָא חָמָאן וְלָא שָׁמְעִין, לָא יָדְעִין בְּסֻכְלְתָנוּ, חַד דְּכִלִּילָא בִּתְרֵין בְּגַוַוּיְיהוּ, דְּחָיְין לֵיהּ לְבַר.

64. We are the high ties of the greatest of fortresses. THE TERM 'TIES' REFERS TO THE NEFESH, RUACH, AND NESHAMAH, WHICH ARE CALLED 'THREE TIES.' IN OTHER WORDS, OUR NEFESH, RUACH, AND NESHAMAH ARE TIED TOGETHER IN THE CENTRAL COLUMN, WHICH IS THE STRONGEST OF ALL THE FORTRESSES. IT IS CAPABLE OF STANDING UP TO THE 'OTHER SIDE.' Therefore, the eyes and the ears are open, MEANING CHOCHMAH AND BINAH, WHO ARE CALLED 'EYES AND EARS.' A voice from the voices descends from above and smashes mountains and rocks, MEANING THAT THE CENTRAL COLUMN, WHICH IS CALLED THE 'VOICE' AND IS DA'AT, INCLUDES THE THREE VOICES OF CHOCHMAH, BINAH, AND DA'AT OF DA'AT. BUT ONLY ONE VOICE DESCENDS AND ILLUMINATES FROM ABOVE DOWNWARD AND SMASHES ALL THE STRONG KLIPOT THAT ARE CALLED 'MOUNTAINS AND ROCKS'. BUT THE TWO UPPER VOICES, WHICH ARE CHOCHMAH AND BINAH OF DA'AT, ARE NOT DRAWN DOWN. Those who see, but do not see, and who have become hard of hearing and have difficulty seeing; who do not see, do not hear, and do not know how to understand the one located and included between the two--they are pushed out.

65. אִינּוּן מִתְדַּבְּקָן בֵּיהּ בְּאִינּוּן תְּרֵי. חַד אוּמָנָא דְּאוּמָנָא, לָא שַׁרְיָא בְּגַוַוּיְיהוּ, לָא עָאלִין בֵּין סִפְרֵי קַדִּישִׁין, כָּל אִינּוּן דְּאוּמָנָא דָּא לָא שַׁרְיָא בְּגַוַוּיְיהוּ, לָא אִכְתְּבוּ בְּסִפְרֵי דְּכַרְנָיָא, אִתְמְחוּן מִסִּפְרָא דְּחַיֵּי, כְּמָא דְּאַתְּ אָמַר יִמָּחוּ מִסֵּפֶר חַיִּים וְעִם צַדִּיקִים אַל יִכָּתֵבוּ.

65. They cling to these two-MEANING TO THE TWO COLUMNS OF RIGHT AND LEFT WHICH ARE CHOCHMAH AND BINAH. While the one-the best of craftsmen, WHICH IS THE CENTRAL COLUMN AND THE MASTER CRAFTSMAN, ON WHOM ALL THE MOCHIN DEPEND-does not reside among them. THEREFORE they do not enter among the holy books. Because all those who do not have the craftsman, OR THE CENTRAL COLUMN residing among them are not written in the 'Book of Memories.' THIS MEANS THAT THEY RECEIVE NEITHER THE GREAT MOCHIN OF BINAH, WHICH IS CALLED THE 'BOOK OF MEMORIES', NOR THE 'BOOK OF LIFE.' Therefore, they are erased from the 'Book of Life' and have no share in it. As it is written: "Let them be blotted out of the book of the living, and not be written with the righteous" (Tehilim 69:28).

66. Woe to those who leave this world ERASED FROM THE 'BOOK OF LIFE.' Who shall ask about them and plead for them when they are turned over to hands of THE ANGEL Dumah, and are in the burning fire, which they can leave only on the first day of the month and on the days of Shabbat? As it is written: "And it shall come to pass, that from one new moon to another and from one Shabbat to another, shall all flesh come to worship before Me, says Hashem" (Yeshayah 66:23). When THE SHABBAT AND THE BEGINNING OF THE MONTH are over, an announcer from the north says, "The wicked shall be turned back to Sh'ol" (Tehilim 9:18). Angels of destruction then gather and attack them with four burning winds of fire in the valley of Ben Hinnom. THEY DO SO TO PUNISH THE WICKED WHO SPOILED THE FOUR ASPECTS OF CHOCHMAH, BINAH, TIFERET, AND MALCHUT.

66. וַי לוֹן כַּד יִפְקוּן מֵהַאי עָלְמָא, וַוי לוֹן, מַאן יִתְבַּע לוֹן, כַּד יִתְמַסְרוּן בִּידָא דְדוּמָה, וּיתוֹקְדוּן בְּנוּרָא דְדָלִיק וְלָא יִפְקוּן מִנֵּיהּ, בַּר בְּרֵישׁ יַרְחֵי וְשַׁבַּתֵּי, כד״א וְהָיָה מִדֵּי חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבֹא כָל בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר ה׳. לְבָתַר כְּרוֹזָא דִּבְסִטַר צָפוֹן אַכְרֵיז עֲלַיְיהוּ וַאֲמַר יְשׁוּבוּ רְשָׁעִים לִשְׁאוֹלָה וגו׳. כַּמָּה חֲבִילֵי טְרִיקִין אִתְכַּנְּשׁוּ עֲלַיְיהוּ, בְּאַרְבַּע סִטְרִין אֶשָּׁא מִלַּהֲטָא בְּגֵי בֶּן הִנֹּם.

67. They are visited three times a day DURING THE THREE PERIODS OF MATING BETWEEN ZEIR ANPIN AND THE FEMALE PRINCIPLE. THESE VISITS OCCUR DURING THE THREE PRAYERS OF EACH DAY TO EASE THEIR PUNISHMENT. Not only that, but when Yisrael says aloud, 'Amen, may the great name of Hashem be praised,' during the Kadish, THEN THERE IS MATING IN THE UPPER WORLDS, and the Holy One, blessed be He, is filled with compassion and mercy and forgives all. Then He signals to the angel appointed over the gates of Gehenom, whose name is Samariel and who has three keys with which he opens the three gates to the side of the desert. And then they see the light of this world, AND IMMEDIATELY as a fiery smoke comes and conceals the ways OF LIGHT AND IT BECOMES DARK.

67. תְּלַת זִמְנִין בְּיוֹמָא מִתְפַּקְדָן, וְלָא עוֹד אֶלָּא בְּזִמְנָא דְיִשְׂרָאֵל אֲתִיבוּ בְּקוֹל רָם אָמֵן יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ, קַדְשָׁא בְּרִיךְ הוּא אִתְמְלֵי רַחֲמִין, וְחַיֵּיס עַל כֹּלָּא, וְרָמִיז לְמַלְאָכָא דְּמִמְּנָא עַל תַּרְעֵי דְּגֵיהִנֹּם, סמריאל שְׁמֵיהּ, וּתְלַת מַפְתְּחָן בִּידֵיהּ, וּפְתַח תְּלַת תַּרְעִין דִּבְסִטַר מַדְבְּרָא, וְחָמָאן נְהוֹרָא דְּהַאי עָלְמָא, אָתָא תְּנָנָא דְנוּרָא, וְסָתִים אוֹרְחִין.

68. כְּדֵין תְּלַת מְמַנָּן, דְּתִחוֹת יְדַיְיהוּ תְּלַת מַגְרוֹפִין, מְנַשְּׁבָן בִּידַיְיהוּ, וַאֲתִיבוּ תְּנָנָא לְאַתְרַיְיהוּ. וְרַוְוחִין לוֹן שַׁעֲתָא וּפַלְגוּת שַׁעֲתָא, וּלְבָתַר תַּיְיבִין לְאֲשַׁיְיהוּ. וְכֵן תְּלַת זִמְנִין בְּיוֹמָא, וּבְכָל זִמְנִין דְּאָמְרֵי יִשְׂרָאֵל אָמֵן יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ וכו׳ אִינּוּן רַוְוחִין לוֹן. זַכָּאִין אִינּוּן צַדִּיקַיָּיא דְּאוֹרְחַיְיהוֹן מְנַהֲרָא בְּהַהוּא עָלְמָא, לְכָל סִטְרִין, כד״א וְאוֹרַח צַדִּיקִים כְּאוֹר נוֹגַהּ הוֹלֵךְ וְאוֹר עַד נְכוֹן הַיּוֹם.
(עַד כָּאן לְשׁוֹן הַתּוֹסֶפְתָּא).

11. The punishment in Gehenom
A positive and healthy fear of sin can inspire us to pursue spiritual development, thereby avoiding the negative repercussions inherent in our world of cause and effect.

69. Rabbi Aba said that in Gehenom, there are compartments upon compartments, seconds, thirds, and so on until seven--our friends have already explained this issue. Happy are the righteous who guard themselves from the sins of the wicked and do not follow in their paths nor defile themselves. For when a person who has become impure dies, he passes onto the World of Truth and goes down into Gehenom. There he descends, until he reaches the lowest compartment.

69. רַבִּי אַבָּא אָמַר בַּגֵּיהִנֹּם אִית מְדוֹרִין עַל מְדוֹרִין, תִּנְיָינִין תְּלִיתָאִין עַד שֶׁבַע, וְהָא אוֹקְמוּהָ חַבְרַיָּיא. וְזַכָּאִין אִינּוּן צַדִּיקַיָּא, דְּאִינּוּן מִסְתַּמְּרִין מֵחוֹבֵי חַיָּיבַיָּא, וְלָא אָזְלֵי בְּאָרְחַיְיהוּ, וְלָא מִסְתָּאֲבֵי בְּהוּ, וְכָל מַאן דְּאִסְתָּאַב, כַּד אָזִיל לְהַהוּא עָלְמָא, נָחִית לְגֵיהִנֹּם, וְנָחִית עַד מְדוֹרָא תַּתָּאָה.

70. And there are two compartments close to each other that are called Sh'ol and Avadon. Whoever reaches Sh'ol is judged and punished there and is then raised to a different, but higher, compartment. This continues until he is released from there. But those who go down and reach Avadon are never raised from there again. That is why it is called Avadon (lost), because they are lost there forever.

70. וּתְרֵין מְדוֹרִין אִינּוּן, דְּסָמִיכִין דָּא עִם דָּא, שְׁאוֹל וַאֲבַדּוֹן. מָאן דְּנָחִית לִשְׁאוֹל דַּיְינִין לֵיהּ תַּמָּן, וּמְקַבֵּל עָנְשֵׁיהּ, וּסְלִיקוּ לֵיהּ לְמִדּוֹרָא אָחֳרָא עִלָּאָה, וְכֵן דַּרְגָּא בָּתַר דַּרְגָּא, עַד דְּאִנּוּן סָלְקִין לֵיהּ. אֲבָל מָאן דְּנָחִית לַאֲבַדּוֹן, לָא סָלְקִין לֵיהּ לְעָלְמִין, וּבְגִין כְּרָאקְרֵי אֲבַדּוֹן, דְּהָא אָבִיד הוּא מִכֹּלָּא.

71. תָּא חֲזֵי, נֹחַ זַכָּאָה, הֲוָה אַתְרֵי בְּבְנֵי דָרֵיהּ, וְלָא הֲווֹ שָׁמְעֵי לֵיהּ, עַד דְּקֻדְשָׁא בְּרִיךְ הוּא אַיְתֵי עֲלַיְיהוּ דִינָא דְּגֵיהִנֹּם. מַאי דִינָא דְּגֵיהִנֹּם, אֶשָּׁא וְתַלְגָא, מַיָּיא וְאֶשָּׁא, דָּא צְנִינָא וְדָא רְתִיחָא. וְכֻלְּהוֹ בְּדִינָא דְּגֵיהִנֹּם אִתְדָּנוּ, וְאִתְאֲבִידוּ מֵעָלְמָא.

71. Come and behold: Noach the righteous warned the people of his generation, but they did not heed him until the Holy One, blessed be He, brought the punishment of Gehenom upon them. What is the punishment Gehenom? It is fire and snow, water and fire; the first is cold, the other boiling. And all of that generation were sentenced to punishment in Gehenom and lost from the world.

72. וּלְבָתַר, אִתְקַיָּים עָלְמָא כִּדְקָא חָזֵי לֵיהּ, וְעָאל נֹחַ בַּתֵּיבָה, וְאָעִיל בָּהּ כָּל זִינָא וְזִינָא דְּעָלְמָא. וַהַאי נֹחַ עֵץ עוֹשֶׂה פְּרִי הֲוָה, וְנָפְקוּ מִן תֵּיבָה כָּל זְיָינֵי עָלְמָא, כְּגַוְונָא דִּלְעֵילָא.

72. After that punishment, the world was able to exist and function correctly. Noach entered the ark and brought into it all the species of living creatures of the world. So, of course, Noach was a tree that begot fruit, MEANING THAT HE WAS YESOD WHO IS CALLED RIGHTEOUS. And then all the species of the world emerged from the ark just as it happened above--MEANING JUST AS YESOD AND MALCHUT ABOVE.

73. תָּא חֲזֵי, כַּד הַאי עֵץ עוֹשֶׂה פְּרִי אִתְחַבַּר בְּעֵץ פְּרִי, כָּל אִינּוּן זַיְינִין דִּלְעֵילָא, חֵיוָון רַבְּרְבָן וּזְעֵירָן, וְכַמָּה זַיְינִין, וְכָל חַד לְזִינֵיהּ, כד״א חַיּוֹת קְטַנּוֹת עִם גְּדוֹלוֹת. כְּגַוְונָא דָא נֹחַ בַּתֵּיבָה, וְכֻלְּהוֹ נָפְקוּ מִן תֵּיבוּתָא, וְאִתְקַיָּים עָלְמָא כְּגַוְונָא דִּלְעֵילָא. וּבְגִינֵי כָּךְ נֹחַ אִישׁ הָאֲדָמָה אִקְרֵי. נֹחַ אִישׁ צַדִּיק אִקְרֵי, וְהָא אוֹקְמוּהָ.

73. Come and behold: when the tree that begets fruit, YESOD OF ZEIR ANPIN, is joined with the Fruit Tree, WHICH IS MALCHUT, then all the species of above-big and small animals and all their varieties-come forward, each with other members of its species. As it is written: "both small and great beasts" (Tehilim 104:25). So was the case with Noach and the ark. They all emerged from the ark, MEANING THEY ALL WERE CORRECTED WHILE THEY WERE IN THE ARK. IT IS THE SAME WITH THE OFFSPRING ABOVE, WHO RECEIVE THEIR CORRECTION FROM MALCHUT. And the world exists just as IT DOES above. And this is why Noach is called the Man of the Earth and "a just man," MEANING THAT THE RIGHTEOUS IS JUST AS IS YESOD ABOVE, as has been previously explained.

74. רַבִּי חִיָּא אָמַר, תְּלַת מְאָה שְׁנִין, עַד לָא אָתֵי טוֹפָנָא, הֲוָה נֹחַ אַתְרֵי בְּהוֹ, עַל עוֹבְדֵיהוֹן, וְלָא הֲווֹ שָׁמְעִין לֵיהּ, עַד דְּקֻדְשָׁא בְּרִיךְ הוּא אַשְׁלִים זִמְנָא דְּאוֹרִיךְ לוֹן, וְאִתְאֲבִידוּ מֵעָלְמָא. תָּא חֲזֵי, מַה כְּתִיב לְעֵילָא וַיְהִי כִּי הֵחֵל הָאָדָם לָרוֹב עַל פְּנֵי הָאֲדָמָה, וּבָנוֹת יוּלְדוּ לָהֶם, וַהֲווֹ אָזְלִין עֲרִטִילָאִין לְעֵינֵיהוֹן דְּכֹלָּא, מַה כְּתִיב וַיִּרְאוּ בְּנֵי הָאֱלֹקִים אֶת בְּנוֹת הָאָדָם וגו׳, וְדָא הֲוָה יְסוֹדָא וְעִקָּרָא לְמֵיגַד בְּחוֹבֵיהוֹן, עַד דְּגָרִים לוֹן לְאִשְׁתֵּצָאָה מֵעָלְמָא. וּבְגִין כָּךְ אִתְמַשְׁכָּאן בָּתַר יֵצֶר הָרָע, וּבְגִזְעוֹי וְשָׁרְשׁוֹי, וְדָחוֹ מְהֵימְנוּתָא קַדִּישָׁא מִבֵּינַיְיהוּ, וְאִסְתָּאֲבוּ, כְּמָה דְּאִתְּמַר. בְּגִין כָּךְ קֵץ כָּל בָּשָׂר בָּא לְפָנַי לַאֲלָפָא קָטֵיגוֹרְיָיא עֲלַיְיהוּ.

74. Rabbi Chiya said: For 300 years before the Great Flood, Noach warned them to change their ways but they did not listen to him until the time when the Holy One, blessed be He, had finished waiting for them to repent. THIS IS AS WRITTEN: "YET HIS DAYS SHALL BE A HUNDRED AND TWENTY YEARS." Then they were lost from the world. Come and behold: IN THE PREVIOUS PORTION OF THE WEEK, it is written: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born to them" (Beresheet 6:1). And they went naked in front of all. And then, what is written? "And the sons of Elohim saw the daughters of men (Beresheet 6:2). This was the main cause THAT BROUGHT THEM to continue sinning until it finally caused them to be destroyed. And because of that they followed the evil inclination, held fast to its trunk and roots, rejected the Holy faith among themselves, and became defiled. So it is written: "The end of all flesh has come before me" (Beresheet 6:13), to teach that they were enticed.

12. "The end of all flesh"
When the Angel of Death is given free rein as a result of the accumulated negative actions of mankind, his power becomes vastly enlarged. Even innocent souls who inadvertently cross his path fall victim to his powers of death and destruction. Nevertheless, Noah was able to find refuge within the Ark. The Zohar reveals that the Zohar itself is an embodiment of the Ark, and can therefore provide protection in times of chaos and destruction.

75. וַיֹּאמֶר אֱלֹקִים אֶל נֹחַ קֵץ כָּל בָּשָׂר בָּא לְפָנַי. רַבִּי יְהוּדָה פָּתַח הוֹדִיעֵנִי ה׳ קִצִּי וּמִדַּת יָמַי מָה הִיא אֵדְעָה מָה חָדֵל אָנִי. אָמַר דָּוִד קַמֵּי קֻדְשָׁא בְּרִיךְ הוּא תְּרֵין קְצִין אִינּוּן, חַד לִימִינָא וְחַד לִשְׂמָאלָא, וְאִינּוּן תְּרֵין אוֹרְחִין לְמֵהַךְ בְּהוֹ בְּנֵי נָשָׁא לְהַהוּא עָלְמָא. קֵץ לִימִינָא, דִּכְתִיב לְקֵץ הַיָּמִין, וְקֵץ לִשְׂמָאלָא, דִּכְתִיב קֵץ שָׂם לַחֹשֶׁךְ וּלְכָל תַּכְלִית הוּא חוֹקֵר אֶבֶן אֹפֶל וְצַלְמָוֶת. מַאי וּלְכָל תַּכְלִית הוּא חוֹקֵר, מַאן הוּא חוֹקֵר, אֶלָּא הַהוּא קֵץ לִשְׂמָאלָא דְּמַחְשִׁיךְ אַפֵּיהוֹן דִּבְרִיָּיתָא.

75. Elohim said to Noach, "The end of all flesh has come before me" (Beresheet 6:13). Rabbi Yehuda related this verse to the one reading, "Hashem, make me know my end and the measure of my days what it is; Let me know how short lived I am" (Tehilim 9:5). King David said to the Holy One, blessed be He,: There are two 'ends,' one on the right and one on the left. And they are two paths for man to walk to the World of Truth. THERE is an end to the right, because it is written: "at the end of the days (also: 'right')" (Daniel 12:13). And THERE ALSO IS an "end of the left," as is written: "He sets an end to darkness, and the ending of all things does he investigate; the stones of darkness and the shadow of death" (Iyov 28:30). Who is the investigator? He is none other than the end who is to the left; HE IS THE INVESTIGATOR who brings darkness upon the faces of the creatures.

76. קֵץ לִימִינָא, כִּדְקָאֲמָרָן, דִּכְתִיב לְקֵץ הַיָּמִין. אָמַרלוֹקֻדְשָׁא בְּרִיךְ הוּא לְדָנִיֵּאל, וְאַתָּה לֵךְ לַקֵּץ וְתָנוּחַ. אָמַרלוֹמְנוּחָה בְּהַאי עָלְמָא, אוֹ בְּהַהוּא עָלְמָא, אָמַרלוֹבְּהַהוּא עָלְמָא, כד״א יָנוּחוּ עַל מִשְׁכְּבוֹתָם. אָמַרלוֹבְּזִמְנָא דִיקוּמוּן מֵעֲפָרָא, אֵיקוּם בֵּינַיְיהוּ, אוֹ לָאו, אָמַרלוֹוְתַעֲמוֹד, אָמַרלוֹהָא יְדַעְנָא דִּי יְקוּמוּן כִּתּוֹת כִּתּוֹת, מִנְּהוֹן דְּזַכָּאֵי קְשׁוֹט, וּמִנְּהוֹן דְּחַיָּיבֵי עָלְמָא, וְלָא יְדַעְנָא עִם מָאן מִנְּהוֹן אֵיקוּם, א״ל לְגוֹרָלֶךָ. אֲמַר לֵיהּ, הָא אֲמַרְתְּ וְאַתָּה לֵךְ לַקֵּץ, אִית קֵץ לִימִינָא, וְאִית קֵץ לִשְׂמָאלָא, וְלָא יְדַעְנָא לְאָן קֵץ, לְקֵץ הַיָּמִין, אוֹ לְקֵץ הַיָּמִים. אָמַרלוֹלְקֵץ הַיָּמִין.

76. 'The end of the right' is, as we have previously said, 'to the end of the right.' As the Holy One, blessed be He, said to Daniel: "But go your way till the end be; for you shall rest" (Daniel 12:13). Daniel asked Him: "in this world or in the World of Truth?" He answered him, In the World of truth! As it is written: "They shall rest in their resting places (Yeshayah 57:2). He asked him, At the time when they shall rise from the earth--MEANING AT THE TIME OF THE RESURRECTION OF THE DEAD - "shall I rise and be among them or not?" He answered him: "And stand." Daniel continued, "I know that at the time of the resurrection they shall rise in groups. Some of them shall be the righteous, while the others shall be the wicked of the world. But I do not know with whom shall I rise!" He answered him, "for your allotted portion," MEANING 'AMONG THE RIGHTEOUS'. He continued, But you said 'go your way till the end be.' But there is the 'end of the right' and the 'end of the left,' and I do not know to which one I will go He answered him, 'To the end of the right.'

77. אוֹף הָכָא, דָּוִד אָמַרלוֹלְקֻדְשָׁא בְּרִיךְ הוּא הוֹדִיעֵנִי ה׳ קִצִּי, מָה אִיהוּ חוּלַק עַדְבִּי, וְלָא נָח דַּעְתֵּיהּ עַד דְּאִתְבַּשַּׁר דְּיֶהֱוֵי לִימִינָא, דִּכְתִיב שֵׁב לִימִינִי. תָּא חֲזֵי אוֹף קֻדְשָׁא בְּרִיךְ הוּא אָמַרלוֹלְנֹחַ, קֵץ כָּל בָּשָׂר בָּא לְפָנַי, מָאן אִיהוּ, דָּא קֵץ, דְּאַחְשַׁךְ אַפֵּיהוּ דִּבְרִיָּיתָא, דְּאִיהוּ קֵץ כָּל בָּשָׂר.

77. Similarly, David said to the Holy One, blessed be He : "Hashem, make me know my end. What is the portion of my lot?" (Tehilim 39:5) THAT IS, HE WANTED TO KNOW HIS FATE. And he had no rest until he was told, "Sit at my right hand" (Tehilim 110:1). Come and behold: the Holy one, blessed be He, told Noach as well: "The end of all flesh has come before me." Noach asked, "which 'end'? THE 'END OF THE RIGHT' OR THE 'END OF THE LEFT'?" AND HE ANSWERED, It is the 'end' that brought darkness upon the faces of the creatures and caused the 'end' of all flesh, WHICH MEANS IT IS THE END OF THE LEFT, WHICH IS THE ANGEL OF DEATH.

78. בָּא לְפָנַי. מִכָּאן אוֹלִיפְנָא, חַיָּיבֵי עָלְמָא מַקְדִּימִין לֵיהּ, וּמְשַׁכְּן לֵיהּ עֲלַיְיהוּ, לְאַחְשָׁכָא לוֹן, דְּכֵיוָן דְּיַהֲבֵי לֵיהּ רְשׁוּתָא, נָטֵיל נִשְׁמָתָא, וְלָא נָטֵיל עַד דְּיַהֲבֵי לֵיהּ רְשׁוּתָא, וְעַל דָּא בָּא לְפָנַי, לְמֵיטַל רְשׁוּ לְאַחְשָׁכָא אַפֵּיהוּ דִּבְנֵי עָלְמָא, וּבְגִינֵי כָּךְ, וְהִנְנִי מַשְׁחִיתָם אֶת הָאָרֶץ. וְעַל דָּא, עֲשֵׂה לְךָ תֵּיבַת עֲצֵי גֹפֶר, בְּגִין לְאִשְׁתְּזָבָא, וְלָא יָכֵיל לְשַׁלְטָאָה עֲלָךְ.

78. From the words "has come before me" we learn that the wicked people of the world go out of their way to attract the Angel of Death upon themselves in order to bring darkness upon themselves. Therefore, because they give him permission, he grabs the soul. But he never takes the soul without permission. That is why THE VERSE READS, "has come before me." THIS MEANS THAT HE COMES BEFORE ME to get permission to bring darkness upon the faces of people of the world. And that is why it is written: "I will destroy them with the earth." Because I GAVE HIM PERMISSION: "make an ark of Gopher wood," on which to save yourself so that he should have no power over you.

79. תָּא חֲזֵי תְּנִינָן, בְּזִמְנָא דְּמוֹתָא אִית בְּמָתָא אוֹ בְּעָלְמָא, לָא יִתְחַזֵּי בַּר נָשׁ בְּשׁוּקָא, בְּגִין דְּאִית לֵיהּ רְשׁוּ לְמִחְבַּלָא לְחַבָּלָא כֹּלָּא. בְּגִינֵי כָּךְ אָמַרלוֹ קֻדְשָׁא בְּרִיךְ הוּא, בָּעֵי לָךְ לְאִסְתַּמְרָא, וְלָא תֶחֱזֵי גַּרְמָךְ, קַמֵּי דְּמִחַבְּלָא, דְּלָא יִשְׁלוֹט עֲלָךְ.

79. Come and behold: We have learned that when there is a plague in a city or in the world, a person should not show himself in the marketplace, because the Angel of Destruction has received permission to destroy everything. This is why the Holy one, blessed be He, told Noach, 'It behooves you to take heed and not show yourself before the Angel of Destruction, so that he may not have power to rule over you.'

80. But, you might say, who mentioned an Angel of Destruction here? It was only the onrush of the waters that BECAME A FLOOD. Now come and behold: Whether the world is stricken, or even when the world is only given over for judgment, the Angel of Destruction is in the middle of all punishment done in the world. Now, here as well, there was a Flood. The Angel of Destruction walked within the Flood, and, as a result, he was called 'THE FLOOD.' Thus, he was included within it. So the Holy One, blessed be He, told Noach to hide himself INSIDE THE ARK and not to show himself to the world.

80. וְאִי תֵּימָא מָאן יָהִיב הָכָא מְחַבְּלָא, דְּהָא מַיִין הֲווֹ וְאִתְגַּבְּרוּ. תָּא חֲזֵי, לֵית לָךְ דִּינָא בְּעָלְמָא, אוֹ כַּד אִתְמַחֵי, אוֹ כַּד אִתְמְסַר עָלְמָא בְּדִינָא, דְּלָא אִשְׁתְּכַח הַהוּא מְחַבְּלָא, דְּאָזִיל בְּגוֹ אִינּוּן דִּינִין דְּאִתְעֲבִידוּ בְּעָלְמָא. אוֹף הָכִי הָכָא, טוֹפָנָא הֲוָה, וּמְחַבְּלָא אָזִיל בְּגוֹ טוֹפָנָא, וְאִיהוּ אִקְרֵי הָכִי דְּאִתְכְּלִיל בִּשְׁמָא דָא. וְעַל דָּא, אֲמַר קֻדְשָׁא בְּרִיךְ הוּא לְנֹחַ, לְטַמְרָא גַרְמֵיהּ, וְלָא יִתְחֲזֵי בְּעָלְמָא.

81. And you may wonder how the ark survived, even though it was seen in the world through which the Angel of Destruction walked? But, as long as the face of the person is not seen by the Angel of Destruction, he cannot rule over him. And how do we know this? From Egypt. Because the verse reads: "as none of you shall go out of the door of his house until the morning" (Shemot 12: 22). The reason is that the Angel of Destruction was present OUTSIDE and could destroy anyone, and none should be seen before him. This is why Noach and all those who joined him hid within the ark. There, the Angel of Destruction had no power over them.

81. וְאִי תֵּימָא הַאי תֵּיבוּתָא אִתְחֲזֵי בְּגוֹ הַאי עָלְמָא, וּמְחַבְּלָא אָזִיל בְּגַוָּוהִי. כָּל זִמְנָא דְּלָא יִתְחֲזֵי אַפֵּי דְּב״נ קַמֵּי מְחַבְּלָא, לָא יָכִיל לְשַׁלְטָאָה עֲלֵיהּ. מְנָלָן מִמִּצְרַיִם, דִּכְתִיב וְאַתֶּם לֹא תֵצְאוּ אִישׁ מִפֶּתַח בֵּיתוֹ עַד בֹּקֶר, מַאי טַעְמָא, בְּגִין דְּאִיהוּ אִשְׁתַּכַּח, וְיָכִיל הוּא לְחַבְּלָא, וְלֹא אִצְטְרִיךְ לְאִתְחַזָּאָה קַמֵּיהּ. בְּגִין כָּךְ הֲוָה גָנִיז נֹחַ, וְכָל אִינּוּן דְּעִמֵּיהּ בְּתֵיבוּתָא, וּמְחַבְּלָא לָא יָכִיל לְשַׁלְטָאָה עֲלַיְיהוּ.

82. Rabbi Chiya and Rabbi Yosi were on their way, when they came upon the mountains of Ararat, where they observed some deep ravines which had been left from the days of the Great Flood. Rabbi Chiya told Rabbi Yosi: These ravines are from the days of the Great Flood, and the Holy One, blessed be He, has left them to stay on throughout all the generations to come, so that the sins of the wicked would not be erased before him.

82. רַבִּי חִיָּא וְרַבִּי יוֹסֵי הֲווֹ אָזְלֵי בְּאָרְחָא, אִעְרַע בְּהַנֵּי טוּרֵי דְּקַרְדּוֹ, חָמוֹ רְשִׁימִין בְּקִיעִין בְּאָרְחָא, דַּהֲווֹ מִן יוֹמֵי דְּטוֹפָנָא, א״ל רַבִּי חִיָּא לְרַ׳ יוֹסֵי, הַנֵּי בְּקִיעִין דַּהֲווֹ מִיּוֹמוֹי דְּטוֹפָנָא, וְקֻדְשָׁא בְּרִיךְ הוּא שָׁבִיק לוֹן לְדָרֵי דָרִין, בְּגִין דְּלָא יִתְמַחֵי חוֹבֵיהוֹן דְּרַשִׁיעַיָּא קַמֵּיהּ.

83. Because it is the way of the Holy One blessed be He. He desires that the righteous who fulfill His will be remembered above as well as below. He desires that their memories not be forgotten through the generations. Likewise, He also desires that the wicked who do not fulfill His will BE REMEMBERED. HE DESIRES that their sins never be forgotten and their punishments and their wicked ways always remembered, as it is written: "The stain of your iniquity remains before me" (Yirmeyah 2:22).

83. דְּכָךְ אָרְחוֹי דְּקֻדְשָׁא בְּרִיךְ הוּא, לְזַכָּאִין דְּעָבְדִין רְעוּתֵיהּ, בְּעֵי דְּיִדְכְּרוּן לְהוֹ לְעֵילָא וְתַתָּא, וְלָא יִתְנְשֵׁי דּוּכְרָנֵיהוֹן לְדָרֵי דָרִין לְטַב. כְּגַוְוָנָא דָא לְרַשִׁיעַיָּא דְּלָא עָבְדִין רְעוּתֵיהּ, בְּגִין דְּלָא יִתְנְשֵׁי חוֹבַיְיהוּ, וּלְאַדְכָּרָא עָנְשַׁיְיהוּ וְדָכְרָנֵיהוֹן לְבִישׁ לְדָרֵי דָרִין. הַיְינוּ דִּכְתִיב נִכְתָּם עֲוֹנֵךְ לְפָנַי וגו׳.

13. "Cry you with a shrill voice... poor Anatot!"
Whereas Moses was able to help generate the revelation of Light on Mount Sinai, including the state of immortality, Noah was unable to accomplish the same feat in his time. The Zohar explains that Noah was a force of one, while Moses achieved a critical mass of people through the six hundred thousand souls who stood on Sinai. Awareness and inner motivation to bring about the total removal of evil and chaos from this earth is imbued to the reader through these passages. They awaken a desire to transform our own negative nature, and to share the Light of the Zohar. According to all Kabbalists, the Zohar is the most effective of all instruments for removing the negative inclinations born into the hearts of mankind. When a critical mass of people have embraced its wisdom, we will permanently eradicate all of humanity's pain and suffering.

84. פְּתַח רַבִּי יוֹסֵי וַאֲמַר, צַהֲלִי קוֹלֵךְ בַּת גַּלִּים הַקְשִׁיבִי לַיְשָׁה עֲנִיָּה עֲנָתוֹת. הַאי קְרָא אוֹקְמוּהָ חַבְרַיָּא, אֲבָל הַאי קְרָא עַל כְּנֶסֶת יִשְׂרָאֵל אִתְּמַר. צַהֲלִי קוֹלֵךְ בַּת גַּלִּים, בְּרַתֵּיהּ דְּאַבְרָהָם אָבִינוּ. הָכֵי אוֹקְמוּהָ, בַּת גַּלִּים כְּדִכְתִיב גַּל נָעוּל. גַּלִּים אִינוּן נְהוֹרִין דְּמִתְכַּנְּשֵׁי וְאָזְלֵי וְעָאלִין לְגַוָּהּ, וּמַלְיָין לָהּ כְּדִכְתִיב שִׁלְחַיִךְ פַּרְדֵּס רִמּוֹנִים.

84. Rabbi Yosi quoted: "Cry you with a shrill voice, oh daughter of Gallim! Hark, oh Laisha! Oh you, poor Anatot!" (Yeshayah 10:30). Our companions have already explained this verse, which refers to the 'Congregation of Yisrael,' WHICH IS MALCHUT. So "cry with a shrill voice, O daughter of Gallim" refers to the daughter of Avraham the Patriarch IN THE SECRET OF 'THE FATHER ESTABLISHES THE DAUGHTER.' AND HE IS CHESED THAT ASCENDED TO CHOCHMAH. AND WHEN THE DAUGHTER HAS THE MOCHIN OF ABA, SHE IS THEN CALLED BAT GALLIM (lit. 'the daughter of springs'), as it is written: "A spring (Heb. gal), which is closed" (Shir Hashirim 4:12), MEANING THAT MALCHUT IS CALLED 'GAL' OR 'SPRING' WHEN SHE RECEIVES THE MOCHIN OF 'THE FATHER,' ABA. THEREFORE, HERE SHE IS ALSO CALLED 'GALLIM' OR 'SPRINGS,' BECAUSE 'springs' refer to the UPPER Lights that gather, enter MALCHUT, and fill her. THE GATHERING OF THESE LIGHTS IS THE SECRET OF THE THREE 'VOWELS' - CHOLAM, SHURUK, AND CHIRIK. As has already been quoted: "Your shoots are a garden of pomegranates" (Shir Hashirim 4:13). SO, THE 'SHOOTS' REFER ALSO TO THE UPPER LIGHTS THAT GATHER AND ARE DRAWN INTO MALCHUT, LIKE STREAMS AND RIVERS.

85. הַקְשִׁיבִי לַיְשָׁה. כְּד״א לַיִשׁ אוֹבֵד מִבְּלִי טֶרֶף, לַיִשׁ דָּכָר, לַיְשָׁה נוּקְבָא. אַמַּאי אִקְרֵי לַיִשׁ, אִי מִשּׁוּם דִּכְתִיב לַיִשׁ גִּבּוֹר בַּבְּהֵמָה אוֹ מִשּׁוּם דִּכְתִיב לַיִשׁ אוֹבֵד מִבְּלִי טֶרֶף. אֶלָּא כֹּלָּא אִיהוּ לַיִשׁ: גְּבוּרָה תַּתָּאָה, וּדְאָתֵי מִגְּבוּרָה עִלָּאָה; לַיִשׁ אוֹבֵד מִבְּלִי טֶרֶף, בְּשַׁעֲתָא דְּאִינוּן נְחָלִין מִסְתַּלְּקִין וְלָא עָאלִין לְגַוָּהּ, כְּדֵין אִתְקְרֵי לַיְשָׁה, דַּאֲבִידַת מִבְּלִי טֶרֶף, דִּכְתִיב לַיִשׁ אוֹבֵד מִבְּלִי טֶרֶף וּבְנֵי לָבִיא יִתְפָּרְדוּ.

85. "Listen Laisha:" The word 'laisha' also appears in the verse, "The lion (Heb. laish) perishes for lack of prey" (Iyov 4:11). THIS MEANS IT IS THE OPPOSITE OF THE NAME 'GALLIM,' AS IT REFERS TO THE TIME WHEN MALCHUT, LACKING ABUNDANCE, HAS NO IMPORTANCE. 'Laish' is the masculine term; 'Laisha' is the feminine. SO WHEN THE TERM 'LAISHA' APPEARS, IT REFERS TO MALCHUT, WHICH IS THE FEMALE PRINCIPLE. AND HE ASKS, "Why is She called BY THE NAME 'Laish'? Is it because it is written: 'lion which is strongest among beasts?' (Mishlei 30:30). DOES THIS SIGNIFY THE LION'S MIGHT, or is it written to remind us that the lion perishes for lack of prey--WHICH IS BECAUSE OF LACK OF ABUNDANCE? AND HE ANSWERED: All that is said refers to 'Laish.' THE TERM 'LAISH' REFERS TO THE TIME WHEN MALCHUT IS AT THE POINT OF SHURUK, WHEN BOTH THE ASPECTS OF GVURAH AND THE LACK OF ABUNDANCE CONVERGE AND APPEAR IN HER. AT THIS STAGE, MALCHUT IS CALLED the lower Gvurah, as She is drawn down from the upper Gvurah, MEANING FROM THE GVURAH OF BINAH. AND THAT IS WHY SHE IS DESCRIBED AS THE LION, WHICH IS STRONGEST OF ALL BEASTS. But also, She is 'the lion perishes for lack of prey.' When these streams, WHICH ARE THE SUPERNAL LIGHTS, depart and do not enter her, then She is called the 'Laisha' (Lioness), which perishes for lack of prey. As is written: "The Lion perishes for lack of prey, and the lion's whelps are scattered abroad." (Iyov 4:11).

86. וּמַה דַּאֲמַר, לַיְשָׁה, הַיְינוּ עֲנִיָּה עֲנָתוֹת, מִסְּכֵנָא דְּמִסְּכֵנוּתָא, כד״א מִן הַכֹּהֲנִים אֲשֶׁר בַּעֲנָתוֹת, וּכְתִיב עֲנָתֹת לֵךְ עַל שָׂדֶיךָ. מַאי אִירְיָא. אֶלָּא כָּל זִמְנָא דְּדָוִד מַלְכָּא הֲוָה קַיָּים, אִסְתַּלַּק אֶבְיָתָר בְּעוּתְרָא וּבְכֹלָּא, לְבָתַר א״ל שְׁלֹמֹה עֲנָתוֹת לֵךְ עַל שָׂדֶיךָ.

86. And when the verses mention 'Laisha' or 'poor Anatot,' meaning the poorest of the poor, the meaning is the same as in, "of the priests that were in Anatot" (Yirmeyah 1:1), and "Anatot, get on your fields" (I Melachim 2:26). THESE TERMS OF 'ANATOT' ALWAYS INDICATE POVERTY. HE FURTHER ASKED: What does SOLOMON want to teach us BY THE TERM 'ANATOT?' And he answered: As long as King David was alive, Evyatar became wealthy and prosperous. But after that, WHEN KING DAVID DIED, EVYATAR BECAME POOR. THEN King Solomon told him, Anatot, get on your fields.

87. HE ASKED: What is the true reason that Solomon called him BY THE NAME ANATOT? WHY SHOULD HE CALL HIM WITH A NAME OF DISGRACE? AND HE ANSWERED: He wanted to tell him that during your days, my father lived in poverty, but now THAT I AM RICH, get on your fields. FOR A PERSON WHO SERVED DURING THE DAYS OF POVERTY IS NOT FIT TO SERVE DURING THE DAYS OF PROSPERITY. HE FURTHER STATED that we should now explain why Evyatar was called Anatot. Should one assume that it was because he was from Anatot? We have already learned from the verse: "And one of the sons of Achimelech, the son of Achitov, named Evyatar, escaped" (I Shmuel 22:20). And he came from Nov, the city of the priests. We have learned that Nov is also called Anatot and why is it called Anatot--because of the poverty and destitution to which it had been reduced by King Shaul through the slaughter of all its priestly inhabitants. Nevertheless, THIS IS NOT THE TRUE REASON FOR THE NAME, BECAUSE Anatot was the name of a village that is not Nov. Rather, King Solomon called Evyatar Anatot, "because you were afflicted (Heb. hit'anita) in all that my father was

afflicted" (I Melachim 2:26)--and because he also came from the city of Nov. So the true reason is that because King David lived in poverty in his days, he called him thus, ANATOT.

87. אַמַּאי קָרֵי לֵיהּ שְׁלֹמֹה הָכֵי, אֶלָּא אֲמַר לֵיהּ בְּיוֹמָךְ הֲוָה אַבָּא בְּמִסְכְּנוּ, וְהַשְׁתָּא לֵךְ עַל שָׂדֶיךָ. הַשְׁתָּא אִית לוֹמַר, אַמַּאי אִקְרֵי אֶבְיָתָר עֲנָתוֹת, אִי תֵּימָא דַּהֲוָה מִן עֲנָתוֹת, הָא תְּנִינָן דִּכְתִיב וַיִּמָּלֵט בֵּן אֶחָד לַאֲחִימֶלֶךְ בֶּן אֲחִיטוּב וּשְׁמוֹ אֶבְיָתָר, וְהוּא מִנּוֹב הֲוָה, דְּהָא נוֹב עִיר הַכֹּהֲנִים הֲוָה. וְאע״פ דַּאֲמָרוּ דְּהִיא נוֹב הִיא עֲנָתוֹת, וְאַמַּאי אִקְרֵי עֲנָתוֹת, בְּגִין דְּנָחֲתַת לְמִסְכְּנוּ, וְאִתְאֲבִיד קַרְתָּא עַל יְדָא דְשָׁאוּל, וְאִתְאֲבִידוּ כָּהֲנֵי. אֶלָּא עֲנָתוֹת כְּפַר הֲוָה, וְלָאו הוּא נוֹב, וְעַל דָּא קָרֵי לֵיהּ אֶבְיָתָר עֲנָתוֹת, בְּגִין דַּאֲמַר וְכִי הִתְעַנִּית בְּכֹל אֲשֶׁר הִתְעַנָּה אָבִי, וּמִקַּרְתָּא דְנוֹב הֲוָה, וְעַל מִסְכְּנוּ דְּדָוִד דַּהֲוָה בְּיוֹמוֹי, אִקְרֵי לֵיהּ הָכֵי.

88. Rabbi Chiya said that the world was in a state of poverty from the time that Adam transgressed the command of the Holy One, blessed be He, until the time when Noach came forward and offered his sacrifice, thereby settling the world. Rabbi Yosi said that the world was not settled and the land was not pure from the pollution of the serpent until Yisrael stood at Mount Sinai and held onto the Tree of Life. Only then did the world settle properly.

88. אֲמַר רַבִּי חִיָּא בְּמִסְכְּנוּתָא הֲוָה עָלְמָא, מִיּוֹמָא דַּעֲבַר אָדָם, עַל פִּקּוּדֵי קֻדְשָׁא בְּרִיךְ הוּא, עַד דְּאָתָא נֹחַ, וְקָרֵיב קָרְבָּן, וְאִתְיַישֵׁב עָלְמָא. אֲמַר ר׳ יוֹסֵי לָא אִתְיַישֵׁב עָלְמָא וְלָא נַפְקָא אַרְעָא מִזּוּהֲמָא דְנָחָשׁ, עַד דְּקָיְימוּ יִשְׂרָאֵל עַל טוּרָא דְסִינַי, וְאִתְאַחִידוּ בְּאִילָנָא דְחַיֵּי, כְּדֵין אִתְיַישֵׁב עָלְמָא.

89. And had the children of Yisrael not sinned before the Holy One, blessed be He, they would have never died, for the pollution of the serpent had been purged from them. But because of their sin, the first tablets, which brought freedom from all sins, freedom from the serpent--who is the "end of all flesh," THIS IS THE ANGEL OF DEATH--were broken.

89. וְאִלְמָלֵא דְּהָדְרוּ יִשְׂרָאֵל וְחָאבוּ קַמֵּיהּ קֻדְשָׁא בְּרִיךְ הוּא, לָא הֲווֹ מֵתִין לְעָלְמִין, דְּהָא אִתְפַּסַּק מִנַּיְיהוּ זוּהֲמָא דְנָחָשׁ. כֵּיוָן דְּחָבוּ, כְּדֵין אִתְבְּרוּ אִינּוּן לוּחֵי קַדְמָאֵי, דַּהֲווֹ בְּהוֹ חֵירוּ דְּכֹלָּא, חֵירוּ דְּהַהוּא נָחָשׁ, דְּאִיהוּ קֵץ כָּל בָּשָׂר.

90. And when the Levites rose up to slay the guilty, THAT IS WHEN MOSHE TOLD THEM, "PUT EVERY MAN HIS SWORD BY HIS SIDE... AND SLAY EVERY MAN HIS BROTHER (Shemot 32:27), then the Evil Serpent rose up in front of them. Nevertheless, he could not dominate them because all Yisrael was girt with a special armor that protected them against his attacks. THIS SPECIAL ARMOR IS THE ORNAMENTATION THAT THEY RECEIVED AT MOUNT CHOREV. Thus, the serpent could not have prevailed against them. However, when He said to Moshe, "Therefore, now put your ornaments off from yourself" (Shemot 33:5), the permission to rule over Yisrael was given to the serpent.

90. וְכַד קָמוּ לֵיוָאֵי, לְקַטְלָא קְטָלָא, כְּדֵין אִתְעַר חִוְיָא בִּישָׁא, וַהֲוָה אָזִיל קַמַּיְיהוּ, וְלָא יָכִיל לְשַׁלְטָאָה בְּהוֹ, בְּגִין דַּהֲווֹ יִשְׂרָאֵל מִזְדָּרְזִין כֻּלְּהוֹ בַּחֲגִירוּ מְזַיְּינָן, וְלָא יָכִיל הַהוּא נָחָשׁ לְשַׁלְטָאָה בְּהוֹ. וְכֵיוָן דַּאֲמַר לְמֹשֶׁה וְעַתָּה הוֹרֵד עֲדִיךָ מֵעָלֶיךָ. אִתְיְיהֵיב רְשׁוּ לְהַאי נָחָשׁ לְשַׁלְטָאָה עֲלַיְיהוּ.

91. Come and behold: it is written: "And the children of Yisrael were stripped of their ornaments from the mount of Chorev" (Shemot 33:6). SO HE ASKED: "Were stripped?" It should have been written 'stripped themselves!' AND HE ANSWERED THAT the words "were stripped" SHOW US that they were actually stripped by another POWER, as permission was given to the serpent to rule over them. "The ornaments they received from the mount Chorev," REFERS TO THE TIME when the Torah was given to Yisrael.

91. תָּא חֲזֵי, מַה כְּתִיב, וַיִּתְנַצְּלוּ בְּנֵי יִשְׂרָאֵל אֶת עֶדְיָם מֵהַר חֹרֵב. וַיִּתְנַצְּלוּ וַיְנַצְּלוּ מִבָּעֵי לֵיהּ. אֶלָּא, וַיִּתְנַצְּלוּ, עַל יְדָא דְּאַחֲרָא, בְּגִין דְּאִתְיְיהִיב רְשׁוּ לְנָחָשׁ לְשַׁלְטָאָה. אֶת עֶדְיָם מֵהַר חוֹרֵב, דְּקִבְּלוּ מִטּוּרָא דְחוֹרֵב, כַּד אִתְיְיהִיב אוֹרַיְיתָא לְיִשְׂרָאֵל.

92. Rabbi Chiya asked: why, if Noach was a righteous man, did he not cancel death over the world, JUST AS IT WAS CANCELED AT THE TIME OF THE GIVING OF THE TORAH? AND HE ANSWERED: Because the pollution of the serpent had not yet been removed from the world and because the people of the world had no faith in the Holy One, blessed be He. As a result, they clung to the 'leaves of the lower Tree,' THE FORCES OF EXTERNAL POWERS, and covered themselves with the spirit of defilement.

92. אֲמַר רַבִּי חִיָּא נֹחַ דַּהֲוָה צַדִּיק, אַמַּאי לָא הֲוָה בָּטֵיל מוֹתָא מֵעָלְמָא. אֶלָּא, בְּגִין דְּעַד לָא סָלְקַת זוּהֲמָא מֵעָלְמָא. וְעוֹד דְּאִינּוּן לָא הֲווֹ מְהֵימְנִין בֵּיהּ בְּקֻדְשָׁא בְּרִיךְ הוּא, וְכֻלְּהוֹ אֲחִידָן בְּטַרְפֵּי אִילָנָא לְתַתָּא, וּמִתְלַבְּשָׁאן בְּרוּחַ מְסָאֲבָא.

93. Not only that, but WHEN THEY LEFT THE ARK, they continued to sin and follow the Evil Inclination, as they had before. Also the Holy Torah, which is the Tree of Life, had not yet been brought down for the world by the Holy One, blessed be He. In addition to all this, Noach himself brought death upon the world. As it is written: "And he drank of the wine and was drunk, and was uncovered within his tent" (Beresheet 9:21). This has already been explained.

93. וְתוּ, לְבָתַר אוֹסִפוּ לְמֶחֱטֵי וּלְמֵהַךְ בָּתַר יֵצֶר הָרָע, כַּד בְּקַדְמֵיתָא, וְאוֹרַיְיתָא קַדִּישָׁא דְּאִיהִי אִילָנָא דְּחַיֵּי, אַכַּתֵּי לָא נָחִית לָהּ קֻדְשָׁא בְּרִיךְ הוּא בְּאַרְעָא. וְתוּ דְּאִיהוּ אַמְשִׁיךְ לֵיהּ בְּעָלְמָא לְבָתַר, דִּכְתִיב וַיֵּשְׁתְּ מִן הַיַּיִן וַיִּשְׁכָּר וַיִּתְגַּל בְּתוֹךְ אָהֳלֹה. וְהָא אִתְּמַר.

14. The Jew

The following section reveals the hidden secrets and mysteries concerning the holidays of Rosh Hashana, Yom Kippur, Sukkot, and the First Day of each new month. The Zohar reveals the process by which we utilize these spiritual tools to cleanse our world, and our souls, of the negative residues from our egotistic behavior. We can help facilitate all these processes as we meditate and intently browse through the ancient text.

94. As they were walking along, they saw a Jew coming toward them. Rabbi Yosi said that this person is a Jew, because he looks like a Jew. When he reached them, they asked him WHO HE WAS. He told them that he was on a religious errand, as he lived in the village of Dramin and the time of the holiday (Heb. Succot) having arrived, they needed the palm branch (Heb. Lula) and the other three components (this is citron, myrtle, and willow). He was on his way to cut them down for the purpose of the commandment. They walked together.

94. עַד דַּהֲווֹ אָזְלֵי, חָמוּ חַד יוּדָאי דַּהֲוָה אָתֵי, אֲמַר רַבִּי יוֹסֵי, הַאי בַּר נָשׁ יוּדָאי אִיהוּ, וְאִתְחֲזֵי. כַּד מָטָא גַּבַּיְיהוּ, שְׁאִילוּ לֵיהּ, אֲמַר לוֹן, שְׁלִיחָא דְּמִצְוָה אֲנָא, דְּהָא אֲנַן דָּיְירֵי בְּכְפַר דְּרָאמִין, וּמְטֵי זִמְנָא דְּחַג, וַאֲנַן צְרִיכִין לוּלָב, וְזִינִין דְּעִמֵּיהּ, וַאֲנָא אָזֵיל לְקָטְעָא לוֹן לְמִצְוָה, אֲזָלוּ כַּחֲדָא.

95. The Jew spoke to them and asked: Have you heard why we need these 'four kinds' with the palm branch to appease the world during this holiday, BUT NOT AT ANY OTHER TIME? They told him: Our colleagues have already explained this subject BY TELLING THE REASON, but if you have a new explanation, then say it.

95. אֲמַר לְהוֹ הַהוּא יוּדָאי, הַנִּי אַרְבַּע מִינִין דְּלוּלָב, דְּבְכָלְהוֹ אָתָאן לְרַצּוּיֵי עָלְמָא, שְׁמַעְתּוּן אַמַּאי אֲנַן צְרִיכִין לוֹן בַּחַג. א"ל כְּבָר אִתְעָרוּ בְּהוֹ חַבְרַיָּיא, אֲבָל אִי מִלָּה חַדְתָּא אִיהוּ תְּחוֹת יְדָךְ אֵימָא לָהּ.

96. He said: the place where we live is indeed a small one, but all indulge in the study of the Torah. We have a rabbi, who is well known among the Rabbis, whose name is Rabbi Yitzchak and who is the son of Rabbi Yosi from Mechoza'a. He teaches us new explanations of the Torah each and every day. And he said that during this holiday, it is the time of the domination of Yisrael, WHEN YISRAEL OBTAINS DOMINATION OVER THE MINISTERS OF THE 70 NATIONS. So it is written: "then the malicious waters would have gone over our soul, Blessed be Hashem, who has not given us as a prey to their teeth" (Tehilim 124:5-6). AND HE ASKED, "Does water have teeth?" AND HE REPLIED THAT they-THE MALICIOUS WATERS-refer to the other nations, AND THE "TEETH" REFER TO the supernal ministers of these nations, who are worshippers of the planets and constellations. They are blessed through Yisrael, and they are called malicious waters, as it says "the malicious waters."

96. אֲמַר לוֹן, וַדַּאי הַהוּא אֲתַר דַּאֲנַן דָּיְירֵי בֵּיהּ, הוּא זְעֵיר, וְכָלְהוֹ עָסְקֵי בְּאוֹרַיְיתָא. וְאִית עֲלָן צוּרְבָּא מְרַבָּנָן, רַבִּי יִצְחָק בַּר יוֹסֵי מֵחוֹזָאָה שְׁמֵיהּ, וּבְכָל יוֹמָא וְיוֹמָא אֲמַר לָן מִלִּין חַדְתִּין בְּאוֹרַיְיתָא. וַאֲמַר, דְּהָא בְּחַג זִמְנָא הוּא, לְשַׁלְטָאָה. אֲזַי עָבַר עַל נַפְשֵׁנוּ הַמַּיִם הַזֵּידוֹנִים, בָּרוּךְ ה' שֶׁלֹּא נְתָנָנוּ טֶרֶף לְשִׁנֵּיהֶם, וְכִי אִית שִׁנַּיִם לַמַּיִם. אֶלָּא אִינּוּן שְׁאָר עַמִּין. אִינּוּן רַבְרְבִין מְמַנָּן עַל שְׁאָר עַמִּין עכו"ם וּמִתְבָּרְכָאן מִסִּטְרַיְיהוּ דְּיִשְׂרָאֵל, וְקָרִינָן לוֹן מַיִם הַזֵּידוֹנִים, כְּמָא דְּאַתְּ אָמֵר הַמַּיִם הַזֵּידוֹנִים.

97. To dominate THE MINISTERS OF THE NATIONS, we come with the Holy Name that is represented by those "four kinds" with the palm branch: THE MYRTLE IS THE SECRET OF CHESED, GVURAH, AND TIFERET, FROM THE LETTER YUD OF THE HOLY NAME; THE WILLOW BRANCHES ARE THE SECRET OF NETZACH AND HOD, FROM THE FIRST LETTER HEI OF THE HOLY NAME; THE PALM BRANCH IS THE SECRET OF YESOD, FROM THE LETTER VAV OF THE HOLY NAME; AND THE CITRON (HEB. ETROG) IS THE SECRET OF MALCHUT OF THE LOWER HEI OF THE HOLY NAME. Together they appease the Holy One, blessed be He, and rule over the malicious waters with the secret of the Holy Name. They bring and arouse upon us the holy waters, NAMELY THE ABUNDANCE OF THE UPPER WATERS, for the water libation ceremony at the altar, WHICH IS MALCHUT. AND THESE UPPER WATERS OVERCOME THE MALICIOUS WATERS.

97. וּבְגִין לְשַׁלְטָאָה עֲלַיְיהוּ אָתֵינָא בְּרָזָא דִשְׁמָא קַדִּישָׁא, בְּאִינּוּן אַרְבַּע מִינִין שֶׁבְּלוּלָב, לְרַצּוּיֵי לֵיהּ לְקֻדְשָׁא בְּרִיךְ הוּא, וּלְשַׁלְטָאָה עֲלַיְיהוּ בְּרָזָא דִשְׁמָא קַדִּישָׁא, וּלְאַתְעָרָא עֲלָן מַיִין קַדִּישִׁין, לְנַסְכָא עַל גַּבֵּי מַדְבְּחָא.

98. תּוּ אָמַר לוֹן, בְּר״ה אִתְעֲרוּתָא קַדְמָאָה אִיהוּ בְּעָלְמָא. מַאי אִתְעֲרוּתָא קַדְמָאָה, דָּא בֵּי דִינָא דִּלְתַתָּא, דְּאִתְעַר לְמֵידַן עָלְמָא, וְקֻדְשָׁא בְּרִיךְ הוּא יָתֵיב עַל עָלְמָא בְּדִינָא, וְדָאִין עָלְמָא.

98. And he went on to say that on Rosh Hashanah, (the New Year) the first awakening, WHICH IS THE FEMALE PRINCIPLE, reoccurs and appears in the world. THIS MEANS THAT THE FEMALE PRINCIPLE RETURNS TO ITS PREVIOUS STATUS ON THE FOURTH DAY OF THE CREATION. AND HE ASKED: What is this first awakening? AND HE ANSWERED: That it is the lower courthouse that is aroused in order to judge the world. It is when the Holy One, blessed be He, sits on the throne of Judgment and judges the world.

99. וְשָׁלְטָא הַאי בֵּי דִינָא, לְמֵידַן עָלְמָא, עַד יוֹמָא דְכִפּוּרֵי, דְּנָהֲרִין אַנְפָּהָא, וְלָא אִשְׁתְּכַח חִוְיָא דִּלְטוֹרָא בְּעָלְמָא, דְּאִיהוּ אִתְעַסַּק בַּמֶּה דְאַתְיָין לֵיהּ הַהוּא שָׂעִיר, דְּאִיהוּ מִסִּטְרָא דְרוּחַ מְסָאֲבָא, כִּדְקָא חָזֵי לֵיהּ. וּבְגִין דְּאִתְעַסַּק בְּהַהוּא שָׂעִיר, לָא קָרֵיב לְמַקְדְּשָׁא.

99. This house of Judgment rules and judges the world until Yom Hakippurim (the Day of Atonement), when the face of the Female Principle 'lights up.' THIS MEANS THAT THE FEMALE PRINCIPLE RECEIVES THE UPPER THREE SFIROT-KETER, CHOCHMAH, AND BINAH- CALLED THE 'FACE.' At this time, the slanderous serpent leaves the world alone, because he is busy with the scapegoat which has been offered to him. This offering is from the side of the spirit of defilement, WHICH IS APPROPRIATE FOR THE SLANDEROUS SERPENT, WHO IS THE PROSECUTOR. So while he is occupied with his scapegoat, he does not approach the Holy Temple, OR THE FEMALE PRINCIPLE. THAT IS, HE DOES NOT APPROACH THE CHILDREN OF YISRAEL IN ORDER TO PROSECUTE THEM ANYMORE, AND DOES NOT SEPARATE THE MATING OF ZEIR ANPIN AND THE FEMALE PRINCIPLE.

100. וְשָׂעִיר דָּא כְּהַהוּא שָׂעִיר דְּר״ח דְּאִתְעַסַּק בֵּיהּ, וְאַנְהִירוּ אַנְפָּהָא דְּמַקְדְּשָׁא. וְעַל דָּא יִשְׂרָאֵל כֻּלְּהוֹ, מִשְׁכְּחִין רַחֲמֵי קַמֵּי קֻדְשָׁא בְּרִיךְ הוּא, וְאִתְעֲבַר חוֹבַיְיהוּ. וְרָזָא חָדָא, אָמַר לוֹן, וְלָא אִתְיְיהִיב רְשׁוּ לְגַלָּאָה, בַּר לַחֲסִידֵי קַדִּישִׁין עֶלְיוֹנִין חַכִּימִין. אָמַר רַבִּי יוֹסֵי מַאן אִיהוּ, אָמַר לוֹן, עַד לָא בָּדִיקְנָא בְּכוֹ.

100. This scapegoat is like the sin offering of the he-goat on the first day of the month. BECAUSE HE IS OCCUPIED WITH IT, the face OF THE HOLY TEMPLE, WHICH IS THE FEMALE PRINCIPLE, lights up. And this is how all Yisrael find mercy in the eyes of the Holy One, blessed be He, and how the sins of Yisrael are removed. But there is one secret, he told them, that may not be revealed, except to exceedingly wise, saintly, and pious men. Rabbi Yosi asked him: And what is that secret? So he answered: I have not yet checked you out, so I cannot tell whether you are fit to hear this secret.

101. אֲזָלוּ, לְבָתַר אָמַר לוֹן, כַּד סִיהֲרָא אִתְקְרִיבַת בְּשִׁמְשָׁא, אַתְעַר קֻדְשָׁא בְּרִיךְ הוּא סִטְרָא דְצָפוֹן, וְאָחִיד בָּהּ בִּרְחִימוּ, וּמְשִׁיךְ לָהּ לְגַבֵּיהּ, וְדָרוֹם אִתְעַר מִסִּטְרָא אָחֳרָא, וְסִיהֲרָא סַלְקָא וּמִתְחַבְּרָא בְּמִזְרָח, וּכְדֵין יָנְקָא מִתְּרֵין סִטְרִין, וְנָטֵיל בִּרְכָאן בַּחֲשַׁאי, וּכְדֵין אִתְבָּרְכָא סִיהֲרָא, וְאִתְמַלְיָא. וְהָכָא אִתְקְרִיבַת אִתְּתָא בְּבַעֲלָהּ.

101. They proceeded on their way, and after a while he said: When the moon, WHICH IS THE FEMALE PRINCIPLE, approaches the sun, WHICH IS ZEIR ANPIN, then the Holy One, blessed be He, stirs up the northern side, WHICH IS THE LEFT COLUMN THAT IS DRAWN FROM THE POINT OF SHURUK, and He grasps her lovingly and draws her toward Himself. THIS IS THE SECRET OF ASKING PERMISSION THROUGH APPEASEMENT. And then the southern side, WHICH IS THE RIGHT COLUMN, is aroused from the other side, NAMELY FROM THE SIDE OF THE POINT OF CHIRIK. And eventually the moon, WHICH IS THE FEMALE PRINCIPLE, rises and joins the east, WHICH IS ZEIR ANPIN. Thus, She draws sustenance from both sides, FROM THE SOUTH AND FROM THE NORTH, and receives the blessing OR THE ABUNDANCE OF THE MATING, in silence. 'IN SILENCE' MEANS THAT SHE IS IN THE STAGE OF THE SIX ENDS AND UNDER THE INFLUENCE OF THE POINT OF CHIRIK, WHICH IS THE SECRET OF THE VERSE, "BUT HER VOICE WAS NOT HEARD" (I SHMUEL 1:13). FOR THE WORDS 'VOICE' AND 'SPEAKING' SIGNIFY THE UPPER THREE SFIROT. And now the moon is blessed and filled WITH THE ABUNDANCE, as a woman approaches her husband. THIS MEANS THAT A COMPLETE MATING HAS OCCURRED, IN WHICH THE ENTIRE MOCHIN ARE REVEALED TO THE WORLD.

102. כְּמָה דְאִית רָזָא דְיוֹקְנָא שַׁיְיפֵי דְאָדָם, וְתִיקּוּנוֹי. הָכֵי נָמֵי אִית רָזָא דִּדְיוֹקְנֵי דְשַׁיְיפֵי נוּקְבָא, וְתִקּוּנֵי דְנוּקְבָא. וְכֹלָּא פָּרִישׁ בְּגַוְון. הָכֵי נָמֵי אִית לְעֵילָא, אָחִיד בָּהּ, וְאִתְעַר לְקַבֵּל בִּרְחִימוּ, ה״נ אִית לְתַתָּא, רָזָא וְתִקּוּנָא דְאָדָם תַּתָּאָה אָחֳרָא, תְּחוֹת סִיהֲרָא .

102. Just as there are secrets pertaining to the body of Man and its correspondence to the ZEIR ANPIN, so too there are secrets pertaining to the body of the Female Principle OF ZEIR ANPIN. And the only difference between them is their color: THE COLOR GREEN IS THE SECRET OF ZEIR ANPIN, WHILE RED IS THE SECRET OF THE FEMALE PRINCIPLE. NEVERTHELESS, THE SHAPES OF THEIR PARTS ARE SIMILAR. And as there is that above which joins her and rises to receive her with love, so below ATZILUT, beneath the moon, of the 'other side,' lies the secret of the lower Man. HE also has the same parts of the body, NAMELY THE LEFT AND RIGHT AND SO ON. WHAT WE LEARN FROM THIS IS THAT ALL THE LEVELS ARE MODELED AFTER ONE ANOTHER, SUCH THAT THE SHAPES OF THE UPPER LEVELS CARRY DOWN TO THE LOWER ONES. AND THE AROUSAL OF ANY ONE OF THESE ASPECTS, AROUSES AN OPPOSITE ASPECT IN THE OTHER LEVELS, AS SHALL FURTHER BE EXPLAINED.

103. Above, the left arm OF ZEIR ANPIN holds THE FEMALE PRINCIPLE and rises lovingly toward her. But below, the Serpent, which is the left arm of the spirit of defilement, rides upon THE FEMALE PRINCIPLE OF DEFILEMENT, and he who rides upon THE SERPENT, WHO IS THE MALE OF THE DEFILEMENT, AND MATES WITH HIM, grasps him. By this he approaches the moon, WHICH IS THE FEMALE PRINCIPLE, and draws her toward him, MEANING THAT HE SUCKS FROM HER from between the clinging--MEANING THE PLACE OF THE MATING--and thus, She becomes defiled.

103. כְּמָה דְּדְרוֹעָא שְׂמָאלָא לְעֵילָא אָחִיד בָּהּ, וְאִתְעַר לְקִבְלָהּ בְּרַחִימוּ, הָכֵי נָמֵי אִית לְתַתָּא, הַאי נָחָשׁ, אִיהוּ דְּרוֹעָא שְׂמָאלָא דְּרוּחַ מְסָאֲבָא, וְאָחִיד בֵּיהּ מַאן דְּרָכִיב בֵּיהּ, וְקָרְבָא לְגַבֵּי דְּסִיהֲרָא, וּמְשִׁיךְ לָהּ בֵּינַיְיהוּ דְּקוּטְפָא וְאִסְתָּאֲבַת.

104. Then, Yisrael below offer the scapegoat. ON THE FIRST DAY OF THE LUNAR MONTH, THE SERPENT IS DRAWN TO IT FOR HIS ENTIRE CRAVING IS FOR THE ILLUMINATION OF THE LEFT. THROUGH THE SCAPEGOAT, YISRAEL DRAWS THE SWEETENING OF MALCHUT IN BINAH AND THE ILLUMINATION OF THE LEFT FROM BELOW UPWARD. Then the moon is purified AND BECOMES FIT TO RECEIVE THE ABUNDANCE FROM HER HUSBAND, ZEIR ANPIN. She then climbs up and clings above TO ZEIR ANPIN in order to be blessed. While before, when She was below AND HAD NOT YET MATED WITH ZEIR ANPIN, She was dark, now her face lights up. SO NOW WE HAVE EXPLAINED THE ISSUE OF THE SCAPEGOAT ON THE FIRST DAY OF THE LUNAR MONTH, WHOSE PURPOSE IS TO PURIFY THE FEMALE PRINCIPLE. IT DRAWS THE MERCY OF BINAH AND THE ILLUMINATION OF THE LEFT TO THE FEMALE PRINCIPLE, RETURNING HER TO PURE STATE. ALTHOUGH THE SERPENT CAN STILL AROUSE THE JUDGMENT AFTER SHE HAS BEEN REVEALED TO HIM, HE DOES NOT DO SO, BECAUSE HIS WHOLE DESIRE IS FOR THE LEFT COLUMN, WHOSE ILLUMINATION HE DOES NOT WANT TO SPOIL. NOW, IN EFFECT, THE PROSECUTOR BECOMES THE COUNSEL FOR THE DEFENSE.

104. וּכְדֵין יִשְׂרָאֵל לְתַתָּא, מְקָרְבִין שָׂעִיר. וְהַהוּא נָחָשׁ, אִתְמְשַׁךְ אֲבַתְרֵיהּ דְּהַהוּא שָׂעִיר, וְסִיהֲרָא אִתְדְּכְיָאת, וְסַלְקָאת לְעֵילָא, וְאִתְקְשָׁרַת לְעֵילָא, לְאִתְבָּרְכָא, וּנְהִירִין אַנְפָּהָא, מַה דְּאִתְחַשְׁכַת לְתַתָּא.

105. The same is true of Yom Kippur, another day on which the evil serpent is kept busy with the scapegoat, WHICH IS THE ILLUMINATION OF THE LEFT. JUST AS ON THE FIRST DAY OF THE LUNAR MONTH, WHEN THE SERPENT IS BUSY WITH THE SCAPEGOAT, the moon is freed from him and may busy herself in protecting Yisrael as a mother protects her children. Then the Holy One, blessed be He, blesses Yisrael from above and forgives the people for their sins.

105. כְּדֵין הָכָא בְּיוֹמָא דְּכִפּוּרֵי, כֵּיוָן דְּהַהוּא חִוְיָא בִּישָׁא, אִתְעַסַּק בְּהַהוּא שָׂעִיר, סִיהֲרָא אִתְפְּרְשַׁת מִנֵּיהּ, וְאִתְעַסְּקַת לְאוֹלָפָא עֲלַיְיהוּ סָנֵיגוֹרְיָא, וְסוֹכֶכֶת עֲלַיְיהוּ, כְּאִמָּא עַל בְּנִין, וְקֻדְשָׁא בְּרִיךְ הוּא בָּרֵיךְ לוֹן מִלְּעֵילָא, וּמְחֵיל לוֹן.

106. Later in the year, when Yisrael reach SUKOT (THE FEAST OF TABERNACLE), the Right Column of above is aroused, as alluded to in THE VERSE, "AND HIS RIGHT ARM EMBRACES ME." This allows the moon, WHO IS THE FEMALE PRINCIPLE, to attach herself to him, NAMELY TO THE RIGHT, and then her face is fittingly illuminated. Then She shares her blessings with all the ministers below, NAMELY THE 70 MINISTERS OF THE NATIONS. By keeping them occupied with their blessings, they are distracted from approaching and sucking from Yisrael's portion. AS IS DESCRIBED WITH THE SERPENT AND THE FEMALE PRINCIPLE, HIS OCCUPATION WITH THE SCAPEGOAT DEFLECTS HIS PROSECUTION OF THE FEMALE PRINCIPLE.

106. לְבָתַר, יִשְׂרָאֵל כַּד מָטוֹ לַחַג, מִתְעָרֵי סִטְרָא דִּימִינָא לְעֵילָא, בְּגִין דְּיִתְקַשַּׁר בֵּיהּ סִיהֲרָא, וְיִתְנַהִירוּ אַנְפָּהָא כִּדְקָא חָזֵי. וּכְדֵין פַּלְגַת חוּלָקָא דְּבִרְכָאן, לְכָל אִינּוּן מְמַנָּן דִּלְתַתָּא, דְּיִתְעַסְּקוּן בְּחוּלַקְהוֹן, וְלָא יֵיתוּן לְיָנְקָא וּלְקָרְבָא בְּסִטְרָא דְּחוּלַקְהוֹן דְּיִשְׂרָאֵל.

107. The same applies below IN THIS WORLD. When all the other nations are blessed, they all become occupied with themselves and do not meddle with Yisrael or covet its portion. JUST AS WE DESCRIBED PREVIOUSLY-THE SERPENT WITH THE FEMALE PRINCIPLE AND THE 70 SUPERNAL MINISTERS WITH YISRAEL-SO IS THE CASE WITH THE 70 NATIONS AND YISRAEL BELOW. This is why DURING SUKOT, WHEN THEY OFFER THE 70 BULLS AS A SACRIFICE, Yisrael draw blessings down to all the supernal ministers OF THE 70 NATIONS, so they will be occupied with their blessings and not meddle with Yisrael.

107. כְּגַוְונָא דָא לְתַתָּא, כַּד שְׁאָר עַמִּין אִתְבָּרְכוּן, כֻּלְּהוֹן אִינּוּן מִתְעַסְּקִין בְּאַחְסָנַת חוּלַקְהוֹן, וְלָא הֲווֹ אַתְיָין לְאִתְעָרְבָא בַּהֲדַיְיהוּ דְּיִשְׂרָאֵל, וּלְחָמְדָא חוּלַק אַחְסַנְתְּהוֹן, וּבְגִין כָּךְ יִשְׂרָאֵל, אִינּוּן מָשְׁכִין בִּרְכָאן לְכָל אִינּוּן מְמַנָּן, בְּגִין דְּיִתְעַסְּקוּן בְּחוּלַקְהוֹן, וְלָא יִתְעָרְבוּן בַּהֲדַיְיהוּ.

108. וְכַד סִיהֲרָא אִתְמְלֵי בִּרְכָאן לְעֵילָא, כִּדְקָא יָאוֹת, יִשְׂרָאֵל אָתְיָין וְיָנְקִין מִנָּהּ בִּלְחוֹדַיְיהוּ. וְעַל דָּא כְּתִיב בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם, מַאי עֲצֶרֶת, כְּתַרְגּוּמוֹ, כְּנִישׁוּ. כָּל מַה דִּכְנִישׁוּ, מֵאִינּוּן בִּרְכָאן עִלָּאִין, לָא יָנְקִין מִנֵּיהּ עַמִּין אָחֲרָנִין, בַּר יִשְׂרָאֵל בִּלְחוֹדַיְיהוּ, וּבְגִין כָּךְ כְּתִיב, עֲצֶרֶת תִּהְיֶה לָכֶם, לָכֶם וְלָא לִשְׁאָר עַמִּין, לָכֶם וְלָא לִשְׁאָר מְמַנָּן.

108. When the moon is full of blessings from above, the children of Yisrael come and draw sustenance from her for themselves alone. That is why it is written: "On the eighth day there shall be a solemn assembly (Heb. Atzeret) for you" (Bemidbar 24:35). What is this assembly? It indicates the assembling of the blessings from above, from which only Yisrael may draw sustenance. And that is why it is written: "There shall be a solemn assembly for you," REFERRING SPECIFICALLY to 'you' and not to the other nations; to you and not to the other supernal ministers.

109. וְעַל דָּא אִינּוּן מְרַצִּין עַל הַמַּיִם, לְמֵיהַב לוֹן חוּלַק בִּרְכָאן, דְּיִתְעַסְּקוּן בֵּיהּ, וְלָא יִתְעָרְבוּן לְבָתַר, בְּחֶדְוָותָא דְיִשְׂרָאֵל, כַּד יָנְקִין בִּרְכָאן עִלָּאִין. וְעַל הַהוּא יוֹמָא כְּתִיב, דּוֹדִי לִי וַאֲנִי לוֹ, דְּלָא אִתְעָרַב אוֹחֲרָא בַּהֲדָן.

109. This is the reason why YISRAEL appeases THE HOLY ONE, BLESSED BE HE, with water libations UPON THE ALTAR. THIS gives the supernal ministers OF THE NATIONS part of the blessing, so that they are occupied with it and do not meddle with Yisrael when they come to draw the blessings from above later during their festivity. And of this day, it is written: "My beloved is mine and I am his" (Shir Hashirim 2:16), MEANING that there is no stranger among us.

110. לְמַלְכָּא דְּזַמַּן רְחִימוּי בִּסְעוּדָתָא עִלָּאָה, דַּעֲבִיד לֵיהּ לְיוֹמָא רְשִׁימָא. הָא רְחִימוּי דְמַלְכָּא יְדַע, דְּמַלְכָּא אִתְרְעֵי בֵּיהּ. אֲמַר מַלְכָּא הַשְׁתָּא אֲנָא בָּעֵי לְמֶחֱדֵי עִם רְחִימָאי, וְדָחִילְנָא דְּכַד אֲנָא בִּסְעוּדָתָא, עִם רְחִימָאי, יַעֲלוּן כָּל אִינּוּן קַסְטוֹרֵי מְמַנָּן, וְיִתְיַבּוּן עִמָּנָא לִפְתוֹרָא, לְמִסְעַד סְעוּדָתָא דְחֶדְוָה, עִם רְחִימָאי. מָה עֲבַד, אַקְדִּים הַהוּא רְחִימוּי קוֹסְטוֹרִין דִּירוֹקִי, וּבִשְׂרָא דְתוֹרֵי, וְאַקְרֵיב קֳמַיְיהוּ, דְּאִינּוּן קַסְטוֹרֵי מְמַנָּן לְמֵיכַל. לְבָתַר יָתֵיב מַלְכָּא עִם רְחִימוּי, לְהַהִיא סְעוּדָתָא עִלָּאָה, מִכָּל עִדּוּנִין דְּעָלְמָא. וּבְעוֹד דְּאִיהוּ בִּלְחוֹדוֹי, עִם מַלְכָּא, שָׁאִיל לֵיהּ כָּל צָרְכּוֹי, וְיָהִיב לֵיהּ. וְאַחֲרֵי מַלְכָּא עִם רְחִימוּי, בִּלְחוֹדוֹהִי, וְלָא אִתְעָרְבִין אָחֲרָנִין בֵּינַיְיהוּ. כָּךְ יִשְׂרָאֵל, עִם קֻדְשָׁא בְּרִיךְ הוּא, בְּגִין כָּךְ כְּתִיב בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם.

110. This day is like the day on which a king invites a close friend to a special feast, prepared on a special day, so that his friend will know his deep love. The king thinks to himself: Now I wish to feast and be merry with my beloved alone, but I fear that during my feast all the other ministers will come and join us at our table to be together and take part in the festive meal that I have prepared for my beloved and myself. So what does the king do? He first regales his governors and ministers with dishes of vegetables and beef. Only after they are satisfied can he sit in peace with his friend and enjoy the supernal banquet with the world's finest delicacies spread before them. And while alone with the king, his friend puts before him all his petitions and requests, which the king grants. So just as the king enjoys the company of his beloved alone, with no stranger disturbing them, the Holy One, blessed be He, enjoys Yisrael. Hence it is written: "On the eighth day there shall be a solemn assembly for you."

111. אָמְרוּ רַבִּי יוֹסֵי וְר׳ חִיָּיא, קֻדְשָׁא בְּרִיךְ הוּא אַתְקִין אוֹרְחָא קַמָּן. זַכָּאִין אִינּוּן דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא. אָתֵי נְשָׁקוּהוּ. קָרָא עֲלֵיהּ ר׳ יוֹסֵי וְכָל בָּנַיִךְ לִמּוּדֵי ה׳ וְרַב שְׁלוֹם בָּנַיִךְ. כַּד מָטוֹ בֵּי חֲקַל, יָתִיבוּ. אֲמַר הַהוּא בַּר נָשׁ, מַאי שְׁנָא דִּכְתִיב וַה׳ הִמְטִיר עַל סְדוֹם וְעַל עֲמוֹרָה וגו׳. וּמַאי שְׁנָא בְּטוֹפָנָא, דִּכְתִיב אֱלֹקִים אֱלֹקִים בְּכָל אֲתַר, וְלָא כְּתִיב וַה׳.

111. Rabbi Yosi and Rabbi Chiya said: The Holy One, blessed be He, established the right way for us; happy are those who delve into the Torah. They approached THE JEW and kissed him. Rabbi Yosi applied to him the verse: "And all your children shall be taught of Hashem and great shall be the peace of your children" (Yeshayah 54:13). When they reached a field, they all sat down. That man asked what changed when the verse says, "And Hashem rained upon Sdom and upon Amorah," (Beresheet 19:24) AND DID NOT USE THE TERM 'ELOHIM'? And what changed during the Great Flood, when the term 'Elohim' comes into frequent usage, while the term Hashem, AS MENTIONED IN THE OVERTHROWING OF THE CITIES OF SDOM AND AMORAH, IS NOT USED AT ALL?

112. אֶלָּא תְּנִינָן בְּכָל אֲתַר דִּכְתִיב וַה׳ הוּא וּבֵית דִּינוֹ. אֱלֹקִים סְתָם, דִּינָא בִּלְחוֹדוֹי. אֶלָּא בְּסְדוֹם אִתְעֲבִיד דִּינָא, וְלָא לְשֵׁיצָאָה עָלְמָא, וּבְגִין כָּךְ אִתְעָרֵב אִיהוּ בַּהֲדֵי דִּינָא. אֲבָל בְּטוֹפָנָא, כָּל עָלְמָא שֵׁצִי, וְכָל אִינּוּן דְּאִשְׁתַּכְּחוּ בְּעָלְמָא.

112. We have learned that everywhere the term "and Hashem" is mentioned, IT INDICATES Him and His Court of Judgment, NAMELY ZEIR ANPIN, WHICH IS MERCY, AS WELL AS HIS FEMALE PRINCIPLE, WHICH IS JUDGMENT. But when the term Elohim is mentioned alone, this indicates only the Court of Judgment, NAMELY THE FEMALE PRINCIPLE WITHOUT ZEIR ANPIN. In the case of Sdom, Judgment was passed not to destroy the world, and thus, ZEIR ANPIN was involved in carrying out Judgment. THAT IS WHY HASHEM IS WRITTEN YUD-HEI-VAV-HEI, INDICATING THE ATTRIBUTE OF MERCY. AND HE WORKED WITH HIS COURT OF JUSTICE, WHICH IS HIS FEMALE PRINCIPLE, FOR THE LETTER VAV, WHICH CARRIES THE MEANING OF THE ENGLISH WORD AND, IS JOINED WITH YUD-HEI-VAV-HEI, INDICATING THE FEMALE PRINCIPLE. But in the case of the Great Flood, the whole world and all of its inhabitants were destroyed. THAT IS WHY THE EVENT IS DESCRIBED WITH THE TERM 'ELOHIM,' INDICATING THE ATTRIBUTE OF JUDGMENT ALONE, UNTEMPERED BY MERCY.

113. וְאִי תֵּימָא נֹחַ וּדְעִמֵּיהּ. סְתִים מַעֲיָנָא הֲוָה, דְּלָא אִתְחֲזֵי, וְעַל דָּא כָּל מַה דְּאִשְׁתְּכַח בְּעָלְמָא שֵׁצִי לֵיהּ, וְעַל דָּא וַה׳ בְּאִתְגַּלְיָא, וְלָא שֵׁצִי כֹּלָּא. אֱלֹקִים בָּעֵי סְתִימוּ, וּבָעֵי לְאִסְתַּמְרָא, דְּהָא כֹּלָּא שֵׁצִי, וְעַל דָּא אֱלֹקִים בִּלְחוֹדוֹי הֲוֵי.

113. And although you may say that Noach and all who were with him WERE SAVED AND NOT ALL WERE DESTROYED, IT IS ONLY BECAUSE THEY were "hidden from sight" and unseen BY THE ANGEL OF DESTRUCTION. Thus, IT IS CONSIDERED THAT everything, NAMELY, EVERYTHING THAT WAS SEEN BY THE EYES OF THE ANGEL OF DESTRUCTION, that existed in the world was destroyed. That is why the term "And Hashem," indicates that he does not destroy all that is revealed to the eye, AS IN THE CASE OF THE DESTRUCTION OF SDOM. However, the term Elohim indicates that all should be carefully concealed, because He destroys everything, NAMELY ALL THAT IS "REVEALED TO THE EYE." That is why the term Elohim REFERS TO THE FEMALE PRINCIPLE alone, DISTINCT FROM ZEIR ANPIN, WHO IS MERCY.

114. וְרָזָא דָּא ה׳ לַמַּבּוּל יָשָׁב, מַהוּ יָשָׁב, אִלְמָלֵא קְרָא כְּתִיב, לָא יָכְלִינָן לְמֵימַר, יָשָׁב בִּלְחוֹדוֹי, דְּלָא אַתְיָא עִם דִּינָא, כְּתִיב הָכָא יָשָׁב, וּכְתִיב הָתָם בָּדָד יֵשֵׁב, בִּלְחוֹדוֹי.

114. And this is the secret of the verse, "Hashem sat at the Flood" (Tehilim 29:10). SO HE ASKED, What is THE MEANING OF THE TERM "sat?" AND HE ANSWERED THAT if it had not been written in the scriptures, we could not have said it, BECAUSE THE TERM "SAT" INDICATES that He sat alone, by Himself and was distinct from the Judgment THAT WAS PASSED AT THE GREAT FLOOD. THIS IS BASED ON THE ANALOGY THAT here it is written: HASHEM sat, while in another place it is written: He shall sit alone (Vayikra 13:46), OUTSIDE THE CAMP. THE MEANING, IN BOTH CASES, IS THAT HE WAS ALONE, by himself. ALL THIS LEADS TO THE FACT THAT AT THE SENTENCE OF THE FLOOD, YUD-HEI-VAV-HEI SAT ALONE; HE DID NOT JOIN IN THAT JUDGMENT. AND THAT IS WHY THE SENTENCE WAS IMPOSED AS JUDGMENT WITHOUT MERCY.

115. וּבְגִין דְּנֹחַ הֲוָה סְתִים מַעֲיָנָא, לְבָתַר כַּד אִתְעֲבִיד דִּינָא, וְשֵׁצִי עָלְמָא, וְנָח רוּגְזֵיהּ, מַה כְּתִיב, וַיִּזְכֹּר אֱלֹקִים אֶת נֹחַ וגו׳. דְּהָא כַּד שֵׁצִי עָלְמָא, לָא אִדְכַּר דְּסְתִים מַעֲיָנָא הֲוָה.

115. Now because Noach was out of sight after the sentence was passed, the world was destroyed, and His temper was quiet, it is written: "And Elohim remembered Noach." For UNTIL NOW when He was destroying the world, Noach was not remembered, because he was 'out of sight.'

116. וְרָזָא אוֹלִיפְנָא, קֻדְשָׁא בְּרִיךְ הוּא סְתִים וְגַלְיָא. גַּלְיָא: הוּא בֵּי דִינָא דִלְתַתָּא. סְתִים: הוּא אֲתַר דְּכָל בִּרְכָאן נָפְקֵי מִתַּמָּן. וּבְגִין כָּךְ כָּל מִלּוֹי דְּבַר נָשׁ, דְּאִינּוּן בְּסִתִימוּ, בִּרְכָאן שַׁרְיָין עֲלוֹי. וְכָל דְּאִינּוּן בְּאִתְגַּלְיָא, הַהוּא אֲתַר דְּבֵי דִינָא שָׁרְיָאן עֲלוֹי, בְּגִין דְּאִיהוּ אֲתַר בְּאִתְגְּלֵי, וְהַהוּא דְּאִקְרֵי רַע עַיִן, שַׁלִּיט עֲלֵיהּ, וְכֹלָּא הוּא בְּרָזָא עִלָּאָה, כְּגַוְונָא דִלְעֵילָא.

116. I have learned a secret that the Holy One, blessed be He, is revealed and concealed. He is revealed when presiding over the lower Court of Judgment, WHICH IS THE FEMALE PRINCIPLE CALLED RACHEL WHO STANDS FROM THE CHEST OF ZEIR ANPIN DOWNWARD, and He is concealed when he is AT the place from where comes all the blessings, WHICH IS THE STATE IN [mb1] WHICH ZEIR ANPIN MATES WITH LEAH. LEAH STANDS FROM THE CHEST OF ZEIR ANPIN UPWARD, AND FROM THIS MATING ALL BLESSINGS COME FORTH. This is why all the words of Man that are hidden from sight are blessed from above, while all those exposed to view are under the influence of the Court of Judgment, NAMELY THE FEMALE PRINCIPLE WHO IS FROM THE CHEST OF ZEIR ANPIN DOWNWARD, because this is the place that is revealed, NAMELY THE REVEALED WORLD. IN OTHER WORDS, THE LIGHT OF CHASSADIM is REVEALED IN HER ILLUMINATION BY CHOCHMAH. The one who is called the 'Evil Eye' rules over her, MEANING THAT ALL JUDGMENT AND KLIPOT CLING TO THE PLACE WHERE THE ILLUMINATION OF CHOCHMAH IS REVEALED. Thus, all is according to the supernal secrets of above.

117. בְּכָה רַבִּי יוֹסֵי וַאֲמַר, זַכָּאָה דָרָא דְּרַבִּי שִׁמְעוֹן שַׁרְיָא בְּגַוֵּיהּ, דְּהָא זְכוּתָא דִּילֵיהּ אַזְמִין לָן בְּטוּרֵי, מִלִּין עִלָּאִין כְּאִלֵּין. אֲמַר רַבִּי יוֹסֵי הַאי בַּר נָשׁ לְאוֹדָעָא לָן מִלִּין אִלֵּין קָא אָתֵי, וְשַׁדְּרֵיהּ קֻדְשָׁא בְּרִיךְ הוּא לְגַבָּן. כַּד אָתוֹ וְסִדְּרוּ מִלִּין קַמֵּיהּ דְּר׳ שִׁמְעוֹן, אֲמַר, וַדַּאי שַׁפִּיר קָא אֲמַר.

117. Rabbi Yosi wept and said: Happy is the generation who has Rabbi Shimon among it. His merit has brought us to these mountains, so that we could hear such supreme discoveries. He continued: This man has come for the SOLE purpose of revealing these discoveries to us. The Holy One, blessed be He, sent him to us. And when they came to Rabbi Shimon and repeated ALL THAT THEY HEARD, he said: Definitely, all that he said is true.

15. The secrets of the sacrifices

Here the Zohar discusses the mysteries that surround the ritual of sacrifice. We connect to the Light through the sacrifices that were made during the time of the Holy Temple. The secret of this ritual concerns the sacrifice that must occur within the self. We must become the sacrifice, spiritually speaking, by giving up our own ego and evil inclination. This section gives us the strength of character to approach the people in our lives with honesty, and to sacrifice our own egos by admitting any jealousies and insecurities in our relationships with them.

118. רַבִּי אֶלְעָזָר, הֲוָה יָתֵיב יוֹמָא חַד קַמֵּיהּ דְּר״ש אֲבוּי. אָמַרְלוֹ הַאי קֵץ כָּל בָּשָׂר, אִתְהַנֵּי מֵאִינּוּן קָרְבָּנִין דַּהֲווֹ יִשְׂרָאֵל מְקָרְבִין עַל גַּבֵּי מַדְבְּחָא אוֹ לָא. אֲמַר לֵיהּ כֹּלָּא הֲווֹ מִסְתַּפְּקֵי כַּחֲדָא, לְעֵילָא וְתַתָּא.

118. Rabbi Elazar was sitting one day before his father, Rabbi Shimon, and he asked him, if the 'End of all Flesh,' WHICH IS THE OTHER SIDE, enjoys himself with those sacrifices that Yisrael offered upon the altar? He answered that all derived their nourishment and were pleased, both above and below.

119. וְתָא חֲזֵי, כַּהֲנֵי וְלֵיוָאֵי וְיִשְׂרָאֵל, אִינּוּן אִקָּרוּן אָדָם, בְּחִבּוּרָא דְּאִינּוּן רְעוּתִין קַדִּישִׁין דְּסָלְקִין מִגַּוַּוֵּיהוּ. הַהוּא כִּשְׁבָא אוֹ אִמְרָא, אוֹ הַהִיא בְּהֵמָה דְּקָרְבִין, אִצְטְרִיךְ עַד לָא יִתְקְרֵיב עַל גַּבֵּי מַדְבְּחָא, לְפָרְשָׁא עֲלָהּ כָּל חַטָּאִין וְכָל רְעוּתִין בִּישִׁין, לְאִתְוַדָּאָה עֲלָהּ. וּכְדֵין הַהִיא אִתְקְרֵי בְּהֵמָה בְּכֹלָּא, בְּגוֹ אִינּוּן חַטָּאִין וּבִישִׁין וְהִרְהוּרִין.

119. Come and behold: the Priests, the Levites, and the children of Yisrael are THE SECRET OF THE THREE COLUMNS-RIGHT, LEFT, AND CENTRAL-AND ARE called 'Adam' (Man), through the union of the holy desires that rise from them, AS MAYIN NUKVIN (FEMALE WATERS). DESIRE RISES FROM THE PRIESTS BY THEIR WORK; FROM THE LEVITES BY THEIR SINGING; AND FROM YISRAEL BY THEIR ATTENDANCE AT THE TIME OF THE OFFERINGS OF THE SACRIFICE. And when a sheep, or a deer or any other animal is brought to be sacrificed, all sins and evil desires and intentions must be confessed over them. Then the sacrifice is called 'a beast,' as it is now burdened with all the sins and evil intentions THAT WERE CONFESSED OVER IT.

120. כְּגַוְונָא דְּקָרְבָּנָא דַּעֲזָאזֵל, דִּכְתִיב וְהִתְוַדָּה עָלָיו אֶת כָּל עֲוֹנוֹת בְּנֵי יִשְׂרָאֵל וגו׳. הָכֵי נָמֵי הָכָא, וְכַד סָלְקָא עַל גַּבֵּי מַדְבְּחָא, מָטוֹ לָהּ עַל חַד תְּרֵין, וּבְגִין כָּךְ, דָּא סַלְקָא לְאַתְרֵיהּ, וְדָא סַלְקָא לְאַתְרֵיהּ, דָּא בְּרָזָא דְּאָדָם, וְדָא בְּרָזָא דִּבְהֵמָה, כְּמָה דְּאַתְּ אָמֵר אָדָם וּבְהֵמָה תּוֹשִׁיעַ ה׳.

120. This is similar to the sacrifice of the scapegoat, of which it is written: "and he shall confess over him all the iniquities of the children of Yisrael" (Vayikra 16:21). So here as well, OVER EVERY SACRIFICE, THERE SHOULD BE A CONFESSION OF THE SINS. Because when the sacrifice is raised upon the altar AND IS NOT SENT TO THE DESERT, it bears a twofold burden, each of which is raised to its own place. The first is in the secret of Adam (Man), which is also the secret of the three Columns; the latter is in the secret of the beast, WHICH IS THE SECRET OF THE ILLUMINATION OF THE LEFT COLUMN ONLY, as it is written: "Man and beast You do save, Hashem." (Tehilim 36:7).

121. חֲבִיתִין, וְכָל שְׁאָר מִנְחוֹת, לְאַתְעָרָא רוּחָא קַדִּישָׁא, בִּרְעוּתָא דְּכַהֲנֵי וְשִׁירָתָא דְּלֵיוָאֵי, וּבְצְלוֹתָא דְּיִשְׂרָאֵל. וּבְהַהוּא תְּנָנָא וְשַׁמְנָא וְקֻמְחָא דְּסָלִיק מִתְרַוָּן וּמִסְתַּפְּקִין כָּל שְׁאָר מָארֵי דִּדִינִין, דְּלָא יָכְלִין לְשַׁלְטָאָה בְּהַהוּא דִּינָא דְּאִתְמְסַר לוֹן וְכֹלָּא בְּזִמְנָא חָדָא. תָּא חֲזֵי, כֹּלָּא אִתְעֲבִיד בְּרָזָא דְּמֵהֵימְנוּתָא לְאִסְתַּפְּקָא דָּא בְּדָא, וּלְאִסְתַּלְקָא לְעֵילָא, מָאן דְּאִצְטְרִיךְ, עַד אֵין סוֹף.

121. Fried meal offerings and all other meal offerings arouse the Holy Spirit, NAMELY THE ASPECT OF MAN, through the desire of the Priests, the singing of the Levites and the prayer of Yisrael, WHO COLLECTIVELY ARE THE SECRET OF THE THREE COLUMNS. And from the smoke that the oil and the flour raises UPON THE ALTAR, all the prosecutors replenish themselves, and are appeased. Once appeased, they become powerless to pursue the indictment that has been delivered into their hands, AND THEY ARE CONSIDERED TO BE THE ASPECT OF THE BEAST. SO THE MEAL OFFERINGS PERTAIN TO MAN AND BEAST ALIKE, and both are drawn at the same time. IN OTHER WORDS, BOTH MAN AND BEAST ARE DRAWN AT THE TIME OF THE SACRIFICIAL OFFERING. Come and behold: everything is arranged in accordance with the secret of faith-- both sides are replenished and sent above endlessly.

16. Raising the hands during prayer

The essence of this passage from the Zohar concerns the hands, and their inherent nature of constantly attracting negative forces. Since the hands are the tools by which we carry out most of our actions in life, the forces of darkness latch onto them in order to influence our deeds. We can infuse our hands with the positive energy that dwells in the Upper Worlds so that they bring blessing and good fortune to all endeavors.

122. אֲמַר רַבִּי שִׁמְעוֹן אֲרֵימַת יְדָאי בִּצְלוֹתִין לְעֵילָא, דְּכַד רְעוּתָא עִלָּאָה, לְעֵילָא לְעֵילָא, קָיְימָא עַל הַהוּא רְעוּתָא, דְּלָא אִתְיְדַע, וְלָא אִתְפַּס כְּלַל לְעָלְמִין, רֵישָׁא דְּסָתִים יַתִּיר לְעֵילָא, וְהַהוּא רֵישָׁא אַפִּיק מַאי דְּאַפִּיק, וְלָא יְדִיעַ, וְנָהֵיר מַאי דְּנָהֵיר, כֹּלָּא בְּסִתִימוּ.

122. Rabbi Shimon said: "I raise my hands on high to pray," AS HE BEGAN TO REVEAL THE ORDER OF THE EMANATIONS OF THE UPPER THREE SFIROT OF ARICH ANPIN, WHICH ARE CALLED KETER, THE 'MIND (HEB. MOACH) OF AIR,' AND THE 'CONCEALED MIND (MOACH).' HE BEGAN, TOO, TO REVEAL HOW TO RISE UP TO THE 'UNREVEALED HEAD,' WHICH IS THE SECRET OF THE ENDLESS WORLD (HEB. EIN-SOF), BLESSED BE HE. BECAUSE THIS ISSUE IS AN EXALTED AND VERY SECRET MATTER, HE PRAYED SO THAT THE REVELATION OF THESE SECRETS WOULD BE ACCEPTED BEFORE HASHEM, BLESSED BE HE. When the supernal desire at the highest point above, WHICH IS THE SECRET OF KETER OF ARICH ANPIN, is established upon the forever unknown and ungraspable desire, WHICH IS THE SECRET OF THE HEAD OF ATIK CALLED THE 'UNKNOWN HEAD,' THE KETER OF ARICH ANPIN becomes the most concealed Head above. And that Head emanates all that He emanates and all that is unknown, WHICH IS THE MIND (MOACH) OF AIR OF ARICH ANPIN. And He illuminates all that he illuminates in a concealed manner, WHICH IS THE CONCEALED MIND (MOACH) OF ARICH ANPIN, AS SHALL BE FURTHER EXPLAINED.

123. רְעוּ דְּמַחֲשָׁבָה עִלָּאָה לְמִרְדַּף אֲבַתְרֵיהּ, וּלְאִתְנְהָרָא מִנֵּיהּ. חַד פְּרִיסוּ אִתְפְּרֵיס, וּמִגּוֹ הַהוּא פְּרִיסָא, בִּרְדִיפוּ דְּהַהִיא מַחֲשָׁבָה עִלָּאָה, מְטֵי וְלָא מְטֵי. עַד הַהוּא פְּרִיסָא, נָהֵיר מַה דְּנָהֵיר. וּכְדֵין אִיהוּ מַחֲשָׁבָה עִלָּאָה, נָהֵיר בִּנְהִירוּ סְתִים דְּלָא יְדִיעַ, וְהַהוּא מַחֲשָׁבָה לָא יָדַע.

123. The desire of the supernal thought, which is the KETER OF ARICH ANPIN, IS CALLED THE SUPERNAL WILL. AFTER IT HAS BEEN ESTABLISHED AS THE HEAD, IT IS CALLED the "supernal Thought." But as the supernal Thought runs after THE LIGHT OF THE UNKNOWN HEAD, a veil spreads BETWEEN THE UNKNOWN HEAD AND THE KETER, allowing it to reach-and to not reach-the light. THE VEIL HINDERS IT FROM REACHING THERE. The Light shines upward toward the veil, BUT NOT FROM THERE DOWNWARD. Therefore the supernal Thought shines with Unrevealed Illumination TO THE CONCEALED MIND (MOACH), and with Light unknown to the "Mind (Moach) of air." And the Thought itself, WHICH IS KETER, is considered unknown.

124. כְּדֵין בָּטַשׁ הַאי נְהִירוּ דְּמַחֲשָׁבָה דְּלָא אִתְיְדַע, בִּנְהִירוּ דְּפַרְסָא דְּקָיְימָא, דְּנָהֵיר מִמַּה דְּלָא יְדִיעַ וְלָא אִתְיְדַע, וְלָא אִתְגַּלְיָיא. וּכְדֵין דָּא נְהִירוּ דְּמַחֲשָׁבָה דְּלָא אִתְיְדַע בָּטַשׁ בִּנְהִירוּ דִּפְרִיסָא, וְנָהֲרִין כַּחֲדָא, וְאִתְעֲבִידוּ תֵּשַׁע הֵיכָלִין.

124. Then, the illumination of the Unknown Thought hits upon the illumination of the veil that stands and shines UPON THE THREE LESSER DEGREES, MENTIONED ABOVE. THESE CONSIST of what is unknown BY THE 'MIND (MOACH) OF AIR,' what is not known, BY KETER, and what is unrevealed IN THE 'CONCEALED MIND.' Thus, the illumination of the Thought that is not known, WHICH IS THE UNKNOWN HEAD, hits upon the veil's illumination, and they shine together. And from them, nine Chambers are made IN THE UNKNOWN HEAD.

125. וְהֵיכָלִין, לָאו אִינּוּן נְהוֹרִין, וְלָאו אִינּוּן רוּחִין, וְלָאו אִינּוּן נִשְׁמָתִין, וְלָא אִית מָאן דְּקָיְימָא בְּהוֹ. רְעוּתָא, דְּכָל תֵּשַׁע נְהוֹרִין, דְּקָיְימֵי כֻּלְּהוֹ בְּמַחֲשָׁבָה, דְּאִיהוּ חַד מִנַּיְיהוּ בְּחוּשְׁבָּנָא, כֻּלְּהוֹ לְמִרְדַּף בַּתְרַיְיהוּ, בְּשַׁעֲתָא דְּקָיְימֵי בְּמַחֲשָׁבָה וְלָא מִתְדַּבְּקָן וְלָא אִתְיְדָעוּ, וְאִלֵּין לָא קָיְימֵי לָא בִּרְעוּתָא, וְלָא בְּמַחֲשָׁבָה עִלָּאָה תְּפְסִין בָּהּ, וְלָא תָפְסִין. בְּאִלֵּין קָיְימֵי כָּל רָזֵי דִּמְהֵימְנוּתָא, וְכָל אִינּוּן נְהוֹרִין מֵרָזָא דְּמַחֲשָׁבָה עִלָּאָה כֻּלְּהוֹ אִקְרוּן אֵין סוֹף. עַד הָכָא מָטוֹ נְהוֹרִין וְלָא מָטוֹן, וְלָא אִתְיְדָעוּ, לָאו הָכָא רְעוּתָא, וְלָא מַחֲשָׁבָה.

125. These Chambers are not Lights, AS ARE THE NINE LIGHTS OF ARICH ANPIN in their original location. And they are neither Ruchot nor Neshamot, and nobody can understand what they are. BECAUSE THE LIGHT OF THE EIN SOF, BLESSED BE HE, SHINES UPON THE UNKNOWN HEAD, THE NINE PALACES THEREIN ARE AS THE EIN SOF, WHICH NO MIND CAN GRASP, AS SHALL BE EXPLAINED. The desire of all nine Lights OF THE THREE HEADS OF ARICH ANPIN are standing in the Thought, NAMELY IN THEIR LOCATION IN ARICH ANPIN, WHICH IS CALLED THE THOUGHT and is also considered one of them. THE THOUGHT OF ARICH ANPIN IS COUNTED AS ONE OF THESE NINE LIGHTS, AND ALTHOUGH THE LIGHTS ARE LOCATED IN THE UNKNOWN HEAD, THE UNKNOWN HEAD IS NOT OF THEIR ASPECT AT ALL. THE DESIRE OF ALL IS to pursue THE NINE CHAMBERS IN WHICH THEY ARE LOCATED WITHIN THE UNKNOWN HEAD, while THE NINE LIGHTS are located in the Thought, WHICH IS ARICH ANPIN. Nevertheless, THE CHAMBERS are not attained and not known TO THE NINE LIGHTS because they are NOT established as either AN ASPECT OF desire or as AN ASPECT OF supernal Thought, WHICH IS ARICH ANPIN. They grasp and do not grasp that all the secrets of Faith are based upon THESE NINE CHAMBERS. And all of these Lights come from the secret of the supernal Thought, WHICH IS ARICH ANPIN, and all OF THE NINE CHAMBERS ORIGINATE FROM IT and all are called the Ein Sof. Because the Lights reach and do not reach, there is no desire nor thought at this point.

126. כַּד נְהִיר מַחֲשָׁבָה, וְלָא אִתְיְדַע מִמַּאן דְּנָהִיר, כְּדֵין אִתְלַבֵּשׁ וְאַסְתִּים גּוֹ בִּינָה, וְנָהִיר, לְמַאן דְּנָהִיר וְאָעִיל דָּא בְּדָא, עַד דְּאִתְכְּלִילוּ כֻּלְּהוֹ כַּחֲדָא.

126. When Unknown Thought shines from its source, NAMELY FROM THE MIND (MOACH) OF AIR, IT IS ENCLOTHED AND COVERED BY BINAH. It shines upon whom She shines, and they enter each other until they are as one.

127. וּבְרָזָא דְּקָרְבָּנָא כַּד סָלִיק, כֻּלָּא אִתְקַשַּׁר דָּא בְּדָא, וְנָהִיר דָּא בְּדָא, כְּדֵין קַיְימֵי כֻּלְּהוֹ בְּסָלִיקוּ, וּמַחֲשָׁבָה אִתְעַטַּר בְּאֵין סוֹף. הַהוּא נְהִירוּ דְּאִתְנְהִיר מִנֵּיהּ מַחֲשָׁבָה עִלָּאָה, אִקְרֵי אֵין סוֹף. וּמִנֵּיהּ אִשְׁתְּכַח וְקַיְימָא וְנָהִיר לְמַאן דְּנָהִיר, וְעַל דָּא כֹּלָּא קָאֵים. זַכָּאָה חוּלְקֵיהוֹן דְּצַדִּיקַיָּיא בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי.

127. Returning to the secret of the sacrifice: when it is raised ON THE ALTAR, UNIFICATIONS, SUCH AS THOSE OF THE THREE HEADS OF ARICH ANPIN IN THE UNKNOWN HEAD AND BINAH IN THE HEAD OF ARICH ANPIN, ARE DONE AS HAS BEEN PREVIOUSLY EXPLAINED. All are enmeshed within one another and shine one upon the other. Now all the stages are in the secret of the 'Ascending' and, when it ascends to the Unknown Head, Thought, WHICH IS ARICH ANPIN, is crowned by the Ein Sof. THAT IS, THE LIGHT OF EIN SOF SHINES UPON THE ILLUMINATION OF THE NINE CHAMBERS OF THE UNKNOWN HEAD. AS IT IS SAID, THE ILLUMINATION OF THE SUPERNAL THOUGHT, WHICH IS ARICH ANPIN, SHINES FROM THE NINE CHAMBERS AND IS CALLED EIN SOF. And FROM EIN SOF comes ARICH ANPIN. It is established and shines upon whom It shines. All is based upon this, ON THE DRAWING OF THE LIGHT OF EIN SOF BY ARICH ANPIN TO THE WORLDS, AS HAS BEEN EXPLAINED. Happy are the righteous who raise up the 'Female Waters' and unify the aforementioned exalted combinations in this world and the world to come, as they inherit both worlds.

128. תָּא חֲזֵי הַאי קֵץ כָּל בָּשָׂר, כְּמָה דְּקִשּׁוּרָא אִשְׁתְּכַח לְעֵילָא בְּחֵדוּ, אוֹף הָכֵי נָמֵי לְתַתָּא, בְּחֶדְוּוּתָא וּרְעוּתָא, לְאִסְתַּפְּקָא כֹּלָּא לְעֵילָא וְתַתָּא, וְאִימָא קַיְימָא עֲלַיְיהוּ דְּיִשְׂרָאֵל כִּדְקָא יָאוֹת.

128. Come and behold: this 'End of all Flesh,' means that the attachment takes place in joy above IN BINAH AND IN ARICH ANPIN. The same applies below TO ZEIR ANPIN, THE FEMALE PRINCIPLE, AND THE LOWER WORLDS. AND THE ATTACHMENT OF EVERY LOWER STAGE TO EVERY UPPER ONE OCCURS in happiness and in a desire to share fulfillment with all above and below, EVEN TO THE 'END OF ALL FLESH' and Ima, WHICH IS THE SHECHINAH, dwells properly upon Yisrael.

129. תָּא חֲזֵי בְּכָל רֵישֵׁי יַרְחָא וְיַרְחָא, כַּד סִיהֲרָא מִתְחַדְּשָׁא יָהֲבִין לֵיהּ לְהַאי קֵץ כָּל בָּשָׂר, חוּלְקָא חָדָא יַתִּיר עַל קָרְבָּנִין, לְאִתְעַסְקָא בֵּיהּ, וְיִשְׁתַּמֵּשׁ בְּחוּלְקֵיהּ, וְיהֵא סִטְרָא דְּיִשְׂרָאֵל בִּלְחוֹדַיְיהוּ, בְּגִין דְּיִתְאַחֲדוּן בְּמַלְכֵיהוֹן, וְדָא אִיהוּ שָׂעִיר, בְּגִין דְּאִיהוּ בְּחוּלְקָא דְּעֵשָׂו דִּכְתִיב בֵּיהּ שָׂעִיר, הֵן עֵשָׂו אָחִי אִישׁ שָׂעִיר. וְעַל דָּא אִיהוּ אִשְׁתַּמֵּשׁ בְּחוּלְקֵיהּ. וְיִשְׂרָאֵל אִינּוּן מִשְׁתַּמְּשִׁין בְּחוּלְקֵיהוֹן, וּבְגִין כָּךְ כְּתִיב כִּי יַעֲקֹב בָּחַר לוֹ יָהּ יִשְׂרָאֵל לִסְגֻלָּתוֹ.

129. Come and behold: every first day of the month, when the Moon renews herself, OR, IN OTHER WORDS, THE FEMALE PRINCIPLE RENEWS HERSELF BY MATING WITH ZEIR ANPIN. Then, the 'End of all Flesh' is given an extra portion, WHICH IS THE SCAPEGOAT OF THE NEW MOON, which is added to the REGULAR sacrifices. Thus, he is occupied by it and uses his portion. SO, THE NEW MOON'S SCAPEGOAT RENEWS THE ILLUMINATION OF THE LEFT SIDE, FROM WHICH THE 'END OF ALL FLESH' IS REPLENISHED. Hence, the RIGHT side of Yisrael remains for them alone so that it can unify with its King. This is why THEY OFFER THE SCAPEGOAT, ALSO CALLED 'Hairy' (Heb. Se'ir), because it belongs to the part of Esav, who is described as being hairy, as it is written: "Esav my brother is a hairy man" (Beresheet 27:11). Thus, THE 'END OF ALL FLESH' replenishes from his part OF ESAV, WHICH IS THE LEFT SIDE, while Yisrael replenishes from its side, WHICH IS THE RIGHT. Thus, it is written: "For Yah has chosen Ya'akov to Himself, and Yisrael for His treasure" (Tehilim 135:4).

130. תָּא חֲזֵי, הַאי קֵץ כָּל בָּשָׂר כָּל רְעוּתֵיהּ לָאו אִיהוּ, אֶלָּא בְּבִשְׂרָא תָּדִיר, וּבְגִין כָּךְ תִּקּוּנָא דְּבִשְׂרָא תָּדִיר לְגַבֵּיהּ, וְעַל דָּא אִקְרֵי קֵץ כָּל בָּשָׂר. וְכַד אִיהוּ שַׁלִּיט, שַׁלִּיט עַל גּוּפָא וְלָא עַל נִשְׁמְתָא, נִשְׁמְתָא סָלְקָא לְאַתְרָא וּבִשְׂרָא אִתְיְהִיב לַאֲתַר דָּא. כְּגַוְונָא דָא, בְּקָרְבָּנָא, דִּרְעוּתָא סָלְקָא לַאֲתַר חָד, וּבִשְׂרָא לַאֲתַר חָד.

130. Come and behold: the sole desire of this 'End of all Flesh' is flesh alone. All that is done with the flesh in any instance is only for his sake. That is why he is called the 'End of all Flesh.' And when he rules, he rules over the body, WHICH IS THE FLESH, but not over the soul. The soul returns to its place, WHILE THE BODY, NAMELY the flesh, is given over to this place, NAMELY THE 'END OF ALL FLESH.' It is the same with the offering, as the desire goes to one place and the flesh to another.

131. וב"נ דְּאִיהוּ זַכָּאָה, אִיהוּ קָרְבָּנָא מַמָּשׁ לְכַפָּרָה, וְאָחֳרָא דְּלָאו אִיהוּ זַכָּאָה, לָאו אִיהוּ קָרְבָּנָא, בְּגִין דְּבֵיהּ מוּמָא, דִּכְתִיב כִּי לֹא לְרָצוֹן וגו׳. וְעַל דָּא צַדִּיקַיָּא כַּפָּרָה אִינּוּן דְּעָלְמָא, וְקָרְבָּנָא אִינּוּן בְּעָלְמָא. תָּא חֲזֵי, וַיֹּאמֶר אֱלֹקִים לְנֹחַ, קֵץ כָּל בָּשָׂר בָּא לְפָנַי, לְמֵיטַל רְשׁוּ לְאַחְשָׁכָא אַפַּיְיהוּ דִּבְנֵי עָלְמָא, וּבְגִינֵי כָּךְ הִנְנִי מַשְׁחִיתָם אֶת הָאָרֶץ .

131. A person who is righteous is HIMSELF a sacrifice given for atonement, BECAUSE HE SACRIFICES HIS OWN DESIRE, OVERCOMING HIS WILL. But a person, who is not righteous, is not accepted as a sacrifice because he is blemished. As it is written: "They shall not be accepted for you" (Vayikra 22:25). So the righteous alone atone for the world and are accepted as sacrifices in this world. Come and behold: "And Hashem said to Noach, the End of all Flesh is come before me," NAMELY, THE OTHER SIDE. And it came to receive permission to darken the faces of humankind. So that is why "I will destroy them with the earth."

132. תָּא חֲזֵי, מַה כְּתִיב וְנֹחַ בֶּן שֵׁשׁ מֵאוֹת שָׁנָה וגו׳, וְכִי אַמַּאי אָתָא חוּשְׁבָּנָא דָא לְמִמְנֵי, אֶלָּא אִילּוּ לָא הֲוָה נֹחַ בֶּן שֵׁשׁ מֵאוֹת שָׁנָה, לָא יֵיעוֹל לְתֵיבוּתָא, וְלָא יִתְחַבַּר בַּהֲדָהּ, כֵּיוָן דְּאִשְׁתַּלִּים בְּשֵׁשׁ מֵאוֹת שָׁנָה, כְּדֵין אִתְחַבַּר בַּהֲדָהּ.

132. Come and behold: it is written: "And Noach was 600 years old" (Beresheet 7:6). AND HE ASKED: Why does the verse count THE YEARS OF NOACH? AND HE ANSWERED: If Noach was not 600 years old, he would not have entered the ark and become united with it. Because he became completed in 600 years, he became united with the ark.

133. וְעַל דָּא, מִן יוֹמָא דְּאִשְׁתַּלִּים חוֹבַיְיהוּ דִּבְנֵי עָלְמָא, אוֹרִיךְ לוֹן קֻדְשָׁא בְּרִיךְ הוּא, עַד דְּאִשְׁתַּלִּים נֹחַ, בְּשֵׁשׁ מֵאוֹת שָׁנָה, וְאִשְׁתַּלִּים דַּרְגֵּיהּ כִּדְקָא יָאוֹת, וַהֲוָה צַדִּיק שָׁלִים וּכְדֵין עָאל לְתֵיבוּתָא, וְכֹלָּא כְּגַוְונָא דִּלְעֵילָא. וְנֹחַ בֶּן שֵׁשׁ מֵאוֹת שָׁנָה. כְּמָה דַאֲמַרָן. וּבְגִינֵי כָּךְ לָא אִתְּמַר כְּבֶן שֵׁשׁ מֵאוֹת שָׁנָה.

133. From the day that the sins of the people were completed, FROM THE TIME THEY WERE DESERVING OF RECEIVING THEIR PUNISHMENT, the Holy One, blessed be He, still waited for them. He waited until Noach completed his 600 years and perfected himself as a righteous man. Only then did Noach enter the ark. And everything below is as above. IN OTHER WORDS, EVERYTHING WAS DONE BY DIVINE INSPIRATION FROM THE UPPER YESOD AND MALCHUT. THAT IS WHY IT IS WRITTEN: "And Noach was 600 years old," and not 'approximately 600.' For, as we have said, he had to be exactly 600 years old TO COMPLETE THE SFIRAH OF YESOD.

17. "And I... do bring the Flood of waters"

No matter how far one may fall spiritually, the Light of the Creator is always present the moment we decide to rise above our negativity. This awareness, together with the positive influences radiating from the text, is the way we can begin our ascent.

134. תּוּ פְּתַח וַאֲמַר, וַאֲנִי הִנְנִי מֵבִיא אֶת הַמַּבּוּל מַיִם. מ"ט הִנְנִי, כֵּיוָן דַּאֲמַר וַאֲנִי, אֶלָּא אֲנִי הִנְנִי, כֹּלָּא מִלָּה חָדָא הִיא. תָּא חֲזֵי בְּכָל אֲתַר אֲנִי, אִתְעֲבִיד גּוּפָא לְנִשְׁמְתָא, וַדַּאי, דִּמְקַבְּלָא מִמַּה דִּלְעֵילָא, וּבְגִין כָּךְ, אִתְרְמִיז בְּאָת קַיְּימָא, דִּכְתִיב אֲנִי הִנֵּה בְּרִיתִי אִתָּךְ, אֲנִי דְּקַיְּימָא בְּאִתְגַּלְיָא, מְזוּמָּנֶת לְמִנְדַע. אֲנִי, כָּרְסְיָא לְמַה דִּלְעֵילָא. אֲנִי, דַּעֲבִידְנָא נוּקְמִין לְדָרֵי דָרִין. וַאֲנִי, כְּלִיל דְּכַר וְנוּקְבָא כַּחֲדָא, לְבָתַר אִתְרְשִׁים בְּלִחוֹדוֹי, דְּאִזְדַּמַּן לְמֶעְבַּד דִּינָא. הִנְנִי מֵבִיא אֶת הַמַּבּוּל מַיִם.

134. And he continued, quoting the verse: "And I shall Myself bring the Flood of waters" (Beresheet 6:17). HE ASKED: Why DOES THE VERSE SAY "Myself" after already saying "And I?" AND HE ANSWERED: The words "I" and "Myself" are the same. But, come and behold: wherever it is written "I," a body has been made for the soul. THIS MEANS THAT "I" IS THE FEMALE PRINCIPLE, WHICH IS THE ASPECT OF THE BODY FOR ZEIR ANPIN. CONVERSELY, ZEIR ANPIN IS CONSIDERED TO BE HER SOUL. And it certainly does receive from above FROM ZEIR ANPIN. That is why THE WORD "I" is hinted with the sign of the Covenant (the circumcision) WITH THE LETTER VAV (LIT. 'AND'), WHICH IS YESOD OF ZEIR ANPIN. As it is written: "I... My covenant is with you" (Beresheet 17:4), FOR THE FEMALE PRINCIPLE RECEIVES FROM THE COVENANT OF ZEIR ANPIN. "I" means that it is ready to be revealed and is achievable; "I" means that it is a throne of what is above; "I" means that I am the one who shall seek revenge for generations upon generations. But the words "and I" (Heb. Ve-Ani), APPEARING IN THIS PASSAGE, INCLUDE THE LETTER VAV, and refer to the union of the Male and Female. THE VAV OF VE-ANI REFERS TO THE MALE, WHO IS ZEIR ANPIN. Then, THE FEMALE PRINCIPLE is mentioned alone, WITHOUT ZEIR ANPIN, at the time when She is ready to pass Judgment, as it is written: "Myself shall bring the Flood of waters upon the land."

135. כֵּיוָן דַּאֲמַר, מֵבִיא אֶת הַמַּבּוּל, לָא יְדַעְנָא דְּאִיהוּ מַיִם, אֶלָּא אֶת הַמַּבּוּל, לְאַסְגָּאָה מַלְאַךְ הַמָּוֶת, דְּאַף עַל גַּבְדַּמְיָא הֲוָוֹ, מְחַבְּלָא אָזִיל בְּעָלְמָא, לְשֵׁיצָאָה בְּאִינּוּן מַיִין.

135. HE ASKED IF it has been already stated, "shall bring the Flood," do we not understand that He refers to water? IF SO, WHY IS IT THEN NECESSARY TO MENTION "FLOOD OF WATERS?" AND HE ANSWERED: Flood implies the presence of the Angel of Death, even though it was only water. The Angel of Destruction went in the world to destroy it with this water.

136. אֲנִי ה׳. הָכִי תְּנִינָן, נֶאֱמָן אֲנָא, לְשַׁלְּמָא אַגַּר טוֹב לְצַדִּיקַיָּא, וּלְאִתְפְּרַע מֵרַשִּׁיעַיָּא, וּבְגִין כָּךְ, אַבְטַח לוֹן קְרָא לְצַדִּיקַיָּא, בַּאֲנִי, לְשַׁלְּמָא אַגַּר טַב דִּלְהוֹן, לְעָלְמָא דְאָתֵי. וְאַגְזִים לְרַשִּׁיעַיָּא, לְאִתְפְּרַע מִנַּיְיהוּ לְעָלְמָא דְאָתֵי, בַּאֲנִי.

136. HE CONTINUED BY SAYING: We have learned that the words, "I am Hashem" shows that 'I am faithful to the recompense of the righteous and the punishment of the wicked.' So, here, in this verse, "I" means to promise to reward and repay the righteous well in the world to come. Likewise, it describes the threat to the wicked, who will be punished in the world to come, with the term "I".

137. לְשַׁחֵת כָּל בָּשָׂר, כְּמָה דְאוֹקִימְנָא, דְּדָא הוּא מְחַבְּלָא דְעָלְמָא. וְעַל דָּא כְּתִיב וְלֹא יִתֵּן הַמַּשְׁחִית לָבֹא אֶל בָּתֵּיכֶם לִנְגֹּף. וְדָא הוּא לְשַׁחֵת כָּל בָּשָׂר, מִסִּטְרָא דְּקֵץ כָּל בָּשָׂר בָּא לְפָנַי. דְּהָא כֵּיוָן דְּמָטָא זִמְנָא, דְּאוֹרִיךְ לוֹן קֻדְשָׁא בְּרִיךְ הוּא, עַד דְּאַשְׁלִים נֹחַ לְשֵׁשׁ מֵאוֹת שָׁנָה, כְּדֵין לְשַׁחֵת כָּל בָּשָׂר. אֲמַר הָכִי אוֹלִיפְנָא מִשְּׁמֵיהּ דְּרַבִּי יִצְחָק דַּאֲמַר לָן.

137. As we previously explained, the words "To destroy all flesh" refer to the Angel of Destruction. This is why it is also written: "And He will not allow the Angel of Destruction to come into your house to smite you" (Shemot 12:23). THIS MEANS THAT HE DOES NOT GIVE HIM PERMISSION TO DESTROY. To "destroy all flesh" that alludes to THE ANGEL OF DESTRUCTION. AS IS HINTED IN THE VERSE, "The end of all flesh is come before me," MEANING THAT IT CAME BEFORE HIM TO ASK PERMISSION TO DESTROY. The time the Holy One, blessed be He, had waited for them to repent had passed. That is, Noach had reached 600 years of age, AND IT WAS POSSIBLE TO REWARD HIM, AS THE VERSE PROMISES, "TO REWARD THE RIGHTEOUS." THE TIME HAD ALSO ARRIVED FOR THE PUNISHMENT OF THE WICKED. THAT IS WHY HASHEM GAVE PERMISSION TO THE ANGEL OF DESTRUCTION "to destroy all flesh." He said: This is what we learned in the name of Rabbi Yitzchak, who told us all this.

18. "I said, I shall not see Yah"
Many dark forces attempt to sway us from our spiritual path, tempting our eyes with the illusions of physical reality. But we can draw the Light to assist us in seeing through these illusions. In this way, we can follow the path that leads to the Light of the Creator, rather than the path that leads to punishment.

138. פְּתַח וַאֲמַר, אָמַרְתִּי לֹא אֶרְאֶה יָהּ יָהּ בְּאֶרֶץ הַחַיִּים לֹא אַבִּיט אָדָם עוֹד עִם יוֹשְׁבֵי חָדֶל. אָמַרְתִּי לֹא אֶרְאֶה יָהּ, כַּמָּה אֲטִימִין אִינּוּן בְּנֵי נָשָׁא, דְּלָא יָדְעִין וְלָא מַשְׁגִּיחִין בְּמִלֵּי דְאוֹרַיְיתָא, אֶלָּא מִסְתַּכְּלֵי בְּמִלּוֹי דְעָלְמָא, וְאִתְנְשֵׁי מִנַּיְיהוּ רוּחָא דְחָכְמְתָא.

138. He began by saying, "I had said, I shall not see Yah, Yah is in the land of the living; I shall behold man no more with the inhabitants of cessation" (Yeshayah 38:11). How obtuse, he said, are the people who do not know or pay heed to the words of the Torah, but look only upon worldly matters. The spirit of wisdom is forgotten from them.

139. דְּכַד בַּר נָשׁ אִסְתַּלַּק מֵהַאי עָלְמָא, וַיָּהִיב חוּשְׁבָּנָא לְמָארֵיהּ, מִכָּל מַה דַּעֲבַד בְּהַאי עָלְמָא, בְּעוֹד דְּאִיהוּ קָאֵים רוּחָא וְגוּפָא כַּחֲדָא, וְחָמֵי מַה דְּחָמֵי, עַד דְּאָזֵיל לְהַהוּא עָלְמָא, וּפָגַע לֵיהּ לְאָדָם הָרִאשׁוֹן, יָתִיב לְתַרְעָא דְגִנְּתָא דְעֵדֶן, לְמֶחֱמֵי כָּל אִינּוּן, דְּנָטְרוּ פִּקּוּדֵי דְמָארֵיהוֹן, וְחָדֵי בְּהוֹ.

139. When a person departs this world, that person gives an account to his Master of all his worldy actions. He does this while his body and soul are still joined together and he can see all that he sees until he reaches the World of Truth, where he meets Adam, the first man, sitting at the gate of the Garden of Eden, waiting to see and rejoice with all who have observed the commandments of their Master.

140. וְכַמָּה צַדִּיקַיָּא סָחֲרָנֵיהּ דְּאָדָם, אִינּוּן דְּאִתְמְנָעוּ מֵאָרְחָא דְּגֵיהִנֹּם, וְסָטוּ לְגַבֵּי אָרְחָא דְגַן עֵדֶן. וְאִילֵּין אִקְרוּן יוֹשְׁבֵי חָדֶל. וְלָא כְּתִיב יוֹשְׁבֵי חָלֶד, בְּגִין דְּלָא הֲווֹ כְּמוֹ חוּלְדָה דְּגַרְרָא, וּמַנְחָא, וְלָא יָדְעָא לְמַאן שַׁבְקָא, אֶלָּא יוֹשְׁבֵי חָדֶל. כד״א חִדְלוּ לָכֶם מִן הָאָדָם וגו׳. דְּאִתְמְנַע לוֹן מֵאָרְחָא דְּגֵיהִנֹּם וְאַתְקִיפוּ בְּהוֹ לְאַעֲלָא לְהוֹ בְּגִנְּתָא דְעֵדֶן.

140. And many are the righteous around Adam, who instead of walking along the path that leads to Gehenom, followed the path to the Garden of Eden. These are the ones who are called "Residents of the world" (lit. chadel, which means 'cessation') (Yeshayah 38:11) AND HE ASKED: Why is it not written: "Inhabitants of the world" (Heb. cheled)? HE ANSWERED: Because they are not like the mole (Heb. chulda), a creature who endures life blindly, laboriously storing and hiding provisions, knowing not for whom. They are the Residents of cessation, as in "Cease (Heb. chidlu) from man whose breath is in his nostrils" (Yeshayah 2:22). BECAUSE THE HEBREW WORD CHADEL MEANS TO AVOID, THEY ARE CALLED THE RESIDENTS OF CESSATION. They avoided walking the path of Gehenom and disciplined themselves to walk along the path leading to the Garden of Eden.

141. דְּבָר אֲחֵרִיוֹשְׁבֵי חָדֶל אִינּוּן מָרֵיהוֹן דִּתְשׁוּבָה, דְּמְנָעוּ גַרְמַיְיהוּ מֵאִינּוּן חוֹבִין דְּחַיָּיבִיָּא, וּבְגִין דְּאָדָם הָרִאשׁוֹן, תָּב בִּתְיוּבְתָּא קַמֵּי מָארֵיהּ, יָתִיב עַל אִינּוּן דְּאִתְמְנָעוּ מֵחוֹבֵיהוֹן, וְאִינּוּן בְּנֵי חָדֶל, כד״א אֵדְעָה מֶה חָדֶל אָנִי. וּבְגִין כָּךְ אִיהוּ יָתִיב לְתַרְעָא דְּגִנְתָּא דְּעֵדֶן, וְחָדֵי בְּהוֹ בְּצַדִּיקַיָּיא, דְּאַתְיָין בְּהַהוּא אוֹרְחָא דְּגִנְתָּא דְּעֵדֶן.

141. Another explanation is that residents of cessation REFERS TO all those who repented and ceased performing the sins of the wicked. Because Adam repented before his Master, he sits among others who also repented, ceased sinning, and are called "Residents of Cessation." As it is written: "I will know how frail (Heb. chadel) I am" (Tehilim 39:5). And therefore, Adam sits at the gate of the Garden of Eden, and he is happy with the righteous who walk along the path and arrive at the Garden of Eden.

142. תָּא חֲזֵי, מַה כְּתִיב, אָמַרְתִּי לֹא אֶרְאֶה יָהּ, וְכִי מַאן יָכִיל לְמֶחֱמֵי יָהּ. אֶלָּא סוֹפָא דִּקְרָא אוֹכַח, דִּכְתִיב יָהּ בְּאֶרֶץ הַחַיִּים, תָּא חֲזֵי, כַּד סָלְקִין נִשְׁמָתִין לַאֲתַר צְרוֹרָא דְחַיֵּי, תַּמָּן מִתְהַנָּן, בְּזְהָרָא דְּאַסְפַּקְלַרְיָאה דְּנַהֲרָא, דְּנָהִיר מֵאֲתַר עִלָּאָה דְּכֹלָּא, וְאִילוּ לָא מִתְלַבְּשָׁא נִשְׁמָתָא, בְּזְהָרָא דִלְבוּשָׁא אָחֳרָא, לָא תֵּיכוֹל לְאִתְקָרְבָא לְמֶחֱמֵי הַהוּא נְהוֹרָא.

142. Come and behold: it is written: "I said I shall not see Yah." SO HE ASKED: Who can ever see Yah now? AND HE REPLIED: THAT the end of the verse reveals the intention of the words, as it is written: "Yah in the land of Life." Come and behold: when the souls ascend and reach the place of the Bundle of Life, they enjoy the illumination of the Radiant Mirror, which shines and brings forth Light from the most elevated place of all. A soul not enclothed in this radiance could neither approach nor get close enough to see that Light.

143. וְרָזָא דְמִלָּה, כְּמָה דְיַהֲבִי לְנִשְׁמָתָא, לְבוּשָׁא דְּמִתְלַבְּשָׁא בֵּיהּ, לְמֵיקַם בְּהַאי עָלְמָא. הָכִי נָמִי יַהֲבִי לָהּ לְבוּשָׁא, דְּזְהָרָא עִלָּאָה, לְמֵיקַם בֵּיהּ בְּהַהוּא עָלְמָא, וּלְאִסְתַּכְּלָא בְּגוֹ הַהוּא אַסְפַּקְלַרְיָאה דְּנַהֲרָא, מִגּוֹ הַהוּא אֶרֶץ הַחַיִּים.

143. And the secret of the matter is that as the soul is given garments to don so it can exist in this world, WHICH IS THE BODY, so it is also given garments of supernal radiance. These allow it to exist in the world to come and to see into the Radiant Mirror, WHICH IS ZEIR ANPIN, from that Land of Life, THE FEMALE PRINCIPLE OF ZEIR ANPIN. THUS THE PROBLEM THAT AROSE IN THE VERSE, "I SAID, I SHALL NOT SEE YAH," IS SOLVED. THE INTENTION IS THAT BY THESE TWO AMENDMENTS-(1) BY THE GARMENT OF THE SUPERNAL RADIANCE AND (2) BY THE FEMALE PRINCIPLE OF ZEIR ANPIN, CALLED THE LAND OF LIFE-THE RIGHTEOUS PEOPLE DESERVE TO SEE INTO THE RADIANT MIRROR, WHICH IS THE SECRET OF YAH (YUD-HEI) IN THE LAND OF LIFE.

144. תָּא חֲזֵי, מֹשֶׁה לָא יָכִיל לְקָרְבָא. לְאִסְתַּכְּלָא, בַּמֶּה דְּאִסְתַּכַּל, אֶלָּא כַּד אִתְלַבַּשׁ בִּלְבוּשָׁא אָחֳרָא, כד״א וַיָּבֹא מֹשֶׁה בְּתוֹךְ הֶעָנָן וַיַּעַל אֶל הָהָר. וְתַרְגּוּם בְּמְצִיעוּת עֲנָנָא. וְאִתְלַבַּשׁ בָּהּ, כְּמַאן דְּאִתְלַבַּשׁ בִּלְבוּשָׁא, וּבג״ד, וּמֹשֶׁה נִגַּשׁ אֶל הָעֲרָפֶל אֲשֶׁר שָׁם הָאֱלֹקִים, וּכְתִיב וַיָּבֹא מֹשֶׁה בְּתוֹךְ הֶעָנָן וגו׳. וַיְהִי מֹשֶׁה בָּהָר אַרְבָּעִים יוֹם וְאַרְבָּעִים לָיְלָה. וְיָכִיל לְאִסְתַּכְּלָא בַּמֶּה דְּאִסְתַּכַּל.

144. Come and behold: Moshe would not have been able to approach what he was looking at had he not been dressed in another covering. As it is written: "And Moshe entered into the midst of the cloud, and went up the mountain" (Shemot 24:18). And he covered himself with the cloud as a person wears a garment. And then, it is written: "Moshe came to the cloud where Elohim was" (Shemot 24:18), and "Moshe was on the mountain forty days and forty nights" (Shemot 24:18) and was able to see what he saw.

145. כְּגַוְונָא דָא, מִתְלַבְּשִׁין נִשְׁמַתְהוֹן דְּצַדִּיקַיָּא, בְּהַהוּא עָלְמָא, בִּלְבוּשָׁא, כְּגַוְונָא דְּהַהוּא עָלְמָא, דְּלָא יִתְנַהֵג אֶלָּא בִּלְבוּשָׁא, כְּגַוְונָא דָא. וְקַיְּימִי לְאִסְתַּכְּלָא בִּנְהוֹרָא דְּנָהִיר, בְּהַהוּא אֶרֶץ הַחַיִּים. וְזֵהוּ יָהּ, יָהּ בְּאֶרֶץ הַחַיִּים. דַּהֲוָה סָבִיר דְּלָא יִזְכֵּי לְהַהוּא נְהוֹרָא, וּלְהַהוּא אִסְתַּכְּלוּתָא, בְּגִין דְּנַהֲרָא דְּנָגִיד, פְּסִיק לֵיהּ, וְלָא אוֹלִיד. לֹא אַבִּיט אָדָם עוֹד, דָּא אָדָם קַדְמָאָה כְּמָה דְּאִתְּמַר.

145. In the same way, the souls of the righteous in the World of Truth dress themselves in garments and act in accordance with that world. So dressed, they are prepared to gaze into the Light that shines in the Land of Life, MEANING THAT THEY COVER THEMSELVES WITH THE LIGHT OF THE FEMALE PRINCIPLE, FROM WHICH THEY ARE ABLE TO GAZE INTO THE LIGHT OF THE RADIANT MIRROR. WHEN CHIZKIYAHU CALLED, "Yah, Yah, in the Land of Life" (Yeshayah 38:11), he was afraid that he might no longer be worthy of gazing on that Light and meriting that vision. THE STREAM THAT FLOWS FROM GAN EDEN blocked his vision, and he did not beget any children. AND WHOEVER DOES NOT INDULGE IN THE ACT OF PROCREATION, BLEMISHES THE RIVER THAT FLOWS FROM GAN EDEN, WHICH IS YESOD OF ZEIR ANPIN. THIS IS INDICATED IN THE VERSE: "I shall behold Adam no more" (Yeshayah 38:11). This refers to the first man, as has already been explained. ADAM SITS WITHIN THE GATES OF GAN EDEN AND RECEIVES THE SOULS OF THE RIGHTEOUS WHO ARRIVE THERE. CHIZKIYAUH FEARED THAT HE WAS NOT WORTHY OF SEEING ADAM AT THOSE GATES.

146. וְכָל דָּא לָמָה, בְּגִין דַּאֲמַר לֵיהּ נְבִיאָה, כִּי מֵת אַתָּה, בְּהַאי עָלְמָא, וְלָא תִחְיֶה, לְהַהוּא עָלְמָא, בְּגִין דְּמָאן דְּלָא אוֹלִיד בְּנִין בְּהַאי עָלְמָא, כַּד נָפִיק מִנֵּיהּ, מִתַּרְכִּין לֵיהּ, מִכָּל מַה דַּאֲמָרָן, וְלָא שַׁרְיָא לְמֶחֱמֵי בְּהַהוּא נְהוֹרָא דְּנָהִיר. וּמַה חִזְקִיָּה, דַּהֲוָה לֵיהּ זְכוּת אָבוֹת, וְאִיהוּ זַכָּאָה צַדִּיקָא וַחֲסִידָא כָּךְ, כָּל שֶׁכֵּן מַאן דְּלֵית לֵיהּ זְכוּת אָבוֹת וְחָטֵי קַמֵּי מָארֵיהּ.

146. And what was the reason for all this, NAMELY WHY DID CHIZKIYAHU FEAR THIS? Because the prophet had told him, "for you shall die" in this world "and not live" (Yeshayah 38:11) in the World of Truth. For, upon death, he who has not begotten any children in this world is expelled from all that is mentioned above and cannot stay to gaze upon that shining light. If this was the case with Chizkiyahu, who was a pure, righteous man, so much more for those who do not have ancestral merit to support them and have even sinned before their Master.

147. הַאי לְבוּשָׁא דְּקָאֲמָרָן, אִיהוּ מַה דַּאֲמָרוּ חַבְרַיָּיא, חֲלוּקָא דְּרַבָּנָן, דְּאִתְלְבִישׁוּ בְּהַהוּא עָלְמָא. זַכָּאָה חוּלָקֵיהוֹן דְּצַדִּיקַיָּיא, דְּגָנִיז לוֹן קֻדְשָׁא בְּרִיךְ הוּא, כַּמָּה טָבִין וְעִידּוּנִין, לְהַהוּא עָלְמָא, עֲלַיְיהוּ כְּתִיב, עַיִן לֹא רָאָתָה אֱלֹקִים זוּלָתֶךָ יַעֲשֶׂה לִמְחַכֵּה לוֹ .

147. This garment, previously mentioned, has already been discussed by our friends. There is a "robe of the Sages" that they wear in the World of Truth. Happy are the righteous with their inheritance, as the Holy One, blessed be He, has put aside many blessings and delights for them in the World of Truth. It has been written of them: "Eye has not seen besides you, Elohim, what you shall do for him that waits for you" (Yeshayah 64:3).

19. "And I... a Flood of waters"

The spiritual insight conveyed here by the Zohar concerns an individual who commits a terrible deed, but still retains a spark of shame, a degree of embarrassment, or a slight awareness of the wrongfulness of his actions. There is still hope for this person and the path of repentance remains open to him. But those who commit wanton acts of evil, without any remorse for their actions, are considered to be past the point of no return. This section helps us maintain awareness of what constitutes positive and negative spiritual actions.

148. וַאֲנִי הִנְנִי מֵבִיא אֶת הַמַּבּוּל מַיִם עַל הָאָרֶץ, ר׳ יְהוּדָה פְּתַח, הֵמָּה מֵי מְרִיבָה אֲשֶׁר רָבוּ בְּנֵי יִשְׂרָאֵל אֶת ה׳ וַיִּקָּדֵשׁ בָּם, וְכִי בַּאֲתַר אָחֳרָא לֹא רָבוּ בְּנֵי יִשְׂרָאֵל אֶת ה׳, מ״ש הָכָא דְּקָאָמַר הֵמָּה מֵי מְרִיבָה, וְלָא אָחֳרָנִין. אֶלָּא הַנֵּי מֵי מְרִיבָה הֲווֹ וַדַּאי, דְּיָהֲבוּ חֵילָא וְתוֹקְפָא לְמָארֵיהוֹן דְּדִינָא לְאִתְתַּקְפָא, בְּגִין דְּאִית מַיִין מְתוּקִין, וְאִית מַיִין מְרִירָן, אִית מַיִין צְלִילָן, וְאִית מַיִין עֲכִירָן, אִית מַיִין שָׁלָם, וְאִית מַיִין קָטָטוּ. וְע״ד הֵמָּה מֵי מְרִיבָה אֲשֶׁר רָבוּ בְּנֵי יִשְׂרָאֵל אֶת ה׳, דְּאַמְשִׁיכוּ עֲלַיְיהוּ, לְמַאן דְּלָא אִצְטְרִיךְ, וְאִסְתְּאִיבוּ בֵּיהּ, הֲדָא הוּא דִכְתִיב וַיִּקָּדֵשׁ בָּם.

148. "And I, Myself shall bring a Flood of waters upon the earth." Rabbi Yehuda opened the discussion with the verse: "These are the waters of strife, wherein the children of Yisrael strove with Hashem and He was sanctified in them" (Bemidbar 20:13). AND HE ASKED: This is not the only place where the children of Yisrael strove with Hashem. Why does the text say "waters of strife" here, but not at any other place? AND HE REPLIED: These waters in particular are the waters of strife, for they gave strength and bravery to the Prosecutor. There are sweet and bitter waters, WHICH ARE THE SECRETS OF HOLINESS AND ITS OPPOSITE-OF THE RIGHT COLUMN. And there are pure and mucky waters, WHICH ARE THE SECRETS OF HOLINESS AND ITS OPPOSITE-OF THE LEFT COLUMN. And there are waters of peace and of strife, WHICH ARE THE SECRETS OF THE HOLINESS AND ITS OPPOSITE-OF THE CENTRAL COLUMN. That is why IT IS WRITTEN: "These are the waters of strife, wherein the children of Yisrael strove with Hashem," THIS SHOWS THAT THE WATERS REFERS TO THE OPPOSITE SIDE OF THE CENTRAL COLUMN. As they drew upon themselves that which they should not have DRAWN, NAMELY THE OPPOSITE SIDE, CALLED THE WATERS OF STRIFE and they were defiled by them. And this is why it is written: "and He was sanctified in them."

149. אָמַרלוֹרַבִּי חִזְקִיָּה, אִי הָכֵי, מַאי וַיִּקָּדֵשׁ, וַיִּקָּדְשׁוּ מִבָּעֵי לֵיהּ, אֶלָּא מִלָּה אִסְתְּלִיקַת, וַיִּקָּדֵשׁ, אִתְפְּגֵם מַאן דְּלָא אִצְטְרִיךְ, כִּבְיָכוֹל, דְּאִתְפְּגִימַת סִיהֲרָא. וַיִּקָּדֵשׁ לָאו לְשִׁבְחָא אִיהוּ הָכָא. וַאֲנִי הִנְנִי מֵבִיא אֶת הַמַּבּוּל, כְּמָה דְּאוֹקִימְנָא, לְאַיְיתָאָה מְחַבְּלָא עֲלַיְיהוּ, כְּמָה דְּאִינּוּן אִסְתְּאָבוּ בֵּיהּ.

149. Rabbi Chizkiyah asked: If it is so, then why is it written: "and He was sanctified,"? It should have been written: 'and they were sanctified' IN THE PLURAL, REFERRING TO THE CHILDREN OF YISRAEL. AND HE REPLIED THAT there is a hidden meaning to the words "He was sanctified." THEY INDICATE THAT something that should not be damaged is damaged. It is as if the moon, WHICH IS THE FEMALE PRINCIPLE, has been damaged. So the word "sanctified" is not mentioned here for praise, WHICH ACCOUNTS FOR THE DISCRETION EXPRESSED IN THE SCRIPTURES. AND RABBI YEHUDA CONCLUDED THAT "And I, Myself, shall bring a flood of waters" means that He shall send the Angel of Destruction upon them, just as they defiled themselves with him, as we have stated previously.

150. אָמַר רַבִּי יוֹסֵי, וַוי לוֹן לְרַשִׁיעַיָּא, דְּלָא בָּעָאן לַאֲתָבָא, קַמֵּי קֻדְשָׁא בְּרִיךְ הוּא עַל חוֹבֵיהוֹן בְּעוֹד דְּאִינּוּן בְּהַאי עָלְמָא, דְּכַד ב"נ אָתֵיב, וְאִתְנָחֵם עַל חוֹבוֹי, קֻדְשָׁא בְּרִיךְ הוּא מָחִיל לֵיהּ. וְכָל אִינּוּן דְּמִתְתַּקְפִּין בְּחוֹבֵיהוּ, וְלָא בָּעֵי לַאֲתָבָא קַמֵּי קֻדְשָׁא בְּרִיךְ הוּא עַל חוֹבֵיהוֹן, לְבָתַר יִנְפְּלוּ לַגֵּיהִנֹּם וְלָא יִסְקוּן לֵיהּ מִתַּמָּן לְעָלְמִין.

150. Rabbi Yosi said: Woe to the wicked who do not want to repent of their sins before the Holy One blessed be He, while they are still in this world, because when a person repents and feels sorry for his sins, then the Holy One, blessed be He, forgives him. But those who cling to their sins and refuse to repent will eventually fall into Gehenom and never be brought up again.

151. תָּא חֲזֵי, בְּגִין דְּאַתְקִיפוּ לְבַיְיהוּ, כָּל אִינּוּן דָּרָא דְּנֹחַ, וּבָעוּ לְאַחֲזָאָה חוֹבַיְיהוּ בְּאִתְגַּלְיָא, קֻדְשָׁא בְּרִיךְ הוּא אַיְיתֵי דִּינָא עֲלַיְיהוּ, בְּהַהוּא גַּוְונָא. אָמַר רָבִּי יִצְחָק, וַאֲפִילוּ כַּד חָטֵי ב"נ בְּאִתְכַּסְיָא, קֻדְשָׁא בְּרִיךְ הוּא רַחֲמָן, וְאִי תָּב ב"נ לְגַבֵּיהּ, חָפֵי עֲלֵיהּ, וּמָחִיל לֵיהּ וְשָׁבִיק לֵיהּ, וְאִי לָא, גָּלֵי לֵיהּ לְעֵינֵי כֹּלָּא, מְנָלָן, מִסּוֹטָה.

151. Come and behold: Because the generation of Noach was stubborn and bold enough to sin openly, the Holy One, blessed be He, brought Judgment upon them. Rabbi Yitzchak said that if a person sins, and he does so secretly, then the Holy One, blessed be He, is merciful. If he repents, he is pardoned and forgiven. But if he does not repent his sins, He reveals them for all to see. How do we know this? We learn this from the way in which the faithless wife WHO SINS SECRETLY IS TREATED AND FROM HOW THE HOLY ONE, BLESSED BE HE, REVEALS HER SIN OUT IN THE OPEN WITH THE 'CURSING WATERS.'

152. וְהָכֵי נָמֵי אִתְמְחוּן אִלֵּין חַיָּיבַיָּא מֵאַרְעָא בְּאִתְגַּלְיָא, וְהֵיךְ אִתְמְחוּן. אֶלָּא דַּהֲווֹ נָפְקֵי מַיָּא, וַהֲווֹ רְתִיחָן, מִן תְּהוֹמָא, וְסָלְקֵי וְאַעֲבַר מִנַּיְיהוּ מָשְׁכָא, וְכֵיוָן דְּאַעֲבַר מִנַּיְיהוּ מָשְׁכָא, הָכֵי נָמֵי בִּשְׂרָא, וְלָא אִשְׁתְּאַרוּ אֶלָּא בְּגַרְמַיְיהוּ לְחוֹד, לְקַיְימָא דִּכְתִיב וַיִּמָּחוּ מִן הָאָרֶץ. וְכָל אִינּוּן גַּרְמֵי, אִתְפְּרְדָן דָּא מִן דָּא, וְלָא אִשְׁתְּאַרוּ כַּחֲדָא, וּמִכֹּלָּא אִתְעֲבָרוּ מֵעָלְמָא. רַבִּי יִצְחָק אָמַר, וַיִּמָּחוּ מִן הָאָרֶץ, מַאי וַיִּמָּחוּ, כד"א יִמָּחוּ מִסֵּפֶר חַיִּים, מִכָּאן אוֹלִיפְנָא דְּלֵית לוֹן תְּחִיָּה לְעָלְמִין, וְלָא יְקוּמוּן בְּדִינָא.

152. In the same manner, the wicked, NAMELY THE GENERATION OF THE DELUGE, were openly destroyed and wiped from the face of the earth. And how were they wiped out? The scalding waters spurted up from the abyss, skinning them alive. As skin was torn from flesh, they were left only with their bones-and then the bones came asunder. As it is written: "And they were wiped from the face of the earth" (Beresheet 7:23). Rabbi Yitzchak said: "And they were wiped out." What is meant by the expression "wiped out?" It is similar to, "Let them be blotted out from the book of living" (Tehilim 69:29). We learn from this that they shall not participate in the resurrection and will not rise in the Day of Judgment.

20. "And I will establish my covenant"

The vital importance of the Covenant between man and God can remain in our consciousness through the spiritual forces released by the letters of this section. This Covenant is founded primarily upon the greatest power that humanity was given for revealing spiritual Light into this world and into our own lives -- that is, sexual relations between husband and wife. The Kabbalists teach us that because this action has the most potential and influence for revealing Light, it is given the most attention by the evil inclination and the negative forces that dwell in our midst.

153. וַהֲקִימוֹתִי אֶת בְּרִיתִי אִתָּךְ, אָמַר ר' אֶלְעָזָר, מֵהָכָא קִיּוּמָא דִּבְרִית לְעֵילָא, כְּקִיּוּמָא דִּבְרִית לְתַתָּא, מַשְׁמַע דִּכְתִיב אִתָּךְ. וְאָמַר רָבִּי אֶלְעָזָר, מִכָּאן אוֹלִיפְנָא, דְּכַד זַכָּאין אִינּוּן בְּעָלְמָא, אִתְקַיְּים עָלְמָא לְעֵילָא וְתַתָּא.

153. "But with you will I establish my covenant" (Beresheet 6:18). Rabbi Elazar said that from this we learn that the establishment of the Covenant above is equivalent to the establishment of that below. This is concluded from the term, "with you." Rabbi Elazar continued to say that from this we learn that when there are righteous in the world, the worlds above and below are firmly established.

154. אָמַר רַבִּי שִׁמְעוֹן מִלָּה סְתִים אִיהוּ, כַּד אִתְעֲרוּתָא דִּדְכוּרָא לְגַבֵּי נוּקְבָא, כַּד אִיהוּ מְקַנֵּי לָהּ. תָּא חֲזֵי, רְזָא דְּמִלָּה, כַּד צַדִּיקָא אִיהוּ בְּעָלְמָא, מִיָּד שְׁכִינְתָּא לָא אִתְעֲדִיאַת מִנֵּיהּ, וְתֵיאוּבְתָּא דִּילָהּ בֵּיהּ, כְּדֵין תֵּיאוּבְתָּא דִּלְעֵילָא לְגַבָּהּ בְּרַחִימוּ, כְּתֵיאוּבְתָּא דִּדְכוּרָא לְנוּקְבֵיהּ, כַּד אִיהוּ מְקַנֵּי לָהּ, וְעַל דָּא וַהֲקִימוֹתִי אֶת בְּרִיתִי אִתָּךְ. אִתְעַר תֵּיאוֹבְתָּא בְּגִינָךְ. כְּגַוְונָא דָא וְאֶת בְּרִיתִי אָקִים אֶת יִצְחָק.

154. Rabbi Shimon said that this is a hidden matter, because the arousal of the male to the female happens when he feels jealousy toward her. Come and behold: When there is a righteous person in the world, the Shechinah immediately attaches Herself to him and never leaves him. And she therefore desires him. The upper desire is then aroused toward her with love that is similar to the desire of the male for the female when he feels jealousy toward her. That is why it is written: "But with you will I establish my covenant." THIS MEANS THAT my desire is aroused because of you. The verse, "My Covenant will I establish with Yitzchak," has a similar meaning that it is because of Yitzchak, as by Noach.

155. וַהֲקִימוֹתִי אֶת בְּרִיתִי אִתָּךְ, לְמֶהֱוֵי אָת בְּרִיתִי בְּעָלְמָא, וּלְבָתַר וּבָאתָ אֶל הַתֵּיבָה, דְּאִלְמָלֵא לָאו אִיהוּ צַדִּיק, לָא יֵיעוֹל לְתֵיבוּתָא, דְּהָא לָא אִתְחַבַּר לַתֵּיבָה, בַּר צַדִּיק, וּבְגִינֵי כָךְ, וּבָאתָ אֶל הַתֵּיבָה, וְהָא אִתְּמַר.

155. "But with you will I establish my covenant," MEANS THAT you shall be My Covenant in the world. And after that, "and you shall come into the ark." Because had he not been righteous, he would not have entered the ark, as only a righteous man may be connected with the ark. That is why it is written: "you shall come into the ark," AFTER IT HAS BEEN STATED THAT "BUT WITH YOU WILL I ESTABLISH MY COVENANT."

156. אֲמַר רַבִּי אֶלְעָזָר, בְּכָל זִמְנָא, דִּבְנֵי נָשָׁא, יִתְאַחֲדוּן בִּבְרִית דָּא, וְלָא יִשְׁבְּקוּן לֵיהּ, לֵית עַם וּלְישָׁן בְּעָלְמָא, דְּיֵיכוֹל לְאַבְאָשָׁא לוֹן, וְנֹחַ אַתְקִיף בִּבְרִית דָּא, וְנָטַר לֵיהּ, בְּגִינֵי כָךְ, קֻדְשָׁא בְּרִיךְ הוּא נָטַר לֵיהּ. וְכָל בְּנֵי דָרֵיהּ לָא נָטְרוּ לֵיהּ, בְּגִין כָּךְ קֻדְשָׁא בְּרִיךְ הוּא אַעֲבַר לוֹן מֵעָלְמָא, וְהָא אִתְּמַר, בְּהַהוּא חוֹבָא מַמָּשׁ, דְּאִינוּן חָאבוּ, בְּהַהוּא גַוְונָא אִתְמְחוּן מֵעָלְמָא.

156. Rabbi Elazar said that as long as the people hold on to the Covenant, no nation nor tongue in the world can harm them. And because Noach kept and protected the Covenant, the Holy One, blessed be He, protected him. But the rest of his generation did not observe the Covenant, so the Holy One, blessed be He, removed them from the world. And it has been said that in the same way that they sinned, they were also erased from the world.

21. "And he repaired the altar of Hashem that was ruined"
The Covenant between mankind and God connects to the Sfirah of Yesod, which correlates to the reproductive organs of man. There is also a vital spiritual link to the circumcision of a newborn male child.
The underlying lesson of this section is the Kabbalistic doctrine that all war, natural disasters, famine, slaughter, and massacre can be traced to destructive spiritual forces arising from humanity's negative sexual acts. Negative sexual acts are defined as those that are not for the purpose of procreation or for the bringing of Light to the world.
Sexual relations between man and wife mirror the metaphysical forces at work in the Upper Worlds. The male corresponds to the realm of Yesod, and the woman to the world of Malchut. Whenever any kind of positive Light and fulfillment reaches our lives, it is a direct result of the enjoining of Yesod and Malchut.
Sexual relations accomplish this mating of the two Upper Worlds. However, negative forces constantly try to sever this connection. These negative forces are so cunning and clever, they have deceived us into believing they do not even exist.
Through our own meditation and desire to share, the power of these words of the Zohar can awaken a genuine understanding of the role sexual relations play in the revelation of Light into the world.

157. רַבִּי יְהוּדָה הֲוָה שְׁכִיחַ קַמֵּיהּ דְּר״ש, וַהֲווֹ עָסְקֵי בְּהַאי קְרָא דִּכְתִיב וַיְרַפֵּא אֶת מִזְבַּח ה׳ הֲרוּס. מַאי וַיְרַפֵּא, תָּא חֲזֵי, בִּימֵי אֵלִיָּהוּ, יִשְׂרָאֵל כֻּלְּהוֹ שָׁבְקוּ לֵיהּ לְקֻדְשָׁא בְּרִיךְ הוּא, וְשָׁבְקוּ בְּרִית קַיְימָא דִּלְהוֹן, כַּד אָתָא אֵלִיָּהוּ וְחָמָא דְּקָא שָׁבְקוּ בְּנֵי יִשְׂרָאֵל הַאי בְּרִית קַיְימָא, וְאַעֲבָרוּ מִנַּיְיהוּ הַאי בְּרִית.

157. Rabbi Yehuda was sitting before Rabbi Shimon, and both were studying the text, in which it is written: "And he repaired the altar of Hashem that was broken down" (I Melachim 18:30). What is the meaning of the term 'repaired' in this verse? Come and behold: "In the days of Eliyahu, all Yisrael left the Holy One, blessed be He, and in so doing, left their Holy Covenant. And when Eliyahu came and saw that the sons of Yisrael had left the Holy Covenant and therefore it had been taken away from them, HE AMENDED IT AND BROUGHT IT BACK TO ITS PLACE. THAT IS, HE AMENDED YESOD, MAKING IT WORTHY OF MATING WITH MALCHUT. AND THIS IS CONSIDERED TO BE THE REPAIR OF THE ALTAR, WHICH IS MALCHUT, AS SHALL BE FURTHER EXPLAINED.

158. כֵּיוָן דְּחָמָא אֵלִיָּהוּ כָּךְ, אָתָא לְאַתְקָנָא מִלָּה לְדוּכְתֵּיהּ, כֵּיוָן דְּקָרֵיב מִלָּה לְדוּכְתֵּיהּ, אִתְּסִי כֹּלָּא, הה״ד וַיְרַפֵּא אֶת מִזְבַּח ה׳ הֶהָרוּס, דָּא בְּרִית קַיְּמָא, דַּהֲוָה שָׁבִיק מֵעָלְמָא. וּכְתִיב וַיִּקַּח אֵלִיָּהוּ שְׁתֵּים עֶשְׂרֵה אֲבָנִים לְמִסְפַּר שִׁבְטֵי בְּנֵי יַעֲקֹב, דָּא הוּא תִּקּוּנָא דְּמִזְבַּח ה׳.

158. Because he brought it back to its place, NAMELY BECAUSE HE REPAIRED YESOD AND BROUGHT IT BACK TO MALCHUT, all was healed! This is why it is written: "And he repaired the altar of Hashem that was broken..."--a reference to the Covenant that had been forsaken. It is therefore written: "And Eliyahu took twelve stones, according to the number of the tribes of the sons of Ya'akov" (I Melachim 18:31), which alludes to the repair of the altar of Hashem, THE AMENDMENT OF THE DAMAGE AND THE 'HEALING' OF THE ALTAR.

159. אֲשֶׁר הָיָה דְּבַר ה׳ אֵלָיו לֵאמֹר יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ. מ״ט אִדְכַּר הָכָא יִשְׂרָאֵל, אֶלָּא וַדַּאי יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ, וַדַּאי לְאִסְתַּלְקָא לְעֵילָא, וְלַאֲתָבָא בְּרִית קַיְּמָא לְאַתְרֵיהּ, וְהַיְינוּ דִּכְתִיב כִּי עָזְבוּ בְּרִיתְךָ בְּנֵי יִשְׂרָאֵל, וּבְגִין כָּךְ, אֶת מִזְבְּחוֹתֶיךָ הָרָסוּ.

159. "To which the word of Hashem came and said, Yisrael shall be your name" (I Melachim 18:31). HE ASKED: What is the reason for mentioning the name 'Yisrael' upon the altar? And he answered: Assuredly, "Yisrael shall be your name..." signifies THE AMENDMENT to raise her up, NAMELY TO RAISE MALCHUT TO THE SUPERNAL ABA AND IMA, and to return the Holy Covenant to its place. IT SIGNIFIES THAT YESOD OF ZEIR ANPIN COULD UNITE AGAIN WITH MALCHUT, FOR THERE CAN BE NO UNION BETWEEN ZEIR ANPIN AND MALCHUT UNLESS THEY RETURN TO THEIR PLACES BETWEEN ABA AND IMA. That is why it is written: "For the children of Yisrael have forsaken your Covenant" and have therefore "ruined your altars" (I Melachim 19:10), WHICH IS MALCHUT. AND BY THE SECRET OF THE AMENDMENT OF THE COVENANT, SHE SHALL BE REBUILT AGAIN.

160. תָּא חֲזֵי, כָּל זִמְנָא דְּיִשְׂרָאֵל נָטְרוּ קַיְּמָא קַדִּישָׁא, כְּדֵין עָבְדֵי קִיּוּמָא, לְעֵילָא וְתַתָּא. וְכַד שָׁבְקֵי לְהַאי בְּרִית, כְּדֵין לָא אִשְׁתְּכַח קִיּוּם לְעֵילָא וְתַתָּא. דִּכְתִיב אִם לֹא בְּרִיתִי יוֹמָם וָלַיְלָה חֻקּוֹת שָׁמַיִם וָאָרֶץ לֹא שַׂמְתִּי, וּבְגִין כָּךְ, וַיְרַפֵּא אֶת מִזְבַּח ה׳ הֶהָרוּס. וְכִי רְפוּאָה אִיהוּ. הָכֵי הוּא וַדַּאי, דְּהָא מְקַיֵּים לְהַהוּא אֲתַר, דִּמְהֵימְנוּתָא תַּלְיָא בֵּיהּ.

160. Come and behold: As long as Yisrael respects the Holy Covenant, the worlds above and below are permitted to exist. But when they disregard the Covenant, the worlds above and below cannot exist. As it is written: "If My Covenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth" (Yirmeyah 33:25). This is why it is written: "And he repaired the altar of Hashem that was broken down." He asked if this is considered to be "healing?" AND HE ANSWERED: Yes, most certainly! Because he maintains the place upon which faith is dependent. IN OTHER WORDS, HE OBSERVES THE COVENANT, WHICH IS YESOD, AND MAINTAINS THE PLACE ON WHICH MALCHUT THAT IS CALLED "FAITH" DEPENDS.

161. תָּא חֲזֵי, אוֹף הָכֵי פִּנְחָס, בְּשַׁעֲתָא דְקַנֵּי לְעוֹבָדָא דְזִמְרִי, אַתְקֵין לְהַאי בְּרִית בְּאַתְרֵיהּ, וּבְגִין כָּךְ כְּתִיב, הִנְנִי נוֹתֵן לוֹ אֶת בְּרִיתִי שָׁלוֹם. וְכִי ס״ד, דְּבְגִין פִּנְחָס הֲוָה, וּמַה קְטָטָא הֲוָה לֵיהּ לְפִנְחָס, בְּהַאי בְּרִית, אֶלָּא הָכָא אִתְקְשַׁר מִלָּה בְּדוּכְתֵּיהּ, הִנְנִי נוֹתֵן לוֹ אֶת בְּרִיתִי, וּמָה אִתֵּן לוֹ שָׁלוֹם, לְאִתְחַבְּרָא בְּרִית בְּאַתְרֵיהּ. וְעַל דָּא הִנְנִי נוֹתֵן לוֹ אֶת בְּרִיתִי. וּמַה, שָׁלוֹם, דְּאִיהוּ אַתְרֵיהּ לְאִתְחַבְּרָא בַּהֲדֵיהּ, מַה דְּאִתְפְּרַשׁ מִנֵּיהּ בְּחוֹבֵיהוּ, בְּגִינֵיהּ אִתְחַבַּר בֵּיהּ, וְעַל דָּא, הוֹאִיל וְהוּא אַתְקִין מִלָּה בְּדוּכְתֵּיהּ, מִכָּאן וּלְהָלְאָה, וְהָיְתָה לוֹ וּלְזַרְעוֹ אַחֲרָיו בְּרִית כְּהֻנַּת עוֹלָם תַּחַת אֲשֶׁר קִנֵּא לֵאלֹקָיו וגו׳.

161. Come and behold: The same applies to Pinchas, who was zealous because of what Zimri had done. By his action, he reinstated the Covenant and returned it to its proper place. That is why it is written: "Behold, I give to him my covenant of peace" (Bemidbar 25:12). Can one really accept the idea that Pinchas was the reason for the peace? And upon what is this controversy between Pinchas and the covenant based? That here, IN THE WORD PEACE, everything was connected to its right place, meaning "Behold, I give to him my covenant of peace." But what is it that is given? WHAT IS THE COVENANT? "Peace," WHICH MEANS SUPERNAL MATING, IS GIVEN, so that the Covenant can be connected to its proper place, WHICH IS MALCHUT. That is why it is written: "I give to him my covenant of peace." And what is "peace?" It is the place with which to connect; it is THE MATING WITH MALCHUT REFERRED TO BY THE TERM 'PEACE.' MALCHUT THAT was disconnected from 'Him' FROM YESOD, as a result of the sins OF YISRAEL was attached to it by PINCHAS. He was the person who returned the Covenant to its place for all time. "And he shall have it, and the Covenant of an everlasting priesthood shall belong to his seed after him, because he was zealous for his Elohim" (Bemidbar 25:12).

162. אָמַר רַבִּי שִׁמְעוֹן, לֵית לָךְ מִלָּה בְּעָלְמָא, דְּקַדְשָׁא בְּרִיךְ הוּא קַנֵּי לָהּ, כְּמוֹ חוֹבָא דִּבְרִית, כְּד״א חֶרֶב נוֹקֶמֶת נְקַם בְּרִית. וְתָא חֲזֵי לָא אִשְׁתְּלֵים חוֹבָא דְּדָרָא דְּטוֹפָנָא אֶלָּא בְּגִין דְּחָבוּ בְּחַבִּילוּ דְּאָרְחַיְיהוּ עַל אַרְעָא. וְאַף עַל גַּבְדַּהֲווֹ מִקַּפְּחֵי דָא לְדָא, כְּדִכְתִיב וַתִּמָּלֵא הָאָרֶץ חָמָס, וּכְתִיב כִּי מָלְאָה הָאָרֶץ חָמָס מִפְּנֵיהֶם, מִכָּל מָקוֹם, וַתִּשָּׁחֵת הָאָרֶץ לִפְנֵי הָאֱלֹקִים, וְהִנְנִי מַשְׁחִיתָם, מִדָּה כְּנֶגֶד מִדָּה, הִנְנִי מַשְׁחִיתָם בְּחוֹבָא דְּחַבָּלוּתָא.

162. Rabbi Shimon said that there is nothing in the world which so provokes the zealousness of the Holy One, blessed be He, as the sin of disregarding the Covenant. As it is written: "A sword that shall execute the vengeance of the covenant" (Vayikra 26:25). Come and behold: The sin of the generation of the Flood was not completed until they sinned by "corrupting their ways on earth." And even though they were violent with each other-as it is written: "And the earth was filled with violence" (Beresheet 4:11) and "for the earth is filled with violence through them" (Beresheet 4:13)-"I shall destroy them" was because of the sin of letting semen spill in vain. THAT IS, THEIR SENTENCE WAS NOT COMPLETED UNTIL THE COVENANT WAS BLEMISHED. "The earth was also corrupt before the Elohim" and "I shall destroy them" was measure for measure.

163. וְאִית דְּאָמְרֵי, דְּלָא אִשְׁתְּלִים קַסְטַיְיהוּ, אֶלָּא בְּחוֹבָא דְּחָמָס, דַּהֲווֹ מִקַּפְּחִין דָּא לְדָא דַּהֲווֹ בִּישִׁין לַשָּׁמַיִם וְלַבְּרִיּוֹת. תָּא חֲזֵי כַּמָּה אִינּוּן מְמַנָּן מִלְּעֵילָא, דְּאִתְפָּקְדָן עַל קָלֵי דְּאִינּוּן דְּמָסְרֵי דִּינָא עַל חַבְרֵיהוֹן, עַל מַה דְּעָבְדֵי לוֹן, וְעַל דָּא כְּתִיב כִּי מָלְאָה הָאָרֶץ חָמָס מִפְּנֵיהֶם. וּבְגִין כָּךְ כְּתִיב, וְהִנְנִי מַשְׁחִיתָם אֶת הָאָרֶץ.

163. And there are those who say that their measure of guilt was not completed when they sinned with violence and were cruel with each other. FOR BY THIS they were wicked toward heaven and to other people. Come and behold: There are many ministers above, who are appointed to the voices of those who declare the sentences of their friends TO THE HEAVENS for what has been done to them. And for this sin, it is written: "The earth is filled with violence through them." This means that each and every one passed judgment on his friend before the heavens. That is why it is said: "I will destroy them with the earth."

22. "Come you and all your house"
The home is a magnet for both positive and negative spiritual forces. Negative people who visit our homes can instill harmful energy, and this section gives us the protection against any such forces.

164. וַיֹּאמֶר ה׳ לְנֹחַ בֹּא אַתָּה וְכָל בֵּיתֶךָ, אָמַר רַבִּי שִׁמְעוֹן אַמַּאי בְּכָלְהוֹ אֱלֹקִים וְהָכָא ה׳, מַאי שָׁנָא הָכָא דְּאִתְּמַר ה׳, שְׁמָא עִלָּאָה דְּרַחֲמֵי. אֶלָּא רָזָא אִיהוּ, דְּאוֹלִיפְנָא, לָאו אוֹרַח אַרְעָא, לְקַבְּלָא אִתְּתָא אוּשְׁפִּיזָא בַּהֲדָהּ אֶלָּא בִּרְשׁוּ דְּבַעְלָהּ.

164. "And Hashem said to Noach, Come you and all your house." Rabbi Shimon asked: Why does the term "Elohim" appear in all the verses of the text, while here the name Hashem, YUD-HEI-VAV-HEI, is mentioned? What is different here that Yud-Hei-Vav-Hei, which is the supernal name of Mercy was mentioned? This hints at the secret we have already learned, that it is not proper for a woman to invite a guest into her house without the permission of her husband.

165. אוֹף הָכִי נֹחַ, בָּעָא לְאַעָלָא בְּתֵיבוּתָא, לְאִתְחַבְּרָא בַּהֲדָהּ, וְלָאו הֲוָה יָאוֹת עַד דְּבַעְלָהּ דְּתֵיבָה, יְהַב לֵיהּ רְשׁוּ לְאַעָלָאָה, דִּכְתִיב בֹּא אַתָּה וְכָל בֵּיתְךָ אֶל הַתֵּבָה. וּבְגִין כָּךְ אִקְרֵי הָכָא ה׳, בַּעְלָהּ דְּתֵיבָה, וּכְדֵין עָאל נֹחַ וְאִתְחַבַּר בַּהֲדָהּ. וְכֵן אוֹלִיפְנָא, דְּלֵית לֵיהּ רְשׁוּ לְאוּשְׁפִּיזָא לְמֵיעָאל לְבֵיתָא, אֶלָּא בִּרְשׁוּ בַּעְלָהּ, מָארֵיהּ דְּבֵיתָא, הַדָא הוּא דִּכְתִיב לְבָתַר, וַיָּבֹא נֹחַ וגו׳.

165. It was the same when Noach was asked to enter the ark, WHICH IS MALCHUT, and to unite with Her. It was not yet proper for him to enter until the 'husband' of the ark gave him permission to do so. As it is written: "Come you and all your house into the ark." And this is why the name Yud-Hei-Vav-Hei, who is the husband of the ark, is mentioned there, FOR YUD-HEI-VAV-HEI IS ZEIR ANPIN AND THE ARK IS MALCHUT. Only after the husband gave permission did Noach enter and unite with the ark. Thus, we have learned that a guest does not have permission to enter a house without the consent of the husband, the owner of the house. This is why after the mention of Yud-Hei-Vav-Hei, it is written: "And Noach went in."

166. תָּא חֲזֵי, מַה כְּתִיב כִּי אוֹתְךָ רָאִיתִי צַדִּיק לְפָנַי בַּדּוֹר הַזֶּה. מִכָּאן אוֹלִיפְנָא, דְּלָא יְקַבֵּל בְּ״נ אוּשְׁפִּיזָא בְּבֵיתֵיהּ, אִי אִיהוּ חָשִׁיד בֵּיהּ דְּאִיהוּ חַיָּיבָא, אֶלָּא אִי קָאֵים בְּעֵינוֹי לְזַכָּאָה, דְּלָא חָשִׁיד בְּעֵינוֹי כְּלָל, הה״ד בֹּא אַתָּה וְכָל בֵּיתְךָ אֶל הַתֵּבָה, מַאי טַעְמָא בְּגִין כִּי אוֹתְךָ רָאִיתִי צַדִּיק לְפָנַי בַּדּוֹר הַזֶּה.

166. Come and behold: What is written? "For you I have seen righteous before Me, in this generation" (Beresheet 7:1). From this we learn that a person should never accept a guest into his house if he suspects that he might be wicked. And he should accept him only if he considers him to be righteous and is not at all suspicious of him. That is why it is written: "Come you and all your house into the ark." Why? Because "you I have seen righteous before Me in this generation."

167. And we have also learned that if the husband gives permission to the guest alone, but not to his companions, the guest should not bring them into the house. In the verse, "Come you and all your house into the ark," permission was given to all of Noach's companions to enter the ark, and from this passage we learn a secret concerning proper manners and ways of conduct.

167. וְאוֹלִיפְנָא, דְּאִי יְהֵיב לֵיהּ רְשׁוּ בְּלְחוֹדוֹי, וְלָא יְהֵיב רְשׁוּ לְכָל אִינּוּן דְּאַתְיָין עִמֵּיהּ, לָא יֵיעוֹל לוֹן לְבֵיתָא, הה"ד בֹּא אַתָּה וְכָל בֵּיתְךָ אֶל הַתֵּבָה, לְכֹלָּא יְהֵיב רְשׁוּתָא לְמֵיעַל. וּמִקְרָא דָא אוֹלִיפְנָא, רָזָא דְּאוֹרְחוֹי דְּאַרְעָא.

23. "The earth and the fullness thereof is Hashem's"
Sexual relations that are not founded upon spiritual principles cause a drying up of the connection between Malchut and Yesod, like a river whose waters have ceased to flow. This withdrawal of Light manifests as all forms of natural and man-made turmoil.

168. Rabbi Yehuda quoted: "For David, a psalm. The earth and the fullness thereof is Hashem's; the world, and they that dwell in it" (Tehilim 24:1). We have learned that wherever it is written: "For David a psalm," it means that he chanted a song and afterward the Holy Spirit rested upon him. But where it is written: "A psalm of David," it means that the Holy Spirit rested upon him and then he chanted the song.

168. רַבִּי יְהוּדָה פָּתַח, לְדָוִד מִזְמוֹר לַה' הָאָרֶץ וּמְלוֹאָהּ תֵּבֵל וְיוֹשְׁבֵי בָהּ. הָא תְּנִינָן, לְדָוִד מִזְמוֹר, דַּאֲמַר שִׁירְתָא, וּלְבָתַר שָׁאֲרַת עֲלֵיהּ רוּחַ קֻדְשָׁא, מִזְמוֹר לְדָוִד, דְּשָׁאֲרַת עֲלֵיהּ רוּחַ קַדִּישָׁא, וּלְבָתַר אֲמַר שִׁירְתָא.

169. "The earth is Hashem's." This verse refers to the Land of Yisrael, which is the Holy Land, while "the fullness thereof" refers to the Shechinah. As it is written: "For the glory of Hashem was full in His house of Hashem" (II Divrei Hayamim 5:14) and, also, "and the glory of Hashem filled up the Tabernacle" (Shemot 40:35). SO THE WORDS "FILLED UP" AND "ITS FULLNESS" REFER TO THE SHECHINAH. But, why IS IT WRITTEN "full" and not "filled?" Because, assuredly, She is full of goodness; meaning that She is filled by the Sun. The moon, WHICH IS THE SHECHINAH, is filled and completed by the righteous; She is filled with all the goodness from above, like a treasure box filled with the riches of the world. That is to what the verse, "The earth and the fullness thereof is Hashem's," refers. But the words, "the world and they that dwell in it" were said in reference to countries OTHER THAN THE LAND OF YISRAEL.

169. לַה' הָאָרֶץ וּמְלוֹאָהּ, הַאי קְרָא עַל אַרְעָא דְיִשְׂרָאֵל אִתְּמַר, דְּאִיהִי אַרְעָא קַדִּישָׁא. וּמְלוֹאָהּ, דָּא שְׁכִינְתָּא, כד"א כִּי מָלֵא כְבוֹד ה' אֶת בֵּית ה', וּכְתִיב וּכְבוֹד ה' מָלֵא אֶת הַמִּשְׁכָּן. מַהוּ מָלֵא וְלָא מְיוֹלָא. אֶלָּא מָלֵא וַדַּאי, דְּאִתְמַלְיָא מִכֹּלָּא, דְּאִתְמַלְיָא מִן שִׁמְשָׁא, סִיהֲרָא שְׁלִים בְּכָל סִטְרִין. מָלֵא, מִכָּל טוּבָא דִלְעֵילָא, כְּאִסְקוֹפָא דָא, דְּאִתְמַלְיָא מִכָּל טוּבָא דְּעָלְמָא, וְעַל דָּא כְּתִיב לַה' הָאָרֶץ וּמְלוֹאָהּ. תֵּבֵל וְיוֹשְׁבֵי בָהּ, דָּא שְׁאָר אַרְעָאן.

170. Another explanation of the verse, "The earth and the fullness thereof is Hashem's" is that these words refer to the upper Holy Land, NAMELY THE FEMALE PRINCIPLE, that the Holy One, blessed be He, desires. And the term 'fullness' refers to the souls of the righteous, which fill THE FEMALE PRINCIPLE with the power of the pillar THAT IS YESOD OF ZEIR ANPIN, upon which the whole world stands. IN OTHER WORDS, ALL THAT EXISTS IN THE WORLD, WHICH IS THE FEMALE PRINCIPLE, IS RECEIVED FROM YESOD OF ZEIR ANPIN. AND THIS IS WHY THE WORLD IS CONSIDERED TO STAND UPON IT.

170. דָּבָר אֲחֵרלַה' הָאָרֶץ וּמְלוֹאָהּ. דָּא אַרְעָא קַדִּישָׁא עִלָּאָה, דְּקֻדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בָהּ. וּמְלוֹאָהּ, אִלֵּין נִשְׁמַתְהוֹן דְּצַדִּיקַיָּיא, אִתְמַלְיָא מִנַּיְיהוּ, מְחֵילָא דְּעַמּוּדָא חַד, דְּעָלְמָא קָיְימָא עֲלֵיהּ.

171. If you wonder, Does THE WORLD stand upon one PILLAR? Come and behold: In the verse: "For He has founded it upon the seas" (Tehilim 24:2), the words "For He" refer to the Holy One, blessed be He. The meaning of this is similar to that of the words: "It is He who made us" (Tehilim 100:3) and that of, "For He looks to the end of the earth" (Iyov 28:24).

171. וְאִי תֵּימָא עַל חַד קָיְימָא, תָּא חֲזֵי מַה כְּתִיב כִּי הוּא עַל יַמִּים יְסָדָהּ. כִּי הוּא, מַאן הוּא, דָּא קֻדְשָׁא בְּרִיךְ הוּא, כד"א הוּא עָשָׂנוּ. וּכְתִיב כִּי הוּא לִקְצוֹת הָאָרֶץ יַבִּיט.

172. The words, "For He has founded it upon the seas and established it upon the Floods" refer to the seven pillars upon which THE FEMALE PRINCIPLE is founded and by which She is filled. THESE ARE THE SEVEN SFIROT: CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT OF ZEIR ANPIN. SO RABBI YEHUDA ASKED: How is She filled by them? AND HE ANSWERED: When the righteous multiply in the world, the Land, WHICH IS THE FEMALE PRINCIPLE, produces fruit and is filled with all.

172. עַל יַמִּים יְסָדָהּ וְעַל נְהָרוֹת יְכוֹנְנָהָ, אִלֵּין שִׁבְעָה עַמּוּדִים דְּקָיְימָא עֲלַיְיהוּ, וּמַלְיָין לָהּ. הִיא אִתְמַלְיָא מִנַּיְיהוּ, הֵיךְ אִתְמַלְיָא מִנַּיְיהוּ, בְּשַׁעֲתָא דְּאַסְגִּיאוּ זַכָּאִין בְּעָלְמָא, כְּדֵין אַרְעָא דָא עַבְדַת פֵּירִין, וְאִתְמַלְיָא מִכֹּלָּא.

173. וּבְשַׁעֲתָא דְּאַסְגִּיאוּ חַיָּיבִין בְּעָלְמָא, כְּדֵין כְּתִיב אָזְלוּ מַיִם מִנִּי יָם וְנָהָר יֶחֱרַב וְיָבֵשׁ. אָזְלוּ מַיִם מִנִּי יָם, דָּא אַרְעָא קַדִּישָׁא, דַּאֲמָרָן דְּאִשְׁתַּקְיָא מִשַּׁקְיוּ עִלָּאָה, וְנָהָר יֶחֱרַב וְיָבֵשׁ, הַהוּא עַמּוּדָא חַד, דְּקָאֵים עֲלָהּ, לְאִתְנַהֲרָא מִנֵּיהּ, וְנָהָר יֶחֱרַב וְיָבֵשׁ, כְּמָא דְּאַתְּ אָמֵר הַצַּדִּיק אָבַד.

173. But the verse says that when the wicked multiply in the world, "the waters cease from the sea, and the river is drained dry" (Iyov 14:11). The place where "The waters cease from the sea" is the Holy Land, as previously mentioned. AND THE FEMALE PRINCIPLE is watered by the supernal stream. "THE WATERS CEASE," while "the river is drained dry" refers to the pillar upon which She is founded, NAMELY YESOD, WHICH IS NOW ARID-DRAINED DRY. "The river is drained dry" IS THE EQUIVALENT OF "The righteous perish," THE RIGHTEOUS BEING YESOD, WHICH IS CALLED 'RIGHTEOUS.'

24. The sinners are destroyed from the world

When negative forces are abundant as a result of the collective sins of mankind, they have the power to harm even innocent people who unwittingly cross their paths. The Zohar provides us with protection as we meditate upon its words. Our intent to share this protection with others brightens the Light for entire world.

174. וְאָמַר רַבִּי יְהוּדָה, בְּהַהוּא זִמְנָא דְּאִתְאֲבִידוּ, אִינּוּן חַיָּיבִין מֵעָלְמָא, קֻדְשָׁא בְּרִיךְ הוּא אִסְתַּכַּל עַל עָלְמָא, וְלָא חָמָא מַאן דְּאָגֵין עֲלֵיהּ. וְאִי תֵּימָא הָא נֹחַ, דַּהֲוָה לֵיהּ לְאַגָּנָא עַל דָּרֵיהּ, וּלְאַפָּקָא מִנֵּיהּ תּוֹלְדִין לְעָלְמָא, הה"ד כִּי אוֹתְךָ רָאִיתִי צַדִּיק לְפָנַי בַּדּוֹר הַזֶּה. בַּדּוֹר הַזֶּה דַּיְיקָא.

174. Rabbi Yehuda continued: At the time that the wicked are destroyed from the world, the Holy One, blessed be He, watches the world but cannot find anyone to protect them. And you might ask, If Noach was there to protect his generation DURING THE GREAT FLOOD and was able to bring forth offspring, WHY DID HE NOT PROTECT HIS GENERATION? The verse reads: "For you have I seen righteous before Me in this generation." "In this generation" is a precise term, FROM WHICH WE MAY LEARN THAT IN ANOTHER GENERATION HE WOULD NOT HAVE BEEN CONSIDERED RIGHTEOUS. AND FOR THIS REASON, HIS MERIT WAS NOT ENOUGH TO PROTECT THE GENERATION OF THE FLOOD.

175. רַבִּי יוֹסֵי אָמַר, בַּדּוֹר הַזֶּה, דָּא שִׁבְחָא דִּילֵיהּ, דַּהֲוָה בְּהַהוּא דָּרָא חַיָּיבָא, וְאִשְׁתְּכַח כּוּלֵּי הַאי אִישׁ צַדִּיק תָּמִים, וַאֲפִילּוּ בְּדָרָא דְּמֹשֶׁה, אֲבָל לָא הֲוָה יָכִיל לְאַגָּנָא עַל עָלְמָא, בְּגִין דְּלָא אִשְׁתַּכְּחוּ עֲשָׂרָה בְּעָלְמָא, כד"א אוּלַי יִמָּצְאוּן שָׁם עֲשָׂרָה, וְלָא אִשְׁתַּכְּחוּ תַּמָּן. אוּף הָכָא, לָא אִשְׁתַּכְּחוּ עֲשָׂרָה, אֶלָּא הוּא, וּתְלַת בְּנוֹי, וְנוּקְבַיְיהוּ, וְלָא הֲווֹ עֲשָׂרָה.

175. Rabbi Yosi said that the words "In this generation" are a tribute to Noach, who lived in such a wicked generation and nevertheless remained a righteous and just man. NOT ONLY IN HIS GENERATION IS HE CONSIDERED RIGHTEOUS, BUT even in the generation of Moshe WOULD HE HAVE BEEN SO CONSIDERED. But he was not able to protect the world, because there were not even ten RIGHTEOUS PEOPLE in it. This was the case as described IN THE DESTRUCTION OF SDOM: "perhaps ten shall be found there" (Beresheet 18:32). As not even ten were found, SDOM WAS DESTROYED. The same happened here. Ten RIGHTEOUS people were not to be found; only Noach, his three sons and their wives. Because they did not add up to ten, THEY COULD NOT PROTECT THEIR GENERATION.

176. רַבִּי אֶלְעָזָר שָׁאֵיל לֵיהּ לְרַבִּי שִׁמְעוֹן אֲבוּי, הָא תְּנִינָן, בְּשַׁעֲתָא דְּעָלְמָא אִתְמַלְיָא חוֹבֵי בְּנֵי נָשָׁא, וְדִינָא נָפַק, וַוי לְהַהוּא זַכָּאָה דְּאִשְׁתְּכַח בְּעָלְמָא, דְּאִיהוּ אִתְפַּס בְּחוֹבוֹי דְּחַיָּיבָיָא בְּקַדְמֵיתָא. נֹחַ אֵיךְ אִשְׁתְּזִיב, דְּלָא אִתְפַּס בְּחוֹבַיְיהוּ. אָמַרְלוֹהָא אִתְּמָר, דְּקֻדְשָׁא בְּרִיךְ הוּא בָּעָא לַאֲפָקָא מִנֵּיהּ תּוֹלְדִין לְעָלְמָא מִגּוֹ תֵּיבוּתָא. וְתוּ דְּהָא דִּינָא לָא יָכְלָא לְשַׁלְטָאָה עֲלוֹי, בְּגִין דַּהֲוָה טָמִיר וְגָנִיז בַּתֵּיבָה, וְאִתְכַּסְיָיא מֵעֵינָא.

176. Rabbi Elazar asked his father, Rabbi Shimon: We have learned that when the world is full of the sins of mankind and Judgment is pronounced, woe to the righteous one who is found in the world. For he is the first to be punished for the sins of the wicked. How did Noach escape the Flood without being punished for the sins OF HIS GENERATION. And RABBI SHIMON answered: It is said that because the Holy One, blessed be He, wanted to bring from Noach offspring into the world, HE SPARED HIM. Not only that, but Judgment could not be applied to him, because he was covered in the ark and hidden from view.

177. וְתָא חֲזֵי כְּתִיב בַּקְּשׁוּ צֶדֶק בַּקְּשׁוּ עֲנָוָה אוּלַי תִּסָּתְרוּ בְּיוֹם אַף ה'. וְנֹחַ בִּקֵּשׁ צֶדֶק, וְעָאל בְּגַוָּוה דְּתֵיבוּתָא, וְאִסְתַּתַּר בְּיוֹם אַף ה'. וְעַל דָּא, דִּינָא לָא יָכִיל לְשַׁלְטָאָה, וּלְקַטְרְגָא לֵיהּ.

177. Come and behold: It is written: "Seek righteousness, seek humility; maybe you shall be hidden on the day of Hashem's anger" (Tzefanyah 2:3). Noach did seek righteousness. He entered the ark and was hidden there on the day of Hashem's anger." And that is why Judgment could neither be applied to nor hurt him.

178. הָכָא אִתְרְמִיז לְאִינּוּן קַדִּישֵׁי עֶלְיוֹנִין, לְמִנְדַּע בְּרָזָא דְּאַתְוָון קַדִּישִׁין עִלָּאִין, הִפּוּכָא דְּאַתְוָון כ״ב לְאִתְמְחֵי לְאִינּוּן חַיָּיבַיָּא. וְעַל דָּא, וַיִּמָּחוּ מִן הָאָרֶץ. וּכְתִיב, בֹּא אַתָּה וְכָל בֵּיתֶךָ.

178. Here, we find a hint of the secret of the holy supernal letters, reserved for the holy supernal men to learn and know: The reverse order of the 22 Hebrew letters can bring the destruction of the wicked, and this is why it is written: "they were erased from the earth" (Beresheet 7:23), and "Come you and all your house into the ark."

25. The difference between Moshe and other people in the world

Placing others ahead of ourselves is counter to the foundations of human nature. Even a righteous soul such as Noah did not possess a complete and selfless love for all mankind. The only person willing to sacrifice himself for all humanity was Moses. Though Noah did all that God asked of him pertaining to the building of the Ark, Noah did not argue with God on behalf of the people of his generation who were destined to perish in the flood. The people of Moses' generation were a stiff-necked and unappreciative lot, who knew no boundaries when it came to brazen, intolerant and negative behavior. But Moses still fought with God to spare his fellow man. Moses offered his own life in place of theirs, despite their constant betrayal and insurgency. We must begin the near impossible task of truly considering others before ourselves. The spiritual attributes that Moses possessed are available through the influences of the Hebrew letters that spell out this story.

179. רַבִּי יִצְחָק פָּתַח, מוֹלִיךְ לִימִין מֹשֶׁה זְרוֹעַ תִּפְאַרְתּוֹ, בּוֹקֵעַ מַיִם מִפְּנֵיהֶם לַעֲשׂוֹת לוֹ שֵׁם עוֹלָם. דָּא זְכוּתָא דְּאַבְרָהָם, דְּאִיהוּ יְמִינָא, מִמֹּשֶׁה, תִּפְאֶרֶת דְּמֹשֶׁה. וּבְגִין כְּרֶבּוֹקֵעַ מַיִם מִפְּנֵיהֶם. דְּהָא זְכוּתָא דְּאַבְרָהָם בּוֹקֵעַ מַיִם אִיהוּ. וְכָל דָּא לָמָה, לַעֲשׂוֹת לוֹ שֵׁם עוֹלָם.

179. Rabbi Yitzchak analyzed the words: "He who caused His glorious arm to go at the right hand of Moshe, that divided the water before them to make himself an everlasting name" (Yeshayah 63:12). He said that "His glorious arm" is the merit of Avraham, WHO IS THE EMBODIMENT OF CHESED and who is to the right side of the Tiferet of Moshe. IN OTHER WORDS, MOSHE IS THE SECRET OF TIFERET, AND CHESED IS TO HIS RIGHT. SO THE TERM "ARM" INDICATES THE RIGHT ARM OF THE TIFERET OF MOSHE. And, therefore, "that divided the water before them" indicates that the merit of Avraham, WHO IS CHESED, divides the water. And for what reason? To make himself an everlasting name.

180. תָּא חֲזֵי, מַה בֵּין מֹשֶׁה לִשְׁאָר בְּנֵי עָלְמָא, בְּשַׁעְתָּא דא״ל קֻדְשָׁא בְּרִיךְ הוּא לְמֹשֶׁה וְעַתָּה הַנִּיחָה לִי וגו׳ וְאֶעֱשֶׂה אוֹתְךָ לְגוֹי גָּדוֹל וגו׳. מִיָּד אֲמַר מֹשֶׁה, וְכִי אֶשְׁבּוֹק דִּינְהוֹן דְּיִשְׂרָאֵל בְּגִינִי. הַשְׁתָּא יֵימְרוּן כָּל אִינּוּן בְּנֵי עָלְמָא, דַּאֲנָא קַטְלִית לוֹן לְיִשְׂרָאֵל, כְּמָה דַּעֲבַד נֹחַ.

180. Come and behold: What is the difference between Moshe and other human beings? When the holy One, blessed be He, said to Moshe, "Now therefore let me alone... and I will make you a great nation" (Shemot 32:10), Moshe immediately asked, 'Shall I abandon Yisrael, forget their punishment, and not plea for mercy for them, because of my welfare? The world now shall say that I have killed the nation of Yisrael, and that I did the same as Noach had done before me.'

181. דְּכֵיוָן דַּאֲמַר לֵיהּ קֻדְשָׁא בְּרִיךְ הוּא, דִּישֵׁזִיב לֵיהּ בְּתֵיבוּתָא, דִּכְתִיב וַאֲנִי הִנְנִי מֵבִיא אֶת הַמַּבּוּל מַיִם וגו׳. וּכְתִיב וּמָחִיתִי אֶת כָּל הַיְקוּם אֲשֶׁר עָשִׂיתִי מֵעַל פְּנֵי הָאֲדָמָה. וַאֲנִי הִנְנִי מֵקִים אֶת בְּרִיתִי וגו׳. וּבָאתָ אֶל הַתֵּבָה. כֵּיוָן דַּאֲמַר לֵיהּ דִּישְׁתְּזִיב הוּא וּבְנוֹי, לָא בָּעָא רַחֲמִין עַל עָלְמָא, וְאִתְאֲבִידוּ. וּבְגִין כָּךְ אִקְרוּן מֵי הַמַּבּוּל עַל שְׁמֵיהּ. כְּד״א כִּי מֵי נֹחַ זֹאת לִי אֲשֶׁר נִשְׁבַּעְתִּי מֵעֲבוֹר מֵי נֹחַ.

181. Noach did not plea for mercy on behalf of the world, and they all perished, because the Holy One, blessed be He, had told him that he and his children would be saved by the ark-as the verses state: "and I, Myself shall bring the Flood water..." and "I shall destroy all existence that I have made from upon the face of the ground (Beresheet 7:4) and "As for me behold, I establish my covenant..." and "Come you... into the ark." Because Noach did not plea for them, the Flood waters are named after him, as it is written: "for this is as the waters of Noach to me" (Yeshayah 54:9).

182. אֲמַר מֹשֶׁה, הַשְׁתָּא יֵימְרוּן בְּנֵי עָלְמָא, דַּאֲנָא קְטִילַת לוֹן, בְּגִין דַּאֲמַר לִי, וְאֶעֱשֶׂה אוֹתְךָ לְגוֹי גָּדוֹל. הַשְׁתָּא טַב לִי דְּאֵימוּת, וְלָא יִשְׁתֵּצוּן יִשְׂרָאֵל, מִיָּד וַיְחַל מֹשֶׁה אֶת פְּנֵי ה׳ אֱלֹקָיו. בָּעָא רַחֲמִין עֲלַיְיהוּ, וְאִתְעַר רַחֲמֵי עַל עָלְמָא.

182. Moshe said: Now all the people shall say that I have killed them, because Hashem has told me that He shall make me a great nation. Now it is best for me to die and not have the nation of Yisrael destroyed. Then immediately, "Moshe besought Hashem his Elohim and said, Hashem, why does your wrath burn against your people?" (Shemot 32:11). He prayed for mercy, and indeed mercy for the world was aroused.

183. וַאֲמַר רַבִּי יִצְחָק, שֵׁירוּתָא דְּבָעָא רַחֲמֵי עֲלַיְיהוּ, מַאי קָאֲמַר, לָמָּה ה׳ יֶחֱרֶה אַפְּךָ בְּעַמֶּךָ. וְכִי מִלָּה דָּא אֵיךְ אֲמַר לָהּ מֹשֶׁה לָמָּה, וְהָא עֲבָדוּ כּוֹ״מ, כַּד״א עָשׂוּ לָהֶם עֵגֶל מַסֵּכָה, וַיִּשְׁתַּחֲווּ לוֹ וַיֹּאמְרוּ אֵלֶּה וגו׳. וּמֹשֶׁה אֲמַר לָמָּה. אֶלָּא הָכֵי אוֹלִיפְנָא, מַאן דְּמְרַצֶּה לְאָחֳרָא, לָא בָּעֵי לְמֶעְבַּד הַהוּא חוֹבָא רַב, אֶלָּא יַזְעֵיר לֵיהּ קַמֵּיהּ. וּלְבָתַר יַסְגֵּי לֵיהּ קַמֵּיהּ אָחֳרָא, דִּכְתִיב אַתֶּם חֲטָאתֶם חֲטָאָה גְדֹלָה.

183. Rabbi Yitzchak continued: At first, when he pleaded for mercy for them, what did he say? He said, "Hashem, why does your wrath burn against your people?" (Ibid.). AND HE ASKED: Why did Moshe ask why? They sinned by idol worshipping-for it is written: "...they have made them a molten calf and have worshipped it" (Ibid. 8)-nevertheless Moshe asked why! AND HE ANSWERED THAT we have already learned that when a person is trying to appease a friend who has been offended by another, he should not magnify, but should rather minimize, the offense in the eyes of the offended. Later, he should maximize it in the eyes of the OFFENDER. SO THIS IS WHY MOSHE ASKED BEFORE THE HOLY ONE, BLESSED BE HE: "WHY DOES YOUR WRATH BURN AGAINST YOUR PEOPLE?" HE MINIMIZED THE SIN, BUT AFTERWARD MAGNIFIED IT TO THE PEOPLE OF YISRAEL, saying: "You have sinned a great sin!" (Ibid. 30).

184. וְלָא שָׁבִיק לֵיהּ לְקֻדְשָׁא בְּרִיךְ הוּא, עַד דְּמְסַר גַּרְמֵיהּ לְמוֹתָא. דִּכְתִיב וְעַתָּה אִם תִּשָּׂא חַטָּאתָם וְאִם אַיִן מְחֵנִי נָא מִסִּפְרְךָ אֲשֶׁר כָּתָבְתָּ. וְקֻדְשָׁא בְּרִיךְ הוּא מָחִיל לוֹן דִּכְתִיב וַיִּנָּחֶם ה׳ עַל הָרָעָה וגו׳. וְנֹחַ לָא עֲבַד כֵּן, אֶלָּא בָּעָא לְאִשְׁתְּזָבָא וְשָׁבִיק כָּל עָלְמָא.

184. He did not relent, but kept pleading with the Holy One, blessed be He, for mercy, to the point of offering his own life FOR THE SAKE OF THE PEOPLE OF YISRAEL. As it is written: "and if not, blot me, I pray you, out of your book which you have written" (Ibid. 32). And then the Holy One, blessed be He, forgave them, as it is written: "and Hashem relented of the evil . . ." (Ibid. 14). But Noach did not act AS DID MOSHE, he only pleaded to be saved and left the world to its fate.

185. וּבְכָל זִמְנָא דְּדִינָא שַׁרְיָא עַל עָלְמָא, רוּחַ קוּדְשָׁא אֲמַר וַוי, דְּלָא אִשְׁתְּכַח כְּמֹשֶׁה. דִּכְתִיב וַיִּזְכֹּר וגו׳, אַיֵּה הַמַּעֲלֵם מִיָּם וגו׳. דִּכְתִיב וַיֹּאמֶר ה׳ אֶל מֹשֶׁה מַה תִּצְעַק אֵלַי. דְּהָא אִיהוּ בְּצְלוֹתָא, סָלִיק לוֹן מִן יַמָּא. וּבְגִין דְּשַׁוֵּי גַּרְמֵיהּ, בְּצְלוֹתָא עֲלַיְיהוּ דְּיִשְׂרָאֵל בְּיַמָּא, אִקְרֵי הַמַּעֲלֵם מִיָּם, דְּאִיהוּ אַסִּיק לוֹן מִן יַמָּא.

185. So whenever Judgment is upon the world, the Holy Spirit says, "Alas! There is no one to be found like Moshe." As it is written: "Then he remembered the days of Moshe... Where is he who brought them up out of the sea...?" (Yeshayah 63:11). The verse tells us, "Hashem said to Moshe, 'why do you cry to me?'" (Shemot 14:15), showing that he himself brought them up out of the sea through prayer and because he prayed for Yisrael upon the sea, he was called "he who brought them up out of the sea," as he did bring them out from the sea.

186. אַיֵּה הַשָּׂם בְּקִרְבּוֹ אֶת רוּחַ קָדְשׁוֹ. דָּא אִיהוּ מֹשֶׁה, דְּאַשְׁרֵי שְׁכִינְתָּא בֵּינַיְיהוּ דְּיִשְׂרָאֵל. מוֹלִיכָם בַּתְּהֹמוֹת. כַּד אִתְבְּקָעוּ מַיָּא, וַאֲזָלוּ בְּגוֹ תְּהוֹמֵי בְּיַבֶּשְׁתָּא, דְּגָלִידוּ מַיָּא, בְּגִין דְּאַמְסַר גַּרְמֵיהּ עַל יִשְׂרָאֵל.

186. "Where is he that put His holy spirit within them?" (Yeshayah 63:11) refers to Moshe; to he who caused the Shechinah to reside among the people of Yisrael and led them through the depths on dry land when the waters were cleft, as if frozen. And all this happened because he was willing to offer his life to save the people of Yisrael.

187. אֲמַר רַבִּי יְהוּדָה, אַף עַל גַּב דְּזַכָּאָה הֲוָה נֹחַ, לָאו אִיהוּ כְּדַאי דְּקֻדְשָׁא בְּרִיךְ הוּא יָגִין עַל עָלְמָא, בְּגִינֵיהּ. תָּא חֲזֵי, מֹשֶׁה לָא תָּלָה מִלָּה בִּזְכוּתֵיהּ, אֶלָּא בִּזְכוּת אֲבָהָן קַדְמָאֵי, אֲבָל נֹחַ לָא הֲוָה לֵיהּ, בְּמַאן דְּיִתְלֵי בִּזְכוּתָא, כְּמֹשֶׁה.

187. Rabbi Yehuda said that even though Noach was righteous, it was still not worthwhile for the holy One, blessed be He, to protect the world because of him. Come and behold: Moshe did not ask anything on the basis of his own merit. He depended on the merit of the Patriarchs. But Noach, unlike Moshe, had no other person on whose merit he could depend.

188. אֲמַר רַבִּי יִצְחָק, וְעִם כָּל דָּא, כֵּיוָן דַּאֲמַר לֵיהּ, קֻדְשָׁא בְּרִיךְ הוּא, וַהֲקִמֹתִי אֶת בְּרִיתִי אִתָּךְ. הֲוָה לֵיהּ לְמִבְעֵי רַחֲמֵי עֲלַיְיהוּ, וְקָרְבָּנָא דְּאַקְרִיב לְבָתַר, דְּיַקְרִיב לֵיהּ מִן קַדְמַת דְּנָא, דִּלְמָא יִשְׁכֵּךְ רוּגְזָא מֵעָלְמָא.

188. Rabbi Yitzchak said that even though this was the case, when the Holy One, blessed be He, said to him "and I will establish my covenant with you," he should have asked for mercy for them as well. And he should have sacrificed the offering he sacrificed AFTER THE FLOOD, before it happened. Maybe that would have calmed the Judgment of wrath that hung over the world.

189. אָמַר רַבִּי יְהוּדָה, מַאי הֲוָה לֵיהּ לְמֶעְבַּד, דְּהָא חַיָּיבֵי עָלְמָא, הֲווֹ מַרְגִּיזִין קַמֵּי קֻדְשָׁא בְּרִיךְ הוּא, וְאִיהוּ יַקְרִיב קָרְבָּנָא. אֶלָּא וַדַּאי נֹחַ, דְּחִיל עַל גַּרְמֵיהּ הֲוָה, בְּגִין דְּלָא יֶעֱרַע בֵּיהּ מוֹתָא, בְּגוֹ חַיָּיבֵי עָלְמָא, דַּהֲוָה חָמֵי עוֹבְדֵיהוֹן בִּישָׁא כָּל יוֹמָא, וְהֵיךְ מַרְגְּזָן קַמֵּי קֻדְשָׁא בְּרִיךְ הוּא כָּל יוֹמָא.

189. Rabbi Yehuda asked: What should NOACH have done? For the wicked of the world provoked the Holy One, blessed be He! Should he have offered a sacrifice on their behalf? He was certainly afraid for himself, that he should not be entangled with them in death. He had seen their wicked deeds and how they had provoked the Holy One, blessed be He, day in and day out.

190. רַבִּי יִצְחָק אָמַר, כָּל זִמְנָא דְּחַיָּיבֵי עָלְמָא אַסְגִּיאוּ, זַכָּאָה דְּאִשְׁתְּכַח בֵּינַיְיהוּ, הוּא אִתְפַּס בְּקַדְמֵיתָא. דִּכְתִיב וּמִמִּקְדָּשִׁי תָּחֵלּוּ. וְתָנִינָן אַל תִּקְרֵי מִמִּקְדָּשִׁי, אֶלָּא מִמְּקוּדָּשִׁי. וְנֹחַ הֵיךְ שֵׁזִיב לֵיהּ קֻדְשָׁא בְּרִיךְ הוּא, בֵּין כָּל אִינּוּן חַיָּיבַיָּא. אֶלָּא בְּגִין, דְּיִפְקוּן מִנֵּיהּ, תּוֹלְדִין בְּעָלְמָא דַּהֲוָה צַדִּיק כִּדְקָא יָאוֹת.

190. Rabbi Yitzchak said: As long as the wicked multiply in the world, when a righteous person is found among them, he is punished first. As it is written: "and from my sanctuary you should commence," (Yechezkel 19:6) and we have learned to read this not as Mimikdashi ('from my sanctuary'), but rather as Mimkudashai ('from my holy ones'). AND THIS BEING THE CASE, how did the Holy One, blessed be He, save Noach who was righteous among the wicked? AND HE ANSWERED: He was saved so that he could bring further generations into the world. For he was truly righteous and fit to beget proper children.

191. וְתוּ, דְּאִיהוּ אַתְרֵי בְּהוֹ כָּל יוֹמָא וְיוֹמָא, וְלָא קַבִּילוּ מִנֵּיהּ, וְקַיָּים בְּנַפְשֵׁיהּ, קְרָא דִּכְתִיב, וְאַתָּה כִּי הִזְהַרְתָּ רָשָׁע וגו׳. וּכְתִיב וְאַתָּה אֶת נַפְשְׁךָ הִצַּלְתָּ. מִכָּאן כָּל מַאן דְּאַזְהַר לְחַיָּיבָא, אַף עַל גַּבְדְּלָא קַבִּיל מִנֵּיהּ, הוּא שֵׁזִיב לֵיהּ לְגַרְמֵיהּ, וְהַהוּא חַיָּיבָא אִתְפַּס בְּחוֹבֵיהּ. וְעַד כַּמָּה יַזְהַר לֵיהּ, עַד דְּיִמְחֵי לֵיהּ. הָא אוֹקְמוּהָ חַבְרַיָּא.

191. Not only that, but he warned them every day, but they did not pay heed. And the verse: "yet if you warn the wicked... you have delivered your soul" (Yechezkel 3:19), is applied to him. From this we learn that whoever warns the wicked-even if the wicked do not heed him-that person saves himself, while the wicked are punished according to their sins. HE ASKED: How far should he go in warning them? And he answered: Until he hits them. This issue has already been explained by our friends.

192. רַבִּי יוֹסֵי הֲוָה שְׁכִיחַ קַמֵּיהּ דְּר״ש יוֹמָא חַד, א״ל, מַאי חָמָא קֻדְשָׁא בְּרִיךְ הוּא לְשֵׁיצָאָה כָּל חַיּוֹת בְּרָא, וְעוֹף שְׁמַיָּא, עִמְּהוֹן דְּחַיָּיבַיָּא, אִי בְּנֵי נָשָׁא חָטָאן, בְּעִירֵי וְעוֹפֵי שְׁמַיָּא וּשְׁאָר בְּרִיָּין, מַה חָטוֹ. אָמַרְלוֹ, בְּגִין דִּכְתִיב כִּי הִשְׁחִית כָּל בָּשָׂר אֶת דַּרְכּוֹ עַל הָאָרֶץ. כֻּלְּהוֹ, הֲווֹ מְחַבְּלֵי אָרְחַיְיהוּ, שַׁבְקֵי זִינַיְיהוּ וְדָבְקוּ בְּזִינָא אָחֳרָא.

192. Rabbi Yosi was staying with Rabbi Shimon. One day he asked him: What was the motive of the Holy One, blessed be He, in extirpating all the animals of the field and the birds of the air along with the wicked? Men sinned, but what wrong had the animals, birds, and other creatures committed? Rabbi Shimon answered: The reason is given in the words, "For all flesh had corrupted their way upon the earth" (Beresheet 6:12). This means that all living creatures corrupted their way, THAT IS, they mated with other species.

193. תָּא חֲזֵי, אִינּוּן חַיָּיבֵי עָלְמָא, גָּרְמוּ הָכֵי לְכָל בְּרִיָּין, וּבְעוֹן לְאַכְחָשָׁא עוֹבָדָא דִּבְרֵאשִׁית, וְאִינּוּן גָּרְמוֹ לְכָל בְּרִיָּין, לְחַבְּלָא אוֹרְחַיְיהוּ, כְּמָה דְּאִינּוּן מְחַבְּלָן. אֲמַר קֻדְשָׁא בְּרִיךְ הוּא, אַתּוּן בְּעִיתוּ לְאַכְחָשָׁא עוֹבְדֵי יְדֵי אֲנָא אֲשְׁלִים רְעוּתָא דִּלְכוֹן, וּמָחִיתִי אֶת כָּל הַיְקוּם אֲשֶׁר עָשִׂיתִי מֵעַל פְּנֵי הָאֲדָמָה. אַהֲדַר עָלְמָא לְמַיָּין, כְּמָה דַּהֲוָה בְּקַדְמֵיתָא, מַיָּין בְּמַיָּין, וְהָא אִתְּמַר. מִכָּאן וּלְהַלְאָה, אַעֲבִיד בְּרִיָּין אָחֳרָנִין בְּעָלְמָא, כִּדְקָא יָאוֹת.

193. Come and behold: The wicked of the world caused all the creatures to mate with species not their own. They thereby sought to destroy the work of Creation BY MIXING AND ALTERING SPECIES. They caused all the creatures to pervert their ways on earth, as they themselves had done. The Holy One, blessed be He, said to them, 'As you seek to destroy my work of creation, I shall fully grant your wish. And every living substance that I have made, I will remove from the face of the earth. I shall bring the world back to water, as in the beginning, cover it with water, and then make other living beings who are fit to exist in the world.'

26. "And Noach went... into the ark"

Here the Zohar reveals the concept of Evil Eye. Evil eye pertains to the negative glances and resentful looks that we receive from those who may harbor envious feelings. The Kabbalist attributes the majority of common ailments and misfortunes to evil eye. When we cast the evil eye towards others, we create an opening within ourselves that attracts even more negative glances. We ourselves become more vulnerable to its effects, and a vicious circle is created. This action brings equal harm to both the bearer of Evil Eye and to the recipient.

194. "And Noach went in, and his sons and his wife and his son's wives with him" (Beresheet 7:7). Rabbi Chiya opened the discussion with the verse, "Can anyone hide himself in secret places that I shall not see him? says Hashem!" (Yirmeyah 23:24) He said: How blind and obtuse are the people who neither seek nor know the honor of their Master, of whom it is written: "Do not I fill heaven and earth?" (Yirmeyah 23:24). How do the people expect to hide from their sins. They ask, "Who sees us? And who knows us?" (Yeshayah 24:15). And also, "They toil in the dark" (Yeshayah 24:15). Where can they hide from Him?

194. וַיָּבֹא נֹחַ וּבָנָיו וְאִשְׁתּוֹ וּנְשֵׁי בָנָיו אִתּוֹ. רַבִּי חִיָּיא פָּתַח וַאֲמַר, אִם יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא אֶרְאֶנּוּ נְאֻם ה׳. כַּמָּה אִינּוּן בְּנֵי נָשָׁא אֲטִימִין לִבָּא, סְתִימִין עַיְינִין, דְּלָא מַשְׁגִּיחִין וְלָא יָדְעִין, בִּיקָרָא דְּמָארֵיהוֹן, דִּכְתִיב בֵּיהּ, הֲלֹא אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ אֲנִי מָלֵא. הֵיךְ בָּעוֹן בְּנֵי נָשָׁא, לְאִסְתַּתְּרָא מֵחוֹבַיְיהוּ, וְאָמְרֵי מִי רוֹאֵנוּ, וּמִי יוֹדְעֵנוּ. וּכְתִיב וְהָיָה בְּמַחְשָׁךְ מַעֲשֵׂיהֶם. לְאָן יִתְטַמְּרוּן מִקַּמֵּיהּ.

195. This is similar to the story in which a king builds a palace with hidden fortified, subterranean caves. And it came to pass that the inhabitants of the palace revolted against the king. So he surrounded them with his troops. And what did they do? They hid themselves inside the fortified hiding places. The king asked: As I made these caves, how can you expect to hide from me in them? This is why it says, "Can anyone hide himself in secret places that I shall not see him? says Hashem" (Yirmeyah 23:24). It was I who made these fortified caves. It was I who made light and darkness. How can you hide from Me?

195. לְמַלְכָּא, דִּבְנָה פַּלְטִרִין, וַעֲבַד תְּחוֹת אַרְעָא טְמִירִין פְּצִירִין, לְיוֹמִין מָרְדוּ בְּנֵי פַּלְטִרִין בְּמַלְכָּא, אַסְחַר עֲלַיְיהוּ מַלְכָּא בְּגַיְיסוֹי, מָה עֲבָדוּ, עָאלוּ וּטְמִירוּ גַּרְמַיְיהוּ, תְּחוֹת נוּקְבֵי פְּסִירִין. אֲמַר מַלְכָּא, אֲנָא עַבְדִית לוֹן, וּמִקַּמָּאי אַתּוּן בָּעָאן לְאִתְטַמָּרָא. הה״ד אִם יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא אֶרְאֶנּוּ נְאֻם ה׳. אֲנָא הוּא דַּעֲבָדִית, נוּקְבֵי פְּסִירִין וַעֲבָדִית חֲשׁוֹכָא וּנְהוֹרָא, וְאַתּוּן אֵיךְ יָכְלִין לְאִתְטַמָּרָא קַמָּאי.

196. Come and behold: When a person sins before his Master and sins further by hiding himself AND MAKING HIMSELF BELIEVE THAT NOBODY IS WATCHING HIM, then the Holy One, blessed be He, punishes him openly. But when that person purifies himself AND REPENTS, then the Holy One, blessed be He, seeks to hide him so that he should not be seen on the day of the wrath of Hashem. For, certainly, every person should hide himself so as not to be seen by the Angel of Destruction, when the latter dwells in the world. He should not see him, as he is authorized to destroy all those whom he sees.

196. תָּא חֲזֵי, כַּד ב״נ חָטֵי קַמֵּי מָארֵיהּ, וְאַמְשִׁיךְ גַּרְמֵיהּ לְאִתְכַּסְיָא, קֻדְשָׁא בְּרִיךְ הוּא עָבֵיד בֵּיהּ דִּינָא בְּאִתְגַּלְיָא. וְכַד ב״נ אַדְכֵּי גַּרְמֵיהּ, קֻדְשָׁא בְּרִיךְ הוּא בָּעֵי לְאַסְתָּרָא לֵיהּ, דְּלָא יִתְחֲזֵי בְּיוֹם אַף ה׳. דְּוַדַּאי אִבָּעֵי לֵיהּ לְאִינִישׁ דְּלָא יִתְחֲזֵי קַמֵּי מְחַבְּלָא, כַּד שַׁרְיָא עַל עַלְמָא, דְּלָא יִסְתַּכֵּל בֵּיהּ, דְּהָא כָּל אִינּוּן, דְּיִתְחַזּוּן קַמֵּיהּ, אִית לֵיהּ רְשׁוּ לְחַבָּלָא.

197. Rabbi Shimon said that every person who has the evil eye of jealousy has upon him the Angel of Destruction, who is called the 'Destroyer of the world.' Therefore, all should beware of such a person and not come close to him. By avoiding him, one shall be protected. It is forbidden to openly approach such a person, EXPOSING OURSELVES TO HIS EVIL EYE. If we must beware a person with the evil eye, so much more must we beware the Angel of Death AND HIDE OURSELVES ON THE DAY OF THE WRATH OF HASHEM.

197. וְהַיְינוּ דְּקָאָמַר ר׳ שִׁמְעוֹן, כָּל ב״נ דְּעֵינֵיהּ בִּישָׁא, עֵינָא דִּמְחַבְּלָא וְשַׁרְיָא עֲלוֹי, וְאִיהוּ מְחַבְּלָא דְּעָלְמָא אִקְרֵי. וְלִבְעֵי לֵיהּ לְאִינִשׁ לְאִסְתַּמְּרָא מִנֵּיהּ, וְלָא לְאִתְקָרְבָא בַּהֲדֵיהּ, דְּלָא יִתְזַק, וְאָסִיר לְמִקְרַב בַּהֲדֵיהּ בְּאִתְגַּלְיָא. וּמִשּׁוּם הָכֵי, מֵאִישׁ רַע עַיִן בָּעֵי לְאִסְתַּמְּרָא מִנֵּיהּ. מִקַּמֵּי מַלְאַךְ הַמָּוֶת עַל אַחַת כַּמָּה וְכַמָּה.

198. Of Bila'am, it is written: "So says the man whose eye is closed" (Bemidbar 24:3), meaning that he had an evil eye, and wherever he looked, he drew the spirit of destruction on it. That is why he wanted to gaze on Yisrael, so that he could destroy all that his eye could see. Thus, it is written: "And Bila'am lifted up his eyes" (Ibid. 2), meaning he raised one eye and lowered the other, attempting to gaze on Yisrael with the evil eye.

198. מַה כְּתִיב בְּבִלְעָם וּנְאֻם הַגֶּבֶר שְׁתֻם הָעָיִן. דְּעֵינָא בִּישָׁא הֲוָה לֵיהּ, וּבְכָל אֲתַר דַּהֲוָה מִסְתַּכֵּל בֵּיהּ, הֲוָה אַמְשִׁיךְ עֲלֵיהּ רוּחַ מְחַבְּלָא. וּבְגִין כָּךְ הֲוָה בָּעֵי לְאִסְתַּכְּלָא בְּהוֹ בְּיִשְׂרָאֵל, בְּגִין דִּישֵׁצֵי, בְּכָל אֲתַר דְּעֵינֵיהּ הֲוָה מִסְתַּכֵּל. מַה כְּתִיב, וַיִּשָּׂא בִּלְעָם אֶת עֵינָיו. דְּזָקִיף עֵינָא חַד. וּמָאִיךְ עֵינָא חַד, בְּגִין לְאִסְתַּכְּלָא בְּהוֹ בְּיִשְׂרָאֵל, בְּעֵינָא בִּישָׁא.

199. תָּא חֲזֵי, מַה כְּתִיב, וַיַּרְא אֶת יִשְׂרָאֵל שׁוֹכֵן לְשִׁבְטָיו. וְחָמָא דִּשְׁכִינְתָּא חַפְיָא עֲלַיְיהוּ, וּרְבִיעָא עֲלַיְיהוּ, מִתְתַּקְּנָא בִּתְרֵיסַר שִׁבְטִין תְּחוֹתָהּ, וְלָא יָכִיל לְשַׁלְטָאָה עֲלַיְיהוּ עֵינֵיהּ. אֲמַר, אֵיךְ אֵיכוֹל לְהוֹן, דְּהָא רוּחַ קֻדְּשָׁא עִלָּאָה, רְבִיעָא עֲלַיְיהוּ, וְחָפֵת לוֹן בְּגַדְפָּהָא. הה"ד כָּרַע שָׁכַב כַּאֲרִי וּכְלָבִיא מִי יְקִימֶנּוּ. מִי יְקִימֶנּוּ מֵעֲלַיְיהוּ, בְּגִין דְּיִתְגַּלְיָין, וְשָׁלְטָא עֵינָא עֲלַיְיהוּ.

199. Come and behold: It is written: "and he saw Yisrael dwelling tribe by tribe" (Ibid.), and he also saw that the Shechinah hovered and brooded over them. Because she was made whole by the twelve tribes beneath Her, the eye of Bila'am could not have power over them. He said: How can I overcome them, as the supernal Holy Spirit, NAMELY BINAH is hovering over them and protecting them with her wings? As it is written: "He lay down like a lion, who shall rouse him up?" (Ibid. 9) THAT IS, who shall raise Him, THE SUPERNAL HOLY SPIRIT, THAT IT SHOULD STOP PROTECTING THEM, so that they might be revealed to the eye, which would then rule them?

200. וְעַל דָּא קֻדְּשָׁא בְּרִיךְ הוּא בָּעָא לְחַפְיָא לְנֹחַ, לְאִסְתַּתְּרָא מֵעֵינָא, דְּלָא יָכִיל רוּחַ מְסָאֲבָא לְשַׁלְטָא עֲלֵיהּ, בְּגִין דְּלָא יִתְחַבֵּל. וְהָא אִתְּמַר. וַיָּבֹא נֹחַ, כְּמָה דְּאִתְּמַר, לְאִסְתַּתְּרָא מֵעֵינָא. מִפְּנֵי מֵי הַמַּבּוּל, דְּמַיִין דְּחֲקוּ לֵיהּ. אֲמַר רַבִּי יוֹסֵי, חָמָא מַלְאַךְ הַמָּוֶת דַּהֲוָה אָתֵי, וּבְגִין כָּךְ עָאל לְתֵיבוּתָא.

200. Therefore, the Holy One, blessed be He, wanted to protect Noach by hiding him out of sight, so that the impure Spirit could not rule him and destroy him, as has already been explained. The words, "And Noach went in" apply to what has previously been said-that he entered the ark to be hidden from sight. The words, "because of the waters of the Flood" indicate that the waters actually pushed him INTO THE ARK, meaning that he saw the waters of the Flood and was afraid. As a result, he "went... into the ark." Rabbi Yosi added that Noach saw the Angel of Death arrive WITH THE WATERS OF THE FLOOD and that is why he entered the ark.

201. וְאִסְתַּמַּר בָּהּ, תְּרֵיסַר יַרְחֵי. וְאַמַּאי תְּרֵיסַר יַרְחִין, פְּלִיגֵי בָּהּ, ר' יִצְחָק וְר' יְהוּדָה, חַד אֲמַר י"ב יַרְחִין, דְּכָךְ אִיהוּ דִינָא דְּחַיָּיבָיָא. וְחַד אֲמַר, לְאַשְׁלָמָא צַדִּיק דַּרְגִּין תְּרֵיסַר, וּשְׁאָר דַּרְגִּין דְּאִתְחַזֵּי לַאֲפָקָא מִן תֵּיבָה.

201. And he protected himself BY STAYING IN THE ARK for 12 months. Why 12 months? On this point, Rabbi Yitzchak and Rabbi Yehuda have different opinions. One says that the 12 months are the period of the sentence of the wicked IN GEHENOM; the other says that the purpose of the 12 months was to enable NOACH the righteous to complete 12 stages of purification, so that he and all the others could emerge from the ark. BECAUSE EACH STAGE REQUIRES ONE MONTH FOR COMPLETION, THEY WERE DELAYED FOR 12 months.

202. ר' יְהוּדָה אֲמַר, שִׁיתָּא יַרְחֵי אִינּוּן בְּמַיָּא, וְשִׁיתָּא יַרְחֵי בְּאֶשָּׁא. וְהָא הָכָא מַיָּא הֲווֹ, אַמַּאי תְּרֵיסַר יַרְחֵי. אֲמַר רַבִּי יוֹסֵי, בִּתְרֵי דִינִין דְּגֵיהִנֹּם אִתְדָּנוּ, בְּמַיָּא וְאֶשָּׁא. בְּמַיָּא: דְּמַיִין דְּנָחֲתוּ עֲלַיְיהוּ מִלְּעֵילָא, הֲווֹ צְנִינִין כְּתַלְגָּא. בְּאֶשָּׁא: דְּמַיִין דְּנַפְקֵי מִתַּתָּא, הֲווֹ רְתִיחָן כְּאֶשָּׁא. וְעַל דָּא בְּדִינָא דְּגֵיהִנֹּם אִתְדָּנוּ, בְּאֶשָּׁא וּמַיָּא, עַד דְּאִשְׁתֵּצִיאוּ מֵעָלְמָא. וְנֹחַ, הֲוָה מִסְתַּתֵּר בְּתֵיבוּתָא, וְאִתְכַּסֵּי מֵעֵינָא, וּמְחַבְּלָא לָא קָרֵיב לְגַבֵּיהּ, וְתֵיבוּתָא אִיהוּ הֲוָה שַׁטְיָא עַל אַנְפֵּי מַיָּא. כְּמָא דְּאַתְּ אָמַר וַיִּשְׂאוּ אֶת הַתֵּבָה וַתָּרָם מֵעַל הָאָרֶץ.

202. Rabbi Yehuda said: IN GEHENOM, THE WICKED ARE PUNISHED with water for six months and with fire for six months. So why DURING THE FLOOD WERE THEY PUNISHED only by water for 12 months? SIX MONTHS SHOULD HAVE BEEN ENOUGH. Rabbi Yosi told him that they were sentenced to both punishments of Gehenom: water and fire. THEY WERE PUNISHED by water, and the water that fell upon them from above was cold as snow. And THEY WERE ALSO PUNISHED by fire, because the water that sprouted from the deep was scalding. Thus, they were punished for 12 months, receiving the full sentence of Gehenom-six by water and six by fire. This continued until they were completely removed from the face of the world. During this time, Noach was hidden in the ark. As a result, the Angel of Destruction did not approach him, and the ark roamed upon the waters, as it is written: "And they bore up the ark, and it was lifted above the earth" (Beresheet 7:17).

203. אַרְבָּעִים יוֹם לָקוּ. דִּכְתִיב וַיְהִי הַמַּבּוּל אַרְבָּעִים יוֹם עַל הָאָרֶץ וגו'. וְכָל שְׁאָר זְמָנָא אִתְמְחוּן מֵעָלְמָא. הה"ד וַיִּמָּחוּ מִן הָאָרֶץ. וַוי לוֹן לְאִינּוּן חַיָּיבָיָא, דְּהָא לָא יְקוּמוּן לְאַחְיָיא בְּעָלְמָא לְמֵיקַם בְּדִינָא. הה"ד וַיִּמָּחוּ. כד"א שְׁמָם מָחִית לְעוֹלָם וָעֶד. דְּאִתְבְּלוּ לְמֵיקַם בְּדִינָא לָא יְקוּמוּן.

203. They were smitten for forty days. As it is written: "And the Flood was forty days upon the earth" (Beresheet 7:17). For the duration of the 12 months, they were being erased, as it is written: "And they were blotted out from the earth." Woe to those wicked people, because they shall not rise from the dead and appear in the world on the Day of Judgment, for they were blotted out from the earth as is described in the verse: "You have blotted out their name for ever and ever" (Tehilim 9:16). So they shall not even be allowed to stand on the Day of Judgment, WHICH MEANS THAT THEY SHALL NOT EVEN BE AMONG THOSE WHO SHALL RISE AND STAND IN FULL DISGRACE AS IS WRITTEN IN DANIEL (12:2).

204. וַיִּשְׂאוּ אֶת הַתֵּבָה וַתָּרָם מֵעַל הָאָרֶץ. רַבִּי אַבָּא פְּתַח, רוּמָה עַל הַשָּׁמַיִם אֱלֹקִים עַל כָּל הָאָרֶץ כְּבוֹדֶךָ. וַוי לוֹן לְחַיָּיבַיָּא. דְּאִינּוּן חָטָאן, וּמַרְגִּיזִין לְמָארֵיהוֹן בְּכָל יוֹמָא, וּבְחוֹבַיְיהוּ דַּחְיָין לָהּ לַשְׁכִינְתָּא מֵאַרְעָא, וְגָרְמִין דְּתִסְתַּלֵּק מֵעָלְמָא, וּשְׁכִינְתָּא אִקְרֵי אֱלֹקִים, וַעֲלָהּ כְּתִיב, רוּמָה עַל הַשָּׁמַיִם אֱלֹקִים.

205. תָּא חֲזֵי, מַה כְּתִיב, וַיִּשְׂאוּ אֶת הַתֵּבָה, דְּדַחְיָין לָהּ לְבַר. וַתָּרָם מֵעַל הָאָרֶץ דְּלָא שַׁרְיָיא בְּעָלְמָא, וְאִסְתַּלְּקַת מִנָּהּ. וְכַד אִסְתַּלְּקַת מֵעָלְמָא, הָא לֵית מַאן דְּיַשְׁגַּח בְּעָלְמָא. וְדִינָא שָׁלְטָא כְּדִין עֲלוֹי. וְכַד יִתְמְחוּן חַיָּיבֵי עָלְמָא, וְיִסְתַּלְּקוּן מִנֵּיהּ, שְׁכִינְתָּא אֲהַדְּרַת מְדוֹרָהּ בְּעָלְמָא.

206. אָמַרלוֹרַבִּי יֵיסָא, אִי הָכִי, הָא אַרְעָא דְּיִשְׂרָאֵל דְּאִתְמְחוֹן חַיָּיבַיָּא, דַּהֲווֹ בְּהַהוּא זִמְנָא, אַמַּאי לָא אֲהַדְּרַת שְׁכִינְתָּא לְאַתְרָהּ, כְּדְבְקַדְמֵיתָא. אָמַרלוֹבְּגִין דְּלָא אִשְׁתְּאַרוּ בָהּ, שְׁאָר זַכָּאֵי עָלְמָא. אֶלָּא בְּכָל אֲתַר דַּאֲזָלוּ, נַחְתַּת, וְשַׁוּיאַת מְדוֹרָהּ עִמְּהוֹן. וּמַה בְּאַרְעָא נוּכְרָאָה אָחֳרָא, לָא אִתְפְּרְשָׁא מִנַּיְיהוּ, כָּל שֶׁכֵּן אִי אִשְׁתְּאַרוּ בְּאַרְעָא קַדִּישָׁא.

207. וְהָא אִתְּמַר, בְּכָל חוֹבִין, דְּחַיָּיבֵי עָלְמָא, דַּחְיָין לָהּ לַשְׁכִינְתָּא, חַד מִנַּיְיהוּ מַאן דְּמְחַבֵּל אוֹרְחֵיהּ עַל אַרְעָא, כִּדְאֲמָרָן. וּבְגִין כָּךְ, לָא חָמֵי אַנְפֵּי שְׁכִינְתָּא, וְלָא עָאל בְּפַלְטֵרִין. וְעַל דָּא כְּתִיב בְּאִלֵּין, וַיִּמָּחוּ מִן הָאָרֶץ. אִתְמְחוֹן מִן כֹּלָּא.

208. תָּא חֲזֵי, בְּהַהוּא זִמְנָא דְּזַמִּין קֻדְשָׁא בְּרִיךְ הוּא, לְאַחְיָיאָה מֵתַיָּיא, כָּל אִינּוּן מֵתִין דְּיִשְׁתַּכְּחוּן לְבַר, בִּשְׁאָר אַרְעִין נוּכְרָאִין, קֻדְשָׁא בְּרִיךְ הוּא יִבְרָא לוֹן גּוּפַיְיהוּ, כִּדְקָא חָזֵי. דְּהָא גַּרְמָא חַד, דְּאִשְׁתְּאַר בֵּיהּ בְּבַר נָשׁ, תְּחוֹת אַרְעָא. הַהוּא גַּרְמָא יִתְעַבֵּיד כַּחֲמִירָא בְּעִיסָה, וַעֲלֵיהּ יִבְנֵי קוּדְשָׁא בְּרִיךְ הוּא כָּל גּוּפָא.

209. וְלָא יְהֵיב לוֹן קֻדְשָׁא בְּרִיךְ הוּא נִשְׁמָתִין, אֶלָּא בְּאַרְעָא דְיִשְׂרָאֵל. דִּכְתִיב הִנֵּה אֲנִי פּוֹתֵחַ אֶת קִבְרוֹתֵיכֶם וְהַעֲלִיתִי אֶתְכֶם מִקִּבְרוֹתֵיכֶם עַמִּי וְהֵבֵאתִי אֶתְכֶם אֶל אַדְמַת יִשְׂרָאֵל, דְּיִתְגַּלְגְּלוּן תְּחוֹת אַרְעָא, וּלְבָתַר מַה כְּתִיב, וְנָתַתִּי רוּחִי בָּכֶם וְחִיִּיתֶם וגו׳. דְּהָא בְּאַרְעָא דְיִשְׂרָאֵל יְקַבְּלוּן נִשְׁמָתִין, כָּל אִינּוּן בְּנֵי עָלְמָא. בַּר אִלֵּין דְּאִסְתְּאֲבוּ וּסְאִיבוּ אַרְעָא, בְּאִלֵּין כְּתִיב, וַיִּמָּחוּ מִן הָאָרֶץ. מִן הָאָרֶץ דַּיְיקָא וְאַף עַל גַּב דְּאַקְשׁוּ וְאַפְלִיגוּ קַדְמָאֵי עַל דָּא. וַיִּמָּחוּ, כד״א יִמָּחוּ מִסֵּפֶר חַיִּים.

210. אָמַרְלוֹרַבִּי שִׁמְעוֹן, וַדַּאי לֵית לוֹן חוּלָקָא בְּעָלְמָא דְאָתֵי, דִּכְתִיב וַיִּמָּחוּ מִן הָאָרֶץ. וּכְתִיב, לְעוֹלָם יִרְשׁוּ אָרֶץ. אֲבָל יְקוּמוּן בְּדִין, וַעֲלַיְיהוּ כְּתִיב וְרַבִּים מִיּשֵׁנֵי אַדְמַת עָפָר יָקִיצוּ אֵלֶּה לְחַיֵּי עוֹלָם וְאֵלֶּה לַחֲרָפוֹת וּלְדִרְאוֹן עוֹלָם. וּפְלוּגְתָּא בְּהָא, אֲבָל כֻּלָּא כְּמָה דְאוֹקְמוּהָ חַבְרַיָּיא.

28. "And He destroyed every living substance"
Destruction caused by our own negative actions not only affects our world, but also harms the angels who watch over us in the Upper Worlds. By directing the spiritual influences of the Zohar in their direction, we can fortify these angelic forces.

211. "And He destroyed every living substance that was upon the face of the ground." Rabbi Aba said that THE VERSE INDICATES THAT the ministers who rule and govern upon the earth, NAMELY THE ANGELS WHO GOVERN THE PEOPLES OF THE WORLD, WERE ALSO DESTROYED. This is the meaning of, "every living substance which was upon the face of the ground." For when the Holy One, blessed be He, executes His Judgment and punishes the people of the earth, He starts with the supernal ministers who rule them and, after they are destroyed, continues with the people who abided beneath the shelter of their wings. As it is written: "Hashem will punish the host of the heavens on high," and then, "the kings of the earth upon the earth" (Yeshayah 24:21).

211. וַיִּמַּח אֶת כָּל הַיְקוּם אֲשֶׁר עַל פְּנֵי הָאֲדָמָה. ר׳ אַבָּא אָמַר, לְאַכְלָלָא כָּל אִינּוּן שַׁלִּיטִין דְּשָׁלְטִין, מְמַנָּן עַל אַרְעָא, וְדָא הוּא, הַיְקוּם אֲשֶׁר עַל פְּנֵי הָאֲדָמָה. דְּכַד עָבִיד קֻדְשָׁא בְּרִיךְ הוּא דִּינָא בִּבְנֵי עָלְמָא, אַעֲבַר לְאִינּוּן שַׁלִּיטִין, דִּמְמַנָּן עֲלַיְיהוּ בְּקַדְמֵיתָא, וּלְבָתַר לְאִינּוּן דִּיתְבֵי תְּחוֹת גַּדְפַּיְיהוּ, דִּכְתִיב, יִפְקֹד ה׳ עַל צְבָא הַמָּרוֹם בַּמָּרוֹם. וּלְבָתַר עַל מַלְכֵי הָאֲדָמָה עַל הָאֲדָמָה.

212. But how were these ministers removed? IT WAS HARD FOR HIM TO UNDERSTAND THIS POINT. BECAUSE THE POWER OF DEATH HAS NO CONTROL OVER THEM, HOW SHALL HE REMOVE THEM? AND HE REPLIED: "He drove them through burning fire," as it is written: "for Hashem your Elohim is a devouring fire, a zealous El" (Devarim 4:24). Thus, the 'living substance' of above, WHICH INCLUDES THE SUPERNAL MINISTERS, was driven through fire, while those who were governed by them AND RESIDED BELOW THEM, NAMELY THE PEOPLE OF THE WORLD, were erased by water. This is why the verse begins, "And He erased all living substance," and then continues, "man, cattle and creeping things, and the birds of the heaven; they were destroyed from the earth". In, "Only Noach was left," the word "only" signifies that nothing and nobody remained in the world-except Noach and whoever was with him in the ark. Rabbi Yosi said that THE WORD "ONLY" INDICATES THAT NOT EVEN NOACH'S BODY WAS SPARED, for he was smitten by a lion and became limp, as was previously explained.

212. וְהֵיךְ מִתְעַבְרָן קַמֵּיהּ, אֶלָּא אַעֲבַר לוֹן בְּנוּרָא דְּדָלִיק, הה״ד כִּי ה׳ אֱלֹקֶיךָ אֵשׁ אוֹכְלָה הוּא אֵל קַנָּא. אֶשָּׁא דְּאָכִיל אֶשָּׁא, הַהוּא יָקוּם דַּעֲלַיְיהוּ בְּאֶשָּׁא. וְאִינּוּן דִּיתְבֵי תְּחוֹתַיְיהוּ בְּמַיָּא. וּבְגִינֵי כָּךְ, וַיִּמַּח אֶת כָּל הַיְקוּם אֲשֶׁר עַל פְּנֵי הָאֲדָמָה. וּלְבָתַר מֵאָדָם וְעַד בְּהֵמָה עַד רֶמֶשׂ וְעַד עוֹף הַשָּׁמַיִם וַיִּמָּחוּ מִן הָאָרֶץ. כָּל אִלֵּין דִּלְתַתָּא. וַיִּשָּׁאֶר אַךְ נֹחַ. אַךְ לְמִעוּטֵי, דְּלָא אִשְׁתְּאַרוּ בְּעָלְמָא, בַּר נֹחַ וּדְעִמֵּיהּ בְּתֵיבוּתָא. רַבִּי יוֹסֵי אוֹמֵר, חֲגִיר הֲוָה, דְּאָכִישׁ לֵיהּ אַרְיָא. וְהָא אוֹקְמוּהָ.

29. "And Elohim remembered Noach"
The Zohar discloses a secret concerning the word remembered, and its connection to having our prayers answered. Prayer alone will not yield a response if,

metaphorically speaking, the Creator cannot see the alarm lights flashing. The coverings that block our alarm signals are negative entities called Klippot, which are brought into existence through our own negative deeds. These coverings become more dense with each new negative action. The words that tell of these spiritual secrets help our prayers pierce through all the dense layers of Klippot, so that our cries are heard above. This is the mystery behind the word remembered.

213. "And Elohim remembered Noach and every living thing and all the cattle that were with him in the ark" (Beresheet 6:1). Rabbi Chiya quoted the verse, "A prudent man foresees evil and hides himself" (Mishlei 22:3), saying that this verse refers to Noach who entered the ark and hid himself in it. And he entered the ark only when the waters forced him to do so. As was previously explained, before he went into the ark, he saw the Angel of Death walking among the people and encircling them. Because Noach saw the Angel of Death, he entered the ark and hid. Thus, it is written: "A prudent man sees evil and hides himself." "Foresees evil" refers to the Angel of Death from whom he hid, as it is written: "from the waters of the Flood." OR IN OTHER WORDS, FROM THE ANGEL OF DEATH WHOM HE SAW ON THE WATERS OF THE FLOOD.

213. וַיִּזְכֹּר אֱלֹקִים אֶת נֹחַ וְאֶת כָּל הַחַיָּה וְאֶת כָּל הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּתֵּבָה. רַבִּי חִיָּא פְּתַח עָרוּם רָאָה רָעָה וְנִסְתָּר. הַאי קְרָא, אִתְּמַר עַל נֹחַ, דְּעָאל לְתֵיבוּתָא, וְאִסְתַּתַּר בָּהּ. וְעָאל לְגוֹ תֵיבוּתָא, בְּזִמְנָא דְמַיָּיא דְחֲקוּ לֵיהּ. וְהָא אִתְּמַר, דְּעַד לָא עָאל לְתֵיבוּתָא, חָמָא לֵיהּ לְמַלְאַךְ הַמָּוֶת, דְּאָזִיל בֵּינַיְיהוּ, וְאַסְחַר לוֹן. כֵּיוָן דְּחָמָא לֵיהּ, עָאל לַתֵּיבָה, וְאִסְתַּתַּר בְּגַוָּהּ, הה"ד עָרוּם רָאָה רָעָה וְנִסְתָּר. רָאָה רָעָה, דָּא מַלְאַךְ הַמָּוֶת, וְנִסְתָּר מִקַּמֵּיהּ, הה"ד מִפְּנֵי מֵי הַמַּבּוּל.

214. Rabbi Yosi said that the verse "A prudent man foresees evil and hides himself" means, as has been stated, that when death rages throughout the world, a wise man will hide and not appear in the open. This prevents the Angel of Destruction from seeing him, because when THE ANGEL OF DESTRUCTION gets permission to destroy, he destroys everything in front of him and everyone who openly passes before him. An allusion to this appears at the end of the verse that reads, "but the simple pass on and are punished" (Mishlei 22:3), referring to those who pass in front of him, are seen by him, and therefore punished. Another explanation is that "pass on" means that those who transgress the commandments of their Master are therefore punished. Thus, a "prudent man foresees evil and hides himself" refers to Noach, while "the simple pass on and are punished" refers to the people of his generation.

214. רַבִּי יוֹסֵי אָמַר, עָרוּם רָאָה רָעָה וְנִסְתָּר. אַהֲדַר עַל מַה דְּאִתְּמַר בְּזִמְנָא דְמוֹתָא שַׁרְיָא בְּעָלְמָא, בַּר נָשׁ חַכִּים יִסְתַּר, וְלָא יְקוּם לְבַר, וְלָא יִתְחַזֵּי קַמֵּי מְחַבְּלָא. בְּגִין דְּכֵיוָן דְּאִתְיְיהִיב לֵיהּ רְשׁוּ, יְחַבֵּל כָּל אִינּוּן דְּיִשְׁתַּכְּחוּן קַמֵּיהּ וְיַעֲבְרוּן קַמֵּיהּ בְּאִתְגַּלְיָיא, וְסוֹפָא דִקְרָא, וּפְתָאִים עָבְרוּ וְנֶעֱנָשׁוּ. עָבְרִין קַמֵּיהּ, וְאִתְחַזְיָין קַמֵּיהּ, וְנֶעֱנָשׁוּ. דְּבַר אֲחֵרעָבְרוּ, עָבְרוּ פִּקּוּדָא דְמָארֵיהוֹן, וְנֶעֱנָשׁוּ. דְּבַר אֲחֵר, עָרוּם רָאָה רָעָה וְנִסְתָּר, דָּא נֹחַ. וּפְתָאִים עָבְרוּ וְנֶעֱנָשׁוּ אִלֵּין בְּנֵי דָרֵיהּ.

215. He hid himself IN THE ARK, and remained inside IT all this time. What does it say afterward? It says, "And Elohim remembered Noach." So Rabbi Shimon said: Come and behold: While Judgment is executed, there is no remembrance. But after the Judgment has been executed and the wicked have been removed from the world, then the word "remember" is mentioned. THIS IS because when Judgment prevails in the world, there is no SUPERNAL Mating above and the Angel of Destruction rages throughout the world. THUS THERE IS NO POSITIVE REMEMBRANCE, AS REMEMBRANCE MEANS MATING.

215. כֵּיוָן דְּאִסְתַּתַּר וְאִשְׁתְּהֵי תַּמָּן כָּל הַהוּא זִמְנָא. לְבָתַר, וַיִּזְכֹּר אֱלֹקִים אֶת נֹחַ. אָמַר רַבִּי שִׁמְעוֹן תָּא חֲזֵי, בְּשַׁעֲתָא דְדִינָא אִתְעֲבִיד, לָא כְתִיב בֵּיהּ זְכִירָה כֵּיוָן דְּאִתְעֲבִיד דִּינָא, וְאִתְאֲבִידוּ חַיָּבֵי עָלְמָא, כְּדֵין כְּתִיב בֵּיהּ זְכִירָה. דְּהָא כַּד דִּינָא שַׁרְיָא בְּעָלְמָא, אִתְחַבְּרוּתָא לָא אִשְׁתְּכַח, וּמְחַבְּלָא שַׁרְיָא עַל עָלְמָא.

216. But after Judgment is executed and completed, and the wrath is appeased, everything returns to its proper order, NAMELY THE SUPERNAL MATING COMMENCES AND MERCY IS REVEALED IN THE WORLD. This is why the text reads, "And Elohim remembered Noach." Because the term "remembrance," WHICH MEANS "MATING," applies to Noach, as indicated by the words, "Noach was a righteous man." AND HE IS A THRONE FOR THE SUPERNAL MATING, SO THAT WHEN THE MATING COMMENCED, ELOHIM REMEMBERED NOACH.

216. כֵּיוָן דְּאִתְעֲבַר דִּינָא, וְאִשְׁתַּכֵּיךְ רוּגְזָא, תָּב כֹּלָּא לְאַתְרֵיהּ. וּבְגִין כָּךְ כְּתִיב הָכָא, וַיִּזְכֹּר אֱלֹקִים אֶת נֹחַ. דְּבֵיהּ שַׁרְיָא זְכוֹר, דְּנֹחַ, אִישׁ צַדִּיק כְּתִיב בֵּיהּ.

217. It is written: "You rule the proud swelling of the sea; when the waves arise, you still them." (Tehilim 89:10). When the sea is stormy, the waves mount on high and the waters of the deep go up and down, the Holy One, blessed be He, sends forth a thread OF CHESED from the right side, pulls back His wheels, and appeases its rage; but there is nobody who can grasp Him.

217. כְּתִיב אַתָּה מוֹשֵׁל בְּגֵאוּת הַיָּם בְּשׂוֹא גַלָּיו אַתָּה תְשַׁבְּחֵם. בְּשַׁעֲתָא דְיַמָּא קָפִיץ בְּגַלְגְּלוֹי, וּתְהוֹמֵי סָלְקֵי וְנָחֲתֵי, קֻדְשָׁא בְּרִיךְ הוּא שָׁדַר חַד חוּטָא, מִסִּטְרָא דְיַמִּינָא, וּמְשֵׁיךְ גַּלְגְּלוֹי, וְשָׁכֵיךְ זַעְפֵּיהּ, וְלֵית מַאן דְּיָדַע לֵיהּ.

218. יוֹנָה נָחַת לְיַמָּא, וְאִזְדַּמַּן לֵיהּ הַהוּא נוּנָא, וּבְלַע לֵיהּ, הֵיךְ לָא נָפְקַת נִשְׁמְתֵיהּ מִנֵּיהּ, וְלָא פָּרְחָא מִיָּד. אֶלָּא, בְּגִין דְּקֻדְשָׁא בְּרִיךְ הוּא שַׁלִּיטָא בְּהַהוּא גַּאוּתָא דְיַמָּא.

218. Yonah fell into the sea and the fish swallowed him. SO HE ASKED: Why did his soul not leave him at once? AND HE ANSWERED: Because the Holy One, blessed be He, controls the swelling of the sea.

219. וְהַהוּא גַּאוּתָא דְיַמָּא, הוּא חַד חוּטָא דִשְׂמָאלָא, דְּסָלִיק לֵיהּ לְיַמָּא לְעֵילָא, וּבֵיהּ אִסְתַּלַּק. וְאִי לָאו הַהוּא חוּטָא, דְּמָטֵי לֵיהּ מִסִּטְרָא דִימִינָא, לָא סָלְקָא לְעָלְמִין, דְּכֵיוָן דְּהַהוּא חוּטָא נָחִית לְיַמָּא, וְיַמָּא אִתְאַחִיד בָּהּ, כְּדֵין אִתְעָרִין גַּלְגְּלוֹי, וְשַׁאֲגָן לְמִטְרַף טַרְפָּא. עַד דְּקֻדְשָׁא בְּרִיךְ הוּא אָתִיב לֵיהּ לַאֲחוֹרָא. וְתָבִין לְאַתְרַיְיהוּ.

219. The 'swelling of the sea,' is the thread from the left, which causes the sea to rise and become elevated. But had the other 'Thread OF MERCY,' CHESED, not arrived from the right, it would have never been elevated. For when that Thread FROM THE LEFT goes down to the sea and is held by the sea, the waves 'awaken' and begin to 'roar' for prey. FOR THE LACK OF CHASSADIM, THEY ARE NOT ABLE TO RECEIVE THE ABUNDANCE OF CHOCHMAH AND NOURISH THEMSELVES. THEREFORE, THEY REMAIN 'HUNGRY' AND 'ROAR' FOR PREY, until the Holy One, blessed be He, restrains the waves, holds them back, and returns them to their place. IN OTHER WORDS, HE DRAWS THE THREAD OF MERCY AND ENCLOTHES THE CHOCHMAH WITH CHASSIDIM, AND IN SO DOING HE RESTRAINS THE WAVES AND PULLS THEM BACK TO THEIR PLACE. THE CHOCHMAH IS THUS AMENDED AND CAN SHINE IN FULLNESS, BECAUSE THE SEA CANNOT RISE BY THE LIGHT OF CHOCHMAH FROM THE LEFT COLUMN BEFORE THE THREAD OF CHESED IS DRAWN AND ENCLOTHES IT.

220. הה"ד בְּשׂוֹא גַלָּיו אַתָּה תְשַׁבְּחֵם. תְּשַׁבְּחֵם, לְאִינּוּן גַּלֵּי יַמָּא, תְּשַׁבְּחֵם: תְּתַבֵּר לוֹן, לַאֲתָבָא לְאַתְרַיְיהוּ. דָּבָר אֲחֵר, תְּשַׁבְּחֵם מִמָּשׁ, שִׁבְחָא הוּא לוֹן, בְּגִין דְּסָלְקִין בְּתֵיאוּבְתָּא לְמֶחֱמֵי. מִכָּאן כָּל מָאן דְּכָסִיף לְאִסְתַּכְּלָא וּלְמִנְדַּע, אַף עַל גַּב דְּלָא יָכִיל, שִׁבְחָא אִיהוּ דִילֵיהּ, וְכֹלָּא מְשַׁבְּחָן לֵיהּ.

220. As it is written: "You rule the raging of the sea: when their waves arise; you still (lit. 'praise') them." ONE INTERPRETATION IS THAT HE DOES THIS by breaking and pulling them back to their place WITH THE THREAD OF CHESED. A different interpretation is that the meaning is literally 'you praise them.' That is, the fact that the waves rise with the desire to see is praiseworthy. From this we can learn that whoever seeks and longs for knowledge, even if he is incapable of attaining it, is praised for his effort.

221. אָמַר רַבִּי יְהוּדָה, נֹחַ כַּד הֲוָה בַּתֵּיבָה, דְּחִיל הֲוָה, דְּלָא יִדְכַּר לֵיהּ קֻדְשָׁא בְּרִיךְ הוּא לְעָלְמִין. וְכֵיוָן דְּאִתְעֲבִיד דִּינָא, וְאִתְעֲבָרוּ חַיָּיבָא עָלְמָא, כְּדֵין מַה כְּתִיב וַיִּזְכֹּר אֱלֹקִים אֶת נֹחַ.

221. Rabbi Yehuda said that when Noach was in the ark, he was afraid that the Holy One, blessed be He, might never remember him. But after the Judgment was executed and the evil of the world were removed, what does the scripture say? It says, "And Elohim remembered Noach." AND THE REASON FOR THIS SHALL BE EXPLAINED PRESENTLY BY RABBI ELAZAR.

222. רַבִּי אֶלְעָזָר אָמַר, תָּא חֲזֵי בְּשַׁעֲתָא דְדִינָא שַׁרְיָא בְּעָלְמָא, לָא לִיבָּעֵי, לֵיהּ לְאֵינַשׁ דְּיִדְכַּר שְׁמֵיהּ לְעֵילָא, דְּהָא אִי אַדְכַּר שְׁמֵיהּ, יִדְכְּרוּן חוֹבוֹי, וְיֵיתוּן לְאַשְׁגְּחָא בֵּיהּ.

222. Rabbi Elazar says: Come and behold: When the power of Judgment prevails in the world, it is inappropriate for a person's name to be mentioned above, because if his name is mentioned, his sins will be remembered and they will come to judge him.

223. מְנָלָן, מִשּׁוּנַמִּית, דְּהַהוּא יוֹמָא, יוֹם טוֹב דְּרֹאשׁ הַשָּׁנָה הֲוָה, וְקֻדְשָׁא בְּרִיךְ הוּא דָּאִין עָלְמָא. וּכְדֵין אֲמַר לָהּ אֱלִישָׁע, הֲיֵשׁ לְדַבֵּר לָךְ אֶל הַמֶּלֶךְ. דָּא קֻדְשָׁא בְּרִיךְ הוּא. דִּכְדֵין אִקְרֵי מֶלֶךְ, מֶלֶךְ הַקָּדוֹשׁ, מֶלֶךְ הַמִּשְׁפָּט. וַתֹּאמֶר בְּתוֹךְ עַמִּי אָנֹכִי יוֹשֶׁבֶת. לָא בְּעֵינָא דְּיִדְכְּרוּן לִי וְיַשְׁגְּחוּן בִּי, אֶלָּא בְּתוֹךְ עַמִּי. מַאן דְּעַיֵּיל רֵישֵׁיהּ בֵּין עַמָּא, לָא יַשְׁגְּחוּן עֲלֵיהּ, לְמֵידַן לֵיהּ לְבִישׁ, בְּגִינֵי כָּךְ אָמְרָה בְּתוֹךְ עַמִּי.

223. From where do we know this? From the story of the Woman of Shunam. On the Holy Day of Rosh Hashanah (New Year), the Holy One, blessed be He, was judging the world. Elisha the prophet asked the woman, "Would you be spoken for to the king?" (II Melachim 4:13). The "King" here refers to the Holy One, blessed be He, who is called on that day "the King," "the Holy King," and "the King of Judgment." She replied: "I dwell Among my own people" (Ibid.), MEANING, 'I do not want to be scrutinized on my own. Therefore I dwell among my own people!' He who puts himself in the middle of his own people does not draw attention to himself and is not judged for his wrongdoings. She thus said, "among my own people."

224. תָּא חֲזֵי, נֹחַ, בְּשַׁעֲתָא דְּרוּגְזָא שַׁרְיָא בְּעָלְמָא, לָא אִדְכַּר, כְּיוָן דְּדִינָא אִתְעֲבַר, מַה כְּתִיב, וַיִּזְכֹּר אֱלֹקִים אֶת נֹחַ. הַשְׁתָּא אִדְכַּר שְׁמֵיהּ. דָּבָר אֲחֵר וַיִּזְכֹּר אֱלֹקִים אֶת נֹחַ. כְּמָה דְּאַתְּ אָמַר וָאֶזְכֹּר אֶת בְּרִיתִי.

224. Come and behold: During the time when the wrath OF JUDGMENT was raging throughout the world, Noach was not mentioned. But after the Judgment was completed, what does the scripture say? It says, "And Elohim remembered Noach." Now was his name mentioned. A different explanation of "And Elohim remembered Noach" is that it is similar to "And I remembered My Covenant" (Shemot 6:5), WHICH MEANS THAT HE CAUSED THE SUPERNAL MATING!

30. "And Noach built an altar"
After the great flood, the metaphysical lines of communication between the Upper and Lower worlds were destroyed, and the flow of Light into our world was cut off. In order to reestablish a link, Noah rebuilt the metaphysical cables that run throughout the worlds. This concept is the mystery behind the Alter that Noah built.

225. רַבִּי חִזְקִיָּה, הֲוָה אָזֵיל מִקַּפּוֹטְקִיָּא לְלוּד, פְּגַע בֵּיהּ רַבִּי יֵיסָא, אָמַרְלוֹתְּוַוהְנָא עֲלָךְ, דְּאַתְּ בְּלַחוֹדָךְ. דְּהָא תִּנְיָנָן, דְּלָא יִפּוֹק בַּר נָשׁ יְחִידָאי בְּאוֹרְחָא. אָמַרְלוֹרַבִּיָא חַד אָזֵיל בַּהֲדָאי, וְאִיהוּ אָתֵי אֲבַתְרָאי. אָמַרְלוֹוְעַל דָּא תְּוַוהְנָא, אֵיךְ אָזֵיל בַּהֲדָךְ, מַאן דְּלָא תִּשְׁתָּעֵי בֵּיהּ מִלֵּי דְאוֹרַיְיתָא, דְּהָא תִּנְיָנָן, כָּל מַאן דְּאָזֵיל בְּאָרְחָא, וְלָאו עִמֵּיהּ מִלֵּי דְאוֹרַיְיתָא, אִסְתַּכַּן בְּנַפְשֵׁיהּ. אָמַרְלוֹהָכֵי הוּא וַדַּאי.

225. Rabbi Chizkiyah was on his way from Kapotkia to Lod, when Rabbi Yesa ran into him. He addressed him saying: You surprise me! Why are you walking alone, since we have learned that a person should not go on a journey alone! Rabbi Chizkiyah replied: There is a young boy following and accompanying me. Rabbi Yesa said to him: This is what surprises me! Why are you accompanied by someone with whom you are not able to discuss the Torah? We have learned that whoever goes on a journey and does not delve into the matters of the Torah, endangers his life! Rabbi Chizkiyah replied: It is certainly so!

226. אַדְהָכֵי מָטָא הַהוּא רַבְיָא, אָמַרְלוֹרַבִּי יֵיסָא, בְּרִי, מֵאָן אֲתַר אַנְתְּ, אָמַרְלוֹמִקַּרְתָּא דְּלוּד, וְשָׁמַעְנָא דְּהַאי ב״נ חַכִּים, אָזֵיל תַּמָּן, וְזַמִּינָא גַּרְמָאי, לְפוּלְחָנֵיהּ, וּלְמֵיהַךְ בַּהֲדֵיהּ.

226. In the meantime, the young boy caught up with them. Rabbi Yesa asked him: My son, from where do you come? The boy answered: From the city of Lod. I heard that this learned man was heading toward there, so I offered to work for him-TO SERVE HIM AND to walk with him.

227. אָמַרְלוֹבְּרִי יְדַעְתְּ מִלֵּי דְאוֹרַיְיתָא, אָמַרְלוֹיְדַעְנָא, דְּהָא אַבָּא הֲוָה אוֹלִיף לִי בְּפָרָשַׁת קָרְבָּנוֹת, וְאַרְכִּינָא אוּדְנָאי לְמַאי דַּהֲוָה אָמַר, עִם אָחִי, דְּאִיהוּ קָשִׁישָׁא מִנָּאי, אָמַר לֵיהּ רַבִּי יֵיסָא, בְּרִי, אֵימָא לִי.

227. Rabbi Yesa then asked him: My son, are you familiar with matters of the Torah? And he answered: Yes, I am. My father used to teach me the section of the sacrifices, and I also used to listen to what he taught my elder brother. Rabbi Yesa then said to him: My son, speak to me!

228. פְּתַח וַאֲמַר, וַיִּבֶן נֹחַ מִזְבֵּחַ לַה׳ וַיִּקַּח מִכָּל הַבְּהֵמָה הַטְּהוֹרָה וּמִכָּל הָעוֹף הַטָּהוֹר וַיַּעַל עֹלוֹת בַּמִּזְבֵּחַ. וַיִּבֶן נֹחַ מִזְבֵּחַ, דָּא אִיהוּ מִזְבֵּחַ דְּאַקְרִיב בֵּיהּ אָדָם קַדְמָאָה. נֹחַ אַמַּאי קָרֵיב עוֹלָה, דְּהָא עוֹלָה לָא סַלְקָא, אֶלָּא בְּגִין הִרְהוּרָא דְּלִבָּא, וְנֹחַ, בַּמֶּה חָב. אֶלָּא נֹחַ הִרְהֵר וַאֲמַר, הָא קֻדְשָׁא בְּרִיךְ הוּא גָּזַר דִּינָא עַל עָלְמָא דְּיִתְחָרַב, דִּילְמָא בְּגִין דְּשֵׁזִיב לִי, כָּל זְכוּתָא פָּקַע לִי, וְלָא יִשְׁתָּאַר לִי זְכוּ בְּעָלְמָא. מִיָּד וַיִּבֶן נֹחַ מִזְבֵּחַ לַה׳.

228. The young boy started with the verse: "And Noach built an altar to Hashem and took of every clean beast and of every clean fowl, and offered burnt offerings on the altar" (Beresheet 8:20). He said, "And Noach built an altar" indicates the altar on which Adam offered his sacrifice. THEN HE ASKED: Why did Noach offer a burnt offering, as a burnt offering is only offered TO ATONE for wrongful thoughts of the heart? What was Noach's sin? AND HE REPLIED: Noach thought to himself, The Holy One, blessed be He, judged the world and sentenced it to destruction. Perhaps in being spared, I used up all the merit that I have and am now left with none. So immediately, "Noach built an altar to Hashem."

229. הַהוּא מִזְבֵּחַ דְּאַקְרִיב בֵּיהּ אָדָם הָרִאשׁוֹן הֲוָה. אִי הָכֵי, אַמַּאי וַיִּבֶן. אֶלָּא, בְּגִין דְּחַיָּיבֵי עָלְמָא, גְּרִמוּ דְּלָא קַיְּימָא בְּדוּכְתֵּיהּ, כְּיוָן דְּאָתָא נֹחַ כְּתִיב בֵּיהּ וַיִּבֶן.

229. This was the altar on which Adam offered his sacrifices. SO THE BOY ASKED: If it is so, then why does it say that he "built it?" IT WAS ADAM WHO BUILT IT. AND HE REPLIED: It says this, because the wicked of the world had caused the altar not to stand in its place, THE PLACE WHERE IT CAN TRANSFER ABUNDANCE TO THE HOLY SIDE. When Noach came TO OFFER HIS SACRIFICE ON IT, the verse stated, "And Noach built it" BECAUSE HE BROUGHT IT BACK TO THE PLACE WHERE ABUNDANCE IS DIRECTED TOWARD THE HOLY SIDE.

230. "And offered burnt offerings." Olot (burnt-offerings) has a defective spelling, WITHOUT THE LETTER VAV, WHICH WOULD HAVE INDICATED THE PLURAL FORM, BECAUSE HE OFFERED ONLY one BURNT OFFERING. It is written: "It is a burnt offering, a fire offering for sweet savor to Hashem (Vayikra 1:17). THE BOY SAID: The burnt offering is a male and not a female, as it is written: "He shall offer it a male, without blemish" (Vayikra 1:3). THEREFORE, why is the term isheh (fire offering) spelled WITH A FINAL HEI, INDICATING THE FEMININE FORM OF THE WORD? Esh (fire), WITHOUT HEI, should have been used instead, AS THIS IS THE MASCULINE FORM.

230. וַיַּעַל עוֹלוֹת. עֹלֹת כְּתִיב, חָדָא. כְּתִיב עֹלָה הוּא אִשֶּׁה רֵיחַ נִיחֹחַ לַה׳. עוֹלָה סַלְקָא דְּכַר, וְלָא סַלְקָא נוּקְבָא, דִּכְתִיב זָכָר תָּמִים יַקְרִיבֶנּוּ. אַמַּאי כְּתִיב אִשֶּׁה, דְּהָא אֵשׁ בָּעֵי לְאִשְׁתַּכְּחָא תַּמָּן.

231. AND HE EXPLAINED THAT even though the burnt offering is male and is sacrificed and offered to its place, NAMELY to Zeir Anpin WHO IS THE MALE ASPECT, the Female Principle should not be separated from ZEIR ANPIN AS A RESULT OF THE OFFERING. Thus, it is offered to THE FEMALE PRINCIPLE, uniting ZEIR ANPIN AND HIS FEMALE PRINCIPLE. THROUGH THE OFFERING, the Female Principle rises up to ZEIR ANPIN and unites with him. Even though we find the explanation that the fire offering is for the Ishim, THE MASCULINE PLURAL FORM AND NOT FOR THE RAKINGS, WE LEARN FROM THE ALLUSION TO THE FEMALE PRINCIPLE.

231. אֶלָּא, אַף עַל גַּבְדְּעוֹלָה אִתְקְרִיב דְּכָר, וּלְאַתְרֵיהּ אִתְקְרִיב, נוּקְבָא לָא בָּעְיָא לְאִתְפְּרְשָׁא מִנֵּיהּ, אֶלָּא בָּהּ אִתְקְרֵיב, בְּגִין לְחַבְּרָא דָּא בְּדָא. דְּסָלְקָא נוּקְבָא לְגַבֵּי דְכוּרָא, לְאִתְחַבְּרָא כַּחֲדָא. וְאַף עַל גַּב דְּאִשֶּׁה לְשׁוּם אִישִׁים.

232. Noach should have sacrificed a burnt offering. For the Holy One, blessed be He, had established him in the place of the male, so that he could enter the ark, THE SECRET OF THE FEMALE PRINCIPLE, and be united with it. He offered a burnt offering, AND NOT ANY OTHER KIND OF SACRIFICE, BECAUSE HE DID NOT REALLY SIN. HE ONLY THOUGHT THAT HE HAD NO MERIT LEFT. He sacrificed a burnt offering, a fire offering (isheh), meaning the fire of Hei (esh Hei). This indicates that the left OF ZEIR ANPIN, WHICH IS CALLED 'FIRE,' joined with the Female Principle, CALLED HEI. The Female Principle comes from the left side, WHICH IS CALLED FIRE, AND when THE FEMALE PRINCIPLE and THE FIRE are joined, She is called Isheh. THE WORD Isheh INDICATES the bond of love, which is to the left, WHERE THE FIRE, THE SECRET OF THE HEI, holds Her. The fire raises her TO ZEIR ANPIN, binding them together as one. This is why the verse reads, "It is a burnt offering, a fire offering," INDICATING the bond of a male and female with each other.

232. נֹחַ אִצְטְרִיךְ לֵיהּ, לְמִקְרַב עוֹלָה, דְּאִיהוּ, בַּאֲתַר דְּדְכוּרָא עֲבַד לֵיהּ קֻדְשָׁא בְּרִיךְ הוּא, לְאִתְחַבְּרָא וּלְאַעֲלָאָה בַּתֵּיבָה. וְעַל דָּא, אַקְרִיב עוֹלָה. עוֹלָה הוּא אִשֶּׁה. אֵשׁ ה׳, דְּאִתְחַבַּר שְׂמָאלָא בְּנוּקְבָא, דְּהָא נוּקְבָא מִסִּטְרָא דִשְׂמָאלָא, קָא אַתְיָא, דְּאִתְדַּבַּק דָּא בְּדָא, וּבְגִין כָּךְ אִקְרֵי נוּקְבָא אִשָּׁה. אִשָּׁה קְטִירוּ דְּרַחִימוּ, דְּאָחִיד בָּהּ שְׂמָאלָא, לְסַלְקָא לָהּ לְעֵילָא, וּלְאִתְקַשְּׁרָא כַּחֲדָא. וּבְגִין כָּךְ, עוֹלָה הִוא אִשֶּׁה, קְשִׁירוּ דְּדְכַר וְנוּקְבָא, דָּא בְּדָא.

31. "And Hashem smelled the savor of appeasement"
This complex section concerns the power of aroma to awaken and arouse great Lights. The various processes and conduits that spiritual currents must travel are revealed here by the Zohar. A contemporary example can shed some light on the ideas that are being presented. A computer contains a processor, which must make billions of computations per second in order to accomplish a task. In essence, the Zohar is describing the metaphysical computations taking place within the Ten Sfirot whenever the aroma of incense arouses the spiritual forces of Light. Perusing the Aramaic words connects us to these forces.

233. "And Hashem smelled the savor of appeasement" (Beresheet 8:21). It is also written: "A fire offering, a savor of appeasement" (Vayikra 1:13). I have heard that TERM "fire offering" REFERS TO AN OFFERING in which smoke and fire are conjoined, since there is no smoke without fire. This is similar to the verse: "Now Mount Sinai was altogether smoke, because Hashem descended upon it in fire" (Shemot 19:18).

233. וַיָּרַח ה׳ אֶת רֵיחַ הַנִּיחֹחַ. וּכְתִיב, אִשֶּׁה רֵיחַ נִיחוֹחַ. אִשֶּׁה, הָכִי שְׁמַעְנָא תְּנָנָא וְאֶשָּׁא מְחֻבָּרִין כַּחֲדָא, דְּהָא לֵית תְּנָנָא, בְּלָא אֶשָּׁא, כְּמָה דִכְתִיב וְהַר סִינַי עָשַׁן כֻּלּוֹ מִפְּנֵי אֲשֶׁר יָרַד עָלָיו ה׳ בָּאֵשׁ.

234. Come and behold: Fire comes from inside and is tenuous. It must attach itself to something on the outside that is not so tenuous. When fire and matter hold on to each other, smoke rises. Why? Because fire affects whatever reacts to it. An example is the nose, which reacts to the "smoke" that issues from the fire.

234. תָּא חֲזֵי, אֵשׁ נָפִיק מִלְּגָיוֹ, וְאִיהוּ דַק, וְאָחִיד בְּמִלָּה אָחֳרָא לְבַר, דְּלָאו אִיהוּ דַק הָכִי. וְאִתְאַחֲדָן דָּא בְּדָא, וּכְדֵין תְּנָנָא סָלְקָא, מַאי טַעְמָא, בְּגִין דְּאִתְאַחִיד אֶשָּׁא, בְּמִלָּה דְּרָגִישׁ. וְסִימָנָךְ, חוּטְמָא דְּנָפִיק בֵּיהּ תְּנָנָא, מִגּוֹ אֶשָּׁא.

235. וְע"ד כְּתִיב, יָשִׂימוּ קְטוֹרָה בְּאַפֶּךָ. בְּגִין דְּאַהֲדַר אֶשָּׁא לְאַתְרֵיהּ, וְחוֹטְמָא אִתְכְּנִישׁ, בְּהַהוּא רֵיחָא לְגוֹ לְגוֹ, עַד דְּאִתְאַחִיד כֹּלָּא, וְתָב לְאַתְרֵיהּ, וְאִתְקְרִיב כֹּלָּא לְגוֹ מַחְשָׁבָה, וְאִתְעֲבִיד רְעוּתָא חָדָא. וּכְדֵין רֵיחַ נִיחוֹחַ דְּנָח רוּגְזָא וְאִתְעֲבִיד נַיְיחָא.

235. Hence it is written: "They shall put incense in your nose" (Devarim 33:10), MEANING THAT THE JUDGMENTS WHICH ARE THE FIRE AND SMOKE ISSUING FROM THE NOSE ARE SWEETENED BY INCENSE. It sends the fire FROM THE NOSE to its place, NAMELY TO YISRAEL - SABA AND TEVUNAH, BECAUSE THAT IS ITS POINT OF ORIGIN. Because of the smell of the incense, the nose contracts and reaches its innermost levels, until all are united. THEN EVERYTHING returns to its point of origin and they all come closer to the Thought, WHICH IS ARICH ANPIN. Then they are combined into one whole desire, which is the "savor of appeasement," which appeases anger and restores peace.

236. דְּהָא תְּנָנָא אִתְכְּנִישׁ, וְעַיְיל וְקָמִיט בְּאֶשָּׁא, וְאֶשָּׁא אָחִיד בְּתְנָנָא, וְעַיְילֵי תַּרְוַוּיְיהוּ לְגוֹ לְגוֹ, עַד דְּנָח רוּגְזָא. וְכַד אִתְאַחִיד כֹּלָּא דָּא בְדָא, וְנָח רוּגְזָא, כְּדֵין הוּא נַיְיחָא, וּקְשִׁירוּ חַד, וְאִתְקְרֵי נַיְיחָא. נַיְיחָא דְּרוּחָא. חֶדְוָותָא דְּכֹלָּא כַּחֲדָא. נְהִירוּ דְּבוֹצִינִין. נְהִירוּ דְּאַנְפִּין. וּבְגִין כָּךְ כְּתִיב, וַיָּרַח ה' אֶת רֵיחַ הַנִּיחֹחַ. כְּמַאן דְּאָרַח וְכָנִיש כֹּלָּא, לְגוֹ אַתְרֵיהּ.

236. When the smoke is gathered, it enters and folds itself onto the fire, and the fire catches on to the smoke. Together, they enter the innermost levels, until the Angel is appeased. After they are united and anger is appeased, A NEW MATING OCCURS. When the Angel is satisfied and all THREE COLUMNS are bonded together, it is called "appeasement." THIS REFERS TO THE SECOND ACTION, MENTIONED IN THE PREVIOUS PARAGRAPH, WHICH INCLUDES APPEASEMENT and satisfaction. IT COMBINES THE CHASSADIM and universal rejoicing, CAUSED BY THE CHOCHMAH, as one. IT DOES SO, BECAUSE THE CHASSADIM ARE COMPLETED BY THE LIGHT OF CHOCHMAH, AND CHOCHMAH ENCLOTHES THE CHASSADIM. They are the radiance of the candles FROM THE LEFT SIDE and the brightness of the faces FROM THE RIGHT. Thus, it is written: "And Hashem smelt the savor of appeasement," as one who smells and gathers all the sweetness to itself.

237. אֲתָא ר' יֵיסָא וּנְשָׁקֵיהּ. אֲמַר, וּמַה כָּל הָדֵין טָבָא, אִית תְּחוֹת יְדָךְ וְלָא יְדַעְנָא בֵּיהּ. אֲמַר, אַהֲדַרְנָא מִן אוֹרְחָא, וְנִתְחַבֵּר בַּהֲדָךְ. אֲזָלוּ, אֲמַר רַבִּי חִזְקִיָּה, אָרְחָא דָא, בַּהֲדֵי שְׁכִינְתָּא נְהַךְ, דְּהָא מִתַּקְנָא קַמָּן. אָחִיד בִּידָא דְּהַהוּא יְנוּקָא, וַאֲזָלוּ. אֲמָרוּ לֵיהּ, אֵימָא לָן קְרָא חַד, מֵאִינּוּן דַּאֲמַר לָךְ אֲבוּךָ.

237. Rabbi Yesa then approached THE YOUNG BOY and kissed him, saying that he did not realize that the boy possessed all these precious goods, and added that he would change his route in order to accompany the boy. So they all proceeded together. Rabbi Chizkiyah said: We are walking along this route accompanied by the Shechinah, so it is corrected for us! He then took hold of the young boy's hand and walked on. Then both rabbis requested that he tell them one of the scriptural expositions that his father has told him.

238. פְּתַח הַהוּא יְנוּקָא וַאֲמַר, יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ, דָּא הוּא תְּאוֹבְתָּא עִלָּאָה, דְּיִפּוֹק רְעוּתָא מִפּוּמָא. וְלָא נָפִיק מֵחוֹטְמָא, כַּד אֶשָּׁא נָפְקָא, דְּהָא כַּד אִתְחַבֵּר פּוּמָא לְנַשְׁקָא נָפִיק אֶשָּׁא, בִּרְעוּתָא, בְּנְהִירוּ דְּאַנְפִּין, בְּחֶדְוָה דְּכֹלָּא, בְּאִתְדַּבְּקוּתָא דְּנַיְיחָא.

238. The young boy started with the verse, "Let him kiss me with the kisses of His mouth" (Shir Hashirim 1:2). This, he continued, is the supernal Passion. Because when the fire was issued, the desire came from the mouth and not from the nose. Because when one mouth is connected TO SOMEONE ELSE'S for the purpose of a kiss, fire emerges in the form of desire, brightness of face, the rejoicing of all, and the union of delight.

239. וּבְגִין כָּךְ כִּי טוֹבִים דּוֹדֶיךָ מִיָּיִן. מֵהַהוּא יַיִן, דְּמֶחֱדֵי וְנָהֵיר אַנְפִּין, וְחַיְיכִין עַיְינִין, וְעָבִיד רְעוּתָא. וְלָאו מִיַּיִן דְּמְשַׁכֵּר, וְעָבִיד רוּגְזָא, וְאַחְשִׁיךְ אַנְפִּין וְלַהֲטָאן עַיְינִין, יַיִן דְּרוּגְזָא.

239. This is also why IT IS WRITTEN: "For your love is better than wine" (Ibid.). It is better than wine, meaning it is better than the wine that brightens the face and causes the eyes to laugh, bringing affection and brotherhood. It is not from the wine that leads to drunkenness and that brings anger and rage, causing darkening of the face and burning of the eyes.

240. וְעַל דָּא, בְּגִין דַּחֲמַר דָּא טַב, נָהֵיר אַנְפִּין, וְחָדֵי עַיְינִין, וְעָבִיד תֵּיאוּבְתָּא דְּרַחִימוּ, מַקְרִיבִין לֵיהּ כָּל יוֹמָא, עַל גַּבֵּי מַדְבְּחָא. שִׁעוּרָא דְּמַאן דִּשְׁתֵּי לֵיהּ, חָדֵי לֵיהּ, וְעָבִיד לֵיהּ נַיְיחָא, דִּכְתִיב וְנִסְכּוֹ רְבִיעִית הַהִין. וּבְגִין כָּךְ, כִּי טוֹבִים דּוֹדֶיךָ מִיָּיִן. מֵהַהוּא יַיִן, דְּאִתְעַר רַחִימוּתָא וְתֵיאוּבְתָּא.

240. Therefore, because this wine is good, it brightens the face, makes the eyes merry, and arouses the passion for love. Thus, it is offered daily as a sacrifice on the altar in a specific amount that makes whoever drinks it merry and satisfied. As it is written: "And the wine offering thereof shall be a fourth part of a hin" (this is a unit of measurement) (Bemidbar 28:7), THIS INDICATES THAT HE IS CAREFUL TO DRAW IT UP FROM BELOW. This is the reason IT HAS BEEN SAID, "your love is better than wine," for wine induces love and passion.

241. And all, as it occurs below arouses love above. For there are two candles, and when the light of the one on high is extinguished by rising smoke from the one below, the upper one is lit. Rabbi Chizkiyah then said that it is clearly true that the upper world, WHICH IS BINAH, depends on the lower world, WHICH IS THE FEMALE PRINCIPLE. FOR, AS PREVIOUSLY EXPLAINED, THE FEMALE PRINCIPLE REKINDLES THE EXTINGUISHED BINAH. The lower world, THE FEMALE PRINCIPLE, depends on the upper world, BINAH, BECAUSE THE LIGHT THAT THE FEMALE PRINCIPLE MADE SHINE IN BINAH IS MERITED BY THE FEMALE PRINCIPLE AS WELL. The fact that since the destruction of the Holy Temple, there are no more blessings above IN BINAH or below IN THE FEMALE PRINCIPLE, shows that the two depend on each other.

241. וְכֹלָּא, כְּמָה דְּלְתַתָּא, אִתְּעַר רְחִימוּתָא דְּלְעֵילָא. תְּרֵין שְׁרָגִין כַּד אִתְדְּעַךְ נְהוֹרָא דְּלְעֵילָא, בְּתִנְנָא דְּסָלִיק, מֵהַהוּא דְּלְתַתָּא, אִתְדְּלִיק הַהוּא דְּלְעֵילָא. אָמַר רַבִּי חִזְקִיָּה, הָכֵי הוּא וַדַּאי, דְּעָלְמָא עִלָּאָה, תַּלְיָא בְּתַתָּאָה, וְתַתָּאָה בְּעִלָּאָה וּמִזְּמְנָא דְּאִתְחֲרֵיב בֵּי מַקְדְּשָׁא, בִּרְכָאן לָא אִשְׁתַּכְּחוּ לְעֵילָא וְתַתָּא. לְאַחֲזָאָה דְּדָא בְּדָא תַּלְיָא.

242. And Rabbi Yosi said that blessings cannot be found, but curses do exist, because sustenance is drawn from that side, NAMELY, FROM LIGHTING THE UPPER CANDLE WITH THE SMOKE THAT RISES FROM THE LOWER ONE. Why? Because the nation of Yisrael does not reside in the Land of Yisrael and does not worship properly. To worship properly is to light the candles, TO LIGHT THE UPPER CANDLE WITH THE LOWER ONE, and to draw down the blessings TO BE PASSED ONTO THE WORLDS. This is why there are no blessings above or below. Therefore the world does not exist as it should.

242. וַאֲמַר רַבִּי יוֹסֵי, בִּרְכָאן לָא אִשְׁתַּכְּחוּ, וּלְוָוטִין אִשְׁתַּכְּחוּ, דְּהָא יְנִיקוּ דְּכֹלָּא, בְּהַהוּא סִטְרָא נָפְקֵי. מַאי טַעְמָא, בְּגִין דְּיִשְׂרָאֵל לָא שַׁרְיָין בְּאַרְעָא, וְלָא פָּלְחֵי פּוּלְחָנָא דְּאִצְטְרִיךְ, לְאַדְלָקָא בּוֹצִינִין, וּלְאִשְׁתַּכְּחָא בִּרְכָאן, וּבְגִין כָּךְ לָא מִשְׁתַּכְּחֵי לְעֵילָא וְתַתָּא, וְעָלְמָא לָא יָתֵיב בְּקִיּוּמֵיהּ כִּדְקָא יָאוֹת.

243. Then Rabbi Chizkiyah asked: What is the meaning of the verse that reads: "I will not continue to curse again the ground any more, for Man's sake" (Beresheet 8:21)? COULD IT BE THAT THE HOLY ONE, BLESSED BE HE, FEELS REGRET? Rabbi Yesa answered that he had heard it was so from Rabbi Shimon, who said that as long as the fire of above, OF BINAH, spreads, THEN the smoke, which is the Judgment of below, OF THE FEMALE PRINCIPLE, intensifies the anger and destroys all. For when the fire FROM BINAH comes forth, it does not stop until the punishment OF THE FEMALE PRINCIPLE, WHICH IS SMOKE, is completed. So when the Judgment from below, THE SMOKE, ceases to spread because of the Judgment from above, FROM THE FORCE OF THE FIRE, then the Judgment is done and stopped, and is not executed until destruction. That is why it is written: "I will not continue," MEANING I WILL NOT CONTINUE TO ADD TO THE FIRE in order to intensify the Judgment down below, which is the smoke.

243. וְאָמַר רַבִּי חִזְקִיָּה, לֹא אוֹסִיף לְקַלֵּל עוֹד אֶת הָאֲדָמָה בַּעֲבוּר הָאָדָם. מַאי הוּא, אָמַר רַבִּי יֵיסָא הָכֵי שְׁמַעְנָא מֵרַבִּי שִׁמְעוֹן, דַּאֲמַר כָּל זִמְנָא דְּאֶשָּׁא דְּלְעֵילָא אוֹסִיף לְתָקְפָא, תְּנָנָא דְּאִיהוּ דִינָא דְּלְתַתָּא, אַתְקֵיף רוּגְזָא, וְשֵׁצֵי כֹּלָּא. בְּגִין דְּכַד נָפִיק אֶשָּׁא, לֵית לֵיהּ פֶּסֶק, עַד דְּיִשְׁתְּלִים דִּינָא. וְכַד דִּינָא דְּלְתַתָּא לָא אוֹסִיף לְאִתְתַּקְפָא בְּדִינָא דְּלְעֵילָא, עָבִיד דִּינָא וּפָסִיק, וְלָא יִשְׁתַּלַּם דִּינָא לְשֵׁיצָאָה. וּבְגִין כָּךְ כְּתִיב לֹא אוֹסִיף. לְמֵיהַב תּוֹסֶפֶת, לְאִתְתַּקְפָא דִינָא דְּלְתַתָּא.

244. The young boy said: I heard that the words, "Cursed is the land for your sake"(Beresheet 3:17), indicate that the land has been cursed because of the sin of Adam, when the Evil Serpent received permission to rule over it. And as he is the destructive force in the world, THROUGH WHOM EVIL WAS SLOWLY REVEALED UNTIL IT BROUGHT THE FLOOD UPON THE EARTH and destroyed all the people of the world. IN OTHER WORDS, THE FLOOD REVEALED EVIL AND MADE IT POSSIBLE TO SEPARATE THE BAD FROM THE GOOD. But from the day when the Holy One, blessed be He, smelled Noach's sacrifice, HE SEPARATED THE BAD FROM THE GOOD, and granted permission to the land to leave the dominion of the Serpent and depart from the defiled side. FOR EVIL WAS SEPARATED FROM THE LAND. Therefore, the children of Yisrael offered sacrifices to the Holy One, blessed be He, to brighten the face of the earth, WHICH IS MALCHUT. THAT IS, BECAUSE NOACH HAD NOT YET COMPLETED THE CORRECTION, YISRAEL STILL NEEDED TO OFFER SACRIFICES. Rabbi Chizkiyah said that this is indeed so, because THAT CORRECTION did not occur until Yisrael stood at Mount Sinai. THEN THE EVIL COMPLETELY SEPARATED FROM THE EARTH, THE POLLUTION CEASED, AND THERE WAS FREEDOM FROM THE ANGEL OF DEATH, AS IS KNOWN.

244. אֲמַר הַהוּא יְנוּקָא, שְׁמַעְנָא, בְּגִין דִּכְתִיב, אֲרוּרָה הָאֲדָמָה בַּעֲבוּרֶךָ. דְּהָא בְּהַהִיא שַׁעְתָּא דְּאִתְלַטְיָא אַרְעָא, בְּחוֹבָא דְּאָדָם. אִתְיְהִיב רְשׁוּ לְשַׁלְטָאָה עֲלָהּ, הַהוּא חִוְיָא בִישָׁא, דְּאִיהוּ מְחַבְּלָא דְּעָלְמָא, וְשֵׁצֵי בְּנֵי עָלְמָא. מֵהַהוּא יוֹמָא דְּקָרֵיב נֹחַ קָרְבָּנָא, וְאָרַח לֵיהּ קֻדְשָׁא בְּרִיךְ הוּא, אִתְיְהִיב רְשׁוּ לְאַרְעָא, לְנַפְקָא מִתְּחוֹת הַהוּא נָחָשׁ, וְנָפְקָא מִמְּסָאבָא. וְעַל דָּא מַקְרִיבִין יִשְׂרָאֵל קָרְבָּנָא לְקֻדְשָׁא בְּרִיךְ הוּא, בְּגִין לְאַנְהָרָא אַפֵּי אַרְעָא. אָמַר רַבִּי חִזְקִיָּה, יָאוֹת הוּא, וְהַאי הֲוָה תָּלֵי עַד דְּקָיְימוּ יִשְׂרָאֵל עַל טוּרָא דְּסִינַי.

245. אָמַר ר׳ יֵיסָא, קֻדְשָׁא בְּרִיךְ הוּא אַזְעִיר לָהּ לְסִיהֲרָא, וְשָׁלְטָא הַהוּא נָחָשׁ, אֲבָל בְּגִין חוֹבָא דְּאָדָם, אִתְלַטְיָיא, בְּגִין לְמֵילַט עָלְמָא. בְּהַהוּא יוֹמָא, נַפְקַת אַרְעָא מֵהַהִיא קְלָלָה, וְקַיְימָא סִיהֲרָא בְּהַהִיא גְרִיעוּתָא, בַּר בְּשַׁעֲתָא דְקוּרְבָּנָא אִשְׁתַּכְּחוּ בְּעָלְמָא, וְיִשְׂרָאֵל יָתְבִין עַל אַרְעֲהוֹן. אֲמַר רַבִּי יֵיסָא לְהַהוּא יְנוּקָא, מַה שְׁמָךְ, אָמַרלוֹאַבָּא. אָמַרלוֹאַבָּא תְּהֵא בְּכֹלָּא, בְּחָכְמָה וּבִשְׁנִין. קָרָא עֲלֵיהּ יִשְׂמַח אָבִיךָ וְאִמֶּךָ וְתָגֵל יוֹלַדְתֶּךָ.

245. Rabbi Yesa said that the Holy One, blessed be He, diminished the moon, WHICH WAS THE FEMALE PRINCIPLE, EVEN BEFORE ADAM SINNED and the Serpent took over. But because of Adam's sin, both the moon and the world THAT RECEIVES LIGHT FROM IT were cursed. On the day THAT NOACH OFFERED HIS SACRIFICE, only the land, WHICH IS THE FEMALE PRINCIPLE was freed from the curse, but the moon's light was still diminished. Only when there is an offering in the world and the nation of Yisrael lives in its land will moon's deficiency be corrected. THIS REFERS TO THE TIME OF KING SOLOMON, AND CONTRADICTS THE WORDS OF THE YOUNG BOY, WHO SAID THAT NOACH'S OFFERING RESULTED IN PERMISSION FOR THE EARTH TO LEAVE THE DOMINION OF THE SERPENT. HE CLAIMED THAT THE CURSE HAD BEEN CANCELED, BUT THE DOMINION OF THE SERPENT STILL PREVAILED. THAT IS WHY THE OFFERINGS OF YISRAEL ARE REQUIRED IN THE HOLY TEMPLE. Rabbi
Yesa then asked the young boy for his name. He replied: Aba (which means father). Rabbi Yesa continued, "You shall be a father in all things; you shall be A FATHER in wisdom and in years." And he applied to him the verse: "Your father and your mother will be glad and she that bore you shall rejoice" (Mishlei 23:25).

246. אָמַר רַבִּי חִזְקִיָּה, זַמִּין קֻדְשָׁא בְּרִיךְ הוּא לְאַעֲבָרָא רוּחַ מְסָאֲבָא מִן עָלְמָא, כְּמָה דִכְתִיב וְאֶת רוּחַ הַטֻּמְאָה אַעֲבִיר מִן הָאָרֶץ. וּכְתִיב בִּלַּע הַמָּוֶת לָנֶצַח וּמָחָה ה׳ אֱלֹקִים דִּמְעָה מֵעַל כָּל פָּנִים וְחֶרְפַּת עַמּוֹ יָסִיר מֵעַל כָּל הָאָרֶץ כִּי ה׳ דִּבֵּר.

246. Rabbi Chizkiyah said that the Holy One, blessed be He, shall remove the spirit of uncleanliness from the world, as it is written: "And the spirit of uncleanliness I will cause to pass out of the land" (Zecharyah 13:2) and also, "He will swallow up death forever, and Hashem Elohim will wipe off the tears from all faces and remove the disgrace of His people from all the earth, for Hashem spoke" (Yeshayah 25:8).

247. וְזַמִּין קֻדְשָׁא בְּרִיךְ הוּא לְאַנְהָרָא לְסִיהֲרָא, וְלַאֲפָקָא לָהּ מֵחֲשׁוֹכָא, בְּגִין הַהוּא חִוְיָא בִישָׁא. כְּמָה דִכְתִיב וְהָיָה אוֹר הַלְּבָנָה כְּאוֹר הַחַמָּה וְאוֹר הַחַמָּה יִהְיֶה שִׁבְעָתַיִם כְּאוֹר שִׁבְעַת הַיָּמִים. מַאי אוֹר, הַהוּא אוֹר, דְּגָנִיז לֵיהּ קֻדְשָׁא בְּרִיךְ הוּא, בְּעוֹבָדָא דִבְרֵאשִׁית.

247. And the Holy One, blessed be He, shall restore the moon to its full brightness and remove it from the darkness into which the Evil Serpent caused it to fall. As it is written: "And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of the seven days" (Yeshayah 30:26). So HE ASKED: What is the Light OF THE SEVEN DAYS? AND HE ANSWERED: IT is the Light that the Holy One, blessed be He, hid away in the seven days of creation!

32. "And Elohim blessed Noach"

The Zohar offers us the opportunity to draw in and manifest all the blessings that are generated though this passage.

248. וַיְבָרֶךְ אֱלֹקִים אֶת נֹחַ וְאֶת בָּנָיו וַיֹּאמֶר לָהֶם פְּרוּ וּרְבוּ וגו׳. רַבִּי אַבָּא פָּתַח וַאֲמַר בִּרְכַּת ה׳ הִיא תַעֲשִׁיר וְלֹא יוֹסִיף עֶצֶב עִמָּהּ. בִּרְכַּת ה׳ דָּא שְׁכִינְתָּא, דְּאִיהִי אִתְפַּקְדָא עַל בִּרְכָאן דְּעָלְמָא, וּמִנָּהּ נָפְקֵי בִּרְכָאן לְכֹלָּא.

248. "And Elohim blessed Noach and his sons, and said to them, 'Be fruitful, and multiply, and replenish the earth'." Rabbi Aba started the discussion by saying: "The blessing of Hashem, it makes rich, and no pain shall be added thereto" (Mishlei 10:22). So "the blessing of Hashem" is the Shechinah, who is in charge of the blessings of the world and from whom come all blessings.

249. תָּא חֲזֵי מַה כְּתִיב בְּקַדְמֵיתָא, וַיֹּאמֶר ה׳ לְנֹחַ בֹּא אַתָּה וְכָל בֵּיתְךָ אֶל הַתֵּבָה וגו׳. כְּמָה דְּאִתְּמַר, דְּמָארֵיהּ דְּבֵיתָא יְהַב לֵיהּ רְשׁוּ לְמֵיעָאל. לְבָתַר אִתְּתָא אֲמָרָה לֵיהּ לְנַפְקָא. בְּקַדְמֵיתָא עָאל בִּרְשׁוּתָא דְבַעְלָהּ, לְסוֹף נָפַק בִּרְשׁוּ דְאִתְּתָא. מִכָּאן אוֹלִיפְנָא, מָארֵיהּ דְּבֵיתָא יָעֵיל, וְאִתְּתָא תָּפֵיק, הה״ד וַיְדַבֵּר אֱלֹקִים אֶל נֹחַ לֵאמֹר צֵא מִן הַתֵּבָה. דִּרְשׁוּ הֲוָה בִידָהָא, לַאֲפָקָא לֵיהּ לְאוּשְׁפִּיזָא, וְלָא לְאַעֲלָא לֵיהּ.

249. Come and behold: What is written before THE VERSE THAT READS ELOHIM BLESSED NOACH? IT IS WRITTEN: "And Hashem said to Noach: Come you and all your house in the ark." WHEN THEY ENTERED THE ARK THEY WERE ADDRESSED BY YUD-HEI-VAV-HEI WHO IS ZEIR ANPIN, BUT WHEN THEY LEFT THE ARK THEY WERE ADDRESSED BY ELOHIM, WHO IS THE FEMALE PRINCIPLE OF ZEIR ANPIN. As has already been stated, the "Landlord," WHO IS ZEIR ANPIN, gave NOACH permission to enter. Afterward, the Lady of the House, WHO IS THE FEMALE PRINCIPLE OF ZEIR ANPIN, allowed him to leave. SO HE ENTERED WITH THE PERMISSION OF THE HUSBAND, ZEIR ANPIN, AND LEFT BY PERMISSION FROM THE WIFE, WHO IS THE FEMALE PRINCIPLE OF ZEIR ANPIN. From this we learn that the Landlord should welcome THE VISITOR INTO THE HOUSE and the wife should escort him out. As it is written: "And Elohim spoke to Noach saying; go forth out of the ark" (Beresheet 8:15-16). Permission to leave is granted by the wife; permission to enter is not.

250. כֵּיוָן דְּנָפַק, יְהַב מַתְּנָן לָהּ, בְּגִין דְּאִיהִי בְּבֵיתָא, וּבֵיתָא בִּידָהָא. וְאִינּוּן מַתְּנָן דִּיהַב לָהּ, בְּגִין לְאַסְגָּאָה לָהּ רְחִימוּתָא בְּבַעֲלָהּ. מִכָּאן אוֹלִיפְנָא אוֹרַח אַרְעָא לְאוּשְׁפִּיזָא. וְעַל דָּאלְבָתַר דִּיהַב לָהּ מַתְּנָן, לְאַסְגָּאָה לָהּ רְחִימוּתָא בְּבַעֲלָהּ, בְּרִכָא לֵיהּ, דִּכְתִיב וַיְבָרֶךְ אֱלֹקִים אֶת נֹחַ וְאֶת בָּנָיו וַיֹּאמֶר לָהֶם פְּרוּ וּרְבוּ וגו׳. וּבְגִין כָּךְ כְּתִיב בִּרְכַּת ה׳ הִיא תַעֲשִׁיר. וַדַּאי כְּמָה דְּאִתְּמַר.

250. Because he left THE ARK, he presented her with gifts, NAMELY THE OFFERING OF A SACRIFICE. For She is in the "House," and it was in Her hands. IN OTHER WORDS, THE MOCHIN OF THE HOUSE ARE IN THE HANDS OF THE FEMALE PRINCIPLE ALONE. He offered her gifts to make her more lovable to Her husband. From this we can learn how a guest should behave. HE SHOULD PRESENT THE LADY OF THE HOUSE WITH DEPARTING GIFTS. After he gives her the presents, her husband will become fonder of her and she will bless him. As it is written: "And Elohim blessed Noach and his sons, and said to them, Be fruitful, and multiply," and also, "The blessing of Hashem it makes rich" (Mishlei 10:22), which definitely indicates THAT THE SHECHINAH, WHO IS RESPONSIBLE FOR THE BLESSINGS OF THE WORLD, IS HASHEM'S BLESSING.

251. וְלֹא יוֹסִיף עֶצֶב עִמָּהּ. רָזָא, דִּכְתִיב בְּעִצָּבוֹן תֹּאכְלֶנָּה, עִצָּבוֹן: עֲצִיבוּ וְרוּגְזָא בְּלָא נְהִירוּ דְּאַנְפִּין. כַּד אִתְחַשַּׁךְ סִיהֲרָא, וּבִרְכָאן לָא מִשְׁתַּכְּחֵי. בְּעִצָּבוֹן: סִטְרָא דְּרוּחָא אָחֳרָא, דְּאִמְנַע בִּרְכָאן מֵעָלְמָא, וּבְגִין כָּךְ וְלֹא יוֹסִיף עֶצֶב עִמָּהּ. וְדָא הוּא רָזָא דִּכְתִיב לֹא אוֹסִיף לְקַלֵּל עוֹד אֶת הָאֲדָמָה.

251. "And he adds no sorrow with Her." (Ibid.). This is the secret of the verse, "In sorrow shall you eat of it" (Beresheet 3:17). The word "sorrow" indicates sadness and anger, it means without a bright face. When the moon grows darker the blessings disappear. "In sorrow" refers to the spirit of the Other Side, OR THE KLIPOT, which prevent blessings from reaching our world BY CAUSING PEOPLE TO SIN. The words, "And he adds no sorrow with Her" hint at the secret of the verse: "I will not again curse the earth anymore" (Beresheet 8:21). FOR "SORROW" MEANS THAT THE OTHER SIDE IS IN POWER, BRINGING CURSES UPON THE WORLD. THEREFORE, WHEN HE DOES NOT ADD ANY SORROW WITH HER, HE ALSO DOES NOT "AGAIN CURSE." BECAUSE BOTH ARE ONE AND THE SAME.

33. "And the fear of you and the dread of you"
Man has two bodies, one composed of Light -- Tzelem Elokim, or Image of God -- and the other composed of physical matter. The Light body is our protective shield that shines and projects outward from our physical selves. The Zohar explains that even deadly animals fear us when this force radiates at maximum power. Negative actions gradually weaken and dim this protective Light. This arouses fears within us, which in turn create vulnerabilities to destructive external forces.
This secret is concealed in the Torah story of God blessing Noah and his children so that all the animals shall fear them. Knowing this secret rekindles the Light aspect of our body.

252. וּמוֹרַאֲכֶם וְחִתְּכֶם יִהְיֶה. מִכָּאן וּלְהָלְאָה, יְהֵא לְכוֹן דְּיוֹקְנִין דִּבְנֵי נָשָׁא, דְּהָא בְּקַדְמֵיתָא לָא הֲווֹ דְּיוֹקְנִין דִּבְנֵי נָשָׁא. תָּא חֲזֵי, בְּקַדְמֵיתָא כְּתִיב בְּצֶלֶם אֱלֹקִים עָשָׂה אֶת הָאָדָם. וּכְתִיב בִּדְמוּת אֱלֹקִים עָשָׂה אוֹתוֹ. כֵּיוָן דְּחָטוֹ אִשְׁתַּנּוּ דְּיוֹקְנֵיהוּ, מֵהַהוּא דְּיוֹקְנָא עִלָּאָה, וְאִתְהַפְּכוּ אִינּוּן לְמִדְחַל מִקַּמֵּי חֵיוָון בְּרָא.

252. "And the fear of you and the dread of you shall be" (Beresheet 9:2) MEANS THAT from now on, you shall take the form of human beings, FROM WHICH THE BEASTS OF THE EARTH FEAR. FROM THE TIME OF ADAM'S SIN UNTIL THIS POINT, they did not take the form of human beings. Now come and behold: In the beginning it is written: THE BEASTS OF THE EARTH WERE AFRAID OF MAN "for in the image of Elohim made He Man," (Beresheet 9:6) and also, "in the likeness of Elohim made He him" (Beresheet 5:1). But as people sinned, they no longer maintained the supernal image, and they became afraid of the beasts of the field.

253. בְּקַדְמֵיתָא, כָּל בְּרִיָּין דְּעָלְמָא, זָקְפָן עַיְינִין, וְחָמָאן דְּיוֹקְנָא, קַדִּישָׁא עִלָּאָה, וְזָעָאן וְדָחֲלִין מִקַּמֵּיהּ. כֵּיוָן דְּחָטוֹ אִתְהַפַּךְ דְּיוֹקְנֵיהוּ, מֵעֵינֵיהוּ, לְדְיוֹקְנָא אָחֳרָא. וְאִתְהַפַּךְ דִּבְנֵי נָשָׁא זָעִין וְדָחֲלִין קַמֵּי שְׁאָר בְּרִיָּין.

253. Formerly, the creatures of the world looked upon Man and saw the holy supernal image and trembled with fear. But as people sinned, their image was transformed in the eyes of the beasts. This is why human beings now tremble with fear of other creatures.

254. תָּא חֲזֵי, כָּל אִינּוּן בְּנֵי נָשָׁא, דְּלָא חָטָאן קַמֵּי מָארֵיהוֹן, וְלָא עָבְרִין עַל פִּקּוּדֵי אוֹרַיְיתָא. זִיו דְּיוֹקְנָא דִלְהוֹן, לָא אִשְׁתַּנֵּי מֵחֵיזוּ דְּדִיוֹקְנָא עִלָּאָה. וְכָל בְּרְיָין דְּעָלְמָא, זָעִין וְדָחֲלִין קַמֵּיהּ. וּבְשַׁעֲתָא דְּבְנֵי נָשָׁא עָבְרִין עַל פִּתְגָּמֵי אוֹרַיְיתָא, אִתְחַלַּף דְּיוֹקְנָא דִלְהוֹן, וְכָלְהוֹ זָעִין וְדָחֲלִין מִקַּמֵּי בְּרְיָין אָחֳרָנִין, בְּגִין דְּאִתְחַלַּף דְּיוֹקְנָא עִלָּאָה, וְאִתְעֲבַר מִנַּיְיהוּ, וּכְדֵין שָׁלְטֵי בְּהוֹ חֵיוֹת בְּרָא, דְּהָא לָא חָמוֹ בְּהוֹ, הַהוּא דְּיוֹקְנָא עִלָּאָה כְּדְקָחֲזֵי.

254. Come and behold: All the people who do not sin before their Master and do not transgress against the precepts of the Torah, retain the divine splendor of the image OF ELOHIM. Therefore all the creatures of the world tremble with fear of them. But when the people transgress against the precepts of the Torah, their shape changes and they tremble and fear other creatures, because the supernal shape has left them. Because the beasts cannot see the supernal form in them anymore, they are ruled by the beasts of the field.

255. וְעַל כָּךְ, הַשְׁתָּא כֵּיוָן דְּעָלְמָא אִתְחַדַּשׁ כְּמִלְּקַדְמִין, בְּרִיךְ לוֹן, בְּרָכָה דָא, וְשַׁלִּיט לוֹן עַל כֹּלָּא, כד"א וְכָל דְּגֵי הַיָּם בְּיֶדְכֶם נִתָּנוּ. וַאֲפִילּוּ נוּנֵי יַמָּא. ר' חִיָּיא אָמַר, בְּיֶדְכֶם נִתָּנוּ. מִקַּדְמַת דְּנָא. דְּכַד בְּרָא קֻדְשָׁא בְּרִיךְ הוּא עָלְמָא מְסַר כֹּלָּא בִּידֵהוֹן, דִּכְתִיב, וּרְדוּ בִּדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וגו'.

255. When THEY LEFT THE ARK AND the world was renewed, Hashem blessed them by granting them dominion over all THE CREATURES, even over the fish in the sea. As it is written: "And upon all the fishes of the sea; into your hand they are delivered" (Beresheet 9:2). Rabbi Chiya said that into your hand they are delivered, indicating that when the Holy One, blessed be He, created the world, He delivered everything into the hands of Man. As it is written: "and have dominion over the fish of the sea, and over the fowl of the air..." (Beresheet 1:28). THAT IS TO SAY, THEY WERE SUBJUGATED TO PEOPLE ON THE DAY THAT MAN WAS CREATED.

256. וַיְבָרֶךְ אֱלֹקִים אֶת נֹחַ, רַבִּי חִזְקִיָּה פְּתַח, לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה. הַאי קְרָא אוֹקְמוּהָ, אֲבָל קְרָא דָא, בְּרָזָא דְּחָכְמְתָא אִתְּמַר. דְּהָא תְּנִינָן, בַּעֲשָׂרָה זִינֵי שִׁבְחָא, שַׁבַּח דָּוִד לְקֻדְשָׁא בְּרִיךְ הוּא, וְחַד מִנַּיְיהוּ מַשְׂכִּיל. וְהוּא דַרְגָּא חַד מֵאִינּוּן עֲשָׂרָה. וְדָוִד אַתְקִין גַּרְמֵיהּ עַד לָא יִשְׁרֵי עֵלּוֹי הַאי דַּרְגָּא.

256. "And Elohim blessed Noach." Rabbi Chizkiyah opened his discourse on the verse, "Of David, Maskil. Happy is he whose transgression is forgiven, whose sin is covered (Tehilim 32:1). He said that although this passage has been explained, it contains deep secrets of wisdom. We have learned that King David praised the Holy One, blessed be He, with ten levels of praises, WHICH ARE: CONDUCTING; PLAYING MELODY; MASKIL; EPIGRAMS (MICHTAM); PSALMS; SONG; BLESSING; PRAYER; THANKSGIVING, AND HALLELUYAH. THROUGH THESE PRAISES, KING DAVID PERFECTED THE BOOK OF TEHILIM. Maskil is the level THAT REFERS TO THE SECRET OF CHOCHMAH, and David perfected himself before attaining this level.

257. אַשְׁרֵי נְשׂוּי פֶּשַׁע: דְּהָא בְּשַׁעֲתָא דְּקֻדְשָׁא בְּרִיךְ הוּא, אַתְקִיל חוֹבֵי וְזַכְוָון דִּבְנֵי נָשָׁא, דְּהַהוּא תִּיקְלָא, דְּבִסְטַר חוֹבִין מִסְתַּלְּקִין, וְאִינּוּן אוֹחֲרָנִין, זַכְיָין דְּאִינּוּן בְּתִיקְלָא אָחֳרָא, מַכְרִיעִין לְתַתָּא, דָּא הוּא נְשׂוּי פֶּשַׁע.

257. "Blessed is he whose transgression is forgiven." THIS MEANS THAT when the Holy One, blessed be He, weighs the sins and the merits of men, transgression is forgiven when the merits overcome the sins and draw them downward on the scale. This means that he has more merits than sins. When this happens, his "transgression is forgiven."

258. כְּסוּי חֲטָאָה: בְּשַׁעֲתָא דְּדִינָא שַׁרְיָא בְּעָלְמָא, דִּיהֵא מְחַפְיָא, דְּלָא יִשְׁלוֹט עֵלּוֹי מְחַבְּלָא, כְּמָה דַּהֲוָה לְנֹחַ, דְּכַסֵּי לֵיהּ קֻדְשָׁא בְּרִיךְ הוּא, מֵהַהוּא חֲטָאָה, דְּאַמְשִׁיךְ עֲלֵיהּ אָדָם עַל עָלְמָא. דְּכֵיוָן דַּחֲטָאָה דָא, אַנְגִיד אָדָם עַל עָלְמָא, שְׁאָר בְּרְיָין שָׁלְטָאן, וּבַר נָשׁ דָּחִיל מִנַּיְיהוּ, וְעָלְמָא לָא אַתְקִין בְּתִקּוּנֵיהּ. וּבְגִין כָּךְ, כַּד נָפַק נֹחַ מִתֵּיבוּתָא, קֻדְשָׁא בְּרִיךְ הוּא בָּרְכֵיהּ. דִּכְתִיב, וַיְבָרֶךְ אֱלֹקִים אֶת נֹחַ וְאֶת בָּנָיו וגו'.

258. The verse, "Whose sin is covered," means that when Judgment prevails in the world, sin should be covered so that the Angel of Destruction does not take control of it. This is what happened with Noach DURING THE FLOOD, when the Holy One, blessed be He, shielded him from Adam's sin OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL, that Adam brought down upon the world. BECAUSE THE ANGEL OF DESTRUCTION DID NOT SEE NOACH, HE WAS UNABLE TO CLING TO HIM AND PUNISH HIM. But because Adam brought sin upon the world, WE FIND THAT the other living creatures were given control, the human being is afraid of them, and the world has not reached perfection. So when Noach left the ark, the Holy One, blessed be He, blessed him. As it is written: "And Elohim blessed Noach and his sons..." . AND, ALSO, "THE FEAR OF YOU AND THE DREAD OF YOU SHALL BE UPON EVERY BEAST OF THE FIELD..." WHICH MEANS THAT HIS FORM BECAME LIKE THAT OF ADAM BEFORE THE SIN OF THE TREE OF KNOWLEDGE, WHEN ALL THE LIVING CREATURES FEARED HIM.

259. "And you, be fruitful and multiply" (Beresheet 9:7). HE RAISED THE ISSUE THAT females do not seem to be included in these blessings, as the verse mentions only Noach and his sons, but not the females. Rabbi Shimon said that the term "and you" WITH AN ADDED VAV, WHICH MEANS 'AND,' indicates that the males and the females were both included. THE LETTER VAV THAT APPEARS HERE INDICATES THE FEMALE PRINCIPLE. Not only that, but in the verse, "And Elohim blessed Noach," THE WORD ET IS ADDED TO SUGGEST THE NAME OF THE FEMALE PRINCIPLE. AND IT IS ALSO MENTIONED HERE to include NOACH'S wife. And in the line, "And (Et) his sons," THE PARTICLE ET IS USED to indicate that their wives are included.

259. וְאַתֶּם פְּרוּ וּרְבוּ. בְּהַנֵּי בִּרְכָאן, לָא אִשְׁתַּכָּחוּ נוּקְבֵי, אֶלָּא אֶת נֹחַ וְאֶת בָּנָיו, אֲבָל נוּקְבֵי לָא אֲמַר קְרָא. אָמַר רַבִּי שִׁמְעוֹן, וְאַתֶּם כְּלָלָא דִּדְכוּרֵי וְנוּקְבֵי כַּחֲדָא. וְתוּ, אֶת נֹחַ, לְאַסְגָּאָה נוּקְבֵיהּ. וְאֶת בָּנָיו, לְאַסְגָּאָה נוּקְבֵי דִלְהוֹן.

260. Because it is written: "be fruitful and multiply," propagate your kind, WE KNOW THAT FEMALES WERE ALSO BLESSED. And from here onward, "brings abundantly in the earth," in which the Holy One, blessed be He, handed over to them-to all of them who followed after-seven precepts of the Torah. When Yisrael stood on Mount Sinai, they were all given the precepts of the Torah together.

260. וּבְגִין כָּךְ כְּתִיב, וְאַתֶּם פְּרוּ וּרְבוּ. לְמֶעְבַּד תּוֹלְדוֹת. מִכָּאן וּלְהַלְאָה שִׁרְצוּ בָאָרֶץ. וְהָכָא יָהֵיב לוֹן קֻדְשָׁא בְּרִיךְ הוּא שֶׁבַע פִּקּוּדֵי אוֹרַיְיתָא. לוֹן וּלְכָל דְּאָתוּ אֲבַתְרַיְיהוּ, עַד דְּקַיְּימוּ יִשְׂרָאֵל בְּטוּרָא דְסִינַי, וְאִתְיְיהַב לוֹן כָּל פִּקּוּדֵי אוֹרַיְיתָא כַּחֲדָא.

34. "I have set My rainbow in the cloud"

The Zohar explains that the rainbow is a sign indicating that a great destruction was forthcoming, but it has been prevented by the hand of God. Reading this section infuses us with the same Light of protection expressed by the sign of the rainbow.

261. "And Elohim said to Noach... this is the sign of the covenant which I make between me and you... I have set My rainbow in the cloud" (Beresheet 9:8, 12-13). The words, "I have set," SHOW THAT He had already set the rainbow. Rabbi Shimon commented on the verse: "And above the firmament that was over their heads was the likeness of a throne, with the appearance of a sapphire stone" (Yechezkel 1:26). Before this, it is written: "And when they went out I heard the noise (voice) of their wings, like the noise of great waters, as the voice of Shadai" (Yechezkel 1:24). These words refer to the four sacred and mighty supreme animals upon whom the firmament rests. Their wings are joined together to cover their bodies.

261. וַיֹּאמֶר אֱלֹקִים לְנֹחַ וגו׳. זֹאת אוֹת הַבְּרִית אֲשֶׁר אֲנִי נוֹתֵן בֵּינִי וּבֵינֵיכֶם וגו׳. אֶת קַשְׁתִּי נָתַתִּי בֶּעָנָן. נָתַתִּי מִקַּדְמַת דְּנָא. רַבִּי שִׁמְעוֹן פְּתַח וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל רֹאשָׁם כְּמַרְאֵה אֶבֶן סַפִּיר דְּמוּת כִּסֵּא. מַה כְּתִיב לְעֵילָא, וָאֶשְׁמַע אֶת קוֹל כַּנְפֵיהֶם כְּקוֹל מַיִם רַבִּים כְּקוֹל שַׁדַּי בְּלֶכְתָּן. אִלֵּין אַרְבַּע חֵיוָון רַבְרְבָן עִלָּאִין קַדִּישִׁין, דְּהַהוּא רָקִיעַ מִתְתַּקְנָא עֲלַיְיהוּ. וְכֻלְּהוֹ גַּדְפַּיְיהוּ מִתְחַבְּרָאן דָּא בְּדָא, לְחַפְיָא גּוּפַיְיהוּ.

262. When they spread their wings, the singing voice of all their wings is heard, and the words, "As the voice of Shadai," indicate that this voice is never silent. As it is also written: "praise to you and never be silent" (Tehilim 30:13). HE THEN ASKED: What do they say? AND HE ANSWERED: They say: Hashem has made known His salvation, His righteousness He has openly showed in the sight of the heathens" (Tehilim 98:2).

262. וּבְשַׁעֲתָא דְּאִינּוּן פָּרְשֵׁי גַּדְפַּיְיהוּ, אִשְׁתְּמַע קוֹל גַּדְפִּין דְּכֻלְּהוֹ, דְּאָמְרֵי שִׁירְתָא, הה״ד כְּקוֹל שַׁדַּי. דְּלָא אִשְׁתְּכֵיךְ לְעָלְמִין. כְּמָה דִכְתִיב לְמַעַן יְזַמֶּרְךָ כָבוֹד וְלֹא יִדֹּם. וּמַאי אָמְרֵי, הוֹדִיעַ ה׳ יְשׁוּעָתוֹ לְעֵינֵי הַגּוֹיִם גִּלָּה צִדְקָתוֹ.

263. The words: "The noise of commotion, as the noise of a host" (Yechezkel 1:24), signify the noise of the Holy Camp, with its supernal armies assembled on high. HE ASKED: "And what do they say?" AND HE ANSWERED: THEY SAY "Holy, holy, holy is Hashem of Hosts, the whole earth is full of His glory" (Yeshayah 6:3). They face south and say "Holy," then they face north and say "Holy," then they face east and say "Holy," and then they face west and say "blessed."

263. קוֹל הֲמֻלָּה כְּקוֹל מַחֲנֶה, כְּקוֹל מַשְׁרְיָיתָא קַדִּישָׁא, כַּד מִתְחַבְּרָן כָּל חֵילִין עִלָּאִין לְעֵילָא. וּמַאי אָמְרֵי, קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה׳ צְבָאוֹת מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ. אֲהַדְּרוּ לְדָרוֹם, אָמְרוּ קָדוֹשׁ, אֲהַדְּרוּ לְצָפוֹן אָמְרוּ קָדוֹשׁ. אֲהַדְּרוּ לְמִזְרָח, אָמְרוּ קָדוֹשׁ. אֲהַדְּרוּ לְמַעֲרָב, אָמְרוּ בָּרוּךְ.

264. And that firmament rests on top of their heads, so wherever the ANIMAL moves, it turns its head and faces all four faces gathered within. It also turns its head and faces all four corners of the world, ALL FOUR DIRECTIONS OF THE WINDS, and they are all brought back and spread downward.

264. וְהַאי רָקִיעַ קָאִים עַל רֵישֵׁיהוֹן. וּבְכָל אֲתַר דְּאִיהִי אָזְלָא, אַסְחָרוּ אַפִּין לְהַהִיא סִטְרָא, דְּאִתְכְּלִילוּ אַנְפִּין בֵּיהּ. אִסְחָרוּ אַנְפִּין לְאַרְבַּע זְוָיִין, וְכֻלְּהוֹ מִסְתַּחֲרִין לְתַתָּא.

265. בְּרִבּוּעָא דִילֵיהּ, אִתְגְּלִיפַת בְּאַרְבַּע אַנְפִּין, אַנְפֵּי אַרְיֵה. אַנְפֵּי נִשְׁרָא. אַנְפֵּי שׁוֹר. אַנְפֵּי אָדָם. גְּלִיף בְּכֻלְּהוֹ, אָדָם. אַנְפֵּי אַרְיֵה, אָדָם. אַנְפֵּי נֶשֶׁר, אָדָם. אַנְפֵּי שׁוֹר, אָדָם. כֻּלְּהוֹ כְּלִילָן בֵּיהּ. וּבְגִין כָּךְ כְּתִיב, וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם.

265. The four faces of these Animals are imprinted on all four sides of the firmament, WHICH ARE THE "FOUR WINDS" OF HEAVEN-SOUTH, NORTH, EAST, AND WEST. The face of a lion is imprinted TO THE SOUTH; the face of a bull TO THE NORTH; the face of an eagle TO THE EAST; and the face of a man TO THE WEST. All of the faces are also imprinted with THE FACE OF MAN: THE FACE OF LION IS IMPRINTED WITH THE FACE OF MAN, THE FACE OF EAGLE WITH THE FACE OF MAN, AND THE FACE OF BULL WITH THE FACE OF MAN. ALL FACES ARE INCLUDED IN THE FACE OF MAN, AND this is why it is written: "As for the likeness of their faces, they each had the likeness of Man (Yechezkel 1:10). THIS MEANS THAT ALL FOUR HAVE THE FACE OF MAN.

266. וְהַאי רָקִיעַ דְּאִתְרַבַּע, כֻּלְּהוֹ גְוָונִין כְּלִילָן בֵּיהּ, אַרְבַּע גְוָונִין אִתְחַזְיָין בֵּיהּ, גְּלִיפִין בְּאַרְבַּע אַרְבַּע. בְּאַרְבַּע גְּלִיפִין, רְשִׁימִין טְהִירִין, עִלָּאִין וְתַתָּאִין. כַּד מִתְפְּרְשָׁאן גְוָונִין דְּאִינוּן אַרְבַּע, סָלְקִין תְּרֵיסַר. גְּוָון יָרֹק. גְּוָון סוּמָק גְּוָון חִוַּור, גְּוָון סַפִּיר, דְּאִתְכְּלִילוּ מִכָּל גְוָונִין. הה״ד כְּמַרְאֵה הַקֶּשֶׁת אֲשֶׁר יִהְיֶה בֶּעָנָן בְּיוֹם הַגֶּשֶׁם כֵּן מַרְאֵה הַנּוֹגַהּ סָבִיב הוּא מַרְאֶה דְּמוּת כְּבוֹד ה׳. חֵיזוּ דִּגְוָונִין דְּכֹלָּא. וּבְגִין כָּךְ, אֶת קַשְׁתִּי נָתַתִּי בֶּעָנָן.

266. Now the firmament is a square THAT POINTS IN FOUR DIRECTIONS AND contains all of the colors, four of which-WHITE, RED, GREEN AND BLACK-are seen. EACH OF THESE COLORS IS imprinted with all four colors, SO WE HAVE SIXTEEN COLORS ALTOGETHER. The upper ones, THE ANIMAL OF CHESED, GVURAH, AND TIFERET are engraved. The same applies to the lower ones, THE ANIMAL OF NETZACH, HOD, YESOD, AND MALCHUT. So when these four colors, THE COLORS OF THE ANIMALS OF NETZACH, HOD, YESOD, AND MALCHUT, spread out, they become twelve, AND NOT SIXTEEN LIKE THE ANIMAL OF CHESED, GVURAH, AND TIFERET. THE COLORS ARE green, red, white, and sapphire, which is a combination of the first three. IN OTHER WORDS, THE COLOR SAPPHIRE, WHICH IS MALCHUT, IS NOT REALLY A COLOR BY ITSELF, BUT A COMBINATION OF THE THREE OTHER COLORS. SO WE HAVE THREE COLORS MULTIPLIED BY FOUR, which adds up to 12. This is why it is written: "As the appearance of the rainbow that is in the cloud in the day of rain... so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of Hashem" (Yechezkel 1:28). THIS APPEARANCE AND LIKENESS, MALCHUT, contains all three colors, MEANING THAT MALCHUT HAS NO COLOR OF ITS OWN, BUT CONTAINS THE OTHER THREE COLORS. That is why it is written: "the appearance of the rainbow... in the cloud."

267. מַאי קַשְׁתִּי, כְּמָה דְּאִתְּמַר בְּיוֹסֵף, דִּכְתִיב וַתֵּשֶׁב בְּאֵיתָן קַשְׁתּוֹ. בְּגִין דְּיוֹסֵף צַדִּיק אִקְרֵי, וּבְגִין כָּךְ, קַשְׁתּוֹ: דָּא בְּרִית דְּקֶשֶׁת, דְּאִתְכְּלִיל בְּצַדִּיק, דִּבְרִית, דָּא בְּדָא אִתְאַחִיד. וּבְגִין דְּנֹחַ הֲוָה צַדִּיק, קְיָימָא דִילֵיהּ קֶשֶׁת.

267. HE ASKED: What is meant by "My rainbow"? AND HE REPLIED: 'It is similar to what has been said about Yosef, "But his bow (rainbow) abode firm" (Beresheet 43:24). THE RAINBOW SUGGESTS MALCHUT, AND since Yosef is called righteous, WHICH IS THE ATTRIBUTE OF YESOD, "his rainbow" refers to the "Covenant of the rainbow," YESOD OF MALCHUT. THE COVENANT IS YESOD AND THE RAINBOW MALCHUT. The rainbow is considered righteous because the covenant, YESOD united with it. And because Noach was righteous, HIS COVENANT was established AND INCLUDED in THE SECRET OF the rainbow.

268. וַיָּפוּזוּ. מַאי וַיָּפוּזוּ, אַנְהִירוּ בַּחֲמִידוּ דְּכֹלָּא. כד״א הַנֶּחֱמָדִים מִזָּהָב וּמִפַּז רָב וּמְתוּקִים. אִתְנַהִירוּ בְּנַהִירוּ עִלָּאָה, כַּד נָטַר בְּרִית. וּבְגִין כָּךְ, אִקְרֵי יוֹסֵף הַצַּדִּיק. עַל דָּא, אִקְרֵי הַקֶּשֶׁת בְּרִית, כְּלִיל דָּא בְּדָא.

268. "Were made strong" (Beresheet 49:24). HE ASKED, what is the meaning of "vayaphozu (lit. 'to make strong')?" AND HE REPLIED THAT HIS HANDS were shining from the light that is AS PURE GOLD (PAZ) and desired by all. This relates to the verse, "More to be desired are they than gold, than much fine gold (paz) and sweet... " (Tehilim 19:11). This means that HIS HANDS shone with the supernal Light because he observed the covenant. This is why WHEN HE MERITED THE COVENANT, he was called "Yosef the Righteous." The rainbow was also called the Covenant, because he and the rainbow are combined and included within each other, AS PREVIOUSLY EXPLAINED.

269. And THE RAINBOW is the splendor of the Glory on High, the sight beyond all sights. MALCHUT, CALLED THE GLORY ON HIGH, CONTAINS ALL THE SIGHTS. It is also the sight of the hidden LIGHTS, WHICH ARE the hidden and unrevealed colors. THE THREE COLORS, WHITE, RED, AND GREEN, WHICH ARE CHESED, GVURAH, AND TIFERET. THESE LIGHTS ARE COVERED AND HIDDEN ABOVE THE CHEST, AND THEY ARE REVEALED IN THE RAINBOW. The eye is not permitted to look at the rainbow when it appears in the world. For the rainbow exposes fault in the Shechinah. Furthermore, the colors of the rainbow are connected with the "appearance of the mist and the cloud," WHICH MEAN THAT THEY ARE COVERED UP. Like the appearance of the Glory on High, it should not be gazed upon. THAT THE COLORS OF THE RAINBOW ARE CONNECTED TO THE SIGHT OF THE MIST AND THE CLOUD INDICATES THAT THEY ARE COVERED, LIKE THE SIGHT OF THE SUPERNAL GLORY, WHICH MUST NOT BE SEEN.

269. וְדָא זְהָרָא יְקָרָא עִלָּאָה, חֵיזוּ דְּכָל חֵיזוּ. חָזוֹ כְּחֵיזוּ טְמִירִין, גְּוָונִין טְמִירִין. גְּוָונִין דְּלָא אִתְגַּלְיָין. וְלֵית רְשׁוּ לְאִסְתַּכְּלָא בְּעֵינָא בַּקֶּשֶׁת, כַּד אִתְחֲזֵי בְּעָלְמָא, דְּלָא יִתְחֲזֵי קְלָנָא בִּשְׁכִינְתָּא. וְכֵן גְּוָונִין דְּקֶשֶׁת הוּא חֵיזוּ סוֹסְטִיפָא קְטִירָא, כְּחֵיזוּ יְקָרָא עִלָּאָה, דְּלָא לְאִסְתַּכְּלָא.

270. But because the earth looks at the rainbow, MALCHUT, CALLED THE EARTH, IS COMPLETED BY THE RAINBOW AND then the sacred COVENANT is properly established. Therefore, "it shall be for a sign of a covenant between Elohim... " (Beresheet 9:13). What we previously stated, that these are three colors-WHITE, RED, AND GREEN-and one OTHER COLOR that is comprised of the other three, all form one secret. THIS MEANS THAT THE RAINBOW IS FORMED BY THESE THREE COLORS AND A FOURTH THAT IS A COMBINATION OF THEM. And THE RAINBOW climbs to the clouds to show itself, BECAUSE IT CAN ONLY BE SEEN FROM WITHIN A CLOUD.

270. וְכֵיוָן דְּאַרְעָא חָמָאת לְהַאי קֶשֶׁת, קְיָימָא קַדִּישָׁא, אִתְקְיָימַת בְּקִיּוּמָא. וְעַל דָּא, וְהָיְתָה לְאוֹת בְּרִית בֵּין אֱלֹקִים וגו׳. הַאי דַּאֲמָרָן, דְּאִלֵּין תְּלַת גְּוָונִין, וְחַד דְּאִתְכְּלִיל בֵּינַיְיהוּ, כֻּלְּהוֹ רָזָא חָדָא. וּבְגוֹ עֲנָנָא סָלְקָא לְאִתְחֲזָאָה.

271. "And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone" (Yechezkel 1:26). This "SAPPHIRE STONE" is the "Foundation Stone," which is one point upon which the whole world stands. Upon it, the Holy of the Holies is established. What is this POINT? It is the "supernal sacred throne," which controls the four COLORS. It bears a resemblance to a throne and its four supports, WHICH ARE THE FOUR COLORS, WHITE, RED, GREEN AND SAPPHIRE. This THRONE is the Unwritten Law, MALCHUT.

271. וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל רֹאשָׁם כְּמַרְאֵה אֶבֶן סַפִּיר. הַאי הִיא אֶבֶן שְׁתִיָּה, דְּאִיהִי נְקוּדָה חָדָא, דְּכָל עָלְמָא. וְקָיְימָא עֲלָהּ קֹדֶשׁ הַקָּדָשִׁים. וּמַאי הִיא כָּרְסְיָיא קַדִּישָׁא עִלָּאָה, דְּאִיהִי מְמַנָּא עַל אִלֵּין אַרְבַּע. דְּמוּת כִּסֵּא, בְּאַרְבַּע סָמְכִין, וְדָא הוּא תּוֹרָה שֶׁבְּעַל פֶּה.

272. "And upon the likeness of a throne was the likeness as the appearance of a man upon it above" (Yechezkel 1:26). This refers to the Written Law, NAMELY ZEIR ANPIN. From this we learn that the Written Law should be placed above the Unwritten Law, because the one is a "throne" for the other. "As the appearance of a man" refers to the image of Ya'akov, WHO IS ZEIR ANPIN, because he sits upon this throne.

272. וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְּמַעְלָה. דָּא הוּא תּוֹרָה שֶׁבִּכְתָב. מִכָּאן דְּתוֹרָה שֶׁבִּכְתָב יְשַׁוּוֹן יָתָהּ, עַל תּוֹרָה שֶׁבְּעַל פֶּה. בְּגִין דְּהַאי כָּרְסְיָיא לְדָא, כְּמַרְאֵה אָדָם. דְּאִיהוּ דְּיוֹקְנָא דְּיַעֲקֹב, דְּאִיהוּ יָתֵיב עֲלָהּ.

35. "And this stone which I have set for a pillar"

Within this discussion, the Zohar stresses the importance of properly preparing oneself-mind, body and soul-before entering the gates of Torah study. The reason given by the Zohar concerns the supernal forces and the souls of the righteous, who traverse many worlds to join us whenever we learn. True spiritual study does not pertain to the acquisition of external knowledge. Learning and studying the secrets of the Torah is the sum and substance of Light Itself. Specifically, study and Light are one and the same. Therefore, when we study, we are, in reality, bringing the spiritual forces of Light into full manifestation. This understanding helps us prepare our entire being, so that we may become worthy vessels for the Light of the Creator to fill.

273. Rabbi Yehuda woke up one night to study Torah. It was midnight in a guest house in the town of Mata-Mechesya. There was a Jew staying there, who had arrived with two sacks of clothes TO SELL. Rabbi Yehuda opened the discussion, saying, "And this stone which I have set for a pillar shall be the house of Elohim" (Beresheet 28:22). That STONE, he continued, is the Foundation Stone, on which the world was planted. And on that stone the Holy Temple was built!

273. רַבִּי יְהוּדָה, קָם לֵילְיָא חַד לְמִלְעֵי בְּאוֹרַיְיתָא, בְּפַלְגוּ לֵילְיָא, בְּבֵי אוּשְׁפִּיזָא, בְּמָתָא מַחְסֵיָא. וַהֲוָה תַּמָּן בְּבֵיתָא, חַד יוּדָאי, דַּאֲתָא בִּתְרֵי קְסִירָא דְּקַטְפִּירָא. פְּתַח רַבִּי יְהוּדָה וַאֲמַר, וְהָאֶבֶן הַזֹּאת אֲשֶׁר שַׂמְתִּי מַצֵּבָה יִהְיֶה בֵּית אֱלֹקִים. דָּא הִיא אֶבֶן שְׁתִיָּה, דְּמִתַּמָּן אִשְׁתִּיל עָלְמָא, וַעֲלָה אִתְבְּנֵי בֵּי מַקְדְּשָׁא.

274. The Jew raised his head up and said: How can this be possible? As the Foundation Stone existed before the world was created and from it the world was planted. You claim that "this stone which I have set for a pillar" means that until Ya'akov set it AS A PILLAR, IT WAS NOT PROPERLY SET AND DID NOT STAND IN ITS PLACE. As it is written: "And he took the stone he had put under his head" (Beresheet 22:11). BUT THE FOUNDATION STONE WAS ESTABLISHED AND STOOD IN ITS PLACE BEFORE THE CREATION OF THE WORLD. And furthermore, Ya'akov was in Bet-El, while the FOUNDATION Stone was in Jeruslaem, where IT STANDS IN THE PLACE OF THE HOLY TEMPLE.

274. זָקַף רֵישֵׁיהּ, הַהוּא יוּדָאי וְאָמַרלוֹהַאי מִלָּה אֵיךְ אֶפְשָׁר, וְהָא אֶבֶן שְׁתִיָּה עַד לָא אִתְבְּרֵי עָלְמָא הֲוַת, וּמִינָּהּ אִשְׁתִּיל עָלְמָא, וְאַתְּ אֲמַרְתְּ וְהָאֶבֶן הַזֹּאת אֲשֶׁר שַׂמְתִּי מַצֵּבָה. דְּמַשְׁמַע דְּיַעֲקֹב שַׁוִּי לָהּ הַשְׁתָּא, דִּכְתִיב וַיִּקַּח אֶת הָאֶבֶן אֲשֶׁר שָׂם מְרַאֲשֹׁתָיו. וְתוּ, דְּיַעֲקֹב בְּבֵית אֵל הֲוָה, וְהַאי אַבְנָא הֲוָה בִּירוּשָׁלֵם.

275. Rabbi Yehuda, without turning his face toward him, quoted the verse, "Prepare to meet your Elohim, O Yisrael" (Amos 4:12). He continued, as it is written: "Take heed and hear O Yisrael (Devarim 27:3). This means that the words of Torah require full attention and that it should be approached with the body and soul properly focused. The Jew rose, dressed, sat by Rabbi Yehuda's side, and said: Happy are you righteous who study the Torah day and night!

275. רַבִּי יְהוּדָה, לָא אַסְחַר רֵישֵׁיהּ לְגַבֵּיהּ, פְּתַח וַאֲמַר הִכּוֹן לִקְרַאת אֱלֹקֶיךָ יִשְׂרָאֵל. וּכְתִיב הַסְכֵּת וּשְׁמַע יִשְׂרָאֵל. מִלֵּי דְאוֹרַיְיתָא בְּעָיְין כַּוָּונָה. וּמִלִּין דְּאוֹרַיְיתָא, בָּעָאן לְאִתְתַּקָּנָא בְּגוּפָא וּרְעוּתָא כַּחֲדָא. קָם הַהוּא יוּדָאי, וְאִתְלַבַּשׁ, וְיָתֵיב לְגַבֵּיהּ דְּרַבִּי יְהוּדָה, וַאֲמַר זַכָּאִין אַתּוּן צַדִּיקַיָּא, דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא יוֹמָא וְלֵילֵי.

276. Rabbi Yehuda said to him: Now that you have properly prepared yourself, we shall join one another and you can say what you want to say. For before discussing Torah, a person has to properly prepare his body and heart. If this were not so, I would lay in bed and think of these things in my heart. But we have learned that even one person, sitting and studying Torah, is accompanied by the Shechinah. And if the Shechinah is already here, how can I lay in bed? Also, IN ORDER TO DELVE INTO TORAH, a person requires a clear mind. AND HE WHO LIES IN HIS BED DOES NOT HAVE A CLEAR MIND.

276. אָמַרלוֹרַבִּי יְהוּדָה, הַשְׁתָּא דְּכַוְּונַת גַּרְמָךְ, אֵימָא מִילָּךְ, דִּנְתְחַבַּר כַּחֲדָא. דְּהָא מִלֵּי דְאוֹרַיְיתָא בָּעָיְין תִּקּוּנָא דְגוּפָא, וְתִקּוּנָא דְלִבָּא. וְאִי לָאו, בְּעַרְסָאי שְׁכִיבְנָא וּבְלִבָּאי אֲמַרְנָא מִלִּין. אֶלָּא הָא תָּנִינָן, דַּאֲפִילּוּ חַד דְּיָתֵיב וְלָעֵי בְּאוֹרַיְיתָא שְׁכִינְתָּא אִתְחַבְּרַת בַּהֲדֵיהּ, וּמַה שְׁכִינְתָּא הָכָא, וַאֲנָא שָׁכִיב בְּעַרְסָאי. וְלָא עוֹד, אֶלָּא דְּבַעְיָין צַחוּתָא.

277. Furthermore, when a person gets up to study Torah in the middle of the night, when the northern wind awakes, the Holy One, blessed be He, enters Gan Eden and enjoys Himself with the righteous. And He, together with the righteous in the Garden, listen to the words that come from such a person's mouth. So if the Holy One, blessed be He, and the righteous delight in hearing the words of Torah at this hour, how can I lay in my bed? Now, RABBI YEHUDA said to THE JEW: Say what you have to say.

277. וְתוּ, דְּכָל בַּר נָשׁ, דְּקָם לְמִלְעֵי בְּאוֹרַיְיתָא, מִפַּלְגוּ לֵילְיָא, כַּד אִתְעַר רוּחַ צָפוֹן, קֻדְשָׁא בְּרִיךְ הוּא אָתֵי לְאִשְׁתַּעְשְׁעָא עִם צַדִּיקַיָּא בְּגִנְתָּא דְעֵדֶן. וְהוּא וְכָל צַדִּיקַיָּא דְּבְגִנְתָּא, כֻּלְּהוֹ צַיְיתִין לְאִלֵּין מִלִּין דְּנָפְקֵי מִפּוּמֵיהּ. וּמַה קֻדְשָׁא בְּרִיךְ הוּא, וְכָל צַדִּיקַיָּא, מִתְעַדְּנִין לְמִשְׁמַע מִלֵּי דְאוֹרַיְיתָא בְּשַׁעֲתָא דָא. וַאֲנָא אֵהֵא שָׁכִיב בְּעַרְסָאי. אֲמַר לֵיהּ, הַשְׁתָּא אֵימָא מִילָּךְ.

278. He told RABBI YEHUDA that he had a question about the statement regarding the verse, "And this stone which I have set for a pillar shall be the house of Elohim." You said it refers to the Foundation Stone: How can that be? The Foundation Stone existed even before the creation of the world. From this Stone the world was planted. And you say that "which I have set" means that Ya'akov has just set it, and it is written: "And he took the stone that he had put under his head."

278. אָמַרלוֹ, שְׁאֵילְנָא עַל מַה דַּאֲמַרְתְּ בִּפְסוּקָא דָא, וְהָאֶבֶן הַזֹּאת אֲשֶׁר שַׂמְתִּי מַצֵּבָה יִהְיֶה בֵּית אֱלֹקִים, דְּדָא אֶבֶן שְׁתִיָּה. הֵיךְ אֶפְשָׁר, דְּהָא אֶבֶן שְׁתִיָּה, עַד לָא אִתְבְּרֵי עָלְמָא הֲוַת, וּמִנָּהּ אִשְׁתִּיל עָלְמָא, וְאַתְּ אֲמַרְתְּ, אֲשֶׁר שַׂמְתִּי, דְּמַשְׁמַע דְּיַעֲקֹב שַׁוִּי לָהּ הַשְׁתָּא. וּכְתִיב וַיִּקַּח אֶת הָאֶבֶן אֲשֶׁר שָׂם מְרַאֲשֹׁתָיו.

279. Also, Ya'akov was in Bet-El, while the stone was in Jeruslaem. Rabbi Yehuda answered that Ya'akov folded up the Land of Yisrael and placed it under his head, EVEN THOUGH HE WAS IN BET-EL. The Jew continued: It is written: "he took the stone that he had put" and, also, "And this stone which I have set for a pillar," MEANING THAT YA'AKOV ESTABLISHED IT NOW. SO HOW CAN IT BE THE SAME STONE WHICH HAD EXISTED BEFORE THE WORLD WAS CREATED? Rabbi Yehuda said: If you know anything, say it!

279. וְתוּ, דְּיַעֲקֹב בְּבֵית אֵל הֲוָה, וְאַבְנָא דָא הֲוַת בִּירוּשָׁלֵם. אָמַרלוֹכָּל אַרְעָא דְיִשְׂרָאֵל אִכְפַּל תְּחוֹתוֹי, וְהַהוּא אֶבֶן תְּחוֹתֵיהּ הֲוַת. אָמַרלוֹ, אֲשֶׁר שָׂם כְּתִיב. וּכְתִיב, וְהָאֶבֶן הַזֹּאת אֲשֶׁר שַׂמְתִּי מַצֵּבָה. אָמַרלוֹאִי יָדַעְתְּ מִלָּה אֵימָא לָהּ.

280. פְּתַח וַאֲמַר, אֲנִי בְּצֶדֶק אֶחֱזֶה פָנֶיךָ אֶשְׂבְּעָה בְּהָקִיץ תְּמוּנָתֶךָ. דָּוִד מַלְכָּא, חֲבִיבוּתָא וּדְבֵקוּתָא דִילֵיהּ, בְּהַאי אֶבֶן הֲוָה. וַעֲלָהּ אֲמַר אֶבֶן מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה. וְכַד בָּעָא לְאִסְתַּכְּלָא, בְּחֵיזוּ יְקָרָא דְמָרֵיהּ, נְטַל לְהַאי אֶבֶן בִּידֵיהּ, בְּקַדְמֵיתָא, וּלְבָתַר עָיֵיל.

280. The Jew then began: It is written: "As for me, I shall behold your face in righteousness, I shall be satisfied when I wake up and see your likeness" (Tehilim 17:15). King David felt great affection for and devotion to this stone. THE STONE IS MALCHUT, AND IT IS CALLED THE "FOUNDATION STONE" AND ALSO "RIGHTEOUSNESS." Therefore, David said of it: "The stone which the builders rejected has become the cornerstone" (Tehilim 118:22), and when he wanted to look at the reflection of his Master's glory, he would simply take the stone into his hands and enter.

281. בְּגִין דְּכָל מַאן דְּבָעֵי, לְאִתְחַזָּאָה קַמֵּי מָרֵיהּ, לָא אָעֵיל אֶלָּא בְּהַאי אֶבֶן. דִּכְתִיב בְּזֹאת יָבֹא אַהֲרֹן אֶל הַקֹּדֶשׁ. וְדָוִד מְשַׁבַּח גַּרְמֵיהּ, וַאֲמַר אֲנִי בְּצֶדֶק אֶחֱזֶה פָנֶיךָ. וְכָל אִשְׁתַּדְּלוּתֵיהּ דְּדָוִד, לְאִתְחַזָּאָה בְּהַאי אֶבֶן, כִּדְקָא יָאוֹת, לְגַבֵּי דִּלְעֵילָא.

281. Whoever wants to appear before his Master can enter only by that stone, as it is written: "Thus (Heb. bezot), WITH MALCHUT THAT IS CALLED THIS (HEB. ZOT) shall Aharon come into the holy place" (Vayikra 16:3). King David was glorifying Himself, saying, "As for me, I shall behold your face in righteousness," WHICH IS MALCHUT. His main intention was to show himself and appear with the stone turned heavenward.

282. תָּא חֲזֵי, אַבְרָהָם אַתְקִין צְלוֹתָא דְצַפְרָא וְאוֹדַע טִיבוּ דְמָארֵיהּ בְּעָלְמָא. וְאַתְקִין הַהִיא שַׁעֲתָא, בְּתִקּוּנָהָא כִּדְקָא יָאוֹת. דִּכְתִיב וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר. יִצְחָק, אַתְקִין צְלוֹתָא דְמִנְחָה. וְאוֹדַע בְּעָלְמָא, דְּאִית דִּין וְאִית דַּיָּין, דְּיָכוֹל לְשֵׁזָבָא וּלְמֵידַן עָלְמָא.

282. Come and behold: Avraham instituted the morning prayer, WHICH CORRESPONDS TO THE SFIRAH OF CHESED OF ZEIR ANPIN, and in so doing, he made known the essence of his Master in the world, and he fixed the time of the morning, as it should properly be, as it is written "And Avraham rose up early in the morning" (Beresheet 22:3). THIS MEANS THAT HE FIXED THE ATTRIBUTE OF CHESED, THAT PREVAILS IN THE MORNING. Yitzchak instituted the afternoon prayer, WHICH CORRESPONDS TO THE SFIRAH OF GVURAH OF ZEIR ANPIN, and made the world know that there is Judgment and a Judge who can save the world and judge it. THIS MEANS THAT HE FIXED THE ATTRIBUTE OF GVURAH.

283. יַעֲקֹב, אַתְקִין צְלוֹתָא דְעַרְבִית, וּבְגִין צְלוֹתָא דָא, דְּאַתְקִין מַה דְּלָא אַתְקִין ב"נ מִקַּדְמַת דְּנָא, כִּדְקָא יָאוֹת. בְּגִין כָּךְ, שַׁבַּח גַּרְמֵיהּ, וַאֲמַר וְהָאֶבֶן הַזֹּאת אֲשֶׁר שַׂמְתִּי מַצֵּבָה. דְּעַד הַהִיא שַׁעֲתָא, לָא שַׁוֵּי לָהּ אָחֳרָא כַּוָּתֵיהּ.

283. Ya'akov instituted the evening prayer, WHICH CORRESPONDS TO MALCHUT, OF THE FEMALE PRINCIPLE OF ZEIR ANPIN. Through this prayer, he established what no man had before, and he therefore praised himself, saying, "And this stone WHICH IS MALCHUT, I had put for a pillar." HE FIXED HER PROPERLY, because until that time, nobody had established it as he had!

284. וּבְגִין כָּךְ, וַיִּקַּח אֶת הָאֶבֶן אֲשֶׁר שָׂם מְרַאֲשׁוֹתָיו וַיָּשֶׂם אוֹתָהּ מַצֵּבָה. מַאי מַצֵּבָה, דַּהֲוָה נְפִילָה, וְאוֹקִים לָהּ. וַיִּצֹק שֶׁמֶן עַל רֹאשָׁהּ. דְּהָא בְּיַעֲקֹב תַּלְיָא מִילְתָא, לְמֶעְבַּד יַתִּיר מִכָּל בְּנֵי עָלְמָא.

284. This is why he "took the stone that he had put under his head, and set it up for a pillar" Beresheet 28:18), but what is the meaning of "a pillar?" It means that MALCHUT had fallen and he "set Her up." "And he poured oil on the top of it" (Beresheet 28:18) means that her positioning depended on Ya'akov more than on any other person in the world. FOR YA'AKOV IS HER HUSBAND, THE CHARIOT OF TIFERET. THEREFORE ALL AMENDMENTS MADE TO MALCHUT, WHO IS HIS FEMALE PRINCIPLE, ARE DEPENDENT ON HIM.

285. אָתָא רַבִּי יְהוּדָה וּנְשָׁקֵיהּ, אָמַרלוֹ, וְכָל הַאי יְדַעְתְּ וְאַתְּ מִשְׁתַּדֵּל בִּסְחוֹרְתָא, וּמַנַּח חַיֵּי עָלְמָא. אָמַרלוֹדַּהֲוָה דְחִיקָא לִי שַׁעֲתָא, וְאִית לִי תְּרֵין בְּנִין, וְקַיְּימִין כָּל יוֹמָא בְּבֵי רַב, וַאֲנָא אִשְׁתַּדַּלְנָא עַל מְזוֹנַיְיהוּ, וּלְמֵיהַב לוֹן אֲגַר לְמוֹרַיְיהוּ, בְּגִין דְּיִשְׁתַּדְּלוּן בְּאוֹרַיְיתָא.

285. Rabbi Yehuda then came, kissed THE JEW, and said to him, You know all this and still you deal in commerce and neglect eternal life? The Jew answered: Times are pressing, and I have two sons studying daily in a house of Torah. I have to care for their expenses and pay their teacher's fees so that they can continue to study.

286. פְּתַח וַאֲמַר, וּשְׁלֹמֹה יָשַׁב עַל כִּסֵּא דָוִד אָבִיו וַתִּכּוֹן מַלְכוּתוֹ מְאֹד. מַאי שִׁבְחָא דָא. אֶלָּא, דְּאַתְקִין אֶבֶן שְׁתִיָּה, וְשַׁוֵּי עֲלָהּ קֹדֶשׁ הַקָּדָשִׁים, וּכְדֵין, וַתִּכּוֹן מַלְכוּתוֹ מְאֹד.

286. He continued, quoting the verse: "And Solomon sat upon the throne of David, his father. And his kingdom was established firmly" (I Melachim 2:12). AND HE ASKED, what is the reason for SOLOMON'S praise? HE REPLIED THAT he established the Foundation Stone and set over it the Holy of Holies, thereby firmly establishing his kingdom.

287. וּכְתִיב, וּרְאִיתִיהָ לִזְכֹּר בְּרִית עוֹלָם. דְּהָא קֻדְשָׁא בְּרִיךְ הוּא, תֵּיאוֹבְתָּא דִילֵיהּ בָּהּ תְּדִיר, וּמַאן דְּלָא אִתְחֲזֵי בָּהּ, לָא אָעֵיל קַמֵּי מָארֵיהּ. וְע״ד כְּתִיב, וּרְאִיתִיהָ לִזְכֹּר בְּרִית עוֹלָם.

287. It is written: "And I will look upon it, that I may remember the everlasting covenant" (Beresheet 9:16), meaning that the Holy One, blessed be He, always desires Her, MALCHUT. Whoever is not seen with Her does not enter before his Master. That is why it is written: "And I will look upon it, that I may remember the everlasting covenant," BECAUSE THE SEEING IS ONLY FOR HER.

288. וּרְאִיתִיהָ. מַאי וּרְאִיתִיהָ, רָזָא הוּא, כד״א וְהִתְוִיתָ תָּוִו עַל מִצְחוֹת וגו׳. לְאִתְחַזָּאָה עֲלַיְיהוּ. וְאִיכָּא דְאָמְרֵי, דָּא רְשִׁימוּ דְּאָת קַדִּישָׁא, דִּי בְּבִשְׂרָא.

288. HE ASKS: What is meant by "And I will look upon it"? AND HE ANSWERED THAT it is a secret relating to the words, "and set a mark upon the foreheads..." (Yechezkel 9:4). THIS MARK IS THE LETTER TAV THAT SHALL BE 'SEEN' ON THEIR FOREHEADS. But there are those who say that the 'seeing' is related to the impression of His holy sign in the flesh (the circumcision).

289. אָמַר רַבִּי יְהוּדָה, וַדַּאי כֻּלָּא הוּא. אֲבָל, הַאי קֶשֶׁת דְּאִתְחֲזֵי בְּעָלְמָא, בְּרָזָא עִלָּאָה קַיְימָא. וְכַד יִפְקוּן יִשְׂרָאֵל מִן גָּלוּתָא, זְמִינָא הַאי קֶשֶׁת לְאִתְקַשְׁטָא בְּגַוְונוֹי, כְּכַלָּה דָא, דְּמִתְקַשְׁטָא לְבַעֲלָהּ.

289. Rabbi Yehuda said: Certainly BOTH THE ASPECT OF THE LETTER Tav AND THE DIADEM ARE IMPLIED IN THE EXPRESSION "LOOK UPON IT." Nevertheless, the rainbow that is seen in the world is based on a supernal secret, and when the nation of Yisrael goes forth from exile, this rainbow will be adorned with color like a bride who adorns herself for her husband.

290. אָמַרלוֹהַהוּא יוּדָאי, כָּךְ אֲמַר לִי אַבָּא, כַּד הֲוָה מִסְתַּלֵּק מֵעָלְמָא, לָא תְצַפֵּי לְרַגְלֵי דְמָשִׁיחָא, עַד דְּיִתְחֲזֵי הַאי קֶשֶׁת בְּעָלְמָא, מִתְקַשְׁטָא בְּגַוְונֵי נְהִירִין, וְיִתְנְהִיר לְעָלְמָא. וּכְדֵין צְפֵי לֵיהּ לְמָשִׁיחַ.

290. The Jew then told him: This is what my father said to me while he was departing from this world: Do not expect the coming of Mashiach until this rainbow is seen in the world, adorning itself in shining colors and shining to all the world. Only then expect Mashiach.

291. מְנָלָן, דִּכְתִיב וּרְאִיתִיהָ לִזְכֹּר בְּרִית עוֹלָם. וְהַשְׁתָּא דְּאִתְחַזְיָא בְּגַוְונִין חֲשׁוֹכִין, מִתְחַזְיָא לְדוּכְרָנָא, דְּלָא יֵיתֵי מַבּוּל. אֲבָל בְּהַהִיא זִמְנָא אִתְחַזְיָא בְּגַוְונִין נְהִירִין, וּמִתְקַשְׁטָא בְּתִקּוּנָא כְּכַלָּה דְּמִתְקַשְׁטָא לְבַעֲלָהּ. וּכְדֵין לִזְכֹּר בְּרִית עוֹלָם. וְדִבֵּר קֻדְשָׁא בְּרִיךְ הוּא לְהַאי בְּרִית, דְּאִיהוּ בְּגָלוּתָא, וְיָקִים לָהּ מֵעַפְרָא, הה״ד וּבִקְּשׁוּ אֶת ה׳ אֱלֹהֵיהֶם וְאֶת דָּוִד מַלְכָּם. וּכְתִיב וְעָבְדוּ אֶת ה׳ אֱלֹהֵיהֶם וְאֶת דָּוִד מַלְכָּם אֲשֶׁר אָקִים לָהֶם, אֲשֶׁר אָקִים מֵעָפָר, כד״א אָקִים אֶת סֻכַּת דָּוִד הַנּוֹפֶלֶת. וְע״ד וּרְאִיתִיהָ לִזְכֹּר בְּרִית עוֹלָם, וּלְאַקְמָא לָהּ מֵעַפְרָא.

291. From where do we know this? From the verse that says, "And I will look upon it, that I may remember the everlasting covenant." Because now, DURING THE EXILE, when the rainbow is seen with darkened colors, it is a reminder to prevent the Flood from returning to the world. But, WHEN MASHIACH APPEARS, it shall shine brightly and be ornamented, like a bride who adorns herself for her husband. And what is predicted in the verse: "to remember the everlasting covenant," SHALL COME TO PASS. Then the Holy One, blessed be He, will remember that covenant and raise Her from the dust, as it is written: "And they will seek Hashem their Elohim and David their King" (Hoshea 3:5). "DAVID THEIR KING" REFERS TO MALCHUT THAT IS THE SECRET OF THE RAINBOW. It is also written: "But they shall serve Hashem their Elohim and David their king, whom I will raise for them" (Yirmeyah 30:9), MEANING, "whom I will raise" from the dust. As you say, "I will raise up the tabernacle of David that is fallen" (Amos 9:11), it is therefore said at that time "I will look upon it, that I may remember the everlasting covenant" and raise Her from the dust.

292. וַאֲמַר הָכֵי אַבָּא, דִּבְגִין כָּךְ, אִדְכַּר בְּאוֹרַיְיתָא, פּוּרְקָנָא דְיִשְׂרָאֵל, וּדְכוּרְנָא דִילָהּ. וְדָא הוּא דִכְתִיב אֲשֶׁר נִשְׁבַּעְתִּי מֵעֲבוֹר מֵי נֹחַ עוֹד עַל הָאָרֶץ כֵּן נִשְׁבַּעְתִּי מִקְּצוֹף עָלַיִךְ וּמִגְּעָר בָּךְ.

292. My father said that the reason the redemption of Yisrael and the remembrance OF MALCHUT are mentioned in the Torah IS THAT "REMEMBER THE EVERLASTING COVENANT" REFERS TO THE REDEMPTION OF YISRAEL AND THE COMPLETION OF MALCHUT. That is why, IN REFERENCE TO THE TIME OF REDEMPTION, it is written: "For as I have sworn that the waters of Noach should no more go over the earth, so have I sworn that I would not be angry with you, nor rebuke you" (Yeshayah 54:9).

36. "And the sons of Noach that went forth from the ark"
Rabbi Shimon discloses a secret to explain this verse. It concerns a process of revelation of great Light. When we scan this portion, may we all merit the Light that shines from these secrets.

293. וַיִּהְיוּ בְּנֵי נֹחַ הַיּוֹצְאִים מִן הַתֵּבָה. רַבִּי אֶלְעָזָר אָמַר, כֵּיוָן דִּכְתִיב וַיִּהְיוּ בְּנֵי נֹחַ. אַמַּאי אָמַר הַיּוֹצְאִים מִן הַתֵּבָה. וְכִי בְּנִין אָחֲרָנִין הֲווֹ לֵיהּ, דְּלָא נָפְקִי מִן תֵּיבוּתָא.

293. "And the sons of Noach that went forth from the ark..." (Beresheet 9:18). Rabbi Elazar said: it is written, "the sons of Noach that went forth from the ark." Could it be that there were others who did not emerge from the ark?"

294. אָמַר לֵיהּ רַבִּי אַבָּא, אִין. דְּהָא לְבָתַר, אוֹלִידוּ בְּנוֹי בְּנִין. דִּכְתִיב, וְאֵלֶּה תּוֹלְדוֹת שֵׁם וגו׳. וְאִינוּן לָא נָפְקִי מִגּוֹ תֵּיבוּתָא. וּבְגִין כָּךְ כְּתִיב, הַיּוֹצְאִים מִן הַתֵּבָה שֵׁם חָם וָיָפֶת.

294. Rabbi Aba answered: Yes. His sons bore other children afterward, as it is written: "These are the generations of Shem..." (Beresheet 11:10). They did not go forth from the ark, and it is therefore written: "that went forth from the ark were Shem, Cham and Yafet."

295. רַבִּי שִׁמְעוֹן אָמַר, אִילוּ הֲוֵינָא שְׁכִיחַ בְּעָלְמָא, כַּד יְהֵיב קֻדְשָׁא בְּרִיךְ הוּא סִפְרָא דַחֲנוֹךְ בְּעָלְמָא, וְסִפְרָא דְאָדָם, אַתְקִיפְנָא, דְּלָא יִשְׁתַּכְּחוּן בֵּינֵי אֱנָשָׁא, בְּגִין דְּלָא חַיְישׁוּ כָּל חַכְמָאן לְאִסְתַּכְּלָא בְּהוֹ, וְטָעָן בְּמִלִּין אָחֳרָנִין, לַאֲפָקָא מֵרְשׁוּ עִלָּאָה, לְרְשׁוּ אָחֳרָא. וְהַשְׁתָּא הָא חַכִּימֵי עָלְמָא יָדְעִין מִלִּין, וְסָתְמִין לוֹן, וּמִתְתַּקְפֵי בְּפוּלְחָנָא דְּמָארֵיהוֹן.

295. Rabbi Shimon said: Had I been alive, when the Holy One, blessed be He, gave Humankind the Books of Chanoch and Adam, I would have tried my best to prevent them from circulating among the people. For at that time, wise men were not afraid to look into them and pervert their MEANING. THEY twisted the books' ideas and took them from the supernal dominion of the Holiness to another dominion, WHICH IS NOT HOLY. Now, however, the wise of the world know things but conceal them, THAT IS, THEY DO NOT REVEAL THE SECRETS and they strengthen themselves in serving their Master. THAT IS WHY NOW IT IS ALLOWED TO DELVE INTO THE SECRETS OF THE TORAH.

296. וְהַאי קְרָא, אַשְׁכַּחְנָא בְּרָזָא דְרָזִין. דְּכַד אִתְעַר חֶדְוָה דְּכָל חֶדְוָון, טְמִירָא סְתִימָא, סַבְתָּא דְסַבְתִּין, אַנְהִיר מִנֵּיהּ נְהִירוּ דַּקִּיק. חֶדְוָה דְּכָל חֶדְוָון, נָהִיר לְיָמִינָא, בְּמִשַּׁח רְבוּת עִלָּאָה. וְנָהִיר לִשְׂמָאלָא בְּחֶדְוָה דְּחַמְרָא טַב, נָהִיר לְאֶמְצָעִיתָא בְּחֶדְוָה דְּתְרֵין סִטְרִין. רוּחַ אִתְעַר, וְרוּחַ סָלְקָא, וְאִתְיְיהִיב בְּרוּחָא.

296. I found this passage about THE SONS OF NOACH WHO WENT FORTH FROM THE ARK hidden among the secrets of the secrets. When the hidden and unknown bliss that is above all bliss, WHICH IS BINAH WHEN SHE ASCENDED TO THE HEAD OF ARICH ANPIN, is aroused, the cause of all causes, WHICH IS ARICH ANPIN, produces from within Himself a thin Light. BINAH, FOR LACK OF CHASSADIM, CAN RECEIVE ONLY A THIN LIGHT FROM ARICH ANPIN. THIS IS WHY BINAH IS HIDDEN AND INCONCEIVABLE. THEREFORE, BINAH IS AROUSED AND RECEIVES WITHIN HERSELF THE ILLUMINATIONS OF THE THREE COLUMNS. THIS MEANS THAT, using the supernal anointing oil, THE ILLUMINATION OF CHASSADIM, WHICH IS THE SECRET OF CHOLAM, the bliss above all bliss shines its light on the Right COLUMN. And it shines its light on the Left COLUMN with the gaiety of good wine, THAT IS, ILLUMINATIONS OF CHOCHMAH, WHICH IS THE SECRET OF SHURUK. And it shines its light on the Central COLUMN with the gaiety of both THE RIGHT AND THE LEFT Columns, WHICH IS THE SECRET OF CHIRIK. For the spirit, WHICH IS ZEIR ANPIN, has been aroused AND HAS JOINED THE CENTRAL COLUMN OF BINAH, FROM WHICH EMANATES THE NEKUDAT HACHIRIK (LIT. 'THE VOWEL OF CHIRIK'), WHILE THE SPIRIT OF THE LEFT COLUMN HAS ASCENDED and been placed in the spirit OF THE RIGHT COLUMN. THEN ALL THREE COLUMNS OF BINAH ARE JOINED TOGETHER AND INCLUDED IN EACH OTHER.

297. דְּבֻקָּן דָּא בְּדָא. תְּלַת עָאלִין בִּתְלַת. מִגּוֹ תְּלַת, נָפְקָא חַד בְּרִית, וְדָבְקָא בִּבְרִית. אִתְעֲבָרַת רוּחַ דְּסָלְקָא, מִתְעֲבָרַת מִנֵּיהּ. כַּד אִתְיְיהִיבַת בִּתְרֵין סִטְרִין, אִתְדַּבְּקוּ רוּחָא בְּרוּחָא, וּמִתְעַבְּרָאן מִתְּלַת בְּנִין. וְנֹחַ וְתֵיבָה, נָפְקוּ מִנַּיְיהוּ תְּלָתָא, כְּגַוְונָא דִתְלָתָא עִלָּאִין, וְאִלֵּין אִינוּן דְּנָפְקוּ מִגּוֹ תֵּיבוּתָא: שֵׁם וְחָם וְיָפֶת. שֵׁם: דְּבִסְטַר יְמִינָא, חָם: דְּבִסְטַר שְׂמָאלָא. יֶפֶת: אַרְגְּוָונָא דְּכֻלֵּיל לוֹן.

297. They cling to each other. ZEIR ANPIN CLINGS TO BINAH, and then all three enter into the other three-THE THREE COLUMNS OF BINAH ENTER AND BECOME THE THREE COLUMNS OF ZEIR ANPIN. From the three COLUMNS OF ZEIR ANPIN, one goes forth. THIS ONE IS the Covenant, YESOD, and THE FEMALE PRINCIPLE is attached to the Covenant. AFTERWARD, the rising spirit, WHICH IS THE SPIRIT OF THE LEFT COLUMN, leaves Him and THE FEMALE PRINCIPLE is impregnated by him. THIS MEANS THAT THE LEFT COLUMN LEAVES ZEIR ANPIN AND IS PASSED ONTO THE FEMALE PRINCIPLE. Afterward, when THE FEMALE PRINCIPLE receives the two Columns OF ZEIR ANPIN, WHEN SHE RECEIVES THE CHASSADIM OF THE RIGHT and she and Zeir Anpin are attached spirit to spirit, THE FEMALE PRINCIPLE becomes pregnant with three sons. Then from Noach and the ark, three SONS emerged. These sons who emerged from the ark, Shem, Cham, and Yafet, were similar to the supernal three COLUMNS. Shem was the Right one, Cham the Left one, and Yafet the Central one--whose color is purple and which includes the other two.

298. וְחָם הוּא אֲבִי כְנָעַן. זוּהֲמָא דְדַהֲבָא, תְּחוֹת קַסְטִיפִין. אִתְעֲרוּתָא דְרוּחָא מְסָאֲבָא, דְּנָחָשׁ קַדְמָאָה. וּבְגִין כָּךְ, רְשִׁים וַאֲמַר, וְחָם הוּא אֲבִי כְנָעַן. דְּאַיְתֵי לְוָוטִין עַל עָלְמָא. הַהוּא כְנָעַן, דְּאִתְלַטְיָא. הַהוּא כְנָעַן, דְּאַחְשִׁיךְ אַנְפֵּי בְרִיָּין.

298. "And Cham is the father of Cnaan" (Beresheet 3:18). CNAAN is the filth under the refuse of the Gold, NAMELY THAT WHICH SETTLES AT THE BOTTOM OF THE POT DURING THE MELTING OF THE GOLD. And he is also the arousal of the ancient Serpent's spirit of impurity. CHAM IS THE LEFT COLUMN, WHICH IS THE SECRET OF GOLD, AND CNAAN, WHO REPRESENTS THE ANCIENT SERPENT, IS HIS REFUSE. This is why the verse specifically reads, "And Cham is the father of Cnaan," THE SAME CNAAN who brought curses on the world, the same Cnaan who was himself cursed and who darkened the faces of the creatures. IN OTHER WORDS, HE IS THE SERPENT WHO SEDUCED CHAVAH AND BROUGHT CURSES ON THE WORLD, AND WHO WAS CURSED HIMSELF AND DARKENED THE FACES OF THE CREATURES BY BRINGING DEATH UPON THEM.

299. וּבְגִין כָּךְ, לָא נָפֵיק מִגּוֹ כְּלָלָא דְּכֻלְּהוֹ, אֶלָּא דָא. דִּכְתִיב, וְחָם הוּא אֲבִי כְנָעַן. הַהוּא דְּאַחְשִׁיךְ עָלְמָא, וְלָא כְתִיב בִּכְלָלָא דָא, וְשֵׁם הוּא אֲבִי כָךְ, אוֹ יֶפֶת הוּא אֲבִי כָךְ, אֶלָּא מִיָּד קָפַץ וַאֲמַר, וְחָם הוּא אֲבִי כְנָעַן. וַדַּאי.

299. Only Cham was separated from the rest, because, as is written: "And Cham is the father of Cnaan." THIS REFERS TO the one who brought darkness upon the world: THE SERPENT. Nobody else is described in this fashion. It does not say, 'Shem is the father of so and so, or Yafet is the father of so and so.' The Scriptures say immediately, "And Cham is the father of Cnaan."

300. וְעַל דָּא, כַּד אָתָא אַבְרָהָם, מַה כְּתִיב, וַיַּעֲבֹר אַבְרָם בָּאָרֶץ. דְּעַד לָא הֲוָה קִיּוּמָא דַּאֲבָהָן, וְלָא אָתוֹ זַרְעָא דְיִשְׂרָאֵל בְּעָלְמָא, דְּיִפּוֹק שְׁמָא דָא, וְיֵיעוֹל שְׁמָא עִלָּאָה קַדִּישָׁא. כַּד הֲווֹ זַכָּאִין יִשְׂרָאֵל, אִקְרֵי אַרְעָא, עַל שְׁמָא דָא, אֶרֶץ יִשְׂרָאֵל. כַּד לָא זָכוּ, אִקְרֵי אַרְעָא עַל שְׁמָא אָחֳרָא, אֶרֶץ כְּנָעַן.

300. Hence, what does it say about Avraham? It says, "and Avram passed through the land... And the Cnaanite was then in the land" (Beresheet 12:6). The Patriarchies, THE MOCHIN THAT WERE DRAWN DOWN FOR THE FEMALE PRINCIPLE, CALLED 'THE LAND,' were not yet established, and the seed of Yisrael had not yet appeared in the world. The name OF CNAAN therefore could not yet be removed FROM THE LAND and replaced with the sacred supernal name OF YISRAEL. But when Yisrael was righteous AND DREW DOWN THE THREE COLUMNS OF ZEIR ANPIN, CALLED 'YISRAEL,' TO MATE WITH THE FEMALE PRINCIPLE, the land came to be called by the name, 'Land of Yisrael.' IT WAS NAMED FOR THE LOWER YISRAEL, WHO COMPLETED THE FEMALE PRINCIPLE, AND HER HUSBAND, ZEIR ANPIN. But when they were not worthy AND THE FEMALE PRINCIPLE WAS LEFT WITH THE LEFT COLUMN, WITH THE GOLD'S REFUSE, CALLED 'CNAAN,' it was called by a different name, 'the Land of Cnaan.'

301. וְעַל דָּא, כְּתִיב וַיֹּאמֶר אָרוּר כְּנַעַן עֶבֶד עֲבָדִים יִהְיֶה לְאֶחָיו. דְּאִיהוּ אַיְתֵי לְוָוטִין עַל עָלְמָא. וּבְנָחָשׁ מַה כְּתִיב אָרוּר אַתָּה מִכָּל הַבְּהֵמָה. הַיְינוּ דִּכְתִיב עֶבֶד עֲבָדִים. וְעַל דָּא כְתִיב, שֵׁם חָם וְיָפֶת. תְּלַת אִלֵּין בְּנֵי נֹחַ הַיּוֹצְאִים מִן הַתֵּיבָה כִּדְקָאַמְרִינָן.

301. Therefore, it is written: "And he said: Cursed be Cnaan, a slave of slaves he shall be to his brothers" (Beresheet 9:25), for he brought curses upon the world, and HE REPRESENTS THE ANCIENT SERPENT. And what is said of the Serpent? "Cursed are you of all cattle" (Beresheet 3:14). HE WAS CURSED AS WELL IN THE PASSAGE, "CURSED BE CNAAN... a slave of slaves SHALL HE BE TO HIS BROTHERS." BECAUSE CATTLE ARE SLAVES TO HUMAN BEINGS AND BECAUSE HE IS WORSE THAN THE CATTLE AND THE MOST CURSED, HE IS THE SLAVE OF SLAVES. This is why it is written that Shem, Cham, and Yafet are the three sons of Noach who emerged from the ark, as has previously been explained. THEY ARE THE SECRET OF THE THREE COLUMNS: THE FEMALE PRINCIPLE, THAT IS CALLED 'THE ARK,' RECEIVED THEM FROM ZEIR ANPIN, BECAME PREGNANT BY THEM, AND BROUGHT THEM FORTH INTO THE WORLD.

37. "These three sons of Noach"
Three unique energy forces permeate all existence. The Zohar explains that this supernal secret is denoted by the Three sons of Noah.
These 3 spiritual forces are known as Right Column, Left Column and Central Column. That is, the positive desire to share, the negative desire to receive and the free will to balance these desires into receiving for the sake of sharing. In our physical world they also manifest as the proton, electron, and neutron. The Zohar further reveals that Noah's three sons are the source of all the souls who have come to this world.

302. שְׁלֹשָׁה אֵלֶּה בְּנֵי נֹחַ. קִיּוּמָא דְּכָל עָלְמָא, קִיּוּמָא דְּרָזָא עִלָּאָה. וּמֵאֵלֶּה נָפְצָה כָל הָאָרֶץ. הַיְינוּ רָזָא דִּתְלַת גְּוָונִין עִלָּאִין. דְּכַד הַהוּא נָהָר דְּנָגִיד וְנָפִיק, אַשְׁקֵי לְגִנְתָּא, בְּחֵילָא דִּתְלַת אִלֵּין עִלָּאִין. וּמִתַּמָּן אִתְפָּרְשָׁן גְּוָונִין דִּלְתַתָּא, כָּל חַד וְחַד כְּלִיל בְּחַבְרֵיהּ, לְאַחֲזָאָה דִּיקָרָא דְּקֻדְשָׁא בְּרִיךְ הוּא, אִתְפַּשַּׁט לְעֵילָא וְתַתָּא, וְאִיהוּ חַד, בְּעִלָּאֵי וְתַתָּאֵי.

302. "These three are the sons of Noach" (Beresheet 9:19). They "are the existence of the entire world. THE WORD 'EXISTENCE' INDICATES THE MOCHIN OF THE FEMALE PRINCIPLE, WHICH IS CALLED 'THE WORLD.' THEY ARE the existence of the supernal secret, THE MOCHIN OF BINAH. THE WORDS, "and of them was the whole earth over spread," MEANS THAT ALL HUMAN SOULS ARE DESCENDED FROM THEM. THEY ARE the secret of the three supernal colors OF BINAH, WHICH ARE THE THREE COLUMNS. When the river that comes out FROM EDEN AND WHICH IS ZEIR ANPIN watered the Garden, WHICH IS THE FEMALE PRINCIPLE, It watered It by the power of the three supernal COLUMNS, BY THE POWER OF THE SUPERNAL BINAH. Then, the lower colors, WHITE, RED, AND BLACK, WHICH ARE THE SECRET OF THE LOWER THREE COLUMNS OF THE FEMALE PRINCIPLE, expanded. Each of these colors is included in the other, to show that the glory of the Holy One, blessed be He, extends up TO BINAH and down TO MALCHUT, and is one, above and below.

303. אָמַר רַבִּי אֶלְעָזָר, תְּלַת גְּוָונִין אִלֵּין, בְּכָל אִינּוּן דְּאַתְיָין, מִסְּטַר דִּקְדוּשָׁה, וּמֵחֵיזוּ דִּתְלַת גְּוָונִין אִלֵּין, מִתְפָּרְשָׁאן לְכָל אִינּוּן דְּאַתְיָין מִסִּטְרָא דְּרוּחָא אָחֳרָא. וְכַד תִּסְתַּכַּל בְּרָזָא דְּדַרְגִּין, תְּשַׁכַּח הֵיךְ מִתְפָּרְשָׁן גְּוָונִין, לְכָל אִינּוּן סִטְרִין, עַד דְּעָיְילִין לְתַתָּא, בְּרָזָא דְּאִינּוּן שִׁבְעָה וְעֶשְׂרִין צִנּוֹרִין, דְּדַשֵּׁי. דְּחָפְיָין לִתְהוֹמֵי.

303. Rabbi Elazar said that these three colors exist in all OF THE MOCHIN that originate from the Holy Side. Their 'Appearance,' WHICH IS MALCHUT, INCLUDES all three colors, which expand into the colors coming from the Other Spirit. And when you look into the secret of the levels, you will find that the colors spread out in all directions: RIGHT, LEFT AND CENTER, until they enter below INTO MALCHUT. This is the secret of the 27 channels of doors that cover the deep.

304. וְכֹלָּא יְדִיעָא לַחֲכִימִין עֶלְיוֹנִין. זַכָּאָה חוּלַקְהוֹן דְּצַדִּיקַיָּיא, דְּקֻדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בִּיקָרֵיהוֹן, וְגָלֵי לוֹן סִתְרִין עִלָּאִין דְּחָכְמְתָא, עֲלַיְיהוּ כְּתִיב סוֹד ה׳ לִירֵאָיו וּבְרִיתוֹ לְהוֹדִיעָם.

304. All this is known to our exalted sages. Worthy are the righteous with their lot that The Holy One, blessed be He, wants to glorify them and reveal to them the supernal secrets of Wisdom. Of them, it is written: "The secret of Hashem is to those who fear him, and to let them know His covenant" (Tehilim 25:14).

305. פְּתַח רַבִּי אֶלְעָזָר וַאֲמַר: ה׳ אֱלֹקַי אַתָּה אֲרוֹמִמְךָ אוֹדֶה שִׁמְךָ כִּי עָשִׂיתָ פֶּלֶא עֵצוֹת מֵרָחוֹק אֱמוּנָה אֹמֶן. כַּמָּה אִית לוֹן לִבְנֵי נָשָׁא, לְאִסְתַּכְּלָא בִּיקָרָא דְּקֻדְשָׁא בְּרִיךְ הוּא, וּלְשַׁבְּחָא לִיקָרֵיהּ. בְּגִין דְּכָל מַאן דְּיָדַע לְשַׁבְּחָא לְמָארֵיהּ, כִּדְקָא יָאוֹת, קֻדְשָׁא בְּרִיךְ הוּא עָבִיד לֵיהּ רְעוּתֵיהּ. וְלָא עוֹד, אֶלָּא דְּאַסְגֵּי בִּרְכָאן לְעֵילָא וְתַתָּא.

305. Rabbi Elazar said: "Hashem you are my Elohim, I will exalt you, I will praise your name, for you have done wonderful things, even counsels of old, in faithfulness and truth" (Yeshayah 25:1). How important it is for people to pay attention to the honor of the Holy One, blessed be He, and praise Him. For the desires of he who knows how to praise his Master as He deserves will be fulfilled. Not only that, but He also causes an increase of blessings above and below!

306. וְעַל דָּא מַאן דְּיָדַע לְשַׁבְּחָא לֵיהּ לְמָארֵיהּ, וּלְיַחֲדָא שְׁמֵיהּ, חָבִיב הוּא לְעֵילָא, וְחָמִיד לְתַתָּא. וְקֻדְשָׁא בְּרִיךְ הוּא מִשְׁתַּבַּח בֵּיהּ. וַעֲלֵיהּ כְּתִיב, וַיֹּאמֶר לִי עַבְדִּי אַתָּה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאָר.

306. So whoever is able to praise his Master and proclaim His unity is held in affection on high and is beloved below. And the Holy One, blessed be He, is proud of him. Such a person is described by the verse: "And He said to me you my servant, Yisrael, in whom I will be glorified" (Yeshayah 43:3).

38. "And Noach, man of the earth, began and planted a vineyard"
The Zohar explains that both Noah and Adam sinned under the influence of wine. Kabbalah teaches that wine is a powerful tool for drawing in Light, as the grape is a potent conduit of spiritual energy. Wine is therefore used as a tool in blessings to reveal God's Light into our physical world. When, through the absence of a blessing, we do not prepare a large enough Vessel, or if we consume wine for reasons not related to spirituality, the torrent of Light aroused becomes uncontrollable. This is the mystery that explains wine's ability to induce intoxicated behavior.

307. "And Noach, a man of the earth, began and planted a vineyard" (Beresheet 9:20). Rabbi Yehuda disagreed with Rabbi Yosi's interpretation of this verse. One said the vine was thrown out of Gan Eden, and that Noach planted it IN THE GROUND. The other said, IT IS WRITTEN: "AND HE PLANTED," BECAUSE the vine had already been in the ground and Noach plucked it out FROM ITS PLACE and replanted it ELSEWHERE. It blossomed and gave fruit on the same day, and he squeezed the grapes, drank their wine, and got drunk.

307. וַיָּחֶל נֹחַ אִישׁ הָאֲדָמָה וַיִּטַּע כָּרֶם. ר׳ יְהוּדָה וְר׳ יוֹסֵי. חַד אָמַר, מִגַּן עֵדֶן אִתְתַּרְכַת, וּנְצִיב לָהּ הָכָא. וְחַד אָמַר בְּאַרְעָא הֲוַת, וְעָקַר לָהּ, וְשָׁתַל לָהּ, וּבְהַהוּא יוֹמָא, עַבְדַת אִיבִּין וְנִיצַת לַבְלְבִין, וַעֲנָבִים וַהֲוָה סָחִיט לָהּ, וְשָׁתֵי מִן חַמְרָא וְרָוֵי.

308. Rabbi Shimon said that there is a sublime secret hidden in this passage. Noach had come to reexamine Adam's sin OF THE TREE OF KNOWLEDGE, so that he could refrain from repeating it and could make reparations in the world. But he was unable TO ACCOMPLISH THIS, HOWEVER, because after squeezing the grapes, so that he could examine them, he got drunk, was uncovered, and had no strength to get up. This is why THE VERSE SAYS, "and was uncovered," MEANING THAT he 'uncovered' a Gap in the World, which had been covered until that time. "Within his tent (Heb. ohaloh)" is spelled with a final Hei. It is not spelled OHALO WITH A VAV. Therefore, it is written: "and do not come near the door of her house" (Mishlei 5: 9), "his tent"-- indicating the vineyard AND NOT HIS OWN TENT. FOR THIS REASON, IT IS WRITTEN WITH A HEI AND NOT WITH A VAV.

308. רַבִּי שִׁמְעוֹן אָמַר, רָזָא דְּחָכְמְתָא, אִיהוּ הָכָא, בְּהַאי קְרָא. כַּד בָּעָא נֹחַ לְמִבְדַּק בְּהַהוּא חוֹבָא, דְּבָדַק אָדָם הָרִאשׁוֹן. לָאו לְאִתְדַּבְּקָא בֵּיהּ, אֶלָּא לְמִנְדַּע, וּלְאַתְקָנָא עָלְמָא, וְלָא יָכִיל. סָחַט עֲנָבִים לְמִבְדַּק בְּהַהוּא כֶּרֶם. כֵּיוָן דְּמָטָא לְהַאי, וַיִּשְׁכָּר וַיִּתְגַּל. וְלָא הֲוָה לֵיהּ, חֵילָא לְמֵיקַם. וּבְגִין כָּךְ, וַיִּתְגַּל: גַּלֵּי פִּרְצָה דְעָלְמָא, דַּהֲוָה סָתִים. בְּתוֹךְ אָהֳלָה, כְּתִיב בְּה״א. וְע״ד כְּתִיב, וְאַל תִּקְרַב אֶל פֶּתַח בֵּיתָהּ. בְּתוֹךְ אָהֳלָהּ, דְּהַהוּא כָּרֶם.

309. The same thing happened with the sons of Aharon, who, as we have learned, were drunk. AND HE ASKED: Who gave them wine to drink in such a place? Could you ever think that they were so impertinent as to get drunk! No, this cannot be so, but indeed they did drink from that certain type of wine and became drunk, as is it is written: "and they offered strange fire before Hashem" (Vayikra 10:1). It says here "a strange fire (Heb. esh)" and elsewhere "That they may keep you from the strange woman (Heb. isha)" (Mishlei 8:5), and both verses apply to the same thing. Everything amounts to the same explanation.

309. כְּגַוְונָא דָא, בְּנֵי אַהֲרֹן, דְּתָנִינָן שְׁתוּיֵי יַיִן הֲווֹ. וְכִי מַאן יָהִיב לוֹן חַמְרָא, בְּהַהוּא אֲתַר לְמִשְׁתֵּי. אִי ס״ד, דְּאִינוּן חֲצִיפִין הֲווֹ, דְּרָווֹ חַמְרָא. לָאו הָכֵי, אֶלָּא וַדַּאי, מֵהַהוּא חַמְרָא רָווֹ. דִּכְתִיב, וַיַּקְרִיבוּ לִפְנֵי ה׳ אֵשׁ זָרָה. כְּתִיב הָכָא, אֵשׁ זָרָה, וּכְתִיב הָתָם לִשְׁמָרֵךְ מֵאִשָּׁה זָרָה. וְכֹלָּא חַד מִלָּה.

310. We find the same meaning in the words: "And he drank of the wine and was drunk, and he was uncovered" (Beresheet 9:21). This aroused Cham, the father of Cnaan, BECAUSE OF WHOM THE POINT OF JUDGMENT, WHICH IS THE SECRET OF "nakedness OF HIS FATHER," BECAME UNCOVERED. And we have learned that Cnaan was given a place to rule. And he castrated NOACH, thereby removing the secret of the Covenant, which had made him a righteous man. As we have learned that he removed the covenant (the male organ) from him, MEANING THAT HE REMOVED THE MOCHIN OF BEGETTING, WHICH IS GIVEN ONLY BY THE POWER OF THE HOLY COVENANT. THIS REMOVAL IS CONSIDERED CASTRATION.

310. וְכֵן כְּגַוְונָא דָא, וַיֵּשְׁתְּ מִן הַיַּיִן וַיִּשְׁכָּר וַיִּתְגַּל. וְעַל דָּא, אִתְעַר חָם אֲבִי כְנָעַן, כְּמָה דְּאִתְּמַר. וְאִתְיְהִיב אֲתַר לִכְנַעַן לְשַׁלְטָאָה, וּמַאי דַּהֲוָה הָדִין צַדִּיק, בְּרָזָא דִּבְרִית, סְרִסוֹ. וְתַנְיָא דְּאַעֲבַר מִינֵיהּ הַהוּא קִיּוּמָא.

311. This is why NOACH said, "Cursed be Cnaan," because curses were initially brought upon the world by him. FOR HE IS THE SECRET OF THE SERPENT, AS IT IS WRITTEN: "A slave of slaves he shall be," and, also, "Cursed are you of all cattle" (Beresheet 3:14). Everything shall be corrected in the future except for CNAAN. All THE SLAVES EXCEPT CNAAN shall be freed from their slavery. And this is the secret known to those who are familiar with the ways and the paths of the Torah.

311. וּבְגִין כָּךְ אָמַר, אָרוּר. דְּהָא לְוָוטִין, אִתְעָרוּ בְּקַדְמֵיתָא, עַל יְדֵיהּ בְּעָלְמָא. עֶבֶד עֲבָדִים יִהְיֶה. כַּד״א אָרוּר אַתָּה מִכָּל הַבְּהֵמָה וגו׳. כֹּלָּא יִתְתַּקַּן לְזִמְנָא דְּאָתֵי, וְהוּא לָא יִתְתַּקַּן. וְכֹלָּא יִפְקוּן לְחֵירוּ, וְהוּא לָא יִפּוֹק. וְרָזָא אִיהוּ לְאִינוּן דְּיָדְעֵי אָרְחוֹי, וּשְׁבִילֵי דְאוֹרַיְיתָא.

39. Bat-Sheva and Uriyah

Through a story pertaining to King David and Bat-sheva, the Zohar reveals that a person's negative action brings about the creation of an actual negative entity. These negative influences are not presented as metaphors. They are actual forces that directly affect the activities of mankind, individually and collectively. They are as real as an unseen atom, and as influential in our lives as the invisible force of gravity. The Kabbalists reject entirely the concept of a Creator who administers punishments and rewards. By way of illustration, electrical energy benefits our society in countless ways. If a person inadvertently placed his finger in a light socket and was electrocuted, it would be senseless to suggest that the electricity punished the individual. The Zohar is offering us a lesson on accountability. This, along with repentance, is the only way we can eradicate all negative forces.

312. פְּתַח וַאֲמַר, כִּי פְּשָׁעַי אֲנִי אֵדָע וְחַטָּאתִי נֶגְדִּי תָמִיד. כַּמָּה אִית לוֹן לִבְנֵי נָשָׁא, לְאִסְתַּמְרָא מֵחוֹבַיְיהוּ, מִקַּמֵּי קֻדְשָׁא בְּרִיךְ הוּא. דְּהָא לְבָתַר דְּחָטָא בַּר נָשׁ, רָשִׁים הוּא, חוֹבֵיהּ לְעֵילָא, וְלָא אִתְמְחַק, בַּר בְּתוֹקְפָא דִּתְיוּבְתָּא סַגְיָא. כְּד״א כִּי אִם תְּכַבְּסִי בַּנֶּתֶר וְתַרְבִּי לָךְ בּוֹרִית נִכְתָּם עֲוֹנֵךְ לְפָנָי.

313. תָּא חֲזֵי, כֵּיוָן דְּחָב ב״נ קַמֵּי קֻדְשָׁא בְּרִיךְ הוּא זִמְנָא חָדָא, עָבִיד רְשִׁימוּ. וְכַד חָב בֵּיהּ זִמְנָא תִּנְיָינָא, אִתְּתַקַּף הַהוּא רְשִׁימוּ יַתִּיר. חָב בֵּיהּ זִמְנָא תְּלִיתָאָה, אִתְּפַשַּׁט הַהוּא כִּתְמָא, מִסִּטְרָא דָא לְסִטְרָא דָא, כְּדֵין כְּתִיב, נִכְתָּם עֲוֹנֵךְ לְפָנָי.

314. תָּא חֲזֵי, דָּוִד מַלְכָּא, כֵּיוָן דְּחָב קַמֵּי קֻדְשָׁא בְּרִיךְ הוּא, עַל עִסְקָא דְּבַת שֶׁבַע, חָשִׁיב, דְּהַהוּא חוֹבָא, אִתְרְשִׁים עֲלֵיהּ לְעָלְמִין. מַה כְּתִיב, גַּם ה׳ הֶעֱבִיר חַטָּאתְךָ לֹא תָמוּת. אַעֲבַר הַהוּא רְשִׁימוּ מִקַּמֵּיהּ.

315. אָמַרלוֹרַבִּי אַבָּא, וְהָא תְּנִינָן דְּבַת שֶׁבַע, דִּילֵיהּ דְּדָוִד מַלְכָּא הֲוַת מִן יוֹמָא דְּאִתְבְּרֵי עָלְמָא, אַמַּאי, יְהַבָּהּ קֻדְשָׁא בְּרִיךְ הוּא לְאוּרִיָּה הַחִתִּי, מִן קַדְמַת דְּנָא.

316. אָמַרלוֹ, הָכֵי אוֹרְחוֹי דְּקֻדְשָׁא בְּרִיךְ הוּא, אַף עַל פִּי דְּאִתְּתָא אַזְמִינָא לֵיהּ לְבַר נָשׁ, לְמֶהֱוֵי דִּילֵיהּ, אַקְדִּים אַחֲרָא וּנְסִיב לָהּ, עַד דְּמָטָא זִמְנֵיהּ דְּהַאי. כֵּיוָן דְּמָטָא זִמְנֵיהּ, אִתְדַּחְיָיא הַאי דְּנָסִיב לָהּ, מִקַּמֵּי הַאי אָחֲרָא, דְּאָתֵי לְבָתַר, וְאִסְתַּלַּק מֵעָלְמָא. וְקָשֵׁי קַמֵּיהּ קֻדְשָׁא בְּרִיךְ הוּא לְאַעֲבָרָא לֵיהּ מֵעָלְמָא, עַד לָא מָטֵי זִמְנֵיהּ, מִקַּמֵּי הַאי אָחֲרָא.

317. וְרָזָא דְּבַת שֶׁבַע, דְּאִתְיְיהִיבַת לְאוּרִיָּה הַחִתִּי בְּקַדְמֵיתָא, פּוֹק וְדוֹק, אַמַּאי אִתְיְיהִיבַת אַרְעָא קַדִּישָׁא לִכְנַעַן, עַד לָא יֵיתוּן יִשְׂרָאֵל. וְתִשְׁכַּח מִלָּה דָא. וְכֹלָּא רָזָא חָדָא אִיהוּ, וּמִלָּה חָדָא.

318. תָּא חֲזֵי, דָּוִד, אַף עַל גַּבְדְּאוֹדֵי עַל חוֹבֵיהּ, וְתָב בִּתְיוּבְתָּא, לָא אַעֲדֵי לִבֵּיהּ וּרְעוּתֵיהּ מֵאִינּוּן חוֹבִין דְּחָב, וּמַהַהוּא חוֹבָא דְּבַת שֶׁבַע, בְּגִין דְּדָחִיל עֲלַיְיהוּ תָּדִיר, דִּילְמָא גָּרִים חַד מִנַּיְיהוּ, וּיְקַטְרֵג עֲלֵיהּ בְּשַׁעֲתָא דְּסַכָּנָה. וּבְגִין כָּךְ, לָא אַנְשֵׁי לוֹן, מִינֵיהּ וּמֵרְעוּתֵיהּ.

312. He opened the discussion by quoting: "For I know my transgressions, and my sin is ever before me always" (Tehilim 51:5). People should be staunchly on guard against sinning before the Holy One, blessed be He, because after a person has sinned, his sin is recorded in the upper world and may only be blotted out through the power of great repentance. This is as it is written: "For though you wash yourself with nitre, and take yourself much soap, yet your iniquity has become a stain before me" (Yirmeyah 2:22).

313. Come and behold: The first time a person sins before the Holy One, blessed be He, he leaves a stain. If he sins a second time, the stain is darkened. If he sins a third time, the stain spreads to all sides. This is suggested by the words: "your iniquity has become a stain before me" (Yirmeyah 2:22).

314. Come and behold: When King David sinned with Bat-Sheva before the Holy One, blessed be He, King David thought that the stain of this sin would last forever. But what is written? "Hashem also has put away your sin, you shall not die" (II Shmuel 12:13), MEANING that the stain was blotted out.

315. Rabbi Aba then asked him: If Bat-Sheva belonged to King David from the day the world was created, why did the Holy One, blessed be He, give her first to Uriyah the Chitite?

316. Rabbi Shimon told him that these are the ways of the Holy One, blessed be He. Although a woman may be destined to become a certain man's wife, another man may marry her first. But as soon as the time has come for the destined man to marry her, the latter is removed from this world, because of the other that comes after him. And it is very hard and painful for the Holy One, blessed be He, to remove that person from the world before his time has come.

317. The secret of why Bat-Sheva was given first to Uriyah the Chitite lies in the answer to the question of why the Holy Land was given first to Cnaan, before the nation of Yisrael existed. From this, you shall understand WHY BAT-SHEVA WAS GIVEN FIRST TO URIYAH. Both questions are connected to one secret and one matter.

318. Come and behold: Even though David confessed his sins and repented, he was not able to completely forget and extirpate them from his heart, especially the sin related to Bat-Sheva. Because he always feared that one of his sins might reappear and persecute him in time of danger, he never forgot them or blotted them out of his memory. HE SAID, "FOR I KNOW MY TRANSGRESSION, AND MY SIN IS BEFORE ME ALWAYS."

319. דְּבָר אֲחֵר, כִּי פְּשָׁעַי אֲנִי אֵדָע. כֻּלְּהוֹ דַּרְגִּין, דְּתַלְיָין בְּהוֹ חוֹבֵי בְּנֵי נָשָׁא, אֲנִי אֵדָע. וְחַטָּאתִי נֶגְדִּי תָמִיד. דָּא פְּגִימוּ דְּסִיהֲרָא, דְּלָא נָפְקָא מִסְּאוֹבְתָּא, עַד דְּאָתָא שְׁלֹמֹה, וְאִתְנְהִירַת בְּאַשְׁלָמוּתָא. וּכְדֵין אִתְבַּסֵּם עָלְמָא, וְיִתִּיבוּ יִשְׂרָאֵל לְרָחֲצָן. דִּכְתִיב וַיֵּשֶׁב יְהוּדָה וְיִשְׂרָאֵל לָבֶטַח אִישׁ תַּחַת גַּפְנוֹ וְתַחַת תְּאֵנָתוֹ. וְעִם כָּל דָּא, וְחַטָּאתִי נֶגְדִּי תָמִיד. וְלָא אִתְפְּסַק מֵעָלְמָא. עַד דְּיֵיתֵי מַלְכָּא מְשִׁיחָא, לְזִמְנָא דְּאָתֵי. כְּמָה דְּאִתְּמַר וְאֶת רוּחַ הַטּוּמְאָה אַעֲבִיר מִן הָאָרֶץ.

319. Another interpretation of the verse, "For I know my transgression" is, 'I am familiar with all the levels connected to the sins of humankind.' IN OTHER WORDS, HE HAD ALREADY CORRECTED THEM. On the other hand, "my sin is before me always" refers to the defect of the moon, WHICH HE DID NOT CORRECT. The moon's defect was not corrected until Solomon appeared. AT THAT POINT, IT SHONE FLAWLESS AND FULL. Then, the world was joyful (lit. 'perfumed') and Yisrael dwelled in security. As it is written: "And Yehuda and Yisrael dwelled safely, every man under his vine and under his fig tree" (I Melachim 5:5). "My sin is before me always" SIGNIFIES THAT EVEN IN THE DAYS OF KING SOLOMON, THE MOON'S DEFECT WAS NOT COMPLETELY CORRECTED. FOR THE HOLY TEMPLE WAS DESTROYED TWICE, AND THE MOON, WHICH IS THE FEMALE PRINCIPLE, RETURNED TO ITS UNCORRECTED STATE. THIS DEFECT shall not be removed from the world until the King Mashiach appears, as is described in the verse: "And the spirit of uncleanliness I will cause to pass out from the earth" (Zecharyah 13:2).

40. "He was a mighty hunter"
According to the Zohar, Nimrod used the clothes of Adam to gain strength. Clothes is a code word that alludes to the physicality that conceals the Light, as garments conceal the body. Nimrod, we are told, connected only to the material world, without any regard or consideration for the spiritual essence of reality. This is considered to be a form of idol worshipping. It is falling under the delusion and control of the physical world.
A deeper awareness for the spiritual essence of life is awakened within us by these passages, so that we are not controlled by illusion.

320. הוּא הָיָה גִּבּוֹר צַיִד לִפְנֵי ה׳ עַל כֵּן יֵאָמַר כְּנִמְרוֹד גִּבּוֹר צַיִד לִפְנֵי ה׳. תָּא חֲזֵי, הוּא הֲוָה גְּבַר תַּקִּיף. לְבוּשׁוֹי דְּאָדָם הָרִאשׁוֹן הֲוָה לָבֵישׁ. וַהֲוָה יָדַע לְמֵיצַד צֵידָה דִּבְרִיּוּתָא בְּהוֹ.

320. "He was a mighty hunter before Hashem; therefore, it is said, 'even as Nimrod the mighty hunter before Hashem'" (Beresheet 10:9). Come and behold: Nimrod was a brave man, who wore the garments of Adam and knew how to hunt. ALL LIVING BEINGS SURRENDERED TO HIM BECAUSE OF THOSE GARMENTS, THOSE "COATS OF SKIN," AS THE VERSE READS: "TO ADAM ALSO AND TO HIS WIFE DID HASHEM ELOHIM MAKE COATS OF SKIN, AND CLOTHED THEM" (Beresheet 3:21).

321. אָמַר רַבִּי אֶלְעָזָר, נִמְרוֹד הֲוָה מְפַתֵּי לִבְרִיּוּתָא, לְמֵיהַךְ בָּתַר פּוּלְחָן דַּע"ז. וַהֲוָה שַׁלִּיט בְּאִינּוּן לְבוּשִׁין, וְנָצַח בְּנֵי עָלְמָא. וַהֲוָה אָמַר דְּאִיהוּ שַׁלִּיטָא בְּעָלְמָא, וּפָלְחִין לֵיהּ בְּנֵי נָשָׁא. וְאַמַּאי אִקְרֵי שְׁמֵיהּ נִמְרוֹד. דְּמָרַד בְּמַלְכָּא עִלָּאָה. דִּלְעֵילָא. דְּמָרַד בְּעִלָּאֵי, וּמָרַד בְּתַתָּאֵי.

321. Rabbi Elazar said that Nimrod used to entice people into idol worshipping. He used the power of those garments to rule all other human beings. He proclaimed himself Elohim, the Ruler of the World, so all other human beings had to serve him. But why was he called Nimrod? Because he rebelled (Heb. marad) against the High King of above, against the power of THE SUPERNAL HOLY ONE, and also against the lower forces, THE HUMAN BEINGS OF THIS WORLD.

322. בְּאִינּוּן לְבוּשִׁין, שַׁלִּיט עַל כָּל בְּנֵי עָלְמָא, וּמְלַךְ בְּהוֹ. וּמָרַד בְּמָארֵיהּ. וַאֲמַר, דְּאִיהוּ שַׁלִּיטָא דְּעָלְמָא, וַהֲוָה מְפַתֵּי לִבְרִיּוּתָא אֲבַתְרֵיהּ, עַד דְּמָשַׁךְ בְּנֵי נָשָׁא, לְמֵיפַק מִבָּתַר פּוּלְחָנָא דְּמָארֵי עָלְמָא. אָמַר רַבִּי שִׁמְעוֹן בְּאִילֵּין לְבוּשִׁין, יָדְעֵי בְּהוֹ חַבְרַיָּיא רָזָא עִלָּאָה.

322. By the power of these garments, he was able to rule over all Mankind. He rebelled against THEM AND his Master by saying that he was the ruler of the world, THAT IS, HE DECLARED HIMSELF ELOHIM. He seduced people into following him, leaving the service of the Almighty, and serving him instead. Rabbi Shimon said that our friends knew a great secret about these garments.

41. "And the house in its being built"
If we make a complete connection to the Light of God, we need only begin a new endeavor and the Light finishes the work on our behalf. This unusual concept is further understood through the example of planting a seed. Once the seed is planted, the forces of nature take over, eventually giving birth to a full grown tree. When our connections to the Light are secure and complete, we can plant seeds of positive energy in all areas of our lives. We gain this ability through the metaphysical powers that are emitted through the medium of the letters.

323. מַתְנִיתִין. וַיְהִי כָל הָאָרֶץ שָׂפָה אַחַת וּדְבָרִים אֲחָדִים. ר׳ שִׁמְעוֹן פָּתַח, וְהַבַּיִת בְּהִבָּנוֹתוֹ אֶבֶן שְׁלֵמָה מַסַּע נִבְנָה וּמַקָּבוֹת וְהַגַּרְזֶן כָּל כְּלִי בַרְזֶל לֹא נִשְׁמַע בַּבַּיִת בְּהִבָּנוֹתוֹ. וְהַבַּיִת בְּהִבָּנוֹתוֹ. וְכִי לָא הֲוָה בְּנֵי לֵיהּ שְׁלֹמֹה, וְכֻלְּהוֹ אוּמָנִין, דַּהֲווֹ תַּמָּן, מַהוּ בְּהִבָּנוֹתוֹ.

323. "And the whole earth was of one language and of one speech" (Beresheet 11:1). Rabbi Shimon began by quoting: "And the house in its being built, was built of stone made ready before it was brought there: so that there was neither hammer nor ax nor any tool of iron heard in the house in its being built" (I Melachim 6:7). HE ASKED IF THE WORDS, "And the house in its being built," MEAN THAT THE HOUSE BUILT ITSELF. Could it be that Solomon and all his artisans did not build it? Why does it read, "in its being built?"

324. אֶלָּא, כָּךְ הוּא, כְּמָה דִּכְתִיב, מִקְשָׁה תֵּעָשֶׂה הַמְּנוֹרָה. אִם הִיא מִקְשָׁה, מַהוּ תֵּעָשֶׂה. אֶלָּא, וַדַּאי כֹּלָּא בְּאָת וְנִיסָּא אִתְעֲבִיד אִיהוּ מִגַּרְמֵיהּ. כֵּיוָן דְּשָׁרָאן לְמֶעְבַּד עֲבִידְתָּא אוֹלִיף לְאוּמָנִין לְמֶעְבַּד בָּהּ, מַה דְּלָא הֲווֹ יָדְעִין מִקַּדְמַת דְּנָא.

324. We read: "And you shall make a candelabra. In one piece of pure gold shall the candelabra be made" (Shemot 25:31). Now a candelabra is to be made of beaten work, MEANING IF THE ARTISANS ARE TO BEAT THE BAR OF METAL WITH A SLEDGEHAMMER, why does the verse continue, "shall the candelabra be made?" THAT IS TO SAY, SHALL IT BE MADE BY ITSELF! But, of course, IN THE HOLY TEMPLE everything happened, and all objects made themselves, by miracles and signs. As soon as the artisans began to work, the art crafted itself, showing them how to work in ways they had not known before THEY STARTED.

325. מ״ט, בְּגִין דִּבְרִכְתָּא דְּקֻדְשָׁא בְּרִיךְ הוּא, שְׁרָא עַל יְדַיְיהוּ, וְע״ד כְּתִיב, בְּהִבָּנוֹתוֹ, אִיהִי אִתְבְּנֵי מִגַּרְמֵיהּ, דְּהוּא אוֹלְפָא אוּלְפָּן לְאוּמָנִין, הֵיאַךְ שָׁרָאן לְמֶעְבַּד, וְלָא אִסְתַּלַּק מֵעֵינַיְיהוּ רְשִׁימוּ דְּהַהוּא עֲבִידְתָּא מִמָּשׁ, וּמִסְתַּכְּלָאן בֵּיהּ וְעָבְדֵי, עַד דְּאִתְבְּנֵי כָּל בֵּיתָא.

325. Why was that so? Because the blessings of the Holy One, blessed be He, were upon their hands. Therefore, it says, "in its being built," to indicate that it was built by itself. The building taught the artisans how to start their work by guiding their hands with signs. The artisans did not turn their eyes away from the vision of the form until the house was completely built.

326. אֶבֶן שְׁלֵמָה מַסַּע נִבְנָה. שְׁלֵמָה כְּתִיב, חָסֵר יוד, אֶבֶן שְׁלֵמָה וַדַּאי. מַסַּע: דְּאִתְנְטִיל וְאַתְיָא וְשָׁרְיָא עֲלַיְיהוּ, וְאִתְעֲבִיד עֲבִידְתָּא. מַסַּע: דְּאַנְטִיל יָדָן לְמֶעְבַּד, דְּלָא מִדַּעְתַּיְיהוּ. כְּתִיב הָכָא מַסַּע. וּכְתִיב הָתָם וּלְמַסַּע אֶת הַמַּחֲנוֹת.

326. The words "ready-made (Heb. Shlema; lit. 'whole') stone before it was brought there (Heb., masa; lit. 'travel');" shlema is spelled without a Yud. As a result, it can be also pronounced Solomon, and not just Shlema. THAT MEANS THAT THE FEMALE PRINCIPLE, CALLED THE STONE OF THE KING OF PEACE (HEB. SHALOM). SOLOMON LITERALLY MEANS 'HIS PEACE.' Now the word masa indicates that A WHOLE STONE, THE FEMALE PRINCIPLE, TRAVELED FROM ABOVE AND came to dwell upon them and accomplish the work. ANOTHER INTERPRETATION IS THAT THE STONE made the hands "travel" or work involuntarily. For here, it is written: masa, just as it appears in the verse, "and for the journeying (masa) of the camps" (Bemidbar 10:2), BECAUSE THE WORD IN THE LATTER VERSE REFERS TO AN ACTION, WE MAY CONCLUDE THAT IN THE FIRST ONE IT ALSO DESCRIBES AN ACTION.

327. וּמַקָּבוֹת וְהַגַּרְזֶן כָּל כְּלִי בַרְזֶל לֹא נִשְׁמַע. בְּגִין, דְּשָׁמִיר בָּזַע כֹּלָּא, וְלָא אִשְׁתְּמַע מִלָּה, דְּלָא אִצְטְרִיכוּ לִשְׁאָר מָאנִין לְמֶעְבַּד. וְכֹלָּא בְּאָת וְנִיסָּא הֲוָה.

327. "There was neither hammer nor ax nor any tool of iron heard in the house," because a CERTAIN WORM CALLED shamir (LIT. 'EMERY') split everything noiselessly, and thus, they did not require other tools. Everything occurred by a miracle.

328. אֲמַר רַבִּי שִׁמְעוֹן, כַּמָּה חֲבִיבִין אִינּוּן מִלֵּי דְאוֹרַיְיתָא. זַכָּאָה חוּלָקֵיהּ, מַאן דְּאִתְעַסַּק בְּהוּ, וְיָדַע לְמֵיהַךְ בְּאֹרַח קְשׁוֹט. וְהַבַּיִת בְּהִבָּנוֹתוֹ. כַּד סָלְקָא בִּרְעוּתָא דְּקֻדְשָׁא בְּרִיךְ הוּא, לְמֶעְבַּד יְקָרָא לִיקָרֵיהּ, סָלְקָא מִגּוֹ מַחֲשָׁבָה רְעוּתָא, לְאִתְפַּשְׁטָא, וְאִתְפַּשְׁטַת מֵאַתַר דְּאִיהִי מַחֲשָׁבָה סְתִימָא, דְּלָא אִתְיְדַע.

328. How pleasant it is to hear the words of the Torah; how good is the lot of he who delves in them and knows how to walk the Path of Truth, said Rabbi Shimon. So, "the house in its being built" MEANS THAT the desire of the Holy One, blessed be He, to be glorified arose from within the Thought and spread forth. IN OTHER WORDS, BINAH, WHICH IS CALLED 'DESIRE,' CAME FROM THE HEAD OF ARICH ANPIN, WHICH IS CALLED 'THE THOUGHT,' and spread forth from the place that is called 'the Concealed Thought.' THAT IS, IT SPREAD FORTH FROM THE 'CONCEALED CHOCHMAH' OF ARICH ANPIN, which is a mystery. BECAUSE THE CHOCHMAH OF ARICH ANPIN IS CONCEALED AND UNREVEALED TO THE LEVELS OF ATZILUT UNTIL EVERYTHING IS CORRECTED. THIS BINAH THAT CAME FROM THE HEAD OF ARICH ANPIN IS USED FOR THE PURPOSE OF BRINGING FORTH CHOCHMAH, AND NOT THE CONCEALED CHOCHMAH, OF ARICH ANPIN.

329. עַד דְּאִתְפַּשְׁטַת וְשַׁרְיָיא לְבֵי גְרוֹן, אֲתַר דְּאִיהוּ נְבִיעַ תְּדִיר, בְּרָזָא דְּאִיהוּ רוּחַ חַיִּים. וּכְדֵין כַּד אִתְפַּשְׁטַת הַהִיא מַחֲשָׁבָה, וְשָׁרְיָא בַּאֲתַר דָּא, אִקְרֵי הַהִיא מַחֲשָׁבָה, אֱלֹקִים חַיִּים. דִּכְתִיב הוּא אֱלֹקִים חַיִּים.

329. BINAH spread forth until it lodged inside the 'throat' OF ARICH ANPIN, from where it constantly flows by the secret of the 'Spirit of Life.' Afterward, when the Thought, CHOCHMAH OF ARICH ANPIN, had expanded and settled in that place, BINAH RETURNED AND RECEIVED THE UPPER THREE SFIROT FROM CHOCHMAH OF ARICH ANPIN AND ONCE AGAIN BECAME THE REPRESENTATION OF THOUGHT. Thus, the Thought is called the 'Living Elohim', as is written: "he is the living Elohim" (Yirmeyah 10:10).

330. עוֹד בָּעָא, לְאִתְפַּשְׁטָא וּלְאִתְגַּלְיָא, מִתַּמָּן נָפְקוּ, אֶשָּׁא וְרוּחָא וּמַיָּא, כְּלִילָן כַּחֲדָא, וּנְפַק יַעֲקֹב, גְּבַר שְׁלִים, וְאִיהוּ קוֹל חַד דְּנָפִיק וְאִשְׁתְּמַע. מֵהָכָא, מַחֲשָׁבָה דַּהֲוָה סְתִימָא בַּחֲשַׁאי, אִשְׁתְּמַע לְאִתְגַּלְיָא.

330. THE EMANATOR wanted to continue expanding and revealing Himself, so He caused THE SECRET OF THE THREE COLUMNS, fire, wind, and water, to come forth. Thus, Ya'akov, the perfect man, WHO IS ZEIR ANPIN, came forth. And his was the one voice that came through and was heard. From this, we learn that the Thought that was secretly hidden--BINAH--was revealed and made audible BY YA'AKOV, WHO IS ZEIR ANPIN.

331. עוֹד, אִתְפַּשְׁטַת הַאי מַחֲשָׁבָה, לְאִתְגַּלְיָא. וּבָטַשׁ הַאי קוֹל וְאַקִּישׁ בְּשִׂפְוָון, וּכְדֵין נַפְקָא דִּבּוּר, דְּאַשְׁלִים כֹּלָּא, וְגָלֵי כֹּלָּא. אִשְׁתְּמַע דְּכֹלָּא אִיהוּ הַהִיא מַחֲשָׁבָה סְתִימָא דַּהֲוַת לְגוֹ, וְכֹלָּא חַד.

331. This thought kept expanding so that it could be revealed, and this voice struck upon the lips and speech came out, completing and revealing everything. We learn from this that everything is the thought that was concealed internally, and therefore all are one.

332. כֵּיוָן דְּמָטָא אִתְפַּשְׁטוּתָא דָא, וְאִתְעֲבִיד דִּבּוּר בִּתְקִיפָא דְּהַהוּא קָלָא, כְּדֵין, וְהַבַּיִת בְּהִבָּנוֹתוֹ. כַּאֲשֶׁר נִבְנָה לֹא כְּתִיב, אֶלָּא בְּהִבָּנוֹתוֹ, בְּכָל זִמְנָא וְזִמְנָא. אֶבֶן שְׁלֵמָה, כְּמָה דְּאִתְּמַר. וּכְתִיב בָּעֲטָרָה שֶׁעִטְּרָה לוֹ אִמּוֹ.

332. Speech was an extension OF BINAH, MEANING THAT BINAH WAS DRAWN TO THE FEMALE PRINCIPLE by the power of the voice. THE VOICE IS ZEIR ANPIN, WHO RECEIVES FROM BINAH AND PASSES ON TO THE FEMALE PRINCIPLE. The words, "And the house in its being built," REFER TO THE FACT THAT IT BUILT ITSELF BY SIGNS AND MIRACLES. The verse reads, "in its being built" and not "when it was built." IF THE PHRASE WAS MEANT TO INDICATE THAT THE HOUSE BUILT ITSELF, IT WOULD HAVE READ, 'AND THE HOUSE WHEN IT WAS BUILT,' WHY DOES IT READ, "IN ITS BEING BUILT?" AND HE EXPLAINED THAT THIS IS TO TEACH US THAT it is so at all times. "Ready-made stone" is the "stone of Solomon." It is also written: "with the diadem with which his mother crowned him" (Shir Hashirim 3:11), REFERRING TO BINAH, WHICH IS CALLED IMA (MOTHER). THUS, WHEN THE FEMALE PRINCIPLE RECEIVES THESE DIADEMS, SHE IS CALLED THE "STONE OF SOLOMON."

333. מַסָּע: דְּנַפְקָא מִלְּגוֹ, וְשַׁרְיָא וְנָטִיל לְבַר, נַפְקָא מִלְּעֵילָא, וְשַׁרְיָא וְנָטִיל לְתַתָּא. וּמַקָּבוֹת וְהַגַּרְזֶן כָּל כְּלֵי בַרְזֶל: אִלֵּין שְׁאָר דַּרְגִּין תַּתָּאִין, דְּכֻלְּהוֹ תַּלְיָין בֵּיהּ, וְלָא אִשְׁתְּמָעוּ, וְלָא אִתְקַבְּלָן לְגוֹ, כַּד אִיהִי סַלְקָא לְאִתְאַחֲדָא לְעֵילָא, וּלְיָנְקָא מִתַּמָּן. וְדָא הוּא בְּהִבָּנוֹתוֹ.

333. "It was brought there," INDICATES THAT THE ILLUMINATION OF THE MOCHIN as it emerged from the internal aspect OF BINAH. THAT IS, ALL THE WORK WAS COMPLETED and came FROM BINAH. It then remained outside IN ZEIR ANPIN, emerging from the upper level-BINAH-and traveling down to THE FEMALE PRINCIPLE. The "hammers and ax and all other tools of iron" are the lower levels that depend on THE FEMALE PRINCIPLE. They were neither heard nor received by the internal aspect WHEN THE FEMALE PRINCIPLE ascended to unite with the it, ENCLOTHE ABA AND IMA, and suck from there. BECAUSE THEY USED THE SHAMIR INSTEAD OF OTHER TOOLS, THEY WERE NOT HEARD. This is why the verse uses the phrase "in its being built" TO INDICATE THAT IT WAS BUILT WITHOUT ANY OF THE HANDIWORK OF THE LOWER BEINGS.

334. וּכְדֵין כַּד אִיהִי יָנְקָא, כֻּלְּהוֹ קַיְּימֵי בְּחֶדְוָותָא, וְיָנְקִין וְאִתְמַלְיָין בִּרְכָאן. וּכְדֵין, קַיְּימִין עָלְמִין כֻּלְּהוֹ, בְּרָזָא חָדָא, בְּיִחוּדָא חַד, וְלָא הֲוֵי בֵּהוֹ בְּכֻלְּהוֹ עָלְמִין פְּרוּדָא. לְבָתַר דְּנָטְלֵי חוּלַקְהוֹן כָּל חַד וְחַד, כֻּלְּהוֹ מִתְפַּשְׁטָן וּמִתְפָּרְשָׁן לְסִטְרַיְיהוּ, לְמָה דְּאִתְּמַנָּן.

334. When THE FEMALE PRINCIPLE nourishes itself FROM ABA AND IMA, all the worlds are happy, they nourish themselves FROM THE FEMALE PRINCIPLE, and are filled with blessings. They are united by one secret, one unity, and there is no separation in the worlds. After all THE WORLDS, each and every one, have taken their share FROM THE FEMALE PRINCIPLE, they expand and return to the purposes for which they were created.

42. "A city and a tower"
Kabbalah differs from other spiritual teachings in that we are not called upon to separate ourselves from the physical world of chaos. Instead, we embrace chaos to eradicate our negative traits and to nurture transformation. Throughout history, this has been a difficult endeavor. The peoples of the past, such as the Tower of Babel generation, chose the easy path to spiritual Light, with dire consequences. We must be careful not to fall into that same trap.
In the biblical story, a group of evil people seek to build a tower that will reach Heaven. They intend to challenge God and seek world domination.

The Zohar quotes the verse from the Torah: And they said, come, let us build us a city and a tower, whose top may reach to heaven: and let us make ourselves a name.
The Zohar reveals that the terms City and Tower allude to the highest levels of the dark spiritual forces. The word name refers to the Names of God, or the power of the Hebrew letters. It is the letters that will allow the evil ones to access negative spiritual forces. God then confuses their language, creating seventy other tongues so that the power of the Hebrew letters can never be used for destructive purposes.
This section helps us to remain true to our spiritual path, and stops us from falling to the temptations of paths that always appear easier.

335. Come and behold: Observe WHAT HAS BEEN WRITTEN: "And the whole world was of one language and one speech" (Beresheet 11:1). What is written next? "And it came to pass, as they journeyed from the east (also, 'yore')" (Beresheet 11:1). FOR THEY TRAVELED AWAY from the One who is 'before' all. IN OTHER WORDS, THEY DREW DOWN THE ILLUMINATION OF THE LEFT, WHICH THE ONE WHO IS BEFORE ALL HAD FORBIDDEN THEM TO DO. THEREFORE, THE PASSAGE CONTINUES, "they found a plain in the land of Shinar" from where JUDGMENTS spread out in all directions. This is the beginning of Malchut's separation from THE HOLINESS. IT IS DESCRIBED BY THE PHRASE, "YOU ARE THIS HEAD OF GOLD" (DANIEL 2:38), BECAUSE "ELOHIM HAS MADE THE ONE AS WELL AS THE OTHER" (KOHELET 7:14). IN THE KLIPOT, THERE ARE ALSO FOUR ASPECTS: CHOCHMAH, BINAH TIFERET, AND MALCHUT. AND THE KLIPAH OF BABYLON IS CHOCHMAH OF THE KLIPAH. HENCE, IT IS THE HEAD OF ALL OF THE KLIPOT.

335. תָּא חֲזֵי, וַיְהִי כָל הָאָרֶץ שָׂפָה אַחַת וגו׳. לְבָתַר מַה כְּתִיב, וַיְהִי בְּנָסְעָם מִקֶּדֶם. מֵהַהוּא קַדְמָאָה דְּעָלְמָא. וַיִּמְצְאוּ בִקְעָה בְּאֶרֶץ שִׁנְעָר. דְּהָא מִתַּמָּן, מִתְפָּרְשָׁן לְכָל אינוּן סִטְרִין, וְאִיהוּ רֵישׁ מַלְכוּ לְאִתְבַּדְרָא.

336. You might ask: Since it has already been written: "And a river went out of Eden to water the garden, and from hence it was parted" (Beresheet 2:10), how CAN WE SAY THAT THE PLAIN (LIT. 'PARTITION') IN THE LAND OF SHINAR WAS THE BEGINNING OF THE SEPARATION? AND HE REPLIED: It is certain THAT THE SEPARATION STARTS AFTER OR BEYOND MALCHUT OF ATZILUT, WHICH IS THE SECRET OF THE GARDEN. When they journeyed from THE GARDEN, THEY FOUND THE PLAIN IN THE LAND OF SHINAR, and the separation was complete. If they gathered IN THE GARDEN to suck, BUT DO NOT DRAW THE ILLUMINATION OF THE LEFT, then there was no separation. THAT IS WHY THE VERSE STATES THAT FROM THE GARDEN "IT WAS PARTED." Only when they journeyed away FROM THE GARDEN did the separation occur, as it is written: "as they journeyed from the east," OR FROM THE GARDEN, they "found a plain," as previously explained. HAD THEY NOT LEFT THE GARDEN, THEY WOULD NOT HAVE FOUND A PLAIN IN THE LAND OF SHINAR AND THEY WOULD NOT HAVE BEEN SEPARATED FROM HOLINESS. THIS IS WHY THE PLAIN IN THE LAND OF SHINAR IS CONSIDERED TO BE THE BEGINNING OF THE SEPARATION.

336. וְאִי תֵּימָא, הָא כְּתִיב וְנָהָר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגָּן וּמִשָּׁם יִפָּרֵד. וַדַּאי הָכֵי הוּא, דְּכֵיוָן דְּנָטְלֵי מִתַּמָּן, הֲוֵי פְּרוּדָא, וְכַד אינוּן כְּנִישִׁין תַּמָּן לְיַנְקָאָה לָא הֲוֵי פְּרוּדָא. וְכַד נָטְלִין הֲוֵי פְּרוּדָא, דִּכְתִיב וַיְהִי בְּנָסְעָם מִקֶּדֶם, וַיִּמְצְאוּ בִקְעָה. כְּמָה דְּאִתְּמַר.

337. "And the whole world was of one language and one speech," because it had one basic and essential foundation, MERCY. All peoples had faith in the Holy One AND WOULD NOT SIN BEFORE HIM. But what does it say? It says, "And it came to pass, as they journeyed from the east" --MEANING THAT THEY "DRIFTED AWAY" from the First and Foremost of the world and from the universal faith, and "they found a plain." They did indeed find something, something that would cause them to leave the supernal faith, AS SHALL BE EXPLAINED.

337. וַיְהִי כָל הָאָרֶץ שָׂפָה אֶחָת וּדְבָרִים אֲחָדִים. דְּהָא כְּדֵין עָלְמָא, בִּיסוֹדָא וְעִקָּרָא וְשָׁרְשָׁא חָדָא, וּמְהֵימְנוּתָא חָדָא, בֵּיהּ בְּקֻדְשָׁא בְּרִיךְ הוּא. מַה כְּתִיב, וַיְהִי בְּנָסְעָם מִקֶּדֶם. מִקַּדְמָאָה עִקָּרָא דְּעָלְמָא, מְהֵימְנוּתָא דְּכֻלָּא. וַיִּמְצְאוּ בִקְעָה. מְצִיאָה אַשְׁכָּחוּ, וְנָפְקוּ בָהּ מִתְּחוֹת מְהֵימְנוּתָא עִלָּאָה.

338. Come and behold: What is said of Nimrod? It is said: "And the beginning of his Kingdom was Bavel (Babylon)" (Beresheet 10:10). For he drew POWER from Bavel (Babylon) that helped him to cling on to the dominion of the Other SIDE. IT ALSO READS, "they found a plain in the land of Shinar," MEANING they filled their hearts WITH DESIRE derived from Shinar, to leave the upper dominion and join a different power. For THE LAND OF SHINAR, WHICH IS BAVEL, IS THE HEAD AND ROOT OF SEVERENCE FROM THE HOLY ONE, BLESSED BE HE.

338. תָּא חֲזֵי, נִמְרוֹד מַה כְּתִיב בֵּיהּ, וַתְּהִי רֵאשִׁית מַמְלַכְתּוֹ בָּבֶל. דְּהָא מִתַּמָּן נָטַל לְאִתְאַחֲדָא בִּרְשׁוּ אָחֳרָא. וְהָכָא, וַיִּמְצְאוּ בִקְעָה בְּאֶרֶץ שִׁנְעָר. מִתַּמָּן נָטְלוּ בְּלִבַּיְיהוּ, לַאֲפָקָא מֵרְשׁוּתָא עִלָּאָה, לִרְשׁוּ אָחֳרָא.

339. "And they said, come, let us build us a city and a tower, whose top may reach to heaven; and let us make ourselves a name." Rabbi Chiya quoted the verse: "And the wicked are like the driven sea" (Yeshayah 75:20). HE ASKED: Is there a "driven sea?" AND HE REPLIED: Yes, indeed, because when the sea leaves the bed, in which it belongs and starts to sway uncontrollably, ATTEMPTING TO OVERCOME THE BOUNDARIES OF THE SAND THAT HOLDS IT IN PLACE AND POUR OVER THE LAND, it is driven from its place. It is like a drunkard who cannot sit steadily in his place and sways up and down. Why is that? Because "it cannot rest and its waters cast up mire and dirt" (Yeshayah 75:20), from its floor up to its shore.

339. וַיֹּאמְרוּ הָבָה נִבְנֶה לָנוּ עִיר וּמִגְדָּל וְרֹאשׁוֹ בַּשָּׁמַיִם וְנַעֲשֶׂה לָנוּ שֵׁם. ר׳ חִיָּיא פְּתַח, וְהָרְשָׁעִים כַּיָּם נִגְרָשׁ וגו׳. וְכִי אִית יָם נִגְרָשׁ. אִין. דְּכַד יַמָּא נַפְקָא מִתְּקוּנֵיהּ, וְאָזֵיל בְּלָא חַבְּלָא, כְּדֵי נִגְרַשׁ וְאִתְתְּרַךְ מֵאַתְרֵיהּ, כְּמַאן דְּרָוֵי חַמְרָא, וְלָא יָתֵיב עַל בּוּרְיֵיהּ, וְסָלְקָא וְנָחֲתָא. מ״ט בְּגִין, כִּי הַשְּׁקֵט לֹא יוּכָל וְיִגְרְשׁוּ מֵימָיו רֶפֶשׁ וְטִיט. דְּמַפְקוּ מֵימוֹי, כָּל הַהוּא טִינָא דְיַמָּא, וְכָל טִנּוּפָא לְשִׁפְוָותֵיהּ.

340. Similarly, the wicked GENERATION OF THE TOWER OF BAVEL CALLED DOR HAPELAGA (LIT. 'THE GENERATION OF SEPARATION'), who left the right and proper way, AND THE FIRST AND FOREMOST OF THE WORLD, and were as directionless and purposeless as drunken men. THEY ATTACHED THEMSELVES TO BINAH OF THE KLIPAH, straying from the straight path and taking a crooked one. THE CROOKED PATH WAS THE PLAIN OF THE LAND OF SHINAR AND THE FLAW THAT THEY FOUND THERE. Why did this happen? Because "it cannot rest." The crookedness of their way, WHICH IS THE FLAW THAT THEY FOUND IN HER, caused them to be purposeless and restless, UNTIL THEY SAID, "LET US BUILD OURSELVES A CITY AND A TOWER..."--THAT IS THEY BUILT CHOCHMAH AND BINAH OF THE KLIPOT.

340. כְּגַוְונָא דָא, אִינּוּן רְשָׁעִים, דְּנַפְקָא מֵאָרְחָא דְתָקְנָא, וְאָזְלֵי כְּרָוֵי חַמְרָא, בְּלָא תִקּוּנָא, דְּנַפְקֵי מֵאוֹרַח מֵישָׁר, לְאוֹרַח עָקֵים. מ״ט בְּגִין, כִּי הַשְּׁקֵט לֹא יוּכָל. דְּהָא עֲקִימוּ דְאָרְחַיְיהוּ גָּרִים לוֹן, לְמֵהַךְ בְּלָא תִקּוּנָא, וּבְלָא שְׁכִיכוּ.

341. Not only that, but they were full of anger when they uttered these words. THAT IS, WHEN THEY SAID, "LET US BUILD OURSELVES A CITY AND A TOWER," THEY INTENDED TO FULFILL THEIR LUST, SINCE A GLUTTON IS ALWAYS IRATE. Their words were "mire and dirt," AND THE VERSE DESCRIBES THEIR ACTION AS, "ITS WATERS CAST UP MIRE AND DIRT," WHICH IS A REFERENCE TO THE ASPECTS OF THE KLIPAH CALLED "MIRE AND DIRT." They brought up filth and abomination from their mouths. THEY BROUGHT ON THE DEFILEMENT OF THE SERPENT, WITH THE WORDS, "LET US BUILD OURSELVES...", until they were themselves defiled by the Serpent.

341. וְלָא עוֹד, אֶלָּא, דְּכָל רוּגְזָא דִידְהוּ, בְּשַׁעֲתָא דְּאָמְרֵי מִלָּה מִפּוּמַיְיהוּ, הַהוּא מִלָּה, רֶפֶשׁ וְטִיט. כְּלָהוֹ מַפְקֵי טִנּוּפָא וְגִיעוּלָא, מִפּוּמַיְיהוּ לְבַר, עַד דְּמִסְתָּאֲבֵי, וּמְסָאֲבֵי לוֹן.

342. Come and behold: "And they said, come, let us build ourselves a city and a tower whose top may reach to heaven." The word "come" is an invitation. The words, "let us build ourselves a city and a tower whose top may reach to heaven," WERE UNACCOMPANIED BY ACTIONS. THE UTTERANCE OF THE WORDS ALONE CAUSED THE BUILDING OF THE CITY AND TOWER IN THE UPPER WORLDS. The people took bad advice, following the stupidity and vanity of their hearts, and going against the Holy One, blessed be He.

342. תָּא חֲזֵי, וַיֹּאמְרוּ הָבָה נִבְנֶה לָנוּ עִיר וּמִגְדָּל וְרֹאשׁוֹ בַּשָּׁמַיִם. לֵית הָבָה: אֶלָּא הַזְמָנָה בְּעָלְמָא. נִבְנֶה לָנוּ עִיר וּמִגְדָּל וְרֹאשׁוֹ בַּשָּׁמַיִם. כְּלָהוֹ בְּעֵיטָא בִּישָׁא, אָתוֹ לְסַרְבָא בֵּיהּ, בְּקֻדְשָׁא בְּרִיךְ הוּא. בִּשְׁטוּתָא אָתוֹ בְּטִפְשׁוּ דְּלִבָּא.

343. Rabbi Aba then said that they followed the stupidity of their hearts, but they used the Chochmah of the Klipah to leave the upper dominion OF HOLINESS and enter the dominion OF THE KLIPOT, exchanging His glory, blessed be He, with that of a strange El. In this, there is a secret of supreme wisdom.

343. אֲמַר ר׳ אַבָּא, שְׁטוּתָא נְסִיבוּ בְּלִבַּיְיהוּ. אֲבָל בְּחָכְמָה דְּרִשְׁיעוּ אָתוֹ, בְּגִין לְנַפְקָא מֵרְשׁוּ עִלָּאָה, לִרְשׁוּ אָחֳרָא, וּלְאַחְלָפָא יְקָרֵיהּ, לִיקָרָא נוּכְרָאָה. וּבְכֹלָּא אִית רָזָא דְּחָכְמְתָא עִלָּאָה.

344. "Let us build ourselves a city and a tower whose top may reach to heaven." Come and behold: When they reached the plain that was the foreign dominion, THE PLACE WHERE THE FLAW OF BINAH OF THE KLIPAH HAD SETTLED, it was revealed to them that the place was "stuck among the fishes of the sea." IN OTHER WORDS, THE COMPLETE VESSELS OF BINAH WERE REVEALED TO THEM, AND IT WAS PROPER FOR HUMAN DWELLING AND FOR THE RECEPTION OF CHOCHMAH. THE "SEA" REFERS TO CHOCHMAH, AND THE "FISHES OF THE SEA" ARE THE LEVELS OF CHOCHMAH. They said, "This is the place to settle and strengthen our hearts, and let the lower beings enjoy themselves, AND DRAW THE LIGHT DOWNWARD FROM THE 'PLACE' OF THE KLIPOT." Having found the place, they immediately said, "let us build us a city" and establish a city and a tower for ourselves.

344. הָבָה נִבְנֶה לָנוּ עִיר וּמִגְדָּל. תָּא חֲזֵי, כַּד מָטוֹ לְהַאי בִּקְעָה, דְּאִיהוּ רְשׁוּ נוּכְרָאָה, וְאִתְגְּלֵי לְהוֹ, אֲתַר דְּשַׁלְטְנוּתָא דָא תְּקִיעַ בְּגוֹ נוּנֵי יַמָּא. אֲמָרוּ, הָא אֲתַר, לְמֵיתַב וּלְאִתְתַּקְפָא לִבָּא, לְאִתְהַנָּאָה בֵּיהּ תַּתָּאֵי. מִיָּד הָבָה נִבְנֶה לָנוּ עִיר. נַתְקִין בַּאֲתַר דָּא, עִיר וּמִגְדָּל.

345. "And let us make us a name"-this place of Klipot shall be Elohim for us. REFERRING TO THE PLACE OF THE KLIPOT, and not any other. The words, "build a city and tower," indicate THAT THEY PLANNED TO DRAW DOWN THE LIGHT OF CHOCHMAH AND BINAH OF THE KLIPOT, WHICH ARE CALLED A CITY AND A TOWER. Why should we climb up AND DRAW THE LIGHT FROM HERE UPWARD, when we are unable to enjoy anything that is above. Here, we have found a vantage point from which TO DRAW LIGHT DOWNWARD. And we shall "make us a name," AN Elohim to worship here, "lest we be scattered abroad" to the other levels and to all FOUR corners of the world.
Sitrei Torah - Concealed Torah

345. וְנַעֲשֶׂה לָנוּ שֵׁם. אֲתַר דָּא יְהֵא לָן לְדַחֲלָא, וְלָא אָחֳרָא, וְנִבְנֶה לַאֲתַר דָּא, עִיר וּמִגְדָּל. לָמָּה לָן לְסָלְקָא לְעֵילָא, דְּלָא נֵיכוֹל לְאִתְהַנָּאָה מִנָּהּ. הָא הָכָא אֲתַר מְתַקְנָא. וְנַעֲשֶׂה לָנוּ שֵׁם. דַּחֲלָא לְמִפְלַח תַּמָּן. פֶּן נָפוּץ: לְדַרְגִּין אָחֳרָנִין, וְנִתְבַּדַּר לְסִטְרֵי עָלְמָא.

346. The builders of the city and the tower spoke only the holy language (Hebrew) known to the serving angels. That is why it is written: "and now nothing will be restrained from them..." (Beresheet 11:6). Had they spoken a different language, one unknown to the supernal angels, they would not have succeeded. For the actions of demons do not last for long, only long enough for human beings to see and not longer.

346. קוּמְטוּרָא דְּהַרְמָנָא, מְמַלְלָן בְּלִשׁוֹן הַקֹּדֶשׁ, דְּמה"ש אִשְׁתְּמוֹדְעָן בֵּיהּ, וְלָא הֲווֹ מְמַלְלִין בְּלִישָׁן אָחֳרָא. בְּגִין כָּךְ כְּתִיב וְעַתָּה לֹא יִבָּצֵר מֵהֶם וגו׳. דְּאִלְמָלֵי מִשְׁתָּעָאן בְּלִישָׁן אָחֳרָא דְּמַלְאֲכֵי עִלָּאֵי לָא הֲווֹ אִשְׁתְּמוֹדְעָן בֵּיהּ, גָּרַע חֲשִׁיבוּ דְּאִינּוּן חָשְׁבִין לְמֶעְבַּד. בְּגִין, דְּעוֹבְדָא דְּשֵׁדִין, לָאו אִינּוּן אֶלָּא בְּרִגְעָא חָדָא, לְחֵזוּ בְּנֵי אֱנָשָׁא, וְלָא יַתִּיר.

347. "And of one speech," indicates that to varying degrees, they were familiar with the levels on high. They confused no level with another. It says, "and of one speech," BECAUSE THE LEVELS WERE AS CLEAR TO THEM AS "ONE SPEECH." THEY HAD NO PROBLEM IN KNOWING THEM. But they took bad advice, the advice of Chochmah. Therefore, it is written: "come, let us build a city and a tower," REFERRING TO THE CHOCHMAH OF THE KLIPAH.

347. וּדְבָרִים אֲחָדִים. דַּהֲווֹ יָדְעִין דַּרְגִּין עִלָּאִין, כָּל חַד וְחַד, עַל בּוּרְיֵיהּ, וְלָא אִתְחֲלַף לְהוֹ דַּרְגָּא. וּבְגִין כָּךְ כְּתִיב, וּדְבָרִים אֲחָדִים. וּבְגִין כָּךְ, אִתְיַעֲטוּ בְּעִיטָא בִּישָׁא, עִיטָא דְּחָכְמְתָא, דִּכְתִיב הָבָה נִבְנֶה לָנוּ עִיר וּמִגְדָּל.

348. All was according to the secret of wisdom. They planned to strengthen the power of the Other Side in the world and worship it because they knew that all evil Judgment descends from there to the worlds. In so doing, they hoped to drive away the level of Holiness.

348. כֹּלָּא בְּרָזָא דְּחָכְמְתָא הוּא, וּבְעוֹ לְאִתַּקְפָּא בְּאַרְעָא, סִטְרָא אָחֳרָא, וּלְמִפְלַח פּוּלְחָנָא דִּילֵיהּ. בְּגִין דַּהֲווֹ יָדְעִין, דְּהָא כָּל דִּינִין בִּישִׁין, מִתַּמָּן נַחֲתִין לְעָלְמִין. וּבְעָיִין לְדַחוּיֵי דַּרְגָּא דְּקֻדְשָׁא.

349. "A city and a tower" relates to the supernal Chochmah. They knew that the Holy Name, MALCHUT, is only strengthened on earth by a city and a tower. A city is required, as it says: "the city of David which is Tzion" (I Melachim 8:1), and a tower, as it says: "Your neck is like the tower of David" (Shir Hashirim 4:4). THAT IS, THE HOLY NAME, WHICH IS MALCHUT OF DAVID, IS ALSO CALLED A CITY AND A TOWER. THESE NAMES SUGGEST MALCHUT DRAWING DOWN THE CHOCHMAH. They also acted upon the wisdom OF THE OTHER SIDE, in order to establish its dominion on earth. THE OTHER SIDE IS THE OPPOSING POWER OF MALCHUT. They wanted it to drive MALCHUT--CALLED the 'Master of the Entire World'--from Its place.

349. עִיר וּמִגְדָּל: דָּא חָכְמְתָא עִלָּאָה. הֲווֹ יָדְעֵי דִּשְׁמָא קַדִּישָׁא, לָא אִתְתַּקַּף בְּאַרְעָא, אֶלָּא בְּעִיר וּמִגְדָּל. עִיר: דִּכְתִיב עִיר דָּוִד הִיא צִיּוֹן וגו׳. מִגְדָּל: דִּכְתִיב כְּמִגְדַּל דָּוִד צַוָּארֵךְ. וּבְחָכְמְתָא עֲבָדוּ, לְמֶהֱוֵי שָׁלְטָנָא דִּסְטְרָא אָחֳרָא בְּאַרְעָא, דְּדַחְיָיא אֲדוֹן כָּל הָאָרֶץ מֵאַתְרֵיהּ. וּלְמֶהֱוֵי דִּיוּרָא לְסִטְרָא אָחֳרָא בְּאַרְעָא.

350. "And let us make us a name" like that of the other, HOLY SIDE in the upper worlds. We will strengthen it, so that it will stay with us and we will have a name in the land. AS THE HOLY SIDE SHINES FROM BELOW UPWARD, WE WILL DRAW THE LIGHT FROM ABOVE DOWN TO EARTH. "Lest we be scattered abroad" : they knew that they were about to be scattered all over the face of the earth, and therefore joined together to accomplish their goal and build THE CITY AND THE TOWER with Chochmah.

350. וְנַעֲשֶׂה לָנוּ שֵׁם. כְּמָה דַּאֲחִידָא אִיהוּ שֵׁם לְעֵילָא, נַתְקִיף לָהּ בֵּינָנָא, לְמֶהֱוֵי שֵׁם בְּאַרְעָא. פֶּן נָפוּץ. יְדִיעָא הֲווֹ יָדְעִין, דְּיִתְבַּדְּרוּן מֵעַל אַפֵּי אַרְעָא. וּבְגִין כָּךְ, הֲווֹ מִתְיַחֲדִין לְמֶעְבַּד עֲבִידְתָּא דָּא בְּחָכְמָא.

351. סִטְרָא אָחֳרָא, אִיהוּ דְּכַר וְנוּקְבָא, תּוּקְפָּא דְזוּהֲמָא דְדִינָא קַשְׁיָא. וּכְמָה דְאָדָם חָב בְּהוֹ, וְאִתְקְפוּ בְּגִינֵיהּ עַל עָלְמָא. אוֹף הָכֵי אִינּוּן עָבְדִין דְּאִתְתַּקַּף יַתִּיר, דִּכְתִיב אֲשֶׁר בָּנוּ בְּנֵי הָאָדָם. בְּנוֹי דְּאָדָם קַדְמָאָה, דְּאַיְתֵי וְאַשְׁלִיט סִטְרָא אָחֳרָא עַל עָלְמָא, סִטְרָא בִישָׁא. כְּמָה דְּסִטְרָא דְקֻדּוּשָׁה, לָאו שָׁלְטָנֵיהּ בְּהַאי עָלְמָא, אֶלָּא בְּעִיר וּמִגְדָּל. אוֹף הָכֵי חֲשִׁיבֵי אִינּוּן, לְמִבְנֵי עִיר וּמִגְדָּל, לְמִשְׁלַט הַאי סִטְרָא בִישָׁא בְּעָלְמָא.

351. The Other Side includes male and female, and they are the strength of the filth of harsh Judgment. When Adam sinned BY EATING OF THE TREE OF KNOWLEDGE, THE MALE AND FEMALE OF THE OTHER SIDE WERE STRENGTHENED IN THE WORLD. Adam and Eve did, in fact, cause THE OTHER SIDE to be strengthened. As it is written: "which the children of man built," referring to Adam's children, who brought the dominion of the Other Side, which is the Side of Evil, upon the world. Like the Holy Side, the Other Side has no power to rule in the world without a city and a tower. Therefore, they built a city and a tower to give it dominion in this world.

352. וַיֵּרֶד ה׳ לִרְאוֹת, נָחַת הַאי שְׁמָא דְּקַדִּישָׁא, לְמֶחֱזֵי עוֹבָדֵיהוֹן דְּבִנְיָינָא דִּבְנוֹ. וְאִינּוּן הֲווֹ מְמַלְּלָן בִּלְשׁוֹן קֹדֶשׁ, לְגַבֵּי כָּל אִינּוּן דַּרְגִּין קַדִּישִׁין, וַהֲווֹ מַצְלִיחִין. כֵּיוָן דְּנַחֲתַת קֻדּוּשָׁה, אִתְבַּלְבְּלוּ כָּל אִינּוּן דַּרְגִּין, עִלָּאִין נָחֲתוּ, וְתַתָּאִין סְלִיקוּ, וְלָא הֲווֹ קָיְימִין בְּאַרַח מֵישָׁר, כְּמָה דַּהֲווֹ. וּלְבָתַר בִּלְבֵּל לִישַׁנְהוֹן בְּע׳ לִישָׁן, וְאִתְבַּדְּרוּ לְכָל סִטְרֵי עָלְמָא.

352. "And Hashem came down to see" (Beresheet 11:5). The Holy Name came down to observe their deeds, the building they built, and how they spoke the Holy Language and successfully communicated and adjured with all the holy levels. When the Holiness came down, the levels became confused, the upper ones descending and the lower ones rising. Because the levels were no longer properly placed AND BECAUSE THEIR NAMES HAD BEEN CHANGED, THEY COULD NO LONGER COMMAND THEM. He confused their language, dividing it into 70 languages, and scattered them to all FOUR corners of the world.

353. חַד מְמַנָּא הוּא בִּרְקִיעָא, וּבֵיהּ קָיְימִין כָּל מַפְתְּחָן, דְּעוֹבָדֵי עָלְמָא. וְאִיהוּ קָיְימָא זַמִּין, בְּשַׁעֲתֵי וְרִגְעֵי דְיוֹמָא. וְאִינּוּן הֲווֹ יָדְעִין בְּרָזָא דְחָכְמְתָא, גִּנְזָא דְּהַאי מְמַנָּא. וַהֲווֹ פָּתְחֵי וְסָגְרֵי, וּמַצְלְחֵי בְּעוֹבָדֵיהוֹן, בְּמֵימְרָא דְמוּמְהוֹן. כֵּיוָן דְּאִתְבַּלְבֵּל מֵימְרָא דִלְהוֹן, כֹּלָּא אִתְמְנָע מִנַּיְיהוּ.

353. There is one governor in heaven who holds all the keys to the happenings of the world. He stands waiting FOR THOSE WHO SEEK HIM, but he is only available at certain known hours and times of the day. They were familiar with the secret of the Wisdom and they knew all the secrets of this governor. They used utterances to open and close THE GATES OF THE HIDDEN MYSTERIES. USING WORDS, THEY COMMANDED THIS SUPERNAL GOVERNOR, THE GREATEST GOVERNOR AND THE LEADER OF THE WORLD, IN BUILDING THE CITY AND THE TOWER. When their language became confused, everything became impossible, THEY WERE NO LONGER ABLE TO BIND THIS GOVERNOR WITH OATHS.

354. וַאֲתַר מְתֻקָּן אַשְׁכָּחוּ, בְּהַהוּא בִּקְעָה. סִתְרָא דְּסִתְרִין. וַיִּמְצָאוּ בִּקְעָה. אֲתַר מְתֻקָּן לְהַאי סִטְרָא בִישָׁא דְּבָעוּ אִנּוּן לְאִתְקְפָא וְאִתְמְנָעוּ. תּוּקְפָּא דְּהַהוּא סִטְרָא הֲוָה תַּלְיָא לְאִתְפְּרָעָא בְּהַהִיא בִּקְעָה, עַד דְּנָטְלָא תַּמָּן חֵילִין וּמַשִּׁירְיָין, כְּגַוְונָא דְּאִינּוּן דִּבְנוּ קַרְתָּא וּמִגְדְּלָא. וְאִתְיְהִיבוּ כֻּלְּהוֹ בִּידָהָא, וְאִתְקַטְּלוּ תַּמָּן.

354. In that plain, they found ready a place for strengthening the Evil side, but were still unable to fortify it. So, the power of the Other Side remained latent in that plain until the armies and camps of those who built the city and the tower, NAMELY THE SONS OF EFRAIM, traveled and reached it. AS HE CONCLUDES, there they came under the influence of that Side and were killed.

355. אִנּוּן, דְּלָא בָּעוּ לְמֵיפַּק בְּקֵץ הַיָּמִין, אִתְבְּהִילוּ וּנְפָלוּ בְּקֵץ הַיָּמִים. בְּהַהוּא אֲתַר, דְּאִתְחַלַּשׁ תָּקְפָּא בְּקַדְמֵיתָא, בְּהַאי בִּקְעָה. וְע״ד כְּתִיב, וְהִיא מְלֵאָה עֲצָמוֹת.

355. Those who did not wish to leave under the influence of the End of the Right, THE SONS OF EFRAIM WHO LEFT EGYPT BEFORE THE END OF THE TIME OF EXILE, panicked. They fell under the influence of the End of Days, on this plain, the strength of which had been weakened AT THE TIME OF THE GENERATION OF THE TOWER OF BAVEL (BABYLON). NOW, BECAUSE OF THEIR MISDOINGS, THE OTHER SIDE RETURNED TO POWER AND KILLED THEM ALL. This is why the verse says: "the valley which was full of bones" (Yechezkel 37:1).

356. וְאִתְתַּקְפַת בְּהַהוּא צוּלְמָא, דְּאָקִים נְבוּכַדְנֶצַּר. וְאִתְבַּר תּוּקְפָא לְבָתַר, בְּאִנּוּן גַּרְמִין, וּבְהַהוּא צוּלְמָא דְּאִינּוּן קַדְמָאֵי קָיְימוּ, וְקָמוּ עַל רַגְלֵיהוֹן. וְהַהוּא צוּלְמָא אִתְבַּר.

356. THE OTHER SIDE was strengthened by the idol that Nevuchadnetzar built, and then it was weakened by the bones OF THE SONS OF EFRAIM, WHICH YECHEZKEL BROUGHT BACK TO LIFE. Therefore, the idol THAT NEVUCHADNETZAR ESTABLISHED was shattered by the image, DRAWN FROM THE HOLY SIDE, of the forefathers who were brought back to life and rose and stood on their feet.

357. וּכְדֵין יְדָעוּ כָּל עַמִּין דְּעָלְמָא, דְּלֵית אֱלוֹהַּ בַּר קֻדְשָׁא בְּרִיךְ הוּא בְּלְחוֹדוֹי. וְתוּ דְּאִתְקַדַּשׁ שְׁמֵיהּ, עַל יְדָא דַּחֲנַנְיָה מִישָׁאֵל וַעֲזַרְיָה. וְכֹלָּא בְּחַד יוֹמָא, וְע"ד כְּתִיב וְהִקְדִּישׁוּ אֶת קְדוֹשׁ יַעֲקֹב וגו' (עַד כָּאן סִתְרֵי תּוֹרָה).

357. Then all the peoples of the world realized that there is no Supreme Deity besides the Holy One, blessed be He. Not only that, but His Name was sanctified by Chananya, Mishael, and Azarya, BECAUSE OF WHOM THE POWER OF THE OTHER SIDE WAS BROKEN. And all THESE EVENTS occurred in one day. Therefore it says: "they shall sanctify My name, and sanctify the Holy One of Ya'akov" (Yeshayah 29:24). BECAUSE THESE THREE EVENTS-THE RESURRECTION OF THE DEAD THAT YECHEZKEL PERFORMED, THE SANCTIFICATION OF THE HOLY NAME BY CHANNANYA, MISHAEL, AND AZARYA, AND THE SHATTERING OF THE IDOL OF NEVUCHADNETZAR-ALL OCCURRED IN ONE SINGLE DAY, (AS IT SAYS IN SANHEDRIN 92B), SIX MIRACLES OCCURRED IN THAT ONE DAY.
(End of Sitrei Torah)

358. וַיֵּרֶד ה' לִרְאוֹת אֶת הָעִיר וְאֶת הַמִּגְדָּל. דָּא הוּא חַד מֵאִינּוּן עֶשֶׂר זִמְנִין, דְּנָחֲתָא שְׁכִינְתָּא לְאַרְעָא. וְכִי מַה הוּא לִרְאוֹת, וְלָא הֲוָה יָדַע מִקַּדְמַת דְּנָא. אֶלָּא, לִרְאוֹת: לְאַשְׁגָּחָא בְּדִינָא. כד"א, יֵרֶא ה' עֲלֵיכֶם וְיִשְׁפֹּט.

358. "And Hashem came down to see the city and the tower." This was one of the ten times that the Shechinah came down to earth. HE ASKED: What did He see that He did not know beforehand? AND HE ANSWERED: To see means to observe with Judgment. As it is written: " May Hashem see and judge" (Shemot 5:21).

359. אֶת הָעִיר וְאֶת הַמִּגְדָּל. הָכָא אִית לְאִסְתַּכְּלָא, דְּהָא לָא כְּתִיב, לִרְאוֹת אֶת בְּנֵי הָאָדָם, אֶלָּא, לִרְאוֹת אֶת הָעִיר וְאֶת הַמִּגְדָּל. אַמַּאי. אֶלָּא, בְּשַׁעְתָּא דְּאַשְׁגַּח קֻדְשָׁא בְּרִיךְ הוּא בְּדִינָא, בְּקַדְמֵיתָא יַשְׁגַּח בְּדַרְגָּא דִּלְעֵילָא, וּלְבָתַר בְּדַרְגָּא דִּלְתַתָּא. בְּקַדְמֵיתָא בְּעִלָּאֵי, וּלְבָתַר בְּתַתָּאֵי. וּבְגִין דְּהַאי מִלָּה מָטָא לְעֵילָא, אַשְׁגְּחוּתָא דִּלְעֵילָא הֲוָה בֵּיהּ בְּקַדְמֵיתָא. דִּכְתִיב, לִרְאוֹת אֶת הָעִיר וְאֶת הַמִּגְדָּל.

359. "The city and the tower:" We should note what is written here, because it does not say 'to see the people,' but rather, "to see the city and the tower." Why? Because when the Holy One, blessed be He, observes in order to make His Judgment, He first observes the upper levels, WHICH ARE THE ROOTS, and then the lower ones, WHICH ARE THE BRANCHES. The matter OF THE CITY AND TOWER reached high above TO THE WORLDS ABOVE and therefore the observance was first on high. As it is written: "to see the city and the tower," INDICATES THE CITY AND TOWER OF THE WORLDS ABOVE.

360. אֲשֶׁר בָּנוּ בְּנֵי הָאָדָם. מַאי בְּנֵי הָאָדָם, בְּנוֹי דְּאָדָם קַדְמָאָה. דְּמָרַד בְּמָרֵיהּ, וְגָרַם מוֹתָא לְעָלְמָא. אֲשֶׁר בָּנוּ בְּנֵי הָאָדָם, בְּנְיָינָא וַדַּאי, אָמְרוּ וּבָעוֹ לְמִבְנֵי לְעֵילָא.

360. "Which the children of Man (Adam) built." HE ASKED: Why does it say the "children of Adam?" AND HE ANSWERED THAT THE VERSE IMPLIES THAT THEY ARE the sons of Adam, who rebelled against His Master and brought death upon the world. THAT IS, THEY FOLLOWED IN HIS FOOTSTEPS. The words, "which the children of Adam (Man) built," indicate that they actually built it. EVEN THOUGH THEIR WORDS, "GO, LET US BUILD OURSELVES . . ." WERE MERE WORDS, as soon as they uttered them, they caused it to be built in the upper worlds. THEY SAID OATHS WITH THEIR MOUTH AND WITH THEM THE CITY AND TOWER WERE BUILT.

43. "The gate of the inner court"
As the spiritual energy center of the earth, Israel cannot be overtaken by any negative forces. Though evil nations throughout history have conquered Israel, they eventually lost all their power after occupying the land. When we attach ourselves to Israel's power through these words, we receive the supernal Light of protection.

361. רַבִּי שִׁמְעוֹן פְּתַח כֹּה אָמַר ה' אֱלֹקִים שַׁעַר הֶחָצֵר הַפְּנִימִית הַפּוֹנֶה קָדִים יִהְיֶה סָגוּר שֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה וּבְיוֹם הַשַּׁבָּת יִפָּתֵחַ וּבְיוֹם הַחֹדֶשׁ יִפָּתֵחַ. הַאי קְרָא אִית לְאִסְתַּכְּלָא בֵּיהּ, וְאִיהוּ רָזָא, כְּמָה דְּאִתְּמַר, יִהְיֶה סָגוּר שֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. אַמַּאי.

361. Rabbi Shimon started by quoting: "Thus says the Hashem Elohim. The gate of the inner courtyard that faces the east shall be shut the six days of work; but on the Shabbat day it shall be opened, and on the day of the new moon it shall be opened" (Yechezkel 46:1). He said that we should closely examine this verse, because there is a secret here. It says, "shall be shut the six days of work;" but why SHOULD IT BE SHUT?

362. אֶלָּא, אִלֵּין יְמֵי חוֹל, דְּתַרְעָא דָא יִהְיֶה סָגוּר. דְּלָא לְאִשְׁתַּמְּשָׁא חוֹל בְּקוּדְשָׁא. וּבְיוֹם הַשַּׁבָּת יִפָּתֵחַ וּבְיוֹם הַחֹדֶשׁ יִפָּתֵחַ. דְּהָא כְּדֵין, שְׁמוּשָׁא דְּקוּדְשָׁא בְּקוּדְשָׁא. וּכְדֵין, אִתְנְהִיר סִיהֲרָא לְאִתְחַבְּרָא בְּשִׁמְשָׁא.

362. Because the six days are the secular days, and the gate should be shut so that the secular does not make use of the sacred. "But on the Shabbat day it shall be opened, and on the day of the new moon it shall be opened," because at those times, the sacred makes use of the sacred, and the moon, WHICH IS THE FEMALE PRINCIPLE, shines in order to unite with the sun, WHICH IS ZEIR ANPIN.

363. תָּא חֲזֵי, תַּרְעָא דָא, לָא אִתְפַּתַּח בְּאִינּוּן שִׁתָּא יוֹמֵי דְּחוֹל. בְּגִין דְּהָא בְּאִינּוּן יוֹמֵי דְּחוֹל, עָלְמָא תַּתָּאָה אִתְּזָן, וְשָׁלְטִין כָּל אִנּוּן שִׁית יוֹמִין דְּחוֹל עַל עָלְמָא. בַּר בְּאַרְעָא דְיִשְׂרָאֵל.

363. Come and behold: This gate is not opened during the six secular days because during these days, the lower world, WHERE THE KLIPOT AND THE EXTERNAL POWERS RESIDE AND PREVAIL, is nourished. These secular days, WHICH ARE THE OTHER SIDE, rule over all the world except the Land of Yisrael.

364. וְאִינּוּן דְּשָׁלְטֵי, לָא שָׁלְטֵי בְּאַרְעָא קַדִּישָׁא. בְּגִין, דְּהַשַּׁעַר הַזֶּה, אִיהוּ סָגוּר. אֲבָל בְּיוֹם הַשַּׁבָּת וּבְיוֹם הַחֹדֶשׁ, כֻּלְּהוֹ מִתְעַבְּרָן, וְלָא שָׁלְטִין. בְּגִין, דְּהַשַּׁעַר הַזֶּה, אִיהוּ פָּתוּחַ, וְעָלְמָא אִיהוּ בְּחֶדְוָה, וְאִתְּזָן מִתַּמָּן, וְלָא אִתְיְיהִיב עָלְמָא לְרִשּׁוּ אָחֳרָא.

364. And these SECULAR DAYS that rule OUTSIDE OF YISRAEL have no rule over the Holy Land, because of the closed gate. But on Shabbat and the New Moon, THE KLIPOT are removed FROM THIS WORLD and do not rule it. When the gate is opened, the world is happy and receives nourishment from it, and the world is not under the influence of the Other Side.

365. וְאִי תֵּימָא, דְּכָל אִינּוּן שִׁית יוֹמִין, אִינּוּן שָׁלְטִין בְּלְחוֹדֵיהוּ. תָּא חֲזֵי. הַפּוֹנֶה קֶדֶם: עַד לָא יְקוּמוּן לְשַׁלְטָאָה, אִיהוּ אִסְתַּכַּל תָּדִיר בְּעָלְמָא. אֲבָל לָא אִתְפַּתַּח לְאִתְּזָנָא עָלְמָא מִקּוּדְשָׁא, בַּר בְּיוֹמָא דְשַׁבַּתָּא, וּבְיוֹמָא דְחָדְשָׁא. וְכֻלְּהוֹ יוֹמִין, כֻּלְּהוֹ אִתְדַּבְּקָן בְּיוֹמָא דְשַׁבַּתָּא, וְאִתְּזָנוּ מִתַּמָּן. דְּהָא בְּיוֹמָא דְשַׁבַּתָּא כֻּלְּהוֹ תַּרְעִין פְּתִיחָן, וְנַיְיחָא אִשְׁתְּכַח לְכֹלָּא, לְעִלָּאֵי וְתַתָּאֵי. תָּא חֲזֵי. וַיֵּרֶד ה׳ לִרְאוֹת. נָחֵת מִקּוּדְשָׁא לְחוֹל, לְאַשְׁגָּחָא בַּמֶּה דִּבְנוֹ, וְקָיְימוּ קִיּוּמָא לְאַתְעָרָא עַל עָלְמָא, לְדַחֲלָא לוֹן.

365. If you claim that these six days can rule alone, come and behold: the words, "that which faces the east (lit. 'before')" REFER TO THE GATE THAT FACES (STANDS BEFORE) BEFORE the time when THE KLIPOT took over. It used to perpetually look at the world, EVEN DURING THE SIX DAYS OF THE WEEK. But now THE GATE is only open to allow for the world's nourishment from Holiness on Shabbat and the New Moon. THEREFORE, all the days, NAMELY ALL THE SIX DAYS OF WORK, cling onto the day of Shabbat and are replenished by it. On that day, all the gates are opened and all, the upper and the lower beings, are pleased. THE SIX DAYS WOULD NOT BE ABLE TO SHINE IF THEY WERE NOT ATTACHED TO THE DAY OF SHABBAT, BECAUSE THEY WOULD BE MALNOURISHED. Come and behold: "And Hashem came down to see." He came down from the Holy to the secular to see what they had built, TO SEE THE CITY AND THE TOWER, WHICH ARE CHOCHMAH AND BINAH OF THE KLIPAH, THAT THEY HAD ERECTED for the world to worship.

366. רַבִּי יִצְחָק, הֲוָה יָתִיב קֳמֵיהּ דְּרַבִּי שִׁמְעוֹן, אָמַרְלוֹ, מָה חָמוּ אִלֵּין, דַּעֲבָדוּ שְׁטוּתָא דָא, לְמָרְדָא בֵּיהּ בְּקֻדְשָׁא בְּרִיךְ הוּא, וְכֻלְּהוֹ, בְּעֵיטָא חָדָא אִתְקָיְימוּ בְּדָא. אָמַרְלוֹ, הָא אִתְּמַר, דִּכְתִיב, וַיְהִי בְּנָסְעָם מִקֶּדֶם. אִתְנְטִילוּ מֵעֵילָא לְתַתָּא. אִתְנְטִילוּ מֵאַרְעָא דְיִשְׂרָאֵל, וְנָחֲתוּ לְבָבֶל. אֲמָרוּ, הָא הָכָא אֲתַר לְמִדְבַּק.

366. Rabbi Yitzchak was sitting in front of Rabbi Shimon, and asked him: What did these people see that caused them to do such a foolish thing as to unite to rebel against the Holy One, blessed be He? Rabbi Shimon answered that we have already learned from the words, "and it came to pass, as they journeyed from the east," that they traveled from above downward, from the Land of Yisrael, and went down into Bavel (Babylon). There they said, "This is the place in which to settle."

367. וְנַעֲשֶׂה לָנוּ שֵׁם וגו׳. וְיִתְדַּבַּק סִיּוּעָא דִלְתַתָּא, בַּאֲתַר דָּא. בְּגִין דְּכַד דִּינָא אָתֵי לְאַשְׁרָאָה בְּעָלְמָא, הָא אֲתַר דָּא לְקִבְלֵיהּ. וּמֵהָכָא אִתְהַנֵּי עָלְמָא, וְיִתְּזָן. דְּהָא לְעֵילָא, דְּחִיקוּ אִיהוּ לְאִתְּזָנָא עָלְמָא מִנֵּיהּ. וְלָא עוֹד, אֶלָּא, אֲנַן נְסַק לְרַקִּיעָא, וְנַגַּח בֵּיהּ קְרָבָא, דְּלָא יֵחוֹת טוֹפָנָא בְּעָלְמָא. כְּדִבְקַדְמֵיתָא.

367. "And let us make ourselves a name..." And the help from below shall be connected to this place, OUTSIDE OF THE LAND OF YISRAEL. For when Judgment comes to abide in the world, this place will be in opposition to it. From this place, the world will gain its sustenance and joy, because from above, FROM THE LIGHTS THAT ARE DRAWN FROM BELOW UPWARD, the world has scarce nourishment. And not only that, but we shall ascend and rise up to the heavens and declare war on Him, so that He shall not bring a Great Flood on earth as He did before.

44. "And Hashem said, Behold: They are one people"
The biblical story of the Tower of Babel holds within it secrets concerning the power of unity. After the great Flood, the people of the world spoke a single language, which was Hebrew. A group of people living in the city of Babylon were using mystical black arts in an attempt to control and dominate the world.

These black arts were empowered by spiritual forces transmitted via the Hebrew letters. The Zohar states that even the Creator could not stop these evil magicians as long as they were unified by speaking the same language. The Creator therefore caused a fragmenting of their language, severing their lines of communication, and this shattered their unity. Unified evil will always have the capability to defeat and conquer good if disunity exists among the righteous. The only way to defeat unified evil is through total unity among the good. This portion of the Zohar helps inspire us to seek unity in all our relationships. We begin to recognize that the cause of any disunity is our own ego

368. "And Hashem said, Behold: They are one people, and they have all one language" (Beresheet 11:6). Because their unity had enabled them to succeed, all the levels and all the nations below, THE BRANCHES OF THOSE LEVELS, were scattered. And what is written? "So Hashem scattered them abroad from there" (Beresheet 11:6). THIS MEANS THAT THE HOLY ONE, BLESSED BE HE, PASSED JUDGMENT AND BROUGHT JUDGMENT UPON THE UPPER ROOTS, BECAUSE THE BRANCHES ARE AFFECTED BY THEIR ROOTS.

368. וַיֹּאמֶר ה׳ הֵן עַם אֶחָד וְשָׂפָה אַחַת לְכֻלָּם. בְּגִין דְּכֻלְּהוֹ כַּחֲדָא, בְּיִחוּדָא דְּכֻלְּהוֹן יַעַבְדּוּן וְיִצְלְחוּן בְּעוֹבָדַיְיהוּ. יִתְבַּדְּרוּן דַּרְגִּין, כָּל חַד לְסִטְרֵיהּ. וּבְגִין כָּךְ, יִתְבַּדְּרוּן כָּל הַנֵּי דִּלְתַתָּא. מַה כְּתִיב וַיָּפֶץ ה׳ אוֹתָם מִשָּׁם.

369. And if you ask: Then why was their language confounded? The answer is, because they all spoke the holy language, they were able TO COMMAND THE SUPERNAL ENTITIES WITH OATHS. Achieving the right intention of the heart depends on actions and words. By THE POWER OF THEIR INTENTIONS, they strengthened and aided the establishment of the place.

369. וְאִי תֵּימָא, לִישַׁנְהוֹן אַמַּאי אִתְבַּלְבֵּל. אֶלָּא, בְּגִין דְּכֻלְּהוֹן מְמַלְּלִין בִּלְשׁוֹן הַקּוֹדֶשׁ. הַהוּא לִישָׁנָא, קָא עָבִיד לוֹן סִיּוּעָא, בְּגִין, דִּבְעוֹבָדָא, וּבְמִלּוֹלָא דְּפוּמָא, תַּלְיָין מִלִּין אִלֵּין, לְאַדְבְּקָא כַּוָּנָה דְּלִבָּא, וּבְדָא עָבְדֵי סִיּוּעָא לְהַהוּא אֲתַר, דְּבָעֵי לְאוֹקְמָא.

370. For that reason, their language was confounded, and they were no longer able to strengthen their intentions using the Holy Language. The supernal powers and entities know only the Holy Language, AND when their language was confounded, their strength flagged and their power was broken. THE CONFUSION OF THEIR LANGUAGE weakened their strength BELOW AND BROKE THEIR CONCENTRATION. THUS, their power was broken ABOVE.

370. וְעַל דָּא אִתְבַּלְבֵּל לִישַׁנְהוֹן, דְּלָא יָכִילוּ לְאִתְתַּקְפָּא רְעוּתְהוֹן, בִּלְשׁוֹן הַקּוֹדֶשׁ. כֵּיוָן דְּאִתְחַלַּף לִישַׁנְהוֹן, לָא אַצְלְחוּ בְּעוֹבָדָא. בְּגִין דְּחֵילָא דִּלְעֵילָא, לָא יָדְעֵי, וְלָא אִשְׁתְּמוֹדְעֵי בַּר בִּלְשׁוֹן הַקּוֹדֶשׁ. וְכַד אִתְבַּלְבֵּל לִישָׁנָא דִּלְהוֹן, אִתְחַלַּשׁ חֵילֵיהוֹן, וְאִתְבַּר תּוּקְפָּא דִּלְהוֹן.

371. Come and behold: The ability of the lower beings to BIND BY OATH and words of the Holy Language is known and accepted by all the Hosts of Heaven. They are strengthened by AND RECEIVE EXTRA POWER from it. They neither understand nor accept any language other than the Holy Language. Because the language of the people was confounded, "they ceased to build the city." Their power was broken and they could do nothing more with their intentions.

371. תָּא חֲזֵי, דְּהָא מִלָּה דְּאָמְרֵי תַּתָּאֵי בִּלְשׁוֹן הַקּוֹדֶשׁ, כֻּלְּהוֹ חֵילֵי שְׁמַיָּא יָדְעֵי בֵּיהּ, וְאִתְתַּקְפֵּי בֵּיהּ. וְלִישָׁן אָחֳרָא לָא יָדְעִין, וְלָא אִשְׁתְּמוֹדְעֵי בֵּיהּ. וְעַל דָּא, אִלֵּין, כֵּיוָן דְּאִתְבַּלְבֵּל לִישָׁנָא דִּלְהוֹן, מִיָּד וַיַּחְדְּלוּ לִבְנוֹת הָעִיר. דְּהָא אִתְבַּר חֵילַיְיהוּ, וְלָא יָכִילוּ לְמֶעְבַּד מִדֵּי, בִּרְעוּתָא דִּלְהוֹן.

372. "Blessed be the name of the Holy One, blessed be He, from everlasting to everlasting; for wisdom and might are His" (Daniel 2:20). Because the Holy One, blessed be He, brought the secrets of supernal wisdom down to earth, the people became corrupt and wanted to provoke Him.

372. לֶהֱוֵי שְׁמֵיהּ דִּי אֱלָהָא מְבָרַךְ מִן עָלְמָא וְעַד עָלְמָא דִּי חָכְמְתָא וּגְבוּרְתָא דִּי לֵהּ הִיא. דְּהָא בְּגִין דְּאַנְחֵית קֻדְשָׁא בְּרִיךְ הוּא רָזֵי דְּחָכְמְתָא לְעָלְמָא, אִתְקַלְקְלוּ בֵּיהּ בְּנֵי נָשָׁא. וּבָעוֹ לְאִתְגָּרָא בֵּיהּ.

373. He passed the supernal Wisdom onto Adam, and through this wisdom, Adam knew the upper entities. Adam stuck to the evil inclination until the sources of Knowledge left him. Then he returned to his Master and part of this wisdom came back to him, but not as it had been before. And after that, through the book THE ANGEL RAZIEL GAVE HIM, he was able to achieve wisdom again. Later, the people sinned, BY MISUSING THIS WISDOM before THE HOLY ONE, BLESSED BE HE.

373. יְהַב חָכְמְתָא עִלָּאָה לְאָדָם הָרִאשׁוֹן, וּבְהַהִיא חָכְמָה דְּאִתְגְּלֵי לֵיהּ, יָדַע דַּרְגִּין, וְאִתְדְּבַק בְּיֵצֶר הָרָע, עַד דְּאִסְתַּלְּקוּ מִנֵּיהּ מַבּוּעֵי דְּחָכְמְתָא. וּלְבָתַר תָּב קַמֵּי מָארֵיהּ. וְאִתְגַּלְּיָין לֵיהּ מִנַּיְיהוּ, וְלָא כְּקַדְמִיתָא. לְבָתַר, בְּהַהוּא סִפְרָא דִּילֵיהּ, יָדַע חָכְמָאן, וּלְבָתַר, אָתוֹ בְּנֵי נָשָׁא, וְאַרְגִּיזוּ קַמֵּיהּ.

374. יְהַב חָכְמְתָא לְנֹחַ, וּפְלַח בָּהּ לְקֻדְשָׁא בְּרִיךְ הוּא, לְבָתַר מַה כְּתִיב, וַיֵּשְׁתְּ מִן הַיַּיִן וַיִּשְׁכָּר וַיִּתְגַּל. כְּמָה דְּאִתְּמַר. יְהַב חָכְמְתָא לְאַבְרָהָם, וּפְלַח בָּהּ לְקֻדְשָׁא בְּרִיךְ הוּא. לְבָתַר, נְפַק מִנֵּיהּ יִשְׁמָעֵאל, דְּאַרְגִּיז קֳמֵי קֻדְשָׁא בְּרִיךְ הוּא. וְכֵן יִצְחָק, נְפַק מִנֵּיהּ עֵשָׂו. יַעֲקֹב נְסַב תְּרֵין אֲחָתָן.

374. Adam passed this wisdom to Noach, who used it to serve the Holy One, blessed be He. But what is written next? "And he drank of the wine and was drunken, and he was uncovered." He then passed it onto Avraham, who also used it to serve the Holy One, blessed be He. But then Yishmael, who was descended from him, angered the Holy One, blessed be He. From Yitzchak, came Esav. Ya'akov married two sisters.

375. יְהַב חָכְמְתָא לְמֹשֶׁה, מַה כְּתִיב בֵּיהּ, בְּכָל בֵּיתִי נֶאֱמָן הוּא. וְלָא הֲוָה כְּמֹשֶׁה שַׁמָּשׁ מְהֵימָן, בְּכֻלְּהוֹ דַּרְגִּין, וְלָא סָטָא לִבֵּיהּ, בְּתֵיאוּבְתָּא דְּחַד מִנַּיְיהוּ, אֶלָּא קָאֵים בִּמְהֵימְנוּתָא עִלָּאָה, כִּדְקָא יָאוֹת.

375. He passed the wisdom to Moshe, of whom it was said: "He is trusted in all my house" (Bemidbar 12:17). There was no one like Moshe, who was faithful in all of the levels and whose heart was seduced by none, and who stood firmly in his supernal faith.

376. יְהַב חָכְמְתָא עִלָּאָה לִשְׁלֹמֹה מַלְכָּא. לְבָתַר, מַה כְּתִיב בֵּיהּ בְּמִשְׁלֵי שְׁלֹמֹה, הַמַּשָּׂא נְאֻם הַגֶּבֶר לְאִיתִיאֵל לְאִיתִיאֵל וְאֻכָל. אָמַר שְׁלֹמֹה אִתִּי אֵל, וְחָכְמְתָא דִילֵיהּ הוּא. וָאוֹכַל: וְאֵיכוּל לְמֶעְבַּד רְעוּתִי. לְבָתַר וַיָּקֶם ה׳ שָׂטָן לִשְׁלֹמֹה וגו׳.

376. He passed the supernal wisdom on to King Solomon. And what is written about Solomon? "The man spoke to Itiel, even to Itiel and I will be able" (Mishlei 30:1). King Solomon said: "Itiel," meaning El, is with me (Heb. iti), and since wisdom belongs to Him, I shall succeed and be able to do what I want without fail. THAT IS, EVEN THOUGH THE TORAH SAYS THAT A KING SHOULD NOT TAKE MANY WIVES SO THAT HIS HEART WILL NOT BE SEDUCED, KING SOLOMON SAID: 'I SHALL MARRY MANY WOMEN AND MY HEART WILL NOT BE SEDUCED. FOR ITI-EL, EL IS WITH ME, AND HAS GIVEN ME HIS WISDOM.' BUT after that, IT IS WRITTEN: "Hashem raised up an adversary (the Satan) for Solomon" (I Melachim 11:14), ALLUDING TO THE FACT THAT IN HIS OLD AGE, HIS WIVES DID SEDUCE HIS HEART AND HE WAS PUNISHED.

ב377. תָּא חֲזֵי, בְּגִין זְעִירוּ דְּחָכְמְתָא, דְּאַשְׁכָּחוּ אִלֵּין מֵהַהוּא חָכְמָה דְּקַדְמָאֵי, אִתְגָּרוּ בֵּיהּ בְּקֻדְשָׁא בְּרִיךְ הוּא, וּבְנוֹ מִגְדָּל, וַעֲבָדוּ כָּל מַה דַּעֲבָדוּ, עַד דְּאִתְבַּדְּרוּ מֵאַנְפֵּי אַרְעָא, וְלָא אִשְׁתְּאַר בְּהוֹ חָכְמָה, לְמֶעְבַּד מִדֵּי.

377. Come and behold: Because of part of the wisdom that the generation of the Tower of Bavel (Babylon) received from their forefathers, they provoked the Holy One, blessed be He, and built the tower. They persisted until they were scattered all over the face of the earth, lost all their wisdom, and could accomplish nothing.

378. אֲבָל לְזִמְנָא דְּאָתֵי, קֻדְשָׁא בְּרִיךְ הוּא יִתְעַר חָכְמְתָא בְּעָלְמָא, וְיִפְלְחוּן לֵיהּ בָּהּ. הה״ד וְאֶת רוּחִי אֶתֵּן בְּקִרְבְּכֶם וְעָשִׂיתִי. לָאו כְּקַדְמָאֵי, דַּחֲבִילוּ בֵּיהּ עָלְמָא. אֶלָּא וְעָשִׂיתִי אֶת אֲשֶׁר בְּחֻקַּי תֵּלֵכוּ וְאֶת מִשְׁפָּטַי תִּשְׁמְרוּ וַעֲשִׂיתֶם.

378. But in the future, the Holy One, blessed be He, shall arouse this wisdom in the world and all shall serve Him with it. As it is written: "And I will set my spirit within you, and cause you..." (Yechezkel 36:27). I will not cause you as I caused the first ones to corrupt the world by using it, BUT I WILL "cause you to walk in my statutes, and you shall keep my ordinances and do them."

379. ר׳ יוֹסֵי וְר׳ חִיָּיא, הֲווֹ אָזְלֵי בְּאָרְחָא. אָמַרְלוֹר׳ יוֹסֵי לְר׳ חִיָּיא, נִפְתַּח בְּאוֹרַיְיתָא וְנֵימָא מִלָּה. פָּתַח רַבִּי יוֹסֵי וַאֲמַר כִּי ה׳ אֱלֹקֶיךָ מִתְהַלֵּךְ בְּקֶרֶב מַחֲנֶךָ לְהַצִּילְךָ וְלָתֵת אֹיְבֶיךָ לְפָנֶיךָ וְהָיָה מַחֲנֶיךָ קָדוֹשׁ וְלֹא יִרְאֶה בְךָ עֶרְוַת דָּבָר וְשָׁב מֵאַחֲרֶיךָ. כִּי ה׳ אֱלֹקֶיךָ מִתְהַלֵּךְ, מְהַלֵּךְ מִבְּעֵי לֵיהּ. אֶלָּא, כד״א מִתְהַלֵּךְ בַּגַּן לְרוּחַ הַיּוֹם. וְדָא הוּא אִילָנָא, דְּאָכַל מִנֵּיהּ אָדָם הָרִאשׁוֹן. מִתְהַלֵּךְ: נוּקְבָא. מְהַלֵּךְ: דְּכַר.

379. Rabbi Yosi and Rabbi Chiya were walking together. Rabbi Yosi addressed Rabbi Chiya, saying: Let us discuss Torah. So Rabbi Yosi began by quoting: "For Hashem your Elohim walks in the midst of your camp, to deliver you, and to give you your enemies before you; therefore your camp shall be Holy, that He does not see an unseemly thing in you and turn away from you" (Devarim 23:15). SO HE ASKED: Why does it say, "For Hashem your Elohim walks," using the word mit'halech and not the term mehalech? AND HE REPLIED THAT this is similar to "walking (Heb. mit'halech) in the garden in the breeze of the day" (Beresheet 3:8). This HAS BEEN SAID of the Tree OF KNOWLEDGE from which Adam ate, which is THE FEMALE PRINCIPLE. So the word mit'halech refers to the Female Principle, while mehalech refers to the male aspect.

380. And it was He, THE NUKVA PRINCIPLE, who went in front of the sons of Yisrael as they walked in the desert, as it is written: "And Hashem went before them by day" (Shemot 13:21). THE PHRASE "AND HASHEM" REFERS TO HIM AND HIS HOUSE OF JUDGMENT, WHICH IS THE FEMALE PRINCIPLE. AND THE SAME THING APPLIES TO he who walks in front of another person, while going on his way. Because the verse reads, "Righteousness shall go before him, and walk in the way of his steps" (Tehilim 85:14), RIGHTEOUSNESS REFERS TO THE FEMALE PRINCIPLE. And it is that which walks in front of a person, when he is worthy of it. But why DOES HE WALK IN FRONT? As it is written: "to deliver you and to give you your enemies before you" (Devarim 23:15), or to guard a person while he is walking on his way and save him from being overcome by the Other Side.

380. וְדָא הוּא, דְּאָזִיל קַמֵּיהוּ דְיִשְׂרָאֵל, כַּד הֲווֹ אָזְלֵי בְּמַדְבְּרָא. דִּכְתִיב, וַה׳ הוֹלֵךְ לִפְנֵיהֶם יוֹמָם וגו׳. הוּא דְּאָזִיל קַמֵּיהּ דְּב״נ כַּד אָזִיל בְּאוֹרְחָא, דִּכְתִיב צֶדֶק לְפָנָיו יְהַלֵּךְ וְיָשֵׂם לְדֶרֶךְ פְּעָמָיו. וְדָא הוּא, דְּאָזִיל קַמֵּיהּ דְּב״נ בְּשַׁעֲתָא דְּאִיהוּ זָכֵי. וְלָמָה, לְהַצִּילְךָ וְלָתֵת אוֹיְבֶיךָ לְפָנֶיךָ. לְאִשְׁתֵּזָבָא בַּר נָשׁ בְּאָרְחָא, וְלָא יִשְׁלוֹט בֵּיהּ אָחֳרָא.

381. That is why a person should be careful, guard himself from his own sins, and purify himself. SO HE ASKED: What is it to purify? AND HE REPLIED THAT as it is written: "therefore your camp shall be holy." Why does it say holy in the singular when it should have said holy in the plural? Because "your camp shall be holy" implies the members from which the body is assembled and completed. So it says OF THE BODY, "your camp shall be holy, that He does not see an unseemly thing in you."

381. וּבְגִין כָּךְ לְבָעֵי לֵיהּ לְב״נ לְאִסְתַּמְּרָא מֵחוֹבוֹי. וּלְדַכָּאָה לְגַרְמֵיהּ. מַאי דַּכְיוּ. דָּא דִּכְתִיב וְהָיָה מַחֲנֶךָ קָדוֹשׁ. מַאי קָדוֹשׁ, קְדוֹשִׁים מִבָּעֵי לֵיהּ, אֶלָּא, מַחֲנֶךָ קָדוֹשׁ: אִלֵּין שַׁיְיפֵי גּוּפָא. דְּגוּפָא אִתְחַבַּר וְאִתְתַּקַּן בְּהוּ. וּבְגִין כָּךְ, וְהָיָה מַחֲנֶךָ קָדוֹשׁ. וְלֹא יִרְאֶה בְךָ עֶרְוַת דָּבָר.

382. AND HE ASKED: What is the meaning of "unseemly thing"? AND HE REPLIED: it means incest, which is the thing that the Holy One, blessed be He, despises most of all. AND HE ASKED why the verse reads, "that He does not see an unseemly thing" (using the unnecessary word davar [lit. 'thing'])? AND HE ANSWERS THAT this refers to wicked people in the world, who defile and befoul themselves with the things they say BY CURSING AND USING FOUL LANGUAGE. This is the meaning of "unseemly thing." NOW THE ZOHAR HAS COMPLETED THE EXPLANATION OF THE WORD 'PURIFY,' ABOUT WHICH IT HAD PREVIOUSLY ASKED. 'PURIFY' INDICATES THAT A PERSON SHOULD GUARD AGAINST BEING EXPOSED TO INDECENCY AND SHOULD GUARD HIS MOUTH FROM SAYING FOUL THINGS.

382. מַאי עֶרְוַת דָּבָר. דָּא מִלְּתָא דְעֶרְיָין, דְּדָא הוּא מִלָּה דְּקֻדְשָׁא בְּרִיךְ הוּא מָאִיס בָּהּ יַתִּיר מִכֹּלָּא. כֵּיוָן דַּאֲמַר וְלֹא יִרְאֶה בְךָ עֶרְוַת, אַמַּאי דָּבָר. אֶלָּא, הַנֵּי חַיָּיבֵי עָלְמָא, דְּגָעֲלֵי וּמְסָאֲבֵי גַּרְמֵיהוּ, בְּמִלָּה דְּלֵהוֹן דְּנָפְקֵי מִפּוּמֵיהוּ, וְהָא אִיהוּ עֶרְוַת דָּבָר.

383. SO HE ASKED: Why is the Torah so strict about this matter? AND HE ANSWERED, because He, THE SHECHINAH, walks in front of you. And if you say foul things, then, it will "turn away from (lit. 'behind') you." That is, He will no longer walk along side you, but go behind your back. AND RABBI YOSI CONCLUDED THAT As for us, we go on our way walking before Him, BEFORE THE SHECHINAH. We should delve into the Torah, because the person WHO OCCUPIES HIMSELF WITH IT is crowned and perpetually accompanied by the Shechinah.

383. וְכָל כָּךְ לָמָּה. בְּגִין דְּאִיהוּ אָזִיל קָמָךְ, וְאִי אַתְּ עָבִיד כְּדֵין, מִיַּד וְשָׁב מֵאַחֲרֶיךָ. דְּלָא יֵזֵיל בַּהֲדָךְ, וְיֵיתוּב מֵאַחֲרֶיךָ, וַאֲנַן הָא אַזְלִינָן קַמֵּיהּ, בְּאָרְחָא, נִתְעַסֵּק בְּמִלֵּי דְאוֹרַיְיתָא. דְּהָא אוֹרַיְיתָא אִתְעַטְּרָא עַל רֵישֵׁיהּ דְּבַר נָשׁ, וּשְׁכִינְתָּא לָא אַעֲדִיאַת מִנֵּיהּ.

384. Rabbi Chiya then quoted: "And Hashem said, Behold: They are one people, and they have all one language..." Come and behold: What is written? It says, "And it came to pass, as they journeyed from the east (also, 'yore')" But what is the meaning of 'yore'? It refers to the First and Foremost of the Universe. SO HE ASKS: WHY DOES IT SAY, "And they found," WHEN IT SHOULD HAVE SAID, 'And they saw?' What did they find? AND HE ANSWERED: They found part of the secrets of Wisdom of their forefathers, THE GENERATION OF THE FLOOD, which was shaken off at SHINAR (LIT. 'THE PLACE OF SHAKING OFF'). And with the wisdom that they found, they strove to rebel against the Holy One, blessed be He. They uttered OATHS TO BIND THE UPPER MINISTERS and TO BUILD THE CITY AND THE TOWER.

384. פְּתַח ר׳ חִיָּא וַאֲמַר, וַיֹּאמֶר ה׳ הֵן עַם אֶחָד וְשָׂפָה אַחַת לְכֻלָּם וגו׳ תָּא חֲזֵי, מַה כְּתִיב, וַיְהִי בְּנָסְעָם מִקֶּדֶם. מַאי מִקֶּדֶם. מִקַּדְמוֹנוֹ שֶׁל עוֹלָם. וַיִּמְצָאוּ. וַיִּרְאוּ מִבָּעֵי לֵיהּ, מַאי וַיִּמְצָאוּ. אֶלָּא מְצִיאָה אַשְׁכְּחוּ תַּמָּן, מֵרָזֵי דְּחָכְמְתָא מִקַּדְמָאֵי, דְּאִתְנְעַר תַּמָּן, מִן בְּנֵי טוֹפָנָא, וּבָהּ אִשְׁתַּדְּלוּ לְמֶעְבַּד, בְּהַהִיא עֲבִידְתָּא דַּעֲבָדוּ, לְסַרְבָא בֵּיהּ בְּקֻדְשָׁא בְּרִיךְ הוּא, וַהֲווֹ אָמְרֵי בְּפוּמָא, וְעַבְדֵי עֲבִידְתָּא.

385. חָמֵי, מַה כְּתִיב, הֵן עַם אֶחָד וְשָׂפָה אַחַת לְכֻלָּם. בְּגִין, דְּאִינּוּן בְּלִבָּא חַד, וּרְעוּתָא חַד, וּמְמַלְּלֵי בְּלִשׁוֹן הַקֹּדֶשׁ. וְעַתָּה לֹא יִבָּצֵר מֵהֶם כָּל אֲשֶׁר יָזְמוּ לַעֲשׂוֹת. וְלֵית מַאן דְּיִמְנַע עוֹבָדָא דִלְהוֹן. אֲבָל מַאי אַעֲבִיד, אֲבַלְבֵּל לוֹן דַּרְגִּין דִּלְעֵילָא, וְלִישַׁן דִּלְהוֹן לְתַתָּא. וּכְדֵין אִתְמְנַע עוֹבָדָא דִלְהוֹן.

385. Come and Behold: It is written that "they are one people and they have all one language." Because they are of one heart and one desire to speak the Holy Language, THEREFORE, "now nothing which they have planned to do will be withheld from them." Nobody could prevent their acts, BUT THE HOLY ONE, BLESSED BE HE, SAID, 'What shall I do? I shall confound the celestial entities above and their language below, and then their work will be restrained.'

386. וּמַה, בְּגִין דַּהֲווֹ בִּרְעוּתָא וְלִבָּא חַד, וּמְמַלְּלֵי בְּלִשׁוֹן הַקֹּדֶשׁ כְּתִיב, לֹא יִבָּצֵר מֵהֶם כֹּל אֲשֶׁר יָזְמוּ לַעֲשׂוֹת, וְדִינָא דִּלְעֵילָא, לָא יָכִיל לְשַׁלְטָאָה בְּהוֹ. אֲנַן, אוֹ חַבְרַיָּיא דְּמִתְעַסְקִין בְּאוֹרַיְיתָא, וַאֲנַן בְּלִבָּא חַד, וּרְעוּתָא חַד, עַל אַחַת כַּמָּה וְכַמָּה.

386. And if they, because they were of one heart and one desire, all spoke the Holy Language, it is written: "nothing that they have planned to do, will be withheld from them," and they will not be subject to the supernal Judgment. For us, and the friends who occupy themselves with the Torah and are of one heart and one desire, this will be all the more true, for NOTHING THAT WE WANT TO DO WILL BE WITHHELD FROM US

387. אָמַר רַבִּי יוֹסֵי, מִכָּאן לְאִינּוּן מָארֵי דְּמַחְלוֹקֶת, לֵית לוֹן קִיּוּמָא. דְּהָא כָּל זְמָנָא, דִּבְנֵי עָלְמָא, אִלֵּין עִם אִלֵּין, בִּרְעוּתָא חָדָא, וְלִבָּא חָד, אע"ג, דְּמָרְדֵי בֵּיהּ בְּקֻדְשָׁא בְּרִיךְ הוּא, לָא שָׁלְטָא בְּהוֹ דִּינָא דִּלְעֵילָא. כֵּיוָן דְּאִתְפַּלְגוּ, מִיָּד, וַיָּפֶץ ה' אוֹתָם מִשָּׁם וגו'.

387. Rabbi Yosi said that from this we learn that people who are quarrelsome do not survive. As long as people are of one heart and one desire, even though they might rebel against the Holy One, blessed be He, the supernal Judgment is powerless against them. As soon as THE GENERATION OF THE TOWER differed with each other, Hashem "scattered them abroad from there..." SO WE LEARN THAT QUARRELSOME PEOPLE DO NOT SURVIVE LONG.

388. אָמַר רַבִּי חִיָּיא, אִשְׁתְּמַע, דְּכֹלָּא בְּמִלָּה דְּפוּמָא תַּלְיָיא. דְּהָא, כֵּיוָן דְּאִתְבַּלְבֵּל, מִיָּד וַיָּפֶץ ה' אֹתָם מִשָּׁם. אֲבָל בְּזִמְנָא דְּאָתֵי, מַה כְּתִיב, כִּי אָז אֶהֱפֹךְ אֶל עַמִּים שָׂפָה בְרוּרָה לִקְרֹא כֻּלָּם בְּשֵׁם ה' וּלְעָבְדוֹ שְׁכֶם אֶחָד. וּכְתִיב וְהָיָה ה' לְמֶלֶךְ עַל כָּל הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה ה' אֶחָד וּשְׁמוֹ אֶחָד. בָּרוּךְ ה' לְעוֹלָם אָמֵן וְאָמֵן.

388. Rabbi Chiya then concluded that everything therefore depends upon the utterings of the mouth. As soon as THEIR LANGUAGE was confounded, "Hashem scattered them abroad..." But what does it say of the future? It says: "For then I will direct the peoples [to use] a pure language, that they may all call upon the name of Hashem, to serve him with one consent," (Tzefanyah 3:9) and, also, "and Hashem shall be King over all the earth; in that day shall Hashem be one, and His name one" (Zecharyah 14:9). Blessed be Hashem forever. Amen and Amen!

1. "Hearken to me, you stout-hearted"
There are people in our world who are hardhearted, stubborn, and set in their evil and selfish ways. The Zohar describes these people as refusing to change the negative aspects of their natures. They seek not to embrace the path of spiritual transformation and the Light of the Creator. All of us, to a certain degree, possess an aspect of these negative traits.
The Relevance of this Passage
The power available to us through these verses cleanses away negative qualities from our essence and being. The Light flowing through this portion helps to soften our resolve in situations where our stubbornness and ego prevents us from embracing spiritual change. The verses arouse a desire to seek a true connection to the Light of the Creator.

1. "Get you, out of your country..." (Beresheet 12:1). Rabbi Aba opened the discussion with THIS VERSE AND TO EXPLAIN THE REASON WHY AVRAHAM MERITED THAT THE HOLY ONE, BLESSED BE HE, WOULD SAY THIS TO HIM RATHER THAN TO ANY OTHER PERSON OF HIS TIME. "Hearken to me, you stout-hearted, that are far from righteousness" (Yeshayah 46:12), MEANS how hard are the hearts of the wicked, who see the paths and the ways of Torah, yet do not observe them. THE PATHS ARE THE INTERNAL ASPECTS; THE WAYS ARE THE EXTERNAL ASPECTS. And the hearts of the wicked are stout, as they do not repent and turn back to their Master. THIS IS THE REASON WHY they are called stout-hearted. The verse, "that are far from righteousness," MEANS THAT they keep themselves far from Torah; THIS IS WHY THEY REMAIN "FAR FROM RIGHTEOUSNESS."

1. לֶךְ לְךָ מֵאַרְצְךָ וגו׳. ר׳ אַבָּא פָּתַח וְאָמַר, שִׁמְעוּ אֵלַי אַבִּירֵי לֵב הָרְחוֹקִים מִצְּדָקָה. שִׁמְעוּ אֵלַי אַבִּירֵי לֵב: כַּמָּה תַּקִּיפִין לִבַּיְיהוּ דְּחַיָּיבַיָּא, דְּחָמָאן שְׁבִילֵי וְאוֹרְחֵי דְאוֹרַיְיתָא, וְלָא מִסְתַּכְּלָן בְּהוֹ, וְלִבַּיְיהוּ תַּקִּיפִין, דְּלָא מְהַדְּרִין בְּתִיּוּבְתָּא, לְגַבֵּי מָרֵיהוֹן, וְאִקְרוּן אַבִּירֵי לֵב. הָרְחוֹקִים מִצְּדָקָה: דְּמִתְרַחֲקֵי מֵאוֹרַיְיתָא.

2. Rabbi Chizkiyah commented ON THE AFOREMENTIONED VERSE: "Since they draw themselves away from the Holy One, blessed be He, therefore they remain far away from Him. And because of this, BECAUSE THEY KEEP FAR AWAY FROM THE HOLY ONE, BLESSED BE HE, they are called stout-hearted. AND THE VERSE TEACHES US THAT they "are far from righteousness." FOR WHAT REASON? BECAUSE they do not wish to come closer to the Holy One, blessed be He, AS THEY ARE STOUT-HEARTED. And because of this, they "are far from righteousness." Because they are far from righteousness, they are also far from peace-they can have no peace. As it is written: "There is no peace, says Hashem, to the wicked" (Yeshayah 48:22). And why is that so? Because they "are far from righteousness," THEY HAVE NO PEACE!

2. רַבִּי חִזְקִיָּה אָמַר, דְּמִתְרַחֲקֵי מִקּוּדְשָׁא בְּרִיךְ הוּא, וְאִינּוּן רְחִיקִין מִנֵּיהּ, וּבְגִין כָּךְ, אִקְרוּן אַבִּירֵי לֵב. הָרְחוֹקִים מִצְּדָקָה. דְּלָא בָּעָאן לְקָרְבָא לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא. בְּגִין כָּךְ, אִינּוּן רְחוֹקִים מִצְּדָקָה. כֵּיוָן דְּאִינּוּן רְחוֹקִים מִצְּדָקָה, רְחוֹקִים אִינּוּן מִשָּׁלוֹם. דְּלֵית לוֹן שָׁלוֹם. דִּכְתִיב אֵין שָׁלוֹם אָמַר ה׳ לָרְשָׁעִים. מ״ט בְּגִין דְּאִינּוּן רְחוֹקִים מִצְּדָקָה.

3. Come and behold: Avraham indeed succeeded in his desire to get closer to the Holy One, blessed be He. As it is written: "You love righteousness and hate wickedness" (Tehilim 45:8). Because he loved righteousness and hated wickedness, he therefore came closer to righteousness. Therefore, it is written: "Avraham my beloved" (Yeshayah 41:8). Why IS HE "my beloved?" Because it has been said about him, "You love righteousness." This is the love toward the Holy One, blessed be He, whom Avraham loved more than anyone else of his generation, who were "stout-hearted" and "far from righteousness," as has already been explained.

3. תָּא חֲזֵי, אַבְרָהָם בָּעֵי לְקָרְבָא לְקוּדְשָׁא בְּרִיךְ הוּא, וְאִתְקְרַב. הה״ד אָהַבְתָּ צֶדֶק וַתִּשְׂנָא רֶשַׁע. בְּגִין דְּאָהַב צֶדֶק, וְשָׂנָא רֶשַׁע, אִתְקְרַב לִצְדָקָה, וְעַל דָּא כְּתִיב, אַבְרָהָם אוֹהֲבִי. מ״ט אוֹהֲבִי, בְּגִין דִּכְתִיב, אָהַבְתָּ צֶדֶק. רְחִימוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּרָחִים לֵיהּ אַבְרָהָם, מִכָּל בְּנֵי דָרֵיהּ, דַּהֲווֹ אַבִּירֵי לֵב, וְאִינּוּן רְחוֹקִים מִצְּדָקָה, כְּמָה דְּאִתְּמַר.

2. Upon what the world exists
The Zohar discusses our ignorance concerning the pillars that sustain our world, the unseen spiritual forces that give rise to all existence. The Zohar then focuses on another concept concerning the power of midnight. Great importance is attached to spiritual study and work during the hours from midnight to sunrise, when the Light of the Creator is intensified in our physical realm.
The Relevance of this Passage
The increased spiritual power released into the cosmos during the intervening hours of midnight and morning, is made available to us by the words and wisdom that comprise this portion.

4. Rabbi Yosi opened the discussion by saying: "How lovely are Your dwelling places, Hashem Tzva'ot" (Tehilim 84:2)1. How important it is for people to observe the works of the Holy One, blessed be He! All people do not observe and are not aware of what keeps the world in existence. Nor are they aware of what keeps them in existence! THESE TWO SUBJECTS ARE EXPLAINED HERE TO US. When the Holy One, blessed be He, created the world, He made the heaven from fire and water. At first, these elements mingled together without freezing. Only later, by means of the Supernal Spirit, did they freeze and solidify. Then, THE HEAVENS, WHICH ARE ZEIR ANPIN, planted the world, THE NUKVA, to be established upon supports, THE THREE COLUMNS OF THE NUKVA. And the supports stand only by the help of the Spirit, WHICH IS THE CENTRAL COLUMN BETWEEN THEM. When that Spirit is gone, the supports are loosened and they quake, and the world is shaken. This is the meaning of, "Who shakes the earth out of its place, and its pillars tremble" (Iyov 9:6). And everything is established upon Torah, for when Yisrael are busy with Torah, THEY ELEVATE MAYIN NUKVIN (LIT. 'FEMALE WATERS') TO ZEIR ANPIN AND NUKVA, AND DRAW THE CENTRAL COLUMN, WHICH IS TORAH. Then the world is established, and the pillars, THE THREE COLUMNS OF ZEIR ANPIN, and the supports, THE THREE COLUMNS OF THE NUKVA, are perfectly situated in their places.

4. ר׳ יוֹסֵי פָּתַח, מַה יְּדִידוּת מִשְׁכְּנוֹתֶיךָ ה׳ צְבָאוֹת. כַּמָּה אִית לוֹן לִבְנֵי נָשָׁא, לְאִסְתַּכְּלָא בְּפוּלְחָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא. דְּהָא כָּל בְּנֵי נָשָׁא, לָא יְדְעֵי וְלָא מִסְתַּכְּלֵי עַל מַה קָאֵים עָלְמָא. וְאִינּוּן עַל מַה קָיְימִין. דְּכַד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא עָלְמָא, עֲבַד שְׁמַיָּא, מֵאֵשׁ וּמַמַּיִם מִתְעָרְבִין כַּחֲדָא, וְלָא הֲווֹ גַּלְדֵי. וּלְבָתַר אַגְלִידוּ, וְקָיְימוּ בְּרוּחָא עִלָּאָה. וּמִתַּמָּן שָׁתִיל עָלְמָא, לְקָיְימָא עַל סָמְכִין. וְאִינּוּן סָמְכִין, לָא קָיְימִין, אֶלָּא בְּהַהוּא רוּחָא. וּבְשַׁעֲתָא דְּהַהוּא רוּחָא אִסְתַּלַּק, כָּלְהוֹ מְרַפְּפִין וְזָעִין, וְעָלְמָא אִרְתַּת. הה״ד הַמַּרְגִּיז אֶרֶץ מִמְּקוֹמָהּ וְעַמּוּדֶיהָ יִתְפַּלָּצוּן. וְכֹלָּא קָאֵים עַל אוֹרַיְיתָא, דְּכַד יִשְׂרָאֵל מִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, מִתְקַיֵּים עָלְמָא, וְאִינּוּן קָיְימִין, וְסָמְכִין קָיְימִין בְּאַתְרַיְיהוּ, בְּקִיּוּמָא שְׁלִים.

5. Come and behold: When midnight is aroused, and the Holy One, blessed be He, enters the Garden of Eden to enjoy the company of the righteous, all the trees in the Garden of Eden sing and praise Him, as it is written: "Then shall the trees of the forest sing for joy at the presence of Hashem" (I Divrei Hayamim 16:33).

5. תָּא חֲזֵי בְּשַׁעֲתָא דְּאִתְעַר פַּלְגוּת לֵילְיָא, וְקוּדְשָׁא בְּרִיךְ הוּא עָאל לְגִנְתָא דְּעֵדֶן, לְאִשְׁתַּעְשָׁעָא עִם צַדִּיקַיָּא. כָּלְהוֹ אִילָנִין דִּבְגִנְתָא דְּעֵדֶן, מְזַמְּרָן וּמְשַׁבְּחָן קֳמֵיהּ. דִּכְתִיב, אָז יְרַנְּנוּ עֲצֵי הַיָּעַר מִלִּפְנֵי ה׳ וגו׳.

6. A crier comes forth and forcefully calls, "You, mighty, holy men! To him among you who has allowed the spirit to enter, and his ears to hear, who has eyes open to see and who has a heart that is open to know! BY THIS CRIER, THE RIGHTEOUS AWAKEN FROM THEIR SLEEP, DELVE TO THE STUDY OF TORAH, AND DRAW THE CENTRAL COLUMN. When the spirit, which is the source of all spirits, arouses the sweetness of the soul, a voice comes from there, which is the source of all voices, and disperses all forces to the four corners of the world.

6. וְכָרוֹזָא קָאֵי בְּחֵיל, וַאֲמַר, לְכוֹן אָמְרִין קַדִּישִׁין עִלָּיוֹנִין, מָאן מִנְּכוֹן, דְּעָיֵיל רוּחָא בְּאוּדְנוֹי, לְמִשְׁמָע. וְעֵינוֹי פְּקִחִין לְמֶחֱמֵי. וְלִבֵּיהּ פָּתוּחַ לְמִנְדַּע. בְּשַׁעֲתָא, דְּרוּחָא דְּכָל רוּחִין, אָרִים בְּסִימוּ דְנִשְׁמָתָא, וּמִתַּמָּן, נָפִיק קָלָא דְּקָלַיָּא, חֵילִין אִתְבַּדַּר לְאַרְבַּע סִטְרֵי עָלְמָא.

7. One goes up to one side, TO THE RIGHT OF ZEIR ANPIN, THE SECRET OF THE SOUTH. THE SECOND one descends to the other side, TO THE LEFT SIDE OF ZEIR ANPIN, THE NORTH. Another enters in between the two, BECOMES THE CENTRAL COLUMN OF ZEIR ANPIN, THE SECRET OF THE EAST. IN OTHER WORDS, ZEIR ANPIN IS PLACED BETWEEN THE TWO COLUMNS OF BINAH. AND THESE THREE DIRECTIONS, SOUTH, NORTH, AND EAST, ARE THE SECRET OF CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN. Two are crowned AND SHINE by BECOMING three, CHESED, GVURAH, TIFERET BY THE THIRD, WHICH IS THE CENTRAL COLUMN THAT RECONCILES THEM. And three enter the one, BECAUSE THE CENTRAL COLUMN, WHICH IS THE SECRET OF TIFERET, RECEIVES AND EXPANDS BY ITSELF TO THREE OTHER COLUMNS, NETZACH, HOD AND YESOD. One, WHICH RECONCILES, NAMELY TIFERET OF ZEIR ANPIN, produced colors. IN OTHER WORDS, FROM HIM EMANATED THE SFIROT OF THE NUKVA THAT ARE CALLED 'COLORS'. Six of them-CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, descended to one side, NAMELY TO THE RIGHT, and another six-CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, descended to the other side, NAMELY TO THE LEFT. SO all six-CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD-become twelve SFIROT. IN OTHER WORDS, THE SIX SFIROT OF ZEIR ANPIN EXPANDED TO THE NUKVA AND BECAME TWELVE SFIROT, WITH SIX TO HER RIGHT AND SIX TO HER LEFT. The twelve SFIROT EXPAND AND become twenty-two

7. חַד סָלִיק, לְסִטַר חָד. חַד נָחִית לְהַהוּא סִטַר. חַד עָיֵיל, בֵּין תְּרֵין. תְּרֵין מִתְעַטְּרָן בְּתִלַת. תְּלַת עָיְילֵי בְּחַד. חַד אַפִּיק גְּוָונִין. שִׁית מִנְּהוֹן, לְסִטַר חָד. וְשִׁית מִנְּהוֹן, נָחֲתֵי לְהַהוּא סִטַר. שִׁית עָיְילֵי בִּתְרֵיסַר. תְּרֵיסַר מִתְעָרִין בְּעֶשְׂרִין וּתְרֵין. שִׁית, כְּלִילָן בַּעֲשָׂרָה. עֲשָׂרָה קָאֵים בְּחַד.

SFIROT. THE six OF ZEIR ANPIN DO NOT BECOME TWELVE HERE, BUT are RATHER included within the ten. THIS IS BECAUSE the ten exist as one.

8. Woe to those who slumber as sleep covers their eyes sockets-THOSE WHO DO NOT AWAKE FROM THEIR SLEEP TO STUDY TORAH AND DRAW THE CENTRAL COLUMN. THE ILLUMINATION OF THE LEFT COLUMN BLOCKS OFF THE LIGHT NECESSARY FOR THEIR EYESIGHT AND MAKES THEM DROWSY. AS A RESULT, THEY HAVE NO EYES, THAT IS, MOCHIN. THERE IS SLEEP IN THEIR EYE SOCKETS. They do not know and are unable to observe how and in what condition they shall awaken on the Day of Judgment, when they shall be visited upon to settle the account-when the body is defiled and the soul floats on the afternoon air, going up and down, but the gates do not open for it. They are thrown around like the pebbles in the hollow of a sling. Woe to them. Who shall ask about them when they shall not arise to this place of pleasure? In the place where the righteous have pleasure, they shall be missing. They shall be passed on to the angel Dumah, go down TO GEHENOM and not rise. They are described by the words, "As the cloud is consumed and vanishes away, so he who goes down to Sh'ol shall come up no more." (Iyov 7:9)

8. וַוי לְאִינּוּן דְּנַיְימֵי שֵׁינְתָּא בְּחוֹרֵיהוֹן, לָא יָדְעֵי וְלָא מִסְתַּכְּלָאן אֵיךְ יְקוּמוּן בְּדִינָא, דְּחוּשְׁבַּן אִתְפַּקַּד, כַּד אִסְתָּאַב גּוּפָא, וְנִשְׁמָתָא שַׁטְיָא, עַל אַנְפֵּי דַאֲוִירָא דְּטִיהֲרָא, וְסָלְקָא וְנַחֲתָא, וְתַרְעִין לָא מִתְפַּתְּחָן, מִתְגַּלְגְּלָן כְּאַבְנִין בְּגוֹ קוּסְפִיתָא. וַוי לוֹן, מַאן יִתְבַּע לוֹן, דְּלָא יְקוּמוּן בְּעִדּוּנָא דָא, בְּגוֹ דוּכְתֵּי דְּעִנּוּגֵי דְּצַדִּיקַיָּא, אִתְפַּקְדּוּן דּוּכְתַּיְיהוּ. אִתְמַסְּרוּן בִּידָא דְּדוּמָה, נַחֲתֵי וְלָא סַלְקֵי. עֲלַיְיהוּ כְּתִיב, כָּלָה עָנָן וַיֵּלַךְ כֵּן יוֹרֵד שְׁאוֹל לֹא יַעֲלֶה.

9. At that hour, THAT IS, MIDNIGHT, a flame is awakened from the North strikes the four corners of the world, SINCE THE ILLUMINATION OF THE LEFT COLUMN, WHICH IS JUDGMENT, EXPANDS THROUGHOUT THE WORLD. It descends and touches the cock between its wings, WHICH IS THE SECRET OF GAVRIEL. As the flame awakens it, it crows. THIS IS THE SECRET OF THE CRIER MENTIONED BEFORE WITH THE WORDS, "A CRIER COMES FORTH AND FORCEFULLY ANNOUNCES..." But the only ones who awaken to the calling of the cock are the truly righteous, who delve to the study of Torah, DRAWING THE CENTRAL COLUMN. Then the Holy One, blessed be He, together with all the righteous in the Garden of Eden, listen attentively to their voice. As it is written: "You who dwell in the gardens, the companions hearken to your voice: cause me to hear it" (Shir Hashirim 8:13).

9. בְּהַהִיא שַׁעֲתָא אִתְעַר שַׁלְהוֹבָא חַד מִסִּטְרָא צָפוֹן, וּבְטַשׁ בְּאַרְבַּע סִטְרֵי עָלְמָא, וְנָחֵית וּמָטֵי, בֵּין גַּדְפֵּי דְתַרְנְגוֹלָא. וְאִתְעַר הַהוּא שַׁלְהוֹבָא בֵּיהּ, וְקָרֵי. וְלֵית מַאן דְּאִתְעַר, בַּר אִינּוּן זַכָּאֵי קְשׁוֹט, דְּקָיְימֵי וְאִתְעָרוּ בְּאוֹרַיְיתָא. וּכְדֵין קוּדְשָׁא בְּרִיךְ הוּא, וְכָל אִינּוּן צַדִּיקַיָּא, דְּבְגוֹ גִנְתָּא דְעֵדֶן, צַיְיתֵי לְקָלֵיהוֹן. כד״א, הַיּוֹשֶׁבֶת בַּגַּנִּים חֲבֵרִים מַקְשִׁיבִים לְקוֹלֵךְ הַשְׁמִיעֵנִי.

3. "Now Hashem said to Avram"

There is a unique process of preparation that a soul undergoes prior to entering our physical realm. This process consists of promises and commitments made by the soul to the Creator. The soul pledges to embrace the spiritual path of change through Torah and Kabbalah during its lifetime. The specific Torah portion that relates to this passage of Zohar is Lech Lecha, which translates into Go You, Out of Your Country. The verse concerns God's call to Avraham to leave and go out from his homeland and enter into the Land of Israel. The story is a code and a metaphor concerning the journey of the soul as it leaves the Upper World on its sojourn into our earthly realm.

The Relevance of this Passage

The perpetual pull and tug of the material world is of such magnitude, we forget our true purpose in life as we succumb to the illusions of physical existence. Hence, we need the Light of this portion to reawaken our desire to remain true to our own soul's original commitment to pursue the spiritual path.

Sitrei Torah (Concealed Torah)

10. We have learned that because of the strong desire of the King, WHO IS BINAH, a great and strong tree, WHICH IS ZEIR ANPIN, was planted. GREAT IS THE SECRET OF THE MOCHIN OF CHOCHMAH, AND STRONG IS THE SECRET OF THE MOCHIN OF CHASSADIM. Among the supernal plants, WHICH ARE THE SFIROT OF BINAH, this tree, WHICH IS ZEIR ANPIN, is planted. It turns between twelve borders, and its leg expands to the four winds of the world.

סִתְרֵי תּוֹרָה

10. תָּאנָא. בְּתוּקְפָּא דְּהַרְמְנוּ דְמַלְכָּא, אַנְצִיב חַד אִילָנָא רַבָּא וְתַקִּיף. גּוֹ נְטִיעָן עִלָּאִין, נְטִיעַ אִילָנָא דָא. בְּתְרֵיסַר תְּחוּמִין, אִסְתַּחַר. בְּאַרְבַּע סִטְרִין דְּעָלְמָא, פְּרִישָׁא רַגְלֵיהּ.

11. Its journeys were measured at five hundred Persian miles. The desires of these Persian miles, REFERRING TO THEIR WAYS OF BESTOWING ABUNDANCE, come on Him, ON ZEIR ANPIN. So when He awakens, all awaken with Him, and no one is capable of diverting His will. After that, all are united and join His will.

11. ת״ק פַּרְסֵי מַטְלָנוֹי, כָּל רְעוּתִין, דְּאִינּוּן פָּרְסִין, בֵּיהּ תָּלְיָין. כַּד אִתְעַר הַאי, כֻּלְּהוֹ מִתְעָרִין בַּהֲדֵיהּ, לֵית מַאן דְּנָפִיק מֵרְעוּתֵיהּ. לְבָתַר, כֻּלְּהוֹ בִּרְעוּתָא חָדָא בַּהֲדֵיהּ.

12. He, ZEIRANPIN, arises from above, AFTER HE HAS RECEIVED MOCHIN FROM BINAH, and descends throughout His journeys to the sea, WHICH IS THE NUKVA. SO, HE GIVES HIS ABUNDANCE TO THE NUKVA. He fills the sea, as He is the source of all the lights that spring IN THE SEA. Underneath Him, all the waters of the Beginning of the Creation are divided. The watering of the Garden, WHICH IS MALCHUT, depends on Him, WHO IS ZEIR ANPIN.

12. קָם מִלְּעֵילָא, נָחִית בְּמַטְלָנוֹי לְגוֹ יַמָּא. מִנַּיהּ, יַמָּא אִתְמַלְיָא. אִיהוּ מְקוֹרָא דְּכָל מַיִין דְּנָבְעִין. תְּחוֹתֵיהּ מִתְפַּלְגִין כָּל מֵימוֹי דִּבְרֵאשִׁית. שַׁקְיוּ דְּגִנְתָּא, בֵּיהּ תַּלְיָין.

13. All souls of the world come forth from Him, FROM ZEIR ANPIN. These souls enter the Garden, THE NUKVA, and descend into this world IN ORDER TO BE ENCLOTHED IN A BODY. When a soul leaves THERE AND IS ON ITS WAY DOWN TO THIS WORLD, it receives seven blessings so that it may be a father to the body being rightly elevated. Thus, it is written: "Now Hashem said to Avram" (Beresheet 12:1). This is the divine supewnal soul, WHICH IS CALLED AVRAM. IT CONSISTS OF TWO WORDS, AV (lit. 'FATHER') AND RAM (lit. 'SUPERNAL'). It is considered the father of the body and elevates to the level of the divine image, BY THE CHASSIDIM THAT ARE DRAWN AS IT ELEVATES AND REACHES ABA AND IMA.

13. כָּל נִשְׁמָתִין דְּעָלְמָא, מִנַּיהּ פָּרְחִין. נִשְׁמָתִין אִלֵּין עָאלִין בְּגִנְתָּא, לְנָחֲתָא לְהַאי עָלְמָא. נִשְׁמָתָא כַּד נָפְקָא, אִתְבָּרְכָא בְּשֶׁבַע בִּרְכָאן, לְמֶהֱוֵי אַבָּא לְגוּפָא, בְּסִלִּיקוּ עִלָּאָה. הה"ד וַיֹּאמֶר ה' אֶל אַבְרָם. הָא נִשְׁמָתָא עִלָּאָה אַבָּא לְגוּפָא בְּסִלִּיקוּ דְּדִיוֹקְנָא עִלָּאָה.

14. When the soul is ready to descend to this world, the Holy One, blessed be He, makes it swear to perform the precepts of Torah and do His bidding. And He gives each soul one hundred keys of blessings for each and every day, so that it may complete the supernal grades, which reach the numerical value of Lech Lecha (lit. 'Get you out'), WHICH EQUALS ONE HUNDRED. All of them are given to it, TO THE SOUL, so that it may cultivate the Garden, WHICH IS THE NUKVA, to till it and to keep it. "Your country" is the Garden of Eden.

14. כַּד בַּעְיָא לְנָחֲתָא לְהַאי עָלְמָא, אוֹמֵי לָהּ קוּדְשָׁא בְּרִיךְ הוּא לְמִיטַר פִּקּוּדֵי אוֹרַיְיתָא, וּלְמֶעְבַּד רְעוּתֵיהּ. וּמְסַר לָהּ מְאָה מַפְתְּחָאן דִּבְרָכָאן, דְּכָל יוֹמָא, לְאַשְׁלָמָא לְדַרְגִּין עִלָּאִין, כְּחוּשְׁבַּן לֶךְ לְךָ. דְּהָא כֻּלְּהוֹ אִתְמְסַר לָהּ, בְּגִין לְאַתְקָנָא בֵּהוֹ לְגִנְתָּא, וּלְמִפְלַח לָהּ וּלְנָטְרָא לָהּ. מֵאַרְצֶךָ, דָּא גִּנְתָּא דְּעֵדֶן.

15. The verse, "and from your kindred" MEANS from the body, WHICH IS ZEIR ANPIN, that is called 'the Tree of Life'. And it includes the twelve supernal tribes, WHICH ARE THE SECRET OF THE TWELVE BORDERS. THIS PASSAGE INFORMS US THAT THE SOUL IS AN OFFSPRING OF ZEIR ANPIN AND COMES FORTH FROM HIM. THE VERSE "and from your father's house" refers to the Shechinah, WHICH IS CALLED THE HOUSE. "Your father" means the Holy One, blessed be He, WHO IS ZEIR ANPIN. As it is written: "He who steals from his father or his mother, and says it is no transgression..." (Mishlei 28:24). "His father" is none other than the Holy One, blessed be He, and "his mother" is none other than the Congregation of Yisrael, WHICH IS THE NUKVA. The words, "to the land that I will show you," refer to this world, TO WHICH THE SOUL IS SENT.
(End of Sitrei Torah).

15. וּמִמּוֹלַדְתְּךָ, דָּא גּוּפָא, דְּאִתְקְרֵי אִילָנָא דְּחַיֵּי, דְּאִיהוּ תְּרֵיסַר שִׁבְטִין עִלָּאִין. וּמִבֵּית אָבִיךָ, דָּא שְׁכִינְתָּא. אָבִיךָ, דָּא קוּדְשָׁא בְּרִיךְ הוּא. שֶׁנֶּאֱמַר גּוֹזֵל אָבִיו וְאִמּוֹ וְאוֹמֵר אֵין פֶּשַׁע וגו', וְאֵין אָבִיו אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא. וְאֵין אִמּוֹ אֶלָּא כְּנֶסֶת יִשְׂרָאֵל. אֶל הָאָרֶץ אֲשֶׁר אַרְאֶךָּ. דָּא אִיהוּ הַאי עָלְמָא.
(עַד כָּאן סִתְרֵי תּוֹרָה)

16. What is written before the verse, "Hashem said to Avram..."? The words: "And Haran died before his father Terach" (Beresheet 11:28). AND HE ASKS: Of what does he want to inform us BY SAYING "BEFORE" HIS FATHER, TERACH? IF YOU CLAIM THAT "BEFORE" MEANS DURING HIS FATHER'S LIFETIME, this cannot be, for had no other person until that day died during his father's lifetime beside Haran? NEVERTHELESS, IN ALL OTHER INCIDENTS, THE WORD "BEFORE" IS NOT USED. FOR EXAMPLE, WHEN HEVEL DIED DURING THE LIFETIME OF ADAM, HIS FATHER, AND WHEN CHANOCH, WHO WAS TAKEN BY ELOHIM DURING THE LIFETIME OF YERED, HIS FATHER. AND HE EXPLAINS THAT When Avraham was thrown to the fire, Charan was killed. Because of this, they left UR CASDIM.

16. וַיֹּאמֶר ה' אֶל אַבְרָם. מַה כְּתִיב לְעֵילָא וַיָּמָת הָרָן עַל פְּנֵי תֶרַח אָבִיו וגו'. מַאי אִירִיָא הָכָא, אֶלָּא עַד הַהוּא יוֹמָא, לָא הֲוָה בַּר נָשׁ, דְּמִית בְּחַיֵּי אֲבוֹי, בַּר דָּא. דְּכַד אִתְרְמֵי אַבְרָם לְנוּרָא, אִתְקְטֵיל הָרָן, וּבְגִין דָּא, נָפְקוּ מִתַּמָּן.

4. "...and they left with them from Ur Casdim"
The Zohar examines a flickering flame wedded to the wick of a lit candle. Interestingly, a simple wick is able to generate a dazzling flame. Likewise, a simple action on the part of mankind, a single desire to change our ways is all that is required to set aflame the Light of the Creator within our soul. When this Light burns brightly in our life, we draw the strength and power to thoroughly transform our nature.
The Relevance of this Passage

The wonderful analogy concerning the wick and a candle flame is presented by the Zohar to help us arouse the Light of the Creator, giving us the strength to make the necessary spiritual changes in our own life. "One simple action" includes reading these very words, along with the Aramaic text, which ignites resplendent flames of spiritual Light.

17. Come and behold, It is written: "And Terach took Avram, his son, and Lot, the son of Haran...and they left with them from Ur Casdim" (Beresheet 11:31). HE ASKS: WHY IS IT WRITTEN: "And they left with them," when it should have been written: "with him," NAMELY WITH TERACH? If, as it is written: "And Terach took..." why IS IT THEN WRITTEN: "with them?" BECAUSE Terach and Lot left with Avraham and Sarah, who really wanted to depart from among the wicked. Only after Terach saw that Avraham his son was saved from the fire did he return to follow Avraham's wishes. As a result, Terach and Lot "left with them."

17. תָּא חֲזֵי, מַה כְּתִיב, וַיִּקַּח תֶּרַח אֶת אַבְרָם בְּנוֹ וְאֶת לוֹט בֶּן הָרָן וגו׳. וַיֵּצְאוּ אִתָּם מֵאוּר כַּשְׂדִּים. וַיֵּצְאוּ אִתָּם. אָתוֹ מִבָּעֵי לֵיהּ. דְּהָא כְּתִיב וַיִּקַּח תֶּרַח וגו׳. מַאי, וַיֵּצְאוּ אִתָּם. אֶלָּא, תֶּרַח וְלוֹט, עִם אַבְרָהָם וְשָׂרָה נְפָקוּ, דְּאִינּוּן הֲווֹ עִקָּרָא לְמֵיפַּק מִגּוֹ אִינּוּן חַיָּיבַיָּא. דְּכֵיוָן דְּחָמָא תֶּרַח, דְּאַבְרָהָם בְּרֵיהּ, אִשְׁתְּזִיב מִגּוֹ נוּרָא, אִתְהַדַּר לְמֶעְבַּד רְעוּתֵיהּ דְּאַבְרָהָם, וּבְגִין כָּךְ וַיֵּצְאוּ אִתָּם תֶּרַח וְלוֹט.

18. And when they left "to go to the land of Cna'an" it was because they desired to go there. From this we learn that whoever asks to be purified will be helped. Come and behold that this is so! Because the words, "to go to the land of Cna'an," are immediately followed by the words, "Now Hashem said to Avram, 'Get you out'." So before his desire TO GO TO THE LAND OF CNA'AN was awakened, it was not yet written: "Get you out." THEREFORE, HE WHO ASKS AND WAKES ON HIS OWN FROM BELOW IS HELPED FROM ABOVE, BECAUSE WITHOUT AWAKENING FROM BELOW THERE IS NO AWAKENING FROM ABOVE.

18. וּבְשַׁעֲתָא דְּנְפָקוּ, מַה כְּתִיב, לָלֶכֶת אַרְצָה כְּנַעַן. דִּרְעוּתָא דִלְהוֹן הֲוָה לְמֵיהַךְ תַּמָּן. מִכָּאן אוֹלִיפְנָא, כָּל מַאן דְּאִתְעַר לְאִתְדַּכָּאָה, מְסַיְּיעִין לֵיהּ. תָּא חֲזֵי דְּהָכֵי הוּא. דְּכֵיוָן דִּכְתִיב, לָלֶכֶת אַרְצָה כְּנַעַן, מִיָּד וַיֹּאמֶר ה׳ אֶל אַבְרָם לֶךְ לְךָ, וְעַד דְּאִיהוּ אִתְעַר בְּקַדְמֵיתָא, לָא כְּתִיב לֶךָ לְךָ.

19. Come and see: Nothing is aroused above before it is first aroused below, so that what is aroused above rests upon it. The secret is that the black flame OF THE CANDLE, WHICH IS THE SECRET OF THE NUKVA, does not hold on to the white flame OF THE CANDLE, WHICH IS THE SECRET OF ZEIR ANPIN, before it is aroused. As soon as it is aroused first, the white flame immediately rests upon it. THIS IS SO BECAUSE THE LOWER ONE HAS TO BE AROUSED FIRST.

19. תָּא חֲזֵי. מִלָּה דְּלְעֵילָא לָא אִתְעַר, עַד דְּאִתְעַר לְתַתָּא בְּקַדְמֵיתָא, עַל מַה דְּתִשְׁרֵי הַהִיא דְּלְעֵילָא. וְרָזָא דְּמִלָּה, נְהוֹרָא אוּכְמָא, לָא אִתְאַחִיד בְּנְהוֹרָא חִוָּורָא. עַד דְּאִיהִי אִתְעָרִית בְּקַדְמֵיתָא. כֵּיוָן דְּאִיהִי אִתְעָרִית בְּקַדְמֵיתָא. מִיָּד נְהוֹרָא חִוָּורָא שַׁרְיָיא עֲלָהּ.

20. Therefore it is written: "Do not keep silent, Elohim; do not hold your peace, and be still, El" (Tehilim 83:2), so that the white flame will never cease to exist in the world. BECAUSE ELOHIM IS THE SECRET OF THE NUKVA, WHICH IS THE SECRET OF THE BLACK FLAME. SO IF IT DOES NOT HOLD ITS PEACE AND BE STILL AND IF IT NEVER CEASES TO BE AWAKENED FROM BELOW, THEN THE WHITE FLAME, WHICH IS THE SECRET OF ZEIR ANPIN, SHALL ALWAYS REST UPON IT FROM ABOVE. "You who make mention of Hashem, take no rest" (Yeshayah 62:6) so that there will always be awakening from below on which that from above should come and rest upon it. Therefore, when a person first arouses the awakening from below, the awakening from above is aroused. Come and behold, It is written: "and they went out with them from Ur Casdim." Immediately, "Hashem said to Avram..." THIS MEANS THAT HE RECEIVED HELP FROM ABOVE. THE REASON IS THAT THE LIGHT NEEDS SOMETHING CRUDE FROM BELOW TO CLING ONTO AND THIS CRUDE OBJECT OR ACTION IS ENTIRELY IN THE HANDS OF THE LOWER WORLD.

20. וְע״ד כְּתִיב אֱלֹקִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל. בְּגִין דְּלָא יִתְפְּסַק נְהוֹרָא חִוָּורָא מֵעָלְמָא, לְעָלְמִין. וְכֵן הַמַּזְכִּירִים אֶת ה׳ אַל דֳּמִי לָכֶם. בְּגִין, לְאַתְעָרָא לְתַתָּא, בַּמֶּה דְּיִשְׁרֵי אִתְעֲרוּתָא דְּלְעֵילָא. וְכֵן כֵּיוָן דְּאִתְעַר בַּר נָשׁ, אִתְעֲרוּתָא בְּקַדְמֵיתָא, כְּדֵין אִתְעַר, אִתְעֲרוּתָא דְּלְעֵילָא. תָּא חֲזֵי, כֵּיוָן דִּכְתִיב וַיֵּצְאוּ אִתָּם מֵאוּר כַּשְׂדִּים וגו׳, מִיָּד וַיֹּאמֶר ה׳ אֶל אַבְרָם וגו׳.

5. "Get you out," for your sake

All the supernal forces that govern the various countries and cities of our world are brought to light by the Zohar. Avraham masters the knowledge concerning all these diverse metaphysical intelligences that rule and administer over the cosmos. However, the Creator tells him not to direct his mind towards these supernal matters. Rather, Avraham should focus upon his spiritual work in this physical realm, placing his trust in the Creator regarding the workings of the metaphysical dimension.

The Relevance of this Passage

The ability to trust the Creator above the level of our rational mind and logic, radiates throughout this passage. Often, we mistake the pursuance of otherworldly mystical knowledge for the real spiritual work in this mundane world. This truth is understood through a story concerning the great sage Hillel, who was asked to reveal all the supernal mysteries and secrets of the Torah in the short time that he can remain balanced on one leg.

"Love thy neighbor as thyself. All the rest is commentary. Now and go and learn," the sage replied.

21. "Now Hashem said to Avram, Get you out (lit. 'go for you')..." According to Rabbi Elazar, the phrase "Go for you," means "for yourself." IN OTHER WORDS, go out for yourself, to fulfill yourself and complete your grade. "Get you out," for you must not stay here among the wicked.

21. וַיֹּאמֶר ה׳ אֶל אַבְרָם לֶךְ לְךָ. אֲמַר ר׳ אֶלְעָזָר, לֶךְ לְךָ: לְגַרְמָךְ, לְאַתְקָנָא גַרְמָךְ. לְאַתְקָנָא דַּרְגָּא דִּילָךְ. לֶךְ לְךָ. לֵית אַנְתְּ כְּדַאי לְמֵיקַם הָכָא, בֵּין חַיָּיבִין אִלֵּין.

22. The secret BEHIND THE WORDS "Get you out" is that the Holy One, blessed be He, inspired Avraham with the spirit of wisdom. He knew how to judge the spirits (also winds) of the civilized world. He observed them, weighed them in the scales, and knew how to connect them to the powers entrusted to govern the inhabited places on earth.

22. וְרָזָא דְּמִלָּה, לֶךְ לְךָ. דְּהָא קוּדְשָׁא בְּרִיךְ הוּא, יְהִיב לֵיהּ לְאַבְרָהָם, רוּחָא דְּחָכְמְתָא, וַהֲוָה יָדַע וּמְצָרֵף סִטְרֵי דְּיִשּׁוּבֵי עָלְמָא, וְאִסְתַּכַּל בְּהוֹ. וְאַתְקַל בְּתִיקְלָא, וְיָדַע חֵילִין דִּי מְמַנָּן עַל סִטְרֵי יִשּׁוּבָא.

23. When he reached the middle point of civilization, he weighed it in the scales, but could not reach any conclusion. THIS MEANS THAT HE ELEVATED MAYIN NUKVIN (FEMALE WATERS) IN ORDER TO DRAW DOWN THE SPIRIT OF WISDOM TO THAT PLACE, BUT DID NOT SUCCEED. He tried to see and to know what sort of power governed that place, but could not conceive it.

23. כַּד מָטָא לְגוֹ נְקוּדָה דְּאֶמְצָעִיתָא דְּיִשּׁוּבָא, תָּקִיל בְּתִיקְלָא וְלָא הֲוָה סָלֵיק בִּידֵיהּ, אַשְׁגַּח לְמִנְדַּע חֵילָא דִּי מְמַנָּא עֲלָהּ, וְלָא יָכִיל לְאִתְדַּבְּקָא בִּרְעוּתֵיהּ.

24. He weighed a few more times before realizing that the whole world sprouts from that place and is established upon it. He observed carefully, and measured, so as to understand the subject, and concluded that the supernal force above it could not be measured, that it is deep and hidden, and that it does not resemble the different parts of the inhabited land.

24. תָּקִיל כַּמָּה זִמְנִין, וְחָמָא, דְּהָא מִתַּמָּן אִשְׁתִּיל כָּל עָלְמָא. אַשְׁגַּח וְצָרַף וְתָקַל לְמִנְדַּע, וְחָמָא, דְּהָא חֵילָא עִלָּאָה, דַּעֲלָהּ לֵית לֵיהּ שִׁעוּרָא עָמִיק וְסָתִים. וְלָאו אִיהוּ כְּגַוְוֹנֵי דְּסִטְרֵי דַּרְגֵּי דְּיִשּׁוּבָא.

25. He watched attentively, weighed, and realized that the middle point of the inhabited world is the point from which the whole world moves out to all its corners, WHICH MEANS THAT THE POINT GOVERNS ALL THE SFIROT OF ZEIR ANPIN AND ALL THE SFIROT OF NUKVA, WHICH ARE NAMED THE CORNERS OF THE WORLD, SINCE THE POINT IS PLACED ABOVE THEM. Similarly, he knew the power that now prevails over the point. AS A RESULT, all other powers that govern the corners of the world originate from that point and all THE SFIROT hold to it. Then "they went out with them from Ur Casdim, to go to the land of Cna'an."

25. אַשְׁגַּח וְתָקִיל, וְיָדַע, דְּהָא כַּמָּה דִּמְהַהִיא נְקוּדָה אֶמְצָעִיתָא דְּיִשּׁוּבָא, מִנֵּיהּ אִשְׁתִּיל כָּל עָלְמָא, לְכָל סִטְרוֹי. הָכֵי נָמֵי יָדַע, דְּהָא חֵילָא דְּשָׁרֵי עֲלָהּ, מִתַּמָּן נָפְקוּ כָּל שְׁאָר חֵילִין, דִּמְמַנָּן עַל כָּל סִטְרֵי עָלְמָא, וְכֻלְּהוֹ בֵּיהּ אֲחִידָן. כְּדֵין וַיֵּצְאוּ אִתָּם מֵאוּר כַּשְׂדִּים לָלֶכֶת אַרְצָה כְּנַעַן.

26. He continued to observe, weigh, and examine in an effort to determine the nature of that place, but he was unable to understand it so as to cleave to it. He saw the strength of that place and realized that he could not understand it, and therefore immediately, "they came to Charan, and dwelt there." (Beresheet 11:31).

26. עוֹד אַשְׁגַּח וְתָקִיל וְצָרִיף, לְמֵיקַם עַל בְּרִירָא דְּמִלָּה, דְּהַהוּא אֲתַר, וְלָא הֲוָה יָדַע, וְלָא יָכִיל לְמֵיקַם עֲלָהּ לְאִתְדַּבְּקָא. כֵּיוָן דְּחָמָא תּוּקְפָּא דְּהַאי אֲתַר, וְלָא יָכִיל לְמֵיקַם עֲלֵיהּ, מִיָּד וַיָּבֹאוּ עַד חָרָן וַיֵּשְׁבוּ שָׁם.

27. HE ASKS: Why did Avraham DELAY IN CHARAN AND NOT LEAVE THERE IMMEDIATELY, "TO GO TO THE LAND OF CNA'AN," AS IT IS WRITTEN: "AND THEY DWELT THERE"? AND HE ANSWERS: Avraham knew and checked all the governors and rulers of the world that had dominion over the entire civilized world. And he was examining all those who govern and rule over the directions of the world's inhabited land, all those that have dominion over the stars and the constellations. He learned how they exercise their power over one another. In considering all the inhabited places in the world, he did well. But when he reached that place, THE POINT OF MALCHUT, he saw the force of the depths. And he could not withstand it.

27. מַאי טַעְמָא דְּאַבְרָהָם. אֶלָּא, דְּאִיהוּ הֲוָה יָדַע וְצָרִיף בְּכָל אִינּוּן שָׁלְטָנִין מְדַבְּרֵי עָלְמָא, בְּכָל סִטְרוֹ דְּיִשּׁוּבָא. וַהֲוָה תָּקִיל וְצָרִיף אִינּוּן דְּשָׁלְטִין בְּסִטְרֵי דְּיִשּׁוּבָא מְדַבְּרֵי כֹּכְבַיָּא וּמַזָּלֵיהוֹן, מַאן אִינּוּן תַּקִּיפִין, אִלֵּין עַל אִלֵּין, וַהֲוָה תָּקִיל כָּל יִשּׁוּבֵי דְּעָלְמָא, וַהֲוָה סָלֵיק בִּידוֹי. כַּד מָטָא לְהַאי אֲתַר, חָמָא תַּקִּיפוּ דַּעֲמִיקִין, וְלָא יָכִיל לְמֵיקַם בֵּיהּ.

28. As soon as the Holy One, blessed be He, noticed his awakening and his passion, He immediately revealed Himself to Avraham and said: "Get you out" in order to learn about and perfect yourself.

28. כֵּיוָן דְּחָמָא קוּדְשָׁא בְּרִיךְ הוּא, אִתְעֲרוּתָא דִילֵיהּ, וְתֵיאוּבְתָּא דִילֵיהּ, מִיָּד אִתְגְּלֵי עֲלֵיהּ, וַאֲמַר לֵיהּ, לֶךְ לְךָ. לְמִנְדַּע לָךְ, וּלְאַתְקָנָא גַּרְמָךְ.

29. The words "Your country," AS USED WHEN HE SAID TO HIM, "GET YOU OUT," referred to that side of the inhabited world to which he was attached. THIS IS THE RIGHT SIDE ONLY; THE LEFT SIDE IS NOT INCLUDED. THE WORDS "and from your kindred," MEAN THAT HE TOLD HIM, "GET YOU OUT" from that Wisdom with which you study your horoscope, determined by watching and examining the moment, hour, and time of your birth, and the planet and the sign under which you were born. ALL OF THIS IS RELATED TO THE ILLUMINATION OF THE LEFT SIDE AND IS NOT INCLUDED WITHIN THE RIGHT.

29. מֵאַרְצְךָ. מֵהַהוּא סִטְרָא דִישׁוּבָא דַּהֲוֵית מִתְדַּבַּק בֵּיהּ. וּמִמּוֹלַדְתְּךָ מֵהַהוּא חָכְמָה, דְּאַתְּ מַשְׂגַּח, וְתָקִיל תּוֹלְדָתָא דִילָךְ, וְרִגְעָא וְשַׁעֲתָא וְזִמְנָא, דְּאִתְיְלִידַת בֵּיהּ, וּבְהַהוּא כּוֹכְבָא, וּבְהַהוּא מַזָּלָא.

30. The verse, "And from your father's house," MEANS THAT HE TOLD HIM "GET YOU OUT" and never look upon your father's house again, REFERRING TO CHARAN, AND NEVER SEEK TO DISCOVER if the root of your success in the world is from your father's house. Therefore, "Get you out" of this wisdom and this observance.

30. וּמִבֵּית אָבִיךָ. דְּלָא תַּשְׂגַּח בְּבֵיתָא דַּאֲבוּךָ. וְאִי אִית לָךְ שָׁרְשָׁא לְאַצְלָחָא בְּעָלְמָא, מִבֵּיתָא דַּאֲבוּךָ, בְּגִין כָּךְ לֶךָ לְךָ, מֵחָכְמָה דָּא וּמֵאַשְׂגָּחוּתָא דָּא.

31. Come and behold: It is indeed so! Because they had already left Ur Casdim and were in Charan, why should He say to him, "Get you out of your country, and from your kindred?" FOR HE HAS ALREADY LEFT UR CASDIM, WHICH IS HIS COUNTRY AND FAMILY. Therefore, the main point has to be, as previously stated, THAT THE MEANING OF "YOUR COUNTRY" IS THE ILLUMINATION OF THE RIGHT WITHOUT THE LEFT, AND "YOUR KINDRED" IS THE ILLUMINATION OF THE LEFT WITHOUT THE RIGHT. "To the land that I will show you" MEANS THAT "I will show you" what you were not able to conceive--BECAUSE OF THE JUDGMENTS OF THE ILLUMINATION OF THE LEFT--and were not able to know about the power of that land, NAMELY MALCHUT, which is deep and hidden.

31. תָּא חֲזֵי. דְּהָכֵי הוּא, דְּהָא נָפְקוּ מֵאוּר כַּשְׂדִּים, וַהֲווֹ בְּחָרָן, אַמַּאי יֵימָא לֵיהּ לֶךָ לְךָ מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ. אֶלָּא עִקָּרָא דְּמִלְּתָא, כְּמָה דְּאִתְּמַר. אֶל הָאָרֶץ אֲשֶׁר אַרְאֶךָּ. אַרְאֶךָ, מַה דְּלָא יְכִילַת לְמֵיקַם עֲלֵיהּ, וְלָא יְכִילַת לְמִנְדַּע חֵילָא דְּהַהִיא אַרְעָא, דְּאִיהוּ עָמִיק וְסָתִים.

6. "And I will make of you a great nation" (A)
All the blessings that Avraham received are explained in the following section of the Zohar. Avraham received these blessings because he let go of his own ego and completely surrendered to the Creator.
The Relevance of this Passage
The intelligence of the body creates an illusion that we are in control of our lives. Nevertheless, anxiety, fear, emotional turmoil, and external chaos continue to be an affliction. When we let go of this illusion and relinquish control, we create a space for the Light of the Creator to enter our existence, removing all darkness. We acquire the power from the blessings that Avraham received, instilling us with the courage to entrust the Creator with control over our life.

32. "And I will make of you a great nation..." (Beresheet 12:2). "And I will make of you" is related to the verse, "Get you out." "And I will bless you" is related to the verse, "from your country." "And make your name great" is related to the verse, "and from your kindred." "And you shall be a blessing" is related to the verse, "and from your father's house."

32. וְאֶעֱשְׂךָ לְגוֹי גָּדוֹל וגו׳. וְאֶעֱשְׂךָ, בְּגִין דִּכְתִיב, לֶךְ לְךָ. וַאֲבָרֶכְךָ, בְּגִין דִּכְתִיב, מֵאַרְצְךָ. וַאֲגַדְּלָה שְׁמֶךָ, בְּגִין דִּכְתִיב, וּמִמּוֹלַדְתְּךָ. וֶהְיֵה בְּרָכָה, בְּגִין דִּכְתִיב, וּמִבֵּית אָבִיךָ.

33. Rabbi Shimon DISAGREES, AND says that the verse, "And I will make of you a great nation," is THE ILLUMINATION OF the right side; that "and I will bless you" is THE ILLUMINATION OF the left side; that "and I will make your name great" is THE ILLUMINATION OF the Central Column; and that "and you shall be a blessing" is from the side of the Land of Yisrael, FROM THE SIDE OF THE NUKVA, WHICH IS CALLED THE LAND OF YISRAEL. So here is a throne that has four legs, all of which were included in Avraham. THE THREE COLUMNS-CHESED, GVURAH, AND TIFERET-ARE THREE LEGS, THE NUKVA IS THE FOURTH LEG. THESE ARE THE FOUR LEGS OF THE UPPER THRONE, WHICH IS BINAH. From here onward, the blessings are for the others who are replenished from here. THIS REFERS TO OTHERS WHO ARE BLESSED FOR HIS SAKE, as it is written: "And I will bless them that bless you and curse them that curse you, and in you shall all families of the earth be blessed."

33. רַבִּי שִׁמְעוֹן אָמַר, וְאֶעֱשְׂךָ לְגוֹי גָּדוֹל, מִסִּטְרָא דִּימִינָא. וַאֲבָרֶכְךָ, מִסִּטְרָא דִּשְׂמָאלָא. וַאֲגַדְּלָה שְׁמֶךָ, מִסִּטְרָא דְּאֶמְצָעִיתָא. וְהְיֵה בְּרָכָה, מִסִּטְרָא דְּאַרְעָא דְּיִשְׂרָאֵל. הָא הָכָא כָּרְסַיָּיא, דְּאַרְבַּע סָמְכִין, דְּכֻלְּהוֹ כְּלִילָן בֵּיהּ בְּאַבְרָהָם. מִכָּאן וּלְהַלְאָה, בִּרְכָאן לְאַחֲרִינֵי, דְּמִתְּזָנֵי מֵהָכָא, דְּכְתִיב, וַאֲבָרְכָה מְבָרְכֶיךָ וּמְקַלֶּלְךָ אָאוֹר וְנִבְרְכוּ בְךָ כֹּל מִשְׁפְּחוֹת הָאֲדָמָה.

7. "And from the wicked their light is withheld"
When one behaves in a negative manner, he immediately disconnects himself from the Light of the Creator. Moreover, negative deeds also block and prevent an individual from receiving any spiritual Light from the righteous souls who are in this world to share their Light with all mankind.
The Relevance of this Passage
Every act of negative behavior can be likened to draping a layer of cloth over a lamp. Life grows progressively darker. We remove these veils from ourselves through the letters and lessons of this section so that we may receive all the Light that is ever-present from the devout souls who dwell among us in our generation.

34. Rabbi Elazar was sitting before his father, Rabbi Shimon, together with Rabbi Yehuda, Rabbi Yitzchak, and Rabbi Chizkiyah. Rabbi Elazar asked Rabbi Shimon why is it written: "Get you out of your country, and from your kindred" in the singular? Since they all left UR CASDIM to go to THE LAND OF CNA'AN, why was Avraham not told that they all should go?

34. ר׳ אֶלְעָזָר, הֲוָה יָתֵיב קֳמֵיהּ דְּרַבִּי שִׁמְעוֹן אֲבוּי, וְהֲוֵי עִמֵּיהּ, ר׳ יְהוּדָה, וְרַבִּי יִצְחָק, וְרַבִּי חִזְקִיָּה. אָמַרְלוֹר׳ אֶלְעָזָר לְרַבִּי שִׁמְעוֹן אֲבוּי, הַאי דִּכְתִיב, לֶךְ לְךָ מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ. כֵּיוָן דְּכֻלְּהוֹ נָפְקוּ לְמֵהַךְ, אַמַּאי לָא אִתְּמַר לֵיהּ דְּכֻלְּהוֹ יִפְקוּן.

35. Terach was an idol worshipper, but since his desire to leave with Avraham was truly aroused, and, as we have seen, the Holy One, blessed be He, desires that the wicked repent, as Terach started to leave with Avraham, why does it not say, "Go for yourself" in plural? Why does it say "Go for yourself" to Avraham alone?

35. דְּהָא אַף עַל גַּב דְּתֶרַח הֲוָה פְּלַח לע״ז, כֵּיוָן דְּאִתְעַר בְּאִתְעֲרוּתָא טַב לְמֵיפַק בַּהֲדֵיהּ דְּאַבְרָהָם, וְחָמִינָן קֻדְשָׁא בְּרִיךְ הוּאאִתְרְעֵי בִּתְיוּבְתָּא דְּחַיָּיבַיָּא, וּשְׁרָא לְמֵיפַק, אַמַּאי לָא כְּתִיב לְכוּ לָכֶם. אַמַּאי לְאַבְרָהָם בִּלְחוֹדוֹי לֶךְ לְךָ.

36. Rabbi Shimon replied that Terach did not leave Ur Casdim because he wanted to repent and mend his ways, but only to save himself from all the people of his land, who wanted to kill him. Particularly after they saw that Avraham was saved FROM THE FURNACE OF FIRE, they said to Terach, 'You were the one who misled us with these idols,' AND WANTED TO KILL HIM. Because he feared them, Terach left. THEREFORE, when he reached Charan, he stayed, as it is written: "So Avram departed, as Hashem had spoken to him, and Lot went with him" (Beresheet 12:4). Terach is not mentioned in the verse!

36. אָמַרלוֹרַבִּי שִׁמְעוֹן, אִי תֵּימָא, דְּתֶרַח כַּד נְפַק, מֵאוּר כַּשְׂדִּים, בְּגִין לְאַהֲדָרָא בִּתְשׁוּבָה הֲוָה, לָאו הָכֵי, אֶלָּא כַּד נְפַק, לְאִשְׁתְּזָבָא נְפַק, דַּהֲווֹ כֻּלְּהוֹ בְּנֵי אַרְעֵיהּ, בָּעָאן לְמִקְטְלֵיהּ. כֵּיוָן דְּחָזוֹ, דְּאִשְׁתְּזִיב אַבְרָהָם, הֲווֹ אָמְרֵי לֵיהּ לְתֶרַח, אַנְתְּ הוּא דַּהֲוֵית מַטְעֵי לָן, בְּאִלֵּין פְּסִילִין, וּמִגּוֹ דַּחֲלָא דִּלְהוֹן, נְפַק תֶּרַח, כֵּיוָן דְּמָטָא לְחָרָן, לָא נְפַק מִתַּמָּן לְבָתַר, דִּכְתִיב וַיֵּלֶךְ אַבְרָם כַּאֲשֶׁר דִּבֶּר אֵלָיו ה׳ וַיֵּלֶךְ אִתּוֹ לוֹט. וְאִילוּ תֶּרַח לָא כְּתִיב.

37. פָּתַח וְאָמַר, וַיִּמָּנַע מֵרְשָׁעִים אוֹרָם וּזְרוֹעַ רָמָה תִּשָּׁבֵר. הַאי קְרָא אוֹקְמוּהָ, אֲבָל, וַיִּמָּנַע מֵרְשָׁעִים אוֹרָם, דָּא נִמְרוֹד וּבְנֵי דָרֵיהּ, דִּנְפַק אַבְרָהָם מִנַּיְיהוּ דַּהֲוָה אוֹרָם. וּזְרוֹעַ רָמָה תִּשָּׁבֵר, דָּא נִמְרוֹד.

37. He opened the discussion by saying: "And from the wicked their light is withheld, and the high arm shall be broken" (Iyov 38:16). This passage has already been explained. Nevertheless, "And from the wicked their light is withheld" applies to Nimrod and the people of his generation, whom Avraham left, since he was "their light"; "the high arm shall be broken" alludes to Nimrod.

38. דָּבָר אֲחֵר, וַיִּמָּנַע מֵרְשָׁעִים אוֹרָם, דָּא תֶּרַח וּבְנֵי בֵיתֵיהּ. אוֹרָם: דָּא אַבְרָהָם. הָאוֹר, לָא כְּתִיב, אֶלָּא אוֹרָם, דַּהֲוָה עִמְּהוֹן. וּזְרוֹעַ רָמָה תִּשָּׁבֵר. דָּא נִמְרוֹד, דַּהֲוָה מַטְעֵי אֲבַתְרֵיהּ, כָּל בְּנֵי עָלְמָא. וּבְגִין כָּךְ כְּתִיב לֶךָ לְךָ. בְּגִין, לְאַנְהָרָא לָךְ, וּלְכָל אִינּוּן דְּיִפְקוּן מִינָּךְ, מִכָּאן וּלְהָלְאָה.

38. Another explanation of the verse, "And from the wicked their light is withheld," is that it applies to Terach and his household, and "their light" is Avraham. The verse does not say 'the light,' but "their light," that was among them. THIS REFERS TO AVRAHAM WHO WAS AMONG THEM AND THEN LEFT. "And the high arm shall be broken" applies to Nimrod, who misled the whole world to following him. And this is why it is written: "Get you out," so that the light may shine for you and for all who will descend from now and henceforth.

39. תּוּ פָּתַח וְאָמַר. וְעַתָּה לֹא רָאוּ אוֹר בָּהִיר הוּא בַּשְּׁחָקִים וְרוּחַ עָבְרָה וַתְּטַהֲרֵם. וְעַתָּה לֹא רָאוּ אוֹר, אֵימָתַי, בְּשַׁעֲתָא דַּאֲמַר קֻדְשָׁא בְּרִיךְ הוּאלְאַבְרָהָם לֶךְ לְךָ מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ. בָּהִיר הוּא בַּשְּׁחָקִים. דְּבָעָא קֻדְשָׁא בְּרִיךְ הוּאלְאַדְבָּקָא לֵיהּ לְאַבְרָהָם, בְּהַהוּא אוֹר דִּלְעֵילָא, וּלְאַנְהָרָא תַּמָּן.

39. Furthermore, RABBI SHIMON then discussed the verse, "And now men see not the bright light which is in the clouds; but the wind passes, and cleanses them" (Iyov 37:21). "And now men see not the bright light": when DID THAT HAPPEN? At the time when the Holy One, blessed be He, said to Avraham, "Get you out of your country, and from your kindred, and from your father's house." BECAUSE AFTER AVRAHAM HAD LEFT THEM, THEY WERE NOT ABLE TO SEE THE LIGHT ANYMORE. "The bright light which is in the clouds" ALLUDES TO AVRAHAM, because the Holy One, blessed be He, wished to attach Avraham to the supernal Light and have him shine there.

40. וְרוּחַ עָבְרָה וַתְּטַהֲרֵם. דְּהָא לְבָתַר תָּבוּ בִּתְיוּבְתָּא, תֶּרַח וְכָל בְּנֵי מָאתֵיהּ בְּנֵי מָאתֵיהּ, דִּכְתִיב, וְאֶת הַנֶּפֶשׁ אֲשֶׁר עָשׂוּ בְחָרָן. תֶּרַח: דִּכְתִיב וְאַתָּה תָּבֹא אֶל אֲבוֹתֶיךָ בְּשָׁלוֹם וגו׳.

40. "And the wind passes, and cleanses them" refers to Terach and all the people of his town, all of whom afterwards repented. As it is written: "and the souls that they had made in Charan" (Beresheet 12:5), MEANING THAT THE PEOPLE OF CHARAN REPENTED. The verse, "And you shall come to your fathers in peace" (Beresheet 15:15), INDICATES THAT Terach HAD REPENTED, FOR THE HOLY ONE, BLESSED BE HE, WOULD NOT HAVE SAID THIS TO AVRAHAM OTHERWISE.

8. "And I will make of you a great nation" (B)
At every beginning, at every opening, within every seed-level moment, there are dark forces present whose sole objective is to taint, negatively influence, and curse all that will come after. The Zohar reveals the process by which we can break these curses and remove any negative factors.
The Relevance of this Passage
New projects and new beginnings in our life start out with bountiful optimism and hope. Be that as it may, unseen negative forces often infect the seed level leading to broken dreams and unrealized goals. We receive the power to break our own negative nature and the negative forces around us that try to curse new beginnings in our life.
Sitrei Torah (Concealed Torah)

סִתְרֵי תּוֹרָה

41. וְאֶעֱשְׂךָ לְגוֹי גָּדוֹל, הַאי בִּרְכָתָא חָדָא. וַאֲבָרֶכְךָ, תְּרֵין. וַאֲגַדְּלָה שְׁמֶךָ, תְּלַת. וֶהְיֵה בְּרָכָה, אַרְבַּע. וַאֲבָרְכָה מְבָרְכֶיךָ, חָמֵשׁ. וּמְקַלֶּלְךָ אָאוֹר, שִׁית. וְנִבְרְכוּ בְךָ כָּל מִשְׁפְּחוֹת הָאֲדָמָה, הָא שְׁבַע. כֵּיוָן דְּאִתְבָּרְכוּ בְּאִלֵּין שְׁבַע בִּרְכָאן, מַה כְּתִיב, וַיֵּלֶךְ אַבְרָם כַּאֲשֶׁר דִּבֶּר אֵלָיו ה׳. לְנַחֲתָא לְהַאי עָלְמָא, כְּמָה דְּאִתְפַּקְדָא.

41. THERE ARE SEVEN BLESSINGS THAT APPEAR IN THIS PASSAGE. One: "And I will make of you a great nation"; two: "and I will bless you"; three: "and make your name great"; four: "and you shall be a blessing"; five: "And I will bless them that bless you"; six: "and curse him that curses you"; and seven: "and in you shall all families of the earth be blessed." And after he received these seven blessings, it is written: "So Avram departed, as Hashem had spoken to him." THIS MEANS THAT HE WENT down to the world, as he was commanded to do.

42. מִיָּד וַיֵּלֶךְ אִתּוֹ לוֹט. דָּא אִיהוּ נָחָשׁ דְּאִתְלַטְיָא, וְאִתְלַטְיָא עָלְמָא בְּגִינֵיהּ, דְּאִיהוּ קָאֵים לְפִתְחָא, לְאַסְטָאָה לְגוּפָא, וְלָא תִפְעוֹל נִשְׁמָתָא, פּוּלְחָנָא דְּאִתְפַּקְדַת, עַד דְּיַעְבְּרוּן עֲלָהּ בְּהַאי עָלְמָא, י״ג שְׁנִין, דְּהָא מִתְּרֵיסַר שְׁנִין וּלְעֵילָא, נִשְׁמָתָא אִתְעָרַת, לְמִפְלַח פּוּלְחָנָא דְּאִתְפַּקְדַת, הה״ד וְאַבְרָם בֶּן חָמֵשׁ שָׁנִים וְשִׁבְעִים שָׁנָה. שֶׁבַע וְחָמֵשׁ תְּרֵיסַר אִינּוּן.

42. Immediately, "Lot went with him." This is the serpent that was cursed and caused the world to be cursed. THE SCRIPTURES CALL THE SERPENT BY THE NAME LOT, BECAUSE LOT MEANS 'A CURSE' IN ARAMAIC. THE SERPENT WAS CURSED AND BROUGHT CURSES ON THE WORLD. SO HE ACCOMPANIES THE SOUL DURING ITS STAY IN THIS WORLD. And the serpent stands at the opening, in order to mislead the body, AS IT IS WRITTEN: "SIN CROUCHES AT THE DOOR" (BERESHEET 4:7). And this is why the soul will not start fulfilling the mission it was commanded to perform until it has completed thirteen years in this world. Because from the twelfth year onward, the soul is aroused to fulfill its task. Therefore, it is written: "and Avram was seventy five years old" (Beresheet 12:4)-SEVENTY IN REDUCED NUMERICAL VALUE EQUALS SEVEN, and seven and five equals twelve. THEN THE SOUL LEAVES CHARAN, WHICH IS THE KLIPOT, AND IS AROUSED TO SERVE HASHEM AND FULFILL ITS ALLOTTED TASK.

43. וּכְדֵין אִתְחֲזִיאַת נִשְׁמָתָא בְּהַאי עָלְמָא. דְּאִיהִי אַתְיָא מֵחָמֵשׁ שְׁנִים, דְּאִינּוּן ת״ק פַּרְסֵי דְּאִילָנָא דְּחַיֵּי. וְשִׁבְעִים שָׁנָה, דָּא אִיהוּ הַהוּא אִילָנָא מַמָּשׁ, דְּאִיהוּ שְׁבִיעָאָה לְדַרְגִּין, וְשִׁבְעִין שָׁנָה אִתְקְרֵי.

43. And then AFTER TWELVE YEARS, the soul can be seen in this world, because it comes from the "five years," which are the five hundred parasangs of the Tree of Life. IT IS THEN ACKNOWLEDGED AS AN OFFSPRING OF ZEIR ANPIN, WHICH IS CALLED THE TREE OF LIFE, WHICH IS FIVE HUNDRED PARASANGS WALK. "And seventy years" refers to the same tree, which is the seventh among the grades, NAMELY, THE NUKVA, WHICH IS THE SEVENTH SFIRAH AMONG THE SEVEN SFIROT: CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT. AND THEN THE SOUL IS ACKNOWLEDGED AS THE OFFSPRING OF ZEIR ANPIN AND THE NUKVA.

44. כְּדֵין נָפְקַת מֵהַהוּא זוּהֲמָא דְנָחָשׁ, וְעָאלַת בְּפוּלְחָנָא קַדִּישָׁא, הה״ד, בְּצֵאתוֹ מֵחָרָן, מֵהַהוּא רוּגְזָא וְתוּקְפָא דְּהַהוּא נָחָשׁ, דַּהֲוָה אַסְטֵי לֵיהּ עַד הַשְׁתָּא לְגוּפָא, וְשָׁלְטָא עֲלוֹי.

44. Then the soul departs from the filth of the serpent and enters to the holy work. And so it is written: "when he departed out of Charan," from the wrath and aggression of the Satan, who until now had ruled over the body by deceiving it.

45. בְּאִילָנָא, שָׁלְטָא עָרְלָה תְּלַת שְׁנִין. בְּבַר נָשׁ, תְּלַת סְרֵי שְׁנִין, דְּאִקְרוּן שְׁנֵי עָרְלָה, כֵּיוָן דְּאַעֲבָרוּ עַל גּוּפָא אִינּוּן שְׁנִין, וְאִתְעַבְרַת נִשְׁמָתָא, לְמִפְלַח פּוּלְחָנָא קַדִּישָׁא, פְּקִידַת לְגוּפָא, לְרְעוּתָא טָבָא, לְכָפּוֹף לְהַהוּא נָחָשׁ, דְּהָא לָא יָכִיל לְשַׁלְטָאָה כְּמָה דְּהַוֵּי.

45. The Orlah (lit. 'foreskin') rules over the tree for three years, WHICH ARE CALLED THE "ORLAH YEARS." In the human being, the first thirteen years are called the "Orlah years." After the body has lived these years, the soul is aroused to fulfill its holy task. It then receives full control over the body and inspires the goodwill necessary to overcome the serpent. And then the serpent will not be able to control the body as it did before.

46. דִּכְתִיב, וַיִּקַּח אַבְרָם אֶת שָׂרַי אִשְׁתּוֹ וגו׳, דָּא גּוּפָא, דְּאִיהִי לְגַבֵּי נִשְׁמָתָא, כְּנוּקְבָא לְגַבֵּי דְּכוּרָא. וְאֶת לוֹט בֶּן אָחִיו, דָּא נָחָשׁ, דְּלָא אַעֲדֵי כָּל כָּךְ מִן גּוּפָא, בְּגִין דְּדֶבֶקוּתָא דְּגוּפָא, לָא אַעֲדִיוּ כָּל כָּךְ מִנֵּיהּ, אֲבָל אִתְעֲרוּתָא דְּנִשְׁמָתָא אַלְקֵי לֵיהּ תְּדִיר, וְאַתְרֵי בֵּיהּ, וְאוֹכַח לֵיהּ, וְכָפִיף לֵיהּ, עַל כָּרְחֵיהּ, וְלָא יָכִיל לְשַׁלְטָאָה.

46. As it is written: "And Avram took Sarai his wife..." (Beresheet 12:5). "SARAI HIS WIFE" refers to the body, which in comparison to the soul is like the female toward the male. "And Lot his brother's son" refers to the serpent that does not completely leave the body EVEN AFTER THIRTEEN YEARS, because the clinging of the body is not entirely gone from it. Nevertheless, the arousal of the soul strikes it always, warns and reproves it, and forces it to obey so that it cannot take control any more.

47. "And all their substance that they had gathered..." refers to the good deeds that a person performs in this world because of the awakening of the soul. "And the souls (Nefesh) that they had made in Charan..." REFERS TO that Nefesh, which at first was attached to the foreskin of the body and clung to it and which later was amended BY THE NESHAMAH. IT IS DESCRIBED BY THE WORDS, "AND THE NEFESH THAT THEY HAD MADE IN CHARAN," WHICH REFER TO THE CRAVING NEFESH, WHICH FEELS GREAT ATTACHMENT TO THE LUST OF THE BODY AND THE KLIPOT. So after thirteen years, when the Neshamah is aroused to amend the body, both THE NESHAMAH AND THE BODY amend that Nefesh that participated in the harsh JUDGMENTS of the serpent and its evil desires. As it is written: "and the Nefesh that they had made in Charan..." THE REASON WHY "THEY HAD MADE" IS WRITTEN IN THE PLURAL IS BECAUSE IT REFERS TO THE NESHAMAH AND THE BODY, WHICH TOGETHER AMEND THE NEFESH-THE NESHAMAH BY AWAKENING THE BODY, AND THE BODY BY ITS GOOD DEEDS.

47. וְאֶת כָּל רְכוּשָׁם אֲשֶׁר רָכָשׁוּ, אִלֵּין עוֹבָדִין טָבִין דְּעָבֵיד בַּר נָשׁ, בְּהַאי עָלְמָא, בְּאִתְעֲרוּתָא דְנִשְׁמָתָא. וְאֶת הַנֶּפֶשׁ אֲשֶׁר עָשׂוּ בְחָרָן. הַהוּא נֶפֶשׁ, דַּהֲוַת בְּקַדְמֵיתָא בְּדִבֵּקוּתָא בְּחַבְרוּתָא דְהַהִיא עָרְלָה, בַּהֲדֵי גּוּפָא, וְאַתְקִין לָהּ לְבָתַר, דְּהָא לְבָתַר דְּתְלֵיסַר שְׁנִין וּלְעֵילָא, דְּנִשְׁמָתָא אִתְעָרַת, לְאַתְקָנָא לְגוּפָא, תַּרְוַוּיְיהוּ מְתַקְּנִין לְהַהוּא נֶפֶשׁ, דְּמִשְׁתַּתְּפָא בְּתוּקְפָא דְנָחָשׁ, וּתְאוּבְתֵּיהּ בִּישָׁא, הה"ד וְאֶת הַנֶּפֶשׁ אֲשֶׁר עָשׂוּ בְחָרָן.

48. With all of this, the Neshamah continues to attack the serpent in order to break it, so that it will surrender and be enslaved under the influence of repentance. Therefore, it is written: "And Avram passed through the land to the place of Shchem" (Beresheet 12:6), BECAUSE SHCHEM IS THE DWELLING PLACE OF THE SHECHINAH. AND THAT IS BECAUSE THE POWER OF THE SERPENT HAS ALREADY BEEN COMPLETELY BROKEN BY THE NESHAMAH.
(End of Sitrei Torah)

48. וְעִם כָּל דָּא, נִשְׁמָתָא אַתְקִיפַת בֵּיהּ, בְּהַהוּא נָחָשׁ, לְתַבְרָא לֵיהּ, בְּתוּקְפָא בְּשִׁעְבּוּדָא דִּתְשׁוּבָה, הֲדָא הוּא דִכְתִיב וַיַּעֲבוֹר.
(עד כאן סתרי תורה)

9. "So Avram departed, as Hashem had spoken to him..."
It's explained that every man has angels who accompany him everywhere, recording every single action and deed, large and small. The Final Day of Judgment is then spelled out by the Zohar: The angels come forth during this time and present a list of all our actions, positive and negative, so that we can acknowledge them. The Zohar goes on to declare that no matter how negative a person's actions might become, we should never cast them aside and disregard them.
The Relevance of this Passage
Mankind's nature is to disregard or justify its insensitive and intolerant behavior. Regardless, we are eventually held accountable for all of our actions. An awareness of the gravity and severity of our negative behavior, even the most minute behavioral actions, is imbued into our consciousness by virtue of this passage. This will inspire us to treat others with the same compassion and tolerance that we desire.

49. Rabbi Elazar said, Come and behold, It is not written: "So Avram left, as Hashem had spoken to him," but rather that Avram "departed (lit. 'went') (Heb. vayelech)," as it is written: "Get you out" (Heb. lech lecha). This is so written because they had already left, as it is written: "and they went out with them from Ur Casdim to go to the land of Cna'an." Therefore, it is written: "departed" rather than "left."

49. וַיֵּלֶךְ אַבְרָם כַּאֲשֶׁר דִּבֶּר אֵלָיו ה׳. אָמַר רַבִּי אֶלְעָזָר, תָּא חֲזֵי, דְּהָא לָא כְתִיב וַיֵּצֵא אַבְרָם כַּאֲשֶׁר דִּבֶּר אֵלָיו ה׳. אֶלָּא וַיֵּלֶךְ. כד"א לֶךְ לְךָ. דְּהָא יְצִיאָה בְּקַדְמֵיתָא עֲבָדוּ, דִּכְתִיב, וַיֵּצְאוּ אִתָּם מֵאוּר כַּשְׂדִּים לָלֶכֶת אַרְצָה כְּנָעַן. וְהַשְׁתָּא כְתִיב וַיֵּלֶךְ, וְלָא כְתִיב וַיֵּצֵא.

50. "As Hashem had spoken to him..." THIS MEANS according to all the promises He gave him. The words, "and Lot went with him," mean that Lot accompanied Avraham to learn from his behavior. Even so, Lot did not learn much. Rabbi Elazar said: Happy are the righteous who study the ways of the Holy One, blessed be He, in order to follow them and be in awe of Him-in awe of that day of judgment when man will have to account for his deeds before the Holy one, blessed be He.

50. כַּאֲשֶׁר דִּבֶּר אֵלָיו ה׳. דְּאַבְטַח לֵיהּ בְּכֻלְּהוֹ הַבְטָחוֹת. וַיֵּלֶךְ אִתּוֹ לוֹט, דְּאִתְחַבַּר עִמֵּיהּ, בְּגִין לְמֵילַף מֵעוֹבָדוֹי, וְעִם כָּל דָּא לָא אוֹלִיף כּוּלֵּי הַאי. אָמַר רַבִּי אֶלְעָזָר זַכָּאִין אִינּוּן צַדִּיקַיָּיא, דְּאוֹלְפֵי אָרְחוֹי דְּקֻדְשָׁא בְּרִיךְ הוּא, בְּגִין לְמֵיהַךְ בְּהוֹ, וּלְדָחֲלָא מִנֵּיהּ, מֵהַהוּא יוֹמָא דְדִינָא, דְּזַמִּין בַּר נָשׁ לְמֵיהַב דִּינָא וְחוּשְׁבָּנָא לְקֻדְשָׁא בְּרִיךְ הוּא.

51. פְּתַח וַאֲמַר, בְּיַד כָּל אָדָם יַחְתּוֹם לְדַעַת כָּל אַנְשֵׁי מַעֲשֵׂהוּ. הַאי קְרָא אוֹקְמוּהָ. אֲבָל תָּא חֲזֵי, בְּהַהוּא יוֹמָא, דְּאַשְׁלִימוּ יוֹמוֹי דְּבַר נָשׁ לַאֲפָקָא מֵעָלְמָא, הַהוּא יוֹמָא, דְּגוּפָא אִתְּבַר, וְנַפְשָׁא בָּעְיָא לְאִתְפְּרְשָׁא מִנֵּיהּ. כְּדֵין, אִתְיְיהִיב רְשׁוּ לְבַר נָשׁ לְמֶחֱמֵי, מַה דְּלָא הֲוָה לֵיהּ רְשׁוּ לְמֶחֱמֵי, בְּזִמְנָא דְּגוּפָא שָׁלְטָא, וְקָאֵים עַל בּוּרְיֵיהּ.

51. He opened the discussion, saying: "He seals up the hand of every man; that all men whom He has made may know His work." (Iyov 37:7). This passage has already been explained. But come and behold: When the days of man are over and he is about to leave this world, on that day when the body is broken and the soul has to leave it, then that person is permitted to see what he has not been able to see when the body was in control, and he understands things completely.

52. וּכְדֵין קָיְימֵי עֲלֵיהּ תְּלַת שְׁלִיחָן, וְחָשְׁבֵי יוֹמוֹי וְחוֹבוֹי, וְכָל מַה דַּעֲבַד בְּהַאי עָלְמָא, וְהוּא אוֹדֵי עַל כֹּלָּא בְּפוּמֵיהּ. וּלְבָתַר הוּא חָתִים עֲלֵיהּ בִּידֵיהּ. הֲדָא הוּא דִכְתִיב, בְּיַד כָּל אָדָם יַחְתּוֹם.

52. Three messengers stand over him and take an account of his days and his sins and all that he has done in this world. And he openly admits everything, and after that he signs it, THE ACCOUNT, with his hand. As it is written: "He seals up the hand of every man..."

53. וּבִידֵיהּ כֻּלְּהוֹ חֲתִימִין לְמֵידַן לֵיהּ, בְּהַאי עָלְמָא, עַל קַדְמָאֵי, וְעַל בַּתְרָאֵי, עַל חַדְתֵּי וְעַל עַתִּיקֵי. לָא אִתְנְשֵׁי חַד מִינַיְיהוּ, הה״ד לְדַעַת כָּל אַנְשֵׁי מַעֲשֵׂהוּ. וְכָל אִינּוּן עוֹבְדִין דַּעֲבַד בְּהַאי עָלְמָא, בְּגוּפָא וְרוּחָא. הָכֵי נָמֵי יָהִיב חוּשְׁבְּנָא בְּגוּפָא וְרוּחָא, עַד לָא יִפּוֹק מֵעָלְמָא.

53. And all DEEDS AND SINS are signed with his hand, so a man can be judged for all of his actions in this world, the early and the recent, the old and the new-not even one of them is forgotten. Therefore, it is written: "that all men whom He has made may know His work." JUST AS all of the actions he committed in this world WERE together in body and in spirit, so he must account FOR THEM WHILE HE IS STILL together in body and spirit, before he leaves this world.

54. תָּא חֲזֵי, כַּמָּה דְּחַיָּיבִיָּא, אַקְשֵׁי קְדַל בְּהַאי עָלְמָא, ה״נ, אֲפִילוּ בְּשַׁעְתָּא דְּבָעֵי לְנַפְקָא מֵהַאי עָלְמָא, אַקְשֵׁי קְדַל. בְּגִין כְּדֵין זַכָּאָה הוּא בַּר נָשׁ, דְּיִלְיַף בְּהַאי עָלְמָא אָרְחוֹי דְּקֻדְשָׁא בְּרִיךְ הוּא, בְּגִין לְמֵיהַךְ בְּהוֹ. וְחַיָּיבָא, אַף עַל גַּבְדְּאִסְתַּכַּל בְּהַנֵּי צַדִּיקַיָּיא, אַקְשֵׁי קְדַל, וְלָא בָּעֵי לְמֵילַף.

54. Come and behold: Just as the sinners are stiff-necked in this world, so are they stiff-necked when they are about to leave this world. Therefore, blessed is that person who studies the ways of the Holy One, blessed be He, while in this world, so that he may follow them. But the wicked person, even though he sees these righteous people, stiffens his neck and refuses to learn from them.

55. וּבְגִין כְּדֵין אִית לֵיהּ לְצַדִּיקָא, לְמִתְקַף בֵּיהּ, וְאַף עַל גַּב דְּחַיָּיבָא אַקְשֵׁי קְדַל הוּא, לָא יִשְׁבּוֹק לֵיהּ, וְאִית לֵיהּ לְאַתְקָפָא בִּידֵיהּ, וְלָא יִשְׁבּוֹק לֵיהּ, דְּאִי יִשְׁבּוֹק לֵיהּ יְהַךְ וְיַחֲרִיב עָלְמָא.

55. This is why the righteous man must hold on to him and not let go, even though the wicked person "stiffens his neck." The righteous man should hold him tight by the hand and not leave him alone, because if he lets him go, the wicked person will go and destroy the world.

56. תָּא חֲזֵי, מִן אֱלִישָׁע דְּדָחָה לְגֵחֲזִי. וְכֵן בְּאַבְרָהָם כָּל זִמְנָא דַּהֲוָה לוֹט בַּהֲדֵיהּ, לָא אִתְחַבַּר בַּהֲדֵי רַשִׁיעַיָּא, כֵּיוָן דְּאִתְפְּרַשׁ מִנֵּיהּ, מַה כְּתִיב וַיִּבְחַר לוֹ לוֹט אֶת כָּל כִּכַּר הַיַּרְדֵּן, וּכְתִיב וַיֶּאֱהַל עַד סְדֹם. מַה כְּתִיב בַּתְרֵיהּ, וְאַנְשֵׁי סְדֹם רָעִים וְחַטָּאִים לַה׳ מְאֹד.

56. Come and behold: We see examples in the case of Elisha who thrust away Gechazi, and in the case of Avraham and Lot. As long as Lot was with Avraham, Lot did not associate with the wicked. But as soon as he left him, it is written: "Then Lot chose him all the plain of Yarden (Jordan)...and pitched his tent toward Sdom" (Beresheet 13:11-12), followed by "And the men of Sdom were wicked and sinners before Hashem exceedingly" (Ibid. 13). SO WE SEE THAT HE DID JOIN THE WICKED!

57. Rabbi Aba said TO RABBI ELAZAR: You noted that it is written: "Avram went," rather than 'Avram left,' BECAUSE THEY HAD ALREADY LEFT. This is well but at the end of the verse, it is written: "when he departed out of Charan..." SO THE VERSE DOES MENTION LEAVING--EVEN THOUGH HE HAD ALREADY LEFT. Rabbi Elazar responded that it is written "out of Charan," but the main departure was that from the land of his birthplace, which had already occurred. THIS IS NOT THE SAME AS THE DEPARTURE FROM CHARAN THAT IS MENTIONED TOGETHER WITH "GET YOU OUT." SO WE MAY SAY HERE "WHEN HE LEFT CHARAN."

57. אָמַר רַבִּי אַבָּא, הַאי דַּאֲמַרְתְּ וַיֵּלֶךְ אַבְרָם, וְלָא כְּתִיב וַיֵּצֵא אַבְרָם, שַׁפִּיר הוּא. אֲבָל, סוֹפָא דִּקְרָא, מַה כְּתִיב, בְּצֵאתוֹ מֵחָרָן. אָמַר רַבִּי אֶלְעָזָר, מֵחָרָן כְּתִיב, וְהַהִיא יְצִיאָה מֵאֶרֶץ מוֹלַדְתּוֹ הֲוַת בְּקַדְמֵיתָא.

10. "And Avram took Sarai his wife..."
When a person influences another individual in a positive way, that measure of positive influence is credited for all eternity. Moreover, when the second individual utilizes that same positive influence to then affect others, the positive energy generated is also accrued to the original person. This same principle holds true with all of our negative actions.
The Relevance of this Passage
Our inability to perceive the far-reaching implications of our actions, allows us to behave wantonly and with disregard for others. These verses give us the understanding and enlightenment to foresee all the repercussions associated with our behavior, motivating us to constantly improve our ways through continued spiritual development.

58. "And Avraham took Sarai his wife" (Beresheet 12:5). IN THIS VERSE, THE WORD "took" means that Avraham persuaded her to come with soft words, because a man cannot take his wife to another country without her agreement. Similarly, it is written: "Take Aharon" (Bemidbar 20:25) and "Take the Levites" (Bemidbar 3:45). This is why "And Avram took" MEANS THAT he persuaded her with words, telling her how evil were the ways of their generation. Therefore it is written: "And Avram took Sarai his wife."

58. וַיִּקַּח אַבְרָם אֶת שָׂרַי אִשְׁתּוֹ. מַהוּ וַיִּקַּח, אֶלָּא, אַמְשִׁיךְ לָהּ בְּמִלֵּי מַעֲלַיְיתָא, בְּגִין דְּלֵית לֵיהּ רְשׁוּ לְב״נ לַאֲפָקָא אִתְּתֵיהּ, לְמֵיהַךְ בְּאַרְעָא אָחֳרָא בְּלָא רְעוּתָא דִילָהּ. וְכֵן הוּא אוֹמֵר קַח אֶת אַהֲרֹן. קַח אֶת הַלְוִיִּם. וּבְגִין כְּרֵוַיִּקַּח אַבְרָם. מָשִׁיךְ לָהּ בְּמִלִּין, וְאוֹדַע לָהּ אָרְחֵיהוֹן דְּאִינּוּן בְּנֵי דָרָא, כַּמָּה בִּישִׁין. וּבְגִין כָּךְ וַיִּקַּח אַבְרָם אֶת שָׂרַי אִשְׁתּוֹ.

59. Of the verse, "And Lot his brother's son," HE ASKS: What did Avraham see that made him take Lot with him? AND HE REPLIES: He foresaw through the Holy Spirit that David shall issue from him in the future. The words, "and the souls that they had made in Charan," refer to the male and female converts whose souls they amended. Avraham converted the men, while Sarah converted the women. FOR THIS REASON, the verse is written as if they had "made" them.

59. וְאֶת לוֹט בֶּן אָחִיו. מָה חָמָא אַבְרָהָם לְדָבְקָא עִמֵּיהּ לוֹט. אֶלָּא בְּגִין דְּצָפָה בְּרוּחַ הַקֹּדֶשׁ, דְּזַמִּין לְמֵיפַּק מִנֵּיהּ דָּוִד. וְאֶת הַנֶּפֶשׁ אֲשֶׁר עָשׂוּ בְחָרָן. אִלֵּין גֵּרִים וְגִיּוֹרוֹת דְּאַתְקִינוּ נַפְשַׁיְיהוּ, אַבְרָהָם מְגַיֵּיר גּוּבְרִין, וְשָׂרָה מְגַיֵּירָת נָשִׁין. וּמַעֲלֶה עֲלֵיהוֹן כְּאִלּוּ עֲבָדוּ לְהוֹן.

60. Rabbi Aba said: If so, then there were a lot of people--REFERRING TO THE CONVERTS. HOW can we say that they all left with him? Rabbi Elazar responded: Indeed so! And because of this, all the people who went with him are called "the people of the Elohim of Avraham" (Tehilim 47:10). And he traveled through the country with no fear, as it is written: "And Avram passed through the land."

60. אָמַר רַבִּי אַבָּא אִי הָכֵי, כַּמָּה בְּנֵי נָשָׁא הֲווֹ, אִי תֵּימָא דְּכֻלְּהוֹ אֲזָלוּ עִמֵּיהּ. אָמַר רַבִּי אֶלְעָזָר אֵין. וּבְגִין כָּךְ כֻּלְּהוֹ בְּנֵי נָשָׁא, דַּהֲווֹ אָזְלִין עִמֵּיהּ, כֻּלְּהוֹ אִקְרוּן עַם אֱלֹקֵי אַבְרָהָם. וַהֲוָה מַעֲבַר בְּאַרְעָא, וְלָא הֲוָה דָּחִיל. דִּכְתִיב וַיַּעֲבֹר אַבְרָם בָּאָרֶץ.

61. Rabbi Aba said to him: If it had been written, 'and souls that they had made in Charan,' then he would have agreed THAT BECAUSE OF THEIR GREAT NUMBERS AVRAHAM HAD NO FEAR WHEN PASSING THROUGH THE LAND. But, he said, it is written: "and the (Heb. et) souls", in which the particle Et serves as an addition to the merits of those souls that went along with him. IT IS FOR THIS REASON THAT AVRAHAM WAS ABLE TO PASS THROUGH THE LAND WITH NO FEAR. Because he who leads his friend to meritorious conduct benefits always from that conduct and the benefit never leaves him. How do we know this? Because it is written: "And the souls that they had made in Charan." The merit of these souls accompanied Avraham.

61. אָמַרְלוֹר׳ אַבָּא, אִי הֲוָה כְּתִיב, וְהַנֶּפֶשׁ אֲשֶׁר עָשׂוּ בְחָרָן. הֲוָה אֲמִינָא הָכֵי, אֶלָּא, וְאֶת הַנֶּפֶשׁ כְּתִיב, אֶת לְאַסְגָּאָה, זְכוּתָא דְּכֻלְּהוֹ נַפְשָׁאן, דַּהֲווֹ אָזְלֵי עִמֵּיהּ, דְּכָל מַאן דְּמְזַכֶּה לְאָחֳרָא, הַהוּא זְכוּתָא תַּלְיָא בֵּיהּ, וְלָא אַעֲדֵי מִנֵּיהּ. מְנָלָן, דִּכְתִיב, וְאֶת הַנֶּפֶשׁ אֲשֶׁר עָשׂוּ בְחָרָן. זְכוּתָא דְּאִינּוּן נַפְשָׁן הֲוָה אָזֵיל עִמֵּיהּ דְּאַבְרָהָם.

62. לֶךְ לְךָ. אָמַר רַבִּי שִׁמְעוֹן, מַאי טַעְמָא דְּגִלּוּיָא קַדְמָאָה, דְּאִתְגְּלֵי קֻדְשָׁא בְּרִיךְ הוּא עֲלֵיהּ דְּאַבְרָהָם, פְּתַח בְּלֶךְ לְךָ, דְּהָא עַד הָכָא, לָא מַלֵּיל עִמֵּיהּ קֻדְשָׁא בְּרִיךְ הוּא, מ״ט פְּתַח לֶךְ לְךָ. אֶלָּא, הָא קָאֲמַרוּ, דְּרָמַז בְּחוּשְׁבְּנֵיהּ מְאָה, דְּהָא לְמֵאָה שְׁנִין אִתְיְלִיד לֵיהּ בַּר.

62. Of the words "Get you out," Rabbi Shimon asked, when the Holy One, blessed be He, first revealed himself to Avraham, why did He start with 'Get you out'"? Until that time, the Holy One, blessed be He, had not spoken with Avraham. Therefore, why did He start with "Go for yourself"? Because the Hebrew words for "Go for yourself," which are lech lecha, have a numerical value of 100. By using these words, the Holy One, blessed by He, gave Avraham a hint that he would have a son in his hundredth year.

63. אֲבָל תָּא חֲזֵי, כָּל מַה דְּעָבִיד קֻדְשָׁא בְּרִיךְ הוּא בְּאַרְעָא, כֻּלָּא רָזָא דְּחָכְמְתָא אִיהוּ, בְּגִין דְּאַבְרָהָם לָא הֲוָה דָּבִיק בֵּיהּ בְּקֻדְשָׁא בְּרִיךְ הוּא, כְּדֵין כְּדֵקָא חָזֵי. אֲמַר לֵיהּ לֶךְ לְךָ, וְדָא רָמֵז לְהַהוּא אֲתַר דְּבָעֵי לְאִתְקְרָבָא בַּהֲדֵיהּ דְּקֻדְשָׁא בְּרִיךְ הוּא, וְאִיהוּ דַּרְגָּא קַדְמָאָה לְאָעֵלָא לְקוּדְשָׁא בְּרִיךְ הוּא, בְּגִין כָּךְ לֶךְ לְךָ.

63. But come and behold: All that the Holy One, blessed be He, performs on earth is done according to Wisdom. Because Avraham was not yet attached to the Holy One, blessed be He, properly, He said to him "Go for yourself." This is a hint for that place and position that Avraham was expected to reach and that would bring him closer to the Holy One, blessed be He. This is why it is written: "Go for yourself." And that is the first grade that Avraham was to attain in coming to the Holy One, blessed be He.

64. וְהַאי דַּרְגָּא לָא יָכִיל אַבְרָהָם לְאִתְאַחֲדָא בֵּיהּ, עַד דְּיֵיעוֹל לְאַרְעָא דְּתַמָּן יְקַבֵּל לֵיהּ לְהַהוּא דַּרְגָּא. כְּגַוְונָא דָא כְּתִיב וַיִּשְׁאַל דָּוִד בַּה׳ לֵאמֹר הַאֶעֱלֶה בְּאַחַת מֵעָרֵי יְהוּדָה, וַיֹּאמֶר ה׳ עֲלֵה. וַיֹּאמֶר אָנָה אֶעֱלֶה, וַיֹּאמֶר חֶבְרוֹנָה. וְכִי כֵּיוָן דְּמִית שָׁאוּל, וּמַלְכוּתָא אִתְחֲזֵי לְדָוִד, אַמַּאי לָא קַבֵּיל מַלְכוּתָא מִיָּד עַל כָּל יִשְׂרָאֵל.

64. But Avraham could not reach that grade and hold on to it until he entered the land of Yisrael, because that is where this level is achieved. It was similar with David, about whom it is written: "David inquired of Hashem, saying: Shall I go up to any of the cities of Yehuda? And Hashem said to him, 'Go up.' And David said: Where shall I go up? And Hashem said: 'to Chevron'" (II Shmuel 2:1). Since Shaul had died, and David was fit to receive the kingship, why then did he not receive the kingship over Yisrael immediately? WHY DID HE HAVE TO EXERCISE HIS RULERSHIP FOR SEVEN YEARS IN CHEVRON?

65. אֶלָּא כֻּלָּא רָזָא דְּחָכְמְתָא אִיהוּ, בְּגִין דְּדָוִד לֵית לֵיהּ לְקַבְּלָא מַלְכוּתָא, אֶלָּא עַד דְּיִתְחַבַּר בַּאֲבָהָן, דְּאִינּוּן בְּחֶבְרוֹן, וּכְדֵין בְּהוֹ יְקַבֵּל מַלְכוּתָא. וְעַל דָּאִתְעַכַּב תַּמָּן שְׁבַע שְׁנִין, בְּגִין דְּיִקַּבֵּל מַלְכוּתָא כְּדֵקָא יָאוֹת, וְכֻלָּא בְּרָזָא דְּחָכְמְתָא וּבְגִין דְּיִתְתַּקַּן מַלְכוּתֵיהּ. כְּגַוְונָא דָא, אַבְרָהָם לָא עָאל בְּקִיּוּמָא דְּקוּדְשָׁא בְּרִיךְ הוּא, עַד דְּעָאל לְאַרְעָא.

65. Everything, however, occurs by the secret of Wisdom. David was not ready to receive the kingship until he had connected himself to the Patriarchs buried in Chevron, through whom he was to receive the kingship. Therefore, he remained IN CHEVRON for seven years, until he was fit to receive the kingship properly. Thus, everything occurred by the secret of Wisdom so that his kingship would be properly established! The same applies to Avraham; he did not achieve complete fulfillment with the Holy One, blessed be He, until he entered the land of Yisrael.

66. חָמֵי מַה כְּתִיב וַיַּעֲבֹר אַבְרָם בָּאָרֶץ. וַיַּעֲבֹר, וַיֵּלֶךְ מִבָּעֵי לֵיהּ, אֶלָּא, הָכָא הוּא רָמֵז שְׁמָא קַדִּישָׁא, דְּאִתְחַתִּים בֵּיהּ עָלְמָא, בְּע״ב אַתְוָון, גְּלִיפָן דְּכֻלְּהוֹ בִּשְׁמָא דָא. כְּתִיב הָכָא וַיַּעֲבֹר, וּכְתִיב הָתָם וַיַּעֲבֹר ה׳ עַל פָּנָיו וַיִּקְרָא.

66. See, it is written: "And Avram passed through the land." HE ASKS: WHY DOES THE VERSE READ "passed through (Heb. vaya'avor)" instead of 'went'! This is an allusion to the Holy Name--by which the world is sealed --that contains 72 engraved letters, all of which are within that name. VAYA'AVOR (VAV-YUD-AYIN-BET-VAV-RESH) CONSISTS OF TWO PARTS-RESH-YUD-VAV (NUMERICALLY=216) AND AYIN-BET (=72)-THAT REFER TO THE 216 LETTERS AND 72 NAMES. Thus, it is written in one place, "And... passed through," while it is written in another, "And Hashem passed by (Heb. vaya'avor) before him and proclaimed..." (Shemot 34:6) --JUST AS THERE IT IS SPEAKING OF THE HOLY NAME OF AYIN-BET (72), SO TOO VAYA'AVOR HERE IS A REFERENCE TO THE HOLY NAME OF AYIN-BET (72).

11. "And Avram passed through the land..."
The Zohar reveals a hidden mystery concerning all the travels of Avraham that are recorded in the Torah. The journeys are not concerned with geographical locations on Earth, but rather with the numerous spiritual levels to which our souls can ascend through personal transformation. The

many difficulties associated with battling the angel Satan and the dark side of our nature, are discussed by the Zohar-all of life's processes up to the point of death.

The Relevance of this Passage

Throughout the journey of life, we often veer off the positive track into negativity as we submit to the self-indulgent whims of the physical body and the dark side of our nature. The power of this passage lies in its ability to put us back on a spiritual path, connecting us to the will of our soul.

67. בְּסִפְרָא דְּר׳ יֵיסָא סָבָא, כְּתִיב הָכָא וַיַּעֲבֹר אַבְרָם בָּאָרֶץ. וּכְתִיב הָתָם אֲנִי אַעֲבִיר כָּל טוּבִי. וְהוּא רֶמֶז לִקְדוּשָׁה דְּאַרְעָא, דְּאָתֵי מֵאֲתַר עִלָּאָה, כִּדְקָא חָזֵי.

67. In the book of Rabbi Yesa Saba (the elder), it states: It is written, "And Avram passed through the land," while elsewhere it is written: "I will make all My goodness pass before you" (Shemot 33:19). JUST AS THERE IT IMPLIES THE ENTIRE GOODNESS OF THE SUPERNAL PLACE, WHICH IS BINAH, SO THE IMPLICATION IS THE SAME HERE-it gives a hint about the holiness of the land, which emanates from a supernal place in all its proper GOODNESS. THIS REFERS TO MALCHUT THAT ENCLOTHES BINAH PROPERLY AND RECEIVES ITS LIGHTS.

68. עַד מְקוֹם שְׁכֶם עַד אֵלוֹן מוֹרֶה. מִסִּטְרָא דָא לְסִטְרָא דָא, כִּדְקָא חָזֵי וְהַכְּנַעֲנִי אָז בָּאָרֶץ. הָא אִתְּמַר, דְּעַד כְּדֵין, שָׁלְטָא חִוְיָא בִּישָׁא דְּאִתְלַטְיָא, וְאִיתֵי לְוָוטִין עַל עָלְמָא, דִּכְתִיב אָרוּר כְּנַעַן עֶבֶד עֲבָדִים יִהְיֶה לְאֶחָיו. וּכְתִיב אָרוּר אַתָּה מִכָּל הַבְּהֵמָה וגו׳. וְתַמָּן אִתְקְרֵיב אַבְרָהָם לְגַבֵּי קֻדְשָׁא בְּרִיךְ הוּא, מַה כְּתִיב, וַיֵּרָא ה׳ אֶל אַבְרָם. הָכָא אִתְגְּלֵי לֵיהּ, מַה דְּלָא הֲוָה יָדַע, הַהוּא חֵילָא עֲמִיקָא לְשָׁלְטָא עַל אַרְעָא. וּבְגִין כָּךְ וַיֵּרָא, מַה דַּהֲוָה מִתְכַּסֵּי מִנֵּיהּ.

68. "To the place of Shchem to the plain of Moreh" MEANS from one side to the other side, as was befitting. "And the Can'ani were then in the land," WHICH IS THE SECRET OF THE EVIL SERPENT. It has been explained that at that time the curse of the evil serpent dominated the land, and the world was cursed. As it is written: "Cursed be Cna'an; a servant of servants shall he be to his brethren" (Beresheet 9:25), and also "you are cursed above all cattle" (Beresheet 3:14). When Avraham came close to the Holy One, blessed be He, it is written: "And Hashem appeared to Avram" (Beresheet 12:7). Now was revealed to him that which he did not know, because of the profound force that governed the land. Thus appeared to him what had been concealed from him, and he was able to understand it.

69. וּכְדֵין וַיִּבֶן שָׁם מִזְבֵּחַ לַה׳ הַנִּרְאֶה אֵלָיו, כֵּיוָן דְּאֲמַר לַה׳, מַהוּ הַנִּרְאֶה אֵלָיו. אֶלָּא הָכָא אִתְגְּלֵי לֵיהּ, הַהוּא דַרְגָּא, דְּשָׁלְטָא עַל אַרְעָא, וְעָאל בֵּיהּ, וְאִתְקַיַּים בֵּיהּ.

69. Then "he built an altar to Hashem, who had appeared to him." Why were the words "who had appeared to him" added? Because here the grade, which was in dominion over the land, appeared to him. He entered it, rose through it, and was established in it.

70. וַיַּעְתֵּק מִשָּׁם הָהָרָה, מִתַּמָּן יָדַע הַר ה׳. וְכֻלְּהוֹ דַּרְגִּין דִּנְטִיעִין בְּהַאי אֲתַר, וַיֵּט אָהֳלָה. בְּהֵ״א כְּתִיב, פָּרִישׁ פְּרִישׁוּ, וְקַבִּיל מַלְכוּ שְׁמַיָּא, בְּכֻלְּהוֹ דַּרְגִּין דְּאַחִידָן בֵּיהּ. וּכְדֵין יָדַע דְּקֻדְשָׁא בְּרִיךְ הוּאשַׁלִּיט עַל כֹּלָּא. וּכְדֵין בָּנָה מִזְבֵּחַ.

70. "And he moved from there to the mountain" (Beresheet 12:8), where he recognized the mountain of Hashem and all the grades planted on that place. "And pitched his tent," (Heb. ohaloh) WHICH ALLUDES TO THE NUKVA, AS 'OHALOH' IS NOT SPELLED WITH A VAV BUT WITH A HEI. Thus he spread a curtain and received the kingdom of heaven, along with all the grades that come from it. He then knew that the Holy One, blessed be He, rules over all, and he built an altar.

71. וּתְרֵין מַדְבְּחָן הֲווֹ, בְּגִין דְּהָכָא אִתְגְּלֵי לֵיהּ, דְּהָא קֻדְשָׁא בְּרִיךְ הוּא שַׁלִּיט עַל כֹּלָּא. וְיָדַע חָכְמָה עִלָּאָה, מַה דְּלָא הֲוָה יָדַע מִקַּדְמַת דְּנָא. וּבְנָה תְּרֵין מַדְבְּחָן, חַד לְדַרְגָּא דְּאִתְגַּלְיָא וְחַד לְדַרְגָּא דְּאִתְכַּסְיָא, תָּא חֲזֵי, דְּהָכֵי הֲוָה, בְּקַדְמִיתָא כְּתִיב, וַיִּבֶן שָׁם מִזְבֵּחַ לַה׳ הַנִּרְאֶה אֵלָיו וגו׳. וּלְבָתַר כְּתִיב, וַיִּבֶן שָׁם מִזְבֵּחַ לַה׳ סְתָם, וְלָא כְּתִיב הַנִּרְאֶה אֵלָיו. וְכֹלָּא רָזָא דְחָכְמְתָא אִיהוּ.

71. There were actually two altars, because here the Holy One, blessed be He, appeared to him as the ruler over all. He now acquired knowledge of the supernal wisdom, which he had not previously attained. He therefore built two altars-one for the grade that appeared WORLD, and one ALTAR to the grade still hidden. Come and behold: It is written first, "and there he built an altar to Hashem, who had appeared to him", and later just "and there he built an altar to Hashem," without adding "who appeared to him." And all this is according to the secret of Wisdom.

72. Avraham was then crowned from grade to grade, until he ascended to his own grade. This is the meaning of "And Avram journeyed, going on still toward the Negev." This is the south, BECAUSE HE WANTED TO ATTAIN THE GRADE OF CHESED OF ZEIR ANPIN CALLED SOUTH, Avraham's portion. THIS MEANS HE WAS DESTINED TO BECOME A CHARIOT TO THE SFIRAH OF CHESED OF ZEIR ANPIN, AND HENCE HE IS "going on still," grade after grade, until he reached the south, where he was properly attached, NAMELY, HE FIXED HIMSELF, SO HE COULD HOLD TO THE GRADE OF CHESED PERMANENTLY. HE THEN ascended to the south's grade, THAT IS, HE DESERVED TO BE A CHARIOT OF CHESED OF ZEIR ANPIN CALLED 'SOUTH.'

72. וּכְדֵין אִתְעַטַּר אַבְרָהָם מִדַּרְגָּא לְדַרְגָּא, עַד דְּסָלִיק לְדַרְגֵּיהּ, הה"ד וַיִּסַּע אַבְרָם הָלוֹךְ וְנָסוֹעַ הַנֶּגְבָּה. דָּא דָרוֹם, דְּהוּא חוּלָקֵיהּ דְּאַבְרָהָם. הָלוֹךְ וְנָסוֹעַ. דַּרְגָּא בָּתַר דַּרְגָּא עַד דְּסָלִיק לְדָרוֹם, וְתַמָּן אִתְקַשַּׁר כְּדְקָא יָאוֹת, וְסָלִיק לְדַרְגֵּיהּ לְדָרוֹם.

73. After Avraham was crowned with his grades in the Holy Land--THE SECRET OF THE MOCHIN FROM THE REVEALED WORLD, RACHEL, CALLED 'THE HOLY LAND'--and entered the holy grade--THAT IS, THE GRADE OF CHESED, AND THE ASPECT OF THE HIDDEN WORLD, LEAH-- then it is written: "And there was famine in the land" (Beresheet 12:10), WHICH MEANS THAT they were not sure how to approach the Holy One, blessed be He, AS IN THE SECRET OF THE VERSE "NOT A FAMINE FOR BREAD, NOR A THIRST FOR WATER, BUT FOR HEARING THE WORDS OF HASHEM" (AMOS 8:11).

73. כֵּיוָן דְּאִתְעַטַּר אַבְרָהָם בְּדַרְגּוֹי, בְּאַרְעָא קַדִּישָׁא, וְעָאל בְּדַרְגָּא קַדִּישָׁא, כְּדֵין מַה כְּתִיב, וַיְהִי רָעָב בָּאָרֶץ. דְּלָא הֲווֹ יָדְעֵי יְדִיעָה, לְקָרְבָא לְגַבֵּי דְקוּדְשָׁא בְּרִיךְ הוּא.

74. "And there was famine in the land" because until then the power ruling over the land did not supply the land with strength and nourishment. This occurred because THE NUKVA was not completely built and not PROPERLY established. When Avraham saw that the power appointed over the land did not supply it with might and holy strength as it merited, then "Avram went down to Egypt to sojourn there" (Beresheet 12:10).

74.וַיְהִי רָעָב בָּאָרֶץ. דְּעַד כְּעַן לָא הֲוָה חֵילָא דְּעַל אַרְעָא, יָהֵיב תּוּקְפָּא וּמְזוֹנָא עַל אַרְעָא, בְּגִין דְּעַד לָא אִתְקַדְּשַׁת וְלָא קַיְימָא בְּקִיּוּמָא. כֵּיוָן דְּחָמָא אַבְרָהָם, דְּהָא הַהוּא חֵילָא דְּמִמַּנָּא עַל אַרְעָא, לָא יָהֵיב תּוּקְפָּא וְחֵילָא קַדִּישָׁא כִּדְקָחֲזֵי, כְּדֵין וַיֵּרֶד אַבְרָם מִצְרַיְמָה לָגוּר שָׁם.

75. IT IS ASKED: How did Avraham know THAT THE LAND, THE NUKVA, WAS STILL LACKING CORRECTION? From the verse, "To your seed I will give this land." IT DID NOT SAY, 'TO YOU AND YOUR SEED WILL I GIVE THIS LAND.' Avraham then knew that the only way to amend the land was through the holy grades of his descendants. THEREFORE, IT IS WRITTEN: "TO YOUR SEED I WILL GIVE THIS LAND," AND NOT TO HIMSELF. Avraham then understood the secret of Wisdom, WHEREFORE the land will not be properly mended in holiness, except as we have said. HE THEREFORE WENT DOWN TO EGYPT, FROM THERE TO CORRECT THAT WHICH WAS LACKING.

75. מְנָא יָדַע אַבְרָהָם. דִּכְתִיב לְזַרְעֲךָ נָתַתִּי אֶת הָאָרֶץ הַזֹּאת. כְּדֵין יָדַע אַבְרָהָם, דְּהָא אַרְעָא לָא אִתְתַּקְנָא בְּתִקּוּנָא קַדִּישָׁא, אֶלָּא בְּדַרְגִּין קַדִּישִׁין, דְּיִסְקוּן מִנֵּיהּ. וּכְדֵין יָדַע אַבְרָהָם, רָזָא דְּחָכְמְתָא, דְּאַרְעָא לָא תִתַּקַּן בִּקְדוּשָׁה, אֶלָּא כְּדַאֲמַרָן.

Gilayon (Interpolation)

76. The Holy One, blessed be He, alluded to the supernal Wisdom through Avraham and Yitzchak; Avraham is the Neshamah of Neshamah, NAMELY THE LIGHT OF CHAYAH. Sarah is the Neshamah, and Lot is the serpent, the spouse of Samael. The holy Ruach is Yitzchak; the Holy Nefesh is Rivkah. The Evil Inclination is the bestial Nefesh. And concerning this King Solomon said in his wisdom, "Who knows whether the spirit of man goes upwards, and the spirit of the beast goes downwards" (Kohelet 3:21). The bestial Nefesh is the Nefesh that comes from the side of the Evil Inclination.

גִּלְיוֹן

76. קֻדְשָׁא בְּרִיךְ הוּא רָמִיז חָכְמְתָא עִלָּאָה, בְּאַבְרָהָם וּבְיִצְחָק. אַבְרָהָם דָּא נִשְׁמְתָא לְנִשְׁמְתָא, וְאִיהִי נִשְׁמָה דָא הִיא שָׂרָה. לוֹט דָּא הוּא נָחָשׁ, וּבַת זוּגֵיהּ דְּהַהוּא סמא"ל. רוּחַ קַדִּישָׁא דָא יִצְחָק. נֶפֶשׁ קַדִּישָׁא דָא רִבְקָה. יֵצֶר הָרָע, דָּא רוּחַ הַבְּהֵמָה, וְעַל דָּאֲמַר שְׁלֹמֹה בְּחָכְמָתֵיהּ, מִי יוֹדֵעַ רוּחַ בְּנֵי הָאָדָם הָעוֹלָה הִיא וגו'. נֶפֶשׁ הַבְּהֵמִית, דָּא נֶפֶשׁ מִסִּטְרָא דְּיֵצֶר הָרָע.

77. And this is what they meant by saying that the Neshamah of Neshamah rests upon a person who feels awe and has Wisdom, MEANING THAT IT IS RECEIVED FROM THE SFIRAH OF CHOCHMAH WITH WISDOM AND AWE. The Neshamah reaches a person in Binah, as it is written: "And to man He said: Behold the fear of Hashem, that is wisdom (Heb. Chochmah)" (Iyov 28:28). THEREFORE THE NESHAMAH OF NESHAMAH COMES TO A PERSON ONLY THROUGH AWE AND WISDOM. The Neshamah comes to a person through repentance, which is called 'Binah' and 'Sarah'. The Ruach is called 'the voice', and is also called 'Da'at.' And this is drawn down to a person who raises his voice in Torah. THE RUACH IS also called the written Torah, and all the positive deeds come from the mental Nefesh.

77. וְעַל דָּא אֲמָרוּ דְּאִיהִי נִשְׁמָתָא לְנִשְׁמָתָא, אִתְעֲרָא לְגַבְרָא בְּיִרְאָה וּבְחָכְמְתָא. נִשְׁמָתָא אִתְעֲרָא לְאִינִישׁ בְּבִינָה. הה״ד וַיֹּאמֶר לָאָדָם הֵן יִרְאַת ה׳ הִיא חָכְמָה וגו׳. נִשְׁמָתָא אִתְעֲרֵי בִּתְשׁוּבָה, דְּאִתְקְרֵי בִּינָה, וְאִקְרֵי שָׂרָה. וְרוּחַ הוּא הַקּוֹל וְאִתְקְרֵי דַּעַת, וְאִתְעֲרֵי לְאִינִישׁ דִּי סָלֵיק קָלֵיהּ בְּאוֹרַיְיתָא וְאִתְקְרֵי תּוֹרָה שֶׁבִּכְתָב, וְנֶפֶשׁ הַשִּׂכְלִית אִתְעַר מִנֵּיהּ עוֹבָדִין טָבִין.

78. In a similar way, the Holy One, blessed be He, created the body from the four elements--namely, Fire, Air, Earth and Water, which correspond to the Neshamah of Neshamah, the Neshamah, the Ruach, and the Nefesh. SO THE NESHAMAH OF NESHAMAH IS THE SECRET OF WATER; THE NESHAMAH IS THE SECRET OF FIRE; THE RUACH IS THE SECRET OF AIR; AND THE NEFESH IS THE SECRET OF EARTH. Water- which is the aspect of the male-REFERS TO THE NESHAMAH OF NESHAMAH THAT COMES FROM CHOCHMAH AND refers to the sweet waters of holiness. The contrasting bitter waters represent the Evil Inclination, WHICH IS THE SECRET OF SAMAEL. The holy fire-which is the aspect of the female-REFERS TO THE NESHAMAH THAT COMES FROM BINAH. IN CONTRAST, there is the foreign fire, to which the words "that he come not at all times to the holy place" (Vayikra 16:2) apply. And this is the female of the Evil Inclination, NAMELY THE SERPENT, WHICH IS THE NUKVA OF SAMAEL. The holy Ruach is the aspect of the Male-SIMILAR TO THE RUACH THAT COMES FROM THE SFIRAH OF DA'AT. IT CONTRASTS WITH the unholy Ruach, which is the Evil Inclination. As it is written: "for out of the serpent's root shall come forth a viper" (Yeshayah 14:29). THIS REFERS TO THE BESTIAL RUACH, WHICH IS CALLED A 'VIPER', AND IS AN OFFSPRING OF THE SERPENT OF THE UNHOLY SIDE, NAMELY BINAH OF THE UNHOLINESS. THIS IS WHY THE VERSE SAYS: "OUT OF THE SERPENT'S ROOT SHALL COME FORTH A VIPER." There is holy Earth, SIMILAR TO THE NEFESH THAT COMES FROM THE LEFT SIDE OF DA'AT. AND IN CONTRAST, there is an Unholy Earth, NAMELY THE BESTIAL NEFESH, WHICH COMES FROM THE EVIL INCLINATION.

78. וּבְרוּגְמָא דָא, בָּרָא גּוּפָא, מֵאַרְבַּע יְסוֹדוֹת: אֵשׁ, וְרוּחַ, וְעָפָר, וּמַיִם. כְּגַוְונָא דְּהוּא נִשְׁמָתָא לְנִשְׁמָתָא, נִשְׁמָה, וְרוּחַ, וְנֶפֶשׁ. מַיִם דָּא דְּכַר, וְדָא הוּא מַיִם מְתִיקֵי דְּקֻדּוּשָׁה, וְאִית מַיִם הַמְּאָרְרִים, דְּאִינּוּן יֵצֶר הָרָע. אִית אֶשָׁא קַדִּישָׁא נוּקְבָא, וְאִית אֶשָׁא נוּכְרָאָה, אֵשׁ זָרָה. וְעַל דָּא כְּתִיב, וְאַל יָבֹא בְּכָל עֵת אֶל הַקֹּדֶשׁ. דְּאִיהִי נוּקְבְתָא מִן יֵצֶר הָרָע. רוּחַ קַדִּישָׁא אִיהוּ דְּכַר, אִית רוּחַ מְסָאֲבָא, דָּא יֵצֶר הָרָע, שֶׁנֶּאֱמַר כִּי מִשֹּׁרֶשׁ נָחָשׁ יֵצֵא צֶפַע. אִית עָפָר קַדִּישָׁא, וְאִית עָפָר מְסָאֲבָא.

79. Therefore, the Neshamah, which is repentance-NAMELY BINAH-attacks and overcomes the serpent by the power of enslavement that belongs to repentance. And it drags the serpent to the synagogue and the learning academies. And the four elements THAT ARE THE FOUR ASPECTS OF CHOCHMAH, BINAH, TIFERET AND MALCHUT, expand to 22 letters, THAT COME FROM THE FIVE POINTS OF ARTICULATION OF THE MOUTH Aleph-Chet-Hei-Ayin FROM THE THROAT; Bet-Vav-Mem-Pe FROM THE LIPS; Gimel-Yud-Caf-Kuf FROM THE PALATE; Dalet-Tet-Lamed-Nun-Tav FROM THE TONGUE; AND Zayin-Samech-Shin-Resh-Tzadik FROM THE TEETH. THESE FIVE POINTS OF ARTICULATION OF THE MOUTH ARE EQUIVALENT TO KETER, CHOCHMAH, BINAH, TIFERET, AND MALCHUT, WHICH ARE THE FOUR ELEMENTS OF WATER FIRE, AIR, AND EARTH. THIS IS WHY HE SAYS THAT THE FOUR ELEMENTS, WHICH ARE THE SECRET OF THE FIVE POINTS OF ARTICULATION OF THE MOUTH, EXPAND TO 22 LETTERS.
(End of the Gilayon)
Sitrei Torah (Concealed Torah)

79. וְעַל דָּא, נִשְׁמָתָא דְּאִיהִי תְּשׁוּבָה, דְּתָקִיפַת בֵּיהּ בְּהַהוּא נָחָשׁ, לְתַבְרָא לֵיהּ, בְּשִׁעְבּוּדָא דִּתְשׁוּבָה, וְאַמְשִׁיךְ לֵיהּ לְבָתֵּי כְנֵסִיּוֹת וּלְבָתֵּי מִדְרָשׁוֹת וְאִינּוּן אַרְבַּע יְסוֹדֵי מִתְפַּשְּׁטִין לְכ״ב אַתְוָון, אחה״ע, בומ״ף, גיכ״ק, דטלנ״ת, זסשר״ץ.
עַד כָּאן גִּלְיוֹן.

סִתְרֵי תּוֹרָה

80. וַיַּעֲבֹר אַבְרָם בָּאָרֶץ עַד מְקוֹם שְׁכֶם. דָּא בֵּי כְּנִישְׁתָּא, אֲתַר דְּדִיוּרָא דִּשְׁכִינְתָּא תַּמָּן, כְּד״א וַאֲנִי נָתַתִּי לְךָ שְׁכֶם אֶחָד. דָּא שְׁכִינְתָּא דְּאִתְחֲזֵי לֵיהּ, הוֹאִיל וְאִתְקְרֵי צַדִּיק, דְּהָא צַדִּיק לָאו דִּיוּרָהּ אֶלָּא בְּהַדֵּי צַדִּיק, וְדָא הוּא עַד מְקוֹם שְׁכֶם. עַד אֵלוֹן מוֹרֶה. אֵלּוּ בָּתֵּי מִדְרָשׁוֹת, דְּאוֹלְפִין וּמוֹרִים תַּמָּן תּוֹרָה בָּרַבִּים.

80. The verse, "And Avram passed through the land to the place of Shchem," alludes to the synagogue, the place where the Shechinah resides. As it is written: "Moreover I have given to you one portion (Heb. shchem)" (Beresheet 48:22), SO SHCHEM is the Shechinah, which is fit for YOSEF, as he is called 'righteous.' Because righteousness, WHICH IS THE SHECHINAH, does not reside anywhere else but in the righteous, WHO IS YOSEF. This is the meaning of "to the place of Shchem," REFERRING THE PLACE OF THE SHECHINAH-TO THE SYNAGOGUE. "To the plain of Moreh" alludes to Torah-learning academies, where they teach and instruct Torah to the public.

81. וְהַכְּנַעֲנִי אָז בָּאָרֶץ. כְּדֵין אִתְבַּסַּם וְאִתְתַּקַּן יֵצֶר הָרָע בְּגוּפָא בְּעַל כָּרְחֵיהּ. דְּסַגִּיאִין שְׁמָהָן אִית לֵיהּ, וּבְגִינֵי כָּךְ אִדְכַּר בִּשְׁמָהָן סַגִּיאִין. אָז בָּאָרֶץ. וַדַּאי וְאִתְכַּפְיָא בְּהַאי, בְּגִין דִּכְדֵין אִיהוּ גּוּפָא, בְּזִמְנָא דְּלָא אִתְעֲבַר מִנֵּיהּ הַהוּא נָחָשׁ כָּל כָּךְ, בְּגִין דְּבֵקוּתָא דְּגוּפָא, כְּדֵין הַכְּנַעֲנִי אָז בָּאָרֶץ. אַמַּאי אִקְרֵי כְּנַעֲנִי, דְּאַסְחַר גּוּפָא לְדִינִין בִּישִׁין.

81. "And the Cna'ani was then in the land" means that the Evil Inclination was sweetened and amended in spite of itself, in the body WHICH IS CALLED THE LAND. DO NOT BE SURPRISED THAT THE EVIL INCLINATION IS CALLED 'CNA'ANI', because it has many names. "Was then in the land" is certainly against its will, AS IT IS STILL IN THE BODY, WHEN THE SOUL, WHICH IS THE SECRET OF AVRAM, SHINES THROUGH IT. The serpent is not yet completely removed from the body. Therefore, because the body is still attached TO THE SERPENT, the "Cna'ani was then in the land." Why is it called the "Cna'ani?" Because it surrounds (Aramaic aschar) the body with evil judgments. AS THE WORD CNA'ANI MEANS A MERCHANT (HEB. SOCHER), AS IT IS WRITTEN: "HIS TRUTH SHALL BE YOUR SHIELD AND BUCKLER (HEB. SOCHERAH)" (TEHILIM 91:4).

82. וְנִשְׁמָתָא קַיְימָא בְּהַאי עָלְמָא כִּדְקָא יָאוֹת, בְּגִין לְמִזְכֵּי בָּהּ לְבָתַר כַּד נָפְקַת מֵהַאי עָלְמָא, אִי זָכָאת סָלְקָא לְאַתְרָהּ דְּנָפְקַת מִתַּמָּן, דִּכְתִיב אֶל מְקוֹם הַמִּזְבֵּחַ אֲשֶׁר עָשָׂה שָׁם בָּרִאשׁוֹנָה, וּכְתִיב אֶל הַמָּקוֹם אֲשֶׁר הָיָה שָׁם אָהֳלָה בַּתְּחִלָּה. אָהֳלָה בְּהֵ״א.

82. The soul is properly established in this world, so that we can merit receiving it after it leaves the world. If a soul has merit, it returns to the place from whence it came. As it is written: "To the place of the altar, which he had made there in the beginning" (Beresheet 13:4), and "to the place where his tent (Heb. ohaloh) had been at the beginning..." (Ibid. 3). Ohaloh is spelled with an additional Hei, WHICH REPRESENTS THE SHECHINAH.

83. וְהַשְׁתָּא אִיהִי קַיְימָא בֵּין לְסָלְקָא לְעֵילָא, וּבֵין לְנָחֲתָא לְתַתָּא. בֵּין בֵּית אֵל וּבֵין הָעַי. אִי זָכָאת, סָלְקָא אֶל מְקוֹם הַמִּזְבֵּחַ אֲשֶׁר עָשָׂה שָׁם וגו׳. מַאן עָשָׂה, וּמַאן מִזְבֵּחַ. אֶלָּא, אֲשֶׁר עָשָׂה שָׁם, דָּא קֻדְשָׁא בְּרִיךְ הוּא. דְּאִיהוּ עָבַד תַּמָּן הַאי מִזְבֵּחַ, וְאַתְקִין לָהּ עַל תְּרֵיסַר אַבְנִין, לְמִסְפַּר שִׁבְטֵי בְּנֵי יַעֲקֹב אֲשֶׁר הָיָה דְּבַר ה׳ אֵלָיו לֵאמֹר יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ וַדַּאי.

83. Now, IN THIS WORLD, it is LOCATED IN THE MIDDLE-between rising upward TO THE PLACE FROM WHENCE IT CAME, and descending downward TO THE PLACE OF PUNISHMENTS. IN OTHER WORDS, between Bet-El, WHICH IS UP, and Ay, WHICH IS DOWN AT THE PLACE OF PUNISHMENTS. If it has merit, it will rise up "to the place of the altar, which he had made..." SO ACCORDING TO THIS, HE ASKS: Who is 'he' who 'had made,' and what is 'the altar'? AND HE REPLIES: "...he had made there" applies to the Holy One, blessed be He, who had made that altar, WHICH IS THE SHECHINAH, and established it upon twelve stones, "according to the number of the tribes of the sons of Ya'akov, to whom the word of Hashem came, saying, Yisrael shall be your name" (I Melachim 18:31), for sure.

84. וּמִזְבֵּחַ דָּא עָשָׂה שָׁם בָּרִאשׁוֹנָה, כַּד אִתְבְּרֵי עָלְמָא עִלָּאָה טְמִירָא לְכָל עָלְמִין, וּמִיכָאֵל כַּהֲנָא רַבָּא, קָאֵים וּמַקְרִיב עֲלָהּ, קָרְבָּנִין דְּנִשְׁמָתִין. כֵּיוָן דְּנִשְׁמָתָא סָלְקָא תַּמָּן מַה כְּתִיב, וַיִּקְרָא שָׁם אַבְרָם בְּשֵׁם ה׳. נִשְׁמָתָא קָאֵרֵי תַּמָּן, וְאִצְרִירָא בְּצְרוֹרָא דְּחַיֵּי.

84. And this altar, WHICH IS THE SHECHINAH, "he had made there at first," when the upper world, which is concealed from all other worlds, was created. And Michael-THE ANGEL, the High Priest-stands high and sacrifices upon it the offerings of the souls OF THE RIGHTEOUS. And since the soul ascends there and rises up AS AN OFFERING, it is written: "and there Avram called in the name of Hashem" (Beresheet 13:4). The soul calls there IN THE NAME OF HASHEM and is attached to the bundle of life.

85. All this happens if THE SOUL merited to amend the body in this world and overcome the power of that cursed being, NAMELY THE EVIL INCLINATION THAT IS CALLED LOT, until it is separated from it. As it is written: "And there was strife between the herdsmen of Avram's cattle (WHICH IS THE SOUL) and the herdsmen of Lot's cattle, (WHICH IS THE EVIL INCLINATION)" (Beresheet 13:7). Because in this world, on each and every day, those camps and rulers from the side of the soul are in strife with the camps and rulers from the side of the body, and they fight with each other--while all the parts of the body are trapped in agony between them, between the soul and the serpent, between those forces that fight each other every day.

85. וְכָל דָּא אִי זַכָּאָה בְּהַאי עָלְמָא, לְאַתְקָנָא גּוּפָא כִּדְקָא יָאוֹת, וּלְאִכַּפְיָא תּוּקְפָא דְּהַהוּא לָטַיָּיא, עַד דְּאִתְפְּרְשָׁא מִנֵּיהּ. מַה כְּתִיב, וַיְהִי רִיב בֵּין רֹעֵי מִקְנֵה אַבְרָם וּבֵין רֹעֵי מִקְנֵה לוֹט. דִּבְכָל יוֹמָא וְיוֹמָא, בְּהַאי עָלְמָא, אִינּוּן סִיעָן וּמַנְהִיגִין דִּנְשְׁמָתָא, וְאִינּוּן סִיעָן וּמַנְהִיגִין דְּיֵצֶר הָרָע, אִינּוּן בְּקִטְרוּגָא, מְקַטְרְגִין אִלֵּין בְּאִלֵּין, וְכָל שְׁיָיפִין דְּגוּפָא בְּצַעֲרָא בֵּינַיְיהוּ, בֵּין נִשְׁמָתָא, וְהַהוּא נָחָשׁ, דְּקָא מַגִּיחִין קְרָבָא בְּכָל יוֹמָא.

86. Thus it is written: "And Avram said to Lot" (Beresheet 13:8) that the soul answered the Evil Inclination, "Let there be no strife, I pray you, between me and you, and between my herdsmen and your herdsmen." IN OTHER WORDS, between my camps and your camps "for we are brethren"; because the Good Inclination and the Evil Inclination are close to each other, the one to man's right and the other to his left. THE EVIL INCLINATION IS TO HIS LEFT AND THE GOOD INCLINATION TO HIS RIGHT.

86. מַה כְּתִיב, וַיֹּאמֶר אַבְרָם אֶל לוֹט. נִשְׁמָתָא אֲהַדְּרָא לְגַבֵּי יֵצֶר הָרָע, וַאֲמַר לֵיהּ אַל נָא תְּהִי מְרִיבָה בֵּינִי וּבֵינֶיךָ וּבֵין רֹועַי וּבֵין רֹועֶיךָ, סִטְרִין דִּילִי וְסִטְרִין דִּילָךְ. כִּי אֲנָשִׁים אַחִים אֲנַחְנוּ. יֵצֶר טוֹב וְיצה"ר קְרֵיבִין דָּא בְּדָא, דָּא לִימִינָא וְדָא לִשְׂמָאלָא.

87. "Is not the whole land before you? Separate yourself, pray you, from me..." (Ibid. 9). There are a lot of wicked men in the world; go and chase after them and leave me alone. "If you will go to the left, then I will go to the right..."; it reproves and annoys it with many fights and arguments every day, until, as it is written: "and they separated themselves the one from the other" (Ibid. 11).

87. הֲלֹא כָל הָאָרֶץ לְפָנֶיךָ הִפָּרֵד נָא מֵעָלַי. סַגִּיאִין חַיָּיבַיָּא אִינּוּן בְּעָלְמָא, זִיל וְשׁוּט אֲבַתְרַיְיהוּ, וְאִתְפְּרַשׁ מֵעִמִּי. אִם הַשְּׂמֹאל וְאֵימִינָה וגו'. וְאוֹכַח לֵיהּ, וְאָעֵיק לֵיהּ, בְּכַמָּה קְרָבִין דְּעָבִיד בַּהֲדֵיהּ בְּכָל יוֹמָא, עַד דִּכְתִיב וַיִּפָּרְדוּ אִישׁ מֵעַל אָחִיו.

88. Since they have separated themselves from each other, it is written: "Avram dwelt in the land of Cna'an" (Beresheet 13:12), WHICH MEANS THAT the soul has settled among the righteous in a good and peaceful settlement. "And Lot dwelt in the cities of the plain" MEANS THAT the cursed adversary went to prosecute and join the wicked in their dwellings. As it is written: "and pitched his tent toward Sdom," followed by: "And the men of Sdom were wicked and were sinners before Hashem exceedingly" (Beresheet 13:13). There he dwelt and set his residence among them; he joined them, so that he could deceive them and destroy them by evil deeds.

88. כֵּיוָן דְּמִתְפְּרְשִׁין דָּא מִן דָּא, מַה כְּתִיב, אַבְרָם יָשַׁב בְּאֶרֶץ כְּנָעַן. אִתְיַשְׁבַת נִשְׁמָתָא בְּאִינּוּן צַדִּיקַיָּיא, בְּיִשּׁוּבָא טַב בִּשְׁלָם. וְלוֹט יָשַׁב בְּעָרֵי הַכִּכָּר, הַהוּא לָטַיָּא מְקַטְרְגָא, אָזִיל לְקַטְרְגָא, וּלְאִתְחַבְּרָא בַּאֲתַר דְּחַיָּיבַיָּא תַּמָּן. דִּכְתִיב וַיֶּאֱהַל עַד סְדֹם. מַה כְּתִיב בַּתְרֵיהּ, וְאַנְשֵׁי סְדֹם רָעִים וְחַטָּאִים לַה' מְאֹד. תַּמָּן שַׁרְיָא וְשָׁוֵי דִּיוּרֵיהּ בֵּינַיְיהוּ, לְאִתְחַבְּרָא בְּהוֹ, לְאַסְטָאָה לוֹן וּלְאוֹבְדָא לוֹן, בְּעוֹבְדִין בִּישִׁין.

89. As the adversary leaves the soul and the body is purified from that defilement, the Holy One, blessed be He, immediately takes up residence beside him, and he inherits the upper and lower portion and is delighted among the righteous. While that cursed one-REFERRING TO LOT-is among the wicked and they sin together with him until finally they cannot be redeemed from their sins.

89. כֵּיוָן דְּאִשְׁתְּאַרַת נִשְׁמָתָא בְּלָא מְקַטְרְגָא, וְאִתְדְּכֵי גּוּפָא מֵהַהוּא זוּהֲמָא, מִיָּד קֻדְשָׁא בְּרִיךְ הוּא אַשְׁרֵי דִּיוּרֵיהּ בַּהֲדֵיהּ, וְיָרִית אַחְסַנְתָּא עִלָּאָה וְתַתָּאָה, וְאִית לֵיהּ נַיְיחָא בֵּין צַדִּיקַיָּיא, וְהַהוּא לָטַיָּא בֵּין אִינּוּן רַשִּׁיעַיָּיא, חָטָאן בַּהֲדֵיהּ עַד דְּלָא הֲוָה פּוּרְקָנָא לְחוֹבַיְיהוּ.

90. מַה כְּתִיב וַיִּשְׁמַע אַבְרָם כִּי נִשְׁבָּה אָחִיו. וַיִּשְׁמַע אַבְרָם, דָּא נִשְׁמָתָא, דְּאִשְׁתְּאַרַת בְּדַכְיוּ בְּגוּפָא. כִּי נִשְׁבָּה אָחִיו, דָּא יֵצֶר הָרָע, דְּנִשְׁבָּה בֵּין אִינּוּן חַיָּיבַיָּא בְּחוֹבִין סַגִּיאִין. וַיָּרֶק אֶת חֲנִיכָיו יְלִידֵי בֵיתוֹ. אִלֵּין אִינּוּן צַדִּיקַיָּא דְּלָעָאן בְּאוֹרַיְיתָא דְּאִינּוּן שַׁיְיפֵי דְּגוּפָא, זְרִיזִין לְמֵיהַךְ בַּהֲדֵיהּ י״ח וּשְׁלֹשׁ מֵאוֹת, אִלֵּין רמ״ח שַׁיְיפִין דְּגוּפָא, וְשִׁבְעִין דְּרָזָא דְּנִשְׁמָתָא, דְּנָפְקָא מִתַּמָּן. בְּכֹלָּא אִזְדְּרֵז לְמֵהַךְ תַּמָּן, לְגַבֵּי אִינּוּן חַיָּיבַיָּא, לַאֲתָבָא לוֹן מֵחוֹבֵיהוֹן.

90. It is then written: "And when Avram heard that his brother was taken captive..." (Beresheet 14:14). "And when Avram heard" refers to the soul which remained purified in the body. "That his brother was taken captive" refers to the Evil Inclination, which was taken captive among the wicked by their innumerable sins. "And he armed his trained servants, born in his own house," means the righteous men who learn Torah and are the limbs of the body. THE LIMBS OF THE BODY ARE LIKENED TO RIGHTEOUS MEN WHO LEARN THE TORAH, armed to join him. They number three hundred and eighteen-248 limbs of the body and 70 that belong to the secret of the soul. THESE CORRESPOND TO THE SEVEN SFIROT OF ZEIR ANPIN, IN WHICH EACH ONE IS THE NUMBER TEN. The soul comes from THE SEVEN SFIROT OF ZEIR ANPIN. SO 248 PLUS SEVENTY EQUALS THREE HUNDRED AND EIGHTEEN. He was armed with all these to confront those sinners-to make them repent and atone for their sins.

91. מַה כְּתִיב, וַיִּרְדֹּף עַד דָּן. רָדִיף אֲבַתְרַיְיהוּ, וְאוֹדַע לוֹן דִּינָא דְּהַהוּא עָלְמָא, וְעוֹנְשָׁא דְּגֵיהִנֹּם, וְלָא יָהִיב דְּמִיכוּ לְעֵינֵיהּ, בִּימָמָא וּבְלֵילְיָא, עַד דְּאוֹכַח לוֹן לְאִינּוּן חַיָּיבִין, וְאָתֵיב לוֹן בִּתְיוּבְתָּא לְגַבֵּי קֻדְשָׁא בְּרִיךְ הוּא. מַה כְּתִיב וַיָּשֶׁב אֶת כָּל הָרְכוּשׁ, אָתֵיב לוֹן בִּתְיוּבְתָּא שְׁלִימָא כִּדְקָא יָאוֹת.

91. Then, it is written: "and pursued them to Dan (also, judge)." This means he pursued them and told them about the judgment of the World of Truth and the punishment of Gehenom. And he did not allow his eyes to sleep, neither during the day nor at night, until he reproved the sinners and brought them to atone and ask for forgiveness from the Holy One, blessed be He. It is written: "And he brought back all the goods..." (Beresheet 13:16), because he brought them to atone completely for their sins!

92.וְגַם אֶת לוֹט אָחִיו וגו׳, אֲפִילוּ לְהַהוּא יֵצֶר הָרָע אִתְקִיף בַּהֲדֵיהּ, עַד דְּאַכְפְּיֵיהּ בְּעַל כָּרְחֵיהּ וְאַמְתִּיק לֵיהּ, כִּדְקָא חָזֵי. כֹּלָּא אָתֵיב בִּתְיוּבְתָּא שְׁלִימְתָּא כִּדְקָא יָאוֹת, בְּגִין דְּלָא אִשְׁתְּכַךְ יְמָמָא וְלֵילְיָא, עַד דְּאוֹכַח לוֹן וּרְדַף לוֹן עַל הַהוּא חוֹבָא דְּחָאבוּ, עַד דְּתָאבוּ בִּתְיוּבְתָּא שְׁלִימְתָּא כִּדְקָחָזוֹ.

92. The words "And also brought again his brother Lot" mean that he even attacked that Evil Inclination, WHICH IS CALLED LOT, until he overcame it by force against its will and weakened it, as should be. He brought them all to wholeheartedly atone for their sins, as should properly be. He reproved and reprimanded them day and night for every single sin they performed, until they repented completely.

93. אַהֲדַרְנָא לְמִלֵּי קַדְמָאֵי דְּפָרְשָׁתָא. כְּתִיב מְצָאוּנִי הַשּׁוֹמְרִים הַסּוֹבְבִים בָּעִיר וגו׳, תְּנַן, עָבַד קֻדְשָׁא בְּרִיךְ הוּא, יְרוּשָׁלֵם לְעֵילָא, כְּגַוְונָא דִּירוּשָׁלֵם דִּלְתַתָּא, בְּשׁוּרִין, וּמִגְדָּלִין, וּפִתְחִין פְּתִיחִין. וְאִינּוּן חוֹמוֹת דְּתַמָּן, אִית עֲלַיְיהוּ נָטְרִין, דְּנָטְרֵי תַּרְעֵי דְּאִינּוּן חוֹמוֹת, דִּכְתִיב עַל חוֹמוֹתַיִךְ יְרוּשָׁלִַם הִפְקַדְתִּי שֹׁמְרִים וגו׳. וּמִיכָאֵל כַּהֲנָא רַבָּא, עִלָּאָה מִכֻּלְּהוֹ נָטְרֵי תַּרְעֵי דְּאִינּוּן חוֹמוֹת.

93. Let us return to the first subject of this passage, where it is written: "The watchmen that go about the city found me..." (Shir Hashirim 5:7). We have learned that the Holy One, blessed be He, constructed the celestial Jerusalem, NAMELY BINAH, TO BE just like the terrestrial Jerusalem; NAMELY MALCHUT, with walls, towers, and open gates. And those walls there-THE WALLS IN BINAH AND MALCHUT-have guards stationed upon them. As it is written: "I have set watchmen upon your walls, Jerusalem..." (Yeshayah 62:6). And Michael, the High Priest, is the highest of the gate watchmen.

94. נִשְׁמָה כַּד נָפְקַת מֵהַאי עָלְמָא, אִי זָכָאת, עָאלַת בְּגִנְתָּא דְּעֵדֶן דְּאַרְעָא, דְּנָטַע קֻדְשָׁא בְּרִיךְ הוּאלְרוּחֵיהוֹן דְּצַדִּיקַיָּא, כְּגַוְונָא דְּהַהוּא גִּנְתָּא דְּעֵדֶן דִּלְעֵילָא, וְתַמָּן כָּל צַדִּיקַיָּא דְּעָלְמָא.

94. When the soul leaves this world, MEANING AS A PERSON DIES, if that person has merit, the soul enters the earthly Garden of Eden, which the Holy One, blessed be He, planted for the spirits of the righteous MEN OF EARTH, WHICH IS MALCHUT. Similarly, He created the Garden of Eden on high, WHICH IS BINAH, where all the righteous people of the world dwell.

95. וְכַד נִשְׁמָתָא נָפְקַת מֵהַאי עָלְמָא, עָאלַת בְּמְעָרַתָּא דְכַפְלְתָּא, דְּתַמָּן אִיהִי פִּתְחָא דְגַן עֵדֶן. פָּגְעַת בְּאָדָם הָרִאשׁוֹן, וּבְאִינּוּן אֲבָהָן דְּתַמָּן, אִי זָכְאַת אִיהִי, חָדָאן בָּהּ, וּפָתְחִין לָהּ פִּתְחִין, וְעָאלַת. וְאִי לָא, דַּחְיָין לָהּ לְבַר. וְאִי זָכְאַת, עָיְילַת לְגִנְתָּא דְעֵדֶן, כְּיוָן דְּעָיְילַת, יָתְבָא תַּמָּן בְּגִנְתָּא, וְאִתְלַבְּשַׁת תַּמָּן, בִּלְבוּשָׁא דְּדִיוֹקְנָא דְּהַאי עָלְמָא, וְאִתְעַדְּנַת תַּמָּן.

95. So when the soul leaves this world, it FIRST enters the cave of Machpelah, where the opening leading to the Garden of Eden is located. Then it meets Adam and the Patriarchs who are there. If the soul is meritorious, they rejoice with it and open all the openings so the soul can enter them. If not, it is pushed outside. If it has merit it enters the Garden and sits there, it clothes itself with a garment in the image of this world and enjoys itself.

12. The three levels: Nefesh, Ruach, and Neshamah

There are three levels of soul that we can learn to achieve throughout life. We are born into this world with the lowest level of soul. The next two higher levels are attained by way of spiritual accomplishments that we achieve in the course of life.

The Relevance of this Passage

Left to his own devices, man would remain enslaved to the primal urges and impulses of the body, the lowest level of soul. Therefore, the energy of this passage infuses us with the strength to help us climb towards the next level of soul.

96. סִתְרָא דְסִתְרִין, לַחֲכִימֵי לִבָּא אִתְמְסַר, תְּלַת דַּרְגִּין אִינּוּן, דַּאֲחִידָן דָּא בְדָא, וְאִלֵּין אִינּוּן: נֶפֶשׁ, רוּחַ, וּנְשָׁמָה. נֶפֶשׁ, אִיהוּ חֵילָא, דְּגוּפָא אִתְבְּנֵי מִנֵּיהּ. דְּכַד בַּר נָשׁ אִתְעַר בְּהַאי עָלְמָא, לְאִזְדַּוְּוגָא בְּנוּקְבֵיהּ, כָּל שַׁיְיפֵי מִסְתַּכְּמֵי וּמִתְתַּקְנֵי לְאִתְהַנָּאָה תַּמָּן, וְהַהוּא נֶפֶשׁ וּרְעוּתָא דִילֵיהּ, אִסְתַּכַּם בֵּיהּ בְּהַהוּא עוֹבָדָא, וּמְשִׁיךְ לֵיהּ לְהַהוּא נֶפֶשׁ, וְאָעֵיל לֵיהּ תַּמָּן בְּהַהוּא זַרְעָא דְּאוֹשִׁיד.

96. The secret of all secrets is passed on to those who are wise in their hearts. There are three levels that are attached to each other, and they are Nefesh, Ruach, and Neshamah. Nefesh is the force from which the body is built. When a man is aroused in this world to mate with his wife, all parts of the body agree on this and are prepared to receive enjoyment from it. Then the Nefesh and the desire of the person indulge willingly in that act. The Nefesh is drawn down and enters the sperm that comes forth.

97. וּמִגּוֹ רְעוּתָא וּמְשִׁיכוּ דְנַפְשָׁא, דְּמְשִׁיךְ תַּמָּן, אִתְמְשַׁךְ חֵילָא אוֹחֲרָא תַּמָּן, מֵאִינּוּן דַּרְגִּין דְּאִתְקְרוּן אִישִׁים. וְעָאל כֹּלָּא בְּמְשִׁיכוּ דְּהַהוּא זַרְעָא, וְאִתְבְּנֵי מִנֵּיהּ גּוּפָא. וְדָא אִיהוּ חֵילָא קַדְמָאָה תַּתָּאָה, דְּאִינּוּן תְּלַת.

97. From the combination of that desire and the Nefesh, another power is drawn from the levels of the angels, who are called Ishim (people). They all enter as the sperm flows, and the body is then built and constructed of them. This is the first and lowest power of the three levels.

98. וּבְגִין דְּהַאי נֶפֶשׁ אַקְרִיב, בְּדְבֵקוּתָא וִיסוֹדָא דְגוּפָא, קָרְבָּנָא, דְּאִתְקְרֵיב לְכַפָּרָא עַל נִשְׁמָתָא, אִתְיְהִיבַת חוּלָקָא לְאִינּוּן דַּרְגִּין דְּאִישִׁים. וּבְגִין דְּמִשִּׁיכוּ דְּחוּלָקָא דְּהַהוּא נֶפֶשׁ אָתֵי מִנַּיְיהוּ. וְהַיְינוּ דִכְתִיב אֶת קָרְבָּנִי לַחְמִי לְאִשַּׁי. בְּגִין דְּהוּא כַּפָּרָה דְּנֶפֶשׁ, נָטְלֵי חוּלָקֵיהוֹן. וְכַד מִית בַּר נָשׁ בְּהַאי עָלְמָא, הַהִיא נֶפֶשׁ לָא אִתְעֲדֵי מִן קִבְרָא לְעָלְמִין. וּבְחֵילָא דָא, יְדְעֵי מֵתַיָּיא וּמִשְׁתָּעוֹ דָא עִם דָּא.

98. And because the Nefesh offers a sacrifice by attaching itself to the foundation of the body, which is offered as a sacrifice to atone for the Neshamah, then part of it is offered to those grades that are considered as Ishim. Because part of the Nefesh, THE RUACH OF THE NEFESH, is drawn down from them. As it is written: "My offering and my bread for my fire (Heb. ishai)..." (Bemidbar 28:2), WHICH MEANS TO THE ISHIM. So, because it is an offering THAT COMES FROM THE POWER of the Nefesh, the Ishim take their part as well. THEIR SHARE IS DETERMINED BY THE AMOUNT ENCLOTHED IN THE NEFESH THAT OFFERS THE SACRIFICE. And when one leaves this world, that Nefesh never leaves the grave. And because of the power OF THIS NEFESH THAT REMAINS IN THE GRAVE, the dead know and talk with each other.

99. רוּחַ, אִיהוּ דִּמְקַיֵּים לַנֶּפֶשׁ בְּהַאי עָלְמָא. וְאִיהוּ מְשִׁיכוּ דְּאִתְעֲרוּתָא דְּנוּקְבָא לְגַבֵּי דְּכוּרָא, כַּד אִינּוּן בְּתֵיאוֹבְתָּא חָדָא, וּכְדֵין אִתְעָרַת לְגַבֵּי דְּכוּרָא בְּתֵיאוֹבְתָּא דִּילָהּ, לְהַאי רוּחַ. כְּגַוְונָא דְּנוּקְבָא דִּלְתַתָּא אַשְׁדְּיָאת זַרְעָא בְּתֵיאוֹבְתָּא לְגַבֵּי דְּכוּרָא. וְסִתְרָא דָא וְהָרוּחַ תָּשׁוּב אֶל הָאֱלֹקִים אֲשֶׁר נְתָנָהּ.

99. Ruach gives existence to the Nefesh in this world, AS IT DRAWS DOWN THE ABUNDANCE OF LIFE AND PASSES IT ON TO THE NEFESH. THIS IS THE MIDDLE LEVEL OF THE THREE. It is drawn by the arousal of the Nukva OF ATZILUT toward the male OF ATZILUT, when they are in a state of united passion, NAMELY, DURING THE ACT OF MATING. The female is aroused toward the male because of her passion to receive from him the LIGHT OF Ruach, just like a woman in this world who is inseminated by the power of her passion to RECEIVE FROM the man. And this is the secret of the words, "and the spirit (Ruach) shall return to the Elohim who gave it" (Kohelet 12:7). THIS MEANS THAT IT RETURNS TO THE NUKVA, WHICH IS CALLED BY THE NAME OF ELOHIM. AND EVEN THOUGH THE RUACH IS DRAWN FROM ZEIR ANPIN, WHICH IS CALLED YUD-HEI-VAV-HEI, NEVERTHELESS, BECAUSE IT IS THE RESULT OF THE AROUSAL OF THE FEMALE, SHE IS THEN CONSIDERED TO BE THE ROOT CAUSE OF IT. SO AFTER DEATH AND DEPARTURE FROM THE BODY, IT RETURNS TO HER.

100. וְהַאי רוּחַ נָפְקָא מֵהַאי עָלְמָא, וְאִתְפְּרְשַׁת מִנֶּפֶשׁ, עָאל לְגִנְתָּא דְּעֵדֶן, דִּבְהַאי עָלְמָא, וְאִתְלַבַּשׁ תַּמָּן גּוֹ אֲוִירָא דְּגִנְתָּא. כְּמָה דְּמִתְלַבְּשֵׁי מַלְאֲכֵי עִלָּאֵי, כַּד נָחֲתִין לְהַאי עָלְמָא, בְּגִין דְּאִינּוּן מֵהַהוּא רוּחַ הֲווֹ, דִּכְתִיב עוֹשֶׂה מַלְאָכָיו רוּחוֹת וגו׳.

100. And this Ruach, AFTER A PERSON'S DEATH, leaves this world and is separated from the Nefesh, WHICH REMAINS HOVERING OVER THE GRAVE, and it enters the Garden of Eden of this world. There, it clothes itself with the air of the Garden of Eden, just as the supernal angels do when they come down to this world. Then, they clothe and cover themselves with the air of this world, because they were created from that spirit (Ruach), as it is written: "Who makes the winds (also: spirits) his angels" (Tehilim 104:4).

101. וּבְמִצִיעוּת גִּנְתָּא, אִית עַמּוּדָא חָדָא, מְרַקְּמָא בְּכָל גְּוָונִין. וְהַהוּא רוּחַ, כַּד בָּעָא לְסָלְקָא, אִתְפַּשַּׁט תַּמָּן מֵהַהוּא לְבוּשָׁא, וְעָאל גּוֹ הַהוּא עַמּוּדָא וְסָלֵיק לְעֵילָא, גּוֹ הַהוּא אֲתַר דְּנָפְקַת מִנֵּיהּ, כְּדִכְתִיב וְהָרוּחַ תָּשׁוּב וגו׳.

101. And in the midst of the Garden, there stands a pillar embroidered with many colors. And when that Ruach wishes to rise up TO THE WORLD OF ATZILUT, it disrobes from that clothing, FROM THE AIR OF THE GARDEN OF EDEN, enters to the pillar, and ascends until it reaches the place from where it came, NAMELY THE NUKVA OF ATZILUT. As it is written: "and the spirit (Ruach) shall return TO THE ELOHIM, WHO GAVE IT."

102. וְנָטִיל לָהּ מִיכָאֵל כַּהֲנָא רַבָּא, וּמַקְרִיב לָהּ קָרְבָּן בּוּסְמִין, קֳמֵי קֻדְשָׁא בְּרִיךְ הוּא, וְיָתְבָא תַּמָּן וּמִתְעַדְּנָא, בְּהַהוּא צְרוֹרָא דְחַיֵּי, דְּעַיִן לֹא רָאָתָה אֱלֹקִים זוּלָתֶךָ וגו׳. לְבָתַר נָחֲתָא לְגוֹ גִנְתָּא דְּאַרְעָא, וּמִתְעַדְּנָא בְּכָל עִדּוּנִין, וְאִתְלַבְּשַׁת בְּהַהוּא לְבוּשָׁא, וְיָתְבָא תַּמָּן בְּעִטּוּרָא, עַל חַד תְּרֵין מִכַּמָּה דַּהֲוַת בְּקַדְמֵיתָא.

102. And then, Michael, the High Priest, takes THE RUACH and offers it as a sacrifice of sweet savor to the Holy One, blessed be He, NAMELY ZEIR ANPIN. And it remains there, IN ZEIR ANPIN OF ATZILUT, and enjoys the delicacies of the bundle of Life, WHICH IS DESCRIBED BY THE VERSE, "no eye had ever seen an Elohim, beside You..." (Yeshayah 64:3). Afterwards, it goes down from there and returns to the earthly Garden of Eden. There, it enjoys all the delicacies, clothes itself again with that same clothing, THAT IS, WITH THE AIR OF THE GARDEN OF EDEN, and dwells there crowned with a crown twice as big as the one that it had possessed before IT ROSE UP TO MALE AND FEMALE OF ATZILUT.

103. נְשָׁמָה, הִיא חֵילָא עִלָּאָה עַל כָּל אִלֵּין, וְאִיהִי מֵחֵילָא דִּדְכוּרָא, רָזָא דְּאִילָנָא דְחַיֵּי. וְדָא סָלְקָא לְעֵילָא מִיָּד. וְכָל הַנֵּי תְּלַת דַּרְגִּין מִתְקַשְּׁרִין כַּחֲדָא דָא בְּדָא. וְכַד מִתְפְּרְשָׁן, כֻּלְּהוֹ סָלְקִין, וְתָבִין לְהַהוּא אֲתַר דְּנָפְקוּ מִנֵּיהּ.

103. The Neshamah is a supernal power high above the other two, NAMELY, THE NEFESH AND THE RUACH. It originates from the power of the male, which is the Tree of Life. THAT IS, ZEIR ANPIN, CALLED 'THE TREE OF LIFE,' DRAWS IT FROM BINAH OF ATZILUT, AND BECAUSE HE DOES SO, HE IS CONSIDERED TO BE ITS ROOT. THIS IS JUST LIKE THE RUACH, WHICH THE NUKVA DRAWS FROM ZEIR ANPIN, AND IS THUS CONSIDERED ITS ROOT. INDEED, THE LIGHT OF ZEIR ANPIN IS CALLED RUACH AND THE LIGHT OF BINAH IS CALLED NESHAMAH. THE NESHAMAH, AFTER MAN'S DEMISE, ascends immediately. IT DOES NOT COME FIRST TO THE EARTHLY GARDEN OF EDEN, AS DOES THE RUACH. RATHER, IT ASCENDS TO ITS ROOT IMMEDIATELY, NAMELY, TO ZEIR ANPIN, WHICH IS ITS ROOT WITH NO REGARD TO ITS DRAWING IT. And these three levels-NEFESH, RUACH, AND NESHAMAH-are attached to one another. When they leave THE BODY, they all rise up and return to the places from which they came.

104. כַּד הַאי רוּחָא נָפְקַת מֵהַאי עָלְמָא, וְעָאלַת בְּגוֹ מְעַרְתָּא דְּאָדָם וַאֲבָהָן תַּמָּן, אִינּוּן יָהֲבִין לָהּ פְּנָקָס סִימָנָא, וְעָאלַת לְגַבֵּי גִנְתָּא דְעֵדֶן. קְרִיבַת תַּמָּן וְאַשְׁכְּחַת כְּרוּבִים וְהַהוּא לַהַט הַחֶרֶב הַמִּתְהַפֶּכֶת. אִי זָכָאת, חָמָאן פְּנָקָס סִימָנָא, וּפָתְחִין לָהּ פִּתְחָא, וְעָאלַת. וְאִי לָא, דַּחְיָין לָהּ לְבַר.

104. When the Ruach leaves this world and enters the cave of Adam and the Patriarchs, they give it a letter as a sign. Then it goes to the Garden of Eden. When it arrives there, it meets the cherubs and the flame of the revolving sword. If it is meritorious, then they see the letter, which is the sign, and open the gate for it to enter. If they do not see the letter, they reject it and do not allow it to enter.

105. וְיָתְבָא תַּמָּן כָּל הַהוּא זִמְנָא דְיִתְבָא, מִתְלַבְּשָׁא תַּמָּן בִּדְיוֹקְנָא דְהַאי עָלְמָא. וּבְרֵישׁ יַרְחֵי וְשַׁבַּתֵּי, כַּד בָּעָאת לְסַלְקָא, צַדִּיקַיָּיא דִּבְגִנְתָּא דְעֵדֶן, יַהֲבִין לָהּ פְּנָקָס סִימָנָא, וְסָלְקַת בְּהַהוּא עַמּוּדָא, וּפָגְעַת בְּאִינּוּן נָטְרֵי חוֹמוֹת יְרוּשָׁלֵם, אִי זָכְאָה, פָּתְחִין לָהּ פִּתְחָא וְעָאלַת. וְאִי לָא, נָטְלִין מִינָהּ הַהוּא פְּנָקָס וְדַחְיָין לָהּ לְבַר. תָּבַת לְגִנְתָּא, וְאָמְרָה מְצָאוּנִי הַשּׁוֹמְרִים הַסּוֹבְבִים בָּעִיר וגו׳. נָשְׂאוּ אֶת רְדִידִי מֵעָלַי. דָּא אִיהוּ פְּנָקָס סִימָנָא, דְּנָטְלֵי מִנֵּיהּ, שׁוֹמְרֵי הַחוֹמוֹת, אִלֵּין אִינּוּן נָטְרֵי חוֹמוֹת יְרוּשָׁלֵם.
(עַד כָּאן סִתְרֵי תּוֹרָה).

105. And it dwells there some time, sitting and clothing itself in the image of this world. And on the first day of the month and on Shabbat, when it wants to rise TO THE UPPER GARDEN OF EDEN, the righteous men who are in the Garden of Eden give it a letter as a sign. And it ascends through that same pillar, WHICH IS IN THE MIDDLE OF THE LOWER GARDEN OF EDEN, where it meets the watchmen of the walls of Jerusalem. If it is meritorious, they open the gate and it enters. If not, they take the letter away and throw it out. As it is written: "The watchmen that go about the city found me... the keepers of the walls took away my veil from me" (Shir Hashirim 5:7). THE VEIL is the letter given as a sign, which has been taken away from it, by the watchmen of the walls of Jerusalem.
End of Sitrei Torah

13. "And Avram went down to Egypt"
The Torah presents a story that concerns the patriarch Avraham entering into the land of Egypt. The Zohar reveals that Egypt is a code word pertaining to the depths of man's own negativity into which divine sparks of Light have fallen. The great spiritual leaders of history often descended into these negative regions to retrieve and elevate the sparks trapped within the dark recesses of our being.
The Relevance of this Passage
It goes against the grain of man's nature to look inward and reflect upon one's own amoral attributes. Our five senses are steadfastly tuned towards the external environment around us. The introspection and self-scrutiny performed by the sages, serves as a timeless repository of energy available to us through the letters and lessons contained herein. We acquire the inner strength to go deep into one's self and expel the hardhearted qualities from our character.

106. וַיֵּרֶד אַבְרָם מִצְרַיְמָה לָגוּר שָׁם. מ״ט לְמִצְרַיִם. אֶלָּא, בְּגִין דְּשָׁקִיל לְגַן ה׳. דִּכְתִיב, כְּגַן ה׳ כְּאֶרֶץ מִצְרַיִם, דְּתַמָּן שָׁקִיל וְנָחֵית חַד נַהֲרָא, דְּאִיהוּ לְיָמִינָא, דִּכְתִיב שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסּוֹבֵב אֶת כָּל אֶרֶץ הַחֲוִילָה אֲשֶׁר שָׁם הַזָּהָב.

106. "And Avram went down to Egypt to sojourn there" (Beresheet 12:10). Why did he go down to Egypt? Because it looked like the garden of Hashem, NAMELY THE GARDEN OF EDEN. As it is written: "like the garden of Hashem, like the land of Egypt..." (Beresheet 13:10). Because a river flows down on the right, as it is written: "The name of the first is Pishon; that is it which encompasses the whole land of Chavilah, where there is gold" (Beresheet 2:11).

107. וְאַבְרָהָם, כְּיוָן דְּיָדַע, וְעָאל בְּהֵימְנוּתָא שְׁלִימְתָא, בָּעָא לְמִנְדַּע כָּל אִינּוּן דַּרְגִּין, דְּאִתְאַחֲדָן לְתַתָּא. וּמִצְרַיִם הֲוָה נָטִיל מִיְּמִינָא, וּבְגִין כָּךְ, נָחַת לְמִצְרַיִם. וְתָא חֲזֵי, כַּפְנָא לָא אִשְׁתְּכַח בְּאַרְעָא, אֶלָּא כַּד מִסְתַּלְקֵי רַחֲמֵי מִן דִּינָא.

107. So Avraham achieved knowledge and complete faith, WHICH REFERS TO THE NUKVA OF ZEIR ANPIN, WHICH IS CALLED FAITH. IT WAS CALLED COMPLETE FAITH AFTER IT HAD BEEN COMPLETED BY THE ILLUMINATION OF CHOCHMAH, FROM THE ASPECT OF BINAH THAT RETURNED TO CHOCHMAH. Avraham then wanted to become familiar with all the grades that are attached below. THIS IS A REFERENCE TO THOSE WHO CAN PASS ON THE ABUNDANCE FROM ABOVE DOWNWARDS, WHICH IS THE SECRET OF CHOCHMAH OF THE RIGHT COLUMN. And Egypt came from the right; FROM THE ASPECT OF THE RIVER OF PISHON, WHICH IS THE SECRET OF CHOCHMAH OF THE RIGHT COLUMN. Because of this, he went down to Egypt TO COLLECT ALL THE HOLY SPARKS, FROM THE ASPECT OF CHOCHMAH OF THE RIGHT COLUMN AND GET THEM OUT OF THERE. AFTER ACCOMPLISHING THIS, HE RETURNED TO THE LAND OF YISRAEL. THUS HE WAS FULL AND COMPLETED BY THE MOCHIN OF CHOCHMAH. Come and behold: famine only comes to the land when Mercy leaves Judgment. THIS

MEANS WHEN ZEIR ANPIN, WHO IS THE SECRET OF MERCY, DEPARTS FROM THE NUKVA, WHICH IS THE SECRET OF JUDGMENT. BECAUSE THEN THE MATING OF THE MALE AND FEMALE IS DISTURBED, AND FAMINE IS FELT IN THE NUKVA, WHICH IS CALLED THE LAND.

108. "And it came to pass, when he came (lit. 'caused to come') near to enter to Egypt..." (Beresheet 12:11). Rabbi Elazar said that THE VERSE STATES, "when he caused to come near," whereas it should have stated, 'When he came near.' Why does it say, "when he caused to come near?" This is similar to the verse, "And Pharaoh caused to come close..." (Shemot 14:10), WHICH MEANS that he brought Yisrael to come near to repentance. The same applies here, so "caused to come near" MEANS THAT he brought himself to come near to the Holy One, blessed be He, as should properly be. "To enter to Egypt," MEANS to observe those grades, LOCATED IN EGYPT, and keep his distance from them, as well as to keep his distance from the worshippers of Egypt.

108. וַיְהִי כַּאֲשֶׁר הִקְרִיב לָבֹא מִצְרָיְמָה. אָמַר ר״א, כַּאֲשֶׁר הִקְרִיב, כַּאֲשֶׁר קֵרַב, מִבְּעֵי לֵיהּ, מַאי כַּאֲשֶׁר הִקְרִיב. אֶלָּא כִּדְכְתִיב, וּפַרְעֹה הִקְרִיב, דְּאִיהוּ אַקְרֵיב לְהוֹ לְיִשְׂרָאֵל, לְתִיּוּבְתָּא. אוֹף הָכָא הִקְרִיב, דְּאַקְרֵיב גַּרְמֵיהּ לְקֻדְשָׁא בְּרִיךְ הוּא, כִּדְקָא יָאוֹת. לָבֹא מִצְרָיְמָה. לְאַשְׁגָּחָא בְּאִינּוּן דַּרְגִּין, וּלְאִתְרַחֲקָא מִנַּיְיהוּ, וּלְאִתְרַחֲקָא מֵעוֹבְדֵי מִצְרַיִם.

109. Rabbi Yehuda said, Come and behold: Since he went down to Egypt without consent, his offspring were enslaved in Egypt for four hundred years. As it is written: "and Avram went down to Egypt." It does not say THAT THE HOLY ONE, BLESSED BE HE, TOLD HIM, 'Go down to Egypt!' THEREFORE, he was in misery all that night because of Sarah.

109. אָמַר רַבִּי יְהוּדָה, תָּא חֲזֵי, בְּגִין דְּנָחַת אַבְרָהָם לְמִצְרַיִם בְּלָא רְשׁוּ, אִשְׁתַּעְבִּידוּ בְּנוֹי בְּמִצְרַיִם, אַרְבַּע מְאָה שְׁנִין, דְּהָא כְתִיב, וַיֵּרֶד אַבְרָם מִצְרָיְמָה. וְלָא כְתִיב רֵד מִצְרַיִם, וְאִצְטַעֵר כָּל הַהוּא לֵילְיָא בְּגִינָהּ דְּשָׂרָה.

110. "And he said to Sarah his wife: 'Behold now, I know that you are a fair woman to look upon'" (Beresheet 12:11). AND HE ASKS: Could it be that until then Avraham did not know that she was a "fair woman to look upon"? AND HE REPLIES: This has already been explained-that until then he did not look upon the image of Sarah, because of their excessive modesty with each other. But when he "came near to enter to Egypt," she revealed herself, and he saw her.

110. וַיֹּאמֶר אֶל שָׂרָה אִשְׁתּוֹ הִנֵּה נָא יָדַעְתִּי כִּי אִשָּׁה יְפַת מַרְאֶה אָתְּ. וְכִי עַד הַהִיא שַׁעֲתָא לָא הֲוָה יָדַע אַבְרָהָם, דְּאִשָּׁה יְפַת מַרְאֶה הֲוַת. אֶלָּא, הָא אוֹקְמוּהָ, דְּעַד הַהִיא שַׁעֲתָא, לָא אִסְתַּכַּל בְּדִיוֹקְנָא דְשָׂרָה, בְּסִגְיָאוּת צְנִיעוּתָא דַּהֲוַת בֵּינֵיהוֹן, וְכַד קָרֵיב לְמִצְרַיִם, אִתְגַּלְיָיא אִיהִי, וְחָמָא בָּהּ.

111. Another explanation for why he knew ONLY THEN THAT SHE WAS A FAIR WOMAN TO LOOK UPON is that most people are affected by the hardship of the journey, but Sarah remained beautiful and her appearance did not change. THIS IS HOW HE KNEW MORE THAN EVER THAT SHE IS A FAIR WOMAN TO LOOK UPON. Another explanation of the words, "Behold, now I know..." is that Avraham saw the Shechinah accompanying Sarah, WHICH MEANS THAT HE HAD THE MERIT OF THE REVELATION OF THE SHECHINAH. For this reason, Avraham felt confident and said: "She is my sister."

111. דָּבָר אֲחֵרבַּמֶּה יָדַע. אֶלָּא עַל יְדָא דְּטוֹרַח אוֹרְחָא, בַּר נָשׁמִתְבַּזָּה, וְהִיא קַיְּימָא בְּשַׁפִּירוּ דִּילָהּ, וְלָא אִשְׁתַּנֵּי. דָּבָר אֲחֵרהִנֵּה נָא יָדַעְתִּי, דְּחָמָא עִמָּהּ שְׁכִינְתָּא. וּבְגִין כָּךְ, אִתְרְחַץ אַבְרָהָם, וַאֲמַר אֲחוֹתִי הִיא.

112. The phrase, "MY SISTER," has two meanings. The first is literal-NAMELY, THAT YOU ARE MY SISTER. The second is figurative, as in the verse, "Say to wisdom; You are my sister." (Mishlei 7:4). It also is written: "Say, I pray you, you are my sister" (Beresheet 12:13). THE WORD 'YOU' ALLUDES TO THE SHECHINAH. And it is also written: "speak you to us" (Devarim 5:24), WHICH ALSO ALLUDES TO THE SHECHINAH. In addressing the Shechinah, he said: "That it may be well with me for your sake," WHICH MEANS FOR THE SAKE OF THE SHECHINAH, and also "my soul shall live because of you," because, as a result of this, REFERRING TO THE MOCHIN OF CHOCHMAH, a person is elevated up to the path of life, SINCE THE LIGHT OF CHOCHMAH IS CALLED THE LIGHT OF CHAYAH, AS IS ALREADY KNOWN!

112. וּמִלָּה דָא אִסְתַּלֵּק, לְתְרֵי גְוָונִין. חַד כְּמַשְׁמָעוֹ. וְחַד כִּדְכְתִיב אֱמֹר לַחָכְמָה אֲחֹתִי אָתְּ. וּכְתִיב אִמְרִי נָא אֲחֹתִי אָתְּ. וּכְתִיב וְאַתְּ תְּדַבֵּר אֵלֵינוּ. לְמַעַן יִיטַב לִי בַּעֲבוּרֵךְ, כְּלַפֵּי שְׁכִינָה אָמַר, בַּעֲבוּרֵךְ יִיטַב לִי קֻדְשָׁא בְּרִיךְ הוּא. וְחָיְתָה נַפְשִׁי בִּגְלָלֵךְ. בְּגִין דִּבְדָא יִסְתַּלֵּק בַּר נָשׁ, וְיִזְכֶּה לְאִסְתַּלְּקָא לְאוֹרְחָא דְחַיֵּי.

113. אִמְרִי נָא אֲחוֹתִי וגו׳. ר׳ יֵיסָא אָמַר, יָדַע הֲוָה אַבְרָהָם דְּכֻלְּהוֹ מִצְרָאֵי שְׁטִיפִין אִינּוּן בְּזִמָּה, וְכֵיוָן דְּכָל הַאי יָדַע, אַמַּאי לָא דָחִיל עַל אִתְּתֵיהּ, דְּלָא אַהֲדַר מֵאָרְחָא, וְלָא יֵיעוֹל לְתַמָּן. אֶלָּא בְּגִין דְּחָמָא שְׁכִינְתָּא עִמָּהּ.

113. "Say, I pray you, you are my sister..." Rabbi Yesa said: Avraham knew that all the Egyptians are lecherous. Since he knew this, how come he was not afraid for his wife and did not return back from this journey and refrain from entering there? AND HE REPLIES: Because he saw that she was accompanied by the Shechinah; THEREFORE HE HAD CONFIDENCE IN HER AND HAD NO FEAR!

14. "And it came to pass, when Avram came to Egypt"
The Zohar explores the Biblical story in which Sarah, the wife of the patriarch Avraham, is abducted by the King of Egypt. Avraham and Sarah are able to take control over the King, utilizing the tools of the Torah. This event held cosmic significance for future generations. This action of gaining control over the King of Egypt and the negative cosmic forces that he represents, created the means that would be utilized again, five generations later, when the Israelites were freed from bondage in Egypt. The Zohar is demonstrating how man often fails to perceive all the influences and effects that unfold as a result every action we perform.
The Relevance of this Passage
In reality, hardships in life are merely minor interference patterns in comparison to the eternal fulfillment and reality that is ours after we complete our spiritual transformation. We gain the ability to perceive the larger picture when obstacles and difficulties arise in our life. An appreciation for the inevitable consequences that are attached to all of our actions is stimulated within our consciousness.

114. וַיְהִי כְּבֹא אַבְרָם מִצְרָיְמָה וַיִּרְאוּ הַמִּצְרִים אֶת הָאִשָּׁה כִּי יָפָה הִיא מְאֹד. אָמַר רָבִּי יְהוּדָה, בְּתֵיבָה אֲעֵיל לָהּ, וּפְתָחוּ לָהּ, לְמֵיסַב מִנָּהּ קוֹסְטוֹנָא. כֵּיוָן דְּאִתְפַּתַּח, הֲוָה נְהוֹרָא, כִּנְהוֹרָא דְּשִׁמְשָׁא, הה״ד כִּי יָפָה הִיא מְאֹד.

114. "And it came to pass, when Avram came to Egypt, the Egyptians beheld the woman that she was very fair" (Beresheet 12:14). Rabbi Yehuda said: He brought her to Egypt in a closed carriage. And the Egyptians opened the carriage to collect taxes from it. But as the carriage was opened, there was light resembling the light of the sun. THIS MEANS THAT THE LIGHT OF SARAH, WHICH IS THE SECRET OF THE MOON, WAS AS STRONG AS THE LIGHT OF THE SUN, ACCORDING TO THE SECRET OF THE "TWO GREAT LIGHTS!" And this is why it is written: "that she was very fair."

115. מַאי מְאֹד. אֶלָּא, דְּחָמוּ בַּתֵּיבָה נְהוֹרָא אָחֳרָא, אַפִּיקוּ לָהּ וְחָמוּ לָהּ, כְּמִלְּקַדְּמִין, הה״ד וַיִּרְאוּ אוֹתָהּ שָׂרֵי פַרְעֹה, כֵּיוָן דִּכְתִיב, וַיִּרְאוּ הַמִּצְרִים אֶת הָאִשָּׁה. מַאי וַיִּרְאוּ אוֹתָהּ שָׂרֵי פַרְעֹה. אֶלָּא דַּאֲפִיקוּ לָהּ, וְחָמוּ לָהּ, כְּמִלְּקַדְּמִין. וּכְדֵין וַיְהַלְּלוּ אוֹתָהּ אֶל פַּרְעֹה וגו׳.

115. AND HE ASKS: What DOES THE VERSE ALLUDE TO BY USING THE WORD 'very'? AND HE REPLIES THAT THE EGYPTIANS saw in the carriage a different light. They took her out OF THE CARRIAGE, and they saw that she remained as fair as before, AS FAIR AS SHE WAS IN THE CARRIAGE. THIS MEANS THAT THE ACTION OF THE EGYPTIANS DID NOT DO HER ANY DAMAGE. HER BEAUTY WAS NOT CORRUPTED; IT REMAINED AS BEFORE, AS WHEN SHE WAS IN THE CARRIAGE. Therefore it is written: "The ministers of Pharaoh saw her." AND SO HE ASKS: Since it is written that 'the Egyptians beheld the woman,' why do I read, 'The ministers of Pharaoh saw her,' AS THEY TOO WERE EGYPTIANS? AND HE REPLIES: Because they took her out OF THE CARRIAGE; and saw that she remained AS FAIR as before-THAT IS, AS SHE WAS IN THE CARRIAGE. And then they "commended her before Pharaoh, and the woman was taken to Pharaoh's house."

116. אָמַר רָבִּי יִצְחָק. וַוי לְאִינּוּן חַיָּיבַיָּא דְעָלְמָא, דְּלָא יָדְעִין וְלָא מַשְׁגִּיחִין בַּעֲבִידָתֵיהּ דְּקֻדְשָׁא בְּרִיךְ הוּא, וְאִנּוּן לָא מִסְתַּכְּלֵי דְּכָל מַה דַּהֲוֵי בְּעָלְמָא, מֵעֵם קֻדְשָׁא בְּרִיךְ הוּאאִיהוּ, דְּאִיהוּ יָדַע בְּקַדְמֵיתָא, מַה דְּלֶהֱוֵי בְּסוֹפָא, דִּכְתִיב מַגִּיד מֵרֵאשִׁית אַחֲרִית. וְאִיהוּ אִסְתַּכֵּי וַעֲבִיד עֲבִידָן בְּקַדְמֵיתָא, בְּגִין לְסַלְקָא לוֹן, לְבָתַר יוֹמִין.

116. Rabbi Yitzchak said: Woe to those wicked people of the world, as they do not know and do not observe IN ORDER TO UNDERSTAND that everything that exists in the world comes from the Holy One, blessed be He. THIS MEANS THAT HE ALONE HAS DONE, CONTINUES DOING, AND SHALL DO ALL THE ACTIONS IN THE WORLD. And that He knew from the beginning what the end shall be, as it is written: "Declaring the end from the beginning..." (Yeshayah 46:10). And He watches and performs the actions from the beginning, so that they can later be repeated TO COMPLETION.

117. תָּא חֲזֵי, אִלְמָלֵא דְּאִנְסִיבַת שָׂרַי לְגַבֵּי פַּרְעֹה, לָא אִלְקֵי הוּא, וְאִלְקָאוּתָא דָּא גָּרִים אִלְקָאוּתָא לְבָתַר כֵּן, דְּיִלְקוּן מִצְרַיִם בִּנְגָעִים גְּדוֹלִים, כְּתִיב הָכָא נְגָעִים גְּדוֹלִים, וּכְתִיב הָתָם וַיִּתֵּן ה׳ אֹתוֹת וּמוֹפְתִים גְּדוֹלִים וְרָעִים בְּמִצְרַיִם, מַה לְּהַלָּן עֶשֶׂר מַכּוֹת, אַף כָּאן עֶשֶׂר מַכּוֹת. כְּמָה דַּעֲבִיד קֻדְשָׁא בְּרִיךְ הוּאנִסִין וּגְבוּרָן לְיִשְׂרָאֵל לֵילְיָא, אוֹף הָכָא עֲבַד לָהּ קֻדְשָׁא בְּרִיךְ הוּא לְשָׂרָה נִסִּין וּגְבוּרָאן לֵילְיָא.

117. Come and behold: Had Sarah not been taken to Pharaoh, he would not have been plagued. And the result of Pharaoh's plague was another plague, so the Egyptians suffered great plagues AS YISRAEL LEFT EGYPT. As it is written: "great plagues" in this passage, and, AS YISRAEL LEFT EGYPT, it is written: "And Hashem showed signs and wonders, great and sore, upon Egypt" (Devarim 6:22). HE MAKES AN ANALOGY BETWEEN THE TWO TIMES WHEN THE WORD "GREAT" IS USED. Because there were ten plagues, PHARAOH ALSO SUFFERED ten plagues here. And just as the Holy One, blessed be He, performed miracles and showed His great might during the night, so here as well, the Holy One, blessed be He, performed miracles and mighty deeds at night. SO, AS HE WAS INFLICTING THE PLAGUES UPON PHARAOH, FOR THE SAKE OF SARAH, HE WAS WATCHING AND OBSERVING THE WAY HE WAS GOING TO REPEAT THEM TO PERFECTION DURING THE EXODUS OF YISRAEL FROM EGYPT.

118. ר׳ יוֹסֵי פָּתַח וְאָמַר, וְאַתָּה ה׳ מָגֵן בַּעֲדִי כְּבוֹדִי וּמֵרִים רֹאשִׁי. אֲמַר דָּוִד אַף עַל גַּבְדְּכָל בְּנֵי עָלְמָא, יֵיתוּן לַאֲגָחָא בִּי קְרָבָא, וְאַתָּה ה׳ מָגֵן בַּעֲדִי. תָּא חֲזֵי, כְּתִיב מָגֵן בַּעֲדִי. אֲמַר דָּוִד לְקֻדְשָׁא בְּרִיךְ הוּא, רִבּוֹנוֹ שֶׁל עוֹלָם, מִפְּנֵי מָה לָא עַבְדֵי בִּי חֲתִימָה דִּבְרָכָה, כְּמָה דְּחָתְמֵי בְּרָכָה בְּאַבְרָהָם, דִּכְתִיב אָנֹכִי מָגֵן לָךְ, וְאָמְרֵי מָגֵן אַבְרָהָם.

118. Rabbi Yosi opened the discussion by saying: "But you, Hashem, are a shield for me; my glory, and the lifter up of my head" (Tehilim 3:4). David said: Even if all the people of the world come and make war with me, THEY WILL NOT BE ABLE TO OVERCOME ME, BECAUSE "You, Hashem, are a shield for me." Come and behold: It is written: "a shield for me." David said to the Holy One, blessed be He, Master of the Universe, why is there no blessing that ends with my name, as there is for Avraham, of whom it is written: "I am your shield" (Beresheet 15:1) and therefore it is said: 'the shield of Avraham.' SO WHY DO THEY NOT CONCLUDE A BLESSING WITH MY NAME, 'THE PROTECTOR OF DAVID'?

119. אָמַרלוֹקֻדְשָׁא בְּרִיךְ הוּאלְדָוִד, אַבְרָהָם כְּבָר בְּחַנְתִּיו וּצְרַפְתִּיו, וְקָאֵים קַמָּאי בְּקִיּוּמָא שְׁלִים. אָמַרלוֹדָוִד, א״ה בְּחָנֵנִי ה׳ וְנַסֵּנִי צָרְפָה כִלְיוֹתַי וְלִבִּי. כֵּיוָן דַּעֲבַד הַהִיא מִלָּה דְּבַת שֶׁבַע, אִדְכַּר דָּוִד קַמֵּיהּ, עַל מַה דַּאֲמַר, אֲמַר בָּחַנְתָּ לִבִּי פָּקַדְתָּ לַיְלָה צְרַפְתַּנִי בַּל תִּמְצָא זַמּוֹתִי בַּל יַעֲבָר פִּי.

119. So the Holy One, blessed be He, answered David, "As for Avraham, I have already tried and tested him, and he resisted THE TEST and was found before me to be wholly steadfast." David said to Him, "Examine me, Hashem, and prove me, purify my kidneys and my heart!" (Tehilim 26:2). But when he became involved in the matter of Bat-Sheva, David remembered what he had said to the Holy One, blessed be He, and said: "You have proved my heart, You have visited it in the night. You have tried me, but You did find nothing; Let no presumptuous thought pass my lips" (Tehilim 17:3).

120. אֲמַר, אֲנָא אֲמִינָא, בְּחָנֵנִי ה׳ וְנַסֵּנִי, וְאַנְתְּ בָּחַנְתְּ לִבִּי. אֲנָא אֲמִינָא צָרְפָה כִלְיוֹתַי, וְאַתְּ צְרַפְתַּנִי, בַּל תִּמְצָא, לָא אַשְׁכַּחְתְּ לִי כִּדְקָא יָאוֹת. זַמּוֹתִי בַּל יַעֲבָר פִּי. מַאן יִתֵּן וְהַאי מִלָּה דַּחֲשָׁבִית, דְּלָא יַעֲבָר לִי פּוּמָאי.

120. He said: I said, "Examine me, Hashem, and prove me," and 'You have examined my heart' BY BAT-SHEVA; I said, 'purify my kidneys' and "You have tried me, but You did find nothing." "Let no presumptuous thought pass my lips"; How I wish that the thoughts of my mind would not have been uttered with my mouth AND I WOULD NOT HAVE PROCLAIMED, "EXAMINE ME, HASHEM, AND PROVE ME."

121. וְעִם כָּל דָּא, חָתְמִין בֵּיהּ בְּרָכָה, דְּקָאֲמָרָן מָגֵן דָּוִד. וּבְגִין כָּךְ אֲמַר דָּוִד וְאַתָּה ה׳ מָגֵן בַּעֲדִי כְּבוֹדִי וּמֵרִים רֹאשִׁי, וַדַּאי דַּרְגָּא דָּא יְקָרָא דִילִי, דַּאֲנָא מִתְעַטַּרְנָא בֵּיהּ.

121. But nevertheless, there is a blessing that concludes with the words, "the Shield of David." For this reason, David said: "But you, Hashem, are a shield for me, my glory, and the lifter of my head." THIS MEANS THAT HE SAID, "This grade OF 'SHIELD' is certainly 'my glory' by which I am crowned."

122. וַיְצַו עָלָיו פַּרְעֹה אֲנָשִׁים וַיְשַׁלְּחוּ אוֹתוֹ. תָּא חֲזֵי, קֻדְשָׁא בְּרִיךְ הוּאאִיהוּ מָגֵן לְצַדִּיקַיָּא, דְּלָא יִשְׁלְטוּן בְּהוֹ בְּנֵי נָשָׁא, וְקֻדְשָׁא בְּרִיךְ הוּאאָגִין עַל אַבְרָהָם דְּלָא יִשְׁלְטוּן בֵּיהּ וּבְאִתְּתֵיהּ.

122. "And Pharaoh commanded his men concerning him; and they sent him away..." (Beresheet 21:20). Come and behold: The Holy One, blessed be He, is the protector of the righteous, who shields them from being ruled by other people. So the Holy One, blessed be He, protected Avraham, so no one could harm him or his wife.

123. תָּא חֲזֵי, שְׁכִינְתָּא לָא אִתְעֲדֵי מִינָּהּ דִּשָׂרָה, כָּל הַהוּא לֵילְיָא, אָתָא פַּרְעֹה לְמִקְרַב בַּהֲדָהּ, אָתָא מַלְאָךְ וְאַלְקֵי לֵיהּ, כָּל אֵימַת דַּאֲמָרָה שָׂרָה אַלְקֵי, הוּא מַלְקֵי, וְאַבְרָהָם הֲוָה מַתְקִיף בְּמָארֵיהּ, דְּהָא שָׂרָה לָא יְכִלִין לְשַׁלְטָאָה עֲלָהּ, הה״ד וְצַדִּיקִים כְּכְפִיר יִבְטָח. וְהָכָא נִסְיוֹנָא הוּא, דְּלָא הִרְהֵר אֲבַתְרֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא.

123. Come and behold: The Shechinah did not leave Sarah at all during that night. When Pharaoh approached her, an angel came and hit him. And whenever Sarah said, "Hit," he hit. All the while Avraham was begging his Master through his prayers, not to allow anyone to harm her. Therefore it is written: "but the righteous are bold (trusting) as a lion" (Mishlei 28:1). Here was a trial by which Hashem tested Avraham, but Avraham had no doubts about the Holy One, blessed be He.

124. אָמַר רַבִּי יִצְחָק, תָּא חֲזֵי, דִּבְגִין כָּךְ לָא פַּקִּיד קוּדְשָׁא בְּרִיךְ הוּאלְנַחֲתָא לְמִצְרַיִם, אֶלָּא הוּא עַצְמוֹ מִגַּרְמֵיהּ נָחַת, בְּגִין דְּלָא יְהֵא פִּתְחוֹן פֶּה לִבְנֵי עָלְמָא, דַּאֲמַר לֵיהּ כֵּן, וּלְבָתַר אִצְטַעֵר עַל אִתְּתֵיהּ.

124. Rabbi Yitzchak said, Come and behold: It is because of this that the Holy One, blessed be He, did not command him to go to Egypt. But he went on his own initiative, so that the people of the world would have no reason to say that THE HOLY ONE, BLESSED BE HE, told him to go down to Egypt, and then he was pained for his wife.

125. ר׳ יִצְחָק פָּתַח וְאָמַר צַדִּיק כַּתָּמָר יִפְרָח כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּא צַדִּיק כַּתָּמָר יִפְרָח. מִפְּנֵי מָה אַקִּישׁ צַדִּיק לְתָמָר. מַה תָּמָר, כֵּיוָן דְּגָזְרִין לֵיהּ לָא סָלֵיק עַד זְמַן סַגְיָא, אוֹף הָכֵי צַדִּיק, כֵּיוָן דְּאִתְאֲבִיד מֵעָלְמָא, לָא סָלֵיק אַחֵר תְּחוֹתוֹי עַד זְמַן סַגְיָא.

125. Rabbi Yitzchak opened the discussion by saying, "The righteous shall flourish like the palm tree, he shall grow like the cedar in Levanon" (Tehilim 92:13). AND HE ASKS: Why are the righteous compared to a palm tree? AND HE ANSWERS: Just as a palm tree, if it is cut down, needs a long time to grow again-AS LONG AS SEVENTY YEARS--So if the world loses a righteous man, it will take a very long time until another takes his place-AGAIN AS LONG AS SEVENTY YEARS. THESE SEVENTY YEARS ARE THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT, EACH OF WHICH EQUALS TEN.

126. כַּתָּמָר יִפְרָח, מַה תָּמָר לָא סָלֵיק אֶלָּא דְּכַר וְנוּקְבָא. אוֹף הָכֵי צַדִּיק, לָא סָלֵיק אֶלָּא דְּכַר וְנוּקְבָא, דְּכַר צַדִּיק, וְנוּקְבָא צַדֶּקֶת, כְּגַוְונָא דְּאַבְרָהָם וְשָׂרָה.

126. The words "shall flourish like the palm tree" TEACH US THAT just as a palm tree does not grow unless except as male and female, neither does the righteous person. He does not flourish except as male and female. The male is righteous and the female is righteous, just as Avraham and Sarah were. THEREFORE HE IS COMPLETED AND REACHES PERFECTION ONLY AFTER SEVENTY YEARS HAVE ELAPSED.

127. כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּא. מָה אֶרֶז בַּלְּבָנוֹן עִלָּאָה עַל כֻּלָּא, וְכֻלָּא יַתְבֵי תְּחוֹתוֹי, אוֹף הָכֵי צַדִּיק, הוּא עִלָּאָה עַל כֻּלָּא, וְכֻלָּא יַתְבֵי תְּחוֹתוֹי. וְעָלְמָא לָא קַיְּימָא אֶלָּא עַל צַדִּיק חַד, דִּכְתִיב וְצַדִּיק יְסוֹד עוֹלָם. וַעֲלֵיהּ קָאֵים עָלְמָא, וּבְגִינֵיהּ אִסְתְּמִיךְ, וַעֲלֵיהּ אִשְׁתְּיל.

127. " ...he shall grow like the cedar in Levanon" means that just as a cedar rises high above all the other trees, so the righteous man is above all others, who are situated under him-IN OTHER WORDS, THEY EXIST BECAUSE OF HIM. And the world, WHICH IS THE SECRET OF THE NUKVA, is supported upon one righteous man, as it is written: "the righteous is the foundation of the world" (Mishlei 10:25). So the world, WHICH IS THE NUKVA, rests and is supported by him and is planted on him; BECAUSE OF HIM IT IS WELL SUPPORTED. THIS MEANS THAT HE BESTOWS HIS THREE COLUMNS UPON IT. 'RESTS' IS THE SECRET OF THE RIGHT COLUMN; 'SUPPORTED' IS THE SECRET OF THE LEFT COLUMN; AND 'PLANTED' IS THE SECRET OF THE CENTRAL COLUMN.

128. ר׳ יְהוּדָה אָמַר, וְהָא תְּנִינָן, דְּעַל שִׁבְעָה סָמְכִין עָלְמָא קַיְּימָא, דִּכְתִיב חָצְבָה עַמּוּדֶיהָ שִׁבְעָה. אֲמַרלוֹר׳ יוֹסֵי, הָכֵי הוּא וַדַּאי, אֲבָל כֻּלְּהוֹ אָחֳרָנִין בִּשְׁבִיעָאָה קַיְּימֵי, דְּאִיהוּ סָמְכָא דְּעָלְמָא וְאִיהוּ צַדִּיק. וְדָא אַשְׁקֵי וְרָוֵי עָלְמָא וְזָן כֻּלָּא. וַעֲלֵיהּ כְּתִיב אִמְרוּ צַדִּיק כִּי טוֹב כִּי פְּרִי מַעַלְלֵיהֶם יֹאכֵלוּ. וּכְתִיב טוֹב ה׳ לַכֹּל וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.

128. Rabbi Yehuda said: But we have already learned that the world stands upon seven pillars; WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT, AND NOT UPON ONE RIGHTEOUS ALONE, AS RABBI YITZCHAK HAS STATED. As it is written: "she has hewn out her seven pillars" (Mishlei 9:1). Rabbi Yosi told him, It is certainly so! But all the other pillars stand erect because of the seventh pillar, which supports the whole world, and he is CALLED 'the righteous,' NAMELY YESOD OF ZEIR ANPIN. And he refreshes and replenishes the world, WHICH IS THE NUKVA, and nourishes all THE WORLDS. And he is described by the verse, "Say you to the righteous, that it shall be well (also: 'that he is good') with him: for they shall eat the fruit of their doings" (Yeshayah 3:10). And, it is also written: "Hashem is good to all; and his tender mercies are over all his works" (Tehilim 145:9).

129. Rabbi Yitzchak said: But it is written: "and a river went out of Eden to water the garden," (Beresheet 2:10) WHICH REFERS TO YESOD OF ZEIR ANPIN, WHICH COMES FORTH FROM BINAH THAT RETURNED TO CHOCHMAH, WHICH IS CALLED EDEN. And this is the pillar upon which the world rests; it is the one that waters the garden, WHICH IS THE NUKVA. And the garden is irrigated by it and bears fruits, WHICH ARE THE SOULS OF HUMAN BEINGS. And all the fruits blossom in this world, WHICH IS THE NUKVA, and they maintain of the world and maintain the Torah. AND HE ASKS: Who are THESE FRUITS? AND HE SAYS: They are the souls of the righteous, who are the fruit of the handiwork of the Holy One, blessed be He.

129. אָמַר ר׳ יִצְחָק, הָא כְּתִיב וְנָהָר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגָּן. דָּא הוּא סְמִכָא דְּעָלְמָא קָאֵים עֲלֵיהּ, וְאִיהוּ אַשְׁקֵי לְגִנְתָּא, וְגִנְתָּא אִשְׁתַּקֵי מִנֵּיהּ, וּמִנֵּיהּ עֲבִידָא פֵּירִין. וְכֻלְּהוֹ פֵּירִין פָּרְחִין בְּעָלְמָא, וְאִינּוּן קִיּוּמָא דְּעָלְמָא, קִיּוּמָא דְאוֹרַיְיתָא, וּמַאן נִינְהוּ, נִשְׁמַתְהוֹן דְּצַדִּיקַיָּיא, דְּאִינּוּן פְּרִי עוֹבָדוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא.

15. The Holy One, blessed be He, delights Himself with the souls of the righteous

The power of Midnight gives the souls of the living the ability to connect to the righteous souls who have departed our realm and who now dwell in the Garden of Eden. The Creator comes to be with both groups during these mystical hours of the night.

The Relevance of this Passage

Whereas the Torah is an instrument designed for our physical world, the Zohar is a product of the spiritual realm, above the physical elements of time, space, and motion. Accordingly, we can always access the energy aroused during midnight through the sacred words that tell of these mystical secrets.

130. Because of this, BECAUSE THE SOULS ARE THE FRUIT OF THE HANDIWORK OF THE HOLY ONE, BLESSED BE HE, on each and every night, the souls of the righteous rise up TO THE GARDEN OF EDEN. And at midnight, the Holy one, blessed be He, comes to the Garden of Eden to delight Himself with them. With whom DOES HE DELIGHT HIMSELF? IS IT WITH THE SOULS OF THE LIVING OR THE DECEASED? Rabbi Yosi answers: With them all! With those who dwell in that World OF TRUTH, and with those who dwell in this world. Together, with them all, the Holy One, blessed be He, finds delight at midnight in the Garden of Eden.

130.וּבְגִין כָּךְ בְּכָל לֵילְיָא וְלֵילְיָא, נִשְׁמַתְהוֹן דְּצַדִּיקַיָּיא סָלְקָן, וְכַד אִתְפְּלַג לֵילְיָא, קֻדְשָׁא בְּרִיךְ הוּאאָתֵי לְגִנְתָּא דְעֵדֶן לְאִשְׁתַּעְשָׁעָא בְּהוֹ. בְּמַאן. אָמַר רַבִּי יוֹסֵי בְּכֻלְּהוֹ. בֵּין אִינּוּן דְּמִדּוֹרֵיהוֹן בְּהַהוּא עָלְמָא, בֵּין אִינּוּן דְּיָתְבֵי בְּמִדּוֹרֵיהוֹן בְּהַאי עָלְמָא, בְּכֻלְּהוֹ מִשְׁתַּעֲשַׁע בְּהוֹ קוּדְשָׁא בְּרִיךְ הוּא, בְּפַלְגוּת לֵילְיָא.

131. Come and see: The upper world needs to be aroused by the lower world. When the souls of the righteous leave this world and rise up TO THE GARDEN OF EDEN, they are all clothed by the Supernal Light-by a splendid figure. And the Holy One, blessed be He, delights Himself with them and longs for them because they are the fruit of His handiwork. Therefore Yisrael are called "children to the Holy One, blessed be He," because they have acquired holy souls. As it is written: "You are the children of Hashem your Elohim" (Devarim 14:1). Because THE SOULS are definitely the "children"-the fruit-of His Handiwork.

131. תָּא חֲזֵי, עָלְמָא דְּלֵעֵילָא, אִצְטְרִיךְ לְאִתְעָרוּתָא דְעָלְמָא תַּתָּאָה, וְכַד נִשְׁמַתְהוֹן דְּצַדִּיקַיָּיא נָפְקֵי מֵהַאי עָלְמָא, וְסָלְקֵי לְעֵילָא, כֻּלְּהוֹ מִתְלַבְּשֵׁי בְּנְהוֹרָא דְּלֵעֵילָא, בְּדִיוֹקְנָא יְקָר, וּבְהוֹ קֻדְשָׁא בְּרִיךְ הוּאמִשְׁתַּעֲשַׁע, וְתָאֵיב לוֹן, דְּאִנְהוּ פְּרִי עוֹבָדוֹי. וְעַל דָּאִקְרוּן יִשְׂרָאֵל, דְּאִית לוֹן נִשְׁמָתִין קַדִּישִׁין, בְּנִין לְקֻדְשָׁא בְּרִיךְ הוּא, כְּד״א בָּנִים אַתֶּם לַה׳ אֱלֹקֵיכֶם, בָּנִים וַדַּאי, אִיבָּא דְּעוֹבָדוֹי.

132. Rabbi Yesa said: YOU SAY THAT HE even delights himself with those SOULS of this world. How can that be? He replied, Because at midnight, all the truly righteous people awaken to study Torah and recite all the praises of Torah. And we have learned that the Holy One, blessed be He, together with all the righteous who are in the Garden of Eden, all listen attentively to their voices. And during the day, a thread of grace is woven around them. As it is written: "Yet Hashem will command his loving kindness in the daytime, and in the night, His song shall be with me..." (Tehilim 42:9). BECAUSE OF THE SONG AT NIGHT, THEY MERIT HIS LOVING KINDNESS DURING THE DAY.

132. אָמַר ר׳ יֵיסָא, וַאֲפִילוּ אִינּוּן דְּבְהַאי עָלְמָא. הָאֵיךְ אָמַרְלוֹ, בְּגִין דְּבְפַלְגוּת לֵילְיָא, כָּל אִינּוּן זַכָּאֵי קְשׁוֹט, כֻּלְּהוֹ מִתְעָרֵי לְמִקְרֵי בְּאוֹרַיְיתָא, וּלְמִשְׁמַע תּוּשְׁבְּחָן דְּאוֹרַיְיתָא, וְהָא אִתְּמַר, דְּקֻדְשָׁא בְּרִיךְ הוּאוְכָל אִינּוּן צַדִּיקַיָּא דִּבְגוֹ גִנְתָּא דְעֵדֶן, כֻּלְּהוֹ צַיְיתִין לְקָלֵיהוֹן, וְחוּטָא דְחֶסֶד אִתְמְשַׁךְ עֲלַיְיהוּ בִּימָמָא, דִּכְתִיב יוֹמָם יְצַוֶּה ה׳ חַסְדּוֹ וּבַלַּיְלָה שִׁירָה עִמִּי.

133. וְעַל דָּא תּוּשְׁבְּחָן דְּסָלְקִין בְּלֵילְיָא קַמֵּיהּ, דָּא תּוּשְׁבַּחְתָּא שְׁלִים. תָּא חֲזֵי, בְּשַׁעֲתָא דְּיִשְׂרָאֵל הֲווֹ סְגִירִין בְּבָתֵּיהוֹן, כַּד קְטַל קֻדְשָׁא בְּרִיךְ הוּא בְּכוֹרֵיהוֹן דְּמִצְרָאֵי, הֲווֹ אֲמָרֵי הַלֵּילָא וְתֻשְׁבְּחָן קַמֵּיהּ.

133. Therefore, the praises that rise up before the Holy One, blessed be He, at night, are the most complete. Come and behold: When Yisrael were shut in their houses, while the Holy One, blessed be He, was slaying the first borns of the Egyptians, they were reciting these praises and psalms before the Holy One, blessed be He.

134. תָּא חֲזֵי דְּדָוִד מַלְכָּא, הֲוָה קָם בְּפַלְגוּת לֵילְיָא, דְּאִי תֵּימָא דַּהֲוָה יָתֵיב אוֹ שָׁכֵיב בְּעַרְסֵיהּ, וַהֲוָה אָמַר שִׁירִין וְתוּשְׁבְּחָן, לָא, אֶלָּא כְּמָה דִּכְתִיב חֲצוֹת לַיְלָה אָקוּם לְהוֹדוֹת לָךְ. אָקוּם: וַדַּאי בַּעֲמִידָה, לְאִתְעַסְקָא בְּשִׁירִין וְתוּשְׁבְּחָן דְּאוֹרַיְיתָא.

134. Come and behold: King David used to wake up at midnight. And if you might say that he sat or lay down on his bed while reciting these songs and praises, it is not so! Rather, it is as written: "At midnight I will rise to give thanks to You" (Tehilim 119:62). "I will rise" definitely means he stood upright as he was occupied with the songs and praises of Torah.

135. וּבְגִין כָּךְ, דָּוִד מַלְכָּא, חַי לְעָלְמִין, וַאֲפִילוּ בְּיוֹמֵי מַלְכָּא מְשִׁיחָא, אִיהוּ מַלְכָּא. דְּהָא תְּנַן מַלְכָּא מְשִׁיחָא, אִי מִן חַיָּיא הוּא, דָּוִד שְׁמֵיהּ, וְאִי מִן מֵתַיָּיא הוּא, דָּוִד שְׁמֵיהּ, וְאִיהוּ הֲוָה אִתְעַר בְּצַפְרָא עַד לָא יֵיתֵי, דִּכְתִיב עוּרָה כְבוֹדִי עוּרָה הַנֵּבֶל וְכִנּוֹר אָעִירָה שָׁחַר.

135. And because of to this, BECAUSE HE DELVED TO THE SONGS AND PRAISES OF TORAH, King David lives on forever. Even during the Days of King Mashiach, he still remains the king. For we have learned that if Mashiach shall be from among the living, David will be his name. And if he shall be from among THE RESURRECTED SOULS OF the deceased, David shall be his name. And he shall arouse the dawn before he arrives. It is written: "Awake, my glory; awake the harp and the lyre; I will awake the dawn" (Tehilim 57:9), BECAUSE HE ALWAYS AROSE TO STUDY TORAH BEFORE THE BREAK OF DAWN!

16. "And Hashem plagued Pharaoh"
As the Zohar recounts the story of the King of Egypt's abduction and attempted violation of Sarah, we learn that the angels protected her from his amoral advances. Moreover, it is revealed that the Torah story of Avraham's journey into the land of Egypt is a metaphor for battling the highest degrees of negativity and the strongest selfish desires inherent in our nature. Unlike Adam and Noah, who were enticed by the serpent and succumbed to temptation, Avraham faced and overcame the greatest tests of human nature.
The Relevance of this Passage
Avraham's positive action and spiritual strength opened a cosmic window for all mankind. These words open that window in our own lives, allowing Avraham's power and energy to enter.

136. תָּא חֲזֵי, כָּל הַהוּא לֵילְיָא, דְּשָׂרָה הֲוַת לְגַבֵּיהּ דְּפַרְעֹה, אָתוּ מַלְאֲכֵי עִלָּאֵי, לְזַמְּרָא לֵיהּ לְקֻדְשָׁא בְּרִיךְ הוּא, בְּשִׁירִין וְתוּשְׁבְּחָן, אָמַרְלוֹקֻדְשָׁא בְּרִיךְ הוּא, כֻּלְּכוֹ זִילוּ וַעֲבִידוּ מַכְּתְּשִׁין רַבְּרְבִין בְּמִצְרַיִם, רְשִׁימוּ לְמַאן דַּאֲנָא זַמִּין לְמֶעְבַּד לְבָתַר. מַה כְּתִיב וַיְנַגַּע ה׳ אֶת פַּרְעֹה נְגָעִים גְּדֹלִים וגו׳.

136. Come and behold: Throughout the night that Sarah was with Pharaoh, the supernal angels came to chant songs and praises before the Holy One, blessed be He. The Holy One, blessed be He, said to them, Go all of you and inflict great plagues upon Egypt, so that these plagues will be a sign and an omen of what I will do in the future. As it is written: "And Hashem plagued Pharaoh and his house with great plagues" (Beresheet 12:17).

137. תָּא חֲזֵי, מַה כְּתִיב, וַיִּקְרָא פַרְעֹה לְאַבְרָם וגו׳. מְנָא הֲוָה יָדַע, דְּהָא לָא כְּתִיב הָכָא, כְּמָה דְּאִתְּמַר בַּאֲבִימֶלֶךְ, דִּכְתִיב, וְעַתָּה הָשֵׁב אֵשֶׁת הָאִישׁ כִּי נָבִיא הוּא וגו׳, וְהָכָא לָא אֲמַר לֵיהּ מִדֵּי.

137. Come and behold, It is written: "And Pharaoh called Avram" (Beresheet 12:18). HE ASKS: How did he know THAT SARAH IS AVRAM'S WIFE; it is not written here as it is about Avimelech, "Now therefore restore the man's wife, for he is a prophet" (Beresheet 20:7). Here, THE HOLY ONE, BLESSED BE HE, said nothing to Pharaoh!

138. Rabbi Yitzchak said: But it is written, "because of Sarai, Avram's wife." For so THE ANGELS said 'because of Sarai, Avram's wife.' Because THE HOLY ONE, BLESSED BE HE, did not speak with him as he did with Avimelech. So only these words were said and no more: This plague is "because of Sarai, Avram's wife." And even this was not said by THE HOLY ONE, BLESSED BE HE, BUT BY THE ANGELS WHO SMOTE HIM. And then he knew that she was Avraham's wife, so it is written: "And Pharaoh called Avram."

138. אָמַר רַבִּי יִצְחָק, הָא כְּתִיב עַל דְּבַר שָׂרַי אֵשֶׁת אַבְרָם. דְּהָכֵי הֲווֹ אָמְרֵי לֵיהּ, עַל דְּבַר שָׂרַי אֵשֶׁת אַבְרָם. דְּהָא לָא הֲוָה מְמַלֵּיל עִמֵּיהּ, כְּמָה דִּמְמַלֵּיל בַּאֲבִימֶלֶךְ, אֶלָּא בְּמִלָּה דָא אִתְּמַר, וְלָא יַתִּיר, מַכְּתְּשָׁא דָא, עַל דְּבַר שָׂרַי אֵשֶׁת אַבְרָם אִיהִי, וְלָא הֲוָה מַלֵּיל עִמֵּיהּ, כְּדֵין יָדַע דְּהָא אִתְּתֵיהּ דְּאַבְרָהָם אִיהִי, מִיָּד וַיִּקְרָא פַרְעֹה לְאַבְרָם וַיֹּאמֶר וגו׳.

139. "And Pharaoh commanded his men concerning him." HE ASKS: Why did he do so? AND HE SAYS: So that nobody would come near them and harm them. "And they sent him away" means that they prepared an escort, to accompany him through Egypt. The Holy One, blessed be He, said TO PHARAOH, This is what you shall do in the future to his children; you shall escort them out of your land. As it is written: "And it came to pass, when Pharaoh let the people go" (Shemot 13:17)-meaning that he escorted them throughout his entire country."

139. וַיְצַו עָלָיו פַּרְעֹה אֲנָשִׁים. לָמָּה, בְּגִין דְּלָא יִקְרַב בַּר נַשׁ בְּהוֹ, לְאַבְאָשָׁא לוֹן. וַיְשַׁלְּחוּ אוֹתוֹ. לְוָיָיה עֲבָדוּ לֵיהּ, בְּכָל אַרְעָא דְּמִצְרַיִם. אָמַר לוֹקַדְשָׁא בְּרִיךְ הוּא הָכֵי אַנְתְּ זַמִּין לְמֶעְבַּד לְבָנוֹי, אַתְּ תּוֹזִיף לוֹן מֵאַרְעָךְ, דִּכְתִיב וַיְהִי בְּשַׁלַּח פַּרְעֹה אֶת הָעָם. דְּאוֹזִיף לוֹן מִכָּל אַרְעֵיהּ.

140. Rabbi Aba asked, Why did this happen to Avraham? For what reason did he have to go through it all? AND HE SAID: "So that Avraham and Sarah would achieve great fame in the eyes of the world. So that even in Egypt, which has the greatest magicians from whom nobody can be saved, Avraham was still able to rise high and be elevated. Therefore, it is written: "And Avram went up out of Egypt" (Beresheet 13:1). Where to? "To the Negev," THAT IS, TO HIS PREVIOUS LEVEL.

140. אָמַר רָבִּי אַבָּא, כָּל כָּךְ לָמָּה אִזְדַּמֵּן לֵיהּ לְאַבְרָהָם, וּלְמַאי אִצְטְרִיךְ. אֶלָּא, בְּגִין לְגַדְּלָא שְׁמֵיהּ דְּאַבְרָהָם וְשָׂרָה בְּעָלְמָא, דַּאֲפִילוּ בְּמִצְרַיִם, דְּאִינּוּן חַרְשֵׁי עָלְמָא, וְלָא הֲוָה יָכִיל בַּר נַשׁ לְאִשְׁתְּזִיב מִנַּיְיהוּ, אִתְגַּדַּל אַבְרָהָם, וְאִסְתַּלִּיק לְעֵילָא, הֲדָא הוּא דִכְתִיב וַיַּעַל אַבְרָם מִמִּצְרַיִם, לְאָן אֲתַר, הַנֶּגְבָּה.

141. Rabbi Shimon said, Come and behold: Everything is in accordance with the secret of Wisdom. The verse here alludes to Chochmah (Wisdom) and grades below--REFERRING TO THE GRADES OF THE EGYPTIANS, WHO DRAW DOWN CHOCHMAH. And Avraham went down to these great depths and knew them all, but did not attach himself to them. Rather, he returned to his Master.

141. אָמַר רַבִּי שִׁמְעוֹן, תָּא חֲזֵי, כֹּלָּא רָזָא דְחָכְמְתָא אִיהוּ, וְקָא רָמֵז הָכָא בְּחָכְמְתָא, וְדַרְגִּין דִּלְתַתָּא, דְּקָא נָחִית אַבְרָהָם לְעוֹמְקַיָּיא דִלְהוֹן, וְיָדַע לוֹן, וְלָא אִתְדַּבַּק בְּהוֹ, וְתָב לְקַמֵּי מָרֵיהּ.

142. And he was not enticed by them, as was Adam, who, when he reached that same level, was enticed by the serpent and brought death upon the whole world. And Avraham was not enticed as was Noach, of whom, when he went down to that grade, it is written: "And he drank of the wine and was drunken, and he was uncovered within his tent (Heb. ohaloh)" (Beresheet 9:21). Ohaloh is spelled with an additional Hei, WHICH IS THE SECRET OF 'A STRANGE WOMAN.'

142. וְלָא אִתְפַּתָּא בְּהוֹ, כְּאָדָם, דְּכַד מָטָא לְהַהוּא דַרְגָּא, אִתְפַּתָּא בְּנָחָשׁ, וְגָרִים מוֹתָא לְעָלְמָא. וְלָא אִתְפַּתָּא כְּנֹחַ, דְּכַד נָחַת וּמָטָא לְהַהוּא דַרְגָּא, מַה כְּתִיב, וַיֵּשְׁתְּ מִן הַיַּיִן וַיִּשְׁכָּר וַיִּתְגַּל בְּתוֹךְ אָהֳלָה. אָהֳלָה כְּתִיב בְּה״א.

143. But what is written about Avraham? "And Avram went up out of Egypt." That he went up-not down-and returned to his place, to the supernal grade to which he was previously attached. This action came to reveal Wisdom; he deserved to reach full perfection because he was not enticed BY THE EGYPTIANS; rather he remained entirely steadfast and returned to his place. "The Negev" means the south, CHESED OF ZEIR ANPIN. THIS IS the supernal grade to which he first cleaved. As it is written: "And Avram journeyed, going on still toward the Negev" (Beresheet 12:9). So here as well, "to the Negev" MEANS to the grade to which he had previously cleaved.

143.אֲבָל בְּאַבְרָהָם מַה כְּתִיב, וַיַּעַל אַבְרָם מִמִּצְרַיִם. דְּסָלִיק וְלָא נָחִית, וְתָב לְאַתְרֵיהּ, לְדַרְגָּא עִלָּאָה, דְּאִתְדְּבַק בֵּיהּ בְּקַדְמֵיתָא. וְעוֹבָדָא דָא הֲוָה, בְּגִין, לְאַחֲזָאָה חָכְמְתָא, דְּאִתְקַיֵּים בְּקִיּוּמָא שְׁלִים, כְּדְקָא חָזֵי לֵיהּ, וְלָא אִתְפַּתָּא, וְקָם בְּקִיּוּמָא וְתָב לְאַתְרֵיהּ. הַנֶּגְבָּה: דָּא דָרוֹם, דַּרְגָּא עִלָּאָה, דְּאִתְאַחֵיד בֵּיהּ בְּקַדְמֵיתָא, דִּכְתִיב הָלוֹךְ וְנָסוֹעַ הַנֶּגְבָּה. אוֹף הָכָא הַנֶּגְבָּה, אֲתַר דְּאִתְדְּבַק בֵּיהּ בְּקַדְמֵיתָא.

144. תָּא חֲזֵי, רָזָא דְּמִלָּה, אִי אַבְרָם לָא יֵיחוֹת לְמִצְרַיִם, וְלָא יִצְטָרֵף תַּמָּן בְּקַדְמֵיתָא. לָא יְהֵא חוּלַק עַדְבֵּיהּ בְּקֻדְשָׁא בְּרִיךְ הוּא. כְּגַוְונָא דָא לִבְנוֹי, כַּד בָּעָא קֻדְשָׁא בְּרִיךְ הוּא לְמֶעְבַּד לֵיהּ עַמָּא חָדָא, עַמָּא שְׁלִים, וּלְקָרְבָא לוֹן לְגַבֵּיהּ, אִי לָא נָחֲתוּ בְּקַדְמֵיתָא לְמִצְרַיִם, וְלָא יִצְטַרְפוּן תַּמָּן, לְאַהֲוֹוּ עַמָּא יְחִידָא דִּילֵיהּ.

144. Come and behold the secret of this matter: Had Avram not gone down to Egypt and been purified, his destiny would not have been attached to the Holy One, blessed be He. And the same thing happened to his children, when the Holy One, blessed be He, wanted to join them to one nation-one perfect and complete nation-and bring them near to Him. Had they not gone to Egypt first and been purified, they would not have become His one nation.

145. כְּגַוְונָא דָא, אִי לָא אִתְיְיהִיבַת אַרְעָא קַדִּישָׁא לִכְנַעַן בְּקַדְמֵיתָא, וְיִשְׁלוֹט בָּהּ, לָא הֲוַת אַרְעָא חוּלְקֵיהּ וְעַדְבֵּיהּ, דְּקֻדְשָׁא בְּרִיךְ הוּא. וְכֻלָּא רָזָא חָדָא.

145. In the same manner, had the Holy Land not been given at first to the Cna'anites and had they not ruled over it, then this land would not have been destined to become the portion and lot of the Holy One, blessed be He; it is all the same secret.

17. "With my soul have I desired you in the night"

Ancient mysteries pertaining to the soul's activities during the night are unveiled by the Zohar. During sleep, people who have made a sincere attempt at spiritual growth and positive change during the day will see their souls elevate to the highest of heights in the spiritual atmosphere during the night. These souls are given a window through which they can perceive the future. Conversely, those who remain spiritually complacent, who have no regard or care for positive deeds and spiritual growth, their souls elevate, but are immediately engulfed by negative forces.

The Relevance of this Passage

When we awaken in the morning, if our soul ascended to great heights during the night, our sense of intuitiveness and foresight is acutely enhanced. We make the right decisions as we are guided by our intuition. If however, our souls are enveloped by negative forces, these entities whisper lies and speak falsehoods to our soul. These words of deception distort a person's reality during the day, so that life appears even more confusing, more chaotic. We find ourselves at the wrong place at the wrong time. Our thoughts, ideas, and decisions lead us down the wrong path. The verses of the Zohar can help us apply our sleep as a powerful tool that can help our soul elevate to great heights during the night.

146. רַבִּי שִׁמְעוֹן הֲוָה אָזִיל בְּאָרְחָא, וַהֲוָה עִמֵּיהּ ר׳ אֶלְעָזָר בְּרֵיהּ, וְרַבִּי אַבָּא וְרַבִּי יְהוּדָה. עַד דַּהֲווֹ אָזְלִי, אָמַר רַבִּי שִׁמְעוֹן, תְּוַוהְנָא, הֵיךְ בְּנֵי עָלְמָא לָא מַשְׁגִּיחִין, לְמִנְדַּע מִלֵּי דְאוֹרַיְיתָא, וְעָל מָה קַיְימֵי. פְּתַח וַאֲמַר, נַפְשִׁי אִוִּיתִיךָ בַּלַּיְלָה אַף רוּחִי בְּקִרְבִּי אֶשְׁחָרֶךָּ. הַאי קְרָא אוֹקְמוּהָ, וְאוֹקִימְנָא לֵיהּ, אֲבָל תָּא חֲזֵי, נַפְשָׁא דְּבַר נָשׁ, כַּד סָלִיק לְעַרְסֵיהּ, נָפְקַת מִנֵּיהּ, וְסָלְקָא לְעֵילָא. וְאִי תֵּימָא, דְּכֻלְּהוֹ סָלְקָאן. לָאו כָּל חַד וְחַד חָמֵי אַפֵּי מַלְכָּא, אֶלָּא נַפְשָׁא סָלְקָא, וְלָא אִשְׁתְּאַר בָּהּ בַּהֲדֵי גּוּפָא, בַּר חַד רְשִׁימוּ דְּקִסְטָא דְּחַיּוּתָא דְּלִבָּא.

146. Rabbi Shimon was walking along the way, accompanied by his son, Rabbi Elazar, Rabbi Aba, and Rabbi Yehuda. As they were walking, Rabbi Shimon said: I am amazed that the people of this world do not pay attention to the words of Torah or to understanding the reason for their own existence in the world! He opened the discussion by saying: With my soul (Heb. Nefesh) have I desired you in the night; with my spirit (Heb. Ruach) within me will I seek you early" (Yeshayah 26:9). This verse has already been explained. But come and behold: When a person goes to bed, his Nefesh leaves and mounts on high. And if you say that they all mount on high-REFERRING TO THE OTHER GRADES, RUACH AND NESHAMAH-it is not so! Because not every one sees the face of the King. Only the Nefesh rises up, leaving an impression, in the form of minimum life for the heart, with the body.

147. וְנַפְשָׁא אָזְלָא וּבְעָיָא לְסָלְקָא. וְכַמָּה דַּרְגִּין לְדַרְגִּין לְסָלְקָא, שָׁטָאת, וְהִיא אִתְעָרְעַת בְּהַנֵּי קוֹמְרִין טְהִירִין דִּמְסָאֲבוּתָא, אִי הִיא דְּכִיאַת, דְּלָא אִסְתְּאָבַת בִּימָמָא, סָלְקָא לְעֵילָא. וְאִי לָאו דְּכִיאַת, אִסְתְּאָבַת בֵּינַיְיהוּ, וְאִתְדַּבְּקַת בְּהוּ, וְלָא סָלְקָא יַתִּיר.

147. As the Nefesh leaves THE BODY and wishes to climb. There are many grades to climb. It wanders about and meets with Klipot of the lights of impurity. If the Nefesh is pure and has not been defiled WITH THE BODY during the day, then it rises upward. But if it is impure then it is defiled among THE KLIPOT cleaves onto them, and climbs no further.

148. And there, AMONG THE KLIPOT, they inform the Nefesh about future events, and THE NEFESH cleaves on to them. Sometimes, they scoff with the Nefesh and tell it lies. Thus, in such a manner, it wanders all night until the person wakes up. Then the Nefesh returns to its place IN THE BODY. Happy are the righteous that the Holy One, blessed be He, reveals His secrets to them in their dreams, so that they may protect themselves from judgment. Woe to those wicked people who defile themselves and their Nefesh.

148. וְתַמָּן מוֹדְעֵי לָהּ מִלִּין, וְאִיהוּ אִתְדַּבְּקַת מֵאִינּוּן מִלִּין, דִּזְמַן קָרִיב. וּלְזִמְנִין דְּחַיְּיכִין בָּהּ, וּמוֹדְעִין לָהּ מִלִּין כְּדִיבִין. וּכְדֵין אָזְלָא כְּהַאי גַּוְונָא כָּל לֵילְיָא, עַד דְּיִתְעַר בַּר נָשׁ, וְתָאבַת לְאַתְרָהּ. זַכָּאִין אִינּוּן צַדִּיקַיָּיא, דְּגָלֵי לוֹן קֻדְשָׁא בְּרִיךְ הוּא, רָזִין דִּילֵיהּ בְּחֶלְמָא, בְּגִין דְּיִסְתַּמְּרוּן מִן דִּינָא. וַוי לְאִינּוּן חַיָּיבֵי עָלְמָא, דְּמְסָאֲבִין גַּרְמַיְיהוּ וְנַפְשַׁיְיהוּ.

149. Come and behold: As for those who have not defiled themselves DURING THE DAY, when they go to bed to sleep the Nefesh rises. At first, it enters among all the grades OF THE KLIPOT, BUT then it rises above them and does not cleave to them. It continues to wander and climb, until it reaches its proper grade.

149. תָּא חֲזֵי, אִינּוּן דְּלָא אִסְתָּאֲבוּ, כַּד סָלְקֵי בְּעַרְסַיְיהוּ, נַפְשָׁא סָלְקָא וְעָאלַת בֵּין כָּל הַנֵּי דַרְגִּין בְּקַדְמֵיתָא, וְסָלְקָא וְלָא אִתְדַּבְּקַת בְּהוּ. וּלְבָתַר אָזְלָא וְשָׁטָאת, וְסָלְקָא כְּפוּם אוֹרְחָהּ.

150. The Nefesh that deserves to climb high appears before the King and clings passionately to the desire to be seen and to see the pleasantness of the King and visit His palace. Such person shall always have a share in the world to come.

150. הַהִיא נַפְשָׁא דְּזָכָת לְסָלְקָא, אִתְחֲזִיאַת קֳמֵיהּ דְּסֵבָר אַפֵּי יוֹמִין, וְאִתְדַּבְּקַת בִּרְעוּתָא לְאִתְחַזָּאָה בְּתֵיאוּבְתָּא עִלָּאָה, לְמֶחֱמֵי בְּנוֹעַם מַלְכָּא, וּלְבַקְּרָא בְּהֵיכְלֵיהּ. וְדָא הוּא בַּר נָשׁ דְּאִית לֵיהּ חוּלָקָא תְּדִיר בְּעָלְמָא דְּאָתֵי.

151. This is the Nefesh, who yearns to reach the Holy One, blessed be He, and does not cleave to other kinds of Lights. It follows its own holy kind and seeks the place from which it came-THE SECRET OF THE NUKVA, FROM WHERE IT IS DRAWN OUT AND COMES FORTH. Therefore it is written: "With my soul (Nefesh) have I desired you in the night," so that I may pursue You, CLEAVE TO YOU, and not be tempted by the other idolatrous kinds.

151. וְדָא הִיא נַפְשָׁא, דִּכְסִיפָא דִילָהּ, כַּד סָלְקָא, בְּקֻדְשָׁא בְּרִיךְ הוּא, וְלָא אִתְדַּבְּקַת בְּהַנֵּי זִינִין טְהִירִין אַחֲרָנִין, וְהִיא אָזְלַת בָּתַר זִינָא קַדִּישָׁא, בְּאַתְרָא דְּנָפְקַת מִתַּמָּן. וּבְגִין כָּךְ כְּתִיב נַפְשִׁי אִוִּיתִיךָ בַּלַּיְלָה. בְּגִין לְמִרְדַּף בַּתְרָךְ וְלָא לְאִתְפַּתָּאָה בָּתַר זִינָא אָחֳרָא נוּכְרָאָה.

18. Nefesh, Ruach, and Neshamah

There are three levels to the human soul: Nefesh [lowest level], Ruach [Middle level], and Neshamah [Highest level of the three]. There is a process that a human being should undergo throughout the day in order to elevate from the lowest to the highest level. This process begins with positive spiritual deeds. According to the Zohar, spiritual deeds are actions that help bring about a dramatic change in our character. When we align ourselves with negative people and chaotic situations in life, we ignite self-centered reactions within ourselves. A spiritual deed is when we rise above this power of impulse and alter our emotional and behavioral responses.

The Relevance of this Passage

Attaining higher levels of growth and evolving our own soul is our ultimate purpose in life, and the strength and inspiration to strive for these higher levels comes to us through the letters that compose this passage.

152. Come and behold: "My soul (Nefesh)"-this is the one that dominates at night and pursues its own grade, WHICH IS THE NUKVA OF ZEIR ANPIN, IN ORDER TO CLEAVE ON TO IT. "My spirit (Ruach)" governs during the day. As it is written: "With my soul (Nefesh) have I desired you in the night," this is the Nefesh that rules at night, BECAUSE AT THAT TIME IT RISES ON HIGH AND IS PRESENTED BEFORE THE KING. "With my spirit (Ruach) within me will I seek you early" refers to the Ruach, which governs during the day.

152. תָּא חֲזֵי, נַפְשִׁי: דָּא נֶפֶשׁ דְּאִיהִי שָׁלְטָא בַּלַּיְלָה, וּלְמִרְדַּף בָּתַר דַּרְגָּא. רוּחַ בְּיוֹם, דִּכְתִיב נַפְשִׁי אִוִּיתִיךָ בַּלַּיְלָה, דָּא נֶפֶשׁ דְּאִיהִי שָׁלְטָא בַּלַּיְלָה, אַף רוּחִי בְּקִרְבִּי אֲשַׁחֲרֶךָּ. דָּא רוּחַ דְּאִיהוּ שָׁלְטָא בִּימָמָא.

153. And if you say THAT NEFESH AND RUACH are two different grades, separate from each other, it is not so! They are two combined as one grade. And there is a higher grade that governs them both; it cleaves to them and they to it-and it is called Neshamah.

153. וְאִי תֵּימָא, דִּתְרֵין דַּרְגִּין אִינּוּן בִּפְרוּדָא. לָאו הָכֵי, דְּהָא דַּרְגָּא חַד אִינּוּן, וְאִינּוּן תְּרֵין, בְּחִבּוּרָא חַד. וְחַד עִלָּאָה, דְּשָׁלְטָא עֲלַיְיהוּ, וְאִתְדְּבַק בְּהוּ, וְאִינּוּן בֵּיהּ, וְאִתְקְרִיאַת נְשָׁמָה.

154. All these grades rise in accordance with the secret of the inner Wisdom, because when the grades look at each other, man is able to look upon the Supernal Wisdom and the Neshamah can enter to them-TO THE NEFESH AND THE RUACH, and they cling to it. So when THE NESHAMAH governs, then man is called holy, perfected in all ways and is entirely devoted to the Holy One, blessed be He.

154. וְכֻלְּהוּ דַּרְגִּין סָלְקָאן בְּרָזָא דְּחָכְמְתָא, דְּכַד מִסְתַּכְּלָן אִלֵּין דַּרְגִּין, יִסְתַּכֵּל בַּר נָשׁ, בְּחָכְמָה עִלָּאָה, וְהַאי נְשָׁמָה עָיֵיל בְּהוּ, וּמִתְדַּבְּקָן בָּהּ, וְכַד הַאי שָׁלְטָא, כְּדֵין הַהוּא בַּר נָשׁ, אִקְרֵי קָדוֹשׁ, שְׁלִים מִכֹּלָּא, רְעוּתָא חָדָא לְגַבֵּי קֻדְשָׁא בְּרִיךְ הוּא.

155. The Nefesh rouses from below, WHICH MEANS THAT IT IS LOWEST OF THE LIGHTS NEFESH, RUACH, AND NESHAMAH. Because it is closest to the body and nourishes it, the body clings to it and it to the body. Afterward, THE NEFESH is amended BY THE GOOD DEEDS A PERSON PERFORMS and becomes a throne on which the Ruach dwells. This is because of the awakening of the Nefesh, which is attached to the body. As it is written: "Until the spirit (Ruach) be poured upon us from on high..." (Yeshayah 32:15).

155. נֶפֶשׁ: אִיהוּ אִתְעָרוּתָא תַּתָּאָה, וְדָא סָמִיכָא בְּגוּפָא, וְזָנַת לֵיהּ, וְגוּפָא אָחִיד בָּהּ, וְהִיא אִתְאַחֲדַת בְּגוּפָא. לְבָתַר אִתְתַּקְּנַת, וְאִתְעֲבִידַת כָּרְסְיָיא לְאַשְׁרָאָה עֲלָהּ רוּחַ, בְּאִתְעָרוּתָא דְּהַאי נֶפֶשׁ. דְּאִתְאַחִידַת בְּגוּפָא, כְּמָה דִּכְתִיב עַד יֵעָרֶה עָלֵינוּ רוּחַ מִמָּרוֹם.

156. After both THE NEFESH AND THE RUACH are amended, they are ready to receive the Neshamah, because the Ruach becomes a throne on which the Neshamah rests. And this Neshamah is high above all and remains concealed, unattainable, and most hidden!

156. לְבָתַר דְּמִתַּקְּנֵי תַּרְוַוייהוּ, זְמִינִין לְקַבְּלָא נְשָׁמָה, דְּהָא רוּחַ אִתְעֲבִיד כָּרְסְיָיא לְגַבֵּי נְשָׁמָה, לְאַשְׁרָאָה עֲלֵיהּ, וְהַאי נְשָׁמָה, אִיהִי סְתִימָא, עִלָּאָה עַל כֹּלָּא, טְמִירָא דְּכָל טְמִירִין.

157. So there is a throne for the throne, BECAUSE THE NEFESH IS A THRONE FOR THE RUACH, WHICH IS ALSO A THRONE, and a throne for the highest level, BECAUSE THE RUACH IS A THRONE FOR THE NESHAMAH, WHICH IS HIGH ABOVE THEM BOTH. And when you study these grades, you find in this subject the secret of Wisdom. IN OTHER WORDS, YOU LEARN HOW THE LIGHT OF CHOCHMAH IS DRAWN BY THE NEFESH, RUACH, AND NESHAMAH. And everything is in accordance with the higher Wisdom, in order to achieve certain mysteries.

157. אִשְׁתְּכַח, דְּאִית כָּרְסְיָיא לְכָרְסְיָיא, וְכָרְסְיָיא לְגַבֵּי עִלָּאָה עֲלַיְיהוּ. וְכַד תִּסְתַּכַּל בְּדַרְגִּין, תִּשְׁכַּח רָזָא דְּחָכְמְתָא בְּהַאי מִלָּה. וְכֹלָּא הוּא חָכְמְתָא לְאִתְדַּבְּקָא בְּהַאי גַּוְונָא מִלִּין סְתִימִין.

158. Come and behold: The Nefesh is the awakening factor from below that cleaves to the body. Just like the light of a candle, in which the lowest light, which is black, clings to the wick and exists only through it. So, when THE BLACK LIGHT is improved through AND CLINGS TO the wick, it becomes a throne for the white light above it, BECAUSE THE WHITE LIGHT rests upon the black light. THIS WHITE LIGHT IS EQUIVALENT TO THE LIGHT OF RUACH.

158. תָּא חֲזֵי, נֶפֶשׁ אִיהִי אִתְעָרוּתָא תַּתָּאָה, דְּאִתְדַּבְּקָא בֵּיהּ בְּגוּפָא. כְּגַוְונָא דְּנְהוֹרָא דְּבוּצִינָא, דְּנְהוֹרָא תַּתָּאָה, דְּאִיהִי אוּכְמָא אִתְדַּבְּקַת בְּפִתִילָה, וְלָא אִתְפְּרַשׁ מִנָּהּ, וְלָא אִתְתַּקְּנַת אֶלָּא בָּהּ. וְכַד אִתְתַּקְּנַת בַּפִּתִילָה, אִתְעֲבִידַת כָּרְסְיָיא לִנְהוֹרָא עִלָּאָה חִוָּורָא, דְּשַׁרְיָיא עַל הַהוּא נְהוֹרָא אוּכְמָא.

159. לְבָתַר כַּד מִתְתַּקְנָן תַּרְוַוּיְיהוּ, אִתְעֲבִידַת הַהוּא נְהוֹרָא חִוָּורָא כָּרְסְיָיא לִנְהוֹרָא סְתִימָאָה, דְּלָא אִתְחֲזֵי וְלָא אִתְיְדַע, מַה דְּשָׁרָא עַל הַהוּא נְהוֹרָא חִוָּורָא. וּכְדֵין, נְהוֹרָא שְׁלִים. וְכָךְ הוּא בַּר נָשׁ, דְּאִיהוּ שְׁלִים בְּכֹלָּא. וּכְדֵין אִקְרֵי קָדוֹשׁ, כְּד״א לְקֻדוֹשִׁים אֲשֶׁר בָּאָרֶץ הֵמָּה וגו׳.

159. After they are fixed, THE BLACK LIGHT WITH THE WHITE LIGHT OVER IT, the white light becomes a throne for a concealed light. What rests on the white light, which is neither seen nor known, IS EQUIVALENT TO THE LIGHT OF NESHAMAH. The light is now complete IN SUCH A MANNER THAT THE CANDLE HAS THREE LIGHTS-ONE ON TOP OF THE OTHER. FIRST, A BLACK LIGHT, WHICH IS THE LOWEST OF THEM ALL AND IS ATTACHED TO THE WICK OF THE CANDLE; SECOND, A WHITE LIGHT THAT RESTS ON THE BLACK LIGHT; AND FINALLY, A HIDDEN LIGHT THAT RESTS ON THE WHITE LIGHT. And so a person who reaches perfection in everything ALSO ATTAINS THESE THREE LIGHTS, ONE OVER THE OTHER, AS IS EXPLAINED BY THE LIGHTS OF THE CANDLE, WHICH CORRESPOND TO THE NEFESH, THE RUACH, AND THE NESHAMAH. Then that person is called 'holy,' as it is written: "for holy people who are in the earth..." (Tehilim 16:3).

160. כְּגַוְונָא דָא בְּרָזָא עִלָּאָה. תָּא חֲזֵי בְּשַׁעֲתָא דְּעָאל אַבְרָהָם לְאַרְעָא, אִתְחֲזֵי לֵיהּ קֻדְשָׁא בְּרִיךְ הוּא, כְּמָה דְּאִתְּמַר, דִּכְתִיב לַה׳ הַנִּרְאָה אֵלָיו, וְקַבֵּיל תַּמָּן נֶפֶשׁ וּבְנָה מִזְבֵּחַ לְהַהוּא דַרְגָּא. לְבָתַר הָלוֹךְ וְנָסוֹעַ הַנֶּגְבָּה, דְּקַבֵּיל רוּחַ. לְבָתַר דְּסָלִיק לְאִתְדַּבְּקָא גּוֹ נְשָׁמָה, כְּדֵין וַיִּבֶן שָׁם מִזְבֵּחַ לַה׳ סְתָם, דָּא הִיא נְשָׁמָה, דְּאִיהִי סְתִימָא דְּכָל סְתִימִין.

160. This appears in the same manner, according to the sublime secret, IN THE VERSES BEFORE US. Come and behold: At the time when Avraham came to the land of Yisrael, the Holy One, blessed be He, appeared before him. As we have already stated and as it is written: "to Hashem, who appeared to him" (Beresheet 12:7). There he attained the LIGHT OF Nefesh, and he built an altar for that grade. After this, "he journeyed on still toward the Negev," where he attained the LIGHT OF Ruach. And after that, when he rose to cleave to the LIGHT OF Neshamah, WHICH IS THE SECRET OF BINAH THAT IS CALLED THE "CONCEALED WORLD," IT IS WRITTEN THAT HE simply "built there an altar to Hashem" (Beresheet 13:18). AS IT IS NOT WRITTEN 'TO HASHEM WHO APPEARED TO HIM.' This refers to the Neshamah, which is the most hidden of all. THEREFORE, IT IS NOT WRITTEN: 'TO HASHEM WHO APPEARED TO HIM' IN RELATION TO THE NESHAMAH, AS IS WRITTEN FOR THE LIGHT OF NEFESH.

161. לְבָתַר יָדַע דְּבָעֵי לְאִצְטְרָפָא וּלְאִתְעַטְרָא בְּדַרְגִּין, מִיָּד וַיֵּרֶד אַבְרָם מִצְרַיְמָה, וְאִשְׁתְּזֵיב מִתַּמָּן. וְלָא אִתְפַּתָּא גּוֹ אִינּוּן טְהִירִין, וְאִתְצְרֵיף וְתָב לְאַתְרֵיהּ. כֵּיוָן דְּנָחַת וְאִתְצְרֵיף, מִיָּד וַיַּעַל אַבְרָם מִמִּצְרַיִם, סָלִיק וַדַּאי וְתָב לְאַתְרֵיהּ, וְאִתְדַּבַּק בְּמְהֵימְנוּתָא עִלָּאָה, דִּכְתִיב הַנֶּגְבָּה.

161. After this, Avraham knew that he should undergo purification and be crowned with more grades. So immediately, "Avram went down to Egypt," where he was saved by not being enticed by the bright lights. As a result, he was purified, and returned to his place. Since he went down to Egypt and he was purified, immediately it says "Avram went up out of Egypt." He assuredly "went up," WHICH MEANS THAT HE ROSE A GRADE, AS HE NOW MERITED THE LIGHT OF CHAYAH, WHICH IS THE SECRET OF CHOCHMAH OF THE RIGHT SIDE, and returned to his place, TO THE LAND OF YISRAEL. And he cleaved to the Supernal Faith, as it is written: "to the Negev," WHICH ALLUDES TO THE CHOCHMAH OF THE RIGHT, NAMELY CHESED THAT RISES UP DURING MATURITY AND BECOMES CHOCHMAH. THERE ARE FIVE GRADES IN THIS GRADE-NEFESH, RUACH, NESHAMAH, CHAYAH, AND YECHIDAH--AND AVRAHAM NOW MERITED ITS FIRST GRADES.

162. מִכָּאן וּלְהָלְאָה יָדַע אַבְרָהָם, חָכְמְתָא עִלָּאָה, וְאִתְדַּבַּק בְּקֻדְשָׁא בְּרִיךְ הוּא, וְאִתְעֲבִיד יְמִינָא דְעָלְמָא. כְּדֵין וְאַבְרָם כָּבֵד מְאֹד בַּמִּקְנֶה בַּכֶּסֶף וּבַזָּהָב. כָּבֵד מְאֹד, בְּסִטְרָא דְמִזְרָח. בַּמִּקְנֶה, בְּסִטְרָא דְמַעֲרָב. בַּכֶּסֶף מִסִּטְרָא דְדָרוֹם. בַּזָּהָב מִסִּטְרָא דְצָפוֹן.

162. From here onward, Avraham acquired the Supernal Wisdom, cleaved to the Holy One, blessed be He, and became the right of the world. As it is then written: "And Avram was very rich in cattle, in silver and in gold" (Beresheet 13:2). "Very rich" from the direction of the east, WHICH IS TIFERET; "in cattle" from the west, WHICH IS MALCHUT; "in silver" from the south, WHICH IS CHOCHMAH, and "in gold" from the north, WHICH IS BINAH.

163. אָתוֹ ר׳ אֶלְעָזָר וְר׳ אַבָּא וְכֻלְּהוֹ חַבְרַיָּא, וּנְשָׁקוּ יְדוֹי. בְּכָה ר׳ אַבָּא וַאֲמַר וַוי וַוי כַּד תִּסְתַּלַּק מִן עָלְמָא, מַאן יַנְהִיר נְהוֹרָא דְאוֹרַיְיתָא, זַכָּאָה חוּלַקְהוֹן דְּחַבְרַיָּיא דְּשָׁמְעִין מִלִּין דְּאוֹרַיְיתָא אִלֵּין מִפּוּמָךְ.

163. Rabbi Elazar, Rabbi Aba, and their companions came and kissed the hands of Rabbi Shimon. Rabbi Aba wept and said: Woe for the time when you shall leave this world. Who shall then light up the light of Torah? Happy is the fate of the companions who have heard these interpretations of Torah coming from your mouth!

19. "And he went on his journeys"
Avraham the Patriarch attained the highest level of wisdom that a man can achieve. The spiritual process that he endured to acquire this great wisdom is recounted in the following section.
The Relevance of this Passage
According to the Zohar, the wisdom of Kabbalah is not merely information and knowledge that one acquires as an external asset. On the contrary, Kabbalistic wisdom is the very substance of Light, the essence and core of that which it describes. To acquire spiritual wisdom is to, therefore, infuse one's self with spiritual energy. This great Light nurtures and fills our soul through the wisdom and words of this profound portion.

164. Rabbi Shimon said, Come and behold: The verse, "And he went on his journeys... (Heb. lemasa'av)" (Beresheet 13:3) MEANS that he went to visit his place and his grade. In this verse, lemasa'av IS SPELLED WITHOUT THE LETTER YUD, INDICATING THE SINGULAR FORM. SO HE ASKS: Which journey? AND HE ANSWERS: This is the first grade that was revealed to him. Here, it is written: "masa'av (his journey)"; and in another place thither (Heb. masa): "was built of stone made ready before it was brought" (I Melachim 6:7). As we have already explained, assuredly it was "stone made ready (Heb. shlemah)" WHICH MEANS THAT THE STONE, WHICH IS MALCHUT, BELONGS TO THE KING TO WHOM THE PEACE (HEB. SHALOM) BELONGS. AND KING SOLOMON (HEB. SHLOMO) ALLUDES TO THE KING TO WHOM PEACE BELONGS, NAMELY ZEIR ANPIN. SO BY ANALOGY, IN THE FORMER VERSE AS WELL IT REFERS TO THE NUKVA OF ZEIR ANPIN. "Masa" has already been explained.

164. אָמַר רַבִּי שִׁמְעוֹן, תָּא חֲזֵי, מַה כְּתִיב, וַיֵּלֶךְ לְמַסָּעָיו. לְמִפְקַד אַתְרֵיהּ וְדַרְגּוֹי. לְמַסָּעָיו, לְמַסָּעוֹ כְּתִיב, מַאן מַסָּעוֹ. דָּא דַרְגָּא קַדְמָאָה, דְּאִתְחֲזֵי לֵיהּ בְּקַדְמֵיתָא, כְּתִיב הָכָא מַסָּעוֹ, וּכְתִיב הָתָם אֶבֶן שְׁלֵמָה מַסַּע נִבְנָה. וְהָא אוֹקִימְנָא, אֶבֶן שְׁלֵמָה וַדַּאי. מַסַּע כְּמָה דְּאִתְּמָר.

165. The words, "on his journeys," MEANS THAT HE MOVED ALONG all of these grades, one after the other, as explained, "from the Negev even to Bet El," to firmly establish his place, WHICH IS CHESED, and to unite it WITH BET EL WHICH IS THE NUKVA. Because the secret of Wisdom lies "from the Negev even to Bet El."

165. וַיֵּלֶךְ לְמַסָּעָיו. כָּל אִינּוּן דַּרְגִּין, דַּרְגָּא בָּתַר דַּרְגָּא, כְּמָה דְּאִתְּמָר. מִנֶּגֶב וְעַד בֵּית אֵל, לְאַתְקָנָא אַתְרֵיהּ, וּלְחַבְּרָא לוֹן בְּיִחוּדָא שְׁלִים. דְּהָא מִנֶּגֶב וְעַד בֵּית אֵל, אִשְׁתְּכַח רָזָא דְּחָכְמְתָא, כְּדֵקָא יָאוֹת.

166. In the verse, "to the place where his tent (Heb. ohaloh) had been at the beginning" (Beresheet 13:3), the word ohaloh is spelled with a letter Hei (at the end) INSTEAD OF WITH A LETTER VAV. THIS IMPLIES THAT ohaloh is Bet El, WHICH IS CALLED a "stone made ready," as we have stated, NAMELY THE NUKVA OF ZEIR ANPIN. Furthermore, he states THAT HE REFERS TO THE NUKVA, and says: "To the place of the altar, which he had made there at first..." Of this it says: "to Hashem, who appeared to him," WHICH ALLUDES TO THE SECRET OF THE NUKVA. And then it is written: "And there Avram called in the name of Hashem." Because then he cleaved to the complete faith.

166. אֶל הַמָּקוֹם אֲשֶׁר הָיָה שָׁם אָהֳלָה בַּתְּחִלָּה אָהֳלָה בְּהֵ״א, מַאן אָהֳלָה, דָּא בֵּית אֵל, אֶבֶן שְׁלֵמָה כְּדַאֲמָרָן. תּוּ רָשִׁים וַאֲמַר, אֶל מְקוֹם הַמִּזְבֵּחַ אֲשֶׁר עָשָׂה שָׁם בָּרִאשׁוֹנָה. דִּכְתִיב לַה׳ הַנִּרְאֶה אֵלָיו. וּכְדֵין וַיִּקְרָא שָׁם אַבְרָם בְּשֵׁם ה׳. כְּדֵין אִתְדַּבַּק בְּמְהֵימְנוּתָא שְׁלִימְתָא.

167. Come and behold: At first, he rose THROUGH THE GRADES from lower to higher, as it is written: "And Hashem appeared to Avram," and "to Hashem who appeared to him." This is the first grade, as we have stated, WHICH IS THE SECRET OF a "stone made ready," NAMELY, THE GRADE OF NUKVA WHERE 'SEEING' LIES. AND FROM HERE HE ATTAINED THE NEFESH. After this it is written: "going on still toward the south," MEANING THAT HE ROSE grade after grade until he was crowned in the south, WHICH IS CHESED OF ZEIR ANPIN; THIS IS his share and destiny. AND FROM HERE HE REACHED RUACH. After this, as he rose higher, the matter is concealed, and it simply says, "to Hashem," RATHER THAN, "TO HASHEM WHO APPEARED TO HIM." This is the upper world, NAMELY BINAH. AND FROM HERE HE MERITED THE NESHAMAH. He went through further grades, WHICH MEANS THAT HE WENT DOWN TO EGYPT AND WENT UP FROM THERE. THROUGH THIS, HE ACHIEVED THE GRADE OF CHOCHMAH FROM THE RIGHT SIDE, AS CHESED BECAME CHOCHMAH. Afterward he descended from above downward, AS IS EXPLAINED IN THE VERSE, "AND HE WENT ON HIS JOURNEYS..." and everything was properly attached to its place!

167. תָּא חֲזֵי, בְּקַדְמֵיתָא סָלִיק מִתַּתָּא לְעֵילָא, דִּכְתִיב וַיֵּרָא ה׳ אֶל אַבְרָם, וּכְתִיב לַה׳ הַנִּרְאֶה אֵלָיו. וְדָא הוּא דַּרְגָּא קַדְמָאָה, כְּדַאֲמָרָן אֶבֶן שְׁלֵמָה. וּלְבָתַר הָלוֹךְ וְנָסוֹעַ הַנֶּגְבָּה. דַּרְגָּא בָּתַר דַּרְגָּא, עַד דְּאִתְעַטַּר בַּדְּרוֹם, חוּלָקֵיהּ וְעַדְבֵּיהּ. לְבָתַר סְתִים מִלָּה, כַּד סָלִיק, וַאֲמַר לַה׳ סְתָם, דָּא עָלְמָא עִלָּאָה. וּמִתַּמָּן נָטִיל בְּדַרְגִּין, וְנָחֵית מֵעֵילָא לְתַתָּא, וְאִתְדַּבַּק כֹּלָּא בְּאַתְרֵיהּ, כְּדֵקָא יָאוֹת.

168. Here, as you observe the grades THAT APPEAR IN THE SCRIPTURE, you shall find the secret of the supernal Wisdom (Chochmah)-NAMELY CHOCHMAH OF THE RIGHT SIDE. As it is written: "And he went on his journeys from the Negev." THIS MEANS from the right side, WHICH IS THE SOUTH AND the beginning of the Supernal, NAMELY BINAH, concealed and unfathomed deep, reaching up to the Endless World (Heb. Ein Sof). And from there he descended, grade after grade, "from the Negev even to Bet El" (Beresheet 18:8), WHICH IS THE NUKVA.

168. וְהָכָא כַּד תִּסְתַּכַּל בְּדַרְגִּין, תִּשְׁכַּח רָזָא דְחָכְמְתָא עִלָּאָה, מַה כְּתִיב, וַיֵּלֶךְ לְמַסָּעָו מִנֶּגֶב, מִסִּטְרָא דִימִינָא, שֵׁירוּתָא דְעָלְמָא עִלָּאָה, סְתִימָא עֲמִיקָא לְעֵילָא, עַד אֵין סוֹף, וְנָחֵית דַּרְגָּא בָתַר דַּרְגָּא, מִנֶּגֶב וְעַד בֵּית אֵל מֵעֵילָא לְתַתָּא.

169. And it is written: "and there Avram called in the name of Hashem," MEANING THAT he attached Unity in its proper place. As it is written: "To the place of the altar, which he had made there at first." What is THE MEANING OF "which he made there?" IT MEANS THAT FIRST he elevated THE NUKVA from below to the upper grades and now he brought her down through the grades, so that she remains attached to those supernal grades and they remain attached to her, and all become united in one as should be!

169. וּכְתִיב, וַיִּקְרָא שָׁם אַבְרָם בְּשֵׁם ה׳. אַדְבַּק יִחוּדָא בְּאַתְרֵיהּ, כְּדְקָא יָאוֹת, דִּכְתִיב, אֶל מְקוֹם הַמִּזְבֵּחַ אֲשֶׁר עָשָׂה שָׁם בָּרִאשׁוֹנָה, מַאי אֲשֶׁר עָשָׂה שָׁם. דְּסָלִיק לָהּ מִתַּתָּא לְעֵילָא. וְהַשְׁתָּא נָחֵית בְּדַרְגִּין מֵעֵילָא לְתַתָּא, בְּגִין דְּהוּא לָא תַעֲדֵי מֵאִינּוּן דַּרְגִּין עִלָּאִין, וְאִינּוּן לָא יַעֲדוּן מִנָּהּ, וְיִתְיַחֵד כֹּלָּא בְּיִחוּדָא חָדָא כְּדְקָא יָאוֹת.

170. Then Avraham was crowned and his destiny surly became connected with the Holy One, blessed be He. Happy are the righteous, who are crowned by the Holy One, blessed be He, and He, in turn, is crowned by them. They are happy in this world, as well as in the world to come. Of them it is written: "Your people also shall be all righteous: they shall inherit the land for ever" (Yeshayah 60:21), and "But the path of the just is like the gleam of sunlight, that shines ever more brightly until the height of noonday" (Mishlei 4:18).

170. כְּדֵין אִתְעַטַּר אַבְרָהָם, וַהֲוָה חוּלַק עַדְבֵּיהּ דְּקֻדְשָׁא בְּרִיךְ הוּא וַדַּאי. זַכָּאִין אִינּוּן צַדִּיקַיָּיא, דְּמִתְעַטְּרֵי בֵּיהּ, בְּקֻדְשָׁא בְּרִיךְ הוּא. וְהוּא, מִתְעַטַּר בְּהוֹן. זַכָּאִין אִינּוּן בְּעָלְמָא דֵין, וְזַכָּאִין אִינּוּן בְּעָלְמָא דְאָתֵי. עֲלַיְיהוּ כְּתִיב וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִרְשׁוּ אָרֶץ. וּכְתִיב וְאוֹרַח צַדִּיקִים כְּאוֹר נוֹגַהּ הוֹלֵךְ וְאוֹר עַד נְכוֹן הַיּוֹם.

171. They went along until they reached a field in which they sat down. Rabbi Shimon opened the discussion by saying: "Turn to me and have mercy upon me..." (Tehilim 86:16). This verse should be studied. Even though we have explained it in many places, there is hidden meaning in its passages. HE ASKS: How could it be that David, WHO WAS HUMBLE, should say: "Turn to me and have mercy upon me?"

171. אֲזָלוּ, כַּד מָטוֹ בְּחַד בֵּי חֲקַל, יָתְבוּ. פָּתַח ר׳ שִׁמְעוֹן וְאָמַר, פְּנֵה אֵלַי וְחָנֵּנִי וגו׳. הַאי קְרָא אִית לְאִסְתַּכְּלָא בֵּיהּ, וְהָא אוֹקִימְנָא לֵיהּ, בְּכַמָּה אֲתַר. אֲבָל בְּהַאי קְרָא, מִלִּין סְתִימִין אִית בֵּיהּ, פְּנֵה אֵלַי. וְכִי דָוִד אָמַר פְּנֵה אֵלַי וְחָנֵּנִי.

172. AND HE REPLIES: He was referring to his grade, by which he is crowned. IN OTHER WORDS, HE PRAYED FOR THE SAKE OF THE NUKVA OF ZEIR ANPIN. In the verse, "give Your strength to your servant," the words "give Your strength" refer to the supernal strength, WHICH IS CHOCHMAH. As it is written: "and he shall give strength to his king" (I Shmuel 2:10). Who is his king? His king, without any specific reference, is clearly to King Mashiach, NAMELY MALCHUT, WHICH IS THE NUKVA OF ZEIR ANPIN. In this passage, the words "your servant" also refer to Mashiach. As we have stated, the king is mentioned without any reference; THEREFORE IT ALLUDES TO THE NUKVA.

172. אֶלָּא, בְּגִין דַּרְגָּא דִילֵיהּ, דְּאִיהוּ אִתְעַטַּר בֵּיהּ קָאֲמַר, תְּנָה עֻזֶּךָ לְעַבְדֶּךָ. תְּנָה עֻזֶּךָ, דָּא עֹז עִלָּאָה, כְּדִכְתִיב וְיִתֵּן עֹז לְמַלְכּוֹ. מַאן מַלְכּוֹ. דָּא מֶלֶךְ סְתָם, מַלְכָּא מְשִׁיחָא. אוֹף הָכָא לְעַבְדֶּךָ, דָּא מַלְכָּא מְשִׁיחָא, כְּדַאֲמָרָן מֶלֶךְ סְתָם.

173. About the verse, "And save the son of Your handmaid" (Tehilim 86:16), HE ASKS: Was he not the son of Yishai? If so, then why did he refer to himself as the son of his mother and not of his father? AND HE REPLIES: We have already explained that when a person comes forward to receive something lofty, he should refer only to things that are absolutely true. Therefore he mentioned his mother, WHEN HE SAID, "AND SAVE THE SON OF YOUR HANDMAID," and not his father. And furthermore, we have already learned that this refers to an unspecified king, as we said. THIS MEANS THAT HE DID NOT PRAY FOR HIMSELF, BUT FOR THE SAKE OF THE NUKVA WHICH IS CALLED 'KING' WITH NO FURTHER QUALIFICATIONS. THIS IS WHY HE MENTIONED HIS MOTHER'S NAME, WHO PERTAINS TO THE NUKVA, AND NOT HIS FATHER'S NAME!

173. וְהוֹשִׁיעָה לְבֶן אֲמָתֶךָ. וְכִי לָא הֲוָה בְּרֵיהּ דְּיִשַׁי אִיהוּ, עַד דְּאִיהוּ אֲמַר בִּשְׁמָא דְּאִמֵּיהּ, וְלָא בִּשְׁמָא דַּאֲבוֹי. אֶלָּא, הָא אוֹקִימְנָא, דְּכַד יֵיתֵי בַּר נָשׁלְקַבֵּל מִלָּה עִלָּאָה לְאִדְכָּרָא, בָּעֵי לְמֵהַךְ בְּמִלָּה דְּאִיהוּ וַדַּאי. וְעַל דָּא, אַדְכַּר לְאִמֵּיהּ, וְלָא לַאֲבוֹי. וְתוּ, הָא תְּנִינָן דְּדָא מֶלֶךְ כְּדְקָאֲמָרָן.

20. "And there was a strife between the herdsmen of Avram's cattle"
When Avraham discovered that Lot, his nephew, was engaged in Idol Worshipping, Avraham knew immediately that he had to disconnect himself completely from Lot. The spiritual principle of this story concerns the influence that our immediate environment exerts upon us. It is incumbent upon all of us to associate with people who are sincere in their desire for spiritual growth. Although our own intentions may be pure, the influences that surround us inevitably affect our way of life.
The Relevance of this Passage
The Kabbalistic definition of Idol Worshipping includes much more than simply praying to statues or other false gods. Whenever we allow an external object or situation to control our behavior, our thoughts, or our emotions, we are worshipping an idol. Many people, for example, worship the idol of money. They are disciples and servants to their own businesses. Others are ruled by appearances and the perceptions of those around them. The moment we allow the external world to control our hearts and minds, we are committing the sin of Idol Worshipping. In this portion, freedom from external negative forces and influences is bestowed upon the reader.

174. Rabbi Shimon said, Come and behold, It is written: "And there was strife (Heb. riv) between the herdsmen of Avram's cattle." The word riv is spelled Resh Bet without the letter Yud, which means that Lot wanted to return to idol worshipping, which was the custom of the natives. Thus, at the end of the verse, it is written: "and the Cnaani and the Perizi dwelt then in the land." THIS TEACHES US THAT LOT WANTED TO WORSHIP IDOLS AS THEY DID. AND THE REASON WHY IT GIVES RIV WITHOUT A YUD IS TO POINT TOWARD IDOL WORSHIP. IT FOLLOWS THE SECRET FOUND IN THE VERSE, "AND THE ELDER (HEB. RAV) SHALL SERVE THE YOUNGER" (BERESHEET 25:23). ESAV SAID TO YA'AKOV, "I HAVE ENOUGH (HEB. RAV - RESH BET)" (BERESHEET 33:9), BUT YA'AKOV SAID TO HIM, "AND BECAUSE I HAVE ALL (HEB. KOL)" (BERESHEET 25:11). THIS IS ALSO THE SECRET OF THE VERSE, "AND A MIXED MULTITUDE (HEB. EREV RAV) WENT UP ALSO WITH THEM" (SHEMOT 12:38).

174. אָמַר רִ׳ שִׁמְעוֹן, תָּא חֲזֵי, מַה כְּתִיב, וַיְהִי רִיב בֵּין רֹעֵי מִקְנֵה אַבְרָם, רִב כְּתִיב, חֲסֵר יוד, דְּבָעָא לוֹט לְמֶהֱדַר לְפוּלְחָנָא נוּכְרָאָה, דְּפַלְחֵי יָתְבֵי אַרְעָא, וְסוֹפֵיהּ דִּקְרָא אוֹכַח, דִּכְתִיב וְהַכְּנַעֲנִי וְהַפְּרִיזִי אָז יוֹשֵׁב בָּאָרֶץ.

175. How do we know that Lot reverted to his evil ways of idolatry? We know is from the verse: "and Lot journeyed from the east (i.e. from yore)" (Beresheet 13:11). And what is the meaning of "yore?" It means from Him-He who is more ancient than the world. And thus it is written: "and Lot journeyed from the east," and "it came to pass, as they journeyed from the east" (Beresheet 11:1). So, because there they journeyed away from Him-He who is more ancient than the world, it means the same thing here!

175. וּמְנָלָן דְּלוֹט אַהֲדַר לְסַרְחָנֵיהּ, לְפוּלְחָנָא נוּכְרָאָה, דִּכְתִיב, וַיִּסַּע לוֹט מִקֶּדֶם. מַאי מִקֶּדֶם, מִקַּדְמוֹנוֹ שֶׁל עוֹלָם. כְּתִיב הָכָא, וַיִּסַּע לוֹט מִקֶּדֶם, וּכְתִיב וַיְהִי בְּנָסְעָם מִקֶּדֶם, מַה לְּהַלָּן נְטִילוּ מִקַּדְמוֹנוֹ שֶׁל עוֹלָם אוּף הָכָא כֵּן.

176. As soon as Avraham realized that Lot reverted TO IDOLATRY, he spoke to him: "And Avram said to Lot, separate yourself, I pray you, from me" (Beresheet 13:8-9)--you are not worthy of associating with me. So Avraham separated from him and did not want to travel with or deal him any more, because whoever accompanies a wicked person shall eventually follow in his steps and be punished because of him.

176. כֵּיוָן דְּיָדַע אַבְרָהָם, דְּלוֹט לְהָכִי נָטֵי לְבֵיהּ. מִיָּד וַיֹּאמֶר אַבְרָם אֶל לוֹט וגו׳ הִפָּרֶד נָא מֵעָלָי. לֵית אַנְתְּ כְּדַאי לְאִתְחַבְּרָא בַּהֲדָאי. כְּדֵין אִתְפְּרַשׁ אַבְרָהָם מִנֵּיהּ, וְלָא בָּעָא לְמֵיהַךְ וּלְאִתְחַבְּרָא עִמֵּיהּ, דְּכָל מַאן דְּיִתְחַבַּר לְחַיָּיבָא, סוֹפֵיהּ לְמֵיהַךְ אֲבַתְרֵיהּ, וּלְאִתְעַנַּשׁ בְּגִינֵיהּ.

177. מִנְּלָן, מִיהוֹשָׁפָט, דְּאִתְחַבַּר עִם אַחְאָב, וְאִלְמָלֵא זְכוּ דַּאֲבָהָן, אִתְעֲנַשׁ תַּמָּן, דִּכְתִיב וַיִּזְעַק יְהוֹשָׁפָט. וּכְדֵין אִשְׁתֵּזִיב, דִּכְתִיב וַיְסִיתֵם אֱלֹקִים מִמֶּנּוּ.

177. How do we know this? We know this from Yehoshafat, who associated with Achav. And had it not been for the merit of his ancestors, Yehoshafat would have been punished because of Achav. As it is written: "but Yehoshafat cried out..." (II Divrei Hayamim 18:31). Then he was saved, as it is written: "and Elohim moved them to depart from him" (Ibid.)

178. וְע"ד לָא בָּעָא אַבְרָם לְמֵיהַךְ בַּהֲדֵיהּ דְּלוֹט. וְעִם כָּל דָּא, לָא בָּעָא לוֹט, לְמֶהֱדַר מִסּוּרְחָנֵיהּ, אֶלָּא וַיִּבְחַר לוֹ לוֹט אֶת כָּל כִּכַּר הַיַּרְדֵּן. וַיִּסַּע לוֹט מִקֶּדֶם. אִתְנְטִיל מִן קַדְמָאָה דְּעָלְמָא, וְלָא בָּעָא לְאִתְדַּבְּקָא בִּמְהֵימְנוּתָא שְׁלִימְתָא, כְּאַבְרָהָם.

178. Although Avraham did not want to travel with Lot, Lot still did not want to return from his evil way. As it is written: "Then Lot chose him all the plain of the Yarden; and Lot journeyed from the east" (Beresheet 13:11), WHICH MEANS THAT he "journeyed away" from Him-He who is more ancient than the world, and refused to adhere to the True Complete Faith, as did Avraham.

179. אַבְרָם יָשַׁב בְּאֶרֶץ כְּנָעַן. לְאִתְדַּבְּקָא בְּאַתְרָא דִּמְהֵימְנוּתָא, וּלְמִנְדַּע חָכְמְתָא, לְאִתְדַּבְּקָא בְּמָארֵיהּ. וְלוֹט יָשַׁב בְּעָרֵי הַכִּכָּר וַיֶּאֱהַל עַד סְדוֹם, עִם אִינּוּן חַיָּיבִין דְּעָלְמָא, דִּנְפָקוּ מִגּוֹ מְהֵימְנוּתָא, דִּכְתִיב, וְאַנְשֵׁי סְדוֹם רָעִים וְחַטָּאִים לַה' מְאֹד. כָּל חַד אִתְפְּרַשׁ לְאָרְחֵיהּ, כְּדְקָא יָאוֹת. בְּגִין כָּךְ זַכָּאִין אִינּוּן חַבְרַיָּיא, דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא יְמָמָא וְלֵילְיָא, וְחַבְרוּתָא דִּלְהוֹן בְּקֻדְשָׁא בְּרִיךְ הוּא. וַעֲלַיְיהוּ כְּתִיב וְאַתֶּם הַדְּבֵקִים בַּה' אֱלֹקֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם.

179. THE LAND OF CNA'AN IS THE SECRET OF THE NUKVA, AND, AND IT IS WRITTEN: "Avram dwelt in the land of Cna'an" IN ORDER to cleave to the place of the Faith, WHICH IS THE SECRET OF THE NUKVA, and to attain knowledge about the Wisdom of his Master. Lot, however, "dwelt in the cities of the plain, and pitched his tent toward Sdom," WHICH MEANS THAT he became associated with the wicked of the world, who departed from the Faith. They are described by the verse, "But the men of Sdom were wicked and sinners before Hashem exceedingly." Each one departed and went his own way: AVRAHAM TO THE PATH OF HOLINESS, AND LOT TO THE WICKED. Because of this, happy are those freinds, who study Torah day and night, as they cleave to the Holy One, blessed be He. THEY DO AS AVRAHAM DID, AND NOT AS LOT. Of them it is written: "But you that did cleave to Hashem your Elohim are alive every one of you this day" (Devarim 4:4).

21. "And Hashem said to Avram after Lot was separated from him"
Progressing from the previous section, the Zohar reveals how Avraham the Patriarch prepared and readied himself to receive the Light of the Creator after disconnecting himself from the negative influences of his nephew Lot.
The Relevance of this Passage
This portion illustrates the importance of preparing ourselves, both spiritually and physically, for the Light of Creator to rest upon us. This preparation process is referred to as "building one's Vessel." Without a Vessel, the Light of the Creator cannot be revealed. This important Kabbalistic principle is clarified by an analogy: The sun requires a physical object, a vessel to reflect, and thus, reveal its light. In like manner, the Light of the Creator requires a Vessel in order to illuminate our physical world. These sacred verses assist us in the building of our own Vessel so that spiritual light can illuminate the dark areas of our life.

180. וַה' אָמַר אֶל אַבְרָם אַחֲרֵי הִפָּרֶד לוֹט מֵעִמּוֹ וגו'. ר' אַבָּא פָּתַח וַיָּקָם יוֹנָה לִבְרוֹחַ תַּרְשִׁישָׁה מִלִּפְנֵי ה' וגו', וַוי לְמַאן דְּאִסְתַּתַּר מִקַּמֵּי קֻדְשָׁא בְּרִיךְ הוּא, דִּכְתִיב בֵּיהּ הֲלֹא אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ אֲנִי מָלֵא נְאֻם ה'. וְהוּא אָתֵי לְמֶעֱרַק מִקַּמֵּיהּ.

180. "And Hashem said to Avram, after Lot was separated from him..." (Beresheet 13:14). Rabbi Aba opened the discussion by saying: "And Yonah rose up to flee to Tarshish from the presence of Hashem" (Yonah 1:3). Woe to those who hide from the presence of the Holy One, blessed be He, of whom it is written: "I fill the heaven and earth, says Hashem" (Yirmeyah 23:24). AND HE WONDERS, why did Yonah want to flee from the presence OF THE HOLY ONE, BLESSED BE HE?

181. אֶלָּא, כְּתִיב יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה. יוֹנָתִי: דָּא כְּנֶסֶת יִשְׂרָאֵל. בְּחַגְוֵי הַסֶּלַע: דָּא יְרוּשָׁלֵם, דְּאִיהִי סֶלְקָא עַל כָּל עָלְמָא. מַה סֶּלַע, אִיהִי עִלָּאָה וְתַקִּיפָא עַל כֻּלָּא, אוֹף יְרוּשָׁלֵם אִיהִי עִלָּאָה וְתַקִּיפָא עַל כֻּלָּא. בְּסֵתֶר הַמַּדְרֵגָה: דָּא אֲתַר דְּאִקְרֵי בֵּית קֹדֶשׁ הַקָּדָשִׁים, לִבָּא דְּכָל עָלְמָא.

181. AND HE REPLIES: In the verse, "My dove (Heb. yonati), who are in the clefts of the rock, in the secret places of the cliff" (Shir Hashirim 2:14), "my dove" refers to the Congregation of Yisrael, NAMELY THE SHECHINAH; "in the clefts of the rock" means Jerusalem, that is, the highest place in the world. Just as the rock is more eminent and stronger than everything, so is Jerusalem more eminent and stronger than all. The words, "in the secret places of the cliff" refer to the place that is called the place of the holy of holies, which is the heart of the entire world.

182. It is written: "in the secret places of the cliff" OF THE HOLY OF HOLIES because the Shechinah used to hide Herself there, as does a modest wife, who does not show herself out of her house. Just as it is written: "Your wife shall be as a fruitful vine by the sides of your house" (Tehilim 128:3), so the Congregation of Yisrael does not dwell out of its own place, WHICH IS the "secret places of the cliff," except at times of exile. And since it is in exile, then the other nations of the world enjoy greater prosperity and peace THAN YISRAEL.

182. וּבְגִין כָּךְ כְּתִיב בְּסֵתֶר הַמַּדְרֵגָה, בְּגִין דְּתַמָּן הֲוָת שְׁכִינְתָּא מִסְתַּתְּרָא, כְּאִתְּתָא דְּאִיהִי צְנוּעָה לְבַעֲלָהּ, וְלָא נָפְקָא מִבֵּיתָא לְבַר. כְּמָה דְּאַתְּ אָמַר, אֶשְׁתְּךָ כְּגֶפֶן פֹּרִיָּה בְּיַרְכְּתֵי בֵיתֶךָ וגו׳. כָּךְ כְּנֶסֶת יִשְׂרָאֵל לָא שָׁרְיָא לְבַר מֵאַתְרָהָא, בְּסִתְּרוּ דְּדַרְגָּא, אֶלָּא בְּזִמְנָא דְּגָלוּתָא, דְּאִיהוּ בְּגוֹ גָלוּתָא, וּבְגִין דְּאִיהִי בְּגָלוּתָא, שְׁאָר עַמִּין אִית לוֹן טִיבוּ וְשַׁלְוָה יַתִּיר.

183. Come and behold: When the nation of Yisrael dwells in the Holy Land, everything is in its place, and the throne, WHICH IS THE NUKVA, is firmly established over them. They worshipped Hashem, WHICH MEANS THAT THEY ELEVATED MAYIN NUKVIN (FEMALE WATERS), and transcended the layers of air of the world. Their service ascended on high to its place TO THE MALE AND THE FEMALE, CAUSING THEM TO MATE WITH EACH OTHER. Because Yisrael alone is suited for the service, other nations were kept afar from the land. They did not rule as they do now. The other nations were nourished only from the residue. IN OTHER WORDS, THE ABUNDANCE THAT YISRAEL DREW DOWN BY THEIR SERVICE WAS ENOUGH TO ALSO NOURISH THE OTHER NATIONS OF THE WORLD. BUT THE MAJORITY OF THE ABUNDANCE WENT TO YISRAEL; THE OTHER NATIONS OF THE WORLD RECEIVED ONLY A RESIDUE OF THIS ABUNDANCE. THIS IS WHY DOMINION WAS GIVEN TO YISRAEL.

183. תָּא חֲזֵי, בְּזִמְנָא דְּיִשְׂרָאֵל שַׁרְיָין עַל אַרְעָא קַדִּישָׁא, כֹּלָּא הֲוָה מִתְתַּקֵּן כְּדְקָא יָאוֹת, וְכָרְסְיָיא שְׁלִים עֲלַיְיהוּ, וְעַבְדֵי פּוּלְחָנָא, וּבְקַע אֲוִירִין דְּעָלְמָא, וְסָלִיק הַהוּא פּוּלְחָנָא לְעֵילָא לְאַתְרֵיהּ, בְּגִין דְּאַרְעָא לָא אִתְתַּקְּנַת לְפוּלְחָנָא, אֶלָּא לְיִשְׂרָאֵל בִּלְחוֹדַיְיהוּ. וּבְגִין כָּךְ, שְׁאָר עַמִּין עעכו״ם, הֲווֹ מִתְרַחֲקֵי, דְּלָא הֲווֹ שָׁלְטִין בָּהּ כִּדְהַשְׁתָּא, בְּגִין דְּלָא אִתְּזָנוּ אֶלָּא מִתַּמְצִית.

184. You may say, 'But we can see that many foreign kings ruled, even when the Temple was still in the world.' Come and behold: During the first Temple, Yisrael had not yet defiled the land. As a result, the other nations did not yet rule completely. Rather, they were nourished from the residue. And because their dominion was nourished by this residue, their rule was not very powerful. But as Yisrael sinned and defiled the land, it was as if they drove the Shechinah from her place to another place. And then, the other nations took control and were allowed to rule.

184. וְאִי תֵּימָא, הָא חָמִינָן כַּמָּה מַלְכִין הֲווֹ, דְּשַׁלִּיטִין בְּזִמְנָא דְּבֵית הַמִּקְדָּשׁ קַיָּים עַל עָלְמָא. תָּא חֲזֵי, בְּבֵית רִאשׁוֹן, עַד לָא סְאִיבוּ יִשְׂרָאֵל אַרְעָא, לָא הֲווֹ שָׁלְטִין שְׁאָר עַמִּין עעכו״ם, אֶלָּא, אִתְּזָנוּ מִתַּמְצִית, וּבָהּ הֲווֹ שָׁלְטִין, וְלָאו כָּל כָּךְ. כֵּיוָן דְּחָבוּ יִשְׂרָאֵל, וְסָאִיבוּ אַרְעָא, כְּדֵין כְּבֵיכוֹל, דָּחוֹ לָהּ לִשְׁכִינְתָּא מֵאַתְרָהּ, וְאִתְקְרֵבַת לְדוּכְתָּא אָחֳרָא, וּכְדֵין שָׁלְטִין שְׁאָר עַמִּין, וְאִתְיְיהֵיב לוֹן רְשׁוּ לְשַׁלְטָאָה.

185. Come and behold: No other Governor rules over the land of Yisrael but the Holy One, blessed be He, alone. So when Yisrael sinned and burned incense to other deities in the land, it is as if the Shechinah was driven from her place. Because the incense attracted other deities, these deities became associates with Yisrael and dominion was handed over to them. Because the incense makes connections, THEY DREW THEIR POWER FROM THE SHECHINAH AND ATTAINED THEIR DOMINION THROUGH HER. Then the other nations ruled, the prophets were no more, and all the supernal grades ceased to rule over the land.

185. תָּא חֲזֵי, אַרְעָא דְּיִשְׂרָאֵל, לָא שַׁלִּיט עֲלָהּ מִמַּנָּא אָחֳרָא, בַּר קֻדְשָׁא בְּרִיךְ הוּא בִּלְחוֹדוֹי. וּבְשַׁעֲתָא דְּחָאבוּ יִשְׂרָאֵל, וַהֲווֹ מְקַטְּרִין לְטַעֲוָון אָחֳרָנִין, בְּגוֹ אַרְעָא, כְּבֵיכוֹל אִדַּחְיָיא שְׁכִינְתָּא מֵאַתְרָהּ, וּמְשַׁכֵּי וּמְקַטְּרֵי לְאִתְקַשְׁרָא טַעֲוָון אָחֳרָן גּוֹ שְׁכִינְתָּא, וּכְדֵין אִתְיְיהֵיב לוֹן שָׁלְטָנוּתָא, בְּגִין דִּקְטֹרֶת קְטָרָא הוּא לְאִתְקַטָּרָא. וּכְדֵין, שָׁלְטוּ שְׁאָר עַמִּין, וּבְטִלוּ נְבִיאִים, וְכָל אִינּוּן דַּרְגִּין עִלָּאִין לָא שָׁלְטוּ בְּאַרְעָא.

186. And the dominion was not taken away from the other nations, because they drew THE ABUNDANCE OF the Shechinah to themselves. Therefore, during the second Temple, the dominion of the other nations was not withdrawn from them. Even more so at the time of exile, when the Shechinah resided among other nations where other Governors had control. Thus they all draw their power from the Shechinah, who is drawn to them.

186. וְלָא אַעֲדִיו שָׁלְטָנוּתָא דִשְׁאָר עַמִּין, בְּגִין דְּאִינּוּן מָשְׁכוּ לִשְׁכִינְתָּא לְגַבַּיְיהוּ. וְעַל דָּא בְּבֵית שֵׁנִי, הָא שׁוּלְטָנוּתָא מִשְׁאָר עַמִּין, לָא אַעֲדִיו, וְכ״ש בְּגָלוּתָא, דִשְׁכִינְתָּא בִשְׁאָר עַמִּין, אֲתַר דִשְׁאָר מְמַנָּן שָׁלְטִין, וּבְגִין כָּךְ כֻּלְּהוֹ יַנְקִין מִן שְׁכִינְתָּא, דְּאִתְקְרִיבַת גַּבַּיְיהוּ.

187. Accordingly, when Yisrael dwelt in the land and performed the services for the Holy One, blessed be He, the Shechinah was hidden modestly among them and did not leave Her home nor appear in public. Because of this, all the prophets that existed during that time, NAMELY THE TIME WHEN THE TEMPLE STOOD, did not receive their prophecy from outside of Her place, OUTSIDE OF THE LAND OF YISRAEL, as we have stated. Because of this, Yonah fled from the Holy Land. He did not want the prophecy revealed to him, so that he would not be obliged to complete the mission of the Holy One, blessed be He.

187. וְעַל דָּא, בְּזִמְנָא דְיִשְׂרָאֵל, הֲווֹ שָׁרָאן עַל אַרְעָא, וּפָלְחֵי פּוּלְחָנָא דְקֻדְשָׁא בְּרִיךְ הוּא, שְׁכִינְתָּא הֲוַת צְנוּעָה בֵּינַיְיהוּ, וְלָא נָפְקַת מִגּוֹ בֵּיתָא לְבַר בְּאִתְגַּלְיָיא. וּבְגִין כָּךְ, כָּל אִינּוּן נְבִיאִים דַּהֲווֹ בְּהַהוּא זִמְנָא, לָא נָטְלוּ נְבוּאָה אֶלָּא בְּאַתְרָהּ כִּדְקָאֲמָרָן. וּבְגִין כָּךְ, יוֹנָה הֲוָה עָרַק לְבַר מֵאַרְעָא קַדִּישָׁא, דְּלָא יִתְגְּלֵי עֲלֵיהּ נְבוּאָה, וְלָא יְהַךְ בִּשְׁלִיחוּתָא דְקֻדְשָׁא בְּרִיךְ הוּא.

188. You might say, 'But the Shechinah revealed Herself to Yechezkel in Babylon, which is outside of the land of Yisrael!' However, as we have explained, these words, "the word came (Heb. hayoh hayah)" (Yechezkel 1:3), refer to an event that never happened before nor since the construction of the Temple. That prophecy was for that time only, TO BRING CONSOLATION TO YISRAEL.

188. וְאִי תֵּימָא, הָא חָמִינָן דְּאִתְגַּלְיָיא שְׁכִינְתָּא בְּבָבֶל, דְּאִיהוּ לְבַר. הָא אוֹקִימְנָא, דִּכְתִיב הָיֹה הָיָה, דַּהֲוָה, מַה דְּלָא הֲוָה מִן קַדְמַת דְּנָא, מִיּוֹמָא דְּאִתְבְּנֵי בֵּי מַקְדְּשָׁא, וְהַהִיא נְבוּאָה לְשַׁעֲתָא הֲוַת.

189. And as it is written: "by the river Kevar," WHICH MEANS the river had already (Heb. kevar) been there since the creation of the world, and the Shechinah had always appeared there, EVEN BEFORE THE TEMPLE WAS CONSTRUCTED. As it is written: "And a river went out of Eden to water the garden; and from thence it was parted, and branched to four streams" (Beresheet 2:10). The river Kevar is one of these four STREAMS.

189. וּכְתִיב, עַל נְהַר כְּבָר. נָהָר דְּכְבָר הֲוָה, מִיּוֹמָא דְּאִתְבְּרֵי עָלְמָא, וּשְׁכִינְתָּא אִתְגַּלְיָיא תָּדִיר עֲלֵיהּ, דִּכְתִיב וְנָהָר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגָּן וּמִשָּׁם יִפָּרֵד וגו׳. וְדָא אִיהוּ חַד מִינַיְיהוּ.

190. So the Shechinah was revealed there temporarily because of Yisrael's need to be consoled for the misery CAUSED BY THE DESTRUCTION OF THE TEMPLE. But, at other times, the Shechinah did not appear OUTSIDE THE LAND OF YISRAEL. Therefore, Yonah fled, so that the Shechinah would not rest upon or appear before him. He left the Holy Land and fled. This is why it is written: "from the presence of Hashem," and "that the men knew that he fled from the presence of Hashem" (Yonah 1:10).

190. וְתַמָּן אִתְגַּלְיָיא שְׁכִינְתָּא, לְפוּם שַׁעֲתָא דְּאִצְטְרִיכוּ לָהּ יִשְׂרָאֵל, לְפוּם צַעֲרַיְיהוּ. אֲבָל בְּזִמְנָא אָחֳרָא לָא אִתְגַּלְיָיא, וּבְגִין כָּרְיוֹנָה, בְּגִין דְּלָא תִשְׁרֵי עֲלוֹי שְׁכִינְתָּא, וְלָא תִתְגְּלֵי עֲלֵיהּ, אֲזַל מֵאַרְעָא קַדִּישָׁא, וַעֲרַק. הה״ד מִלִּפְנֵי ה׳. וּכְתִיב כִּי יָדְעוּ הָאֲנָשִׁים כִּי מִלִּפְנֵי ה׳ הוּא בּוֹרֵחַ.

191. Come and behold; Just as the Shechinah does not reveal Herself in an inappropriate place, so She does not reveal herself to anyone who is unworthy of Her. So from the time that Lot planned on returning to his evil ways, the Holy Spirit departed from Avraham. And when Lot separated from him, the Holy Spirit came back to rest in its place-NAMELY UPON AVRAHAM. This is why it is written: "And Hashem said to Avram, after Lot was separated from him..."

191. תָּא חֲזֵי כַּמָּה דִשְׁכִינְתָּא לָא אִתְגַּלְיָא, אֶלָּא בְּאַתְרָא דְּאִתְחֲזֵי לָהּ, אוֹף הָכִי לָא אִתְחֲזֵי וְלָא אִתְגַּלְיָא, אֶלָּא בְּבַר נָשׁ דְּאִתְחֲזֵי לָהּ. דְּהָא מִן יוֹמָא דְּסָלֵיק עַל רְעוּתֵיהּ דְּלוֹט, לְאִתְהַפְּכָא בְּסַרְחָנֵיהּ, אִסְתַּלְּקַת רוּחָא קַדִּישָׁא מֵאַבְרָהָם. וְכַד אִסְתַּלַּק לוֹט מִנֵּיהּ, מִיָּד שָׁרָא רוּחַ קוּדְשָׁא בְּדוּכְתֵּיהּ. הָדָא הוּא דִכְתִיב, וַה׳ אָמַר אֶל אַבְרָם אַחֲרֵי הִפָּרֶד לוֹט מֵעִמּוֹ וגו׳.

192. Come and behold: Avraham saw that Lot returned to his evil habits and was afraid. He said: 'Could it be, heaven forbid, that because I associate with him, I have lost the holy portion that the Holy One, blessed be He, adorned me with!' But as soon as Lot left him, the Holy One, blessed be He, said to him, "Now lift up your eyes, and look from the place where you are."

182. תָּא חֲזֵי, כֵּיוָן דְּחָמָא אַבְרָהָם, דְּלוֹט הֲוָה תָּב לְסִרְחָנֵיהּ, הֲוָה דָּחִיל אַבְרָהָם, אֲמַר דִּילְמָא ח״ו, בְּגִין חַבְרוּתָא דְדָא, אֲבִידְנָא בְּגִינֵיהּ חוּלָקָא קַדִּישָׁא, דְּאַעֲטַר לִי קֻדְשָׁא בְּרִיךְ הוּא. כֵּיוָן דְּאִתְפְּרַשׁ מִנֵּיהּ, אָמַרלוֹשָׁא נָא עֵינֶיךָ וּרְאֵה מִן הַמָּקוֹם אֲשֶׁר אַתָּה שָׁם.

193. AND HE ASKS: What is the meaning of the words, "from the place where you are?" AND HE ANSWERS: They mean from the place to which you have cleaved from the beginning and in which you were adorned by the complete Faith. "Northward, southward, eastward, and westward" are the directions of his first journeys, as it is written: "And he went on his journeys." THIS IS THE SECRET OF NEFESH, RUACH, NESHAMAH, AND CHAYAH. THUS, NORTHWARD IS THE SECRET OF BINAH AND NESHAMAH; SOUTHWARD IS THE SECRET OF CHOCHMAH AND CHAYAH; EASTWARD IS THE SECRET OF TIFERET AND RUACH; WESTWARD IS THE SECRET OF MALCHUT AND NEFESH. And it is written: "going on still toward the Negev"; these are the supernal grades with which he was adorned with the Complete Faith, as at first.

193. מַאי מִן הַמָּקוֹם אֲשֶׁר אַתָּה שָׁם. דְּאִתְדַּבְּקַת בֵּיהּ בְּקַדְמֵיתָא, וְאִתְעַטְּרַת בְּהֵימְנוּתָא שְׁלֵימְתָא. צָפוֹנָה, וֶנֶגְבָּה, וָקֶדְמָה, וָיָמָה. אִלֵּין אִינּוּן מַסָּעָיו, דַּהֲווֹ בְּקַדְמֵיתָא, דִּכְתִיב וַיֵּלֶךְ לְמַסָּעָיו. וּכְתִיב הָלוֹךְ וְנָסוֹעַ הַנֶּגְבָּה. אִלֵּין דַּרְגִּין עִלָּאִין, דְּאִתְעַטַּר בִּמְהֵימְנוּתָא שְׁלֵימְתָא בְּקַדְמֵיתָא.

194. And then he received the good news that they would not depart from him or from his children forever. As it is written: "For all the land which you see, TO YOU WILL I GIVE IT, AND TO YOUR SEED FOR EVER" (Beresheet 13:15). AND HE ASKS: What is the meaning of 'which you see'? AND HE REPLIES: This is the first grade that appeared to him, WHICH IS THE GRADE OF NEFESH. As it is written: 'to Hashem, who appeared to him.' As a result, it is written: 'which you see,' because this first grade, WHICH IS THE NUKVA, includes other grades, and all of the grades appear in it. This is why IT IS WRITTEN: "For all the land which you see ..."

184. וּכְדֵין אִתְבַּשַּׂר, דְּלָא יַעֲדֵי מִנֵּיהּ וּמִן בְּנוֹי לְעָלְמִין, דִּכְתִיב כִּי אֶת כָּל הָאָרֶץ אֲשֶׁר אַתָּה רוֹאֶה. מַאי אֲשֶׁר אַתָּה רוֹאֶה. דָּא דַּרְגָּא קַדְמָאָה דְּאִתְגַּלְיָא לֵיהּ, כְּד״א לַה׳ הַנִּרְאָה אֵלָיו. וּבְגִין כָּךְ אֲשֶׁר אַתָּה רוֹאֶה, בְּגִין דְּדַרְגָּא דָּא קַדְמָאָה, אִתְכְּלִיל מִכֻּלְּהוֹ דַּרְגִּין, וְכֻלְּהוֹ אִתְחֲזוּן בֵּיהּ, וּבְגִין כָּךְ, כִּי אֶת כָּל הָאָרֶץ אֲשֶׁר אַתָּה רוֹאֶה וגו׳.

22. "As the apple tree among the trees of the forest"

The Zohar tells us that Rabbi Elazar and Rabbi Chizkiyah were lodging at an inexpensive inn located in the city of Lod. Kabbalistically, these two great sages are actually occupying a specific spiritual dimension as they discuss the many layers of meaning in Biblical scripture. Specifically, these two spiritual giants are discussing a verse in the Torah that tells of an apple tree in the midst of a forest.

The Relevance of this Passage

As the two mystics explore the various Lights and spiritual forces concealed within the text of the Torah, the letters that form this Kabbalistic story arouses our appreciation for the depth, richness, and spiritual Light contained in each word and verse of the Torah.

195. Rabbi Elazar came to an inn in Lod together with Rabbi Chizkiyah. Rabbi Elazar got up during the night to study Torah. Rabbi Chizkiyah stood by him, BECAUSE THE PLACE WAS SMALL. Rabbi Elazar said: The friends always meet in a narrow place. HE MEANT THAT BECAUSE THE FRIENDS STUDY TORAH MUCH OF THE TIME AND WORK ONLY A LITTLE, THEY MEET IN SMALL AND NARROW INNS; THEY HAVE NO MONEY TO RENT LARGE ROOMS.

195. ר׳ אֶלְעָזָר אִעֲרַע בְּבֵי אוּשְׁפִּיזָא בְּלוּד, וַהֲוָה עִמֵּיהּ רַבִּי חִזְקִיָּה. קָם בְּלֵילְיָא לְמִלְעֵי בְּאוֹרַיְיתָא, קָם רַבִּי חִזְקִיָּה גַּבֵּיהּ, אָמַרלוֹר׳ אֶלְעָזָר, בְּקֵיסְטְרָא דְּקוּסְטָא, חַבְרַיָּיא שְׁכִיחֵי.

196. Rabbi Elazar opened the discussion by saying, "As the apple tree among the trees of the forest..." (Shir Hashirim 2:3). "The apple tree" refers to the Holy One, blessed be He, who is precious and decorated by His colors. HIS COLORS-WHITE, RED, AND GREEN-ARE THE SECRET OF THE THREE COLUMNS OF CHESED, GVURAH, AND TIFERET. His tree has no equal among all the other trees, WHICH REPRESENT THE SEVENTY GOVERNORS WHO IMITATE THE HOLINESS, AS AN APE DOES A MAN. He is distinguished from them all, and there is no one like Him.

196. פָּתַח ר׳ אֶלְעָזָר וְאָמַר, כְּתַפּוּחַ בַּעֲצֵי הַיַּעַר וגו׳. כְּתַפּוּחַ, דָּא קֻדְשָׁא בְּרִיךְ הוּאדְּאִיהוּ חָמִיד וּמִתְעַטַּר בְּגַוְונוֹי, מִכָּל שְׁאָר אִילָנִין, דְּלָא אִית דְּדָמֵי לֵיהּ. רָשִׁים אִיהוּ מִכֹּלָּא, רָשִׁים הוּא, דְּלֵית אָחֳרָא כַּוָּתֵיהּ.

197. בְּגִינֵי כָּךְ, בְּצִלּוֹ חִמַּדְתִּי. בְּצִלּוֹ: וְלָא בְּצִלָּא אָחֳרָא. בְּצִלּוֹ: וְלָא בְּצִלָּא דִּשְׁאָר מְמַנָּן. חִמַּדְתִּי, אֵימָתַי, מִן יוֹמָא דַּהֲוָה אַבְרָהָם בְּעָלְמָא, דְּאִיהוּ חָמִיד וְרָחִים לֵיהּ לְקֻדְשָׁא בְּרִיךְ הוּאבְּאַהֲבָה. כַּד״א אַבְרָהָם אוֹהֲבִי. וּפִרְיוֹ מָתוֹק לְחִכִּי, דָּא הוּא יִצְחָק, דְּאִיהוּ אִיבָּא קַדִּישָׁא.

197. Because of this, "I sat down under his shadow with great delight." (Ibid.) The verse reads, "under his shadow," and not under any anyone else's, BECAUSE BEFORE SHE WAS PROPERLY ESTABLISHED AND WELL AMENDED, THE SHECHINAH LAY UNDER THE SHADOW OF THE LEAVES OF THE FIG TREE. SO "UNDER HIS SHADOW" AND NOT UNDER ANY OTHER'S ALLUDES TO THE OTHER SEVENTY GOVERNORS. "With great delight," HE ASKS: Since when? WE CANNOT SAY THAT SHE HAS ALWAYS EXPERIENCED GREAT DELIGHT, PARTICULARLY AFTER THE SIN WHEN SHE WAS UNDER THE INFLUENCE OF THE SEVENTY GOVERNORS!" AND HE SAYS: This is from the day when Avraham came to this world, who loved the Holy One, blessed be He. It is written: "Avraham my beloved" (Yeshayah 41:8), BECAUSE HE FULLY AMENDED THE SHECHINAH AND SHE WAS UNITED AGAIN WITH ZEIR ANPIN." "His fruit was sweet to my taste" refers to Yitzchak, who is the holy fruit OF AVRAHAM.

198. דָּבָר אַחֵר, בְּצִלּוֹ חִמַּדְתִּי וְיָשַׁבְתִּי, דָּא יַעֲקֹב. וּפִרְיוֹ מָתוֹק לְחִכִּי, דָּא יוֹסֵף הַצַּדִּיק, דַּעֲבַד פֵּירִין קַדִּישִׁין בְּעָלְמָא. וְע״ד כְּתִיב אֵלֶּה תּוֹלְדוֹת יַעֲקֹב יוֹסֵף. דְּכָל אִינּוּן תּוֹלְדוֹת דְּיַעֲקֹב בְּיוֹסֵף הַצַּדִּיק קָיְימֵי, דַּעֲבִיד תּוֹלְדוֹת. וּבְגִין כָּךְ, אִקְרוּן יִשְׂרָאֵל, עַל שְׁמָא דְּאֶפְרַיִם, דִּכְתִיב הֵבֵן יַקִּיר לִי אֶפְרַיִם וגו׳.

198. Another explanation of the verse, "I sat down under his shadow with great delight," is that it refers to Ya'akov, WHO IS THE SECRET OF THE CENTRAL COLUMN. "And his fruit was sweet to my taste" refers to Yosef the righteous, WHO IS THE SECRET OF YESOD, who brought forth holy fruits to the world, NAMELY SOULS. Therefore, it is written: "These are the generations of Ya'akov: Yosef" (Beresheet 37:2), which shows that all the generations of Ya'akov are established by Yosef the righteous, WHO IS THE ASPECT OF THE YESOD OF YA'AKOV. And because of this Yisrael is called by the name of Efraim, as it is written: "Efraim my dear son" (Yirmeyah 31:19).

199. דָּבָר אַחֵר כְּתַפּוּחַ בַּעֲצֵי הַיַּעַר. דָּא אַבְרָהָם. דְּדָמֵי לֵיהּ לְתַפּוּחַ, דְּסָלִיק רֵיחִין, וְאִתְרְשִׁים בִּמְהֵימְנוּתָא שְׁלִימְתָא, עַל כָּל בְּנֵי דָרֵיהּ, וְאִתְרְשִׁים חַד לְעֵילָא, וְאִתְרְשִׁים חַד לְתַתָּא, דִּכְתִיב אֶחָד הָיָה אַבְרָהָם.

199. There is another explanation of the verse "as the apple tree among the trees of the forest" is that the words refer to Avraham, who was like a fragrant apple tree and was distinguished from others of his generation by his complete faith. And he became distinguished as one both above and below. As is written: "Avraham was one" (Yechezkel 33:24).

200. מַאי טַעְמָא הֲוָה אֶחָד. דְּלָא הֲוָה אָחֳרָא בְּעָלְמָא, דִּי סָלִיק לִמְהֵימְנוּתָא דְּקֻדְשָׁא בְּרִיךְ הוּא, בַּר אִיהוּ. אָמַרלוֹ׳ חִזְקִיָּה, וְהָא כְּתִיב וְאֶת הַנֶּפֶשׁ אֲשֶׁר עָשׂוּ בְּחָרָן. אָמַרלוֹעַד כְּעָן, אִינּוּן לָא הֲווֹ בְּדַרְגִּין עִלָּאִין, דְּאִתְעַטַּר בְּהוֹ אַבְרָהָם.

200. HE ASKS: Why was he 'one'?" AND HE SAYS: Because there was no other then in the world, who had elevated himself by the faith in the Holy One, blessed be He, besides him. Rabbi Chizkiyah said to him: But it is written: "and the souls that they had made in Charan," WHICH MEANS THAT AVRAHAM BROUGHT MEN AND SARAH BROUGHT WOMEN TO BE CONVERTED. SO THERE WERE PEOPLE WITH FAITH IN THE HOLY ONE, BLESSED BE HE, BESIDES HIM! He told him, Nevertheless, they did not reach the supernal grades with which Avraham was adorned!

201. לְבָתַר אָמַרלוֹ, תּוּ שְׁמַעְנָא, דְּלָא אִקְרֵי אַבְרָהָם אֶחָד, עַד דְּאִסְתַּלַּק בְּיִצְחָק וְיַעֲקֹב. כֵּיוָן דְּאִסְתַּלַּק בְּיִצְחָק וְיַעֲקֹב, וַהֲווֹ כֻּלְּהוֹ תְּלָתְהוֹן אֲבָהָן דְּעָלְמָא, כְּדֵין אִקְרֵי אַבְרָהָם אֶחָד. וּכְדֵין הוּא תַּפּוּחַ בְּעָלְמָא. רְשִׁים מִכָּל בְּנֵי עָלְמָא. אֲמַר לֵיהּ שַׁפִּיר קָא אֲמַרְתְּ.

201. Later, he said to him: I have also heard that Avraham was not referred to as one, until he became united with Yitzchak and Ya'akov. Only after he became associated with Yitzchak and Ya'akov and the three were the fathers of the world was Avraham named "one." THIS MEANS THAT ONLY AFTER HE COMBINED ALL THREE COLUMNS TO ONE WAS HE NAMED "ONE"; then he was CALLED the apple tree of the world, WHICH WAS DISTINGUISHED BY ITS THREE COLORS, WHITE, RED, AND GREEN, WHICH ALLUDE TO THE THREE COLUMNS. "Thus, he was distinguished and different from all the people of his generation. He said to him: Well said!

202. דָּבָר אֲחֵר, כְּתַפּוּחַ בַּעֲצֵי הַיַּעַר, דָּא קֻדְשָׁא בְּרִיךְ הוּא. כֵּן דּוֹדִי, דָּא קֻדְשָׁא בְּרִיךְ הוּא. בְּצִלּוֹ, דָּא קֻדְשָׁא בְּרִיךְ הוּא. חִמַּדְתִּי וְיָשַׁבְתִּי, בְּיוֹמָא דְּאִתְגְּלֵי קֻדְשָׁא בְּרִיךְ הוּא, עַל טוּרָא דְּסִינַי, וְקַבִּילוּ יִשְׂרָאֵל אוֹרַיְיתָא, וַאֲמָרוּ נַעֲשֶׂה וְנִשְׁמַע.

202. A different explanation of the verse, "As the apple tree among the trees of the forest," is that it refers to the Holy One, blessed be He, THE RIGHT COLUMN; "so is my beloved" refers to the Holy One, blessed be He, THE LEFT COLUMN; AND "under his shadow" refers to the Holy One, blessed be He, THE CENTRAL COLUMN. "I sat down...with great delight" refers to the day on which the Holy One, blessed be He, appeared on Mount Sinai, and Yisrael received Torah and said:, "will we do, and obey" (Shemot 24:7). THEN, THE SHECHINAH SAID: "I SAT DOWN...WITH GREAT DELIGHT."

203. וּפִרְיוֹ מָתוֹק לְחִכִּי. אִלֵּין מִלִּין דְּאוֹרַיְיתָא, דִּכְתִיב בְּהוֹ וּמְתוּקִים מִדְּבַשׁ וְנוֹפֶת צוּפִים. דָּבָר אֲחֵרוּפִרְיוֹ מָתוֹק לְחִכִּי, אִלֵּין נִשְׁמַתְהוֹן דְּצַדִּיקַיָּא, דְּכֻלְּהוֹ אִיבָּא דְּעוֹבָדוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, וְקָיְימֵי עִמֵּיהּ לְעֵילָא.

203. "And his fruit was sweet to my taste" refers to the words of Torah, which are described as "sweeter than honey and the honeycomb" (Tehilim 19:11). According to another explanation, "And his fruit was sweet to my taste" refers to the souls of the righteous, who are all the fruit of the handiwork of the Holy One, blessed be He, and abide with Him above.

204. תָּא חֲזֵי, כָּל נִשְׁמָתִין דְּעָלְמָא, דְּאִינּוּן אִיבָּא דְּעוֹבָדוֹי דְּקֻדְשָׁא בְּרִיךְ הוּא, כֻּלְּהוֹ חַד, בְּרָזָא חַד, וְכַד נָחֲתֵי לְעָלְמָא, כֻּלְּהוֹ מִתְפְּרְשִׁין, בְּגַוְונִין דְּכַר וְנוּקְבָא, וְאִינּוּן דְּכַר וְנוּקְבָא מְחוּבָּרִין כַּחֲדָא.

204. Come and behold: All the souls in the world, who are the fruit of the handiwork of the Holy One, blessed be He, are one in the same secret. IN THE UPPER WORLD, THEY ARE NOT YET DISTINGUISHED AS MALE AND FEMALE. Only when they descend to the world are their souls separated to male and female. And every soul has a male and female part, united together as one.

205. וְתָא חֲזֵי, תֵּיאוּבְתָּא דְנוּקְבָא לְגַבֵּי דְכוּרָא, עָבֵיד נֶפֶשׁ. וּרְעוּתָא דְּתֵיאוּבְתָּא דִּדְכוּרָא, לְגַבֵּי נוּקְבָא, וְאִתְדַּבְּקוּתָא דִּילֵיהּ בָּהּ, אַפִּיק נֶפֶשׁ, וְכָלִיל תֵּיאוּבְתָּא דְנוּקְבָא, וְנָטֵיל לָהּ. וְאִתְכְּלִיל תֵּיאוּבְתָּא תַּתָּאָה, בְּתֵיאוּבְתָּא דִּלְעֵילָא, וְאִתְעֲבִידוּ רְעוּתָא חָדָא, בְּלָא פֵּרוּדָא.

205. Come and behold: The passion of the female to the male brings forth a Nefesh. And the passion of the male towards the female, and his clinging to her, also brings forth a Nefesh, which includes THE NEFESH FROM the passion of the female. Thus the passion of the lower, THE FEMALE, is united with the passion of the upper, THE MALE, and BOTH NEFASHOT become one desire without any separation.

206. וּכְדֵין כָּלִיל כֹּלָּא נוּקְבָא, וְאִתְעֲבְרַת מִן דְּכוּרָא, וְתֵיאוּבְתִּין דְּתַרְוַוּיְיהוּ מִתְדַּבְּקָן כַּחֲדָא, וְעַל דָּא, כֹּלָּא כָּלִיל דָּא בְּדָא. וְכַד נִשְׁמָתִין נָפְקִין, דְּכַר וְנוּקְבָא כַּחֲדָא נָפְקִין.

206. Then the female includes everything within herself BY TAKING BOTH NEFASHOT and becoming pregnant by the male with them. And the passion of both of them conjoins them as one. Therefore, each is included within the other. And when the souls come out, male and female are within them together, as one.

207. לְבָתַר, כֵּיוָן דְּנָחֲתֵי, מִתְפְּרְשָׁן דָּא לְסִטְרָא דָא, וְדָא לְסִטְרָא דָא, וְקֻדְשָׁא בְּרִיךְ הוּא מְזַוֵּוג לוֹן לְבָתַר. וְלָא אִתְיְיהִיב זִוּוּגָא לְאָחֳרָא, אֶלָּא לְקֻדְשָׁא בְּרִיךְ הוּאבִּלְחוֹדוֹי, דְּאִיהוּ יָדַע זִוּוּגָא דִּלְהוֹן לְחַבְּרָא לוֹן כִּדְקָא יָאוֹת.

207. Later, when they descend TO THIS WORLD, they are separated from each other, THE MALE FROM THE FEMALE. Each one turns his way. And the Holy One, blessed be He, mates them again. The key to mating them is given only to the Holy One, blessed be He. Only He knows the proper mate for each to properly reunite them, SO THE MALE AND FEMALE WILL BE OF THE SAME SOUL.

208. זַכָּאָה הוּא בַּר נָשׁ, דְּזָכֵי בְּעוֹבָדוֹי וְאָזֵיל בְּאוֹרַח קְשׁוֹט. בְּגִין דְּאִתְחַבַּר נֶפֶשׁ בְּנֶפֶשׁ, כְּמָה דַּהֲוָה מֵעִיקָּרָא. דְּהָא אִי זָכֵי בְּעוֹבָדוֹי, דָּא הוּא בַּר נָשׁ שְׁלִים כִּדְקָא יָאוֹת, וּבְגִין כָּךְ כְּתִיב, וּפִרְיוֹ מָתוֹק לְחִכִּי. דְּהוּא בְּתִקּוּנָא מְבֹרָךְ, לְאִתְבָּרְכָא מִנֵּיהּ עָלְמָא, בְּגִין דְּכֹלָּא בְּעוֹבָדִין דְּבַר נָשׁ תַּלְיָא, אִי זָכֵי אִי לָא זָכֵי.

208. Happy is the person who is meritorious in his deeds and walks the Path of Truth, so they will unite one Nefesh with the other, THE MALE WITH THE FEMALE, as they were before THEY CAME TO THIS WORLD. For if he is worthy in deeds, he is a complete man. BUT IF HE IS NOT MERITORIOUS, THAN HE SHALL NOT BE GIVEN HIS SOULMATE. This is why it is written about him, "And his fruit is sweet to my taste." Because this man is blessed with reunion OF MALE AND FEMALE, AS IT SHOULD PROPERLY BE. And the world is blessed by him THROUGH HIS SWEET FRUIT, NAMELY GOODLY CHILDREN, because everything depends on whether a person's actions have been meritorious or not.

209. אָמַר רַבִּי חִזְקִיָּה, הָכֵי שְׁמַעְנָא, דִּכְתִיב מִמֶּנִּי פִּרְיֵךְ נִמְצָא. קֻדְשָׁא בְּרִיךְ הוּא אֲמַר לָהּ לִכְנֶסֶת יִשְׂרָאֵל, מִמֶּנִּי וַדַּאי, פִּרְיֵךְ נִמְצָא, פִּרְיִי נִמְצָא, לָא כְתִיב, אֶלָּא פִּרְיֵךְ, הַהוּא תֵּיאוּבְתָּא דְּנוּקְבָא, דְּעַבִּיד נֶפֶשׁ, וְאִתְכְּלִיל בְּתוֹקְפָא דִּדְכוּרָא, וְאִתְכְּלִיל נֶפֶשׁ בְּנֶפֶשׁ, וְאִתְעֲבִידוּ חָד, כְּלִיל דָּא בְּדָא, כְּדַאֲמָרָן. לְבָתַר אִשְׁתַּכָּחוּ תַּרְוַוּיְיהוּ בְּעָלְמָא, וְדָא בְּחֵילָא דִּדְכוּרָא, אִשְׁתְּכַח אִיבָּא דְּנוּקְבָא.

209. Rabbi Chizkiyah said: I have heard of the verse, "From me is your fruit found" (Hoshea 14:9). The Holy One, blessed be He, said to the Congregation of Yisrael, WHICH IS THE SHECHINAH, assuredly, "From me assuredly is your fruit found." It is "your fruit," rather than "my fruit," TO TEACH US that the passion of the female forms the Nefesh, which combines with the might of the male, so that the Nefesh OF THE FEMALE is conjoined with the Nefesh OF THE MALE, and they become one, each including the other, as we have already explained. Later, they are separated to two in this world. We see clearly that through the power of the male results the fruit of the female in this world.

210. דְּבָר אֲחֵר בְּתֵיאוּבְתָּא דְּנוּקְבָא, אִשְׁתְּכַח אִיבָּא דִּדְכוּרָא, דְּאִי לָאו תֵּיאוּבְתָּא דְּנוּקְבָא לְגַבֵּי דִּכוּרָא, לָא אִתְעֲבִידוּ פֵּירִין לְעָלְמִין, הה"ד מִמֶּנִּי פִּרְיֵךְ נִמְצָא.

210. Another explanation OF THE VERSE, "FROM ME IS YOUR FRUIT FOUND" is that the passion of the female, WHENCE THE FEMALE ASPECT OF THE NEFESH COMES, is the source of the fruit of the male, because without the passion of the female to the male, there would not have been any fruit in the world. IN OTHER WORDS, THERE WOULD NOT HAVE BEEN ANY OFFSPRING. Therefore, it is written: "From me is your fruit found!"

23. "And it came to pass in the days of Amrafel"

Avraham's recognition of the all-encompassing reality of the Creator, is recounted by the Zohar. The Patriarch's step-by-step spiritual process is depicted, beginning with his perception of the rising morning sun. Avraham's soul was profoundly stirred by the underlying cosmic order of our world. This stirring awakened a deep desire to know the ultimate truth, to grasp the supreme Force underlying the physical and metaphysical laws of nature. When Avraham's desire to know the Creator is ignited, only then does the Creator reveal Himself.

The Relevance of this Passage

The act of seeking, in and of itself, is not enough to gain an awareness of the supreme Creator. We must begin to recognize and acknowledge His oneness and direct our efforts along the correct spiritual path. Moreover, our spiritual effort should not be rooted in blind faith; rather, it should take the form of a logical progression of questions and answers, efforts and results, that culminates in a delicate balance of certainty and faith. Through this portion, the power of certainty and the desire to seek the ultimate truth are awakened within our soul.

211.וַיְהִי בִּימֵי אַמְרָפֶל מֶלֶךְ שִׁנְעָר וגו׳. רַבִּי יוֹסֵי פָּתַח, מִי הֵעִיר מִמִּזְרָח צֶדֶק יִקְרָאֵהוּ לְרַגְלוֹ וגו׳. הַאי קְרָא אוֹקְמוּהָ חַבְרַיָּיא. אֲבָל הַאי קְרָא בְּרָזָא דְחָכְמְתָא אִיהוּ. דְּהָא תְּנִינָן, שִׁבְעָה רְקִיעִין עֲבַד קֻדְשָׁא בְּרִיךְ הוּא לְעֵילָא, וְכֻלְּהוֹ לְאִשְׁתְּמוֹדַע יְקָרָא דְּקֻדְשָׁא בְּרִיךְ הוּא, וְכֻלְּהוֹ קַיְּימִין לְאוֹדָעָא רָזָא דְמֵהֵימְנוּתָא עִלָּאָה.

211. Rabbi Yosi opened the discussion of the verse, "And it came to pass in the days of Amrafel, king of Shin'ar..." (Beresheet 14:1), with the text, "Who raised up one from the east, whom righteousness met wherever he set his foot..." (Yeshayah 41:2). Although this passage has already been explained, it has another explanation in accordance with the secret of Wisdom. We have learned that the Holy One, blessed be He, created seven firmaments on high, WHICH ARE THE LOWER SEVEN SFIROT OF ATZILUT-CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT. The purpose of them all is to acknowledge the glory of the Holy One, blessed be He, and they exist to proclaim the secret of the Supernal Faith.

212. תָּא חֲזֵיאִית רְקִיעָא עִלָּאָה סְתִים, לְעֵילָא מִנַּיְיהוּ, דְּאִינּוּן שִׁבְעָה, וְדָא הוּא רְקִיעָא דְּדַבָּר לוֹן וְנָהִיר לוֹן לְכֻלְּהוֹ, וְדָא לָא אִתְיְדַע, וְקַיְּימָא בִּשְׁאֵלְתָּא, דְּלָא יְדִיעָא, בְּגִין דְּאִיהוּ סְתִים וְעָמִיק, וְכֹלָּא תְּוָוהִין עֲלֵיהּ, וּבְגִין כָּרָאקְרֵי מִי, כְּמָה דְאוֹקְמוּהָ דִּכְתִיב מִבֶּטֶן מִי יָצָא הַקֶּרַח, וְאִתְּמַר. וְהַאי הוּא רְקִיעָא עִלָּאָה, דְּקַיְּימָא עַל כָּל אִינּוּן שִׁבְעָה.

212. Come and behold: There is a sublime firmament, high above these seven FIRMAMENTS, WHICH IS THE SECRET OF BINAH OF ATZILUT. This firmament guides and illumines all of them. And it is unknowable; THIS REFERS TO ITS UPPER THREE SFIROT, WHICH IS THE SECRET OF ABA AND IMA. It is stated as a question, because it is unknown; THIS REFERS TO ITS LOWER SEVEN SFIROT, WHICH IS THE SECRET OF YISRAEL-SABA AND TEVUNAH. Because it is concealed and so deep, everyone wonders about it. This is why it is called Mi (lit. 'who'), REFERRING TO ITS LOWER SEVEN SFIROT, as has been explained. As it is written: "From the womb of whom (Heb. mi) came forth the ice" (Iyov 38:29), which was explained. And this is the supernal firmament that stands high above the other seven.

213. וְאִית לְתַתָּא רְקִיעָא, דְּאִיהוּ תַּתָּאָה מִכֻּלְּהוֹ וְלָא נָהִיר. וּבְגִין דְּאִיהוּ תַּתָּאָה דְּלָא נָהִיר, הַהוּא רְקִיעָא דְּעֲלַיְיהוּ, אִתְחַבַּר בֵּיהּ, וְאִלֵּין תְּרֵין אַתְוָון, כְּלֵיל לוֹן בְּגַוֵּיהּ, וְאִקְרֵי יָם, דְּהַהוּא רְקִיעָא עִלָּאָה, דְּאִקְרֵי מִי.

213. And there is also a firmament down below, NAMELY MALCHUT, which is the lowest of them all, and it does not shine. Since it is the lowest and has no light, the supernal firmament above them, WHICH IS BINAH THAT IS CALLED MI, joins with it. THIS MEANS THAT THE SUPERNAL FIRMAMENT, WHICH IS THE SECRET OF MI (MEM-YUD) DOES NOT ILLUMINATE THE CHOCHMAH TO ANY OF THE LOWER SEVEN FIRMAMENTS, BUT ONLY TO THE LOWEST OF THEM ALL, WHICH IS MALCHUT. And these two letters, MEM-YUD, WHICH BELONG TO THE SUPERNAL FIRMAMENT, WHICH IS CALLED MI, are included in itself to form a sea (Heb. yam, Yud-Mem), of the supernal firmament, which is called Mi, A COMOOINATION OF THE LETTERS MEM AND YUD.

214. בְּגִין דְּכָל אִינּוּן רְקִיעִין אָחֳרָנִין, אִתְעֲבִידוּ נַחֲלִין, וְעָאלִין לְגַוֵּיהּ, וּכְדֵין אִיהוּ יַם עִלָּאָה, וַעֲבַד אִיבִּין וְנוּנִין לְזַנְיֵיהוּ, וְעַל דָּא אֲמַר דָּוִד זֶה הַיָּם גָּדוֹל וּרְחַב יָדַיִם שָׁם רֶמֶשׂ וְאֵין מִסְפָּר חַיּוֹת קְטַנּוֹת עִם גְּדוֹלוֹת.

214. Because all of the other firmaments, WHICH ARE ABOVE THE LOWEST FIRMAMENT AND ARE CALLED CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD act as streams and flow to the lowest firmament, it then becomes a supernal sea that produces fruits and fishes in all varieties. THESE ARE THE MOCHIN THAT IT GIVES DOWN TO BRIYAH, YETZIRAH, AND ASIYAH. David described it with the words, "This great and wide sea wherein there are innumerable creeping things, both small and great beasts" (Tehilim 104:25).

215. וְעַל דָּא כְּתִיב מִי הֵעִיר מִמִּזְרָח צֶדֶק יִקְרָאֵהוּ לְרַגְלוֹ. מִי הֵעִיר מִמִּזְרָח דָּא אַבְרָהָם. צֶדֶק יִקְרָאֵהוּ לְרַגְלוֹ, דָּא הוּא רְקִיעָא תַּתָּאָה דְּכֻלְּהוֹ רְקִיעִין, דְּאִתְעֲבִיד יָם. יִתֵּן לְפָנָיו גּוֹיִם. מַאן הַאי. הוּא רְקִיעָא תַּתָּאָה דַּאֲמָרָן, דַּעֲבִיד נוּקְמִין, וְאַפֵּיל שָׂנְאִין. וּבְהַאי אִשְׁתַּבַּח דָּוִד וַאֲמַר וְאֹיְבַי נָתַתָּה לִּי עֹרֶף וּמְשַׂנְאַי אַצְמִיתֵם.

215. On this subject it is written: "Who (Mi) raised up one from the east, whom righteousness met wherever he set his foot..." (Yeshayah 41:2). "Who raised up one from the east" refers to Avraham. AVRAHAM ROUSED UP THE SUPERNAL FIRMAMENT, WHICH IS CALLED MI, TO BRING THE CHOCHMAH DOWN TO THE LOWEST FIRMAMENT, WHICH IS CALLED YAM (YUD-MEM). "whom righteousness met wherever he set his foot" refers to the lowest of all SEVEN firmaments, which has become a sea. Of the verse, "gave the nations before him," HE ASKS: "What is meant by 'before him'?" AND HE SAYS: This is the lowest firmament, as we have said, that takes revenge and overthrows the enemies. David was proud of this and praised it by saying, "You have also given me the necks of my enemies, that I might destroy them that hate me" (Tehilim 18:40).

216. יִתֵּן לְפָנָיו גּוֹיִם. אִלֵּין אִינּוּן עַמִּין דַּהֲוָה רָדֵיף עֲלֵיהוֹן אַבְרָהָם, וְקֻדְשָׁא בְּרִיךְ הוּאהֲוָה קָטֵיל לוֹן. וּמֶלָכִים יַרְדֵּ, אִלֵּין מְמַנָּן רַבְרְבָן דִּלְעֵילָא. דְּכַד עֲבִיד קוּדְשָׁא בְּרִיךְ הוּא דִּינָא בְּעָלְמָא, בְּכֹלָּא עֲבִיד דִּינָא, בְּעֵילָא וְתַתָּא.

216. "...gave the nations before him"-these are the nations that Avraham put to flight and the Holy One, blessed be He, put to death. "and made him rule over kings"-these are the angels that govern them from above. Because when the Holy One, blessed be He, executes Judgment on the world, He brings it upon all-high above and down below. THIS MEANS; UPON THE NATIONS BELOW AND UPON THEIR GOVERNORS HIGH ABOVE IN THE HEAVENS.

217. The text continues, "He pursued them, and passed on safely." "He pursued them" refers to Avraham. Because Avraham pursued them, and the Holy One, blessed be He, went in front of him and killed them off. As it is written: "and passed on safely (Heb. shalom)." This is the Holy One, blessed be He, who is called shalom!

217. יִרְדְּפֵם יַעֲבוֹר שָׁלוֹם אֹרַח בְּרַגְלָיו לֹא יָבוֹא. יִרְדְּפֵם, דָּא אַבְרָהָם. דְּאַבְרָהָם הֲוָה רָדִיף לוֹן וְקָדְשָׁא בְּרִיךְ הוּאהֲוָה עָבַר קַמֵּיהּ, וְקָטֵיל לוֹן. דִּכְתִיב יַעֲבוֹר שָׁלוֹם, דָּא קוּדְשָׁא בְּרִיךְ הוּא דְּאִקְרֵי שָׁלוֹם.

218. Of the words, "even by the way that he had not gone with his feet," HE ASKS: Could you ever imagine that Avraham walked through clouds, or mounted upon horses and carriages? BECAUSE IT IS WRITTEN: "BY THE WAY THAT HE HAD NOT GONE WITH HIS FEET!" AND HE REPLIES: "even by the way that he had not gone with his feet" MEANS that neither an angel nor a messenger preceded Avraham, only the Holy One, blessed be He, Himself. It is written: "with his feet." AND HE ASKS: What are 'his feet'? AND HE REPLIES: These are the angels who are beneath the Holy One, blessed be He. As it is written: "And His feet shall stand on that day..." (Zecharyah 14:4), WHICH REFERS TO THE ANGLES THAT ARE CALLED "HIS FEET." SO IN THE VERSE, "HIS FEET" REFER TO THE ANGELS; "HAD NOT GONE" MEANS EVEN BY THE WAY OF AVRAHAM. ONLY THE HOLY ONE, BLESSED BE HE, ACCOMPANIES HIM ON HIS WAY!

218. אֹרַח בְּרַגְלָיו לֹאיָבוֹא. וְכִי סַלְקָא דַעְתָּךְ, דַּהֲוָה אַבְרָהָם אָזֵיל בְּגוֹ עֲנָנֵי אוֹ בְּגוֹ סוּסְוָון וּרְתִיכִין. אֶלָּא אֹרַח בְּרַגְלָיו לֹאיָבוֹא, דְּלָא הֲוָה אָזֵיל קַמֵּיהּ דְּאַבְרָהָם, לָא מַלְאָכָא, וְלָא שְׁלִיחָא, אֶלָּא קֻדְשָׁא בְּרִיךְ הוּא בִּלְחוֹדוֹי, דִּכְתִיב אֹרַח בְּרַגְלָיו, מַאן רַגְלָיו, אִלֵּין מַלְאָכִין דְּאִינוּן תְּחוֹתוֹי דְּקֻדְשָׁא בְּרִיךְ הוּא, כד״א וְעָמְדוּ רַגְלָיו בַּיּוֹם הַהוּא וגו׳.

219. There is another explanation of the verse, "Who raised up one from the east." Come and behold: When the Holy One, blessed be He, aroused the world, WHICH IS MALCHUT, to bring Avraham closer to Him, this awakening occurred FOR THE SAKE OF YA'AKOV, WHO IS THE SECRET OF THE EAST. Because Ya'akov was destined to come from Avraham and to bring forth the twelve tribes, which were all righteous before the Holy One, blessed be He.

219. דָּבָר אֲחֵר, מִי הֵעִיר מִמִּזְרָח. תָּא חֲזֵי, בְּשַׁעְתָּא דְּקֻדְשָׁא בְּרִיךְ הוּאאִתְעָר עָלְמָא, לְאַיְיתָאָה לְאַבְרָהָם, וּלְקָרְבָא לֵיהּ לְגַבֵּיהּ, הַאי אִתְעֲרוּתָא, בְּגִין דְּזַמִּין יַעֲקֹב לְמֵיפַּק מִנֵּיהּ, וּלְקַיְּימָא תְּרֵיסַר שִׁבְטִין, כֻּלְּהוֹ זַכָּאִין קַמֵּיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא.

220. The verse continues, "whom righteousness met wherever he set his foot." The Holy One, blessed be He, called him, REFERRING TO YA'AKOV, always, since the world was created, as the verse says: "calling the generations from the beginning" (Yeshayah 41:4). Therefore, "righteousness," THAT IS MALCHUT, "called," him assuredly! "his foot" MEANS THAT he joined Him in His worship and became closer to Him. As it is written: "and all the people that follow You (lit. 'that are at your feet')" (Shemot 11:8), WHICH MEANS THE PEOPLE WHO CLEAVE ON TO YOU. SO HERE AS WELL, "HIS FOOT" MEANS TO CLEAVE ON TO HIM.

220. צֶדֶק יִקְרָאֵהוּ לְרַגְלוֹ. דְּקֻדְשָׁא בְּרִיךְ הוּאהֲוָה קָרֵי לֵיהּ תְּדִיר, מִן יוֹמָא דְּאִתְבְּרֵי עָלְמָא, כד״א קוֹרֵא הַדּוֹרוֹת מֵרֹאשׁ. וּבְגִין כָּךְ, צֶדֶק יִקְרָאֵהוּ, וַדַּאי. לְרַגְלוֹ: לְאִתְחַבְּרָא בֵּיהּ בְּפוּלְחָנֵיהּ, וּלְקָרְבָא לֵיהּ לְגַבֵּיהּ. כד״א הָעָם אֲשֶׁר בְּרַגְלֶיךָ.

221. An alternative explanation of "Who raised up one from the east" is that the light begins to shine from the east. For all the power of the light in the south, WHICH IS CHESED, comes from the east, WHICH IS TIFERET. Therefore, THE VERSE READS, "Who raised up" the light of the south, WHICH IS CHESED, "from the east." THE EAST, BEING TIFERET, RAISED THE LIGHT. Because it, TIFERET, takes and is nourished first, AND AFTERWARD GIVES LIGHT TO THE SIX EXTREMITIES THAT ARE INCLUDED WITHIN TIFERET. AMONG THEM IS THE SOUTH, WHICH IS CHESED. And the desire of the supernal firmament, WHICH IS BINAH, is to give abundance to the east, WHICH IS TIFERET.

221. דָּבָר אֲחֵרמִי הֵעִיר מִמִּזְרָח. דְּמִתַּמָּן שֵׁרוּתָא דְּנַהוֹרָא לְאַנְהָרָא. בְּגִין, דְּדָרוֹם הַהוּא תּוֹקְפָא דְּנַהוֹרָא דִילֵיהּ, מִגּוֹ מִזְרָח אִיהוּ, וְעַל דָּא מִי הֵעִיר הַהוּא נַהוֹרָא דְּדָרוֹם, מִמִּזְרָח. בְּגִין דְּאִיהוּ נָטֵיל וְאִתְּזָן בְּקַדְמֵיתָא, וְתֵיאוּבְתָּא דְּהַהוּא רְקִיעָא עִלָּאָה, לְמֵיהַב לֵיהּ לְמִזְרָח.

222. The verse "whom righteousness met wherever he set his foot" refers to the west, WHICH IS MALCHUT. It calls on the east, WHICH IS TIFERET, always and does not quiet down. As it is written: "Keep not Your silence, Elohim: do not hold Your peace, and be still, El" (Tehilim 83:2). Because the west, WHICH IS MALCHUT AND IS CALLED ELOHIM, is constantly aroused to Him. "Gave the nations before him and made him rule over kings," because it is from it-FROM THE EAST-that it receives the power to overcome all the nations of the world.

222. צֶדֶק יִקְרָאֵהוּ לְרַגְלוֹ. דָּא מַעֲרָב, דְּאִיהוּ קָרֵי לֵיהּ תְּדִיר וְלָא שָׁכֵיךְ. כד״א אֱלֹקִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקוֹט אֵל. בְּגִין דְּמַעֲרָב אִתְעַר תְּדִיר לְגַבֵּיהּ. יִתֵּן לְפָנָיו גּוֹיִם וּמְלָכִים יַרְדֶּ. דְּהָא מִנֵּיהּ קַבֵּיל תּוֹקְפָא לְאַכְנָעָא כָּל אִינוּן עַמִּין דְּעָלְמָא.

223. Rabbi Yehuda said: "Who raised up one from the east?" This is Avraham, who received his awakening to the Holy One, blessed be He, from the east alone. When he saw that the sun rose in the morning from the east, he was awakened to think it is the Holy One, blessed be He. Avraham said OF THE SUN: 'This is the king who created me.' And he worshipped the sun all that day. As evening came, he saw that the sun went down and the moon shone. He said ABOUT THE MOON, 'This must be the one that rules over the worship that he had performed during the day FOR THE SUN. Since the sun has been darkened and shines no more before the moon!' And he worshipped the moon all that night.

223. רַבִּי יְהוּדָה אָמַר מִי הֵעִיר מִמִּזְרָח, דָּא אַבְרָהָם. דְּלָא נָטֵיל אִתְעֲרוּתָא לְגַבֵּי קֻדְשָׁא בְּרִיךְ הוּא אֶלָּא מִמִּזְרָח, בְּגִין דְּחָמָא שִׁמְשָׁא דְּנָפֵיק בְּצַפְרָא, מִסִּטְרָא דְּמִזְרָח, נָטֵיל אִתְעֲרוּתָא לְנַפְשֵׁיהּ דְּאִיהוּ קֻדְשָׁא בְּרִיךְ הוּא, אָמַר דָּא הוּא מַלְכָּא דְּבְרָא יָתִי, פְּלַח לֵיהּ כָּל הַהוּא יוֹמָא. לְרַמְשָׁא, חָמָא שִׁמְשָׁא דְּאִתְכְּנִישׁ, וְסִיהֲרָא נָהֲרָא. אָמַר דָּא הוּא וַדַּאי, דְּשַׁלִּיט עַל הַהוּא פּוּלְחָנָא דְּפָלְחִית כָּל הַאי יוֹמָא, דְּהָא אִתְחֲשַׁךְ קַמֵּיהּ וְלָא נָהֵיר. פְּלַח לֵיהּ כָּל הַהוּא לֵילְיָא.

224. In the morning, he saw that the moon became dark. As the east lit up, he said: 'There must be a king and ruler over all these, who governs them.' So when the Holy One, blessed be He, saw that Avraham's desire was directed towards Him, He revealed Himself to Avraham and spoke with him. As it is written: "whom righteousness met wherever he set his foot." "RIGHTEOUSNESS" REFERS TO THE HOLY ONE, BLESSED BE HE, WHO CALLED HIM, spoke with him, and revealed Himself to him.

224. לְצַפְרָא, חָמָא דְּאָזְלָא חֲשׁוֹכָא, וְאִתְנְהִיר סִטְרָא דְּמִזְרָח, אָמַר וַדַּאי כָּל אִלֵּין, מַלְכָּא אִית עֲלַיְיהוּ, וְשַׁלִּיט דְּאַנְהִיג לוֹן. כֵּיוָן דְּחָמָא קֻדְשָׁא בְּרִיךְ הוּא, תֵּיאוּבְתָּא דְּאַבְרָהָם לְגַבֵּיהּ, כְּדֵין אִתְגְּלֵי עֲלוֹי, וּמַלֵּיל עִמֵּיהּ, דִּכְתִיב צֶדֶק יִקְרָאֵהוּ לְרַגְלוֹ. דְּמַלֵּיל עִמֵּיהּ, וְאִתְגְּלֵי עֲלֵיהּ.

225. Rabbi Yitzchak opened the discussion by saying: "I speak righteousness, I declare things that are right" (Yeshayah 45:19). All that the Holy One, blessed be He, says is true; all of His actions are just. HE ASKS: How does He act justly? AND HE SAYS: When the Holy One, blessed be He created the world, it wavered from side to side, unable to stand. The Holy One, blessed be He, said to the world, 'Why are you collapsing?' It answered, 'Master of the Universe, I am unable to stand because I have no foundation to stand upon!'

225. רַבִּי יִצְחָק פָּתַח דּוֹבֵר צֶדֶק מַגִּיד מֵישָׁרִים. קֻדְשָׁא בְּרִיךְ הוּא, כָּל מִלּוֹי אִינּוּן בְּקוּשְׁטָא, וַעֲבִיד מֵישָׁרִים, בַּמֶּה עֲבִיד מֵישָׁרִים. בְּגִין, דְּכַד בְּרָא קֻדְשָׁא בְּרִיךְ הוּאעָלְמָא, לָא הֲוָה קָאֵים, וַהֲוָה מִתְמוֹטֵט לְהָכָא וּלְהָכָא. אָמַרלוֹקֻדְשָׁא בְּרִיךְ הוּאלְעָלְמָא, מַה לָּךְ דְּאַתְּ מִתְמוֹטֵט. אָמַרלוֹרִבּוֹנוֹ שֶׁל עוֹלָם, לָא יָכִילְנָא לְמֵיקַם, דְּלֵית בִּי יְסוֹדָא, עַל מַה דְּאִתְקַיָּים.

226. THE HOLY ONE, BLESSED BE HE said to the world, 'But I am about to raise within you a righteous man, who is Avraham, who shall love Me!' Immediately, the world stood up and was firmly established. As it is written: "These are the generations of the heavens and of the earth when they were created (Heb. behibar'am)" (Beresheet 2:4). Do not read behibar'am, but rather, BeAvraham (with Avraham) because by Avraham was the world established.

226. אָמַרלוֹהָא אֲנָא זַמִּין לְמֵיקַם בָּךְ חַד צַדִּיק, דְּאִיהוּ אַבְרָהָם, דִּי יְרַחֵים לִי. מִיָּד קָאֵים עָלְמָא בְּקִיּוּמֵיהּ, הה״ד אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם; אַל תִּקְרָא בְּהִבָּרְאָם אֶלָּא בְּאַבְרָהָם. בְּאַבְרָהָם מִתְקַיֵּים עָלְמָא.

227. Rabbi Chiya said: "...I declare things that are right" MEANS that the world answered the Holy One, blessed be He, by saying, 'From this same Avraham, children will come forth who shall destroy the Temple and shall burn the Torah!' THE HOLY ONE, BLESSED BE HE, said to it: 'One man is destined to come from him, who is Ya'akov. And from him twelve tribes shall come forth, all of them righteous. Immediately the world was established for his sake.' Therefore, it is written: "I declare things that are right," WHICH IS THE SECRET OF YA'AKOV, WHO IS TIFERET.

227. אָמַר רַבִּי חִיָּא, מַגִּיד מֵישָׁרִים. דְּהָא אָתֵיב לֵיהּ עָלְמָא לְקֻדְשָׁא בְּרִיךְ הוּא, הַהוּא אַבְרָהָם זַמִּין הוּא דְּיִפְקוּן מִנֵּיהּ בְּנִין דְּיַחֲרִיבוּ מַקְדְּשָׁא, וְיוֹקִידוּ אוֹרַיְיתָא. אָמַר לֵיהּ, זַמִּין חַד בַּר נָשׁ לְמֵיפַּק מִנֵּיהּ, דְּאִיהוּ יַעֲקֹב, וְיִפְקוּן מִנֵּיהּ תְּרֵיסַר שִׁבְטִין, כֻּלְּהוֹ זַכָּאִין. מִיָּד אִתְקַיֵּים עָלְמָא בְּגִינֵיהּ הה״ד מַגִּיד מֵישָׁרִים.

228. רַבִּי אֶלְעָזָר אָמַר, הָא אִתְעַרְנָא, וַיְדַבֵּר, וַיַּגֵּד, וַיֹּאמֶר, כֻּלְּהוֹ לְטַעֲמַיְיהוּ מִתְפָּרְשָׁן, וַיְדַבֵּר: אִיהוּ בְּאִתְגַּלְיָא, דַּרְגָּא לְבַר, דְּלָא אִיהוּ דַּרְגָּא פְּנִימָאָה, כְּאִינּוּן דַּרְגִּין עִלָּאִין, וְדָא אִיהוּ דּוֹבֵר צֶדֶק.

228. Rabbi Elazar said that we have noted here that each one of the terms-"to speak," "to declare," and "to say"-has a meaning of its own. "To speak" means openly, WHICH IS THE SECRET OF MALCHUT AND IS CALLED THE REVEALED WORLD. This is an external, not an internal, grade, as the grades that are higher THAN IT. And this also applies to "speak righteousness," WHICH REFERS TO MALCHUT WHICH IS THE ASPECT OF "SPEAKING."

229. וַיַּגֵּד: אִיהוּ רָמֵז לְדַרְגָּא פְּנִימָאָה עִלָּאָה, דְּשַׁלְטָאָה עַל דִּבּוּר, וְדָא הוּא מַגִּיד מֵישָׁרִים, מַאן מֵישָׁרִים, דָּא דַּרְגָּא עִלָּאָה דְיַעֲקֹב שַׁרְיָיא בֵּיהּ. הֲדָא הוּא דִכְתִיב אַתָּה כּוֹנַנְתָּ מֵישָׁרִים, וּבְגִין כָּךְ מַגִּיד כְּתִיב, וְלָא כְתִיב דּוֹבֵר.

229. "To declare" alludes to the internal and supernal grade, which governs speech THAT IS MALCHUT and this applies also to "declare...right." Who is "right?" This is the supernal grade, where Ya'akov dwells, NAMELY TIFERET. Hence "You founded things that are right" (Tehilim 99:4). And this is why it says here "declare," rather than "speak." IT SHOWS US THAT THE INTENTION HERE APPLIES TO TIFERET AND NOT TO MALCHUT. AND RABBI ELAZAR HEREBY OFFERS A PROOF FOR WHAT RABBI CHIYA SAID!

230. אָמַר רָבִּי יִצְחָק, וְהָא כְתִיב, וַיַּגֵּד לָכֶם אֶת בְּרִיתוֹ. אָמַרלוֹהֲכֵי הוּא וַדַּאי אִיהוּ דַּרְגָּא דְּשַׁלְטָא עַל תַּתָּאָה, דְּאִיהוּ דּוֹבֵר צֶדֶק. וְכֹלָּא אִיהוּ לְאִסְתַּכְּלָא הָכָא. תָּא חֲזֵי, דְּאַף עַל גַּבְדִּבּוּר אִיהוּ תַּתָּאָה, לָא תֵימָא, דְּלָא עִלָּאָה אִיהוּ, אֶלָּא וַדַּאי דִּבּוּר מַלְיָיא אִיהוּ מִכֹּלָּא, וְדַרְגָּא עִלָּאָה אִיהוּ. וְסִימָנֵיךָ כִּי לֹא דָּבָר רֵק הוּא מִכֶּם.

230. Rabbi Yitzchak said that it is written: "And He declared to you His covenant" (Devarim 4:13). ACCORDINGLY, IF THE TERM "DECLARE" IS USED WITH THE COVENANT, THEN IT CAN ALSO BE USED WITH RIGHTEOUSNESS! He said to him, "It is surely so" THAT THE TERM "DECLARE" CAN BE USED WITH THE COVENANT, NAMELY WITH YESOD, BECAUSE TIFERET AND THE COVENANT ARE ONE. NEVERTHELESS, YESOD is a grade that is dominant over the lower grade, which is "speak righteousness," SO HERE WE CAN USE THE TERM "DECLARE" AS WELL. And all this should be well examined. Come and behold: Even though we said that the term "speak" is the lowest of them all, do not conclude from this that it is not a high and important GRADE! The term "speak" includes within it all the other GRADES, and is a high grade. And the proof of this appears in the verse, "For it is not a vain thing (speech)" (Devarim 32:47).

231. רַבִּי אֶלְעָזָר, הֲוָה אָזֵיל לְבֵי חֲמוֹי, וַהֲווֹ עִמֵּיהּ רַבִּי חִיָּא, וְרַבִּי יוֹסֵי, וְרַבִּי חִזְקִיָּה. אָמַר רַבִּי אֶלְעָזָר, הָא חָמֵינָא דְּאִתְעֲרוּתָא דְּלְעֵילָא לָאו אִיהוּ, אֶלָּא כַּד אִתְעַר לְתַתָּא, דְּהָא אִתְעֲרוּתָא דְּלְעֵילָא, בְּתֵיאוּבְתָּא דְּלְתַתָּא תַּלְיָיא.

231. Rabbi Elazar was on his way to his father-in-law, accompanied by Rabbi Chiya, Rabbi Yosi, and Rabbi Chizkiyah. Rabbi Elazar said: I see that the awakening from above occurs as a response to awakening from below, because the upper is aroused by the passion and desire of the lower, and depends on it.

24. "Keep not your silence, Elohim"
The establishment leaders who lived during the time of Avraham want to slay him because he has enlightened the people and led them away from the futility of Idol Worshipping. People like Avraham, who dare to initiate positive change and help others in their spiritual awakening, always encounter opposition from forces who seek to propagate chaos and ignorance for their own personal gain.
The Relevance of this Passage
Throughout human history, any major advancement in civilization was first met with opposition, defiance, and scorn from those who would not benefit by the betterment of the human condition. This spiritual principle holds true in our own personal life. As opportunities for spiritual advancement present themselves to us, there will be obstacles and opposition. This passage gives us protection from the forces that attempt to impede our spiritual progress.

232. פָּתַח וְאָמַר, אֱלֹקִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקוֹט אֵל. דָּא הוּא אִתְעֲרוּתָא דְּלְתַתָּא. בְּגִין לְשַׁלְטָאָה. אֲמַר דָּוִד, אֱלֹקִים אַל דֳּמִי לָךְ, לְאַתְעָרָא לְגַבֵּי עִלָּאָה, וּלְאִתְחַבְּרָא גַּבֵּי יְמִינָא.

232. He opened the discussion with the verse, "Keep not Your silence, Elohim: do not hold Your peace, and be still, El" (Tehilim 83:2). This represents the awakening from below; FROM THE NUKVA, to take control. David responded, "Keep not Your silence, Elohim"; from arousing Your desire to the upper, ZEIR ANPIN, and to cling on to the Right, TO HIS CHESED.

233. מַאי טַעְמָא, בְּגִין כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וגו׳, כִּי נוֹעֲצוּ לֵב יַחְדָּיו עָלֶיךָ בְּרִית יִכְרוֹתוּ, וּבְגִין כָּךְ, אֱלֹהִים אַל דֳּמִי לָךְ, לְאַתְעָרָא לְגַבֵּי עֵילָא, דְּהָא כְּדֵין אִתְעָרַת יְמִינָא, וּקְטִירַת לָהּ בַּהֲדָהּ. וְכַד אִתְקַשְּׁרַת בִּימִינָא, כְּדֵין אִתְּבַר שָׂנְאִין, דִּכְתִיב, יְמִינְךָ ה׳ נֶאְדָּרִי בַּכֹּחַ יְמִינְךָ ה׳ תִּרְעַץ אוֹיֵב.

233. For what reason? Because "For, lo, Your enemies make a tumult.... For they have consulted together with one consent: they make a covenant against You:" (Tehilim 3:6). THE NUKVA IS THE ASPECT OF THE LEFT, WHICH IS THE SECRET OF CHOCHMAH WITHOUT CHASSADIM, AND CHOCHMAH CANNOT SHINE WITHOUT CHASSADIM. THEREFORE ALL THE KLIPOT AND THE ENEMIES OF THE HOLINESS RAISE UP THEIR HEADS. Hence, "Keep not Your silence, Elohim" from awakening toward the upper, ZEIR ANPIN. Because then the right OF ZEIR ANPIN is aroused and attaches Her to itself. WHEN SHE IS ATTACHED TO THE RIGHT--NAMELY WHEN THE CHOCHMAH IN HER IS ENCLOTHED BY THE CHASSADIM OF THE RIGHT--then the enemies are defeated. BECAUSE THE ILLUMINATION OF CHOCHMAH DESTROYS ALL THE ENEMIES OF THE HOLINESS. As it written: "Your right hand, Hashem, has become glorious in power: Your right hand, Hashem, has dashed the enemy in pieces" (Shemot 15:6).

234. וְתָא חֲזֵי, בְּשַׁעֲתָא דְּאִתְחַבְּרוּ כָּל אִינּוּן מַלְכִין, לְאַגְחָא קְרָבָא עֲלֵיהּ דְּאַבְרָהָם, אִתְיְיעֲטוּ לְאַעֲבָרָא לֵיהּ מִן עָלְמָא, וְכֵיוָן דְּשָׁלְטוּ בְּלוֹט, בַּר אַחוּהָ דְּאַבְרָהָם, מִיָּד אֲזָלוּ, דִּכְתִיב וַיִּקְחוּ אֶת לוֹט וְאֶת רְכוּשׁוֹ בֶּן אֲחִי אַבְרָם וַיֵּלֵכוּ. מ״ט, בְּגִין, דִּדְיוֹקְנֵיהּ דְּלוֹט הֲוָה דָּמֵי לְאַבְרָהָם, וּבְגִין כָּךְ וַיֵּלֵכוּ, דְּכָל הַהוּא קְרָבָא, בְּגִינֵיהּ הֲוָה.

234. So come and behold: When all those kings joined to make war against Avraham, they consulted one another about how to destroy him. But as soon as they took control over Lot, Avraham's nephew, they immediately left. As it is written: "And they took Lot, Avram's brother's son, and his possessions and departed" (Beresheet 14:12). What was the reason? Lot's image was similar to that of Avraham. As a result, they "departed," AS THEY BELIEVED THEY HAD CAPTURED AVRAHAM, which was the purpose of the war.

235. מַאי טַעְמָא. בְּגִין, דַּהֲוָה אַבְרָהָם אַפִּיק בְּנֵי עָלְמָא מִפּוּלְחָנָא נוּכְרָאָה, וְאָעִיל לוֹן, בְּפוּלְחָנָא דְּקֻדְשָׁא בְּרִיךְ הוּא. וְתוּ, קֻדְשָׁא בְּרִיךְ הוּא אַתְעַר לוֹן בְּעָלְמָא, בְּגִין לְגַדְּלָא שְׁמָא דְּאַבְרָהָם בְּעָלְמָא וּלְקָרְבָא לֵיהּ לְפוּלְחָנֵיהּ.

235. AND HE ASKS: Why DID THEY WANT TO KILL AVRAHAM? AND HE ANSWERS: Because Avraham took people of this world away from idolatry and brought them to worship the Holy One, blessed be He. THIS IS WHY THEY WANTED TO KILL HIM. In addition, it was the Holy One, blessed be He, who incited them TO FIGHT AVRAHAM, so that Avraham would be brought closer to His way of worship and the name of Avraham would become glorified throughout the world.

236. וְרָזָא דְּמִלָּה, כֵּיוָן דְּאַבְרָהָם אִתְעַר לְמִרְדַּף אֲבַתְרַיְיהוּ, כְּדֵין אֱלֹקִים אַל דֳּמִי לָךְ, עַד דְּאִתְקַשֵּׁר כֻּלָּא בְּאַבְרָהָם, וְכַד אִתְקַשֵּׁר כֻּלָּא בְּאַבְרָהָם, כְּדֵין אִתְּבָרוּ כֻּלְּהוֹ מַלְכִין מִקַּמֵּיהּ, כִּדְקָא אֲמָרָן, דִּכְתִיב יְמִינְךָ ה׳ תִּרְעַץ אוֹיֵב וגו׳.

236. And the secret behind this is that when, Avraham pursued them, then IT IS WRITTEN: "Keep not Your silence, Elohim," AS THE NUKVA WAS AROUSED TOWARD ZEIR ANPIN AND ELEVATED MAYIN NUKVIN (FEMALE WATERS) UP TO HIM TO DRAW CHESED, WHICH IS THE SECRET OF THE RIGHT, until all was attached to Avraham, WHO IS THE SECRET OF CHESED OF ZEIR ANPIN. THIS MEANS THAT HER CHOCHMAH WAS CLOTHED BY CHASSADIM AND HER ILLUMINATION WAS COMPLETED. And when all this was attached to Avraham, then all the kings were defeated before him. As we have previously stated; it is then written: "Your right hand Hashem, has dashed the enemy in pieces."

25. Malki-Tzedek

Avraham, King David, and the other great spiritual giants of history, devoted their lives to easing the pain of the Shechinah, the collective universal soul that protects and assist us in the physical world. The Shechinah, possessing its own consciousness, experiences the collective pain of humanity when negativity and suffering abound in the world. Similarly, our consciousness and intent to ease the pain of the Shechinah serves to ease the pain of all mankind. Spiritual work cannot be ego-based. We must learn to feel the pain of others and dedicate ourselves to ending their suffering, as well as our own.

The Relevance of this Passage

Many spiritual lessons and benefits radiate throughout these verses. We gain awareness of the global purpose of our existence, which is to diminish and remove our intemperate character traits that separate us from the Light of the Creator. A recognition of the impact that our actions have on both on ourselves and on all mankind, is instilled within our consciousness.

237. "And Malki Tzedek king of Shalem brought forth bread and wine..." (Beresheet 14:18). Rabbi Shimon opened the discourse, saying, "In Shalem also is set his tabernacle" (Tehilim 76:3). Come and behold: When the Holy One, blessed be He, WHO IS THE SECRET OF BINAH, decided to create the world, WHICH IS THE SECRET OF ZEIR ANPIN THAT IS CALLED THE 'WORLD,' He produced a flame from the Holy illumination. As wind blew wind, THE FLAME darkened and began to burn. And He took out from within an abyss a particular drop, which He joined with the flame. With them, He created the world, WHICH IS ZEIR ANPIN.

237. וּמַלְכִּי-צֶדֶק מֶלֶךְ שָׁלֵם הוֹצִיא לֶחֶם וָיָיִן. רַבִּי שִׁמְעוֹן פָּתַח וְאָמַר וַיְהִי בְשָׁלֵם סֻכּוֹ וגו׳. תָּא חֲזֵי, כַּד סָלֵיק בִּרְעוּתָא דְּקֻדְשָׁא בְּרִיךְ הוּא לְמִבְרֵי עָלְמָא, אַפִּיק חַד שַׁלְהוֹבָא דְּבוֹצִינָא דְּקַרְדִּינוּתָא, וּנְשַׁף זִיקָא בְּזִיקָא, חָשְׁכַאת וְאוֹקִידַת. וְאַפִּיק מִגּוֹ סִטְרֵי תְּהוֹמָא, חַד טִיף, וְחַבַּר לוֹן כְּחַד, וּבְרָא בְּהוֹ עָלְמָא.

238. HE EXPLAINS THAT the flame rose and was crowned by the Left COLUMN OF BINAH. And the drop, WHICH IS THE CENTRAL COLUMN, rose and was crowned by the Right COLUMN OF BINAH. Then they became intertwined-THE RIGHT AND LEFT repeatedly exchanging places with each other. That which had descended now ascended and that which had ascended then descended.

238. הַהוּא שַׁלְהוֹבָא סָלֵיק, וְאִתְעַטְּרָא בִּשְׂמָאלָא, וְהַהוּא טִיף סָלֵיק וְאִתְעַטַּר בִּימִינָא, סָלְקוּ חַד בְּחַד, אַחְלְפוּ דּוּכְתֵּי, דָּא לְסִטְרָא דָא, וְדָא לְסִטְרָא דָא, דְּנָחֵית סָלֵיק, וּדְסָלֵיק נָחֵית.

239. BOTH COLUMNS-THE RIGHT AND THE LEFT OF BINAH-combined and a completed Ruach came forth. THIS REFERS TO ZEIR ANPIN, WHO IS CALLED RUACH AND EMANATE FROM THE UNION OF THE TWO COLUMNS. Two sides emerged as one, AND THE RUACH ITSELF was placed in the middle AS THE ASPECT OF THE CENTRAL COLUMN. HENCE, THE RESULT WAS THREE COLUMNS. And they were crowned by one another-THAT IS, ALL THREE COLUMNS OF ZEIR ANPIN WERE CROWNED BY ONE ANOTHER. Then there was perfection above, IN BINAH, and perfection below, IN ZEIR ANPIN. The grade was established, AND THE GRADE OF THE MOCHIN OF ZEIR ANPIN WAS COMPLETED!

239. אִתְקַטְּרוּ דָא בְּדָא, נָפִיק מִבֵּינַיְיהוּ רוּחַ שְׁלִים. כְּדֵין אִינּוּן תְּרֵין סִטְרִין, אִתְעֲבִידוּ חַד, וְאִתְיְיהִיב בֵּינַיְיהוּ, וְאִתְעַטְּרוּ חַד בְּחַד. כְּדֵין אִשְׁתְּכַח שְׁלָם לְעֵילָא, וּשְׁלָם לְתַתָּא, וְדַרְגָּא אִתְקַיָּים.

240. The FIRST Hei OF YUD-HEI-VAV-HEI, WHICH IS BINAH, was crowned by the Vav, WHICH IS ZEIR ANPIN. The Vav OF YUD-HEI-VAV-HEI, WHICH IS ZEIR ANPIN, in turn, was crowned by the Hei OF YUD-HEI-VAV-HEI, WHICH IS BINAH. THEN the SECOND Hei OF THE YUD-HEI-VAV-HEI, WHICH IS THE NUKVA OF ZEIR ANPIN TO THE VAV OF YUD-HEI-VAV-HEI, WHICH IS ZEIR ANPIN, rose and became perfectly attached TO HIM, BY RECEIVING FROM HIM THE MOCHIN OF BINAH. Thus, "And Malki Tzedek king of Shalem (lit. 'perfect')"; and indeed he is a perfect king! THUS, IT IS WRITTEN ABOUT THE SECOND HEI, WHICH IS CALLED MALKI-TZEDEK: "AND MALKI TZEDEK, KING OF SHALEM," BECAUSE NOW IT IS ASSUREDLY A PERFECT KING. THIS MEANS a king who rules perfectly. He askes: When is THE NUKVA OF ZEIR ANPIN considered to be a perfect king? AND HE ANSWERS: On Yom Kippur, WHEN MALCHUT RISES UP AND ENCLOTHES BINAH, AND when all faces shine-EVEN THE FACE OF THE NUKVA SHINES LIKE THE FACE OF BINAH!

240. אִתְעַטְּרַת ה״א בְּוא״ו, וָא״ו בְּה״א, כְּדֵין סַלְקָא ה״א, וְאִתְקַשְּׁרָא בְּקִשּׁוּרָא שְׁלִים. כְּדֵין וּמַלְכִּי צֶדֶק מֶלֶךְ שָׁלֵם. מֶלֶךְ שָׁלֵם וַדַּאי, מֶלֶךְ אִיהוּ דְּשַׁלִּיט בִּשְׁלִימוּ, אֵימָתַי אִיהוּ מֶלֶךְ שָׁלֵם, בְּיוֹמָא דְּכִפּוּרֵי דְּכָל אַנְפִּין נְהִירִין.

241. "And Malki Tzedek (lit. 'king of justice')" can also be explained as a reference to the last world, NAMELY THE NUKVA OF ZEIR ANPIN, AND "King of Shalem" to the upper world, WHICH IS BINAH. They adorn one another, MEANING THAT THE LOWER WORLD WAS CROWNED BY THE UPPER WORLD, they are inseparable and the two worlds are as one. And even the lower world is entirely one WITH THE UPPER WORLD. WHY? BECAUSE AT THAT TIME THE NUKVA OF ZEIR ANPIN RISES TO CLOTHE BINAH, EVERY LOWER GRADE THAT RISES TO AN UPPER GRADE BECOMES COMPLETELY LIKE IT. THEREFORE, THESE TWO WORLDS, WHICH ARE THE NUKVA AND BINAH, BECOME AS IF THE SAME. "Brought forth bread and wine" indicates that both are included; BREAD ALLUDES TO THE LIGHT OF CHASSADIM FROM THE RIGHT; WINE ALLUDES TO THE ILLUMINATION OF CHOCHMAH FROM THE LEFT. THEREFORE HE "BROUGHT FORTH BREAD AND WINE" TO INFORM US THAT BOTH OF THESE ILLUMINATIONS EXIST NOW IN MALKI TZEDEK, WHICH IS THE SECRET OF THE NUKVA AS SHE ENCLOTHES BINAH. "And he was the priest of the most high El," who served the world that corresponds to another world. "And he was the priest of the most high El" MEANS THAT THE LOWER WORLD SERVES THE UPPER WORLD WITH CHASSADIM. BECAUSE

241. וּמַלְכִּי צֶדֶק. דָּא עָלְמָא בַּתְרָאָה. מֶלֶךְ שָׁלֵם, דָּא עָלְמָא עִלָּאָה. דְּאִתְעַטַּר חַד בְּחַד, בְּלָא פְּרוּדָא, תְּרֵין עָלְמִין כַּחֲדָא, וַאֲפִילוּ עָלְמָא תַּתָּאָה, כֻּלָּא חַד מִלָּה אִיהוּ. הוֹצִיא לֶחֶם וָיָיִן, דִּתְרֵין אִלֵּין בֵּיהּ. וְהוּא כֹּהֵן לְאֵל עֶלְיוֹן מְשַׁמֵּשׁ עָלְמָא לְקַבֵּל עָלְמָא. וְהוּא כֹּהֵן, דָּא יְמִינָא. לְאֵל עֶלְיוֹן, עָלְמָא עִלָּאָה. וּבְגִין כָּךְ, בְּעֵי כַּהֲנָא, לְבָרְכָא עָלְמָא.

"the priest" is the right, REFERRING TO THE LIGHT OF CHASSADIM IN THE NUKVA, AND "the most high El" is the upper world, NAMELY BINAH. The priests, therefore, desire to bless the world.

242. Come and behold: This lower world, WHICH IS THE NUKVA, receives blessings when it is attached to the high priest, NAMELY TO THE RIGHT COLUMN OF BINAH THAT IS CALLED "THE HIGH PRIEST." Then, "And blessed him" MEANS THAT AFTER THE NUKVA HAD RECEIVED THE BLESSINGS FROM THE HIGH PRIEST, SHE BLESSED AVRAHAM. AS IT IS WRITTEN: "and he said: Blessed be Avram of the most high El" (Beresheet 14:19), as it is surely so! The same applies to the priest below IN THIS WORLD. HE SHOULD tie knots, NAMELY TO MEDITATE AS IS EXPLAINED HERE, so as to bless this place, NAMELY THE NUKVA OF ZEIR ANPIN, so that SHE may be attached to CHASSADIM OF the right SIDE OF BINAH. Thus both worlds, THE NUKVA AND BINAH, are united as one!

242. תָּא חֲזֵי, בִּרְכָאן נָטֵיל הַאי עָלְמָא תַּתָּאָה, כַּד אִתְחַבַּר בְּכַהֲנָא רַבָּא. כְּדֵין, וַיְבָרְכֵהוּ, וַיֹּאמַר בָּרוּךְ אַבְרָם לְאֵל עֶלְיוֹן. הָכֵי הוּא וַדַּאי. כְּגַוְונָא דָא בָּעֵי כַּהֲנָא לְתַתָּא, לְקַשְׁרָא קְשִׁרִין, וּלְבָרְכָא הַאי דּוּכְתָּא, בְּגִין דְּיִתְקַשַּׁר בִּימִינָא, לְאִתְקַשְׁרָא תְּרֵין עָלְמִין כְּחַד.

243. "Blessed be Avram." The secret behind this is that this blessing contains the meditations that we are to have whenever we say a blessing. "Blessed be Avram" is similar to the words "Blessed are You," which we recite IN EVERY BLESSING; "of the most high El," WHICH APPEARS HERE, IS SIMILAR TO WHAT WE RECITE IN EVERY BLESSING: "Hashem our Elohim"; "possessor of heaven and earth" IS SIMILAR TO WHAT WE RECITE IN EVERY BLESSING: "the king of the world." So this phrase is the secret of all the blessings. "And he blessed him, AND SAID: BLESSED BE AVRAM", WHICH IS THE DIRECTION OF THE MEDITATION from below upward. "Blessed be the most high El, WHO HAD DELIVERED THE ENEMIES TO YOUR HANDS" IS THE DIRECTION OF THE MEDITATION from above downward. "And he gave him a tithe of everything" MEANS THAT HE GAVE THE NUKVA A TITHE in order to be attached to that place, where the tie has been made with the world below. THIS IS THE SECRET OF MALCHUT, WHICH FINISHES THE ILLUMINATION OF THE NUKVA, SO AS NOT TO GIVE HOLD TO THE EXTERNALS, AS THE SECRET OF THE TITHE IS THE CONCLUSION OF HER ILLUMINATION.

243. בָּרוּךְ אַבְרָם. רָזָא דְמִלָּה, תִּקּוּנָא דִּבְרִכָאן אִיהוּ. בָּרוּךְ אַבְרָם, כְּמָה דְּאַמְרִינָן בָּרוּךְ אַתָּה. לְאֵל עֶלְיוֹן, ה׳ אֱלֹקֵינוּ. קוֹנֵה שָׁמַיִם וָאָרֶץ, מֶלֶךְ הָעוֹלָם. וְהַאי קְרָא, רָזָא דִּבְרִכָאן אִיהוּ. וַיְבָרְכֵהוּ, מִתַּתָּא לְעֵילָא. וּבָרוּךְ אֵל עֶלְיוֹן, מֵעֵילָא לְתַתָּא. וַיִּתֶּן לוֹ מַעֲשֵׂר מִכֹּל. לְאִתְדַּבְּקָא בַּאֲתַר דְּקִשּׁוּרָא אִתְקַשַּׁר לְתַתָּא.

244. As they were walking, they met Rabbi Yesa and a Jew who was with him. The Jew quoted the verse, "Of David: To you, Hashem, do I lift up my soul" (Tehilim 25:1), AND HE ASKED WHY IS IT WRITTEN "Of David" rather than "A psalm of David" or "To David a psalm?"

244. עַד דַּהֲווֹ אָזְלֵי, אִעְרַע בְּהוֹ ר׳ יֵיסָא וְחַד יוּדָאי בַּהֲדֵיהּ. וַהֲוָה אָמַר הַהוּא יוּדָאי, לְדָוִד אֵלֶיךָ ה׳ נַפְשִׁי אֶשָּׂא. לְדָוִד, וְכִי אַמַּאי לָא כְּתִיב, מִזְמוֹר לְדָוִד, אוֹ לְדָוִד מִזְמוֹר.

245. AND HE ANSWERS: It is written 'Of David' because it was meant for his own grade. And the praise that he recited was for his own sake. "To you Hashem, do I lift up my soul" MEANS "To you, Hashem" upward. "My soul (Nefesh)." Who is meant by "my Nefesh?" David is meant. David is the first grade, as we have stated; NAMELY HE IS MALCHUT, WHICH IS THE FIRST GRADE FROM BELOW UPWARD. "do I lift up" MEANS to elevate, as it is written: "I will lift up my eyes to the hills" (Tehilim 121:1) Because during his entire life, David was always striving to raise his grade TO THAT OF BINAH-to adorn it BY BINAH above and to attach it there in a true and everlasting bond, as it should properly be!

245. אֶלָּא, בְּגִין דַּרְגֵּיהּ קָאֲמַר לְדָוִד, תּוּשְׁבַּחְתָּא דַּאֲמַר בְּגִינֵיהּ. אֵלֶיךָ ה׳ נַפְשִׁי אֶשָּׂא. אֵלֶיךָ ה׳, לְעֵילָא. נַפְשִׁי: מַאן נַפְשִׁי. דָּא דָוִד, דַּרְגָּא קַדְמָאָה דְּקָאֲמַרָן. אֶשָּׂא: אֲסַלֵּק. כד״א אֶשָּׂא עֵינַי אֶל הֶהָרִים. בְּגִין, דְּכָל יוֹמוֹי דְּדָוִד, הֲוָה מִשְׁתַּדֵּל לְסַלְקָא דַרְגֵּיהּ, לְאִתְעַטְּרָא לְעֵילָא, וּלְאִתְקַשְׁרָא תַּמָּן בְּקִשּׁוּרָא שְׁלִים, כְּדְקָא יָאוֹת.

246. כְּגַוְונָא דָא, לְדָוִד בָּרְכִי נַפְשִׁי אֶת ה׳, בְּגִין דַּרְגֵּיהּ קָאֲמַר, וּמַאי אֲמַר, בָּרְכִי נַפְשִׁי אֶת ה׳. אֶת: לְאִתְקַשְׁרָא בְּקַשׁוּרָא לְעֵילָא. וְכָל קְרָבַי, מַאן קְרָבַי. אִלֵּין שְׁאָר חֵיוָן בְּרָא, דְּאִקְרוּן קְרָבִים, כְּד״א וּמֵעַי הָמוּ עָלָיו דָּבָר אֲחֵר, בָּרְכִי נַפְשִׁי, בְּגִינֵיהּ קָאֲמַר. אֶת ה׳, דָּא שְׁלִימוּ דְּכֹלָּא, אֶת ה׳ כְּלָלָא דְּכֹלָּא.

246. Similarly, "Of David, bless Hashem, my soul (Nefesh)" (Tehilim 103:1) was also said for the sake of his own grade. And what did he say? "Bless Hashem, my soul (Nefesh)." In this case, the particle Et before "Hashem" MEANS to be attached with bonds to the upper GRADE-BINAH. And what is meant by "and all that is within me?" It refers to the other beasts of the fields, NAMELY THE SFIROT OF THE NUKVA, that are called "all that is within me (lit. 'entrails')." As it is written: "and my bowels yearned for him" (Shir Hashirim 5:5) Another explanation of the words "bless ...my soul" is that he said it for the sake of his own grade. "Hashem" is the full perfection of everything-the inclusion of everything. THIS MEANS THAT ET IS THE SECRET OF MALCHUT; HASHEM (YUD-HEI-VAV-HEI) IS THE SECRET OF ZEIR ANPIN. SO ET HASHEM ALLUDES TO THE COMPLETE UNISON OF ZEIR ANPIN WITH HIS NUKVA.

247. אָמַרלוֹרַבִּי אֶלְעָזָרלְרַבִּי יֵיסָא, חָמִינָא לָךְ, דְּהָא עִם שְׁכִינְתָּא קָאֲתֵית וְאִתְחַבְּרַת. אָמַרלוֹ, הָכִי הוּא וַדַּאי, וּתְלַת פַּרְסֵי הוּא דְּאָזִילְנָא בַּהֲדֵיהּ, וַאֲמַר לִי כַּמָּה מִילֵי מַעֲלְיָיתָא, וַאֲנָא אֲגִירְנָא לֵיהּ לְיוֹמָא דָא, וְלָא יְדַעְנָא דְּאִיהוּ בּוֹצִינָא דְּנָהִיר כִּרְחָמִינָא הַשְׁתָּא.

247. Rabbi Elazar said to Rabbi Yesa: I see that you have come in company with the Shechinah. HE SAID THIS BECAUSE HE SAW THAT THE SHECHINAH RESTED UPON THE JEW. He said to him: Most certainly! I walked with him for three parasangs, and he has told me many goodly matters. And I have hired him to serve me for this day, and did not realize that he is such a shining light as I see now!"

248. אָמַרלוֹרַבִּי אֶלְעָזָר, לְהַהוּא יוּדָאי, מַה שְׁמֶךָ, אָמַרלוֹיוֹעֶזֶר. אָמַרלוֹיוֹעֶזֶר וְאֶלְעָזָר, יְתִיבָן כַּחֲדָא. יָתְבוּ גַּבֵּי חַד טְנָרָא בְּהַהוּא חֲקַל. פָּתַח הַהוּא יוּדָאי וְאָמַר, אָנֹכִי אָנֹכִי הוּא מוֹחֶה פְּשָׁעֶיךָ לְמַעֲנִי וְחַטֹּאתֶיךָ לֹא אֶזְכּוֹר, מַאי טַעְמָא, תְּרֵי זִמְנֵי, אָנֹכִי אָנֹכִי.

248. Rabbi Elazar asked the Jew, "What is your name?" He answered, "Yoezer." Rabbi Elazar said: Let us sit together, AS OUR NAMES ARE SIMILAR. They sat beside a rock in that field. The Jew opened the discussion, by quoting, "I, even I, am he that blots out your transgressions for my own sake, and will not remember your sins" (Yeshayah 43:25). HE ASKED HIM, "What is the reason for saying 'I...I' twice?"

249. אֶלָּא, חַד בְּסִינַי. וְחַד בְּשַׁעֲתָא דִּבְרָא עָלְמָא. דִּכְתִיב, אָנֹכִי ה׳ אֱלֹקֶיךָ, דָּא הוּא בְּסִינַי. וְחַד כַּד בְּרָא עָלְמָא, דִּכְתִיב, אָנֹכִי עָשִׂיתִי אֶרֶץ וְאָדָם עָלֶיהָ בָּרָאתִי. הוּא בְּגִין לְאַחֲזָאָה, דְּלָא הֲוֵי פְּרוּדָא בֵּין עֵילָא וְתַתָּא.

249. AND HE REPLIED THAT the first "I" was said at Mount Sinai and the second was said during the creation of the world. Thus, at Mount Sinai it is written: "I am Hashem your Elohim" (Shemot 20:2); and at the creation, it is written: "I have made the earth and created man upon it" (Yeshayah 45:12). This shows that there is no separation between above, BINAH, and below, MALCHUT.

250. מוֹחֶה פְּשָׁעֶיךָ. מַעֲבִיר פְּשָׁעֶיךָ לָא כְּתִיב, אֶלָּא מוֹחֶה, בְּגִין דְּלָא יִתְחַזּוּן לְעָלְמִין. לְמַעֲנִי. מַאי לְמַעֲנִי, בְּגִין אִינּוּן רַחֲמִין דְּתַלְיָין בִּי. דִּכְתִיב כִּי אֵל רַחוּם ה׳ אֱלֹקֶיךָ וגו׳.

250. HE ASKS: Why does it say "blots out" rather than "removes your transgressions?" AND HE REPLIES: So that they shall never appear again in the world. "For My own sake"--to reveal the compassion that emerges from Me. As it is written: "For Hashem your Elohim is a merciful El" (Devarim 4:31).

251. דָּבָר אֲחֵר, מוֹחֶה פְּשָׁעֶיךָ לְמַעֲנִי. תָּא חֲזֵי, חַיָּיבֵי עָלְמָא עָבְדִין פְּגִימוּתָא לְעֵילָא, דְּכַד אִינּוּן חוֹבִין סָלְקִין, רַחֲמִין, וּנְהִירוּ עִלָּאָה, וְיַנִּיקוּ דִּברְכָאן, לָא נָחֵית לְתַתָּא, וְהַאי דַּרְגָּא לָא נָטֵיל בִּרְכָאן דִּלְעֵילָא, לְיַנָּקָא לְתַתָּא. וּבְגִין כָּךְ לְמַעֲנִי, בְּגִין דְּלָא יִתְמַנְעוּן בִּרְכָאן לְיַנָּקָא לְכֹלָּא.

251. Come and behold: Another explanation of the words "blots out your transgressions for My own sake," is that the wicked of the world cause damage. For when their sins rise, mercy and the Supernal Light are lost and blessings cannot descend to this world. So this grade, NAMELY THE NUKVA WHICH IS NAMED "I," does not receive any blessings from above to pass on to the lower beings. THEREFORE, THIS IS CONSIDERED BY HER A DAMAGE, and so She says, "for my own sake," so that blessings will not be withheld from me, to be given to all.

252. The same applies to the verse, "See now that I, even I, am He..." (Devarim 32:39), IN WHICH THE FIRST "I" APPLIES TO BINAH AND THE SECOND "I" TO MALCHUT. THIS IS to show that no separation exists between BINAH above and MALCHUT below, as we have already explained.

252. כְּגַוְונָא דָא, רְאוּ עַתָּה כִּי אֲנִי אֲנִי הוּא, לְאַחֲזָאָה דְּלָא הֲוֵי פְּרוּדָא, בֵּין עֵילָא וְתַתָּא. כְּמָה דְּאִתְּמַר.

253. Come and behold: Similarly, when there are righteous people in the world, blessings are sent down to all the worlds. As soon as Avraham arrived, the blessings were sent to the world. As it is written: "and I will bless you, and you shall be a blessing" (Beresheet 12:2). HE ASKS: What is the meaning of, "And you shall be a blessing"? AND HE ANSWERS that because of his merit, blessings shall be abundant on high, IN THE UPPER WORLDS, and down below, IN THE LOWER WORLDS. As it is written: "And in you shall all the families of the earth be blessed," REFERRING TO THE LOWER BEINGS, and "I will bless them that bless you" REFERRING TO THE UPPER WORLDS. WHEN THEY CONVEY THE BLESSINGS DOWNWARD, THEY ARE BLESSED FIRST, AS IS KNOWN. THIS IS THE SECRET OF "I WILL BLESS THEM THAT BLESS YOU!"

253. תָּא חֲזֵי, כְּגַוְונָא דָא, כַּד אִשְׁתַּכְּחוּ זַכָּאִין בְּעָלְמָא, אִתְעָרוּ בִּרְכָאן לְעָלְמִין כֻּלְּהוֹ. כֵּיוָן דְּאָתָא אַבְרָהָם, אִתְעַר בִּרְכָאן לְעָלְמָא. דִּכְתִיב וַאֲבָרֶכְךָ. וֶהְיֵה בְּרָכָה, מַאי וֶהְיֵה בְּרָכָה. רָמֵז דְּיִשְׁתַּכְּחוּן בְּגִינֵיהּ בִּרְכָאן, לְעֵילָא וְתַתָּא. דִּכְתִיב וְנִבְרְכוּ בְךָ וגו׳ וּכְתִיב וַאֲבָרְכָה מְבָרְכֶיךָ.

254. Yitzchak arrived and informed everyone that there is judgment and there is a Judge above to punish the wicked. And he awakened judgment on the world, so that all would be in awe of the Holy One, blessed He. Ya'akov arrived, brought mercy on the world, and perfected the Faith in the world as proper. AVRAHAM DREW CHESED, WHICH IS THE SECRET OF THE RIGHT COLUMN OF THE FAITH, WHICH IS THE SECRET OF THE NUKVA. AND YITZCHAK DREW FOR HER THE JUDGMENT AND THE SFIRAH OF GVURAH, WHICH IS THE SECRET OF HER LEFT COLUMN. YA'AKOV COMPLETED HER BY DRAWING DOWN MERCY, WHICH IS THE SECRET OF THE CENTRAL COLUMN.

254. אָתָא יִצְחָק, אוֹדַע לְכֹלָּא, דְּאִית דִּין וְאִית דַּיָּין לְעֵילָא, לְאִתְפָּרְעָא מֵרַשִׁיעַיָּא, וְאִיהוּ אִתְעַר דִּינָא בְּעָלְמָא, בְּגִין דִּידְחֲלוּן לֵיהּ לְקֻדְשָׁא בְּרִיךְ הוּא, כָּל בְּנֵי עָלְמָא. אָתָא יַעֲקֹב, וְאִתְעַר רַחֲמֵי בְּעָלְמָא, וְאַשְׁלִים מְהֵימְנוּתָא בְּעָלְמָא, כִּדְקָא חָזֵי.

255. Thus, of the days of Avraham, it is written: "And Malki Tzedek king of Shalem," since the Throne, THE NUKVA, was crowned in its own place, IN BINAH. Then THE NUKVA, the "king of Shalem" (a perfect king), was completely flawless. THE NUKVA "brought forth bread and wine" to nourish all of the worlds as ought to be. The words "brought forth bread and wine" SHOW THAT the blessings were not withheld from any of the worlds. The words "brought forth" are similar to the phrase "Let the Earth bring forth," (Beresheet 1:24) WHICH REFERS TO THE NUKVA, WHICH BROUGHT nourishment and blessings from the highest levels to all the worlds!

255. בְּיוֹמֵי דְּאַבְרָהָם מַה כְּתִיב, וּמַלְכִּי צֶדֶק מֶלֶךְ שָׁלֵם, דְּאִתְעַטְּרַת כָּרְסַיָּא בְּדוּכְתֵּיהּ, וּכְדֵין אִשְׁתְּכַח מֶלֶךְ שָׁלֵם, בְּלָא פְּגִימוּ כְּלָל. הוֹצִיא לֶחֶם וָיָיִן דְּאַפִּיק מְזוֹנִין לְעָלְמִין, כֻּלְּהוֹ כִּדְקָא חָזֵי. הוֹצִיא לֶחֶם וָיָיִן, דְּלָא אִתְמְנָעוּ בִּרְכָאן מִכֻּלְּהוֹ עָלְמִין, הוֹצִיא: כד״א תּוֹצֵא הָאָרֶץ, מִדַּרְגִּין דִּלְעֵילָא אַפִּיק מְזוֹנִין וּבִרְכָאן לְעָלְמִין כֻּלְּהוֹ.

256. "And he was the priest of the most high El" (Beresheet 14:68) MEANS THAT everything has reached full supernal perfection, as it ought to. THAT REFERS TO THE PERFECTION OF BINAH, WHICH IS CALLED "THE MOST HIGH EL." This teaches us that just as the sinners bring damage upon the world and prevent blessings FROM REACHING IT, so the righteous bring blessings to the world, and for their sake, all the people of the world are blessed as well.

256. וְהוּא כֹהֵן לְאֵל עֶלְיוֹן. דְּאִשְׁתְּכַח כֹּלָּא, בִּשְׁלִימוּ עִלָּאָה, כִּדְקָא חָזֵי. לְאִתְחַזָּאָה כְּמָה דְחַיָּיבַיָּא עָבְדֵי פְּגִימוּ בְּעָלְמָא, וּמְנָעֵי בִּרְכָאן. הָכֵי נָמֵי, בְּגִין זַכָּאִין אַתְיָין בִּרְכָאן לְעָלְמָא, וּבְגִינַיְיהוּ אִתְבָּרְכָאן כָּל בְּנֵי עָלְמָא.

257. וַיִּתֶּן לוֹ מַעֲשֵׂר מִכֹּל. מַאי מַעֲשֵׂר מִכֹּל, מֵאִינּוּן בִּרְכָאן, דְּנָפְקֵי מִכֹּל. בְּגִין דְּאִיהוּ אֲתַר, דְּכָל בִּרְכָאן דְּנָחֲתֵי לְעָלְמָא, מִתַּמָּן נָפְקֵי. דָּבָר אַחֵר, וַיִּתֶּן לוֹ מַעֲשֵׂר מִכֹּל. קֻדְשָׁא בְּרִיךְ הוּא יְהַב לֵיהּ מַעֲשְׂרָא. וּמַאן אִיהוּ, דָּא דַרְגָּא, דְּכָל פִּתְחִין דִּמְהֵימְנוּתָא, וּבִרְכָאן דְּעָלְמָא, בֵּיהּ קַיְּימֵי. וְאִיהוּ מַעֲשֵׂר, וְאִיהוּ חַד מֵעֲשָׂרָה, וְאִיהוּ עֲשָׂרָה מִמֵּאָה. מִכָּאן וּלְהַלְאָה עָאל אַבְרָהָם, בְּקִיּוּמָא דִלְעֵילָא, כִּדְקָא חָזֵי. אֲמַר לֵיהּ רַבִּי אֶלְעָזָר שַׁפִּיר קָא אֲמַרְתְּ.

257. What is the meaning of "And he gave him a tithe of all" (Beresheet 14:20), IT MEANS THAT MALKI TZEDEK GAVE HIM those blessings that issue from "all," WHICH IS YESOD. THIS MEANS THAT MALKI TZEDEK, WHO IS THE NUKVA, RECEIVED THE TITHE, WHICH IS THE SECRET OF THE BLESSINGS, FROM YESOD, AND PASSED THEM ON TO AVRAHAM. WHY FROM THE YESOD? Because this is the place from which all blessings that reach the world originate. Another explanation of the words "And he gave him a tithe of all" is that it was the Holy One, blessed be He, who gave Avraham the tithe. And what is the tithe? It is a grade, where all the gates of faith and the blessings of the world are established, it is one out of ten, and ten out of a hundred, NAMELY MALCHUT, WHICH DURING HER IMATURE STATE, HAS NO OTHER SFIRAH BUT KETER. AND THIS SFIRAH IS BUT ONE OUT OF THE TEN SFIROT OF ZEIR ANPIN. BUT DURING HER STAGE OF MATURITY, MALCHUT HAS TEN COMPLETE SFIROT, AND THEN SHE IS "TEN OUT OF A HUNDRED" SFIROT OF ZEIR ANPIN. AND THE HOLY ONE, BLESSED BE HE, GAVE THIS GRADE TO AVRAHAM. From this point on, Avraham's existence became firmly established from above, WHICH MEANS THAT HE MERITED FULL CONCEPTION FOREVER!' Rabbi Elazar said to him, "You have spoken well!"

258. אָמַרלוֹר׳ אֶלְעָזָר, מַאי עֲבִידְתָּךְ. אָמַרלוֹקַרְיָנָא דַרְדְּקִי בְּאַתְרִי, הַשְׁתָּא אָתָא ר׳ יוֹסֵי דִּכְפַר חָנִין לְמָתָא, וּסְלִיקוּ לוֹן מִגַּבָּאי, וְאוֹתְבוּ לוֹן לְגַבֵּיהּ. וַהֲווֹ יָהֲבִין לִי כָּל בְּנֵי מָתָא אַגְרָא, כְּהַהוּא זִמְנָא דְּדַרְדְּקִי הֲווֹ גַּבָּאי. וְאִסְתַּכַּלְנָא בְּנַפְשָׁאי, דְּלָא אִתְחֲזֵי לִי לְאִתְהַנֵּי מִנַּיְיהוּ לְמַגְנָא, וַאֲגִירְנָא גַרְמָאי בַּהֲדֵי דְּהַאי חַכִּים. אָמַר רַבִּי אֶלְעָזָר, בִּרְכָאן דְּאַבָּא אִצְטְרִיכוּ הָכָא.

258. Rabbi Elazar asked him, "What is your job?" He responded, "I teach children, back home. But when Rabbi Yosi of the village Chanin came to town, all the children were taken from me and passed on to him. NEVERTHELESS, the people of my town paid my salary, as they had when the children were with me. But I searched my soul and found it improper to benefit from doing nothing. So I offered my services to this wise man, NAMELY RABBI YESA." Rabbi Elazar said: Here, the blessings of my father-REFERRING TO RABBI SHIMON BAR YOCHAI-are required.

259. קָמוּ. אָתוֹ קַמֵּיהּ דְּרַבִּי שִׁמְעוֹן, וַהֲוָה יָתִיב וְלָעֵי כָּל יוֹמָא קַמֵּיהּ דְּרַבִּי שִׁמְעוֹן. וְיוֹמָא חַד, הֲוָה עָסִיק בִּנְטִילַת יָדַיִם קַמֵּיהּ, אֲמַר, כָּל מַאן דְּלָא נָטֵיל יְדוֹי כִּדְקָא יָאוֹת, אַף עַל גָּבְהִאתְעַנַּשׁ לְעֵילָא, אִתְעַנֵּישׁ לְתַתָּא. וּמַאי עוֹנְשֵׁיהּ לְתַתָּא, דְּגָרִים לֵיהּ לְגַרְמֵיהּ מִסְכְּנוּתָא. כְּמָה דְּעוֹנְשֵׁיהּ, כָּךְ הָכֵי הוּא זָכֵי, מַאן דְּנָטֵיל יְדוֹי כִּדְקָא יָאוֹת. דְּגָרִים לְגַרְמֵיהּ בִּרְכָאן דִּלְעֵילָא, דְּשָׁרָאן בִּרְכָאן עַל יְדוֹי כִּדְקָא יָאוֹת, וְאִתְבָּרַךְ בְּעוֹתְרָא.

259. They went before Rabbi Shimon, and THE JEW would sit and study all day long before Rabbi Shimon. One day, as they were studying the laws concerning the washing of the hands, RABBI SHIMON said: Whoever does not wash his hands properly is punished from above and also below IN THIS WORLD. And what is his punishment below? He brings poverty upon himself. And just as he who washes his hands improperly is punished, so he who washes his hands properly is rewarded ABOVE AND BELOW, bringing the blessings of above on himself. Because the blessings OF ABOVE rest properly on his hands, he is blessed BELOW with wealth.

260. לְבָתַר אַקְדִּים רַבִּי שִׁמְעוֹן, חָמָא לֵיהּ, דְּאִנְטַל יְדוֹי בְּמַיָּא, וְנָטֵיל לוֹן, בְּשִׁיעוּרָא סַגְיָיא דְמַיִין. אָמַר רַבִּי שִׁמְעוֹן מַלֵּא יָדָיו מִבִּרְכוֹתֶיךָ. וְכָךְ הֲוָה, מֵהַהוּא יוֹמָא וּלְהַלְאָה, אִתְעַתַּר, וְאַשְׁכַּח סִימָא, וַהֲוָה לָעֵי בְּאוֹרַיְיתָא, וְיָהֵיב מְזוֹנָא לְמִסְכְּנֵי כָּל יוֹמָא, וַהֲוָה חָדֵי עִמְּהוֹן וּמַסְבַּר לוֹן אַנְפִּין נְהִירִין. קָרָא עֲלֵיהּ רַבִּי שִׁמְעוֹן, וְאַתָּה תִּגִּיל בַּה׳ בִּקְדוֹשׁ וגו׳.

260. At a later time, Rabbi Shimon woke up in time to see the Jew washing his hands with a great quantity of water. Rabbi Shimon said: "Fill his hands with your blessings." And so it was from that day onward, because the Jew became rich and found a treasure, he studied Torah and gave food and nourishment to the poor every day, and was happy and kind to them. As a result, in reference to him, Rabbi Shimon quoted the verse, "And you shall rejoice in Hashem and shall glory in the Holy One of Yisrael" (Yeshayah 41:16).

26. "After these things"
In the material world, the Light of the Creator can only manifest through a physical medium or instrument, which Kabbalah refers to as a Vessel.

Just as sunlight requires physical matter to reveal its radiance, spiritual Light requires a Vessel in order to express itself. Though many spiritual traditions teach renunciation of material existence, Kabbalah takes a very different view. Rather than meditating on a mountaintop above the fray and fracas of our daily existence, we must embrace the chaos of life, using it as an opportunity, as a vessel to reveal Light. Spiritual Light ignites in that momentary flash-point of character transformation.

The Relevance of this Passage

Acknowledging and rooting out the negative, dark side of our nature when confronting chaos and conflict, give us the opportunity to effect character change. Moreover, we must initiate the physical actions necessary to transform ourselves, change our world, and reveal the spiritual Light of the Creator. Accordingly, this portion strengthens us so that we successfully confront and transform life's challenges.

261. "After these things, the word of Hashem came to Avram..." (Beresheet 15:1). Rabbi Yehuda opened the discourse by quoting, "I am my beloved's, and his desire is toward me" (Shir Hashirim 7:11). As has been explained, this means that awakening below results in awakening above. There can be no awakening from above until there is awakening from below. In addition, blessings from above rest in a place of substance, not in an empty space.

261. אַחַר הַדְּבָרִים הָאֵלֶּה הָיָה דְּבַר ה׳ אֶל אַבְרָם וגו׳. ר׳ יְהוּדָה פָּתַח אֲנִי לְדוֹדִי וְעָלַי תְּשׁוּקָתוֹ. הָא אוֹקְמוּהָ, אֲבָל בְּאִתְעֲרוּתָא דִלְתַתָּא, אִשְׁתְּכַח אִתְעֲרוּתָא לְעֵילָא, דְּהָא לָא אִתְעַר לְעֵילָא, עַד דְּאִתְעַר לְתַתָּא. וּבִרְכָאן דִּלְעֵילָא לָא מִשְׁתַּכְּחֵי, אֶלָּא בַּמֶּה דְּאִית בֵּיהּ מַמְשָׁא, וְלָאו אִיהוּ רֵיקָנְיָא.

262. How do we know this? We know this from the wife of Ovadyahu, to whom Elisha said: "Tell me, what have you in the house" (II Melachim 4:2). He asked this because blessings from above do not rest on an empty table, AS WILL BE EXPLAINED ABOUT THE SHEW-BREAD, nor in an empty place, AS IS TOLD OF THE WIFE OF OVADYAHU. "And she said: 'Your handmaid has nothing in the house but a pot of oil'"(Ibid.). AND HE ASKS: What is a pot? AND HE SAYS: There is only enough oil IN THE POT to smear the little finger.

262. מְנָלָן. מֵאִשֶּׁת עוֹבַדְיָהוּ, דַּאֲמַר לָהּ אֱלִישָׁע הַגִּידִי לִי מַה יֵּשׁ לָךְ בַּבָּיִת, דְּהָא בִּרְכָאן דִּלְעֵילָא, לָא שָׁרְיָין עַל פָּתוֹרָא רֵיקָנְיָא, וְלָא בַּאֲתַר רֵיקָנְיָא. מַה כְּתִיב, וַתֹּאמֶר אֵין לְשִׁפְחָתְךָ כֹּל בַּבָּיִת כִּי אִם אָסוּךְ שָׁמֶן. מַאי אָסוּךְ. אֶלָּא אָמַרְלוֹ, שִׁיעוּרָא דְּהַאי מִשְׁחָא, לָאו אִיהִי, אֶלָּא כְּדֵי מְשִׁיחַת אֶצְבְּעָא זְעִירָא.

263. ELISHA said: You have relieved me. Because I did not know how the blessings of above would rest in an empty place. But now that you have some oil, this is the place where the blessings shall rest. How do we know this? Because it is written: "It is like the precious ointment..." (Tehilim 133:2). And how does the verse end? With the words, "for there Hashem has commanded the blessing, even life for evermore" (Ibid.). SO in this place, NAMELY IN THE OIL, there are blessings.

263. אֲמַר לָהּ, נְחַמְתַּנִי. דְּהָא לָא יְדַעְנָא, הֵיאַךְ יִשְׁרוֹן בִּרְכָאן דִּלְעֵילָא, בְּדוּכְתָּא רֵיקָנְיָא, אֲבָל הַשְׁתָּא דְּאִית לָךְ שֶׁמֶן, דָּא הוּא אֲתַר, לְאִשְׁתַּכְּחָא בֵּיהּ בִּרְכָאן. מְנָלָן דִּכְתִיב כַּשֶּׁמֶן הַטּוֹב וגו׳. וְסֵיפֵיהּ מַה כְּתִיב, כִּי שָׁם צִוָּה ה׳ אֶת הַבְּרָכָה חַיִּים עַד הָעוֹלָם. וּבְאַתְרָא דָּא שָׁרָאן בִּרְכָאן.

264. You might think that because in the words, "like the dew of Chermon descending upon the mountains of Tzion" (Ibid.), FOLLOWED BY THE WORDS "FOR THERE HASHEM HAS COMMANDED THE BLESSINGS," dew is mentioned rather than oil. DEW IS THEN THE PLACE FOR THE BLESSING AND NOT OIL. BUT, HE REPLIES: It is oil and it is dew, MEANING THAT THEY ARE THE SAME. BECAUSE this dew is what the Holy One, blessed be He, drew out of the supernal oil, which comes out of the right side.

264. וְאִי תֵּימָא כְּטַל חֶרְמוֹן שֶׁיּוֹרֵד עַל הַרְרֵי צִיּוֹן, וְלָא כְּתִיב שֶׁמֶן אֶלָּא טַל. אֶלָּא, אִיהוּ שֶׁמֶן, וְאִיהוּ טַל. הַהוּא טַל, אִיהוּ, דְּאַטִּיל קֻדְשָׁא בְּרִיךְ הוּא מִמִּשְׁחָא עִלָּאָה. דְּהַהוּא שֶׁמֶן נָפַק לְסִטְרָא דִּימִינָא.

265. These are two things-wine and oil-and they flow to two sides. Wine flows to the left and oil to the right. And from the right side all blessings come forth and descend to this world, and from there, the holy kingdom, WHICH REFERS TO THE KINGS OF YISRAEL, is anointed. Because oil is first prepared below, MEANING THAT SHE HAD THE POT OF OIL, WHICH IS THE SECRET OF THE AWAKENING FROM BELOW, then the oil was available from above, referring to the flowing of the blessings FROM ABOVE, WHICH IS THE SECRET OF THE AWAKENING FROM ABOVE, AS IT IS WRITTEN: "UPON HER SONS, WHO BROUGHT THE VESSELS TO HER; AND SHE POURED OUT" (II MELACHIM 4:5).

265. תְּרֵין אִינּוּן: יַיִן וְשֶׁמֶן. וְאָזְלוּ לִתְרֵין סִטְרִין, יַיִן לִסְטַר שְׂמָאלָא, שֶׁמֶן, לִסְטַר יְמִינָא. וּמִסִּטְרָא דִּימִינָא, נָפְקֵי בִּרְכָאן לְעָלְמָא, וּמִתַּמָּן אִתְמְשַׁח מַלְכוּתָא קַדִּישָׁא. וּבְגִין דְּשֶׁמֶן הֲוָה אִתְתַּקַּן לְתַתָּא בְּקַדְמֵיתָא, שֶׁמֶן אִזְדַּמַּן לְעֵילָא, אֲרִיקוּ דִּבְרָכָאן.

266. תָּא חֲזֵי, מֵאִתְעָרוּתָא דְּהַאי שֶׁמֶן דִּלְעֵילָא, קָאֵי לַאֲרָקָא עַל דָּוִד וּשְׁלֹמֹה, לְאִתְבָּרְכָא בְּנוֹי. מַנ״ל, דִּכְתִיב, וַיַּעֲמֹד הַשֶּׁמֶן. כְּתִיב הָכָא וַיַּעֲמֹד. וּכְתִיב הָתָם שֹׁרֶשׁ יִשַׁי, אֲשֶׁר עֹמֵד לְנֵס עַמִּים.

266. Come and behold: From the awakening of this oil above, it was poured on David and Solomon, so that their sons would be blessed. How do we know this? It is in the verse, "And the oil stopped (lit. 'stood')" (II Melachim 4:6). THIS IS ANALOGOUS TO WHAT IS written elsewhere, "a root of Yishai, that stands for a banner of the people..." (Yeshayah 11:10). BECAUSE THIS VERSE ALLUDES TO DAVID, SOLOMON, AND THEIR DESCENDANTS, WHO ARE FROM THE ROOT OF YISHAI, THEN HERE AS WELL THE VERSE ALLUDES TO DAVID, SOLOMON, AND THEIR DESCENDANTS.

267. תָּא חֲזֵי, מִשֻּׁלְחָן דְּלֶחֶם הַפָּנִים, דְּבִרְכָאן נָפְקִין מִתַּמָּן, וּמְזוֹנָא לְעָלְמָא, לָא בָעֵי לְאִשְׁתַּכְּחָא רֵיקָנְיָא, אֲפִילוּ רִגְעָא חָדָא, בְּגִין דְּלָא יְסְתַּלְקוּן בִּרְכָאן מִתַּמָּן, אוּף הָכִי לָא מְבָרְכִין עַל שֻׁלְחָן רֵיקָנְיָא, דְּהָא בִּרְכָאן דִּלְעֵילָא, לָא שָׁרְיָין עַל שֻׁלְחָן רֵיקָנְיָא.

267. Come and behold: Just as the table of the shew-bread, from where all the blessings and replenishment of the world come, should not remain empty even for a moment, so that the blessings may not be removed from there, one should never recite blessings over an empty table. The blessings from above will not rest upon an empty table.

268. תָּא חֲזֵי, מַה כְּתִיב אֲנִי לְדוֹדִי וְעָלַי תְּשׁוּקָתוֹ. אֲנִי לְדוֹדִי בְּקַדְמֵיתָא, וּלְבָתַר וְעָלַי תְּשׁוּקָתוֹ. אֲנִי לְדוֹדִי, לְאַתְקָנָא לֵיהּ דּוּכְתָּא בְּקַדְמֵיתָא, וּלְבָתַר, וְעָלַי תְּשׁוּקָתוֹ.

268. Come and behold, it is then written: "I am my beloved's, and his desire is towards me." First, "I am my beloved's," and then, "his desire is towards me." "I am my beloved's" to prepare a place for him at first BY THE AWAKENING FROM BELOW, and afterwards "his desire is towards me."

269. דָּבָר אֲחֵרֶאנִי לְדוֹדִי. דְּהָא תְּנִינָן שְׁכִינְתָּא לָא אִשְׁתַּכְּחַת עִמְּהוֹן דְּחַיָּיבַיָּא, כֵּיוָן דְּאָתֵי בַּר נָשׁ לְאִתְדַּכָּאָה, וּלְמִקְרַב גַּבֵּי דְּקֻדְשָׁא בְּרִיךְ הוּא, כְּדֵין שְׁכִינְתָּא שַׁרְיָא עֲלֵיהּ. הה״ד אֲנִי לְדוֹדִי בְּקַדְמֵיתָא, וְעָלַי תְּשׁוּקָתוֹ לְבָתַר. אָתֵי בַּר נָשׁ לְאִתְדַּכָּאָה, מְדַכְּאִין לֵיהּ.

269. Another explanation for "I am my beloved's" is based on the understanding that the Shechinah does not reside among the wicked. As soon as a person desires to purify himself and come close to the Holy One, blessed be He, only then does the Shechinah rest upon him. Therefore it is written: "I am my beloved's" first, and then, "his desire is towards me." Because when a person comes to be purified, he is purified.

270. תָּא חֲזֵי, אַחַר הַדְּבָרִים הָאֵלֶּה, דְּרָדַף אַבְרָהָם בָּתַר אִלֵּין מַלְכִין, וְקָטִיל לוֹן קֻדְשָׁא בְּרִיךְ הוּא, הֲוָה אַבְרָהָם תּוֹהֶא, אָמַר דִּילְמָא ח״ו, גָּרַעְנָא הַהוּא אַגְרָא, דַּהֲוֵינָא אַהֲדַר בְּנֵי נָשָׁא לְגַבֵּי קֻדְשָׁא בְּרִיךְ הוּא, וְאַחִידְנָא בְּהוֹ, לְקָרְבָא לוֹן לְגַבֵּיהּ, וְהַשְׁתָּא אִתְקְטִילוּ בְּנֵי נָשָׁא עַל יָדִי. מִיָּד אָמַרלוֹקֻדְשָׁא בְּרִיךְ הוּא, אַל תִּירָא אַבְרָם אָנֹכִי מָגֵן לָךְ שְׂכָרְךָ הַרְבֵּה וגו׳. אַגְרָא קַבִּילַת עֲלַיְיהוּ, דְּהָא כֻּלְּהוֹ לָא יִזְכּוּן לְעָלְמִין.

270. Come and behold: "After these things," after Avraham pursued the kings, and the Holy One, blessed be He, killed them off, Avraham was wondering if perhaps "I have lost all the reward from bringing people to repent and return to the Holy One, blessed be He, and holding on to them to draw them nearer to Him--since now people were killed by me!" Immediately, the Holy One, blessed be He, said to him: "Fear not, Avram, I am your shield, your reward shall be exceedingly great." You are receiving a reward for them, BECAUSE THEY WERE KILLED, because none of them shall ever be able to improve their behavior.

27. "Hashem came to Avram in a vision"

The Zohar presents four complex ideas. The first concerns the mysteries of circumcision. Before we can begin to understand any ritual performed in our physical world, we must acquire some understanding of the structure of the Upper Worlds which are the foundation of our physical existence. The Zohar refers to ten dimensions that compose all creation. These dimensions are known as the Ten Sfirot, or Ten Emanations.

The Sfirah of Yesod is a reservoir to which all the upper Sfirot pour their various energies. Yesod gathers all these elements, blends them, and transfers this great Light to the Sfira of Malchut, which is our physical universe. Residing just above Malchut in the structure of the Ten Sfirot, Yesod acts as the portal through which the awesome forces of Light enter our realm. As the building blocks of all creation, the Ten Sfirot reflect themselves in our world. Thus, we have ten fingers, ten toes, and our numerical system functions on base ten.

The Sfira of Yesod correlates to the sexual organ, in which the greatest expression of Light manifests. This great Light is responsible for the miracle of procreation and the pleasure derived from it.

The negative forces in our midst attach themselves to any gateway through which the greatest Light can shine. For this reason, these negative entities are found in the upper world realm of Yesod; in our physical realm, negative forces manifest in the human sexual organ. The purpose of the

covenant of circumcision is to remove this negative influence from our lives as well as from the worlds above. Circumcision, performed properly with Kabbalistic mediation, removes all negativity from both the child and the world. The act of circumcision brings enormous spiritual benefits to the child, including boosting his immune system. Though small in size, the foreskin contains powerful negative forces, as if it were a nuclear warhead at the tip of a ballistic missile.

The Relevance of this Passage

These specific Aramaic texts emanate spiritual influences that help cleanse and purify the realm of Yesod within us, including any negative sexual thoughts, desires or actions. It is these blockages that can prevent us from receiving our full portion of the Light.

271. "The word of Hashem came to Avram in a vision, saying..." HE ASKS: What is meant by a vision? AND HE ANSWERS: This is the mirror, which is the grade in which all images appear. Rabbi Shimon said: Come and behold, before Avraham was circumcised, only one grade spoke to him. And which one was that? It was the 'vision,' NAMELY THE NUKVA. As it is written: "...seeing the vision of Shadai" (Bemidbar 24:16).

271. הָיָה דְּבַר ה׳ אֶל אַבְרָם בַּמַּחֲזֶה לֵאמֹר. מַאי בַּמַּחֲזֶה. אֶלָּא, בְּהַהוּא חֵיזוּ, דַּרְגָּא דְּכָל דְּיוֹקְנִין אִתְחַזְיָין בֵּיהּ. אָמַר רַבִּי שִׁמְעוֹן תָּא חֲזֵי, עַד לָא אִתְגְּזַר אַבְרָהָם, הֲוָה חַד דַּרְגָּא מַלֵּיל עִמֵּיהּ, וּמַאן אִיהוּ, דָּא מַחֲזֶה, דִּכְתִיב מַחֲזֵה שַׁדַּי יֶחֱזֶה.

272. After Avraham was circumcised, all the grades rested upon that grade, WHICH IS CALLED THE VISION, and then He spoke to him. Hence, it is written: "And I appeared to Avraham," WHO IS THE SECRET OF CHESED, "to Yitzchak," WHO IS THE SECRET OF GVURAH, "and to Ya'akov," WHO IS THE SECRET OF TIFERET, "by the name of El Shadai" (Shemot 6:3), WHICH IS THE SECRET OF YESOD AND MALCHUT. ALL THE GRADES, FROM CHESED DOWNWARD, ILLUMINATE IN THE NUKVA. So, before he was circumcised, these grades did not yet speak to him, ONLY THE NUKVA, WHICH IS THE SECRET OF THE "VISION OF SHADAI" ALONE!

272. כֵּיוָן דְּאִתְגְּזַר, הֲווֹ כֻּלְּהוֹ דַּרְגִּין שָׁרָאן עַל הַאי דַּרְגָּא, וּכְדֵין מַלֵּיל עִמֵּיהּ, הה״ד, וָאֵרָא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב בְּאֵל שַׁדַּי, וְעַד לָא אִתְגְּזַר, לָא הֲווֹ אִינּוּן דַּרְגִּין שָׁרָאן עֲלוֹי לְמַלָּלָא.

273. You might say that it is already written: "And Hashem appeared to Avram," WHICH IS THE LEVEL OF NEFESH, AND "and Avram journeyed, going on still toward the south," WHICH IS RUACH; and "and there he built an altar," WHICH IS NESHAMAH. If here are the supernal grades THAT HE ATTAINED, how can we say that before he was circumcised, the supernal grades did not rest upon that certain grade, in order to speak to him?

273. וְאִי תֵּימָא, דְּהָא בְּקַדְמֵיתָא כְּתִיב, וַיֵּרָא ה׳ אֶל אַבְרָם, וּכְתִיב, וַיִּסַּע אַבְרָם הָלוֹךְ וְנָסוֹעַ הַנֶּגְבָּה. וּכְתִיב וַיִּבֶן שָׁם מִזְבֵּחַ. הָא הָכָא אִינּוּן דַּרְגִּין עִלָּאִין. וְהַשְׁתָּא אֲמַרְן דְּעַד לָא אִתְגְּזַר, לָא הֲווֹ אִינּוּן דַּרְגִּין עִלָּאִין, שָׁרָאן עַל הַאי דַּרְגָּא לְמַלָּלָא עִמֵּיהּ.

274. AND HE REPLIES, Come and behold: In the beginning; BEFORE HE WAS CIRCUMCISED, the Holy One, blessed be He, gave wisdom to Avraham, NAMELY THE AFOREMENTIONED SUPERNAL GRADES, so that he would know wisdom and would cleave to THE HOLY ONE, BLESSED BE HE. And Avraham did achieve the secret of Faith, but he could not speak to Him, only to the lower grade alone, NAMELY THE NUKVA AS SEEN "THROUGH THE VISION OF SHADAI." But after he was circumcised, then all the supernal grades rested upon this lower grade, in order to speak with him. And then Avraham ascended through all the grades, as has been explained.

274. תָּא חֲזֵי, בְּקַדְמֵיתָא יְהַב קֻדְשָׁא בְּרִיךְ הוּא חָכְמָה לְאַבְרָהָם, לְמִנְדַּע חָכְמָה לְאִתְדַּבְּקָא בֵּיהּ, וְיָדַע רָזָא דִּמְהֵימְנוּתָא, אֲבָל לְמַלָּלָא עִמֵּיהּ, לָא הֲוָה, אֶלָּא הַאי דַּרְגָּא תַּתָּאָה בִּלְחוֹדוֹי. כֵּיוָן דְּאִתְגְּזַר, כֻּלְּהוֹ דַּרְגִּין עִלָּאִין הֲווֹ שָׁרָאן עַל הַאי דַּרְגָּא תַּתָּאָה, בְּגִין לְמַלָּלָא עִמֵּיהּ, וּכְדֵין אִסְתַּלַּק אַבְרָהָם בְּכֹלָּא. כְּמָה דְּאִתְּמַר.

275. Come and behold: As long as a man is not circumcised, he does not hold on to the Name of the Holy One, blessed be He. As soon as he is circumcised, he enters His Name and is attached to it. And if you say that Avraham was nevertheless attached to Him even before he was circumcised, the response is that he was indeed attached to Him, but not properly. Because of the sublime love that the Holy One, blessed be He, felt toward Avraham, He brought him closer to Himself, BUT IN SPITE OF ALL THIS, IT WAS NOT AS IT SHOULD PROPERLY BE.

275. תָּא חֲזֵי, עַד לָא אִתְגְּזַר בַּר נָשׁ, לָא אִתְאַחִיד בִּשְׁמָא דְּקֻדְשָׁא בְּרִיךְ הוּא, כֵּיוָן דְּאִתְגְּזַר, עָאל בִּשְׁמֵיהּ, וְאִתְאַחִיד בֵּיהּ. וְאִי תֵּימָא אַבְרָהָם, דְּאִתְאַחִיד בֵּיהּ, עַד לָא אִתְגְּזַר. הָכִי הֲוָה, דְּאִתְאַחִיד בֵּיהּ וְלָא כְּדְקָא יָאוֹת, דְּהָא מִגּוֹ רְחִימוּתָא עִלָּאָה דְּרָחֵים לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא קָרֵיב לֵיהּ.

276. לְבָתַר פַּקִּיד לֵיהּ, דִּיתְגְּזַר, וְאִתְיְיהֵיב לֵיהּ בְּרִית. קְשׁוּרָא דְּכֻלְּהוֹ דַרְגִּין עִלָּאִין. בְּרִית קְשׁוּרָא לְאִתְקַשְׁרָא כֹּלָּא כַּחֲדָא, לְאַכְלְלָא דָּא בְּדָא, בְּרִית קְשׁוּרָא, דְּכֹלָּא אִתְקְשַׁר בֵּיהּ, וּבְגִין כְּרָאבְרָהָם עַד לָא אִתְגְּזַר. מִלּוֹי לָא הֲוָה עִמֵּיהּ, אֶלָּא בַּמַּחֲזֶה. כְּמָה דְּאִתְּמַר.

276. After, THE HOLY ONE, BLESSED BE HE, commanded Avraham to circumcise himself, and presented him with the covenant, WHICH IS YESOD, which is the link to all the supernal grades. The covenant is the bond that links all the grades together, to be included within one another. The covenant is the bond that everything is bound to. And because of this, before Avraham was circumcised, He spoke with him only through the "vision," as we have stated. THE UPPER GRADES WERE MISSING FROM IT, BECAUSE THE COVENANT, WHICH LINKS ALL THE GRADES TOGETHER, WAS MISSING.

277. תָּא חֲזֵי. בְּשַׁעֲתָא דִּבְרָא קֻדְשָׁא בְּרִיךְ הוּאעָלְמָא. לָא אִתְּבְרוּ אֶלָּא עַל בְּרִית. כד״א בְּרֵ״א-שִׁי״ת בָּרָא אֱלֹקִים, וְהַיְינוּ בְּרִית, דְּעַל בְּרִית קַיָּים קֻדְשָׁא בְּרִיךְ הוּאעָלְמָא וּכְתִיב אִם לֹא בְּרִיתִי יוֹמָם וָלַיְלָה חֻקּוֹת שָׁמַיִם וָאָרֶץ לֹא שַׂמְתִּי, דְּהָא בְּרִית קְשׁוּרָא אִיהוּ, דְּיוֹמָא וְלֵילְיָא לָא מִתְפָּרְשָׁאן.

277. Come and behold: When the Holy One, blessed be He, created the world, He created it based on the covenant. It is written: "In the beginning (Heb. Beresheet) Elohim created (Heb. bara)" (Beresheet 1:1), WHERE SHEET (ARAM. SIX) refers to the covenant, because by relying upon the covenant, the Holy One, blessed be He, created the world. And it is also written: "If My covenant be not day and night, it were as if I have not appointed the ordinances of heaven and earth" (Yirmeyah 33:25). This is a unifying covenant, which ensures that day and night, WHICH ARE ZEIR ANPIN AND NUKVA, may not be separated.

278. אֲמַר רַבִּי אֶלְעָזָר, כַּד בְּרָא קֻדְשָׁא בְּרִיךְ הוּאעָלְמָא, עַל תְּנַאי הֲוָה, דְּכַד יֵיתוּן יִשְׂרָאֵל, אִם יְקַבְּלוּן אוֹרַיְיתָא יָאוֹת, וְאִם לָאו הֲרֵי אֲנָא אַהֲדַר לְכוּ, לְתֹהוּ וָבֹהוּ. וְעָלְמָא לָא אִתְקַיָּים, עַד דְּקַיְּימוּ יִשְׂרָאֵל, עַל טוּרָא דְּסִינַי, וְקַבִּילוּ אוֹרַיְיתָא, וּכְדֵין אִתְקַיָּים עָלְמָא.

278. Rabbi Elazar said: 'When the Holy One, blessed be He, created the world, it was on the condition that if Yisrael will came forth and receiv Torah, all would be well. If Yisrael will not do so, then the world would be returned to chaos. So the world was not firmly established until Yisrael stood at Mount Sinai and received Torah. The second idea presented by the Zohar concerns the concept of soul mates. Our success in finding our true soul mate depends on the levels we reach in our spiritual work. If we attain the necessary level of growth, we may merit the appearance of our soul mate in our life.
The Relevance of this Passage
According to Kabbalah, soul mates are two halves of one soul. If two people are soul mates living on opposite ends of the world, circumstances will eventually arise that will lead them across vast continents and oceans in order that they may encounter one another and reunite. The Aramaic words expressing this spiritual truth, assists us towards that end.

279. וּמֵהַהוּא יוֹמָא וּלְהַלְאָה, קֻדְשָׁא בְּרִיךְ הוּאבָּרֵי עָלְמִין, וּמָאן אִינּוּן, זִוּוּגִין דִּבְנֵי נָשָׁא. דְּהָא מֵהַהוּא זִמְנָא, קֻדְשָׁא בְּרִיךְ הוּאמְזַוֵּוג זִוּוּגִין, וְאוֹמֵר בַּת פְּלוֹנִי לְפְלוֹנִי, וְאִלֵּין אִינּוּן עָלְמִין דְּהוּא בָּרֵי.

279. From that day onward, the Holy One, blessed be He, has been creating worlds. And what are these worlds? They are the matings of human beings. Because ever since that day, the Holy One blessed be He, has been making marriages, by saying: "The daughter of so to so for so and so." These are the worlds He creates, BECAUSE EVERY UNION OF A COUPLE IS CONSIDERED TO BE A WORLD.
Sitrei Torah (Concealed Torah)

סִתְרֵי תּוֹרָה

280. אַחַר הַדְּבָרִים הָאֵלֶּה וגו׳. אִלֵּין פִּתְגָמֵי אוֹרַיְיתָא, דִּכְתִיב אֶת הַדְּבָרִים הָאֵלֶּה דִּבֶּר ה׳ אֶל כָּל קְהַלְכֶם. מַה לְהַלָּן פִּתְגָמֵי אוֹרַיְיתָא, אוֹף הָכָא פִּתְגָמֵי אוֹרַיְיתָא. בָּתַר דְּאִשְׁתַּדַּל בַּר נָשׁבְּהַאי עָלְמָא, בַּדְּבָרִים הָאֵלֶּה, קֻדְשָׁא בְּרִיךְ הוּאמְבַשֵּׂר לֵיהּ, וְאַקְדִּים לָהּ לְנִשְׁמָתָא שְׁלָם, הה״ד אַל תִּירָא אַבְרָם אָנֹכִי מָגֵן לָךְ. מִכָּל זַיְינִין בִּישִׁין דְּגֵיהִנֹּם.

280. "After these things." These are the words of Torah, just as "These words Hashem spoke to all your assembly" (Devarim 5:19) are the words of Torah. THE MEANING OF THE VERSE IS THAT "After" a person has been occupied in this world with "these things (lit. 'words')," then the Holy One, blessed be He, prepares good tidings for the soul and welcomes it. As it is written: "Fear not, Avram, I am your shield"; I shall shield you from all the evil aspects in Gehenom."

281. שְׂכָרְךָ הַרְבֵּה מְאֹד. בְּגִין דְּכָל מַאן דְּאִשְׁתַּדַּל בְּאוֹרַיְיתָא בְּהַאי עָלְמָא, זָכֵי וְאַחְסִין יְרוּתָא אַחְסַנְתָּא בְּעָלְמָא דְּאָתֵי, כְּמָה דִכְתִיב לְהַנְחִיל אוֹהֲבַי יֵשׁ. מַאי יֵשׁ. דָּא עָלְמָא דְּאָתֵי. וְאוֹצְרוֹתֵיהֶם אֲמַלֵּא, בְּהַאי עָלְמָא, מֵעוֹתְרָא וּמִכָּל טִיבוּ דְעָלְמָא, מַאן דְּאָזֵיל לְיָמִינָא, זָכֵי לְעָלְמָא דְּאָתֵי. וּמַאן דְּאָזֵיל לִשְׂמָאלָא, הָא עוֹתְרָא בְּעָלְמָא דֵין.

281. "And your reward shall be exceedingly great," because whoever studies Torah in this world shall merit and inherit a place in the world to come. As it is written: "That I may cause those that love Me to inherit substance" (Mishlei 8:21). "What is substance?" Substance is "the world to come," and "I will fill their treasures" in this world by riches and all goodness of the world. He who goes to the right shall merit a place in the world to come, and he who goes to the left shall merit the riches of this world.

The third idea explicated upon by the Zohar concerns the power associated with the study of Torah. Rabbi Aba helps his student, Rabbi Yosi, transform his Torah study from a selfish, self-seeking pursuit, to a process of learning that expresses caring and compassion for the rest of the world.

The benefits of learning Torah are not limited to the traditional concept of acquiring knowledge. Torah study is the sum and substance of spiritual energy itself, and therefore, it reveals enormous spiritual Light both individually and collectively. Our motivation for study should not be selfish desire for knowledge and scholarship. Our purpose should be to reveal and impart Light to others.

The Relevance of this Passage

It is tempting for man to wear the garment of pride as he begins to acquire the knowledge and the secrets of the universe. This discourse helps us accomplish our learning and perform our spiritual work with an intention of sharing combined with deep humility.

282. ר׳ אַבָּא כַּד אָתָא מֵהָתָם, הֲוָה מַכְרִיז, מַאן בָּעֵי עוֹתְרָא, וּמַאן בָּעֵי אוֹרְכָא דְחַיֵּי בְּעָלְמָא דְּאָתֵי, יֵיתֵי וְיִשְׁתַּדַּל בְּאוֹרַיְיתָא. הֲווֹ מִתְכַּנְשִׁין כּוּלֵּי עָלְמָא לְגַבֵּיהּ. רַוָּוק חַד הֲוָה בְּשִׁיבְבוּתֵיהּ. יוֹמָא חַד אָתָא לְגַבֵּיהּ, אָמַרלוֹר׳, בָּעֵינָא לְמִלְּעֵי בְּאוֹרַיְיתָא, כְּדֵי שֶׁיִּהְיֶה לִי עוֹתְרָא. אָמַרלוֹהָא וַדַּאי. אָמַרלוֹמַה שְׁמֶךָ. אָמַרלוּיוֹסֵי. אֲמַר לוֹן לְתַלְמִידוֹי דְּיִקְרוּן לֵיהּ ר׳ יוֹסֵי מָארֵי דְּעוֹתְרָא וּיְקָרָא. יָתֵיב וְאִתְעַסַּק בְּאוֹרַיְיתָא.

282. After Rabbi Aba returned from BABYLON, he declared that whoever desires to be rich and have a long life in the world to come should study Torah, and the whole world gathered around him TO STUDY TORAH. There was a bachelor in his neighborhood. One day he said to Rabbi Aba, "Rabbi, I wish to learn Torah so that I may be wealthy." Rabbi Aba responded, "Why of course, YOU SHALL MERIT MUCH WEALTH BY STUDYING TORAH." He asked, "What is your name?" The bachelor responded, "Yosi." Rabbi Aba told his pupils to call the bachelor "Yosi, a man of great wealth and glory." And Yosi delved to the study of Torah.

283. לְיוֹמִין, הֲוָה קָאֵים קַמֵּיהּ, אָמַרלוֹר׳, אָן הוּא עוֹתְרָא. אֲמַר שְׁמַע מִינָּהּ, דְּלָא לְשֵׁם שָׁמַיִם קָא עָבֵיד, וְעָאל לְאִדְרֵיהּ, שְׁמַע חַד קָלָא דַּהֲוָה אָמַר, לָא תַעְנְשֵׁיהּ, דְּגַבְרָא רַבָּא לִיהֱוֵי. תָּב לְגַבֵּיהּ, אֲמַר לֵיהּ, תִּיב בְּרִי תִּיב, וַאֲנָא יָהִיבְנָא לָךְ עוֹתְרָא.

283. After a while, as the days passed, Yosi stood before Rabbi Aba and asked, "Rabbi, where is the wealth?" RABBI ABA responded, "I can see that he is not learning for the sake of heaven!" And then he went to his room TO CONSIDER WHAT TO DO WITH YOSI. He then heard a voice that said: Do not punish him, because he shall become a great man! He returned to him and said: Sit down, my son, sit down. And I shall give you wealth.

284. אַדְהָכִי, אָתָא גַּבְרָא חַד, וּמָאנָא דְּפָז בִּידֵיהּ, אַפְקֵיהּ וּנְפַל נְהוֹרָא בְּבֵיתָא. אָמַרלוֹרַבִּי בָּעֵינָא לְמִזְכֵּי בְּאוֹרַיְיתָא, וַאֲנָא לָא זָכִינָא, וּבָעֵינָא מָאן דְּיִשְׁתַּדַּל בְּאוֹרַיְיתָא בְּגִינִי. דְּהָא אִית לִי עוֹתְרָא סַגִּי, דְּקָא שְׁבַק לִי אַבָּא, דְּכַד יָתִיב עַל פְּתוֹרֵיהּ, הֲוָה מְסַדַּר עֲלֵיהּ, תְּלֵיסַר כַּסֵּי מֵאלֵין. וּבָעֵינָא לְמִזְכֵּי בְּאוֹרַיְיתָא, וַאֲנָא יָהִיבְנָא עוֹתְרָא.

284. In the meantime, a man appeared with a vessel made of pure gold, He showed it to everyone, and its sparkle lit up the house. He said: Rabbi, I wish to merit Torah. Because I MYSELF have not merited THE UNDERSTANDING OF THE TORAH, I am searching for someone who can learn Torah for my sake. I inherited great wealth from my father, who used to set upon his table thirteen of these cups MADE OF PURE GOLD. I wish to achieve the merit of studying Torah, and I shall give my wealth to achieve it.

285. אָמַרלוֹלְהַהוּא רָוִוק, תִּשְׁתַּדַּל בְּאוֹרַיְיתָא, וְדָאיְהֵיב לָךְ עוֹתְרָא, יְהַב לֵיהּ הַהוּא כַּסָּא דְּפָז. קָרָא עֲלֵיהּ ר׳ אַבָּא, לֹא יַעַרְכֶנָּה זָהָב וּזְכוּכִית וּתְמוּרָתָהּ כְּלִי פָז. יָתִיב וְלָעָא בְּאוֹרַיְיתָא, וְהַהוּא בַּר נָשׁ הֲוָה יָהִיב לֵיהּ עוֹתְרָא.

285. He said to the bachelor: Study Torah, and this man shall give you wealth! The man gave him the cup of gold. In relation to him, Rabbi Aba said out loud the verse, "Gold and crystal cannot equal it. And the exchange of it shall not be for vessels of fine gold" (Iyov 28:17). The bachelor then sat down and studied Torah, while the other man gave him wealth.

286. לְיוֹמִין עָאל חֲמִידוּ דְּאוֹרַיְיתָא בְּמֵעוֹי, יוֹמָא חַד הֲוָה יָתִיב, וַהֲוָה בָּכֵי. אַשְׁכְּחֵיהּ רַבֵּיהּ דַּהֲוָה בָּכֵי. אָמַרלוֹעַל מָה קָא בָּכִית. אָמַרלוֹ, וּמָה מַנַּחְנָא חַיֵּי דְּעָלְמָא דְּאָתֵי, בְּגִין הַאי, לָא בְּעֵינָא אֶלָּא לְמִזְכֵּי לְגַבָּאי. אָמַרלוֹהַשְׁתָּא ש״מ דְּהָא לְשֵׁם שָׁמַיִם קָא עָבֵיד.

286. As days passed, the desire for the Torah entered his bowels. One day he sat down and cried. His Rabbi found him weeping and said to him, "Why are you weeping?' And he replied, "What am I leaving behind for this WEALTH? The life in the world to come! I do not want to learn anymore FOR THE SAKE OF THIS MAN. But rather merit Torah for myself." RABBI ABA said: So now I understand that he is doing it for the sake of heaven.

287. קָרָא לֵיהּ לְהַהוּא גַּבְרָא, אָמַרלוֹטוֹל עוֹתְרָךְ וְהַב לֵיהּ לְיַתְמֵי וּלְמִסְכְּנֵי, וַאֲנָא יָהִיבְנָא לָךְ חוּלַק יַתִּיר בְּאוֹרַיְיתָא, בְּכָל מַה דַּאֲנַן לָעָאן. אַהֲדַר לֵיהּ ר׳ יוֹסֵי הַהוּא כַּסָּא דְּפָז, וְעַד יוֹמָא לָא אַעֲדֵי שְׁמֵיהּ וּמִן בְּנוֹי בֶּן פַּזִּי, וְהַיְינוּ ר׳ יוֹסֵי בֶּן פַּזִּי, וְזָכָה לְכַמָּה אוֹרַיְיתָא, הוּא וּבְנוֹי. דְּלֵית לָךְ אַגַּר טַב בְּעָלְמָא כְּמָאן דְּלָעֵי בְּאוֹרַיְיתָא.

287. He called for that man and said to him, "Take your wealth back and share it with the poor and the orphans. I shall give you a bigger portion in the Torah, from all that we are learning!" Rabbi Yosi returned the cup of gold to him, and to this very day, the name "the son of gold (Heb. ben pazi)" has not been taken away from him or from his children. He became THE FAMOUS Rabbi, Yosi ben Pazi. And he and his sons merited a lot of Torah, because there is no greater reward in the world than to study Torah. AND A RECOMPENSE FOR IT IS NOT NECESSARY. AS IT IS WRITTEN: "GOLD AND CRYSTAL CANNOT EQUAL IT; AND THE EXCHANGE OF IT SHALL NOT BE FOR VESSELS OF FINE GOLD."

The fourth concept examined by the Zohar concerns the importance and power of the Zohar's Aramaic language. Aramaic is above any invisible negative influences, and this language provides a direct connection to the Creator. Accordingly, when the Creator reveals important wisdom that requires protection from potentially harmful angelic forces, the wisdom is expressed in Aramaic.

Kabbalistically, the Hebrew and Aramaic languages are not merely communication tools for mankind. This instrument of language has many other higher functions, including the direct expression of metaphysical forces in our material world.

The Relevance of this Passage

We live in a world of concealment, where metaphysical forces and spiritual influences remain obscured from the five senses. Inasmuch as mankind has been conditioned to accept only that which the eyes can see, raising our consciousness becomes a considerable and difficult task. The discussion pertaining to Aramaic reinforces our own conviction and connection to the language, elevating our consciousness so that the energy pouring out from the Aramaic letters fills our soul.

288. אַחַר הַדְּבָרִים הָאֵלֶּה הָיָה דְּבַר ה׳ אֶל אַבְרָם בַּמַּחֲזֶה לֵאמֹר וגו׳. בְּכָל אֲתַר דִּכְתִיב בְּאוֹרַיְיתָא בַּמַּחֲזֶה, דָּא שְׁמָא דְּאִתְגְּלֵי לַאֲבָהָן, וּמָאן אִיהוּ. שַׁדַּי, שֶׁנֶּאֱמַר וָאֵרָא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב בְּאֵל שַׁדָּי. כְּד״א אֲשֶׁר מַחֲזֵה שַׁדַּי יֶחֱזֶה. וְדָא אִיהוּ חֵיזוּ דְּכָל חֶזְוָון עִלָּאִין אִתְחַזְיָין מִגַּוֵּיהּ, כְּהַאי מַרְאָה, דְּכָל דְּיוֹקְנִין אִתְחַזְיָין בֵּיהּ, וְכֻלָּא חַד. מַרְאָה מַחֲזֶה חַד הוּא, דָּא תַּרְגּוּם, וְדָא לָשׁוֹן הַקּוֹדֶשׁ.

288. "After these things the word of Hashem came to Avram in a vision, saying, 'Fear not, Avram...'" Wherever the words "in a vision" appear in the Torah, it is the one that appeared to the Patriarchs. And what is it? It is Shadai, as it is written: "And I appeared to Avraham, to Yitzchak, and to Ya'akov by the name of El Shadai" (Shmot 6:3), and as you may read, "which saw the vision of Shadai" (Bemidbar 24:4). And this is the vision through which all supernal appearances are seen, just as a mirror OF GLASS in which all images are reflected. And vision (Heb. mar'eh) and the appearance (Heb. machazeh) are the same-one is in Aramaic and the other is in the holy tongue.

289. אָמַר רַבִּי יוֹסִי, סַגִּיאִין אִינּוּן בְּאוֹרַיְיתָא, וְעַל דְּאֲהֲוָה לֵיהּ רְשׁוּ לְאוּנְקְלוּס, לְתַרְגֵּם בְּהַהוּא לִישָׁנָא דְּגָלֵי קֻדְשָׁא בְּרִיךְ הוּאבְּאוֹרַיְיתָא. וְלִישָׁנָא דָא סְתִים אִיהוּ מִגּוֹ מַלְאֲכֵי עִלָּאָה. בַּמַּחֲזֶה, דַּהֲוָה סְתִים מִמַּלְאֲכֵי עִלָּאֵי דְּלָא יָדְעֵי בְּדָא, כַּד מְמַלֵּיל בֵּיהּ בְּאַבְרָהָם.

289. Rabbi Yosi said: There are many ARAMAIC WORDS in the Torah. Therefore, Onkelos had permission to translate the Torah to the same language that the Holy One, blessed be He, revealed in the Torah. But this language is not understood by the angels above, and they did not recognize it when THE HOLY ONE, BLESSED BE HE, spoke to Avraham.

290. מ"ט, בְּגִין דְּאַבְרָהָם לָא הֲוָה מָהוּל, וַהֲוָה עָרֵל, סְתִים בִּשְׂרָא. וּבְגִין כָּךְ הֲוָה סְתִים מִנַּיְיהוּ, בְּלִשׁוֹן תַּרְגּוּם. כְּגַוְונָא דָא בִּלְעָם, דִּכְתִיב אֲשֶׁר מַחֲזֵה שַׁדַּי יֶחֱזֶה. סְתִים הֲוָה מִלָּה מִגּוֹ מַלְאֲכֵי הַשָּׁרֵת, בְּגִין דְּלָא יְהֵא לוֹן פִּטְרָא, דְּקֻדְשָׁא בְּרִיךְ הוּאמְמַלֵּל בְּהַהוּא עָרֵל מְסָאֲבָא. דְּהָא מַלְאֲכֵי קַדִּישֵׁי לָאו נִזְקָקִין בְּלִשׁוֹן תַּרְגּוּם.

290. AND HE ASKS: What is the reason, THAT THE HOLY ONE, BLESSED HE, SPOKE WITH AVRAHAM IN A LANGUAGE THAT WAS NOT RECOGNIZABLE BY THE ANGELS? AND HE REPLIES: Because Avraham was not circumcised; his foreskin still covered his flesh. Therefore THE HOLY ONE, BLESSED BE HE, SPOKE in the language of the translation, which is incomprehensible TO THE ANGELS. The same with Bilaam, as it is written: "who sees (Heb. yechezeh) the vision of Shadai." The word 'YECHEZEH' is not comprehensible to the ministering angels. So that they have no excuse to complain that the Holy One, blessed be He, is talking with an uncircumcised and impure man. Because the holy angels have no use for the Aramaic translation, THEY WERE UNAWARE THAT THE HOLY ONE, BLESSED BE HE, WAS SPEAKING WITH BILAAM!"

291. אִי תֵּימָא דְּלָא יָדְעֵי, וְהָא גַּבְרִיאֵל אוֹלִיף לְיוֹסֵף ע' לְשׁוֹן, וְתַרְגּוּם חַד מֵע' לְשׁוֹן הוּא. אֶלָּא מִנְדַּע יָדְעֵי, אֲבָל לָא נִזְקָקִין תְּנַן, דְּלָא חַיְישֵׁי וְלָא מַשְׁגִּיחִין עֲלֵיהּ, דְּהָא מָאִיס אִיהוּ קַמַּיְיהוּ, מִכָּל שְׁאָר לְשׁוֹן.

291. AND HE ASKS: You say that THE ANGELS do not understand THE LANGUAGE OF THE TRANSLATION, but Gavriel taught Yosef seventy languages and Aramaic was one of them. AND HE REPLIES: They do know the language, but have no use for it. WHICH MEANS THAT they do not care about it and do not pay attention to it, because they dislike this language more than any other language.

292. וְאִי תֵּימָא, הוֹאִיל וּמָאִיס אִיהוּ מִמַּלְאֲכֵי עִלָּאֵי, אַמַּאי תִּרְגּוּם אוּנְקְלוּס אוֹרַיְיתָא בְּהַאי לְשׁוֹן, וְיוֹנָתָן בֶּן עוּזִיאֵל הַמִּקְרָא. אֶלָּא מָאִיס הוּא קַמַּיְיהוּ, וְהָכִי אִצְטְרִיךְ דְּלֵית קְנָאָה לְמַלְאֲכֵי עִלָּאֵי בַּהֲדַיְיהוּ דְּיִשְׂרָאֵל יַתִּיר, וְעַל דָּא תַּרְגּוּם תּוֹרָה וּמִקְרָא כָּךְ, וְלָאו מָאִיס אִיהוּ, דְּהָא בְּכַמָּה דוּכְתֵּי כְּתַב קֻדְשָׁא בְּרִיךְ הוּא בְּאוֹרַיְיתָא הָכֵי.

292. You may ask, "If it is despised by the angels above, why did Onkelos translate the Torah to that language, and Yonatan ben Uziel the Scriptures?" AND HE REPLIES: It was repulsive only to the angels. And so it should be, so that the angels of above should not envy Yisrael WHEN THEY SAY THE PRAYERS CALLED KEDUSHA DESIDRA. BUT TO US, IT IS NOT DESPICABLE. And this is why they translated Torah and the Scriptures TO THIS LANGUAGE. And it is not despised, because the Holy One, blessed be He, has written it in many places in the Torah USING THIS LANGUAGE.

293. וּבְגִין כְּרָסְתִים אִיהוּ מִגּוֹ מַלְאֲכֵי עִלָּאֵי קַדִּישֵׁי. וְעַל דָּא אִתְגְּלֵי בֵּיהּ בְּאַבְרָהָם בְּאוֹרַח סְתִים, דְּלָא יִשְׁגְּחוּן בֵּיהּ מַלְאָכִין קַדִּישִׁין, וְלָא יְהֵא לוֹן פִּטְרָא, דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְגְּלֵי עַל בַּר נָשׁ עָרֵל.

293. Because this language is incomprehensible to the holy angels above, the Holy One, blessed be He, revealed Himself to Avraham in this concealed manner, so that the holy angels would not look upon him and have an excuse to accuse the Holy One, blessed be He, for appearing before an uncircumcised man.

294. אֵימָתַי אִתְגְּלֵי לֵיהּ בְּאִתְגַּלְיָא דְּמַלְאֲכֵי עִלָּאֵי, כַּד יָהִיב לֵיהּ בְּרִית קְיָימָא קַדִּישָׁא, דִּכְתִיב וַיְדַבֵּר אִתּוֹ אֱלֹקִים לֵאמֹר. אֱלֹקִים שְׁמָא דְקוּדְשָׁא, וְלָא כְתִיב בַּמַּחֲזֶה, שְׁמָא בְּאִתְגַּלְיָא.

294. HE ASKS: When did He openly reveal Himself to him, in front of the angels of above? AND HE RESPONDS: At the time when He gave him the sign of the Holy covenant. As it is written: "And Elohim talked with him saying..." (Beresheet 17:3). Elohim is a holy name. It is not written: "in a vision," BUT "ELOHIM," WHICH IS a revealed name.

295. לֵאמֹר. מַאי לֵאמֹר, לֵאמֹר וּלְאַכְרָזָא בְּכָל לְשׁוֹן, דְּלָא תְּהֵא בְּאִתְכַּסְיָא, לָאו בְּלִישְׁנָא אָחֳרָא, אֶלָּא בְּלִישְׁנָא דְּכֹלָּא מִשְׁתַּעְיָין בָּהּ, דְּיִכְלֵי לְמֵימַר דָּא לְדָא, וְלָא יְכֵלֵי לְקַטְרְגָא וּלְמֵימַר פִּטְרָא, וְעַל דָּא וַיְדַבֵּר אִתּוֹ אֱלֹקִים לֵאמֹר. אֱלֹקִים, וְלֹא מַחֲזֶה. בְּגִין דַּהֲוָה מְעַיֵּיל לֵיהּ בִּבְרִית קַיְּימָא קַדִּישָׁא, וְקָרֵיב לֵיהּ לְגַבֵּיהּ.

295. AND HE ASKS: What is 'saying'?" AND HE REPLIES: "saying" MEANS to announce and declare in all languages, WHICH THE HOLY ONE, BLESSED BE HE, SPOKE WITH AVRAHAM, so that he was no longer concealed FROM THE ANGELS. He did not speak in any other language-REFERRING TO ARAMAIC-but in a language that all use, so that they were able to talk to each other, and no one would be able to blame or have any pretext. Therefore, "and Elohim talked with him, saying," 'Elohim' and not 'a vision,' as He has brought him to the holy covenant, close to Him.

296. ר׳ יְהוּדָה אָמַר, בְּגִין כְּרָאת ה׳ לָא אִתְיְיהַב לֵיהּ עַד דְּאִתְגַּזַּר. מ״ט. דְּאִיהִי מַמָּשׁ בְּרִית אִקְרֵי. וְעַל דְּאִכְּיוֹן דְּעָאל בִּבְרִית, כְּדֵין אִתְיְיהִיבַת לֵיהּ אָת ה״א. דִּכְתִיב, אֲנִי הִנֵּה בְּרִיתִי אִתָּךְ וְהָיִיתָ לְאַב הֲמוֹן גּוֹיִם וְלֹא יִקָּרֵא עוֹד שִׁמְךָ אַבְרָם וגו׳.

296. Rabbi Yehuda said: According to this, the letter Hei, WHICH IS THE SHECHINAH, was not given to him, until he was circumcised! Why? Because She is called the actual covenant. Therefore because he entered the covenant, he was given the letter Hei IN HIS NAME. As it is written: "As for Me, behold, My covenant is with you, and you shall be a father of many nations. Neither shall your name any more be called Avram..." (Beresheet 17: 4-5).

28. Rabbi Chiya went to visit Rabbi Elazar

The Zohar offers a story about the travels of Rabbi Chiya and Rabbi Chagai to visit Rabbi Elazar, the son of Kabbalist Rabbi Shimon bar Yokhai, author of the Zohar. Kabbalistically, the concept of travelling really concerns a spiritual journey of the mind and soul between two sages. As the two mystics embark on their excursion, their discussion of various spiritual matters is intended to attract particular levels of energy into their lives, and ultimately, to raise them to the very spiritual levels they are discussing.

Rabbi Chiya is concerned that his colleague Rabbi Chagai may not be worthy to enter this higher realm, which is symbolized by the mention of Rabbi Elazar. As they begin to approach Rabbi Elazar, who represents the next dimension, Rabbi Chiya suddenly realizes that Rabbi Chagai is actually more worthy than himself. When the two sages reach Rabbi Elazar's home, he does not immediately let them in. He wants to appraise their level of spiritual consciousness. The sages, therefore, wait and sit in silence. After a while, Rabbi Elazar gets up and enters his room. While in his quarters, he hears a voice telling him that the sages are ready and that he should reveal to them all the mysteries and spiritual Light they seek. A study session ensues, and suddenly a great fire encircles Rabbi Elazar. The sages then leave, realizing they are not yet ready to receive the full revelation of spiritual energy that occupies the next realm.

The Relevance of this Passage

Each of us must prepare our own internal vessel in order to continue our growth and spiritual work. The words of this story assist in expanding our vessel and furthering our preparation.

297. אַחַר הַדְּבָרִים הָאֵלֶּה. רַבִּי חִיָּיא הֲוָה אָזִיל לְמֶחֱמֵי לְרַבִּי אֶלְעָזָר, פְּגַע בֵּיהּ רַבִּי חַגַּאי, אָמַרלוֹהַאי אָרְחָא דְּמִתַּקְנָא קָמֵיהּ דְּמַר, לְאָן אִיהוּ אָזִיל. אָמַרלוֹלְמֶחֱמֵי לְרַבִּי אֶלְעָזָר. אָמַרלוֹוַאֲנָא נָמֵי אֵיזִיל בַּהֲדָךְ. אָמַרלוֹ, אִי תֵּיכוֹל לְמִסְבַּר סִבְרָא לְמַאי דְּתִשְׁמַע, זִיל. וְאִי לָאו תּוּב אֲבַתְרָךְ. אָמַרלוֹ, לָא לֵיחוּשׁ מַר לְהַאי, דְּהָא אֲנָא שְׁמַעְנָא כַּמָּה רָזֵי דְאוֹרַיְיתָא, וְיָכֵילְנָא לְמֵיקַם בְּהוֹ.

297. "After these things...": On his way to visit Rabbi Elazar, Rabbi Chiya met Rabbi Chagai. He said to him: This route, which is set before you, sir, where does it lead to? He answered: IT LEADS to my visiting Rabbi Elazar. He said to him: I shall go along with you. He said: If you will be able to understand the wisdom and the reason behind what you will hear, then come along. But if not, then turn back! He said to him, sir, do not worry about this, because I have heard many secrets of Torah, and I was able to understand them.

298. פְּתַח ר׳ חַגַּאי וַאֲמַר מַאי דִּכְתִיב אֶת קָרְבָּנִי לַחְמִי לְאִשַּׁי וגו׳. אֶת קָרְבָּנִי, דָּא קָרְבָּן בִּשְׂרָא, דְּאִתְקְרַב לְכַפָּרָא, דְּמָא עַל דְּמָא, בִּשְׂרָא עַל בִּשְׂרָא, בְּגִין דְּכָל קָרְבָּנִין לָאו מִתְקָרְבִין אֶלָּא עַל בִּשְׂרָא, לְכַפָּרָא עַל בִּשְׂרָא.

298. Rabbi Chagai opened the discussion, saying: This is the meaning of 'My offering, the provision of my sacrifices made by fire...'" (Bemidbar 28:2). "My offering" refers to an offeringof flesh, which is given for atonement; blood OF THE SACRIFICE for the blood OF MAN; flesh OF THE SACRIFICE for the flesh OF MAN. All sacrifices are offered only for the flesh, THAT IS, to atone for the flesh.

299. And I heard thus: if a man sinned, what is the sin of the animal, that the Holy One, blessed be He, said: "If any man of you bring an offering to Hashem, of the cattle..." (Vayikra 1:2)? AND HE REPLIES: The Holy One, blessed be He, formed the spirit of men and the spirit of animals, and then separated them from each other. Therefore, "the spirit of man goes upwards, and the spirit of the beast goes downwards," (Kohelet 3:21) so they are definitely separated from each other!

299. וְהָכִי שְׁמַעְנָא, אִי בַּר נָשׁ חָטָא, בְּהֵמָה מַה חָטָאת, דְּקֻדְשָׁא בְּרִיךְ הוּאאֲמַר אָדָם כִּי יַקְרִיב מִכֶּם קָרְבָּן וגו׳. אַמַּאי. אֶלָּא קֻדְשָׁא בְּרִיךְ הוּאעֲבִיד רוּחַ בְּנֵי נָשָׁא, וְרוּחַ הַבְּהֵמָה, וְאַפְרִישׁ דָּא מִן דָּא. וּבְגִין כָּךְרוּחַ בְּנֵי הָאָדָם הָעוֹלָה הִיא לְמַעְלָה וְרוּחַ הַבְּהֵמָה וגו׳. וַדַּאי מִתְפְּרַשׁ דָּא מִן דָּא.

300. Before Adam sinned, it is written: "And Elohim said: Behold, I have given you every herb bearing seed..." (Beresheet 1:29) and "to you it shall be for food" and no more THAN THIS. SO HE WAS NOT PERMITTED TO EAT ANIMALS. But since he had sinned and the Evil Inclination was absorbed to his body and to all of his offspring, He passed His judgment over them; IN OTHER WORDS, HE BROUGHT THE GREAT FLOOD UPON THEM.

300. עַד לָא חָטָא אָדָם, מַה כְּתִיב, וַיֹּאמֶר אֱלֹקִים הִנֵּה נָתַתִּי לָכֶם אֶת כָּל עֵשֶׂב זֹרֵעַ זָרַע וגו׳, וּכְתִיב לָכֶם יִהְיֶה לְאָכְלָה, וְלָא יַתִּיר. כֵּיוָן דְּחָטָא, וְיֵצֶר הָרָע אִשְׁתָּאִיב בְּגוּפָא דִילֵיהּ, וּבְכָל אִינּוּן תּוֹלְדִין, עֲבַד בְּהוֹ דִינָא.

301. Later, Noach came and saw that the body is built by the Evil Inclination, so he offered a sacrifice as Adam did. And it is written: "And Hashem smelled a sweet savor...for the impulse of man's heart is evil from his youth." (Beresheet 8:21). The Holy One, blessed be He, said: 'From here onward, because the body is already absorbed by that Evil Inclination, let the body enjoy itself as much as it wants and eat meat.' HE SAID: "even as the green herb have I given you all" (Beresheet 9:3).

301. וּלְבָתַר אָתָא נֹחַ, וְחָמָא דְּהָא גּוּפָא אִתְבְּנֵי מֵאַתְרָא דְּיִצה״ר אַקְרִיב קָרְבָּן, כְּמָה דְּאַקְרִיב אָדָם, מַה כְּתִיב וַיָּרַח ה׳ אֶת רֵיחַ הַנִּיחֹחַ וגו׳. כִּי יֵצֶר לֵב הָאָדָם רַע מִנְּעוּרָיו. אֲמַר קֻדְשָׁא בְּרִיךְ הוּא, מִכָּאן וּלְהָלְאָה, הוֹאִיל וְגוּפָא אִשְׁתָּאִיב מֵהַהוּא יֵצה״ר יִתְעַנַּג גּוּפָא כְּמָה דְּאִתְחֲזֵי לֵיהּ, יֵיכוֹל בְּשָׂרָא. כְּיֶרֶק עֵשֶׂב נָתַתִּי לָכֶם אֶת כֹּל.

302. When man eats meat, the flesh of man receives pleasure from that flesh, and they mix together-THE FLESH OF MAN COMBINES WITH THE FLESH OF THE ANIMAL. And the body grows and is built by it. But as a result of the pleasure, WHICH MAN RECEIVED FROM EATING MEAT, his body commits many sins. The Holy One, blessed be He, said: "The meat," REFERRING TO THE MEAT OF THE OFFERING, "shall be atonement for the body". Because one had eaten flesh, and had grown flesh through it IN THE BODY, and by it one had sinned, therefore the meat OF THE OFFERING shall be atonement for the body. So the meat-NAMELY THE FLESH OF THE BODY-that eats meat forms the blood in the body. And because of this, the purpose of the blood that remains outside of the meat OF THE OFFERING is to atone for the blood OF MAN, which was formed by that same meat OF THE ANIMAL. As it is written: "for it is the blood that makes an atonement for the soul" (Vayikra 17:11).

302. כַּד אָכִיל בְּשָׂרָא, מֵהַהוּא בְּשָׂרָא אִתְעַנַּג בְּשָׂרָא דִילֵיהּ, וְאִתְעָרַב דָּא בְּדָא, וְאִתְרַבֵּי גּוּפָא מִנֵּיהּ, וּמֵהַהוּא עֹנֶג, גּוּפָא חָטָא בְּכַמָּה חֲטָאִין. אֲמַר קֻדְשָׁא בְּרִיךְ הוּאכַּפָּרָה עַל גּוּפָא בְּשָׂרָא. בְּשָׂרָא אָכִיל, וּבְשָׂרָא אִתְרַבֵּי מִינֵּיהּ, וּבֵיהּ חָטָא, בְּגִין כָּךְלְכַפָּרָא עַל גּוּפֵיהּ בְּשָׂרָא. וּבְשָׂרָא דְּאָכִיל בְּשָׂרָא, עֲבִיד דְּמָא לְגוּפָא, בְּגִין כָּךְדְּמָא דְּאִשְׁתָּאַר מֵהַהוּא בְּשָׂרָא לְבַר, אִתְעַתַּד לְכַפָּרָא עַל דְּמָא, דְּאִתְעֲבִיד מֵהַהוּא בְּשָׂרָא דִילֵיהּ, דִּכְתִיב כִּי הַדָּם הוּא בַּנֶּפֶשׁ יְכַפֵּר.

303. It is written: "My offering" and "your offering," as it is written: "shall you bring your offering" (Vayikra 1:2). What is the difference between these two phrases? AND HE REPLIES: "My offering" is like peace-offerings that are brought for peace. "Your offering" is like sin or guilt offerings brought to ATONE for sin or guilt. Therefore, "My offering" is meat, "the provision" is bread and wine, "savor" is incense. "Sweet" (Heb. nichoach) is satisfaction (Heb. nachat) that the priest experiences when meditating on the Holy Name, WHICH HE UTTERS OUT LOUD DURING THE RITUAL OF THE SACRIFICE. And the Levites HAVE THE SAME EXPERIENCE when meditating during the songs and praises, WHICH THEY RECITE DURING THE SACRIFICE.

303. כְּתִיב קָרְבָּנִי, וּכְתִיב קָרְבַּנְכֶם, דִּכְתִיב תַּקְרִיבוּ אֶת קָרְבַּנְכֶם, מַה בֵּין הַאי לְהַאי. אֶלָּא קָרְבָּנִי, כְּגוֹן שְׁלָמִים דְּאַתְיָין עַל שָׁלוֹם. קָרְבַּנְכֶם: כְּגוֹן חַטָּאוֹת וַאֲשָׁמוֹת דְּאַתְיָין עַל חֵטְא וְאָשָׁם, בְּגִין כָּךְאֶת קָרְבָּנִי: בְּשָׂרָא. לַחְמִי: נַהֲמָא וְחַמְרָא. רֵיחַ: דָּא קְטוֹרֶת. נִיחֹחִי: דָּא נַחַת רוּחַ, דַּעֲבִיד כַּהֲנָא בִּרְעוּתָא דִשְׁמָא קַדִּישָׁא, וְלֵיוָאֵי, בִּרְעוּתָא דְשִׁיר וְשִׁבְחָה.

304. תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ. בְּמוֹעֲדוֹ מַאי הֲוֵי, אִי תֵּימָא בְּכָל יוֹמָא בַּבֹּקֶר וּבָעֶרֶב, מַאי אִיהוּ בְּמוֹעֲדוֹ. אֶלָּא מוֹעֲדוֹ, דְּשָׁלְטָא בְּהַהוּא זִמְנָא רַעֲוָא. רְעוּ דְּאִשְׁתְּכַח לְעֵילָא בְּדַרְגָּא יְדִיעָא. וְעַל דָּא כְּתִיב בְּמוֹעֲדוֹ.

304. Of the verse, "shall you observe to offer to me in their (lit. 'its') due season," HE ASKS: What is meant by "due season?" If you say THAT THE MEANING IS TO OFFER A SACRIFICE every day-morning and evening-why then is it called "its due season?" AND HE REPLIES: "its due season" APPLIES to the desire that rules at that certain moment-NAMELY, THE MOMENT OF THE SACRIFICE. This is the desire that prevails above in that certain grade, WHICH IS THE NUKVA. And for this reason, it is written: 'its due season.'

305. כַּד קָרְבָּן אִתְקְרִיב, כֹּלָּא נָטְלִין חוּלָקָא, וְאִתְבַּדְּרָן קְלִיפִּין לְכָל סִטְרָא, וְיִיחוּדָא אִתְקְרִיב וְאִתְיַיחַד, וּבוֹצִינִין אִתְנַהֲרִין, וְאִשְׁתְּכַח רַעֲוָא וּרְעוּ בְּכָל עָלְמִין, וְקֻדְשָׁא בְּרִיךְ הוּאאִשְׁתְּכַח בְּרָזָא דִיחוּדָא חָדָא כִּדְקָא חָזֵי. אָתָא ר׳ חִיָּיא וּנְשָׁקֵיהּ, אֲמַר לֵיהּ, יָאוֹת אַנְתְּ בְּרִי מִנִּי, לְמֵיהַךְ לְמֶחֱמֵי לֵיהּ.

305. When an offering is sacrificed, all the worlds receive a part of it, and the Klipot are scattered in all directions. The unison OF THE MALE AND FEMALE grows closer and is completed, and the candles, WHICH ARE THE SECRET OF THE UPPER GRADES, shine. And there is one desire and full companionship in all the worlds. And the Holy One, blessed be He, is in a state of the secret of unity as should properly be. Rabbi Chiya came forward, kissed him, and said: You are more worthy than I to go and see him, REFERRING TO RABBI ELAZAR.

306. אֲזָלוּ, כַּד מָטוֹן לְגַבֵּיהּ, חָמָא לוֹן יַתְבֵי עַל תַּרְעָא, אָמַרלוֹלְשַׁמָּשָׁא, זִיל וְאֵימָא לוֹן, הַאי כָּרְסְיָיא דִתְלַת קָיְימִין, מַהוּ כָּל אֶחָד. אֲמָרוּ לֵיהּ, זִיל וְאֵימָא לֵיהּ לְמַר, דְּלָאו לְמַגְנָא אֲמַר דָּוִד מַלְכָּא דְּאִיהוּ רְבִיעָאָה, אֶבֶן מָאֲסוּ הַבּוֹנִים. אָמַרלוֹזִיל וְאֵימָא לוֹן דְּאָן גְּעֲלוּ בֵּיהּ בְּדָוִד, דְּאִיהוּ אֲמַר אֶבֶן מָאֲסוּ הַבּוֹנִים.

306. They went along. When they reached RABBI ELAZAR, he saw them sitting beside the gate. He said to his attendant, Go and ask them what is the significance OF EACH of the three legs of this throne? They told him: Go and tell our master that it is not in vain that King David, who is the fourth LEG OF THE THRONE, said, "The stone which the builders rejected" (Tehilim 118:22). AND WITH THIS VERSE, THEY GAVE HIM A HINT ABOUT THE THREE COLUMNS THAT PRECEDE DAVID, WHICH ARE CHESED, GVURAH, AND TIFERET. He said to him, TO HIS ATTENDANT: Go and tell them, where David was 'rejected' BY THE BUILDERS, that he said, "The stone which the builders rejected?"

307.אַהֲדַר רַבִּי חִיָּיא רֵישֵׁיהּ לְגַבֵּי ר׳ חַגַּאי, וַאֲמַר לֵיהּ שַׁמְעַת בְּהַאי מִדֵּי. אֲמַר שְׁמַעְנָא, בְּהַאי קְרָא דִכְתִיב בְּנֵי אִמִּי נִחֲרוּ בִי שָׂמוּנִי וגו׳. דְּהַאי קְרָא שְׁלֹמֹה מַלְכָּא אֲמָרוֹ, וְעַל דָּוִד מַלְכָּא אִתְּמַר, כַּד דָּחוּ לֵיהּ אֲחוּהִי מִנַּיְיהוּ.

307. Rabbi Chiya turned to Rabbi Chagai and said: Have you heard anything about this? He said: I have heard about the verse that reads "my mother's children were angry with me; they made me the keeper of the vineyards..." (Shir Hashirim 1:6), which King Solomon used to say. It speaks of King David when he was rejected by his brothers.

308. וְתוּ שְׁמַעְנָא, מַאי חָמָא קֻדְשָׁא בְּרִיךְ הוּאלְמֵיהַב מַלְכוּתָא לִיהוּדָה מִכָּל אֲחוּהִי, אֶלָּא אַתְוָון דִשְׁמֵיהּ חֲקִיקָן בֵּיהּ, וְקֻדְשָׁא בְּרִיךְ הוּאיְהַב יְקָרָא לִשְׁמֵיהּ, וּבְגִין כְּרָאחֲסִין מַלְכוּתָא. וְתוּ שְׁמַעְנָא, יְהוּדָה הָא אַתְוָון דִשְׁמֵיהּ וַדַּאי, ד׳ לֵיתֵיהּ אַמַּאי. אֶלָּא דָּא דָּוִד מַלְכָּא, דְּאִתְקַשַּׁר בִּשְׁמֵיהּ מִכָּל בְּנֵי עָלְמָא, דִכְתִיב, וּבִקְּשׁוּ אֶת ה׳ אֱלֹקֵיהֶם וְאֶת דָּוִד מַלְכָּם וגו׳, הָא דָּוִד קָשִׁיר בִּשְׁמֵיהּ, תּוּ, דְּאִיהוּ קֶשֶׁר שֶׁל תְּפִלִּין, וַדַּאי ד׳ דָּוִד מַלְכָּא, וּבְגִין כְּרָדָוִד אִתְקַשַּׁר בִּשְׁמֵיהּ.

308. And furthermore, we have heard: What was the reason that the Holy One, blessed be He, gave the kingdom to Yehuda and not to any of the other brothers? AND HE REPLIES: Because the letters of His Holy name are engraved in him. BECAUSE YUD-HEI-VAV-HEI APPEAR IN THE NAME OF YEHUDA (YUD-HEI-VAV-DALET-HEI). So the Holy One, blessed be He, glorified his name. And this is why he inherited the kingdom. And I have also heard that the name Yehuda definitely contains the letters of His HOLY Name, but there is no letter Dalet IN YUD-HEI-VAV-HEI. AND HE ASKS: Why? AND HE REPLIES: This LETTER DALET OF YEHUDA represents King David, who is attached to His Name more than all other people of the world. As it is written: "and seek Hashem their Elohim, and David their king" (Hoshea 3:5). So King David is actually attached to His HOLY Name. Furthermore, he is the knot of the Tfilin, AS KING DAVID IS THE SECRET OF THE KNOT OF THE TFILIN OF THE HOLY ONE, BLESSED BE HE. AND THIS IS THE SECRET OF THE NUKVA OF ZEIR ANPIN. So certainly the letter Dalet IN YEHUDA is King David. And because of this David is attached to His HOLY Name. BECAUSE THE NAME YEHUDA INCLUDES YUD-HEI-VAV-HEI, WHICH ALLUDE TO ZEIR ANPIN, AND THE LETTER DALET, WHICH ALLUDES TO KING DAVID, WHO IS THE SECRET OF NUKVA OF ZEIR ANPIN.

309. They entered. Once they were inside, they sat in front of him. Rabbi Elazar was silent, so they remained silent as well. Rabbi Elazar entered his room, he heard a certain voice there that said: 'Go and tell them what they want, because they are righteous men!' He then returned to them and said: If one of you has heard something, let him say it to me! They responded: We are waiting to shine by the purity of the upper candle, and let us grasp knowledge.

309. עָאלוּ, כֵּיוָן דְּעָאלוּ יְתִיבוּ קַמֵּיהּ, אִשְׁתִּיק רַבִּי אֶלְעָזָר, וְאִינּוּן אִשְׁתִּיקוּ. עָאל ר׳ אֶלְעָזָר לְאִדְרֵיהּ, שְׁמַע חַד קָלָא דַּהֲוָה אֲמַר, זִיל וְאֵימָא לוֹן מַה דְּאִינּוּן בָּעְיָין דִּכְשֵׁרִין אִינּוּן. אַהְדַּר לְגַבַּיְיהוּ. אֲמַר לוֹן, אִית מַאן דִּשְׁמַע מִלָּה לֵימָא לִי. אֲמָרוּ לֵיהּ אֲנַן מְחַכְּאן לְאַנְהָרָא מִגּוֹ צַחוּתָא דִּבוֹצִינָא עִלָּאָה וּסְבָרָא נִסְבַּר.

310. He opened the discussion with the verse: "But Hashem is in His holy chamber, let all the earth keep silence before Him" (Chavakuk 2:20). When the Holy One, blessed be He, WHO IS THE SECRET OF BINAH, desired to create the world, WHICH IS THE SECRET OF ZEIR ANPIN AND HIS NUKVA, THAT ARE CALLED THE HEAVENS AND THE EARTH, He looked to the thought, WHICH IS THE SECRET OF CHOCHMAH, the secret of the Torah, and took down records. THIS MEANS THAT HE RECORDED, AND DREW THE LIGHT OF CHOCHMAH TO MALE AND FEMALE, but the world was not able to exist. Then He created repentance, which is the sublime and inner chamber, and a guarded secret. And there, IN THE AFOREMENTIONED CHAMBER, the letters, WHICH ARE MALE AND FEMALE, are engraved, WHICH MEANS THAT THEY WERE PREPARED AND MADE WORTHY OF RECEIVING MOCHIN FROM THERE.

310. פָּתַח וְאָמַר וַה׳ בְּהֵיכַל קָדְשׁוֹ הַס מִפָּנָיו כָּל הָאָרֶץ. כַּד בָּעֵי קֻדְשָׁא בְּרִיךְ הוּא לְמִבְרֵי עָלְמָא, אִסְתַּכַּל גּוֹ מַחֲשָׁבָה, רָזָא דְּאוֹרַיְיתָא, וְרָשִׁים רְשׁוּמִין, וְלָא הֲוָה יָכִיל לְמֵיקַם עַד דִּבְרָא תְּשׁוּבָה, דְּאִיהִי הֵיכָלָא פְּנִימָאָה עִלָּאָה, וְרָזָא סְתִימָא, וְתַמָּן אִתְרְשִׁימוּ וְאִתְצַיְּירוּ אַתְוָון בְּגִלּוּפַיְיהוּ.

311. As THE CHAMBER was created, He looked to this chamber and drew figures, NAMELY THE MOCHIN that exists in the entire world. This is why it is written: "let all the earth keep silence before Him." He desired to create the heavens, WHICH ARE ZEIR ANPIN. What did He do? He looked upon the First Light, THE FIRST CHAMBER, WHICH IS THE SECRET OF ABA AND IMA, covered Himself with it, and created the heavens. As it is written: "Who covers himself with light as with a garment," and then, "Who stretches out the heavens like a curtain" (Tehilim 104:2).

311. כֵּיוָן דְּאִתְבְּרֵי דָא, הֲוָה מִסְתַּכַּל בְּהַאי הֵיכָלָא, וְרָשִׁים קַמֵּיהּ צִיּוּרִין דְּכָל עָלְמָא, דִּכְתִיב הַס מִפָּנָיו כָּל הָאָרֶץ. רָשִׁים קַמֵּיהּ רְשׁוּמִין וְצִיּוּרִין דְּכָל עָלְמָא. בָּעֵי לְמִבְרֵי שָׁמַיִם, מָה עֲבַד, אִסְתַּכַּל בְּאוֹר קַדְמָאָה וְאִתְעַטַּף בֵּיהּ, וּבְרָא שָׁמַיִם. דִּכְתִיב עוֹטֶה אוֹר כַּשַּׂלְמָה, וְאַחַר כָּךְ נוֹטֶה שָׁמַיִם כַּיְרִיעָה.

312. He studied how to create the lower world, WHICH IS THE NUKVA OF ZEIR ANPIN THAT NEEDS THE LIGHT OF CHOCHMAH, WHICH IS NOT RECEIVED FROM THE FIRST CHAMBER. So He created another chamber and entered to it. And from inside He looked out and drew in front of Himself all the worlds that are below; NAMELY ALL THE QUANTITY OF MOCHIN THAT THEY REQUIRE and created them. Therefore it is written: "But Hashem is in His holy chamber, let all the earth keep silence (Heb. has) before Him." Has (Hei-Samech) is recorded "before him," WHICH MEANS THAT THE NUMERICAL VALUE OF HEI-SAMECH IS DRAWN BEFORE HIM, WHICH IS THE NUMBER OF all the "points," WHICH ARE THE SFIROT that exist in every world, WHICH IS THE NUKVA. And they are sixty-five points, a number equivalent to the numerical value of Hei-Samech.
Sixty are THE SIX SFIROT-CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD, EACH OF WHICH INCLUDES TEN, and five are HALF OF MALCHUT; SHE LACKS THE LAST FIVE-THOSE FROM THE CHEST DOWNWARD. He recorded before Him these sixty-five "POINTS" OF THE NUKVA IN ORDER TO BESTOW ON HER HIS ABUNDANCE when He created the world, WHICH IS THE NUKVA. For this reason, the glory of the Holy One, blessed be He, NAMELY THE SHECHINAH, is destined only to those who know His ways and go along them -in a true manner, as is proper!

312. אִסְתַּכַּל לְמֶעְבַּד עָלְמָא תַּתָּאָה, עֲבַד הֵיכָלָא אוֹחֲרָא, וְעָאל בֵּיהּ, וּמִנֵּיהּ אִסְתַּכַּל וּרְשִׁים קַמֵּיהּ כָּל עָלְמִין לְתַתָּא, וּבְרָא לוֹן. הה״ד וַה׳ בְּהֵיכַל קָדְשׁוֹ הַס מִפָּנָיו כָּל הָאָרֶץ. הַס מִפָּנָיו: ה״ס רְשִׁים קַמֵּיהּ, כָּל נְקוּדִין דְּכָל עָלְמָא, דְּאִינּוּן שִׁתִּין וְחָמֵשׁ, כְּחוּשְׁבַּן ה״ס, שִׁתִּין אִינּוּן, וְחָמֵשׁ אִינּוּן, וְכֻלְּהוֹ רְשִׁים קַמֵּיהּ, כַּד בְּרָא עָלְמָא. בְּגִין כְּרֵיקָרָא דְּקֻדְשָׁא בְּרִיךְ הוּא לְאִינּוּן אִיהוּ, אֶלָּא לְאִינּוּן דְּיָדְעִין אָרְחוֹי, וּמְהַכִּין בָּהּ בְּאוֹרַח קֻשׁוֹט, כִּדְקָא יָאוֹת.

313. אַדְהָכִי דַּהֲוָה מִשְׁתָּעֵי בַּהֲדַיְיהוּ, אָתָא נוּרָא וְאַסְחַר לֵיהּ, וְאִינּוּן יָתְבוּ לְבַר. שְׁמָעוּ חַד קָלָא דַּהֲוָה אָמַר, אִי קַדִּישָׁא, הֲבִיאָנִי הַמֶּלֶךְ חֲדָרָיו, בְּכָל אִינּוּן אִידְרִין, דְּסִבַּר דְּאַנְפִּין עוּלִימָא קַדִּישָׁא אִתְמְסָרוּ מַפְתְּחָן דִּלְהוֹן בִּידֵיהּ, וְכֻלְּהוֹ מְתַקְּנָן לָךְ, וּלְאִינּוּן דְּבָגִינָךְ. וּבְחַיָּיךְ קַדִּישָׁא כָּל חֵילָא דִשְׁמַיָּא, נָגִילָה וְנִשְׂמְחָה בָךְ.

313. While he was talking with them, a fire encircled him, and they remained sitting outside. They heard a voice call out, 'O you holy man, "The king has brought me to his chambers'" (Shir Hashirim 1:4)-to all those chambers whose keys have been given to the favored and holy lad, NAMELY MATATRON, WHO IS CALLED "LAD." And all are ready for you and for those who achieve merit through you. And in your life, holy man, all the hosts of the heavens, "we will be glad and rejoice in you!" (Ibid). THIS WAS THE VOICE OF THE SHECHINAH.

314. כַּד חָמוּ אִלֵּין הָכֵי, אִזְדַּעְזְעוּ, וּדְחִילוּ סַגִּי נָפַל עֲלַיְיהוּ, אֲמָרֵי לֵית אֲנַן חַזְיָין לְהַאי, נִפּוֹק מִכָּאן, וְנֵהַךְ לְאוֹרְחִין, יָתְבוּ תַּמָּן כָּל הַהוּא יוֹמָא, וְלָא יָכִילוּ לְמֶחֱמֵי לֵיהּ, וַאֲמָרוּ לֵית רְעוּתָא דְקַדְשָׁא בְּרִיךְ הוּא, דְּנֵיתִיב הָכָא, נְפָקוּ מִתַּמָּן וְאַזְלֵי.

314. When these two saw this, they trembled and were overtaken by a great fear. They said: We are not worthy of this. Let us get out of here and go on our way! They sat there that entire day but were unable to see him. Then they said: The Holy One, blessed be He, does not wish us to stay here. They left that place and went away.

29. "Bless Hashem, you angels of His"
After the awesome experience with Rabbi Elazar, Rabbi Chiya speaks about the giving of the Torah, and how, after the moment of revelation, power over the physical world was placed in the hands of mankind. Prior to the Revelation, the vast network of angels was in control of our physical realm.
The Relevance of this Passage
Our individual deeds and behavior have an accumulated effect on the world as well as on our personal life. The universal responsibility for our actions is stirred within us by this portion.

315. עַד דַּהֲווֹ אָזְלֵי, פְּתַח רַבִּי חִיָּיא וַאֲמַר בָּרְכוּ ה׳ מַלְאָכָיו גִּבּוֹרֵי כֹחַ עוֹשֵׂי דְבָרוֹ וגו׳. זַכָּאִין אִינּוּן יִשְׂרָאֵל מִכָּל שְׁאָר עַמִּין דְּעָלְמָא, דְּקַדְשָׁא בְּרִיךְ הוּאאִתְרְעֵי בְּהוֹ מִכָּל שְׁאָר עַמִּין, וַעֲבַד לוֹן חוּלְקֵיהּ וְאַחְסַנְתֵּיהּ, וְעַל דָּא יְהֵיב לוֹן אוֹרַיְיתָא קַדִּישָׁא, בְּגִין דְּכֻלְּהוֹ הֲווֹ בִּרְעוּתָא חֲדָא עַל טוּרָא דְסִינַי וְאַקְדִּימוּ עֲשִׂיָּה לִשְׁמִיעָה.

315. As they were walking along, Rabbi Chiya opened the discussion, saying, '"Bless Hashem, you angels of His, you mighty ones who perform His bidding..." (Tehilim 103:20). Happy are Yisrael of all the peoples of the world, because the Holy One, blessed be He, chose them from among all the other nations, and He made them His part and portion. This is why He gave them the Holy Torah, since they shared one desire on Mount Sinai. And their "doing" preceded their "hearing," AS THEY SAID, "WILL WE DO" AND THEN THEY SAID, "AND OBEY (LIT. 'HEAR')" (SHEMOT 24:7).

316. בְּיוָן דְּאַקְדִּימוּ עֲשִׂיָּה לִשְׁמִיעָה, קְרָא קַדְשָׁא בְּרִיךְ הוּאלְסַמְלִיָּא דִילֵיהּ, אֲמַר לוֹן, עַד הָכָא אַתּוּן הֲוֵיתוּן יְחִידָאִין קָמָאי בְּעָלְמָא, מִכָּאן וּלְהָלְאָה הָא בָּנַי בְּאַרְעָא חֲבֵרִים בַּהֲדַיְיכוּ בְּכֹלָּא. לֵית לְכוּ רְשׁוּ לְקַדְשָׁא שְׁמִי, עַד דְּיִשְׂרָאֵל יִתְחַבְּרוּן בַּהֲדַיְיכוּ בְּאַרְעָא, וְכֻלְּהוֹ תֶּהֱווֹן כַּחֲדָא חֲבֵרִים לְקַדְשָׁא שְׁמִי, בְּגִין דְּאַקְדִּימוּ עֲשִׂיָּה לִשְׁמִיעָה, כְּגַוְונָא דְּמַלְאָכֵי עִלָּאֵי עָבְדֵי בִּרְקִיעָא, דִּכְתִיב בָּרְכוּ ה׳ מַלְאָכָיו גִּבּוֹרֵי כֹחַ עוֹשֵׂי דְבָרוֹ לִשְׁמֹעַ בְּקוֹל דְּבָרוֹ. עוֹשֵׂי דְבָרוֹ בְּקַדְמֵיתָא, וּלְבָתַר לִשְׁמֹע.

316. Because their "doing" preceded their "hearing," the Holy One, blessed be He, called upon His retinue, THE ANGELS; and said to them: 'Until now, you alone have stood before Me. But from now on, My children on earth are your companions in everything. You have no permission to sanctify My Name until Yisrael on earth joins you. And all of you together shall become colleagues to sanctify My Name.' Because they put "doing" before "hearing," just as the angels do in the heavens above, as it is written: "Bless Hashem, you angels of His, you mighty ones who perform His bidding, hearkening to the voice of His word." "Who perform his bidding" is first; only then is, "hearkening."

317. דְּבָר אַחֵר, בָּרְכוּ ה׳ מַלְאָכָיו. אִלֵּין אִינּוּן צַדִּיקַיָּא בְּאַרְעָא, דְּאִינּוּן חֲשׁוּבִין קַמֵּי קֻדְשָׁא בְּרִיךְ הוּא, כְּמַלְאֲכֵי עִלָּאֵי בִּרְקִיעָא, בְּגִין, דְּאִינּוּן גִּבּוֹרֵי כֹּחַ, דְּמִתְגַּבְּרֵי עַל יִצְרֵיהוֹן כְּגִבָּר טַב דְּמִתְגַּבֵּר עַל שַׂנְאֵיהּ. לִשְׁמוֹעַ בְּקוֹל דְּבָרוֹ. דְּזָכָאן בְּכָל יוֹמָא לְמִשְׁמַע קָלָא מִלְּעֵילָא, בְּשַׁעֲתָא דְּאִצְטְרִיכוּ.

317. Another explanation of the verse "Bless Hashem, you angels of His" is that these are the righteous people on earth, who are important to the Holy One, blessed be He, as the supernal angels in heaven. They are "mighty ones," as they overcome their inclination like a mighty man who overcomes all his enemies, "hearkening to the voice of His word." This means that they have the merit of hearing a voice from heaven every day and every time they need to!

318. הַשְּׁתָּא מָאן יָכִיל לְמֵיקַם בַּהֲדַיְיהוּ, דְּאִינּוּן קַדִּישִׁין עֶלְיוֹנִין, זַכָּאִין אִינּוּן דְּיָכְלֵי לְמֵיקַם קַמַּיְיהוּ, זַכָּאִין אִינּוּן דְּיָכְלֵי לְאִשְׁתְּזָבָא מִקַּמַּיְיהוּ, אַשְׁגְּחוּתָא דְּקֻדְשָׁא בְּרִיךְ הוּאעֲלַיְיהוּ בְּכָל יוֹמָא, הֵיךְ אֲנַן יְכִילָן לְמֵיעַל קַמַּיְיהוּ. וְעַל דָּא כְּתִיב אַשְׁרֵי תִּבְחַר וּתְקָרֵב, וּכְתִיב אַשְׁרֵי אָדָם עוֹז לוֹ בָךְ וגו׳.
(עַד כָּאן סִתְרֵי תּוֹרָה)

318. "Now, who is able to be among them-among all those holy and sublime beings? Happy are those who are able to stand before them; Happy are those who are able to save themselves from them. The Holy One, blessed be He, supervises them every day; how can we stand before them?" ALL THIS WAS SAID BY RABBI CHIYA IN PRAISE OF RABBI ELAZAR, WITH WHOM THEY COULD NOT STAY. Therefore it is written: "Blessed is the man whom You choose, and cause to approach to You, that he may dwell in your courts" (Tehilim 65:5), and also: "Blessed is the man whose strength is in you" (Tehilim. 84:6).
End of Sitrei Torah

30. "And Avram said, Adonai Hashem Elohim, what will You give me?"
Avraham cries out to God, lamenting his inability to have children. The Creator explains that all people have certain judgments and decrees hanging over them. These decrees and judgments fall under the influence of the stars and planets. However, God tells Avraham that it is up to him to rise above planetary influences by transforming his very nature. When man changes his internal nature, nature mirrors that action and judgments can be removed. Herein lies the secret behind the name change of Avraham. While he is under the influence of the stars, he is called, Avram ????. When he undergoes spiritual transformation, the Hebrew letter Hei ? is added to his name changing it from Avram to Avraham ?????.
The Relevance of this Passage
The profound Kabbalistic concept of altering a person's name alphabetically, can be compared to the science of genetic engineering, in which the genetic code of a person is altered in order to reduce predisposition to various diseases and ailments. Interestingly, all DNA is structured and consequently, classified alphabetically. The mysteries contained within this passage give us the power to alter our own spiritual DNA, thereby changing our destiny. By transforming the negative aspects of our nature, we rise above cosmic influences and remove judgments that may be hanging over us.

אברם האברהם

319. תָּא חֲזֵי, אָנֹכִי מָגֵן לָךְ. אָנֹכִי, דָּא הוּא דַּרְגָּא קַדְמָאָה, דְּאִתְאַחִיד בֵּיהּ בְּקַדְמֵיתָא. וַיֹּאמֶר אַבְרָם, אֲדֹנָי ה׳ מַה תִּתֶּן לִי. אדני: אָלֶף דָּלֶת נוּן יוּד. אֱלֹקִים יוּד הֵא וָיו הֵא. אֶלָּא רָזָא דְּמִלָּה, חִבּוּרָא דִּתְרֵין עָלְמִין כַּחֲדָא, עַלְמָא תַּתָּאָה, וְעַלְמָא עִלָּאָה.

319. Come and behold: "I am your shield." "I" is the first grade, to which he cleaved at the beginning." "And Avram said, Adonai Elohim, what will You give me?" (Beresheet 16:2). YUD HEI VAV HEI IS SPELLED WITH THE VOWELS OF ELOHIM. Adonai is spelled Aleph-Dalet-Nun-Yud, FULLY SPELLED AS Aleph-Lamed-final Pe, Dalet-Lamed-Tav, Nun-Vav-Nun, Yud-Vav-Dalet, WHICH IS THE SECRET OF THE NUKVA; AND YUD-HEI-VAV-HEI IS WRITTEN WITH THE SAME VOWELS AS Elohim, FULLY SPELLED Yud-Vav-Dalet, Hei-Yud, Vav-Aleph-Vav, Hei-Yud, WHICH IS THE SECRET OF BINAH. SO HE FOUND IT DIFFICULT TO UNDERSTAND WHY BOTH THESE NAMES ARE MENTIONED IN THE SAME VERSE. AND IN REFERENCE TO THIS HE SAYS: The secret is to unify both the lower and upper worlds. ADONAI IS THE LOWER WORLD, WHICH IS THE NUKVA, WHILE YUD-HEI-VAV-HEI, WHICH IS WRITTEN WITH THE SAME VOWELS AS ELOHIM, IS THE UPPER WORLD, WHICH IS BINAH. AND IN THIS VERSE BOTH ARE COMBINED TO ONE.

320. מַה תִּתֶּן לִי וְאָנֹכִי הוֹלֵךְ עֲרִירִי. דְּלֵית לִי בַּר, וְאוֹלִיפְנָא דְּכָל מָאן דְּלֵית לֵיהּ בְּרָא בְּהַאי עָלְמָא, אִקְרֵי עֲרִירִי. כְּד״א עֲרִירִים יִהְיוּ. וְאַבְרָהָם עַל מָה אָמַר מִלָּה דָּא, דַּאֲמַר מַה תִּתֶּן לִי, כְּבִיכוֹל כְּאִילוּ לֹאהֶאֱמִין בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא.

320. "What will You give me, seeing I go childless" MEANS I have no child. As we have learned, he who has no child in this world is called childless, as it is written: "they shall be childless" (Vayikra 20:21). AND HE ASKS: But why then did Avraham say, 'what will You give me?' It is as if he had no faith in the Holy One, blessed be He!

321. אֶלָּא, אָמַרלוֹקִדְשָׁא בְּרִיךְ הוּאאָנֹכִי מָגֵן לָךְ, בְּהַאי עָלְמָא. שְׂכָרְךָ הַרְבֵּה מְאֹד, בְּעָלְמָא דְאָתֵי. מִיָּד אִתְעַר אַבְרָהָם בְּרָזָא דְּחָכְמְתָא, וַאֲמַר מַה תִּתֶּן לִי, דְּהָא יְדַעְנָא, דְּלָא קַבִּיל אֲגַר לְמֵיעַל בֵּיהּ בְּהַהוּא עָלְמָא, בַּר נָשׁ דְּלָא אוֹלִיד בַּר, וְעַל דְּאֲמַר מַה תִּתֶּן לִי וְאָנֹכִי הוֹלֵךְ עֲרִירִי, דְּהָא לָא תִּתֶּן לִי דְּלָא זָכִינָא בֵּיהּ. מִכָּאן, דְּבַר נָשׁ דְּלָא זָכֵי בִּבְנִין בְּהַאי עָלְמָא, לָא זָכֵי בְּהַהוּא עָלְמָא, לַאֲעָלָא גּוֹ פַּרְגּוֹדָא.

321. The Holy One, blessed be He, said to him, "I am your shield" in this world, "your reward will be very great" in the world to come. Immediately then, Avraham was infused with the secret of the Wisdom. He said: "What will You give me?" Because he knew that if a person has not fathered a son, he does not receive a reward when he reaches the world to come. Therefore he said: "What will You give me, seeing I go childless," as you shall not give me what I am not worthy of. And from this, WE LEARN that a person who is not worthy of having children in this world shall not be worthy in the world to come to be in the presence OF THE HOLY ONE, BLESSED BE HE!

322. וְאַבְרָהָם הֲוָה חָמֵי בְּאִצְטַגְנִינוּת דִּילֵיהּ דְּלָא יוֹלִיד. מַה כְּתִיב וַיּוֹצֵא אוֹתוֹ הַחוּצָה וגו׳. אָמַרלוֹקִדְשָׁא בְּרִיךְ הוּאלָא תִסְתַּכַּל בְּהַאי, אֶלָּא בְּרָזָא דִשְׁמִי, יְהֵא לָךְ בַּר. הה״ד כֹּה יִהְיֶה זַרְעֶךָ. רָזָא דִשְׁמָא קַדִּישָׁא, דְּמִתַּמָּן אִתְקַשַּׁר לֵיהּ בְּדָא, וְלָא מִסִּטְרָא אָחֳרָא.

322. And Avraham saw through astrology that he will not have a child. What is written: "And He brought him outside" (Beresheet 15:5). The Holy One, blessed be He, said to him, "Do not look to this-THE WISDOM OF THE STARS-but rather to the secret of My Name, WHICH IS THE NUKVA. "You shall father a son!" This is why it is written: "So (Heb. koh) shall your seed be" (Ibid.). KOH is the secret of the Holy Name, through which a son was born to him; HIS SON DID not COME from the Other Side, WHICH IS OF THE STARS AND CONSTELLATIONS.

323. כֹּה: דְּהוּא תַּרְעָא לְצָלוֹתָא, בָּהּ יִשְׁכַּח בְּרָכָה, בָּהּ יִשְׁכַּח בַּר נָשׁשְׁאֵלָתֵיהּ. כֹּה: הַהוּא סִטְרָא דְאַתְיָא מִסִּטְרָא דִגְבוּרָה, דְּהָא מִסִּטְרָא דִגְבוּרָה קָא אָתָא יִצְחָק. וְהַהוּא סִטְרָא דִגְבוּרָה כֹּה אִקְרֵי, דְּמִתַּמָּן אַתְיָין אִיבִּין וּפֵירֵי לְעָלְמָא, וְלָא מִסִּטְרָא דִלְתַתָּא, דְּכֹכָבַיָּא וּמַזָּלוֹת.

323. Koh is the gate through which prayers are accepted, WHICH IS THE NUKVA. There the blessing abides; there a person shall fulfill his request! Koh is related to the side of Gvurah, WHICH IS AN ALLUSION TO THE NUKVA, WHICH IS BUILT FROM THE LEFT, WHICH IS GVURAH, because Yitzchak was born from the side of Gvurah. And the side of Gvurah is called Koh, because it produces all the seeds and fruits that come to the world; THEY COME not from the lower aspect of the stars and constellations.

324. כְּדֵין וְהֶאֱמִין בַּה׳. אִתְדַּבַּק לְעֵילָא, וְלָא אִתְדַּבַּק לְתַתָּא. וְהֶאֱמִין בַּה׳, וְלָא בְּכֹכָבַיָּא וּמַזָּלֵי. וְהֶאֱמִין בַּה׳, דְּאַבְטַח לֵיהּ דְּיַסְגֵּי אַגְרֵיהּ לְעָלְמָא דְּאָתֵי. וְהֶאֱמִין בַּה׳, בְּהַהוּא דַרְגָּא דְּאִתְיְהִיב לֵיהּ, דְּמִתַּמָּן יֵיתֵי לֵיהּ זַרְעָא לְאוֹלָדָא בְּעָלְמָא.

324. Then it is written: "And he believed in Hashem," WHICH MEANS THAT he cleaved above and not below. He "believed in Hashem" and not in the stars and the constellations, he believed that his reward in the next world would be great, and he believed in Hashem that from the grade that was given to him, NAMELY KOH, he would be able to bring children to the world.

325. וַיַּחְשְׁבֶהָ לוֹ צְדָקָה. וַיַּחְשְׁבֶהָ לוֹ: דְּאַף עַל גַּבְדְּאִיהִי דִּינָא כְּאִילוּ הִיא רַחֲמֵי הַאי כֹּה. דָּבָר אֲחֵר, וַיַּחְשְׁבֶהָ לוֹ צְדָקָה, דְּקֶשִׁיר קֶשְׁרָא עִלָּאָה בְּתַתָּאָה, לְחַבְּרָא לוֹן כַּחֲדָא.

325. "And he counted it to him for righteousness" (Ibid. 6), he counted it to the name Koh as mercy, though it is of judgment. Another meaning of the verse, "and he counted it to him for righteousness," is that he bound the upper, WHICH IS BINAH, with the lower one, WHICH IS THE NUKVA, and combined them as one.

326. תָּא חֲזֵי, הָא אִתְעָרוּ אַבְרָהָם מוֹלִיד, אַבְרָם אֵינוֹ מוֹלִיד, וְכִי תֵּימָא דְּהָא אוֹלִיד יִשְׁמָעֵאל בְּעוֹד דְּאִיהוּ אַבְרָם. אֶלָּא הַהוּא בְּרָא דְּאַבְטַח לֵיהּ קֻדְשָׁא בְּרִיךְ הוּאלָא אוֹלִיד, בְּעוֹד דְּאִיהוּ אַבְרָם, דְּהָא בְּעוֹד דְּאִיהוּ אַבְרָם, אוֹלִיד לְתַתָּא, כֵּיוָן דְּאִתְקְרֵי אַבְרָהָם, וְעָאל בַּבְּרִית, כְּדֵין אוֹלִיד לְעֵילָא, וּבְגִין כְּדֵין אַבְרָם אֵינוֹ מוֹלִיד בְּקֶשׁוּרָא עִלָּאָה, אַבְרָהָם מוֹלִיד, כְּמָה דַאֲמָרָן וְאִתְקַשַּׁר לְעֵילָא בְּיִצְחָק.

326. Come and behold: It has been said that 'Avraham,' SPELLED WITH THE LETTER HEI, shall father a son, while 'Avram' shall not. If you say that he fathered Yishmael while he was still 'Avram,' THE RESPONSE IS THAT the son promised by the Holy One, blessed be He, was not born while he was 'Avram,' because as long as he was 'Avram' he begot only down below-REFERRING TO YISHMAEL. But once he was called 'Avraham' and entered the covenant, he begot above-IN HOLINESS. Therefore, 'Avram' begets only down below, while 'Avraham' begets in the upper world, as we have stated, because he was attached above to Yitzchak.

31. "For who is El...and who is a rock, save our Elohim"
Every human being is a microcosm of the entire universe. Just as every human cell of the body contains the entire genetic code, each of us contains the entire universe within our soul. We are all individual cells of the cosmos. Accordingly, our influence extends throughout the entire universe: Each part contains the whole, and therefore, each part affects the whole. When the Zohar tells us that Adam saw all the souls who would ever come into existence, we are meant to understand that each of us has a definite purpose and role in the world that was known from the moment of creation.
The Relevance of this Passage
Each individual existence has unique importance and purpose in the overall design and development of the universe. Through these passages, true understanding of our power and influence in this world is aroused within us. We gain awareness of the value and magnitude of every action. Moreover, we connect ourselves to our personal mission that was set forth at the moment of creation.

327. "And when Avram was ninety nine years old..." (Beresheet 17:1). In discussing this verse, Rabbi Aba said: "For who is El, save Hashem? And who is a rock, save our Elohim?" (II Shmuel 22:32). King David said this verse, "For who is El, save Hashem?" meaning who is the governor or ruler over things, "save Hashem." EVERYONE DOES what the Holy One, blessed be He commands, as no one can stand on his own or does anything without Hashem. "And who is a rock"-who is strong enough to perform a mighty deed with his own strength-"save our Elohim?" Therefore, everyone is in the hands of the Holy One, blessed be He, and none can do anything without His permission.

327. וַיְהִי אַבְרָם בֶּן תִּשְׁעִים שָׁנָה וְתֵשַׁע שָׁנִים וגו׳. רַבִּי אַבָּא פָּתַח כִּי מִי אֵל מִבַּלְעֲדֵי ה׳ וּמִי צוּר וגו׳. דָּוִד מַלְכָּא אֲמַר הַאי קְרָא כִּי מִי אֵל מִבַּלְעֲדֵי ה׳. מָאן הוּא שַׁלִּיטָא אוֹ מְמַנָּא דְּיָכוֹל לְמֶעְבַּד מִדֵּי מִבַּלְעֲדֵי ה׳, אֶלָּא מַה דְּאִתְפַּקַּד מֵעִם קֻדְשָׁא בְּרִיךְ הוּא, בְּגִין דְּכֻלְּהוֹ לָא בִּרְשׁוּתַיְיהוּ קָיְימֵי, וְלָא יָכְלֵי לְמֶעְבַּד מִדֵּי. וּמִי צוּר: וּמַאן אִיהוּ תַּקִּיף דְּיָכוֹל לְמֶעְבַּד תּוּקְפָּא וּגְבוּרָה מִגַּרְמֵיהּ, מִבַּלְעֲדֵי אֱלֹקֵינוּ. אֶלָּא כֻּלְּהוֹ בִּידָא דְּקֻדְשָׁא בְּרִיךְ הוּא, וְלָא יָכִיל לְמֶעְבַּד מִדֵּי בַּר בִּרְשׁוּתֵיהּ.

328. According to another explanation of "For who is El, save Hashem?" everything lies in the hands of the Holy One, blessed be He, and not in what is seen in the stars and their signs. The stars may show a particular thing, but the Holy One, blessed be He, changes it to something else. The verse "And who is a rock (Heb. tzur), save our Elohim?" has been explained. There is no "portrayer" (Heb. tzayar) like the Holy One, blessed be He, who portrays an image within an image, REFERRING TO A FETUS WITHIN HIS MOTHER'S WOMB, completes that image in all its perfection, and inserts to it a heavenly soul that is similar to the Holy One, blessed be He. This is why there is no "portrayer' like the Holy One, blessed be He.

328. דָּבָר אֲחֵר, כִּי מִי אֵל מִבַּלְעֲדֵי ה׳. דְּקֻדְשָׁא בְּרִיךְ הוּאכֹּלָּא בִּרְשׁוּתֵיהּ, וְלָא כְּמַאן דְּאִתְחֲזֵי בְּחֵיזוּ דְּכֹכְבַיָּא וּמַזָּלֵי, דְּכֻלְּהוֹ אַחְזָיִין מִלָּה, וְקֻדְשָׁא בְּרִיךְ הוּאאַחְלַף לֵיהּ לְגַוְונָא אָחֳרָא. וּמִי צוּר זוּלָתִי אֱלֹקֵינוּ. הָא אוֹקְמוּהָ, דְּלֵית צַיָּיר כְּמָה דְּקֻדְשָׁא בְּרִיךְ הוּא, דְּאִיהוּ צַיָּיר שְׁלִים, עָבִיד וְצַיֵּיר דְּיוֹקְנָא גּוֹ דְּיוֹקְנָא, וְאַשְׁלִים לְהַהוּא דְּיוֹקְנָא בְּכָל תִּקּוּנֵיהּ, וְאָעֵיל בָּהּ נֶפֶשׁ עִלָּאָה, דְּדָמֵי לְתִקּוּנָא עִלָּאָה, בְּגִין כְּדֵלֵית צַיָּיר כְּקוּדְשָׁא בְּרִיךְ הוּא.

329. Come and behold: when a man and a woman desire each other and join as one, the sperm of man produces a child in whom both of their images are combined. For the Holy One, blessed be He created the child in an image that included both. This is why a person should sanctify himself, at that time, so that this image may be as perfect as should be!'

329. תָּא חֲזֵי, מֵהַהוּא זַרְעָא דְּבַר נָשׁ, כַּד אִתְעַר תִּיאוּבְתֵּיהּ לְגַבֵּי נוּקְבֵיהּ, וְנוּקְבֵיהּ אִתְעָרַת לְגַבֵּיהּ, כְּדֵין מִתְחַבְּרָן תַּרְוַוּיְיהוּ כַּחֲדָא, וּנְפַק מִנַּיְיהוּ בַּר חַד, דְּכֻלֵּיל מִתְּרֵין דְּיוֹקְנִין כְּחַד, בְּגִין דְּקֻדְשָׁא בְּרִיךְ הוּאצַיֵּיר לֵיהּ בְּצִיּוּרָא דְּאִתְכְּלִיל מִתַּרְוַוּיְיהוּ. וְעַל דָּאבָּעֵי בַּר נָשׁלְקַדְשָׁא גַּרְמֵיהּ בְּהַהוּא זִמְנָא, בְּגִין דְּיִשְׁתְּכַח הַהוּא דְּיוֹקְנָא בְּצִיּוּרָא שְׁלִים כְּדְקָא חָזֵי.

330. Rabbi Chiya said, Come and behold: How great are the deeds that the Holy One, blessed be He, performs. Because He creates and portrays human beings in a similar way to THE ART AND PAINTING OF the world. THIS MEANS THAT EVERY HUMAN BEING REFLECTS THE ENTIRE WORLD WITHIN HIMSELF AND THUS IS CALLED A MICROCOSMOS. Every day, the Holy One, blessed be He, creates a world by mating couples, according to their worth. THROUGH THEM, HE CREATES WORLDS. And He forms the images of all offspring, before they come to the world.

330. אָמַר רָבִּי חִיָּיא תָּא חֲזֵי, כַּמָּה אִינּוּן רַבְרְבִין עוֹבָדוֹי דְּקֻדְשָׁא בְּרִיךְ הוּא, דְּהָא אוּמְנוּתָא וְצִיּוּרָא דְּבַר נָשׁ אִיהוּ כְּגַוְונָא דְּעָלְמָא, וּבְכָל יוֹמָא וְיוֹמָא קֻדְשָׁא בְּרִיךְ הוּא בָּרֵי עָלְמָא, מְזַוֵּוג זִוּוּגִין כָּל חַד וְחַד כְּדְקָא חָזֵי לֵיהּ, וְהוּא צַיֵּיר דְּיוֹקְנֵיהוֹן עַד לָא יֵיתוּן לְעָלְמָא.

331. תָּא חֲזֵי, דַּאֲמַר רַבִּי שִׁמְעוֹן, כְּתִיב זֶה סֵפֶר תּוֹלְדוֹת אָדָם. וְכִי סֵפֶר הֲוָה לֵיהּ. אֶלָּא אוֹקְמוּהָ דְּקֻדְשָׁא בְּרִיךְ הוּא אַחְמֵי לֵיהּ לְאָדָם הָרִאשׁוֹן, דּוֹר דּוֹר וְדוֹרְשָׁיו וכו׳. הֵיאַךְ אַחְמֵי לֵיהּ, אִי תֵּימָא דְּחָמָא בְּרוּחַ קוּדְשָׁא, דְּאִינוּן זְמִינִין לְמֵיתֵי לְעָלְמָא. כְּמַאן דְּחָמָא בְּחָכְמְתָא, מַה דְּיֵיתֵי לְעָלְמָא, לָאו הָכֵי. אֶלָּא חָמָא בְּעֵינָא, כֻּלְּהוֹ. וְהַהוּא דְּיוֹקְנָא דְּזַמִּינִין לְמֵיקַם בֵּיהּ בְּעָלְמָא, כֻּלְּהוֹ חָמָא בְּעֵינָא, מ״ט, בְּגִין דְּמִיּוֹמָא דְּאִתְבְּרֵי עָלְמָא, כֻּלְּהוֹ נַפְשָׁאן דְּזַמִּינִין לְמֵיקַם בִּבְנֵי נָשָׁא כֻּלְּהוֹ קָיְימִין קַמֵּי קֻדְשָׁא בְּרִיךְ הוּא, בְּהַהוּא דְּיוֹקְנָא מַמָּשׁ, דְּזַמִּינִין לְמֵיקַם בֵּיהּ בְּעָלְמָא.

331. Come and behold. Rabbi Shimon said that it is written: "This is the book of the generations of Adam" (Beresheet 5:1). AND HE INQUIRES, "Did he actually have a book?" AND HE REPLIES: This has been explained. The Holy One, blessed be He, showed Adam every generation and its leaders. But how did He show him ALL OF THEIR IMAGES? If you say that he saw through the Holy Spirit that they are destined to appear in the world, just like a person who sees through wisdom can tell the future of the world, it is not so! Rather, he saw them all with his eyes; he literally saw the image of their forms in the world with his eyes. AND HE ASKS: Why WAS HE ABLE TO SEE THEM ALL WITH HIS EYES? AND HE REPLIES: Because since the day the world was created, all the Souls that were to appear in future human beings stand before the Holy One, blessed be He, in the same image and form that they will have in the world.

332. כְּגַוְונָא דָא, כָּל אִינוּן צַדִּיקַיָּיא בָּתַר דְּנַפְקִין מֵהַאי עָלְמָא, כֻּלְּהוֹ נַפְשָׁאן סָלְקָן, וְקֻדְשָׁא בְּרִיךְ הוּא אַזְמִין לוֹן דְּיוֹקְנָא אָחֳרָא לְאִתְלַבְּשָׁא בְּהוֹ, כְּגַוְונָא דַּהֲווֹ בְּהַאי עָלְמָא, בְּגִין כְּרָכְּלְהוֹ קָיְימִין קַמֵּיהּ, וְחָמָא לוֹן אָדָם הָרִאשׁוֹן בְּעֵינָא.

332. In the same manner, after all these righteous people depart from this world, their souls rise, and the Holy One, blessed be He, creates for each of them another form in which to be clothed, just as they were clothed and covered while in this world. Therefore, all the souls stand before Him, and so Adam saw them, with his eyes!

333. וְאִי תֵּימָא, בָּתַר דְּחָמָא לוֹן, לָא קָיְימֵי בְּקִיּוּמַיְיהוּ. תָּא חֲזֵיכָל מִלּוֹי דְּקֻדְשָׁא בְּרִיךְ הוּא, בְּקִיּוּמָא אִינוּן, וְקָיְימוּ קַמֵּיהּ עַד דְּנַחֲתוּ לְעָלְמָא, כְּגַוְונָא דָא כְּתִיב כִּי אֵת אֲשֶׁר יֶשְׁנוֹ פֹה וגו׳. הָא אוֹקְמוּהָ דְּכֻלְּהוֹ בְּנֵי נָשָׁא דְּזַמִּינִין לְמֶהֱוֵי בְּעָלְמָא, כֻּלְּהוֹ אִשְׁתְּכָחוּ תַּמָּן.

333. You might say that after he had seen them, they ceased to exist and disappeared, but all that the Holy One, blessed be He, does, remains in existence. So they stand before Him until their time comes to go down to the world. And according to this, it is written: "But with him that stands here" (Devarim 29:14). And this has been explained -- all the human beings, who were destined to appear in the world in the future, were standing there.

334. הָכָא אִית לְאִסְתַּכְּלָא, דְּהָא כְּתִיב, אֵת אֲשֶׁר אִיננוּ פֹה וגו׳, וּמַשְׁמַע הַנְהוּ דְּיִפְקוּן מֵאִינוּן דְּקָיְימוּ תַּמָּן, בְּגִין דְּכְתִיב עִמָּנוּ הַיּוֹם, וְלָא כְּתִיב עִמָּנוּ עוֹמֵד הַיּוֹם. אֶלָּא וַדַּאי כֻּלְּהוֹ קָיְימוּ תַּמָּן, אֶלָּא דְּלָא אִתְחֲזוּ לְעֵינָא, בְּגִין כְּרָכְּתִיב עִמָּנוּ הַיּוֹם, אַף עַל גַּב דְּלָא אִתְחֲזוּן.

334. This should be examined, because it is written: "and also with him that is not here..." which leads us to conclude that it refers only to those who will be born from those standing there. Therefore, it does not say, "standing with us this day," WHICH WOULD HAVE MEANT THAT THEY WERE STANDING THERE WITH THEM. Instead, it is written: "with us this day," WHICH MEANS THAT THEY ARE NOT WITH THEM! AND HE EXPLAINS, "Assuredly, everyone was standing there, but because they were not seen by the eye, the verse reads "with us this day", WHICH MEANS even though they are unseen. BECAUSE OF THIS, HE COULD NOT SAY "STANDING HERE WITH US THIS DAY."

335. וְאִי תֵּימָא, מ״ט לָא אִתְחֲזוּן הָכָא, כְּמָה דְּאִתְחֲזוּן לְאָדָם הָרִאשׁוֹן, דְּחָמָא לוֹן עֵינָא בְּעֵינָא, וְהָא הָכָא אִתְחֲזֵי יַתִּיר. אֶלָּא, הָכָא כַּד אִתְיְיהִיבַת אוֹרַיְיתָא לְיִשְׂרָאֵל, חֵיזוּ אָחֳרָא, וְדַרְגִּין עִלָּאִין, הֲווֹ חָמָאן וּמִסְתַּכְּלָאן עֵינָא בְּעֵינָא, וַהֲווֹ תְּאִיבִין לְאִסְתַּכְּלָא וּלְמֶחֱמֵי בִּיקָרָא דְּמָרֵיהוֹן, וּבְגִין כְּרָחֲמוּ יְקָרָא עִלָּאָה דְּקוּדְשָׁא בְּרִיךְ הוּא בִּלְחוֹדוֹי, וְלָא מֵאָחֳרָא.

335. You might say, "What is the reason that they were not seen here-ON MOUNT SINAI-just as they were seen by Adam's own eye. DURING THE GIVING OF THE TORAH, it would have been more proper FOR ALL FUTURE GENERATIONS to be seen?" AND HE REPLIES: Here, when the Torah was given to Yisrael, they were looking at a different mirror, in which they saw the supernal grades eye to eye. And they were craving to look upon the glory of their Master. Therefore they saw the supernal glory of the Holy One, blessed be He, Himself alone, and nothing else besides Him!

336. וְעַל דָּא, כֻּלְּהוֹ בְּנֵי נָשָׁא דְּזַמִּינִין לְקַיְּימָא בְּעָלְמָא, כֻּלְּהוֹ קַיְּימֵי קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, בְּאִינּוּן דְּיוֹקְנִין מַמָּשׁ, דְּזַמִּינִין לְקַיְּימָא בֵּיהּ, דה"ד גָּלְמִי רָאוּ עֵינֶיךָ וְעַל סִפְרְךָ וגו'. גָּלְמִי רָאוּ עֵינֶיךָ. מ"ט, בְּגִין דְּדְיוֹקְנָא אָחֳרָא עִלָּאָה הֲוֵי כְּהַאי, וּבְגִין כָּךְ כְּתִיב וּמִי צוּר זוּלָתִי אֱלֹקֵינוּ. מַאן צַיָּיר טַב, דְּצַיָּיר כֹּלָּא כְּקוּדְשָׁא בְּרִיךְ הוּא.

336. Accordingly, all human beings who shall appear in the future in the world stand before the Holy One, blessed be He, clothed in the actual images in which they shall eventually appear. Therefore, it is written: "Your eyes did see my unshaped flesh: for in Your book all things are written..." (Tehilim 139:16). What is the reason THAT THE HOLY ONE, BLESSED BE HE, SAW HIS UNSHAPED FLESH? "Because another supernal image THAT WAS STANDING BEFORE HIM-EVEN BEFORE THE WORLD WAS CREATED-was similar to this one. AND THIS IS WHY HE SAW IT. Thus, it is written: "and who is a rock (tzur), save our Elohim? IN OTHER WORDS, who is such a good "portrayer" (tzayar) that he is able to draw everything as does the Holy One, blessed be He!

337. דָּבָר אַחֵר, כִּי מִי אֱלוֹהַּ. דָּא רָזָא דְּמִלָּה, דְּהָא אֵל כְּלָלָא הוּא, דְּאִתְכְּלִיל מִכֻּלְּהוֹ דַּרְגִּין, וְאִי תֵּימָא, דְּהָא אֵל אִיהוּ דַּרְגָּא אָחֳרָא, בְּגִין דִּכְתִיב אֵל זוֹעֵם בְּכָל יוֹם. תָּא חֲזֵי, דְּהָא לֵית אֵל מִבַּלְעָדֵי ה', דְּלָאו אִיהוּ בִּלְחוֹדוֹי, וְלָא אִתְפְּרַשׁ לְעָלְמִין. וְעַל דְּאִכְּתִיב כִּי מִי אֵל מִבַּלְעָדֵי ה' וגו' וּמִי צוּר וגו'. דְּהָא צוּר לָאו אִיהוּ בִּלְחוֹדוֹי, אֶלָּא כֹּלָּא חַד, כְּדִכְתִיב וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבוֹתָ אֶל לְבָבֶךָ כִּי ה' הוּא הָאֱלֹקִים וגו'.

337. Another explanation for "For who is Eloha," is the secret of the matter. THE NUKVA, WHICH IS CALLED El, is inclusive, because it includes all the grades within it-THE GRADES OF THE RIGHT, WHICH ARE CHASSADIM, TOGETHER WITH THE GRADES OF THE LEFT, WHICH ARE GVUROT. You might say that the name El represents a different grade-NOT THE ASPECT OF THE RIGHT-because it is written that, "and an El who has indignation every day" (Tehilim 7:12). HE EXPLAINS, "Come and behold: "For who is El, save Hashem" MEANS THAT THE NUKVA is not separate, BUT IS UNITED WITH YUD-HEI-VAV-HEI (HASHEM), WHO IS ZEIR ANPIN, IN A UNISON THAT is never interrupted." This is described by the words, "For who is El save Hashem, and who is a rock..." because "a rock," WHICH IS THE SECRET OF THE LEFT OF THE NUKVA, is not alone, but everything is one, as it is written: "Know therefore this day, and consider it in your heart, that Hashem He is the Elohim ..." (Devarim 4:39).

32. The vision of Shadai-an ordinary vision
There are two different levels of connection to the infinite Light and spiritual energy of the Upper Worlds.
"The Vision" ???? -- the lower level
"Yud-Hei-Vav-Hei" ???? -- the higher level
Before he underwent the ritual of circumcision, Avraham could only connect to and experience the level of The vision. After circumcision, however, Avraham was able to attain the level of the Yud-Hei-Vav-Hei ????.
The Relevance of this Passage
An ability to connect to a higher realm of Light--the level of Yud-Hei-Vav-Hei--is made available to us through forces that are unlocked in this mystical passage. We are drawing upon the purification power of circumcision and Avraham's elevated consciousness to ascend to this exalted realm.

מחזה יהוה יהוה

338. תָּא חֲזֵי, עַד לָא אִתְגְּזַר אַבְרָהָם, הֲוָה מְמַלֵּיל עִמֵּיהּ מִגּוֹ מַחֲזֶה בִּלְחוֹדוֹי, כְּמָה דְּאִתְּמַר, דִּכְתִיב הָיָה דְּבַר ה' אֶל אַבְרָם בַּמַּחֲזֶה וגו'. בַּמַּחֲזֶה: בְּהַהוּא חֵיזוּ דַּרְגָּא דְּכָל דְּיוֹקְנִין אִתְחַזְיָין בֵּיהּ, כְּמָה דְּאִתְּמַר. וְהַאי מַחֲזֶה אִיהוּ רָזָא דִּבְרִית.

338. Come and behold: As long as Avraham was not circumcised, the Holy One, blessed be He, spoke to him only through a "vision," WHICH IS THE SECRET OF THE NUKVA WHILE SHE IS AT HER PLACE AND IS DESCRIBED BY THE WORDS, "AND AN EL WHO HAS INDIGNATION EVERY DAY." As we have learned, it is written: "the word of Hashem came to Avram in a vision..." (Beresheet 15:1). The words "in a vision" ALLUDE TO the mirror, NAMELY THE NUKVA, WHICH IS the grade where all the figures, REFERRING TO THE THREE COLUMNS, RIGHT, LEFT, AND CENTRAL, are seen. And this "vision" is the secret of the covenant of circumcision, NAMELY THE NUKVA IN WHICH THE COVENANT SHINES.

339. וְאִי תֵּימָא, דִּבְגִין כָּךְ אִקְרֵי מַחֲזֶה, בְּגִין דְּאִיהוּ דַּרְגָּא חֵיזוּ דְּכָל דְּיוֹקְנִין אִתְחַזְיָין בֵּיהּ, הָא אֲמַרְתְּ בְּקַדְמֵיתָא, דְּעַד לָא אִתְגְּזַר אַבְרָהָם, לָא הֲוָה מְמַלֵּיל עִמֵּיהּ בַּר הַאי דַּרְגָּא, דְּלָא שָׁרָאן עֲלוֹי דַּרְגִּין אָחֳרָנִין, וְהַשְׁתָּא אֲמַרְתְּ בַּמַּחֲזֶה, חֵיזוּ דְּכָל דַּרְגִּין עִלָּאִין, וְהָא עַד לָא אִתְגְּזַר כְּתִיב, הָיָה דְּבַר ה' אֶל אַבְרָם בַּמַּחֲזֶה.

339. AND HE ASKS: How can you say that THE NUKVA is called a vision because it is a grade of a mirror in which all figures appear! Previously, you said that as long as Avraham was not circumcised, the Holy One, blessed be He, spoke to him through the grade OF THE VISION alone, upon which no other grade did dwell. Now you say that 'in a vision' refers to the mirror in which all supernal grades are reflected. And, before Avraham was circumcised, it says, "the word of Hashem came to Avram in a vision.

340. אֶלָּא, הַאי דַּרְגָּא, חֵיזוּ דְּכָל דַּרְגִּין עִלָּאִין אִיהוּ, וּבְחֵיזוּ דְּדַרְגִּין עִלָּאִין אִתְתַּקַּן. וְאַף עַל גַּבְדְּבַהֲהוּא זִמְנָא דְּאַבְרָהָם לָא הֲוָה גְּזִיר, הַאי דַּרְגָּא בְּחֵיזוּ דְּדַרְגִּין עִלָּאִין אִיהוּ, וּבְכָל אִינּוּן גְּוָונִין אִיהוּ קָאֵים. וְחֵיזוּ דְּאִינּוּן גְּוָונִין קַיְימֵי תְּחוֹתֵיהּ, חַד מִיָּמִינָא, גַּוָּון חִוַּור. חַד מִשְּׂמָאלָא, גַּוָּון סוּמָק. חַד דְּכָלִיל מִכָּל גְּוָונִין, וְאִיהוּ חֵיזוּ, דְּכָל גְּוָונִין עִלָּאִין דְּקַיְימֵי עֲלֵיהּ. וְעַל דָּא בְּהַאי חֵיזוּ קָאֵים עֲלֵיהּ דְּאַבְרָהָם, וּמַלֵּיל עִמֵּיהּ, וְאַף עַל גַּב דְּלָא אִתְגְּזַר. כֵּיוָן דְּאִתְגְּזַר, מַה כְּתִיב, וַיֵּרָא ה׳ אֶל אַבְרָם.

341. תָּא חֲזֵי, מַחֲזֵה שַׁדַּי כְּתִיב בְּבִלְעָם, וּבְאַבְרָהָם כְּתִיב מַחֲזֶה סְתָם, מַה בֵּין הַאי לְהַאי. אֶלָּא, מַחֲזֵה שַׁדַּי, אִלֵּין דְּלְתַתָּא מִנֵּיהּ, וְאִינּוּן חֵיזוּ דִּילֵיהּ. מַחֲזֶה סְתָם, מַחֲזֶה דָּא הוּא ה׳, דְּכָל דְּיוֹקְנִין עִלָּאִין אִתְחַזְיָין בֵּיהּ, וּבְגִין כָּךְ כְּתִיב בְּאַבְרָהָם, מַחֲזֶה סְתָם, וּבְבִלְעָם מַחֲזֵה שַׁדַּי.

342. וְעַל דָּא עַד לָא אִתְגְּזַר אַבְרָהָם, הֲוָה לֵיהּ הַאי דַּרְגָּא כְּדְאֲמָרָן. כֵּיוָן דְּאִתְגְּזַר, מִיָּד וַיֵּרָא ה׳ אֶל אַבְרָם וגו׳. אִתְחַזּוּן כֻּלְּהוֹ דַּרְגִּין, עַל הַאי דַּרְגָּא, וְהַאי דַּרְגָּא מַלֵּיל עִמֵּיהּ, כִּדְקָא חָזֵי בִּשְׁלִימוּ. וְאַבְרָהָם אִתְקַטַּר מִדַּרְגָּא לְדַרְגָּא, וְעָאל בִּבְרִית קַיְימָא קַדִּישָׁא, כִּדְקָא חָזֵי בִּשְׁלִימוּ.

343. תָּא חֲזֵי, כֵּיוָן דְּאִתְגְּזַר אַבְרָהָם, נְפַק מֵעָרְלָה, וְעָאל בְּקַיְימָא קַדִּישָׁא, וְאִתְעַטַּר בְּעִטְרָא קַדִּישָׁא, וְעָאל בְּקִיּוּמָא, דְּעָלְמָא קָאֵים עֲלֵיהּ, וּכְדֵין אִתְקַיֵּים עָלְמָא בְּגִינֵיהּ. בְּגִין דִּכְתִיב אִם לֹא בְרִיתִי יוֹמָם וָלַיְלָה חֻקּוֹת שָׁמַיִם וָאָרֶץ לֹא שָׂמְתִּי. וּכְתִיב אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם. בְּה״א בָּרְאָם, בְּאַבְרָהָם. וְכֹלָּא בְּרָזָא חָדָא קָאֵים.

340. AND HE REPLIES: This grade, which is definitely the mirror of all the supernal grades, is completed by the mirror of all the supernal grades. Even before Avraham was circumcised, this grade mirrored all of the supernal grades and was completed by the colors OF THE SUPERNAL GRADES. AND ALSO the mirror made of these colors is below Her, BELOW THE NUKVA: white, CHESED, is to the right; red, GVURAH, is to the left; and a third color-GREEN, TIFERET-is composed of all remaining colors. AND TO THE NUKVA THAT IS CALLED A VISION, all the supernal colors-WHITE, RED, AND GREEN-are built on this mirror. Therefore He was reflected in this mirror, which stood upon Avraham, and spoke with him, even though he was not circumcised. As soon as he was circumcised, it is written: 'Hashem appeared to Avram...' (Beresheet 17:1). BECAUSE THE NAME OF YUD-HEI-VAV-HEI BECAME ATTACHED TO HER, MEANING THAT THE ESSENCE OF ALL SUPERNAL GRADES WERE INCLUDED WITHIN HER. THIS WAS NOT TRUE BEFORE AVRAHAM WAS CIRCUMCISED; AT THAT TIME, ONLY THE THREE COLORS WERE INCLUDED WITHIN HER.

341. Come and behold: In reference to Bilaam, it is written that he saw "the vision of Shadai" (Bemidbar 24:16), but with Avraham, it is written only "in a vision." AND HE ASKS: What is the difference between these two? AND HE REPLIES: The 'vision of the Shadai' refers to THE COLORS below THE NUKVA that are Her mirror. The ordinary 'vision' is the letter Hei OF YUD-HEI-VAV-HEI, THE NUKVA, in which all the supernal figures, WHICH ARE THE THREE COLORS, appear. Because of this, it is written 'in a vision' only when referring to Avraham, in the 'vision of Shadai' when referring to Bilaam. HOWEVER, AS ALREADY EXPLAINED, SHE INCLUDES THE THREE COLORS-WHITE, RED, AND GREEN, AND ALSO THE MIRROR COMPOSED OF THESE COLORS UNDERNEATH HER.

342. Therefore, before Avraham was circumcised, he reached the grade THAT IS SIMPLY CALLED, "A VISION." Immediately after he was circumcised, however, "Hashem appeared to Avram..." So all the grades OF YUD-HEI-VAV-HEI appeared upon this grade, WHICH IS THE NUKVA, THE ESSENCE OF THESE GRADES. And the grade spoke to him properly, without reservation, BECAUSE THE NUKVA IS THE SECRET OF "SPEAKING." And Avraham clung on to one grade after the other until he became attached to the holy covenant in full perfection, as should properly be!

343. Come and behold: As Avraham was circumcised, he left THE KLIPAH OF the foreskin and entered to the holy covenant. He was adorned with the holy crown and entered the covenant upon which the world is based. Then the world was firmly established for his sake, as it is written: "If My covenant be not day and night, it were as if I have not appointed the ordinances of heaven and earth" (Yirmeyah 33:25). SO IT IS FOR THE SAKE OF CIRCUMCISION THAT THE WORLD EXISTS. And it is also written: "These are the generations of heaven and earth when they were created (Heb. behibar'am)" (Beresheet 2:4). Behibar'am constitutes the letters of be-hei-bra'am (he created them with Hei). It can also be read beAvraham (lit. 'with Avraham'). Both are related to the same secret, WHICH IS CIRCUMCISION. THEREFORE THE WORLD WAS CREATED FOR AVRAHAM BECAUSE HE HAD ENTERED THE COVENANT OF CIRCUMCISION, WHICH IS REFERRED TO BY THE VERSE, "IF MY COVENANT BE NOT DAY AND NIGHT..."

344. When the Holy One, blessed be He, showed Adam all future generations of the world, he saw them one by one, one generation after the other, standing in the Garden of Eden in that same form that they would have in this world. So come and behold: We have learned that when he saw that David had no life of his own at all, he stood in wonder and then gave him 70 years of his own life. Because of this, Adam lived only nine hundred and thirty years; his remaining seventy years were given to David.

344. וּבְשַׁעֲתָא דְּקֻדְשָׁא בְּרִיךְ הוּא אַחֲמֵי לֵיהּ לְאָדָם, כָּל אִינּוּן דָּרִין דְּעָלְמָא, וְחָמָא לוֹן כָּל חַד וְחַד, כָּל דָּרָא וְדָרָא, כָּלְהוֹ קַיְימֵי בְּגִנְתָּא דְעֵדֶן, בְּהַהוּא דְיוֹקְנָא דְּזַמִּינִין לְקַיְימָא בְּהַאי עָלְמָא, וְתָא חֲזֵי, הָא אִתְּמַר, כֵּיוָן דְּחָמָא לֵיהּ לְדָוִד, דְּלָאו בֵּיהּ חַיִּים כְּלָל, תָּוָה, וְאִיהוּ יְהִיב לֵיהּ מִדִּילֵיהּ ע׳ שְׁנִין, בְּגִין כָּךְ הָווֹ לֵיהּ לְאָדָם, תְּשַׁע מֵאוֹת וּתְלָתִין שְׁנִין, וְאִינּוּן שַׁבְעִין אִסְתַּלָּקוּ לֵיהּ לְדָוִד.

345. And this is the secret of Wisdom. The fact that David had only the 70 years given to him by Adam, is in keeping with the higher Wisdom, because everything that occurs below is in accordance with what happens above, IN THE UPPER WORLD.

345. וּמִלָּה דָּא רָזָא דְּחָכְמְתָא אִיהוּ, דְּדָוִד לֵית לֵיהּ בַּר שַׁבְעִין שְׁנִין, מֵאָדָם קַדְמָאָה, וְכֹלָּא רָזָא דְּחָכְמְתָא אִיהוּ. וְכָל מַה דְּלְתַתָּא כֹּלָּא אִיהוּ בְּרָזָא דְּלְעֵילָא.

33. The Holy One, blessed be He, matches couples together

A discourse on soul mates reveals the mysteries surrounding the male and female aspects of the soul, and the concept of soul mate relationships. When a complete soul enters this physical realm, it does so through the efforts of the angel Lailah. During the process of descent, the unified soul separates into male and female halves. If the two halves of the soul embark on a spiritual path during physical existence, they can merit reunification. While the angel Lailah is responsible for bringing souls into the physical dimension, it is the Creator Himself who reunites two halves of one soul when the time is right--for only the Creator knows with certainty who are true soul mates.

The Relevance of this Passage

Through this portion, we can merit the appearance of our soul mate in our life and/or strengthen the marital bond with our current partner.

346. Come and behold: All the souls that are destined to come to the world appear before Him, as couples, WHICH MEANS THAT EACH SOUL IS DIVIDED TO A MALE AND FEMALE. Afterward, as they arrive in this world, the Holy One, blessed be He, matches them together. Rabbi Yitzchak said: THE HOLY ONE, BLESSED BE HE, says, 'the daughter of so-and-so to so-and-so.'

346. וְתָא חֲזֵי, בְּכָל אִינּוּן דְּיוֹקְנִין דְּנִשְׁמָתִין דְּעָלְמָא. כָּלְהוֹ זִווּגִין זִווּגִין קַמֵּיהּ, לְבָתַר, כַּד אַתְיָין לְהַאי עָלְמָא, קֻדְשָׁא בְּרִיךְ הוּא מְזַוֵּוג זִווּגִין. אֲמַר ר׳ יִצְחָק, קוּדְשָׁא בְּרִיךְ הוּא אֲמַר בַּת פְּלוֹנִי לְפְלוֹנִי.

347. Rabbi Yosi asked: What is the meaning of this? THAT IS, OF THE STATEMENT THAT THE HOLY ONE, BLESSED BE HE, ANNOUNCES WHO GOES WITH WHOM. HOW CAN THIS BE TRUE SINCE it is written: "and there is nothing new under the sun" (Kohelet 1:9), WHICH MEANS THAT EVERYTHING WAS SETTLED DURING THE CREATION OF THE WORLD. HOWEVER, ACCORDING TO WHAT YOU HAVE SAID, THE ACTION OF MATCHMAKING IS NEW EACH TIME, BECAUSE THE MATCHES MUST BE ANNOUNCED. Rabbi Yehuda said, it is written: "under the sun," yet "above THE SUN," NEW THINGS CAN TAKE PLACE. Rabbi Yosi asked, "Why does He have to make an announcement, since Rabbi Chizkiyah said that Rabbi Chiya said that "at exactly the time a man is born and emerges in the world, his spouse is assigned to him!"

347. אָמַר רַבִּי יוֹסֵי, מַאי קָא מַיְירֵי, וְהָא כְּתִיב אֵין כָּל חָדָשׁ תַּחַת הַשֶּׁמֶשׁ. אֲמַר ר׳ יְהוּדָה, תַּחַת הַשֶּׁמֶשׁ כְּתִיב, שָׁאנֵי לְעֵילָא. אֲמַר רַבִּי יוֹסֵי, מַאי כָּרוֹזָא הָכָא, וְהָא אֲמַר ר׳ חִזְקִיָּה אֲמַר רַבִּי חִיָּא, בְּהַהִיא שַׁעֲתָא מַמָּשׁ, דְּנָפִיק בַּר נָשׁ לְעָלְמָא, בַּת זוּגוֹ אִזְדַּמְּנַת לוֹ.

348. Rabbi Aba responded, "Happy are the righteous, whose souls are adorned as they appear before the Holy King, before coming to this world TO ENTER THE BODY. Because we have learned that when the Holy One, blessed be He, sends the souls forth to the world, all of these spirits and souls include a male and a female joined together.

348. אֲמַר רַבִּי אַבָּא, זַכָּאִין אִינּוּן צַדִּיקַיָּיא, דְּנִשְׁמַתְהוֹן מִתְעַטְּרִין קַמֵּי מַלְכָּא קַדִּישָׁא, עַד לָא יֵיתוֹן לְעָלְמָא, דְּהָכֵי תְּנִינָן, בְּהַהִיא שַׁעֲתָא דְּאַפִּיק קֻדְשָׁא בְּרִיךְ הוּא נִשְׁמָתִין לְעָלְמָא, כָּל אִינּוּן רוּחִין וְנִשְׁמָתִין, כָּלְהוֹ כְּלִילָן דְּכַר וְנוּקְבָא, דְּמִתְחַבְּרָן כַּחֲדָא.

349. They are handed over to a governor, who is an emissary in charge of human conception and whose name is Lailah (Eng. 'Night'). So when they descend to the world and are handed over to that governor, they are separated from each other. Sometimes one precedes the other in coming down and entering the body of a human being.

349. וְאִתְמַסְרָן בִּידָא דְהַהוּא מְמַנָּא, שְׁלִיחָא דְאִתְפַּקַּד עַל עִדּוּאֵיהוֹן דִּבְנֵי נָשָׁא, וְלַיְלָה שְׁמֵיהּ. וּבְשַׁעֲתָא דְנָחֲתִין וְאִתְמַסְרָן בִּידוֹי, מִתְפָּרְשִׁין. וּלְזִמְנִין דָּא אַקְדִּים מִן דָּא, וְאָחֵית לְהוֹ בִּבְנֵי נָשָׁא.

350. When their time to be married arrives, the Holy One, blessed be He, who knows THE MALES AND THE FEMALES OF these spirits and souls, joins them as they were BEFORE THEY CAME DOWN TO THE WORLD. And He announces, THE DAUGHTER OF SO-AND-SO TO SO-AND-SO. When they are joined together, they become one body and one soul-THEY ARE the right and left in proper unison. THE MALE IS THE RIGHT SIDE OF THE BODY AND SOUL; THE FEMALE IS THEIR LEFT SIDE. And because of this, "there is nothing new under the sun," MEANING EVEN THOUGH THE HOLY ONE, BLESSED BE HE, ANNOUNCES, 'THE DAUGHTER OF SO-AND-SO TO SO-AND-SO', THIS IS NOTHING NEW BUT RATHER A RETURN TO HOW THEY WERE BEFORE COMING DOWN TO THIS WORLD. AND SINCE ONLY THE HOLY ONE, BLESSED BE HE, KNOWS THIS, HE THEREFORE ANNOUNCES REGARDING THEM.

350. וְכַד מָטָא עִידָן דְּזִוּוּגָא דִלְהוֹן, קֻדְשָׁא בְּרִיךְ הוּא יָדַע אִינּוּן רוּחִין וְנִשְׁמָתִין, מְחַבֵּר לוֹן כְּדִבְקַדְמֵיתָא, וּמַכְרְזָא עֲלַיְיהוּ. וְכַד אִתְחַבְּרָן, אִתְעֲבִידוּ חַד גּוּפָא חַד נִשְׁמָתָא, יְמִינָא וּשְׂמָאלָא כִּדְקָא חָזֵי. וּבְגִין כָּךְ אֵין כָּל חָדָשׁ תַּחַת הַשָּׁמֶשׁ.

351. You might say, "But we have learned that a man obtains a mate according to his deeds and ways of behavior!" It is assuredly so! If he is meritorious and his ways are correct, then he deserves his own SOULMATE-to join her AS THEY WERE JOINED when they left THE HOLY ONE, BLESSED BE HE, BEFORE BONDING A BODY.

351. וְאִי תֵּימָא הָא תָּנִינָן, לֵית זִוּוּגָא, אֶלָּא לְפוּם עוֹבָדוֹי וְאָרְחוֹי דְּבַר נָשׁ. הָכֵי הוּא וַדַּאי, דְּאִי זָכֵי, וְעוֹבָדוֹי אִתְכַּשְׁרָן, זָכֵי לְהַהוּא דִּילֵיהּ, לְאִתְחַבְּרָא בֵּיהּ, כְּמָה דְנָפֵיק.

352. Rabbi Chiya asked, "Where should he who performs good deeds look for his soulmate?" He answered, "We have already learned that a man should even sell all his property to marry the daughter of a sage, because the deposit of the Holy One, blessed be He, is handed over to a sage." THEREFORE, HE SHALL SURELY FIND HIS MATE WITH HIM.

352. אֲמַר ר׳ חִיָּיא, מַאן דְּאִתְכַּשְׁרָן עוֹבָדוֹי, בְּאָן אֲתַר יִתְבַּע הַהוּא זִוּוּגָא דִּילֵיהּ. אָמַרְלוֹהָא תָּנִינָן, לְעוֹלָם יִמְכּוֹר אָדָם כו׳ וְיִשָּׂא בַּת תַּלְמִיד חָכָם. דְּתַלְמִיד חָכָם, פִּקְדּוֹנָא דְמָארֵיהּ, אִתְפַּקְדָן בִּידֵיהּ.

353. We have also learned that according to the secret of the Braita, the mating of all souls, which are reincarnated BUT HAVE NO SOULMATES can be performed before their time through mercy. THIS MEANS THAT HE MAY PRECEDE AND MARRY SOMEBODY ELSE'S SOULMATE. THIS IS THE MEANING OF THE WARNING, "WOMEN SHOULD NOT BE MARRIED ON A FEAST DAY, BUT THEY CAN BE BETROTHED, BECAUSE ANOTHER MAN MAY PRECEDE HIM THROUGH MERCY." And what they said is right! The term "another man" is exact. This is the reason why "It is difficult for the Holy, blessed be He, to bring couples together" Above all, assuredly, "the ways of Hashem are right" (Hoshea 14:10), AND ALL THAT HE DOES IS GOOD AND RIGHT.

353. תָּאנָא בְּרַיְיתָא דְּמַתְנִיתָא, כָּל אִינּוּן דְּאָתוּ בְּגִלְגּוּלָא דְּנִשְׁמָתִין, יָכְלִין לְאַקְדָּמָא בְּרַחֲמֵי זִוּוּגָא דִלְהוֹן. וְעַל הַאי אִתְעָרוּ חַבְרַיָּיא, שֶׁמָּא יְקַדְּמֻנוּ אַחֵר בְּרַחֲמִים. וְשַׁפִּיר קָאֲמָרוּ, אַחֵר דַּיְיקָא, וְעַל כֵּן קָשִׁין זִוּוּגִין קַמֵּיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא. וְעַל כֹּלָּא וַדַּאי כִּי יְשָׁרִים דַּרְכֵי ה׳ כְּתִיב.

354. Rabbi Yehuda inquired of Rabbi Elazar, "I am aware of the secret of this subject. THEREFORE I ASK where do those souls that are reincarnated, BUT HAVE NO SOULMATES, find their spouses? He responded, "It is written: 'How shall we do for wives for them that remain?' (Shoftim 21:7), and "you shall catch every man his wife..." (Ibid. 21). Although this passage deals specifically with the sons of Binyamin, IT ACTUALLY DEALS WITH THE REINCARNATED SOULS, WHO MAY PRECEDE THEIR FRIENDS AND TAKE THEIR SOULMATES AWAY FROM THEM THROUGH MERCY. Therefore, as we have learned, "Lest another precede him with Mercy."

354. ר׳ יְהוּדָה שְׁלַח לֵיהּ לְר׳ אֶלְעָזָר, אֲמַר הָא רָזָא דְמִלָּה יְדַעְנָא, אִינּוּן דְּאָתוּ בְּגִלְגּוּלָא דְּנִשְׁמָתִין, מֵאָן אֲתַר לְהוֹ זִוּוּגָא. שְׁלַח לֵיהּ, כְּתִיב מַה נַּעֲשֶׂה לָהֶם לַנּוֹתָרִים לְנָשִׁים וגו׳. וּכְתִיב, לְכוּ וַחֲטַפְתֶּם לָכֶם וגו׳. פַּרְשָׁתָא דִּבְנֵי בִנְיָמִין אוֹכַח, וְעַל הַאי תָּנִינָן, שֶׁמָּא יְקַדְּמֻנוּ אַחֵר בְּרַחֲמִים.

355. Rabbi Yehuda said that this is definitely the meaning of "It is difficult for the Holy One, blessed be He, to bring couples together," BECAUSE HE IS OBLIGED TO TAKE FROM ONE AND GIVE TO THE OTHER. Happy is the portion of Yisrael, because the Torah teaches them the ways of conduct of the Holy One, blessed be He, as well as all His secrets and mysteries hidden before Him.

355. אֲמַר ר׳ יְהוּדָה הַאי הוּא וַדַּאי, דְּקָשִׁין זִוּוּגִין קַמֵּי קֻדְשָׁא בְּרִיךְ הוּא. זַכָּאָה חוּלַקְהוֹן דְּיִשְׂרָאֵל, דְּאוֹרַיְיתָא אוֹלִיף לְהוֹ אוֹרְחוֹי דְּקֻדְשָׁא בְּרִיךְ הוּא, וְכָל טְמִירִין וּגְנִיזָא דְּגְנִיזִין קַמֵּיהּ.

356. Indeed, it is written: "The Torah of Hashem is perfect" (Tehilim 19:8), BECAUSE EVERYTHING APPEARS IN IT. Happy is the portion of him, who studies Torah and is never separated from it. Because whoever abandons the Torah, even for one moment, is separated from eternal life. Therefore, it is written: "For it is your life and length of your days" (Devarim 30:20) and "For length of days and years of life and peace shall they add to you" (Mishlei 3:2).

356. וַדַּאי כְּתִיב תּוֹרַת ה׳ תְּמִימָה וגו׳. זַכָּאָה חוּלָקֵיהּ מַאן דְּיִשְׁתַּדֵּל בְּאוֹרַיְיתָא, וְלָא יִתְפְּרַשׁ מִינָהּ, דְּכָל מַאן דְּיִתְפְּרַשׁ מֵאוֹרַיְיתָא, אֲפִילוּ שַׁעֲתָא חָדָא, כְּמָה דְּאִתְפְּרַשׁ מֵחַיֵּי דְּעָלְמָא. דִּכְתִיב כִּי הוּא חַיֶּיךָ וְאֹרֶךְ יָמֶיךָ. וּכְתִיב אֹרֶךְ יָמִים וּשְׁנוֹת חַיִּים וְשָׁלוֹם יוֹסִיפוּ לָךְ.

34. Night and Midnight

Specific judgments come to our world when the sun sets and night descends. At the stroke of midnight, another transformation occurs as the awesome and compassionate Light of mercy appears in the cosmos. According to the wisdom of the Zohar, whoever delves into the study of Torah during this time of Mercy, after midnight, shall merit a portion in the world to come.

This mystery is conveyed through a story about Rabbi Aba and Rabbi Ya'akov. The two eminent mystics are traveling through a certain village and they take up lodging at an inn. The inn-keeper has built a complex apparatus that uses water, buckets, and scales to signal the arrival of midnight. These complexities and metaphors within this seemingly simple tale indicate the extreme importance of spiritual study after the stroke of midnight.

The Relevance of this Passage

The compassionate Light of Mercy is aroused through the language that flows through this mystical text of Zohar. This Light helps us merit a share in the world to come.

357. "And when Avram was ninety nine years old..." (Beresheet 17:1). Rabbi Yosi opened the discussion by quoting, "Your people also shall be all righteous: they shall inherit the land forever..." (Yeshayah 60:21). Happy is Yisrael above all other nations because the Holy One, blessed be He, called its people righteous. For we have learned that there are 125,000 winged creatures roaming the world ready to hear and receive the voice.

357. וַיְהִי אַבְרָם בֶּן תִּשְׁעִים שָׁנָה וגו׳. ר׳ יוֹסֵי פָּתַח, וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִרְשׁוּ אָרֶץ וגו׳. זַכָּאִין אִינּוּן יִשְׂרָאֵל, מִכָּל שְׁאָר עַמִּין, דְּקֻדְשָׁא בְּרִיךְ הוּא קָרָא לוֹן צַדִּיקִים. דְּתַנְיָא מֵאָה וְעֶשְׂרִין וְחָמֵשׁ אַלְפֵי מָארֵי דְּגַדְפִין, דְּאָזְלִין וְטָאסִין כָּל עָלְמָא, וְשָׁמְעִין קָלָא, וְאַחֲדִין לֵיהּ לְהַהוּא קָלָא.

358. As we have learned, everything in the world has a voice, which floats and flies in the firmament, where those winged creatures catch it and carry it aloft TO MAYIN NUKVIN (FEMALE WATERS) FOR MALE AND FEMALE, to be judged to good or to evil, as it is written: "For the bird of heaven shall carry the sound and that which has wings shall tell the matter" (Kohelet 10:20).

358. כְּמָה דְּתַנִּינָן, לֵית לָךְ מִלָּה בְּעָלְמָא, דְּלֵית לָהּ קָלָא, וְאָזְלָא וְטָאסָא בָּרְקִיעָא, וְאַחֲדִין לָהּ מָארֵי דְּגַדְפִין וְסָלְקִין הַהוּא קָלָא, וְדַיְינִין לָהּ, הֵן לְטַב, הֵן לְבִישׁ. דִּכְתִיב כִּי עוֹף הַשָּׁמַיִם יוֹלִיךְ אֶת הַקּוֹל וגו׳.

359. "When do they judge this voice?" IN OTHER WORDS, "WHEN IS THE VOICE CARRIED ALOFT AS MAYIN NUKVIN (FEMALE WATERS) FOR MALE AND FEMALE." Rabbi Chiya answers: When a person goes to bed and sleeps, because at that time, the soul leaves him and testifies about him; that is when the voice is judged. THIS MEANS THAT IT IS ELEVATED TO MAYIN NUKVIN (FEMALE WATERS) IF THE SOUL TESTIFIES IN HIS FAVOR! Therefore, it is written: "keep the doors of your mouth from her that lies in your bosom" (Michah 7:5). Why? Because it is she who testifies against the person. THE WORDS "FROM HER THAT LIES IN YOUR BOSOM" ALLUDE TO THE SOUL. As Rabbi Yehuda says: All that a person does during the day, his soul testifies on him at night.

359. אֵימָתַי דְּיַיְינִין לְהַהוּא קָלָא. רַבִּי חִיָּיא אֲמַר, בְּשַׁעֲתָא דְּבַר נָשׁ שָׁכִיב וְנָאִים, וְנִשְׁמָתֵיהּ נָפְקַת מִנֵּיהּ, וְהִיא אַסְהִידַת בֵּיהּ בְּבַר נָשׁ, וּכְדֵין דְּיַיְינִין לְהַהוּא קָלָא. הה״ד מִשְׁכֶּבֶת חֵיקֵךְ שְׁמֹר פִּתְחֵי פִיךָ. מ״ט מִשּׁוּם דְּהִיא אַסְהִידַת בְּבַר נָשׁ. רַבִּי יְהוּדָה אֲמַר, כָּל מַה דְּבַר נָשׁ עֲבִיד בְּכָל יוֹמָא, נִשְׁמָתֵיהּ אַסְהִידַת בֵּיהּ בְּבַר נָשׁ בְּלֵילְיָא.

360. תָּאנָא אֲמַר ר׳ אֶלְעָזָר, בִּתְחִלַּת שַׁעֲתָא קַמַּיְיתָא בְּלֵילְיָא, כַּד נָשַׁף יְמָמָא, וְעָאל שִׁמְשָׁא, מָארֵי דְּמַפְתְּחָן דִּמְמַנָּן עַל שִׁמְשָׁא, עָאל בְּתְרֵיסַר תַּרְעִין דְּפְתִיחִין בִּימָמָא, בָּתַר דְּעָאל בְּכֻלְּהוֹ, כָּל אִינּוּן תַּרְעִין סְתִימִין.

360. Rabbi Elazar said, as we have learned: At the beginning of the first hour at night, when the day is blown away and the sun goes down, the keeper of the keys, who is in charge of the sun-MATATRON, THE GOVERNOR OF THE WORLD, WHO DRAWS THE LIGHT OF THE SUN DOWN TO THE WORLD-enters the twelve gates that BELONG TO THE SUN. THESE GATES are open during the day, WHICH IS THE SECRET OF THE TWELVE HOURS OF DAYLIGHT. After he has passed through all TWELVE GATES, MEANING AFTER THE TWELFTH HOUR IS OVER, then all the gates are closed, MEANING THAT THE DOMINION OF THE DAY HAS ENDED AND THE TIME FOR THE DOMINION OF THE NIGHT HAS COME!

361. כְּרוֹזָא קָאֵים, וְשָׁרֵי לְאַכְרָזָא, קָאֵים מָאן דְּקָאֵים, וְאָחִיד לְאִינּוּן מַפְתְּחָן. בָּתַר דְּסַיְּים כְּרוֹזָא, כָּל אִינּוּן נְטוּרֵי עָלְמָא מִתְכַּנְּשִׁין וְסָלְקִין, לֵית מָאן דְּפָתַח פִּטְרָא, כְּלָא מִשְׁתַּכְּכִין. כְּדֵין דִּינִין דִּלְתַתָּא מִתְעָרִין, וְאָזְלִין וְשָׁאטִין בְּעָלְמָא, וְסִיהֲרָא שָׁארֵי לְאַנְהָרָא.

361. A herald then announces-BECAUSE EVERY CHANGE IS ACCOMPLISHED BY AN ANNOUNCEMENT. Someone rises, THE HERALD, THE ANGEL GAVRIEL, WHO holds on to their keys. DURING THE DAY, THE KEYS ARE IN THE HANDS OF MATATRON. THROUGH THESE KEYS, HE DRAWS THE DARKNESS, WHICH IS THE SECRET OF THE ANNOUNCEMENT. After he completes the announcement, all the guardians of the world gather together and ascend FROM THE WORLD. Nobody remains to create an opening TO DRAW DOWN EVEN A TINY LIGHT, because they are all silenced. Then the lower Judgments are aroused. They start to roam the world, and the moon begins to shine.

362. וּמָארֵי דִּיבָבָא תָּקְעִין וּמְיַלְּלִין, תָּקְעִין תְּנָיְינוּת. כְּדֵין מִתְעָרֵי שִׁירָתָא, וּמְזַמְּרִין קַמֵּי מָארֵיהוֹן, כַּמָּה מָארֵי תְּרֵיסִין קָיְימוּ בְּקִיּוּמַיְיהוּ, וְאִתְעָרִין דִּינִין בְּעָלְמָא, כְּדֵין בְּנֵי נָשָׁא נָיְימִין, וְנִשְׁמָתָא נָפְקַת, וְאַסְהִידַת סַהֲדוּתָא, וְאִתְחַיְּיבַת בְּדִינָא, וְקֻדְשָׁא בְּרִיךְ הוּא עָבֵיד חֶסֶד בְּבַר נָשׁ, וְנִשְׁמָתָא תָּבַת לְאַתְרָהּ.

362. And wailers WHICH ARE THE FORCES OF JUDGMENT THAT AROUSE WAILING AND HOWLING IN THE WORLD, cry out loud WITH THE BLOWING OF A TRUMPET. At the second blast, the angels begin to chant and sing before their Master. How many Guardians stand erect TO OFFER PROTECTION FROM JUDGMENTS, and Judgments are aroused in the world. Then as people sleep, their souls leave THEIR BODIES, give testimony, and are sentenced-BECAUSE THERE IS NO RIGHTEOUS PERSON ON EARTH WHO DOES NOT SIN. But the Holy One, blessed be He, deals mercifully with the human beings and allows the soul to return back IN THE MORNING.

363. בְּפַלְגוּת לֵילְיָא, כַּד צִפּוֹרִין מִתְעָרִין, סִטְרָא דְּצָפוֹן אִתְעַר בְּרוּחָא, קָם בְּקִיּוּמֵיהּ, שַׁרְבִּיטָא דְּבִסְטַר דָּרוֹם, וּבָטַשׁ בְּהַהוּא רוּחָא, וְשָׁכֵיךְ וְאִתְבַּסָּם, כְּדֵין אִתְעַר קֻדְשָׁא בְּרִיךְ הוּא בְּנִמּוּסוֹי, לְאִשְׁתַּעְשָׁעָא עִם צַדִּיקַיָּא בְּגִנְתָּא דְּעֵדֶן.

363. At midnight, when the birds awaken, THAT IS, THE COCKS, a spirit (or wind) rises in the North. THIS REFERS TO THE LEFT COLUMN, WHICH IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH WITHOUT CHASSADIM-THE SECRET OF THE UPPER THREE SFIROT OF RUACH. The scepter then rises in the South, NAMELY IN THE RIGHT COLUMN, WHICH IS THE SECRET OF CHASSADIM, and unites with that spirit OF THE LEFT COLUMN. THUS, THEY ARE INCLUDED WITHIN EACH OTHER, AND THE JUDGMENTS OF THE LEFT COLUMN subside and are mitigated BY CHASSADIM. And the Holy One, blessed be He, is awakened and, as is His wont, delights Himself with the righteous in the Garden of Eden.

364. בְּהַהוּא שַׁעֲתָא, זַכָּאָה חוּלָקֵיהּ דְּבַר נָשׁ דְּקָאֵים לְאִשְׁתַּעְשָׁעָא בְּאוֹרַיְיתָא, דְּהָא קֻדְשָׁא בְּרִיךְ הוּא, וְכָל צַדִּיקַיָּא דִּבְגִנְתָּא דְּעֵדֶן, כְּלְהוֹ צָיְיתִין לְקָלֵיהּ. הֲדָא הוּא דִכְתִיב הַיּוֹשֶׁבֶת בַּגַּנִּים חֲבֵרִים מַקְשִׁיבִים לְקוֹלֵךְ הַשְׁמִיעֵנִי.

364. Happy is he who awakens at that time to delight in the Torah, because the Holy One, blessed be He, together with all the righteous in the Garden of Eden listen attentively to his voice. This is why it is written: "You that dwell in the gardens, the companions hearken to your voice, cause me to hear it" (Shir Hashirim 8:13).

365. וְלָא עוֹד, אֶלָּא דְּקֻדְשָׁא בְּרִיךְ הוּא מְמַשֵּׁךְ עֲלֵיהּ חַד חוּטָא דְּחֶסֶד, לְמֶהֱוֵי נְטִיר בְּעָלְמָא, דְּהָא עִלָּאִין וְתַתָּאִין נָטְרִין לֵיהּ. הה״ד, יוֹמָם יְצַוֶּה ה׳ חַסְדּוֹ וּבַלַּיְלָה שִׁירָה עִמִּי.

365. In addition, the Holy One, blessed be He, draws down upon him a thread of grace (Lit. 'chesed') which earns him protection in this world from both higher and lower beings. Therefore it is written: "Hashem will command His loving kindness (Heb. Chesed) in the daytime, and in the night His song shall be with me" (Tehilim 42:9).

366. אָמַר רַבִּי חִזְקִיָּה, כָּל מַאן דְּאִשְׁתַּדַּל בְּהַאי שַׁעֲתָא בְּאוֹרַיְיתָא, וַדַּאי אִית לֵיהּ חוּלָקָא תְּדִיר בְּעָלְמָא דְּאָתֵי. אֲמַר ר׳ יוֹסֵי, מ״ט תְּדִיר. אָמַרלוֹהָכֵי אוֹלִיפְנָא, דְּכָל פַּלְגוּת לֵילְיָא, כַּד קֻדְשָׁא בְּרִיךְ הוּאאִתְעַר בְּגִנְתָא דְעֵדֶן, כָּל אִינּוּן נְטִיעָן דְּגִינְתָא אִשְׁתַּקְיָין יַתִּיר, מֵהַהוּא נַחֲלָא, דְּאִקְרֵי נַחַל קֶדוּמִים, נַחַל עֲדָנִים, דְּלָא פְּסִקוּ מִימוֹי לְעָלְמִין, כְּבִיכוֹל הַהוּא דְּקָאֵים וְאִשְׁתַּדַּל בְּאוֹרַיְיתָא, כְּאִילוּ הַהוּא נַחֲלָא אִתְרַק עַל רֵישֵׁיהּ, וְאַשְׁקֵי לֵיהּ, בְּגוֹ אִינּוּן נְטִיעָן דִּבְגִנְתָא דְעֵדֶן.

366. Rabbi Chizkiyah said: Whoever delves to the study of Torah at that hour shall definitely have an eternal share in the world to come. Rabbi Yosi then asked: What is the meaning of 'eternal'? He answered: This is what I have learned. Every midnight, when the Holy One, blessed be He, enters the Garden of Eden, all the plants--NAMELY THE SFIROT, of the Garden of Eden, WHICH IS THE NUKVA--are watered most generously by the stream that is called the 'ancient stream' and also the 'stream of delight,' WHICH REFERS TO THE SUPERNAL ABA AND IMA, which waters never cease to flow; BECAUSE THE MATING OF ABA AND IMA NEVER STOPS. So, if a person awakens to study Torah, it is as if that stream is poured on his head and he is watered, together with the plants of the Garden of Eden. HE RECEIVES AN ETERNAL PORTION OF THE MOCHIN OF THE WORLD TO COME AS WELL.

367. וְלָא עוֹד, אֶלָּא הוֹאִיל וְכֻלְּהוֹ צַדִּיקַיָּיא, דִּבְגוֹ גִנְתָא דְעֵדֶן, צַיְיתִין לֵיהּ, חוּלָקָא שַׁוְיָין לֵיהּ, בְּהַהוּא שַׁקְיוּ דְּנַחֲלָא, אִשְׁתְּכַח דְּאִית לֵיהּ חוּלָקָא תְּדִיר, בְּעָלְמָא דְּאָתֵי.

367. Furthermore, because all the righteous in the Garden of Eden listen to him, they add another portion to that flow of the stream, WHICH ARE THE MOCHIN OF SUPERNAL ABA AND IMA. Therefore he has an eternal portion in the world to come, FOR THEY ARE INCLUDED IN THE MOCHIN OF ABA AND IMA.

368. רַבִּי אַבָּא הֲוָה אָתֵי מִטְבֶרְיָה, לְבֵי טְרוֹנְיָא דַּחֲמוֹי, וְר׳ יַעֲקֹב בְּרֵיהּ הֲוָה עִמֵּיהּ, אִעְרְעוּ בְּכְפַר טְרָשָׁא. כַּד בָּעוֹ לְמִשְׁכַּב, אֲמַר ר׳ אַבָּא, לְמָרֵיהּ דְּבֵיתָא, אִית הָכָא תַּרְנְגוֹלָא. אָמַרלוֹמָארָא דְּבֵיתָא, אַמַּאי. אָמַרלוֹ, בְּגִין דְּקָאֵימְנָא בְּפַלְגוּת לֵילְיָא מַמָּשׁ.

368. Rabbi Aba was traveling from Tiberias to Tronya, where his father-in-law lived, accompanied by his son, Rabbi Ya'akov. When they decided to spend the night in the village of Tarsha, Rabbi Aba asked his landlord, "Is there a cock around here?" The landlord asked, "What do you need a cock for?" Rabbi Aba responded, "Because I awake at midnight exactly! AND I NEED A COCK TO WAKE ME UP.

369. אָמַרלוֹ, לָא אִצְטְרִיךְ, דְּהָא סִימָנָא לִי בְּבֵיתָא, דְּהָדֵין טַקְלָא דְּקַמֵּי עַרְסָאי, מָלִינָא לֵיהּ מַיָּא, וְנָטִיף טִיף טִיף, בְּפַלְגוּת לֵילְיָא מַמָּשׁ, אִתְרָקוּ כֻּלְּהוֹ מַיָּא, וְאִתְגַּלְגַּל הַאי קִיטְפָא, וְנָהִים, וְאִשְׁתְּמַע קָלָא בְּכָל בֵּיתָא, וּכְדֵין הוּא פַּלְגוּת לֵילְיָא מַמָּשׁ. וְחַד סָבָא הֲוָה לִי, דַּהֲוָה קָם בְּכָל פַּלְגוּת לֵילְיָא, וְאִשְׁתַּדַּל בְּאוֹרַיְיתָא, וּבְגִינֵי כָךְ, עֲבַד הַאי.

369. THE LANDLORD then said: You do not need THE COCK. I have prepared a signal in the house that indicates midnight, the scales that are before my bed. For this purpose, I fill a vessel with water. The water drips out THROUGH A HOLE IN THE VESSEL so that it empties exactly at midnight. AT THAT MOMENT, ONE SCALE GOES UP WHILE THE OTHER swings downward and roars. IT MAKES NOISE AS IT FALLS. And the sound is heard throughout the house. The signal was created by an old man who once stayed with me and arose at exactly midnight to study Torah.

370. אֲמַר ר׳ אַבָּא, בְּרִיךְ רַחֲמָנָא דְּשַׁדְּרַנִי הָכָא. בְּפַלְגוּת לֵילְיָא נָהִים, הַהוּא גַּלְגַּלָּא דְּקִיטְפָא, קָמוֹ רַבִּי אַבָּא וְרַבִּי יַעֲקֹב. שְׁמָעוּ לְהַהוּא גַּבְרָא, דַּהֲוָה יָתִיב בְּשִׁפּוּלֵי בֵּיתָא, וּתְרֵין בְּנוֹי עִמֵּיהּ, וַהֲוָה אֲמַר, כְּתִיב חֲצוֹת לַיְלָה אָקוּם לְהוֹדוֹת לְךָ עַל מִשְׁפְּטֵי צִדְקֶךָ, מַאי קָא חָמָא דָוִד, דְּאִיהוּ אֲמַר חֲצוֹת לַיְלָה, וְלָא בַּחֲצוֹת לַיְלָה. אֶלָּא, וַדַּאי לְקוּדְשָׁא בְּרִיךְ הוּא אֲמַר הָכֵי.

370. Rabbi Aba said: Blessed be HASHEM, the Merciful, who has sent me over here. At midnight, the scale made a noise as it swung down, waking Rabbi Aba and Rabbi Ya'akov. They heard their landlord, who was sitting in a corner of the house with his two sons, say, "It is written: 'Midnight I will rise to give thanks to You because of Your righteous judgments'" (Tehilim 119:62). AND HE ASKED, "What did David see that caused him to say 'Midnight..." instead of "at midnight...?" AND HE REPLIES: Most certainly he was referring to the Holy One, blessed be He, CALLING HIM 'MIDNIGHT.'

371. AND HE ASKS: Is the Holy One, blessed be He, called so? HE ANSWERED: Yes! Because at midnight exactly, the Holy One, blessed be He, appears with His retinue, and enters the Garden of Eden to delight with the righteous.

371. וְכִי קֻדְשָׁא בְּרִיךְ הוּאהָכֵי אִקְרֵי. אֵין, דְּהָא חֲצוֹת לֵילָה מַמָּשׁ, קֻדְשָׁא בְּרִיךְ הוּא אִשְׁתְּכַח, וְסִיעָתָא דִילֵיהּ, וּכְדֵין הִיא שַׁעֲתָא דְעָיֵיל בְּגִנְתָא דְעֵדֶן, לְאִשְׁתַּעְשְׁעָא עִם צַדִּיקַיָּא.

372. Rabbi Aba said to Rabbi Ya'akov, "We shall surely join the Shechinah, so let us join THAT MAN AND HIS SONS." They came closer, sat with him, and said: Say whatever you have to say, for you have spoken well! THEY ASKED HIM: From where do you know all this? He responded: I have learned this from my grandfather.

372. אֲמַר רַבִּי אַבָּא, לְרַבִּי יַעֲקֹב, וַדַּאי נִשְׁתַּתֵּף בִּשְׁכִינְתָּא, וְנִתְחַבַּר כַּחֲדָא, קָרִיבוּ וְיָתִיבוּ עִמֵּיהּ, אֲמָרוּ לֵיהּ, אֵימָא מִלָּה דְפוּמָךְ, דְּשַׁפִּיר קָאֲמַרְתְּ. מְנָא לָךְ הַאי. אֲמַר לוֹן, מִלָּה דָא, אוֹלִיפְנָא מִסָּבָאי.

373. And he continued: At the first hour of the night all the judgments down below are aroused, THE JUDGMENTS OF MALCHUT WHICH ARE NOT SWEETENED BY BINAH, and fly around the world. Exactly at midnight, however, when the Holy One, blessed be He, enters the Garden of Eden, WHICH IS THE NUKVA, these Judgments disappear and cease to exist.

373. וְתוּ הֲוָה אֲמַר, דִּתְחִלַּת שַׁעֲתֵי קָמַיְיתָא דְּלֵילְיָא, כָּל דִּינִין דְּלֵתַתָּא מִתְעָרִין, וְאָזְלִין וְשָׁאטִין בְּעָלְמָא. בְּפַלְגוּת לֵילְיָא מַמָּשׁ, קֻדְשָׁא בְּרִיךְ הוּאאִתְעַר בְּגִנְתָא דְעֵדֶן, וְדִינִין דְּלֵתַתָּא לָא מִשְׁתַּכְּחָן.

374. And all the pathways of above-NAMELY THE WAYS BY WHICH BINAH SWEETENS THE NUKVA-only occur exactly at midnight. How do we know this? We know this from the verse about Avraham, "And he divided himself against them...(by) night" (Beresheet 14:15). But in Egypt, IT IS WRITTEN: "And it came to pass at midnight" (Shemot 12:29) BECAUSE THE NUKVA WAS THEN SWEETENED BY BINAH AND HER LIGHT WAS REVEALED. And David knew of this, WHICH IS WHY HE SAID: "MIDNIGHT."

374. וְכָל נִימוּסִין דְּלְעֵילָא, בְּלֵילְיָא לָא אִשְׁתְּכָחוּ, אֶלָּא בְּפַלְגוּת לֵילְיָא מַמָּשׁ. מְנָלָן, מֵאַבְרָהָם, דִּכְתִיב וַיֵּחָלֵק עֲלֵיהֶם לַיְלָה. בְּמִצְרַיִם, וַיְהִי בַּחֲצִי הַלַּיְלָה. וּבְאַתְרִין סַגִּיאִין בְּאוֹרַיְיתָא הָכֵי אִשְׁתְּכַח. וְדָוִד הֲוָה יָדַע.

375. AND HE ASKED, "How did DAVID know this?" AND HE ANSWERED, so said my grandfather. Because his Kingdom OF DAVID depended on this, ON THE ILLUMINATION OF THE MOCHIN OF MIDNIGHT, David therefore rose at midnight and chanted songs. And so he actually called the Holy One, blessed be He, "Midnight." He also said: "I will rise to give thanks to You..." Then, at that hour, all Judgments stem from here, MEANING ONLY FROM THE NUKVA WHICH IS SWEETENED AT MIDNIGHT, AS THE JUDGMENTS OF THE WORLD BELOW HAVE ALREADY DISAPPEARED. So the Judgments of Malchut are derived only from here, AND NOT FROM ITS UNSWEETENED ASPECT. Therefore, at that hour, David attached himself to it and rose up to chant songs' Rabbi Aba went forward and kissed him. He said: It is assuredly so! Blessed be the Merciful One, who has brought me here.

375. וּמְנָא הֲוָה יָדַע. אֶלָּא, הָכֵי אֲמַר סָבָא, דְּמַלְכוּתָא דִילֵיהּ בְּהַאי תַּלְיָא. וְעַל דָּאקָאֵים בְּהַהִיא שַׁעֲתָא, וַאֲמַר שִׁירָתָא, וּלְהָכֵי קָרֵיהּ לְקֻדְשָׁא בְּרִיךְ הוּא חֲצוֹת לַיְלָה מַמָּשׁ אָקוּם לְהוֹדוֹת לְךָ וְגו׳. דְּהָא כָּל דִּינִין תַּלְיָין מֵהָכָא, וְדִינִין דְּמַלְכוּתָא מֵהָכָא מִשְׁתַּכְּחִין וְהַהִיא שַׁעֲתָא, אִתְקְטִיר בָּהּ דָּוִד, וְקָם. וַאֲמַר שִׁירָתָא. אָתָא רַבִּי אַבָּא וּנְשָׁקֵיהּ, אָמַרלוַדַּאי הָכֵי הוּא, בְּרִיךְ רַחֲמָנָא, דְּשַׁדְּרַנִי הָכָא.

376. Come and behold: As we have already explained, "night" has always been the time of Judgment; it was discussed in the presence of Rabbi Shimon and is certainly so! The young son of the landlord then asked, "If so, then why is it written: 'Midnight'?" They explained to him, "It is as we have already stated, because the Kingdom of Heaven is awakened at midnight." The son said: I have heard that, but have another explanation! Rabbi Aba then said: Well then, speak up, my son! For your words shall be the voice of the candle, REFERRING TO THE VOICE OF RABBI SHIMON, WHO IS CALLED THE 'LUMINOUS LIGHT.'

376. תָּא חֲזֵי, לֵילָה דִינָא בְּכָל אֲתַר, וְהָא אוֹקִימְנָא מִלָּה, וְהָכֵי הוּא וַדַּאי, וְהָא אִתְעַר קַמֵּי דְרַבִּי שִׁמְעוֹן. אֲמַר הַהוּא יְנוּקָא, בְּרֵיהּ דְּהַהוּא גַּבְרָא, אִי הָכֵי, אַמַּאי כְּתִיב חֲצוֹת לַיְלָה. אָמַרלוֹ, הָא אִתְּמַר, בְּפַלְגוּת לֵילְיָא, מַלְכוּתָא דִשְׁמַיָּא אִתְעָרַת. אֲמַר אֲנָא שְׁמַעְנָא מִלָּה. אָמַרלוֹ, ר׳ אַבָּא, אֵימָא בְּרִי טַב דְּהָא מִלָּה דְּפוּמָךְ, קָלָא דְבוֹצִינָא לֶהֱוֵי.

377. אֲמַר, אֲנָא שְׁמַעְנָא, דְּהָא לֵילָה דִּינָא דְּמַלְכוּתָא אִיהוּ, וּבְכָל אֲתַר דִּינָא הוּא, וְהַאי דְּקָאֲמַר חֲצוֹת, בְּגִין דִּינְקָא בִּתְרֵי גַוְוֵנֵי, בְּדִינָא וְחֶסֶד, וּוַדַּאי פַּלְגוּתָא קַדְמֵיתָא, דִּינָא הוּא, דְּהָא פַּלְגוּתָא אָחֳרָא, נְהִירוּ אַנְפָּהָא בְּסִטְרָא דְּחֶסֶד. וְעַל דָּא חֲצוֹת לֵילָה כְּתִיב וַדַּאי.

377. THE YOUNG SON said: I heard that the night is the time when the Judgment of Malchut is in power. As a result, everywhere THE TERM 'NIGHT' APPEARS, it refers to Judgment. But when the term midnight appears, it is because Malchut is nourished from the two aspects-Judgment and Chesed. So, the first half of the night is the time of Judgment. During the second half, however, the face shines from the aspect of Chesed. This is why it is written: 'Midnight'-THE HALF OF CHESED.

378. קָם רַבִּי אַבָּא, וְשַׁוִּי יְדוֹי בְּרֵישֵׁיהּ, וּבָרְכֵיהּ, אֲמַר וַדַּאי, חֲשִׁיבְנָא דְּחָכְמְתָא לָא אִשְׁתְּכַח בַּר בְּאִינּוּן זַכָּאֵי דְּזָכוֹ בָּה. הַשְׁתָּא חָמֵינָא, דַּאֲפִילוּ יְנוּקֵי בְּדָרָא דְּרַבִּי שִׁמְעוֹן, זְכוֹ לְחָכְמְתָא עִלָּאָה. זַכָּאָה אַנְתְּ רַבִּי שִׁמְעוֹן. וַוי לְדָרָא דְּאַנְתְּ תִּסְתַּלַּק מִנֵּיהּ. יָתְבוּ עַד צַפְרָא, וְאִשְׁתַּדְּלוּ בְּאוֹרַיְיתָא.

378. Rabbi Aba stood up, placed his hands over his head, and blessed him. He said: I thought that Wisdom was found only among the righteous, who earned it THROUGH PIOUS DEEDS. But now I see that in the generation of Rabbi Shimon, even the young have merited the Supernal Wisdom because of him. Happy are you, Rabbi Shimon. Woe to the generation from which you shall depart. They sat until the morning studying Torah.

379. פָּתַח ר׳ אַבָּא וְאָמַר, וְעַמֵּךְ כֻּלָּם צַדִּיקִים וגו׳. מִלָּה דָּא הָא אוֹקְמוּהָ חַבְרַיָּיא, מ״ט, כְּתִיב, וְעַמֵּךְ כֻּלָּם צַדִּיקִים, וְכִי כֻּלְּהוֹ יִשְׂרָאֵל צַדִּיקֵי נִינְהוּ. וְהָא כַּמָּה חַיָּיבִין אִית בְּהוֹ בְּיִשְׂרָאֵל, כַּמָּה חַטָּאִין, וְכַמָּה רַשִּׁיעִין, דְּעָבְרִין עַל פִּקּוּדֵי אוֹרַיְיתָא.

379. Rabbi Aba began the discussion with the verse: "Your people also shall be all righteous..." (Yeshayah 60:21). Our friends have already explained this passage. Why is it written: "Your people also shall be all righteous?" How can it be that all the nation of Yisrael is righteous, when there are many wicked people in Yisrael? Many are sinners and transgressors, who disobey the precepts of Torah!

380. אֶלָּא, הָכֵי תָּנָא בְּרָזָא דְּמַתְנִיתִין, זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּעָבְדִין קָרְבָּנָא דְּרַעֲוָא לְקֻדְשָׁא בְּרִיךְ הוּא, דְּמַקְרִיבִין בְּנֵיהוּ לִתְמַנְיָא יוֹמִין לְקָרְבָּנָא, וְכַד אִתְגְּזַרוּ, עָאלוּ בְּהַאי חוּלָקָא טָבָא דְּקֻדְשָׁא בְּרִיךְ הוּא, דִּכְתִיב וְצַדִּיק יְסוֹד עוֹלָם. כֵּיוָן דְּעָאלוּ בְּהַאי חוּלָקָא דְּצַדִּיק, אִקְרוּן צַדִּיקִים, וַדַּאי כֻּלָּם צַדִּיקִים.

380. But the meaning is found in the secret of the Mishnah. Happy are Yisrael, who voluntarily offer a sacrifice to the Holy One, blessed be He. The sacrifice is the circumcision of their sons eight days after birth. When they are circumcised, they take part in the good portion of the Holy One, blessed be He, as it is written: "The righteous is the foundation (Heb. yesod) of the world" (Mishlei 10: 25). As they enter to this portion of the righteous, AS A RESULT OF THEIR CIRCUMCISION, they are the called "righteous." Therefore they are certainly all righteous, BECAUSE NOW THEY ARE ALL CIRCUMCISED, EVEN THE WICKED AMONG THEM. THEREFORE IS WRITTEN: "YOUR PEOPLE ALSO SHALL BE ALL RIGHTEOUS..."

381. וְעַל כֵּן לְעוֹלָם יִירְשׁוּ אָרֶץ. כְּדִכְתִיב פִּתְחוּ לִי שַׁעֲרֵי צֶדֶק אָבֹא בָם. וּכְתִיב זֶה הַשַּׁעַר לַה׳ צַדִּיקִים יָבֹאוּ בוֹ. אִינּוּן דְּאִתְגְּזַרוּ, וְאִקְרוּן צַדִּיקִים. נֵצֶר מַטָּעַי. נֵצֶר מֵאִינּוּן נְטִיעִין דְּנָטַע קֻדְשָׁא בְּרִיךְ הוּאבְּגִנְתָא דְּעֵדֶן, הַאי אֶרֶץ חַד מִנַּיְיהוּ, וְעַל כֵּן אִית לְהוֹ לְיִשְׂרָאֵל חוּלָקָא טָבָא, בְּעָלְמָא דְּאָתֵי. וּכְתִיב צַדִּיקִים יִירְשׁוּ אָרֶץ. לְעוֹלָם יִירְשׁוּ אָרֶץ. מַהוּ לְעוֹלָם. כְּמָה דְּאוֹקִימְנָא בְּמַתְנִיתָא דִילָן, וְהָא אִתְּמַר הַאי מִלָּה בֵּין

381. Therefore, "they shall inherit the land for ever" (Yeshayah 60:21). THIS ALLUDES TO THE SHECHINAH THAT IS CALLED "THE LAND." As it is written: "Open to me the gates of righteousness, I will go through them" (Tehilim 118:19) and "This is the gate of Hashem, through which the righteous shall enter" (Ibid. 20). These are those who are circumcised and are called "righteous." "The branch of my plantings" is a branch of the plantings that the Holy One, blessed be He, planted in the Garden of Eden. And this "land" is one of those plantings. THE "PLANTINGS" ARE THE TEN SFIROT OF THE GARDEN OF EDEN, AND MALCHUT OF THEM IS CALLED "THE LAND." Therefore, Yisrael have a goodly portion in the world to come. As it is written: "The righteous shall inherit the land" (Tehilim 37:29)-"they shall inherit the land forever." AND HE ASKED, "What is "forever?" AND HE SAID: Just as it is explained in our Mishnah and has been settled among the friends.

35. Small Hei and large Hei

The Zohar presents a very complex metaphysical process that involves the Hebrew letter Hei. Through its shape and sound, the creative powers of the letter Hei ? help determine and influence our physical world.

The Relevance of this Passage

We develop a greater appreciation of the mystical powers of the Hebrew letters simply by perusing these verses. A deeper appreciation automatically amplifies their influence and effectiveness in each passage of Zohar that we read, learn, or peruse over.

חַבְרַיָּיא.

382. וְתָאנָא, מַאי קָא חָמָא קְרָא, דְּלָא אִקְרֵי אַבְרָהָם עַד הַשְׁתָּא. אֶלָּא, הָכֵי אוֹקִימְנָא, דְּעַד הַשְׁתָּא לָא אִתְגְּזַר, וְכַד אִתְגְּזַר, אִתְחַבַּר בְּהַאי ה׳, וּשְׁכִינְתָּא שַׁרְיָא בֵּיהּ, וּכְדֵין אִקְרֵי אַבְרָהָם.

382. We have already learned the reason why the name Avraham first occurs only now. We explained that he was not called Avraham until he was circumcised, because that is when he became attached to the letter Hei, WHICH IS THE SHECHINAH, and the Shechinah rested upon him. Therefore he was then called Avraham WITH HEI!

383. וְהַיְינוּ דִּכְתִיב, אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם. וְתָאנָא בְּה׳ בְּרָאָם. וְתָאנָא בְּאַבְרָהָם. מַאי קָאַמְרֵי, אֶלָּא דָּא חֶסֶד, וְדָא שְׁכִינְתָּא, וְכֻלָּא נָחִית כַּחֲדָא, וְלָא קַשְׁיָא מִלָּה, וְהַאי וְהַאי הֲוֵי.

383. Therefore it is written: "These are the generations of the heaven and of the earth when they were created (Heb. behibar'am)" (Beresheet 2:4). As we have learned that "with the letter Hei" (Be-Hei) "they were created (Heb. bra'am)." We also learned about the word beAvraham (with Avraham), WHICH CONSISTS OF THE SAME LETTERS AS THE WORD BEHIBAR'AM. THIS TEACHES US THAT THE WORLD WAS CREATED FOR THE SAKE OF AVRAHAM. AND HE ASKED, "What are they saying?" IN OTHER WORDS, "WHY DO THEY DIFFER FROM EACH OTHER IN THE MEANING OF BEHIBAR'AM? AND HE REPLIED, "One refers to Chesed," SO THE ONE THAT SAYS THAT BEHIBAR'AM ALLUDES TO AVRAHAM, CHESED, MEANS THAT THE WORLD WAS CREATED BECAUSE OF CHESED. The other refers to the Shechinah, THE OTHER SAYS THAT BEHIBAR'AM, ALLUDES TO THE SHECHINAH BECAUSE THE LETTER HEI SIGNIFIES THE SHECHINAH. And there is no contradiction between the two, because they refer to the same meaning, FOR IF THE CHESED EXISTS IN THE WORLD, SO DOES THE SHECHINAH, AND VICE VERSA. THEREFORE, BOTH MEANINGS-CHESED AND THE SHECHINAH-ARE THE SAME. SO THE WORLD WAS CREATED because of the one, CHESED and because of the other, THE SHECHINAH.

384. אָמַר רָבִּי יַעֲקֹב לְר׳ אַבָּא, הַאי ה׳ דְּהִבָּרְאָם זְעִירָא, וְה׳ דְּהַלַּה׳ רַבְּרְבָא, מַה בֵּין הַאי לְהַאי. אָמַרְלוֹדָא שְׁמִיטָה וְדָא יוֹבְלָא. וּבְגִין כָּךְ זְמָנִין דְּסִיהֲרָא קַיְימָא בְּאַשְׁלָמוּתָא, וְזְמָנִין בִּפְגִימוּתָא, וּבְאַנְפָּהָא אִשְׁתְּכַח וְאִשְׁתְּמוֹדַע, וְכֻלָּא שַׁפִּיר וְהַאי אִיהוּ בְּרִירָה דְּמִלָּה.

384. Rabbi Ya'akov said to Rabbi Aba that the Hei in Behibaram is small, while the Hei in "Do you thus requite Hashem (Hala'Hashem)" (Devarim 32:6) is big! What is the difference between them? He said that the one, THE SMALL HEI, is Shmitah (Sabbatical year), NAMELY MALCHUT, while the other, THE LARGE HEI is Yovel (Jubilee), NAMELY BINAH. Because of this, there are times when the moon is full and times when it wanes. WHEN IT IS A GARMENT FOR BINAH, WHICH IS THE LARGE HEI, IT IS FULL. BUT BEFORE IT IS A GARMENT FOR BINAH, IT IS A SMALL HEI. So THE DIFFERENCE BETWEEN THE SMALL AND LARGE HEI can be seen by the phases of the moon. So everything is now clear! This is the clarification of the matter.

36. Essays on circumcision

Rabbi Aba remains awake all night in anticipation of a circumcision that will take place in the town during the morning. He then accompanies all the townspeople and the family of the child to be circumcised. A lengthy discourse on all the complex secrets and mysteries surrounding circumcision occurs in the Zohar. Circumcision pertains to the purification of the Sfirah of Yesod and its counterpart in the physical world, the sexual organ.

The Relevance of this Passage

Circumcision is one of the most powerful cleansing actions available to us, and it is made available by learning these secrets and by meditating upon the words that comprise this portion.

385. אֲמַר רַבִּי אַבָּא, זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בְּהוֹן, מִכָּל שְׁאָר עַמִּין, וְיָהִיב לוֹן אָת קְיָימָא דָא, דְּכָל מַאן דְּאִית בֵּיהּ הַאי אָת, לָא נָחִית לְגֵיהִנֹּם, אִי אִיהוּ נָטִיר לֵיהּ, כְּדְקָא יָאוּת, דְּלָא עָיֵיל לֵיהּ בִּרְשׁוּתָא אָחֳרָא, וְלָא מְשַׁקַּר בִּשְׁמֵיהּ דְּמַלְכָּא, דְּכָל מַאן דְּמְשַׁקַּר בְּהַאי, כְּמַאן דְּמְשַׁקַּר בִּשְׁמֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא. דִּכְתִיב, בַּה׳ בָּגָדוּ כִּי בָנִים זָרִים יָלָדוּ.

385. Rabbi Aba said: Happy are Yisrael, that the Holy One, blessed be He, chose them from among all the other nations to receive the sign of the covenant. Because whoever retains this sign shall not go down to Gehenom as long as he preserves it properly, does not subject it to another power, REFERRING TO A MENSTRUATING WOMAN, A FEMALE SLAVE, A GENTILE WOMAN, OR A PROSTITUTE, and does not lie in the Name of the King. Because if one has lied IN THE NAME, BY THE SIGN OF THE COVENANT, it is as though he has lied in the Name of the Holy One, blessed be He, as it is written: "They have dealt treacherously against Hashem, for they have begotten strange children" (Hoshea 5:7).

386. תּוּ, אֲמַר ר׳ אַבָּא, בְּזִמְנָא דְּבַר נָשׁ אַסִּיק בְּרֵיהּ, לְאָעֲלֵיהּ לְהַאי בְּרִית, קְרֵי קֻדְשָׁא בְּרִיךְ הוּא לְסַמְלְיָא דִילֵיהּ, וַאֲמַר, חָמוּ מַאי בְּרִיָּה עֲבָדִית בְּעָלְמָא. בֵּיהּ שַׁעֲתָא אִזְדַּמַּן אֵלִיָּהוּ וְטָאס עָלְמָא בְּד׳ טָאסִין, וְאִזְדַּמַּן תַּמָּן.

386. Rabbi Aba continued, "When a man brings his son forth to elevate and initiate him to the covenant, the Holy One, blessed be He, calls upon His retinue, THE ANGELS OF HEAVEN, and declares, 'See what a creature I have made in the world.' At that time, Eliyahu is invited, flies over the entire world in four crossings, and then appears there."

387. וְעַל דָּא תְּנִינָן דְּבָעֵי בַּר נָשׁ לְתַקָּנָא כָּרְסְיָיא אָחֳרָא לִיקָרָא דִילֵיהּ, וְיֵימָא דָּא כָּרְסְיָיא דְּאֵלִיָּהוּ, וְאִי לָאו לָא שָׁרֵי תַּמָּן. וְהוּא סָלֵיק, וְאַסְהֵיד קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא.

387. Therefore, we have learned that a man should prepare a chair in honor of Eliyahu, and should say, "This is the chair of Eliyahu." If he does not announce this, Eliyahu will not appear in that place nor ascend and testify about the circumcision before the Holy One, blessed be He.

388. תָּא חֲזֵי, בְּקַדְמֵיתָא כְּתִיב מַה לְּךָ פֹּה אֵלִיָּהוּ וגו׳. וּכְתִיב קַנֵּא קִנֵּאתִי לַה׳ כִּי עָזְבוּ בְּרִיתְךָ בְּנֵי יִשְׂרָאֵל וגו׳. אָמַרלוֹ, חַיֶּיךָ בְּכָל אֲתַר דְּהַאי רְשִׁימָא קַדִּישָׁא, יִרְשְׁמוּן לֵיהּ בָּנַי בִּבְשַׂרְהוֹן, אַנְתְּ תִּזְדַּמַּן תַּמָּן, וּפוּמָא דְּאַסְהִיד דְּיִשְׂרָאֵל עָזְבוּ, הוּא יַסְהִיד דְּיִשְׂרָאֵל מְקַיְּימִין הַאי קְיָימָא. וְהָא תְּנִינָן, עַל מָה אִתְעַנַּשׁ אֵלִיָּהוּ קַמֵּי קֻדְשָׁא בְּרִיךְ הוּא, עַל דַּאֲמַר דְּלִטּוֹרָא עַל בְּנוֹי.

388. Come and behold: It is written first, "What are you doing here, Eliyahu?" (I Melachim 19:13), and "I have been very jealous for Hashem ...because they have forsaken Your covenant..." (Ibid. 14). THE HOLY ONE, BLESSED BE HE, SAID TO ELIYAHU, "As you live, you shall be present in every place that My sons shall imprint this holy sign on their flesh. And the mouth that testified that Yisrael had forsaken the covenant shall now testify that Yisrael observes it!" Thus, we have learned why Eliyahu was punished by the Holy One, blessed be He-because he accused His sons BY SAYING THAT THE CHILDREN OF YISRAEL "HAVE FORSAKEN YOUR COVENANT."

389. אַדְהָכֵי, הֲוָה אָתֵי נְהוֹרָא, דְּיוֹמָא וַהֲווֹ אֲמָרֵי מִלֵּי דְאוֹרַיְיתָא. קָמוּ לְמֵיזַל. אָמַרלוֹהַהוּא גַּבְרָא, בַּמֶּה דְּעַסְקִיתוּ בְּהַאי לֵילְיָא, אַשְׁלִימוּ. אֲמָרֵי מַאי הוּא. אָמַרלוֹדְתֶחֱמוּן לְמָחָר אַנְפּוֹי דְּמָרֵיהּ דְּקְיָימָא, דְּהָא דְּבִיתָאי, בָּעָאת בְּעוֹתָא דָא מִנַּיְיכוּ. וּגְזַר קְיָימָא דְּבָרֵי דְּאִתְיְלִיד לִי, לְמָחָר לֵיהֲוֵי הִלּוּלָא דִילֵיהּ. אָמַר רָבִּי אַבָּא, הַאי בְּעוּתָא דְּמִצְוָה אִיהוּ, וּלְמֶחֱמֵי אַפֵּי שְׁכִינְתָּא נֵיתִיב.

389. By now, the light of day shone, and they were still studying Torah. As they stood to go, THE LANDLORD said to them, "Complete the subject that you were discussing during the night." They asked, "What subject?" He answered, "Tomorrow you can see the face of the guarantor of the covenant, ELIYAHU, because my wife begs you to stay for the celebration of the circumcision of our son." Rabbi Aba responded, "This is an invitation to participate in a commandment, so let us stay!"

390. They waited all that day. At night, the landlord gathered all his friends together. They studied Torah all that night, and nobody slept. He said to them, "I ask of you all, that each person give a new explanation about the words of the Torah."

390. אוֹרִיכוּ כָּל הַהוּא יוֹמָא, בְּהַהוּא לֵילְיָא, כְּנַשׁ הַהוּא גַּבְרָא, כָּל אִינּוּן רְחִימוֹי, וְכָל הַהוּא לֵילְיָא, אִשְׁתַּדְּלוּ בְּאוֹרַיְיתָא, וְלָא הֲוָה מַאן דְּנָאֵים. אָמַרלוֹ, הַהוּא גַּבְרָא בְּמָטוּ מִנַּיְיכוּ, כָּל חַד וְחַד, לֵימָא מִלָּה חַדְתָּא דְּאוֹרַיְיתָא.

391. One man opened the discussion by saying that it is written: "In time of tumultuous strife (Heb. pra'ot) in Yisrael, when the people willingly offered themselves, praise Hashem" (Shoftim 5:2). AND HE ASKED, "Why did D'vorah and Barak open their poem with this phrase?" Because, as we have learned, the world cannot exist without this covenant. And it is written: "If My covenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth" (Yirmeyah 33:25), as heaven and earth are established upon it.

391. פָּתַח חַד וַאֲמַר, בִּפְרוֹעַ פְּרָעוֹת בְּיִשְׂרָאֵל בְּהִתְנַדֵּב עָם בָּרְכוּ ה׳. מַאי קָא חָמוֹ דְּבוֹרָה וּבָרָק דִּפְתָחוּ בְּהַאי קְרָא. אֶלָּא הָכֵי תְּנִינָן, לֵית עָלְמָא מִתְקַיְּימָא, אֶלָּא עַל הַאי בְּרִית, דִּכְתִיב אִם לֹא בְרִיתִי יוֹמָם וָלַיְלָה וגו׳. דְּהָא שְׁמַיָּא וְאַרְעָא עַל דָּא קַיְּימִין.

392. As a result, as long as Yisrael observe this covenant, the ordinances of heaven and earth continue to exist. But as soon as Yisrael do not heed to this covenant, then the covenant between the heavens and the earth ceases to exist, and no blessings appear in the world.

392. בְּגִין כָּךְ, כָּל זִמְנָא דְיִשְׂרָאֵל מְקַיְּימִין הַאי בְּרִית, נְמוּסֵי שְׁמַיָּא וְאַרְעָא קַיְּימִין בְּקִיּוּמַיְּיהוּ, וְכָל זִמְנָא דְּח״ו יִשְׂרָאֵל מְבַטְּלִין הַאי בְּרִית, שְׁמַיָּא וְאַרְעָא לָא מִתְקַיְּימִין, וּברְכָאן לָא מִשְׁתַּכְּחִין בְּעָלְמָא.

393. Come and behold: Other nations ruled over Yisrael only when Yisrael neglected this covenant. And what did they neglect? THEY PERFORMED THE CIRCUMCISION, BUT they did not uncover the corona (Heb. pri'a) and reveal the sacred flesh. This is why it is written: "And they forsook Hashem ..." (Shoftim 2:13) and so "He sold them to the hand of Sisra" (I Shmuel 12:9). THEREFORE, THE NATIONS DID NOT RULE OVER YISRAEL UNTIL THEY NEGLECTED THE COVENANT and they actually "forsook Hashem." Then Dvorah appeared and volunteered in the name of all Yisrael, for the cause, and then their enemies were subdued.

393. תָּא חֲזֵי, לָא שַׁלִּיטוּ שְׁאָר עַמִּין עַל יִשְׂרָאֵל, אֶלָּא כַּד בְּטִילוּ מִנַּיְיהוּ קַיְּימָא דָא. וּמַה בְּטִילוּ מִנַּיְיהוּ. דְּלָא אִתְפְּרָעָן, וְלָא אִתְגַּלְיָין. וְעַל דָּאכְתִיב וַיַּעַזְבוּ בְּנֵי יִשְׂרָאֵל אֶת ה׳ וגו׳. וַיִּמְכּוֹר אוֹתָם בְּיַד סִיסְרָא, וַיַּעַזְבוּ אֶת ה׳ מַמָּשׁ. עַד דַּאֲתַת דְּבוֹרָה, וְאִתְנַדְּבַת לְכָל יִשְׂרָאֵל, בְּמִלָּה דָא, כְּדֵין אִתְכְּנָעוּ שַׂנְאֵיהוֹן תְּחוֹתַיְּיהוּ.

394. This refers to what we have learned about the Holy One, blessed be He, Who said to Yehoshua, "Yisrael are not circumcised because they did not uncover the sacred flesh. Therefore they do not uphold My covenant. Yet you plan on bringing them to the Land of Yisrael and overcoming their enemies. "Circumcise again the children of Yisrael a second time!" (Yehoshua 5:2). And before they uncovered the corona and this covenant was revealed, they did not enter to the Land of Yisrael and their enemies were not subdued. So here as well, when Yisrael volunteered to reveal the sign OF THIS COVENANT, their enemies were overcome and blessings returned to the world. Therefore it is written: "In time of tumultuous strife (also: an uncovering of flesh) in Yisrael, when the people willingly offered themselves, praise Hashem."

394. וְהַיְינוּ דְּתָנִינָן, דַּאֲמַר קֻדְשָׁא בְּרִיךְ הוּאלִיהוֹשֻׁעַ, וְכִי יִשְׂרָאֵל אֲטִימִין אִינּוּן, וְלָא אִתְפְּרָעוּ וְלָא אִתְגַּלְיָיא, וְלָא קַיְּימִין קַיְּימָא דִילִי, וְאַתְּ בָּעֵי לְאָעֲלָא לְהוֹ לְאַרְעָא, וּלְאַכְנָעָא שַׂנְאֵיהוֹן. שׁוּב מוֹל אֶת בְּנֵי יִשְׂרָאֵל שֵׁנִית. וְעַד דְּאִתְפְּרָעוּ וְאִתְגַּלְיָיא הַאי בְּרִית, לָא עָאלוּ לְאַרְעָא, וְלָא אִתְכְּנָעוּ שַׂנְאֵיהוֹן. אוֹף הָכָא, כֵּיוָן דְּאִתְנַדְּבִין יִשְׂרָאֵל, בְּהַאי אָת, אִתְכְּנָעוּ שַׂנְאֵיהוֹן תְּחוֹתַיְּיהוּ, וּברְכָאן אִתְחֲזָרוּ לְעָלְמָא, הה״ד בִּפְרוֹעַ פְּרָעוֹת בְּיִשְׂרָאֵל בְּהִתְנַדֵּב עָם בָּרְכוּ ה׳.

395. Another man stood up and said, as it is written: "And it came to pass on the way in the inn, that Hashem met him, and sought to kill him." (Shemot 4:24) . Whom HAD HE SOUGHT TO KILL? Moshe! The Holy One, blessed be He, said to him, "You are about to go and bring Yisrael out of Egypt and overcome a great and powerful ruler, while you neglect a precept-your son is not yet circumcised! Immediately then He "sought to kill him."

395. קָם אָחֳרָא, פְּתַח וְאָמַר, וַיְהִי בַדֶּרֶךְ בַּמָּלוֹן וַיִּפְגְּשֵׁהוּ ה׳ וַיְבַקֵּשׁ הֲמִיתוֹ. לְמַאן לְמֹשֶׁה. אָמַרלוֹ קֻדְשָׁא בְּרִיךְ הוּא, וְכִי אַתְּ אָזֵיל לְאַפָּקָא יַת יִשְׂרָאֵל מִמִּצְרַיִם, וּלְאַכְנְעָא מַלְכָּא רַב וְשַׁלִּיטָא, וְאַתְּ אַנְשֵׁיֵית מִנָּךְ קְיָימָא, דִּבְרָךְ לָא אִתְגְּזַר, מִיָּד וַיְבַקֵּשׁ הֲמִיתוֹ.

396. We have learned that Gavriel came down in a flame of fire to burn him. He appeared as a burning serpent which sought to swallow him. AND HE ASKED, "Why a serpent?" AND HE REPLIED, "The Holy One, blessed be He, said to him, 'You are going to slay a great and mighty serpent, REFERRING TO THE GREAT SEA CRODODILE THAT LIES IN THE RIVERS, WHO IS THE KING OF EGYPT, while your son is not yet circumcised.'" So immediately a serpent was given the intimation to kill MOSHE.

396. תָּאנָא, נְחַת גַּבְרִיאֵל בְּשַׁלְהוֹבָא דְּאֶשָּׁא, לְאוֹקְדֵיהּ, וְאִתְרְמִיז חַד חִיוְיָא מִתּוֹקְדָא לְשָׁאפָא לֵיהּ, בְּגַוֵּיהּ. אַמַּאי חִיוְיָא. אָמַרלוֹ קֻדְשָׁא בְּרִיךְ הוּא, אַתְּ אָזֵיל לְקַטְלָא חִיוְיָא רַבְּרְבָא וְתַקִּיפָא, וּבְרָךְ לָא אִתְגְּזַר. מִיָּד אִתְרְמִיז לְחַד חִיוְיָא לְקַטְלָא לֵיהּ.

397. However, Tziporah understood and circumcised her son, as it is written: "And Tziporah took a flint" (Heb. tzor). And what is a tzor? TZOR also MEANS a remedy. And what was the remedy? To "cut off the foreskin of her son" (Ibid. 25). So because the Holy Spirit sparkled within her, MOSHE WAS SAVED FROM DEATH.

397. עַד דְּחָמַת צִפּוֹרָה, וְגַזְרַת לִבְרָהּ, וְאִשְׁתְּזִיב. הה״ד וַתִּקַּח צִפּוֹרָה צוֹר. מַהוּ צוֹר. אֶלָּא אַסְוָותָא. וּמַאי אַסְוָותָא, דִּכְתִיב וַתִּכְרֹת אֶת עָרְלַת בְּנָהּ דְּנִצְנְצָא בָּהּ רוּחַ קוּדְשָׁא.

398. Another man stood and quoted, "And Yosef said to his brothers, Come near to me, I pray you. And they came near. And he said..." (Beresheet 45:4). AND HE ASKED, "Why did he have to call them, as they were close by?" AND HE REPLIED, "Because when he told them, 'I am Yosef your brother' they were astonished, because they saw him as elevated royalty. So Yosef told them, "I gained this kingdom because of this-REFERRING TO CIRCUMCISION. "Come near to me." They came nearer, and he showed them the sign of the covenant-the circumcision. He said: Because I have preserved the covenant, I have earned this kingdom.

398. קָם אָחֳרָא וַאֲמַר, וַיֹּאמֶר יוֹסֵף אֶל אֶחָיו גְּשׁוּ נָא אֵלַי וַיִּגְּשׁוּ וַיֹּאמֶר וגו׳. וְכִי אַמַּאי קָרֵי לְהוֹ, וְהָא קְרִיבִין הֲווֹ גַּבֵּיהּ. אֶלָּא בְּשַׁעֲתָא דַּאֲמַר לוֹן אֲנִי יוֹסֵף אֲחִיכֶם. תְּוָוהוּ, דְּחָמוּ לֵיהּ בְּמַלְכוּ עִלָּאָה. אֲמַר יוֹסֵף, מַלְכוּ דָּא, בְּגִין דָּא רַוַוחְנָא לֵיהּ, גְּשׁוּ נָא אֵלַי. וַיִּגְּשׁוּ, דְּאַחֲזֵי לְהוֹ הַאי קְיָימָא דְּמִילָה, אֲמַר, דָּא גְרַמַת לִי מַלְכוּ דָּא, בְּגִין דְּנָטְרִית לָהּ.

399. From this we have learned that whoever keeps this sign of the covenant, the kingdom will be kept for him. And how do we know this? Another example is Boaz. As it is written: "as Hashem lives, lie down until the morning" (Rut 3:13). Because his lust was aroused and disturbed him until he took an oath-"AS HASHEM LIVES"-and preserved the sign of the covenant. As a result, his sons became kings and rulers over other kings, and the King Mashiach, who is called by the name of the Holy One, blessed be He. THEREFORE, KINGSHIP AWAITS HE WHO PRESERVES THE COVENANT FROM DEFILEMENT.

399. מִכָּאן אוֹלִיפְנָא, מַאן דְּנָטִיר לְהַאי אָת קְיָימָא, מַלְכוּ אִתְנַטְרַת לֵיהּ. מִנָּלָן, מִבֹּעַז, דִּכְתִיב חַי ה׳ שִׁכְבִי עַד הַבֹּקֶר. דַּהֲוָה מְקַטְרֵג לֵיהּ יִצְרֵיהּ, עַד דְּאוֹמֵי אוֹמָאָה, וּנְטִיר לְהַאי בְּרִית, בְּגִין כָּךְ זָכָה דְּנָפְקוּ מִנֵּיהּ מַלְכִין שַׁלִּיטִין, עַל כָּל שְׁאָר מַלְכִין, וּמַלְכָּא מְשִׁיחָא, דְּאִתְקְרֵי בִּשְׁמָא דְקוּדְשָׁא בְּרִיךְ הוּא.

400. Another one then quoted, "Though a host should encamp against me..." (Tehilim 27:3). We have learned that "in this (Heb. zot) I trust" (Ibid.). What does 'zot (this)' refer to?" AND HE ANSWERED, "This is the sign of the covenant that always exists in a person and is hinted on high IN MALCHUT CALLED ZOT. Therefore, it is written as zot, just as it is also written: "This (Heb. zot) is the sign of the covenant" (Beresheet 9:12) and "This (Heb. zot) is my covenant" (Yeshayah 59:21). All apply to the same grade. And we have learned, zeh (masc. this) and zot (fem. this) are both in the same grade and are not separated.

400. פְּתַח אִידָךְ וַאֲמַר, כְּתִיב אִם תַּחֲנֶה עָלַי מַחֲנֶה וגו׳. הָכִי תָּאנָא, בְּזֹאת אֲנִי בוֹטֵחַ. מַהוּ בְּזֹאת, דָּא אָת קְיָימָא, דִּזְמִינָא תָּדִיר גַּבֵּי בַּר נָשׁ, וְאִתְרְמִיזָא לְעֵילָא, וּבְגִינֵי כָּךְ אִתְּמַר בְּזֹאת, כְּמָה דִכְתִיב זֹאת אוֹת הַבְּרִית. זֹאת בְּרִיתִי. וְכֹלָּא בְּחַד דַּרְגָּא. וְתָאנָא, זֶה וְזֹאת בְּחַד דַּרְגָּא אִינּוּן, וְלָא מִתְפָּרְשָׁן.

401. You might say, "If so, then the other people in the world are the same AS DAVID, AS THEY CAN SAY 'IN THIS (ZOT) I TRUST.' So why was David the only one to say so, and nobody else as well?" AND HE REPLIED, "Because THE GRADE OF ZOT is attached to DAVID and appears in him, MEANING THAT THE NAME OF DAVID ALLUDES TO MALCHUT and is the Crown of his kingdom.

401. וְאִי תֵּימָא, אִי הָכֵי הָא שְׁאָר בְּנֵי עָלְמָא, הָכֵי, אַמַּאי דָּוִד בִּלְחוֹדוֹי, וְלָא אָחֳרָא. אֶלָּא, בְּגִין דְּאֲחִידָא בֵּיהּ, וְאִתְרְמִיזָא בֵּיהּ, וְהוּא כִּתְרָא דְּמַלְכוּתָא.

402. Come and behold: Because King David did not preserve ZOT properly, the kingship was taken away from him during all that time THAT HE FOUGHT WITH AVSHALOM, HIS SON. And so we have learned that this Zot is hinted in the upper Kingdom and in the holy city of Jerusalem.

402. תָּא חֲזֵי, בְּגִין דְּהַאי זֹאת, לָא נְטַר לֵיהּ, דָּוִד מַלְכָּא כִּדְקָא חָזֵי, מַלְכוּתָא אִתְעֲדֵי מִנֵּיהּ, כָּל הַהוּא זִמְנָא. וְהָכֵי אוֹלִיפְנָא, הַאי זֹאת אִתְרְמִיזָא בְּמַלְכוּתָא דִּלְעֵילָא, וְאִתְרְמִיזָא בִּירוּשָׁלֵם קַרְתָּא קַדִּישָׁא.

403. When David sinned WITH BAT-SHEVA, a voice went forth and said: 'David, You are to be disjoined-as you shall be banished from Jerusalem and the kingship shall be taken away from you-from that with which you were united, NAMELY ZOT, WHICH ALLUDES TO MALCHUT AND TO JERUSALEM.' How do we know this? From the verse, "Behold I will raise up evil against you out of your own house" (II Shmuel 12:11). Actually "your own house," HIS OWN HOUSE, WHICH IS THE SECRET OF NUKVA THAT IS CALLED ZOT. AND THE "EVIL" MENTIONED IN THE VERSE REFERS TO HIS SEPARATION FROM HER. And so he was punished for having sinned. BECAUSE HE DID NOT PRESERVE THE GRADE OF ZOT, WHICH IS THE SECRET OF THE COVENANT, HE WAS SEPARATED FROM HER. And if David was punished so, even more so the rest of the world!

403. בְּהַהוּא שַׁעֲתָא דְּדָוִד עֲבַר עֲלֵיהּ, נָפַק קָלָא וַאֲמַר, דָּוִד בַּמֶּה דְּאִתְקְטַרַת תִּשְׁתְּרֵי. לָךְ טַרְדִּין מִירוּשָׁלֵם, וּמַלְכוּתָא אִתְעֲדֵי מִינָךְ. מנ״ל, דִּכְתִיב הִנְנִי מֵקִים עָלֶיךָ רָעָה מִבֵּיתֶךָ. מִבֵּיתְךָ דַּיְיקָא, וְהָכֵי הֲוָה, בַּמֶּה דַּעֲבַר בֵּיהּ אִתְעַנַּשׁ, וּמַה דָּוִד מַלְכָּא הָכֵי, שְׁאָר בְּנֵי עָלְמָא עַל אַחַת כַּמָּה וְכַמָּה.

404. Another continued the discussion with the verse, "Unless Hashem had been my help, my soul had soon dwelt in silence (Heb. Dumah)" (Tehilim 94:17). We have learned why Yisrael are saved from going down to Gehenom, unlike idol-worshipping nations, and are not handed over to the hands of Dumah, WHO IS THE GOVERNOR OF GEHENOM. They have merit because of the sign OF THE COVENANT.

404. פָּתַח אִידָךְ וַאֲמַר לוּלֵי ה׳ עֶזְרָתָה לִי כִּמְעַט שָׁכְנָה דּוּמָה נַפְשִׁי. תָּאנָא. בַּמֶּה זָכָאן יִשְׂרָאֵל, דְּלָא נָחֲתֵי לַגֵּיהִנֹּם, כִּשְׁאָר עַמִּין עכו״ם, וְלָא אִתְמַסְרָן בִּידוֹי דְּדוּמָה, בְּהַאי אָת.

405. Because we have learned that when a person passes from this world, hoards of Klipot fall upon him TO HURT HIM. But when they hold up their eyes and see this sign, which is the sacred covenant, they leave him and he is not handed over to the hands of Dumah to be taken down to Gehenom. Whoever is handed over to his hands shall definitely go down to Gehenom.

405. דְּהָכֵי תָּאנָא, בְּשַׁעֲתָא דְּבַר נָשׁ נָפִיק מֵעָלְמָא, כַּמָּה חֲבִילֵי טְהִירִין אִתְפַּקְדָן עֲלֵיהּ. זְקִיפִין עֵינָא וְחָמָאן הַאי אָת, דְּהוּא קְיָימָא דְּקוּדְשָׁא, אִתְפְּרְשָׁן מִנֵּיהּ. וְלָא אִתְיְיהֵיב בִּידוֹי דְּדוּמָה לְנַחֲתָא לַגֵּיהִנֹּם, דְּכָל מַאן דְּאִתְמְסַר בִּידוֹי, נָחֵית לַגֵּיהִנֹּם וַדַּאי.

406. The upper and lower beings are afraid of this sign and do not inflict evil Judgments on the man who preserves it, because, by doing so, he becomes united with the Name of the Holy One, blessed be He.

406. וּמֵהַאי אָת, דָּחֲלִין עִלָּאִין וְתַתָּאִין, וְדִינִין בִּישִׁין לָא שָׁלְטִין בֵּיהּ בַּבַּר נָשׁ, אִי אִיהוּ זָכֵי לְנָטוּרֵי לֵיהּ, לְהַאי אָת, בְּגִין דְּהוּא אִתְאַחִיד בִּשְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא.

407. כֵּיוָן דְּדָוִד מַלְכָּא לָא נְטַר אָת קְיָימָא דָא כִּדְקָא חָזֵי, אִתְעֲדֵי מִנֵּיהּ מַלְכוּתָא, וְאִתְטְרֵיד מִירוּשָׁלַיִם. מִיָּד דָּחֵיל, דְּסָבַר דְּיֵיחָתוּן לֵיהּ מִיָּד, וְיִמְסְרוּן לֵיהּ בִּידוֹי דְּדוּמָה, וִימוּת בְּהַהוּא עָלְמָא, עַד דְּאִתְבַּשַּׁר בֵּיהּ, דִּכְתִיב גַּם ה׳ הֶעֱבִיר חַטָּאתְךָ לֹא תָמוּת. בֵּיהּ שַׁעֲתָא פָּתַח וַאֲמַר לוּלֵי ה׳ עֶזְרָתָה לִי כִּמְעַט שָׁכְנָה דוּמָה נַפְשִׁי.

407. Because David did not preserve this sign of the covenant as he should have, kingship was taken away from him and he was banished from Jerusalem. He was afraid that he would immediately be brought down to be handed over to Dumah and that he would die in the World of Truth WITHOUT MERITING SPIRITUAL LIFE. Then he was given the good news. As it is written: "Hashem also has commuted your sin, you shall not die" (II Shmuel 12:13). At that very moment he exclaimed, "Unless Hashem had been my help, my soul had soon dwelt in silence (Dumah)," MEANING THAT HE WOULD HAVE BEEN HANDED OVER TO THE ANGEL DUMAH.

408. פָּתַח אִידָּךְ וַאֲמַר מַאי הַאי דַּאֲמַר דָּוִד וְהַרְאֵנִי אוֹתוֹ וְאֶת נָוֵהוּ. מַאן יָכִיל לְמֶחֱמֵי לֵיהּ לְקֻדְשָׁא בְּרִיךְ הוּא. אֶלָּא הָכִי תָּנִינָן, בְּהַהִיא שַׁעֲתָא דְּאִתְגְּזַר עֲלֵיהּ הַהוּא עוֹנְשָׁא, וְדָוִד יָדַע דְּעַל דְּלָא נְטַר הַאי אָת כִּדְקָא יָאוֹת, אִתְעַנַּשׁ בְּהַאי, דִּכְלָא כַּחֲדָא אֲחִידָא, וְכֹלָּא מִתְרַמִּיז בְּהַאי אָת, וְלָא אִקְרֵי צַדִּיק, מַאן דְּלָא נְטַר לֵיהּ כִּדְקָא יָאוֹת, הֲוָה בָּעֵי בְּעוּתֵיהּ, וַאֲמַר וְהַרְאֵנִי אוֹתוֹ וְאֶת נָוֵהוּ.

408. Another one continued the discussion by asking what is meant by the words of David, "and show me both him, and his habitation" (II Shmuel 15:25), for who is able to see the Holy One, blessed be He? AND HE REPLIES, "We have learned that at the moment when AVSHALOM decreed David's punishment, David knew that it was because BY SINING WITH BAT- SHEVA he did not preserve the sign, as he should have. So he was punished in this, IN HAVING HIS KINGDOM TAKEN AWAY FROM HIM, because everything is united as one and everything is alluded to in the sign, MALCHUT OF ABOVE AND JERUSALEM. And one is not a righteous man if he does not preserve the sign properly. For this reason, David prayed and said: "...and show me both him (Heb. oto), and his habitation."

409. מַאי אוֹתוֹ. דָּא אָת קְיָימָא קַדִּישָׁא, דְּהָא דָּחִילְנָא דְּאִתְאֲבִיד מִנָּאי. מ״ט. בְּגִין דְּתְרֵין אִלֵּין מַלְכוּתָא וּירוּשָׁלֵם בְּהַאי אֲחִידָן, וּבְגִין כָּךְ תָּלֵי בְּבָעוּתֵיהּ אוֹתוֹ וְאֶת נָוֵהוּ, דְּיִתְהַדַּר מַלְכוּתָא דְּהַאי אָת לְאַתְרֵיהּ. וְכֹלָּא חַד מִלָּה.

409. What is oto? It is the sign of the holy covenant (Heb. ot), and David was afraid that he had lost it. Why DID HE THINK THAT HE HAD LOST THE SIGN OF THE COVENANT? Because these two-the kingdom and Jerusalem-are both attached TO THIS SIGN OF THE COVENANT. SO AS THE KINGSHIP WAS TAKEN AWAY FROM HIM AND HE WAS BANISHED FROM JERUSALEM, HE THOUGHT THAT THE SIGN OF THE COVENANT WAS ALSO TAKEN AWAY FROM HIM. Therefore in his prayer he linked "oto" and "His habitation" together, BECAUSE "OTO" ALLUDES TO THE SIGN THE COVENANT AND "HIS HABITATION" TO MALCHUT. So, he prayed that Malchut (Kingdom) which is attached to this sign (Heb. ot), may return to its place-and both subjects are actually the same.

410. פָּתַח אִידָּךְ וַאֲמַר וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ. מַאי וּמִבְּשָׂרִי, וּמֵעַצְמִי מִבָּעֵי לֵיהּ. אֶלָּא מִבְּשָׂרִי מַמָּשׁ. וּמַאי הִיא. דִּכְתִיב וּבְשַׂר קֹדֶשׁ יַעַבְרוּ מֵעָלַיִךְ. וּכְתִיב וְהָיְתָה בְּרִיתִי בִּבְשַׂרְכֶם. דְּתַנְיָא בְּכָל זִמְנָא דְּאִתְרְשִׁים בַּר נָשׁ, בְּהַאי רְשִׁימָא קַדִּישָׁא, דְּהַאי אָת, מִנֵּיהּ חָמֵי לְקֻדְשָׁא בְּרִיךְ הוּא, מִנֵּיהּ מַמָּשׁ, וְנִשְׁמְתָא קַדִּישָׁא אִתְאֲחִידַת בֵּיהּ.

410. Another one then continued with the text: "from my flesh shall I see Eloha" (Iyov 19:26). AND HE ASKS: What is "my flesh"? He should have said 'myself.' AND HE REPLIED THAT "from my flesh" is definitely correct, REFERRING TO YESOD WHICH IS CALLED FLESH, HE SAID: "...SHALL I SEE ELOHA." What is the meaning of "and the holy flesh is passed from you..." (Yirmeyah 11:15), WHICH IS THE SECRET OF THE HOLY COVENANT, and: "and my covenant shall be in your flesh..." (Beresheet 17:13), WHICH APPLIES TO YESOD. We have learned that as long as a man is stamped by the holy imprint of this sign, THAT THIS SIGN OF THE COVENANT IS STAMPED IN HIM AND GUARDS HIM ALWAYS, then from within it he can actually see the Holy One, blessed be He, and the holy soul remains attached to him in the sign of the covenant.

411. וְאִי לָא זָכֵי, דְּלָא נָטִיר הַאי אָת, מַה כְּתִיב מִנִּשְׁמַת אֱלוֹהַּ יֹאבֵדוּ. דְּהָא רְשִׁימוּ דְּקֻדְשָׁא בְּרִיךְ הוּאלָא אִתְנְטִיר. וְאִי זָכֵי וּנְטִיר לֵיהּ, שְׁכִינְתָּא לָא אִתְפְּרַשׁ מִנֵּיהּ.

411. But if he is not deserving, because he did not preserve this sign, what is written of him? IT IS WRITTEN: "By the breath (or, soul) of Eloha they perish..." (Iyov 4:9), because the imprint of the Holy One, blessed be He, has not been preserved. If he has the merit of preserving it, then the Shechinah shall never depart from him.

412. אֵימָתַי מִתְקַיְּימָא בֵּיהּ, כַּד אִתְנְסִיב, וְהַאי אָת עָיֵיל בְּאַתְרֵיהּ, אִשְׁתַּתְּפוּ כַּחֲדָא וְאִקְרֵי חַד שְׁמָא, כְּדֵין חֶסֶד עִלָּאָה שַׁרְיָיא עֲלַיְיהוּ. בְּאָן אֲתַר שַׁרְיָיא. בְּסִטְרָא דִּדְכוּרָא. וּמַאן חֶסֶד, חֶסֶד אֵל, דְּאָתֵי וּנְפַק מֵחָכְמָה עִלָּאָה, וְאִתְעַטַּר בִּדְכוּרָא, וּבְגִין כָּךְ אִתְבַּסְּמַת נוּקְבָא.

412. AND HE ASKS: When does THE SHECHINAH reside within him? AND HE SAID: When he marries, and this sign enters to its place, TO THE SHECHINAH. Then they are attached together, THE MALE AND THE FEMALE, WHO ARE THE SIGN OF THE COVENANT AND THE SHECHINAH, and are called by one name, and supernal Chesed rests upon them. Where does CHESED rest? It rests at the side of the male. And what is Chesed? It is Chesed IN THE NAME of El, that comes forth from the supernal Chochmah and adorns the male as a crown over his head. And by these CHASSADIM, the female is sweetened.

413. תּוּ תָּנִינָן, אֱלוֹהּ: הָכֵי הוּא, אָמַרלוֹנְהִירוּ דְּחָכְמְתָא. וּ׳ דְּכַר. ה׳ נוּקְבָא. אִשְׁתַּתְּפוּ כַּחֲדָא, אֱלוֹהּ אִקְרֵי. וְנִשְׁמְתָא קַדִּישָׁא מֵהַאי אֲתַר אִתְאַחֲדַת, וְכֹלָּא תַּלְיָא בְּהַאי אָת.

413. And we have learned further (IN EXPLANATION OF THE PREVIOUS PASSAGE) THAT the name Eloha (El-Vav-Hei) is interpreted as follows: El is the Light of Chochmah, Vav is the male, and Hei is the female. MALE AND FEMALE are attached together and are called BY ONE NAME, Eloha. So the holy soul clings to this place, and everything depends on the sign OF THE COVENANT.

414. וְעַל דְּאִכְתִּיב, וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ. דָּא שְׁלִימוּתָא דְּכֹלָּא, מִבְּשָׂרִי מַמָּשׁ, מֵהַאי אָת מַמָּשׁ. וְעַל דְּאִזְדַּמְּנִין אִינּוּן יִשְׂרָאֵל קַדִּישִׁין, דְּאִתְחִידָן בֵּיהּ בְּקֻדְשָׁא בְּרִיךְ הוּא, זַכָּאִין אִינּוּן בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי, עֲלַיְיהוּ כְּתִיב וְאַתֶּם הַדְּבֵקִים בַּה׳ וגו׳ וּבְגִין כָּךְ חַיִּים כֻּלְּכֶם הַיּוֹם.

414. Hence the words, "from my flesh shall I see Eloha," REFERRING TO THE NAME ELOHA, represent overall completion, because it is "from my flesh", my own-WHICH IS YESOD THAT IS CALLED FLESH-the actual sign of the covenant. Therefore, happy are the holy Yisrael who are united with the Holy One, blessed be He; happy is their portion in this world and the world to come. Of them, it is written: "You that cleave to Hashem your Elohim are alive every one of you this day" (Devarim 4:4)."

415. אָמַר רַבִּי אַבָּא, וּמַה בְּכָל כָּךְ אַתּוּן חַכִּימִין, וְאַתּוּן יָתְבִין הָכָא, אֲמָרוּ לֵיהּ אִי צִפּוֹרָאָה יִתְעַקְּרוּ מֵאַתְרַיְיהוּ לָא יָדְעִין לְאָן טָאסָן, הה״ד כְּצִפּוֹר נוֹדֶדֶת מִן קִנָּהּ כֵּן אִישׁ נוֹדֵד מִמְּקוֹמוֹ.

415. Rabbi Aba said: You are all so wise, yet you sit here! They said to him: If birds are uprooted from their homes, they shall not know where to fly. As it is written: "As a bird that wanders from her nest, so is a man who wanders from his place" (Mishlei 27:8).

416. וְאַתְרָא דָּא זָכֵי לָן לְאוֹרַיְיתָא, וְהַאי אוֹרְחָא דִּילָן. בְּכָל לֵילְיָא, פַּלְגוּתָא אֲנַן נָיְימִין, וּפַלְגוּתָא אֲנַן עָסְקִין בְּאוֹרַיְיתָא. וְכַד אֲנַן קָיְימִין בְּצַפְרָא, רֵיחֵי חַקְלָא, וְנַהֲרֵי מַיָּא, נַהֲרִין לָן אוֹרַיְיתָא, וְאִתְיַישְׁבַת בְּלִבָּן.

416. So this place, WHERE WE LIVE, has given us the advantage of studying Torah, and also our habit to sleep half the night and to study Torah during the second half. When we rise in the morning, the smell of the fields and water streams illuminates the words of Torah, and they are instilled to our hearts.

417. וַאֲתַר דָּא הָא דַּיְינוּהָ לְעֵילָא זִמְנָא חָדָא, וְכַמָּה סָרְכֵי תְּרֵיסִין, אִסְתַּלָּקוּ בְּהַהוּא דִּינָא, עַל עוֹנְשָׁא דְּאוֹרַיְיתָא, וּכְדֵין אִשְׁתַּדְּלוּתָא דִּילָן יְמָמָא, וְלֵילְיָא בְּאוֹרַיְיתָא הוּא, וְאַתְרָא דָּא, קָא מְסַיְּיעָא לָן, וּמַאן דְּאִתְפְּרַשׁ מִכָּאן כְּמַאן דְּאִתְפְּרַשׁ מֵחַיֵּי עָלְמָא.

417. This place was once punished from above, and many great scholars died because they neglected the study of Torah. Since then, our occupation is studying Torah, day and night, and this place helps us. So whoever leaves this place acts as if he were abandoning eternal life.

418. זְקִיף יְדוֹי רַבִּי אַבָּא, וּבְרִיךְ לוֹן. יָתְבוּ עַד דְּנַהַר יְמָמָא, בָּתַר דְּנַהַר יְמָמָא, אֲמָרוּ לְאִינּוּן דַּרְדְּקֵי דְּקָמַיְיהוּ, פּוֹקוּ וַחֲמוּ, אִי נָהַר יְמָמָא, וְכָל חַד לֵימָא מִלָּה חַדְתָּא דְּאוֹרַיְיתָא, לְהַאי גַּבְרָא רַבָּא.

418. Rabbi Aba raised up his hands, and blessed them. They sat until daylight shone. And after daylight had shone, they told the children who sat in front of them, "Go out and see if day has come." And each one of you should give a new explanation of the Torah to this great man, A REFERENCE TO RABBI ABA!

419. נְפָקוּ וְחָמוּ, דְּנָהַר יְמָמָא, אֲמַר חַד מִנַּיְיהוּ, זַמִּין הַאי יוֹמָא, אֶשָּׁא מִלְּעֵילָא. אֲמַר אָחֳרָא, וּבְהַהֵן בֵּיתָא. אֲמַר אָחֳרָא, חַד סָבָא הָכָא, דְּזַמִּין הַאי יוֹמָא לְאִתּוֹקְדָא בְּנוּרָא דָא, אֲמַר ר׳ אַבָּא, רַחֲמָנָא לִישֵׁזְבָן.

419. They went outside and saw that day had come. One of them said: It is destined that a fire from above shall appear on this day! Another one added: And in this house! Another then said: An old man here is destined to be burned by this fire on this day! Rabbi Aba said: Let the Merciful One save us!

420. תָּוֵוה, וְלָא יָכִיל לְמַלָּלָא, אֲמַר קוּטְרָא דְּהוּרְמָנָא, בְּאַרְעָא אִתַּפְסַת. וְכָךְ הֲוָה, דְּהַהוּא יוֹמָא, חָמוּ חַבְרַיָּיא, אַפֵּי שְׁכִינְתָּא, וְאִסְתַּחֲרוּ בְּאֶשָּׁא, וְר׳ אַבָּא אִתְּלַהִיטוּ אַנְפּוֹי כְּנוּרָא, מֵחֶדְוּתָא דְאוֹרַיְיתָא.

420. RABBI ABA was astonished and could not speak. Then he said: The secret of the supernal government is grasped on earth, BECAUSE EVEN THE CHILDREN KNOW HOW TO TELL THE FUTURE. And so it was! On that same day, the friends saw the face of the Shechinah and were surrounded by fire. And Rabbi Aba's face was aflame with the light of the fire from the joy of the Torah.

421. תָּאנָא, כָּל הַהוּא יוֹמָא לָא נְפָקוּ כֻּלְּהוֹ מִבֵּיתָא, וּבֵיתָא אִתְקַטַּר בְּקִיטְרָא, וַהֲווֹ חַדְתָּאן מִלֵּי בְּגַוַּוּיְיהוּ, כְּאִלּוּ קִבְּלוּ הַהוּא יוֹמָא אוֹרַיְיתָא, מִטּוּרָא דְסִינַי. בְּתַר דְּאִסְתַּלָּקוּ, לָא הֲווֹ יָדְעֵי, אִי הוּא יְמָמָא וְאִי לֵילְיָא. אָמַר רַבִּי אַבָּא, בְּעוֹד דַּאֲנַן קַיְּימִין, לֵימָא כָּל חַד מִינָּן, מִלָּה חַדְתָּא דְחָכְמְתָא, לְאַקְשָׁרָא טִיבוּ לְמָארֵיהּ דְּבֵיתָא, מָרֵיהּ דְּהִלּוּלָא.

421. We have learned that all that day, they all did not leave the house, which was enveloped with fire and flame. And the words that were uttered brought happiness among them, as though they received Torah on that day from Mount Sinai. So that when they left that place, they did not know whether it was day or night. Rabbi Aba said: As long as we are here, each of us should say a new word of wisdom, in order to present a fitting return to the landlord, the host of the celebration.

422. פָּתַח חַד וַאֲמַר אַשְׁרֵי תִּבְחַר וּתְקָרֵב יִשְׁכֹּן חֲצֵרֶיךָ וגו׳. בְּקַדְמֵיתָא חֲצֵרֶיךָ, לְבָתַר בֵּיתֶךָ, וּלְבָתַר הֵיכָלֶךָ. דָּא פְּנִימָאָה מִן דָּא, וְדָא לְעֵילָא מִן דָּא. יִשְׁכֹּן חֲצֵרֶיךָ בְּקַדְמֵיתָא, כְּד״א וְהָיָה הַנִּשְׁאָר בְּצִיּוֹן וְהַנּוֹתָר בִּירוּשָׁלַם קָדוֹשׁ יֵאָמֶר לוֹ.

422. One of them opened the discussion with the verse, "Blessed is the man whom You choose and cause to approach You, that he may dwell in Your courts...; we shall be satisfied with the goodness of Your house, the holy place of Your temple" (Tehilim 65:5). THE VERSE first SAYS: "Your courts," then "Your house," and then "Your temple"-one within the other and one above the other. THIS MEANS THAT MALCHUT HAS THREE GRADES FROM BOTTOM TO TOP, EACH ONE HIGHER THAN THE OTHER. The first is "Your court," WHICH ALLUDES TO THE ASPECTS OF NETZACH, HOD, AND YESOD THAT ARE OUTSIDE OF THE BODY AND ARE CALLED "YOUR COURTS." As it is written: "And is shall come to pass, that he that is left in Tzion, and he that remains in Jerusalem, shall be called holy" (Yeshayah 4:3). BECAUSE THE ESSENCE OF NETZACH, HOD, AND YESOD IS YESOD. TZION IS THE INTERNAL ASPECT OF YESOD AND JERUSALEM ITS EXTERNAL ASPECT; BOTH ARE CALLED "COURTS."

423. נִשְׂבְּעָה בְּטוּב בֵּיתֶךָ לְבָתַר, כְּד״א בְּחָכְמָה יִבָּנֶה בַּיִת. הַחָכְמָה יִבָּנֶה בַּיִת, לָא כְתִיב, דְּאִי כְתִיב הָכֵי הֲוָה מַשְׁמַע דְּחָכְמָה בַּיִת אִקְרֵי, אֶלָּא כְתִיב בְּחָכְמָה יִבָּנֶה בַּיִת, הַיְינוּ דִּכְתִיב, וְנָהָר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגָּן וגו׳.

423. The verse "We shall be satisfied with the goodness of Your house" comes next, MEANING THAT AFTER THE GRADE OF THE COURT IS COMPLETED, HE THEN MERITS THE GRADE OF THE HOUSE. It is written: "Through wisdom is a house built" (Mishlei 24:3); it is not written: "wisdom will build a house," which would have meant that the wisdom is called a house. Therefore, "Through wisdom is a house built" MEANS THAT WHEN MALCHUT RECEIVES CHOCHMAH, IT IS CALLED A HOUSE. This relates to the verse, "a river went out of Eden to water the garden" (Beresheet 2:10), WHICH IS THE SECRET OF BINAH RETURNING TO CHOCHMAH, AND THE GARDEN IS MALCHUT.

424. קָדוֹשׁ הֵיכָלֶךָ, לְבָתַר, דָּא הוּא שְׁלִימָא דְּכֹלָּא, דְּהָכֵי תָּנִינָן, מַהוּ הֵיכָל. כְּלוֹמַר ה״י כ״ל, הַאי וְהַאי, וְכֹלָּא אִשְׁתְּלִים כַּחֲדָא.

424. Finally comes "the holy place of Your temple (Heb. heichal)," which is the completion of all. As we have learned, heichal (Hei Yud Caf Lamed) means Hei Kol (Hei Yud Caf Lamed). HE WHO MERITS THIS GRADE IS ASTONISHED AND EXCLAIMS, "HOW WAS ALL (HEB. KOL) THIS REVEALED!" And all here reaches completion, WHICH MEANS THAT EVERYTHING HAS NOW REACHED FULL PERFECTION.

425. What does the beginning of the verse teach us? The verse opens, "Blessed is the man whom You choose and cause to approach to You, that he may dwell in Your courts." THIS MEANS THAT whoever offers his son as a sacrifice before the Holy One, blessed be He, CIRCUMCISES HIM, gives something desirable to the Holy One, blessed be, Who then wants him and brings him closer to Himself. There he dwells in the two chambers OF YESOD, WHICH ARE TZION AND JERUSALEM. He clings to both of them, because they are joined as one, as it is written: "that he may dwell in Your courts," "courts" being two!

425. רֵישָׁא דִקְרָא מַה מוֹכַח, דִּכְתִיב אַשְׁרֵי תִּבְחַר וּתְקָרֵב יִשְׁכֹּן חֲצֵרֶיךָ. הַאי מַאן דְּאַקְרִיב בְּרֵיהּ קָרְבָּנָא קַמֵּי קֻדְשָׁא בְּרִיךְ הוּא, רַעֲוָא דְּקֻדְשָׁא בְּרִיךְ הוּא, בְּהַהוּא קָרְבָּנָא, וְאִתְרְעֵי בֵּיהּ, וְקָרֵיב לֵיהּ, וְשַׁוֵּי מְדוֹרֵיהּ בִּתְרֵין אִדְרִין, וְאָחִיד לְהַאי וּלְהַאי, דְּאִינּוּן תְּרֵין אִתְקְשָׁרוּ כַּחֲדָא. דִּכְתִיב יִשְׁכֹּן חֲצֵרֶיךָ. חֲצֵרֶיךָ וַהַאי תְּרֵי.

426. This is why the pious men who lived here in earlier days, the grandfathers of these people, when they offered their sons to this sacrifice OF CIRCUMCISION began by saying, "Blessed is the man whom You choose, and causes to approach to You, that he may dwell in Your courts." Those who were present there said: "We shall be satisfied with the goodness of Your house, of the holy place of Your temple." After this, he would say the blessing, '...who sanctified us with His commandments and commanded us to initiate the child in the covenant of the patriarch Avraham.' And those present responded: 'Just as you have initiated him to the covenant...'

426. בְּגִינֵי כָךְ, חֲסִידֵי קַדְמָאֵי סָבָאן דְּהָכָא, כַּד מַקְרִיבִין בְּנֵיהוּ לְקָרְבָּנָא דָא, פָּתְחֵי וְאָמְרֵי, אַשְׁרֵי תִּבְחַר וּתְקָרֵב יִשְׁכֹּן חֲצֵרֶיךָ. אִינּוּן דְּקָיְימֵי עֲלַיְיהוּ אָמְרֵי, נִשְׂבְּעָה בְּטוּב בֵּיתֶךָ קְדוֹשׁ הֵיכָלֶךָ. לְבָתַר מְבָרֵךְ אֲשֶׁר קִבֵּ"ו לְהַכְנִיסוֹ בִּבְרִיתוֹ שֶׁל אַבְרָהָם אָבִינוּ. וְאִינּוּן דְּקָיְימֵי עֲלַיְיהוּ אָמְרֵי, כְּשֵׁם שֶׁהִכְנַסְתּוֹ לַבְּרִית וכו׳.

427. As we have learned, a person should first ask for mercy for himself, and then for another, as it is written: "and he shall make an atonement for himself" at first, and afterward "for all the congregation of Yisrael" (Vayikra 16:17). We have chosen this path, which is good and suitable for us. THEREFORE THE HOST OF THE CELEBRATION OF THE CIRCUMCISION SHOULD AT FIRST RECITE VERSES TO ASK FOR MERCY, AND THEN THOSE WHO ARE PRESENT RECITE AFTER HIM.

427. וְתָנִינָן, בְּקַדְמֵיתָא לִבְעֵי בַּר נָשׁ רַחֲמִין עֲלֵיהּ, וּלְבָתַר עַל אָחֳרָא, דִּכְתִיב וְכִפֶּר בַּעֲדוֹ בְּקַדְמֵיתָא, וּלְבָתַר וּבְעַד כָּל קְהַל יִשְׂרָאֵל. וַאֲנַן אוֹרְחָא דָא נַקְטִינָן, וְהָכֵי שַׁפִּיר וְחָזֵי לְקַמָּאן.

428. Rabbi Aba said: "This is definitely well said," REFERRING TO THE VERSE, "BLESSED IS THE MAN WHOM YOU CHOOSE..." He who does not recite this is excluded from under the ten canopies that the Holy One, blessed be He, shall prepare in the future for the righteous men in the world to come. And everyone should be attached to this VERSE! Therefore this verse contains ten words of faith, "Blessed is the man..." and from each word a canopy is prepared.

428. אָמַר רַבִּי אַבָּא, וַהַאי כָּךְ הוּא וְיָאוֹת מִלָּה, וּמַאן דְּלָא אֲמַר הָכֵי, אַפִּיק גַּרְמֵיהּ מֵעֲשָׂרָה חוּפּוֹת דְּזַמִּין קֻדְשָׁא בְּרִיךְ הוּאלְמֶעְבַּד לְצַדִּיקַיָּא, בְּעָלְמָא דְאָתֵי, וְכֻלְּהוֹ מִתְקַשְּׁרָן בְּהַאי. וּבְגִינֵי כָךְ, עֲשָׂרָה מִלֵּי דְּמֶהֵימְנוּתָא אִית בְּהַאי קְרָא, אַשְׁרֵי תִּבְחַר וּתְקָרֵב וגו׳, וְכָל מִלָּה וּמִלָּה חַד חוּפָּה אִתְעֲבִיד מִנָּהּ.

429. Happy are your portions in this world and in the world to come, as Torah is absorbed into your hearts, as if you were standing yourselves on Mount Sinai at the time when the Torah was given to Yisrael.

429. זַכָּאָה חוּלָקֵיכוֹן בְּעָלְמָא דָא, וּבְעָלְמָא דְאָתֵי, דְּהָא אוֹרַיְיתָא מִתְקַשְּׁרָא בְּלִבַּיְיכוּ, כְּאִילוּ קָיְימִיתוּ בְּגוּפַיְיכוּ בְּטוּרָא דְסִינַי, בְּשַׁעֲתָא דְאִתְיְהִיבַת אוֹרַיְיתָא לְיִשְׂרָאֵל.

430. Another person began by saying, "An altar of earth you shall make for Me, and shall sacrifice thereon your burnt offerings and your peace offerings..." (Shemot 20:21). We have learned that whoever offers his son as a sacrifice THROUGH CIRCUMCISION is as deserving as one who has offered all the sacrifices in the world before the Holy One, blessed be He. It is as though he were building a perfect altar to Him!

430. פָּתַח אִידָךְ וַאֲמַר מִזְבַּח אֲדָמָה תַּעֲשֶׂה לִי וְזָבַחְתָּ עָלָיו אֶת עֹלֹתֶיךָ וְאֶת שְׁלָמֶיךָ וגו׳. תָּאנָא, כָּל מַאן דְּקָרֵיב בְּרֵיהּ לְקָרְבָּנָא דָא, כְּאִילוּ אַקְרִיב כָּל קָרְבָּנִין דְּעָלְמָא, לְקַמֵּיהּ דְּקֻדְשָׁא בְּרִיךְ הוּא, וּכְאִילוּ בָּנֵי מַדְבְּחָא שְׁלִימְתָא קַמֵּיהּ.

431. בְּגִינֵי כָךְ, בָּעֵי לְסַדְּרָא מַדְבְּחָא, בְּמָאנָא חַד מַלְיָא אַרְעָא, לְמִגְזַר עֲלֵיהּ הַאי קְיָימָא קַדִּישָׁא, וְאִתְחַשִּׁיב קַמֵּי קֻדְשָׁא בְּרִיךְ הוּא, כְּאִילּוּ אַדְבַּח עֲלֵיהּ עִלָּוִון וְקָרְבָּנִין, עָאנָא וְתוֹרֵי.

431. Thus, the circumcision to this holy covenant should be performed over an altar prepared by using a vessel full of earth. It is considered before the Holy One, blessed be He, as if he had offered sacrifices of sheep and oxen upon the altar.

432. וְנִיחָא לֵיהּ יַתִּיר מִכֻּלְּהוֹ, דִּכְתִיב וְזָבַחְתָּ עָלָיו אֶת עֹלֹתֶיךָ וְאֶת שְׁלָמֶיךָ וגו׳. בְּכָל הַמָּקוֹם אֲשֶׁר אַזְכִּיר אֶת שְׁמִי. מַהוּ אַזְכִּיר אֶת שְׁמִי. דָּא מִילָּה, דִּכְתִיב בָּהּ סוֹד ה׳ לִירֵאָיו וּבְרִיתוֹ לְהוֹדִיעָם.

432. And it, THE CIRCUMCISION, pleases the Holy One, blessed be He, more than all THE OTHER SACRIFICES, as it is written: "and shall sacrifice thereon your burnt offerings and your peace offerings...in every place where I mention My name..." What do the words "I mention My name" mean? They refer to circumcision, as it is written: "The secret of Hashem is with them that fear Him, and He will reveal to them his covenant" (Tehilim 25:14). SO THE COVENANT APPEARS THERE!

433. הַאי מִזְבַּח אֲדָמָה וַהַאי כְּמָה דַּאֲמִינָא. בַּתְרֵיהּ מַה כְּתִיב, וְאִם מִזְבַּח אֲבָנִים תַּעֲשֶׂה לִי. רֶמֶז לְגִיּוֹרָא כַּד אִתְגַּיַּיר, דְּאִיהוּ מֵעַם קָשֵׁי קְדַל, וּקְשֵׁי לִבָּא, הַאי אִקְרֵי מִזְבַּח אֲבָנִים.

433. This "altar of earth" is as I have stated. Next, it is written: "And if they make Me an altar of stones" (Shemot 20:22), which is an allusion to the proselyte who comes from a stiff-necked and stony-hearted people. This is what is referred to as an altar of stones.

434. לֹא תִבְנֶה אֶתְהֶן גָּזִית. מָה הוּא. דְּבָעֵי לַאֲעָלָא לֵיהּ בְּפוּלְחָנָא דְּקֻדְשָׁא בְּרִיךְ הוּא, וְלָא יִגְזַר יָתֵיהּ, עַד דְּיִנְשֵׁי פּוּלְחָנָא אָחֳרָא דַּעֲבַד עַד הָכָא, וְיַעְדֵּי מִנֵּיהּ הַהוּא קַשְׁיוּ דְּלִבָּא.

434. What is the meaning of the verse, "you shall not build it of hewn stones?" (Ibid.) IT MEANS THAT the proselyte should enter to the service of the Holy One, blessed be He, but should not be circumcised until he has forgotten the idol worshipping that he practiced until then and the hardness is removed from his heart.

435. וְאִי אִתְגְּזַר, וְלָא אַעְדֵּי מִנֵּיהּ הַהוּא קַשְׁיָא דְּלִבָּא, לְמֵיעַל בְּפוּלְחָנָא קַדִּישָׁא דְּקֻדְשָׁא בְּרִיךְ הוּא, הָרֵי הוּא כְּהַאי פְּסִילָא דְּאַבְנָא, דְּגַזְרֵי לֵיהּ מֵהַאי גִּיסָא, וּמֵהַאי גִּיסָא, וְאִשְׁתְּאַר אַבְנָא כְּדְבְּקַדְמֵיתָא. בְּגִין כָּךְ לֹא תִבְנֶה אֶתְהֶן גָּזִית. דְּאִי אִשְׁתְּאַר בְּקַשְׁיוּתֵיהּ, כִּי חַרְבְּךָ הֵנַפְתָּ עָלֶיהָ וַתְּחַלְּלֶיהָ, כְּלוֹמַר, הַהוּא גְּזִירוּ דְּאִתְגְּזַר לָא מְהַנְיָא לֵיהּ.

435. Because if he is circumcised before he removes the hardness from his heart in order to join in the holy service of the Holy One, blessed be He, he will be like a statue of stone that is hewn on all sides, but still remains a stone. Because of this, "You shall not build it of hewn stones," because if he still has harshness in his heart, then "you lift up your tool upon it, you have defiled it." This means that the circumcision performed on him serves no purpose.

436. בְּגִינֵי כָךְ, זַכָּאָה חוּלָקֵיהּ דְּמַאן דְּאַקְרִיב הַאי קָרְבָּנָא בְּחֶדְוּתָא בְּרַעֲוָא קַמֵּי קֻדְשָׁא בְּרִיךְ הוּא, וּבָעֵי לְמֶחֱדֵי בְּהַאי חוּלָקָא, כָּל יוֹמָא, דִּכְתִיב וְיִשְׂמְחוּ כָל חוֹסֵי בָךְ לְעוֹלָם יְרַנְּנוּ וְתָסֵךְ עֲלֵימוֹ וְיַעְלְצוּ בְךָ אֹהֲבֵי שְׁמֶךָ.

436. Therefore happy is the fate of he who willingly and joyously offers the sacrifice to the Holy One, blessed be He. And one should rejoice with this person all day long, as it is written: "But let all those that put their trust in You rejoice, let them ever shout for joy, because You defend them, and let those who love Your name be joyful in You" (Tehilim 5:12).

437. פְּתַח אִידָּךְ וַאֲמַר, וַיְהִי אַבְרָם בֶּן תִּשְׁעִים שָׁנָה וְתֵשַׁע שָׁנִים וַיֵּרָא ה׳ וגו׳ אֲנִי אֵל שַׁדַּי הִתְהַלֵּךְ לְפָנַי וגו׳. הַאי קְרָא אִית לְעַיְּינָא בֵּיהּ, וְקַשְׁיָא בְּכַמָּה אוֹרְחִין, וְכִי עַד הַשְׁתָּא לָא אִתְגְּלֵי לֵיהּ קֻדְשָׁא בְּרִיךְ הוּא לְאַבְרָהָם, אֶלָּא הָאִידְנָא כַּד מָטָא לְהַנֵּי יוֹמִין, וַיֵּרָא ה׳ אֶל אַבְרָם, וְלָא קוֹדֶם. וְהָכְתִיב וַיֹּאמֶר ה׳ אֶל אַבְרָם. וַה׳ אָמַר אֶל אַבְרָם. וַיֹּאמֶר לְאַבְרָם יָדוֹעַ תֵּדַע וגו׳. וְהָאִידְנָא מָנֵי חוּשְׁבַּן יוֹמִין, וְכַד מָנֵי לְהוֹ, כְּתִיב וַיֵּרָא ה׳ אֶל אַבְרָם, אִשְׁתְּמַע דְּעַד הַשְׁתָּא לָא אִתְגְּלֵי עֲלוֹי. וְעוֹד דִּכְתִיב בֶּן תִּשְׁעִים שָׁנָה וְתֵשַׁע שָׁנִים בְּקַדְמֵיתָא שָׁנָה, וּלְבַסּוֹף שָׁנִים.

437. Another one began by saying, "And when Avram was ninety nine years old (lit. 'ninety year and nine years'), Hashem appeared before Avram and said to him, I am El Shadai; walk before, me, and be perfect" (Beresheet 17:1). This passage should be studied carefully, because in many ways it is difficult. Could it be saying that only now, when Avraham reached such an age, did the Holy One, blessed be He, appear for the first time to Avraham? -That "Hashem appeared to Avram", now and never before? But HOW CAN THIS BE, WHEN it has previously been written: "Now Hashem has said to Avram," (Beresheet 12:1) "And Hashem said to Avram," (Beresheet 13:14) "And He said to Avram, know surely..." (Beresheet 15:13). Yet now, as he is counting and calculating the days, it is written: "Hashem appeared to Avram..." which means that until now Hashem did not appear to him. Further, as it is written: "when Avram was ninety year and nine years," it first SAYS "year" and concludes with "years."

438. אֶלָּא הָכֵי תָּאנָא, כָּל אִינּוּן יוֹמִין לָא כְּתִיב וַיֵּרָא, מ״ט, אֶלָּא כָּל כַּמָּה דַהֲוָה אָטִים וְסָתִים, קֻדְשָׁא בְּרִיךְ הוּא לָא אִתְגְּלֵי עֲלֵיהּ כִּדְקָחֲזֵי. הָאִידְנָא אִתְגְּלֵי עֲלֵיהּ, דִּכְתִיב וַיֵּרָא. מ״ט. מִשּׁוּם דְּבָעָא לְגַלֵּי בֵּיהּ הַאי אָת כִּתְרָא קַדִּישָׁא.

438. What is the reason that for all the days until now it was not written: "AND HASHEM appeared TO AVRAM?" We have learned that as long as he was uncircumcised and covered, the Holy One, blessed be He, did not appear to him properly. But now He did appear to him properly, as it is written: "And...appeared." For what purpose? To expose in him the sign of the covenant, which is the holy crown.

439. וְעוֹד דְּבָעָא קֻדְשָׁא בְּרִיךְ הוּא לַאֲפָקָא מִנֵּיהּ זַרְעָא קַדִּישָׁא, וְקַדִּישָׁא לָא לֶהֱוֵי, בְּעוֹד דְּאִיהוּ אָטִים בִּשְׂרָא, אֶלָּא אָמַר הַשְׁתָּא דְּהוּא בֶּן תִּשְׁעִים שָׁנָה וְתֵשַׁע שָׁנִים, וּזְמַן קָרִיב הוּא דְּיִנְפּוֹק מִנֵּיהּ זַרְעָא קַדִּישָׁא, לֶהֱוֵי הוּא קַדִּישָׁא בְּקַדְמֵיתָא, וּלְבָתַר יִנְפּוֹק מִנֵּיהּ זַרְעָא קַדִּישָׁא. בְּגִין כָּךְ מָנֵי יוֹמוֹי בְּהַאי, וְלָא בְּכָל הַנֵּי זִמְנֵי קַדְמֵיתָא.

439. Furthermore, the Holy One, blessed be He, desired to bring forth holy seed from him, and this could not happen as long as Avraham remained with uncovered flesh. So the Holy One, blessed be He, said "Now, that he is ninety year and nine years old, and the time is close for the holy seed to issue from him, MEANING THAT HE IS ALMOST 100 YEARS OLD, let him first become holy, LET HIM FIRST CIRCUMCISE HIMSELF, and after that let the holy seed come forth." This is why his age was counted in this manner now, REFERRING TO THE "NINE YEARS," BECAUSE HE WAS NOW NEAR THE RIGHT AGE TO BEGET HIS CHILD IN COMPLETE PERFECTION, and not at any other time before, REFERRING TO THE OTHER NINETY YEARS, WHEN HE WAS STILL NOT READY TO BEGET HOLY DESCENDANTS. THEREFORE, THESE YEARS ARE DESCRIBED AS "NINETY YEAR" AND NOT "YEARS."

440. תּוּ תִּשְׁעִים שָׁנָה, דְּכָל יוֹמוֹי קַדְמָאֵי לָא הֲווֹ שָׁנִים אֶלָּא כְּחַד שָׁנָה, דְּלָא הֲווֹ יוֹמוֹי יוֹמִין, הַשְׁתָּא דְּמָטָא לְהַאי, שָׁנִים אִינּוּן, וְלָא שָׁנָה.

440. Furthermore, THE VERSE SAYS "ninety year" AND NOT YEARS because all the days before HIS CIRCUMCISION were not years. Rather, THEY WERE CONSIDERED AS one year. THIS IS because his days were not considered as days. Only now, as he reached these years, REFERRING TO THE 99TH YEAR, DURING WHICH HE WAS CIRCUMCISED, were they counted as years for him. Therefore they are not counted as a year, BUT RATHER, AS IT IS WRITTEN: "NINE YEARS."

441. וַיֹּאמֶר אֵלָיו אֲנִי אֵל שַׁדַּי. מַאי מַשְׁמַע, דְּעַד הַשְׁתָּא לָא קָאֲמַר אֲנִי אֵל שַׁדַּי. אֶלָּא הָכֵי תָּאנָא, עֲבַד קֻדְשָׁא בְּרִיךְ הוּא כִּתְרִין תַּתָּאִין דְּלָא קַדִּישִׁין לְתַתָּא, וְכָל אִינּוּן דְּלָא אִתְגְּזָרוּ יִסְתָּאֲבוּן בְּהוֹן.

441. Of the verse, "and He said to him, I am El Shadai," HE ASKS, "Why has not THE HOLY ONE, BLESSED BE HE said to him until now 'I am El Shadai'." AND HE REPLIES, "Because we have learned that the Holy One, blessed be He, prepared DOWN BELOW lower Crowns, that are not holy. So all those who are uncircumcised are defiled by them."

442. And these LOWER CROWNS have marks! What are these marks? They are the letters Shin and Dalet; nothing else appears in them. THIS MEANING THAT THE YUD IN THE NAME SHADAI IS MISSING FROM THERE. This is why they are defiled by them, and cling on to them-TO THOSE LOWER CROWNS. After they are circumcised, they leave them-THESE LOWER CROWNS-and enter under the wings of the Shechinah, and Yud, which is the mark of holiness, is revealed from within them. This is the regular, complete, and proper sign of the covenant. And the name Shadai is imprinted upon those who are circumcised and is completed in full perfection. Therefore, it is written ABOUT AVRAHAM; "I am El Shadai," WHICH WAS NOT WRITTEN BEFORE HE WAS COMMANDED TO PERFORM CIRCUMCISION.

442. וּרְשִׁימִין בְּהוֹן, וּמַאי רִישׁוּמָא אִית בְּהוֹן דְּאִתְחֲזֵי בְּהוֹ שי״ן דל״ת, וְלָא יַתִּיר, וּבְגִין כְּרָאסְתַּאֲבוּן בְּהוֹ, וְאִתְדַּבְּקוּן בְּהוֹ. בָּתַר דְּאִתְגְּזָרוּ, נָפְקִין מֵאִלֵּין, וְעָאלִין בְּגַדְפּוֹי דִּשְׁכִינְתָּא, וְאִתְגַּלְיָא בְּהוֹ יו״ד רְשִׁימָא קַדִּישָׁא, אָת קְיָימָא שְׁלִים, וְאִתְרְשִׁים בְּהוֹ שד״י, וְאִשְׁתְּלִים בְּקִיּוּמָא שְׁלִים, וְעַל דָּא כְּתִיב בְּהַאי, אֲנִי אֵל שַׁדָּי.

443. In the verse, "walk before me, and be perfect" (Beresheet 17:1), "PERFECT" MEANS complete. Because until now the letter YUD was missing in the mark of Shin-Dalet. THEREFORE, THE HOLY ONE, BLESSED BE HE, SAID TO HIM, "Circumcise yourself, and be completed by the mark of the Yud," SO THE NAME SHADAI (SHIN-DALET-YUD) MAY REACH COMPLETION IN YOU. Because whoever is completed by this mark is worthy of being blessed by this Name, as it is written: "And El Shadai shall bless you..." (Beresheet 28:3).

443. הִתְהַלֵּךְ לְפָנַי וֶהְיֵה תָמִים, שְׁלִים, דְּהַשְׁתָּא אָת חָסֵר בִּרְשִׁימָא דְּשי״ן וְדל״ת, גְּזַר גַּרְמָךְ, וֶהֱוֵי שְׁלִים, בִּרְשִׁימָא דְּיוּ״ד. וּמַאן דְּאִיהוּ בִּרְשׁוּמָא דָא, אִתְחֲזֵי לְאִתְבָּרְכָא בִּשְׁמָא דָא, דִּכְתִיב וְאֵל שַׁדַּי יְבָרֵךְ אוֹתְךָ.

444. AND HE ASKS, "What is the meaning of THE NAME 'El Shadai'?" AND HE ANSWERS, "This is THE NAME from which all the blessings issue. It controls all the lower crowns. And all are in awe and tremble from fear of it. Therefore, all those who are impure stay away from him who has been circumcised and have no control over him. In addition, he is not pulled down to Gehenom, as it is written: "Your people also shall be all righteous..." (Yeshayah 60: 21).

444. מַהוּ אֵל שַׁדַּי. הַהוּא דְּבִרְכָאן נָפְקָן מִנֵּיהּ, הוּא דְּשַׁלִּיט עַל כָּל כִּתְרִין תַּתָּאִין, וְכֹלָּא מִדַּחֲלָתֵיהּ דָּחֲלִין וּמִזְדַּעְזְעִין, בְּגִין כְּרָמַאן דְּאִתְגְּזַר, כָּל אִינּוּן דְּלָא קַדִּישִׁין אִתְרַחֲקָן מִנֵּיהּ, וְלָא שָׁלְטִין בֵּיהּ. וְלָא עוֹד אֶלָּא דְּלָא נָחִית לְגֵיהִנֹּם, דִּכְתִיב וְעַמֵּךְ כֻּלָּם צַדִּיקִים וגו׳.

445. Rabbi Aba said: "Happy is your lot in this world and in the world to come. Happy is my fate that I have come here and heard these words from your mouths-all of you are holy. You are all the sons of the holy Elohim. Of you it is written: 'One shall say, I am Hashem's, and another shall call himself by the name of Ya'akov, and another shall subscribe with his hand to Hashem and surname himself by the name of Yisrael' (Yeshayah 44:5). Each of you clings to the holy supernal King and is attached to Him. And you are ruling governors with shields, from that land that is called the land of the living, WHICH IS THE SECRET OF THE NUKVA THAT ENCLOTHES THE UPPER IMA, where its governors feed on the manna of the sacred dew."

445. אָמַר רַבִּי אַבָּא, זַכָּאִין אַתּוּן בְּעָלְמָא דֵּין וּבְעָלְמָא דְאָתֵי, זַכָּאָה חוּלָקִי דְּאָתֵינָא לְמִשְׁמַע מִלִּין אִלֵּין מִפּוּמֵיכוֹן, כֻּלְּכוֹ קַדִּישִׁין, כֻּלְּכוֹ בְּנֵי אֱלָהָא קַדִּישָׁא, עֲלַיְיכוּ כְּתִיב זֶה יֹאמַר לַה׳ אָנִי וְזֶה יִקְרָא בְּשֵׁם יַעֲקֹב וְזֶה יִכְתֹּב יָדוֹ לַה׳ וּבְשֵׁם יִשְׂרָאֵל יְכַנֶּה. כָּל חַד מִנְּכוֹן אָחִיד וְאִתְקְשַׁר בְּמַלְכָּא קַדִּישָׁא עִלָּאָה, וְאַתּוּן רַבְרְבָן מְמַנָּן תְּרֵיסִין מֵהַהִיא אֶרֶץ, דְּאִקְרֵי אֶרֶץ הַחַיִּים, דְּרַבְרְבָנוֹהִי אָכְלִין מִמַּנָּא דְטַלָּא קַדִּישָׁא.

446. Another continued the discussion with "Blessed are you, O land, when your king is a free man and your princes eat in due season..." (Kohelet 10:17). Consider also the previous verse, "Woe to you, land, when your king is a child, and your princes eat in the morning" (Ibid. 16). These two verses do not seem to agree with each other. THE "LAND" REFERS TO THE NUKVA, BUT ONE VERSE SAYS "YOUR KING IS A FREE MAN"; THE OTHER THAT "YOUR KING IS A CHILD!" AND HE SAID: "Indeed they do not CONTRADICT EACH OTHER. "Blessed are you, land" refers to the land above, NAMELY THE NUKVA THAT ASCENDED UPWARD AND ENCLOTHED BINAH, which governs all life on high-IN BINAH. For this reason, it is called the land of the living. Of this land it is written: "land which Hashem your Elohim cares for..." (Devarim 11:12) and "A land in which you shall eat bread without scarceness, you shall not lack anything in it..." (Devarim 8:9). Exactly! "You shall not lack any thing in it" MEANS THAT IT IS NOURISHED BY A NEVER-ENDING UNION. Wherefore all this? Because, as it is written: "your king is the son of a free man." This is the Holy One, blessed be He, WHO IS THE SECRET OF ZEIR ANPIN, as you may read, "Yisrael is

446. פָּתַח אִידָךְ וַאֲמַר אַשְׁרֵיךָ אֶרֶץ שֶׁמַּלְכֵּךְ בֶּן חוֹרִין וְשָׂרַיִךְ בָּעֵת יֹאכֵלוּ. וּכְתִיב אִי לָךְ אֶרֶץ שֶׁמַּלְכֵּךְ נַעַר וְשָׂרַיִךְ בַּבֹּקֶר יֹאכֵלוּ. הַנֵּי קְרָאֵי קַשְׁיָין אַהֲדָדֵי. וְלָא קַשְׁיָין, הַאי דִּכְתִיב אַשְׁרֵיךָ אֶרֶץ, דָּא אֶרֶץ דִּלְעֵילָא, דְּשָׁלְטָא עַל כָּל אִינּוּן חַיִּין דִּלְעֵילָא. וּבְגִין כְּרָאקְרֵי אֶרֶץ הַחַיִּים, וַעֲלָהּ כְּתִיב אֶרֶץ אֲשֶׁר ה׳ אֱלֹהֶיךָ דּוֹרֵשׁ אוֹתָהּ תָּמִיד. וּכְתִיב אֶרֶץ אֲשֶׁר לֹא בְּמִסְכֵּנוּת תֹּאכַל בָּהּ לֶחֶם לֹא תֶחְסַר כֹּל בָּהּ. לֹא תֶחְסַר כֹּל בָּהּ דַּיְיקָא. וְכָל כָּךְ לָמָּה, מִשּׁוּם דִּכְתִיב שֶׁמַּלְכֵּךְ בֶּן חוֹרִין דָּא קֻדְשָׁא בְּרִיךְ הוּא. כְּד״א בְּנִי בְּכוֹרִי יִשְׂרָאֵל.

my son, My firstborn" (Shemot 4:22).

447. AND HE ASKED, "What is THE MEANING OF the son of a free man?" AND HE ANSWERED, "As you may read, 'For it is the Yovel (Jubilee), it shall be holy to you...'" (Vayikra 25:12). YOVEL (JUBILEE) ALLUDES TO BINAH. And it is further written: "and proclaim liberty throughout all the land..." (Ibid. 10). So all freedom is derived from Yovel (Jubilee), WHICH IS BINAH, Therefore, WHEN ZEIR ANPIN ATTAINS THE MOCHIN OF BINAH, HE IS THEN CALLED "a free man!" AND HE SAID: "You may ask why IS IT WRITTEN 'chorin (masc. a free man)' and not 'cherut (fem. Freedom)?'" AND HE REPLIED, "Definitely, it should be 'a man of freedom!'"

447. בֶּן חוֹרִין, מַהוּ בֶּן חוֹרִין, כְּד״א יוֹבֵל הִוא קֹדֶשׁ תִּהְיֶה לָכֶם. וּכְתִיב וּקְרָאתֶם דְּרוֹר בָּאָרֶץ. דְּהָא כָּל חֵירוּ מִיּוֹבְלָא קָא אָתֵי, בְּגִין כָּרְבָּן חוֹרִין. וְאִי תֵּימָא בֶּן חוֹרִין, וְלָא כְּתִיב בֶּן חֵירוּת. הָכֵי הוּא וַדַּאי, בֶּן חֵירוּת מִיבָּעֵי לֵיהּ.

448. IF SO, THEN WHY IS IT WRITTEN: "A FREE MAN?" We have learned the answer in our secret Mishnah. When the Yud and the Hei are united, it is written: "And a river went out of Eden, WHICH IS ZEIR ANPIN, to water the garden" (Beresheet 2:10). It does not say, "When they are united," but assuredly "they are united." Therefore, it is written: "the son of a free man." This, THEN, is the reason why the verse describes ZEIR ANPIN, "Blessed are you, land, when your king is a free man and your princes eat in due season," NAMELY with pleasure and contentment!

448. אֶלָּא בְּמַתְנִיתָא סְתִימָאָה דִילָן תְּנִינָא, כַּד מִתְחַבְּרָן יו״ד בְּה׳ כְּדֵין כְּתִיב וְנָהָר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגָּן. וְלָא תֵּימָא כַּד מִתְחַבְּרָן, אֶלָּא מִתְחַבְּרָן וַדַּאי. וּבְגִין כָּךְ בֶּן חוֹרִין כְּתִיב, וְעַל דְּאַשְׁרֵיךְ אֶרֶץ שֶׁמַּלְכֵּךְ בֶּן חוֹרִין וְשָׂרַיִךְ בָּעֵת יֹאכֵלוּ, בְּחֶדְוָותָא בִּשְׁלִימוּ בְּרַעֲוָא.

449. The verse "Woe to you, land, when your king is a child" refers to the land down below; NAMELY THE NUKVA THAT IS IN THE WORLD OF BRIYAH, WHO IS THE WIFE OF MATATRON. For we have learned that all the lands that belong to nations that worship the stars and constellations are ruled by the governors. And the highest of them all is he of whom it is written: "I have been young, and now am old" (Tehilim 37:25). And we have also learned that the verse was spoken by the governor of the world, NAMELY MATATRON, WHO IS CALLED "A LAD." Of him it is written: "Woe to the land, when the king is a child." Woe to the world that draws its nourishment from this aspect, NAMELY THE ASPECT OF MATATRON. But when Yisrael are in exile, they draw their nourishment from him, as one who feeds on a stranger BECAUSE YISRAEL ARE SUPPOSED TO DERIVE THEIR SUSTENANCE FROM THE HOLY ONE, BLESSED BE HE, AND NOT FROM MATATRON!

449. אִי לָךְ אֶרֶץ שֶׁמַּלְכֵּךְ נַעַר, הַאי אֶרֶץ דִּלְתַתָּא. דְּתַנְיָא כָּל שְׁאָר אַרְעֵי דִשְׁאָר עַמִּין עכו״ם אִתְיְהִיבוּ לְרַבְרְבִין תְּרֵיסִין דִּמְמַנָּן עֲלַיְיהוּ, וְעֵילָא מִכֻּלְּהוֹ הַהוּא דִּכְתִיב בֵּיהּ, נַעַר הָיִיתִי גַּם זָקַנְתִּי. וְתָאנָא הַאי קְרָא שָׂרוֹ שֶׁל עוֹלָם אֲמָרוֹ. וְעַל דָּא כְּתִיב אִי לָךְ אֶרֶץ שֶׁמַּלְכֵּךְ נַעַר. וַוי לְעָלְמָא דִּמְסִטְרָא דָא יָנְקָא, וְכַד יִשְׂרָאֵל בְּגָלוּתָא, יַנְקִין כְּמַאן דְּיַנִיק מֵרְשׁוּתָא אָחֳרָא.

450. The verse says that "your princes eat in the morning" and not during the other hours of the day. The morning IS MENTIONED, and the other times of the day are not. We have learned that when the sun shines AND THE PEOPLE OF THE WORLD bow to the sun, wrath hangs over the world, as it also does at the hour of the afternoon prayer, BECAUSE THAT IS THE TIME OF JUDGMENT. Why is this true? Because "your king is a lad"-he who is called "a lad," NAMELY MATATRON.

450. וְשָׂרַיִךְ בַּבֹּקֶר יֹאכֵלוּ. וְלָא בְּכוּלֵּי יוֹמָא. בַּבֹּקֶר, וְלָא בִּזְמָנָא אָחֳרָא דְיוֹמָא. דְּתַנְיָא בְּשַׁעֲתָא דְּחַמָּה זוֹרַחַת, וְאַתְיָין וְסָגְדִין לֵיהּ לְשִׁמְשָׁא, רוֹגְזָא תָּלֵי בְּעָלְמָא, בְּשַׁעֲתָא דְּמִנְחָה, רוֹגְזָא תַּלְיָיא בְּעָלְמָא. מַאן גָּרִים הַאי, מִשּׁוּם דְּמַלְכֵּךְ נַעַר, הַהוּא דְּאִקְרֵי נַעַר.

451. And you, truly pious and holy men of above, the sons of the Holy King, do not derive sustenance from that aspect OF MATATRON, but rather from that holy place on high, NAMELY THE NUKVA OF ZEIR ANPIN WHICH IS CALLED THE LAND OF THE LIVING. Of you it is written: "You that cleave to Hashem your Elohim are alive everyone of you this day" (Devarim 4:4).

451. וְאַתּוּן זַכָּאֵי קְשׁוֹט, קַדִּישֵׁי עֶלְיוֹנִין, בְּנֵי מַלְכָּא קַדִּישָׁא, לָא יָנְקִין מֵהַאי סִטְרָא, אֶלָּא מֵהַהוּא אֲתַר קַדִּישָׁא דִלְעֵילָא, עֲלַיְיכוּ כְּתִיב וְאַתֶּם הַדְּבֵקִים בַּה׳ אֱלֹהֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם.

452. פָּתַח רַבִּי אַבָּא וְאָמַר, אָשִׁירָה נָא לִידִידִי שִׁירַת דּוֹדִי לְכַרְמוֹ וגו׳ וַיְעַזְּקֵהוּ וַיְסַקְּלֵהוּ וגו׳. הַנֵּי קְרָאֵי אִית לְאִסְתַּכְּלָא בְּהוֹ, אַמַּאי כְּתִיב שִׁירָה, תּוֹכְחָה מִבָּעֵי לֵיהּ. לִידִידִי, לְדוֹדִי מִבָּעֵי לֵיהּ. כְּמָה דִּכְתִיב שִׁירַת דּוֹדִי. כֶּרֶם הָיָה לִידִידִי בְּקֶרֶן בֶּן שָׁמֶן. אִסְתַּכְּלְנָא בְּכָל אוֹרַיְיתָא, וְלָא אַשְׁכַּחְנָא אַתְרָא דְּאִקְרֵי קֶרֶן בֶּן שָׁמֶן.

452. Rabbi Aba then discoursed on the verse, "Now I will sing to my friend a song of my beloved for his vineyard...And he fenced it, and gathered out the stones thereof..." (Yeshayah 5:1-2). These verses should be studied carefully. Why does it read, "a song" rather than "a reprimand?" BECAUSE THESE ARE WORDS OF REPROOF TO YISRAEL. AND FURTHERMORE, IT IS WRITTEN: "to my friend," when it should have been written: "to my beloved," just as it is written: "a song of my beloved!" IN ADDITION, IT IS WRITTEN: "My friend has a vineyard in a very fruitful hill (Heb. Keren Ben Shemen)" (Yeshayah 5:1-2). But I have searched the entire Torah and cannot find a place called "Keren Ben Shemen!"

453. אֶלָּא הַנֵּי קְרָאֵי הָא אוֹקְמוּהָ חַבְרַיָּיא בְּכַמָּה גְוָונִין, וְכֻלְּהוֹ שַׁפִּיר וְהָכֵי הוּא. אֲבָל אָשִׁירָה נָא לִידִידִי, דָּא יִצְחָק, דַּהֲוָה יְדִיד, וְאִקְרֵי יְדִיד עַד לָא יִפּוֹק לְעָלְמָא.

453. AND HE REPLIED, "These verses are clarified by the friends in different ways, all of which are good and correct. Nevertheless, "Now will I sing to my friend," refers to Yitzchak, who was a "friend" and was named "friend" before he even came to this world. THUS WE SAY ABOUT HIM, "HE WHO HAS SANCTIFIED A FRIEND FROM THE WOMB."

454. אַמַּאי יְדִיד. דְּתָנִינָן רְחִימוּ סַגִּי הֲוָה לֵיהּ לְקַדְּשָׁא בְּרִיךְ הוּא בֵּיהּ, דְּלָא אִתְעֲבִיד, עַד דְּלָא אִתְגְּזַר אַבְרָהָם אֲבוּהָ, וְאִקְרֵי שָׁלִים, וְאִתּוֹסַף לֵיהּ ה״א לְאַשְׁלָמוּתָא. וְכֵן לְשָׂרָה הַאי ה״א אִתְיְהִיבַת לָהּ.

454. AND HE ASKS, "Why WAS YITZCHAK CALLED "a friend?" AND HE ANSWERS, "Because we have learned that the Holy One, blessed be He, bore a great love for Yitzchak, who was not conceived until Avraham, the patriarch, was circumcised and called 'perfect'." ONLY THEN WAS HE TOLD, "AND BE PERFECT." And the Hei was added TO HIS NAME for perfection, as well as to Sarah's name. THEN HE WAS CALLED AVRAHAM AND SHE SARAH!

455. הָכָא אִית לְאִסְתַּכְּלָא, ה׳ לְשָׂרָה שַׁפִּיר, אֲבָל לְאַבְרָהָם, אַמַּאי ה״א וְלָא יו״ד, י׳ מִבָּעֵי לֵיהּ, דְּהָא הוּא דְּכַר הֲוָה. אֶלָּא רָזָא עִלָּאָה הוּא, סָתִים בְּגַוָּון, אַבְרָהָם סְלִיק לְעֵילָא, וְנָטֵיל רָזָא מֵה״א עִלָּאָה, דְּאִיהוּ עָלְמָא דִּדְכוּרָא, ה״א עִלָּאָה וְה״א תַּתָּאָה, הַאי תַּלְיָא בִּדְכוּרָא וְהַאי בְּנוּקְבָא וַדַּאי.

455. This should be studied! The Hei THAT WAS GIVEN to Sarah is suitable, but why was Avraham given the Hei and not the Yud. The Yud should have been added to his name, because he is a male, AND THE ASPECT OF YUD BELONGS TO THE MALE, WHILE THE ASPECT OF THE HEI BELONGS TO THE FEMALE! AND HE REPLIES, "There is a sublime secret of a concealed aspect. Avraham rose up and took a secret from the upper Hei, BINAH, which is the world of the male. Because of the upper Hei and lower Hei OF YUD-HEI-VAV-HEI, one relates to the male, NAMELY THE UPPER HEI, and one relates to the female, NAMELY THE LOWER HEI. SO THE HEI THAT AVRAHAM TOOK IS THE UPPER HEI, WHICH BELONGS TO THE MALE, NAMELY BINAH.

456. דִּכְתִיב כֹּה יִהְיֶה זַרְעֶךָ. וְתָנָא זַרְעֶךָ, זַרְעֶךָ מַמָּשׁ, דַּהֲוָה שָׁארֵי לְמֵיעַל בְּהַאי קְיָים, וּמָאן דְּשָׁארֵי לְמֵיעַל, בְּהַאי קְיָים עָאל. וּבְגִינֵי כָּךְ גִּיּוֹרָא דְּאִתְגְּזַר גֵּר צֶדֶק אִקְרֵי, בְּגִין דְּלָא אָתָא מִגִּזְעָא קַדִּישָׁא דְּאִתְגְּזָרוּ, וְעַל דָּא מַאן דְּעָאל בְּהַאי, שְׁמֵיהּ בְּהַאי.

456. As it is written: "So (Heb. koh) shall your seed be" (Beresheet 15:5). And we have learned that "your seed" is actually "your seed!" THIS MEANS THAT KOH, WHICH IS MALCHUT, SHALL BE HIS ACTUAL SEED. He started to enter to this covenant, and whoever starts to enter, does actually enter to this covenant, WHICH IS MALCHUT THAT IS CALLED KOH. Therefore, a proselyte who is circumcised is called "a proselyte of righteousness," because he does not come from the "holy seed" that was circumcised AND HE STARTS TO ENTER TO THE COVENANT, AND WHOEVER STARTS ENTERS IN MALCHUT. So whoever enters this, NAMELY MALCHUT THAT IS CALLED "RIGHTEOUSNESS," is called by this name, A PROSELYTE OF RIGHTEOUSNESS.

457. אַבְרָהָם, בְּגִין כָּךְ כְּתִיב בֵּיהּ כֹּה יִהְיֶה זַרְעֶךָ, זַרְעֶךָ מַמָּשׁ, וְאִתְמְסַר לֵיהּ ה״א. אִתְחַבְּרוּ תְּרֵין ההי״ן כַּחֲדָא, וְאוֹלִידוּ לְעֵילָא, וּמַאי דְּנָפַק מִנַּיְיהוּ, הוּא יו״ד, בְּגִינֵי כָּךְ, יו״ד אָת רֵישָׁא דְּיִצְחָק, דְּכַר. מִכָּאן שְׁאָרֵי דְּכוּרָא לְאִתְפַּשְׁטָא, וְעַל דְּאִכְּתִיב כִּי בְיִצְחָק יִקָּרֵא לְךָ זָרַע. בְּיִצְחָק, וְלָא בָךְ. יִצְחָק אוֹלִיד לְעֵילָא, דִּכְתִיב תִּתֵּן אֱמֶת לְיַעֲקֹב. יַעֲקֹב אַשְׁלִים כֹּלָּא.

457. This is why it is written of Avraham. "So (Koh) shall your seed be," which means "your seed" exactly. BECAUSE THE TERM KOH, WHICH IS THE LOWER HEI, NAMELY MALCHUT, SHALL ACTUALLY BE "YOUR SEED." Therefore he was given the Hei. AS HE CONTINUES TO EXPLAIN HOW MALCHUT BECOMES HIS "SEED," HE SAYS: The two Heis, WHICH ARE BINAH AND MALCHUT, are joined together. AFTER AVRAHAM ROSE TO THE FIRST HEI, THE LOWER HEI, MALCHUT, ROSE UP TO HIM, AND THE TWO JOINED TOGETHER. Then they gave birth up there IN BINAH. And what issues from those, AS THE LEFT COLUMN IS FORMED, is Yud. This is why Yud, WHICH IS THE ASPECT OF the male, is the first letter of the name of Yitzchak. From here, the male expands, BECAUSE FROM THE SECRET OF YUD THE MALE STARTS TO EXPAND. Because of this, it is written: "for in Yitzchak shall your seed be called" (Beresheet 21:12). IT SAYS "in Yitzchak," and not in you. Yitzchak bore above, as it is written: "You will show truth to Ya'akov" (Michah 7:20), who completed everything.

458. וְאִי תֵּימָא, וְכִי אַבְרָהָם בְּהַאי אִתְאַחִיד, וְלָא יַתִּיר, וְהָא כְּתִיב חֶסֶד לְאַבְרָהָם. אֶלָּא חוּלָקָא דִּילֵיהּ כָּךְ הוּא, בְּגִין דַּעֲבִיד חֶסֶד עִם בְּנֵי עָלְמָא, אֲבָל לְאוֹלָדָא, הָכָא אָחִיד, וּמֵהָכָא שְׁאָרֵי. וְעַל דָּאלָא אִתְגְּזַר אַבְרָהָם, אֶלָּא בֶּן תִּשְׁעִים וְתֵשַׁע שָׁנָה. וְרָזָא דְּמִלָּה הָא אִתְיְדַע, וְאוֹקִימְנָא, בְּמַתְנִיתָא דִילָן.

458. You might claim, "But it was Avraham who was attached to this grade," WHO, IN OTHER WORDS, BECAME INCLUDED IN THE ASPECT OF THE LEFT COLUMN OF YITZCHAK, and no more! Yet it is written: "Kindness (Chesed) to Avraham" (Michah 7:20), SO HE IS ATTACHED TO THE RIGHT! AND HE REPLIED, "His portion is indeed so, NAMELY CHESED, because he showed kindness to the people of the world. But to beget children, he remained attached to this grade, MEANING THAT HE BECAME INCLUDED WITHIN THE LEFT COLUMN, and from here he begins, BECAUSE THERE IS NO BEGETTING WITHOUT THE ASPECT OF THE ILLUMINATION OF CHOCHMAH, WHICH IS ACHIEVED BY COMBINING THE RIGHT AND LEFT TOGETHER. AND THIS IS THE SECRET OF THE VERSE "IN YITZCHAK SHALL YOUR SEED BE CALLED," AND NOT IN YOU. This is why Avraham was not circumcised until the age of ninety nine years. And this secret is known and explained in our Mishnah.

459. וּבְגִין כָּךְ יִצְחָק, דִּינָא קַשְׁיָא, נָפַק לְאַחֲדָא לְחוּלָקֵיהּ וּלְאוֹלָדָא וְחֶסֶד אִקְרֵי. וְעַל דְּאִיַּעֲקֹב אַשְׁלֵים כֹּלָּא, מֵהַאי סִטְרָא, וּמֵהַאי סִטְרָא, מִסִּטְרָא דַּאֲחִידוּ אַבְרָהָם וְיִצְחָק לְחוּלָקֵיהוֹן לְעֵילָא, הוּא שְׁלִימוּתָא. מִסִּטְרָא דְּאִתְיְהִיב לְהוֹ לְאוֹלָדָא מִתַּתָּא לְעֵילָא הוּא שְׁלִימוּתָא. וְעַל דְּאִכְּתִיב יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאֵר. בֵּיהּ אִתְאַחִידוּ גְוָונִין מֵעֵילָא וּמִתַּתָּא.

459. For this, Yitzchak, who is harsh Judgment, AND IS THE LEFT COLUMN THAT WAS BLOCKED BECAUSE OF THE LACK OF CHASSADIM, came forth to complete his share and beget THE CENTRAL COLUMN, WHICH IS YA'AKOV and is called Chesed. THEN, RIGHT AND LEFT WERE INCLUDED IN EACH OTHER. This is how Ya'akov completed everything from this side, THE RIGHT SIDE, and from that side, THE LEFT SIDE, from the side where Avraham and Yitzchak were combined in their portion on high THROUGH YA'AKOV WHO IS THE CENTRAL COLUMN. AND BY THIS, THE CHASSADIM OF THE RIGHT WERE COMPLETED-this is ONE completion-OF YA'AKOV. And from the side that was given the ability to give birth and beget from below upward this is THE SECOND completion FOR YA'AKOV. Therefore it is written: "Yisrael, in whom I will be glorified" (Yeshayah 49:3), BECAUSE in him, IN YISRAEL, were the colors, NAMELY THE LIGHTS, completed from above and below!

460. וְעַל דְּאִכְּתִיב הָכָא שִׁירָה, דִּכְתִיב אָשִׁירָה נָא לִידִידִי. שִׁירָה וַדַּאי, דְּהָא אִקְרֵי לְאוֹלָדָא, דְּכַר, דְּהָא אִקְרֵי יְדִיד, עַד לָא יִפּוֹק לְעָלְמָא.

460. This is why it is written "a song" in the verse "Now will I sing to my friend" AND NOT A REPROVAL. This is definitely a song, because he is called to beget a male. HIS MENTION OF "MY FRIEND" ALLUDES TO BEGETTING A MALE, WHO IS YITZCHAK, THE MOCHIN OF THE LEFT COLUMN OF BINAH, WHICH THE WORLD OF THE MALE. He was call a "friend" before he appeared in the world.

461. וְאִית דְּאָמְרֵי, אָשִׁירָה נָא לִידִידִי דָּא אַבְרָהָם, כְּד״א מַה לִידִידִי בְּבֵיתִי. וְאַבְרָהָם יָרִית יְרוּתָא דְּאַחְסָנַת חוּלָקָא דָא, אֲבָל מַה דַּאֲמִינָא, דְּדָא יִצְחָק הָכֵי הוּא.

461. There are those who say that "Now will I sing to my friend" refers to Avraham, as it is written: "What has my friend to do in my house" (Yirmeyah 11:15), WHICH REFERS TO AVRAHAM. SO MY FRIEND HERE ALSO REFERS TO AVRAHAM. And Avraham inherited the portion of this field, WHICH IS MALCHUT THAT IS CALLED HERE "VINEYARD." AND HE RECITES A SONG OF MY BELOVED FOR HIS VINEYARD. "But," RABBI ABA SAID: "What I have said-that it is Yitzchak-is indeed so."

462. שִׁירַת דּוֹדִי לְכַרְמוֹ. דָּא קֻדְשָׁא בְּרִיךְ הוּא, דְּאִקְרֵי דּוֹדִי. דִּכְתִיב דּוֹדִי צַח וְאָדוֹם, יְדִידִי אָחִיד בְּדוֹדִי, דְּכַר. וּמִנֵּיהּ אִתְנְטַע כֶּרֶם, דִּכְתִיב, כֶּרֶם הָיָה לִידִידִי.

462. In the verse "A song of my beloved for his vineyard," my beloved refers to the Holy One, blessed be He, who is called "my beloved," as it is written: "My beloved is white and ruddy "(Shir Hashirim 5:10). When my friend is united with my beloved, he is a male. AND THEN, from this WITH THE ILLUMINATION OF THE LEFT COLUMN OF BINAH, he planted a vineyard, WHICH IS MALCHUT AND NUKVA OF ZEIR ANPIN, as it is written: "My beloved has a vineyard" (Yeshayah 5:1), BECAUSE MALCHUT IS CONSTRUCTED BY THE LEFT COLUMN OF BINAH.

463. בְּקֶרֶן בֶּן שָׁמֶן. מַאי בְּקֶרֶן בֶּן שָׁמֶן. אֶלָּא, בַּמֶּה נָפִיק הַאי כֶּרֶם, וּבַמֶּה אִתְנְטַע, חָזַר וְאָמַר בְּקֶרֶן. מַאי קֶרֶן. דִּכְתִיב בְּקֶרֶן הַיּוֹבֵל. בְּקֶרֶן הַיּוֹבֵל שָׁארֵי. וְהַאי קֶרֶן אִתְאַחִיד בְּהַהוּא דְּכַר, דְּאִקְרֵי בֶּן שָׁמֶן.

463. In discoursing on the verse "a very fruitful hill (Heb. Keren Ben Shemen)," HE ASKS, "What is Keren Ben Shemen? AND HE REPLIED, "This is TO TEACH US how the vineyard came to be and how it was planted!" So he repeated, "by keren!" And what is the keren? This is, as it is written: "with the ram's horn (lit. 'with the horn [keren] of Yovel [Jubilee]')" (Yehoshua 6:5), WHICH ALLUDES TO MALCHUT THAT IS SWEETENED BY BINAH. BECAUSE KEREN IS MALCHUT, WHILE THE YOVEL IS BINAH. And this Keren THAT APPEARS HERE has joined this male that is called Ben Shemen (lit.'the Son of Oil'), WHICH IS ALSO BINAH. THE VERSE TEACHES US, THAT THE EMERGENCE AND PLANTING OF THE VINEYARD, MALCHUT, WAS BROUGHT ABOUT BY ITS ASCENDING TO BINAH, WHICH IS MALE.

464. מַהוּ בֶּן שָׁמֶן. כְּד״א בֶּן חוֹרִין. וְתַרְוַוֵיהוּ חַד מִלָּה, שֶׁמֶן דְּמִתַּמָּן נָגִיד מִשְׁחָא וּרְבוּ, לְאַדְלָקָא בּוֹצִינִין, וּבְגִין כָּרְבֶּן שָׁמֶן. וְדָא שֶׁמֶן וּרְבוּ נָגִיד וּנְפִיק וְאַדְלִיק בּוֹצִינִין, עַד דְּנָטִיל לֵיהּ, וּכְנֵיש לֵיהּ, הַאי קֶרֶן, וְדָא אִקְרֵי קֶרֶן הַיּוֹבֵל. בְּגִינֵי כָּךְ, לֵית מְשִׁיחוּתָא דְּמַלְכוּתָא, אֶלָּא בְּקֶרֶן, וְעַל דְּאִתְמְשַׁךְ מַלְכוּתָא דְּדָוִד, דְּאִתְמְשַׁח בְּקֶרֶן, וְאִתְאַחִיד בֵּיהּ.

464. HE ASKED, "What is THE MEANING OF 'Ben Shemen' (the Son of Oil)?' AND HE RESPONDS, "This is the equivalent of the verse "(Heb. ben or bar) a free man," WHICH MEANS BINAH. And both of them-BEN SHEMEN AND YOVEL-are the same thing, NAMELY BINAH. AND THIS IS CALLED Shemen (oil) because from there, BINAH, the oil and greatness is drawn for the purpose of lighting the candles. Thus, "the son of oil." And this Keren, WHICH IS MALCHUT, assembles them all, and this is ALSO CALLED, the Keren (horn) of the Yovel (Jubilee). Therefore, the kingship is anointed only by this horn, and the kingship of THE HOUSE OF David endures because he was anointed with the horn and was attached to it.

465. וַיְעַזְּקֵהוּ, כְּהַאי עִזְקָא דְּאִסְתַּחַר לְכָל סִטְרִין. וַיְסַקְּלֵהוּ, דְּאַעֲדֵי מִנֵּיהּ וּמֵחוּלָקֵיהּ, כָּל אִינּוּן רַבְרְבִין, כָּל אִינּוּן תְּרֵיסִין, כָּל אִינּוּן כִּתְרִין תַּתָּאִין, וְהוּא נְסִיב לֵיהּ לְהַאי כֶּרֶם לְחוּלָקֵיהּ, דִּכְתִיב כִּי חֵלֶק ה׳ עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ.

465. The verse continues with the words, "And he fenced it..." AND NOW HE EXPLAINS THIS VERSE, DESCRIBING HOW THE VINEYARD CAME FORTH AND WAS BORN BY KEREN BEN SHEMEN, OR, IN OTHER WORDS, BY ASCENDING TO BINAH. SO HE SAID: "And he fenced it," WHICH MEANS THAT HE RESTRICTED IT AND FENCED IT ALL AROUND, just like a ring that surrounds it from all directions. "And gathered out the stones thereof" MEANS THAT he removed all the great ones and all the governors and the lower crowns from his portion and his vineyard. Then He, NAMELY BINAH, took the vineyard to be his portion. THIS MEANS THAT IT CLUNG TO BINAH AND BECAME A PART OF BINAH, as it is written: "For Hashem's portion is His people; Ya'akov is the lot of His inheritance" (Devarim 32:9). BECAUSE AS MALCHUT HAS BECOME A PART OF BINAH, SO YISRAEL HAS BECOME A PART OF BINAH, BECAUSE THEY ARE ATTACHED TO IT.

466. וַיִּטָּעֵהוּ שׂוֹרֵק, כְּד״א וְאָנֹכִי נְטַעְתִּיךָ שׂוֹרֵק כֻּלָּה זֶרַע אֱמֶת. כל״ה כְּתִיב בְּה״א. מִכָּאן שָׁארֵי אַבְרָהָם לְאוֹלָדָא לְעֵילָא, וּמֵהַאי נְפַק זֶרַע אֱמֶת. כֻּלָּה זֶרַע אֱמֶת, וַדַּאי, הַיְינוּ דִּכְתִיב, כֹּה יִהְיֶה זַרְעֶךָ, וְכֹלָּא חַד מִלָּה. זַכָּאָה חוּלַקְהוֹן דְּיִשְׂרָאֵל, דְּיָרְתוּ יְרוּתָא קַדִּישָׁא דָּא.

466. The verse, "and planted it with the choicest vine" is similar to the verse "I had planted you a noble vine, an entirely (Heb. kuloh) right seed..." (Yirmeyah 2:21). It is written kuloh with the letter Hei. SO IT IS AS THOUGH IT WERE WRITTEN: KOL (ALL) HEI, WHICH MEANS ALL OF HEI, WHICH IS MALCHUT. And from this stage Avraham started to beget YITZCHAK above. THEREFORE HE SAYS: "and from here the 'right seed' issued-definitely "an entirely right seed," BECAUSE THE ILLUMINATION OF CHOCHMAH IS CALLED RIGHT OR TRUTH. And as it is written: "So (Koh) shall your seed be," BECAUSE WHEN THE LEFT COLUMN SHINES IN MALCHUT, IT IS CALLED KOH. Thus, they are the same: "THE CHOICEST VINE," "THE RIGHT SEED," THE FATHERING OF YITZCHAK, AND "KOH SHALL YOUR SEED BE." THEY ALL REFER TO THE ILLUMINATION OF THE LEFT FROM BINAH. Happy is the lot of Yisrael, who receive such a great inheritance.

467. The verse continues, "and built a tower in the midst of it." AND HE ASKS, "What is a tower?" AND HE RESPONDS, "This is as it is written: 'The name of Hashem is a strong tower, the righteous runs to it, and is safe'" (Mishlei 18:10). Assuredly, "the righteous runs to it."

467. סוֹפֵיהּ דִּקְרָא וַיִּבֶן מִגְדָּל בְּתוֹכוֹ. מַהוּ מִגְדָּל. כְּד״א מִגְדַּל עֹז שֵׁם ה׳ בּוֹ יָרוּץ צַדִּיק וְנִשְׂגָּב, בּוֹ יָרוּץ צַדִּיק וַדַּאי.

468. The text, "and also made a winepress therein" refers to the "gate of righteousness," as it is written: "Open to me the gates of righteousness..." (Tehilim 118:19). AND HE ASKS, "What is the meaning OF THE VERSE 'OPEN TO ME THE GATES OF RIGHTEOUSNESS'?" AND HE ANSWERS, "Each person among Yisrael who is circumcised enters and merits them both, THIS IS WHY DAVID PLEADED, "OPEN TO ME THE GATES OF RIGHTEOUSNESS" in order to merit them both.

468. וְגַם יֶקֶב חָצֵב בּוֹ. דָּא תַּרְעָא דְּצַדֶּק, כְּד״א פִּתְחוּ לִי שַׁעֲרֵי צֶדֶק. מַאי מַשְׁמַע, דְּכָל בַּר יִשְׂרָאֵל דְּאִתְגְּזַר, עַיִּיל בְּתַרְוַוּיְיהוּ וְזָכֵי לְתַרְוַוּיְיהוּ.

469. He who offers his son for the sacrifice OF CIRCUMCISION brings his son to the Holy Name. And the heavens and earth are based upon this sign, as it is written: "If My covenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth" (Yirmeyah 33:25). So our host has merited all this, AND HE HAD THE PRIVILEGE to see the Holy One, blessed be He, face to face on this day.

469. וּמַאן דְּקָרֵיב בְּרֵיהּ לְקָרְבָּנָא דָּא, עַיִּיל לֵיהּ בִּשְׁמָא קַדִּישָׁא, וְעַל אָת דָּא, מִתְקַיְּימִין שְׁמַיָּא וְאַרְעָא. דִּכְתִיב אִם לֹא בְרִיתִי יוֹמָם וָלַיְלָה חֻקּוֹת שָׁמַיִם וָאָרֶץ לֹא שָׂמְתִּי. וְהַאי מָארֵיהּ דְּהִלּוּלָא דָּא, זָכָה לְכֹלָּא, לְמֶחֱזֵי קוּדְשָׁא בְּרִיךְ הוּא אַנְפִּין בְּאַנְפִּין בְּהַאי יוֹמָא.

470. Happy is our lot that we have merited this day, and happy is your lot together with ours. And upon this boy that is born to you, I pronounce, "Everyone that is called by my name...I have formed him: yea, I have made him" (Yeshayah 43:7), and "And all your children shall be taught of Hashem..." (Yeshayah 54:13). Then he accompanied Rabbi Aba for three miles.

470. זַכָּאָה חוּלָקָנָא, דְּזָכֵינָא לְהַאי יוֹמָא, וְזַכָּאָה חוּלָקָךְ עִמָּנָא, וְהַאי בְּרָא דְּאִתְיְלִיד לָךְ קָרֵינָא עֲלֵיהּ כָּל הַנִּקְרָא בִּשְׁמִי וגו׳ יְצַרְתִּיו אַף עֲשִׂיתִיו. וּכְתִיב וְכָל בָּנַיִךְ לִמּוּדֵי ה׳ וגו׳. אוֹזְפוּהָ לְרַבִּי אַבָּא תְּלַת מִילִין.

471. They said to RABBI ABA, "The host who made the ceremony, the owner of your guest house, has merited all this because he performed a precept!" He asked, "What is the precept?" Then that man, THE OWNER OF THE GUESTHOUSE, said: "My wife was the wife of my brother, who died childless. So I married her. And this is the first child that I got from her, and I named him after my dead brother." He said to him, "From now on you shall call him Iddi. He is Iddi the son of Ya'akov!" Rabbi Aba then blessed them and went on his way.

471. אֲמָרוּ לֵיהּ הַאי מָארֵיהּ דְּהִלּוּלָא אוּשְׁפִּיזָךְ זָכָה לְכוּלֵּי הַאי, בְּגִין דְּקַיָּים קִיּוּמָא דְּמִצְוָה. אֲמַר מַאי הִיא. אֲמַר הַהוּא גַּבְרָא, דְּבִיתָאי, אִתַּת אָחִי הֲוַות, וּמִית בְּלָא בְּנִין, וּנְסֵיבְנָא לָהּ, וְדָא הוּא בְּרָא קַדְמָאָה דַּהֲוָה לִי מִנָּהּ, וְקָרֵינָא לֵיהּ בִּשְׁמָא דְּאָחִי דְּאִתְפַּטַּר. אָמַרלוֹמִכָּאן וּלְהָלְאָה קְרֵי לֵיהּ אִידִּי, וְהַיְינוּ אִידִּי בַּר יַעֲקֹב. בְּרֵיךְ לוֹן רַבִּי אַבָּא וְאָזֵיל לְאָרְחֵיהּ.

472. When he arrived at his destination, he told everything to Rabbi Elazar, but he was afraid to tell it in front of Rabbi Shimon, WHO MIGHT PUNISH THEM FOR REVEALING THE SECRETS. One day, while with Rabbi Shimon, Rabbi Shimon said: "Why is it written: 'And Avram fell on his face and Elohim spoke with him, saying, as for Me, behold My covenant is with you'" (Beresheet 17:3-4). This means that as long as he was not circumcised, he fell on his face when He spoke with him. But after he was circumcised, he stood upright and was not afraid. "As for Me, behold My covenant is with you," MEANING THAT he found himself to be circumcised, AS THE WORDS OF HASHEM AFFECTED HIM AND HE BECAME CIRCUMCISED!

472. כַּד אָתָא, סִדֵּר מִלִּין קַמֵּיהּ דְּר׳ אֶלְעָזָר, וְדָחִיל לְמֵימַר לְר׳ שִׁמְעוֹן. יוֹמָא חַד הֲוָה קַמֵּיהּ דְּרַבִּי שִׁמְעוֹן, וְאָמַר רַבִּי שִׁמְעוֹן, מַאי דִּכְתִיב וַיִּפֹּל אַבְרָם עַל פָּנָיו וַיְדַבֵּר אִתּוֹ אֱלֹקִים לֵאמֹר אֲנִי הִנֵּה בְרִיתִי אִתָּךְ. מַשְׁמַע דְּעַד דְּלָא אִתְגְּזַר הֲוָה נָפִיל עַל אַנְפּוֹי, וּמַלֵּיל עִמֵּיהּ, בָּתַר דְּאִתְגְּזַר קָאֵים בְּקִיּוּמֵיהּ וְלָא דָּחֵיל. אֲנִי הִנֵּה בְרִיתִי אִתָּךְ, דְּאַשְׁכַּח גַּרְמֵיהּ גְּזִיר.

473. Rabbi Aba said to him, "I hope it will be pleasing in the eyes of my master for me to say a few of those good things that I have heard about this subject." He said to him: "Speak!" He said to him, "I am afraid that somebody might be punished because of me." Rabbi Shimon said: "Heaven forbid, 'He shall not be afraid of evil tidings, his heart is fixed, trusting in Hashem'" (Tehilim 112:7). Rabbi Aba then told him every thing that had happened.

473. אָמַרלוֹר׳ אַבָּא, אִי נִיחָא קַמֵּיהּ דְּמַר דְּלֵימָא קַמֵּיהּ, מֵאינוּן מִלֵּי מַעֲלַיְיתָא דִּשְׁמַעְנָא בְּהַאי, אָמַרלוֹאֵימָא. אָמַרלוֹדְּחִילְנָא דְּלָא יִתְעַנְּשׁוּ עַל יְדָאי. אָמַרלוֹח״ו מִשְּׁמוּעָה רָעָה לֹא יִירָא נָכוֹן לִבּוֹ בָּטוּחַ בַּה׳. סָח לֵיהּ עוֹבָדָא, וְסַדַּר קַמֵּיהּ כָּל אִינוּן מִלִּין.

474. Rabbi Shimon said: "Could it be that all these good things were hidden in you and you did not reveal them! I hereby bring a decree upon you that for the next 30 days you shall immediately forget everything you learn! Is it not written: "Withhold not good from them to whom it is due, when it is in the power of your hand to do it" (Mishlei 13.27)? And so it came to be THAT HE FORGOT EVERYTHING HE LEARNED! He, RABBI SHIMON, said: "I bring a decree that they with their learnings; REFERRING TO THE OWNER OF THE GUESTHOUSE AND HIS FRIENDS, be banished to Babylon, where they will stay among the friends THAT LIVE THERE.

474. אָמַרלוֹוְכִי כָּל הַנֵּי מִלֵּי מַעֲלַיְיתָא הֲווֹ טְמִירִין גַּבָּךְ, וְלָא אֲמַרְתְּ לְהוּ. גּוֹזַרְנָא עֲלָךְ דְּכָל תְּלָתִין יוֹמִין אִלֵּין תִּלְעֵי וְתִנְשֵׁי. וְלָא כְּתִיב אַל תִּמְנַע טוֹב מִבְּעָלָיו בִּהְיוֹת לְאֵל יָדְךָ לַעֲשׂוֹת. וְכָךְ הֲוָה. אֲמַר, גּוֹזַרְנָא, דִּבְאוֹרַיְיתָא, דָּא יִגְלוּן לְבָבֶל בֵּינֵי חַבְרַיָּיא.

475. Rabbi Aba's mind became confused. One day, Rabbi Shimon saw him and said: "The reflection of your heart can be seen in your face." RABBI ABA responded, "I am not sorrowful for myself, but for them, AS RABBI SHIMON PUNISHED THEM TO EXILE IN BABYLON. RABBI SHIMON THEN said: "Heaven forbid, that they were punished. Rather, because the secrets were revealed among them so openly, I BROUGHT A DECREE UPON THEM, that they be banished and be among the friends IN BABYLON, where they will learn to conceal and hide the secrets among them. Because the secrets should be revealed only among us, as the Holy One, blessed be He, gave permission to us. So through us only should these things be revealed."

475. חָלַשׁ דַּעְתֵּיהּ דְּרַבִּי אַבָּא, יוֹמָא חַד חָמָא לֵיהּ רַבִּי שִׁמְעוֹן, אָמַרלוֹטוּפְסָרָא דְּלִבָּךְ בְּאַנְפָּךְ שְׁכִיחַ, אָמַרלוֹלָא עַל דִּידִי הוּא, אֶלָּא עַל דִּידְהוּ. אָמַרלוֹח״ו דְּאִתְעַנְּשׁוּ, אֶלָּא בְּגִין דְּמִלִּין אִתְגַּלְיָין בֵּינַיְיהוּ כָּל כָּךְ, יִגְלוּן בֵּינֵי חַבְרַיָּיא, יִלְפּוּן אִינוּן אָרְחִין, וְאִתְכַּסְיָין מִלִּין בְּגַוַוּיְיהוּ. דְּהָא מִלִּין לָא אִתְגַּלְיָין אֶלָּא בֵּינָנָא, דְּהָא קֻדְשָׁא בְּרִיךְ הוּאאִסְתְּכִים עִמָּנָא, וְעַל יְדָנָא אִתְגַּלְיָין מִלִּין.

476. Rabbi Yosi said: It is written: "Then shall your light break forth as the morning..." (Yeshayah 58:8). The Holy One, blessed be He, shall in the future declare to His children, "Then shall your light break forth as the morning, and your healing shall spring forth speedily, and your righteousness shall go before you and the glory of Hashem shall be your rearguard."

476. אֲמַר רַבִּי יוֹסֵי, כְּתִיב אָז יִבָּקַע כַּשַּׁחַר אוֹרֶךָ וגו׳. זַמִּין קֻדְשָׁא בְּרִיךְ הוּא לְאַכְרָזָא עַל בְּנוֹי, וְיֵימָא, אָז יִבָּקַע כַּשַּׁחַר אוֹרֶךָ וַאֲרֻכָתְךָ מְהֵרָה תִצְמָח וְהָלַךְ לְפָנֶיךָ צִדְקֶךָ וּכְבוֹד ה׳ יַאַסְפֶךָ.

1. "And Hashem appeared to him"
There were numerous moments in history when the goal of eternal peace and unending happiness for all mankind was within reach. Both Adam and Noach had the opportunity to cause universal change and bring about endless fulfillment. The Zohar likens the path to permanent peace to the creation and care of a garden. Adam is compared to the force that causes rain water to fall upon and nourish the land, and Noah represents a person who manufactures the tools needed to tend the garden. The appearance of Avraham in our world corresponds to the force that influences the flowers to grow and blossom. Now that Avraham's name includes the additional letter Hei ?, signifying the ritual of circumcision, he is now prepared to receive the great Light of the Creator as expressed through the Tetragrammaton ????, one of the holy Names of the Creator that radiates His spiritual energy.
The Relevance of this Passage
The path to personal peace is an arduous process that each of us must endure. We can, however, accelerate this process through our connection to this portion. The Light of the Creator fills our soul through the merit and power of Avraham. The energy channeled through our Patriarch nurtures our soul, inspiring us to seek higher levels of spiritual growth. The strength to blossom in all our spiritual endeavors is revealed through the Light of these verses.

1. Rabbi Chiya opened the discussion: IT IS WRITTEN: "The flowers appeared on the earth, the time of the singing of the birds has come, and the voice of the turtledove is heard in our land" (Shir Hashirim 2:12). "The flowers appeared on the earth," MEANS THAT when the Holy One, blessed be He, created the world, He endowed the earth with appropriate powers, so that everything was in the earth BUT it did not produce any fruit until Adam was created. As soon as Adam was created, everything in the earth became visible, that is, the earth began to reveal the powers and products that were implanted within it. AND THEN IT WAS SAID: "THE FLOWERS APPEAR ON THE EARTH."

ה
יהוה
1. רַבִּי חִיָּיא פָּתַח, הַנִּצָּנִים נִרְאוּ בָאָרֶץ עֵת הַזָּמִיר הִגִּיעַ וְקוֹל הַתּוֹר נִשְׁמַע בְּאַרְצֵנוּ. הַנִּצָּנִים נִרְאוּ בָאָרֶץ, כַּד בְּרָא קֻדְשָׁא בְּרִיךְ הוּאעָלְמָא, יְהַב בְּאַרְעָא כָּל חֵילָא דְּאִתְחֲזֵי לָהּ. וְכֹלָּא הֲוָה בְּאַרְעָא, וְלָא אֲפִיקַת אִיבִּין בְּעָלְמָא, עַד דְּאִתְבְּרֵי אָדָם, כֵּיוָן דְּאִתְבְּרֵי אָדָם, כֹּלָּא אִתְחֲזֵי בְּעָלְמָא, וְאַרְעָא גַּלְיָאַת אִיבָּהָא, וְחֵילָהָא דְּאִתְפַּקְדוּ בָּהּ.

2. Similarly, the heavens did not give any powers to the earth until humankind appeared, as it is written: "And no plant of the field was yet in the earth, and no herb of the field had yet grown, for Hashem Elohim had not caused it to rain upon the earth, and there was not a man to till the ground" (Beresheet 2:5). All the offspring and products were concealed in the earth. They did not appear, and the heavens were prevented from pouring rain on the earth because humankind did not yet exist. Because it had not yet been created, the revelation of all things was delayed. As soon as humankind appeared, however, "The flowers appeared on the earth," and all the hidden and concealed powers were now revealed.

2. כְּגַוְונָא דָא, שָׁמַיִם לָא יָהֲבוּ חֵילִין לְאַרְעָא, עַד דְּאָתָא אָדָם. הה"ד, וְכֹל שִׂיחַ הַשָּׂדֶה טֶרֶם יִהְיֶה בָאָרֶץ, וְכָל עֵשֶׂב הַשָּׂדֶה טֶרֶם יִצְמָח, כִּי לֹא הִמְטִיר ה' אֱלֹקִים עַל הָאָרֶץ, וְאָדָם אַיִן לַעֲבֹד אֶת הָאֲדָמָה. אִטַּמְרוּ כָּל אִינּוּן תּוֹלְדִין וְלָא אִתְגַּלְּוָן, וּשְׁמַיָּא אִתְעַכָּבוּ, דְּלָא אַמְטִירוּ עַל אַרְעָא, בְּגִין דְּאָדָם אַיִן, דְּלָא אִשְׁתְּכַח, וְלָא אִתְבְּרֵי, וְכֹלָּא אִתְעַכַּב בְּגִינֵיהּ, כֵּיוָן דְּאִתְחֲזֵי אָדָם, מִיָּד הַנִּצָּנִים נִרְאוּ בָאָרֶץ, וְכָל חֵילִין דְּאִתְטַמְּרוּ, אִתְגַּלְיָאוּ וְאִתְיְהִיבוּ בָּהּ.

3. "...the time of the singing of the birds has come" MEANS THAT a recital was composed of songs and praises to the Holy One, blessed be He. This was not done before humankind was created, "...and the voice of the turtledove is heard in our land." This is the word of the Holy One, blessed be He, which did not exist in the world before humankind was created. But as soon as humankind appeared, everything appeared!

3. עֵת הַזָּמִיר הִגִּיעַ, דְּאִתְתַּקַּן תִּקּוּנָא דְּתוּשְׁבְּחָן לְזַמְּרָא קַמֵּי קֻדְשָׁא בְּרִיךְ הוּא, מַה דְּלָא אִשְׁתְּכַח עַד לָא אִתְבְּרֵי אָדָם. וְקוֹל הַתּוֹר נִשְׁמַע בְּאַרְצֵנוּ. דָּא מִלָּה דְּקֻדְשָׁא בְּרִיךְ הוּא, דְּלָא אִשְׁתְּכַח בְּעָלְמָא, עַד דְּאִתְבְּרֵי אָדָם, כֵּיוָן דְּאִשְׁתְּכַח אָדָם כֹּלָּא אִשְׁתְּכַח.

4. After Adam sinned, everything disappeared from the world, and the earth was cursed, as it is written: "cursed is the earth for your sake" (Beresheet 3:17), "When you till the ground, it shall not henceforth give its strength to you..." (Beresheet 4:12) and "thorns also and thistles it shall bring forth to you" (Beresheet 3:18).

4. בָּתַר דְּחָטָא, כֹּלָּא אִסְתַּלַּק מֵעָלְמָא, וְאִתְלַטְיָא אַרְעָא. הה"ד אֲרוּרָה הָאֲדָמָה בַּעֲבוּרֶךָ וגו'. וּכְתִיב כִּי תַעֲבֹד אֶת הָאֲדָמָה לֹא תֹסֵף תֵּת כֹּחָהּ לָךְ וגו'. וּכְתִיב וְקוֹץ וְדַרְדַּר תַּצְמִיחַ לָךְ.

5. When Noach appeared in the world, he prepared spades and hoes, WHICH MEANS THAT HE PREPARED TOOLS TO TILL THE GROUND. THUS, IT IS WRITTEN OF HIM: "THIS ONE SHALL COMFORT US FROM OUR WORK AND THE TOIL OF OUR HANDS..." (BERESHEET 5: 29). HE SHALL GIVE US TOOLS, SO THAT WE MAY BE FREED FROM PRODUCTION USING OUR BARE HANDS, FOR WHICH WE HAD BEEN DESTINED UNTIL NOW! Afterwards, however, "he drank of the wine, and was drunk; and he was uncovered within his tent" (Beresheet 9: 21). And later, the people of the world sinned before the Holy One, blessed be He. And the powers of the earth disappeared again. THUS, ALL THE IMPROVEMENTS OF NOACH WERE LOST. And so it remained until Avraham appeared.

5. אָתָא נֹחַ וְתִקֵּן קַרְדּוּמִין וּפְצִירֵי בְּעָלְמָא. וּלְבָתַר וַיֵּשְׁתְּ מִן הַיַּיִן וַיִּשְׁכָּר וַיִּתְגַּל בְּתוֹךְ אָהֳלֹה. אָתוּ בְּנֵי עָלְמָא וְחָבוּ קַמֵּיהּ דְּקֻדְשָׁא בְּרִיךְ הוּא, וְאִסְתַּלָּקוּ חֵילִין דְּאַרְעָא כְּמִלְּקַדְּמִין, וַהֲווֹ קָיְימֵי עַד דְּאָתָא אַבְרָהָם.

6. As soon as Avraham appeared: "the flowers appeared on the earth." THIS MEANS THAT the powers of the earth were amended and revealed. "The time of the singing of the birds (also: 'pruning') has come," REFERRING TO THE TIME when the Holy One, blessed be He, told him to circumcise himself. THE TERM 'PRUNING' ALLUDES TO THE REMOVAL OF THE FORESKIN. Thus, the time was ripe for the covenant to appear in Avraham, MEANING when he was circumcised. Only then was the verse, "THE FLOWERS APPEARED..." fulfilled through him, and the word of the Holy One, blessed be He, was revealed openly to him. as it is written: "And Hashem appeared to him," AFTER HE WAS CIRCUMCISED.

6. כֵּיוָן דְּאָתָא אַבְרָהָם, מִיָּד הַנִּצָּנִים נִרְאוּ בָאָרֶץ, אִתְתַּקְּנוּ וְאִתְגְּלוּ כָּל חֵילִין בְּאַרְעָא. עֵת הַזָּמִיר הִגִּיעַ, בְּשַׁעֲתָא דַּאֲמַר לֵיהּ קֻדְשָׁא בְּרִיךְ הוּא דְּיִתְגְּזַר, כֵּיוָן דְּמָטָא הַהוּא זִמְנָא, דִּבְרִית, אִשְׁתְּכַח בֵּיהּ בְּאַבְרָהָם, וְאִתְגְּזַר. כְּדֵין אִתְקַיַּים בֵּיהּ, כָּל הַאי קְרָא, וְאִתְקַיַּים עָלְמָא, וּמִלָּה דְּקֻדְשָׁא בְּרִיךְ הוּא הֲוָה בְּאִתְגַּלְיָיא בֵּיהּ, הה"ד וַיֵּרָא אֵלָיו ה'.

7. Rabbi Elazar began TO EXPLAIN THAT this verse refers to events after the circumcision of Avraham. Before the circumcision, the Holy One, blessed be He, spoke to him only through the lower grade--SPOKE THROUGH "A VISION," WHICH REFERS TO THE NUKVA WHILE IT IS STILL AT THE STAGE OF THE ILLUMINATION OF THE LEFT SIDE. AS IT IS WRITTEN: "AFTER THESE THINGS THE WORD OF HASHEM CAME TO AVRAM IN A VISION..." The upper grades were not attached to this grade, WHICH MEANS THAT THE UPPER GRADES OF ZEIR ANPIN WERE NOT ATTACHED TO THE NUKVA. As soon as Avraham was circumcised, "the flowers appeared on the earth." These are the lower grades, brought forth and established by the lower grade THAT IS CALLED "A VISION," SO THAT THEY MAY BE UNITED WITH ALL THE UPPER GRADES.

7. רַבִּי אֶלְעָזָר פָּתַח, הַאי קְרָא בָּתַר דְּאִתְגְּזַר אַבְרָהָם, דְּעַד לָא אִתְגְּזַר לָא הֲוָה מַלֵּיל עִמֵּיהּ, אֶלָּא מִגּוֹ דַּרְגָּא תַּתָּאָה, וְדַרְגִּין עִלָּאִין לָא הֲווֹ קָיְימֵי, עַל הַהִיא דַּרְגָּא. כֵּיוָן דְּאִתְגְּזַר, מִיָּד הַנִּצָּנִים נִרְאוּ בָאָרֶץ, אִלֵּין דַּרְגִּין תַּתָּאִין דַּאֲפִיקַת וְאַתְקִינַת הַאי דַּרְגָּא תַּתָּאָה.

8. "The time of the singing of the birds (also: 'pruning') has come..." ALLUDES TO THE TIME OF PRUNING AND CUTTING OF THE BAD BRANCHES, WHICH ARE the branches of the foreskin, BECAUSE THIS KLIPAH WAS IN CHARGE BEFORE HE WAS CIRCUMCISED. THIS IS ACCORDING TO THE SECRET OF THE VERSE: "A WHISPERER SEPARATES CLOSE FRIENDS" (MISHLEI 16:28). "...and the voice of the turtledove is heard in our land." This is the voice that comes from the innermost aspect of all. THE VOICE ALLUDES TO ZEIR ANPIN, AND THE INNTERMOST ASPECT OF ALL IS IMA, FROM WHOM ZEIR ANPIN EMANATES AND COMES FORTH. So that voice, ZEIR ANPIN, is heard IN OUR LAND, WHICH IS THE NUKVA--MEANING THAT ZEIR ANPIN MATED WITH THE NUKVA BY THE MAYIN NUKVIN (FEMALE WATERS) THAT WERE ELEVATED THROUGH THE PRECEPT OF CIRCUMCISION. And this is the voice that cuts the word into an utterance. THIS MEANS THAT IT HAS THE ABILITY TO ARTICULATE (LIT. 'CUT THE SPEECH), thereby achieving its perfection.

8. עֵת הַזָּמִיר הִגִּיעַ אִלֵּין עַנְפּוֹי דְּעָרְלָה. וְקוֹל הַתּוֹר נִשְׁמַע בְּאַרְצֵנוּ. דָּא קוֹל דְּנָפִיק מִגּוֹ הַהוּא פְּנִימָאָה דְּכֹלָּא, וְהַהוּא קוֹל נִשְׁמַע, וְדָא קוֹל דְּגָזַר מִלָּה לְמַלָּלָא וְעָבִיד לָהּ שְׁלִימוּ.

9. Come and behold: as long as Avraham was not circumcised, only that grade dwelt upon him, as we explained--THAT IS, THE GRADE OF NUKVA WHILE SHE WAS CALLED "A VISION." But after he was circumcised, it is written: "And Hashem appeared to him!" But it is not mentioned to whom, because it is not written: 'And Hashem appeared to Avram'! AND HE ANSWERS: IF IT WERE WRITTEN, 'to Avram,' then what greater sort of praise would there be than that which existed before he was circumcised? Because even then it was written: "And Hashem appeared to Avram" (Beresheet 12: 7).

9. תָּא חֲזֵי, דְּעַד לָא אִתְגְּזַר אַבְרָהָם, לָא הֲוָה עֲלֵיהּ, אֶלָּא הַאי דַּרְגָּא כְּדַאֲמָרָן, כֵּיוָן דְּאִתְגְּזַר, מַה כְּתִיב, וַיֵּרָא אֵלָיו ה'. לְמַאן, דְּהָא לָא כְּתִיב, וַיֵּרָא ה' אֶל אַבְרָם. דְּאִי לְאַבְרָם, מַאי שִׁבְחָא הָכָא יַתִּיר, מִבְּקַדְמֵיתָא עַד לָא אִתְגְּזַר, דִּכְתִיב וַיֵּרָא ה' אֶל אַבְרָם.

10. אֶלָּא, רָזָא סְתִימָא אִיהוּ, וַיֵּרָא אֵלָיו ה׳. לְהַהוּא דַרְגָּא דְּמַלִּיל עִמֵּיהּ, מַה דְּלָא הֲוָה מִקַּדְמַת דְּנָא, עַד דְּלָא אִתְגְּזַר. דְּהַשְׁתָּא, אִתְגְּלֵי קוֹל, וְאִתְחַבַּר בְּדִבּוּר, כַּד מַלִּיל עִמֵּיהּ.

10. The words: "And Hashem appeared to him" contain a secret. THIS MEANS THAT HE APPEARED TO that grade that spoke to him. IN OTHER WORDS, ZEIR ANPIN, WHICH IS YUD-HEI-VAV-HEI, APPEARED TO HIM, NAMELY TO THE NUKVA. This had not happened before he was circumcised, WHEN THE NUKVA WAS STILL SEPARATED FROM ZEIR ANPIN. And now the voice THAT IS ZEIR ANPIN was revealed and was associated with speech, WHICH IS THE NUKVA, when He spoke with him. THUS, AVRAHAM BENEFITED FROM THE MATING OF MALE AND FEMALE, AND BECAME A CHARIOT FOR BOTH OF THEM. THEREFORE IT IS WRITTEN: "AND HASHEM APPEARED TO HIM," WHICH ALLUDES TO THE MATING OF MALE AND FEMALE.

11. וְהוּא יוֹשֵׁב פֶּתַח הָאֹהֶל. וְהוּא, וְלֹא גָּלֵי מַאן. אֶלָּא, הָכָא גָּלֵי חָכְמְתָא, דְּכָלְהוֹ דַרְגִּין שְׁרוֹ עַל הַאי דַרְגָּא תַּתָּאָה, בָּתַר דְּאִתְגְּזַר אַבְרָהָם. תָּא חֲזֵי, וַיֵּרָא אֵלָיו ה׳. דָּא הוּא רָזָא דְּקוֹל דְּאִשְׁתְּמַע, דְּאִתְחַבַּר בְּדִבּוּר, וְאִתְגְּלֵי בֵּיהּ.

11. The verse: "and he sat in the tent door" (Beresheet 18:1) says "and he," but does not identify "him." AND HE REPLIES: the verse reveals the wisdom that INDICATES THAT all the grades rested upon that lower grade after Avraham was circumcised. SO THE PHRASE TEACHES US THAT "AND HE," REFERRING TO THE NUKVA, "SAT IN THE TENT DOOR," AS SHE BECAME THE GATEWAY FOR ALL THE GRADES. Come and behold: "And Hashem appeared to him." This is the secret of the voice, NAMELY ZEIR ANPIN, that is heard and attached to the utterance (speech), NAMELY MALCHUT, and revealed through it.

12. וְהוּא יוֹשֵׁב פֶּתַח הָאֹהֶל. דָּא עִלְּמָא עִלָּאָה, דְּקָאִים לְאַנְהָרָא עֲלֵיהּ. כְּחוֹם הַיּוֹם. דְּהָא אִתְנְהִיר יְמִינָא, דַּרְגָּא דְּאַבְרָהָם אִתְדַּבַּק בֵּיהּ. דְּבָר אֲחֵר כְּחוֹם הַיּוֹם. בְּשַׁעְתָּא דְּאִתְקְרֵיב דַּרְגָּא לְדַרְגָּא, בְּתֵיאוּבְתָּא דְּדָא לְקָבֵל דָּא.

12. In the verse: "and he sat in the tent door," THE WORDS, "AND HE" allude to the upper world, NAMELY IMA, that stands over him, REFERRING TO THE NUKVA, to shine upon him. THE NUKVA IS DESCRIBED AS "THE TENT DOOR," BECAUSE SHE HAS BECOME THE GATEWAY FOR THE LIGHTS. THE WORDS, "in the heat of the day," MEAN THAT the right side, WHICH IS CHESED, shone. This is the grade to which Avraham cleaved. Another explanation of "in the heat of the day" IS THAT IT REFERS TO the time when one grade approached another with great passion, AS ZEIR ANPIN APPROACHED THE NUKVA. THEN THEY WERE DESCRIBED BY THE WORDS: "IN THE HEAT OF THE DAY."

13. וַיֵּרָא אֵלָיו. אָמַר רַבִּי אַבָּא, עַד לָא אִתְגְּזַר אַבְרָהָם, הֲוָה אָטִים. כְּיוָן דְּאִתְגְּזַר, אִתְגְּלֵי כֹּלָּא, וּשְׁרָא עֲלֵיהּ שְׁכִינְתָּא בִּשְׁלִימוּ כְּדְקָא יָאוֹת. תָּא חֲזֵי. וְהוּא יוֹשֵׁב פֶּתַח הָאֹהֶל. וְהוּא: דָּא עִלְּמָא עִלָּאָה, דְּשָׁרֵי עַל הַאי עִלְּמָא תַּתָּאָה, אֵימָתַי, כְּחוֹם הַיּוֹם. בְּזִמְנָא דְּתֵיאוּבְתָּא דְּחַד צַדִּיק לְמִישְׁרֵי בֵּיהּ.

13. In explaining the words, "appeared to him," Rabbi Aba said that before Avraham was circumcised, he was blocked FROM RECEIVING THE SUPERNAL LIGHTS. As soon as he was circumcised, everything appeared, INCLUDING ALL THE LIGHTS, AS HIS COVER WAS REMOVED. And the Shechinah rested upon him in full perfection, as should properly be. Come and behold. IT IS WRITTEN: "and he sat in the tent door." "He" refers to the upper world, TO BINAH, that rests upon the lower world, WHICH IS THE NUKVA. HE ASKS: When DOES BINAH REST UPON THE NUKVA? AND HE REPLIES: THIS IS WHY THE VERSE CONCLUDES WITH "in the heat of the day"--when the passion of a certain righteous, WHO IS THE YESOD OF ZEIR ANPIN, is aroused to rest IN THE LOWER WORLD, WHICH IS THE NUKVA. THAT IS, WHEN THERE IS A MATING BETWEEN MALE AND FEMALE, THEN THE MOCHIN OF BINAH DWELL WITHIN THE NUKVA.

14. מִיָּד, וַיִּשָּׂא עֵינָיו וַיַּרְא וְהִנֵּה שְׁלֹשָׁה אֲנָשִׁים נִצָּבִים עָלָיו, מַאן אִינּוּן שְׁלֹשָׁה אֲנָשִׁים. אֵלֵּין אַבְרָהָם יִצְחָק וְיַעֲקֹב, דְּקָיְימֵי עֲלֵיהּ דְּהַאי דַרְגָּא, וּמִנַּיְיהוּ יָנִיק וְאִתְּזָן.

14. Immediately AFTER THE MATING OF MALE AND FEMALE WAS COMPLETED, IT IS WRITTEN: "And he lifted up his eyes and looked, and lo, three men stood by him..." (Beresheet 18: 2) AND HE ASKS: Who are these three men? AND HE SAYS: They are Avraham, Yitzchak, and Ya'akov-- OR CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN THAT ARE NAMED AVRAHAM, YITZCHAK, AND YA'AKOV. AND HE SAW THEM standing over that grade, WHICH IS THE NUKVA, and from them the Nukva draws sustenance and nourishment.

15. And then: "when he saw them, he ran to meet them," because the passionate desire of the lower grade, WHICH IS THE NUKVA, is to cleave to CHESED, GVURAH, AND TIFERET. And Her joy is to be drawn toward them. SO, ACCORDINGLY, "HE RAN TO MEET THEM" IS SAID ABOUT THE NUKVA THAT WANTED TO CLING TO THEM. THE VERSE CONTINUES, "and bowed himself toward the ground," to become and be formed into a throne for them--SO THAT THE NUKVA BECOMES A THRONE FOR CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN, SO THAT THEY MAY REST UPON HER, AS A PERSON SITS ON A CHAIR.

15. כְּדֵין וַיַּרְא וַיָּרָץ לִקְרָאתָם. דְּתֵיאוּבְתָּא דְּהַאי דַּרְגָּא תַּתָּאָה, לְאִתְחַבְּרָא בְּהוֹ, וְחֶדְוָותָא דִּילָהּ, לְאִתְמַשְׁכָא אֲבַתְרַיְיהוּ. וַיִּשְׁתָּחוּ אַרְצָה. לְאִתְתַּקְּנָא כָּרְסְיָיא לְגַבַּיְיהוּ.

16. Come and behold: The Holy One, blessed be He, made King David, WHO IS THE SECRET OF THE NUKVA, one of the legs of the supernal throne, like the patriarchs. AND HE ASKS: Even though She is a throne for THE PATRIARCHS, HOW CAN IT BE SAID THAT SHE WAS SET AT THE SAME LEVEL WITH THE PATRIARCHS TO COMPLETE THE FOURTH LEG OF THE THRONE? AND HE ANSWERS: This is so only when She is united with them for the purpose of being a leg of the supernal throne. King David received the kingdom of Yisrael in Chevron for seven years for this reason--to be united with CHESED, GVURAH, AND TIFERET. This has already been explained.

16. תָּא חֲזֵי, עֲבַד קֻדְשָׁא בְּרִיךְ הוּא לְדָוִד מַלְכָּא, חַד סַמְכָא מִכָּרְסְיָיא עִלָּאָה, כַּאֲבָהָן. וְאַף עַל גָּבְדְּאִיהוּ כָּרְסְיָיא לְגַבַּיְיהוּ, אֲבָל, בְּזִמְנָא דְּאִתְחַבַּר בְּהוֹ, אִיהוּ חַד סַמְכָא, לְאִתְתַּקְּנָא בְּכָרְסְיָיא עִלָּאָה. וּבְגִין כָּךְ, נְטַל מַלְכוּתָא בְּחֶבְרוֹן, דָּוִד מַלְכָּא, שְׁבַע שְׁנִין, לְאִתְחַבְּרָא בְּהוֹ. וְהָא אִתְּמַר.

Tosefta (addendum)

17. Of the verse, "And Hashem appeared to him by the terebinths of Mamre" (Beresheet 18:1), HE ASKS: Why by the terebinths of Mamre and not in any other place? AND HE REPLIES: Because Mamre gave him good advice about being circumcised. When the Holy One, blessed be He, told Avraham to circumcise himself, Avraham consulted his friends. Aner told him: You are more than 90 years old, and you shall pain yourself.

תּוֹסֶפְתָּא

17. וַיֵּרָא אֵלָיו ה׳ בְּאֵלוֹנֵי מַמְרֵא. אַמַּאי בְּ אֵלוֹנֵי מַמְרֵא, וְלָא בַּאֲתַר אָחֳרָא. אֶלָּא, בְּגִין דְּיָהִיב לֵיהּ עֵיטָא, עַל גְּזִירוּ דְּקָיְימָא דִילֵיהּ. בְּשַׁעֲתָא דַּאֲמַר קֻדְשָׁא בְּרִיךְ הוּא לְאַבְרָהָם לְמִגְזַר, אֲזַל אַבְרָהָם לִימָלֵךְ עִם חַבְרוֹי, אֲמַר לֵיהּ עָנֵר, אַנְתְּ בֶּן תִּשְׁעִין שְׁנִין וְאַתְּ מֵעִיק גַּרְמָךְ.

18. Mamre, HOWEVER, said to him: Do not forget the day when the Chaldeans threw you into the furnace of fire and famine took over the world, as it is written: "And there was a famine in the land, and Avram went down into Egypt" (Beresheet 12: 10). And you smote all those kings that YOUR MEN pursued. And the Holy One, blessed be He, saved you from them all, so that nobody could do you any harm. So rise and fulfill the precept of your Master. The Holy One, blessed be He, said to MAMRE: You advised him to perform the circumcision. By your life! I shall reveal Myself to him only in your chamber. This is why it is written: "by the terebinths of Mamre."

18. אָמַרלוֹמַמְרֵא, דְּכַרְתְּ יוֹמָא דְּרָמוּ לָךְ כַּשְׁדָּאֵי בְּאַתּוּן דְּנוּרָא. וְהַהוּא כַּפְנָא דַּעֲבַר עַל עָלְמָא, דִּכְתִיב וַיְהִי רָעָב בָּאָרֶץ וַיֵּרֶד אַבְרָם מִצְרַיְמָה. וְאִינּוּן מַלְכִין דִּרְדָפוּ בַּתְרֵיהוֹן, וּמָחִית יַתְהוֹן, וְקֻדְשָׁא בְּרִיךְ הוּאשֵׁזְבִינָךְ מִכֹּלָּא, וְלָא יָכִיל בַּר נָשׁ לְמֶעְבַּד לָךְ בִּישׁ. קוּם עֲבִיד פִּקּוּדָא דְּמָרָךְ. אָמַרלוֹקֻדְשָׁא בְּרִיךְ הוּא: מַמְרֵא. אַנְתְּ יְהַבְתְּ לֵיהּ עֵיטָא לְמִגְזַר, חַיֶּיךָ, לֵית אֲנָא מִתְגַּלֵּי עֲלֵיהּ אֶלָּא בְּפַלְטְרִין דִּילָךְ, הה״ד בְּאֵלוֹנֵי מַמְרֵא (עַד כָּאן).

2. The soul, when it rises from earth to heaven

The Zohar presents the spiritual significance behind the Torah story and speaks of Avraham sitting under a hot, blazing sun when three people come to visit him. The blazing sun is a metaphor for the immense Light of the Creator revealed through the divine instrument of the Tetragrammaton and correspondingly, through the words of the Zohar.

The Relevance of this Passage

The phrase blazing sun indicates that an extraordinary amount of spiritual Light is suddenly being revealed in this specific section of the Torah. This concept can be understood through the analogy of a light bulb. A bulb glows at a constant level of illumination. Just before the bulb burns out, however, there is a momentary burst of added light. The Zohar is our instrument to capture the intense spark of Light that is momentarily shining forth in this specific verse of the Torah.

Midrash Hane'elam (Homiletical interpretations on the obscure)

מִדְרָשׁ הַנֶּעֱלָם

19. רַבָּנָן פָּתְחֵי בְּהַאי קְרָא, לְרֵיחַ שְׁמָנֶיךָ טוֹבִים שֶׁמֶן תּוּרַק שְׁמֶךָ וגו׳. ת״ר הַאי נִשְׁמָתָא דְּבַר אֵינָשׁ, בְּשַׁעֲתָא דְּסָלְקָא מֵאַרְעָא לִרְקִיעָא, וְקָיְימָא בְּהַהוּא זִיהֲרָא עִלָּאָה דַּאֲמָרָן, קוּדְשָׁא בְּרִיךְ הוּא מְבַקֵּר לָהּ.

19. The sages began their interpretation of this passage WITH THE VERSE: "Your oils are fragrant. For your flowing oil you are renowned" (Shir Hashirim 1:3). Our sages have taught that when the soul of a human being rises from earth to heaven, REFERRING TO THE TIME WHEN A PERSON SLEEPS AT NIGHT, it stands in the Divine Illumination. The Holy One, blessed be He, visits it.

20. ת״ש. אָמַר רַבִּי שִׁמְעוֹן בֶּן יוֹחַאי, כָּל נִשְׁמָתָא דְּצַדִּיקָיָא, כֵּיוָן דְּקָיְימָא בַּאֲתַר שְׁכִינְתָּא יְקָרָא, דְּחָזְיָא לְמֵיתַב, קוּדְשָׁא בְּרִיךְ הוּא קָרֵי לַאֲבָהָתָא, וַאֲמַר לוֹן, זִילוּ וּבַקְּרוּ לִפְלַנְיָא צַדִּיקָא דְּאָתָא, וְאַקְדִּימוּ לֵיהּ שְׁלָמָא, מִן שְׁמִי. וְאִינוּן אָמְרִין, מָארֵי עָלְמָא, לָא אִתְחֲזֵי, לְאַבָּא לְמֵיזַל לְמֵיחֲמֵי לִבְרָא, בְּרָא אִתְחֲזֵי לְמֵיחֲמֵי, וּלְמֶחֱזֵי, וּלְמִתְבַּע לַאֲבוֹי.

20. Come and listen: Rabbi Shimon bar Yochai said: When the soul of a righteous person stands in the place where the Shechinah of His blessed Glory rests--MEANING THAT IT IS WORTHY OF RECEIVING THE ILLUMINATION OF CHOCHMAH, WHICH IS THE SECRET OF 'STANDING UPRIGHT,' and is worthy of sitting by Her, TO RECEIVE THE GARMENT OF CHASSADIM, WHICH IS THE SECRET OF 'SITTING'--The Holy One, blessed be He, WHO IS ZEIR ANPIN, calls upon the patriarchs, WHO ARE CHESED, GVURAH, AND TIFERET, HIS THREE COLUMNS. And He says to them: Go and visit so-and-so, the righteous person who has come, and welcome him in peace in My Name. THIS MEANS THAT THE THREE COLUMNS SHOULD PASS ON THE ILLUMINATION OF THE MATING, WHICH IS CALLED PEACE. THE WORDS "IN MY NAME" REFER TO THE NUKVA. And they claim it is not proper for a father to go and visit his child, but rather the child should seek after his father to see him.

21. וְהוּא קָרֵי לְיַעֲקֹב, וַאֲמַר לֵיהּ, אַנְתְּ דַּהֲוָה לָךְ צַעֲרָא דִּבְנִין, זִיל וְקַבֵּיל פְּנֵי דִּפְלַנְיָא צַדִּיקָא דְּאָתָא הָכָא, וַאֲנָא אֵיזֵיל עִמָּךְ. הה״ד מְבַקְּשֵׁי פָנֶיךָ יַעֲקֹב סֶלָה. מְבַקֵּשׁ לֹא נֶאֱמַר, אֶלָּא מְבַקְּשֵׁי. אָמַר רַבִּיחִיָּא, מֵרֵישֵׁיהּ דִּקְרָא מַשְׁמַע דִּכְתִיב זֶה דּוֹר דּוֹרְשָׁיו וגו׳.

21. The Holy One, blessed be He, then calls upon Ya'akov and says to him: You, who suffered the sorrow of RAISING children, go and welcome so-and-so, the righteous person who has come here, and I shall go along with you, as it is written: "those who seek your face Ya'akov, Selah" (Tehilim 24: 6). It does not say "seek" in the singular, but in the plural, BECAUSE IT REFERS TO THE SOULS OF THE RIGHTEOUS WHO YA'AKOV WELCOMES AS THEY SEEK HIS "WELCOME." Rabbi Chiya said: This we understand from the first part of the verse. as it is written: "This is the generation of them that seek him," WHICH TEACHES US THAT THE INTENTION OF THE VERSE ALLUDES TO THE SOULS OF THE RIGHTEOUS, THW SEEKERS NAMELY, THE LEADERS OF THE GENERATION.

22. אָמַר רַבִּיַעֲקֹב אָמַר רַבִּיחִיָּא, יַעֲקֹב אָבִינוּ הוּא כִּסֵּא הַכָּבוֹד. וְכֵן תָּאנָא דְּבֵי אֵלִיָּהוּ, יַעֲקֹב אָבִינוּ הוּא כִּסֵּא בִּפְנֵי עַצְמוֹ, דִּכְתִיב, וְזָכַרְתִּי אֶת בְּרִיתִי יַעֲקוֹב, בְּרִית כָּרַת קוּדְשָׁא בְּרִיךְ הוּא לְיַעֲקֹב לְבַדּוֹ, יוֹתֵר מִכָּל אֲבוֹתָיו, דַּעֲבִיד לֵיהּ כִּסֵּא הַכָּבוֹד בַּר מִן קַדְמָאָה.

22. Rabbi Ya'akov said in the name of Rabbi Chiya: Ya'akov, the patriarch, is the Throne of Glory. And the teachings of Eliyahu also state: Ya'akov the patriarch is a Throne by himself, as it is written: "Then will I remember my covenant with Ya'akov" (Vayikra 26: 42). The Holy One, blessed be He, established a covenant with Ya'akov alone, more than THE COVENANT HE ESTABLISHED with all his fathers. He made him a Throne of Glory FOR HIS DIVINE PRESENCE TO REST UPON, distinguishing him from his predecessors. AND THE REASON IS THAT HIS FOREFATHERS, WHO ARE AVRAHAM AND YITZCHAK, ARE NOT ABLE TO SHINE WITHOUT HIM. THEREFORE, HE IN HIMSELF INCLUDES THEIR LIGHTS AS WELL AS HIS OWN, AND THUS BECOMES A THRONE TO HIMSELF.

23. רַבִּי אֱלִיעֶזֶר הֲוָה יָתִיב, וַהֲוָה לָעֵי בְּאוֹרַיְיתָא. אֲתָא לְגַבֵּיהּ, ר׳ עֲקִיבָא, אֲמַר לֵיהּ, בְּמַאי קָא עָסִיק מַר. אָמַר לוֹ בְּהַאי קְרָא דִּכְתִיב וְכִסֵּא כָבוֹד יַנְחִילֵם. מַהוּ כִּסֵּא כָבוֹד יַנְחִילֵם. זֶה יַעֲקֹב אָבִינוּ, דַּעֲבִיד לֵיהּ כָּרְסֵי יְקָר בִּלְחוֹדוֹי, לְקַבָּלָא אוּלְפַּן נִשְׁמָתָא דְּצַדִּיקָיָא.

23. Rabbi Eliezer was sitting and studying Torah when Rabbi Akiva arrived. He said to him: Sir, what are you studying? He replied: The passage where it is written: "and to make them inherit the throne of glory" (I Shmuel 2:8) --what does "and to make them inherit the throne of glory" mean? This is Ya'akov, the patriarch for whom he made a Throne of Glory by himself that would receive Torah for the souls of the righteous.

24. And the Holy One, blessed be He, goes with YA'AKOV on the first day of every month. And when the soul sees the glory of the mirror, which is the Shechinah of ??? Master, THEN THE SOUL praises Him and bows down in front of the Holy One, blessed be He. This is THE MEANING OF "Bless Hashem, my soul..." (Tehilim 104:1)

24. וְקוּדְשָׁא בְּרִיךְ הוּא אָזֵיל עִמֵּיהּ, בְּכָל רֵישׁ יַרְחָא וְיַרְחָא. וְכַד חָמֵי נִשְׁמָתָא, יְקַר אַסְפַּקְלַרְיָא שְׁכִינְתָּא דְּמָארֵיהּ, מְבָרְכַת וְסָגְדַת קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, הה"ד בָּרְכִי נַפְשִׁי וגו'.

25. Rabbi Akiva said: The Holy One, blessed be He, stands over THE SOUL. And the soul begins by saying: "Hashem my Elohim, You are very great...", continuing with all the verses to the end, as the passage reads, "Let the sinners be consumed out of the earth..." (Ibid. 35)
Rabbi Akiva continued: As well as this, it praises the Holy One, blessed be He, thanks Him for the body that is left in this world, and says: "Bless Hashem, my soul, and all that is within me, bless His Holy Name" (Tehilim 103: 1). THE WORDS, "ALL THAT IS WITHIN ME," ALLUDE TO THE BODY. AT FIRST, THE SOUL PRAISES AND THANKS THE HOLY ONE, BLESSED BE HE, FOR ITS OWN ACHIEVEMENTS. THEN IT SAYS: "BLESS HASHEM, MY SOUL! HASHEM MY ELOHIM, YOU ARE VERY GREAT." AND THEN IT PRAISES AND THANKS HIM FOR THE BODY, MEANING THAT THE SPLENDOR OF THE SOUL IS DRAWN DOWNWARD TO SHINE UPON THE BODY. AND THEN IT SAYS: "BLESS HASHEM, MY SOUL, AND ALL THAT IS WITHIN ME, BLESS HIS HOLY NAME." THESE PRAISES ARE OFFERED FOR THE LIGHT OF THE BODY.

25. אָמַר רָבִּי עֲקִיבָא, קוּדְשָׁא בְּרִיךְ הוּא קָאֵים עֲלוֹהִי, וְנִשְׁמָתָא פְּתַח וַאֲמַר, ה' אֱלֹקַי גָּדַלְתָּ מְאֹד וגו', כָּל הַפָּרָשָׁה עַד סִיּוּמָא, דְּקָאָמַר יִתַּמּוּ חַטָּאִים וגו'. וְעוֹד אָמַר רָבִּי עֲקִיבָא, וְלָא דָא בִּלְחוֹדוֹי, אֶלָּא, מְשַׁבַּחַת לֵיהּ, עַל גּוּפָא דְּאִשְׁתְּאַר בְּעָלְמָא דֵּין, וַאֲמַר בָּרְכִי נַפְשִׁי אֶת ה' וְכָל קְרָבַי וגו'.

26. And the Holy One, blessed by He, goes ALONG WITH YA'AKOV. How do we know this? From the passage where it is written: "And Hashem appeared to him by the terebinths of Mamre." This is Ya'akov, WHO IS CALLED MAMRE. SO THE HOLY ONE, BLESSED BE HE, DID INDEED GO WITH YA'AKOV. AND HE ASKS: Wherefore is the name Mamre? AND HE ANSWERS: Because Ya'akov inherited two hundred worlds in Eden, and he is the Throne BECAUSE HE BECAME THE THRONE OF GLORY. And Rabbi Yitzchak explains: The numerical value OF Mamre is 281. So there are the two hundred of Eden WHICH YA'AKOV ATTAINED, as it is written: "and those that guard the fruit thereof two hundred," (Shir Hashirim 8:12) and 81 is the numerical value of Kise ('throne'). THUS, MAMRE'S NUMERICAL VALUE OF 281 COMES FROM THE TWO HUNDRED WORLDS OF EDEN, WHICH IS THE SECRET OF CHOCHMAH THAT IS CALLED EDEN, AND FROM THE THRONE, WHICH IS THE SECRET OF CHASSADIM THAT CLOTHE CHOCHMAH. For this reason IT IS SAID: "And Hashem appeared to him by the terebinths of Mamre." And for this reason, YA'AKOV is called Mamre. HE INCLUDES THE ASPECT OF EDEN AND THE ASPECT OF THE THRONE TOGETHER, WHICH ARE THE SECRET OF MAMRE. HENCE "AND HASHEM APPEARED TO HIM."

26. וְקוּדְשָׁא בְּרִיךְ הוּא אָזֵיל. מְנָא לָן הַאי. מֵהַאי קְרָא דִּכְתִיב, וַיֵּרָא אֵלָיו ה' בְּאֵלוֹנֵי מַמְרֵא, זֶה יַעֲקֹב. מַהוּ מַמְרֵא. מִשּׁוּם דְּאַחְסִין מָאתָן עָלְמִין מֵעֵדֶן, וְהוּא כִּסֵּא. אָמַר רָבִּי יִצְחָק, מַמְרֵא בְּגִימַטְרִיָּא מָאתָן וּתְמַנִּין וְחַד, הֲוָה מָאתָן דְּעֵדֶן, דִּכְתִיב וּמָאתַיִם לַנּוֹטְרִים אֶת פִּרְיוֹ, וּתְמַנִּין וְחַד, דְּהוּא כִּסָּא. וּבְגִין כְּרָאתְקְרֵי וַיֵּרָא אֵלָיו ה' בְּאֵלוֹנֵי מַמְרֵא. וְעַל שֵׁם דָּא, נִקְרָא מַמְרֵא.

27. Rabbi Yehuda asked: What is the meaning of: "by the terebinths" (Heb. elonei)? IF MAMRE IS YA'AKOV, WHY DOES IT SAY "THE TEREBINTHS OF MAMRE?" AND HE ANSWERS: It meant to say 'his might,' as it is written: "by the hands of the mighty one of Ya'akov" (Beresheet 49:24). THUS, "THE TEREBINTHS OF MAMRE" BEARS RESEMBLANCE TO "THE MIGHTY YA'AKOV," BECAUSE ELONEI MEANS MIGHTY AND STRONG, AND MAMRE IS YA'AKOV. The verse, "and he sat in the tent door" is as it is written: "Hashem, who (Heb. mi) shall abide in Your tabernacle (or: 'tent')." (Tehilim 15:1) THIS MEANS THAT THE "TENT DOOR" IS THE SECRET OF THE ILLUMINATION OF THE RIGHT COLUMN, WHICH IS THE SECRET OF THE COVERED CHASSADIM. The verse, "in the heat of the day" is as written: "But to you that fear My name shall the sun of righteousness arise with healing in its wings" (Malachi 3:20). THIS REFERS TO THE ILLUMINATION OF THE LEFT COLUMN. AND THIS IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH WITHOUT CHASSADIM, WHICH IS DESCRIBED AS A 'SUN COMING OUT OF ITS SHEATH' BECAUSE THE LIGHT OF CHOCHMAH DOES NOT SHINE WITHOUT THE SHEATH OF CHASSADIM. AND WHEN IT DOES SHINE WITHOUT CHASSADIM, IT BURNS. ACCORDING TO THE SECRET OF THE VERSE, "IN THE HEAT OF THE DAY," IS

27. אָמַר רָבִּי יְהוּדָה, מַהוּ בְּאֵלוֹנֵי. ר"ל תּוּקְפּוֹ, הה"ד אֲבִיר יַעֲקֹב. וְהוּא יוֹשֵׁב פֶּתַח הָאֹהֶל. הה"ד ה' מִי יָגוּר בְּאָהֳלֶךָ וגו'. כְּחוֹם הַיּוֹם. דִּכְתִיב, וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי שֶׁמֶשׁ צְדָקָה וּמַרְפֵּא בִּכְנָפֶיהָ.

WHEN THE WICKED ARE CONDEMNED BY IT. BUT THE RIGHTEOUS ARE HEALED BY IT BECAUSE THEY ELEVATE THE MAYIN NUKVIN (FEMALE WATERS) AND DRAW DOWN THE CHASSADIM IN ORDER TO CLOTHE CHOCHMAH.

28. Rabbi Yochanan ben Zakai said: At that time, WHEN THE SOUL IS AT THE STAGE OF "THE HEAT OF THE DAY," the Holy One, blessed be He, WHO IS ZEIR ANPIN, SHARES HIS ABUNDANCE WITH THE SOUL. And when the patriarchs, Avraham, Yitzchak, and Ya'akov, heard the Holy One, blessed be He, REFERRING TO THE ENTIRETY OF ZEIR ANPIN, move towards THE SOUL--MEANING THAT THE PATRIARCHS WERE AWARE THAT THE SOUL WAS IN THE STATE OF "THE HEAT OF THE DAY," AND IN NEED OF THE "PLACE OF THE CLOTHING OF CHASSADIM"--they asked Ya'akov to go with them and welcome THE SOUL in peace.

28. אָמַר רַבָּן יוֹחָנָן בֶּן זַכַּאי, בְּהַהִיא שַׁעֲתָא אָזֵיל קוּדְשָׁא בְּרִיךְ הוּא, וּבְגִין דְּשָׁמְעִין אַבְהָתָא אַבְרָהָם וְיִצְחָק, דְּקוּדְשָׁא בְּרִיךְ הוּא אָזֵיל לְגַבֵּיהּ, תָּבְעִין מִן יַעֲקֹב לְמֵיזַל עִמְּהוֹן, וּלְאַקְדָּמָא לֵיהּ שְׁלָם.

29. And AVRAHAM AND YITZCHAK stand over THE SOUL. THIS MEANS THAT AFTER YA'AKOV SHARED THE ABUNDANCE OF CHASSADIM BY WELCOMING IT WITH PEACE, THE TWO COLUMNS OF AVRAHAM AND YITZCHAK SHONE UPON IT. As it is written: "And he lifted up his eyes and looked"-- REFERRING TO THE SOUL--"and lo, three men stood over him." The "three men" are the patriarchs, Avraham, Yitzchak, and Ya'akov, who stood by him, observing the soul and the good deeds it has performed. THIS MEANS THAT THEY EXAMINE THE MAYIN NUKVIN ('FEMALE WATERS') OF THE SOUL AND SHARE WITH IT THE MAYIN DUCHRIN ('MALE WATERS'). "...and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground," because he saw the Shechinah of His Blessed Glory with them. Hence, it is written: "...therefore do the young maidens love you" (Shir Hashirim 1:3).

29. וְאִינּוּן קָיְימִין עֲלוֹהִי. מִמַּאי. דִּכְתִיב, וַיִּשָּׂא עֵינָיו וַיַּרְא וְהִנֵּה שְׁלֹשָׁה אֲנָשִׁים נִצָּבִים עָלָיו. שְׁלֹשָׁה אֲנָשִׁים: אִלֵּין אַבְהָתָא, אַבְרָהָם יִצְחָק וְיַעֲקֹב, דְּקָיְימִין עֲלוֹהִי, וְחָמוּ עוֹבָדִין טָבִין דְּעָבְדִין. וַיַּרְא וַיָּרָץ לִקְרָאתָם מִפֶּתַח הָאֹהֶל וַיִּשְׁתַּחוּ אָרְצָה. מִשּׁוּם דְּחָמֵי שְׁכִינַת יְקָרָא עִמְּהוֹן. הה"ד, עַל כֵּן עֲלָמוֹת אֲהֵבוּךָ.

30. Another explanation of: "And Hashem appeared to him by the terebinths of Mamre." The sages began with this verse that speaks of the time of one's demise. We learned that Rabbi Yehuda said that at the time of a person's death, which is the day of the Great Judgment when the soul is separated from the body, no one leaves the world before he sees the Shechinah, as it is written: "...for no man shall see me and live" (Shemot 33: 20). And three ministering angels accompany the Shechinah to welcome the soul of the righteous, as it is written: "And Hashem appeared to him...in the heat of the day." This is the Day of Judgment that burns like a furnace in order to separate the soul from the body.

30. דָּבָר אַחֵר, וַיֵּרָא אֵלָיו ה' בְּאֵלוֹנֵי מַמְרֵא. רַבָּנָן פָּתְחֵי בְּהַאי קְרָא, בִּשְׁעַת פְּטִירָתוֹ שֶׁל אָדָם. דְּתַנְיָא, אָמַר רַבִּי יְהוּדָה, בִּשְׁעַת פְּטִירָתוֹ שֶׁל אָדָם, הוּא יוֹם הַדִּין הַגָּדוֹל, שֶׁהַנְּשָׁמָה מִתְפָּרֶדֶת מִן הַגּוּף. וְלֹא נִפְטַר אָדָם מִן הָעוֹלָם, עַד שֶׁרוֹאֶה אֶת הַשְּׁכִינָה. הה"ד, כִּי לֹא יִרְאַנִי הָאָדָם וָחָי. וּבָאִין עִם הַשְּׁכִינָה שְׁלֹשָׁה מַלְאֲכֵי הַשָּׁרֵת, לְקַבֵּל נִשְׁמָתוֹ שֶׁל צַדִּיק. הה"ד וַיֵּרָא אֵלָיו ה' וגו'. כְּחוֹם הַיּוֹם. זֶה יוֹם הַדִּין הַבּוֹעֵר כַּתַּנּוּר, לְהַפְרִיד הַנְּשָׁמָה מִן הַגּוּף.

3. The soul at the time of death

During sleep and upon death of a righteous individual, the soul travels a certain course as it ascends to the Upper Worlds. If the soul is righteous, it is welcomed to the Upper Worlds by the Patriarchs, specifically Ya'akov.

The Relevance of this Passage

The return of the soul to its original source is vital. It is through this process that the Creator absorbs the souls, which allows them to be born anew each morning. This otherworldly journey occurs each night, whether or not we are cognizant of it. An individual's degree of awareness, however, and their personal level of spirituality [righteousness] determines the particular course the soul travels and the heights it can attain. The higher the soul ascends is directly proportionate to the measure of Light it receives. This portion awakens a deeper awareness of the Light our soul can achieve if it is righteous, as well as the ability to ascend to greater heights and receive greater revelations of spiritual energy during sleep.

31. וַיִּשָּׂא עֵינָיו וַיַּרְא וְהִנֵּה שְׁלֹשָׁה אֲנָשִׁים. הַמְבַקְּרִים מַעֲשָׂיו מַה שֶּׁעָשָׂה, וְהוּא מוֹדֶה עֲלֵיהֶם בְּפִיו. וְכֵיוָן שֶׁהַנְּשָׁמָה רוֹאָה כָּךְ, יוֹצֵאת מִן הַגּוּף, עַד פֶּתַח בֵּית הַבְּלִיעָה, וְעוֹמֶדֶת שָׁם, עַד שֶׁמִּתְוַדֶּה, כָּל מַה שֶּׁעָשָׂה הַגּוּף עִמָּהּ, בָּעוֹלָם הַזֶּה. וְאָז נִשְׁמַת הַצַּדִּיק, הִיא שְׂמֵחָה בְּמַעֲשֶׂיהָ, וּשְׂמֵחָה עַל פִּקְדוֹנָהּ. דְּתָאנָא, אָמַר רָבִּי יִצְחָק, נִשְׁמָתוֹ שֶׁל צַדִּיק מִתְאַוָּה, אֵימָתַי תֵּצֵא מִן הָעוֹלָם הַזֶּה, שֶׁהוּא הֶבֶל, כְּדֵי לְהִתְעַנֵּג בָּעוֹלָם הַבָּא.

31. The verse, "and he lifted up his eyes, and looked, and lo, three men stood by him," refers to those who criticize his behavior and examine his deeds as he confesses them with his mouth. And because the soul sees all this, it leaves the body and reaches the gullet (pharynx), where it remains until it confesses and retells all that the body did together with it in this world. Then the soul of the righteous is happy with what it has done, and is happy with its deposit. We have learned that Rabbi Yitzchak said: The soul of the righteous feels great desire for the moment when it shall leave this world, which is worthless, so that it may enjoy itself in the world to come!

4. When Rabbi Eliezer became ill

The Zohar recounts the death of Rabbi Eliezer, the teacher and master of Rabbi Akiva. Rabbi Akiva was the teacher and master of Rabbi Shimon bar Yochai, the author of The Zohar. When a righteous soul departs this world, he reveals his greatest amount of Light and energy. This Light is the total accumulation of his spiritual accomplishments during his lifetime. In addition, the Light that Rabbi Eliezer was unable to reveal during his lifetime, also became manifest at the moment of his passing. Sadly, Rabbi Akiva was not present when his Master left this world. The grief Rabbi Akiva endured was twofold: first for the physical loss of Rabbi Eliezar, and second, for the potential volume of Light that would not be revealed to mankind. It is this unrevealed Light that gives the force of darkness a stronger hold on the world. Rabbi Akiva's pain was for the repercussions of this increased darkness and the suffering mankind would inevitably endure. Kabbalistically, the pain experienced by a devout person serves as a Vessel to draw Light, a counterbalance that arouses the positive energy of the Creator in our physical world.

The Relevance of this Passage

All of our deeds and behavioral actions in this physical realm of existence, bear positive and negative repercussions, both personally and globally. By raising our consciousness towards the importance of positive deeds, and the potential of positive deeds left unfinished, this portion stimulates personal change in order to reveal greater spiritual Light. Our own vessel is expanded by connecting to Rabbi Akiva's pain for the lack of Light in our present world.

32. ת"ר, כְּשֶׁחָלָה רַבִּי אֱלִיעֶזֶר הַגָּדוֹל, הַהוּא יוֹמָא ע"ש הֲוָה, וְאוֹתִיב לִימִינֵיהּ הוֹרְקָנוּס בְּרֵיהּ, וַהֲוָה מְגַלֵּי לֵיהּ, עֲמִיקָתָא וּמַסְתַּרְתָּא, וְהוּא לָא הֲוָה מְקַבֵּל בְּדַעְתֵּיהּ מִלַּיָּא, דַּחֲשִׁיב כְּמִטּוֹרָף בְּדַעְתֵּיהּ הֲוָה. כֵּיוָן דְּחָמָא דְּדַעְתָּא דַּאֲבוֹי מִתְיַשְּׁבָא עֲלוֹי, קַבֵּיל מִנֵּיהּ, מְאָה וּתְמַנִּין וְתִשְׁעָה רָזִין עִלָּאִין.

32. The sages discussed the time when the great Rabbi Eliezer became ill AND WAS ABOUT TO DIE. The day was Shabbat Eve, and Rabbi Eliezer made his son, Horkenos, sit to his right. He then revealed great and deep secrets to him. But HORKENOS'S mind was not ready to hear him AT FIRST, because he thought that his father's mind was not sufficiently clear. Only after he saw that his father's mind was completely clear did he receive 189 sublime secrets from him.

33. כַּד מָטָא לְאַבְנֵי שַׁיִשׁ, דְּמִתְעָרְבֵי בְּמַיָּא עִלָּאָה, בָּכָה רַבִּי אֱלִיעֶזֶר. וּפְסַק לְמֵימַר, אֲמַר, קוּם הָתָם בְּרִי. אָמַר לוֹ אַבָּא לָמָה. אֲמַר לֵיהּ, חָזֵינָא, דְּאוֹחֵית חֵלָף מִן עָלְמָא. אָמַר לוֹ, זִיל וְאֵימָא לְאִמָּךְ, דְּתִסְתַּלַּק תְּפִלָּאי, בַּאֲתַר עִלָּאָה, וּבָתַר דְּאֶסְתַּלֵּק מִן עָלְמָא, וְאֵיתֵי הָכָא לְמֶחֱמֵי לְהוֹן, לָא תִבְכֵּי. דְּאִינּוּן קְרִיבִין עִלָּאִין, וְלָא תַתָּאִין. וְדַעְתָּא דְּבַר נָשׁ, לָא יְדַע בְּהוֹ.

33. When he reached THE SECRET OF the marble stones that are mixed with the supernal Waters, Rabbi Eliezer wept and stopped talking. He said: Get up and go over there, my son! He asked him why. He replied: I see that I am soon to pass from the world. Go along and tell your mother that my Tfilin shall disappear and reach a higher place. IN OTHER WORDS, HE GAVE HER A HINT ABOUT HIS APPROACHING DEATH. And after I have departed from this world, I shall come to see them, THE MEMBERS OF THE FAMILY, but they should not cry. Because those above are near, not those below, though the human mind cannot grasp this.

34. As they were still sitting, the wise men of the generation came by to visit him. However, he cursed them for not coming to serve him. As we have learned, it is greater to serve the Torah than study it. In the meantime, Rabbi Akiva arrived. He asked: Akiva, Akiva, why have you not come to attend to me? He responded: Rabbi, I had no spare time. He was angry and said: Indeed, I wonder whether you shall die naturally. On that account, he placed a curse on him so that his death would be the worst of them all. THIS MEANS THAT HE PLACED A CURSE ON THE OTHER WISE MEN WHO DID NOT COME TO SERVE HIM, SO THAT THEY ALSO WOULD NOT DIE NATURALLY. AND HE SAID THAT THE DEATH OF RABBI AKIVA SHALL BE THE CRUELEST OF THEM ALL.

34. עַד דַּהֲווֹ יָתְבֵי, עָאלוּ חַכִּימֵי דָרָא, לְמִבַּקַּר לֵיהּ, אוֹלִיט לְהוֹן, עַל דְּלָא אֲתוֹ לְשַׁמְשָׁא לֵיהּ. דְּתָנִינָן, גְּדוֹלָה שְׁמוּשָׁהּ יוֹתֵר מִלִּימוּדָהּ. עַד דְּאָתָא רַבִּי עֲקִיבָא,אָמַר לוֹ, עֲקִיבָא עֲקִיבָא, לָמָה לָא אָתֵית לְשַׁמְשָׁא לִי. אָמַר לוֹ רַבִּי לָא הֲוָה לִי פְּנַאי. אַרְתַּח, אֲמַר, אֶתְמְהָה עֲלָךְ, אִי תְּמוּת מִיתַת עַצְמֶךָ. לַטְיֵיהּ, דִּיהֵא קָשֶׁה מִכֻּלְּהוֹן מִיתָתֵיהּ.

35. Rabbi Akiva wept and said to him: Rabbi, teach Torah to me! Rabbi Eliezer opened his mouth AND, AS HE SPOKE about the works of the divine Chariot, a fire surrounded them both. The wise men said: From this we learn that we are not worthy; nor do we have the privilege TO LISTEN TO THE WORDS OF HIS TEACHINGS. So they sat outside the gate. After everything was over, the fire disappeared.

35. בָּכֵי רַבִּי עֲקִיבָא, וַאֲמַר לֵיהּ, רַבִּי, אוֹלִיף לִי אוֹרַיְיתָא. אַפְתַּח פּוּמֵיהּ רַבִּי אֱלִיעֶזֶר, בְּמַעֲשֵׂה מֶרְכָּבָה. אָתָא אֶשָּׁא, וְאַסְחַר לְתַרְוֵיהוֹן. אֲמָרוּ חַכִּימַיָּא ש"מ, דְּלֵית אֲנַן חַזְיָין וּכְדָאִין לְכָךְ, נְפָקוּ לְפִתְחָא דְּבָרָא, וְיָתִיבוּ תַּמָּן הֲוָה מַה דַּהֲוָה, וַאֲזַל אֶשָּׁא.

36. And he taught THE SECRET of impure white spots (macula) as bright as the snow, 300 halachic rules, and 216 explanations of the verses of Shir Hashirim. Rabbi Akiva's eyes poured with tears like water. Then the fire reappeared AND SURROUNDED THEM BOTH again. When he reached the verse "stay me with flagons, comfort me with apples, for I am sick with love," (Shir Hashirim 2:5) Rabbi Akiva could not bear any more. He raised his voice and burst out bellowing LIKE A BULL. And he could not speak out of fear of the Shechinah that was there.

36. וְאוֹלִיף בְּבַהֶרֶת עַזָּה, תְּלַת מְאָה הֲלָכוֹת פְּסוּקוֹת, וְאוֹלִיף לֵיהּ רי"ו טְעָמִים, דִּפְסוּקֵי דְּשִׁיר הַשִּׁירִים. וַהֲווֹ עֵינוֹי דְּר' עֲקִיבָא, נַחֲתִין מַיָּא. וְאִתְחַזַּר אֶשָּׁא כְּקַדְמֵיתָא. כַּד מָטָא לְהַאי פְּסוּקָא סַמְּכוּנִי בָּאֲשִׁישׁוֹת רַפְּדוּנִי בַּתַּפּוּחִים כִּי חוֹלַת אַהֲבָה אָנִי. לָא יָכִיל לְמִסְבַּל רַבִּי עֲקִיבָא, וְאָרִים קָלֵיהּ בִּבְכִיתָא וְגָעֵי, וְלָא הֲוָה מְמַלֵּל מִדְּחִילוּ דִּשְׁכִינְתָּא, דַּהֲוַת תַּמָּן.

37. And he taught him all of the deep and sublime secrets that exist in Shir Hashirim, and made him solemnly swear that he would never use any of these verses. If he did, then Holy One, blessed be He, would destroy the world because of him, as it is not His desire that people use it, because of its supreme holiness. Afterward, Rabbi Akiva left and burst out crying, his eyes pouring with tears, and said: Woe my teacher, woe my teacher, for the world is to remain an orphan without you. All the other wise men entered and stood by him. They asked him questions about Torah and he answered.

37. אוֹרֵי לֵיהּ כָּל עֲמִיקָתָא, וְרָזִין עִלָּאִין, דַּהֲוָה בֵּיהּ בְּשִׁיר הַשִּׁירִים. וְאוֹמֵי לֵיהּ אוֹמָאָה, דְּלָא לִישְׁתַּמֵּשׁ בְּשׁוּם חַד פָּסוּק מִנֵּיהּ. כִּי הֵיכִי דְּלָא לִיחְרֵיב עָלְמָא קוּדְשָׁא בְּרִיךְ הוּא בְּגִינֵיהּ. וְלָא בָּעֵי קַמֵּיהּ דִּישְׁתַּמְּשׁוּן בֵּיהּ בְּרִיָּיתֵי, מִסְּגִיאוּת קְדוּשָׁתָא דְּאִית בֵּיהּ. לְבָתַר נָפִיק ר"ע, וְגָעֵי, וְנָבְעִין עֵינוֹי מַיָּא, וַהֲוָה אָמַר וַוי רַבִּי, וַוי רַבִּי, דְּאִשְׁתְּאַר עָלְמָא יָתוֹם מִנָּךְ. עָאלוּ כָּל שְׁאָר חַכִּימַיָּא גַּבֵּיהּ, וְשָׁאֲלוּ לֵיהּ, וְאָתֵיב לְהוֹן.

38. Rabbi Eliezer felt confined. He raised both his arms and laid them on his heart. He said: Woe to the world. The upper world has again concealed and hidden all light and illumination from the lower WORLD, JUST AS IT WAS BEFORE HE CAME INTO THE WORLD. Woe to my two arms. Woe to the two parts of the Torah, as you shall be forgotten by the world on this day. AND THE ZOHAR STATES that Rabbi Yitzchak said: During the entire lifetime of Rabbi Eliezer, the Halacha would 'shine from his mouth' as on the day it was given on mount Sinai.

38. הֲוָה דָּחִיק לֵיהּ לְר"א, אַפֵּיק תְּרֵי דְּרוֹעוֹי, וְשַׁוּינוּן עַל לִבֵּיהּ. פְּתַח וַאֲמַר, אִי עָלְמָא, עָלְמָא עִלָּאָה חָזְרַת לְאֶעֱלָא, וּלְאַגְנָזָא מִן תַּתָּאָה, כָּל נְהִירוּ וּבוֹצִינָא. וַוי לְכוֹן תְּרֵי דְּרָעֵי, וַוי לְכוֹן תְּרֵי תּוֹרוֹת, דְּיִשְׁתַּכְּחוּן יוֹמָא דֵּין מִן עָלְמָא. דְּאָמַר רַבִּייצְחָק, כָּל יוֹמוֹי דְּר' אֱלִיעֶזֶר, הֲוָה נְהִירָא שְׁמַעְתָּא מִפּוּמֵיהּ כְּיוֹמָא דְּאִתְיְהִיבַת בְּטוּרָא דְּסִינַי.

39. RABBI ELIEZER said: I have learned so much Torah, gaining wisdom and serving SAGES, that even if all the people of the world were to be writers, there would not be enough to write of it. And my pupils have no lack of my wisdom; only as a kohl-pencil (mascara) in the eye, AS MUCH AS A TEARDROP THAT IS SHED BY AN EYE WHEN A DROP OF KOHL ENTERS IT. And I lack very little of the wisdom of my teachers, perhaps only AS MUCH AS a person can drink from the sea. AND THE ZOHAR CONCLUDES that he said this only to show gratitude to his teachers and to hold them in more favor than himself. THIS MEANS THAT WHAT HE HAS OMITTED FROM HIS TEACHERS' WISDOM, WHICH IS AS MUCH AS A PERSON CAN DRINK FROM THE SEA, IS MORE THAN A DROP OF KOHL-PENCIL IN THE EYE, WHICH HE SAID OF HIS STUDENTS' OMISSIONS. THUS, HE SHOWS THAT HE FEELS GRATITUDE TO HIS TEACHERS AND IS GRATEFUL TO THEM MORE THAN TO HIMSELF.

39. אֲמַר אוֹרַיְיתָא גְּמִירִית, וְחָכְמְתָא סְבָרִית, וְשִׁמּוּשָׁא עֲבָדִית. דְּאִלּוּ יְהוֹן כָּל בְּנֵי אֵינָשָׁא דְּעָלְמָא סוֹפְרִים, לָא יְכִלִּין לְמִכְתַּב, וְלָא חַסְרֵי תַּלְמִידַי מֵחָכְמָתִי, אֶלָּא כְּכוֹחְלָא בְּעֵינָא. וַאֲנָא מֵרַבּוֹתַי, אֶלָּא כְּמַאן דְּשָׁתֵי בְּיַמָּא. וְלָא הֲוָה אֶלָּא לְמִיתַּן טִיבוּתָא לְרַבּוֹהִי יַתִּיר מִנֵּיהּ.

40. And they were asking him THE LAW of footwear of Yibum (the levirate rite)--IF IT BECOMES DEFILED. As his soul left him, he announced: It is pure. Rabbi Akiva was not there WHEN HE DIED. As the day of Shabbat ended, Rabbi Akiva found him dead. As he ripped his clothes and tore his flesh, the blood started to roll over his beard. He wept and shouted as he stepped outside, and said: Heavens, O heavens, tell the sun and the moon that the light that shone more than they is darkened.

40. וַהֲווֹ שָׁאֲלִין מִנֵּיהּ, בְּהַהוּא סַנְדְּלָא דְּיִבּוּם, עַד דְּנָפַק נִשְׁמָתֵיהּ, וַאֲמַר טָהוֹר. וְלָא הֲוָה תַּמָּן ר״ע. כַּד נְפַק שַׁבַּתָּא, אַשְׁכְּחֵיהּ ר׳ עֲקִיבָא דְּמִית, בָּזַע מָאנֵיהּ, וּגְרִיר כָּל בִּשְׂרֵיהּ, וְדָמָא נָחֵית וְנָגֵיד עַל דְּיוֹקְנֵיהּ. הֲוָה צְוַח וּבְכֵי נְפַק לְבָרָא וַאֲמַר שְׁמַיָּא שְׁמַיָּא, אֱמָרוּ לְשִׁמְשָׁא וּלְסִיהֲרָא, דְּנְהִירוּתָא דַּהֲוַת נְהִיר יַתִּיר מִנְּהוֹן, הָא אִתְחַשַּׁךְ.

41. Rabbi Yehuda said: When the soul of a righteous person wishes to leave THE BODY, it feels happy, because the righteous is confident that he shall receive his reward as he dies. Therefore, it is written: "when he saw them, he ran to meet them," REFERRING TO THE THREE ANGELS THAT ACCOMPANIED THE SHECHINAH AS SHE CAME TO RECEIVE HIS SOUL with happiness, as he welcomed THE ANGELS. Where DOES HE WELCOME THEM? As we have learned, at "the tent door," where he "bowed himself toward the ground," toward the Shechinah. THIS MEANS THAT THE SOUL BOWED TO THE SHECHINAH THAT HAD COME TO IT, AS THE SHECHINAH IS CALLED EARTH.

41. אֲמַר ר׳ יְהוּדָה, בְּשָׁעָה שֶׁנִּשְׁמַת הַצַּדִּיק רוֹצָה לָצֵאת, שְׂמֵחָה, וְהַצַּדִּיק בָּטוּחַ בְּמִיתָתוֹ, כְּדֵי לְקַבֵּל שְׂכָרוֹ, הה״ד וַיַּרְא וַיָּרָץ לִקְרָאתָם, בְּשִׂמְחָה, לְקַבֵּל פְּנֵיהֶם. מֵאֵי זֶה מָקוֹם, מִפֶּתַח הָאֹהֶל, כִּדְקָא אֲמָרָן. וַיִּשְׁתַּחוּ אָרְצָה לְגַבֵּי שְׁכִינָה.

42. Rabbi Yochanan then opened the discussion by quoting: "...until the day breaks, and the shadows flee away...Turn, my beloved, and be you like a roe or a young hart" (Shir Hashirim 2:17). "Until the day break" is a warning for a person who is still in this world; it is like the "blink of the eye." Come and behold: what does it say? "Even if he lived a thousand years twice," (Kohelet 6:6) on the day of his death, it all seems as one day to him.

42. ר׳ יוֹחָנָן פָּתַח וְאָמַר, עַד שֶׁיָּפוּחַ הַיּוֹם וְנָסוּ הַצְּלָלִים סוֹב דְּמֵה לְךָ דּוֹדִי לִצְבִי אוֹ לְעֹפֶר הָאַיָּלִים. עַד שֶׁיָּפוּחַ הַיּוֹם וגו׳, זוֹ אַזְהָרָה לָאָדָם בְּעוֹדוֹ בָּעוֹלָם הַזֶּה, שֶׁהוּא כְּהֶרֶף עַיִן. תָּא חֲזֵי מַה כְּתִיב וְאִלּוּ חָיָה אֶלֶף שָׁנִים פַּעֲמַיִם וגו׳. בְּיוֹם הַמִּיתָה, כָּל מַה שֶׁהָיָה, נֶחְשַׁב כְּיוֹם אֶחָד אֶצְלוֹ.

43. Rabbi Shimon said: The soul of a person warns him and says, "Until the day break." And it shall seem to you as the blink of the eye while you are still in this world. The words, "and the shadows flee away" are equivalent to the verse that reads: "because our days upon earth are a shadow" (Iyov 8:9); so I beg of you, "Turn, my beloved, and be you like a roe or a young hart."

43. אֲמַר רַבִּי שִׁמְעוֹן, נִשְׁמָתוֹ שֶׁל אָדָם מַתְרָה בּוֹ, וְאוֹמֶרֶת, עַד שֶׁיָּפוּחַ הַיּוֹם, וְיִדְמֶה בְּעֵינֶיךָ כְּהֶרֶף עַיִן, בְּעוֹדְךָ בָּעוֹלָם הַזֶּה. וְנָסוּ הַצְּלָלִים: הה״ד כִּי צֵל יָמֵינוּ עֲלֵי אָרֶץ. בְּבַקָּשָׁה מִמְּךָ, סוֹב דְּמֵה לְךָ דּוֹדִי לִצְבִי וגו׳.

44. There is another explanation for: "Until the day break..." According to Rabbi Shimon ben Pazi, this is a warning for humankind, while still in this world, which is like the blink of the eye. Just as the roe is swift of leg, so you should be as swift as a "roe or a young hart" in performing your Master's wishes, so that you may inherit the world to come--which is mountains of spices, called "the mountain of Hashem," the mountain of Pleasure, the mountain of Delight.
End of Midrash Hane'elam

44. דָּבָר אַחֵר. עַד שֶׁיָּפוּחַ הַיּוֹם וגו׳. אָמַר רַבִּי שִׁמְעוֹן בֶּן פַּזִּי, זוֹ אַזְהָרָה לָאָדָם, בְּעוֹדוֹ בָּעוֹלָם הַזֶּה, שֶׁהוּא כְּהֶרֶף עַיִן. מַה הַצְּבִי קַל בְּרַגְלָיו, אַף אַתָּה הֱיֵה קַל כַּצְּבִי אוֹ כְּעוֹפֶר הָאַיָּלִים, לַעֲשׂוֹת רְצוֹן בּוֹרְאֶךָ, כְּדֵי שֶׁתִּנְחַל הָעוֹלָם הַבָּא, שֶׁהוּא הָרֵי בְשָׂמִים, הַנִּקְרָא הַר ה׳, הַר הַתַּעֲנוּג, הָהָר הַטּוֹב. (עַד כָּאן מִדְרָשׁ הַנֶּעֱלָם).

5. "And, lo, three men"
As the white light of the sun refracts into the seven colors of the rainbow, the spiritual Light of the Creator refracts into many "colors" that express all His various attributes. Kabbalistically, physical light is merely a lower frequency of the spiritual Light of the Creator. This infinite, all-inclusive Light of the Creator includes a variety of frequencies and spectrum of colors, ranging from the green blades of grass, to the purple hues of interstellar gases radiating from distant galaxies. Everything in the cosmos represents another color frequency in the spectrum of Creation, including the four kingdoms of inanimate, vegetable, animal, and mankind, as well as intangible forces, such as mercy, judgment, pleasure, truth, and fulfillment. Colors also manifest within angels. The angel Michael, who represents the positive Right Column Force of Sharing, radiates the color white. The angel Gavriel, who represents the Left Column Force of Receiving and the negative principle in our universe, radiates the color red. The angel Raphael represents the Central Column Energy of Balance and illuminates the color green. These three colors illustrate the unique function and role that each angel plays in the ongoing process of creation. Michael is the conduit for the energy of general blessings. Gavriel is the portal through which the force of judgment enters our world. Raphael channels the spiritual energy of healing.
The Relevance of this Passage
The awareness that the Creator manifests His attributes physically, inanimately, and as intangible forces, gives us the opportunity to connect to each of the spiritual frequencies spoken of in this portion. The influence of these forces in our personal life is augmented when we understand their purpose and relevance in the world.
Sitrei Torah (Concealed Torah)

45. The authority and will of the King, NAMELY THE SHECHINAH, appears in three colors, AND THESE ARE THE THREE COLORS OF THE EYE: WHITE, RED, AND GREEN. One color represents the eye's sight from afar. At this distance, the eye is unable to clearly visualize what it sees until it achieves partial vision by contracting itself. Thus, it is written: "Hashem has appeared from a far to me..." (Yirmeyah 31:2) THIS IS THE SECRET OF THE ILLUMINATION OF THE CENTRAL COLUMN, AS THERE CAN BE NO REVELATION OF THE LIGHTS WITHOUT IT!

סִתְרֵי תּוֹרָה
45. הוּרְמְנוּתָא דְמַלְכָּא, אִתְחֲזֵי בִּתְלַת גְּוָונִין, גַּוָּון חַד, חֵיזוּ דְּאִתְחֲזֵי לְעֵינָא מֵרָחִיק, וְעֵינָא לָא יָכִיל לְקַיְּימָא בִּבְרִירוּ דְּחָזֵי, בְּגִין דְּאִיהוּ מֵרָחוֹק, עַד דְּנָטֵיל עֵינָא, חֵיזוּ זְעֵיר, בְּקֻמִּיטוּ דִּילֵיהּ. וְעַל דָּאכְתִּיב מֵרָחוֹק ה׳ נִרְאָה לִי.

46. The second color represents the eye's sight when the eye is closed. This color is seen by the eye only through a slight shutting, and therefore it is not a clear vision. THE WAY TO SEE is by closing the eye and then opening it a little, to thereby receive this sight. BECAUSE THIS VISION IS NOT CLEAR, it requires interpretation in order to understand what the eye has perceived. Therefore, it is written: "What do you see" (Yirmeyah 1:13)? THIS IS THE SECRET OF THE ILLUMINATION OF THE LEFT COLUMN, WHEN THE LIGHTS ARE STOPPED BECAUSE OF THE LACK OF CHASSADIM.

46. גַּוָּון תִּנְיָין: חֵיזוּ דְּהַאי עֵינָא, בְּסִתִּימוּ דִּילֵיהּ, דְּהַאי גַּוָּון לָא אִתְחֲזֵי לְעֵינָא, בַּר בְּסִתִּימוּ זְעֵיר, דְּנָקִיט וְלָא קַיְּימָא בִּבְרִירוּ, סְתִים עֵינָא, וּפְתַח זְעֵיר, וְנָקִיט הַהוּא חֵיזוּ, וְגַוָּון דָּא אִצְטְרִיךְ לְפִתְרוֹנָא, לְקַיְּימָא עַל מַה דְּנָקִיט עֵינָא, וְעַל דָּא כְּתִיב מָה אַתָּה רוֹאֶה.

47. The third color represents the brilliance of the mirror, which can be seen only when THE EYE is shut and it is rolled backward. As a result of this rolling, the shining mirror is seen. THIS IS THE SECRET OF THE ILLUMINATION OF THE RIGHT COLUMN. But THE EYE is able to absorb this THIRD color only by envisioning the illumination of the brilliance by shutting the eye, WHICH MEANS THE SECOND COLOR IS INCLUDED IN THE FIRST COLOR.

47. גַּוָּון תְּלִיתָאָה: הוּא זֹהַר אַסְפַּקְלַרְיָאה, דְּלָא אִתְחֲזֵי בֵּיהּ כְּלַל, בַּר בְּגִלְגּוּלָא דְּעֵינָא, כַּד אִיהוּ סָתִים בְּסִתִּימוּ. וּמְגַלְגְּלִין לֵיהּ בְּגִלְגּוּלָא, וְאִתְחַזְּאִי בְּהַאי גִּלְגּוּלָא, אַסְפַּקְלַרְיָאה דְּנַהֲרָא. וְלָא יָכִיל לְקַיְּימָא בְּהַהוּא גַּוָּון, בַּר דְּחָזֵי זוֹהַר מִנַּהֲרָא בְּסִתִּימוּ דְּעֵינָא.

48. וְעַל דָּא כְּתִיב הָיְתָה עָלַי יַד ה׳. וְיַד ה׳ עָלַי חֲזָקָה. וְכָלְהוֹ מִתְפָּרְשָׁן מִנְּבִיאֵי קְשׁוֹט. בַּר מֹשֶׁה, מְהֵימְנָא עִלָּאָה, דְּזָכָה לְאִסְתַּכְּלָא לְעֵילָא, בַּמֶּה דְּלָא אִתְחֲזֵי כְּלָל. עֲלֵיהּ כְּתִיב, לֹא כֵן עַבְדִּי מֹשֶׁה וגו׳.

48. Therefore, it is written: "The hand of Hashem was upon me..." (Yechezkel 37:1) and "but the hand of Hashem was strong upon me" (Yechezkel 3:14). THIS ABILITY TO SEE BY SHUTTING THE EYE IS ACCOMPLISHED BY WILL POWER AND IS RELATED TO GVURAH. And all these are conceived by the true prophets, NAMELY THE FIRST TWO COLORS. And only Moshe, the most faithful, had the ability to see high above to the point at which THE BRILLIANCE is not seen at all. THIS REFERS TO THE THIRD COLOR, WHICH IS THE SHINING MIRROR. Of him it is written: "My servant Moshe is not so, who is faithful in all My house" (Bemidbar 12:7).

49. וַיֵּרָא אֵלָיו. אִתְחֲזֵי וְאִתְגְּלֵי לֵיהּ שְׁכִינְתָּא, גּוֹ אִינּוּן דַּרְגִּין דְּאִתְחַבְּרוּ בְּסִטְרוֹי, מִיכָאֵל לִסְטַר יְמִינָא. גַּבְרִיאֵל לִסְטַר שְׂמָאלָא. רְפָאֵל לְקֻמָּא. אוּרִיאֵל לַאֲחוֹרָא. וְעַל דָּא, אִתְגַּלְיָא עֲלֵיהּ שְׁכִינְתָּא, בְּהַנֵּי אִלּוּנֵי צוּלְמִין דְּעָלְמָא, בְּגִין לְאַחֲזָאָה קַמַיְיהוּ בְּרִית קַדְמָאָה רְשִׁימוּ קַדִּישָׁא, דַּהֲוָה בְּכָל עָלְמָא, בְּרָזָא דִּמְהֵימְנוּתָא.

49. The words "appeared to him" mean that the Shechinah appeared to him through those grades that are attached to Her own aspects, referring to Michael on the right side, Gavriel on the left side, Refael to the front, and Uriel to the back. This is why the Shechinah appeared to him by the terebinths (lit. 'among those oak trees'), the shadows of the world, to show them the first circumcision--the Holy Imprint according to the secret of the Faith in the whole world.

50. וְהוּא יוֹשֵׁב פֶּתַח הָאֹהֶל. מַאן פֶּתַח הָאֹהֶל. דָּא אֲתַר דְּאִקְרֵי בְּרִית, רָזָא דִּמְהֵימְנוּתָא. כְּחוֹם הַיּוֹם. דָּא רָזָא דְּאִתְדַּבַּק בֵּיהּ אַבְרָהָם, תּוּקְפָּא דְּסִטְרָא דִּימִינָא, דַּרְגָּא דִילֵיהּ.

50. Of the words "and he sat in the tent door," HE ASKS: Where is the tent door? AND HE ANSWERS: This is the place that is called the covenant, which is the secret of faith, NAMELY THE NUKVA. The phrase "in the heat of the day" refers to the secret to which Avraham cleaved, WHICH IS the might of the right side--his own grade.

51. פֶּתַח הָאֹהֶל. רָזָא דְּתַרְעָא דְּצַדִּיק, פִּתְחָא דִּמְהֵימְנוּתָא, דִּכְדֵין עָאל בֵּיהּ אַבְרָהָם, בְּהַהוּא רְשִׁימָא קַדִּישָׁא. כְּחוֹם הַיּוֹם. דָּא צַדִּיק, דַּרְגָּא דְּחִבּוּרָא חָדָא, דְּעָאל בֵּיהּ מַאן דְּאִתְגְּזַר, וְאִתְרְשִׁים בֵּיהּ, רְשִׁימָא קַדִּישָׁא, דְּהָא אִתְעֲבַר, מֵעָרְלָה, וְעָאל בְּקִיּוּמָא דִּתְרֵין דַּרְגִּין אִלֵּין, דְּאִינּוּן רָזָא דִּמְהֵימְנוּתָא.

51. The "tent door" is the secret of the 'gate of righteousness,' the gateway to the Faith, WHICH IS THE NUKVA AND THE SECRET OF THE JUDGMENTS OF THE NUKVA. AND IT IS CALLED THE GATEWAY because Avraham entered the Holy Imprint OF CIRCUMCISION there. WITHOUT THIS, HE WOULD NOT HAVE ENTERED THE COVENANT. THIS IS WHY IT IS CALLED A GATEWAY.
"In the heat of the day" refers to THE ASPECT OF the righteous, the grade of the 'United Oneness,' which is entered and joined by whoever is circumcised and is signed by the Holy Imprint. Because the foreskin has been removed from him, he enters into the illumination of these two grades, THE RIGHTEOUS AND RIGHTEOUSNESS, which are the secret of Faith.

52. וְהִנֵּה שְׁלֹשָׁה אֲנָשִׁים וגו׳. אִלֵּין תְּלַת מַלְאָכִין שְׁלִיחָן, דְּמִתְלַבְּשָׁן בַּאֲוִירָא, וְנָחֲתֵי לְהַאי עָלְמָא, בְּחֵיזוּ דְּבַר נָשׁ. וּתְלַת הֲווֹ, כְּגַוְונָא דִּלְעֵילָא, בְּגִין דְּקֶשֶׁת לָא אִתְחֲזֵי, אֶלָּא בְּגַוְונִין תְּלָתָא: חִוַּור, וְסוּמָק, וְיָרוֹק. וְהָכֵי הוּא וַדַּאי.

52. The verse, "And, lo, three men," refers to the three angels--messengers who clothe themselves with air and come down to this world in a human image. And they were three, just as there are three above, NAMELY CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN. The rainbow, THE NUKVA, appears only in three colors, white, red, and green. This is exactly LIKE THE THREE COLORS OF CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN.

53. And these three people are the three colors, white, red and green. The white color is Michael, because he is on the right side, AS HE COMES FROM CHESED OF ZEIR ANPIN, WHICH IS WHITE. The red color is Gavriel, who is on the left side, AS HE COMES FROM GVURAH OF ZEIR ANPIN, WHICH IS RED. The green color is Refael, WHO COMES FROM TIFERET OF ZEIR ANPIN, WHICH IS GREEN. And these are the three colors of the rainbow. And the rainbow, WHICH IS THE NUKVA, does not appear and is not seen without them. Therefore, it is written: "appeared to him," BECAUSE the appearance of the Shechinah is SEEN by these three colors. IN OTHER WORDS, THE VERSE "AND, LO, THREE MEN STOOD BY HIM," EXPLAINS THE VERSE "AND HASHEM APPEARED TO HIM." SO, "AND HASHEM APPEARED" MEANS THAT THE SHECHINAH WAS REVEALED TO HIM. AND THIS REVELATION WAS MADE BY THE APPEARANCE OF THE THREE COLORS, OF WHICH THE VERSE CONCLUDES, "AND, LO, THREE MEN STOOD BY HIM"--NAMELY MICHAEL, GAVRIEL, AND REFAEL.

53. וְאִלֵּין אִינּוּן שְׁלֹשָׁה אֲנָשִׁים, תְּלָתָא גְוָונִין, גַּוָּון חִוַּור, גַּוָּון סוּמָק, גַּוָּון יָרוֹק. גַּוָּון חִוַּור: דָּא מִיכָאֵל, בְּגִין דְּאִיהוּ סִטְרָא דִימִינָא. גַּוָּון סוּמָק: דָּא גַּבְרִיאֵל, סִטְרָא דִשְׂמָאלָא. גַּוָּון יָרוֹק: דָּא רְפָאֵל. וְהַנֵּי אִינּוּן תְּלַת גְוָונִין דְּקֶשֶׁת, דְּקֶשֶׁת לָא אִתְחֲזֵי אֶלָּא עִמְּהוֹן, וּבְגִין כָּךְ, וַיֵּרָא אֵלָיו, גְּלוּי שְׁכִינָה, בִּתְלַת גְוָונִין אִלֵּין.

54. And each OF THE THREE ANGELS served a different purpose. Rafael, who governs the power to heal, helped Avraham recover from the circumcision. Another, Michael, who came to inform Sarah that she shall bear a son, rules over the right side. All the abundance and the blessings of the right side are handed over to him.

54. וְכָלְהוּ אִצְטְרִיכוּ: חַד, לְאַסְיָא מִן הַמִּילָה, וְדָא רְפָאֵל, מָארֵי דְאַסְוָון. וְחַד לְבַשְּׂרָא לְשָׂרָה, עַל בְּרָא, וְדָא אִיהוּ מִיכָאֵל. בְּגִין דְּאִיהוּ אִתְמַנָּא לְיָמִינָא, וְכָל טָבִין וּברְכָאן בִּידֵיהּ אִתְמַסְּרָן, מִסִּטְרָא דִימִינָא.

55. And Gavriel, who came to overturn S'dom, rules over the left side and is responsible for all Judgments in the world, AS JUDGMENTS COME from the left side. And the execution is done by the Angel of Death, THE KING'S CHIEF BAKER, who executes THE SENTENCES THAT ARE PASSED UNDER GAVRIEL'S RULE.

55. וְחַד לַהֲפָכָא לְסִדוֹם, וְדָא אִיהוּ גַּבְרִיאֵל, דְּאִיהוּ לִשְׂמָאלָא. וְאִיהוּ מְמַנָּא עַל כָּל דִּינִין דְּעָלְמָא, מִסִּטְרָא דִשְׂמָאלָא, לְמֵידַן וּלְמֶעְבַּד עַל יְדָא דְּמַלְאַךְ הַמָּוֶת, דְּאִיהוּ מָארֵי דְקָטוֹלָא דְּבֵי מַלְכָּא.

56. Each and every angel accomplished his mission, as is proper. Gavriel goes on his mission to the holy Neshamah, while the Angel of Death goes on his mission to the Nefesh of the Evil Inclination. In spite of all this, the soul does not leave the body until it sees the Shechinah.

56. וְכָלְהוּ עֲבָדוּ שְׁלִיחָתְהוֹן, וְכָל חַד וְחַד כִּדְקָא חָזֵי לֵיהּ. מַלְאָךְ גַּבְרִיאֵל, בִּשְׁלִיחוּתָא לְנִשְׁמְתָא קַדִּישָׁא, וּמַלְאַךְ הַמָּוֶת בִּשְׁלִיחוּתֵיהּ, לְנַפְשָׁא דְּיֵצֶר הָרָע, וְעִם כָּל דָּא נִשְׁמְתָא קַדִּישָׁא לָא נָפִיק, עַד דְּחָזֵי שְׁכִינְתָּא.

57. When AVRAHAM saw THE THREE ANGELS join one another, he saw the Shechinah in Her own colors. And he knelt, BECAUSE THE ANGELS ARE THE THREE COLORS OF ZEIR ANPIN IN WHICH THE SHECHINAH CLOTHES HERSELF, As it is written: "...and knelt himself toward the ground." This is similar to what is described of Ya'akov, of whom it is written: "...and Yisrael knelt himself upon the bed's head" (Beresheet 47:31). THAT IS, HE BOWED to the Shechinah, WHICH IS CALLED THE BED'S HEAD. SO HERE, AS WELL, HE BOWED TO THE SHECHINAH.

57. כַּד חָמָא לוֹן מִתְחַבְּרָן כַּחֲדָא, כְּדֵין חָמָא שְׁכִינְתָּא בְּגִוָונָהָא, וּסְגִיד. דִּכְתִיב וַיִּשְׁתַּחוּ אָרְצָה. כְּגִוונָא דְיַעֲקֹב, שֶׁנֶּאֱמַר וַיִּשְׁתַּחוּ יִשְׂרָאֵל עַל רֹאשׁ הַמִּטָּה לַשְׁכִינָה.

58. And he addressed the Shechinah by the name "Adonai," AS HE SAID: "ADONAI ('MY LORDS') IF NOW I HAVE FOUND FAVOR..." (BERESHEET 18:3). IN THE SAME MANNER, the righteous is adressed, WHO IS YESOD OF ZEIR ANPIN, called Adon ('Master'). Then THE SHECHINAH is called 'ADON', "the lord of all the earth," (Yehoshua 3:11) because She is lit up by the righteous, WHO IS CALLED ADON ('MASTER'), and shines in Her colors. THE COLORS ARE DRAWN FROM THE THREE COLUMNS OF ZEIR ANPIN because She reaches perfection on high through them.

58. וּלְגַבֵּי שְׁכִינְתָּא אֲמַר, בִּשְׁמָא אדנ״י, וּלְגַבֵּי צַדִּיק אָדוֹן. דְּהָא כְּדֵין אִקְרֵי אֲדוֹן כָּל הָאָרֶץ, כַּד אִתְנַהֲרָא מִצַּדִּיק, וְאִתְנַהֲרָא בְּגִוָונָהָא, דְּהָא בְּגִין דָּא, אִשְׁתְּלִים לְעֵילָא.

59. מֵהָכָא, דְּחֵיזוּ דִּלְתַתָּא, מָשִׁיךְ מְשִׁיכוּ מִלְּעֵילָא, דְּהָא גְוָונִין אִלֵּין מָשְׁכִין מְשִׁיכָא מִלְּעֵילָא, מֵאִינּוּן מְקוֹרִין עִלָּאִין. אדנ״י מָשְׁכָא מִלְּעֵילָא, בְּאִלֵּין תְּלַת גְוָונִין דְּאִתְלַבַּשׁ בְּהוֹ, וּבְהוֹ נָטְלָא כָּל מַה דְּנָטְלֵי מִלְּעֵילָא.

59. From this we learn that the "mirror" of below, REFERRING TO THE SHECHINAH, is drawn from BINAH above. These colors, WHICH ARE THE SECRET OF THE THREE ANGELS, acquire the power to draw of the Lights from above--from those supernal sources THAT ARE THE THREE COLUMNS OF BINAH ITSELF.

60. וּבְגִין דְּאִינּוּן חִבּוּרָא דִּילָהּ, וְסָמְכִין דִּילָהּ, בְּכֹלָּא אִתְּמַר שְׁמָא אדנ״י. דְּהָא שְׁמָא דָא אִתְגְּלֵי לֵיהּ, כְּלִיל בְּרָזִין עִלָּאִין, אִתְגְּלֵי לֵיהּ בְּאִתְגַּלְיָא מַה דְּלָא הֲוָות מִקַּדְמַת דְּנָא, דְּלָא הֲוָה גְזִיר. וְעַד דְּאִתְגְּזַר לָא בָּעָא קוּדְשָׁא בְּרִיךְ הוּאלַאֲפָקָא מִנֵּיהּ זַרְעָא קַדִּישָׁא, כֵּיוָן דְּאִתְגְּזַר, מִיָּד נְפַק מִנֵּיהּ זַרְעָא קַדִּישָׁא.

60. Because they accompany and support Her with everything, She is called Adonai. This name was revealed to AVRAHAM entirely through the secrets of the supernal ones--BY THE LIGHTS OF BINAH. And they appeared to him completely exposed, which did not happen before he was circumcised. Clearly, before he was circumcised, the Holy One, blessed be He, did not wish to issue a holy seed from him. However, as soon as he was circumcised, a holy seed immediately came forth. THAT SEED WAS YITZCHAK.

61. וּבְגִין כָּךְ, אִתְגְּלֵי עֲלֵיהּ שְׁכִינְתָּא, בְּאִינּוּן דַּרְגִּין קַדִּישִׁין. וְהַמַּשְׂכִּילִים יַזְהִירוּ כְּזֹהַר הָרָקִיעַ. זֹהַר: זְהָרָא דְּזָהֲרִין בִּדְלִיקוּ זָהֲרָא. זֹהַר: דְּאַנְהִיר דְּאַדְלִיק, וְנָצִיץ לְכַמָּה סִטְרִין.

61. Because of this, BECAUSE OF HIS CIRCUMCISION, the Shechinah appeared to him in those holy grades, IN KEEPING WITH THE SECRET OF THE VERSE: "And the wise shall shine as the brightness of the firmament..." (Daniel 12:3) THE FIRST brightness is the brilliance that shines when it is lit up. THE SECOND brightness lights up, shines and sparkles in many directions.

62. זֹהַר: סְלִיק וּנְחִית. זֹהַר: נָצִיץ לְכָל עֵיבָר. זֹהַר: נָגִיד וּנְפִיק. זֹהַר: דְּלָא פָּסִיק לְעָלְמִין. זֹהַר: דַּעֲבִיד תּוֹלְדִין.

62. The brightness moves up and then down, shines throughout all aspects, is drawn and comes forth, and never ceases to shine. And the brightness procreates.

63. זֹהַר: טָמִיר וְגָנִיז, נְצִיצוּ דְּכָל נְצִיצִין וְדַרְגִּין, כֻּלָּא בֵּיהּ, נָפִיק וּטְמִיר, סְתִים וְגַלְיָא. חָזֵי וְלָא חָזֵי. סִפְרָא דָא, מַבּוּעָא דְּבֵירָא, נָפִיק בִּימָמָא, טָמִיר בְּלֵילְיָא, אִשְׁתַּעְשָׁע בְּפַלְגוּת לֵילְיָא, בְּתוֹלְדִין דְּאַפִּיק.

63. This brightness, which is hidden and concealed, glows brighter than any sparkle, WHICH MEANS THAT ITS SPARKLE IS GREATER THAN ANY OTHER SPARKLE IN THE WORLDS. And all the grades are located within It. It goes forth and disappears, concealed yet exposed, sees yet does not see. This book, WHICH REFERS TO THE BORDER OR LIMITATION, AS THE HEBREW TERM MEANS BOTH BOOK AND BORDER, is the source of the well, WHICH IS THE NUKVA OF ZEIR ANPIN. It comes out TO SHINE ONLY during the day, BECAUSE ZEIR ANPIN SHINES DURING THE DAY. And It disappears at night, WHEN HE DOES NOT SHINE. And He delights Himself at midnight WITH THE COMPANY OF THE SOULS OF THE RIGHTEOUS THAT ARE the offspring he issued, IN THE GARDEN OF EDEN.

64. זֹהַר: דְּזָהֲיר וְאַנְהִיר לְכֹלָּא, כֻּלָּא דְאוֹרַיְיתָא, וְדָא אִיהוּ דְּאִתְחֲזֵי, וְכָל גְוָונִין סְתִימִין בֵּיהּ, וְאִתְקְרֵי בִּשְׁמָא דַאדנ״י. תְּלַת גְוָונִין אִתְחֲזֵי לְתַתָּא, מֵהַאי, תְּלַת גְוָונִין לְעֵילָא, מֵאִלֵּין עִלָּאִין אִתְמְשַׁךְ כֹּלָּא דְּלָא אִתְחֲזֵי. וְנָצִיץ בִּתְרֵיסַר נְצִיצִין וּזְהִירִין דִּנְצִיצִין מִנֵּיהּ. תְּלֵיסַר אִינּוּן, בְּרָזָא דִשְׁמָא קַדִּישָׁא, וְגוֹ רָזָא דְּאֵין סוֹף, הוי״ה אִקְרֵי.

64. The brightness shines and lights up the entire Torah, WHICH IS THE SECRET OF CHOCHMAH, to all. This is seen, AS IT RECEIVES CHOCHMAH, because all the colors are concealed within It. It is called Adonai. The three colors are seen below it. And three colors are seen above it. Everything is received from the THREE above, AND STILL, they are not seen, BECAUSE THEY DO NOT RECEIVE CHOCHMAH DIRECTLY THEMSELVES. And it sparkles with twelve sparkles and lights that emanate from it. Altogether there are thirteen, ACCORDING TO THE SECRET OF 'ONENESS' THAT INCLUDES THEM ALL, by the secret of the Holy Name, YUD-HEI-VAV-HEI, within the secret of the Endless World (Heb. Ein-Sof). THAT WHICH INCLUDES THEM ALL is called Yud-Hei-Vav-Hei, WHILE THE TWELVE GRADES OF THE NUKVA ARE CALLED ADONAI.

65. When the lower brightness, WHICH IS THE BRIGHTNESS OF THE TWELVE CALLED Adonai, joined the upper brightness, WHICH IS ZEIR ANPIN, CALLED Yud-Hei-Vav-Hei, they formed one name through which the true prophets attain THEIR PROPHECIES and look into the supernal brightness. The NAME is Yud-Aleph-Hei-Dalet-Vav-Nun-Hei-Yud, WHICH IS A COMBINATION OF YUD-HEI-VAV-HEI AND ADONAI. THROUGH THIS COMBINED NAME, THEY ACHIEVE sublime visions, BECAUSE BY THIS NAME THE VISION OF THE HIDDEN SECRETS CAN BE ACHIEVED, as it is written: "and out of the midst of it, it were the color of electrum out of the midst of the fire" (Yechezkel 1:4).

65. כַּד אִתְחַבַּר זֹהַר תַּתָּאָה אדנ״י, בְּזֹהַר עִלָּאָה הוי״ה, אִתְעֲבִיד שְׁמָא סָתִים, דְּבֵיהּ יָדְעֵי נְבִיאֵי קְשׁוֹט, וּמִסְתַּכְּלָאן לְגוֹ זֹהֲרָא עִלָּאָה, וְדָא יאקדונקי. חֵיזוּ טְמִירִין, דִּכְתִיב כְּעֵין הַחַשְׁמַל מִתּוֹךְ הָאֵשׁ.

66. Mishnah: To you who are supernal, great, and good, from the right side, THE FOLLOWING SECRET HAS BEEN SAID: the nine vowels that appear in the Torah are divided by the letters. These letters secretly take short trips. These nine rulers issue these letters, which then expand. The nine vowels remain intact as so as to have the letters. THE LETTERS move only after THE VOWELS appear.

66. מַתְנִיתִין עִלָּאִין רָמָאִין טָבִין דִּימִינָא. תֵּשַׁע נְקוּדִין דְּאוֹרַיְיתָא, נָפְקִין וּמִתְפַּלְגִין בְּאַתְוָון, וְאַתְוָון בְּהוֹ נָטְלִין מַטְלָנוּי דַּקִּיקִין בְּרָזֵי. פַּלְטִין אִלֵּין תֵּשַׁע, שַׁלִּיטִין אִינוּן אַתְוָון אַתְוָון, מְנַיְיהוּ אִתְפָּשְׁטוּ, אִשְׁתָּאֲרוּ נְקוּדִין לְאַעֲנָאָה לוֹן. לָא נָטְלִין, בַּר כַּד אִינוּן נָפְקִין.

67. These LETTERS are in accordance with the secret of Ein-Sof and are under its influence. The sealed letters travel ONLY as much as THE VOWELS travel. The hidden secrets upon which these letters rest, are both revealed and not revealed.

67. אִלֵּין אִינוּן בְּרָזָא דְּאֵין סוֹף, כְּלֵהוֹ אַתְוָון מְטַלְלָן בְּרָזָא דְּאֵין סוֹף. כְּמָה דְּאִינוּן נָטְלִין לוֹן, הָכֵי נָמֵי נָטְלֵי אִלֵּין סְתִימִין אַתְוָון, גַּלְיָין וְלָא גַּלְיָין, הַנֵּי טְמִירִין, עַל מַה דְּשָׁרְיָין אַתְוָון.

68. Nine names are engraved in ten; Ehe'yeh IS KETER; Yud-Hei IS CHOCHMAH; Ehe'yeh Asher Ehe'yeh IS BINAH; Yud-Hei-Vav-Hei, WHOSE VOWELS ARE LIKE ELOHIM IS YISRAEL-SABA AND TEVUNAH; El IS CHESED; Elohim IS GVURAH; Yud-Hei-Vav-Hei IS TIFERET; Tzva'ot IS NETZACH AND HOD; and Adon and Shadai BOTH REFER TO YESOD. ADON IS THE CROWN OF YESOD; SHADAI IS YESOD ITSELF.

68. תֵּשַׁע שְׁמָהָן, גְּלִיפָן בְּעֶשֶׂר, וְאִינוּן: קֶדֶמָאָה אֶהְיֶה. יו״ד ה״א. אֶהְיֶה אֲשֶׁר אֶהְיֶה. הוי״ה. אֵל. אֱלֹקִים. הוי״ה. צְבָאוֹת. אָדוֹן. שַׁדַּי.

69. These ten Names are each engraved according to Its aspect. And all these Names were engraved and entered the Ark of the Covenant. Which one is it? It is Adonai, the one that was revealed and appeared AFTER THE CIRCUMCISION to Avraham. IN OTHER WORDS, THE NAME ADONAI IS THE SECRET OF THE NUKVA AFTER SHE HAD RECEIVED THE OTHER TEN NAMES, WHICH ARE ALL THE GRADES OF ATZILUT. BUT BEFORE HE WAS CIRCUMCISED, HE DID NOT ACHIEVE THE SECRET OF 'SEEING.' UNTIL THE CIRCUMCISION, HE SAW ONLY THROUGH THE NUKVA, WITHOUT HER BEING ATTACHED TO THE UPPER GRADES.

69. אִלֵּין אִינוּן עֶשֶׂר שְׁמָהָן גְּלִיפָן בְּסִטְרֵיהוֹן. וְכָל הַנֵּי שְׁמָהָן, אִתְגְּלִיפוּ, וְעָאלִין בְּחַד אֲרוֹן הַבְּרִית, וּמַאן אִיהוּ, שְׁמָא דְּאִתְקְרֵי אדנ״י. וְדָא אִתְגְּלֵי הַשְׁתָּא לְאַבְרָהָם.

70. Michael is the name of the right, THAT IS, CHESED, which cleaves to the name ADONAI and serves It more than the other ANGELS. Wherever the secret of the name ADONAI appears, SO DOES Michael. If Michael disappears, so does Elohim, WHICH IS THE NUKVA, together with Shadai, WHICH IS YESOD.

70. מִיכָאֵל שְׁמָא דִּימִינָא, דְּקָא אָחִיד וּמְשַׁמְּשָׁא לִשְׁמָא דָא, יַתִּיר מֵאִינוּן אָחֳרָנִין, בְּכָל אֲתַר דְּרָזָא דְּהַאי שְׁמָא תַּמָּן, מִיכָאֵל תַּמָּן, אִסְתְּלִיק הַאי, מִיכָאֵל אִסְתְּלִיק, אֱלֹקִים בַּהֲדֵי שַׁדַּי.

71. בְּקַדְמֵיתָא שְׁלֹשָׁה אֲנָשִׁים, וְאִגְלִימוּ בְּצִיּוּרָא דַּאֲוִירָא, וַהֲוֹוּ אָכְלֵי, אָכְלֵי וַדַּאי, דְּאֶשָׁא דִּלְהוֹ אֲכַל וְשֵׁצֵי כֹּלָּא, וְאַעֲבֵיד נַחַת רוּחַ לְאַבְרָהָם. אִינּוּן אֶשָׁא וַדַּאי, וְהַהוּא אֶשָׁא אִתְכַּסֵּי בְּצִיּוּרָא דַּאֲוִירָא, וְלָא אִתְחֲזֵי, וְהַהוּא מֵיכְלָא אֶשָׁא מְלַהֲטָא, וְאָכְלָא לֵיהּ, וְאַבְרָהָם מְקַבֵּל נַחַת רוּחַ מֵהַאי.

71. In the beginning, there were three men who were dining while enclothed in an image of air. They most certainly ate, because their fire ate and consumed everything, thus bringing contentment to Avraham. AND HE CLARIFIES THAT they were truly fire. This fire was covered by an image of the air and was not seen. The food that they ate was a burning fire. And they ate it, and Avraham received pleasure from this.

72. כֵּיוָן דְּאִסְתַּלַּק שְׁכִינְתָּא, מַה כְּתִיב, וַיַּעַל אֱלֹקִים מֵעַל אַבְרָהָם, מִיָּד מִסְתַּלֵּק בַּהֲדֵיהּ מִיכָאֵל, דִּכְתִיב וַיָּבֹאוּ שְׁנֵי הַמַּלְאָכִים סְדֹמָה וגו׳. שְׁלֹשָׁה כְּתִיב בְּקַדְמֵיתָא, וְהַשְׁתָּא תְּרֵין, אֶלָּא מִיכָאֵל דְּאִיהוּ יְמִינָא, אִסְתַּלֵּיק בַּהֲדֵי שְׁכִינְתָּא.

72. As the Shechinah departed, it is written: "and Elohim went up from Avraham" (Beresheet 17:22). So Michael immediately departed with Her, as it is written: "And there came two angels to S'dom..." (Beresheet 19:1). At the beginning, it is written three, but now it reads "two angels." FROM THIS, WE CONCLUDE THAT THE ANGEL Michael, who is to the right, also departed as the Shechinah rose. AND ONLY TWO ANGELS REMAINED.

73. מַלְאָךְ דְּאִתְחֲזֵי לְמָנוֹחַ, נַחַת וְאִיגְלִים בַּאֲוִירָא, וְאִתְחֲזֵי לֵיהּ, וְדָא אִיהוּ אוּרִיאֵל. מַה דְּלָא נַחַת בְּאִלֵּין דְּאַבְרָהָם, נַחַת הָכָא בִּלְחוֹדוֹי, לְבַשְּׂרָא לְמָנוֹחַ, דְּאָתֵי מִדָּן.

73. The angel seen by Manoach, who descended and was enclothed by air, is Uriel. He did not come with those angels of Avraham, but came down on his own to inform Manoach, who is a descendant of Dan, THAT HE SHALL HAVE A SON.

74. וּבְגִין דְּלָא חָשִׁיב כְּאַבְרָהָם, לָא כְּתִיב דַּאֲכַל, דְּהָא כְּתִיב אִם תַּעֲצְרֵנִי לֹא אוֹכַל בְּלַחְמֶךָ. וּכְתִיב וַיְהִי בַּעֲלוֹת הַלַּהַב מֵעַל הַמִּזְבֵּחַ וַיַּעַל מַלְאַךְ ה׳ בְּלַהַב הַמִּזְבֵּחַ וגו׳. וְהָכָא וַיַּעַל אֱלֹקִים מֵעַל אַבְרָהָם. בְּגִין דְּבֵיהּ אִסְתַּלֵּיק מִיכָאֵל, וְאִשְׁתְּאֲרוּ רְפָאֵל וְגַבְרִיאֵל.

74. Because MANOACH is not as important a man as Avraham, it is not written that he (the angel) ate. Rather, it is written: "Though you detain me, I will not eat of your bread..." (Shoftim 13:16) and "For it came to pass, when the flame went up toward heaven...that the angel of Hashem ascended in the flame of the altar..." (Ibid. 20). Here, however, it is written: "and Elohim went up from Avraham"; IT IS NOT WRITTEN THAT THE ANGELS DEPARTED FROM AVRAHAM. THIS IS because Micheal left WITH ELOHIM, while Refael and Gavriel remained.

75. וַעֲלַיְיהוּ כְּתִיב, שְׁנֵי הַמַּלְאָכִים סְדֹמָה. בְּעֶרֶב בְּשַׁעֲתָא דְּדִינָא תַּלְיָא עַל עָלְמָא. לְבָתַר אִסְתַּלַּק חַד, וְאִשְׁתְּכַח גַּבְרִיאֵל בִּלְחוֹדֵיהּ. בִּזְכוּתֵיהּ דְּאַבְרָהָם אִשְׁתְּזֵיב לוֹט, וְאִיהוּ אוֹף הָכֵי זָכֵי בְּהוּ, וְעַל דְּאָתוֹ לְגַבֵּיהּ (ע״ד ס״ת).

75. Of them it is written: "And there came two angels to S'dom at evening." "...at evening..." when Judgment hovers above the world. And afterward, one angel departed, and Gavriel alone remained TO OVERTHROW S'DOM. Because of the merit of Avraham, Lot was saved. Therefore, he was also privileged to have the two angels come and visit him.
End of Sitrei Torah

6. "Who shall ascend into the mountain of Hashem"
When an individual strives to understand his purpose in life and seeks the truth of the Creator, his soul will seek to reunite with the Light of the Creator upon leaving this world. Unfortunately, the vast majority of mankind journeys through this physical world without any inkling of his true purpose, or understanding as to the meaning of his existence. Consequently, a man who directs no effort towards spiritual enlightenment and blindly pursues the material world, will automatically seek the path of negativity when it departs its physical existence. The paths of the spiritual world mirror the pathways we forge in the physical world.
The Relevance of this Passage
There are definite negative blockages within our consciousness that repress our intrinsic desire to seek the meaning of our existence and purpose in life. By helping to remove these impediments, the words and wisdom of this passage stimulate us to pursue the truth of our being. It is a well-known Kabbalistic principle that states, the more we seek to comprehend our purpose and the reality of the Creator, the more spiritual Light we receive.

76. Rabbi Aba opened the discussion with the text: "Who shall ascend into the mountain of Hashem? Or who shall stand in His holy place?" (Tehilim 24:3). Come and behold: no man is aware of the reason for his existence in the world. MEN DO NOT SEEK TO KNOW THE PURPOSE OF THEIR LIVES ON EARTH. As the days pass by WITH NO RETURN, they rise up and stand before the Holy One, blessed be He, as they were all created AND HAVE ACTUAL EXISTENCE OF THEIR OWN. How do we know that they were created? Because it is written: "The days were created" (Tehilim 139:16).

76. ר׳ אַבָּא פָּתַח וְאָמַר, מִי יַעֲלֶה בְהַר ה׳ וּמִי יָקוּם בִּמְקוֹם קָדְשׁוֹ. תָּא חֲזֵי, כָּל בְּנֵי עָלְמָא לָא חָמָאן עַל מָה קַיְּימֵי בְּעָלְמָא, וְיוֹמִין אָזְלִין וְסָלְקִין, וְקַיְּימֵי קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, כָּל אִינּוּן יוֹמִין, דִּבְנֵי נָשָׁא קַיְּימֵי בְּהוֹ בְּהַאי עָלְמָא, דְּהָא כֻּלְּהוֹ אִתְבְּרִיאוּ וְכֻלְּהוֹ קַיְּימֵי לְעֵילָא, וּמְנָלָן דְּאִתְבְּרִיאוּ, דִּכְתִיב יָמִים יוּצָרוּ.

77. And when the days depart from this world, they all approach the Supernal King, as it is written: "And the days drew close for David to die," (I Melachim 2:1) "...and the days drew close for Ya'akov to die" (Beresheet 47:29).

77. וְכַד מָטָאן יוֹמִין לְאִסְתַּלְּקָא מֵהַאי עָלְמָא, כֻּלְּהוֹ קְרֵיבִין קַמֵּי מַלְכָּא עִלָּאָה, הה״ד וַיִּקְרְבוּ יְמֵי דָוִד לָמוּת. וַיִּקְרְבוּ יְמֵי יִשְׂרָאֵל לָמוּת.

78. When a person is in this world, he is not aware of nor does he look for the reason he was created. For him, every day is considered as if it passes by in emptiness. And when the soul leaves this world, it does not recognize the path through which it is elevated, because the path that leads up, to the place where the luminous sublime souls shine, WHICH IS THE GARDEN OF EDEN, is not shown to all souls. After it departs from him, THE SOUL follows the same way that person followed while in this world.

78. בְּגִין דְּכַד בַּר נָשׁ אִיהוּ בְּהַאי עָלְמָא, לָא אַשְׁגַּח וְלָא אִסְתַּכַּל, עַל מַה קָאֵים, אֶלָּא כָּל יוֹמָא וְיוֹמָא חָשִׁיב כְּאִילוּ הוּא אָזֵיל בְּרֵקָנְיָא, דְּהָא כַּד נִשְׁמָתָא נָפְקַת מֵהַאי עָלְמָא, לָא יָדְעַת לְאָן אוֹרְחָא סָלְקִין לָהּ, דְּהָא אוֹרְחָא לְסַלְקָא לְעֵילָא לַאֲתַר דִּנְהִירוּ דִּנְשִׁמָתִין עִלָּאִין נְהִירִין, לָא אִתְיְהִיב לְכֻלְּהוֹן נִשְׁמָתִין, דְּהָא כְּגַוְונָא דְּאִיהוּ אַמְשֵׁיךְ עֲלֵיהּ בְּהַאי עָלְמָא, הָכֵי אִתְמַשְׁכַת לְבָתַר דְּנָפִיק מִנֵּיהּ.

79. Come and behold: if a person is drawn after the Holy One, blessed be He, and longs for Him while in this world, then later, when he departs from this world, he also follows THE HOLY ONE, BLESSED BE HE. And he is shown a path to climb that rises upward TO THE PLACE WHERE SOULS SHINE. IN OTHER WORDS, it follows and continues the same path that his desire followed and longed for each day while in this world.

79. תָּא חֲזֵי, אִי בַּר נָשׁ אִתְמְשֵׁיךְ בָּתַר קוּדְשָׁא בְּרִיךְ הוּא וְתֵיאוּבְתָּא דִילֵיהּ אֲבַתְרֵיהּ בְּהַאי עָלְמָא, לְבָתַר כַּד נָפִיק מִנֵּיהּ, אִיהוּ אִתְמְשֵׁיךְ אֲבַתְרֵיהּ, וְיָהֲבִין לֵיהּ אוֹרַח לְאִסְתַּלְּקָא לְעֵילָא, בָּתַר הַהוּא מְשִׁיכוּ דְּאִתְמְשֵׁיךְ בִּרְעוּתָא, כָּל יוֹמָא בְּהַאי עָלְמָא.

80. Rabbi Aba said: One day, I came upon a town that belonged to the children of the East. They shared with me a part of the wisdom that they knew from antiquity. Then they searched for books of their own wisdom and gave me one.

80. אָמַר רַבִּי אַבָּא, יוֹמָא חַד אִעַרְעָנָא בְּחַד מָתָא, מֵאִינּוּן דַּהֲווֹ מִן בְּנֵי קֶדֶם, וַאֲמָרוּ לִי מֵהַהִיא חָכְמְתָא דַּהֲווֹ יָדְעִין מִיּוֹמֵי קַדְמָאֵי, וַהֲווֹ אַשְׁכְּחָן סִפְרִין דְּחָכְמְתָא דִלְהוֹן, וּקְרִיבוּ לִי חַד סִפְרָא.

81. Inside this book, it was written that according to the intention of a person's desire in this world, he draws a spirit from above upon himself similar to the desire that he clung to. If his desire is to achieve something holy and divine, then he draws the same from above and brings it down upon himself.

81. וַהֲוָה כְּתִיב בֵּיהּ, דְּהָא כְּגַוְונָא דִּרְעוּתָא דְּבַר נָשׁ אִיכַּוֵּין בֵּיהּ בְּהַאי עָלְמָא, הָכֵי אַמְשִׁיךְ עֲלֵיהּ רוּחַ מִלְּעֵילָא, כְּגַוְונָא דְּהַהוּא רְעוּתָא דְּאִתְדַּבַּק בֵּיהּ, אִי רְעוּתֵיהּ אִיכַּוֵּין בְּמִלָּה עִלָּאָה קַדִּישָׁא, אִיהוּ אַמְשִׁיךְ עֲלֵיהּ לְהַהִיא מִלָּה, מִלְּעֵילָא, לְתַתָּא לְגַבֵּיהּ.

82. If he wishes to cleave to the Other Side, and is intent upon it, he draws the same from above down and brings it upon himself. They used to say THAT TO DRAW SOMETHING DOWN FROM ABOVE depends mainly on speech, deed, and the wish to cleave to it. This is how that certain side that he cleaves to is drawn down from above.

82. וְאִי רְעוּתֵיהּ, לְאִתְדַּבְּקָא בְּסִטְרָא אָחֳרָא, וְאִיכַּוֵּין בֵּיהּ, אִיהוּ אַמְשִׁיךְ לְהַהִיא מִלָּה מִלְּעֵילָא לְתַתָּא לְגַבֵּיהּ. וַהֲווֹ אָמְרֵי דְּעִקָּרָא דְּמִלְּתָא תַּלְיָא בְּמִלִּין, וּבְעוֹבָדָא, וּבִרְעוּתָא לְאִתְדַּבְּקָא, וּבְדָא אִתְמְשַׁךְ מִלְּעֵילָא לְתַתָּא הַהוּא סִטְרָא דְּאִתְדַּבַּק בָּהּ.

83. And I have found IN THAT BOOK all the rites and ceremonies for worshipping the stars and constellations, as well as what is required to worship them and how to direct one's will toward them in order to to draw them closer.

83. וְאַשְׁכַּחְנָא בֵּיהּ, כָּל אִינּוּן עוֹבָדִין וּפוּלְחָנִין דְּכֹכְבַיָּא וּמַזָּלֵי, וּמִלִּין דְּאִצְטְרִיכוּ לוֹן, וְהֵאיךְ רְעוּתָא לְאִתְכַּוְּנָא בְּהוּ, בְּגִין לְאַמְשָׁכָא לוֹן לְגַבֵּיהוּ.

84. In the same manner, for whoever desirs to cling to the Holy Spirit above, it depends on the act, words, and the intent of the heart, so that he may succeed in drawing it down upon himself so that he may cling to it.

84. כְּגַוְונָא דָא, מַאן דְּבָעֵי לְאִתְדַּבְּקָא לְעֵילָא, בְּרוּחַ קוּדְשָׁא, דְּהָא בְּעוֹבָדָא וּבְמִלִּין, וּברְעוּתָא דְּלִבָּא לְכַוְּונָא בְּהַהִיא מִלָּה, תַּלְיָיא מִלְּתָא לְאַמְשָׁכָא לֵיהּ לְגַבֵּיהּ, מֵעֵילָא לְתַתָּא, וּלְאִתְדַּבְּקָא בְּהַהִיא מִלָּה.

85. And they were saying: Whatever path a person follows in this world is the path along which he is drawn when he leaves this world. And whatever he clung to and pursued while in this world, he clings to in the World of Truth--if to holiness then to holiness; if to impurity then to impurity.

85. וַהֲווֹ אָמְרֵי, כַּמָּה דְּבַר נָשׁ אִתְמְשַׁךְ בְּהַאי עָלְמָא, הָכֵי נָמֵי מָשְׁכִין לֵיהּ, כַּד נָפֵיק מֵהַאי עָלְמָא. וּבַמֶּה דְּאִתְדַּבַּק בְּהַאי עָלְמָא, וְאִתְמְשַׁךְ אֲבַתְרֵיהּ, הָכֵי אִתְדַּבַּק בְּהַהוּא עָלְמָא, אִי בְּקוּדְשָׁא בְּקוּדְשָׁא, וְאִי בְּמְסָאֲבָא בְּמְסָאֲבָא.

86. If to holiness, then he is drawn toward that same side OF HOLINESS. He clings to it above, and becomes a serving minister before the Holy One, blessed be He, among all the angels. And so he is attached to the supernal WORLD and stands among those holy beings, as it is written: "then I will give you access among these that stand by" (Zecharyah 3:7).

86. אִי בְּקוּדְשָׁא, מְשָׁכִין לֵיהּ לְגַבֵּי הַהוּא סִטְרָא, וְאִתְדַּבַּק בֵּיהּ לְעֵילָא, וְאִתְעֲבִיד מְמַנָּא שַׁמָּשָׁא, לְשַׁמָּשָׁא קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, בֵּין אִינּוּן שְׁאָר מַלְאָכִין. כְּמָה דְּהָכֵי אִתְדַּבַּק לְעֵילָא, וְקָאִים בֵּין אִינּוּן קַדִּישִׁין, דִּכְתִיב וְנָתַתִּי לְךָ מַהֲלְכִים בֵּין הָעוֹמְדִים הָאֵלֶּה.

87. And so, in the same manner, if HE HAS CLEAVED to impurity WHILE IN THIS WORLD, then he is drawn to the IMPURE side. He becomes one of them and is attached to them. And they are called the 'demons of people.' So when he departs from this world, they take him and cast him into Gehenom--into that place where the impure, who have defiled themselves and their spirits, are judged and punished. He then clings to them, becoming 'a demon', just like the demons of the world.

87. הָכֵי נָמֵי כְּגַוְונָא דָא, אִי בְּמְסָאֲבָא, מְשָׁכִין לֵיהּ לְגַבֵּי הַהוּא סִטְרָא, וְאִתְעֲבִיד כְּחַד מִנַּיְיהוּ, לְאִתְדַּבְּקָא בְּהוֹ, וְאִינּוּן אִקְרוּן נִזְקֵי בְּנֵי נָשָׁא. וּבְהַהִיא שַׁעְתָּא דְּנָפֵיק מֵהַאי עָלְמָא, נָטְלִין לֵיהּ וְשָׁאֲבִין לֵיהּ בַּגֵּיהִנֹּם, בְּהַהוּא אֲתַר דְּדַיְינֵי לוֹן לִבְנֵי מְסָאֲבָא, דְּסָאִיבוּ גַּרְמַיְיהוּ וְרוּחַיְיהוּ, וּלְבָתַר אִתְדַּבַּק בְּהוֹ. וְאִיהוּ נִזְקָא, כְּחַד מֵאִינּוּן נִזְקֵי דְּעָלְמָא.

88. I said to them: My sons, the sayings of this book are close to the sayings of the Torah. But you should stay away from these books, so that you will not be attracted to those beliefs and all those aspects that are mentioned there. Otherwise, heaven forbid, you may abandon the service of the Holy One, blessed be He!

88. אֲמִינָא לוֹן, בָּנַי, קְרִיבָא דָא לְמִלִּין דְּאוֹרַיְיתָא, אֲבָל אִית לְכוֹ לְאִתְרַחֲקָא מֵאִינּוּן סִפְרִין, בְּגִין דְּלָא יִסְטֵי לִבַּיְיכוּ לְאִלֵּין פּוּלְחָנִין, וּלְכָל אִינּוּן סִטְרִין דְּקָאֲמַר הָכָא, דִּילְמָא חַס וְשָׁלוֹם תִּסְטוּן מִבָּתַר פּוּלְחָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא.

89. People are led astray because of these books. The people of the east were wise and inherited this wisdom from Avraham, who gave it to the sons of the concubines. As it is written: "But to the sons of the concubines, which Avraham had, Avraham gave gifts, and sent them away from his son, while he yet lived, eastward, to the east country" (Beresheet 25:6). Afterward, they developed their wisdom in many directions.

89. דְּהָא כָּל סִפְרִים אִלֵּין, אַטְעַיְין לוֹן לִבְנֵי נָשָׁא, בְּגִין דִּבְנֵי קֶדֶם חַכִּימִין הֲווֹ, וִירוּתָא דְּחָכְמְתָא דָא, יָרְתוּ מֵאַבְרָהָם, דִּיהַב לִבְנֵי פִּלַגְשִׁים, דִּכְתִיב וְלִבְנֵי הַפִּלַגְשִׁים אֲשֶׁר לְאַבְרָהָם נָתַן אַבְרָהָם מַתָּנוֹת וַיְשַׁלְּחֵם מֵעַל יִצְחָק בְּנוֹ בְּעוֹדֶנּוּ חַי קֵדְמָה אֶל אֶרֶץ קֶדֶם. וּלְבָתַר אִתְמַשְׁכוּ בְּהַהִיא חָכְמָה לְכַמָּה סִטְרִין.

90. אֲבָל זַרְעָא דְיִצְחָק חוּלָקָא דְיַעֲקֹב, לָאו הָכֵי, דִּכְתִיב וַיִּתֵּן אַבְרָהָם אֶת כָּל אֲשֶׁר לוֹ לְיִצְחָק. דָּא חוּלָקָא קַדִּישָׁא דִּמְהֵימְנוּתָא, דְּאִתְדַּבַּק בֵּיהּ אַבְרָהָם. וּנְפַק מֵהַהוּא עַדְבָא, וּמֵהַהוּא סִטְרָא יַעֲקֹב. מַה כְּתִיב בֵּיהּ וְהִנֵּה ה׳ נִצָּב עָלָיו. וּכְתִיב וְאַתָּה יַעֲקֹב עַבְדִּי וגו׳. בְּגִינֵי כָּךְ בָּעֵי לֵיהּ לְבַר נָשׁ, לְאִתְמַשְׁכָא בָּתַר קוּדְשָׁא בְּרִיךְ הוּא, וּלְאִתְדַּבְּקָא בֵּיהּ תְּדִיר, דִּכְתִיב וּבוֹ תִדְבָּק.

90. But the seed of Yitzchak, the portion of Ya'akov, is not so. As it is written: "And Avraham gave all that he had to Yitzchak" (Ibid. 5). This is the holy portion of faith that Avraham cleaved to. And from this side and fate did Ya'akov come. What is written about him? It is written: "And, behold, Hashem stood above him," (Beresheet 28:13) and "But you, Yisrael, are my servant, Ya'akov..." (Yeshayah 41:8). For this reason, a person should be drawn after the Holy One, blessed be He, and cleave to Him always, as it is written: "and to Him shall you cleave..." (Devarim 10: 20).

91. תָּא חֲזֵי מִי יַעֲלֶה בְּהַר ה׳ וגו׳. וּלְבָתַר אַהְדַּר וּפֵירַשׁ. נְקִי כַּפַּיִם. דְּלָא עֲבִיד בִּידּוֹי טוֹפְסָא, וְלָא אִתְתַּקַּף בְּהוֹ בַּמֶּה דְּלָא אִצְטְרִיךְ. וְתוּ, דְּלָא אִסְתָּאַב בְּהוֹ, וְלָא סָאֵיב בְּהוֹ לְגוּפָא, כְּאִינּוּן דְּמִסְאַבִּין גַּרְמַיְיהוּ בִּידִין לְאִסְתָּאֲבָא, וְדָא הוּא נְקִי כַּפַּיִם. וּבַר לֵבָב, כְּגַוְונָא דָא דְּלָא אַמְשִׁיךְ רְעוּתֵיהּ וְלִבֵּיהּ, לְסִטְרָא אָחֳרָא, אֶלָּא לְאִתְמַשְׁכָא בָּתַר פּוּלְחָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא.

91. Come and behold. It is written: "Who shall ascend into the mountain of Hashem..." (Tehilim 24:3) And after this, he continues to explain that "he that has clean hands." THIS MEANS THAT he has not made an idol with his hands, and his hands did not hold what they should not have held. Furthermore, IT SHOULD BE EXPLAINED THAT THE PHRASE "CLEAN HANDS" MEANS HIS HANDS were not defiled, and he did not defile the body with them, as those who defile themselves with their hands and become impure. This is what "clean hands" means. A "pure heart" is the heart of someone who has not diverted his heart to the Other Side, but rather is drawn after the service of the Holy One, blessed be He!

92. אֲשֶׁר לֹא נָשָׂא לַשָּׁוְא נַפְשִׁי. נַפְשׁוֹ כְּתִיב, נַפְשִׁי קְרִי, וְהָא אוֹקְמוּהָ נַפְשִׁי דָּא נֶפֶשׁ דָּוִד, סִטְרָא דִּמְהֵימְנוּתָא. נַפְשׁוֹ דָּא נֶפֶשׁ דְּבַר נָשׁ מַמָּשׁ. בְּגִין דְּכַד יִפּוֹק מֵהַאי עָלְמָא, וְנַפְשֵׁיהּ יִסְתַּלַּק בְּעוֹבָדִין דְּכָשְׁרִין, עַל מַה דִּיתְקַיֵּים בֵּהוֹ, לְמֵיהַךְ בֵּין כָּל אִינּוּן קַדִּישִׁין, כד״א אֶתְהַלֵּךְ לִפְנֵי ה׳ בְּאַרְצוֹת הַחַיִּים. וּבְגִין דְּלָא נָשָׂא לַשָּׁוְא נַפְשִׁי, יִשָּׂא בְרָכָה מֵאֵת ה׳ וגו׳.

92. Of the verse, "who has not lifted up his soul (Nefesh) in vain," observe that it is written "Nafsho" ('his soul'), but pronounced "Nafshi" ('my soul'). The explanation is that 'my soul' is the soul of David, the aspect of faith WHICH IS THE NUKVA OF ZEIR ANPIN; 'his soul' is actually the soul of a human being. THIS IS THE DIFFERENCE BETWEEN WHAT IS WRITTEN AND HOW IT IS PRONOUNCED. Thus, when a person passes away from this world and his soul (Nefesh) leaves with proper deeds, he will have the privilege of being among all those holy ones, as it is written: "I will walk before Hashem in the land of the living" (Tehilim 116:9). THEREFORE HE SAYS: Because he "has not lifted up his soul in vain...He shall receive the blessing from Hashem..."

7. "And, lo, three men...and they ate"
A discussion arises as to whether Avraham the Patriarch perceived the three angels, Michael, Gavriel, and Raphael as angelic entities or as physical beings. According to the Zohar, Avraham was able to perceive them as angels by virtue of his circumcision, which removed negativity and elevated his consciousness. The lesson being conveyed concerns the importance of a person's consciousness and its ability to influence perception.
The Relevance of this Passage
Two people often perceive a singular image or event differently because their individual consciousness are on two different levels. Both perceptions are indeed correct; however, one perspective is limited if it remains on a lower level of consciousness, and the other is far-reaching if it occupies a higher level. Achieving transcendence over this physical realm by raising our own consciousness is the intent of this portion. We achieve a heightened sense of awareness, perceiving the true spiritual reality during the day-to-day rigors of physical existence.

93. תָּא חֲזֵי, בָּתַר דְּאִתְגְּזַר אַבְרָהָם, הֲוָה יָתִיב וְכָאִיב, וְקוּדְשָׁא בְּרִיךְ הוּא שָׁדַר לְגַבֵּיהּ תְּלַת מַלְאָכִין בְּאִתְגַּלְיָא, לְאַקְדָּמָא לֵיהּ שְׁלָם. וְאִי תֵּימָא, דְּהָא בְּאִתְגַּלְיָא, וְכִי מַאן יָכִיל לְמֶחֱמֵי מַלְאָכִין, וְהָא כְּתִיב עוֹשֶׂה מַלְאָכָיו רוּחוֹת וגו׳.

93. Come and behold: after Avraham had circumcised himself, he sat down and was in pain. The Holy One, blessed be He, sent him three visible angels to inquire of his well-being. You may wonder how they were visible, for who is able to see angels, as it is written: "Who makes his angels spirits (also, 'winds')" (Tehilim 104:4).

94. אֶלָּא וַדַּאי חָמָא לוֹן, דְּנַחֲתֵי לְאַרְעָא, כְּגַוְונָא דִבְנֵי נָשָׁא, וְלָא יִקְשֶׁה לָךְ הַאי, דְּהָא וַדַּאי אִינּוּן רוּחִין קַדִּישִׁין, וּבְשַׁעֲתָא דְּנָחֲתֵי לְעָלְמָא, מִתְלַבְּשִׁין בַּאֲוִירֵי וּבִיסוֹדֵי דְּגוֹלְמִין, וְאִתְחֲזוּ לִבְנֵי נָשָׁא מַמָּשׁ, כְּחֵיזוּ דְּיוֹקְנָא דִלְהוֹן.

94. AND HE REPLIES: He certainly did see them because they came to earth in the image of men. And it should not be hard for you to understand because they are definitely holy spirits. But when they come down to this world, they enclothe themselves with the air and the elements of covering and enveloping, until they appear to people exactly in their image.

95. וְתָא חֲזֵי אַבְרָהָם חָמָא לוֹן, כְּחֵיזוּ בְּנֵי נָשָׁא, וְאַף עַל גַּבְדַּהֲוָה כָּאִיב מִמִּילָה, נָפַק וּרְהַט אֲבַתְרַיְיהוּ, בְּגִין דְּלָא לְמִגְרַע מַה דַּהֲוָה עֲבִיד מִקַּדְמַת דְּנָא.

95. Come and behold: Avraham saw them in the image of men. And even though he was in pain because of the circumcision, he ran forth to greet them, so that he would not miss anything and would not behave differently than before his circumcision, WHEN HE ALWAYS ACCEPTED AND WELCOMED NEW GUESTS.

96. אָמַר רַבִּי שִׁמְעוֹן וַדַּאי כְּחֵיזוּ דְּמַלְאָכִין חָמָא לוֹן, מִמַּה דִּכְתִיב, וַיֹּאמַר אֲדֹנָי בְּאל״ף דל״ת, שְׁכִינְתָּא הֲוָה אַתְיָא, וְאִלֵּין הֲווֹ סְמִיכִין דִּילָהּ, וְכָרְסְיָא לְגַבָּהּ, בְּגִין דְּאִינּוּן גְּוָונִין תְּלַת דְּתַחוֹתָא.

96. Rabbi Shimon said: He definitely did see them in the form of angels. THIS CAN BE UNDERSTOOD from the words: "And he said... my lords (Heb. adonai)" with the letters Aleph and Dalet. THESE LETTERS, WHICH FORM THE NAME OF THE SHECHINAH, ARE THE FIRST TWO LETTERS OF THE NAME ADONAI. For it was the Shechinah that was approaching, and these angels were Her supports and throne. They are the three colors--WHITE, RED, AND GREEN--that are under THE SHECHINAH.

97. וְחָמָא הַשְׁתָּא בְּגִין דְּאִתְגְּזַר, מַה דְּלָא הֲוָה חָמֵי מִקַּדְמַת דְּנָא, עַד לָא אִתְגְּזַר, בְּקַדְמֵיתָא לָא הֲוָה יָדַע, אֶלָּא דְּאִינּוּן בְּנֵי נָשָׁא, וּלְבָתַר יָדַע דְּאִינּוּן מַלְאָכִין קַדִּישִׁין, וְאָתוֹ בְּשְׁלִיחוּתָא לְגַבֵּיהּ. בְּשַׁעֲתָא דַּאֲמָרוּ לֵיהּ אַיֵּ״ה שָׂרָה אִשְׁתֶּךָ, וּבְשָׂרוּ לֵיהּ בְּשׂוֹרַת יִצְחָק.

97. And he saw THAT THEY WERE ANGELS because after he was circumcised, he was able to see what he did not see before he was circumcised. At first, he thought they were human beings. Later, he realized that they were angels on a mission FROM THE HOLY ONE, BLESSED BE HE. THEY FULFILLED THIS MISSION when they said to him, "Where is Sarah, your wife," (Beresheet 18:9) and informed him about Yitzchak.

98. אֵלָיו: אַתְוָון נְקוּדוֹת אַי״וֹ, וְסִימָן אי״ו רָמֵז לְמַה דְּלְעֵילָא, רָמֵז לְקוּדְשָׁא בְּרִיךְ הוּא. וַיֹּאמֶר הִנֵּה בָאֹהֶל, כְּתִיב הָכָא הִנֵּה בָאֹהֶל, וּכְתִיב הָתָם אֹהֶל בַּל יִצָּעֵן וגו׳. תָּא חֲזֵי, כֵּיוָן דְּנָקוּד אי״ו, אַמַּאי כְּתִיב לְבָתַר אַיֵּה. אֶלָּא, בְּגִין דְּחִבּוּרָא דִּדְכַר וְנוּקְבָא כַּחֲדָא, רָזָא דִּמְהֵימְנוּתָא. כְּדֵין אֲמַר, וַיֹּאמֶר הִנֵּה בָאֹהֶל, תַּמָּן הוּא קִשּׁוּרָא דְּכֹלָּא וְתַמָּן אִשְׁתַּכַּח.

98. In the word, "Elav ('to him')," WHICH APPEARS IN THE VERSE "AND THEY SAID TO HIM," the letters with dots are Aleph, Yud, and Vav. And this sign, ayo, alludes to what is above, implying the Holy One, blessed be He. AND THEY ASKED ABOUT HIM: AYO (LIT. 'WHERE IS HE')? And he replied: "Behold, in the tent." THIS MEANS THAT HE WAS ATTACHED TO THE SHECHINAH, BECAUSE here it is written: "in the tent," and there it is written: "a tabernacle (tent) that shall not be taken down..." (Yeshayah 33:20). THUS, IT REFERS TO THE SHECHINAH, JUST AS IN THE LATTER VERSE. Come and behold: Because ayo has dots already, why is it then written: ayeh (lit. 'where')? AND HE REPLIES: Because the secret of the Faith is the union of the male and female as one. THIS IS WHY THEY ASKED OF THE HOLY ONE, BLESSED BE HE, "WHERE IS HE (AYO)?" AND THEY ASKED OF THE SHECHINAH, "WHERE IS SHE (AYEH)?" THIS MEANS THAT THEY AROUSED HIM TO FORM A UNION OF THE HOLY ONE, BLESSED BE HE, WITH HIS SHECHINAH. The verse continues, "And he said: Behold, in the tent," because therein lies the bond of everything--NAMELY THE NUKVA WHO IS CALLED "THE TENT" AND THE HOLY ONE, BLESSED BE HE.

99. אַיֵּה וגו׳. וְכִי לָא הֲווֹ יָדְעֵי מַלְאֲכֵי עִלָּאֵי, דְּשָׂרָה הִנֵּה בָאֹהֶל, אַמַּאי כְּתִיב אַיֵּה. אֶלָּא לָא יָדְעֵי בְּהַאי עָלְמָא, אֶלָּא מַה דְּאִתְמְסַר לְהוֹ לְמִנְדַּע. תָּא חֲזֵי, וְעָבַרְתִּי בְּאֶרֶץ מִצְרַיִם אֲנִי ה׳. וְכִי כַּמָּה שְׁלִיחִין וּמַלְאָכִין אִית לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, אֶלָּא בְּגִין דְּאִינּוּן לָא יָדְעֵי בֵּין טִפָּה דְּבוּכְרָא, לְהַהוּא דְּלָא בּוּכְרָא, בַּר קוּדְשָׁא בְּרִיךְ הוּאבִּלְחוֹדוֹי.

99. Of the question, "Where is she?" HE ASKS: Did the celestial angels not know that Sarah was in the tent? If so, why then is it written THAT THEY ASKED ABOUT HER SAYING, "Ayeh ('where?')?" AND HE REPLIES: THE ANGELS have no knowledge of this world, except what is given them to know. Come and behold: "For I will pass through the land of Egypt...I am Hashem" (Shemot 12:12). AND HE ASKS: The Holy One, blessed be He, has so many messengers and angels. WHY DID HE HAVE TO "PASS THROUGH THE LAND OF EGYPT" BY HIMSELF? AND HE REPLIES: Because THE ANGELS do not know how to distinguish between the sperm of a first born and that which is not. Only the Holy One, blessed be He, alone knows this.

100. כְּגַוְונָא דָא, וְהִתְוֵיתָ תָּו עַל מִצְחוֹת הָאֲנָשִׁים. וַאֲמַאי צְרִיכִין. אֶלָּא, בְּגִין דְּאִינּוּן לָא יָדְעֵי, אֶלָּא מַה דְּאִתְמְסַר לוֹן לְמִנְדַּע. כְּגוֹן כָּל אִינּוּן מִלִּין דְּזַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְאַיְתָאָה עַל עָלְמָא. וּמ״ט, בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא אַעֲבַר כָּרוֹזָא בְּכָלְהוֹ רְקִיעִין, בְּהַהִיא מִלָּה דְּזַמִּין לְאַיְתָאָה עַל עָלְמָא.

100. This is similar to the text: "and set a mark upon the foreheads of the men..." (Yechezkel 9:4). Why do THE ANGELS need THIS MARK? Because THE ANGELS know only what they are informed of. For example, how do they know all that the Holy One, blessed be He, plans on doing in the world? They know because the Holy One, blessed be He, sends announcements throughout the heavens, informing them of what He is about to perform in the world. THE ANGELS HEAR THESE ANNOUNCEMENTS AND KNOW!

101. כְּגַוְונָא דָא, בְּשַׁעְתָּא דְּמִחַבְּלָא אִשְׁתְּכַח בְּעָלְמָא, בָּעֵי בַּר נָשׁ לְאִתְכַּסְיָא בְּבֵיתֵיהּ, וְלָא יִתְחֲזֵי בְּשׁוּקָא, בְּגִין דְּלָא יִתְחַבֵּל, כְּדְבָר אַחֲרוֹאַתֶּם לֹא תֵצְאוּ אִישׁ מִפֶּתַח בֵּיתוֹ עַד בֹּקֶר. מִנַּיְיהוּ דְּיָכִיל לְאִסְתַּתְּרָא, אִין, אֲבָל מִקַּמֵּי קוּדְשָׁא בְּרִיךְ הוּא, לָא בָּעֵי לְאִסְתַּתְּרָא, מַה כְּתִיב אִם יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא אֶרְאֶנּוּ נְאֻם ה׳.

101. In the same way, when the Angel of Destruction roams the world, people should hide at home and not be seen at the marketplace. This will prevent the Angel of Destruction from destroying and hurting them. As it is written: "and none of you shall go out of the door of his house until the morning," (Shemot 12:22) because from them--FROM THE ANGELS--we can and should hide. But there is no need to hide from the Holy One, blessed be He, as it is written: "Can any hide himself in secret places that I shall not see him? Says Hashem" (Yirmeyah 23:24).

102. אַיֵּה שָׂרָה אִשְׁתֶּךָ. דְּלָא בָעוּ לוֹמַר קַמָּהּ, כֵּיוָן דַּאֲמַר הִנֵּה בָאֹהֶל, מִיָּד וַיֹּאמֶר שׁוֹב אָשׁוּב אֵלֶיךָ כְּעֵת חַיָּה וְהִנֵּה בֵן לְשָׂרָה אִשְׁתֶּךָ וגו׳, תָּא חֲזֵי אוֹרַח אַרְעָא, דְּעַד לָא אַזְמִין אַבְרָהָם קַמַּיְיהוּ לְמֵיכַל, לָא אֲמָרוּ לֵיהּ מִדֵּי, בְּגִין דְּלָא יִתְחֲזֵי דְּבְגִין הַהִיא בְּשׂוֹרָה, קָא אַזְמִין לְהוֹ לְמֵיכַל, בָּתַר דִּכְתִיב וַיֹּאכֵלוּ, כְּדֵין אֲמָרוּ לֵיהּ הַהִיא בְּשׂוֹרָה.

102. "Where is Sarah, your wife?" HE DID NOT UNDERSTAND WHY THEY ASKED ABOUT HER. WHEN THEY HEARD SHE WAS IN THE TENT, THEY DID NOT ENTER IT TO INFORM HER. INSTEAD, THEY REMAINED OUTSIDE WHILE THEY INFORMED AVRAHAM. AND HE ANSWERS: They did not want to announce THE GOOD NEWS in front of her. So immediately after he said, "Behold, in the tent," it is then written: "he said: I will return and definitely come back to you at this time next year, and, lo, Sarah your wife shall have a son" (Beresheet 18:10). Come and behold: it was very polite and proper that they said nothing to Avraham before he invited them to eat. This way, it did not seem that he invited them to eat because of the good news they brought him. Therefore, only after the verse stated "and they ate," did they inform him about the good news.

103. וַיֹּאכֵלוּ, סְלְקָא דַּעְתָּךָ, וְכִי מַלְאֲכֵי עִלָּאֵי אָכְלֵי, אֶלָּא, בְּגִין יְקָרָא דְּאַבְרָהָם, אִתְחֲזֵי הָכִי. אָמַר ר׳ אֶלְעָזָר וַיֹּאכֵלוּ וַדַּאי, בְּגִין דְּאִינּוּן אֶשָּׁא דְּאָכִיל אֶשָּׁא, וְלָא אִתְחֲזֵי, וְכָל מַה דְּיַהֲב לוֹן אַבְרָהָם אָכְלֵי, בְּגִין דְּמִסִּטְרָא דְּאַבְרָהָם אָכְלֵי לְעֵילָא.

103. HE ASKS: IT IS WRITTEN: "and they ate," but do celestial angels eat? AND HE REPLIES: For the sake of Avraham's honor, it seemed AS THOUGH THEY ATE. THIS MEANS THAT THEY MADE IT SEEM AS THOUGH THEY WERE EATING. Rabbi Elazar said: They did actually eat, because they are the "fire that consumes fire." And it is not as though THEY WERE EATING. So they ate everything Avraham offered them, because from the side of Avraham they ate on a supernal level. THIS MEANS THAT THE DRAWING DOWN OF CHASSADIM IS THE SECRET OF 'EATING ON A SUPERNAL LEVEL,' AND AVRAHAM IS THE SECRET OF CHESED. THEREFORE, EVERYTHING HE OFFERED THEM CAME FROM HIS OWN ATTRIBUTE, FROM THE ATTRIBUTE OF CHESED. AND THEY ATE, JUST AS THEY EAT ABOVE IN THE HEAVENS.

104. תָּא חֲזֵי, כָּל מַה דְּאָכִיל אַבְרָהָם, בְּטָהֲרָה אִיהוּ קָא אָכִיל, וּבְגִין כָּרֵאקָרֵיב קַמַּיְיהוּ, וְאָכְלֵי, וּנְטֵיר אַבְרָהָם בְּבֵיתֵיהּ דַּכְיָא וּמְסָאֲבוּתָא, דַּאֲפִילוּ בַּר נָשׁ דְּאִיהוּ מְסָאַב, לָא הֲוָה מְשַׁמֵּשׁ בְּבֵיתֵיהּ, עַד דַּעֲבִיד לֵיהּ טְבִילָה, אוֹ עֲבִיד לֵיהּ לְנַטְרָא שִׁבְעָה יוֹמִין, כִּדְקָא חָזֵי לֵיהּ, בְּבֵיתֵיהּ, וְהָכִי הוּא וַדַּאי.

104. Come and behold: everything Avraham ate was according to the rites of purity. And because of this, he served it to the angels, who ate. In his home, he observed the rites of purity so strictly that an impure person could not serve at his home unless he (Avraham) immersed him in a ritual bath IF HE WAS SLIGHTLY IMPURE. Or he made him keep purity properly for seven days at his home, IF HE WAS SEVERELY IMPURE. AFTERWARD, HE IMMERSED HIM.

105. תָּא חֲזֵי כְּתִיב אִישׁ אֲשֶׁר לֹא יִהְיֶה טָהוֹר מִקְרֶה לַיְלָה וגו׳. מַאי תַּקָּנָתֵיהּ, וְהָיָה לִפְנוֹת עֶרֶב יִרְחַץ בַּמָּיִם. אִעֲרַע בֵּיהּ טוּמְאָה אָחֳרָא, כְּגוֹן זִיבָה, אוֹ סְגִירַת נִדָּה, דַּהֲווֹ תְּרֵי מְסָאֲבוּ, לָא סַגְיָא לֵיהּ בְּהַהִיא טְבִילָה, בֵּין דְּאִעֲרַע בֵּיהּ קֶרִי, קוֹדֶם דְּקַבֵּיל טוּמְאָה אָחֳרָא, בֵּין דְּאִעֲרַע בֵּיהּ לְבָתָר.

105. Come and behold. It is written: "If there be among you any man who is not clean by reason of uncleanliness that chances by night..." (Devarim 23:11) what should he do? The verse continues, "when evening comes on, he shall bathes himself in water..." (Ibid. 12) But if he becomes defiled through any other SEVERE cause, like gonorrhea or leprosy on the impurity of menstrual flow, which include two kinds of defilement, then the ritual immersion FOR CLEANSING HIMSELF FROM THE NOCTURNAL POLLUTION AT EVENING is not sufficient. UNDER THESE CIRCUMSTANCES, HE SHOULD KEEP PURITY FOR SEVEN DAYS. THEN HE SHOULD IMMERSE AGAIN. THERE IS NO DIFFERENCE BETWEEN HE WHO experienced nocturnal pollution before he was defiled with the other kind of defilement and he who was defiled only afterward.

Avraham and Sarah dedicated their lives to help people make the transformation to a more positive and spiritual way of life. Avraham and Sarah's devotion to this objective aroused genuine miracles of nature.

The Relevance of this Passage

A miracle, a wonder of nature, is essentially a mirror reflecting a profound spiritual change within human nature. Because our natural inclination is self-indulgence at the expense of others, the Light of this passage gives us the strength to overpower our natural tendencies and apportion part of our life to the service of others, exemplified by Avraham and Sarah. When a person dedicates his life to sharing with others, the Creator causes great wonders to be revealed in order to help him toward this pursuit.

106. וְאַבְרָהָם וְשָׂרָה הֲווֹ מְתַקְּנֵי טְבִילָה לְכָלְהוֹ, אִיהוּ לְגַבְרֵי וְאִיהִי לְנַשֵּׁי. מ״ט אִעֲסַק אַבְרָהָם לְדַכָּאָה לִבְנֵי נָשָׁא, בְּגִין דְּאִיהוּ טָהוֹר, וְאִקְרֵי טָהוֹר, דִּכְתִיב מִי יִתֵּן טָהוֹר מִטָּמֵא לֹא אֶחָד. טָהוֹר דָּא אַבְרָהָם דְּנָפַק מִתֶּרַח.

106. Avraham and Sarah prepared ritual baths for every person--he for the men and she for the women. And why was Avraham occupied in purifying other people? Because he is pure and is called pure, as it is written: "Who can bring a pure thing out of an impure? Not one," (Iyov 14:4) where "pure" applies to Avraham, who came out of Terach, WHO IS IMPURE.

107. רַבִּי שִׁמְעוֹן אָמַר, בְּגִין לְתַקָּנָא הַהוּא דַּרְגָּא דְּאַבְרָהָם, וּמַאן אִיהוּ מַיִם. בְּגִין כָּךְ, אַתְקִין לְדַכָּאָה בְּנֵי עָלְמָא בְּמַיָּא. וּבְשַׁעֲתָא דְּאַזְמִין לַמַּלְאָכִין, שֵׁירוּתָא דְּמִלּוֹי, מַה כְּתִיב, יוּקַח נָא מְעַט מַיִם. בְּגִין לְאִתְתַּקְּפָא בְּהַהוּא דַּרְגָּא דְּמַיִין שָׁרָאן בָּהּ.

107. Rabbi Shimon said: THIS IS WHY AVRAHAM ENGAGED IN RITUAL IMMERSION--to rectify Avraham's grade. And what is his grade? It is 'waters'-- NAMELY CHASSADIM, THAT ARE CALLED 'WATERS'. Because of this, he prepared people to be purified with water. And when he invited the angels, his first words were as it is written: "Let a little water, I pray you, be fetched..." (Beresheet 18:4)--to strengthen himself with that grade which contains water, NAMELY CHESED.

108. וּבְגִינֵי כָּךְ, הֲוָה מְדַכֵּי לְכָל בְּנֵי נָשָׁא מִכֹּלָּא, מְדַכֵּי לוֹן מִסִּטְרָא דַּע״ז, וּמְדַכֵּי לוֹן מִסִּטְרָא דְּמְסָאֲבָא, וְכַמָּה דְּאִיהוּ מְדַכֵּי לְגוּבְרִין, ה״נ שָׂרָה מְדַכָּאת לְנָשִׁין, וְאִשְׁתַּכְּחוּ כֻּלְּהוֹ דְּאַתְיָין לְגַבֵּיהוּ דְּכְיָין מִכֹּלָּא.

108. This is how he purified people from all sins, including those from the Impure Side and idol worshiping. And just as he purified the men, so did she purify the women. Therefore, all those who came to him were completely purified FROM IDOL WORSHIPING AND DEFILEMENT.

109. תָּא חֲזֵי, אִילָנָא נָטַע אַבְרָהָם, בְּכָל אֲתַר דִּדְיוּרֵיהּ תַּמָּן, וְלָא הֲוָה סָלִיק בְּכָל אֲתַר כִּדְקָא יָאוֹת, בַּר בְּשַׁעֲתָא דִּדְיוּרֵיהּ בְּאַרְעָא דִּכְנָעַן. וּבְהַהוּא אִילָנָא הֲוָה יָדַע מַאן דְּאִתְאַחִיד בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, וּמַאן דְּאִתְאַחִיד בַּע״ז.

109. Come and behold: wherever Avraham lived, he planted a tree. But it did not grow properly in all the places; it only grew properly when he lived in Cna'an. And by this tree, he knew who was attached to the Holy One, blessed be He, and who worshiped idols.

110. מַאן דְּאִתְאַחִיד בְּקוּדְשָׁא בְּרִיךְ הוּא, אִילָנָא הֲוָה פָּרִישׁ עַנְפּוֹי וַחֲפֵי עַל רֵישֵׁיהּ וַעֲבִיד עֲלֵיהּ צִלָּא יָאֶה, וּמַאן דְּאִתְאַחִיד בְּסִטְרָא דַע״ז, הַהוּא אִילָנָא הֲוָה אִסְתַּלַּק, וְעַנְפּוֹי הֲווֹ סְלִיקִין לְעֵילָא. כְּדֵין הֲוָה יָדַע אַבְרָהָם, וְאַזְהִיר לֵיהּ וְלָא אַעֲדֵי מִתַּמָּן, עַד דְּאִתְאַחִיד בִּמְהֵימְנוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא.

110. For if a person cleaved to the Holy One, blessed be He, the tree spread out its branches, covered his head, and formed a pleasant shade for him. But if a person was attached to idolatry, the tree raised its branches high. Then Avraham knew THAT HE WORSHIPPED IDOLS. Avraham reprimanded him and did not let him go until he cleaved to faith in the Holy One, blessed be He!

111. וְהָכִי מַאן דְּאִיהוּ דַכְיָא, מְקַבֵּל לֵיהּ אִילָנָא. מַאן דְּאִיהוּ מְסָאַב לָא מְקַבֵּל לֵיהּ. כְּדֵין יָדַע אַבְרָהָם וּמְדַכֵּי לוֹן בְּמַיָּא.

111. In addition, whoever was pure was accepted by the tree. But whoever was impure was not accepted. Avraham then knew IF A PERSON WAS UNCLEAN. If this was the case, he purified him with water.

112. וּמַעְיְינָא דְּמַיָּא הֲוָה תְּחוֹת הַהוּא אִילָנָא, וּמַאן דְּצָרִיךְ טְבִילָה, מִיָּד מַיִּין סָלְקִין לְגַבֵּיהּ, וְאִילָנָא אִסְתַּלְּקִין עַנְפּוֹי, כְּדֵין יָדַע אַבְרָהָם דְּאִיהוּ מְסָאֲבָא, וּבְעֵי טְבִילָה מִיָּד, וְאִם לָאו, מַיָּא נְגִיבָן, כְּדֵין יָדַע דְּבָעֵי לְאִסְתָּאֲבָא וּלְאִסְתַּמְרָא שִׁבְעָה יוֹמִין.

112. And there was a spring of water beneath the tree. If a person WHO WAS SLIGHTLY IMPURE needed an immersion, the water immediately rose and the branches of the tree ascended upward. Avraham thus knew that he was impure and had to be immersed in water immediately. But if a person did not need to be cleansed immediately, the spring dried up. Then Avraham knew that he was still impure and needed to wait for seven days.

113. תָּא חֲזֵי, דַּאֲפִילּוּ בְּשַׁעֲתָא דְּאַזְמִין לוֹן לַמַּלְאָכִין, אֲמַר לוֹן, וְהִשָּׁעֲנוּ תַּחַת הָעֵץ. בְּגִין לְמֶחֱמֵי וּלְמִבְדַּק בְּהוֹ, וּבְהַהוּא אִילָנָא הֲוָה בָּדִיק לְכָל בְּנֵי עָלְמָא, וְרָזָא בְּגִין קוּדְשָׁא בְּרִיךְ הוּא קָא אֲמַר דְּאִיהוּ אִילָנָא דְּחַיֵּי לְכֹלָּא, וּבְגִין כָּךְ, וְהִשָּׁעֲנוּ תַּחַת הָעֵץ, וְלֹא תַּחַת עֲבוֹדָה זָרָה.

113. Come and behold: even when he invited the angels, he told them to rest "yourselves under the tree," (Beresheet 18:4) in order to test them. In this way, he examined every person. And the secret is that he said this for the sake of the Holy One, blessed be He, who is THE SECRET OF the Tree of Life for everyone. This is why he TOLD THEM: "and rest yourselves under the tree," WHICH IS THE HOLY ONE BLESSED BE HE, and not under idol worshiping.

114. וְתָא חֲזֵי כַּד חָב אָדָם, בְּעֵץ הַדַּעַת טוֹב וָרָע חָב, דִּכְתִיב וּמֵעֵץ הַדַּעַת וגו׳. וְאִיהוּ בֵּיהּ חָב, וְגָרַם מוֹתָא לְעָלְמָא. מַה כְּתִיב, וְעַתָּה פֶּן יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וגו׳. וְכַד אָתָא אַבְרָהָם, בְּאִילָנָא אָחֳרָא אִתְקִין עָלְמָא, דְּהוּא אִילָנָא דְּחַיֵּי, וְאוֹדַע מְהֵימְנוּתָא לְכָל בְּנֵי עָלְמָא.

114. Come and behold: Adam sinned by eating from the Tree of Knowledge of good and evil, as it is written: "But from the tree of knowledge of good and evil..." (Beresheet 2:17). But after he sinned, thereby bringing death upon the entire world, it is written: "and now lest he put forth his hand, and take also of the tree of life, and eat, and live for ever" (Beresheet 3:22). And when Avraham appeared, he ameliorated the world by using another tree, the Tree of Life, to introduce the proper faith to all peoples of the world.
The sacrifices that occurred inside the ancient temple and the incense that was burned were powerful tools that were used to remove forces of negativity and evil from the entire world. The absence of the physical Temple in our day prevents us from utilizing these instruments. The Zohar, however, explains that the words of the Torah that speak of the sacrifices and incense rouse those same forces of purification into being. Moreover, they transform prosecuting angels into entities that speak only good and favorable words about a person in the Supernal Courts.
The Relevance of this Passage
It was foreseen that a time would come when many physical tools of spirituality would be lost to the ages. The gift of the Torah, the Zohar, and specifically this passage, replenish the spiritual energy

lost in the absence of such tools. Accordingly, we can purify negative influences in our own life and the world at large. In addition, we arouse the power to transform decrees of judgment into words of praise on our behalf.

Midrash Hane'elam (Homiletical interpretations on the obscure)

מִדְרָשׁ הַנֶּעֱלָם

115. Rabbi Chiya said in the name of Rav: If we look into this passage, we should do so wisely. If THIS PASSAGE DISCUSSES matters of the soul, AS HE STARTED TO EXPLAIN, then there is no connection between the beginning and the end, nor between the end and the beginning. THIS MEANS THAT IT IS HARD TO EXPLAIN THE END OF THE PASSAGE IN RELATION TO THE SOUL, REFERRING TO THE WORDS, "LET A LITTLE WATER, I PRAY YOU, BE FETCHED..." THEREFORE, THE END IS NOT CONNECTED TO THE BEGINNING, AND VICE VERSA. But if THE PASSAGE DISCUSSES the departure of man from this world, let the whole passage deal with this. So either we explain the whole passage in this way or the other WE SHOULD CONTINUE TO EXPLAIN THE MEANING OF, "let a little water, I pray you, be fetched, and wash your feet..." AS WELL AS THE MEANING OF, "And I will fetch a morsel of bread...Avraham hastened into the tent, to Sarah...And Avraham ran to the herd...And he took butter, and milk" (Beresheet 18:4-8).

115. אָמַר רַבִּי חִיָּיא אֲמַר רַב, אִי הֲוֵינָא מִסְתַּכְּלִין בְּפָרְשָׁתָא דָא, נִסְתַּכֵּל בְּחָכְמָתָא, אִי עִנְיָנָא דְּנִשְׁמָתָא הִיא, לָאו רֵישָׁא סוֹפָא, וְלָאו סוֹפָא רֵישָׁא. וְאִי עִנְיָנָא לְפִטִירַת אִינִישׁ מֵעָלְמָא הִיא, נִסְתּוֹר כָּל פָּרְשָׁתָא, אוֹ נוֹקִים פָּרְשָׁתָא בְּהַאי אוֹ בְּהַאי. מַהוּ יוּקַח נָא מְעַט מַיִם וְרַחֲצוּ רַגְלֵיכֶם וגו׳. וְאֶקְחָה פַת לֶחֶם וגו׳. וַיְמַהֵר אַבְרָהָם הָאֹהֱלָה אֶל שָׂרָה וגו׳. וְאֶל הַבָּקָר רָץ אַבְרָהָם וגו׳. וַיִּקַּח חֶמְאָה וְחָלָב וגו׳.

116. When Rabbi Dimi arrived he said: The soul could have no use for the body were it not for the sacrifice-offering implied here THAT APPEAR IN THE VERSES "LET A LITTLE WATER," AND SO ON. Even when the offerings ceased, AS THE TEMPLE WAS DESTROYED, the Torah did not cease to exist. Thus, he can delve in study of the Torah, and it will help him even more than the sacrifices.

116. כַּד אָתָא רַב דִּימִי, אֲמַר, לָא מָצְאָה הַנִּשְׁמָה תּוֹעֶלֶת לַגּוּף, אִלְּמָלֵא מַה שֶּׁרָמַז בְּכָאן, רֶמֶז הַקָּרְבָּנוֹת. בָּטְלוּ הַקָּרְבָּנוֹת, לֹא בָּטְלָה הַתּוֹרָה, הַאי דְּלָא אִעֲסַק בַּקָּרְבָּנוֹת, לִיעֲסַק בַּתּוֹרָה, וְיִתְהַנֵּי לֵיהּ יַתִּיר.

117. Rabbi Yochanan said: When the Holy One, blessed be He, described the sacrificial offerings in detail, Moshe said--Master of the universe, this is all right when the children of Yisrael live in their land, but what shall they do when they are exiled from their land? He replied: Moshe, let them study Torah, and I shall forgive them, for Its sake, more than for all other sacrifices in the world, as it is written: "This is the Torah of the burnt offering, of the meal offering..." (Vayikra 7:37) This means that the Torah is instead of the burnt offering, instead of the meal offering, instead of the sin offering, and instead of the guilt offering.

117. דַּאֲמַר רַבִּי יוֹחָנָן, כְּשֶׁפֵּירַשׁ הַקּוּדְשָׁא בְּרִיךְ הוּא הַקָּרְבָּנוֹת, אֲמַר מֹשֶׁה, רִבּוֹנוֹ שֶׁל עוֹלָם, תֵּינַח בִּזְמַן שֶׁיִּהְיוּ יִשְׂרָאֵל עַל אַדְמָתָם, כֵּיוָן שֶׁיִּגְלוּ מֵעַל אַדְמָתָם מַה יַּעֲשׂוּ, אָמַר לוֹ, מֹשֶׁה, יַעַסְקוּ בַּתּוֹרָה וַאֲנִי מוֹחֵל לָהֶם בִּשְׁבִילָהּ, יוֹתֵר מִכָּל הַקָּרְבָּנוֹת שֶׁבָּעוֹלָם, שֶׁנֶּאֱמַר זֹאת הַתּוֹרָה לָעוֹלָה לַמִּנְחָה וגו׳. כְּלוֹמַר זֹאת הַתּוֹרָה, בִּשְׁבִיל עוֹלָה, בִּשְׁבִיל מִנְחָה, בִּשְׁבִיל חַטָּאת, בִּשְׁבִיל אָשָׁם.

118. Rabbi Cruspedai said: For whoever utters the phrases of the sacrificial offerings in the synagogues and in academies for the study of Torah, and meditates on them, it is a sealed Covenant that all those angels who mention his sins in order to persecute him can only do him good.

118. אָמַר רָבִּי כְּרוּסְפְּדָאי, הַאי מַאן דְּמַדְכַּר בְּסוּמֵיהּ, בְּבָתֵּי כְנֵסִיּוֹת וּבְבָתֵּי מִדְרָשׁוֹת, עִנְיָנָא דְּקָרְבָּנַיָּא וְתִקְרוּבְתָּא, וּיְכַוֵּון בָּהוּ, בְּרִית כְּרוּתָה הוּא, דְּאִינּוּן מַלְאָכַיָּא דְּמַדְכְּרִין חוֹבֵיהּ, לְאַבְאָשָׁא לֵיהּ, דְּלָא יְכִלִין לְמֶעְבַּד לֵיהּ, אִלְּמָלֵא טִיבוּ.

119. And what proves this to be true? This passage: "And, lo, three men stood by him." What is meant by "stood by him?" It means to judge him and pronounce his sentence. As soon as the soul of the righteous saw this, it is written: "And Avraham hastened into the tent..." What is meant by "into the tent?" This refers to the academy for the study of Torah. And what does he say? He says: "Make ready quickly three measures..." This refers to offerings, to which the soul alludes, as it is written: "And Avraham ran to the herd..." Then they are pleased and appeased, and cannot do him any harm.

119. וּמַאן יוֹכַח, הַאי פַּרְשָׁתָא יוֹכַח, דְּכֵיוָן דַּאֲמַר וְהִנֵּה שְׁלֹשָׁה אֲנָשִׁים נִצָּבִים עָלָיו, מַהוּ עָלָיו, לְעַיֵּין בְּדִינֵיהּ, כֵּיוָן דְּחָמָא נִשְׁמָתָא דְּצַדִּיקָא כָּךְ, מַה כְּתִיב, וַיְמַהֵר אַבְרָהָם הָאֹהֱלָה וגו׳. מַהוּ הָאֹהֱלָה. בֵּית הַמִּדְרָשׁ. וּמַהוּ אוֹמֵר מַהֲרִי שְׁלֹשׁ סְאִים, עִנְיַן הַקָּרְבָּנוֹת, וְנִשְׁמָתָא מִתְכַּוֶּנֶת בְּהוֹ, הה״ד וְאֶל הַבָּקָר רָץ אַבְרָהָם. וּכְדֵין נַיְיחָא לְהוֹ, וְלָא יָכְלִין לְאַבְאָשָׁא לֵיהּ.

120. Rabbi Pinchas continued the discussion with the passages: "and, behold, the plague had begun among the people..." (Bemidbar 17:12); "Moshe said to Aharon, Take a censer..." (Ibid. 11); "the plague was stayed" (Ibid. 13). WE LEARN THIS THROUGH THE USE OF SIMILAR WORDS. It says here "quickly" IN THE VERSE "AND TAKE IT QUICKLY TO THE CONGREGATION." There it is written: "Make ready quickly three measures." As in the first verse, the word "quickly" here applies to a sacrificial offering as a means of salvation. THIS SUPPORTS THE EXPLANATION OF RABBI CRUSPEDAI.

120. רַבִּי פִּנְחָס פְּתַח קְרָא, דִּכְתִיב וְהִנֵּה הֵחֵל הַנֶּגֶף בָּעָם, וּכְתִיב וַיֹּאמֶר מֹשֶׁה אֶל אַהֲרֹן קַח אֶת הַמַּחְתָּה וגו׳. וּכְתִיב וַתֵּעָצֵר הַמַּגֵּפָה. כְּתִיב הָכָא מַהֵר, וּכְתִיב הָתָם מַהֲרִי שְׁלֹשׁ סְאִים. מַה לְהַלָּן קָרְבָּן לְאִשְׁתֵּזְבָא, אַף כָּאן קָרְבָּן לְאִשְׁתֵּזְבָא.

121. Rabbi Pinchas then said: Once, while I was walking, I met Eliyahu and said to him--Sir, may you say to me something for the well-being of the people. He said to me: The Holy One, blessed be He, signed a covenant with this provision. If the angels who report the transgressions of man enter his presence while human beings simultaneously recite the sacrificial offerings that Moshe commanded, and say them with full intention and with all their hearts, then all THE ANGELS will mention their names for good.

121. אָמַר רַבִּי פִּנְחָס, זִמְנָא חָדָא הֲוֵינָא אָזְלֵי בְּאָרְחָא, וַעֲרָעִית בֵּיהּ בְּאֵלִיָּהוּ, אֲמִינָא לֵיהּ, לֵימָא לִי מַר מִלָּה דְּמַעֲלֵי לְבְרִיּוּתָא, אָמַר לוֹ, קַיָּים גְּזַר קוּדְשָׁא בְּרִיךְ הוּא, וְעָאלוּ קַמֵּיהּ כָּל אִלֵּין מַלְאָכַיָּא, דְּמְמַנָּן לְאַדְכָּרָא חוֹבֵי דְּבַר נָשׁ, דִּי בְּעִדְנָא דְּיִדְכְּרוּן בְּנֵי אֱנָשָׁא קָרְבָּנַיָּא דְּמַנֵּי מֹשֶׁה, וְשַׁוֵּי לִבֵּיהּ וּרְעוּתֵיהּ בְּהוֹ, דְּכֻלְּהוֹ יִדְכְּרוּן לֵיהּ לְטַב.

122. ELIYAHU SAID TO ME: Further, there is a signed covenant stating that when there is a plague among people, He sends forth this announcement among all the hosts of the heavens. If the humans enter the synagogues and yeshivahs on earth and recite with all their heart and soul the paragraph of the incense that Yisrael once performed, the plague will stop.

122. וְעוֹד בְּעִדְנָא דְּיִעֲרַע מוֹתָנָא בִּבְנֵי אֱנָשָׁא, קָיְימָא אִתְגְּזַר, וְכָרוֹזָא אַעֲבַר עַל כָּל חֵילָא דִשְׁמַיָּא, דְּאִי יֵיעֲלוּן בְּנוֹהִי בְּאַרְעָא, בְּבָתֵּי כְנִסְיוֹת וּבְבָתֵּי מִדְרָשׁוֹת, וְיֵימְרוּן בִּרְעוּת נַפְשָׁא וְלִבָּא, עִנְיָינָא דִּקְטוֹרֶת בּוּסְמִין, דַּהֲווֹ לְהוֹ לְיִשְׂרָאֵל, דְּיִתְבַּטֵּל מוֹתָנָא מִנַּיְיהוּ.

123. Rabbi Yitzchak said: Come and behold. It is written: "And Moshe said to Aharon, take a censer and put fire in it from off the altar, and put on incense." Aharon asked him, "Why?" Moshe replied: "for the wrath has gone out from before Hashem..." It then says: "and he ran into the midst of the congregation; and behold, the plague had begun among the people...And he stood between the dead and the living; and the plague was stayed." (Bemidbar 17:11-13) Hence, the Angel of Destruction lost his dominion and the "plague was stayed." THUS, IT IS STATED EXPRESSLY THAT THE INCENSE STOPPED THE PLAGUE.

123. אָמַר רַבִּי יִצְחָק בּוֹא וּרְאֵה, מַה כְּתִיב, וַיֹּאמֶר מֹשֶׁה אֶל אַהֲרֹן קַח אֶת הַמַּחְתָּה וְתֵן עָלֶיהָ אֵשׁ מֵעַל הַמִּזְבֵּחַ וְשִׂים קְטֹרֶת. אָמַר לוֹ אַהֲרֹן לָמָּה. אָמַר כִּי יָצָא הַקֶּצֶף מִלִּפְנֵי ה׳ וגו׳. מַה כְּתִיב וַיָּרָץ אֶל תּוֹךְ הַקָּהָל וְהִנֵּה הֵחֵל הַנֶּגֶף בָּעָם. וּכְתִיב וַיַּעֲמֹד בֵּין הַמֵּתִים וּבֵין הַחַיִּים וַתֵּעָצֵר הַמַּגֵּפָה. וְלָא יָכִיל מַלְאָכָא דִּמְחַבְּלָא, לְשַׁלְטָאָה וְנִתְבַּטְּלָא מוֹתָנָא.

124. Rabbi Acha went to the village of Tarsha, where he stayed at an inn. The people of that village whispered about him, saying: A great man has arrived here; let us go to him. They said to him: Do you not have mercy on us because of the plague? He said to them: What plague? They replied: A plague struck the village seven days ago. And every day that passes, it becomes worse.

124. ר׳ אַחָא אֲזַל לִכְפַר טַרְשָׁא, אָתָא לְגַבֵּי אוּשְׁפִּיזֵיהּ, לְחִישׁוּ עֲלַיְהוּ כָּל בְּנֵי מָתָא, אֲמָרוּ גַּבְרָא רַבָּא אָתָא הָכָא, נֵזֵיל לְגַבֵּיהּ, אָתוֹ לְגַבֵּיהּ, אֲמָרוּ לֵיהּ לָא חָס עַל אוֹבְדָנָא, אֲמַר לְהוֹ מַהוּ. אֲמָרוּ לֵיהּ, דְּאִית שִׁבְעָה יוֹמִין, דְּשָׁארֵי מוֹתָנָא בְּמָאתָא, וְכָל יוֹמָא אִתְתַּקַּף וְלָא אִתְבַּטַּל.

125. He responded: Let us go to the synagogue and plead for mercy in front of the Holy One, blessed be He. As they were on their way, people came up to them and told them the names of people who had died or were about to die. Rabbi Acha said to them: This is not the time to stand around talking, time presses.

125. אֲמַר לְהוֹ, נֵיזֵיל לְבֵי כְנִישְׁתָּא, וְנִתְבַּע רַחֲמֵי מִן קֳדָם קוּדְשָׁא בְּרִיךְ הוּא. עַד דַּהֲווֹ אָזְלֵי אָתוֹ וַאֲמָרוּ, פְּלוֹנִי וּפְלוֹנִי מִיתוּ, וּפְלוֹנִי וּפְלוֹנִי נָטוּ לָמוּת. אֲמַר לְהוֹ רַבִּי אַחָא, לֵית עִתָּא לְקַיְּימָא הָכֵי, דְּשַׁעֲתָא דְחִיקָא.

126. Choose forty men from the worthiest among you and divide them into four groups. I shall be among you. Ten men should go to each of the four corners of the city. There, you shall recite, with the might of your souls, the phrases of the incense offering, which the Holy One, blessed be He, handed over to Moshe. And you should also recite the phrases of the sacrificial offerings.

126. אֶבֶל אַפְרִישׁוּ מִנְּכוֹן אַרְבְּעִין בְּנֵי נָשָׁא, מֵאִינּוּן דְּזַכָּאִין יַתִּיר, עֲשָׂרָה עֲשָׂרָה לְאַרְבְּעָה חוּלָקִין, וַאֲנָא עִמְּכוֹן, עֲשָׂרָה לְזַוְוּיְיתָא דְּמָאתָא, וַעֲשָׂרָה לְזַוְוּיְיתָא דְּמָאתָא, וְכֵן לְאַרְבַּע זַוְוּיְיתָא דְּמָאתָא, וַאֲמָרוּ בִּרְעוּת נַפְשְׁכוֹן עִנְיָינָא דִּקְטֹרֶת בּוּסְמִין, דְּקוּדְשָׁא בְּרִיךְ הוּאיְהַב לְמֹשֶׁה, וְעִנְיָינָא דְּקָרְבָּנָא עִמֵּיהּ.

127. And so they recited those phrases three times in each of the four corners of the city. He then told them: Let us visit those who are about to die. Choose from among you PEOPLE WHO MAY GO to their houses and recite WHAT WE HAVE SAID. When they finish, say these verses: "And Moshe said to Aharon, take a censer...And Aharon took...And he stood between the dead..." (Bemidbar 17:11-13) They followed these instructions, and then THE PLAGUE ceased.

127. עִבְדוּ כֵּן תְּלַת זִמְנִין, וְאִעֲבָרוּ בְּכָל מָאתָא, לְאַרְבַּע זַוְוּיְיתָא, וַהֲווֹ אָמְרִין כֵּן, לְבָתַר אֲמַר לְהוֹ, נֵיזֵיל לְאִינּוּן דְּאוֹשִׁיטוּ לְמֵימַת, אַפְרִישׁוּ מִנַּיְיכוּ לְבָתֵּיהוֹן, וְאִמְרוּ כְּדֵין, וְכַד תְּסַיְּימוּ אִמְרוּן אִלֵּין פְּסוּקַיָּא וַיֹּאמֶר מֹשֶׁה אֶל אַהֲרֹן קַח אֶת הַמַּחְתָּה וְתֵן עָלֶיהָ אֵשׁ וגו׳.וַיִּקַּח אַהֲרֹן וגו׳. וַיַּעֲמֹד בֵּין הַמֵּתִים וגו׳. וְכֵן עֲבָדוּ וְאִתְבַּטַּל מִנַּיְיהוּ.

128. They heard a voice that said: Secrets, primary secrets have been sweetened above; for the Judgment of heaven does not apply here, because people know how to cancel the Judgment! Rabbi Acha's heart became faint, and he fell asleep. He heard them say to him: As you have done this, go and tell them to repent, because they have sinned before Me! He woke up and made them repent and atone completely for their deeds. And they took it upon themselves never to cease studying Torah. And they changed the name of the village to Mata Machseya ('the village of Mercy'), BECAUSE THE HOLY ONE, BLESSED BE HE, SHOWED MERCY TOWARDS THE VILLAGE.

128. שְׁמָעוּ הַהוּא קָלָא דַּאֲמַר, סִתְרָא סִתְרָא קַמַּיְיתָא, אוֹחִילוּ לְעֵילָא, דְּהָא דִּינָא דִּשְׁמַיָּא לָא אַשְׁרֵי הָכָא, דְּהָא יָדְעֵי לְבַטְלָא לֵיהּ, חָלַשׁ לִבֵּיהּ דְּרַבִּי אַחָא, אִדְּמוּךְ, שְׁמַע דַּאֲמָרֵי לֵיהּ, כַּד עָבַדְתְּ דָּא, עֲבֵיד דָּא, זִיל וְאֵימָא לוֹן דְּיַחְזְרוּן בִּתְשׁוּבָה, דְּחַיָּיבִין אִינּוּן קַמָּאי. קָם וְאַחֲזַר לְהוֹ בִּתְשׁוּבָה שְׁלֵימְתָא, וְקַבִּילוּ עֲלַיְיהוּ דְּלָא יִתְבַּטְּלוּן מֵאוֹרַיְיתָא לְעָלַם, וְאַחֲלִיפוּ שְׁמָא דְּקַרְתָּא, וְקָארוֹן לָהּ מָאתָא מַחְסֵיָא.

129. אָמַר רַבִּי יְהוּדָה, לֹא דַּי לָהֶם לַצַּדִּיקִים, שֶׁמְּבַטְּלִין אֶת הַגְּזֵרָה, אֶלָּא לְאַחַר כֵּן, שֶׁמְּבָרְכִין לָהֶם, תֵּדַע לְךָ שֶׁכֵּן הוּא, דְּכֵיוָן שֶׁהַנְּשָׁמָה אוֹמֶרֶת לַגּוּף, מַהֲרִי שְׁלֹשׁ סְאִים וגו׳. וְכָל אוֹתוֹ הָעִנְיָן, וּמְבַטֵּל אֶת הַדִּין, מַה כְּתִיב וַיֹּאמֶר שׁוֹב אָשׁוּב אֵלֶיךָ כְּעֵת חַיָּה. הֲרֵי בְּרָכָה.

129. Rabbi Yehuda said: It is not enough for the righteous to cancel the decree, they must bless them as well. And you should know that it is indeed so! Because the soul says to the body: "Make ready quickly three measures of a fine meal," and other phrases. And so it cancels the sentence of Judgment. And what is then written? And he said: "I will return and definitely come back to you at this time next year." Behold, this is the blessing.

130. כֵּיוָן שֶׁרוֹאִים אוֹתָהּ הַמַּלְאָכִים, שֶׁזֶּה לָקַח עֵצָה לְנַפְשׁוֹ, מַה עוֹשִׂים, הוֹלְכִים אֵצֶל הָרְשָׁעִים, לְעַיֵּן בְּדִינָם, וְלַעֲשׂוֹת בָּהֶם מִשְׁפָּט. הה״ד וַיָּקוּמוּ מִשָּׁם הָאֲנָשִׁים וַיַּשְׁקִיפוּ עַל פְּנֵי סְדֹם, לִמְקוֹם הָרְשָׁעִים, לַעֲשׂוֹת בָּהֶם מִשְׁפָּט.

130. Now what do the angels do after seeing that this person has taken good advice upon himself? They go to the wicked and examine their cases, in order to judge them, as it is written: "And the men rose up from there, and looked toward S'dom" (Beresheet 18:16)--to the place of the wicked, in order to sentence them.

131. דַּאֲמַר רַבִּי יְהוּדָה כָּךְ דַּרְכּוֹ שֶׁל צַדִּיק, כֵּיוָן שֶׁרוֹאֶה שֶׁמְּעַיְּינִין בְּדִינוֹ, אֵינוֹ מִתְאַחֵר לָשׁוּב וּלְהִתְפַּלֵּל וּלְהַקְרִיב חֶלְבּוֹ וְדָמוֹ לִפְנֵי צוּרוֹ, עַד שֶׁמִּסְתַּלְּקִין בַּעֲלֵי הַדִּין מִמֶּנּוּ.

131. Rabbi Yehuda continued: This is the way of the righteous. As soon as he realizes that the angels are examining his case, he immediately repents, prays, and offers his fat and blood as a sacrifice before his Maker until the persecutor s have gone!

132. דְּכֵיוָן שֶׁאָמַר וַיִּשָּׂא עֵינָיו וַיַּרְא וְהִנֵּה שְׁלֹשָׁה אֲנָשִׁים נִצָּבִים עָלָיו, מַה כְּתִיב בַּנְּשָׁמָה, וַיְמַהֵר אַבְרָהָם הָאֹהֱלָה אֶל שָׂרָה. בְּחִפָּזוֹן וּבְמְהִירוּת, בְּלֹא שׁוּם הַעְכָּבָה, מִיָּד מְמַהֶרֶת הַנְּשָׁמָה אֵצֶל הַגּוּף, לְהַחֲזִירוֹ לְמוּטָב, וּלְבַקֵּשׁ בַּמֶּה שֶׁיִּתְכַּפֵּר לוֹ, עַד שֶׁמִּסְתַּלְּקִין מִמֶּנּוּ בַּעֲלֵי הַדִּין.

132. After saying: "And he lifted up his eyes and looked and, lo, three men stood by him..."--what does it say about the soul? "And Avraham hastened into the tent, to Sarah." He went in a rush, without any delay, as the soul hastens to the body to bring it back to the right path and search for anything that may atone for its sins, until the prosecutors depart from it.

133. ר׳ אֱלִיעֶזֶר אוֹמֵר, מ״ד וְאַבְרָהָם וְשָׂרָה זְקֵנִים בָּאִים בַּיָּמִים חָדַל לִהְיוֹת לְשָׂרָה אֹרַח כַּנָּשִׁים. אֶלָּא, כֵּיוָן שֶׁהַנְּשָׁמָה עוֹמֶדֶת בְּמַעֲלָתָהּ, וְהַגּוּף נִשְׁאָר בָּאָרֶץ מִכַּמָּה שָׁנִים, בָּאִים בַּיָּמִים. שָׁנִים וְיָמִים הַרְבֵּה, וְחָדַל לָצֵאת וְלָבֹא וְלַעֲבוֹר אֹרַח כִּשְׁאָר כָּל אָדָם, אִתְבַּשַּׂר לְהַחֲיוֹת הַגּוּף.

133. Rabbi Eliezer says: Why does it say, "Now Avraham and Sarah were old, advanced in days, and the manner of women ceased to be with Sarah" (Beresheet 18:11)? Because the soul preserved its stature and the body remained on earth for all those years, "advanced in days." It is after many years and days that it ceases to come to and fro like other men and it is announced that the body shall be resurrected.

134. מַהוּ אוֹמֵר, אַחֲרֵי בְלוֹתִי הָיְתָה לִי עֶדְנָה, אַחֲרֵי בְלוֹתִי בֶּעָפָר מֵהַיּוֹם כַּמָּה שָׁנִים, הָיְתָה לִי עֶדְנָה וְחִדּוּשׁ, וַאֲדוֹנִי זָקֵן, שֶׁהַיּוֹם כַּמָּה שָׁנִים, שֶׁיָּצָאת מִמֶּנִּי, וְלֹא הִפְקַדְתָּנִי.

134. What does it say? "After I am grown old shall I have pleasure" (Ibid. 12). After being wasted in the dust for many years until this day, "shall I have pleasure" and be renewed. "...my lord being old also..." means that it has been many years since you left me, and you have not visited me since.

135. וְקוּדְשָׁא בְּרִיךְ הוּא אָמַר, הֲיִפָּלֵא מֵה׳ דָּבָר לְמוֹעֵד. מַהוּ לְמוֹעֵד. אוֹתוֹ הַיְּדוּעַ אֶצְלִי לְהַחֲיוֹת הַמֵּתִים. וּלְשָׂרָה בֵּן. מְלַמֵּד שֶׁיִּתְחַדֵּשׁ כְּבֵן שָׁלֹשׁ שָׁנִים.

135. And the Holy One, blessed be He, said: "Is anything too hard for Hashem? At the time appointed..." (Ibid. 14). What is meant by "the time appointed?" This is the time that is known to me for the resurrection of the dead. "...and Sarah shall have a son," that is, it shall be revived as a three year old.

136. אָמַר רַבִּי יְהוּדָה בְּרַבִּי סִימוֹן, כֵּיוָן שֶׁהַנִּשְׁמָה נִיזוֹנִית מִזִּיוָהּ שֶׁל מַעְלָה, קוּדְשָׁא בְּרִיךְ הוּא אוֹמֵר לְאוֹתוֹ הַמַּלְאָךְ הַנִּקְרָא דומ"ה, לֵךְ וּבַשֵּׁר לְגוּף פְּלוֹנִי, שֶׁאֲנִי עָתִיד לְהַחֲיוֹתוֹ, לַמּוֹעֵד שֶׁאֲנִי אֲחַיֶּה אֶת הַצַּדִּיקִים לֶעָתִיד לָבֹא. וְהוּא מֵשִׁיב, אַחֲרֵי בְּלוֹתִי הָיְתָה לִי עֶדְנָה. אַחֲרֵי בְּלוֹתִי בֶּעָפָר, וְשָׁכַנְתִּי בָּאֲדָמָה, וְאָכַל בְּשָׂרִי רִמָּה, וְגוּשׁ עָפָר, תִּהְיֶה לִי חִדּוּשׁ.

136. Rabbi Yehuda, the son of Rabbi Simon, said: Because the soul is replenished by the splendor of above, the Holy One, blessed be He, tells the angel Dumah--Go and inform the body of such and such, that I shall resurrect it in the future, at the appointed time, when I shall resurrect the righteous. And it replies: "After I am grown old shall I have pleasure?" After I have waxed in the dust and have dwelt in the soil and worms have eaten my flesh, and I am a clot of earth, shall I be resurrected?

137. קוּדְשָׁא בְּרִיךְ הוּא אוֹמֵר לַנִּשְׁמָה, הה"ד וַיֹּאמֶר ה' אֶל אַבְרָהָם וגו'. הֲיִפָּלֵא מֵה' דָּבָר לַמּוֹעֵד הַיָּדוּעַ אֶצְלִי, לְהַחֲיוֹת אֶת הַמֵּתִים, אָשׁוּב אֵלֶיךָ אוֹתוֹ הַגּוּף שֶׁהוּא קָדוֹשׁ, מְחוּדָּשׁ כְּבָרִאשׁוֹנָה, לִהְיוֹתְכֶם מַלְאָכִים קְדוֹשִׁים. וְאוֹתוֹ הַיּוֹם עָתִיד לְפָנַי לִשְׂמֹחַ בָּהֶם, הה"ד יְהִי כְבוֹד ה' לְעוֹלָם יִשְׂמַח ה' בְּמַעֲשָׂיו (ע"כ מדה"נ).

137. The Holy One, blessed be He, says to the soul, as it is written: "And Hashem said to Avraham...Is anything too hard for Hashem? At the time appointed..." (Beresheet 18:13-14) which is known to Me, I will resurrect the dead. I will return to you that same body which is sacred, renewed as before, because you are like the holy angels. And that day shall be merry before Me and I shall rejoice in them, as it is written: "May the glory of Hashem endure forever, let Hashem rejoice in his works..." (Tehilim 104:31).
End of Midrash Hane'elam

8. "And he said I will certainly return to you"
The Creator informs Avraham, that though barren, his wife, Sarah, will be able to give birth to a child. The Zohar explains that only the Creator Himself possesses the key to childbirth.
The Relevance of this Passage
Whereas man has the power to affect many miracles over nature by changing his own nature, it is only the Creator who can bestow the gift of childbirth. The words that convey this truth allow us to receive and share the energy of childbirth with all of those in need of it.

138. וַיֹּאמֶר שׁוֹב אָשׁוּב אֵלֶיךָ כָּעֵת חַיָּה. אָמַר רַבִּי יִצְחָק, שׁוֹב אָשׁוּב, שׁוֹב יָשׁוּב מִבְּעֵי לֵיהּ, דְּהָא מַפְתְּחָא דָא לְמִפְקַד עֲקָרוֹת, בִּידָא דְּקוּדְשָׁא בְּרִיךְ הוּא אִיהוּ, וְלָא בִּידָא דְּשָׁלִיחָא אָחֳרָא.

138. "And he said, 'I will certainly return to you at this season...'" (Beresheet 18:10). Rabbi Yitzchak asked: Why is it written: "I will certainly return?" I should have said, 'He will certainly return,' as the key to impregnating barren women is in the hands of the Holy One, blessed be He, and not in the hands of any other messenger.

139. כְּמָה דְּתָנִינָן, תְּלַת מַפְתְּחוֹת אִינּוּן, דְּלָא אִתְמְסָרוּ בִּידָא דְּשָׁלִיחָא, דְּחַיָּה, וּתְחִיַּית הַמֵּתִים, וּגְשָׁמִים. וְהוֹאִיל דְּלָא אִתְמְסָרוּ בִּידָא דְּשָׁלִיחָא, אַמַּאי כְּתִיב שׁוֹב אָשׁוּב. אֶלָּא וַדַּאי קוּדְשָׁא בְּרִיךְ הוּאדַּהֲוָה קָאֵים עֲלַיְיהוּ, אֲמַר מִלָּה, בְּגִין כָּךְ כְּתִיב וַיֹּאמֶר שׁוֹב אָשׁוּב אֵלֶיךָ.

139. As we have learned, there are three keys that were not handed over to any messenger: the keys of life, of the resurrection of the dead, and of the rains. As they were not handed over to any messenger, why is it written "I will certainly return," WHICH MEANS THAT THE ANGEL WILL RETURN "AT THIS TIME" AND VISIT HER? AND HE REPLIES: It is clear that the Holy One, blessed be He, who stood by them said this phrase. This is why it is written: "I will certainly return to you."

140. וְתָא חֲזֵי, בְּכָל אֲתַר דִּכְתִיב וַיֹּאמֶר סְתָם, אוֹ וַיִּקְרָא סְתָם, הוּא מַלְאָכָא דִּבְרִית, וְלָא אָחֳרָא. וַיֹּאמֶר: דִּכְתִיב וַיֹּאמֶר אִם שָׁמוֹעַ תִּשְׁמַע וגו׳. וַיֹּאמֶר, וְלָא קָאֲמַר מַאן הוּא. וַיִּקְרָא: דִּכְתִיב וַיִּקְרָא אֶל מֹשֶׁה, וְלָא קָאֲמַר מַאן הֲוָה. אֲמַר: דִּכְתִיב וְאֶל מֹשֶׁה אָמַר וגו׳. וְלָא אֲמַר מַאן הֲוָה. אֶלָּא בְּכָל הַנֵּי מַלְאָכָא דִּבְרִית הֲוָה. וְכֹלָּא בְּקוּדְשָׁא בְּרִיךְ הוּאאִתְּמַר. וּבְגִין כָּךְ, כְּתִיב וַיֹּאמֶר שׁוֹב אָשׁוּב אֵלֶיךָ וגו׳. וְהִנֵּה בֵן וגו׳.

140. Come and behold: wherever it is merely written: "And he said" or "And he called," WITHOUT MENTIONING WHO SAID OR CALLED, it is a reference to the Angel of the Covenant, NAMELY THE SHECHINAH, and no other. "And he said..." appears in the verse "And he said, if you will diligently hearken to the voice..." (Shemot 15:26) but the verse does not mention who said this. It is also written in the verse "And he called upon Moshe..." (Vayikra 1:1) but again, it does not say who called. Again, it is written: "And to Moshe, he said..." (Shemot 24:1) but it does not say who. In all these places, it is the Angel of the Covenant, NAMELY THE SHECHINAH. And everything has been said in reference to the Holy One, blessed be He, BECAUSE THE SHECHINAH IS THE HOLY ONE, BLESSED BE HE. This is why it is written: "And he said, I will certainly return to you...and, lo, Sarah your wife shall have a son." THUS, THE HOLY ONE, BLESSED BE HE, WHO HAS THE KEY FOR IMPREGNATING BARREN WOMEN IN HIS HANDS, ALONE MAY SAY, "I WILL CERTAINLY RETURN..."

9. "And, lo, Sarah your wife shall have a son"
When we do not pursue spiritual growth for the purpose of drawing close to The Creator, our true Father, we behave as disrespectful, uncaring children. Therefore, recognizing the Creator as our true Father should be motivation for spiritual growth and transformation.
The Relevance of this Passage
A child cannot truly grow and develop to its fullest without the tenderness, care, and nurturing that a loving parent provides. When we live life without appreciation or comprehension of the Creator, we cannot grow and develop spiritually. The influences of this passage arouse an awareness of the Creator, our true source and origin, along with all the other precious qualities found in children who seek security and comfort from a parent.

141. וְהִנֵּה בֵן לְשָׂרָה אִשְׁתֶּךָ. מ״ט לָא כְתִיב וְהִנֵּה בֵן לָךְ, אֶלָּא בְּגִין דְּלָא יַחֲשׁוֹב דְּהָא מִן הָגָר אִיהוּ, כְּדְבֶקֶדְמֵיתָא. רַבִּי שִׁמְעוֹן פָּתַח וְאָמַר, בֵּן יְכַבֵּד אָב וְעֶבֶד אֲדוֹנָיו. בֵּן יְכַבֵּד אָב, דָּא יִצְחָק לְאַבְרָהָם.

141. "And, lo, Sarah your wife shall have a son" (Beresheet 18:10). HE ASKS: Why does the verse not read, 'And, lo, you shall have a son?' AND HE REPLIES: So that he may not assume that he will be born to Hagar as before. Rabbi Shimon opened the discussion by saying: "A son honors his father, and a servant his master" (Malachi 1:6). The words "A son honors his father" refer to Yitzchak honoring Avraham.

142. אֵימָתַי כַּבִּיד לֵיהּ, בְּשַׁעֲתָא דַּעֲקַד לֵיהּ עַל גַּבֵּי מַדְבְּחָא, וּבְעָא לְמִקְרַב לֵיהּ קָרְבָּנָא, וְיִצְחָק בַּר תְּלָתִין וּשְׁבַע שְׁנִין הֲוָה, וְאַבְרָהָם הֲוָה סָבָא, דְּאִילּוּ הֲוָה בָּעִיט בְּרַגְלָא חַד, לָא יָכִיל לְמֵיקַם קַמֵּיהּ, וְאִיהוּ אוֹקִיר לֵיהּ לַאֲבוֹי, וַעֲקַד לֵיהּ כְּחַד אִימְרָא, בְּגִין לְמֶעְבַּד רְעוּתֵיהּ דַּאֲבוֹי.

142. When did he honor him? Yitzchak was 37 years old when Avraham bound him on the altar and offered him as a sacrifice. Avraham was so old that he could not have countered an attack from Yitzchak--not even a kick with one foot. But Yitzchak honored his father, who bound him like a lamb, AND SHOWED NO RESISTANCE, in order to fulfill his father's will.

143. וְעֶבֶד אֲדוֹנָיו: דָּא אֱלִיעֶזֶר לְאַבְרָהָם. כַּד שַׁדַּר לֵיהּ לְחָרָן, וַעֲבַד כָּל רְעוּתֵיהּ דְּאַבְרָהָם, וְאוֹקִיר לֵיהּ, כְּמָה דִּכְתִיב וַה׳ בֵּרַךְ אֶת אֲדוֹנִי וגו׳. וּכְתִיב וַיֹּאמֶר עֶבֶד אַבְרָהָם אָנֹכִי. בְּגִין לְאוֹקִיר לֵיהּ לְאַבְרָהָם.

143. An example of a servant honoring his master is Eliezer to Avraham, whom Avraham sent to Charan. There, Eliezer honored Avraham by fulfilling his wishes, as it is written: "And Hashem has blessed my master greatly..." (Beresheet 24:35), as well as "And he said, I am Avraham's servant" (Ibid. 34). He did all of this to show respect to Avraham.

144. דְּהָא בַּר נָשׁ דַּהֲוָה מַיְיתֵי כֶּסֶף וְזָהָב, וְאַבְנֵי יְקָר וּגְמַלִּין, וְאִיהוּ כְּדְקָא יָאוֹת, שַׁפִּיר בְּחֵיזוּ, לָא אֲמַר דְּאִיהוּ רְחִימָא דְּאַבְרָהָם, אוֹ קָרִיבָא דִּילֵיהּ. אֶלָּא אֲמַר, עֶבֶד אַבְרָהָם אָנֹכִי, בְּגִין לְסַלְקָא בִּשְׁבָחָא דְּאַבְרָהָם, וּלְאוֹקִיר לֵיהּ בְּעֵינַיְיהוּ.

144. Eliezer is a man who carried silver, gold, precious stones, and camels. He himself was good looking and impressive in appearance. Nevertheless, he did not say that he was a dear friend or a relative of Avraham. Instead, he said, "I am Avraham's servant," in order to raise the esteem of Avraham and make them respect him.

145. Therefore, the verse reads, "A son honors his father, and a servant his master,"-- but you Yisrael, my children, you are ashamed to say that I am your father or that you are My servants. So "...if then I am a father, where is my honor...?" (Malachi 1:6). Thus, it is written: "And, lo...a son." This is definitely the son, who unlike Yishmael properly honors his father.

145. וְעַל דְּאִבֵּן יְכַבֵּד אָב וְעֶבֶד אֲדוֹנָיו. וְאַתּוּן יִשְׂרָאֵל בָּנַי, קְלָנָא בְּעֵינֵיכוּ לוֹמַר דַּאֲנָא אֲבוּכוֹן, אוֹ דְּאַתּוּן עֲבָדִין לִי. וְאִם אָב אָנִי אַיֵּה כְבוֹדִי וגו׳. בְּגִין כָּרְוְהֵנֵה בֵּן: דָּא הוּא בֵּן וַדַּאי, וְלָא יִשְׁמָעֵאל. דָּא הוּא בֵּן דְּאוֹקִיר לַאֲבוֹי כִּדְקָא חָזֵי.

146. "And, lo, Sarah your wife shall have a son," as she died because of him, WHEN SHE HEARD OF HIM BEING BOUND UPON THE ALTAR. And because of him, she suffered anguish in her soul until she bore him. "And, lo, Sarah...shall have a son" MEANS THAT she was exalted on his account when the Holy One, blessed be He, sat in Judgment on the world--because at that time, ON ROSH HASHANAH, WHEN YITZCHAK WAS BORN, "Hashem visited Sarah..." Clearly, He remembered Sarah for the sake of Yitzchak. This is why "Sarah...shall have a son." ANOTHER EXPLANATION OF "And, lo, Sarah your wife shall have a son" is that BECAUSE the woman receives the child from the man, THE FEMALE HAS THE CHILD. THEREFORE, THE VERSE SAYS, "AND, LO, SARAH...SHALL HAVE A SON."

146. וְהִנֵּה בֵן לְשָׂרָה אִשְׁתֶּךָ. בֵּן לְשָׂרָה, דִּבְגִינֵיהּ מִיתַת, דִּבְגִינֵיהּ כְּאִיבַת נַפְשָׁהּ, עַד דְּנַפְקַת מִינָהּ. וְהִנֵּה בֵן לְשָׂרָה. לְאִסְתַּלְקָא בְּגִינֵיהּ, בְּשַׁעֲתָא דְּקוּדְשָׁא בְּרִיךְ הוּא יָתִיב בְּדִינָא עַל עָלְמָא. דִּכְדֵין וַה׳ פָּקַד אֶת שָׂרָה וגו׳. דְּהָא מַדְכְּרֵי לְשָׂרָה בְּגִינֵיהּ דְּיִצְחָק. וְעַל דְּאִיהוּ בֵּן לְשָׂרָה. וְהִנֵּה בֵן לְשָׂרָה. דְּהָא נוּקְבָא נָטְלָא לִבְרָא מִן דְּכוּרָא.

147. "And Sarah heard it in the tent door, which was behind him" (Beresheet 18:10). AND HE ASKS: What do the words "which was behind him" mean? Should it not have been written: 'and she was behind him,' AS IF TO SAY THAT SHE WAS BEHIND THE INFORMING ANGEL? HE REPLIES: There is a secret here. "And Sarah heard it" REFERS TO the words "tent door," which correspond to the lower grade, that is, the gate of faith, NAMELY THE SHECHINAH. "...which was behind him..." MEANS THAT the upper grade, WHO IS THE HOLY ONE, BLESSED BE HE, confirmed the declaration. Ever since Sarah came into the world, she did not hear anything from the Holy One, blessed be He, save at that moment.

147.וְשָׂרָה שׁוֹמַעַת פֶּתַח הָאֹהֶל וְהוּא אַחֲרָיו. מַאי וְהוּא אַחֲרָיו, וְהִיא אַחֲרָיו מִבָּעֵי לֵיהּ. אֶלָּא רָזָא אִיהוּ, וְשָׂרָה שׁוֹמַעַת, מַה דַּהֲוָה אֲמַר פֶּתַח הָאֹהֶל, דָּא דַּרְגָּא תַּתָּאָה פִּתְחָא דִּמְהֵימְנוּתָא. וְהוּא אַחֲרָיו. דְּאוֹדֵי לֵיהּ, דַּרְגָּא עִלָּאָה. מִן יוֹמָא דַּהֲוַת שָׂרָה בְּעָלְמָא, לָא שָׁמְעַת מִלָּה דְּקוּדְשָׁא בְּרִיךְ הוּא, בַּר הַהוּא שַׁעֲתָא.

148. Yet another explanation is that Sarah sat at the "tent door" in order to listen to their words. And she heard the good news that Avraham received. THIS IS WHY IT IS WRITTEN: "AND SARAH HEARD IT IN THE TENT DOOR, which (he) was behind him." IT MEANS THAT Avraham sat behind the Shechinah.

148. דָּבָר אֲחֵר, דַּהֲוַת יָתְבָא שָׂרָה פֶּתַח הָאֹהֶל, בְּגִין לְמִשְׁמַע מִלִּין, וְהִיא שָׁמְעַת הַאי מִלָּה דְּאִתְבַּשַּׁר בָּהּ אַבְרָהָם. וְהוּא אַחֲרָיו. אַבְרָהָם, דַּהֲוָה יָתֵיב אַחוֹרוֹי דִּשְׁכִינְתָּא.

149. "Now Avraham and Sarah were old, advanced in days (lit. 'coming with days')..." (Beresheet 18:11). AND HE ASKS: What is meant by 'coming with days'? AND HE REPLIS: THIS MEANS THAT THEY ARE 'COMING' to the end of their 'days.' Avraham was a hundred years old, and Sarah was ninety. They reached their fill of days, as is proper. 'Coming with days' can be read as 'for the day has come,' WHICH CAN MEAN THAT the day has ended. HERE, AS WELL, "COMING WITH THE DAYS" MEANS THAT THEIR DAYS WERE COMPLETED.

149. וְאַבְרָהָם וְשָׂרָה זְקֵנִים בָּאִים בַּיָּמִים. מַאי בָּאִים בַּיָּמִים. שִׁעוּרִין דְּיוֹמִין דְּאִתְחַזֵּי כְּדֵין לְהוֹ, חַד מְאָה, וְחַד תִּשְׁעִים, עָאלוּ בְּיוֹמִין, שִׁעוּרָא דְּיוֹמִין, כִּדְקָא יָאוֹת. בָּאִים בַּיָּמִים. כְּדָבָר אֲחֵרכִּי בָא הַיּוֹם, דְּאִעְרַב יוֹמָא לְמֵיעַל.

150. "...and the manner of women ceased to be with Sarah..." At that hour, she suddenly saw herself having "pleasure" again, AS THE "MANNER OF WOMEN" REVIVED WITHIN HER. Thus she said: "...my lord being old also..." meaning that Avraham was too old to be able to beget children. HOWEVER, SHE DID NOT SAY THAT SHE HERSELF WAS TOO OLD.

150. חָדַל לִהְיוֹת לְשָׂרָה אֹרַח כַּנָּשִׁים. וְהַהִיא שַׁעֲתָא חָמַאת גַּרְמָהּ בְּעִדּוּנָא אָחֲרָא. וּבְגִין כְּרָאמְרָה וַאֲדוֹנִי זָקֵן. דְּהָא אִיהוּ לָא כְּדַאי לְאוֹלָדָא, בְּגִין דְּאִיהוּ סָבָא.

10. "Her husband is known in the gates"
Rabbi Yehuda reveals a powerful secret: The Light of the Creator manifests itself in direct proportion to a person's degree of certainty in the reality of the Creator. If we doubt the existence of the Creator, there is no God force in our personal life. It is our consciousness that creates our existence.

For this reason, it is only our absolute conviction and certainty that will bring forth the Creator's existence and influence in our lives, giving us an active role in the process of Creation.

The Relevance of this Passage

All of us are born into this world with varying degrees of doubt in the existence of the Creator. Moreover, the essence of spiritual work and the notion of free will involves removing these layers of uncertainty throughout our life. Doubt, however, is a formidable foe requiring a large measure of certitude and conviction in return. Certainty in the existence of the Creator emerges from this passage, combined with a recognition in the power of our consciousness to influence and shape our reality.

151. Rabbi Yehuda said: "Her husband is known in the gates, when he sits among the elders of the land" (Mishlei 31:23). Come and behold: the Holy One, blessed be He, was exalted in His glory, because He is hidden and greatly elevated. Since the creation of the world, nobody has ever been able to grasp and conceive His entire wisdom. Thus, no one is able to comprehend it.

151. ר׳ יְהוּדָה פָּתַח, נוֹדַע בַּשְּׁעָרִים בַּעְלָהּ בְּשִׁבְתּוֹ עִם זְקֵנֵי אָרֶץ. תָּא חֲזֵי קוּדְשָׁא בְּרִיךְ הוּא אִסְתַּלַּק בִּיקָרֵיהּ, דְּאִיהוּ גְּנִיז וְסָתִים, בְּעִלּוּיָא סַגִּיא. לָאו אִיתֵי בְּעָלְמָא, וְלָא הֲוָה מִן יוֹמָא דְּאִתְבְּרֵי עָלְמָא, דְּיָכִיל לְקַיְּימָא עַל חָכְמָתָא דִילֵיהּ, וְלָא יָכִיל לְקַיְּימָא בֵּיהּ.

152. He is concealed and exalted high above the reach of all the lower and supernal beings. He is so far above that they all proclaim: "Blessed be the glory of Hashem from His place" (Yechezkel 3:12). The people on earth say that THE SHECHINAH is high above, as it is written: "His glory is above the heavens," (Tehilim 113:4) but the supernal beings say that THE SHECHINAH is down below, as it is written: "His glory is over all the earth" (Tehilim 57:12). So that all the supernal and human beings declare: "Blessed be the glory of Hashem from His place," because He is unknowable, and no one is able to grasp Him. Thus, how does one explain the verse: "Her husband is known in the gates"?

152. בְּגִין דְּאִיהוּ גְּנִיז וְסָתִים, וְאִסְתַּלַּק לְעֵילָא לְעֵילָא, וְכֻלְּהוֹ עִלָּאֵי וְתַתָּאֵי לָא יָכְלִין לְאִתְדַּבְּקָא, עַד דְּכֻלְּהוֹ אָמְרִין בָּרוּךְ כְּבוֹד ה׳ מִמְּקוֹמוֹ. תַּתָּאֵי אָמְרֵי דְּאִיהוּ לְעֵילָא, דִּכְתִיב עַל הַשָּׁמַיִם כְּבוֹדוֹ. עִלָּאֵי אָמְרֵי דְּאִיהוּ לְתַתָּא, דִּכְתִיב עַל כָּל הָאָרֶץ כְּבוֹדֶךָ. עַד דְּכֻלְּהוֹ עִלָּאֵי וְתַתָּאֵי, אָמְרֵי בָּרוּךְ כְּבוֹד ה׳ מִמְּקוֹמוֹ. בְּגִין דְּלָא אִתְיְדַע, וְלָא הֲוָה מַאן דְּיָכִיל לְקַיְּימָא בֵּיהּ, וְאַתְּ אֲמַרְתְּ נוֹדָע בַּשְּׁעָרִים בַּעְלָהּ.

153. Most certainly, "Her husband is known in the gates" refers to the Holy One, blessed be He, who is known and conceived according to what each one assumes in his mind and is able to grasp with the Spirit of Wisdom. Thus, he is able to understand according to what he is able to assume. Therefore, it is written: "Her husband is known in the gates (Heb. she'arim)," THAT IS, THOSE ASSUMPTIONS (HEB. SHI'URIM), WHICH EVERYONE FORMS ACCORDING TO HIS OWN MIND, even though full knowledge of Him is far beyond the reach of anyone.

153. אֶלָּא וַדַּאי, נוֹדָע בַּשְּׁעָרִים בַּעְלָהּ. דָּא קוּדְשָׁא בְּרִיךְ הוּא. דְּאִיהוּ אִתְיְדַע וְאִתְדַּבַּק, לְפוּם מַה דְּמִשַּׁעֵר בְּלִבֵּיהּ, כָּל חַד, כַּמָּה דְּיָכִיל לְאִדַּבְּקָא בְּרוּחָא דְּחָכְמָתָא. וּלְפוּם מַה דְּמִשַּׁעֵר בְּלִבֵּיהּ, הָכֵי אִתְיְדַע בְּלִבֵּיהּ. וּבְגִינֵי כָךְ, נוֹדָע בַּשְּׁעָרִים, בְּאִינּוּן שְׁעָרִים. אֲבָל דְּאִתְיְדַע כִּדְקָא יָאוֹת, לָא הֲוָה מַאן דְּיָכִיל לְאִדַּבְּקָא וּלְמִנְדַּע לֵיהּ.

154. Rabbi Shimon asks: "Her husband is known in the gates." What are the gates? They are the same as the gates mentioned in: "Lift up your heads, gates, and lifted them up, you everlasting doors" (Tehilim 24:9). It is through these gates, which are the supernal grades, that the Holy One, blessed be He, is known. For were it not FOR THESE GATES, no one would have been able to commune with Him.

154. רַבִּי שִׁמְעוֹן אָמַר, נוֹדָע בַּשְּׁעָרִים בַּעְלָהּ. מַאן שְׁעָרִים. כְּדָבָר אֲחֵרשֹׁאוּ שְׁעָרִים רָאשֵׁיכֶם וְהִנָּשְׂאוּ פִּתְחֵי עוֹלָם. וּבְגִין אֵלּוּ שְׁעָרִים, דְּאִינּוּן דַּרְגִּין עִלָּאִין, בְּגִינַיְיהוּ אִתְיְדַע קוּדְשָׁא בְּרִיךְ הוּא. וְאִי לָא, לָא יָכְלִין לְאִתְדַּבְּקָא בֵּיהּ.

155. תָּא חֲזֵי, דְּהָא נִשְׁמָתָא דְּבַר נָשׁ, לָאו אִיהוּ מַאן דְּיָכִיל לְמִנְדַּע לָהּ, אֶלָּא בְּגִין אִלֵּין שַׁיְיפִין דְּגוּפָא, וְאִינּוּן דַּרְגִּין דְּעָבְדִין אוּמָנוּתָא דִּנְשִׁמָתָא, בְּגִין כָּךְ אִתְיְדַע וְלָא אִתְיְדַע. כָּךְ קוּדְשָׁא בְּרִיךְ הוּא, אִתְיְדַע וְלָא אִתְיְדַע. בְּגִין דְּאִיהוּ נִשְׁמָתָא לְנִשְׁמָתָא, רוּחָא לְרוּחָא, גְּנִיז וְטָמִיר מִכֹּלָּא, אֲבָל בְּאִינּוּן שְׁעָרִים, דְּאִינּוּן פְּתְחִין לְנִשְׁמָתָא אִתְיְדַע קוּדְשָׁא בְּרִיךְ הוּא.

155. Come and behold: even the soul of man cannot be understood directly. It is grasped only through the members of the body, which represent the grades THAT BELONG TO THEM, which reveal the actions of the soul. This is why THE SOUL is conceivable and at the same time inconceivable. IT IS CONCEIVED BY THE MEMBERS OF THE BODY, BUT IS NOT CONCEIVABLE IN ITS OWN ESSENCE. In such a manner, the Holy One, blessed be He, is conceivable and inconceivable. He is the soul to the soul and the spirit to the spirit, hidden and concealed from all. But to he WHO MERITS those gates, NAMELY, THE SUPERNAL GRADES that are the openings of the soul, the Holy One, blessed be He, is made known. SO HE IS CONCEIVABLE BY THE SUPERNAL GRADES, WHICH ARE HIS DOINGS, BUT HE IS INCONCEIVABLE FROM THE ASPECT OF HIS OWN ESSENCE.

156. תָּא חֲזֵי, אִית פְּתְחָא לְפִתְחָא, וְדַרְגָּא לְדַרְגָּא, וּמִנַּיְיהוּ יְדִיעַ יְקָרָא דְּקוּדְשָׁא בְּרִיךְ הוּא. פֶּתַח הָאֹהֶל, דָּא הוּא פִּתְחָא דְּצֶדֶק. כְּדָבָר אֲחֵרפִּתְחוּ לִי שַׁעֲרֵי צֶדֶק וגו׳. דָּא פִּתְחָא קַדְמָאָה, לְאָעֵלָא בֵּיהּ, וּבְהַאי פִּתְחָא, אִתְחַזּוּן כָּל שְׁאָר פִּתְחִין עִלָּאִין, מַאן דְּזָכֵי לְהַאי, זָכֵי לְמִנְדַּע בֵּיהּ, וּבְכֻלְּהוֹ שְׁאָר פִּתְחִין, בְּגִין דְּכֻלְּהוֹ שָׁרָאן עֲלֵיהּ.

156. Come and behold: there is gate upon gate, grade upon grade, through which the glory of the Holy One, blessed be He, is made known. This REFERS TO the "tent door," which is the gate of righteousness, WHICH IS MALCHUT. Thus, it is written: "Open to me the gates of righteousness" (Tehilim 118:19). And this is the first gate to enter. From this gate, all the other supernal gates can be seen. So whoever enters this gate knows the other gates as well, because they all rest on it.

157. וְהַשְׁתָּא דְּפִתְחָא דָּא לָא אִתְיְדַע, בְּגִין דְּיִשְׂרָאֵל בְּגָלוּתָא, וְכֻלְּהוֹ פִּתְחִין אִסְתַּלְּקוּ מִנֵּיהּ, וְלָא יָכְלִין לְמִנְדַּע וּלְאִתְדַּבְּקָא. אֲבָל בְּזִמְנָא דְּיִסְּקוּן יִשְׂרָאֵל מִן גָּלוּתָא, זְמִינִין כֻּלְּהוֹ דַּרְגִּין עִלָּאִין, לְמִשְׁרֵי עֲלֵיהּ כְּדָקָא יָאוֹת.

157. But now, this LOWER gate, WHICH IS CALLED THE "TENT DOOR" AND THE "GATE OF RIGHTEOUSNESS" is unknown, because the children of Yisrael are in exile. As a result, all the gates are gone from it. Thus, they are incapable of knowledge and conception. But when Yisrael shall return from exile, all the supernal grades will be destined to dwell upon this gate of righteousness, as should properly be.

158. וּכְדֵין יִנְדְּעוּן בְּנֵי עָלְמָא, חָכְמְתָא עִלָּאָה יַקִּירָא, מַה דְּלָא הֲווֹ יָדְעִין מִקַּדְמַת דְּנָא. דִּכְתִיב וְנָחָה עָלָיו רוּחַ ה׳ רוּחַ חָכְמָה וּבִינָה רוּחַ עֵצָה וּגְבוּרָה רוּחַ דַּעַת וְיִרְאַת ה׳. כֻּלְּהוֹ זְמִינִין לְאַשְׁרָאָה עַל הַאי פִּתְחָא תַּתָּאָה, דְּאִיהוּ פֶּתַח הָאֹהֶל. וְכֻלְּהוֹ זְמִינִין לְאַשְׁרָאָה עַל מַלְכָּא מְשִׁיחָא, בְּגִין לְמֵידַן עָלְמָא. דִּכְתִיב וְשָׁפַט בְּצֶדֶק דַּלִּים וגו׳.

158. Then, people will have knowledge of the supernal Wisdom, of which they previously knew nothing, as it is written: "And the spirit of Hashem shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of Hashem" (Yeshayah 11:2). In the future, all these shall rest upon this lower gate, which is the "tent door," NAMELY MALCHUT. And they shall all rest upon King Mashiach to judge the world, as it is written: "But with righteousness shall he judge the poor..." (Ibid. 4)

11. "And he said, 'I will certainly return to you'"

The Zohar expounds upon the Right Column aspect of Avraham and the Left Column aspect of Isaac in the metaphysical scheme of things. Both the Right and Left Columns of energy are basic building blocks in Creation, similar to the proton and the electron. This spiritual truth is conveyed through the biblical story where Avraham names his son Isaac as opposed to the tradition of the mother naming the child. The story is a metaphor, indicating the importance of the Right and Left Column--the desire to share and the desire to receive, respectively.

The Relevance of this Passage

Mankind's behavioral actions always embody a particular blend of the Right and Left columns of energy--our ego's desire to receive versus our soul's desire to share. We develop an awareness of the importance of the actions we take through the Right and Left Column pathways. This allows us to continually seek balance through the process of transforming our desire to receive for the self alone into actions of receiving for the sake of sharing with others.

159. בְּגִינֵי כָּךְ, כַּד אִתְבַּשַּׂר אַבְרָהָם, הַאי דַּרְגָּא הֲוָה אֲמַר, כְּמָה דְּאִתְּמַר, דִּכְתִיב וַיֹּאמֶר שׁוֹב אָשׁוּב אֵלֶיךָ כָּעֵת חַיָּה. וַיֹּאמֶר, לָא כְּתִיב מַאן הֲוָה, וְדָא הוּא פֶּתַח הָאֹהֶל. וְעַל דָּא, וְשָׂרָה שׁוֹמַעַת, הַאי דַּרְגָּא דַּהֲוָה מַלֵּיל עִמֵּיהּ, מַאן דְּלָא הֲוָה שְׁמָעַת מִקַּדְמַת דְּנָא. דִּכְתִיב וְשָׂרָה שׁוֹמַעַת פֶּתַח הָאֹהֶל, דַּהֲוָה מְבַשֵּׂר וַאֲמַר, שׁוֹב אָשׁוּב אֵלֶיךָ כָּעֵת חַיָּה וְהִנֵּה בֵן לְשָׂרָה אִשְׁתֶּךָ.

159. Therefore, it was this grade, NAMELY THE "TENT DOOR," WHICH IS MALCHUT, that informed Avraham OF YITZCHAK'S BIRTH, as we have explained the words: "And he said, I will certainly return to you at this season..." Although it reads, "And he said," it does not say who said. So this is the "tent door," BECAUSE "AND HE SAID" REFERS TO THE SHECHINAH. And Sarah heard this grade, WHICH IS THE "TENT DOOR," from which she had heard nothing before, AS IT WAS SPEAKING WITH AVRAHAM, as it is written: "And Sarah heard it THE WORDS OF the tent door," which declared "I will certainly return to you at this season, and, lo, Sarah your wife shall have a son."

160. תָּא חֲזֵי, כַּמָּה הוּא חֲבִיבוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא, לְגַבֵּיהּ דְּאַבְרָהָם, דְּהָא לָא נְפַק מִנֵּיהּ יִצְחָק עַד דְּאִתְגְּזַר, לְבָתַר דְּאִתְגְּזַר אִתְבַּשַּׂר בֵּיהּ בְּיִצְחָק, בְּגִין דְּאִיהוּ כְּדֵין זַרְעָא קַדִּישָׁא, וְעַד לָא אִתְגְּזַר, לָאו אִיהוּ זַרְעָא קַדִּישָׁא. וּכְדֵין אִיהוּ, כְּמָה דִּכְתִיב אֲשֶׁר זַרְעוֹ בוֹ לְמִינֵהוּ.

160. Come and behold: the love of the Holy One, blessed be He, for Avraham is so great that Yitzchak was not born until after Avraham was circumcised. And only after he was circumcised was he informed of Yitzchak, because only then was the seed holy; before he was circumcised, the seed was not holy. And then it became as it is written: "wherein is its seed after its kind," (Beresheet 1:12) WHICH REFERS TO A KIND AS HOLY AS AVRAHAM.

161. וְתָא חֲזֵי עַד לָא אִתְגְּזַר אַבְרָהָם, הַהוּא זַרְעָא דִּילֵיהּ לָא הֲוָה קַדִּישָׁא, בְּגִין דְּנַפַּק בְּגוֹ עָרְלָה, וְאִתְדְּבַק בְּעָרְלָה לְתַתָּא. לְבָתַר דְּאִתְגְּזַר, נְפַק הַהוּא זַרְעָא בְּגוֹ קַדִּישָׁא, וְאִתְדְּבַק בִּקְדוּשָׁה דִּלְעֵילָא, וְאוֹלִיד לְעֵילָא, וְאִתְדְּבַק אַבְרָהָם בְּדַרְגֵּיהּ כִּדְקָא יָאוֹת. תָּא חֲזֵי, כַּד אוֹלִיד אַבְרָהָם לְיִצְחָק, נְפַק קַדִּישָׁא כִּדְקָא יָאוֹת. וְהַאי מַאי אַעֲדוּ, וְאוֹלִידוּ חֲשׁוֹכָא.

161. Come and behold: before Avraham was circumcised, his seed was not holy because it passed through the foreskin and clung to the lower foreskin. But after he was circumcised, his seed issued in holiness and it clung to the holiness of above, and he begot up above. Thus, Avraham clung to his grade, WHICH IS CHESED, properly. Come and behold: when Avraham begot Yitzchak, he was born holy, as should properly be. So these waters, WHICH ALLUDE TO AVRAHAM WHO IS CHESED, conceived and bore darkness. IN OTHER WORDS, YITZCHAK, WHO IS THE SECRET OF THE LEFT COLUMN, WAS DARKNESS, BEFORE HE WAS CLOTHED WITH THE CHASSADIM OF AVRAHAM. AFTER HE ISSUED FROM AVRAHAM, HE WAS CLOTHED BY HIS CHASSADIM AND BECAME 'LIGHT.'

162. רַבִּי אֶלְעָזָר שְׁאֵיל יוֹמָא חַד, לְרַבִּי שִׁמְעוֹן אָבוּי, אָמַר לוֹ הַאי דְּקָרָא לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא יִצְחָק, דִּכְתִיב, וְקָרָאת אֶת שְׁמוֹ יִצְחָק, אַמַּאי, דְּהָא אִתְחֲזֵי דְּעַד לָא נְפַק לְעָלְמָא, קָרָא לֵיהּ יִצְחָק.

162. One day, Rabbi Elazar asked his father, Rabbi Shimon: Why did the Holy One, blessed be He, name him Yitzchak before he was born, as it is written: "and you shall call his name Yitzchak?" (Beresheet 17:19). AND WE SHOULD NOT SAY IT WAS BECAUSE SHE SAID "ELOHIM HAS MADE LAUGHTER (HEB. TZECHOK) FOR ME..." (BERESHEET 21:6). Because even before he came into the world, the Holy One, blessed be He, called him Yitzchak, BEFORE REASON WAS GIVEN FOR IT.

163. אָמַר לוֹ הָא אִתְּמַר, דְּאֶשָּׁא נְטַל מַיָּא, דְּהָא מַיָּא מִסִּטְרָא דִּגְבוּרָה קָא אַתְיָין. וְדָא שָׁאֵיל, לְלֵוָאֵי דְּאִינּוּן בְּדִיחִין לְהַהוּא סִטְרָא, בְּמָאנֵי זֶמֶר וְתֻשְׁבְּחָן, לְקֵבֵיל הַאי סִטְרָא, בְּגִין כָּךְ יִצְחָק אִיהוּ חֶדְוָה, בְּגִין דְּאָתֵי מֵהַהוּא סִטְרָא, וְאִתְדַּבַּק בֵּיהּ.

163. He replied: But we have learned that fire, WHICH IS THE LEFT ASPECT AND GVURAH, received water, WHICH IS THE RIGHT ASPECT AND CHESED, as water came from the aspect of Gvurah. THIS MEANS THAT THE LEFT AND RIGHT WERE COMBINED AND BECAME INCLUDED IN EACH OTHER. THUS, THE LEFT ASPECT BECAME THE ASPECT OF THE WINE THAT GLADDENS ELOHIM AND MAN. And it is required of the Levites, WHO ARE DRAWN FROM THE LEFT COLUMN, that they bring happiness to that side, NAMELY THE LEFT SIDE, with musical instruments and praising songs that correspond to that side. THIS MEANS THAT MUSICAL INSTRUMENTS AND PRAISING SONGS ARE ALSO DRAWN FROM THE LEFT SIDE. And this is why Yitzchak means laughter and enjoyment; he came from that side, THE LEFT SIDE, and clung to it.

164. תָּא חֲזֵי, יִצְחָק בְּדִיחוּתָא, חֶדְוָה דְּאַחְלַף מַיָּא בְּאֶשָּׁא, וְאֶשָּׁא בְּמַיָּא. וְע"ד אִקְרֵי הָכֵי. וּבְגִין כָּךְ קוּדְשָׁא בְּרִיךְ הוּא קָרֵי לֵיהּ הָכֵי, עַד לָא יִפּוֹק לְעָלְמָא, שְׁמָא דָא, וְאוֹדַע לֵיהּ לְאַבְרָהָם.

164. Come and behold: Yitzchak himself is pleasure and laughter because he exchanged water for fire, and fire for water. THUS, THE LEFT AND RIGHT ARE INCLUDED IN EACH OTHER--BECAUSE YITZCHAK IS THE ASPECT OF THE LEFT, WHICH IS THE FIRE THAT BECAME INCLUDED WITHIN THE WATER, WHICH IS CHESED AND THE RIGHT ASPECT. THIS CAUSES ALL DELIGHT AND HAPPINESS TO BE DRAWN FROM THE LEFT SIDE. This is why the Holy One, blessed be He, named him YITZCHAK (LIT. 'HE WILL LAUGH') even before be came into the world, and announced it to Avraham.

165. וְתָא חֲזֵי, בְּכֻלְּהוֹ אָחֲרָנִין שְׁבַק לוֹן קוּדְשָׁא בְּרִיךְ הוּא, לְמִקְרֵי לוֹן שְׁמָהָן, וַאֲפִילוּ נָשֵׁי הֲווֹ קָרָאן לִבְנַיְיהוּ שְׁמָהָן, אֲבָל הָכָא לָא שְׁבַק קוּדְשָׁא בְּרִיךְ הוּא לְאִמֵּיהּ, לְמִקְרֵי לֵיהּ שְׁמָא, אֶלָּא לְאַבְרָהָם, דִּכְתִיב וְקָרָאתָ אֶת שְׁמוֹ יִצְחָק, אַנְתְּ וְלָא אָחֳרָא, בְּגִין לְאַחְלָפָא מַיָּא בְּאֶשָּׁא, וְאֶשָּׁא בְּמַיָּא, לְאַכְלָלָא לֵיהּ בְּסִטְרֵיהּ.

165. Come and behold: the Holy One, blessed be He, allowed all children, EXCEPT YITZCHAK, to be named by their parents. Even women named their children. But here the Holy One, blessed be He, did not allow Yitzchak's mother to name him--only Avraham, as it is written: "and you shall call his name Yitzchak" (Beresheet 17:19)"--you and no one else, in order to exchange water with fire, and fire with water, WHICH REFERS TO THE INCLUSION OF THE LEFT WITH THE RIGHT AND THE RIGHT WITH THE LEFT, so that Yitzchak may be included within his side, THE RIGHT SIDE.

12. "And the men rose up from there"
Before any negative occurrence befalls an individual, the Creator always sends us a gift. This gift is an opportunity to perform a positive action so that we can protect ourselves from any judgments decreed against us. This principle is concealed in the Biblical story of Avraham. The three angels were sent to Avraham by the Creator. When Avraham invites these three angels into his home, it is an act of true kindness. Consider Avraham's situation: He was one hundred years old, it was the third day after his circumcision, which is the most painful day, and the weather was unbearably hot. Nevertheless, Avraham put aside his own self interest and welcomed the three strangers [angels] into his home where he bathed and fed them. This positive action saved the life of Avraham's nephew, Lot, when the cities of Sodom and Gomorra were destroyed.
The Relevance of this Passage
It is human nature to be governed by the primal instinct of self-survival. Yet, it is also uniquely human to put aside one's own needs in consideration of others, albeit, a much more difficult duty to perform. We are empowered with the strength to overcome our natural tendency to be self-absorbed in our own problems. We create the consciousness and awareness to recognize opportunities for sharing. In turn, our positive actions of sharing will give us the ability to overcome or circumvent difficult situations in life.

166. כֵּיוָן דְּאִתְבַּשַּׂר אַבְרָהָם בְּיִצְחָק, מַה כְּתִיב וַיָּקוּמוּ מִשָּׁם הָאֲנָשִׁים וַיַּשְׁקִיפוּ עַל פְּנֵי סְדֹם. רַבִּי אֶלְעָזָר אָמַר, תָּא חֲזֵי, כַּמָּה אַנְהֵג קוּדְשָׁא בְּרִיךְ הוּא טִיבוּ עִם כָּל בְּרִיָּין, וְכָל שֶׁכֵּן, לְאִינּוּן דְּאָזְלֵי בְּאוֹרְחוֹי, דַּאֲפִילוּ בְּזִמְנָא דְּבָעֵי לְמֵידַן עָלְמָא, אִיהוּ גָּרִים לְמַאן דְּרָחֵים לֵיהּ, לְמִזְכֵּי בְּמִלָּה, עַד לָא יֵיתֵי הַהוּא דִּינָא לְעָלְמָא.

166. After Avraham was told about Yitzchak, it is written: "And the men rose up from there, and looked toward S'dom" (Beresheet 18:16). Rabbi Elazar said: Come and behold. The Holy One, blessed be He, shows goodness to all beings, but especially to those who follow His path. And even when He decides to judge the world, He arranges for anyone who loves Him to perform a meritorous act before the world is punished.

167. דְּתָנִינָן, בְּשַׁעֲתָא דְּקוּדְשָׁא בְּרִיךְ הוּא רָחֵים לֵיהּ לְבַר נָשׁ, מְשַׁדַּר לֵיהּ דּוֹרוֹנָא, וּמַאן אִיהוּ מִסְכְּנָא, בְּגִין דְּיִזְכֵּי בֵּיהּ. וְכֵיוָן דְּזָכֵי בֵּיהּ, אִיהוּ אַמְשִׁיךְ עֲלֵיהּ, חַד חוּטָא דְּחֶסֶד, דְּאִתְמְשַׁךְ מִסִּטְרָא יְמִינָא, וּפָרִישׁ אֲרֵישֵׁיהּ, וּרְשִׁים לֵיהּ, בְּגִין דְּכַד יֵיתֵי דִּינָא לְעָלְמָא, הַהוּא מְחַבְּלָא יִזְדַּהַר בֵּיהּ, וּזְקִיף עֵינוֹי וְחָמָא לְהַהוּא רְשִׁימוּ וּכְדֵין אִסְתַּלַּק מִנֵּיהּ, וְאִזְדַּהַר בֵּיהּ. בְּגִינֵי כָּךְ, אַקְדִּים לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא בַּמָּה דְּיִזְכֵּי.

167. This corresponds to what we have learned. When the Holy One, blessed be He, loves a person, He sends him a present. And what is THAT PRESENT? It is a poor man for whom he can perform a meritorious act. So now that he is meritorious and deserving, the Holy One, blessed be He, draws a cord of grace from the right side upon him. He winds the cord around his head and marks him, so that when Judgment falls on the world, the Angel of Destruction will take notice of him AND NOT HURT HIM. Because he raises his eyes and notices that mark, he avoids him. This is why the Holy One, blessed be He, arranged beforehand to make him meritorious.

168. Come and behold: when the Holy One, blessed be He, planned to execute Judgment on S'dom, He prepared a meritorious act for Avraham by sending him a present, WHICH REFERS TO THE THREE ANGELS. Because of them, he became deserving. Thereby, he saved Lot, the son of his brother, from destruction. This is why it is written: "and Elohim remembered Avraham, and sent Lot out of the midst of the overthrow," (Beresheet 19:29) and not, 'and Elohim remembered Lot.' As a result of Avraham's meritorious act, he was saved. And "remembered" MEANS THAT He remembered the previous meritorious act that He performed with the three angels.

168. וְתָא חֲזֵי, כַּד בָּעֵי קוּדְשָׁא בְּרִיךְ הוּא לְאַיְתָאָה דִּינָא עַל סְדוֹם, אַזְכֵּי קוֹדֶם לְאַבְרָהָם, וְשַׁדַּר לֵיהּ דּוֹרוֹנָא לְמִזְכֵּי עִמְּהוֹן, בְּגִין לְשֵׁזָבָא לְלוֹט בַּר אֲחוּהָ מִתַּמָּן, הה"ד וַיִּזְכֹּר אֱלֹקִים אֶת אַבְרָהָם וַיְשַׁלַּח אֶת לוֹט מִתּוֹךְ הַהֲפֵכָה. וְלָא כְּתִיב וַיִּזְכֹּר אֱלֹקִים אֶת לוֹט, דְּהָא בִּזְכוּתֵיהּ דְּאַבְרָהָם אִשְׁתֵּזִב. וּמַאי וַיִּזְכֹּר, דְּדָכִיר לֵיהּ מַאי דְּאַזְכֵּי קוֹדֶם, עִם אִינּוּן תְּלַת מַלְאָכִין.

169. In the same manner, when harsh Judgment hangs over the world, the Holy One, blessed be He, remembers the charitable deeds that men performed. Every time a person performs a meritorious action, it is noted above. THEREFORE, even when there is harsh judgment on the world, the Holy One, blessed be He, remembers the good that a person has done and has merited through other people. As it is written: "but charity (righteousness) delivers from death" (Mishlei 11:4). According to this, the Holy One, blessed be He, arranged in advance that opportunity for Avraham to perform a meritorious act, so that by his merit Lot would be saved.

169. כְּגַוְונָא דָא, בַּר נָשׁ דְּיִזְכֵּי בִּצְדָקָה עִם בְּנֵי נָשָׁא, בְּשַׁעֲתָא דְּדִינָא שָׁרְיָא בְּעָלְמָא, קוּדְשָׁא בְּרִיךְ הוּא אַדְכַּר לֵיהּ לְהַהִיא צְדָקָה דַּעֲבַד. בְּגִין דְּבְכָל שַׁעֲתָא דְּזָכֵי בַּר נָשׁ, הָכֵי אַכְתִּיב עֲלֵיהּ לְעֵילָא, וַאֲפִילוּ בְּשַׁעֲתָא דְּדִינָא שָׁרְיָא עֲלוֹי, קוּדְשָׁא בְּרִיךְ הוּא אִדְכַּר לֵיהּ, לְהַהוּא טִיבוּ דַּעֲבַד, וְזָכָה עִם בְּנֵי נָשָׁא. כְּדָבָר אֲחֵרוּצְדָקָה תַּצִּיל מִמָּוֶת. בְּגִינֵי כָּךְ, אַקְדִּים לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא לְאַבְרָהָם, בְּגִין דְּיִזְכֵּי, וּישֵׁזֵיב לְלוֹט.

170. Come and behold: "And the men rose up from there, and looked toward S'dom." They rose from the meal that Avraham prepared for them, thereby performing a meritorious act. And even though they were angels, WHO DO NOT NEED A MEAL, he nevertheless attained merit because of them. And they purposely left no food over from the meal, so that Avraham would attain merit through the act, as it is written: "and they did eat," as by their fire the food was eaten and consumed.

170. וַיָּשֻׁבוּ עַל פְּנֵי סְדוֹם. תָּא חֲזֵי, וַיָּקוּמוּ מִשָּׁם הָאֲנָשִׁים. מֵהַהִיא סְעוּדָה דְּאַתְקִין לוֹן אַבְרָהָם, וּזְכָה בְּהוֹ. אַף עַל גַּבְדְּמַלְאָכִין הֲווֹ, זְכָה בְּהוֹ, וְכָל הַהוּא מֵיכְלָא, לָא אִשְׁתְּאַר מִנֵּיהּ כְּלוּם בְּגִינֵי דְּאַבְרָהָם, וּלְמִזְכֵּי בֵּיהּ, דְּהָא כְּתִיב וַיֹּאכֵלוּ, בְּאֶשָׁא דִּלְהוֹן אִתְאֲכֵיל.

171. You might say: But there were three angels: one of fire, one of water, and one of air. SINCE GAVRIEL IS MADE OF FIRE, MICHAEL IS MADE OF WATER, AND REFAEL OF AIR, ONLY GAVRIEL COULD HAVE CONSUMED THE FOOD WITH HIS FIRE. MICHAEL AND REFAEL WERE NOT ABLE TO DO SO, AS THEY ARE NOT MADE OF FIRE. AND HE REPLIES: Each and every one of them includes the others in himself. SO EACH ONE OF THEM WAS MADE OF FIRE, WATER, AND AIR. This is why IT IS WRITTEN ABOUT ALL OF THEM: "and they did eat"--THE FIRE IN EACH OF THEM CONSUMED THE FOOD. Similarly to this, "and they saw Elohim, and did eat and drink," (Shemot 24:11) MEANING that they were indeed nourished from THE SPLENDOR OF the Shechinah, WHICH IS CONSIDERED AS EATING. Thus, in this PASSAGE AS WELL, "and they did eat" MEANS THAT they nourished themselves, THROUGH THEIR EATING, from the side to which Avraham was attached, NAMELY THE RIGHT SIDE, WHICH IS CHASSADIM. And this is why they left nothing from what Avraham offered them--SO THAT THEY COULD DRAW DOWN AS MUCH CHASSADIM AS POSSIBLE.

171. וְאִי תֵּימָא, הָא תְּלַת מַלְאָכִין הֲווֹ, הַאי אֶשָׁא, וְהַאי מַיָּא, וְהַאי רוּחָא. אֶלָּא, כָּל חַד וְחַד כְּלִיל בְּחַבְרֵיהּ, וּבְגִינֵי כָּךְ, וַיֹּאכֵלוּ. כְּגַוְונָא דָא וַיֶּחֱזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ. אֲכִילָה וַהֲאִית אֲכָלוּ, דְּאִתְזְנוּ מִן שְׁכִינְתָּא, אוֹף הָכָא וַיֹּאכֵלוּ. גָּרְמוּ לְאִתְזָנָא מֵהַהוּא סִטְרָא דְּאַבְרָהָם אִתְדְּבַק בֵּיהּ, וּבְגִין כָּךְ, לָא אַשְׁאֲרוּ מִמַּה דְּיַהֲיב לוֹן אַבְרָהָם כְּלוּם.

172. On the same principle, one should drink from the cup of benediction, so that by his drinking he will merit the blessing of above. Hence, THE ANGELS also ate from what Avraham had prepared for them, in order to be nourished from the side of Avraham-NAMELY, FROM THE LIGHT OF CHASSADIM, as the sustenance of all the angels above proceeds from that side.

172. כְּגַוְונָא דָא בָּעֵי לֵיהּ לְבַר נָשׁ, לְמִשְׁתֵּי מֵהַהוּא כַּסָּא דִּבְרָכָה, בְּגִין דְּיִזְכֵּי לְהַהִיא בְּרָכָה דִּלְעֵילָא. אוֹף אִינּוּן אֲכָלוּ, מִמַּה דְּאַתְקִין לוֹן אַבְרָהָם, בְּגִין דְּיִזְכּוּן לְאִתְזָנָא מִסִּטְרָא דְּאַבְרָהָם. דְּהָא מֵהַהוּא סִטְרָא, נְפִיק מְזוֹנָא לְכָלְהוֹ מַלְאֲכֵי עִלָּאֵי.

173. וַיַּשְׁקִיפוּ: אִתְעָרוּתָא דְּרַחֲמֵי לְשֵׁיזָבָא לְלוֹט. כְּתִיב הָכָא וַיַּשְׁקִיפוּ, וּכְתִיב הָתָם הַשְׁקִיפָה מִמְּעוֹן קָדְשֶׁךָ. מַה לְּהַלָּן לְרַחֲמֵי, אוֹף הָכָא לְרַחֲמֵי.

173. The verse, "and looked toward..." ALLUDES TO the awakening of the quality of Mercy to save Lot. WE LEARN THIS BY COMPARING VERSES. It is written here, "and looked toward," and it is written elsewhere, "Look forth from your Holy habitation" (Devarim 26:15). Because THE LOOKING THERE ALLUDES to Mercy there, it does so here as well.

174. וְאַבְרָהָם הוֹלֵךְ עִמָּם לְשַׁלְּחָם. לְמֶעְבַּד לוֹן לְוָיָה. אָמַר רָבִּי יֵיסָא אִי תֵּימָא דְּאַבְרָהָם יָדַע דְּמַלְאָכִין אִינוּן, אַמַּאי אַעֲבִיד לוֹן לְוָיָה. אֶלָּא אֲמַר ר׳ אֶלְעָזָר, אַף עַל גַּבְדַּהֲוָה יָדַע, מַה דַּהֲוָה רָגִיל לְמֶעְבַּד עִם בְּנֵי נָשָׁא, עֲבַד בְּהוֹ, וְאַלְוֵי לוֹן. בְּגִין דְּכָךְ אִצְטְרִיךְ לֵיהּ לְבַר נָשׁ לְמֶעְבַּד לְוָיָה לְאוּשְׁפִּיזִין, דְּהָא כֹּלָּא בְּהַאי תַּלְיָא.

174. "And Avraham went with them to bring them on the way" (Beresheet 18:16), that is, he escorted them. Rabbi Yesa said: If Avraham knew that they were angels, why did he have to escort them? Rabbi Elazar responded: Even though he knew they were angels, he did for them what he was accustomed to do for people. Thus, he escorted them, because it behooves one to escort his guests, since everything depends on this. IN OTHER WORDS, THE PRECEPT OF INVITING GUESTS DEPENDS ON ESCORTING THEM, WHICH IS THE FINAL ACT. AND IT IS NOT CONSIDERED A PRECEPT UNTIL AFTER THE PERSON CONCLUDES IT.

175. וּבְעוֹד דְּאִיהוּ הֲוָה אָזֵיל עִמְּהוֹן, אִתְגְּלֵי קוּדְשָׁא בְּרִיךְ הוּא עֲלֵיהּ דְּאַבְרָהָם, דִּכְתִיב וַה׳ אָמָר הַמְכַסֶּה אֲנִי מֵאַבְרָהָם אֲשֶׁר אֲנִי עֹשֶׂה. וַה׳: הוּא וּבֵית דִּינֵיהּ, בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא הֲוָה אָזֵיל עִמְּהוֹן.

175. As he was escorting them, the Holy One, blessed be He, appeared to him, as it is written: "And Hashem said: Shall I hide from Avraham that which I do?" (Ibid. 17) The phrase "And Hashem" APPLIES TO Him and His heavenly court, WHICH IS THE NUKVA, as the Holy One, blessed be He, accompanied them.

176. תָּא חֲזֵי כַּד בַּר נָשׁ עֲבִיד לְוָיָה לְחַבְרֵיהּ, אִיהוּ אַמְשִׁיךְ לִשְׁכִינְתָּא לְאִתְחַבְּרָא בַּהֲדֵיהּ. וּלְמֵהַךְ עִמֵּיהּ בְּאוֹרְחָא לְשֵׁזָבָא לֵיהּ. וּבְגִין כְּרָבְעֵי לֵיהּ לְבַר נָשׁ לְלַוּוּיֵי לְאוּשְׁפִּיזָא, בְּגִין דְּחַבַּר לֵיהּ לִשְׁכִינְתָּא, וְאַמְשֵׁיךְ עֲלֵיהּ לְאִתְחַבְּרָא בַּהֲדֵיהּ.

176. Come and behold: when a person escorts his friend, he draws the Shechinah to join him, and walks along with him to protect him. This is the reason why a person should escort his guest; he joins him with the Shechinah and draws the Shechinah to join him.

13. "Shall I hide from Avraham"
The Creator never allows any intense judgments to rain down upon Creation without first warning the righteous souls who dwell among mankind. This warning offers the righteous the opportunity to take the necessary positive measures to counteract decreed judgments. These righteous souls warn others and create opportunities for people to change their ways.
The Relevance of this Passage
According to the wisdom of Kabbalah, positive actions of sharing are not founded upon the vague concepts of morals, ethics, or codes of right and wrong. Rather, there is a direct dividend to the doer of good deeds. Our charitable actions and positive behavior serve our own spiritual interests, particularly during times of great judgment. We are given the ability to recognize opportunities for sharing and spiritual change when we are preoccupied with our own hardships. An appreciation for the righteous living among us is awakened within our soul, furnishing us with greater protection from any negative events that might be looming over the horizon.

177. בְּגִין כָּרָזָה׳ אָמָר הַמְכַסֶּה אֲנִי מֵאַבְרָהָם אֲשֶׁר אֲנִי עֹשֶׂה. ר׳ חִיָּיא פָּתַח כִּי לֹא יַעֲשֶׂה ה׳ אֱלֹקִים דָּבָר כִּי אִם גָּלָה סוֹדוֹ אֶל עֲבָדָיו הַנְּבִיאִים. זַכָּאִין אִינוּן זַכָּאֵי עָלְמָא, דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בְּהוֹ, וְכָל מַה דְּאִיהוּ עָבִיד בָּרְקִיעָא, וְזַמִּין לְמֶעְבַּד בְּעָלְמָא, עַל יְדֵי דְּזַכָּאִין עָבִיד לֵיהּ, וְלָא כַּסֵּי מִנַּיְיהוּ לְעָלְמִין כְּלוּם.

177. Therefore, because of this, THAT IS, BECAUSE HE ESCORTED HIS GUESTS, HE WAS FULLY MERITORIOUS, "and Hashem said: 'Shall I hide from Avraham that which I do?'" Rabbi Chiya opened the discourse with the verse: "For Hashem Elohim will do nothing, until He reveals His secret to His servants the prophets" (Amos 3:7). Blessed are the righteous of the world, that the Holy One, blessed be He, chose them. And all that He has done in the heavens and shall do in the world, He accomplishes through righteous people. And He never hides anything from them.

178. בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא בָּעֵי לְשַׁתְּפָא בַּהֲדֵיהּ לְצַדִּיקַיָּא. בְּגִין דְּאִינּוּן אַתְיָין, וּמַזְהִירִין לְבְנֵי נָשָׁא, לַאֲתָבָא מֵחוֹבַיְיהוּ, וְלָא יִתְעַנְּשׁוּן מִגּוֹ דִּינָא עִלָּאָה, וְלָא יְהֵא לוֹן פִּתְחָא דְּפוּמָא לְגַבֵּיהּ. בְּגִינֵי כָּךְ, קוּדְשָׁא בְּרִיךְ הוּא אוֹדַע לוֹן רָזָא, דְּאִיהוּ עָבִיד בְּהוֹ דִּינָא. תּוּ בְּגִין דְּלָא יֵימְרוּן, דְּהָא בְּלָא דִּינָא עָבִיד בְּהוֹ דִּינָא.

178. For the Holy One, blessed be He, wants the righteous to join Him. This is so that they may warn people and advise them to repent their iniquities so that they will not be punished by celestial punishment, and so that they will have no excuse to complain to Him, SAYING THAT HE DID NOT WARN THEM AND THEY DID NOT KNOW. Therefore, the Holy One, blessed be He, reveals to them the secret that He is about to punish them. He does not want them to be able to claim that He is punishing them without a trial.

179. אָמַר רַבִּי אֶלְעָזָר, וַוי לוֹן לְחַיָּיבַיָּא, דְּלָא יָדְעִין וְלָא מַשְׁגִּיחִין, וְלָא יָדְעִין לְאִסְתַּמְּרָא מֵחוֹבַיְיהוּ. וּמַה קוּדְשָׁא בְּרִיךְ הוּא דִּי כָּל עוֹבָדוֹהִי קְשׁוֹט, וְאוֹרְחָתֵיהּ דִּין, לָא עָבִיד כָּל מַה דַּעֲבִיד בְּעָלְמָא, עַד דְּגָלֵי לְהוֹ לְצַדִּיקַיָּא, בְּגִין דְּלָא יְהֵא לוֹן פִּתְחָא דְּפוּמָא לִבְנֵי נָשָׁא. גַּבֵּי בְּנֵי נָשָׁא לָא כ״ש דְּאִית לוֹן לְמֵיעְבַּד מִלַּיְיהוּ דְּלָא יְמַלְּלוּן בְּנֵי נָשָׁא סִטְיָא עֲלֵיהוֹן. וְכֵן כְּתִיב וְהְיִיתֶם נְקִיִּם מֵה׳ וּמִיִּשְׂרָאֵל.

179. Rabbi Elazar said: Woe to the wicked who do not seek TO KNOW, and do not know how to refrain from sin. Hence, the Holy One, blessed be He, whose deeds are just and whose actions are right, never act before He reveals His plans to the righteous, so that other people will have no excuse to complain about Him. SIMILARLY, men should act in a way that prevents other people from uttering accusations against them. Therefore, it is written: "And you shall be clean before Hashem and before Yisrael" (Bemidbar 32:22).

180. וְאִית לוֹן לְמֵיעְבַּד, דְּלָא יְהֵא לוֹן פִּתְחוֹן פֶּה לִבְנֵי נָשָׁא, וְיִתְרוּן בְּהוֹן, אִי אִינּוּן חָטָאן, וְלָא מַשְׁגִּחֵי לְאִסְתַּמְּרָא, דְּלָא יְהֵא לֵיהּ לְמִדַּת דִּינָא דְּקוּדְשָׁא בְּרִיךְ הוּא, פִּתְחָא דְּפוּמָא לְגַבַּיְיהוּ. וּבַמֶּה, בִּתְשׁוּבָה וְעוֹבָדִין דְּכַשְׁרָן.

180. And THE RIGHTEOUS should act accordingly, to prevent other people from complaining ABOUT THE HOLY ONE, BLESSED BE HE, and warn them that if they sin and do not guard themselves, the attribute of Judgment of the Holy One, blessed be He, might have a reason to ACCUSE them. And how may they ESCAPE THIS ATTRIBUTE OF JUDGMENT? By repenting and performing good deeds.

181. תָּא חֲזֵי, וַה׳ אָמַר הַמְכַסֶּה אֲנִי מֵאַבְרָהָם. אָמַר רַבִּיְיהוּדָה, קוּדְשָׁא בְּרִיךְ הוּא יְהַב כָּל אַרְעָא לְאַבְרָהָם, לְמֶהֱוֵי לֵיהּ אַחְסָנַת יְרוּתָא לְעָלְמִין. דִּכְתִיב כִּי אֶת כָּל הָאָרֶץ אֲשֶׁר אַתָּה רֹאֶה לְךָ אֶתֶּנֶנָּה וגו׳. וּכְתִיב שָׂא נָא עֵינֶיךָ וּרְאֵה. וּלְבָתַר קוּדְשָׁא בְּרִיךְ הוּא אִצְטְרִיךְ לְאַעֲקָרָא אַתְרִין אִלֵּין. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, כְּבָר יַהֲבִית יַת אַרְעָא לְאַבְרָהָם, וְהוּא אַבָּא לְכֻלָּא, דִּכְתִיב כִּי אַב הֲמוֹן גּוֹיִם נְתַתִּיךָ. וְלָא יָאוֹת לִי לְמִמְחֵי בְּנִין, וְלָא אוֹדַע לַאֲבוּהוֹן, דְּקָרִית לֵיהּ אַבְרָהָם אוֹהֲבִי. וּבְגִין כָּךְ אִצְטְרִיךְ לְאוֹדַע לֵיהּ, בְּגִין כָּךְ וַה׳ אָמַר הַמְכַסֶּה אֲנִי מֵאַבְרָהָם אֲשֶׁר אֲנִי עֹשֶׂה.

181. Come and behold: "And Hashem said: 'Shall I hide from Avraham'." Rabbi Yehuda said: The holy One, blessed be He, has given the entire land to Avraham, as an everlasting heritage, as it is written: "For all the land which you see, to you I give it..." (Beresheet 13:15) as well as, "lift up your eyes and see..." (Ibid. 14). Later, when the Holy One, blessed be He, wanted to uproot and destroy these places, NAMELY S'DOM AND AMORAH, He said: I have already given the land to Avraham, and he is the father of them all, as it is written: "for a father of a multitude of nations have I made you" (Beresheet 17:5). So it is not fitting for me to smite the children without informing their father whom I have called "Avraham my friend" (Yeshayah 41:8). Therefore, I must inform him. Thus, "And Hashem said: 'Shall I hide from Avraham that which I do?'"

182. אָמַר רַבִּי אַבָּא, תָּא חֲזֵי, עַנְוְתָנוּתָא דְּאַבְרָהָם, דְּאַף עַל גַּבְדַּאֲמַר לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, זַעֲקַת סְדוֹם וַעֲמוֹרָה כִּי רַבָּה. וְעִם כָּל דָּא דְּאוֹרִיךְ עִמֵּיהּ, וְאוֹדַע לֵיהּ, דְּבָעֵי לְמֶעְבַּד דִּינָא בִּסְדוֹם, לָא בָּעָא קַמֵּיהּ לְשֵׁזְבָא לֵיהּ לְלוֹט, וְלָא יַעֲבִיד בֵּיהּ דִּינָא. מ״ט, בְּגִין דְּלָא לְמִתְבַּע אַגְרָא מִן עוֹבָדוֹי.

182. Rabbi Aba said: Behold the humility of Avraham, even though the Holy One, blessed be He, said to him: "Because the cry of S'dom and Amorah is great" (Beresheet 18:20). Although He delayed Himself by informing Avraham that He wanted to punish S'dom, he did not pray before Him to save Lot from punishment. Why? So that he did not ask for a reward for his deeds.

183. וְעַל דָּא שְׁלַח קוּדְשָׁא בְּרִיךְ הוּא לְלוֹט, וְשֵׁזִיב לֵיהּ, בְּגִינֵיהּ דְּאַבְרָהָם. דִּכְתִיב וַיִּזְכֹּר אֱלֹקִים אֶת אַבְרָהָם וַיְשַׁלַּח אֶת לוֹט מִתּוֹךְ הַהֲפֵכָה וגו׳.

183. Because of this, EVEN THOUGH HE DID NOT ASK FOR IT, the Holy One, blessed be He, sent for Lot and saved him for the sake of Avraham, as it is written: "And Elohim remembered Avraham, and sent Lot out of the midst of the overthrow" (Beresheet 19:29).

184. מַאי אֲשֶׁר יָשַׁב בָּהֵן לוֹט. הָא אִתְּמַר. אֲבָל בְּגִין דְּכֻלְּהוֹ חַיָּיבִין, וְלָא אִשְׁתְּכַח מִכֻּלְּהוֹ, דְּאִית לֵיהּ מִידֵי דְּזִכּוּ, בַּר לוֹט. מִכָּאן אוֹלִיפְנָא, בְּכָל אֲתַר דְּדָיְירִין בֵּיהּ חַיָּיבִין, חָרִיב אִיהוּ.

184. What is meant by "in which Lot dwelt?" WHY WERE THEY NAMED AFTER HIM? This has been explained; it is because they were all wicked and there was nobody among them who was good, save Lot. From this we learn that wherever the wicked stay, that place is doomed to be destroyed. FROM THE VERSE "IN WHICH LOT DWELT," WE LEARN THAT FOR ALL THE OTHER PEOPLE WHO DWELT THERE, IT WAS NOT CONSIDERED TO BE A DWELLING PLACE, BUT RATHER A PLACE OF DESTRUCTION AND DESOLATION UNFIT FOR HABITATION. AND THIS WAS BECAUSE THEY WERE WICKED PEOPLE.

185. אֲשֶׁר יָשַׁב בָּהֵן לוֹט. וְכִי בְּכֻלְּהוֹ הֲוָה יָתִיב לוֹט, אֶלָּא בְּגִינֵיהּ הֲווֹ יַתְבֵי, דְּלָא אִתְחָרְבוּ. וְאִי תֵּימָא בִּזְכוּתֵיהּ, לָא. אֶלָּא בִּזְכוּתֵיהּ דְּאַבְרָהָם.

185. Of the verse "the cities in which Lot dwelt," HE ASKS: Could it be that Lot lived in all of them? AND HE REPLIES: Because of his presence in those cities, they were not destroyed, and the people were able to dwell there. THIS IS WHY THEY ARE NAMED AFTER HIM. But if you say this was because of the merit of Lot, you are incorrect; it was because of the merit of Avraham.

186. אָמַר רָבִי שִׁמְעוֹן, תָּא חֲזֵי, דְּשִׁמּוּשָׁא דַּעֲבִיד בַּר נָשׁ לְזַכָּאָה, הַהוּא שִׁמּוּשָׁא, אָגֵין עֲלֵיהּ בְּעָלְמָא. וְלָא עוֹד, אֶלָּא דְּאַף עַל גַּב דְּאִיהוּ חַיָּיבָא, אוֹלִיף מֵאוֹרְחוֹי וַעֲבִיד לוֹן.

186. Rabbi Shimon said: Come and behold. The service that a person does for the righteous protects him in this world. In addition, even if he is a sinful person, he will learn from the righteous person's behavior and emulate it.

187. תָּא חֲזֵי, דְּהָא בְּגִין דְּאִתְחַבַּר לוֹט בַּהֲדֵיהּ דְּאַבְרָהָם, אַף עַל גַּבְדְּלָא אוֹלִיף כָּל עוֹבְדּוֹי, אוֹלִיף לְמֶעְבַּד טִיבוּ עִם בְּרִיָּין, כְּמָה דַּהֲוָה עָבִיד אַבְרָהָם, וְדָא הוּא דְּאוֹתִיב לְכָל אִינּוּן קַרְתֵּי, כָּל הַהוּא זִמְנָא דְּיָתְבוּ, בָּתַר דְּעָאל לוֹט בֵּינַיְיהוּ.

187. Come and behold: as Lot accompanied Avraham, he did not learn all his ways, but he did learn how to show kindness to other people. Thus, as long as Lot dwelt there, the people settled in the cities, which continued to exist. THEREFORE, IT IS WRITTEN: "IN WHICH LOT DWELT."

188. אָמַר רָבִי שִׁמְעוֹן, תָּא חֲזֵי, דִּשְׁכִינְתָּא לָא אַעְדֵּי מִנֵּיהּ דְּאַבְרָהָם, בְּהַהִיא שַׁעֲתָא דְּקוּדְשָׁא בְּרִיךְ הוּא אֲמַר לֵיהּ, אָמַר לוֹ רַבִּי אֶלְעָזָר, וְהָא שְׁכִינְתָּא הֲוָה מַלֵּיל עִמֵּיהּ, דְּהָא בְּדַרְגָּא דָא אִתְגְּלֵי עֲלֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, דִּכְתִיב וָאֵרָא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב בְּאֵל שַׁדָּי. אֲמַר לֵיהּ הָכֵי הוּא וַדַּאי.

188. Rabbi Shimon said: Behold how the Shechinah stayed with Avraham during the time that the Holy One, blessed be He, was with him. Rabbi Elazar said to him: But it was the Shechinah, Herself, that spoke to him, AND NOT ONLY THE HOLY ONE, BLESSED BE HE ALONE. Because the Holy One, blessed be He, revealed Himself to Avraham through this grade, as it is written: "And I appeared to Avraham, to Yitzchak, and to Ya'akov, by the name of El Shadai," (Shemot 6:3) WHICH IS THE SHECHINAH. IF SO, THEN WHAT IS THE POINT OF NOTING THE FACT THAT THE SHECHINAH DID NOT LEAVE AVRAHAM DURING THE TIME WHEN THE HOLY ONE, BLESSED BE HE, WAS WITH HIM? RABBI SHIMON said: It is certainly so, AND YOU ARE DEFINITELY RIGHT.

189. וְתָא חֲזֵי מַה כְּתִיב, וַיֹּאמֶר ה׳ זַעֲקַת סְדֹם וַעֲמֹרָה כִּי רָבָּה. בְּקַדְמֵיתָא וַה׳ אָמַר, וּלְבַסּוֹף וַיֹּאמֶר ה׳ זַעֲקַת סְדֹם וַעֲמֹרָה וגו׳. דָּא אִיהוּ דַּרְגָּא עִלָּאָה, דְּאִתְגְּלֵי לֵיהּ עַל דַּרְגָּא תַּתָּאָה.

189. Come and behold. It is written: "And Hashem said (lit. 'And said Hashem'): 'Because the cry of S'dom and Amorah is great...'" At first, IT IS WRITTEN: "And Hashem said," (Beresheet 18:17) WHICH APPLIES TO HIM AND HIS HEAVENLY COURT, NAMELY THE SHECHINAH. And later, IT IS WRITTEN: "And said Hashem: Because the cry of S'dom and Amorah is great," WHICH DOES NOT REFER TO HASHEM ALONE, BUT RATHER TO the upper grade YUD-HEI-VAV-HEI that appeared to him over the lower grade, WHICH IS THE SHECHINAH.

מִדְרָשׁ הַנֶּעֱלָם

190. וַה׳ אָמַר הַמְכַסֶּה אֲנִי מֵאַבְרָהָם וגו׳. מַה כְּתִיב לְמַעְלָה, וַיָּקוּמוּ מִשָּׁם הָאֲנָשִׁים וַיַּשְׁקִפוּ עַל פְּנֵי סְדֹם. לַעֲשׂוֹת דִּין בָּרְשָׁעִים, מַה כְּתִיב אַחֲרָיו הַמְכַסֶּה אֲנִי מֵאַבְרָהָם.

190. "And Hashem said, Shall I hide from Avraham..." What is written before? "And the men rose up from there, and looked toward S'dom," in order to punish the wicked. And what is written after? "Shall I hide from Avraham."

191. אָמַר רַבִּי חִסְדָּא, אֵין הַקּוּדְשָׁא בְּרִיךְ הוּא עוֹשֶׂה דִּין בָּרְשָׁעִים, עַד שֶׁנִּמְלַךְ בְּנִשְׁמָתָן שֶׁל צַדִּיקִים, הה״ד מִנִּשְׁמַת אֱלוֹהַּ יֹאבֵדוּ, וּכְתִיב הַמְכַסֶּה אֲנִי מֵאַבְרָהָם. אָמַר הַקּוּדְשָׁא בְּרִיךְ הוּא, כְּלוּם יֵשׁ לִי לַעֲשׂוֹת דִּין בָּרְשָׁעִים, עַד שֶׁאֶמְלֹךְ בְּנִשְׁמוֹת הַצַּדִּיקִים, וְאוֹמֵר לָהֶם, הָרְשָׁעִים חָטְאוּ לְפָנַי, אֶעֱשֶׂה בָּהֶם דִּין, דִּכְתִיב וַיֹּאמֶר ה׳ זַעֲקַת סְדֹם וַעֲמֹרָה כִּי רָבָּה וְחַטָּאתָם וגו׳.

191. Rabbi Chisda said: The Holy One, blessed be He, does not execute Judgment on the wicked until He has consulted the souls of the righteous. This is as it is written: "By the blast (also, 'soul') of Eloha they perish," (Iyov 4:9) and "Shall I hide from Avraham." The Holy One, blessed be He, said: How can I punish the wicked without consulting the souls of the righteous, telling them that the wicked have sinned before Me, and I am about to punish them. This is as it is written: "And Hashem said: 'because the cry of S'dom and Amorah is great, and because their sin is very grievous'."

192. אָמַר רַבִּי אַבָּהוּ, הַנְּשָׁמָה עוֹמֶדֶת בִּמְקוֹמָהּ, וְהִיא יְרֵאָה לְהִתְקָרֵב אֵלָיו, וְלוֹמַר לְפָנָיו כְּלוּם, עַד שֶׁיֹּאמַר לְמִטַטְרוֹ״ן, שֶׁיַּגִּישֶׁנָּה לְפָנָיו, וְתֹאמַר מַה שֶּׁרָצְתָה, הה״ד, וַיִּגַּשׁ אַבְרָהָם וַיֹּאמֶר הַאַף תִּסְפֶּה צַדִּיק עִם רָשָׁע חָלִילָה לְךָ וגו׳.

192. Rabbi Abahu said: The soul remains standing in its place and is afraid to come nearer and say anything to Him until Matatron says he will present it. Then, it may say what it wants. This is as it is written: "And Avraham drew near, and said, 'will You also destroy the righteous with the wicked?'" (Beresheet 18:23) "Far be it from You to do after this manner..." (Ibid. 25).

193. אוּלַי יֵשׁ חֲמִשִּׁים צַדִּיקִים וגו׳ הַנְּשָׁמָה פּוֹתַחַת וְאוֹמֶרֶת, רִבּוֹנוֹ שֶׁל עוֹלָם, שֶׁמָּא נִתְעַסְּקוּ בְּנ׳ פָּרָשִׁיּוֹת שֶׁל תּוֹרָה, וְאַף עַל פִּי שֶׁלֹּא נִתְעַסְּקוּ לִשְׁמָהּ, שָׂכָר יֵשׁ לָהֶם לָעוֹלָם הַבָּא, וְלֹא יִכָּנְסוּ לַגֵּיהִנֹּם. מַה כְּתִיב בַּתְּרֵיהּ, וַיֹּאמֶר ה׳ אִם אֶמְצָא בְסְדֹם חֲמִשִּׁים צַדִּיקִים וגו׳.

193. "Perhaps there are fifty righteous within the city..." (Ibid. 24) Hence, the soul starts by saying: Master of the universe, they may have learned the fifty portions of the Torah. And even though they did not learn the portions for its sake alone, they are still entitled to a reward in the world to come and should not be sent to Gehenom. After this, it is written: "And Hashem said: If I find in S'dom fifty just men within the city..." (Ibid. 26).

194. וְהָא יַתִּיר אִינּוּן פָּרָשִׁיּוֹת, נ״ג הֲווֹ. אֶלָּא, אָמַר רַבִּי אַבָּהוּ, חֲמִשָּׁה סְפָרִים הֵם בַּתּוֹרָה, וּבְכָל אֶחָד וְאֶחָד נִכְלָלִים עֲשֶׂרֶת הַדִּבְּרוֹת, עֲשָׂרָה מַאֲמָרוֹת, שֶׁבָּהֶם נִבְרָא הָעוֹלָם, חֲשׁוֹב עֲשָׂרָה בְּכָל חַד מִנְּהוֹן, הוּא חֲמִשִּׁים.

194. He commented: But there are more than fifry portions in the Torah, there are 53. But, as Rabbi Avahu said: Every one of the five books in the Torah includes the Ten Commandments, WHICH IS THE SECRET OF the Ten Divine injunctions (sayings) by which the world was created. Multiply by the five books and you have fifry.

195. עוֹד פּוֹתַחַת הַנְּשָׁמָה וְאוֹמֶרֶת, רִבּוֹנוֹ שֶׁל עוֹלָם, אַף עַל פִּי שֶׁלֹּא נִתְעַסְּקוּ בַּתּוֹרָה, שֶׁמָּא קִבְּלוּ עוֹנֶשׁ, עַל מַה שֶּׁחָטְאוּ, בב״ד, וְנִתְכַּפֵּר לָהֶם. שֶׁנֶּאֱמַר אַרְבָּעִים יַכֶּנּוּ לֹא יוֹסִיף. וּמִמַּה שֶׁנִּתְבַּיְּשׁוּ לִפְנֵיהֶם, דַּיָּם לְהִתְכַּפֵּר לָהֶם, שֶׁלֹּא יִכָּנְסוּ לַגֵּיהִנֹּם. מַה כְּתִיב אַחֲרָיו, לֹא אֶעֱשֶׂה בַּעֲבוּר הָאַרְבָּעִים.

195. The soul goes on, saying: Master of the universe, even though the people did not study the Torah, they may have already been punished for their sins in court and have been forgiven, as it is written: "Forty stripes he may give him, and not exceed..." (Devarim 25:3). And if they have felt ashamed in front of them, this is sufficient for them to be pardoned and not be sent to Gehenom. The following verse says: "I will not do it for the forty's sake" (Beresheet 18:29).

196. עוֹד פּוֹתַחַת וְאוֹמֶרֶת, אוּלַי יֵשׁ שָׁם שְׁלֹשִׁים, אוּלַי יֵשׁ בֵּינֵיהֶם צַדִּיקִים, שֶׁהִשִּׂיגוּ שְׁלֹשִׁים מַעֲלוֹת, הָרְמוּזִים בַּפָּסוּק וַיְהִי בִּשְׁלֹשִׁים שָׁנָה וְהֵם כְּלוּלִים בְּל"ב נְתִיבוֹת. שֶׁהֵם כ"ב אוֹתִיּוֹת, וי"ס. לִפְעָמִים הֵם כְּלוּלִים לִשְׁמוֹנֶה.

196. The verse continues: "Perhaps there shall be thirty found there" (Ibid. 30). Maybe there are righteous people among them who have achieved the thirty attributes indicated in the verse: "Now it came to pass in the thirtieth year," (Yechezkel 1:1) and that are included within the 32 paths, which are formed by the 22 Hebrew letters and the ten Sfirot. The latter, at times, are counted as eight.

197. עוֹד פּוֹתַחַת וְאוֹמֶרֶת, אוּלַי יִמָּצְאוּן שָׁם עֶשְׂרִים, שֶׁמָּא יִגְדְּלוּ בָּנִים לְתַלְמוּד תּוֹרָה, וְיֵשׁ לָהֶם שָׂכָר, לַעֲשָׂרֶת הַדִּבְּרוֹת, שְׁתֵּי פְּעָמִים בְּכָל יוֹם, דְּאָמַר ר' יִצְחָק כָּל הַמְגַדֵּל בְּנוֹ לְתַלְמוּד תּוֹרָה, וּמוֹלִיכוֹ לְבֵית רַבּוֹ, בַּבֹּקֶר וּבָעֶרֶב, מַעֲלֶה עָלָיו הַכָּתוּב כְּאִלּוּ קִיֵּים הַתּוֹרָה, ב' פְּעָמִים בְּכָל יוֹם. מַה כְּתִיב, וַיֹּאמֶר לֹא אַשְׁחִית בַּעֲבוּר הָעֶשְׂרִים.

197. It speaks further: "Perhaps there shall be twenty found there..." (Beresheet 18:31) Perhaps they will raise sons to study the Torah, thereby receiving their reward of the Ten Commandments, twice every day. This is according to Rabbi Yitzchak, who said: He who educates his son in the Torah and takes him to the house of his Rabbi (teacher) in the morning and in the evening is described by the words of the Torah as though he has performed the entire Torah twice a day. What does it say? "And he said: "I will not destroy it for the twenty's sake" (Ibid.).

198. עוֹד פּוֹתַחַת וְאוֹמֶרֶת, אוּלַי יִמָּצְאוּן שָׁם עֲשָׂרָה. אוֹמֶרֶת רִבּוֹנוֹ שֶׁל עוֹלָם, שֶׁמָּא הָיוּ מֵאוֹתָם הָעֲשָׂרָה הָרִאשׁוֹנִים שֶׁל בֵּית הַכְּנֶסֶת, שֶׁנּוֹטֵל שָׂכָר כְּנֶגֶד כּוּלָּם, שֶׁבָּאִים אַחֲרֵיהֶם, מַה כְּתִיב וַיֹּאמֶר לֹא אַשְׁחִית בַּעֲבוּר הָעֲשָׂרָה.

198. It goes on: "Perhaps ten shall be found there..." (Ibid. 32). It says: Master of the universe, maybe they were among the first ten who arrived at the synagogue. If so, they have earned the reward of all the people who came in after them. Then, it is written: "I will not destroy it for the sake of the ten."

199. כָּל זֶה יֵשׁ לְנִשְׁמַת הַצַּדִּיק, לוֹמַר עַל הָרְשָׁעִים, כֵּיוָן שֶׁלֹּא נִמְצָא בְּיָדָם כְּלוּם, מַה כְּתִיב, וַיֵּלֶךְ ה' כַּאֲשֶׁר כִּלָּה לְדַבֵּר אֶל אַבְרָהָם. וְאַבְרָהָם שָׁב לִמְקוֹמוֹ. מַהוּ לִמְקוֹמוֹ. לִמְקוֹם מַעֲלָתוֹ הַיְדוּעָה.

199. The soul of the righteous has all this to say for the sinners. And because they have nothing, it is written: "And Hashem went His way, as soon as he left speaking to Avraham, and Avraham returned to his place" (Beresheet 18:33). What is "to his place?" It is the place of his well-known grade.

200. אָמַר רַבִּי, מִצְוָה לוֹ לָאָדָם לְהִתְפַּלֵּל עַל הָרְשָׁעִים, כְּדֵי שֶׁיַּחְזְרוּ לְמוּטָב. וְלֹא יִכָּנְסוּ לַגֵּיהִנֹּם. דִּכְתִיב וַאֲנִי בַּחֲלוֹתָם לְבוּשִׁי שָׂק וגו'. וְאָמַר רַבִּי, אָסוּר לוֹ לָאָדָם לְהִתְפַּלֵּל עַל הָרְשָׁעִים שֶׁיִּסְתַּלְּקוּ מִן הָעוֹלָם, שֶׁאִלְמָלֵא סִלְּקוֹ הַקּוּדְשָׁא בְּרִיךְ הוּא לְתֶרַח מִן הָעוֹלָם, כְּשֶׁהָיָה עוֹבֵד עֲבוֹדָה זָרָה, לֹא בָּא אַבְרָהָם אָבִינוּ לָעוֹלָם, וְשִׁבְטֵי יִשְׂרָאֵל לֹא הָיוּ, וְהַמֶּלֶךְ דָּוִד, וּמֶלֶךְ הַמָּשִׁיחַ, וְהַתּוֹרָה, לֹא נִתְּנָה, וְכָל אוֹתָם הַצַּדִּיקִים, וְהַחֲסִידִים, וְהַנְּבִיאִים, לֹא הָיוּ בָּעוֹלָם. אָמַר ר' יְהוּדָה, כֵּיוָן שֶׁרוֹאֶה הַקּוּדְשָׁא בְּרִיךְ הוּא, שֶׁלֹּא נִמְצָא בָּרְשָׁעִים כְּלוּם, מִכָּל אוֹתָם הָעִנְיָנִים, מַה כְּתִיב, וַיָּבֹאוּ שְׁנֵי הַמַּלְאָכִים סְדֹמָה וגו'.

200. Rabbi said: It is behooves for a person to pray for the sinners so that they may repent and not enter Gehenom, as it is written: "But as for me, when they were sick, my clothing was sackcloth..." (Tehilim 35:13). And Rabbi continued: A person should never pray that the sinners may leave the world. Because had the Holy One, blessed be He, taken Terach out of this world for worshipping idols, Avraham would have never come into the world; the tribes of Yisrael would not have existed, nor would King David or King Mashiach; the Torah would not have been given; and none of the righteous and pious men, with all the prophets, would have been in the world. Rabbi Yehuda said: Because the Holy One, blessed be He, sees that the sinners have nothing from all that was mentioned above, it is written: "And there came two angels to S'dom..." (Beresheet 19:1)

14. "I will go down now, and see"
The literal Torah story states that the Creator came down to see the cities of Sodom and Gomorrah before they were destroyed. Kabbalistically, these stories signify the energy of the Creator shifting from the frequency of mercy into one of judgment. The Creator Himself, however, never stands in judgment of us. It is our own actions that determine which frequency of energy we draw down upon ourselves. The analogy of electrical

energy helps convey the Zohar's principle. We can utilize electrical energy to light and power entire cities, or we can place our finger in a wall socket and electrocute ourselves. The nature of the energy has never changed. It was our free will as to how we connected into this energy, that changed.

The Relevance of this Passage

We generate an awareness of the consequences attached to all our behavioral actions, along with the understanding that the Creator is not at fault for the hardships we endure in life. By knowing that all our actions influence the amount of Light we receive, we are inspired to seize control over how we interact with the World and, in turn, how the World interacts with us.

201. "I will go down, and see whether they have done (Heb. asu) altogether according to the cry of it, which has come to me... (Beresheet 18:21) HE ASKS: To whom did He, THE HOLY ONE, BLESSED BE HE, say: "YOU SHOULD DESTROY," BECAUSE THE ZOHAR EXPLAINS THIS VERSE AS IF ASU WAS IN THE IMPERATIVE MODE, THEREBY SAYING 'DESTROY!' If you say THAT HE ADDRESSED these angels by saying, 'DESTROY,' who has ever seen the like, that He spoke with AVRAHAM while commanding THE ANGELS? Rather, He addressed Avraham, saying, "DESTROY," because all those places were under his supervision. Another explanation IS THAT HE ADDRESSED those angels SAYING, "DESTROY."

201. אֵרְדָה נָא וְאֶרְאֶה הַכְּצַעֲקָתָהּ הַבָּאָה אֵלַי עָשׂוּ כָּלָה. לְמַאן קָאֲמַר. אִי תֵּימָא לְאִינּוּן מַלְאָכִין, מַאן חָמָא מַלֵּיל עִם דָּא, וּפַקִּיד לְדָא. אֶלָּא, לְאַבְרָהָם קָאֲמַר, דִּבְרִשׁוּתֵיהּ קָיְימִין אִינּוּן אַתְרֵי. דְּבָר אֲחֵר, לְאִינּוּן מַלְאָכִין.

202. AND HE ASKS: If He addressed Avraham, SAYING, "DESTROY (ASU)," why IS IT WRITTEN IN THE PLURAL instead of the singular, namely, "destroy (aseh)." AND HE RESPONDS: HE SAID THIS BECAUSE HE ADDRESSED BOTH Avraham and the Shechinah that had never left him. THIS IS WHY HE SAID: "DESTROY (ASU)." HE THEN SAID THAT WE NEED TO CLARIFY what we said about His address to the angels, SAYING, "DESTROY." FOR IT LOOKS AS IF THE HOLY ONE, BLESSED BE HE, TALKED TO AVRAHAM WHILE COMMANDING THE ANGELS. AND HE EXPLAINED: THIS IS SO, because THE ANGELS stood by waiting to execute Judgment. And this is why HE SAID "destroy" in the plural.

202. מַה דְּאִתְּמַר לְאַבְרָהָם, מַה טַּעֲמָא עָשׂוּ, עָשָׂה מִבָּעֵי לֵיהּ, מַאי עָשׂוּ, אֶלָּא דָּא אַבְרָהָם, וּשְׁכִינְתָּא לָא אַעֲדֵי מִנֵּיהּ. מַה דְּאִתְּמַר לַמַּלְאָכִין, בְּגִין דַּהֲווֹ זְמִינִין תַּמָּן, וַהֲווֹ מִשְׁתַּכְּחִין לְמֶעְבַּד דִּינָא, וְעַל דָּא עָשׂוּ.

203. Another explanation of "asu" is, translated from the Aramaic, "they have worshipped," WHICH REFERS TO THE PEOPLE OF S'DOM. HE ASKS: But did not the Holy One, blessed be He, know, that He had to go down? Is not everything revealed before Him? AND HE RESPONDS: But "I will go down" MEANS to descend from the grade of Mercy to the grade of Judgment, and the phrase "And see" means to determine suitable punishments.

203. דְּבָר אֲחֵרעָשׂוּ, כְּתַרְגּוּמוֹ עֲבָדוּ. וְכִי לָא הֲוָה יָדַע קוּדְשָׁא בְּרִיךְ הוּא, דְּאִיהוּ אֲמַר אֵרְדָה נָא וְאֶרְאֶה, וְהָא כֹּלָּא אִתְגְּלֵי קַמֵּיהּ. אֶלָּא, אֵרְדָה נָא מִדַּרְגָּא דְּרַחֲמֵי, לְדַרְגָּא דְּדִינָא, וְהַיְינוּ יְרִידָה. וְאֶרְאֶה: רְאִיָּיה דָּא הִיא לְאַשְׁגָּחָא עֲלֵיהוֹן, בְּמַאן דִּינָא יָדִין לוֹן.

204. We have learned that there is seeing for good and seeing for evil. Seeing for the good is illustrated in the verse, "And Elohim looked upon the children of Yisrael..." (Shemot 2:25). Seeing for evil is illustrated in the verse, "I will go down now and see," in order to choose their punishments. This is what the Holy One blessed be He, meant by asking "Shall I hide from Avraham?"

204. אַשְׁכְּחָן רְאִיָּיה לְטַב, וְאַשְׁכְּחָן רְאִיָּיה לְבִישׁ. רְאִיָּיה לְטַב: דִּכְתִיב וַיַּרְא אֱלֹקִים אֶת בְּנֵי יִשְׂרָאֵל וַיֵּדַע. רְאִיָּיה לְבִישׁ: דִּכְתִיב אֵרְדָה נָא וְאֶרְאֶה. לְאַשְׁגָּחָא עֲלַיְיהוּ בְּדִינָא, וְעַל דָּא אֲמַר קוּדְשָׁא בְּרִיךְ הוּא, הַמְכַסֶּה אֲנִי מֵאַבְרָהָם.

15. "Avraham shall surely become"

In every generation there is a circle of righteous souls living among us. Through their spiritual actions and presence in this physical existence, they literally uphold and sustain our world. Their positive energy balances out all the negative actions committed by self-centered and unspiritual people among us. This prevents the scales of judgment from tipping too far over to the side of negativity, which would cause great destruction in the world. Interestingly, these great souls often conceal their true identity and appear to us as mirrors of ourselves in the form of difficult people in our lives. They reflect all the negative traits that we ourselves possess but fail to recognize.

The Relevance of this Passage

Protection from negative influences is bestowed upon us through the merit of righteous people, past and present. We achieve the self-restraint and judgment to consider difficult people in our lives as reflections of our own negative traits. The wisdom and inspiration to change ourselves, instead of always trying to change others, emerges through the letters that form this passage.

205. Of the verse, "Seeing that Avraham shall surely become a great and mighty nation..." (Beresheet 18:18) HE ASKS: Why does this blessing appear here? AND HE RESPONDS: To teach us that even when the Holy One, blessed be He, sits in Judgment on the world, He is unchanging. Because He displays Judgment to one and Mercy to the other. And all this happens simultaneously. SO WHILE HE DISPLAYED JUDGMENT TOWARD S'DOM, HE SHOWED MERCY TOWARDS AVRAHAM AND BLESSED HIM BY SAYING: "AVRAHAM SHALL SURELY BECOME A GREAT AND MIGHTY NATION."

205. וְאַבְרָהָם הָיוֹ יִהְיֶה לְגוֹי גָּדוֹל וְעָצוּם. מַאי טַעְמָא בְּרָכָה דָא הָכָא. אֶלָּא, בְּגִין לְאוֹדָעָא דַּאֲפִילוּ בְּשַׁעֲתָא דְּקוּדְשָׁא בְּרִיךְ הוּא יָתִיב בְּדִינָא עַל עָלְמָא, לָא אִשְׁתַּנֵּי. דְּהָא יָתִיב בְּדִינָא עַל דָּא, וּבְרַחֲמֵי עַל דָּא, וְכֹלָּא בְּרִגְעָא חָדָא וּבְשַׁעֲתָא חָדָא.

206. Rabbi Yehuda then said: But it is written, "But as for me, my prayer is to You, Hashem, in an acceptable time" (Tehilim 69:14). THIS SHOWS THAT some times are acceptable, while other times are not. So there are times when He listens TO THE PRAYER and times when He does not; there are times when He is present, and times when He is not. This corresponds to what is written: "Seek Hashem while He may be found, call upon Him while he is near" (Yeshayah 55:6). THUS, WE CAN CONCLUDE THAT THERE ARE TIMES WHEN HE IS NOT PRESENT AND CANNOT BE FOUND, NAMELY, DURING THE TIME OF JUDGMENT. IF THIS IS TRUE, HOW CAN YOU SAY THAT WHILE HE SITS IN JUDGMENT ON ONE, HE SITS IN MERCY ON THE OTHER?

206. אָמַר רַבִּי יְהוּדָה, וְהָא כְּתִיב וַאֲנִי תְּפִלָּתִי לְךָ ה׳ עֵת רָצוֹן. זְמְנִין דְּאִיהוּ עֵת רָצוֹן, וְזְמְנִין דְּלָאו אִיהוּ עֵת רָצוֹן. זְמְנִין דְּשָׁמַע, וְזְמְנִין דְּלָא שָׁמַע. זְמְנִין דְּאִשְׁתְּכַח, וְזְמְנִין דְּלָא אִשְׁתְּכַח. דִּכְתִיב דִּרְשׁוּ ה׳ בְּהִמָּצְאוֹ קְרָאוּהוּ בִּהְיוֹתוֹ קָרוֹב.

207. Rabbi Elazar said that the verses sometimes refer to individuals and sometimes refer to the entire community. FOR THE INDIVIDUAL IT CHANGES ACCORDING TO THE TIMES. FO THE ENTIRE COMMUNITY, HOWEVER, HE ALWAYS DISPLAYS MERCY, EVEN WHEN HE SITS IN JUDGMENT. Here it applies to one place, while there it applies to the whole world, TO WHICH HE ALWAYS SHOWS MERCY AND NEVER CHANGES. This is why He blessed Avraham AT THE TIME WHEN JUDGMENT WAS EXECUTED ON S'DOM. Avraham is considered as the whole world, because it is written: "These are the generations of the heaven and the earth when they were created (Heb. Behibar'am)" (Beresheet 2:4) and we have learned THAT BEHIBAR'AM CONTAINS THE LETTERS OF BeAvraham ('with Avraham'). THEREFORE, HE WAS CONSIDERED AS THE WHOLE WORLD.

207. אָמַר ר׳ אֶלְעָזָר, כָּאן לְיָחִיד, כָּאן לְצִבּוּר. כָּאן לַאֲתַר חָד, וְכָאן לְכוּלֵּי עָלְמָא. בְּגִינֵי כָּךְ בָּרִיךְ לֵיהּ לְאַבְרָהָם דְּאִיהוּ שְׁקִיל כְּכָל עָלְמָא, דִּכְתִיב אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם. וְתָנִינָן בְּאַבְרָהָם.

208. The numerical value of the letters in yihyeh ('shall...become') is 30. And we have learned that the Holy One, blessed be He, arranged for each generation to have thirty righteous men, just as Avraham had for his generation. THIS MEANS, AS IT IS WRITTEN: "THESE ARE THE GENERATIONS OF THE HEAVEN AND THE EARTH WHEN THEY WERE CREATED (BEHIBAR'AM)," WHICH IS THE COMBINATION OF THE LETTERS BEAVRAHAM, FOR WHOSE SAKE THE WORLD WAS CREATED. AND HE SAYS: THERE ARE THIRTY RIGHTEOUS MEN IN EACH AND EVERY GENERATION, FOR WHOSE SAKE THE WORLD WAS CREATED, AS IT WAS CREATED FOR THE SAKE OF AVRAHAM.

208. יִהְיֶה. בְּגִימַטְרִיָּא שְׁלֹשִׁים. הָכֵי תָּנִינָן, תְּלָתִין צַדִּיקִים, אַזְמִין קוּדְשָׁא בְּרִיךְ הוּא, בְּכָל דָּרָא וְדָרָא לְעָלְמָא. כְּמָה דְּאַזְמִין לְאַבְרָהָם.

209. He opened with the verse: "He was more honorable than the thirty, but he attained not to the first three..."(II Shmuel 23:23). "He was more honorable than the thirty" refers to the thirty righteous men whom the Holy One, blessed be He, had called upon to come into this world in every generation so the world will not remain withut them. And of Bnayahu, the son of Yehoyada, it is written: "He was most honorable among the thirty," as he was one of them, "but he attained not to the first three" because he is not of equal importance as the first three, upon whom the world is established.

209. פָּתַח וְאָמַר, מִן הַשְּׁלֹשִׁים הֲכִי נִכְבָּד וְאֶל הַשְּׁלֹשָׁה לֹא בָא וגו׳. מִן הַשְּׁלֹשִׁים הֲכִי נִכְבָּד, אִלֵּין אִינוּן תְּלָתִין צַדִּיקִים, דְּאַזְמִין קוּדְשָׁא בְּרִיךְ הוּא לְעָלְמָא, וְלָא יְכַשֵּׁל לוֹן מִנַּיְיהוּ. וּבְנָיָהוּ בֶּן יְהוֹיָדָע, כְּתִיב בֵּיהּ מִן הַשְּׁלֹשִׁים הֲכִי נִכְבָּד. אִיהוּ חַד מִנַּיְיהוּ. וְאֶל הַשְּׁלֹשָׁה לֹא בָא. דְּלָא שָׁקִיל לִתְלָתָא אָחֳרָנִין, דְּעָלְמָא קָאִים עֲלַיְיהוּ.

210. וְאֶל הַשְּׁלִשָׁה לֹא בָא. לְמֶהֱוֵי בְּמִנְיָינָא כְּחַד מִנַּיְיהוּ. בְּאִינּוּן תְּלָתִין זַכָּאִין, זָכָה לְמֵיעַל בְּחוּשְׁבָּנָא, אֲבָל וְאֶל הַשְּׁלִשָׁה לֹא בָא, דְּלָא זָכָה לְאִתְחַבְּרָא בְּהוֹ וּלְמֶהֱוֵי עִמְּהוֹן בְּחוּלָקָא חָדָא. יִהְיֶה: כְּמָה דְּתָנִינָן, תְּלָתִין הֲוָה. וּבְגִין כָּךְ, קוּדְשָׁא בְּרִיךְ הוּא בָּרְכֵיהּ, בְּאִינּוּן תְּלָתִין צַדִּיקִים.

210. Thus, "but he attained not to the first three" MEANS THAT HE IS NOT EQUAL TO THE THREE UPON WHOM THE WORLD IS ESTABLISHED. He was not counted as one of them. He deserved to be included among the thirty righteous men, but he was not on a level with "the first three," and was not privileged to be associated with them as an equal. "Yihyeh ('shall...become')," as we have learned, is numerically equal to thirty, and for that the Holy One, blessed be He, blessed him so that HE COULD BECOME EQUAL TO ALL the 30 righteous people.

16. "Whether they have done altogether according to the cry of it"
The negativity and spiritual darkness that enveloped the cities of Sodom and Gomorrah was so intense that outsiders refused to step foot within the city boundaries. The wisdom being distilled concerns a self-awareness of the dark side of our own nature. When we associate with negative people, we inevitably fall into their negative sphere of influence, because our own negative side ignites and ultimately dominates us, leading us down a path of darkness. We are to avoid negative people out of concern for our own dark side. This kind of inner reflection and self-awareness is a prerequisite for spiritual development.
The Relevance of this Passage
Perhaps the greatest deception the angel Satan ever devised was convincing the rational mind that he doesn't really exist. This artful deception extends to the dark side of our own nature. An awareness of our own negative character traits begins to emerge in our consciousness so that we can uproot them and transform our nature. This self-recognition further helps to protect us from external negative influences.

211. תָּא חֲזֵי, אֲמַר לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא לְאַבְרָהָם, זַעֲקַת סְדוֹם וַעֲמוֹרָה כִּי רָבָּה, דְּהָא סְלִיקַת קֳדָמַי, מַה דְּאִינּוּן עָבְדִין לְכָל עָלְמָא, דְּכָל עָלְמָא מָנְעֵי רַגְלַיְיהוּ דְּלָא לְמֵיעַל בִּסְדוֹם וַעֲמוֹרָה. דִּכְתִיב פָּרַץ נַחַל מֵעִם גָּר הַנִּשְׁכָּחִים מִנִּי רָגֶל דַּלּוּ מֵאֱנוֹשׁ נָעוּ. פָּרַץ נַחַל מֵעִם גָּר: פִּרְצָה הֲוָה פָּרִיץ נַחַל, לְאִינּוּן בְּנֵי עָלְמָא דְּעָאלוּ לְתַמָּן, דְּכֻלְּהוּ, דְּחָמָאן לְמַאן דַּהֲווֹ יַהֲבֵי, לְמֵיכַל וּלְמִשְׁתֵּי לְבַר נָשׁ אָחֳרָא, שַׁדְיָין לֵיהּ בְּעוֹמְקָא דְּנַהֲרָא, וְאִיהוּ דְּנָטֵיל לֵיהּ הָכֵי נָמִי.

211. Come and behold: The Holy One, blessed be He, said to Avraham, "the cry of S'dom and Amorah is great," because their conduct towards other people has reached Me. As a result of this conduct, the whole world avoids setting foot in S'dom and Amorah. Thus, it is written: "he breaks open a water course in place far from inhabitants, forgotten by foot travellers; they are dried up, they are gone away from men" (Iyov 28:4). "He breaks open a water course in place far from inhabitants" MEANS THAT "the water course," WHICH ALLUDES TO S'DOM, "break open" for all the inhabitants of the world who entered there. Because if any of them saw somebody give food or drink to a stranger, they cast him into the deep river, along with the person who received the food and drink.

212. וְעַל דָּא כֻּלְּהוֹ בְּנֵי עָלְמָא, הֲווֹ נִשְׁכָּחִים מִנִּי רָגֶל, דְּמָנְעֵי רַגְלַיְיהוּ לָא לְמֵיעַל תַּמָּן, וּמַאן דְּעָאל, דַּלּוּ מֵאֱנוֹשׁ נָעוּ, דַּהֲווֹ דָּלֵי גּוּפָא בְּכַסְפָּנָא, לָא הֲווֹ יַהֲבֵי לֵיהּ לְמֵיכַל וּלְמִשְׁתֵּי, וְאִשְׁתַּנֵּי דְּיוֹקְנֵיהּ מִשְּׁאָר בְּנֵי עָלְמָא דִּכְתִיב דַּלּוּ מֵאֱנוֹשׁ נָעוּ. כְּתִיב הָכָא נָעוּ. וּכְתִיב הָתָם נָעוּ מַעְגְּלוֹתֶיהָ. הָכֵי נָמִי הֲווֹ סָטָאן מַעְגָּלִין וְאוֹרְחִין, דְּלָא לְמֵיעַל תַּמָּן. וַאֲפִילּוּ עוֹפֵי שְׁמַיָּא הֲווֹ מָנְעֵי לְמֵיעַל תַּמָּן, דִּכְתִיב נָתִיב לֹא יְדָעוּ עַיִט וגו׳. וּבְגִינֵי כָּךְ, כּוּלֵּי עָלְמָא הֲווֹ צָוְוחִין עַל סְדוֹם וְעַל עֲמוֹרָה, וְעַל כֻּלְּהוֹ קַרְתֵּי, דְּכֻלְּהוֹ כְּגַוְונָא חָדָא הֲווֹ.

212. This is why all people of the world were "forgotten by foot travellers," that is, they avoided setting foot in there. And whoever did enter, "they are dried up, they are gone away," WHICH MEANS THAT they dried the STRENGTH OF THEIR bodies with hunger by not giving them anything to eat nor to drink. As a result, they no longer looked like human beings, as it is written: "they are dried up, they are gone away" (Iyov 28:4). Here, it is written: "they are gone away," and elsewhere it is written: "her paths wander" (Mishlei 5:6). IN BOTH VERSES, IT MEANS THAT "HER PATHS WANDER" AND CANNOT BE FOUND. "THEY ARE GONE" MEANS THAT they avoided the routes of convoys and other paths in order not to enter there. Even the birds in the sky stopped themselves from entering there, as it is written: "There is a path which no bird of prey knows..." (Iyov 28:7). And because of all this, the entire world cried out against S'dom and Amorah and against all the cities, which were considered all the same.

213. זַעֲקַת סְדוֹם וַעֲמוֹרָה כִּי רָבָּה,אָמַר לוֹ אַבְרָהָם, אַמַּאי. אֲמַר לֵיהּ, וְחַטָּאתָם כִּי כָבְדָה מְאֹד. בְּגִינֵי כָּךְ, אֵרְדָה נָא וְאֶרְאֶה הַכְּצַעֲקָתָהּ. הַכְּצַעֲקָתָם מִבָּעֵי לֵיהּ, דְּהָא כְּתִיב זַעֲקַת סְדוֹם וַעֲמוֹרָה, וּתְרֵי קַרְתֵּי הֲווֹ, אַמַּאי הַכְּצַעֲקָתָהּ. אֶלָּא הָא אִקְּמוּהָ.

213. "The cry of S'dom and Amorah is great," Avraham asked the Holy One, blessed be He: Why? He answered: "because their sin is very grievous." And this is why "I will go down now, and see whether...according to the cry of it." AND HE SAID: It should have been said, 'according to the cry of them,' because it is written: "the cry of S'dom and Amorah." Thus, there were two cities. If so, why does it say, "the cry of it" IN THE SINGULAR? AND HE ANSWERED: "This has already been clarified."

214. Come and behold: from the side underneath the sound of hailstones, all the tangles of the shoulder rise and are gathered into one drop, which then enters the holes of the great abyss, where five become one. When their voices are clear, they unite as one. Then, a voice from below enters among them and becomes one with them.

214. תָּא חֲזֵי בְּסִטְרָא דְּתוּתֵי קָלָא דְּבַרְדָּא, סָלְקִין קוּטְרֵי, כֻּלְּהוֹ בְּכַתְּפָא. מִתְכַּנְּשֵׁי בְּחַד טִיף, וְעָאלִין בְּגוֹ נוּקְבֵי דִּתְהוֹמָא רַבָּא אִתְעֲבִידוּ חָמֵשׁ בְּחַד. חַד אִיהוּ כַּד אִיבָּא צְלִילִין, קָלִין, דְּכֻלְּהוֹ אִתְעֲבִידוּ חַד. קָלָא דְּסָלִיק מִתַּתָּא, עָאל בֵּינַיְיהוּ, וְאִתְמַשְּׁכוּ כְּחַד.

215. For that voice goes up and down, demanding that Judgment be drawn down. So when this voice rises to demand justice, the Holy One, blessed be He, reveals Himself to ensure justice is done.

215. וְהַהוּא קָלָא סָלְקָא וְנַחֲתָא, תְּבִעָא דִּינָא לְאִתְמַשְּׁכָא לְתַתָּא. כַּד הַאי קָלָא סָלְקָא לְמִתְבַּע דִּינָא, כְּדֵין אִתְגְּלֵי קוּדְשָׁא בְּרִיךְ הוּא לְאַשְׁגְּחָא בְּדִינָא.

216. Rabbi Shimon then said: IT IS WRITTEN, "according to the cry of it." To whom does this cry belong? AND HE REPLIED: This is the decree of Judgment that demands justice every day. SO THE PHRASE, "THE CRY OF IT" REFERS TO IT (judgment). As we have learned, for many years the Decree of Judgment demanded from the Holy One, blessed be He, THE PENALTY FOR what the brothers of Yosef had done when they sold him. The Decree of Judgment cried out aloud for justice TO BE REVEALED. This is why IT IS WRITTEN: "according to the cry of it, which has come to me." IT REFERS TO THE CRY OF THE DECREE OF JUDGMENT.

216. אָמַר רַבִּי שִׁמְעוֹן, הַכְּצַעֲקָתָהּ. מַאן הַכְּצַעֲקָתָהּ, דָּא גְּזֵרַת דִּינָא, דְּתָבְעָא דִּינָא כָּל יוֹמָא. דְּהָכֵי תָּנִינָן כַּמָּה שְׁנִין קַיְּימָא גְּזֵרַת דִּינָא, וְתָבְעָא מִקַּמֵּי קוּדְשָׁא בְּרִיךְ הוּא, עַל דְּזַבִּינוּ אֲחוֹי דְיוֹסֵף לְיוֹסֵף. בְּגִין דִּגְזֵרַת דִּינָא, צָווּחַת עַל דִּינָא, וְעַל דָּא, הַכְּצַעֲקָתָהּ הַבָּאָה אֵלַי.

217. AND HE ASKS: What is MEANT BY THE PHRASE, "which has come to me?" AND HE RESPONDS: There is a secret here. As you may read, "In the evening she would return (lit. 'comes'), and in the morning she would return..." (Ester 2:14). The words "which has come to me" are written in the present tense to indicate a repeated action. Similarly the verse, "The end of all flesh has come before me" (Beresheet 5:13) is also written in the present tense. The phrase "then destroy" has already been explained.

217. מַה הַבָּאָה אֵלַי, דָּא הוּא רָזָא, כְּדָבָר אֲחֵרבְּעֶרֶב הִיא בָאָה וּבַבֹּקֶר הִיא שָׁבָה. וְדָא הוּא הַבָּאָה אֵלַי תָּדִיר. כְּגַוְונָא דָא, קֵץ כָּל בָּשָׂר בָּא לְפָנַי. וְהָא אִתְּמָר. עָשׂוּ כָּלָה הָא אִתְּמָר.

17. "Will You also destroy the righteous with the wicked?"
A discussion takes place concerning Avraham, Noah, and Moses, specifically their role in protecting mankind. Three distinct levels of selfless love for others are exemplified through these three great spiritual leaders. Noah built the ark and did all that God had commanded of him, but his efforts and concern ended there, as he did not continue to fight and lobby on behalf of mankind. Avraham took the cause of his fellow man a step further when he argued with the Creator in an effort to save Sodom and Gomorrah. However, once Avraham realized that the argument was lost, he accepted it. Moses, on the other hand, never gave up the fight for his fellow man even when all hope was lost, offering his own life in exchange for saving the entire nation.
The Relevance of this Passage
Spiritual complacency can cause the noblest person to fall to lower levels of being. Therefore, spiritual evolvement may be compared to the endeavor of climbing up a downward moving escalator. One must constantly progress forward against opposing forces. The moment we stand still, anywhere along the journey, we immediately begin to regress. The Light of this passage inspires us to continually grow spiritually so that we evolve a consciousness of true caring, self-sacrifice, and unconditional love for others. Through selfless love we protect all mankind and ourselves.

218. "And Avraham drew near, and said: Will You also destroy the righteous with the wicked?" (Beresheet 18:23). Rabbi Yehuda said: Who has met a father as merciful as Avraham? Come and behold. In regard to Noach, it is written: "And Elohim said to Noach: The end of all flesh has come before Me...Make you an ark of gopher wood" (Beresheet 6:13-14). And he remained silent and did not beg for mercy, while as soon as the Holy One, blessed be He, said to Avraham "the cry of S'dom and Amorah is great...I will go down now, and see," it is written: "And Avraham drew near, and said: Will You also destroy the righteous with the wicked?"

218. וַיִּגַּשׁ אַבְרָהָם וַיֹּאמַר הַאַף תִּסְפֶּה צַדִּיק עִם רָשָׁע. אֲמַר ר׳ יְהוּדָה מַאן חָמָא אַבָּא דְּרַחְמָנוּתָא כְּאַבְרָהָם. תָּא חֲזֵי, בְּנֹחַ כְּתִיב וַיֹּאמֶר אֱלֹקִים לְנֹחַ קֵץ כָּל בָּשָׂר בָּא לְפָנַי וגו׳. עֲשֵׂה לְךָ תֵּבַת עֲצֵי גֹפֶר. וְאִשְׁתִּיק, וְלָא אֲמַר לֵיהּ מִידֵי, וְלָא בְעָא רַחֲמֵי. אֲבָל אַבְרָהָם, בְּשַׁעֲתָא דַּאֲמַר לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, זַעֲקַת סְדוֹם וַעֲמוֹרָה כִּי רָבָּה וגו׳. אֵרְדָה נָא וְאֶרְאֶה וגו׳. מִיָּד כְּתִיב וַיִּגַּשׁ אַבְרָהָם וַיֹּאמַר הַאַף תִּסְפֶּה צַדִּיק עִם רָשָׁע.

219. אָמַר רַבִּיאֶלְעָזָר אוּף אַבְרָהָם, לָא עָבַד שְׁלִימוּ כִּדְקָא יָאוֹת. נֹחַ לָא עֲבִיד מִידֵי, לָא הַאי וְלָא הַאי. אַבְרָהָם תָּבַע דִּינָא כִּדְקָא יָאוֹת, דְּלָא יְמוּת זַכָּאָה עִם חַיָּיבָא. וְשָׁאֲרֵי מֵחֲמִשִּׁים, עַד עֲשָׂרָה, עָבַד וְלָא אַשְׁלִים, דְּלָא בְּעָא רַחֲמֵי בֵּין כָּךְ וּבֵין כָּךְ, דַּאֲמַר אַבְרָהָם לָא בְּעֵינָא לְמִתְבַּע אַגַּר עוֹבְדּוֹי.

219. Rabbi Elazar said: Even Avraham did not act perfectly, as he should have done, but Noach did nothing. HE DID NOT ASK FOR MERCY ON BEHALF OF THE RIGHTEOUS, AS AVRAHAM DID, OR ON BEHALF OF THE SINNERS, AS MOSHE DID. Avraham demanded a proper judgment so that the righteous would not perish with the sinners. He started with fifty righteous people and eventually descended to ten. Then, he stopped. He did not plead for Mercy in any case, WHETHER THERE WERE RIGHTEOUS PEOPLE OR NOT. This is because Avraham said: I do not want to demand any reward for my actions, MEANING THAT HE DID NOT BELIEVE THAT HE DESERVED ANY REWARD FOR ASKING TO FREE SINNERS FROM THEIR PUNISHMENT.

220. אֲבָל מַאן עָבַד שְׁלִימוּ כִּדְקָא יָאוֹת דָּא מֹשֶׁה. דְּכֵיוָן דַּאֲמַר קוּדְשָׁא בְּרִיךְ הוּא סָרוּ מַהֵר מִן הַדֶּרֶךְ וגו׳. עָשׂוּ לָהֶם עֵגֶל מַסֵּכָה וַיִּשְׁתַּחֲווּ לוֹ. מִיָּד מַה כְּתִיב וַיְחַל מֹשֶׁה אֶת פְּנֵי ה׳ אֱלֹקָיו וגו׳. עַד דַּאֲמַר וְעַתָּה אִם תִּשָּׂא חַטָּאתָם וְאִם אַיִן מְחֵנִי נָא מִסִּפְרְךָ אֲשֶׁר כָּתָבְתָּ. וְאַף עַל גַּב דְּכֻלְּהוֹ חָטוֹ, לָא זָז מִתַּמָּן, עַד דַּאֲמַר לֵיהּ סָלַחְתִּי כִּדְבָרֶךָ.

220. The one who acted perfectly was Moshe. Because as soon as the Holy One, blessed be He, said to him, "they have turned aside quickly from the way...they have made them a molten calf, and have worshipped it," (Shemot 32:8) it is written: "And Moshe besought Hashem his Elohim..." (Ibid. 11) And the verse continues until he said, "Yet now, if You will forgive their sin-and if not, blot me, I pray You, out of Your book which You have written" (Ibid. 32). And even though they had all sinned, he did not budge from there until He told him: "I have pardoned according to your word" (Bemidbar 14:20). THERE IS A SECTION MISSING HERE THAT MUST HAVE BEEN OVERLOOKED AS THIS PASSAGE WAS COPIED. AND THIS IS THE CORRECT VERSION: We have discussed and learned that he did not budge from there until the Holy One, blessed be He, forgave Yisrael, as it is written: "And Hashem reconsidered the evil which he thought to do to his people," (Shemot 32:14) and "I have pardoned according to your word." THIS MUST BE THE CORRECT VERSION FOR IT IS IMPOSSIBLE FOR THE ZOHAR NOT TO MENTION THE PARDON FOR THE SIN OF THE CALF AND TO READ, "I HAVE PARDONED ACCORDING TO YOUR WORD" (BEMIDBAR 14:20), WHICH WAS SAID ABOUT THE SPIES.

221. אֲבָל אַבְרָהָם לָא אַשְׁגַּח אֶלָּא אִי אִשְׁתְּכַח בְּהוֹ זַכָּאי, וְאִם לָאו לָא. וְעַל דָּא לָא הֲוָה בְּעָלְמָא בַּר נָשׁ, דְּיָגִין עַל דָּרֵיהּ, כְּמֹשֶׁה, דְּאִיהוּ רַעְיָא מְהֵימְנָא.

221. But Avraham considered only whether there might have been any righteous among them. And because there were not ANY RIGHTEOUS AMONG THEM, he did not PRAY FOR ANY OF THEM. This is why there has never been a person in the world who protected his generation as has Moshe, the Faithful Shepherd.

222. וַיִּגַּשׁ אַבְרָהָם וַיֹּאמַר, אַתְקִין גַּרְמֵיהּ לְמִתְבַּע דָּא. אוּלַי יִמָּצְאוּן שָׁם חֲמִשִּׁים. שָׁרָא מֵחֲמִשִּׁים, דְּאִיהוּ שֵׁירוּתָא לְמִנְדַּע, עַד עֲשָׂרָה, דְּאִיהוּ עֲשִׂירָאָה, סוֹפָא דְּכָל דַּרְגִּין.

222. "And Avraham drew near, and said..." means that he prepared himself before beseeching, "Perhaps there are fifty righteous..." He started with 50, which is the beginning of Knowledge, until he descended to ten, which is the number of the last of all grades.

223. אֲמַר ר׳ יִצְחָק עַד עֲשָׂרָה, אִלֵּין עֲשָׂרָה יוֹמִין, דְּבֵין רֹאשׁ הַשָּׁנָה לְיוֹם הַכִּפּוּרִים. בְּגִין כָּךְ שָׁרָא מֵחֲמִשִּׁים עַד עֲשָׂרָה. וְכֵיוָן דְּמָטָא לַעֲשָׂרָה, אֲמַר, מִכָּאן וּלְתַתָּא לָאו הוּא אֲתַר דְּקַיְּימָא בִּתְשׁוּבָה, בְּגִינֵי כָּךְ לָא נָחַת לְתַתָּא מֵעֲשָׂרָה.

223. Rabbi Yitzchak said: Avraham stopped at the number ten, which represents the ten days between between Rosh Hashana and Yom Kippur, DURING WHICH THE TEN SFIROT OF MALCHUT ARE PREPARED TO ASCEND TO BINAH. This is why he started TO PLEAD for the fifty, but stopped at ten. THESE SYMBOLIZE THE TEN SFIROT OF MALCHUT, WHICH ARE CORRECTED DURING THE TEN DAYS OF REPENTANCE. As he reached ten, he said: From here downward, MALCHUT IS NOT SWEETENED BY BINAH, WHICH IS ALSO CALLED 'REPENTENCE'. Therefore, he concluded that this was not a place for repantance, and he he did not CONTINUE IMPLORING AND reducing the number under ten.

18. "And the two angels came to S'dom"

During a discussion concerning the two angels who executed the decree of destruction upon the cities of Sodom and Gomorrah, the Zohar expounds upon the protective power of the Torah through its study. The Torah is called the Tree of Life. Kabbalistically, the Tree of Life is a realm of pure order and serenity. It is the origin of all human happiness, well-being, and contentment. The Torah becomes the Tree of Life by virtue of our consciousness and certainty in its powers. Our awareness is the mechanism that activates the Tree of Life forces.

The Relevance of this Passage

As a lamp requires electrical current before it can illuminate a darkened room, Kabbalistic tools, such as the Torah, are in need of spiritual current in order to become active. Spiritual current is the stuff of consciousness and certainty. We develop a true sense of appreciation and certitude in the power of the Torah and the Tree of Life energy that radiates through its verses.

224. "And the two angels came to S'dom at evening..." (Beresheet 19:1). Rabbi Yosi said, Come and behold: It is written: "And Hashem went His way, as soon as He had left speaking to Avraham..." (Beresheet 18:33). As the Shechinah had departed from Avraham, and Avraham returned to his place, then "the two angels came to S'dom at evening..." There were only two angels because one had departed with the Shechinah.

224. וַיָּבֹאוּ שְׁנֵי הַמַּלְאָכִים סְדֹמָה בָּעֶרֶב וגו׳. אָמַר ר׳ יוֹסֵי, תָּא חֲזֵי, מַה כְּתִיב לְעֵילָא, וַיֵּלֶךְ ה׳ כַּאֲשֶׁר כִּלָּה לְדַבֵּר אֶל אַבְרָהָם. דְּהָא כֵּיוָן דְּאִתְפְּרַשׁ שְׁכִינְתָּא מֵאַבְרָהָם, וְאַבְרָהָם תָּב לְאַתְרֵיהּ, כְּדֵין וַיָּבֹאוּ שְׁנֵי הַמַּלְאָכִים סְדֹמָה בָּעֶרֶב, דְּהָא חַד אִסְתַּלַּק בִּשְׁכִינְתָּא, וְאִשְׁתָּאֲרוּ אִינּוּן תְּרֵין.

225. As Lot saw them, he ran after them. Why? He invited everyone who came to his city into his house and offered them food and drink. If so, then how come the people of his own town did not kill him, as they did his daughter.

225. כֵּיוָן דְּחָמָא לוֹט לוֹן, רָהַט בַּתְרַיְיהוּ. מַאי טַעְמָא, וְכִי כָּל אִינּוּן דַּהֲווֹ אַתְיָין, אִיהוּ אָעֵיל לוֹן לְבֵיתֵיהּ, וְיָהֵיב לוֹן לְמֵיכַל וּלְמִשְׁתֵּי, וּבְנֵי מָתָא הֵיךְ לָא קָטְלִין לֵיהּ, דְּהָא לִבְרַתֵּיהּ עֲבָדוּ דִּינָא.

226. For what reason was she killed? The daughter of Lot offered a piece of bread to a poor man. As soon as the townspeople found out, they covered her with honey and put her on the roof until she was stung to death by bees.

226. וּמַאי הוּא, דִּבְרַתֵּיהּ דְּלוֹט, יַהֲבַת פִּתָּא דְּנַהֲמָא לְחַד עַנְיָא, יְדָעוּ בָּהּ, שָׁפוּהָ דּוּבְשָׁא, וְאוֹתְבוּהָ בְּרֵישׁ אִיגְּרָא, עַד דַּאֲכָלוּהָ צִרְעֵי.

227. AND HE REPLIES: Because it was at night, Lot thought that the townspeople would not see him. Nevertheless, as soon as they entered his house, the townspeople gathered and surrounded the house.

227. אֶלָּא בְּגִין דַּהֲוָה בְּלֵילְיָא, חָשִׁיב דְּלָא יִסְתַּכְּלוּן לֵיהּ בְּנֵי מָתָא, וְעִם כָּל דָּא, כֵּיוָן דַּאֲעָלוּ לְבֵיתָא, אִתְכְּנָשׁוּ כֻּלְּהוֹ, וְאַסְחָרוּ לְבֵיתָא.

228. Rabbi Yitzchak asked: Why did Lot run after the angels?, as it is written: "and Lot seeing them rose up to meet them..." Rabbi Chizkiyah or Rabbi Yesa, one responded that he saw the image of Avraham among them; the other said that he saw the Shechinah resting upon them. AND HE DREW AN ANALOGY. It is written here, "and Lot seeing them rose up to meet them," and elsewhere, "and when he saw them he ran to meet them from the tent door..." (Beresheet 18:2). So, just as he saw the Shechinah there, he saw the Shechinah here as well.

228. אָמַר רַבִּי יִצְחָק, אַמַּאי רָהַט לוֹט אֲבַתְרַיְיהוּ, דִּכְתִיב וַיַּרְא לוֹט וַיָּרָץ לִקְרָאתָם. ר׳ חִזְקִיָּה וְר׳ יֵיסָא. חַד אָמַר, דְּיוֹקְנָא דְּאַבְרָהָם חָמָא עִמְּהוֹן. וְחַד אָמַר שְׁכִינְתָּא אַתְיָא עֲלַיְיהוּ. כְּתִיב הָכָא וַיַּרְא לוֹט וַיָּרָץ לִקְרָאתָם, וּכְתִיב הָתָם וַיָּרָץ לִקְרָאתָם מִפֶּתַח הָאֹהֶל. מַה לְהַלָּן חָמָא שְׁכִינְתָּא, אוֹף הָכָא חָמָא שְׁכִינְתָּא.

229. This is the reason why "Lot seeing them run to meet them...And he said, 'Behold now, my lords (Heb. Adonai),'" spelled with Aleph, Dalet, Nun, and Yud, THAT IS, THE NAME OF THE SHECHINAH. IN OUR SCRIPTURES IT IS NOT WRITTEN: 'AND HE RAN TO MEET THEM,' BUT RATHER, "ROSE UP TO MEET THEM." ACCORDING TO THE ZOHAR, THE WORDS "ROSE TO MEET THEM" MEAN THAT HE ROSE UP AND RAN TO MEET THEM. OTHERWISE, IT SHOULD HAVE BEEN WRITTEN: 'HE ROSE UP BEFORE THEM.' The verse continues, "turn in, I pray you." HE ASKS: WHY IS IT WRITTEN, "turn in, I pray you," when it should have been written, 'draw near, I pray you.' What is MEANT BY "turn in?" AND HE RESPONDS: He did not want them to enter the house in the regular way, so his townspeople would not see them. This is why HE SAID, "turn in, I pray you."

229. וְעַל דָּא, וַיַּרְא לוֹט וַיָּרָץ לִקְרָאתָם, וַיֹּאמֶר הִנֵּה נָא אֲדֹנָי בְּאל״ף דל״ת נו״ן יו״ד. סוּרוּ נָא, גְּשׁוּ נָא מִבְּעֵי לֵיהּ, מַאי סוּרוּ נָא. אֶלָּא לְאַהֲדָרָא לוֹן סַחֲרָנֵיהּ דְּבֵיתָא, בְּגִין דְּלָא יֶחֱמוּן לוֹן בְּנֵי מָתָא, וְלָא יֵעֲלוּן בְּאוֹרַח מֵישָׁר לְבֵיתָא, וּבְגִין כָּךְ, סוּרוּ נָא.

230. Rabbi Chizkiyah began the discussion by saying: IT IS WRITTEN, "For He looks to the ends of the earth, and sees under the whole heaven" (Iyov 28:24). How important it is for all human beings to observe the works of the Holy One, blessed be He, and to study Torah day and night. He who studies the Torah is glorified by the Holy One, blessed be He, on high and down below, because the Torah is the Tree of Life for all those who occupy themselves in it. It grants them life in this world and offers them life in the world to come.

230. ר׳ חִזְקִיָּה פָּתַח כִּי הוּא לִקְצוֹת הָאָרֶץ יַבִּיט תַּחַת כָּל הַשָּׁמַיִם יִרְאֶה. כַּמָּה אִית לוֹן לִבְנֵי נָשָׁא, לְאִסְתַּכְּלָא בְּעוֹבָדוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, וּלְאִשְׁתַּדְּלָא בְּאוֹרַיְיתָא יְמָמָא וְלֵילֵי, דְּכָל מָאן דְּאִשְׁתַּדַּל בְּאוֹרַיְיתָא, קוּדְשָׁא בְּרִיךְ הוּא אִשְׁתַּבַּח בֵּיהּ לְעֵילָא, וְאִשְׁתַּבַּח בֵּיהּ לְתַתָּא, בְּגִין דְּאוֹרַיְיתָא, אִילָנָא דְחַיֵּי אִיהִי, לְכָל אִינּוּן דְּעָסְקִין בָּהּ, לְמֵיהַב לוֹן חַיִּין בְּעָלְמָא דֵּין, וּלְמֵיהַב לוֹן חַיִּין בְּעָלְמָא דְּאָתֵי.

231. Come and behold: IT IS WRITTEN, "For He looks to the end of the earth" in order to supply them with food and provide for their needs. THE "EARTH" IS MALCHUT; "ENDS OF THE EARTH" REFERS TO ALL THAT ISSUES FROM HER, because it is He who takes care of Her always. As it is written: "The eyes of Hashem your Elohim are always upon it, from the beginning of the year to the end of the year" (Devarim 11:12).

231. תָּא חֲזֵי כִּי הוּא לִקְצוֹת הָאָרֶץ יַבִּיט. לְמֵיהַב לוֹן מְזוֹנָא, וּלְסַפְּקָא לוֹן מִכָּל מַה דְּאִצְטְרִיכוּ, בְּגִין דְּאִיהוּ אַשְׁגַּח בָּהּ תְּדִיר,דִּכְתִיב תָּמִיד עֵינֵי ה׳ אֱלֹקֶיךָ בָּהּ מֵרֵשִׁית הַשָּׁנָה וְעַד אַחֲרִית שָׁנָה.

232. It is written of this earth, NAMELY MALCHUT: "she brings her food from afar" (Mishlei 31:14). And then, "She" provides the beasts of the fields, WHICH ARE THE ANGELS OF THE WORLDS BRIYAH, YETZIRAH, AND ASIYAH, with food and sustenance, as it is written: "She rises also while it is yet night, and gives meat to her household and a portion to her maidens" (Ibid. 15).

232. בְּגִין דְּאָרֶץ דָּא, מַה כְּתִיב בָּהּ, מִמֶּרְחָק תָּבִיא לַחְמָהּ. וּלְבָתַר אִיהִי יָהֲבַת מְזוֹנָא וְטַרְפָּא, לְכָל אִינּוּן חַיְוָן בָּרָא, דְּכְתִיב וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרוֹתֶיהָ.

233. This is why IT IS WRITTEN: "for He looks to the ends of the earth, and sees under the whole heaven," ALLUDING to all the people in the world, in order to supply them with food and provisions, each and every one according to his needs, as it is written: "You open your hand, and satisfy the desire of every living thing" (Tehilim 145:16).

233. וְעַל דָּאכִי הוּא לִקְצוֹת הָאָרֶץ יַבִּיט תַּחַת כָּל הַשָּׁמַיִם יִרְאֶה. לְכָלְהוֹ בְּנֵי עָלְמָא, לְמֵיהַב לוֹן מְזוֹנָא וְסִפּוּקָא, לְכָל מַה דְּאִצְטְרִיךְ כָּל חַד וְחַד, דִּכְתִיב, פּוֹתֵחַ אֶת יָדֶךָ וּמַשְׂבִּיעַ לְכָל חַי רָצוֹן.

234. There is another explanation OF THE VERSE: "for He looks to the ends of the earth," which IS THAT He observes the makings of man and watches closely over what people are doing in the world. He "sees under the whole heaven," which means that He watches and keeps an eye on each and every person.

234. דָּבָר אֲחֵרכִּי הוּא לִקְצוֹת הָאָרֶץ יַבִּיט. לְאִסְתַּכְּלָא עוֹבָדוֹי דְּבַר נָשׁ, וּלְאַשְׁגָּחָא בְּכָל מַה דְּעַבְדֵי בְּנֵי נָשָׁא בְּעָלְמָא. תַּחַת כָּל הַשָּׁמַיִם יִרְאֶה. מִסְתַּכֵּל וְחָמֵי לְכָל חַד וְחַד.

235. Come and behold: as a result of the Holy One, blessed be He seeing the actions of S'dom and Amorah, He sent forth those angels to destroy S'dom. It is written: "and Lot seeing..." WHICH MEANS THAT he was "seeing" the Shechinah. AND HE ASKS: "But who can possibly see the Shechinah?" AND HE REPLIES: He saw a light shining and rising high above their heads. And then he said: "Behold now, Adonai (Eng. 'my master')," spelled with Aleph and Dalet WHICH IS THE NAME OF THE SHECHINAH. Thus, for the sake of the Shechinah, NAMELY that certain illumination that shone UPON THEIR HEADS, he said, "turn in, I pray you, into your servant's house..."

235. תָּא חֲזֵי כֵּיוָן דְּחָמָא קוּדְשָׁא בְּרִיךְ הוּא, עוֹבָדִין דְּסְדוֹם וַעֲמוֹרָה, שַׁדַּר לוֹן לְאִינּוּן מַלְאָכִין, לְחַבָּלָא לְסְדוֹם. מַה כְּתִיב, וַיַּרְא לוֹט, חָמָא לְשְׁכִינְתָּא, וְכִי מַאן יָכִיל לְמֶחֱמֵי שְׁכִינְתָּא, אֶלָּא, חָמָא זְהָרָא חַד דְּנָהִיר, דְּקָא סָלְקָא עַל רֵישַׁיְיהוּ. וּכְדֵין וַיֹּאמֶר הִנֵּה נָא אֲדֹנַי בְּאָלֶ״ף דָּלֶ״ת, כְּמָה דְּאִתְּמַר. וּבְגִין שְׁכִינְתָּא, דַּהוּא נְהִירוּ דְּנָהִיר, קָאֲמַר סוּרוּ נָא אֶל בֵּית עַבְדְּכֶם.

236. The verse continues, "and sleep and wash your feet..." but Avraham did not do so. Rather, he said at first, "wash your feet," and only later, "And I will fetch a morsel of bread." Lot, however, said, "turn in, I pray you, into your servant's house, and tarry all night," and then, "and wash your feet, and you may rise up early, and go your ways." And this was to prevent other people from knowing about them. IF OTHER PEOPLE HAPPENED TO KNOW ABOUT THEM AND APPROACHED THEM, THEY COULD CLAIM THAT THEY HAD JUST ARRIVED A SHORT WHILE AGO, AS THEY HAD NOT EVEN WASHED THEIR FEET FROM THE DUST OF THE JOURNEY.

236. וְלִינוּ וְרַחֲצוּ רַגְלֵיכֶם. לָא עֲבַד הָכֵי אַבְרָהָם, אֶלָּא בְּקַדְמֵיתָא אֲמַר וְרַחֲצוּ רַגְלֵיכֶם, וּלְבָתַר וְאֶקְחָה פַּת לֶחֶם וגו׳. אֲבָל לוֹט אָמַר, סוּרוּ נָא אֶל בֵּית עַבְדְּכֶם וְלִינוּ. וּלְבָתַר וְרַחֲצוּ רַגְלֵיכֶם וְהִשְׁכַּמְתֶּם וַהֲלַכְתֶּם לְדַרְכְּכֶם. בְּגִין דְּלָא יִשְׁתְּמוֹדְעוּן בְּהוֹ בְּנֵי נָשָׁא.

237. "And they said, 'No, but we will abide in the street all night," because that was the practice in these cities--GUESTS SLEPT IN THE STREET BECAUSE no person invited them to his house. This is why they said, "we will abide in the street." And then it is written: "and he pressed upon them greatly" (Beresheet 19:3).

237. וַיֹּאמְרוּ לֹא כִּי בָרְחוֹב נָלִין. בְּגִין דְּכָךְ הֲווֹ עָבְדֵי אוֹרְחִין דְּעָאלִין תַּמָּן, לָא הֲוָה בַּר נָשׁ דְּיִכְנוֹשׁ לוֹן לְבֵיתָא, וְעַל דָּא, אֲמָרוּ לֹא כִּי בָרְחוֹב נָלִין, מַה כְּתִיב וַיִּפְצַר בָּם מְאֹד וגו׳.

238. Come and behold: when the Holy One, blessed be He, executes Judgment on the world, one messenger performs it. But now, DURING THE OVERTHROW OF S'DOM, we see two messengers, AS IT IS WRITTEN: "AND TWO ANGELS CAME TO S'DOM." Is not one angel sufficient? AND HE REPLIES: "There indeed was only one; the scriptures mentions two because one came to save Lot, while the other came to overthrow the city and destroy the land. Therefore, there was only one assigned TO OVERTHROW S'DOM.

238. תָּא חֲזֵי, כַּד קוּדְשָׁא בְּרִיךְ הוּא עֲבִיד דִּינָא בְּעָלְמָא, שְׁלִיחָא חָדָא עֲבִיד לֵיהּ, וְהַשְׁתָּא חָמִינָן תְּרֵי שְׁלוּחֵי, אַמַּאי, וְכִי לָא סַגִּי בְּחַד. אֶלָּא חַד הֲוָה, וּמַה דַּאֲמַר תְּרֵי, חַד הֲוָה לְאַפָּקָא לֵיהּ לְלוֹט, וּלְשֵׁזְבָא לֵיהּ, וְחַד לְמֵיהְפַּךְ לְקַרְתָּא, וּלְחַבָּלָא אַרְעָא, וּבְגִין כָּךְ אִשְׁתָּאַר חַד.

19. The Garden of Eden and Gehenom

Man is constantly tested by his own negative inclination in order to provide him with the opportunity to exercise free will. Man activates free will the moment he resists his natural selfish tendencies. The righteous people of this world are those who have conquered their negative natures and subjugated all Evil Inclinations. It is upon their merit that our physical world is sustained. A man who conquers his own negative nature and ego is far stronger and far greater than the man who conquers armies or builds empires.

The Zohar explains that the Garden of Eden and Hell exist both in our physical realm and in the Supernal Worlds. The true righteous dwell in the Garden of Eden above, while the most wicked of men dwell in the lower realm of Hell. There is a story in the Talmud that Hell on Earth was discovered and visited by a great sage some 2000 years ago. This sage stormed the gates of Hell and stole away the knife from the Angel of Death. The Creator explained to the sage that the system of Hell is a necessary process in order to help cleanse the souls of the wicked so that they, too, may be able to partake in the world-to-come. The Creator, therefore, called for the sage to return the knife.

The Relevance of this Passage

The Garden of Eden is not only a long sought-after paradise located in some remote island in the world-to-come, but it is also a state-of-mind that we experience in the here and now. We connect ourselves to the Garden of Eden on Earth, arousing tranquillity, happiness, and inner peace in our soul. We begin to sense and grasp the significance of the hardships that strike in our personal life. During difficult times, when life feels like Hell on Earth, afflictions have a cleansing effect on our soul. Awareness and acceptance of this spiritual truth accelerates the process, and trying times pass more quickly.

Midrash Hane'elam (Homiletical interpretations on the obscure)

239. Rabbi opened the discussion by quoting the verse: "Now these are the nations which Hashem left, to test Yisrael by them..." (Shoftim 3:1). Rabbi said: I have been looking into that world, NAMELY THE ETERNAL WORLD, and saw that the world can exist only because of righteous people who have control over the desire of their hearts. As it is written: "this he ordained in Yehosef for a testimony..." (Tehilim 81:6). Rabbi Yehuda then said: Why did Yosef merit that high grade and kingdom? The answer is because he overcame his lust. As we have learned, the heavenly Kingdom awaits he who overcomes his lustful desires.

מִדְרָשׁ הַנֶּעֱלָם

239. רַבִּי פָּתַח, בְּהַאי קְרָא, וְאֵלֶּה הַגּוֹיִם אֲשֶׁר הִנִּיחַ ה׳ לְנַסּוֹת בָּם אֶת יִשְׂרָאֵל. אֲמַר רַבִּי, חָזֵי הֲוֵית בְּהַהוּא עָלְמָא, וְלֵית עָלְמָא קָאֵים, אֶלָּא בְּאִינּוּן דְּשַׁלִּיטִין עַל רְעוּתָא דְּלִבְּהוֹן. שֶׁנֶּאֱמַר עֵדוּת בִּיהוֹסֵף שָׂמוֹ וגו׳. אֲמַר רַב יְהוּדָה, לְמָה זָכָה יוֹסֵף לְאוֹתָהּ הַמַּעֲלָה וְהַמַּלְכוּת, בִּשְׁבִיל שֶׁכָּבַשׁ יִצְרוֹ. דְּתָנִינָן כָּל הַכּוֹבֵשׁ אֶת יִצְרוֹ, מַלְכוּתָא דִּשְׁמַיָּא אָחֵיל עֲלֵיהּ.

240. דַּאֲמַר ר׳ אַחָא, לֹא בָּרָא הַקּוּדְשָׁא בְּרִיךְ הוּאלַיצה״ר, אֶלָּא לְנַסּוֹת בּוֹ בְּנֵי אָדָם. וּמִי בָּעֵי קוּדְשָׁא בְּרִיךְ הוּא לְנַסּוּתָא בִּבְנֵי נָשָׁא. אֵין. דַּאֲמַר ר׳ אַחָא, מנ״ל, מִדִּכְתִיב כִּי יָקוּם בְּקִרְבְּךָ נָבִיא וגו׳. וּבָא הָאוֹת וְהַמּוֹפֵת וגו׳. כִּי מְנַסֶּה ה׳ אֱלֹקֵיכֶם וגו׳.

240. As Rabbi Acha has said: The Holy One, blessed be He, has created the Evil Inclination solely for the purpose of trying humanity. And does the Holy One, blessed be He, intend on trying humanity? Yes. How do we know this? From the verse: "If there arise among you a prophet or a dreamer of dreams...And the sign or the wonder came to pass...For Hashem your Elohim tests you..." (Devarim 13:1-3)

241. וּלְמָה בָּעֵי נַסּוּתָא, דְּהָא כָּל עוֹבְדּוֹי דְּבַר נָשׁ אִתְגְּלֵי קַמֵּיהּ, אֶלָּא שֶׁלֹּא לָתֵת פִּתְחוֹן פֶּה לִבְנֵי אָדָם, רְאֵה מַה כְּתִיב וְלוֹט יוֹשֵׁב בְּשַׁעַר סְדוֹם דַּהֲוָה יָתֵיב לְנַסּוּתָא לִבְרִיּוּתָא. אָמַר רַבִּי יִצְחָק, מַאי דִּכְתִיב וְהָרְשָׁעִים כַּיָּם נִגְרָשׁ וגו׳. אֲפִילּוּ בְּשַׁעַת דִּינוֹ שֶׁל רָשָׁע הוּא מֵעִיז פָּנָיו, וַאֲזַי הוּא בְּרִשְׁעָתוֹ קַיָּים, רְאֵה מַה כְּתִיב טֶרֶם יִשְׁכָּבוּ וגו׳.

241. And why does He intend on trying it, as all the deeds of humankind are well known to Him? So as that humankind should have no excuse to complain. See what is written: "and Lot sat in the gate of S'dom," WHICH MEANS that he was sitting and reproving the people. Rabbi Yitzchak asked: What is the verse: "But the wicked are like the troubled sea..." (Yeshayah 57:20)? Even when the wicked is on trial, he shows insolence and confirms his guilt. As it is written: "But before they lay down..." (Beresheet 19:4).

242. אָמַר ר׳ יִצְחָק, כְּשֵׁם שֶׁבָּרָא קוּדְשָׁא בְּרִיךְ הוּא גַּן עֵדֶן בָּאָרֶץ, כָּךְ בָּרָא גֵּיהִנֹּם בָּאָרֶץ. וּכְשֵׁם שֶׁבָּרָא גַּן עֵדֶן לְמַעְלָה, כָּךְ בָּרָא גֵּיהִנֹּם לְמַעְלָה. גַּן עֵדֶן בָּאָרֶץ, דִּכְתִיב וַיִּטַּע ה׳ אֱלֹקִים גַּן בְּעֵדֶן וגו׳. גֵּיהִנֹּם בָּאָרֶץ, דִּכְתִיב אֶרֶץ עֲפָתָה כְּמוֹ אֹפֶל וגו׳.

242. Rabbi Yitzchak continued: Just as the Holy One, blessed be He, created the Garden of Eden upon earth, so did He create Gehenom as well. And just as He created the Garden of Eden above, so did He create Gehenom there. The earthly Garden of Eden is referred to in the verse: "And Hashem Elohim planted a garden eastward in Eden..." (Beresheet 2:8) and earthly Gehanom is referred to in the verse: "A land of gloom, as darkness itself..." (Iyov 10:22)

243. גַּן עֵדֶן לְמַעְלָה, דִּכְתִיב וְהָיְתָה נֶפֶשׁ אֲדוֹנִי צְרוּרָה בִּצְרוֹר הַחַיִּים אֶת ה׳ אֱלֹקֶיךָ. וּכְתִיב וְהָרוּחַ תָּשׁוּב אֶל הָאֱלֹקִים אֲשֶׁר נְתָנָהּ. גֵּיהִנֹּם לְמַעְלָה דִּכְתִיב וְאֵת נֶפֶשׁ אֹיְבֶיךָ יְקַלְּעֶנָּה בְּתוֹךְ כַּף הַקָּלַע.

243. There is a Garden of Eden above, as is written: "but the soul of my lord shall be bound in the bundle of life with Hashem your Elohim..." (I Shmuel 25:29) and, "and the spirit shall return to Elohim who gave it" (Kohelet 12:7). And there is a Gehenom above, as it is written: "and the souls of your enemies, these shall he sling out, as out of the hollow of a sling" (I Shmuel 25:29).

244. גַּן עֵדֶן לְמַטָּה כִּדְקָאֲמַרְן. גַּן עֵדֶן לְמַעְלָה, לְנִשְׁמָתָן שֶׁל צַדִּיקִים גְּמוּרִים, לִהְיוֹת נִזּוֹנִין מֵאוֹר הַגָּדוֹל שֶׁל מַעְלָה. גֵּיהִנֹּם לְמַטָּה, לְאוֹתָם הָרְשָׁעִים שֶׁלֹּא קִבְּלוּ בְּרִית מִילָה, וְלֹא הֶאֱמִינוּ בְּהַקּוּדְשָׁא בְּרִיךְ הוּאוְדָתוֹ, וְלֹא שָׁמְרוּ שַׁבָּת, וְאֵלּוּ הֵם עכו״ם, שֶׁנִּדּוֹנִים בָּאֵשׁ, שֶׁנֶּאֱמַר מֵהָאֵשׁ יָצְאוּ וְהָאֵשׁ תֹּאכְלֵם וגו׳. וּכְתִיב וְיָצְאוּ וְרָאוּ בְּפִגְרֵי הָאֲנָשִׁים וגו׳.

244. The Garden of Eden below is as we have said. The Garden of Eden above is for the souls of the completely righteous, so that they may be replenished by the Great Light of above. Gehenom down below is for those wicked who refused to perform circumcision, did not believe in the Holy One, blessed be He, nor in His religion, and did not keep the Shabbat. And these are those who worship the stars and constellations, and who are condemned with fire. As it is written: "and they came out from fire, and fire shall devour them..." (Yechezkel 15:7) and, "And they shall go forth, and look upon the carcasses of the men..." (Yeshayah 66:24)

245. גֵּיהִנֹּם לְמַעְלָה, לְאוֹתָם פּוֹשְׁעֵי יִשְׂרָאֵל שֶׁעָבְרוּ עַל מִצְוֹת הַתּוֹרָה, וְלֹא חָזְרוּ בִּתְשׁוּבָה, שֶׁדּוֹחִים אוֹתָם לַחוּץ, עַד שֶׁיְּקַבְּלוּ עוֹנְשָׁם. וְהוֹלְכִים וְסוֹבְבִים כָּל הָעוֹלָם, שֶׁנֶּאֱמַר סָבִיב רְשָׁעִים יִתְהַלָּכוּן.

245. The Gehenom above is for those sinners of Yisrael who have transgressed the precepts of Torah, and have not repented. They are rejected and stay outside until they are punished. And they wander around the whole world, as it is written: "The wicked walk on every side..." (Tehilim 12:9)

246. And they are sentenced to stay there for twelve months. Later, they reside with those who received their punishment at their death, each to a place according to what he deserves. The sinners who worship the stars and the constellations are constantly punished by fire and water, and they never emerge again, as it is written: "neither shall their fire be quenched" (Yeshayah 66:24).

246. וְשָׁם נִדּוֹנִים שְׁנֵים עָשָׂר חֹדֶשׁ לְאַחַר כֵּן, מְדוֹרָם עִם אוֹתָם שֶׁקִּבְּלוּ עָנְשָׁם בְּמוֹתָם כָּל אֶחָד וְאֶחָד כְּפִי הַמָּקוֹם הָרָאוּי לוֹ. וְהָרְשָׁעִים שֶׁל עכו"ם, נִדּוֹנִים תָּמִיד בָּאֵשׁ וּבַמַּיִם, וְשׁוּב אֵינָם עוֹלִים, שֶׁנֶּאֱמַר וְאִשָּׁם לֹא תִכְבֶּה.

247. The sinners are sentenced in Gehenom according to what is written: "Then Hashem rained upon S'dom and upon Amorah brimstone and fire..." (Beresheet 19:24). And they never emerged from there and shall not rise for the Day of Judgment, as it is written: "which Hashem overthrew in His anger, and in His wrath" (Devarim 29:22). "In His anger" refers to this world; "and in His wrath" refers to the world to come.

247. מִשְׁפַּט הָרְשָׁעִים בַּגֵּיהִנֹּם, כְּמָה דִּכְתִיב, וַה' הִמְטִיר עַל סְדֹם וְעַל עֲמֹרָה גָּפְרִית וָאֵשׁ וגו'. וְשׁוּב אֵינָם עוֹלִים, וְלֹא יָקוּמוּ לְיוֹם הַדִּין, שֶׁנֶּאֱמַר אֲשֶׁר הָפַךְ ה' בְּאַפּוֹ וּבַחֲמָתוֹ, בְּאַפּוֹ: בָּעוֹלָם הַזֶּה. וּבַחֲמָתוֹ: בָּעוֹלָם הַבָּא.

248. Rabbi Yitzchak said: In keeping with what I have explained, there is a Garden of Eden above and another below; there is a Gehenom below and another above. Rabbi Ya'akov said: The wicked who have defiled their circumcision, desecrated the Shabbat in public, desecrated the festivals, and have rejected the Torah, the resurrection of the dead, and so on, all shall enter Gehenom below. They shall be punished there and shall never rise up again.

248. אָמַר ר' יִצְחָק לְהַאי גַּוְונָא אִית גַּן עֵדֶן לְמַעְלָה, וְאִית גַּן עֵדֶן לְמַטָּה. אִית גֵּיהִנֹּם לְמַטָּה, וְאִית גֵּיהִנֹּם לְמַעְלָה. אָמַר ר' יַעֲקֹב, הָרְשָׁעִים שֶׁקִּלְקְלוּ בְּרִית מִילָה שֶׁבָּהֶם, וְחִלְּלוּ שַׁבָּת בְּפַרְהֶסְיָא, וְחִלְּלוּ אֶת הַמּוֹעֲדוֹת, וְשֶׁכָּפְרוּ בַּתּוֹרָה, וְשֶׁכָּפְרוּ בִּתְחִיַּית הַמֵּתִים, וְכַדּוֹמֶה לָהֶם, יוֹרְדִים לַגֵּיהִנֹּם שֶׁלְּמַטָּה, וְנִדּוֹנִים שָׁם וְשׁוּב אֵינָם עוֹלִים.

249. But they shall rise on the Day of Judgment and for the resurrection of the dead. They are described by the words: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Daniel 12:2). And they are also described by the words, "and they shall be abhorrent to all flesh" (Heb. dera'on) (Yeshayah 66:24). What is dera'on? Dai-Ra'on, WHICH MEANS that all shall say, Dai ('enough') - Ra'on ('of seeing them')--THEY SHALL HAVE HAD ENOUGH OF SEEING THEM. But of the righteous in Yisrael, it is said: "Your people shall also be all righteous..." (Yeshayah 60:21). End of Midrash Hane'elam

249. אֲבָל יָקוּמוּ לְיוֹם הַדִּין, וְיָקוּמוּ לִתְחִיַּית הַמֵּתִים, וַעֲלֵיהֶם נֶאֱמַר וְרַבִּים מִיְּשֵׁנֵי אַדְמַת עָפָר יָקִיצוּ אֵלֶּה לְחַיֵּי עוֹלָם וגו'. וַעֲלֵיהֶם נֶאֱמַר וְהָיוּ דֵרָאוֹן לְכָל בָּשָׂר. מַה דֵּרָאוֹן, דַּיֵּי רָאוֹן, שֶׁהַכֹּל יֹאמְרוּ דַּיֵּי בִּרְאִיָּתָם, וְעַל הַצַּדִּיקִים שֶׁבְּיִשְׂרָאֵל נֶאֱמַר, וְעַמֵּךְ כֻּלָּם צַדִּיקִים וגו'. (ע"כ מדה"נ).

20. "And Hashem rained upon S'dom"

The various levels of judgment that occur in Hell are expounded upon by the sages of the Zohar. These judgments were expressed in our physical world during the time of Sodom and Gomorrah and the time of Noah and the flood. The implements of water, fire, and brimstone were used to bring about judgment during these times of intense negativity. The Zohar reveals that the 72 Names of G-d, along with the angels who are connected to each particular sequence of Hebrew Letters that form the 72 Names, were the conduits by which the force of judgment expressed itself in our physical realm.

The Relevance of this Passage

The 72 Names of God is an ancient formula encoded in the Torah passage that tells the story of the parting of the Red Sea. This instrument emits both merciful and judgmental forces into our world. Through this passage of Zohar we arouse the protection and positive aspects from the 72 Names and the corresponding angels, thereby removing negative elements and judgments from our life.

250. וַה׳ הִמְטִיר עַל סְדֹם וְעַל עֲמֹרָה וגו׳, ר׳ חִיָּא פָּתַח, הִנֵּה יוֹם ה׳ בָּא אַכְזָרִי וגו׳. הִנֵּה יוֹם ה׳ בָּא, דָּא בֵּי דִינָא לְתַתָּא. בָּא: כְּמָה דְּאִתְּמַר הַבָּאָה אֵלַי, בְּגִין דְּלָא עֲבִיד דִּינָא, עַד דְּעָאל, וְנָטֵיל רְשׁוּ, כְּגַוְונָא דָּא, קֵץ כָּל בָּשָׂר בָּא לְפָנַי.

250. Next is the verse: "And Hashem rained upon S'dom and upon Amorah..." Rabbi Chiya opened the discussion with the verse: "Behold, the day of Hashem comes, cruel both with wrath and fierce anger..." (Yeshayah 13:9) "Behold, the day of Hashem comes" alludes to the earthly Courthouse, WHICH REFERS TO THE JUDGMENTS THAT ISSUE FROM MALCHUT, DURING THE TIME WHEN SHE IS AT THE STAGE OF ILLUMINATION FROM THE LEFT, BEFORE BEING COMBINED WITH THE CENTRAL COLUMN, WHICH IS CALLED THE DECREE OF JUDGMENT. "Comes" is as explained IN REFERENCE TO THE PHRASE, "WHICH HAS COME TO ME," WHICH MEANS THAT SHE ALWAYS COMES AT THE BEGINNING OF EVERY UNION. "Which has come to me" is so because it does not execute Judgment before it enters and receives permission. The same is explained by the verse, "The end of all flesh has come before ?Me," WHICH MEANS THAT IT CAME TO ASK FOR PERMISSION.

251. דְּבָר אֲחֵר הִנֵּה יוֹם ה׳ בָּא. דָּא הוּא מְחַבְּלָא לְתַתָּא, כַּד נָטִיל נִשְׁמָתָא. בְּגִינֵי כָּךְ אַכְזָרִי, וְעֶבְרָה, לָשׂוּם הָאָרֶץ לְשַׁמָּה. דָּא סְדוֹם וַעֲמוֹרָה, וְחַטָּאֶיהָ יַשְׁמִיד מִמֶּנָּה. אִלֵּין יַתְבֵי אַרְעָא.

251. Another explanation of "Behold, the day of Hashem comes" is that it refers to the Saboteur of Below, NAMELY THE ANGEL OF DEATH, when he takes the soul away. This is why THE VERSE CALLS HIM "cruel both with wrath...to lay the land desolate," ALLUDING TO S'dom and Amorah, WHICH WERE THROWN OVER AND DESERTED. The phrase, "and he shall destroy the sinners thereof out of it," REFERS TO those who inhabited that land.

252. מַה כְּתִיב בַּתְרֵיהּ, כִּי כֹכְבֵי הַשָּׁמַיִם וּכְסִילֵיהֶם וגו׳. דְּהָא מִן שְׁמַיָּא אַמְטֵר עֲלֵיהוֹן אֶשָּׁא, וְאַעֲבַר לוֹן מִן עָלְמָא. לְבָתַר מַה כְּתִיב, אוֹקִיר אֱנוֹשׁ מִפָּז וגו׳. דָּא אַבְרָהָם, דְּקוּדְשָׁא בְּרִיךְ הוּא סָלִיק לֵיהּ, עַל כָּל בְּנֵי עָלְמָא.

252. After this, it is written: "For the stars of heaven and the constellations thereof..." (Yeshayah 13:10) because it was from the heavens that He rained fire down on them and wiped them out of the world. Then, it is written: "I will make men more rare than fine gold..." (Ibid. 12). This is Avraham, whom the Holy One, blessed be He, raised up and cherished more than any other person in the world.

253. ר׳ יְהוּדָה אוֹקִים לוֹן לְהַנֵּי קְרָאֵי בְּיוֹמָא דְּאִתְחָרַב בֵּי מַקְדְּשָׁא, דְּבַהַהוּא יוֹמָא, אִתְחַשְׁכוּ עִלָּאֵי וְתַתָּאֵי, וְאִתְחַשְׁכָן שְׁמַיָּא וְכֹכְבַיָּא. ר׳ אֶלְעָזָר, מוֹקִים לְהַנֵּי קְרָאֵי, בְּיוֹמֵי דְּיוֹקִים קוּדְשָׁא בְּרִיךְ הוּא לִכְנֶסֶת יִשְׂרָאֵל מֵעַפְרָא, וְהַהוּא יוֹמָא, יִתְיְדַע לְעֵילָא וְתַתָּא, דִּכְתִיב וְהָיָה יוֹם אֶחָד הוּא יִוָּדַע לַה׳. וְהַהוּא יוֹמָא, יוֹמָא דְּנוֹקְמָא אִיהוּ, דְּזַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְנָקְמָא מִשְּׁאָר עַמִּין עוֹבְדֵי עכו״ם.

253. Rabbi Yehuda related these verses to the day when the Temple was destroyed. On that day, both the celestial and earthly beings darkened, along with the stars and heavens. Rabbi Elazar explained these verses as follows: The day on which the Holy One, blessed be He, shall raise the Congregation of Yisrael up from the dust, NAMELY AT THE TIME OF REDEMPTION, shall be known on high and down below. As it is written: "But it shall be one day which shall be known to Hashem..." (Zecharyah 14: 7) And on that day, the Holy One, blessed be He, shall take revenge on the idol worshippers.

254. וְכַד קוּדְשָׁא בְּרִיךְ הוּא יַעֲבִיד נוּקְמִין בִּשְׁאָר עַמִּין עעכו״ם, כְּדֵין אוֹקִיר אֱנוֹשׁ מִפָּז. דָּא מַלְכָּא מְשִׁיחָא, דְּיִסְתַּלֵּק וְיִתְיַקַּר עַל כָּל בְּנֵי עָלְמָא, וְכָל בְּנֵי עָלְמָא יִכְלְחוּן וְיִסְגְּדוּן קַמֵּיהּ, דִּכְתִיב לְפָנָיו יִכְרְעוּ צִיִּים וגו׳, מַלְכֵי תַרְשִׁישׁ וגו׳.

254. So when the Holy One, blessed be He, takes revenge on the worshipers of the planets and constellations, it shall be said: "I will make men more rare than fine gold." This is King Mashiach, who shall rise up over all peoples of the world and be so honored that all of humanity will bow before him and obey him. This is as it is written: "They that dwell in the wilderness shall bow before him...the kings of Tarshish...shall bring presents..." (Tehilim 72:9-10).

255. תָּא חֲזֵי, אַף עַל גַּב דִּנְבוּאָה דָּא, אִתְּמָר עַל בָּבֶל, בְּכֹלָּא אִתְּמָר. דְּהָא חָמֵינָן בְּהַאי פַּרְשָׁתָא, דִּכְתִיב כִּי יְרַחֵם ה׳ אֶת יַעֲקֹב. וּכְתִיב וּלְקָחוּם עַמִּים וְהֵבִיאוּם אֶל מְקוֹמָם.

255. Come and behold: even though this prophecy--REFERRING TO THE VERSES THAT READ "BEHOLD, THE DAY OF HASHEM..." AND "I WILL MAKE MAN..."--was said specifically about Babylon AS WRITTEN, 'THE BURDEN OF BAVEL' (YESHAYAH 13:1), it is said NEVERTHELESS about everything. It is also written in this same passage: "For Hashem will have mercy on Ya'akov...And the people shall take them, and bring them to their place..." (Yeshayah 14:1-2). IT SEEMS THAT THE SAGES OF THE ZOHAR HAD A DIFFERENT SECTIONING OF THE BIBLE, BECAUSE IN OUR BOOKS, THESE VERSES APPEAR IN THE FOLLOWING CHAPTER.

256. וַה׳ הִמְטִיר עַל סְדוֹם. דָּא דַּרְגָּא דְּבֵי דִינָא לְתַתָּא, דְּנָטִיל רְשׁוּ מֵעֵילָא. ר׳ יִצְחָק אָמַר דַּעֲבִיד דִינָא בְּרַחֲמֵי. דִּכְתִיב, מֵאֵת ה׳ מִן הַשָּׁמָיִם. בְּגִין לְאִשְׁתַּכְחָא, דִינָא בְּרַחֲמֵי, וְאִי תֵימָא מַאי רַחֲמֵי הָכָא, דִּכְתִיב, וַיְהִי בְּשַׁחֵת אֱלֹקִים אֶת עָרֵי הַכִּכָּר וַיִּזְכֹּר אֱלֹקִים אֶת אַבְרָהָם וגו׳, וּלְבָתַר נָפְקוּ מִנֵּיהּ תְּרֵין אוּמִין שְׁלֵמִין, וְזָכָה דְּנָפֵיק מִנֵּיהּ דָּוִד וּשְׁלֹמֹה מַלְכָּא.

256. The phrase, "Then Hashem rained upon S'dom," refers to the level of the earthly Courthouse, which is granted permission from above. Rabbi Yitzchak said that the Judgment was executed with Mercy, as it is written: "from Hashem out of heaven," FOR THE NAME YUD-HEI-VAV-HEI IMPLIES MERCY. This is so that Judgment will be mixed with Mercy. You might ask: What Mercy is there here? HE REPLIES: As it is written: "And it came to pass, when Elohim destroyed the cities of the plain, that Elohim remembered Avraham..." (Beresheet 19:29) And after this, two whole nations issued from LOT. And he had the honor of being the great ancestor of David and King Solomon.

257. חֲמֵי מַה כְּתִיב וַיְהִי כְּהוֹצִיאָם אוֹתָם הַחוּצָה וַיֹּאמֶר וגו׳. תָּא חֲזֵי בְּשַׁעֲתָא דְּדִינָא שָׁרֵי בְּעָלְמָא, הָא אִתְּמַר דְּלָא לִיבְּעֵי לְבַר נָשׁ לְאִשְׁתַּכְחָא בְּשׁוּקָא, בְּגִין דְּכֵיוָן דְּשָׁרְיָא דִינָא, לָא אַשְׁגַּח בֵּין זַכָּאָה וְחַיָּיבָא, וְלָא בָּעֵי לְאִשְׁתַּכְחָא תַּמָּן. וְהָא אִתְּמַר דְּבְגִין כָּךְ אִסְתִּים נֹחַ בַּתֵּיבָה, וְלָא יַשְׁגַּח בְּעָלְמָא בְּשַׁעֲתָא דְּדִינָא יִתְעַבֵּיד. וּכְתִיב וְאַתֶּם לֹא תֵצְאוּ אִישׁ מִפֶּתַח בֵּיתוֹ עַד בֹּקֶר. עַד דְּיִתְעַבֵּיד דִּינָא. וּבְגִין כָּךְ וַיֹּאמֶר הִמָּלֵט עַל נַפְשֶׁךָ אַל תַּבִּיט אַחֲרֶיךָ וגו׳.

257. See what is written: "And it came to pass, when they had brought them outside abroad, that he said: ESCAPE FOR YOUR LIFE" (Beresheet 19:17). Come and behold: we have learned that when Judgment hangs over the world, people should not be at the marketplace. This is because when Judgment comes, it does not distinguish between the righteous and the wicked. Therefore, one should not be there. And it has been explained that this is why Noach hid in the ark and did not look upon the world as judgment was executed. And so it is written: "and none of you shall go out of the door of his house until the morning," (Shemot 12:22) THAT IS, until judgment is executed. And this is why it is written: "Escape for your life, look not behind you..."

258. ר׳ יִצְחָק וְר׳ יְהוּדָה הֲווֹ אָזְלֵי בְּאָרְחָא. אָמַר ר׳ יְהוּדָה לְר׳ יִצְחָק, דִּינָא דַּעֲבִיד קוּדְשָׁא בְּרִיךְ הוּא בַּמַּבּוּל, וְדִינָא דִּסְדוֹם, תַּרְוַוּיְהוּ דִּינִין דְּגֵיהִנֹּם הֲווֹ. בְּגִין דְּחַיָּיבֵי גֵיהִנֹּם, אִתְּדָנוּ בְּמַיָּא וּבְאֶשָׁא.

258. As they were walking, Rabbi Yehuda said to Rabbi Yitzchak: The Judgment that the Holy One, blessed be He, executed at the Great Flood and the Judgment of S'dom were both Judgments of Gehenom, because the sinners in Gehenom are punished by water and fire.

259. אָמַר ר׳ יִצְחָק, סְדוֹם בְּדִינָא דְּגֵיהִנֹּם אִתְּדָן, דִּכְתִיב, וַה׳ הִמְטִיר עַל סְדֹם וְעַל עֲמֹרָה גָּפְרִית וָאֵשׁ מֵאֵת ה׳ מִן הַשָּׁמָיִם. דָּא מִסִּטְרָא דְּמַיָּא וְדָא מִסִּטְרָא דְּאֶשָׁא. דָּא וְדָא הוּא דִינָא דְּגֵיהִנֹּם, וְחַיָּיבִין דְּגֵיהִנֹּם בְּתְרֵין דִּינִין אִלֵּין אִתְּדָנוּ.

259. Rabbi Yitzchak responded that S'dom was sentenced by the Judgment of Gehenom, as it is written: "Then Hashem rained upon S'dom and upon Amorah brimstone and fire from Hashem out of heaven." One was punished with the aspect of water; the other with the aspect of fire; and both are the punishments of Gehenom. The sinners in Gehenom are punished with both these aspects of Judgment BECAUSE THERE IS THE 'GEHENOM OF SNOW,' WHICH IS WATER, AND THERE IS THE 'GEHENOM OF FIRE.'

260. He said to him: The sinners are sentenced to twelve months in Gehenom, WHERE THEY ARE CLEANSED, THAT IS PURIFIED. LATER, the Holy One, blessed be He, raises them from Gehenom and makes them sit at its gates watching other sinners enter and receive punishment. And they ask for Mercy for them. And after this, the Holy One, blessed be He, is merciful to them. HE RAISES THEM UP AND AWAY FROM THE GATES OF GEHENOM, bringing them to the place required for them. From that day onward, the body rests in the dust while the soul inherits its appropriate place.

260. אָמַר לוֹ, דִּינָא דְּחַיָּבֵי דְּגֵיהִנֹּם, תְּרֵיסַר יַרְחֵי, וְקוּדְשָׁא בְּרִיךְ הוּאסָלֵיק לוֹן מִגֵּיהִנֹּם, וְתַמָּן מִתְלַבְּנִין, וְיָתְבִין לְתַרְעָא דְּגֵיהִנֹּם וְחָמָאן אִינּוּן חַיָּבִין דְּעָאלִין, וְדָנִין לוֹן תַּמָּן, וְאִינּוּן תָּבְעֵי רַחֲמֵי עֲלַיְיהוּ. וּלְבָתַר, קוּדְשָׁא בְּרִיךְ הוּאחַיֵּיס עֲלַיְיהוּ, וְאָעֵיל לוֹן לְדוּכְתָּא דְּאִצְטְרִיךְ לוֹן. מֵהַהוּא יוֹמָא וּלְהָלְאָה, גּוּפָא אִשְׁתְּכַּךְ בְּעַפְרָא, וְנִשְׁמָתָא יַרְתָּא אַתְרָהּ כִּדְחָזֵי לָהּ.

261. Come and behold: we have learned that even the generation of the Great Flood was punished with fire and water only. Cold water came down from above and boiling water from below, FROM THE BOTTOM OF THE EARTH, as fire. So they were punished by the two Judgments, because the Judgment of above is executed WITH TWO KINDS OF JUDGMENT: WATER AND FIIRE. And this is why there was brimstone and fire in S'dom--BECAUSE THE BRIMSTONE COMES FROM WATER, AS IS KNOWN.

261. תָּא חֲזֵי, דְּהָא אִתְּמַר, דַּאֲפִילּוּ אִינּוּן בְּנֵי טוֹפָנָא, לָא אִתְדָּנוּ, אֶלָּא בְּאֶשָּׁא וּמַיָּא. מַיָּא קָרִירָן נַחֲתֵי מִלְּעֵילָא, וּמַיָּא רְתִיחָן סָלְקֵי מִתַּתָּא כְּאֶשָּׁא. וְאִתְדָּנוּ בְּתְרֵי דִינִין, בְּגִין דְּדִינָא דִּלְעֵילָא, הָכֵי הֲוָה, בְּגִין כָּךְ בִּסְדוֹם גָּפְרִית וָאֵשׁ.

262. He asked him: Will THE PEOPLE OF S'DOM rise IN THE FUTURE for the Day of Judgment? He responded: We have already learned this. Those PEOPLE of S'dom and Amorah will not rise FOR JUDGMENT IN THE FUTURE DURING THE RESURRECTION OF THE DEAD. This is proven by the verse: "And that the whole land there is of brimstone, and salt, and burning...which Hashem overthrew in His anger, and in His wrath" (Devarim 29:22). "Which Hashem overthrew" means in the present world; "in His anger" means in the world to come; and "in His wrath" means at the time when the Holy One, blessed be He, shall resurrect the dead.

262.אָמַר לוֹ, אִי יְקוּמוּן לְיוֹם דִּינָא, אָמַר לוֹ הָא אִתְּמַר. אֲבָל אִלֵּין דְּסִדוֹם וַעֲמוֹרָה, לָא יְקוּמוּן, וּקְרָא אוֹכַח, דִּכְתִיב גָּפְרִית וָמֶלַח שְׂרֵפָה כָּל אַרְצָהּ לֹא תִזָּרַע וְלֹא תַצְמִיחַ וגו׳. אֲשֶׁר הָפַךְ ה׳ בְּאַפּוֹ וּבַחֲמָתוֹ. אֲשֶׁר הָפַךְ ה׳: בְּעָלְמָא דֵּין. בְּאַפּוֹ: בְּעָלְמָא דְּאָתֵי. וּבַחֲמָתוֹ: בְּזִמְנָא דְּזַמִּין קוּדְשָׁא בְּרִיךְ הוּא לַאֲחָיָיא מֵתַיָּיא.

263. He said to him: "Come and behold. Just as their land was destroyed forever, so were they destroyed forever. Behold, the Judgment of the Holy One, blessed be He, is Judgment for Judgment, NAMELY, A JUST RETRIBUTION. Just as they did not revive the soul of the poor with food or with drink, so in the same way, the Holy One, blessed be He, does not give their soul back to them in the world to come.

263.אָמַר לוֹ תָּא חֲזֵי, כַּמָּה דְּאַרְעָא דִּלְהוֹן אִתְאֲבִיד לְעָלַם וּלְעָלְמֵי עָלְמַיָּא, הָכֵי נָמֵי אִתְאֲבִידוּ אִינּוּן, לְעָלַם וּלְעָלְמֵי עָלְמַיָּא. וְתָא חֲזֵי, דִּינָא דְּקוּדְשָׁא בְּרִיךְ הוּא, דִּינָא לָקֳבֵל דִּינָא, אִינּוּן לָא הֲוָה תַּיְיבִין נַפְשָׁא דְּמִסְכֵּנָא, בְּמֵיכְלָא וּבְמִשְׁתְּיָא, אוֹף הָכֵי קוּדְשָׁא בְּרִיךְ הוּא לָא אָתֵיב לוֹן נַפְשַׁיְיהוּ לְעָלְמָא דְּאָתֵי.

264. Come and behold: they refrained from giving charity, which is called life. Thus, the Holy One, blessed be He, withheld life from them in this world and in the world to come. And just as they blocked the pathways and routes for other people, so did the Holy One, blessed be He, block the pathways and routes of mercy from them, so that they could not receive Mercy in this world or in the world to come.

264. וְתָא חֲזֵי, אִינּוּן אִתְּמְנָעוּ מִצְּדָקָה, דְּאִקְרֵי חַיִּים, אוֹף קוּדְשָׁא בְּרִיךְ הוּא, מָנַע מִנַּיְיהוּ חַיִּים, בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי. וְכַמָּה דְּאִינּוּן מָנְעוּ אוֹרְחִין וּשְׁבִילִין מִבְּנֵי עָלְמָא, ה״נ קוּדְשָׁא בְּרִיךְ הוּא מָנַע מִנַּיְיהוּ אוֹרְחִין וּשְׁבִילִין דְּרַחֲמֵי, לְרַחֲמָא עֲלַיְיהוּ בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי.

265. Rabbi Aba then said: All the people of the world will rise AT THE RESURRECTION OF THE DEAD and be judged. But of THE PEOPLE OF S'DOM, it is said: "and some to shame and everlasting contempt" (Daniel 12:2). Yet the Holy One, blessed be He, is merciful. Because He punished them in this world and they accepted His punishment, they shall not be punished in the future with all Judgments, BUT ONLY WITH A FEW OF THEM.

265. ר׳ אַבָּא אָמַר, כָּלְהוֹ בְּנֵי עָלְמָא יְקוּמוּן, וְיִקוּמוּן לְדִינָא. וַעֲלַיְיהוּ כְּתִיב וְאֵלֶּה לַחֲרָפוֹת וּלְדִרָאוֹן עוֹלָם. וְקוּדְשָׁא בְּרִיךְ הוּא מָארֵי דְּרַחֲמִין אִיהוּ, כֵּיוָן דְּדָן לְהוֹ בְּהַאי עָלְמָא, וְקַבִּילוּ דִּינָא, לָא אִתְדָּנוּ בְּכָלְהוֹ דִּינִין.

266. Rabbi Chiya said that it is written: "and sent Lot out of the midst of the overthrow..." AND HE ASKS: What is MEANT BY "when He overthrew the cities in which Lot dwelt," SINCE HE DWELT ONLY IN ONE OF THEM? AND HE REPLIES: Lot did dwell in all of them. As it is written: "and Lot dwellt in the cities of the plain and pitched his tent toward S'dom" (Beresheet 13:12). But nobody accepted him in S'dom, except for the King of S'dom, for the sake of Avraham, WHO RETURNED HIS PEOPLE AND THE GOODS THAT HE HAD LOST DURING THE WAR OF THE FOUR KINGS.
Sitrei Torah (Concealed Torah)

266. אָמַר רַבִּי חִיָּא כְּתִיב וַיְשַׁלַּח אֶת לוֹט מִתּוֹךְ הַהֲפֵכָה וגו׳. מַהוּ בַּהֲפֹךְ אֶת הֶעָרִים אֲשֶׁר יָשַׁב בָּהֶן לוֹט. אֶלָּא, בְּכָלְהוֹ עֲבַד דִּיוּרֵיהּ לוֹט, דִּכְתִיב וְלוֹט יָשַׁב בְּעָרֵי הַכִּכָּר וַיֶּאֱהַל עַד סְדוֹם. וְלָא קַבִּילוּ לֵיהּ, בַּר דְּמֶלֶךְ סְדוֹם קַבֵּיל לֵיהּ בִּסְדוֹם, בְּגִינֵיהּ דְּאַבְרָהָם.

267. Tosefta (Addendum). Sublime Connections, NAMELY THOSE RIGHTEOUS PEOPLE WHOSE NEFESH, RUACH, AND NESHAMAH, ARE CONNECTED AND ATTACHED TO THE GREATNESS OF THE HOLY ONE, BLESSED BE HE: Governors who shatter THE POWERS OF THE OTHER SIDE, the Wise in understanding, look to know. The White Head, NAMELY ARICH ANPIN WHOSE HAIR IS LIKE PURE SHEAF, prepares the Throne, WHICH IS AN ALLUSION TO BINAH, and sets it upon pillars of precious stones and gems--WHICH IS A REFERENCE TO CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN AND THE NUKVA, WHICH ARE THE FOUR 'LEGS' OF THE THRONE, WHICH IS BINAH.

סִתְרֵי תּוֹרָה
267. תּוֹסֶפְתָּא. קְטוּרֵי רָמָאִי, הוּרְמָנֵי דִּבְדוּרֵי, חַכִּימִין, בְּסֻכְלְתָנוּ יִסְתַּכְּלוּן לְמִנְדַּע, בְּשַׁעֲתָא דְּרֵישָׁא חִוָּרָא אַתְקִין כָּרְסְיָיא, עַל גָּבְסָמְכִין דְּאַבְנִין דְּמַרְגְּלִיטָן טָבָן.

268. Among these stones, there is a particular gem. THIS IS A REFERENCE TO THE NUKVA OF ZEIR-ANPIN, which is beautiful and glamorous; it is the place where the smoke and fire gather and glow through seventy aspects. THIS REFERS TO THE DECREE OF JUDGMENT, WHICH IS THE ILLUMINATION OF THE LEFT SIDE IN THE NUKVA, BEFORE IT IS INCLUDED WITHIN THE RIGHT. THEN SHE IS A PLACE OF JUDGMENT ACCORDING TO THE SECRET OF A 'BURNING FIRE AND HOT STEAM OF THE FURNACE.' These seventy aspects glow in all directions, THAT IS, TO ALL 'FOUR WINDS' (DIRECTIONS) OF THE WORLD, WHICH ARE NAMED CHOCHMAH, BINAH, TIFERET, AND MALCHUT.

268. בֵּין אִינּוּן אַבְנִין, אִית חַד מַרְגְּלִיטָא, שַׁפִּירָא בְּחֵיזוּ, יָאָה בְּרֵיוָא, קוּמְטְרָא דְּקִיטְרָא, דְּמְלַהֲטָא בְּע׳ גְּוָונִין, אִינּוּן ע׳ גְּוָונִין מְלַהֲטָן לְכָל סְטַר.

269. These seventy ASPECTS issue from the three colors, WHICH ARE WHITE, RED, AND GREEN, WHILE THE COLOR OF MALCHUT, WHICH IS BLACK, DOES NOT APPEAR THERE. These sparks ARE INCLUDED within the sparks that sparkle in the four directions of the world. A strong spark lies to the left side, which clings to the heavens, NAMELY ZEIR ANPIN. The Judgments that are in these seventy aspects are modified, and the books are open, AS IF TO SAY THAT EVEN THOUGH THE BOOKS IN WHICH THE JUDGMENTS (OR 'SENTENCES') ARE WRITTEN ARE OPEN AND SEEN BY ALL, THE JUDGMENT IS NEVERTHELESS MODIFIED AND DOES NOT EXECUTE ANY PUNISHMENT.

269. אִלֵּין ע׳, מִתְפָּרְשָׁאן מִגּוֹ ג׳ גְּוָונִין. אִלֵּין זִיקִין, בְּזִיקִין דִּנְצִיצִין לְד׳ סְטָרֵי עָלְמָא, הָכָא אִיתָא זִיקָא תַּקִּיפָא, דְּסָטַר שְׂמָאלָא, דְּאִתְאַחִיד בִּשְׁמַיָּא. אִינּוּן גְּוָונִין שִׁבְעִין, דִּינָא יָתֵיב וְסִפְרִין פְּתִיחוּ.

270. From here the Arrows, Swords, Spears, and the Fire of the Tower go forth. And a strong Fire comes out of the heavens, ZEIR ANPIN clinging to it, NAMELY, TO THE NUKVA. Thus, when the upper Fire, NAMELY THE JUDGMENTS OF ZEIR ANPIN, clings to the lower Fire, NAMELY THE SEVENTY JUDGMENTS OF THE NUKVA, no one can cancel the wrath and Judgment THAT BELONG TO THE JUDGMENTS OF THE NUKVA.

270. מֵהָכָא נָפְקֵי גִּירִין, וּסְיָיפִין, וְרוֹמְחִין, וְאֶשָּׁא דְּקוּסְטְרָא. וְאִתְאַחִיד אֶשָּׁא תַּקִּיפָא, דְּנָפְקָא מִשָּׁמַיִם בֵּיהּ, וְכַד אִתְאַחַד אֶשָּׁא עִלָּאָה, בְּאִלֵּין דִּלְתַתָּא, לֵית מַאן דְּיָכִיל לְאִתְבַּר רוּגְזָא וְדִינָא.

271. עֵינִין לָהֲטִין כְּטִיסִין דְּנוּרָא, נְחֵית בְּהוֹ לְעָלְמָא. וַוי מַאן דְּאִעְרַע בֵּיהּ, חֲגִיר חַרְבִּין, אִיהוּ חַרְבָּא שְׁנָנָא בִּידֵיהּ, לָא חָיֵיס עַל טַב וְעַל בִּישׁ, דְּהָא פְּסָקָא דְּאִינּוּן שִׁבְעִין, בְּרִשׁוּ דְּאִתְאַחִיד הַהוּא סִטְרָא דִשְׂמָאלָא, נְחֵית בִּידָא שְׂמָאלָא.

271. ZEIR ANPIN comes down to the world with the eyes glowing like the fiery flames of fire, THAT IS, WITH EYES GLOWING WITH FIRE, ACCORDING TO THE SECRET OF THE VERSE, "I WILL GO DOWN NOW, AND SEE..." Woe to he who shall run into Him when He is armed with Swords. THIS REFERS TO THE JUDGMENTS, WHICH ARE CALLED 'SWORDS.' He has a sharp Sword in His hand and has pity on neither the good nor the bad. The verdict of those seventy COLORS comes down by the left hand, with permission granted by the Unison to which that 'Side of the Heavens' is attached.

272. בְּכַמָּה דִינִין אִתְהַפֵּךְ, בְּכַמָּה גְוָונִין הֲפוֹךְ בְּכָל יוֹמָא, אִיהוּ אִקְרֵי כְּרֵם זֵלֶת, דִּמְתַקְנָא לְגַבֵּי בְּנֵי אָדָם. כָּל גְוָונִין דִּכְלֵי זַעֲמוֹ דְּקוּדְשָׁא בְּרִיךְ הוּא, בֵּיהּ אִתְחַזְיָין. וְאִינּוּן יָתְבִין בְּרוּמֵי דְּעָלְמָא, וּבְנֵי נָשָׁא בְּסִכְלוּתָא דִלְהוֹן, לָא מַשְׁגְּחֵי בְּהוֹן.

272. He changes into many kinds of Judgment. Every day He changes into many colors. THIS MEANS THAT THEY RECEIVE A DIFFERENT SHAPE EACH TIME. It happens when offensive speech is exalted and collected cheaply among the rulers of men. All sorts of Judgments appear in the 'Vessel of Wrath' of the Holy One, blessed be He. And THESE JUDGMENTS remain at the top of the world, while human beings, because of their ignorance, are not aware of them.

273. גָּפְרִית וָאֵשׁ, הִתּוּכָא דְּמַיָּא וְאֶשָּׁא, דְּמִתְהַתְּכֵי מִן שְׁמַיָּא אִתְאַחֲדוּ דָּא בְּדָא, וּנְחַת עַל סְדוֹם. וַוי לְחַיָּיבַיָּא דְּלָא מַשְׁגִּיחִין עַל יְקָרָא דְּמָארֵיהוֹן.

273. "Brimstone and fire" REFERS TO the waste of water and fire that have been drawn from the heavens, combined together, and released upon S'dom. Woe to the wicked, who do not pay attention for the glory of their Master.

274. עֲשָׂרָה שְׁמָהָן, גְּלִיפָן בְּהוּרְמְנוּתָא דְּמַלְכָּא, עֶשֶׂר אִינּוּן, וְסָלְקִין לְחוּשְׁבַּן סַגִּי. שִׁבְעִין גְוָונִין, מְלַהֲטֵי לְכָל סְטַר. נַפְקֵי מִגּוֹ שְׁמָהָן דְּאִגְלִיף רָזָא דְּע׳ שְׁמָהָן דְּמַלְאָכַיָּיא. דְּאִינּוּן בְּרָזָא דִשְׁמַיָּא.

274. Ten Names are engraved by the King's authority. THE TEN NAMES REFER TO THE TEN SFIROT; there are ten SFIROT, AS EXPLAINED IN SEFER YETZIRAH (THE BOOK OF FORMATION); TEN EXACTLY, NOT NINE OR ELEVEN. NEVERTHELESS, THEY ALSO add up to a greater number, WHICH IS A REFERENCE TO THE 72 NAMES. THIS CAN BE EXPLAINED FURTHER. These seventy colors that glow in all directions derive from these Names, THAT IS, FROM THE 72 NAMES. AND THESE SEVENTY COLORS WERE ENGRAVED and formed into the secret of the seventy Names of the angels, which are the secret of the heavens.

275. וְאִינּוּן: מִיכָאֵל, גַּבְרִיאֵל, רְפָאֵל, נוּרִיאֵל. קָמַץ: קְדוּמִיאֵל, מַלְכִּיאֵל, צַדְקִיאֵל. פַּתָּח: פְּדַאֵל, תּוּמִיאֵל. חַסְדִּיאֵל. צֵרֵי: צוּרִיאֵל, רָזִיאֵל, יוֹפִיאֵל. סֶגוֹל: סְטוּטַרְיָה, גַּזְרִיאֵל, וַתְרִיאֵל, לַמְאֵל. חִרִק: חַזְקִיאֵל, רְהָטִיאֵל, קַדְשִׁיאֵל. שְׁבָא: שְׁמַעְאֵל, בַּרְכִּיאֵל, אַהִיאֵל. חֹלָם: חַנִּיאֵל, לַהֲדִיאֵל, מַחְנִיאֵל. שֻׁרֵק: שַׁמְשִׁיאֵל, רַהֲבִיאֵל, קַמְשִׁיאֵל. שֻׁרֵק: שַׁמְרִאֵל, רַהֲטִיאֵל, קַרְשִׁיאֵל.

275. And they are Michael, Gavriel, Refael, Nuriel. Kamatz (a vowel): Kedumiel, Malkiel, Tzadkiel. Patach (a vowel): Pedael, Tumiel, Chasdiel. Tzere (a vowel): Tzuriel, Raziel, Yofiel. Segol (a vowel): Stuteriyah, Gazriel, Vatriel, Lamael. Chirik (a vowel): Chazkiel, Rehatiel, Kadshiel. Sheva (a vowel): Shemael, Barchiel, Ahiel. Cholam (a vowel): Chaniel, Lahadiel, Machniel. Shuruk (a vowel): Shamshiel, Rehaviel, Kamshiel. Shuruk (a vowel) called melafum. Shemar'el, Rehatiel, Karshiel.

276. אַהַנִיאֵל. בַּרְקִיאֵל. גַּדִיאֵל. דּוּמִיאֵל. הַדְרִיאֵל. וַדַרְגַזִיָה. זַהַרִיאֵל. חַנִיאֵל. טַהַרִיאֵל. יַעַזְרִיאֵל. כַּרְעִיאֵל. לַמְדִיאֵל. מַלְכִּיאֵל. נַהַרִיאֵל. סַנִיָה. עַנָאֵל. פַּתְחִיאֵל. צוּרִיאֵל. קַנָאֵל. רַמִיאֵל. שַׁעַרִיאֵל. תַּבְכִּיאֵל.

276. Ahaniel, Barkiel, Gadiel, Dumiel, Hadriel, Vadergaziyah, Zahariel, Chaniel, Tahariel, Ya'azriel, Kariel, Lamdiel, Malkiel, Nehariel, Saniyah, Anael, Patchiel, Tzuriel, Kanael, Remiel, Sha'ariel, Tavkiel.

277. Tefuriya, Shachniel, Renael, Kamriyah, Tzuriyah, Psisiyah, Iriel, Samchiel, Neriel, Madoniyah, Lasniyah, Kamsariyah, Yeriel, Tasmasiyah, Chaniel, Zachriel, Vadriel, Hinael, Denabael, Gadiel, Bedael, Adiriron. Adonai is above them all.

277. תפוריא. שכניאל. רנאל. קמריה. צוריה. פסיסיה. עיריאל. סמכיאל. נריאל. מדוניה. לסניה. כמסריה. יריאל. טסמסיה. חניאל. זכריאל. ודריאל. הינאל. דנבאל. גדיאל. בדאל. אדירירון. אדני עַל כֻּלְהוֹ.

278. When they are all joined together as one, in one secret, by the power of the Almighty, NAMELY ZEIR ANPIN, then He is called Vav-Yud-Hei-Vav-Hei, WHICH MEANS THAT all are united as one. THIS REFERS TO ZEIR ANPIN AND THE NUKVA TOGETHER WITH THE SEVENTY ANGELS BELOW HER. The phrase, "from Hashem out of heaven" REFERS TO the Holy Name that is engraved with the other seventy Names of the secret of the heavens--WHICH ALLUDE TO ZEIR-ANPIN, WHICH IS THE NAME OF 72 THAT ARE IN THE MOCHIN OF ZEIR-ANPIN, WHILE IN ESSENCE IT INCLUDES SEVENTY. So these are the seventy OF ZEIR ANPIN that control the seventy Judgments OF THE NUKVA THAT GLOW IN ALL DIRECTIONS. They are the secret of Vav-Yud-Vav-Hei-Hei. And these seventy names of holiness, NAMELY THE MOCHIN OF ZEIR ANPIN, ARE THE SECRET OF Yud-Hei-Vav-Hei WITHOUT THE LETTER VAV, CALLED the "heavens."

278. כַּד מִתְחַבְּרָן כֻּלְהוּ כַּחֲדָא, בְּרָזָא חָדָא, בְּחֵילָא עִלָּאָה, כְּדֵין אִקְרֵי וידוד, כֹּלָא בְּכֻלָּא חָדָא. מֵאֵת יי׳ מִן הַשָּׁמַיִם, שְׁמָא קַדִּישָׁא, דְּאִתְגְּלַף בְּע׳ שְׁמָהָן אָחֳרָנִין, רָזָא דְּשָׁמַיִם. וְאִלֵּין אִינּוּן שִׁבְעִין, דְּשָׁלְטִין עַל אִילֵּין ע׳ דִּינִין, רָזָא דְּוַיהו״ה, וְאִלֵּין שִׁבְעִין שְׁמָהָן בִּקְדוּשָׁה יהו״ה שָׁמַיִם.

279. These SEVENTY JUDGMENTS WITHIN THE NUKVA receive from those SEVENTY NAMES OF ZEIR ANPIN. Vav-Yud-Hei-Vav-Hei, WHICH INCLUDES SEVENTY JUDGMENTS, receives from Yud-Hei-Vav-Hei, WHICH IS THE SECRET OF THE SEVENTY NAMES WITHIN ZEIR ANPIN, the one from the other. So these are dependent on those, WHICH MEANS THAT the lower ones, WHICH ARE THE SEVENTY JUDGMENTS, ARE DEPENDENT on the upper ones, WHICH ARE THE SEVENTY NAMES OF ZEIR ANPIN. They are all connected together AND THEY ALL SHINE SIMULTANEOUSLY. And thus, the Holy One, blessed be He, appears in His glory. AS WE HAVE STATED the heavens have a numerical value of seventy and the secret of Yud-Hei-Vav-Hei WITHOUT THE LETTER VAV is the secret of the 72 names derived from the three verses, "and he went... and he came...and he stretched out," (Shemot 14:19-21) WHICH APPEAR IN THE PORTION OF THE PARTING OF THE RED SEA.

279. אִלֵּין נָטְלִין מֵאִלֵּין, וְידוד נָטֵיל מֵאֵת ידוד, דְּא מִן דָּא. וְאִלֵּין תַּלְיָין מֵאִלֵּין, תַּתָּאִין בְּעִלָּאִין, וְכֹלָּא קִשּׁוּרָא חָדָא. וּבְהַאי קוּדְשָׁא בְּרִיךְ הוּאאִשְׁתְּמוֹדָע בִּיקָרֵיהּ. שָׁמַיִם דְּאִינּוּן ע׳, רָזָא ידוד, דָּא אִיהוּ, בְּרָזָא דְּשִׁבְעִין וּתְרֵין שְׁמָהָן, וְאִלֵּין אִינּוּן דְּנָפְקִי מִן וַיִּסַּע, וַיָּבֹא, וַיֵּט.

280. Vav-Hei-Vav, Yud-Lamed-Yud, Samech-Yud-Tet, Ayin-Lamed-Mem, Mem-Hei-Shin, Lamed-Lamed-Hei, Aleph-Kaf-Aleph, Kaf-Hei-Tav, Hei-Zayin-Yud, Aleph-Lamed-Dalet, Lamed-Aleph-Vav, Hei-Hei-Ayin.
First part: Yud-Zayin-Lamed, Mem-Bet-Hei, Hei-Resh-Yud, Hei-Kuf-Mem, Lamed-Aleph-Vav, Kaf-Lamed-Yud, Lamed-Vav-Vav, Pei-Hei-Lamed, Nun-Lamed-Kaf, Yud-Yud-Yud, Mem-Lamed-Hei, Chet-Hei-Vav.
Second part: Nun-Tav-Hei, Hei-Aleph-Aleph, Yud-Resh-Tav, Shin-Aleph-Hei, Resh-Yud-Yud, Aleph-Vav-Mem, Lamed-Kaf-Bet, Vav-Shin-Resh, Yud-Chet-Vav, Lamed-Hei-Chet, Kaf-Vav-Kuf, Mem-Nun-Dalet.
Third part: Aleph-Nun-Yud, Chet-Ayin-Mem, Resh-Hei-Ayin, Yud-Yud-Zayin, Hei-Hei-Hei, Mem-Yud-Kaf, Vav-Vav-Lamed, Yud-Lamed-Hei, Samech-Aleph-Lamed, Ayin-Resh-Yud, Ayin-Shin-Lamed, Mem-Yud-Hei.
Fouth part: Vav-Hei-Vav, Dalet-Nun-Yud, Hei-Chet-Shin, Ayin-Mem-Mem, Nun-Nun-Aleph, Nun-Yud-Tav, Mem-Bet-Hei, Pei-Vav-Yud, Nun-Mem-Mem, Yud-Yud-Lamed, Hei-Resh-Chet, Mem-Tzadi-Resh.
Fifth part: Vav-Mem-Bet, Yud-Hei-Hei, Ayin-Nun-Vav, Mem-Chet-Yud, Dalet-Mem-Bet, Mem-Nun-Kuf, Aleph-Yud-Ayin, Chet-Bet-Vav, Resh-Aleph-Hei, Yud-Bet-Mem, Hei-Yud-Yud, Mem-Vav-Mem.
The sixth part 'Blessed is the Name of His glorious kingdom Forever and ever.

280. וה״ו, יל״י, סי״ט, על״ם, מה״ש, לל״ה, אכ״א, כה״ת, הז״י, אל״ד, לא״ו, הה״ע. חֵלֶק רִאשׁוֹן יז״ל, מב״ה, הר״י, הק״ם, לא״ו, כל״י, לו״ו, פה״ל, נל״ך, יי״י, מל״ה, חה״ו. חֵלֶק שֵׁנִי נת״ה, הא״א, יר״ת, שא״ה, רי״י, או״ם לכ״ב, וש״ר, יח״ו, לה״ח, כו״ק, מנ״ד. חֵלֶק שְׁלִישִׁי אנ״י, חע״ם, רה״ע, יי״ז, הה״ה, מי״ך, וו״ל, יל״ה, סא״ל, ער״י, עש״ל, מי״ה. חֵלֶק רְבִיעִי וה״ו, דנ״י, הח״ש, עמ״ם, נג״א, ני״ת, מב״ה, פו״י, נמ״מ, יי״ל, הר״ח, מצ״ר.חֵלֶק חֲמִישִׁי ומ״ב, יה״ה, ענ״ו, מח״י, דמ״ב, מנ״ק, אי״ע, חב״ו, רא״ה, יב״מ, הי״י, מו״ם. חֵלֶק שִׁשִּׁי: בשכמל״ו

281. And these are the seventy names that control the seventy lower grades, WHICH ARE the secret of Vav-Yud-Hei-Vav-Hei, TOGETHER WITH THE LETTER VAV. And these are the seventy names, WHICH ARE THE SECRET OF Yud-Hei-Vav-Hei WITHOUT THE LETTER VAV, ACCORDING TO the secret of the "heavens," NAMELY ZEIR ANPIN. There are seven firmaments, WHICH CORRESPOND TO THE SEVEN SFIROT OF ZEIR ANPIN THAT ARE CALLED THE "HEAVENS." EACH INCLUDES TEN, THEREBY adding up to the seventy names of the Holy Name YUD-HEI-VAV-HEI.
And this IS THE SECRET OF THE VERSES, "And Hashem (Vav-Yud-Hei-Vav-Hei) rained,"--WHICH IS THE SECRET OF THE SEVENTY JUDGMENTS OF THE NUKVA, AND "from Hashem out of heaven"--WHICH IS THE SECRET THAT IS CALLED SEVENTY NAMES INCLUDED WITHIN THE HOLY NAME YUD-HEI-VAV-HEI.

281. וְאִלֵּין אִינּוּן שִׁבְעִין שְׁמָהָן, דְּשָׁלְטִין עַל שִׁבְעִין דַּרְגִּין תַּתָּאִין, רָזָא וידוד. אִלֵּין שִׁבְעִין שְׁמָהָן ידוד, רָזָא דְּאִקָּרֵי שָׁמַיִם, שִׁבְעָא רְקִיעִין אִינּוּן, דְּסָלְקִין לְשִׁבְעִין שְׁמָהָן, שְׁמָא קַדִּישָׁא, וְדָא אִיהוּ וַידוד הִמְטִיר, מֵאֵת ידוד מִן הַשָּׁמָיִם.

282. A very deep secret was passed on to the wise in relation to this name that is called 'the heavens.' From this secret, the sublime mystery that is called man was created, and the number of a person's body parts is 248.

282. סִתְרָא דְּסִתְרִין לַחֲכִימִין אִתְמְסַר, שְׁמָא דָּא דְּאִקָּרֵי שָׁמַיִם, מִנֵּיהּ אִתְבְּרֵי סִתְרָא, דְּאִקָּרֵי אָדָם. חֶשְׁבַּן שַׁיְיפֵי גּוּפָא, דְּאִינּוּן חוּשְׁבַּן מְאָתָן וְאַרְבְּעִין וּתְמַנְיָא שַׁיְיפִין.

283. The number of letters IN THE 72 NAMES adds up to 216. EACH NAME HAS THREE LETTERS; THREE TIMES 72 EQUALS 216. This Name OF THE 72 NAMES is the secret and most sublime mystery; it is the essence of the Torah. And IT IS INCLUDED in the 22 letters and the ten 'Sayings,' THEIR NUMERICAL VALUE IS 32, WHICH IS ALSO THE SECRET OF THE 32 PATHS OF WISDOM. Therefore, this name is composed of 216 letters and 32 pathways, which total 248 together. And these are the 248 parts of the body.

283. חֶשְׁבַּן אַתְוָוהִי מְאָתָן וְשִׁית סְרֵי, שְׁמָא דָּא דְּאִיהוּ רָזָא וְסִתְרָא כְּלָלָא דְּכָל אוֹרַיְיתָא, בְּכ״ב אַתְוָון וְעֶשֶׂר אֲמִירָן, בְּגִין דְּהָא שְׁמָא דָא, מְאָתָן וְשִׁית סְרֵי אַתְוָון, וּתְלָתִין וּתְרֵין שְׁבִילִין דְּאִתְכְּלִילָן בֵּיהּ, הָא מְאָתָן וְאַרְבְּעִין וּתְמַנְיָא שַׁיְיפִין דְּגוּפָא.

284. This is the secret OF WHY ZEIR ANPIN IS called 'Man', who rules over the Throne, WHICH IS the secret of the lower seventy, WHICH REFERS TO THE SEVENTY KINDS OF JUDGMENT AND THE SEVENTY ANGELS THAT ISSUE FROM THEM. THESE ARE CALLED THE 'THRONE.' And this is the secret of what is written: "and upon the likeness of the throne was the likeness as the appearance of a man above upon it" (Yechezkel 1:26). THIS IS ZEIR ANPIN, WHO IS CALLED 'MAN'. HE IS ABOVE ON THE THRONE, WHICH IS THE SECRET OF THE NUKVA AND HER SEVENTY KINDS OF JUDGMENT. And this is the secret of what is written: "Then (And) Hashem rained upon S'dom," WHICH ALLUDES TO THE NUKVA AND HER SEVENTY KINDS OF JUDGMENT, WHICH IS THE SECRET OF THE THRONE. The phrase, "from Hashem out of heaven" REFERS TO THE SECRET OF ZEIR ANPIN, WHO IS ABOVE UPON THE THRONE. And everything belongs to the same issue and the same secret. This has been passed on to those wise men at heart. Happy are they in this world and in the world to come.

284. רָזָא דְּאִקָּרֵי אָדָם, דְּשַׁלִּיט עַל כֻּרְסְיָא, רָזָא דְּשִׁבְעִין דִּלְתַתָּא, וְסִתְרָא דָא, דִּכְתִיב וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְּמַעְלָה, וְדָא הוּא סִתְרָא דִּכְתִיב וַיי׳ הִמְטִיר עַל סְדוֹם וגו׳. מֵאֵת יי׳ מִן הַשָּׁמָיִם. וְכֹלָּא חַד, וּמִלָּה חָדָא, וְסִתְרָא חָדָא, לַחֲכִימֵי לִבָּא אִתְמְסַר זַכָּאָה חוּלְקֵהוֹן בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי.

285. As for S'dom, its people were punished because they refrained from giving charity. As it is written: "neither did she strengthen the hand of the poor and needy" (Yechezkel 16:49). And this is why the Judgment upon them came solely from heaven--because "charity" and "heaven" are one. As it is written: "For your kindness is great above the heavens," (Tehilim 108:5) INDICATING THAT "CHARITY" AND "KINDNESS" ARE BOTH DRAWN FROM THE HEAVENS ABOVE. Because charity depends on the heavens, their Judgment is also drawn down from the heavens, as it is written: "from Hashem out of heaven."

285. סְדוֹם גְּזַר דִּינָא דִּלְהוֹן, עַל דְּמָנְעוּ צְדָקָה מִנַּיְיהוּ, כְּדָבָר אֲחֵרוַיְד עָנִי וְאֶבְיוֹן לֹא הֶחֱזִיקָה. וּבְגִין כָּךְ, דִּינָא לָא הֲוָה, אֶלָּא מִן שָׁמַיִם, צְדָקָה וְשָׁמַיִם כֹּלָּא חַד, וּכְתִיב כִּי גָדוֹל מֵעַל שָׁמַיִם חַסְדֶּךָ, וּבְגִין דְּתַלְיָא צְדָקָה בַּשָּׁמַיִם, דִּינָא הוּא מִשָּׁמַיִם, דִּכְתִיב מֵאֵת יי׳ מִן הַשָּׁמָיִם.

286. דִּינָא דְיִשְׂרָאֵל מֵהַאי אֲתַר, דִּכְתִיב וַיִּגְדַּל עֲוֹן בַּת עַמִּי מֵחַטַּאת סְדוֹם. וְאִקְרֵי יְרוּשָׁלֵם, אֲחוֹת לְסְדוֹם, כְּדָבָר אַחֲרִהְנֵה זֶה הָיָה עֲוֹן סְדוֹם אֲחוֹתֵךְ, וְדִינְהוֹן הֲוָה מִן שְׁמַיָּא, דִּינָא חָדָא כְּסְדוֹם, עַל דְּמָנְעוּ צְדָקָה מִנַּיְיהוּ. בַּר דְּדָא אִתְהַפַּךְ, וְדָא אִתְחָרַב, דָּא אִית לָהּ תְּקוּמָה, וְדָא לֵית לָהּ תְּקוּמָה (ע"כ ס"ת).

286. The Judgment upon Yisrael comes from that place as well, REFERRING TO THE HEAVENS, as it is written: "For the iniquity of the daughter of my people is greater than the sin of S'dom," (Eichah 4:6) where Jerusalem is called the 'Sister of S'dom'. As it is written: "Behold, this was the iniquity of your sister S'dom" (Yechezkel 16:49). And THIS IS WHY their Judgment came upon them from the heavens--the same Judgment as fell on S'dom--because they refused to give charity. The only difference is that one was overthrown, NAMELY S'DOM, while the other, JERUSALEM, was destroyed. The second shall be reconstructed, REFERRING TO JERUSALEM, while the other, S'DOM, shall not.
End of Sitrei Torah

21. "But his wife looked back"
The Zohar divulges the spiritual significance of a Biblical story about Lot and his wife. In the literal story, Lot's wife is turned into a pillar of salt when she turns to look behind her husband. In reality, she looked into the face of the Angel of Destruction. The Angel of Destruction can only wreak havoc and devastation when we look him in the face.
The Relevance of this Passage
Our five senses restrict us to a narrow, limited view of reality. We journey through life wearing blinders. Consequently, we stumble into negative circumstances that create upheaval and turmoil. We receive assistance from the Creator, enlightening our consciousness to His spiritual direction. This assistance guides and protects us so that we never come face-to-face with destructive entities at anytime in our life.

287. וַתַּבֵּט אִשְׁתּוֹ מֵאַחֲרָיו, מֵאַחֲרֶיהָ מִבְּעֵי לֵיהּ, אֶלָּא מִבָּתַר שְׁכִינְתָּא, ר' יוֹסֵי אָמַר, מִבַּתְרֵיהּ דְּלוֹט, דְּמַחַבְּלָא אָזִיל אֲבַתְרֵיהּ, וְכִי אֲבַתְרֵיהּ אָזִיל, וְהָא הוּא שַׁדַּר לֵיהּ, אֶלָּא בְּכָל אֲתַר דַּהֲוָה אָזִיל לוֹט, אִתְעַכַּב מְחַבְּלָא לְחַבְּלָא, וְכָל אֲתַר דְּאָזִיל כְּבָר, וְשָׁבִיק לַאֲחוֹרֵיהּ, הֲוָה מְהַפֵּךְ לֵיהּ מְחַבְּלָא.

287. Of the verse, "But his wife looked back from behind him," (Beresheet 19:26) he ASKED: Why is it written "from behind him" rather than 'From behind her,' namely, behind the Shechinah. AND Rabbi Yosi replied: "from behind him" MEANS from behind Lot, as the Angel of Destruction went behind him. AND HE ASKS: How could THE ANGEL OF DESTRUCTION have followed behind him after sending him away? AND HE REPLIES: The Angel of Destruction refrained from destroying any place where Lot went. But the Angel of Destruction overthrew the place from which he had departed.

288. וּבְגִין כָּךְ, אֲמַר לֵיהּ, אַל תַּבֵּט אַחֲרֶיךָ, דְּהָא אֲנָא אֶחַבֵּל בַּתְרָךְ, וְעַל דָּא כְּתִיב, וַתַּבֵּט אִשְׁתּוֹ מֵאַחֲרָיו. וַחֲמַת מְחַבְּלָא, כְּדֵין וַתְּהִי נְצִיב מֶלַח. דְּהָא בְּכָל זִמְנָא דִּמְחַבְּלָא, לָא חָמֵי אַנְפּוֹי דְּבַר נָשׁ, לָא מְחַבֵּיל לֵיהּ, כֵּיוָן דְּאִתְּתֵיהּ אֶהְדְּרַת אַנְפָּהָא, לְאִסְתַּכְּלָא אֲבַתְרֵיהּ, מִיָּד וַתְּהִי נְצִיב מֶלַח.

288. This is why THE ANGEL OF DESTRUCTION said to him, "Look not behind you," because everything behind you I will destroy. Therefore, it is written: "But his wife looked from behind him," and saw the Angel of Destruction. As a result, "she became a pillar of salt." As long as the Angel of Destruction does not see a person's face, he does not destroy them. But as Lot's wife did turn her face back to look "from behind him," she immediately "became a pillar of salt."

22. "A land in which you shall eat bread without scarceness"
The power emanating from the Land of Israel is the source of all spiritual energy for the entire world. Whenever we pray, our thoughts and consciousness should be directed towards the Land of Israel so that we connect ourselves to this fountainhead of spiritual nourishment.
The Relevance of this Passage
There are many regions on the planet that emit powerful spiritual forces. These geographical locations are the portals through which the Light of the Upper Worlds enters into the physical dimension. The Land of Israel is the energy centre and source for the entire world and for this reason, it has remained front and center on the world stage for millennia. This passage creates a powerful conduit, connecting our souls to the Land of Israel and ultimately, the Creator, the source of all spiritual nourishment.

289. רַבִּי אֶלְעָזָר וְרַבִּי יוֹסֵי, הֲווֹ קָיְימֵי יוֹמָא חַד, וְעָסְקֵי בְּהַאי קְרָא, אֲמַר רַבִּי אֶלְעָזָר, כְּתִיב אֶרֶץ אֲשֶׁר לֹא בְמִסְכֵּנוּת תֹּאכַל בָּהּ לֶחֶם לֹא תֶחְסַר כֹּל בָּהּ. הַאי בָּהּ בָּהּ, תְּרֵי זִמְנֵי, אַמַּאי. אֶלָּא הָא אִתְּמַר, דְּקוּדְשָׁא בְּרִיךְ הוּא, פְּלִיג כָּל עַמִּין וְאַרְעָאן לְמִמַּנָּן שְׁלִיחָן, וְאַרְעָא דְיִשְׂרָאֵל, לָא שַׁלִּיט בָּהּ מַלְאָכָא, וְלָא מְמַנָּא אָחֳרָא, אֶלָּא אִיהוּ בִּלְחוֹדוֹי, בְּגִין כָּךְ אָעֵיל לְעַמָּא דְּלָא שַׁלִּיט בְּהוֹ אָחֳרָא, לְאַרְעָא דְּלָא שָׁלִיט בָּהּ אָחֳרָא.

289. Rabbi Elazar and Rabbi Yosi were standing one day and discussing this passage. Rabbi Elazar said: It is written, "A land in which (Lit. 'which in it') you shall eat bread without scarceness; you shall not lack anything in it..." (Devarim 8:9). Why are the words "in it" repeated twice? It has already been stated that the Holy One, blessed be He, divided all the peoples and the lands according to appointed Messengers. But the land of Yisrael has no angel or Governor controlling it, only THE HOLY ONE, BLESSED BE HE alone. This is why He brought the people over whom no one rules, EXCEPT THE HOLY ONE, BLESSED BE HE, to the land over which no one rules, EXCEPT THE HOLY ONE, BLESSED BE HE.

290. תָּא חֲזֵי, קוּדְשָׁא בְּרִיךְ הוּא, יְהֵיב מְזוֹנָא תַּמָּן בְּקַדְמֵיתָא, וּלְבָתַר לְכָל עָלְמָא. כָּל שְׁאָר עַמִּין עכו"ם בְּמִסְכֵּנוּת, וְאַרְעָא דְיִשְׂרָאֵל לָאו הָכֵי, אֶלָּא אֶרֶץ יִשְׂרָאֵל אִתְּזָן בְּקַדְמֵיתָא, וּלְבָתַר כָּל עָלְמָא.

290. Come and behold: the Holy One, blessed be He, supplied THE LAND OF YISRAEL with provisions and food first, and then to the rest of the world. So all the other nations that worship planets and constellations "eat in scarceness," while in the land of Yisrael it is not so--because the land of Yisrael is nourished first and only then the rest of the world, WHICH FEEDS ON THE LEFTOVERS.

291. וּבְגִין כְּרָאֶרֶץ אֲשֶׁר לֹא בְמִסְכֵּנוּת תֹּאכַל בָּהּ לֶחֶם. אֶלָּא בַּעֲתִירוּ, בְּסִפּוּקָא דְּכֹלָּא. תֹּאכַל בָּהּ, וְלָא בַּאֲתַר אָחֳרָא. בָּהּ בִּקְדִישׁוּ דְּאַרְעָא. בָּהּ שַׁרְיָא מְהֵימְנוּתָא עִלָּאָה. בָּהּ שַׁרְיָא בִּרְכְּתָא דְּלְעֵילָא, וְלָא בַּאֲתַר אָחֳרָא.

291. This is why IT IS WRITTEN: "A land which in it you shall eat bread without scarceness," in which you shall eat in abundance. Thus, "in it you shall eat," but only "in it," and not in any other place. Thus, "in it" ALLUDES TO the holiness of the land; "in it" the supernal Faith resides, "in it" rests the blessing from above, but only "in it" and in no other place. HENCE, THE VERSE MENTIONS "IN IT" TWICE, ALLUDING TO ALL THAT IS DESCRIBED ABOVE.

292. תָּא חֲזֵי כְּתִיב כְּגַן יי׳ כְּאֶרֶץ מִצְרַיִם. עַד הָכָא לָא אִתְיְדַע, גַּן יי׳ אִי הוּא אֶרֶץ מִצְרַיִם, וְאִי אִיהוּ אֶרֶץ סְדוֹם, וְאִי אִיהוּ גַּן יי׳, דְּאִקְרֵי גַּן עֵדֶן. אֶלָּא, כְּגַן יי׳ דְּאִית בֵּיהּ סִפּוּקָא, וְעִדּוּנָא דְּכֹלָּא, הָכֵי נָמֵי הֲוָה סְדוֹם, וְהָכֵי נָמֵי מִצְרַיִם. מַה גַּן יי׳, לָא אִצְטְרִיךְ בַּר נָשׁ לְאַשְׁקָאָה לֵיהּ, אוֹף מִצְרַיִם לָא אִצְטְרִיךְ אָחֳרָא לְאַשְׁקָאָה לֵיהּ, בְּגִין דְּנִילוּס אִיהוּ אַסִּיק, וְאַשְׁקֵי לְכָל אַרְעָא דְּמִצְרַיִם.

292. Come and behold: it is written, "as the garden of Hashem, like the land of Egypt, AS YOU COME TO TZOAR" (Beresheet 13:10). AND HE ASKS: It is still not clear FROM THE VERSE if Egypt or S'dom is "as the garden of Hashem," or if the "garden of Hashem" is the garden that is called the Garden of Eden? AND HE REPLIES: Actually, THE PHRASE "as the garden of Hashem," WHICH IS THE GARDEN OF EDEN AND which is full of abundance and pleasure for all, refers to S'dom and Egypt. Just as the garden of Hashem did not require irrigation, neither did Egypt, which was irrigated by the river Nile.

293. תָּא חֲזֵי מַה כְּתִיב וְהָיָה אֲשֶׁר לֹא יַעֲלֶה מֵאֵת מִשְׁפְּחוֹת הָאָרֶץ אֶל יְרוּשָׁלִַם וגו׳. דָּא הוּא עוֹנְשָׁא דִלְהוֹן, דְּאִתְמְנַע מִנְּהוֹן מִטְרָא, מַה כְּתִיב, וְאִם מִשְׁפַּחַת מִצְרַיִם לֹא תַעֲלֶה וְלֹא בָאָה וגו׳. חֲמֵי דְּלָא כְתִיב, וְלֹא עֲלֵיהֶם יִהְיֶה הַגֶּשֶׁם, בְּגִין דְּלָא נָחֵית מִטְרָא לְמִצְרַיִם, וְלָא אִצְטְרִכָן לֵיהּ, אֶלָּא עוֹנְשָׁא דִלְהוֹן מַה הוּא, דִּכְתִיב וְזֹאת תִּהְיֶה הַמַּגֵּפָה אֲשֶׁר יִגּוֹף ה׳ אֶת כָּל הַגּוֹיִם וגו׳. בְּגִין דְּמִצְרַיִם לָא צְרִיכִין לְמִטְרָא, אוֹף סְדוֹם, מַה כְּתִיב בֵּיהּ, כִּי כֻלָּהּ מַשְׁקֶה, כָּל עִדּוּנִין דְּעָלְמָא הֲווֹ בָהּ, וְעַל דָּא לָא בָעָאן דִּבְנֵי נָשָׁא אָחֳרָנִין יִתְעַדְּנוּן בָּהּ.

293. Come and behold: it is written, "And whosoever does not come up of all the families of the earth to Jerusalem..." (Zecharyah 14:17)--would be punished by having rain withheld. But "if the family of Egypt does not go up, and does not come Jerusalem," (Ibid. 18) it is not written that "upon them shall be no rain," because it usually does not rain in Egypt, and the people there are in no need of it. So what is their punishment? It is as the verse continues, "this shall be the plague, with which Hashem will smite the nations..."(Ibid.), since the Egyptians don't need rain. S'dom, as well, was "well watered everywhere..." (Beresheet 13:10) WHICH MEANS THAT it had all the worldly pleasures and delights. For they did not want any other person to share these delights or receive these pleasures there, THE PEOPLE DID NOT RECEIVE ANY GUESTS.

294. Rabbi Chiya said: THE PEOPLE OF S'DOM were wicked because of themselves and their possessions AND NOT BECAUSE OF THEIR FERTILE LAND. THIS IS TRUE, BECAUSE THEY REFUSED TO GIVE CHARITY. A person who is stingy with the poor is not worthy of continued existence in the world. In addition, he has no life in the world to come. But whoever is goodhearted towards the needy is worthy of existence in the world, and the world exists because of his merit. He shall have life and longevity in the world to come.

294. רַבִּי חִיָּא אָמַר, אִינּוּן הֲווֹ חַיָּיבִין מִגַּרְמַיְיהוּ, וּמִמּוֹנְהוֹן, דְּכָל בַּר נָשׁ דְּאִיהוּ צַר עֵינָא לְגַבֵּי מִסְכֵּנָא, יָאוֹת הוּא דְּלָא יִתְקַיֵּים בְּעָלְמָא. וְלָא עוֹד, אֶלָּא דְּלֵית לֵיהּ חַיִּים לְעָלְמָא דְּאָתֵי. וְכָל מַאן דְּאִיהוּ וַוּתְרָן לְגַבֵּי מִסְכֵּנָא יָאוֹת הוּא דְּיִתְקַיֵּים בְּעָלְמָא, וְיִתְקַיֵּים עָלְמָא בְּגִינֵיהּ, וְאִית לֵיהּ חַיִּים וְאוֹרְכָא דְּחַיֵּי לְעָלְמָא דְּאָתֵי.

23. "And Lot went up out of Tzoar"
There are no coincidences in life. No matter how accidental or random an event may appear to be, there is always an existing and underlying order and root cause. For example, Lot is taken advantage of by his daughters. He gets drunk with wine and his daughters engage in an incestuous relationship with their father. The Zohar explains that the wine corresponds to negative Left Column energy in this specific situation because it was used for immoral purposes. Remarkably, King David's ancestry is rooted in this incestuous relationship, and from the House of King David, will emerge the Messiah. A profound lesson of life is distilled through this controversial chain of events. Kabbalistically, the spiritual and physical worlds are perfectly balanced-the greater the force of negativity, the greater potential for revelation of a positive force. The Messiah is destined to generate the greatest possible spiritual Light in this world and therefore, the Messiah must emerge from the lowest and darkest realm. A union between Lot and his wife cannot be considered darkness, so this relationship could not plant the seed of the Messiah. Incest is considered the lowest and darkest form of union and therefore, it can also be transformed into the highest and brightest form of spiritual Light.
The Relevance of this Passage
The flaming light of a candle holds no genuine value or worth when measured against the brilliant radiance of the sun. Though, in a darkened room, a single flame assumes great importance and significance. We are born into a world of darkness so that our spiritual efforts achieve significance and illumination. Constant striving against our dark side bestows value and worth upon our positive attributes. Awareness and recognition of the importance of confronting our dark side and transforming our negative characteristics into positive attributes, arise through the words and wisdom of these verses.

295. "And Lot went up out of Tzoar, and dwelt in the mountain and his two daughters with him..." (Beresheet 19:30). HE ASKS: Why DID HE GO UP OUT OF TZOAR? AND HE REPLIES: Because he noticed that Tzoar was close to S'dom. That is why he left there.

295. וַיַּעַל לוֹט מִצּוֹעַר וַיֵּשֶׁב בָּהָר הוּא וּשְׁתֵּי בְנוֹתָיו עִמּוֹ וגו׳. מַאי טַעְמָא. בְּגִין דְּחָמָא דַּהֲוָה קָרֵיב לְסְדוֹם, וְאִסְתַּלַּק מִתַּמָּן.

296. Rabbi Yitzchak then began the discussion by quoting: "And it is turned around and about by His councels, that they may do whatsoever He commands them..." (Iyov 37:12). THIS MEANS THAT the Holy One, blessed be He, arranges events in the world and creates destructive lights to accomplish His actions. And afterward, He turns them around again and again in different ways.

296. רַבִּי יִצְחָק פָּתַח וְהוּא מְסִבּוֹת מִתְהַפֵּךְ בְּתַחְבּוּלֹתָו לְפָעֳלָם וגו׳. קוּדְשָׁא בְּרִיךְ הוּא, מְסַבֵּב סִבּוּבִין דְּעָלְמָא, וְאַיְיתֵי קוּמְרִין טְהִירִין, לְמֶעְבַּד עוֹבָדוֹי וּלְבָתַר מְהַפֵּךְ לוֹן, וְעָבֵיד לוֹן כְּגַוְנָא אָחֳרָא.

297. HE ASKS: And with what DOES HE TURN THEM AROUND? AND HE REPLIES: THIS IS DONE by His councels, THAT IS, THE HOLY ONE, BLESSED BE HE, plans schemes and invents reasons to turn things around, so that they are completely changed and are not similar to what they seemed to be previously. "...that they may do..." refers to the doings of people and the ways in which they accomplish their deeds. This is how He turns things around AND CHANGES THE ACTIVITIES OF THE DESTRUCTIVE LIGHTS. And "whatsoever He commands them upon the face of the world in the earth" MEANS THAT events change because the activities of people change, thereby turning around those same activities that THE HOLY ONE, BLESSED BE HE, commands them to accomplish upon earth. AND THEY ARE CHANGED INTO MANY DIFFERENT FORMS IN THE WORLD, ALL ACCORDING TO THE QUALITY OF THE ACTIVITIES OF THE PEOPLE. WITH THESE WORDS, RABBI YITZCHAK BEGAN THE DISCUSSION TO UNDERSTAND THE ISSUE OF AMON AND MOAV, AND HOW THEY WERE FORMED AS A RESULT OF A CORRUPT ACTION, AND HOW ALL THE KINGS OF YEHUDA ISSUED FROM THEM, EVEN KING MASHIACH.

297. וּבְמָה בְּתַחְבּוּלוֹתָיו, עָבֵיד תַּחְבּוּלִין, וּמְסַבֵּב סִבּוּבִין, לַאֲפָכָא לוֹן, וְלָאו כְּאִינּוּן קַדְמָאֵי. לְפָעֳלָם, בְּגִין פָּעֳלָם דִּבְנֵי נָשָׁא, כְּמָה דְּאִינּוּן עָבְדִין עוֹבָדִין, הָכֵי מְהַפֵּךְ לוֹן. כֹּל אֲשֶׁר יְצַוֵּם עַל פְּנֵי תֵבֵל אָרְצָה. בְּגִין דְּעוֹבָדִין דִּבְנֵי נָשָׁא, מְהַפֵּךְ לְאִינּוּן מִסְבּוֹת, בְּכָל מַה דְּאִיהוּ פַּקִּיד לוֹן עַל פְּנֵי תֵבֵל וגו׳.

298. Rabbi Elazar said: "And it is turned around and about by His schemes..." This means that the Holy One, blessed be He, guides the course of events and causes certain actions to be performed in the world. As soon as the people are convinced that events are stable, the Holy One, blessed be He, turns them "around and about" and completely changes them again. HERE, RABBI ELAZAR DISAGREES WITH RABBI YITZCHAK'S EXPLANATION THAT IN THE BEGINNING THE ACTIVITIES WERE DISRUPTED BY DESTRUCTIVE LIGHTS, BUT LATER WERE TURNED "AROUND AND ABOUT" AND AMENDED BY THE HOLY ONE, BLESSED BE HE. RABBI ELAZAR EXPLAINS THAT IN THE BEGINNING THEY WERE GOOD AND WORTHY OF EXISTING IN THE WORLD, BUT WERE EVENTUALLY CORRUPTED BY THE DOINGS OF THE PEOPLE. AS A RESULT, THE HOLY ONE, BLESSED BE HE, TURNED THEM "AROUND AND ABOUT" FOR THE BETTER, IF THE PEOPLE REPENT AND ATONE FOR THEIR MISDOINGS.

298. רַבִּי אֶלְעָזָר אָמַר, וְהוּא מְסִבּוֹת מִתְהַפֵּךְ. הַקּוּדְשָׁא בְּרִיךְ הוּא מְסַבֵּב סִבּוּבִין, וְאַיְיתֵי, עוֹבָדִין בְּעָלְמָא לְאִתְקַיְּימָא, וּלְבָתַר דַּחֲשִׁיבוּ בְּנֵי נָשָׁא דְּיִתְקַיְּימוּן אִינּוּן עוֹבָדִין, קוּדְשָׁא בְּרִיךְ הוּא מְהַפֵּךְ לוֹן לְאִינּוּן עוֹבָדִין, מִכְּמָה דַּהֲווֹ בְּקַדְמֵיתָא.

299. The word, "by His councels" is spelled without a Yud, WHICH INDICATES THE SINGULAR FORM, and could be compared to a potter who shapes vessels from clay. As long as the stone wheel is still revolving, he can fashion the pot according to his taste and even change its shape. This is possible only while the pots are still turning.

299. בְּתַחְבּוּלוֹתָיו. בְּתַחְבּוּלָתוֹ כְּתִיב, כְּהַאי אוּמָנָא דְּעָבִיד מָאנִין דְּחַרְסָא, בְּעוֹד דְּהַהִיא טִיקְלָא, אִסְתַּחֲרַת קַמֵּיהּ, חָשִׁיב לְמֶעְבַּד כְּגַוְונָא דָא, עָבִיד. חָשִׁיב לְמֶעְבַּד כְּגַוְונָא אָחֳרָא, עָבִיד. מְהַפֵּךְ מָאנָא דָא לְמָאנָא דָא, בְּגִין דְּהַהוּא טִיקְלָא אִסְתַּחֲרַת קַמֵּיהּ.

300. Similarly, the Holy One, blessed be He, turns His actions "around and about by His councel(s)," minus the Yud, WHICH IS THE SINGULAR FORM. But what is "HIS COUNCEL?" His councel is the lower court of Judgment, THAT IS, THE NUKVA OF ZEIR ANPIN, which corresponds to the pots of clay turning in front of the potter. And he changes them from one vessels to another.

300. כָּךְ קוּדְשָׁא בְּרִיךְ הוּא, מְהַפֵּךְ עוֹבָדוֹי, דְּאִיהוּ עָבִיד. בְּתַחְבּוּלָתוֹ חָסֵר יו"ד, וּמַאן אִיהוּ, דָּא בֵּי דִינָא לְתַתָּא, דְּאִיהוּ טַקְלָא, דְּאִסְתַּחֲרַת קַמֵּיהּ, וְעַל דָּא, מְהַפֵּךְ מָאנִין, מִמָּאנָא דָא, לְמָאנָא אָחֳרָא.

301. And all is done to reflect people's actions. THE HOLY ONE, BLESSED BE HE, CHANGES THE FORM OF THE VESSELS in accordance with the actions of people. If the people perform good deeds, the clay pots revolve to the right, WHICH IS CHESED. If their actions benefit humanity, CHASSADIM AND ALL GOODNESS WILL BE DRAWN DOWN INTO THE WORLD. As long as the stone wheel turns to the right, events will be positive. The world will revolve with it AND RECEIVE THE DOINGS AND ACTIONS FROM THE RIGHT COLUMN, WHICH IS CHESED.

301. וְכָל דָּא כְּפִי פָּעֳלָם דִּבְנֵי נָשָׁא, אִי מְטִיבִין בְּנֵי נָשָׁא עוֹבָדֵיהוֹן, הַהוּא טַקְלָא דְּסַחֲרָא, אַסְחָרַת לוֹן לְיָמִינָא, וּכְדֵין אִתְעֲבִידוּ עוֹבָדִין בְּעָלְמָא, לְאוֹטָבָא לוֹן כִּדְקָא יָאוֹת. וְטִיקְלָא אַסְחָרַת תְּדִיר, וְלָא שָׁכִיךְ, בְּהַהוּא סִטְרָא דִּימִינָא, וְעָלְמָא מִתְגַּלְגְּלָא בֵּיהּ.

302. But, if people intend to sin, then the Holy One, blessed be He will direct "His councel," WHICH IS THE NUKVA that constantly moves and which was revolving to the right, to turn around and revolve to the left. And He turn the objects and the vessels, which were to the right, to the left.

302. אָתוֹ בְּנֵי נָשָׁא לְאַבְאָשָׁא תַּחְבּוּלָתוֹ, דְּאַסְחַר תְּדִיר, וַהֲוָה קַיְּימָא בְּאַסְחָרוּתָא דִּימִינָא, קוּדְשָׁא בְּרִיךְ הוּא אַסְחַר לֵיהּ בְּסִטְרָא דִשְׂמָאלָא, וּמְהַפֵּךְ מְסִבּוֹת וּמָאנִין, דַּהֲווֹ בְּקַדְמֵיתָא, לְהַהוּא סִטְר שְׂמָאלָא.

303. As a result, the stone wheels change direction and become actions that will hurt humankind. And these stone wheels keep turning in that direction--TO THE LEFT--until people perform good deeds again. So the direction in which the stone wheels turn depends on the actions of humankind. THEREFORE, IT IS WRITTEN: "AND IT IS TURNED AROUND AND ABOUT BY HIS COUNCELS THAT THEY MAY DO WHATSOEVER HE COMMANDS THEM," because the "councel," WHICH IS THE SECRET OF THE STONE WHEELS, depends upon the actions OF HUMANKIND. And it never stands still; IT CONSTANTLY REVOLVES EITHER TO THE RIGHT OR TO THE LEFT.

303. וּכְדֵין טַקְלָא אַסְחָרָא, וְאִתְעֲבִידוּ עוֹבָדִין בְּעָלְמָא, לְאַבְאָשָׁא לוֹן לִבְנֵי נָשָׁא. וְטַקְלָא אַסְחַר לְהַהוּא סִטְרָא, עַד דִּבְנֵי נָשָׁא תְּיִיבִין לְאוֹטָבָא עוֹבָדֵיהוֹן. וְטַקְלָא קַיְּימָא בְּעוֹבָדִין דִּבְנֵי נָשָׁא. וְעַל דָּא בְּתַחְבּוּלָתוֹ לְפָעֳלָם וְלָא קַיְּימָא תְּדִיר.

304. Come and behold: the Holy One, blessed be He, has created all the events and actions necessary to accomplish everything properly. And everything comes down AND IS DRAWN INTO THE WORLD from the main source and root above. THE HOLY ONE, BLESSED BE HE, brought Avraham to be close to Him. He then begot Yishmael, who was born before Avraham was circumcised. Thus, Yishmael was born down below and was not perfected by the sign of the Covenant.

304. תָּא חֲזֵי, קוּדְשָׁא בְּרִיךְ הוּא גְּרַם סְבוּבִין וְעוֹבָדִין בְּעָלְמָא, בְּגִין לְמֶעְבַּד כֹּלָּא כִּדְקָא יָאוֹת. וְכֹלָּא נָפְקָא מֵעִקָּרָא וְשָׁרְשָׁא דִּלְעֵילָא. אַקְרֵיב אַבְרָהָם לְגַבֵּיהּ, נְפַק מִנֵּיהּ יִשְׁמָעֵאל, דְּלָא הֲוָה אַבְרָהָם גְּזִיר, כַּד נְפַק מִנֵּיהּ, בְּגִין דְּאִיהוּ לְתַתָּא, וְלָא אִשְׁתְּלִים בְּאָת קַיְימָא קַדִּישָׁא.

305. Later on, the Holy One, blessed be He, guided the course of events by His councel, and Avraham was circumcised and joined the Covenant. His name was completed, and he was called Avraham, WITH THE ADDITION OF THE HEI. So the first Hei OF THE HOLY NAME, YUD-HEI-VAV-HEI, WHICH IS BINAH, became his crown, according to the secret of deriving water from air.

305. לְבָתַר קוּדְשָׁא בְּרִיךְ הוּא סִבֵּב סְבוּבִין בְּתַחְבּוּלוֹתָיו, וְאִתְגְּזַר אַבְרָהָם, וְעָאל בַּבְּרִית, וְאִשְׁתְּלִים בִּשְׁמֵיהּ, וְאִקְרֵי אַבְרָהָם, וְה׳ עִלָּאָה אַעֲטָרַת לֵיהּ, בְּרָזָא דְּמַיִם מֵרוּחַ.

306. As soon as this secret was perfected and Avraham was circumcised, Yitzchak was born to him. He was a "Holy Seed" and was attached up above according to the secret of deriving fire from water. And so it is written: "Yet I had planted you a noble vine, wholly a right seed..." (Yirmeyah 2:21). Hence, he was not related to the Other Side, WHICH REFERS TO THE LEFT SIDE ALONE. INSTEAD, HE WAS INCLUDED WITHIN THE RIGHT SIDE.

306. כֵּיוָן דְּרָזָא אִשְׁתְּלִים, וְאִתְגְּזַר, נְפַק מִנֵּיהּ יִצְחָק, וַהֲוָה זַרְעָא קַדִּישָׁא, וְאִתְקְשַׁר לְעֵילָא, בְּרָזָא דְּאֵשׁ מִמַּיִם, וְעַל דָּא כְּתִיב, וְאָנֹכִי נְטַעְתִּיךָ שׂוֹרֵק כֻּלֹּה זֶרַע אֱמֶת. וְלָא אִתְקְשַׁר בְּהַהוּא סִטְרָא אָחֳרָא.

307. Come and behold: two separate nations came forth from Lot and his daughters, which were attached to the side that was appropriate for them, NAMELY THE OTHER SIDE. This is why the Holy One, blessed be He, manipulates events and turns things around in the world; He wants everything to be well arranged and related to its place IN HOLINESS. THIS MEANS THAT EVERYTHING SHOULD BE CAREFULLY ARRANGED AND PROPERLY PLANNED TO ENSURE THE PROPER ISSUING OF THE KINGS OF YEHUDA AND KING MASHIACH. THIS IS THE MEANING OF THE VERSE, "AND IT IS TURNED AROUND AND ABOUT BY HIS COUNCEL(S) THAT THEY MAY DO WHATSOEVER HE COMMANDS THEM."

307. תָּא חֲזֵי, לוֹט נְפָקוּ מִנֵּיהּ, וּמִבְּנָתֵיהּ תְּרֵין אוּמִין, מִתְפָּרְשָׁן, וְאִתְקְשָׁרוּ בְּהַהוּא סִטְרָא, דְּאִתְחֲזֵי לוֹן, וְעַל דָּא קוּדְשָׁא בְּרִיךְ הוּאמְסַבֵּב סְבוּבִין, וּמְגַלְגֵּל גִּלְגּוּלִין בְּעָלְמָא, דְּיִתְעֲבִיד כֹּלָּא כִּדְקָא יָאוֹת, וְיִתְקַשַּׁר כֹּלָּא בְּאַתְרֵיהּ.

308. Come and behold: Lot was worthy of having the Holy One, blessed be He, produce these two nations from his union with his wife. But in order to attach them to their predestined place, HE PRODUCED THEM FROM HIS DAUGHTERS. AND THIS was achieved with the help of wine, AS IT IS WRITTEN: "AND THEY MADE THEIR FATHER DRINK WINE" (BERESHEET 19:33). This wine, which is the secret explanation of their actions, was prepared ESPECIALLY for them and was found on that specific night in the cave. IF THERE HAD BEEN NO WINE, THESE TWO NATIONS WOULD NOT HAVE COME INTO THE WORLD. Therefore, it is written: "And he drank of the wine, and was drunk," (Beresheet 9:21) and this has already been explained.

308. תָּא חֲזֵי, יָאוֹת הֲוָה לְלוֹט, דְּקוּדְשָׁא בְּרִיךְ הוּאיָפִיק מִנֵּיהּ וּמֵאִתְּתֵיהּ, תְּרֵין אוּמִין אִלֵּין, אֶלָּא בְּגִין לְאִתְקַשָּׁרָא בְּאַתְרֵיהוּ, דְּאִתְחֲזֵי לְהוֹ. וְאִתְעֲבִידוּ מִגּוֹ יֵינָא, וְהַהוּא יֵינָא, אִזְדַּמַּן לְהוֹן בַּמְּעָרְתָּא, הַהִיא לֵילְיָא, וְדָא הוּא רָזָא דְּאִתְעֲבִידוּ, כְּמָה דְּאַתְּ אָמַר וַיֵּשְׁתְּ מִן הַיַּיִן וַיִּשְׁכָּר. וְהָא אִתְּמַר וְאוֹקְמוּהָ.

309. Come and behold: they called their sons Moav and Amon. SHE CALLED HIM Moav, BECAUSE HE WAS Me-av (lit. 'from father'). Rabbi Yosi said: The elder daughter cried out boldly--Mo-av, he is born from my father! "And the younger daughter also bore a son, whom she called Ben-Ami (lit. 'the son of my people')," in a cryptic way (Beresheet 19:38) but she did not declare who fathered him.

309. תָּא חֲזֵי, מוֹאָב וְעַמּוֹן, אִינּוּן קָרָאן לוֹן שְׁמָהָן, מוֹאָב מֵאָב. ר׳ יוֹסֵי אָמַר, בְּכִירָה בַּחֲצִיפוּ אָמְרָה, מוֹאָב מֵאַבָּא הוּא. וְהַצְּעִירָה גַּם הִיא יָלְדָה בֵּן וַתִּקְרָא שְׁמוֹ בֶּן עַמִּי. בִּצְנִיעוּ, אָמְרָה בֶּן עַמִּי, בַּר עַמִּי, וְלָא אָמְרָה מִמָּאן הֲוָה.

310. תָּא חֲזֵי, בְּקַדְמֵיתָא כְּתִיב, וְלָא יָדַע בְּשִׁכְבָהּ וּבְקוּמָהּ. בְּוא״ו, וְנָקוּד עַל וא״ו, בְּגִין דְּסִיּוּעָא דְּעִילָּא הֲוָה אִשְׁתְּכַח בְּהַהוּא עוֹבָדָא, דְּזַמִּין מַלְכָּא מְשִׁיחָא לְנָפְקָא מִנֵּיהּ, וּבְגִין כָּךְ, אִשְׁתְּלִים הָכָא בְּוא״ו. וּבְאָחֳרָא, כְּתִיב וּבְקֻמָהּ חָסֵר וי״ו בְּגִין דְּלָא נְפַק מִינָהּ חוּלְקָא לְקוּדְשָׁא בְּרִיךְ הוּא, כְּהַאי אָחֳרָא, וְעַל דָּא כְּתִיב בְּהַאי אָחֳרָא קְשִׁישָׁא, וּבְקוּמָהּ בְּוא״ו מְלֵא, וְנָקוּד עֲלָהּ.

310. Come and behold. Of the elder daughter, it is written: "and he perceived not when she lay down, nor when she arose" (Ibid. 33). The phrase, "when she arose" is spelled with a Vav with a dot above it. This indicates that there was help from above in performing that action, which was to ultimately result in the birth of Mashiach. Of the younger daughter, however, it is written: "nor when she arose," (Ibid. 35) without a Vav, because her issue was not for the sake of the Holy One, blessed be He. This is why when writting "when she arose," about the elder sister, there is a dot over the Vav. EVEN THOUGH THE YOUNGER DAUGHTER ALSO PRODUCED KINGS--NAAMAH THE AMMONITE WAS KING SOLOMON'S WIFE AND THE MOTHER OF RECHAV'AM--NEVERTHELSS KING DAVID, CERTAINLY, IS THE MOST IMPORTANT OF ALL, AS HE IS MASHIACH.

311. רִ׳ שִׁמְעוֹן אָמַר לָא יְדַע, דְּזַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְאוֹקְמָא מִינָהּ, דָּוִד מַלְכָּא וּשְׁלֹמֹה, וְכָל שְׁאָר מַלְכִין, וּמַלְכָּא מְשִׁיחָא. תּוּ וּבְקוּמָהּ דִּכְתִיב בְּרוּת, וַתָּקָם בְּטֶרֶם יַכִּיר אִישׁ אֶת רֵעֵהוּ וגו׳. וּבְהַהוּא יוֹמָא הֲוָה לָהּ קִימָה וַדַּאי אִתְחַבַּר עִמָּהּ בֹּעַז, לְהָקִים שֵׁם הַמֵּת עַל נַחֲלָתוֹ, וְאִתְּקַם מִנָּהּ כָּל הַנֵּי מַלְכִין וְכָל עִלּוּיָא דְיִשְׂרָאֵל. וְלָא יָדַע בְּשִׁכְבָהּ, דִּכְתִיב וַתִּשְׁכַּב מַרְגְּלוֹתָיו עַד הַבֹּקֶר. וּבְקוּמָהּ, דִּכְתִיב וַתָּקָם בטרום (בְּטֶרֶם) יַכִּיר אִישׁ אֶת רֵעֵהוּ וגו׳. בְּגִין כָּךְ וּבְקוּמָהּ נְקוּד וא״ו.

311. Rabbi Shimon then said: THE MEANING OF THE VERSE, "HE PERCEIVED NOT WHEN SHE LAY DOWN, NOR WHEN SHE AROSE" IS THAT he did not know that the Holy One, blessed be He, intended to raise from her King David and KING Solomon, and all the other kings, along with Mashiach. Furthermore, THE PHRASE, "when she arose" is ANALOGOUS TO what was said of Rut: "and she rose up before one could discern another" (Rut 3:14). And on that day, she certainly had an issue, because Boaz mated with her to preserve the name of the dead and his lineage. Thus, all these kings and all the noble men in Yisrael were raised through her. ACCORDING TO ANOTHER EXPLANATION, "and he perceived not when she lay down" RESEMBLES THE WORDS, "And she lay at his feet until the morning." It is written: "when she arose" and, "she rose up before one could discern another..." This is WHY "when she arose" IS SPELLED with a Vav with a dot above it. THE DIFFERENCE BETWEEN THIS EXPLANATION AND THE FIRST ONE IS THAT HERE HE EXPLAINED THE VERSE, "AND HE PERCEIVED NOT WHEN SHE LAY DOWN" AS WELL. IN THE FIRST EXPLANATION HE DID NOT EXPLAIN THIS VERSE.

312. תָּא חֲזֵי, עִנְוָתְנוּתָא דְאַבְרָהָם, דְּהָא אֲפִילּוּ בְּקַדְמֵיתָא, כַּד בָּעָא קוּדְשָׁא בְּרִיךְ הוּא לְמֶעְבַּד דִּינָא בְּסְדוֹם, לָא בָעָא מִנֵּיהּ רַחֲמֵי עַל לוֹט, לְבָתַר דִּכְתִיב, וַיַּרְא וְהִנֵּה עָלָה קִיטֹר הָאָרֶץ כְּקִיטֹר הַכִּבְשָׁן. לָא תָּבַע עֲלֵיהּ דְּלוֹט, וְלָא אָמַר עֲלֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא כְּלוּם, אוֹף הָכֵי קוּדְשָׁא בְּרִיךְ הוּא, לָא אָמַר לֵיהּ מִדֵּי, בְּגִין דְּלָא יַחֲשֹׁב אַבְרָהָם דְּקוּדְשָׁא בְּרִיךְ הוּאגָרַע מִזְּכוּתֵיהּ כְּלוּם.

312. Come and behold: see how modest Avraham was. From the beginning, when the Holy One, blessed be He, determined to execute His Judgment on S'dom, AVRAHAM PLEADED FOR MERCY, BUT he did not plead for Mercy for Lot. Later, when it is written: "and, lo, the smoke of the country went up as the smoke of a furnace," (Beresheet 19:28) Avraham still did not intercede for Lot and said nothing to the Holy One, blessed be He, in Lot's favor. And the Holy One, blessed be he, did not mention anything to him, so that Avraham would not think that the Holy One, blessed be He, had drawn on Avraham's merits BECAUSE OF THAT.

313. וְאִי תֵּימָא, דְּאַבְרָהָם לָא הֲוָה חָשִׁיב לֵיהּ לְלוֹט בְּלִבֵּיהּ כְּלוּם, הָא מְסַר נַפְשֵׁיהּ, לְמֵיהַךְ לְאַגָּחָא קְרָבָא, בַּחֲמִשָּׁה מְלָכִין תַּקִּיפִין, כד״א וַיִּשְׁמַע אַבְרָם כִּי נִשְׁבָּה אָחִיו וגו׳. וּכְתִיב וַיֵּחָלֵק עֲלֵיהֶם לַיְלָה. וּכְתִיב וַיָּשֶׁב אֵת כָּל הָרְכֻשׁ וְגַם אֶת לוֹט אָחִיו וּרְכֻשׁוֹ הֵשִׁיב וגו׳. אֲבָל בְּרַחֲמוּתָא דְּרַחֲמִים לְקוּדְשָׁא בְּרִיךְ הוּא, וְחָמָא עוֹבָדוֹי דְּלוֹט, דְּלָא כְּשִׁרָן כִּדְקָא יָאוֹת, לָא בָעָא אַבְרָהָם, דְּבְגִינֵיהּ יִשְׁבּוֹק קוּדְשָׁא בְּרִיךְ הוּא כְּלוּם מִדִּילֵיהּ, וּבְגִינֵי כָּךְ, לָא תָּבַע עֲלֵיהּ רַחֲמֵי, לָא בְקַדְמֵיתָא וְלָא בְסוֹפָא.

313. We know that Avraham cared about Lot because Avraham risked his life for Lot by waging war against four powerful kings. As it is written: "And when Avram heard that his brother was taken captive...And he divided himself against them...by night...And he brought back all the goods, and also brought back his brother Lot, and his possessions" (Beresheet 14:14-16). However, because of AVRAHAM'S love for the Holy One, blessed be He, and because he knew of Lot's misconduct, he did not ask that the Holy One, blessed be He, overlook Lot's actions. Thus, he did not plead for Mercy on Lot's account--neither in the beginning, nor in the end.
Beginning with paragraph 314 and onward, we find what is known as midrash hane'elam--"hidden explanations." These hidden explanations of the Zohar appear primarily in the first few sections of Genesis. This particular section explains that the story of Lot and his daughters is a parable referring to man and his Evil Inclination. The Zohar explains how the Evil Inclination always catches us and how we can protect ourselves from it.
Midrash Hane'elam (Homiletical interpretations on the obscure)

מִדְרָשׁ הַנֶּעֱלָם

314. וַיַּעַל לוֹט מִצּוֹעַר וגו׳. אָמַר רַבִּי אַבָּהוּ, בֹּא וּרְאֵה מַה כְּתִיב בַּיֵּצֶר הָרָע, תֵּדַע לְךָ, שֶׁאֵינוֹ מִתְבַּטֵּל לְעוֹלָם מִבְּנֵי אָדָם, עַד אוֹתוֹ זְמַן, דִּכְתִיב וַהֲסִרֹתִי אֶת לֵב הָאֶבֶן וגו׳. שֶׁאַף עַל פִּי שֶׁרוֹאֶה בְּנֵי אָדָם נִדּוֹנִין בַּגֵּיהִנֹּם, הוּא בָּא וְחוֹזֵר לוֹ אֵצֶל בְּנֵי אָדָם, הֲדָא הוּא דִכְתִיב וַיַּעַל לוֹט מִצּוֹעַר. מִצַּעֲרָה שֶׁל גֵּיהִנֹּם, מִשָּׁם עוֹלֶה לְפַתּוֹת בְּנֵי אָדָם.

314. "And Lot went up out of Tzoar." Rabbi Avahu said: Behold what is written about the Evil Inclination. You should know that it will always exist in human beings until that time, of which it is written: "and I will take away the stony heart out of your flesh" (Yechezkel 36:26). And even though it sees human beings punished in Gehenom, it returns again in people. This is as it is written: "And Lot went up out of Tzoar," that is, out of the agony (Heb. tza'ar) of Gehenom. From there, he goes up to seduce people.

315. אָמַר רַבִּי יְהוּדָה, שָׁלֹשׁ הַנְהָגוֹת, יֵשׁ בָּאָדָם: הַנְהָגַת הַשֵּׂכֶל וְהַחָכְמָה, וְזוֹ הִיא כֹּחַ הַנְּשָׁמָה הַקְּדוֹשָׁה. וְהַנְהָגַת הַתַּאֲוָה, שֶׁהִיא מִתְאַוָּה בְּכָל תַּאֲוֹת רָעוֹת, וְזֶהוּ כֹּחַ הַתַּאֲוָה. וְהַהַנְהָגָה, הַמַּנְהֶגֶת לִבְנֵי אָדָם, וּמְחַזֶּקֶת הַגּוּף, וְהִיא נִקְרֵאת נֶפֶשׁ הַגּוּף. אָמַר רַב דִּימִי, זֶהוּ כֹּחַ הַמַּחֲזִיק.

315. Rabbi Yehuda said: There are three directing powers in people. One is the directing power of the mind and wisdom, which is the power of the Holy Neshamah. Next is the directing power of lust, which craves all kinds of evil desires. And finally, the directing power that controls human beings in their behavior and strengthens the body. This is called the Nefesh of the body, of which Rabbi Dimi said: This is the Maintaining Power.

316. אָמַר רַבִּי יְהוּדָה, בֹּא וּרְאֵה, לְעוֹלָם אֵין יֵצֶר הָרָע שׁוֹלֵט, אֶלָּא בְּאֵלּוּ ב׳ כֹּחוֹת אֵלֵּין דַּאֲמָרָן: נֶפֶשׁ הַמִּתְאַוָּה, הִיא הָרוֹדֶפֶת אַחַר יֵצֶר הָרָע לְעוֹלָם, מִשְּׁמַע, דִּכְתִיב וַתֹּאמֶר הַבְּכִירָה אֶל הַצְּעִירָה אָבִינוּ זָקֵן. נֶפֶשׁ הַמִּתְאַוָּה, הִיא מְעוֹרֶרֶת אֶת הָאַחֶרֶת, וּמְסַפֶּתָה אוֹתָהּ, עִם הַגּוּף, לְהִדָּבֵק בַּיֵּצֶר הָרָע, וְהִיא אוֹמֶרֶת, לְכָה נַשְׁקֶה אֶת אָבִינוּ יַיִן וְנִשְׁכְּבָה עִמּוֹ. מַה יֵּשׁ לָנוּ בָּעוֹלָם הַבָּא, נֵלֵךְ וְנִרְדּוֹף אַחַר יֵצֶר הָרָע, וְאַחַר תְּשׁוּקַת חֶמְדַת הָעוֹלָם הַזֶּה, וּמַה עוֹשׂוֹת, שְׁתֵּיהֶן מַסְכִּימוֹת לְהִדָּבֵק בּוֹ, מַה כְּתִיב וַתַּשְׁקֶיָן אֶת אֲבִיהֶן יַיִן. מִתְפַּטְּמוֹת, לְהִתְעוֹרֵר לַיֵּצֶר הָרָע, בַּאֲכִילָה וּבִשְׁתִיָּה.

316. Rabbi Yehuda said: Come and behold. The Evil Inclination has control over the last two powers. The lusting Nefesh always follows the Evil Inclination. We learn this from what is written: "And the firstborn said to the younger, Our father is old..." (Beresheet 19:31) The lusting Nefesh arouses the other and seduces it through the body to cleave to the Evil Inclination. And it says: "Come, let us make our father drink wine, and we will lie with him." What is for us in in the world to come? Let us pursue the Evil Inclination and the lustful pleasures of this world. So what did they do? They agreed to cling to it. Thus, it is written: "And they made their father drink wine." They feed ravenously in order to arouse themselves and reach the Evil Inclination through food and drink.

317. וַתָּקָם הַבְּכִירָה וַתִּשְׁכַּב אֶת אָבִיהָ. כְּשֶׁאָדָם שׁוֹכֵב עַל מִטָּתוֹ בַּלַּיְלָה, נֶפֶשׁ הַמִּתְאַוָּה הִיא הַמְעוֹרֶרֶת לַיֵּצֶר הָרָע, וּמְהַרְהֶרֶת בּוֹ, וְהוּא דָּבֵק בְּכָל הִרְהוּר רָע, עַד שֶׁמִּתְעַבֶּרֶת מְעַט שֶׁמֵּבִיא בְּלֵב הָאָדָם, אוֹתָהּ הַמַּחֲשָׁבָה הָרָעָה, וּדְבֵקָה בּוֹ, וַעֲדַיִין יֵשׁ בְּלִבּוֹ, וְלֹא נִגְמַר לַעֲשׂוֹתָהּ, עַד שֶׁזֹּאת הַתַּאֲוָה, מְעוֹרֶרֶת לְכֹחַ הַגּוּף כְּמִתְּחִלָּה, לְהִדָּבֵק בַּיֵּצֶר הָרָע, וְאָז הוּא תַּשְׁלוּם הָרָעָה, הה״ד וַתַּהֲרֶיָן שְׁתֵּי בְּנוֹת לוֹט מֵאֲבִיהֶן.

317. "...and the first born went in, and lay with her father" (Ibid. 33). When a person lies in bed at night, the lusting Nefesh arouses the Evil Inclination. It clings to it until he cling to every evil thought, and it conceives a little, which brings that evil thought into the heart of man. And it clings to it and remains in the heart without being fulfilled, until that lustful desire arouses the power of the body, as it did at first, to cling to the Evil Inclination. And then evil is achieved, as it is written: "Thus were both the daughters of Lot with child by their father" (Ibid. 36).

318. אָמַר רַבִּי יִצְחָק, מֵעוֹלָם אֵין יֵצֶר הָרָע מִתְפַּתֶּה, אֶלָּא בַּאֲכִילָה וּשְׁתִיָּה, וּמִתּוֹךְ שִׂמְחַת הַיַּיִן, אָז שׁוֹלֵט בָּאָדָם. בַּצַּדִּיק, מַה כְּתִיב בֵּיהּ, צַדִּיק אֹכֵל לְשֹׂבַע נַפְשׁוֹ. וְאֵינוֹ מִשְׁתַּכֵּר לְעוֹלָם, דְּאָמַר רַבִּי יְהוּדָה, הַאי צוּרְבָא מֵרַבָּנָן, דְּמַרְוֵי, קָרֵינָא עֲלֵיהּ, נֶזֶם זָהָב בְּאַף חֲזִיר. וְלֹא עוֹד, אֶלָּא שֶׁמְּחַלֵּל שֵׁם שָׁמַיִם. מִנְהַג הָרְשָׁעִים מַהוּ, וְהִנֵּה שָׂשׂוֹן וְשִׂמְחָה. הַיַּיִן אָז שׁוֹלֵט בָּאָדָם, הָרֹג בָּקָר וְשָׁחֹט צֹאן וגו׳. עֲלֵיהֶם אָמַר הַכָּתוּב הוֹי מַשְׁכִּימֵי בַבֹּקֶר שֵׁכָר יִרְדֹּפוּ וגו׳. כְּדֵי לְעוֹרֵר לַיֵּצֶר הָרָע, שֶׁאֵין יֵצֶר הָרָע מִתְעוֹרֵר אֶלָּא מִתּוֹךְ הַיַּיִן, הֲדָא הוּא דִּכְתִיב וַתַּשְׁקֵין ָ אֶת אֲבִיהֶן יַיִן.

319. אָמַר רַבִּי אַבָּהוּ, מַה כְּתִיב וְלֹא יָדַע בְּשִׁכְבָהּ וּבְקוּמָהּ. כְּלוֹמַר, יֵצֶר הָרָע אֵינוֹ מַשְׁגִּיחַ בָּהּ, בְּשִׁכְבָהּ בָּעוֹלָם הַזֶּה, וּבְקוּמָהּ לָעוֹלָם הַבָּא, אֶלָּא מִתְעוֹרֵר עִם כֹּחַ הַגּוּף, לַעֲבוֹד תַּאֲוָתוֹ בָּעוֹלָם הַזֶּה. דְּאָמַר ר׳ אַבָּהוּ, בְּשָׁעָה שֶׁנִּכְנָסִין הָרְשָׁעִים בַּגֵּיהִנֹּם, מַכְנִיסִים לַיֵּצֶר הָרָע, לִרְאוֹת בָּהֶן, הֲדָא הוּא דִּכְתִיב, וְלוֹט בָּא צֹעֲרָה, לְצֹעַרְהּ שֶׁל גֵּיהִנֹּם, וּנְפַק לֵיהּ מִתַּמָּן, לְנַסּוֹתָא לִבְרִיָּיתָא, כִּדְקָאֲמָרָן. הֲדָא הוּא דִּכְתִיב, וַיַּעַל לוֹט מִצּוֹעַר, מִצַּעֲרָהּ שֶׁל גֵּיהִנֹּם.

320. וַיֵּשֶׁב בָּהָר, אָמַר ר׳ יִצְחָק, מַשְׁמַע דִּכְתִיב בָּהָר, מְלַמֵּד שֶׁהוּא שָׁם מוֹשָׁבוֹ, בְּמָקוֹם הָר, גּוּף שֶׁהוּא חָרֵב כָּהָר, דְּלֵית בֵּיהּ טִיבוּתָא, וּב׳ בְּנוֹתָיו עִמּוֹ. אֵלּוּ הַב׳ כֹּחוֹת, דַּאֲמָרָן. כִּי יָרֵא לָשֶׁבֶת בְּצוֹעַר, יִרְאָה וַחֲרָדָה נוֹפֶלֶת עָלָיו בְּשָׁעָה שֶׁרוֹאֶה צַעַר גֵּיהִנֹּם, שֶׁמְּצַעֲרִין לָרְשָׁעִים, וְחוֹשֵׁב שֶׁשָּׁם יִדּוֹן, כֵּיוָן שֶׁרוֹאֶה שֶׁאֵינוֹ נִדּוֹן שָׁם, יוֹצֵא וְהוֹלֵךְ לְסַתּוֹת בְּנֵי אָדָם אַחֲרָיו.

321. רַב הוּנָא כַּד הֲוָה דָּרִישׁ, לְאַזְהַרָא לִבְנֵי אָדָם, הֲוָה אָמַר לְהוֹ, בָּנַי, אִסְתַּמְּרוּ מִשְׁלִיחָא שֶׁל גֵּיהִנֹּם, וּמַאן הוּא, זֶהוּ יֵצֶר הָרָע, שֶׁהוּא שְׁלִיחַ שֶׁל גֵּיהִנֹּם.

318. Rabbi Yitzchak said: The Evil Inclination can be seduced only by eating and drinking, and by the merriment of wine. Then it controls humankind. As for the righteous, what is written of him? It is written: "The righteous eats to the satisfying of his soul," (Mishlei 13:25) and never becomes drunk. As Rabbi Yehuda said: A Torah scholar who gets drunk is described as "A jewel of gold in a swine's snout" (Mishlei 11:22). And as well as that, he desecrates the Celestial Name. How do sinners behave? It is written: "And behold joy and gladness..." (Yeshayah 22:13). At this stage, wine takes over a person, "slaying oxen, and killing sheep, eating flesh and drinking wine" (Ibid.). Of them the Scriptures say: "Woe to them that rise up early in the morning, that they may follow strong drink..." (Yeshayah 5:11) to arouse the Evil Inclination, as this inclination is not aroused without wine. Therefore, it is written: "And they made their father drink wine."

319. Rabbi Avahu then said: It is written that, "he perceived not when she lay down, nor when she arose." This means that the Evil Inclination is not aware of its lying down in this world, nor of its rising up to the world to come. It is aroused through the power of the body to accomplish its lustful desires in this world. As Rabbi Avahu said: When the sinners enter into Gehenom, the Evil Inclination is brought there to see them. As it is written: "when Lot entered into Tzoar (Heb. tza'ar, 'agony')," (Beresheet 19:23) that is, into the agony of Gehenom. And from there it rises to seduce people. Therefore, it is written: "And Lot went up out of Tzoar," out of the agony of Gehenom.

320. "...and dwelt in the mountain..." (Ibid. 30) Rabbi Yitzchak said: What we learn from the words, "in the mountain" is that this is the dwelling place of Lot and his two daughters, who are the two forces mentioned before. In the mountain means in the body, which is as wasted as a mountain that has no goodness in it. Because "he feared to dwell in Tzoar," (Ibid. 30) fear and anxiety overtook him, as he saw the agony of Gehenom and the misery of the wicked. And it thinks it will be punished there. However, as soon as it realizes that it shall not be punished there, the Evil Inclination goes out and seeks to seduce human beings to follow it.

321. Rabbi Huna discussed this subject in an effort to warn people. He would say to them: My children, beware of the 'messenger from Gehenom'. And who is this messenger? It is the Evil Inclination, which is the 'messenger from Gehenom'.

322. Rabbi Aba then asked: Why is it written, "The leech has two daughters, crying: Give, give" (Mishlei 30:15)? These refer to the two daughters of Lot, who correspond to the lusting Nefesh and the Nefesh that takes part in the body and constantly pursues the Evil Inclination. Rabbi Yehoshua said: About Lot, it is written, "he feared to dwell in Tzoar." It is also written there that "the leech has two daughters, crying: Give, give." The numerical value of 'feared' equals that of 'leech.' Rabbi Yitzchak said: If he was afraid, why then does the Evil Inclination come to misguide people? But, this is indeed the way of the wicked. When he sees evil, his fear lasts only a moment. He then immediately returns to his wicked ways and fears nothing. Similarly, when the Evil Inclination sees the wicked being punished, it is afraid. But as soon as it leaves, it fears nothing."

322. רַבִּי אַבָּא אָמַר, מַאי דִּכְתִיב לַעֲלוּקָה שְׁתֵּי בְּנוֹת הַב הַב. אֵלּוּ שְׁתֵּי בְּנוֹת לוֹט דַּאֲמָרָן, שֶׁהִיא נֶפֶשׁ הַמִּתְאַוָּה, וְנֶפֶשׁ הַמִּשְׁתַּתֶּפֶת בַּגּוּף, הָרוֹדֶפֶת אַחַר יֵצֶר הָרָע לְעוֹלָם. אָמַר ר׳ יְהוֹשֻׁעַ, כְּתִיב הָכָא בְּלוֹט, כִּי יָרֵא לָשֶׁבֶת בְּצוֹעַר, וּכְתִיב הָתָם לַעֲלוּקָה שְׁתֵּי בְּנוֹת הַב הַב. יָרֵ״א בְּגִימַטְרִיָּא הוּא עֲלוּק״ה. אָמַר ר׳ יִצְחָק, אִי יָרֵא הוּא, לְמַאי אָתֵי לְמִטְעֵי בְּרִיְּיתָא, אֶלָּא כָּךְ דֶּרֶךְ כָּל עוֹשֵׂה עַוְלָה, כְּשֶׁרוֹאֶה הָרָע, מִתְיָרֵא לְפִי שָׁעָה, מִיָּד חוֹזֵר לְרִשְׁעָתוֹ, וְאֵינוֹ חוֹשֵׁשׁ לְכְלוּם, כָּךְ יֵצֶר הָרָע, בְּשָׁעָה שֶׁרוֹאֶה דִּין בָּרְשָׁעִים, יָרֵא, כֵּיוָן שֶׁיּוֹצֵא לַחוּץ, אֵינוֹ חוֹשֵׁשׁ כְּלוּם.

323. Rabbi Aba said: In reference to the verse, "And the firstborn said to the younger, Our father is old..." what is "our father is old"? This alludes to the Evil Inclination, that is called 'old', as it is written: "an old and foolish king" (Kohelet 4:13). It is old because it is born together with person. As we have learned, Rabbi Yehuda said: Rabbi Yosi said that the lusting Nefesh says to the other one--Our father is old, so let us follow him and cling to him, like all the other wicked people in the world. "...and there is not a man in the earth to come to us" means that there is no righteous person upon earth, and there is no one who has control over his lustful desires. So there are many sinners in the world and we therefore will not be the only guilty ones. Let us do as all the people on earth do--let us sin, since until now this is the way all people on earth conduct themselves. "Let us make our father drink wine," let us be happy in this world by eating and drinking and getting drunk. We will then cling to our "father," namely the Evil Inclination, and "we will lie with him." And the Holy Spirit cries out loud and says: "But they also have erred through wine and through strong drink are out of the way..." (Yeshayah 28:7)

323. רַבִּי אַבָּא אָמַר, מ״ד וַתֹּאמֶר הַבְּכִירָה אֶל הַצְּעִירָה אָבִינוּ זָקֵן. מַאי אָבִינוּ זָקֵן. זֶהוּ יֵצֶר הָרָע, שֶׁנִּקְרָא זָקֵן, שֶׁנֶּאֱמַר מֶלֶךְ זָקֵן וּכְסִיל. שֶׁהוּא זָקֵן, שֶׁנּוֹלַד עִם הָאָדָם, דְּתָנִינָן, אָמַר רַבִּי יְהוּדָה אָמַר רַבִּי יוֹסֵי, אוֹתָהּ נֶפֶשׁ הַמִּתְאַוָּה, אוֹמֶרֶת לָאַחֶרֶת, אָבִינוּ זָקֵן, נִרְדּוֹף אַחֲרָיו, וְנִדְבַּק בּוֹ, כְּשֶׁאָר כָּל הָרְשָׁעִים שֶׁבָּעוֹלָם. וְאִישׁ אֵין בָּאָרֶץ לָבֹא עָלֵינוּ, אֵין אִישׁ צַדִּיק בָּאָרֶץ, וְאֵין אִישׁ שַׁלִּיט עַל יִצְרוֹ, הַרְבֵּה רְשָׁעִים בָּאָרֶץ, לֵית אֲנַן בִּלְחוֹדָנָא חַיָּיבִין, נַעֲשֶׂה כְּדֶרֶךְ כָּל הָאָרֶץ, שֶׁהֵם חַיָּיבִים, שֶׁעַד הַיּוֹם דֶּרֶךְ כָּל הָאָרֶץ הוּא. לְכָה נַשְׁקֶה אֶת אָבִינוּ יַיִן, נִשְׂמַח בָּעוֹלָם הַזֶּה, נֹאכַל וְנִשְׁתֶּה, וְנִרְוֶה חֲמָרָא, וְנִדְבַּק בְּאָבִינוּ, בַּיִּצה״ר, וְנִשְׁכְּבָה עִמּוֹ. וְרוּחַ הַקּוֹדֶשׁ צוֹוַחַת וְאוֹמֶרֶת, גַּם אֵלֶּה בַּיַּיִן שָׁגוּ וּבַשֵּׁכָר תָּעוּ.

324. Rabbi Yehuda then said: Come and behold. It is written: "And they made their father drink wine" (Beresheet 19:33). The way of the wicked is to go astray by drinking wine, to indulge the Evil Inclination with pleasures and arouse it until it rejoices in drunkenness and lies in its bed. Immediately then, "the firstborn went in and lay with her father"; she joins him and begins to imagine all kinds of bad thoughts. The Evil Inclination joins her and clings to her, and ceases to be aware of her or of what it does to her "when she lay down" in this world or, "when she arose" to the world to come. "...when she lay down..." in the world to come, she will account for her deeds and be judged for them. And "When she arose" for the Day of Judgment, it is written: "And many of them that sleep in the dust of the earth shall awake" (Daniel 12:2). Here the Evil Inclination has no perception at all, so it clings to her, and she clings to it. Later, she arouses the other. Thus, after the great thought is attached to the Evil Inclination, the other one comes and clings to it.

324. אָמַר רַבִּי יְהוּדָה, תָּא חֲזֵי, מַה כְּתִיב, וַתַּשְׁקִין אֶת אֲבִיהֶן יַיִן. דֶּרֶךְ הָרְשָׁעִים לִטְעוֹת אַחֲרֵי הַיַּיִן, לְפַנֵּק לִיצה״ר וּלְעוֹרְרוֹ, וְעַד שֶׁהוּא שָׂמֵחַ בִּשְׁכְּרוּתוֹ, שׁוֹכֵב עַל מִטָּתוֹ, מִיָּד וַתָּקָם הַבְּכִירָה, וַתִּשְׁכַּב אֶת אָבִיהָ. הִיא מְזוּמֶנֶת עִמּוֹ, וּמִתְאַוָּה וּמְהַרְהֶרֶת בְּכָל הַרְהוּרִים רָעִים, וְיֵצֶר הָרָע מִתְחַבֵּר עִמָּהּ וְנִדְבַּק בָּהּ, וְאֵינוֹ מַשְׂגִּיחַ בָּהּ מַה הוּא מִמֶּנָּהּ. בְּשִׁכְבָהּ וּבְקוּמָהּ. בְּשִׁכְבָהּ בָּעוֹלָם הַזֶּה. וּבְקוּמָהּ לֶעָתִיד לָבֹא. בְּשִׁכְבָהּ, בָּעוֹלָם הַבָּא, כְּשֶׁתִּתֵּן דִּין וְחֶשְׁבּוֹן. וּבְקוּמָהּ, לְיוֹם הַדִּין, דִּכְתִיב וְרַבִּים מִיְּשֵׁנֵי אַדְמַת עָפָר יָקִיצוּ וגו׳. בְּשׁוּם עִנְיָן מֵאֵלּוּ, אֵין מַשְׂגִּיחַ בָּהּ יֵצֶר הָרָע, אֶלָּא דָּבֵק בָּהּ, וְהִיא נִדְבֶּקֶת בּוֹ, וּלְאַחַר כֵּן, מְעוֹרֶרֶת לְאַחֶרָא, לְאַחַר שֶׁהַהַרְהוּר גָּדוֹל, נִדְבַּק בַּיֵּצֶר הָרָע, בָּאָה הָאַחֶרֶת, וְנִדְבֶּקֶת בּוֹ.

325. "And they made their father drink wine," (Beresheet 19:35) to arouse the Evil Inclination and cling to it. And then they fulfilled their evil thoughts through action, and they both became pregnant to the Evil Inclination. As it is written: "Thus were both the daughters of Lot with child by their father" (Idib. 36). Now that their deeds are done, each one "bears its evil." This is the way of the wicked. They interact with the Evil Inclination until it kills them, and then drags them down into Gehenom, where it leaves them. Afterward, it goes out to seduce more people, as has been explained. So he who recognizes its ways is saved from it and never joins it.

325. וַתַּשְׁקִין אֶת אֲבִיהֶן יָיִן. כְּמוֹ כֵן, לְעוֹרֵר לַיֵּצֶר הָרָע, וְנִדְבֶּקֶת בּוֹ, וַאֲזַי תַּשְׁלוּם הָרָעוֹת לַעֲשׂוֹת, וּמִתְעַבְּרוֹת שְׁתֵּיהֶן, מִיֵּצֶר הָרָע, הֲדָא הוּא דִכְתִיב, וַתַּהֲרֶין שְׁתֵּי בְּנוֹת לוֹט מֵאֲבִיהֶן. עַד שֶׁיְּצָא לַפּוֹעֵל מַעֲשֵׂיהֶן, זוֹ יוֹלֶדֶת רִשְׁעָתָהּ, וְזוֹ יוֹלֶדֶת רִשְׁעָתָהּ, וְכֵן דַּרְכָּם שֶׁל רְשָׁעִים, בְּעִנְיַן זֶה, עִם יֵצֶר הָרָע, עַד שֶׁהוֹרֵג לָאָדָם וּמוֹלִיכוֹ לַגֵּיהִנֹּם וּמַכְנִיסוֹ שָׁם, וְאח״כ עוֹלֶה מִשָּׁם לְפַתּוֹת לִבְנֵי אָדָם, כְּמוֹ כֵן. וּמִי שֶׁמַּכִּיר בּוֹ, נִצּוֹל מִמֶּנּוּ, וְאֵינוֹ מִתְחַבֵּר עִמּוֹ.

326. Rabbi Yitzchak said: This is similar to the example of a group of bandits that prepares ambushes along the roads to rob and kill people. They choose one person from among them, who knows how to deceive other men with soft words. What does he do? He first goes among the intended victims to welcome and serve them until the foolish among them trust him--his affection and his way of speech--and rejoice with him. He leads them on with his soothing words, so that they follow the route along which the other bandits are hiding. And as soon as they reach the hiding place, he is the first to kill them. The other bandits come, kill them, and take their money. While the victims shout and cry: Woe to us for listening to him, NAMELY TO THE EVIL INCLINATION, and to his soothing words. After they are killed, he emerges and goes to deceive other people, as before. What do those who are clever do? When they see him coming to seduce them, they recognize him as the one who ambushes their souls. So they kill him and travel a different route. This is the way of the Evil Inclination. It emerges from among the group of bandits, that is, it leaves Gehenom to welcome people and seduces them with its sweet tongue. As it is written: "And Lot went up out of Tzoar, and dwelt in the mountain," just like the bandits did, to prey on people. What does it do? It walks in front of them. And the fools have faith in it and in its love, through which it deceives them. It serves them as a slave who supplies them with beautiful, forbidden women. It allows people to be bad, and frees them from the commitments of Torah and the yoke of the Heavenly Kingdom. The fools see all this and trust in its love, accept its guidance, and follow it along the same path where the bandits are hidden, the path to Gehenom, along which there is no way of turning to the right or to the left. And as soon as it arrives with them at that place, it is the first to kill them and become the Angel of Death for them. Then it makes them enter Gehenom and brings them down to the Angels of Destruction. And they cry out, saying: Woe to us for listening to it--NAMELY, TO THE EVIL INCLINATION--but their cries serve no purpose. REPENTANCE AND REMORSE ARE ONLY EFFECTIVE DURING ONE'S LIFETIME, NOT AFTER DEATH. Afterward, the Evil Inclination leaves Gehenom and goes to seduce other people. The clever, who immediately recognize it, will overcome it until they have full control over it. Then they choose a different route to save themselves.

326. אָמַר רַבִּי יִצְחָק, מָשָׁל לְמָה הַדָּבָר דּוֹמֶה, לְכַת לִסְטִים, שֶׁהָיוּ אוֹרְבִים בַּדְּרָכִים, לִגְזוֹל וְלַהֲרוֹג לִבְנֵי אָדָם, וּמַפְרִישִׁים מֵהֶם אֶחָד, שֶׁיּוֹדֵעַ לְהָסִית לִבְנֵי אָדָם וּלְשׁוֹנוֹ רַךְ, מֶה עָבִיד, מַקְדִּים וְהוֹלֵךְ לְקַבְּלָם, וְנַעֲשָׂה כְּעֶבֶד לְפָנֵיהֶם, עַד שֶׁמַּאֲמִינִים הַטִּפְּשִׁים בּוֹ, וּבוֹטְחִים בְּאַהֲבָתוֹ וּבְשִׂיחָתוֹ, וּשְׂמֵחִים עִמּוֹ, וּמוֹלִיכָם בְּחֵלֶק דִּבְרָיו, בְּאוֹתוֹ הַדֶּרֶךְ שֶׁהַלִּסְטִים שָׁם, כֵּיוָן שֶׁמַּגִּיעַ עִמָּהֶם לְשָׁם הוּא הָרִאשׁוֹן שֶׁהוֹרֵג בָּם, לְאַחַר שֶׁנּוֹתְנָם בְּיַד הַלִּסְטִים לְהָרְגָם, וְלָקַחַת מָמוֹנָם וְאֵינוּן צָוְוחִין וְאָמְרִין, וַוי דַּאֲצַיתְנָא לְדֵין וְלִרְכִיכָא דְּלִישְׁנֵיהּ, לְאַחַר שֶׁהָרְגוּ אֵלֶּה, עוֹלֶה מִשָּׁם וְיוֹצֵא לְפַתּוֹת לִבְנֵי אָדָם, כְּמִתְּחִלָּה. הַפִּקְחִים מָה הֵם עוֹשִׂים, כְּשֶׁרוֹאִים לָזֶה, יוֹצֵא לִקְרָאתָם וּמְפַתֶּה לָהֶם, מַכִּירִין בּוֹ, שֶׁהוּא צוֹדֶה אֶת נַפְשָׁם וְהוֹרְגִים אוֹתוֹ, וְהוֹלְכִים בְּדֶרֶךְ אַחֶרֶת. כָּךְ הוּא יֵצֶר הָרָע, יוֹצֵא מִכַּת הַלִּסְטִים, עוֹלֶה מִגֵּיהִנֹּם לְקַבְּלָא דִּבְנֵי נָשָׁא, וּלְפַתּוֹת לָהֶם בְּחֵלֶק מֶתֶק דִּבְרָיו, הֲדָא הוּא דִכְתִיב, וַיַּעַל לוֹט מִצּוֹעַר וַיֵּשֶׁב בָּהָר וגו׳. כְּמוֹ לִסְטִים, לֶאֱרוֹב לִבְנֵי אָדָם, מַה עוֹשֶׂה, עוֹבֵר לְפָנֵיהֶם, וְהַטִּפְּשִׁים מַאֲמִינִים בּוֹ וּבְאַהֲבָתוֹ, שֶׁהוּא הוֹלֵךְ לְפַתּוֹתָם, וְעוֹבֵד לָהֶם כְּעֶבֶד, שֶׁנּוֹתֵן לָהֶם נָשִׁים יָפוֹת אֲסוּרוֹת, נוֹתֵן לָהֶם בְּנֵי אָדָם לְהָרַע, מְפָרֵק מֵהֶם עוֹל תּוֹרָה, וְעוֹל מַלְכוּת שָׁמַיִם. הַטִּפְּשִׁים רוֹאִים כָּךְ, בּוֹטְחִים בְּאַהֲבָתוֹ, עַד שֶׁהוֹלֵךְ עִמָּהֶם, וּמוֹלִיכָם בְּאוֹתוֹ דֶּרֶךְ שֶׁהַלִּסְטִים שָׁם, בְּדֶרֶךְ גֵּיהִנֹּם, אֲשֶׁר אֵין דֶּרֶךְ לִנְטוֹת יָמִין וּשְׂמֹאל, כֵּיוָן שֶׁמַּגִּיעַ עִמָּהֶם לְשָׁם, הוּא הָרִאשׁוֹן שֶׁהוֹרֵג לָהֶם, וְנַעֲשָׂה לָהֶם מה״מ, וּמַכְנִיסָן לַגֵּיהִנֹּם, וּמוֹרִידִין לְהוֹן מַלְאֲכֵי חַבָּלָה, וְאִינוּן צָוְוחִין וְאָמְרִין, וַוי דַּאֲצַיתְנָא לְדֵין, וְלָא מְהַנְיָא לוֹן. לְאַחַר כֵּן עוֹלֶה מִשָּׁם, וְיוֹצֵא לְפַתּוֹת לִבְנֵי אָדָם. הַפִּקְחִין כְּשֶׁרוֹאִין אוֹתוֹ, מַכִּירִים אוֹתוֹ, וּמִתְגַּבְּרִים עָלָיו, עַד שֶׁשּׁוֹלְטִין עָלָיו, וְסָאטִין מִזֶּה הַדֶּרֶךְ, וְלוֹקְחִין דֶּרֶךְ אַחֶרֶת לְהִנָּצֵל מִמֶּנּוּ.

327. רַב יוֹסֵף כַּד הֲוָה נָחֵית לְבָבֶל, חָמָא אִינּוּן רַוּוקָיָא, דַּהֲווֹ עַיְילֵי וְנָפְקֵי בֵּינֵי נַשֵּׁי שַׁפִּירִין, וְלָא חָטָאן, אֲמַר לוֹן לָא מִסְתָּפוֹ אִלֵּין מִיצָה״ר, אֲמָרוּ לֵיהּ, לָא מִקּוֹנְדִּיטוֹן בִּישָׁא קָאֲתֵינָא, מִקְּדוּשָׁתָא דְּקַדִּישָׁא אִתְגַּזַּרְנָא, דְּאָמַר רַב יְהוּדָה אָמַר רַב, צָרִיךְ אָדָם לְקַדֵּשׁ עַצְמוֹ בְּשָׁעַת תַּשְׁמִישׁ, וְנָפְקֵי מִנֵּיהּ בְּנֵי קַדִּישֵׁי, בְּנֵי מַעֲלֵי, דְּלָא מִסְתָּפוֹ מִיצָה״ר. שֶׁנֶּאֱמַר וְהִתְקַדִּשְׁתֶּם וְהְיִיתֶם קְדוֹשִׁים.

327. Rabbi Yosef traveled to Babylon where he saw young lads WHO WERE NOT YET MARRIED. They walked freely among beautiful women and did not commit any sin. He asked them: Are you not afraid of the Evil Inclination? They answered: We do not come from a mixture of good and bad, but were hewn out of the Holy of the Holies. THIS MEANS THAT THEIR PARENTS HAD NO EVIL THOUGHTS AT THE TIME OF THEIR MATING, WHEN THE YOUNG LADS WERE 'HEWN OUT' OF THEM. BECAUSE THEY HAD ONLY HOLY THOUGHTS, THE YOUNG LADS WERE NOT AFRAID OF THE EVIL INCLINATION. As Rabbi Yehuda said that Rav said: A person should sanctify himself during sexual intercourse in order to produce holy children, sons with holy attributes who have no fear of the Evil Inclination. This is according to the verse: "Sanctify yourselves therefore, and be holy" (Vayikra 20:7).

328. ר׳ אַבָּא אָמַר, מַאי דִּכְתִיב וְאֶת שַׁבְּתוֹתַי קַדֵּשׁוּ, אֶלָּא אֵין עוֹנָתָן שֶׁל תָּא חֲזֵי, אֶלָּא מִשַּׁבָּת לְשַׁבָּת, וּמַזְהַר לְהוּ, דְּהוֹאִיל דְּתַשְׁמִישׁ הַמִּטָּה דְּמִצְוָה הוּא, קַדֵּשׁוּ. כְּלוֹמַר, קַדְּשׁוּ עַצְמְכֶם בְּשַׁבְּתוֹתַי, בְּהַהוּא תַּשְׁמִישׁ דְּמִצְוָה אָמַר רַב יְהוּדָה אָמַר רַב, הַאי מַאן דְּעָיֵיל לְקַרְתָּא, וְחָמֵי נַשֵּׁי שַׁפִּירָן יַרְכִּין עֵינוֹי, וְיֵימָא הָכֵי סָךְ סָפָאן, אִיגְּזַר אִיגְּזַרְנָא קַרְדִּינָא תְּקִיל פּוֹק פּוֹק, דַּאֲבוֹי קַדִּישָׁא דְּשַׁבַּתָּא הוּא. מ״ט דַּחֲמִימוּת דְּאָרְחָא שָׁלַט בֵּיהּ, וְיָכִיל יצה״ר לְשָׁלְטָא עֲלוֹי.
(עַד כָּאן מִדְרָשׁ הַנֶּעֱלָם).

328. Rabbi Aba asked: What is MEANT BY THE VERSE: "And hallow My Shabbatot...(Heb. plural)" (Yechezkel 20:20)? THIS MEANS that the 'mating period' of the sages are timed every Shabbat. And he warns them that because sexual intercourse is a precept, 'hallow' means that you should sanctify yourselves during 'My Shabbatot (Heb. plural)' through the precept of mating. Rav Yehuda said that Rav said: Whoever arrives at a city and sees nice women should lower his eyes and say--Look how I have been 'hewn' from highly important parents. You dangerous obstacle--WHICH IS A REFERENCE TO THE KLIPAH THAT CAUSES THE THOUGHT OF WOMEN--get out, get out OF ME. As he is a 'holy fruit' of Shabbat, WHICH MEANS THAT HE WAS BORN FROM A MATING DURING SHABBAT, THE KLIPAH HAS NO CONTROL OVER HIM. SO HE ASKS: Why then SHOULD HE WHISPER THESE PHRASES AS HE ENTERS THE CITY? AND HE ANSWERS: BECAUSE the heat OF THE HARDSHIP of traveling overcomes him. So the Evil Inclination might also overcome him.
End of Midrash Hane'elam

24. Amon and Moav
The original Serpent in the Garden of Eden ate fruits from the tree, which is also interpreted as drinking wine. Through this action, two negative energy forces came into existence--[do not pronounce] malcon, and peor. The Zohar expounds upon these two negative forces and how they manifest into our world to influence man. The two children born from an incestuous relationship between Lot and his two daughters were the physical manifestation of these two forces. King David, who is a descendant of these offspring, used this tremendous negativity as a tool to take control over the two negative forces. According to the laws of spirituality, in order to attain genuine control over any situation or force, one must have some connection to it. It was destined that King David be seeded with this negativity because he was ingrained with the spiritual strength necessary to take control over it. The moment man seizes control over any negative aspect of his nature, for example, the trait of jealousy, he immediately influences and minimizes the force of jealousy in the entire world. The envy that lurks within in the hearts of all men is rooted in one source. This principle holds true for all negative qualities.
The Relevance of this Passage
Mankind's natural instinct is to treat multiple symptoms, as opposed to curing the one underlying and unseen cause. All of our negative traits are rooted in one source. We gain control over our own negativity and reactive impulses and their source and origin by virtue of this passage. Moreover, we connect ourselves to any negativity that we came into contact with at prior times in our life and take control over and diminish the root of these forces as well.
Sitrei Torah (Concealed Torah)

סִתְרֵי תּוֹרָה
329. וַיַּעַל לוֹט מִצּוֹעַר וגו׳, מִגּוֹ הוּרְמְנוּתָא דְּמַלְכָּא, אִתְפָּרְשָׁא מִסִּטְרָא דִּימִינָא, חַד הִתּוּכָא דִּקְטוֹרָא דְּגוּלְפָא, מִתְדַּבְּקָא בְּגוֹ הִתּוּכָא דְּדַהֲבָא, מִסִּטְרָא דִּשְׂמָאלָא, בְּגוֹ מְסָאֲבוּ, דִּיוּרֵיהּ. וְאִתְעֲבִיד קְטוֹרָא חָדָא דְּאִילָנָא.

329. "And Lot went up out of Tzoar..." Because of the desire of the King, a bit of refuse, which bears an engraved image, is separated from the right side and clings to the refuse of the gold that comes from the left side. And it resides within the 'unholiness,' which was shaped into the image of the tree.

330. כַּד בָּעָא יִצְחָק לְאִתְעָרָא בְּעָלְמָא, בְּתוּקְפֵּיהּ דִּדִינָא קַשְׁיָא, אִתְתַּקַּף, וּפְרֵישׁ דַּרְגִּין מִקְיוּמַיְיהוּ, וְאִתְתַּקַּף אַבְרָהָם, וּפְרֵישׁ הַהוּא דִּקְטוֹרָא חָדָא דְּאִילָנָא, מִגּוֹ הַהוּא מְסָאֲבוּ.

330. When Yitzchak, WHO IS THE LEFT COLUMN OF HOLINESS, wanted to rise up in the world, by the might of the harsh Judgment, he overcame the grades OF THE LEFT AND severed them from their sustenance. THIS IS HOW THE RIGHT COLUMN, CALLED Avraham, became strong. He therefore separated that figure from the Unholiness.

331. הַהוּא נָחָשׁ קַדְמָאָה, עָאל בְּאִנְבֵּיהּ דְּהַהוּא אִילָנָא, וְאִיהוּ חַמְרָא דְּשָׁתָא, וְאוֹלִיד תְּרֵין דַּרְגִּין, קָטוּרִין דָּא בְּדָא. וְאִינּוּן דַּרְגִּין דְּסָחֲרָן בִּסְטַר מְסָאֲבוּ, חַד אִקְרֵי מִלְכּוֹ"ם, וְחַד אִקְרֵי פְּעוֹ"ר.

331. The primordial Serpent penetrated the fruits of that Tree, this being the wine that it drank. And it begot two grades that are interrelated and surround the side of Unholiness. One is called Malcom, and the other Peor.

332. דָּא עִיטָא דְּאִתְכַּסְיָא, וְדָא עִיטָא דְּאִתְגַּלְיָא. פְּעוֹר דְּאִתְגַּלְיָא אִיהוּ, וְכָל עוֹבָדוֹי בְּאִתְגַּלְיָא, מִלְכּוֹ"ם דְּאִתְכַּסְיָא אִיהוּ, וְכָל עוֹבָדוֹי בְּאִתְכַּסְיָא. מֵאִלֵּין תְּרֵין אִתְפַּרְשָׁן זִינִין סַגִּיאִין לִזְנַיְיהוּ, וְסָחֲרָן יַמָּא רַבָּא, וּלְכָל אִלֵּין סִטְרֵי מְסָאֲבוּ, וְכָל חַד וְחַד שָׁף לְדוּכְתֵּיהּ.

332. One is a hidden advice. The other is an open advice. AND HE EXPLAINED THAT Peor is revealed, and all its actions, ITS DEEDS, are performed in the open. Malcom, in contrast, is hidden, and all its actions, ITS DEEDS, are secretive. These kinds of Unholy elements were separated and went forth, surrounding the Great Sea, WHICH IS THE NUKVA, and each and every aspect of impurity turns towards its place.

333. כְּגַוְונָא דָא אִיהוּ לְתַתָּא, לוֹט אִתְפְּרַשׁ מֵאַבְרָהָם, וְשַׁוֵּי דִּיוּרֵיהּ בְּאַנְשֵׁי סְדוֹם, כַּד אִתְעַר דִּינָא בְּהוֹ, אִדְכַּר לְאַבְרָהָם, וּשְׁלַח לֵיהּ מִתַּמָּן, וְאִתְפְּרֵישׁ מִנַּיְיהוּ.

333. In the same manner, WHAT OCCURS IN THE UPPER WORLDS HAPPENS WITH THE SOULS down below. Lot, WHO IS THE REFUSE OF THE RIGHT, separated himself from Avraham and dwelt among the people of S'dom, WHO ARE THE REFUSE OF THE GOLD THAT COMES FROM THE LEFT. AND HE ACHIEVED COMPLETION FROM THEM, AS IS EXPLAINED IN THE UPPER WORLDS. When the Judgment was aroused and they were overthrown, THE HOLY ONE, BLESSED BE HE, remembered Avraham, and saved LOT. Thus, Lot was separated from THE UNHOLINESS OF S'DOM AND RETURNED TO THE HOLY SIDE.

334. יַיִן אַשְׁקִיאוּ לֵיהּ בְּנָתֵיהּ, וְאוֹלִידוּ בְּהוֹ תְּרֵין אוּמִין, חַד אִקְרֵי עַמּוֹן, וְחַד אִקְרֵי מוֹאָב, חַד בְּאִתְגַּלְיָא, וְחַד בְּאִתְכַּסְיָא. עַמּוֹן דַּרְגָּא דִילֵיהּ מִלְכּוֹ"ם, עִיטָא דְּאִתְכַּסְיָא, מוֹאָב דַּרְגָּא דִילֵיהּ פְּעוֹ"ר, כֻּלָּא בְּאִתְגַּלְיָא.

334. His daughters made him drink wine, WHICH IS THE SECRET OF THE PRIMORDIAL SERPENT, and they bore him two nations. One was named Amon, which is hidden, and the other Moav, which is revealed. The grade of Amon is THE IDOL Malcom, the adviser of concealment. The grade of Moav is Peor, which is completely revealed.

335. כְּגַוְונָא דָא בְּנָתֵיהּ, דָּא אָמְרַת בֶּן עַמִּי, בְּרָא אִית לִי מֵעַמִּי, וְלָא אָמְרַת מִמַּאן הוּא, בְּגִין כָּךְ, אִיהוּ הֲוָה בְּאִתְכַּסְיָא. דָּא אָמְרַת מוֹאָב, מֵאָב הוּא דְנָא, מֵאַבָּא אוֹלִידַת לֵיהּ, דַּרְגָּא דִילֵיהּ פְּעוֹ"ר מִלָּה בְּאִתְגַּלְיָא.

335. His daughters behaved similarly. One said, "Ben-Ami (lit. 'son of my people') I have a son from my nation," but she did not name the father. This is why he is related to the concealed aspect. The other daughter said, "Moav he came from my father (Me'av). I have borne a son from my father." Thus, this son's grade is Peor, the unconcealed aspect.

336. וּבִתְרֵין אִלֵּין, אָחִיד דָּוִד מַלְכָּא לְבָתַר, מִן מוֹאָב אָתַת רוּת, וּנְפַק מִנָּהּ דָּוִד מַלְכָּא. מִן עַמּוֹן אִתְעַטַּר דָּוִד מַלְכָּא, בְּהַאי עִטְרָא, דְּאִיהִי סַהֲדוּתָא לְזַרְעָא דְּדָוִד, דִּכְתִיב וַיּוֹצֵא עָלָיו אֶת הַנֵּזֶר וְאֶת הָעֵדוּת. וְהַאי הֲוָת מִן מִלְכֹּם, דַּרְגָּא דִבְנֵי עַמּוֹן, דִּכְתִיב וַיִּקַּח אֶת עֲטֶרֶת מַלְכָּם.

336. King David was attached to both AMON AND MOAV, because Rut issued from Moav and King David from her. And David was enthroned by the crown of Amon, which was a testimony to the seed of David. As it is written: "And he brought forth the king's son, and put the crown upon him, and gave him the testimony" (II Melachim 11:12). This crown came from Malcom, which is the grade of the children of Amon, as it is written: "And he took their king's (Heb. malcam) crown" (II Shmuel 12:30).

337. מִלְכֹּם, דַּרְגָּא דִּבְנֵי עַמּוֹן הוּא, דִּכְתִיב וַתְּהִי עַל רֹאשׁ דָּוִד, וּמִתַּמָּן הֲוָה סַהֲדוּתָא לִבְנוֹי לְעָלְמִין, וּבָהּ אִשְׁתְּמוֹדָע מַאן דְּאִיהוּ מִן בְּנוֹי דְּדָוִד דְּאִתְחֲזֵי לְמַלְכָּא וַדַּאי, דְּאָמְרִין מִן דָּוִד הוּא. דַּאֲפִילוּ אִתְיְלִיד בְּהַהוּא יוֹמָא, יָכִיל הֲוָה לְמִסְבַּל הַהִיא עִטְרָא עַל רֵישֵׁיהּ, דַּהֲוַת מִשְׁקַל כִּכַּר זָהָב, וְאֶבֶן יְקָרָה הֲוַת. וּבַר נָשׁ אָחֳרָא לָא יָכִיל לְמִסְבְּלָא. וְדָא הוּא דִּכְתִיב בְּיוֹאָשׁ וַיִּתֵּן עָלָיו אֶת הַנֵּזֶר וְאֶת הָעֵדוּת.

337. Malcom is the grade of the children of Amon. As it is written: "and it was set on David's head" (II Shmuel 12:30). And from then on, it became an everlasting testimony for his sons after him. Through it, it became evident who are of the sons of David and worthy of kingship. IF HE WAS ABLE TO BEAR THE CROWN UPON HIS HEAD, then they said that he is certainly from the seed of David. Even on the day he was born, he was already able to bear the weight of the crown upon his head, though it was heavy with gold and a precious stone. Others, WHO WERE NOT FROM DAVID'S SEED, could not bear it. Therefore, it is written about Yoash: "and he put the crown upon him, and gave him the testimony."

338. וּבְתְרֵין דַּרְגִּין אִתְאַחֵיד דָּוִד מַלְכָּא, וְאִינּוּן תּוֹקְפָא דְּמַלְכוּתֵיהּ, לְאִתְתַּקְפָא עַל שְׁאָר עַמִּין, דְּאִי לָא אִתְכְּלִיל בְּסִטְרָא דִלְהוֹן, לָא יָכִיל לְאִתְתַּקְפָא עֲלַיְיהוּ, כָּל דַּרְגִּין דִּשְׁאָר עַמִּין כְּלִילָן בֵּיהּ בְּדָוִד, לְאִתְגַּבְּרָא וּלְאִתְתַּקְפָא עֲלַיְיהוּ.

338. King David was attached to both of these grades. They are the might of his kingdom. Through them, he was able to overcome all other nations. If he had not been included within their aspects, he would not have been able to overcome them. So all the grades of all the other nations of the world were included within David, so that he could overcome them.

339. וַיַּעַל לוֹט מִצּוֹעַר וַיֵּשֶׁב בָּהָר. כְּתִיב לַעֲלוּקָה שְׁתֵּי בְּנוֹת הַב הַב. אִלֵּין שְׁתֵּי בְּנוֹת דְּיֵצֶר הָרָע, דְּאִינּוּן מִתְעָרִין לֵיהּ, לְשָׁלְטָא בְּגוּפָא. חָדָא אִיהִי נֶפֶשׁ, דְּאִתְרְבְיָאת תְּדִיר בְּגוּפָא. וְחָדָא אִיהִי נֶפֶשׁ, דְּכְסִיפַת בְּתֵיאוּבְתִּין בִּישִׁין, וּבְכָל כִּסּוּפִין בִּישִׁין דְּהַאי עָלְמָא. דָּא אִיהִי בְּכִירָ"ה וְדָא אִיהִי צְעִירָ"ה.

339. "And Lot went up out of Tzoar, and dwelt in the mountain." It is written: "The leech hath two daughters, crying: Give, give..." (Mishlei 30:15). These are the two daughters of the Evil Inclination who arouse the Evil Inclination to rule the body. One is the Nefesh that constantly grows within the body; the other is the Nefesh that lusts after evil desires of this world. The latter is the firstborn, while the former, THE FIRST ONE, is the younger.

340. ויצה"ר לָא אִתְחַבַּר תְּדִיר, אֶלָּא בְּתְרֵין אִלֵּין, בְּגִין לְסַתָּאָה לִבְנֵי נָשָׁא וּבְגִין דִּיהֵמְנוּן לֵיהּ לְאוֹבְדָא לְהוֹ, לַאֲתַר גִּירִין דְּמוֹתָא, וְיִפְלְחוּן לֵיהּ. כד"א עַד יְפַלַּח חֵץ כְּבֵדוֹ.

340. The Evil Inclination always clings to both of these SOULS in order to seduce human beings and make them trust it, SO THAT IT MAY lead them to the place WHERE THEY ARE SHOT BY the 'Arrows of Death' and torn into shreds, as it is written: "Till a dart strike through his liver..." (Mishlei 7:23).

341. לְלִסְטִים דִּמְקַפְּחֵי בְּטוּרְיָא, וּטְמִירוּ גַּרְמַיְיהוּ בַּאֲתַר דָּחֵיל דְּטוּרְיָא, וְיָדְעִין דְּהָא בְּנֵי נָשָׁא אִתְטַמְּרָן גַּרְמַיְיהוּ, לְמֵיהַךְ בְּאִינּוּן דּוּכְתֵּי, מָה עָבְדֵי, בְּרִירוּ מִנַּיְיהוּ הַהוּא דַּחֲדִידָא בְּלִישָׁנֵיהּ מִכֹּלָּא, הַהוּא דְּיָדַע לְמִפַּתֵּי בְּנֵי נָשָׁא, וְיִפּוֹק מִבֵּינַיְיהוּ, וְיִתֵּיב בְּאוֹרַח מֵישָׁר, דְּכָל בְּנֵי עָלְמָא עָבְרִין תַּמָּן, כֵּיוָן דְּמָטָא לְגַבַּיְיהוּ, שָׁרֵי לְאִתְחַבְּרָא תַּמָּן.
(עַד כָּאן סִתְרֵי תּוֹרָה).

341. AND THIS IS SIMILAR to those thieving bandits in the mountains who hide in a frightening spot to which most people refrain from traveling. How do they bring people to that place? They choose from among them the one who has the sharpest tongue, one who knows how to tempt people. This one leaves them and travels on the main path TO THE PLACE through which all people pass. As soon as he arrives there and meets them, NAMELY, THE INHABITANTS OF THE WORLD, he joins them. HE PULLS THEM INTO HIS NET AND BRINGS THEM TO THAT EVIL SPOT WHERE THE OTHER BANDITS WAIT TO ROB AND MURDER THEM. THIS IS HOW THE EVIL INCLINATION WORKS. IT SEDUCES HUMAN BEINGS AND PERSUADES THEM TO HAVE FAITH IN IT, WHILE IT BRINGS THEM TO THE PLACE OF THE "ARROWS OF DEATH."
End of Sitrei Torah

25. "She is my sister"
Before Avraham goes down into the land of Egypt, he attaches himself to the divine presence known as the Shechinah. The word Egypt is a code for negativity and darkness. The spiritual principle concealed in this story can be revealed by analogy. If a person lowers himself into a deep, darkened pit, filled with deadly snakes, to retrieve a great treasure, he first secures himself to a powerful rope to ensure a safe retreat. The rope becomes his lifeline as he enters into a dangerous environment. Avraham attached himself to the force called Shechinah before he entered into the pit of negativity [Egypt] so that he would maintain a lifeline to the Creator.
The Relevance of this Passage
There are moments in life when negative situations consume us. Without supernal assistance, we fall prey to the traps and lures set up by the forces

of negativity. We are building for ourselves a secure lifeline to the Creator for those difficult moments in life when we stumble and fall into negativity.

342. "And Avraham journeyed from there toward the south country" (Beresheet 20:1). All of Avraham's journeys were to the south, WHICH IS CHESED, rather than in any other direction. He planned wisely, so that he would be attached to the south.

342. וַיִּסַּע מִשָּׁם אַבְרָהָם אַרְצָה הַנֶּגֶב. כָּל מַטְלָנוֹי הֲווֹ לְסִטְרָא דְּדָרוֹמָא, יַתִּיר מִסִּטְרָא אָחֳרָא, בְּגִין דְּהָא בְּחָכְמָתָא עֲבַד, לְאִתְדַּבְּקָא בְּדָרוֹמָא.

343. "And Avraham said of Sarah his wife, She is my sister..." (Beresheet 20:2). We have learned that a person should not rely on miracles. If the Holy One, blessed be He, performs a miracle for somebody, he should not rely on a miracle another time, because miracles do not simply occur at any given time.

343. וַיֹּאמֶר אַבְרָהָם אֶל שָׂרָה אִשְׁתּוֹ אֲחוֹתִי הִיא. תְּנִינָן לָא לִיבְעֵי לֵיהּ לְבַר נָשׁ לְסָמְכָא עַל נִיסָא, וְאִי קוּדְשָׁא בְּרִיךְ הוּא אַרְחֵישׁ נִיסָא לְבַר נָשׁ, לָא אִית לֵיהּ לְסָמְכָא עַל נִיסָא זִמְנָא אָחֳרָא, בְּגִין דְּלָאו בְּכָל שַׁעֲתָא וְשַׁעֲתָא אִתְרְחֵישׁ נִיסָא.

344. A person who knowingly puts himself in danger may use up all of his merits, because, as it is written: "I am unworthy of the least of all the mercies, and of all the trust..." (Beresheet 32:11). AND HE ASKS: If Avraham knew that his emergence from Egypt was a miracle, why did he put himself into difficulty again by saying, "She is my sister?"

344. וְאִי יֵיעוֹל בַּר נָשׁ גַּרְמֵיהּ בַּאֲתַר דְּנִזְקָא אִשְׁתְּכַח לְעֵינָא, הָא פָּקַע כָּל זְכוּתֵיהּ דַּעֲבַד בְּקַדְמֵיתָא, וְאוֹקְמוּהָ. כד"אקטוֹנְתִּי מִכָּל הַחֲסָדִים וּמִכָּל הָאֱמֶת וגו'. וְאַבְרָהָם כֵּיוָן דְּסָלֵיק מִמִּצְרַיִם, וְאִשְׁתְּזֵיב זִמְנָא חָדָא, הַשְׁתָּא אַמַּאי אָעֵיל גַּרְמֵיהּ בְּצַעֲרָא כְּקַדְמֵיתָא, וַאֲמַר אֲחוֹתִי הִיא.

345. AND HE REPLIES: Avraham did not rely on himself at all, but saw the Shechinah dwelling constantly in Sarah's residence, from which She never moved. And because THE SHECHINAH was there, Avraham relied on Her and said, "She is my sister," as it is written: "Say to Wisdom, You are my sister" (Mishlei 7:4). THIS MEANS THAT THE SHECHINAH IS ALSO CALLED WISDOM. Therefore he said, "She is my sister."

345. אֶלָּא אַבְרָהָם לָא סָמִיךְ עַל גַּרְמֵיהּ כְּלוּם, וְחָמָא שְׁכִינְתָּא תָּדִיר בְּדִיוּרָהּ דְּשָׂרָה, וְלָא אַעֲדֵי מִתַּמָּן, וּבְגִין דַּהֲוַת תַּמָּן, אַסְמִיךְ אַבְרָהָם וַאֲמַר אֲחוֹתִי הִיא, כְּמָה דִּכְתִיב אֱמֹר לַחָכְמָה אֲחֹתִי אָתְּ, וּבְגִין כָּךְ אֲמַר אֲחוֹתִי הִיא.

346. "But Elohim came to Avimelech..." HE ASKS: Could it be that the Holy One, blessed be He, visits the wicked, as it is written: "and Elohim came to Bilaam" (Bemidbar 22:9) and "Elohim came to Lavan" (Beresheet 31:24)? AND HE REPLIES: This was only a Governor, a messenger who was in charge over them, as EVERY NATION HAS A CELESTIAL GOVERNOR. When ANGELS complete their missions, WHICH THEY RECEIVE FROM HASHEM, they are called by the holy name ELOHIM, because they represented the aspect of Judgment AND THE NAME ELOHIM IS AN INDICATION OF JUDGMENT. This is why it is written: "But Elohim came to Avimelech, in a dream by night, and said to him, Behold, you are but a dead man for the woman which you have taken," (Beresheet 20:3) REFERRING ONLY TO THE ANGEL THAT GOVERNS HIS NATION AND NOT TO THE HOLY ONE, BLESSED BE HE.

346. וַיָּבֹא אֱלֹקִים אֶל אֲבִימֶלֶךְ וגו'. וְכִי קוּדְשָׁא בְּרִיךְ הוּא אָתָא לְגַבַּיְיהוּ דְּרַשִּׁיעַיָּא, כְּמָה דִּכְתִיב וַיָּבֹא אֱלֹקִים אֶל בִּלְעָם. וַיָּבֹא אֱלֹקִים אֶל לָבָן. אֶלָּא הַהוּא מְמַנָּא שְׁלִיחָא דְּאִתְפַּקְדָא עֲלַיְיהוּ הֲוָה, בְּגִין דְּכֻלְּהוּ כַּד עָבְדֵי שְׁלִיחוּתָא, נַטְלֵי שְׁמָא דָא, וּמִסִּטְרָא דְּדִינָא קָא אַתְיָין. וְעַל דָּא, וַיָּבֹא אֱלֹקִים אֶל אֲבִימֶלֶךְ בַּחֲלוֹם הַלַּיְלָה וַיֹּאמֶר לוֹ הִנְךָ מֵת עַל הָאִשָּׁה אֲשֶׁר לָקַחְתָּ וגו'.

347. Rabbi Shimon opened the discourse with the verse: "The language of truth shall be established forever..." (Mishlei 12:19) This refers to Avraham, whose words were always truthful. The phrase, "but a lying tongue is but for a moment" (Ibid.), however, refers to Avimelech.

347. רַבִּי שִׁמְעוֹן פָּתַח וְאָמַר שְׂפַת אֱמֶת וגו'. שְׂפַת אֱמֶת תִּכּוֹן לָעַד. דָּא אַבְרָהָם, דְּכָל מִלּוֹי בְּקַדְמֵיתָא וּבְסוֹפָא הֲווֹ בֶּאֱמֶת. וְעַד אַרְגִּיעָה לְשׁוֹן שָׁקֶר. דָּא אֲבִימֶלֶךְ.

348. בְּאַבְרָהָם נֶאֱמַר, וַיֹּאמֶר אַבְרָהָם אֶל שָׂרָה אִשְׁתּוֹ אֲחֹתִי הִוא. דָּא בְּקַדְמִיתָא, דַּאֲמַר בְּגִין שְׁכִינְתָּא דַּהֲוַת עִמָּהּ דְּשָׂרָה, אֲחוֹתִי הִיא, וְאַבְרָהָם בְּחָכְמְתָא עֲבַד.

348. Of Avraham it is written: "And Avraham said of Sarah his wife, She is my sister." This is similar to what he said IN EGYPT, when he said to the Shechinah that accompanied Sarah, "She is my sister." SO TWICE AVRAHAM SAID, "SHE IS MY SISTER," AND REFERRED TO THE SHECHINAH WHEN HE SAID IT. And Avraham did EVERYTHING wisely.

349. מ״ט, בְּגִין דְּאַבְרָהָם, מִסִּטְרָא דִּימִינָא אִיהוּ, אֲמַר אֲחוֹתִי הִיא וְרָזָא, כד״אאֲחוֹתִי רַעְיָתִי יוֹנָתִי תַּמָּתִי. וְעַל דָּא, אַבְרָהָם קָרָא לָהּ תְּדִיר אֲחוֹתִי, בְּגִין דְּאִתְדַּבַּק בַּהֲדָהּ, וְלָא יִתְעַדּוּן דָּא מִן דָּא לְעָלְמִין.

349. HE ASKS: Why IS THE SHECHINAH CALLED SISTER? AND HE RESPONDS: Because Avraham is related to the right side, he said, "She is my sister." And the secret corresponds to what is written: "my sister, my love, my dove, my undefiled" (Shir Hashirim 5:2). And Avraham always called Her "my sister" because he cleaved to Her and they were never separated.

350. לְסוֹף מַה כְּתִיב, וְגַם אָמְנָה אֲחֹתִי בַת אָבִי הִוא אַךְ לֹא בַת אִמִּי. וְכִי הָכֵי הֲוָה. אֶלָּא, כֹּלָּא בְּגִין שְׁכִינְתָּא קָאֲמַר, אֲחוֹתִי הִיא בְּקַדְמִיתָא, דִּכְתִיב אֱמֹר לַחָכְמָה אֲחֹתִי אָתְּ. וּלְבָתַר וְגַם אָמְנָה. מַאי וְגַם, לְאִתּוֹסָפָא, עַל מַה דְּקָאֲמַר בְּקַדְמִיתָא. אֲחוֹתִי בַת אָבִי הִיא. בְּרַתֵּיהּ דְּחָכְמָה עִלָּאָה, וּבְגִין כָּךְ אִתְקְרֵי אֲחוֹתִי, וְאִתְקְרֵי חָכְמָה. אַךְ לֹא בַת אִמִּי. מֵאֲתַר דְּשֵׁירוּתָא דְּכֹלָּא, סְתִימָא עִלָּאָה. וְעַל דָּא, וַתְּהִי לִי לְאִשָּׁה. בְּאַחְוָה בַּחֲבִיבוּתָא, דִּכְתִיב וִימִינוֹ תְּחַבְּקֵנִי. וְכֹלָּא רָזָא דְּחָכְמְתָא אִיהוּ.

350. In the end, it is written: "And yet indeed she is my sister, she is the daughter of my father, but not the daughter of my mother" (Beresheet 20:12). SO HE ASKS: Was IT REALLY so? WAS SHE NOT THE DAUGHTER OF HARAN? AND HE REPLIES: Everything that he said was a reference to the Shechinah. "She is my sister," that he said in the beginning is similar to, "Say to Wisdom, You are my sister." And he concluded, "And yet indeed." What is MEANT BY "And"? It expands THE EXPLANATION with: "she is my sister, the daughter of my father," WHICH MEANS THAT THE SHECHINAH is a daughter of the supernal Chochmah, WHICH IS THE SUPERNAL ABA AND IMA, BOTH OF WHICH ARE CALLED ABA. This is why THE SHECHINAH is called his 'Sister' and 'Wisdom', but not, AS STATED IN THE PRECEDING PARAGRAPH, "the daughter of my mother." THIS MEANS THAT "MY MOTHER" IS DRAWN from the place where everything begins and where everything is concealed, WHICH IS ARICH ANPIN. FROM ARICH ANPIN, THE SECRET OF BINAH THAT RETURNS TO BECOME CHOCHMAH IS DRAWN. BINAH BECOMES ENCLOTHED BY YISRAEL-SABA AND TENUVAH, COLLECTIVELY CALLED IMA. SO THE SHECHINAH HERE IS NOT A "DAUGHTER," BUT RATHER A "MOTHER" HERSELF, AS SHE ENCLOTHES HER. Therefore, BECAUSE SHE IS THE ASPECT OF THE LEFT, FROM THE SIDE OF THE MOTHER, "she became my wife" in fondness and affection as expressed in the verse, "and his right hand embraces me" (Shir Hashirim 8:3). SHE LONGS FOR THE CHASSADIM OF THE RIGHT, SO THAT HER CHOCHMAH MAY BE ENCLOTHED BY THE CHASSADIM. All this is according to the secret of Wisdom.

351. תָּא חֲזֵי, בְּקַדְמִיתָא כַּד נָחֲתוּ לְמִצְרַיִם, הָכֵי קָאֲמַר, בְּגִין לְאִתְדַּבְּקָא בְּגוֹ מְהֵימְנוּתָא, וְקָרָא לָהּ אֲחוֹתִי, בְּגִין דְּלָא יִטְעוּן גּוֹ אִינּוּן דַּרְגִּין דִּלְבַר. אוֹף הָכָא אֲחוֹתִי, בְּגִין דְּלָא אִתְעֲדֵי מִגּוֹ מְהֵימְנוּתָא, כִּדְקָא יָאוֹת.

351. Come and behold: when they first went down to Egypt, he said, "SHE IS MY SISTER" in order to cleave to the Faith. Therefore, he called Her "my sister," so that they would not be mistaken and follow those grades outside HOLINESS. So here as well, WITH AVIMELECH, he said, "my sister" in order not to be diverted from the proper Faith.

352. דְּהָא אֲבִימֶלֶךְ, וְכָל אִינּוּן יָתְבֵי אַרְעָא, הֲווֹ אָזְלֵי בָּתַר פּוּלְחָנָא נוּכְרָאָה, וְאִיהוּ אִתְדַּבַּק גּוֹ מְהֵימְנוּתָא, וּבְגִין כָּךְ, עָאל לְתַמָּן, וַאֲמַר אֲחוֹתִי, מָה אָחוֹת לָא אִתְפְּרַשׁ מֵאָחָא לְעָלְמִין, אוֹף הָכָא. דְּהָא אִתְּתָא יְכֵילַת לְאִתְפְּרָשָׁא, אֲבָל אָחוֹת לָא אִתְפְּרַשׁ, דְּהָא תְּרֵין אַחִין לָא יְכִלִין לְאִתְפְּרָשָׁא, לְעָלְמִין וּלְעָלְמֵי עָלְמִין.

352. This is because Avimelech and all the inhabitants of the land followed idolatry, while AVRAHAM cleaved to the Faith. So when he entered there, he said OF THE SHECHINAH, "She is my sister." Just as a sister can never be separated from a brother, so here as well, AVRAHAM WAS ATTACHED TO THE SHECHINAH IN SUCH A MANNER THAT THEY COULD NEVER BE SEPARATED. Although a wife can be separated FROM HER HUSBAND, a sister can never be separated FROM HER BROTHER, because two siblings can never ever be separated.

353. Thus Avraham said, "She is my sister." Everybody was enthusiastic about running after and worshipping the lights of the stars and constellations, but Avraham cleaved to the Faith and said ABOUT THE SHECHINAH, "She is my sister," and we shall never be separated from each other. You may derive this FROM THE WORDS: "And for his sister a virgin," (Vayikra 21:3) which has been said about the priest, but signifies the place where Avraham, WHO IS THE RIGHT COLUMN AND CHESED, resides. THE SHECHINAH IS CALLED HIS "VIRGIN SISTER" BECAUSE, FROM THE ASPECT OF THE RIGHT SIDE, THE SHECHINAH IS CALLED BOTH A "SISTER" AND A "DAUGHTER."

353. וּבְגִין כָּךְ אֲמַר אַבְרָהָם אֲחוֹתִי הִיא, דְּהָא כֻּלְּהוֹן הֲווֹ לְהוּטִין גּוֹ טָהֲרֵי כּוֹכְבַיָּא וּמַזָּלֵי, וּפַלְחֵי לוֹן, וְאַבְרָהָם הֲוָה מִתְדַּבֵּק גּוֹ מְהֵימְנוּתָא, וַאֲמַר אֲחוֹתִי, דְּלָא נִתְפְּרֵשׁ לְעָלְמִין. וְסִימָנֵיךְ וְלַאֲחוֹתוֹ הַבְּתוּלָה. דְּאִתְּמַר לְכֹהֵן, אַתְרָא דְּאַבְרָהָם שַׁרְיָא בֵּיהּ.

354. It is written: "You shall fear Hashem your Elohim, Him you shall serve, and to Him you shall cleave, and swear by his Name" (Devarim 10:20). This phrase has already been explained, but nevertheless, come and behold. It is not written: 'Hashem (to Hashem) your Elohim you shall have fear,' USING THE DATIVE CASE, but only "fear (Heb. et) Hashem." So what does THE ACCUSATIVE PARTICLE Et mean? It refers to the first grade OF THE TEN SFIROT, COUNTING UPWARD, NAMELY THE NUKVA, WHICH IS the region of fear of the Holy One, blessed be He. Therefore, it is written: "You shall fear," because there, IN THE NUKVA, a person should fear his Master, as She represents Judgment.

354. כְּתִיב אֶת יי׳ אֱלֹהֶיךָ תִּירָא אֹתוֹ תַעֲבֹד וּבוֹ תִדְבָּק וּבִשְׁמוֹ תִשָּׁבֵעַ. הַאי קְרָא אוֹקְמוּהָ. אֲבָל תָּא חֲזֵי, לְיי׳ אֱלֹהֶיךָ תִּירָא, לָא כְּתִיב, אֶלָּא אֶת יי׳, מַאי אֶת, דָּא דַּרְגָּא קַדְמָאָה, אֲתַר דַּחֲלָא דְּקוּדְשָׁא בְּרִיךְ הוּא, וּבְגִין כָּךְ כְּתִיב תִּירָא, דְּתַמָּן בָּעֵי בַּר נָשׁ לְדַחֲלָא קַמֵּי מָארֵיהּ, בְּגִין דְּאִיהוּ דִּינָא.

355. "And him (Heb. oto) you shall serve" alludes to the upper grade, NAMELY YESOD OF ZEIR ANPIN, which resides above this lower grade, WHICH IS THE NUKVA, and they are never separated from each other. THESE TWO WORDS, Et ('the') and Oto ('him') cleave to each other and are never separated. SO HE ASKS: What does "Oto" mean? AND HE ANSWERS: This is the region of the Holy Covenant, an everlasting sign (Heb. ot) THAT REFERS TO YESOD, because no worshipping is done in Et ('the'), which does not pertain to service, but to fear. But service is above IN YESOD OF ZEIR ANPIN, WHICH IS NAMED OTO. And this is why IT IS WRITTEN: "him (Heb. oto) you shall serve."

355. וְאוֹתוֹ תַעֲבוֹד. דָּא דַּרְגָּא עִלָּאָה, דְּקַיְּימָא עַל הַאי דַּרְגָּא תַּתָּאָה, וְלָא מִתְפְּרְשָׁאן לְעָלְמִין, אֶת וְאוֹתוֹ, דָּא בְּדָא דְּבֵקִין, וְלָא אִתְפְּרְשָׁן. מַאי וְאוֹתוֹ. דָּא אֲתַר בְּרִית קַדִּישָׁא. אוֹת לְעָלְמִין, דְּהָא פּוּלְחָנָא לָא שַׁרְיָא בְּאֶת, וְלָאו אִיהוּ לְמִפְלַח, אֶלָּא לְמִדְחַל, אֲבָל פּוּלְחָנָא אִיהוּ לְעֵילָא, וּבְגִין כָּךְ וְאוֹתוֹ תַעֲבוֹד.

356. The phrase, "and to Him you shall cleave" refers to the region where cleaving occurs, which is the center of the body, NAMELY IN THE CENTRAL COLUMN, WHICH IS TIFERET AND LIES BETWEEN THE TWO ARMS, WHICH ARE CHESED AND GVURAH, WHO REPRESENT THE TWO COLUMNS--LEFT AND RIGHT. The words, "and swear (Heb. tishave'a) by His name" refer to the seventh (Heb. sheva) region among the grades, NAMELY THE NUKVA, WHICH IS RELATED TO THE SECRET OF SHABBAT. And this is learned from the verse: "and David their king, whom I will raise up for them" (Yirmeyah 30:9).

356. וּבוֹ תִדְבָּק. בַּאֲתַר דְּאִיהוּ דְּבֵקוּתָא לְאִתְדַּבְּקָא, דְּאִיהוּ גּוּפָא, דְּשָׁרֵי בְּאֶמְצָעִיתָא. וּבִשְׁמוֹ תִּשָּׁבֵעַ, אֲתַר שְׁבִיעָאָה דְּדַרְגִּין. וְסִימָנֵיךְ וְאֵת דָּוִד מַלְכָּם אֲשֶׁר אָקִים לָהֶם.

357. This is how Avraham cleaved to the Faith. THIS IS AN ALLUSION TO THE SECRET OF THE SHECHINAH AT THE GRADE OF 'SISTER', when he went down to Egypt and when he went to the land of the Philistines. This is similar to a person who plans to descend into a deep pit, but is afraid that he may not be able to climb back out. What does he do? He fastens a rope high above the pit, and says to himself: Now that I have tied this knot, I will enter the pit. Similarly, before Avraham went to Egypt, he secured himself with the knot of Faith. Only after this was secure did he travel to Egypt.

357. בְּגִין כָּךְ אִתְדַּבַּק אַבְרָהָם בִּמְהֵימְנוּתָא, כַּד נָחֵת לְמִצְרַיִם, וְכַד אֲזַל לְאַרְעָא דִּפְלִשְׁתִּים. לְבַר נָשׁ, דְּבָעָא לְנָחֲתָא גּוֹ גּוּבָא עֲמִיקָא, דְּחֵיל דְּלָא יָכִיל לְסַלְקָא מִגּוֹ גּוּבָא, מָה עֲבַד, קֶשֶׁר חַד קִשְׁרָא דְּחֶבֶל לְעֵילָא מִן גּוּבָא, אֲמַר, הוֹאִיל דְּקִשִּׁירְנָא קִשְׁרָא דָּא, מִכָּאן וּלְהָלְאָה אֵעוֹל תַּמָּן. כָּךְ אַבְרָהָם, בְּשַׁעֲתָא דְּבָעָא לְנַחֲתָא לְמִצְרַיִם, עַד לָא יֵיחוֹת תַּמָּן, קֶשֶׁר קִשְׁרָא דִּמְהֵימְנוּתָא בְּקַדְמֵיתָא, לְאִתְתַּקְפָא בֵּיהּ, וּלְבָתַר נָחֵת.

358. And he did the same when he entered the land of the Philistines. This is why it is written: "The language of truth is established forever, but a lying tongue is but for a moment." (Mishlei 12:19) THIS APPLIES TO Avimelech, who said: "In the integrity of my heart and the innocency of my hands have I done this" (Beresheet 20:5). But ELOHIM answered him by saying: "I know that you did this in the simplicity of your heart" (Ibid. 6). He did not say, 'and innocence of your hands,' AS AVIMELECH CLAIMED. THUS, AVIMELECH LIED WHEN HE SAID, "AND THE INNOCENCY OF MY HANDS," AND THIS IS WHY IT IS WRITTEN OF HIM: "BUT A LYING TONGUE IS BUT FOR A MOMENT."

358. אוֹף הָכֵי נָמֵי, כַּד עָאל לְאַרְעָא דִּפְלִשְׁתִּים. בְּגִין כָּרְשָׁפַת אֱמֶת תִּכּוֹן לָעַד. וְעַד אַרְגִּיעָה לְשׁוֹן שָׁקֶר, דָּא אֲבִימֶלֶךְ, דַּאֲמַר בְּתוֹם לְבָבִי וּבְנִקָּיוֹן כַּפָּי. וְכַד אֱהַדְּרוּ לֵיהּ, מַה כְּתִיב, גַּם אָנֹכִי יָדַעְתִּי כִּי בְּתָם לְבָבְךָ עָשִׂיתָ זֹאת וְלָא כְּתִיב נִקָּיוֹן כַּפַּיִם.

359. "Now, restore to the man his wife, for he is a prophet" (Beresheet 20:7). Rabbi Yehuda began the discussion with the verse, "He guards the feet of his pious ones (Heb. chasidav)..." (I Shmuel 2:9). Chasidav is spelled WITHOUT THE LETTER YUD, WHICH INDICATES THAT THE VERSE APPLIES to one PIOUS MAN. And this is Avraham, who is always protected by the Holy One, blessed be He, as He never removed His protection from over him. It is written, "He guards the feet" BECAUSE "THE FEET" allude to AVRAHAM'S wife, along with whom, in order to guard her, the Holy One, blessed be He, sent His Shechinah.

359. וְעַתָּה הָשֵׁב אֵשֶׁת הָאִישׁ כִּי נָבִיא הוּא. ר׳ יְהוּדָה פָּתַח וַאֲמַר, רַגְלֵי חֲסִידָו יִשְׁמֹר וגו׳. חֲסִידוֹ כְּתִיב, חַד, וְדָא אַבְרָהָם, דְּקוּדְשָׁא בְּרִיךְ הוּא נָטִיר לֵיהּ תְּדִיר, וְלָא אַעֲדֵי נְטִירוּ מִנֵּיהּ לְעָלְמִין. וּמַה דַּאֲמַר רַגְלֵי, דָּא אִתְּתֵיהּ, דְּקוּדְשָׁא בְּרִיךְ הוּא שַׁדַּר שְׁכִינְתֵּיהּ עִמָּהּ, וְנָטַר לָהּ תְּדִיר.

360. Another explanation of the verse: "He guards the feet of his pious ones" IS THAT CHASIDAV IS WRITTEN WITHOUT THE LETTER YUD, WHICH IMPLIES One. That one was Avraham, who was always accompanied by the Holy One, blessed be He, so that nobody could harm him. "...and the wicked shall be silent in darkness..." refers to the kings whom the Holy One, blessed be He, had slain during that night that Avraham pursued them.

360. דָּבָר אֲחֵר רַגְלֵי חֲסִידָיו יִשְׁמֹר. חַד, דָּא אַבְרָהָם, דְּקוּדְשָׁא בְּרִיךְ הוּא אָזֵיל עִמֵּיהּ תְּדִיר, בְּגִין דְּלָא יֵיכְלוּן לְנַזְקָא לֵיהּ. וּרְשָׁעִים בַּחֹשֶׁךְ יִדָּמוּ. אִלֵּין אִינּוּן מַלְכִין. דַּקַטַל קוּדְשָׁא בְּרִיךְ הוּא בְּהַהוּא לֵילְיָא, דְּרָדַף בַּתְרַיְיהוּ.

361. Therefore, it is written: "shall be silent in darkness," WHICH MEANS the night, NAMELY THE NUKVA. Avraham pursued the kings, and the night, as it became united with the darkness, slew the kings. Thus, it is written: "And he divided himself against them, he and his servants, by night (lit. 'And the night divided upon them) and smote them" (Beresheet 14:15). Therefore, the phrase, "And the night divided upon them" refers to the Holy One, blessed be He, who separated Judgment from Mercy, in order to avenge Avraham. Thus, IT IS WRITTEN: "and the wicked shall be silent in darkness...and (he) smote them." It should have been written: 'and (they) smote them' IN THE PLURAL, BECAUSE AVRAHAM AND HIS SERVANTS SMOTE THEM. But of course, it was the Holy One, blessed be He, WHO REALLY SMOTE THEM, "for by strength shall no man prevail," (I Shmuel 2:9) as he was alone there with Eliezer. THE NUMERICAL VALUE OF ELIEZER IS 318 AND AVRAHAM HAD 318 SERVANTS, WHICH ARE MENTIONED IN THE SCRIPTURES.

361. הה״ד בַּחֹשֶׁךְ יִדָּמוּ, דָּא לֵילְיָא, דְּאִתְקַשַּׁר בְּחֲשׁוֹכָא, וְקָטַל לוֹן, וְאַבְרָהָם רָדִיף, וְלֵילְיָא קָטֵיל לוֹן, הה״ד וַיֵּחָלֵק עֲלֵיהֶם לַיְלָה הוּא וַעֲבָדָיו וַיַּכֵּם. וַיֵּחָלֵק עֲלֵיהֶם לַיְלָה, דָּא קוּדְשָׁא בְּרִיךְ הוּא דְּפָלִיג רַחֲמֵי מִן דִּינָא, בְּגִין לְמֶעְבַּד נוּקְמִין לְאַבְרָהָם, וּבְגִין כָּךְ וּרְשָׁעִים בַּחֹשֶׁךְ יִדָּמוּ. וַיַּכֵּם, וַיַּכּוּם מִבָּעֵי לֵיהּ. אֶלָּא, דָּא קוּדְשָׁא בְּרִיךְ הוּא. כִּי לֹא בְכֹחַ יִגְבַּר אִישׁ. דְּאִיהוּ וֶאֱלִיעֶזֶר, הֲווֹ בִּלְחוֹדַיְיהוּ.

362. Rabbi Yitzchak said: But we have learned that where harm is expected, a person should not depend on a miracle to save him. And there is no place more dangerous than that into which Avraham pursued the four kings to wage war against them. WHY, THEN, DID HE RELY ON A MIRACLE TO HAPPEN? Rabbi Yehuda responded: Avraham did not set out with the intention of waging war, nor did he rely on the occurrence of a miracle. Rather, he left his house because of the distress of Lot, whom he planned to ransom and free. And had he not been able to free him, he would have died with him in captivity. But as soon as he began his journey, he saw the Shechinah shining in front of him and armies OF ANGELS surrounding him. At that time, he started to pursue them while the Holy One, blessed be He, slew them. This is why it is written: "and the wicked shall be silent in darkness."

362. ר׳ יִצְחָק אָמַר, וְהָא תְּנִינָן בַּאֲתַר דְּנִזְקָא שְׁכִיחַ, לָא יִסְמוֹךְ בַּר נָשׁ עַל נִיסָא, וְלָא הֲוָה אֲתַר דְּנִזְקָא אִשְׁתְּכַח כְּהַאי, דְּאַבְרָהָם אָזֵיל בָּתַר חֲמִשָּׁה מַלְכִין לְמִרְדַּף בַּתְרַיְיהוּ, וְלַאֲגָחָא קְרָבָא. אָמַר ר׳ יְהוּדָה כַּד אָזֵיל אַבְרָהָם לְהַאי, לָא אָזַל לַאֲגָחָא קְרָבָא, וְלָא סָמַךְ עַל נִיסָא, אֶלָּא צַעֲרָא דְּלוֹט, אַפְקֵיהּ מִבֵּיתֵיהּ, וְנָטֵיל מָמוֹנָא לְמִפְרַק לֵיהּ, וְאִי לָאו, דִּימוּת בַּהֲדֵיהּ גּוֹ שְׁבִיָּיהּ. כֵּיוָן דִּנְפַק חָמָא שְׁכִינְתָּא דְּנָהֲרָא קַמֵּיהּ, וְכַמָּה חֵילִין סָחֲרָנֵיהּ, בְּהַהִיא שַׁעְתָּא רָדַף בַּתְרַיְיהוּ וְקוּדְשָׁא בְּרִיךְ הוּא קָטֵיל לוֹן, הֲדָא הוּא דִּכְתִיב וּרְשָׁעִים בַּחֹשֶׁךְ יִדָּמוּ.

363. ר׳ שִׁמְעוֹן אָמַר, רָזָא אִיהוּ, רַגְלֵי חֲסִידָו יִשְׁמֹר, דָּא אַבְרָהָם. וְכַד נָפַק אִשְׁתַּתַּף יִצְחָק בַּהֲדֵיהּ, וְנָפְלוּ קַמֵּיהּ, וְאִי לָאו דְּאִשְׁתַּתַּף יִצְחָק בַּהֲדֵיהּ דְּאַבְרָהָם, לָא אִשְׁתֵּיצִיאוּ, הה״ד וּרְשָׁעִים בַּחֹשֶׁךְ יִדַּמּוּ. כִּי לֹא בְכֹחַ יִגְבַּר אִישׁ. אַף עַל גַּבְדְּחֵילָא אִשְׁתְּכַח תְּדִיר בִּימִינָא, אִי לָא הֲוָה בִּסְטְרָא דִשְׂמָאלָא, לָא אִתְדַּחְיָין קַמֵּיהּ.

363. Rabbi Shimon said: There is a secret hidden in the verse, "He guards the feet of his pious," who is Avraham. When Avraham set out TO WAGE WAR ON THE KINGS, Yitzchak joined him. And they fell before him. If Yitzchak had not joined Avraham, he would not have been able to slay them, as it is written: "and the wicked shall be silent in darkness." "...by strength shall no man prevail." Even though strength always lies with the right, WHICH IS AVRAHAM, if THE RIGHT was not included within the left side, WHICH IS YITZCHAK, then THE KINGS would not have retreated before him.

364. דָּבָר אֲחֵר רַגְלֵי חֲסִידָו יִשְׁמֹר, בְּשַׁעֲתָא דְּבַר נָשׁ רָחִים לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, קוּדְשָׁא בְּרִיךְ הוּא רָחִים לֵיהּ, בְּכָל מַה דְּאִיהוּ עָבִיד, וְנָטִיר אָרְחוֹי, כד״א יי׳ יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם.

364. Another explanation of the verse, "He guards the feet of his pious ones" is that when a person loves the Holy One, blessed be He, the Holy One, blessed be He, returns that love by guarding all that he does and his journeys. As it is written: "Hashem shall preserve your going out and your coming in from this time forth and even for evermore" (Tehilim 121:8).

365. תָּא חֲזֵי כַּמָּה חֲבִיבוּתֵיהּ דְּאַבְרָהָם, לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא, דְּבְכָל אֲתַר דַּהֲוָה אָזֵיל, לָא הֲוָה חָיֵיס עַל דִּילֵיהּ כְּלוּם, אֶלָּא, בְּגִין לְאִתְדַּבְּקָא בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, וּבְגִין כָּךְ רַגְלֵי חֲסִידָיו יִשְׁמֹר. וְדָא הִיא אִתְּתֵיהּ, דִּכְתִיב וַאֲבִימֶלֶךְ לֹא קָרַב אֵלֶיהָ. וּכְתִיב כִּי עַל כֵּן לֹא נְתַתִּיךָ לִנְגֹּעַ אֵלֶיהָ.

365. Come and behold: observe how much Avraham loved the Holy One, blessed be He. Wherever he went, he had no regard for his possessions at all. All his thoughts were directed toward cleaving to the Holy One, blessed be He, alone. Therefore, the verse "He guards the feet of his pious" alludes to his wife, BECAUSE HIS FEET ALLUDE TO HIS WIFE, about whom it is written: "Now Avimelech had not come near her," (Beresheet 20:4) and also, "therefore I did not allow you to touch her" (Ibid. 6).

366. בְּפַרְעֹה מַה כְּתִיב, וַיְנַגַּע יי׳ אֶת פַּרְעֹה וגו׳ עַל דְּבַר. אִיהִי אָמְרָה, וְקוּדְשָׁא בְּרִיךְ הוּא הֲוָה מָחֵי, וּבְגִין כָּךְ רַגְלֵי חֲסִידָו יִשְׁמֹר. וּרְשָׁעִים בַּחֹשֶׁךְ יִדַּמּוּ, אִלֵּין פַּרְעֹה וַאֲבִימֶלֶךְ, דְּקוּדְשָׁא בְּרִיךְ הוּא עֲבַד בְּהוֹ דִּינִין בְּלֵילְיָא. כִּי לֹא בְכֹחַ יִגְבַּר אִישׁ. מַאן אִישׁ, דָּא אַבְרָהָם, דִּכְתִיב וְעַתָּה הָשֵׁב אֵשֶׁת הָאִישׁ וגו׳.

366. About Pharaoh, it is written: "And Hashem plagued Pharaoh, and his house with great plagues" (Beresheet 12:17). SARAH spoke out directly to the Holy One, blessed be He, ASKING HIM TO SMITE, and He smote. It is written: "He guards the feet of the pious (ones), and the wicked are silent in darkness," BECAUSE it was Pharaoh and Avimelech on whom the Holy One, blessed be He, inflicted Judgments at night--BY DARKNESS. Who is the "man" referred to in the verse: "for by strength shall no man prevail? " This man is Avraham, as it is written: "Now therefore, restore the man his wife..." (Beresheet 20:7)

26. "And the Satan standing at his right to prosecute him"
The negative angel, Satan, stands on the right side of the High Priest Joshua, who has just been thrown into a pit of fire. Kabbalistically, the right side signifies the attribute of mercy, and fire signifies the concept of severe judgment. In this story, the angel Satan tells the Creator that if He is going to show mercy upon Joshua, then He should be obligated to save all the people who were with Joshua, even though they are unworthy. In other words, Satan is cleverly implying that the Creator cannot possibly save Joshua because of these special circumstances. Nonetheless, the Creator emancipates Joshua. The spiritual lesson of this story is as follows: During a time of intense judgment, the righteous can still be saved amidst all the upheaval and destruction. According to the Kabbalah, another example of the Creator performing the difficult task of concurrently emitting the forces of mercy and judgment, was during the splitting of the Red Sea, when the Israelites crossed over to safety while the Egyptians were drowning.
The Relevance of this Passage
Both wicked and righteous people dwell among us and their behavioral actions have an appropriate effect on the state of the world. By mending our own ways and choosing the path of spirituality, we are securely connected, by this section, to the Creator's attributes of mercy during times of severe judgment.

367. "And Hashem visited Sarah as He had said..." (Beresheet 21:1) Rabbi Chiya opened the discussion with the verse: "And he showed me Yehoshua the high priest standing before the angel of Hashem, and the Satan standing at his right to prosecute him" (Zecharyah 3:1). This passage should be studied carefully. "And he showed me Yehoshua the high priest" refers to Yehoshua, the son of Yehotzadak. In the phrase, "standing before the angel of Hashem," who is the "angel of Hashem"? It is the region THAT IS CALLED the Bundle,' TO WHICH the soul of the righteous is attached. And all the souls of the righteous are there. This is the "angel of Hashem," WHICH IS MENTIONED IN THE VERSE.

367. וַיי׳ פָּקַד אֶת שָׂרָה כַּאֲשֶׁר אָמָר וגו׳. רַבִּי חִיָּיא, פָּתַח וַאֲמַר, וַיַּרְאֵנִי אֶת יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל עוֹמֵד לִפְנֵי מַלְאַךְ יי׳ וְהַשָּׂטָן עוֹמֵד עַל יְמִינוֹ לְשִׂטְנוֹ. הַאי קְרָא אִית לְאִסְתַּכְּלָא בֵּיהּ. וַיַּרְאֵנִי אֶת יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל, דָּא יְהוֹשֻׁעַ בֶּן יְהוֹצָדָק. עוֹמֵד לִפְנֵי מַלְאַךְ יי׳, מַאן מַלְאַךְ יי׳. דָּא אֲתַר צְרוֹרָא דְּנִשְׁמָתֵיהּ דְּצַדִּיק צְרִירָא בֵּיהּ, וְכָל אִינּוּן נִשְׁמָתִין דְּצַדִּיקַיָּא קַיְּימִין תַּמָּן, וְדָא הוּא מַלְאַךְ יי׳.

368. The phrase, "and the Satan standing at his right to prosecute him" refers to the Evil Inclination, which roams the world snatching souls and taking spirits FROM HUMAN BEINGS by bringing accusations against humankind, above as well as below. This occurred when Nevuchadnetzar cast YEHOSHUA, THE HIGH PRIEST, into the fire, together with all the false prophets. At that time, the Satan brought accusations against him above, so that he would be burned with them.

368. וְהַשָּׂטָן עוֹמֵד עַל יְמִינוֹ לְשִׂטְנוֹ. דָּא יֵצֶר הָרָע, דְּאִיהוּ מְשׁוֹטֵט וְאָזֵיל בְּעָלְמָא, לְנַטְלָא נִשְׁמָתִין, וּלְאַפָּקָא רוּחִין, וּלְמִסְטֵי לוֹן לְבְרִיְּיתָא, לְעֵילָא וְתַתָּא. וְדָא הוּא בְּשַׁעֲתָא דַּאֲטִיל לֵיהּ נְבוּכַדְנֶצַּר לְאֶשָּׁא, עִם אִינּוּן נְבִיאֵי הַשֶּׁקֶר, וְהַאי הֲוָה מַסְטִין לְעֵילָא, בְּגִין דְּיִתּוֹקַד עִמְּהוֹן.

369. This is the way OF THE SATAN, who shows his indictment at the hour of danger or when the world is in distress. At those times, he is allowed to prosecute and punish, even without justice, as it is written: "but sometimes ruin comes for want of judgment" (Mishlei 13:23). What is meant by "to prosecute him"? IN OTHER WORDS, WHAT DID HE ACCUSE HIM OF? He was asking that they all be saved or all be burned. When the Angel of Destruction is granted permission to destroy, the righteous are in as much danger as the wicked.

369. דְּהָכֵי הוּא אוֹרְחוֹי, דְּלָאו אִיהוּ מְקַטְרֵג, אֶלָּא בְּזִמְנָא דְּסַכָּנָה וּבְזִמְנָא דְּצַעֲרָא שָׁרְיָא בְּעָלְמָא, וְאִית לֵיהּ רְשׁוּ, לְמִסְטֵי וּלְמֶעְבַּד דִּינָא אֲפִילוּ בְּלָא דִּינָא, כְּדָבָר אֲחֵר וְיֵשׁ נִסְפָּה בְּלֹא מִשְׁפָּט. מַהוּ לְשִׂטְנוֹ, דַּהֲוָה אָמֵר, אוֹ כֻּלְּהוּ יִשְׁתֵּזְבוּן, אוֹ כֻּלְּהוּ יִתּוֹקְדוּן. דְּהָא בְּשַׁעֲתָא דְּאִתְיְיהֵיב רְשׁוּתָא לְמֶחְבְּלָא לְחַבָּלָא, לָא אִשְׁתְּזֵיב זַכָּאָה מִן חַיָּיבָיָא.

370. Therefore, when Judgment hangs over a city, a man should flee before he is captured there AND FALLS INTO THE HANDS OF THE DESTROYER. Once the Angel of Destruction resides IN A PLACE, he treats the righteous the same as the wicked. All the more so, as all three of them were together. THIS REFERS TO YEHOSHUA, THE HIGH PRIEST, AND THE OTHER TWO FALSE PROPHETS--ACHAV, THE SON OF KOLYAH, AND TZIDKIYAHU, THE SON OF MA'ASSIYAH. THE SATAN was demanded that all be burned or all be saved, because if a miracle is to occur, there cannot be half a miracle. It must be the same for all--either miracle or Judgment.

370. וּבְגִין כָּךְ בְּשַׁעֲתָא דְּדִינָא שָׁרְיָא בְּמָתָא, בָּעֵי בַּר נָשׁ לְעָרְקָא, עַד לָא אִתְפַּס תַּמָּן, דְּהָא מְחַבְּלָא כֵּיוָן דְּשָׁרֵי, הָכֵי נָמֵי עָבִיד לְזַכָּאָה כְּחַיָּיבָא. וְכָל שֶׁכֵּן דַּהֲווֹ תְּלָתֵיהוֹן כְּחַד, וַהֲוָה תָּבַע דְּיִתּוֹקְדוּן כֻּלְּהוּ, אוֹ יִשְׁתֵּזְבוּן כֻּלְּהוּ. בְּגִין דְּכַד אִתְעֲבִיד נִיסָא, לָא אִתְעֲבִיד פַּלְגוּ נִיסָא, וּפַלְגוּ דִּינָא, אֶלָּא כֹּלָּא כַּחֲדָא, אוֹ נִיסָא אוֹ דִּינָא.

371. Rabbi Yosi said to him: That is not so. For when the Holy One, blessed be He, split the sea for Yisrael, He divided the sea only for those, NAMELY, THE CHILDREN OF YISRAEL. They walked on dry land while the waters came together again and drowned the others, NAMELY, THE EGYPTIANS who perished. So there was a miracle on one side and judgment on the other, EVEN THOUGH they both occurred together.

371. אֲמַר לוֹ ר׳ יוֹסֵי, וְלָא, וְהָא בְּזִמְנָא דְּבָקַע קוּדְשָׁא בְּרִיךְ הוּא יַמָּא לְיִשְׂרָאֵל, הֲוָה קָרַע יַמָּא לְאִלֵּין, וְאָזְלִין בְּיַבֶּשְׁתָּא, וּמַיָּיא הֲווֹ תָּבִין מִסְטְרָא אָחֳרָא, וְטָבְעִין לְאִלֵּין, וּמֵתִין, וְאִשְׁתְּכַח נִיסָא הָכָא, וְדִינָא הָכָא כֹּלָּא כַּחֲדָא.

372.אָמַר לוֹ, וְדָא הוּא דְּקַשְׁיָא קַמֵּיהּ, דְּכַד קוּדְשָׁא בְּרִיךְ הוּא עָבֵיד דִּינָא וְנִיסָא כַּחֲדָא, לָאו בַּאֲתַר חָד, וְלָא בְּבֵיתָא חָדָא, וְאִי אִתְעֲבֵיד, קַשְׁיָא קַמֵּיהּ, דְּהָא לְעֵילָא, לָא אִתְעֲבֵיד כֹּלָּא, אֶלָּא בִּשְׁלִימוּ כַּחֲדָא, אוֹ נִיסָא, אוֹ דִינָא בַּאֲתַר חָד, וְלָא בְּפַלְגוּ.

372. He said to him: This is why THE SPLITTING OF THE RED SEA was so difficult for Him. When the Holy One, blessed be He, simultaneously performs a miracle and executes His Judgment, it does not usually happen in the same place, nor even in the same house. If it occurs IN THE SAME PLACE, AS HAPPENED AT THE RED SEA, then it is difficult for Him. In Heaven, everything is done to perfection. EVERYTHING IS as one and at one place--either a miracle or doom, but not usually half and half, HALF MIRACLE AND HALF DOOM.

373. בְּגִין כָּךְ, לָא עָבֵיד קוּדְשָׁא בְּרִיךְ הוּא דִּינָא בְּחַיָּיבַיָּא, עַד דְּאִשְׁתַּלִּימוּ בְּחוֹבַיְיהוּ הה"ד כִּי לֹא שָׁלֵם עֲוֹן הָאֱמֹרִי עַד הֵנָּה. וּכְתִיב בְּסַאסְאָה בְּשַׁלְּחָהּ תְּרִיבֶנָּה. וְעַל דָּא, הֲוָה אַסְטִין לֵיהּ לִיהוֹשֻׁעַ, דְּיִתּוֹקַד בְּהוֹ, עַד דַּאֲמַר לֵיהּ, יִגְעַר יי׳ בָּךְ הַשָּׂטָן. מַאן אֲמַר לֵיהּ, דָּא, מַלְאַךְ יי׳.

373. This is why the Holy One, blessed be He, does not punish the guilty until they have all filled their measure of sin. THIS WAY, HE DOES NOT HAVE TO SAVE ANY OF THEM FROM PUNISHMENT. As it is written: "for the iniquity of the Emori is not yet full," (Beresheet 15:16) and "You should punish it in exact measure" (Yeshayah 27:8). Therefore, THE SATAN demanded that Yehoshua be burned together with the rest, SO THERE WOULD NOT BE HALF MIRACLE HALF DOOM, until he said to him: "May Hashem rebuke you, Satan" (Zecharyah 3:2). AND HE ASKS: Who said to him, "May HASHEM REBUKE YOU, SATAN"? AND HE REPLIES: It was the Angel of Hashem WHO SAID SO.

374. וְאִי תֵּימָא וַיֹּאמֶר יי׳ אֶל הַשָּׂטָן יִגְעַר יי׳ בָּךְ וגו׳. תָּא חֲזֵי הָכֵי נָמֵי לְמֹשֶׁה בַּסְנֶה, דִּכְתִיב וַיֵּרָא מַלְאַךְ יי׳ אֵלָיו בְּלַבַּת אֵשׁ. וּכְתִיב וַיַּרְא יי׳ כִּי סָר לִרְאוֹת. לְזִמְנִין מַלְאַךְ יי׳, וּלְזִמְנִין מַלְאָךְ, וּלְזִמְנִין יי׳. וּבְגִין כָּךְ, אֲמַר לֵיהּ יִגְעַר יי׳ בָּךְ הַשָּׂטָן, וְלָא אָמַר הִנְנִי גּוֹעֵר בָּךְ.

374. You may say that since IT IS WRITTEN: "And Hashem said to the Satan, Hashem rebuke you, Satan," THEREFORE IT IS HASHEM WHO SAYS SO, AND NOT AN ANGEL. Come and behold: the same is true of Moshe in the bush, about which it is written: "And the angel of Hashem appeared to him in a flame of fire" (Shemot 3:2) and, "And when Hashem saw that he turned aside to see" (Ibid. 4). Sometimes IT IS WRITTEN: "the angel of Hashem," sometimes "an angel," and sometimes, "Hashem." THEREFORE, HERE AS BEFORE, "AND HASHEM SAID TO THE SATAN" MAY REFER TO AN ANGEL, AS WITH MOSHE. This is why he said to him: "May Hashem rebuke you, Satan" rather than 'I hereby rebuke you, Satan.' HAD IT BEEN HASHEM WHO HAD SAID THIS, IT WOULD HAVE BEEN WRITTEN: 'I HEREBY REBUKE YOU, SATAN.' THEREFORE, WE CONCLUDE THAT THE ONE WHO SAID THIS WAS AN ANGEL.

375. תָּא חֲזֵי, כְּגַוְונָא דָא, בְּיוֹמָא דְּאִשְׁתְּכַח דִּינָא בְּעָלְמָא, וְקוּדְשָׁא בְּרִיךְ הוּא יָתֵיב עַל כָּרְסְיָא דְּדִינָא, כְּדֵין אִשְׁתְּכַח הַאי שָׂטָן, דְּאַסְטֵי לְעֵילָא וְתַתָּא, וְאִשְׁתְּכַח אִיהוּ לְחַבָּלָא עָלְמָא, וְלִיטּוֹל נִשְׁמָתִין.

375. Come and behold: the same applies when Judgment hangs over the world, and the Holy One, blessed be He, sits upon the Throne of Judgment. Then the Satan, who accuses above and below, comes to destroy the world and snatch away the souls OF HUMAN BEINGS, BECAUSE THE SATAN IS ALSO THE ANGEL OF DEATH, AS IS ALREADY KNOWN.

27. "And the elders of that city shall break the heifer's neck in the ravine"
When someone is murdered and the killer is not brought to justice for whatever reason, the soul of the dead person remains in this realm as a negative force and influence upon the community. In ancient times, the Elders of the town performed a ritual slaughter on a Heifer [calf] to remove this negativity.
The Relevance of this Passage
Situations in life unexpectedly turn negative for no apparent reason. Whatever can possibly go wrong does so to the detriment of our well being. . There are no coincidences in life, no random events of chaos. It is our inability to perceive the metaphysical influences that manifest in our environment, that creates the illusion of disorder. The spiritual energy of this passage eliminates unseen negative forces and influences from our life.

376. רַבִּי שִׁמְעוֹן הֲוָה יָתֵיב וְלָעֵי בְּאוֹרַיְיתָא, וַהֲוָה מִשְׁתַּדֵּל בְּהַאי קְרָא. וְלָקְחוּ זִקְנֵי הָעִיר הַהִיא עֶגְלַת בָּקָר וגו׳. וְעָרְפוּ שָׁם אֶת הָעֶגְלָה בַּנָּחַל. וְדִינָא אִיהוּ בְּקוּפִיץ לְעָרְפָא לָהּ. אֲמַר לֵיהּ רַבִּי אֶלְעָזָר הַאי לְמַאי אִצְטְרִיךְ.

376. While studying Torah, Rabbi Shimon examined the meaning of the verse: "And the elders of that city shall bring down the heifer to a rough ravine...and shall break the heifer's neck in the ravine" (Devarim 21:4). According to the law, its head should be severed with a hatchet, THAT IS, WITH AN AX. Rabbi Elazar asked him why.

377. בָּכָה ר׳ שִׁמְעוֹן וַאֲמַר, וַוי לְעָלְמָא, דְּאִתְמְשַׁךְ בָּתַר דָּא, דְּהָא מִן הַהוּא יוֹמָא, דְּהַהוּא חִוְיָא בִּישָׁא, דְּאִתְפַּתָּה בֵּיהּ אָדָם, שַׁלִּיט עַל אָדָם וְשַׁלִּיט עַל בְּנֵי עָלְמָא, אִיהוּ קָאֵים לְמִסְטֵי עָלְמָא, וְעָלְמָא לָא יָכִיל לְנַפְקָא מֵעוֹנְשֵׁיהּ עַד דְּיֵיתֵי מַלְכָּא מְשִׁיחָא, וְיוֹקִים קוּדְשָׁא בְּרִיךְ הוּאלְדְמִיכֵי עַפְרָא, דִּכְתִיב בִּלַּע הַמָּוֶת לָנֶצַח וגו׳. וּכְתִיב וְאֶת רוּחַ הַטּוּמְאָה אַעֲבִיר מִן הָאָרֶץ. וְאִיהוּ קָאֵים עַל עָלְמָא דָא, לְמֵיטַל נִשְׁמָתִין דְּכָל בְּנֵי נָשָׁא.

377. Rabbi Shimon wept and said: Woe to the world that has been lured after this, REFERRING TO THE HEIFER. BECAUSE OF THIS, THEY HAVE TO BREAK ITS NECK. Ever since the day that Adam was enticed by that evil Serpent, it obtained control over Adam and all the people in the world. And so the Serpent persecutes humankind, who cannot evade its inflictions--NAMELY THE PUNISHMENT OF DEATH--until King Mashiach appears. Then the Holy One, blessed be He, will revive those who sleep in the dust, as it is written: "He will swallow up death for ever," (Yeshayah 25:8) and, "I will cause the unclean spirit to pass out of the land" (Zecharyah 13:2). But until then, He remains to seize the souls from all human beings WHO LIVE IN THIS WORLD.

378. וְתָא חֲזֵי, הָא כְתִיב כִּי יִמָּצֵא חָלָל וגו׳, תָּא חֲזֵי כָּל בְּנֵי עָלְמָא, ע״י מַלְאַךְ הַמָּוֶת נָפְקָא נִשְׁמָתֵיהוּ, אִי תֵימָא דְּבַר נָשׁדָּא, עַל יְדָא דְּהַהוּא מַלְאַךְ הַמָּוֶת, נְפַק נִשְׁמָתֵיהּ, לָאו הָכֵי, אֶלָּא מַאן דְּקָטֵיל לֵיהּ, אַפִּיק נִשְׁמָתֵיהּ, עַד לָא מָטָא זִמְנֵיהּ, לְשַׁלְטָאָה בֵּיהּ הַהוּא מַלְאַךְ הַמָּוֶת.

378. Come and behold. It is written: "If a corpse is found slain..." (Devarim 21:1) The souls of all human beings are taken away by the Angel of Death. But if you say that the Angel of Death took away the soul of this person, WHO WAS FOUND SLAIN, you would be in error. He who killed him has taken his soul away before it was time for the Angel of Death to rule.

379. וּבְגִין כָּךְ וְלָאָרֶץ לֹא יְכֻפַּר וגו׳, וְלָאָרֶץ דִּילָן. וְלָא דִּי לוֹן, דְּקָאֵים אִיהוּ לְמִסְטֵי עָלְמָא לְמַגְנָא, וּלְקַטְרְגָא תְּדִיר, כ״ש דְּגָזְלִין מִינֵיהּ, מַה דְּאִית לֵיהּ לְנַטְלָא, וְקוּדְשָׁא בְּרִיךְ הוּא חָיֵיס עַל בְּנוֹי, וּבְגִין כָּךְ, קָרְבִין עַל הַאי עֶגְלָא, בְּגִין לְתַקָּנָא עִמֵּיהּ, מַה דְּאִתְנְטִיל, הַהִיא נִשְׁמָתָא דְּבַר נָשׁמִנֵּיהּ, וְלָא יִשְׁתְּכַח מְקַטְרְגָא עַל עָלְמָא.

379. This is why it is written: "and the land cannot be cleansed" (Bemidbar 35:33). THE KILLERS are not satisfied that THE EVIL SERPENT inflicts punishments on the world without reason, and falsely accuses them constantly of sins so that they have to take away that which he is entitled to receive. But the Holy One, blessed be He, has Mercy on His children. This is why they sacrifice a heifer. In so doing, they correct TWO THINGS: (a) that the soul of the man was taken from him, REFERRING TO THE MAN FOUND SLAIN, AND (b) they prevent him from prosecuting the world.

380. וְרָזָא עִלָּאָה תְּנִינָן הָכָא, שׁוֹר, פָּרָה, עֵגֶל, עֶגְלָה, כֻּלְּהוּ בְּרָזָא עִלָּאָה אִשְׁתְּכָחוּ, וּבְגִין כָּךְ, בְּדָא מִתְקַנְּיָין לֵיהּ, וְדָא הוּא דִּכְתִיב יָדֵינוּ לֹא שָׁפְכָה אֶת הַדָּם הַזֶּה וגו׳, לֹא שָׁפְכָה, וְלָא גְרִימְנָא מִיתָתֵיהּ וּבְדָא לָא אִשְׁתְּכַח מְקַטְרְגָא עֲלַיְיהוּ, וּבְכֹלָּא יָהֵיב קוּדְשָׁא בְּרִיךְ עֵיטָא לְעָלְמָא.

380. We have here a deep and sublime secret, because a bull, a cow, calf, and a heifer all follow a supernal and secret pattern. Therefore, with the heifer, everything is properly atoned for. As it is written: "Our hands have not shed this blood..." (Devarim 21:7) Thus, we "have not shed" this blood, nor have we caused his death. As a result, they are free from any accusations. Thus, the Holy One, blessed be He, provides a solution for every problem in the world.

28. Rosh Hashanah and Yom Hakippurim

Through the Zohar, various mysteries about Rosh Hashanah and Yom Kippur are revealed. The penetrating sound of the Shofar has the power to confuse the negative angel called Satan, who acts as prosecutor during these days of judgment and repentance. The ten days that fall between Rosh Hashanah and Yom Kippur are likened to a great gift. This time frame provides us with the chance to remove all the negativity and decrees of judgment that we have brought down upon ourselves through our wrongful actions over the prior year. The prerequisite for accomplishing this goal is accountability and genuine permanent change in our character.

The Relevance of this Passage

The act of repentance is a profound tool available to each of us anytime we truly choose to change our ways. The energy radiating from the verses revealing the hidden mysteries of Rosh Hashanah and Yom Kippur, allow us to continually draw upon the forces of purification throughout the entire year.

381. תָּא חֲזֵי, כְּגַוְונָא דָא, בְּיוֹם ר״ה, וְיוֹם הַכִּפּוּרִים, דְּדִינָא אִשְׁתְּכַח בְּעָלְמָא, אִיהוּ קָאֵים לְקַטְרְגָא, וְיִשְׂרָאֵל בָּעְיִין לְאִתְעָרָא בְּשׁוֹפָר, וּלְאַתְעָרָא קוֹל, דְּכָלִיל בְּאֶשָׁ״א וּמַיָ״א וְרוּחָ״א, וְאִתְעֲבִידוּ חָד, וּלְאַשְׁמָעָא הַהוּא קוֹל, מִגּוֹ שׁוֹפָר.

381. Come and behold: the same applies for Rosh Hashanah and Yom Hakippurim, when Judgment hovers over the world and the Satan is there to prosecute. The children of Yisrael should be aroused by the Shofar, to create a voice (also: 'sound') that is a combination of water, fire, and wind, WHICH ARE CHESED, GVURAH, AND TIFERET, which become one in it, and sound that voice from whithin the Shfar.

382. וְהַהוּא קוֹל, סָלְקָא עַד אֲתַר, דְּכָרְסְיָיא דְּדִינָא יְתִבָא, וּבָטֵשׁ בָּהּ, וְסָלְקָא, כֵּיוָן דְּמָטָא הַאי קוֹל מִתַּתָּא, קוֹל דְּיַעֲקֹב אִתְתַּקַּן לְעֵילָא, וְקוּדְשָׁא בְּרִיךְ הוּא אִתְעַר רַחֲמֵי, דְּהָא כְּגַוְונָא דְּיִשְׂרָאֵל מִתְעָרֵי לְתַתָּא, קוֹל חַד, כָּלִיל בְּאֶשָׁ״א וְרוּחָ״א וּמַיָ״א, דְּנָפְקֵי כַּחֲדָא, מִגּוֹ שׁוֹפָר, הָכֵי נָמֵי אִתְעַר לְעֵילָא שׁוֹפָר, וְהַהוּא קוֹל דְּכָלִיל בְּאֶשָׁ״א וּמַיָ״א וְרוּחָ״א אִתְתַּקַּן, וּנְפַק דָּא מִתַּתָּא, וְדָא מֵעֵילָא, וְאִתְתַּקַּן עָלְמָא, וְרַחֲמֵי אִשְׁתְּכָחוּ.

382. And this voice rises up to the Throne of Judgment, strikes it, and rises further. And after this voice has reached above, then the voice of Ya'akov is established on high and the Holy One, blessed be He, is aroused with Mercy. Just as Yisrael uses the Shofar to release a voice from below, which includes fire, water, and air, so a voice is released from on high from the supernal Shofar, WHICH IS BINAH. THE POWER TO BLOW THE SHOFAR IS FIRE, AND THE VOICE IS FORMED BY THE AIR. THE AIR IS MINGLED WITH SWEAT AND HOT BREATH, WHICH ARE THE SECRET OF WATER, AND THESE AROUSE THE THREE UPPER COLUMNS OF BINAH, FROM WHERE THE MOCHIN ARE DRAWN DOWN TO ZEIR ANPIN AND MALCHUT. And this voice, which consists of fire, water, and air, AND HAS RISEN FROM BELOW; it is established and appears from below, and another appears from above. So the world, WHICH IS MALCHUT, is established and Mercy prevails.

383. וְהַהוּא מְקַטְרְגָא אִעַרְבַּב, דַּחֲשִׁיב לְשַׁלְטָאָה בְּדִינָא, וּלְקַטְרְגָא בְּעָלְמָא, וְחָמֵי דְּמִתְעָרֵי רַחֲמֵי, כְּדֵין אִעַרְבַּב, וְאִתְּשַׁשׁ חֵילֵיהּ, וְלָא יָכִיל לְמֶעְבַּד מִדֵּי, וְקוּדְשָׁא בְּרִיךְ הוּא דָּאִין עָלְמָא בְּרַחֲמֵי, דְּאִי תֵּימָא דְּדִינָא אִתְעֲבִיד, לָאו הָכֵי, אֶלָּא אִתְחַבְּרוּ רַחֲמֵי בְּדִינָא, וְעָלְמָא אִתְדָּן בְּרַחֲמֵי.

383. Now the prosecutor is confused, because he thought that by executing Judgment, he would punish the world. But when he realizes that Mercy was aroused, he is perplexed, his strength fails, and he is unable to do anything. Then the Holy One, blessed be He, judges the world with Mercy. You may say that Judgment has been executed, but it is not so. Judgment and Mercy are joined, and the world is judged Mercifully.

384. תָּא חֲזֵי, כְּתִיב תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ דְּאִתְכַּסְיָא סִיהֲרָא, דְּהָא כְּדֵין, שָׁלְטָא הַאי חִיוְיָא בִּישָׁא, וְיָכִיל לְנַזְקָא עָלְמָא, וְכַד מִתְעָרֵי רַחֲמֵי, סָלְקָא סִיהֲרָא, וְאִתְעֲבָרַת מִתַּמָּן, וְאִיהוּ אִתְעַרְבַּב, וְלָא יָכִיל לְשַׁלְטָאָה, וְאִתְעֲבַר, דְּלָא יִתְקְרַב תַּמָּן, וְעַל דָּא, בְּיוֹם ר״ה, בָּעֵי לְעַרְבְּבָא לֵיהּ, כְּמַאן דְּאִתְעַר מִשְּׁנָתֵיהּ, וְלָא יָדַע כְּלוּם.

384. Come and behold. It is written: "Blow the Shofar at the new moon, at the time appointed (lit. 'when the moon is covered') on our solemn feast day," (Tehilim 81:4) when the moon, WHICH IS MALCHUT, is covered, because at that time, AS A RESULT OF THE ILLUMINATION OF THE LEFT, that evil Serpent prevails and may bring harm to the world. But when Mercy is aroused BY BLOWING THE SHOFAR, the moon rises and moves away FROM THE ILLUMINATION OF THE LEFT. THUS, THE SATAN is confused and loses control. Then he is removed FROM THE MOON and never comes near again. This is why on Rosh Hashanah (New Year), THE SATAN IS dumbfounded, as is a person who has just been awakened and is still half asleep.

385. בְּי״ה בָּעֵי לְנַיְיחָא, וּלְמֶעְבַּד לֵיהּ נַיְיחָא דְּרוּחָא, בְּשָׂעִיר דְּקָרְבִּין לֵיהּ, וּכְדֵין אִתְהַפַּךְ סַנֵּיגוֹרְיָא, עֲלַיְיהוּ דְּיִשְׂרָאֵל, אֲבָל בְּיוֹמָא דְּר״ה, אִתְעַרְבַּב, דְּלָא יָדַע וְלָא יָכִיל לְמֶעְבַּד כְּלוּם. חָמֵי אִתְעֲרוּתָא דְּרַחֲמֵי סָלְקִין מִתַּתָּא, וְרַחֲמֵי מִלְּעֵילָא, וְסִיהֲרָא סָלְקָא בֵּינַיְיהוּ, כְּדֵין אִתְעַרְבַּב וְלָא יָדַע כְּלוּם, וְלָא יָכִיל לְשַׁלְטָאָה.

385. On Yom Hakippurim, we should pacify and appease THE SATAN by offering him a scapegoat. BY SENDING IT TO THE DESERT, WHICH IS HIS PLACE, then he will become a defender for Yisrael. But on Rosh Hashanah, he is confused, and loses his abilities. He does not know, nor is he able to do anything, as he sees Mercy aroused from below and endowed from on high. And the moon, WHICH IS THE MALCHUT, rises in between them. This is when he is perplexed and no longer knows anything. Thus, he loses his power.

386. Then the Holy One, blessed be He, judges Yisrael with Mercy. He has pity on the children of Yisrael and gives them time--the ten days between Rosh Hashanah and Yom Hakippurim--to accept those who repent before Him, and atone for their sins. Then He raises them up to THE SANCTITY OF Yom Hakippurim.

386. וְקוּדְשָׁא בְּרִיךְ הוּא דָּן לְהוֹ לְיִשְׂרָאֵל בְּרַחֲמֵי, וְחָיֵיס עֲלַיְיהוּ, וְאִשְׁתְּכַח לְהוֹ זִמְנָא כָּל אִינּוּן י׳ יוֹמִין, דְּבֵין ר״ה לְיוֹם הַכִּפּוּרִים, לְקַבְּלָא כָּל אִינּוּן דְּתָיְיבִין קַמֵּיהּ, וּלְכַפָּרָא לוֹן מֵחוֹבַיְיהוּ, וְסָלֵיק לוֹן לְיוֹמָא דְכִפּוּרֵי.

387. From that day forward, to keep all in order, the Holy One, blessed be He, commanded Yisrael to perform the precept OF 'THE BLOWING OF THE SHOFAR' so that the Satan would not have dominion over them. THIS MEANS TO ABOLISH THE SATAN AND HIS PERSECUTION, so that Mercy, and not Judgment, will prevail, and so they will be worthy on earth OF THE MERCY OF THE HOLY ONE, BLESSED BE HE, which is like the Mercy of a father towards his children. All this depends on THE AROUSAL OF THE LOWER BEINGS by action and words. And all this has already been explained.

387. וְעַל דָּא, בְּכֹלָּא קוּדְשָׁא בְּרִיךְ הוּאפַּקִּיד לוֹן לְיִשְׂרָאֵל, לְמֶעְבַּד עוֹבָדָא, בְּגִין דְּלָא יִשְׁלוֹט עֲלַיְיהוּ, מַאן דְּלָא אִצְטְרִיךְ, וְלָא יִשְׁלוֹט עֲלַיְיהוּ דִינָא, וִיהוֹן כֻּלְּהוֹן זַכָּאִין בְּאַרְעָא, כְּרַחִימוּ דְּאַבָּא עַל בְּנִין, וְכֹלָּא בְּעוֹבָדָא וּבְמִלִּין תַּלְיָא, וְהָא אוֹקִימְנָא מִלִּין.

29. "And Hashem visited Sarah"
A beautiful discussion takes place between the great sages concerning the mysteries of the resurrection of the dead and the events that will unfold at the End of Days. The End of Days will see the dawning of an abundance of spiritual energy, unprecedented in human history. The determining factor as to who will harness this energy and generate a radiance of Light and who will short-circuit and suffer, will be based upon one parameter: treating our fellow man with human dignity. Whereas in the past, the consequences of our intolerant behavior were delayed for years or even lifetimes, the End of Days will see the distance between cause and effect contract and the repercussions of our actions, positive or negative, will be felt immediately. Judgment and mercy will co-exist side-by-side.
The Relevance of this Passage
According to the wisdom of Kabbalah, it is the behavioral interactions of mankind that drive the cosmos, establishing the positive and negative conditions of our global and personal existence. We arouse compassion and mercy towards our fellow man in order to ensure that we connect to a positive manifestation of the End of Days.
Midrash Hane'elam (Homiletical interpretations on the obscure)

388. "And Hashem visited Sarah as He had said..." (Beresheet 21:1) Rabbi Yochanan opened the discussion with this verse: "Your head upon you is like Carmel, and the hair of your head like purple; the king is held in the galleries" (Shir Hashirim 7:6). The Holy One, blessed be He, placed governors on high and down below. When the Holy One, blessed be He, raises the governors on high, He grants the same elevation to the kings below. Thus, because He gave the governor of Babylon rise, Nevuchadnetzar the Wicked also received it, as it is written about him: "You are this head of gold" (Daniel 2:38). And the entire world was enslaved by him, by his son, and by the son of his son. It is written, "Your head upon you is like Carmel," which applies to Nevuchadnetzar. And it is also written: "the beasts of the field had shadow under it" (Daniel 4:9). The phrase, "and the hair of your head like purple" applies to Belshatzar, who said: "shall be clothed with scarlet (purple)" (Daniel 5:7). "The king is held in the galleries" refers to Evil Merodach (the king of Babylon), who was imprisoned until the death of his father, and then ruled in his place.

מִדְרָשׁ הַנֶּעֱלָם

388. וַה׳ פָּקַד אֶת שָׂרָה כַּאֲשֶׁר אָמָר. ר׳ יוֹחָנָן פָּתַח, בְּהַאי קְרָא, רֹאשֵׁךְ עָלַיִךְ כַּכַּרְמֶל וְדַלַּת רֹאשֵׁךְ כָּאַרְגָּמָן מֶלֶךְ אָסוּר בָּרְהָטִים. עָשָׂה קוּדְשָׁא בְּרִיךְ הוּא שְׁלִטוֹנִים לְמַעְלָה, וְשְׁלִטוֹנִים לְמַטָּה, כְּשֶׁנּוֹתֵן קוּדְשָׁא בְּרִיךְ הוּא מַעֲלָה לַשָּׂרִים שֶׁל מַעְלָה נוֹטְלִים מַעֲלָה הַמְּלָכִים שֶׁל מַטָּה, נָתַן מַעֲלָה לְשָׂרוֹ שֶׁל בָּבֶל, נָטַל מַעֲלָה נְבוּכַדְנֶצַּר הָרָשָׁע, דִּכְתִיב בֵּיהּ, אַנְתְּ הוּא רֵאשָׁה דִי דַהֲבָא, וְהָיוּ כָּל הָעוֹלָם, מְשׁוּעְבָּדִים תַּחַת יָדוֹ, וּבְנוֹ וּבֶן בְּנוֹ, הה״ד רֹאשֵׁךְ עָלַיִךְ כַּכַּרְמֶל, זֶהוּ נְבוּכַדְנֶצַּר הה״ד תְּחוֹתוֹהִי תַּטְלֵל חֵיוַת בָּרָא. וְדַלַּת רֹאשֵׁךְ כָּאַרְגָּמָן, זֶהוּ בֵּלְשַׁצַּר, דַּאֲמַר אַרְגְּוָונָא יִלְבָּשׁ. מֶלֶךְ אָסוּר בָּרְהָטִים, זֶהוּ אֱוִיל מְרוֹדָךְ, שֶׁהָיָה אָסוּר, עַד שֶׁמֵּת אָבִיו נְבוּכַדְנֶצַּר, וּמָלַךְ תַּחְתָּיו.

389. אָמַר ר׳ יְהוּדָה, לְמַאי אָתָא, הַאי טַעַם בְּשִׁיר הַשִּׁירִים. אֶלָּא אָמַר ר׳ יְהוּדָה, שִׁבְעָה דְּבָרִים נִבְרְאוּ, קוֹדֶם שֶׁנִּבְרָא הָעוֹלָם, וְאֵלּוּ הֵן וכו׳, כִּסֵּא הַכָּבוֹד, שֶׁנֶּאֱמַר נָכוֹן כִּסְאֲךָ מֵאָז מֵעוֹלָם אָתָּה. וּכְתִיב, כִּסֵּא כָבוֹד מָרוֹם מֵרִאשׁוֹן. שֶׁהוּא הָיָה רֹאשׁ, הַנִּקְדָּם לַכֹּל, וְנָטַל, הַקּוּדְשָׁא בְּרִיךְ הוּא, אֶת הַנְּשָׁמָה הַטְּהוֹרָה, מִכִּסֵּא הַכָּבוֹד, לִהְיוֹת מְאִירָה לַגּוּף, הֲדָא הוּא דִכְתִיב, רֹאשֵׁךָ עָלַיִךְ כַּכַּרְמֶל, זֶהוּ כִּסֵּא הַכָּבוֹד, שֶׁהוּא רֹאשׁ עַל הַכֹּל. וְדַלַּת רֹאשֵׁךְ כָּאַרְגָּמָן, זוֹ הִיא הַנְּשָׁמָה, הַנִּטֶּלֶת מִמֶּנּוּ. מֶלֶךְ אָסוּר בָּרְהָטִים, זֶהוּ הַגּוּף, שֶׁהוּא אָסוּר בַּקֶּבֶר, וְכָלָה בֶּעָפָר, וְלֹא נִשְׁאָר מִמֶּנּוּ, אֶלָּא כִּמְלֹא תַּרְוֵוד רֶקֶב, וּמִמֶּנּוּ יִבָּנֶה כָּל הַגּוּף. וּכְשֶׁפּוֹקֵד הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת הַגּוּף, הוּא אוֹמֵר לָאָרֶץ, שֶׁתַּפְלִיט אוֹתוֹ לַחוּץ, דִּכְתִיב וְאֶרֶץ רְפָאִים תַּפִּיל.

389. Rabbi Yehuda asked: Why does this description appear in the Song of Songs? Then he continued to explain that seven items were created before the creation of the universe. The first is the Throne of Glory, as it is written: "Your throne is established of old, You are from everlasting" (Tehilim 93:2) and "A glorious high throne from the beginning" (Yirmeyah 17:12). Hence, this was the beginning; it preceded everything else. And the Holy One, blessed be He, took the pure soul from the Throne of Glory, so it would shine on the body. This is as it is written: "Your head upon you is like Carmel," which refers to the Throne of Glory, which is the "head" over everything. And the phrase, "the hair of your head like purple" refers to the soul that is taken from it. "...the king is held in the galleries" is the body imprisoned in the grave and consumed in the dust. Nothing remains of it except for a scrap of rot, but from this, the entire body will be rebuilt. And when the Holy One, blessed be He, visits the body, He will tell the earth to cast it out, as it is written: "and the earth shall cast out the dead" (Yeshayah 26:19).

390. אָמַר רַבִּי יוֹחָנָן, הַמֵּתִים שֶׁבָּאָרֶץ, הֵם חַיִּים תְּחִלָּה, הֲדָא הוּא דִכְתִיב יִחְיוּ מֵתֶיךָ, נְבֵלָתִי יְקוּמוּן, אֵלּוּ שֶׁבְּחוּצָה לָאָרֶץ. הָקִיצוּ וְרַנְּנוּ שׁוֹכְנֵי עָפָר, אֵלּוּ הַמֵּתִים שֶׁבַּמִּדְבָּר. דְּאָמַר רַבִּי יוֹחָנָן, לָמָּה מֵת מֹשֶׁה, בְּחוּצָה לָאָרֶץ. לְהַרְאוֹת לְכָל בָּאֵי עוֹלָם, כְּשֵׁם שֶׁעָתִיד הַקָּדוֹשׁ בָּרוּךְ הוּא, לְהַחֲיוֹת לְמֹשֶׁה, כָּךְ עָתִיד לְהַחֲיוֹת לְדוֹרוֹ, שֶׁהֵם קִבְּלוּ הַתּוֹרָה. וַעֲלֵיהֶם נֶאֱמַר, זָכַרְתִּי לָךְ חֶסֶד נְעוּרַיִךְ אַהֲבַת כְּלוּלוֹתָיִךְ לֶכְתֵּךְ אַחֲרַי בַּמִּדְבָּר בְּאֶרֶץ לֹא זְרוּעָה.

390. Rabbi Yochanan said: The dead of the land (of Yisrael) shall be the first to live, as it is written: "Your dead men shall live..." (Yeshayah 26:19); "dead bodies shall arise," refers to those who have died away from the land (of Yisrael). "Awake and sing, you who dwell in dust" refers to those who have died in the desert. As Rabbi Yochanan asked: Why did Moshe die away from the land (of Yisrael)? It was to show the entire world that just as the Holy One, blessed be He, shall resurrect Moshe in the future, so shall He resurrect his generation, who received the Torah. And of them it is written: "I remember in your favor, the kindness of your youth, the love of your espousals, when you went after me in the wilderness, in a land that was not sown" (Yirmeyah 2:2).

391. דָּבָר אַחֵר, הָקִיצוּ וְרַנְּנוּ שׁוֹכְנֵי עָפָר, אֵלּוּ הֵם הָאָבוֹת. וְהַמֵּתִים בְּחוּצָה לָאָרֶץ, יִבָּנֶה גּוּפָם, וּמִתְגַּלְגְּלִים תַּחַת הָאָרֶץ, עַד אֶרֶץ יִשְׂרָאֵל, וְשָׁם יְקַבְּלוּ נִשְׁמָתָם, וְלֹא בְּחוּצָה לָאָרֶץ, הֲדָא הוּא דִכְתִיב, לָכֵן הִנָּבֵא וְאָמַרְתָּ אֲלֵיהֶם הִנֵּה אָנֹכִי פֹּתֵחַ אֶת קִבְרוֹתֵיכֶם וְהַעֲלֵיתִי אֶתְכֶם מִקִּבְרוֹתֵיכֶם עַמִּי וְהֵבֵאתִי אֶתְכֶם אֶל אַדְמַת יִשְׂרָאֵל. מַה כְּתִיב אַחֲרָיו, וְנָתַתִּי רוּחִי בָכֶם וְחִיִּיתֶם.

391. Another explanation of the verse, "Awake and sing, you that dwell in dust" is that it refers to the Patriarchs. And the bodies of those who died away from the land (of Yisrael) will be rebuilt, and they shall roll under the ground until they reach the land of Yisrael. There, and not away from the land (of Yisrael), they shall receive their souls. As it is written: "Therefore prophecy, and say to them: Thus says Hashem Elohim, Behold, my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Yisrael" (Yechezkel 37:12), which is followed by: "And I shall put my spirit in you, and you shall live..." (Ibid. 14)

392. רַבִּי פִּנְחָס אָמַר, הַנְּשָׁמָה נִטֶּלֶת מִכִּסֵּא הַכָּבוֹד, שֶׁהוּא הָרֹאשׁ, כִּדְקָאָמַר רֹאשֵׁךְ עָלַיִךְ כַּכַּרְמֶל. וְדַלַּת רֹאשֵׁךְ כָּאַרְגָּמָן. זוֹ הִיא הַנְּשָׁמָה שֶׁהִיא דַּלַּת הָרֹאשׁ. מֶלֶךְ אָסוּר בָּרְהָטִים, הוּא הַגּוּף, שֶׁהוּא אָסוּר בַּקְּבָרִים, זֶהוּ הַגּוּף, וְזֶהוּ שָׂרָה, וְזֶהוּ מֶלֶךְ. וְקוּדְשָׁא בְּרִיךְ הוּא פּוֹקְדָהּ, לַמּוֹעֵד אֲשֶׁר דִּבֶּר אֵלָיו, הה"ד וַה' פָּקַד אֶת שָׂרָה כַּאֲשֶׁר אָמָר. פּוֹקֵד אֶת הַגּוּף, לַזְּמַן הַיָּדוּעַ שֶׁבּוֹ יִפְקוֹד הַצַּדִּיקִים.

392. Rabbi Pinchas said: The soul is taken from the Throne of Glory, which is the "head," as it is written: "Your head upon you is like Carmel." "...and the hair of your head like purple" means the soul that is the hair of the head. Finally, "the king is held in the galleries" means the body that is held in the grave. This refers to the body, Sarah, and the King. So the Holy One, blessed be He, shall visit it at the appointed time, as it is written: "And Hashem visited Sarah as He had said." He shall visit the body at the appointed time, when He shall visit upon the righteous."

393. אָמַר רַבִּי פִּנְחָס, עָתִיד הַקּוּדְשָׁא בְּרִיךְ הוּא, לְיַפּוֹת לְגוּף הַצַּדִּיקִים לֶעָתִיד לָבֹא, כְּיוֹפִי שֶׁל אָדָם הָרִאשׁוֹן כְּשֶׁנִּכְנַס לַגַּן עֵדֶן, שֶׁנֶּאֱמַר וְנָחֲךָ ה' תָּמִיד וגו' וְהָיִיתָ כְּגַן רָוֶה. אָמַר רַבִּי לֵוִי, הַנְּשָׁמָה בְּעוֹדָהּ בְּמַעֲלָתָהּ, נִיזּוֹנֶת בְּאוֹר שֶׁל מַעְלָה, וּמִתְלַבֶּשֶׁת בּוֹ, וּכְשֶׁתִּכָּנֵס לַגּוּף לֶעָתִיד לָבֹא, בְּאוֹתוֹ הָאוֹר מַמָּשׁ תִּכָּנֵס, וְאֲזַי הַגּוּף יָאִיר, כְּזוֹהַר הָרָקִיעַ, הה"ד, וְהַמַּשְׂכִּילִים יַזְהִירוּ כְּזוֹהַר הָרָקִיעַ, וַיַּשִּׂיגוּ בְּנֵי אָדָם דֵּעָה שְׁלֵימָה, שֶׁנֶּאֱמַר כִּי מָלְאָה הָאָרֶץ דֵּעָה אֶת ה'. מנ"ל הָא, מִמַּה דִּכְתִיב, וְנָחֲךָ ה' תָּמִיד וְהִשְׂבִּיעַ בְּצַחֲצָחוֹת נַפְשֶׁךָ. זֶה אוֹר שֶׁל מַעְלָה. וְעַצְמוֹתֶיךָ יַחֲלִיץ, זֶה פְּקִידַת הַגּוּף. וְהָיִיתָ כְּגַן רָוֶה וּכְמוֹצָא מַיִם אֲשֶׁר לֹא יְכַזְּבוּ מֵימָיו. זֶהוּ דַּעַת הַבּוֹרֵא יִתְבָּרַךְ, וְאֲזַי יֵדְעוּ הַבְּרִיּוֹת, שֶׁהַנְּשָׁמָה הַנִּכְנֶסֶת בָּהֶם, שֶׁהִיא נִשְׁמַת הַחַיִּים, נִשְׁמַת הַתַּעֲנוּגִים, שֶׁהִיא קִבְּלָה תַּעֲנוּגִים מִלְּמַעְלָה, וּמַעֲדַנּוֹת לַגּוּף, וְהַכֹּל תְּמֵהִים בָּהּ, וְאוֹמְרִים מַה יָּפִית וּמַה נָּעַמְתְּ אַהֲבָה בַּתַּעֲנוּגִים. זוֹ הִיא הַנְּשָׁמָה, לע"ל.

393. Rabbi Pinchas said: In the future, the Holy One, blessed be He, will make the bodies of the righteous as beautiful as Adam was when when he entered the Garden of Eden, as it is written: "And Hashem shall guide you continually...and you shall be like a watered garden" (Yeshayah 58:11) Rabbi Levi then said: As long as the soul remains in its exalted position, it is nourished by the Light from above and is enclothed with It. And when it enters the body in the future, it shall enter with that same Light. Then the body will shine as the brightness of the firmament. This is as it is written: "And they that are wise shall shine as the brightness of the firmament..." (Daniel 12:3) And people will attain full knowledge, as it is written: "for the earth shall be full of the knowledge of Hashem" (Yeshayah 11:9). How do we reach this conclusion? From the verse: "And Hashem shall guide you continually, and satisfy your soul in drought" (Yeshayah 58:11). This is the Light of above. "... and make fat your bones" is the visiting of the body, while "and you shall be like a watered garden, and like a spring of water, whose waters fail not" is the knowledge of the Blessed Creator. Then all creatures shall know of the soul that entered them--that it is the soul of Life, the soul of Delight, which has received all pleasures and delights for the body from above. And all are amazed by it, saying: "How fair and how pleasant are you, love, in delights," (Shir Hashirim 7:3) all of which refers to the soul.

394. אָמַר רַבִּי יְהוּדָה תָּא חֲזֵי שֶׁכָּךְ הוּא, דִּכְתִיב מֶלֶךְ אָסוּר בָּרְהָטִים. וּכְתִיב בַּתֵּרֵיהּ מַה יָּפִית וּמַה נָּעַמְתְּ. וְאָמַר ר' יְהוּדָה, בְּאוֹתוֹ זְמַן, עָתִיד הַקּוּדְשָׁא בְּרִיךְ הוּא לְשַׂמֵּחַ עוֹלָמוֹ, וְלִשְׂמוֹחַ בִּבְרִיּוֹתָיו, שֶׁנֶּאֱמַר יִשְׂמַח ה' בְּמַעֲשָׂיו. וַאֲזַי יִהְיֶה שְׂחוֹק בָּעוֹלָם, מַה שֶּׁאֵין עַכְשָׁיו, דִּכְתִיב אָז יִמָּלֵא שְׂחוֹק פִּינוּ וגו'. הה"ד וַתֹּאמֶר שָׂרָה צְחוֹק עָשָׂה לִי אֱלֹהִים. שֶׁאֲזַי עֲתִידִים בְּנֵי אָדָם לוֹמַר שִׁירָה, שֶׁהוּא עֵת שְׂחוֹק. רַבִּי אַבָּא אָמַר, הַיּוֹם שֶׁיִּשְׂמַח הַקּוּדְשָׁא בְּרִיךְ הוּא עִם בְּרִיּוֹתָיו, לֹא הָיְתָה שִׂמְחָה כְּמוֹתָהּ, מִיּוֹם שֶׁנִּבְרָא הָעוֹלָם, וְהַצַּדִּיקִים הַנִּשְׁאָרִים בִּירוּשָׁלַיִם, לֹא יָשׁוּבוּ עוֹד לֶעָפָרָם, דִּכְתִיב וְהָיָה הַנִּשְׁאָר בְּצִיּוֹן וְהַנּוֹתָר בִּירוּשָׁלִם קָדוֹשׁ יֵאָמֵר לוֹ. הַנּוֹתָר בְּצִיּוֹן וּבִירוּשָׁלִם דַּיְיקָא.

394. Rabbi Yehuda said: Come and behold. It is indeed so. It is written: "the king is held in the galleries," and then, "How fair and how pleasant are you..." Rabbi Yehuda continued: At that time, the Holy One, blessed be He, will make His world happy, and rejoice in His created beings, as it is written, "Hashem shall rejoice in his works" (Tehilim 104:31). And then there will be laughter in the world, which we do not see now, as it is written: "Then will our mouth be filled with laughter..." (Tehilim 126:2) This is according to the verse: "And Sarah said, 'Elohim has made for me to laugh..." (Beresheet 21:6). So at that time, people will chant songs, as it is a time of laughter. Rabbi Aba added that on the day when the Holy One, blessed be He, will rejoice together with His created beings, there will be joy such as has not existed since the world was created. And the righteous that remain in Jerusalem shall return no more to dust, as it is written: "And it shall come to pass, that he that is left in Tzion, and he that remains in Jerusalem, shall be called holy," (Yeshayah 4:3) precisely "he that is left in Tzion, and he that remains in Jerusalem."

395. אָמַר רַבִּי אַחָא, אִם כֵּן זְעִירִין אִינוּן, אֶלָּא כָּל אִינוּן דְּאִשְׁתְּאָרוּ בְּאַרְעָא קַדִּישָׁא דְיִשְׂרָאֵל, הֵינָא דִלְהוֹן, כִּירוּשָׁלִם, וּכְצִיּוֹן לְכָל דָּבָר, מִלַּמֵּד דְּכָל אֶרֶץ יִשְׂרָאֵל בְּכֻלָּל יְרוּשָׁלַם הִיא, מִמַּשְׁמַע דִּכְתִיב וְכִי תָבֹאוּ אֶל הָאָרֶץ, הַכֹּל בְּכֻלָּל.

395. Rabbi Acha asked: Then there will only be a few? Rather, the rule that applies to Jerusalem and Tzion applies to all those who remained in the holy land of Yisrael. This teaches us that the whole land of Yisrael is included within Jerusalem, based on what is written: "And when you shall come into the land..." (Vayikra 19:23)--the entire land as a whole.

396. ר׳ יְהוּדָה בְּר׳ אֶלְעָזָר, שָׁאַל לְרַבִּי חִזְקִיָּה, אָמַר לוֹ, מֵתִים שֶׁעָתִיד הַקּוּדְשָׁא בְּרִיךְ הוּא לְהַחֲיוֹתָם, לָמָּה לָא יְהֵיב נִשְׁמַתְהוֹן, בַּאֲתַר דְּאִתְקְבְּרוּ תַּמָּן, וְיֵיתוּן לְאַחֲיָיא בְּאַרְעָא דְיִשְׂרָאֵל. אָמַר לוֹ, נִשְׁבַּע הַקּוּדְשָׁא בְּרִיךְ הוּא, לִבְנוֹת יְרוּשָׁלַם, וְשֶׁלֹּא תֵּהָרֵס לְעוֹלָמִים, דְּאָמַר ר׳ יִרְמְיָה, עָתִיד הַקּוּדְשָׁא בְּרִיךְ הוּא לְחַדֵּשׁ עוֹלָמוֹ, וְלִבְנוֹת יְרוּשָׁלַם, וּלְהוֹרִידָהּ בְּנוּיָה מִלְּמַעְלָה, בְּגִין שֶׁלֹּא תֵּהָרֵס, וְנִשְׁבַּע שֶׁלֹּא תִּגָּלֶה עוֹד כְּנֶסֶת יִשְׂרָאֵל, וְנִשְׁבַּע שֶׁלֹּא יֵהָרֵס בִּנְיַן יְרוּשָׁלַם, שֶׁנֶּאֱמַר לֹא יֵאָמֵר לָךְ עוֹד עֲזוּבָה וּלְאַרְצֵךְ לֹא יֵאָמֵר עוֹד שְׁמָמָה. וּבְכָל מָקוֹם, שֶׁאַתָּה מוֹצֵא לֹא לֹא, הֵיא שְׁבוּעָה, הה״ד וְלֹא יִכָּרֵת כָּל בָּשָׂר עוֹד מִמֵּי הַמַּבּוּל. וְלֹא יִהְיֶה עוֹד מַבּוּל וגו׳. וּכְתִיב אֲשֶׁר נִשְׁבַּעְתִּי מֵעֲבֹר מֵי נֹחַ. מִכָּאן שֶׁלֹּא לֹא שְׁבוּעָה, וּמִן לָאו אַתָּה שׁוֹמֵעַ הֵן. וְעָתִיד הַקּוּדְשָׁא בְּרִיךְ הוּאלְקַיֵּים עוֹלָמוֹ, קִיּוּם שֶׁלֹּא תִּגָּלֶה כְּנֶסֶת יִשְׂרָאֵל, וְלֹא תֵּהָרֵס בִּנְיַן בֵּית הַמִּקְדָּשׁ, לְפִיכָךְ, אֵין מְקַבְּלִין נִשְׁמָתָן, אֶלָּא בְּמָקוֹם קַיָּים לְעוֹלָמִים, כְּדֵי שֶׁתִּהְיֶה הַנִּשְׁמָה קַיֶּימֶת בַּגּוּף לְעוֹלָמִים, וְדָא הוּא דִכְתִיב, הַנִּשְׁאָר בְּצִיּוֹן וְהַנּוֹתָר בִּירוּשָׁלִם קָדוֹשׁ יֵאָמֵר לוֹ וגו׳.

396. Rabbi Yehuda, the son of Rabbi Elazar, asked Rabbi Chizkiyah about the dead that the Holy One, blessed be He, shall resurrect: Why does He not give them back their souls in the places where they were buried and let them come to live in the land of Yisrael? Rabbi Chizkiyah responded: The Holy One, blessed be He, took an oath to build Jerusalem and to see that it shall never be destroyed. As Rabbi Yirmeyah said, The Holy One, blessed be He, shall renew His world, and build Jerusalem. He shall bring it down from above completely built, so that it may never be destroyed. And he took a solemn oath that the Congregation of Yisrael shall never be exiled again and that Jerusalem shall never be destroyed, as it is written: "You shall no more be termed Forsaken, neither shall your land any more be termed Desolate..." (Yeshayah 62:4). Everywhere you find a double negative, there is an oath, as it is written: "neither shall all flesh be cut off any more by the waters of the flood; neither shall there any more be a flood to destroy the earth" (Beresheet 9:11), and it is written: "for as I have sworn that the waters of Noach should no more go over the earth" (Yeshayah 54:9). From this we conclude that a double negative is a solemn oath, and from that negative, we can hear an affirmative. So the Holy One, blessed be He, shall reestablish His world in the future in such a manner that the Congregation of Yisrael shall never be exiled and the Temple will never be destroyed. Therefore, they shall not be given back their souls except in a place that is forever established, so that the soul will forever dwell in the body. Thus, it is written: "he that is left in Tzion, and he that remains in Jerusalem, shall be called holy."

397. אָמַר רַבִּיחִזְקִיָּה, מֵהָכָא, הוּא קָדוֹשׁ, יְרוּשָׁלַם קָדוֹשׁ, הַנּוֹתָר בָּהּ קָדוֹשׁ, הוּא קָדוֹשׁ, דִּכְתִיב קָדוֹשׁ ה׳ צְבָאוֹת. וּכְתִיב בְּקִרְבֵּךְ קָדוֹשׁ. יְרוּשָׁלַם קָדוֹשׁ, דִּכְתִיב וּמִמָּקוֹם קָדוֹשׁ יְהַלֵּכוּ. הַנּוֹתָר בָּהּ קָדוֹשׁ, דִּכְתִיב וְהָיָה הַנִּשְׁאָר בְּצִיּוֹן וְהַנּוֹתָר בִּירוּשָׁלַם קָדוֹשׁ יֵאָמֵר לוֹ. מַה קָדוֹשׁ הָרִאשׁוֹן קַיָּים, אַף הַשְּׁאָר קָדוֹשׁ קָדוֹשׁ קַיָּים.

397. Rabbi Chizkiyah said: Thus, He is holy, Jerusalem is holy, and he who remains in it is holy. He is holy, as it is written: "holy is Hashem Tzva'ot," (Yeshayah 6:3) and "the Holy One in your midst" (Hoshea 11:9); Jerusalem is holy, as is written: "had gone from the holy place" (Kohelet 8:10); and he that remains in it is holy, as it is written: "And it shall come to pass, that he that is left in Tzion, and he that remains in Jerusalem, shall be called holy" (Yeshayah 4:3). So as the first holy one is established, so are the other two holy ones.

398. אָמַר רַבִּי יִצְחָק, מַאי דִּכְתִיב, עוֹד יֵשְׁבוּ זְקֵנִים וּזְקֵנוֹת בִּרְחוֹבוֹת יְרוּשָׁלִַם וְאִישׁ מִשְׁעַנְתּוֹ בְּיָדוֹ מֵרוֹב יָמִים. מַאי טִיבוּתָא דָא לְמֵיזַל כְּדֵין, דִּכְתִיב וְאִישׁ מִשְׁעַנְתּוֹ בְּיָדוֹ. אֶלָּא אָמַר רַבִּי יִצְחָק, עֲתִידִים הַצַּדִּיקִים לֶעָתִיד לָבֹא, לְהַחֲיוֹת מֵתִים כֶּאֱלִישָׁע הַנָּבִיא, דִּכְתִיב וְקַח מִשְׁעַנְתִּי בְּיָדְךָ וָלֵךְ. וּכְתִיב וְשַׂמְתָּ מִשְׁעַנְתִּי עַל פְּנֵי הַנַּעַר. אָמַר לוֹ קוּדְשָׁא בְּרִיךְ הוּא, דָּבָר שֶׁעֲתִידִים לַעֲשׂוֹת הַצַּדִּיקִים, לֶעָתִיד לָבֹא, אַתָּה רוֹצֶה עַכְשָׁיו לַעֲשׂוֹת, מַה כְּתִיב וַיָּשֶׂם אֶת הַמִּשְׁעֶנֶת עַל פְּנֵי הַנַּעַר וְאֵין קוֹל וְאֵין עוֹנֶה וְאֵין קָשֶׁב. אֲבָל הַצַּדִּיקִים לֶעָתִיד לָבֹא, עָלָה בְּיָדָם, הַבְטָחָה זוֹ, דִּכְתִיב וְאִישׁ מִשְׁעַנְתּוֹ בְּיָדוֹ, כְּדֵי לְהַחֲיוֹת בּוֹ אֶת הַמֵּתִים, מֵהַגֵּרִים שֶׁנִּתְגַּיְּרוּ מֵאוֹ"ה, דִּכְתִיב בְּהוֹ כִּי הַנַּעַר בֶּן מֵאָה שָׁנָה יָמוּת וְהַחוֹטֵא בֶּן מֵאָה שָׁנָה יְקוּלָל. אָמַר רַבִּי יִצְחָק, סוֹפֵיהּ דִּקְרָא מוֹכִיחַ, דִּכְתִיב מֵרוֹב יָמִים.

398. Rabbi Yitzchak asked: What is meant by the verse: "Once again old men and old women will dwell in the streets of Jerusalem, and every man with his staff in his hand because of old age" (Zecharyah 8:4)? What is the good in phrasing it thus: "and every man with his staff"? Rabbi Yitzchak replied that the righteous shall revive the dead in the future as did Elisha the prophet, as it is written: "and take my staff in your hand, and go your way..." "and lay my staff upon the face of the child" (II Melachim 4:29). The Holy One, blessed be He, said to him: 'What the righteous are to perform in the future which is to come, you wish to accomplish now.' And what is written? "...and he laid the staff upon the face of the child; but there was neither voice nor sound." (Ibid. 31). But the righteous in the future shall succeed in accomplishing this promise, as it is written: "and every man with this staff in his hand" will use it to revive the dead, those who have converted from among the nations of the world, as it is written of him: "for the child shall die a hundred years old; and the sinner being a hundred years old shall be deemed cursed" (Yeshayah 65:20). Rabbi Yitzchak said that the end of this passage confirms this, as it is written: "because of old age."

399. דָּבָר אַחֵר, וַתֹּאמֶר שָׂרָה צְחוֹק עָשָׂה לִי אֱלֹהִים. כְּתִיב שִׂמְחוּ אֶת יְרוּשָׁלִַם וְגִילוּ בָהּ כָּל אֹהֲבֶיהָ שִׂישׂוּ אִתָּהּ מָשׂוֹשׂ כָּל הַמִּתְאַבְּלִים עָלֶיהָ. אָמַר רַבִּי יְהוּדָה, לֹא הָיְתָה שִׂמְחָה, לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא, מִיּוֹם שֶׁנִּבְרָא הָעוֹלָם, כְּאוֹתָהּ שִׂמְחָה, שֶׁעָתִיד לִשְׂמוֹחַ עִם הַצַּדִּיקִים, לֶעָתִיד לָבוֹא. וְכָל אֶחָד וְאֶחָד, מַרְאֶה בָּאֶצְבַּע, וְאוֹמֵר הִנֵּה אֱלֹהֵינוּ זֶה קִוִּינוּ לוֹ וְיוֹשִׁיעֵנוּ זֶה ה' קִוִּינוּ לוֹ נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתוֹ. וּכְתִיב זַמְּרוּ ה' כִּי גֵאוּת עָשָׂה מוּדַעַת זֹאת בְּכָל הָאָרֶץ.

399. A different explanation of the verse: "And Sarah said: Elohim has made for me to laugh," is that it is written: "Rejoice you with Jerusalem, and be glad with her, all you who love her, rejoice for joy with her, all you who mourn for her" (Yeshayah 66:10). Rabbi Yehuda said that since the world was created, there is no greater joy for the Holy One, blessed be He, as the joy in rejoicing with the righteous in the future. Each and every one shall point his finger and say: "This is our Elohim: we have waited for Him, we will be glad and rejoice in His salvation" (Yeshayah 25:9), and "Sing to Hashem; for He has done wonders: this is known in all the earth" (Yeshayah 12:5).

400. רַבִּי יוֹחָנָן אָמַר, לֹא חָזִינָן מַאן דְּפָרֵישׁ הַאי מִלָּה כְּדָוִד מַלְכָּא, דְּאָמַר תַּסְתִּיר פָּנֶיךָ יִבָּהֵלוּן וגו'. מִכָּאן שֶׁאֵין הַקּוּדְשָׁא בְּרִיךְ הוּאעוֹשֶׂה רָעָה לְשׁוּם אָדָם, אֶלָּא כְּשֶׁאֵינוֹ מַשְׁגִּיחַ בּוֹ, הוּא כָּלָה מֵאֵלָיו, דִּכְתִיב תַּסְתִּיר פָּנֶיךָ יִבָּהֵלוּן תּוֹסֵף רוּחָם יִגְוָעוּן וגו'. וְאַחַרכָּךְתְּשַׁלַּח רוּחֲךָ יִבָּרֵאוּן וגו'. וְאַחַרכָּךְיְהִי כְבוֹד ה' לְעוֹלָם יִשְׂמַח ה' בְּמַעֲשָׂיו. וַאֲזַי הַשְּׂחוֹק בָּעוֹלָם, דִּכְתִיב אָז יִמָּלֵא שְׂחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה. הה"ד, וַתֹּאמֶר שָׂרָה צְחֹק עָשָׂה לִי אֱלֹהִים לִשְׂמוֹחַ בִּישׁוּעָתוֹ.

400. Rabbi Yochanan said that we have not seen a person who has explained this term better than King David, who said: "You hide your face, they are troubled" (Tehilim 104:29). According to this, the Holy One, blessed be He, never harms anyone. But if He does not supervise a person, he simply dies on his own, as it is written: "You hide your face, they are troubled: You take away their breath (spirit), they die and return to their dust," (Ibid.) then, "You send forth Your spirit, they are created..." and finally, "The glory of Hashem shall endure for ever, Hashem shall rejoice in His works" (Ibid. 30-31). Then shall there be laughter in the world, as it is written: "Then will our mouth be filled with laughter, and our tongue with singing." This is as we read "And Sarah said: Elohim has made for me to laugh," to rejoice in his salvation.

401. רַבִּי חִיָּיא אָמַר, תָּא חֲזֵי, עַד שֶׁהַגּוּף עוֹמֵד בָּעוֹלָם הָזֶה, הוּא חָסֵר מִן הַתַּשְׁלוּם, לְאַחַר שֶׁהוּא צַדִּיק, וְהוֹלֵךְ בְּדַרְכֵי יוֹשֶׁר, וּמֵת בְּיוֹשְׁרוֹ, נִקְרָא שָׂרָה בְּתַשְׁלוּמוֹ, הִגִּיעַ לִתְחִיַּית הַמֵּתִים הוּא שָׂרָה, כְּדֵי שֶׁלֹּא יֹאמְרוּ שֶׁאַחֵר הוּא שֶׁהֶחֱיָה קוּדְשָׁא בְּרִיךְ הוּא. לְאַחַר שֶׁהוּא חַי, וְשָׂמֵחַ עִם הַשְּׁכִינָה, וּמַעֲבִיר הַקּוּדְשָׁא בְּרִיךְ הוּא, הַיָּגוֹן מִן הָעוֹלָם, דִּכְתִיב בִּלַּע הַמָּוֶת לָנֶצַח וּמָחָה ה׳ אֱלֹהִים דִּמְעָה מֵעַל כָּל פָּנִים וגו׳. אֲזַי נִקְרָא יִצְחָק, בִּשְׁבִיל הַצְּחוֹק וְהַשִּׂמְחָה, שֶׁיִּהְיֶה לַצַּדִּיקִים לֶעָתִיד לָבֹא.

401. Rabbi Chiya said: Come and behold. When the body exists in this world, it has not yet reached perfection. After it becomes righteous, walks the paths of honesty, and dies in its righteousness, then it is called 'Sarah' (lit. 'provided what is necessary'), as it has been perfected. When it reaches the Resurrection of the Dead, it is still called Sarah, so that nobody will say that the Holy One, blessed be He, has revived a different body. And after it becomes alive and rejoices with the Shechinah, and the Holy One, blessed be He, has wiped all distress from the world, as it is written: "He will swallow up death forever; and Hashem Elohim will wipe away tears from off all faces" (Yeshayah 25:8). Then it shall be called Yitzchak (lit. 'be laugh'), because of the laughter and happiness of the righteous in the future.

402. רַבִּי יְהוּדָה אֶתָא לְהַהוּא אֲתַר דִּכְפַר חָנָן, שָׁדְרוּ לֵיהּ תִּקְרוֹבְתָּא, כָּל בְּנֵי מָאתָא, עָאל לְגַבֵּיהּ ר׳ אַבָּא, אָמַר לוֹ אֵימָתַי לֵיזִיל מַר, אָמַר לוֹ, אֶפְרַע מַה דְּיָהֲבוּ לִי בְּנֵי מָאתָא וְאֵיזִיל, אֲמַר לֵיהּ, לָא לֵיחוּשׁ מַר לְהַאי תִּקְרוֹבְתָּא, לְאוֹרַיְיתָא הוּא דַּעֲבָדוּ, וְלָא יְקַבְּלוּ מִנָּךְ כְּלוּם, אֲמַר לֵיהּ, וְלָא מְקַבְּלֵי מִלֵּי דְאוֹרַיְיתָא, אֲמַר אֵין. אֲתוֹ כָּל בְּנֵי מָאתָא. אָמַר לוֹ רַבִּי יְהוּדָה, כֻּלְּהוֹן מָארֵי מְתִיבְתָּא, אֲמַר לֵיהּ, וְאִי אִית מַאן דְּלָא יָאוֹת לְמֵיתַב הָכָא לֵיקוּם וְלֵיזִיל. קָם רַבִּי אַבָּא, וְאַבְדֵּיל מִנַּיְיהוּ עֲשָׂרָה, דִּי יְקַבְּלוּן מִנֵּיהּ, אֲמַר לְהוֹ, תִּיבוּ בַּהֲדֵי גַּבְרָא רַבָּא דְּנָא, וַאֲנָא וְאִינּוּן נְקַבֵּל לְמָחָר, וּנְתֵיב עִמֵּיהּ. אָזְלוּ. וְאִינּוּן עֲשָׂרָה דְּאִשְׁתָּאֲרוּ עִמֵּיהּ, יְתִיבוּ, וְלָא אֲמַר כְּלוּם, אֲמָרוּ לֵיהּ, אִי רְעוּתֵיהּ דְּמַר, נְקַבֵּל אַפֵּי שְׁכִינְתָּא. אֲמַר לְהוֹ, וְהָא רַבִּי אַבָּא לֵית הָכָא, שָׁדְרוּ בַּהֲדֵיהּ וַאֲתָא.

402. Rabbi Yehuda arrived at the village of Chanan, and all the inhabitants sent him a gift. Rabbi Aba came to him and asked: Sir, when are you leaving? He replied: I shall pay for what the people of the village have given me and be on my way. He said to him: Sir, do not feel troubled because of the gift. It was offered for (in honor of) the Torah, so they will not accept anything from you. He responded: Will they accept words of Torah? He said: Yes. All the people of the village came. Rabbi Yehuda said: Are they all Yeshivah deans? He then said: If there is anyone who does not attend the Yeshivah, let him get up and leave. Rabbi Aba stood up and separated ten men from them all to receive the leanings from Rabbi Yehuda. Rabbi Aba said to them: Be seated here you masters (teachers), while the rest of us will sit with him tomorrow and receive the learnings. They went, and the ten who stayed sat down. But he said nothing. They said to him: If it pleases Sir, let us welcome the Shechinah. He said to them: While Rabbi Aba is not here? So, they sent for him, and he came.

403. פְּתַח וַאֲמַר, וַה׳ פָּקַד אֶת שָׂרָה כַּאֲשֶׁר אָמָר. מַאי שְׁנוּיָא הֲוָה הָכָא, הֲוָה לֵיהּ לְמֵימַר וַה׳ זָכַר אֶת שָׂרָה. כְּמָה דַּאֲמַר וַיִּזְכֹּר אֱלֹהִים אֶת רָחֵל. דְּאֵין פְּקִידָה, אֶלָּא עַל מַה דַּהֲוָה בְּקַדְמֵיתָא. אֶלָּא בְּקַדְמֵיתָא הֲוָה, דִּכְתִיב שׁוֹב אָשׁוּב אֵלֶיךָ כָּעֵת חַיָּה, וְעַל אוֹתוֹ עִנְיָן נֶאֱמַר, שֶׁפָּקַד עַכְשָׁיו, מַשְׁמַע דִּכְתִיב כַּאֲשֶׁר אָמָר, דְּאִלְמָלֵא לֹא נֶאֱמַר כַּאֲשֶׁר אָמָר, לֵימָא זְכִירָה, אֲבָל פָּקַד הַהִיא מִלָּה דַּאֲמַר, לַמּוֹעֵד אָשׁוּב אֵלֶיךָ.

403. He opened the discussion with the verse: "And Hashem visited Sarah as He had said." Why is it written this way? It should have been written: 'And Hashem remembered Sarah,' as he said, "And Elohim remembered Rachel" (Beresheet 30: 22). This is because there is no visiting unless it was previously mentioned, but it was previously written: "I will certainly return to you this season" (Beresheet 18:10). And, in relation to this issue, it is now said that He visited. This we derive from the words, "as He had said," because had it not been said, "as He had said," it would have said 'He remembered'. So the visiting is connected to the phrase, "He said, 'At the time appointed I will return to you'" (Ibid. 14).

404. לְבָתַר אָמַר הָכֵי, הַאי צַדִּיק, דְּזָכֵי לְמֵיסַק, לְהַהוּא יְקָר עִלָּאָה, דְּיוֹקְנֵיהּ מִתְפַּתַּח בְּכָרְסֵי יְקָרֵיהּ, וְכֵן לְכָל צַדִּיק וְצַדִּיק, דְּיוֹקְנֵיהּ לְעֵילָא, כַּד הֲוָה לְתַתָּא, לְאַבְטָחָא לְהַהִיא נִשְׁמָתָא קַדִּישָׁא.

404. Afterward he said: The image of this righteous man, who has merited to be elevated up to that Glory on high, is engraved on the Throne of Glory. And each and every righteous person has his image above, IN THE GARDEN OF EDEN, just as it was down below IN THIS WORLD. This secures the holy soul AND ENSURES ITS RESURRECTION IN A BODY IN THIS WORLD.

405. וְהַיְינוּ דְּאָמַר רַבִּי יוֹחָנָן, מַאי דִּכְתִיב שֶׁמֶשׁ יָרֵחַ עָמַד זְבֻלָה, דְּזָהֲרָן גּוּפָא וְנִשְׁמָתָא, דְּקַיְימִין בְּאִדְרָא קַדִּישָׁא עִלָּאָה דִּלְעֵילָא, כִּדְיוֹקְנָא דַּהֲוָה קָאֵים בְּאַרְעָא, וְהַהִיא דְּיוֹקְנָא מִמְּזוֹנָהּ הֲנָאַת נִשְׁמָתָא, וְהַהִיא, עֲתִידָה לְאִתְלַבַּשׁ, בְּהַאי גַּרְמָא, דְּאִשְׁתְּאַר בְּאַרְעָא, וְאַרְעָא מִתְעַבַּר מִנֵּיהּ, וּפָלַט טִינֵיהּ לְבָרָא, וְדָא הוּא דְּאִתְקְרֵי קְדוּשָׁה.

406. וְכַד קַיְימָא דְּיוֹקְנָא הַהִיא דִּלְעֵילָא, אָתָא בְּכָל יַרְחָא לְסָגְדָא, קַמֵּי מַלְכָּא קַדִּישָׁא בְּרִיךְ הוּא, דִּכְתִיב וְהָיָה מִדֵּי חֹדֶשׁ בְּחָדְשׁוֹ. וְהוּא מְבַשֵּׁר לֵיהּ, וְאָמַר לַמּוֹעֵד אָשׁוּב אֵלֶיךָ, לְהַהוּא זְמַן דְּעָתִיד לְאַחֲיָא מֵיתַיָא, עַד דְּאִתְפַּקְדַת לְהַהוּא זִמְנָא, כְּמָה דְּאִתְבַּשַּׁר, הה"ד וַה' פָּקַד אֶת שָׂרָה כַּאֲשֶׁר אָמָר. וְהַהוּא יוֹמָא, דְּחָדֵי קוּדְשָׁא בְּרִיךְ הוּא בְּעוֹבָדוֹי, הה"ד יִשְׂמַח ה' בְּמַעֲשָׂיו.

407.אָמַר לוֹ ר' אַבָּא, לֵימָא לָן מַר, עַל פָּרָשָׁתָא, לְבָתַר אֲמַר, יָאוֹת לְכוֹן לְמִפְתַּח פָּרָשָׁתָא דָא. פָּתַח וַאֲמַר, וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת אַבְרָהָם וגו'. וַיֹּאמֶר קַח נָא אֶת בִּנְךָ אֶת יְחִידְךָ אֲשֶׁר אָהַבְתָּ וגו'. הָכָא אִית לְאִסְתַּכְּלָא הַאי אוּמָנָא, דְּאַפִּיק כַּסְפָּא, מִמְּקוֹרָא דְּאַרְעָא, מַאי עָבֵד, בְּקַדְמֵיתָא, מְעַיֵּיל לֵיהּ בְּנוּר דָּלִיק, עַד דְּנָפִיק מִנֵּיהּ כָּל זוּהֲמָא דְּאַרְעָא, וְהָא אִשְׁתְּאַרַת כַּסְפָּא, אֲבָל לָא כַּסְפָּא שְׁלֵימְתָא, לְבָתַר מַאי עָבֵיד, מְעַיֵּיל לֵיהּ בְּנוּרָא, כִּדְבְקַדְמֵיתָא, וּמַפִּיק מִנֵּיהּ סִטְיָיפֵי, כִּדְכָתִיב אֲחֵר הָגוֹ סִיגִים מִכֶּסֶף וגו'. וּכְדֵין, הוּא כַּסְפָּא שְׁלֵימְתָא, בְּלָא עֲרֻבּוּבְיָא.

408. כָּךְ הַקּוּדְשָׁא בְּרִיךְ הוּא, מְעַיֵּיל הַאי גּוּפָא תְּחוֹת אַרְעָא, עַד דְּמִתְרְקַב כּוּלֵּיהּ, וּנְפִיק מִנֵּיהּ כָּל זוּהֲמָא בִּישָׁא, וְאִשְׁתְּאַר הַהוּא תַּרְוַוד רֶקֶב, וְאִתְבְּנֵי גּוּפָא מִנֵּיהּ, וְעַד כְּעַן הוּא גּוּפָא לָא שְׁלִים.

405. This is what Rabbi Yochanan said that the verse: "The sun and moon stood still in their habitation," (Chavakuk 3:11) TEACHES US that the body and the soul are in the Holy Supernal Chamber above, and shine in the same image there as they had on the earth in this world. And the sustenance of this image, OF THIS WORLD, comes from the pleasure of the soul. And it shall enter into this bone, WHICH IS CALLED LUZ that remains intact in the earth UNTIL THE DEAD SHALL RISE. The earth is conceived by it and throws out its refuse. This IMAGE is called 'Holy'.

406. So when this image OF THIS WORLD exists above, it then comes on every first day of the month to bow before the Holy One, blessed be He, as it is written: "And it shall come to pass, that from one new moon to another..." (Yeshayah 66:23). And He, THE HOLY KING, says to it: "At the time appointed I will return to you," REFERRING to the time when He shall resurrect the dead in the future, when it will be visited, as was promised. And this is why it is written: "And Hashem visited Sarah, as He had said." This is the day when the Holy One, blessed be He, shall rejoice with His creations, as it is written: "Hashem shall rejoice in His works" (Tehilim 104:31).

407. Rabbi Aba said to him, AS HE HEARD HIM BEGIN WITH THE VERSE, "HASHEM SHALL REJOICE IN HIS WORKS": May Sir speak and tell us his explanation of THE VERSES IN this portion, AND NOT OF THE VERSES OF TEHILIM. RABBI YEHUDA said to them: It is appropriate for you to open with this passage. He said: "And it came to pass after these things, that the Elohim did test Avraham...And He said, Take now your son, your only son, whom you love..." (Beresheet 22:1-2). We should study this verse carefully. THIS IS SIMILAR TO a craftsman who takes silver from the earth. What does he do with it? First he puts the raw material into the burning fire until all the dirt of the earth is removed and only the silver remains. But even this is not yet pure silver. So what does he do next? He puts it into the fire again and extracts the dross, as we may read: "Take away the dross from the silver" (Mishlei 25:4). And then the silver is pure.

408. So does the Holy One, blessed be He, put the body under the ground until it is completely petrified and all the rotten defilement completely leaves it. And a handful of rot is all that is left. Then the body is rebuilt from this, but it is still an incomplete body.

409. לְבָתַר, הַהוּא יוֹמָא רַבָּא, דִּכְתִיב וְהָיָה יוֹם אֶחָד הוּא יִוָּדַע לַה׳ לֹא יוֹם וְלֹא לַיְלָה. מִתְטַמְּרָן כֻּלְּהוּ בְּעַפְרָא כִּדְבְקַדְמֵיתָא, מִן קֳדָם דְּחִילוּ וְתַקִּיפוּ דְּקוּדְשָׁא בְּרִיךְ הוּא, הה״ד וּבָאוּ בְּמְעָרוֹת צֻרִים וּבִמְחִלּוֹת עָפָר מִפְּנֵי פַּחַד ה׳ וּמֵהֲדַר גְּאוֹנוֹ וגו׳. וּנְפִיק נִשְׁמָתַיְיהוּ, וּמִתְעַכֵּל הַהוּא תַּרְוָוד רֶקֶב, וְאִשְׁתְּאַר גּוּפָא דְּאִתְבְּנֵי תַּמָּן נְהוֹרָא, דְּיִלֵּיהּ כְּנְהוֹרָא דִּשְׁמְשָׁא, וּכְזָהֳרָא דִּרְקִיעָא, דִּכְתִיב וְהַמַּשְׂכִּילִים יַזְהִירוּ כְּזֹהַר הָרָקִיעַ וגו׳. וּכְדֵין כַּסְפָּא שְׁלִים, גּוּפָא שְׁלֵימָא, בְּלָא עֲרֻבּוּבְיָא אַחְרָנְיָתָא.

409. This is after that Great Day, as it is written: "But it shall be one day which shall be known to Hashem, not day nor night..." (Zecharyah 14:7). This is the day when everyone shall hide in the earth as they did in the beginning, THAT IS, AS THEY WERE IN THE GRAVE BEFORE THE RESURRECTION, because of the fear and the mighty power of the Holy One, blessed be He. As it is written: "And they shall go into the holes of the rocks, and into the caves of the earth, for fear of Hashem, and for the glory of His majesty..." (Yeshayah 2:19). And their souls shall leave and the handful of rot shall be digested there. The body that is rebuilt shall remain there as the light of the sun and the splendor of the firmament. As it is written: "And they who are wise shall shine as the brightness of the firmament" (Daniel 12:3). And then the silver is pure, WHICH MEANS THAT the body is pure without any other mixture.

410. דַּאֲמַר ר׳ יַעֲקֹב, גּוּפָא דְנַהֲיִר, יַרְמֵי קוּדְשָׁא בְּרִיךְ הוּא מִלְּעֵילָא, דִּכְתִיב כִּי טַל אוֹרוֹת טַלֶּךָ. וּכְתִיב הִנֵּה ה׳ מְטַלְטֶלְךָ וגו׳. וּכְדֵין יִתְקְרוּן, קַדִּישִׁין עִלָּאִין, דִּכְתִיב קָדוֹשׁ יֵאָמֶר לוֹ. וְדָא הוּא, דְּאִתְקְרֵי תְּחִיַּית הַמֵּתִים דְּבַתְרַיְיתָא, וְדָא הוּא נִסְיוֹנָא בַּתְרַיְיתָא, וְלָא יִטְעֲמוּן עוֹד טַעֲמָא דְמוֹתָא, דִּכְתִיב כִּי נִשְׁבַּעְתִּי נְאֻם ה׳ כִּי יַעַן אֲשֶׁר עָשִׂיתָ וגו׳ כִּי בָרֵךְ אֲבָרֶכְךָ וגו׳. וּבְהַהוּא זִמְנָא, מַצְלוּ צַדִּיקַיָּיא. דְּלָא יִתְנַסּוּן בְּדָא יַתִּיר.

410. As Rabbi Ya'akov said, the Holy One, blessed be He, shall cast down a shining body from above, as it is written: "for your dew is as the dew (Heb. tal) of the herbs..." (Yeshayah 26:19) and, "Behold Hashem will carry you away (Heb. metaltelcha)" (Yeshayah 22:17). And then they shall be called Celastial Holy Ones, as it is written: "and he...shall be called holy" (Yeshayah 4:3). This is what is called the last resurrection of the dead, as they shall never taste death anymore, as it is written: "By Myself I have sworn, says Hashem, because you have done this thing...that I will exceedingly bless you..." (Beresheet 22:16-17). During that period, the righteous pray that they may never experience this again.

411. מַה כְּתִיב וַיִּשָּׂא אַבְרָהָם אֶת עֵינָיו וַיַּרְא וְהִנֵּה אַיִל וגו׳. אִלֵּין שְׁאָר חַיָּבֵי עַלְמָא. דְּאִתְקְרוּן אֵילִים, כִּדְכְתִיב אֲחֵר אֵילֵי נְבָיוֹת יְשָׁרְתוּנֶךָ וּמִתְרְגְּמִינָן רַבְרְבֵי נְבָיוֹת. אַחַר נֶאֱחַז בַּסְבַךְ וגו׳. כִּדְכְתִיב אַחֵר וְכָל קַרְנֵי רְשָׁעִים אֲגַדֵּעַ וַיֵּלֶךְ אַבְרָהָם וַיִּקַּח אֶת הָאַיִל וגו׳. דְּאִינּוּן מְזוּמָנִין, לְאִתְנַסָּאָה בְּכָל נִסְיוֹנָא בִּישָׁא, וְיִשְׁתְּאֲרוּן הַצַּדִּיקִים, לְעַלְמָא דְאָתֵי, כְּמַלְאָכִין עִלָּאִין קַדִּישִׁין, לְיַחֲדָא שְׁמֵיהּ, וּבְגִין כָּךְ כְּתִיב, בַּיּוֹם הַהוּא יִהְיֶה ה׳ אֶחָד וּשְׁמוֹ אֶחָד וגו׳.

411. What is then written? "And Avraham lifted up his eyes and looked, and behold behind him a ram..." (Beresheet 22:13) WHICH ALLUDES TO the other wicked people of the world who are called 'rams,' as it is written: "the rams of Nevayot shall minister to you" (Yeshayah 60:7). And this PHRASE is translated INTO ARAMAIC as: "the high ranks (also: 'the proud people') of Nevayot...". "caught in a thicket..." This is as you may read: "All the horns of the wicked also will I cut off" (Tehilim 75:11). The phrase: "and Avraham went and took the ram," means that they are about to go through all kinds of bad experiences. But the righteous, in the future, shall remain as the holy supernal angels, to bring about the unison of His Name. Therefore it is written: "in that day Hashem shall be one, and His Name One" (Zecharyah 14:9).

412. Rabbi Yehuda said to him: From here on, open up the gate, WHICH MEANS THAT FROM NOW ON, WHOEVER WANTS TO ENTER MAY DO SO, BECAUSE HE HAS FINISHED REVEALING ALL THE MOST SUBLIME MYSTERIES. All the people of the village came to him. They said: May Sir tell us a few words of the Torah about the portion of the week that we read on the day of Shabbat, "and Hashem visited Sarah." He stood up between the pillars, opened, and said: "And Hashem visited Sarah..."--The Holy One, blessed be He, has three keys in His hands, which He did not hand over to any angel. They are: the Key of Life, the Key of Rain, and the Key of Resurrecting the Dead. Eliyahu came and took two: the one of rain and the one of resurrecting the dead. Rabbi Yochanan disagreed and said: Eliyahu was handed only one. Rabbi Yochanan explained: When Eliyahu wanted to revive the son of the woman of Tzarfat, the Holy One, blessed be He, said to him: It is not proper for you to take two keys and hold them in your hands. So give Me the key of rain, and go and and revive the dead. This is as it is written: "Go, show yourself to Achav, and I will send rain upon the earth" (I Melachim 18:1). He did not say, 'and send rain,' but rather, "and I will send rain."

412.אָמַר לוֹ רַבִּי יְהוּדָה מִכָּאן וּלְהָלְאָה, אַצְלָחוּ פִּתְחָא. עָאל יוֹמָא אָחֳרָא, עָאלוּ קַמֵּיהּ כָּל בְּנֵי מָתָא, אֲמָרוּ לֵיהּ, לֵימָא לָן מַר, מִלַּיָּיא דְּאוֹרַיְיתָא, בְּפַרְשָׁתָא דְּקָרֵינָן בָּהּ יוֹמָא דְּשַׁבַּתָּא, וַה׳ פָּקַד אֶת שָׂרָה. קֵם בֵּינֵי עַמּוּדֵי, פָּתַח וַאֲמַר וַה׳ פָּקַד אֶת שָׂרָה וגו׳. ג׳ מַפְתֵּחוֹת בְּיָדוֹ שֶׁל הַקּוּדְשָׁא בְּרִיךְ הוּא, וְלֹא מְסָרָם לֹא בְּיַד מַלְאָךְ, וְלֹא בְּיַד שָׂרָף, מַפְתֵּחַ שֶׁל חַיָּה, וְשֶׁל גְּשָׁמִים, וְשֶׁל תְּחִיַּית הַמֵּתִים. בָּא אֵלִיָּהוּ, וְנָטַל הַשְּׁנַיִם, שֶׁל גְּשָׁמִים וְשֶׁל תְּחִיַּית הַמֵּתִים. וְאָמַר רַבִּי יוֹחָנָן, לֹא נִמְסַר בְּיַד אֵלִיָּהוּ, אֶלָּא אַחַת. דְּאָמַר ר׳ יוֹחָנָן, כְּשֶׁבִּקֵּשׁ אֵלִיָּהוּ, לְהַחֲיוֹת בֶּן הַצָּרְפִית, אָמַר לוֹ קוּדְשָׁא בְּרִיךְ הוּא, לָא יָאוֹת לָךְ, לְמֵיסַב בִּידָךְ, שְׁתֵּי מַפְתֵּחוֹת, אֶלָּא תֵּן לִי מַפְתֵּחַ הַגְּשָׁמִים, וּתְחַיֶּה הַמֵּת. וְהַיְינוּ דִּכְתִיב לֵךְ הֵרָאֵה אֶל אַחְאָב וגו׳. וְאֶתְּנָה מָטָר. לֹא אָמַר, וְתֵן מָטָר, אֶלָּא וְאֶתְּנָה.

413. And then Elisha had to establish a double portion of Eliyahu's spirit. Nevertheless, the Holy Once, blessed be He, did not hand three of them over to any messenger. As Rabbi Simon said: Come and behold the might of the Holy One, blessed be He. Simultaneously He resurrects the dead, He "brings down to the grave and brings up," (I Shmuel 2:6), He makes the luminaries shine, brings down rain, "causes the grass to grow," (Tehilim 104:14) fertilizes the crop, visits barren women, supplies food, helps the needy, supports those who have fallen, makes those who are bent down stand erect, removes kings, and raises kings. He does all this at the same time and at the same moment, a task no messenger can ever accomplish.

413. וְהָא אֱלִישָׁע הֲוָוֹ לֵיהּ. אֵין. לְקַיֵּים פִּי שְׁנַיִם בְּרוּחוֹ שֶׁל אֵלִיָּהוּ, אֶלָּא, שֶׁלָּשְׁתָּם לֹא מְסָרָם הַקּוּדְשָׁא בְּרִיךְ הוּא, בְּיַד שָׁלִיחַ, דְּאָמַר רַבִּי סִימוֹן, בָּא וּרְאֵה כֹּחוֹ שֶׁל הַקּוּדְשָׁא בְּרִיךְ הוּא, בְּפַעַם אַחַת מְחַיֶּה מֵתִים, וּמוֹרִיד שְׁאוֹל וַיָּעַל, מַזְרִיחַ מְאוֹרוֹת, וּמוֹרִיד גְּשָׁמִים, מַצְמִיחַ חָצִיר, מְדַשֵּׁן יְבוּלִים, פּוֹקֵד עֲקָרוֹת, נוֹתֵן פַּרְנָסוֹת, עוֹזֵר דַּלִּים, סוֹמֵךְ נוֹפְלִים, זוֹקֵף כְּפוּפִים, מְהַעֲדֵא מַלְכִין, וּמְהָקֵם מַלְכִין, וְהַכֹּל בִּזְמַן אֶחָד, וּבְרֶגַע אֶחָד, וּבְבַת אַחַת, מַה שֶּׁאֵין שָׁלִיחַ, לְעוֹלָם יָכוֹל לַעֲשׂוֹתוֹ.

414. We have learned, as Rabbi Yosi said: All that the Holy One, blessed be He, does, He can do by a word. As soon as He says from the place of His Holiness 'let this be done', it immediately occurs. Behold the power of the Holy One, blessed be He, and His might, as it is written: "By the word of Hashem were the heavens made" (Tehilim 33:6). Rabbi Yochanan then asked: Why is it written: "For I will pass through the land of Egypt, I and not an angel" (Shemot 12:12)?

414. תַּנְיָא אָמַר רַבִּי יוֹסֵי, כָּל מַה שֶּׁעוֹשֶׂה הַקּוּדְשָׁא בְּרִיךְ הוּא, אֵינוֹ צָרִיךְ לַעֲשׂוֹת, אֶלָּא בְּדִבּוּר, דְּכֵיוָן דְּאָמַר, מִמְּקוֹם קְדוּשָׁתוֹ יְהֵא כָּךְ, מִיָּד נַעֲשָׂה. בָּא וּרְאֵה כֹּחַ גְּבוּרָתוֹ שֶׁל הַקּוּדְשָׁא בְּרִיךְ הוּא, דִּכְתִיב בִּדְבַר ה׳ שָׁמַיִם נַעֲשׂוּ. דְּאָמַר ר׳ יוֹחָנָן מַאי דִּכְתִיב וְעָבַרְתִּי בְּאֶרֶץ מִצְרַיִם אֲנִי וְלֹא מַלְאָךְ וגו׳.

415. אִי הָכִי, יִקָּרָא סַגִּיאָה הוּא לְמִצְרָאֵי, דְּלָא דָּמֵי מַאן דְּתָפַשׂ מַלְכָּא, לְמַאן דְּתָפַשׂ הֶדְיוֹטָא. וְעוֹד אֵין לָךְ אוּמָה מְזוּהֶמֶת בְּכָל טוּמְאָה, כְּמוֹ הַמִּצְרִים, דִּכְתִיב בָּהוֹ אֲשֶׁר בְּשַׂר חֲמוֹרִים בְּשָׂרָם וגו׳. שֶׁהֵם חֲשׁוּדִים עַל מִשְׁכַּב זָכוּר, וְהֵם בָּאִים מֵחָם, שֶׁעָשָׂה מַה שֶׁעָשָׂה לְאָבִיו, וְקִלֵּל אוֹתוֹ, וְלִכְנַעַן בְּנוֹ. וְכִי לֹא הָיָה לְהַקּוּדְשָׁא בְּרִיךְ הוּא, מַלְאָךְ, אוֹ שָׁלִיחַ, לְשַׁגֵּר לַעֲשׂוֹת נְקָמָה בְּמִצְרַיִם, כְּמוֹ שֶׁעָשָׂה בְּאַשּׁוּר, שֶׁהָיָה בְּנוֹ שֶׁל שֵׁם, דִּכְתִיב וּבְנֵי שֵׁם עֵילָם וְאַשּׁוּר. וְשֵׁם הָיָה כֹּהֵן גָּדוֹל וְנִתְבָּרֵךְ, שֶׁנֶּאֱמַר בָּרוּךְ ה׳ אֱלֹהֵי שֵׁם. וְהָיָה לְשֵׁם הַגְּדוּלָּה וְהַבְּרָכָה עַל אֶחָיו. וּכְתִיב בָּם, וַיֵּצֵא מַלְאַךְ ה׳ וַיַּךְ בְּמַחֲנֵה אַשּׁוּר. וְעַל יְדֵי שָׁלִיחַ נַעֲשָׂה, כ״ש הַמִּצְרִים, שֶׁהֵם מְזוּהָמִים, יוֹתֵר מִכָּל אוּמָה, וְאָמַר אֲנִי וְלֹא מַלְאָךְ.

416. אֶלָּא אָמַר רַבִּי יְהוּדָה, מִכָּאן לָמַדְנוּ כֹּחַ גְּבוּרָתוֹ שֶׁל הַקּוּדְשָׁא בְּרִיךְ הוּא, וּמַעֲלָתוֹ, שֶׁהוּא גָּבוֹהַּ עַל הַכֹּל. אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא, אוּמָה זוֹ שֶׁל מִצְרַיִם, מְזוּהֶמֶת וּמְטוּנֶפֶת, וְאֵין רָאוּי לְשַׁגֵּר מַלְאָךְ, וְלֹא שָׂרָף, דָּבָר קָדוֹשׁ בֵּין רְשָׁעִים אֲרוּרִים מְטוּנָפִים, אֶלָּא אֲנִי עוֹשֶׂה, מַה שֶּׁאֵין יָכוֹל לַעֲשׂוֹת מַלְאָךְ, וְלֹא שָׂרָף, וְלֹא שָׁלִיחַ. שֶׁאֲנִי אוֹמֵר מִמְּקוֹם קְדוּשָׁתִי, יְהֵא כָּךְ, וּמִיָּד נַעֲשָׂה, מַה שֶּׁאֵין הַמַּלְאָךְ יָכוֹל לַעֲשׂוֹתוֹ. אֲבָל הַקּוּדְשָׁא בְּרִיךְ הוּא, מִמְּקוֹם קְדוּשָׁתוֹ, אוֹמֵר יְהֵא כָּךְ, וּמִיָּד נַעֲשָׂה, מַה שֶּׁהוּא רוֹצֶה לַעֲשׂוֹת. וּלְפִיכָךְ לֹא נַעֲשִׂית נְקָמָה זוֹ, ע״י מַלְאָךְ וְשָׁלִיחַ, בִּשְׁבִיל קְלוֹן הַמִּצְרִים, וּלְהַרְאוֹת גְּדוּלָּתוֹ שֶׁל מָקוֹם, שֶׁלֹּא רָצָה שֶׁיִּכָּנֵס בֵּינֵיהֶם דָּבָר קָדוֹשׁ, וְעַל הַדֶּרֶךְ הַזֶּה נֶאֱמַר, אֲנִי וְלֹא מַלְאָךְ, אֲנִי יָכוֹל לַעֲשׂוֹתוֹ וְלֹא מַלְאָךְ.

417. כַּיּוֹצֵא בּוֹ אָמַר רַבִּי יְהוּדָה, מַאי דִּכְתִיב וַיֹּאמֶר ה׳ לַדָּג. וְכַמָּה צַדִּיקִים וַחֲסִידִים מִיִּשְׂרָאֵל, שֶׁלֹּא דִּבֵּר עִמָּהֶם הַקּוּדְשָׁא בְּרִיךְ הוּא, וּבָא לְדַבֵּר עִם הַדָּג, דָּבָר שֶׁאֵינוֹ מַכִּיר וְיוֹדֵעַ. אֶלָּא אָמַר ר׳ יְהוּדָה, כֵּיוָן שֶׁעָלְתָה תְּפִלָּתוֹ שֶׁל יוֹנָה, לִפְנֵי הַקּוּדְשָׁא בְּרִיךְ הוּא, מִמְּקוֹם קְדוּשָׁתוֹ אָמַר, בִּשְׁבִיל שֶׁיָּקִיא הַדָּג אֶת יוֹנָה אֶל הַיַּבָּשָׁה, לְמ״ד לַדָּג, כְּמוֹ בִּשְׁבִיל, כְּלוֹמַר, וַיֹּאמֶר ה׳ בִּשְׁבִיל הַדָּג, שֶׁיָּקִיא אֶת יוֹנָה אֶל הַיַּבָּשָׁה, מִמְּקוֹם קְדוּשָׁתוֹ אָמַר הַקּוּדְשָׁא בְּרִיךְ הוּא יְהֵא כָּךְ, וּמִיָּד נַעֲשָׂה, מַה שֶּׁאֵין שָׁלִיחַ, יָכוֹל לַעֲשׂוֹתוֹ.

415. If so, it is a great honor for Egypt, because it is not the same to be caught by a king and as to be caught by a simple man. Even more so, as there is no nation that is as defiled with all sorts of impurity as Egypt, of which it is written: "whose flesh is as the flesh of asses," (Yechezkel 23:20) because they are suspected of sodomy. And they issue from Cham, who did what he did to his father, who then cursed him and his son Cna'an. Did not the Holy One, blessed be He, have an angel or a messenger to send to take revenge on Egypt, as he had done to Ashur who was the son of Shem, as it is written: "The children of Shem, Elam and Ashur..." (Beresheet 10:22)? And Shem was a high priest who was blessed, as it is written: "Blessed be Hashem, the Elohim of Shem" (Beresheet 9:26). Thus, Shem received blessings and attained superiority over his brothers. Of them, it is written: "Then the angel of Hashem went forth and smote in the camp of Ashur" (Yeshayah 37:36). So this revenge was accomplished by a messenger. So much more so with Egypt, the most impure of all nations. Nevertheless, He said, "I and not an angel."

416. Rabbi Yehuda said that from this we learn the great might of the Holy One, blessed be He, and His exaltedness, which is high above all. The Holy One, blessed be He, said: This nation of Egypt is impure and full of filth, so it is not proper to send an angel or anything holy among filthy, impure, and cursedly wicked people. So I will perform what cannot be done by an angel or a messenger or a saraph. From the place of My holiness I announce, Let this be done. And immediately what cannot be done by an angel is done. So the Holy One, blessed be He, from His place of holiness, announces: Let thus happen so! And all that He wanted done occurs immediately. Therefore, this revenge was not accomplished by an angel or a messenger, for the dishonor of the Egyptians, and to display the greatness of the Creator, who did not want anything holy to enter among them. According to this, it is written: "I and not an angel"; I alone am able to perform this.

417. Rabbi Yehuda continued by asking: Why is it written: "And Hashem spoke to the fish..." (Yonah 2:11)? How many righteous and pious men of Yisrael did the Holy One, blessed be He, never speak to, while He came to speak to the fish, who does not know or recognize Him? Rabbi Yehuda continued: Because Yonah's prayers reached to the Holy One, blessed be He, He spoke, from the place of His holiness, so that the fish would vomit Yonah out and cast him ashore. So why did He speak to the fish? Hashem spoke to the fish, so that Yonah would be thrown back to the shore. So from the place of His Holiness, the Holy One, blessed be He, said: Let this happen. And immediately it was done, something that no messenger was able to do.

418. תַּנְיָא אָמַר רַבִּי שִׁמְעוֹן, מַפְתֵּחַ שֶׁל חַיָּה, בְּיָדוֹ שֶׁל הַקּוּדְשָׁא בְּרִיךְ הוּא הִיא, וּבְעוֹד שֶׁהִיא יוֹשֶׁבֶת עַל הַמַּשְׁבֵּר, הַקָּדוֹשׁ בָּרוּךְ הוּא, מְעַיֵּין בְּאוֹתוֹ הַוָּלָד, אִם רָאוּי הוּא לָצֵאת לָעוֹלָם, פּוֹתֵחַ דַּלְתוֹת בִּטְנָהּ וְיוֹצֵא, וְאִם לָאו סוֹגֵר דַּלְתוֹתֶיהָ, וּמֵתוּ שְׁנֵיהֶם. אִי הָכִי, לֹא יֵצֵא רָשָׁע לָעוֹלָם. אֶלָּא הָכֵי תְּנִינָן, עַל שָׁלֹשׁ עֲבֵירוֹת נָשִׁים מֵתוֹת וכו׳. וְאָמַר רַבִּי יִצְחָק, לָמָּה אִשָּׁה מַפֶּלֶת פְּרִי בִטְנָהּ. אֶלָּא אָמַר רַבִּי יִצְחָק, הַקָּדוֹשׁ בָּרוּךְ הוּא רוֹאֶה אוֹתוֹ הָעוּבָּר, שֶׁאֵינוֹ רָאוּי לָצֵאת לָעוֹלָם, וּמַקְדִּים לַהֲמִיתוֹ בְּמֵעֵי אִמּוֹ, שֶׁנֶּאֱמַר הַנְּפִלִים הָיוּ בָאָרֶץ בַּיָּמִים הָהֵם. הַנְּפִלִים כְּתִיב, בְּלֹא יו״ד רִאשׁוֹנָה. וְלָמָּה, בִּשְׁבִיל שֶׁאַחֲרֵי כֵן, בָּאוּ בְּנֵי הָאֱלֹהִים אֶל בְּנוֹת הָאָדָם, וְיָלְדוּ לָהֶם בִּזְנוּת, וַיִּרְבּוּ מַמְזֵרִים בָּעוֹלָם.

418. We learned as Rabbi Shimon said: The key of Life is in the hands of the Holy One, blessed be He. So while the mother still lies in labor, the Holy One, blessed be He, examines the newborn. If he is worthy of emerging and coming into this world, then He opens the gates of her womb and he comes out. If not, then He shuts the gates and they both die. If so, an evil person will never come into the world. Rather we have learned that women die because of three transgressions. Rabbi Yitzchak asked: Why should any woman have a miscarriage and lose the fruit of her womb? Rabbi Yitzchak responded: The Holy One, blessed be He, examines that fetus that is not fit to come into the world and kills it while it is still in the womb of its mother, as it is written: "there were giants (Heb. nefilim) on the earth in those days..." (Beresheet 6:4) Nefilim is spelled without the first Yud (Heb. nefalim or: 'miscarriages'). And why? Because later, "the sons of Elohim came onto the daughters of men, and they bore children to them," by prostitution. And so the number of bastards grew in the world.

419. הֵמָּה הַגִּבּוֹרִים אֲשֶׁר מֵעוֹלָם. שֶׁאֵין גִּבּוֹר וּפָרִיץ וְעָרִיץ, כְּמוֹ הַמַּמְזֵר. אַנְשֵׁי הַשֵּׁם, שֶׁהַכֹּל יַכִּירוּ, לִקְרוֹתוֹ הַשֵּׁם הַיָּדוּעַ מַמְזֵר, דְּכֵיוָן שֶׁרוֹאִים מַעֲשָׂיו, שֶׁהוּא פָּרִיץ וְעָרִיץ וְגִבּוֹר, הַכֹּל יִקְרָאוּהוּ אוֹתוֹ שֵׁם. וּמַה דְּאָמַר רַבִּי שִׁמְעוֹן הַקּוּדְשָׁא בְּרִיךְ הוּא מְעַיֵּין בְּאוֹתוֹ הַוָּלָד. אֵין לְךָ רָשָׁע בָּעוֹלָם, מֵאוֹתָם הָרְשָׁעִים הַיּוֹצְאִים לָעוֹלָם, שֶׁאֵין הַקּוּדְשָׁא בְּרִיךְ הוּא מְעַיֵּין בּוֹ, וְרוֹאֶה אִם אוֹתוֹ הַגּוּף, יַנִּיחַ בֵּן צַדִּיק וְכָשֵׁר, אוֹ שֶׁיַּצִּיל לְאָדָם מִיִּשְׂרָאֵל מִמִּיתָה מְשׁוּנָה, אוֹ שֶׁיַּעֲשֶׂה טוֹבָה אַחַת, וּבִשְׁבִיל כָּךְ הַקָּדוֹשׁ בָּרוּךְ הוּא מוֹצִיאוֹ לָעוֹלָם.

419. "...they were the men of renown which were of old..." (Beresheet 6:4) because there is no greater tyrant, robber, or mighty man than a bastard. They were recognized as "...men of renown (lit. 'men of the name')" by all, and called by that known brand, 'bastard'. Because they all see by his actions that he is a tyrant, a robber, and mighty man, they call him by that name. And Rabbi Shimon said that the Holy One, blessed be He examines the newborn. There is no wicked person in the world who is not examined by the Holy One, blessed be He. And He checks whether that person will ever beget a righteous son or save somebody from Yisrael from a cruel death or do even one good deed. And if the answer is yes, the Holy One, blessed be He, allows him to come out into the world.

420. בְּיוֹמוֹי דְּרַבִּי יוֹסֵי, הֲווֹ אִינּוּן פְּרִיצֵי, דַּהֲווֹ מְשַׁדְּדֵי בְּטוּרַיָּא, עִם פְּרִיצֵי אוּמוֹת הָעוֹלָם, וְכַד מַשְׁכְּחֵי בַּר נָשׁ, וְתָפְשֵׁי לֵיהּ לְקָטְלֵיהּ, הֲווֹ אָמְרִין לֵיהּ, מַה שְׁמָךְ, אִי הֲוָה יוּדָאִי, הֲווֹ אָזְלִין עִמֵּיהּ, וּמַפְקִין לֵיהּ מִן טוּרַיָּא, וְאִי הֲוָה בַּר נָשׁ אַחֲרִינָא, קָטְלֵי לֵיהּ, וַהֲוָה אָמַר רַבִּי יוֹסֵי, אִתְחַזּוּן אִינּוּן, בְּכֹל הַאי, לְמֵיעַל לְעַלְמָא דְּאָתֵי.

420. In the days of Rabbi Yosi, there were bandits who robbed people in the mountains, along with bandits from other nations of the world. When they found someone, they seized him for the purpose of killing him. They said to him: What is your name? If he was a Jew, they accompanied him, bringing him out and away from the mountains. But if he was not a Jew, they killed him. Rabbi Yosi said: Nevertheless, they are yet suitable to enter the world to come and attain its life.

421. ת"ר, ג' דְּבָרִים הַלָּלוּ, אֵינָן בָּאִין לָעוֹלָם אֶלָּא בְּקוֹלוֹת, קוֹל חַיָּה, דִּכְתִיב בְּעֶצֶב תֵּלְדִי בָנִים. וּכְתִיב וַיִּשְׁמַע אֱלֹהִים. קוֹל גְּשָׁמִים, דִּכְתִיב, קוֹל ה' עַל הַמָּיִם. וּכְתִיב כִּי קוֹל הֲמוֹן הַגָּשֶׁם. קוֹל תְּחִיַּית הַמֵּתִים, דִּכְתִיב קוֹל קוֹרֵא בַּמִּדְבָּר. מַאי בְּעֵי הָכָא קָלָא בְּמַדְבְּרָא. אֶלָּא אָמַר רַבִּי זְרִיקָא אִלֵּין אִינּוּן קָלַיָּיא, לְאַתְעָרָא מֵתֵי מִדְבָּר, וּמִכָּאן דְּהוּא הַדִּין לְכָל הָעוֹלָם. אָמַר רַבִּי יוֹחָנָן, הָא תְּנַן, כְּשֶׁנִּכְנַס אָדָם לַקֶּבֶר, נִכְנַס בְּקוֹלוֹת. כְּשֶׁיָּקוּמוּ בִּתְחִיַּית הַמֵּתִים, אֵינוֹ דִּין שֶׁיָּקוּמוּ בְּקוֹלֵי קוֹלוֹת.

421. The sages taught that the following three things do not come into the world except through voices: the voice of a woman giving birth, as it is written: "in sorrow shall you bring forth children," (Beresheet 3:16) and "and Elohim hearkened to her" (Beresheet 30:22); the voice of the rains, as it is written: "The voice of Hashem is upon the waters" (Tehilim 29:3) and, "a sound of the rumbling of the rainstorm" (I Melachim 18:41); the voice of the resurrection of the dead, as it is written: "A voice cries...in the wilderness" (Yeshayah 40:3). What is the purpose of the voice in the wilderness? Rabbi Zrika says this voice came to raise the dead of the wilderness. From this we derive that it is true for the whole world. Rabbi Yochanan says we learned that when a man enters the grave he does so with voices. And when they rise at the resurrection of the dead, should they not also rise with great voices?

422. אָמַר רָבִּי יַעֲקֹב, עֲתִידָה בַּת קוֹל, לִהְיוֹת מִתְפּוֹצֶצֶת, בְּבָתֵּי קְבָרוֹת, וְאוֹמֶרֶת, הָקִיצוּ וְרַנְּנוּ שׁוֹכְנֵי עָפָר, וַעֲתִידִים לִחְיוֹת, בְּטַל שֶׁל אוֹר גָּדוֹל שֶׁל מַעְלָה, דִּכְתִיב כִּי טַל אוֹרוֹת טַלֶּךָ וְאֶרֶץ רְפָאִים תַּפִּיל, אכי"ר.
(ע"כ מִדְרָשׁ הַנֶּעֱלָם).

422. Rabbi Ya'akov said that a divine voice will burst in the graveyards, saying: "Awake and sing, you who dwell in dust," (Yeshayah 26:19) and they will live by the dew of a great supernal light from above, as it is written: "for your dew is as the dew of the herbs ('lights'), and the earth shall cast out the dead" (Yeshayah 26:19). Amen, may it be so.
End of Midrash Hane'elam

423. וַיי' פָּקַד אֶת שָׂרָה כַּאֲשֶׁר אָמָר, דִּכְתִיב, לַמּוֹעֵד אָשׁוּב אֵלֶיךָ כָּעֵת חַיָּה וּלְשָׂרָה בֵן. וְתָנִינָן פָּקַד אֶת שָׂרָה, פְּקִידָה לְנוּקְבָא, זְכִירָה לִדְכוּרָא וּבְגִין כָּךְ, וַיי' פָּקַד אֶת שָׂרָה כַּאֲשֶׁר אָמַר, דִּכְתִיב שׁוּב אָשׁוּב אֵלֶיךָ כָּעֵת חַיָּה וגו', מֵהָכָא מַשְׁמַע דְּאָמַר, וַיֹּאמֶר שׁוּב אָשׁוּב אֵלֶיךָ, וַיֹּאמֶר סְתָם, דְּאִיהוּ הֲוָה, וְלָא שְׁלִיחָא אָחֳרָא.

423. "And Hashem visited Sarah, as He had said..." This is IN ACCORDANCE WITH what is written: "I will certainly return to you, at this season, and Sarah shall have a son." And we have learned in relation to "visited Sarah," that visitation is related to the female, while remembrance is related to the male. Therefore, IT IS WRITTEN ABOUT SARAH: "And Hashem visited Sarah." AND HASHEM (VAV-YUD-HEI-VAV-HEI) IS THE SECRET OF THE NUKVA, NAMELY HIM AND HIS COURT OF JUDGMENT. The words, "as He had said" REFER TO WHAT is written: "As the time appointed I will return to you..." From this we learn THAT THE VERSE: "And he said: As the time appointed I will return to you..." IS WRITTEN AS "He said," in a general way. Thus, it was he, NAMELY THE NUKVA, WHO "HAD SAID" and not any other messenger. OTHERWISE, HOW COULD IT BE WRITTEN HERE: "AND HASHEM (VAV-YUD-HEI-VAV-HEI) VISITED SARAH, AS HE HAD SAID." WHERE ELSE DID HE SAY THIS?

30. "And Hashem did to Sarah"
Children help their parents earn and enhance a connection to the Light of the Creator when they pursue a spiritual path in life.
The Relevance of this Passage
A spiritual umbilical cord between parent and child remains in place for all eternity. Hence, the actions of a parent influence the child, and the actions of the child bear spiritual consequences for the parents. We arouse and bestow tremendous Light upon our children that will help motivate and guide them towards a spiritual lifestyle and existence.

424. "And Hashem did to Sarah..." (Beresheet 21:9). HE ASKS: It is said, "And Hashem visited Sarah." Why, then, DO WE ALSO NEES "And Hashem did to Sarah"? AND HE REPLIED: We have learned that the 'fruits' of the works of the Holy One, blessed be He, come from the river that flows and issues from Eden, WHICH IS ZEIR ANPIN, and are the souls of the righteous. IN OTHER WORDS, HIS WORKS ARE THE SOULS OF THE RIGHTEOUS. And this is Mazal (lit. 'Flow') from where all the good blessings and blessed rains flow. And from there they issue, as it is written: "to water the garden," (Beresheet 2:10) as it flows and irrigates from above downward, because (bearing) children depends on Mazal and no other place.

424. וַיַּעַשׂ יי׳ לְשָׂרָה וגו׳. כֵּיוָן דַּאֲמַר וַיי׳ פָּקַד אֶת שָׂרָה, מַהוּ וַיַּעַשׂ יי׳ לְשָׂרָה. אֶלָּא הָכֵי תְּנִינָן דְּאִיבָּא דְּעוֹבָרוֹי דְקוּדְשָׁא בְּרִיךְ הוּא, מֵהַהוּא נָהָר דְּנָגִיד וְנָפִיק מֵעֵדֶן אִיהוּ, וְאִיהוּ נִשְׁמַתְהוֹן דְּצַדִּיקַיָּיא, וְאִיהוּ מַזָּלָא, דְּכָל בִּרְכָאן טָבָאן, וְגִשְׁמֵי בִּרְכָאן, נָזְלֵי מִנֵּיהּ, וּמִתַּמָּן נָפְקֵי, דִּכְתִיב לְהַשְׁקוֹת אֶת הַגָּן, דְּאִיהוּ מַזָּיֵל, וּמַשְׁקֶה מֵעֵילָא לְתַתָּא, בְּגִין דִּבְנֵי בְּהַאי מַזָּלָא תַּלְיָין, וְלָא בַּאֲתַר אָחֳרָא.

425. So in reference to this, it is written: "And Hashem visited Sarah," IN WHICH "visit," only WHICH IS THE SECRET OF NUKVA, IS MENTIONED. In the phrase, "And Hashem did to Sarah," THIS 'doing,' WHICH IS THE SECRET OF CHILDREN AND THE SOULS OF THE RIGHTEOUS, WHICH ARE THE FRUITS OF HIS HANDIWORK, is higher than the grade OF THE "VISIT," which depends on Mazal, as previously explained.
This is why IT IS DESCRIBED here AS a "visit," WHICH IS RELATED TO THE NUKVA, and there as a 'doing,' WHICH IS RELATED TO ZEIR ANPIN. And therefore it is said, "And Hashem," and again, "And Hashem," both being the same. OF THE "VISIT," IT IS WRITTEN: "AND HASHEM (VAV-YUD-HEI-VAV-HEI) VISITED," WHICH IS THE SECRET OF HIM AND HIS COURT OF JUDGMENT, WHICH IS THE NUKVA--WHILE IN THE 'DOING,' IT IS WRITTEN: "HASHEM (YUD-HEI-VAV-HEI) DID," WHICH RELATES TO ZEIR ANPIN.

425. וְעַל דָּא כְּתִיב, וַיי׳ פָּקַד אֶת שָׂרָה, פְּקִידָה בִּלְחוֹדוֹי. וַיַּעַשׂ יי׳ לְשָׂרָה. עֲשִׂיָּיה אִיהוּ, לְעֵילָא מֵהַאי דַּרְגָּא, כְּמָה דְּאִתְּמַר דְּהָא בְּמַזָּלָא תַּלְיָיא, וְעַל דָּא, כָּאן פְּקִידָה, וְכָאן עֲשִׂיָּיה. וּבְגִין כָּךְ אֲמַר יי׳ וַיי׳, וְכֹלָּא חַד.

426. Rabbi Elazar opened the discussion with the verse: "For children are the heritage of Hashem, and fruit of the womb is a reward" (Tehilim 127:3). "For children are the heritage of Hashem" MEANS "a heritage" by which one can cleave to Hashem and never turn away from Him, because a person who merits the virtue of having children in this world shall, as a result of those children, deserve to join the company OF THE HOLY ONCE, BLESSED BE HE, in the world to come. Thus, that child, whom that person merited and left behind in this world, shall in return bring him merit in the world to come. Thereby, he shall merit to enter the "heritage of Hashem."

426. רַבִּי אֶלְעָזָר, פָּתַח וְאָמַר, הִנֵּה נַחֲלַת יי׳ בָּנִים שָׂכָר פְּרִי הַבָּטֶן. הִנֵּה נַחֲלַת יי׳, אַחְסַנְתָּא לְאִתְאַחֲדָא בֵּיי׳, דְּלָא יִתְעֲבַר מִינָהּ לְעָלְמִין, דְּבַר נָשׁ דְּזָכֵי לִבְנִין בְּהַאי עָלְמָא, זָכֵי בְּהוֹ לְמֵיעַל לְפַרְגּוֹדָא, בְּעָלְמָא דְּאָתֵי. בְּגִין, דְּהַהוּא בְּרָא דְּשָׁבֵיק בַּר נָשׁ, וְזָכֵי בֵּיהּ בְּעָלְמָא דָּא, אִיהוּ יְזַכֵּי לֵיהּ לְעָלְמָא דְּאָתֵי וְזָכֵי לְאַעָלָא בֵּיהּ, לְנַחֲלַת יי׳

427. What is the "heritage of Hashem?" AND HE ANSWERS: This is the 'Land of the Living', NAMELY THE NUKVA. And King David called the land of Yisrael, which is the 'Land of the living,' also, the "heritage of Hashem," as it is written: "for they have driven me out this day from abiding in the heritage of Hashem, saying, Go, serve other Elohim" (I Shmuel 26:19). And this is why THE SCRIPTURE SAYS, "For children are the heritage of Hashem." Who enables a person to inherit THE HERITAGE OF HASHEM? Children ENABLE HIM. So if he has the merit of BEGETTING CHILDREN in this world, "the fruit of the womb is a reward," because they are the reward and good portion in that ETERNAL world. So because of this "fruit of the womb," a person deserves to enter the Eternal World.

427. מַאן נַחֲלַת יי׳, דָּא אֶרֶץ הַחַיִּים. וְהָכֵי קָרָא לָהּ לְאֶרֶץ יִשְׂרָאֵל, דְּאִיהִי אֶרֶץ הַחַיִּים. דָּוִד מַלְכָּא, קָרָא לֵיהּ נַחֲלַת יי׳ דִּכְתִיב כִּי גֵרְשׁוּנִי הַיּוֹם מֵהִסְתַּפֵּחַ בְּנַחֲלַת יי׳ לֵאמֹר לֵךְ עֲבֹד אֱלֹהִים אֲחֵרִים, וּבְגִין כָּךְ, הִנֵּה נַחֲלַת יי׳ בָּנִים. מַאן אַזְכֵּי לֵיהּ, לְבַר נָשׁ. בְּנִין. אִי זָכֵי בְּהוֹ בְּהַאי עָלְמָא, שָׂכָר פְּרִי הַבָּטֶן, אַגְרָא וְחוּלָקָא טָבָא, בְּהַהִיא עָלְמָא, בְּהַהוּא אִיבָּא דְּמֵעוֹי, אִיהוּ דְּזָכֵי בַּר נָשׁ, בְּהַהוּא עָלְמָא, בְּהוֹ.

428. Come and behold: "For children are the heritage of Hashem." THIS REFERS TO the inheritance and heritage of the fruit of the handiwork of the Holy One, blessed be He--NAMELY, the 'Tree of Life', AS THE HOLY ONE, BLESSED BE HE, IS CALLED THE 'TREE OF LIFE', because a person merits his children from there. As it is written: "From me is your fruit found" (Hoshea 14:9). What is written? "Happy is the man that has his quiver full of them, they shall not be ashamed..." (Tehilim 127:5). Happy is he in this world, and happy is he in the world to come.

428. תָּא חֲזֵי הִנֵּה נַחֲלַת יי׳ בָּנִים. יְרוּתָא וְאַחְסַנְתָּא, דְּאִיבִּין דְּעוֹבָרוֹי דְקוּדְשָׁא בְּרִיךְ הוּא מִלְּעֵילָא, אִיהוּ מֵאִילָנָא דְּחַיֵּי, דְּהָא מִתַּמָּן זָכֵי בַּר נָשׁ לִבְנִין, כד״א מִמֶּנִּי פִּרְיֵךְ נִמְצָא. מַה כְּתִיב, אַשְׁרֵי הַגֶּבֶר אֲשֶׁר מִלֵּא אֶת אַשְׁפָּתוֹ מֵהֶם לֹא יֵבוֹשׁוּ וגו׳. אַשְׁרֵי בְּעָלְמָא דֵּין, וְאַשְׁרֵי בְּעָלְמָא דְּאָתֵי.

429. Of the verse: "they shall not be ashamed when they shall speak with the enemies at the gate," (Ibid.) HE ASKS: Who are the 'enemies at the gate"? AND HE ANSWERS: These are the accusers, because when the soul departs from this world many accusers are standing ready before it, as it enters into its place. "The gate" is the gate through which it enters TO REACH ITS PLACE, AND THERE THEY WAIT. BUT IT IS SAVED FROM THEM, because he has left offspring in this world, REFERRING TO HIS CHILDREN. And because of them, he shall merit the world OF ETERNITY. This is why: "they shall not be ashamed when they shall speak with the enemies at the gate."

429. לֹא יֵבוֹשׁוּ כִּי יְדַבְּרוּ אֶת אוֹיְבִים בַּשָּׁעַר. מַאן אוֹיְבִים בַּשָּׁעַר. אִלֵּין מָארֵיהוֹן דִּדִינִין, דְּכַד נִשְׁמָתָא נָפְקַת מֵהַאי עַלְמָא, כַּמָּה אִינּוּן מָרֵיהוֹן דִּדִינִין, דְּזַמִּינִין קַמֵּיהּ, עַד לָא יֵיעוֹל לְדוּכְתֵּיהּ, בַּשָּׁעַר. בְּהַהוּא תַּרְעָא, דְּיֵיעוֹל תַּמָּן, בְּגִין דְּמִשְׁכּוֹנִין, שָׁבִיק בְּהַאי עַלְמָא, וּבְגִינֵיהוֹן יִזְכֵּי בְּהַהוּא עַלְמָא, וְעַל דָּא, לֹא יֵבוֹשׁוּ כִּי יְדַבְּרוּ אֶת אוֹיְבִים בַּשָּׁעַר.

430. While walking together, Rabbi Yehuda said to Rabbi Yosi: Open your mouth and delve into the teachings of Torah, for the Shechinah dwells upon you. Whenever a person delves into the study of Torah, the Shechinah joins him, and even more so when walking along the road. Then the Shechinah comes and welcomes him and goes in front of those who have merited the Faith in the Holy One, blessed be He.

430. רַבִּי יְהוּדָה וְרַבִּי יוֹסֵי, הֲווֹ אָזְלֵי בְּאָרְחָא, אָמַר לוֹ רַבִּי יְהוּדָה לְרַבִּי יוֹסֵי, פְּתַח פּוּמָךְ, וְלָעֵי בְּאוֹרַיְיתָא, דְּהָא שְׁכִינְתָּא אִשְׁתַּכְּחַת גַּבָּךְ, דְּכָל זְמַן דְּבְמִלֵּי דְאוֹרַיְיתָא לָעֵאן, שְׁכִינְתָּא אַתְיָא וּמִתְחַבְּרָא וְכָל שֶׁכֵּן בְּאוֹרְחָא, דְּשְׁכִינְתָּא קֳדָמָא וְאַתְיָא וְאָזְלָא קַמַּיְיהוּ דְּבְנֵי נָשָׁא, דְּזָכָאן בְּמֵהֵימְנוּתָא דְקוּדְשָׁא בְּרִיךְ הוּא.

31. "Your wife shall be as a fruitful vine"

The importance of modesty and spiritual behavior for the wife of a man is examined through the teachings of the holy Zohar. A woman corresponds to the Sfirah of Malchut, which is the receptacle and vessel for the Light of the Creator in this physical realm. A woman plays the same role in the physical world of family, manifesting spiritual energy for the entire household. The more pure her vessel is, the more Light she generates for her loved ones.

The Relevance of this Passage

The letters that form these mystical texts arouse a greater sense of appreciation for the dynamic role that a woman's virtue plays in the family. This appreciation helps to purify a woman's vessel, making her a more effective channel of energy for her family.

431. Rabbi Yosi began the discussion with the verse: "Your wife shall be as a fruitful vine by the sides of your house, your children like olive plants round about your table" (Tehilim 128:3). "Your wife shall be as a fruitful vine" MEANS THAT as long as the woman remains by the sides of the house and does not go outside, she is modest and worthy of bearing worthy children. "As a fruitful vine" means that just as a vine is always planted with its own kind, so shall an honorable wife never grow any sprouts, NAMELY CHILDREN, from another man. And just as a vine is never grafted with another kind of tree, so an honorable wife NEVER MATES WITH ANOTHER MAN.

431. פָּתַח רַבִּי יוֹסֵי וַאֲמַר, אֶשְׁתְּךָ כְּגֶפֶן פֹּרִיָּה בִּיְרַכְתֵּי בֵיתֶךָ בָּנֶיךָ כִּשְׁתִילֵי זֵיתִים סָבִיב לְשֻׁלְחָנֶךָ. אֶשְׁתְּךָ כְּגֶפֶן פֹּרִיָּה, כָּל זִמְנָא, דְּאִתְּתָא בִּירַכְתֵּי בֵיתָא, וְלָא נָפְקָא לְבַר, הִיא צְנוּעָה, וְאִתְחֲזִי לְאוֹלָדָא בְּנִין דְּכָשְׁרָן. כְּגֶפֶן, מַה גֶּפֶן, לָא אִתְנַטְעָא אֶלָּא בְּזִינָהּ, וְלָא בְּזִינָא אָחֳרָא. כָּךְ אִתְּתָא דְכָשְׁרָא, לָא תֶעֱבַד נְטִיעָן בְּבַר נָשׁ אָחֳרָא. מַה גֶּפֶן, לָא אִית בֵּיהּ רְכִיבָה מֵאִילָנָא אָחֳרָא, אוֹף הָכֵי אִתְּתָא דְכָשְׁרָא הָכֵי נָמֵי.

432. What is her reward? It is "your children like olive plants." Just as the leaves of the olive plants never fall, but are attached to the tree all the time, so "the children like olive plants round about your table" SHALL ALWAYS BE ATTACHED TO YOU.

432. חֲמֵי מָה אַגְרָהּ, בָּנֶיךָ כִּשְׁתִילֵי זֵיתִים. מַה זֵיתִים לָא נָפְלֵי טַרְפַּיְיהוּ, כָּל יוֹמֵי שַׁתָּא, וְכֻלְּהוּ קָשׁוּרִין תָּדִיר. אוֹף הָכֵי בָּנֶיךָ כִּשְׁתִילֵי זֵיתִים סָבִיב לְשֻׁלְחָנֶךָ.

433. מַה כְּתִיב בַּתְרֵיהּ, הִנֵּה כִּי כֵן יְבֹרַךְ גֶּבֶר יְרֵא יי׳. מַאי הִנֵּה כִּי כֵן יְבֹרַךְ גֶּבֶר. הִנֵּה כֵּן מִבְּעֵי לֵיהּ. אֶלָּא לְאַסְגָּאָה מִלָּה אָחֳרָא, דְּאוֹלִיפְנָא דָּא מִנָּהּ, דְּכָל זִמְנָא דִּשְׁכִינְתָּא הֲוָה צְנִיעָא בְּאַתְרָהּ, כִּדְקָא חָזֵי לָהּ, כְּבִיכוֹל, בָּנֶיךָ כִּשְׁתִילֵי זֵיתִים, אִלֵּין יִשְׂרָאֵל כַּד שָׁרָאן בְּאַרְעָא. סָבִיב לְשֻׁלְחָנֶךָ. דְּאָכְלֵי וְשָׁתָאן, וּקְרֵבִין קָרְבָּנִין וְחָדָאן קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, וּמִתְבָּרְכָן עִלָּאִין וְתַתָּאִין בְּגִינַיְיהוּ.

433. What is written next? "Behold, that thus shall the man be blessed, that fears Hashem" (Tehilim 128:4). AND HE ASKS: What is MEANT BY "Behold, that thus shall the man be blessed." SHOULD IT NOT BE WRITTEN: 'BEHOLD--THUS'? AND HE REPLIES: This is another issue that is learned from her. As long as the Shechinah was kept modestly in Her place, as is properly suited for Her, then it is as though "your children like olive plants." These are the children of Yisrael living in the land OF YISRAEL "round about your table," as they eat, drink, offer sacrifices, and rejoice before the Holy One, blessed be He. And the upper and lower beings are blessed because of them.

434. לְבָתַר דִּשְׁכִינְתָּא נָפְקַת, אִתְגָּלוּ יִשְׂרָאֵל, מֵעַל פִּתּוֹרָא דַּאֲבוּהוֹן, וַהֲווֹ בֵּינֵי עַמְמַיָּא, וְצָווְחִין כָּל יוֹמָא, וְלֵית דְּאַשְׁגַּח בְּהוֹ, בַּר קוּדְשָׁא בְּרִיךְ הוּא, דִּכְתִיב וְאַף גַּם זֹאת בִּהְיוֹתָם בְּאֶרֶץ אוֹיְבֵיהֶם וגו׳. וְחָמִינָן, כַּמָּה קַדִּישִׁין עִלָּאִין, מִיתוּ בִּגְזֵרִין תַּקִּיפִין, וְכָל דָּא, בְּגִין עוֹנְשָׁא דְאוֹרַיְיתָא, דְּלָא קָיְימוּ יִשְׂרָאֵל, כַּד הֲווֹ שָׁרָאן בְּאַרְעָא קַדִּישָׁא.

434. After the Shechinah departed FROM HER PLACE, the children of Yisrael were exiled from the table of their Father and dispersed among the nations. And they cry out all day long, but there is no one who takes heed except the Holy One, blessed be He, as it is written: "And yet for all that, when they are in the land of their enemies..." (Vayikra 26:44) And we do see how many holy and saintly men did perish under harsh decrees, all this being a punishment of the Torah, which Yisrael did not observe when they lived in the Holy Land.

435. חֲמֵי מַה כְּתִיב, תַּחַת אֲשֶׁר לֹא עָבַדְתָּ אֶת יי׳ אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב מֵרֹב כֹּל. הַאי קְרָא, אִיהוּ רָזָא תַּחַת, אֲשֶׁר לֹא עָבַדְתָּ בְּשִׂמְחָה בִּזְמַן דִּכְהֲנֵי הֲווֹ קָרְבִין קָרְבָּנִין וַעֲלָוָן, וְדָא הִיא בְּשִׂמְחָה. וּבְטוּב לֵבָב, אִלֵּין לֵיוָאֵי. מֵרוֹב כֹּל, אֵלּוּ יִשְׂרָאֵל, דַּהֲווֹ אֶמְצָעִיִּים בֵּינַיְיהוּ, וְנָטְלֵי בִּרְכָאן מִכָּל סִטְרִין.

435. As it is written: "Because you do not serve Hashem your Elohim with joyfulness and with gladness of heart, for the abundance of all things" (Devarim 28:47). There is a secret in this verse. The verse "Because you serve not Hashem your Elohim with joyfulness" refers to when the priests offered sacrifices and burned offerings, which is done "...with joyfulness." "And with gladness of heart..." refers to the Levites. And "for the abundance of all things" refers to the Yisraelites, who are positioned in the middle, between THE PRIESTS AND THE LEVITES, and receive blessings from both sides--FROM THE RIGHT AND THE LEFT.

436. דִּכְתִיב הִרְבִּיתָ הַגּוֹי לוֹ הִגְדַּלְתָּ הַשִּׂמְחָה. אִלֵּין כַּהֲנֵי. שָׂמְחוּ לְפָנֶיךָ כְּשִׂמְחַת בַּקָּצִיר, אֵלּוּ יִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא בָּרֵיךְ לוֹן, עִבּוּרָא דְחַקְלָא, וְיַהֲבֵי מַעֲשְׂרָא מִכֹּלָּא. כַּאֲשֶׁר יָגִילוּ בְּחַלְקָם שָׁלָל. אִלֵּין לֵיוָאֵי, דְּנָטְלָא מַעֲשְׂרָא, מִגּוֹ אִדְרָא.

436. As it is written: "You have multiplied the nation, and increased its joy" (Yeshayah 9:2). This refers to the priests. "Yisrael rejoiced before You as the joy in harvest" refers to the Yisraelites, who are blessed by the Holy One, blessed be He, with the harvest OF the fields, as they offer a tenth of everything. "...and as men rejoice when they divide the spoil" refers to the Levites, who receive a tenth from the threshing floor.

437. דָּבָר אֲחֵר הִרְבִּיתָ הַגּוֹי. אִלֵּין יִשְׂרָאֵל דְּמְהֵימְנוּתָא דְקוּדְשָׁא בְּרִיךְ הוּא עֲלַיְיהוּ, כִּדְקָא חָזֵי. לוֹ הִגְדַּלְתָּ הַשִּׂמְחָה. דָּא אִיהוּ דַרְגָּא, רֵישָׁא עִלָּאָה דְּאַבְרָהָם דְּאִתְדַּבַּק בָּהּ, דְּאִיהוּ גָּדוֹל, וְחֶדְוָה בֵּיהּ אִשְׁתַּכַּח.

437. A different meaning of "You have multiplied the nation" is that it refers to Yisrael, who properly keep Faith in the Holy One, blessed be He. THIS IS THE SECRET OF THE CENTRAL COLUMN, WHICH INCLUDES THE RIGHT AND LEFT COLUMNS, AS WAS SAID BEFORE. The words "and increased its joy" mean the grade of the supernal Head, REFERRING TO CHESED THAT HAS BECOME CHOCHMAH, to which Avraham has cleaved, because it is called 'Great' and joyfulness can be found in it. THIS IS THE SECRET OF THE RIGHT COLUMN, WHICH IS CHESED.

438. שָׂמְחוּ לְפָנֶיךָ בְּשַׁעֲתָא דְּסָלְקִין לְאִתְדַּבְּקָא בָךְ. כְּשִׂמְחַת בַּקָּצִיר. דָּא כְּנֶסֶת יִשְׂרָאֵל, דְּשִׂמְחַת בַּקָּצִיר דִּילֵיהּ הֲוָה. כַּאֲשֶׁר יָגִילוּ בְּחַלְקָם שָׁלָל. כַּאֲשֶׁר יָגִילוּ, אִלֵּין שְׁאָר חֵילִין, וּרְתִיכִין לְתַתָּא, בְּזִמְנָא דְּמְחַלְּקִי שָׁלָל, וְטַרְפֵי טַרְפָא, בְּרֵאשִׁיתָא דְּכֹלָּא.

438. "They rejoiced before You" refers to the time when they rose to cleave to You "as the joy in harvest," which is the Congregation of Yisrael, NAMELY THE NUKVA, which rejoiced in His harvest. THIS IS THE SECRET OF THE LEFT COLUMN, BECAUSE THE REAPING OF THE CROP OF A FIELD COMES FROM THE ILLUMINATION OF THE LEFT. AND THE "HARVEST" IS THE DESIRED RESULT OF WORKING THE FIELDS. SO WHEN IT IS SAID, "THE JOY IN HARVEST," THIS IS THE SECRET OF HER HUSBAND BEING CROWNED BY HER, WHILE SHE IN RETURN IS NOT CROWNED BY HER HUSBAND. "...as men rejoice when they divide the spoil" refers to rejoicing by the other hosts and Chariots, THOSE BENEATH THE NUKVA, while they divide among themselves the spoil and fall upon the prey before everyone else. THIS REFERS TO THE SUPERNAL HEAD, WHICH AVRAHAM CLEAVED TO AND WHICH IS THE SECRET OF THE RIGHT COLUMN, WHICH IS CHESED.

32. The reckoning of the Messianic era

The Zohar reveals two potential ways in which the Messiah will appear in our world: one is the path of mercy, the other is the path of harsh judgment. When we facilitate this process through our own proactive initiative towards self-transformation, we can usher in the age of Messiah through the path of mercy. If, however, [Heaven forbid] man remains in his self-indulgent ways, it will be through a path of judgment that the Messiah will appear.

The Relevance of this Passage

Kabbalistically, the Messiah is not a righteous individual who will emancipate the world, performing all the spiritual work on our behalf. Rather, the concept of Messiah refers to both a personal state of existence and a global happening. The toil of our own spiritual work will produce personal peace through a merciful path. Global turmoil will force change upon those who reject transformation. As people change, a critical mass will eventually be met and the global Messiah will appear to signify a new world. A proactive desire for self-transformation is awakened within us so that our spiritual development occurs within a framework of mercy and positivity.

439. ר׳ יְהוּדָה פָּתַח וְאָמַר, עֵת לַעֲשׂוֹת לַיי׳ הֵפֵרוּ תוֹרָתֶךָ. עֵת לַעֲשׂוֹת לַיי׳ מַהוּ. אֶלָּא, הָא אוֹקְמוּהָ. אֲבָל עֵת: דָּא כְּנֶסֶת יִשְׂרָאֵל, דְּאִקְרֵי עֵת. כְּמָה דְּאַתְּ אָמַר, וְאַל יָבֹא בְכָל עֵת אֶל הַקֹּדֶשׁ. מַאי וְאַל יָבֹא בְכָל עֵת. כְּמָה דְּאַתְּ אָמַר, לִשְׁמָרְךָ מֵאִשָּׁה זָרָה. וְדָא הוּא וַיַּקְרִיבוּ לִפְנֵי יי׳ אֵשׁ זָרָה וגו׳. מַאי טַעְמָא עֵת. בְּגִין, דְּאִית לָהּ עֵת וּזְמַן לְכֹלָּא, לְקָרְבָא, לְאִתְנַהֲרָא, לְאִתְחַבְּרָא כִּדְקָא יָאוֹת. כד״א וַאֲנִי תְפִלָּתִי לְךָ יי׳ עֵת רָצוֹן.

439. Rabbi Yehuda opened with the verse: "It is time to work for Hashem, for they have made void Your Torah" (Tehilim 119:126). AND HE ASKS: What is the meaning of "It is time to work for Hashem"? AND HE REPLIES: This has already been explained. Nevertheless, "time" alludes to the Congregation of Yisrael, NAMELY THE NUKVA, which is called "time." As it is written: "that he come not at all times into the holy place" (Vayikra 16:2). And what is MEANT BY "that he come not at all times?" The meaning is similar to what is written: "That they may keep you from a strange woman" (Mishlei 7:5). And this also relates to the verse: "and offered strange fire before Hashem" (Vayikra 10:1). IN OTHER WORDS, THE NUKVA OF THE KLIPOT IS ALSO CALLED 'TIME', WHICH IS A STRANGE WOMAN, A STRANGE FIRE. THIS IS WHY IT IS WRITTEN: "THAT HE COME NOT AT ALL TIMES INTO THE HOLY PLACE," BUT ONLY AT THE TIMES OF HOLINESS. AND HE ASKS: Why is THE NUKVA CALLED 'Time'? AND HE REPLIES: Because there is a time and a period for everything. THIS REFERS TO THE 28 PERIODS OF TIME THAT APPEAR IN THE BOOK OF KOHELET IN ORDER to come closer to shine from and cleave TO ZEIR ANPIN properly, as it is written: "But as for me, my prayer is to You, Hashem, in an acceptable time" (Tehilim 69:14).

440. לַעֲשׂוֹת לַיי׳. כְּמָה דִכְתִיב, וַיַּעַשׂ דָּוִד שֵׁם. דְּכָל מַאן דְּאִשְׁתַּדַּל בְּאוֹרַיְיתָא, כְּאִילוּ עָבִיד וְתַקֵּן, הַאי עֵת, לְחַבְּרָא לָהּ בְּקוּדְשָׁא בְּרִיךְ הוּא. וְכָל כָּךְ לָמָּה, בְּגִין דְּהֵפֵרוּ תוֹרָתֶךָ, דְּאִילוּ לָא הֵפֵרוּ תוֹרָתֶךָ, לָא אִשְׁתַּכַּח פֵּרוּדָא דְּקוּדְשָׁא בְּרִיךְ הוּא מִיִּשְׂרָאֵל לְעָלְמִין.

440. "To work (or make) for Hashem" is similar to what is written: "and David made himself a name," (II Shmuel 8:13) WHICH MEANS THAT HE AMENDED THE NUKVA THAT IS CALLED "A NAME." AND IN THE SAME MANNER, whoever studies Torah, it is as though he "made" and prepared the "time," WHICH IS THE NUKVA, to attach Her to the Holy One, blessed be He. And why do all that? WHY SHOULD ANYONE HAVE TO WORK AND PREPARE THE NUKVA? Because "they have made void Your Torah." Had they not "made void Your Torah," then there would not have ever been a separation of the Holy One, blessed be He, from Yisrael, BECAUSE THE UNION OF THE HOLY ONE, BLESSED BE HE, AND HIS SHECHINAH WOULD NEVER HAVE BEEN INTERRUPTED.

441. אָמַר ר׳ יוֹסֵי, כְּגַוְונָא דָא כְּתִיב, אֲנִי יי׳ בְּעִתָּהּ אֲחִישֶׁנָּה. מַהוּ בְּעִתָּהּ. בְּעֵת ה׳ דְּתָקוּם מֵעַפְרָא, כְּדֵין אֲחִישֶׁנָּה. אָמַר רַבִּי יוֹסֵי, וְעִם כָּל דָּא, יוֹמָא חַד, אִיהִי כְּנֶסֶת יִשְׂרָאֵל, גּוֹ עַפְרָא וְלָא יַתִּיר.

441. Rabbi Yosi said that the same applies to the verse: "I Hashem will hasten it in its time" (Yeshayah 60:22). What does "in its time (Heb. itah)" mean? IT MEANS at the time (et) when Hei, WHICH IS THE NUKVA, shall rise up from Her dust--then I "will hasten it." IN OTHER WORDS, BY MY POWER, NOT BY HER OWN STRENGTH, SHE SHALL RISE FROM THE DUST OF EXILE. Rabbi Yosi said that in spite of all this, the Congregation of Yisrael lies only for one day in the dust OF EXILE, and no more. THIS REFERS TO THE ONE DAY OF THE HOLY ONE, BLESSED BE HE, WHICH LASTS A THOUSAND YEARS, AS IT IS WRITTEN: "FOR A THOUSAND YEARS IN YOUR EYES ARE BUT AS YESTERDAY..." (TEHILIM 90:4) AND THIS ALLUDES TO THE FIFTH MILLENNIUM, AS IS FURTHER EXPLAINED, BECAUSE THE FOURTH MILLENNIUM WAS NOT FULL, AS IT LACKED 172 YEARS BECAUSE THE DESTRUCTION OF THE TEMPLE OCCURRED IN THE YEAR 3828.

442. אָמַר ר׳ יְהוּדָה, הָכֵי אָמְרוּ. אֲבָל תָּא חֲזֵי, רָזָא דְּאוֹלִיפְנָא, בְּשַׁעֲתָא דִּכְנֶסֶת יִשְׂרָאֵל אִתְגַּלְיָיא מֵאַתְרָהּ, כְּדֵין אַתְוָון דִּשְׁמָא קַדִּישָׁא, כִּבְיָכוֹל אִתְפְּרְשׁוּ. דְּאִתְפְּרְשָׁא ה״א, מִן וא״ו, וּבְגִין דְּאִתְפְּרְשׁוּ, מַה כְּתִיב, נֶאֱלַמְתִּי דוּמִיָּה, בְּגִין דְּאִסְתַּלַּק, וא״ו מִן ה״א, וְקוֹל לָא אִשְׁתַּכַּח, כְּדֵין דִּבּוּר אִתְאַלַּם.

442. Rabbi Yehuda then said: So it has been said. Nevertheless, come and behold the secret that I learned. At the time when the Congregation of Yisrael was exiled from Her place, it was as if the letters of the Holy Name were separated from one another. Hei was seperated from Vav IN THE NAME YUD-HEI-VAV-HEI. As a result of this separation, it is written: "I was dumb with stillness" (Tehilim 39:3). Because the Vav departed from the Hei, the voice disappeared. As a result, Speech was silenced.

443. וּבְגִין כָּךְ, הִיא שְׁכִיבַת בְּעַפְרָא, כָּל הַהוּא יוֹמָא דְּה״א. וּמַאן אִיהוּ, אֶלֶף חֲמִשָּׁאָה, וְאַף עַל גַּבְדְּאַקְדִּימַת בְּגָלוּתָא, עַד לָא יֵיעוֹל הַהוּא אֶלֶף חֲמִשָּׁאָה, רָזָא דְּה״א.

443. And because of this, She lies in the dust OF EXILE during all that day of the Hei. And when is this? It is during the fifth millennium, even though She was exiled before it began--BECAUSE THE TEMPLE WAS DESTROYED DURING THE FOURTH MILLENNIUM, IT WAS NOT A FULL MILLENNIUM AND WE DO NOT COUNT IT.

444. וְכַד יֵיתֵי אֶלֶף שְׁתִיתָאָה דְּאִיהוּ רָזָא דְּוא״ו, כְּדֵין וא״ו יוֹקִים לְה״א. בְּזִמְנָא שִׁית זִמְנִין עֶשֶׂר, וא״ו סָלְקָא בְּי׳, וא״ו נָחֲתָא בְּה״א.

444. And when the sixth millennium arrives, which is the secret of the Vav--NAMELY THE YESOD, SPELLED WITH THE VAV, WHICH IS ZEIR ANPIN--then the Vav shall elevate the Hei, WHICH IS THE NUKVA, at the time of "six multiplied by ten", as the Vav (= six) rises up to the Yud (= ten) OF YUD-HEI-VAV-HEI, WHICH IS CHOCHMAH. AND THEN the Vav descends to the Hei, AND BRINGS TO IT ABUNDANCE.

445. אִשְׁתְּלִים וא״ו גּוֹ עֶשֶׂר, שִׁית זִמְנִין, כְּדֵין הֲווֹ שִׁתִּין, לְאָקְמָא מֵעַפְרָא, וּבְכָל שִׁתִּין וְשִׁתִּין, מֵהַהוּא אֶלֶף שְׁתִיתָאָה, אִתְתַּקַּף ה״א, וְסַלְקָא בְּדַרְגּוֹי, לְאִתְתַּקְּפָא. וּבְשִׁית מְאָה שְׁנִין לִשְׁתִיתָאָה, יִתְפַּתְּחוּן תַּרְעֵי דְּחָכְמְתָא לְעֵילָא, וּמַבּוּעֵי דְּחָכְמְתָא לְתַתָּא, וְיִתְתַּקַּן עַלְמָא, לְאָעֳלָא בְּשְׁבִיעָאָה. כְּבַר נָשׁ, דְּמִתְתַּקַּן בְּיוֹמָא שְׁתִיתָאָה, מִכִּי עָרַב שִׁמְשָׁא, לַאֲעָלָא בְּשַׁבַּתָּא. אוֹף הָכֵי נָמִי. וְסִימָנֵיךָ בִּשְׁנַת שֵׁשׁ מֵאוֹת שָׁנָה לְחַיֵּי נֹחַ וגו׳. נִבְקְעוּ כָּל מַעְיְינוֹת תְּהוֹם רַבָּה.

445. And when the Vav, WHICH IS THE SECRET OF ZEIR ANPIN, reaches completion by reaching sixty (by multiplying six times ten), THE NUKVA is raised from the dust. So every sixty years during the sixth millennium, the Hei is strengthened and rises up through its own grades to become firm. And in the year 600 of the sixth millennium, the gates of Wisdom of above and the fountains of Wisdom below shall be opened. And the world shall be prepared to enter the seventh MILLENNIUM, as a person who prepares himself on the sixth day (Friday), as the sun sets, to enter the Shabbat. And as a mnemonic for this, we take the verse: "in the six hundredth year of Noach's life...all the fountains of the great deep were broken open" (Beresheet 7:11)

446. Rabbi Yosi said to him: This is more time than the friends have said--the exile of the Congregation of Yisrael is only for one day and no more, as it is written: "he has made me desolate and faint all the day" (Eichah 1:13). THIS IS THE SECRET OF "ONE DAY" OF THE HOLY ONE, BLESSED BE HE, WHICH IS 1000 YEARS, AS EXPLAINED ABOVE. He said to him: I have learned so from my father among the secrets of the letters of the holy name, YUD-HEI-VAV-HEI, and in the years of the world, and the days of Creation, all is one secret.

446.אָמַר לוֹ רַבִּי יוֹסֵי, כָּל דָּא, אֲרִיכוּ זִמְנָא יַתִּיר, מִכְּמָה דְאוֹקְמוּהָ חַבְרַיָּיא, דְּאִיהוּ יוֹמָא חַד, גָּלוּתָא דִּכְנֶסֶת יִשְׂרָאֵל, וְלָא יַתִּיר, דִּכְתִיב נְתָנַנִי שׁוֹמֵמָה כָּל הַיּוֹם דָּוָה. אָמַר לוֹ, הָכֵי אוֹלִיפְנָא מֵאַבָּא, בְּרָזִין דְּאַתְוָון דִּשְׁמָא קַדִּישָׁא, וּבְיוֹמֵי דִּשְׁנֵי עַלְמָא, וּבְיוֹמֵי דִּבְרֵאשִׁית, וְכֹלָּא רָזָא חָדָא אִיהוּ.

447. And then the rainbow will be seen in the clouds in shining colors, as a woman who adorns herself for her husband--BECAUSE THE RAINBOW IS THE MYSTERY OF THE NUKVA. As it is written: "and I will look upon it, that I may remember the everlasting covenant" (Beresheet 9:16). And this has already been carefully explained. HOWEVER, "and I will look upon it" MEANS in its shining colors, as should properly be.

447. וּכְדֵין יִתְחֲזֵי קַשְׁתָּא בַּעֲנָנָא, בְּגַוְונֵי נְהִירִין, כְּאִתְּתָא דְמִתְקַשְׁטָא לְבַעֲלָהּ, דִּכְתִיב וּרְאִיתִיהָ לִזְכֹּר בְּרִית עוֹלָם. וְהָא אוֹקְמוּהָ וְשַׁפִּיר הוּא. וּרְאִיתִיהָ: בְּגַוְונִין נְהִירִין כִּדְקָא יָאוֹת.

448. And then IT SHALL BE SAID, "that I may remember the everlasting covenant." And what is the "everlasting covenant"? It is the Congregation of Yisrael, NAMELY THE NUKVA, WHICH IS THE COVENANT. And the Vav will join the Hei and raise it from the dust, as it is written: "and Elohim remembered his covenant" (Shemot 2:24). This is the Congregation of Yisrael, which is the covenant, as it is written: "and it shall be for a sign of a covenant" (Beresheet 9:13).

448. וּכְדֵין לִזְכּוֹר בְּרִית עוֹלָם. מַאן בְּרִית עוֹלָם. דָּא כְּנֶסֶת יִשְׂרָאֵל וְיִתְחַבַּר וא״ו בְּה״א, וְיֵקִים לָהּ מֵעַפְרָא, כְּד״א וַיִּזְכֹּר אֱלֹהִים אֶת בְּרִיתוֹ. דָּא כְּנֶסֶת יִשְׂרָאֵל. דְּאִיהִי בְּרִית, כד״אוְהָיְתָה לְאוֹת בְּרִית וגו׳.

449. When the Vav, WHICH IS ZEIR ANPIN, is aroused toward the Hei, WHICH IS THE NUKVA, then signs from above shall reach the world. The children of Reuven shall wage war throughout the world and the Holy One, blessed be He, shall remember the Congregation of Yisrael, and raise Her up and out from the dust of exile.

449. כַּד יִתְעַר וא״ו, לְגַבֵּי ה״א, כְּדֵין אָתִין עִלָּאִין, יִתְעָרוּן בְּעָלְמָא. וּבְנוֹי דְרָאוּבֵן, זְמִינִין דְּיִתְעָרוּן קְרָבִין, בְּכָל עָלְמָא, וּכְנֶסֶת יִשְׂרָאֵל יוֹקִים לָהּ מֵעַפְרָא, וְיִדְכַּר לָהּ קוּדְשָׁא בְּרִיךְ הוּא.

450. And the Holy One, blessed be He, shall be with Her in exile, DURING THE SIXTH MILLENNIUM, according to the count of Vav: Vav (six) times Yud (ten) EQUALS SIXTY, and ten (Yud) times sixty EQUALS 600, NAMELY, THE YEAR 600 OF THE SIXTH MILLENNIUM. And then He shall rise and visit the world, WHICH IS THE NUKVA, to execute vengeance. And whoever is humble shall be elevated.

450. וְיִשְׁתַּכַּח קוּדְשָׁא בְּרִיךְ הוּא לְגַבָּהּ, גּוֹ גָּלוּתָא כְּחוּשְׁבַּן וא״ו, שִׁית זִמְנִין י׳. עֲשַׂר זִמְנִין שִׁית שְׁנִין, וּכְדֵין תֵּיקוּם, וְיִתְפַּקַּד עָלְמָא, לְמֶעְבַּד נוּקְמִין, וּמַאן דְּאִיהוּ מָאִיךְ יִתְרְמֵי.

451. Rabbi Yosi said to him: You have spoken well, because YOU HAVE EXPLAINED the secret of the letters OF THE NAME YUD-HEI-VAV-HEI. And we should not delve into the other calculations and 'end of times,' WHICH ARE NOT RELATED TO THE SECRET OF THESE LETTERS, for we have found AN ESSAY SIMILAR IN CONTENT TO this calculation OF YOURS in the book of Rav Yeba Saba (the elder.) As it is written: "Then shall the land enjoy (or desire) HER SHABBATS" (Vayikra 26:34). And this is the secret of the Vav, WHICH MEANS THAT THIS DESIRE SHALL NOT BE REVEALED TO THE LAND, WHICH IS THE NUKVA, EXCEPT WHEN THE VAV HAS REACHED COMPLETION, AS RABBI YEHUDA HAS EXPLAINED. And it is written: "And I will remember My covenant with Ya'akov" (Vayikra 26:42). OBSERVE THAT YA'AKOV IS SPELLED WITH A VAV. This is Vav, fully spelled as Vav-Vav, BECAUSE WHEN THE LETTER VAV IS PRONOUNCED, WE HEAR ANOTHER VAV. THE FIRST VAV ALLUDES TO YA'AKOV, WHO IS TIFERET, AND THE SECOND VAV ALLUDES TO THE YESOD OF ZEIR ANPIN, WHICH IS THE SECRET OF THE VAV THAT APPEARS IN THE NAME YA'AKOV. And all is one, WHICH MEANS THAT IN THE NAME YA'AKOV SPELLED WITH VAV, TIFERET AND YESOD ARE UNITED AS ONE. And this is why the verse is written: "I will remember," and later, "I will remember the land," (Ibid.) which is the Congregation of Yisrael, NAMELY THE NUKVA. "Enjoy" (or 'be appeased') MEANS THAT the land shall be appeased by the Holy

451. אָמַר לוֹ ר׳ יוֹסֵי, שַׁפִּיר קָאֲמַרְתְּ, בְּגִין דְּאִיהוּ גּוֹ רָזָא דְּאַתְוָון. וְלֵית לָן לְאַתְעָרָא, חוּשְׁבַּן וְקִצִּין אָחֳרָנִין, דְּהָא בְּסִפְרָא דְּרַב יֵיבָא סָבָא אַשְׁכַּחָן, חוּשְׁבַּן דָּא, דִּכְתִיב אָז תִּרְצֶה הָאָרֶץ. וְהוּא רָזָא דְוא״ו, דִּכְתִיב, וְזָכַרְתִּי אֶת בְּרִיתִי יַעֲקוֹב. וְדָא הוּא ו״ו, כֹּלָּא כַּחֲדָא, וְעַל דָּא אֶזְכּוֹר, וּלְבָתַר וְהָאָרֶץ אֶזְכּוֹר, דָּא כְּנֶסֶת יִשְׂרָאֵל. תִּרְצֶה: תִּתְרְעֵי אַרְעָא, לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא.

One, blessed be He, AS HE SHALL RAISE HER. ENJOY IS READ AS PASSIVE "BE APPEASED," FOR DESIRE DOES NOT DEPEND ON THE NUKVA HERSELF, BUT ON THE WILL OF ZEIR ANPIN.

452. As for that "one day," which our friends have mentioned IN RELATION TO THE TIME OF EXILE, it is certain that everything is hidden and concealed before the Holy One, blessed be He. And everything is revealed through the secret of the letters of the Holy Name. Thus the exile, WHICH IS THE SECRET OF CONCEALMENT, has been revealed to us by Rabbi Yesa through these letters. And now, through these letters, THE SECRET OF REDEMPTION is revealed to us, WHICH MEANS THAT IT DEPENDS ON THE VAV OF THE NAME YUD-HEI-VAV-HEI ACHIEVING COMPLETION.

452. אֲבָל יוֹמָא חַד, דַּאֲמָרוּ חַבְרַיָּיא, וַדַּאי כֹּלָּא הוּא גְּנִיז, קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא, וְכֹלָּא אִשְׁתְּכַח בְּרָזָא דְאַתְוָון, דִּשְׁמָא קַדִּישָׁא, דְּהָא גָלוּתָא, בְּאִינּוּן אַתְוָון, גְּלֵי לוֹן רַבִּי יֵיסָא הָכָא, וְהַשְׁתָּא בְּאִינּוּן אַתְוָון אִתְגַּלְיָין, וְגָלֵי לוֹן.

453. He said to him: Come and behold. Even when Sarah was visited, she was not visited by this grade OF VISITATION, WHICH IS THE NUKVA, THE LOWER HEI OF YUD-HEI-VAV-HEI, but by the secret of the Vav, as written: "And Hashem visited Sarah..."--BECAUSE "AND HASHEM (VAV-YUD-HEI-VAV-HEI)" REFERS TO HIM AND HIS COURT OF JUDGMENT. 'HIM' IS THE SECRET OF ZEIR ANPIN, NAMELY THE VAV, WHILE HIS COURT OF JUDGMENT IS THE NUKVA. THEREFORE, EVEN THE VISITATION OF SARAH WAS BY THE LETTER VAV OF YUD-HEI-VAV-HEI, because everything is according to the secret of the Vav and everything is included within it. THAT IS, EVERYTHING IS CONCEALED WITHIN THE LETTER VAV and everything is revealed there as well. IN OTHER WORDS, EVERYTHING BECOMES REVEALED BY THE COMPLETION OF THE LETTER VAV. For everything that is concealed may reveal all that is concealed, but nothing that is revealed may come and reveal what is concealed.

453.אָמַר לוֹ תָּא חֲזֵי, דַּאֲפִילּוּ כַּד אִתְפַּקְדָא שָׂרָה, מֵהַאי דַּרְגָּא, לָא פַּקִּיד לָהּ, אֶלָּא בְּרָזָא דְוא״ו, דִּכְתִיב וַיי׳ פָּקַד אֶת שָׂרָה וגו׳. בְּגִין דְּכֹלָּא בְּרָזָא דְוא״ו אִיהוּ, וּבְהָא כָּלִיל כֹּלָּא, וּבֵיהּ אִתְגַּלְיָא כֹּלָּא, בְּגִין דְּכָל מִלָּה דְּאִיהִי סְתִימָא, אִיהִי גַּלֵּי כָּל סָתִים, וְלָא אָתֵי מַאן דְּאִיהוּ בְּאִתְגַּלְיָא, וִיגַלֵּי מַה דְּאִיהוּ סָתִים.

454. Rabbi Yosi said: How long do we have to endure the exile until we reach that time? And the Holy One, blessed be He, made everything depend on whether they atone for their sins and repented, whether they merited REDEMPTION or not, WHETHER THEY REPENTED OR NOT. As it is written: "I Hashem will hasten it in its time" (Yeshayah 60:22). If they are worthy, THAT IS, IF THEY REPENT, "I...will hasten it," but if they are unworthy, THAT IS, THEY DO NOT REPENT, then, "in its time."

454. אָמַר רַבִּי יוֹסֵי, כַּמָּה אִית לָן לְאִתְמַשְׁכָא גּוֹ גָלוּתָא, עַד הַהוּא זִמְנָא, וְכֹלָּא תָּלֵי לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, כַּד יְתוּבוּן בִּתְיוּבְתָּא, אִי יִזְכּוּ, וְאִי לָא יִזְכּוּ כַּמָּה דְּאִתְמַר בְּהַאי קְרָא, דִּכְתִיב אֲנִי יי׳ בְּעִתָּהּ אֲחִישֶׁנָּה. זָכוּ אֲחִישֶׁנָּה, לֹא זָכוּ בְּעִתָּהּ.

455. As they walked on, Rabbi Yosi said: I have just remembered that I once sat in this place with my father. He said to me: My son, when you are sixty years old, you will find in this place a treasure of sublime Wisdom. And I have just reached this age, yet I have still found nothing. And I do not know if these new explanations are that Wisdom that he told me I SHALL FIND.

455. אֲזָלוּ עַד דַּהֲווֹ אָזְלֵי, אָמַר רַבִּי יוֹסֵי, אַדְכַּרְנָא הַשְׁתָּא, דְּהָא בַּאֲתַר דָּא יָתֵיבְנָא, יוֹמָא חַד עִם אַבָּא, וַאֲמַר לִי בְּרִי, זַמִּין אַנְתְּ, כַּד מָטוּן יוֹמָךְ, לְשִׁיתִּין שְׁנִין, לְאַשְׁכָּחָא בְּהַאי אֲתַר סִימָא, דְּחָכְמְתָא עִלָּאָה, וְהָא זָכֵינָא לְאִינּוּן יוֹמִין, וְלָא אַשְׁכַּחְנָא, וְלָא יְדַעְנָא, אִי הַנֵּי מִלִּין דְּקָאֲמָרָן, אוֹ הַהִיא חָכְמְתָא, דְּאִיהוּ אֲמַר.

456. And he further said to me: When strikes of fire shall reach the palms of your hands, then the wisdom shall disappear from you. I said to him: My father, how do you know this? He replied: I know this by these two birds that have passed over your head.

456. וַאֲמַר לִי כַּד יִמְטוּן קוּלְפִּין דְּנוּרָא, גּוֹ טְהִירֵי יְדָךְ, אִתְאֲבִיד מִינָּךְ. אֲמִינָא לֵיהּ אַבָּא בַּמֶּה יְדַעְתְּ.אָמַר לוֹ, בְּהַנֵּי תְּרֵין צִפּוֹרִין, דְּאַעֲבָרוּ עַל רֵישָׁךְ יְדַעְנָא.

457. In the meantime, Rabbi Yosi left RABBI YEHUDA and entered a cave where he found a hidden book in a cleft of a rock at the far end. HE TOOK IT AND left with it.

457. אַדְהָכֵי, אִתְפְּרַשׁ ר׳ יוֹסֵי, וְעָאל גּוֹ מְעָרְתָּא חָדָא, וְאַשְׁכַּח סִפְרָא חַד, דַּהֲוָה נָעִיץ גּוֹ נוּקְבָא דְּטִנְרָא, בְּסִיָּיפֵי מְעָרְתָּא, נְפַק בֵּיהּ.

458. כֵּיוָן דִּפְתַח לֵיהּ, חָמָא שִׁבְעִין וּתְרֵין גְּלִיפִין דְּאִתְוָון, דְּאִתְמְסָרוּ לְאָדָם הָרִאשׁוֹן, וּבְהוֹ הֲוָה יָדַע, כָּל חָכְמְתָא דְּעִלָּאִין קַדִּישִׁין, וְכָל אִינּוּן דְּבָתַר רֵיחַיָּא, דְּמִתְגַּלְגְּלָן בָּתַר פָּרוּכְתָּא, גּוֹ טְהִירִין עִלָּאִין, וְכָל אִינּוּן מִלִּין, דְּזַמִּינִין לְמֵיתֵי לְעָלְמָא, עַד יוֹמָא, דְּיִקּוּם עֲנָנָא, דְּבִסְטַר מַעֲרָב, וְיַחְשִׁיךְ עָלְמָא.

458. As he opened the book, he saw 72 forms of letters that were handed down to Adam. By these letters, Adam knew the entire Wisdom of the Holy Supernal Beings and all the Klipot that abide "behind the millstones," which revolve around behind the veil THAT COVERS the supernal Lights, together with all the things that are destined to come upon the world until the day when a cloud will rise from the west and the world will be darkened.

459. קָרָא לְרַבִּי יְהוּדָה, וְשָׁרוֹ לְמִלְּעֵי, בְּהַהוּא סִפְרָא, לָא סְפִיקוּ לְמִלְּעֵי, תְּרֵי אוֹ תְּלָתָא סִטְרִין, דְּאִינּוּן אַתְוָון, עַד דַּהֲווֹ מִסְתַּכְּלִין, בְּהַהִיא חָכְמָה עִלָּאָה, כֵּיוָן דְּמָטוּ, לְמִלְּעֵי בִּסְתִירוּ דְּסִפְרָא, וּמִשְׁתָּעוֹ דָּא עִם דָּא, נְפַק שְׁבִיבָא דְּאֶשָּׁא, וְעִלְעוּלָא דְּרוּחָא, וּבָטַשׁ בִּידֵיהוֹן, וְאִתְאֲבֵיד מִנַּיְיהוּ. בָּכָה ר׳ יוֹסֵי וַאֲמַר דִּילְמָא ח״ו, חוֹבָה אִיהוּ גַּבָּן, אוֹ דְּלָאו אֲנַן זַכָּאִין, לְמִנְדַּע לֵיהּ.

459. He called to Rabbi Yehuda and they both started to study the book. After examining only two or three pages, they were already contemplating the supernal Wisdom. As soon as they read further and spoke with each other, a flame and a strong wind struck their hands, and the book vanished. Rabbi Yosi wept and said: It could be that we have sinned, or we are not worthy of knowing this.

460. כַּד אָתוּן לְגַבֵּי דְּר׳ שִׁמְעוֹן, אִשְׁתָּעוּ לֵיהּ עוֹבָדָא דָּא, אֲמַר לוֹן, דִּילְמָא בְּקֵץ מְשִׁיחָא דְּאִינּוּן אַתְוָון, הֲוֵיתוּן מִשְׁתַּדְּלֵי, אֲמָרוּ לֵיהּ, דָּא לָא יַדְעִינָן, דְּהָא כֹּלָּא אִתְנְשֵׁי מִינָן. אֲמַר לוֹן רַבִּי שִׁמְעוֹן. לֵית רְעוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא בְּדָא, דְּיִתְגְּלֵי כָּל כָּךְ לְעָלְמָא, וְכַד יְהֵא קָרֵיב לְיוֹמֵי מְשִׁיחָא, אֲפִילּוּ רַבְּיֵי דְעָלְמָא, זַמִּינִין לְאַשְׁכָּחָא טְמִירִין דְּחָכְמְתָא, וּלְמִנְדַּע בֵּיהּ קִצִּין, וְחוּשְׁבָּנִין, וּבְהַהוּא זִמְנָא, אִתְגַּלְיָא לְכֹלָּא, הה״ד, כִּי אָז אֶהְפֹּךְ אֶל עַמִּים וגו׳. מַהוּ אָז. בְּזִמְנָא דְּתִיקּוּם כְּנֶסֶת יִשְׂרָאֵל מֵעַפְרָא, וְיוֹקִים לָהּ קוּדְשָׁא בְּרִיךְ הוּא, כְּדֵין אֶהְפֹּךְ אֶל עַמִּים שָׂפָה בְרוּרָה לִקְרֹא כֻּלָּם בְּשֵׁם יי׳ וּלְעָבְדוֹ שְׁכֶם אֶחָד.

460. When they told Rabbi Shimon the story, he said: Maybe you delved into those letters that deal with the Days of Mashiach? They answered: We do not know, because we have forgotten everything. Rabbi Shimon continued: The Holy One, blessed be He, does not wish that too much be revealed to the world. But when the Days of Mashiach are near, even infants in the world will discover the secrets of Wisdom and, through them, know how to calculate THE TIME OF THE REDEMPTION and figure the End of Days. At that time, it will be revealed to everyone. Therefore, it is written: "For then will I turn to the peoples a pure language..." (Tzefanyah 3:9). What is meant by "then"? It means at the time when the Congregation of Yisrael shall rise from the dust, and the Holy One, blessed be He, shall raise Her up. Then, "I will turn to the peoples a pure language that they may all call upon Hashem and serve Him with one consent" (Ibid.).

461. תָּא חֲזֵי, אַף עַל גַּבְדְּאַבְרָהָם כְּתִיב בֵּיהּ, וַיִּסַּע אַבְרָם הָלוֹךְ וְנָסוֹעַ הַנֶּגְבָּה. וְכָל מַטְלָנוֹי, הֲווֹ לְדָרוֹמָא, וְאִתְקַשַּׁר בֵּיהּ, לָא סָלִיק לְדוּכְתֵּיהּ כְּדֵקָא יָאוֹת, עַד דְּאִתְיְלִיד יִצְחָק, כֵּיוָן דְּאִתְיְלִיד יִצְחָק, אִסְתַּלַּק לְאַתְרֵיהּ, וְאִיהוּ אִשְׁתַּתַּף בַּהֲדֵיהּ, וְאִתְקַשְּׁרוּ דָּא בְּדָא.

461. Come and behold. Even though it is written of Avraham: "And he journeyed still toward the south," (Beresheet 12:9) and all his journeys were southward, WHICH IS THE RIGHT COLUMN, OR CHESED, to which he was attached, he did not rise to his proper place until Yitzchak was born. As soon as Yitzchak was born, he immediately rose to his place, THAT IS, TO THE NORTH, THE LEFT COLUMN. And Avraham joined him, and they became united. THROUGH THEIR JOINING AND INCLUSION IN EACH OTHER, THEY BOTH REACHED COMPLETION.

462. בְּגִין כָּךְ, אִיהוּ קָרֵי לֵיהּ יִצְחָק, וְלָא אָחֳרָא, בְּגִין לְשַׁתְּפָא מַיָּא בְּאֶשָּׁא, דִּכְתִיב וַיִּקְרָא אַבְרָהָם אֶת שֵׁם בְּנוֹ הַנּוֹלַד לוֹ אֲשֶׁר יָלְדָה לוֹ שָׂרָה יִצְחָק, מַאן הַנּוֹלַד לוֹ, אֵשׁ מִמַּיִם.

462. This is why AVRAHAM called him Yitzchak, and not any other NAME, so as to join fire with water, AS THE ATTRIBUTE OF AVRAHAM IS WATER AND THAT OF YITZCHAK IS FIRE, as it is written: "And Avraham called the name of his son that was born to him, whom Sarah bore to him, Yitzchak" (Beresheet 21:3). AND HE ASKS: Why DOES THE VERSE EMPHASIZE "that was born to him?" AND HE REPLIES: Fire from water.

33. "The son of the Hagar the Egyptian"
Sarah, the wife of the patriarch Avraham, banishes one of her husband's concubines from her home, a woman called Hagar. Hagar is the mother of Yishmael, who signifies the force of negativity. The banishment of Hagar pertains to the removal of man's desire to receive for the self alone.
The Relevance of this Passage
The first step in transformation involves a recognition and admittance of our self-indulgent desires. This self-acknowledgment is 90% of the battle. The Light of the Creator is then free to enter and eradicate the dark recesses of our nature. Towards that end, this passage arouses self-awareness, thus banishing our own Evil Inclinations and negative attributes from our character.

463. "And Sarah saw the son of Hagar the Egyptian, which she had born to Avraham, mocking." (Beresheet 21:9) Rabbi Chiya said: From that day when Yitzchak was born, Yishmael was not mentioned by his name as long as he was still present in the house of Avraham. This is because in the presence of gold, refuse cannot be mentioned. Why is it written: "the son of Hagar the Egyptian" AND NOT "YISHMAEL THE SON OF HAGAR'? Because his name should not be mentioned in the presence of Yitzchak.

463 וַתֵּרֶא שָׂרָה אֶת בֶּן הָגָר הַמִּצְרִית אֲשֶׁר יָלְדָה לְאַבְרָהָם מְצַחֵק. אָמַר רַבִּי חִיָּא, מִיּוֹמָא דְּאִתְיְלִיד יִצְחָק, וְהָוָה יִשְׁמָעֵאל בְּבֵיתָא דְּאַבְרָהָם, לָא אִסְתַּלַּק יִשְׁמָעֵאל בִּשְׁמָא, בַּאֲתַר דְּדַהֲבָא שַׁרְיָא, סוֹסְפִיתָא לָא אִדְכַּר קַמֵּיהּ, וּבְגִין כָּךְ אֶת בֶּן הָגָר הַמִּצְרִית, גְּבַר דְּלָא יִתְחֲזֵי לְאַדְכָּרָא, קַמֵּיהּ דְּיִצְחָק.

464. Rabbi Yitzchak said: "And Sarah saw." She looked at him disdainfully, as she did not look at him as the son of Avraham, but rather as the son of Hagar the Egyptian. Thus, it is written: "And Sarah saw," because only Sarah saw him this way, not Avraham. So with Avraham, it is not written: 'the son of Hagar,' but "his son."

464. אָמַר רַבִּי יִצְחָק, וַתֵּרֶא שָׂרָה, בְּעֵינָא דִּקְלָנָא, חָמַאת לֵיהּ שָׂרָה דְּלָא חָמַאת לֵיהּ בְּעֵינָא, דְּאִיהוּ בְּרָא דְּאַבְרָהָם, אֶלָּא דְּאִיהוּ בְּרָא, דְּהָגָר הַמִּצְרִית, וּבְגִין כָּךְ וַתֵּרֶא שָׂרָה: דְּשָׂרָה חָמַאת לֵיהּ בְּעֵינָא דָא, וְלָא אַבְרָהָם, דְּאִילוּ בְּאַבְרָהָם, לָא כְּתִיב אֶת בֶּן הָגָר, אֶלָּא אֶת בְּנוֹ.

465. Come and behold. After this, it it written: "And the thing was very grievous in Avraham's eyes because of his son" (Beresheet 21:11). It is not written: 'because of the son of Hagar the Egyptian.' And in contrast to this, it is written: "And Sarah saw the son of Hagar the Egyptian," as she did not see him as the 'son of Avraham.'

465. תָּא חֲזֵי לְבָתַר מַה כְּתִיב, וַיֵּרַע הַדָּבָר מְאֹד בְּעֵינֵי אַבְרָהָם עַל אוֹדוֹת בְּנוֹ. וְלָא כְּתִיב, עַל אוֹדוֹת בֶּן הָגָר הַמִּצְרִית. בְּגִין כָּךְ, וַתֵּרֶא שָׂרָה אֶת בֶּן הָגָר הַמִּצְרִית. וְלָא חָמַאת דְּאִיהוּ בְּרֵיהּ דְּאַבְרָהָם.

466. Rabbi Shimon said: This passage shows that Sarah is praiseworthy. Because she saw him participating in idolatrous practices, she said: This boy is definitely not the son of Avraham, who shall follow the example of Avraham. Rather, he is the son of Hagar the Egyptian, as he has returned to his mother's way of life. Because of this, "she said to Avraham, 'Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, with Yitzchak'" (Ibid. 10).

466. רַבִּי שִׁמְעוֹן אָמַר, הַאי קְרָא, תּוּשְׁבַּחְתָּא דְשָׂרָה אִיהוּ, בְּגִין דְּחָמַאת לֵיהּ, דְּקָא מְצַחֵק לְכוֹ"ם, אָמְרָה, וַדַּאי לָאו בְּרָא דָא, בְּרָא דְּאַבְרָהָם, לְמֶעֱבַד עוֹבָדוֹי דְּאַבְרָהָם, אֶלָּא בְּרָא דְּהָגָר הַמִּצְרִית אִיהוּ, אֲהַדַּר לְחוּלָקָא דְּאִמֵּיהּ, בְּגִין כָּךְ, וַתֹּאמֶר לְאַבְרָהָם גָּרֵשׁ הָאָמָה הַזֹּאת וְאֶת בְּנָהּ כִּי לֹא יִירַשׁ בֶּן הָאָמָה הַזֹּאת עִם בְּנִי עִם יִצְחָק.

467. Now Sarah was not jealous or envious of her or her son. If she were, the Holy One, blessed be He, would not have supported with the words, "in all that Sarah says to you, hearken to her voice" (Beresheet 21:12). In fact, it was only because she saw him indulging in idolatrous practices and his mother teaching him the laws of idol worshipping that she said, "for the son of this bondwoman shall not be heir." I know that he shall never inherit a portion of the Faith, and he shall have no share with my son, not in this world and not in the world to come. And this is why the Holy One, blessed be He, supported her.

467. וְכִי ס"ד, דְּקַנֵּי לָהּ שָׂרָה, אוֹ לִבְרָהּ, אִי הָכֵי, לָא אוֹדֵי קוּדְשָׁא בְּרִיךְ הוּא עִמָּהּ, דְּכְתִיב כֹּל אֲשֶׁר תֹּאמַר אֵלֶיךָ שָׂרָה שְׁמַע בְּקוֹלָהּ. אֶלָּא, בְּגִין דְּחָמַאת לֵיהּ בְּכוֹ"ם, וְאִמֵּיהּ אוֹלְפָא לֵיהּ נִמּוּסֵי דְכוֹ"ם, בְּגִין כָּךְ, אֲמָרַת שָׂרָה, כִּי לֹא יִירַשׁ בֶּן הָאָמָה הַזֹּאת, אֲנָא יָדַעְנָא, דְּלָא יָרֵית לְעָלְמִין, חוּלָקָא דְּמֵהֵימְנוּתָא, וְלָא יְהֵא לֵיהּ, עִם בְּרִי חוּלָקָא, לָא בְּעַלְמָא דֵין, וְלָא בְּעַלְמָא דְאָתֵי, וּבְגִין כָּךְ אוֹדֵי עִמָּהּ קוּדְשָׁא בְּרִיךְ הוּא.

468. וְקוּדְשָׁא בְּרִיךְ הוּא, בָּעָא לְאַפְרָשָׁא בִּלְחוֹדוֹי, זַרְעָא קַדִּישָׁא כִּדְקָא יָאוֹת, דִּבְגִין כָּךְ, בָּרָא עַלְמָא, דְּהָא יִשְׂרָאֵל, סָלֵיק בִּרְעוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא, עַד לָא יִבְרֵי עַלְמָא, וּבְגִין כָּךְ, נְפַק אַבְרָהָם לְעַלְמָא, וְעַלְמָא מִתְקַיֵּים בְּגִינֵיהּ, וְאַבְרָהָם וְיִצְחָק קָיְימוּ, וְלָא אִתְיַישְׁבוּ בְּדוּכְתַּיְיהוּ, עַד דְּנָפַק יַעֲקֹב לְעָלְמָא.

468. And the Holy One, blessed be He, wanted the Holy Seed separated, for that was why He created the world. Yisrael was already in the mind of the Holy One, blessed be He, even before He created the world. This is why Avraham appeared in the world, which continued to exist because of him. So Avraham and Yitzchak remained insecurely in their places, until Ya'akov appeared in the world.

469. כֵּיוָן דְּנָפַק יַעֲקֹב לְעָלְמָא אִתְקַיְּימוּ, אַבְרָהָם וְיִצְחָק, וְאִתְקַיֵּים כָּל עַלְמָא, וּמִתַּמָּן נְפַק עַמָּא קַדִּישָׁא לְעַלְמָא, וְאִתְקַיֵּים כֻּלָּא, כְּגַוְונָא קַדִּישָׁא, כִּדְקָא יָאוֹת, וּבְגִין כָּךְ, אָמַר לוֹ קוּדְשָׁא בְּרִיךְ הוּא, כֹּל אֲשֶׁר תֹּאמַר אֵלֶיךָ שָׂרָה שְׁמַע בְּקוֹלָהּ כִּי בְיִצְחָק יִקָּרֵא לְךָ זָרַע, וְלֹא בְּיִשְׁמָעֵאל.

469. As soon as Ya'akov came into the world, Avraham and Yitzchak were established, as was the whole world. From there, FROM YA'AKOV, the Holy Nation was born in a holy way. This is why the Holy One, blessed be He, said to him, "in all that Sarah says to you, hearken to her voice, for in Yitzchak shall your seed be called"--and not in Yishmael.

470. מַה כְּתִיב לְבָתַר, וַתֵּלֶךְ וַתֵּתַע בְּמִדְבַּר בְּאֵר שָׁבַע. כְּתִיב הָכָא וַתֵּתַע וּכְתִיב הָתָם הֶבֶל הֵמָּה מַעֲשֵׂה תַּעְתֻּעִים. וְקוּדְשָׁא בְּרִיךְ הוּא, בְּגִינֵיהּ דְּאַבְרָהָם, לָא שָׁבִיק לָהּ, וְלִבְרָהּ.

470. After this, it is written: "and she departed and wandered in the wilderness of Beer Sheva" (Beresheet 21:14). It is written here, "and wandered (Heb. vateta) in the wilderness," and elsewhere it is written: "They are vanity, and the works of delusion (Heb. ta'atu'im)" (Yirmeyah 10:15). FROM THIS WE LEARN BY ANALOGY THAT BECAUSE IT REFERS TO IDOL WORSHIPPING IN THE LATTER VERSE, SO IT REFERS TO IDOL WORSHIPPING IN THE FORMER. And for the sake of Avraham, the Holy One, blessed be He, did not abandon her and her son, BUT SAVED THEM FROM THIRST, EVEN THOUGH SHE INDULGED IN IDOL WORSHIPPING.

471. תָּא חֲזֵי, בְּקַדְמֵיתָא כַּד אָזְלַת מִקַּמָּהּ דְּשָׂרָה, מַה כְּתִיב, כִּי שָׁמַע יי׳ אֶל עָנְיֵךְ. וְהַשְׁתָּא דְּטָעֲאת בָּתַר כו״ם, אַף עַל גַּב דִּכְתִיב, וַתִּשָּׂא אֶת קוֹלָהּ וַתֵּבְךְּ. מַה כְּתִיב, כִּי שָׁמַע אֱלֹהִים אֶל קוֹל הַנַּעַר. וְלָא כְּתִיב כִּי שָׁמַע אֱלֹהִים אֶת קוֹלֵךְ.

471. Come and behold. In the beginning, when she ran away from Sarah, it is written: "because Hashem has heard your affliction" (Beresheet 16:11). Now, however, that she went astray and followed idolatrous practices, even though it is written: "and she lifted up her voice, and wept" (Beresheet 21:16), "Elohim heard the voice of the lad" (Ibid. 17), instead of: 'And Elohim heard your voice.'

472. בַּאֲשֶׁר הוּא שָׁם. הָא אוֹקְמוּהָ, דְּלָאו בַּר עוֹנְשָׁא הוּא, לְגַבֵּי בֵּי דִינָא דְּלֵעֵילָא, דְּהָא בֵּי דִינָא דְּלַתַּתָּא, עָנְשִׁין מִתְּלֵיסַר שְׁנִין וּלְעֵילָא, וּבֵי דִינָא דְּלֵעֵילָא, מֵעֶשְׂרִים שְׁנִין וּלְהָלְאָה. וְאַף עַל גַּבְדְּחַיָּיבָא הֲוָה, לָאו בַּר עוֹנְשָׁא אִיהוּ. וְהָא אוֹקְמוּהָ, וְדָא הוּא דִּכְתִיב, בַּאֲשֶׁר הוּא שָׁם.

472. The words, "where he is" (Ibid.) have already been explained. YISHMAEL was not yet punishable by the heavenly Court of Judgment. At the earthly Court of Judgment, a person can be punished after the age of thirteen, but at the heavenly Court of Judgment, a person must be at least twenty years of age to be punished. AS A RESULT, even though he was wicked, he was too young to be punished. This is why it is written: "where he is," WHICH MEANS THAT BECAUSE HE WAS YOUNGER THAN TWENTY YEARS OF AGE, THE HOLY ONE, BLESSED BE HE, SPARED HIS LIFE.

473. אָמַר רַבִּי אֶלְעָזָר, אִי הָכֵי, מַאן דְּאִסְתַּלַּק מֵעַלְמָא, עַד לָא מָטוֹן יוֹמוֹי, לְעֶשְׂרִין שְׁנִין, מַאן אֲתַר אִתְעַנַּשׁ, בְּגִין דְּהָא מִתְּלֵיסַר שְׁנִין וּלְתַתָּא, לָאו בַּר עוֹנְשָׁא אִיהוּ, אֶלָּא בְּחֶטְאוֹי דַּאֲבוֹי, אֲבָל מִתְּלֵיסַר שְׁנִין וּלְעֵילָא מַהוּ. אָמַר לוֹ, קוּדְשָׁא בְּרִיךְ הוּא חָס עֲלֵיהּ, דְּלֵימוּת זַכָּאי, וְיָהֵיב לֵיהּ אַגַּר טַב, בְּהַהוּא עָלְמָא, וְלָא לֵימוּת חַיָּיב, דְּיִתְעַנַּשׁ בְּהַהוּא עָלְמָא, וְאוֹקְמוּהָ.

473. Rabbi Elazar asked: If this is so, then why punish anyone before he reaches the age of twenty? Under the age of thirteen years, even though he is not yet punishable, he can be sentenced to death because of the sins of his father, BECAUSE HE IS UNDER HIS FATHER'S AUTHORITY. But after the age of thirteen, why does this happen? AS HE IS NO LONGER SUBJECT TO HIS FATHER'S AUTHORITY, COULD IT BE THAT HE IS PUNISHED AND SENTENCED TO DEATH WHILE HE IS STILL TOO YOUNG AND THEREFORE UNPUNISHABLE? He replied: The Holy One, blessed be He, has Mercy on him, so that he may die as a righteous person. And He gives him a good reward in the World OF ETERNITY, so that he may not die as a wicked person and be punished in that world. This has already been explained.

474. He said to him: If he is a wicked person who has not yet reached the age of twenty years, how is this resolved? If he departs from this world, where is he punished? YOU CAN NOT SAY THAT HE MAY DIE A RIGHTEOUS PERSON, BECAUSE HE IS A WICKED PERSON AND A NOT RIGHTEOUS ONE. He responded: In this case THE VERSE, "But sometimes ruin comes for want of judgment" (Mishlei 13:23) is fulfilled. HE IS PUNISHED WITHOUT JUDGMENT, because when a punishment descends into the world, he, REFERRING TO THE PERSON UNDER TWENTY YEARS OF AGE, meets the Angel of Destruction, WHO PUNISHES HIM without it being intended from above or below. THIS MEANS THAT WITHOUT ANY EXPRESS INTENTION FROM THE HEAVENLY COURT OF JUDGMENT above or EARTHLY COURT OF JUDGMENT below, he is punished, for the sole reason that he was not protected FROM THE ANGEL OF DESTRUCTION from above. ONCE HE MEETS THE ANGEL OF DESTRUCTION, HE NO LONGER DISTINGUISHES BETWEEN GOOD AND BAD.

474.אָמַר לוֹ אִי חַיָּיבָא הוּא, וְלָא מָטוֹן יוֹמוֹי, לְעֶשְׂרִין שְׁנִין, מַהוּ, כֵּיוָן דְּאִסְתַּלַּק מֵעַלְמָא, בְּמַאי הוּא עוֹנְשֵׁיהּ. אָמַר לוֹ בְּדָא אִתְקַיַּים וְיֵשׁ נִסְפֶּה בְּלֹא מִשְׁפָּט. דְּכַד עוֹנְשָׁא נָחֵית לְעַלְמָא, אִיהוּ אַעֲרַע בְּלָא כַּוָּנָה, לְעֵילָא וְתַתָּא, בְּהַהוּא מְחַבְּלָא, וְיִתְעַנַּשׁ, כַּד לָא אַשְׁגְּחוּ עֲלֵיהּ מִלְּעֵילָא.

475. Of him it is written: "His own iniquities shall trap the wicked man" (Mishlei 5:22). Here, the particle Et ('the') is written to include those who are not of punishable age. "His own iniquities shall trap the wicked man," and not the heavenly Court of Judgment; "and he shall be caught fast in the cords of his sins," and not by the earthly Court of Judgment.
This is why it is written: "For Elohim has heard the voice of the lad where he is," AS HE WAS NOT YET OLD ENOUGH TO BE PUNISHED FOR HIS SINS. THEREFORE, ELOHIM HEARD HIS VOICE, EVEN THOUGH HE WAS EVIL.

475. וַעֲלֵיהּ כְּתִיב עֲוֹנוֹתָיו יִלְכְּדֻנוֹ אֶת הָרָשָׁע. א״ת לְאַסְגָּאָה, מַאן דְּלָא מָטוֹן יוֹמוֹי, לְאִתְעַנָּשָׁא, עֲוֹנוֹתָיו יִלְכְּדֻנוֹ וְלָא בֵּי דִינָא דִלְעֵילָא, וּבְחַבְלֵי חַטָּאתוֹ יִתָּמֵךְ, וְלָא בֵּי דִינָא דִלְתַתָּא בְּגִין כָּךְ כְּתִיב כִּי שָׁמַע אֱלֹהִים אֶל קוֹל הַנַּעַר בַּאֲשֶׁר הוּא שָׁם.

34. The signs heralding Mashiach

There are various windows of opportunity during a 6000-year period of transformation where we can bring about world peace through a proactive change of our nature. The Zohar expounds upon these opportunities and the signs that signal their arrival.

The Relevance of this Passage

Often times, hardships and obstacles appear to provide us with an opportunity to grow and evolve spiritually. If we are not cognizant of this truth, our tendency is to react in despair and with distress. Consciousness creates our reality; therefore, our negative thoughts and doubts become akin to self-fulfilling prophecies. The Light of this passage helps us recognize and connect to positive transformational opportunities when they appear throughout our life. This ensures a life filled with meaning, as opposed to the illusion of random chaos.

476. Rabbi Shimon opened the discourse with the verse: "And I will remember my covenant with Ya'akov" (Vayikra 26:42). THE NAME YA'AKOV IS WRITTEN in full; it includes the Vav. HE ASKS: Why? AND HE ANSWSERS: It appears from two sides. The first is the secret of Wisdom, NAMELY THE VAV, which is the secret of the grade of Chochmah where Ya'akov dwells. THE SECOND IS BECAUSE this passage refers to the exile of the children of Yisrael. While in captivity, they will be visited (also: 'redeemed') by the power of the letter Vav, which symbolizes the sixth millenium. Through the letter Vav, their exile is ended. THIS IS WHY YA'AKOV IS SPELLED WITH VAV. THE CHILDREN OF YISRAEL SHALL BE REDEEMED FROM EXILE BY THE VAV (= SIX), WHICH REPRESENTS THE SIXTH MILLENNIUM.

476. רַבִּי שִׁמְעוֹן פָּתַח וַאֲמַר וְזָכַרְתִּי אֶת בְּרִיתִי יַעֲקוֹב, מָלֵא בְּוא״ו, אַמַּאי. אֶלָּא, בִּתְרֵין סִטְרִין אִיהוּ, רָזָא דְחָכְמְתָא, חָדָא, דְּאִיהוּ רָזָא דַרְגָּא דְחָכְמְתָא אֲתַר דְּשָׁרֵי בֵּיהּ יַעֲקֹב. אֲבָל הַאי קְרָא, עַל גָּלוּתָא דְיִשְׂרָאֵל אִתְּמַר, דְּכַד אִינּוּן גּוֹ גָּלוּתָא, הַהוּא זִמְנָא דְיִתְפַּקְדּוּן, יִתְפַּקְדּוּן בְּרָזָא דְוא״ו. וְאִיהוּ בְּאֶלֶף שְׁתִיתָאָה.

477. And the visitation, according to the secret of the Vav, occurs at six and one half moments. After the sixtieth year to the bar on the door of the sixth millenium--THE VAV, NAMELY TIFERET, WHICH IS THE SECRET OF THE MIDDLE BAR (OF THE TABERNACLE) THAT RUNS THROUGH THE BOARDS FROM ONE END TO THE OTHER, AND IS THEREFORE DESCRIBED AS THE "BAR OF THE DOOR"--shall Elohim of heaven visit the "Daughter of Ya'akov." And after six and a half years have passed, she shall be remembered. THIS IS THE DURATION OF THE VISITATION. And from that time, another six years shall pass, WHICH IS THE DURATION OF THE REMEMBRANCE. This totals 72 and a half years.

477. וּפְקִידָה בְּרָזָא דְוא״ו, שִׁית רִגְעֵי, וּפְלַג עִידָן. וּבְזִמְנָא דְשִׁתִּין שְׁנִין, לְעִבּוּרָא דְדַשָּׁא, בְּאֶלֶף שְׁתִיתָאָה, יָקִים אֱלָהּ שְׁמַיָּא, פְּקִידוּ לִבְרַתֵּיהּ דְיַעֲקֹב. וּמֵהַהוּא זִמְנָא, עַד דְּיֵהֵא לָהּ זְכִירָה, שִׁית שְׁנִין וּפַלְגָא. וּמֵהַהוּא זִמְנָא, שִׁית שְׁנִין אָחֳרָנִין, וְאִינּוּן שַׁבְעִין וּתְרֵין וּפַלְגָא.

478. בְּשִׁיתִּין וְשִׁית, יִתְגַּלֵּי מַלְכָּא מְשִׁיחָא בְּאַרְעָא דְגָלִיל, וְכַד כּוֹכְבָא דְּבִסְטַר מִזְרָח, יִבְלַע שֶׁבַע כּוֹכְבַיָּא מִסְטַר צָפוֹן, וְשַׁלְהוֹבָא דְּאֶשָּׁא אוּכְמָא, תְּהֵא תַּלְיָא בִּרְקִיעָא שִׁיתִּין יוֹמִין, וּקְרָבִין יִתְעָרוּן בְּעַלְמָא, לִסְטַר צָפוֹן, וּתְרֵין מַלְכִין יִפְּלוּן, בְּאִינּוּן קְרָבִין.

478. In the year 66, the King Mashiach will appear in the land of Galilee, AND HE IS CALLED MASHIACH BEN YOSEF (MESSIAH, THE SON OF YOSEF) HE WILL THEREFORE APPEAR IN THE GALILEE, IN THE POSSESSION OF YOSEF. A star from the east will swallow up seven stars from the north, and a flame of black fire will be suspended from the heavens for sixty days. Wars will be begun in the world from the north, and two kings will fall in these wars.

479. וְיִזְדַּוְּגוּן כֻּלְּהוֹן עַמְמַיָּא, עַל בְּרַתֵּיהּ דְּיַעֲקֹב, לְאַדְחָיָא לָהּ מֵעָלְמָא. וְעַל הַהוּא זִמְנָא כְּתִיב, וְעֵת צָרָה הִיא לְיַעֲקֹב וּמִמֶּנָּה יִוָּשֵׁעַ, וּכְדֵין, יִסְתַּיְּימוּן נַפְשִׁין מִגּוּפָא, וּבְעַיְין לְאִתְחַדְּשָׁא, וְסִימָנֵיךָ כָּל הַנֶּפֶשׁ הַבָּאָה לְיַעֲקֹב מִצְרַיְמָה וגו׳, כָּל נֶפֶשׁ, שִׁשִּׁים וְשֵׁשׁ.

479. And all the nations will be united against the Daughter of Ya'akov, in order to drive her out of this world. And of that time it is written: "And it is a time of trouble for Ya'akov, but out of it he shall be saved" (Yirmeyah 30:7). Then all the souls shall be gone from the body; they will have to come back and be renewed. And your proof is the verse: "All the souls of the house of Ya'akov that came into Egypt...were 66" (Beresheet 46:26).

480. בְּשַׁבְעִין וּתְלַת, כָּל מַלְכֵי עַלְמָא, יִתְכַּנְּשׁוּן לְגוֹ קַרְתָּא רַבְּתָא דְּרוֹמִי, וְקוּדְשָׁא בְּרִיךְ הוּא, יִתְעַר עֲלֵיהוּ, אֶשָּׁא וּבַרְדָא, וְאַבְנֵי אַלְגָּבִישׁ, וְיִתְאַבְּדוּן מֵעַלְמָא, בַּר אִינּוּן מַלְכִין, דְּלָא יִמְטוּן לְתַמָּן, וִיהַדְּרוּן לְאַגָּחָא קְרָבִין אָחֳרָנִין. וּמֵהַהוּא זִמְנָא, מַלְכָּא מְשִׁיחָא, יִתְעַר בְּכָל עַלְמָא, וְיִתְכַּנְּשׁוּן עִמֵּיהּ, כַּמָּה עַמִּין, וְכַמָּה חֵילִין, מִכָּל סִיְּיפֵי עַלְמָא, וְכָל בְּנֵי יִשְׂרָאֵל, יִתְכַּנְּשׁוּן בְּכָל אִינּוּן אַתְרֵי.

480. In the 73rd year, THAT IS, SEVEN YEARS AFTER MASHIACH BEN YOSEF WAS REVEALED, all the kings of the world shall assemble in the great city of Rome. And the Holy One, blessed be He, will shower fire and hail and meteoric stones upon them, until they are wiped out from the world. And only those kings who did not go to Rome will remain in the world. And they shall return and wage other wars. During this time, the King Mashiach will declare himself throughout the whole world, and many nations will gather around him together with many armies from all corners of the world. And all the children of Yisrael will assemble together in their places.

481. עַד דְּאִשְׁתַּלִּימוּ אִינּוּן שְׁנִין לְמֵאָה, כְּדֵין, וא״ו יִתְחַבַּר בְּה״א, וּכְדֵין וְהֵבִיאוּ אֶת כָּל אֲחֵיכֶם מִכָּל הַגּוֹיִם מִנְחָה לַיי׳ וגו׳. וּבְנֵי יִשְׁמָעֵאל זְמִינִין בְּהַהוּא זִמְנָא לְאַתְעָרָא עִם כָּל עַמִּין דְּעַלְמָא, לְמֵיתֵי עַל יְרוּשָׁלֵם, דִּכְתִיב וְאָסַפְתִּי אֶת כָּל הַגּוֹיִם אֶל יְרוּשָׁלַם לַמִּלְחָמָה וגו׳. וּכְתִיב יִתְיַצְּבוּ מַלְכֵי אֶרֶץ וְרוֹזְנִים נוֹסְדוּ יָחַד עַל יי׳ וְעַל מְשִׁיחוֹ. וּכְתִיב יוֹשֵׁב בַּשָּׁמַיִם יִשְׂחָק יי׳ יִלְעַג לָמוֹ.

481. When the century is completed, the Vav will join the Hei. And "they shall bring all your brethren out of all the nations for an offering to Hashem" (Yeshayah 66:20). THIS IS WHEN THEY SHALL BE GATHERED FROM THE DIASPORA. The children of Yishmael--WHO ARE THE HEAD (ALSO: LEADERS) OF ALL THE FORCES OF THE KLIPAH FROM THE RIGHT, AS ROME IS FOR THE LEFT--shall join together at that time with all the nations of the world WHO HAVE NOT GONE TO ROME and come to Jerusalem to wage war, as it is written: "For I will gather all nations against Jerusalem to battle" (Zecharyah 14:2); "The kings of the earth stand up and the rulers take counsel together, against Hashem and against his anointed" (Tehilim 2:2); and, "He that sits in heaven laughs, Hashem has them in derision" (Tehilim 2:4)

482. לְבָתַר וא״ו זְעֵירָא, יִתְעַר, לְאִתְחַבְּרָא, וּלְחַדְּשָׁא נִשְׁמָתִין, דַּהֲווֹ עַתִּיקִין, בְּגִין לְחַדְּתָא עַלְמָא, כְּמָה דִּכְתִיב, יִשְׂמַח יי׳ בְּמַעֲשָׂיו. וּכְתִיב יְהִי כְבוֹד יי׳ לְעוֹלָם. לְאִתְחַבְּרָא כִּדְקָא יָאוֹת. יִשְׂמַח יי׳ בְּמַעֲשָׂיו, לְנַחֲתָא לוֹן לְעָלְמָא, וּלְמֶהֱוֵי כֻּלְּהוֹן בְּרִיְּין חַדְּתִין, לְחַבְּרָא עַלְמִין כֻּלְּהוּ כְּחַד.

482. After ALL THE FORCES OF THE OTHER SIDE, THE RIGHT AND THE LEFT, ARE WIPED OUT OF THE WORLD, the small Vav, WHICH IS YESOD OF ZEIR ANPIN, will join THE HEI and renew old souls--NAMELY ALL THE SOULS THAT WERE IN A BODY SINCE THE CREATION OF THE WORLD--in order to renew the world, WHICH IS MALCHUT. As it is written: "let Hashem rejoice in His works," and: "May the glory of Hashem endure forever," (Tehilim 104:31) WHICH MEANS THAT in order FOR THE HEI to join THE VAV properly, "let Hashem rejoice in His works." Let Him bring HIS WORKS down, REFERRING TO THE RENEWED SOULS, into the world, so they all become new creatures and all the worlds are united.

483. Happy are all those who shall remain in the world at the end of the sixth millennium and enter the Shabbat, WHICH IS THE SEVENTH MILLENNIUM--Because that is a "day" for Hashem alone to join THE HEI properly, and cull new souls IN ORDER TO BRING THEM into the world. THIS REFERS TO THE SOULS THAT HAVE NOT YET COME INTO THE WORLD, together with THE RENEWED SOULS that have been there from the beginning, as it is written: "And it shall come to pass, that he that is left in Tzion, and he that remains in Jerusalem, shall be called holy, everyone that is written for life in Jerusalem" (Yeshayah 4:3).

483. זַכָּאִין אִינּוּן, כָּל אִינּוּן, דְּיִשְׁתָּאֲרוּן בְּעַלְמָא בְּסֵיפֵי אֶלֶף שְׁתִיתָאָה, לְמֵיעַל בְּשַׁבַּתָּא, דְּהָא כְּדֵין, אִיהוּ יוֹמָא חַד לְקוּדְשָׁא בְּרִיךְ הוּא בְּלְחוֹדוֹי לְאִזְדַּוְּוגָא כְּדְקָא יָאוֹת, וּלְמִלְקַט נִשְׁמָתִין חַדְתִּין, לְמֶהֱוֵי בְּעַלְמָא, עִם אִינּוּן דְּאִשְׁתָּאֲרוּ בְּקַדְמֵיתָא, דִּכְתִיב וְהָיָה הַנִּשְׁאָר בְּצִיּוֹן וְהַנּוֹתָר בִּירוּשָׁלִַם קָדוֹשׁ יֵאָמֵר לוֹ כָּל הַכָּתוּב לְחַיִּים בִּירוּשָׁלִַם.

35. "And Elohim tested Avraham"

The Zohar explores the story of the binding of Isaac. The biblical character of Isaac is a code referring to the Left Column energy, our reactive, self-centered nature. Avraham corresponds to the Right Column, our positive sharing attributes. The story is a metaphor for man's spiritual work, which is to bind and transform his selfish, reactive desires into positive and sharing qualities that embody care and concern for others.

The Relevance of this Passage

Repeatedly, something in our nature provokes us to indulge in negative behavior, even though it goes against our very will. Likewise, we're compelled to forsake positive actions despite our best intentions to follow through. This uniquely human idiosyncrasy is a depiction of the ongoing conflict between the body's desire to receive and the soul's desire to share. We arouse the inner strength and willpower to bind our own Evil Inclination and negative impulses, known Kabbalistically, as the desire to receive for the self alone.

484. "And it came to pass after these things, that Elohim tested Avraham and said to him, 'Avraham,' and he replied, 'Behold, here I am'" (Beresheet 22:1). Rabbi Yehuda began the discussion with the verse: "You are my king, Elohim" (Tehilim 44:5). This symbolizes the complete unification of all the grades as one; they ARE ATTACHED to one another. THIS IS BECAUSE IN THIS VERSE ARE THE SFIROT--CHESED, GVURAH, TIFERET, AND MALCHUT--WHICH REPRESENT ALL THE GRADES, BECAUSE "YOU" ALLUDES TO CHESED, ACCORDING TO THE MYSTERY OF THE VERSE, "YOU ARE A PRIEST FOR EVER" (TEHILIM 110:4); "ELOHIM" IS GVURAH; "ARE" IS TIFERET; AND "MY KING" IS MALCHUT.

484. וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת אַבְרָהָם וַיֹּאמֶר אֵלָיו אַבְרָהָם וַיֹּאמֶר הִנֵּנִי. רַבִּי יְהוּדָה, פָּתַח וְאָמַר, אַתָּה הוּא מַלְכִּי וגו׳ דָּא הוּא שְׁלִימוּ, דְּכָל דַּרְגִּין כַּחֲדָא, דָּא בְּדָא.

485. "...command deliverances for Ya'akov..." (Tehilim 44:5) MEANS THAT all the messengers who accomplish their missions in the world shall be from the side of Mercy and not from the side of Judgment. There are emissaries from both sides--some from the side of Mercy and some from the side of harsh Judgment. Those messengers who come from the side of Mercy never take on themselves a mission of Judgment in the world.

485. צַוֵּה יְשׁוּעוֹת יַעֲקֹב, כָּל אִינּוּן שְׁלִיחָן, דְּעַבְדֵי שְׁלִיחוּתָא בְּעַלְמָא דְּלֶיהֱוֵי כֻּלְּהוּ, מִסִּטְרָא דְּרַחֲמֵי, וְלָא לֶהֱוֹוֹ מִסִּטְרָא דְּדִינָא, בְּגִין דְּאִית מָארֵי שְׁלִיחָן, מִסִּטְרָא דְּרַחֲמֵי, וּמִסִּטְרָא דְּדִינָא קַשְׁיָא. אִינּוּן שְׁלִיחָן, דְּאַתְיָין מִסִּטְרָא דְּרַחֲמֵי, לָא עַבְדֵי שְׁלִיחוּתָא דְּדִינָא בְּעַלְמָא כְּלָל.

486. You might say: But we have learned that the angel that was revealed to Bilaam was a messenger of Mercy who changed to a messenger of Judgment, THEREBY SHOWING THAT A MESSENGER OF MERCY CAN EXECUTE JUDGMENT. HOWEVER, THE ANSWER IS no. He never changed TO EXECUTE JUDGMENT. Rather, he was a messenger of Mercy who came to protect Yisrael and to be in their favor. But toward Bila'am, he was a messenger of Judgment. So these are the ways of the Holy One, blessed be He, when He does good to someone. We can see that this benefit to one person may be a punishment for another person. And so first, he was a messenger of Mercy for Yisrael. But for Bilaam he was a messenger of Judgment. Because of this, HE PLEADED, "Command deliverances for Ya'akov." Thus, David said, "Command this for the world so that when a messenger will be sent, he will be from the side of Mercy."

486. וְאִי תֵּימָא, הָא מַלְאָכָא, דְּאִתְגְּלֵי לֵיהּ לְבִלְעָם, הָא תְּנִינָן, שְׁלִיחָא דְּרַחֲמֵי הֲוָה, וְאִתְהַפַּךְ לְדִינָא. לָא. לְעוֹלָם לָא אִשְׁתַּנֵּי, אֶלָּא שְׁלִיחָא דְּרַחֲמֵי הֲוָה, לַאֲגָנָא עֲלֵיהוּ דְּיִשְׂרָאֵל, וּלְמֶהֱוֵי סַנֵּיגּוֹרְיָא עֲלֵיהוּ, וּלְקִבְלֵיהּ, הוּא דִּינָא, וְכָךְ אוֹרְחוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, כַּד אוֹטִיב לְדָא, הַהוּא טִיבוּ, דִּינָא לְדָא. כָּךְ הָא שְׁלִיחָא דְּרַחֲמֵי, הֲוָה לְהוֹ לְיִשְׂרָאֵל, וּלְבִלְעָם אִתְהַפַּךְ לְדִינָא. בְּגִין כָּךְ צַוֵּה יְשׁוּעוֹת יַעֲקֹב, אֲמַר דָּוִד, פַּקֵּיד עַל עַלְמָא, כַּד יִשְׁתַּלְּחוּן שְׁלִיחָאָה, דִּי לֶהֱוֵיָין מִסִּטְרָא דְּרַחֲמֵי.

487. רַבִּי אַבָּא אָמַר, צַוֵּה יְשׁוּעוֹת יַעֲקֹב, דְּאִינוּן גּוֹ גַּלְוָותָא, וְיִשְׁתַּכַּח פּוּרְקָנָא לְהוֹן, גּוֹ גָּלוּתְהוֹן. תָּא חֲזֵי, תּוּשְׁבְּחָן דַּאֲבָהָן, יַעֲקֹב הֲוָה, וְאִלְמָלֵא יִצְחָק, לָא אָתָא יַעֲקֹב לְעָלְמָא, וּבְגִין כָּךְ, צַוֵּה יְשׁוּעוֹת יַעֲקֹב דָּא יִצְחָק, דְּכֵיוָן דְּאִשְׁתְּזִיב יִצְחָק, יְשׁוּעוֹת יַעֲקֹב הֲווֹ.

487. Rabbi Aba said: "command deliverances for Ya'akov" MEANS THAT HE PRAYED FOR YA'AKOV, prayed for those in exile, that they might receive salvation. Come and behold: Ya'akov was the glory of the Patriarchs. Had it not been for Yitzchak, Ya'akov would not have appeared in the world. For this reason, "command deliverances for Ya'akov" alludes to Yitzchak, WHO IS THE DELIVERER OF YA'AKOV, because when Yitzchak was saved DURING THE BINDING OF YITZCHAK, this was the deliverance of Ya'akov.

488. וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה, ר׳ שִׁמְעוֹן אָמַר, הָא תָּנִינָן, וַיְהִי בִּימֵי, עַל צַעֲרָא אִתְּמַר, וַיְהִי אַף עַל גַּב דְּלָא כְּתִיב בִּימֵי, טַפְסֵי דְּצַעֲרָא אִית בֵּיהּ. וַיְהִי אַחַר, בָּתַר דַּרְגָּא תַּתָּאָה, דְּכָל דַּרְגִּין עִלָּאִין, וּמַאן אִיהוּ, דְּבָרִים, כְּדְבָר אֲחֵר, לֹא אִישׁ דְּבָרִים אָנֹכִי.

488. "And it came to pass after these things..." Rabbi Shimon said: We have learned that the words "And it came to pass (Heb. vayehi) in the days" are said concerning trouble. Thus, even though it is not written 'in the days of,' there is still a certain tinge of distress, as it says, "Vayehi." "And it came to pass after" MEANS that it happened after the lowest of the supernal grades OF ATZILUT. And what is it? IT IS "these things (Heb. d'varim)," NAMELY MALCHUT, as it is written: "I am not a man of words (Heb. d'varim)" (Shemot 4:10).

489. וּמַאן הֲוָה בָּתַר דַּרְגָּא דָּא, וְהָאֱלֹהִים נִסָּה אֶת אַבְרָהָם. דְּאַתְיָא יֵצֶר הָרָע, לְקַטְרְגָא קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא. הָכָא אִית לְאִסְתַּכְּלָא, וְהָאֱלֹהִים נִסָּה אֶת אַבְרָהָם. אֶת יִצְחָק מִבָּעֵי לֵיהּ. דְּהָא יִצְחָק, בַּר תְּלָתִין וְשֵׁבַע שְׁנִין הֲוָה, וְהָא אֲבוֹי, לָאו בַּר עוֹנְשָׁא דִּילֵיהּ הֲוָה, דְּאִלְמָלֵא אָמַר יִצְחָק, לָא בָּעֵינָא, לָא אִתְעֲנַשׁ אֲבוֹי עֲלֵיהּ, מַאי טַעְמָא, וְהָאֱלֹהִים נִסָּה אֶת אַבְרָהָם, וְלָא כְּתִיב נִסָּה אֶת יִצְחָק.

489. And what is "after" this grade, THAT IS, AFTER MALCHUT? THIS IS A REFERENCE TO THE WORDS, "that Elohim tested Avraham," which mean that the Evil Inclination came from there to lay accusations before the Holy One, blessed be He. THEREFORE, "ELOHIM TESTED AVRAHAM."
This phrase should be studied carefully. It should have been written, 'tested Yitzchak,' because Yitzchak was already 37 years old and his father could no longer be punished for his sins. So if Yitzchak had said, 'I refuse to obey,' his father would not have been punished because of him. So then why is it written: "that Elohim tested Avraham," rather than, 'tested Yitzchak?'

490. אֶלָּא, אֶת אַבְרָהָם וַדַּאי, דְּבָעֵי לְאִתְכְּלָלָא בְּדִינָא, דְּהָא אַבְרָהָם, לָא הֲוָה בֵּיהּ דִּינָא כְּלָל, מִקַּדְמַת דִּנָא, וְהַשְׁתָּא אִתְכְּלִיל מַיָּ״א בְּאֶשָׁ״א. וְאַבְרָהָם, לָא הֲוָה שְׁלִים, עַד הַשְׁתָּא, דְּאִתְעַטַּר לְמֶעְבַּד דִּינָא, וּלְאַתְקָנָא לֵיהּ בְּאַתְרֵיהּ.

490. AND HE REPLIES: IT SHOULD definitely BE WRITTEN: "tested Avraham," because he was supposed to be included within Judgment, as there was no judgment in Avraham previously--HE HAD CONSISTED ENTIRELY OF CHESED. Now water was mixed with fire; CHESED WAS MIXED WITH JUDGMENT. So Avraham did not achieve perfection until he crowned (prepared) himself to execute Judgment and establish it in its place.

491. וְכָל יוֹמוֹי, לָא הֲוָה שְׁלִים, עַד הַשְׁתָּא דְּאִתְכְּלִיל מַיָּ״א בְּאֶשָׁ״א, וְאֶשָׁ״א בְּמַיָּ״א, וּבְגִין כָּךְ וְהָאֱלֹהִים נִסָּה אֶת אַבְרָהָם, וְלֹא אֶת יִצְחָק, דְּאַזְמִין אַבְרָהָם, לְאִתְכְּלָלָא בְּדִינָא, וְכַד עָבֵיד דָּא, עָאל אֶשָׁ״א בְּמַיָּ״א, וְאִשְׁתְּלִים דָּא עִם דָּא. וְדָא עָבֵיד דִּינָא, לְאִתְכְּלָלָא דָּא בְּדָא, וּכְדֵין יֵצֶר הָרָע, אָתָא לְקַטְרְגָא עֲלֵיהּ דְּאַבְרָהָם, דְּלָא אִשְׁתְּלִים כִּדְקָא יָאוֹת, עַד דְּיַעֲבֵיד דִּינָא בְּיִצְחָק, דְּיֵצֶר הָרָע, אַחַר הַדְּבָרִים אִיהוּ, וְאָתָא לְקַטְרְגָא.

491. So all his life, he did not reach perfection until now, until water mixed with fire--RIGHT MIXED WITH LEFT--and fire with water--LEFT WITH RIGHT. This is why: "Elohim tested Avraham" and not Yitzchak. Because THE HOLY ONE, BLESSED BE HE, invited Avraham to be included with Judgment ACCORDING TO THE SECRET OF THE LEFT. So when he performed THE ACT OF BINDING YITZCHAK, the fire entered the water, THAT IS, JUDGMENT ENTERED CHESED, and they were perfected by each other, AS WAS SAID BEFORE. This is what the act of Judgment accomplished: it included one within the other. This is also the reason why the Evil Inclination came and accused Avraham of not being properly perfected until he performed the act of Judgment by BINDING Yitzchak. THE PLACE of the Evil Inclination is "after" (beyond) these "things," WHICH ALLUDES TO MALCHUT ACCORDING TO THE SECRET OF THE VERSE, "SIN CROUCHES AT THE DOOR" (BERESHEET 4:7). And so he came to persecute.

492. וְתָא חֲזֵי, רָזָא דְּמִלָּה, אַף עַל גַּב דְּקָאֲמָרָן דְּאַבְרָהָם כְּתִיב, וְלָא יִצְחָק, יִצְחָק נָמֵי אִתְכְּלִיל בֵּיהּ, בְּהַאי קְרָא, רָזָא דִכְתִיב, וְהָאֱלֹהִים נִסָּה אֶת אַבְרָהָם. נִסָּה לְאַבְרָהָם, לָא כְתִיב, אֶלָּא אֶת אַבְרָהָם, אֶת דְּיִיקָא, וְדָא יִצְחָק. דְּהָא בְּהַהִיא שַׁעֲתָא, בִּגְבוּרָ"ה תַּתָּאָה שַׁרְיָא, כְּיָון דְּאִתְעַקַּד, וְאִזְדַּמַּן בְּדִינָא, עַל יְדָא דְּאַבְרָהָם, כְּדֵקָא יָאוֹת, כְּדֵין אִתְעַטַּר בְּאַתְרֵיהּ, בַּהֲדֵיהּ דְּאַבְרָהָם, וְאִתְכְּלִילוּ אֶשָּ"א בְּמַיָּ"א, וּסְלִיקוּ לְעֵילָא, וּכְדֵין אִשְׁתַּכַּח מַחְלוֹקֶת כְּדֵקָא יָאוֹת, מַיָּא בְּאֶשָּׁא.

492. Come and behold: observe the mystery behind this issue. Even though it is written: "Avraham" and not Yitzchak, Yitzchak is still included in the passage. It is written: "Elohim tested (et) Avraham," rather than 'tested Avraham.' Instead of a dative particle, it uses Et. Et is accurate and ALLUDES TO Yitzchak, because at that time YITZCHAK resided in lower Gvurah, WHICH REFERS TO THE NUKVA. And as he was bound and underwent the trial of Judgment performed by Avraham, YITZCHAK was crowned in his place together with Avraham, and the fire combined with the water and rose upward. AND AVRAHAM WITH CHESED ROSE UP TO CHOCHMAH, AND YITZCHAK WITH GVURAH ROSE UP TO BINAH. Then the dispute was settled properly, BECAUSE THEY MADE PEACE BETWEEN THEMSELVES, AS fire and water WERE COMBINED AND BECAME INCLUSIVE OF EACH OTHER.

493. מַאן חָמָא אַבָּא רַחֲמָנָא, דְּאִתְעֲבִיד אַכְזָר. אֶלָּא, בְּגִין לְאִשְׁתַּכָּחָא מַחְלוֹקֶת מַיָּא בְּאֶשָּׁא, וּלְאִתְעַטְּרָא בְּאַתְרַיְיהוּ, עַד דְּאָתָא יַעֲקֹב, וְאִתְתַּקַּן כֻּלָּא, כְּדֵקָא יָאוֹת, וְאִתְעֲבִידוּ תְּלָתָא אַבָּהָן שְׁלֵמִין, וְאִתְתַּקְּנוּ עִלָּאֵי וְתַתָּאֵי.

493. Who has ever seen a merciful father do a cruel thing TO HIS SON? It is only to settle the dispute and combine water with fire. THIS REFERS TO THE ATTRIBUTE OF CHESED OF AVRAHAM WITH THE FIRE OF YITZCHAK, and each one is properly crowned in its place. AND THIS REMAINED SO until Ya'akov appeared, WHO WAS THE SECRET OF THE CENTRAL COLUMN. Then, everything was properly established, and all three Patriarchs achieved perfection, WHICH MEANS THAT THEY BECAME A CHARIOT FOR THE UPPER THREE COLUMNS, and so the upper and lower beings were properly established.

494. וַיֹּאמֶר קַח נָא אֶת בִּנְךָ. וְכִי הֵיאַךְ יָכֵיל אַבְרָהָם, דְּאִיהוּ סָבָא. אִי תֵּימָא, בְּגִין דְּיִצְחָק, לָא נָפִיק מֵרְשׁוּתֵיהּ כְּלַל, יָאוֹת. אֲבָל, כְּדָבָר אֲחֵר קַח אֶת אַהֲרֹן וְאֶת אֶלְעָזָר בְּנוֹ. אֶלָּא, בְּגִין לְאַמְשָׁכָא לוֹן בְּמִלִּין, וּלְאַדְכָּרָא לוֹן, לְרְעוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא, אוֹף הָכָא קַח בְּמִלִּין. אֶת בִּנְךָ אֶת יְחִידְךָ אֲשֶׁר אָהַבְתָּ. הָא אוֹקְמוּהָ. וְלֶךְ לְךָ אֶל אֶרֶץ הַמּוֹרִיָּה, כְּדָבָר אֲחֵר אֵלֶךְ לִי אֶל הַר הַמּוֹר. לְאַתְקָנָא בְּאַתְרָא דְּיִתְחֲזֵי.

494. Of the verse, "And He said, Take now your son," (Beresheet 22:2) HE ASKS: How could Avraham HAVE TAKEN YITZCHAK, HIS SON, by force, when he was old? If you say THAT Yitzchak was still under his authority AND THEREFORE HAD TO OBEY HIS FATHER'S COMMANDMENTS, IT WOULD BE a good explanation. But this is similar to: "take Aharon and Elazar his son," (Bemidbar 20:25) WHERE THE MEANING IS only to convince them with words and remind them THAT THEY SHOULD FULFILL the will of the Holy One, blessed be He. So here as well, WITH AVRAHAM, THE MEANING IS to "take," by verbal persuasion, "your son, your only son, whom you love, Yitzchak, and go to the land of Moriah," as it is written: "I will go to the mountain of myrrh (Heb. mor)," (Shir Hashirim 4:6) to be established in a proper place.

36. "And he saw the place afar off"
As Avraham walks with Isaac to the place of sacrifice, Avraham is granted a crystal clear vision of his future grandson, Jacob, the predestined son of Isaac. Avraham perceives the important role that Jacob will play in the world; nonetheless, he remains true to his commitment to sacrifice his son, despite his compelling vision. Avraham surrenders total control, placing all his trust in the Creator's words.
The Relevance of this Passage
Man's nature is to succumb to the temptations of the material world, to give in to the lure of immediate gratification at the expense of long-term fulfillment. The wisdom and strength to place our trust in the spiritual laws of life and relinquish control to the Creator are granted to our soul. This portion allows the radiance of the Creator to enlighten and direct us along the darkened corridors of life.

495. "On the third day, Avraham lifted up his eyes and saw the place afar off" (Beresheet 22:4). The meaning of "on the third day" has already been explained, but since it has already been stated: "and he rose up and went to the place of which the Elohim had told him," (Ibid. 3) ONE SHOULD ASK why does it then say, "On the third day...and he saw the place afar off"? WHAT DO WE LEARN FROM THIS REPETITION? HE REPLIES: It is written, "for in Yitzchak shall your seed be called," (Beresheet 21:12) because Ya'akov came from him. YITZCHAK IS THE SECRET OF THE LEFT COLUMN, WHICH HAS NO EXISTENCE WITHOUT THE CENTRAL COLUMN, WHICH IS YA'AKOV. And, he is called "the third day," BECAUSE AVRAHAM, YITZCHAK, AND YA'AKOV ARE THE SECRET OF CHESED, GVURAH, AND TIFERET, WHICH ARE CALLED 'THREE DAYS.' THUS, YA'AKOV, WHO IS TIFERET, IS EQUIVALENT TO THE THIRD DAY. THIS IS WHY HE LOOKED FOR YA'AKOV, WHO IS THE CAUSE OF THE EXISTENCE OF YITZCHAK.

495. בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת עֵינָיו וַיַּרְא אֶת הַמָּקוֹם מֵרָחוֹק. בַּיּוֹם הַשְּׁלִישִׁי, הָא אוֹקְמוּהָ, אֶלָּא, כֵּיוָן דְּאִתְּמַר, וַיָּקָם וַיֵּלֶךְ אֶל הַמָּקוֹם אֲשֶׁר אָמַר לוֹ הָאֱלֹהִים, מַאי טַעְמָא, בַּיּוֹם הַשְּׁלִישִׁי וַיַּרְא אֶת הַמָּקוֹם מֵרָחוֹק. אֶלָּא, בְּגִין דִּכְתִיב, כִּי בְיִצְחָק יִקָּרֵא לְךָ זָרַע. וְדָא הוּא יַעֲקֹב, דְּנָפַק מִנֵּיהּ. וְהַאי הוּא בַּיּוֹם הַשְּׁלִישִׁי.

496. The words, "and saw the place afar off," are similar to: "from afar off has Hashem appeared to me," (Yirmeyah 31:3) WHICH IS THE SECRET OF THE CENTRAL COLUMN. The phrase, "and he saw the place" refers to Ya'akov, of whom it is written: "and he took of the stones of that place" (Beresheet 28:11). SO Avraham looked into the "third day," which is the third grade, NAMELY TIFERET, and there he saw Ya'akov, who was to issue from him. BUT "afar off" MEANS at some distant time, as we have already explained, rather than in the near future.

496. וַיַּרְא אֶת הַמָּקוֹם מֵרָחוֹק. כְּדָבָר אֲחֵר מֵרָחוֹק יי׳ נִרְאָה לִי. וַיַּרְא אֶת הַמָּקוֹם. דָּא הוּא יַעֲקֹב, דִּכְתִיב וַיִּקַּח מֵאַבְנֵי הַמָּקוֹם. אִסְתַּכַּל אַבְרָהָם, בַּיּוֹם הַשְּׁלִישִׁי דְּאִיהוּ דַרְגָּא תְּלִיתָאָה, וְחָמָא לֵיהּ לְיַעֲקֹב, דְּזַמִּין לְמֵיפַּק מִנֵּיהּ. מֵרָחוֹק, כְּמָה דַאֲמָרָן, מֵרָחוֹק, וְלָא לִזְמַן קָרִיב.

497. Rabbi Elazar said to him: What is Avraham praised for, as he already saw that Ya'akov was destined to issue from him? Since he was on his way to sacrifice Yitzchak, this cannot be such a great praise for him. THIS IS PARTICULARLY TRUE BECAUSE THIS MUST HAVE BROUGHT SOME DOUBT INTO HIS MIND ABOUT THE HOLY ONE, BLESSED BE HE. IF HE IS ABOUT TO OFFER HIM AS A SACRIFICE, HOW THEN WILL YA'AKOV BE BORN?

497. אֲמַר לֵיהּ רִבִּי אֶלְעָזָר, מַאי שִׁבְחָא אִיהוּ לְאַבְרָהָם, כַּד אִסְתַּכַּל, וְחָמָא דְּזַמִּין לְמֵיפַּק, מִנֵּיהּ יַעֲקֹב. דְּהָא כַּד אָזֵיל לְמֶעֱקַד לֵיהּ לְיִצְחָק, לָאו שִׁבְחָא כָּל כָּךְ אִיהוּ דִילֵיהּ.

498. He said to him: It is certain that he saw Ya'akov, because even before THE SACRIFICE, Avraham had knowledge of wisdom. THIS MEANS THAT HE HAD ALREADY ATTAINED THE SUPERNAL MOCHIN THAT FLOW OVER THE THREE COLUMNS, THE THIRD COLUMN OF WHICH IS YA'AKOV. So now he looked into the "third day," which is the third grade, TIFERET, to draw perfection from it- THAT IS, TO COMPLETE HIS MOCHIN, BECAUSE PERFECTION CANNOT BE REACHED EXCEPT THROUGH THE CENTRAL COLUMN. Then THE SCRIPTURES SAY THAT he saw Ya'akov, as it is written: "and he saw the place," MEANING HE SAW THE CENTRAL COLUMN, WHICH IS CALLED YA'AKOV. But this still remained "afar off" from him, AS HE COULD NOT ACHIEVE IT NOW. He was on his way to bind Yitzchak and did not wish to have any doubts about the Holy One, blessed be He, WHO TOLD HIM TO OFFER YITZCHAK AS A SACRIFICE. AND THEREFORE, HE DID NOT ACHIEVE THE CENTRAL COLUMN COMPLETELY, AS IS FURTHER EXPLAINED.

498.אָמַר לוֹ וַדַּאי חָמָא לֵיהּ לְיַעֲקֹב, דְּהָא מִקַּדְמַת דְּנָא, יָדַע אַבְרָהָם חָכְמְתָא, וְאִסְתַּכַּל הַשְׁתָּא, בַּיּוֹם הַשְּׁלִישִׁי, דְּאִיהוּ דַרְגָּא תְּלִיתָאָה, לְמֶעְבַּד שְׁלִימוּ, וּכְדֵין חָמָא לֵיהּ לְיַעֲקֹב, דִּכְתִיב וַיַּרְא אֶת הַמָּקוֹם. אֲבָל הַשְׁתָּא, קַיְימָא לֵיהּ מִלָּה מֵרָחוֹק, בְּגִין דְּאָזֵיל לְמֶעֱקַד לֵיהּ לְיִצְחָק, וְלָא בָּעָא לְהַרְהֵר אֲבַתְרֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא.

499. The words "afar off" MEAN THAT he only saw him through a clouded mirror, which is why he did not see him clearly. If the illuminating mirror had been over the opaque mirror, then Avraham would have grasped him properly, BUT THIS WAS NOT THE CASE. THUS, AVRAHAM SAW HIM only from "afar off."

499. מֵרָחוֹק: חָמָא לֵיהּ, גּוֹ אַסְפַּקְלַרְיָאה דְּלָא נָהֲרָא בְּלְחוֹדוֹי, וּבְגִין כָּךְ, חָמָא לֵיהּ, וְלָא אִתְגְּלֵי כֻּלָּא, דְּאִלּוּ אַסְפַּקְלַרְיָאה דְּנַהֲרָא, הֲוָה שְׁכִיחַ, עַל הַאי אַסְפַּקְלַרְיָאה דְּלָא נַהֲרָא, אִתְקַיְּים עֲלֵיהּ אַבְרָהָם, כְּדְקָא יָאוֹת, אֲבָל מֵרָחוֹק בְּלְחוֹדוֹי הֲוָה, מֵרָחוֹק.

500. מַאי טַעְמָא אִסְתַּלַּק, מֵהַאי מִלָּה, אַסְפַּקְלַרְיָא דְּנַהֲרָא בְּגִין דְּהַאי, דַּרְגָּא דְּיַעֲקֹב הֲוָה, וּבְגִין דְּיַעֲקֹב עַד לָא אִתְיְלִיד, לָא אִשְׁתַּכַּח הַשְׁתָּא עַל הַאי דַּרְגָּא. וְתוּ, בְּגִין דְּיֵהָךְ וִיקַבֵּל אַגְרָא. וַיַּרְא אֶת הַמָּקוֹם מֵרָחוֹק. דָּא יַעֲקֹב, כְּמָה דְּאִתְּמַר מֵרָחוֹק, דְּלָא זָכָה בֵּיהּ.

500. AND HE ASKS: Why did the clear shining mirror disappear? AND HE REPLIES: Because this is the grade of Ya'akov, and as Ya'akov was not yet born, his aspect was not yet present over this grade. Furthermore, it disappeared so that Avraham could go AND BIND HIS SON and receive his reward. SO ACCORDINGLY, "he saw the place afar off" MEANS THAT HE SAW Ya'akov, as is explained, "afar off," MEANING THAT he did not reach him.

501. וַיָּבֹאוּ אֶל הַמָּקוֹם אֲשֶׁר אָמַר לוֹ הָאֱלֹהִים וגו׳. רְמִיז הָכָא, דְּאַף עַל גַּבְדְּאָתוּ לְהַהוּא רְאִיָּיה, וְחָמָא לְיַעֲקֹב, אֲמַר אַבְרָהָם, וַדַּאי קוּדְשָׁא בְּרִיךְ הוּא יָדַע בְּגַוְונָא אָחֳרָא דְּאִתְחֲזֵי, מִיָּד וַיִּבֶן שָׁם אַבְרָהָם אֶת הַמִּזְבֵּחַ וגו׳.

501. The verse: "And they came to the place which the Elohim had told him of" (Beresheet 22:9) implies that even though he had the ability to "see" Ya'akov, Avraham said that the Holy One, blessed be He, WHO TOLD HIM TO BIND YITZCHAK, certainly knows another way to achieve this end. So immediately, "Avraham built an altar there," WHICH MEANS THAT EVEN THOUGH HE SAW THAT YITZCHAK WOULD BEAR YA'AKOV, HE HAD NO DOUBTS ABOUT THE COMMANDS OF THE HOLY ONE, BLESSED BE HE. AND BECAUSE OF HIS TRUST IN THE HOLY ONE, BLESSED BE HE, HE BUILT AN ALTAR.

502. מַה כְּתִיב לְעֵילָא, וַיֹּאמֶר יִצְחָק אֶל אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי, הָא אוֹקְמוּהָ. אֲבָל מַאי טַעְמָא, לָא אָתֵיב לֵיהּ מִיָּד. אֶלָּא, בְּגִין דְּהָא אִסְתַּלַּק, מֵרַחֲמֵי דְּאַבָּא עַל בְּרָא, וּבְגִין כָּךְ, כְּתִיב הִנֵּנִי בְּנִי, הִנֵּנִי דְּאִסְתַּלָּקוּ רַחֲמֵי, וְאִתְהַפַּךְ לְדִינָא.

502. But before this, it is written: "And Yitzchak spoke to Avraham his father, and said, 'My father...'" (Ibid. 7) which has already been explained. But why did he not reply to him at all? AND HE REPLIED: Because Avraham ceased to have the mercy of a father towards his son. INSTEAD, THE ATTRIBUTE OF JUDGMENT CAME UPON HIM. THIS IS THE REASON WHY HE DID NOT ANSWER HIM THE FIRST TIME. Thus, it is written: "Here I am, my son." "Here I am," AS IF TO SAY--the Mercy has gone and changed into Judgment.

503. וַיֹּאמֶר אַבְרָהָם, וְלָא כְּתִיב, וַיֹּאמֶר אָבִיו. דְּהָא לָא קָאֵים עֲלֵיהּ כְּאַבָּא, אֶלָּא בַּעַל מַחְלוֹקֶת, הֲוָה בֵּיהּ. אֱלֹהִים יִרְאֶה לוֹ הַשֶּׂה. יִרְאֶה לָנוּ מִבָּעֵי לֵיהּ, מַאי יִרְאֶה לוֹ. אֶלָּא, אָמַר לוֹ אֱלֹהִים יִרְאֶה לוֹ לְגַרְמֵיהּ, כַּד אִיהוּ יִצְטְרִיךְ, אֲבָל הַשְׁתָּא בְּנִי, וְלָא אִמְּרָא. מִיָּד וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו.

503. Note that it is written: "And Avraham said," rather than 'And his father said.' This is because he was no longer like a father; but had become an adversary. Of the verse: "Elohim will provide himself a lamb," HE SAID: It should have been written, 'will provide us' and not "Himself." AND HE REPLIES THAT he said to him: Elohim will provide for His own needs at the time when He shall need it. But now my son, and not the lamb, IS THE OFFERING. Immediately, it is written: "they went both of them together," WHICH MEANS THAT YITZCHAK FOLLOWED THE WILL OF HIS FATHER.

504. רִבִּי שִׁמְעוֹן, פָּתַח וְאָמַר, הֵן אֶרְאֶלָּם צָעֲקוּ חוּצָה מַלְאֲכֵי שָׁלוֹם מַר יִבְכָּיוּן. הֵן אֶרְאֶלָּם, אִלֵּין מַלְאֲכֵי עִלָּאֵי. צָעֲקוּ, בְּהַהִיא שַׁעֲתָא, וּבְעוֹ לְקַיֵּימָא, עַל הַהִיא מִלָּה, דִּכְתִיב, וַיּוֹצֵא אוֹתוֹ הַחוּצָה. בְּגִין כָּךְ, צָעֲקוּ חוּצָה.

504. Rabbi Shimon began with the verse: "Behold, the mighty ones shall cry outside, ambassadors of peace shall weep bitterly" (Yeshayah 33:7). In this verse, "the mighty ones (also: 'angels')" are the celestial angels who cried out at the time WHEN YITZCHAK WAS BOUND UPON THE ALTAR and wanted the Holy One, blessed be He, to remember and fulfill the promise in the verse, "And He took him outside," (Beresheet 15:5) WHICH ALLUDES TO THE BLESSING OF HIS OFFSPRING. Therefore, they "shall cry outside" IS WRITTEN.

505. מַלְאֲכֵי שָׁלוֹם. אִלֵּין אִינּוּן מַלְאָכִין אָחֳרָנִין, דַּהֲווֹ זְמִינִין, לְמֵיהַךְ קֳמֵיהּ דְּיַעֲקֹב, וּבְגִינֵיהּ דְּיַעֲקֹב, אַבְטַח לוֹן שְׁלִימוּ קוּדְשָׁא בְּרִיךְ הוּא, דִּכְתִיב וְיַעֲקֹב הָלַךְ לְדַרְכּוֹ וַיִּפְגְּעוּ בּוֹ מַלְאֲכֵי אֱלֹהִים. וְאִלֵּין אִקְרוּן מַלְאֲכֵי שָׁלוֹם, כֻּלְּהוּ בָּכוּ, כַּד חָמוּ לֵיהּ לְאַבְרָהָם, דְּעָקֵיד לֵיהּ לְיִצְחָק, וְאִזְדַּעְזְעוּ עִלָּאֵי וְתַתָּאֵי, וְכֻלְּהוּ עֲלֵיהּ דְּיִצְחָק.

505. "...ambassadors of peace" are other angels, who were destined to walk in front of Ya'akov. For Ya'akov's sake, the Holy One, blessed be He, promised them perfection, as it is written: "And Ya'akov went on his way, and the angels of Elohim met him" (Beresheet 32:2). These are called the 'Angels of Peace,' and they all wept as they saw Avraham binding Yitzchak. The upper and lower beings trembled and shook for the sake of Yitzchak.

37. "Avraham, Avraham"
During the binding of Yitzchak, an angel calls out the name of Avraham twice. Kabbalistically, Isaac corresponds to man's negative and selfish desire to receive, the root of all egotistic and self-centered behavior. Avraham is a metaphor for the positive sharing attributes of man. Avraham's willingness to sacrifice his son Isaac, is a code signifying the complete subjugation of Avraham's negative desire to receive. The second utterance of Avraham's name by the angel indicates the complete transformation of Avraham's nature into the desire to share.
The Relevance of this Passage
Avraham's extraordinary actions and faith created a reservoir of spiritual energy for all future generations to draw upon in their effort to completely transform their nature. The change in Avraham's name and its appearance in this text of Zohar is the portal through which the energy flows. These metaphysical forces arouse an awareness of our own negative attributes and generates the desire and strength to subjugate our ego, transforming all our wanton desires into positive attributes that embody care and compassion for others.

506. "And the angel of Hashem called to him...AVRAHAM, AVRAHAM" (Beresheet 22:11). There is a disjunctive mark between the two Avrahams, WHICH MEANS THAT the second "Avraham" is not the same as the first. Avraham AFTER THE BINDING has achieved perfection, BECAUSE HE HAS BEEN INCLUDED WITH YITZCHAK, while the first "AVRAHAM" HAS not yet achieved perfection, BECAUSE HE WAS NOT YET INCLUDED WITHIN YITZCHAK. Similarly, "Shmuel, Shmuel" (I Shmuel 3:10) ALSO HAS A DISJUNCTIVE MARK BETWEEN THE TWO NAMES, WHICH MEANS THAT the latter is perfected while the first is not. WHY? BECAUSE the latter was already a prophet, while the former had not yet achieved that grade. But in "Moshe Moshe," (Shemot 3:4) there is no pause BETWEEN THE NAMES, because ever since the day Moshe was born, the Shechinah never left him. THUS, THERE IS NO DIFFERENCE BETWEEN THE LATTER AND THE FORMER. "Avraham, Avraham," Rabbi Chiya said. The reason WHY HE CALLED HIS NAME TWICE was to arouse him with a different spirit, a different action, and a different heart.

506. וַיִּקְרָא אֵלָיו מַלְאַךְ יי׳ וגו׳, פְּסִיק טַעְמָא בְּגַוְוֵיהוּ, דְּלָאו אַבְרָהָם בַּתְרָאָה, כְּקַדְמָאָה, בַּתְרָאָה שְׁלִים, קַדְמָאָה לָא שְׁלִים, כְּגַוְוֵנָא דָא, שְׁמוּאֵל שְׁמוּאֵל, בַּתְרָאָה שְׁלִים, קַדְמָאָה לָא שְׁלִים. בַּתְרָאָה נָבִיא, קַדְמָאָה לָא נָבִיא. אֲבָל מֹשֶׁה מֹשֶׁה, לָא פְּסִיק, בְּגִין דְּמִיּוֹמָא דְאִתְיְלִיד, לָא אַעְדֵּי מִנֵּיהּ שְׁכִינְתָּא. אַבְרָהָם אַבְרָהָם: רַבִּי חִיָּיא אָמַר, בְּגִין לְאַתְעָרָא לֵיהּ, בְּרוּחָא אָחֳרָא, בְּעוֹבָדָא אָחֳרָא, בְּלִבָּא אָחֳרָא.

507. Rabbi Yehuda said: Yitzchak was purified and elevated properly before the Holy One, blessed be He, BY BEING BOUND UPON THE ALTAR, like the odor of the incense of spices which the priests offered before Him twice a day. Thus, the sacrifice was perfected AS IF IT WERE OFFERED AND BURNED AS A SWEET SAVOR BEFORE HASHEM. Avraham felt sorry when he was told: "Lay not your hand upon the lad, neither do anything to him," (Beresheet 22:12) BECAUSE he thought it meant that his offering was not perfect--that all his preparations and the building of the altar were in vain. But immediately, it is written: "And Avraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket" (Ibid. 13); AND HE OFFERED IT INSTEAD OF YITZCHAK, AND SO ACHIEVED PERFECTION.

507. ר׳ יְהוּדָה אָמַר, אִתְבְּרֵיר יִצְחָק, וְאִסְתַּלֵּיק בִּרְעוּתָא, קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, כְּרֵיחָא דִקְטֹרֶת בּוֹסְמִין, דְּקָרְבִּין כָּהֲנַיָּיא קָמֵיהּ, תְּרֵין זִמְנִין בְּיוֹמָא, וְאִשְׁתְּלִים קָרְבָּנָא. דְּהָא צַעֲרָא דְאַבְרָהָם הֲוָה, בְּשַׁעֲתָא דְאִתְּמַר לֵיהּ, אַל תִּשְׁלַח יָדְךָ אֶל הַנַּעַר וְאַל תַּעַשׂ לוֹ מְאוּמָה. חָשִׁיב דְּקָרְבָּנֵיהּ לָא אִשְׁתְּלִים, וּלְמַגְנָא עָבַד וְסַדַּר כֹּלָּא, וּבְנָה מִזְבֵּחַ. מִיָּד וַיִּשָּׂא אַבְרָהָם אֶת עֵינָיו וַיַּרְא וְהִנֵּה אַיִל אַחַר וגו׳.

508. We have learned that this ram was the one that was created at twilight (on Friday of Creation). But he was one year old, as it is written: "one he-lamb a year old" (Bemidbar 7:63). It was required FOR HIM TO BE ONE YEAR OLD, JUST AS THE DAILY OFFERING. If so, how can you say that the ram was born at twilight? AND HE REPLIES: It was predestined THEN, AT TWILIGHT ON SHABBAT EVE, that the ram would be at hand for Avraham when he should be in need of it. SO IT WAS REALLY BORN AT TWILIGHT, AND WHEN IT WAS ONE YEAR OLD, IT CHANCED UPON AVRAHAM. It was like all the other things created on Shabbat eve at twilight, WHICH MEANS THAT THEY WERE predestined to actually appear at the time of need. And so was that ram, which was sacrificed instead of Yitzchak.

508. הָא תְּנִינָן הוּא אַיִן דְּאִתְבְּרֵי בֵּין הַשְּׁמָשׁוֹת הֲוָה. וּבֶן שְׁנָתוֹ הָיָה, כְּדָבָר אַחֵר כֶּבֶשׂ אֶחָד בֶּן שְׁנָתוֹ. וְהָכִי אִצְטְרִיךְ, וְאַתְּ אֲמַרְתְּ בֵּין הַשְּׁמָשׁוֹת. אֶלָּא אִתְפַּקַּד חֵילָא, לְאִזְדַּמְנָא הַהוּא אִימְרָא, בְּשַׁעֲתָא דְּאִצְטְרִיךְ לֵיהּ לְאַבְרָהָם. כְּמָה דְּכָל אִינּוּן מִלִּין, דַּהֲווֹ בֵּין הַשְּׁמָשׁוֹת, אִתְמַנָּא חֵילָא, לְאִזְדַּמְנָא הַהוּא מִלָּה בְּשַׁעֲתָא דְּאִצְטְרִיךְ לֵיהּ. הָכִי נָמֵי, הַאי אַיִל, דְּאִתְקְרֵיב תְּחוֹתֵיהּ דְּיִצְחָק.

38. "In all their affliction He was afflicted"
In the same way that a parent suffers when his or her child is hurting, the Zohar reveals that the Creator equally suffers when anyone in this world undergoes pain.
The Relevance of this Passage
The conventional religious view of the Creator is of a deity who metes out punishments and rewards. In reality, the Creator is an infinite force of sharing whose essence is only goodness, whose sole desire is to bestow unending pleasure upon the souls of man. The Creator neither punishes nor rewards. It is man's actions that determine which path to endless fulfillment he will journey. The gifts of the Torah and the Zohar were revealed so that man could choose the path of mercy and fulfillment. When we suffer or hurt, it is the inherent nature of the Creator to feel and experience this pain along with us. Awareness of this profound truth connects our soul to the Creator helping to quickly dissipate any darkness that is causing

pain in our life. We create the consciousness that the Creator is always with us, feeling our pain whenever we hurt.

509. He opened the discussion with the verse: "In all their affliction He was (Heb. lo) afflicted, and the angel of His presence saved them" (Yeshayah 63:9). Come and behold: during the time when Yisrael are afflicted with troubles, "lo ('not')" is spelled with the letter Aleph, but pronounced "LO ('HE WAS')" with the letter Vav, because the Holy One, blessed be He, is distressed by their affliction. So lo with an Aleph, WHICH MEANS THAT HE WAS NOT DISTRESSED, refers to a higher place. Even though there is no sorrow or grief up there at the place DESCRIBED BY THE WORDS, "STRENGTH AND GLADNESS ARE IN HIS PLACE," (I DIVREI HAYAMIM 16:27) NEVERTHELESS, the afflictions of Yisrael reach this high place. The term "lo" with an Aleph is used similarly in "it is He that has made us and not (Heb. lo) ourselves," (Tehilim 100:3) where "lo" is written with an Aleph, but pronounced with a Vav, WHICH LITERALLY MEANS 'AND WE BELONG TO HIM (Heb. LO).'

509. פָּתַח וְאָמַר בְּכָל צָרָתָם לֹא צָר וּמַלְאַךְ פָּנָיו הוֹשִׁיעָם וגו׳. תָּא חֲזֵי, בְּכָל צָרָתָם דְּיִשְׂרָאֵל, כַּד אִזְדַּמַּן לוֹן עָאקָן, כְּתִיב לֹא בְּאל״ף, וּקְרִי בְּוא״ו, בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא עִמְּהוֹן בְּעָקוּ. לֹא בְּאל״ף, אֲתַר עִלָּאָה יַתִּיר, אַף עַל גַּב, דְּלָאו בְּהַהוּא אֲתַר, רוֹגְזָא וְעָקוּ, לְהָתָם לְעֵילָא, מָטָא עַקְתָא דְּיִשְׂרָאֵל. לֹא בְּאל״ף, כְּדָבָר אֲחֵר הוּא עָשָׂנוּ וְלֹא אֲנַחְנוּ. כְּתִיב בְּאל״ף, וּקְרִי בְּוא״ו.

510. Of the verse, "and the angel of His presence saved them," (Yeshayah 63:9) HE ASKED: But He is together with them in their affliction, AS THE BEGINNING OF THE VERSE STATES. Now you are saying that He "saved them." IF HE IS STILL TOGETHER WITH THEM IN THEIR AFFLICTION, THEN He HAS NOT YET "SAVED THEM." AND HE REPLIES: It is not written, 'saves them,' but "saved them," IN THE PAST TENSE, meaning that they had already been saved. THIS MEANS THAT HE "SAVED THEM" by staying together with them in the same affliction and suffering with them. Come and behold: every time the children of Yisrael are in exile, the Shechinah is with them; this has already been explained, as it is written: "Then Hashem your Elohim will return your captivity, and have compassion upon you" (Devarim 30:3). THE VERSE 'WILL RETURN YOUR CAPTIVITY,' LITERALLY MEANS 'WILL RETURN' USING THE INTRANSITIVE, MEANING TO INFORM US THAT THE SHECHINAH IS WITH THEM IN EXILE NAMLY 'WILL SIT'.

510. וּמַלְאַךְ פָּנָיו הוֹשִׁיעָם. וְהָא אִיהוּ עִמְּהוֹן, בְּהַהוּא עָקוּ, וְאַתְּ אֲמַרְתְּ הוֹשִׁיעָם. אֶלָּא מוֹשִׁיעָם לֹא כְּתִיב אֶלָּא הוֹשִׁיעָם, מִקַּדְמַת דְּנָא, דְּאִיהוּ זַמִּין, בְּהַהוּא עָקוּ, לְמִסְבַּל עִמְּהוֹן. תָּא חֲזֵי, בְּכָל זִמְנָא דְּיִשְׂרָאֵל אִינוּן בְּגָלוּתָא, שְׁכִינְתָּא עִמְּהוֹן בְּגָלוּתָא, וְהָא אוֹקְמוּהָ, דִּכְתִיב וְשָׁב יי׳ אֱלֹהֶיךָ אֶת שְׁבוּתְךָ וְרִחַמְךָ וגו׳.

511. A different explanation of the verse: "and the angel of His presence saved them" is that it refers to the Shechinah, which is with them in exile, AS IS STATED IN THE BEGINNING OF THE VERSE. You claim that He "saved them," BUT IF HE IS TOGETHER WITH THEM IN EXILE, THEN HE HAS NOT YET "SAVED THEM." AND HE REPLIES: IT is certainly true that the residing places of the Holy One, blessed be He, in exile are WHEREVER THE AFFLICTIONS OF YISRAEL ARE--MEANING THAT THE HOLY ONE, BLESSED BE HE, IS PRESENT IN EVERY SINGLE AFFLICTION AND SORROW BROUGHT UPON YISRAEL. And because the Shechinah resides with them, the Holy One, blessed be He, remembers to benefit them and draw them out of exile, as it is first written: "and I have remembered my covenant," (Shemot 6:5) WHICH REFERS TO THE SHECHINAH. Later, it is written: "and now, behold, the cry of the children of Yisrael has come to me" (Shemot 3:9). SO HE ACTUALLY "SAVED THEM" BY BEING WITH THEM IN THEIR AFFLICTION. AND EVEN THOUGH THE FORMER VERSE APPEARS AFTER THE LATTER, THERE IS NO CONTRADICTION HERE, BECAUSE THERE IS NO CHRONOLOGICAL SEQUENCE IN THE TORAH.

511. דָּבָר אֲחֵר וּמַלְאַךְ פָּנָיו הוֹשִׁיעָם, דָּא שְׁכִינְתָּא, דְּאִיהִי עִמְּהוֹן בְּגָלוּתָא וְאַתְּ אֲמַרְתְּ דְּאִיהוּ הוֹשִׁיעָם. אֶלָּא הָכֵי הוּא וַדַּאי, דְּאִלֵּין אִינוּן, מִשְׁכְּנוֹתָיו דְּקוּדְשָׁא בְּרִיךְ הוּא בְּגָלוּתָא, וּבְגִין דִּשְׁכִינְתָּא עִמְּהוֹן, קוּדְשָׁא בְּרִיךְ הוּא אַדְכַּר לוֹן, לְאוֹטָבָא לוֹן, וְלַאֲפָקָא לוֹן מִן גָּלוּתָא, דִּכְתִיב וָאֶזְכֹּר אֶת בְּרִיתִי, בְּקַדְמֵיתָא, וּלְבָתַר וְעַתָּה הִנֵּה צַעֲקַת בְּנֵי יִשְׂרָאֵל בָּאָה אֵלַי.

512. וְגַם רָאִיתִי. לְאַסְגָּאָה רְאִיָּה אָחֳרָא, דְּאִיהוּ קַדְמָאָה דְּכֹלָּא, וּכְתִיב וַיִּזְכֹּר אֱלֹהִים אֶת בְּרִיתוֹ, דָּא שְׁכִינְתָּא. אֶת אַבְרָהָם, לְאַבְרָהָם מִבָּעֵי לֵיהּ, אֶלָּא אֶת אַבְרָהָם, דָּא הוּא, חַבְרוּתָא וְזִוּוּגָא דִילֵהּ, בַּאֲבָהָן. אֶת אַבְרָהָם, דָּא הוּא, מַעֲרָבִית דְּרוֹמִית. אֶת יִצְחָק, דָּא הוּא, צְפוֹנִית מַעֲרָבִית. וְאֶת יַעֲקֹב, דָּא הוּא, זִוּוּגָא חָדָא, כְּלָלָא חָדָא, זִוּוּגָא שְׁלִים, כִּדְקָא יָאוֹת.

512. The phrase, "moreover I have seen" includes another 'seeing,' which is the first among all, as it is written: "And Elohim remembered His covenant," (Shemot 2:24) which is the Shechinah. THIS VERSE APPEARS BEFORE THE VERSE: "AND I HAVE REMEMBERED MY COVENANT...with (et) Avraham." HE ASKS: It should have been written 'REMEMBERED HIS COVENANT for Avraham's sake'? AND HE ANSWERS: "with Avraham" alludes to the unison and joining OF THE SHECHINAH with the Patriarchs, BECAUSE THE PARTICLE "ET", WRITTEN BEFORE "AVRAHAM", IS THE NAME OF THE SHECHINAH. SO "with Avraham" means the Southwest, THAT IS, THE "EMBRACING" OF THE RIGHT, BECAUSE THE SOUTH IS THE SECRET OF THE RIGHT AND OF CHESED, WHICH IS AVRAHAM. THE WEST IS THE SECRET OF THE SHECHINAH, WHICH IS CALLED ET AND WHICH AVRAHAM 'EMBRACES' WITH CHASSADIM. "...with Yitzchak..." refers to the Northwest, NAMELY THE 'EMBRACING' OF THE LEFT, BECAUSE THE NORTH IS THE SECRET OF THE LEFT AND OF GVURAH, WHICH IS CALLED YITZCHAK. AND THE WEST IS THE SECRET OF THE SHECHINAH, WHICH IS CALLED "ET" AND WHICH YITZCHAK 'EMBRACES' WITH HIS GEVUROT. "...and with Ya'akov..." means One Union, One Whole--a perfect and complete union, as should properly be. THIS ALLUDES TO THE MATING OF ZEIR ANPIN, WHICH IS CALLED YA'AKOV, WITH THE SHECHINAH, WHICH IS CALLED "ET." AND THE MATING CANNOT BE COMPLETED WITHOUT THE CENTRAL COLUMN, WHICH IS YA'AKOV. SO WITH AVRAHAM AND YITZCHAK, THERE WAS ONLY 'EMBRACING'. THEREFORE, IT IS WRITTEN OF YA'AKOV: ONE UNION. THUS THE PHRASE "AND WITH (HEB. VE-ET) YA'AKOV" CONSISTS OF THEM BOTH, AS ONE WHOLE. SO THE EXTRA LETTER VAV IN "VE-ET" ALLUDES TO THE PERFECTION OF THIS MATING, WHICH IS A PERFECT AND COMPLETE MATING.

513. כְּגַוְונָא דָא, אֶת הַשָּׁמַיִם, דָּא הוּא, כְּלָלָא מִדַּת לַיְלָה בַּיּוֹם. וְאֶת הָאָרֶץ, דָּא מִדַּת יוֹם בְּלַיְלָה כַּחֲדָא. אוֹף הָכָא, בְּכֻלְּהוּ אֶת, וּבְיַעֲקֹב וְאֶת, לְמֶהֱוֵי כֹּלָּא, זִוּוּגָא חָדָא, דְּלָא מִתְפַּרְשִׁין דְּכַר וְנוּקְבָא לְעָלְמִין. וְזַמִּין קוּדְשָׁא בְּרִיךְ הוּא, לְאַכְרָזָא בְּכָל עַלְמָא, וּלְאַשְׁמָעָא קָל, דְּיֵימָא, וַיֹּאמֶר אַךְ עַמִּי הֵמָּה בָּנִים לֹא יְשַׁקֵּרוּ וַיְהִי לָהֶם לְמוֹשִׁיעַ.
בָּרוּךְ י׳ לְעוֹלָם אָמֵן וְאָמֵן.

513. Similarly, IT IS WRITTEN: "(et) the heavens" (Beresheet 1:1), which is the quality of the night, WHICH IS THE NUKVA, with day, WHICH IS ZEIR ANPIN. "...and the (ve'et) earth..." refers to the union of the quality of the day with THE QUALITY OF the night as one. THIS REFERS TO THE INCLUSION OF ZEIR ANPIN IN THE NUKVA, BECAUSE THE LETTER VAV IN "VE'ET ('AND THE')" ALLUDES TO UNION OF THE MALE WITH THE FEMALE. So the term "et" ('the')" appears in them all, AS IN WITH (ET) AVRAHAM AND WITH (ET) YITZCHAK. However, in reference to Ya'akov it is written: "and with (ve-et)," WHICH SHOWS THAT they are in complete unison, for the Male and Female never depart from each other. And the Holy One, blessed be He, in the future shall make His voice heard and announce to all the world, "For He said, Surely, they are My people, children that will not deal falsely; so He was their savior" (Yeshayah 63:8).
Blessed be Hashem for evermore. Amen and Amen.

1. "So they took up Yonah, and cast him into the sea"
Here Rabbi Yosi explains the hidden meaning of the biblical story of Yonah and the whale, and the nature of the symbols used in the story. We learn that the soul is judged each night while we sleep, and that this judgment is twofold. People are not judged according to the evil that they are destined to commit, but rather for the good that they have done and will go on to do. The question of whether The Creator takes pleasure in punishing the wicked is then raised. In answer, it is pointed out that all human beings have a predetermined amount of evil they are allowed to commit. Once this limit passed, there is pleasure at their demise.
The Relevance of this Passage
The universal law of cause and effect is deeply embedded into our reality. For every negative action there is an equal negative reaction. The concept of time, however, creates a separation between cause and effect in our physical world. When man commits a negative deed, time delays the inevitable consequences. Repercussions from wrongful actions appear at a later date, creating the illusion that these repercussions are random events. Our negative inclination then tempts us to point the finger of blame at God because the original cause--our negative action--is forgotten and hidden somewhere in the past. A reading of this section makes us more keenly aware of our actions and the judgments they invariably bring, arousing a stronger intention to ardently walk the path of righteousness.

1. "And Sarah's life was a hundred year and twenty year and seven years" (Beresheet 23:1). Rabbi Yosi opened the discussion with the verse, "So they took up Yonah, and cast him into the sea, and the sea ceased from its raging" (Yonah 1:15). We have to examine this text carefully. Why did the sea rage upon Yonah and not the earth, NAMELY THE NUKVA CALLED EARTH? He was leaving the land, so that the Shechinah would not hover above him. IN OTHER WORDS, HE WAS RUNNING AWAY FROM THE LAND OF YISRAEL-FROM THE SECRET OF THE NUKVA. If so, why did the sea seize him when he went away, AND NOT THE LAND FROM WHICH HE RAN?

1. וַיִּהְיוּ חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים. רַבִּי יוֹסֵי, פְּתַח וַאֲמַר, וַיִּשְׂאוּ אֶת יוֹנָה וַיְטִלֻהוּ אֶל הַיָּם וַיַּעֲמֹד הַיָּם מִזַּעְפּוֹ. הָכָא אִית לְאִסְתַּכְּלָה, מ״ט, אַרְעִישַׁת יַמָּא, עֲלֵיהּ דְּיוֹנָה, וְלָא אַרְעִישַׁת עֲלֵיהּ אַרְעָא, כֵּיוָן דַּהֲוָה אָזֵיל, בְּגִין דְּלָא תִּשְׁרֵי עֲלֵיהּ שְׁכִינְתָּא, יַמָּא אַמַּאי אָחֵיד בֵּיהּ, כַּד הֲוָה אָזֵיל.

2. RABBI YOSI ANSWERS THAT the verse was accurate, for the sea resembles the firmament, and the firmament resembles the throne of glory. For that reason, the sea grabbed him and received him in its midst. He was fleeing from the sea, NAMELY FROM THE PROPHECY THAT IS DRAWN FROM THE MOCHIN OF THE NUKVA, WHICH IS AN ASPECT OF THE SEA. THUS, THE SEA RAGED UPON HIM, NOT THE LAND. HE WAS CAST INTO THE SEA TO RETURN HIM TO THE PROPHECY FROM WHICH HE WAS FLEEING.

2. אֶלָּא, וַדַּאי מִלָּה בְּאַתְרֵיהּ הֲוָה. יַם, תְּנַן, יַם דַּמְיָא לִרְקִיעַ, וְרָקִיעַ לְכִסֵּא הַכָּבוֹד, וּבְגִין כָּךְ, יַמָּא אָחִיד בֵּיהּ וּנְטַל לֵיהּ, מִקַּמֵּי יַמָּא עָרַק.

3. "So they took up Yonah, and cast him into the sea." We learned that when they cast him into the sea and immersed him to his knees, the sea calmed. When they lifted him, the sea raged. The deeper they immersed him, the calmer the sea became, until he said, "Take me up, and cast me into the sea" (Yonah 1:12). Immediately, "they took up Yonah, and cast him into the sea."

3. וַיִּשְׂאוּ אֶת יוֹנָה וַיְטִלֻהוּ אֶל הַיָּם. אוֹלִיפְנָא, כַּד הֲוָה נָטְלֵי לֵיהּ וְטָבְעֵי יַרְכּוֹי בְּיַמָּא, הֲוָה יַמָּא שָׁכֵיךְ, זָקְפִין לֵיהּ, אִתְרְעֵישׁ יַמָּא, כָּל מַה דִּטָבְעֵי לֵיהּ, הָכֵי אִשְׁתְּכֵיךְ יַמָּא, עַד דְּאִיהוּ אֲמַר, שָׂאוּנִי וַהֲטִילֻנִי אֶל הַיָּם, מִיָּד וַיִּשְׂאוּ אֶת יוֹנָה וַיְטִלֻהוּ אֶל הַיָּם.

4. When he was thrown into the sea, his soul soared and ascended to the King's throne to be judged. When his soul was returned to him, he entered the mouth of that fish, which died and later came back to life.

4. כֵּיוָן דְּאִתְרַמֵּי בַּיָּם פָּרְחָה מִנֵּיהּ נִשְׁמָתֵיהּ וְסָלְקָא עַד כָּרְסְיָא דְּמַלְכָּא, וְאִתְדָּנַת קַמֵּיהּ, וְאַהֲדְרַת לֵיהּ נִשְׁמָתֵיהּ, וְעָאל בְּפוּמָא דְּהַהוּא נוּנָא, וּמִית נוּנָא לְבָתַר אִתְקַיַּים הַהוּא נוּנָא, וְאוֹקְמוּהָ.

5. Come and behold: When a man goes to sleep each night, his soul leaves him to be judged before the King's court. If it merits life, his soul is returned to this world.

5. תָּא חֲזֵי, בְּשַׁעְתָּא דְּבַר נָשׁ סָלֵיק בְּעַרְסֵיהּ, כָּל לֵילְיָא וְלֵילְיָא נִשְׁמָתֵיהּ נָפְקַת מִנֵּיהּ, וְאִתְדָּנַת קַמֵּי בֵּי דִינָא דְּמַלְכָּא, אִי זַכָּאָה לְאִתְקַיְּימָא, אִתְהַדְּרַת לְהַאי עָלְמָא.

6. וְדִינָא הוּא בִּתְרֵין גְּוָונִין, דְּהָא לָא דָיְינִין לֵיהּ לְבַר נָשׁ, עַל בִּישִׁין דְּאִיהוּ עָתִיד וְזַמִּין לְמֶעְבַּד, דִּכְתִיב כִּי שָׁמַע אֱלֹהִים וגו׳ בַּאֲשֶׁר הוּא שָׁם. וְלָא תֵימָא, דְּדָנִין לֵיהּ עַל טָבִין דְּעָבֵיד לְחוּד, אֶלָּא לְאוֹטָבָא לֵיהּ עַל אִינּוּן טָבִין דְּהַשְׁתָּא, כְּמָה דְאִתְּמַר, וְדָנִין לֵיהּ עַל זְכָיָין דְּאִיהוּ זַמִּין לְמֶעְבַּד, וּבְגִינַיְיהוּ אִשְׁתֵּזִיב, אע״ג דְּאִיהוּ הַשְׁתָּא חַיָּיבָא. בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא עָבֵיד טִיבוּ, עִם כָּל בְּרִיָּין, וְכָל אָרְחוֹי דְּאִיהוּ עָבֵיד, לְאוֹטָבָא לְכֹלָּא, וְלָא דָאִין לְב״נ, עַל בִּישִׁין דְּאִיהוּ זַמִּין לְמֶעְבַּד, וּבְגִין כָּךְ אִתְּדָן בַּר נָשׁ, קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא.

6. The judgement is twofold, for man is not judged for the evil he is destined to commit. "For Elohim has heard the voice of the lad where he is" (Beresheet 21:17) is written, NOT IN THE FUTURE TENSE. You should not say that man is judged only for the good he has already done, rather he is rewarded for his present good as was said above, and he is also judged for the good he will do in the future. He is saved for their sake, as they said, even though he is now wicked. The Holy One, blessed be He, does good with all people and does everything to benefit all, therefore He does not sentence man for the evil he is about to do. Hence, man is judged before the Holy One, blessed be He, WHO KNOWS THE FUTURE.

7. תָּא חֲזֵי, כֵּיוָן דְּאַטִּילוּ לֵיהּ לְיוֹנָה בְּיַמָּא, מַה כְּתִיב, וַיַּעֲמֹד הַיָּם מִזַּעְפּוֹ. הַיָּם עִלָּאָה, מַאי וַיַּעֲמֹד, דְּקָאֵים בְּקִיּוּמֵיהּ, כִּדְקָא יָאוֹת, בַּעֲמִידָה אִיהוּ, כַּד רוֹגְזָא שָׁכֵיךְ, בְּשַׁעְתָּא דְּדִינָא שַׁרְיָא בְּעַלְמָא, הַהוּא בֵּי דִינָא, אִיהוּ כְּאִתְּתָא דְּמִתְעַבְּרָא, וְקַשְׁיָא לְאוֹלָדָא, וְכַד אוֹלִידַת שְׁכֵיךְ רוּגְזָא. הָכֵי נָמֵי, כַּד דִּינָא שַׁרְיָא בְּעַלְמָא לָא שָׁכֵיךְ וְלָא נָח, עַד דְּאִתְעֲבִיד דִּינָא בְּחַיָּיבַיָּא, כְּדֵין הוּא נַיְיחָא דִילֵיהּ, לְמֵיקַם בְּדוּכְתָּא שְׁלִים, וּלְמֵיקַם בְּקִיּוּמֵיהּ, הה״ד וּבַאֲבֹד רְשָׁעִים רִנָּה. וְהָא אוֹקְמוּהָ.

7. Come and behold. Once they cast Yonah into the sea, it is written: "And the sea ceased (lit. 'stood') from its raging." THIS IS the supernal sea, THE NUKVA. It stood where it was, for when anger calms down, it stands. When judgement is passed upon the world, that court, NAMELY THE NUKVA, is like a pregnant woman experiencing severe labor pains. When she gives birth, the panic ceases. Similarly, when judgement is passed upon the world, it does not calm or rest until justice is administered to the wicked. Then it rests, wholly standing in its place and perfectly maintained. This is what the verse meant by the words: "But when the wicked perish, there is jubilation" (Mishlei 11:10). This has already been explained.

8. בַּאֲבֹד רְשָׁעִים רִנָּה. וְהָכְתִיב הֶחָפֵץ אֶחְפֹּץ מוֹת הָרָשָׁע. וְהָא לֵית נַיְיחָא קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, כַּד אִתְעֲבִיד דִּינָא בְּרַשִׁיעַיָּיא. אֶלָּא, כָּאן קוֹדֶם דְּאִשְׁתְּלִים קִיסְטָא, כָּאן לְבָתַר דְּאִשְׁתְּלִים קִיסְטָא.

8. HE THEN ASKS ABOUT THE VERSE, "But when the wicked perish, there is jubilation." Is it not written, "Have I any pleasure at all that the wicked should die" (Yechezkel 18:23)? This would mean that there is no pleasure for the Holy One, blessed be He, when judgement is administered to the wicked. HE ANSWERS, Before their measure was filled, THE HOLY ONE, BLESSED BE HE, DID NOT HAVE PLEASURE THAT THE WICKED SHOULD DIE. But now, after the measure is full, "WHEN THE WICKED PERISH, THERE IS JUBILATION."

2. And Dumah rises, and receives the reckoning

The Zohar describes disturbing details concerning the fate awaiting the wicked at the time of the Resurrection of the Dead, emphasizing the urgent need for all of us to replace our bad deeds with good ones immediately.

The Relevance of this Passage

Intellectual blockages in our consciousness prevent us from completely accepting and beholding the truth of the World To Come and the gravity of our erring actions. Though we might accept the notion of a Creator and other spiritual principles on a purely intellectual level, internalizing and living these truths is a much more difficult task, and the basis of our spiritual work. The intent of this passage is to remove impediments and doubts, opening our eyes to spiritual truths and stimulating greater awareness. As we become more devout in our pursuit of righteousness, replacing the bad we have done in this world becomes an intrinsic part of our nature. And this process is furthered by the Light emanating from this portion.

Tosefta (Addendum)

תּוֹסֶפְתָּא

9. וַיִּהְיוּ חַיֵּי שָׂרָה. גּוּפָא דְּמַתְנִיתִין, אֲנַן קְרִיבִין הֲוֵינָא, שְׁמַעְנָא קָלָא מִתְהַפֵּךְ מֵעֵילָא לְתַתָּא, אִתְפַּשְׁטַת בְּעַלְמָא, קָל מְתַבֵּר טוּרִין, וּמְתַבֵּר טְנָרִין תַּקִּיפִין, עִלְּעוּלִין רַבְרְבִין סָלְקִין, אוּדְנָנָא פְּתִיחָן.

9. **"And Sarah's life was..." The body of the Mishnah, NAMELY ITS ESSENCE, WAS LONG AND IS NOW ABRIDGED. We, WHO ARE VERSED IN THE MISHNAH, were close TO THE INNER SIDE OF THE GRADE and heard a voice that travels down from above and expands throughout the world. This voice uproots mountains and smashes strong rocks, NAMELY ITS ILLUMINATION UPROOTS AND SMASHES ALL THE KLIPOT. Great spirits rise, and ears are open.**

10. הֲוָה אָמַר בְּמַטַּלְנוֹי קוּץ קוּצִיתָא, דְּמִיכָן דְּמִימִין דְּשִׁינְתָּא בְּחוֹרֵיהוֹן, קַיְּימִין בְּקִיוּמֵיהוֹן. מַלְכָּא דְּמַמְלָכָא, נַטְרֵי תַּרְעִין, שְׁלִיטָא דְּחַיְלִין סַגִּיאִין, קָם בְּקִיוּמֵיהּ.

10. **As THE VOICE TRAVELS TO THREE PLACES, it says: cut off a portion, how the still ones, who are still sleeping, maintain their guard and stand in position. The king, NUKVA, guards the gates, as the ruler over many armies stands by his post.**

11. כֻּלְּהוּ לָא מַרְגְּשָׁן, וְלָא יָדְעֵי דְּסִפְרָא פְּתִיחַ, וּבִשְׁמָא אֶכְתּוֹב, וְדוּמָה קָאֵים, וְנָטֵיל בְּחוּשְׁבְּנָא, וְדָיְירֵי עַפְרָא תָּיְיבִין לְבַר, וְקָרֵיב טַב לְאִתְמְנָאָה בְּהוֹ, לָא תְּאֵיבִין, גִּלְגּוּלָא וְהִפּוּךְ.

11. **Nobody notices or knows that the book is open, and is written in by a name, and Dumah rises to receive the reckoning. The dwellers of dust, NAMELY THE WICKED, go back outside. The good part, THE CENTRAL COLUMN, THAT IS YESOD, WHICH IS CALLED GOOD APPROCHES, to be counted among them, but they do not wish for rolling and reversing.**

12. נָפְלִין וְלָא קַיְּימִין, אִתְמְחוּן חַיָּיבִין מִסִּפְרָא דְּדוּמָה, מַאן יִתְבַּע לוֹן, וּמַאן יָתֵיב בְּחוּשְׁבַּנְהוֹן, וַוי לוֹן, וַוי לְחַיֵּיהוֹן, וַוי לְרִגְשֵׁיהוֹן, בְּגִינְהוֹן אִתְקְרֵי, יִמָּחוּ מִסֵּפֶר חַיִּים וגו׳.
(עד כאן תוספתא)

12. **BECAUSE THEY DO NOT WANT THE ROLLING AND REVERSING, they fall and do not come back to life. THUS, the wicked are wiped from the book of Dumah. Who then shall claim them AT THE TIME OF THE RESURRECTION OF THE DEAD, AS IT IS SAID THAT AT THE TIME OF THE RESURRECTION, THE ANGEL MATATRON WILL RECEIVE A NOTE AT THE CEMETERIES FROM DUMAH. BUT WHO WILL CLAIM THOSE WICKED WHO ARE NOT ACCOUNTED FOR IN THE RECKONING OF DUMAH AT THE RESURRECTION? And who will care for their accounts? THIS ALLUDES TO THE HARSH KLIPAH NAMED "SICHON," WHO DOES THE RECKONING AND CORRESPONDS TO "DUMAH", FOR "DUMAH" MEANS SILENCE, WHILE "SICHON" MEANS CONVERSATION OR TALKING. Woe to them, woe to their lives, woe to their pains. For them, the verse says: "Let them be blotted out of the Book of the Living" (Tehilim 69:29).**
End of Tosefta (Addendum)

3. "He who tills a field is a king"
There is a hidden meaning in the mention of Sarah's exact life span in the Torah, for such details are given for no other women--nor does any other woman have a portion of the scriptures devoted to her name, as Sarah does. The symbols employed by passages concerning Sarah are pointed out and explained, along with the meaning of various statements that cannot be unlocked without the key of Kabbalah. We learn that, like Avraham, Sarah did not in any way cling to negative inclinations. This earned supernal life for herself, her husband, and later, her son.
The Relevance of this Passage
Man, on his own, does not possess the inner power necessary to eradicate the dark side of his nature. Scriptural giants like Avraham and Sarah, however, are generators of such spiritual forces. Their existence in this physical realm and their presence in the Torah, serve as a wellspring of this energy, from which all generations can draw. Sarah's grace and godliness, together with the energy of supernal life, reach us through the medium of the Aramaic words comprising this passage.

13. וַיִּהְיוּ חַיֵּי שָׂרָה. מַאי שְׁנָא הָכָא שָׂרָה, דִּכְתִיב מִיתָתָה בְּאוֹרַיְיתָא, מִכָּל נְשֵׁי דְּעַלְמָא, דְּלָא כְּתִיב הָכֵי מִיתָתְהוֹן בְּאוֹרַיְיתָא. אֲמַר רַבִּי חִיָּיא, וְלָאו, וְהָכְתִיב וַתָּמָת רָחֵל וַתִּקָּבֵר בְּדֶרֶךְ אֶפְרָתָה. וּכְתִיב וַתָּמָת שָׁם מִרְיָם וגו׳. וּכְתִיב, וַתָּמָת דְּבוֹרָה מֵינֶקֶת רִבְקָה. וּכְתִיב וַתָּמָת בַּת שׁוּעַ אֵשֶׁת יְהוּדָה.

13. **"And Sarah's life was...": HE ASKS: Of all the women in the world, Why is Sarah the only one whose death is mentioned in Torah? Rabbi Chiya answered, This is not so, for it is written: "And Rachel died, and was buried in the way to Efrat" (Beresheet 35:19), "and Miriam died there" (Bemidbar 20:1), "and D'vorah, Rivkah's nurse, died" (Beresheet 35:8), and "the daughter of Shua, Yehuda's wife died" (Beresheet 38:12). THE DEATH OF MANY WOMEN IS MENTIONED IN THE TORAH.**

14. אָמַר ר׳ יוֹסֵי, בְּכֻלְּהוּ לָא כְתִיב, כְּמָה דִכְתִיב בְּשָׂרָה, דְּאִתְּמַר, וַיִּהְיוּ חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים שְׁנֵי חַיֵּי שָׂרָה. דְּהָא בְּכֻלְּהוּ, לָא אִתְּמְנוּן יוֹמִין וּשְׁנִין, כְּמוֹ לְשָׂרָה. בְּכֻלְּהוּ לָא כְתִיב פָּרְשָׁתָא חָדָא בִּלְחוֹדָהָא, כְּמוֹ לְשָׂרָה. אֶלָּא, רָזָא אִיהוּ, בְּגִין הַהוּא דַרְגָּא, דְּכָל יוֹמִין וּשְׁנִין דְּבַר נָשׁ, בֵּיהּ תַּלְיָין.

14. Rabbi Yosi responded: But it is not written of them as it is written of Sarah, of whom it is said, "And Sarah's life was a hundred and twenty seven years old: these were the years of Sarah's life" (Beresheet 23:1). No other woman's days and years were specified as they were for Sarah. Furthermore, none of them has a portion of the scriptures devoted to them, as does Sarah. There is an esoteric reason for this. IN THE SCRIPTURES, SARAH'S DAYS AND YEARS ARE SPECIFIED, but the secret is that the days and years of all men depend on this grade. THIS MEANS THAT THE MOCHIN, WHICH IS THE SECRET OF THE LIFE SPAN OF SARAH, IS ALLUDED TO IN THE NUMBER "127 YEARS." FROM THIS, THE LIFE SPAN OF MAN IS ALSO DRAWN.

15. פְּתַח וַאֲמַר, וְיִתְרוֹן אֶרֶץ בַּכֹּל הִיא מֶלֶךְ לְשָׂדֶה נֶעֱבָד. וְיִתְרוֹן אֶרֶץ בַּכֹּל הִיא וַדַּאי, דְּהָא מִתַּמָּן נָפְקִין רוּחִין וְנִשְׁמָתִין, וְתוֹעַלְתָּא לְעַלְמָא. מֶלֶךְ לְשָׂדֶה נֶעֱבָד, מַאן מֶלֶךְ, דָּא קוּדְשָׁא בְּרִיךְ הוּא. לְשָׂדֶה נֶעֱבָד, כַּד אִיהוּ אִתְּתַקַּן כְּדְקָא יָאוֹת. וּמֶלֶךְ, דָּא מֶלֶךְ עִלָּאָה, דְּאִתְחַבַּר לְשָׂדֶה, כַּד אִיהוּ נֶעֱבָד. מַאן שָׂדֶה, דָּא שָׂדֶה אֲשֶׁר בֵּרֲכוֹ ה׳. דִּכְתִיב כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרֲכוֹ ה׳. דְּכַד אִיהוּ נֶעֱבַד וְאִתְּתַקַּן, בְּכָל מַה דְּאִצְטְרִיךְ לֵיהּ, כְּדְקָא יָאוֹת, כְּדֵין מֶלֶךְ עִלָּאָה אִתְחַבַּר עִמֵּיהּ.

15. He opened with the verse, "Moreover, land has an advantage for everyone: he who tills a field is a king" (Kohelet 5:8). "Moreover, land has an advantage" IS THE NUKVA "for everyone." Certainly, THIS IS THE SECRET OF YESOD OF ZEIR ANPIN, CALLED "All" (Heb. kol). Because FROM YESOD emanate spirits and souls and goods to the world. Of the verse, "He who tills a field is a king," IT IS ASKED, Who is the king? He is the Holy One, blessed be He, who "tills a field" when it is properly cultivated. The King is the supernal King, NAMELY ZEIR ANPIN, who is joined to the field when it is tilled. IT IS ASKED, What is the field? This is a field which Hashem has blessed, NAMELY THE NUKVA, AS IT IS WRITTEN: "Like the smell of a field which Hashem has blessed" (Beresheet 27:27). For when it is tilled and cultivated properly, the supernal King, ZEIR ANPIN, unites with it.

16. רַבִּי אֶלְעָזָר אֲמַר, מֶלֶךְ לְשָׂדֶה נֶעֱבָד. כַּמָּה גַוְונֵי, רָזִין עִלָּאִין הָכָא. מֶלֶךְ: דָּא שְׁכִינְתָּא, דְּלָא שַׁרְיָא בְּבֵיתָא, לְאִתְתַּקָּנָא בָהּ, אֶלָּא בְּזִמְנָא דְּאִתְנְסִיב בַּר נָשׁ, וְאִזְדַּוַּוג בְּאִנְתְּתֵיהּ, לְאוֹלָדָא וּלְמֶעְבַּד אִיבִּין, וְאִיהִי אֲפִיקַת נִשְׁמָתִין, לְאַשְׁרָאָה בָהּ, וּבְגִין כָּךְ לְשָׂדֶה נֶעֱבָד, וְלָא לְאָחֳרָא.

16. Rabbi Elazar asks: How many mysteries are alluded to in the verse, "He who tills a field is a king"! A king is the Shechinah, which only dwells in a man's house when he is married and mates with his wife to beget children and bear fruit. And she, THE SHECHINAH, brings out souls to dwell in her, which is why THE SHECHINAH IS CONNECTED only to a tilled field.

17. דָּבָר אַחֵר, מֶלֶךְ: דָּא אִשָּׁה יִרְאַת ה׳, כְּדָבָר אַחֵר אִשָּׁה יִרְאַת ה׳ הִיא תִתְהַלָּל. לְשָׂדֶה נֶעֱבָד, דָּא אִשָּׁה זָרָה, כְּדָבָר אַחֵר לִשְׁמָרְךָ מֵאִשָּׁה זָרָה. בְּגִין דְּאִית שָׂדֶה, וְאִית שָׂדֶה. אִית שָׂדֶה, דְּכָל בִּרְכָאן וְקִדּוּשִׁין, בֵּיהּ שַׁרְיָין, כְּמָה דְּאַתְּ אָמַר, כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרֲכוֹ ה׳. וְאִית שָׂדֶה, דְּכָל חֵירוּב וּמְסָאֲבוּ, וְשֵׁיצָאָה, וְקָטוֹלִין, וּקְרָבִין, בֵּיהּ שָׁרְיָין. וְהַאי מֶלֶךְ, זִמְנִין דְּאִיהוּ נֶעֱבַד לְהַאי שָׂדֶה, דִּכְתִיב, תַּחַת שָׁלֹשׁ רָגְזָה אֶרֶץ וגו׳, תַּחַת עֶבֶד כִּי יִמְלֹךְ, וגו׳, וְשִׁפְחָה כִּי תִירַשׁ גְּבִירָתָהּ. וְהַאי מֶלֶךְ, אִתְכַּסְיָא נְהוֹרֵיהּ וְאִתְחַשָּׁךְ עַד דְּאִתְדַּכֵּי, וְאִתְחַבַּר לְעֵילָא.

17. Another explanation: A king is "a woman who fears Hashem," as it is written: "A woman who fears Hashem, she shall be praised" (Mishlei 31:30). THIS IS THE SHECHINAH. A tilled field is a strange woman, NAMELY THE OTHER SIDE, as it is written: "That they may keep you from the strange woman" (Mishlei 7:5). For there is a field, and there is a field. There is a field in which all blessings and holiness dwell, as it is written: "Like the smell of a field which Hashem has blessed," NAMELY THE SHECHINAH. And there is a field, in which destruction and defilement, extinction, killings and war reside, NAMELY THE OTHER SIDE. This king, NAMELY THE SHECHINAH, sometimes tills the second field, THE OTHER SIDE, as it is written: "For three things the earth is disquieted...and a handmaid that is heir to her mistress" (Mishlei 30:21). IN THIS CASE, HEAVEN FORBID, THE FIELD OF THE OTHER SIDE INHERITS THE SHECHINAH, AND THE LIGHT OF THE SHECHINAH is covered and darkened until it is purified and joins ZEIR ANPIN above.

18. וּבְגִין כָּךְ שָׂעִיר דְּר״ח, בְּגִין דְּאִתְפְּרַשׁ הַהוּא שָׂדֶה מִמַּלְכָּא קַדִּישָׁא, וְלָא שַׁרְיָין בְּהַאי שָׂדֶה בִּרְכָאן, מֵהַאי מֶלֶךְ. וְכַד אִיהוּ נֶעֱבַד לְהַאי שָׂדֶה, כְּדֵין כְּתִיב, כִּי בַשָּׂדֶה מְצָאָהּ וגו׳. כִּי בַשָּׂדֶה כְּמָה דְּאִתְּמַר.

18. This is the purpose of offering the goat on the first day of the month, when no blessings dwell upon the second field, THE OTHER SIDE, as it is separated from the holy king, THE SHECHINAH. When that field is tilled FOR THE OTHER SIDE, then it is written: "For he found her in the field, AND THE BETROTHED MAIDEN CRIED OUT, BUT THERE WAS NONE TO SAVE HER" (Devarim 22:27), the field is THE OTHER SIDE, as has been explained.

19. תָּא חֲזֵי, אָתַת חַוָּה לְעַלְמָא, אִתְדַּבְּקַת בְּהַאי חִוְיָא, וְאַטִּיל בָּהּ זוּהֲמָא. וְגָרְמָא מוֹתָא לְעַלְמָא, וּלְבַעֲלָהּ. אָתַת שָׂרָה, וְנָחֲתַת וְסָלְקַת, וְלָא אִתְדַּבְּקַת בֵּיהּ, כד״א וַיַּעַל אַבְרָם מִמִּצְרַיִם הוּא וְאִשְׁתּוֹ וְכָל אֲשֶׁר לוֹ. אָתָא נֹחַ לְעַלְמָא, מַה כְּתִיב, וַיֵּשְׁתְּ מִן הַיַּיִן וַיִּשְׁכָּר וַיִּתְגַּל וגו׳.

19. Come and behold: Chavah came into the world and clung to the serpent. He injected impurities into her, and she brought death to the world and to her husband. Sarah then came and went down INTO THE PLACE OF THE OTHER SIDE, BUT she rose again without any KLIPOT clinging to her, as it is written: "And Avram went up out of Egypt, he, and his wife, and all that he had" (Beresheet 13:1). When Noach came to the world, it is written that "he drank of the wine, and was drunk, and he was uncovered within his tent" (Beresheet 9:21).

20. וּבְגִין דְּאַבְרָהָם וְשָׂרָה, לָא אִתְדַּבְּקוּ בֵּיהּ, בְּגִין כָּךְ שָׂרָה זָכְתָה לְחַיִּין עִלָּאִין, לָהּ, וּלְבַעֲלָהּ, וְלִבְנָהָא בַּתְרָאָה, הה״ד הַבִּיטוּ אֶל צוּר חוּצַבְתֶּם וְאֶל מַקֶּבֶת בּוֹר נוּקַרְתֶּם. וְעַל דָּא, וַיִּהְיוּ חַיֵּי שָׂרָה, דִּזְכְתָה בְּהוֹ בְּכֻלְּהוּ, וְלָא כְּתִיב בְּכֻלְּהוּ נַשֵּׁי, וַיִּהְיוּ חַיֵּי חַוָּה, וְכֵן בְּכֻלָּא, הִיא אִתְדַּבְּקַת בַּחַיִּין, וְעַל דָּא דִּילָהּ הֲווֹ חַיִּין.

20. Because Avraham and Sarah did not cling to THE OTHER SIDE, Sarah earned supernal life for herself, her husband, and her son after her. This is the meaning of the verse: "Look at the rock whence you are hewn [AVRAHAM], and to the hole of the pit from which you were dug out [SARAH]" (Yeshayah 51:1). Therefore, it is written: "And Sarah's life was...", for she merited all THE YEARS. It is not so for the rest of the women, FOR IT IS NOT WRITTEN: "And Chavah's life was..." and so on. Sarah clung to life. Therefore, her life was her own.

4. He who is small and he who is great

The inner meaning of Sarah's age, as cited in the Torah, relates to the importance of approaching life with reverence and humility--for The Creator delights in those who transcend pride and self-interest, raising them in stature, whereas He diminishes those who inflate themselves with self-importance and vanity. Greatness in the world above is attained by behaving with humility and selflessness here in the physical realm.

The Relevance of this Passage

When people succumb to the demands of their ego, preoccupying themselves with affairs in the material world, they receive immediate, but short-lived gratification and rewards. Their self-love deepens and their hearts harden. In contrast, spiritual accomplishments do not gratify the ego. For this reason, humility and selflessness are more difficult to kindle, though their rewards are far greater and long-lasting. Kabbalah teaches that the eternal World To Come is not somewhere in the future, but is readily attainable here and now, according to our degree of spiritual transformation. A reading of this section helps us to resist pride and arrogance by raising our awareness of their consequences in the physical and spiritual realms.

Tosefta (Addendum)

תּוֹסֶפְתָּא

21. זַכָּאָה אִיהוּ, מַאן דְּאַזְעֵיר גַּרְמֵיהּ, בְּהַאי עַלְמָא, כַּמָּה אִיהוּ רַב וְעִלָּאָה, בְּהַהוּא עָלְמָא. וְהָכֵי פָּתַח רַב מְתִיבְתָּא, מַאן דְּאִיהוּ זְעֵיר, אִיהוּ רַב. מַאן דְּאִיהוּ רַב, אִיהוּ זְעֵיר. דִּכְתִיב וַיִּהְיוּ חַיֵּי שָׂרָה וגו׳. מֵאָה, דְּאִיהוּ חוּשְׁבַּן רַב, כְּתִיב בֵּיהּ שָׁנָה, זְעִירוּ דִּשְׁנִין, חַד, אַזְעֵיר לֵיהּ. שֶׁבַע דְּאִיהוּ חוּשְׁבַּן זְעֵיר, אַסְגֵּי לֵיהּ וְרַבִּי לֵיהּ, דִּכְתִיב שָׁנִים. תָּא חֲזֵי, דְּלָא רַבִּי קוּדְשָׁא בְּרִיךְ הוּא, אֶלָּא לִדְאַעֲיר, וְלָא אַזְעֵיר, אֶלָּא לִדְרַבִּי, זַכָּאָה אִיהוּ, מַאן דְּאַזְעֵיר גַּרְמֵיהּ בְּהַאי עַלְמָא, כַּמָּה אִיהוּ רַב בְּעִלּוּיָא. לְהַהוּא עָלְמָא (עַד כָּאן).

21. Happy is he who makes less of himself in this world. How great and high he is in the eternal world. The head of the Yeshivah spoke to that effect, saying that whoever is small IN THIS WORLD is great IN THE ETERNAL WORLD. He who is great IN THIS WORLD is small IN THE ETERNAL WORLD, as it is written: "And Sarah's life was a hundred year..." A hundred, which is a large number, is followed by the word "year", FOR IT IS LESSENED TO A YEAR. Seven, WHICH IS A SMALL NUMBER, was greatly increased, for it is followed by the word "years." Come and behold: The Holy One, blessed be He, only makes greater the person who lessens himself. He diminishes only the person who makes himself great. Happy is he who diminishes himself in this world. How great he is above in the eternal world.

End of Tosefta (Addendum)

22. מַאן דְּפָסַק יִתְפַּסַק. מַאן דְּקָצַר, יִתְקַצַּר. מַאן דְּקָצַר, יִתְאָרַךְ. ר״ל, מַאן דְּפָסַק מִלִּין דְּאוֹרַיְיתָא, עַל מִלִּין בְּטֵלִין, יִתְפַּסְקוּן חַיּוֹהִי מֵהַאי עָלְמָא, וְדִינֵיהּ קָיְימָא בְּהַהוּא עָלְמָא. מַאן דְּקָצַר אָמֵן, וְלָא מַאֲרִיךְ גּוֹ נַיְיחָא, יִתְקַצַּר מֵחַיִּין דְּהַאי עָלְמָא. מַאן דַּאֲמַר אֶחָד, אִצְטְרִיךְ לְחָטְפָא אָלֶ״ף, וּלְקַצֵּר קְרִיאָה דִּילֵיהּ, וְלָא יְעַכֵּב בְּהַאי אוֹת כְּלָל, וּמַאן דְּיַעֲבִיד דָּא יִתְאָרְכוּן חַיָּיו.

. "And Sarah's life"
Sarah's life is connected to the Mochin [another term for Spiritual Light] and the secret of Ten Sfirot that are contained within the dimension of Binah. The number 37 appears frequently here. This was Yitzchak's age at the time of his binding, for example, and it was because of his binding that Sarah died. The Angel of Death appeared before Sarah and told her that Avraham was about to sacrifice their son. These events convey the various levels of spiritual Light that Sarah's life revealed in this world.
The Relevance of this Passage
The metaphysical forces embodied by Sarah are instilled within us through thoughtful meditation upon these verses.

23. "And Sarah's life was..." All this life is above IN BINAH. A hundred year REFERS TO KETER above. "Twenty year" IS CHOCHMAH AND BINAH above. The seven years ARE THE SEVEN LOWER SFIROT above. THIS IS THE SECRET OF THE FIRST THREE AND THE LOWER SEVEN SFIROT OF BINAH, WHERE SARAH RECEIVED LIFE, WHICH IS MOCHIN. Rabbi Shimon said, Come and look at the secret of all this. Why is the number seven followed by the word "years", while all other numbers are followed by the word "year"?

23. וַיִּהְיוּ חַיֵּי שָׂרָה. אִינּוּן חַיִּין, כֻּלְּהוּ לְעֵילָא, מֵאָה שָׁנָה לְעֵילָא. וְעֶשְׂרִים שָׁנָה לְעֵילָא, וְשֶׁבַע שָׁנִים לְעֵילָא, כֻּלְּהוּ הֲווֹ כִּדְקָא יָאוֹת. אֲמַר רַבִּי שִׁמְעוֹן, תָּא חֲזֵי, רָזָא דְּמִלָּה, מַאי שְׁנָא בְּכֻלְּהוּ, דַּאֲמַר שָׁנָה שָׁנָה, וּבְאִינּוּן שֶׁבַע, דַּאֲמַר שָׁנִים. דִּכְתִיב מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וּלְבָתַר שֶׁבַע שָׁנִים.

24. The "hundred year" includes everything, NAMELY KETER, WHICH INCLUDES ALL TEN SFIROT. EACH SFIRAH COMPRISES TEN, AND TOGETHER THEY COMPRISE ONE HUNDRED. For there is included the highest and most secret place of all, WHICH IS ARICH ANPIN, with the hundred daily benedictions, MEANING THAT IT DAILY GIVES THE ABUNDANCE OF A HUNDRED BENEDICTIONS UPON MALCHUT FROM THE HUNDRED SFIROT IN IT. ARICH ANPIN IS THE SECRET OF KETER OF ATZILUT. Also, the "twenty year," WHICH ARE CHOCHMAH AND BINAH, INCLUDE ARICH ANPIN, the most concealed of all. For that reason, it is written "year" IN THE SINGULAR, which is the secret of unison, for a thought and a jubilee (Heb. yovel). THE SECRET OF CHOCHMAH AND BINAH never separate from each other, AS THE FIRST THREE SFIROT ARE JOINED TO EACH OTHER AS ONE.

24. אֶלָּא מֵאָה שָׁנָה, כְּלָלָא דְּכֹלָּא תַּמָּן, דְּאִתְכְּלִיל אֲתַר עִלָּאָה, כֹּלָּא כַּחֲדָא, בְּרָזָא דְּמֵאָה בִּרְכָאָן, בְּכָל יוֹמָא. וְכֵן עֶשְׂרִים שָׁנָה, דְּאִתְכְּלִיל עִלָּאָה סְתִימָא דְּכָל סְתִימִין, וּבְגִין כָּךְ כְּתִיב שָׁנָה רָזָא דְּיִחוּדָא, דְּלָא אִתְפְּרַשׁ מַחֲשָׁבָה וְיוֹבְלָא לְעָלְמִין.

25. But the seven years, WHICH ARE THE SEVEN LOWER SFIROT OF BINAH, are separated from each other and from that which is hidden above, ARICH ANPIN. Although everything is united and all are equal, THE LOWER SEVEN pertain to Judgement and Mercy in many aspects and paths. This is not so IN THE FIRST THREE SFIROT OF BINAH, FOR ARICH ANPIN IS ENCLOTHED IN THEM above THE CHEST, WHERE THERE IS NO JUDGEMENT AT ALL. For that reason, it is WRITTEN "SEVEN YEARS" AND NOT 'SEVEN year', AS WITH THE FIRST THREE SFIROT. THE WHOLE TEN SFIROT, THE FIRST THREE AND LOWER SEVEN, are called life. Therefore it is written: "And Sarah's life was...", for it existed. It was created substantively and existed above, IN THE TEN SFIROT OF BINAH.

25. שֶׁבַע שָׁנִים: אִלֵּין אִתְפְּרְשָׁן, וְנָפְקָאן מִכְּלָלָא סְתִימָאָה דְּלְעֵילָא. וְאַף עַל גַּבְדְּכֹלָּא יִחוּדָא חָדָא, אֲבָל מִתְפְּרְשָׁן, בְּדִינָא וְרַחֲמֵי, בְּכַמָּה סִטְרִין וְאוֹרְחִין, מַה דְּלָא הֲוֵי הָכֵי לְעֵילָא. וּבְגִין כָּךְ כְּתִיב שָׁנָה, רָזָא דְּיִחוּדָא, דְּלָא אִתְפְּרַשׁ לְעָלְמִין. וְכֻלְּהוּ אִקְרוּן חַיִּים, וַיִּהְיוּ חַיֵּי שָׂרָה, דַּהֲווֹ מַמָּשׁ, דְּאִתְבְּרִיאוּ וְאִתְקַיְּימוּ לְעֵילָא.

26. אָמַר רַבִּי חִיָּיא, הָא אוֹקְמוּהָ, דְּהָא כַּד אִתְעַקַּד יִצְחָק, בַּר תְּלָתִין וְשֵׁבַע שְׁנִין הֲוָה, וְכֵיוָן דְּאִתְעַקַּד יִצְחָק, מִיתַת שָׂרָה, דִּכְתִיב וַיָּבֹא אַבְרָהָם לִסְפֹּד לְשָׂרָה וְלִבְכֹּתָהּ. מֵאַיִן בָּא, מֵהַר הַמּוֹרִיָּה, בָּא מִלְּמֶעֱקַד לֵיהּ לְיִצְחָק, וְאִינּוּן תְּלָתִין וְשֵׁבַע שְׁנִין, מִיּוֹמָא דְּאִתְיְלִיד יִצְחָק, עַד שַׁעְתָּא דְּאִתְעַקַּד, אִינּוּן הֲווֹ חַיֵּי שָׂרָה וַדַּאי, כְּחוּשְׁבַּן וַיִּהְיוּ, בְּגִימַטְרִיָּ״א תְּלָתִין וּשְׁבַע שְׁנִין הֲווֹ, כְּמָה דְּאִתְּמַר, מִדְּאִתְיְלִיד יִצְחָק עַד דְּאִתְעַקַּד.

26. Rabbi Chiya said that it has been explained WHY THE DEATH OF SARAH IS WRITTEN RATHER THAN THAT OF THE OTHER WOMEN. Yitzchak was 37 years old when he was bound, and because he was bound, Sarah died, as is written: "And Avraham came to mourn for Sarah, and to weep for her" (Beresheet 23:2). From where did he come? From mount Moriyah, where he was binding Yitzchak. The 37 years from the time that Yitzchak was born until the time he was bound were the life of Sarah, for "vayihyu (was)" is 37 years in numerical value-the years from Yitzchak's birth to his binding. IN ORDER TO MENTION THIS, SARAH'S DEATH IS MENTIONED IN THE TORAH.

6. "And the cows took the straight way"
The meaning of this difficult scriptural passage is expounded by Rabbi Yosi. We learn that while they carried the Ark, the cows were able to sing--although this gift vanished as soon as they no longer performed this work. Rabbi Chiya explains that a psalm of David referring to a "new song", refers to a time when the psalm or Holy Spirit or Nukva--that is, our physical world, also known as Malchut--will glow with the light of the sun, which itself is a coded reference to the concept of Mashiach. It is after this that the Resurrection of the Dead takes place, a time when the world will be renewed and set free from death's rule.
The Relevance of this Passage
A cow is both a metaphor and physical expression of an intense desire to receive. In view of this, cows are seen as powerful tools for attracting spiritual energy. Thus, red meat is a recommended dish for the first meal of the Shabbat, since the internal energy of the meat serves to draw down the Light of the Creator. The Torah's parchment, which functions as an antenna to arouse metaphysical forces, is produced from the skin of a calf. The Zohar, therefore, uses the cow as a symbol for man's own insatiable desire to receive for the self alone--and the image of a singing cow reveals a creature rising above its inborn nature. This power emerged the moment the cows began transporting the Ark and the scrolls contained inside. Here the Zohar alludes to the Torah's ability to help overcome innate immoral tendencies and self-seeking desires. When mankind has completely removed all his Evil Inclinations, death will be removed from the landscape of human existence. World peace and fulfillment will be eternally achieved, signified by the Zohar's reference to the light of the sun, which represents Mashiach. An ability to hasten a personal and global redemption is awarded to us by means of these verses and their corresponding spiritual influences. We remove the force of death from our lives. Bear in mind the fact that "death" can refer to the demise of a business, the end of an important relationship, or the collapse of our emotional well-being.

27. רַבִּי יוֹסֵי פְּתַח, מִזְמוֹר שִׁירוּ לַה׳ שִׁיר חָדָשׁ כִּי נִפְלָאוֹת עָשָׂה הוֹשִׁיעָה לוֹ יְמִינוֹ וּזְרוֹעַ קָדְשׁוֹ. הַאי קְרָא, אוֹקְמוּהָ חַבְרַיָּא, דְּפָרוֹת אֲמָרוּהָ. כְּמָה דִּכְתִיב וַיִּשַׁרְנָה הַפָּרוֹת בַּדֶּרֶךְ. מַאי וַיִּשַׁרְנָה, דַּהֲווֹ אָמְרֵי שִׁירָתָא חַדְתָּא. וּמַאי שִׁירָה אָמְרוּ. מִזְמוֹר שִׁירוּ לַה׳ שִׁיר חָדָשׁ כִּי נִפְלָאוֹת עָשָׂה.

27. Rabbi Yosi began with the verse, "A psalm, O sing (Heb. shiru) to Hashem a new song; for He has done marvelous things: His right hand, and his holy arm have gained Him the victory" (Tehilim 98:1). The friends explained that this was said by cows, as it is written: "And the cows took the straight way (Heb. vayisharnah)" (I Shmuel 6:12). The word "vayisharnah" also means that they sang (Heb. sharu) a new song. What new song? "A psalm. O sing to Hashem a new song."

28. הָכָא אִית לְאִסְתַּכְּלָא, דְּכָל מַה דְּבָרָא קוּדְשָׁא בְּרִיךְ הוּא בְּעַלְמָא, כֻּלְּהוּ אָמְרֵי תּוּשְׁבְּחָן וְשִׁירָתָא קַמֵּיהּ, בֵּין לְעֵילָא בֵּין לְתַתָּא, וְאִי תֵּימָא, דְּאִינְהוּ מִגַּרְמַיְיהוּ אָמְרֵי שִׁירָתָא דָא, הָכֵי הוּא וַדַּאי, דְּרָזָא עִלָּאָה אִיהוּ, אֲבָל הַנִּי, אֲרוֹנָא הֲוָה עַל גַּבַּיְיהוּ, וְכֵיוָן דַּאֲרוֹנָא אִשְׁתְּקִיל עֲלַיְיהוּ, וְשַׁוִּיוּהָ לְעֵילָא, אִינּוּן שְׁרִירוּ שִׁירָתָא, דְּהָא כֵּיוָן דְּאִתְנְטִיל מִנַּיְיהוּ אֲרוֹנָא, הֲווֹ גְעָאן, כְּאוֹרַח שְׁאָר פָּרוֹת דְּעַלְמָא, וְלָא אָמְרוּ שִׁירָתָא, וַדַּאי אֲרוֹנָא דְּעַל גַּבַּיְיהוּ עָבֵיד לוֹן לְזַמְּרָא.

28. We should examine this verse carefully. Everything that the Holy One, blessed be He, created in the world offers praises and songs to Him, either above or below. If you thus say THAT THE COWS sang this song, it is assuredly so, for there is a deep secret here. When they carried the Ark, they sang, but once the Ark was taken from them, they again behaved like other cows in the world and did not sing. Surely, the Ark above them made them sing.

29. מִזְמוֹר. הָא אוֹקִימְנָא וְאִתְּמַר בְּכֹלָּא כְּתִיב, מִזְמוֹר לְדָוִד, אוֹ לְדָוִד מִזְמוֹר, וְהָכָא לָא אֲמַר דָּוִד כְּלָל, אֶלָּא מִזְמוֹר. דְּרוּחַ קוּדְשָׁא, זַמִּין לְזַמְּרָא לֵיהּ לְזִמְנָא דְיוֹקִים קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל מֵעַפְרָא, וּכְדֵין שִׁירוּ לַה׳ שִׁיר חָדָשׁ, כְּדֵין אִיהוּ חָדָשׁ, דְּהָא שִׁירָתָא כְּהַאי, לָא אִתְּמַר מִיּוֹמָא דְאִתְבְּרֵי עָלְמָא.

29. IT IS WRITTEN: "A psalm" unlike other places, where it is written: 'A psalm of David' or 'David's psalm.' Here David is not mentioned at all, just "a psalm." This is because the Holy Spirit is destined to sing it, when the Holy One, blessed be He, raises the children of Yisrael from the dust. THEREFORE, DAVID IS NOT MENTIONED HERE. Then "O sing to Hashem a new song", for this is a new song that has not been sung since the world was created.

30. אָמַר רַבִּי חִיָּיא, כְּתִיב אֵין כָּל חָדָשׁ תַּחַת הַשֶּׁמֶשׁ. וְהָכָא שִׁירָתָא דָא, אִיהִי חָדָשׁ, וְאִיהִי תַּחַת הַשֶּׁמֶשׁ, דְּהָא תְּחוֹת שִׁמְשָׁא לֶהֱוֵי, וּמַאי אִיהוּ, דָּא סִיהֲרָא, וּכְדֵין הֲוֵי חָדָשׁ תַּחַת הַשֶּׁמֶשׁ. מַאי טַעְמָא, בְּגִין כִּי נִפְלָאוֹת עָשָׂה. וּמַאן אִינּוּן נִפְלָאוֹת, הַאי דִּכְתִיב הוֹשִׁיעָה לוֹ יְמִינוֹ וּזְרוֹעַ קָדְשׁוֹ. הוֹשִׁיעָה לוֹ, לְמַאן לְהַהוּא דַרְגָּא, דַּאֲמַר שִׁירָתָא דָא, בְּגִין דִּבְהוֹ אִסְתַּמִּיךְ בִּימִינָא וּבִשְׂמָאלָא. הוֹשִׁיעָה לוֹ יְמִינוֹ וַדַּאי, לְהַהוּא דַרְגָּא, דְּהַאי מִזְמוֹר, אֵימָתַי, בְּזִמְנָא דְיִקּוּמוּן מֵתֵי עָלְמָא, וְיִתְעָרוּן מֵעַפְרָא, כְּדֵין יְהֵא חָדָשׁ, מַה דְּלָא אִתְעֲבִיד בְּהַאי עָלְמָא.

30. Rabbi Chiya said that it is written: "There is nothing new under the sun" (Kohelet 1:9), but lo, this song is new and under the sun, for it will be under the sun. What is this NEW SONG? It is the moon, WHICH IS THE NUKVA. For then the moon will be new under the sun, MEANING THAT ITS LIGHT WILL BECOME AGAIN LIKE THE LIGHT OF THE SUN, WHICH IS ZEIR ANPIN. What is meant by the phrase: "IT WILL BE NEW UNDER THE SUN?" IT IS THE MEANING OF THE VERSE: "For He has done marvelous things." What are these marvelous things? They are "His right hand, and His holy arm have gained Him the victory." THIS IS THE SECRET OF HIS RIGHT AND LEFT HANDS, CHESED AND GVURAH, "have gained Him the victory." For whom did they gain victory? For the grade that sang this song, THE HOLY SPIRIT, WHICH IS THE NUKVA. THE NUKVA was supported by right and left, AS IT IS WRITTEN: "HAVE GAINED HIM THE VICTORY." Therefore "His right hand...gained Him victory," the grade called psalm, NAMELY THE HOLY SPIRIT, WHICH IS THE NUKVA, WHOSE LIGHT WILL BE AS THE LIGHT OF THE SUN. When will that be? When the dead of the world rise from the dust, then what has not yet been done in the world will be new.

31. רַבִּי יוֹסֵי אֲמַר, בְּזִמְנָא דְיַעֲבִיד קוּדְשָׁא בְּרִיךְ הוּא נוּקְמִין בְּעָלְמָא, בְּגִינֵיהוּ דְיִשְׂרָאֵל, כְּדֵין יִתְאֲמַר שִׁירָתָא, דְּהָא לְבָתַר יִתְעָרוּן מֵעַפְרָא מֵתֵי עָלְמָא, וְיִתְחַדֵּשׁ עָלְמָא, בְּקִיּוּם שֵׁלִים, דְּלָא לֶיהֱוֵי כְּקַדְמֵיתָא דְּשַׁלִּיט מוֹתָא בְּעָלְמָא בְּגִין דְּחִוְיָא גָרִים מוֹתָא בְּעָלְמָא לְכֹלָּא, וְאִסְתָּאַב עָלְמָא, וְאִתְחֲשֵׁיךְ אַנְפּוֹי.

31. Rabbi Yosi said, When the Holy One, blessed be He, takes revenge on the world for Yisrael, He will sing this new song, NAMELY AT THE COMING OF MASHIACH, WHICH IS NOT THE TIME OF RESURRECTION. For after THE COMING OF MASHIACH, the dead of the world will rise from the dust and the world will be completely renewed. It will be different in that death will not rule the world, as it had since the serpent brought death to all, defiled the world, and darkened the faces of men.

7. "And I will put enmity between you and the woman"
This troublesome phrase, uttered by The Creator in the Garden of Eden, refers to the unbridgeable gulf between the godly and the godless of this world, which will never be made whole as long as the serpent of death retains his power. We also learn how seven of the Sfirot create and sustain the days of man. In spite of all the misery they cause, the wicked are ultimately erased, as if they never existed, while the righteous enjoy eternal life.
The Relevance of this Passage
Without the Light of the Zohar, the inner meaning of the Torah remains obscured by confusion and misunderstanding. The work of deciphering the language of the Torah is itself a step toward spiritual growth. By endeavoring to comprehend the Torah's mysteries, we earn spiritual Light and fulfillment. In particular, the Zohar clarifies the significance of women in Torah, whose meaning is always spiritual and never merely literal. Thus, the term man refers to the upper spiritual realm and the desire to share, while woman denotes our physical realm and the desire to receive. Spiritual Light arising from the upper world can only illuminate our lower world when our Evil Inclination--termed 'the serpent of death'--is conquered and our character transformed. Man's evil tendencies are the lifeblood of the serpent. As long as our negative aspects remain within us, the Angel of Death will prevail over our physical existence. We must learn to loathe our Evil Inclination; to have enmity for our own desire to receive for the self alone. In this particular passage we acquire strength for building a deep aversion toward these negative traits.

32. תָּא חֲזֵי, כְּתִיב וְאֵיבָה אָשִׁית בֵּינְךָ וּבֵין הָאִשָּׁה, מַאי וְאֵיבָה, כְּדִכְתִיב חָלְפוּ עִם אֳנִיּוֹת אֵבֶה. דְּהָא כַּמָּה אַרְבִּין שָׁטָאן גּוֹ יַמָּא רַבָּא, וְאִית אַרְבִּין וּסְפִינָן, מִתְפָּרְשָׁן דָּא מִן דָּא, וְאִינּוּן אַרְבִּין דְּהַאי נָחָשׁ שָׁאט בְּגַוּוֹיְיהוּ, אִקְרוּן אֳנִיּוֹת אֵבֶה.

32. Come and behold: It is written, "And I will put enmity between you and the woman..." (Beresheet 3:15). HE ASKS, What is enmity (Heb. eyvah)? He replied that it is as written: "They pass away with swift (Heb. eveh) ships" (Iyov 9:26), for among the ships sailing in the great sea, some, called enemy ships, are the ships of the serpent sailing amongst them.

33. בֵּינְךָ וּבֵין הָאִשָּׁה. דָּא אִשָּׁה יִרְאַת ה׳. וּבֵין זַרְעֲךָ, אִלֵּין שְׁאָר עַמִּין עעכו״ם. וּבֵין זַרְעָהּ, אִלֵּין יִשְׂרָאֵל. הוּא יְשׁוּפְךָ רֹאשׁ, דָּא קוּדְשָׁא בְּרִיךְ הוּא, דְּזַמִּין לְבַעֲרָא לֵיהּ מֵעַלְמָא, דִּכְתִיב בִּלַּע הַמָּוֶת לָנֶצַח. וּכְתִיב וְאֶת רוּחַ הַטֻּמְאָה אַעֲבִיר מִן הָאָרֶץ.

33. The phrase "between you and the woman" refers to "the woman who fears Hashem" (Mishlei 31:30), MALCHUT. The words "and between your seed" refer to the rest of the heathen nations, THE SEED OF THE SERPENT, WHILE "and her seed", namely Yisrael, MEANS THE SEED OF MALCHUT. "He shall bruise your head" is a reference to the Holy One, blessed be He, who will remove the serpent from the world, as it is written: "He will destroy death forever" (Yeshayah: 25:8) and "also I will cause...the unclean spirit to pass out of the land" (Zecharyah 13:2).

34. רֹאשׁ, דָּא לְזִמְנָא דְּאָתֵי דְּיִתְעָרוּן מֵתַיָּא, דְּהָא כְּדֵין לֶהֱוֵי עַלְמָא רא״ש, דְּיִתְקַיֵּים בָּרא״ש, דְּאִיהוּ עַלְמָא עִלָּאָה. וְאַתָּה תְּשׁוּפֶנּוּ עָקֵב. דָּא בְּהַאי עַלְמָא, הַשְׁתָּא דְּאִיהוּ עָקֵב, וְלָאו אִיהוּ בְּקִיּוּמָא, וְהַהוּא חִוְיָא נָשֵׁיךְ לְעַלְמָא, וְאַחְשֵׁיךְ אַנְפּוֹי בְּרִיָּין.

34. The word "head" means in the future when the dead will live, for then the world will be maintained by the head. THAT MEANS THE FIRST THREE SFIROT, THE SUPERNAL WORLD, WILL SHINE UPON IT. "and you shall bruise his heel" means now in this world, before all is perfected. The world is not whole as long as the serpent bites the world and darkens the faces of the people.

35. תָּא חֲזֵי, יוֹמִין דְּבַר נָשׁ אִתְבְּרִיאוּ, וְקָיְימוּ בְּאִינּוּן דַּרְגִּין עִלָּאִין, כֵּיוָן דְּמִסַּיְּימוּ לְאִתְקַיְּימָא בְּאִינּוּן דַּרְגִּין, דִּכְתִיב יְמֵי שְׁנוֹתֵינוּ בָּהֶם שִׁבְעִים שָׁנָה וגו׳, מִכָּאן וּלְהַלְאָה, לֵית דַּרְגָּא לְאִתְקַיְּימָא. וּבְגִין כָּךְ, וְרָהְבָּ״ם עָמָל וָאָוֶן. וְאִינּוּן כְּלָא הֲווֹ.

35. Come and behold: The days of man were created and sustained by the supernal grades, NAMELY THE SEVEN SFIROT-CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT. Once they do not exist by these grades, as it is written: "The days of our years are seventy" (Tehilim 90:10), there is no other grade by which to be maintained. THE NUMBER 70 CORRESPONDS TO THE SEVEN SFIROT, EACH COMPRISING TEN. For this reason, "their pride is but trouble and wretchedness" (Zecharyah 13:2.), and then it is as if they never existed.

36. אֲבָל אִינּוּן יוֹמִין דְּצַדִּיקַיָּא הֲווֹ וְאִתְקַיְּימוּ, כְּדָבָר אֲחֵר, וַיִּהְיוּ חַיֵּי שָׂרָה. וְכֵן וְאֵלֶּה יְמֵי שְׁנֵי חַיֵּי אַבְרָהָם. וְאִי תֵּימָא, הָכֵי נָמֵי כְּתִיב בְּיִשְׁמָעֵאל, דִּכְתִיב שְׁנֵי חַיֵּי יִשְׁמָעֵאל. אֶלָּא בִּתְשׁוּבָה אַהֲדַר, וְעַל דָּא קָרֵי בְּיוֹמוֹי, וַיִּהְיוּ.

36. But the days of the righteous are eternal. THEY LIVE LONGER THAN SEVENTY YEARS BECAUSE THEY RECEIVE FROM THE SUPERNAL MAZAL, WHICH ADDS LIFE OVER SEVENTY YEARS, AS MUCH AS THEY WANT. This is as written: "And Sarah's life was..." and "these are the days of the years of Avraham's life which he lived" (Beresheet 25:7). If you say it is also written of Yishmael: "And these are the years of the life of Yishmael" (Zecharyah 13:17), ALTHOUGH HE WAS NOT RIGHTEOUS this is only because he repented. Therefore, it is written "these are" of his days AS OF AVRAHAM.

8. "Your eyes did see my unshaped flesh"

Here we learn how the three prayers recited by a traveler can be embodied in one blessing. Then Rabbi Yehuda teaches that all of our deeds--good and bad--are recorded in a heavenly book. Knowing this reveals the importance of praying before embarking on any action. Rabbi Bo and Rabbi Yitzchak next debate the meaning of "unshaped flesh" and how this bestial state applies respectively to David and Adam. Unshaped flesh refers to the desire to receive for the self alone, which is akin to an animal's primal desires. We learn why no one was left who bore a resemblance, even vaguely, to the original Adam. Before the sin, Adam was a being of untold spiritual and physical beauty, which man later attempted to use for negative purposes.

Rabbi Yehuda goes on to explain that the gifts of The Creator are given solely to support spiritual goals. If a man takes pride in his wealth or his children, instead of using them in divine service, he will ultimately be destroyed by them. So it is with the beauty of Adam, which the Creator gives in order that a man can become still more devout and connected to the Law. Those who fail to keep pure what the Creator has given, are soon driven from the world. We are told that each night is divided into three 'shifts', when the soul of man leaves the 'unshaped flesh' of his body to be examined by the Holy One on three separate issues. If the soul fails this test, Rabbi Shimon is quoted by Rabbi Yehuda as saying, it is ejected from this divine realm. Great emphasis is placed on the fact that every single one of our actions is seen and recorded. Therefore, nothing should be done without due care for its consequences.

The Relevance of this Passage

Man's nature is to regard wealth and luxury as prized attributes. All of us are inclined to place more value on physical beauty and external appearances than on the intangible inner qualities of life. Intellectually, we might accept the ideal that the only possessions worth having are those that cannot be bought and sold. But living a life that truly embodies this ideal is a formidable task, for the ego holds sway over all our thoughts and actions. The spiritual intent of this segment is to keep our consciousness focused on the Light of Creator, even during sleep. The spiritual Light that emerges here makes us more cognizant of our actions and their repercussions, and helps us value and appreciate life's real treasures.

Midrash Hane'elam (Homiletical interpretations on the obscure)

מִדְרָשׁ הַנֶּעֱלָם

37. וַיְהִיו, רַבָּנָן פָּתְחֵי בְּהַאי קְרָא, לְכָה דוֹדִי נֵצֵא הַשָּׂדֶה נָלִינָה בַּכְּפָרִים. ת"ר, הַיּוֹצֵא לַדֶּרֶךְ, יִתְפַּלֵּל שָׁלֹשׁ תְּפִלּוֹת: תְּפִלָּה שֶׁהִיא חוֹבָה שֶׁל יוֹם. וּתְפִלַּת הַדֶּרֶךְ, עַל הַדֶּרֶךְ שֶׁהוּא עוֹשֶׂה. וּתְפִלָּה, שֶׁיַּחֲזוֹר לְבֵיתוֹ לְשָׁלוֹם. וְלֵימָא לְהוֹ לְהַנֵּי שְׁלֹשָׁה, אֲפִלּוּ בְּאֶחָד, יָכֵיל לְמֶעְבְּדֵיהּ, דְּתָנִינָן כָּל שְׁאֵלוֹתָיו שֶׁל אָדָם, יָכֵיל לְמִכְלְלִינְהוּ, בְּשׁוֹמֵעַ תְּפִלָּה.

37. "And...was" (Beresheet 23:1). Our sages began with the verse, "Come, my beloved, let us go forth into the field; let us lodge in the villages" (Shir Hashirim 7:13). The sages have taught that a person who is traveling should recite three prayers: the obligatory daily prayer; the prayer for protection on the way; and a prayer to return home in peace. THE RECITATION OF THESE PRAYERS does not require three BENEDICTIONS, for it can be done in one BLESSING, as we have learned that everything a man asks can be included within the blessing: "Blessed are you, O Eternal, who hears our prayers."

38. אָמַר רַבִּי יְהוּדָה, כָּל עוֹבְרוֹי דְּבַר נָשׁ, כְּתִיבִין בְּסִפְרָא, הֵן טַב, הֵן בִּישׁ, וְעַל כֻּלְּהוֹן, עָתִיד לְמִיתַּן דִּינָא, דְּתָנִינָן, אָמַר רַב יְהוּדָה אָמַר רַב, מַאי דִּכְתִיב, גָּלְמִי רָאוּ עֵינֶיךָ, אוֹתָם הַדְּבָרִים שֶׁעָשָׂה הַגּוֹלֶם, שֶׁאֵינוֹ מַשְׂגִּיחַ בְּעוֹלָם הַבָּא, כּוּלָּם רָאוּ עֵינֶיךָ, שֶׁעֵינַנְתָּ בָּהֶם. וְעַל סִפְרְךָ כּוּלָּם יִכָּתֵבוּ, לִתֵּן עֲלֵיהֶם דִּין וְחֶשְׁבּוֹן, לָעוֹלָם הַבָּא, הִלְכָּךְ, יַקְדִּים אָדָם תְּפִלָּתוֹ תָּמִיד, וְיוֹעִיל לֵיהּ.

38. Rabbi Yehuda said that all of man's deeds-both good and evil-are written in a book IN THE SUPERNAL WORLD, and that each man will be judged according to them. For we have learned from Rav Yehuda who quoted Rav that the verse suffices which reads, "Your eyes did see my unshaped flesh" (Tehilim 139:16). It means that the shapeless flesh REFERS TO THE BODY, which does not care about the world to come. "Your eyes did see" everything it did, since You have looked carefully at it. "For in Your book all things are written" (Ibid.) to be judged in the world to come. Therefore, it behooves man to hasten to pray before he acts, which may bring him good.

39. אָמַר רַבִּי יִצְחָק אֵין אָדָם עוֹשֶׂה עֲבֵרוֹת אֶלָּא מִי שֶׁהוּא גּוֹלֶם וְלֹא אָדָם, וְהַיְינוּ הַהוּא דְּלָא מִסְתַּכֵּל בְּנִשְׁמָתָא קַדִּישָׁא, אֶלָּא כָּל עוֹבְרוֹי, כְּהַאי בְּעִירָא, דְּלָא מַשְׂגַּחַת וְלָא יָדְעַת. אָמַר רַבִּי בָּא, וְכִי גּוֹלֶם, מִתְקְרֵי דָּוִד, הַאֲמַר הַאי פְּסוּקָא. אָמַר לוֹ רַבִּי יִצְחָק, אָדָם הָרִאשׁוֹן אֲמָרוֹ, גָּלְמִי רָאוּ עֵינֶיךָ, קוֹדֶם שֶׁזָּרַקְתָּ בִּי נְשָׁמָה, רָאוּ עֵינֶיךָ, לְמֶעְבַּד בִּדְיוֹקְנִי, בְּנֵי נָשָׁא דִּדְמוּ לִי. וְעַל סִפְרְךָ כֻּלָּם יִכָּתֵבוּ, מַאן אִינּוּן. יָמִים יוּצָרוּ, כְּהַאי צוּרָה דִּידִי. וְלֹא אֶחָד בָּהֶם, דְּלָא אִשְׁתְּאַר חַד מִנְּהוֹן.

39. Rabbi Yitzchak said that a man does not transgress; only he who is a shapeless matter and is not a man transgresses. This is a man who cares not for THE NEEDS OF the holy soul. He behaves like a beast, which does not care or know. Rabbi Bo asked RABBI YITZCHAK, Was David called a shapeless matter, NAMELY HE WHO CARES NOT FOR THE SOUL, BECAUSE it was he who wrote the verse? Rabbi Yitzchak replied that Adam said, "Your eyes did see my unshaped flesh," FOR "UNSHAPED FLESH" MEANS MATTER WHOSE SHAPE IS NOT YET FINISHED. He said that before You gave me my soul, WHEN I WAS STILL UNSHAPED FLESH, Your eyes sought to create men in my image. "For in Your book all things are written," FOR IT WILL BE WRITTEN DOWN who they are IN NAME. "The days also in which they are to be fashioned" (Tehilim 139:16) means that they will be created in his image. The phrase: "And not one of them" means that none survived.

40. אָמַר רַבִּי בָּא, לָמָה. אָמַר לֵיהּ תָּא חֲזֵי, כֻּלְּהוּ דִּדְמֵי לֵיהּ, אוֹ בְּרִמְיָזָא דִּילֵיהּ, לָא מֵתוּ בְּמִיתַת נַפְשְׁהוֹן, וְכֻלְּהוּ לָקוּ, בְּהַהוּא עִנְיָינָא מַמָּשׁ. תָּא חֲזֵי, אָמַר רַבִּי יְהוּדָה, דְּיוֹקְנֵיהּ דְּאָדָם הָרִאשׁוֹן, וְשִׁפּוּרוּתֵיהּ, הֲוָה כְּזָהֲרָא דִּרְקִיעָא עִלָּאָה, דְּעַל גַּבֵּי שְׁאָר רְקִיעֵי, וּכְהַהוּא נְהוֹרָא, דְּגָנֵיז קוּדְשָׁא בְּרִיךְ הוּא, לְצַדִּיקַיָּיא לְעָלְמָא דְּאָתֵי, וְכָל אִינּוּן דַּהֲווֹ רְמִיזָא בֵּיהּ מִדְּיוֹקְנֵיהּ דְּאָדָם הָרִאשׁוֹן, בֵּיהּ לָקוּ וּמִיתוּ.

40. Rabbi Bo ASKS: Why WAS NO ONE LEFT OF THOSE WHO BORE A RESEMBLANCE TO THE IMAGE OF ADAM? He answers, Come and behold: Those who resembled Adam even slightly, THAT IS, VAGUELY, did not die a natural death. All were struck FOR RESEMBLING ADAM. SHIMSHON'S FORCE FAILED HIM, AS DID SHAUL'S NECK, AND SO ON. Come and behold: Rabbi Yehuda said that the image of Adam and his beauty were as the splendor of the supreme firmament above all the firmaments, as the light that the Holy One, blessed be He, saved for the righteous in the world to come. Therefore, all who had something of Adam's image were stricken by it and died, AS WILL BE EXPLAINED.

41. These are the ways of the Holy One, blessed be He. If He gives a man wealth, it is for the purpose of sustaining the world and performing His commandments. If man does not do so, but instead takes pride in his wealth, he will be destroyed by it, as it is written: "Riches kept for their owner to his hurt" (Kohelet 5:12). If the Holy One, blessed be He, gives him children, He gives them so they can learn the ways of the Holy One, blessed be He, and to keep His commandments. It is written of Avraham: "For I have known him, that he shall command his children and his household after him, and they shall keep the way of Hashem, to do justice and judgement" (Beresheet 18:19). If he does not do so, but instead takes pride in them, he is hurt by them, as it is written: "No great grandchild has he and no grandchild among his people" (Iyov 18:19). Similarly, when the Holy One, blessed be He, gives the good and supernal beauty of Adam, He gives it to them so they will keep His commandments and abide by His wishes. If they instead take pride in it, they will be hurt by the beauty with which they were blessed.

41. דְּכָךְ אוֹרְחוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, יָהֵיב עוֹתְרָא לְבַר אֵינָשׁ, לְמָה, לְמֵיזַן עֲנָיִין, וּלְמֶעְבַּד פִּקּוּדוֹי. לָא עָבֵיד הַאי, וְאִתְגָּאֵי בְּהַהוּא עוֹתְרָא, בֵּיהּ יִלְקֵי, דִּכְתִיב עֹשֶׁר שָׁמוּר לִבְעָלָיו לְרָעָתוֹ. יָהֵיב לֵיהּ בְּנִין, לְמָה, לְמֵילַף לְהוֹ אוֹרְחוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, וּלְמִיטַּר פִּקּוּדוֹי, כִּדְאָמוּר בְּאַבְרָהָם, כִּי יְדַעְתִּיו לְמַעַן אֲשֶׁר יְצַוֶּה אֶת בָּנָיו וְאֶת בֵּיתוֹ אַחֲרָיו וְשָׁמְרוּ דֶּרֶךְ ה׳ לַעֲשׂוֹת צְדָקָה וגו׳. לָא עָבֵיד הַאי וּמִתְגָּאֶה בְּהוֹ, בְּהוֹ לָקֵי, דִּכְתִיב לֹא נִין לוֹ וְלֹא נֶכֶד בְּעַמּוֹ וגו׳. וְכֵן כְּהַאי גַּוְונָא, כַּד יָהֵיב קוּדְשָׁא בְּרִיךְ הוּא, מִשַּׁפִּירוּתָא טָבָא עִלָּאָה דְּאָדָם הָרִאשׁוֹן לֵהוֹ, לְמָה, בְּגִין לְמִיטַּר פִּקּוּדוֹי, וּלְמֶעְבַּד רְעוּתֵיהּ, לָא עָבְדוּ כְּדֵין, אֶלָּא אִתְגָּאוּ בֵּיהּ. בֵּיהּ לָקוּ, בְּהַאי שַׁפִּירוּתָא.

42. Rabbi Yehuda said that when the Holy One, blessed be He, first created Adam-while he still was unshaped flesh and had no soul-He said to the angel who was assigned over the images of men, "Look, and shape in this form six men: SHIMSHON, SHAUL, ASAEL, YOSHIYAHU, TZIDKIYAHU, AND AVSHALOM. This is the meaning of the verse: "And begot a son in his own likeness, after his image and called his name Shet" (Beresheet 5:3). The Aramaic word shet means six AND REFERS TO THE SIX PEOPLE MENTIONED.

42. אֲמַר רַב יְהוּדָה, כַּד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא, אָדָם הָרִאשׁוֹן, הֲוָה גּוֹלֶם, עַד לָא זָרִיק בֵּיהּ נִשְׁמָתָא, וְקָרָא לְהַהוּא מַלְאָכָא, דְּהוּא מְמוּנֶה עַל דְּיוֹקְנָא דִּבְנֵי נָשָׁא, וַאֲמַר לוֹ, עַיֵּין, וְצַר בְּדְיוֹקְנָא דְּדֵין, שִׁיתָּא בְּנֵי נָשָׁא, הה״ד וַיּוֹלֶד בִּדְמוּתָא כְּצַלְמוֹ וַיִּקְרָא אֶת שְׁמוֹ שֵׁת, כְּלוֹמַר שִׁיתָּא.

43. Rabbi Yitzchak said that the Holy One, blessed be He, created these six men from the same dust that was used to create Adam. The words: "And called his name Shet" is derived from the Aramaic word "sheeta," which translates as six. IT MEANS THAT HE CREATED SIX MEN. This is the meaning of: "And begot...in his own likeness, after his image" (Ibid.)-from the same dough that his unshaped flesh was created. Therefore, it is written: "Your eyes did see my unshaped flesh," WHICH MEANS that You looked well to create in his image. "For in Your book all are written" means that those who did not keep what the Holy One, blessed be He, gave them were driven from the world.

43. אָמַר רָבִּי יִצְחָק, מֵהַהוּא עַפְרָא מַמָּשׁ, דְּאִתְבְּרֵי אָדָם הָרִאשׁוֹן, נְסִיב קוּדְשָׁא בְּרִיךְ הוּא, לְאִתְבְּרָאָה אִלֵּין שִׁיתָּא, וְקָרָא לֵיהּ שֵׁת, שִׁיתָּא, הה״ד וַיּוֹלֶד בִּדְמוּתוֹ כְּצַלְמוֹ, מֵאוֹתָהּ הָעִיסָּה, שֶׁנִּבְרָא הַגּוֹלֶם שֶׁלּוֹ, וְעַל כָּךְ נֶאֱמַר, גָּלְמִי רָאוּ עֵינֶיךָ, וְעָיְינַת בּוֹ, לַעֲשׂוֹת דְּדָאמוּ לֵיהּ. וְעַל סִפְרְךָ כֻּלָּם יִכָּתֵבוּ, מַאן אִינּוּן, כֻּלְּהוּ דְּלָא נָטְרוּ, מַאי דְּיָהַב קוּדְשָׁא בְּרִיךְ הוּא לוֹן, וְאִתְטְרִדוּ מִן עָלְמָא.

44. In relation to this, Rabbi Yehuda quoted Rav as saying that the night is divided into three shifts OF FOUR HOURS EACH. During each shift, the Holy One, blessed be He, has a special matter of interest with man. It is when the soul leaves him and the unshaped flesh, NAMELY THE BODY, remains asleep in his bed. The soul ascends each night before the Holy One, blessed be He, AND HE DEALS WITH IT EVERY SHIFT. Rabbi Yitzchak said those above are happy with it if it has merit; if not, it is pushed out.

44. תְּנַן הָתָם, אֲמַר רַב יְהוּדָה אֲמַר רַב אַשְׁכַּחְנָא, דִּתְלַת מִטְרָן הֲוֵי לֵילְיָא, וְכָל חַד וְחַד, אִית עִנְיָינָא, דְּקוּדְשָׁא בְּרִיךְ הוּא, בְּבַר נָשׁ. כַּד נָפִיק נִשְׁמָתֵיהּ מִנֵּיהּ, וְאִשְׁתְּאַר הַהוּא גּוֹלְמָא נָאִים עַל עַרְסֵיהּ, וְנִשְׁמָתֵיהּ סָלְקָא בְּכָל לֵילְיָא, קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, אָמַר רָבִּי יִצְחָק, אִי זַכָּאָה הִיא, חָדָאן עִמַּהּ, וְאִי לָא דַּחְיָין לָהּ לְבַר.

9. "To mourn for Sarah, and to weep for her"

Through the rabbis' Kabbalistic discussion of the relationship between soul and body, we explore the allegorical nature of the Torah's stories and characters. For example, Avraham represents the righteous soul after it has departed this world, while Sarah represents the physical body left behind. Next we are informed of what occurs immediately after death: the soul usually revisits and mourns its body for seven days before ascending to the higher world. In the case of a wicked person, however, the soul may find itself bound to the earth and the discarded body for up to a year. But at the death of spiritually advanced people, such as Avraham, the holiness of the body itself merits special protection until the time when all the dead shall rise from their dust. This phenomenon, we discover, explains several otherwise baffling passages of scripture.

The Relevance of this Passage

The Torah's message and the Zohar's mystical insights are intended for the here and now, so that our future may be peaceful and secure. By gathering the forces released through the name Avraham and these revered words of wisdom, we elevate our physical body to a higher level of spiritual purity.

45. Rav Yehuda stated that Rav asked, Why is it written, "I charge you, O daughters of Jerusalem, if you find my beloved, that you tell him that I am sick with love" (Shir Hashirim 5:8)? Rabbi Pinchas said that Rabbi Yehuda responded, "I charge you, O daughters of Jerusalem" is what the soul says to the souls who are worthy of entering Jerusalem above. They are called daughters of Jerusalem for having the merit to enter. Therefore, the soul says to them, "I charge you, O daughters of Jerusalem, if you find my beloved", which is a reference to the Holy One, blessed be He. Rav said that this is the splendor of the upper mirror. Tell him that I am sick with love" to rejoice in His splendor and to sit often in His shadow. Rav Huna said, "I am sick with love" because of the passion, the longing I feel for everything in the world, therefore I am sick.

45. אָמַר רַב יְהוּדָה אָמַר רַב, מַאי דִּכְתִיב הִשְׁבַּעְתִּי אֶתְכֶם בְּנוֹת יְרוּשָׁלִַם אִם תִּמְצְאוּ אֶת דּוֹדִי מַה תַּגִּידוּ לוֹ שֶׁחוֹלַת אַהֲבָה אָנִי. אָמַר רַבִּי פִּנְחָס אָמַר רַבִּי יְהוּדָה, הִשְׁבַּעְתִּי אֶתְכֶם בְּנוֹת יְרוּשָׁלִַם, הַנְּשָׁמָה אוֹמֶרֶת לְאוֹתָם הַנְּשָׁמוֹת, הַזּוֹכוֹת לִיכָּנֵס לִירוּשָׁלִַם שֶׁל מַעְלָה, וְהֵם הַנִּקְרָאוֹת בְּנוֹת יְרוּשָׁלִַם, עַל שֶׁזּוֹכוֹת לִיכָּנֵס שָׁם, וּלְפִיכָךְ הַנְּשָׁמָה אוֹמֶרֶת לָהֶם, הִשְׁבַּעְתִּי אֶתְכֶם בְּנוֹת יְרוּשָׁלִַם אִם תִּמְצְאוּ אֶת דּוֹדִי, דָּא קוּדְשָׁא בְּרִיךְ הוּא. רַב אָמַר, זֶה זִיו אַסְפַּקְלַרְיָאה שֶׁל מַעְלָה. מַה תַּגִּידוּ לוֹ שֶׁחוֹלַת אַהֲבָה אָנִי, לֵיהָנוֹת מִזִּיו שֶׁלּוֹ, וּלְהִסְתּוֹפֵף בְּצִלּוֹ. רַב הוּנָא אָמַר, שֶׁחוֹלַת אַהֲבָה אָנִי, אוֹתָהּ הַתְּשׁוּקָה, וְהַכִּסּוּף שֶׁכָּסַפְתִּי בָּעוֹלָם עַל הַכֹּל, לְפִיכָךְ אֲנִי חוֹלָה.

46. Rabbi Yehuda said that this is the love the soul has for the body. When the body dies, as when "Sarah's life was..." it is written: "And Avraham stood up from before his dead" (Beresheet 23:3). Rav Yehuda said that according to the Rav, it is written in the previous verse: "And Sarah died in Kiryat Arba, that is Chevron, in the land of Cna'an" (Ibid. 2).

46. רַבִּי יְהוּדָה אָמַר, זוֹ אַהֲבָה, שֶׁאוֹהֶבֶת הַנְּשָׁמָה לַגּוּף, דְּכֵיוָן שֶׁנִּשְׁלַם קִצּוֹ שֶׁל גּוּף, אוֹתָם הַיָּמִים שֶׁנִּגְזְרוּ עָלָיו, כְּמָה דְּאַתְּ אָמֵר וַיִּהְיוּ חַיֵּי שָׂרָה, מַה כְּתִיב, וַיָּקָם אַבְרָהָם מֵעַל פְּנֵי מֵתוֹ וגו׳. אָמַר רַב יְהוּדָה אָמַר רַב, מַה כְּתִיב בַּפָּסוּק קוֹדֶם זֶה, דִּכְתִיב וַתָּמֻת שָׂרָה בְּקִרְיַת אַרְבַּע הִיא חֶבְרוֹן בְּאֶרֶץ כְּנַעַן.

47. Rabbi Yitzchak referred to Rabbi Yochanan as stating that the Holy One, blessed be He, created Adam and then inserted in him four things that are divided in the body. Rabbi Yehuda said, "That are connected to the body," while Rabbi Yitzchak said, "That are divided in the body. Each is separated to its element when man leaves this world." Rabbi Yehuda said, They are connected to the body during its life, namely as it is written: "And Sarah died", which refers to the body. "In Kiryat Arba (lit. 'city of the four')," these are the four elements. The words: "that is Chevron" mean that they were connected in the body during a person's lifetime (Chevron is derived from the word chibur, connected). "In the land of Cna'an" means in this world, the world in which man dwells for a short period of time.

47. רַבִּי יִצְחָק אָמַר רַבִּי יוֹחָנָן, בָּרָא קוּדְשָׁא בְּרִיךְ הוּא לְאָדָם, וְהִכְנִיס בּוֹ אַרְבָּעָה דְּבָרִים, הַנֶּחֱלָקִים בַּגּוּף. אָמַר רַבִּי יְהוּדָה, הַמְחוּבָּרִים בַּגּוּף. רַבִּי יִצְחָק אָמַר, הַנֶּחֱלָקִים בַּגּוּף, שֶׁהֵם חוֹלְקִים לְהִתְפָּרֵשׁ, כָּל אֶחָד לִיסוֹדוֹ, כְּשֶׁיּוֹצֵא הָאָדָם מִן הָעוֹלָם הַזֶּה. רַבִּי יְהוּדָה אָמַר, הַמְחוּבָּרִים בַּגּוּף, בְּחַיָּיו, מַשְׁמַע מִקְרָא דִּכְתִיב, וַתָּמֻת שָׂרָה, זֶה הַגּוּף. בְּקִרְיַת אַרְבַּע, אֵלּוּ הָאַרְבַּע יְסוֹדוֹת. הִיא חֶבְרוֹן, שֶׁהָיוּ מְחוּבָּרִים בְּגוּפוֹ, בְּחַיָּיו. בְּאֶרֶץ כְּנַעַן, בָּעוֹלָם הַזֶּה, הַבּוֹחֵר אָדָם בִּזְמַן מוּעָט.

48. "And Avraham came to mourn for Sarah, and to weep for her" (Beresheet 23:2.). We are taught that the soul of man visits the body for seven days and mourns for it. This is the meaning of: "Only when his flesh is upon him does he feel pain, and while his soul is within him does he mourn" (Iyov 14:22). Similarly, "Avraham came to mourn for Sarah, and to weep for her." "Avraham came" refers to the soul, while "to mourn for Sarah" refers to the body.

48. וַיָּבֹא אַבְרָהָם לִסְפֹּד לְשָׂרָה וְלִבְכֹּתָהּ. הַיְינוּ דְּתָנֵן, כָּל שִׁבְעַת הַיָּמִים, נַפְשׁוֹ שֶׁל אָדָם, פּוֹקֶדֶת לְגוּפוֹ, וּמִתְאַבֶּלֶת עָלָיו, הֲדָא הוּא דִּכְתִיב, אַךְ בְּשָׂרוֹ עָלָיו יִכְאָב וְנַפְשׁוֹ עָלָיו תֶּאֱבָל. כְּהַאי גַּוְונָא, וַיָּבֹא אַבְרָהָם לִסְפֹּד לְשָׂרָה וְלִבְכֹּתָהּ. וַיָּבֹא אַבְרָהָם, זוֹ הִיא הַנְּשָׁמָה. לִסְפֹּד לְשָׂרָה, זֶה הַגּוּף.

49. Rabbi Yitzchak said that the body rests in peace and lies in its grave when the soul has merit and rises to its high place. This is referred to in the verse: "He that walks in his uprightness shall enter in peace to them that rest in their graves" (Yeshayah 57:2). Who is it that "walks in his uprightness"? Rabbi Yitzchak says that it is the soul that goes upright to Eden that lies concealed in wait for it. What does this mean? Rabbi Yehuda says: This is why NECHOCHOH (his uprightness) is written with the letter Hei. If it has no merit and deserves punishment, it walks about desolately and visits the body and the grave daily.

49. אָמַר רַבִּי יִצְחָק, בְּשָׁעָה שֶׁהַנִּשְׁמָה זוֹכָה, וְעוֹלָה לִמְקוֹם מַעֲלָתָהּ, הַגּוּף שׁוֹכֵב בְּשָׁלוֹם, וְיָנוּחַ עַל מִשְׁכָּבוֹ, הֲדָא הוּא דִכְתִיב, יָבֹא שָׁלוֹם יָנוּחוּ עַל מִשְׁכְּבוֹתָם הֹלֵךְ נְכֹחֹה. מַאי הוֹלֵךְ נְכֹחֹה. אָמַר רַבִּי יִצְחָק, הַנִּשְׁמָה הוֹלֵךְ נְכֹחֹה, לִמְקוֹם הָעֵדֶן, הַגָּנוּז לָהּ. מַאי מַשְׁמַע. אָמַר רַבִּי יְהוּדָה, מֵהַאי מַשְׁמַע, נְכֹחֹה כְּתִיב, בְּה״א. וּבְשָׁעָה שֶׁאֵינָהּ זוֹכָה, וְהִיא רְאוּיָה לְקַבֵּל עוֹנְשָׁהּ, הוֹלֶכֶת מְשׁוֹמֶמֶת, וּמְבַקֶּרֶת בְּכָל יוֹם לַגּוּף, וְלַקֶּבֶר.

50. Rabbi Yosi said that the hard bone, NAMELY THE FEMUR THAT WAS HIT AND DISLOCATED, moves here and there with its stench, coming and visiting its place for twelve months. So does the soul that is worthy of punishment. It goes out in the world, visiting its place in the world and the graveyard for twelve months.

50. אָמַר רָבִּי יוֹסֵי, הַאי קוּלִיתָא דְקַרְדִינוּתָא, כַּד אָזֵיל בִּסְרִיחוּתָא לְכָאן וּלְכָאן, אָזַל וּמְבַקֵּר לָהּ לְאַתְרָהּ, תְּרֵיסַר יַרְחֵי. כָּךְ נִשְׁמָתָא, הַהִיא דְאִתְחַזְיָא לְקַבְּלָא עָנְשָׁא, אָזְלָה לְבַר בְּעַלְמָא, וּמַפְקֶדֶת לָהּ לְאַתְרָהּ, תְּרֵיסַר יַרְחֵי, בְּבָתֵּי קְבָרֵי וּבְעַלְמָא.

51. Rabbi Yehuda said, Come and behold the verse: "And Avraham stood up from before his dead." Rabbi Aba raised A DIFFICULT POINT. We learned that when the soul is in supernal complement, NAMELY IN BINAH, the letter Hei joins it, and it is called Avraham in supernal wholeness. Now you hint that he is not that righteous, as it is written: "And Avraham stood up." You cause the one who sits in the great throne to come down to sit in the small and lower THRONE.

51. אֲמַר רַבִּי יְהוּדָה, תָּא חֲזֵי דִכְתִיב וַיָּקָם אַבְרָהָם מֵעַל פְּנֵי מֵתוֹ וגו׳, אָמַר רָבִּי אַבָּא, וְהָא תְּנַן, דְּכַד נִשְׁמָתָא הִיא בְּתַשְׁלוּמָא עִלָּאָה, נִתּוֹסַף בָּהּ ה׳ וְנִקְרֵאת אַבְרָהָם, בְּתַשְׁלוּמָא עִלָּאָה. וְהָכָא אַתְּ אָמַר, דְּכַד לֵיתָא זַכָּאָה כָּל כָּךְ, דִּכְתִיב וַיָּקָם אַבְרָהָם. עָבְדַת מַאן דְּיָתֵיב בְּכָרְסְיָיא, נָחֵית בְּגוֹ זוּטָר תַּתָּאָה.

52. But I reach a decision WHEN I EXPLAIN THE VERSE: "And Avraham stood up from before his dead." As Rabbi Bo said, Rabbi Zrika said that the soul first protects the holy body from which it came when it is worthy of ascending to Eden. Then it ascends to its elevated place. This is the meaning of: "And Avraham stood up from before his dead," namely the body.

52. אֶלָּא הָכִי גַּזַּרְנָא, וַיָּקָם אַבְרָהָם מֵעַל פְּנֵי מֵתוֹ, דְּאָמַר ר׳ בּוֹ אָמַר רַבִּי זְרִיקָא, כְּשֶׁהַנִּשְׁמָה רְאוּיָה לַעֲלוֹת לִמְקוֹם עֵדֶנָה, קוֹדֶם מְגִינָה עַל הַגּוּף הַקָּדוֹשׁ, שֶׁיּוֹצֵאת מִשָּׁם, וְאַחֲרֵכָךְ עוֹלָה, לִמְקוֹם מַעֲלָתָהּ, הה״ד וַיָּקָם אַבְרָהָם מֵעַל פְּנֵי מֵתוֹ, זֶהוּ הַגּוּף.

53. The phrase: "And spoke to the sons of Chet" (Yeshayah 57:2) refers to the rest of the bodies of the righteous, who are frightened and beaten in the world for the fear of their Possessor. They are afraid and in terror (Heb. chat) for being dwellers of the dust. HE ASKS: Why does THE SOUL need THE BODIES OF THE RIGHTEOUS? Rabbi Yehuda responded, Because they are all written down in the reckoning, THAT IS, THEY ARE PUT INTO THE ACCOUNTS AND ARE MADE TO COME OUT ACCORDING TO THE RECKONING AT THE RESURRECTION OF THE DEAD. THUS, THE SOUL SPOKE WITH THEM so that the body would be numbered in their lists. THIS IS THE MEANING OF: "AND SPOKE TO THE SONS OF CHET."

53. וַיְדַבֵּר אֶל בְּנֵי חֵת, אֵלּוּ שְׁאָר גּוּפוֹת הַצַּדִּיקִים, שֶׁהֵם חַתַּחְתִּים וְנֶהֱלָמִים בָּעוֹלָם, לְמַעַן יִרְאַת קוֹנָם, חִתִּים עַל שֶׁהֵם שׁוֹכְנֵי עָפָר, וְאַמַּאי צְרִיכָה לְהוֹ, אֲמַר ר׳ יְהוּדָה, כֻּלָּא בְּמִנְיָינָא כְּתִיבִין, וְעַל הַהֲוֵי גּוּפָא בְּמִנְיָינָא עִמְּהוֹן.

54. וּמַהאָמַרלוֹ, בְּדֶרֶךְ פִּיּוּס וּבְדֶרֶךְ כָּבוֹד, גֵּר וְתוֹשָׁב אָנֹכִי עִמָּכֶם וגו׳, דְּהַאי גּוּפָא, יֶהֱוֵי בְּמִנְיָינָא חַד עִמְּכוֹן בְּחִבּוּרָא דָא. אָמַר רַבִּי, רְאֵה מַה כְּתִיב וַיַּעֲנוּ בְּנֵי חֵת אֶת אַבְרָהָם וגו׳. כְּמוֹ כֵן, בְּדֶרֶךְ כָּבוֹד, בְּדֶרֶךְ פִּיּוּס הֲדָא הוּא דִכְתִיב שְׁמָעֵנוּ אֲדוֹנִי נְשִׂיא אֱלֹהִים אַתָּה בְּתוֹכֵנוּ.

54. What did THE SOUL CALLED AVRAHAM say to them? It said in a conciliatory and respectful manner, "I am a stranger and a sojourner with you" (Beresheet 23:3), MEANING this body will be counted with you in one quorum by this union. Rabbi said, Look at what is written: "And the children of Chet answered Avraham..." (Yeshayah 57:4). They also answered him in a respectful and conciliatory manner. This is the meaning of: "Hear us, my lord, you are a mighty prince among us."

10. Dumah brings them into and out of reckoning

The role of Dumah, angel in charge of graveyards, is discussed. The rabbis agree that he is in charge of all bodies--good and wicked--sorting them into graves according to merit, until the Day of Reckoning. Torah interpretation tells us that Avraham's body was granted a special "treasure of peace and great rest." Also, according to various rabbis, those who have kept the Law, studied Torah, and performed acts of great piety, may inherit either 200 or 400 "worlds in the World to Come."

The Relevance of this Passage

A righteous person is not necessarily one who has attained the same level of spirituality and wisdom as the eminent sages of antiquity or the great Kabbalists cited in the Zohar. We are not expected to reach their level, but we are expected to at least strive for it. Therefore, an individual who consistently endeavors toward high spiritual goals is defined as righteous. More important than the level attained is the degree of change that we achieve through spiritual growth. Hence, we need to awaken loftier aspirations and goals. Moreover, we require inner strength and determination to pursue higher levels of righteousness. These qualities take root within us as we meditatively study this section of Zohar.

55. מַאי נְשִׂיא אֱלֹהִים אַתָּה. אָמַר ר׳ פִּנְחָס, קוֹדֶם שֶׁיֵּצֵא הַצַּדִּיק מִן הָעוֹלָם, בַּת קוֹל יוֹצֵאת בְּכָל יוֹם, עַל אוֹתָם הַצַּדִּיקִים בְּגַן עֵדֶן, הָכִינוּ מָקוֹם לְפִלּוֹנִי שֶׁיָּבֹא לְכָאן. וְעַל כֵּן הֵם אוֹמְרִים, מֵאֵת אֱלֹהִים מִלְּמַעְלָה, אַתָּה נָשִׂיא, בְּכָל יוֹם בְּתוֹכֵנוּ, בְּמִבְחַר קְבָרֵינוּ, בְּמִבְחַר הַצַּדִּיקִים, בַּחֲבוּרַת הַצַּדִּיקִים הַמּוּבְחָרִים, מְנֵה אוֹתוֹ, הַכְנִיסֵהוּ בְּחֶשְׁבּוֹן עִמָּנוּ, וְאִישׁ מִמֶּנּוּ לֹא יִמְנַע, אֶת הַמִּנְיָן, כִּי כוּלָּנוּ שְׂמֵחִים בּוֹ, וּמַקְדִּימִים לוֹ שָׁלוֹם.

55. What is meant by the phrase: "You are a mighty prince (or: a prince of Elohim)" (Beresheet 23:5)? Rabbi Pinchas responded that, before the righteous leave the world, a divine voice echoes every day among the righteous in the Garden of Eden to 'prepare a place for so-and-so who will come here'. Therefore, they say, from Elohim above, "You are a prince" every day among us: "in the choicest of our graves" (Ibid.): among the choicest company of the righteous he should be counted. No one will prevent fulfillment of the quorum, for we all rejoice in him and hasten to greet him.

56. אָמַר רַבִּי יוֹסֵי בֶּן פַּזִּי, תָּא חֲזֵי, כֵּיוָן שֶׁהַנְּשָׁמָה פּוֹגַעַת בָּהֶם, וְתָדוּן, לְאַחַר כָּךְ, פּוֹגַעַת לְאוֹתוֹ הַמַּלְאָךְ, הַמְמֻנֶּה עֲלֵיהֶם, דִּתְנַן, מַלְאָךְ מְמוּנֶּה, עַל בָּתֵּי קְבָרֵי, וּדוּמָה שְׁמוֹ, וְהוּא מַכְרִיז בֵּינֵיהֶם, בְּכָל יוֹם, עַל הַצַּדִּיקִים, הָעֲתִידִים לִיכָּנֵס בֵּינֵיהֶם, וּמִיָּד פּוֹגַעַת בּוֹ, כְּדֵי לְשַׁכֵּן הַגּוּף, בְּהַשְׁקֵט, וּבְבִטְחָה, וּבְמְנוּחָה, וּבַהֲנָאָה, הֲדָא הוּא דִכְתִיב, וַיְדַבֵּר אֶל עֶפְרוֹן.

56. Rabbi Yosi ben Pazi said, Come and behold: after the soul meets them, it is sentenced. It meets the angel appointed over them, the angel in charge of the graveyards, named Dumah. He announces among them, every day, the names of the righteous who are about to come among them. It immediately entreats him to lodge the body in tranquillity, safety, rest, and pleasure. This is the meaning of: "And he spoke to Efron" (Yeshayah 57:11).

57. אֲמַר רַבִּי יֵיסָא, זֶה הַמַּלְאָךְ הַנִּקְרָא דּוּמָה, וְלָמָּה נִתְכַּנֶּה שְׁמוֹ עֶפְרוֹן, עַל שֶׁהוּא מְמוּנֶּה עַל שׁוֹכְנֵי עָפָר, וְהוּפְקְדוּ בְּיָדוֹ, כָּל פִּנְקְסֵי הַצַּדִּיקִים, וַחֲבוּרוֹת הַחֲסִידִים, הַשּׁוֹכְנִים בֶּעָפָר, וְהוּא עָתִיד לְהוֹצִיאָם בְּחֶשְׁבּוֹן.

57. Rabbi Yesa asked, Why is the angel Dumah called Efron? He responded, Because he is in charge over the dwellers of dust (Heb. afar). All the lists of the righteous and companies of the pious that dwell in the dust were given to him, and he will bring them out according to the reckoning.

58. Rabbi Elazar said, When the Holy One, blessed be He, comes to raise the dead in the future, He shall call the angel named Dumah, who is appointed over the graves. He will ask him for an enumeration of all the dead, the righteous and the pious, and all the sincere proselytes killed for the sake of His name. He will bring them out according to the reckoning, the same as he put them into it. This is the meaning of the verse: "That brings out their host by number... not one is missing" (Yeshayah 40:26).

58. וְתָאנָא אָמַר רַבִּי אֶלְעָזָר, לֶעָתִיד לָבֹא, כְּשֶׁיִּפְקוֹד הַקּוּדְשָׁא בְּרִיךְ הוּא לְהַחַיּוֹת הַמֵּתִים, יִקְרָא לַמַּלְאָךְ הַמְמוּנֶה עַל הַקְּבָרוֹת, וּדוּמָה שְׁמוֹ וְיִתְבַּע מִמֶּנּוּ מִנְיַן כָּל הַמֵּתִים, הַצַּדִּיקִים וְהַחֲסִידִים, וְאוֹתָם גֵּרֵי הַצֶּדֶק, וְשֶׁנֶּהֱרְגוּ עַל שְׁמוֹ, וְהוּא מוֹצִיאָם בְּחֶשְׁבּוֹן, כְּמוֹ שֶׁנִּטְלָם בְּחֶשְׁבּוֹן, הֲדָא הוּא דִכְתִיב הַמּוֹצִיא בְּמִסְפַּר צְבָאָם וגו׳ אִישׁ לֹא נֶעְדָּר.

59. In the name of Rabbi Ya'akov, Rabbi Shmuel said that the souls of the evil are in the hands of the angel Dumah, who will send them to Gehenom to be sentenced. Once they are put in Dumah's hands, they do not return again before going to Gehenom. This is what David feared when he committed that sin, as it is written: "Unless Hashem had been my help, my soul had soon dwelt in Dumah" (Tehilim 94:17). Rabbi Yesa said, The soul entreats him to put the body with the bodies of the other righteous and be enumerated in their numbers. This is the meaning of: "And he spoke to Efron..."

59. וְתָאנָא, אָמַר רַבִּי שְׁמוּאֵל בְּרַבִּי יַעֲקֹב, נְפָשׁוֹת הָרְשָׁעִים, נְתוּנוֹת בְּיָדוֹ שֶׁל מַלְאָךְ זֶה, שֶׁשְּׁמוֹ דוּמָה, לְהַכְנִיסָם בַּגֵּיהִנֹּם, וְלָדוּן שָׁם, וְכֵיוָן שֶׁנִּמְסָרוֹת בְּיָדוֹ, שׁוּב אֵינָן חוֹזְרוֹת, עַד שֶׁיִּכְנְסוּ לַגֵּיהִנֹּם, וְזֶה יִרְאַת דָּוִד שֶׁנִּתְיָרֵא, כְּשֶׁעָשָׂה אוֹתוֹ עָוֹן, שֶׁנֶּאֱמַר לוּלֵי ה׳ עֶזְרָתָה לִי כְּמְעַט שָׁכְנָה דוּמָה נַפְשִׁי. אָמַר רַבִּי יֵיסָא, הַנְּשָׁמָה פּוֹגַעַת לוֹ, לְהַכְנִיס אוֹתוֹ גּוּף, עִם שְׁאָר גּוּפוֹת הַצַּדִּיקִים, בְּחֶשְׁבּוֹנָם, הֲדָא הוּא דִכְתִיב וַיְדַבֵּר אֶל עֶפְרוֹן וגו׳.

60. Rabbi Tanchum added that the angel first addresses him. Look at what was written before the verse. It is: "And Efron dwelt among the children of Chet" (Beresheet 23:9), who were afraid of dwelling in the dust. He hastens to instruct Dumah to put that body in the reckoning of the righteous. Then the verse reads, "And Efron the Chitite answered Avraham in the ear of the children of Chet, even of all that went in at the gate of his city, saying" (Ibid.). Who went in at the gate of his city? Rabbi Nachman said, Those who were written in the list. As Rabbi Nachman said, and so is was decreed, by the reckoning made by Dumah, they enter, the cemeteries. And by the reckoning he will take them out. And he is in charge of the dwellers of dust.

60. אָמַר רַבִּי תַּנְחוּם, הַמַּלְאָךְ קוֹדֵם וְאוֹמֵר לוֹ. רְאֵה מַה כְּתִיב לְמַעְלָה, וְעֶפְרוֹן יוֹשֵׁב בְּתוֹךְ בְּנֵי חֵת, שְׁחֵתוֹ לִשְׁכּוֹן בֶּעָפָר, וְהוּא מַקְדִּים וְאוֹמֵר לוֹ, לְהַכְנִיס אוֹתוֹ הַגּוּף, בְּחֶשְׁבּוֹן הַצַּדִּיקִים, הה״ד וַיַּעַן עֶפְרוֹן הַחִתִּי אֶת אַבְרָהָם בְּאָזְנֵי בְנֵי חֵת לְכֹל בָּאֵי שַׁעַר עִירוֹ לֵאמֹר. מַאי לְכֹל בָּאֵי שַׁעַר עִירוֹ, רַב נַחְמָן אָמַר, אִינּוּן דְּעָאלוּ, בְּכִתָּב חוּשְׁבַּן פִּנְקֵסֵיהּ דַּאֲמַר רַב נַחְמָן, וְהָכֵי אִתְגְּזַר, בְּחֶשְׁבּוֹן עַל יְדוֹי דְּדוּמָה, עָאלִין בְּבָתֵּי קְבָרֵי, וּבְחוּשְׁבַּן פִּתְקָא, זַמִּין לְאַפָּקָא לוֹן, וְהוּא מְמוּנֶה עַל דַּיָּירֵי עַפְרָא.

61. What is meant by: "The field I give you, and the cave, that is in it" (Beresheet 5:10)? Rabbi Yosi said that it is a treasure of peace and great rest. Rabbi Shalom ben Manyumi said, There is not one righteous of those who are occupied in Torah, who has not 200 bright worlds for the sake of Torah. It is written, "And those that keep its fruit 200" (Shir Hashirim 8:12), for they renounce themselves daily, as if they are killed to sanctify His name and His eternity. Whoever surrenders his soul to sanctify His name, the scripture says it is as if he were killed daily for His sake, as it is written: "But for your sake are we killed all the day long" (Tehilim 44:23). Rabbi Nachman said that whoever surrenders his soul according to this verse inherits 400 worlds in the world to come. Rabbi Yosef said, We were taught that there are 200. According to Rabbi Nachman, it is 200 for Torah and 200 for surrendering every day for the sake of the holiness of His name.
End of Midrash Hane'elam (homiletical interpretations on the obscure)

61. מַהוּ הַשָּׂדֶה נָתַתִּי לָךְ וְהַמְּעָרָה אֲשֶׁר בּוֹ. אָמַר רַבִּי יוֹסֵי, הַפְּקָדָא דְּשַׁלְוָה, וּמְנוּחָה רַבָּה. אָמַר ר׳ שָׁלוֹם בַּר מְנְיוּמִי, אֵין לְךָ כָּל צַדִּיק וְצַדִּיק מֵאוֹתָם הָעוֹסְקִים בַּתּוֹרָה, שֶׁאֵין לוֹ מָאתַיִם עוֹלָמוֹת וְכִסּוּפִין בִּשְׁבִיל הַתּוֹרָה, הה״ד וּמָאתַיִם לַנּוֹטְרִים אֶת פִּרְיוֹ, וּמָאתַיִם, עַל שֶׁמּוֹסְרִים עַצְמָם בְּכָל יוֹם, כְּאִילּוּ נֶהֱרְגוּ עַל קְדוּשַׁת שְׁמוֹ, נִצְחוֹ, כְּהַאי פְּסוּקָא לְמָסוֹר נַפְשׁוֹ עַל קְדוּשַׁת שְׁמוֹ, מַעֲלֶה עָלָיו הַכָּתוּב כְּאִלּוּ נֶהֱרַג בְּכָל יוֹם עָלָיו, הה״ד כִּי עָלֶיךָ הוֹרַגְנוּ כָּל הַיּוֹם. אָמַר רַב נַחְמָן, כָּל הַמּוֹסֵר נַפְשׁוֹ בְּהַאי פְּסוּקָא, נוֹחֵל אַרְבַּע מֵאוֹת עוֹלָמוֹת לָעוֹלָם הַבָּא. אָמַר רַב יוֹסֵף, וְהָא תְּנַן מָאתַיִם. אָמַר רַב נַחְמָן מָאתַיִם עַל הַתּוֹרָה, וּמָאתַיִם עַל שֶׁמָּסַר עַצְמוֹ בְּכָל יוֹם, עַל קְדוּשַׁת שְׁמוֹ. (עַד כָּאן מִדְרָשׁ הַנֶּעֱלָם).

11. "And Sarah died in Kiryat Arba"

Here the Zohar explores the ways in which people's lives determine the quality and nature of their death. The rabbis also resume a discussion of Sarah's uniqueness among women, now comparing her with Miriam, whose age is not mentioned in scripture. Associated with water, Miriam's death is emblematic of the ancient sins of the children of Israel. They, it is explained, owe their happiness and stability solely to the Torah--which is a gift of the Holy One, intended to reveal the true nature and purpose of His creation. Rabbi Yehuda goes on to make an analogy between the effect of a weak king on his kingdom and that of an unrighteous man on his own life. The exploration finally circles back on itself with the assertion that death has no power over someone as pure as Sarah, who died in the place where David was united with the patriarchs. This spiritual locale is the point at which the physical world joins with the spiritual. David represents our material realm, known as Malchut, while the patriarchs signify the spiritual domain. Bridging these two worlds exemplifies the concept of perfection. In this way, the righteousness of the individual soul, the righteousness of the ruler and his people, and the holiness of the land itself, are shown to be one and the same. We learn that as long as a man's soul is nurtured by the Light--which is portrayed here as filtering through the seven lower Sfirot--both his life and his death will remain in harmony with the divine, for a righteous existence alone spares us defilement by the Angel of Death.

The Relevance of this Passage

In practical terms, the Upper World, or the patriarchs, refers to our soul and the desire to share. Our physical world of Malchut or David, refers to our material body and the desire to receive for the self alone. Our ultimate objective in life is to balance and enjoin these two worlds, creating a new dynamic, known in lay terms as the desire to receive for the sake of sharing. When we receive for the sake of imparting to others, we achieve perfect harmony with the sharing nature of the Creator. This assures a life and an afterlife filled with Light. Both the Torah and the Zohar serve to gradually sweeten the trait of receiving for the self into receiving for the purpose of sharing. Here, the Zohar invokes the 'energy of Sarah' to help achieve this effect, strengthening our resolve whenever the temptation to satisfy our own desires arises.

62. "And Sarah died in Kiryat Arba" (Beresheet 23:2). Rabbi Aba noted that, of all the women in the world, only for Sarah are the number of her days and years and the time of her life in the world mentioned, as well as the place in which she was buried. This shows that there was no other woman in the world like Sarah.

62. וַתָּמֹת שָׂרָה בְּקִרְיַת אַרְבַּע. ר׳ אַבָּא אָמַר, כְּגַוְונָא דָא, לָא הֲוֹ בְּכָל נְשֵׁי עַלְמָא, דְּהָא אִתְּמַר חוּשְׁבַּן יוֹמָהָא, וּשְׁנָהָא, וְקִיּוּמָהָא בְּעָלְמָא, וְהַהוּא אֲתַר דְּאִתְקְבְרַת בֵּיהּ. אֶלָּא לְאַחֲזָאָה, דְּלָא הֲוָה כְּשָׂרָה, בְּכָל נְשֵׁי עָלְמָא

63. If you say that it is written of Miriam: "And Miriam died there, and was buried there" (Bemidbar 20:1) AS IT IS WRITTEN OF SARAH, NOTE THAT THIS WAS WRITTEN only to show that Yisrael sinned, AS SAID IN THE NEXT VERSE: "AND THERE WAS NO WATER FOR THE CONGREGATION: AND THEY GATHERED THEMSELVES TOGETHER" (IBID. 2). Yisrael had no water there without Miriam, and HER DAYS AND YEARS were not specified when describing her death, as was done for Sarah.

63. וְאִי תֵּימָא הָא מִרְיָם, דִּכְתִיב וַתָּמֹת שָׁם מִרְיָם וַתִּקָּבֵר שָׁם. בְּגִין לְאַחֲזָאָה סָרְחָנָא דְיִשְׂרָאֵל קָא אָתָא, דְּהָא מַיָּיא לָא אָזְלֵי לְהוֹ בְּיִשְׂרָאֵל, אֶלָּא בִּזְכוּתָא דְמִרְיָם. אֲבָל לָא אִתְּמַר בְּמִיתָתָהּ, כְּמָה דְאִתְּמַר בְּשָׂרָה.

64. Rabbi Yehuda opened the discussion saying, "Happy are you, O land, that your king is a man of freedom, and your princes eat in due season" (Kohelet 10:17). This verse was explained by the friends. Nevertheless, we have studied that the children of Yisrael are happy because the Holy One, blessed be He, gave them Torah with which to know the hidden ways and reveal the supreme mysteries.

64. רַבִּי יְהוּדָה פְּתַח אַשְׁרֵיךָ שֶׁמַּלְכֵּךְ בֶּן חוֹרִים וְשָׂרַיִךְ בָּעֵת יֹאכֵלוּ, הַאי קְרָא אוֹקְמוּהָ חַבְרַיָּיא, אֲבָל אִית לָן לְאִסְתַּכְּלָא בֵּיהּ, דְּזַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא יְהַב לוֹן אוֹרַיְיתָא, לְמִנְדַּע כָּל אוֹרְחִין סְתִימִין, וּלְאִתְגַּלְיָיא לוֹן רָזִין עִלָּאִין.

65. "Happy are you, O land" refers to the land of the living, NAMELY THE NUKVA, WHICH CLOTHES THE LIVING ELOHIM, IMA, because her king, ZEIR ANPIN, prepared for her all the blessings he had received from the supernal fathers-THE SUPERNAL ABA AND IMA. THAT KING IS the secret of the letter Vav, which is always in readiness to pour blessing over her. He is called "a man of freedom", the son of a Yovel (jubilee), WHICH IS BINAH, NAMELY YISRAEL-SABA, AND TEVUNAH, THE MOCHIN who liberates slaves and gives them freedom, THE MOCHIN OF THE ILLUMINATION OF CHOCHMAH. He is also a son of the supernal world-THE SUPERNAL ABA AND IMA-who gives generously FROM THEIR EVERLASTING UNION all life and illumination, the oil of greatness, and honor. Thus it is written, "Yisrael is my son, my firstborn" (Shemot 4:22). Therefore, "Happy are you, O land."

65. וְהָא אִתְּמַר, אַשְׁרֵיךָ אֶרֶץ, דָּא אֶרֶץ הַחַיִּים, בְּגִין דְּמַלְכָּא דִילָהּ, אַזְמִין לָהּ כָּל בִּרְכָאן, דְּאִתְבָּרְכָא מֵאֲבָהָן עִלָּאִין, רָזָא דְוא״ו, דְּאִיהוּ קַיְימָא לְאַרְקָא עֲלָהּ בִּרְכָאן תְּדִיר, וְאִיהוּ בֶּן חוֹרִין, בֶּן יוֹבֵלָא, דְּאַפִּיק עַבְדִּין לְחֵירוּ, בְּרָא דְעַלְמָא עִלָּאָה, דְּאַפִּיק תְּדִיר כָּל חַיִּין, וְכָל נְהִירוּ, וְכָל מְשַׁח רְבוּת, וְכֹלָּא אִנְגִיד הַאי בְּרָא בּוּכְרָא, לְהַאי אֶרֶץ, כד״א בְּנִי בְּכֹרִי יִשְׂרָאֵל, וּבְגִין כָּךְ, אַשְׁרֵיךָ אֶרֶץ.

66. וּמַה דְּאִתְּמַר אִי לָךְ אֶרֶץ שֶׁמַּלְכֵּךְ נַעַר, כְּמָה דְּאוֹקְמוּהָ, דְּהַאי אֶרֶץ תַּתָּאָה, וְעַלְמָא תַּתָּאָה, לָא יְנִקָא אֶלָּא מִגּוֹ שָׁלְטָנוּתָא דְּעָרְלָה, וְכֹלָּא מֵהַהוּא מַלְכָּא דְּאִקְרֵי נַעַר, כְּמָה דְּאוֹקְמוּהָ. וַוי לְאַרְעָא דְּאִצְטְרִיךְ לִינְקָא הָכֵי.

66. The verse "Woe to you, O land, when your king is a child" (Kohelet 10:16) is explained as follows. This is the nether land, and the nether world draws nourishment from the uncircumcised foreskin alone. All is drawn down only from the king called child, NAMELY MATATRON, as was explained. Woe to the world that must nourish this way.

67. תָּא חֲזֵי הַאי נַעַר לֵית לֵיהּ מִגַּרְמֵיהּ כְּלוּם, בַּר כַּד נָטֵיל בִּרְכָאן לְזִמְנִין יְדִיעָן, וְכָל זִמְנִין דְּאִתְמְנָעוּ מִנֵּיהּ, וְאִתְפְּגִים סִיהֲרָא, וְאִתְחֲשַׁךְ, וּבִרְכָאן אִתְמְנָעוּ מִנֵּיהּ, וַוי לְעַלְמָא, דְּאִצְטְרִיךְ לִינְקָא בְּהַהִיא שַׁעְתָּא. וְעוֹד בְּכַמָּה דִּינִין אִתְדָּן הַאי עַלְמָא, עַד לָא יָנְקָא מִנֵּיהּ, דְּכֹלָּא בְּדִינָא אִתְקַיָּים וְאִתְעֲבַד וְאוֹקְמוּהָ.

67. Come and behold this child, MATATRON, who has nothing of himself, but the blessings he receives FROM THE NUKVA at appointed times. Each time these blessings are withheld when the moon, NUKVA, is rendered defective and becomes dark. Woe to the world that depends on him for survival. Moreover, the world suffers many judgments before it draws nourishment from him, NAMELY FROM THE KLIPOT, for all is established and maintained through judgments, as has been explained.

68. תָּא חֲזֵי, וַתָּמֹת שָׂרָה בְּקִרְיַת אַרְבַּע, רָזָא אִיהוּ, בְּגִין דְּלָא הֲוָה מִיתָתָהּ, עַל יְדָא דְּהַהוּא נָחָשׁ עֲקִימָאָה, וְלָא שָׁלַט בָּהּ כִּשְׁאָר בְּנֵי עָלְמָא. דְּאִיהוּ שַׁלִּיט בְּהוֹ, וְעַל יְדֵיהּ, מֵתוּ בְּנֵי עָלְמָא, מִיּוֹמָא דְּגָרִים לוֹן אָדָם, בַּר מֹשֶׁ"ה וְאַהֲרֹ"ן וּמִרְיָ"ם, דְּכְתִיב בְּהוֹ עַל פִּי ה'. וּבְגִין יְקָרָא דִּשְׁכִינְתָּא, לָא כְּתִיב בְּמִרְיָם עַל פִּי ה'.

68. The verse: "And Sarah died..." also contains a secret, which is that she did not die by the tortuous serpent, NAMELY THE ANGEL OF DEATH. It had no power over her, as it has over the people of the world. As a result of Adam's sin, all the people in the world die by the serpent except Moshe, Aharon, and Miriam, WHO DIED BY A KISS, as is written: "Upon the mouth of Hashem" (Bemidbar 33:38). In honor of the Shechinah, it is not mentioned of Miriam, "upon the mouth of Hashem," ALTHOUGH SHE, TOO, DIED BY A KISS.

69. אֲבָל בְּשָׂרָה, כְּתִיב בְּקִרְיַת אַרְבַּע, רָזָא דְּקִרְיַת אַרְבַּע, בְּרָזָא עִלָּאָה וְלָא עַל יְדָא אָחֳרָא, בְּקִרְיַת אַרְבַּע וְלָא בְּנָחָשׁ. בְּקִרְיַת אַרְבַּע הִיא חֶבְרוֹן, דְּאִתְחַבַּר דָּוִד מַלְכָּא בַּאֲבָהָן, וְעַל דָּא לָא הֲוָה מִיתָתָהּ בִּידָא אָחֳרָא, אֶלָּא בְּקִרְיַת אַרְבַּע.

69. Yet of Sarah it is written: "And Sarah died in Kiryat Arba" because she died in and by the hands of Kiryat Arba, and not by the serpent. She died by the hands of Kiryat Arba that is Chevron, where David was united with the patriarchs. Therefore she died not by another, but in Kiryat Arba.

70. תָּא חֲזֵי, כַּד יוֹמִין דְּבַר נָשׁ, אִתְקַיְּימוּ בְּדַרְגִּין עִלָּאִין, אִתְקַיְּים בַּר נָשׁ בְּעַלְמָא, כְּיוָן דְּלָא אִתְקַיָּים בְּדַרְגִּין עִלָּאִין, נָפְקֵי וְנָחֵתֵי לְתַתָּא, עַד דְּקָרִיבוּ לְהַאי דַּרְגָּא דְּמוֹתָא שַׁרְיָא בֵּיהּ, וּכְדֵין נָטֵיל רְשׁוּ לְאַפֵּיק נִשְׁמָתָא, וְטָאס עַלְמָא בְּזִמְנָא חָדָא, וּנְטֵיל נִשְׁמָתָא, וְסָאֵיב לֵיהּ לְגוּפָא, וְאִשְׁתְּאַר מְסָאֲבָא. זַכָּאִין אִינּוּן צַדִּיקַיָּא דְּלָא אִסְתָּאֲבוּ, וְלָא אִשְׁתְּאַר בְּהוֹ מְסָאֲבוּתָא.

70. Come and behold: When man's days are maintained by the supernal grades, NAMELY THE SEVEN LOWER SFIROT-CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT-man thrives in the world. If he is not sustained by the supernal grades, MEANING HE HAS LIVED SEVENTY YEARS DRAWN FROM THE SEVEN LOWER SFIROT-CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT-his days come out OF THE SFIROT and beneath THE SFIROT until they approach the level where death dwells. NAMELY, THE ANGEL OF DEATH UNDERNEATH MALCHUT, OF WHICH IT IS SAID, "SIN CROUCHES AT THE DOOR" (BERESHEET 4:7). Then the Angel of Death receives permission to take out the man's soul. He flies through the world in one flight, takes the soul and defiles the body, which remains defiled. Happy are the righteous who were not defiled by him, for no defilement remained in their bodies.

12. The serpent of the firmament

The stars of the Milky Way--called here 'the serpent of the firmament'--perform a special function in the lives of men, assisting both those who wish to be purified, and those who wish to defile themselves.

Rabbi Yitzchak and Rabbi Yosi discuss the evil man, Bila'am, the sorcerer. From their discussion we learn that the primordial serpent is the source of all enchantment and magic. It is in sorcery that the seeds of defilement lie. Those who wish to cast spells draw to themselves the unholy spirit, just as anyone wishing to do good will draw the Light.

The Relevance of this Passage

The stars that glint in the heavens are portals through which spiritual influences enter this material existence. The structure of electricity helps us

understand their role: Electrical current can light entire cities. The same current, however, can also cause great destruction. The manner in which we employ the energy, determines its positive or destructive quality, but the nature of the energy never changes. Man was given free will to choose how to draw spiritual energy-via the desire to receive for the self alone, or the desire to receive for the sake of sharing. This passage summons up forces that awaken us to the dual nature of our desires, impelling us to seek purification rather than defilement.

71. Come and behold: In the middle of the firmament is a glowing trail. This is the serpent of the firmament THAT ASTRONOMERS CALL THE MILKY WAY. All the small stars are attached to it in groups, THAT IS, THEY ARE GATHERED AND STAND IN IT LIKE COUNTLESS MOUNTAINS. They are in charge of the secret deeds of the inhabitants of the world.

71. וְתָא חֲזֵי, בְּאֶמְצָעוּת דִּרְקִיעָא, אִתְקַטַּר חַד אוֹרְחָא קַסְטְרִירָא. וְאִיהוּ חִוְיָא דִּרְקִיעָא, דְּכָל כּוֹכְבִין דַּקִּיקִין, כֻּלְּהוֹ קְטִירִין בֵּיהּ, וְקָיְימֵי בֵּיהּ, תְּלֵי תְּלִין, וְאִינּוּן מְמַנָּן בִּסְתִירוּ עוֹבְדֵי בְּנֵי עָלְמָא.

72. Similarly, there are bunches of lights of Klipot that come into the world from the supernal primordial serpent that seduced Adam. They are appointed to learn the secret deeds of the world. Therefore when a man wishes to be purified, he receives help from above, and the help of his Master encircles and protects him. He is then called 'holy'.

72. כְּגַוְונָא דָא, כַּמָּה חֲבִילֵי טְהִירִין, נָפְקֵי לְעַלְמָא, מֵהַאי חִוְיָא עִלָּאָה קַדְמָאָה, דְּאִתְפַּתְּיָא בֵּיהּ אָדָם, וְכֻלְּהוֹ מְמַנָּן בִּסְתִירוּ עוֹבְדֵי עַלְמָא, וּבְגִין כָּךְ, אָתֵי בַּר נָשׁ לְאִתְדַּכָּאָה, מְסַיְּיעִין לֵיהּ מִלְּעֵילָא, וְסִיּוּעָא דְּמָארֵיהּ סַחֲרָא לֵיהּ, וְאִסְתַּמַּר וְאִקְרֵי קָדוֹשׁ.

73. If a man wishes to be defiled, several groups of lights of Klipot are waiting for him. They all hover about and around him. They defile him, so he is called unholy. They go before him and proclaim, Unholy, unholy, as it is written: "And shall cry, 'Unclean, unclean'" (Vayikra 17:45). They are all connected to the primordial serpent and are hidden in the deeds of the people of the world.

73. אָתֵי בַּר נָשׁ לְאִסְתָּאֲבָא, כַּמָּה חֲבִילִין טְהִירִין אִזְדַּמְנוּ לֵיהּ וְכֻלְּהוּ שַׁרְיָין בֵּיהּ, וּמְסַחֲרִין לֵיהּ, וּמְסָאֲבִין לֵיהּ, וְאִקְרֵי טָמֵא, וְכֻלְּהוּ אָזְלֵי, וּמַכְרְזֵי קַמֵּי, טָמֵא טָמֵא, כְּמָה דְּאַתְּ אָמַר וְטָמֵא טָמֵא יִקְרָא. וְכֻלְּהוּ קְטִירִין בְּהַהוּא חִוְיָא קַדְמָאָה, וּסְתִירִין בְּכַמָּה עוֹבְדֵי עָלְמָא.

74. Rabbi Yitzchak and Rabbi Yosi were walking from Tiberias to Lod. Rabbi Yitzchak said, I wonder about the evil man Bila'am. All he did was from the side of defilement. Here we learn a secret, which is that all kinds of sorcery and witchcraft of the world are connected and derive from the primordial serpent, which is the impure spirit of defilement. Therefore all enchantment (Heb. nechashim) is named AFTER THE PRIMORDIAL SERPENT (HEB. NACHASH). They all derive from that side, and anyone who is drawn to that MAGIC is defiled.

74. ר׳ יִצְחָק וְרִבִּי יוֹסֵי, הֲווֹ אָזְלֵי מִטְּבֶרְיָא לְלוֹד. אֲמַר ר׳ יִצְחָק, תְּוַוּהֲנָא עַל הַהוּא רָשָׁע דְּבִלְעָם, דְּכָל עוֹבָדוֹי דְּהַהוּא רָשָׁע, הֲווֹ מִסִּטְרָא דְּמָסָאֲבָא. וְהָכָא אוֹלִיפְנָא רָזָא חָדָא, דְּכָל זִינֵי נְחָשַׁיָּא דְּעַלְמָא, כֻּלְּהוֹן מִתְקַטְּרָן וְנָפְקִין, מֵהַהוּא נָחָשׁ קַדְמוֹנִי, דְּאִיהוּ רוּחַ מְסָאֲבָא מְזוּהֲמָא, וּבְגִין כָּךְ, כָּל חָרָשִׁין דְּעַלְמָא, אִקְרוּן עַל שְׁמָא דָא, נְחָשִׁים, וְכֻלְּהוּ מֵהַאי סִטְרָא נָפְקִי. וּמַאן דְּאִתְמְשַׁךְ בְּהַאי הָא אִסְתָּאַב.

75. Moreover, one should be impure to cast a spell. One has to draw upon oneself that side of the unholy spirit. As man is aroused from below, he draws upon himself from above. If he is aroused below on the side of holiness, he draws upon himself the supernal holiness and is sanctified. If he is aroused below on the side of defilement, he draws upon himself the spirit of defilement and becomes unholy. Upon this, they said that whoever wishes to be defiled is defiled.

75. וְלָא עוֹד, אֶלָּא דְּבָעֵי לְאִסְתָּאֲבָא, בְּגִין לְאַמְשָׁכָא עֲלֵיהּ הַהוּא סִטְרָא דְּרוּחַ מְסָאֲבָא. דְּהָא תָּנִינָן, כְּגַוְונָא דְּאִתְעַר בַּר נָשׁ, הָכֵי נָמֵי אַמְשֵׁיךְ עֲלֵיהּ מִלְּעֵילָא, אִי אִיהוּ אִתְעַר בְּסִטְרָא דִּקְדוּשָׁה, אַמְשֵׁיךְ עֲלֵיהּ קְדוּשָׁה מִלְּעֵילָא וְאִתְקַדַּשׁ. וְאִי אִיהוּ אִתְעַר, בְּסִטְרָא דְּמָסָאֲבָא, הָכֵי אַמְשֵׁיךְ עֲלֵיהּ רוּחַ מְסָאֲבָא, וְאִסְתָּאַב. דְּהָא אִתְּמַר, עַל מַה דְּתָנִינָן, אָתֵי בַּר נָשׁ לְאִסְתָּאֲבָא, מְסָאֲבִין לֵיהּ.

76. בְּגִין כָּךְ הַהוּא רָשָׁע דְּבִלְעָם, בְּגִין לְאַמְשָׁכָא עֲלֵיהּ רוּחַ מְסָאֲבָא, מֵהַהוּא נָחָשׁ עִלָּאָה, הֲוָה אִסְתָּאַב בְּכָל לֵילְיָא בַּאֲתָנֵיהּ, וַהֲוָה עָבֵיד עִמַּהּ עוֹבָדֵי אִישׁוּת, בְּגִין לְאִסְתָּאֲבָא, וּלְאַמְשָׁכָא עֲלֵיהּ רוּחַ מְסָאֲבָא, וּכְדֵין עָבֵיד חֲרָשׁוֹי וְעוֹבָדוֹי.

76. For that purpose, the wicked Bila'am defiled himself nightly by mating with his ass in order to draw upon himself the unholy spirit from the supernal serpent, thereby drawing on himself the spirit of unholiness. Then he cast his spells and enchantments.

77. וְשֵׁירוּתָא דְּעוֹבָדוֹי הֲוֵי, נָטֵיל נָחָשׁ, מֵאִינּוּן חִוְיִין, וְקָטִיר לֵיהּ קַמֵּיהּ, וּבְזַע רֵישֵׁיהּ, וְאַפֵּיק לִישָׁנֵיהּ וּנְטֵיל עִשְׂבִּין יְדִיעָן, וְאוֹקִיד כֻּלָּא, וַעֲבֵיד מִנֵּיהּ קְטַרְתָּא חָדָא, לְבָתַר נְטֵיל רֵישָׁא דְּהַהוּא חִוְיָא, וּבְזַע לֵיהּ לְאַרְבַּע סִטְרִין, וַעֲבֵיד מִנֵּיהּ קְטַרְתָּא אָחֳרָא.

77. First he took one of the serpents, tied it in front of him, split his head, and removed its tongue. Then he took certain herbs and burned them to incense. He took the serpent's head, cut it into four pieces, and made from it another incense offering.

78. וַעֲבֵיד עִגּוּלָא חַד, וַהֲוָה אָמַר מִלִּין, וַעֲבֵיד עוֹבָדִין אָחֳרָנִין, עַד דְּאַמְשֵׁיךְ עֲלֵיהּ רוּחִין מְסָאֲבִין, וְאוֹדִיעִין לֵיהּ, מַה דְּאִצְטְרִיךְ, וַעֲבֵיד בְּהוֹ עוֹבָדוֹי, כְּפוּם מַה דְּאִינּוּן יָדְעֵי, מִסִּטְרָא דְּהַהוּא חִוְיָא דִּרְקִיעָא. מִתַּמָּן אִתְמַשַּׁךְ בְּעוֹבָדוֹי וַחֲרָשׁוֹי, עַד דְּאַמְשֵׁיךְ עֲלֵיהּ רוּחַ, מֵהַהוּא נָחָשׁ קַדְמָאָה.

78. He drew a circle round himself, uttered words, and performed other deeds until he drew to himself the spirits of defilement, who told him what he needed to know. He acted according to their information, which they knew from the side of that serpent in the firmament.

79. וּמֵהָכָא הֲוָה יָדַע, יְדִיעָן, וַחֲרָשִׁין, וְקוֹסְמִין. וּבְגִין כָּךְ כְּתִיב וְלֹא הָלַךְ כְּפַעַם בְּפַעַם לִקְרַאת נְחָשִׁים, נְחָשִׁים וַדַּאי, וְעִקָּרָא וְשָׁרְשָׁא בְּמְסָאֲבוּתָא אִיהוּ, כְּמָה דְּאִתְּמַר, וּלְבָתַר שֵׁירוּתָא דְּכֹלָּא, לָאו אִיהוּ אֶלָּא בְּנָחָשׁ.

79. This is how he acquired his knowledge, enchantments, and spells. For that reason, it is written: "He went not, as at other times, to seek for enchantments" (Bemidbar 24:1), which alludes to real snakes. As has already been explained, the essence and origin of defilement begins with the serpent.

13. All kinds of witchcraft and sorcery abide only in women

When the serpent came upon Eve it injected impurities into her. For this reason, women are more susceptible to the allure of magic and witchcraft than men. Rabbi Yosi asks why this is so, since the children of Israel were cleansed of impurities at Mount Sinai. Rabbi Yitzchak replies that the Torah was only given to males. Furthermore, since women are of the left side, it is more difficult for them to cleanse themselves of defilement. Various kinds of impurity are discussed, and we learn that anything attached to the world-as are unholy spirits - holds the potential to defile.

The Relevance of this Passage

The term woman is used as a metaphor for man's evil inclination. Kabbalistically, women are on a much higher level of spirituality, as evidenced by their great intuition and heightened sensitivity. Therefore, only the male is required to work at eradicating his Evil Inclination through Torah. When a woman, however, uses her natural gifts for negative purposes, it is referred to as witchcraft. A reading of this section helps men and women subjugate their negative desires.

80. אָמַר רַבִּי יוֹסֵי, אַמַּאי כָּל זַיְינֵי חֲרָשִׁין וְקוֹסְמִין, לָא אִשְׁתַּכְּחוּ אֶלָּא בְּנִשַׁיָּיא. אֲמַר לֵיהּ, הָכֵי אוֹלִיפְנָא, מִדַּאֲתָא נָחָשׁ עַל חַוָּה, הִטִּיל בָּהּ זוּהֲמָא בָּהּ אַטִּיל, וְלָא בְּבַעֲלָהּ. אֲמַר, הָכֵי הוּא וַדַּאי. אָתָא רַבִּי יוֹסֵי, וּנְשָׁקֵיהּ לְרַבִּי יִצְחָק, אֲמַר כַּמָּה זִמְנִין שָׁאֵילְנָא הַאי מִלָּה, וְלָא זָכֵינָא בָּהּ, אֶלָּא הַשְׁתָּא.

80. Rabbi Yosi asked why all kinds of witchcraft and sorcery abide only in women. He said that when the serpent came upon Chavah, he injected impurities only into her and not into her husband. BECAUSE WITCHCRAFT RADIATES FROM THE POLLUTION OF THE SERPENT, WITCHCRAFT IS THEREFORE IN WOMEN. He said, Assuredly this is so. Rabbi Yosi kissed Rabbi Yitzchak and said, Many times have I asked upon this matter, but never deserved to understand it until now.

81. He asked, Where did Bila'am learn everything that he did, NAMELY ALL HIS SORCERY, and all that he knew? He answers, He learned it from his father. But in "the mountains of the east" (Bemidbar 23:7), in the land of the east, he learned MOST OF the enchantments and kinds of magic, for in these mountains abide the angels Aza and Azael, whom the Holy One, blessed be He, caused to fall from heaven BECAUSE THEY DENOUNCED THE CREATION OF MAN. They are tied in chains of iron there and reveal spells to men. This is where Bila'am gained knowledge, as it is written: "Balak the king of Moav has led me from Aram, out of the mountains of the east" (Ibid.), WHERE AZA AND AZAEL ARE.

81. אֲמַר לֵיהּ, כָּל הַנִּי עוֹבָדִים וְכָל מַה דְּיָדַע בִּלְעָם, מֵאָן אֲתַר אוֹלִיף לֵיהּ. אֲמַר לֵיהּ, מֵאֲבוֹי. אֲבָל, בְּאִינּוּן הַרְרֵי קֶדֶם, דְּאִיהוּ אֶרֶץ קֶדֶם, אוֹלִיף כָּל חֲרָשִׁין וְכָל זִינֵי קוֹדְמִין, בְּגִין דְּבְאִינּוּן טוּרֵי, אִינּוּן מַלְאֲכֵי עֲזָ"א וַעֲזָאֵ"ל דְּאַפִּיל לוֹן קוּדְשָׁא בְּרִיךְ הוּא מִן שְׁמַיָּא, וְאִינּוּן קְטִירִין, בְּשַׁלְשִׁלָּאֵי דְּסַרְזְלָא, וְאוֹדִיעִין חֲרָשִׁין לִבְנֵי נָשָׁא, וּמִתַּמָּן הֲוָה יָדַע בִּלְעָם, כְּמָה דְּאַתְּ אָמֵר מִן אֲרָם יַנְחֵנִי בָּלָק מֶלֶךְ מוֹאָב מֵהַרְרֵי קֶדֶם.

82. He said, It is written: "He went not, as at other time, to seek for enchantments, but he set his face toward the wilderness" (Bemidbar 24:1), WHICH MEANS THAT HE DID NOT ALWAYS LOOK FOR ENCHANTMENTS (ALSO: 'SNAKES'). Rabbi Yitzchak said that the lower side, which comes from the unholy spirit above, is the unholy spirit that ruled over the wilderness at the time when the children of Yisrael defiled themselves by committing the sin of the golden calf. THEREFORE, "HE SET HIS FACE TOWARD THE WILDERNESS." He cast his spells to all directions in order to uproot the children of Yisrael, but could not do so.

82. אָמַרְלוֹ, וְהָא כְּתִיב וְלֹא הָלַךְ כְּפַעַם בְּפַעַם לִקְרַאת נְחָשִׁים וַיָּשֶׁת אֶל הַמִּדְבָּר פָּנָיו. אָמַרְלוֹ, סִטְרָא תַּתָּאָה דְּאַתְיָא מֵרוּחַ מְסָאֲבָא דִלְעֵילָא, הוּא רוּחַ מְסָאֲבָא, דְּשַׁלִּיט בְּמַדְבְּרָא, כַּד עָבְדוּ בְּנֵי יִשְׂרָאֵל יַת עֶגְלָא, בְּגִין לְאִסְתְּאֲבָא בַּהֲדֵיהּ, דְּאִיהוּ תַּתָּאָה, וּבְכֹלָּא עֲבַד חֲרָשׁוֹי בְּגִין דְּיִכּוֹל לְאַעֲקָרָא לוֹן לְיִשְׂרָאֵל, וְלָא יָכִיל.

83. Rabbi Yosi said, When you earlier explained why witchcraft abides in women, you said that the serpent came upon Chavah and injected impurity into her. This is well, but we have learned that when Yisrael stood by Mount Sinai and received Torah, their impurities were cleansed. But the heathens who did not receive Torah remained impure, SO IMPURITY IS ALREADY GONE FROM WOMEN. THEREFORE, MY QUESTION IS STILL UNANSWERED, WHY IS WITCHCRAFT MOSTLY IN WOMEN?

83. אֲמַר רִבִּי יוֹסֵי, הַאי דַּאֲמַרְתְּ בְּקַדְמִיתָא, דְּכַד נָחָשׁ אָתָא עַל חַוָּה אַטִּיל בָּהּ זוּהֲמָא, שַׁפִּיר, אֲבָל הָא תְּנִינָן, דְּכַד קָאִימוּ יִשְׂרָאֵל, עַל טוּרָא דְסִינַי, פָּסַק מִנַּיְיהוּ זוּהֲמָא. יִשְׂרָאֵל דְּקַבִּילוּ אוֹרַיְיתָא, פָּסַק מִנַּיְיהוּ זוּהֲמָא, אֲבָל שְׁאָר עַמִּין עַכּוּ"ם, דְּלָא קַבִּילוּ אוֹרַיְיתָא, לָא פְּסְקָא זוּהֲמָא מִנַּיְיהוּ.

84. He said to him, You spoke well. Nevertheless, come and behold: Torah was given to males only, as it is written: "And this is the Torah which Moshe set before the children (lit. 'sons') of Yisrael" (Devarim: 4:44). As women were exempt from the commandments of Torah, NAMELY FROM THE COMMANDMENTS VALID AT A FIXED TIME THEREFORE THEY REMAINED IMPURE AT THE GIVING OF TORAH. FOR THAT REASON, WITCHCRAFT, WHICH DERIVES FROM THE IMPURITY OF THE SERPENT, ABIDES MAINLY IN WOMEN.

84. אֲמַר לֵיהּ שַׁפִּיר קָאֲמַרְתְּ, אֲבָל תָּא חֲזֵי, אוֹרַיְיתָא לָא אִתְיְיהִיבַת אֶלָּא לִדְכוּרֵי, דִּכְתִיב וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל. דְּהָא נַשֵּׁי, פְּטִירִין מִפִּקּוּדֵי אוֹרַיְיתָא.

85. Moreover, everyone became defiled again after the sin, EVEN THE MEN. It is more difficult for women to cleanse impurities from themselves than for men. Thus, women practice sorcery and abide in defilement more so than men. THE REASON WHY IT IS DIFFICULT FOR WOMEN TO BE CLEANSED FROM DEFILEMENT IS THAT women come from the left side and are attached to the strict Judgment OF THE LEFT. This side cleaves to them more than to men, because they come from strict Judgment. Everything is attached to and follows its own kind.

85. וְעוֹד, דְּאַהֲדְרוּ כֻּלְּהוּ לְזוּהֲמָתָן כְּקַדְמִיתָא, בָּתַר דְּחָטוּ, וְאִתְּתָא קַשְׁיָא לְאִתְפְּרָשָׁא זוּהֲמָא מִנָּהּ, יַתִּיר מִגַּבְרָא, וּבְגִין כָּךְ, אִשְׁתַּכְּחוּ נָשִׁין בַּחֲרָשִׁיָּא, וּבְזוּהֲמָא דָא יַתִּיר מִגּוּבְרִין. דְּהָא נַשֵּׁיָא מִסִּטְרָא דִשְׂמָאלָא קָא אַתְיָין וְאִתְדַּבְּקוּ בְּדִינָא קַשְׁיָא, וְסִטְרָא דָא, אִתְדַּבַּק בְּהוּ, יַתִּיר מִגּוּבְרִין, כְּמָה דְּאִתְּמַר, בְּגִין דְּאַתְיָא מִסִּטְרָא דְּדִינָא קַשְׁיָא, וְכֹלָּא אִתְדַּבַּק וְאָזֵיל בָּתַר זִינֵיהּ.

86. Come and behold: As I have said, ENCHANTMENT COMES FROM THE DEFILEMENT OF THE SERPENT, for Bila'am used to defile himself first to draw upon him the unholy spirit. THEN HE PRACTICED SORCERY. Similarly, it behooves man to stay away from a woman during menstruation LEST HE TOUCH HER, because she is attached to the spirit of defilement. If she practices sorcery at that time, she will be more successful that at other times. Whatever she touches is therefore defiled, and all the more so whomever approaches her. Happy are the children of Yisrael, for the Holy One, blessed be He, gave them Torah, and told them, "Also you shall not approach to a woman in the impurity of her menstrual flow, to uncover her nakedness...I am Hashem" (Vayikra 18:19-21).

86. תָּא חֲזֵי, דְּהָכֵי הוּא, כְּמָה דַאֲמִינָא, דְּבִלְעָם הֲוָה אִסְתָּאַב בְּקַדְמֵיתָא, בְּגִין לְאַמְשָׁכָא עֲלֵיהּ רוּחָא מְסָאֲבָא. כְּגַוְונָא דָא, אִתְּתָא בְּיוֹמֵי דְּמִסָּאֲבוּ דִילָהּ, אִית לֵיהּ לְבַר נָשׁ לְאִסְתַּמְרָא מִנָּהּ, בְּגִין דְּבִרוּחַ מְסָאֲבָא אִתְדַּבְּקַת וּבְהַהוּא זִמְנָא, אִי אִיהִי תַּעֲבִיד חֲרָשִׁין, אַצְלָחוּ בִּידָהָא, יַתִּיר מִזִּמְנָא אָחֳרָא דְּהָא רוּחַ מְסָאֲבָא שַׁרְיָא עִמַּהּ, וְעַל דָּא, בְּכָל מַה דְּקָרֵיבַת אִסְתָּאַב, כָּל שֶׁכֵּן מַאן דְּקָרֵיב בַּהֲדָהּ. זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא, יָהֵיב לוֹן, אוֹרַיְיתָא, וַאֲמַר לוֹן, וְאֶל אִשָּׁה בְּנִדַּת טֻמְאָתָהּ לֹא תִקְרַב לְגַלּוֹת עֶרְוָתָהּ אֲנִי ה׳.

87. He asks, Why is it called sorcery if someone uses the chirping of birds TO TELL THE FUTURE? It is because the unholy spirit abides in that bird, which is drawn from this side OF DEFILEMENT. That unholy spirit foretells events. Every defiled spirit, is attached to and comes to the world from the serpent and no one in this world is safe from it, because it is everywhere, until the time when the Holy One, blessed be He, will remove it from the world, as it is written: "He will destroy death for ever" (Yeshayah 25:8) and "I will also cause...the unclean spirit to pass out of the land" (Zecharyah 13:2).

87. אֲמַר לֵיהּ, הַאי מַאן דְּאִסְתַּכַּל, בְּצִפְצוּפוֹי דְּעוֹפֵי, אַמַּאי אִקְרֵי נָחָשׁ. אָמַרְלוֹדְהָא מֵהַהוּא סִטְרָא קָאָתֵי, דְּרוּחַ מְסָאֲבָא, שַׁרְיָא עַל הַהוּא עוֹפָא, וְאוֹדַע מִלִּין בְּעַלְמָא. וְכָל רוּחַ מְסָאֲבָא, בְּנָחָשׁ אִתְדַּבָּקוּ, וְאַתְיָין לְעַלְמָא, וְלֵית מַאן דְּיִשְׁתְּזֵיב מִנֵּיהּ בְּעַלְמָא, דְּהָא אִיהוּ אִשְׁתַּכַּח עִם כֹּלָּא, עַד זִמְנָא, דְּזַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְאַעֲבָרָא לֵיהּ מֵעַלְמָא, כְּמָה דְּאִתְּמַר, דִּכְתִיב בִּלַּע הַמָּוֶת לָנֶצַח וּמָחָה ה׳ אֱלֹהִים דִּמְעָה מֵעַל כָּל פָּנִים וגו׳. וּכְתִיב וְאֶת רוּחַ הַטֻּמְאָה אַעֲבִיר מִן הָאָרֶץ וגו׳.

14. The cave of Machpelah (Part One)

Rabbi Yehuda tells us how it was that Avraham recognized the significance of the cave of Machpelah, and that he deserved to be buried there. We learn that an ordinary man sees Adam at the moment of death. Yet Avraham saw him, along with a vision of the Garden of Eden, and still lived. This was because Avraham had been in Eden during his own lifetime, and thus looked upon something he was already merited to see when he was alive. He acquires the cave through spiritual wisdom, not through any form of self-centered desire.

The Relevance of this Passage

Our egocentric desires compel us to covet possessions that provide temporary satisfaction. But there is a downside: chaos and darkness appear when the thrill has ended. The soul, however, is in search of permanent fulfillment, and people who achieve that fulfillment are willing and able to forsake short-term, ego-based pleasures. Avraham exemplifies this principle in the story of the cave of Machpelah. By remaining true to a spiritual path, Avraham sought out the cave through his wisdom, not his ego, and therefore merited the greatest possible fulfillment: the Light of the Garden of Eden. The mystical words of the Zohar allow us to glimpse shards of Light gleaming in the Garden. During our lives, this Light helps us to fulfill the needs of our soul, instead of foolishly catering to our ego.

88. Rabbi Yehuda said, Avraham recognized a sign in that cave, NAMELY THE CAVE OF MACHPELAH, and his heart and desire were there. For he had entered it before and seen Adam and Chavah interred there. HE ASKS: How did he know it was they, FOR HE DID NOT KNOW THEM? HE ANSWERS, He saw the shape OF ADAM and looked at it. Then a door to the Garden of Eden opened before him AND HE UNDERSTOOD that this was the shape of Adam before him. HE UNDERSTOOD THAT HE DESERVED TO BE BURIED IN THE GATE OF THE GARDEN OF EDEN BECAUSE HE HAD BEEN IN THE GARDEN OF EDEN DURING HIS LIFETIME.

88. רִבִּי יְהוּדָה אָמַר, אַבְרָהָם יָדַע, בְּהַהִיא מְעָרְתָּא סִימָנָא, וְלִבֵּיהּ וּרְעוּתֵיהּ תַּמָּן הֲוָה, בְּגִין דְּמִקַּדְּמַת דְּנָא עָאל לְתַמָּן, וְחָמָא לְאָדָם וְחַוָּה, טְמִירִין תַּמָּן. וּמִנָּא הֲוָה יָדַע, דְּאִינּוּן הֲווֹ. אֶלָּא חָמָא דְּיוֹקְנֵיהּ, וְאִסְתַּכַּל וְאִתְפַּתַּח לֵיהּ, חַד פִּתְחָא דְּגִנְתָּא דְּעֵדֶן תַּמָּן, וְהַהוּא דְּיוֹקְנָא דְּאָדָם, הֲוָה קָאֵים לְגַבֵּיהּ.

89. Come and behold: Whoever beholds the shape of Adam cannot escape death. THAT PERSON HAS TO DIE THAT INSTANT, for man sees Adam the moment that he dies and passes from the world. But Avraham looked at him, saw his shape, and lived. He saw a light shining from within the cave and a candle burning. Then he wanted to dwell in that cave, and his heart and desire were always there.

89. וְתָא חֲזֵי, כָּל מַאן דְּאִסְתַּכַּל, בִּדְיוֹקְנָא דְּאָדָם, לָא אִשְׁתֵּזִיב לְעָלְמִין מִמִּיתָה, בְּגִין דְּהָא בְּשַׁעְתָּא דְּבַר נָשׁ אִסְתַּלַּק מֵעָלְמָא, חָמֵי לֵיהּ לְאָדָם, וּבְהַהוּא זִמְנָא מִית. אֲבָל אַבְרָהָם אִסְתַּכַּל בֵּיהּ, וְחָמָא דְיוֹקְנֵיהּ, וְאִתְקַיַּים, וְחָמָא נְהוֹרָא דְנָהִיר בְּמְעָרְתָּא, וְחַד שְׁרַגָּא דָלִיק, כְּדֵין תָּאֵיב אַבְרָהָם, דִּיוּרֵיהּ בְּהַהוּא אֲתַר וְלִבֵּיהּ וּרְעוּתֵיהּ הֲוָה תְּדִיר בְּמְעָרְתָּא.

90. Come and behold: Avraham behaved wisely when he asked for a grave for Sarah, for he did not ask for the cave immediately or say that he wanted to be separated from them. Instead, he said, "Give me a possession of a burying place with you, that I may bury my dead out of my sight" (Beresheet 23:3). HE DID NOT MENTION EITHER EFRON OR THE CAVE. If you say that Efron was not there, IT IS NOT SO. INDEED he was present, as it is written: "And Efron dwelt among the children of Chet" (Ibid. 9). NEVERTHELESS, Avraham said nothing to him for the time being.

90. תָּא חֲזֵי, הַשְׁתָּא אַבְרָהָם בְּחָכְמְתָא עֲבַד בְּזִמְנָא דְּתָבַע קִבְרָא לְשָׂרָה, דְּהָא כַּד תָּבַע, לָא תָבַע לְמְעָרְתָּא בְּהַהוּא זִמְנָא, וְלָא אֲמַר דְּבָעֵי לְאִתְפְּרְשָׁא מִנַּיְיהוּ, אֶלָּא אֲמַר, תְּנוּ לִי אֲחוּזַת קֶבֶר עִמָּכֶם וְאֶקְבְּרָה מֵתִי מִלְּפָנַי. וְאִי תֵּימָא דְּלָא הֲוָה עֶפְרוֹן תַּמָּן, תַּמָּן הֲוָה, דִּכְתִיב וְעֶפְרוֹן יוֹשֵׁב בְּתוֹךְ בְּנֵי חֵת, וְאַבְרָהָם לָא אֲמַר לֵיהּ בְּהַהִיא שַׁעְתָּא כְּלוּם.

91. He spoke with them further, as it is written: "And spoke to the sons of Chet" (Ibid. 3). Could you conceive that Avraham wanted to be buried among the defiled or that he wanted to join them, when he said, "Give me a possession of a burying place with you"? But he behaved wisely.

91. אֶלָּא מַה דַּאֲמַר לוֹן, אֲמַר כְּמָה דִּכְתִיב וַיְדַבֵּר אֶל בְּנֵי חֵת וגו׳. וְכִי סָלְקָא דַעְתָּךְ דְּאַבְרָהָם בָּעָא לְאִתְקְבְּרָא בֵּינַיְיהוּ בֵּין מְסָאֲבִין, אוֹ דִּתְאוּבְתֵּיהּ הֲוָה עִמְּהוֹן, אֶלָּא בְּחָכְמָה עֲבַד.

92. And we learn proper conduct from the way Avraham acted, because he desired and wished for that cave. Although Efron was there, he did not want to ask him immediately. He did not ask for the cave but rather for what he did not want, and asked another, not Efron, AS HE SAID TO THE SONS OF CHET: "GIVE ME A POSSESSION OF A BURYING PLACE WITH YOU..."

92. וְיַלְפִּינָן אוֹרַח אַרְעָא הָכָא, בְּמָה דַּעֲבַד אַבְרָהָם, דְּהָא בְּגִין דִּתְאוּבְתֵּיהּ וּרְעוּתֵיהּ הֲוָה בְּהַהִיא מְעָרְתָּא, אַף עַל גַּב דַּהֲוָה תַּמָּן, לָא בָּעָא לְמִשְׁאַל לֵיהּ מִיָּד, הַהוּא רְעוּתָא דַּהֲוָה לֵיהּ בְּמְעָרְתָּא, וְשָׁאֵיל בְּקַדְמֵיתָא, מַה דְּלָא אִצְטְרִיךְ לֵיהּ, לְאִינוּן אָחֳרָנִין, וְלָא לְעֶפְרוֹן.

93. Once the sons of Chet said to him in the presence of Efron, "Hear us, my lord, you are a mighty prince among us" (Beresheet 23:5), it is written: "And Efron dwelt (lit. 'dwells') among the children of Chet." 'Dwells' is written without vowels and can be conjugated as 'dwelt', which would mean that Efron was already there as they started talking. Then Avraham said, "Hear me, and entreat for me to Efron, the son of Tzochar, that he may give me the cave of Machpelah, which he has" (Ibid. 8). If you say that since my honor is greater than yours I ASK FOR THE CAVE OF THE MACHPELAH FROM EFRON because I do not want to dwell among you, THIS IS NOT TRUE. But "with you" AND "AMONGST YOU" (IBID. 10)-IN OTHER WORDS, to be interred among you. THIS IS WHAT I MEANT, because I want you, so that I shall not be separated from you.

93. כֵּיוָן דַּאֲמַרוּ לֵיהּ, קַמֵּי עֶפְרוֹן, שְׁמָעֵנוּ אֲדֹנִי נְשִׂיא אֱלֹהִים אַתָּה בְּתוֹכֵנוּ וגו׳, מַה כְּתִיב וְעֶפְרוֹן יֹשֵׁב בְּתוֹךְ בְּנֵי חֵת, יָשַׁב כְּתִיב, מִשֵּׁירוּתָא דְּמִלִּין דַּאֲמַר אַבְרָהָם, תַּמָּן הֲוָה, כְּדֵין אֲמַר שְׁמָעוּנִי וּפְגָעוּ לִי בְּעֶפְרוֹן בֶּן צֹחַר וְיִתֶּן לִי אֶת מְעָרַת הַמַּכְפֵּלָה אֲשֶׁר לוֹ וגו׳. וְאִי תֵּימָא בְּגִין יְקָרָא דִילִי יַתִּיר מִנַּיְיכוּ, אֲנָא עָבֵיד, דְּלָא רָעֵינָא בְּכוֹ, בְּתוֹכְכֶם, בְּגִין לְאִתְקְבְּרָא בֵּינַיְיכוּ, דְּרָעֵינוּ בְּכוֹ, בְּגִין דְּלָא אִתְפְּרַשׁ מִנַּיְיכוּ.

15. "Four hundred shekels"

The secret of what becomes of the body and soul at death, is explored by Rabbi Yosi bar Yehuda and Rabbi Chiya. When soul and body are parted, the angel Dumah becomes custodian of the body, which must show its worthiness to receive the reward of 400 worlds. According to the rabbis, this worthiness takes the form of a deep longing for purity and righteousness; desiring those qualities makes us worthy. Those who did not feel this yearning will not be resurrected on the Day of Reckoning.

The Relevance of this Passage

The Kabbalists have long taught that the Light of the Creator reveals itself only to genuine seekers of the truth. Through our desire for

righteousness, we earn the Light and become active participants in the process of Creation. Many people turn to the Creator only when tragedy or hardship strikes. Longing for the Light is easily kindled during moments of adversity. But when times are good, we tend to forget our spiritual aspirations. And as desire for the Light ceases, periods of prosperity inevitably come to an end. This passage sustains and increases our yearning for the Light so that it illuminates our lives without end.

Tosefta (Addendum)

תּוֹסֶפְתָּא

94. רִבִּי יוֹסֵי בְּ״ר יְהוּדָה, אָזֵיל לְמֵיחֲמֵי לְר׳ חִיָּיא, אָמַרלוֹ, לֵימָא מַר, אִי שְׁמַע הַאי פַּרְשְׁתָּא, הֵיךְ אֲמָרוּ מָארֵי מַתְנִיתָא, דְּפַרְשׁוּהָ בְּעִנְיָינָא דִּנְשְׁמָתָא. אֲמַר, זַכָּאָה חוּלָקֵיהוֹן דְּצַדִּיקַיָּא, בְּעַלְמָא דְּאָתֵי, דְּכָךְ הִיא אוֹרַיְיתָא בְּלִבְּהוֹן, כְּמַבּוּעָא רַבָּא דְּמַיָּא, דְּאַף עַל גַּבְדְּמַסְתִּימִין לֵיהּ, מִסְגִּיאוּת מַיָּיא, פָּתְחִין מַבּוּעִין דְּנָבְעִין לְכָל עֵיבַר.

95. ת״ש, ר׳ יוֹסֵי, רְחִימָא אַתְּ, אֲנָא אֵימָא לָךְ בְּהַאי פַּרְשְׁתָּא, לְעוֹלָם אֵין גּוּף הָאָדָם נִכְנָס בְּחֶשְׁבּוֹן הַצַּדִּיקִים, עַל יַד דּוּמָה, עַד שֶׁתַּרְאֶה הַנִּשְׁמָה, פִּנְקָס סִימָנָה, שֶׁנּוֹתְנִין לָהּ הַכְּרוּבִים בַּג״ע. אָמַר רִבִּי יוֹסֵי, אֲנָא שְׁמַעְנָא, דְּהָא נִשְׁמָתָא, בְּתַר דְּעַיְילַת תַּמָּן, הִיא אָזְלַת לְסָלְקָא לְאַתְרָא לְעֵילָא, וְלָא לְמֵיחַת לְתַתָּא, אֶבָל קוֹדֶם שֶׁתַּעֲלֶה וְתִכָּנֵס, נַעֲשֵׂית אַפִּטְרוֹפּוֹס הַגּוּף, עַל יַד דּוּמָה, וּמַרְאָה לוֹ, שֶׁרָאוּי הוּא, לְקַבֵּל שָׂכָר אַרְבַּע מֵאוֹת עוֹלָמוֹת.

96. אָמַר רִבִּי חִיָּיא, הָא רַבִּי אֶלְעָזָר אָמַר, דְּהָא דּוּמָה יָדַע קוֹדֶם, מִשּׁוּם דְּמַכְרְזֵי עֲלָהּ בְּגִנְתָּא דְעֵדֶן. אֲבָל אֲנָא כָּךְ שְׁמַעְנָא, דִּי בְּעִדָּנָא דְיָהֲבִין לֵיהּ פִּנְקָסָא, חָזַר עַל גּוּפָא, לְאָעֵיל לֵיהּ בְּפִתְקָא דְצַדִּיקַיָּא, עַל יְדוֹי דְּדוּמָה. הֲדָא הוּא דִכְתִיב, אַךְ אִם אַתָּה לוּ שְׁמָעֵנִי נָתַתִּי כֶסֶף הַשָּׂדֶה קַח מִמֶּנִּי. מַהוּ כֶּסֶף הַשָּׂדֶה, דָּא כִּסּוּפָא דְעָלְמִין אַרְבַּע מֵאוֹת, דְּיָהֲבִין לֵיהּ לְאַחְסָנָא.

97. רַב יוֹסֵף, כַּד הֲוָה שְׁמַע פַּרְשְׁתָּא דָא, מִמָּארֵיהוֹן דְּמִתִּיבְתָּא, הֲוָה אֲמַר, מַאן דְּאִיהוּ עַפְרָא, מַאי קָא זָכֵי לְהַאי, מַאן יִזְכֶּה, וּמַאן יָקוּם הֲדָא הוּא דִכְתִיב מִי יַעֲלֶה בְּהַר ה׳ וגו׳.

94. Rabbi Yosi, the son of Rabbi Yehuda, visited Rabbi Chiya and asked, Sir, have you heard how those who are versed in the Mishnah explained this portion of the scripture as concerning the subject of the soul, AVRAHAM BEING THE SOUL AND SARAH THE BODY? He said, Happy is the fate of the righteous in the world to come, for Torah in their hearts is like a great stream. Although they block it, the water breaks through and creates smaller streams in all directions.

95. Come and listen: Rabbi Yosi, you are beloved. I will tell you about this portion of the scripture. In the reckoning of the righteous, Dumah never enters a man's body after his demise until the soul shows him a letter as a sign that the Cherubs gave it in the Garden of Eden. Rabbi Yosi said, I heard that when the soul enters THE GARDEN OF EDEN it ascends to its place, TO BINAH, and does not descend TO MALCHUT. But before the soul ascends, Dumah makes it a custodian of the body. The soul then shows Dumah that the body is worthy to receive 400 worlds as a reward.

96. Rabbi Chiya argued, yet Rabbi Elazar said that Dumah knows THAT THE BODY IS WORTHY OF THE 400 WORLDS AS ITS REWARD before THE BODY SHOWS HIM, because it is announced in the Garden of Eden. But I have heard that when the soul is given the letter as a token, it returns to the body to enter it in the reckoning of the righteous at the hands of Dumah. It is written: "But if you will give it, I pray you, hear me: I will give you the price of the field, take it of me" (Beresheet 23:12). The price (Heb. kesef) of the field is the longing (Heb. kisuf) and desire for the 400 worlds given as an heirloom FOR THE BODY.

97. When he heard this explained by the heads of the Yeshivah, Rav Yosef said, Whoever is made of dust may merit all this, NAMELY THE 400 BRIGHT WORLDS? Who shall merit it? Who shall stand? It is written: "Who shall ascend into the mountain of Hashem or who shall stand in his holy place?" (Tehilim 24:3).

98. אָמַר רַבִּי אַבָּא, תָּא חֲזֵי, מַאי דִּכְתִיב, וַיִּשְׁמַע אַבְרָהָם אֶל עֶפְרוֹן וַיִּשְׁקֹל אַבְרָהָם לְעֶפְרוֹן אֶת הַכֶּסֶף, דָּא הוּא כִּסּוּפָא רַבְּתָא, דְּאִינּוּן עָלְמִין וְכִסּוּפִין. אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף, אַרְבַּע מֵאוֹת עוֹלָמוֹת, וְהֲנָאוֹת, וְכִסּוּפִין, עוֹבֵר לַסּוֹחֵר. רַב נַחְמָן אָמַר, שֶׁיַּעֲבוֹר כָּל שַׁעֲרֵי שָׁמַיִם, וִירוּשָׁלַיִם שֶׁל מַעְלָה וְאֵין מוֹחֶה בִּידֵהּ.

98. Rabbi Aba said, Come and behold, it is written: "And Avraham hearkened to Efron, and Avraham weighed to Efron the silver..." This is the longing for those desirable worlds. The "400 shekels of silver" are the 400 worlds of pleasure and desire. As Rabbi Nachman said, "Current money with the merchant" means that one may pass all the gates of heaven and Jerusalem the terrestrial with it, without being detained.

99. תָּא חֲזֵי, מַה כְּתִיב, וְאַחֲרֵי כֵן קָבַר אַבְרָהָם אֶת שָׂרָה אִשְׁתּוֹ, וְנִמְנֶה, עִם שְׁאָר הַצַּדִּיקִים בַּחֲבוּרָתָם, מִפִּתְקָא דִּמְמַנָּא עַל יְדוֹי דְּדוּמָה. אָמַר רַבִּי יִצְחָק, הָכֵי גְּמִירְנָא, כָּל אִינּוּן דִּכְתִיבִין בִּידוֹי דְּדוּמָה, וּמְמַנָּן עַל יְדוֹי, יְקוּמוּן לְזִמְנָא דְּזַמִּין לְאַחֲיָא דַיְּרֵי עַפְרָא, וַוי לְהוֹן לְרַשִּׁיעַיָּא דְּלָא כְּתִיבִין עַל יְדוֹי בְּפִתְקָא, שֶׁיֹּאבְדוּ בַּגֵּיהִנֹּם לְעָלְמִין, וְעַל דָּא נֶאֱמַר וּבָעֵת הַהִיא יִמָּלֵט עַמֶּךָ כָּל הַנִּמְצָא כָּתוּב בַּסֵּפֶר.
(עַד כָּאן תּוֹסֶפְתָּא).

99. Come and behold: It is written, "And after this, Avraham buried Sarah his wife" (Beresheet 18:19). THIS REFERS TO THE BODY, which was numbered in the company of the other righteous by a note of the chieftain Dumah. Rabbi Yitzchak said, So I have learned that all the bodies registered and visited by Dumah will be resurrected when THE HOLY ONE, BLESSED BE HE, revives the dwellers of dust. Woe to the wicked who are not registered by him in writing, for they will be lost in Gehenom forever. Of this, it is said, "And at that time your people shall be delivered, every one who shall be found written in the book" (Daniel 12:1).
End of Tosefta (Addendum)

16. The cave of Machpelah (Part Two)

A discussion of the events surrounding Avraham's purchase of the Machpelah cave ensues. We learn that Avraham managed to purchase both the cave and the field it stood in for a reasonable price, because he neither outwardly displayed nor inwardly harbored a desire to own either one. He knew that they were his by right--by virtue of his spiritual effort--and this is something very different from a selfish desire for ownership. Indeed, it is Avraham's spiritual elevation that causes the property to seem like a burden to Efron, its original owner. Rabbi Shimon then recounts what transpired between Adam and Avraham in the cave. Adam at first believes that his original humiliation and sin will be compounded in comparison with Avraham's righteousness. But a remarkable truth is now brought to light, when Avraham agrees to pray for Adam. Both Adam and Eve are said to have lived for Avraham's sake, for he was the first man to become aware and cognizant of the Creator. This startling fact concerning Avraham's connection to Adam and Eve is further illuminated when Avraham restores Eve--for whose sin he has not prayed--to Adam's side, an event paralleled by the burial of Sarah. After questions from Rabbi Shimon's son, Rabbi Elazar, we are then taken deep into the secret of the difference between the field of Machpelah and the cave. This difference exists, ultimately, to show that the Holy One's actions in this world are simply intended to bring the Light and sweetness of the Upper Realms. The differences between the cave and the field is a code, referring to the different frequencies of spiritual Light that are present in the physical realm, like the colors of the spectrum.

The Relevance of this Passage

This section helps explain how right conduct and resistance to our avaricious impulses allow us to receive the infinite delight waiting to pour down from the heavenly realm. In turn, we draw the strength to triumph over these self-seeking whims.

100 רַבִּי אֶלְעָזָר אָמַר, בְּשַׁעְתָּא דְּעָאל אַבְרָהָם בְּמְעַרְתָּא, הֵיךְ עָאל. בְּגִין דַּהֲוָה רָהִיט אֲבַתְרֵיהּ דְּהַהוּא עֶגְלָא, דִּכְתִיב וְאֶל הַבָּקָר רָץ אַבְרָהָם וגו׳, וְהַהוּא בֶּן בָּקָר, עָרַק עַד הַהוּא מְעַרְתָּא, וְעָאל אֲבַתְרֵיהּ, וְחָמָא מַה דְּחָמָא.

100 Rabbi Elazar asks, How did Avraham enter the cave? WHY DID HE ENTER? HE RESPONDED, He was running after a calf, about which it is written: "And Avraham ran to the herd..." (Beresheet 18:7). This calf ran to the cave. Avraham ran after it and saw what he saw.

101. תּוּ בְּגִין דְּאִיהוּ צַלֵּי כָּל יוֹמָא וְיוֹמָא, וַהֲוָה נָפִיק עַד הַהוּא חֲקַל, דַּהֲוָה סָלִיק רֵיחִין עִלָּאִין, וְחָמָא נְהוֹרָא דְּנָפִיק מִגּוֹ מְעַרְתָּא, וְצַלֵּי תַּמָּן, וְתַמָּן מַלֵּיל עִמֵּיהּ קוּדְשָׁא בְּרִיךְ הוּא, וּבְגִין כָּךְ בָּעָא לֵיהּ, דְּתֵיאוּבְתֵּיהּ הֲוָה בְּהַהוּא אֲתַר תָּדִיר.

101. Another REASON was that Avraham prayed every day. He came out to the field that was fragrant with heavenly perfumes, saw light coming out of the cave, and entered there to pray. There the Holy One, blessed be He, spoke with him. As a result, Avraham wanted the cave and always harbored a desire for it.

102. וְאִי תֵּימָא אִי הָכֵי, אַמַּאי לָא בָעָא לָהּ עַד הַשְׁתָּא. בְּגִין דְּלָא יַשְׁגְּחוּן עֲלֵיהּ, הוֹאִיל וְלָא אִצְטְרִיךְ לֵיהּ, הַשְׁתָּא דְּאִצְטְרִיךְ לֵיהּ, אֲמַר הָא שַׁעְתָּא לְמִתְבַּע לֵיהּ.

102. You may ask, why did he not seek to buy it until then? HE SAYS: Because he had no need for it, he was afraid that they would check it, UNDERSTAND HIS WISH AND THE IMPORTANCE OF THE CAVE, AND THEN ASK FOR MORE MONEY. OR THEY COULD REFUSE TO SELL IT ALTOGETHER. Now that he needed it, the time had come to ask for it.

103. תָּא חֲזֵי, אִי עֶפְרוֹן הֲוָה חָמֵי בִּמְעָרְתָּא, מַה דַּהֲוָה חָמֵי אַבְרָהָם בָּהּ, לָא יַזְבִּין לָהּ לְעָלְמִין, אֶלָּא וַדַּאי לָא חָמָא בָהּ וְלָא כְלוּם, דְּהָא לֵית מִלָּה אִתְגַּלְיָא, אֶלָּא לְמָארֵיהּ, וּבְגִין כָּךְ, לְאַבְרָהָם אִתְגַּלְיָא, וְלָא לְעֶפְרוֹן, לְאַבְרָהָם אִתְגַּלְיָא, דִּילֵיהּ הֲוָה לְעֶפְרוֹן לָא הֲוַת אִתְגַּלְיָא לֵיהּ, דְּלָא הֲוָה לֵיהּ חוּלָקָא בֵּיהּ. וּבְגִין כָּךְ, לָא אִתְגְּלֵי לְעֶפְרוֹן כְּלוּם, וְלָא הֲוָה חָמֵי אֶלָּא חֲשׁוֹכָא, וְעַל דָּא זַבִּין לָהּ.

103. Come and behold: If Efron had seen in the cave what Avraham saw, he would never have sold it. But because Efron saw nothing in it, as nothing is revealed except to its owner, it was revealed to Avraham only and not to Efron. It was revealed to Avraham because it was his, and not Efron's, for Efron had no share in it. Therefore Efron saw nothing of the cave. He saw only darkness and therefore, he sold it.

104. וּמַה דְּלָא תָּבַע אַבְרָהָם בְּקַדְמֵיתָא, דְּיַזְבִּין לֵיהּ זָבִין, דְּהָא אַבְרָהָם לֹא קָאָמַר, אֶלָּא וְיִתֶּן לִי אֶת מְעָרַת הַמַּכְפֵּלָה אֲשֶׁר לוֹ וגו׳, בְּכֶסֶף מָלֵא יִתְּנֶנָּה לִי וגו׳, וְאִיהוּ אֲמַר הַשָּׂדֶה נָתַתִּי לְךָ וְהַמְּעָרָה אֲשֶׁר בּוֹ לְךָ נְתַתִּיהָ וגו׳. בְּגִין דְּכֹלָּא הֲוָה מָאִיס עֲלֵיהּ דְּעֶפְרוֹן, דְּלָא יָדַע מַה הִיא.

104. Moreover, he also sold him what Avraham did not ask him to sell, because Avraham said only, "That he may give me the cave of the Machpelah...for the full price he shall give it me" (Beresheet 23:8) and did not mention the field. And Efron said, "The field I give you, and the cave that is in it, I give it you" (Ibid. 10), for Efron knew not what it was and found it all loathsome. EVEN THE FIELD, IN WHICH THE CAVE WAS, WAS LOATHSOME TO HIM. THEREFORE HE SOLD THE FIELD TOO, ALTHOUGH AVRAHAM DID NOT ASK FOR IT.

105. וְתָא חֲזֵי, כַּד עָאל אַבְרָהָם בִּמְעָרְתָּא, בְּקַדְמֵיתָא חָמָא תַּמָּן נְהוֹרָא, וְאִתְרְמֵי עַפְרָא קַמֵּיהּ, וְאִתְגְּלֵי לֵיהּ תְּרֵין קְבְרִין, אַדְהָכֵי אִסְתַּלַּק אָדָם בִּדְיוֹקְנֵיהּ, וְחָמָא לֵיהּ לְאַבְרָהָם, וְחַיְיךְ, וּבֵיהּ יָדַע אַבְרָהָם, דְּתַמָּן הוּא זַמִּין לְאִתְקְבָרָא.

105. Come and behold: When Avraham entered the cave for the first time, he saw a light. The dust was removed from before him, revealing two graves. Adam rose from his grave in his rightful form, saw Avraham, and laughed. By that, Avraham knew that he was destined to be buried there.

106. אָמַרְלוֹ אַבְרָהָם, בְּמָטוּ מִינָךְ, קוּסְטְרָא קְטִיר אִית הָכָא, אֲמַר לֵיהּ, קוּדְשָׁא בְּרִיךְ הוּא טְמָרַנִי הָכָא, וּמֵהַהוּא זִמְנָא עַד הַשְׁתָּא, אִתְטַמַּרְנָא כְּגִילְדָא דְּקִירְטָא, עַד דַּאֲתֵית אַנְתְּ בְּעָלְמָא, הַשְׁתָּא מִכָּאן וָאֵילָךְ, הָא קַיּוּמָא לִי, וּלְעָלְמָא, הֲוָה בְּגִינָךְ.

106. Avraham said to him, 'If you please, is there an unroofed castle here?' HE ASKED THIS BECAUSE THE CAVE OF THE MACHPELAH IS DERIVED FROM THE WORD DOUBLE, THAT IS, A CAVE WITHIN A CAVE. INSTEAD OF COMPLETE DARKNESS, HE SAW LIGHT THERE, AS ONE WOULD IN AN OPEN HOUSE WITH NO ROOF. ADAM answered him, 'The Holy One, blessed be He, hid me here. From then until now, I have been hidden as a fish in a ditch. Since you came into the world, from now on, I and the world are maintained for your sake.'

107. חָמֵי מַה כְּתִיב וַיָּקָם הַשָּׂדֶה וְהַמְּעָרָה אֲשֶׁר בּוֹ, קִימָה מַמָּשׁ הֲוָה לֵיהּ, מַה דְּלָא הֲוָה לֵיהּ עַד הַשְׁתָּא. רַבִּי אַבָּא אֲמַר, וַיָּקָם הַשָּׂדֶה, וַדַּאי קִימָה מַמָּשׁ, דְּקָם וְאִסְתַּלַּק קַמֵּיהּ דְּאַבְרָהָם, בְּגִין דְּעַד הַשְׁתָּא, לָא אִתְחֲזֵי תַּמָּן כְּלוּם, וְהַשְׁתָּא מַה דַּהֲוָה טָמִיר, קָם וְאִסְתַּלֵּיק, וּכְדֵין קָם כֹּלָּא בְּנִמּוּסוֹי.

107. Look at what is written: "And the field, and the cave that is in it, were made over (also: 'raised') to" (Beresheet 18:20). The field was truly raised, which had not happened previously. By BEING IN AVRAHAM'S POSSESSION, THE FIELD GAINED IN IMPORTANCE. THEREFORE IT IS WRITTEN, "RAISED." Rabbi Aba said, "And he raised the field" means actual raising, as the field was raised and elevated by Avraham, for nothing was seen there until then. Now, IN THE POSSESSION OF AVRAHAM, all that was hidden was raised and elevated according to its worth, as it should be.

108. אֲמַר רַבִּי שִׁמְעוֹן, בְּשַׁעְתָּא דְּעָאל אַבְרָהָם בִּמְעַרְתָּא, וְאָעֵיל שָׂרָה תַּמָּן, קָמוּ אָדָם וְחַוָּה, וְלָא קַבִּילוּ לְאִתְקְבָרָא תַּמָּן, אָמְרוּ וּמַה אֲנַן בְּכִסּוּפָא קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, בְּהַהוּא עָלְמָא, בְּגִין הַהוּא חוֹבָא דְּגַרִימְנָא, וְהַשְׁתָּא יִתּוֹסַף לָן כִּסּוּפָא אָחֳרָא, מִקַּמֵּי עוֹבָדִין טָבִין דִּבְכוֹ.

108. Rabbi Shimon said, When Avraham entered the cave and brought Sarah thither, Adam and Chavah rose and did not want Sarah to be buried there. They said, It is it not enough for us that we are in disgrace in the world before the Holy One, blessed be He, because of the sin that we committed, but now we will further be put to shame because of your good deeds.

109. אֲמַר אַבְרָהָם, הָא אֲנָא זַמִּין קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, בְּגִינָךְ דְּלָא תִכְסִיף קַמֵּיהּ לְעָלְמִין. מִיָּד וְאַחֲרֵי כֵן קָבַר אַבְרָהָם אֶת שָׂרָה אִשְׁתּוֹ, מַאי וְאַחֲרֵי כֵן. בָּתַר דְּקַבֵּיל אַבְרָהָם עֲלֵיהּ מִלָּה דָא.

109. Avraham said, I am ready to pray for you before the Holy One, blessed be He, so you shall never be disgraced before Him, NAMELY SO HE WILL FORGIVE YOU COMPLETELY FOR YOUR SIN. "And after this, Avraham buried Sarah his wife" (Beresheet 18:19). What is the meaning of: "And after this"? IT MEANS after Avraham undertook TO PRAY FOR ADAM.

110. אָדָם עָאל בְּדוּכְתֵּיהּ, חַוָּה לָא עָאלַת, עַד דְּקָרֵיב אַבְרָהָם, וְאָעֵיל לָהּ לְגַבֵּי אָדָם, וְקַבֵּיל לָהּ בְּגִינֵיהּ, הה"ד וְאַחֲרֵי כֵן קָבַר אַבְרָהָם אֶת שָׂרָה אִשְׁתּוֹ, לְשָׂרָה לָא כְתִיב, אֶלָּא אֶת שָׂרָה, לְאַסְגָּאָה חַוָּה, וּכְדֵין אִתְיַישְׁבוּ בְּדוּכְתֵּיהוּ כְּדְקָא יָאוֹת, הה"ד אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם, וְתָנִינָן בְּאַבְרָהָם. תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ, דָּא אָדָם וְחַוָּה, אֵלֶּה הַשָּׁמַיִם וְהָאָרֶץ לֹא כְתִיב, אֶלָּא תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ, וְלֹא תּוֹלְדוֹת בַּר נָשׁ. וְאִינּוּן אִתְקַיְּימוּ בְּגִינֵיהּ דְּאַבְרָהָם. וּמְנָא לָן דְּאִתְקַיְּימוּ בְּגִינֵיהּ דְּאַבְרָהָם. דִּכְתִיב וַיָּקָם הַשָּׂדֶה וְהַמְּעָרָה אֲשֶׁר בּוֹ לְאַבְרָהָם, וְעַד דְּאָתָא אַבְרָהָם, לָא אִתְקַיְּימוּ אָדָם וְחַוָּה בְּדוּכְתֵּיהוּ, בְּהַהוּא עָלְמָא.

110. Adam returned to his place, but Chavah did not, AS SHE HAD MADE ADAM SIN, AS IT IS WRITTEN: "THE WOMAN WHOM YOU DID GIVE TO BE WITH ME" (BERESHEET 3:12). SHE WAS AFRAID THAT ADAM WOULD NOT RECEIVE HER. Then Avraham approached and put her with Adam, who received her for Avraham's sake. This is the meaning of: "And after this, Avraham buried Sarah his wife." The particle Et before "Sarah" is meant to add Chavah, WHOM AVRAHAM RETURNED TO THE GRAVE, AS WAS SAID. Then ADAM AND CHAVAH were properly settled in their places, as it is written: "These are the generations of the heaven and of the earth when they were created (Heb. behibar'am)" (Beresheet 2:4). We learned that behibar'am HAS THE SAME LETTERS AS beAvraham (lit. 'by Avraham'), WHICH INDICATES THAT THEY WERE CREATED FOR HIM. The generations of the heaven and the earth are Adam and Chavah. It is not written 'the heaven and the earth,' but "the generations of the heaven and of the earth", WHICH REFERS TO ADAM AND CHAVAH, who were not begotten by man. OF THESE THE VERSE SAYS they lived for the sake of Avraham. How do we know that they existed for Avraham? Because it is written: "And the field, and the cave that is in it, were made over (also: 'maintained') to Avraham." Until Avraham came, Adam and Chavah did not exist in the world. "THE FIELD AND THE CAVE IN IT" ALLUDE TO ADAM AND CHAVAH, WHO DWELT THERE. THE WORDS "BY AVRAHAM" MEAN FOR AVRAHAM. IT IS SHOWN THAT ADAM AND CHAVAH WERE SUSTAINED FOR AVRAHAM'S SAKE.

111. ר' אֶלְעָזָר שָׁאֵיל לְרַבִּי שִׁמְעוֹן אֲבוּי, אֲמַר הַאי מְעַרְתָּא לָאו אִיהוּ כְּפֵילְתָּא, דְּהָא כְתִיב מְעָרַת הַמַּכְפֵּלָה וּקְרָא קָרֵי לָהּ לְבָתַר, מְעָרַת שְׂדֵה הַמַּכְפֵּלָה, מַכְפֵּלָה קָא קָרֵי לֵיהּ לַשָּׂדֶה.

111. Rabbi Elazar asks Rabbi Shimon, his father, if the cave is really the Machpelah, for although it is written: "The cave of Machpelah" (Beresheet 23:8), it is later written "the cave of the field of Machpelah" (Ibid. 19). Thus, the field is called Machpelah AND NOT THE CAVE.

112. אֲמַר לֵיהּ, הָכֵי קָאֲרֵי לֵיהּ, מְעָרַת הַמַּכְפֵּלָה, כְּמָה דְּאַתְּ אָמַר, וְיִתֶּן לִי אֶת מְעָרַת הַמַּכְפֵּלָה, אֲבָל וַדַּאי, חַיָּיךָ, לָאו מְעַרְתָּא אִיהוּ מַכְפֵּלָה, וְלָאו שָׂדֶה אִקְרֵי מַכְפֵּלָה, אֶלָּא הַאי שָׂדֶה וּמְעַרְתָּא, עַל שׁוּם מַכְפֵּלָה אִקְרוּן, שָׂדֶה הַמַּכְפֵּלָה וַדַּאי, וְלָא מְעַרְתָּא, דְּהָא מְעַרְתָּא בַּשָּׂדֶה אִיהִי, וְהַהוּא שָׂדֶה קָאִים בְּמִלָּה אָחֳרָא.

112. RABBI SHIMON replied that indeed it is called the cave of Machpelah, as it is written: "That he may give me the cave of Machpelah" (Beresheet 23:8), but neither the cave nor the field along is Machpelah. It refers instead to the field with the cave, TOGETHER they are called Machpelah. Only the field is of Machpelah, not the cave, WHICH MEANS THAT ONLY THE FIELD BEARS THE NAME OF THE MACHPELAH, NOT THE CAVE, because the cave is in the field, and the field is in something else, AS WILL BE DISCUSSED PRESENTLY.

113. תָּא חֲזֵי, יְרוּשָׁלַם כָּל אַרְעָא דְיִשְׂרָאֵל אִתְכַּפַּל תְּחוֹתָהּ, וְאִיהִי קַיְּימָא לְעֵילָא וְתַתָּא, כְּגַוְונָא דָא, יְרוּשָׁלַם לְעֵילָא יְרוּשָׁלַם לְתַתָּא, אֲחִידָא לְעֵילָא, וְאַחִידָא לְתַתָּא, יְרוּשָׁלַם לְעֵילָא אֲחִידַת בְּתְרֵין סִטְרִין, לְעֵילָא וְתַתָּא, וּבְגִין כָּךְ, כְּפֶלְתָּא הִיא.

113. Come and behold: The whole land of Yisrael is enfolded beneath Jerusalem, WHICH IS THE SECRET OF MALCHUT. It is above and below in the following manner. THERE IS the upper Jerusalem, WHICH IS BINAH, and there is the lower Jerusalem, WHICH IS MALCHUT, for it is held above and held below. The upper Jerusalem is held on two sides-above and below-and, therefore, it is doubled.

114. וְעַל דָּא, הַאי שָׂדֶה מֵהַהִיא כְּפֶלְתָּא אִיהוּ, דְּבֵיהּ שַׁרְיָא. כְּגַוְונָא דָא כְּתִיב רֵיחַ שָׂדֶה אֲשֶׁר בֵּרֲכוֹ ה׳, לְעֵילָא וְתַתָּא, וּבְגִין כָּךְ שְׂדֵה הַמַּכְפֵּלָה וַדַּאי וְלָא שָׂדֶה כָּפוּל.

114. Thus, the field is of that Machpelah (lit. 'double'), WHICH IS MALCHUT, for it dwells there, as it is written: "See, the smell of my son is like the smell of a field which Hashem has blessed" (Beresheet 27:27), WHICH IS MALCHUT. BECAUSE IT IS DOUBLE, above and below, it is written: "the field of Machpelah" and not "a double field", BECAUSE THIS WOULD ALLUDE TO THE DOUBLE MALCHUT CALLED FIELD.

115. תּוּ, רָזָא דְמִלָּה, שְׂדֵה הַמַּכְפֵּלָה וַדַּאי, מַאן מַכְפֵּלָה, ה׳ דְּבִשְׁמָא קַדִּישָׁא, דְּאִיהִי מַכְפֵּלָה. וְכֹלָּא קַיְּימָא כְּחַד, וּבְגִינֵיהּ קָאֲמַר, בְּאוֹרַח סְתִים, ה׳ מַכְפֵּלָה, דְּלָא הֲוֵי בִּשְׁמָא קַדִּישָׁא, אֶת אָחֳרָא מַכְפֵּלָה, בַּר אִיהִי.

115. Moreover, the secret of the matter relates to the field of Machpelah. What is the Machpelah (double)? It is the Hei of the holy name, which is double, FOR THERE ARE TWO HEIS IN THE NAME YUD-HEI-VAV-HEI, and both are as one. For that reason, the scriptures say vaguely the (=Hei) Machpelah, for this is the only double letter in the holy Name. AND THE WORD "THE MACHPELAH" WITH THE HEI ALLUDES TO THE DOUBLE HEI, NAMELY THE LOWER HEI OF THE NAME YUD-HEI-VAV-HEI, WHICH IS THE SECRET OF MALCHUT SWEETENED BY BINAH, THE FIRST HEI OF YUD-HEI-VAV-HEI.

116. וְאַף עַל גַּב דְּמִעַרְתָּא כְּפֶלְתָּא הֲוָה, וַדַּאי, דְּאִיהִי מְעַרְתָּא, גּוֹ מְעַרְתָּא, אֲבָל עַל שׁוּם אָחֳרָא, אִקְרֵי מְעָרַת שְׂדֵה הַמַּכְפֵּלָה, כְּמָה דְאִתְּמַר. וְאַבְרָהָם יָדַע, וְכַד אֲמַר לִבְנֵי חֵת, כַּסֵּי מִלָּה, וַאֲמַר וְיִתֶּן לִי אֶת מְעָרַת הַמַּכְפֵּלָה, עַל שׁוּם דְּאִיהִי מְעַרְתָּא כְּפֶלְתָּא, וְאוֹרַיְיתָא לָא קָרֵי לָהּ, אֶלָּא מְעָרַת שְׂדֵה הַמַּכְפֵּלָה כִּדְקָא יָאוֹת.

116. Although the cave was indeed double, a cave within a cave, it is called the cave of the field of Machpelah for a different reason as we said, AFTER THE SWEETENING OF MALCHUT BY BINAH. Avraham knew that, and when he spoke to the sons of Chet, he concealed it by saying "that he may give me the cave of Machpelah," which was called by that name because it was double. HE DID NOT SAY THE FIELD OF MACHPELAH CALLED AFTER THE SWEETENING BY BINAH. In Torah, though, it is called the cave of the field of Machpelah, as it ought to be called, FOR THE SWEETENING OF MALCHUT BY BINAH WAS ONLY OVER THE FIELD AND NOT IN THE CAVE.

117. וְקוּדְשָׁא בְּרִיךְ הוּא, עָבַד כֹּלָּא לְאִשְׁתַּכְחָא הַאי עָלְמָא, כְּגַוְונָא דִלְעֵילָא, וּלְאִתְדַּבְּקָא דָא בְּדָא, לְמֶהֱוֵי יְקָרֵיהּ לְעֵילָא וְתַתָּא, זַכָּאָה חוּלָקֵיהוֹן דְּצַדִּיקַיָּא, דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בְּהוֹ, בְּהַאי עָלְמָא וּבְעָלְמָא דְאָתֵי.

117. The Holy One, blessed be He, does everything so whatever is in this world, MALCHUT, will resemble what there in above, in BINAH. AS A RESULT, they are connected, and His glory is established above and below. Happy is the portions of the righteous that the Holy One, blessed be He, desires them in this world and in the world to come.

17. "And Avraham was old, advanced in age"

Using Avraham and David as examples, Rabbi Yehuda explains the difference between the righteousness and contrition. While the soul of a contrite person immediately enters the supernal realm, where it cleaves to the Holy One, merely righteous souls may take many years to acquire such a blessing. Even Avraham and David were unable to enter the world where the truly contrite are made welcome. Rabbi Yosi further adds that a contrite soul is closer to the Creator than all others, drawing down more Light from above, in proportion to its yearning and penitence.

The Relevance of this Passage

The Zohar values a spiritual state of mind far above a religious, dogmatic one. Some people observe the Law, but at the expense of hurting those around them. Righteousness turns to self-righteousness and negative action, all in the name of God. Uninterrupted humbleness and repentance for our misdeeds protects us from this fate. This passage helps us raise our consciousness so we can differentiate our desire for righteousness from our need for penitence. Concentrating on penitence hastens us into the Light, rather than merely flattering our egotistical pride.

118. וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים וַה׳ בֵּרַךְ אֶת אַבְרָהָם בַּכֹּל. רַבִּי יְהוּדָה פָּתַח, אַשְׁרֵי תִּבְחַר וּתְקָרֵב יִשְׁכֹּן חֲצֵרֶיךָ, הַאי קְרָא אִתְּמַר, אֲבָל זַכָּאָה הוּא בַּר נָשׁ, דְּאוֹרְחוֹי אִתְכַּשְׁרָן קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא וְאִיהוּ אִתְרְעֵי בֵּיהּ, לְקָרְבָא לֵיהּ לְגַבֵּיהּ.

118. "And Avraham was old, advanced in age (lit. 'coming with the days'), and Hashem blessed Avraham in all things" (Beresheet 24:1). Rabbi Yehuda opened with the verse, "Happy is the man You choose, and cause to approach to You, that he may dwell in Your courts" (Tehilim 65:5). This verse has already been explained. Nevertheless, happy is the man whose ways are acceptable to the Holy One, blessed be He, who wants to bring himself nearer to Him.

119. תָּא חֲזֵי, אַבְרָהָם אִתְקְרֵיב לְגַבֵּיהּ, וְתֵיאוּבְתֵּיהּ דִּילֵיהּ הֲוָה כָּל יוֹמוֹי בְּהַאי, וְלָא אִתְקְרֵיב אַבְרָהָם בְּיוֹמָא חָדָא, אוֹ בְּזִמְנָא חָדָא, אֶלָּא עוֹבָדוֹי קְרִיבוּ לֵיהּ בְּכָל יוֹמוֹי, מִדַּרְגָּא לְדַרְגָּא, עַד דְּאִסְתַּלַּק בְּדַרְגּוֹי.

119. Come and behold: Avraham came closer to THE HOLY ONE, BLESSED BE HE. All his days, his desire was TO COME CLOSER TO HIM. Avraham did not come closer through one day or at one time, but his GOOD deeds brought him closer every day as he moved from one grade to another, until his grade was elevated.

120. כַּד הֲוָה סִיב, וְעָאל בְּדַרְגִּין עִלָּאִין כִּדְקָא חָזֵי, דִּכְתִיב וְאַבְרָהָם זָקֵן, וּכְדֵין בָּא בַּיָּמִים, בְּאִינּוּן יוֹמִין עִלָּאִין, בְּאִינּוּן יוֹמִין יְדִיעָאן בְּרָזָא דִּמְהֵימְנוּתָא. וַה׳ בֵּרַךְ אֶת אַבְרָהָם בַּכֹּל, דְּמִתַּמָּן נָפְקִין כָּל בִּרְכָאן, וְכָל טִיבוּ.

120. When he was old, he entered the supernal grades as he deserved, as it is written: "And Avraham was old" and then "coming with the days." This refers to the supernal days, the days known by the secret of the faith. "And Hashem blessed Avraham in all," NAMELY BY YESOD OF THE SUPERNAL ABA AND IMA CALLED ALL, where blessings and every goodness come from, AS ITS PLENTY NEVER STOPS FLOWING.

121. זַכָּאִין אִינּוּן מָארֵיהוֹן דִּתְשׁוּבָה, דְּהָא בְּשַׁעְתָּא חָדָא, בְּיוֹמָא חָדָא, בְּרִגְעָא חָדָא, קְרִיבִין לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא, מַה דְּלָא הֲוָה הָכֵי אֲפִילוּ לְצַדִּיקִים גְּמוּרִים, דְּאִתְקְרִיבוּ גַּבֵּי קוּדְשָׁא בְּרִיךְ הוּא בְּכַמָּה שְׁנִין. אַבְרָהָם לָא עָאל בְּאִינּוּן יוֹמִין עִלָּאִין, עַד דַּהֲוָה סִיב, כְּמָה דְּאִתְּמַר. וְכֵן דָּוִד, דִּכְתִיב וְהַמֶּלֶךְ דָּוִד זָקֵן בָּא בַּיָּמִים. אֲבָל מָארֵיהּ דִּתְשׁוּבָה, מִיָּד עָאל, וְאִתְדַּבַּק בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא.

121. Happy are the penitent, who in one hour, one day, one moment, get as close to the Holy One, blessed be He, as most righteous come to the Holy One, blessed be He, over several years. Avraham did not come into the supernal days until he was old, as has been explained. Neither did David, as it is written: "Now King David was old, advanced in years (lit. 'coming with the days')" (I Melachim 1:1). But a penitent comes right in and cleaves to the Holy One, blessed be He.

122. ר׳ יוֹסֵי אָמַר, תְּנִינָן, אֲתַר דְּמָארֵיהוֹן דִּתְשׁוּבָה קָיְימֵי בֵּיהּ, בְּהַהוּא עָלְמָא, צַדִּיקִים גְּמוּרִים לֵית לוֹן רְשׁוּ לְקָיְימָא בֵּיהּ, בְּגִין דְּאִינּוּן קְרִיבִין לְמַלְכָּא יַתִּיר מִכֻּלְּהוּ, וְאִינּוּן מָשְׁכֵי עֲלַיְיהוּ בִּרְעוּתָא דִּלְבָּא יַתִּיר, וּבְחֵילָא סַגִּיאָא לְאִתְקָרְבָא לְמַלְכָּא.

122. Rabbi Yosi said, We learned that the wholly righteous have no permission to be in that place where the contrite stand. They are closer to the King than everyone else and draw plenty from above with a more intent heart and greater force in order to come closer to the King.

18. There are many places for the righteous

The relationship of a man's good deeds to the place allotted to him in the World to Come is expounded by the rabbis. We learn that there are ultimately as many different places in upper world as there are varieties of good deeds in this one. Just as the wicked receive a judgment each night while they are asleep, so the righteous nightly receive a blessing, as their souls ascend to carve out their future path to the supernal realms. The righteous souls also enjoy a dialogue with the angels and saints, who in exchange for information from the lower world, confer gifts of wisdom. It was such wisdom, says Rabbi Chiya, that enabled Avraham to understand, locate, and avoid the sources from which unholy spirits bring defilement and negativity to the unwary and unrighteous in this world.

The Relevance of this Passage

In simplest terms, reality includes two basic realms--the upper world, and our existence in the physical dimension. The upper world is the source of our intuition and the force behind moments of mystical insight. When a dream comes true, for example, contact has been made with the upper worlds. When instinct impelled you to make an illogical decision that brought good fortune, this is another form of connection to the upper world. Unfortunately, these acute moments of insight and clarity are rare. We seem to have no control over how or when we make contact with the supernal realms. When we must make decisions and choices based on the evidence of our physical existence, the result is often turmoil and turbulence. The author of the Zohar understood this difficulty, and prescribed this portion as a remedy. A reading of this passage helps us utilize our sleep as a tool for spiritual enlightenment. The 'energy of Avraham' is summoned forth through these verses, strengthening our powers of judgment in matters that

help or hinder the entrance of the Light into our world.

123. Come and behold: The Holy One, blessed be He, has several places in that world. In them all, there are apartments for the righteous, each according to his deserved grade.

123. תָּא חֲזֵי, כַּמָּה אַתְרִין מְתוּקָנִין לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא בְּהַהוּא עָלְמָא, וּבְכֻלְּהוּ בֵּי מוֹתָבֵי לוֹן לַצַּדִּיקִים. כָּל חַד וְחַד לְפוּם דַּרְגֵּיהּ כִּדְקָא חָזֵי לֵיהּ.

124. It is written, "Happy is the man whom You choose, and cause to approach You, that he may dwell in Your courts" (Tehilim 65:5). This verse refers to those whom the Holy One, blessed be He, causes to approach Him, as these are the souls that ascend to join the inheritance prepared for them. "That he may dwell in Your courts" alludes to the outer halls and the grades outside THE TEMPLE. To whom does it refer? The allusion here is as written: "Then I will give you free access among these who stand by..." (Zecharyah 3:7). This is a specific grade assigned among the celestial holy beings.

124. כְּתִיב אַשְׁרֵי תִּבְחַר וּתְקָרֵב יִשְׁכֹּן חֲצֵרֶיךָ, דְּקוּדְשָׁא בְּרִיךְ הוּא קָרֵיב לוֹן לְגַבֵּיהּ, דְּסָלְקִין אִינּוּן נִשְׁמָתִין מִתַּתָּא לְעֵילָא, וּלְאִתְאַחֲדָא בְּאַחְסָנָתֵיהוֹן, דְּאִתְתַּקְּנָן לְהוֹ. יִשְׁכֹּן חֲצֵרֶיךָ, אִלֵּין אַתְרִין וְדַרְגִּין לְבַר, וּמַאן אִינּוּן, כְּדָבָר אֲחֵר וְנָתַתִּי לְךָ מַהֲלְכִים בֵּין הָעוֹמְדִים הָאֵלֶּה. וְהַאי הוּא, דַּרְגָּא בֵּין קַדִּישִׁין עִלָּאִין.

125. All those who merit this grade are the messengers of the Master of the universe like the angels, FOR THOSE WHO STAND BY ARE MESSENGERS. They always do the errands according to their Master's wish, for they are forever in holiness and are never defiled.

125. וּמַאן דְּזַכָּאִין לְדַרְגָּא דָא, אִינּוּן שְׁלִיחָן דְּמָארֵי עָלְמָא, כְּאִינּוּן מַלְאָכִין, וְעָבְדִין שְׁלִיחוּתָא תְּדִיר בִּרְעוּתָא דְּמָארֵיהוֹן, בְּגִין דְּאִלֵּין תְּדִיר בְּקֻדּוּשָׁה וְלָא אִסְתָּאֲבוּ.

126. Similarly, whoever is defiled in this world draws the spirit of unholiness to himself. When his soul leaves him, he is defiled BY THE OTHER SIDE, and his dwelling is with the unclean, with the fiends of the world. As a man draws upon himself in this world, his dwelling will likewise be determined IN THE ETERNAL WORLD. The defiled spirits defile him and bring him into Gehenom.

126. כְּגַוְונָא דָא, מַאן דְּאִסְתָּאַב בְּהַאי עָלְמָא, אִיהוּ מְשִׁיךְ עֲלֵיהּ רוּחַ מְסָאֵב, וְכַד נָפַק נִשְׁמָתֵיהּ מִנֵּיהּ, מְסָאֲבִין לֵיהּ, וּמְדוֹרֵיהּ בֵּין אִינּוּן מְסָאֲבִין, וְאִלֵּין אִינּוּן מַזִּיקִין דְּעָלְמָא. כְּמָה דְּאִתְמְשַׁךְ בַּר נָשׁ גַּרְמֵיהּ בְּהַאי עָלְמָא, הָכֵי הוּא מְדוֹרֵיהּ, וְאִתְמְשַׁךְ בְּהַהוּא עָלְמָא, וְאִינּוּן רוּחֵי מְסָאֲבֵי מְסָאֲבִין לֵיהּ, וְאָעֲלִין לֵיהּ לַגֵּיהִנֹּם.

127. Come and behold: Whoever sanctifies himself and is on guard against defilement in this world will find his dwelling in the next world among the celestial holy beings who eternally carry forth the missions OF THE HOLY ONE, BLESSED BE HE. They stand by in the court, as it is written: "The court of the tabernacle" (Shemot 27:9), UPON WHICH THE SCRIPTURES FURTHER STATE, "HAPPY IS HE... THAT HE MAY DWELL IN YOUR COURTS."

127. תָּא חֲזֵי מַאן דְּאִתְקַדַּשׁ, וְנָטֵיר גַּרְמֵיהּ בְּהַאי עָלְמָא, דְּלָא אִסְתָּאַב, מְדוֹרֵיהּ בְּהַהוּא עָלְמָא, בֵּין אִינּוּן קַדִּישִׁין עִלָּאִין, וְעָבְדִין שְׁלִיחוּתָא תְּדִיר, וְאִלֵּין קָיְימֵי בַּחֲצֵר, כְּמָא דְּאַתְּ אָמַר אֵת חֲצַר הַמִּשְׁכָּן.

128. Others are in a more inner place, not in the court but in the house, as it is written: "We will be satisfied with the goodness of Your house" (Tehilim 65:5). David said, "We will be satisfied with the goodness of Your house." HE ASKS, if he said "that he may dwell in Your courts," why is it written: "We will be satisfied with the goodness of Your house"? Should it not have been written: 'He will be satisfied', as "he may dwell"? But we learned that sitting in the Temple court is solely for the kings of the house of David. THEREFORE HE SAID, AS SPEAKING FOR HIMSELF, "WE WILL BE SATISFIED WITH THE GOODNESS OF YOUR HOUSE" MEANING HIMSELF AND THE OTHER KINGS, WHO HAVE A PLACE IN THE TEMPLE COURT IN THE SECRET OF THE HOUSE, NAMELY THE TEMPLE.

128. וְאִית אָחֳרָנִין, דְּאִינּוּן לְגוֹ יַתִּיר, דְּלָאו אִינּוּן בַּחֲצֵר, אֶלָּא בְּבֵיתָא, כד״א נִשְׂבְּעָה בְּטוּב בֵּיתֶךָ. אָמַר דָּוִד, נִשְׂבְּעָה בְּטוּב בֵּיתֶךָ, כֵּיוָן דְּאָמַר יִשְׁכֹּן חֲצֵרֶיךָ, אַמַּאי כְּתִיב נִשְׂבְּעָה בְּטוּב בֵּיתֶךָ, יִשְׂבַּע בְּטוּב בֵּיתֶךָ מִיבָּעֵי לֵיהּ, כְּמָה דִּכְתִיב יִשְׁכֹּן. אֶלָּא הָא תְּנִינָן, לֵית יְשִׁיבָה בָּעֲזָרָה, אֶלָּא לְמַלְכֵי בֵּית דָּוִד בִּלְחוּדַיְיהוּ.

129. There is a place for the most pious who receive EVEN MORE inward, TO THE ASPECT OF THE TEMPLE. Who are they? They are "those that encamp before the tabernacle toward the east, before the Tent of Meeting eastward, shall be Moshe and Aharon and his sons..." (Bemidbar 3:38). OF THEM, IT IS WRITTEN: "YOUR HOLY TEMPLE" (TEHILIM 65:5). Many compartments upon compartments, lights upon lights exist in that world, each different from the other, each feeling ashamed by its fellow's light. For as good deeds are different FROM EACH OTHER in this world, so the places FOR THE COMPARTMENTS and their lights are different in that world.

129. וְאִית אֲתַר לַחֲסִידֵי עֶלְיוֹנִין, דְּעַיְילֵי לְגוֹ, וּמַאי אִינּוּן, כְּדִכְתִיב וְהַחוֹנִים לִפְנֵי הַמִּשְׁכָּן קֵדְמָה לִפְנֵי אֹהֶל מוֹעֵד מִזְרָחָה מֹשֶׁה וְאַהֲרֹן וּבָנָיו וגו׳. וְכַמָּה מְדוֹרִין עַל מָדוֹרִין, וּנְהוֹרִין עַל נְהוֹרִין, מִתְפָּרְשָׁן בְּהַהוּא עָלְמָא, וְכָל חַד אִכְסִיף מִנְּהוֹרָא דְּחַבְרֵיהּ, כְּמָה דְעוֹבָדִין אִתְפָּרְשָׁן בְּהַאי עָלְמָא, הָכֵי נָמֵי, דּוּכְתִּין וּנְהוֹרִין, מִתְפָּרְשָׁן בְּהַהוּא עָלְמָא.

130. Come and behold: We have learned that even in this world when man is asleep in his bed and the soul comes out of his body to hover about the world, not every soul rises to see the glory of the face of Atik Yomin. His soul ascends as he generally draws upon himself, and according to his deeds.

130. וְתָא חֲזֵי, הָא אִתְּמַר, דַּאֲפִילוּ בְּהַאי עָלְמָא, כַּד בַּר נָשׁ נָאֵים עַל עַרְסֵיהּ, וְנִשְׁמָתִין אִצְטְרִיכוּ לְאִתְשׁוֹטְטָא בְּעָלְמָא, וּנְפָקוּ מִגּוֹ גּוּפָא, לָאו כָּל נִשְׁמָתָא וְנִשְׁמָתָא, סַלְקָא וְשַׁטְיָא, לְמֶחֱזֵי בִּיקָר סֵבֶר אַפֵּי דְּעַתִּיק יוֹמִין, אֶלָּא כְּמָא דְּאִתְמְשֵׁיךְ תָּדִיר, וּכְפוּם עוֹבָדֵי, הָכֵי נִשְׁמָתֵיהּ סָלְקָא.

131. When a defiled person sleeps, his soul leaves and the spirits of defilement seize it. It is attached to the lower grades that hover about the world and tell it things that will happen in the world in the future, THINGS THEY HEARD BEHIND THE CURTAIN. And sometimes they tell it false things and laugh at it, as has already been explained.

131. אִי אִסְתָּאַב, אִיהוּ נָאֵים וְנִשְׁמָתָא נָפְקָא, וְכָל אִינּוּן רוּחִין מְסָאֲבִין נָקְטִין לָהּ, וְאִתְדַּבְּקַת בְּהוֹ בְּאִינּוּן דַּרְגִּין תַּתָּאִין דְּשָׁטְיָין בְּעָלְמָא, וְאִינּוּן מוֹדִיעִין לָהּ מִלִּין דְּאִינּוּן קָרֵיבִין לְמֵיתֵי בְּעָלְמָא, וּלְזִמְנִין דְּמוֹדְעִין לָהּ, מִלִּין כְּדִיבָן, וְחָיְיכָן בָּהּ, וְהָא אוֹקְמוּהָ.

132. If the man has merit, then his soul ascends when he sleeps. It goes around and paves a way among the spirits of defilement. All say, Make way, make way, this one is not of our side. And it ascends among the saints, who tell accurate information to it.

132. וְאִי זָכֵי בַּר נָשׁ, כַּד אִיהוּ נָאִים וְנִשְׁמָתֵיהּ סָלְקָא, אָזְלָא וְשָׁטְיָא, וּבָקְעָא בֵּין אִלֵּין רוּחִין מְסָאֲבִין, וְכֻלְּהוּ מַכְרִיזִין וְאָמְרִין פַּנּוּן אֲתַר, פַּנּוּן, לָאו דָּא מִסִּטְרָנָא, וְאִיהִי סָלְקָא בֵּין אִינּוּן קַדִּישִׁין, וּמוֹדְעֵי לָהּ מִלָּה חָדָא דִּקְשׁוֹט.

133. And when the soul descends again, the mixed legions OF ANGELS, IN WHOM HOLINESS IS MINGLED WITH DEFILEMENT, want to approach the soul in order to learn the information it received. In return, they tell it other things. But what it learned from holy beings compares to what it learned from THE MIXED LEGIONS, as grain compares with straw and chaff. This is the most meritorious reward while one is still among the living-that is, while the soul is still in this world.

133. וְכַד נָחֲתָא, כָּל אִינּוּן חֲבִילִין טְרִיקִין, בָּעָאן לְאִתְקָרְבָא בַּהֲדָהּ, לְמִנְדַּע הַהִיא מִלָּה, וְאִינּוּן מוֹדְעִין לָהּ, מִלִּין אָחֲרָנִין, וְהַהִיא מִלָּה דְּנָטְלָא גּוֹ אִינּוּן קַדִּישִׁין, בֵּין אִינּוּן אָחֲרָנִין, אִיהוּ כְּעִבּוּרָא גּוֹ תִּיבְנָא. וְהַאי אִיהוּ דְּזָכֵי יַתִּיר, בְּעוֹד דְּאִיהוּ קָאֵים, וְנִשְׁמָתָא קָיְימָא, בְּהַאי עָלְמָא.

134. Similarly, when souls in this world leave their bodies, I.E. AFTER THEY DIE, they wish to ascend by passing through gates at which one finds harmful hordes that seize the souls of their own side and deliver them into the hands of Dumah, so that he may take them to Gehenom.

134. כְּגַוְונָא דָּא כַּד נָפְקִין נִשְׁמָתִין מִגּוּפָא מֵהַאי עָלְמָא, בָּעָאן לְסַלְקָא, וְכַמָּה תַּרְעִין חֲבִילֵי טְהִירִין קָיְימֵי, אִי אִינּוּן מִסִּטְרַיְיהוּ, כֻּלְּהוּ אָחֲדִין בְּהוֹ, בְּאִינּוּן נַפְשָׁאן, וּמָסְרֵי לוֹן בִּידָא דְּדוּמָה, לְאָעֲלָא לוֹן בַּגֵּיהִנֹּם.

135. וּלְבָתַר סָלְקָן וְאָחֲדָן בְּהוֹ, וְאִינּוּן נָטְלֵי לְהוֹן, וּמַכְרְזֵי בְּהוֹ, אִלֵּין אִינּוּן דְּעָבְרוּ עַל פִּקּוּדֵי דְּמָארֵיהוֹן, וְכֵן שְׁטָיִין בְּכָל עָלְמָא. וּלְבָתַר מְהַדְּרֵי לְהוֹ לַגֵּיהִנֹּם, וְכֵן עַד תְּרֵיסַר יַרְחֵי. לְבָתַר תְּרֵיסַר יַרְחֵי, מִשְׁתַּכְּכֵי, בְּהַהוּא אֲתַר דְּאִתְחֲזֵי לוֹן, אִינּוּן נִשְׁמָתִין דְּזָכוּ, סָלְקֵי לְעֵילָא, כְּמָה דְּאִתְּמַר, וְזָכָאן בְּדוּכְתַּיְיהוּ.

135. Later, as they ascend from Gehenom, the demons grab the souls and proclaim, These transgressed the precepts of their Master. Then, they travel throughout the world, bringing these souls back to Gehenom. THUS, THEY REPEATEDLY TAKE THE SOULS OUT OF GEHENOM, MAKE THEIR PROCLAMATIONS, AND AGAIN RETURN THEM TO GEHENOM for twelve months. After twelve months appeased, they are quieted and rise to the place that they deserve. Meritorious souls ascend and receive their places, as has already been explained.

136. תָּא חֲזֵי, זַכָּאִין אִינּוּן צַדִּיקַיָּא, דְּאִתְגְּנִיז לְהוֹ, כַּמָּה טָבִין לְהַהוּא עָלְמָא, וְלֵית אֲתַר פְּנִימָאָה בְּכָל אִינּוּן, כְּאִינּוּן דְּיָדְעֵי רָזָא דְּמָארֵיהוֹן, וְדָבְקֵי לְאִתְדַּבְּקָא בְּהוֹ, בְּכָל יוֹמָא עַל אִלֵּין כְּתִיב עַיִן לֹא רָאָתָה אֱלֹהִים זוּלָתֶךָ יַעֲשֶׂה לִמְחַכֵּה לוֹ.

136. Come and behold: Happy are the righteous, for much goodness is put aside for them in that world. The innermost place is reserved for the righteous, those who know the secret of their Master and cleave to Him every day. Of these, it is written: "Neither has the eye seen, that an Elohim, beside you, should do such a thing for him that waits for Him" (Yeshayah 64:3).

137. מַאי לִמְחַכֵּה לוֹ, כְּדָבָר אֲחֵר חִכָּה אֶת אִיּוֹב בִּדְבָרִים. וְאִלֵּין אִינּוּן דְּדָחֲקִין לְמִלָּה דְּחָכְמְתָא, וְדָיְיקִין לָהּ, וּמְחַכָּאן לָהּ, לְמִנְדַּע בְּרִירָא דְּמִלָּה, וְאִשְׁתְּמוֹדְעָא לְמָארֵיהוֹן, אִלֵּין אִינּוּן דְּמָארֵיהוֹן מִשְׁתַּבַּח בְּהוֹן בְּכָל יוֹמָא, אִלֵּין אִינּוּן, דְּעָאלִין בֵּין עִלָּאִין קַדִּישִׁין, וְאִלֵּין עָאלִין כָּל תַּרְעֵי דִּלְעֵילָא, וְלֵית מַאן דִּימְחֵי בִּידֵהוֹן, זַכָּאָה חוּלָקֵיהוֹן בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי.

137. HE ASKS, What is meant by: "For him that waits for Him?" He replied that it is similar to the verse: "waited to speak to Iyov" (Iyov 32:4). This refers to those who are anxious TO FULLY UNDERSTAND some words of wisdom, thereby better understanding their Master. In them, the Master takes pride daily. They enter the upper gates and come among the supernal saints without meeting any obstacles. Happy is their portion in this world and the world to come.

138. תָּא חֲזֵי, אַבְרָהָם עָאל לְמִנְדַּע וּלְאִתְדַּבְּקָא בְּמָארֵיהּ כְּדְקָא יָאוֹת, לְבָתַר דְּאַקְדִּים עוֹבָדוֹי בְּקַדְמֵיתָא, וְזָכָה בְּאִינּוּן יוֹמִין עִלָּאִין, וְאִתְבָּרַךְ מֵאֲתַר דְּכָל בִּרְכָאן נָפְקֵי מִתַּמָּן, דִּכְתִיב וַה׳ בֵּרַךְ אֶת אַבְרָהָם בַּכֹּל. מַאי בַּכֹּל. אֲתַר דְּנַהֲרָא, דְּלָא פַּסְקֵי מֵימוֹי לְעָלְמִין.

138. Come and behold: Avraham thus entered to properly know and cleave to his Master. First he performed good deeds to merit the supernal days, and was therefore blessed by the place from where all the blessings derive, as it is written: "And Hashem had blessed Avraham in all" (Beresheet 42:1). What is the meaning of "in all"? It means the dwelling place of the river, in which water never stops flowing, NAMELY YESOD OF THE SUPERNAL ABA AND IMA, WHOSE UNION IS ETERNAL.

139. אָמַר רִבִּי חִיָּיא, תָּא חֲזֵי, דְּאַבְרָהָם לָא בָּעָא לְאִתְעָרְבָא בְּנִשֵּׁי עָלְמָא, וּלְאִתְדַּבְּקָא בִּשְׁאָר עַמִּין עעכו״ם, בְּגִין דְּנִשַּׁיָּיא דִּשְׁאָר עַמִּין עכו״ם, אִינּוּן סָאֲבִין, לְגוּבְרַיְיהוּ, וּלְאִינּוּן דְּמִתְדַּבְּקִין בְּהוֹן, בְּגִין דְּכַד אַבְרָהָם יָדַע חָכְמְתָא, יָדַע עִקָּרָא וְשָׁרְשָׁא, וּמֵאָן אֲתַר נָפְקֵי וְשַׁטְיָין רוּחֵי מְסָאֲבִין בְּעָלְמָא, וְעַל דָּא אוֹמֵי לְעַבְדֵּיהּ, דְּלָא יִסַּב אִתְּתָא לִבְרֵיהּ, מִשְׁאָר עַמִּין.

139. Rabbi Chiya said, Come and behold that Avraham did not want to mix with the women of the world and cling to the heathen nations because the wives of the heathen nations defiled their husbands and those attached to them. Because Avraham had the knowledge of wisdom, he knew the essence and root of the place from which the unholy spirits come out to hover in the world. Therefore, he made his servant swear not to take a wife for his son from among the other nations.

19. Eden drips upon the garden

The rabbis display their profound and comprehensive knowledge of the scriptures and writings, in a complex discussion of an image in Yechezkel, "Behold one wheel upon the earth..." While replete with the arcane wisdom of gematria (numerology) and Kabbalah, and the profound mystical beauty of Solomon's great 'Song', this debate has a surprisingly straightforward resolution--one that echoes previous sections of the Zohar in its

emphasis on the importance of a pure heart and good deeds in this world for bringing mercy and peace in the next. Rabbi Yitzchak concludes with a simple exposition of the reason for mentions of Avraham's age. Avraham, literally, "came into the days"; his soul had reached its high-allotted place, where its great longevity was assured.

The Relevance of this Passage

The Talmud reveals the difference between man and beast. A wild animal, according to Talmudic sages, instinctively knows to flee the raging fire. Man's nature, on the other hand, compels him to jump head first into the fiery blaze. Our natural tendency is to invite chaos and mayhem into our lives. We complicate and intellectualize life and its challenges, and we rationalize our responses to them. We refuse to heed the simple principles that create happiness--good deeds and persistent spiritual development. In reading this passage, we clear away the barriers to knowledge, and recognize that even the most complex mysteries arise from the same simple and eternal issues. Indeed, complexity itself is merely another excuse to avoid the quest to draw down Light. This excuse must be overcome like any other.

Midrash Hane'elam (Homiletical interpretations on the obscure)

מִדְרָשׁ הַנֶּעֱלָם

140. "And Avraham was old, advanced in age" (Beresheet 24:1). We learned in the Mishnah: Rabbi Elazar said, In any case, this Mishnah well EXPLAINS THE VERSE: "Behold one ofan (wheel) upon the earth by the living creatures, with its four faces" (Yechezkel 1:15). It becomes a Neshamah as said in the earlier Mishnah. THUS, ALTHOUGH OFAN (WHEEL) IS ALWAYS A NAME OF THE NEFESH, THE MISHNAH STATES THAT THE OFAN IN THIS VERSE BECAME A NESHAMAH AGAIN. THERE IS NO QUESTION ABOUT THIS FACT, AND THE EXPLANATION IS ACCURATE, BUT THE MISHNAH DOES NOT EXPLAIN WHY.

140. וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים וגו׳. מַתְנִיתִין. אָמַר רַבִּי אֶלְעָזָר, עַל כָּל פָּנִים כָּךְ הוּא, דְּהַאי מַתְנִיתִין שַׁפִּיר, דְּאִתְעֲבִיד נִשְׁמְתָא, הַהוּא דִכְתִיב בֵּיהּ, וְהִנֵּה אוֹפַן אֶחָד בָּאָרֶץ אֵצֶל הַחַיּוֹת לְאַרְבַּעַת פָּנָיו, כִּדְאָמוּר בְּהַהִיא מַתְנִיתָא קַמַּיְיתָא.

141. Rabbi Aba responded, Tell us, sir, about this Mishnah. What is it? He replied: THE HIDDEN MEANING OF THE VERSE, "BEHOLD ONE WHEEL UPON THE EARTH," AS EXPLAINED IN THE MISHNAH, IS THAT THE OFAN BECOMES A NESHAMAH. This was also explained in another section-the one about the thirteen divine attributes of mercy. But here we have to explain THIS PORTION. He began with the verse: "My dove, my undefiled is but one; she is the only one of her mother" (Shir Hashirim 6:9), FOR THIS VERSE ALLUDES TO THE NESHAMAH. Rabbi Elazar asked, Why do we refer to it here in Shir Hashirim as a female, NAMELY "MY DOVE, SHE...IS BUT ONE", but in the Torah we refer to it as male, NAMELY AVRAHAM?

141. אֲמַר לֵיהּ רִבִּי אַבָּא, לֵימָא לָן מַר, מֵהַהִיא מַתְנִיתִין, אֲמַר לֵיהּ,הָכֵי אִתְפְּרַשׁ, בְּתֶלַת עֲשַׂר מְכִילָן דְּרַחֲמֵי, בְּפָרְשָׁתָא דִילֵיהּ, אֲבָל הָכָא אִית לָן לְמֵימַר, פְּתַח וַאֲמַר, אַחַת הִיא יוֹנָתִי תַּמָּתִי אַחַת הִיא לְאִמָּהּ וגו׳. אָמַר רִבִּי אֶלְעָזָר, מַאי הִיא, דַּאֲנַן קָרִינָן הָכָא, בְּשִׁיר הַשִּׁירִים, לִישְׁנָא דְּנוּקְבְתָא, וְהָתָם בְּאוֹרַיְיתָא, לִישְׁנָא דִּדְכוּרָא.

142. Rabbi Elazar said, In Torah, THE SOUL is male in relation to the body because the body to the soul is like a woman to a man. In relation to a higher grade, the soul is as a female to a male. Each receives its grade according to the context. THEREFORE, IN THE SONG OF SONGS, WHEN THE KING THAT PEACE IS HIS TALKS OF THE SOUL, BEING OF A HIGHER GRADE, IT IS THEREFORE CONSIDERED AS A FEMALE AND CALLED, "MY DOVE, MY UNDEFILED..." BUT IN TORAH, THE SOUL IS IN ITSELF AND IS THEREFORE REFERRED TO AS A MALE, NAMELY AVRAHAM.

142. אֶלָּא אָמַר רִבִּי אֶלְעָזָר, הָכָא בַּתּוֹרָה, נִקְרָא בְּלָשׁוֹן זָכָר, אֵצֶל הַגּוּף, מִפְּנֵי שֶׁהַגּוּף, אֵצֶל הַנְּשָׁמָה, כְּאִשָּׁה אֵצֶל הַזָּכָר, וְהַנְּשָׁמָה לְגַבֵּי מַעְלָה, כְּנִקֵּבָה בִּפְנֵי הַזָּכָר, וְכָל אֶחָד מַעֲלָתוֹ יוֹרֵשׁ.

143. It was taught in the Mishnah that four times an hour every day, Eden drips upon the garden. The result of these drops is a river which separates into four branches. Each day, 48 drops fall on the seventy trees in the garden, as it is written: "The trees of Hashem have their fill" (Tehilim 104:15). Rabbi Tanchum said, It is written: "He waters the hills from His upper chambers" (Ibid. 13). What is his upper chamber? It is Eden. And where is Eden? Rabbi Yehuda said, It is above Aravot (sweet firmament). Rabbi Yosi said that it is in Aravot, where are treasures of good life, blessing and peace, and the souls of the righteous, as was taught. This is the upper chamber, while the Garden of Eden is lower, and an earthly garden is in apposition and draws from it daily.

143. תְּנַן הָתָם, בְּאַרְבָּעָה פְּעָמִים בְּשָׁעָה, בְּכָל יוֹם, עֵדֶן מְנַטֵּף עַל הַגָּן, וְיוֹצֵא מֵאוֹתָם הַטִּפּוֹת נָהָר גָּדוֹל, הַמִּתְחַלֵּק לְאַרְבָּעָה רָאשִׁים, וּשְׁמֹנֶה וְאַרְבָּעִים טִפּוֹת, מְנַטֵּף בְּכָל יוֹם, וּמִשָּׁם שִׁבְעִים אִילָנֵי הַגָּן, הה״ד יִשְׂבְּעוּ עֲצֵי ה׳. ר׳ תַּנְחוּם אָמַר מֵהָכָא, מַשְׁקֶה הָרִים מֵעֲלִיּוֹתָיו, אֵיזוֹ הִיא עֲלִיָּה, זֶהוּ עֵדֶן. וְעֵדֶן בְּאֵיזֶה מָקוֹם הוּא. ר׳ יְהוּדָה אָמַר, לְמַעְלָה מֵעֲרָבוֹת הוּא. ר׳ יוֹסֵי אָמַר בַּעֲרָבוֹת הוּא, דְּהָא תְּנַן, שָׁם גִּנְזֵי חַיִּים טוֹבִים בְּרָכָה וְשָׁלוֹם, וְנִשְׁמָתָן שֶׁל צַדִּיקִים, הוּא הָעֶלְיוֹן. עֵדֶן לְמַטָּה, מְכוּוָן כְּנֶגְדּוֹ גַּן בָּאָרֶץ, וְנוֹטֵל מִמֶּנּוּ שֶׁפַע בְּכָל יוֹם.

144. אָמַר רַבִּי אַבָּהוּ, שְׁמֹנָה וְאַרְבָּעִים נְבִיאִים, עָמְדוּ לָהֶם לְיִשְׂרָאֵל, וְכָל אֶחָד נָטַל בְּחֶלְקוֹ, תַּמְצִית טִפָּה אַחַת מֵאוֹתָם טִפּוֹת שֶׁל עֵדֶן, שֶׁהֵם שְׁמֹנֶה וְאַרְבָּעִים טִפּוֹת. וּמַה אִם כָּל נָבִיא, שֶׁנָּטַל טִפָּה אַחַת מֵהֶן, הָטְתָה מַעֲלָתוֹ בְּרוּחַ הַקֹּדֶשׁ, עַל כָּל הַשְּׁאָר, אָדָם הָרִאשׁוֹן, שֶׁהָיָה מְקַבֵּל מִשְּׁמֹנָה וְאַרְבָּעִים לֹא כָּל שֶׁכֵּן, מִכָּאן אַתָּה לָמֵד, כַּמָּה הָיְתָה חָכְמָתוֹ.

144. Rabbi Abahu said that 48 prophets stood for Yisrael. Each one took his share, which was the essence of one drop from the drops of Eden. If every prophet who took one drop had the grade of the holy spirit, this was more true for Adam, who received the 48 drops. From this, you learn the scope of his wisdom.

145. רַבִּי בָּא אָמַר רַב כַּהֲנָא, וְכִי מֵאַיִן הָיָה לָהֶם לַנְּבִיאִים, מֵאוֹתָם הַטִּפּוֹת, אֶלָּא הָכֵי תְּנַן, בְּכָל טִפָּה וְטִפָּה, הַיּוֹצֵאת מֵעֵדֶן, רוּחַ חָכְמָה יוֹצֵא עִמּוֹ, וְעַל כֵּן אִתְּגְזַר בְּמַתְנִיתִין, אִית מַיָּא מְגַדְּלָן חַכִּימִין, וְאִית מַיָּא מְגַדְּלָן טִפְּשִׁין, וְאִינּוּן מַיָּא דִּמְגַדְּלָן חַכִּימִין, אִינּוּן מַיָּא, הֲווֹ מִטִּפִּין דְּעֵדֶן.

145. Rabbi Bo said that Rabbi Kahana asked, Where did the prophets get these drops? We learned each drop that comes out of Eden includes the spirit of wisdom. Therefore, it was decreed that there is water that raises wise men and water that raises fools. This water that drops from Eden raises wise ones.

146. דְּאָמַר רַבִּי יוֹסֵי, מַיָּא דְּבֵיהּ טִפִּין יָתְבִין, מִכָּל אִינּוּן אַרְבַּע נַהֲרֵי, קַדְמָאָה הוּא, דִּכְתִיב שֵׁם הָאֶחָד פִּישׁוֹן. מַאי שֵׁם הָאֶחָד פִּישׁוֹן. הַמְיוּחָד מִכּוּלָּם פִּישׁוֹן, וְהוּא הַנּוֹפֵל בְּאֶרֶץ מִצְרַיִם, וּלְפִיכָךְ, הָיְתָה חָכְמַת מִצְרַיִם יוֹתֵר מִכָּל הָעוֹלָם.

146. Rabbi Yosi said, So the water containing the drops comes from the most ancient of four rivers, as it is written: "The name of the first is Pishon" (Beresheet 2:11). Why is it written: "the name of the first is Pishon?" Pishon is different from the rest because it flows into the land of Egypt. Therefore, the wisdom of Egypt is greater than that of the rest of the world.

147. וּמִשֶּׁנִּגְזְרָה גְזֵרָה, שֶׁאָבְדָה חָכְמַת מִצְרַיִם, נָטַל קוּדְשָׁא בְּרִיךְ הוּא, אוֹתָם טִפִּין וְזָרַק לוֹן בְּהַהוּא גִּנָּא, בְּהַהוּא נַהֲרָא דְּגִנְתָּא דְעֵדֶן, דִּכְתִיב, וְנָהָר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגָּן. וְזֶה הָיָה מוֹלִיד אַרְבָּעָה אֲחֵרִים, וְהָאֶחָד הַמְיוּחָד, הַנּוֹלַד מִמֶּנּוּ, פִּישׁוֹן הָיָה. מִשֶּׁנִּטְלוּ אֵלּוּ הַטִּפּוֹת שֶׁלֹּא יָצְאוּ מֵהַגָּן, אָבְדָה הַחָכְמָה מִמִּצְרַיִם.

147. When it was decreed that the wisdom of Egypt was lost, the Holy One, blessed be He, took the drops and threw them across the garden into the river of the Garden of Eden, as it is written: "And a river went out of Eden to water the garden" (Beresheet 2:10). AND WHEN THE DROPS, WHICH REMAIN IN THE GARDEN, WERE TAKEN FROM EGYPT, WISDOM WAS GONE FROM EGYPT. It separated into four other rivers, of which the most special was Pishon. Wisdom was thus lost in Egypt when the drops were taken from Egypt and left in the garden.

148. וּמֵאוֹתוֹ הָרוּחַ שֶׁהָיָה יוֹצֵא מֵעֵדֶן, הִמְצוּ כָּל נָבִיא וְנָבִיא, וְהַיְינוּ דִּכְתִיב, מִתְהַלֵּךְ בַּגָּן לְרוּחַ הַיּוֹם. וְגָנוּז זֶה בַּגָּן עֵדֶן, לֶעָתִיד לָבוֹא, וְזֶה הוּא הַנָּהָר, שֶׁרָאָה יְחֶזְקֵאל בִּנְבוּאָתוֹ. וְעַל כֵּן אָמַר הַכָּתוּב כִּי מָלְאָה הָאָרֶץ דֵּעָה אֶת ה׳ וגו׳. שֶׁאוֹתָם מַיִם, תָּמִיד מְגַדְּלִים הַיְדִיעָה בָּעוֹלָם.

148. Every prophet was sucking from that spirit that came out of Eden. This is the meaning of "walking in the garden in the breeze of the day" (Beresheet 3:8). It is stored in the Garden of Eden for the future. This is the river that Yechezkel saw in his prophecy. Therefore the scripture reads, "For the earth shall be full of the knowledge of Hashem" (Yeshayah 11:9), as this water always causes the knowledge in the world to increase.

149. ת״ר, כָּל נִשְׁמָתָן שֶׁל צַדִּיקִים, לְמַעְלָה בְּעֵדֶן הֵן, וּמַה מִּמַּה שֶׁיּוֹרֵד מֵעֵדֶן, יִשְׂגֶּא הַחָכְמָה בָּעוֹלָם, לָעוֹמְדִים בּוֹ, וְנֶהֱנִין מֵהַנָּאוֹתָיו וְכִסּוּפָיו, עַל אַחַת כַּמָּה וְכַמָּה.

149. The sages said that the souls of all the righteous are above in Eden, and wisdom is strengthened in the world because of what descends from Eden. How much more so for every one of those who stand in it and take their fill of its pleasure and brightness.

150. אָמַר רַבִּי יִצְחָק כֵּיוָן שֶׁהַנְּשָׁמָה זוֹכָה, לִיכָּנֵס בְּשַׁעֲרֵי יְרוּשָׁלַיִם שֶׁל מַעְלָה, מִיכָאֵ״ל הַשַּׂר הַגָּדוֹל, הוֹלֵךְ עִמָּהּ, וּמַקְדִּים לָהּ שָׁלוֹם. מַלְאֲכֵי הַשָּׁרֵת, תְּמֵהִים בּוֹ, וְשׁוֹאֲלִים עָלֶיהָ, מִי זֹאת עוֹלָה מִן הַמִּדְבָּר. מִי זֹאת, עוֹלָה בֵּין הָעֶלְיוֹנִים, מֵהַגּוּף הֶחָרֵב, שֶׁדּוֹמֶה לְהֶבֶל, דִּכְתִיב אָדָם לַהֶבֶל דָּמָה. הוּא מֵשִׁיב וְאוֹמֵר, אַחַת הִיא יוֹנָתִי תַּמָּתִי, אַחַת הִיא, מְיוּחֶדֶת הִיא. אַחַת הִיא לְאִמָּהּ וגו׳, לְאִמָּהּ. זוֹ הִיא כִּסֵּא הַכָּבוֹד, שֶׁהִיא אֵם לַנְּשָׁמָה, וְיוֹלֶדֶת לָהּ, שֶׁנִּגְזְרָה מִמֶּנָּה.

150. Rabbi Yitzchak said, If the soul deserves to pass through the gates of the terrestrial Jerusalem, the great angel Michael hastens to greet and walk with it. The ministering angels wonder about this and ask, "Who is that, coming up from the wilderness" (Shir Hashirim 8:5). Who rises to be among the high ones from the destroyed body, which resembles a breath, as is written: "Man is like a breath" (Tehilim 144:4)? He answers by saying, "My dove, my undefiled is but one; she is distinguished she is the only one of her mother" (Shir Hashirim 6:9). Her mother is the throne of glory, a mother for the soul that gives it birth, for the soul is derived from her.

151. רָאוּהָ בָּנוֹת וַיְאַשְּׁרוּהָ, אֵלּוּ שְׁאָר הַנְּשָׁמוֹת, שֶׁהֵן בְּמַעֲלָתָן לְמַעְלָה, וְהֵם הַנִּקְרָאוֹת בְּנוֹת יְרוּשָׁלַיִם. אָמַר רַבִּי יוֹסֵי, הָא חָזַרְנָא עַל מַה דַּאֲמָרָן, אֵלּוּ נִקְרָאוֹת בְּנוֹת יְרוּשָׁלַיִם, וְהָאֲחֵרוֹת נִקְרָאוֹת בְּנוֹת לוֹט. רָאוּהָ בָּנוֹת וַיְאַשְּׁרוּהָ, שְׁאָר הַנְּשָׁמוֹת, מְשַׁבְּחוֹת לָהּ, וְאוֹמְרוֹת שָׁלוֹם בּוֹאֵךְ. מְלָכוֹת וּפִלַּגְשִׁים וַיְהַלְלוּהָ מְלָכוֹת אֵלּוּ הָאָבוֹת, שֶׁהֵם מְלָכוֹת. וּפִלַּגְשִׁים: הֵן גֵּירֵי הַצֶּדֶק, כּוּלָּם מְשַׁבְּחוֹת, וּמְקַלְּסוֹת אוֹתָהּ, עַד שֶׁנִּכְנֶסֶת לְמַעְלָה, וַאֲזַי הַנְּשָׁמָה בְּמַעֲלָתָהּ, וּמִתְקַיֵּימָא אֲרִיכוּת הַיָּמִים, הה״ד, וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים. נִכְנַס בַּאֲרִיכוּת הַיָּמִים, לעוה״ב.

151. "The daughters saw her, and called her happy" (Ibid.). This refers to the other souls, whose rank is high and who are called the daughters of Jerusalem. According to Rabbi Yosi, they are called the daughters of Jerusalem while the other ones are called the daughters of Lot. "The daughters saw her, the rest of the souls praise it and say to it, Come in peace. "The queens and the concubines praised her" (Ibid.). The queens are the patriarchs that are queens. The concubines are the proselytes. They all praise and laud it until it enters above. Then the soul is in its ascended place, and longevity is maintained, as it is written: "And Avraham was old, advanced in age (lit. 'coming into the days')" (Beresheet 24:1), as he entered longevity in the world to come.

20. About the resurrection of the dead

In this long and complex section, the rabbis first discuss the nature of souls at the time of the Resurrection. They then examine Torah verses concerning difficult questions on the amount of Light souls will merit from the Throne of the Holy One, based upon the souls' deeds and the role of angels in the body's resurrection. We then hear an account of Rabbi Eliezer's visit to his rabbi, Yochanan ben Zakai, on the day of the new moon. They discuss the 'Secret of Ten'--ten dimensions composing reality--through which the primordial Light functions in this world. We learn that the Light of the soul is greater than the Light of angels. The friends then continue their study of Torah, uncovering hidden meanings in phrases concerning the relationship between soul and body in the story of Avraham.

The Relevance of this Passage

The Light derived from the letters and lessons of this portion hastens the coming of the Resurrection in a merciful manner. The resolve to perform good deeds is also kindled in our hearts, enabling us to overcome the seductive lure of physical impulse, serve the true needs our souls, and merit a share in the world to come.

152. רַבִּי אַבָּא סָבָא, קָם עַל רַגְלוֹי, וַאֲמַר, מְנוּחָה וְשָׁלוֹם גְּרְמִין יְהֵא לָךְ רַבִּי שִׁמְעוֹן בֶּן יוֹחָאי, דְּחָזְרַת עֲטָרָה לְיוֹשְׁנָהּ. דְּתָנִינָן בְּמַתְנִיתָא קַדְמָאָה, דְּכֵיוָן שֶׁהַנְּשָׁמָה הִיא בְּתַשְׁלוּמָהּ, בַּאֲתַר עִלָּאָה, לָא תָבַאת לְגוּפָא אֶלָּא אִתְבְּרִיאָן מִנָּהּ, נִשְׁמֵי אָחֲרָנִין, דְּנָפְקֵי מִנָּהּ, וְאִיהִי אִשְׁתְּאֲרַת בְּקִיּוּמָא, עַד דַּאֲתָא רַבִּי שִׁמְעוֹן בֶּן יוֹחָאי וְדָרַשׁ, וּמַה אִם בָּעוֹלָם הַזֶּה, שֶׁהוּא הֶבֶל, וְהַגּוּף שֶׁהוּא טִפָּה סְרוּחָה, נִכְנֶסֶת בּוֹ, אוֹתָהּ הַנְּשָׁמָה. לֶעָתִיד לָבֹא, שֶׁיִּצְרְפוּ כּוּלָּם, וְיִהְיֶה הַגּוּף מוּבְחָר, בְּקִיּוּם וְתַשְׁלוּם יוֹתֵר, אֵינוֹ דִּין לְהַכְנִיס אוֹתָהּ הַנְּשָׁמָה בּוֹ, בְּכָל הַתַּשְׁלוּמִין, וְהָעִלּוּיִין שֶׁבָּהּ.

152. Rabbi Aba Saba (the elder) stood up and said, May peace and tranquillity come to you, Rabbi Shimon, the son of Yochai, for restoring the diadem to its former splendor. For we learned in the first Mishnah that since the soul is perfected in the supernal place, it does not return to the body. It remains in the same condition, but other souls are created and come out of it. Then Rabbi Shimon, the son of Yochai, taught that although this world is vanity and the body is a putrid drop of semen, yet the soul enters it. In the future, when everyone will be refined and the body will be more pure, sustained and complete, there will be no reason for the soul to enter it with all its completeness.

153. אָמַר רַבִּי אַחָא, אוֹתָהּ הַנְּשָׁמָה מַמָּשׁ, וְאוֹתוֹ הַגּוּף מַמָּשׁ, עָתִיד הַקּוּדְשָׁא בְּרִיךְ הוּא, לְהַעֲמִידָן בְּקִיּוּמָן לֶעָתִיד לָבֹא, אֲבָל שְׁנֵיהֶם יִהְיוּ שְׁלֵמִים, בְּתַשְׁלוּם הַדַּעַת, לְהַשִּׂיג מַה שֶּׁלֹּא הִשִּׂיגוּ בָּעוֹלָם הַזֶּה.

153. Rabbi Acha said, The Holy One, blessed be He, will give the very soul and very body existence in the future, but both will be whole and have completeness of knowledge so they can achieve what they did not achieve in this world.

154. וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים וגו׳. ר׳ בּוֹ אָמַר רַבִּי יוֹחָנָן, בְּאוֹתוֹ הָעוֹלָם: שֶׁהוּא יָמִים, וְלֹא בָּעוֹלָם הַזֶּה, שֶׁהוּא לַיְלָה. אָמַר ר׳ יַעֲקֹב, בְּאוֹתָם הָעוֹלָמוֹת, שֶׁהֵם יָמִים, בְּאוֹתָם הַהֲנָאוֹת וְהַכְּסוּפִין, שֶׁהוּא נוֹחֵל. וַה׳ בֵּרַךְ אֶת אַבְרָהָם בַּכֹּל. בְּאוֹתוֹ הַמִּשְׂרָה שֶׁנָּתַן לוֹ הַקּוּדְשָׁא בְּרִיךְ הוּא מִשְּׁמוֹ, שֶׁהִיא אוֹת ה״א שֶׁבּוֹ נִבְרָא הָעוֹלָם.

154. "And Avraham was old, advanced in age (lit. 'coming with the days')." Rabbi Bo said that, according to Rabbi Yochanan, this refers to the world of days, NAMELY LIGHT, and not to that world which is night. Rabbi Ya'akov said, COMING WITH THE DAYS MEANS THAT HE CAME TO those worlds called days because of all the pleasures and the brightness that he inherits. RABBI YA'AKOV IS NOT DIFFERING FROM RABBI YOCHANAN, HE IS SIMPLY EXPLAINING THE VERSE MORE FULLY. "And Hashem had blessed Avraham in all" (Beresheet 24:1) refers to the office, NAMELY TO THE AUTHORITY that the Holy One, blessed be He, gave him of His name, which is the letter Hei by which the world was created.

155. וְתַנְיָא, אָמַר ר׳ יוֹחָנָן, מטטרון שַׂר הַפָּנִים, שֶׁהוּא נַעַר, עֶבֶד מֵרַבּוֹ, הָאָדוֹן הַמּוֹשֵׁל עָלָיו, מְמוּנֶה עַל הַנְּשָׁמָה, בְּכָל יוֹם, לְהַסְפִּיק לָהּ, מֵאוֹתוֹ הָאוֹר שֶׁנִּצְטַוָּה, וְהוּא עָתִיד לְמֵיסַב, חוּשְׁבַּן פִּתְקָא, בְּבָתֵּי קְבְרֵי, מִן דּוּמָה, וּלְאַחֲזָאָה לֵיהּ קַמֵּי מָארֵיהּ, וְהוּא זַמִּין, לְמֶעְבַּד חָמִיר, הַהוּא גַּרְמָא, תְּחוֹת אַרְעָא, לְתַקָּנָא לְגוּפַיָּיא, וּלְקַיְּימָא לוֹן בִּשְׁלֵימוּתָא דְּגוּפָא, בְּלָא נִשְׁמָתָא, דְּקוּדְשָׁא בְּרִיךְ הוּא יְשַׁדַּר לָהּ לְאַתְרָהּ.

155. We learned that Rabbi Yochanan said, Matatron, the great minister, is a boy, a servant whose Rabbi, his master, rules him. He is in charge of the soul and gives it daily of the light he was ordered TO GIVE IT. In the future, he will receive an account in writing from the cemetery, from Dumah FOR EACH BODY that he can show to his Master. He will turn that backbone into yeast TO BUILD THE BODY under the ground, to mend and wholly revive the body, AS IS PROPER FOR a body without a soul. Later, the Holy One, blessed be He, will send the soul to its place WITHIN THE BODY. THIS WILL BE AFTER IT COMES TO THE LAND OF YISRAEL.

156. אָמַר ר׳ יִצְחָק, בְּאוֹתָהּ שָׁעָה, מַה כְּתִיב, וַיֹּאמֶר אַבְרָהָם אֶל עַבְדּוֹ זְקַן בֵּיתוֹ הַמּוֹשֵׁל וגו׳. מַהוּ אֶל עַבְדּוֹ, אִי בְּחָכְמְתָא דָא נְסְתַּכֵּל, מַהוּ אֶל עַבְדּוֹ, אָמַר רַבִּי נְהוֹרָאִי, לֹא נִסְתַּכֵּל, אֶלָּא בַּמָּה שֶׁאָמַר עַבְדּוֹ, עַבְדּוֹ שֶׁל מָקוֹם. הַקָּרוֹב לַעֲבוֹדָתוֹ, וּמַאן אִיהוּ, זֶה מטטרון, כִּדְקָאֲמָרָן, דְּאִיהוּ עָתִיד לְיַפּוֹת לַגּוּף בְּבָתֵּי קְבְרֵי.

156. Rabbi Yitzchak said, it is then written, "And Avraham said to the eldest servant of his house, that ruled..." (Beresheet 24:2). If we look at this from the aspect of wisdom, NAMELY AS IT CONCERNS THE RESURRECTION OF THE DEAD, what is THE MEANING OF THE WORDS, "his servant"? BECAUSE AVRAHAM IS THE SECRET OF THE SOUL "AND AVRAHAM SAID TO THE...SERVANT" REFERS TO THE SERVANT OF THE SOUL. HOW DO WE KNOW THAT THERE IS A SERVANT TO THE SOUL? Rabbi Nehorai responded, We need look only at the words "his servant" AND NOT CONNECT THEM TO AVRAHAM IN THE MEANING OF THE VERSE. THEN, THE MEANING IS the servant of Hashem, close to His worship. Who is he? He is Matatron, who will beatify the body in the grave, as we have said.

157. הֲדָא הוּא דִכְתִיב, וַיֹּאמֶר אַבְרָהָם אֶל עַבְדּוֹ, זֶה מטטרון, עַבְדּוֹ שֶׁל מָקוֹם. זְקַן בֵּיתוֹ, שֶׁהוּא תְּחִלַּת בְּרִיּוֹתָיו, שֶׁל מָקוֹם. הַמּוֹשֵׁל בְּכָל אֲשֶׁר לוֹ, שֶׁנָּתַן לוֹ קוּדְשָׁא בְּרִיךְ הוּא, מֶמְשָׁלָה, עַל כָּל צְבָאוֹתָיו.

157. Thus the words, "And Avraham said to his eldest servant" refer to Matatron, the servant of Hashem. The phrase: "The eldest servant of his house" is the beginning of the creations of Hashem. "That ruled over all that he had" means that the Holy One, blessed be He, gave him power over all His hosts, NAMELY OVER THE UPPER ANGELS.

158. We learned that Rabbi Shimon quoted Rabbi Yosi who quoted Rav saying that all the hosts of the servant receive light and delight in the splendor of the soul, as the light of the soul in the world to come is greater than the light of the throne, NAMELY THE THRONE OF GLORY. AND THE ANGELS RECEIVE THEIR LIGHT FROM THE THRONE, SO THE LIGHT OF THE SOUL IS GREATER THAN THAT OF THE THRONE. A DIFFICULT POINT IS THEN RAISED. It seems that the soul was taken from the throne, AND THE RECEIVER IS SMALLER THAN THE GIVER OF NECESSITY. THE EXPLANATION IS THAT each had according to what was appropriate for it. Rav Nachman added that it is actually greater than the light of the throne, as it is written: "The likeness as the appearance of a man above upon it" (Yechezkel 1:26), above it in splendor.

158. וְתָאנָא, אָמַר רַבִּי שִׁמְעוֹן אָמַר רַבִּי יוֹסֵי אָמַר רַב, כָּל צְבָאוֹתָיו שֶׁל אוֹתוֹ עֶבֶד, נוֹטְלִים אוֹר, וְנֶהֱנִין מִזִּיו הַנְּשָׁמָה, דְּתָאנָא אוֹר הַנְּשָׁמָה, לְעָה"ב, גָּדוֹל מֵאוֹר הַכִּסֵּא. וְהָא מֵהַכִּסֵּא נִטְלָה הַנְּשָׁמָה. אֶלָּא זֶה לְפִי הָרָאוּי לוֹ, וְזֶה לְפִי הָרָאוּי לוֹ. רַב נַחְמָן אָמַר גָּדוֹל מֵאוֹר הַכִּסֵּא מַמָּשׁ, דִּכְתִיב, דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְּמַעְלָה מַאי עָלָיו עַל זָהֳרוֹ.

159. When he goes to perform the errand OF THE HOLY ONE, BLESSED BE HE, all his hosts and his Chariot are nourished by that splendor OF THE SOUL. And the soul says to him, "Put...your hand"--namely, your escort, NAMELY THE HOSTS OF MATATRON-"under my thigh" (Beresheet 24:2). This is the light that flows from the soul.

159. וּכְשֶׁהוּא הוֹלֵךְ לַעֲשׂוֹת שְׁלִיחוּתוֹ, כָּל צְבָאוֹתָיו וְהַמֶּרְכָּבָה שֶׁלּוֹ נִזּוֹנִין מֵאוֹתוֹ הַזֹּהַר. הֲדָא הוּא שֶׁהַנְּשָׁמָה אוֹמֶרֶת לוֹ, שִׂים נָא יָדְךָ כְּלוֹמַר סִיעָתְךָ, תַּחַת יְרֵכִי, זֶהוּ אוֹר הַנִּשְׁפָּע מִן הַנְּשָׁמָה עֲלֵיהֶם.

160. Rabbi Yehuda the son of Rabbi Shalom said that we have been taught that when he goes on an errand for the Holy One, blessed be He, He moves His upper hosts by one letter of His name, NAMELY BY THE LETTER YUD OF THE NAME YUD-HEI-VAV-HEI. HEI IS THE SECRET OF IMA AND ABA, THE ROOT OF THE SOUL'S LIGHT. Rabbi Huna said, Yerechi (my thigh) has the same numerical value as ram (lit. 'high'), which is what the soul says, that is, "Put...your hand," your escort, under the grade of the high and elevated, that rules over all. After the soul commanded the escort of high ones to be under Him, IT TOLD HIM, I make you swear a great oath.

160. אָמַר רַבִּי יְהוּדָה בְּרַבִּי שָׁלוֹם, כָּךְ קִבַּלְנוּ, בְּשָׁעָה שֶׁזֶּה הוֹלֵךְ בִּשְׁלִיחוּתוֹ שֶׁל מָקוֹם, קוּדְשָׁא בְּרִךְ הוּא, מֵנִיעַ כָּל צְבָאוֹתָיו שֶׁל מַעְלָה, בְּאוֹת אַחַת מִשְּׁמוֹ. אָמַר רַב הוּנָא, כָּךְ יְרֵכִ"י בְּגִימַטְרִיָּא רָ"ם. כְּלוֹמַר הַנְּשָׁמָה אוֹמֶרֶת, שִׂים נָא יָדְךָ, סִיעָתְךָ, תַּחַת מַעֲלָתוֹ שֶׁל רָם וְנִשָּׂא הַמּוֹשֵׁל עַל הַכֹּל. וּלְאַחַר שֶׁצִּוָּה סִיעַת עֶלְיוֹנִים, תַּחַת יָדוֹ, אֲנִי מַשְׁבִּיעֲךָ, שְׁבוּעָה גְּדוֹלָה בּוֹ.

161. Rabbi Yitzchak said, It is written: "Elohim of the heaven, and Elohim of the earth" (Yechezkel 1:26). Since he already mentioned Hashem, NAMELY "I WILL MAKE YOU SWEAR BY HASHEM," why add "Elohim of the heaven, AND ELOHIM OF THE EARTH"? HE ASKS RABBI YEHUDA, WHO SAID THAT HE MOVES ALL HIS HOSTS BY ONE LETTER OF HIS NAME WHEN HE GOES. Rabbi Yehuda said, IT IS WRITTEN: "ELOHIM OF THE HEAVEN, AND ELOHIM OF THE EARTH" to show that He is Master over everything simultaneously. In one instant, He moves everything, and everything is nothing compared to Him. THIS IS WHY HE MENTIONS HEAVEN AND EARTH IN THE OATH, WHICH IS THE SECRET OF THE LETTER YUD, WHICH INDICATES THAT THIS LIGHT GOVERNS ALL THE GRADES AND EVREYTHING IS AS NAUGHT COMPARED TO IT. Rabbi Yitzchak said that by two letters of His name HE MOVES HIS WHOLE HOSTS, WHEN MATATRON GOES TO DO HIS ERRAND. This is to show that He is all, and there is nothing save Him.

161. אָמַר רַבִּי יִצְחָק, אֱלֹהֵי הַשָּׁמַיִם וֵאלֹהֵי הָאָרֶץ. הוֹאִיל וְאָמַר בָּהּ שֶׁהוּא הַכֹּל, לָמָּה נֶאֱמַר, אֱלֹהֵי הַשָּׁמַיִם, אָמַר רַבִּי יְהוּדָה שֶׁהוּא אָדוֹן עַל הַכֹּל, בְּבַת אַחַת, וּבְרֶגַע אֶחָד הוּא מֵנִיעַ לַכֹּל, וְכֻלָּם כְּאַיִן נֶגְדּוֹ. רַבִּי יִצְחָק אוֹמֵר, עַל שְׁתַּיִם אוֹתִיּוֹת מִשְּׁמוֹ, לְהוֹרוֹת, שֶׁהוּא הַכֹּל וְאֵין אַחֵר בִּלְתּוֹ.

162. "And I will make you swear by Hashem, Elohim of the heaven..." Rabbi Huna said, If he had been with those versed in the Baraitha at the time that they revealed the secret of this verse, he would not have left them without knowing everything, for he saw great depth in their utterances. They revealed much, but man does not understand what they revealed. Come and behold: The soul causes to swear this oath of the covenant, as it is written: "That you shall not take a wife to my son" (Beresheet 24:3)). AVRAHAM IS ALLUDING TO THE SOUL, AS HAS BEEN EXPLAINED.

162. וְאַשְׁבִּיעֲךָ בַּה׳ אֱלֹהֵי הַשָּׁמַיִם וֵאלֹהֵי הָאָרֶץ. אָמַר רַב הוּנָא, וְאִי הֲוֵינָא עִמְּהוֹן, דְּמָארֵי מַתְנִיתָא, כַּד גְּלוּ רָזָא דְּנָא, לָא אִיפְרַשְׁנָא מִנְּהוֹן הָכֵי, דְּהָא אֲנָא חָזֵי, עֲמִיקִין סַגִּיאִין בְּפוּמַיְיהוּ, דְּגָלוּ וְלָא אִתְחַזְיָין לְכָל אֵינִישׁ. תָּא חֲזֵי, שְׁבוּעַת קְיָימָא דָּא, אוֹמֵי לָהּ נִשְׁמָתָא, דִּכְתִיב אֲשֶׁר לֹא תִקַּח אִשָּׁה לִבְנִי.

163. Rabbi Yitzchak said, from here, it is understood THAT THE SOUL SAID TO MATATRON, Because you are going on this mission TO RESURRECT THE DEAD, "you shall not take a wife for my son." This means you shall not take a body for my son, BECAUSE THE BODY IN RELATION TO THE SOUL IS CALLED A WIFE. He cannot enter another body, an idolatrous body, a body not worthy of him, but only the body which is actually my own, the very one I came from. And this is what is meant by the verse: "But you shall go to my country, and to my kindred" (Ibid. 4).

163. אָמַר רַבִּי יִצְחָק, מֵהָכָא מַשְׁמַע, שֶׁהוֹאִיל וְאַתָּה הוֹלֵךְ בִּשְׁלִיחוּת זֶה, לֹא תִּקַּח אִשָּׁה לִבְנִי, כְּלוֹמַר שֶׁלֹּא תִּקַּח גּוּף לִבְנִי, לִיכָּנֵס בְּגוּף אַחֵר, בְּגוּף זָר, בְּגוּף שֶׁאֵינוֹ רָאוּי לוֹ, אֶלָּא בְּהַהוּא מַמָּשׁ, שֶׁהוּא שֶׁלִּי, בְּהַהוּא מַמָּשׁ, שֶׁיָּצָאתִי מִמֶּנּוּ, הֲדָא הוּא דִכְתִיב כִּי אִם אֶל אַרְצִי וְאֶל מוֹלַדְתִּי תֵּלֵךְ.

164. Rabbi Yosi said, What is meant by the verse: "And take a wife to my son Yitzchak"? IF THIS REFERS TO THE ENCLOTHING OF THE SOUL, SHOULD IT NOT HAVE SAID AVRAHAM? Rabbi Yitzchak replied: The very body that suffered with me in that world and had no pleasure or content for fear of its Possessor IS A REFERENCE TO THE LUZ BONE, WHICH DOES NOT DELIGHT IN EATING AND DRINKING IN THIS WORLD. This very body shall you take to laugh with, in that rejoicing of the righteous, to take delight in it in the joy of the Holy One, blessed be He. Have pleasure with it, because it is time for laughter AT THE RESURRECTION OF THE DEAD, as it is written: "Then was our mouth filled with laughter" (Tehilim 126:2).

164. אָמַר ר׳ יוֹסֵי, מַהוּ וְלָקַחְתָּ אִשָּׁה לִבְנִי לְיִצְחָק. אָמַר רַבִּי יִצְחָק, אוֹתוֹ הַגּוּף שֶׁנִּצְטָעֵר עִמִּי בְּאוֹתוֹ הָעוֹלָם, וְלֹא הָיָה לוֹ הֲנָאָה וְכִסּוּף בּוֹ, מִפְּנֵי יִרְאַת קוֹנוֹ, אוֹתוֹ הַגּוּף מַמָּשׁ, תִּקַּח לִיצְחַק עִמּוֹ בְּהַאי שִׂמְחַת הַצַּדִּיקִים, לִיצְחַק עִמּוֹ בְּשִׂמְחַת הַקּוּדְשָׁא בְּרִיךְ הוּא, לִיצְחַק עִמּוֹ דְּעַכְשָׁיו עֵת שְׂחוֹק בָּעוֹלָם, הה״ד אָז יִמָּלֵא שְׂחוֹק פִּינוּ וגו׳.

165. Rabbi Yehuda, the son of Rabbi Yitzchak, said, Come and listen: An angel does only one errand, not two at the same time. THERE ARE, HOWEVER, TWO ERRANDS TO PERFORM: TO RESURRECT THE BODY IN THE GRAVE AND TO MAKE IT RISE TO THE LAND OF YISRAEL, WHERE THE SOUL WILL BE ENCLOTHED IN IT. BUT ONE ANGEL DOES NOT PERFORM TWO ERRANDS. Rabbi Aba said, There is one angel with an inkstand at his waist. THIS IS GAVRIEL. He will put a mark on the brow of each, MEANING THAT HE WILL MEND THE BODY. Afterward, the great minister MATATRON will go and mend each one, preparing it to receive its soul. This is the meaning of the verse: "He shall send his angel before you, and you shall take a wife" (Beresheet 24:7). What is meant by "before you"? It indicates that THE HOLY ONE, BLESSED BE HE, WILL SEND AN ANGEL TO MEND THE BODY before your errand. THEN MATATRON WILL BRING THE SOUL WITH WHICH MAN IS ENCLOTHED, AS NO ONE ANGEL DOES TWO ERRANDS.

165. אָמַר רַבִּי יְהוּדָה בַּר יִצְחָק, ת״ש, אֵין מַלְאָךְ אֶחָד עוֹשֶׂה אֶלָּא שְׁלִיחוּת אֶחָד וְלֹא ב׳ שְׁלִיחוּת בְּבַת אַחַת. וְתַנְיָא, אָמַר רַבִּי אַבָּא, מַלְאָךְ אֶחָד, אֲשֶׁר קֶסֶת הַסּוֹפֵר בְּמָתְנָיו, עָתִיד לְהַרְשִׁים כָּל אֶחָד וְאֶחָד, עַל מִצְחוֹ, וּלְאַחַר כֵּן, הַשַּׂר הַגָּדוֹל, הוֹלֵךְ לְתַקֵּן כָּל אֶחָד וְאֶחָד, וּלְהַעֲמִידוֹ לְקַבֵּל נִשְׁמָתוֹ, הה״ד הוּא יִשְׁלַח מַלְאָכוֹ לְפָנֶיךָ וְלָקַחְתָּ אִשָּׁה, מַאי לְפָנֶיךָ. לִפְנֵי שְׁלִיחוּתְךָ.

166. Rabbi Eliezer went to see his Rabbi, Rabban Yochanan ben Zakai, on the first day of the month. When he arrived he told him, 'O Well for those who see, filled WITH DRAWN WATER, yet gushing more from its own source. What does it seek here?'

166.רַבִּי אֱלִיעֶזֶר אֲזַל לְמֶחֱמֵי לְרַבָּן יוֹחָנָן בֶּן זַכַּאי רַבֵּיהּ, וְהַהוּא יוֹמָא רֵישׁ יַרְחָא הֲוָה, כַּד מָטָא גַּבֵּיהּ, אֲמַר לֵיהּ, בֵּירָא דִּלְסַרְיָין, וּמַלְיָין לֵיהּ, וְהוּא נָבִיעַ מִדִּידֵיהּ יַתִּיר, מַאי בָּעָא הָכָא.

167. He answers, It behooves a man to greet his Rabbi ON THE DAY OF A NEW MOON. He said to him, Not for that reason I said, 'WHAT DOES IT SEEK HERE?' I see in your face that there is a new deep secret about which you are going to ask. THEREFORE I ASKED, WHAT DOES SOMEONE AS GREAT AS YOU WANT WITH ME?

167. אָמַר לֵיהּ חַיָּיב אָדָם לְהַקְבִּיל פְּנֵי רַבּוֹ. אָמַר לֵיהּ, לָאו עַל כָּךְ אֲמָרִית. אֶלָּא אֲנָא חָמֵי בְּאַנְפָּךְ, דְּמִלָּה חַדְתָּא אִית גַּבָּךְ, מֵאינוּן עֲמִיקִים, דְּאַתְּ עָתִיד לְמִתְבַּע.

168. He responded, I see that primordial light, THAT WAS IN USE AT THE TIME OF THE CREATION AND WAS THEN STORED FOR THE RIGHTEOUS IN THE FUTURE, travels by ten and conducts everything according to the secret of ten. We learned that there are ten writings, ten keys to the hospital in its hands. It takes these and ten notes in the Garden of Eden to mend the earth for the bodies of the righteous.

168. אָמַרְלוֹ, חָמֵינָא הַאי אוֹר הָרִאשׁוֹן, דְּמַטְלָנוּי עֲשָׂרָה, וּבַעֲשָׂרָה נָטֵיל, וּבְרָזָא דַעֲשָׂרָה נָהִיג לְכֹלָּא, וּבְאַתְוָותָא דַעֲשָׂרָה עָבֵיד עוֹבָדוֹי. וְתָאנָא, עֲשָׂרָה פִּתְקִין, עֲשָׂרָה מַפְתְּחָן דְּבֵי קַצְרֵי בִּידוֹי, וּפִתְקִין עֲשָׂרָה, נָטֵיל בְּגִינְתָא דְעֵדֶן, לְאַתְקָנָא אַרְעָא, עַל גּוּפֵיהוֹן דְּצַדִּיקַיָּא.

169. He said, Eliezer my son, you have seen more than a holy angel, FOR THE LIGHT OF THE SOUL IS GREATER THAN THE LIGHT OF ANGELS. BECAUSE RABBI ELIEZER EXPLAINED THE SECRET OF THE TEN ONLY BY THE UPPER THREE COLUMNS-CHOCHMAH, BINAH, AND DA'AT-RABBI YOCHANAN BEN ZAKAI IS GOING TO EXPLAIN THE SECRET OF THE TEN ALSO IN THE LOWER SEVEN SFIROT. HE SAYS: The world, MALCHUT, is created by ten, and it is conducted by ten. THIS IS YESOD THAT LEADS MALCHUT CALLED WORLD. The holy throne, NETZACH AND HOD CALLED THE LOWER THRONE, is according to ten. The Torah, THE SECRET OF TIFERET, is by ten. Its traveling, NAMELY GVURAH, is by ten. The supernal worlds, CHESED, WHICH IS SUPERIOR TO THE LOWER SEVEN, are by ten. And there is the supernal one above them all, blessed be He, NAMELY KETER, FROM WHICH EVERYTHING IS DRAWN, BOTH THE LIGHT OF CHASSADIM ALLUDED TO IN THE SECRET OF TEN, AND THE LIGHT OF CHOCHMAH.

169. אֲמַר לֵיהּ, אֱלִיעֶזֶר בְּרִי, חָמֵית הֲוֵית יַתִּיר מִמַּלְאָכָא קַדִּישָׁא, דְּעַלְמָא בַּעֲשָׂרָה אִתְבְּרֵי, בַּעֲשָׂרָה אִתְנְהֵיג, כְּרְסְיָיא קַדִּישָׁא, בַּעֲשָׂרָה, אוֹרַיְיתָא הוּא בַּעֲשָׂרָה, מַטְלָנוֹי בַּעֲשָׂרָה, עַלְמִין עִלָּאִין בַּעֲשָׂרָה, וְחַד עִלָּאָה עַל כֻּלָּא בְּרִיךְ הוּא.

170. I will tell you something else. Those versed in the Mishnah put some thought into it, as it is written: "And the servant took ten camels" (Beresheet 42:10). RABBI ELIEZER said to him, Master, I know this verse, MEANING YOU DO NOT HAVE TO EXPLAIN IT TO ME, but what is the meaning of: "For all the goods of him master were in his hands" (Ibid.)? I DO NOT KNOW HOW TO EXPLAIN IT. HOW COULD IT BE THAT HE CARRIED ALL THE PROPERTY OF AVRAHAM IN HIS HANDS? He replied: This is the name of his Master, NAMELY THE SHECHINAH CALLED NAME, that went with him to bring him TO THE DESIRABLE PLACE and to protect him, SO THAT NOTHING WOULD HAPPEN TO HIM. RABBI ELIEZER SAID, Assuredly this is THE SECRET OF THE VERSE: "For My name was in him" (Shemot 23:21).

170. וְאֵימָא לָךְ מִלָּה, דַּעְתֵּיהּ דְּמָארֵי דְּמַתְנִיתָא הֲוָה בְּהַאי, מַה כְּתִיב, וַיִּקַּח הָעֶבֶד עֲשָׂרָה גְּמַלִּים מִגְּמַלֵּי אֲדֹנָיו וַיֵּלֶךְ. אֲמַר לֵיהּ, רִבִּי, זָכֵינָא לִפְסוּקָא דָא, אֲבָל וְכָל טוּב אֲדֹנָיו בְּיָדוֹ מַהוּ. אֲמַר לֵיהּ, הוּא שְׁמֵיהּ דְּמָארֵיהּ, דְּאָזֵיל גַּבֵּי, לַאֲעָלָא לֵיהּ, וּלְאַנְהָגָא לֵיהּ, אֲמַר דָּא וַדַּאי הוּא, כִּי שְׁמִי בְּקִרְבּוֹ.

171. Rabbi Abahu said, Come and behold: He who knows His name perfectly knows that He and his Name are one. The Holy One, blessed be He, and His Name, THE SHECHINAH, are one, as it is written: "Hashem shall be one, and his Name One" (Zecharyah 14:9). That is, the name, THE SHECHINAH, and He, ZEIR ANPIN, are one.

171. תְּנַן, אֲמַר רַבִּי אַבָּהוּ, תָּא חֲזֵי, מַאן דְּיָדַע שְׁמֵיהּ עַל בּוּרְיֵיהּ, יָדַע דְּהוּא וּשְׁמֵיהּ חַד הוּא, קוּדְשָׁא בְּרִיךְ הוּא וּשְׁמֵיהּ חַד, דִּכְתִיב ה׳ אֶחָד וגו׳. כְּלוֹמַר הַשֵּׁם וְהוּא אֶחָד.

172. Rabbi Aba said, We should look at the verse, "And he made his camels kneel down outside the city by a well of water" (Beresheet: 24:11). According to Rabbi Aba, outside the city means in the cemetery. "By a well of water" refers, as we learnt, that those who are the first TO BE REVIVED FROM THE DEAD in the cemetery, are those who dealt in Torah. As we have learned, when a man comes into his grave, he is first asked if he set appointed times to study Torah, as it is written: "And he shall be the faith of your times" (Yeshayah 33:6). Without question, he who responds yes, is revived first.

172. אֲמַר רַבִּי אַבָּא, אִית לְאִסְתַּכְּלָא בְּפָרְשָׁתָא דָא, וַיַּבְרֵךְ הַגְּמַלִּים מִחוּץ לָעִיר אֶל בְּאֵר הַמַּיִם. אֲמַר רַבִּי אַבָּא, מִחוּץ לָעִיר, דָּא הוּא בֵּי קִבְרֵי. אֶל בְּאֵר הַמָּיִם, דְּתַנְיָא, הַנִּקְדָּמִים בְּבָתֵּי קִבְרֵי אוֹתָם שֶׁנִּשְׁאוּ וְנִתְּנוּ בַּתּוֹרָה, דְּהָא תְּנַן, כְּשֶׁנִּכְנַס אָדָם לַקֶּבֶר, מַה דְּשָׁאֲלוּ לֵיהּ תְּחִילָּה, אִם קָבַע עִתִּים לַתּוֹרָה, דִּכְתִיב וְהָיָה אֱמוּנַת עִתֶּךָ וגו׳. וּכְשֶׁיֵּצֵא אֵינוֹ דִּין לַהֲקִימָם בַּתְּחִלָּה.

173. Rabbi Aba said that "at the time of evening" (Beresheet 24:11) refers to Friday, Shabbat eve, the time of the resurrection of the dead. HE ASKS, What is the meaning OF THESE THINGS? HE RESPONDS: We have learned that the world exists for 6,000 years and that SHABBAT EVE is the 6th millennium, the ending of all. Thus "at the time of evening" means the time of ending for everything. The phrase: "At the time that the women go out to draw water" refers to the scholars of the Torah, who draw the water of Torah, the time to go out and shake off the dust, NAMELY THE TIME TO RESURRECT.

173. אָמַר רַבִּי אַבָּא, לְעֵת עֶרֶב, זֶהוּ יוֹם שִׁשִּׁי, שֶׁהוּא עֶרֶב הַשַּׁבָּת, שֶׁאָז הַזְּמַן לְקִיּוּמָא מֵתַיָּיא, מַאי מַשְׁמַע, דִּתְנַן, שִׁיתָּא אַלְפֵי שְׁנִין הֲוֵי עַלְמָא וְהוּא אֶלֶף הַשִּׁשִּׁי, שֶׁהוּא סִיּוּם הַכֹּל, וְהַיְינוּ לְעֵת עֶרֶב, זְמַן סִיּוּם הַכֹּל. לְעֵת צֵאת הַשּׁוֹאֲבוֹת, אֵלּוּ הֵם תַּלְמִידֵי חֲכָמִים, הַשּׁוֹאֲבִים מֵימֶיהָ שֶׁל תּוֹרָה, שֶׁהוּא עֵת לָצֵאת וּלְהִתְנַעֵר מִן הֶעָפָר.

174. וְאָמַר רַבִּי אַבָּא, עוֹד יֵשׁ לָדַעַת, דִּתְנַן, אוֹתָם הַמִּתְעַסְּקִים לָדַעַת אֶת בּוֹרְאָם בָּעוה"ז, וְנִשְׁמָתָם בְּתַשְׁלוּמָהּ, לָעה"ב זָכוּ לָצֵאת מִשְּׁבוּעַת הַנְּשָׁמָה, הוֹלֵךְ לָדַעַת מִי הוּא גּוּפָהּ מַמָּשׁ, וּמַאי הוּא. הִנֵּה אָנֹכִי נִצָּב עַל עֵין הַמָּיִם, אַף עַל גַּב שֶׁתַּלְמִיד חָכָם הוּא, הוֹלֵךְ אַחַר הַתַּשְׁלוּם, דִּכְתִיב וְהָיָה הָעַלְמָה הַיּוֹצֵאת לִשְׁאוֹב וְאָמַרְתִּי אֵלֶיהָ הַשְׁקִינִי נָא מְעַט מַיִם מִכַּדֵּךְ, אֱמוֹר לִי רֶמֶז יְדִיעָתוֹ מִמַּה שֶׁהִשַּׂגְתָּ.

174. Rabbi Aba added that there is more to know, as we have learned that those occupied in knowing their Master in this world and their soul to perfection in the world to come, deserve to get out OF THE GRAVE by the oath of the soul MATATRON WAS MADE IT SWEAR. FOR MATATRON comes to know which is the soul's proper body, AS THE SOUL MADE HIM SWEAR, and it is written: "Behold, I stand here by the well of water" (Beresheet 24:43). Although it is A BODY OF the scholar of the Torah, MATATRON GOES to look for perfection, as it is written: "And it shall come to pass, that the maid who comes forth to draw, and I say to her, 'Give me, I pray you, a little water from your pitcher'" (Ibid. 44), which means 'tell me by hint, the knowledge of the name, from what you conceived'.

175. וְאָמְרָה אֵלַי גַּם אַתָּה שְׁתֵה, אַף אַתָּה עֶבֶד כָּמוֹנִי, וְלֹא נִתְחַלֵּף לִי יְדִיעָתֵךְ, בִּידִיעָתוֹ שֶׁל מָקוֹם בָּרוּךְ הוּא, וְצָרִיךְ אַתָּה לְהַשִּׂיג שֶׁאַתָּה נִבְרָא כָּמוֹנִי.

175. "And she says to me, 'Both drink you'" (Beresheet 24:44). THIS MEANS THAT SHE LET HIM KNOW THREE THINGS: 1) You are a servant like me; 2) The knowledge of you does not compare with the knowledge of Hashem, blessed be He, AND 3) It behooves you to conceive that you are a creature like me AND, ALTHOUGH YOU ARE AN ANGEL, YOU ARE LIKE A CREATURE; NAMELY, THERE IS WANT IN YOU, AS THERE IS IN ME.

176. וְגַם לִגְמַלֶּיךָ אֶשְׁאָב, כְּלוֹמַר יְדִיעַת הַשָּׂגָתִי, שֶׁלֹּא הִשִּׂיגוּ סִיעָתְךָ וְיָדַעְתִּי כִּי מַעֲלָה יֵשׁ לִי עָלֶיךָ, וְהֵיאַךְ נִבְרָא אַתָּה מִזִּיו הַנָּתוּן אֶצְלְךָ. אִם הוּא אוֹמֵר סִימָן זֶה, יְהִי מָסוּר בְּיָדִי, עַל כָּל דְּבָרִים אֵלּוּ, וְאֵדַע שֶׁהִיא הָאִשָּׁה, הוּא הַגּוּף, מֵאוֹתָהּ הַנְּשָׁמָה הַשְּׁבוּעָה שֶׁהִשְׁבִּיעַנִי.

176. "I will draw water for your camels also" (Beresheet 24:19) INDICATES THAT IT ALSO DREW FORTH FOR HIS ATTENDANTS FROM WHAT IT PERCEIVED. THE WORDS "YOUR CAMELS" MEANS "YOUR RETINUE." IN OTHER WORDS, my understanding is that: 1) Your retinue was not aware, THEY ARE UNABLE TO CONCEIVE HIM; 2) "I know that I have an advantage over you" I.E. FROM THE ASPECT OF BEING INCLUDED IN A POINT IN THIS WORLD, WHICH IS LACKING IN SUPERNAL ANGELS; AND 3) I know how you were created from the radiance that was placed with you. THAT IS, IT ALSO UNDERSTOOD THE SECRET OF HIS CREATION. If THE BODY mentions ALL THESE PERCEPTIONS, let this sign THAT WAS PRINTED ON ME be delivered to me. IF THE BODY SHALL SAY THESE THINGS AND NOT ONE SHALL BE MISSING, then I shall know she is the woman. She is the body from the same soul according to the oath it made me swear.

177. וַיְהִי הוּא טֶרֶם כִּלָּה לְדַבֵּר וגו'. רִבִּי יִצְחָק אָמַר רִבִּי יְהוּדָה, בְּעוֹד שֶׁכָּל הָעִנְיָנִים, הוּא רוֹצֶה לְנַסּוֹת עַל הַגּוּף, מַאי כְּתִיב, וְהִנֵּה רִבְקָה יוֹצֵאת, זֶהוּ הַגּוּף קָדוֹשׁ, שֶׁנִּתְעַסֵּק בְּד"ת, וְכְתֵת גּוּפוֹ לְהַשִּׂיג וְלָדַעַת אֶת קוֹנוֹ. אֲשֶׁר יָלְדָה לְבְתוּאֵל, אָמַר רַב יְהוּדָה, בִּתּוֹ שֶׁל אֵל. בֶּן מִלְכָּה, בֶּן מַלְכָּהּ שֶׁל עוֹלָם. אֵשֶׁת נָחוֹר אֲחִי אַבְרָהָם. חֶבְרַת הַשֵּׂכֶל, גּוּף שֶׁנִּדְבַּק בַּשֵּׂכֶל, וְהִיא אָח הַנְּשָׁמָה. וְכַדָּהּ עַל שִׁכְמָהּ, מַשָּׂא הַחָכְמָה עָלֶיהָ.

177. "And it came to pass, before he had done speaking" (Beresheet 24:15). According to Rabbi Yitzchak, Rabbi Yehuda said while he was thinking of how to try the body, it is written: "Behold, Rivkah came out," which is the holy body that is occupied in Torah. It pounds the body for knowledge of the conception of his Possessor, "who was born to Betuel" (Ibid.) Rav Yehuda said she was the daughter (Heb. bat) of El, the "son of Milkah" (Ibid.), who is a son to the king (Heb. Malkah) of the universe. "The wife of Nachor, Avraham's brother" alludes to the company of the mind, the body attached to the mind, and is the brother of the soul, and the phrase: "With her pitcher upon her shoulder" alludes to the weight of wisdom upon it.

178. וַיָּרָץ הָעֶבֶד לִקְרָאתָהּ, זֶה מטטרון. וַיֹּאמֶר הַגְמִיאִינִי נָא מְעַט מַיִם מִכַּדֵּךְ, אֱמוֹר לִי רֶמֶז חָכְמָתָא, בִּידִיעַת בּוֹרְאֵךְ, מִמַּה שֶׁעָסַקְתָּ בָּעוֹלָם שֶׁיָּצְאַת מִמֶּנּוּ. אָמַר רִבִּי אַבָּא, כִּדְפָרְשִׁינָן, אַחַר כָּל זֶה מַה כְּתִיב, וָאָשִׂים הַנֶּזֶם עַל אַפָּהּ וְהַצְּמִידִים עַל יָדֶיהָ, אָמַר רִבִּי אַבָּא, אוֹתָם הָעֲצָמוֹת שֶׁנִּפְזְרוּ לְכָאן וּלְכָאן, הוּא צוֹמֵד אוֹתָם, וְשׁוֹקְלָם זֶה עַלזֶה, כְּמָה דְּאַתְּ אָמֵר וְעַצְמוֹתֶיךָ יַחֲלִיץ.

178. "And the servant ran to meet her" (Beresheet 24:17) refers to Matatron. And said, "Let me, I pray you, drink a little water of your pitcher" give me a hint of the wisdom of the knowledge of your Maker that you dealt with in the world you left. Rabbi Aba said, We have explained that after that it is written: "And I put the ring upon her nose, and the bracelets upon her hands" (Ibid. 47). Rabbi Aba said that these are the bones that were scattered here and there. He puts them together and weighs them one upon the other, as is written: "And strengthen your bones" (Yeshayah 58:11).

179. אָמַר רִבִּי אַבָּא, בְּאוֹתָהּ שָׁעָה, אוֹתוֹ הַגּוּף עוֹמֵד בְּאֶרֶץ יִשְׂרָאֵל, וְשָׁם נִכְנַס בּוֹ נִשְׁמָתוֹ. אָמַר רִבִּי יוֹחָנָן, מִי מוֹלִיךְ הַגּוּף לְאֶרֶץ יִשְׂרָאֵל, אָמַר רִבִּי זֵירָא, קוּדְשָׁא בְּרִיךְ הוּא עוֹשֶׂה מְחִילוֹת תַּחַת הָאָרֶץ, וְהֵם מִתְגַּלְגְּלִים וְהוֹלְכִים לְאֶרֶץ יִשְׂרָאֵל, הֲדָא הוּא דִכְתִיב וְאֶרֶץ רְפָאִים תַּפִּיל.

179. Rabbi Aba said, At that time, the body stands in the land of Yisrael, where the soul enters it. Rabbi Yochanan asked, Who conducts the body to the land of Yisrael? Rabbi Zira said, The Holy One, blessed be He, digs caverns under the ground and they roll to the land of Yisrael. Hence it is written: "And the earth shall cast out the shades of the dead" (Yeshayah 26:19).

180. אָמַר רִבִּי יִצְחָק, גַּבְרִיאֵלמוֹלִיךְ אוֹתָם לְאֶרֶץ יִשְׂרָאֵל, מנ״ל, דִכְתִיב הֲתֵלְכִי עִם הָאִישׁ הַזֶּה, וּכְתִיב הָתָם וְהָאִישׁ גַּבְרִיאֵל. אָמַר רִבִּי יוֹסֵי, מַאי דִכְתִיב, וּלְרִבְקָה אָח וּשְׁמוֹ לָבָן. אָמַר רָבִּי יִצְחָק, אֵין יִצה״ר בָּטֵל מִן הָעוֹלָם אַף עַל פִּי שֶׁכֻּלּוֹ לֹא נִמְצָא קְצָתוֹ נִמְצָא.

180. Rabbi Yitzchak said, Gavriel conducts them to the land of Yisrael. How do we know that? From the verse: "Will you go with this man?" (Beresheet 24:58). Elsewhere, it is written: "The man Gavriel" (Daniel 9:21). Rabbi Yosi asked, Why is it written: "And Rivkah had a brother and his name was Lavan" (Ibid. 29)? Rabbi Yitzchak answered, The Evil Inclination does not pass away from the world, and though it is not entirely present, some of it is.

181. תָּא חֲזֵי בַּתְּחִלָּה כְּשֶׁהָיָה מוּטָל בעה״ז נִקְרָא לוֹט, לָעה״ב יִבָּטֵל מִן הָעוֹלָם, אֲבָל לֹא כּוּלּוֹ וְנִקְרָא לָבָן, לֹא מְנוּוָל כְּבָרִאשׁוֹנָה, אֶלָּא כְּמַאן דְּסָחֵי מְנוּוּלוֹ. לָבָן לְמַאי אִצְטְרִיךְ. אָמַר רָבִּי שִׁמְעוֹן, לְמֶעְבַּד פְּרִיָּה וּרְבִיָּה אִצְטְרִיךְ, דְּאָמַר רָבִּי שִׁמְעוֹן, אִם אֵין יֵצֶר הָרָע נִמְצָא, פְּרִיָּה וּרְבִיָּה אֵינוֹ מָצוּי.

181. Come and behold: When it was in this world, it was called Lot. In the world to come, it will be partly canceled and called Lavan, it not as corrupt as before, but as one who washed the filth off of himself. HE ASKS, Why is there need of Lavan? NAMELY, WHY IS IT NEEDED? TO REMAIN IN THE WORLD Rabbi Shimon said, It is needed for being fruitful and multiply. If there is no Evil Inclination, nothing is fruitful or multiplies.

182. ת״ש, כֵּיוָן שֶׁהַגּוּף נִבְנָה וְעוֹמֵד בְּקִיּוּמוֹ, מַאי כְּתִיב וַיְשַׁלְּחוּ אֶת רִבְקָה אֲחוֹתָם וגו׳. מַאי וְאֶת מֵנִיקָתָהּ זֶה כֹּחַ הַתְּנוּעָה. רִבִּי יִצְחָק אָמַר זֶה כֹּחַ הַגּוּף.

182. Come and listen: Since the body was constructed and established, why is it then written, "And they sent away Rivkah, their sister, and her nurse..." (Beresheet 24:59). What does the phrase "and her nurse" imply? It is the power of movement. Rabbi Yitzchak further clarifies this by explaining that this is the power of the body.

183. רִבִּי אַבָּהוּ פָּתַח בְּהַאי קְרָא, אִתִּי מִלְּבָנוֹן כַּלָּה אִתִּי מִלְּבָנוֹן תָּבֹאִי וגו׳, אָמַר רִבִּי אַבָּהוּ, כֵּיוָן שֶׁהַגּוּף נִבְנָה עַל קִיּוּמוֹ, וּמְבִיאִין אוֹתוֹ, לְקַבֵּל נִשְׁמָתוֹ, לְאֶרֶץ יִשְׂרָאֵל, הַנִּשְׁמָה מַמְתֶּנֶת אֵלָיו, וְיוֹצֵאת לִקְרָאתוֹ, כְּמָה דְאַתְּ אָמַר וַיֵּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה. הֲדָא הוּא דִכְתִיב אִתִּי מִלְּבָנוֹן כַּלָּה. זוֹ הִיא הַנִּשְׁמָה. תָּשׁוּרִי מֵרֹאשׁ אֲמָנָה, הַיְינוּ דִכְתִיב וַיִּשָּׂא עֵינָיו וַיַּרְא.

183. Rabbi Abahu opened with the verse, "Come with me from Levanon, my bride, with me from Levanon..." (Shir Hashirim 4:8). Rabbi Abahu said, Once the body was built and established, it is brought to the land of Yisrael to receive its soul. The soul awaits it there and comes out to greet it, as is written: "And Yitzchak went out to meditate in the field" (Beresheet 24:63). "Come with me from Levanon, my bride" is the soul, and "Look from the top of Amana" (Ibid.) corresponds to: "And he lifted his eyes and saw" (Ibid.).

184. אָמַר ר׳ יְהוּדָה, אִם הִיא הַנִּשְׁמָה, תֵּינַח אַבְרָהָם כִּדְקָאֲמָרָן, אֲבָל יִצְחָק מַהוּ. אָמַר ר׳ אַבָּהוּ, הָא חַבְרַיָּיא אֲמָרוּ, דְּעַכְשָׁיו אִתְקְרֵי יִצְחָק, עַל שׁוּם חֶדְוָותָא סַגִּיאָה דִבְעָלְמָא.

184. Rabbi Yehuda said, If this is the soul, Avraham is satisfactory, as was said. What then is Yitzchak? Rabbi Abahu said, The friends said it is now called Yitzchak because of the increased joy in the world.

185. אָמַר ר׳ אַבָּהוּ, בַּתְּחִלָּה נִקְרֵאת הַנְּשָׁמָה אַבְרָהָם, וְהַגּוּף שָׂרָה עַכְשָׁיו נִקְרֵאת הַנְּשָׁמָה יִצְחָק וְהַגּוּף רִבְקָה. תְּנַן בְּמַתְנִיתִין, אָמַר ר׳ שִׁמְעוֹן, אַרְבָּעִים שָׁנָה קוֹדֶם קִיּוּם הַגּוּף, מַמְתֶּנֶת הַנְּשָׁמָה לַגּוּף בְּאֶרֶץ יִשְׂרָאֵל. בְּאֵיזֶה מָקוֹם, בְּמָקוֹם הַמִּקְדָּשׁ.

185. Rabbi Abahu said, First the soul was called Avraham and the body Sarah. Now the soul is called Yitzchak and the body Rivkah. Rabbi Shimon said, It was taught in the Mishnah that the soul awaited the body in the land of Yisrael forty years before the body existed. Where? At the Temple.

186. אָמַר ר׳ אַבָּהוּ, תָּא חֲזֵי, וַיִּקַּח אֶת רִבְקָה וַתְּהִי לוֹ לְאִשָּׁה וַיֶּאֱהָבֶהָ וַיִּנָּחֵם יִצְחָק אַחֲרֵי אִמּוֹ. אוֹהֵב לְאוֹתוֹ הַגּוּף, וּמִתְנַחֵם עִמּוֹ וְהוּא עֵת לִשְׂחוֹק וְהַחֶדְוָה בָּעוֹלָם.

186. Rabbi Abahu said, Look at the verse: "And took Rivkah, and she became his wife, and he loved her; and Yitzchak was comforted after his mother's death" (Beresheet 24:67). When he loves the body and is comforted by it, it is time for laughter and delight in the world.

187. אָמַר רִבִּי יְהוּדָה, הָא כָּל פָּרְשָׁתָא דָא אִתְבְּרַר לָן, אֲבָל לָא יְכֵילְנָא לְמִנְדַּע מַהוּ, וַיּוֹסֶף אַבְרָהָם וַיִּקַּח אִשָּׁה וּשְׁמָהּ קְטוּרָה. וּלְשִׂכְוּלָא דְּדַעְתָּא כָּל פָּרְשָׁתָא דָא לִיסְתּוּרֵי.

187. Rabbi Yehuda said, Now this whole portion of the scripture is made clear, but I do not know the meaning of the verse: "Then again Avraham took a wife, and her name was Kturah" (Beresheet 25:1). To a reasonable mind, this text is contradictory. IT CONTRADICTS THE EXPLANATION CONCERNING THE SOUL AND BODY AT THE TIME OF RESURRECTION.

188. כַּד אָתָא רַב דִּימִי, אֲמַר הַאי פָּרְשָׁתָא דָא שְׁמַעְנָא, וְלָא אִדְכַּרְנָא, אֲמָרוּ, דְּעִלָּאִין תַּקִּיפִין, לָא זְמִנּוּהָ לְגַלָּאָה, וַאֲנַן מַאי נֵימָא. קָם רִבִּי יְהוּדָה וַאֲמַר, מִמְּתִיבְתָּא דְּחַבְרָנָא, מָארֵי מַתְנִיתָא גַּלְיָא.

188. Rav Dimi arrived and said, I have heard an explanation for this portion, but I do not remember it. They said that the high and strong, NAMELY THE UPPER GRADES, did not present it for revelation. What have we to say? Rabbi Yehuda stood up and said that the portion is revealed in the Yeshivah of our friends, the sages of the Mishnah.

189. קָמוּ וַאֲזָלוּ, הוּא וְרִבִּי יֵיסָא וְרִבִּי חִיָּיא, אַשְׁכְּחוּהָ לְרִבִּי אֶלְעָזָר בְּרִבִּי שִׁמְעוֹן, וַהֲוָה מְגַלֶּה רָזִין דִּתְפִילִין, עָאלוּ קַמֵּיהּ, וַאֲמָרוּ בְּמַאי אִתְעַסַּק מַר, אֲמַר לוֹן, טַעְמָא דִּתְפִילִין אֲמִינָא, דְּהָא זַכָּאָה הוּא בַּר נָשׁ, דְּמָנַח תְּפִילִין, וְיָדַע טַעְמָא דִּידְהוּ.

189. They stood up and began walking, he, Rabbi Yesa, and Rabbi Chiya. They found Rabbi Elazar ben Rabbi Shimon, who was revealing the secret of Tfilin. They came before him and asked, Sir, what are you engaged in? He replied: I am recounting the reason for the Tfilin, for blessed is the man who dons Tfilin and knows the sense thereof.

190. אֲמָרוּ אִי נִיחָא קַמֵּיהּ דְּמַר, לֵימָא לָן מִלָּה. אֲמָרוּ, שְׁמַעְנָא מֵאֲבוּךָ, דְּקוּדְשָׁא בְּרִיךְ הוּא, בִּרְחִימוּ סַגִּיאָה דַּהֲוָה לֵיהּ עִם יִשְׂרָאֵל, אֲמַר לוֹן לְמֶעְבַּד לֵיהּ בֵּי מַשְׁכְּנָא, כְּגַוְונָא דִּרְתִיכָא עִלָּאָה דִּלְעֵילָא, וְיֵיתֵי דִּיוּרֵיהּ עִמְּהוֹן, הה״ד וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם. וְשָׁמַעְנָא מֵאֲבוּךָ דְּהָכָא סְתִים טַעְמָא דִּתְפִילִין, בְּהַאי פְּסוּקָא.

190. They said, If it is well before you, Sir, may you tell us something. They said, We learned from your father that the Holy One, blessed be He, in His great love for the children of Yisrael, told them to build Him a tabernacle, reflecting the supernal high Chariot, so He might come and dwell among them. This is the meaning of: "And let them make Me a sanctuary: so that I may dwell among them" (Shemot 25:8). We learned from your father that the reason for the Tfilin was hidden in this verse.

191. אָמַר לוֹ תָּא חֲזֵי, כְּגַוְונָא עִלָּאָה, אִתְעֲבַד מִקְדָּשׁ בִּרְתִיכוֹי קַדִּישִׁין, וּבָתַר כֵּן, אַשְׁרֵי קוּדְשָׁא בְּרִיךְ הוּא דִּיוּרֵיהּ עִמְּהוֹן, כְּעִנְיָינָא דָא, וּכְגַוְונָא דָא, אִתְעָרוּ חַבְרַיָּיא מָארֵי מַתְנִיתָא בְּטַעְמָא דִּתְפִילִין, לְמֶהֱוֵי הַהוּא גַּבְרָא דּוּגְמָא דִּרְתִיכֵי עִלָּאִין, רְתִיכָא תַּתָּאָה, רְתִיכָא עִלָּאָה, לְמֵיתֵי מַלְכוּתָא דִּילֵיהּ, וְיַשְׁרֵי דִּיוּרֵיהּ עִלּוֹיָיהּ.

191. He said to them, Come and behold: The Temple was made to reflect the upper one in THE SHAPES OF its holy Chariots. And then the Holy One, blessed be He, caused His Shechinah to dwell among them. In this manner, those versed in the Mishnah discussed the reason for the Tfilin. Any man WHO WEARS TFILIN will be patterned after the upper Chariots: the lower Chariot and the upper Chariot so that His kingdom will come and the Shechinah will dwell upon him.

192. We learned that there are deep secrets in THE TFILIN and its patterns. There are three Chariots within them, like the high and holy ones, reflecting the secrets of the three letters of His holy name, YUD-HEI-VAV. For these three Chariots ARE the three letters YUD-HEI-VAV. The four sections govern the four LETTERS OF HIS HOLY NAME. This is therefore the secret of the Shin of three crowns and Shin of four crowns, WHICH MEANS the three kings ruling over the body, CORRESPONDING TO THE SHIN WITH THREE HEADS and the Tfilin upon the Holy One, blessed be He, above the head Tfilin and the hand Tfilin, AMOUNTING TO four sections, WHICH CORRESPOND TO THE SHIN WITH FOUR HEADS.

192. וְתָנִינָן, אִית בֵּיהּ, רָזִין עִלָּאִין, וְדוּגְמֵיהוֹן, וְאִית בֵּיהּ תְּלַת רְתִיכִין, דּוּגְמַת עִלָּאִין קַדִּישִׁין, רָזִין דִּתְלַת אַתְוָותָא, דִּשְׁמָהָן קַדִּישֵׁי, עִלָּאִין תְּלַת, רְתִיכִין, תְּלָתָא אַתְוָותָא, אַרְבַּע פָּרְשִׁיּוֹת שַׁלִּיט עַל אַרְבַּע, וְעַל כָּךְ, רָזָא דְשִׁי"ן דִּתְלַת כְּתָרִין, וְשִׁי"ן דְּאַרְבַּע כְּתָרִין, תְּלָתָא מְלָכִין שַׁלִּיטִין בְּגוּפָא, תְּפִילִין עֲלוֹי קוּדְשָׁא בְּרִיךְ הוּא לְעֵילָא, אִלֵּין תְּפִלִּין דְּרֵישָׁא, תְּפִילִין דִּדְרוֹעָא אַרְבַּע פָּרְשִׁיָּין.

193. Similarly, the heart rides as if on the lower Chariot, THE SECRET OF THE NUKVA. And the lower one, THE NUKVA is mounted. We have also learned that this Chariot of the arm, THE NUKVA, is below, NAMELY THE SECRET OF THE HAND TFILIN, CALLED THE ARM. The heart rides as if beneath. It was given to it to bring in all the heavenly hosts. So the heart rides down below and all the limbs of the body are given to it.

193. לִבָּא, רָכִיב דּוּגְמָא דִּרְתִיכָא תַּתָּאָה, וְתַתָּאָה רָכִיב. עוֹד תָּנִינָן, דָּא רְכִיבָא דִּדְרוֹעָא לְתַתָּא. וְלִבָּא רָכִיב דּוּגְמָא דְּאִיהוּ לְתַתָּא, וְאִתְמַסְרוּן בִּידֵיהּ לְאַעֲלָאָה לוֹן כָּל חֵילֵי שְׁמַיָּא, כָּךְ לִבָּא הוּא רָכִיב לְתַתָּא, וְאִתְמַסְרוּ בִּידוֹי כָּל אֵבְרֵי גּוּפָא.

194. Above THE HEART are the four sections of the brain. The Holy One, blessed be He, is supreme ruler over them. He is King of all. And the secret of wisdom resembles the Temple, as it is written: "And make one Cherub on the one end, and the other Cherub on the other end" (Shemot 25:19). Above them is the King's Shechinah, within the four letters YUD-HEI-VAV-HEI. YUD-HEI IS ON THE RIGHT CHERUB, AND VAV-HEI ON THE LEFT CHERUB. Within the two Chariots, THE UPPER CHARIOT IS ON THE RIGHT CHERUB AND THE LOWER CHARIOT IS ON THE LEFT CHERUB.

194. וְעֵילָא מִנֵּיהּ אַרְבַּע פָּרְשִׁיָּין עַל מוֹחָא דְרֵישָׁא אִיהוּ, אֲבָל קוּדְשָׁא בְּרִיךְ הוּא, שַׁלִּיטָא עִלָּאָה מַלְכָּא מִכֹּלָּא. וְרָזָא דְחָכְמְתָא דָא, הוּא, כְּגַוְונָא דְמַקְדְּשָׁא דִּכְתִיב, וַעֲשֵׂה כְּרוּב אֶחָד מִקָּצָה מִזֶּה וּכְרוּב אֶחָד מִקָּצָה מִזֶּה, וַעֲלַיְיהוּ דִּיוּרֵיהּ דְּמַלְכָּא, בְּאַרְבַּע אַתְוָון, תְּרֵין רְתִיכִין.

195. Similarly, the heart and the brain, THE HAND TFILIN AND THE HEAD TFILIN, the heart is on one side and the brain on the other side. Upon them is the King's Shechinah in four sections. Rabbi Elazar said, From now on, the secrets of the crowns of the letters, the sections in their bodies, NAMELY THEIR COMPARTMENTS, and the straps are an ancient tradition that Moshe received in Sinai. They were already explained by allusion, NAMELY BY THE EXPLANATION BEFORE US, and the sense of all this is in the secret of the thirteen divine attributes OF MERCY.

195. וּכְהַאי גַּוְונָא, לִבָּא וּמוֹחָא, לִבָּא מִכָּאן, וּמוֹחָא מִכָּאן, וַעֲלַיְיהוּ מְדוֹרֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, בְּאַרְבַּע פָּרְשִׁיָּין. אָמַר רַבִּי אֶלְעָזָר, מִכָּאן וּלְהַלְאָה רָזֵי דִּכְתֵרֵי אַתְוָותָא, וּפָרְשִׁיָּין בְּגוּפַיְיהוּ וּרְצוּעוֹתֵיהוֹן, הֲלָכָה לְמֹשֶׁה מִסִּינַי, וּרְמִיזָא דִלְהוֹן אִתְגְּלֵי, וְטַעְמָא דְּכֹלָּא בִּתְלַת עֲשַׂר מִכִּילָן.

196. Rabbi Yehuda said, Even if we came only for this secret, it would have sufficed. They said to him, Happy is your lot in the world to come, for no secret is withheld from you. They said to him, We came before you, Sir, to know the secret of the verse: "Then again Avraham took a wife, and her name was Kturah" (Beresheet 25:1).

196. אָמַר רַבִּי יְהוּדָה אִלְמָלֵא לָא אָתֵינָא, אֶלָּא בְּדִיל רָזָא דָא דַּיִּי. אֲמָרוּ לֵיהּ, זַכָּאָה חוּלָקֵךְ לְעָלְמָא דְּאָתֵי דְּכָל רָז לָא אָנִיס לָךְ. אֲמָרוּ לֵיהּ אָתֵינָא קַמֵּיהּ דְּמָר, לְמִנְדַּע רָזָא דְּהַאי פְּסוּקָא, וַיּוֹסֶף אַבְרָהָם וַיִּקַּח אִשָּׁה וּשְׁמָהּ קְטוּרָה.

197. He said, the explanation of this verse is revealed by the friends versed in the Mishnah. When the soul enters its holy body, these words, NAMELY "THEN AGAIN..." WILL BE SAID of the wicked, who will be resurrected and make better their deeds. And the soul will grant them its precious splendor, so they will know, repent and have full merit again.

197. אָמַר, פֵּירוּשָׁא דְּהַאי פְּסוּקָא, כְּמָה דְּגָלוֹ חַבְרָנָא, מָארֵי מַתְנִיתִין, דְּכַד נִשְׁמָתָא יְתֵתֵי בְּהַהוּא גּוּפָא קַדִּישָׁא דִּילָהּ, הָא מִילַּיָּא הֲווֹ, עַל חַיָּיבֵיָּא, דִּיקוּמוּן וְיִכְשְׁרוּן עוֹבָדִין, וְיִתֵּן לְהוֹ מִזִּיוָא יְקָרָא דִּילֵיהּ, דִּינְדְּעוּן, וְיִתּוּבוּן, וְיִזְכּוּן זְכוּתָא שְׁלִימָתָא.

198. When Solomon saw this, he wondered very much, and said, "And so I saw the wicked buried, and come to their rest...gone from the holy place" (Kohelet 8:10), WHICH MEANS THAT THEY WILL COME AND LIVE AT THE HOLY PLACE, NAMELY THEY WILL RISE AT THE RESURRECTION OF THE DEAD. Rabbi Aba quoted Rabbi Yochanan, saying it is written: "Can the Kushite change his skin, or the leopard his spots?" (Yirmeyah 13:23), similarly the wicked who did not deserve to repent in this world and offer good deeds as sacrifices will never burn sacrifices in the world to come. THOUGH THEY WILL RISE FROM THE DEAD, THEY WILL NOT BE ABLE TO DO GOOD DEEDS, BECAUSE THEY DID NOT LEAD MERITORIOUS LIVES. It is written: "Then again Avraham took a wife" and wanted to produce a soul for their bodies and bring them closer in repentance, as it is written: "And the souls that they had made in Charan" (Beresheet 12:5).

198. וְכַד חָמָא שְׁלֹמֹה דָּא הֲוָה סַגֵּי וַאֲמַר וּבְכֵן רָאִיתִי רְשָׁעִים קְבוּרִים וָבָאוּ וּמִמְּקוֹם קָדוֹשׁ יְהַלְּכוּ, שֶׁיָּבוֹאוּ וְיִחְיוּ, מִמְּקוֹם קָדוֹשׁ. וְתָנִינָן, אָמַר רַבִּי אַבָּא אָמַר רַבִּי יוֹחָנָן, כְּתִיב הֲיַהֲפֹךְ כּוּשִׁי עוֹרוֹ וְנָמֵר חֲבַרְבֻּרֹתָיו, כָּךְ הָרְשָׁעִים, שֶׁלֹּא זָכוּ לָשׁוּב בָּעוֹלָם הַזֶּה, וּלְהַקְטִיר מַעֲשִׂים טוֹבִים, לְעוֹלָם לֹא יַקְטִירוּ בָּעוֹלָם הַבָּא. רְאֵה מַה כְּתִיב, וַיּוֹסֶף אַבְרָהָם וַיִּקַּח אִשָּׁה, וְשֶׁרוֹצֶה לַעֲשׂוֹת לָהֶם נְשָׁמָה לְגוּפָם, וּלְקָרְבָם בִּתְשׁוּבָה, כד"א וְאֶת הַנֶּפֶשׁ אֲשֶׁר עָשׂוּ בְּחָרָן.

199. Rabbi Elazar said, Look at the verse: "And she bore him Zimran, and Yokshan" (Beresheet 25:2). They did many evil deeds, until they were driven from the world, as it is written: "And sent them away from his son Yitzchak" (Ibid.). Of them it is written, "And many of those who sleep in the dust of the earth shall awake..." (Daniel 12:2). Of the others, it is written: "And they who are wise shall shine like the brightness of the firmament" (Ibid. 3).

199. אֲמַר רִבִּי אֶלְעָזָר, תָּא חֲזֵי, מַה כְּתִיב, וַתֵּלֶד לוֹ אֶת זִמְרָן וְאֶת יָקְשָׁן, הַרְבֵּה מַעֲשִׂים רָעִים, עַד שֶׁנִּגְרָשִׁים מִן הָעוֹלָם, דִּכְתִיב וַיְשַׁלְּחֵם מֵעַל יִצְחָק בְּנוֹ. וַעֲלֵיהֶם נֶאֱמַר וְרַבִּים מִישֵׁנֵי אַדְמַת עָפָר יָקִיצוּ וגו׳, וְעַל הָאֲחֵרִים נֶאֱמַר וְהַמַּשְׂכִּילִים יַזְהִירוּ כְּזֹהַר הָרָקִיעַ וגו׳.

200. Rabbi Yehuda said, This is the meaning of the text indicating that it was called Avraham at one time, and is now called Yitzchak in his place, as it is written: "And it came to pass after the death of Avraham, that Elohim blessed his son Yitzchak; and Yitzchak dwelt by Be'er Lachai Roi (lit. 'the well of living and seeing')" (Beresheet 25:11). Through the knowledge of the living, the life of the world, he may know and conceive what he had not conceived in this world, as it is written: "For the earth shall be full of the knowledge of Hashem" (Yeshayah 11:9).
End of Midrash Hane'elam (homiletical interpretations on the obscure)

200. אֲמַר, רִבִּי יְהוּדָה הַאי מַשְׁמַע עַל פָּרְשָׁתָא, וּמַשְׁמַע דְּאוֹתוֹ זְמַן נִקְרָא אַבְרָהָם וּבִמְקוֹמוֹ נִקְרֵאת יִצְחָק, כִּדְקָאֲמָרָן, הה"ד וַיְהִי אַחֲרֵי מוֹת אַבְרָהָם וַיְבָרֶךְ אֱלֹהִים אֶת יִצְחָק בְּנוֹ וַיֵּשֶׁב יִצְחָק עִם בְּאֵר לַחַי רֹאִי. עִם יְדִיעַת הַחַי, שֶׁהוּא חַי הָעוֹלָמִים, לָדַעַת וּלְהַשִּׂיג, מַה שֶׁלֹּא הִשִּׂיג בָּעוֹלָם הַזֶּה הה"ד כִּי מָלְאָה הָאָרֶץ דֵּעָה אֶת ה׳.
(עַד כָּאן מִדְרָשׁ הַנֶּעְלָם)

201. Rabbi Yitzchak opened with the verse: "And the dust returns to the earth as it was: and the spirit returns to Elohim who gave it" (Kohelet 12:7). Come and behold: When the Holy One, blessed be He, created Adam, He took the dust from the place of the Temple and built his body from the four directions of the world, each of which gave him strength. Later, He poured the spirit of life upon him, as it is written: "And breathed into his nostrils the breath of life" (Beresheet 2:7). Then he stood up and knew that he comprised both high and low; he cleaved to Hashem and knew the supernal wisdom.

201. רִבִּי יִצְחָק פְּתַח וַאֲמַר, וְיָשֹׁב הֶעָפָר עַל הָאָרֶץ כְּשֶׁהָיָה וְהָרוּחַ תָּשׁוּב אֶל הָאֱלֹהִים אֲשֶׁר נְתָנָהּ. תָּא חֲזֵי, כַּד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא לְאָדָם, נָטַל עֲפָרֵיהּ מֵאַתַר דְּמַקְדְּשָׁא, וּבְנָה גּוּפֵיהּ מֵאַרְבַּע סִטְרִין דְּעַלְמָא, דְּכֻלְּהוּ יָהֲבוּ לֵיהּ חֵילָא, לְבָתַר אִתְרַק עֲלֵיהּ רוּחָא דְחַיֵּי, כד"א וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וגו׳. לְבָתַר קָם וְיָדַע דְּאִיהוּ מֵעֵילָא וְתַתָּא, וּכְדֵין אִתְדַּבַּק וְיָדַע חָכְמָה עִלָּאָה.

202. Similarly, all people in the world are included from the upper and the lower. When all those who know how to properly sanctify themselves in this world beget a child, they draw on it a holy spirit from that place where all that is holy originates. These are called children to the Holy One, blessed be He, because their bodies were properly made in sanctity. He is also given a spirit from the holy supernal place, as he deserves. This has already been explained.

202. כְּגַוְונָא דָא, כָּל בַּר נָשׁ דְּעַלְמָא, אִיהוּ כְּלִיל מֵעֵילָא וְתַתָּא, וְכָל אִינּוּן דְּיָדְעִין לְאִתְקַדְּשָׁא בְּהַאי עַלְמָא כִּדְקָא יָאוֹת, כַּד אוֹלִידוּ בַּר, מָשְׁכִין עֲלֵיהּ רוּחַ קַדִּישָׁא, מֵאַתַר דְּכָל קַדִּישֵׁי נָפְקִין מִנֵּיהּ, וְאִלֵּין אִקְרוּן בְּנִין לְקוּדְשָׁא בְּרִיךְ הוּא, בְּגִין דְּגוּפָא אִתְעֲבִיד בְּקִדּוּשָׁה כִּדְקָא יָאוֹת, הָכִי נָמִי יָהֲבִין לֵיהּ רוּחָא מֵאַתַר עִלָּאָה קַדִּישָׁא כִּדְקָא חָזֵי, וְהָא אִתְּמַר.

203. תָּא חֲזֵי, בְּשַׁעְתָּא דְּזַמִּין בַּר נָשׁ, לְמֵיהַב חוּשְׁבַּן עוֹבָדוֹי, עַד לָא יִפּוֹק מֵעַלְמָא, הַהוּא יוֹמָא, יוֹמָא דְּחוּשְׁבַּן אִיהוּ, דְּגוּפָא וְנִשְׁמָתָא יְהֵבִי חוּשְׁבָּנָא. לְבָתַר נִשְׁמָתָא אִתְפְּרְשָׁא מִינֵיהּ, וְגוּפָא תָּב לְאַרְעָא, וְכֹלָּא תָּב לְאַתְרֵיהּ דְּאִתְנְסִיב מִתַּמָּן, וְהָא אוֹקְמוּהָ, עַד זְמְנָא דְּקוּדְשָׁא בְּרִיךְ הוּא זַמִּין לְאַחָיָיא מֵתַיָּיא, כֹּלָּא גְּנִיז קַמֵּיהּ.

203. Come and behold: When man is called to account for his deeds before leaving this world, there will be a day of reckoning, a day when both the soul and body give reckoning. The soul then LEAVES THE BODY AND is separated from it, while the body, WHICH WAS CREATED FROM DUST, returns to dust, and all returns to the place from which it was taken. It has already been explained that everything will be stored before the Holy One, blessed be He, until the time when He resurrects the dead.

204. וְהַהוּא גּוּפָא מַמָּשׁ, וְהַהִיא נִשְׁמָתָא מַמָּשׁ, זַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְאַתְבָּא לְעַלְמָא כְּמִלְּקַדְמִין, וּלְחַדְּתָא אַנְפֵּי עַלְמָא, הה"ד יִחְיוּ מֵתֶיךָ נְבֵלָתִי יְקוּמוּן. וְהַהִיא נִשְׁמָתָא מַמָּשׁ, גְּנִיזָא קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, וְתָבַת לְאַתְרָהּ, כְּפוּם אָרְחָהָא. כד"א וְהָרוּחַ תָּשׁוּב אֶל הָאֱלֹהִים אֲשֶׁר נְתָנָהּ. וּלְזִמְנָא דְּזַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְאַחָיָיא מֵתַיָּיא זַמִּין אִיהוּ לְאַרְקָא טַלָּא מֵרֵישֵׁיהּ עֲלֵיהוּ, וּבְהַהוּא טַלָּא יְקוּמוּן כֹּלָּא מֵעַפְרָא.

204. The Holy One, blessed be He, will return that very body and that very soul to the world as before, and renew the face of the world. This is according to the verse: "The dead men of your people shall live, my dead body shall arise" (Yeshayah 26:19). The same soul is stored before the Holy One, blessed be He, as it returns to its proper place AFTER THE DEATH OF THAT PERSON, according to its deeds, as it is written: "And the spirit returns to Elohim who gave it." At that time, He will revive the dead and pour dew from His head upon them. All the bodies will be resurrected from the dust by that dew.

205. הה"ד כִּי טַל אוֹרוֹת טַלֶּךָ. מַאי טַל אוֹרוֹת, אוֹרוֹת מַמָּשׁ, מֵאִינּוּן נְהוֹרִין דִּלְעֵילָא, דְּבְהוֹן זַמִּין לְאַרְקָא חַיִּין לְעַלְמָא, בְּגִין דְּאִילָנָא דְּחַיֵּי, יָרִיק חַיִּין דְּלָא פָּסְקִין לְעָלְמִין, דְּהָא הַשְׁתָּא פָּסְקִין, בְּגִין דְּהָא חִוְיָא בִּישָׁא שָׁלְטָא, וְאִתְכַּסֵּי סִיהֲרָא, וּבְגִין כָּךְ, כְּבְיָכוֹל פָּסְקִין מֵימוֹי, וְחַיִּין לָא שָׁלְטִין בְּעַלְמָא כְּדְקָא יָאוֹת.

205. It is written: "For your dew is as the dew on herbs (lit. 'of lights')" (Yeshayah 26:19). HE ASKS, What is the dew of lights? AND HE ANSWERS, These are real lights, the Lights of above, by which He will pour life upon the world, because the Tree of Life, ZEIR ANPIN, will then provide never-ending life. For now, there is an end to life, since WHEN the evil serpent has its way, the moon is covered, NAMELY THE UNION OF THE SUPERNAL SUN AND MOON, ZEIR ANPIN AND NUKVA, STOPS. For that reason, the water OF ZEIR ANPIN, THE SECRET OF THE TREE OF LIFE as it were, stops flowing. Therefore, life does not exist properly in the world.

206. וּבְהַהוּא זְמְנָא, הַהוּא יֵצֶר הָרָע, דְּאִיהוּ חִוְיָא בִּישָׁא, יִסְתַּלַּק מֵעַלְמָא, וְיַעֲבַר לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, כְּמָה דְּאַתְּ אָמַר וְאֶת רוּחַ הַטֻּמְאָה אַעֲבִיר מִן הָאָרֶץ. וּלְבָתַר דְּאִיהוּ יִתְעֲבַר מֵעַלְמָא, סִיהֲרָא לָא אִתְכַּסְיָא, וְנַהֲרָא דְּנָגִיד, וְנָפִיק, לָא יִפְסְקוּן מַבּוּעוֹי, וּכְדֵין כְּתִיב וְהָיָה אוֹר הַלְּבָנָה כְּאוֹר הַחַמָּה וְאוֹר הַחַמָּה יִהְיֶה שִׁבְעָתַיִם כְּאוֹר שִׁבְעַת הַיָּמִים וגו'.

206. At that time, the Evil Inclination, which is the wicked serpent, will be removed from the world, and the Holy One, blessed be He, will cause it to pass away, as written: "And I will cause...the unclean spirit to pass out of the land" (Zecharyah 13:2). After it passes from the world, the moon will no longer be covered and the sources of the river that flow out OF EDEN, WHICH IS ZEIR ANPIN, will never stop flowing. Then, it is written: "The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days" (Yeshayah 30:26).

207. אֲמַר ר' חִזְקִיָּה, אִי תֵּימָא, דְּכָל גּוּפִין דְּעַלְמָא, יְקוּמוּן וְיִתְעָרוּן מֵעַפְרָא, אִינּוּן גּוּפֵי דְּאִתְנְטִיעוּ בְּנִשְׁמָתָא חָדָא, מַה תְּהֵא מִנַּיְיהוּ. אָמַר רַבִּי יוֹסֵי, אִינּוּן גּוּפִין, דְּלָא זָכוּ וְלָא אַצְלָחוּ, הֲרֵי אִינּוּן כְּלָא הֲווֹ, כְּמָה דַּהֲווֹ עֵץ יָבֵשׁ בְּהַהִיא עַלְמָא, הָכֵי נָמֵי בְּהַהוּא זְמְנָא, וְגוּפָא בַּתְרָאָה, דְּאִתְנְטַע וְאַצְלַח, וְנָטַל שָׁרְשׁוֹי, כְּדְקָא יָאוֹת, יְקוּם.

207. Rabbi Chizkiyah said, If you say that all the bodies in the world will rise to life and wake up from the dust, it behooves us to ask about the bodies that were planted with the same soul, MEANING THAT ONE SOUL INCARNATED WITHIN SEVERAL BODIES, ONE AFTER THE OTHER, AS IS KNOWN. What will become of them? WILL ALL OF THEM RISE AT THE REVIVAL OF THE DEAD, OR ONLY THE LAST ONE? Rabbi Yosi said, It is as if the bodies, which did not have merit THROUGH GOOD DEEDS and did not succeed IN COMPLETING THE SOUL, never were. They are as a dried tree in that world, and so they will be at the time OF THE RESURRECTION OF THE DEAD. Only the last body that was planted and worthily received its SPIRITUAL roots will be revived AT THE RESURRECTION OF THE DEAD.

208. Of this, it is written: "For he shall be like a tree planted by the waters... and its leaf shall be green" (Yirmeyah 17:8), because it bore fruit, NAMELY GOOD DEEDS, and struck roots properly ABOVE IN THE UPPER WORLD. EACH PRECEPT CORRESPONDS TO A SPIRITUAL ROOT THAT IS REVEALED ABOVE, AS IS KNOWN. Of the earlier body that did not bear fruit or strike roots, it is written: "For he shall be like the juniper tree in the desert, and shall not see when good comes" (Ibid. 6). "When good comes" refers to the resurrection of the dead.

208. וַעֲלֵיהּ כְּתִיב וְהָיָה כְּעֵץ שָׁתוּל עַל מַיִם וגו׳, וְהָיָה עָלֵהוּ רַעֲנָן וגו׳. דַּעֲבַד אִיבִּין, וְנָטַע שָׁרְשִׁין, וְאַצְלַח כִּדְקָא יָאוֹת. וְעַל הַהוּא גּוּפָא קַדְמָאָה, דְּלָא עֲבַד אִיבִּין, וְלָא נָטַע שָׁרְשִׁין, כְּתִיב וְהָיָה כְּעַרְעָר בָּעֲרָבָה וְלֹא יִרְאֶה כִּי יָבֹא טוֹב וגו׳. כִּי יָבֹא טוֹב, דָּא תְּחִיַּית הַמֵּתִים.

209. And the Light that will illuminate the righteous will shine. It has been stored before Him since the day that the world was created, as written: "And Elohim saw the light, that it was good" (Beresheet 1:3). In the future, the Holy One, blessed be He, will revive the dead. It is written: "But to you who fear my name the sun of righteousness shall arise, etc." (Malachi 3:20), for then good will have the upper hand in the world, and that which is called evil will pass away from the world, as we said, then, the bodies that preceded the last one will be as if they never existed.

209. וְיִתְנַהֵיר הַהוּא נְהוֹרָא, דְּזַמִּין לְאַנְהָרָא לֵהוֹ לְצַדִּיקַיָּא, דַּהֲוָה גְנִיז קַמֵּיהּ, מִיּוֹמָא דְּאִתְבְּרֵי עַלְמָא, דִּכְתִיב, וַיַּרְא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב. וּכְדֵין, זַמִּין קוּדְשָׁא בְּרִיךְ הוּא לַאֲחָיָיא מֵתַיָּיא, וּכְתִיב וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי שֶׁמֶשׁ צְדָקָה וגו׳, וּכְדֵין יִתְגַּבַּר טוֹב בְּעַלְמָא, וְהַהוּא דְּאִתְקְרֵי רַע, יִתְעֲבַר מֵעַלְמָא, כִּדְאֲמָרָן. וּכְדֵין אִינּוּן גּוּפִין קַדְמָאֵי, לֶהֱוֹו כְּלָא הֲוֹו.

210. Rabbi Yitzchak said, The Holy One, blessed be He, will pour other spirits upon the bodies THAT CAME BEFORE THE LAST ONE. They will be properly revived in the world if they merit the spirits BY FOLLOWING THE RIGHT PATH. If they do not, they will be ashes under the feet of the righteous, as it is written: "And many of those who sleep in the dust of the earth shall awake, etc." (Daniel 12:2). Everything was established and prepared before the Holy One, blessed be He, and all were numbered for the time of resurrection, as it is written: "That brings out their host by number, etc." (Yeshayah 40:26).

210. אֲמַר רִבִּי יִצְחָק זַמִּין קוּדְשָׁא בְּרִיךְ הוּא לַאֲרָקָא עֲלַיְיהוּ, עַל אִינּוּן גּוּפִין, רוּחִין אָחֲרָנִין, וְאִי זָכָאן בְּהוֹן, יְקוּמוּן בְּעַלְמָא כִּדְקָא יָאוֹת, וְאִי לָאו, יְהוֹן קִטְמָא, תְּחוֹת רַגְלֵיהוֹן דְּצַדִּיקַיָּא, דִּכְתִיב וְרַבִּים מִישֵׁנֵי אַדְמַת עָפָר יָקִיצוּ וגו׳. וְכֹלָּא אִתְּקַם, וְאִתְעַתַּד קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, וְכֻלְּהוּ בְּמִנְיָינָא הֲוֹו, כד״א הַמּוֹצִיא בְּמִסְפַּר צְבָאָם וגו׳.

211. Come and behold: We have learned that all the dead in the land of Yisrael will be resurrected first, because the Holy One, blessed be He, will arouse them WITH A SPIRIT and revive them. Of them it is written: "The dead...shall live" (Yeshayah 26:19) This verse refers to those buried in the land of Yisrael. "My dead body shall arise" refers to those buried in other countries, for whom the term "restoration" is used in place of "resurrection." This is because the spirit of life dwells only in the Holy Land of Yisrael. Therefore, "The dead man of your people shall live" refers only to those buried in the land Yisrael. The bodies of those outside THE LAND OF YISRAEL will be created, but they will be resurrected as a body with no spirit. Thereafter, they will roll under the soil of the land until they reach the land of Yisrael, where they will receive a soul. They will not receive this soul under any other authority, so they will be well established in the world.

211. תָּא חֲזֵי, הָא אִתְּמַר, כָּל אִינּוּן מֵתִין דִּבְאַרְעָא דְיִשְׂרָאֵל, יְקוּמוּן בְּקַדְמֵיתָא, בְּגִין, דְּקוּדְשָׁא בְּרִיךְ הוּא יִתְעַר עֲלַיְיהוּ, וְיוֹקִים לוֹן, עֲלַיְיהוּ כְּתִיב יִחְיוּ מֵתֶיךָ, אִלֵּין אִינּוּן דִּי בְאַרְעָא דְיִשְׂרָאֵל. נְבֵלָתִי יְקוּמוּן, אִלֵּין אִינּוּן דִּבְגוֹ אַרְעָאן אָחֲרָנִין, דְּלָא כְּתִיב בְּהוֹ תְּחִיָּיה, אֶלָּא קִימָה. דְּהָא רוּחָא דְחַיֵּי, לָא תִּשְׁרֵי אֶלָּא בְּאַרְעָא קַדִּישָׁא דְיִשְׂרָאֵל, וּבְגִין כָּךְ, כְּתִיב בְּהוֹ, יִחְיוּ מֵתֶיךָ, וְאִינּוּן דִּלְבַר, יִתְבְּרֵי גּוּפָא דִלְהוֹן, וִיקוּמוּן גּוּפָא, בְּלָא רוּחָא, וּלְבָתַר יִתְגַּלְגְּלוּן תְּחוֹת עַפְרָא, עַד דִּימְטוּן לְא״י, וְתַמָּן יְקַבְּלוּן נִשְׁמָתָא, וְלָא בִּרְשׁוּ אָחֲרָא, בְּגִין דִּיתְקַיְּימוּן בְּעַלְמָא כִּדְקָא חָזֵי.

212. רִבִּי אֶלְעָזָר וְרִבִּי יֵיסָא, הֲווֹ יַתְבֵי לֵילְיָא חַד, וְעָסְקֵי בְּאוֹרַיְיתָא. אֲמַר רִבִּי אֶלְעָזָר, תָּא חֲזֵי, בְּשַׁעְתָּא דְּקוּדְשָׁא בְּרִיךְ הוּא, זַמִּין לַאֲחָיָיא מֵתַיָּיא, כָּל אִינּוּן נִשְׁמָתִין דְּיִתְעָרוּן קַמֵּיהּ, כֻּלְּהוּ קָיְימִין, דְּיוֹקְנִין דְּיוֹקְנִין קַמֵּיהּ, בְּהַהוּא דְּיוֹקְנָא מַמָּשׁ, דַּהֲווֹ בְּהַאי עָלְמָא, וְנָחֵית לוֹן קוּדְשָׁא בְּרִיךְ הוּא, וְיִקְרֵי לוֹן בִּשְׁמָהָן, כְּמָה דְּאַתְּ אָמַר לְכֻלָּם בְּשֵׁם יִקְרָא. וְכָל נִשְׁמָתָא תֵּיעוֹל לְדוּכְתָּהּ, וְיִקּוּמוּן בְּקִיּוּמָא בְּעָלְמָא כְּדְקָא חָזֵי, וּכְדֵין יֵהֵא עָלְמָא שְׁלִים, וְעַל הַהוּא זִמְנָא כְּתִיב, וְחֶרְפַּת עַמּוֹ יָסִיר וגו׳, מַאי וְחֶרְפַּת עַמּוֹ יָסִיר. דָּא יֵצֶר הָרָע, דְּאַחְשִׁיךְ אַנְפֵּי בְּרִיָּין, וְשַׁלִּיט בְּהוֹ.

212. Rabbi Elazar and Rabbi Yesa were sitting one night, studying Torah. Rabbi Elazar said, Come and behold: In the future, when the Holy One, blessed be He, resurrects the dead, all the souls that will be aroused before Him will stand before Him in the very shape they had in this world. And the Holy One, blessed be He, will bring them down TO THEIR BODIES and call them by name, as written: "He calls them all by names" (Yeshayah 40:26). Each soul will enter its place IN THE BODY and be properly revived in the world. Then, the world will be perfected. Of that time it is written: "And the disgrace of his people shall He take away" (Yeshayah 25:8). What is "the disgrace of his people shall He take away"? It is the Evil Inclination THAT HE WILL REMOVE FROM THE WORLD, which darkens the faces of the people and rules over them.

213. אֲמַר רִבִּי יוֹסֵי, הָא חָמִינָן, כָּל זִמְנָא דְּבַר נָשׁ קָאֵים בְּרוּחָא דָא. לָאו אִיהוּ מְסָאֵב, נָפְקָא נִשְׁמָתֵיהּ מִנֵּיהּ, אִיהוּ מְסָאֵב. אֲמַר לֵיהּ וַדַּאי הָכִי הוּא וְהָכִי אִתְּמָר, דְּהָא הַהוּא יֵצֶר הָרָע, כַּד נָטֵיל רוּחָא דְּבַר נָשׁ, סָאֵיב לֵיהּ וְאִשְׁתְּאַר גּוּפָא מְסָאֵב, וּשְׁאָר עַמִּין עעכו״ם, כַּד אִינּוּן בְּחַיֵּיהוֹן אִינּוּן מְסָאֲבִין, דְּהָא מִסִּטְרָא מְסָאֲבָא אִית לוֹן נִשְׁמָתִין, וְכַד אִתְרֵיק מִנֵּיהּ הַהוּא מְסָאֲבוּ, אִשְׁתְּאַר גּוּפָא בְּלָא מְסָאֲבוּ כְּלָל.

213. Rabbi Yosi said, We see that whenever the spirit is in a man, he is not defiled. Once his soul leaves him, he is defiled. HE WANTED TO KNOW THE MEANING OF THIS. He said to him, Assuredly this is so. We have also learned that when the Evil Inclination, WHICH IS THE ANGEL OF DEATH, takes the spirit of man, he becomes defiled and the body remains unclean. FOR WITH THE STRENGTH OF POLLUTION OF THE TREE OF KNOWLEDGE, THIS STRENGTH BEING THE ROOT OF ALL DEFILEMENT, IT TAKES AWAY MAN'S SOUL. THE REVERSE IS TRUE for the heathen nations. They are unclean while they live because their souls are drawn from the side of defilement. Once their bodies are emptied of that defilement, NAMELY WHEN THEY DIE AND THE SOUL LEAVES, the body stays without unholiness AND THEREFORE DOES NOT CAUSE DEFILEMENT. RABBI SHIMON SAID THAT THE CANOPIED GRAVES OF THE HEATHEN DO NOT DEFILE.

214. בְּגִין כָּךְ מַאן דְּאִתְדַּבַּק בְּאִתְּתָא דְּשְׁאָר עַמִּין עעכו״ם, אִסְתָּאַב אִיהוּ. וְהַהוּא בְּרָא דְּאִתְיְלִיד לֵיהּ, יְקַבֵּל עֲלֵיהּ רוּחַ מְסָאֲבָא. וְאִי תֵּימָא, הָא בְּסִטְרָא דַּאֲבוֹי מִיִּשְׂרָאֵל קָא אַתְיָא, אַמַּאי יְקַבֵּל עֲלֵיהּ רוּחַ מְסָאֲבָא. תָּא חֲזֵי, דְּהָא בְּקַדְמֵיתָא אִסְתָּאַב אֲבוֹי, בְּשַׁעְתָּא דְּאִתְדַּבַּק בְּהַהִיא אִתְּתָא, דְּאִיהִי מְסָאֲבָא, וְכֵיוָן דְּאָב אִיהוּ אִסְתָּאַב, בְּהַהִיא אִתְּתָא דְּאִיהִי מְסָאֲבָא, כָּל שֶׁכֵּן דְּאִיהוּ בְּרָא דְּאִתְיְלִיד מִנָּהּ, יְקַבֵּל עֲלֵיהּ רוּחַ מְסָאֲבָא. וְלָא עוֹד, אֶלָּא דַּעֲבַר עַל אוֹרַיְיתָא דִּכְתִיב, כִּי לֹא תִשְׁתַּחֲוֶה לְאֵל אַחֵר כִּי ה׳ קַנָּא שְׁמוֹ, בְּגִין דְּקַנֵּי עַל הַאי בְּרִית קַדִּישָׁא.

214. For that reason, he who cleaves to a woman from the heathen nations is defiled, and the child that she bears him receives the spirit of defilement. You may ask, Is it not of Yisrael from the side of its father? If so, why should it receive the spirit of defilement? Come and behold: First its father was besmirched when he united with that tainted woman. All the more so, the child that she bears will receive the spirit of defilement upon it. Furthermore, he also transgressed the Torah, as it is written: "For you shall worship no other El; for Hashem whose name is jealous, is a jealous El" (Shemot 34:14), which means that He is zealous of the covenant, SO THAT IT WILL NOT BE TAINTED BY HEATHEN WOMEN.

21. "You shall not take a wife... of the daughters of the Canaanite"
The rabbis discuss the dangers of a man marrying a woman of the heathen nations, and Avraham's desire that Yitzchak remain in the Central Column, where he would learn the ways of the Holy One.
The Relevance of this Passage
This pertains to the importance of our relationships in life, including, their effect on the spiritual state of things. Marriage is the union of two halves of one soul, and is considered an important tool for drawing the Light of the upper worlds [husband] into the lower world [wife]. All our actions in this material realm, including marital transactions, are a microcosm of the ebb-and-flow relationship endlessly playing out between the physical and metaphysical worlds. To secure a personal connection to the macrocosmic level of reality, thus ensuring its positive influence in our life, we must surround ourselves with those in whom the love of The Creator burns strongly, rather than those whose godlessness seeks to infect us with unbelief. Consciousness creates reality. People who are not conscious of the Creator create for themselves a Godless reality devoid of spiritual Light. Whether in business, social, or marital relationships, the Zohar helps prevent us from becoming entangled with negative partners, and to attract like-minded, virtuous people into our life.

215. אָמַר רִבִּי אֶלְעָזָר, תָּא חֲזֵי, דְּהָא אִתְּמַר, דְּכֵיוָן דְּיָדַע אַבְרָהָם אָבִינוּ חָכְמְתָא, בָּעָא לְהִתְפְּרְשָׁא מִכָּל שְׁאָר עַמִּין, וְלָא לְאִתְדַּבְּקָא בְּהוֹ, וּבְגִין כָּךְ כְּתִיב, וְאַשְׁבִּיעֲךָ בַּה׳ אֱלֹקֵי הַשָּׁמַיִם וֵאלֹקֵי הָאָרֶץ אֲשֶׁר לֹא תִקַּח אִשָּׁה לִבְנִי מִבְּנוֹת הַכְּנַעֲנִי וגו׳, מִבְּנוֹת הַכְּנַעֲנִי וַהַאי רָזָא אִיהוּ, כְּדָבָר אֲחֵר וּבְעַל בַּת אֵל נֵכָר. אֲשֶׁר אָנֹכִי יוֹשֵׁב בְּקִרְבּוֹ, אָנֹכִי דַיְיקָא, כְּתִיב הָכָא אֲשֶׁר אָנֹכִי, וּכְתִיב הָתָם אָנֹכִי עָשִׂיתִי אֶרֶץ. וְכָל דָּא, בְּגִין דְּלָא לְאִסְתָּאֲבָא בְּהוֹ.

215. Rabbi Elazar said, Come and behold: We have learned that because Avraham had wisdom, he wanted to be separated from and not cleave to all other nations. Therefore it is written: "And I will make you swear by Hashem, the Elohim of heaven, and the Elohim of the earth, that you shall not take a wife to my son..." (Beresheet 24:3). The phrase "of the daughters of the Cna'anite" (Ibid.) surely contains a secret, as it is written: "And has married the daughter of a strange El" (Malachi 2:11). In the phrase: "Among whom I dwell" (Beresheet 24:3), the "I" is exactly the same as that mentioned in "I have made the earth" (Yeshayah 45:12). THE "I" IN THE FIRST CASE REFERS TO THE SHECHINAH AS IT IN THE SECOND CASE, BECAUSE SHE WAS IN EXILE. HE MADE HIM SWEAR all that so to prevent him from being defiled by them.

216. תָּא חֲזֵי, הַאי מַאן דְּאָעִיל הַאי בְּרִית קַדִּישָׁא, בְּהַהִיא אִתְּתָא דִּשְׁאָר עַמִּין עעכו״ם, גָּרִים לְאִסְתָּאֲבָא אֲתַר אָחֳרָא, וְעַל דָּא כְּתִיב תַּחַת שָׁלֹשׁ רָגְזָה אֶרֶץ וגו׳. וְאַף עַל גַּבְדְּאוֹמֵי לֵיהּ בְּהַאי בְּרִית, לָא אַבְטַח בֵּיהּ אַבְרָהָם, עַד דְּצַלֵּי צְלוֹתֵיהּ קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, וַאֲמַר ה׳ אֱלֹקֵי הַשָּׁמַיִם וגו׳ הוּא יִשְׁלַח מַלְאָכוֹ, וַהַאי דָּא מַלְאַךְ הַבְּרִית, בְּגִין דְּיִתְנְטֵיר הַאי בְּרִית, וְלָא יִתְחַלֵּל בֵּין אִינּוּן עַמִּין.

216. Come and behold: Whoever puts the holy covenant in a woman of a heathen nation causes another place to be defiled; NAMELY, HE BLEMISHES THE SUPERNAL COVENANT AND CAUSES IT TO GIVE PLENTY TO THE HANDMAID. Thus, it is written: "For three things the earth is disquieted..." (Mishlei 30:21). And though he made him swear by the covenant, Avraham did not yet trust him, but prayed before the Holy One, blessed be He, saying "Hashem, Elohim of the heaven...He shall send his angel before you" (Beresheet 24:7). His angel assuredly MEANS the angel of the covenant, whom He shall send so that the covenant will be kept and not defiled among the nations.

217. רַק אֶת בְּנִי לֹא תָשֵׁב שָׁמָּה. מ״ט, בְּגִין דְּיָדַע אַבְרָהָם, דְּהָא בְּכֻלְּהוּ, לָא הֲוָה מַאן דְּאִשְׁתְּמוֹדַע לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, בַּר אִיהוּ בִּלְחוֹדוֹי, וְלָא בָּעָא דִּלְהֲוֹוּ מְדוֹרֵיהּ דְּיִצְחָק בֵּינַיְיהוּ, אֶלָּא דִּיהֵא מְדוֹרֵיהּ עִמֵּיהּ, וְיִצְחָק יוֹלִיף מִנֵּיהּ תְּדִיר אָרְחוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא וְלָא יִסְטֵי לִימִינָא וְלִשְׂמָאלָא. וְעַל דָּא לָא בָּעָא אַבְרָהָם דִּלְהֲוֵי מְדוֹרֵיהּ דְּיִצְחָק תַּמָּן.

217. He asks the meaning of the verse: "Only bring not my son back there" (Beresheet 24:8). HE RESPONDS that Avraham alone-and no one else IN HIS FAMILY-recognized the Holy One, blessed be He. Avraham did not want Yitzchak to dwell among the heathen nations, but wanted him to remain with him, where he would learn the ways of the Holy One, blessed be He. Avraham did not want Yitzchak to turn right or left, BUT RATHER TO REMAIN IN THE CENTRAL COLUMN. For that reason Avraham did not want Yitzchak's dwelling place to be among the heathen nations.

218. אָמַר רִבִּי יֵיסָא, וַהַאי זְכוּתֵיהּ דְּאַבְרָהָם, אָעֳרַע קַמֵּיהּ דְּהַהוּא עַבְדָּא, דְּהַהוּא יוֹמָא נְפַק, וְהַהוּא יוֹמָא מְטָא לְעֵינָא דְּמַיָּא, דִּכְתִיב וָאָבֹא הַיּוֹם אֶל הָעָיִן. וְהָא אוֹקְמוּהָ.

218. Rabbi Yesa said, Assuredly the merit of Avraham was with the servant, for he arrived at the well that very day he went, as is written: "And I came this day to the well" (Beresheet 24:42). This has already been explained.

22. In Torah is the whole life

Rabbi Elazar, here, emphasizes the importance of Torah study, saying that the Angel of Death has no power over those who are diligent in their study of the scriptures. Rabbi Yesa asks why, if this is so, Moshe died. We learn that although Moshe did indeed die, his death was not caused by the Angel of Death; instead, he cleaved directly to the Shechinah, the Divine presence of the Creator, and went on to eternal life. All those who seek and approach The Creator, we're told, are called 'living.' Because of their diligent study of Torah, no reckoning is demanded of them in the World To Come.

The Relevance of this Passage

People regularly experience some form of death. We die a little bit each day, whether financially, emotionally, spiritually, or physically. The death of the body, the loss of an individual's sanity, or the end of one's career-are all likewise executed by one Angel of Death. The intent of these verses is to help ease these transitions from death to rebirth, from the end of one phase in our life, into a new phase filled with continuity and Light.

219. רִבִּי אֶלְעָזָר פְּתַח וַאֲמַר, גַּל עֵינַי וְאַבִּיטָה נִפְלָאוֹת מִתּוֹרָתֶךָ. כַּמָּה אִינּוּן בְּנֵי נָשָׁא טִפְּשִׁין, דְּלָא יָדְעִין, וְלָא מִסְתַּכְּלִין, לְאִשְׁתַּדְּלָא בְּאוֹרַיְיתָא, בְּגִין דְּאוֹרַיְיתָא, כָּל חַיִּין וְכָל חֵירוּ, וְכָל טוּב, בְּעַלְמָא דֵּין וּבְעַלְמָא דְּאָתֵי. חַיִּין אִינּוּן בְּעַלְמָא דֵּין, דְּיִזְכּוּן לְיוֹמִין שְׁלִמִין, בְּהַאי עַלְמָא, כד״א אֶת מִסְפַּר יָמֶיךָ אֲמַלֵּא. וּלְיוֹמִין אֲרִיכִין בְּעַלְמָא דְּאָתֵי. בְּגִין דְּאִינּוּן חַיִּין שְׁלֵימִין, אִינּוּן חַיִּין דְּחֵירוּ חַיֵּי בְּלָא עֲצִיבוּ, חַיִּין דְּאִינּוּן חַיִּין, חֵירוּ בְּעַלְמָא דֵּין, חֵירוּ דְּכֹלָּא, דְּכָל מַאן דְּאִשְׁתַּדֵּל בְּאוֹרַיְיתָא, לָא יָכְלִין לְשַׁלְּטָאָה עֲלוֹי כָּל עַמִּין דְּעַלְמָא.

220. וְאִי תֵּימָא אִינּוּן בְּנֵי שְׁמַד. גְּזֵרָה הִיא מִלְּעֵילָא, כְּגוֹן רַבִּי עֲקִיבָא וַחֲבֵרוֹי, וְכָךְ סָלִיק בְּמַחֲשָׁבָה. חֵירוּ דְּמַלְאַךְ הַמָּוֶת, דְּלָא יָכִיל לְשַׁלְּטָאָה עֲלוֹי, וְהָכֵי הוּא וַדַּאי, דְּאִי אָדָם הֲוָה אִתְדַּבַּק בְּאִילָנָא דְחַיֵּי, דְּאִיהוּ אוֹרַיְיתָא, לָא גָרִים מוֹתָא לֵיהּ וּלְכָל עַלְמָא. וּבְגִין כָּךְ, כַּד יָהַב קוּדְשָׁא בְּרִיךְ הוּא אוֹרַיְיתָא לְיִשְׂרָאֵל, מַה כְּתִיב בָּהּ חָרוּת עַל הַלּוּחוֹת וְהָא אוֹקְמוּהָ. וְאִלְמָלֵא אִינּוּן לָא חָטוּ וְשָׁבְקוּ אִילָנָא דְחַיֵּי, לָא גָרְמוּ מוֹתָא לְעַלְמָא כְּמִלְּקַדְּמִין. וְקוּדְשָׁא בְּרִיךְ הוּא אֲמַר אֲנִי אָמַרְתִּי אֱלֹהִים אַתֶּם וּבְנֵי עֶלְיוֹן כֻּלְּכֶם. חֲבַלְתּוּן גַּרְמֵיכוֹן, אָכֵן כְּאָדָם תְּמוּתוּן וגו׳. וְעַל דָּא, כָּל מַאן דְּאִשְׁתַּדֵּל בְּאוֹרַיְיתָא, לָא יָכִיל לְשַׁלְּטָאָה עֲלוֹי הַהוּא חִוְיָא בִּישָׁא, דְּאַחְשֵׁיךְ עָלְמָא.

221. אֲמַר רַבִּי יֵיסָא, אִי הָכֵי, מֹשֶׁה אַמַּאי מִית, דְּאִי הָכֵי כֵּיוָן דְּלָא חָב לָא יְמוּת. אֲמַר לֵיהּ, וַדַּאי מִית, אֲבָל לָא שָׁלְטָא בֵּיהּ קָאַמְרִינָן, אֶלָּא לָא מִית עַל יְדוֹי, וְלָא אִסְתָּאַב בֵּיהּ, וְלָא מִית וַדַּאי, אֶלָּא אִתְדַּבַּק בִּשְׁכִינְתָּא, וְאָזֵיל לְחַיֵּי עָלְמָא.

222. וְהַאי חַי אִקְרֵי, כְּמָה דְאוֹקִימְנָא, דִּכְתִיב, וּבְנָיָהוּ בֶּן יְהוֹיָדָע בֶּן אִישׁ חַי וגו׳. וְעַל דָּא, כָּל מַאן דְּאִשְׁתַּדֵּל בְּאוֹרַיְיתָא, חֵירוּ אִית לֵיהּ מִכֹּלָּא, בְּעַלְמָא דֵּין, מִשִּׁעְבּוּדָא דִשְׁאָר עַמִּין עעכו״ם, חֵירוּ בְּעַלְמָא דְּאָתֵי, בְּגִין דְּלָא יִתְבְּעוּן מִנֵּיהּ דִּינָא בְּהַהוּא עָלְמָא כְּלָל.

223. תָּא חֲזֵי, בְּאוֹרַיְיתָא כַּמָּה רָזִין עִלָּאִין סְתִימִין, אִית בָּהּ, בְּגִין כָּךְ כְּתִיב יְקָרָה הִיא מִפְּנִינִים. כַּמָּה גְּנִיזִין טְמִירִין אִית בָּהּ, וְעַל דָּא כַּד אִסְתַּכַּל דָּוִד, בְּרוּחָא דְּחָכְמְתָא, וְיָדַע כַּמָּה פְּלִיאָן נָפְקִין מֵאוֹרַיְיתָא, פְּתַח וַאֲמַר, גַּל עֵינַי וְאַבִּיטָה נִפְלָאוֹת מִתּוֹרָתֶךָ.

223. Come and behold how many supernal mysteries exist in the Torah. For that reason, it is written: "She is more precious than pearls" (Mishlei 3:15). How many hidden treasures there are in it. For that reason, when David looked AT THE TORAH in the spirit of wisdom, he said, "Open you my eyes, that I may behold wondrous things out of Your Torah."

23. "Behold, Rivkah came out"
The Zohar explains that although Rivkah was brought up in an evil town and an evil home, she was protected by her exceptional soul. Rivkah is preparing to marry Yitzchak. The Torah story shows that a connection existed between Yitzchak and Rivkah before they were married; this is indicated by her coming out at evening time. Here evening refers to the time of afternoon prayer, and we learn that Yitzchak was in fact performing his afternoon prayers. The phrase 'came out' also refers to Rivkah's liberation from the house of evil owing to the elevation of her soul.
The Relevance of this Passage
Man is born into this world with untamed desires and animal instincts. The will of a man's body is given dominion over his soul, so that man can work and strive toward spiritual transformation. The evil setting in which Rivkah was raised symbolizes the physical world and our self-indulgent desires. Each of us can 'come out' of our own 'house of evil'--that is, remove our own self-centered desires--through the energy of Rivkah's soul and the power of the patriarch Yitzchak. All this can be gained through a meditative reading of this passage.

224. תָּא חֲזֵי, וַיְהִי הוּא טֶרֶם כִּלָּה לְדַבֵּר וְהִנֵּה רִבְקָה יוֹצֵאת. יוֹצֵאת, בָּאָה מִבְּעֵי לֵיהּ, מַאי יוֹצֵאת. דְּקוּדְשָׁא בְּרִיךְ הוּא אַפִּיק לָהּ, מִכָּל אִינּוּן בְּנֵי מָתָא, דְּכֻלְּהוּ חַיָּיבִין, וְהִיא יוֹצֵאת מִכֻּלָּא דְּלְהוֹן. וַתֵּרֶד הָעַיְנָה, כְּתִיב בְּה״א, רָזָא אִיהוּ, דְּאַעְרַעַת תַּמָּן בֵּירָא דְּמִרְיָם, וּבְגִין כָּךְ, כְּתִיב הָעַיְנָה בְּה״א, וּסְלִיקוּ לָהּ מַיָּא.

224. Come and behold: "And it came to pass, before he had done speaking, that, behold, Rivkah came out" (Beresheet 24:15). HE ASKS, WHY IS IT WRITTEN "came out"? It should have been written 'came', AS IT IS WRITTEN: "RACHEL CAME WITH HER FATHER'S SHEEP" (BERESHEET 29:6). Why is it written "came out"? HE RESPONDED, IT INDICATES that the Holy One, blessed be He, brought her away from the people of the town who were all evil. She was separated from THE TOWNSPEOPLE BECAUSE SHE WAS RIGHTEOUS. The verse: "And she went down to the well (Heb. ha'eynah)" (Beresheet 24:16) is spelled with a Hei. This is a secret because Miriam's well, THE SECRET OF THE NUKVA OF ZEIR ANPIN SHINING BY THE ILLUMINATION OF CHOCHMAH, chanced before her there. For that reason "to the well" is written with a Hei, WHICH ALLUDES TO THE NUKVA, THE SECRET OF THE LOWER HEI OF YUD-HEI-VAV-HEI. ALSO THE WORD HA'EYNAH IS DERIVED FROM THE WORD FOR EYES (HEB. EYNAYIM), WHICH IS A NAME OF CHOCHMAH. And the water rose toward Rivkah.

225. דָּבָר אַחֵר, וְהִנֵּה רִבְקָה יוֹצֵאת, כְּמָה דִּכְתִיב, יוֹצְאוֹת לִשְׁאוֹב מַיִם, אַמַּאי יוֹצְאוֹת, וְלָא הוֹלְכוֹת, וְלָא בָאוֹת. אֶלָּא בְּגִין דִּטְמִירִין הֲווֹ כָּל יוֹמָא, וּבְהַהִיא שַׁעְתָּא, נָפְקִין לְשָׁאֲבָא מַיָּא, וְסִימָנָא נָקִיט בִּידֵיהּ.

225. Another explanation is that in the verse: "And, behold, Rivkah came out," the words "came out" have a similar meaning to that in the verse "AND THE DAUGHTERS OF THE CITY come out to draw water" (Beresheet 24:13). Why is it written: "Come out", rather than 'go' or 'come'? This is an allusion to their proper conduct. They remained at home all day and came out at a specific time toward evening to draw water. Avraham's servant recognized her by this sign.

226. תָּא חֲזֵי, כַּד מָטָא עַבְדָּא לְחָרָן וְאַשְׁכַּח לָהּ לְרִבְקָה לְעֵת עֶרֶב, הֲוָה עִידָן צְלוֹתָא דְּמִנְחָה. בְּהַהִיא שַׁעְתָּא, דְּמָטָא יִצְחָק לְצַלָּאָה צְלוֹתָא דְּמִנְחָה, בְּהַהִיא שַׁעְתָּא מָטָא עַבְדָּא לְגַבָּהּ דְּרִבְקָה. וּבְהַהִיא שַׁעְתָּא, דְּמָטָא יִצְחָק, לְצְלוֹתָא דְּמִנְחָה כְּמִלְקַדְמִין, מָטַאת רִבְקָה לְגַבֵּיהּ. לְאִשְׁתַּכְּחָא כֹּלָּא בְּאַתְרֵיהּ דְּאִצְטְרִיךְ, כִּדְקָא יָאוֹת, וְכֹלָּא מָטָא בְּרָזָא דְּחָכְמְתָא, וְעַל דָּא, אָתָא הַהוּא עַבְדָּא, לְבֵאר הַמַּיִם, רָזָא דִּכְתִיב מַעְיַן גַּנִּים בְּאֵר מַיִם חַיִּים וְנוֹזְלִים מִן לְבָנוֹן. וְאוֹקִימְנָא, וְכֹלָּא רָזָא אִיהוּ.

226. Come and behold: When the servant reached Charan and found Rivkah "at the time of evening" (Beresheet 24:11), it was time for the afternoon prayer. At the exact time when Yitzchak said his afternoon prayer, the servant reached Rivkah. Rivkah came to him again at that time when he prayed Minchah. THIS IS IN ACCORDANCE WITH THE VERSE: "AND YITZCHAK WENT OUT TO MEDITATE IN THE FIELD AT THE EVENING TIME" (IBID. 63). This happened so that everything would be in its proper place, as indicated by the supernal Wisdom. Therefore, the servant reached the well of water, which is the secret of the verse "a fountain of gardens, a well of living water, and streams from Levanon" (Shir Hashirim 4:15). We established everything to pertain to that secret.

24. Prayer, cry, tears

While walking to Tiberias, Rabbi Shimon and Rabbi Aba are approached by a Jew who has come to seek Rabbi Shimon's wisdom on the subject of prayer. As the great rabbi discourses on the threefold nature of prayer, the man asks why the prayers of the patriarchs, composed before the Temple existed, are still considered most important. He is told that these prayers are designed to unite Zeir Anpin [the upper world] with his fate, the Nukva [our lower world]. After this, all else is superfluous.

The Relevance of this Passage

Prayer is often misunderstood as an offering of thanks and praise to our Creator. Kabbalistically, an omnipotent Force of Creation has no need for thanks or praise. It is because of this misunderstanding that many prayers go unanswered. In truth, prayer creates a connection between the lower and upper worlds. Once the connection is established, the person 'praying' can draw from a wellspring of spiritual energy to remove unwanted traits and negative attributes from his own nature. It is our own negative qualities that prohibit us from attaining permanent fulfillment. By strengthening our connection to the upper worlds, reading this section endows our prayers with greater power.

227. Rabbi Shimon was walking to Tiberias with Rabbi Aba. Rabbi Shimon said, Let us go, because a man is about to come to us with new words of Torah. Rabbi Aba said, I already know that, wherever my master goes, the Holy One, blessed be He, sends flying angels to give him pleasure.

227. רִבִּי שִׁמְעוֹן הֲוָה אָתֵי לְטִבֶּרְיָה וַהֲוָה עִמֵּיהּ רִבִּי אַבָּא. אֲמַר רִבִּי שִׁמְעוֹן לְרִבִּי אַבָּא, נֵזֵיל, דְּהָא אֲנַן חָמֵינָן, דְּבַר נָשׁ חַד, יִמְטֵי הַשְׁתָּא לְגַבָּן וּמִלִּין חַדְתִּין בְּפוּמֵיהּ, וְאִינוּן מִלִּין דְּאוֹרַיְיתָא. אֲמַר רִבִּי אַבָּא, הָא יְדַעְנָא, דְּבְכָל אֲתַר דְּמַר אָזֵיל, קוּדְשָׁא בְּרִיךְ הוּא מְשַׁדַּר לֵיהּ מַלְאָכִין, טָסִין בְּגַדְפִּין לְאִשְׁתַּעְשְׁעָא בֵּיהּ.

228. While they were traveling, Rabbi Shimon lifted up his eyes and saw a man who was running. They sat down TO WAIT FOR HIM. When he arrived, Rabbi Shimon asked him, Who are you? He responded, I am a Jew from the city of Cappadocia and I am going to the hiding place of the son of Yochai, THAT IS, TO HEAR HIDDEN MATTERS FROM HIM. The friends determined AND EXPLAINED certain things, and sent me to him TO KNOW WHETHER HE AGREES WITH THEM. Rabbi Shimon said to him, My son, talk. He asked, You are the son of Yochai? He told him, I am the son of Yochai.

228. עַד דַּהֲווֹ אָזְלֵי, סָלֵיק רִבִּי שִׁמְעוֹן עֵינוֹי, וְחָמָא בַּר נָשׁ, דַּהֲוָה רָהֵיט וְאָזֵיל. יָתְבוּ רִבִּי שִׁמְעוֹן וְרִבִּי אַבָּא. כַּד מְטָא גַּבַּיְיהוּ, אֲמַר לֵיהּ רִבִּי שִׁמְעוֹן, מַאן אַנְתְּ. אֲמַר לֵיהּ יוּדָאי אֲנָא, וּמִקַּפּוֹטְקִיָּא קָאֲתִינָא, וַאֲנָא אָזֵילְנָא אַטִּיטְרֵיהּ דְּבַר יוֹחָאי, דְּאִתְמַנּוּן חַבְרַיָּא בְּמִלִּין יְדִיעָן, וְשַׁדְּרוּנִי גַּבֵּיהּ. אֲמַר לֵיהּ אֵימָא בְּרִי. אֲמַר לֵיהּ אַנְתְּ בַּר יוֹחָאי. אֲמַר לֵיהּ אֲנָא בַּר יוֹחָאי.

229. The friends said that when a man prays nothing may come between him and the wall, as it is written: "Then Chizkiyahu turned his face toward the wall" (Yeshayah 38:2). When a man prays, no one may come within four cubits of him on every side. They said this means four cubits on every side except in front, AS IT IS FORBIDDEN TO COME BETWEEN HIM AND THE WALL. And they said that a man should not pray behind his Rabbi. They appointed me TO HEAR WHAT YOU HAVE TO SAY about these matters.

229. אֲמַר לֵיהּ הָא אוֹקִימְנָא דְּלָא יַפְסִיק בַּר נָשׁ בְּצִלּוֹתֵיהּ, בֵּינֵיהּ לְבֵין כּוֹתְלָא, כְּמָה דִּכְתִיב וַיַּסֵּב חִזְקִיָּהוּ פָּנָיו אֶל הַקִּיר וגו׳. וּמַאן דְּצַלֵּי, אָסִיר לְמֶעֱבַר אַרְבַּע אַמּוֹת סָמִיךְ לֵיהּ, וְאוֹקְמוּהָ לְהַנֵּי אַרְבַּע אַמּוֹת לְכָל סְטַר, בַּר לְקַמֵּיהּ. וְאוֹקְמוּהָ, דְּלָא יִצְלֵי בַּר נָשׁ, אֲחוֹרֵי רַבֵּיהּ וכו׳ וְאִתְמַנּוּן בְּכָל הַנֵּי מִילֵּי.

230. פְּתַח וַאֲמַר שְׁמַע תְּפִלָּתִי ה׳ וְשַׁוְעָתִי הַאֲזִינָה אֶל דִּמְעָתִי אַל תֶּחֱרַשׁ. מַאי טַעְמָא שְׁמַע, וְלָא שְׁמַע, בַּאֲתַר חַד כְּתִיב שְׁמַע ה׳ וְחָנֵּנִי וגו׳, וּבַאֲתַר אָחֳרָא שְׁמָעָה. אֶלָּא, בְּכָל אֲתַר, לְזִמְנִין שְׁמַע לִדְכוּרָא, וּלְזִמְנִין שְׁמָעָה לְנוּקְבָא. שְׁמָעָה: כְּמָה דְאַתְּ אָמֵר שְׁמָעָה ה׳ צֶדֶק וגו׳. שְׁמַע: כְּדָבָר אֲחֵר שְׁמַע ה׳ וְחָנֵּנִי. שְׁמַע בְּנִי. הַסְכֵּת וּשְׁמַע.

230. THE JEW opened with the verse, "Hear my prayer, Hashem, and give ear to my cry; keep not silence at my tears" (Tehilim 39:13). HE ASKS, Why is it written "hear" (Heb. shim'ah) and not 'sh'ma'? AND WHY is it written in one place: "Hear (Heb. sh'ma), Hashem, and be gracious to me" (Tehilim 30:11), and in another place, 'shim'ah'? The reason is that it is written now Shma refering to the male, NAMELY TO ZEIR ANPIN, and now Shim'ah refering to the female, NAMELY TO THE NUKVA OF ZEIR ANPIN. For example, shim'ah is used in "Hear the right, Hashem" (Tehilim 17:1), WHERE THE RIGHT (HEB. TZEDEK) IS THE SECRET OF THE NUKVA OF ZEIR ANPIN. Sh'ma is used in "Hear (Heb. sh'ma) Hashem, and be gracious to me," AS HASHEM IS THE NAME OF ZEIR ANPIN. The masculine is also used in "Hear, Hashem" AS HASHEM IS THE NAME OF ZEIR ANPIN, "my son, hear (Heb. sh'ma) the instructions" (Mishlei 1:8) and "Take heed, and hearken (Heb. sh'ma)" (Devarim 27:9).

231. וְהָכָא שְׁמָעָה תְּפִלָּתִי ה׳, בְּגִין דְּהַאי דַּרְגָּא, דְּמִקַּבְּלָא כָּל צְלוֹתִין דְּעַלְמָא. וְהָא תָּנִינָן, דְּעַבְדָּא מִנַּיְיהוּ עֲטָרָה, וְשַׁוֵּי לָהּ בְּרֵישָׁא דְּצַדִּיק חַי עוֹלָמִים, דִּכְתִיב בְּרָכוֹת לְרֹאשׁ צַדִּיק. וְעַל דָּא שְׁמָעָה תְּפִלָּתִי ה׳.

231. "Hear (Heb. shim'ah) my prayer, Hashem" REFERS TO THE NUKVA, which is the grade that receives all the prayers in the world. We learned that THE NUKVA creates a diadem from the prayers and puts in on the head of the Righteous the life of the world. This is the meaning of the verse: "Blessings are upon the head of the just" (Mishlei 10:6). Hence SCRIPTURE SAYS: "Hear (Heb. shim'ah) my prayer, Hashem."

232. שְׁמָעָה תְּפִלָּתִי ה׳, דָּא צְלוֹתָא דִי בְלַחַשׁ. וְשַׁוְעָתִי הַאֲזִינָא, דָּא צְלוֹתָא, דְּאָרִים בַּר נָשׁ קָלֵיהּ בְּעַקְתֵּיהּ, כְּדָבָר אֲחֵר וַתַּעַל שַׁוְעָתָם אֶל הָאֱלֹקִים. וּמַהוּ שַׁוְעָתָם, אֶלָּא דְּבִצְלוֹתֵיהּ, אָרִים קָלֵיהּ, וְזָקִיף עֵינוֹי לְעֵילָא, כְּדָבָר אֲחֵר וְשׁוֹעַ אֶל הָהָר. וּצְלוֹתָא דָּא מְתַבַּר תַּרְעִין, וְדָמִיק לוֹן לַאֲעָלָא צְלוֹתֵיהּ. אֶל דִּמְעָתִי אַל תֶּחֱרַשׁ, דָּא אָעִיל קַמֵּי מַלְכָּא, וְלֵית תַּרְעָא דְּקָאִים קַמֵּיהּ, וּלְעוֹלָם לָא אַהֲדְרוּ דִּמְעִין בְּרֵיקָנְיָא.

232. "Hear my prayer, Hashem" refers to the silent prayer, NAMELY THE AMIDAH, WHICH WE WHISPER. IN CONTRAST, "And give ear to my cry" is a prayer cried out loud. A man raises his voice AND CRIES TO HASHEM in his trouble, as it is written: "And their cry rose up to the Elohim" (Shemot 2:23). What is the cry MENTIONED IN THE VERSE? It is the cry heard when one raises one's voice in prayer and lifts up one's eyes above, as it is written: "And a shouting to the mountains" (Yeshayah 22:5). This prayer breaks open all gates upon which he knocks to present his prayer BEFORE HASHEM. "Keep not silence at my tears," which enter before the King and cannot be stopped by any gate or turned away in vain.

233. תּוּ הָא כְּתִיב הָכָא תְּלַת דַּרְגִּין, תְּפִלָּה, שַׁוְעָה, דִּמְעָה, לְקָבֵיל אִלֵּין תְּלַת אָחֳרָנִין: כִּי גֵר אָנֹכִי עִמָּךְ, לְבָתַר תּוֹשָׁב, לְבָתַר כְּכָל אֲבוֹתַי, עִקָּרָא דְּעַלְמָא.

233. There are three grades of prayer. They are prayer, cry, and tears, AS IT IS WRITTEN: "HEAR MY PRAYER...GIVE EAR TO MY CRY...KEEP NOT SILENCE AT MY TEARS." These correspond to three other grades mentioned at the end of the verse: "For I am a stranger with you," then "a sojourner," and then "all my fathers" (Tehilim 39:13), who were the main founders of the world. A STRANGER CORRESPONDS TO A PRAYER, A SOJOURNER TO A CRY, AND ALL MY FATHERS TO A TEAR.

234. תָּא חֲזֵי, צְלוֹתָא דְּבַר נָשׁ מְעוּמָד, בְּגִין דְּתְרֵי צְלוֹתָא נִינְהוּ: חַד מְיוּשָׁב, וְחַד מְעוּמָד, וְאִינּוּן חַד. לְקָבֵיל תְּרֵין דַּרְגִּין: תְּפִלָּה שֶׁל יַד וּתְפִלָּה שֶׁל רֹאשׁ. לְגַבֵּי יוֹם וָלַיְלָה, וְכֹלָּא חַד. אוֹף הָכָא, תְּפִלָּה מְיוּשָׁב לְגַבֵּי תְּפִלָּה שֶׁל יַד, לְאַתְקִין לָהּ כְּמָה דְאַתְקִין לְכַלָּה, וְקָשִׁיט לָהּ לַאֲעָלָא לְחוּפָּה, הָכֵי נָמֵי מְקַשְּׁטִין לָהּ, בְּרָזָא דִּרְתִיכָאָה וּמַשִּׁירְיָיהָא, יוֹצֵר מְשָׁרְתִים וַאֲשֶׁר מְשָׁרְתָיו, וְהָאוֹפַנִּים וְחַיּוֹת הַקֹּדֶשׁ וכו׳.

234. Come and behold: A man's prayer is done standing up, for a man can pray in two ways, sitting down or standing up, which two are one, corresponding to the two grades of prayers, the hand Tfilin and the head Tfilin, also known as day and night. THEY CORRESPOND TO THE GRADE OF ZEIR ANPIN, CALLED HEAD TFILIN OR DAY, AND TO THE GRADE OF THE NUKVA, CALLED THE HAND TFILIN OR NIGHT, AND THEY ARE ONE IN THEIR UNION. A prayer said sitting down, NAMELY THE PRAYERS OF "WHO HAS FORMED THE LIGHT" BEFORE THE AMIDAH, is for the sake of the hand Tfilin, NAMELY, FOR THE NUKVA, to fix her as one prepares a bride and adorns her for the Chupah (marriage canopy). Thus, THE NUKVA is decorated in the secret of the Chariots and the troops ALLUDED TO IN THE WORDS: "Who formed ministering messengers, ministers who all do stand aloft" and "the Ofanim (wheels) and the holy living creatures." THESE ARE FOR THE ADORNMENT OF THE NUKVA.

235. וְעַל דָּא צְלוֹתָא מְיוּשָׁב כְּיוָן דְּעָאֲלַת לְגַבֵּי מַלְכָּא עִלָּאָה, וְאִיהוּ אָתֵי לְקַבְּלָא לָהּ, כְּדֵין אֲנַן קָיְימִין קֳמֵי מַלְכָּא עִלָּאָה, דְּהָא כְּדֵין דְּכוּרָא אִתְחַבַּר בְּנוּקְבָא, וּבְגִין כָּךְ לָא יַפְסִיק בֵּין גְּאוּלָה לְתְפִלָּה.

235. After the prayer said sitting down, WHICH IS THE DECORATED NUKVA, enters the presence of the Supreme King, ZEIR ANPIN, NAMELY, DURING THE AMIDAH PRAYER, and he comes to receive her, we stand before the Supernal King, BECAUSE THEN ZEIR ANPIN IS UNITED WITH THE NUKVA. For this reason, it behooves us not to stop between "redemption" and the prayer, as the prayer sitting down and the prayer standing up should be joined.

236. וּבְגִין דְּבַר נָשׁ קָאֵים קֳמֵי מַלְכָּא עִלָּאָה, נָטַל אַרְבַּע אַמּוֹת לְצְלוֹתֵיהּ, וְאוֹקְמוּהָ דְּבִשְׁיעוּרָא דְּסוּרְטָא דְּיוֹצֵר כֹּלָּא. וְכָל מַה דְּאָתֵי בְּסִטְרָא דִּדְכוּרָא, בָּעֵי לֵיהּ לְאִינִישׁ לְמֵיקַם בְּקִיּוּמֵיהּ וְאִזְדַּקַּף. כְּגַוְונָא דָא, כַּד אִיהוּ כָּרַע, כָּרַע בְּבָרוּךְ, וְכַד אִיהוּ זָקִיף, זָקִיף בַּשֵּׁם, בְּגִין לְאַחֲזָאָה שִׁבְחָא דִּדְכוּרָא עַל נוּקְבָא.

236. When a man stands before the Supernal King, he needs four cubits for his prayer. This is the length of a rope in "who forms all." In all that pertains to the side of the male, it behooves a man to stand up. In the same way, whoever kneels, kneels when pronouncing 'blessed', WHICH IS THE SECRET OF THE NUKVA. Whoever stands up does so WHEN PRONOUNCING THE WORD 'Name,' WHICH IS THE SECRET OF THE MALE, to show the superiority of the male over the female.

237. וְתָא חֲזֵי, דְּהָא אוֹקְמוּהָ, לָא יִצְלֵי בַּר נָשׁ אֲחוֹרֵי רַבֵּיהּ, וְאִתְּמַר, כְּמָה דִּכְתִיב, אֶת ה' אֱלֹקֶיךָ תִּירָא. אֶת לְאַכְלְלָא דְּבָעֵי לְמִדְחַל מֵרַבֵּיהּ כְּמוֹרָא דִּשְׁכִינְתָּא, וּדְחִילוּ דְתַלְמִיד, רַבֵּיהּ אִיהוּ. בְּגִין כָּךְ, בְּשַׁעְתָּא דְּצְלוֹתָא, לָא יַשְׁוֵי הַהוּא מוֹרָא לְקַמֵּיהּ, אֶלָּא מוֹרָא דְּקוּדְשָׁא בְּרִיךְ הוּא בִּלְחוֹדוֹי, וְלָא מוֹרָא אָחֳרָא.

237. Come and behold: A man must not pray behind his Rabbi's back, as it is written: "You shall fear Hashem your Elohim" (Devarim 6:13). The particle Et before "Hashem" indicates that he should fear his Rabbi as much as he fears the Shechinah, and the disciple fears his Rabbi. But at the time of prayer, he should place before himself only the fear of the Holy One, blessed be He, and not any other fear.

238. וְתָא חֲזֵי, צְלוֹתָא דְּמִנְחָה, אַתְקִין לֵיהּ יִצְחָק. וַדַּאי כְּמָה דְּאַתְקִין אַבְרָהָם צְלוֹתָא דְּצַפְרָא, לְקֻבֵּל הַהוּא דַּרְגָּא דְּאִתְדַּבַּק בֵּיהּ. וְכֵן יִצְחָק, אַתְקִין צְלוֹתָא דְּמִנְחָה, לְקֻבֵּל הַהוּא דַּרְגָּא דְּאִתְדַּבַּק בֵּיהּ. וְע"ד צְלוֹתָא דְּמִנְחָה, מִכִּי נָטֵי שִׁמְשָׁא לְנַחֲתָא בְּדַרְגּוֹי לְסִטַר מַעֲרָב.

238. Come and behold: Yitzchak composed the afternoon prayer, as Avraham composed the morning prayer in relation to the grade to which he cleaved, NAMELY THE GRADE OF CHESED AND THE RIGHT COLUMN. So Yitzchak composed the afternoon prayer in relation to the grade to which he cleaved, THE GRADE OF GVURAH AND THE LEFT COLUMN. Therefore, THE TIME OF the afternoon prayer service is when the sun sets down with its grades to the west; NAMELY, IMMEDIATELY AFTER MIDDAY.

239. דְּהָא עַד לָא נָטָה שִׁמְשָׁא לְצַד מַעֲרָב, אִקְרֵי יוֹם, מִצַּפְרָא עַד הַהוּא זִמְנָא, דִּכְתִיב חֶסֶד אֵל כָּל הַיּוֹם. וְאִי תֵימָא עַד חֲשֵׁכָה, תָּא חֲזֵי, דִּכְתִיב אוֹי נָא לָנוּ כִּי פָנָה הַיּוֹם כִּי יִנְטוּ צִלְלֵי עֶרֶב. כִּי פָנָה הַיּוֹם, לְקֻבֵּל צְלוֹתָא דְּצַפְרָא, דִּכְתִיב חֶסֶד אֵל כָּל הַיּוֹם, דְּהָא כְּדֵין, שִׁמְשָׁא אִיהוּ לְסִטַר מִזְרָח, כְּיוָן דְּנָטָה שִׁמְשָׁא, וְנָחֲתָא לְסִטַר מַעֲרָב, הָא כְּדֵין אִיהוּ זְמַן צְלוֹתָא דְּמִנְחָה, וּכְבָר פָּנָה הַיּוֹם, וְאָתֵי צִלְלֵי עֶרֶב, וְאִתְעַר דִּינָא קַשְׁיָא בְּעָלְמָא.

239. As long as the sun does not set toward the west, it is day-that is, from morning till noon-as it is written: "The kindness of El endures for all time (lit. 'all the day')" (Tehilim 52:3). You may say that it is considered day until dark. But come and study the verse: "Woe to us, for the day declines, for the shadows of the evening are lengthened" (Yirmeyah 6:4). "For the day declines" refers to the morning service, as it is written: "The kindness (Lit. 'Chesed') of El endures for all the day," for then the sun is to the east. Once the sun sets and declines toward the west, it is time for the afternoon prayer, because "the day declines, for the shadows of the evening are lengthened," and harsh Judgment is upon the world.

240. "The day declines" refers to the grade of Chesed, while "the shadows of the evening are lengthened" refers to the grades of the harsh Judgment. Then the Temple was destroyed and the Holy of Holies burned. Therefore, it behooves a man to be careful to attend the afternoon prayer service, because it is the time when harsh Judgment hovers about the world.

240. וּפְנֵה הַיּוֹם, דְּאִיהוּ דַרְגָּא דְּחֶסֶ״ד, וְנָטוּ צִלְלֵי עֶרֶב, דְּאִינּוּן דַּרְגָּא דְּדִינָא קַשְׁיָא, וּכְדֵין אִתְחָרַב בֵּי מַקְדְּשָׁא, וְאִתּוֹקַד הֵיכְלָא. וְע״ד תָּנִינָן, דִּיהֵא ב״נ זָהִיר בְּצְלוֹתָא דְּמִנְחָה, דְּאִיהוּ זִמְנָא דְּדִינָא קַשְׁיָא, שַׁרְיָיא בְּעָלְמָא.

241. Ya'akov composed the evening service, because he fixes THE NUKVA and nourishes her with whatever she needs. For the Vav OF YUD-HEI-VAV-HEI, WHICH REPRESENTS TIFERET, corrects the Hei OF YUD-HEI-VAV-HEI, WHICH IS THE NUKVA, and the Hei is nourished by the Vav, as THE NUKVA has nothing of herself. SHE RECEIVES EVERYTHING FROM TIFERET, WHICH IS THE VAV OF YUD-HEI-VAV-HEI CALLED YA'AKOV.

241. יַעֲקֹב אַתְקִין צְלוֹתָא דְּעַרְבִית, דְּהָא אִיהוּ אַתְקִין לָהּ, וְזָן לָהּ, בְּכָל מַה דְּאִצְטְרִיךְ, וַדַּאי, וא״ו אַתְקִין לְה״א, וְה״א אִתְּזָנַת מִן וא״ו, דְּלֵית לָהּ נְהוֹרָא מִגַּרְמָהּ כְּלָל.

242. The evening service is optional for this reason, for only as a continuation of the afternoon service does it shine. But now AT NIGHT, there is no time for that. And we have explained that daylight does not shine upon THE NUKVA, and she rules in the dark until midnight, when the Holy One, blessed be He, enjoys Himself with the righteous in the Garden of Eden. Then it is time for man to study Torah.

242. וּבְגִין כָּךְ, תְּפִלַּת עַרְבִית רְשׁוּת, דְּהָא אִתְכְּלִילַת בְּצְלוֹתָא דְּיוֹמָא, בְּגִין לְאִתְנַהֲרָא, וְהַשְׁתָּא לָאו זִמְנָא אִיהוּ. וְאוֹקִימְנָא לָהּ, דְּהָא לָא אִתְגַּלְיָא נְהוֹרָא דִּימָמָא, דְּיִנְהֵיר לָהּ, וְאִיהִי שָׁלְטָא בַּחֲשׁוֹכָא, עַד זִמְנָא דְּפַלְגוּת לֵילְיָא, דְּאִשְׁתַּעְשַׁע קוּדְשָׁא בְּרִיךְ הוּא עִם צַדִּיקַיָּא, בְּגִנְתָּא דְּעֵדֶן, וּכְדֵין אִיהוּ זִמְנָא לְאִשְׁתַּעְשָׁעָא בַּר נָשׁ בְּאוֹרַיְיתָא, כְּמָה דְּאִתְּמַר.

243. Come and behold: David came and said, There are three times for services, as it is written: "Evening, and morning, and at noon, I PRAY, AND CRY ALOUD, AND HE HEARS MY VOICE" (Tehilim 55:18). There are three times in all, but David prayed at only two of them, as is written: "I pray, and cry aloud" and no more. One is the morning service and the other the afternoon service. Therefore he said, "I pray, and cry aloud" because "I pray" suffices for the morning itself, the time of Chesed, but there is need for crying aloud during the afternoon, AS IT IS A TIME OF HARSH JUDGMENT. Therefore he added, "And cry aloud." BUT HE DID NOT PRAY AT THE EVENING SERVICE. At midnight, he would rise and sing chants and praises, as it is written: "And in the night His song shall be with me" (Tehilim 42:9). This has already been explained.

243. תָּא חֲזֵי, דָּוִד אָתָא, וַאֲמַר אִלֵּין תְּלַת זִמְנִין דְּצְלוֹתֵי, דִּכְתִיב עֶרֶב וָבֹקֶר וְצָהֳרַיִם, הָא תְּלָתָא, וְאִיהוּ לָא צַלֵּי, אֶלָּא תְּרֵי מִנַּיְיהוּ, דִּכְתִיב אָשִׂיחָה וְאֶהֱמֶה, וְלָא יַתִּיר, דָּא לְצְלוֹתָא דְּצַפְרָא, וְדָא לְצְלוֹתָא דְּמִנְחָה, בְּגִין כָּךְ אָשִׂיחָה וְאֶהֱמֶה דַּיְיקָא, בְּצַפְרָא, דְּאִיהוּ שַׁעְתָּא דְּחֶסֶד, סַגִּי לֵיהּ בְּחֶסֶד בְּאָשִׂיחָה, וּבְמִנְחָה, דְּהוּא שַׁעְתָּא דְּדִינָא קַשְׁיָא, בָּעֵי הֲמָיָיה, וּבְגִין כָּךְ וְאֶהֱמֶה, וּלְבָתַר כַּד אִתְפְּלִיג לֵילְיָא, הֲוָה קָם בְּשִׁירִין וְתוּשְׁבְּחָן, כִּדְקָא יָאוֹת, דִּכְתִיב וּבַלַּיְלָה שִׁירָה עִמִּי, וְהָא אִתְּמַר.

244. Rabbi Shimon rose and they traveled with that man until Tiberias. While they were walking, Rabbi Shimon said, Come and behold that prayers correspond to the daily offerings. This was established by the sages of the Great Assembly. There are two DAILY OFFERINGS, as it is written: "The one lamb shall you offer in the morning, and the other lamb shall you offer at evening" (Bemidbar 28:4), and they are offered at the same times each day, the times of prayer. THEY ESTABLISHED TWO ESSENTIAL PRAYERS, THE MORNING SERVICE AND THE AFTERNOON SERVICE. THE EVENING SERVICE IS OPTIONAL.

244. קָם ר׳ שִׁמְעוֹן וַאֲזָלוּ. אֲזַל הַהוּא בַּר נָשׁ בַּהֲדֵיהּ, עַד טִבֶרְיָה. עַד דַּהֲווֹ אָזְלוּ, אָמַר רִבִּי שִׁמְעוֹן, תָּא חֲזֵי, תְּפִלּוֹת כְּנֶגֶד תְּמִידִין, תִּקְּנוּם רַבָּנָן דְּאַנְשֵׁי כְּנֶסֶת הַגְּדוֹלָה, בְּגִין דְּאַשְׁכְּחָן תְּרֵי, דִּכְתִיב אֶת הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַּבֹּקֶר וְאֶת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעַרְבָּיִם. וְאִינּוּן מִתְקָרְבִין בְּהַנֵּי תְּרֵי זִמְנֵי דְּיוֹמָא, דְּאִינּוּן זִמְנִין לְצְלוֹתָא.

245. The man said, But the patriarchs composed these prayers before THE MEN OF THE GREAT ASSEMBLY DID, AND THEY DID NOT ADJUST THEM TO CORRESPOND TO THE DAILY OFFERINGS. Why is what Avraham and Yitzchak established more important? And why is that what Ya'akov, who is chosen among the patriarchs, composed is considered optional and not as essential as those?

245. אָמַר הַהוּא גַּבְרָא הָא בְּקַדְמֵיתָא, אָבוֹת תִּקְּנוּם לְהַנֵּי צְלוֹתֵי, וּמַה דְּאַתְקִינוּ אַבְרָהָם וְיִצְחָק, הוּא עִקָּרָא, וּמַה דְּאַתְקִין יַעֲקֹב, דְּאִיהוּ שִׁבְחָא דַּאֲבָהָן, אַמַּאי אִיהוּ רְשׁוּת, וְלָא עִקָּרָא כְּהַנֵּי.

246. אֲמַר רִבִּי שִׁמְעוֹן, הָא אִתְּמַר. אֲבָל תָּא חֲזֵי, הַנֵּי תְּרֵי זִמְנֵי, דִּתְרֵי צְלוֹתֵי לָאו אִינּוּן, אֶלָּא לְחַבְּרָא לְיַעֲקֹב בְּעִדְבֵיהּ, כְּיוָן דְּאִתְחַבְּרוּ דָּא בְּדָא, אֲנַן לָא צְרִיכִין יַתִּיר, דְּכְיוָן דְּאִתְיְהִיבַת אִתְּתָא בֵּין תְּרֵין דְּרוֹעִין, וְאִתְחַבְּרַת בְּגוּפָא, לָא אִצְטְרִיךְ יַתִּיר, וְעַל דָּא אֲנַן בְּעִינָן לְאִתְעָרָא תְּרֵין דְּרוֹעִין, בְּגִין דְּאִתְיְהִיבַת בֵּינַיְיהוּ, כְּיוָן דְּאִיהִי בֵּינַיְיהוּ, גּוּפָא וְאִתְּתָא מִלַּיְיהוּ בְּלְחִישׁוּ, דְּלָא לְאַדְכָּרָא.

246. Rabbi Shimon responded, this has already been explained, yet come and behold, the times for the morning and afternoon services are designed to unite Ya'akov, WHO IS ZEIR ANPIN, with his fate, THE NUKVA. Once they are united, we do not have to do anything else. AS THE NUKVA is put between the two arms-AVRAHAM AND YITZCHAK, WHICH CORRESPOND TO THE RIGHT AND LEFT COLUMNS-she is joined to the body, AS THE TORSO IS BUT THE INCLUSION OF THE TWO ARMS, and there is no more need to amend anything else. Thus, we should encourage the union of the two arms BY OBSERVING MORNING AND AFTERNOON PARYER SERVICES, because THE NUKVA was put between them. ONE NEEDS TO DRAW ILLUMINATION INTO THE NUKVA. After she is put between them, then the body, THE CENTRAL COLUMN CALLED YA'AKOV, and the Nukva whisper, so as not to mention THE ASPECT OF JUDGMENT IN HER.

247. וּבְגִין כָּךְ, יַעֲקֹב מְשַׁמֵּשׁ בַּמָּרוֹם תְּנִינָן, מַאי בַּמָּרוֹם. כְּמָה דְּאַתְּ אָמַר וְאַתָּה מָרוֹם לְעוֹלָם ה׳. וְכֹלָּא אִיהוּ רָזָא לְיָדְעֵי מִדִּין. אֲתוֹ רִבִּי אַבָּא, וְהַהוּא יוּדָאי, וּנְשָׁקוּ יְדוֹי. אֲמַר רִבִּי אַבָּא, עַד יוֹמָא דֵּין, לָא קָאִימְנָא בְּמִלָּה דָּא, בַּר הַשְׁתָּא. זַכָּאָה חוּלָקִי, דְּזָכֵינָא לְמִשְׁמַע לֵיהּ.

247. For that reason, THE WORDS ARE WHISPERED AND HER VOICE IS NOT HEARD, and Ya'akov serves up high. We learned the meaning of "up high" is as written in the verse: "And you, Hashem, are most high for evermore" (Tehilim 92:9). All this is a secret known to those who understand Judgment NAMELY FOR THOSE VERSED IN THE MYSTERIES OF THE TORAH. Rabbi Aba and the Jew came and kissed the hands of Rabbi Shimon. Rabbi Aba said, Until this day, I did not understand this matter. Only now do I comprehend its meaning. Blessed is my fate, that I deserved to hear it.

25. "And Yitzchak brought her into his mother Sarah's tent"
As Rabbi Yosi opens the discussion of this difficult verse, we learn that the images of Yitzchak and Rivkah were exactly the same as the images of Avraham and Sarah, in both physical and spiritual terms. The rabbis then reveal the hidden meaning in the stories of the patriarchs. They, we are told, all lived by the secret of Zeir Anpin, and thus each had four wives representing the Sfirot of Chochmah, Binah, Tiferet, and Malchut of the Nukva of Zeir Anpin. The entire physical world of the patriarchs was designed to mirror the structure and form of the spiritual dimension, thereby creating affinity and attachment to the Light of the Creator. Finally, we hear Rabbi Shimon's succinct explanation of the secret of holiness, and how all mysteries are really one secret, included within the secret of the Nukva of Zeir Anpin alone.
The Relevance of this Passage
Succeeding generations of mankind are not on the same spiritual level as the patriarchs. Nevertheless, we can still create affinity and attachment to their world and its superior spiritual structure, through the mystical words that bespeak their wonders, a privilege afforded to us through a thoughtful reading of this passage. This attachment invokes the Light of Creator, removing darkness and iniquity from our existence.

248. וַיְבִיאֶהָ יִצְחָק הָאֹהֱלָה שָׂרָה אִמּוֹ. אָמַר רִבִּי יוֹסֵי, הַאי קְרָא קַשְׁיָא, הָאֹהֱלָה, לְאֹהֶל שָׂרָה אִמּוֹ מִבָּעֵי לֵיהּ, מַאי הָאֹהֱלָה. דַּאֲהַדְּרַת תַּמָּן שְׁכִינְתָּא, בְּגִין דְּכָל זִמְנָא דְשָׂרָה קַיְּימָא בְּעָלְמָא, שְׁכִינְתָּא לָא אַעְדֵּי מִינָהּ, וּשְׁרַגָּא הֲוָה דְּלִיקַת, מֵעֶרֶב שַׁבָּת לְעֶרֶב שַׁבָּת, וַהֲוָה נָהִיר כָּל אִינּוּן יוֹמֵי דְשַׁבַּתָּא, בָּתַר דְּמִיתַת, כְּבְתָה הַהִיא שְׁרַגָּא, כְּיוָן דְּאָתַת רִבְקָה, אֲהַדְּרַת שְׁכִינְתָּא, וּשְׁרַגָּא אַדְלִיקַת. שָׂרָה אִמּוֹ: דְּדַמְיָא לְשָׂרָה בְּכָל עוֹבָדָהָא.

248. "And Yitzchak brought her into his mother Sarah's tent" (Beresheet 24:67). Rabbi Yosi said that this is a difficult verse. It is literally written: "...to the tent, Sarah his mother," but it should have been written 'Sarah's tent.' What is the meaning of "to the tent"? He says that the Shechinah returned, THAT IS CALLED TENT. THEREFORE IT SAYS 'HA'OHELAH (TO THE TENT), WHICH IS THE SHECHINAH, for the Shechinah never left Sarah as long as she was in the world. And the candle burned in the tent all the days of the week, from Shabbat eve to Shabbat eve. After she died, the candle was extinguished. Since Rivkah came, the Shechinah returned and the candle burned again. "Sarah his mother" means that she resembled Sarah in everything she did.

249. רִבִּי יְהוּדָה אֲמַר כְּמָה דְּדִיוֹקְנֵיהּ דְּיִצְחָק, הֲוָה כְּדִיוֹקְנֵיהּ דְּאַבְרָהָם, וְכָל מַאן דְּחָמֵי לְיִצְחָק, אֲמַר דָּא אַבְרָהָם, וַדַּאי, אַבְרָהָם הוֹלִיד אֶת יִצְחָק, הָכֵי נָמֵי רִבְקָה, דְּיוֹקְנָהּ מַמָּשׁ הֲוַת דְּיוֹקְנָא דְשָׂרָה, וּבְגִין כָּךְ שָׂרָה אִמּוֹ וַדַּאי.

249. Rabbi Yehuda said, "SARAH HIS MOTHER" MEANS THAT because the image of Yitzchak was the same as the image of Avraham, whoever saw Yitzchak said it was Avraham. Of course, they knew that Avraham begot Yitzchak, so the image of Rivkah was exactly the same as the image of Sarah. For that reason it is written, "Sarah his mother." THE IMAGES OF YITZCHAK AND RIVKAH WERE EXACTLY THE SAME AS THE IMAGES OF AVRAHAM AND SARAH. IT WAS APPARENT THAT AVRAHAM BEGAT YITZCHAK AND SARAH BORE RIVKAH.

250. אֲמַר רִבִּי אֶלְעָזָר, בְּכֹלָּא הָכֵי הוּא, אֲבָל תָּא חֲזֵי, רָזָא אִיהוּ, דְּאַף עַל גַּב דְּשָׂרָה מִיתַת, דְּיוֹקְנָהּ לָא אַעְדֵּי מִן בֵּיתָא וְלָא אִתְחֲזֵי תַּמָּן, מִיּוֹמָא דְמִיתַת, עַד דַּאֲתַת רִבְקָה, כֵּיוָן דְּעָאלַת רִבְקָה, אִתְחֲזִיאַת דְּיוֹקְנָא דְשָׂרָה, דִּכְתִיב וַיְבִיאֶהָ יִצְחָק הָאֹהֱלָה וגו׳, מִיָּד שָׂרָה אִמּוֹ אִתְחֲזִיאַת תַּמָּן, וְלָא הֲוָה חָמֵי לָהּ בַּר יִצְחָק בִּלְחוֹדוֹי, כַּד אָעִיל תַּמָּן, וְעַל דָּא וַיִּנָּחֶם יִצְחָק אַחֲרֵי אִמּוֹ. דְּאִמּוֹ אִתְחֲזִיאַת וְאִזְדַּמְּנָא בְּבֵיתָא, וְעַל דָּא לָא כְתִיב אַחֲרֵי מִיתַת אִמּוֹ, אֶלָּא אַחֲרֵי אִמּוֹ.

250. Rabbi Elazar said, This EXPLANATION is exactly right, but come and behold this secret. Although Sarah died, her image did not leave the house. It remained unseen from the day she died until Rivkah came. Once Rivkah came, the image of Sarah was seen again, as it is written: "And Yitzchak brought her into his mother Sarah's tent", but it was seen only by Yitzchak when he entered the tent. Therefore, "Yitzchak was comforted after his mother" (Beresheet 24:67), because his mother was seen and chanced before him in the house. Therefore it is not written: 'After his mother's death', but rather "after his mother", BECAUSE SHE NEVER DIED FOR YITZCHAK.

251. רִבִּי שִׁמְעוֹן אָמַר, מַאי שְׁנָא דִּכְתִיב בֵּיהּ בְּיִצְחָק, וַיִּקַּח אֶת רִבְקָה וַתְּהִי לוֹ לְאִשָּׁה וַיֶּאֱהָבֶהָ. כֵּיוָן דַּאֲמַר וַתְּהִי לוֹ לְאִשָּׁה, לָא יְדַעְנָא דְּהוּא רָחִים לָהּ, דְּהָא כָּל בְּנֵי עָלְמָא רַחֲמֵי לְנַשַּׁיְיהוּ. מַאי שְׁנָא בְּיִצְחָק, דִּכְתִיב בֵּיהּ וַיֶּאֱהָבֶהָ.

251. Rabbi Shimon then discoursed on the difference in verse that is written of Yitzchak: "And took Rivkah, and she became his wife; and he loved her" (Beresheet 24:67). Because it is written that "she became his wife", we should assume that he loved her as all the inhabitants of the world love their wives. What was different here, that made it necessary to add, "And he loved her"?

252. אֶלָּא וַדַּאי אִתְעָרוּתָא דְרַחִימוּ דְדָכוּרָא לְגַבֵּי אִתְּתָא, לָאו אִיהוּ אֶלָּא שְׂמָאלָא, דִּכְתִיב שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי. וְחֹשֶׁךְ וְלַיְלָה כְּחַד אִינּוּן, וּשְׂמָאלָא אִתְעַר רְחִימוּ תְּדִיר, לְגַבֵּי נוּקְבָא, וְאָחִיד בָּהּ, וְעַל דָּא אַף עַל גַּב דְּאַבְרָהָם רָחִים לָהּ לְשָׂרָה, לָא כְתִיב בֵּיהּ וַיֶּאֱהָבֶהָ, אֶלָּא בְּיִצְחָק. וְאִי תֵּימָא וַיֶּאֱהַב יַעֲקֹב אֶת רָחֵל, סִטְרָא דְיִצְחָק, דַּהֲוָה בֵּיהּ, קָעָבִיד לֵיהּ.

252. HE ANSWERS, Assuredly the awakening of the love of the male for the female is from the Left COLUMN, as it is written: "His left hand is under my head" (Shir Hashirim 8:3). Darkness, THE LEFT COLUMN, and night, THE NUKVA, are as one, because the left always arouses love to the Nukva and holds on to her. Therefore, although Avraham loved Sarah, it is not written of him: "And he loved her", but only of Yitzchak, WHO IS THE LEFT COLUMN OF ZEIR ANPIN. If you say, however, that it is written: "And Ya'akov loved Rachel" (Beresheet 29:18); THOUGH HE IS NOT OF THE LEFT COLUMN, it is because that side of Yitzchak was included within him.

253. תָּא חֲזֵי, אַבְרָהָם כַּד חָמָא לְשָׂרָה, הֲוָה מְחַבֵּק לָהּ, וְלָא יַתִּיר, אֲבָל יִצְחָק דְּאִיהוּ בַּעֲלָהּ, אָחִיד בָּהּ, וְשַׁוֵּי דְּרוֹעֵיהּ תְּחוֹת רֵישָׁהּ, דִּכְתִיב שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי. לְבָתַר אָתָא יַעֲקֹב, וְשַׁמֵּשׁ עַרְסָא, וְאוֹלִיד תְּרֵיסַר שְׁבָטִין, כֹּלָּא כְּדְקָא יָאוֹת.

253. Come and behold: When Avraham, THE SECRET OF THE RIGHT COLUMN OF ZEIR ANPIN, saw Sarah, THE NUKVA OF ZEIR ANPIN, he only embraced her, AS IT IS WRITTEN: "AND HIS RIGHT HAND EMBRACES ME" (SHIR HASHIRIM 8:3). But Yitzchak, THE LEFT COLUMN OF ZEIR ANPIN, her husband, took her and put his arm under her head, as it is written: "His left hand is under my head" (Ibid.). When Ya'akov, THE CENTRAL COLUMN OF ZEIR ANPIN, arrived afterward, he performed his marital duty and begot twelve tribes. All is as it should be.

254. וְתָא חֲזֵי, אֲבָהָן כֻּלְּהוּ בְּרָזָא חָדָא אֲזָלוּ, וְכֻלְּהוּ שְׁמָשׁוּ בְּאַרְבַּע נָשִׁין, כָּל חַד מִנַּיְיהוּ. אַבְרָהָם בְּאַרְבַּע: שָׂרָה, וְהָגָר, וּתְרֵי פִּלַגְשִׁים. דִּכְתִיב וְלִבְנֵי הַפִּלַגְשִׁים אֲשֶׁר לְאַבְרָהָם, פִּלַגְשִׁים תְּרֵי, הָא אַרְבַּע.

254. Come and behold: The patriarchs all lived by one secret, NAMELY THE SECRET OF ZEIR ANPIN. Therefore, they each had four wives REPRESENTING CHOCHMAH, BINAH, TIFERET AND MALCHUT OF THE NUKVA OF ZEIR ANPIN. Avraham also had four wives-Sarah, Hagar, and two concubines-as it is written: "But to the sons of the concubines, which Avraham had" (Beresheet 25:6). IT IS WRITTEN concubines, WHICH MEANS two, AND TOGETHER WITH SARAH AND HAGAR, there were four.

255. יִצְחָק בְּרָזָא דְאַרְבַּע, דְּסִטִּירוּ דְרִבְקָה, דִּכְתִיב וַיִּקַּח אֶת רִבְקָה חַד, וַתְּהִי לוֹ לְאִשָּׁה תְּרֵי, וַיֶּאֱהָבֶהָ תְּלַת, וַיִּנָּחֶם יִצְחָק אַחֲרֵי אִמּוֹ הָא אַרְבַּע. לְקֻבֵּל דָּא, הֲווֹ לְיַעֲקֹב, אַרְבַּע נָשִׁין. וְכֹלָּא בְּרָזָא חָדָא.

255. Yitzchak also had four WIVES, all contained within Rivkah, as it is written: "And took Rivkah", which is one, "and she became his wife," which is two; "and he loved her," which is three "and Yitzchak was comforted after his mother," which is four. Correspondingly Ya'akov had four wives, and all of them, THE TWELVE WIVES, are one secret, NAMELY THE NUKVA OF ZEIR ANPIN ALONE, WHO CONTAINED ALL TWELVE ASPECTS.

256. רִבִּי חִיָּיא אָמַר, אַבְרָהָם וְיִצְחָק, שִׁמְּשׁוּ כָּל חַד בְּאִתְּתָא חָדָא, בְּרָזָא דִּקְדוּשָׁא. אַבְרָהָם בְּשָׂרָה, יִצְחָק בְּרִבְקָה, וְלָקֵבֵל תַּרְוַוּיְיהוּ, הֲוֵי אַרְבַּע נָשִׁין לְיַעֲקֹב, בְּתְרֵין חוּלָקִין. רִבִּי שִׁמְעוֹן אָמַר סְלִיקוּ מִלִּין לְאַתְרַיְיהוּ. דְּהָא כֹּלָּא בְּרָזָא קַדִּישָׁא אִתְעֲבַד, וְכֹלָּא בְּרָזָא חָדָא.

256. Rabbi Chiya said that Avraham and Yitzchak each performed their marital duties with one wife on the side of holiness, BECAUSE HAGAR AND THE CONCUBINES WERE NOT OF HOLINESS. Avraham did so with Sarah, and Yitzchak with Rivkah. In comparison, Ya'akov had four wives, two each REPRESENTING THE HOLY AND THE NOT HOLY. LEAH AND RACHEL REPRESENTED HOLINESS, BILHAH AND ZILPHAH REPRESENTED THE NOT HOLY THAT HE CHANGED TO HOLY. Rabbi Shimon said that these matters have reached their proper place IN HOLINESS. EVEN HAGAR AND THE CONCUBINES WERE PART OF THE SECRET OF HOLINESS, AS RABBI SHIMON EXPLAINS THAT THE TWELVE WOMEN WERE BUT TWELVE ASPECTS OF THE NUKVA. For everything is done in the secret of holiness, and all is one secret; NAMELY, ALL OF THEM ARE INCLUDED WITHIN THE SECRET OF THE NUKVA OF ZEIR ANPIN ALONE.

26. "Then again Avraham took a wife"

Here we learn that Kturah, Avraham's wife, was really Hagar, who had atoned for her transgressions and had taken a new name reflecting this atonement. The rest of the discussion focuses on the meaning of Avraham's bequest to Yitzchak of "all that he had." We're told that the two patriarchs should be included one within the other, since they represent the Right and Left Columns in the secret of supernal faith, which is Binah.

The Relevance of this Passage

Man is endowed with three unique forces of intelligence-the desire to receive, the desire to share, and the free will to choose and manage between the two. Desire to Share is termed 'Right Column' by the Zohar. Avraham is the embodiment of Right Column and its particular sharing intelligence. Desire to Receive is termed 'Left Column', and 'Yitzchak' is the vessel that expresses its energy of receiving. The absence of either Column creates an extreme imbalance. Thus, sharing without receiving quickly depletes our resources. If we pour water from a glass to share with others without replenishment, the glass will soon be empty. And receiving without sharing is like casting a dehydrated man into the middle of the sea. Though he is in desperate need of water, the overabundance eventually drowns him. Reading this section has a stabilizing effect on our spirituality and on the decisions we make. Intuitively, our choices begin to strike a delicate balance between knowing when to share and when to receive.

257. וַיּוֹסֶף אַבְרָהָם וַיִּקַּח אִשָּׁה וּשְׁמָהּ קְטוּרָה. קְטוּרָה דָּא הִיא הָגָר. דְּהָא תְּנִינָן, בָּתַר דְּאִתְפְּרְשָׁא הָגָר מִנֵּיהּ דְּאַבְרָהָם, וְטָעַת בָּתַר גְּלוּלֵי דַּאֲבוּהָ, לְבָתַר, אִתְקַשְׁרָא בְּעוֹבָדִין דְּכַשְׁרָן, וּבְגִין כָּךְ, אִשְׁתַּנֵּי שְׁמָהּ, וְאִקְרֵי קְטוּרָה, בְּעוֹבָדִין דְּכַשְׁרָן, וְשָׁדַר אַבְרָהָם, וּנְסָבָהּ לֵיהּ לְאִנְתּוּ. מִכָּאן דְּשִׁנּוּי שְׁמָא מְכַפֵּר חוֹבִין, וְעַל דָּא אִשְׁתַּנֵּי שְׁמָהּ.

257. "Then again Avraham took a wife, and her name was Kturah" (Beresheet 25:1). Kturah is Hagar, for we learned that after Hagar separated from Avraham and whored after her father's idols, she repented and was associated with good deeds. For that reason, her name was changed to Kturah, which alludes to her good deeds, FOR KTURAH MEANS CONNECTED. Then Avraham sent and took her for a wife. From this, it is understood that changing a name atones for transgressions, because her name was changed TO KTURAH AFTER SHE ATONED FOR HER SINS.

258. וַיּוֹסֶף אַבְרָהָם, מַאי וַיּוֹסֶף, אִי תֵּימָא דְּעַל שָׂרָה אִיהוּ דְּאוֹסִיף, לָאו הָכֵי. אֶלָּא בְּיוֹמָהָא דְּשָׂרָה, אִזְדַּוּוג בַּהֲדָהּ זִמְנָא חָדָא, וּלְבָתַר תְּרִיךְ לָהּ, עַל עִסְקֵי דְּיִשְׁמָעֵאל, וּלְבָתַר וַיּוֹסֶף כְּמִלְּקַדְּמִין, זִמְנָא אָחֳרָא, עַל מַה דְּנָסִיב לָהּ בְּקַדְּמֵיתָא. וּכְפוּם דְּשָׁנֵי עוֹבָדָהָא, הָכֵי נָמֵי שָׁנֵי שְׁמָהּ.

258. In the phrase: "Then again Avraham", what is meant by "again (lit. 'he added')"? If you say that Avraham took another wife in addition to Sarah, this is not so. Rather, in the days of Sarah he had already mated once with Hagar and then drove her away because of the deeds of Yishmael, WHO MOCKED YITZCHAK. The word "again" MEANS that he TOOK her again, a second time, because she atoned for her evil deeds. As a result, her name was changed AND SHE WAS CALLED KTURAH.

259. תָּא חֲזֵי, דְּאָמַר רַבִּי אֶלְעָזָר, וַיְבִיאֶהָ יִצְחָק הָאֹהֱלָה שָׂרָה אִמּוֹ. דְּאִתְגַּלְיָא דְּיוֹקְנָא דְּשָׂרָה, וְיִצְחָק אִתְנֶחָם, אַחֲרֵי דְּאִתְגַּלְיָא אִמּוֹ, וּדְיוֹקְנָהָא הֲוָה חָמֵי כָּל יוֹמָא. וְאַבְרָהָם אַף עַל גַּב דְּאִינְסִיב, לָא עָאל בְּהַהוּא בֵּיתָא, וְלָא אָעֵיל לָהּ לְהַאי אִתְּתָא תַּמָּן, בְּגִין דְּשִׁפְחָה לֹא תִירַשׁ גְּבִרְתָּהּ. וּבְאֹהֶל דְּשָׂרָה, לָא אִתְחֲזֵי אִתְּתָא אָחֳרָא, אֶלָּא רִבְקָה.

259. Come and behold: Rabbi Elazar said about the verse: "And Yitzchak brought her into his mother Sarah's tent" (Beresheet 24:67) that the image of Sarah was revealed WITH RIVKAH'S ARRIVAL, and Yitzchak was comforted by the image of his mother, which he saw every day. Although Avraham married, he did not enter Sarah's house, nor did he allow that woman to enter, because a handmaid cannot be heir to her mistress. No other woman was seen in Sarah's tent except for Rivkah.

260. וְאַבְרָהָם אַף עַל גַּב דַּהֲוָה יָדַע דְּדִיוֹקְנָא דְשָׂרָה אִתְגַּלְיָיא תַּמָּן, שַׁבְקֵיהּ לְיִצְחָק הַהוּא אֹהֶל, לְמֶחֱמֵי דְּיוֹקְנָא דְאִמֵּיהּ כָּל יוֹמָא. יִצְחָק, וְלָא אַבְרָהָם, הֲדָא הוּא דִכְתִיב וַיִּתֵּן אַבְרָהָם אֶת כָּל אֲשֶׁר לוֹ לְיִצְחָק. אֶת כָּל אֲשֶׁר לוֹ דַיְיקָא, דָּא הַהוּא דְּיוֹקְנָא דְשָׂרָה בְּהַהוּא מַשְׁכְּנָא.

260. And although Avraham knew that Sarah's image was revealed there, he left the tent to Yitzchak, so he could see the image of his mother daily. Yitzchak, not Avraham, SAW HER IMAGE. This is the meaning of the verse: "And Avraham gave all that he had to Yitzchak" (Beresheet 25:5). "All that he had" alludes precisely to the image of Sarah that was inside the tent, FOR HE GAVE IT TO YITZCHAK TO LOOK AT HER.

261. דָּבָר אַחֵר, וַיִּתֵּן אַבְרָהָם אֶת כָּל אֲשֶׁר לוֹ לְיִצְחָק, רָזָא דְמֵהֵימְנוּתָא עִלָּאָה, לְאִתְדַּבְּקָא, יִצְחָק בְּדַרְגָּא דְחוּלָקֵיהּ כְּדְקָא יָאוֹת. תָּא חֲזֵי, הָכָא אִתְכְּלִיל אֶשָּׁא בְּמַיָּא וַדַּאי, אֶשָּׁא נָטֵיל מַיָּא, מַשְׁמַע וַיִּתֵּן אַבְרָהָם אֶת כָּל אֲשֶׁר לוֹ לְיִצְחָק, דָּא מַיָּא דְּאִתְכְּלִיל בְּאֶשָּׁא, וּבְקַדְמֵיתָא, אִתְכְּלִיל כַּחֲדָא אֶשָּׁא בְּמַיָּא. אֵימָתַי, בְּשַׁעְתָּא דְעָקַד לֵיהּ לְיִצְחָק, לְמֶעְבַּד בֵּיהּ דִּינָא, כְּדֵין אִתְכְּלִיל אֶשָּׁא בְּמַיָּא. וְהַשְׁתָּא אִתְכְּלִילוּ מַיָּא בְּאֶשָּׁא, לְמֶהֱוֵי כֹּלָּא רָזָא דְמֵהֵימְנוּתָא עִלָּאָה.

261. Another explanation of the verse: "And Avraham gave all that he had to Yitzchak," IS THAT HE GAVE HIM the secret of the supernal faith, WHICH IS BINAH, so that Yitzchak would be attached to his appropriate grade. IF HE HAD NOT GIVEN HIM THE SECRET OF BINAH, HE WOULD NOT HAVE BEEN ABLE TO CLEAVE TO THE LEFT COLUMN. Come and behold: Fire, WHICH IS LEFT, is here included within water, WHICH IS RIGHT. Assuredly fire took water, AS LEFT INCLUDED RIGHT WITHIN IT. This is understood from the verse: "And Avraham gave all that he had to Yitzchak." This is water included within fire, AS AVRAHAM, WHO IS THE SECRET OF WATER, GAVE HIS ASPECT TO YITZCHAK, THE SECRET OF FIRE. At first, fire was included within water. When was that? When Avraham bound Yitzchak to execute judgement upon him, NAMELY TO SACRIFICE HIM. Then, fire was included within water. Now, water is included within fire, so that all will be in the secret of the supernal faith, WHICH IS BINAH. FOR THE TWO COLUMNS-RIGHT AND LEFT-IN BINAH WERE INCLUDED WITHIN EACH OTHER, THEN THEY REACHED PERFECTION. THEREFORE, BOTH AVRAHAM AND YITZCHAK, WHO ARE DRAWN FROM THE TWO COLUMNS IN BINAH, SHOULD ALSO BE INCLUDED WITHIN ONE ANOTHER. FIRST, THE LEFT WAS INCLUDED WITHIN THE RIGHT AT THE TIME OF SACRIFICE. AND NOW, WHEN AVRAHAM GAVE ALL HE HAD TO YITZCHAK, THE RIGHT WAS INCLUDED WITHIN THE LEFT.

27. "But to the sons of the concubines...Avraham gave gifts"
This very brief passage discusses questions relating to the concubines of Avraham. Rabbi Chiya maintains that the term does not allude to Kturah, one of Avraham's wives, but there is no unanimous agreement. In section 26 of the Zohar, we're told that Avraham gave "all that he had" to his son Yitzchak. Here it is said that Avraham now "gave gifts" to the "sons of the concubines." It is speculated that these sons then went on to become great sorcerers and mystics living "in the east."
The Relevance of this Passage
This seemingly simple section of Zohar sheds light on the origins of spiritual disciplines found in the Far East. The Zohar tells us that Avraham gave everything he had to his son Yitzchak. Thereafter, the patriarch gave gifts to the sons of his concubines and sent them to live "in the east." Clearly, the Zohar is not referring to material items, for if Avraham gave away all his physical possessions to his son Yitzchak, there would be nothing left to give to the sons of his concubines. A candle flame provides an analogy: One candle can share its flame and light with countless others, without ever diminishing itself. The Zohar is referring to the light of wisdom when speaking of Abraham's possessions and gifts. The term "all that he had" pertains to the complete wisdom of Kabbalah, also known as the Three Column System. These Three Columns are the pillars of all spiritual wisdom. The "gifts" given to the sons of the concubines refer to other spiritual teachings that offered their own unique pathway to the Light of the Creator, described accordingly as One and Two Column spiritual systems. The sons of the concubines, we're told, were sent by Avraham to live "in the east" where, to this day, there exist spiritual doctrines that exemplify the Two Column system--such as the Ying/Yang principle of Taoist cosmology. A connection can be made between the name Avraham--or Abraham--and the Eastern religious concept of Brahman, which refers to the absolute reality or Self, as explained in the Hindu Upanishads. The words of wisdom portrayed in this passage strengthen our bond to the original seed of spiritual wisdom-Kabbalah-and its Three Column System of desire to share, desire to receive, and free will to choose and balance between the two. The wisdom to use our free will in a spiritually correct manner is instilled within us.

262. וְלִבְנֵי הַפִּילַגְשִׁים אֲשֶׁר לְאַבְרָהָם נָתַן אַבְרָהָם מַתָּנוֹת. מַאי מַתָּנוֹת. אִלֵּין סִטְרֵי דַרְגִּין תַּתָּאִין, דְּאִינוּן שְׁמָהָן דְּסִטְרֵי רוּחַ מְסָאֲבָא, בְּגִין לְאַשְׁלָמָא דַרְגִּין, וְאִסְתַּלַּק יִצְחָק עַל כֹּלָּא, בְּמֵהֵימְנוּתָא עִלָּאָה כְּדְקָא חָזֵי.

262. "But to the sons of the concubines, which Avraham had, Avraham gave gifts" (Beresheet 25:6). HE ASKS, What are these gifts? AND HE ANSWERS, These are all kinds of lower UNBALANCED grades OF UNHOLINESS, names of all sorts of impure spirits. HE GAVE THEM to perfect the grades, SO THAT THEY WOULD PURIFY THEM AND PERFECT THE GRADES OF HOLINESS. And Yitzchak was elevated above them all in the proper supernal faith, WHICH IS BINAH.

263. בְּנֵי הַפִּילַגְשִׁים אֵלֵּין הֲווֹ בְּנֵי קְטוּרָה, פִּלֶגֶשׁ בְּקַדְמֵיתָא, וּפִלֶגֶשׁ הַשְׁתָּא. ר׳ חִיָּיא אָמַר, פִּילַגְשִׁים מַמָּשׁ. וַיְשַׁלְּחֵם מֵעַל יִצְחָק בְּנוֹ, דְּלָא לְשַׁלְטָאָה לְגַבֵּיהּ דְּיִצְחָק. בְּעוֹדֶנּוּ חַי, בְּעוֹד דַּהֲוָה אַבְרָהָם חַי וְקַיָּים בְּעַלְמָא, דְּלָא יְקַטְרְגוּן לֵיהּ לְבָתַר, וּבְגִין דְּיִתְתַּקַּן יִצְחָק בִּסְטַר דִּינָא קַשְׁיָא עִלָּאָה, לְאִתְתַּקְּפָא עַל כֻּלְּהוּ, וְכֻלְּהוּ אִתְכַּפְיָין קַמֵּיהּ. קֵדְמָה אֶל אֶרֶץ קֶדֶם, בְּגִין דְּתַמָּן אִינּוּן סִטְרֵי חֲרָשֵׁי מְסָאֲבֵי.

263. "The sons of the concubines" are the children of Kturah, WHO IS CALLED CONCUBINES because she was a concubine before AVRAHAM SENT HER AWAY and was a concubine now THAT HE TOOK HER BACK AGAIN. Rabbi Chiya said that this alludes to actual concubines AND IN NO WAY DOES IT ALLUDE TO KTURAH. "And sent them away from his son, Yitzchak" (Ibid.), so that they would not have control over Yitzchak "while he yet lived", while Avraham was alive and well in this world. This way, they would not quarrel with him later, and Yitzchak would be strengthened and subjugate everyone before him. "Eastward, to the east country," (Ibid.) because one finds there all kinds of witchcraft.

264. תָּא חֲזֵי, כְּתִיב וַתֵּרֶב חָכְמָת שְׁלֹמֹה מֵחָכְמַת כָּל בְּנֵי קֶדֶם. אֵלֵּין אִינּוּן דַּהֲווֹ מִבְּנֵי בְּנֵי פִּילַגְשִׁים דְּאַבְרָהָם, וְהָא אוֹקִימְנָא, דְּהָא בְּאִינּוּן הַרְרֵי קֶדֶם, אִינּוּן דְּאוֹלְפִין חֲרָשִׁין לִבְנֵי נָשָׁא, וּמֵהַהִיא אֶרֶץ קֶדֶם, נְפָקוּ: לָבָן, וּבְעוֹר, וּבִלְעָם בְּנוֹ, וְכֻלְּהוּ חֲרָשֵׁי, וְהָא אוֹקְמוּהָ.

264. Come and behold: It is written, "And Solomon's wisdom excelled the wisdom of all the children of the east country" (I Melachim 5:10). These are the sons of the concubines of Avraham. It was said that those who teach sorcery to men are found in these east mountains. And from the east country came Lavan, Beor, his son Bila'am and all the sorcerers, as has already been explained.

28. "Who gave Ya'akov for a spoil"

Here the rabbis discuss the above verse and its various, intricate meanings, which relate both to the time of the Exile and the time of the Resurrection, when The Creator will rebuild the Temple. We learn that these stories are all really metaphors for the spiritual work of unification, which is always here and now.

The Relevance of this Passage

The Torah and Zohar are not books of recorded history or mystical fables of antiquity. Rather, both are links to the upper world which connect man to the fountainhead and primal source of spiritual Light. Each passage offers a particular blend of energy that can be put to use in the present moment. Here, the spiritual influence to hasten the final Redemption, quicken the Resurrection, and accelerate the process of rebuilding the Temple, is summoned forth through the letters forming these verses. All three happenings will occur both individually and globally. Thus, every individual has his own "rock" in the Temple, which becomes manifest through personal acts of spiritual elevation.

265. רִבִּי חִזְקִיָּה פְּתַח וַאֲמַר, מִי נָתַן לִמְשִׁיסָה יַעֲקֹב וְיִשְׂרָאֵל לְבוֹזְזִים הֲלֹא ה׳ וגו׳. תָּא חֲזֵי, מִזְּמַנָּא דְּאִתְחָרַב בֵּי מַקְדְּשָׁא, בִּרְכָאן לָא שַׁרְיָין בְּעַלְמָא, וְאִתְמְנָעוּ, כְּבִיכוֹל, אִתְמְנָעוּ מֵעֵילָא וְתַתָּא, וְכָל אִינּוּן שְׁאָר דַּרְגִּין, תַּתָּאִין מִתְתַּקְּפִי וְאָזְלֵי וְשָׁלְטֵי עֲלַיְיהוּ דְּיִשְׂרָאֵל, בְּגִין דְּאִינּוּן גָּרְמוּ בְּחוֹבַיְיהוּ.

265. Rabbi Chizkiyah opened with the verse, "Who gave Ya'akov for a spoil, and Yisrael to the robbers? Did not Hashem..." (Yeshayah 42:24). Come and behold: From the time the Temple was destroyed, no blessings hovered about the world. They stopped, as if detained above IN THE UPPER WORLDS and below IN THE LOWER WORLDS. All these lower grades were strengthened and ruled over Yisrael, because Yisrael had brought it about by their transgression. THIS ABSENCE OF BLESSINGS IN THE UPPER WORLDS OCCURRED BECAUSE THE LOWER ONES WERE NOT WORTHY OF RECEIVING THEM, AND ALL THE ABUNDANCE THAT THEY SHOULD HAVE GIVEN TO THE LOWER WORLDS WAS WITHHELD, FOR THERE WAS NO ONE TO GIVE TO.

266. הַאי קְרָא לָא אִתְיַישְׁבָן מִלֵּיהּ, דִּכְתִיב מִי נָתַן לִמְשִׁיסָה יַעֲקֹב כֵּיוָן דַּאֲמַר מִי נָתַן לִמְשִׁיסָה יַעֲקֹב וְיִשְׂרָאֵל, מַהוּ חָטָאנוּ לוֹ, חָטְאוּ לוֹ מִבְּעֵי לֵיהּ, וְאִי אָמַר חָטָאנוּ לוֹ, מַאי וְלֹא אָבוּ, וְלֹא אָבִינוּ מִבְּעֵי לֵיהּ.

266. This verse contains a contradiction. It is written: "Who gave Ya'akov for a spoil, AND YISRAEL TO THE ROBBERS? DID NOT HASHEM, HE AGAINST WHOM WE HAVE SINNED." After it said, "Who gave Ya'akov for a spoil, and Yisrael", why does it continue with "we have sinned"? It should have said, 'They sinned'; NAMELY, IT SHOULD HAVE USED THE THIRD PERSON AND NOT SPOKEN AS IF THEY WERE TALKING FOR THEMSELVES. Since it said, "We have sinned," NAMELY THEY REFER TO THEMSELVES, why does it continue with, "They would not walk" IN WHICH HE USES THE THIRD PERSON AGAIN, instead of saying, 'We would not walk', AS IF THEY WERE SPEAKING FOR THEMSELVES.

267. אֶלָּא, בְּשַׁעְתָּא דְּאִתְחָרַב מַקְדְּשָׁא, וְאִתּוֹקַד הֵיכָלָא, וְעַמָּא אִתְגְּלֵי, בָּעְיָא שְׁכִינְתָּא לְאִתְעַקָּרָא מִדּוּכְתָּהּ, וּלְמֵיהַךְ עִמְּהוֹן בְּגָלוּתָא, אָמְרָה אֵיהַךְ בְּקַדְמֵיתָא לְמֶחֱמֵי בֵּיתָאי וְהֵיכָלָאי, וְאֶפְקוֹד עַל דּוּכְתֵּי דְּכַהֲנֵי וְלֵיוָאֵי, דַּהֲווֹ פָּלְחִין בְּבֵיתָאי.

267. HE ANSWERS THAT when the Temple was destroyed, the Holy of Holies burned and the people were exiled. The Shechinah wanted to move from Her place and go into exile with them. THE SHECHINAH said, I will first go and see my house and palace and visit the places of the priests and the Levites, who worshipped in my house.

268. אָמַר רִבִּי אֶלְעָזָר, בְּהַהִיא שַׁעְתָּא, אִסְתַּכְּלַת כְּנֶסֶת יִשְׂרָאֵל לְעֵילָא, וְחָמַאת דְּבַעֲלָהּ אִסְתַּלַּק מִנָּהּ לְעֵילָא לְעֵילָא, נָחֲתַת לְתַתָּא, עָאלַת בְּבֵיתָא, וְאִסְתַּכְּלַת בְּכָל אִינּוּן דּוּכְתֵּי, וְאִשְׁתְּמַע קָלָא, לְעֵילָא לְעֵילָא, וְאִשְׁתְּמַע קָלָא לְתַתָּא, הֲדָא הוּא דִּכְתִיב קוֹל בְּרָמָה נִשְׁמָע נְהִי בְּכִי תַּמְרוּרִים רָחֵל מְבַכָּה עַל בָּנֶיהָ וגו׳, וְאוֹקְמוּהָ.

268. Rabbi Elazar said that at the same time, the congregation of Yisrael, THE SHECHINAH, looked up and saw that Her husband, ZEIR ANPIN, had left Her and ascended up high. She went down, entered the Temple, and looked at places. SHE WEPT and the sound was heard up above IN HEAVEN and below ON EARTH. This is the meaning of the verse: "A voice was heard up high, lamentation, and bitter weeping; Rachel weeping for her children" (Yirmeyah 31:14). This has been explained.

269. כֵּיוָן דְּעָאלַת בְּגָלוּתָא, אִסְתַּכְּלַת בְּעַמָּא, וְחָמַאת דְּדַחֲקֵי לוֹן, וְרָמְסֵי לוֹן בְּגָלוּתָא, בֵּין רַגְלֵיהוּ דִּשְׁאָר עַמִּין, כְּדֵין אָמְרַת מִי נָתַן לְמִשִּׁסָּה יַעֲקֹב וגו׳. וְאִינּוּן אָמְרִין, הֲלֹא ה׳ זוֹ חָטָאנוּ לוֹ. וְהִיא אֲמָרַת וְלֹא אָבוּ בִּדְרָכָיו הָלוֹךְ וְלֹא שָׁמְעוּ בְּתוֹרָתוֹ.

269. When She went into exile, She looked at the people and saw how they were pushed and trampled under the feet of other nations in exile. Then She said, "Who gave Ya'akov for a spoil..." And YISRAEL responded, "Did not Hashem, He against whom we have sinned." IN THIS IT IS UNDERSTOOD THAT HE SPEAKS FOR HIMSELF. The Shechinah asked, "And in whose ways they would not walk, and to whose Torah they were not obedient?" (Yeshayah 42:24) THUS, THE QUESTION OF WHY IT IS WRITTEN IN THE THIRD PERSON IS AGAIN SETTLED.

270. וּבְשַׁעְתָּא דְּזַמִּין קוּדְשָׁא בְּרִיךְ הוּא, לְמִפְקַד עַל עַמֵּיהּ, כְּנֶסֶת יִשְׂרָאֵל תֵּיתוּב מִן גָּלוּתָא בְּקַדְמֵיתָא, תְּהַךְ לְבֵיתָא, בְּגִין דְּבֵית הַמִּקְדָּשׁ יִתְבְּנֵי בְּקַדְמֵיתָא, וְיֵימָא לָהּ קוּדְשָׁא בְּרִיךְ הוּא, קוּמִי מֵעֲפָרָא. הִיא תָּבַת וְאָמְרָה, לְאָן אֲתַר אֵיהַךְ, בֵּיתָאי חָרַב, הֵיכָלִי אִתּוֹקַד בְּנוּרָא. עַד דְּקוּדְשָׁא בְּרִיךְ הוּא, יִבְנֵי בֵּי מַקְדְּשָׁא בְּקַדְמֵיתָא, וְיִתְקַן הֵיכָלָא, וְיִבְנֵי קַרְתָּא דִּירוּשָׁלֵם, וּלְבָתַר יוֹקִים לָהּ מֵעֲפָרָא. הֲדָא הוּא דִּכְתִיב, בּוֹנֵה יְרוּשָׁלַיִם ה׳ וגו׳. בּוֹנֵה יְרוּשָׁלַיִם בְּקַדְמֵיתָא, וּלְבָתַר נִדְחֵי יִשְׂרָאֵל יְכַנֵּס, וְיֵימָא לָהּ הִתְנַעֲרִי מֵעָפָר קוּמִי שְׁבִי יְרוּשָׁלַיִם וגו׳. וְיִתְכַּנֵּיש גָּלוּתְהוֹן דְּיִשְׂרָאֵל. הֲדָא הוּא דִּכְתִיב בּוֹנֵה יְרוּשָׁלַיִם ה׳ בְּקַדְמֵיתָא, וּלְבָתַר נִדְחֵי יִשְׂרָאֵל יְכַנֵּס. וּכְדֵין הָרוֹפֵא לִשְׁבוּרֵי לֵב וּמְחַבֵּשׁ לְעַצְּבוֹתָם, דָּא תְּחִיַּת הַמֵּתִים. וּכְתִיב וְאֶת רוּחִי אֶתֵּן בְּקִרְבְּכֶם וְעָשִׂיתִי אֶת אֲשֶׁר בְּחֻקַּי תֵּלֵכוּ וגו׳.
בָּרוּךְ ה׳ לְעוֹלָם אָמֵן וְאָמֵן:

270. When the Holy One, blessed be He, visits His people, the Congregation of Yisrael, TO TAKE THEM OUT OF EXILE, THE SHECHINAH will return first and go to the Temple, because the Temple will be built before THE GATHERING OF THE EXILES, WHERE THE DWELLING OF THE SHECHINAH RESTS. THEREFORE, THE SHECHINAH IS ALSO ANXIOUS TO GET OUT OF EXILE. And the Holy One, blessed be He, said to Her, "Rise from the dust." But the Shechinah responded, Whither do I go? My house is destroyed and my palace is burned. This will continue until the Holy One, blessed be He, will first rebuild the Temple, fix the palace, and establish the city of Jerusalem. Only then does He raise THE SHECHINAH from the dust, as it is written: "Hashem builds Jerusalem" (Tehilim 147:2). Then "He gathers together the outcasts of Yisrael" (Ibid.) and tells Her, "Shake yourself from the dust; arise, and sit down, O Jerusalem" (Yeshayah 42:2). Then He gathers the exiles of Yisrael. Thus it first says: "Hashem builds Jerusalem" and then "He gathers together the outcasts of Yisrael." Then: "He heals the brokenhearted, and binds up their wounds" (Tehilim 147:3), which refers to the resurrection of the dead. And it is written: "And I will put my spirit within you, and cause you to follow my statutes, and you shall keep my judgments, and do them" (Yechezkel 36:27).
Blessed is Hashem for ever. Amen, amen.

1. "And these are the generations of Yitzchak"
Rabbi Chiya leads us to an understanding of the relationship between The Creator and the Torah. We learn how the world is maintained by Torah study, and why it is man's supreme duty to continue this study. Rabbi Yitzchak and Rabbi Yehuda explain the significance of the forms of blessing from Avraham to Yitzchak to Ya'akov, in whom all that has come before is manifested. We learn that true servants of The Creator are not only those from Yisrael, but anyone anywhere who studies the Torah.
The Relevance of this Passage
"The study of Torah" does not refer to a cerebral, academic approach to thousands of words on parchment. Through the eyes of the Kabbalists, the Torah is understood as the medium through which the energy of The Creator is expressed in our physical dimension of existence. The sinewy parchment, the coal black ink, and the primordial letters are all intricate components of a divine communication instrument serving one express purpose: to help willing students uproot all their character flaws, in order to attain similarity of nature and thus, closeness to the Light of The Creator. That said, Avraham, Yitzchak, and Ya'akov signify the Right, Left, and Central Column forces--that is, the desire to share, the desire to receive, and the free will to choose between and balance the two.
Ya'akov also corresponds to the Sfirah of Yesod, the gateway through which all the Light of the supernal realms enters our world. Essentially, the purpose of this passage is to ignite the primordial Light of the Torah. As we meditate upon the words, the emitted Light refines our imperfections. The strength of the patriarchs, and especially The Central Column Force of Ya'akov, enhances our ability to resist and triumph over our reactive, self-indulgent drives. Finally, the Light accumulated through our interaction with the Zohar shines universally, helping to awaken the world to the internal truths of the Torah and all that the Light of The Creator can offer us.

1. "And these are the generations of Yitzchak..." (Beresheet 25:19). Rabbi Chiya opened the discussion with the verse: "Who can utter the mighty acts of Hashem? Who can declare all His praise?" (Tehilim 106:2). Come and behold: when the Holy One, blessed be He, wished to create the world, He did so according to the Torah. And every act that the Holy One, blessed be He, used to create the world was done according to the Torah. This is the meaning of: "then I was by him, as a nursling: and I was daily his delight" (Mishlei 8:30). Do not pronounce it as "a nursling," (Heb. amon) but rather 'a craftsman' (Heb. oman), BECAUSE IT WAS A TOOL FOR HIS CRAFT.

1. וְאֵלֶּה תּוֹלְדוֹת יִצְחָק וגו׳. פְּתַח ר׳ חִיָּא וַאֲמַר מִי יְמַלֵּל גְּבוּרוֹת יי׳ יַשְׁמִיעַ כָּל תְּהִלָּתוֹ, תָּא חֲזֵי, בְּעָא קוּדְשָׁא בְּרִיךְ הוּא וְסָלֵיק בִּרְעוּתָא קַמֵּיהּ לְמִבְרֵי עָלְמָא, הֲוָה מִסְתַּכֵּל בְּאוֹרַיְיתָא, וּבְרָא לֵיהּ, וּבְכָל עוֹבָדָא וְעוֹבָדָא דִּבְרָא קוּדְשָׁא בְּרִיךְ הוּא בְּעָלְמָא, הֲוָה מִסְתַּכֵּל בְּאוֹרַיְיתָא, וּבְרָא לֵיהּ, הֲדָא הוּא דִכְתִיב, וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשֻׁעִים יוֹם אֵל תִּקְרֵי אָמוֹן, אֶלָּא אוּמָן

2. When He wanted to create man, the Torah said to him: 'If man is created, he will sin, and you will punish him. Would not Your handwork then be in vain? After all, he will not be able to endure the punishment.' The Holy One, blessed be He, replied: 'I created repentance before I created the world. IF HE WILL SIN, HE WILL BE ABLE TO REPENT AND BE FORGIVEN.' When the Holy One, blessed be He, created the world and created Adam, He said to it: 'World, world, you and your nature are based solely upon the Torah, and for that reason I created man in you, to be occupied with the study of the Torah. And if he does not STUDY THE TORAH, I will return you to chaos. Everything is for man.' This is the meaning of the verse: "I have made the earth, and created man upon it" (Yeshayah 45:12). The Torah proclaims to men to be occupied with and endeavor in the study of the Torah, but no one lends an ear.

2. כַּד בְּעָא לְמִבְרֵי אָדָם אָמְרָה תּוֹרָה קַמֵּיהּ, אִי בַּר נָשׁ יִתְבְּרֵי, וּלְבָתַר יֶחֱטֵי, וְאַנְתְּ תִּידוֹן לֵיהּ, אַמַּאי יְהוֹן עוֹבְדֵי יְדָךְ לְמַגְנָא, דְּהָא לָא יֵיכוֹל לְמִסְבַּל דִּינָךְ, אֲמַר לָהּ קוּדְשָׁא בְּרִיךְ הוּא, הָא אַתְקִינַת תְּשׁוּבָה, עַד לָא בְרָאתִי עָלְמָא, אֲמַר קוּדְשָׁא בְּרִיךְ הוּא לְעָלְמָא, בְּשַׁעֲתָא דַּעֲבַד לֵיהּ, וּבְרָא לְאָדָם אָמַר לוֹעָלְמָא עָלְמָא, אַנְתְּ וְנִימוּסָךְ, לָא קָיְימִין אֶלָּא עַל אוֹרַיְיתָאוּבְגִין כָּךְ בְּרָאתִי לֵיהּ לְאָדָם בָּךְ, בְּגִין דִּיתְעַסַּק בָּהּ. וְאִי לָאו, הָא אֲנָא אַהֲדַר לָךְ, לְתֹהוּ וָבֹהוּ וְכֹלָּא בְּגִינֵיהּ דְּאָדָם קָיְימָא, הה״ד אָנֹכִי עָשִׂיתִי אֶרֶץ וְאָדָם עָלֶיהָ בָּרָאתִי. וְאוֹרַיְיתָא קָיְימָא וּמַכְרְזָא קַמֵּיהוּ דִּבְנֵי נָשָׁא, בְּגִין דִּיתְעַסְּקוּ וְיִשְׁתַּדְּלוּ בָּהּ וְלֵית מַאן דְּיַרְכִּין אוּדְנֵיהּ

3. תָּא חֲזֵי כָּל מַאן דְּאִשְׁתַּדַּל בְּאוֹרַיְיתָא אִיהוּ קַיֵּים עַלְמָא, וְקַיֵּים כָּל עוֹבָדָא וְעוֹבָדָא עַל תִּקּוּנֵיהּ כִּדְקָא יְאוֹת, וְלֵית לָךְ כָּל שַׁיְיפָא וְשַׁיְיפָא דְּקַיְימָא בֵּיהּ בְּבַר נָשׁ, דְּלָא הֲוֵי לְקָבְלֵיהּ בְּרִיָּה בְּעָלְמָא. דְּהָא כְּמָה דְּבַר נָשׁ אִיהוּ מִתְפַּלַּג שַׁיְיפִין, וְכֻלְּהוּ קַיְימִין דַּרְגִּין עַל דַּרְגִּין מִתְתַּקְנִין אִלֵּין עַל אִלֵּין וְכֻלְּהוּ חַד גּוּפָא, הָכֵי נָמֵי עַלְמָא, כָּל אִינּוּן בְּרִיָּין כֻּלְּהוּ שַׁיְיפִין שַׁיְיפִין, וְקַיְימִין אִלֵּין עַל אִלֵּין, וְכַדְמִתְתַּקְנָן כֻּלְּהוּ, הָא גּוּפָא מַמָּשׁ. וְכֹלָּא כְּגַוְונָא דְּאוֹרַיְיתָא, דְּהָא אוֹרַיְיתָא כֹּלָּא, שַׁיְיפִין וּפִרְקִין, וְקַיְימִין אִלֵּין עַל אִלֵּין, וְכַד מִתְתַּקְנָן כֻּלְּהוּ, אִתְעֲבִידוּ חַד גּוּפָא. כֵּיוָן דְּאִסְתַּכַּל דָּוִד בְּעוֹבָדָא דָּא, פְּתַח וַאֲמַר מָה רַבּוּ מַעֲשֶׂיךָ יי׳ כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ

3. Come and behold: whoever studies the Torah sustains the world and properly sustains every act in the world. There is no part within man that does not have a counterpart creature in the world. Just as the body of man is composed of levels of parts that act together to form a unified body, so is the world. All the creatures in the world are hierarchical parts that act on and react with each other, so they will actually be as one body. Everything, WHETHER IT BE MAN OR THE WORLD, resembles the Torah, because the Torah is made of different parts and sections that support each other. When they are all correct, they will become as one body. When David looked at this work, he said: "Hashem, how manifold are your works! In wisdom You have made them all: the earth is full of Your creatures" (Tehilim 104:24).

4. בְּאוֹרַיְיתָא אִינּוּן כָּל רָזִין עִלָּאִין חֲתִימִין, דְּלָא יָכְלִין לְאִתְדַּבָּקָא, בְּאוֹרַיְיתָא כָּל אִינּוּן מִלִּין עִלָּאִין, דְּאִתְגַּלְיָין וְלָא אִתְגַּלְיָין, בְּאוֹרַיְיתָא אִינּוּן כָּל מִלִּין דְּלֵעֵילָא וּלְתַתָּא, כָּל מִלִּין דְּעַלְמָא דֵּין, וְכָל מִלִּין דְּעַלְמָא דְּאָתֵי בְּאוֹרַיְיתָא אִינּוּן, וְלֵית מַאן דְּיַשְׁגַּח וְיָדַע לוֹן, וּבְגִין כָּךְ כְּתִיב, מִי יְמַלֵּל גְּבוּרוֹת יי׳ יַשְׁמִיעַ כָּל תְּהִלָּתוֹ

4. The Torah contains supernal, sealed mysteries, that man cannot grasp; it contains all supernal matters--those revealed and those not revealed. BECAUSE OF THEIR DEPTH, THEY ARE REVEALED TO THE SCHOLAR, BUT DISAPPEAR IMMEDIATELY ONLY TO BE REVEALED IN THE NEXT INSTANT AND DISAPPEAR AGAIN. AND SO IT CONTINUES FOR THOSE WHO STUDY THEM. The Torah contains all the matters above IN THE SUPERNAL WORLDS and below. Everything in this world and everything in the world to come is in the Torah, but there is no one to observe and understand them. Thus, it is written, "Who can utter the mighty acts of Hashem? Who can declare all His praise?" (Tehilim 106:2).

5. תָּא חֲזֵי אֲתָא שְׁלֹמֹה וּבָעָא לְמֵיקַם עַל מִלּוֹי דְּאוֹרַיְיתָא, וְעַל דִּקְדּוּקֵי אוֹרַיְיתָא, וְלָא יָכֵיל, אֲמַר אָמַרְתִּי אֶחְכְּמָה וְהִיא רְחוֹקָה מִמֶּנִּי. דָּוִד אָמַר, גַּל עֵינַי וְאַבִּיטָה נִפְלָאוֹת מִתּוֹרָתֶךָ. תָּא חֲזֵי כְּתִיב בִּשְׁלֹמֹה וַיְדַבֵּר שְׁלֹשֶׁת אֲלָפִים מָשָׁל וַיְהִי שִׁירוֹ חֲמִשָּׁה וָאֶלֶף. וְהָא אוֹקְמוּהָ. דַּחֲמִשָּׁה וָאֶלֶף טְעָמִים, הֲווֹ בְּכָל מָשָׁל וּמָשָׁל דַּהֲוָה אֲמַר. וּמַה שְׁלֹמֹה, דְּאִיהוּ בָּשָׂר וְדָם, כָּךְ הֲווֹ בְּמִלּוֹי. מִלִּין דְּאוֹרַיְיתָא דְּקָאֲמַר קוּדְשָׁא בְּרִיךְ הוּא, עַל אַחַת כַּמָּה וְכַמָּה, דִּבְכָל מִלָּה וּמִלָּה, אִית בָּהּ כַּמָּה מְשָׁלִים, כַּמָּה שִׁירִין, כַּמָּה תּוּשְׁבְּחָן, כַּמָּה רָזִין עִלָּאִין, כַּמָּה חָכְמָאן, וְעַל דָּא כְּתִיב מִי יְמַלֵּל גְּבוּרוֹת יי׳.

5. Come and behold: when Solomon unsuccessfully tried to understand the words and subtleties of the Torah, he said: "I said, 'I will be wise'; but it was far from me" (Kohelet 7:23). David said: "Open my eyes that I may behold wondrous things out of Your Torah" (Tehilim 119:18). Come and behold: it is written of Solomon that he "spoke 3,000 proverbs, and his poems were a 1,005" (I Melachim 5:12). This is because there were 5,000 interpretations of each proverb he told. If this is true of the words of Solomon, who was flesh and blood, how many proverbs, chants, praises, mysteries, and wise thoughts are contained in the words of the Torah, as spoken by the Holy One, blessed be He? Therefore, it is written: "Who can utter the mighty acts of Hashem."

6. תָּא חֲזֵי, מַה כְּתִיב לְעֵילָא, וְאֵלֶּה תּוֹלְדוֹת יִשְׁמָעֵאל, דְּאִינוּן תְּרֵיסַר נְשִׂיאִין, לְבָתַר אָמַר וְאֵלֶּה תּוֹלְדוֹת יִצְחָק, ס"ד, דְּכֵיוָן דִּכְתִיב בֵּיהּ בְּיִשְׁמָעֵאל דְּאוֹלִיד תְּרֵיסַר נְשִׂיאִין, וְיִצְחָק אוֹלִיד תְּרֵין בְּנִין, דְּדָא אִסְתַּלַּק, וְדָא לָא אִסְתַּלַּק, עַל דָּא כְּתִיב מִי יְמַלֵּל גְּבוּרוֹת יי', דָּא יִצְחָק, וְיִצְחָק אַפִּיק לֵיהּ לְיַעֲקֹב, דַּהֲוָה אִיהוּ בִּלְחוֹדוֹי, יַתִּיר מִכֻּלְּהוּ, דְּאוֹלִיד תְּרֵיסַר שִׁבְטִין, קִיּוּמָא דְּלְעֵילָא וְתַתָּא, אֲבָל יִצְחָק לְעֵילָא בִּקְדוּשָׁה עִלָּאָה וְיִשְׁמָעֵאל לְתַתָּא, וְעַל דָּא כְּתִיב, מִי יְמַלֵּל גְּבוּרוֹת יי' יַשְׁמִיעַ כָּל תְּהִלָּתוֹ, דָּא יַעֲקֹב כַּד אִתְדַּבַּק שִׁמְשָׁא בְּסִיהֲרָא, כַּמָּה כֹּכְבַיָּא נְהִירִין מִנַּיְיהוּ

6. Come and behold: it is written, "Now these are the generations of Yishmael" (Beresheet 25:12), and they are twelve princes. Then it is written: "And these are the generations of Yitzchak" (Ibid. 19). Is it possible that because it is written that Yishmael sired twelve princes and Yitzchak sired two, he (Yishmael) is more RIGHTEOUS THAN YITZCHAK? It is therefore written: "Who can utter the mighty (Heb. gvurot) acts of Hashem." This refers to Yitzchak--AS YITZCHAK IS GVURAH OF ZEIR ANPIN--for Yitzchak sired Ya'akov, who alone is more important than all of them, for he fathered the twelve tribes, and sustained the upper and the lower, while Yitzchak supported the higher in supernal holiness and Yishmael only below. Therefore the verse, "Who can utter the mighty acts of Hashem," REFERS TO YITZCHAK, AS EXPLAINED ABOVE. The words, "declare all His praises," refers to Ya'akov, BECAUSE YA'AKOV, REPRESENTING EXISTENCE BOTH ABOVE AND BELOW, CONTAINS ALL HIS PRAISES. When the sun, ZEIR ANPIN, connects with the moon, NUKVA, many stars shine from them. THEY ARE THE TWELVE TRIBES OF YAH, LIKENED TO THE STARS IN YOSEF'S DREAM.

7. וְאֵלֶּה תּוֹלְדוֹת יִצְחָק בֶּן אַבְרָהָם. אָמַר רִבִּי יוֹסֵי, מַאי שְׁנָא דְּעַד הָכָא, לָא כְּתִיב בֶּן אַבְרָהָם, וְהַשְׁתָּא אֲמַר, אֶלָּא אַף עַל גַּב דִּכְתִיב וַיְבָרֶךָ אֱלֹהִים אֶת יִצְחָק בְּנוֹ הַשְׁתָּא דְּמִית אַבְרָהָם, דְּיוֹקְנֵיהּ הֲוָה בֵּיהּ, וְאִשְׁתְּאַר בֵּיהּ בְּיִצְחָק, דְּכָל מַאן דְּחָמֵי לְיִצְחָק, הֲוָה אָמַר דָּא אַבְרָהָם וַדַּאי, וַהֲוָה סָהִיד וַאֲמַר אַבְרָהָם הוֹלִיד אֶת יִצְחָק

7. "And these are the generations of Yitzchak, Avraham's son." Rabbi Yosi asks: What has changed? It did not say, "Avraham's son" previously. For although it is written, "Elohim blessed his son Yitzchak," (Beresheet 25:11) Avraham is now dead; THAT IS, HE BLESSED AND RAISED THE LEVEL OF YITZCHAK, WHICH IS GVURAH, AFTER THE DEATH OF AVRAHAM. THUS, the image of Avraham was upon Yitzchak and stayed with him--WHICH MEANS THAT THE QUALITY OF AVRAHAM, WHICH IS CHESED, REMAINED WITHIN YITZCHAK--so that whoever saw Yitzchak said: "...this is surely Avraham," and pronounced that Avraham begat Yitzchak--WHO WAS INCLUDED IN AND CLOTHED WITH THE QUALITY OF AVRAHAM, WHICH IS CHESED. THEREFORE, THE SCRIPTURE HERE SPECIFICALLY READS, "AVRAHAM'S SON," AS WELL AS, "AVRAHAM BEGOT YITZCHAK."

8. ר' יִצְחָק קָם לֵילְיָא חָד לְמִלְעֵי בְּאוֹרַיְיתָא, וְר' יְהוּדָה קָם בְּקֵסָרוֹי, בְּהַהִיא שַׁעְתָּא. אָמַר ר' יְהוּדָה, אֵיקוּם וְאֵיזֵיל לְגַבֵּי רַבִּי יִצְחָק, וְאִלְעֵי בְּאוֹרַיְיתָא וְנִתְחַבַּר כַּחֲדָא אֲזַל עִמֵּיהּ חִזְקִיָּה בְּרֵיהּ, דַּהֲוָה רַבְיָא, כַּד קָרֵיב אַבָּבָא, שָׁמַע לֵיהּ לְרִבִּי יִצְחָק, דַּהֲוָה אָמַר, וַיְהִי אַחֲרֵי מוֹת אַבְרָהָם וַיְבָרֶךְ אֱלֹקִים אֶת יִצְחָק בְּנוֹ וַיֵּשֶׁב יִצְחָק עִם בְּאֵר לַחַי רוֹאִי, הַאי קְרָא, לָאו רֵישֵׁיהּ סֵיפֵיהּ וְלָאו סֵיפֵיהּ רֵישֵׁיהּ, מַאי שְׁנָא דְּקוּדְשָׁא בְּרִיךְ הוּא אִצְטְרִיךְ לְבָרְכָא לֵיהּ לְיִצְחָק, בְּגִין דְּאַבְרָהָם לָא בֵּרְכֵיהּ. מַאי טַעְמָא, מִשּׁוּם דְּלָא יִתְבָּרֵךְ עֵשָׂו, וְע"ד סְלִיקוּ אִינוּן בִּרְכָאן לְקוּדְשָׁא בְּרִיךְ הוּא, וְאוֹקְמוּהָ. וַיֵּשֶׁב יִצְחָק עִם בְּאֵר לַחַי רֹאִי, מַאי לַחַי רֹאִי, אֶלָּא דְּאִתְחַבַּר בָּהּ בִּשְׁכִינְתָּא, בֵּירָא דְּמַלְאָךְ קַיְּימָא אִתְחֲזֵי עֲלָהּ, כְּתַרְגּוּמוֹ וּבְגִין כָּךְ בֵּרְכֵיהּ

8. Rabbi Yitzchak rose one night to study Torah, while Rabbi Yehuda, who was in the city of Caesarea, also rose at the same hour TO STUDY TORAH. Rabbi Yehuda said: I will walk to Rabbi Yitzchak and study Torah together with him. He went with his son, Chizkiyah, who was then a boy. When he approached the door, he heard Rabbi Yitzchak say, "And it came to pass after the death of Avraham, that Elohim blessed his son Yitzchak; and Yitzchak dwelt by Be'er Lachai Ro'i" (Beresheet 25:11). HE THEN ASKS A DIFFICULT QUESTION: In this verse, the beginning does not fit the end and the end does not fit the beginning; IT BEGINS WITH THE DEATH OF AVRAHAM AND ENDS WITH THE BLESSING OF YITZCHAK, AND THERE IS NO CONNECTION BETWEEN THESE EVENTS. HE THEN POSED ANOTHER DIFFICULT QUESTION: Why this change? Why should the Holy One, blessed be He, bless Yitzchak AND NOT AVRAHAM? HE ANSWERS: Since Avraham did not bless Yitzchak, HASHEM BLESSED HIM AFTER HE DIED. THIS IS THE CONNECTION BETWEEN THE BEGINNING AND END OF THE VERSE: "AND IT CAME TO PASS..." HE ASKS: Why did Avraham not bless him? AND HE REPLIED: So that Esav, HIS SON, would not be blessed with him--THAT IS, SO THAT ESAV WOULD NOT DRAW DOWN THE ILLUMINATION OF THE LEFT AS IS HIS UNHOLY WONT. Therefore these blessings passed to the Holy One, blessed be He, AND THE HOLY ONE, BLESSED BE HE, BLESSED YITZCHAK. Of the verse, "and Yitzchak dwelt at Be'er Lachai Ro'i," HE ASKS: What is the meaning of "Lachai Ro'I," AND ANSWERS that he was united with the Shechinah, as the Aramaic translation reads, "the well where the angel of the covenant was seen." THIS IS THE WELL, NAMELY, THE SHECHINAH, UPON WHICH THE ANGEL OF THE COVENANT, YESOD, WAS SEEN. Therefore He blessed him. BY THIS WE MAY UNDERSTAND THE CONNECTION OF THE THREE PARTS OF THIS VERSE: "AND IT CAME TO PASS AFTER THE DEATH OF AVRAHAM," WHO DID NOT BLESS YITZCHAK, "THAT ELOHIM BLESSED HIS SON YITZCHAK." WHY DID HE BLESS HIM? BECAUSE "YITZCHAK DWELT AT BE'ER LACHAI RO'I," FOR HE

JOINED THE SHECHINAH.

9. In the meantime, Rabbi Yehuda knocked on the door, entered, and joined him. Rabbi Yitzchak said: Now the Shechinah is with us. Rabbi Yehuda said that this explanation concerning "Be'er Lachai Ro'i" is good, but there is more to be understood from the words. ONE SHOULD UNDERSTAND YOUR INTERPRETATION FROM THE WORDS THEMSELVES. He began with the verse: "a fountain of gardens, a well of living waters, and streams from Levanon" (Shir Hashirim 4:15). This verse was already explained: "a fountain of gardens" is Avraham; "a well of living waters" is Yitzchak; and "streams from the Levanon" is Ya'akov. HE EXPLAINED THAT "a well of living waters" is Yitzchak, as it is written: "and Yitzchak dwelt at Be'er Lachai Ro'i" (lit. 'a well of living and seeing'). What is 'a well'? It is the Shechinah, while 'living' is he who is the Life of the Worlds, namely, the Righteous--YESOD who is the Life of the Worlds--and they are not to be separated. He lives in both worlds-he lives above, in the higher world, NAMELY BINAH, and he lives in the lower world, WHICH IS MALCHUT. The lower world lives and shines from his strength.

9. אַדְהָכִי, בְּטַשׁ ר׳ יְהוּדָה אַבָּבָא, וְעָאל, וְאִתְחַבְּרוּ אֲמַר ר׳ יִצְחָק, הַשְׁתָּא זִוּוּגָא דִשְׁכִינְתָּא בַּהֲדָן. אֲמַר רִבִּי יְהוּדָה, הַאי בְּאֵר לַחַי רוֹאִי דְקָאֲמַרְתְּ שַׁפִּיר, אֲבָל בְּמִלָּה אִשְׁתְּמַע. פְּתַח וַאֲמַר מַעְיַן גַּנִּים בְּאֵר מַיִם חַיִּים וְנוֹזְלִים מִן לְבָנוֹן, הַאי קְרָא אִתְּמַר אֲבָל הָא אוֹקְמוּהָ, מַעְיַן גַּנִּים דְּאַאבְרָהָם בְּאֵר מַיִם חַיִּים דָּא יִצְחָק, וְנוֹזְלִים מִן לְבָנוֹן דָּא יַעֲקֹב. בְּאֵר מַיִם חַיִּים דָּא יִצְחָק, הַיְינוּ דִּכְתִיב וַיֵּשֶׁב יִצְחָק עִם בְּאֵר לַחַי רֹאִי. וּמַאי בְּאֵר, דָּא שְׁכִינְתָּא, לַחַי דָּא חַי הָעוֹלָמִים, צַדִּיק חַי הָעוֹלָמִים וְלֵית לְאַפְרָשָׁא לוֹן, חַי הוּא בִּתְרֵי עָלְמִין, חַי לְעֵילָא, דְּאִיהוּ עַלְמָא עִלָּאָה, חַי לְגַבֵּי עַלְמָא תַּתָּאָה, וְעַלְמָא תַּתָּאָה בְּגִינֵיהּ קָיְימָא וְנָהֲרָא

10. Come and behold: the moon, NUKVA, shines only when she sees the sun, ZEIR ANPIN. When she sees him, she shines. Therefore this is called 'Be'er Lachai Ro'i,' for assuredly then she shines and stands filled with living water, "Lachai Ro'i," 'living and seeing', so as to be filled and illuminated by that which lives, YESOD OF ZEIR ANPIN, AS MENTIONED.

10. תָּא חֲזֵי, סִיהֲרָא לָא אִתְנַהֲירַת, אֶלָּא כַּד חַזְיָא לֵיהּ לְשִׁמְשָׁא, וְכֵיוָן דְּחַזְיָא לֵיהּ, אִתְנַהֵיר. וְע״ד הַאי בְּאֵר לַחַי רוֹאִי וַדַּאי, וּכְדֵין אִתְנַהֲרָא, וְקָיְימָא בְּמַיִין חַיִּין, לַחַי רֹאִי, בְּגִין לְאִתְמַלְיָא וּלְאִתְנַהֲרָא מֵהַאי חַי

11. Come and behold: it is written, "And Bnayahu the son of Yehoyada, the son of a valiant (lit. 'living') man" (II Shmuel 23:20). This means that he was righteous and illuminated his generation as the living one above, YESOD OF ZEIR ANPIN, illuminates the world, NUKVA. Thus, the well, WHICH IS NUKVA, constantly looks to the living one, WHO IS YESOD, in order to be illuminated. "And Yitzchak dwelt by Be'er Lachai Ro'i." It is written, "When he took Rivkah," FOR THE WELL IS THE SECRET OF RIVKAH, NAMELY THE NUKVA OF ZEIR ANPIN, and as he united with her, IT REPRESENTED the joining of darkness and night, as it is written: "his left hand is under my head" (Shir Hashirim 2:6) Come and behold: Yitzchak was in Kiryat Arba after Avraham died. HE ASKS: What about the verse that reads, "And Yitzchak dwelt by Be'er Lachai Ro'i?" THE RESPONSE IS THAT THIS DOES NOT NECESSARILY INDICATE HIS ABODE, BUT RATHER THE NAME OF THE NUKVA with which he joined and was united in that well, to stir up love, as we said.

11. תָּא חֲזֵי, כְּתִיב וּבְנָיָהוּ בֶּן יְהוֹיָדָע בֶּן אִישׁ חַי רַבָּה צַדִּיק, וְנָהֵיר לְדָרֵיהּ, כְּמָה דְּחַי דְּלְעֵילָא, נָהֵיר לְעַלְמָא, וּבְכָל זִמְנָא, הַאי בְּאֵר, לַחַי אִסְתַּכַּל וְחָמֵי, בְּגִין לְאִתְנַהֲרָא, כִּדְקָאֲמָרָן. וַיֵּשֶׁב יִצְחָק עִם בְּאֵר לַחַי רֹאִי. הַיְינוּ דִּכְתִיב בְּקַחְתּוֹ אֶת רִבְקָה, וִיתֵיב בַּהֲדָהּ, וְאִתְאַחֵיד עִמָּהּ, חֹשֶׁךְ בַּלַּיְלָה, דִּכְתִיב שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי. וְתָא חֲזֵי, יִצְחָק בְּקִרְיַת אַרְבַּע הֲוָה בָּתַר דְּמִית אַבְרָהָם, מַהוּ וַיֵּשֶׁב יִצְחָק עִם בְּאֵר לַחַי רוֹאִי, דְּאִזְדַּוּג בֵּיהּ, וְאָחִיד בֵּיהּ בְּהַהוּא בֵּירָא, לְאַתְעָרָא רְחִימוּתָא כִּדְקָאֲמָרָן

12. Rabbi Yitzchak began the discussion with the verse: "The sun also rises and the sun goes down and hastens to its place where it rises again" (Kohelet 1:5). "The sun also rises," refers to the sun, ZEIR ANPIN, which shines on the moon, THE NUKVA. For when the sun is seen by her, she shines, AND THE SUN illuminates and shines from the supreme place that is above it, WHICH IS BINAH, from where IT RECEIVES HIS ILLUMINATION, AND it always rises. "And the sun goes down," means that when it comes to mate with the moon, NUKVA, it "goes towards the south," (Ibid. 6) which is the Right COLUMN OF ZEIR ANPIN, and there reposes its strength. THIS MEANS THAT ITS MAIN ILLUMINATION IS IN THE RIGHT, WHICH IS CHASSADIM, because its strength is in the right. As a result, all the strength of a man's body is in the right side, from which stems the strength of the body. Later IT READS, "and veers to the north," and shines upon this side, NAMELY, THE SOUTH, and shines upon that side, NAMELY, THE NORTH. "Round and round goes the wind" (Ibid.). HE ASKS: Why is it first written, "sun," and now IT IS CALLED "wind." HE RESPONDED THAT all is one secret, BECAUSE ZEIR ANPIN IS THE INNER MEANING OF THE LIGHT OF THE WIND,

AND IS CALLED 'SUN'. And all this happens--"ROUND AND ROUND GOES THE WIND"--so that the moon will illuminate by its light and the two will join.

12. פְּתַח רִבִּי יִצְחָק וַאֲמַר, וְזָרַח הַשֶּׁמֶשׁ וּבָא הַשֶּׁמֶשׁ וְאֶל מְקוֹמוֹ שׁוֹאֵף זוֹרֵחַ הוּא שָׁם. וְזָרַח הַשֶּׁמֶשׁ, דָּא שִׁמְשָׁא, דְּנָהִיר לְסִיהֲרָא, דְּכַד אִתְחֲזֵי בַּהֲדָהּ, כְּדֵין נָהֲרָא, וְאִתְנְהִיר וְזָרַח, מֵאַתַּר עִלָּאָה, דְּקַיְּימָא עֲלֵיהּ, מִתַּמָּן זָרַח תְּדִיר. וּבָא הַשֶּׁמֶשׁ, לְאִזְדַּוּוּגָא בַּהֲדָהּ דְּסִיהֲרָא. הוֹלֵךְ אֶל דָּרוֹם, דְּאִיהוּ יְמִינָא, וְשַׁוֵּי תּוּקְפֵּיהּ בֵּיהּ, וּבְגִין דְּתוּקְפֵּיהּ בֵּיהּ, כָּל חֵילָא דְּגוּפָא בִּימִינָא הוּא, וּבֵיהּ תַּלְיָא. וּלְבָתַר סוֹבֵב אֶל צָפוֹן, נָהִיר לְסִטְרָא דָא, וְנָהִיר לְסִטְרָא דָא. סוֹבֵב סוֹבֵב הוֹלֵךְ הָרוּחַ, בְּקַדְמֵיתָא כְּתִיב שֶׁמֶשׁ, וְהַשְׁתָּא רוּחַ. אֶלָּא כֻּלָּא חַד, וְרָזָא חָדָא, וְכָל דָּא, בְּגִין דְּסִיהֲרָא אִתְנְהָרָא מִנֵּיהּ, וְיִתְחַבְּרוּן תַּרְוַוּיְיהוּ

13. Come and behold: when Avraham came into the world, he embraced the moon and brought her near. When Yitzchak came, he took her and held her and drew her lovingly, as it is written: "his left hand is under my head" (Shir Hashirim 2:6). When Ya'akov came, he united the sun, ZEIR ANPIN, with the moon, THE NUKVA, and THE NUKVA shone. So Ya'akov became whole in every aspect, and the moon shone, and was perfected by the twelve tribes.

13. תָּא חֲזֵי, כַּד אֲתָא אַבְרָהָם לְעַלְמָא חֲבִיק לָהּ לְסִיהֲרָא וְקָרֵיב לָהּ, כֵּיוָן דַּאֲתָא יִצְחָק אָחִיד בָּהּ, וְאַתְקִיף בָּהּ כִּדְקָא יָאוֹת, וּמָשִׁיךְ לָהּ בִּרְחִימוּ, כְּמָה דְּאִתְּמַר, דִּכְתִיב שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי. כֵּיוָן דַּאֲתָא יַעֲקֹב, כְּדֵין אִתְחַבַּר שִׁמְשָׁא בְּסִיהֲרָא, וְאִתְנְהִיר, וְאִשְׁתַּכַּח יַעֲקֹב שָׁלֵים בְּכָל סִטְרִין, וְסִיהֲרָאאִתְנְהִירַת, וְאִתְתַּקָּנַת בִּתְרֵיסַר שִׁבְטִין

14. Rabbi Yehuda opened the discussion with the verse: "Behold, bless Hashem, all you servants of Hashem..." (Tehilim 134:1). This verse was explained, yet come and behold: it is written, "Behold, bless Hashem." Who are those worthy of blessing the Holy One, blessed be He? THE SCRIPTURE SAYS, "all you servants of Hashem." Although anyone from Yisrael is worthy of blessing the Holy One, blessed be He, NEVERTHELESS, who gives the blessings for the sake of the supernal and lower beings? THE SCRIPTURE SAYS, "all you servants of Hashem," yet not everyone. Whose blessing is considered a blessing? THE SCRIPTURE SAYS, THOSE "who stand by night in the house of Hashem" (Ibid.); those who wake up at midnight to study Torah. These are those "who stand by night in the house of Hashem." ACCORDING TO THE SCRIPTURE, THEY MUST BE BOTH THE SERVANTS OF HASHEM AND ALSO RISE AT MIDNIGHT. For then the Holy One, blessed be He, comes to delight with the righteous in the Garden of Eden. And we are here awakened by the words of the Torah. Let us discuss Yitzchak, for we are on his level.

14. פְּתַח רִבִּי יְהוּדָה וַאֲמַר הִנֵּה בָּרְכוּ אֶת יי׳ כָּל עַבְדֵי יי׳, וגו׳. הַאי קְרָא אוֹקְמוּהָ, אֲבָל תָּא חֲזֵי, הִנֵּה בָּרְכוּ אֶת יי׳, וּמַאן אִינּוּן, דְּיִתְחֲזוּן לְבָרְכָא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, כָּל עַבְדֵי יי׳, בְּגִין דְּכָל בַּר נָשׁ בְּעַלְמָא מִיּשְׂרָאֵל, אַף עַל גַּב דְּכֹלָּא יִתְחֲזוּן לְבָרְכָא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, בִּרְכָתָא דִּבְגִינַיְיהוּ יִתְבָּרְכוּן עִלָּאִין וְתַתָּאִין מַאן הִיא, הַהִיא דְּבָרְכִין לֵיהּ עַבְדֵי יי׳, וְלָא כֻּלְּהוּ. וּמַאן אִינּוּן דְּבִרְכַּתְהוֹן בִּרְכְתָא, הָעוֹמְדִים בְּבֵית יי׳ בַּלֵּילוֹת, אִלֵּין אִינּוּן דְּקַיְּימוּ בְּפַלְגוּת לֵילְיָא, וְאִתְעָרֵי לְמִקְרֵי בְּאוֹרַיְיתָא, אִלֵּין קַיְּימֵי בְּבֵית יי׳ בַּלֵּילוֹת, דְּהָא כְּדֵין קוּדְשָׁא בְּרִיךְ הוּא אָתֵי לְאִשְׁתַּעְשְׁעָא עִם צַדִּיקַיָּא בְּגִנְתָא דְּעֵדֶן. וַאֲנַן קַיְּימֵי הָכָא לְאִתְעָרָא בְּמִלֵּי דְאוֹרַיְיתָא, נִימָא בְּמִלֵּי דְיִצְחָק, דַּאֲנַן בֵּיהּ.

2. "And Yitzchak was forty years old"
We learn that Rivkah, because she was "like the lily among thorns", countervails the harsh judgments of Avraham and Yitzchak. Next, Rabbi Yitzchak teaches the inner meaning of the marriage of Yitzchak to Rivkah: how she represents his opposite, and how their union provides the balance that sweetens the world.
The Relevance of this Passage
"Thorns" signify the severe judgments that appear in our world. The "lily" represents the tenderness and beauty of life. Yitzchak [thorns] and Rivkah [the lily] are the vessels through which these spiritual forces are established. The key to any fulfilling relationship lies in a delicate balance between both qualities. A husband and wife bring their own particular attributes to a marriage. By harnessing the forces of Yitzchak and Rivkah, we create greater balance in all our human interactions, and particularly in our marital ties.

15. פְּתַח רַבִּי יִצְחָק וַאֲמַר. וַיְהִי יִצְחָק בֶּן אַרְבָּעִים שָׁנָה בְּקַחְתּוֹ אֶת רִבְקָה וגו׳ בֶּן אַרְבָּעִים שָׁנָה, אַמַּאי אִתָּא לְמִמְנֵי הָכָא, דַּהֲוָה בֶּן אַרְבָּעִים שָׁנָה, כַּד נְסִיב לָהּ לְרִבְקָה, אֶלָּא וַדַּאי, הָא אִתְכְּלִיל יִצְחָק בְּצָפוֹן וְדָרוֹם, בְּאֶשָּׁא וּמַיָּא, וּכְדֵין, הֲוָה יִצְחָק בֶּן אַרְבָּעִים שָׁנָה בְּקַחְתּוֹ אֶת רִבְקָה. כְּמַרְאֵה הַקֶּשֶׁת, יָרוֹק חִוַּוּר סוּמָק. בַּת שָׁלֹשׁ שָׁנִים אֶחִיד בָּהּ כַּד אָחִיד בָּהּ בְּרִבְקָה, וְכַד אוֹלִיד, אוֹלִיד בֶּן שִׁשִּׁים, לְאוֹלָדָא כִּדְקָא יָאוֹת, בְּגִין דִּיפּוֹק יַעֲקֹב שְׁלָם, מִבֶּן שִׁשִּׁים שָׁנָה כִּדְקָא יָאוֹת, וְכֻלְּהוּ אָחִיד לְהוֹ יַעֲקֹב לְבָתַר, וְאִתְעֲבִיד גְּבַר שְׁלִים

15. THE SCRIPTURE READS: "and Yitzchak was forty years old when he took Rivkah for a wife" (Beresheet 25:20). Why is Yitzchak's age given here? Why does it say he was forty years old when he married Rivkah? HE BEGAN HIS ANSWER BY SAYING THAT Yitzchak was included within north and south, which are fire and water, and was then forty years old when he took Rivkah. Further, the text, "As the appearance of the bow," (Yechezkel 1:28) means THAT RIVKAH HAD "THE APPEARANCE OF THE RAINBOW," WHICH IS green, white, and red, WHICH ARE CHESED, GVURAH AND TIFERET OF NUKVA. She (the Nukva) was three years old when he seized it, when he took Rivkah, THAT IS, MARRIED HER. And he sired a son when he was sixty, WHICH WAS AFTER ATTAINING THE SIX SFIROT--CHESED TO YESOD--so that he would properly sire Ya'akov who, as the issue of a man of sixty years, held on to all THE SIX SFIROT and became a whole man.

16. בַּת בְּתוּאֵל הָאֲרַמִּי מִפַּדַּן אֲרָם אֲחוֹת לָבָן הָאֲרַמִּי, מַאי אִכְפַּת לָן כּוּלֵּי הַאי, דְּהָא כְּבָר אִתְּמַר וּבְתוּאֵל יָלַד אֶת רִבְקָה וגו׳, וְהַשְׁתָּא אֲמַר בַּת בְּתוּאֵל הָאֲרַמִּי, וּלְבָתַר מִפַּדַּן אֲרָם, וּלְבָתַר אֲחוֹת לָבָן הָאֲרַמִּי, אֶלָּא אוֹקְמוּהָ, דַּהֲוַת בֵּין רְשָׁעִים וְאִיהִי לָא עָבְדַת כְּעוֹבָדַיְיהוּ, דַּהֲוַת בַּת בְּתוּאֵל וּמִפַּדַּן אֲרָם, וַאֲחוֹת לָבָן, וְכֻלְּהוּ חַיָּיבִין לְאַבְאָשָׁא, וְהִיא סָלְקָא עוֹבְדִין דִּכְשָׁרָן, וְלָא עָבְדַת כְּעוֹבָדַיְיהוּ

16. Why are we told: "The daughter of Betu'el the Arammian of Paddan-aram, the sister to Lavan the Arammian?" Why should we care to know all this--it had already been written, "And Betu'el sired Rivkah," (Beresheet 22:23) and now she is described as "of Paddan-aram, the sister to Lavan the Arammian." HE ANSWERS THAT IT IS to teach us that ALTHOUGH she was born among the misled, she did not follow their ways. Therefore it is written that she was the daughter of Betu'el, of Paddan-aram, and the sister of Lavan, who were all wicked and evil doers; but she did good deeds and did not behave as they did.

17. הַשְׁתָּא אִית לְאִסְתַּכְּלָא, אִי רִבְקָה הֲוַת בַּת עֶשְׂרִין שְׁנִין, אוֹ יַתִּיר, אוֹ בַּת שְׁלֹשׁ עֶשְׂרֵה, כְּדֵין הוּא שִׁבְחָא דִילַהּ, דְּלָא עָבְדַת כְּעוֹבָדַיְיהוּ, אֲבָל עַד כְּעַן בַּת שָׁלֹשׁ שָׁנִים הֲוַת, מַאי שִׁבְחָא דִילַהּאָמַר רָבִּיְיהוּדָה בַּת שָׁלֹשׁ שָׁנִים הֲוַת, וַעֲבִידַת לְעַבְדָא כָּל הַהוּא עוֹבָדָא

17. Now we should study this further. If Rivkah was twenty years old, or at least thirteen, it would be considered praiseworthy that she did not do as they did. But since she was only three years old, how can she be praised for her actions? Rabbi Yehuda replied that although she was only three years old, she can be judged by how she behaved toward the servant. THIS MUST MEAN THAT SHE HAD THE WISDOM OF A TWENTY YEAR OLD, AND THEREFORE SHE MAY BE PRAISED FOR NOT LEARNING FROM WHAT THEY DID.

18. Rabbi Yitzchak said: Though she acted WISELY TOWARD THE SERVANT, I do not yet know if her behavior was right or not. Come and behold: it is written, "Like the lily among thorns, so is my love among the daughters" (Shir Hashirim 2:2). The lily is the congregation of Yisrael, NAMELY, THE NUKVA OF ZEIR ANPIN, which is among the legions as a lily among the thorns. The hidden meaning is that Yitzchak came from the side of Avraham, supernal Chesed, who is kind to all creatures. And although he represented Severe Judgment, HE NEVERTHELESS DRAWS CHESED FROM AVRAHAM. Rivkah also came from the side of Harsh Judgment OF BETU'EL AND LAVAN. Although she was herself of Weak Judgment, IN THE SECRET OF THE REDNESS OF THE LILY, and a thread of Chesed was attached to her, IN THE SECRET OF THE WHITENESS OF THE LILY, nevertheless she came from Severe Judgment. Thus, because Yitzchak was severe in his judgment and Rivkah was softer in her Judgment, she was as a lily among the thorns. AND IF THE NUKVA were not of Weak Judgment, the world would not have been able to bear the Harsh Judgment of Yitzchak. In this manner, the Holy One, blessed be He, joins couples in the world--the severe with the weak. THUS YITZCHAK WAS OF SEVERE JUDGMENT AND RIVKAH OF SOFT JUDGMENT, so as to balance everything. THEY WOULD BE ABLE TO RECEIVE THE ILLUMINATION OF CHOCHMAH, and the world would be sweetened.

18. אֲמַר רִבִּי יִצְחָק, אַף עַל גַּב דְּכוּלֵּי הַאי עָבְדַת, לָא יְדַעְנָא עוֹבָדָהָא אִי אִינּוּן כְּשֵׁרָאן, אוֹ לָאו. אֶלָּא, תָּא חֲזֵי, כְּתִיב כְּשׁוֹשַׁנָּה בֵּין הַחוֹחִים כֵּן רַעְיָתִי בֵּין הַבָּנוֹת. כְּשׁוֹשַׁנָּה: דָּא כְּנֶסֶת יִשְׂרָאֵל, דְּאִיהִי בֵּין אוּכְלוּסָהָא, כְּוַרְדָּא בֵּין כּוּבִין וְרָזָא דְּמִלָּה, יִצְחָק אָתֵי מִסִּטְרָא דְּאַבְרָהָם דְּאִיהוּ חֶסֶד עִלָּאָה, וַעֲבִיד חֶסֶד עִם כָּל בְּרִיָּין, וְאַף עַל גַּב דְּאִיהוּ דִּינָא קַשְׁיָא. וְרִבְקָה אָתַת מִסִּטְרָא דְּדִינָא קַשְׁיָא, וְאִסְתַּלְּקַת מִבֵּינַיְיהוּ, וְאִתְחַבְּרַת בְּיִצְחָק, דְּהָא רִבְקָה מִסִּטְרָא דְּדִינָא קַשְׁיָא אַתְיָא, וְאַף עַל גַּב דְּאִיהִי מִסִּטְרָא דְּדִינָא רַפְיָא הֲוַת, וְחוּטָא דְּחֶסֶד תְּלֵי בָּהּ, וְיִצְחָק דִּינָא קַשְׁיָא, וְאִיהִי רַפְיָא, כְּשׁוֹשַׁנָּה בֵּין הַחוֹחִים הֲווֹ. וְאִי לָאו דְּאִיהִי רַפְיָא, לָא יָכֵיל עַלְמָא לְמִסְבַּל דִּינָא קַשְׁיָא דְּיִצְחָק. כְּגַוְונָא דָא, קוּדְשָׁא בְּרִיךְ הוּא מְזַוֵּג זִוּוּגִין בְּעַלְמָא, חַד תַּקִּיף וְחַד רַפְיָא, בְּגִין לְאִתְתַּקָּנָא כֹּלָּא, וְיִתְבַּסֵּם עָלְמָא

3. "And Yitzchak entreated..."
We are instructed in the prayer and spiritual actions practiced by Yitzchak in order for the child Ya'akov to be born. We see also how The Creator responded to Yitzchak's entreaties. This discussion enlightens us about the structure of prayer, and of how the prayers of the righteous allow the prayers of less good men to be heard. Next, the puzzling fact that Yitzchak loved Esav more than Ya'akov is explained in terms of its spiritual significance: the son of Avraham represents Left Column Energy, which expresses judgment. Esav, we're told, denotes this same negative force, which is an indication that Yitzchak has not yet learned to modify and balance the severity of his own judgment.
The Relevance of this Passage
This powerful passage influences many areas of life, including the miracle of childbirth.
Though our own prayers might not have wings to ascend to the highest worlds, we can still contact the Upper Realms through the updraft created by the prayers of the righteous. Finally, the text points out that our tendency is to welcome and embrace people into our lives whose nature is similar to our own. In contrast, we're quick to pass judgment and distance ourselves from those who differ from us. This negative predisposition is weakened and abated so that we can live according to the principle, "Love thy neighbor as thyself."

19. פְּתַח רִבִּי יְהוּדָה אֲבַתְרֵיהּ וַאֲמַר, וַיֶּעְתַּר יִצְחָק לַיי׳ לְנֹכַח אִשְׁתּוֹ. מַהוּ וַיֶּעְתַּר, דְּקָרֵיב לֵיהּ קָרְבָּנָא, וְצַלֵּי עֲלָהּ. וּמַה קָרְבָּנָא קָרֵיב. עוֹלָה קָרֵיב, דִּכְתִיב וַיֵּעָתֶר לוֹ יי׳, כְּתִיב הָכָא וַיֵּעָתֶר לוֹ יי׳, וּכְתִיב הָתָם וַיֵּעָתֶר אֱלֹהִים לָאָרֶץ וגו׳, מַה לְהַלָּן קָרְבָּן, אַף כָּאן קָרְבָּן. כְּתִיב וַיֶּעְתַּר יִצְחָק, וּכְתִיב וַיֵּעָתֶר לוֹ, דְּנָפַק אֶשָּׁא מִלְּעֵילָא, לְקַבְלָא אֶשָּׁא דִּלְתַתָּא

19. Rabbi Yehuda continued with the verse: "And Yitzchak entreated Hashem for his wife" (Beresheet 25:21). HE ASKS: What is the meaning of "entreated?" AND HE REPLIED that he offered a sacrifice and prayed for her. What offering did he sacrifice? A burnt offering. IT IS UNDERSTOOD THAT "ENTREATED" INDICATES THAT HE SACRIFICED by studying the verses "and Hashem was entreated of him" (Ibid.), and "So Hashem was entreated for the land" (II Shmuel 24:25). There it means that a sacrifice has been offered, SO here too it means, a sacrifice has been offered.
It is written: "And Yitzchak entreated," "and Hashem was entreated." IF "ENTREATED" INDICATE A SACRIFICE, WHAT IS THE MEANING OF, "AND HASHEM WAS ENTREATED"? HE REPLIED THAT THIS TOO REFERS TO AN OFFERING, a celestial fire that came to meet the lower fire. FOR TWO FIRES ARE NEEDED TO CONSUME THE OFFERING, THE FIRE OF A HOLY MAN AND THE FIRE OF A LAYMAN. THEREFORE "YITZCHAK ENTREATED," WHICH REFERS TO THE LOWER FIRE, AND "HASHEM WAS ENTREATED," WHICH CORRESPONDS TO THE UPPER FIRE.

20. דָּבָר אַחֵר וַיֶּעְתַּר יִצְחָק, דְּצַלֵּי צְלוֹתֵיהּ, וְחָתַר חֲתִירָה לְעֵילָא, לְגַבֵּי מַזָּלָא עַל בְּנִין, דְּהָא בְּהַהוּא אֲתַר תַּלְיָין בְּנִין, דִּכְתִיב וַתִּתְפַּלֵּל עַל ה׳, וּכְדֵין וַיֶּעְתַּר לוֹ יי׳, אַל תִּקְרֵי וַיֶּעְתַּר לוֹ, אֶלָּא וַיֶּחְתַּר לוֹ, חֲתִירָה חָתַר לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, וְקַבֵּיל לֵיהּ, וּכְדֵין וַתַּהַר רִבְקָה אִשְׁתּוֹ

20. Another explanation for, "And Yitzchak entreated," is that by his prayer he hollowed out a passage that reached above to Mazal that bestows children. It is upon that place--IN MAZAL, WHICH IS THE DIKNA OF ARICH ANPIN--that giving birth to children depends, as it is written, "and she prayed to (lit. 'above') Hashem," (I Shmuel 1:10) WHICH IS ZEIR ANPIN. "...ABOVE HASHEM..." REFERS TO DIKNA OF ARICH ANPIN, WHICH ENCIRCLES ZEIR ANPIN, CALLED 'MAZAL'. Then, "Hashem was entreated of him." Do not pronounce it "entreated," (Heb. vaye'ater) but "hollowed out" (Heb. vayechater). For the Holy One, blessed be He, cleared the way and accepted the prayer. Then, "Rivkah his wife conceived."

21. תָּא חֲזֵי, עֶשְׂרִין שְׁנִין, אִשְׁתָּהֵי יִצְחָק עִם אִתְּתֵיהּ, וְלָא אוֹלִידַת, עַד דְּצַלֵּי צְלוֹתֵיהּ בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בִּצְלוֹתְהוֹן דְּצַדִּיקַיָּא, בְּשַׁעְתָּא דְּבָעָאן קַמֵּיהּ צְלוֹתְהוֹן, עַל מַה דְּאִצְטְרִיכוּ, מַאי טַעְמָא, בְּגִין דְּיִתְרַבֵּי וְיִתּוֹסַף רְבוּת קוּדְשָׁא, לְכָל מַאן דְּאִצְטְרִיךְ בִּצְלוֹתְהוֹן דְּצַדִּיקַיָּא

21. Come and behold: Yitzchak was with his wife for twenty years, but she did not give birth until he had said his prayer This is because the Holy One, blessed be He, desires the prayer of the righteous, when they ask Him in prayer for their needs. Why? Because the anointing oil will be increased by the prayer of the righteous for all those in need of it. FOR THE RIGHTEOUS IN THEIR PRAYER OPEN THE SUPERNAL CHANNEL, AND THEN EVEN THE PRAYERS OF THE UNWORTHY ARE ANSWERED.

22. תָּא חֲזֵי, אַבְרָהָם לָא צַלֵּי קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, דְּיִתֵּן לֵיהּ בְּנִין, אַף עַל גַּב דְּשָׂרָה עֲקָרָה הֲוַת. וְאִי תֵּימָא, הָא כְתִיב, הֵן לִי לֹא נָתַתָּ זָרַע, הַהוּא לָאו בְּגִין צְלוֹתָא הֲוָה אֶלָּא כְּמַאן דְּמִשְׁתָּעֵי קַמֵּי מָרֵיהּ. אֲבָל יִצְחָק, צַלֵּי עַל אִתְּתֵיהּ, בְּגִין דְּהָא אִיהוּ הֲוָה יָדַע, דְּלָאו אִיהוּ עָקָר, אֶלָּא אִתְּתֵיהּ, דְּיִצְחָק הֲוָה יָדַע בְּרָזָא דְחָכְמְתָא, דְּיַעֲקֹב זַמִּין לְמֵיפַּק מִנֵּיהּ, בִּתְרֵיסַר שִׁבְטִין, אֲבָל לָא יָדַע, אִי בְּהַאי אִתְּתָא, אִי בְּאָחֳרָא, וְעַל דָּא לְנֹכַח אִשְׁתּוֹ, וְלָא לְנֹכַח רִבְקָה

22. Come and behold: Avraham did not pray before the Holy One, blessed be He, so that He would give him sons, even though Sarah was barren. And although it may be said that he prayed, saying, "Behold, to me You gave no seed," (Beresheet 15:3) it is not a prayer, but simply a statement to his Master. But Yitzchak prayed for his wife because he knew that his wife, and not he, was sterile. And although Yitzchak knew by the inner meaning of wisdom that Ya'akov was bound to come from him and produce the twelve tribes, he did not know whether this would be from this wife or from another. Therefore the scripture reads, "for his wife" (Beresheet 25:21), and not specifically "for Rivkah."

23. אֲמַר הַהוּא רַבְיָא, בְּרֵיהּ דְּרִבִּי יְהוּדָה, אִי הָכֵי אַמַּאי לָא רָחִים לֵיהּ יִצְחָק לְיַעֲקֹב, כָּל כָּךְ כְּמוֹ לְעֵשָׂו, הוֹאִיל וַהֲוָה יָדַע דְּזַמִּין אִיהוּ לְקַיְּימָא מִנֵּיהּ תְּרֵיסַר שִׁבְטִין. אָמַר לוֹ שַׁפִּיר קָאֲמַרְתְּ, אֶלָּא כָּל זִינָא רָחֵים לֵיהּ לְזִינֵיהּ, וְאִתְמְשֵׁיךְ וְאָזֵיל זִינָא בַּתַּר זִינֵיהּ

23. Rabbi Yehuda's son asks: Why then did not Yitzchak love Ya'akov as he loved Esav, if he knew that he would sire the twelve tribes? He replied: Well said. HE LOVED ESAV BETTER BECAUSE everyone loves and is attracted to his own kind.

24. תָּא חֲזֵי, עֵשָׂו נָפַק סוּמָק, כְּמָה דִּכְתִיב וַיֵּצֵא הָרִאשׁוֹן אַדְמוֹנִי כֻּלּוֹ וגו׳, וְאִיהוּ זִינָא דְיִצְחָק, דְּאִיהוּ דִינָא קַשְׁיָא דִלְעֵילָא, וּנְפַק מִנֵּיהּ עֵשָׂו, דִּינָא קַשְׁיָא לְתַתָּא, דְּדַמְיָא לְזִינֵיהּ, וְכָל זִינָא אָזֵיל לְזִינֵיהּ, וְעַל דָּא רָחֵים לֵיהּ לְעֵשָׂו יַתִּיר מִיַּעֲקֹב, כְּמָה דִּכְתִיב וַיֶּאֱהַב יִצְחָק אֶת עֵשָׂו כִּי צַיִד בְּפִיו. כְּתִיב הָכָא כִּי צַיִד בְּפִיו, וּכְתִיב הָתָם עַל כֵּן יֵאָמַר כְּנִמְרֹד גִּבּוֹר צַיִד לִפְנֵי יי׳.

24. Come and behold: Esav was born all red, as it is written, "And the first came out red all over" (Beresheet 25:25). Thus, he is the same as Yitzchak, who is of Harsh Judgment above, IN HOLINESS, and Esav, who issued from him, is the Harsh Judgment below. ESAV'S HEAD WAS IN THE HOLY SYSTEM, BUT HIS BODY WAS NOT. THEREFORE, he resembled Yitzchak. And because each is drawn to his own kind, Yitzchak loved Esav more than Ya'akov, as it is written, "And Yitzchak loved Esav, he relished his venison" (Ibid. 28), WHICH MEANS THAT HIS HEAD IS IN THE HOLY SYSTEM. Here it is written, "For he relished his venison," which is similar to, "wherefore it is said, 'like Nimrod the mighty hunter before Hashem'" (Beresheet 10:9). IN BOTH PLACES, HUNTING REFERS TO HARSH JUDGMENT, AND THE SCRIPTURES TELL US THAT HE LOVED HIM BECAUSE THEY WERE BOTH OF SEVERE JUDGMENT.

4. "And the children struggled together within her" (A)

Here we explore the relationship of Ya'akov to Esav. We are shown Esau's identification with the serpent, and the necessity of Ya'akov to deal with this evil in order transform Holy Yisrael into the chosen part and portion of The Creator. Ya'akov's battles with Esav are a metaphor denoting the

establishment of a spiritual system that expresses the paradigm of good versus evil in human existence. We see more clearly how the naming of Ya'akov signifies his special role, and his difference from Avraham and Yitzchak. The importance of the struggle of Ya'akov with Esav for the future is also explained, along with the methods used in this ongoing battle with evil.

The Relevance of this Passage

Ya'akov and Esav were born together in the womb of Rivkah. On a macrocosmic level, Ya'akov represents the forces of good, Esav, the forces of evil, and the womb of Rivkah symbolizes our physical world. On the micro-level, this dynamic represents the positive and negative aspects of our own nature. This portion of Zohar gives us power over our dark side, so that we can overcome our internal demons.

25. Rabbi Yitzchak said: It is written, "And the children struggled together within her; and she said, 'if it be so, why am I thus?' And she went to inquire of Hashem" (Beresheet 25:22). Where did she go? To the academy of Shem and Ever. "...the children struggled together within her," because the wicked Esav was warring against Ya'akov there. The term 'struggle' (Heb. vayitrotzatzu) is similar to the expression 'to break' (Heb. ratzatz) one's head, for they struggled and were divided. Come and behold: ESAV was of the side of he who rides the serpent, SAMAEL, while YA'AKOV was of the side who rides the perfect Holy Throne, of the side of the sun, ZEIR ANPIN, that is united with the moon, THE NUKVA.

25. אָמַר רַבִּי יִצְחָק, כְּתִיב וַיִּתְרֹצְצוּ הַבָּנִים בְּקִרְבָּהּ וַתֹּאמֶר אִם כֵּן לָמָּה זֶּה אָנֹכִי וַתֵּלֶךְ לִדְרֹשׁ אֶת יי׳, לְאָן אֲתַר אָזְלַת. לְבֵי מִדְרְשָׁא דְּשֵׁם וְעֵבֶר. וַיִּתְרֹצְצוּ הַבָּנִים בְּקִרְבָּהּ, דְּתַמָּן הֲוָה הַהוּא רָשָׁע דְּעֵשָׂו אֲגַח קְרָבָא בֵּיהּ בְּיַעֲקֹב. וַיִּתְרֹצְצוּ: אִתְּבְּרוּ כְּמָה דְּאַמְרִינָן, רָצַץ אֶת מוֹחוֹ אִתְּבְּרוּ דָּא עִם דָּא, וְאִתְּפְּלָגוּ. תָּא חֲזֵי, דָּא סִטְרָא דְּרוֹכֵב נָחָשׁ, וְדָא סִטְרָא דְּרוֹכֵב עַל כֻּרְסְיָא שְׁלִימְתָּא קַדִּישָׁא, בְּסִטְרָא דְּשִׁמְשָׁא, לְשַׁמְשָׁא בְּסִיהֲרָא

26. Come and behold: since Esav followed on the serpent, Ya'akov dealt with him slyly, as the serpent was cunning and had crooked ways. As it is written, "the serpent was craftier" (Beresheet 3:1), which means that he was cunning AND SLY. What Ya'akov did with Esav was serpent-like. This was as it ought to have been; by making Esav go after that serpent, so that he would be separated from Ya'akov, and thus share nothing with him in this world or in the world to come. Thus we learn, "he who comes to kill you, hasten to kill him first." It is written: "in the womb he took his brother by the (Hoshea 12:4), which means that he lowered him down by the heel, THAT IS, SEPARATED HIM FROM HOLINESS AND LOWERED HIM INTO THE SIDE OF DEFILEMENT CALLED 'HEEL', WHICH WAS AT THE END OF HOLINESS. This is the meaning of, "and his hand took hold of Esav's heel" (Beresheet 25:26), for he put his hands on the heel to subjugate him TO HOLINESS.

26. וְתָא חֲזֵי, בְּגִין דְּאִתְמְשַׁךְ עֵשָׂו אֲבַתְרֵיהּ דְּהַהוּא נָחָשׁ, אָזֵיל עִמֵּיהּ יַעֲקֹב בַּעֲקִימָא, כְּנָחָשׁ, דְּאִיהוּ חַכִּים, וְאִיהוּ אָזֵיל בַּעֲקִימוּ, כְּדָבָר אֲחֵר וְהַנָּחָשׁ הָיָה עָרוּם וגו׳, חַכִּים. וְעוֹבָדוֹי דְּיַעֲקֹב לְגַבֵּיהּ, הֲווֹ לֵיהּ כְּנָחָשׁ, וְהָכֵי אִצְטְרִיךְ לֵיהּ, בְּגִין לְאַמְשָׁכָא לֵיהּ לְעֵשָׂו, בַּתְרֵיהּ דְּהַהוּא נָחָשׁ, וְיִתְפְּרַשׁ מִנֵּיהּ, וְלָא יְהֵא לֵיהּ חוּלָקָא עִמֵּיהּ בְּעַלְמָא דֵּין וּבְעַלְמָא דְּאָתֵי. וְתָנִינָן, בָּא לְהָרְגְּךָ, אַקְדִּים אַנְתְּ וְקַטְלֵיהּ. כְּתִיב, בַּבֶּטֶן עָקַב אֶת אָחִיו דְּאַשְׁרֵי לֵיהּ לְתַתָּא, בְּהַהוּא עָקֵב, הה״ד וְיָדוֹ אוֹחֶזֶת בַּעֲקֵב עֵשָׂו, דְּשַׁוֵּי יְדוֹי עַל הַהוּא עָקֵב, לְאַכְפְּיָא לֵיהּ

27. Another explanation of the verse, "and his hand took hold..." is that Ya'akov could not be separated from him entirely, so his hand held the heel of Esav. His hand is the moon, WHICH IS THE NUKVA, CALLED THE 'HAND OF TIFERET', WHICH IS YA'AKOV, whose light was darkened because he held Esav's heel. Therefore, Ya'akov needed to be clever with him, to push him down, so he would cleave to his place IN THE OTHER SIDE AND BE COMPLETELY SEVERED FROM HOLINESS.

27. דָּבָר אֲחֵר וְיָדוֹ אוֹחֶזֶת, דְּלָא יָכִיל לְמֵיפַּק מִנֵּיהּ מִכֹּל וָכֹל, אֶלָּא וְיָדוֹ אוֹחֶזֶתבַּעֲקֵב עֵשָׂו, דָּא סִיהֲרָא, דְּאִתְכַּסְיָא נְהוֹרָא, בְּגִין עֵקֶב דְּעֵשָׂו, וְעַל דָּא אִצְטְרִיךְ לֵיהּ, לְמֵיהַךְ עִמֵּיהּ בְּחָכְמְתָא, בְּגִין לְדַחֲיָיא לֵיהּ לְתַתָּא, וְיִתְדַּבַּק בְּאַתְרֵיהּ

28. "And he called his name Ya'akov," MEANS THAT the Holy One, blessed be He, assuredly called him 'Ya'akov'. Come and behold: it is written, "and he called his name 'Ya'akov'" (Beresheet 27:36), and not, 'and his name was called Ya'akov'. But "Did he not rightly call him "Ya'akov?' for he has supplanted me (Heb. ya'akveni)?" (Ibid.) THIS REFERS TO THE HOLY ONE, BLESSED BE HE, WHO CALLED HIM 'YA'AKOV'. Surely the Holy One, blessed be He, saw that the primordial serpent was wise in an evil way. When Ya'akov came, THE HOLY ONE, BLESSED BE HE, said that he must be wiser than the serpent. Therefore He called him 'Ya'akov', WHO BECAME KNOWN FOR HIS WISDOM. HE KNEW HOW TO DECEIVE THE SERPENT AND TO SEPARATE HIM FROM ALL THINGS HOLY.

28. וַיִּקְרָא שְׁמוֹ יַעֲקֹב. קוּדְשָׁא בְּרִיךְ הוּא קָרֵי לֵיהּ יַעֲקֹב וַדַּאי. תָּא חֲזֵי, כְּתִיב הָכֵי קָרָא שְׁמוֹ יַעֲקֹב, נִקְרָא שְׁמוֹ לָא כְּתִיב, אֶלָּא קָרָא שְׁמוֹ, וַיַּעְקְבֵנִי, וַדַּאי חָמָא לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, דְּהָא הַהוּא חִוְיָא קַדְמָאָה, אִיהוּ חַכִּים לְאַבְאָשָׁא, כֵּיוָן דַּאֲתָא יַעֲקֹב, אֲמַר הָא וַדַּאי חַכִּים לְקִבְלֵיהּ, וּבְגִין כָּךְ קָרָא לֵיהּ יַעֲקֹב

29. We have already explained that wherever it is written, "He called," WITHOUT ALLUDING TO WHO CALLED, it is the lower grade, THE NUKVA, as it is written: "And ...called Moshe" (Vayikra 1:1). IT IS THE NUKVA, WHO CALLED TO MOSHE. And here it is written, "and he called his name 'Ya'akov'" (Beresheet 25:26). HERE, TOO, IT IS THE NUKVA OF ZEIR ANPIN WHO CALLED HIS NAME 'YA'AKOV'. For no man even named Ya'akov, as it is written elsewhere, "And called it (lit. 'him') El the Elohim Yisrael" (Beresheet 33:20). This is the Holy One, blessed be He, who called Ya'akov 'El'. He said to him: 'I am El among the upper, and you are El among the lower.' THIS IS TO SHOW THAT HE WAS NOT NAMED BY FLESH AND BLOOD, BUT BY THE HOLY ONE, BLESSED BE HE.

29. הָא אוֹקִימְנָא בְּכָל אֲתַר, וַיִּקְרָא סְתָם, הַאי הוּא דַּרְגָּא בַּתְרָאָה, כְּמָה דִכְתִיב, וַיִּקְרָא אֶל מֹשֶׁה וגו׳. וְהָכָא וַיִּקְרָא שְׁמוֹ יַעֲקֹב, בְּכָל אֲתַר, שְׁמֵיהּ לָא אִקְרֵי עַל יְדָא דְּבַר נָשׁ, בַּאֲתַר אָחֳרָא מַה כְּתִיב, וַיִּקְרָא לוֹ אֵל אֱלֹהֵי יִשְׂרָאֵל קוּדְשָׁא בְּרִיךְ הוּא קָרָא לֵיהּ לְיַעֲקֹב אֵל. אָמַר לוֹ אֲנָא אֱלָהָא בְּעִלָּאֵי, וְאַנְתְּ אֱלָהָא בְּתַתָּאֵי

30. Come and behold: Ya'akov knew that Esav had to cleave to the tortuous serpent. As a result, in all that Esav did, he acted as slyly and crookedly, just like another tortuous serpent. This is as it ought to be. This agrees with the words of Rabbi Shimon, "And Elohim created the great crocodiles," which refer to Ya'akov and Esav, "and every living creature that moves" (Beresheet 1:21), refers to the levels between them. FOR YA'AKOV AND ESAV ARE CALLED 'CROCODILES', THAT IS, 'SERPENTS', AS HAS BEEN EXPLAINED. ESAV WAS THE TORTUOUS SERPENT, AND YA'AKOV DREW AGAINST HIMSELF A KIND OF TORTUOUS SERPENT. By necessity, Ya'akov needed to behave wisely TO STAND against the other serpent. This is as it must be.

30. וְתָא חֲזֵי, יַעֲקֹב הֲוָה יָדַע, דְּעֵשָׂו הֲוָה לֵיהּ לְאִתְדַּבְּקָא, בְּהַהוּא חִוְיָא עֲקִימָא, וְעַל דָּא, בְּכָל עוֹבָדוֹי, אִתְמַשֵּׁךְ עֲלֵיהּ, כְּחִוְיָא עֲקִימָא אָחֳרָא, בְּחָכְמְתָא בַּעֲקִימוּ, וְהָכֵי אִצְטְרִיךְ. וְאַתְיָא דָא, כִּי הָא דַּאֲמַר רִבִּי שִׁמְעוֹן, מַאי דִכְתִיב, וַיִּבְרָא אֱלֹהִים אֶת הַתַּנִּינִים הַגְּדוֹלִים, דָּא יַעֲקֹב וְעֵשָׂו. וְאֶת כָּל נֶפֶשׁ הַחַיָּה הָרוֹמֶשֶׂת, אִלֵּין שְׁאָר דַּרְגִּין דְּבֵינַיְיהוּ, וַדַּאי אִתְעֲבִיד יַעֲקֹב חַכִּים, לְקַבְלֵיהּ דְּהַהוּא חִוְיָא אָחֳרָא, וְהָכֵי אִצְטְרִיךְ

31. For that reason, one he goat is sacrificed monthly, to draw the serpent to his place so that he will be separated from the moon, THE NUKVA OF ZEIR ANPIN, WHOSE LIGHT WAS COVERED BY ESAV'S HEEL. In addition, a he goat should be sacrificed on Yom Kippur. This is done with wisdom, so as to control the serpent, so that he can not do evil. This is the meaning of the verse: "and the goat (Heb. sa'ir) shall bear upon it all their iniquities..." (Vayikra 16:22). This refers to Esav, who is hairy (Heb. sa'ir). All of this was done wisely and cleverly. Why? Because it is written: "and with the perverse you will show yourself subtle" (Tehilim 18:27). This is the evil serpent, the tortuous spirit, wise in wickedness, who accuses above and incites below.

31. וּבְגִין כָּךְ, בְּכָל יַרְחָא וְיַרְחָא, חַד שָׂעִיר, בְּגִין לְאַמְשָׁכָא לֵיהּ לְאַתְרֵיהּ וְיִתְפְּרַשׁ מִן סִיהֲרָא, וְכֵן בְּיוֹמֵי דִכְפּוּרֵי, לְאַקְרָבָא הַהוּא שָׂעִיר, וְדָא בְּחָכְמָה, לְשַׁלְטָאָה עֲלֵיהּ, וְלָא יָכִיל לְאַבְאָשָׁא, דִּכְתִיב, וְנָשָׂא הַשָּׂעִיר עָלָיו אֶת כָּל עֲוֹנוֹתָם אֶל אֶרֶץ גְּזֵרָה, וְאוֹקְמוּהָ דְּדָא עֵשָׂו, דְּאִיהוּ שָׂעִיר, וְכֹלָּא בְּחָכְמָה וּבְרַמָּאוּת לְגַבֵּיהּ. מַאי טַעְמָא, מִשּׁוּם דִכְתִיב, וְעִם עִקֵּשׁ תִּתְפַּתָּל, בְּגִין דְּאִיהוּ חִוְיָא בִישָׁא, עָקִים, רוּחָא חַכִּים לְאַבְאָשָׁא, אַסְטֵי לְעֵילָא, וְאַסְטֵי לְתַתָּא

32. For this reason, the children of Yisrael hasten to treat him with sly wisdom, so he will not be able to cause evil and rule. Therefore Ya'akov, who is imbued with the true Faith, treated Esav in all that he did so that there would be no place for that serpent to defile the Temple, or approach it and thereby rule the world. Thus, Avraham did not need to behave slyly, and neither did Yitzchak. For Esav, who was on the side of the serpent, had not yet come into the world. But Ya'akov, the landlord, THE HUSBAND OF THE SHECHINAH, had to stand against that serpent to prevent him from ruling and defiling the Temple of Ya'akov, THE NUKVA. Therefore, Ya'akov had to FIGHT HIM more CLEVERLY than the rest of the people in the world. Hence, BECAUSE YA'AKOV FOUGHT WITH HIM SLYLY AND BOUGHT HIS BIRTHRIGHT AND BLESSINGS FROM HIM, Holy Yisrael were chosen to be the part and portion of the Holy One, blessed be He, as it is written, "For Hashem's portion is His people; Ya'akov is the lot of His inheritance" (Devarim 32:9).

32. וּבְגִין כָּךְ, יִשְׂרָאֵל מְקַדְּמִין, וְחַכְּמִין לֵיהּ בְּחָכְמָה, בַּעֲקִימוּ, בְּגִין דְּלָא יָכִיל לְאַבְאָשָׁא, וּלְשַׁלְטָאָה. וְעַל דָּא, יַעֲקֹב דְּאִיהוּ בְּרָזָא דְּמְהֵימְנוּתָא, כָּל עוֹבָדוֹי לְגַבֵּי דְּעֵשָׂו, בְּגִין דְּלָא יָהַב דּוּכְתָּא לֵיהּ, לְהַהוּא חִוְיָא, לְסָאֲבָא מַקְדְּשָׁא וְלָא יַקְרֵיב לְגַבֵּיהּ וְלָא יִשְׁלוֹט בְּעָלְמָא, וְעַל דָּא, לָא אִצְטְרִיךְ לֵיהּ לְאַבְרָהָם, לְאִתְנַהֲגָא בְּעוֹקְמָא, וְלָא לְיִצְחָק, בְּגִין דְּעֵשָׂו, דְּאִיהוּ סִטְרָא דְּהַהוּא חִוְיָא, עַד לָא אָתָא לְעָלְמָא. אֲבָל יַעֲקֹב, דְּאִיהוּ מָארֵיהּ דְּבֵיתָא, אִיבָּעֵי לֵיהּ, לְקַיְּימָא לְקַבְלֵיהּ דְּהַהוּא חִוְיָא, דְּלָא יְהֵיב לֵיהּ שָׁלְטָנוּתָא כְּלָל, לְסָאֲבָא בֵּי מַקְדְּשָׁא דְיַעֲקֹב, וְעַל דָּא, אִצְטְרִיךְ לְיַעֲקֹב, יַתִּיר מִכָּלְבְּנֵי עָלְמָא, וּבְגִין כָּךְ, יִשְׂרָאֵל קַדִּישִׁין, אִתְבְּרִירוּ חוּלַק עַדְבֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, דִּכְתִיב, כִּי חֵלֶק יי׳ עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ

5. The feast of the righteous in the future to come

Here the Rabbis discuss the shape of things to come--the time when The Creator will raise the dead. The discussion first centers on the physical nature of this event, then explores the question of the soul's place in heaven, along with its movement into a new body no longer made of dust. The feast that The Creator will prepare for His people is described in all its many levels of meaning, from mundane food and drink, to the meal of supernal splendor. This meal, we're told, includes no physical food or drink, and is the kind of meal that was eaten by Moses during his forty days and forty nights with The Creator. We learn, too, about who will partake of each kind of meal and what comprises the meals. The passage concludes with an inspiring vision of the future, which is described as begetting laughter and joy in the world.

The Relevance of this Passage

As usual, the wisdom of the Zohar pertains to both cosmic and personal realms. The supernal feast of joy that awaits us in the future can be tasted today through a reflective reading of this passage. Moreover, our interaction with these holy verses helps hasten the universal redemption.

Midrash Hane'elam (The Obscure Commentary)

33. "And these are the generations of Yitzchak, Avraham's son: Avraham begot Yitzchak" (Beresheet 25:19). Rabbi Yitzchak began the discussion with the verse: "The mandrakes give a fragrance..." (Shir Hashirim 7:14). The sages taught that in the future, the Holy One, blessed be He, will raise the dead and shake the dust off them. As a result, they will no longer be made of dust, as they were when first created from dust, which does not endure, as it is written, "And Hashem Elohim formed man of the dust of the ground" (Beresheet 2:7).

מִדְרָשׁ הַנֶּעֱלָם

33. וְאֵלֶּה תּוֹלְדוֹת יִצְחָק בֶּן אַבְרָהָם אַבְרָהָם הוֹלִיד אֶת יִצְחָק. רִבִּי יִצְחָק פָּתַח, הַדּוּדָאִים נָתְנוּ רֵיחַ וגו׳. ת״ר, לֶעָתִיד לָבֹא, הַקּוּדְשָׁא בְּרִיךְ הוּא מְחַיֶּה אֶת הַמֵּתִים, וּמְנַעֵר אוֹתָם מֵעַפְרָם, שֶׁלֹּא יִהְיוּ בְּנִין עָפָר, כְּמוֹת שֶׁהָיוּ בַּתְּחִלָּה, שֶׁנִּבְרְאוּ מֵעָפָר מִמָּשׁ, דָּבָר שֶׁאֵינוֹ מִתְקַיֵּים, הה״ד וַיִּיצֶר ה׳ אֱלֹקִים אֶת הָאָדָם עָפָר מִן הָאֲדָמָה

34. The instant they shake the dust from their bodily frames, they will have enduring frames, as it is written: "Shake yourself from the dust; arise, and sit down, Jerusalem" (Yeshayah 52:2). They will endure and rise from beneath the ground to receive their souls in the land of Yisrael. At that time, the Holy One, blessed be He, will pour upon them all the kinds of fragrances that are in the Garden of Eden, as it is written, "The mandrakes give a fragrance."

34. וּבְאוֹתָהּ שָׁעָה יִתְנַעֲרוּ מֵעָפָר, מֵאוֹתוֹ הַבִּנְיָן, וְיַעַמְדוּ בְּבִנְיָן מְקוּיָּים, לִהְיוֹת לָהֶם קִיּוּמָא, הה״ד הִתְנַעֲרִי מֵעָפָר קוּמִי שְׁבִי יְרוּשָׁלִַם, יִתְקַיְּימוּ בְּקִיּוּמָא. וְיַעֲלוּ מִתַּחַת לָאָרֶץ, וִיקַבְּלוּ נִשְׁמָתָם בְּאֶרֶץ יִשְׂרָאֵל. בְּאוֹתָהּ שָׁעָה, יַצִּיף קוּדְשָׁא בְּרִיךְ הוּא, כָּל מִינֵי רֵיחִין שֶׁבַּג״ע עֲלֵיהֶם, הה״ד הַדּוּדָאִים נָתְנוּ רֵיחַ

35. Rabbi Yitzchak said: Do not pronounce it dudaim ('mandrakes'), but rather dodim ('lovers'). They are the body and the soul, who are lovers and friends to each other. Rav Nachman said: They are real mandrakes. As the mandrakes bring love into the world, so they create love in the world. And they give off a fragrance, which is how they know and recognize their Creator.

35. אָמַר רִבִּי יִצְחָק, אַל תִּקְרֵי הַדּוּדָאִים, אֶלָּא הַדּוֹדִים, זֶהוּ הַגּוּף וְהַנְּשָׁמָה, שֶׁהֵם דּוֹדִים וְרֵעִים זֶה עִם זֶה. רַב נַחְמָן אָמַר, דּוּדָאִים מַמָּשׁ, מַה הַדּוּדָאִים מוֹלִידִים אַהֲבָה בָּעוֹלָם, אַף הֵם מוֹלִידִים אַהֲבָה בָּעוֹלָם. וּמַאי נָתְנוּ רֵיחַ, כִּשְׁרוֹן מַעֲשֵׂיהֶם, לָדַעַת וּלְהַכִּיר לְבוֹרְאָם

36. The verse: "And at our gates..." (Shir Hashirim 7:14) refers to the gates of heaven, which are open to brings down souls for cadavers. "...all manner of choice fruits..." refers to the souls; "new and old" refers to those whose souls left them years ago and those whose souls left them only a few days ago. They merited, by their skillful deeds, to enter the world to come. All of them are destined to descend simultaneously to enter the bodies that are prepared for them.

36. וְעַל פְּתָחֵינוּ: אֵלּוּ פִּתְחֵי שָׁמַיִם, שֶׁהֵם פְּתוּחִים לְהוֹרִיד נְשָׁמוֹת לִפְגָרִים. כָּל מְגָדִים: אֵלּוּ הַנְּשָׁמוֹת. חֲדָשִׁים גַּם יְשָׁנִים: אוֹתָם שֶׁיָּצְאוּ נִשְׁמָתָם מֵהַיּוֹם כַּמָּה שָׁנִים, וְאוֹתָם שֶׁיָּצְאוּ נִשְׁמָתָם מִיָּמִים מוּעָטִים, וְזָכוּ בְּכִשְׁרוֹן מַעֲשֵׂיהֶם, לְהִכָּנֵס בָּעוֹלָם הַבָּא, כֻּלָּם עֲתִידִים לֵירֵד בְּבַת אַחַת, לְהִכָּנֵס בַּגּוּפוֹת הַמּוּכָנִים לָהֶם

37. אָמַר רַבִּי אַחָא בַּר יַעֲקֹב, בַּת קוֹל יוֹצֵאת וְאוֹמֶרֶת, חֲדָשִׁים גַּם יְשָׁנִים דּוֹדִי צָפַנְתִּי לָךְ. צָפַנְתִּי אוֹתָם, בְּאוֹתָם הָעוֹלָמוֹת. לָךְ: בִּשְׁבִילֵךְ, בִּשְׁבִיל שֶׁאַתְּה גּוּף קָדוֹשׁ וְנָקִי. דָּבָר אֵחֵר הַדּוּדָאִים, אֵלּוּ מַלְאֲכֵי שָׁלוֹם. נָתְנוּ רֵיחַ, אֵלּוּ הַנְּשָׁמוֹת, שֶׁהֵם רֵיחַ הָעוֹלָם. נָתְנוּ: שֶׁבִּקְּשׁוּ, כְּדָבָר אֵחֵר וְלֹא נָתַן סִיחוֹן אֶת יִשְׂרָאֵל

37. Rabbi Acha bar Ya'akov, said that a divine voice resounded, saying: "new and old, which I have laid up for you, O my beloved" (Shir Hashirim 7:14). "I have laid up for you"--in these same worlds. "...for you..." means because of you, because you are a holy and clean body. Another explanation is that these mandrakes are the Angels of Peace. "...give a fragrance..." refers to souls, the fragrance of the world; "give" means to allow, as it is written: "and Sichon would not allow Yisrael" (Bemidbar 21:23).

38. דְּתָאנָא אָמַר רִבִּי יְהוּדָה, שָׁלֹשׁ כִּתּוֹת שֶׁל מַלְאֲכֵי הַשָּׁרֵת, הוֹלְכִים בְּכָל חֹדֶשׁ וּבְכָל שַׁבָּת, לְלַוּוֹת לַנְּשָׁמָה עַד מְקוֹם מַעֲלָתָהּ. וּבְמַאן נוֹקִים עַל פִּתְחֵינוּ כָּל מִגְדִּים. אָמַר רִבִּי יְהוּדָה, אֵלּוּ הֵן הַגּוּפוֹת, שֶׁהֵם עוֹמְדִים בְּפִתְחֵי קְבָרוֹת לְקַבֵּל נִשְׁמָתָן. וְדוּמָ"ה נוֹתֵן פִּתְקָא דְּחֶשְׁבְּנָא, וְהוּא מַכְרִיז וְאוֹמֵר, רִבּוֹנוֹ שֶׁל עוֹלָם, חֲדָשִׁים גַּם יְשָׁנִים, אוֹתָם שֶׁנִּקְבְּרוּ מִכַּמָּה יָמִים, וְאוֹתָם שֶׁנִּקְבְּרוּ מִזְּמַן מוּעָט, כֻּלָּם צָפַנְתִּי לָךְ, לְמֵיפַּק לְהוֹ בְּחוּשְׁבְּנָא

38. Rabbi Yehuda said that three classes of ministering angels appear at the beginning of every month and on every Shabbat to escort the soul to its place of ascension. What does the verse, "And at our gates are all manner of choice fruits," refer to? Rabbi Yehuda said: These are bodies standing at the openings of the graves to receive their souls. And Dumah offers a note of reckoning, and proclaims: Master of the Universe, "old and new," those who were buried long ago, and those buried not so long ago, all these "I have laid up for you," to take them into account.

39. אָמַר רַב יְהוּדָה אָמַר רַב, עָתִיד הַקּוּדְשָׁא בְּרִיךְ הוּא, לְשַׂמּוֹחַ בְּאוֹתוֹ זְמַן, עִם הַצַּדִּיקִים, לְהַשְׁרוֹת שְׁכִינָתוֹ עִמָּהֶם, וְהַכֹּל יִשְׂמְחוּ בְּאוֹתָהּ שִׂמְחָה, הה"ד יִשְׂמַח ה' בְּמַעֲשָׂיו. אָמַר רַבִּייְהוּדָה, עֲתִידִים הַצַּדִּיקִים בְּאוֹתוֹ זְמַן, לִבְרֹא עוֹלָמוֹת, וּלְהַחֲיוֹת מֵתִים. אָמַר לֵיהּ רִבִּי יוֹסֵי, וְהָתְנַן אֵין כָּל חָדָשׁ תַּחַת הַשֶּׁמֶשׁ. אָמַר לוֹ רִבִּי יְהוּדָה, ת"ש, בְּעוֹד שֶׁהָרְשָׁעִים בָּעוֹלָם, וְיִרְבּוּ, כָּל הָעוֹלָם אֵינוֹ בְּקִיּוּם, וּכְשֶׁהַצַּדִּיקִים בָּעוֹלָם, אֲזַי הָעוֹלָם מִתְקַיֵּים. וַעֲתִידִים לְהַחֲיוֹת מֵתִים, כִּדְקָאַמְרָן, עוֹד יֵשְׁבוּ זְקֵנִים וּזְקֵנוֹת בִּרְחוֹבוֹת יְרוּשָׁלַם וְאִישׁ מִשְׁעַנְתּוֹ בְּיָדוֹ מֵרוֹב יָמִים, כִּדְכְתִיב לְעֵיל

39. In the name of the Rav, Rabbi Yehuda said that in the future, the Holy One, blessed be He, will rejoice with the righteous, and will let His Shechinah dwell among them. Everybody will rejoice in that joy, as it is written: "let Hashem rejoice in His works" (Tehilim 104:31). Rabbi Yehuda said that at that time the righteous will create worlds and raise the dead. Rabbi Yosi said to him: We have learned that "there is nothing new under the sun" (Kohelet 1:9). Rabbi Yehuda responded: Come and hearken. While the wicked are in the world and multiply, the whole world does not endure, but when the Righteous are in the world, it does endure. And in the future they will raise the dead, as it is written: "Old men and old women shall yet again dwell in the streets of Jerusalem, and every man with his staff in his hand for very age" (Zecharyah 8:4).

40. At that time, the Righteous will attain complete knowledge, for as Rabbi Yosi said: When "Hashem rejoices in His works," then the Righteous are destined to grasp the Holy One, blessed be He, in their hearts. And wisdom will abound in their hearts, as if they are seeing Him with their eyes. This is the meaning of the verse: "And it shall be said on that day, this is our Elohim" (Yeshayah 25:9). And for their existence together, the soul shall delight in the body more than anything, and that they shall have knowledge and perception of their Master, and shall have the enjoyment of the splendor of the Shechinah. This is the goodness hidden for the Righteous in the future to come. Thus, "And these are the generations of Yitzchak, Avraham's son," refers to the generations of gladness and laughter that will exist at that time. Avraham's son is the soul worthy of it and is perfect in its ascent; "Avraham begot Yitzchak," means that the soul sires joy and laughter in the world.

40. בְּאוֹתוֹ זְמַן, יַשִּׂיגוּ הַצַּדִּיקִים דַּעַת שְׁלֵמָה, דַּאֲמַר רִבִּי יוֹסֵי, בְּיוֹמָא דְּיַחֲדֵי קוּדְשָׁא בְּרִיךְ הוּא בְּעוֹבָדוֹי, זְמִינִין אִינּוּן צַדִּיקַיָּא, לְמִנְדַּע לֵיהּ בְּלִבְּהוֹן, וּכְדֵין יִסְגֵּי סִכְלְתָּנוּ בְּלִבְּהוֹן, כְּאִילוּ חָזוֹ לֵיהּ בְּעֵינָא, הֲדָא הוּא דִכְתִיב, וְאָמַר בַּיּוֹם הַהוּא הִנֵּה אֱלֹהֵינוּ זֶה וגו׳. וְשִׂמְחַת הַנְּשָׁמָה בַּגּוּף, יֶתֶר מִכּוּלָּם, עַל שֶׁיִּהְיוּ שְׁנֵיהֶם קַיָּמִים, וְיֵדְעוּ וְיַשִּׂיגוּ אֶת בּוֹרְאָם, וְיֶהֱנוּ מִזִּיו הַשְּׁכִינָה, וְזֶהוּ הַטּוֹב הַגָּנוּז לַצַּדִּיקִים לֶעָתִיד לָבֹא. הה״ד, וְאֵלֶּה תּוֹלְדוֹת יִצְחָק בֶּן אַבְרָהָם, אֵלּוּ הֵם תּוֹלְדוֹת הַשִּׂמְחָה, וְהַשְּׂחוֹק, שֶׁיְּהֵא בָּעוֹלָם בְּאוֹתוֹ זְמַן. בֶּן אַבְרָהָם, הִיא הַנְּשָׁמָה הַזּוֹכָה לְכָךְ, וְלִהְיוֹת שְׁלֵימָה בְּמַעֲלָתָהּ. אַבְרָהָם הוֹלִיד אֶת יִצְחָק, הַנְּשָׁמָה מוֹלִידָה הַשִּׂמְחָה וְהַשְּׂחוֹק הַזֶּה בָּעוֹלָם

41. Rabbi Yehuda said to Rabbi Chiya: We have learned that the Holy One, blessed be He, will prepare a feast for the righteous in the future. What is this feast? He replied: Before you went before these holy angels, the sages of the Mishnah, I heard what Rabbi Elazar said. It set my heart at peace. For Rabbi Elazar said that the feast of the Righteous in the future is as it is written: "and they beheld the Elohim, and did eat and drink" (Shemot 24:11). Here it is written, "eat," but Rabbi Elazar noted that in one place it is explained as, "enjoy" and in another, "eat." What is the difference? He responded: Woe to the Righteous who do not have as much merit; they enjoy the splendor, though they do not understand everything. However, the Righteous who merit the divine splendor eat until they grasp it fully. Food and drink refers to this feast and eating alone. From whom do we know this? From Moshe, as it is written: "he did neither eat bread, nor drink water" (Shemot 34:28). Why so? Because he ate another meal, which is the supernal splendor. The meal of the Righteous in the future will be in that manner.

41. אָמַר רִבִּי יְהוּדָה לְרִבִּי חִיָּא, הָא דְתָנִינָן דְּעָתִיד הַקּוּדְשָׁא בְּרִיךְ הוּא לַעֲשׂוֹת סְעוּדָה לַצַּדִּיקִים לֶעָתִיד לָבֹא, מַאי הִיא. אֲמַר לֵיהּ, עַד לָא אָזְלִית קֳמֵי אִינּוּן מַלְאָכִין קַדִּישִׁין, מָארֵי מַתְנִיתִין, הָכֵי שְׁמִיעַ לִי, כֵּיוָן דְּשָׁמְעִית הָא דַּאֲמַר רִבִּי אֶלְעָזָר, אִתְיַשְּׁבָא בְּלִבָּאי, דְּאָמַר רִבִּי אֶלְעָזָר, סְעוּדַת הַצַּדִּיקִים לֶעָתִיד לָבֹא, כְּהַאי דִכְתִיב וַיֶּחֱזוּ אֶת הָאֱלֹהִים וַיֹּאכְלוּ וַיִּשְׁתּוּ. וְדָא הוּא דִתְנַן נִיזּוֹנִין. וַאֲמַר רִבִּי אֶלְעָזָר בַּאֲתַר חַד תְּנִינָן נֶהֱנִין, וּבַאֲתַר אָחֳרָא תְּנִינָן נִיזּוֹנִין, מַאי בֵּין הַאי לְהַאי. אֶלָּא הָכֵי אֲמַר אֲבוֹי, הַצַּדִּיקִים שֶׁלֹּא זָכוּ כָּל כָּךְ, נֶהֱנִין מֵאוֹתוֹ זִיו, שֶׁלֹּא יַשִּׂיגוּ כָּל כָּךְ, אֲבָל הַצַּדִּיקִים שֶׁזָּכוּ, נִזּוֹנִין, עַד שֶׁיַּשִּׂיגוּ הַשָּׂגָה שְׁלֵמָה. וְאֵין אֲכִילָה וּשְׁתִיָּה אֶלָּא זוֹ, וְזוֹ הִיא הַסְּעוּדָה וְהָאֲכִילָה. וּמְנָא לָן הָא, מִמֹּשֶׁה, דִּכְתִיב וַיְהִי שָׁם עִם ה׳ אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה לֶחֶם לֹא אָכַל וּמַיִם לֹא שָׁתָה. מ״ט לֶחֶם לֹא אָכַל, וּמַיִם לֹא שָׁתָה. מִפְּנֵי שֶׁהָיָה נִזּוֹן מִסְּעוּדָה אַחֶרֶת, מֵאוֹתוֹ זִיו שֶׁל מַעְלָה, וּכְהַאי גַּוְונָא סְעוּדָתָן שֶׁל צַדִּיקִים לֶעָתִיד לָבֹא

42. Rabbi Yehuda said that the feast of the Righteous in the future is to partake of His joy, according to the verse: "the humble shall hear of it, and be glad" (Tehilim 34:3). Rav Huna said that it is understood from the verse: "But let all those that put their trust in You rejoice: let them ever shout for joy" (Tehilim 5:12). Rabbi Yitzchak said: Both will occur in the future. We were taught by Rabbi Yosi that cellared wine with its grapes, from the six days of Creation, contains the ancient matters that were not revealed to man from the day the world was created. These are destined to be revealed to the Righteous in the future; this is assuredly their food and drink.

42. אָמַר רִבִּי יְהוּדָה סְעוּדַת הַצַּדִּיקִים לֶעָתִיד לָבֹא, לִשְׂמוֹחַ בְּשִׂמְחָתוֹ, הה״ד יִשְׁמְעוּ עֲנָוִים וְיִשְׂמָחוּ. רַב הוּנָא אָמַר מֵהָכָא, וְיִשְׂמְחוּ כָל חוֹסֵי בָךְ לְעוֹלָם יְרַנֵּנוּ. אָמַר רִבִּי יִצְחָק, הַאי וְהַאי אִיתָא לֶעָתִיד לָבֹא. וְתָאנָא אָמַר רִבִּי יוֹסֵי, יַיִן הַמְשׁוּמָר בַּעֲנָבָיו, מִשֵּׁשֶׁת יְמֵי בְרֵאשִׁית, אֵלּוּ דְּבָרִים עַתִּיקִים, שֶׁלֹּא נִגְלוּ לְאָדָם, מִיּוֹם שֶׁנִּבְרָא הָעוֹלָם, וַעֲתִידִים לְהִגָּלוֹת לַצַּדִּיקִים לֶעָתִיד לָבֹא, וְזוֹ הִיא הַשְּׁתִיָּה וַאֲכִילָה, וַהַאי דָא הִיא

43. אָמַר רִבִּי יְהוּדָה בְּרִבִּי שָׁלוֹם, א״כ מַהוּ לִוְיָתָן, וּמַהוּ הַשּׁוֹר, דִּכְתִיב, כִּי בּוּל הָרִים יִשְׂאוּ לוֹ. אָמַר רִבִּי יוֹסֵי, וְהָא כְתִיב בָּעֵת הַהִיא יִפְקֹוד ה׳ בְּחַרְבּוֹ הַקָּשָׁה וְהַגְּדוֹלָה וְהַחֲזָקָה עַל לִוְיָתָן נָחָשׁ בָּרִיחַ וְעַל לִוְיָתָן נָחָשׁ עֲקַלָּתוֹן וְהָרַג אֶת הַתַּנִּין אֲשֶׁר בַּיָּם. הָא הָכָא תְּלָתָא, אֶלָּא רֶמֶז הוּא, דְּקָא רָמַז עַל מַלְכְּוָותָא. אֲמַר רִבִּי תַּנְחוּם לֵית לְמֵימַר, עַל מַה דְּאָמְרוּ רַבָּנָן, וַדַּאי כָּךְ הִיא

43. In the name of Rabbi Shalom, Rabbi Yehuda said that if that is true, what about the Livyatan and the bull, as it is written: "Surely the mountains bring him forth food" (Iyov 40:20). Rabbi Yosi said that it is also written: "On that day, Hashem with His sore and great and strong sword will punish Livyatan the flying serpent, and the Livyatan that crooked serpent; and He will slay the crocodile that is in the sea" (Yeshayah 27:1). This was said thrice, to hint at the kingdom. Rabbi Tanchum added that there is nothing to reveal in addition to what the wise men said. This is assuredly so.

44. אָמַר רִבִּי יִצְחָק, אֲנָא הֲוֵינָא קַמֵּיהּ דְּרִבִּי יְהוֹשֻׁעַ, וְשָׁאֵילְנָא הַאי מִלָּה, אֲמַרְנָא הַאי סְעוּדְתָא דְּצַדִּיקַיָּא לֶעָתִיד לָבֹא, אִי כָּךְ הוּא, לָא אִתְיַישְׁבָא בְּלִבָּאי, דְּהָא אֲמַר רִבִּי אֶלְעָזָר, סְעוּדַת הַצַּדִּיקִים לֶעָתִיד לָבֹא, כְּהַאי גַּוְונָא דִּכְתִיב, וַיֶּחֱזוּ אֶת הָאֱלֹהִים וַיֹּאכְלוּ וַיִּשְׁתּוּ. אֲמַר רִבִּי יְהוֹשֻׁעַ שַׁפִּיר קָאָמַר רִבִּי אֶלְעָזָר, וְכָךְ הוּא

44. Rabbi Yitzchak said: I was present before Rabbi Yehoshua and asked him about this. I said that this feast of the Righteous that will be held in the future WAS SAID TO CONSIST OF THE LIVYATAN AND THE WILD BULL. If this is so, there is a contradiction, because Rabbi Elazar said that the feast of the Righteous in the future will be as it is written in the verse: "and they beheld the Elohim, and did eat and drink." Rabbi Yehoshua said that Rabbi Elazar was correct.

45. עוֹד אָמַר רִבִּי יְהוֹשֻׁעַ, הַאי מְהֵימְנוּתָא, דַּאֲמְרוּרַבָּנָן לְרוּבָּא דְעַלְמָא, דְּזַמִּינִין אִינּוּן בְּהַאי סְעוּדְתָא דְּלִוְיָתָן וְהַהוּא תּוֹרָא, וּלְמִשְׁתֵּי חַמְרָא טַב, דְּאִתְנְטַר מִכַּד אִתְבְּרֵי עַלְמָא, קְרָא אַשְׁכְּחוּ וְדָרְשׁוּ, דִּכְתִיב וַאֲכַלְתֶּם לַחְמְכֶם לָשׂוֹבַע, דַּאֲמַר רִבִּי זֵירָא, כָּל מִינֵי פִּיתּוּי, פִּתָּה הַקּוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, לְהַחֲזִירָם לְמוּטָב, וְדָא הוּא יַתִּיר מִכֻּלְּהוֹן, דַּאֲמַר לְהוֹ וַאֲכַלְתֶּם לַחְמְכֶם לָשׂוֹבַע. וּבַקְּלָלוֹת, וַאֲכַלְתֶּם וְלֹא תִשְׂבָּעוּ, וְדָא קַשְׁיָא לְהוֹ מִכֻּלְּהוּ. מ״ט, דִּכְתִיב מִי יִתֵּן מוּתֵנוּ בְּיַד ה׳ בְּאֶרֶץ מִצְרַיִם וגו׳. אֲמַר רִבִּי זֵירָא, מְלַמֵּד, דְּמִשּׁוּם הָאֲכִילָה מָסְרוּ נַפְשָׁם לָמוּת בְּיָדָם. כֵּיוָן שֶׁרָאָה הַקּוּדְשָׁא בְּרִיךְ הוּא תַּאֲוָתָם, אָמַר לָהֶם, אִם תִּשְׁמְעוּ לְקוֹל הַמִּצְוֹת, וַאֲכַלְתֶּם לָשׂוֹבַע כְּדֵי לְהָנִיחַ דַּעְתָּם. כה״ג, חָמוּ רַבָּנָן דְּגָלוּתָא אִתְמַשַּׁךְ, אִסְתַּכְּמוּ עַל קְרָאֵי דְאוֹרַיְיתָא, וַאֲמָרוּ דִּזְמִינִין לְמֵיכַל וּלְמֶחֱדֵי בְּסְעוּדְתָא רַבָּה, דְּזַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְמֶעְבַּד לְהוֹ, וְע״ד רוּבָּא דְעַלְמָא סָבְלוּ גָלוּתָא בְּגִין הַהִיא סְעוּדְתָא.

45. Rabbi Yehoshua further stated the belief that the sages communicated to most of the people: that they are invited to this meal of the Livyatan and the wild bull, where they will drink of the good CELLARED wine preserved from the time of the Creation. They came upon this verse: "and you shall eat your bread to the full" (Vayikra 26:5), and interpreted it thus. Rabbi Zira said: The Holy One, blessed be He, used all kinds of enticements to encourage the children of Yisrael to return to the good path. The greatest of them all was when He said to them, "and you shall eat your bread to the full," or among the curses, the worst is: "and you shall eat, and not be satisfied" (Ibid. 26). Why so? Because it is written: "Would we had died by the hand of Hashem in the land of Egypt" (Shemot 16:3). Rabbi Zira said: This teaches us that for the sake of eating, sacrificed their lives to die by their hands. When the Holy One, blessed be He, noticed their lust, He said to them: "If you will hearken to keep the commandments, you shall eat your bread to the full', in order to appease their minds. In this manner, the wise men saw that the exile would continue. They relied on the verses in the Torah, and said that they would eat and be merry at the great feast that the Holy One, blessed be He, will hold for them. Therefore, most of the people in the world suffer this exile for the sake of that feast.

46. Rabbi Yochanan said that we should not contradict this belief, but support the idea THAT THE FEAST CONSISTS OF EATING AND DRINKING, because the Torah bears witness to it IN THE VERSE: "AND YOU SHALL EAT YOUR BREAD TO THE FULL" (VAYIKRA 26:5). We already know the Faith of the Righteous and their desire from the verses: "we will be glad and rejoice in You" (Shir Hashirim 1:4), and not in eating, and "we will praise you love more than wine" (Vayikra 26:5), WHICH ALLUDES TO THE WINE OF THE TORAH. That feast, that they--MOST OF THE PEOPLE IN THE WORLD--are destined for, FOR EATING AND DRINKING, we will partake of it too. This is the part of joy and laughter. "And these are the generations of Yitzchak (lit. 'will laugh')," for the righteous will laugh in the future. "Avraham begot Yitzchak," as it is the virtue of the soul that begets that laughter and joy in the world.

46. אֲמַר רִבִּי יוֹחָנָן, לֵית לָן לִסְתּוֹר מְהֵימְנוּתָא דְּכֹלָּא, אֶלָּא לְקַיְּימָא לֵיהּ, דְּהָא אוֹרַיְיתָא אַסְהֵידַת עֲלוֹי, דְּהָא אֲנַן יָדְעִין מְהֵימְנוּתָא דְצַדִּיקַיָּא, וְכִסּוּפָא דִלְהוֹן מַאי הִיא, דִּכְתִיב נָגִילָה וְנִשְׂמְחָה בָךְ, וְלֹא בַאֲכִילָה. נַזְכִּירָה דּוֹדֶיךָ מִיָּין. וְהַהִיא סְעוּדָתָא דִזְמִינִין בָּהּ, יְהֵא לָן חוּלַּק לְמֶהֱוֵי מִנָּהּ, וְזוֹ הִיא הַשִּׂמְחָה וְהַשְּׂחוֹק. וְאֵלֶּה תּוֹלְדוֹת יִצְחָק, שֶׁיִּצְחֲקוּ הַצַּדִּיקִים לֶעָתִיד לָבוֹא, אַבְרָהָם הוֹלִיד אֶת יִצְחָק, זַכּוּת הַנְּשָׁמָה, מוֹלִיד הַשְּׂחוֹק הַזֶּה, וְהַשִּׂמְחָה בָּעוֹלָם

6. The combining of the attribute of Mercy with Judgment

The discussion continues to explore the uniting of Ya'akov and Rivkah. It evolves toward a more complete understanding, explaining the more subtle meanings that arise from this combination of Malchut (an aspect of judgment) and Binah (an aspect of mercy). The Rabbis also discuss the role of the Evil Inclination, explaining how this, too, derives from The Creator. They describe how evil is placed in the human heart, discuss its formidably enduring nature, and explain its role in reproduction. The creation of the Evil Inclination actually denotes the Creation of the Desire to Receive.

This Desire to Receive is a vital and necessary component in man, for without it, The Creator cannot share His infinite beneficence. There must be a willing recipient in order for sharing to take place. The angel Satan, however, manipulates this vital desire to receive into a desire to receive for the self alone. This additional aspect of receiving in a selfish manner is the "root of all evil." Man's spiritual work is to negate the Satan's influence and to express our desire to receive through sharing.

The Relevance of this Passage

A story is told of an arrogant tycoon who tosses a few gold coins to a poverty-stricken man in the streets. The poor man is of high principles and refuses the condescending handout. The tycoon is taken aback and insists that the pauper accept his gift. The poor man refuses. Initially, the tycoon was indifferent to the plight of the poor man. His charity was more an act of haughty self-regard, but now the tycoon is overcome with guilt and embarrassment. He pleads with the poor man to accept the gift. Seeing how much distress and anxiety his refusal is causing the wealthy man, the poor man decides to accept the gold coins so that his benefactor will feel better about himself. Kabbalistically, the poor man's receiving has taken the form of sharing.

A reading of this section helps us transform our selfish desires into actions that embody the principle of receiving for the sake of sharing.

47. "And Yitzchak was forty years old." Rabbi Bo began in the name of Rabbi Yosi with the verse: "Let him kiss me with the kisses of his mouth..." (Shir Hashirim 1:2). With how many GOOD qualities was the world created? We have learned that Rabbi Acha bar Ya'akov said that everything the Holy One, blessed be He, created in His worlds, outside of Himself, was in collaboration--THAT IS, THE COMBINING OF MALCHUT, AN ASPECT OF JUDGMENT, WITH BINAH, AN ASPECT OF MERCY. IT IS FROM THESE PARTNERSHIPS THAT MANY QUALITIES ARE FOUND IN THE WORLD. ONE THOUGHT THIS PARTNERSHIP OF GOOD AND EVIL APPLIES TO CREATURES, SO HE RAISED A QUESTION. Rabbi Acha asks: Is that so? Heaven forbid, for this will add dissension in the world, FOR EVERYBODY WHO HEARS HIM WILL DISAGREE. For if you say that it means that the angels, created as the Holy Spirit itself, have a blend OF GOOD AND EVIL in them, then their faces and ours are the same--THAT IS, ANGELS AND MEN ARE EQUAL.

47. וַיְהִי יִצְחָק בֶּן אַרְבָּעִים שָׁנָה. רִבִּי בּוֹ בְּשֵׁם רִבִּי יוֹסֵי, פְּתַח וַאֲמַר, יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ וגו׳, בְּכַמָּה מַעֲלוֹת נִבְרָא הָעוֹלָם, דְּתָנִינָן אָמַר רִבִּי אַחָא בַּר יַעֲקֹב כָּל מַה שֶּׁבָּרָא קוּדְשָׁא בְּרִיךְ הוּא בָּעוֹלָמוֹת שֶׁלּוֹ, חוּץ מִמֶּנּוּ, הָיוּ בְּשִׁתּוּף. וּמִי אָמַר רִבִּי אַחָא הָכֵי, חַס וְשָׁלוֹם, דְּהָא בְּמִלָּה דָא יִסְגֵּי פְּלוּגְתָּא בְּעַלְמָא, דְּאִי תֵּימָא הָכֵי, הַמַּלְאָכִים שֶׁהֵם נִבְרָאִים רוּחַ הַקֹּדֶשׁ מַמָּשׁ, יֹאמַר שֶׁיֵּשׁ שִׁתּוּף בָּהֶם, הָא כָּל אַפַּיָּא דִדְהוֹן וְדִידָן שַׁוְיָין

48. Rabbi Aba said THAT IT IS TRUE, and through this, dissension will increase in the world. For we learned in the Mishnah that all that the Holy One, blessed be He, did, He made as body and soul. THE HOLY ONE, BLESSED BE HE, JOINED TOGETHER THE BODY FROM MALCHUT AND THE SOUL FROM BINAH. THIS IS THE SECRET OF JOINING JUDGMENT WITH MERCY. One may argue that the angels have no bodies and cannot perform actions until the Holy Soul, THE LIGHT OF BINAH, joins them which is help from above.

48. אֲמַר רִבִּי אַבָּא, בְּמִלָּה דָא יִסְגֵּי פְּלוּגְתָּא בְּעַלְמָא, דְּהָא תְּנַן בְּמַתְנִיתִין דִּידָן, דְּכָל דַּעֲבַד קוּדְשָׁא בְּרִיךְ הוּא, עֲבַד כְּגוֹן גּוּפָא וְנִשְׁמָתָא, וְאִי תֵּימָא דְּהָא לֵית גּוּפָא לַמַּלְאָכִים, כָּךְ הוּא, אֲבָל לֵית אִינּוּן יְכִלִּין לְמֶעְבַּד עֲבִידְתָּא, עַד שֶׁיִּשְׁתַּתֵּף בְּהוֹ הַהִיא נִשְׁמָתָא קַדִּישָׁא, דְּהִיא סִיּוּעָא דִלְעֵילָא, וּבְהַאי גַּוְונִי כָּל מַאי דַּעֲבִיד אִצְטְרִיךְ לְהַהִיא סִיּוּעָא דִלְעֵילָא מִנֵּיהּ

49. אָמַר רִבִּי יוֹסֵי, בְּהַהִיא שַׁעְתָּא דְּזַמִּין קוּדְשָׁא בְּרִיךְ הוּא לַאֲחָיָא מֵתַיָא, וְהָא סוֹפָא כָּל עַקְתִּין, בְּאַרְבָּעִים לֶהֱוֵי. וּגְזַר קָיָים, אַרְבָּעִים יַכֶּנּוּ לֹא יוֹסִיף. סוֹף הֲלִיכָתָם שֶׁל יִשְׂרָאֵל בַּמִּדְבָּר, בְּשְׁנַת הָאַרְבָּעִים. אַרְבָּעִים שָׁנָה, קוֹדֶם תְּחִיַּית הַגּוּף, מַמְתֶּנֶת לוֹ הַנְּשָׁמָה בְּאֶרֶץ יִשְׂרָאֵל. בְּשְׁנַת הָאַרְבָּעִים יְקוּמוּן הַגּוּפוֹת מֵעֲפָרָא. בְּאַרְבָּעִים נִכְלָא הַגֶּשֶׁם, הה"ד וַיְהִי הַגֶּשֶׁם עַל הָאָרֶץ אַרְבָּעִים יוֹם, וּכְתִיב וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם וַיִּפְתַּח נֹחַ. זְמַן גְּאוּלָתָם שֶׁל יִשְׂרָאֵל, בְּשְׁנַת הָאַרְבָּעִים הוּא. וּבַחֲמִשִּׁים אֶתָא יִשּׁוּב עַלְמָא, דְּהִיא הַיּוֹבֵל. הַחְזָרַת הַנְּשָׁמָה לַגּוּף, בְּשְׁנַת הָאַרְבָּעִים, שֶׁהִמְתִּינָה לוֹ בְּאֶרֶץ יִשְׂרָאֵל, הֲדָא הוּא דִכְתִיב וַיְהִי יִצְחָק בֶּן אַרְבָּעִים שָׁנָה, שֶׁהִמְתִּין לַגּוּף. בִּקַּחְתּוֹ אֶת רִבְקָה, בְּהַכְנָסָתָהּ בַּגּוּף הַמְּזוּמָן לוֹ. בְּאוֹתָהּ שָׁעָה, בְּהַכְנָסָתָהּ בּוֹ, אֵין תַּאֲוָתָם וְכִסּוּפָם, אֶלָּא לֵיהָנוֹת מִזִּיו הַשְּׁכִינָה, וְלִיזּוֹן מִזִּיוָהּ, הה"ד יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ. אָמַר רִבִּי אַבָּא, יִשָּׁקֵנִי יְפַרְנְסֵנִי, שֶׁאֵין פַּרְנָסָתָן אֶלָּא לֵיהָנוֹת וְלִיזּוֹן מִזִּיוָהּ שֶׁל מַעְלָה. אָמַר רִבִּי יוֹסֵי סוֹפֵיהּ דִּקְרָא מוֹכַח דִּכְתִיב כִּי טוֹבִים דּוֹדֶיךָ מִיָּיִן

49. Rabbi Yosi said that the instant the Holy One blessed be He, resurrects the dead, all troubles will end, on the fortieth year FOLLOWING THE GATHERING OF THE EXILES. It has been resolved by law "Forty stripes he may give him, and not exceed" (Devarim 25:3). The journey of Yisrael in the desert WAS COMPLETED in the fortieth year. Forty years before the body is resurrected, the soul awaits it in the land of Yisrael. IT APPEARS THEN that in the fortieth year OF THE WAITING OF THE SOUL IN THE LAND OF YISRAEL, the bodies will rise from the dust. After forty days the rain stopped, this is the meaning of the verses "And the rain was upon the earth forty days and forty nights" (Beresheet 7:12), and "it came to pass at the end of forty days, that Noach opened" (Beresheet 8:6). Also, the time of the Redemption of Yisrael is during the fortieth year. During the fiftieth year the world, which is Yovel (Jubilee), will be populated. The return of the soul to the body occurs after forty years of waiting in the land of Yisrael. This is the meaning of, "and Yitzchak was forty years old." That is, he was waiting for the body. "When he took Rivkah," who was put in the body prepared for him. Their passion and longing at that moment was for the splendor of the Shechinah only and to nourish of Her splendor. This is the meaning of the verse, "Let him kiss me with the kisses of his mouth." Rabbi Aba said: "Let him kiss me" means let him nourish me. Their sole nourishment is the enjoyment and sustenance of the supernal splendor. Rabbi Yosi said that this is proven by the end of the verse, which reads: "for your love is better than wine" (Shir Hashirim 1:2).

50. בַּת בְּתוּאֵל בַּת בִּתּוֹ שֶׁל אֵל. רַב הוּנָא אָמַר, לֹא כָּךְ הוּא, וַאֲנָא הֲוֵית בִּכְרַכֵּי הַיָּם, וְשָׁמַעְנָא דַּהֲווֹ קָרָאן לְהַהוּא גַּרְמָא דְשִׁדְרָה, הַהוּא דְּאִשְׁתְּאַר בְּקִבְרָא מִכָּל גּוּפָא, בְּתוּאֵל רַמָּאָה, שְׁאֵלִית עֲלֵיהּ, אֲמָרוּ דְּהוּא כְּרִישָׁא דְחִוְיָא, דְּאִיהוּ רַמָּאָה, וְהַהוּא גַּרְמָא הוּא רַמָּאָה, מִכָּל שְׁאָר גַּרְמֵי

50. "The daughter of Betu'el" means the daughter (Heb. bat) of El. Rav Huna disagreed with this. He said that BETU'EL is not ONE OF MALCHUT'S NAMES. I have been to distant lands, and heard there that this is the name of the bone of the spine. Of all the bones this one remains in the grave, AND DOES NOT ROT. It is called 'Betu'el the deceitful', THAT IS, THE 'SCOUNDREL'. I asked about it, ABOUT ITS NATURE, and they said that its shape resembles a head of a serpent, which is deceitful. And that more than any other bone in the body, this bone is deceitful.

51. דְּתָנָא אָמַר רִבִּי שִׁמְעוֹן, הַהוּא גַּרְמָא, לָמָּה אִשְׁתְּאַר בְּקִיּוּמָא, יַתִּיר מִכָּל שְׁאָר גַּרְמֵי. מִשּׁוּם דְּאִיהוּ רַמָּאָה, וְלֵית סָבִיל טַעֲמָא דְמִזּוֹנָא דִבְנֵי נָשָׁא כְּשְׁאָר גַּרְמֵי, וּבְגִינֵי כָּךְ הוּא תַּקִּיף מִכָּל גַּרְמֵי, וְהוּא לֵיהֱוֵי עִקָּרָא, דְּגוּפָא אִתְבְּנֵי מִנֵּיהּ. הֲדָא הוּא דִכְתִיב בַּת בְּתוּאֵל הָאֲרַמִּי

51. For we have learned that Rabbi Shimon asks: Why does this bone endure longer than the other bones? This is because it is deceitful and does not bear the taste of human food like the other bones. For that reason, it is stronger than all the other bones. And at the resurrection of the dead, the body will be built on this root. This is the meaning of the verse, "the daughter of Betu'el the Arammian."

52. We learned that Rabbi Shimon said: It, THE BONE OF THE SPINE, is deceitful, and IT CAME from a deceitful world, NAMELY, FROM PADDAN-ARAM. Also, deceitful is the Evil Inclination, WHICH IS THE HEAD OF THE SERPENT, WHICH IS THE EVIL INCLINATION, THE ANGEL OF DEATH. This is the meaning of the verse: "the daughter of Betu'el the Arammian," who is the deceitful bone of the spine. The words, "of Paddan-Aram," WHICH MEANS THAT HE CAME FROM A DECEITFUL (HEB. RAMAI) WORLD, represent two deceivers, as we have learned that Paddana means a 'couple'. The two deceivers are "the sister of Lavan," NAMELY, the sister of the deceitful Evil Inclination. At first, when it was corrupted by sins in this world, it was called 'Lot'. In the future, when it will no longer be as corrupted, IT WILL BE as someone who has washed and was cleansed of his impurities, and it will be called 'Lavan' (lit. 'white'). Nevertheless, the Evil Inclination is not eliminated from the world.

52. וְתָאנָא אָמַר רִבִּי שִׁמְעוֹן, הוּא רַמַּאי, וּמֵעוֹלָם רַמַּאי, וְשֶׁכֵּן יֵצֶר הָרָע, דְּאִיהוּ רַמַּאי. הֲדָא הוּא דִכְתִיב בַּת בְּתוּאֵל הָאֲרַמִי גַּרְמָא רַמָּאָה, מִפַּדַּן אֲרָם, מִצֶּמֶד רַמָּאִין, כְּדְתָנַן פַּדְּנָא דְתוֹרָא שֶׁהוּא צֶמֶד. אֲחוֹת לָבָן, אֲחוֹת יֵצֶר הָרָע הָאֲרַמִי, כְּדְתָנַן, בַּתְּחִלָּה שֶׁהָיָה מְנוּוָל בְּחַטָּאוֹת בָּזֶה הָעוֹלָם, נִקְרָא לוֹט. לֶעָתִיד לָבֹא, שֶׁלֹּא יִהֵא מְנוּוָל כִּדְבִקַדְמֵיתָא, כְּמַאן דְּסָחֵי וּמַטְבִּיל מִסְּאֲבוּתֵיהּ, קָרָאן לֵיהּ לָבָן. עַל כָּל פָּנִים אֵין יֵצֶר הָרָע בָּטֵל מִן הָעוֹלָם

53. Come and hearken: we learned from the Mishnah that the two daughters of Lot symbolize the two forces of the body that arouse the Evil Inclination. Because it has bathed and is no longer so impure, it is called 'Lavan'. And the two daughters are not completely negated, as it is written, "And Lavan had two daughters" (Beresheet 29:16). Rabbi Yosi asks: Why are they there referred to as the firstborn and the younger, and here the elder and the younger?

53. ת"ש, דְּהָכֵי אֲנַן אוֹקִימְנָא בְּמַתְנִיתָא. שְׁתֵּי בְּנוֹת לוֹט, שֶׁהֵן שְׁתֵּי כֹּחוֹת הַגּוּף, הַמְעוֹרְרוֹת לַיֵּצֶר הָרָע, עַכְשָׁיו שֶׁאֵינוֹ מְנוּוָל כ"כ, וְנִטְבַּל מִלְּכְלוּכוֹ, נִקְרָא לָבָן, וְאוֹתָן שְׁתֵּי בְּנוֹת אֵינָן בְּטֵלוֹת מַמָּשׁ, הה"ד וּלְלָבָן שְׁתֵּי בָנוֹת. אָמַר רִבִּי יוֹסֵי כָּךְ הוּא, תַּמָּן כְּתִיב בְּכִירָה וּצְעִירָה, וְהָכָא כְּתִיב גְּדוֹלָה וּקְטַנָּה

54. Rabbi Yosi said that they no longer have the power to do evil or arouse the Evil Inclination. This is understood from the verse, "the name of the elder (lit. 'bigger') was Leah," (Beresheet 29:16) for she was weary (Heb. leah) from her wickedness and evil, while Rachel, "the younger (lit. 'smaller')," did not have the power to incite. As it is written, "and as a sheep (lit. 'Rachel') before her shearers is dumb" (Yeshayah 53:7). Rav Huna said: This is the Evil Inclination. Its two daughters are different than they were at first. First it was Lot, cursed and corrupted; now it is Lavan (lit. 'white'), who has been cleansed, not as cursed and corrupted as it was before. First its two daughters were strong; each had her individual strength. Now the name of the elder was Leah--weary ('Leah') without power; weary without strength; Leah, fatigued from her former deeds. And the name of the younger was Rachel, as we have said, not as they were at first.

54. אָמַר רִבִּי יוֹסֵי, אֲבָל אֵינָן בְּכֹחַ לַעֲשׂוֹת רָע, וּלְהִתְעוֹרֵר לַיִּצה"ר כְּמִתְּחִלָּה, מַשְׁמַע דִּכְתִיב שֵׁם הַגְּדוֹלָה לֵאָה, שֶׁלֵּאָה מִכֹּחָהּ וּמֵרִשְׁעָתָהּ, וְשֵׁם הַקְּטַנָּה רָחֵל, שֶׁאֵין בָּהּ כֹּחַ הַמִּתְעוֹרֵר, כְּמָה דְאַתְּ אָמֵר וּכְרָחֵל לִפְנֵי גוֹזְזֶיהָ נֶאֱלָמָה. אָמַר רַב הוּנָא, זֶה יצה"ר, וּשְׁתֵּי בְּנוֹתָיו, מִתְחַלְּפוֹת מִכְּמוֹת שֶׁהָיוּ בָּרִאשׁוֹנָה. בַּתְּחִלָּה לוֹט, מְקוּלָל מְנוּוָל, עַכְשָׁיו לָבָן, מְלוּבָּן, שֶׁאֵינוֹ מְקוּלָל וּמְנוּוָל בְּנִיווּלוֹ כְּבָרִאשׁוֹנָה. בַּתְּחִלָּה שְׁתֵּי בְּנוֹתָיו חֲזָקוֹת, כָּל אַחַת וְאַחַת בְּכֹחָהּ, וְעַכְשָׁיו שֵׁם הַגְּדוֹלָה לֵאָה: לֵאָה בְּלא כֹּחַ, לֵאָה בְּלא חִזּוּק. לֵאָה מִמַּעֲשֶׂיהָ הָרִאשׁוֹנִים. וְשֵׁם הַקְּטַנָּה רָחֵל, כִּדְקָאֲמָרָן, וְלֹא כְּמוֹת שֶׁהָיוּ בָּרִאשׁוֹנָה

55. Rabbi Acha bar Ya'akov, said: Come and behold. It is written, "And Yitzchak entreated Hashem for his wife, because she was barren" (Beresheet 25:21). Rabbi Acha asks: Why is she barren? Because the Evil Inclination does not have its full strength in the world, the only fruition and multiplying comes through prayer. It is then written: "and Hashem was entreated by him, and Rivkah his wife conceived." Once the Evil Inclination is aroused, there is procreation!

55. אָמַר רִבִּי אַחָא בַּר יַעֲקֹב, תָּא חֲזֵי, מַה כְּתִיב, וַיֶּעְתַּר יִצְחָק לַה׳ לְנֹכַח אִשְׁתּוֹ כִּי עֲקָרָה הִיא. אָמַר רִבִּי אַחָא מִפְּנֵי מָה הִיא עֲקָרָה, מִפְּנֵי שֶׁיֵּצֶר הָרָע אֵינוֹ נִמְצָא בְּכֹחוֹ בָּעוֹלָם, וְעַל כָּךְ אֵין נִמְצָא פְּרִיָּה וּרְבִיָּה, זוּלָתִי בַּתְּפִלָּה, מַה כְּתִיב, וַיֶּעְתַּר לוֹ ה׳, וַתַּהַר רִבְקָה אִשְׁתּוֹ. כֵּיוָן שֶׁמִּתְעוֹרֵר יֵצֶר הָרָע, נִמְצָא פְּרִיָּה וּרְבִיָּה

56. Rabbi Yosi asks: What then is the difference between this world and the world at that time; WILL THERE BE EVIL INCLINATION TOO? The scripture also says, "AND HASHEM WAS ENTREATED BY HIM, AND RIVKAH HIS WIFE CONCEIVED," WHICH MEANS that the Holy One, blessed be He, does it Himself, AND AWAKENS THE EVIL INCLINATION AT THAT TIME, WHICH IS ALSO PUZZLING. Rabbi Acha said: It is so. The Holy One, blessed be He, arouses THE EVIL INCLINATION for the specific purpose of mating, but not all the time, so that the Evil Inclination may be with men always, and they sin because of it. But it is aroused only for mating, and the arousal OF THE EVIL INCLINATION AT THE TIME OF UNION will be caused by the Holy One, blessed be He. This is the meaning of the verse: "and I will take away the stony heart out of your flesh, and I will give you a heart of flesh" (Yechezkel 36:26). What is a heart of flesh? Rabbi Yehuda replied: It is a heart that would issue flesh and nothing else, AS, FOR EXAMPLE, A HEART THAT WOULD ONLY BEGET CHILDREN. THEREFORE IT IS WRITTEN, "AND I WILL GIVE YOU," FOR THE HOLY ONE, BLESSED BE HE, WILL HIMSELF AROUSE THE EVIL INCLINATION AT THE TIME OF MATING.

56. אָמַר רִבִּי יוֹסֵי, אִם כֵּן מַה הֶפְרֵשׁ בֵּין הָעוֹלָם הַזֶּה, לְאוֹתוֹ הַזְּמַן, וְעוֹד דְּהָא קְרָא קָאֲמַר, דְּקוּדְשָׁא בְּרִיךְ הוּא עָבֵיד. אֲמַר רִבִּי אַחָא, כָּךְ הוּא, דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְעַר לֵיהּ לְהַהוּא עִנְיָינָא, דְּצָרִיךְ לְזַוּוּגָא, וְלָא לְכָל שַׁעְתָּא, דִּיהֵא תָּדִיר עִם בַּר נָשׁ כְּמוֹ כְּעָן, דְּאִיהוּ אִשְׁתַּכַּח תָּדִיר, וְחָטָאן בֵּיהּ בְּנֵי נָשָׁא, אֶלָּא לְהַהוּא זִוּוּגָא בִּלְחוֹדוֹי, וְאִתְעֲרוּתָא הַהִיא, אִתְעֲרוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא לֶיהֱוֵי, הֲדָא הוּא דִּכְתִיב וַהֲסִירוֹתִי אֶת לֵב הָאֶבֶן מִבְּשַׂרְכֶם וְנָתַתִּי לָכֶם לֵב בָּשָׂר. מַהוּ לֵב בָּשָׂר. אָמַר רִבִּי יְהוּדָה, לֵב לְהוֹצִיא בָּשָׂר, וְלֹא לְדָבָר אַחֵר

57. Rabbi Yitzchak, the son of Rabbi Yosi, traveled from Cappadocia to Lod, where he met Rabbi Yehuda. Rabbi Yitzchak asks him: Why are the companions, the sages of the Mishnah, not aroused in this matter of removing the Evil Inclination from the world, except at the time of mating? He replied: Upon your life! The world needs the Evil Inclination as much as it needs rain, because without the Evil Inclination there would not be the joy of study in the world. But it also would not be as corrupted as it was before, which caused sinning. This is the meaning of the verse: "They shall not hurt or destroy in all My holy mountain" (Yeshayah 11:9). Rabbi Shimon said: "MY HOLY MOUNTAIN" is the heart," the dwelling place of the Evil Inclination. Rabbi Eliezer said: A good heart is the foundation of the body and soul. For that reason, it is written: "And you shall love Hashem your Elohim with all your heart," (Devarim 6:5) for the heart is the essence of all!

57. רִבִּי יִצְחָק בְּרִבִּי יוֹסֵי, הֲוָה אָתֵי מִקַּפּוֹטְקִיָּא לְלוֹד, פָּגַע בֵּיהּ רִבִּי יְהוּדָה, אָמַר לוֹ רִבִּי יִצְחָק, תֹּאמַר דַּחֲבֵירָנָא חַכִּימֵי מַתְנִיתָא, אִתְעָרוּ לְהַאי עִנְיָינָא, דְּיֵצֶר הָרָע יִתְנַשֵּׁי מִן עָלְמָא, בַּר הַהִיא שַׁעְתָּא לְזִיווּגָא. א"ל, חַיֶּיךָ הָכֵי אִצְטְרִיךְ יֵצֶר הָרָע לָעוֹלָם, כְּמִטְרָא לָעוֹלָם, דְּאִלְמָלֵא יֵצֶר הָרָע, חֶדְוָותָא דְשִׁמְעָתָא לָא לֶיהֱוֵי, אֲבָל לָא מְנַוְּלָה כְּקַדְמֵיתָא, לְמֶחֱטֵי בֵּיהּ, הה"ד לא יָרֵעוּ וְלא יַשְׁחִיתוּ בְּכָל הַר קָדְשִׁי וגו'. אֲמַר רִבִּי שִׁמְעוֹן, הוּא לִבָּא, דְּמְדוֹרֵיהּ דְּיֵצֶר הָרָע בֵּיהּ. רִבִּי אֱלִיעֶזֶר אוֹמֵר, לִבָּא טָבָא, בְּנְיָינָא דְּגוּפָא וְנִשְׁמְתָא, וּבְגִין כָּךְ כְּתִיב וְאָהַבְתָּ אֵת ה' אֱלֹהֶיךָ בְּכָל לְבָבְךָ דְּהוּא עִקָּרָא דְּכֹלָּא,

7. "And the children struggled together within her" (B)
The story of Esav and Ya'akov is illuminated using an analogy with man's body and internal organs. The "children struggling together within her" refers to the brain and heart. Their struggle for primacy between these two is metaphorically expressed in Esav's selling his birthright to Ya'akov in exchange for porridge, which signifies the world. We also learn that the heart and liver are the most important organs. Next, the Rabbis more deeply explore the nature of life after the Resurrection, identifying the elements of our prior existence that will still be present after the Final Redemption
The Relevance of this Passage
Man is inclined to sacrifice long-term fulfillment and well-being for immediate ego gratification. This is the true significance of Esav selling his birthright to his brother. We settle for bowls of porridge every day, blinded by the moment, carrying only for our self-interest at the expense of our loved ones. Moreover, we delude ourselves with the belief that our selfish actions are really for the sake of our families. This delusion is fabricated by the dark side of our nature. This passage removes the veils of illusion, giving us the strength and foresight not to sell our souls when temptation for self-indulgence arises.

58. When Rav Kahana arrived, he said that this was said in the name of those versed in the Mishnah. The body is built upon the liver and the heart. As Rabbi Yehuda said, the heart and the liver are the leaders of the various organs of the body. The leaders of the head is the brain, but there are two leaders in the body. The first is the liver and the second is the heart. This is the meaning of the verse: "And the children struggled together within her." These are the two foundations of the body: THE BRAIN AND THE HEART.

58. כַּד אֲתָא רַב כַּהֲנָא אֲמַר, הָכֵי אָמְרִין מִשְּׁמֵיהוֹן דְּמָארֵי מַתְנִיתָא, תְּרֵי בְּנְיָינִין דְּגוּפָא אִינּוּן, כַּבְדָּא וְלִבָּא, דַּאֲמַר רִבִּי שִׁמְעוֹן אָמַר רִבִּי יְהוּדָה, כַּבְדָּא וְלִבָּא, אִינּוּן מְנַהֲגֵי גוּפָא בְּכָל סִטְרֵי אֵבְרוֹי, מְנַהֲגָא דְרֵישָׁא מוֹחָא, אֲבָל דְּגוּפָא אִינּוּן תְּרֵין, וְקַדְמָאָה הוּא כַּבְדָּא, תִּנְיָינָא לִבָּא. וְהַיְינוּ דִּכְתִיב בְּפָרְשָׁתָא, וַיִּתְרוֹצְצוּ הַבָּנִים בְּקִרְבָּהּ אִלֵּין תְּרֵין בְּנְיָינֵי דְּגוּפָא

59. מַאי טַעְמָא וַיִּתְרוֹצְצוּ. מִשּׁוּם דְּלִבָּא אִתְנְשֵׁי מִנֵּיהּ יֵצֶר הָרָע. וַיִּתְרוֹצְצוּ וַיִּשְׁלָיוּ מִבָּעֵי לֵיהּ. אֶלָּא אֲמַר רַב הוּנָא, וַיִּתְרוֹצְצוּ וַיִּשָּׁבְרוּ, כְּלוֹמַר, נִשְׁבַּר כֹּחָם וְחֵילָם. אָמַר רִבִּי יְהוּדָה, הַגּוּף מַהוּ אוֹמֵר, אִם כֵּן לָמָּה זֶּה אָנֹכִי, וְלָמָּה נִבְרֵאתִי. מִיָּד וַתֵּלֶךְ לִדְרֹשׁ אֶת ה׳.

59. HE ASKS: Why did THE HEART AND THE LIVER struggle? AND HE REPLIED: Because the Evil Inclination was abolished from the heart. HE THEN WONDERED WHY, IF THE EVIL INCLINATION WAS ABOLISHED, IT IS WRITTEN, "struggled." It should have been written, 'And they were at peace'. Rav Huna explained that "struggled" means that the strength and vigor OF THE HEART AND LIVER, THE LEADERS OF THE BODY, were broken, BECAUSE THE EVIL INCLINATION WAS REMOVED. Rabbi Yehuda asks: What does the body say then? The body asks: 'If it be so, why am I thus?' and 'Why was I created?' Immediately, "she went to inquire of Hashem" (Beresheet 25:22).

60. וַיֹּאמֶר ה׳ לָהּ שְׁנֵי גוֹיִם בְּבִטְנֵךְ וּשְׁנֵי לְאֻמִּים וגו׳. אֵלּוּ הַשְּׁנֵי גֵאִים, הַכָּבֵד וְהַלֵּב. רִבִּי יוֹסִי אָמַר, הַמּוֹחַ וְהַלֵּב. רִבִּי יְהוּדָה אָמַר, הַמּוֹחַ אֵין בִּכְלַל זֶה, מַשְׁמַע דִּכְתִיב בְּבִטְנֵךְ, וְהַמּוֹחַ אֵין בַּבֶּטֶן אֶלָּא בָּרֹאשׁ. וּשְׁנֵי לְאוּמִּים מִמֵּעַיִךְ וגו׳, וְרַב יַעֲבוֹד צָעִיר, זֶהוּ הַכָּבֵד, שֶׁהוּא רַב וְגָדוֹל, וְהוּא מְשַׁמֵּשׁ לִפְנֵי הַלֵּב, דְּאָמַר רִבִּי יְהוּדָה, הַכָּבֵד קוֹלֵט הַדָּם, וּמְשַׁמֵּשׁ בּוֹ לִפְנֵי הַלֵּב

60. "And Hashem said to her, 'Two nations are in your womb, and two peoples...'" (Beresheet 25:23). These are the two proud ones, the liver and the heart. Rabbi Yosi said that these are the brain and the heart, but Rabbi Yehuda said: The brain is not included in this, for it is written, "in your womb (lit. 'belly')," and the brain is not in the belly, but in the head. "And two peoples...from your bowels...and the elder (lit. 'great') shall serve the younger." This is the liver, which is great and big, and which serves the heart, as Rabbi Yehuda said: The liver receives the blood, and serves it to the heart!

61. וַיֵּצֵא הָרִאשׁוֹן אַדְמוֹנִי. אָמַר רַב כַּהֲנָא, הַכָּבֵד הוּא הָרִאשׁוֹן וְהוּא אַדְמוֹנִי, לָמָּה הוּא אַדְמוֹנִי, עַל שֶׁבּוֹלֵעַ אֶת הַדָּם תְּחִלָּה. רִבִּי אֱלִיעֶזֶר אוֹמֵר, לָמָּה נִקְרָא שְׁמוֹ רִאשׁוֹן, עַל שֶׁהוּא רִאשׁוֹן, לִבְלוֹעַ הַדָּם, מִכָּל הַמַּאֲכָל, וְהוּא רִאשׁוֹן לַדָּם אֲבָל לֹא לַיְּצִירָה. וּבְמַאן נוֹקִים וְרַב יַעֲבוֹד צָעִיר, עַל שֶׁהוּא רַב וְגָדוֹל בְּשִׁעוּרוֹ מִן הַלֵּב, וְהוּא עוֹבֵד לַלֵּב. אֲמַר רִבִּי אַבָּא, לָמָּה אַתָּא פָּרְשָׁתָא דָא, אֶלָּא לְאַחֲזָאָה לִבְנֵי עַלְמָא, דְּאַף עַל גַּב דְּהַהִיא שְׁלִימוּתָא לֶיהֱוֵי בְּאַרְעָא, אָרְחֵיהּ וְטִבְעֵיהּ דְּעַלְמָא לָא אִשְׁתַּנֵּי. רִבִּי יֵיסָא אָמַר בָּא וּרְאֵה הַכָּבֵד הוּא הַצָּד צַיִד וְהוּא צַיִד בְּפִיו, וְהַלֵּב הוּא הַחוֹשֵׁב, וְהוּא יוֹשֵׁב אֹהָלִים הַהִד וַיָּזֵד יַעֲקֹב נָזִיד, חוֹשֵׁב מַחֲשָׁבוֹת, נוֹשֵׂא וְנוֹתֵן בַּתּוֹרָה

61. "And the first came out red" (Beresheet 25:21). Rav Kahana explained that the liver is the first and is red. Why is it red? Because it is first to swallow the blood. Rabbi Eliezer asks: Why is it called 'first'? Because it is the first to swallow the blood from all the food; the first in blood but not in creation. And why is it that "the great shall serve the younger?" Because despite its being greater and bigger in size than the heart, it serves the heart. Rabbi Aba then asks: What is the purpose of this text if not to teach the people in the world that though there will be perfection upon earth, the path and nature of the world will not change? Rabbi Yisa said: Come and behold. The liver hunts and has venison in its mouth, while the heart contemplates and is "dwelling in tents" (Ibid. 27). As it is written, "And Ya'akov cooked pottage," (Ibid. 29) while thinking deep thoughts and occupying himself with the Torah.

62. "And Ya'akov cooked pottage." In the name of Rabbi Acha, Rabbi Bo said that the nature of the world never changes. Come and behold: it is written, "And Ya'akov cooked pottage (Heb. nazid)," as in the verse "they dealt (Heb. zadu)," (Shemot 18.11) which was translated into Aramaic as "they thought." It means that the heart thinks of and contemplates Torah, which represents the knowledge of its Creator. Thus, it is written: "and Esav came from the field, and he was faint" (Beresheet 25:29). It is the nature of the liver to go out hunting and swallow with its mouth. If it does not find any prey, it becomes tired and says to the heart: 'Before you think of the words of Torah, think of eating and drinking to nourish your body.' This is the meaning of the verse, "and Esav said to Ya'akov 'Give me to swallow, I pray you, of that red pottage,'" for it is my way to swallow the blood and transmit it to the other parts; "for I am faint," without food and drink. And the heart replies: 'Give me the first and choicest of whatever you swallow, give me your birthright,' this is the meaning of "Sell me this day your birthright" (Ibid. 31). That is, swear by your desire. As the heart contemplates food, the liver swallows. If it were not for the heart, longing and thinking about food, the liver and other organs would not be able to swallow. As Rabbi Yosi said: This is the way of slaves, who do not to eat before their master.

62. וַיָּזֵד יַעֲקֹב נָזִיד. רִבִּי בָּא בְּשֵׁם רִבִּי אַחָא אָמַר, לְעוֹלָם טִבְעוֹ שֶׁל עוֹלָם אֵינוֹ מִשְׁתַּנֶּה, בֹּא וּרְאֵה, מַה כְּתִיב, וַיָּזֵד יַעֲקֹב נָזִיד, כְּדָבָר אֲחֵר אֲשֶׁר זָדוּ עֲלֵיהֶם, וְתַרְגּוּמוֹ דַּחֲשִׁיבוּ. כְּלוֹמַר, הַלֵּב חוֹשֵׁב וּמְהַרְהֵר בַּתּוֹרָה, בִּידִיעַת בּוֹרְאוֹ, מַה כְּתִיב, וַיָּבֹא עֵשָׂו מִן הַשָּׂדֶה וְהוּא עָיֵף. הַכָּבֵד שֶׁדַּרְכָּן טִבְעוֹ, לָצֵאת וְלָצוּד צַיִד בְּפִיו לִבְלוֹעַ, וְאֵינוֹ מוֹצֵא, נִקְרָא עָיֵף, וְהוּא אוֹמֵר לַלֵּב, עַד שֶׁאַתָּה מְהַרְהֵר בִּדְבָרִים אֵלּוּ בְּד"ת, הַרְהֵר בַּאֲכִילָה וּבִשְׁתִיָּה, לְקַיֵּים גּוּפְךָ, הה"ד, וַיֹּאמֶר עֵשָׂו אֶל יַעֲקֹב הַלְעִיטֵנִי נָא מִן הָאָדֹם הָאָדֹם הַזֶּה, כִּי כֵן דַּרְכִּי לִבְלוֹעַ הַדָּם, וּלְשַׁגֵּר לִשְׁאָר הָאֲבָרִים, כִּי עָיֵף אָנֹכִי, בְּלֹא אֲכִילָה וּשְׁתִיָּה. וְהַלֵּב אוֹמֵר, תֵּן לִי הָרִאשׁוֹן וְהַמּוּבְחָר מִכָּל מַה שֶּׁתִּבְלַע, תֵּן לִי בְּכוֹרָתְךָ, הֲדָא הוּא דִכְתִיב מִכְרָה כַיּוֹם אֶת בְּכוֹרָתְךָ לִי, קוֹנְמִיתָא דְּתָאִיבָא, עַד שֶׁהַלֵּב מְהַרְהֵר וְחוֹשֵׁב בַּמַּאֲכָל, בּוֹלֵעַ הַכָּבֵד, דְּאִלְמָלֵי הַהוּא כְּסוּפָא וְהַרְהוּרָא דְּלִבָּא בַּמַּאֲכָל, לֹא יוּכְלוּ הַכָּבֵד, וְהָאֲבָרִים לִבְלוֹעַ דְּאָמַר רִבִּי יוֹסֵי, כֵּן דֶּרֶךְ הָעֲבָדִים, שֶׁאֵינָם אוֹכְלִים עַד שֶׁהָאָדוֹן אוֹכֵל

63. אָמַר רִבִּי יוֹסֵי, כְּתִיב לְאַחַר כֵּן, וַיַּעֲקֹב נָתַן לְעֵשָׂו לֶחֶם וּנְזִיד עֲדָשִׁים, מַהוּ עֲדָשִׁים, סְגַלְגַּלִּין כְּגַלְגַּלְתָּא, וְגַלְגַּלָּא סָבִיב בְּעַלְמָא, כְּלוֹמַר, דְּלָא אִתְנְשֵׁי מֵאָרְחֵיהּ. כָּךְ הוּא בַּר נָשׁ, בְּהַהוּא זִמְנָא אַף עַל גַּב דְּכָל הַהוּא טִיבוּ, וִיקָר וּשְׁלֵימוּתָא לֵיהֲוֵי, אָרְחֵיהּ דְּעַלְמָא לְמֵיכַל וּלְמִשְׁתֵּי לָא יִתְנְשֵׁי

63. Rabbi Yosi said: It is later written, "Then Ya'akov gave Esav bread and pottage of lentils" (Beresheet 25:34). What are these lentils? HE ANSWERS: They are round as a circle, and as the circle which revolves around the world does not deviate from its path, so man in that time will never deviate from his. Although there will yet be all that is good and precious and perfect, with all that, the worldly habit of eating and drinking will not change.

64. מַתְנִיתִין, תְּנַן אַרְבַּע רוּחוֹת הָעוֹלָם מְנַשְּׁבָן, וְעָתִיד קוּדְשָׁא בְּרִיךְ הוּא לְהִתְעוֹרֵר רוּחַ אֶחָד, לְקַיֵּם הַגּוּף, שֶׁיְּהֵא כְּלוּל מִד' רוּחוֹת, הה"ד מֵאַרְבַּע רוּחוֹת בֹּאִי הָרוּחַ, בְּאַרְבַּע לָא כְּתִיב, אֶלָּא מֵאַרְבַּע רוּחוֹת הָעוֹלָם, שֶׁיְּהֵא כָּלוּל מֵאַרְבַּעְתָּם. וְתָאנָא, אוֹתוֹ הָרוּחַ, הוּא רוּחַ הַמּוֹלִיד, הוּא הָרוּחַ הָאוֹכֵל וְשׁוֹתֶה וְאֵין בֵּין הָעוֹלָם הַזֶּה לִימוֹת הַמָּשִׁיחַ, אֶלָּא שִׁעְבּוּד מַלְכֻיּוֹת בִּלְבָד, וְאֵין בֵּין עוֹלָם הַזֶּה, לִתְחִיַּית הַמֵּתִים, אֶלָּא נְקִיּוּת וְהַשָּׂגַת יְדִיעָה. רַב נַחְמָן אָמַר וַאֲרִיכוּת יָמִים

64. We learned in the Mishnah that four winds blow in the world, and the Holy One, blessed be He, will raise one spirit to establish the body to include four spirits, as it is written: "Come from the four winds, O breath" (or: spirit) (Yechezkel 37:9). It is not written, 'in the four,' but, "from the four winds," for it will be composed of the four of them. We learned that this spirit (or: wind) is the wind that procreates, the wind that eats and drinks. And there is no difference between this world and the days of Mashiach's coming, save the delivery from servitude to the empires alone, and there is no difference between this world and the resurrection of the dead, save cleanliness and the attainment of knowledge. Rav Nachman added longevity.

8. The gathering of the exiles and the resurrection of the dead

The Rabbis, here, discuss the timing of the Resurrection after the coming of Mashiach. Using Torah verses, they demonstrate that it is possible to tell the difference between the timing of the Resurrection of the righteous from that of the good. We're told that the evil people of our world will not experience Resurrection. Rabbi Elazar expresses his sorrow at the thought that the vast majority of mankind will have to wait longer than the righteous--although those who repent during their lives help advance the time of their own Resurrection.

The Relevance of this Passage

Evolving a consciousness of repentance is the first step in hastening our own redemption and eventual Resurrection after the arrival of the

Mashiach. The Light of this passage stimulates feelings of repentance and helps hasten the arrival of the Mashiach, and thus, Resurrection for the entire world.

65. Rav Yosef asks if the days of Mashiach's coming and the resurrection of the dead are the same. He responded: No, as we have learned that the building of the Temple precedes the gathering of the exiles, which precedes the resurrection of the dead. The resurrection of the dead is the last act of all. We know this from the verse, "Hashem builds Jerusalem: He gathers together the outcasts of Yisrael. He heals the broken-hearted, and binds up their wounds" (Tehilim 147:2-3). This refers to the resurrection of the dead, which is the healing of the brokenhearted and their dead. First He builds Jerusalem; then He gathers the outcasts of Yisrael; last of all, He heals the brokenhearted.

65. אָמַר רַב יוֹסֵף וְכִי יְמוֹת הַמָּשִׁיחַ וּתְחִיַּית הַמֵּתִים לַאו חַד הוּא. אָמַר לוֹ לָא, דִּתְנַן, בֵּית הַמִּקְדָּשׁ, קוֹדֶם לְקִבּוּץ גָּלֻיּוֹת, קִבּוּץ גָּלֻיּוֹת, קוֹדֶם לִתְחִיַּית הַמֵּתִים, וּתְחִיַּית הַמֵּתִים הוּא אַחֲרוֹן שֶׁבַּכֻּלָּם. מנ״ל דִּכְתִיב בּוֹנֵה יְרוּשָׁלַיִם ה׳ נִדְחֵי יִשְׂרָאֵל יְכַנֵּס הָרוֹפֵא לִשְׁבוּרֵי לֵב וּמְחַבֵּשׁ לְעַצְּבוֹתָם. זוֹ הִיא תְּחִיַּית הַמֵּתִים, שֶׁהִיא הָרְפוּאָה לִשְׁבוּרֵי לֵב, עַל מֵתֵיהֶם. בּוֹנֵה יְרוּשָׁלַיִם תְּחִלָּה, וְאַחֲרָיו נִדְחֵי יִשְׂרָאֵל יְכַנֵּס, וְהָרוֹפֵא לִשְׁבוּרֵי לֵב אַחֲרוֹן עַל הַכֹּל

66. We have learned that the gathering of the exiles preceded the raising of the dead by forty years, as it is written: "And Yitzchak was forty years old." What is to be made of these forty years? According to Rav Kahana, Rabbi Broka said: How many troubles, how many wars waged against the children of Yisrael will there be from the gathering of the exiles until the resurrection of the dead. He who escapes them is happy, as it is written, "and at that time your people shall be delivered, every one who shall be found written in the book" (Daniel 12:1). Rabbi Yehuda said that this teaches us, "Many shall purify themselves, and make themselves white, and be tried" (Ibid. 10). Rabbi Yitzchak added, "and will refine them as silver is refined, and will try them as gold is tried" (Zecharyah. 13:9). During these very days, there will be days when people will say, "I have no pleasure in them" (Kohelet 12:1). And from the time the troubles disappear until the resurrection of the dead there will be forty years.

66. תְּנַן, מ׳ שָׁנָה קוֹדֶם הַקִּבּוּץ גָּלֻיּוֹת, לִתְחִיַּית הַמֵּתִים, כִּדְאַמְרִינָן וַיְהִי יִצְחָק בֶּן אַרְבָּעִים שָׁנָה. הַאי מ׳ שָׁנָה, מַאי עֲבִידְתַּיְיהוּ. אָמַר רַב כַּהֲנָא אָמַר רָבִּי בְּרוֹקָא, מִקִּבּוּץ גָּלֻיּוֹת עַד תְּחִיַּת הַמֵּתִים, כַּמָּה צָרוֹת, כַּמָּה מִלְחָמוֹת יִתְעוֹרְרוּ עַל יִשְׂרָאֵל, וְאַשְׁרֵי הַנִּמְלָט מֵהֶם, דִּכְתִיב בָּעֵת הַהִיא יִמָּלֵט עַמֶּךָ כָּל הַנִּמְצָא כָּתוּב בַּסֵּפֶר. רִבִּי יְהוּדָה אָמַר מֵהָכָא, יִתְבָּרְרוּ וְיִתְלַבְּנוּ וְיִצָּרְפוּ רַבִּים. רִבִּי יִצְחָק אָמַר מֵהָכָא, וּצְרַפְתִּים כִּצְרוֹף אֶת הַכֶּסֶף וּבְחַנְתִּים כִּבְחוֹן אֶת הַזָּהָב. וּבְאוֹתָם הַיָּמִים, יִהְיוּ יָמִים, אֲשֶׁר יֹאמְרוּ אֵין לִי בָּהֶם חֵפֶץ, וּמִשָּׁעָה שֶׁיַּעַבְרוּ הַצָּרוֹת עַד תְּחִיַּית הַמֵּתִים מ׳ שָׁנָה

67. Rav Huna said: Come and behold. "For the children of Yisrael walked forty years in the wilderness...because they obeyed not the voice of Hashem" (Yehoshua 5:6). In this verse, it is the same. Rabbi Yosef said: Everything that was said is the same, but for one thing. At the end of forty years, when the troubles pass away and the wicked are exterminated, the dead, the dwellers of the dust, shall live. Why? Because it is written: "affliction shall not rise up the second time" (Nechemyah 1:9). They had their fill with what they had. After the resurrection of the dead, the world will be settled, as it is written, "on that day Hashem shall be One and His Name One" (Zecharyah 14:9).

67. רַב הוּנָא אָמַר תָּא חֲזֵי כִּי אַרְבָּעִים שָׁנָה הָלְכוּ בְּנֵי יִשְׂרָאֵל בַּמִּדְבָּר וגו׳ אֲשֶׁר לֹא שָׁמְעוּ בְּקוֹל ה׳, כְּהַאי גַּוְונָא הָכָא. אָמַר רָבִּי יוֹסֵף, כָּל אִלֵּין חַד מִלָּה אָמְרוּ, וּלְסוֹף מ׳ שָׁנָה, שֶׁהַצָּרוֹת יַעַבְרוּ, וְהָרְשָׁעִים יִכְלוּ, יִחְיוּ הַמֵּתִים שׁוֹכְנֵי עָפָר, מ״ט, מִשּׁוּם דִּכְתִיב לֹא תָקוּם פַּעֲמַיִם צָרָה, וְדַי לָהֶם בַּמָּה שֶׁעָבְרוּ. וּמִזְּמַן תְּחִיַּית הַמֵּתִים, יִתְיַישֵׁב עַלְמָא בְּיִשּׁוּבוֹ, הה״ד בַּיּוֹם הַהוּא יִהְיֶה ה׳ אֶחָד וּשְׁמוֹ אֶחָד

68. ר׳ אֶלְעָזָר בֶּן עֲרָךְ, הֲוָה יָתִיב, וַהֲוָה קָא מִצְטָעֵר בְּנַפְשׁוֹי טְפֵי, עָאל לְקַמֵּיהּ רִבִּי יְהוֹשֻׁעַ, א״ל, חֵיזוּ נְהִירוּ דְּבוּצִינָא דְּעַלְמָא לְמָה חֲשׁוֹכָן, אֲמַר לֵיהּ, חֵיזוּ וּדְחִילוּ סַגִּי עָאל בִּי, דְּהָא אֲנָא חָמֵי מַה דְּאִתְעָרוּ חַבְרָנָא, מָארֵי מַתְנִיתָא, דְּשָׁרַאת עֲלַיְיהוּ רוּחַ קַדִּישִׁין, וְהַהוּא דְּאִתְעָרוּ, דִּבְשִׁתִּיתָאֵי יְהֵא פּוּרְקָנָא שַׁפִּיר, אֲבָלַאנָא חָמֵי אוֹרְכָא יְתֵירָא, עַל אִינּוּן דְּיֵירָא עַפְרָא, דִּבְאֶלֶף שִׁתִּיתָאֵי לִזְמַן אַרְבַּע מֵאוֹת וּתְמַנְיָא שְׁנִין מִנֵּיהּ, יִהְיוּ קָיְימִין כָּל דְּיֵירֵי עַפְרָא בְּקִיּוּמֵיהוֹן, וּבְגִינֵי כָּךְ אִתְעָרוּ חֲבִירָנָא, עַל פְּסוּקָא דְּקָרָא לוֹן בְּנֵי חֵת, חֵ״ת, דְּיִתְעָרוּן לְח״ת שָׁנָה, וְהַיְינוּ דִּכְתִיב בִּשְׁנַת הַיּוֹבֵל הַזֹּאת תָּשׁוּבוּ אִישׁ אֶל אֲחֻזָּתוֹ, כְּשֶׁיִּשְׁתַּלֵּם הַזֹּא״ת, שֶׁהוּא חֲמִשֶּׁת אֲלָפִים וְאַרְבַּע מֵאוֹת וּתְמַנְיָא, תָּשׁוּבוּ אִישׁ אֶל אֲחֻזָּתוֹ, אֶל נִשְׁמָתוֹ, שֶׁהִיא אֲחֻזָּתוֹ וְנַחֲלָתוֹ

68. Rabbi Elazar was sitting and was exceedingly sad. Rabbi Yehoshua came before him and asks why the appearance of the candlelight of the world had become dark. He said: Great fear entered me, for I see how the companions versed in the Mishnah have responded on whom the spirit of saints dwells. They said that redemption will be in the sixth millennium. This was well said, but I see a longer time for the dwellers of the dust, who shall wait until the four hundred and eighth year of the sixth millennium, when they will rise. For this reason, the companions were stimulated by the verse that referred to THE DWELLERS OF DUST as the children of Chet, for Chet alludes to their rising after four hundred and eight (Heb. Chet Tav) years. As it is written, "In the year of this Yovel ('Jubilee') you shall return every man to his possession," (Vayikra 25:13) when this (Heb. hazot) shall be finished. The numerical value of Hazot is 5,408, AS THE HEI OF HAZOT ALLUDES TO THE HEI (FIVE) THOUSANDS; AND ZOT IS 408 IN NUMERICAL VALUE. Then, "you shall return every man to his possession," means that THE BODY will return to its soul, which is its possession and lot.

69. אָמַר רִבִּי יְהוֹשֻׁעַ לֹא תִּקְשֵׁי לָךְ הַאי, דְּהָא תָּנִינָן ג׳ כִּתּוֹת הֵן, שֶׁל צַדִּיקִים גְּמוּרִים, וְשֶׁל רְשָׁעִים גְּמוּרִים, וְשֶׁל בֵּינוֹנִים, צַדִּיקִים גְּמוּרִים יְקוּמוּן בְּקִימָה שֶׁל מֵתֵי אֶרֶץ יִשְׂרָאֵל, מֵהַיּוֹם כַּמָּה שָׁנִים, שֶׁהֵם קוֹדְמִים בַּתְּחִלָּה, בִּשְׁנַת הָאַרְבָּעִים שֶׁל קִבּוּץ גָּלֻיּוֹת, וְהָאַחֲרוֹנִים כֻּלָּם, לִזְמַן אַרְבַּע מֵאוֹת וּשְׁמֹנֶה שָׁנָה, לְאֶלֶף הַשִּׁשִּׁי, כִּדְקָאֲמָרָן. מַאן יִזְכֶּה לְהַאי אָרְכָּא, מַאן יִתְקַיֵּים בְּקִיּוּם דָּתֵיהּ בֵּין הַאי זִמְנָא, וְעַל דָּא אִצְטַעֵירְנָא בְּנַפְשָׁאי

69. Rabbi Yehoshua said: This LENGTH OF TIME should not be difficult for you, as we have learned that there are three classes: the Completely Righteous, the Completely Wicked, and the Average. The completely righteous will rise with the resurrection of the dead of the land of Yisrael a few years earlier THAN THE FOUR HUNDRED AND EIGHTH YEAR, namely, at the fortieth year after the gathering of the exiles. In the end, everybody will rise at the four hundred and eighth year of the sixth millennium. Who will merit this length of time? He who will keep the precepts at that time. For that reason, I am sad.

70. אָמַר לֵיהּ, רִבִּי, הָא תָּנִינָן, יְהִי אוֹר, יְהִי ר״ז. חָזַר וְאָמַר, בִּתְשׁוּבָה יִתְקַדֵּם כֹּלָּא. אֲמַר רִבִּי יְהוֹשֻׁעַ, אִי לָאו דַּאֲמַרְתְּ הָכִי, אַחְסִימְנָא פּוּמִין, לְמִצְפֵּי פּוּרְקָנָא כָּל יוֹמָא, דִּכְתִיב חֹסֶן יְשׁוּעוֹת, מַהוּ יְשׁוּעוֹת, אֵלּוּ הַמְצַפִּים יְשׁוּעוֹת בְּכָל יוֹם

70. He said to him: Rabbi, we have studied the verse, "Let there be light," (Beresheet 1:2) which means let there be secret, BECAUSE LIGHT IS THE SECRET OF REDEMPTION. AND THE NUMERICAL VALUE OF OR ('LIGHT') IS RAZ ('SECRET'). THUS, THE VERSE, "LET THERE BE LIGHT," HINTS THAT THE TIME OF REDEMPTION WILL BE A SECRET UNKNOWN TO ALL MEN. RABBI ELAZAR BEN ARACH HINTED THAT HE DISAGREED WITH THIS LONG PERIOD. Again, he said that through repentance everyone will RISE FROM THE DEAD early. Rabbi Yehoshua said: Unless you said so, we would not have left an opening for those waiting daily for redemption, as it is written, "a store of salvation" (Yeshayah 33:6). What is this "salvation"? It alludes to those who seek salvation daily. IF REDEMPTION IS TIED TO A SPECIFIC TIME, HOW CAN IT BE EXPECTED DAILY? THIS ASSUREDLY DEPENDS UPON REPENTANCE. WHEN THEY REPENT, THEY WILL BE REDEEMED. AND FORTY YEARS AFTER REDEMPTION THE RESURRECTION OF THE DEAD WILL COME, AS WAS SAID.

71. מַאי הוּא דַּעְתּוֹי דְּרִבִּי אֶלְעָזָר. הַיְינוּ דִּכְתִיב, וְרַבִּים מִיּשֵׁנֵי אַדְמַת עָפָר יָקִיצוּ, מַשְׁמַע דִּכְתִיב מִיּשֵׁנֵי, אֵלּוּ הֵם הַצַּדִּיקִים, הַנִּקְדָּמִים בְּחַיֵּיהֶם קוֹדֶם זֶה. וְכַמָּה שָׁנִים הֵם נִקְדָּמִים, רִבִּי יְהוּדָה אוֹמֵר מָאתַיִם וְעֶשֶׂר שָׁנִים. רִבִּי יִצְחָק אוֹמֵר, רד״י שָׁנָה, דִּכְתִיב וְיֵרֶד״ד מִיַּעֲקֹב וגו׳. יר״ד שָׁנָה, נִקְדָּמִים הַצַּדִּיקִים, לִשְׁאָר כָּל אָדָם. רַב נַחְמָן אָמַר, לְפִי הַשִּׁיעוּר שֶׁנִּבְלָה בֶּעָפָר. אָמַר לוֹ רִבִּי יוֹסֵי, אִם כֵּן הַרְבֵּה תְּחִיּוֹת הֲוֹוּ, אֶלָּא כָּל הַתְּחִיּוֹת יִהְיוּ בְּאוֹתוֹ הַזְּמַן וְהַאי דְּאִתְּמַר בְּחָזוֹן וֶאֱמֶת הַדָּבָר וְצָבָא גָדוֹל

71. HE ASKS HIM: What is the opinion of Rabbi Elazar, WHO SAID THAT IT DEPENDED ON REPENTANCE? HOW DID HE KNOW THIS? HE ANSWERS: From the verse, "And many of those who sleep in the dust of the earth shall awake" (Daniel 12:2). It is understood by, "those who sleep," THAT ONLY SOME WILL RISE; these are the Righteous WHO REPENTED while they were alive, who will rise early. FOR THROUGH REPENTANCE, THEY SHALL RISE A FEW YEARS EARLY. HE ASKS: By how many years do they precede other people? Rabbi Yehuda replied: By two hundred and ten years. Rabbi Yitzchak said: Resh Dalet Yud ('210') years, as it is written, "Out of Ya'akov shall come (Heb. Yerd, Yud Resh Dalet) a ruler" (Bemidbar 24:19). This indicates that the Righteous precede other men by two hundred and ten years. Rav Nachman said: Precedence depends on how much the body is worn in the dust, THAT IS, THE SOONER THE BODY WEARS OUT IN THE DUST, THE SOONER IT RISES. Rabbi Yosi said to him: If this be true, then there are many resurrections, FOR EACH BODY HAS ITS OWN RESURRECTION ACCORDING TO ITS WEARING OUT IN THE DUST. HE ANSWERS: All revivals will occur at the same time, as was said in the vision: "and the word was true, and for a long period ahead" (Daniel 10:1).

72. וַיְהִי רָעָב בָּאָרֶץ מִלְּבַד הָרָעָב הָרִאשׁוֹן אֲשֶׁר הָיָה בִּימֵי אַבְרָהָם. רִבִּי אַבָּהוּ פְּתַח וַאֲמַר, עַד שֶׁהַמֶּלֶךְ בִּמְסִבּוֹ נִרְדִּי נָתַן רֵיחוֹ. דְּתָנִינָן אַרְבַּע תְּקוּפוֹת, וְאַרְבַּע זְמַנִּים מְשׁוּנִים זוֹ מִזּוֹ, יַעַבְרוּ הַצַּדִּיקִים לֶעָתִיד לָבֹא. הָאֶחָד, אוֹתוֹ זְמַן יִשְׂגֶּא הַחָכְמָה בָּעוֹלָם, וְיַשִּׂיגוּ הַשָּׂגָה, מַה שֶּׁלֹּא הִשִּׂיגוּ בָּזֶה הָעוֹלָם, דְּתָנִינָן, אָמַר רִבִּי פִּנְחָס, הַשָּׂגַת הַצַּדִּיקִים לֶעָתִיד לָבֹא, יוֹתֵר מִמַּלְאֲכֵי הַשָּׁרֵת דִּכְתִיב כַּמַּיִם לַיָּם מְכַסִּים הַשֵּׁנִי תִּתְעַסְּקוּן(עד כאן מדרש הנעלם

72. "And there was a famine in the land, beside the first famine that was in the days of Avraham" (Beresheet 26:1). Rabbi Abahu opened the discussion with the verse: "While the king was reclining at his board, my spike nard sent forth its fragrance" (Shir Hashirim 1:12). We learned that the righteous will pass through four eras and four times, each different from the other. During the first, knowledge will increase in the world, and the righteous will conceive what they have not conceived in this world. As we have learned from Rabbi Pinchas, in the future, the perception of the righteous will be greater than that of the ministering angels, as it is written, "as the waters cover the sea" (Yeshayah 11:9). During the second time, you shall be occupied.
(End of Midrash Hane'elam)

9. "And the boys grew...for he relished his venison"
The discussion moves to a more profound understanding of the metaphor of Esav as a hunter. Even in the womb, Ya'akov was drawn to The Creator, while Esav was drawn to idolatry. As a cunning hunter, Esav stole the minds of men and led them astray so that they would rebel against The Creator. As the Rabbis probe the issue of why Yitzchak did not know these things about his son, we discover that the Shechinah wanted only Ya'akov to be blessed with the spirit of The Creator, which is precisely what transpired.
The Relevance of this Passage
The verses pertaining to Esav's coercing men into idolatry, function as a kind of spiritual homeopathy. Just as the cure for a deadly snake bite resides within the venom of the snake, the remedy for strengthening our consciousness against temptations of the material world resides within the verses that speak these matters. We also draw the Light of the Shechinah into our lives through the merit of Ya'akov.

73. וַיִּגְדְּלוּ הַנְּעָרִים. סִטְרָא דְּאַבְרָהָם גָּרִים לוֹן לְאִתְגַּדְּלָא, וּזְכוּתֵיהּ סַיְּיעַ לוֹן, הוּא הֲוָה מְחַנֵּךְ לוֹן בְּמִצְוֹת, דִּכְתִיב, כִּי יְדַעְתִּיו לְמַעַן אֲשֶׁר יְצַוֶּה אֶת בָּנָיו וגו׳, לְאַסְגָּאָה יַעֲקֹב וְעֵשָׂו. וַיִּגְדְּלוּ הַנְּעָרִים וַיְהִי עֵשָׂו אִישׁ יוֹדֵעַ צַיִד וגו׳. אֲמַר רִבִּי אֶלְעָזָר, כָּל חַד וְחַד, אִתְפְּרַשְׁלָאַרְחֵיהּ דָּא לְסִטְרָא דְּמֵהֵימְנוּתָא, וְדָא לְסִטְרָא דַּעֲבוֹדָה זָרָה

73. "And the boys grew..." (Beresheet 25:27). This refers to the side of Avraham, THE RIGHT SIDE, WHICH IS CHASSADIM AND which caused them to grow. His merit supported them, for he was teaching them the precepts, as it is written: "For I know him, that he will command (Et) his children" (Beresheet 18:19). THE PARTICLE ET means that Ya'akov and Esav are included AMONG HIS SONS. Therefore, the explanation of, "And the boys grew," IS THAT THEY GREW IN HOLINESS, ONLY AFTERWARDS ESAV BECAME CORRUPTED. Rabbi Elazar disagreed. HE BELIEVES THAT each went his own way --one toward s faith, and the other towards idolatry.

74. וְכֵן הֲוָה בְּמֵעוֹי דְּרִבְקָה, דְּתַמָּן כָּל חַד אָזֵיל לְסִטְרֵיהּ, דְּכַד אִיהִי אִשְׁתַּדְּלַת בְּעוֹבָדִין דְּכִשְׁרָן, אוֹ עֲבָרַת סְמִיךְ לַאֲתַר טַב, לְמֶעְבַּד פִּקּוּדֵי דְאוֹרַיְיתָא, הֲוָה יַעֲקֹב חָדֵי, וְדָחִיק לְנָפְקָא, וְכַד הֲוָות אָזְלָא, סְמִיךְ לַאֲתַר ע״ז, הַהוּא רָשָׁע בָּטַשׁ לְנָפְקָא, וְאוֹקְמוּהָ וּבְגִין כָּךְ, כַּד אִתְבְּרִיאוּ וּנְפָקוּ לְעַלְמָא, כָּל חַד אִתְפְּרַשׁ, וְאָזֵיל וְאִתְמְשַׁךְ בְּדוּכְתֵּיהּ. דְּאִתְחֲזֵי לֵיהּ, וְעַל דָּא, וַיִּגְדְּלוּ הַנְּעָרִים וַיְהִי עֵשָׂו אִישׁ יוֹדֵעַ צַיִד וגו׳.

74. So it was. While still in Rivkah's womb, each went toward his own side. When she was performing good deeds or passing near a place that is favorable to the precepts of Torah, Ya'akov was glad and struggled to come out. And when she walked past a place of idolatry, the wicked one struggled to come out. This has already been explained. For that reason, when they were born into the world, each was drawn to the place he deserved. Therefore it is written, "And the boys grew: and Esav was a cunning hunter..." WHICH MEANS THAT HE LED PEOPLE ASTRAY TO REBEL AGAINST HASHEM.

75. וַיֶּאֱהַב יִצְחָק אֶת עֵשָׂו כִּי צַיִד בְּפִיו, הָא אוֹקְמוּהָ, דִּכְתִיב, אִישׁ יוֹדֵעַ צַיִד אִישׁ שָׂדֶה. וּכְתִיב הָתָם, הוּא הָיָה גִּבּוֹר צַיִד אִישׁ שָׂדֶה, לְקַפְּחָא לוֹן לִבְנֵי נָשָׁא, וּלְקָטְלָא לוֹן, וְאִיהוּ אָמַר דַּעֲבִיד צְלוֹתָא, וְצַיֵּיד לֵיהּ בְּפוּמֵיהּ. אִישׁ שָׂדֶה, בְּגִין דְּחוּלַק עַדְבֵּיהּ, לָאו אִיהִי בְּיִשּׁוּבָא, אֶלָּא בַּאֲתַר חָרוּב, בְּמַדְבְּרָא, בְּחַקְלָא, וְעַל דָּא אִישׁ שָׂדֶה

75. "And Yitzchak loved Esav, for he relished his venison" (Beresheet 24:28). This verse has been explained. Here, it is written: "a cunning hunter, a man of the field," while elsewhere it is written, "he was a mighty hunter" (Beresheet 10:9). THERE IT MEANS THAT HE DELUDED MEN AND LED THEM ASTRAY TO REBEL AGAINST HASHEM; HERE, IT MEANS THE SAME. THUS, "a man of the field" is one who robbed and murdered people. And ESAV said HE WENT TO THE FIELD to pray, AS IT IS WRITTEN OF YITZCHAK: "AND YITZCHAK WENT OUT TO MEDITATE IN THE FIELD" (BERESHEET 24:63). He hunted AND CHEATED YITZCHAK through his mouth, AS IT IS WRITTEN, "HE RELISHED HIS VENISON (LIT. THERE WAS VENISON IN HIS MOUTH)." HE WAS CALLED "a man of the field," because his lot was not in a populated place, but in a desolate place, in the open wilderness, in the field. Thus, he was called "a man of the field."

76. וְאִי תֵּימָא, הֵיךְ לָא יָדַע יִצְחָק, כָּל עוֹבָדוֹי בִּישִׁין דְּעֵשָׂו, וְהָא שְׁכִינְתָּא הֲוַת עִמֵּיהּ, דְּאִי לָא שַׁרְיָא עִמֵּיהּ שְׁכִינְתָּא, הֵיךְ יָכִיל לְבָרְכָא לֵיהּ לְיַעֲקֹב, בְּשַׁעְתָּא דְּבָרְכֵיהּ. אֶלָּא וַדַּאי, שְׁכִינְתָּא הֲוַת דָּיְירָא עִמֵּיהּ בְּבֵיתָא, וְדָיְירָא עִמֵּיהּ תְּדִיר, אֲבָל לָא אוֹדְעָא לֵיהּ, בְּגִין דְּיִתְבָּרֵךְ יַעֲקֹב בְּלָא דַעְתֵּיהּ, אֶלָּא בְּדַעְתֵּיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, וְהָכִי אִצְטְרִיךְ, דְּבְהַהִיא שַׁעְתָּא דְּעָאל יַעֲקֹב קֳמֵי אֲבוּהִי, עָאלַת עִמֵּיהּ שְׁכִינְתָּא, וּכְדֵין חָמָא בְּדַעְתּוֹי יִצְחָק, דְּאִתְחֲזֵי לִבְרָכָא, וְיִתְבְּרִיךְ מִדַּעְתָּא דִשְׁכִינְתָּא

76. You may ask why Yitzchak did not know of all the wicked deeds of Esav, as the Shechinah was with him AND HE SHOULD HAVE KNOWN IT THROUGH THE HOLY SPIRIT. For without the Shechinah, how could he have blessed Ya'akov when he did? Assuredly, the Shechinah dwelt in his house and was with him always. But the Shechinah did not inform him of that, because Ya'akov was to be blessed only with the knowledge of the Holy One, blessed be He. And so it had to be. For when Ya'akov came before his father, the Shechinah came with him, and then Yitzchak saw in his mind that Ya'akov was worthy of being blessed and that he would be blessed by the approval of the Shechinah.

10. "And Ya'akov cooked a pottage..."
Rabbi Shimon discourses on the character of Ya'akov, and the fact that Esav despised his birthright. The Torah tells us that Yitzchak bestowed numerous blessings upon his son Ya'akov, all the while thinking it was Esav. Although Yitzchak did not know Esav's evil side, this was in order to preserve the purity of his blessing of Ya'akov. However, Ya'akov did know about Esav, and he dealt with his brother in a manner that enabled him to avoid defilement. The discussion also describes the exact manner in which Ya'akov embodied judgment, mercy, and subtlety.
The Relevance of this Passage
Despite his highly spiritual nature, Ya'akov was cunning enough to receive his father's blessing--for he was fully aware of the enemy he confronted in his brother Esav. The dark side of our nature is cunning and sly, endlessly deceiving us into making wrong choices. We must be as cunning and clever as our Evil Inclination. If we remain passive and complacent, our negative traits will control us. Summoning the shrewdness of Ya'akov through the spiritual influences of this passage, imbues us with artful and deft intellectual power to outwit the Other Side.

77. תָּא חֲזֵי זִמְנָא חָדָא, הֲוָה יָתִיבְרַבִּי שִׁמְעוֹן,וּשְׁאָר חַבְרַיָּיא, עָאל קַמֵּיהּ רִבִּי אֶלְעָזָר בְּרֵיהּ, אֲמָרוּ לֵיהּ לְר׳ שִׁמְעוֹן, מִלְּתָא רַבְּתָא בְּעִינָן לְמִבְּעֵי קַמָּךְ, בְּעִנְיָינָא דְיַעֲקֹב וְעֵשָׂו, אֵיךְ לָא בָּעָא יַעֲקֹב, לְמֵיהַב לְעֵשָׂו, תַּבְשִׁיל דְּטָלוֹפְחִין, עַד דְּזַבִּין לֵיהּ בְּכִירוּתָא דִילֵיהּ, וְעוֹד דַּאֲמַר עֵשָׂו לְיִצְחָק אֲבוּהִי, וַיַּעַקְבֵנִי זֶה פַּעֲמָיִם

77. Come and behold: Rabbi Shimon was sitting with the other friends, when his son, Rabbi Elazar, appeared. The friend said to Rabbi Shimon: We have an important question to ask you concerning Ya'akov and Esav. Why was Ya'akov unwilling to give Esav a pottage of lentils unless he sold him his birthright? In addition, Esav said to Yitzchak, his father, "for he has supplanted me these two times" (Beresheet 27:36). HOW CAN YA'AKOV DECEIVE ESAV?

78. אָמַר לוֹן, בַּהֲדֵין שַׁעְתָּא, אַתּוּן חַיָּבִים לְקַבָּלָא מַלְקוֹת, דְּהֶאֱמַנְתּוּן לְפִתְגָמֵי דְעֵשָׂו, וְשִׁקַּרְתּוּן לְפִתְגָמֵי דְיַעֲקֹב, דְּהָא קְרָא אַסְהַד עֲלֵיהּ, וְיַעֲקֹב אִישׁ תָּם, וְתוּ כְּתִיב תִּתֵּן אֱמֶת לְיַעֲקֹב. אֶלָּא, כָּךְ הוּא עִנְיָינֵיהּ דְיַעֲקֹב עִם עֵשָׂו, בְּגִין דְּעֵשָׂו הֲוָה סָנֵי לְבְכִירוּתָא בְּקַדְמֵיתָא, וַהֲוָה בָּעֵי מִנֵּיהּ דְיַעֲקֹב, דְּלִסְבָּהּ לֵיהּ אֲפִילוּ בְּלָא כֶּסֶף, הה״ד וַיֹּאכַל וַיֵּשְׁתְּ וַיָּקָם וַיֵּלֶךְ וַיִּבֶז עֵשָׂו אֶת הַבְּכוֹרָה

78. He responded: Now you deserve a whipping, because you believed Esav and lied about Ya'akov's words. The scripture bears witness that "Ya'akov was a plain man" (Beresheet 25:27), WHICH MEANS THAT HE CAN NOT CHEAT. Also, it is written: "You will show truth to Ya'akov" (Michah 7:20). This was the situation concerning Ya'akov and Esav. Even before, Esav detested his birthright, and he asked Ya'akov to take the birthright without payment! Thus, it is as written: "and he did eat and drink, and rose up, and went his way: thus Esav despised the birthright" (Beresheet 25:34).

79. וַיָּזֵד יַעֲקֹב נָזִיד וַיָּבֹא עֵשָׂו מִן הַשָּׂדֶה וְהוּא עָיֵף. אֲמַר רִבִּי אֶלְעָזָר, וַיָּזֵד יַעֲקֹב, הָא אוֹקְמוּהָ דְּהָא בְּגִין אֲבֵלוּתָא דְאַבְרָהָם הֲוָה, אֲבָל וַיָּזֵד יִצְחָק נָזִיד מִבְּעֵי לֵיהּ, אֶלָּא וַיָּזֵד יַעֲקֹב נָזִיד, דְּאִיהוּ הֲוָה יָדַע עִקָּרָא דִילֵיהּ, בְּהַהוּא סִטְרָא דְּאִתְדַּבַּק בֵּיהּ, וּבְגִין כָּךְ עֲבַד תַּבְשִׁילִין סוּמְקִין, עֲדָשִׁים, תַּבְשִׁיל סוּמְקָא, דְּתַבְשִׁילָא דָא, מִתְּבַר חֵילָא וְתוֹקְפָא דְּדָמָא סוּמְקָא בְּגִין לְתַבְּרָא תּוֹקְפֵיהּ וְחֵילֵיהּ, וּבְגִין כָּךְ, עֲבַד לֵיהּ בְּחָכְמְתָא, כְּהַהוּא גַּוְונָא סוּמְקָא

79. Of the verse, "And Ya'akov cooked a pottage: and Esav came from the field, and he was faint," Rabbi Elazar explained that, "And Ya'akov cooked," refers to the mourning for Avraham, WHO HAD DIED ON THAT DAY. AND YA'AKOV COOKED ROUND LENTILS, WHICH HAVE NO MOUTH. THIS ALLUDES TO THE MOURNERS, WHO ARE WITHOUT A MOUTH. HE ASKS: But should not it have been written, 'And Yitzchak cooked a pottage,' SINCE HE, AND NOT YA'AKOV, WAS THE MOURNER? HE ANSWERS: "Ya'akov cooked a pottage," because Ya'akov knew the origin of Esav and the side he cleaved to. Therefore, he cooked red dishes, namely, red lentils, for this dish breaks the power and might of the red blood, AND CAN BREAK THE POWER AND MIGHT OF ESAV, WHO IS THE SECRET OF THE RED BLOOD, AS IT IS WRITTEN: "AND THE FIRST CAME OUT RED" (BERESHEET 25:25).

80. וְעַל הַהוּא תַּבְשִׁילָא, אִזְדַּבַּן לֵיהּ לְעַבְדָּא, וְזַבִּין בְּכִירוּתֵיהּ לְיַעֲקֹב וּבְהַהִיא שַׁעְתָּא יָדַע יַעֲקֹב, דְּבְגִין שָׂעִיר חַד, דְּיִקְרְבוּן יִשְׂרָאֵל לְגַבֵּי דַרְגָּא דִילֵיהּ, יִתְהַפַּךְ לְעַבְדָּא לִבְנוֹי, וְלָא יְקַטְרֵג לוֹן, וּבְכֹלָּא אֲזַל יַעֲקֹב לְגַבֵּי דְעֵשָׂו בְּחָכְמָה, בְּגִין הַהוּא דַרְגָּא חַכִּים דְּעֵשָׂו, וְלָא יָכִיל לְשַׁלְטָאָה, וְאִתְכַּפְיָא וְלָא אִסְתָּאַב בֵּיתֵיהּ וְאִיהוּ יָגִין עֲלֵיהּ

80. For that dish, by selling Ya'akov his birthright, Esav became a slave. Instantly, Ya'akov knew that for the one goat that the children of Yisrael sacrificed on Yom Kippur to his level--NAMELY, "TO AZAZEL INTO THE WILDERNESS," (VAYIKRA 16:10) THE SECRET OF THE SAMAEL, THE MINISTER OF ESAV--he becomes a slave to his descendants and will not accuse them. And because of the level of wisdom of Esav, Ya'akov dealt wisely with Esav everywhere, so that Esav was unable to rule and was submissive. Ya'akov was not defiled by him, but ruled over him.

81. We do not accept this paragraph, for it does not belong in the discussion.

81. וַיֹּאמֶר עֵשָׂו אֶל יַעֲקֹב הַלְעִיטֵנִי נָא מִן הָאָדֹם הָאָדֹם הַזֶּה, אַמַּאי כְּתִיב תְּרֵי זִמְנֵי הָאָדוֹם, אֶלָּא, בְּגִין דְּכֹל מַה דְּאִית בֵּיהּ אָדוֹם, כְּדָבָר אַחֵר וַיֵּצֵא הָרִאשׁוֹן אַדְמוֹנִי. וְתַבְשִׁילוֹ אָדוֹם, דִּכְתִיב מִן הָאָדוֹם הָאָדוֹם הַזֶּה, וְאַרְעָא דִילֵיהּ אֲדוּמָה, דִּכְתִיב אַרְצָה שֵׂעִיר שְׂדֵה אֱדוֹם, וְגוּבְרִין דִילֵיהּ אֲדוּמִין, דִּכְתִיב הוּא עֵשָׂו אֲבִי אֱדוֹם, וּמַאן דְּזַמִּין לְאִתְפָּרְעָא מִנֵּיהּ אָדוֹם, דִּכְתִיב דּוֹדִי צַח וְאָדוֹם, וּלְבוּשֵׁיהּ אָדוֹם, דִּכְתִיב מַדּוּעַ אָדוֹם לִלְבוּשֶׁךָ, וּכְתִיב מִי זֶה בָּא מֵאֱדוֹם

82. Rabbi Yehuda said that this should have been true of Lavan as well, because he was also a sorcerer, as it is written: "I have learned by signs that Hashem has blessed me for your sake" (Beresheet 30:27). THEREFORE YA'AKOV WAS DECEITFUL TOWARD HIM. And although Ya'akov was a plain and whole man, he was merciful with whomever he had to be merciful with. He was strict in judgment and deceitful when necessary. For he consisted of two parts, CHESED AND JUDGMENT, FOR YA'AKOV IS THE SECRET OF THE CENTRAL COLUMN, WHICH COMPRISES THE TWO COLUMNS, CHESED AND GVURAH. It is written of him: "With the merciful you will show yourself merciful; ...and with the perverse you will show yourself subtle" (Tehilim 18:26), which means that with the merciful HE DEALT on the side of Chesed, and with the perverse on the side of Strict Judgment, all as it ought to be.

82. אָמַר רַבִּי יְהוּדָה, וְכֵן בְּלָבָן אִתְחֲזֵי הָכֵי, בְּגִין דְּהָא אִיהוּ חַרְשָׁא הֲוָה, כְּמָה דִכְתִיב נִחַשְׁתִּי וַיְבָרְכֵנִי יי׳ בִּגְלָלֶךָ, וְאַף עַל גַּב דְּיַעֲקֹב אִקְרֵי גְּבַר שְׁלִים,בְּגִין כָּךְ הֲוָה שְׁלִים, עִם מַאן דְּאִצְטְרִיךְ לֵיהּ לְמֵיהַךְ עִמֵּיהּ בְּרַחֲמֵי הֲוָה אָזֵיל, וְעִם מַאן דְּאִצְטְרִיךְ לְמֵיהַךְ עִמֵּיהּ בְּדִינָא קַשְׁיָא, וּבַעֲקִימוּ, הֲוָה אָזֵיל, בְּגִין דִּתְרֵי חוּלָקֵי הֲווֹ בֵּיהּ, וַעֲלֵיהּ כְּתִיב עִם חָסִיד תִּתְחַסָּד, וְעִם עִקֵּשׁ תִּתְפַּתָּל. עִם חָסִיד בְּסִטְרָא דְחֶסֶ״ד, וְעִם עִקֵּשׁ בְּסִטְרָא דְדִינָא קַשְׁיָא, כֹּלָּא כְּדְקָא יָאוֹת

11. "And there was a famine in the land..."
The Rabbis discuss The Creator's testing of the righteous, and His treatment of the wicked. There is a delay in executing judgment against the wicked in order to give them time to repent. The Creator, we're told, tests the righteous in order to help them lift up their heads. The discussion shows how this applies to Adam, Avraham, Noach, and Yitzchak; then Rabbi Shimon expounds on the need for an understanding of the relationship between soul, body, and the Shechinah. We learn that it is only when the soul is reunited with Shechinah that is truly worthy.
The Relevance of this Passage
A child learns to walk by falling down and standing up again. Measured against a lifetime of walking, this period of continual stumbling is relatively short. Similarly, the hardships and afflictions in our lives are learning opportunities. They are sent to us to help us learn to walk in the ways of The Creator. When we understand our afflictions in this way, their duration is brief compared to a lifetime of spiritual fulfillment. Conversely, when life appears strangely calm and placid, The Creator may be delaying judgments against us for self-centered behavior. We should be wary of our connection to the Light during these moments and begin to reflect with humility and repentance.

83. "And there was a famine in the land..." (Beresheet 26:1). Rabbi Yehuda opened the discussion with the verse: "Hashem tries the righteous: but the wicked and him who loves violence His soul hates" (Tehilim 11:5). How orderly and right are the deeds of the Holy One, blessed be He, and all He does is according to justice and truth, as it is written, "He is the Rock, His work is perfect..." (Devarim 32:4).

83. וַיְהִי רָעָב בָּאָרֶץ מִלְּבַד הָרָעָב הָרִאשׁוֹן וגו׳. ר׳ יְהוּדָה פְּתַח וַאֲמַר, יי׳ צַדִּיק יִבְחָן וְרָשָׁע וְאוֹהֵב חָמָס שָׂנְאָה נַפְשׁוֹ. כַּמָּה עוֹבְדוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא מִתְתַּקְּנָן, וְכָל מַה דְּאִיהוּ עָבִיד, כֹּלָּא עַל דִּינָא וּקְשׁוֹט, כְּמָה דִכְתִיב הַצּוּר תָּמִים פָּעֳלוֹ כִּי כָל דְּרָכָיו מִשְׁפָּט אֵל אֱמוּנָה וְאֵין עָוֶל צַדִּיק וְיָשָׁר הוּא

84. Come and behold: the Holy One, blessed be He, did not judge Adam before He commanded him for his own good not to let his heart and will stray in another direction--THAT IS, NOT TO EAT FROM THE TREE OF KNOWLEDGE--so that he would not be defiled. But he was not careful, and transgressed the precepts of his Master BY EATING FROM THE TREE OF KNOWLEDGE. Then the Holy One, blessed be He, judged him.

84. תָּא חֲזֵי, לָא דָן קוּדְשָׁא בְּרִיךְ הוּא לְאָדָם קַדְמָאָה, עַד דְּפַקִּיד לֵיהּ לְתוֹעַלְתֵּיהּ, דְּלָא יִסְטֵי לִבֵּיהּ וּרְעוּתֵיהּ לְאָרַח אָחֳרָא, בְּגִין דְּלָא יִסְתָּאַב, וְאִיהוּ לָא אִסְתַּמַּר, וַעֲבַר עַל פִּקּוּדֵי דְמָארֵיהּ, וּלְבָתַר כֵּן דָּן לֵיהּ דִּינָא

85. וְעִם כָּל דָּא, לָא דָּן לֵיהּ, כִּדְקָא חָזֵי לֵיהּ, וְאוֹרִיךְ עִמֵּיהּ רוּגְזֵיהּ, וְאִתְקַיֵּים יוֹמָא חַד, דְּאִיהוּ אֶלֶף שְׁנִין, בַּר אִינּוּן שִׁבְעִים שָׁנִים, דְּמְסַר לֵיהּ לְדָוִד מַלְכָּא, דְּלָא הֲוָה לֵיהּ מִגַּרְמֵיהּ כְּלוּם

85. Even then, the Holy One, blessed be He, did not judge him as harshly as he deserved, THAT IS, ACCORDING TO THE VERSE: "FOR ON THE DAY THAT YOU EAT OF IT YOU SHALL SURELY DIE" (BERESHEET 2:17). He refrained from wrath and let him be among the living for one day, THAT IS, THE DAY OF THE HOLY ONE, BLESSED BE HE, which is one thousand years, AS IT IS WRITTEN: "FOR A THOUSAND YEARS IN YOUR SIGHT ARE BUT LIKE YESTERDAY WHEN IT IS PAST" (TEHILIM 90:4), minus the seventy years that he gave to king David, who had no life of his own. THEREFORE HE LIVED 930 YEARS, NAMELY, ONE THOUSAND YEARS MINUS SEVENTY.

86. כְּגַוְונָא דָא, לָא דָּן לֵיהּ לְבַר נָשׁ, כְּעוֹבָדוֹי בִּישִׁין דְּאִיהוּ עָבֵיד תְּדִיר, דְּאִי הָכֵי, לָא יָכִיל עַלְמָא לְאִתְקַיְּימָא, אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא, אָרִיךְ רוּגְזֵיהּ עִם צַדִּיקָיָא, וְעִם רַשִּׁיעַיָא, יַתִּיר מִצַּדִּיקָיָא, עִם רַשִּׁיעַיָא, בְּגִין דִּיתוּבוּן בִּתְיוּבְתָּא שְׁלִימְתָא, דִּיתְקַיְּימוּן בְּהַאי עַלְמָא, וּבְעַלְמָא דְאָתֵי, כְּמָה דִכְתִיב חַי אָנִי נְאֻם יי׳ וגו׳ אִם אֶחְפֹּץ וגו׳ כִּי אִם בְּשׁוּב רָשָׁע מִדַּרְכּוֹ וְחָיָה. וְחָיָה בְּעַלְמָא דֵין, וְחָיָה בְּעַלְמָא דְאָתֵי, וְעַל דָּא אוֹרִיךְ רוּגְזֵיהּ לוֹן תְּדִיר. אוֹ בְּגִין דִּיפּוֹק מִנְּהוֹן גִּזְעָא טָבָא בְּעַלְמָא, כְּמָה דְאַפִּיק אַבְרָהָם מִתֶּרַח, דְּאִיהוּ גִּזְעָא טָבָא, וְשָׁרְשָׁא וְחוּלְקָא טָבָא לְעַלְמָא

86. Similarly, THE HOLY ONE, BLESSED BE HE, does not judge man according to his evil deeds, which he continually does, for if He did so, the world would not have survived. But the Holy One, blessed be He, refrains from wrath with the Righteous and the wicked. With the wicked, HE IS EVEN more FORBEARING than with the righteous, so that they may repent completely and exist in this world and in the world to come. As it is written: "'As I live,' says Adonai Elohim. 'I have no pleasure in the death of the wicked; but that the wicked turn from his way and live,'" (Yechezkel 33:11) WHICH MEANS to live in this world and in the world to come. For that reason, He is always forbearing. Another reason is that good stock may issue from them, as Avraham was begotten of Terach, who issued good stock and good origin and portion in the world.

87. אֲבָל קוּדְשָׁא בְּרִיךְ הוּא מְדַקְדֵּק עִם צַדִּיקָיָא תְּדִיר, בְּכָל עוֹבָדִין דְּאִינּוּן עָבְדִין בְּגִין דְּיָדַע דְּלָא יִסְטוּן לִימִינָא וּשְׂמָאלָא, וּבְגִין כָּך אַבְחִין לוֹן, לָאו בְּגִינֵיהּ, דְּהָא אִיהוּ יָדַע יִצְרָא וְתוֹקְפָא דְמֵהֵימְנוּתָא דִלְהוֹן, אֶלָּא בְּגִין לַאֲרָמָא רֵישֵׁיהוֹן בְּגִינֵיהוּ

87. But the Holy One, blessed be He, is always strict with the Righteous in every deed they do. Because He knows they will not turn away, neither to the right nor the left, He constantly tests them. Not for His own sake DOES THE HOLY ONE, BLESSED BE HE, TEST THEM, as He knows their desire and the firmness of their faith and has no need of trying them. He tries them only to lift up their heads, to give them confidence as they earn their merits through these EXPERIENCES.

88. כְּגַוְונָא דָא, עֲבַד לֵיהּ לְאַבְרָהָם, דִּכְתִיב וְהָאֱלֹהִים נִסָּה אֶת אַבְרָהָם, מַאי נִסָּה, הֲרָמַת נֵס, כְּמָה דְאַתְּ אָמַר הָרִימוּ נֵס, שְׂאוּ נֵס, אָרִים דִּגְלָא דִילֵיהּ בְּכָל עַלְמָא, וְאַף עַל גַּב דְּהָא אִתְּמַר, בְּגִין דָּא קוּדְשָׁא בְּרִיךְ הוּא אָרִים דִּגְלָא דְאַבְרָהָם, בְּעֵינֵיהוֹן דְּכֹלָּא, הֲדָא הוּא דִכְתִיב נִסָּה אֶת אַבְרָהָם, אוֹף הָכֵי קוּדְשָׁא בְּרִיךְ הוּא, בְּגִין לַאֲרָמָא דִגְלָא דְצַדִּיקָיָא, אִיהוּ בָּחִין לוֹן, לַאֲרָמָא רֵישֵׁיהוּ בְּכָל עַלְמָא

88. THE HOLY ONE, BLESSED BE HE, behaved similarly toward Avraham, as it is written: "that the Elohim did test Avraham" (Beresheet 22:1). What is meant by "test (Heb. nisah)?" It means the raising of the banner (Heb. nes), as it is written: "lift up a standard," (Yeshayah 62:10) and "set up the standard" (Yirmeyah 4:6). He raised his standard over the whole world. And for this, FOR THE TEST AT THE SACRIFICE, the Holy One, blessed be He, raised the banner of Avraham before everybody's eyes, as it is written: "did test Avraham." Thus the Holy One, blessed be He, in order to lift the standard of the righteous, tries them, so they will lift up their heads throughout the world.

89. צַדִּיק יִבְחָן, מַאי טַעְמָא, אֲמַר רִבִּי שִׁמְעוֹן בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּאכַּד אִתְרְעֵי בְּהוֹ בְּצַדִּיקַיָּא, מַה כְּתִיב, וַיי׳ חָפֵץ דַּכְּאוֹ הֶחֱלִי. וְאוֹקְמוּהָ. אֲבָל בְּגִין דִּרְעוּתָא דְקוּדְשָׁא בְּרִיךְ הוּא, לָא אִתְרְעֵי, אֶלָּא בְּנִשְׁמָתָא, אֲבָל בְּגוּפָא לָא, דְּהָא נִשְׁמָתָא, אִיהִי דַּמְיָא לְנִשְׁמָתָא דִלְעֵילָא, וְגוּפָא לָאו אִיהוּ חָזֵי לְאִתְאַחֲדָא לְעֵילָא, וְאַף עַל גַּב דְּדִיוֹקְנָא דְגוּפָא בְּרִזָא עִלָּאָה אִיהוּ

90. וְתָא חֲזֵי, בְּזִמְנָא דְקוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בְּנִשְׁמָתֵיהּ דְּבַר נָשׁ, לְאִתְנַהֲרָא בָּהּ, מָחֵי לְגוּפָא, בְּגִין דְּתִשְׁלוֹט נִשְׁמָתָא, דְּהָא בְּעוֹד דְּנִשְׁמָתָא עִם גּוּפָא, נִשְׁמָתָא לָא יְכִלָא לְשַׁלְטָאָה, דְּכַד אִתְרַע גּוּפָא, נִשְׁמָתָא שָׁלְטָא. צַדִּיק יִבְחָן, מַאי צַדִּיק יִבְחָן, כְּדְבָר אֲחֵר אֶבֶן בֹּחַן, הָכֵי נָמֵי צַדִּיק יִבְחָן, אַתְקִיף לֵיהּ, כְּהַאי אֶבֶן בֹּחַן, דְּהִיא פִּנַּת יִקָּרַת, הָכֵי נָמֵי צַדִּיק יִבְחָן

91. וְרָשָׁע וְאוֹהֵב חָמָס שָׂנְאָה נַפְשׁוֹ, מַאי שָׂנְאָה נַפְשׁוֹ, ס״ד דְּקוּדְשָׁא בְּרִיךְ הוּא הֲוֵי דְּנַפְשׁוֹ שָׂנְאָה לְהַהוּא רָשָׁע. אֶלָּא, הַהוּאדַרְגָּא דְּכָל נִשְׁמָתִין תַּלְיָין בֵּיהּ, שָׂנְאָה נַפְשׁוֹ דְּהַהוּא רָשָׁע, דְּלָא בָּעְיָא לָהּ כְּלָל, לָא בָּעְיָא לָהּ לָא בְּעַלְמָא דֵין וְלָא בְּעָלְמָא דְאָתֵי, וּבְגִין כָּךְ כְּתִיב, וְרָשָׁע וְאוֹהֵב חָמָס שָׂנְאָה נַפְשׁוֹ, וַדַּאי. דְּבָר אֲחֵר שָׂנְאָה נַפְשׁוֹ, כְּדְבָר אֲחֵר נִשְׁבַּע אֲדֹנָי יֱהוֹה בְּנַפְשׁוֹ, וּבְגִין כָּךְ צַדִּיק יִבְחָן

92. תָּא חֲזֵי, כַּד בָּרָא קוּדְשָׁא בְּרִיךְ הוּא לְאָדָם, פַּקִּיד לֵיהּ, לְאוֹטָבָא לֵיהּ, יְהַב לֵיהּ חָכְמְתָא אִסְתַּלַּק בְּדַרְגּוֹי לְעֵילָא, כַּד נָחַת לְתַתָּא, חָמָא תֵּיאוּבְתָּא דְיֵצֶר הָרָע, וְאִתְדַּבַּק בֵּיהּ, וְאִנְשֵׁי כָּל מַה דְּאִסְתַּלַּק, בִּיקָרָא עִלָּאָה דְמָרֵיהּ

93. אֶתָּא נֹחַ, בְּקַדְמִיתָא כְּתִיב נֹחַ אִישׁ צַדִּיק תָּמִים הָיָה, וּלְבָתַר נָחַת לְתַתָּא, וְחָמָא חַמְרָא תַּקִּיף, דְּלָא צָלֵיל, מֵחַד יוֹמָא, וְאִשְׁתֵּי מִנֵּיהּ, וְאִשְׁתַּכַּר וְאִתְגְּלֵי, כְּמָה דִכְתִיב, וַיֵּשְׁתְּ מִן הַיַּיִן וַיִּשְׁכָּר וַיִּתְגַּל בְּתוֹךְ אָהֳלֹה

89. "...tries the Righteous..." (Tehilim 11:5): What is the reason thereof? According to Rabbi Shimon, it is because the Holy One, blessed be He, wishes for the Righteous. As it is written, "But it pleased Hashem to crush him by disease" (Yeshayah 53:10). This has already been explained. The Holy One, blessed be He, wishes for the soul and not the body, because the soul resembles the supernal soul, NAMELY, THE SHECHINAH, and the body is not worthy of being united WITH THE SHECHINAH above. Thus, although the shape of the body is in the image of the supernal secret, THAT IS, ALTHOUGH THE BODY IS DRAWN FROM THE SHECHINAH, NAMELY MALCHUT, NEVERTHELESS IT IS NOT WORTHY OF BEING UNITED WITH HER.

90. Come and behold: when the Holy One, blessed be He, wishes to illuminate the soul of a man, He crushes the body so that the soul will govern. As long as the soul is with the body, THEY ARE EQUAL, AND the soul can not rule. After the body is crushed, the soul becomes powerful. What is the meaning of the verse: "...tries the righteous..." (Tehilim 11:5)? It is as is written: "...a tried stone..." (Yeshayah 28:16); in the same way He "tries the righteous," which means that He strengthens him by this "tried stone," which is a precious cornerstone. So does He try the righteous!

91. "but the wicked and him who loves violence his soul hates" (Tehilim 11:5). What is the meaning of "his soul (lit. Nefesh) hates"? COULD IT POSSIBLY BE THAT IT ALLUDES TO THE HOLY ONE, BLESSED BE HE, WHOSE NEFESH HATES THE WICKED? FOR THE WORD NEFESH IS NOT APPROPRIATE FOR THE HOLY ONE, BLESSED BE HE. The explanation is that the very level upon which all souls depend, MALCHUT, hates the Nefesh of that wicked man. For it does not want it [this soul] TO CLEAVE TO IT in this world or in the world to come. For that reason, it is written, "but the wicked and him who loves violence his soul hates." Another explanation of, "His soul hates," is as it is written: "Adonai Elohim has sworn by His Nefesh," (Amos 6:8) WHICH MEANS THAT THE WORD NEFESH IS USED IN RELATION TO HASHEM. IF SO, THEN THE EXPLANATION IS SIMPLY THAT THE SOUL OF HASHEM HATES THE WICKED AND HIM WHO LOVES VIOLENCE. For that reason He "tries the Righteous," for He loves him.

92. Come and behold: when the Holy One, blessed be He, created Adam, He commanded him NOT TO EAT OF THE TREE OF KNOWLEDGE, in order to benefit him. He gave him wisdom, so he would ascend through the grades TO THE HOLY ONE, BLESSED BE HE. When he descended, he saw the desires of the Evil Inclination and clung to it, thereby forgetting all that he beheld of the Supernal Glory of his Master.

93. Of Noach, it is first written: "Noach was a just man and perfect" (Beresheet 6:9). Then he descended and saw strong wine that was one day old and not clear, AS IT WAS FULL OF DREGS. He drank from it, became drunk, and was uncovered, as it is written: "and he drank of the wine, and was drunk; and he was uncovered within his tent" (Beresheet 9:21).

94. אֵתָא אַבְרָהָם, אִסְתַּלַּק בְּחָכְמְתָא, וְאִסְתַּכַּל בִּיקָרָא דְמָארֵיהּ, לְבָתַר וַיְהִי רָעָב בָּאָרֶץ וַיֵּרֶד אַבְרָם מִצְרַיְמָה לָגוּר שָׁם כִּי כָבֵד הָרָעָב בָּאָרֶץ וגו׳, לְבָתַר מַה כְּתִיב, וַיַּעַל אַבְרָם מִמִּצְרַיִם הוּא וְאִשְׁתּוֹ וְכָל אֲשֶׁר לוֹ וְלוֹט עִמּוֹ הַנֶּגְבָּה, וְאִסְתַּלַּק לְדַרְגֵּיהּ קַדְמָאָה, דַּהֲוָה בֵּיהּ בְּקַדְמֵיתָא, וְעָאל בִּשְׁלָם, וּנְפַק בִּשְׁלָם

94. Then Avraham was elevated with wisdom and beheld the glory of his Master. Subsequently, it is written, "And there was famine in the land: and Avram went down to Egypt" (Beresheet 12:10), and "And Avram went up out of Egypt..." (Beresheet 13:1) and was elevated to the grade he had at the beginning. He came in peace and went in peace.

95. אֵתָא יִצְחָק, מַה כְּתִיב, וַיְהִי רָעָב בָּאָרֶץ, מִלְּבַד הָרָעָב הָרִאשׁוֹן וגו׳. וַאֲזַל יִצְחָק וְאִסְתַּלַּק מִתַּמָּן לְבָתַר בִּשְׁלָם, וְכֻלְּהוּ צַדִּיקַיָּיא, כֻּלְּהוּ בָּחִין לוֹן קוּדְשָׁא בְּרִיךְ הוּא, בְּגִין לַאֲרָמָא רֵישַׁיְיהוּ, בְּעַלְמָא דֵּין וּבְעַלְמָא דְאָתֵי

95. And then Yitzchak, of whom it is written: "And there was a famine in the land..." (Beresheet 26:1). And Yitzchak went TO GERAR. From there, he later ascended peacefully. And so all the Righteous are tested by the Holy One, blessed be He, to raise their heads in this world and in the world to come.

12. "And he said, 'She is my sister'"
Here the discussion explains why Avraham and Yitzchak replied as above when they were asked about their wives. This episode is linked to the Shechinah, the Divine Presence of Creator in the physical realm. The dual meaning of the word sister is revealed as an allusion to the patriarchs own connection to the Shechinah, which is the source of human happiness and protection. The Rabbis further discuss the nature and whereabouts of the dwelling place of the Shechinah, which resides both in their wives and in the Holy Land.
The Relevance of this Passage
The Shechinah can only dwell within us, offering protection and fulfillment, when we are in an appreciative and joyful state of mind. The moment a person feels depressed, negative, or victimized, the Shechinah departs. A positive state of mind and appreciation is summoned forth in this passage, thus drawing the Shechinah into our lives. This Light also serves to enrich our marital relationships.

96. וַיִּשְׁאֲלוּ אַנְשֵׁי הַמָּקוֹם לְאִשְׁתּוֹ וַיֹּאמֶר אֲחוֹתִי הִיא, כְּמָה דַּאֲמַר אַבְרָהָם, בְּגִין דִּשְׁכִינְתָּא הֲוָה עִמֵּיהּ, וְעִם אִתְּתֵיהּ, וּבְגִין שְׁכִינְתָּא קָאֲמַר, דִּכְתִיב אֱמוֹר לַחָכְמָה אֲחוֹתִי אָתְּ, וְעַל דָּא אִתְּתַקַּף, וַאֲמַר אֲחוֹתִי הִיא. תּוּ, אַבְרָהָם וְיִצְחָק, הָכֵי אִתְחֲזֵי, דְּוַדַּאי בְּגִין קְרָא דִּכְתִיב אֲחוֹתִי רַעְיָתִי יוֹנָתִי תַּמָּתִי, וּבְגִין כָּךְ וַדַּאי, אִתְחֲזֵי לוֹן לוֹמַר, אֲחוֹתִי הִיא, וְע״ד אִתְתַּקְּפוּ צַדִּיקַיָּיא בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא

96. "And the men of the place asked him of his wife; and he said, 'She is my sister" (Beresheet 26:7), that is, just like Avraham said, "SHE IS MY SISTER," REFERRING TO THE SHECHINAH. For the Shechinah was with Yitzchak and his wife, and he said of the Shechinah, "SHE IS MY SISTER," as it is written, "Say to wisdom: 'you are my sister'" (Mishlei 7:4). Thus, he was strengthened BY THE SHECHINAH and said, "She is my sister." Avraham and Yitzchak deserved TO SAY OF THE SHECHINAH, "SHE IS MY SISTER." This is assuredly so because of the verse IN WHICH ZEIR ANPIN SAID TO THE SHECHINAH, "My sister, my love, my dove, my undefiled" (Shir Hashirim 5:2). AVRAHAM AND YITZCHAK WERE A CHARIOT TO ZEIR ANPIN and were therefore worthy, LIKE ZEIR ANPIN, of saying ABOUT THE SHECHINAH, "She is my sister." Thus, the Righteous were strengthened by the Holy One, blessed be He, THAT IS, THEY BECAME A CHARIOT TO HIM.

97. וַיְהִי כִּי אָרְכוּ לוֹ שָׁם הַיָּמִים וגו׳. אֶת רִבְקָה אִשְׁתּוֹ דַּיְיקָא, דָּא שְׁכִינְתָּא, דַּהֲוָת עִמָּהּ דִּרִבְקָה. דָּבָר אַחֵר, וְכִי ס״ד דְּיִצְחָק הֲוָה מְשַׁמֵּשׁ עַרְסֵיהּ בְּיָמָמָא, דְּהָא תָּנִינָן יִשְׂרָאֵל קְדִישִׁין אִינּוּן, וְלָא מְשַׁמְּשֵׁי עַרְסַיְיהוּ בְּיָמָמָא, וְיִצְחָק דַּהֲוָה קַדִּישׁ הֲוָה מְשַׁמֵּשׁ עַרְסֵיהּ בְּיָמָמָא

97. "And it came to pass, when he had been there a long time...with Rivkah his wife" (Beresheet 26:8): IT IS SAID "with (Heb. et) Rivkah his wife," precisely, which alludes to the Shechinah that was with Rivkah, BECAUSE ET ('WITH'), AS WE KNOW, IS THE NAME OF THE SHECHINAH. Another explanation asks if we could possibly conceive of Yitzchak performing his marital duties during the daytime. We have learned that the children of Yisrael are holy and abstain from cohabitation in the daytime. Therefore, how could Yitzchak, who was holy, cohabit during the day?

98. אֶלָּא, וַדַּאי אֲבִימֶלֶךְ חַכִּים הֲוָה, וְאִיהוּ אִסְתַּכַּל בְּאִצְטַגְנִינוּתָא דִילֵיהּ, דְּאִיהוּ חַלּוֹן, כְּתִיב הָכָא בְּעַד הַחַלּוֹן, וּכְתִיב הָתָם בְּעַד הַחַלּוֹן נִשְׁקָפָה וַתְּיַבֵּב אֵם סִיסְרָא, מַה לְּהַלָּן בְּאִצְטַגְנִינוּתָא, אוֹף ה״נ בְּאִצְטַגְנִינוּתָא, וְחָמָא, דְּלָא הֲוָה, כְּמָה דַהֲוָה אָמַר יִצְחָק, אֶלָּא וַדַּאי אִיהוּ מְצַחֵק עִמָּהּ, וְאִיהִי אִתְּתֵיהּ. וּכְדֵין וַיִּקְרָא אֲבִימֶלֶךְ לְיִצְחָק וַיֹּאמֶר וגו׳. רִבִּי יוֹסֵי אָמַר, יָאוֹת הֲוָה אֲבִימֶלֶךְ לְמֶעְבַּד לְיִצְחָק, כְּמָה דַעֲבַד לְאַבְרָהָם, בַּר דְּהָא אוֹכַח לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא בְּקַדְמֵיתָא

98. HE ANSWERS: Assuredly Avimelech was wise and looked at the wisdom of the stars, that is called a 'window', as it is written here, "out at a window" (Beresheet 26:8), and elsewhere, "The mother of Sisra looked out at a window" (Shoftim 5:28). As THE WINDOW there REFERS TO astrology, so THE WINDOW here REFERS to astrology. And he saw there that it was not as Yitzchak said, but that he surely was sporting with her, and she was his wife. Then, "Avimelech called Yitzchak..." (Beresheet 26:9) Rabbi Yosi said that it would have befitted Avimelech to do this to Yitzchak AND TAKE HIS WIFE, as he did to Avraham, were it not for the Holy One, blessed be He, who reproved him earlier FOR WHAT HE DID TO AVRAHAM, SAYING "BEHOLD, YOU ARE A DEAD MAN, BECAUSE OF THE WOMAN..." (BERESHEET 20:3).

99. תָּא חֲזֵי, כְּתִיב כִּי אָמַרְתִּי רַק אֵין יִרְאַת אֱלֹהִים בַּמָּקוֹם הַזֶּה, אֲמַר רִבִּי אַבָּא, בְּג״כ אֲמַר אֲחוֹתִי הִיא, בְּגִין לְאִתְדַּבְּקָא בִּשְׁכִינְתָּא, דִּכְתִיב אֱמוֹר לַחָכְמָה אֲחוֹתִי אָתְּ. מַאי טַעְמָא, בְּגִין דִּבְהוֹ לָא הֲוָה מְהֵימְנוּתָא, דְּאִי מְהֵימְנוּתָא, אִשְׁתַּכַּח בֵּינַיְיהוּ, לָא הֲוָה אִצְטְרִיךְ, אֲבָל מִגּוֹ דְּלָא הֲוָה בֵּינַיְיהוּ מְהֵימְנוּתָא, אֲמַר הָכֵי, וּבְגִין כָּךְ אֲמַר כִּי אָמַרְתִּי רַק אֵין יִרְאַת אֱלֹהִים בַּמָּקוֹם הַזֶּה, אֵין יִרְאַת אֱלֹהִים, דָּא מְהֵימְנוּתָא

99. Come and behold: it is written, "Because I thought, 'Surely the fear of Elohim is not in this place'" (Beresheet 20:11). According to Rabbi Aba, this is the reason why he said, "She is my sister." He wanted to cleave to the Shechinah, as it is written, "Say to wisdom: [NAMELY, THE SHECHINAH] you are my sister." Why? Because they had no faith in them, for if they had faith, he would not have needed that. But because they had no faith, he said, 'SHE IS MY SISTER'. He therefore said, "Because I thought, 'Surely the fear of Elohim is not in this place." The fear of Elohim is Faith.

100. אֲמַר רִבִּי אֶלְעָזָר, בְּגִין דְּלָא שַׁרְיָא שְׁכִינְתָּא, לְבַר מֵאַרְעָא קַדִּישָׁא, וְעַל דָּא אֵין יִרְאַת אֱלֹהִים בַּמָּקוֹם הַזֶּה, דְּלַאו אַתְרֵיהּ הוּא, וְלָא שַׁרְיָא הָכָא, וְיִצְחָק אִתְתַּקַּף בֵּיהּ בִּמְהֵימְנוּתָא, דְּחָמָא דְּהָא שְׁכִינְתָּא גּוֹ אִתְּתֵיהּ שַׁרְיָא

100. Rabbi Elazar said that this is because the Shechinah does not live outside the Holy Land. Therefore, there is no fear of Elohim in this place, AS FEAR MEANS THE SHECHINAH. This is not Her place, and She does not dwell here. And Yitzchak was strengthened by the faith, WHICH IS THE SHECHINAH, when he saw the Shechinah dwelling in his wife.

13. "And Avimelech charged"

We learn how the actions and conduct of the righteous people, such as the patriarch Yitzchak, help to build and strengthen our physical dimension of Malchut. These acts of the righteous are mirrored in our own spiritually significant actions, as in the laying of Tfilin and the donning of Tzitzit.

The Relevance of this Passage

By drawing on the metaphysical power of righteous personages such as Yitzchak, and also on the spiritual forces released by laying Tfilin and wearing Tzitzit, we build and strengthen our souls. In this way, we ensure that our sojourn in this physical existence will be filled with spiritual growth and enlightenment.

101. וַיְצַו אֲבִימֶלֶךְ אֶת כָּל הָעָם לֵאמֹר הַנּוֹגֵעַ בָּאִישׁ הַזֶּה וּבְאִשְׁתּוֹ מוֹת יוּמָת. תָּא חֲזֵי, כַּמָּה אוֹרִיךְ לְהוֹ קוּדְשָׁא בְּרִיךְ הוּא, לְרַשִׁיעַיָּיא, בְּגִין הַהוּא טִיבוּ דַּעֲבַד עִם אֲבָהָן קַמָּאי, דְּהָא בְּגִין דָּא לָא שַׁלִּיטוּ בְּהוֹ יִשְׂרָאֵל, עַד לְבָתַר דָּרִין בַּתְרָאִין, יָאוֹת עֲבַד אֲבִימֶלֶךְ, דַּעֲבַד טִיבוּ עִם יִצְחָק, דְּאָמַר לוֹ הִנֵּה אַרְצִי לְפָנֶיךָ בַּטּוֹב בְּעֵינֶיךָ שֵׁב

101. "And Avimelech charged all his people, saying, 'He that touches this man or his wife shall surely be put to death'" (Beresheet 26:11). Come and behold: how long had the Holy One, blessed be He, refrained from avenging the wicked, for as a result of the good Avimelech did with the first patriarchs, the children of Yisrael did not rule over the Philistines until generations later. Avimelech did well to act properly toward Yitzchak, as he said TO AVRAHAM, "Behold, my land is before you: dwell where it pleases you" (Beresheet 20:15). THIS SAYING ALSO ENCOMPASSES THE DESCENDANTS OF AVRAHAM. THIS IS WHY HE KEPT HIS WORD WITH YITZCHAK AS WELL, AND RABBI ELAZAR PRAISES HIM FOR KEEPING HIS PROMISE.

102. רִבִּי יְהוּדָה אָמַר, חֲבַל עֲלֵיהוּ דִּרְשִׁיעַיָּיא, דְּטִיבוּתָא דִּלְהוֹן לָאו אִיהוּ שְׁלִים, תָּא חֲזֵי, עֶפְרוֹן בְּקַדְמֵיתָא אָמַר, אֲדוֹנִי שְׁמָעֵנִי הַשָּׂדֶה נָתַתִּי לָךְ וְהַמְּעָרָה אֲשֶׁר בּוֹ לְךָ נְתַתִּיהָ וגו׳. וּלְבָתַר אָמַר, אֶרֶץ אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף וגו׳, וּכְתִיב וַיִּשְׁקוֹל אַבְרָהָם לְעֶפְרוֹן וגו׳, עוֹבֵר לַסּוֹחֵר. אוֹף הָכָא, כְּתִיב בְּקַדְמֵיתָא, הִנֵּה אַרְצִי לְפָנֶיךָ וגו׳. וּלְבָתַר אָמַר לוֹ, לֵךְ מֵעִמָּנוּ כִּי עָצַמְתָּ מִמֶּנּוּ מְאֹד. אָמַר לֵיהּ רִבִּי אֶלְעָזָר, דָּא הוּא טִיבוּ דַּעֲבַד עִמֵּיהּ, דְּלָא נְסִיב מִדִּילֵיהּ אֲבִימֶלֶךְ כְּלוּם, וְשַׁדְּרֵיהּ בְּכָל מָמוֹנֵיהּ, וּלְבָתַר אֲזַל בַּתְרֵיהּ, לְמִגְזַר עִמֵּיהּ קְיָים

103. וְאָמַר רִבִּי אֶלְעָזָר, יָאוֹת עֲבַד יִצְחָק, דְּהָא בְּגִין דְּיָדַע רָזָא דְּחָכְמְתָא, אִשְׁתַּדַּל וְחָפַר בֵּירָא דְּמַיִין, בְּגִין לְאִתְתַּקְּפָא בְּמְהֵימְנוּתָא כִּדְקָא יָאוֹת, וְכֵן אַבְרָהָם, אִשְׁתַּדַּל וְחָפַר בֵּירָא דְּמַיָּא, יַעֲקֹב אַשְׁכַּח לֵיהּ מִתְתַּקֵּן, וִיתִיב עֲלֵיהּ וְכֻלְּהוּ אֲזָלוּ בַּתְרֵיהּ, וְאִשְׁתַּדְּלוּ, בְּגִין לְאִתְתַּקְּפָא בְּמְהֵימְנוּתָא שְׁלִימְתָא כִּדְקָא יָאוֹת

104. וְהַשְׁתָּא יִשְׂרָאֵל, אִתְתַּקְּפוּ בֵּיהּ בְּרָזֵי דְּפִקּוּדֵי אוֹרַיְיתָא, כְּגוֹן דְּכָל יוֹמָא וְיוֹמָא אִתְתַּקַּף בַּר נָשׁ בְּצִיצִית, דְּאִיהוּ מִצְוָה, וּבַר נָשׁ אִתְעַטַּף בֵּיהּ. הָכֵי נָמֵי בִּתְפִלִּי, דְּמַנַּח אֲרֵישֵׁיהּ וּבִדְרוֹעֵיהּ, דְּאִינוּן רָזָא עִלָּאָה, כִּדְקָא חָזֵי, בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא אִשְׁתַּכַּח בֵּיהּ בְּבַר נָשׁ, דְּאִתְעַטַּר בֵּיהּ בִּתְפִלּוֹי, וְאִתְעַטַּף בַּצִּיצִית, וְכֹלָּא רָזָא דְּמְהֵימְנוּתָא עִלָּאָה

105. וְעַל דָּא, מַאן דְּלָא אִתְעַטַּף בְּהַאי, וְלָא אִתְעַטַּר לְאִתְתַּקְּפָא בִּתְפִלִּי בְּכָל יוֹמָא, דָּמֵי לֵיהּ דְּלָא שַׁרְיָא עִמֵּיהּ מְהֵימְנוּתָא, וְאִתְעֲדֵי מִנֵּיהּ דְּחִילוּ דְּמָארֵיהּ, וּצְלוֹתֵיהּ לָאו צְלוֹתָא כִּדְקָא יָאוֹת. וּבְגִין כָּךְ אֲבָהָן הֲווֹ מִתְתַּקְּפֵי גּוֹ מְהֵימְנוּתָא עִלָּאָה, בְּגִין דְּבֵירָא עִלָּאָה דְּרָזָא דִּמְהֵימְנוּתָא שְׁלִימְתָא, שַׁרְיָא בֵּיהּ

102. Rabbi Yehuda said: Woe to the wicked, whose generosity is not complete. Come and behold: Efron first said, "my lord, hear me: the field I give you, and the cave that is in it" (Beresheet 23:11). Later he said, "four hundred shekels" (Ibid. 14), and then, "and Avraham weighed to Efron...current money with the merchant" (Ibid. 16). Here too, it is written at first WHAT HE SAID TO AVRAHAM, "Behold, my land is before you," WHICH INCLUDES YITZCHAK. Then he said TO YITZCHAK, "Go from us; for you are much mightier than we" (Beresheet 26:16). Rabbi Elazar said to him: This is the benevolence Avimelech had for Yitzchak. He took nothing from him and sent him away with his money and possessions. Then, he went after him to make a covenant with him.

103. And Rabbi Elazar said that Yitzchak did well because he knew the secret of wisdom. He strove and dug a well of water, THAT IS, HE FIXED THE NUKVA CALLED A 'WELL OF WATER', so as to be properly invigorated by Faith, WHICH IS THE NUKVA. Avraham also strove and dug a well of water. Ya'akov found it completed and settled by it. Everybody went after it and strove by it, so as to be strengthened by the true Faith, as is proper.

104. Presently, the children of Yisrael are strengthened by THE WELL OF WATER, THE SECRET OF THE NUKVA, according to the secret of keeping the commandments of the Torah; NAMELY, every day a man is strengthened and enveloped by the commandment of the Tzitzit ('fringes'), as he also is by the Tefilin he puts on his head and arm. This is as it should be, for they are the supernal mystery. For the Holy One, blessed be He, dwells with the man who is crowned by Tefilin and clothed with the fringes. All is in the secret of high Faith, NAMELY, THE NUKVA, MEANING THAT SHE IS AMENDED BY THE PRECEPTS A MAN FOLLOWS.

105. Therefore, whoever does not wear the fringes and is not invigorated by the Tefilin daily, appears as if faith does not dwell with him. The fear of his Master is removed from him, and his prayer is no proper prayer. For this reason, the fathers were strengthened by the supreme faith, since within the supernal well dwells whole faith, NAMELY, THE CORRECTED NUKVA.

14. "And he called the name of it Rechovot"
Here, the Rabbis expound meaning of the Sfirot through a discussion of the World To Come. It is said that the Torah's more mundane verses possess hidden meanings pertaining to the spiritual processes that the patriarchs endured in Upper Worlds. With this insight, we see that the deeds of the righteous are performed in order to preserve our world. This is why they are able to draw down the Shechinah into our lower realm.
The Relevance of this Passage
If we are unaware of the meaning and metaphysical power concealed in the Torah's seemingly uninteresting verses, we are prevented from deriving immense Light and strength from Torah study. This passage offers us the opportunity to ignite sparks of Light by connecting to these veiled meanings. In so doing, we tilt our own actions towards the side of righteousness, thus helping to sustain this world by our very existence.

106. "And he removed from there, and dug another well..." (Beresheet 26:22). Rabbi Chiya opened the discussion with the verse, "and Hashem shall guide you continually, and satisfy your soul in drought, and make strong your bones" (Yeshayah 58:11). This verse had already been explained, but by this verse the faithful were strengthened, for it promises them the world to come. "And Hashem shall guide you continually" in this world and the world to come.
"And Hashem shall guide you." HE ASKS: Because he said, "And Hashem shall guide you," why add the word "continually (Heb. tamid)?" For this hints at the daily offering (lit. 'continue') made at dusk that receives its strength from underneath Yitzchak's arm, AS IT CORRESPONDS TO THE SERVICE OF MINCHAH, THAT YITZCHAK COMPOSED, WHO IS THE SECRET OF THE ILLUMINATION OF THE LEFT.
It is the portion of the world to come, NAMELY, THE NUKVA, THAT RECEIVES THE PORTION OF CHOCHMAH FROM YISRAEL-SABA AND TEVUNAH, CALLED 'THE WORLD TO COME'. How do we know that "HASHEM SHALL GUIDE YOU CONTINUALLY" REFERS TO THE ILLUMINATION OF THE LEFT? From David, as it is written, "He leads me in the paths of righteousness for His name's sake" (Tehilim 23:3). JUST AS THE WORD "LEADS," SPOKEN BY DAVID, MEANS THE ILLUMINATION OF THE LEFT, AS IT IS WRITTEN, "IN THE PATHS OF RIGHTEOUSNESS," WHICH IS A NAME OF THE NUKVA WHEN SHE SHINES FROM THE LEFT, HERE TOO WHEN IT SAYS "GUIDE," IT ALLUDES TO THE ILLUMINATION OF THE LEFT.

106. וַיַּעְתֵּק מִשָּׁם וַיַּחְפֹּר בְּאֵר אַחֶרֶת וגו׳, רִבִּי חִיָּא פְּתַח וַאֲמַר וְנָחֲךָ יי׳ תָּמִיד וְהִשְׂבִּיעַ בְּצַחְצָחוֹת נַפְשֶׁךָ וְעַצְמֹתֶיךָ יַחֲלִיץ וגו׳. הַאי קְרָא אוֹקְמוּהָ וְאִתְּמַר. אֲבָל בְּהַאי קְרָא, בִּיהּ אִתְתַּקְפוּ מָארֵי מְהֵימְנוּתָא, דְּאַבְטַח לוֹן לְעַלְמָא דְאָתֵי. וְנָחֲךָ יי׳ תָּמִיד, בְּהַאי עַלְמָא, וּבְעַלְמָא דְאָתֵי. וְנָחֲךָ יי׳, כְּיוָן דַּאֲמַר וְנָחֲךָ יי׳, אַמַּאי תָּמִיד. אֶלָּא דָּא תָּמִיד דְּבֵין הָעַרְבַּיִם, דְּאִיהוּ אִתְתַּקַּף תְּחוֹת דְּרוֹעֵיהּ דְּיִצְחָק, וְדָא הוּא חוּלָקָא לְעַלְמָא דְאָתֵי, מִנָּלָן מִדָּוִד דִּכְתִיב יַנְחֵנִי בְּמַעְגְּלֵי צֶדֶק לְמַעַן שְׁמוֹ

107. "And satisfy your soul in drought (also: brightness)" (Yeshayah 58:11) refers to the shining lamp, NAMELY, ZEIR ANPIN, THE SECRET OF THE ILLUMINATION OF THE RIGHT, THE SECRET OF CHASSADIM, that all the souls delight in and take pleasure in beholding. The verse ends, "and make strong your bones" (Ibid.). The end does not suit the beginning, for if the soul of the righteous IS SATISFIED, AS SAID BEFORE "AND SATISFY YOUR SOUL IN BRIGHTNESS," WHICH SPEAKS ABOUT THE NEFESH AND NESHAMAH OF THE RIGHTEOUS, why does it now say "and make strong your bones," WHICH TALKS ABOUT THE BONES OF THE BODY? BUT HE ANSWERS that this has already been explained. It refers to the resurrection of the dead, the fact that the Holy One blessed be He, will revive the dead and fix man's bones as they were at first, in a whole body. And Light will be added from the shining lamp so the soul will be illuminated together with the body in a complete whole. THIS WAY, IT REFERS TO THE SOUL OF THE RIGHTEOUS, TO WHICH THE HOLY ONE, BLESSED BE HE, WILL GIVE A WHOLE BODY IN WHICH TO BE CLOTHED FOR ETERNITY.

107. וְהִשְׂבִּיעַ בְּצַחְצָחוֹת נַפְשֶׁךָ, דָּא אַסְפַּקְלַרְיָא דְּנַהֲרָא, דְּכָל נִשְׁמָתִין אִתְהַנָּן, לְאִסְתַּכְּלָא וּלְאִתְעַנְגָא בְּגַוָּהּ. וְעַצְמֹתֶיךָ יַחֲלִיץ, הַאי קְרָא, לָאו רֵישֵׁיהּ סוֹפֵיהּ, אִי נִשְׁמָתֵיהּ דְּצַדִּיקָא, סָלְקָא לְעֵילָא מַאי וְעַצְמֹתֶיךָ יַחֲלִיץ. אֶלָּא הָא אוֹקְמוּהָ, דָּא תְּחִיַּית הַמֵּתִים, דְּזִמִּין קוּדְשָׁא בְּרִיךְ הוּא לַאֲחָיָיא מֵתַיָּא, וּלְאַתְקָנָא לוֹן לְגַרְמוֹי דְּבַר נָשׁ, לְמֶהֱוֵי כְּקַדְמֵיתָא, בְּגוּפָא שְׁלִים, וְנִשְׁמָתָא אִתּוֹסַפַת נְהוֹרָא גּוֹ אַסְפַּקְלַרְיָאה דְּנַהֲרָא, לְאִתְנַהֲרָא עִם גּוּפָא, לְקַיְּימָא שְׁלִים כִּדְקָא חָזֵי

108. For this reason, it is written, "you shall be like a watered garden, and like a spring of water" (Yeshayah 58:11). HE ASKS: What is this watered garden? AND HE ANSWERS: Its supernal water, THAT IS, THE ABUNDANT YIELD OF BINAH, never ceases its eternal flow. This garden, MALCHUT, always slakes its thirst from it. "a spring of water" refers to that river, which emerges and flows out of Eden, which waters never cease flowing.

108. וּבְגִין כָּךְ כְּתִיב, וְהָיִיתָ כְּגַן רָוֶה. מַאי כְּגַן רָוֶה, דְּלָא פָּסְקוּ מֵימוֹי עִלָּאִין, לְעָלַם וּלְעָלְמֵי עָלְמִין, וְהַאי גִּינְתָא אִתְשַׁקֵּי מִנֵּיהּ, וְאִתְרַוֵּי מִנֵּיהּ תָּדִיר. וּכְמוֹצָא מַיִם, דָּא הַהוּא נָהָר, דְּנָגִיד וְנָפִיק מֵעֵדֶן, וְלָא פָּסְקִין מֵימוֹי לְעָלְמִין

109. HE THEN EXPLAINED THE DIFFERENCE BETWEEN THE WATERED GARDEN AND THE SPRING OF WATER. Come and behold: A well of living water is the supreme secret, WHICH IS BINAH, within the faith, WHICH IS MALCHUT. THEN SHE IS a cistern, from where the spring of water, and a cistern that is filled by that spring of water. These two grades are one, namely, male and female properly as one.

109. תָּא חֲזֵי, בֵּירָא דְּמַיִין נְבִעִין, הַאי אִיהוּרְזָא עִלָּאָה, בְּגוֹ רָזָא דְּמְהֵימְנוּתָא, בֵּירָא דְּאִית בֵּיהּ מוֹצָא מַיִם, וְאִיהוּ בֵּירָא דְּאִתְמַלְיָא מֵהַהוּא מוֹצָא מַיִם, וְאִינּוּן תְּרֵין דַּרְגִּין דְּאִינּוּן חַד, דְּכַר וְנוּקְבָא כַּחֲדָא כִּדְקָא יָאוֹת

110. Come and behold: This spring of water and the cistern are one. Together they are called 'a well'. FOR THE SPRING IS DERIVES FROM ALEPH, AND MALCHUT IS A CISTERN (HEB. BOR). TOGETHER THEY FORM THE WELL (HEB. BE'ER). For this spring flows INTO MALCHUT and never ceases, so the cistern is always filled. And whoever looks at the well, NAMELY, AT MALCHUT, looks on the supernal mystery of faith, NAMELY, BINAH. And this is the reasoning behind THE LABOR OF the patriarchs, who strove to dig a well of water in the supernal secret, BINAH. There must be no division between the source, WHICH IS THE SPRING OF WATER, and the cistern itself, for all is one.

110. וְתָא חֲזֵי, הַהוּא מוֹצָא מַיִם, וְהַהוּא בֵּירָא, אִינּוּן חַד, וְאִקְרֵי כֻּלָּא בְּאֵר, דְּהָא הַהוּא מְקוֹרָא דְּעַיְיל, וְלָא פְּסֵיק לְעָלְמִין, וּבֵירָא אִתְמְלֵי. וּמַאן דְּאִסְתַּכַּל בְּבֵירָא דָא, אִסְתַּכַּל בְּרָזָא עִלָּאָה דְּמְהֵימְנוּתָא, וְדָא הוּא סִימָנָא דַּאֲבָהָן, דְּמִשְׁתַּדְּלֵי לַחְפּוֹר בֵּירָא דְּמַיָּא, גּוֹ רָזָא עִלָּאָה, וְלֵית לְאַפְרָשָׁא בֵּין מְקוֹרָא וּבֵירָא, וְכֻלָּא חַד

111. THEN, "and he called the name of it Rechovot" (Beresheet 26:22). For this reason, its springs will spread on all sides, THAT IS, TO THE RIGHT AND THE LEFT, WHICH ARE CHOCHMAH AND CHASSADIM, as it is written, "So will your spring be dispersed abroad, and streams of water will flow in the broad places (Heb. rechovot)" (Mishlei 5:16). For this reason, "he called the name of it Rechovot."

111. וַיִּקְרָא שְׁמָהּ רְחוֹבוֹת. (רָמִיז, דְּזַמִּינִין בְּנוֹי, לְמִפְלַח וּלְאַתְקָנָא הַאי בֵּירָא כִּדְקָא חָזֵי, בְּרָזָא דְּקַרְבָּנִין וְעִלָּוָון. כְּגַוְונָא דָא, וַיַּנִּיחֵהוּ בְּגַן עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ, אִלֵּין קַרְבָּנִין וְעִלָּוָון) וּבְגִין דָּא, יִתְפַּשְׁטוּן מַבּוּעוֹי לְכָל סִטְרִין כְּדָבָר אֲחֵר וְיָפוּצוּ מַעְיְנֹתֶיךָ חוּצָה בָּרְחֹבֹת פַּלְגֵי מַיִם, וּבְגִין כָּךְ וַיִּקְרָא שְׁמָהּ רְחוֹבוֹת

112. Rabbi Shimon began with the verse, "Wisdoms cry aloud in the streets; she utters her voice in the squares (Heb. rechovot)" (Mishlei 1:20). This verse contains a deep mystery. Why IS IT WRITTEN IN THE PLURAL, THAT IS, "wisdoms," AND NOT WISDOM? HE SAID: They are the upper wisdom, CHOCHMAH OF ARICH ANPIN, and the lower wisdom that is included and dwells within the upper one, THE LOWER CHOCHMAH, NAMELY, THE NUKVA

112. רִבִּי שִׁמְעוֹן פְּתַח וַאֲמַר, חָכְמוֹת בַּחוּץ תָּרוֹנָה בָּרְחוֹבוֹת תִּתֵּן קוֹלָהּ הַאי קְרָא אִיהוּ רָזָא עִלָּאָה. מַאי חָכְמוֹת, אִלֵּין חָכְמָה עִלָּאָה, וְחָכְמְתָא זְעֵירָא דְּאִתְכְּלִילַת בָּהּ בְּעִלָּאָה, וְשַׁרְיָא בָהּ

113. "Cry aloud in the streets": Come and behold: The upper Chochmah OF ARICH ANPIN is the most concealed of all. It is not to be known or revealed, as it is written, "Man cannot know its price" (Iyov 28:13), for when it was diffused in order to illuminate, it shone on the secret of the world to come. This world to come was created from it, ARICH ANPIN, as we learned, that the world to come was created by the Yud, in which Chochmah was covered. And they became one WITH THE HEAD OF ARICH ANPIN, when everything was adorned with the secret of the world to come. Everything then is joyfully luminous, everything is silent, never heard outside.

113. בַּחוּץ תָּרוֹנָה. תָּא חֲזֵי, חָכְמָה עִלָּאָה, אִיהִי סְתִימָא דְּכָל סְתִימִין, וְלָא אִתְיְדָע, וְלָאו אִיהִי בְּאִתְגַּלְיָא, כְּדָבָר אַחֵר לֹא יָדַע אֱנוֹשׁ עֶרְכָּהּ וגו׳, כַּד אִתְפַּשְׁטַת לְאִתְנַהֲרָא, אִתְנַהֲרָא בְּרָזָא דְּעָלְמָא דְּאָתֵי, וְעָלְמָא דְּאָתֵי אִתְבְּרֵי מִנֵּיהּ, כְּדְתָנַן עָלְמָא דְּאָתֵי אִתְבְּרֵי בְּיו״ד, וְאִתְכַּסְיָא הַאי חָכְמָה תַּמָּן, וְאִינּוּן חַד, בְּזִמְנָא דְּאִתְעַטַּר כֻּלָּא בְּרָזָא דְּעָלְמָא דְּאָתֵי, כְּדְקָאֲמָרָן, כְּדֵין הוּא חֶדְוָה, לְאִתְנַהֲרָא, וְכֻלָּא בַּחֲשַׁאי, דְּלָא אִשְׁתְּמַע לְבַר לְעָלְמִין

114. It wanted to illuminate further. Thus, from this place came fire, water, and wind, as we have learned. And they became one voice that went out and was heard. From then on, it assumed the aspect of "out." For inside it is silent, SOUNDLESS, never to be heard. Now that the secret is heard, it is called "out." From here on, it behooves a man to improve his deeds and ask, NAMELY TO PRAY AND ELEVATE FEMALE WATER AND DRAW CHOCHMAH. THIS IS LIKE ASKING FOR RAIN.

114. תּוּ בָּעְיָא לְאִתְפַּשְׁטָא, וְנָפֵיק מֵהַאי אֲתַר, אֶשָּׁא וּמַיָּא וְרוּחָא, כְּמָה דְּאִתְּמַר, וְאִתְעֲבִיד חַד קָלָא, דְּנַפְקָא לְבַר וְאִשְׁתְּמַע, כְּמָה דְּאִתְּמַר, כְּדֵין מִתַּמָּן וּלְהַלָּן אִיהוּ חוּץ, דְּהָא לְגוֹ בַּחֲשַׁאי אִיהוּ, דְּלָא אִשְׁתְּמַע לְעָלְמִין, הַשְׁתָּא דְּאִשְׁתְּמַע רָזָא, אִקְרֵי חוּץ, מִכָּאן בָּעֵי בַּר נָשׁ לְאַתְקָנָא בַּעֲבִידְתֵּיהּ וּלְשָׁאֲלָא

115. בָּרְחוֹבוֹת, מַאן רְחוֹבוֹת, דָּא הַהוּא רְקִיעָא, דְּבֵיהּ כָּל כֹּכָבַיָּא דְּנַהֲרִין וְאִיהוּ מַבּוּעָא דְּמֵימוֹי לָא פָּסְקִין, כְּדְּבָר אֲחֵר, וְנָהָר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגָּן, וְאִיהוּ רְחוֹבוֹת, וְתַמָּן תִּתֵּן קוֹלָהּ, עִלָּאָה וְתַתָּאָה, וְכֹלָּא חַד

115. "In the squares (Heb. rechovot)." HE ASKS: What is the meaning of squares? HE REPLIED, this is the firmament where all the stars are shining, YESOD OF BINAH IN WHICH ARE SUSPENDED THE ENTIRE MOCHIN OF MALE AND FEMALE, AND THE SOULS, WHICH ARE CALLED 'STARS'. It is a spring "whose waters fail not" (Yeshayah 58:11), as it is written, "And a river went out of Eden to water the garden" (Beresheet 2:10). It is called 'Rechovot'. There "she utters her voice," the upper, BINAH, and the lower, MALCHUT. And all is one.

116. וּבְגִין דָּא אֲמַר שְׁלֹמֹה, הָכֵן בַּחוּץ מְלַאכְתֶּךָ וְעַתְּדָהּ בַּשָּׂדֶה לָךְ וגו׳. הָכֵן בַּחוּץ, כְּמָה דְּאִתְּמַר. דִּכְתִיב בַּחוּץ תָּרוֹנָה, דְּהָא מִכָּאן קָיְימָא עֲבִידָא לְאִתְתַּקָּנָא, וּמִלָּה לְשָׁאֲלָה, דִּכְתִיב, כִּי שְׁאַל נָא לְיָמִים רִאשׁוֹנִים וגו׳, וּלְמִקְצֵה הַשָּׁמַיִם וְעַד קְצֵה הַשָּׁמָיִם

116. For that reason Solomon said, "Prepare your work outside, and make it fit for yourself in the field" (Mishlei 24: 27). "Prepare... outside" MEANS, as it is written, "cry aloud in the streets," FOR CHOCHMAH IS NOT REVEALED UNTIL IT IS REMOVED FROM INSIDE OUT. For here, IN ZEIR ANPIN, CALLED 'OUTSIDE', work, THE SECRET OF THE NUKVA, can be corrected. And this may be sought, as it is written, "For ask now of the days that are past...and from the one side of heaven to the other" (Devarim 4:32).

117. וְעַתְּדָהּ בַּשָּׂדֶה לָךְ, דָּא שָׂדֶה אֲשֶׁר בֵּרְכוֹ יי׳. וּבָתַר דִּינְדַע בַּר נָשׁ רָזָא דְחָכְמְתָא, וְיַתְקִין גַּרְמֵיהּ בָּהּ, מַה כְּתִיב אַחַר וּבְנִית בֵּיתֶךָ, דָּא נִשְׁמָתָא דְּבַר נָשׁ בְּגוּפֵיהּ, דְּיִתְתַּקַּן וְיִתְעֲבִיד גְּבַר שְׁלִים, וְעַל דָּא, כַּד חָפַר יִצְחָק וַעֲבַד בֵּירָא בִּשְׁלָם, לְהַהוּא שְׁלָם קָרֵי לֵיהּ רְחוֹבוֹת, וְכֹלָּא כְּדְקָא יָאוֹת. זַכָּאִין אִינּוּן צַדִּיקַיָּא, דְּעוֹבָדֵיהוֹן לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא לְקַיְימָא עַלְמָא. דִּכְתִיב כִּי יְשָׁרִים יִשְׁכְּנוּ אָרֶץ, יַשְׁכִּינוּ אָרֶץ. וְהָא אוֹקְמוּהָ

117. "And make it fit for yourself in the field." This is THE NUKVA CALLED "a field which Hashem has blessed" (Beresheet 27: 27). After learning the mystery of wisdom and perfecting himself therein, it is then written, "and afterwards build your house" (Mishlei 24: 27). A HOUSE IS a man's soul, that he will then fix within his body, to become a whole man.
Therefore, when Yitzchak dug and formed the well peacefully, he called that "peace" Rechovot. And all was properly done. Happy are the Righteous, whose deeds before the Holy One, blessed be He, are to preserve the world, THAT IS, TO BUILD AND MAINTAIN THE NUKVA CALLED 'WORLD', as it is written, "For the upright shall dwell in the land" (Mishlei 2:21), which should be read as, 'cause to dwell' WHICH MEANS THAT THEY WILL DRAW THE SHECHINAH CALLED 'LAND', UPON THE LOWER BEINGS, as was already explained.

15. "his eyes were dim, so that he could not see"
Rabbi Shimon and his son Rabbi Elazar discuss differences in the eyesight of Avraham, Yitzchak, and Ya'akov as they grow older, and the significance of this for our realm of Malchut and the supernal mysteries. The patriarchs were connected to Left Column, which denotes judgement and darkness. This is the secret meaning behind the concept of blindness in the Torah. Yitzchak embodied a complete connection to the Left Column; therefore, were are told that he is totally blind. Ya'akov's connection to both the Right and Left Columns is indicated by his only partial blindness.
The Relevance of this Passage
Our physical bodies are directly affected by our connection to the Light during our lives. These effects can be both positive and negative. Illness and health are merely expressions of how we balance the Right and Left Columns--sharing and receiving-- throughout our lives. We are often judgmental [Left Column] during moments when we should be merciful [Right Column] and vice-versa. The wisdom to balance these two Columns is awakened within us.

118. וַיְהִי כִּי זָקֵן יִצְחָק. אָמַר רִבִּי שִׁמְעוֹן כְּתִיב, וַיִּקְרָא אֱלֹהִים לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לָיְלָה, הַאי קְרָא אוֹקְמוּהָ וְאִתְּמַר. אֲבָל תָּא חֲזֵי, כָּל עוֹבְדּוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, כֻּלְּהוּ אִינּוּן מִלִּין דִּקְשׁוֹט, וְכֹלָּא בְּרָזָא עִלָּאָה, וְכָל מִלּוֹי דְּאוֹרַיְיתָא, כֻּלְּהוּ מִלֵּי מְהֵימְנוּתָא, וְרָזִין עִלָּאִין, כִּדְקָאיָאוֹת

118. "And it came to pass, that when Yitzchak was old" (Beresheet 27:1). Rabbi Shimon said: It is written, "And Elohim called the light Day, and the darkness he called Night" (Beresheet 1:5). This verse had already been explained; nevertheless come and behold: All the actions that the Holy One, blessed be He, performs, are true, and in the secret of the upper world. And all the words of the Torah are words of faith, WHICH IS THE SECRET OF THE NUKVA, and supernal mysteries, WHICH ILLUMINATE IT as they should.

119. Come and behold: Yitzchak did not have the merit of Avraham, whose eyes were not blinded or dimmed. Here, however, is a supernal secret, the secret of faith. For we have learned that "And Elohim called the light Day" refers to Avraham, the light of day, THE SECRET OF THE RIGHT COLUMN, whose light grows stronger as the day advances, THE SECRET OF THE LIGHT OF CHASSADIM.

119. וְתָא חֲזֵי, לָא זָכָה יִצְחָק כְּאַבְרָהָם, דְּלָא סָמוּ עֵינוֹי, וְלָא כָּהוּ. אֲבָל רָזָא עִלָּאָה אִיהוּ הָכָא, רָזָא דִּמְהֵימְנוּתָא, כְּמָה דְאִתְּמַר, דִּכְתִיב וַיִּקְרָא אֱלֹהִים לָאוֹר יוֹם, דָּא אַבְרָהָם, דְּאִיהוּ נְהוֹרָא דִיְמָמָא, וּנְהוֹרָא דִילֵיהּ אָזֵיל וְנָהֵיר, וְאִתְתַּקַּף בְּתִקּוּנָא דְיוֹמָא

120. Thus, it is written, "And Avraham was old, advanced in age" (Beresheet 24:1), that is, in the shining lights OF CHASSADIM. And he is old, as it is written, "that shines ever more brightly until the height of noonday" (Mishlei 4:18). Therefore IT IS WRITTEN OF HIM, "And Elohim called the light Day." "And the darkness he called Night." This is Yitzchak, who is dark, and gets DARKER to receive the night within him. Therefore, when he grew older, it is written, "And it came to pass, that when Yitzchak was old, and his eyes were dim, so that he could not see" (Beresheet 27:1). FOR HE BECAME COMPLETELY DARK. Assuredly he had to be COMPLETELY dark, to cleave well to his grade.

120. וּבְגִין כָּךְ, מַה כְּתִיב, וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים, בְּאִינּוּן נְהוֹרִין דְּנָהֲרִין, וְאִיהוּ סִיב, כְּדָבָר אֲחֵר הוֹלֵךְ וְאוֹר עַד נְכוֹן הַיּוֹם, וּבְגִין כָּךְ, וַיִּקְרָא אֱלֹהִים לָאוֹר יוֹם. וְלַחֹשֶׁךְ קָרָא לָיְלָה, דָּא יִצְחָק, דְּאִיהִי חֹשֶׁךְ, וְאִיהוּ אָזֵיל לְקַבְּלָא לֵילְיָא בְּגַוֵּיהּ, וּבְגִין כָּךְ, אִיהוּ כַּד סִיב, מַה כְּתִיב, וַיְהִי כִּי זָקַן יִצְחָק וַתִּכְהֶיָן עֵינָיו מֵרְאוֹת. הָכֵי הוּא וַדַּאי, דְּבָעָא לְאִתְחַשְׁכָא, וּלְאִתְדַּבְּקָא בְּדַרְגֵּיהּ כִּדְקָא יָאוֹת

121. Rabbi Elazar, his son, kissed his hands and said: This is well. Avraham shines on the side of his grade, and Yitzchak is darkened on the side of his grade. But why did Ya'akov GROW DARKER, as it is written, "Now the eyes of Yisrael were dim (lit. 'heavy') from age" (Beresheet 48:10). He answers: Assuredly it is AS I SAID, for it is written, "heavy", and not dim, AS WAS WRITTEN OF YITZCHAK; It is written "from age", not 'his age'. "from age" is to be interpreted as the age of Yitzchak, FOR HE INCLUDED BOTH AVRAHAM AND YITZCHAK. THEREFORE on the side OF YITZCHAK his eyes "were heavy...so that he could not see" (Ibid.), not properly, but he was not absolutely blind. But Yitzchak's eyes were completely dim, and it became darkness, for night, WHICH IS THE NUKVA, clove to him and it was fulfilled, "and the darkness he called Night."

121. אֲתָא רִבִּי אֶלְעָזָר בְּרֵיהּ, וּנְשִׁיק יְדוֹי. אָמַר לוֹ שַׁפִּיר. אַבְרָהָם נָהֵיר, מִסִּטְרָא דְּדַרְגָּא דִילֵיהּ, יִצְחָק אִתְחַשָּׁךְ, מִסִּטְרָאדְּדַרְגָּא דִילֵיהּ, יַעֲקֹב אַמַּאי? דִּכְתִיב וְעֵינֵי יִשְׂרָאֵל כָּבְדוּ מִזֹּקֶן. אָמַר לוֹ הָכֵי הוּא וַדַּאי, כָּבְדוּ כְּתִיב, וְלֹא כָּהוּ. מִזֹּקֶן כְּתִיב, וְלָא מִזִּקְנוֹ, אֶלָּא מִזֹּקֶן, מִזֹּקֶן דְּיִצְחָק, מֵהַהוּא סִטְרָא כָּבְדוּ. לֹא יוּכַל לִרְאוֹת, לְאִסְתַּכְּלָא כִּדְקָא חָזֵי, אֲבָל לֹא כָּהוּ. אֲבָל יִצְחָק, כָּהוּ וַדַּאי מִכֹּל וָכֹל, וְאִתְעֲבִיד חֹשֶׁךְ, דְּהָא כְּדֵין אִתְאַחִיד בֵּיהּ לַיְלָה, וְאִתְקַיֵּים וְלַחֹשֶׁךְ קָרָא לָיְלָה

16. "And he said, Behold now, I am old, I know not the day of my death"

The events leading to Yitzchak's 'mistaken-identity' blessing of Ya'akov are discussed by Rabbi Elazar, as he expounds upon the significance of trust in the story of the fiery furnace. In the story, three righteous people are tossed into a fire. The men possess unshakable trust in The Creator, and have no regard for their survival or destruction. For this reason, these righteous men miraculously avoid injury.

Through this story, Rabbi Elazar shows, in great depth, that only complete trust in the Light of The Creator can bring forth Divine assistance. There must be no expectation or desire for a specific result--as is written, "according to his need." We're told of the importance of being prepared, and of dwelling on the Name of The Creator, and of how these qualities are intricately related to Torah study. Such study, we learn, requires a profound intention to extol The Creator. Our efforts must be for the sake of the whole world, not for ourselves, so the earth shall be full of the Knowledge of The Creator. The Rabbis then return to the story of the blessing, its significance for future generations, and its relation to both the Shechinah and this mundane realm of Malchut.

The Relevance of this Passage

People may unknowingly embark on a spiritual path for selfish reasons. They have hidden expectations of self-serving gain. Though this is not always their conscious intention, it's the reality. We can know if our desires and efforts are pure when we ask the Light for what we need and not just what we want. We then trust in the spiritual path, regardless of any tests and obstacles we encounter. These verses increase our level of trust in The Creator. They invoke certainty in times of distress, strength during times of strife. We can embrace whatever life brings, certain of the spiritual purpose behind it.

122. "He called Esav his eldest son..." This means that he was included within strict Judgment, WHICH IS THE ASPECT OF ESAV. THEREFORE HE CALLED ESAV. "And he said, Behold now, I am old, I know not the day of my death." Rabbi Elazar opened the discussion with the verse, "Happy is the man, whose strength is in You..." (Tehilim 84:6), happy is the man who is strengthened by the Holy One, blessed be He, and puts his trust in Him.

122. וַיִּקְרָא אֶת עֵשָׂו בְּנוֹ הַגָּדוֹל, דְּאִתְכְּלֵל מִסִּטְרֵיהּ דִּדִינָא קַשְׁיָא וַיֹּאמֶר הִנֵּה נָא זָקַנְתִּי לֹא יָדַעְתִּי יוֹם מוֹתִי. רִבִּי אֶלְעָזָר פְּתַח וַאֲמַר, אַשְׁרֵי אָדָם עוֹז לוֹ בָךְ וגו׳, זַכָּאָה בַּר נָשׁ, דְּאִתְתַּקַּף בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא וְיַשְׁוֵי תּוֹקְפֵיהּ בֵּיהּ

123. This trust could be interpreted as the trust that Chananyah, Mishael, and Azaryah put in Him when they said, "Behold, our Elohim whom we serve is able to deliver us; He can deliver us from the burning fiery furnace, and out of your hand, king..." (Daniel 3:17), MEANING, THAT THEY TRUSTED THAT THE HOLY ONE, BLESSED BE HE, WOULD SURELY SAVE THEM FROM THE FIERY FURNACE. HE SAYS THAT THIS IS NOT SO, ONLY come and see, if He would not save them and be with them, it would come to pass that the name of the Holy One, blessed be He, would not be sanctified before the eyes of everyone, as they said. But when they realized they did not speak properly, they spoke again, saying "But if He does not, be it known to you, king..." (Ibid. 18), THAT IS, whether He will save them or not, let it be known to you that we will not worship an image. It was made known to them by Yechezkel, whom they heard and believed, that the Holy One, blessed be He, would not be with them, TO SAVE THEM. AND HE TOLD THEM THAT, so that they would SURRENDER THEIR SOULS AND be rewarded. Then they spoke again, saying, "be it known to you, King..."

123. יָכוֹל כַּחֲנַנְיָה מִישָׁאֵל וַעֲזַרְיָה, דְּאִתְתַּקְּפוּ וַאֲמָרוּ, הֵן אִיתַי אֱלָהָנָא דִי אֲנַחְנָא פָלְחִין, יָכֵל לְשֵׁיזְבוּתַנָא מִן אַתּוּן נוּרָא יָקְדְתָּא וּמִן יְדָךְ מַלְכָּא יְשֵׁיזֵב. תָּא חֲזֵי, דְּאִי לָאִישֵׁזִיב, וְלָא אִתְקַיֵּים עֲלַיְיהוּ קוּדְשָׁא בְּרִיךְ הוּא, אִשְׁתַּכַּח שְׁמֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּלָא יִתְקַדַּשׁ בְּעֵינַיְיהוּ דְּכֹלָּא, כְּמָה דַּאֲמָרוּ. אֶלָּא, כֵּיוָן דְּיָדְעוּ דְּלָא אֲמָרוּ כְּדְקָא יָאוֹת, אַהֲדְרוּ וַאֲמָרוּ, וְהֵן לָא יְדִיעַ לֶהֱוֵא לָךְ מַלְכָּא וגו׳. בֵּין יְשֵׁיזֵב בֵּין לָא יְשֵׁיזֵב יְדִיעַ לֶהֱוֵי לָךְ מַלְכָּא וגו׳. וְתָנִינָן דְּמִלָּה אוֹדַע לְהוֹ יְחֶזְקֵאל, וּשְׁמָעוּ וְקַבִּילוּ מִנֵּיהּ, דְּקוּדְשָׁא בְּרִיךְ הוּא לָא אִתְקַיֵּים עֲלַיְיהוּ, בְּגִין דְּיִקַּבְּלוּן אַגְרָא. וּכְדֵין אַהֲדְרוּ וַאֲמָרוּ, וְהֵן לָא יְדִיעַ לֶהֱוֵי לָךְ מַלְכָּא וגו׳.

124. A man should not assume and think, the Holy One, blessed be He, will save us, or, that the Holy One, blessed be He, will do such and such for me. However, it behooves man to place his trust in the Holy One, blessed be He, to help him ACCORDING TO HIS NEED, as long as he strives to keep the precepts of Torah and to walk the path of truth. When a man wishes to be purified, he is surely helped, and he should trust the Holy One, blessed be He, to help him in this. And he should put his trust in Him, and not in another. Therefore, it is written, "whose strength is in you." "In whose heart are your highways" (Tehilim 84:6) MEANS that it behooves him to prepare his heart as fit, so that no strange thoughts will come into it, but to be as a mended way to pass through, where ever one needs to, EITHER RIGHT OR LEFT. THUS WHETHER THE HOLY ONE, BLESSED BE HE, DOES GOOD FOR HIM OR NOT, HIS HEART SHOULD BE READY AND PREPARED, AND NOT HARBOR STRANGE THOUGHTS IN ANY CASE WHATSOEVER.

124. אֶלָּא לָא יִתְתַּקַּף בַּר נָשׁ, דְּיֵימָא קוּדְשָׁא בְּרִיךְ הוּא יְשֵׁזְבִינָנִי, אוֹ אִיהוּ עָבִיד לִי כָּךְ וְכָךְ, אֲבָל יְשַׁוֵּי תּוֹקְפֵיהּ בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, דְּיִסַּיְיעַ לֵיהּ, כַּד אִיהוּ אִשְׁתַּדַּל בְּאִינּוּן פִּקּוּדִין דְּאוֹרַיְיתָא, וּלְמֵיהַךְ בְּאֹרַח קְשׁוֹט, דְּכֵיוָן דְּאָתֵי בַּר נָשׁ לְאִתְדַּכָּאָה, מְסַיְּיעִין לֵיהּ וַדַּאי, וּבְדָא יִתְתַּקַּף בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, דְּאִיהוּ יְסַיְּיעַ לֵיהּ, וְיִתְתַּקַּף בֵּיהּ, דְּלָא יַשְׁוֵי תּוֹקְפֵיהּ בְּאָחֳרָא, וּבְגִין כָּךְ עוֹז לוֹ בָךְ. מְסִלּוֹת בִּלְבָבָם, דְּיַעֲבִיד לְבֵיהּ כְּדְקָא יָאוֹת, בְּלָא הִרְהוּרָא אָחֳרָא, אֶלָּא כְּהַאי מְסִלָּה, דְּאִיהִי מִתְיַישְׁבָא, לְאַעֲבָרָא בְּכָל אֲתַר דְּאִצְטְרִיךְ, הָכִי נָמִי

125. Another explanation for, "Happy is the man, whose strength is in You." Strength as in "Hashem gives strength to His people" (Tehilim 29:11), MEANS THE TORAH. AND "WHOSE STRENGTH IS IN YOU" MEANS that it is incumbent on a man to be occupied in studying Torah for the name (sake) of the Holy One, blessed be He, NAMELY, THE SHECHINAH, THAT IS CALLED 'NAME'. For whoever is occupied in the Torah, but does not care for its name, would have been better never born. What is meant by the verse, "in whose heart are Your highways (Heb. mesilot)?" It is as in the verse, "extol (Heb. solu) Him who rides upon the clouds; Yah is His name" (Tehilim 68:5), WHICH REFERS BOTH TO EXTOLLING THE RIDER ON THE CLOUDS AND THE HIGHWAYS IN THEIR HEARTS. THIS MEANS that when he studies the Torah, HE SHOULD BE INTENT UPON extolling the Holy One, blessed be He, and glorifying and extoling Him throughout the world. THUS STUDYING TORAH FOR ITS OWN SAKE (NAME) IS FOR THOSE "IN WHOSE HEART ARE YOUR HIGHWAYS." THIS MEANS THAT ONE MUST BE INTENT WHEN STUDYING TORAH TO DRAW THE BOUNTY OF

125. דָּבָר אֲחֵר אַשְׁרֵי אָדָם עוֹז לוֹ בָךְ, עֹז: כְּדָבָר אֲחֵר יי׳ עֹז לְעַמּוֹ יִתֵּן, בְּגִין דְּאִצְטְרִיךְ לֵיהּ לְבַר נָשׁ, דְּיִתְעַסֵּק בְּאוֹרַיְיתָא לְשְׁמֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּכָל מַאן דְּאִתְעַסַּק בְּאוֹרַיְיתָא, וְלָא אִשְׁתַּדַּל לִשְׁמָהּ, טַב לֵיהּ דְּלָא אִתְבְּרֵי. מְסִלּוֹת בִּלְבָבָם, מַאי מְסִלּוֹת בִּלְבָבָם, כְּדָבָר אֲחֵר סוֹלוּ לָרוֹכֵב בָּעֲרָבוֹת בְּיָהּ שְׁמוֹ. דָּא הַהִיא אוֹרַיְיתָא, דְּאִיהוּ אִשְׁתַּדַּל בָּהּ, לַאֲרָמָא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, וּלְמֶעְבַּד לֵיהּ חֲטִיבָא בְּעַלְמָא

KNOWLEDGE FOR ONE AND FOR THE WHOLE WORLD, SO THAT THE NAME OF THE HOLY ONE, BLESSED BE HE, WILL GROW IN THE WORLD, AS IT IS WRITTEN, "FOR THE EARTH SHALL BE FULL OF THE KNOWLEDGE OF HASHEM" (YESHAYAH 11:9) AND "HASHEM SHALL BE KING OVER ALL THE EARTH" (ZECHARYAH 14:9).

126. Come and behold: Ya'akov, all that he did was for the sake of the Holy One, blessed be He, and for that reason the Holy One, blessed be He, was with him always, by that the Shechinah never moved from him. For when Yitzchak called for Esav, his son, Ya'akov was not there. The Shechinah told this to Rivkah, who informed Ya'akov.

126. תָּא חֲזֵי, יַעֲקֹב כָּל עוֹבָדוֹי הֲווֹ לִשְׁמָא דְקוּדְשָׁא בְּרִיךְ הוּא, וּבְגִין כָּךְ, קוּדְשָׁא בְּרִיךְ הוּא הֲוָה עִמֵּיהּ תָּדִיר, דְּלָא אַעֲדֵי מִנֵּיהּ שְׁכִינְתָּא, דְּהָא בְּשַׁעְתָּא דְקָרָא לֵיהּ יִצְחָק, לְעֵשָׂו בְּרֵיהּ, יַעֲקֹב לָא הֲוָה תַּמָּן, וּשְׁכִינְתָּא אוֹדְעַת לָהּ לְרִבְקָה, וְרִבְקָה אוֹדְעַת לֵיהּ לְיַעֲקֹב

127. Rabbi Yosi said, come and behold: If, heaven forbid, Esav would have been blessed at that time, Ya'akov would not have ruled over the world, BUT STAYED, HEAVEN FORBID, IN EXILE ALWAYS. But it was decreed by the Holy One, blessed be He, THAT YA'AKOV WILL BE BLESSED, and everything happened as it should. Come and behold: It is written, "but Rivkah loved Ya'akov" (Beresheet 25:28), as has been explained. Therefore, she sent for Ya'akov and said to him "Behold, I heard your father speak to Esav your brother" (Beresheet 27:6).

127. רִבִּי יוֹסֵי אָמַר, תָּא חֲזֵי, אִי ח"ו בְּהַהוּא זִמְנָא יִתְבָּרֵךְ עֵשָׂו, לָא יִשְׁלוֹט יַעֲקֹב לְעָלְמִין. אֶלָּא מֵעֵם קוּדְשָׁא בְּרִיךְ הוּא הֲוָה, וְכֹלָּא בְּאַתְרֵיהּ אָתָא, כִּדְקָא חָזֵי. תָּא חֲזֵי, וְרִבְקָה אוֹהֶבֶת אֶת יַעֲקֹב כְּתִיב, וְהָא אִתְּמָר. וּבְגִין כָּךְ, שַׁדְרַת בְּגִינֵיהּ דְּיַעֲקֹב, הִנֵּה שָׁמַעְתִּי אֶת אָבִיךָ מְדַבֵּר אֶל עֵשָׂו אָחִיךָ לֵאמֹר

128. "Now therefore, my son, obey my voice..." (Beresheet 27:8): It was then Pesach (Passover) eve, and the Evil Inclination had to be exterminated from the world, and the moon, the secret of faith, NUKVA, had to govern. Therefore, Rivkah cooked two dishes.

128. וְעַתָּה בְּנִי שְׁמַע בְּקוֹלִי וגו'. בְּהַהוּא זִמְנָא, עֶרֶב פֶּסַח הֲוָה, וּבְעֵי יֵצֶר הָרָע לְאִתְבְּעֵרָא וּלְשַׁלְּטָאָה סִיהֲרָא. רָזָא דִּמְהֵימְנוּתָא. וְע"ד עָבְדַת תְּרֵי תַּבְשִׁילִין

129. Rabbi Yehuda said that this alludes to the descendants of Ya'akov, who in the future offered two goats on Yom Kippur, one for Hashem and one to Azazel. For this reason, Rivkah offered "two kids of the goats," one for the supernal grade and one to subjugate the grade of Esav, so he would not rule over Ya'akov. Thus, there were two kids of the goats. From both, Yitzchak tasted and ate.

129. רִבִּי יְהוּדָה אָמַר, רָמַז הָכָא, דְּזַמִּינִין בְּנוֹי דְיַעֲקֹב, לְקָרְבָּא שְׁנֵי שְׂעִירִים, חַד לַיי', וְחַד לַעֲזָאזֵל בְּיוֹמָא דְכִפּוּרֵי. וּבְגִין כָּךְ, קָרֵיבַת שְׁנֵי גְדָיֵי עִזִּים, חַדבְּגִין דַּרְגָּא דְלְעֵילָא, וְחַד בְּגִין לְכַפְיָיא דַרְגֵּיהּ דְּעֵשָׂו, דְּלָא יִשְׁלוֹט עֲלֵיהּ דְּיַעֲקֹב, וְע"ד שְׁנֵי גְדָיֵי עִזִּים, וּמִתַּרְוַיְיהוּ טְעִים יִצְחָק וְאָכִיל

130. It is written, "and he brought him wine, and he drank" (Beresheet 27: 25), AND NOT, "AND HE SERVED HIM WINE." By this he hints that he served him wine from afar. According to Rabbi Elazar, this means that he brought him wine in which there is complete joy, THAT IS, THE WINE "WHICH CHEERS ELOHIM AND MAN" (SHOFTIM 9:13), to gladden Yitzchak, for he needed cheering, as the side of the Levites needs cheering, TO WIT, THE LEFT SIDE. FOR SINCE JUDGMENTS TAKE HOLD OF THE LEFT SIDE, THEREFORE, SADNESS DWELLS IN IT, AND THERE IS NEED OF HEARTENING ALL THOSE WHO ARE DRAWN FROM IT: THE LEVITES AND YITZCHAK AS WELL. Therefore, "he brought him wine, and he drank."

130. וַיָּבֵא לוֹ יַיִן וַיֵּשְׁתְּ, וַיָּבֵא לוֹ יַיִן, רֶמֶז רָמִיז, מֵאֲתַר רָחִיק קָרֵיב לֵיהּ. רִבִּי אֶלְעָזָר אָמַר, רֶמֶז, מֵהַהוּא יַיִן דְּכָל חֶדוּ אִשְׁתְּכַח בֵּיהּ, בְּגִין לְחַדְּתָא לֵיהּ לְיִצְחָק, דְּבָעֵי חֶדְוָה, כִּדְקָא בָּעְיָין חֶדְוָה, לְחַדְּתָא סִטְרָא דְּלֵיוָאֵי, וְעַל דָּא וַיָּבֵא לוֹ יַיִן וַיֵּשְׁתְּ

17. "The best clothes of her eldest son Esav"

In this section the Rabbis continue their analysis of events leading to Yitzchak's "mistaken" blessing of Ya'akov. They explain the origin of Esav's clothing, which was given by Rivkah to Ya'akov. In truth, Yitzchak was not deceived into believing Ya'akov was actually Esav. Ya'akov's clothing radiated a scent direct from the Garden of Eden. Yitzchak blessed Ya'akov because the garments emitted this holy aroma--not because he was deceived. Yitzchak realized that this fragrance could only accompany someone worthy of the blessing. Thus, we learn that Ya'akov embodied the power and soul of Adam. Rabbi Elazar describes the relationship of Ya'akov to Adam in terms of Ya'akov's beauty. This also illuminates his relationship to the realm of Binah.

The Relevance of this Passage

Adam originally wore the garments mentioned above in the Garden of Eden, thus, the garments' Divine scent when Ya'akov wore them. Ya'akov, we are told, is the embodiment of Adam, and his original clothes are returned to him by Rivkah. The Zohar is evolving a lesson concerning a natural law: all things eventually return to their rightful owners. Nothing that truly belongs to us can ever really leave us. Whatever we lose, we never really had. This enlightened view of life is awakened within us. The scent of the Garden of Eden is infused within us, so that we emit this fragrance [Light] in our lives, wherever we go. People around us will sense this Light.

131. "And Rivkah took the best clothes of her eldest son Esav" (Beresheet 27:15). These are the garments Esav took from Nimrod. They are the precious garments from Adam, which came to the hands of Nimrod, who used them when he hunted, as it is written, "He was a mighty hunter before Hashem" (Beresheet 10:9). And Esav went into the field, where he fought with and killed Nimrod, removing the garments from him. This is the meaning of "and Esav came the field, and he was faint" (Beresheet 25:29). It has already been explained why it is here written, "and he was faint," and elsewhere, "for my soul faints before the slayers" (Yirmeyah 4:31). THESE ARE ANALOGOUS. THERE IT IS WRITTEN "FAINT" TO REFER TO KILLING. HERE TOO, THERE IS KILLING, BECAUSE ESAV MURDERED NIMROD.

131. וַתִּקַּח רִבְקָה אֶת בִּגְדֵי עֵשָׂו וגו׳, אִלֵּין אִינּוּן לְבוּשִׁין דְּרָוַוח עֵשָׂו מִנִּמְרוֹד, וְאִלֵּין לְבוּשֵׁי יְקָר, דַּהֲווֹ מִן אָדָם הָרִאשׁוֹן, וַאֲתוֹ לִידָא דִּנִמְרוֹד, וּבְהוֹ הֲוָה צָד צַיָּדָה, נִמְרוֹד, דִּכְתִיב הוּא הָיָה גִּבּוֹר צַיִד לִפְנֵי יי׳ וגו׳, וְעֵשָׂו נְפַק לְחַקְלָא, וְאַגַּח בֵּיהּ קְרָבָא בְּנִמְרוֹד, וְקָטַל לֵיהּ, וּנְסַב אִלֵּין לְבוּשִׁין מִנֵּיהּ, הה״ד וַיָּבֹא עֵשָׂו מִן הַשָּׂדֶה וְהוּא עָיֵף, וְאוֹקְמוּהָ, כְּתִיב הָכָא וְהוּא עָיֵף, וּכְתִיב הָתָם כִּי עָיְפָה נַפְשִׁי לְהֹרְגִים

132. Esav hid these garments with Rivkah and wore them when he went hunting. On the day, WHEN YITZCHAK SENT FOR HIM TO RECEIVE THE BLESSINGS, he did not take them to the field and was therefore late. When Esav wore them, they put forth no scent at all, but when Ya'akov wore them, the lost object was restored AS THEY RETURNED TO THE ASPECT OF ADAM. For the beauty of Ya'akov was the beauty of Adam. They therefore returned to their place and emitted fragrance.

132. וְעֵשָׂו הֲוָה סָלֵיק לוֹן לְאִינּוּן לְבוּשִׁין, לְגַבָּהּ דְּרִבְקָה, וּבְהוֹ הֲוָה נָפֵיק וְצָד צַיָּדָה, וְהַהוּא יוֹמָא לָא נָטַל לוֹן, וּנְפַק לְחַקְלָא, וְאִתְעַכַּב תַּמָּן. וְכַד הֲוָה לָבֵישׁ לוֹן עֵשָׂו, לָא הַווֹסְלְקִין רֵיחִין כְּלָל, כֵּיוָן דְּלָבֵישׁ לוֹן יַעֲקֹב, כְּדֵין תָּבַת אֲבֵדָה לְאַתְרָהּ, וּסְלִיקוּ רֵיחִין, בְּגִין דְּשׁוּפְרֵיהּ דְּיַעֲקֹב, שׁוּפְרֵיהּ דְּאָדָם הֲוָה. וּבְגִין כָּךְ אַהֲדָרוּ בְּהַהִיא שַׁעְתָּא לְאַתְרַיְיהוּ, וּסְלִיקוּ רֵיחִין

133. Rabbi Yosi said: YOU SAY THAT Ya'akov's beauty was the beauty of Adam. How could this be? We learned that the apple of Adam's heel eclipsed the orb of the sun. Could you say that for Ya'akov? Rabbi Elazar replied, assuredly before Adam sinned no creature could behold his beauty. But after he sinned, his beauty changed, his stature diminished, and he was a hundred cubits high. BUT BEFORE THE SIN, HIS HEIGHT WAS FROM EARTH TO HEAVEN. THE BEAUTY OF YA'AKOV WAS LIKE THE BEAUTY OF ADAM AFTER HE SINNED. Come and behold: Adam's beauty is a mystery on which supernal faith, BINAH, stems. THAT IS, HE ACHIEVED THE LIGHT OF BINAH AND THERE ATTAINED THIS BEAUTY. Of this, the scripture says "And let the beauty of Adonai our Elohim be upon us" (Tehilim 90:17), AS THE LIGHT OF BINAH IS CALLED 'BEAUTY'. It is also written, "to behold the beauty of Hashem" (Tehilim 27:4). This is, assuredly, the beauty of Ya'akov, THAT IS, HE ACHIEVED THE LIGHT OF BINAH, AS DID ADAM. And all is in the supernal mystery.

133. אָמַר רִבִּי יוֹסֵי, שׁוּפְרֵיהּ דְּיַעֲקֹב דְּאִיהוּ שׁוּפְרֵיהּ דְּאָדָם אֵיךְ אֶפְשָׁר, וְהָא תְּנִינָן, תַּפּוּחַ עֲקֵבוֹ דְּאָדָם הָרִאשׁוֹן, מַכְּהֶה גַּלְגַּל חַמָּה, וְאִי תֵּימָא דְּכָךְ הֲוָה יַעֲקֹב. אָמַר לוֹ רִבִּי אֶלְעָזָר, וַדַּאי הָכֵי הֲוָה, בְּקַדְמֵיתָא עַד לָא חָב אָדָם הָרִאשׁוֹן, לא הֲווֹ יָכְלִין כָּל בְּרִיָּין לְאִסְתַּכְּלָא בְּשׁוּפְרֵיהּ, כֵּיוָן דְּחָטָא, אִשְׁתַּנֵּי שׁוּפְרֵיהּ, וְנִתְמָאֵךְ רוּמֵיהּ, וְאִתְעֲבִיד בַּר מְאָה אַמִּין. וְתָא חֲזֵי, שׁוּפְרֵיהּ דְּאָדָם הָרִאשׁוֹן, רָזָא אִיהוּ, דְּמְהֵימְנוּתָא עִלָּאָה תַּלְיָא בְּהַהוּא שׁוּפְרָא, וּבְגִין כָּךְ, וִיהִי נֹעַם יי׳ אֱלֹהֵינוּ עָלֵינוּ. וּכְתִיב לַחֲזוֹת בְּנֹעַם יי׳, וְדָא הוּא שׁוּפְרֵיהּ דְּיַעֲקֹב וַדַּאי, וְכֹלָּא רָזָא עִלָּאָה אִיהוּ

134. "And he smelled the smell of his garments, and blessed him" (Beresheet 27:27). Come and behold: It is not written, "and he smelled the smell of the garments" but "the smell of his garments." This is according to the verse, "Who covers Himself with light as with a garment: who stretches out the heavens like a curtain" (Tehilim 104:2). Another explanation is that once Ya'akov wore them, they emitted an aroma. As long as Yitzchak did not smell the aroma of the garments, he did not bless him. But then, WHEN THEY EMITTED AN AROMA, he knew that the wearer was worthy of being blessed. For if he did not deserve to be blessed, no holy aroma would be put forth. This is the meaning of the verse "and he smelled the smell of his garments, and blessed him."

134. וַיָּרַחאת רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ. תָּא חֲזֵי, וַיָּרַח אֶת רֵיחַ הַבְּגָדִים לא כְּתִיב, אֶלָּא רֵיחַ בְּגָדָיו, כְּדָבָר אֲחֵר עוֹטֶה אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה. דָּבָר אֲחֵר וַיָּרַח אֶת רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ. דְּכֵיוָן דְּאַלְבֵּישׁ לוֹן יַעֲקֹב, סְלִיקוּ רֵיחִין בְּהַהִיא שַׁעְתָּא, וְעַד דְּלָא אָרַח רֵיחִין דְּלְבוּשֵׁיהּ, לָא בָּרֵכֵיהּ, דְּהָא כְּדֵין יָדַע דְּאִתְחֲזֵי הוּא לְאִתְבָּרְכָא, דְּאִי לָא אִתְחֲזֵי לְאִתְבָּרְכָא, לָא סְלִיקוּ כָּל הַנֵּי רֵיחִין קַדִּישִׁין בַּהֲדֵיהּ, הה"ד וַיָּרַח אֶת רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ.

135. "And said, See, the smell of my son is like the smell of a field which Hashem has blessed" (Beresheet 27:27). The meaning of "and said" is not clear, FOR IT IS NOT KNOWN WHO SAID IT. Some say it is the Shechinah; some say it was Yitzchak who said "like the smell of a field which Hashem has blessed." HE ASKS: What is this field? AND HE ANSWERS: This is a field of apple trees, NAMELY, THE NUKVA CALLED 'THE FIELD OF HOLY APPLES', which the supernal patriarchs, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN support and cultivate.

135. וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרֲכוֹ יי׳. וַיֹּאמֶר: מִלָּה סְתִים הוּא. אִית דְּאַמְרֵי שְׁכִינְתָּא הֲוַת, וְאִית דְּאַמְרֵי יִצְחָק הֲוָה. כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרֲכוֹ יי׳, מַאן שָׂדֶה, דָּא שָׂדֶה דְּתַפּוּחִים. שָׂדֶה דַּאֲבָהָן עִלָּאִין סְמִיכוּ לֵיהּ וּמְתַקְּנִין לֵיהּ

18. "In my distress I cried to Hashem, and He heard me"

We learn why Ya'akov's cunning in receiving Yitzchak's blessing was actually necessary to save the world from the same serpent that had earlier caused the fall of Adam. The Rabbis next give counsel on the meaning for all Yisrael of the multiple blessings given to Ya'akov and those given to Esav, both for the present and for the time of the coming of Mashiach. The blessings given to Ya'akov are explained with respect to their meaning throughout history. These blessings act as portals through which particular blends of energy flow to mankind at the appropriate periods.

We also learn the central meaning of Ya'akov for Yisrael in a spiritual, historical context. Ya'akov, as the embodiment of Adam, encompasses the entire story of man. Ya'akov represents the complete drama of human existence, represented by the Sfirah of Tiferet. Specifically, this refers to the bringing together, in one place, of all that has happened and that will happen from the time of Adam, to the final coming of the Mashiach.

The section concludes with an apportioning of the blessings, each one in its appropriate time, in relation to the history of Yisrael and the coming of the end of the Correction of the souls of man.

The Relevance of this Passage

Through the story of the children of Yisrael, we learn that the threads of the Torah are spiritually woven into the history of the world. We secure a powerful connection to Ya'akov, and in turn, to the ancient and timeless blessings that we presently need in order to hasten the final redemption. We awaken our awareness of the role and significance our lives play in the overall spiritual plan.

136. "Therefore the Elohim give you of the dew of heaven, and the fatness of the earth, and plenty of corn and wine" (Beresheet 27:28). Rabbi Aba said: This verse has already been explained. Nevertheless, come and look at the verse, "A song of ascent. In my distress I cried to Hashem, and He heard me" (Tehilim 120:1). How many songs and praises did David say before the Holy One, blessed be He, all in order to fix his grade, THE SECRET OF THE NUKVA, and to make himself a name, NAMELY, TO DRAW MOCHIN UPON IT, as it is written, "And David got him a name" (II Shmuel 8:13). This song he said when he saw what Ya'akov accomplished, THAT HE WAS ANSWERED AND RECEIVED THE BLESSINGS. HE SAID: "IN MY DISTRESS I CRIED TO HASHEM, AND HE HEARD ME." IF IT WERE NOT FOR YA'AKOV, WHO RECEIVED THE BLESSINGS, THE SECRET OF THE WHOLE MOCHIN TO CONSTRUCT THE NUKVA, DAVID COULD NOT HAVE MADE HER A NAME.

136. וְיִתֶּן לְךָ הָאֱלֹהִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרֹב דָּגָן וְתִירוֹשׁ. אָמַר רִבִּי אַבָּא, הַאי קְרָא אוֹקְמוּהָ, אֲבָל תָּא חֲזֵי, שִׁיר הַמַּעֲלוֹת אֶל יי׳ בַּצָּרָתָה לִי קָרָאתִי וַיַּעֲנֵנִי. כַּמָּה שִׁירִין וְתוּשְׁבְּחָן, אֲמַר דָּוִד מַלְכָּא קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, וְכֻלָּא בְּגִין לְאַתְקָנָא דַרְגֵּיהּ, וּלְמֶעְבַּד לֵיהּ שְׁמָא, כְּדָבָר אֲחֵר וַיַּעַשׂ דָּוִד שֵׁם, וְשִׁירָתָא דָּא אֲמַר כַּד חָמָא עוֹבָדָא דָּא לְיַעֲקֹב

137. רִבִּי אֶלְעָזָר אָמַר, יַעֲקֹב אָמַר שִׁירְתָּא דָא, בְּשַׁעְתָּא דַּאֲמַר לֵיהּ אֲבוֹי, גְּשָׁה נָא וַאֲמֻשְׁךָ בְּנִי הַאַתָּה זֶה בְּנִי עֵשָׂו אִם לֹא, כְּדֵין הֲוָה יַעֲקֹב בְּעָאקוֹ סַגִּי, דְּדָחִיל דַּאֲבוֹי יְדַע לֵיהּ, וְאִשְׁתְּמוֹדַע קַמֵּיהּ. מַה כְּתִיב וְלֹא הִכִּירוֹ כִּי הָיוּ יָדָיו כִּידֵי עֵשָׂו אָחִיו שְׂעִירוֹת וַיְבָרְכֵהוּ. כְּדֵין אֲמַר, אֶל יי׳ בַּצָּרָתָה לִי קָרָאתִי וַיַּעֲנֵנִי

137. Rabbi Elazar said: It was Ya'akov who sang this song, when his father said to him, "Come near, I pray you, that I may feel you, my son, whether you are really my son Esav or not" (Beresheet 27:21). Then was Ya'akov in great distress, for he feared that his father will recognize and know him. Then it is written, "and he recognized him not, because his hands were hairy, as his brother Esav's hands: so he blessed him" (Beresheet 27: 23). So he said: "In my distress I cried to Hashem, and He heard me."

138. יי׳ הַצִּילָה נַפְשִׁי מִשְּׂפַת שֶׁקֶר מִלָּשׁוֹן רְמִיָּה, דָּא הוּא דַּרְגָּא, דְּעֵשָׂו שַׁרְיָא בֵּיהּ, דְּאִיהוּ שִׂפַת שָׁקֶר. שִׂפַת שָׁקֶר, בְּשַׁעְתָּא דְּאַיְיתֵי הַהוּא חִוְיָא, לְוָוטִין עַל עָלְמָא, וּבְעֵקִימוּ, אַיְיתֵי לְוָוטִין, דְּאִתְלַטְיָא עָלְמָא

138. "Deliver my soul, Hashem, from lying lips, from a deceitful tongue" (Tehilim 120:2). This is the portion where Esav is, NAMELY, THE SERPENT, who has lying lips. What are the lying lips OF HIS GRADE? When the serpent brought curses upon the world, BY INCITING ADAM TO EAT OF THE TREE OF KNOWLEDGE, he brought them deceitfully and crookedly.

19. The Blessings

The Zohar expounds upon the blessings that were originally intended for Esav but deceitfully appropriated by Ya'akov.

Like all stories in scripture, this one is imbued with deeper meaning. In truth, the episode of "The Blessings" concerns the establishment of the universal spiritual system that mankind would utilize in its quest for transformation. The patriarchs represent the various spiritual components that comprise the system. At this particular point in its development, a critical moment is at hand. The battle for dominion over the dimension of physicality is being determined. Thus, we learn that Ya'akov's "stealing" of the blessing away from his brother Esav, signifies the victory of the Light over the forces of darkness.

The Zohar then explicates upon the secret behind the blessing: Some blessings are to be utilized in the age before the End of Days, while other blessings are designated for the Final Redemption.

The Relevance of this Passage

The power to triumph over dark forces within us, and those in our midst, is given to us through the Light of the Blessings that shine in the verses, revealing deeper, mystical truths.

139. תָּא חֲזֵי, בְּשַׁעְתָּא דַּאֲמַר יִצְחָק לְעֵשָׂו, וְצֵא הַשָּׂדֶה וְצוּדָה לִי צַיִדָה, בְּה״א, וְאוֹקְמוּהָ, וּנְפַק עֵשָׂו, בְּגִין דְּיִתְבָּרֵךְ מִיִּצְחָק, דְּקָאֲמַר לֵיהּ, וַאֲבָרֶכְכָה לִפְנֵי יי׳, דְּאִלּוּ אֲמַר וַאֲבָרֶכְכָה, וְלָא יַתִּיר, יָאוֹת. כֵּיוָן דַּאֲמַר לִפְנֵי יי׳, בְּהַהִיא שַׁעְתָּא, אִזְדַּעְזַע כָּרְסֵי יְקָרָא דְּקוּדְשָׁא בְּרִיךְ הוּא, אֲמָרָה, וּמַה דְּיִפּוֹק חִוְיָא מֵאִינּוּן לְוָוטִין, וְיִשְׁתְּאַר יַעֲקֹב בְּהוֹ

139. Come and behold: When Yitzchak said to Esav "and go out to the field, and catch me some venison (Heb. tzeidah)" (Beresheet 27:3), with a Hei, INSTEAD OF USING TZAYID, WITHOUT A HEI. This has already been explained. And Esav went HUNTING to be blessed by Yitzchak, who said to him "and bless you before Hashem" (Ibid. 7). It would have been well to say just "and I will bless you," but since he added "before Hashem," the throne of glory of the Holy One, blessed be He, then trembled and said: Could it be, that the serpent is freed from these curses, and Ya'akov remains subject to them?

140. בְּהַהִיא שַׁעְתָּא, אִזְדַּמַּן מִיכָאֵל, וַאֲתָא קַמֵּיהּ דְּיַעֲקֹב, וּשְׁכִינְתָּא בַּהֲדֵיהּ, וְיָדַע יִצְחָק, וְחָמָא לְגַן עֵדֶן, בַּהֲדֵיהּ דְּיַעֲקֹב, וּבָרְכֵיהּ קַמֵּיהּ, וְכַד עָאל עֵשָׂו, עָאל בַּהֲדֵיהּ גֵּיהִנֹּם, וְעַל דָּא וַיֶּחֱרַד יִצְחָק חֲרָדָה גְּדוֹלָה עַד מְאֹד, דְּחָשַׁב דְּלָא הֲוָה עֵשָׂו בְּהַהוּא סִטְרָא, פְּתַח וַאֲמַר, גַּם בָּרוּךְ יִהְיֶה

140. At that time Michael came before Ya'akov with the Shechinah. Yitzchak knew that and saw that the Garden of Eden is with Ya'akov, so he blessed him. When Esav entered, Gehenom entered with him. Therefore: "And Yitzchak trembled very much" (Beresheet 27:33), because he had previously thought that Esav was not of that side. Therefore he said "AND HAVE BLESSED HIM? Moreover, he shall be blessed."

141. בְּגִין כָּךְ, אִזְדַּמַּן יַעֲקֹב, בְּחָכְמְתָא וּבְעָקִימוּ דְּאִיתֵי בִּרְכָאן עֲלֵיהּ דְּיַעֲקֹב, דְּאִיהוּ כְּגַוְונָא דְּאָדָם הָרִאשׁוֹן, וְאִתְנְטָלוּ מֵהַהוּאחִוְיָא דְּאִיהוּ שִׂפַת שָׁקֶר. דְּכַמָּה שִׁקְרָא אֲמַר, וְכַמָּה מִלֵּי דְשִׁקְרָא עֲבַד, בְּגִין לְאַטְעָאָה וּלְאַיְיתָאָה לְוָוטִין עַל עַלְמָא, בְּגִין כָּךְ, אֲתָא יַעֲקֹב בְּחָכְמָה, וְאַטְעֵי לַאֲבוּי, בְּגִין לְאַיְיתָאָה בִּרְכָאן עַל עַלְמָא, וּלְנַטְלָא מִנֵּיהּ, מַה דְּמָנַע מֵעַלְמָא, וּמִדָּה לָקֶבֶל מִדָּה הֲוָה, וְע"ד כְּתִיב וַיֶּאֱהַב קְלָלָה וַתְּבוֹאֵהוּ וְלֹא חָפֵץ בִּבְרָכָה וַתִּרְחַק מִמֶּנּוּ. עֲלֵיהּ כְּתִיב, אָרוּר אַתָּה מִכָּל הַבְּהֵמָה וּמִכָּל חַיַּת הַשָּׂדֶה. וְאִשְׁתְּאַר בֵּיהּ לְדָרֵי דָרִין, וַאֲתָא יַעֲקֹב וּנְטֵיל מִנֵּיהּ בִּרְכָאן

142. וּמִן יוֹמוֹי דְּאָדָם, אִזְדַּמַּן יַעֲקֹב, לְנַטְלָא מֵהַהוּא חִוְיָא, כָּל הַנֵּי בִּרְכָאן, וְאִשְׁתְּאַר אִיהוּ בִּלְוָוטִין, וְלָא נְפַק מִנַּיְיהוּ. וְדָוִד אֲמַר בְּרוּחַ קוּדְשָׁא, מַה יִּתֵּן לְךָ וּמַה יּוֹסִיף לָךְ לָשׁוֹן רְמִיָּה חִצֵּי גִבּוֹר שְׁנוּנִים. מַה אִיכְפַּת לֵיהּ לְהַהוּא חִוְיָא בִּישָׁא, דְּאַיְיתֵי לְוָוטִין עַל עַלְמָא, כְּמָה דַּאֲמָרוּ, נָחָשׁ נוֹשֵׁךְ וּמֵמִית, וְלֵית לֵיהּ הֲנָאָה מִנֵּיהּ

143. לָשׁוֹן רְמִיָּה: דְּרָמֵי לֵיהּ לְאָדָם וּלְאִתְּתֵיהּ, וְאַיְיתֵי בִּישָׁא עֲלֵיהּ, וְעַל עַלְמָא. לְבָתַר אֲתָא יַעֲקֹב, וּנְטֵיל מִדִּילֵיהּ כָּל אִינּוּן בִּרְכָאן. חִצֵּי גִבּוֹר שְׁנוּנִים, דָּא עֵשָׂו דְּנָטַר דִּבְבוּ לְיַעֲקֹב, עַל אִינּוּן בִּרְכָאן, כִּדְכְתִיב אֲחֵר וַיִּשְׂטֵם עֵשָׂו אֶת יַעֲקֹב עַל הַבְּרָכָה וגו'.

144. וְיִתֶּן לְךָ הָאֱלֹהִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ, הָא מִלְּעֵילָא וּמִתַּתָּא בְּחִבּוּרָא חָדָא. וְרוֹב דָּגָן וְתִירוֹשׁ, הָא אוֹקְמוּהָ, אֲבָל כִּדְכְתִיב וְלֹא רְאִיתִי צַדִּיק נֶעֱזָב וְזַרְעוֹ מְבַקֵּשׁ לָחֶם. תָּא חֲזֵי, נַעַר הָיִיתִי וגו' וְאוֹקְמוּהָ, הַאי קְרָא שָׁרוֹ שֶׁל עוֹלָם אֲמָרוֹ וכו'. וּבְגִין כָּךְ אֲמַר וְרוֹב דָּגָן וְתִירוֹשׁ

145. יַעַבְדוּךָ עַמִּים בְּזִמְנָא דְשַׁלִּיט שְׁלֹמֹה מַלְכָּא בִּירוּשָׁלַם, דִּכְתִיב וְכָל מַלְכֵי הָאָרֶץ וגו' מְבִיאִים אִישׁ מִנְחָתוֹ וגו'. וְיִשְׁתַּחֲווּ לְךָ לְאוּמִּים, בְּזִמְנָא דְיֵיתֵי מַלְכָּא מְשִׁיחָא, דִּכְתִיב וְיִשְׁתַּחֲווּ לוֹ כָּל מְלָכִים. רִבִּי יְהוּדָה אֲמַר, כֹּלָּא בְּזִמְנָא דְיֵיתֵי מַלְכָּא מְשִׁיחָא, כִּדְכְתִיב וְיִשְׁתַּחֲווּ לוֹ כָּל מְלָכִים כָּל גּוֹיִם יַעַבְדוּהוּ.

141. For that reason Ya'akov behaved with cunning and guile, and brought blessings on Ya'akov, who resembled Adam, that were taken from the serpent of the lying lips, who talked and acted deceitfully, in order to incite ADAM TO EAT FROM THE TREE OF KNOWLEDGE and bring curses upon the world. For that reason, Ya'akov behaved with cunning and misled his father, so as to bring blessings upon the world and snatch from the serpent what he withheld from the world, THAT IS, THE BLESSINGS HE WITHHELD FROM THE WORLD. This was measure for measure, of which it is written, "For he loved cursing, and it came to him: and he delighted not in blessings, and it was far from him" (Tehilim 109:17). About him, the verse reads, "you are cursed above all cattle, and above every beast of the field" (Beresheet 3:14). He stayed accursed forever more, and Ya'akov came and took the blessings from him.

142. From the time of Adam, Ya'akov was destined to take from the serpent all these blessings, and the serpent was to remain accursed, NEVER to be released from them. And David, inspired by the Holy Spirit, asked, "What shall be given to you? Or what shall be done to you, you false tongue? Sharp arrows of the mighty" (Tehilim 120:3-4). What causes this evil serpent to bring curses upon the world, when he is, as they said, a serpent that bites and kills, but draws no pleasure from it?

143. "...False tongue." For the serpent deceived Adam and his wife and brought evil on him and the world. Then came Ya'akov, who took the blessings that were his own. "Sharp arrows of the mighty" refers to Esav, who harbored hatred toward Ya'akov on account of the blessings, as it is written, "and Esav hated Ya'akov because of the blessing" (Beresheet 27:41).

144. "Therefore the Elohim gives you of the dew of heaven, and the fatness of the earth" (Beresheet 27:28), NAMELY, from above and below, ZEIR ANPIN AND NUKVA, joined together, AS HEAVEN IS ZEIR ANPIN AND THE EARTH IS THE NUKVA. "...and plenty of corn and wine" (Ibid.) has already been explained. It is similar to the verse, "yet I have not seen a just man forsaken, and his seed begging bread" (Tehilim 37:25). Come and behold: "I have been young, and now am old" (Ibid.). This verse was said by the minister of the world, NAMELY, MATATRON. And therefore he said "and plenty of corn and wine."

145. "Let peoples serve you" (Beresheet 27:29). THIS WAS when king Solomon reigned in Jerusalem, as it is written, "And all the kings of the earth...brought every man his present" (II Divrei Hayamim 9:23-24). "...and nations bow down to you" at the advent of Mashiach, according to the verse, "And may all Kings fall down before him." Rabbi Yehuda said: all this will occur with the coming of the King Mashiach, as written: "And may all kings fall down before him; all nations serve him" (Tehilim 72:11).

146. הֱוֵה גְּבִיר לְאַחֶיךָ, הֱוֵה, וְלָא אֲמַר הֱיֵה, אוֹ תִּהְיֶה. אֶלָּא דָּא רָזָא עִלָּאָה דִּמְהֵימְנוּתָא, דְּאִלֵּין אַתְוָון אִנּוּן רָזֵי דִּמְהֵימְנוּתָא, ה׳ לְעֵילָא, וא״ו בְּאֶמְצָעִיתָא, ה׳ לְבָתַר. וּבְגִין כָּךְ אֲמַר, הֱוֵה גְּבִיר לְאַחֶיךָ, לְשַׁלְּטָאָה עֲלַיְיהוּ, וּלְרַדָּאָה לוֹן, בְּזִמְנָא דַּאֲתָא דָוִד מַלְכָּא. רִבִּי יוֹסֵי אֲמַר, כֹּלָּא אִיהוּ בְּזִמְנָא דְּיֵיתֵי מַלְכָּא מְשִׁיחָא, דְּהָא בְּגִין דַּעֲבָרוּ יִשְׂרָאֵל עַל פִּתְגָּמֵי אוֹרַיְיתָא, כְּדֵין וּפְרַקְתָּ עֻלּוֹ מֵעַל צַוָּארֶךָ.

146. "Be lord over your brethren" (Beresheet 27:29). HE ASKS: WHY DOES SCRIPTURE USE Heveh (be), instead of the more accepted Heyeh or Tih'yeh? HE ANSWERS: This is a supernal mystery of faith, for these letters, HEI-VAV-HEI are mysteries of faith. The upper Hei above IS BINAH, Vav in the middle IS TIFERET, and the last Hei IS MALCHUT. Therefore he said "Heveh (be) a lord over your brethren," rule over them, and govern them BY THE POWER OF THESE LETTERS, when king David will appear. Rabbi Yosi said that all that will happen when Mashiach will come, THAT IS, ALL THESE BLESSINGS ALLUDE TO THE TIME OF THE END OF CORRECTION AND AFTER THE ADVENT OF MASHIACH, AND NOT BEFORE. For AS LONG AS Yisrael transgress the words of the Torah, then, IT IS WRITTEN, "you shall break his yoke from off your neck" (Ibid. 40). THEREFORE, BLESSINGS WILL PREVAIL ONLY AFTER THE ADVENT OF MASHIACH, WHEN THEY WILL REPENT AND SIN NO MORE.

147. וְיִתֶּן לְךָ הָאֱלֹהִים רִבִּי יוֹסֵי אֲמַר, כָּל הַנֵּי בִּרְכָאן, מִסִּטְרָא דְּחוּלָקֵיהּ דְּיַעֲקֹב הֲווֹ, וּמִדִּילֵיהּ נָטַל, וְאִלֵּין בִּרְכָאן, הֲוָה קָא בָּעֵי יִצְחָק לְבָרְכָא לֵיהּ לְעֵשָׂו, וּבְגִין כָּךְ עֲבַד קוּדְשָׁא בְּרִיךְ הוּא, וְגָרַם לֵיהּ לְיַעֲקֹב, לְנַטְלָא מִדִּילֵיהּ

147. "Therefore the Elohim give you" (Beresheet 27:28). Rabbi Yosi said that all these blessings on the side of Ya'akov's portion were his, and he took his own. And Yitzchak wanted to bestow the blessings THAT BELONGED TO YA'AKOV upon Esav. Therefore, the Holy One, blessed be He, caused them to revert to Ya'akov, that he may take that which is his own.

148. תָּא חֲזֵי, בְּשַׁעְתָּא דְּהַהוּא נָחָשׁ, אַיְיתֵי לְוָוטִין עַל עַלְמָא, וְאִתְלַטְיָא אַרְעָא, מַהכְּתִיב, וּלְאָדָם אָמַר כִּי שָׁמַעְתָּ לְקוֹל אִשְׁתֶּךָ וגו׳, אֲרוּרָה הָאֲדָמָה בַּעֲבוּרֶךָ וגו׳, דְּלָא תְּהֵא עָבְדָא פֵּירִין וְאִיבִּין כִּדְקָא יָאוֹת, לְקֻבֵּל דָּא, וּמִשְּׁמַנֵּי הָאָרֶץ. בְּעִצָּבוֹן תֹּאכֲלֶנָּה, לְקֻבֵּל דָּא מִטַּל הַשָּׁמַיִם. וְקוֹץ וְדַרְדַּר תַּצְמִיחַ לָךְ, לְקֻבֵּל דָּא, וְרוֹב דָּגָן וְתִירוֹשׁ. בְּזֵעַת אַפֶּיךָ תֹּאכַל לֶחֶם, לְקֻבֵּל דָּא, יַעַבְדוּךָ עַמִּים וְיִשְׁתַּחֲווּ לְךָ לְאוּמִים, דְּאִינּוּן יַעַבְדוּן אַרְעָא, וְיִפְלְחוּן בְּחַקְלָא, כְּדָבָר אֲחֵר וּבְנֵי נֵכָר אִכָּרֶיכֶם וְכוֹרְמֵיכֶם. וְכֹלָּא נָטַל יַעֲקֹב, דָּא לְקֻבֵּל דָּא, וּמִדִּילֵיהּ נָטַל. וְקוּדְשָׁא בְּרִיךְ הוּא גָּרִים לֵיהּ לְיַעֲקֹב, דְּיִטֹּל הַנֵּי בִּרְכָאן, לְאִתְדַּבְּקָא בְּאַתְרֵיהּ וְחוּלָקֵיהּ, וְעֵשָׂו לְאִתְדַּבְּקָא בְּאַתְרֵיהּ וְחוּלָקֵיהּ

148. Come and behold: Of the time when the serpent brought curses upon the world, and the land was accursed, it is written, "And to the man he said: Because you have hearkened to the voice of your wife... cursed is the ground for your sake" (Beresheet 3:17), for it will not produce fruit nor vegetation in a proper measure. Correspondingly YA'AKOV WAS GIVEN BLESSINGS FOR THE TIME AFTER THE ADVENT OF MASHIACH, WHEN THE SIN OF THE TREE OF KNOWLEDGE WILL HAVE BEEN ATONED FOR: "...and the fatness of the earth" MEANS THAT THE EARTH WILL BE WHOLE AGAIN; AGAINST THE CURSE "in sorrow shall you eat of it" (Ibid.), HE WAS BLESSED "of the dew of heaven"; CORRESPONDING TO THE CURSE "thorns and thistles shall it bring forth to you," HE WAS BLESSED accordingly with "plenty of corn and wine." In opposition to THE CURSE "in the sweat of your face shall you eat bread," HE WAS BLESSED, AS IT IS WRITTEN, "let peoples serve you, and nations bow down to you," as they will cultivate the land and till the field, as it is written, "and the sons of the alien shall be your plowmen and your vinedressers" (Yeshayah 61:5). Ya'akov took it all measure for measure, EACH BLESSING CORRESPONDING TO ONE CURSE OF THE RREE OF KNOWLEDGE, and of his own he took. The Holy One, blessed be He, caused Ya'akov to receive these blessings and cleave to his place and portion, while Esav cleaved to his own place and portion. RABBI YOSI SUPPORTS WHAT WAS SAID, THAT THE BLESSINGS WERE VALID FOR THE END OF CORRECTION, BY SAYING THAT THEN WILL THE SIN OF THE TREE OF KNOWLEDGE BE ATONED FOR, AND IT WOULD BE POSSIBLE TO MERIT A BLESSING INSTEAD OF A CURSE, WHICH WAS NOT TRUE BEFORE ATONING FOR THE SIN OF THE TREE OF KNOWLEDGE.

149. אֲמַר ר׳ חִזְקִיָּה, וְהָא חָמִינָן, דְּמִשְּׁמַנֵּי הָאָרֶץ וְטַל הַשָּׁמַיִם, אִינּוּן בִּרְכָאן נָטַל עֵשָׂו לְבָתַר, כְּדָבָר אֲחֵר הִנֵּה מִשְּׁמַנֵּי הָאָרֶץ יִהְיֶה מוֹשָׁבֶךָ וְטַל הַשָּׁמַיִם מֵעָל

149. Rabbi Chizkiyah said: We see that the fatness of the earth and the dew of heaven were the blessing Esav later received, as it is written, "of the fatness of the earth, and of the dew of heaven from above" (Beresheet 27:39). CAN YOU SAY THAT THESE CORRESPOND TO THE CURSES OF THE TREE OF KNOWLEDGE AFTER THE PENITENCE AT THE ADVENT OF MASHIACH?

150. אֲמַר רִבִּי שִׁמְעוֹן, לָאו הַאי כְּהַאי, וְלָא דָא כְּדָא, כַּמָּה אִתְפְּרְשָׁאן דַּרְגִּין, בְּיַעֲקֹב כְּתִיב, וְיִתֶּן לְךָ הָאֱלֹהִים, וּבְדָא כְּתִיב יִהְיֶה. בְּיַעֲקֹב כְּתִיב, מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ, בְּעֵשָׂו כְּתִיב מִשְׁמַנֵּי הָאָרֶץ וְטַל הַשָּׁמַיִם, דְּהָא לָאו דָא אִיהוּ כְּדָא

150. Rabbi Shimon said: The one is not like the other; ESAV IS NOT LIKE YA'AKOV, and this does not resemble that. THE BLESSING OF ESAV DOES NOT RESEMBLE THE BLESSING OF YA'AKOV. How different are the grades! of Ya'akov, it is written, "Therefore the Elohim give you." And of Esav, it is written, "YOUR DWELLING shall be." ELOHIM IS NOT MENTIONED IN THIS BLESSING, SO IT WILL NOT COMPRISE HOLINESS. It is written of Ya'akov, "of the dew of heaven, and the fatness of the earth," and of Esav, "of the fatness of the earth, and of the dew of heaven," WITH THE EARTH PRECEDING HEAVEN, for there is no resemblance between them.

151. וְדַרְגִּין אִתְפְּרְשָׁן כַּמָּה וְכַמָּה. בְּגִין דִּבְדָא דְּיַעֲקֹב כְּתִיב בֵּיהּ, וְיִתֶּן לְךָ הָאֱלֹהִים מִטַּל הַשָּׁמַיִם, דָּא טַל עִלָּאָה דְּנָגִיד מֵעַתִּיק יוֹמִין, דְּאִקְרֵי טַל הַשָּׁמַיִם, הַשָּׁמַיִם דִּלְעֵילָא, טַל דְּנָגִיד בְּדַרְגָּא דְּשָׁמַיִם, וּמִתַּמָּן לַחֲקַל תַּפּוּחִין קַדִּישִׁין. וּמִשְׁמַנֵּי הָאָרֶץ, הָאָרֶץ: דָּא אֶרֶץ הַחַיִּים דִּלְעֵילָא, וְיָרִית לָהּ בְּאַרְעָא דִּלְעֵילָא, וּבִשְׁמַיִם דִּלְעֵילָא. וּלְעֵשָׂו בְּאַרְעָא דְּהָכָא לְתַתָּא, וּבִשְׁמַיִם דְּהָכָא לְתַתָּא. יַעֲקֹב לְעֵילָא לְעֵילָא. עֵשָׂו לְתַתָּא לְתַתָּא

151. Their grades differ considerably from each other. It is written of Ya'akov, "Therefore the Elohim give you of the dew of heaven" (Beresheet 27:28). This is the supernal dew drawn from Atik Yomin, which is called 'the dew of heaven', THAT IS, THE DEW FROM ABOVE, drawn from the grade called 'heaven', ZEIR ANPIN, from which it flows into the field of holy apple trees, MALCHUT, ABOUT WHICH IT IS THEN WRITTEN, "of the fatness of the earth." The earth refers to the land of the living above, THAT IS, MALCHUT, WHILE ATTIRING THE SFIRAH BINAH CALLED 'LIVING ELOHIM', IS THEN CALLED 'THE LAND OF THE LIVING'.
And Ya'akov inherited THE BLESSING in the upper earth, MALCHUT, and upper heaven. THE BLESSING OF Esav was in the lower land here and in the lower heaven here IN THIS WORLD. Ya'akov WAS BLESSED high above, IN THE HEAVEN AND EARTH OF ATZILUT, and Esav down below, IN THE HEAVEN AND EARTH OF THIS WORLD.

152. תו, יַעֲקֹב לְעֵילָא וְתַתָּא, וְעֵשָׂו לְתַתָּא. וְאַף עַל גַּב דִּכְתִיב וְהָיָה כַּאֲשֶׁר תָּרִיד וּפָרַקְתָּ עֻלּוֹ מֵעַל צַוָּארֶךָ. מֵהַאי דְּהָכָא לְתַתָּא, אֲבָל לְעֵילָא לָא כְּלוּם, דִּכְתִיב כִּי חֵלֶק יי׳ עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ. תָּא חֲזֵי, בְּשַׁעְתָּא דְּשָׁרוּ לְנַטְלָא בִּרְכָאן דִּלְהוֹן, יַעֲקֹב וְעֵשָׂו. יַעֲקֹב נְטַל חוּלָקֵיהּ דִּלְעֵילָא, וְעֵשָׂו נְטֵיל חוּלָקֵיהּ לְתַתָּא

152. Also, Ya'akov WAS BLESSED above and below IN THE UPPER HEAVEN AND EARTH, AND IN THIS WORLD AT THE ADVENT OF MASHIACH. And Esav only below IN HEAVEN AND EARTH OF THIS WORLD. And though it is written, "and it shall come to pass when you shall have the dominion, that you shall break his yoke from off your neck" (Beresheet 27:40), WHICH MEANS THAT IF YISRAEL WILL SIN, THE BLESSINGS WILL BE ANNULLED, this was SAID CONCERNING HEAVEN AND EARTH here IN THIS WORLD, but up above, nothing IS CANCELED, as it is written, "For Hashem's portion is his people: Ya'akov is the lot of His inheritance" (Devarim 32:9). Come and behold: When Ya'akov and Esav started to avail themselves of the blessings, Ya'akov received his share from above, and Esav took his share below.

153. רִבִּי יוֹסֵי בְּרִבִּי שִׁמְעוֹן בֶּן לָקוּנְיָא אֲמַר לְרִבִּי אֶלְעָזָר, כְּלוּם שָׁמַעְתָּ מֵאָבִיךָ, אַמַּאי לָא אִתְקַיְּימוּ בִּרְכָאן, דְּבָרְכֵיהּ יִצְחָק לְיַעֲקֹב, וְאִינּוּן בִּרְכָאן דְּבָרִיךְ יִצְחָק לְעֵשָׂו, אִתְקַיְּימוּ כֻּלְּהוּ

153. Rabbi Yosi, the son of Rabbi Shimon, son of Lakunia, asked Rabbi Elazar, has your father explained why the blessings with which Yitzchak blessed Ya'akov did not prevail, while the blessings Yitzchak bestowed on Esav all did?

154. א״ל, כָּל אִינּוּן בִּרְכָאן מִתְקַיְּימֵי, וּבִרְכָאן אָחֳרָנִין דְּבָרְכֵיהּ קוּדְשָׁא בְּרִיךְ הוּא לְיַעֲקֹב. אֲבָל מִיָּד, יַעֲקֹב נְטַל לְעֵילָא, וְעֵשָׂו נְטֵיל לְתַתָּא. לְבָתַר, כַּד יָקוּם מַלְכָּא מְשִׁיחָא, יִטֹּל יַעֲקֹב לְעֵילָא וְתַתָּא, וְיִתְאַבֵּיד עֵשָׂו מִכֹּלָּא, וְלָא יְהֵא לֵיהּ חוּלָקָא וְאַחְסָנָא וְדוּכְרָנָא בְּעָלְמָא, כְּדָבָר אַחֵר , וְהָיָה בֵּית יַעֲקֹב אֵשׁ וּבֵית יוֹסֵף לֶהָבָה וּבֵית עֵשָׂו לְקַשׁ וגו׳. בְּגִין דְּיִתְאַבֵּיד עֵשָׂו מִכֹּלָּא, וְיָרִית יַעֲקֹב תְּרֵין עָלְמִין, עָלְמָא דֵּין וְעָלְמָא דְּאָתֵי

154. He replied that all these blessings prevailed, along with other blessings that the Holy One, blessed be He, gave to Ya'akov. But at first, Ya'akov received ALL HIS BLESSINGS above only, FROM THE UPPER HEAVEN AND EARTH. THEY WERE THEREFORE INCOMPLETE, UNTIL HE ALSO RECEIVED THE BLESSINGS FROM BELOW. And Esav received below. After King Mashiach will arise, Ya'akov will receive above and below, THAT IS, FROM THE LOWER HEAVEN AND EARTH AS WELL, and Esav will lose everything. He will have no portion and inheritance or remembrance in the world. This is the meaning of the verse, "And the house of Ya'akov shall be fire, and the house of Yosef flame, and the house of Esav for stubble" (Ovadyah 1:8), for Esav will lose everything, and Ya'akov will inherit both worlds, this world, NAMELY, THE LOWER HEAVEN AND EARTH, and the world to come, NAMELY, THE UPPER HEAVEN AND EARTH. IT GOES WITHOUT SAYING THAT EVEN BEFORE THE ADVENT OF MASHIACH, YA'AKOV RECEIVES BLESSINGS FROM THE LOWER HEAVEN AND EARTH, THAT IS, WHEN THE TEMPLE EXISTED, ON SHABBATOT AND HOLIDAYS AND ALSO THROUGH PRAYERS. BUT BECAUSE THEY ARE NOT CONSTANT, IT IS NOT

CONSIDERED RECEIVING. BUT IN THE FUTURE IT SHALL BE PERMANENT.

155. At that point, it is written, "And liberators shall ascend upon mount Tzion to judge the mountain of Esav; and the kingdom shall be Hashem's" (Ibid.). The kingdom that Esav received in this world shall be for the Holy One, blessed be He, alone. HE ASKS IF this kingdom did not already belong to the Holy One, blessed be He? AND HE ANSWERS: Although the Holy One, blessed be He, rules above and below, He lets other peoples rule, giving each a part and inheritance in this world for their use. At that time He will take the kingdom from them all, and it will be solely His, as it is written, "And Hashem shall be king over all the earth: on that day Hashem shall be one, and His name One" (Zecharyah 14:9).

155. וּבְהַאי זִמְנָא כְּתִיב וְעָלוּ מוֹשִׁיעִים בְּהַר צִיּוֹן לִשְׁפֹּט אֶת הַר עֵשָׂו וְהָיְתָה לַיי׳ הַמְּלוּכָה. הַהוּא מַלְכוּ דְּעֵשָׂו, דְּנָטַל בְּהַאי עָלְמָא, יְהֵא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא בִּלְחוֹדוֹי. וְכִי הַשְׁתָּא לָאו אִיהִי מַלְכוּ מִקּוּדְשָׁא בְּרִיךְ הוּא אֶלָּא אַף עַל גַּב דְּשַׁלִּיט קוּדְשָׁא בְּרִיךְ הוּא לְעֵילָא וְתַתָּא, הָא יְהַב לוֹן לְשָׁאַר עַמִּין, לְכָל חַד וְחַד, חוּלַק וְאַחְסָנְתָּא בְּהַאי עָלְמָא, לְאִשְׁתַּמְּשָׁא בֵּיהּ, וּבְהַהִיא זִמְנָא, יִטֹּל מִכֻּלְּהוּ מַלְכוּתָא, וּתְהֵא דִּילֵיהּ כֻּלָּא, דִּכְתִיב וְהָיְתָה לַיי׳ הַמְּלוּכָה, לֵיהּ בִּלְחוֹדוֹי, דִּכְתִיב וְהָיָה יי׳ לְמֶלֶךְ עַל כָּל הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יי׳ אֶחָד וּשְׁמוֹ אֶחָד

156. "And Ya'akov was scarce gone out (lit. 'went out going')" (Beresheet 27:30): Rabbi Shimon said: "...went out, going" refers to two goings out. Why? Because one is of the Shechinah and one of Ya'akov. For when Ya'akov entered, the Shechinah came in with him, and he was blessed before the Shechinah. Yitzchak said the blessings and the Shechinah approved. Therefore, when Ya'akov went out, the Shechinah went out with him. This is the hidden meaning of the phrase "and Ya'akov went out going," which mentions two goings out together.

156. וַיְהִי אַךְ יָצֹא יָצָא יַעֲקֹב וגו׳. רִבִּי שִׁמְעוֹן אָמַר, אַךְ יָצֹא יָצָא, תְּרֵי יְצִיאוֹת הַלָּלוּ לָמָּה. אֶלָּא חַד דִּשְׁכִינְתָּא, וְחַד דְּיַעֲקֹב, דְּהָא כַּד עָאל יַעֲקֹב, שְׁכִינְתָּא עָאלַת עִמֵּיהּ, וְקַמֵּי שְׁכִינְתָּא אִתְבָּרֵךְ, דְּיִצְחָק הֲוָה אָמַר בִּרְכָאן, וּשְׁכִינְתָּא אוֹדֵי לְהוֹ עֲלַיְיהוּ. וְכַד נְפַק יַעֲקֹב, שְׁכִינְתָּא נָפְקַת עִמֵּיהּ, הֲדָא הוּא דִּכְתִיב אַךְ יָצֹא יָצָא יַעֲקֹב, תְּרֵי יְצִיאוֹת כְּחַד

157. "Esav his brother came in from his hunting" (Ibid.): HE ASKS: Why is it written "his hunting", and not "the hunting." HE SAYS THAT THIS INDICATES THAT it is Esav's hunting that contains no blessing. And the holy spirit cried out, "Do not eat the bread of him who has an evil eye" (Mishlei 23:6).

157. וְעֵשָׂו אָחִיו בָּא מִצֵּידוֹ. מִן הַצַּיִד לָא כְּתִיב, אֶלָּא מִצֵּידוֹ, דְּאִיהוּ צֵידָה דִּילֵיהּ, דְּלָא הֲוָה בֵּיהּ בִּרְכָה, וְרוּחַ הַקֹּדֶשׁ צָווּחָה וְאָמְרָה, אַל תֹּאכַל לֶחֶם רַע עַיִן

158. "And he also had made savory food...Let my father arise" (Beresheet 27:31). His speech was impertinent, rough, and impolite. Come and behold the difference between Ya'akov and Esav. Ya'akov talked to his father humbly, with humility. It is written, "And he came to his father, and said, My father" (Ibid. 18). The difference between the language of Esav and Ya'akov is that Ya'akov did not want to frighten him. Thus, he spoke humbly, saying "arise, I pray you, sit and eat of my venison." Esav, however, said "Let my father arise," as if he was not speaking to him, BUT TO HIMSELF.

158. וַיַּעַשׂ גַּם הוּא מַטְעַמִּים וגו׳. יָקוּם אָבִי, דִּבּוּרֵיהּ, הֲוָה בְּעַזּוּת, בִּתְקִיפוּ רוּחָא, מִלָּה דְּלֵית בָּהּ טַעֲמָא, יָקוּם אָבִי. תָּא חֲזֵי, מַה בֵּין יַעֲקֹב לְעֵשָׂו, יַעֲקֹב אָמַר בִּכְסִיפוּ דַּאֲבוֹי, בַּעֲנָוָה, מַה כְּתִיב וַיָּבֹא אֶל אָבִיו וַיֹּאמֶר אָבִי. מַה בֵּין הַאי לְהַאי, אֶלָּא, דְּלָא בָּעָא לְאִזְדַּעְזְעָא לֵיהּ, מַלֵּיל בְּלָשׁוֹן תַּחֲנוּנִים, קוּם נָא שְׁבָה וְאָכְלָה מִצֵּידִי. וְעֵשָׂו אָמַר, יָקוּם אָבִי, כְּמַאן דְּלָא מַלֵּיל עִמֵּיהּ

159. תָּא חֲזֵי, בְּשַׁעְתָּא דְּעָאל עֵשָׂו, עָאל עִמֵּיהּ גֵּיהִנֹּם, אִזְדַּעְזַע יִצְחָק, וְדָחֵיל. דִּכְתִיב וַיֶּחֱרַד יִצְחָק חֲרָדָה גְּדוֹלָה עַד מְאֹד. כֵּיוָן דִּכְתִיב וַיֶּחֱרַד יִצְחָק חֲרָדָה גְּדוֹלָה דַּי מַהוּ עַד מְאֹד. אֶלָּא, דְּלָא הֲוָה דְּחִילוּ וְאֵימָתָא. דְּנָפַל עֲלֵיהּ דְּיִצְחָק, רַבְּתָא, מִיּוֹמֵי דְּאִתְבְּרֵי, וַאֲפִי׳ בְּהַהִיא שַׁעְתָּא, דְּאִתְעֲקַד יִצְחָק עַל גַּבֵּי מַדְבְּחָא, וְחָמָא סַכִּינָא עֲלֵיהּ, לָא אִזְדַּעְזַע, כְּהַהִיא שַׁעְתָּא, דְּעָאל עֵשָׂו, וְחָמָא גֵּיהִנֹּם דְּעָאל עִמֵּיהּ, כְּדֵין אֲמַר, בְּטֶרֶם תָּבֹא וַאֲבָרֲכֵהוּ גַּם בָּרוּךְ יִהְיֶה, בְּגִין דְּחָמֵית שְׁכִינְתָּא דְּאוֹדֵי עַל אִינּוּן בִּרְכָאן

160. דָּבָר אַחֵר, יִצְחָק אֲמַר וַאֲבָרֲכֵהוּ, נְפַק קָלָא וַאֲמַר, גַּם בָּרוּךְ יִהְיֶה, בָּעָא יִצְחָק לְמֵילַט לֵיהּ לְיַעֲקֹב, אֲמַר לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, יִצְחָק, גַּרְמָךְ אֲנָא לַיי׳, דְּהָא כְּבָר אֲמַרְתְּ לֵיהּ, אוֹרְרֶיךָ אָרוּר וּמְבָרְכֶיךָ בָּרוּךְ

161. תָּא חֲזֵי כֻּלָּא אוֹדוּ עַל אִינּוּן בִּרְכָאן, עִלָּאֵי וְתַתָּאֵי, וַאֲפִילוּ אִיהוּ חוּלָק עַדְבֵּיהּ דְּעֵשָׂו, אוֹדֵי עֲלַיְיהוּ, וּבָרְכֵיהּ אִיהוּ, וְאוֹדֵי עַל אִינּוּן בִּרְכָאן, וְסַלְקֵיהּ עַל רֵישֵׁיהּ לְעֵילָא

162. מְנָלָן, דִּכְתִיב וַיֹּאמֶר שַׁלְּחֵנִי כִּי עָלָה הַשָּׁחַר וַיֹּאמֶר לֹא אֲשַׁלֵּחֲךָ כִּי אִם בֵּרַכְתָּנִי. וַיֹּאמֶר שַׁלְּחֵנִי, בְּגִין דְּאִתְקִיף בֵּיהּ יַעֲקֹב. וְכֵי הֵיךְ יָכֵיל בַּר נָשׁ דְּאִיהוּ גּוּפָא וּבְשָׂרָא, לְאִתְתַּקְפָא בֵּיהּ בְּמַלְאָכָא, דְּאִיהוּ רוּחַ מִמָּשׁ, דִּכְתִיב עוֹשֶׂה מַלְאָכָיו רוּחוֹת מְשָׁרְתָיו אֵשׁ לוֹהֵט

163. אֶלָּא, מִכָּאן דְּמַלְאָכֵי שְׁלִיחֵי דְּקוּדְשָׁא בְּרִיךְ הוּא, כַּד אִינּוּן נָחֲתִין לְהַאי עַלְמָא גְּלִימִין, וְאִתְגְּלִימוּ, וּמִתְלַבְּשִׁין בְּגוּפָא, כְּגַוְונָא דְּהַאי עַלְמָא, בְּגִין דְּהָכֵי אִתְחֲזֵי, דְּלָא לְהַשְׁנָאָה מִמִּנְהָגָא דְּהַהוּא אֲתַר דְּאָזֵיל תַּמָּן

159. Come and behold: When Esav entered, Gehenom came with him, and Yitzchak trembled with fear, as it is written, "And Yitzchak trembled very much" (Beresheet 27:33). HE ASKS: Why is "very much" used to describe "trembled." HE SAID: Yitzchak never felt such fear and terror during his life. Even when he was strapped upon the altar and saw the knife, he did not tremble as when Esav entered and brought Gehenom with him. Then he said: "before you came, and have blessed him? moreover, he shall be blessed." For I saw the Shechinah approving those blessings.

160. There is another explanation: Yitzchak said, "and have blessed him." A voice came forth, saying "moreover, he shall be blessed." Yitzchak wanted to curse Ya'akov, but the Holy One, blessed be He, said to him, Yitzchak, it is you whom you curse, for you have said to him "cursed be those that curse you, and blessed be those that bless you" (Beresheet 27:29).

161. Come and behold: Everyone acknowledged these blessings, the upper and lower, and even he, NAMELY, SAMAEL, THE MINISTER OF ESAV, the part and portion of Esav, acknowledged them. And he blessed him and approved of the blessings, and raised him above his head, THAT IS, HE WAS SUBMISSIVE TO HIM.

162. From where do we know this? From the verse, "And he said, Let me go, for the day breaks. And he said, I will not let you go, unless you bless me" (Beresheet 32:27). It is written, "And he said, Let me go" because Ya'akov had seized him. HE ASKS: How can a man, flesh and blood, take hold of an angel, which is pure spirit, as it is written, "who makes the winds His messengers; the flames of fire His ministers" (Tehilim 104:4)?

163. HE ANSWERS: It is understood from this that when angels, the messengers of the Holy One, blessed be He, descend into this world, they are clothed in a body in the likeness of this world, for it is not seemly to deviate from the custom of the place one visits.

164. We have learned that when Moshe went up, "he was there with Hashem forty days and forty nights; he did neither eat bread, nor drink water" (Shemot 34:28) in order not to deviate from the custom of the place he went to. And of the angels, WHO VISITED AVRAHAM when they descended, it is written, "and he stood by them under the tree, and they ate" (Bereshit 18:8). Here also, the descending angel could not struggle with Ya'akov unless clothed in a body, as is done in this world. Therefore Ya'akov wrestled with him the whole night. But if he were not clothed (in human form), Ya'akov could not have wrestled with him.

164. וְהָא אִתְּמַר, דְּמֹשֶׁה כַּד סְלִיק לְעֵילָא, מַה כְּתִיב וַיְהִי שָׁם עִם יי׳ אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה לֶחֶם לֹא אָכַל וּמַיִם לֹא שָׁתָה, בְּגִין מִנְהָגָא, דְּלָא לְהַשְׁנָאָה מֵהַהוּא אֲתַר דְּאָזֵיל לְתַמָּן, וְאִינּוּן מַלְאָכִין כַּד נָחֲתוּ לְתַתָּא כְּתִיב וְהוּא עוֹמֵד עֲלֵיהֶם תַּחַת הָעֵץ וַיֹּאכֵלוּ. וְכֵן הָכָא, הַאי מַלְאָכָא, כַּד נָחַת לְתַתָּא, לָא אִתְאֲבַק עִמֵּיהּ דְּיַעֲקֹב, אֶלָּא מִגּוֹ דַּהֲוָה אִתְלַבַּשׁ בְּגוּפָא כְּגַוְונָא דְהַאי עַלְמָא. וְעַל דָּא אִתְאֲבַק יַעֲקֹב בַּהֲדֵיהּ, כָּל הַהוּא לֵילְיָא

165. Come and behold: Because this those OF THE OTHER SIDE dominate only during the night, assuredly this is why Esav rules only in exile, which is night, WHEN IT IS DARK FOR US. Hence, THE ANGEL wrestled and struggled with Ya'akov during the night. But when morning came, the strength of the angel failed, and he did not prevail. Then Ya'akov got stronger, as the dominion of Ya'akov is during the day.

165. תָּא חֲזֵי, בְּגִין דְּשָׁלְטָנוּתָא דְּהַנִּי, לָאו אִיהוּ אֶלָּא בְּלֵילְיָא וַדַּאי, וּבְגִין כָּךְ, שָׁלְטָנוּתָא דְּעֵשָׂו, לָאו אִיהוּ אֶלָּא בְּגָלוּתָא, דְּאִיהוּ לַיְלָה, וְעַל דָּא בְּלֵילְיָא אִתְּתַקַּף עִמֵּיהּ דְּיַעֲקֹב, וְאִתְאֲבַק עִמֵּהּ. וְכַד אֲתָא צַפְרָא, אִתְחֲלָשׁ חֵילֵיהּ, וְלָא יָכֵיל, וּכְדֵין אִתְּתַקַּף יַעֲקֹב, בְּגִין דְּיַעֲקֹב, שָׁלְטָנוּתֵיהּ בִּימָמָא

166. Therefore, it is written, "The burden of Dumah. One calls to me out of Se'ir, Watchman, what of the night? Watchman, what of the night?" (Yeshayah 21:11), for the dominion of Esav, who is called 'Se'ir', is during the night. Therefore the angel weakened when morning came, and then "he said, Let me go, for the day breaks."

166. וּבְגִין כָּךְ, כְּתִיב מַשָּׂא דּוּמָה אֵלַי קֹרֵא מִשֵּׂעִיר שֹׁמֵר מַה מִּלַּיְלָה שֹׁמֵר מַה מִּלַּיְלָה. דְּהָא כְּדֵין שׁוּלְטָנוּתֵיהּ דִּידֵיהּ דְּעֵשָׂו, דְּאִיהִי שֵׂעִיר, בַּלַּיְלָה אִיהוּ, וּבְגִין כָּךְ אִתְחֲלָשׁ, כַּד אֲתָא צַפְרָא, וּכְדֵין וַיֹּאמֶר שַׁלְּחֵנִי כִּי עָלָה הַשָּׁחַר

167. "And he said, I will not let you go, unless you bless me" (Beresheet 32:27). HE COMMENTED, IT IS WRITTEN, "Unless you bless me," but it should have been "unless you will bless me", IN THE FUTURE TENSE. Why, therefore, is it written literally, "unless you have blessed me" IN THE PAST TENSE? THE REASON IS THAT HE TOLD HIM if you will acknowledge the blessings my father gave to me and not denounce me for them, THEN I WILL LET YOU GO. FOR THAT REASON, IT IS WRITTEN, "UNLESS YOU HAVE BLESSED ME" IN THE PAST TENSE, FOR IT REFERS TO THE BLESSINGS OF YITZCHAK. It is also written, "And he said, Your name shall be called no more 'Ya'akov', but Yisrael" (Beresheet 32:29). HE ASKS: Why did he call him Yisrael? AND HE ANSWERS that he told him, we are compelled to serve you, for through your exceeding might, you have been crowned above, in the highest grade. THEREFORE your name shall surely be Yisrael.

167. וַיֹּאמֶר לֹא אֲשַׁלֵּחֲךָ כִּי אִם בֵּרַכְתָּנִי, כִּי אִם בֵּרַכְתָּנִי, כִּי אִם תְּבָרְכֵנִי מִבָּעֵי לֵיהּ מַאי כִּי אִם בֵּרַכְתָּנִי. אִם אוֹדִית, עַל אִינּוּן בִּרְכָאן דְּבָרְכַנִי אַבָּא, וְלָא תְּהֵא מְקַטְרְגָא לִי בְּגִינַיְיהוּ, מַה כְּתִיב, וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָ כִּי אִם יִשְׂרָאֵל וגו׳, אַמַּאי יִשְׂרָאֵל, אָמַר לוֹ בַּעַל כָּרְחִין אִית לָן לְשַׁמָּשָׁא לָךְ, דְּהָא אַנְתְּ אִתְעַטְּרַת בְּחֵילָךְ, לְעֵילָא בְּדַרְגָא עִלָּאָה, יִשְׂרָאֵל יִהְיֶה שִׁמְךָ וַדַּאי

168. "For you have striven with Elohim." HE ASKS: What is the meaning of the phrase "with Elohim?" Could it be that he referred to himself WHEN HE SAID "FOR YOU HAVE STRIVEN WITH ELOHIM?" HE ANSWERS "have striven" to be joined and united "with Elohim," THE SHECHINAH, as the union of the sun and moon, WHICH ARE ZEIR ANPIN AND NUKVA. Hence it is not written "against Elohim," but rather "with Elohim," WHICH INDICATES JOINING TOGETHER WITH ELOHIM in a union.

168. כִּי שָׂרִיתָ עִם אֱלֹהִים, מַאי עִם אֱלֹהִים, ס״ד דְּעֲלֵיהּ הֲוָה אָמַר, אֶלָּא אָמַר לֵיהּ, שָׂרִיתָ לְאִתְחַבְּרָא וּלְאִזְדַּוְּגָא עִם אֱלֹהִים בְּחִבּוּרָא, בְּזִוּוּגָא דְּשִׁמְשָׁא וְסִיהֲרָא, וְע״ד לָא כְּתִיב אֶת אֱלֹהִים, אֶלָּא עִם אֱלֹהִים, בְּחִבּוּרָא וְזִוּוּגָא חָדָא

169. Another explanation of "And he said" has the same meaning as "and He said, If you will diligently hearken to the voice of Hashem your Elohim" (Shemot 15:26). AS "AND HE SAID" REFERS TO THE AWAKENING TO STRIVE TO HEARKEN TO THE VOICE OF HASHEM. Here too "And he said" MEANS THAT HE WOKE HIM AND SAID "Your name shall be called no more 'Ya'akov', but Yisrael." Then was Ya'akov crowned by his grade, FOR HE STROVE TO AND ROSE TO THE GRADE OF THE NAME YISRAEL, WHICH IS THE MOCHIN OF THE FIRST THREE SFIROT, YISRAEL BEING COMPOSED OF THE LETTERS OF 'LI ROSH (LIT. 'I HAVE A HEAD'), by which he will include all the patriarchs, THAT IS, BE THE CENTRAL COLUMN, WHICH INCLUDES THE LEFT AND RIGHT COLUMNS, THE SECRET OF THE PATRIARCHS AVRAHAM AND YITZCHAK. It is written, "And he blessed him there" (Beresheet 32:30). WHY IS THE CONTENT OF THE BLESSING NOT SPECIFIED? HE ANSWERS: It means that he acknowledged all the blessings with which his father blessed him.

169. דָּבָר אֲחֵר , וַיֹּאמֶר: כְּדָבָר אֲחֵר וַיֹּאמֶר אִם שָׁמֹעַ תִּשְׁמַע לְקוֹל יי׳ אֱלֹהֶיךָ, אוֹף הָכָא, וַיֹּאמֶר לֹא יֵאָמֵר עוֹד שִׁמְךָ יַעֲקֹב כִּי אִם יִשְׂרָאֵל, כְּדֵין אִתְעַטַּר יַעֲקֹב בְּדַרְגֵּיהּ, לְמֶהֱוֵי כְּלָלָא דַּאֲבָהָן. מַה כְּתִיב, וַיְבָרֶךְ אֹתוֹ שָׁם. מַאי וַיְבָרֶךְ אֹתוֹ שָׁם, דְּאוֹדֵי לֵיהּ עַל כֻּלְּהוּ בִּרְכָאן, דְּבָרְכֵיהּ אֲבוֹי

170. Rabbi Shimon began the discourse with the verse, "When a man's ways please Hashem, He makes even his enemies to be at peace with him" (Mishlei 16:7). Come and behold: Man has much to do if he wants to improve his behavior toward the Holy One, blessed be He, by keeping the precepts of the Torah. For we have learned that assuredly man has two angels, who are messengers that join him from above. One is on his right and the other on his left. They observe man in everything he does. They are called 'the Good Inclination' and 'the Evil Inclination'.

170. רִבִּי שִׁמְעוֹן פְּתַח וַאֲמַר, בִּרְצוֹת יי׳ דַּרְכֵי אִישׁ גַּם אוֹיְבָיו יַשְׁלִים אִתּוֹ, תָּא חֲזֵי, כַּמָּה אִית לֵיהּ לְבַר נָשׁ, לְאִתְתַּקְנָא שְׁבִילוֹי, בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, בְּגִין לְמֶעְבַּד פִּקּוּדֵי דְאוֹרַיְיתָא, דְּהָא אוֹקְמוּהָ, דְּוַדַּאי תְּרֵין מַלְאָכִין שְׁלִיחָן, אִית לְבַר נָשׁ מִלְּעֵילָא, לְאִזְדַּוְּגָא בַּהֲדֵיהּ, חַד לִימִינָא, וְחַד לִשְׂמָאלָא, וְאִינּוּן סָהֲדִין בֵּיהּ בְּבַר נָשׁ, בְּכָל מַה דְּאִיהוּ עָבֵיד, אִינּוּן מִשְׁתַּכְּחֵי תַּמָּן, וְקָרִינָן לוֹן יֵצֶר טוֹב וְיֵצֶר רָע

171. When a man wishes to be purified and strives to observe the precepts of the Torah, the Good Inclination that joined him overpowers the Evil Inclination and makes peace with it. As a result, the Evil Inclination becomes a slave to the Good Inclination. When a man wishes to be defiled, the Evil Inclination is strengthened and overpowers the Good Inclination. This has already been explained. Assuredly, when man wishes to be purified, he has much to overcome. When the Good Inclination is strengthened, then "He makes even his enemies to be at peace with him." For the Evil Inclination, WHICH IS HIS ENEMY, is submissive to the Good Inclination. Of this Solomon said: "Better is he that is lightly esteemed, and has a servant" (Mishlei 12:9). The servant is the Evil Inclination, WHICH BECOMES A SERVANT TO THE GOOD INCLINATION. Then, when a man walks by the precepts of the Torah, "he makes even his enemies to be at peace with him," including the Evil Inclination and its escorts.

171. אָתֵי בַּר נָשׁ לְאִתְדַּכָּאָה, וּלְאִשְׁתַּדְּלָא בְּפִקּוּדֵי דְאוֹרַיְיתָא, הַהוּא יֵצֶר טוֹב דְּאִזְדַּוַּג בֵּיהּ, כְּבָר אִיהוּ אִתְתַּקַּף עַל יֵצֶר הָרָע, וְאִשְׁתְּלִים בַּהֲדֵיהּ, וְאִתְהַפֵּיךְ לֵיהּ לְעַבְדָּא. וְכַד בַּר נָשׁ אָזֵיל לְאִסְתַּאֲבָא, הַהוּא יֵצֶר הָרָע, אִתְתַּקַּף וְאִתְגַּבְּרַעַל הַהוּא יֵצֶר טוֹב, וְהָא אוֹקִימְנָא, וַדַּאי כַּד הַהוּא בַּר נָשׁ אָתֵי לְאִתְדַּכָּאָה, כַּמָּה תְּקִיף אִתְתַּקַּף בַּר נָשׁ, כַּד אִתְגַּבְּרָא הַהוּא יֵצֶר טוֹב כְּדֵין אוֹיְבָיו יַשְׁלִים אִתּוֹ, דְּהַהוּא יֵצֶר הָרָע אִתְכַּפְיָא קַמֵּיהּ דְּיֵצֶר טוֹב. וְעַל דָּא אֲמַר שְׁלֹמֹה, טוֹב נִקְלֶה וְעֶבֶד לוֹ, מַאי וְעֶבֶד לוֹ, דָּא יֵצֶר הָרָע. וּכְדֵין כַּד אָזֵיל בַּר נָשׁ בְּפִקּוּדֵי אוֹרַיְיתָא, כְּדֵין גַּם אוֹיְבָיו יַשְׁלִים אִתּוֹ, דָּא יֵצֶר הָרָע, וְדַאֲתָא מִסִּטְרוֹי

172. Come and behold: Because Ya'akov put his trust in the Holy One, blessed be He, and all that he did was for His sake, his enemies made peace with him: specifically Samael, who is the strength and might of Esav, made peace with Ya'akov. Because Samael made peace with Ya'akov and acknowledged all his blessings, Esav made peace with Ya'akov. Yet, as long as Ya'akov did not make peace with SAMAEL, the minister in charge of Esav, then Esav did not have made peace with him. This is because strength below always depends on strength above. As long as the strength of the ministers in charge over them is not weakened above, it is not possible to weaken the strength in this world.

172. תָּא חֲזֵי, בְּגִין דְּיַעֲקֹב, אַבְטַח בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, וְכָל אָרְחוֹי הֲווֹ לִשְׁמֵיהּ, עַל דָּא אוֹיְבָיו יַשְׁלִים אִתּוֹ. וְדָא סמאל, חֵילָא וְתוֹקְפָא דְעֵשָׂו, דְּאַשְׁלִים עִמֵּיהּ דְּיַעֲקֹב, וּבְגִין דְּאַשְׁלִים עִמֵּיהּ דְּיַעֲקֹב, וְאוֹדֵי לֵיהּ עַל אִינּוּן בִּרְכָאן, כְּדֵין אַשְׁלִים עִמֵּיהּ עֵשָׂו, וְעַד דְּלָא אִשְׁתְּלִים עִמֵּיהּ יַעֲקֹב, לְגַבֵּי הַהוּא מְמַנָּא דְּאִתְפַּקַּד עֲלֵיהּ, לָא אַשְׁלִים עִמֵּיהּ עֵשָׂו, בְּגִין כָּךְ, בְּכָל אֲתַר תּוֹקְפָא דִלְתַתָּא, תַּלְיָא בְּתוֹקְפָא דִלְעֵילָא

173. "And Yitzchak trembled very much, and said, Who then (Heb. eifoh) is he" (Beresheet 27:33). HE ASKS: What is the meaning of "Who then?" It should have been "Who is it?" FOR 'EIFOH' LITERALLY MEANS WHERE. HE ANSWERS: "Who then" is correct because the Shechinah stood there when Yitzchak blessed Ya'akov! Thus he said "Who then," WHICH MEANS where is he who stood here and approved the blessings, whom I blessed. Assuredly "he shall be blessed," for the Holy One, blessed be He, approved these blessings.

173. וַיֶּחֱרַד יִצְחָק חֲרָדָה גְּדוֹלָה עַד מְאֹד וַיֹּאמֶר מִי אֵיפֹה. מִי אֵיפֹה: מַאי מִי אֵיפֹה, מִי הוּא זֶה מְבָעֵי לֵיהּ, אֶלָּא מִי אֵיפֹה, דְּקַיְּימָא שְׁכִינְתָּא תַּמָּן, כַּד בְּרִיךְ לֵיהּ יִצְחָק לְיַעֲקֹב, וְעַל דָּא אָמַר, מִי אֵיפֹה, מַאן הוּא דְּקָאִים הָכָא, וְאוֹדֵי עַל אִינּוּן בִּרְכָאן, דְּבָרְכִית לֵיהּ, וַדַּאי גַּם בָּרוּךְ יִהְיֶה. דְּהָא קוּדְשָׁא בְּרִיךְ הוּא אִסְתַּכַּם בְּאִינּוּן בִּרְכָאן

174. Rabbi Yehuda said that for this trembling that Ya'akov brought upon Yitzchak his father, Ya'akov was punished by THE SELLING OF Yosef, and he trembled when they said to him "This we have found" (Beresheet 37:32). Yitzchak said "Who then (Heb. eifoh)." And by "eifoh," Ya'akov was punished. And although the Holy One, blessed be He, approved all the blessings, nevertheless he was punished by "eifoh" as it is written, "where (eifoh) they feed their flock" (Beresheet 37:6), where Yosef was lost to him, and he was thereby punished.

174. רִבִּי יְהוּדָה אָמַר, בְּגִין הַהִיא חֲרָדָה דְּאַחֲרִיד יַעֲקֹב, לְיִצְחָק אֲבוֹי, אִתְעֲנַשׁ יַעֲקֹב, בְּעוֹנְשָׁא דְּיוֹסֵף, דְּחָרַד חֲרָדָה כְּהַאי, בְּשַׁעְתָּא דַּאֲמָרוּ לֵיהּ, זֹאת מָצָאנוּ. יִצְחָק אָמַר מִי אֵיפֹה. בְּאֵיפֹה אִתְעֲנַשׁ יַעֲקֹב, דִּכְתִיב אֵיפֹה הֵם רוֹעִים, וְתַמָּן יוֹסֵף אִתְאֲבֵיד, וְאִתְעֲנֵישׁ יַעֲקֹב. וְאַף עַל גַּב דְּקוּדְשָׁא בְּרִיךְ הוּא אִסְתַּכַּם עַל יְדוֹי, בְּאִינּוּן בִּרְכָאן, אִיהוּ אִתְעֲנַשׁ בְּאֵיפֹה, דִּכְתִיב אֵיפֹה הֵם רוֹעִים. וּמִתַּמָּן אִתְאֲבֵיד מִנֵּיהּ, וְאִתְעֲנַשׁ כָּל הַהוּא עוֹנְשָׁא

175. "...and Yitzchak trembled very much (lit. 'trembled very great trembling')." HE ASKS: What is the meaning of the word "great" as used in the scripture? AND HE ANSWERS: It is written "great" here and elsewhere, as in "and this great fire" (Devarim 18:16). IN BOTH VERSES, IT REFERS TO A GREAT FIRE, MEANING that Gehenom entered with him. HE THEN ASKS: What does "very" mean? AND HE ANSWERS: It is written "very" here and elsewhere, as in "and, behold, it was very good" (Beresheet 1:31). AGAIN, BOTH REFER TO the Angel of Death; IN THIS CASE, IT IS AN ALLUSION TO THE ANGEL OF DEATH, WHO CAME IN WITH ESAV. He then said "Who then...MOREOVER, HE SHALL BE BLESSED" (Beresheet 27:33), WHEN HE UNDERSTOOD THAT THE BLESSINGS BELONGED TO YA'AKOV AND NOT ESAV.

175. וַיֶּחֱרַד יִצְחָק חֲרָדָה גְּדוֹלָה, מַאי גְּדוֹלָה, כְּתִיב הָכָא גְּדוֹלָה, וּכְתִיב הָתָם וְאֶת הָאֵשׁ הַגְּדוֹלָה הַזֹּאת וגו׳, דְּעָאל עִמֵּיהּ גֵּיהִנֹּם. עַד מְאֹד. מַאי עַד מְאֹד. כְּתִיב הָכָא מְאֹד, וּכְתִיב הָתָם וְהִנֵּה טוֹב מְאֹד, דָּא מַלְאַךְ הַמָּוֶת, כְּדֵין אָמַר מִי אֵיפֹה

176. "And when Esav heard the words of his father..." (Beresheet 27:34). Rabbi Chiya said: These tears brought so much evil UPON YISRAEL, that Esav cried to be blessed before his father, whose words were very important to him. BECAUSE OF THEM, ACCUSATIONS WERE MADE THAT YISRAEL DID NOT HONOR THEIR FATHERS AS HE DID. "Is not he rightly named Ya'akov" (Ibid. 36) means, So He named him, He who did so," NAMELY, THE HOLY ONE, BLESSED BE HE. He uttered this as if spitting, to degrade HE WHO CALLED HIM 'YA'AKOV'. It is not written, "Is not he rightly named," but literally "Did not He rightly named him." THIS INDICATES THAT HE DID NOT MEAN TO DEGRADE YA'AKOV, BUT HE WHO NAMED HIM YA'AKOV.

176. כְּשֶׁמּוֹעַ עֵשָׂו אֶת דִּבְרֵי אָבִיו וגו׳. אָמַר רִבִּי חִיָּא, כַּמָּה בִּישִׁין עָבְדוּ אִינּוּן דִּמְעִין, דִּבְכָה וְאַפִּיק עֵשָׂו קָמֵי אֲבוֹי, בְּגִין דִּיתְבָּרֵךְ מִנֵּיהּ, בְּגִין דַּהֲוָה חָשִׁיב מִלָּה דַּאֲבוֹי יַתִּיר. הֲכִי קָרָא שְׁמוֹ, יַעֲקֹב. הֲכִי קָרָא שְׁמוֹ, קָרָא שְׁמוֹ הַהוּא דְּקָרָא לֵיהּ, אַפִּיק צִיצָא דְּרוֹקָא, בְּגִין קַלְנָא. הֲכִי נִקְרָא שְׁמוֹ לָא כְּתִיב, אֶלָּא קָרָא שְׁמוֹ

177. וַיַּעְקְבֵנִי זֶה פַּעֲמָיִם. זֶה. מַהוּ זֶה, וַיַּעְקְבֵנִי פַּעֲמָיִם מִבָּעֵי לֵיהּ. אֶלָּא, מִלָּה חַד הֲוֵי תְּרֵי זִמְנֵי, בְּכוֹרָתִי, אַהֲדַר לֵיהּ זִמְנָא אָחֳרָא בִּרְכָתִי, זֶה הוּא תְּרֵי זִמְנִין. כְּגַוְונָא דָא, כִּי עַתָּה שַׁבְנוּ זֶה פַּעֲמָיִם, מִלָּה חַד, תְּרֵין זִמְנִין. חַד דְּהָא אַהֲדַרְנָא לֵיהּ, וְלָא נֶהֱוֵי בְּכִסּוּפָא קַמֵּיהּ דְּהַהוּא בַּר נָשׁ. שַׁבְנוּ: בֹּשְׁנוּ. אֲנַן בְּכִסּוּפָא מִנֵּיהּ, וּכְבָר אַהֲדַרְנָא

177. "For he has supplanted these (Heb. zeh; lit. 'this') two times." HE ASKS: Why ADD THE WORD Zeh to modify "supplanted two times?" HE ANSWERS: It means two matters are contained in one. The word bechorati (my birthright) became at another time birchati (my blessing), FOR THEY CONSIST OF THE SAME LETTERS two times, WHICH INDICATES THAT THE SAME MATTER WAS REPEATED TWICE. FOR THE BIRTHRIGHT BELONGS TO THE FIRSTBORN, AND BECAUSE HE TOOK HIS BIRTHRIGHT, HE ALSO TOOK HIS BLESSING. THUS, THE TWO DECEPTIONS ARE ONE. In the same manner, the verse "surely now we had returned this (Heb. zeh) second time" (Beresheet 43:10) MEANS that two matters are in one: 1) we would have returned (Heb. shavnu) by now and not be put to shame (Heb. boshnu) by that man, and 2) LITERALLY, we would have been back already. THE HEBREW LETTERS OF SHAVNU ARE THE SAME AS OF BOSHNU.

178. כְּגַוְונָא דָא, אֲמַר אִיּוֹב, וְתַחְשְׁבֵנִי לְאוֹיֵב לָךְ, אַהֲדַר אִיּוֹב: אוֹיֵב. וְאוֹקְמוּהָ דִּכְתִיב אֲשֶׁר בְּסַעֲרָה יְשׁוּפֵנִי וגו׳, אָמַר לְפָנָיו, רבש״ע, שֶׁמָּא רוּחַ סְעָרָה עָבְרָה לְפָנֶיךָ. וְהָכָא בְּכוֹרָתִי לָקַח וְהִנֵּה עַתָּה אַהֲדַר מִלָּה וּנְטִיל בִּרְכָתִי

178. Similarly, Iyov said, "and hold me for Your enemy" (Iyov 13:24). THE LETTER COMBINATION Iyov turned into oyev (enemy). This was explained according to the verse, "For He crushes me with a tempest" (Iyov 9:17). He said before Him, Master of the universe, "perhaps a tempest stormed at You," AND IYOV TURNED INTO YOUR ENEMY. Here also, "he took away my birthright" (Heb. bechorati), and the combination turned INTO "MY BLESSING (HEB. BIRCHATI), as in "he has taken away my blessing."

179. הֵן גְּבִיר שַׂמְתִּיו לָךְ וגו׳, וּלְכָה אֵיפוֹא מָה אֶעֱשֶׂה בְּנִי. וּלְכָה אֵיפוֹא, לֵית קַיְימָא הָכָא, מַאן דְּמִסְתַּכַּם עֲלָךְ. מָה אֶעֱשֶׂה בְּנִי. כְּדֵין, בָּרְכֵיהּ בְּהַאי עַלְמָא, וְאִסְתַּכַּל בְּדַרְגֵּיהּ, וַאֲמַר וְעַל חַרְבְּךָ תִחְיֶה, דְּהָא הָכֵי אִתְחֲזֵי לָךְ לְאוֹשְׁדָא דָּמִין, וּלְמֶעְבַּד קְרָבִין, וְעַל דָּא אֲמַר מָה אֶעֱשֶׂה בְּנִי

179. "Behold, I have made him your lord...and what shall I do now for you, my son" (Beresheet 27:37). This means that there is no one present who gives consent THAT YOU WILL RECEIVE BLESSINGS. THEREFORE IT IS WRITTEN, "what shall I do now for you, my son." He then blessed him in this world. He looked at his grade and said to him "and by your sword shall you live," for it is fitting of you to shed blood and wage wars, SINCE YOU CLEAVE TO THE LEFT, WHICH IS OF JUDGMENTS. Therefore he said: "what shall I do now for you, my son," AS YOUR GRADE MERITS NO BLESSING.

180. רִבִּי אֶלְעָזָר אֲמַר, וּלְךָ אֵיפֹה מָה אֶעֱשֶׂה, כֵּיוָן דַּאֲמַר הַאי, אַמַּאי בְּנִי. אֶלָּא אָמַר לֵיהּ, וּלְךָ אֵיפֹה מָה אֶעֱשֶׂה, דְּאַנְתְּ בְּדִינָא וּבְחַרְבָּא וּבְדָמָא חָזֵינָא לָךְ, וּלְאָחִיךָ בְּאֹרַח שְׁלִים. אֶלָּא בְּנִי, בְּנִי וַדַּאי, אֲנָא גְּרִימְנָא לָךְ, בְּגִין דְּאַנְתְּ בְּנִי. וְעַל דָּא עַל חַרְבְּךָ תִחְיֶה וְאֶת אָחִיךָ תַּעֲבֹד. וַעֲדַיִין לָא אִתְקַיָּים, דְּהָא לָא פְּלַח לֵיהּ עֵשָׂו לְיַעֲקֹב. בְּגִין דְּיַעֲקֹב לָא בָעָא לֵיהּ הַשְׁתָּא, וְאִיהוּ אַהֲדַר וְקָרָא לֵיהּ אֲדֹנִי כַּמָּה זִמְנֵי, בְּגִין דְּאִסְתַּכַּל לְמֵרְחוֹק, וְסָלִיק לֵיהּ, לְסוֹף יוֹמַיָּא, כִּדְקָאֲמָרָן

180. Rabbi Elazar discussed the verse, "what shall I do now for you." Why add "my son?" This is because he asked him "what shall I do now for you?" I have seen you in judgment, sword, and blood. And I have seen your brother walking the path of peace. He added "my son," for surely I brought all this upon you, as you are my son. Therefore "by your sword shall you live, and you shall serve your brother." This has not yet happened, for Esav is not yet a servant of Ya'akov. This is because Ya'akov has no need for him now. And he repeatedly called Esav "my master," because Ya'akov looked far ahead and saved it to the end of days, as we said above.

181. As Rabbi Chiya and Rabbi Yosi were walking together, they noticed that Rabbi Yosi Saba was behind them. They sat down until he caught up to them. When he did, he said: 'now the path is readied before us,' and they went on. Rabbi Chiya quoted the verse, "It is time to act for Hashem" (Tehilim 119:126), while Rabbi Yosi began with the verse, "She opened her mouth with wisdom; and on her tongue is a Torah of steadfast love" (Tehilim 31:6). "She opened her mouth with wisdom" alludes to the Congregation of Yisrael, WHICH IS THE SHECHINAH; "and on her tongue is a Torah of steadfast love" refers to Yisrael, who are the tongue of the Torah, which is on their lips day and night.

181. רִבִּי חִיָּא וְרִבִּי יוֹסֵי הֲווֹ אָזְלֵי בְּאָרְחָא, עַד דַּהֲווֹ אָזְלֵי, חָמוּ לֵיהּ לְרִבִּי יוֹסֵי סָבָא, דַּהֲוָה אָזֵיל בַּתְרַיְיהוּ יָתְבוּ, עַד דְּמָטָא לְגַבַּיְיהוּ. כֵּיוָן דְּמָטָא לְגַבַּיְיהוּ, אֲמָרוּ הַשְׁתָּא אָרְחָא מִתְתַּקְנָא קַמָּן, אֲזָלוּ, אֲמַר רִבִּי חִיָּא עֵת לַעֲשׂוֹת לַיי׳. פְּתַח רִבִּי יוֹסֵיוַאֲמַר, פִּיהָ פָּתְחָה בְחָכְמָה וְתוֹרַת חֶסֶד עַל לְשׁוֹנָהּ. פִּיהָ פָּתְחָה בְחָכְמָה, דָּא כ״י, וְתוֹרַת חֶסֶד עַל לְשׁוֹנָהּ אִלֵּין אִינּוּן יִשְׂרָאֵל, דְּאִינּוּן לִישָׁנָא דְאוֹרַיְיתָא, דְּמִשְׁתָּעֵי בָּהּ יוֹמֵי וְלֵילֵי

182. "She opened her mouth with wisdom." This is the letter Bet of Beresheet (Eng. 'In the beginning'). IT IS THE SECRET OF THE NUKVA, CALLED 'HOUSE' (HEB. BAYIT). "And on her tongue is a Torah of steadfast love (lit. 'Chesed')" refers to Avraham, THE SECRET OF THE COLUMN OF CHESED, with which He created the world, and he speaks always OF THE TORAH, WHICH IS THE DRAWING DOWN OF CHESED. THEREFORE, IT IS SAID "AND ON HER TONGUE IS A TORAH OF CHESED." HE FURTHER EXPLAINS THAT the letter Bet is closed on one side and open on the other. It is closed on one side, as it is written, "and you shall see My back" (Shemot 33:23). On the other side Bet is open, so that its face will shine upward TOWARD ZEIR ANPIN. It is also open to receive from ZEIR ANPIN above, AS WIDE OPEN as a foyer to receive BRIGHT LIGHT. FOR A FOYER RECEIVES MORE SUNSHINE THAN A HOUSE. For that reason, THE LETTER BET stands at the beginning of the Torah. THIS IS THE SECRET OF THE VERSE, "SHE OPENED HER MOUTH WITH WISDOM," and later was filled WITH ALL THE WORDS OF THE TORAH, WHICH IS THE SECRET OF "AND ON HER TONGUE IS A TORAH OF STEADFAST LOVE."
Another explanation for the verse, "She opened her mouth with wisdom," IS THAT IT ALLUDES TO THE TORAH, which assuredly opens with wisdom, as it is written, "In the beginning Elohim created" (Beresheet 1:1), FOR "IN THE BEGINNING" IS 'WISDOM' in the Aramaic translation. Of the verse, "And on her tongue is a Torah of steadfast love (lit. Chesed)," the Torah later reads, "And Elohim said, Let there be light, and there was light" (Ibid. 3), WHICH IS THE LIGHT OF CHESED. ANOTHER EXPLANATION FOR THE VERSE, "She opened her mouth with wisdom," is that it is the first Hei of the holy name YUD-HEI-VAV-HEI, WHICH IS BINAH, in which everything is contained. It is concealed and revealed, comprising both what is above and below!

182. פִּיהָ פָּתְחָה בְחָכְמָה, דָּא ב׳ דִּבְרֵאשִׁית, וְאוֹקְמוּהָ. וְתוֹרַת חֶסֶד עַל לְשׁוֹנָהּ דָּא אַבְרָהָם, דְּבֵיהּ בָּרָא עַלְמָא, וּבֵיהּ מִשְׁתָּעֵי תְּדִיר. ב׳ סְתִים מֵהַאי גִּיסָא, וּפְתִיחָה מֵהַאי גִּיסָא סְתִימָא מֵהַאי גִּיסָא, כְּדָבָר אֲחֵר וְרָאִיתָ אֶת אֲחֹרָי. פְּתִיחָא מֵהַאי גִּיסָא, בְּגִין לְאַנְהָרָא אַנְפָּהָא לְגַבֵּי עֵילָא, וּפְתִיחָא מֵהַאי גִּיסָא, בְּגִין לְקַבְּלָא מִלְּעֵילָא, וְאִיהִי אַכְסַדְרָה לְקַבְּלָא. וּבְגִין כָּךְ קַיְימָא בְּרֵישָׁא דְאוֹרַיְיתָא וְאִתְמַלְיָא לְבָתַר, פִּיהָ פָּתְחָה בְחָכְמָה, בְּחָכְמָה וַהַאי, דִּכְתִיב בְּרֵאשִׁית בָּרָא אֱלֹהִים, כְּתַרְגּוּמוֹ. וְתוֹרַת חֶסֶד עַל לְשׁוֹנָהּ, דָּהָא לְבָתַר מִשְׁתָּעֵי וַאֲמַר וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי אוֹר. פִּיהָ פָּתְחָה בְחָכְמָה, דָּא ה׳ דִּשְׁמָא קַדִּישָׁא, דְּכֹלָּא בָּהּ, וְאִיהִי סְתִים וְגַלְיָא, כְּלִילָא דְּעֵילָא וְתַתָּא, רָזָא דְּעֵילָא וְתַתָּא

183. "She opened her mouth with wisdom" because it is concealed and utterly unrevealed, as it is written, "Seeing it is hidden from the eyes of all living, and kept close from the birds of the sky" (Iyov 28:21). When BINAH started to spread together with Chochmah that cleaved to it and was clothed in it, NAMELY, IN THE SECRET OF THE VERSE, "SHE OPENED HER MOUTH WITH WISDOM." IT COULD NOT SPREAD UNTIL it issued a sound, NAMELY, ZEIR ANPIN, THE CENTRAL COLUMN, which is "a Torah of Chesed," OF WHICH IT IS WRITTEN, "AND ON HER TONGUE IS A TORAH OF CHESED."

183. פִּיהָ פָּתְחָה בְחָכְמָה, בְּגִין דְּאִיהִי סְתִימָא דְּלָא אִתְיְידַע כְּלַל, דִּכְתִיב וְנֶעְלָמָה מֵעֵינֵי כָל חָי וּמֵעוֹף הַשָּׁמַיִם נִסְתָּרָה. וְכַד שָׁאֲרֵי לְאִתְפַּשְׁטָא, בְּחָכְמָה דְּאִתְדַּבַּק בָּהּ, וְאִיהִי בְּגַוָּהּ, אֲפִיקַת קָלָא, דְּאִיהִי תּוֹרַת חֶסֶד

184. פִּיהָ פָּתְחָה בְּחָכְמָה, דָּא ה״א בַּתְרָאָה, דְּאִיהוּ דִּבּוּר, וּמְלָה תַּלְיָא בְּחָכְמָה. וְתוֹרַת חֶסֶד עַל לְשׁוֹנָהּ. דָּא קוֹל דְּקַיְּימָא עַל דִּבּוּר, לְאַנְהָגָא לֵיהּ. וְתוֹרַת חֶסֶד, דָּא יַעֲקֹב, דְּאִיהוּ עַל לְשׁוֹנָהּ, לְאַנְהָגָא מִלָּה, וּלְאַחֲדָא לָהּ, דְּהָא לֵית דִּבּוּר בְּלָא קוֹל, וְאוֹקְמוּהָ

184. STILL ANOTHER EXPLANATION OF THE VERSE, "She opened her mouth with wisdom" is that the last Hei OF THE NAME YUD-HEI-VAV-HEI, NAMELY, THE NUKVA, refers to speech, which depends on wisdom. THIS MEANS THAT THERE IS NO SPEECH WITHOUT WISDOM AND THOUGHT. THEREFORE IT IS SAID OF THE NUKVA, "SHE OPENED HER MOUTH WITH WISDOM." THE VERSE, "and on her tongue is a Torah of Chesed" alludes to the voice, NAMELY, ZEIR ANPIN, which controls and conducts speech, THE NUKVA. A FURTHER EXPLANATION OF "A Torah of Chesed love" is Ya'akov, NAMELY, ZEIR ANPIN CALLED 'TORAH', AND CHESED. He is "on her tongue," OVER THE SPEECH, to guide the word and be united with it, for there is no speech without sound.

185. פְּתַח רִבִּי חִיָּא אֲבַתְרֵיהּ וַאֲמַר, אֲנִי חָכְמָה שָׁכַנְתִּי עָרְמָה וְדַעַת מְזִמּוֹת אֶמְצָא. אֲנִי חָכְמָה, דָּא כ״י. שָׁכַנְתִּי עָרְמָה, דָּא יַעֲקֹב, דְּאִיהוּ חַכִּים, וְדַעַת מְזִמּוֹת אֶמְצָא, דָּא יִצְחָק, דַּהֲוָה לֵיהּ דַּעַת מְזִמּוֹת, לְבָרְכָא לֵיהּ לְעֵשָׂו. וּבְגִין דְּחָכְמָה אִשְׁתַּתֵּף בַּהֲדֵיהּ דְּיַעֲקֹב, דְּאִיהוּ עָרְמָה, וְדַעַת מְזִמּוֹת אֶמְצָא, דְּאִתְבָּרֵךְ יַעֲקֹב מֵאֲבוֹי, וְשָׁרוּ עֲלֵיהּ כָּל אִינּוּן בִּרְכָאן, וְאִתְקַיְּימוּ בֵּיהּ וּבְבָנוֹי, לְעָלַם וּלְעָלְמֵי עָלְמִין

185. Rabbi Chiya then quoted the verse, "I, wisdom, dwell with prudence, and find knowledge in crafty schemes" (Mishlei 8:12). "I, wisdom" refers to the Congregation of Yisrael, NAMELY, THE NUKVA, CALLED 'THE LOWER CHOCHMAH'; "dwell with prudence" is Ya'akov, who is prudent BECAUSE HE TOOK THE BLESSINGS PRUDENTLY AND WITH CUNNING; AND "find knowledge in crafty schemes" alludes to Yitzchak, who used knowledge and stratagems to bless Esav. Wisdom, THE SHECHINAH CALLED 'WISDOM', was joined with Ya'akov, who dealt with prudence. Therefore Ya'akov WAS TO "find knowledge in crafty devices," by which he was blessed by his father, WHO HAD KNOWLEDGE OF STRATAGEMS TO BLESS ESAV, and all the blessings rested upon him and prevailed upon him and his descendents forever.

186. מֵאִינּוּן אִתְקַיְּימוּ בְּהַאי עָלְמָא, וְכֻלְּהוּ יִתְקַיְּימוּן, לְזִמְנָא דְּמַלְכָּא מְשִׁיחָא, דְּכֵדֵין יְהוֹן יִשְׂרָאֵל גּוֹי אֶחָד בָּאָרֶץ, וְעַם אֶחָד לְקוּדְשָׁא בְּרִיךְ הוּא, הה״ד וְעָשִׂיתִי אֹתָם לְגוֹי אֶחָד בָּאָרֶץ. וְיִשְׁלְטוּן לְעֵילָא וְתַתָּא, דִּכְתִיב וַאֲרוּ עִם עֲנָנֵי שְׁמַיָּא כְּבַר אֱנָשׁ אָתֵה, דָּא מַלְכָּא מְשִׁיחָא, דִּכְתִיב וּבְיוֹמֵיהוֹן דִּי מַלְכַיָּא אִנּוּן יְקִים אֱלָהּ שְׁמַיָּא מַלְכוּ וגו׳. וְע״ד בָּעָא יַעֲקֹב, דְּיִסְתַּלְּקוּן בִּרְכוֹי לְהַהוּא זִמְנָא דְּאָתֵי, וְלָא נָטַל לוֹן לְאַלְתָּר

186. Some have prevailed in this world, and all will prevail at the advent of King Mashiach, when Yisrael will be "one nation in the land" (Yechezkel 37:22), one nation before the Holy One, blessed be He. This is the meaning of the verse "and I will make them one nation in the land," and they will reign above and below, as it is written, "and, behold, one like a son of man came with the clouds of heaven" (Daniel 7:13). This is King Mashiach, as it is written, "And in the days of these kings shall the Elohim of heaven set up a kingdom..." (Daniel 2:44). Therefore, Ya'akov wanted his blessings to be postponed and did not take them at once.

187. פְּתַח רִבִּי יֵיסָא אֲבַתְרֵיהּ וַאֲמַר, וְאַתָּה אַל תִּירָא עַבְדִּי יַעֲקֹב נְאֻם יי׳ וְאַל תֵּחַת יִשְׂרָאֵל וגו׳. הַאי קְרָא אוֹקְמוּהָ. אֲבָל בְּהַהִיא שַׁעְתָּא, דְּנָפַק יַעֲקֹב מִקַּמֵּי אֲבוֹי, בְּאִינּוּן בִּרְכָאן, אִסְתַּכַּל בְּנַפְשֵׁיהּ, אָמַר, הָא אִלֵּין בִּרְכָאן, בְּעֵינָא לְסַלְקָא לוֹן לְבָתַר, לַאֲרִיכוּ יוֹמִין, וַהֲוָה דָּחֵיל וּמִסְתָּפֵי, נָפַק קָלָא וַאֲמַר, וְאַתָּה אַל תִּירָא עַבְדִּי יַעֲקֹב נְאֻם יי׳ כִּי אִתְּךָ אָנִי, לָא אֶשְׁבּוֹק לָךְ בְּהַאי עָלְמָא. כִּי הִנְנִי מוֹשִׁיעֲךָ מֵרָחוֹק, לְהַהוּא זִמְנָא דְּאַנְתְּ סָלֵיק לוֹן לְאִינּוּן בִּרְכָאן

187. Rabbi Yosi then quoted the verse, "But fear not, O My servant Ya'akov, and be not dismayed, Yisrael" (Yirmeyah 46:27). This verse has already been explained. Nevertheless, after Ya'akov had received his father's blessings, he searched himself and said: I want these very blessings to be postponed for the time, so they will last. He was frightened LEST THE BLESSINGS DWELL UPON HIM NOW, FOR THEY MIGHT BE NEGATED IF YISRAEL SINNED. A voice resounded, saying "Fear not, O Ya'akov My servant, says Hashem: for I am with you" (Ibid. 28), and I will never leave you, for, "behold, I will save you from afar" (Ibid. 27) at the time for which the blessings were reserved.

188. The verse, "and your seed from the land of their captivity," means that although Esav now took the blessings and HIS CHILDREN will enslave your children, I will free them from his hands. Then, your children will enslave him. Then, "Ya'akov shall return," MEANING RETURN to these blessings, TO THE SHECHINAH THAT WILL BE WITH YA'AKOV AGAIN. "And Ya'akov will return" assuredly "and be quiet and at ease," as has been explained THAT HE WILL HAVE REST from the kingdoms of Babylon, Media, Greece, and Edom, which were enslaving Yisrael." And none shall make him afraid" for ever and ever.

188. וְאֶת זַרְעֲךָ מֵאֶרֶץ שִׁבְיָם, דְּאַף עַל גַּב דְּהַשְׁתָּא נָטֵיל בִּרְכוֹי עֵשָׂו, וְיִשְׁתַּעְבְּדוּן בְּבְנָךְ, אֲנָא אַפֵּיק לוֹן מִידוֹי, וּכְדֵין יְשַׁעְבְּדוּן בָּנֶיךָ בֵּיהּ. וְשָׁב יַעֲקֹב, לְאִינּוּן בִּרְכָאן, וְשָׁב יַעֲקֹב, דָּא שְׁכִינְתָּא. וְשָׁב יַעֲקֹב וַדַּאי. וְשָׁקַט וְשַׁאֲנָן, כְּמָה דְּאוֹקְמוּהָ, מֵאִינּוּן מַלְכְוָון: מִבָּבֶל, מִמָּדַי, וּמִיָּוָן, וּמֵאֱדוֹם. דְּאִינְהוּ הֲווֹ דְּאִשְׁתַּעְבְּדוּ בְּהוֹ בְּיִשְׂרָאֵל. וְאֵין מַחֲרִיד, לְעָלַם וּלְעָלְמֵי עָלְמַיָּא

189. As they continued walking, Rabbi Yosi said: Assuredly, whatever the Holy One, blessed be He, does in the world is in the secret of wisdom. It is intended to teach the greatest wisdom to mankind, so man will learn from those acts the secrets of wisdom. And everything is as it should be. His works are all the ways of Torah, since the ways of Torah are the ways of the Holy One, blessed be He. And even in the smallest thing, there are ways and paths and secrets of high wisdom.

189. אֲזָלוּ, עַד דַּהֲווֹ אָזְלֵי, אָמַר רַבִּי יוֹסֵי, וַדַּאי, כָּל מַה דַּעֲבִיד קוּדְשָׁא בְּרִיךְ הוּא בְּאַרְעָא, כֻּלָּא הֲוָה בְּרָזָא דְּחָכְמְתָא, וְכֻלָּא בְּגִין לְאַחֲזָאָה חָכְמְתָא עִלָּאָה, לְהוֹ לְבַר נָשׁ, בְּגִין דִּילְפּוּן מֵהַהוּאעוֹבָדָא, רָזִין דְּחָכְמְתָא, וְכֻלָּא אִינּוּן כְּדְקָא יָאוֹת, וְעוֹבָדוֹי כֻּלְּהוּ, אוֹרְחֵי דְאוֹרַיְיתָא, בְּגִין דְּאוֹרְחֵי דְאוֹרַיְיתָא, אִינּוּן אָרְחֵי דְּקוּדְשָׁא בְּרִיךְ הוּא, וְלֵית מִלָּה זְעֵירָא, דְּלֵית בָּהּ כַּמָּה אוֹרְחִין וּשְׁבִילִין, וְרָזִין דְּחָכְמְתָא עִלָּאָה

190. Come and behold: Rabbi Yochanan ben Zakai used to say that 300 legal decisions are derived from the verse, "and his wife's name was Mehetav'el, daughter of Matred, daughter of Mey-zahav" (Beresheet 36:39). This he revealed only to Rabbi Eliezer, who was with him. That shows how many secrets of the Torah are in every deed in the Torah. In each word, there is wisdom and true doctrine. Therefore the words of the Torah are holy words, by which to conceive wondrous things, as it is written, "Open you my eyes that I may behold wondrous things out of Your Torah" (Tehilim 119:18).

190. תָּא חֲזֵי, דְּהָא רִבִּי יוֹחָנָן בֶּן זַכַּאי הֲוָה אָמַר, תְּלַת מְאָה הֲלָכוֹת פְּסוּקוֹת, בְּרָזָא דְּחָכְמְתָא עִלָּאָה, בַּפָּסוּק וְשֵׁם אִשְׁתּוֹ מְהֵיטַבְאֵל בַּת מַטְרֵד בַּת מֵי זָהָב, וְלָא גָלֵי לוֹן, אֶלָּא לְרִבִּי אֱלִיעֶזֶר, דַּהֲוָה עִמֵּיהּ, בְּגִין לְמִנְדַּע, דְּכַמָּה רָזִין עִלָּאִין אִינּוּן, בְּכָל עוֹבָדָא וְעוֹבָדָא, דְּאִיהִי בְּאוֹרַיְיתָא, וּבְכָל מִלָּה וּמִלָּה, חָכְמְתָא אִיהִי, וְאוֹרַיְיתָא דְּקֻשׁוֹט, בְּג״כ אִינּוּן מִלִּין דְּאוֹרַיְיתָא, מִלִּין קַדִּישִׁין אִינּוּן, לְאַחֲזָאָה מִינָּהּ נִפְלָאוֹת, כְּדָבָר אַחֵר , גַּל עֵינַי וְאַבִּיטָה נִפְלָאוֹת מִתּוֹרָתֶךָ

191. Come and behold: When the serpent deceived Adam and his wife, when he approached her and injected impurity into her, Adam succumbed to temptation. Then the world was defiled and the land became accursed because of him. He brought death to the world. And the world was punished because of him, until the Tree of Life came, atoned for Adam, and subjugated the serpent, so that his seed will never rule the seed of Ya'akov.

191. תָּא חֲזֵי, בְּשַׁעְתָּא דַּעֲקִים הַהוּא חִוְיָא, לְאָדָם וּלְאִתְּתֵיהּ, דְּאַקְרֵיב לְאִתְּתָא, וְאַטֵּיל בָּהּ זוּהֲמָא, וְאִתְּפַּתָּא בֵּיהּ אָדָם, כְּדֵין אִסְתָּאַב עָלְמָא, וְאִתְלַטְיָא אַרְעָא בְּגִינֵיהּ, וְגָרִים מוֹתָא לְכָל עָלְמָא, וְקַיְּימָא עָלְמָא לְאִתְפְּרָעָא מִנֵּיהּ, עַד דַּאֲתָא אִילָנָא דְּחַיֵּי, וְכָפֵי עַל אָדָם, וְכַפְיָיא לֵיהּ לְהַהוּא נָחָשׁ דְּלָא יִשְׁלוֹט לְעָלְמִין, עַל זַרְעָא דְיַעֲקֹב

192. For when Yisrael offered a goat, the serpent was subdued and became a slave OF YISRAEL as we learned. Therefore, Ya'akov served his father two goats (Heb. se'irim), one with which to subjugate Esav, who is hairy (Heb. sa'ir), and the other for the grade upon which Esav depended and to which he cleaved. THIS WAS SAMAEL, THE MINISTER OF ESAV.

192. דְּהָא בְּזִמְנָא דְאַקְרִיבוּ יִשְׂרָאֵל שָׂעִיר, הֲוָה אִתְכַּפְיָא הַהוּא נָחָשׁ וְאִתְהַפַּךְ לְעַבְדָּא, כְּמָה דְאִתְּמַר. וְע"ד אַקְרֵיב יַעֲקֹב לַאֲבוֹי, תְּרֵין שְׂעִירִין חַד, לְאִכַּפְיָא לְעֵשָׂו, דְּאִיהוּ שָׂעִיר, וְחַד, בְּגִין דַּרְגָּא דַּהֲוָה תָּלֵי בֵּיהּ עֵשָׂו וְאִתְדַּבַּק בֵּיהּ וְאִתְּמַר.

193. Therefore the world is accursed until a woman comes, who resembles Chavah, and a man, who resembles Adam. They will deceive and beguile the serpent and the one ruling him, NAMELY, SAMAEL. We have already learned this.

193. וּבְגִין כָּךְ קַיְּימָא עַלְמָא, עַד דְּתֵיתֵי אִתְּתָא, כְּגַוְונָא דְחַוָּה, וּבַרְנָשׁ כְּגַוְונָא דְאָדָם, וְיַעֲקִימוּ וְיַחְכִּימוּ לֵיהּ לְהַהוּא חִוְיָא בִּישָׁא וְהַהוּא דְּרָכִיב עֲלֵיהּ וְכֹלָּא אִתְּמַר

194. He opened the discussion with the verse, "and Esav was a cunning hunter, a man of the field: and Ya'akov was a plain man, dwelling in tents" (Beresheet 25:27). The phrase "a plain man" MEANS a whole man, according to the Aramaic translation, AS ILLUSTRATED BY THE FACT THAT HE WAS "dwelling in tents." He was plain because he dwelt in tents, WHICH MEANS THAT he held fast the two sides, RIGHT AND LEFT, WHICH ARE Avraham and Yitzchak, AND HE WAS FOUND WHOLE BOTH ON THE RIGHT, THE LIGHT OF CHASSADIM, AND THE LEFT, THE ILLUMINATION OF CHOCHMAH. Because HE COMPRISES OF BOTH SIDES, Ya'akov came to Esav from the side of Yitzchak THAT WAS INCLUDED IN HIM. THIS IS THE SECRET OF THE TWO HE GOATS HE SERVED YITZCHAK, WHICH CAME FROM THE ILLUMINATION OF THE LEFT, THE ASPECT OF YITZCHAK. As we learned from the verse, "With the merciful you will show yourself merciful...and with the perverse you will show yourself subtle" (Tehilim 18:26-27). When he came to receive the blessings, he came with support of Avraham and Yitzchak from above, NAMELY, SUPPORT FROM BOTH THE RIGHT AND LIEFT SIDES, and so all was done wisely.

194. פְּתַח וַאֲמַר, וַיְהִי עֵשָׂו אִישׁ יוֹדֵעַ צַיִד אִישׁ שָׂדֶה, וְהָא אִתְּמַר וְיַעֲקֹב אִישׁ תָּם יֹשֵׁב אֹהָלִים. אִישׁ תָּם: גְּבַר שְׁלִים, כְּתַרְגּוּמוֹ. יֹשֵׁב אֹהָלִים, אַמַּאי אִיהוּ תָּם, בְּגִין דְּאִיהוּ יֹשֵׁב אֹהָלִים, דְּאָחִיד לְתְרֵין סִטְרִין, לְאַבְרָהָם וּלְיִצְחָק. וְע"ד, יַעֲקֹב בְּסִטְרָא דְיִצְחָק אֲתָא לְגַבֵּי דְעֵשָׂו, כְּמָה דְּאִתְּמַר, דְּכְתִיב, עִם חָסִיד תִּתְחַסָּד וְעִם עִקֵּשׁ תִּתַּפָּל. וְכַד אֲתָא עִם בִּרְכָאן, בְּסִיּוּעָא דְלֵעֵילָא קָא אֲתָא, בְּסִיּוּעָא דְאַבְרָהָם וְיִצְחָק, וּבְגִין כָּךְ בְּחָכְמְתָא הֲוָה, כְּמָה דְאִתְּמַר

195. Come and behold: When Ya'akov arose against Samael, the grade of Esav, Samael fought and wrestled with him, but Ya'akov overpowered him in several ways. He conquered the serpent with cunning and subtlety, but he was only overpowered by the goat, THAT IS, BY THE TWO HE GOATS HE SERVED TO YITZCHAK HIS FATHER. WITH THESE, HE CONQUERED ESAV, THE GRADE OF THE SERPENT, AS HAS BEEN SAID. And though all is one, NAMELY, THE SERPENT AND SAMAEL, nevertheless he also conquered and overpowered Samael in another battle. This is derived from the verse, "and there wrestled a man with him until the breaking of the day. And when he saw that he did not prevail against him" (Beresheet 32:25-26).

195. תָּא חֲזֵי, כַּד יַעֲקֹב אִתְעָר, לְגַבֵּי סמא"ל, דַּרְגָּא דְעֵשָׂו, וְקַבְּיל עֲלֵיהּ לְיַעֲקֹב, וְיַעֲקֹב נָצַח לֵיהּ, בְּכַמָּה סִטְרִין, נָצַח לְחִוְיָה, בְּחָכְמְתָא, וּבְעַקִּימוּ, וְלָא אִתְנְצַח, בַּר בְּשָׂעִיר. וְאַף עַל גַּב דְּכֹלָּא חַד, נָצַח כְּמוֹ כֵן לְסמא"ל, בְּנִצְחוֹנָא אָחֳרָא, וְנָצְחֵיהּ, הה"ד וַיֵּאָבֵק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר. וַיַּרְא כִּי לֹא יָכוֹל לוֹ

196. Come and behold: The merit of Ya'akov was such, that he, SAMAEL, wanted to exterminate Ya'akov from the world. That night was the night when the moon was created, THAT IS, WEDNESDAY EVE, A TIME OF DANGER. And Ya'akov stayed alone, and no one was with him, as we have learned that a man must not venture out alone at night. This is even more true on the night when the luminaries were created, for then the moon is defective, as it is written, "Let there be lights (Heb. me'orot)" (Beresheet 1:14), and the word Me'orot is spelled without THE LETTER VAV, WHICH IS A SIGN OF A CURSE. Because Ya'akov remained alone that night, HE WAS IN GREAT DANGER, because when the moon is defective, the evil serpent is strengthened and rules. Then Samael came and denounced Ya'akov and wanted him to perish from the world.

196. תָּא חֲזֵי, זְכוּתֵיהּ דְּיַעֲקֹב כַּמָּה הֲוָה, דְּאִיהוּ אֲתָא, וּבְעָא לְאַעֲבָרָא לֵיהּ מֵעַלְמָא, וְהַהוּא לֵילְיָא, הֲוָת לֵילְיָא דְּאִתְבְּרֵי בֵּיהּ סִיהֲרָא, וְיַעֲקֹב אִשְׁתְּאַר בִּלְחוֹדוֹי, דְּלָא הֲוָה עִמֵּיהּ אָחֳרָא, דְּתְנַן לָא יִפּוֹק בַּר נָשׁ יְחִידָאי בְּלֵילְיָא, וְכ"ש בְּלֵילְיָא דְּאִתְבְּרִיאוּ בֵּיהּ נְהוֹרִין, דְּהָא סִיהֲרָא אִיהִי חַסְרָא, דְּכְתִיב יְהִי מְאֹר"ת חָסֵר, וְהַהוּא לֵילְיָא, אִשְׁתְּאַר בִּלְחוֹדוֹי, בְּגִין דְּכַד סִיהֲרָא חַסְרָא, חִוְיָא בִּישָׁא אִתְתַּקַּף וְשָׁלְטָא, וּכְדֵין אֲתָא סמא"ל, וְקַטְרֵיג לֵיהּ, וּבְעָא לְאוֹבְדָא לֵיהּ מֵעָלְמָא

197. וְיַעֲקֹב הֲוָה תַּקִּיף בְּכָל סִטְרִין, בְּסִטְרָא דְיִצְחָק, וּבְסִטְרָא דְאַבְרָהָם, דְּאִינּוּן הֲווֹ תַּקִּיפוּ דְיַעֲקֹב. אֲתָא לִימִינָא חָמָא לְאַבְרָהָם, תַּקִּיף בְּתַקִּיפוּ דְיוֹמָא, בְּסִטְרָא דִימִינָא דְחֶסֶד. אֲתָא לִשְׂמָאלָא, חָמָא לְיִצְחָק, תַּקִּיף בְּדִינָא קַשְׁיָא. אֲתָא לְגוּפָא, חָמָא לְיַעֲקֹב, תַּקִּיף מִתְּרֵין סִטְרִין אִלֵּין, דְּסַחֲרָן לֵיהּ, חַד מִכָּאן, וְחַד מִכָּאן, כְּדֵין, וַיַּרְא כִּי לֹא יָכוֹל לוֹ וַיִּגַּע בְּכַף יְרֵכוֹ דְּאִיהוּ אֲתַר לְבַר מִגּוּפָא, וְאִיהוּ חַד עַמּוּדָא דְגוּפָא, כְּדֵין וַתֵּקַע כַּף יֶרֶךְ יַעֲקֹב בְּהֵאָבְקוֹ עִמּוֹ וגו׳.

197. But Ya'akov was strong on all sides, on the side of Yitzchak and the side of Avraham. SAMAEL came to the right and saw Avraham strong with the vigor of day, namely, the right side, which is Chesed. He came to the left, and saw Yitzchak powerful with the strength of rigorous judgment. He came to the body, NAMELY, TO THE CENTRAL COLUMN, and saw Ya'akov strong on these two sides. AVRAHAM AND YITZCHAK surrounded him, one from here and one from there. Then "when he saw that he did not prevail against him, he touched the hollow of his thigh" (Beresheet 32:26), a place outside the body, the one pillar of the body ON WHICH THE WHOLE BODY IS SUPPORTED, NAMELY, NETZACH, THE PILLAR OF TIFERET, CALLED 'BODY'. Then "and the hollow of Ya'akov's thigh was put out of joint, as he wrestled with him..." (Ibid.).

198. כֵּיוָן דְּאִתְעַר צַפְרָא, וַעֲבַר לֵילְיָא, אִתְתַּקַּף יַעֲקֹב, וְאִתְחַלַּשׁ חֵילֵיהּ דְּסמא״ל, כְּדֵין אֲמַר שַׁלְּחֵנִי, דְּמָטָא זִמְנָא, לוֹמַר שִׁירָתָא דְצַפְרָא, וּבְעֵי לְמֵיזַל, וְאוֹדֵי לֵיהּ, עַל אִינּוּן בִּרְכָאן, וְאוֹסִיף לֵיהּ בִּרְכָתָא אָחֳרָא, דִּכְתִיב וַיְבָרֶךָ אֹתוֹ שָׁם

198. Once day broke and night departed, Ya'akov was strengthened, and the power of Samael diminished. Then he said: "Let me go" (Ibid. 27), for it was his time to say the morning hymns and he had to leave. He confirmed his blessings and added a blessing of his own, as it is written, "And he blessed him there" (Ibid. 30).

199. תָּא חֲזֵי, כַּמָּה בִּרְכָאן, אִתְבָּרֵךְ יַעֲקֹב, חַד דַּאֲבוֹי, בְּהַהוּא עֶקְימוּ, וְרָווּח כָּל אִינּוּן בִּרְכָאן. וְחַד דִּשְׁכִינְתָּא דְּבָרֵיךְ לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, כַּד הֲוָה אָתֵי מִלָּבָן, דִּכְתִיב וַיְבָרֶךְ אֱלֹהִים אֶת יַעֲקֹב. וְחַד, דְּבָרְכֵיהּ לֵיהּ הַהוּא מַלְאָכָא, מִמַּנָּא דְעֵשָׂו. וְחַד, בִּרְכָה אָחֳרָא, דְּבָרְכֵיהּ לֵיהּ אֲבוּהָ, כַּד הֲוָה אָזֵיל לְפַדַּן אֲרָם, דִּכְתִיב וְאֵל שַׁדַּי יְבָרֵךְ אֹתְךָ וגו׳.

199. Come and behold how many were the blessings Ya'akov received. The one from his father he earned through cunning, and that gained him all these many blessings; the one of the Shechinah he received from the Holy One, blessed be He, when he returned from Lavan, as it is written, "And Elohim...blessed him" (Beresheet 35:9). He was given one by the minister of Esav and one from his father when he went to Paddan-Aram, as it is written, "And El Shadai bless you..." (Beresheet 28:3).

200. בְּהַהוּא זִמְנָא, דְּחָמָא יַעֲקֹב גַּרְמֵיהּ, בְּכָל הַנֵּי בִּרְכָאן, אֲמַר, בְּמַאן בִּרְכָתָא דְּמִנַּיְיהוּ אֶשְׁתַּמֵּשׁ הַשְׁתָּא. אֲמַר, בַּחֲלָשָׁא מִנַּיְיהוּ אֶשְׁתַּמֵּשׁ הַשְׁתָּא, וּמַאן אִיהוּ, דָּא בַּתְרַיְיתָא, דְּבָרְכֵיהּ אֲבוּהָ, וְאַף עַל גַּב דְּאִיהִי תַּקִּיפָא, אֲמַר, לָאו אִיהִי תַּקִּיפָא, בְּשָׁלְטָנוּתָא דְהַאי עַלְמָא כְּקַדְמָאָה

200. At the time when Ya'akov saw himself with all these blessings, he said, Which shall I use now? He decided to use the weakest blessing of all. And which is that? It is the last blessing from his father. And although this too is a powerful blessing, it is not as strong for having power over the world as the first ones.

201. אֲמַר יַעֲקֹב, אֶטּוֹל הַשְׁתָּא דָּא וְאֶשְׁתַּמֵּשׁ בָּהּ, וַאֲסַלֵּק כָּל אִינּוּן אָחֳרָנִין, לְזִמְנָא דְּאִצְטְרִיךְ לִי, וְלִבְנָאי בַּתְרָאי. אֵימָתַי, בְּזִמְנָא דְּיִתְכַּנְּשׁוּן כָּל עַמְּמַיָּא, לְאוֹבָדָא בָּנַי מֵעַלְמָא, דִּכְתִיב כָּל גּוֹיִם סְבָבוּנִי בְּשֵׁם יי׳ כִּי אֲמִילַם. סַבּוּנִי גַּם סְבָבוּנִי וגו׳. סַבּוּנִי כִּדְבוֹרִים וגו׳. הָא הָכָא תְּלָתָא, לְגַבֵּי תְּלָתָא דְּאִשְׁתָּאֲרוּ. חַד, אִינּוּן בִּרְכָאן קַדְמָאי, דַּאֲבוּהָ. תְּרֵין, אִינּוּן בִּרְכָאן, דְּבָרְכֵיהּ קוּדְשָׁא בְּרִיךְ הוּא. תְּלַת, אִינּוּן בִּרְכָאן, דְּבָרְכֵיהּ הַהוּא מַלְאָכָא

201. Ya'akov said: I will avail myself of this blessing and use it. The others I will reserve until the time when I and my children after me will need them. When WILL THIS BE? At the time the nations gather to exterminate my children from the world, as it is written, "All nations compassed me about: but in the name of Hashem I cut them off. They compassed me about; indeed, they compassed me...They compassed me about like bees..." (Tehilim 118:10-12). There are three VERSES that correspond to the three blessings THAT HE DID NOT USE. The one is the blessing from his father; the second is the blessing from the Holy One, blessed be He; and the third is the blessing he was given by the angel.

202. אֲמַר יַעֲקֹב, לְהָתָם אִצְטְרִיכוּ, לְגַבֵּי מְלָכִין וְכָל עַמִּין דְּכָל עַלְמָא, וַאֲסַלֵּיק לוֹן לְהָתָם, וְהַשְׁתָּא לְגַבֵּי דְעֵשָׂו, דַּי לִי בְּהַאי. לְמַלְכָּא, דַּהֲווֹ לֵיהּ כַּמָּה לְגִיוֹנִין תַּקִּיפִין, כַּמָּה מָארֵי מַגִּיחֵי קְרָבָא, לַאֲגָחָא קְרָבִין, דְּזִמִּינִין לְגַבֵּי מְלָכִין תַּקִּיפִין, לַאֲגָחָא בְּהוֹ קְרָבָא. אַדְהָכֵי שָׁמַע עַל לִסְטִים חַד קַפְחָא, אֲמַר, הַנֵּי בְּנֵי תַּרְעֵי, יַהֲכוֹן תַּמָּן. א״ל, מִכָּל לְגִיוֹנִין דִּילָךְ, לֵית אַנְתְּ מְשַׁדַּר הָתָם, אֶלָּא אִלֵּין. אֲמַר, לְגַבֵּי הַהוּא לִסְטִים, דַּי בְּאִלֵּין, דְּהָא כָּל לְגִיוֹנוֹתַי, וּמָארֵי קְרָבָא, אֶסְתַּלַּק לְגַבֵּי אִינּוּן מְלָכִין תַּקִּיפִין, בְּיוֹמָא דִקְרָבָא, דְּאִצְטְרִיכוּ לִי, לֶיהֱוֹוּ.

202. Ya'akov said: At that time, I will need ALL THE BLESSINGS TO PROTECT ME from the kings and all the nations in the world THAT WILL SURROUND ME. THEREFORE, I will reserve these blessings for that time. And now, for Esav, this blessing should suffice, TO WIT, THE SECOND BLESSING HIS FATHER GAVE HIM. This is like a king, who had several battalions of mighty warriors and several qualified ministers of war capable of engaging in warfare against mighty kings. In the meantime, when he learned about a great robber, he sent his gatekeepers TO FIGHT HIM. When HIS SERVANTS asked him, why did you choose to send the gatekeepers when you have such strong battalions available, the king replied, these will suffice to cope with this robber. I will reserve the battalions and ministers for war against the mighty kings, so they will be available when I need them.

203. אוֹף הָכֵי, יַעֲקֹב אֲמַר לְגַבֵּי עֵשָׂו, דַּי לִי הַשְׁתָּא בְּאִלֵּין בִּרְכָאן. אֲבָל לְהַהוּא זִמְנָא, דְּאִצְטְרִיכוּ לְבָנַי, לְגַבֵּי כָּל מַלְכִין וְשַׁלִּיטִין דְּכָל עַלְמָא, אֲסַלֵּק לוֹן

203. Ya'akov said the same: To cope with Esav, these blessings HE RECEIVED FROM HIS FATHER WHEN HE WENT TO PADDAN-ARAM, will suffice. But THE REST OF THE BLESSINGS, I shall reserve for that time when my children will need them to fight the kings and rulers in the world, who will rise against them.

204. כַּד יִמְטֵי הַהוּא זִמְנָא, יִתְעָרוּן אִינּוּן בִּרְכָאן, מִכָּל סִטְרִין, וְיִתְקַיֵּים עַלְמָא עַל קַיּוּמֵיהּ כִּדְקָא יָאוֹת, וּמֵהַהוּא יוֹמָא וּלְהָלְאָה, יְקוּם מַלְכוּתָא דָא עַל כָּל שְׁאָר מַלְכוּ אָחֳרָא, כְּמָה דְאוֹקְמוּהָ, דִּכְתִיב תַּדִּק וְתָסֵף כָּל אִלֵּין מַלְכְוָתָא וְהִיא תְּקוּם לְעָלְמַיָּא. וְהַיְינוּ הַהִיא אַבְנָא, דְּאִתְגְּזֶרֶת מִן טוּרָא דִי לָא בִידַיִן, כִּדְכְתִיב אֲחֵר מִשָּׁם רוֹעֶה אֶבֶן יִשְׂרָאֵל, מַאן אֶבֶן דָּא. דָּא כְּנֶסֶת יִשְׂרָאֵל, כְּמָה דְאַתְּ אָמֵר וְהָאֶבֶן הַזֹּאת אֲשֶׁר שַׂמְתִּי מַצֵּבָה וגו׳.

204. When that time arrives, all the blessings will be aroused on all sides TOWARDS YISRAEL, and the world will be properly established. From that day on, this kingdom shall rise, THAT IS, THE SUPERNAL KINGDOM, THE NUKVA OF ZEIR ANPIN, above all the other kingdoms, as was explained when discoursing on the verse, "but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Daniel 2:44). This is the stone that was cut out of the mountain and not by man, WHICH WAS MENTIONED IN THE SCRIPTURE, as it is written, "from thence from the shepherd, the Stone of Yisrael" (Beresheet 49:24). What is this stone? It is the congregation of Yisrael, THE NUKVA OF ZEIR ANPIN, as written, "and this stone, which I have set for a pillar..." (Beresheet 28:22), WHICH IS THE NUKVA.

205. ר׳ חִיָּא אֲמַר, מֵהָכָא שְׁאָר יָשׁוּב שְׁאָר יַעֲקֹב, אִלֵּין בִּרְכָאן אָחֳרָנִין, דְּאִשְׁתָּאֲרוּ, וּכְתִיב, וְהָיָה שְׁאֵרִית יַעֲקֹב בַּגּוֹיִם בְּקֶרֶב עַמִּים רַבִּים בַּגּוֹיִם כְּלָהוּ, וְלָא בְעֵשָׂו בִּלְחוֹדֵיהּ, וּכְתִיב וְהָיָה שְׁאֵרִית וגו׳, כַּטַּל מֵאֵת יי׳.

205. Rabbi Chiya said that from this IT IS UNDERSTOOD THAT THE REST OF THE BLESSINGS OF YA'AKOV REMAIN FOR YISRAEL TO USE IN THE FUTURE, as it is written, "A remnant shall return, even the remnant of Ya'akov" (Yeshayah 10:21). About these remaining blessings, IT HAS BEEN WRITTEN, "A REMNANT SHALL RETURN," MEANING THAT THEY WILL RETURN TO YISRAEL. It is also written, "And the remnant of Ya'akov shall be in the midst of many peoples" (Michah 5:6), THAT IS, among all the nations, not Esav alone, FOR THEN THE REST OF THE BLESSINGS WILL BE AROUSED, as it is written, "And the remnant...like dew from Hashem."

206. פְּתַח ר׳ יֵיסָא וַאֲמַר בֵּן יְכַבֵּד אָב וְעֶבֶד אֲדוֹנָיו, בֵּן: דָּא עֵשָׂו דְּלָא הֲוָה בַּר נָשׁ בְּעַלְמָא, דְּיוֹקִיר לַאֲבוֹי, כְּמָה דְאוֹקִיר עֵשָׂו לַאֲבוֹי. וְהַהוּא יַקִּירוּ דְאוֹקִיר לֵיהּ אַשְׁלֵיט לֵיהּ בְּהַאי עַלְמָא

206. Rabbi Yisa quoted the verse, "A son honors his father, and a servant his master" (Malachi 1:6). "A son" refers to Esav, for in the whole world there was no man who respected his father as Esav did; the homage he paid him made him ruler of the world.

207. "...and a servant his master" refers to Eliezer, the servant of Avraham. This has been explained. The man came to Charan with great wealth and camels loaded with many gifts to lavish, yet he did not say to Betu'el and Lavan, that he is Avraham's friend, or any other man, who came at Avraham's request, but when he started his speech, it is written, "And he said, I am Avraham's servant" (Beresheet 24:34). Later, he repeated SEVERAL TIMES, 'my master'. Because he respected Avraham with honor and kindness, they were patient with him for some time.

207. וְעֶבֶד אֲדוֹנָיו: דָּא אֱלִיעֶזֶר עֶבֶד אַבְרָהָם וְאוֹקְמוּהָ, דְּהָא בַּר נָשׁ דַּהֲוָה אָתֵי לְחָרָן, בְּכַמָּה עוֹתְרָא, וְכַמָּה מַתְּנָן וּנְבַזְבְּזִין, וּגְמַלִּין טְעִינָן, דְּלָא אֲמַר לְבְתוּאֵל וְלָבָן, דְּאִיהוּרְחִימוּי דְּאַבְרָהָם, אוֹ בַּר נָשׁ אָחֲרָא, דְּאָתֵי בְּפִיּוּסָא דְּאַבְרָהָם, אֶלָּא עַד לָא יְמַלֵּל מִלּוֹי מַה כְּתִיב, וַיֹּאמֶר עֶבֶד אַבְרָהָם אָנֹכִי, וּלְבָתַר אֲדֹנִי אֲדֹנִי, בְּגִין דְּיוֹקִיר לֵיהּ לְאַבְרָהָם, הַהוּא יְקָרָא, וְהַהוּא טִיבוּ, אוֹרִיךְ לֵיהּ לְכַמָּה זִמְנִין

208. By right of that honor that he showed to his father, the Holy One, blessed be He, was forbearing with him when he ruled this world. And these are the tears that Yisrael shed under his yoke, until Yisrael will return to the Holy One, blessed be He, with crying in tears and weeping, as it is written, "They shall come with weeping..." (Yirmeyah 31:8) and then, "And liberators shall ascend upon mount Tzion to judge the mountain of Esav; and the kingdom shall be Hashem's" (Ovadyah. 1:21).
Blessed be Hashem for ever and ever. Amen and Amen.

208. כָּךְ עֵשָׂו, הַהוּא יְקָרָא דְּאוֹקִיר לֵיהּ לַאֲבוֹי, אוֹרִיךְ לֵיהּ כָּל הַנֵּי זִמְנִין דְּיִשְׁלוֹט בְּעַלְמָא דָּא, וְאִינּוּן דִּמְעִין, אוֹרִידוּ לוֹן לְיִשְׂרָאֵל בְּשִׁעְבּוּדָא דִּילֵיהּ עַד דִּיתוּבוּן יִשְׂרָאֵל לְקב״ה, בִּבְכִיָּה וּבְדִמְעִין, דִּכְתִיב בִּבְכִי יָבֹאוּ וגו׳, וּכְדֵין כְּתִיב, וְעָלוּ מוֹשִׁיעִים בְּהַר צִיּוֹן לִשְׁפֹּט אֶת הַר עֵשָׂו וְהָיְתָה לַיי׳ הַמְּלוּכָה.
בָּרוּךְ יי׳ לְעוֹלָם אָמֵן וְאָמֵן

1. "And Ya'akov went out from Be'er Sheva..."

In this section of secret Torah teachings, Rabbi Chiya discusses the symbolism and meaning of Ecclesiastes' resonant verse, "The sun also rises, and the sun goes down, and hastens to its place where it rises again." The verse refers to Ya'akov, when he was in Be'er Sheva and went to Charan, where Beresheet tells us he "tarried...all night, for the sun was set." The solar directions, north and south, indicate the Left Column and the Right Columns of energy, or, respectively, the negative and positive forces. Rabbi Ashlag's commentary further clarifies the word "place" as referring to Malchut, our physical world. Both Ya'akov and "the sun" represent Zeir Anpin--the Upper World, the source of our spiritual Light. We learn that the divine emanation alluded to in the text--"And Ya'akov went out"--is a complete one, combining the secrets of Chochmah and Chassadim; that is, both the Right and Left Columns. Rabbi Chiya explains Ya'akov's journey in terms of the Light of Zeir Anpin descending into the material world of darkness, the Malchut; and Rabbi Yosi further elucidates the journey of Ya'akov in relation to the Exile of the Jews. These explanations are used to explore the nature of The Creator's more awesome aspect, His "fierce indignation..." The Rabbis proceed into a brief discussion of the Tefilin, which are emblems of the divine presence as well as antennae-like instruments for evoking the Light, which is present even in the most seemingly dark and demonic situations. The reader comes to understand that such stories from Torah are really mullet-layered allegories, revealing the structures of reality and both the inner and the outer universe, as well as the essential harmony of God's Creation. Lastly, in the secret of 22, it is shown that the driving force of the universe on every scale comprises the desire for union between Zeir Anpin, the Upper World, and the Nukva, the Malchut, our lower physical dimension. This includes such seemingly opposed aspects of the divine as male and female, darkness and light, anger and mercy. The rabbis then state that this duality that also lies at the root of our own confusion, fear,rage, and loneliness--everything that prevents us from attaining transcendence and union with the One.

The Relevance of this Passage

The patriarch Ya'akov is the living embodiment of the Central Column force, known in lay terms as Restriction or Resistance. While the Right and Left Columns correspond to the positive and negative poles of an incandescent light bulb, the Central Column correlates to the filament,which creates light through resistance. Spiritual Light operates under the same principle. We draw Light from the Upper World of Zeir Anpin into our physical world of Malchut when we apply the concept of Restriction in our own life. This is achieved by resisting our impulsive, self-centered desires. Tefilin also assists us towards that end. Tefilin is bound upon the left arm, which denotes the negative power of the Left Column. Binding and restricting the power of the left arm weakens our own Left Column, the source of our selfish, wanton desires. The forces released through our visual connection to the Hebrew letters helps strengthen our connection to the Light, so that we may resolve the inner conflicts that cause our sense of separation from the Eternal. By invoking the power of Ya'akov and Tefilin through our attention to these passages, we receive the emotional strength, willpower, and foresight to rise above the power of impulse, creating union between ourselves and the Light of the Creator.

1. "And Ya'akov went out from Be'er Sheva, and went toward Charan" (Bereshit 28:10). Rabbi Chiya opened the discussion with the verse: "The sun also rises, and the sun goes down, and hastens to its place where it rises again" (Kohelet 1:5). This verse has been explained. The phrase, "the sun also rises," refers to Ya'akov, WHO IS ZEIR ANPIN, when he was in Be'er Sheva, WHICH IS BINAH. The phrase, "and the sun goes down," refers to Ya'akov when he went to Charan, THE NUKVA OF ZEIR ANPIN, as it is written: "and tarried there all night, for the sun was set" (Beresheet 28:11). The passage: "and hastens to its place where it rises again," is similar to the verse: "and lay down in that place to sleep" (Ibid. 11). THIS REFERS TO THE NUKVA, CALLED 'PLACE', WHERE THE SUN HASTENS TO SHINE.

1. וַיֵּצֵא יַעֲקֹב מִבְּאֵר שָׁבַע וַיֵּלֶךְ חָרָנָה. ר׳ חִיָּיא פְּתַח וַאֲמַר, וְזָרַח הַשֶּׁמֶשׁ וּבָא הַשֶּׁמֶשׁ וְאֶל מְקוֹמוֹ שׁוֹאֵף זוֹרֵחַ הוּא שָׁם, הַאי קְרָא אוֹקֵמוּהָ. אֲבָל וְזָרַח הַשֶּׁמֶשׁ, דָּא יַעֲקֹב, כַּד הֲוָה בְּבְאֵר שָׁבַע. וּבָא הַשֶּׁמֶשׁ, כַּד אֲזַל לְחָרָן, דִּכְתִיב וַיָּלֶן שָׁם כִּי בָא הַשֶּׁמֶשׁ. וְאֶל מְקוֹמוֹ שׁוֹאֵף זוֹרֵחַ, דִּכְתִיב וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא.

2. Come and behold: although the sun illuminates the whole world, it travels in only two directions, as it is written: "goes towards the south, and veers to the north," (Kohelet 1:6) for south is the Right COLUMN and north is the Left COLUMN. And the sun rises every day from the east side, FROM ITS OWN ASPECT, TIFERET, and travels toward the south side, TO THE RIGHT COLUMN, CHESED. It then veers to the north side, TO THE LEFT COLUMN, GVURAH. THAT IS, IT EVENTUALLY COMBINES THE ILLUMINATION FROM BOTH COLUMNS. And from the north it veers toward the west, THE NUKVA. Then the sun moves to the west, where it sets. HE EXPLAINED THAT the sun rises in the east, as it is written: "And Ya'akov went out from Be'er Sheva," WHEN THE TWO COLUMNS, SOUTH AND NORTH, WERE COMBINED IN HIM. The sun goes west TO THE NUKVA, as it is written: "and went toward Charan." THIS TEACHES US THAT THE ILLUMINATION ALLUDED TO IN THE TEXT, "AND YA'AKOV WENT OUT," IS A COMPLETE ILLUMINATION COMPRISING THE TWO COLUMNS, RIGHT AND LEFT, WHICH IS THE SECRET OF CHOCHMAH AND CHASSADIM COMBINED.

2 וְתָא חֲזֵי, שִׁמְשָׁא אַף עַל גַּב דְּנַהֵיר לְכָל עָלְמָא, מַטְלָנוֹי בִּתְרֵין סִטְרִין אִינּוּן, כד״א הוֹלֵךְ אֶל דָּרוֹם וְסוֹבֵב אֶל צָפוֹן, בְּגִין דְּדָא יְמִינָא, וְדָא שְׂמָאלָא. וְנָגֵיד וּנְפֵיק כָּל יוֹמָא מִסִּטְרָא דְּמִזְרָח, וְאָזֵיל לְסִטְרָא דְּדָרוֹם, וּלְבָתַר לְסִטְרָא דְּצָפוֹן וּמִסִּטְרָא דְּצָפוֹן, לְסִטְרָא דְּמַעֲרָב, וּכְדֵין שִׁמְשָׁא אִתְכְּנֵיש, וְאָזֵיל לְגַבֵּי מַעֲרָב. נָפֵיק מִמִּזְרָח: דִּכְתִיב וַיֵּצֵא יַעֲקֹב מִבְּאֵר שָׁבַע. וְאָזֵיל לְמַעֲרָב: דִּכְתִיב וַיֵּלֶךְ חָרָנָה.

3. רִבִּי שִׁמְעוֹן אָמַר, נָפֵיק מִכְּלָלָא דְאַרְעָא דְיִשְׂרָאֵל, דִּכְתִיב וַיֵּצֵא יַעֲקֹב מִבְּאֵר שָׁבַע. וַאֲזַל לְרִשּׁוּ אָחֳרָא, דִּכְתִיב וַיֵּלֶךְ חָרָנָה. נָפֵיק מִמִּזְרָח, דִּכְתִיב וַיֵּצֵא יַעֲקֹב מִבְּאֵר שָׁבַע, דָּא שְׁמִטָּה, דְּנָטֵיל מֵעוֹמְקָא עִלָּאָה, נְהִירוּ דְּנַהֲיר, וְאָזֵיל לְמַעֲרָב, דִּכְתִיב וַיֵּלֶךְ חָרָנָה, אֲתַר דְּדִינָא וְרוֹגְזָא תַּמָּן.

3. Rabbi Shimon said that Ya'akov went out of the ambit of the land of Yisrael, as it is written: "And Ya'akov went out from Be'er Sheva," WHICH IS THE NUKVA IN ITS ENTIRETY, CALLED 'BE'ER SHEVA', AND CALLED THE 'LAND OF YISRAEL'. And he went to another domain, as it is written: "and went toward Charan," OUTSIDE THE LAND OF YISRAEL, WHERE THE OTHER SIDE RULES. THUS, Ya'akov came from the east, THE SECRET OF THE CENTRAL COLUMN THAT COMPRISES THE RIGHT AND LEFT COLUMNS, as it is written: "And Ya'akov went out from Be'er Sheva." This means that during the Shmitah, NAMELY, THE NUKVA, Ya'akov took the shining light from the supernal depth, BINAH, and traveled west. THAT IS, HE TOOK THE LIGHT WHICH SETS IN THE WEST, THE LEFT COLUMN WITHOUT THE RIGHT, "and went toward Charan," a place of Judgment and wrath (Heb. charon), WHICH IS THE DOMAIN OF THE OTHER SIDE.

4. ר׳ יוֹסֵי, מוֹקֵי הַאי קְרָא, בְּגָלוּתָא, בְּקַדְמֵיתָא הֲוָה נָחֵית נְהִירוּ מֵעוֹמְקָא עִלָּאָה וְיַעֲקֹב הֲוָה נָטֵיל לֵיהּ, וְאָזֵיל לְגַבֵּי בְּאֵר שָׁבַע, בְּאֵר דַּחֲפָרוּהָ שָׂרִים, דַּהֲוָה נָהֵיר מִתַּמָּן, וְאַשְׁלִים לְהַהוּא בְּאֵר בְּכָל שְׁלִימוּ. וּבְיוֹמֵי דְגָלוּתָא, נָטֵיל מֵהַאי בְּאֵר שָׁבַע, וְאָזֵיל לְגַבֵּי חָרָנָה, דִּכְתִיב וַיֵּלֶךְ חָרָנָה, כְּלוֹמַר חֲרוֹן אַף, וּמַאי הִיא חֲרוֹן אַפּוֹ דְּקוּדְשָׁא בְּרִיךְ הוּא, דַּרְגָּא בִישָׁא, אַרְעָא דְּרִשּׁוּ אָחֳרָא.

4. According to Rabbi Yosi, this verse refers to the exile. For at first, the light descended from the supernal depth, WHICH IS BINAH, and Ya'akov, ZEIR ANPIN, took it with him and went to POUR IT on Be'er Sheva. THIS IS THE SECRET OF: "the well that the princes dug out" (Bemidbar 21:18). IT IS THE NUKVA, BUILT OF ABA AND IMA THAT ARE CALLED 'PRINCES', FROM where Ya'akov received his illumination, and perfected the well (Heb. be'er) in all its wholeness. During the days of exile, he wanders from Be'er Sheva to Charan, as written: "and went toward Charan"--that is, to fierce indignation (Heb. Charon). What is the fierce indignation of the Holy One, blessed be He? It is the evil grade, the land of the dominion of another, NAMELY, MALCHUT OF THE KLIPOT.

5. אָמַר ר׳ חִיָּא, כַּד אָזֵיל שִׁמְשָׁא לְמַעֲרָב, הַאי מַעֲרָב, אִקְרֵי מְקוֹמוֹ דְּשִׁמְשָׁא, כָּרְסְיָיא דִילֵיהּ, אֲתַר דְּשַׁרְיָא עֲלֵיהּ, הה״ד וְאֶל מְקוֹמוֹ שׁוֹאֵף זוֹרֵחַ הוּא שָׁם, דְּאָזֵיל לְגַבֵּיהּ, לְאַנְהָרָא עֲלֵיהּ, וְנָטֵיל כָּל נְהוֹרִין, וְכָנֵיש לוֹן לְגַבֵּיהּ.

5. Rabbi Chiya said that when the sun, ZEIR ANPIN, goes west, THE NUKVA, the west, represents the throne of the sun, the place upon which the sun dwells. This is the meaning of the verse, "and hastens to its place where it rises again," for it goes to that place to shine upon it. It takes all the lights FROM THE RIGHT AND LEFT COLUMNS and gathers them to itself, THAT IS, IT BESTOWS THEM UPON THE NUKVA.

6. וְהַיְינוּ כְּמָה דְתָנִינָן, קוּדְשָׁא בְּרִיךְ הוּא אֲנַח תְּפִלִּי, בְּגִין דְּנָטֵיל כָּל כִּתְרִין עִלָּאִין, וּמַאן נִינְהוּ, רָזָא דְאַבָּא עִלָּאָה, וְרָזָא דְאִמָּא עִלָּאָה. וְאִינּוּן תְּפִלִּין שֶׁבְּרֹאשׁ כְּמָה דְתָנִינָן כֹּהֵן גָּדוֹל נוֹטֵל בְּרֹאשׁ. וּלְבָתַר דְּנָטֵיל אַבָּא וְאִמָּא, נָטֵיל יְמִינָא וּשְׂמָאלָא, וְאִשְׁתַּכַּח דְּנָטֵיל כֻּלָּא.

6. So we have learned that the Holy One, blessed be He, NAMELY, ZEIR ANPIN, puts on Tefilin which means He takes all the supernal crowns when he. What are they? They are the secret of the supernal Aba and supernal Ima; THEY ARE THE MOCHIN OF CHOCHMAH AND BINAH, THE SECRET OF THE TWO PASSAGES: "KADESH (SANCTIFY TO ME)" (DEVARIM 11:13) AND "VEHAYAH KI YEVIACHA (AND IT SHALL BE WHEN HASHEM SHALL BRING YOU)" (SHMOT 13:11-16). KADESH IS THE MOCHIN OF THE SUPERNAL ABA, WHICH IS CHOCHMAH. VEHAYAH KI YEVIACHA IS THE MOCHIN OF THE SUPERNAL IMA, BINAH. They are the head Tefilin, THE FIRST THREE SFIROT OF THE TEFILIN, THE SECRET OF YUD-HEI, CALLED 'HEAD'. Thus, we have learned that the High Priest takes the first (lit. 'in the head'), WHICH MEANS HE TAKES THE FIRST THREE SFIROT. After he took THE MOCHIN OF Aba and Ima, YUD-HEI, he received from the right and left OF THE MOACH OF DA'AT THE MYSTERY OF THE TWO PASSAGES, "SH'MA (HEAR, O YISRAEL)" (DEVARIM 6:4) AND "VEHAYAH IM SHAMOA (AND IT SHALL COME TO PASS, IF YOU HEARKEN)" (DEVARIM 11:13), THE SECRET OF VAV-HEI. So it is found that ZEIR ANPIN took all THE MOCHIN, THE CHOCHMAH, BINAH, CHESED, AND GVURAH, THE SECRET OF THE FOUR PASSAGES CALLED THE 'TEFILIN OF THE HOLY ONE, BLESSED BE HE.'

7. Rabbi Elazar SUPPORTS RABBI CHIYA by saying: The "splendor (Tiferet) of Yisrael," ZEIR ANPIN, takes all THE FOUR MOCHIN: CHOCHMAH, BINAH, TIFERET, AND MALCHUT. And when the Congregation of Yisrael is drawn upward TOWARDS BINAH, it too takes them all, LIKE ZEIR ANPIN, AND COMPRISES the male world of the Holy One, blessed be He, NAMELY BINAH, and the female world of the Holy One, blessed be He, ITS OWN ASPECT. And just as all the lights are emitted from this world OF BINAH, the world OF THE NUKVA ALSO absorbs them all. For the worlds are equal, THAT IS, BINAH IS NOW EQUAL TO THE NUKVA, SINCE THE LATTER WENT UP TO CLOTHE IT, AND THE LOWER THAT ASCENDS TO THE UPPER ASSUMS ITS IMAGE. Therefore, Be'er Sheva is a Yovel (Jubilee year,) WHICH IS BINAH, and Be'er Sheva is the Sabbatical (Heb. Shmitah) year, WHICH IS THE NUKVA. THIS MEANS THAT THE LIGHTS OF BINAH AND THE NUKVA ARE EQUAL, AND BOTH ARE CALLED 'BE'ER SHEVA'. Because this sun illuminates only from the Yovel the scripture reads: "And Ya'akov went out from Be'er Sheva," WHICH IS BINAH, ALSO CALLED 'BE'ER SHEVA', "and went toward Charan," the west, which is the Shmitah, NAMELY, THE NUKVA.

7. רַבִּי אֶלְעָזָר אָמַר, תִּפְאֶרֶת יִשְׂרָאֵל נָטֵיל כֹּלָּא, וְכַד אִתְמַשְׁכָא כְּנֶסֶת יִשְׂרָאֵל לְעֵילָא, נָטְלָא אוֹף הָכָא כֹּלָּא, עַלְמָא דְּדִכּוּרָא דְּקוּדְשָׁא בְּרִיךְ הוּא, וְכֵן עַלְמָא דְּנוּקְבָא דְּקוּדְשָׁא בְּרִיךְ הוּא, כְּמָה דְּנָפְקֵי כָּל נְהוֹרִין מֵהַאי עַלְמָא, הָכֵי נָמֵי נָטֵיל כֹּלָּא הַאי עַלְמָא, דְּהָא דָּא כְּגַוְונָא דָא, וּבְגִין כָּךְ בְּאֵר שֶׁבַע דָּא יוֹבְלָא, בְּאֵר שֶׁבַע דָּא אִיהִי שְׁמִטָּה. וְשִׁמְשָׁא לָא נָהִיר, אֶלָּא מִיּוֹבְלָא, וּבְגִין כָּךְ וַיֵּצֵא יַעֲקֹב מִבְּאֵר שָׁבַע וַיֵּלֶךְ חָרָנָה, דָּא מַעֲרָב, דְּאִיהִי שְׁמִטָּה.

8. Rabbi Shimon said: "And Ya'akov went out from Be'er Sheva" is the west, the Shmitah year, NAMELY, THE NUKVA; "and went toward Charan" is the year of orlah. For as he fled from his brother, he went out from the sacred domain into another domain. And when he reached Bet-El, which is a sacred domain, it is written: "And he alighted on a certain place" (Beresheet 28:11).

8. רַבִּי שִׁמְעוֹן אָמַר, וַיֵּצֵא יַעֲקֹב מִבְּאֵר שָׁבַע, דָּא מַעֲרָב, שְׁנַת הַשְּׁמִטָּה. וַיֵּלֶךְ חָרָנָה, דָּא שְׁנַת עָרְלָה, בְּגִין דְּנָפַק מֵרְשׁוּ קַדִּישָׁא לִרְשׁוּ אָחֳרָא, דַּהֲוָה עָרִיק מֵאֲחוֹי, כְּמָה דְּאִתְּמַר. וְכַד מָטָא לְבֵית אֵל, דְּאִיהוּ בִּרְשׁוּ קַדִּישָׁא, מַה כְּתִיב וַיִּפְגַּע בַּמָּקוֹם.

9. HE ASKS: What is this place THAT SCRIPTURE MENTIONS? Rabbi Chiya said: This is the place OF ZEIR ANPIN, NAMELY, THE NUKVA, as it is written: "and hastens to its place," "and tarried there all night, because the sun was set," as is written: "and hastens to its place where it rises again," for he came there to shine upon it.

9. מַאן מָקוֹם. רִבִּי חִיָּיא אָמַר, דָּא הוּא מְקוֹמוֹ דְּקָאָמַרְן, דִּכְתִיב וְאֶל מְקוֹמוֹ שׁוֹאֵף. וַיָּלֶן שָׁם כִּי בָא הַשֶּׁמֶשׁ. כד"א שׁוֹאֵף זוֹרֵחַ הוּא שָׁם, דְּהָא בְּגִין לְאַנְהָרָא לֵיהּ קָאַתְיָא.

10. Notice that it is written: "and he took of the stones of that place," and not, 'the stones of the place'. THIS MEANS THAT HE CHOSE CERTAIN STONES FROM THERE. HE SAYS: These are precious stones, the twelve supernal pearls, as written: "twelve stones," (I Melachim 18:31) underneath which are twelve thousands and tens of thousands of polished stones, all of which are called stones. Therefore, the scripture reads, "of the stones," and not, 'the stones'. The place is the place mentioned, NAMELY, THE NUKVA.

10. וַיִּקַּח מֵאַבְנֵי הַמָּקוֹם. אַבְנֵי הַמָּקוֹם לָא כְּתִיב, אֶלָּא מֵאַבְנֵי הַמָּקוֹם, אִלֵּין אִינּוּן אַבְנֵי יְקָר, מַרְגְּלָאן טָבָאן, דְּאִינּוּן תְּרֵיסַר אַבְנִין עִלָּאִין, כְּמָה דִּכְתִיב שְׁתֵּים עֶשְׂרֵה אֲבָנִים, וּתְחוֹת אִלֵּין, תְּרֵיסַר אֶלֶף, וְרִבְוָון, אַבְנֵי פְסִילָן, וְכֻלְּהוּ אִקְרוּן אַבְנִין, בְּגִין כָּךְ מֵאַבְנֵי הַמָּקוֹם, וְלָא אַבְנֵי הַמָּקוֹם דָּא הוּא מָקוֹם דְּקָאָמַר.

11. Of the phrase, "and put them under his head (lit. 'heads')," HE ASKS: Whose head? AND HE ANSWERS: The heads of that place, WHICH IS THE NUKVA. HE ASKS: What is the meaning of "heads"? It is not, as may be said, someone who puts something under his head, but rather alludes to the four heads of the universe. THESE ARE THE FOUR WINDS: SOUTH, NORTH, EAST, WEST--THE SECRET OF CHOCHMAH, BINAH, TIFERET, AND MALCHUT. THIS IS DERIVED FROM THE VERSE: "AND FROM THENCE IT WAS PARTED, AND BRANCHED INTO FOUR STREAMS (LIT. 'HEADS')" (BERESHEET 2:10). HE GAVE three stones to the north wind, three to the west wind, three to the south wind, and three to the east wind. And that place is above them, to be established by them. THAT IS, THIS IS THE SECRET OF THE VERSE: "HE MADE A SEA" (II DIVREI HAYAMIM 4:2); "IT STOOD UPON TWELVE OXEN, THREE LOOKING TOWARDS THE NORTH, AND THREE LOOKING TOWARDS THE WEST, AND THREE LOOKING TOWARDS THE SOUTH, AND THREE LOOKING TOWARDS THE EAST" (IBID. 4).

1. וַיָּשֶׂם מְרַאֲשֹׁתָיו, מְרַאֲשׁוֹתָיו דְּמַאן. אֶלָּא מְרַאֲשׁוֹתָיו דְּהַהוּא מָקוֹם. מַאי מְרַאֲשׁוֹתָיו. אִי תֵּימָא כְּמַאן דְּשַׁוֵּי תְּחוֹת רֵישֵׁיהּ, לָא. אֶלָּא מְרַאֲשׁוֹתָיו, לְאַרְבַּע סִטְרִין דְּעָלְמָא, תְּלַת אַבְנִין לְסִטַר צָפוֹן, וּתְלַת לְסִטַר מַעֲרָב, וּתְלַת לְסִטַר דָּרוֹם, וּתְלַת לְסִטַר מִזְרָח, וְהַהוּא מָקוֹם עֲלַיְיהוּ לְאִתְתַּקָּנָא בְּהוּ.

12. וּכְדֵין וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא. וַיִּשְׁכַּב, מַרְגְּלָאן לְתַתָּא, וְכָל אִינּוּן דַּרְגִּין דְּאִינּוּן עַל הַאי מָקוֹם הָא אִינּוּן כ״ב, כְּיָון דְּאִתְתַּקַּן עַרְסָא, שָׁכִיב בֵּיהּ, מַאן שָׁכִיב בֵּהּ, שְׁמֵשָׁא. וְע״ד כְּתִיב בְּיַעֲקֹב, וַיֵּשֶׁב עַל הַמִּטָּה, דְּהָא לֵיהּ אִתְחֲזֵי, וְלָא לְאָחֳרָא, וְע״ד וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא. וּבְגִין כָּךְ כְּתִיב, וְזָרַח הַשֶּׁמֶשׁ וּבָא הַשֶּׁמֶשׁ.

12. In the phrase, "and he lay down (Heb. vayishkav) in that place," the word vayishkav CONTAINS THE WORDS VEYESH CAF BET ('AND THERE IS 22'). THESE REPRESENT the twelve lower pearls UPON WHICH THE NUKVA RESTS. IT REFERS TO CHOCHMAH IN IT. And all the grades over this place, WHICH ARE THE TEN SFIROT, THEIR NUMBER REPRESENT THE ILLUMINATION OF CHASSADIM IN IT. Together, there are twenty-two, WHICH MEANS THAT IT IS MADE WHOLE FROM BOTH CHOCHMAH AND CHASSADIM. Once the couch was prepared, IN THE SECRET OF THE 22, he lay down in it. HE ASKS: Who lay down in it? AND HE ANSWERS: The sun, ZEIR ANPIN, DID. Therefore, it is written of Ya'akov, WHO IS ZEIR ANPIN: "and sat upon the bed" (Beresheet 48:2). It was proper for him, and for no other, FOR IT IS THE NUKVA OF ZEIR ANPIN. And therefore, "he lay down on that place," of which scripture says, "And the sun also rises, and the sun goes down."

2. Seven vanities

The hidden meaning of Ecclesiastes' maxim, "Vanity of vanities, vanity of vanities, all is vanity" is revealed here. Rabbi Elazar comments that the apparent frustrations and disappointments of life are in fact blessings in disguise. He calls them "holy and necessary," because they establish the limits within which Man can find authentic happiness. "The Sun Also Rises and The Sun Goes Down," refers to the negative aspect of the seven vanities. In its dark midnight or sundown aspect, the inescapable vanity of human existence is compared to a man "Trying To Catch The Wind"--a futile and useless activity that is harmful to the spirit, and thus evil. Such habits or vices must be left behind.

The Relevance of this Passage

The spiritual influences radiating through this section help us overcome inner weaknesses that impede our progress toward the Light. These positive forces foster deeper awareness of the aspects of life that can bring us lasting happiness and true fulfillment.

Sitrei Torah (Secrets of the Torah)

סִתְרֵי תּוֹרָה

13. וְזָרַח הַשֶּׁמֶשׁ וּבָא הַשֶּׁמֶשׁ. מַאי קָא חָמָא שְׁלֹמֹה מַלְכָּא, דְּשֵׁירוּתָא דְּסִפְרָא דְּחָכְמְתָא דִּילֵיהּ מֵהָכָא אִיהוּ. אֶלָּא אֲמַר ר׳ אֶלְעָזָר, שְׁלֹמֹה מַלְכָּא, הַאי סִפְרָא, אוֹקִים לֵיהּ עַל שֶׁבַע הֲבָלִים, וְעַלְמָא קָאֵים עֲלַיְיהוּ. וְאִינּוּן עַמּוּדִין וְסָמְכִין, קִיּוּמָא דְעַלְמָא. דִּבְג״כ אִקְרוּן הֲבָלִים, מַה גּוּפָא, לָא אִתְקַיַּים בְּלָא הֶבֶל, אוֹף הָכֵי עַלְמָא, לָא אִתְקַיַּים אֶלָּא עַל הֲבָלִים, דַּאֲמַר שְׁלֹמֹה מַלְכָּא. וְאִינּוּן שֶׁבַע, דִּכְתִיב: הֲבֵל הֲבָלִים אָמַר קֹהֶלֶת הֲבֵל הֲבָלִים הַכֹּל הָבֶל, הָא שֶׁבַע.

13. "And the sun also rises, and the sun goes down" (Kohelet 1:5). HE ASKS: Why did King Solomon begin his book of wisdom with this SECRET OF THE RISING AND SETTING OF THE SUN? Rabbi Elazar said that King Solomon based his book upon the seven Vanities upon which the world is established. The pillars and foundations that sustain the world are called 'vanities', for just as the body cannot endure without vanity (also: 'breath'), so the world cannot endure without these vanities mentioned by King Solomon. And these are seven, as it is written: "Vanity of vanities, says Kohelet, vanity of vanities; all is vanity" (Ibid. 2). Altogether, there are seven VANITIES IN THE VERSE: VANITY IS ONE; VANITIES IS IN THE PLURAL, AND SINCE THE PLURAL MEANS AT LEAST TWO, THAT MAKES TWO VANITIES; TOGETHER THERE ARE THREE VANITIES. AND AGAIN HE SAYS, "VANITY OF VANITIES," WHICH MAKES SIX IN TOTAL. AND IF WE ADD, "ALL IS VANITY," AT THE END, THERE ARE SEVEN VANITIES.

14. וְאִי תֵּימָא, אִי הָכֵי דְּאִינּוּן מַרְגְּלָאן טָבָאן דְּעַלְמָא קָיְימָא עֲלַיְיהוּ, הָא בְּאַתַר אָחֳרָא כְּתִיב הֲבָלִים בִּישִׁין, וְאִינּוּן סִתְרוּ דְעַלְמָא, כְּגוֹן זֶה הֶבֶל וְחֳלִי רָע הוּא. זֶה הֶבֶל וּרְעוּת רוּחַ. אֶלָּא וַדַּאי אַף עַל גַּב דְּהַנֵּי שֶׁבַע הֲבָלִים, דְּאִינּוּן קַדִּישִׁין קִיּוּמָא דְעַלְמָא, אִית לְקַבֵּל הַנֵּי ז׳ הֲבָלִים דְּכָל דִּינִין דְּעַלְמָא נָפְקִין, וּמְנַיְיהוּ מִתְפַּשְׁטִין. וְאִקְרוּן הֲבָלִים אָחֳרָנִין, לְאַלְקָאָה בְּנֵי נָשָׁא, וּלְאַתְקָנָא לוֹן, דִּיהַכּוּן בְּאֹרַח מֵישָׁר, וְאִקְרוּן הֶבֶל דְּשַׁרְיָא בְּהוֹ חֳלִי רָע, הֶבֶל דְּאִיהוּ רְעוּת רוּחַ. וְאִינּוּן קִיּוּמָא, דְּבְגִינֵיהוֹן בְּנֵי נָשָׁא אָזְלִין בְּאֹרַח מֵישָׁר, וּדְחִילוּ מִקּוּדְשָׁא בְּרִיךְ הוּא, וְעַל דָּא סַגִּיאִין אִינּוּן הֲבָלִים דְּמִתְפַּשְׁטֵי מֵהַנֵּי שֶׁבַע.

14. You may say that if this be so, the world is sustained on precious pearls. Yet elsewhere it is written of evil vanities that cause the destruction of the universe, as in: "this is vanity and an evil disease," (Kohelet 6:2) and "This...is vanity and harmful spirit" (Ibid. 4). HE ANSWERS THAT assuredly this is so. Although these seven vanities are holy and necessary for the existence of the world, there are corresponding vanities from which every judgment in the world radiates. These other vanities punish men and correct them, so they will walk the path of righteousness. They are called 'a vanity in which there is evil disease', and 'a vanity which is striving after wind'. And they maintain the world because they ensure that men tread the path of righteousness in fear of the Holy One, blessed be He. Therefore, there are many EVIL vanities that spread from these seven HOLY VANITIES, FOR THEY ARE ALSO THE SUSTENANCE OF THE UNIVERSE.

15. וְשֵׁירוּתָא דְּאִיהוּ אֲמַר, רָזָא דְּשִׁמְשָׁא, דְּאִיהוּ הֶבֶל, דְּקַיֵּים עָלְמָא, וְאִיהוּ רָזָא לְאַעֲלָא בַּר נָשׁ לְגוֹ מְהֵימְנוּתָא עִלָּאָה דְּקוּדְשָׁא בְּרִיךְ הוּא. וּבְגִין כָּךְ, כָּל מַה דְּתְחוֹת הַאי דַּרְגָּא, לָאו אִיהוּ רָזָא דְּמְהֵימְנוּתָא, וְע"ד כְּתִיב, וְאֵין יִתְרוֹן תַּחַת הַשֶּׁמֶשׁ בְּכָל אֲשֶׁר נַעֲשָׂה תַּחַת הַשֶּׁמֶשׁ, דְּהָא תְּחוֹת הַאי, לָא אִצְטְרִיךְ לְאִתְדַּבְּקָא.

15. The reason he began with the mystery of the sun, THAT IS, HE BEGAN HIS BOOK WITH THE VERSE, "AND THE SUN ALSO RISES, AND THE SUN GOES DOWN," IS THAT it is a vanity that sustains the world--a secret for bringing man to the supernal faith of the Holy One, blessed be He, SO THAT HE WILL MERIT THE SUPERNAL MOCHIN OF BINAH, CALLED THE 'SUPERNAL FAITH OF THE HOLY ONE, BLESSED BE HE'. Therefore, whatever is beneath this grade, THAT IS, UNDERNEATH THE SUN, is not the secret of the faith AND DOES NOT PERTAIN TO HOLINESS. Therefore it is written: "and there was no profit under the sun" (Kohelet 2:11), and, "in any thing that is done under the sun," (Kohelet. 9:6) for we should not cleave underneath it.

16. שִׁמְשָׁא בְּסִיהֲרָא, חָדָא אִינּוּן בְּלָא פְּרוּדָא, וְסִיהֲרָא אַף עַל גַּב דְּאִיהוּ תְּחוֹת שִׁמְשָׁא, כֹּלָּא אִיהוּ שִׁמְשָׁא, בְּלָא פְּרוּדָא. וּתְחוֹת הַאי, כֹּלָּא אִיהוּ רְעוּת רוּחַ, וְאָסִיר לְאִתְדַּבְּקָא בֵּיהּ.

16. And the sun is within the moon, NAMELY, ZEIR ANPIN IS UNITED WITH THE NUKVA. They are one without separation, and although the moon is under the sun, AS THE NUKVA IS UNDER THE GRADE OF ZEIR ANPIN, AT THE TIME OF UNION everything becomes the sun. THAT IS, EVEN THE MOON IS THEN CONSIDERED PART OF THE SUN, BECAUSE THE SPIRITUAL CLINGING MEANS SIMILARITY OF FORM. THEN THE MOON MAY RECEIVE CHOCHMAH FROM THE SUN, WHICH IS ZEIR ANPIN, without being considered under the sun. And everything under this is harmful spirit. IF CHOCHMAH IS DRAWN BENEATH THE SUN TO ZEIR ANPIN AND NUKVA, IT BECOMES A VANITY THAT STRIVES AFTER WIND, THAT IS, IT BECOMES A KLIPAH AND A FIEND, and it is forbidden to cleave to it.

3. The splendor of the shining mirror

This section discusses the true nature of the patriarch Ya'akov. "As the Color Purple includes all the colors, So the shining mirror comprises all the lights." Just as the mirror includes all the lights, Ya'akov springs from the same mystical source asthe Fathers who preceded him, from Adam and Noah to Abraham and Yitzchak. Like the earlier patriarchs, Ya'akov's potent self and soul are forged by the fires of sexuality, the union of opposites whose power the Other Side finds irresistibly attractive. Just as Adam was tempted by the serpent, Jacob had to "bring a gift to the other side;" that is, he had to survive a similar trial of darkness and desire. Although there were differences in the formative ordeals of the five patriarchs, we are told that they were essentially alike in nature. Thus, they produced similarly potent identities in the men who survived them. After Ya'akov endured his own trial-by-desire, he was given the name of the descendants who would share the identity he had gained for them--"Israel."

The Relevance of this Passage

The Light arising from these verses cleanses negativity created through previous impure sexual thoughts and behavior. We become more enlightened to the power and potency of sexual union, and are inspired to keep the act free from the influences of the Other Side that always attend it. The Hebrew letters summon forth the might of the five patriarchs to help us conquer the obstacles and temptations employed by the devious evil inclination dwelling both within us and around us.

17. וַיֵּצֵא יַעֲקֹב, בְּקִטְרָא דְּסְתִימוּ, מִגּוֹ סִתְרָא סְתִימָא נָפְקָא, זֹהַר אַסְפַּקְלַרְיָאה דְּנַהֲרָא, כְּלִילָא מִתְּרֵין גְּוָונִין, דְּמִתְחַבְּרָן כַּחֲדָא, כֵּיוָן דְּאִלֵּין אִתְכְּלִילוּ דָּא בְּדָא, אִתְחֲזוּן בֵּיהּ כָּל גְּוָונִין. אַרְגָּמָן אִיהוּ, כָּל חֵיזוּ דְּנְהוֹרִין, בֵּיהּ כְּלִילָן. רָצוֹא וָשׁוֹב, אִינּוּן נְהוֹרִין, לָא מִתְעַכְּבָן לְמֶחֱמֵי, חִבּוּרָא חָדָא אִתְחַבְּרָן בְּהַהוּא זֹהַר.

17. "And Ya'akov went out" of the closed labyrinth; and from the closed mystery emerges the splendor of the shining mirror, which is composed of two colors joined together. Because they are included within one another, all the colors are visible in it. All the appearing lights are included in the color purple. THAT IS, AS THE COLOR PURPLE INCLUDES ALL THE COLORS, SO THE SPLENDOR OF THE SHINING MIRROR COMPRISES ALL THE LIGHTS. These lights run and return, FOR THEY RUN FROM THE ILLUMINATION OF THE RIGHT TO THE ILLUMINATION OF THE LEFT TO BE INCLUDED IN IT. BUT THEN THEY IMMEDIATELY RETURN TO THEIR PLACE IN THE ILLUMINATION OF THE RIGHT. And they do not stop to see--THAT IS, TO DRAW OUT CHOCHMAH--BUT IMMEDIATELY RETURN TO THEIR PLACE. THE ILLUMINATIONS OF THE RIGHT AND LEFT are joined within that splendor, BRINGING BOTH TO THE RIGHT IN THE ILLUMINATION OF CHASSADIM. AND THE ILLUMINATION OF THE LEFT IS NOT SEEN AT ALL, BUT IS NEAGTED AND INCLUDED WITHIN THE RIGHT.

18. בְּהַאי זֹהַ״ר שָׁאֲרֵי מַאן דְּשָׁאֲרֵי, שְׁמָא אִיהוּ, לְהַהוּא דְּסָתִים דְּלָא יְדִיעַ כְּלָל, קוֹל יַעֲקֹב אִקְרֵי, בְּהַאי אִתְחֲזֵי מְהֵימְנוּתָא דְּכֹלָּא. הַהוּא דְּסָתִים וְלָא יְדִיעַ כְּלָל, בְּהַאי שַׁרְיָא ידו״ד. שְׁלִימוּ דְּכָל סִטְרִין אִיהוּ, עִלָּאָה וְתַתָּאָה, הָכָא אִשְׁתַּכַּח, יַעֲקֹב שְׁלִימוּ דַּאֲבָהָן דְּאָחִיד מִכָּל סִטְרִין. זה״ר דָּא, עַל בְּרִירוּ דִּשְׁמָא דָא אִקְרֵי, דִּכְתִיב יַעֲקֹב אֲשֶׁר בְּחַרְתִּיךָ. תְּרֵין שְׁמָהָן אִקְרֵי, יַעֲקֹב וְיִשְׂרָאֵל, בְּקַדְמִיתָא יַעֲקֹב, וּלְבָתַר יִשְׂרָאֵל.

19. סִתְרָא דְּסִתְרָא דָא, כַּד הֲוָה בְּקַדְמִיתָא בְּהַאי סוֹפָא דְּמַחְשָׁבָה, דְּאִיהוּ פֵּרוּשָׁא דְאוֹרַיְיתָא דְּבִכְתָב, וְאִיהִי תּוֹרָה שֶׁבְּעַל פֶּה, וְעַל דָּא אִקְרֵי בְּאֵר, שֶׁנֶּאֱמַר הוֹאִיל מֹשֶׁה בְּאֵר אֶת הַתּוֹרָה, בְּאֵ״ר אִיהוּ לְהַהוּא דְּאִקְרֵי שָׁבַע, דִּכְתִיב וַיִּבְנֵהוּ שֶׁבַע שָׁנִים. וְהַיְינוּ קוֹל גָּדוֹל.

20. וְדָא סוֹפָא דְּמַחְשָׁבָה, בְּאֵ״ר שָׁבַע אִיהוּ. וְיַעֲקֹב עָאל בְּהַאי רֵישָׁא לְמְהֵימְנוּתָא, כְּיָון דְּאִתְדַּבַּק בְּמְהֵימְנוּתָא דָא, אִצְטְרִיךְ לֵיהּ לְאִתְבַּחֲנָא, בְּהַהוּא אֲתַר דְּאִתְבְּחִינוּ אֲבָהָן דִּילֵיהּ, דְּעָאלוּ בְּשָׁלֵם וּנְפָקוּ בְּשָׁלֵם.

21. אָדָם עָאל וְלָא אִסְתַּמַּר, וְאִתְפַּתָּא אֲבַתְרָהּ, וְחָטָא בְּהַהִיא אֵשֶׁת זְנוּנִים, נָחָשׁ קַדְמָאָה. נֹחַ עָאל, וְלָא אִסְתַּמַּר, וְאִתְפַּתָּא אֲבַתְרָהּ, וְחָטָא, דִּכְתִיב וַיֵּשְׁתְּ מִן הַיַּיִן וַיִּשְׁכָּר וַיִּתְגַּל בְּתוֹךְ אָהֳלֹה. אַבְרָהָם עָאל וְנָפַק דִּכְתִיב וַיֵּרֶד אַבְרָם מִצְרַיְמָה, וּכְתִיב וַיַּעַל אַבְרָם מִמִּצְרַיִם. יִצְחָק עָאל וְנָפַק, דִּכְתִיב וַיֵּלֶךְ יִצְחָק אֶל אֲבִימֶלֶךְ מֶלֶךְ פְּלִשְׁתִּים גְּרָרָה, וּכְתִיבוַיַּעַל מִשָּׁם בְּאֵר שָׁבַע.

18. In that splendor dwells whoever dwells, YUD-HEI-VAV-HEI, WHICH IS THE FIRST THREE SFIROT. This is a name that describes something closed and utterly unknown. THAT IS, THE NAME DWELLS ON THE ILLUMINATION OF THE RIGHT, WHOSE LABYRINTH IS NOT YET OPENED OR KNOWN. IT DOES NOT DWELL ON THE LEFT, WHOSE LABYRINTH WAS OPENED AND ITS EXISTENCE BECAME KNOWN. THIS SPLENDOR is called the 'voice of Ya'akov', NOT 'A GREAT VOICE'. In this SPLENDOR, THE LIGHT OF THE FIRST THREE SFIROT OF BINAH, CALLED 'the Whole Faith', is seen. THESE CHASSADIM ARE ALSO CONSIDERED PART OF THE FIRST THREE SFIROT, AS THE CHASSADIM OF THE FIRST THREE OF BINAH. And within this closed LABYRINTH OF THE ILLUMINATION OF THE RIGHT, which is utterly unknown, the Name of Yud-Hei-Vav-Hei dwells. It is whole on all sides, for the upper and the lower, BINAH AND THE NUKVA, are here INCLUDED WITHIN THIS SPLENDOR. Therefore, Ya'akov was selected to be the chosen among the Fathers, for he is included in all sides. This splendor OF YA'AKOV'S GRADE, AS A RESULT OF THE purification of his name, WHICH REACHED MALCHUT, IS CALLED 'THE CHOSEN AMONG THE FATHERS', as it is written: "Ya'akov whom I have chosen" (Yeshayah 41:8). He is called by two names: Ya'akov and Yisrael. First, HE WAS CALLED 'Ya'akov'. AT THAT TIME, HE LET THE RIGHT RULE. After HE ESTABLISHED THE ILLUMINATION OF BOTH LEFT AND RIGHT, FOR CHOCHMAH SHINES ONLY AFTER IT IS INCLUDED WITHIN CHASSADIM, HE WAS CALLED 'Yisrael'.

19. This is a great mystery, for the beginning, BEFORE HE WENT TO CHARAN, he was at the end of this thought, which is the explanation of the Written Torah, called the 'Oral Torah', WHICH IS THE NUKVA. THOUGHT MEANS BINAH; THE END OF THOUGHT IS THE NUKVA WHEN SWEETENED BY BINAH. It is therefore called a 'well' (Heb. be'er), as it is written: "Moshe began to declare (Heb. be'er) this Torah" (Devarim 1:5). For it is a well, which is an explanation (heb. be'ur) of that which is referred to as seven (Heb. sheva), BINAH, WHICH EXPLAINS AND REVEALS THE CHOCHMAH IN IT, as it is written: "So was he seven years in building it" (I Melachim 6:38). AND THE FIRST TEMPLE IS THE SECRET OF BINAH, which is a great voice. AND WHEN THE NUKVA RECEIVES CHOCHMAH FROM BINAH, IT IS CONSIDERED TO HAVE A GREAT VOICE, NOT YA'AKOV'S VOICE, SINCE IT IS CHASSADIM.

20. The end of this thought occurs in Be'er Sheva where Ya'akov attained the top of his faith, THAT IS, HE ATTAINED THE FIRST THREE SFIROT FROM THE ASPECT OF CHASSADIM WHICH ARE CALLED 'THE TOP OF FAITH'. Because YA'AKOV cleaved to this faith, THE FIRST THREE SFIROT OF CHASSADIM, he has to be tried in the same place his fathers were tried, the place where they came and whence they left in peace.

21. Adam was tried first: HE WAS TEMPTED BY THE SERPENT. Because he was not careful, he was seduced, and he sinned with "a wife of harlotry," (Hoshea 1:2) the primordial serpent. Noach was tried, but did not take heed. He was seduced BY A WIFE OF HARLOTRY and sinned, as it was written: "and he drank of the wine, and was drunk; and he was uncovered within his tent" (Beresheet 9:21). Avraham went in and departed, as it is written: "And Avram went down to Egypt," (Beresheet 12:10) and, "And Avram went up out of Egypt" (Beresheet 13:1). Yitzchak went in and departed, as it is written: "And Yitzchak went to Avimelech, king of the Philistines," (Beresheet 26:1) and, "And he went up from there to Be'er Sheva" (Ibid. 23).

22. After Ya'akov entered the grade of faith, WHICH WAS THE DOMINION OF THE ILLUMINATION OF THE RIGHT--he had to bring a gift to that side--THAT IS, TO THE RULER OF THE ILLUMINATION OF THE LEFT, BY SURVIVING A TRIAL. For whoever survives THE TRIAL is beloved of and chosen by the Holy One, blessed be He. It is written: "And Ya'akov went out from Be'er Sheva," from the side of faith, FROM THE RIGHT SIDE, "and went toward Charan," which is the LEFT side, where a wife of harlotry TAKES HOLD, a fornicating wife. AND ALTHOUGH THERE ARE MANY DIFFERENCES AMONG THESE FIVE TRIALS--THE TREE OF KNOWLEDGE, THE HEADY WINE, EGYPT, THE PHILISTINES, AND CHARAN, WHICH WERE THE TRIALS OF ADAM, NOACH, AVRAHAM, YITZCHAK, AND YA'AKOV--NEVERTHELESS, THEY HAVE THE SAME ROOT, NAMELY, THE DRAWING OF CHOCHMAH ONLY FROM DOWN UPWARDS, WHICH IS CALLED A 'WIFE OF HARLOTRY'.

22. יַעֲקֹב כֵּיוָן דְּעָאל בִּמְהֵימְנוּתָא, אִצְטְרִיךְ לְמֵיעַל מִנְחָתָא לְהַהִיא סִטְרָא, בְּגִין דְּמַאן דְּאִשְׁתְּזִיב מִתַּמָּן אִיהוּ רְחִימָא וּבְרִירָא דְּקוּדְשָׁא בְּרִיךְ הוּא. מַאי כְּתִיב, וַיֵּצֵא יַעֲקֹב מִבְּאֵר שָׁבַע, סִתְרָא דְרָזָא דִּמְהֵימְנוּתָא. וַיֵּלֶךְ חָרָנָה, סִטְרָא דְּאֵשֶׁת זְנוּנִים, אִשָּׁה מְנָאֲפֶת.
ח

4. Samael and the wife of harlotry

This is a discussion of the dual nature of evil, as revealed by Ya'akov's story. The Klipot, or 'shells' of negativity, have both male and female aspects. The text personifies the softer, female aspect of evil as a whore - "the wife of harlotry"- dressed up in her finery to seduce men. A foolish man is seduced by evil's glittering facade and by distracting displays of false affection. After an individual has consorted with evil, its illusion of softness melts away, replaced by the hard and punitive male aspect, [do not pronounce this name] Samael, who is an avenger and a killer. Ya'akov, a wise man, is tempted by the evil's feminine charms, and is almost seduced by the Other Side--but at the last moment, he sees its true nature and turns away. Samael is so vexed at losing a victim that he fights Ya'akov, as it is written: "and there wrestled a man with him..." Ya'akov is strong enough to defeat Samael, yet he is also forever scarred by the struggle when the demon "touched the hollow of his thigh." This mark is his badge of honor.

The Relevance of this Passage

Far too frequently, we fall prey to the illusions of our material existence, and this is never without cost. Our egos may be seduced by flattery and opportunities for gaining prestige and honor. Pride and social pressures make true spiritual growth and fulfillment almost impossible to achieve, setting the stage for perhaps the greatest of all metaphysical battles: the struggle with our own ego. The sages understood this challenge, and gave us the ability to invoke the might of Ya'akov through the Hebrew letters that compose this passage. As we are strengthened in the face of evil, we gain the power to see through its attractive faade, and to overcome the temptations that hinder our journey towards the Light.

23. A deep mystery is found in the strength of Yitzchak's light OF HOLINESS, and from the dregs of wine, WHICH ARE KLIPOT. One shape emerged FROM BOTH, made of GOOD AND EVIL, male and female, as one. It is red as a rose and extends to many sides and paths, HAVING MANY ASPECTS. The male is called 'Samael' and the female is always included within him. As on the side of holiness, ZEIR ANPIN AND NUKVA ARE ALWAYS INCLUDED ONE WITHIN THE OTHER; so it is on the Other Side, a male and female are included within one another. The female of Samael is called a 'serpent', "a wife of harlotry," "The end of all flesh," (Beresheet 6:13) and the end of days.

23. סִתְרָא דְסִתְרִין, מִגּוֹ דְתוֹקְפָא דְטִיהֲרָא דְיִצְחָק, מִגּוֹ דוּרְדַּיָּא דְחַמְרָא, נְפַק חַד נְעִיצוּ קְטִירָא, כְּלִיל חַד דְּכַר וְנוּקְבָא, סוּמְקָא כְּוַרְדָא, מִתְפְּרְשָׁן לְכַמָּה סִטְרִין וּשְׁבִילִין. דְּכוּרָא אִקְרֵי סמא״ל, נוּקְבֵיהּ כְּלִילָא בְּגַוֵּיהּ תָּדִיר. כְּמָה דְאִיהוּ בְּסִטַר קְדוּשָׁה, הָכֵי נָמֵי בְּסִטְרָא אָחֳרָא, דְּכַר וְנוּקְבָא כְּלִילָן דָּא בְּדָא. נוּקְבָא דְסמא״ל, נָחָשׁ, אִקְרֵי: אֵשֶׁת זְנוּנִים, קֵץ כָּל בָּשָׂר, קֵץ הַיָּמִים.

24. תְּרֵין רוּחִין בִּישִׁין מִתְדַּבְּקָן כַּחֲדָא, רוּחָא דִּדְכוּרָא דַּקִּיק. רוּחָא דְנוּקְבָא, בְּכַמָּה אוֹרְחִין וּשְׁבִילִין מִתְפַּרְשָׁא, וּמִתְדַּבְּקָא בְּהַהוּא רוּחָא דִּדְכוּרָא. קַשִּׁיטַת גַּרְמָהּ בְּכַמָּה תַּכְשִׁיטִין, כְּזוֹנָה, מְרַחֲקָא קָיְימַת בְּרֵישׁ אוֹרְחִין וּשְׁבִילִין, לְפַתָּאָה בְּנֵי נָשָׁא.

24. Two evil spirits cling together. THE ILLUMINATION OF the spirit of the male is a thin light, NAMELY, ONLY THE SIX EXTREMITIES WITHOUT THE HEAD. And the spirit of the female materializes in many ways and paths, BEING AN ENTIRE PARTZUF, HEAD, AND BODY, FOR IN THE KLIPAH, THE FEMALE IS LARGER THAN THE MALE. She cleaves to the spirit of the male, wearing ample jewelry like an abominable whore standing on main roads and pathways to seduce men. THIS TEACHES US THAT SHE VALUES ONLY THOSE WHO START WALKING THE PATH OF HASHEM AND ARE APT TO FALL INTO HER TRAP. THEREFORE, SHE IS VIEWED AS STANDING AT THE MAIN (LIT. 'START OF') ROAD TO HASHEM'S DEVOTION. BUT FOR THOSE WHO ARE ACCUSTOMED TO THE WAYS OF HASHEM, THE WHORE IS SEPARATED FROM THEM AND HAS NO POWER OVER THEM.

25. When a fool approaches her, she holds and kisses him, ans she pours him wine full of dregs and snake's venom. After he drinks, he whores after her. When she sees him whoring after her and turning from the path of truth, she removes all the decorations she put on for that fool, AS WILL BE EXPLAINED.

25. שַׁטְיָא דְּקָרֵיב בַּהֲדָהּ, אַתְקִיפַת בֵּיהּ, וּנְשָׁקַת לֵיהּ, מָסְכַת לֵיהּ חַמְרָא דְּדוּרְדַיָּא, דְּמְרוֹרַת פִּתְנִים. כֵּיוָן דְּשָׁתֵי, אַסְטֵי אֲבַתְרָהּ, לְבָתַר דְּחָמַאת לֵיהּ סָטֵי אֲבַתְרָהּ, מֵאוֹרְחָא דְקֻשׁוֹט, אַפְשֵׁיטַת גַּרְמָהּ, מִכָּל אִינּוּן תִּקּוּנִין דַּהֲוַת מִתְתַּקְנָא לְגַבֵּי דְּהַהוּא שַׁטְיָא.

26. Her seductive features include her hair, which is red as a rose, and her face, which is white and red. In her ears there are six earrings of Egyptian fabric. On her neck hang all the powers of Eastern lands. Her mouth is decorated by a small slit of a comely shape; her tongue is sharp as a sword; her speech as smooth as oil; and her lips as beautiful and red as a rose. Wearing purple and having forty decorations less one, she is sweeter than all that is sweet in the world.

26. תִּקּוּנִין דִּילָהּ, לְפַתְּאָה לִבְנֵי נָשָׁא: שַׂעֲרָהָא מִתְתַּקְנִין סוּמְקָן כְּוַרְדָּא, אַנְפָּהָא חִוָּרִין וְסוּמְקִין, בְּאוּדְנָהָא תַּלְיָין שִׁיתָּא תִּקּוּנִין אַטּוּנָא דְּמִצְרַיִם, תַּלְיָין עַל קַדְלָהָא כָּל חֵילֵי דְּאַרְעָא דְּקֶדֶם, פִּיהָ מִתְתַּקְנָא בִּפְתִיחוּ דַּקִּיק יָאֶה בְּתִקּוּנָהָא, לִישָׁנָא חֲדִידָא כְּחַרְבָּא, שְׁעִיעָן מִלָּהָא כְּמִשְׁחָא, שִׂפְוָוהָא יָאָן סוּמְקִין כְּוַרְדָּא, מְתִיקוּ בְּכָל מְתִיקוּ דְּעַלְמָא, אַרְגְּוָוּנָא לְבָשַׁת, אִתְתַּקְּנַת בְּאַרְבְּעִין תִּקּוּנִין, חָסֵר חַד.

27. The fool follows her, drinks of her wine, and fornicates with her. What does she do? She leaves him sleeping in his bed, goes up to denounce him, and receives permission TO KILL HIM. She then descends ON HIM. The fool awakes thinking of lusting after her, as before. At this point, she has taken off the decorations and has become a mighty oppressor who wears a garment of burning fire that causes great horror and frightens the body and soul. That oppressor has horrible eyes and a sharp sword on which there are bitter drops. The oppressor kills the fool and throws him into Gehenom.

27. שַׁטְיָא סָטֵי אֲבַתְרָהּא, וְשָׁתֵי מִכַּסָּא דְּחַמְרָא, וַעֲבֵיד בָּהּ נִיאוּפִין, וְאַסְטֵי אֲבַתְרָהּ. מָה עָבְדַת, שַׁבְקַת לֵיהּ נָאִים בְּעַרְסָא, וְסָלְקַת לְעֵילָא, וְאַלְשִׁינַת עֲלֵיהּ, וְנָטְלָא רְשׁוּ, וְנַחֲתָא, אִתְעַר הַהוּא שַׁטְיָא, וְחָשַׁב לְחַיְיכָא בַּהֲדָהּ כְּקַדְמֵיתָא, וְהִיא אַעְדִּיאַת תִּקּוּנָהָא מִינָהּ, וְאִתְהַדְּרַת גִּיבַּר תַּקִּיף קָאֵים לְקִבְלֵיהּ, לָבֵישׁ לְבוּשָׁא דְּנוּרָא מְלַהֲטָא, בְּדַחְילוּ תַּקִּיף מְרַתְּתָא גַּרְמָא וְנַפְשָׁא. מַלְיָיא דְּעַיְינִין דַּחֲלָן, חַרְבָּא שְׁנָנָא בִּידֵיהּ, טִיפִּין מְרִירָן תַּלְיָין מֵהַהוּא חַרְבָּא, קָטֵיל לֵיהּ לְהַהוּא שַׁטְיָא, וְאַרְמֵי לֵיהּ לְגוֹ גֵיהִנֹּם.

28. Ya'akov went down to her, TO THE WIFE OF HARLOTRY, and went to her place, as it is written: "and went toward Charan," A PLACE OF WRATH AND JUDGMENTS. He saw all the decoration of her house there and was saved from her, AND SO HE RETURNED TO THE LAND OF YISRAEL. Her male, Samael, was vexed THAT HE WAS SAVED FROM HER. He came down to fight with him but to no avail, as it is written: "and there wrestled a man with him..." (Beresheet 32:25). Then was he saved from them all, completely perfected, and raised by a whole grade. And he was named Yisrael, WHICH CONSISTS OF THE LETTERS LI-ROSH (LIT. 'IT IS MY HEAD'). Wholly perfected, he became the middle pillar, of which it is written: "And the middle bar..." (Shemot 26:28).

28. יַעֲקֹב נָחַת לְגַבָּהּ, וַאֲזַל לְאַתְרָהּ, שֶׁנֶּאֱמַר וַיֵּלֶךְ חָרָנָה, וְחָמָא כָּל תִּקּוּן בֵּיתָא, וְאִשְׁתֵּזִיב מִינָהּ. דְּכוּרָא דִילָהּ סמא"ל, אַבְאֵישׁ קַמֵּיהּ, וְנָחַת לַאֲגָחָא בֵּיהּ קְרָבָא, וְלָא יָכִיל לֵיהּ, דִּכְתִיב וַיֵּאָבֵק אִישׁ עִמּוֹ וגו׳. כְּדֵין אִשְׁתֵּזִיב מִכֹּלָּא, וְאִשְׁתְּלִים בִּשְׁלִימוּ, וְאִסְתַּלַּק בְּדַרְגָּא שְׁלִים, וְאִתְקְרֵי יִשְׂרָאֵל. כְּדֵין סָלִיק בְּדַרְגָּא עִלָּאָה, וְאִשְׁתְּלִים בְּכֹלָּא, וַהֲוָה עַמּוּדָא דְּאֶמְצָעִיתָא, וַעֲלֵיהּ כְּתִיב וְהַבְּרִיחַ הַתִּכֹּן וגו׳.

29. What is meant by: "he touched the hollow of his thight" (Beresheet 32:26)? He could not prevail against him, so he touched the hollow of his thigh, denoting Nadav and Avihu, who came from Aharon's thighs. And of Ya'akov it is written: "and the middle bar in the midst of the boards shall reach from end to end." (We do not consider this paragraph part of the article.)
End of Sitrei Torah (Secrets of the Torah)

29. מַהוּ וַיִּגַּע בְּכַף יְרֵכוֹ, לֵיהּ לָא יָכִיל, אֲבָל נָגַע בְּכַף יְרֵכוֹ, דְּאִינְהוּ נָדָב וַאֲבִיהוּא, דְּנָפְקוּ מִן יַרְכוֹ דְּאַהֲרֹן, וְעַל יַעֲקֹב כְּתִיב וְהַבְּרִיחַ הַתִּיכֹן בְּתוֹךְ הַקְּרָשִׁים מַבְרִיחַ מִן הַקָּצֶה אֶל הַקָּצֶה.
עד כאן סתרי תורה

5. "And Ya'akov went out from Be'er Sheva," part two

In an addendum to the previous section, an analogy is made between the pattern of Ya'akov's physical movements and the structure of the Tree of Life, which is Kabbalah's great symbol for the attributes of God. The Tree of Life is also spoken of as the Ten Sfirot, or ten dimensions. The rabbis discuss some of the relationships between the various attributes of the Tree, such as "the 32 paths" which are woven into the structure of the Ten Sfirot. An anecdote concerning Rabbi Yitzchak further explains the powerful attraction among the three pillars or columns which comprise the 'trunk' of the Tree of Life. From these grow the branches that represent the complex interconnection of all aspects of Creation.

The Relevance of this Passage

All events that transpire throughout the cosmos, from the budding of a seed in the forest to the birth of a new star in a distant galaxy, are reflections of creative processes unfolding in the Upper World, through the agency of the Ten Sfirot. Our world is a reflection--a branch automatically responding to influences that emanate from the seed that is the Upper Reality. Physical existence can be likened to a marionette, whose strings are manipulated from dimensions on high. There is, however, one exception to this metaphor-man. Man has the power to influence and control the Upper World and the Ten Sfirot through his own conduct. Prayer, meditation, rituals, and most importantly, actions are the mechanism through which we exert control over the Sfirot. Thus, we determine which influences will rebound into our realm. The spiritual forces arising from this passage help us exert positive influence upon the Tree of Life through the actions of Ya'akov. This brings more Light in our lives and diminishes the presence of darkness and evil in the world as a whole.

Tosefta (Addendum)

30. People of the world, beloved of the High One, chosen of the government: THE TOSEFTA INVITES THOSE WHO ATTAINED THE ILLUMINATION OF THE THREE COLUMNS. ON THE SIDE OF THE CENTRAL COLUMN, THEY ARE CALLED 'THE PEOPLE OF THE WORLD', BECAUSE ZEIR ANPIN, THE CENTRAL COLUMN, IS CALLED 'WORLD', AND ON THE SIDE OF THE ILLUMINATION OF THE RIGHT COLUMN, THEY ARE CALLED 'BELOVED' BY THE HIGH ONE. ON THE SIDE OF THE ILLUMINATION OF THE LEFT COLUMN, THEY ARE CALLED 'CHOSEN OF THE GOVERNMENT', WHICH MEANS THAT THEY WERE CHOSEN TO RULE THE WORLD, AS THE POWER TO RULE COMES FROM THE LEFT COLUMN. Draw near and listen: whoever is wise among you, of intelligent eyes--NAMELY, WHOEVER IS VERSED IN CHOCHMAH OF TEVUNAH, FOR 'EYES' IS A DESCRIPTIVE NAME OF CHOCHMAH, TO BRING OUT CHOCHMAH OF STRAIGHT LIGHT--let him come and know that when the 'White Head', ATIKA KADISHA, took and engraved the three letters Aleph, Yud, and a final Nun, then was engraved Ayin (nothingness, Aleph Yud Nun). For Aleph is the head, high above all, the most hidden of all, NAMELY, THE HEAD OF ARICH ANPIN. Yud is the rising of desire, constructed from the head up, THE HEAD OF ARICH ANPIN. IT CAME AFTER ITS CONSTRUCTION, TO MALE AND FEMALE. HE EXPLAINED THAT it came down FROM THE HEAD OF ARICH ANPIN and resulted in 32 paths, WHEN IT AGAIN ENTERED THE HEAD OF ARICH ANPIN, until they were engraved between precious burning stones. These were connected with the final Nun, AND THIS IS THE SECRET OF THE JOINING OF male and female, two lovers, with strong contact between them, and the Holy Name, YUD-HEI-VAV-HEI, is connected to them. From them nourishment is drawn for all, and the worlds, ZEIR ANPIN AND NUKVA, are constructed.

תּוֹסֶפְתָּא

30. בְּנֵי עַלְמָא, רְחִימֵי עִלָּאָה, הוּרְמָנָא דְּבוּרַיְיָרֵי, קְרִיבוּ שְׁמָעוּ, מַאן חַכִּימֵי בְּכוֹ, מָארֵי דְעַיְינִין בְּסוּכְלְתָנוּ, לֵיתֵי וְלִינְדַע, בְּשַׁעְתָּא דְרֵישָׁא חִוָּרָא נָטֵיל תְּלַת אַתְוָון, וְגָלִיף לוֹן, בְּגִלּוּפָא בְּגִלּוּפִין, חַד א׳, חַד י׳, וְחַד ן׳, וְאִתְגְּלִיף אי״ן, א׳ רֵישָׁא עִלָּאָה דְּכֹלָּא, טְמִירָא דְּכָל טְמִירִין, י׳ סְלִיקוּ דִרְעוּתָא הֲוֵי, אִשְׁתַּכְלֵל מֵרֵישָׁא לְעֵילָא, וְנָחַת לְתַתָּא, נָפַק וְאַפֵּיק תְּלָתִין וּתְרֵין שְׁבִילִין, עַד דְּאִתְגְּלִיפוּ בֵּין אַבְנֵי יְקָר דְּמִתְלַהֲטָן. וְאִתְקַשְּׁרוּ בְּאוֹת נו״ן, דְּאִיהוּ דְּכַר וְנוּקְבָא, תְּרֵין רְחִימִין. קְשׁוּרָא תַּקִּיפָא, בְּהוּ אִשְׁתַּכְלָלוּ, וּשְׁמָא קַדִּישָׁא בְּהוֹ אִתְקַשַּׁר, מִנַּיְיהוּ אִשְׁתַּכַּח מְזוֹנָא לְכֹלָּא, אִשְׁתַּכְלָלוּ עַלְמִין.

31. THE ZOHAR REPEATS AND FURTHER EXPLAINS THESE WORDS, SAYING: Therefore, the vertically extended straight, final Nun was engraved, FOR IT REPRESENTS the union OF MALE AND FEMALE, ZEIR ANPIN AND NUKVA. For the bent Nun represents the Nukva alone, WITHOUT A MALE. The letter Yud--'desire', BINAH, which produced 32 paths--struck between the letters, NAMELY, THE 22 LETTERS, WHICH ARE MALE AND FEMALE, and formed the firmament, which is Ya'akov, NAMELY, THE CENTRAL COLUMN between the two winds: THE SOUTH AND NORTH, RIGHT AND LEFT COLUMNS. It then joined the pieces. Then Ya'akov descended toward the bent Nun, THE NUKVA, and HIS RIGHT AND LEFT COLUMNS north and south, were joined in It as one. BY THIS, THE NUKVA IS BUILT AND BECOMES READY FOR UNION. Then YA'AKOV AND THE NUKVA were joined as one, AND BECAME A STRAIGHT, FINAL NUN, WHICH INCLUDES YA'AKOV AND THE NUKVA. This bent Nun, WHICH IS THE NUKVA AND INCLUDES THE STRAIGHT, FINAL NUN, is called 'Be'er Sheva' and is filled by Ya'akov to water the flocks of sheep, NAMELY, TO GIVE PLENTY TO THE LOWER BEINGS. As it is written: "And Ya'akov went out from Be'er Sheva, and went toward Charan." Further, "from Be'er Sheva" MEANS above, NAMELY, IN BINAH. For he came out of it AND

31. וְעַל דָּא אִתְגְּלִיף ן׳ פְּשׁוּטָה, כְּלָלָא דִתְרֵין: נ׳ כְּפוּפָה נוּקְבָא חָדָא, י׳ דְּאִיהִי רְעוּתָא דְּאַפִּיק שְׁבִילִין, בְּטַשׁ בֵּין אַתְוָון, וַעֲבַד רְקִיעָא דְיַעֲקֹב, בֵּין תְּרֵין רוּחִין, וְאַטֵּיל בֵּינֵי שַׁיְיפֵי מְלוּלֵי, עַד דְּנָחַת לְהַאי נ׳, דְּאִיהִי כְּפוּפָה, וְחָבְרוּ לָהּ כַּחֲדָא, צָפוֹן וְדָרוֹם, לְבָתַר אִתְקַשְּׁרוּ כַּחֲדָא. הַאי נ׳ כְּפוּפָה, בְּאֵר שֶׁבַע אִקְרֵי, וְאִתְמַלֵּי מִיַּעֲקֹב, לְאַשְׁקָאָה כָּל עֶדְרֵי עָנָא, וְע״ד וַיֵּצֵא יַעֲקֹב מִבְּאֵר שָׁבַע וַיֵּלֶךְ חָרָנָה. תּוּ, מִבְּאֵר שָׁבַע לְעֵילָא, דְּהָא מִינָהּ נָפִיק, לְבָתַר אָזֵיל לְאַשְׁקָאָה לְחָרָנָה, דְּאִיהוּ בֵּירָא דִלְתַתָּא, חֵרוֹן אַף ה׳, חֶרֶב ה׳, דִּינָא, בֵּי דִינָא, אֱלֹקִים. וְע״ד אֱלֹקִים בָּאוּ גוֹיִם בְּנַחֲלָתֶךָ.
(עד כאן תוספתא)

THERE RECEIVED PLENTY. THEREFORE, IT IS WRITTEN: "AND YA'AKOV WENT OUT FROM BE'ER SHEVA." Then he went to water Charan, the lower well, THAT IS, THE NUKVA, WHERE THERE ARE JUDGMENTS CALLED the 'Wrath of Hashem', and the 'Sword of Hashem', IN WHICH LIES the judgment of the court house named Elohim. THEREFORE, SCRIPTURE MENTIONS THE NAME OF Elohim, as in: "Elohim, heathen nations have come into Your inheritance" (Tehilim 79:1).
End of Tosefta (Addendum)

32. רִבִּי יִצְחָק הֲוָה יָתֵיב יוֹמָא חַד, קַמֵּי מְעַרְתָּא דַּאֲפִיקוּתָא, אַעֲבַר חַד בַּר נָשׁ, וּתְרֵין בְּנִין עִמֵּיהּ, וַהֲוָה אֲמַר חַד לְחַד, דָּא תּוֹקְפָא דְּשִׁמְשָׁא, מִסִּטְרָא דְּדָרוֹם אִיהוּ, וְעַלְמָא לָא אִתְקַיַּים אֶלָּא עַל רוּחַ, בְּגִין דְּרוּחַ, אִיהוּ קִיּוּמָא שְׁלִימוּ דְּכָל סִטְרִין, וְאִלְמָלֵא דְּאִיהוּ קַיְּימָא בִּשְׁלִימוּ, לָא יָכִיל עַלְמָא לְאִתְקַיְּימָא.

32. Rabbi Yitzchak was sitting one day by the cave of Apikuta. A man passed with his two sons, one of whom said that the vigor of the sun, ZEIR ANPIN, is from the south side, WHICH IS THE SECRET OF THE RIGHT, CHASSADIM. And the world, THE NUKVA, does not exist save by wind, WHICH IS THE CENTRAL COLUMN, because the wind represents existence and perfection on all sides. THIS IS BECAUSE THE CENTRAL COLUMN, WHICH IS THE WIND, INCLUDES THE SOUTH AND NORTH SIDES, WHICH ARE RIGHT AND LEFT, THE SECRET OF CHOCHMAH AND CHASSADIM. If it were not complete, the world, THE NUKVA, would not have been able to survive.

33. אָמַרְלוֹ אֲחוּהָ זְעֵירָא, אִלְמָלֵא יַעֲקֹב, לָא אִתְקַיַּים עַלְמָא. תָּא חֲזֵי, בְּשַׁעְתָּא דְּיִיחֲדוּ בְּנוֹי יְחוּדָא דִלְעֵילָא, וַאֲמָרוּ שְׁמַע יִשְׂרָאֵל יי׳ אֱלֹהֵינוּ יי׳ אֶחָד, דָּא הוּא שְׁלִימוּ עִלָּאָה, לְאִתְיַחֲדָא בְּיִחוּדָא חַד, כְּדֵי אִתְחַבַּר יַעֲקֹב אֲבוּהוֹן, וְנָטֵיל בֵּיתֵיהּ, וִיתֵיב בֵּיהּ בְּחִבּוּרָא חָדָא עִם אֲבָהָן, לְאִתְחַבְּרָא דְּכַר וְנוּקְבָא כַּחֲדָא.

33. The younger brother said that if it were not for Ya'akov, the world would not have existed. Come and behold: whenever his children proclaim the unity of the supernal union saying, "Hear Yisrael; Hashem our Elohim; Hashem is one," (Devarim 6:4) which is the perfection of the High One, FROM ABA AND IMA, SO AS TO BE joined in one unison, Ya'akov their father, THE CENTRAL COLUMN, TIFERET, then joins and takes possession of his house, THE NUKVA, SECRET OF THE LOWER UNION. And he sits in it united with the fathers, THE RIGHT AND LEFT COLUMNS, so as to join male and female as one. BECAUSE THERE IS NO UNION OF MALE AND FEMALE BEFORE THE CENTRAL COLUMN, YA'AKOV, MEDIATES AND ATTACHES THE TWO COLUMNS, RIGHT AND LEFT, WHO ARE AVRAHAM AND YITZCHAK.

6. "Arise, Hashem"
This section continues the anecdote concerning Rabbi Yitzchak, in which the secret meaning of the phrase "arise The Creator," is debated. Both Moshe and David uttered the phrase; the text focuses on David's meaning, which concerns the intermingling of wisdom and laughter--the jesting "Levites" of the Right Column and the priests of the Left. The Creator recognizes that in David's kingdom on earth, truth often expresses itself in humorous form.
The Relevance of this Passage
Laughter denotes the Left Column energy of receiving, for laughter arouses immediate and direct pleasure. The name Yitzchak, the patriarch and father of Ya'akov, also means laughter. We access the wisdom of Yitzchak through these verses, thereby strengthening our trust in the Creator and bringing true happiness and laughter into our life. In addition, we gain strength to laugh in the face of hardship. Laughter during spiritual tests ensures that hardships pass quickly and easily. We regain control of our own happiness, rather than surrendering to external circumstances.

34. אֲמַר רִבִּי יִצְחָק, אֶשְׁתַּתַּף בַּהֲדַיְיהוּ, וְאֶשְׁמַע מַאי קָאַמְרֵי, אֲזַל בַּהֲדַיְיהוּ. פְּתַח הַהוּא בַּר נָשׁ וַאֲמַר, קוּמָה יי׳ לִמְנוּחָתֶךָ אַתָּה וַאֲרוֹן עֻזֶּךָ. קוּמָה יי׳ לִמְנוּחָתֶךָ, כְּמַאן דַּאֲמַר, יְקוּם מַלְכָּא, לְבֵי נַיְיחָא דְּמַשְׁכְּנֵיהּ.

34. Rabbi Yitzchak said to himself: I shall join them and hear what they say. He went with them. The man opened the discussion with the verse: "Arise, Hashem, to Your resting place; You, and the ark of Your strength" (Tehilim 132:8). "Arise, Hashem, to Your resting place" MEANS may the King rise to His house of rest, to His abode.

35. תְּרֵין אִינּוּן הֲווֹ דַּאֲמָרוּ קוּמָה יי׳, מֹשֶׁה וְדָוִד, מֹשֶׁה אֲמַר, קוּמָה יי׳ וְיָפוּצוּ אוֹיְבֶיךָ. וְדָוִד אֲמַר, קוּמָה יי׳ לִמְנוּחָתֶךָ. מַאי אִיכָּא בֵּינַיְיהוּ. אֶלָּא מֹשֶׁה כְּמַאן דְּפַקִּיד לְבֵיתֵיהּ קָאֲמַר, מֹשֶׁה פַּקִּיד לָהּ, לַאֲגָחָא קְרָבָא, לְקַבֵּיל שַׂנְאוֹי. דָּוִד זַמִּין לֵיהּ לְנַיְיחָא, כְּמָה דְּמַזְמִין לְמָרֵיהּ זַמִּין לְמַלְכָּא וּלְמַטְרוֹנִיתָא עִמֵּיהּ, הה״ד קוּמָה יי׳ לִמְנוּחָתֶךָ אַתָּה וַאֲרוֹן עֻזֶּךָ, בְּגִין דְּלָא לְאַפְרָשָׁא לוֹן.

35. Two men said, "Arise, Hashem," Moshe and David, Moshe said: "Arise, Hashem, and let Your enemies be scattered" (Bemidbar 10:35). David said: "Arise, Hashem, to Your resting place." What is the difference between them? Moshe, THE HUSBAND OF THE QUEEN, said it as if commanding his household. He ordered his wife to engage in warfare with his enemies. David invited him to repose, as a man who invites his sovereign TO HIS HOUSE. He invited the King and His consort with Him. This is the meaning of the verse: "Arise, Hashem, to Your resting place; You, and the ark of Your strength"--You, THE KING, and the ark of Your strength, THE NUKVA, so as not to separate them.

36. כֹּהֲנֶיךָ יִלְבְּשׁוּ צֶדֶק וַחֲסִידֶיךָ יְרַנְּנוּ. מִכָּאן אוֹלִיפְנָא, דְּמַאן דְּמְזַמֵּן לְמַלְכָּא, יְשַׁנֵּי עוֹבָדוֹי בְּגִין לְמֵיהַב חֶדְוָה לְמַלְכָּא, אִי אָרְחֵיהּ דְּמַלְכָּא, דְּחָדָאן לֵיהּ בְּדִיחֵי הֶדְיוֹטֵי, יְסַדַּר קַמֵּיהּ בְּדִיחֵי רוֹפִינוּס וּפַרְהַשְׁכֵּי, וְאִי לָאו, לָאו אִיהוּ בְּדִיחוּתָא דְּמַלְכָּא.

36. "Let Your priests be clothed with righteousness; and let Your pious ones shout for joy" (Tehilim 132:9). From this we learn that whoever invites the King should change his customs to bring joy to the King. If the King wants to be entertained by common jesters, he should arrange before him worthy jesters and great ministers. Unless he does so, he will not make the King happy.

37. תָּא חֲזֵי, דָּוִד זַמִּין לֵיהּ לְמַלְכָּא וּלְמַטְרוֹנִיתָא לְנַיְיחָא, מָה עֲבַד, שָׁנֵי בְּדִיחֵי דְּמַלְכָּא, בְּגִין רוֹפִינוּס. וּמַאן נִינְהוּ, דִּכְתִיב כֹּהֲנֶיךָ יִלְבְּשׁוּ צֶדֶק וַחֲסִידֶיךָ יְרַנְּנוּ, וַחֲסִידֶיךָ יְרַנְּנוּ, לְוָיֶיךָ יְרַנְּנוּ מִבָּעֵי לֵיהּ, דְּהָא לֵיוָאֵי, אִינּוּן בְּדִיחֵי מַלְכָּא, וְהַשְׁתָּא דָּוִד דְּזַמִּין לֵיהּ לְנַיְיחָא, עֲבַד כֹּהֲנֵי וַחֲסִידֵי, דְּלֵיהֲווּ אִינּוּן בְּדִיחֵי מַלְכָּא.

37. Come and behold: David invited the King and His consort to repose, AS IT IS WRITTEN: "ARISE, HASHEM, TO YOUR RESTING PLACE..." How did he do this? By changing the King's jesters into distinguished ministers, who are, as it is written: "Let Your priests be clothed with righteousness; and let Your pious ones shout for joy." It is written: "and let Your pious ones shout for joy," but it it should have been, 'and let Your Levites shout for joy', for the Levites are the King's jesters. But when David invited the King to rest, he ordered the priests and the pious ones, not the Levites, to be the King's jesters.

38. אָמַר לוֹ קוּדְשָׁא בְּרִיךְ הוּא, דָּוִד, לָא בָּעֵינָא לְאַטְרְחָא עֲלָךְ. אֲמַר לֵיהּ דָּוִד, מָארֵי, כַּד אַנְתְּ בְּהֵיכָלָךְ, אַתְּ עָבֵיד רְעוּתָךְ, הַשְׁתָּא דְּזַמִּינְנָא לָךְ, בִּרְעוּתִי קַיְימָא מִלָּה, לְאַקְרְבָא אִלֵּין, דְּאִינּוּן חֲשִׁיבֵי יַתִּיר, אַף עַל גַּב דְּלָאו אָרְחַיְיהוּ בְּהַאי.

38. The Holy One, blessed be He, said TO DAVID: David, I do not wish to trouble them, THE PRIESTS AND THE PIOUS ONES TO DRAW THE ILLUMINATION OF THE LEFT. THEY ARE THE MYSTERY BEHIND THE VERSE: "BECAUSE HE DELIGHTS IN MERCY" (MICHAH 7:18). David answered: Master, when You are in Your palace, You do as You please. THAT IS SIMILAR TO MOSHE WHO SAID, "ARISE, HASHEM, AND LET YOUR ENEMIES BE SCATTERED," WHICH IS THE SECRET OF THE ILLUMINATION OF THE LEFT WHEN ON ITS OWN. THEN ONLY THE LEVITES, AND NOT THE PRIESTS OR THE PIOUS ONES, ARE THE JESTERS OF THE KING. Now that I have invited You, my wish is to bring before You those of a higher order TO BE YOUR JESTERS, NAMELY THE PRIESTS AND PIOUS ONES, even though it is not their custom, AS THEY PERTAIN TO THE SECRET OF THE VERSE: "BECAUSE HE DELIGHTS IN MERCY."

39. מִכָּאן אוֹלִיפְנָא, דְּמַאן דְּאִיהוּ בְּבֵיתֵיהּ, יְסַדֵּר אוֹרְחֵיהּ וְעוֹבָדֵיהּ כִּרְעוּתֵיהּ, אִי מְזַמְּנִין לֵיהּ, יַעֲבִיד רְעוּתֵיהּ דְּאוּשְׁפִּיזֵיהּ, כְּמָה דְּמְסַדַּר עֲלוֹי, דְּהָא דָּוִד אַחְלַף לֵיוָאֵי וְסַדַּר כַּהֲנֵי, וְקוּדְשָׁא בְּרִיךְ הוּא אוֹקִים מִלָּה כִּרְעוּתֵיהּ.

39. From here we learn that a man may arrange things as he pleases in his own house, but when invited somewhere else, it behooves him to follow the customs of his host. For when David replaced the Levites with the priests, the Holy One, blessed be He, accepted it according to his wishes.

7. "And Ya'akov went out," part three

Rabbi Yitzchak discusses the meaning of "And Ya'akov went out..." This text refers to the exile of the Jews, the children of Ya'akov, and their need to accommodate themselves to the customs of the lands of exile--just as the Holy One Creator adjusts Himself to changes taking place in the Eternal Female, the feminine principle or Malchut. Israel must accomplish this adjustment in order to spread the message of Torah, and to nourish the world

with spiritual Light. It was for this task that Israel was chosen, and for nothing else.
The Relevance of this Passage
The Hebrew term for 'Chosen People' is Am Segulah, which is derived from the Hebrew word Segol. Segol is the name of a particular Hebrew vowel whose shape illuminates the hidden significance of "Chosen People."
The vowel Segol includes three dots, as follows: These three dots signify the Right, Left and Central Column forces. The three Columns correlate to the positive and negative poles in a light bulb, and to the resisting function of the filament. A bulb without a filament immediately short circuits, producing momentary sparks followed by sudden darkness. "Chosen People" refers to the spiritual concept of Restriction or Resistance as it applies to human behavior.The children of Israel throughout all generations represent the filament; they are therefore responsible for bringing Light to the peoples of the world. This is achieved when we, as individuals, begin to resist our self-serving aspirations. Living life in a reactive manner causes a spiritual short-circuit, leaving the rest of world empty and dark--which, according to Zoharic wisdom, is the root of anti-Semitism.A truly spiritual person seeks to exemplify the sharing principle, resisting social pressures and subjugating the ego.This passage imbues us with the fortitude to apply Resistance to rash and intolerant behavior, so that we become beacons of Light to everyone we meet.

40. David said: "For Your servant David's sake do not turn away the face of Your anointed" (Tehilim 132:10). The way I ordered things may not be changed back, THAT IS, REPEALED. The Holy One, blessed be He, responded: David, upon your life, I shall not even use My own vessels; I shall use yours. And the Holy one, blessed be He, was not gone before He lavished gifts and presents on him, as it is written: "Hashem has sworn in truth to David; He will not turn from it; One of the sons of your body will I set upon your throne" (Tehilim 132:11). Rabbi Yitzchak kissed him and said: Had I come this all way only to learn this, it is enough.

40. אָמַר דָּוִד, בַּעֲבוּר דָּוִד עַבְדֶּךָ אַל תָּשֵׁב פְּנֵי מְשִׁיחֶךָ סִדּוּרָא דְּקָא סַדַּרְנָא, לָא יְתוּב לַאֲחוֹרָא. אָמַר לוֹ קוּדְשָׁא בְּרִיךְ הוּא, דָּוִד, חַיֶּיךָ, אֲפִלּוּ בְּמָאנִין דִּילִי לָא אֶשְׁתַּמֵּשׁ, אֶלָּא בְּמָאנִין דִּילָךְ. וְלָא זָז קוּדְשָׁא בְּרִיךְ הוּא מִתַּמָּן, עַד דְּיָהֵיב לֵיהּ נְבַזְבְּזָן וּמַתְּנָן, דִּכְתִיב נִשְׁבַּע יי׳ לְדָוִד אֱמֶת לֹא יָשׁוּב מִמֶּנָּה מִפְּרִי בִטְנְךָ אָשִׁית לְכִסֵּא לָךְ. אֲתָא רִבִּי יִצְחָק וּנְשָׁקֵיהּ, אֲמַר אִי לָא אֲתֵינָא לְהַאי אָרְחָא, אֶלָּא לְמִשְׁמַע דָּא דַּיָּי.

41. One son OF THIS MAN opened the discussion with the verse: "And Ya'akov went out from Be'er Sheva, and went toward Charan." This resembles the verse: "Therefore shall a man leave his father and his mother, and cleave to his wife" (Beresheet 2:24). FOR YA'AKOV WENT OUT FROM BE'ER SHEVA, LEAVING HIS FATHER AND MOTHER BEHIND, TO GO TO CHARAN AND TAKE A WIFE. Another explanation of: "And Ya'akov went..." is that it alludes to the children of Yisrael who left the Temple and were exiled among the nations, as it is written: "And from the daughter of Tzion all her splendor is departed," (Eichah 1:6) and "Yehuda is gone into exile because of affliction..." (Ibid. 3)

41. פְּתַח חַד בְּרֵיהּ וַאֲמַר, וַיֵּצֵא יַעֲקֹב מִבְּאֵר שָׁבַע וַיֵּלֶךְ חָרָנָה, הַיְינוּ דִּכְתִיב עַל כֵּן יַעֲזָב אִישׁ אֶת אָבִיו וְאֶת אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ. דָּבָר אַחֵר וַיֵּצֵא יַעֲקֹב מִבְּאֵר שָׁבַע וַיֵּלֶךְ חָרָנָה, רָמַז כַּד נְפָקוּ יִשְׂרָאֵל מִבֵּי מַקְדְּשָׁא, וְאִתְגָּלוּ בֵּינֵי עַמְמַיָּא, כד״א וַיֵּצֵא מִן בַּת צִיּוֹן כָּל הַדָּרָהּ, וּכְתִיב גָּלְתָה יְהוּדָה מֵעוֹנִי וגו׳.

42. The other, younger son began with the verse: "And he lighted upon the place and tarried there" (Beresheet 28:11). HE ASKS: What is the meaning of the phrase, "And he lighted upon the place"? IT IS SIMILAR to the king who goes to the house of the consort. He needs to gain her favor and please her with substantial things so as to treat her with respect. Even if the king has His own gold bed with artistically embroided covers and bedding, if she prepares him a bed of rocks on the ground in a room of fodder, he will neglect his own place and sleep in hers to please her, to harmonize their desires without coercion. As we have learned, as soon as YA'AKOV went to her, it is written: "And he took of the stones of that place, and put them under his head, and lay down in that place to sleep," THE SECRET OF THE NUKVA, to give her pleasure, so that even building stones were pleasant to tarry on.

42. פְּתַח אָחֳרָא זְעֵירָא וַאֲמַר, וַיִּפְגַּע בַּמָּקוֹם וַיָּלֶן שָׁם כִּי בָא הַשֶּׁמֶשׁ וגו׳, מַאי וַיִּפְגַּע בַּמָּקוֹם, לְמַלְכָּא דְּאָזֵיל לְבֵי מַטְרוֹנִיתָא, בָּעֵי לְמִפְגַּע לָהּ וּלְבַסְּמָא לָהּ בְּמִלִּין, בְּגִין דְּלָא תִשְׁתַּכַּח גַּבֵּיהּ כְּהֶפְקֵירָא. וְלָא עוֹד, אֶלָּא דַּאֲפִילּוּ אִית לֵיהּ עַרְסָא דְּדַהֲבָא, וּכְסוּתוּתֵי מְרַקְמָאן בְּאַפְלַטְיָיא, לְמֵיבַת בְּהוֹ, וְאִיהִי מְתַקְּנָא עַרְסֵיהּ בְּאַבְנִין, בְּאַרְעָא, וּבְקִיסְטְרָא דְּתִיבְנָא, יִשְׁבּוֹק דִּידֵיהּ, וְיֵבִית בְּהוֹ, לְמֵיהַב לָהּ נַיְיחָא, וּבְגִין דִּיהֵא רְעוּתָא דִלְהוֹן כַּחֲדָא, בִּדְלָא אֲנִיסוּ. כְּמָה דְּאוֹלִיפְנָא הָכָא, דְּכֵיוָן דַּאֲזַל לְגַבָּהּ מַה כְּתִיב, וַיִּקַּח מֵאַבְנֵי הַמָּקוֹם וַיָּשֶׂם מְרַאֲשֹׁתָיו וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא, בְּגִין לְמֵיהַב לָהּ נַיְיחָא, דַּאֲפִילּוּ אַבְנֵי בֵיתָא, רְחִימִין קַמֵּיהּ, לְמֵיבַת בְּהוֹ.

43. Rabbi Yitzchak wept and rejoiced. He said: These pearls are in your hands. How can I not follow you? They replied: You shall go your own way, and we shall enter the city to attend the marriage feast of my son. Rabbi Yitzchak said: Now I must go my way--FOR HE SAW THAT THEY DID NOT WANT HIM TO WALK FURTHER WITH THEM. He set their words before Rabbi Shimon, who said: Assuredly they have spoken well. And everything THAT WAS SAID OF YA'AKOV was spoken of the Holy One, blessed be He. RABBI SHIMON said: These words are from the descendants of Rabbi Tzadok, the invalid. Why was he called an invalid? Because he fasted for forty years for Jerusalem, so that it would not be destroyed during his life. He used to find supernal secrets in every word of the Torah, and he paved in them a path on which the children of the world may live according to its teachings.

43. בָּכָה רִבִּי יִצְחָק, וְחָדֵי, אֲמַר מַרְגְּלָאן אִלֵּין, תְּחוֹת יְדַיְיכוּ, וְלָא אֵזֵיל בַּתְרַיְיכוּ. אֲמָרוּ לֵיהּ אַתְּ תֵּזֵיל לְאוֹרְחָךְ, וַאֲנַן נֵיעוֹל לְמָתָא, לְהִלּוּלָא דְהַאי בְּרִי. אֲמַר רִבִּי יִצְחָק, הַשְׁתָּא אִית לִי לְמֵהַךְ לְאָרְחִי. אָזֵיל לֵיהּ, וְסִדַּר מִלִּין קַמֵּיהּ דְּרִבִּי שִׁמְעוֹן. אֲמַר רִבִּי שִׁמְעוֹן וַדַּאי שַׁפִּיר קָאֲמָרוּ, וְכֹלָּא בְּקוּדְשָׁא בְּרִיךְ הוּא אִתְּמַר. אֲמַר, מִלִּין אִלֵּין, מִבְּנֵי בְּנוֹי דְּרִבִּי צָדוֹק חֲלָשָׁא נִינְהוּ. מַאי טַעְמָא אִקְרֵי חֲלָשָׁא, בְּגִין דְּאַרְבָּעִין שְׁנִין אִתְעַנֵּי עַל יְרוּשְׁלֵם, דְּלָא יִתְחָרַב בְּיוֹמוֹי, וַהֲוָה פָרֵיש עַל כָּל מִלָּה וּמִלָּה דְאוֹרַיְיתָא, רָזִי עִלָּאִין, וִיהֵיב בְּהוֹ אָרְחָא לִבְנֵי עָלְמָא, לְאִתְנַהֲגָא בְּהוֹ.

44. Rabbi Yitzchak said: Not many days passed before I met that man and his younger son. I asked--where is your other son? He replied: I wed him, and now he stays with his wife. He recognized me and therefore said: Truly, I did not invite you to the marriage celebration of my son for three reasons. One is that I neither knew nor recognized you, and a man is invited according to his honor. I thought that perhaps you were a dignified man, and I might slight your honor. Another is that you may have been hurrying on your way, and I did not wish to inconvenience you. And the last was so that you would not be put to shame by the members of the party, for it is our custom that all who eat at the table of a bride and groom, lavish gifts and presents on them. I responded: May the Holy One, blessed be He, judge you kindly. I asked: What is your name? He said: Tzadok the Little. At that time, I learned thirteen supernal secrets of the Torah from him. And from his son I learned three secrets, one pertaining to prophecy and one to dreams--WHICH MEANS HE LEARNED FROM HIM THREE SECRETS ABOUT THE DIFFERENCE BETWEEN PROPHECY AND DREAM.

44. אֲמַר רִבִּי יִצְחָק, לָא הֲווֹ יוֹמִין זְעִירִין, עַד דְּאָעַרְעָנָא בְּהַהוּא בַּר נָשׁ, וּבְרֵיהּ זְעֵירָא עִמֵּיהּ. אֲמִינָא לֵיהּ, אָן הוּא בְּרָךְ אָחָרָא. אָמַר לוֹ, עֲבִידְנָא לֵיהּ הִלּוּלָא, וְאִשְׁתְּאַר בְּדֵבִיתְהוּ. כֵּיוָן דְּאִשְׁתְּמוֹדַע בִּי, אָמַר לוֹ חַיֶּיךָ, דְּלָא זְמִינְנָא לָךְ, לְהִלּוּלָא דִּבְרִי, בְּגִין תְּלַת מִלִּין: חַד, דְּלָא יְדַעְנָא בָּךְ, וְלָא אִשְׁתְּמוֹדַעְנָא לָךְ, דְּהָכִי מְזַמְּנִין לֵיהּ לְבַר נָשׁ, כְּפוּם יְקָרֵיהּ, וְדִילְמָא אַנְתְּ גַּבְרָא רַבָּא, וְאַפְּגִים יְקָרָךְ. וְחַד, דִּילְמָא אַנְתְּ אָזֵיל בְּאָרְחָךְ בְּבֵהִילוּ, וְלָא אַטְרַח עֲלָךְ. וְחַד, דְּלָא תַכְסִיף קַמֵּי אֲנָשֵׁי דַּחֲבוּרָא, דְּאוֹרְחָא דִילָן, דְּכָל אִינּוּן דְּאָכְלֵי לְפִתּוֹרָא דְחָתָן וְכַלָּה, כֻּלְּהוּ יַהֲבֵי נְבַזְבְּזָן וּמַתְּנָן לוֹן. אֲמִינָא לֵיהּ, קוּדְשָׁא בְּרִיךְ הוּא יָדִין לָךְ לְטַב. אֲמִינָא לֵיהּ, מַה שְׁמָךְ, אָמַר לוֹ צָדוֹק זוּטָא. בְּהַהוּא שַׁעְתָּא, אוֹלִיפְנָא מִנֵּיהּ, תְּלֵיסַר רָזִין עִלָּאִין בְּאוֹרַיְיתָא, וּמִן בְּרֵיהּ תְּלַת, חַד בְּנְבוּאָה, וְחַד בְּחֶלְמָא.

8. Prophecy vision, dream

In this extremely important and mysterious section of the Zohar, the rabbis make complex and subtle distinctions concerning the nature of prophecy, visions, and dreams. They then apply their conclusions to the role of the Jews in exile. Rabbi Yitzchak continues his discussion with Tzadok the Little, his companion of the previous verses. Although dreams, prophecies, and visions are all sent by the Angel Gabriel, we learn that dreams are a relatively inferior means of enlightenment. Visions and dreams may dramatically vary in nature, according to the level of consciousness of those who receive them, and of those who are able-or unable--to interpret them. Moreover, a dream can sometimes be used to explain the meaning of a waking vision. The rabbis use the powerful symbolism of the story of Ya'akov's Ladder to explain how dreams and visions link human consciousness to the upper realms. When the children of Israel are sinful, their sin expresses itself partly through The Creator's turning away from them and granting the gift of His inspiration to great leaders in other lands, who may one day become the enemies of Israel. Similarly, when King Solomon falls into sin, he is denied the level ofvision that had once inspired him to build Jerusalem's Temple; henceforth he must rely only on dreams for inspiration. This culminates in the sad decline into paganism, and the political and financial ruin that the king and his kingdom suffered in later years. Finally,we are told that as a man ages, his inner vision dims as much as his outer vision or eyesight.

The Relevance of this Passage

The Light released through the Hebrew letters inspires us to foster and follow the guidance of visions and dreams on both conscious and subconscious levels. During sleep, our dreams ascend to the higher levels of the spiritual realms, where we are assisted, in subtle ways, by the wisdom and supernal Light of the Creator in all our endeavors.

45. He asks: What is the difference between a prophecy and a dream? 1) A prophecy is part of the world of the male, and a dream is part of the world of the female, THE NUKVA OF ZEIR ANPIN. Between them are six grades, AS PROPHECY IS PART OF NETZACH AND HOD OF ZEIR ANPIN, AND DREAM IS PART OF HOD OF THE NUKVA. BETWEEN THEM IS YESOD OF ZEIR ANPIN AND CHESED, GVURAH, TIFERET, NETZACH, AND HOD OF THE NUKVA, WHICH CONSTITUTE SIX GRADES. 2) A prophecy is in right and left, THAT IS, NETZACH AND HOD, and dream is in the left, NAMELY, IN HOD. (3) A dream emanates downward a few grades TO THE ANGEL GAVRIEL, FROM WHOM MEN RECEIVE THE ILLUMINATION OF DREAMS. Therefore, dreams abide everywhere in the world, EVEN OUTSIDE YISRAEL. Nevertheless, a man sees according to his grade, and according to the man, so is his grade. THIS MEANS THAT IT IS NOT THE SAME FOR EVERY MAN. But prophecy does not emanate DOWNWARD FROM MALCHUT OF ATZILUT, but shines where it is, IN THE NUKVA, THE PLACE OF ZEIR ANPIN, WHICH IS THE SECRET OF THE LAND OF YISRAEL, AND THE PROPHETS THAT ARE INSPIRED FROM IT.

45. וַאֲמַר מַה בֵּין נְבוּאָה לְחֶלְמָא. נְבוּאָה בְּעַלְמָא דִּדְכוּרָא אִיהוּ, וְחֶלְמָא בְּעַלְמָא דְנוּקְבָא, וּמֵהַאי לְהַאי, כְּשִׁיתָא דַרְגִּין נַחֲתָא. נְבוּאָה בִּימִינָא וּבְשְׂמָאלָא, וְחֶלְמָא בִּשְׂמָאלָא. וְחֶלְמָא מִתְפַּרְשָׁא לְכַמָּה דַרְגִּין לְתַתָּא, בְּגִין כָּךְ חֶלְמָא אִיהוּ בְּכָל עַלְמָא, אֲבָל כְּפוּם דַּרְגֵּיהּ, הָכֵי חָמֵי, כְּפוּם בַּר נָשׁ, הָכֵי דַּרְגֵּיהּ, נְבוּאָה לָא אִתְפַּשְׁטָא אֶלָּא בְּאַתְרֵיהּ.

46. Come and see, it is written: "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of Elohim ascending and descending on it" (Beresheet 28:12). He opened the discussion with the verse: "the word of Hashem came (Heb. hayoh hayah,) to Yechezkel the son of Buzi, in the land of Casdim, by the river K'var, and the hand of Hashem was there upon him" (Yechezkel 1:3). The words hayoh hayah (lit. 'being, was') INDICATE THAT this prophecy was specific to that time, for it was needed to strengthen those in exile in order to let them know the Shechinah had gone into exile with them. Therefore, Yechezkel saw what he saw, which applied to that time only. And although the place was not worthy of it, FOR PLACES OUTSIDE YISRAEL ARE NOT WORTHY OF PROPHECY, THE SCRIPTURE READS hayoh hayah, WHICH MEANS THAT THERE IS SOMETHING NEW HERE, THAT PROPHECY LIVES OUTSIDE YISRAEL. HE ASKS: Why DOES THE SCRIPTURE SAY TWICE, hayo hayah? HE ANSWERS: One is above IN ZEIR ANPIN, and one is below IN THE NUKVA, as it is written: "a ladder set up on the earth, and the top of it reached to heaven," WHICH MEANS THAT it receives THE LIGHT OF CHASSADIM above IN HEAVEN, ZEIR ANPIN, and receives below, FROM THE NUKVA CALLED 'EARTH', THE LIGHT OF CHOCHMAH. So in Hayo Hayah, one MEANS THE BEING OF CHASSADIM above, and the other MEANS THE BEING OF CHOCHMAH below.

46. תָּא חֲזֵי מַה כְּתִיב וַיַּחֲלוֹם וְהִנֵּה סֻלָּם מוּצָּב אַרְצָה וְרֹאשׁוֹ מַגִּיעַ הַשָּׁמַיְמָה וְהִנֵּה מַלְאֲכֵי אֱלֹהִים עֹלִים וְיֹרְדִים בּוֹ. פְּתַח וַאֲמַר, הָיֹה הָיָה דְּבַר ה׳ אֶל יְחֶזְקֵאל בֶּן בּוּזִי הַכֹּהֵן בְּאֶרֶץ כַּשְׂדִּים עַל נְהַר כְּבָר וַתְּהִי עָלָיו שָׁם יַד ה׳. הָיֹה הָיָה, נְבוּאָה לְשַׁעְתָּה הָיְתָה, דְּאִצְטְרִיךְ עַל גָּלוּתָא בְּגִין דִּשְׁכִינְתָּא נְחָתַת בְּהוֹ בְּיִשְׂרָאֵל בְּגָלוּתָא, וְחָמָא יְחֶזְקֵאל מַה דְּחָמָא, לְפוּם שַׁעְתָּא, וְאַף עַל גַּב דְּלָא אִתְחֲזֵי הַהוּא אֲתַר לְהַאי, בְּגִינֵי כָּךְ הָיֹה הָיָה. מַאי הָיֹה הָיָה. אֶלָּא הָיֹה לְעֵילָא, הָיָה לְתַתָּא. דִּכְתִיב סֻלָּם מוּצָּב אַרְצָה וְרֹאשׁוֹ מַגִּיעַ הַשָּׁמַיְמָה, נָטֵיל לְעֵילָא וְנָטֵיל לְתַתָּא. הָיֹה הָיָה, חַד לְעֵילָא, וְחַד לְתַתָּא.

47. Come and behold: this ladder was strengthened by two worlds, above IN ZEIR ANPIN and below IN THE NUKVA. THUS: "in the land of Casdim by the river K'var" (Yechezkel 1:3). The land of Casdim is the place of exile, NAMELY, THE LAND OUTSIDE YISRAEL. Nevertheless, it is "by the river K'var." What is the river K'var? IT MEANS THAT She was already (Heb. k'var) there; the Shechinah dwelt upon it before that, as it is written: "And a river went out of Eden to water the garden," (Beresheet 2:10) THE RIVER BEING THE SECRET OF BINAH. AND THE RIVER K'VAR IS one of the four rivers THAT FLOWED FROM THE RIVER THAT BEGAN IN EDEN, THE RIVER OF EUPHRATES IN BABYLON. Because it dwelt upon him before and was upon it already (k'var), now too it dwells upon it and was revealed to Yechezkel.

47. תָּא חֲזֵי, הַאי סֻלָּם בִּתְרֵי עַלְמִין אִתְתַּקַּף, בְּעֵילָא וְתַתָּא. בְּאֶרֶץ כַּשְׂדִּים עַל נְהַר כְּבָר. בְּאֶרֶץ כַּשְׂדִּים: בַּאֲתַר דְּגָלוּתָא שַׁרְיָא בֵּיהּ, וְעכ״ד עַל נְהַר כְּבָר. מַאי נְהַר כְּבָר. אֶלָּא דַּהֲוָה כְּבָר, מִקַּדְמַת דְּנָא, דִּשְׁכִינְתָּא שַׁרְיָא עֲלוֹי, דִּכְתִיב וְנָהָר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגָּן וגו׳. וְדָא הוּא נַהֲרָא חַד, מֵאִינּוּן אַרְבַּע נַהֲרִין, וּבְגִין דְּשַׁרְיָא עֲלוֹי מִקַּדְמַת דְּנָא, וַהֲוָה עֲלוֹי כְּבָר, שַׁרְיָא בֵּיהּ הַשְׁתָּא, וְאִתְגְּלֵי לֵיהּ לִיחֶזְקֵאל.

48. תָּא חֲזֵי וַיַּחֲלוֹם, וְכִי יַעֲקֹב קַדִּישָׁא, דְּאִיהוּ שְׁלִימָא דַּאֲבָהָן, בְּחֶלְמָא אִתְגְּלֵי עֲלוֹי, וּבַאֲתַר דָּא קַדִּישָׁא לָא חָמָא אֶלָּא בְּחֶלְמָא. אֶלָּא יַעֲקֹב בְּהַהוּא זִמְנָא, לָא הֲוָה נָסִיב, וְיִצְחָק הֲוָה קַיָּים. וְאִי תֵּימָא וְהָא לְבָתַר דְּאִתְנְסִיב כְּתִיב וָאֵרָא בַּחֲלוֹם. תַּמָּן אֲתַר גָּרִים, וְיִצְחָק הֲוָה קַיָּים, וְעַל דָּא כְּתִיב בֵּיהּ חֲלוֹם.

48. Come and behold: "And he dreamed." HE ASKS: How could it be that to holy Ya'akov, the chosen of the patriarchs, Hashem was revealed in a dream; and in such a sacred place, BET-EL, WHICH IS PART OF YISRAEL, A PLACE WORTHY OF THE DWELLING OF THE SHECHINAH, he saw HASHEM only in a dream? HE ANSWERS: Ya'akov was not yet married, AND WAS THEREFORE INCOMPLETE IN HIS BODY. Also, Yitzchak was still alive AND THE TIME OF HIS ASCENDANCY HAD NOT YET ARRIVED. THEREFORE, IT IS WRITTEN THAT HE DREAMED AND NOT THAT HE SAW A VISION WHILE AWAKE. You may wonder why, after he was married, it is written: "I...saw in a dream" (Beresheet 31:10). This was because he was outside Yisrael IN PADDAN ARAM, and Yitzchak was yet alive. Therefore it is written that he dreamed.

49. וּלְבָתַר דַּאֲתָא לְאַרְעָא קַדִּישָׁא, עִם שִׁבְטִין, וְאִשְׁתְּלִים לְהוֹן עֲקָרֶת הַבַּיִת, וְאֵם הַבָּנִים שְׂמֵחָה, כְּתִיב וַיֵּרָא אֱלֹהִים אֶל יַעֲקֹב וגו׳. וּכְתִיב וַיֹּאמֶר אֱלֹהִים לְיִשְׂרָאֵל בְּמַרְאוֹת הַלַּיְלָה, הָכָא לָא כְּתִיב בֵּיהּ חֲלוֹם דְּהָא מִדַּרְגָּא אָחֳרָא עִלָּאָה הֲוָה.

49. Afterwards, when he came to the Holy Land with the tribes and "the barren woman" was perfected with them: "and be a joyful mother of children" (Tehilim 113:9), AND HE WAS NOW WHOLE WITH HIS SPOUSE AND WAS IN THE LAND OF YISRAEL, it is written: "And Elohim appeared to Ya'akov," (Beresheet 35:9) "And Elohim spoke to Yisrael in the vision of the night" (Beresheet 46:2). No dream was mentioned here because he was of another, superior grade, WORTHY OF BEHOLDING A VISION WHILE AWAKE.

50. תָּא חֲזֵי, חֶלְמָא אִיהוּ ע״י דְּגַבְרִיאֵל, דְּאִיהוּ לְתַתָּא, בְּדַרְגָּא שְׁתִיתָאָה מִנְּבוּאָה. מַרְאָה: עַל יְדָא דְּהַהוּא דַרְגָּא, דְּהַהִיא חַיָּה, דְּשָׁלְטָא בְּלֵילְיָא. וְאִי תֵּימָא, הָא כְּתִיב גַּבְרִיאֵל הָבֵן לְהַלָּז אֶת הַמַּרְאֶה. הָכֵי הוּא וַדַּאי, דְּמַרְאָה מִלּוֹי סְתִימִין יַתִּיר, וּבְחֶלְמָא פָּרִישׁ יַתִּיר, וּפָרִישׁ סְתִימִין דְּמַרְאָה, וְע״ד אִתְפַּקַּד גַּבְרִיאֵל, דִּיפָרֵשׁ מִלּוֹי דְּמַרְאָה, דְּאִיהוּ סְתִים יַתִּיר.

50. Come and behold: a dream comes from Gavriel, and A DREAM is six grades lower than a prophecy. THIS MEANS THAT GAVRIEL RECEIVES THE DREAM FROM HOD OF THE NUKVA, WHICH IS THE SIXTH GRADE FROM PROPHECY, AND PEOPLE RECEIVE IT THROUGH GAVRIEL. A vision IS RECEIVED from the grade of the living creature, which rules by night. BECAUSE VISION IS THE NUKVA OF ZEIR ANPIN IN HER ACTUAL PLACE, ABOUT WHICH IS SAID: "AND SHE RISES ALSO WHILE IT IS YET NIGHT," (MISHLEI 31:15) IT IS THEREFORE A VISION WHILE AWAKE, AND NOT A DREAM. You may contend that it is written: "and said, Gavriel, make this man understand the vision (Heb. mar'ah)," (Daniel 8:16) AND THEREFORE, ONE COULD CONCLUDE THAT A VISION IS ALSO RECEIVED FROM GAVRIEL. HE ANSWERS: Assuredly this is so, but a vision is unclear and a dream is more precise. Therefore, a dream explains that which is not clear in the vision. Thus, Gavriel, WHO IS IN CHARGE OF DREAMS, was chosen to explain the vague words of the vision.

51. וְע״ד כְּתִיב בְּמַרְאֶה, וַיֵּרָא, וָאֵרָא, מַאי טַעְמָא, בְּגִין דְּמַרְאֶה אִיהוּ, כְּהַאי מַרְאָה, דְּאִתְחֲזֵי, כָּל דְּיוֹקְנִין בְּגַוֵּיהּ, בְּגִינֵי כָּךְ וָאֵרָא, אַחֲמִית דְּיוֹקְנֵיהּ, בְּאֵל שַׁדַּי, דְּאִיהוּ מַרְאָה, דְּאִתְחֲמֵי דְּיוֹקְנָא אָחֳרָא בְּגַוֵּיהּ, וְכָל דְּיוֹקְנִין עִלָּאִין בֵּיהּ אִתְחֲזוּן.

51. Therefore, it is written: "in the vision (mar'eh)," WHICH IS DERIVED FROM THE SAME ROOT AS "AND HE LOOKED (HEB. VA'ERA)" AND "AND I SAW (HEB. VA'ERA)." The reason is that the mirror is like a mirror (Heb. mar'ah) OF POLISHED GLASS, in which all the shapes IN FRONT OF IT are seen. Therefore, it is written of it: "and I appeared (va'era) TO AVRAHAM... BY THE NAME OF EL SHADAI," (Shemot 6:3) FOR THE MIRROR, THE NUKVA, SAID: I have shown the image OF HASHEM by El Shadai. For this is the mirror in which the images of others and all the shapes of the supernal GRADES are seen.

52. בְּגִינֵי כָּךְ, יַעֲקֹב בְּהַהוּא זִמְנָא, כְּתִיב, וַיַּחֲלֹם וְהִנֵּה סֻלָּם מֻצָּב אַרְצָה, מַהוּ סֻלָּם, דַּרְגָּא דִּשְׁאָר דַּרְגִּין בֵּיהּ תַּלְיָין, וְהוּא יְסוֹד דְּעָלְמָא. וְרֹאשׁוֹ מַגִּיעַ הַשָּׁמַיְמָה, הָכֵי הוּא, לְאִתְקַשְּׁרָא בַּהֲדֵיהּ. וְרֹאשׁוֹ מַגִּיעַ הַשָּׁמַיְמָה, מַאן רֹאשׁוֹ. רֹאשׁוֹ דְּהַהוּא סֻלָּם. וּמַאן אִיהוּ, דָּא דִּכְתִיב בֵּיהּ רֹאשׁ הַמִּטָּה, בְּגִין דְּאִיהוּ רֹאשׁ לְהַאי מִטָּה וּמְנָהּ נָהִיר. מַגִּיעַ הַשָּׁמַיְמָה, בְּגִין דְּאִיהוּ סִיּוּמָא דְּגוּפָא, וְקָאִים בֵּין עִלָּאָה וְתַתָּאָה, כְּמָה דִּבְרִית אִיהוּ סִיּוּמָא דְּגוּפָא, וְקָאִים בֵּין יְרֵיכִין וְגוּפָא, וְעַל דָּא מַגִּיעַ הַשָּׁמַיְמָה.

52. Therefore, at the time BEFORE YA'AKOV WED, it is written of him: "And he dreamed, and behold a ladder set up on the earth" (Beresheet 28:12). What is this ladder? It is a grade from which all other grades stem, NAMELY, THE NUKVA, THE GATE OF ALL GRADES, "and the top of it reached to heaven." It does reach up to connect to heaven. HE ASKS: What top? HE ANSWERS: The top of the ladder. And what is that? That of which it is written: "the top (lit. 'head') of the couch," (Beresheet 47:31) NAMELY, YESOD, THE HEAD OF THE NUKVA CALLED 'COUCH'. AND YESOD IS 'THE HEAD OF THE COUCH' because it is at the head of the couch, THE NUKVA, who shines with its light FROM YESOD. IT IS THEREFORE CONSIDERED HER HEAD. And "reached to heaven," because it is the final part of the body, TIFERET, CALLED 'HEAVEN'. FOR YESOD IS ATTACHED UNDERNEATH TIFERET, situated between the higher, ZEIR ANPIN and the lower, NUKVA, as the member of the Covenant, the final part of the body, lies between the thighs and the body. Therefore, THE SCRIPTURE READS, "reached to heaven," FOR THE TOP OF THE LADDER, YESOD OF ZEIR ANPIN, REACHES HEAVEN, AS IT CLEAVES TO ZEIR ANPIN, CALLED 'HEAVEN'.

53. וְהִנֵּה מַלְאֲכֵי אֱלֹהִים עוֹלִים וְיוֹרְדִים בּוֹ, אִלֵּין מְמַנָּן דְּכָל עַמִּין, דְּאִינּוּן סָלְקִין וְנָחֲתִין בְּהַאי סֻלָּם, כַּד יִשְׂרָאֵל חָטָאן, מָאִיךְ הַאי סֻלָּם וְסָלְקִין אִינְהוּ מְמַנָּן, וְכַד יִשְׂרָאֵל מִתְכַּשְּׁרָן עוֹבָדַיְיהוּ, אִסְתַּלַּק הַאי סֻלָּם, וְכֻלְּהוּ מְמַנֵּי נָחֲתֵי לְתַתָּא, וְאִתְעֲבַר שׁוּלְטָנוּתָא דִלְהוֹן, כֻּלָּא בְּהַאי סֻלָּם קָיְימָא. הָכָא חָמָא יַעֲקֹב בְּחֶלְמֵיהּ, שָׁלְטָנוּתָא דְעֵשָׂו, וְשָׁלְטָנוּתָא דִשְׁאָר עַמִּין.

53. "...and behold the angels of Elohim ascending and descending on it..." (Beresheet 28:12). These are the ministers of all the nations who ascend and descend this ladder. When the children of Yisrael are sinful, the ladder is lowered and the ministers rise. When the children of Yisrael improve their deeds, the ladder is raised; all the ministers descend and their government is annulled. All depends on this ladder. Here, Ya'akov saw Esav's government and that of the rest of the nations in his dream.

54. דָּבָר אַחֵר וְהִנֵּה מַלְאֲכֵי אֱלֹהִים עוֹלִים וְיוֹרְדִים בּוֹ. בְּמַאן, בְּהַהוּא רֹאשׁוֹ, דְּהַהוּא סֻלָּם. דְּכַד אִסְתַּלַּק רֹאשׁוֹ מִנֵּיהּ, סֻלָּם אִתְכַּפְיָא וְסָלְקִין כֻּלְּהוּ מְמַנָּן, וְכַד אִתְחַבַּר רֹאשׁוֹ בְּהַהוּא סֻלָּם, אִסְתַּלַּק, וְכֻלְּהוּ מְמַנָּן נָחֲתִין. וְכֹלָּא חַד מִלָּא.

54. Another explanation of the verse, "and behold the angels of Elohim ascending and descending on it," is that the ladder is used to ascend and descend through its top. For when the top, YESOD, is removed, the ladder gives in and all the ministers rule again. When the top is attached again, it is elevated and they all lose their power to govern. All this is one matter, AND BOTH EXPLANATIONS ARE ESSENTIALLY IN AGREEMENT.

55. כְּתִיב נִרְאָה ה׳ אֶל שְׁלֹמֹה בַּחֲלוֹם הַלָּיְלָה וַיֹּאמֶר אֱלֹהִים שְׁאַל מָה אֶתֵּן לָךְ. וְאִי תֵּימָא הָכָא בַּחֲלוֹם, וְכִי מָה רְשׁוּ אִית לֵיהּ לַחֲלוֹם בְּהַאי. אֶלָּא הָכָא אִתְכְּלִיל דַּרְגָּא בְּדַרְגָּא, דַּרְגָּא עִלָּאָה בְּדַרְגָּא תַּתָּאָה, בְּגִין דְּעַד כְּעַן, שְׁלֹמֹה לָא הֲוָה שָׁלִים, כֵּיוָן דְּאִשְׁתְּלִים, כְּתִיב וַה׳ נָתַן חָכְמָה לִשְׁלֹמֹה. וּכְתִיב וַתֵּרֶב חָכְמַת שְׁלֹמֹה. דְּקָיְימָא סִיהֲרָא בְּאַשְׁלָמוּתָא, וּבֵי מַקְדְּשָׁא אִתְבְּנֵי. וּכְדֵין, הֲוָה חָמֵי שְׁלֹמֹה, עֵינָא בְּעֵינָא חָכְמָתָא, וְלָא אִצְטְרִיךְ לְחֶלְמָא.

55. It is written: "Hashem appeared to Solomon in a dream by night: and Elohim said, ask what I shall give you" (I Melachim 3:5). HE ASKS: One may wonder why it was a dream, THAT IS, WHY IT WAS RECEIVED THROUGH GAVRIEL. What right does the grade of a dream have TO SAY TO HIM, SINCE HE IS BUT AN ANGEL: "ASK WHAT I SHALL GIVE YOU"? HE ANSWERS: Here a grade was included within a grade; the supernal grade, THE NUKVA OF ZEIR ANPIN, THE ROOT OF THE DREAM, WAS INCLUDED WITHIN AND CLOTHED by the grade down below, NAMELY, THE GRADE OF GAVRIEL. THE NUKVA SAID TO HIM, "ASK WHAT I SHALL GIVE YOU," BECAUSE IT IS WRITTEN: "AND ELOHIM SAID," WHICH IS ONE NAME OF THE NUKVA. THE REASON HE APPEARS TO HIM ONLY IN A DREAM IS THAT until then Solomon was not complete. Once he was perfected, it is written: "And Hashem gave Solomon wisdom" (I Melachim 5:26) and "Solomon's wisdom excelled," (Ibid. 10) for the moon, THE NUKVA, was then full and the Temple was built. Only then did Solomon see wisdom while awake; he had no further need of dreams.

56. לְבָתַר דְּחָטָא, אִצְטְרִיךְ לֵיהּ לְחֶלְמָא כְּקַדְמֵיתָא, וְעַל דָּא כְּתִיב הַנִּרְאָה אֵלָיו פַּעֲמַיִם, וְכִי פַּעֲמַיִם הֲוָה וְלָא יַתִּיר. אֶלָּא סִטְרָא דְחֶלְמָא הֲוָה לֵיהּ פַּעֲמַיִם, סִטְרָא דְחָכְמָתָא כָּל יוֹמָא הֲוָה.

56. After he sinned, however, he had to resort to dreams again. Therefore, it is written: "who had twice appeared to him" (I Melachim 11:9). IT APPEARS PROBLEMATIC THAT He was seen to him twice only, but THE EXPLANATION IS THAT from the side of the grade of a dream, He was seen to him only twice.

57. וְעִם כָּל דָּא, סִטְרָא דְחֶלְמָא, הֲוָה יַתִּיר עַל כָּל שְׁאָר בְּנֵי נָשָׁא, בְּגִין דְּאִתְכְּלִיל דַּרְגָּא בְּדַרְגָּא, מַרְאֶ״ה בְּמַרְאֶ״ה. וְהָא הַשְׁתָּא בְּסוֹף יוֹמוֹי חָשִׁיךְ יַתִּיר, וְדָא, בְּגִין דְּחָטָא, וְסִיהֲרָא קַיְימָא לְאִתְפַּגְמָא. מַאי טַעְמָא, בְּגִין דְּלָא נָטֵיר בְּרִית קַדִּישָׁא, בְּאִשְׁתַּדְּלוּתֵיהּ בְּנָשִׁים נָכְרִיּוֹת. וְדָא הוּא תְּנַאי דַּעֲבַד קוּדְשָׁא בְּרִיךְ הוּא עִם דָּוִד, דִּכְתִיב אִם יִשְׁמְרוּ בָנֶיךָ בְּרִיתִי וגו׳. גַּם בְּנֵיהֶם עֲדֵי עַד יֵשְׁבוּ לְכִסֵּא לָךְ.

57. With all that, the dream grade of Solomon was greater than the dream grade of all other men; including one grade within another grade, VISION WHEN AWAKE, WHICH IS THE NUKVA, WAS INCLUDED within vision IN A DREAM, WHICH IS THE GRADE OF GAVRIEL. At the end of his days, the dream grade was considerably darkened. THEREFORE, SCRIPTURE REMINDS HIM OF THE TWO DREAMS THAT USED TO SHINE UPON HIM, AS IT IS WRITTEN: "ELOHIM OF YISRAEL WHO HAD TWICE APPEARED TO HIM." This happened because he sinned, and the moon, THE NUKVA, began to wane, because he did not keep the Holy Covenant and pursued foreign women. This is the condition the Holy One, blessed be He, gave to David, as it is written: "If your children will keep my covenant...their children shall also sit upon your throne for evermore" (Tehilim 132:12).

58. מַאי עֲדֵי עַד. הַיְינוּ דִּכְתִיב, כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ. וּבְגִין דִּשְׁלֹמֹה לָא נָטַר הַאי בְּרִית כִּדְקָא יָאוֹת, שַׁרְיָא סִיהֲרָא לְאִתְפַּגְמָא, וְעַל דָּא, בְּסוֹפָא אִצְטְרִיךְ חֶלְמָא, וְכֵן יַעֲקֹב אִצְטְרִיךְ לֵיהּ לְחֶלְמָא כִּדְאֲמָרָן.

58. What is the meaning of "for evermore?" This is as it is written: "as the days of heaven upon the earth" (Devarim 11:21). Because Solomon did not keep the Covenant as he ought to have done, the moon began to wane. At the end, he had to resort to dreams again. This was also true of Ya'akov, BECAUSE HE WAS NOT COMPLETE, as we mentioned before.

9. "And, behold, Hashem stood above it"
This passage further explicates Ya'akov's vision of the Ladder. It clarifies his special role amongst the Chosen People and his position among the other patriarchs in the Tree of Life.
The Relevance of this Passage
Ya'akov represents the Central Column force of Free Will and/or Resistance, which brings about the subjugation of the ego. Of the three patriarchs, Ya'akov embodies the delicate balance between the will of the soul-sharing-and the primal urges of the body-receiving for the self. The Ladder in Ya'akov's vision corresponds to the Ten Sfirot and the array of spiritual Lights that radiates from each respective realm. Because we as individuals do not possess the strength to triumph over our egos and our selfish drives, the Zohar provides us with the additional power of the patriarch Ya'akov, whose strength is instilled within us through the Light that that radiates from this passage. We also achieve a connection to the Lights of the Sfirot, which brightens our lives and the world with tranquillity and joy.

59. וְהִנֵּה ה׳ נִצָּב עָלָיו וגו׳. הָכָא חָמָא יַעֲקֹב. קִשּׁוּרָא דִּמְהֵימְנוּתָא כְּחַד. נִצָּב עָלָיו, כד״א נְצִיב מֶלַח. תְּלָא, דְּכָל דַּרְגִּין קַיְימִין כֻּלְּהוּ כְּחַד עַל הַהוּא סֻלָּם, לְאִתְקַשְׁרָא כֻּלָּא בְּחַד קִשְׁרָא. בְּגִין דְּאִתְיְהִיב הַהוּא סֻלָּם בֵּין תְּרֵין סִטְרִין, הה״ד אֲנִי ה׳ אֱלֹהֵי אַבְרָהָם אָבִיךָ וֵאלֹהֵי יִצְחָק הָאָרֶץ וגו׳, אִלֵּין אִנּוּן תְּרֵין סִטְרִין, בִּימִינָא וּשְׂמָאלָא.

59. "And, behold, Hashem stood above it" (Beresheet 28:13) means that Ya'akov saw here, IN THE LADDER, the Knot of Faith, WHICH IS THE NUKVA, BINDING ALL THE SFIROT as one. "...stood (Heb. nitzav) above it..." as "a pillar (Heb. netziv) of salt" (Beresheet 19:26) ALLUDES TO a mound, for all the grades are as one on that ladder, THE NUKVA, so that all will be connected into one knot. For this ladder was put between the two sides, and this is the meaning of the verse: "and said, I am Hashem the Elohim of Avraham your father, and the Elohim of Yitzchak..." These are the two sides, right and left--AVRAHAM IS RIGHT AND YITZCHAK IS LEFT.

60. דָּבָר אֲחֵר וְהִנֵּה ה׳ נִצָּב עָלָיו, עֲלֵיהּ דְּיַעֲקֹב, לְמֶהֱוֵי כֻּלָּא רְתִיכָא קַדִּישָׁא, יְמִינָא וּשְׂמָאלָא, וְיַעֲקֹב בְּגַוַיְיהוּ, כְּנֶסֶת יִשְׂרָאֵל לְאִתְקַשְׁרָא, בֵּינַיְיהוּ, הה״ד אֲנִי ה׳ אֱלֹהֵי אַבְרָהָם אָבִיךָ וֵאלֹהֵי יִצְחָק. מְנָלָן דְּיַעֲקֹב בְּאֶמְצָעִיתָא, מִשְּׁמַע דִּכְתִיב, אֱלֹהֵי אַבְרָהָם אָבִיךָ וֵאלֹהֵי יִצְחָק, וְלָא כְּתִיב אֱלֹהֵי יִצְחָק אָבִיךָ. דְּכֵיוָן דְּאִתְקַשַּׁר בֵּיהּ בְּאַבְרָהָם, אִשְׁתַּכַּח דְּאִיהוּ בְּאֶמְצָעִיתָא. וּלְבָתַר הָאָרֶץ אֲשֶׁר אַתָּה שׁוֹכֵב עָלֶיהָ, הָא כֻּלָּא רְתִיכָא חָדָא קַדִּישָׁא. וְהָכָא חָמָא דְּיֶהֱוֵי שְׁלִימוּ דַּאֲבָהָן.

60. Another explanation of the verse, "And, behold, Hashem stood above it," IS THAT IT DOES NOT MEAN THAT HE STOOD UPON THE LADDER, BUT RATHER THAT HE STOOD on Ya'akov, so that a holy Chariot would be made. Then, between the right and left is Ya'akov, CHESED, GVURAH, TIFERET, and the Congregation of Yisrael, NAMELY, THE NUKVA, will be tied with them. This is the meaning of, "Hashem the Elohim of Avraham your father, and the Elohim of Yitzchak." How do we know that Ya'akov is in the middle OF AVRAHAM AND YITZCHAK? We know from the verse, "Hashem the Elohim of Avraham your father, and the Elohim of Yitzchak." Note that it is not written 'the Elohim of Yitzchak your father', WHICH WOULD MAKE HIM THIRD AMONG THE FATHERS, NAMELY, THE SON OF YITZCHAK. FROM THIS WE LEARN THAT because he was connected to Avraham, AND WAS CONSIDERED HIS SON, HE WAS FOUND TO BE BEFORE YITZCHAK. THEREFORE, HE IS IN THE MIDDLE, BETWEEN AVRAHAM AND YITZCHAK. FOR THIS IS THE SECRET OF THE CHARIOT: AVRAHAM AND YITZCHAK ARE RIGHT AND LEFT, AND YA'AKOV IS BETWEEN THEM. Then, it is written: "the land on which you lie," WHICH IS THE NUKVA. This makes all,

THAT IS, THE THREE COLUMNS WITH THE NUKVA, into one holy Chariot. Here, Ya'akov saw that he would be the chosen of the fathers.

61. תָּא חֲזֵי, אֱלֹהֵי אַבְרָהָם אָבִיךָ, דְּכִיוָן דַּאֲמַר אַבְרָהָם אָבִיךָ, וַדַּאי אִיהוּ בְּאֶמְצָעִיתָא, וֵאלֹהֵי יִצְחָק, הָכָא אִתְרַמִּיז, דְּקָשִׁיר לְתְרֵין סִטְרִין, וְאָחִיד לוֹן. קָשִׁיר לְסִטְרָא חָד, דִּכְתִיב אַבְרָהָם אָבִיךָ. וְקָשִׁיר לְסִטְרָא אָחֳרָא, דִּכְתִיב וֵאלֹהֵי יִצְחָק, תּוֹסֶפֶת וא״ו לְגַבֵּי יִצְחָק, לְאַחֲזָאָה דְיַעֲקֹב אָחִיד לְתְרֵין סִטְרִין.

61. Come and behold: "Hashem the Elohim of Avraham your father." Because He said, "Avraham your father," assuredly he is in between AVRAHAM AND YITZCHAK. And "the Elohim of Yitzchak" alludes to the fact that Ya'akov was bound to the two sides--RIGHT AND LEFT--and was part of them. He is tied on the one side TO THE RIGHT, as it is written: "Hashem the Elohim of Avraham your father"; and on the other side he is tied TO THE LEFT, as it is written: "and the Elohim of Yitzchak." In the latter case, the letter Vav ('and') is added TO "AND THE ELOHIM," when Yitzchak is mentioned. This indicates that Ya'akov seized both sides, FOR VAV ALLUDES TO TIFERET, WHICH IS YA'AKOV, ATTACHED TO THE ELOHIM OF YITZCHAK, THE SECRET OF THE LEFT. THE SCRIPTURE CONNECTS HIM TO AVRAHAM BY CALLING HIM" YOUR FATHER," AND CONNECTS HIM TO "THE ELOHIM OF YITZCHAK" VIA THE VAV.

62. וְעַד דְּיַעֲקֹב לָא אִתְנְסִיב, לָא אִתְּמַר בְּאִתְגַּלְיָא יַתִּיר, וְאִתְּמַר בְּאִתְגַּלְיָא, לְמַאן דְּיָדַע אוֹרְחוֹי דְאוֹרַיְיתָא. לְבָתַר דְּאִתְנְסִיב וְאוֹלִיד, אִתְּמַר לֵיהּ בְּאִתְגַּלְיָא, הה״ד וַיִּצֶב שָׁם מִזְבֵּחַ וַיִּקְרָא לוֹ אֵל אֱלֹהֵי יִשְׂרָאֵל. מֵהָכָא אוֹלִיפְנָא, מַאן דְּלָא אִשְׁתְּלִים לְתַתָּא, לָא אִשְׁתְּלִים לְעֵילָא, שָׁאנֵי יַעֲקֹב, דְּאִשְׁתְּלִים לְעֵילָא וְתַתָּא, אֲבָל לָא בְּאִתְגַּלְיָא.

62. As long as Ya'akov was not married, this was not said of him openly, AS WAS SAID HERE, FOR IT IS NOT SPECIFICALLY WRITTEN: "THE ELOHIM OF YA'AKOV," AS IT WAS OF AVRAHAM AND YITZCHAK. It is only said openly of he who knows the ways of the Torah. THIS MEANS THAT HE WILL BECOME A CHARIOT OF THE TWO WAYS, THE RIGHT AND LEFT, AFTER HE IS MARRIED. UNTIL THEN, HE CAN BE A CHARIOT ONLY OF ZEIR ANPIN, THE SECRET OF THE RIGHT, AND NOT OF THE NUKVA, THE SECRET OF THE LEFT. After he married and begot children, it was said of him openly, as is written in the verse: "And he erected there an altar, and called it El Elohei ('the Elohim of') Yisrael" (Beresheet 33:20). Thus, we learn that whoever is not perfected below, AS MALE AND FEMALE THAT IS, WHOEVER IS NOT MARRIED, cannot be perfected above. This is not so for Ya'akov, who was perfected above and below EVEN BEFORE HE MARRIED. However, it was not proclaimed openly, BECAUSE HE DID NOT YET PROFESS HIS UNITY OVER HIM.

63. וְאִי תֵּימָא דְּאִשְׁתְּלִים בְּהַהִיא שַׁעְתָּא, לָא. אֶלָּא חָמָא דְּיִשְׁתְּלִים לְבָתַר זִמְנָא. וְאִי תֵּימָא הָא כְּתִיב וְהִנֵּה אָנֹכִי עִמָּךָ וּשְׁמַרְתִּיךָ בְּכֹל אֲשֶׁר תֵּלֵךְ. אֶלָּא, אַשְׁגָּחוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא, וּנְטִירוּ דִילֵיהּ, לָא אִשְׁתְּבִיק מִנֵּיהּ דְּיַעֲקֹב לְעָלְמִין, בְּכָל מַה דְּאִצְטְרִיךְ לֵיהּ, בְּהַאי עָלְמָא, אֲבָל בְּעָלְמָא עִלָּאָה עַד דְּאִשְׁתְּלִים.

63. You may wonder how he was completely perfected BEFORE HE WAS MARRIED. This is not actually accurate. He was not perfected, but saw that he would eventually be perfected. If you say that it is written: "And, behold, I am with you, and will keep you wherever you go" (Beresheet 28:15), WHICH MEANS THAT HE WAS COMPLETELY PERFECTED, IT WOULD BE INACCURATE. Rather, the explanation is that the keeping of the Holy One, blessed be He, and His protection will never leave Ya'akov without whatever he needs in this world. But in the upper world, he can not have true perception until he is perfected, NAMELY, MARRIES.

10. "And Ya'akov awoke...How dreadful is this place"
The patriarch Ya'akov awakens at the future site of the Temple. As Ya'akov recognizes the power of the sacred ground, great spiritual Light is revealed to him.
The Relevance of this Passage
Sometimes a simple observation conveys more than many words can describe. Such is the case with this passage. Suffice it to say that our souls tread the sacred ground upon which Ya'akov slept, and upon which the Temple stood.

64. וַיִּקַץ יַעֲקֹב מִשְּׁנָתוֹ וַיֹּאמֶר אָכֵן יֵשׁ ה׳ בַּמָּקוֹם הַזֶּה וְאָנֹכִי לֹא יָדַעְתִּי. וְכִי תְּוָוהָא הוּא דְּלָא יָדַע. אֶלָּא מַאי וְאָנֹכִי לֹא יָדָעְתִּי, כד״א וּפְנֵי ה׳ לֹא חִלִּיתִי. אֲמַר, וְכִי כָּל הַאי אִתְגְּלֵי לִי, וְלָא אִסְתַּכְּלְנָא לְמִנְדַּע אָנֹכִי, וּלְמֵיעַל תְּחוֹת גַּדְפֵּי דִשְׁכִינְתָּא, לְמֶהֱוֵי שְׁלִים.

64. "And Ya'akov awoke out of his sleep, and he said: Surely Hashem is in this place; and I knew it not" (Beresheet 28:16). HE ASKS: It is a wonder that he did not conceive such great knowledge. HE ANSWERS: The meaning of "and I (Heb. anochi) knew it not" is similar to the meaning of the verse: "and I have not made supplications to Hashem" (I Shmuel 13:12). THAT IS, "I KNEW IT NOT" ARE WORDS OF UNION AND DEVOTION, AS ARE THE WORDS, "I HAVE NOT MADE SUPPLICATION." Ya'akov said: This was all revealed to me, though I have not attentively searched to know THE HOLY NAME Anochi ('I'), WHICH IS THE SHECHINAH, and come under the wings of the Shechinah to become a whole man.

65. Come and behold. It is written: "and she said, If it be so, why am I (anochi) thus" (Beresheet 25:22). Rivkah beheld the light of the Shechinah daily because the Shechinah was in her tent where she prayed. When Rivkah began to experience the pains of childbirth, it is written: "And she went to inquire of Hashem (Yud-Hei-Vav-Hei)" (Beresheet 25:22). She went from the grade of Anochi ('I') to the other grade of Yud-Hei-Vav-Hei. SO ANOCHI IS A NAME OF THE SHECHINAH. Therefore, Ya'akov said: 'I have seen so much, yet did not know I...' (anochi). This is because he was not married and did not yet come under the wings of the Shechinah.

65. תָּא חֲזֵי, כְּתִיב וַתֹּאמֶר אִם כֵּן לָמָּה זֶּה אָנֹכִי, כָּל יוֹמָא וְיוֹמָא, חָמַאת רִבְקָה נְהוֹרָא דִשְׁכִינְתָּא, דְּהַוְיָא שְׁכִינְתָּא בְּמַשְׁכְּנָהָא, וְצַלְיֹאת תַּמָּן. כֵּיוָן דְּחָמַאת עָאקוּ דִילָהּ בִּמְעָהָא, מַה כְּתִיב וַתֵּלֶךְ לִדְרֹשׁ אֶת ה׳, נָפְקַת מִדַּרְגָּא דָא, לְדַרְגָּא אָחֳרָא, דְּאִיהוּ הוי״ה. בְּגִינֵי כָּךְ אֲמַר יַעֲקֹב, וְכִי כָּל כָּךְ חָמֵינָא, וְאָנֹכִי לֹא יָדַעְתִּי, בְּגִין דַּהֲוָה בִּלְחוֹדוֹי, וְלָא עָאל תְּחוֹת גַּדְפֵּי דִשְׁכִינְתָּא.

66. Next, it is written: "And he was afraid, and said, How dreadful is this place." "...place..." has two meanings reflecting the two sides. "How dreadful is this place," refers to the place he mentioned before, THE SHECHINAH, and to the sign of the Holy Covenant, which must not be annulled.

66. מִיָּד וַיִּירָא וַיֹּאמַר מַה נּוֹרָא הַמָּקוֹם הַזֶּה. מִלָּה דָא לְתֵרֵין סִטְרִין אִיהוּ. מַה נּוֹרָא הַמָּקוֹם הַזֶּה, חַד עַל הַהוּא מָקוֹם דְּקָאֲמַר בְּקַדְמֵיתָא. וְחַד עַל אָת קַיְּימָא קַדִּישָׁא, דְּלָא בַּעְיָא לְאִתְבַּטָּלָא.

67. Although these are two aspects, YESOD AND MALCHUT, they are actually the same. He said, "this is none other than the house of Elohim." 'This', WHICH IS YESOD CALLED 'THIS', must not be neglected; "this" should not be left alone. Its existence is no other than the house of Elohim, WHICH IS THE NUKVA, with which it unites to produce offspring and to pour blessings upon her from all the organs of the body. For this, WHICH IS YESOD, is the gate to the entire body, WHICH IS TIFERET, as the scripture reads: "and this is the gate of heaven" (Beresheet 28:17). THAT IS, TIFERET IS CALLED BOTH 'BODY' AND 'HEAVEN'. Assuredly, this is the gate to the body by which blessings flow down TO THE NUKVA. It is attached above TO HEAVEN, WHICH IS TIFERET, and attached below TO THE NUKVA, WHICH IS CALLED 'PLACE', AND ALSO 'THE HOUSE OF ELOHIM'. HE EXPLAINED: It is attached above, as it is written: "and this is the gate of heaven," AS YESOD IS THE GATE OF TIFERET, WHICH IS CALLED 'HEAVEN'. It is attached below, as it is written: "this is no other than the house of Elohim," WHICH MEANS THAT THIS, YESOD, IS FOUND ONLY IN THE HOUSE OF ELOHIM, WHICH IS THE NUKVA. Therefore, "he was afraid, and said, How dreadful is this place." THE PLACE IS THE NUKVA, AND "THIS" IS YESOD. But men disregard the preciousness OF YESOD, of being perfected through it. The father of the young man went to him and kissed him.

67. וְאַף עַל גַּב דְּאִינְהוּ תְּרֵי סִטְרֵי, חַד הוּא. אֲמַר אֵין זֶה כִּי אִם בֵּית אֱלֹהִים, אֵין זֶה, לְמֶהֱוֵי בָּטֵיל. אֵין זֶה, לְאִשְׁתַּכְּחָא בִּלְחוֹדוֹי, קַיְּימָא דִילֵיהּ לָאו אִיהוּ, אֶלָּא בֵּית אֱלֹהִים, לְאִשְׁתַּמְּשָׁא בֵּיהּ, וּלְמֶעְבַּד בֵּיהּ פֵּירִין, וְלַאֲרָקָא בֵּיהּ בִּרְכָאן, מִכָּל שָׁיְיפֵי גּוּפָא, דְּהַאי הוּא תַּרְעָא, דְּכָל גּוּפָא, הה״ד וְזֶה שַׁעַר הַשָּׁמָיִם, דָּא תַּרְעָא דְגוּפָא וַדַּאי, תַּרְעָא אִיהוּ, לַאֲרָקָא בִּרְכָאן לְתַתָּא, אָחִיד לְעֵילָא, וְאָחִיד לְתַתָּא. אָחִיד לְעֵילָא, דִּכְתִיב וְזֶה שַׁעַר הַשָּׁמָיִם. לְתַתָּא, דִּכְתִיב אֵין זֶה כִּי אִם בֵּית אֱלֹהִים. וְעַל דָּא וַיִּירָא וַיֹּאמַר מַה נּוֹרָא הַמָּקוֹם הַזֶּה, וּבְנֵי נָשָׁא לָא מַשְׁגְּחָן בִּיקָרָא דְּבֵיהּ, לְמֶהֱוֵי בֵּיהּ שְׁלִים, לְעֵילָא וְתַתָּא. אֲתָא אֲבוֹי וּנְשָׁקֵיהּ.

68. Rabbi Yitzchak said: When I heard these words from his mouth, I wept. I said, blessed be the Merciful One for not letting high wisdom disappear from the world. I traveled with them three parasangs and entered the city with them. Shortly after they had arrived, the man affianced his son. I said to him: Your words have not been in vain, FOR AFTER DISCUSSING THE PERFECTION THAT COMES WITH MARRIAGE, HE TOLD HIM THAT HIS WORDS WOULD PREVAIL.

68. אֲמַר רִבִּי יִצְחָק, כַּד מִלִּין אִינּוּן שְׁמַעְנָא מִפּוּמֵיהּ בָּכֵינָא, וַאֲמֵינָא בְּרִיךְ רַחֲמָנָא, דְּלָא בָּטֵיל מֵעַלְמָא, חָכְמְתָא עִלָּאָה. אָזְלִינָא עִמְּהוֹן עַד תְּלַת פַּרְסֵי, עַד דְּעָאלְנָא עִמְּהוֹן לְמָתָא. לָא סְפִיקוּ לְמֵיעַל, עַד דְּשַׁדֵּךְ הַהוּא בַּר נַשׁ לִבְרֵיהּ, וְאָמְרֵי לֵיהּ, מִלָּיךָ לָא יְהוֹן לְבַטָּלָה.

69. Rabbi Shimon said that the words CONCERNING THE LADDER contain secrets of wisdom and have hidden meaning. When I presented these matters to Rabbi Shimon, he said: These are not the words of a youth, but rather descriptions of supernal mysteries. They all bear the mark of wisdom.

69. אֲמֵינָא, הָא דַּאֲמַר רִבִּי שִׁמְעוֹן, דְּמִלִּין אִלֵּין, כֻּלְּהוּ בְּרָזָא דְחָכְמְתָא נִינְהוּ, וּלְאַחֲזָאָה מִלִּין אָחֳרָנִין. כַּד סַדַּרְנָא מִלִּין קַמֵּיהּ דְּר׳ שִׁמְעוֹן, אָמַר לוֹ, לָא תֵּימָא דְּמִלִּין אִלֵּין, דִּינוּקָא נִינְהוּ, אֶלָּא מִלִּין דְּרָזִין עִלָּאִין נִינְהוּ, וְכֹלָּא בְּרָזָא דְּחָכְמְתָא רְשִׁימִין.

11. "and behold a ladder set up on the earth"
The Zohar describes Ya'akov's dream of the ladder, in which he sees his children receiving the Torah on Mount Sinai. The passage explicates the secret meaning of the reception of the Torah: that is, the Torah as the key to mastery of the world through the Angel Matatron, who is in effect a gatekeeper for the angelic messengers of wisdom.
The Relevance of this Passage
The Torah is the divine instrument that imbues the children of Israel with the strength to gradually eliminate the Evil Inclination from their nature. This process takes place both in our physical world and in the supernal worlds above. We connect ourselves to the primordial spiritual Light that shone on Sinai during Revelation. This sacred emanation was so intense that all forms of darkness were eradicated, including death and decay. Through these verses we further arouse the forces of immortality and bring renewal, restoration, and rebirth to our lives.
Sitrei Torah (Secrets of the Torah)

70. "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven" (Beresheet 28:12). It is six grades up from the level of a dream, HOD OF THE NUKVA, to the two grades of prophecy, NETZACH AND HOD OF ZEIR ANPIN. The six grades are YESOD OF ZEIR ANPIN, CHESED, GVURAH, TIFERET, NETZACH, AND HOD OF THE NUKVA. Therefore, a dream is one part out of sixty of prophecy, FOR EACH OF THESE SIX SFIROT INCLUDES TEN SFIROT, AND TEN TIMES SIX IS SIXTY. AND A DREAM, WHICH IS THE LOWEST, CONTAINS ONE OUT OF SIXTY. The ladder alludes to him seeing his children receive the Torah on Mount Sinai in the future, because the ladder represents Sinai, for MOUNT SINAI, AS SCRIPTURE READS, "is on the ground," "and its top," NAMELY, ITS HIGHEST POINT, reaches heaven. And all the Chariots and troops of the High Angels descended there with the Holy One, blessed be He, when he gave them the Torah, AS IT IS WRITTEN: "THE ANGELS OF ELOHIM ASCENDING AND DESCENDING ON IT."

סִתְרֵי תּוֹרָה
70. וַיַּחֲלוֹם וְהִנֵּה סֻלָּם מֻצָּב אַרְצָה וְרֹאשׁוֹ מַגִּיעַ הַשָּׁמַיְמָה. חֶלְמָא, מַדְרֵגָא שְׁתִיתָאָה, מֵאִינּוּן דַּרְגִּין תְּרֵין דִּנְבוּאָה עַד הַהוּא דַרְגָּא, שִׁית דַּרְגִּין אִינּוּן, וְעַל דָּא, חֶלְמָא, חַד מִשִּׁתִּין דַּרְגִּין דִּנְבוּאָה. סֻלָּם, חָמָא בְּנוֹי דְּזַמִּינִין לְקַבְּלָא אוֹרַיְיתָא, בְּטוּרָא דְסִינַי. סֻלָּם: דָּא סִינַי. בְּגִין דְּאִיהוּ נָעִיץ בְּאַרְעָא, וְחָשִׁיב בְּסֻלִּיקוּ לִשְׁמַיָּא. וְכָל רְתִיכִין וּמַשְׁרְיָין עִלָּאִין, כֻּלְּהוּ נָחֲתֵי תַּמָּן בַּהֲדֵי קוּדְשָׁא בְּרִיךְ הוּא, כַּד יְהֵיב לוֹן אוֹרַיְיתָא.

71. YA'AKOV saw all this IN HIS DREAM. He saw THE ANGEL Matatron, the elder in the house OF THE HOLY ONE, BLESSED BE HE, ruling over what is His and governing the world by THE STRENGTH OF his mastery of the name Shadai. He rises above with the ascension of his Master's name, Yud-Hei-Vav-Hei, which is the place in which Ya'akov was perfected. Afterward, the beginning of the name Shadai, which is the letter Yud, reaches heaven. After this letter rises to this place, NAMELY, TO HEAVEN, THE ANGEL MATATRON is perfected and is given his Master's name, Yud-Hei-Vav-Hei.

71. וְכֹלָּא חָמָא. חָמָא מַטְטְרוֹן, סָבָא דְבֵיתָא, דְּשַׁלִּיט בְּכָל דִּילֵיהּ. דְּאִיהוּ קָאִי בְּשָׁלְטָנוּ עַל עַלְמָא. בְּשׁוּלְטָנוּ בְּשֵׁם שד״י. וְסָלֵיק לְעֵילָא, בְּסֻלִּיקוּ דְשְׁמָא דְּמָרֵיהּ הוי״ה, אֲתַר דְּיַעֲקֹב אִשְׁתַּלֵּים בֵּיהּ לְבָתָר. וְרֹאשׁוֹ, דְּשֵׁם שַׁדַּי, אִיהוּ י׳, וְדָא מַגִּיעַ הַשָּׁמַיְמָה. כֵּיוָן דְּמָטֵי וְסָלֵיק אָת דָּא, לְהַהוּא אֲתַר, אִשְׁתְּלֵים וְאִתְקְרֵי בְּהַהוּא שְׁמָא דְּמָארֵיהּ הוי״ה.

72. The verse: "and behold the angels of Elohim ascending and descending on it" (Beresheet 28:12) refers to holy angels close to Malchut who ascend BY WAY OF MATATRON. The other angels who are not close TO MALCHUT, THAT IS, THOSE THAT COME FROM THE OTHER SIDE, descend, AND THERE IS NO RECOVERY FOR THEM.

72. וְהִנֵּה מַלְאֲכֵי אֱלֹקִים עֹלִים וְיֹרְדִים בּוֹ, אִינּוּן מַלְאָכִין קַדִּישִׁין, דִּקְרֵבִין לְמַלְכוּתָא סָלְקִין, וְאִינּוּן אָחֳרָנִין דְּלָא קְרֵבִין, הֵם נָחֲתֵי.

73. Moreover, through him, THE ANGEL MATATRON, they ascend and descend. When he rises, THE ANGELS OF ELOHIM rise with him, and when he descends, THE ANGELS OF ELOHIM go down with him. These angels are the twelve precious pearls, known as Michael, Kadmiel, Pedael, Gavriel, Tzadkiel, Chasdiel, Refael, Raziel, S'turiyah, Nuriel, Yofiel, and Anael. They are "thousands upon thousands (Heb. Shin'an)" (Tehilim 68:18). They are the letters Shin'an (Shin, Nun, Aleph, final Nun) which consist of the initials of an ox (shor), an eagle (nesher), and a lion (aryeh); the final Nun alludes to a man who includes male and female. They rise when MATATRON rises, and descend when he descends.

73. וְתוּ, בּוֹ סָלְקִי וְנָחֲתֵי, כַּד אִיהוּ סָלֵיק, סָלְקִין בַּהֲדֵיהּ, כַּד נָחֵית, נָחֲתִין בַּהֲדֵיהּ. מַלְאֲכֵי אֱלֹהִים, תְּרֵיסַר מַרְגְּלִיטָאן טָבָאן, וְאִינּוּן: מִיכָאֵל קדמיאל, פדא״ל, גבריא״ל, צדקיא״ל, חסדיא״ל, רפא״ל, רזיא״ל, סטורי״ה, נוריא״ל. יפיא״ל, ענא״ל, אַלְפֵי שִׁנְאָן, שִׁנְאָ״ן: שו״ר, נֶשֶׁ״ר, אַרְיֵ״ה, ן׳ אָדָם כָּלִיל דְּכַר וְנוּקְבָא. וְאִינּוּן סָלְקִי, כַּד אִיהוּ סָלֵיק, וְאִלֵּין נַחֲתֵי, כַּד אִיהוּ נָחֵית.

74. And moreover, those who dominate in this world do so through him, MATATRON. And those who are prevented from ruling fall through him. They all are dependent on this ladder, MATATRON. Yud-Hei-Vav-Hei dominates them all. As it is written: "And, behold, Hashem stood above it." When he awoke, it is written: "this is no other than the house of Elohim, and this is the gate of heaven." Assuredly, MATATRON is the House of Elohim, the gate through which one passes to come within, as it is written: "Open to me the gates of righteousness: I will go in to them, and I will praise Yah (Yud-Hei)" (Tehilim 118:19). And "this is the gate to Hashem (Yud-Hei-Vav-Hei)" (Tehilim 118:20) is the gate of heaven. And all is one, WHICH MEANS THAT THE GATES OF RIGHTEOUSNESS--THE GATE OF HASHEM AND THE GATE OF HEAVEN--ARE ONE, AND THAT ONE IS MATATRON.
End of Sitrei Torah (Secrets of the Torah)

74. וְתוּ, כָּל אִינּוּן דְּשָׁלְטֵי בְּשָׁלְטָנוֹ דְּהַאי עַלְמָא, עַל יְדֵיהּ סָלְקִין, וְכָל אִינּוּן דְּנָחֲתֵי עַל יְדֵיהּ נָחֲתֵי, כֻּלְּהוּ בְּהַאי סֻלָּם. הוי״ה שָׁלְטָא עַל כֹּלָּא, דִּכְתִיב וְהִנֵּה ה׳ נִצָּב עָלָיו. כַּד אִתְּעַר, כְּתִיב, אֵין זֶה כִּי אִם בֵּית אֱלֹהִים וְזֶה שַׁעַר הַשָּׁמָיִם. בֵּית אֱלֹהִים וַדַּאי. וְאִיהוּ תַּרְעָא לְאָעָלָא לְגוֹ, דִּכְתִיב פִּתְחוּ לִי שַׁעֲרֵי צֶדֶק אָבֹא בָם אוֹדֶה יָהּ. זֶה הַשַּׁעַר לַה׳. זֶה שַׁעַר הַשָּׁמַיִם כֹּלָּא חַד.
(עַד כָּאן סִתְרֵי תּוֹרָה)

12. "And Ya'akov vowed a vow"
This passage explicates the story of Jacob in terms of the Sfirot and their interactions. Rabbi Chiya gives an interpretation concerning King David and his fear of the wickedness of the world: "the place where the books of the wicked are opened." Other rabbis add that the pillar of the left, Judgment, is necessary for the subjugation of the Klipot.
The Relevance of this Passage
Ya'akov corresponds to the Central Column, the Sfirah of Tiferet, whose position is squarely in the middle of the Tree of Life. Ya'akov is the balancing force between the Right Column energy of Mercy and the Left Column force of Judgment. Through the Sfirot, the attributes of mercy and judgment are carefully mingled, balanced, and disseminated in the physical realm, in accordance with the interactions of human beings to one another. In our world-signified by King David-wicked forces incite us to inflict judgment upon one another. Through the light of Ya'akov's soul we can temper our judgment, sweeten it with mercy, and therefore treat one another with compassion and kindness. Doing so produces the same effect in the Upper World, and the Sfirot shower our physical domain with an equal measure of mercy. Reading these passages with a pure heart will set this light in motion.

75. "And Ya'akov vowed a vow, saying, If Elohim will be with me..." (Beresheet 28:20). Rabbi Yehuda said: Although the Holy One, blessed be He, promised him all that WHEN HE SAID TO HIM, "AND, BEHOLD, I AM WITH YOU, AND WILL KEEP YOU" (BERESHEET 28:15), why did Ya'akov not believe this? Rather, he questioned, "If Elohim will be with me...?" HE REPLIED: Only Ya'akov said, I have dreamed a dream, and some dreams are true, and some are not. If the events in the dream come to pass, then I shall know that the dream is true. Therefore, he said, "If Elohim will be with me," as I dreamed, "then Hashem shall be to me for Elohim" (Ibid. 21); I will draw blessings from the source of the spring of life, BINAH, to the place called 'Elohim'.

75. וַיִּדַּר יַעֲקֹב נֶדֶר לֵאמֹר אִם יִהְיֶה אֱלֹהִים עִמָּדִי וגו׳, אֲמַר רִבִּי יְהוּדָה כֵּיוָן דְּכָל הַאי אַבְטַח לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, אַמַּאי לָא הֶאֱמִין, דַּאֲמַר אִם יִהְיֶה אֱלֹהִים עִמָּדִי וגו׳, אֶלָּא, אֲמַר יַעֲקֹב, חֶלְמָא חָלַמְנָא, וְחֶלְמִין מִנַּיְיהוּ קְשׁוֹט, וּמִנַּיְיהוּ לָא קְשׁוֹט, וְאִם יִתְקַיֵּים, הָא יְדַעְנָא דְּחֶלְמָא קְשׁוֹט הוּא, וְעַל דָּא אֲמַר אִם יִהְיֶה אֱלֹהִים וגו׳, כְּמָה דְּחַלַמְנָא, וְהָיָה יי׳ לִי לֵאלֹהִים, אֲנָא אֶהֱא מְשִׁיךְ בִּרְכָאן, מִמַּבּוּעָא דְּנַחֲלָא דְּכֹלָּא, לַאֲתַר דָּא, דְּאִקְרֵי אֱלֹהִים.

76. Come and behold: Yisrael, NAMELY, THE CENTRAL COLUMN, who is in the middle of everything, receives plenty first from the source of life, BINAH. What he receives, he draws to the place, THE NUKVA. This is understood from the verse that begins, "then Hashem shall be to me"--WHICH MEANS THAT HE IS THE FIRST TO RECEIVE--and continues, "for Elohim," WHICH IS THE NUKVA. THIS MEANS THAT HE WILL THEN PASS IT TO THE NUKVA. As Elohim will preserve me and do all this kindness by me, so will I draw from my place, NAMELY, ZEIR ANPIN, all these blessings, and the general connection, YESOD, will be tied to it. When will that be? In time, "so that I come back to my father's house in peace" (Beresheet 28:21), which means when I will be perfect in my grade, TIFERET, and perfect in the grade of peace, YESOD, to correct "my father's house," WHICH IS THE NUKVA, CALLED 'HOUSE'. "I come back...in peace" is precise, ALLUDING TO YESOD; "Then Hashem shall be to me for Elohim."

76. תָּא חֲזֵי יִשְׂרָאֵל דְּאִיהוּ בְּאֶמְצָעִיתָא, כֹּלָּא נָטֵיל הוּא בְּקַדְמֵיתָא, מִמְּקוֹרָא דְּכֹלָּא, וּלְבָתַר דִּימְטֵי לֵיהּ, מְנַיֵּיהּ, נָגִיד וְאַמְשֵׁיךְ לְהַאי אֲתַר, מַשְׁמַע דִּכְתִיב, וְהָיָה יי׳ לִי בְּקַדְמֵיתָא, וּלְבָתַר כֹּלָּא לֵאלֹהִים. כְּמָה דֵּאלֹהִים, יְהֵא נָטֵיר וְעָבֵיד לִי, כָּל אִלֵּין טָבָאן, אוֹף אֲנָא, אֶהֱא מְשִׁיךְ לֵיהּ מֵאֲתַר דִּילִי, כָּל אִינּוּן בִּרְכָאן, וְיִתְחַבַּר קִשְׁרָא דְּכֹלָּא בֵּיהּ. אֵימָתַי, וְשַׁבְתִּי בְּשָׁלוֹם אֶל בֵּית אָבִי, כַּד אֶהֱא יָתֵיב בְּדַרְגָּא דִילִי, וְאֶהֱא יָתֵיב בְּדַרְגָּא דְּשָׁלוֹם, לְתַקָּנָא בֵּית אָבִי, וְשַׁבְתִּי בְּשָׁלוֹם דַּיְיקָא, כְּדֵין וְהָיָה יי׳ לִי לֵאלֹהִים.

77. דְּבָר אֲחֵר וְשַׁבְתִּי בְשָׁלוֹם אֶל בֵּית אָבִי, דְּתַמָּן הוּא אַרְעָא קַדִּישָׁא, תַּמָּן אִשְׁתְּלִים. וְהָיָה יי׳ לִי לֵאלֹהִים. בַּאֲתַר דָּא, אֶסַּלֵּק מִדַּרְגָּא דָא, לְדַרְגָּא אָחֳרָא כִּדְקָא יָאוֹת, וְתַמָּן אֶפְלַח פּוּלְחָנֵיהּ.

77. Another explanation for: "So that I come back to my father's house in peace." There, IN MY FATHER'S HOUSE, is the Holy Land, where I will be perfected and "Hashem shall be to me for Elohim." In that place I will properly rise from this grade to another, where I will worship Him.

78. רִבִּי חִיָּא פְּתַח וַאֲמַר, דִּבְרֵי עֲוֹנוֹת גָּבְרוּ מֶנִּי פְּשָׁעֵינוּ אַתָּה תְכַפְּרֵם. הַא קְרָא קַשְׁיָא, דְּלָאו סוֹפֵיהּ רֵישֵׁיהּ, וְלָאו רֵישֵׁיהּ סוֹפֵיהּ. אֶלָּא דָּוִד בָּעָא עַל גַּרְמֵיהּ, וּלְבָתַר בַּעְיָא עַל כֹּלָּא. דִּבְרֵי עֲוֹנוֹת גָּבְרוּ מֶנִּי. אֲמַר דָּוִד, אֲנָא יְדַעְנָא בְּגַרְמֵי דְּחַבְנָא, אֲבָל כַּמָּה חַיָּיבִין אִינּוּן בְּעַלְמָא, דְּאִתְגַּבְּרוּ חוֹבַיְיהוּ עֲלַיְיהוּ, יַתִּיר מִנִּי. הוֹאִיל וְכֵן, לִי וּלְהוֹן, פְּשָׁעֵינוּ אַתָּה תְכַפְּרֵם.

78. Rabbi Chiya opened the discussion with the verse: "Iniquities prevail against me: as for our transgressions, You shall purge them away" (Tehilim 65:4). This verse is difficult to understand because its two halves do not fit together--IT STARTS IN THE SINGULAR AND ENDS IN THE PLURAL. Only David asked forgiveness first for himself, and then for everyone else. "Iniquities prevail against me," means that David said: I know I myself have sinned, but some wicked in the world have sins more grievous than mine. For that reason, I AM AFRAID AND ask first for me and then for them: "as for our transgressions, You shall purge them away."

79. תָּא חֲזֵי, בְּשַׁעְתָּא דְּחַיָּיבִין סַגִּיאִין בְּעַלְמָא, אִינּוּן סָלְקִין, עַד הַהוּא אֲתַר, דְּסִפְרֵי דְּחַיָּיבַיָּא אִתְפַּתְּחוּ, כד״א דִּינָא יָתִיב וְסִפְרִין פְּתִיחוּ, וְהַהוּא סֵפֶר דִּינָא עֲלָהּ קָיְימָא, בְּגִינֵי כָּךְ, דִּבְרֵי עֲוֹנוֹת גָּבְרוּ מֶנִּי, וְעַל דָּא פְּשָׁעֵינוּ אַתָּה תְכַפְּרֵם.

79. THE REASON DAVID WAS AFRAID OF THE MANY SINS OF THE WICKED OF THE WORLD IS AS FOLLOWS. Come and behold: when there are many in the world who are wicked, they rise up to the place where the books of the wicked are opened. THIS IS THE NUKVA OF ZEIR ANPIN CALLED 'BOOK', as it is written: "they sat in judgment and the books were opened" (Daniel 7:10). Then judgment rests upon that book, THE NUKVA, WHICH IS FLAWED BECAUSE OF JUDGMENTS. THEREFORE, DAVID WAS AFRAID LEST OUR TRANSGRESSIONS FLAW THE NUKVA, AND HE ASKED TO BE PARDONED, saying, "Iniquities prevail against me: as for our transgressions, You shall purge them away."

80. יַעֲקֹב, כְּגַוְונָא דָא בְּגִין כָּךְ לָא הֵימִין, אִי תֵּימָא דְּלָא הֵימִין בְּקוּדְשָׁא בְּרִיךְ הוּא, לָא. אֶלָּא, דְּלָא הֵימִין בֵּיהּ בְּגַרְמֵיהּ, דִּילְמָא יֵחוּב, וְהַהוּא חוֹבָא, יִמְנַע לֵיהּ, דְּלָא יְתוּב בְּשָׁלָם, וְיִסְתַּלַּק נְטִירוּ מִנֵּיהּ, וּבְגִין כָּךְ, לָא הֵימִין בְּגַרְמֵיהּ. וְהָיָה יי׳ לִי לֵאלֹהִים, אֲפִילּוּ רַחֲמֵי, כַּד אִיתוּב בְּשָׁלָם, אֲשַׁוֵּי לְקֳבְלִי לְדִינָא, בְּגִין דַּאֲנָא פְּלַח קַמֵּיהּ תְּדִיר.

80. Similarly, Ya'akov TOO WAS AFRAID THAT HE MIGHT SIN, AND THAT BECAUSE OF THE MANY WICKED IN THE WORLD, THE FLAW WOULD REACH THE NUKVA. Therefore, he did not trust THE PROMISE OF HASHEM THAT WAS GIVEN HIM. However, do not say that he did not trust the Holy One, blessed be He. It is not so. He simply did not believe in himself, and he was afraid that he might sin AND THAT HIS SIN, TOGETHER WITH THE OTHER SINS IN THE WORLD, would prevent him from returning home in peace. And as a result, the keeping would be removed from him. Therefore, he did not trust himself. "And Hashem will be to me for Elohim" means when I will return in peace, I will put even mercy before judgment, so I will worship Him always.

81. אֲמַר רִבִּי אַחָא, אֲמַר יַעֲקֹב, הַשְׁתָּאלָא אִצְטְרִיכְנָא לְדִינָא, כַּד אִיתוּב לְבֵית אַבָּא, אִתְכְּלִילְנָא בְּדִינָא, וְאֶתְקַשַּׁר בֵּיהּ. אֲמַר רִבִּי יוֹסֵי, לָאו הָכִי, אֶלָּא אֲמַר, הַשְׁתָּא אִם יִהְיֶה אֱלֹהִים עִמָּדִי, דִּינָא אִצְטְרִיכְנָא לְנַטְרָא לִי, עַד דְּאִיתוּב בְּשָׁלָם לְבֵית אַבָּא, אֲבָל כֵּיוָן דְּאִיתוּב בְּשָׁלָם, אִתְכְּלִילְנָא רַחֲמֵי בְּדִינָא, וְאֶתְקַשַּׁר בְּקִשּׁוּרָא מְהֵימְנָא, לְאַכְלָלָא כֹּלָּא כְּחַד. וְהָאֶבֶן הַזֹּאת אֲשֶׁר שַׂמְתִּי מַצֵּבָה יִהְיֶה בֵּית אֱלֹהִים. דְּהָא כְּדֵין יְהֵא כֹּלָּא קִשּׁוּרָא חָדָא, וְהַאי אֶבֶן אִתְבָּרְכָא מִימִינָא וּמִשְּׂמָאלָא, אִתְבָּרְכָא מֵעֵילָא וּמִתַּתָּא, בְּגִין דְּאֶתֵּן מַעֲשֵׂרָא מִכֹּלָּא.

81. Rabbi Acha EXPLAINED THE MATTER BY saying that Ya'akov said: Now I have no need of Judgment, ONLY CHESED, AS IT IS THE GRADE OF YA'AKOV. When I return to my father's house, I will include Judgment also--THAT IS, THE RIGHT WILL INCLUDE THE LEFT--and I will be connected TO THE LEFT AS I AM TO THE RIGHT, THAT IS, THE GRADE OF YISRAEL, THE CENTRAL PILLAR. Rabbi Yosi said: This is not so. He said, "If Elohim will be with me," AND THE NAME ELOHIM IS JUDGMENT, I NOW HAVE NEED OF Judgment to keep me until I return in peace to my father's house. FOR SUBJUGATION OF THE KLIPOT REQUIRES THE ILLUMINATION OF THE LEFT, WHICH IS JUDGMENT. But once I have safely returned, I will include Mercy within Judgment, THAT IS, THE RIGHT WILL BE INCLUDED WITHIN THE LEFT, AND LEFT WITHIN THE RIGHT. And I will be bound in the tie of faith to make all THE SFIROT as one. "...and this stone, which I have set for a pillar, shall be Elohim's house..." because then, AFTER THE RIGHT AND LEFT ARE INCLUDED WITHIN EACH OTHER, all will become one. And this stone, THE NUKVA, will be blessed from right and left, CHOCHMAH AND BINAH, from above and below, TIFERET AND MALCHUT. Therefore, I will give a tenth from all. THAT IS, THE TENTH, THE NUKVA, WHICH IS ONE OUT OF TEN, WILL INCLUDE OF ALL TEN SFIROT FROM SOUTH AND NORTH, FROM ABOVE AND BELOW,

WHICH ARE CHOCHMAH, BINAH, TIFERET, AND MALCHUT.

82. Rabbi Aba said: It is written, "and he took of the stones of that place." THESE ARE THE TWELVE STONES ON WHICH THE NUKVA RESTS; THEY ARE NOT THE NUKVA HERSELF. It may be said that the stone he took is superior to all the other stones HE TOOK for his place of abode to rest on, THIS BEING THE NUKVA ABOVE THE TWELVE STONES. BUT THIS IS NOT SO, as it is written: "and this stone, which I have set for a pillar." He should have said 'the upper' ACCORDING TO WHAT YOU SAY. HE ANSWERS: This is because he said, "this is no other than the house of Elohim." Here he lifted the supernal pillar, for he put all the praise OF THIS, YESOD, on THE UPPER STONE, saying, "this is" able to provide, NAMELY TO PASS MOCHIN, "to no other than the house of Elohim," TO THE STONE ABOVE, WHICH IS THE HOUSE OF ELOHIM. And this is well. Therefore, it is written: "which I have set for a pillar," AND NOT 'THE UPPER'.

82. אָמַר רִבִּי אַבָּא, הָא כְתִיב וַיִּקַּח מֵאַבְנֵי הַמָּקוֹם. וְאִי תֵּימָא דְּאַבְנָא דָא, עִלָּאָה עַל כַּמָּה אַבְנִין לְאַתַּר מוֹתָבֵיהּ, לְמִשְׁרֵי עֲלַיְיהוּ, וְהָא כְתִיב וְהָאֶבֶן הַזֹּאת אֲשֶׁר שַׂמְתִּי מַצֵּבָה, עֶלְיוֹנָה מִבְּעֵי לֵיהּ. בְּגִין דַּאֲמַר אֵין זֶה כִּי אִם בֵּית אֱלֹהִים, הָכָא אָרִים לָהּ, קַמָּא עִלָּאָה, בְּגִין דְּתָלָא כָּל שִׁבְחָא דְּזֶה בָּהּ, דְּאֵין זֶה לְקַיְּימָא כִּי אִם בֵּית אֱלֹהִים. וְשַׁפִּיר. וְעַל דָּא אֲשֶׁר שַׂמְתִּי מַצֵּבָה כְתִיב.

83. The phrase, "shall be Elohim's house," MEANS forever, SO THAT PLENTY WILL UNCEASINGLY POUR ON HER FROM YESOD. HE ASKS: WHY DOES THE SCRIPTURE SAY, "Elohim's house," when it should have read 'Hashem's house', as it is written: "and build the house of Hashem," (Ezra 1:3) and "Let us go into the house of Hashem" (Tehilim 122:1). HE REPLIES: THE NUKVA IS a court, A PLACE OF JUDGMENTS, from two supernal sides on the side of the Jubilee (Heb. yoval), YISRAEL-SABA, AND TEVUNAH, called 'Living Elohim', FOR THE SEVEN LOWER SFIROT OF BINAH, YISRAEL-SABA, AND TEVUNAH ARE ALSO CALLED 'ELOHIM' AFTER CHOCHMAH--THAT IS, 'GIVING PLENTY--AND ARE CALLED 'LIFE' (LIT. 'LIVING'). On the side of Yitzchak, THE SECRET OF GVURAH OF ZEIR ANPIN, it is ALSO CALLED 'Elohim'. THEREFORE, THE SCRIPTURE SAYS OF THE NUKVA, "ELOHIM'S HOUSE," WHICH IS JUDGMENT, AND NOT 'HASHEM'S HOUSE', WHICH IS MERCY.

83. יִהְיֶה בֵּית אֱלֹהִיסלְעָלְמִין, בֵּית אֱלֹהִים, בֵּית יי׳ מִבְּעֵי לֵיהּ, כד״א לְכוֹנֵן אֶת בֵּית יי׳. וְכֵן בֵּית יי׳ נֵלֵךְ. אֶלָּא, אֲתַר דְּבֵי דִינָא אִיהוּ מִתְּרֵין סִטְרִין עִלָּאִין, מִסִּטְרָא דְיוֹבְלָא, דְּאִיהוּ אֱלֹהִים חַיִּים. וּמִסִּטְרָא דְיִצְחָק אֱלֹהִים.

84. Rabbi Elazar said that the Jubilee--YISRAEL-SABA, AND TEVUNAH, WHICH IS BINAH--is full of mercy, even though judgments will arise from it. Every joy comes out of it. It is the joy of all. THEREFORE, IT IS NOT TO BE SAID, AS RABBI ABA DID, THAT THE NUKVA IS CALLED "ELOHIM'S HOUSE," BECAUSE SHE RECEIVES JUDGMENTS FROM THE JUBILEE. Rather, "Elohim's house," BY ITS NAME, INDICATES that it is of the side of severe judgment, GVURAH OF ZEIR ANPIN, ITS LEFT. It is either for good, as the love OF UNION is from the left, it is written: "His left hand is under my head" (Shir Hahirim 2:6); or it is for evil, as severe judgment is aroused from the left, it is written: "Out of the north shall evil break forth upon all the inhabitants of the land" (Yirmeyah 1:14). It is THEREFORE assuredly CALLED "Elohim's house." Rabbi Shimon said: "Elohim's house" is, as written: "the city of the great king" (Tehilim 48:3). THE NUKVA IS THE CITY OF BINAH, CALLED 'GREAT KING'. HERE ALSO, THE NUKVA IS "ELOHIM'S HOUSE," WHICH IS BINAH. For there is a 'plain king', THE NUKVA, and there is a 'great king'. Assuredly, the supernal world is BINAH, CALLED 'great king'. And A 'PLAIN KING' is the city of the 'great king', BINAH.

84. אָמַר רִבִּי אֶלְעָזָר, יוֹבְלָא, אַף עַל גַּב דְּדִינִין מִתְעָרִין מִינָּהּ, וְכֻלְּהוּ רַחֲמֵי, כָּל חֵידוּ מִינָּהּ נָפְקִין, וְהוּא חֶדְוָותָא דְכֹלָּא. אֶלָּא בֵּית אֱלֹהִים, סִטְרָא דְדִינָא קַשְׁיָא, אִי לְטַב, בְּסִטְרָא דִשְׂמָאלָא, אִתְעַר בֵּיהּ רְחִימוּתָא, כְּמָה דְאַתְּ אָמַר, שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי. אִי לְבִישׁ, בְּסִטְרָא דִשְׂמָאלָא, אִתְעַר בֵּיהּ דִינָא קַשְׁיָא, כְּמָה דְאַתְּ אָמַר, מִצָּפוֹן תִּפָּתַח הָרָעָה עַל כָּל יוֹשְׁבֵי הָאָרֶץ, וַדַּאי בֵּית אֱלֹהִים. רִבִּי שִׁמְעוֹן אָמַר, בֵּית אֱלֹהִים הַיְינוּ דִכְתִיב קִרְיַת מֶלֶךְ רָב. אִית מֶלֶךְ סְתָם, וְאִית מֶלֶךְ רָב, וַדַּאי עַלְמָא עִלָּאָה, מֶלֶךְ רָב אִיהוּ, וְדָא הוּא קִרְיַת מֶלֶךְ רָב.

13. Rabbi Chiya sees Eliyahu

In a dream of Rabbi Chiya's, the prophet Elijah announces the imminent destruction of the holy city within if men cease to study Torah. When Rabbi Chiya wakes and discusses his dream with the sages, Rabbi Yesa comments that although the wisdom of Torah watches over those who study it, the same is not true of "men who are strong in this world"--that is, who manifest the energy of the Left Column. Thus, the Holy City, in its external aspect, is doomed to destruction over and over again.

The Relevance of this Passage

The Talmud teaches us that the Temple was destroyed, not for lack of academic study of the Torah, but because of hatred and intolerance among the children of Israel for no reason. The spiritual meaning of "Torah study" concerns character transformation, not scholarship. Torah study is a means to an end-learning to love thy neighbor as thyself. Everything else, according the sage Hillel, is merely commentary. Negative forces attempt to focus our attention on the study itself, arousing self-righteousness and self-importance. When this happens, the sages warn us, the Torah actually becomes poison to the body and soul. If we hold to our intolerant ways, the Temple will be destroyed repeatedly. Moreover, each year the Temple is not rebuilt represents the spiritual equivalent of its destruction. The Light activated as we read these verses hastens the rebuilding of the

Temple and the final redemption.

85. Rabbi Chiya and Rabbi Chizkiyah were sitting underneath the trees in the field of Ono. Rabbi Chiya dozed and saw Eliyahu. RABBI CHIYA said TO ELIYAHU: Because of my master showing the way, the field, THE NUKVA, is shining. ELIYAHU said: I have come to announce that Jerusalem, together with the cities where the sages dwell, is about to be destroyed. For Jerusalem, THE NUKVA, is judgment and is established upon it, and judgment now calls for its destruction. And Samael has already been given power over it and over the powerful men of the world. I have come to let the wise men know so they can try to extend Jerusalem's years SO IT SHALL NOT BE DESTROYED; for as long as the Torah, which is the Tree of Life on which everything is maintained, dwells in it, it remains standing. Thus, as long as the Torah is awakened from below AND MEN ARE OCCUPIED IN ITS STUDY, the Tree of Life, ZEIR ANPIN, does not leave the celestial JERUSALEM. When the Torah is no longer studied below, WHEN MEN ARE NOT OCCUPIED IN ITS STUDY, the Tree of Life, ZEIR ANPIN, is gone from the world, THE NUKVA, CALLED 'WORLD', AND ALSO JERUSALEM. THIS DOES NOT REFER TO TERRESTRIAL JERUSALEM SINCE THESE SAGES LIVED LONG AFTER THE DESTRUCTION OF JERUSALEM.

85. רִבִּי חִיָּיא וְרִבִּי חִזְקִיָּה, הֲווֹ יַתְבֵי תְּחוֹת אִילָנֵי, דַּחֲקַל אוֹנוֹ, אִדְּמוּךְ רִבִּי חִיָּיא, חָמָא לֵיהּ לְאֵלִיָּהוּ, אֲמַר מַקְסְטִיטוּרָא דְּמַר, חַקְלָא נָהֵיר. אֲמַר, הַשְׁתָּא אָתֵינָא לְאוֹדָעָא, דִּירוּשְׁלֵם קָרֵיב אִיהוּ לְאִתְחָרְבָא, וְכָל אִינּוּן קַרְתִּין דַּחֲכִימַיָּא, בְּגִין דִּירוּשְׁלֵם דִּינָא אִיהוּ, וְעַל דִּינָא קָיְימָא, וְעַל דִּינָא אִתְחָרַב, וְהָא, אִתְיְהֵיב רְשׁוּ לְסמא"ל עֲלָהּ, וְעַל תַּקִּיפֵי עַלְמָא, וְאָתֵינָא לְאוֹדָעָא לַחֲכִימַיָּא דִּילְמָא יוֹרְכוּן שְׁנֵי דִּירוּשְׁלֵם, דְּהָא כָּל זִמְנָא דְּאוֹרַיְיתָא אִשְׁתַּכַּח בָּהּ, הִיא קָיְימָא, בְּגִין דְּאוֹרַיְיתָא אִילָנָא דְּחַיֵּי דְּקָיְימֵי עֲלָהּ, כָּל זִמְנָא דְּאוֹרַיְיתָא אִתְעַר לְתַתָּא אִילָנָא דְּחַיֵּי לָא אַעֲדֵי לְעֵילָא, פְּסַק אוֹרַיְיתָא לְתַתָּא אִילָנָא דְּחַיֵּי אִסְתַּלַּק מֵעָלְמָא.

86. Therefore, as long as sages are happy in their study of the Torah, Samael cannot prevail against them, as it is written: "the voice is Ya'akov's voice, but the hands are the hands of Esav" (Beresheet 27:22). This is the supernal Torah, ZEIR ANPIN, called 'Ya'akov's Voice'. As long as the voice does not stop, speech rules and reigns, and study of the Torah can continue. Rabbi Chiya awoke. They went and told WHAT THEY HAD HEARD FROM ELIYAHU to the sages.

86. וְעַל דָּא, כָּל זִמְנָא דַּחֲכִימַיָּא יֶחֱדוּן בָּהּ בְּאוֹרַיְיתָא, לָא יָכֵיל סמא"ל בְּהוֹ, דְּהָא כְּתִיב הַקּוֹל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו, דָּא הוּא אוֹרַיְיתָא עִלָּאָה, דְּאִקְרֵי קוֹל יַעֲקֹב, בְּעוֹד דְּהַהוּא קוֹל לָא פָּסַק, דִּבּוּר שָׁלְטָא וְיָכְלָא, וְעַל דָּא לָא אִצְטְרִיךְ אוֹרַיְיתָא לְמִפְסַק. וְאִתְעַר רִבִּי חִיָּיא, וַאֲזָלוּ וַאֲמָרוּ מִלָּה דָא, לַחֲכִימַיָּא.

87. Rabbi Yesa said, that everybody knew WHAT ELIYAHU SAID. IT WAS REVEALED TO THE SAGES THAT WHOEVER TURNS TOWARD THE LEFT DESTROYS THE NUKVA. This is so, as it is written: "unless Hashem keeps the city, the watchman stays awake in vain" (Tehilim 127:1). The Holy City, THE NUKVA, is maintained by those who study the Torah, WHO CLEAVE TO THE CENTRAL COLUMN CALLED 'TORAH'. THEN, YUD-HEI-VAV-HEI, THE SECRET OF THE CENTRAL COLUMN, PRESERVES THE CITY, and not by men who are strong in this world, THAT IS, WHO CLEAVE TO THE LEFT. This is as it is written: "unless Hashem (THE CENTRAL COLUMN) keeps the city, the watchman stays awake in vain," FOR IT IS DESTINED TO BE DESTROYED, AS HAS BEEN EXPLAINED.

87. אֲמַר רִבִּי יֵיסָא, כֹּלָּא יָדְעִין דָּא, וְהָכֵי הוּא, דִּכְתִיב אִם ה' לֹא יִשְׁמָר עִיר שָׁוְא שָׁקַד שׁוֹמֵר, אִלֵּין אִנּוּן דְּמִשְׁתַּדְּלִין בְּאוֹרַיְיתָא, קַרְתָּא קַדִּישָׁא קָיְימָא עֲלֵיהוּ, וְלָא עַל גַּבְרִין תַּקִּיפִין דְּעָלְמָא, הַיְינוּ דִּכְתִיב אִם ה' לֹא יִשְׁמָר עִיר וגו'.

14. "And he looked, and behold a well in the field"
Here the Zohar reveals the regenerative power of love tempered by justice. It explains how King David fled from his son Avshalom, and was comforted by the notion that his predecessors Jacob and Moses had also fled. Like them, he was consoled by the power of unconditional love, or the Eternal Female, "Nukva" or Malchut. This is symbolized by the phrase, "the well in the field." Protecting this well is a stone, which represents the rigor of severe judgment. When the spirit is regenerated by love, the stone of judgment is rolled back into place because it is necessary to protect the "waters" from the wicked. In its negative aspect, this stone of severe judgment is evil. "The other side is forever present at the well's mouth." Here once again the Zohar defines evil as judgment without mercy.
The Relevance of this Passage
Just as hatred for no reason is the singular cause of the destruction of the Temple and the resulting spiritual darkness, unconditional love has the power to remove even the most severe judgments decreed against mankind. Love is awakened in our hearts by this section--a love for others, particularly our enemies, that sweetens and removes looming judgments.

88. "And he looked, and behold a well in the field" (Beresheet 29:2). Rabbi Yehuda opened the discussion and said: "A psalm of David, when he fled from Avshalom his son" (Tehilim 3:1). This verse was known to the friends, WHO HAVE ALREADY DISCUSSED AND EXPLAINED IT. Yet "a psalm of David" IS PERPLEXING, FOR why did he sing? Perhaps it is because his son, and not a stranger, rose against him, AND HIS SON WOULD HAVE PITY ON HIM AND A STRANGER WOULD NOT. BUT THIS INTERPRETATION WOULD NOT BE TRUE because this was supposed to be a greater lament for him. A man grieves more over a small hurt from his kin than a great hurt from others. HE ANSWERS: "A psalm of David" means that he sang because it was David's wish. At first he thought that the Holy One, blessed be He, would punish him for his sins in the world to come. When he saw that He would take revenge in this world, he rejoiced AND SANG.

88. וַיַּרְא וְהִנֵּה בְּאֵר בַּשָּׂדֶה וגו׳. ר׳ יְהוּדָה פָּתַח וְאָמַר, מִזְמוֹר לְדָוִד בְּבָרְחוֹ מִפְּנֵי אַבְשָׁלוֹם בְּנוֹ. הַאי קְרָא אִתְעָרוּ בֵּיהּ חַבְרַיָּא. אֲבָל מִזְמוֹר לְדָוִד, אַמַּאי קָאָמַר שִׁירָה, אִי בְּגִין דִּבְרֵיהּ אִיהוּ דְקָם עֲלֵיהּ, קִינָה יַתִּיר מִבָּעֵי לֵיהּ, דְּהָא אַבְאֵישׁ עֲלוֹי דְּבַר נַשׁ זְעֵיר מִקְּרִיבוֹי, מִדְּאָחֳרָא סַגִּי. אֶלָּא, מִזְמוֹר לְדָוִד, אָמַר שִׁירָה, וְהָכֵי בְּעֵי דָוִד, דַּחֲשִׁיב דְּקוּדְשָׁא בְּרִיךְ הוּא סָלֵיק לֵיהּ חוֹבוֹי, לְהַהוּא עָלְמָא, כֵּיוָן דְּחָמָא, דְּהָכָא בְּהַאי עָלְמָא, בָּעֵי לְמִגְבֵּיהּ מִנֵּיהּ, חָדֵי.

89. Another reason is that DAVID saw that men of greater importance in this world fled alone. Ya'akov fled, as it is written: "And Ya'akov fled into the country of Aram" (Hoshea 12:13), and he fled alone. Moshe fled, as it is written: "But Moshe fled from before Pharaoh" (Shemot 2:15), and he was alone. When David fled, all the rulers of the land, the valiant men of the country and the chiefs of Yisrael, all fled with him, surrounding him from right and left to guard him on all sides. When he thus saw himself valued, he sang.

89. תּוּ, דְּחָמָא דְּעִלָּאֵי מִנֵּיהּ הֲווֹ בְּעָלְמָא, דְּקָא בָּרְחוּ, וְכֻלְּהוּ בִּלְחוֹדַיְיהוּ. יַעֲקֹב עָרַק, דִּכְתִיב וַיִּבְרַח יַעֲקֹב שְׂדֵה אֲרָם, וְעָרַק בִּלְחוֹדוֹי. מֹשֶׁה עָרַק דִּכְתִיב וַיִּבְרַח מֹשֶׁה מִפְּנֵי פַרְעֹה, וְעָרַק בִּלְחוֹדוֹי. וְדָוִד בָּרַח, כָּל אִינּוּן שׁוּלְטָנֵי אַרְעָא, וְכָל אִינּוּן גִּיבָּרֵי אַרְעָא, וְרֵישֵׁיהוֹן דְּיִשְׂרָאֵל, כֻּלְּהוּ עָרְקִין עִמֵּיהּ, וְסָחֲרִין לֵיהּ, מִימִינֵיהּ וּמִשְּׂמָאלֵיהּ, לְנַטְרָא לֵיהּ מִכָּל סִטְרִין, כֵּיוָן דְּחָמָא שִׁבְחָא דָא, אָמַר שִׁירָתָא.

90. Rabbi Yehuda said that the others all passed by this well, THE NUKVA, WHILE THEY WERE FLEEING. HE ASKS: Why was David an exception? HE ANSWERS: David was then considered to be its foe BECAUSE IT PUNISHED HIM FOR THE SIN OF BAT-SHEVA, and therefore he did not come across it. But the well gladly accepted Ya'akov and Moshe, and wished to approach them. Therefore, when the well saw them, the water rose before them, as a wife happy with her husband.

90. וַאָמַר רִבִּי יְהוּדָה, כֻּלְּהוּ אִעְרְעוּ בְּהַאי בְּאֵר. וְדָוִד אַמַּאי לָא אַעְרַע בֵּיהּ. אֶלָּא, דָּוִד מָארֵי דְּבָבוֹ, הֲוָה לְקִבְלֵיהּ, בְּהַהוּא זִמְנָא, וּבְגִין כָּךְ, לָא אַעְרַע בֵּיהּ. לְיַעֲקֹב וּמֹשֶׁה, בְּחֶדְוָה קַבֵּיל לוֹן הַאי בְּאֵר, וּבָעָא לְאִתְקָרְבָא בַּהֲדַיְיהוּ, וְעַל דָּא כֵּיוָן דְּחָמָא לוֹן הַאי בְּאֵר סְלִיקוּ מַיָּא לְגַבַּיְיהוּ, כְּאִתְּתָא דַּחֲדִיאַת עִם בַּעֲלָהּ.

91. You may wonder why, when Eliyahu ran away, he did not come across THE WELL? HE ANSWERS: Eliyahu is beneath the well, BEING THE CHARIOT TO THE NUKVA CALLED 'WELL', and not above the well, as were Moshe and Ya'akov. Therefore, ELIYAHU was a messenger performing the errands OF THE NUKVA, while Ya'akov and Moshe were above the well, BEING A CHARIOT TO ZEIR ANPIN. THEREFORE, the well rejoiced to see them and the water rose to receive them. THIS IS THE SECRET OF THE ASCENSION OF THE FEMALE WATERS TOWARD THE MALE WATERS, as a wife rejoices to see and welcome her husband.

91. וְאִי תֵּימָא הָא אֵלִיָּהוּ בָּרַח, וְלָא אַעְרַע בֵּיהּ, אַמַּאי. אֶלָּא, אֵלִיָּהוּ לְתַתָּא מִן בְּאֵר הוּא, וְלָא לְעֵילָא, כְּמָה דַּהֲווֹ מֹשֶׁה וְיַעֲקֹב, וּבְגִין כָּךְ, מַלְאָךְ אִיהוּ, וַעֲבִיד שְׁלִיחוּתָא, וּבְגִין דְּיַעֲקֹב וּמֹשֶׁה, לְעֵילָא אִינּוּן מִן הַבְּאֵר, בְּאֵר חָדֵי לְגַבַּיְיהוּ, וְסָלֵיק לְקַבְּלָא לוֹן, כְּאִתְּתָא דְּחָדַאת לְגַבֵּי בַּעֲלָהּ, וּמְקַבְּלָא לֵיהּ.

92. The verse, "And he looked, and behold a well in the field," contains a secret. For he saw that the upper well, THE NUKVA, resembled THE LOWER OTHER WELL, WHICH WAS IN TUNE TO IT. As it is written: "and, lo, there were three flocks of sheep lying by it" (Beresheet 29:2). THIS MEANS THAT THE THREE FLOCKS OF SHEEP ARE CONSTANTLY AT THE MOUTH OF THE WELL. HE ASKS: If there are three, why is it later written: "And there all the flocks gathered," WHICH MEANS THAT THERE ARE MORE HERDS? HE ANSWERS: There are three AND NO MORE: south, east, and north--NAMELY, CHESED, GVURAH, AND TIFERET. South is on the RIGHT side, north on the LEFT side, and east is THE CENTRAL COLUMN between them. And those who stand on this well and join it, fill it. Why DO THEY WATER IT? Because, "for out of that well they watered the flocks," THAT IS, THE LOWER SOULS OF BRIYAH, YETZIRAH, ASIYAH, as it is written: "they give drink to every wild beast" (Tehilim 104:11), WHICH ARE THE SOULS OF BRIYAH, YETZIRAH, ASIYAH. IN THAT WAY, HE EXPLAINS THE VERSE, "AND THERE WERE ALL THE FLOCKS GATHERED," WHICH MEANS ALL THE SOULS OF BRIYAH, YETZIRAH, ASIYAH. BUT ONLY THREE WATER THE WELL--THE THREE COLUMNS CHESED, GVURAH, AND TIFERET.

92. וַיַּרְא וְהִנֵּה בְּאֵר בַּשָּׂדֶה, רָזָא אִיהוּ, דְּחָמָא הַאי בְּאֵר לְעֵילָא, דָּא כְּגַוְונָא דָא, כְּתִיב שְׁלֹשָׁה עֲדָרֵי צֹאן רֹבְצִים עָלֶיהָ, אִי אִינּוּן שְׁלֹשָׁה, אַמַּאי כְּתִיב, וְנֶאֱסְפוּ שָׁמָּה כָּל הָעֲדָרִים. אֶלָּא, אִינּוּן שְׁלֹשָׁה: דָּרוֹם, מִזְרָח, צָפוֹן. דָּרוֹם מֵהַאי סִטְרָא, וְצָפוֹן מֵהַאי סִטְרָא, וּמִזְרָח בֵּינַיְיהוּ, וְאִלֵּין קָיְימִין עַל הַאי בְּאֵר, וַאֲחִידָן לֵיהּ, וּמַלְיָין לֵיהּ, מַאי טַעְמָא, בְּגִין, כִּי מִן הַבְּאֵר הַהִיא יַשְׁקוּ הָעֲדָרִים. הַיְינוּ דִכְתִיב, יַשְׁקוּ כָּל חַיְתוֹ שָׂדָי.

93. The verse, "And there were all the flocks gathered," is similar to the verse, "All the rivers run into the sea" (Kohelet 1:7). AS THE RIVERS ARE SOULS, SO ARE THE HERDS. "...and they rolled the stone from the well's mouth..." MEANS THAT they remove from THE WELL the vigor of severe Judgment, which was congealed and frozen as a stone, thereby preventing the water from coming out. And when these rivers run to the sea, THE NUKVA, south--which is Right, CHESED--is strengthened, and north, GVURAH, cannot freeze the water. Thus, the water of the river remains abundant and does not congeal as in a river of little water.

93. וְנֶאֱסְפוּ שָׁמָּה כָּל הָעֲדָרִים, הַיְינוּ דִכְתִיב, כָּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם. וְגָלְלוּ אֶת הָאֶבֶן, מַעֲבִירִין מִינָהּ תְּקִיפוּ דְדִינָא קַשְׁיָא, הַהוּא דְּגָלִיד וְקָרִישׁ, דְּכְדֵין אִקְרֵי אֶבֶן, וְלָא נָפְקִי מִינָהּ מַיָּא לְבַר. וְכַד אִינּוּן נַחֲלִין אַתְיָין, אִתְתַּקַּף דָּרוֹם, דְּאִיהוּ יְמִינָא, וְלָא יָכְלָא צָפוֹן לְמִקְרַשׁ מַיִין, כְּהַאי נַהֲרָא, כַּד מֵימוֹי סַגִּיאִין, לָא גְלִידִין וְקָרְשֵׁי מַיָּא, כְּנַהֲרָא דְּמֵימוֹי זְעִירִין.

94. Therefore, when these rivers run, south, which is the Right COLUMN, is strengthened. And the water thaws so that it can flow and water the herds, THE SOULS, as we have already said, "they give drink to every wild beast," WHICH ARE THE SOULS. "...and put the stone back upon the well's mouth in its place..." because the world needs the judgments OF THE NUKVA. There must be Judgment in order to reprimand the wicked. THEREFORE, THEY RETURN THE STONE TO ITS PLACE SO THAT THE NUKVA SHINES ONLY AT THE TIME OF UNION, WHEN SOULS RAISE FEMALE WATERS. AFTER THE UNION IS ACHIEVED, IT IS CLOSED AGAIN.

94. וְעַל דָּא, כַּד אִינּוּן נַחֲלִין אַתְיָין, אִתְתַּקַּף דָּרוֹם, דְּאִיהוּ יְמִינָא, וּמַיִין אִשְׁתַּרְיָין, וְנָגְדִין וְאַשְׁקְיָין עֲדָרַיָּא, כְּמָה דַּאֲמָרָן דִּכְתִיב יַשְׁקוּ כָּל חַיְתוֹ שָׂדָי. וְהֵשִׁיבוּ אֶת הָאֶבֶן עַל פִּי הַבְּאֵר, לְמִקּוֹמָהּ, בְּגִין דְּעַלְמָא אִצְטְרִיךְ דִּינָא דִילָהּ, דְּתֶהֱוֵי בְּדִינָא, לְאוֹכְחָא בֵּיהּ חַיָּיבַיָּא.

95. Come and behold: when Ya'akov, who sat upon the well, saw the water rising up to him, he knew he would meet his wife there. After Moshe, who also sat upon the well, saw the water rising toward him, he too knew his wife would come there. And so it was that Ya'akov met his wife there, as it is written: "And while he was still speaking with them, Rachel came with her father's sheep...And it came to pass, when Ya'akov saw Rachel..." It is also written of Moshe: "And the shepherds came and drove them away..." (Shemot 22:17). And there he met Tziporah, his wife. This well caused all of this BECAUSE THE WELL IS THE SECRET OF THE SUPERNAL NUKVA. THUS, THEY MET THE NUKVA OF THIS WORLD.

95. תָּא חֲזֵי, יַעֲקֹב כַּד הֲוָה יָתֵיב עַל בֵּירָא, וְחָמָא מַיָּא דְסָלְקִין לְגַבֵּיהּ, יָדַע דְּתַמָּן תִּזְדַּמֵּן לֵיהּ אִתְּתֵיהּ. וְכֵן בְּמֹשֶׁה, כַּד יָתֵיב עַל בֵּירָא, כֵּיוָן דְּחָמָא דְּמַיָּא סַלְקִין לְגַבֵּיהּ, יָדַע דְּאִתְּתֵיהּ אִזְדַּמְּנַת לֵיהּ תַּמָּן, וְהָכֵי הֲוָה לֵיהּ לְיַעֲקֹב, דְּתַמָּן אִזְדַּמְּנַת לֵיהּ אִתְּתֵיהּ, כְּמָה דִכְתִיב עוֹדֶנּוּ מְדַבֵּר עִמָּם וְרָחֵל בָּאָה עִם הַצֹּאן, וַיְהִי כַּאֲשֶׁר רָאָה יַעֲקֹב אֶת רָחֵל וגו׳. מֹשֶׁה, דִּכְתִיב וַיָּבֹאוּ הָרֹעִים וַיְגָרְשׁוּם וגו׳, וְתַמָּן אִזְדַּמְּנַת לֵיהּ צִפּוֹרָה, בְּגִין דְּהַהוּא בְּאֵר גָּרְמָא לוֹן.

96. תָּא חֲזֵי הַאי בְּאֵר, שֶׁבַע זִמְנִין, כְּתִיב בְּפָרְשָׁתָא דָא, בְּגִין דְּאִיהוּ רֶמֶז לְשֶׁבַע. וְהָכֵי אִקְרֵי בְּאֵר שֶׁבַע, בְּאֵר דָא, אִדְכַּר שֶׁבַע זִמְנִין, בְּפָרְשָׁתָא דָא, דִּכְתִיב: וַיַּרְא וְהִנֵּה בְּאֵר בַּשָּׂדֶה. כִּי מִן הַבְּאֵר הַהִיא. וְהָאֶבֶן גְּדוֹלָה עַל פִּי הַבְּאֵר. וְנֶאֱסְפוּ שָׁמָּה כָּל הָעֲדָרִים וגו׳ מֵעַל פִּי הַבְּאֵר. וְהִשְׁקוּ אֶת הַצֹּאן וְהֵשִׁיבוּ אֶת הָאֶבֶן עַל פִּי הַבְּאֵר. וְגָלְלוּ אֶת הָאֶבֶן מֵעַל פִּי הַבְּאֵר. וַיְגַל אֶת הָאֶבֶן מֵעַל פִּי הַבְּאֵר. הָא שִׁבְעָה. וּבְוַדַּאי דְּהָכֵי הוּא.

96. Come and behold: this well is mentioned in this text seven times because seven IS THE NUKVA OF ZEIR ANPIN, THE SECRET OF SEVEN, WHICH INCLUDES SEVEN SFIROT. It also alludes to Be'er Sheva (lit. 'a well of seven'). HE EXPLAINED THAT this well is mentioned seven times in this text, as it is written: "And he looked, and behold a well in the field...for out of that well...and a great stone was upon the well's mount...and they rolled the stone from the well's mouth...and put the stone back upon the well's mouth...and till they roll the stone from the well's mouth...and rolled the stone from the well's mouth." There are seven mentions. Assuredly this is so, because it includes seven grades.

97. בְּמֹשֶׁה לָא כְּתִיב אֶלָּא זִמְנָא חָדָא, דִּכְתִיב וַיֵּשֶׁב בְּאֶרֶץ מִדְיָן וַיֵּשֶׁב עַל הַבְּאֵר. בְּגִין דְּמֹשֶׁה, אִתְפְּרַשׁ מִכֹּל וָכֹל, מִבֵּיתָא דִלְתַתָּא, וְיַעֲקֹב לָא אִתְפְּרַשׁ כְּלָל. בְּמֹשֶׁה חַד, כְּמָה דִכְתִיב, אַחַת הִיא יוֹנָתִי תַּמָּתִי. אַחַת הִיא לְאִמָּהּ. וּבְגִין כָּךְ מֹשֶׁה מָארֵיהּ דְּבֵיתָא הֲוָה, וְאִסְתַּלַּק לְעֵילָא, בְּמֹשֶׁה כְּתִיב וַיֵּשֶׁב עַל הַבְּאֵר, בְּיַעֲקֹב וַיַּרְא וְהִנֵּה בְּאֵר בַּשָּׂדֶה, וְלָא כְּתִיב וַיֵּשֶׁב עַל הַבְּאֵר.

97. In the text about Moshe, THE WELL is mentioned only once, as it is written: "and dwelt in the land of Midyan: and he sat down upon a well" (Shemot 2:15). This is because Moshe renounced his house below. Ya'akov, HOWEVER, did not renounce his house below at all. Therefore, a well is mentioned only once in regard to Moshe, as it is written: "My dove, my undefiled is but one; she is the only one of her mother" (Shir Hashirim 6:9). Therefore, Moshe is the owner of the house, AS HIS ROOT IS ABOVE THE LOWER NUKVA CALLED 'HOUSE' and he rose above it. Therefore, it is written of Moshe, "and he sat down upon a well," THAT IS, ABOVE THE WELL. Of Ya'akov it is written: "And he looked, and behold a well in the field," and not "and he sat down upon a well."
Sitrei Torah (Secrets of the Torah)

סִתְרֵי תּוֹרָה

98. וַיַּרְא וְהִנֵּה בְּאֵר בַּשָּׂדֶה וְהִנֵּה שָׁם שְׁלֹשָׁה עֲדָרֵי צֹאן רֹבְצִים עָלֶיהָ. בְּאֵר: דַּרְגָּא דַּאֲדוֹן כָּל הָאָרֶץ. בַּשָּׂדֶה: חֶקֶל, תַּפּוּחִין קַדִּישִׁין. שְׁלֹשָׁה עֲדָרֵי צֹאן: תְּלַת דַּרְגִּין עִלָּאִין קַדִּישִׁין, מִתְתַּקְּנָן עַל הַהוּא בֵּירָא, וְאִינּוּן: נֶצַ״ח וְהוֹ״ד וְיסוֹדָא דְעָלְמָא. וְאִלֵּין מָשְׁכִין מַיָּא מִלְּעֵילָא, וּמַלְיָין לְהַאי בֵּירָא.

98. In the verse, "And he looked, and behold a well in the field, and, behold, there were three flocks of sheep lying by it" (Beresheet 29:2) the well is a grade called the 'Master of all the Earth'. HE EXPLAINED: "the field" means the field of holy apple trees, NAMELY, THE NUKVA FROM THE CHEST BELOW. The "three flocks of sheep" are the three supernal holy grades that are set on that well. They are Netzach, Hod, and Yesod of the world. And these draw water, NAMELY, PLENTY, from above, ZEIR ANPIN, and fill the well.

99. בְּגִין דְּהַהוּא מְקוֹרָא, יְסוֹדָא דְעָלְמָא, כַּד שָׁארֵי בְּגוֹ הַהוּא בֵּירָא, עָבֵיד פֵּירֵי, וּנְבִיעַ תָּדִיר, וְאִתְמַלְיָא הַהוּא בֵּירָא מִנֵּיהּ. כֵּיוָן דְּאִתְמַלְיָא, וַדַּאי כִּי מִן הַבְּאֵר הַהִיא יַשְׁקוּ הָעֲדָרִים, אִלֵּין אִינּוּן כָּל אוּכְלוּסִין, וּמַשְׁרְיָין קַדִּישִׁין, דְּכֻלְּהוּ שַׁקְיָין וְשָׁתָאן מֵהַהוּא בֵּירָא, וְכָל חַד וְחַד כְּמָה דְּאִתְחֲזֵי לֵיהּ.

99. This is because this source, the foundation (Yesod) of the world, dwells inside that well, producing fruits and forever flowing. And the well is filled by it, MEANING THAT YESOD POURS INTO THE WELL, THE NUKVA, TWO KINDS OF PLENTY FOR THE PURPOSES OF: 1) PRODUCING SOULS, WHICH ARE FRUITS AND 2) SUSTAINING THE LOWER BEINGS. Because the well is filled WITH PLENTY, assuredly, "out of that well they watered the flocks," which are the multitude of souls and holy armies that drink from that well, each according to its merit.

100. וְהָאֶבֶן גְּדוֹלָה עַל פִּי הַבְּאֵר. דָּא אֶבֶן, דְּמִינָהּ כְּשֵׁלִי בְּנֵי עָלְמָא, אֶבֶן נֶגֶף וְצוּר מִכְשֹׁל, דְּקַיְּימָא תָּדִיר עַל פִּי הַאי בְּאֵר, עַל מֵימְרֵיהּ, לְמִתְבַּע דִּינָא דְכָל עָלְמָא, דְּלָא יֵחוֹת מְזוֹנָא וְטַב לְעָלְמָא.

100. "...and a great stone was upon the well's mouth..." alludes to a stone upon which stumble people in the world, "a stone of stumbling and...a rock of offense" (Yeshayah 8:14). THE OTHER SIDE is forever present at the well's mouth, THAT IS, BY ITS COMMAND, to seek justice from the entire world, so that no sustenance and goodness shall descend upon the world. THIS OCCURS WHEN THE NUKVA RECEIVES FROM THE LEFT, BUT NOT THE RIGHT, AND THEN PUNISHES AND DEMANDS JUSTICE.

101. וְנֶאֱסְפוּ שָׁמָּה כָּל הָעֲדָרִים, וְנֶאֱסְפוּ שָׁמָּה הָעֲדָרִים, לָא כְּתִיב, אֶלָּא כָּל הָעֲדָרִים, מַשְׁרְיָין קַדִּישִׁין לְעֵילָא, וּמַשְׁרְיָין קַדִּישִׁין לְתַתָּא, אִלֵּין בְּשִׁירִין וְתוּשְׁבְּחָן לְעֵילָא, וְאִלֵּין בְּצְלוֹתִין וּבְעוּתִין לְתַתָּא, אִלֵּין וְאִלֵּין מִיָּד וְגָלְלוּ אֶת הָאֶבֶן מֵעַל פִּי הַבְּאֵר, מְגַנְדְּרִין לָהּ, וּמַעֲבְרִין לָהּ מִן קוּדְשָׁא וְאִסְתַּלִּיק מִן דִּינָא. מִיָּד וְהִשְׁקוּ אֶת הַצֹּאן, נָטְלוּ מַלְאֲכֵי עִלָּאֵי לְעֵילָא, וְנָטְלֵי יִשְׂרָאֵל לְתַתָּא.

101. Of the verse, "And there were all the flocks gathered," HE ASKS: why is it not written: 'And there were the flocks gathered', INSTEAD OF "ALL THE FLOCKS"? WHAT DOES "ALL" MEAN? All these flocks are the holy troops above, THE ANGELS, and the holy troops below, THE RIGHTEOUS. By singing and praising above and by prayers and petitions below, they immediately "rolled the stone from the well's mouth." They roll it and remove it from holiness; THE WELL is then separated from the Judgment, CALLED 'STONE'. Then "they watered the sheep," the supernal angels received above, and Yisrael below.

102. לְבָתַר וְהֵשִׁיבוּ אֶת הָאֶבֶן, עַל מֵימְרָא, דְּהַאי בְּאֵר, לְאִתְעַטָּרָא קַמֵּיהּ, וּלְמִתְבַּע דִּינָא דְעַלְמָא, לְאִתְנַהֲגָא עַלְמָא בְּדִינָא, וְהָכֵי אִצְטְרִיךְ דְּהָא לָא יָכֵיל עַלְמָא לְמֵיקַם אֶלָּא עַל דִּינָא, לְמֶהֱוֵי כֹּלָּא בְּקֻשְׁטָא וּזְכוּ.

102. Then the words, "and put the stone back," mean that according to the command of the well THEY PUT THE STONE BACK IN ITS PLACE so it will be ready to demand judgment from the world--to act according to Judgment. And so it ought to be, for the world needs judgment to survive, to ensure that all will be done according to Truth and Righteousness.

103. כֵּיוָן דְּאִשְׁתְּלִים יַעֲקֹב, לָא אִצְטְרִיךְ לְהַאי אֶבֶן סִיּוּעָא אָחֳרָא, מַה כְּתִיב וַיִּגַּשׁ יַעֲקֹב וַיְגַל אֶת הָאֶבֶן. וַיְגַל וְגָלְלוּ, וְלָא כְּתִיב וַיָּסַר וְהֵסִירוּ. אֶלָּא וְגָלְלוּ, הַיְינוּ עִרְבּוּבָא דְשָׂטָן, דְּמְעַרְבְּבִין לֵיהּ, דְּלָא יָכֵיל לְקַטְרְגָא.

103. After Ya'akov was perfected, WHEN HE FOUND HIS SPOUSE, RACHEL, he had no further need of that stone. It is then written: "and rolled the stone from the well's mouth." HE ASKS: Why is it written: "and (he) rolled," and "they rolled," instead of 'he removed', and 'they removed'? Because "they rolled" is the rolling of the Satan, for they roll everything upon him and shake him so he cannot accuse.

104. וַיַּעֲקֹב בִּלְחוֹדֵיהּ, לָא אִצְטְרִיךְ לְסִיּוּעָא אָחֳרָא, אֶלָּא אִיהוּ בִּלְחוֹדֵיהּ, דְּהָא שְׁלִימוּ דַּאֲבָהָתָא הֲוָה יַעֲקֹב, דְּכֵיוָן דְּיָכֵיל בֵּיהּ בְּעֵשָׂו בְּהַאי עַלְמָא יָכֵיל לְעֵילָא. וּבְכֹלָּא אִצְטְרִיךְ עוֹבָדָא.

104. And Ya'akov alone ROLLED THE STONE and needed help from no one. For Ya'akov was the chosen of the fathers, THE CENTRAL COLUMN. Because he prevailed against Esav in this world, he could prevail above. In everything, there is need first of an action BELOW.

105. תְּרֵין עַלְמִין אַחְסִין יַעֲקֹב, חַד עַלְמָא דְּאִתְגַּלְיָא, וְחַד עַלְמָא דְּאִתְכַּסְיָא כְּגַוְונָא דִּלְהוֹן מַמָּשׁ, מֵחַד נָפְקוּ שִׁית שִׁבְטִין, וּמֵחַד נָפְקוּ תְּרֵין שִׁבְטִין. עַלְמָא דְּאִתְכַּסְיָא אַפִּיק שִׁית סִטְרִין, עַלְמָא דְּאִתְגַּלְיָא אַפִּיק תְּרֵין, וְאִינוּן תְּרֵין כְּרוּבִין דִּתְחוֹתָהּ, וְיַעֲקֹב בֵּין תְּרֵין עָלְמִין אִשְׁתַּכַּח, בִּדְיוֹקְנָא דִּלְהוֹן מַמָּשׁ, וּבְגִין כָּךְ, כָּל מִלּוֹי דְּלֵאָה, הֲווֹ בְּאִתְכַּסְיָא, וּדְרָחֵל בְּאִתְגַּלְיָא.

105. Ya'akov inherited two worlds, the Revealed World and the Hidden World. Accordingly, from the Hidden World, FROM LEAH, the six tribes were issued. And from the Revealed world, FROM RACHEL, the other two tribes were issued. Also, the Hidden world, LEAH, THE NUKVA OF ZEIR ANPIN, issued six ends, and the Revealed world, RACHEL, issued two. They are the two Cherubs, Matatron and Sandalfon. And Ya'akov was located between the two worlds, THE REVEALED AND THE HIDDEN, in their very shape. Therefore, all Leah said was covered, and all that Rachel said was in the open.

עד כאן סתרי תורה

End of Sitrei Torah (Secrets of the Torah)

Tosefta (Addendum)

תּוֹסֶפְתָּא

106. "And he looked, and behold a well is in the field." Rabbi Elazar said: It is written, "Hearken to me, you that follow after Righteousness" (Yeshayah 51:1), MEANING THOSE WHO FOLLOW THE NUKVA, THAT IS CALLED 'RIGHTEOUSNESS', TO AMEND IT; those who claim the secret of the faith AND THEREBY THE JUDGMENT TO CORRECT THE NUKVA, WHICH IS THE SECRET OF THE LEFT COLUMN; those who cleave to the bond of the faith, THE SECRET OF THE BOND IN THE RIGHT COLUMN; AND those who know the ways of the Supernal King, THE SECRET OF THE CENTRAL COLUMN. THE ADDENDUM HEREBY INVITES THOSE WHO ATTAINED THE THREE COLUMNS, WHO FOLLOW THE NUKVA, TO AMEND HER, TO HEARKEN TO THESE WORDS.

106. וַיַּרְא וְהִנֵּה בְּאֵר בַּשָּׂדֶה. רִבִּי אֶלְעָזָר אָמַר, כְּתִיב שִׁמְעוּ אֵלַי רוֹדְפֵי צֶדֶק, אֵינוּן דְּתָבְעֵי רָזָא דְּמֵהֵימְנוּתָא, אֵינוּן דְּאִתְדַּבְּקוּ בְּקִשּׁוּרָא דְּמֵהֵימְנוּתָא, אֵינוּן דְּיָדְעִין אָרְחוֹי דְּמַלְכָּא עִלָּאָה.

107. When the two COLUMNS move toward the one COLUMN, they receive it between their arms. Thus, two COLUMNS travel with the third between them. The first two are the seat of the prophets, from which they derive sustenance. The one in the middle is attached to both of them, and receives from AND INCLUDES them all.

107. כַּד סְלִיקוּ תְּרֵין, וְנָפְקוּ לְקֳדָמוּת חַד, מְקַבְּלִין לֵיהּ, בֵּין תְּרֵין דְּרוֹעִין. תְּרֵי נָחֲתֵי לְתַתָּא, תְּרֵין אִינוּן, חַד בֵּינַיְיהוּ. תְּרֵין אִלֵּין מוֹתָבָא דְנַבִּיאֵי, אֲתַר דְּיַנְקֵי בֵּיהּ, חַד בֵּינַיְיהוּ, דְּאִיהוּ אִתְחַבַּר בְּכֹלָּא, הוּא נָטֵיל כֹּלָּא.

108. The holy well is beneath them. It is THEN CALLED a 'field of holy apple trees', "for out of that well they watered the flocks," which are the Chariots of the winged ANGELS. Three are found lying upon the well. And this well is filled by them. This is the meaning of the verse: "for out of that well they watered the flocks." It is called 'Adonai', as it is written: "Adonai Elohim, You have begun" (Devarim 3:24), and, "and cause Your face to shine upon Your sanctuary that is desolate, for Adonai's sake" (Daniel 9:17). IT IS CALLED the 'Master (Heb. adon) of all the Earth', as it is written: "Behold, the Ark of the Covenant, (of) the Master of all the earth" (Yehoshua 3:11).

108. הַהוּא בֵּירָא קַדִּישָׁא קָאֵים תְּחוֹתַיְיהוּ, חַקְלָא דְתַפּוּחִין קַדִּישִׁין אִיהוּ. מֵהַאי בֵּירָא מִתְשַׁקְיָין עֲדָרַיָּא, כָּל אִינוּן רְתִיכִין, כָּל אִינוּן מָארֵי גַדְפִּין. ג׳ קָיְימִין רְבִיעִין עַל הַאי בֵּירָא, הַאי בֵּירָא מִנַּיְיהוּ אִתְמְלֵי, הה״ד כִּי מִן הַבְּאֵר הַהִיא יַשְׁקוּ הָעֲדָרִים וגו׳. דָּא, אדנ״י אִתְקְרֵי, עַל דָּא כְּתִיב, אֲדֹנָי אֱלֹהִים אַתָּה הַחִילוֹתָ, וּכְתִיב וְהָאֵר פָּנֶיךָ עַל מִקְדָּשְׁךָ הַשָּׁמֵם לְמַעַן אֲדֹנָי. אֲדוֹן כָּל הָאָרֶץ, הה״ד הִנֵּה אֲרוֹן הַבְּרִית אֲדוֹן כָּל הָאָרֶץ.

15. "And Ya'akov went out of Be'er Sheva," part two

Rabbi Aba explains the verse by citing another: "Happy are they who maintain justice and do Righteousness at all times." Those who study Torah and follow God's ways are freed from ruin--that is, "the power of death." Those unrighteous, on the other hand, are abandoned by the Shekinah and become vulnerable to the Evil Inclination, the temptation to do harm. This temptation is a powerful force in the world. One verse explains the other, Rabbi Elazar replies to Rabbi Aba, the sense that Ya'akov's leaving of the land of Israel symbolizes departure from a holy way of life.

The Relevance of this Passage

Ya'akov's departure from the Land of Israel is a metaphor for a man's departure from a pure and positive existence. Throughout life, we are lured by the material world where short-lived achievements are based on egocentric drives and ambitions. Spiritual achievements-which are eternal-come about through struggle to remain on the path of spiritual development. Here, we arouse the divine presence of the Shechinah, which protects us from seductions of the external world and the compelling impulses ignited by our Evil Inclination.

109. There is another explanation OF THE VERSE: "And Ya'akov went out from Be'er Sheva, and went toward Charan." Rabbi Aba opened the discussion with the verse: "Happy are they who maintain justice, and do righteousness at all times" (Tehilim 106:3). "Happy are they who maintain justice," happy are the children of Yisrael to whom the Holy One, blessed be He, gave the true Torah to study day and night. And whoever is occupied in studying the Torah attains freedom from everything, but especially freedom from death, which has no power over him. He who studies the Torah and attaches himself to it, holds the Tree of Life. If he relaxes his hold on the Tree of Life, the Tree of Death dwells upon him and seizes him. This is the meaning of the verse: "If you relax in the day of adversity, your strength is narrow" (Mishlei 24:10). The word "relax" means relaxing one's hold on the Torah.

109. דְּבָר אַחֵר וַיֵּצֵא יַעֲקֹב מִבְּאֵר שָׁבַע וַיֵּלֶךְ חָרָנָה, רִבִּי אַבָּא פָּתַח וַאֲמַר, אַשְׁרֵי שֹׁמְרֵי מִשְׁפָּט עֹשֵׂה צְדָקָה בְּכָל עֵת. אַשְׁרֵי שׁוֹמְרֵי מִשְׁפָּט, זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּקוּדְשָׁא ב״ה יְהַב לוֹן אוֹרַיְיתָא דְּקִשׁוֹט, לְאִשְׁתַּדְּלָא בָהּ יְמָמָא וְלֵילֵי, דְּהָא כָּל מַאן דְּאִשְׁתַּדַּל בְּאוֹרַיְיתָא, אִית לֵיהּ חֵירוּ מִכֹּלָּא, חֵירוּ מִן מוֹתָא, דְּלָא יְכִלָּא לְשַׁלְּטָאה עֲלֵיהּ, וְהָא אוֹקְמוּהָ, בְּגִין דְּכָל מַאן דְּאִשְׁתַּדַּל בְּאוֹרַיְיתָא, וְאִתְאַחֵיד בָּהּ, אִתְאַחֵיד בְּאִילָנָא דְחַיֵּי, וְאִי אַרְפֵּי גַרְמֵיהּ מֵאִילָנָא דְחַיֵּי, הָא אִילָנָא דְמוֹתָא שַׁרְיָא עֲלוֹי, וְאִתְאַחֵיד בֵּיהּ, הה״ד, הִתְרַפִּיתָ בְּיוֹם צָרָה צַר כֹּחֶכָה. הִתְרַפִּיתָ: אִי אַרְפֵּי יְדוֹי מֵאוֹרַיְיתָא.

110. בְּיוֹם צָרָה צַר כֹּחֶכָה, מַאי צַר כֹּחֶכָה. צַר כֹּחַ כֹּה, דְּהָא אִיהִי תְּדִיר לִימִינָא, וּנְטִירוּ דִילָהּ תְּדִיר עַל בַּר נָשׁ, כַּד אָזֵיל בְּאוֹרְחוֹי דְאוֹרַיְיתָא, וּכְדֵין דָּחֵי לֵיהּ לָרַע לְבַר דְּלָא יִקְרַב לְגַבֵּיהּ דְּבַר נָשׁ, וְלָא יָכֵיל לְקַטְרְגָא לֵיהּ. וְכַד בַּר נָשׁ אַסְטֵי מֵאָרְחוֹי דְאוֹרַיְיתָא, וְאִתְרַפֵּי מִנָּהּ, כְּדֵין צַר כֹּחַ כֹּה, בְּגִין דְּהַהוּא רַע, דְּאִיהוּ שְׂמָאלָא, שַׁלִּיט עֲלֵיהּ דְּבַר נָשׁ, וְדָחֵי לֵיהּ לְהַאי כֹּה לְבַר, עַד דְּדָחֵיק לֵיהּ אֲתַר בְּעָקוּ.

110. "...in the day of adversity, your strength (Heb. kochechah) is narrow." HE ASKS: What is the meaning of, "your strength is narrow?" AND HE ANSWERS: The strength (ko'ach) of koh, WHICH TWO SEGMENTS CONSTITUTE KOCHECHAH, is narrow. IF HE RELAXES HIS HOLD ON THE TORAH, THEN THE STRENGTH OF THE SHECHINAH, CALLED 'KOH', IS NARROW, AND SHE DOES NOT PROTECT HIM. This is because THE SHECHINAH is always within the right, and always protects man when he walks the paths of the Torah. She pushes the evil out so it will not come near the man to denounce him. But when a man deviates from the ways of the Torah and relaxes his hold on it, then the strength of koh, THE SHECHINAH, is narrow, because the evil, the left, has power over that man and pushes koh, THE SHECHINAH, out until the place becomes narrow with hardship.

111. דְּבָר אַחֵר צַר כֹּחֶכָה, דְּכַד בַּר נָשׁ אָחִיד בְּאָרְחֵי דְאוֹרַיְיתָא, אִתְרְחֵים לְעֵילָא, וְאִתְרְחֵים לְתַתָּא, וּרְחִימָא דְקוּדְשָׁא בְּרִיךְ הוּא הֲוֵי, כד״א וַיְיִ׳ אֲהֵבוֹ, דַּהֲוָה רְחִימוֹי דְקוּדְשָׁא בְּרִיךְ הוּא, וְרָחֵים לֵיהּ. וְכַד בַּר נָשׁ אַסְטֵי מֵאָרְחֵי דְאוֹרַיְיתָא, כְּדֵין צַר כֹּחַ מַה, צַר דִּילֵיהּ, וּמָארֵי דְבָבוֹ אִיהוּ לְגַבֵּיהּ, וְשַׁלִּיט עֲלוֹי הַהוּא דְאִקְרֵי רַע. עַד דִּמְקַטְרֵג בֵּיהּ בְּהַאי עַלְמָא, וּבְעַלְמָא דְאָתֵי.

111. Another explanation of the verse, "your strength is narrow," is that when a man holds on to the ways of the Torah, he is beloved above and below. He becomes the beloved of the Holy One, blessed be He, as it is written: "and Hashem loved him" (II Shmuel 2:24). But when a man deviates from the ways of the Torah, then the strength is narrow (Heb. tzar) of koh, THE SHECHINAH. SHE becomes his enemy (Heb. tzar), and he becomes hers. And that evil, THE EVIL INCLINATION, rules over him and becomes his accuser in this world and the world to come.

112. תָּא חֲזֵי, הַאי רַע, דְּאִיהוּ יֵצֶר הָרָע, שַׁלִּיט עַל עַלְמָא, בְּכַמָּה סִטְרִין, וְכַמָּה שָׁלְטָנוֹ אִית לֵיהּ בְּעַלְמָא, וְאִיהוּ חִוְיָא תַּקִּיפָא, דְּחָב בֵּיהּ אָדָם, וְכָשְׁלִין בֵּיהּ בְּנֵי עַלְמָא, וּמְשָׁכֵי לֵיהּ עֲלַיְיהוּ, עַד דְּאַפִּיק לוֹן נִשְׁמָתַיְיהוּ.

112. Come and behold: this evil, the Evil Inclination, reigns in the world in many ways and has much power in the world. It is the tyrant serpent by which Adam sinned and by which people in the world fail. They draw it upon themselves, until it takes their souls from them.

113. Come and behold: when that EVIL INCLINATION reigns, it reigns over the body, because as soon as it takes control over the body, the soul leaves it. For once the body is defiled, the soul leaves it and ascends. But the Evil Inclination has no power TO REMOVE A MAN'S SOUL until it receives permission to do so. Many that come from the side OF THE EVIL INCLINATION rule over the world. We learned that all the deeds done in the world rule over them THROUGH TEMPTATIONS. It has ministers and servants whose service pertains to worldly deeds, WHO TEMPT MEN TO DO EVIL.

113. וְתָא חֲזֵי, כַּד אִיהוּ שַׁלִּיט, שַׁלִּיט עַל גּוּפָא, וְכֵיוָן דְּעַל גּוּפָא שַׁלִּיט, נִשְׁמָתָא נָפְקָא מִנֵּיהּ, בְּגִין דְּגוּפָא אִסְתָּאַב, וְנִשְׁמָתָא סָלְקָא. וְלָא שַׁלִּיט עֲלֵיהּ, עַד דְּנָטֵיל רְשׁוּ. וְכַמָּה אִינּוּן דְּאַתְיָין מִסִּטְרֵיהּ, וְשָׁלְטִין עַל עָלְמָא. וְהָא תְּנִינָן דְּכָל עוֹבְדִין דְּעָלְמָא דְּאִתְעֲבִידוּ, וְשָׁלְטֵי בְּהוֹ, וְאִית לֵיהּ מְמַנָּן וְשַׁמָּשִׁין, כֻּלְּהוּ שַׁמָּשִׁין בְּעוֹבְדִין דְּעָלְמָא.

114. Therefore, it is the end of the left. It has been explained that there is the end of the right and the end of the left. This end of the left is "the end of all flesh," (Beresheet 6:13) and not the end of all spirit. The secret IS THAT THERE ARE TWO ENDS. One is the end of all flesh, NAMELY, THE ONE IN CHARGE OF THE BODY. The other is the end of all spirit, THE ONE IN CHARGE OVER A MAN'S SPIRIT. Therefore, THE END OF ALL SPIRIT is internal AND THE END OF ALL FLESH is external. The INTERNAL one is holy and the EXTERNAL one is defiled. This has already been explained.

114. וְעַל דָּא אִיהוּ קֵץ דִּשְׂמָאלָא, וְהָא אוֹקְמוּהָ, דְּאִית קֵץ לִימִינָא, וְאִית קֵץ לִשְׂמָאלָא, וְהַאי קֵץ דִּשְׂמָאלָא, אִיהוּ קֵץ כָּל בָּשָׂר. קֵץ כָּל בָּשָׂר אִקְרֵי, קֵץ כָּל רוּחָא לָא אִקְרֵי, וְרָזָא דְמִלָּה, דָּא אִיהוּ קֵץ וְדָא אִיהוּ קֵץ, דָּא קֵץ עַל בִּשְׂרָא וְדָא עַל רוּחָא, בְּגִין כָּךְ, דָּא פְּנִימִי, וְדָא חִיצוֹן. דָּא יְמִינָא, וְדָא שְׂמָאלָא. דָּא קַדִּישָׁא, וְדָא מְסָאֲבָא. וְהָא אוֹקְמוּהָ.

115. Come and behold: WITHIN THE RIGHT SIDE, THE SOUTH, there is a deep mystery of the faith, the mystery of the male world, ZEIR ANPIN, and the female world, THE NUKVA OF ZEIR ANPIN. And the holiest and deepest secrets of the faith, THE NUKVA, come from here. All life and freedom, goodness and lights are from here. All benedictions and spreading of alms and loving love--everything comes from this side, THE RIGHT SIDE. This is the secret of the south.

115. וְתָא חֲזֵי, רָזָא עִלָּאָה קַדִּישָׁא דִּמְהֵימְנוּתָא, רָזָא דְעָלְמָא דִּדְכוּרָא, וְעָלְמָא דְנוּקְבָא, וְכָל קִדּוּשָׁא דְקַדִּישִׁין בֵּיהּ, וְכָל רָזֵי דִּמְהֵימְנוּתָא מֵהָכָא נָפְקוּ, וְכָל חַיִּין, וְכָל חֵירוּ, וְכָל טָבִין, וְכָל נְהוֹרִין מֵהָכָא אִינּוּן, וְכָל בִּרְכָאן וְטַלֵּי נִדְבָאן וְכָל רְחִימוּ דִּרְחִימוּתָא כֹּלָּא מִסִּטְרָא דָא, רָזָא דְדָרוֹם.

116. From the north side, the grades spread until the dross of gold reaches down TO BRIYAH, YETZIRAH, AND ASIYAH of the unholy side. The unholy filth grasps THE MALE above and THE FEMALE below. Here, male and female join together. They are the rider ON THE SERPENT and the serpent, which is the secret of the male and female. This is the secret of Azazel, WHICH INCLUDES THE MALE AND FEMALE OF DEFILEMENT.

116. מִסִּטְרָא דְצָפוֹן, מִתְפַּשְׁטֵי דַרְגִּין, עַד דְּמָטָא לְתַתָּא קַסְטוּפָא דְדַהֲבָא, בְּסִטְרָא מְסָאֲבָא, לְכֻלּוּכָא דְמְסָאַב, וְאָחִיד לְהַאי לְעֵילָא, וְאָחִיד לְהַאי לְתַתָּא, וְהָכָא מִזְדַּוְּוגֵי דְּכַר וְנוּקְבָא כַּחֲדָא, וְאִינּוּן רוֹכֵב נָחָשׁ, רָזָא דִּדְכַר וְנוּקְבָא, וְרָזָא דָא עֲזָאֵ״ל.

117. From here the grades are divided, and several aspects come into the world. They emanate from here and rule over the world. All of them are aspects of defilement and are ministers in charge of the world. Come and behold: when Esav was born into the world, he was red as a rose--AS THE RED COLOR ALLUDES TO THE LEFT--and hairy as a goat--WHICH ALLUDES TO DEFILEMENT, AS IT IS WRITTEN: "AND GOATS SHALL HOP ABOUT THERE" (YESHAYAH 13:21). From here came all the chiefs and powerful officials who rule over the world. This has already been explained.

117. וּמֵהָכָא מִתְפָּרְשִׁין דַּרְגִּין, וְנָפְקִין כַּמָּה סִטְרִין לְעָלְמָא, דְּמִתְפַּשְׁטִין מֵהָכָא, וְשָׁלְטִין עַל עָלְמָא, וְכֻלְּהוּ סִטְרֵי מְסָאֲבָא, וְרַבְרְבִין מְמַנָּן, גּוֹ עָלְמָא, תָּא חֲזֵי עֵשָׂו כַּד נָפַק לְעָלְמָא, כּוּלֵיהּ סוּמְקָא כְּוַרְדָּא, בְּשַׂעֲרָא כְּגַוְונָא דְשָׂעִיר, וּמִתַּמָּן אַלּוּפִין, מְמַנָּן תְּרֵיסִין, דְּשָׁלְטִין בְּעָלְמָא, וְהָא אוֹקְמוּהָ.

118. Come and behold: "happy are they who maintain justice" (Tehilim 106:3). THAT IS, happy are those who preserve the faith of the Holy One, blessed be He, because He is called 'Justice', and it behooves man to maintain justice and keep himself from turning the other way. This is because the Holy One, blessed be He, is Justice, and all His ways are just.

118. תָּא חֲזֵי, אַשְׁרֵי שֹׁמְרֵי מִשְׁפָּט, דְּנָטְרֵי מְהֵימְנוּתָא, דְּקוּדְשָׁא בְּרִיךְ הוּא, בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא, אִיהוּ מִשְׁפָּט, וּבְעֵי לֵיהּ לְבַר נָשׁ, לְנַטְרָא, דְּלָא יִסְטֵי לְאוֹרְחָא אָחֳרָא, אֶלָּא דִּיהֵא נָטֵיר מִשְׁפָּט בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא אִיהוּ מִשְׁפָּט, דְּכָל אָרְחוֹי מִשְׁפָּט.

119. "...and do righteousness at all times..." (Ibid.). HE ASKS: Can a man possibly do righteous deeds at all times? HE ANSWERS: He who walks in the path of the Torah and performs righteous deeds for those who need them IS JUDGED TO BE PERFORMING RIGHTEOUSNESS AT ALL TIMES. For whoever is charitable to the poor, increases righteousness, NAMELY, THE NUKVA CALLED 'RIGHTEOUSNESS', above and below, BY BRINGING ABOUT A UNION OF MALE AND FEMALE ABOVE AND THE POURING OF PLENTY OF BLESSINGS DOWNWARD.

119. עוֹשֵׂה צְדָקָה בְּכָל עֵת, וְכִי בְּכָל עֵת, יָכִיל בַּר נָשׁ, לְמֶעְבַּד צְדָקָה. אֶלָּא, מַאן דְּיִשְׁתַּדֵּל בְּאוֹרְחוֹי דְּאוֹרַיְיתָא, וְעָבֵיד צְדָקָה, עִם אִינּוּן דְּאִצְטְרִיכוּ לָהּ, דְּכָל מַאן דְּעָבֵיד צְדָקָה עִם מִסְכֵּנָא, אַסְגֵּי הַהִיא צְדָקָה לְעֵילָא וְתַתָּא.

120. Come and behold: when whoever is striving to perform righteousness does so, that righteousness rises and reaches that place of Ya'akov, the upper Chariot, THE NUKVA CALLED 'PLACE', and draws blessings on that place from the source of all springs, FROM BINAH, FROM WHICH COME ALL MOCHIN. From that righteousness, THE NUKVA, AFTER RECEIVING BLESSINGS FROM BINAH, he blesses the lower ones and all the Chariots OF THE ANGELS and the supernal armies. All are blessed, and the lights are properly added. All THE LOWER BEINGS AND THE ANGELS are called "time," BECAUSE THEY ARE DRAWN FROM THE NUKVA CALLED 'TIME'. Therefore, it is written: "and do righteousness at all times," WHICH MEANS THEY INCREASES ABUNDANTLY FOR ALL THE INHABITANTS OF THE THREE WORLDS--BRIYAH, YETZIRAH AND ASIYAH--THAT EMANATE FROM THE NUKVA, AND ARE CALLED 'TIME,' LIKE THE NUKVA.

120. תָּא חֲזֵי, מַאן דְּאִשְׁתַּדֵּל בִּצְדָקָה, הַהִיא צְדָקָה דְּעָבֵיד, סָלֵיק לְעֵילָא, וּמְטָא לְעֵילָא, לְהַהוּא אַתְרָא דְיַעֲקֹב, דְּאִיהוּ רְתִיכָא עִלָּאָה, וְאַמְשִׁיךְ בִּרְכָאן, לְהַהוּא אֲתַר, מִמַּבּוּעָא דְכָל מַבּוּעִין, וּמֵהַהִיא צְדָקָה, אַמְשִׁיךְ וְאַרְבֵּי בִּרְכָאן, לְכָל אִינּוּן תַּתָּאֵי, וּלְכָל רְתִיכִין, וּלְכָל חֵילִין, וְכֻלְּהוּ אִתְבָּרְכָאן, וְאִתּוֹסְפָן נְהוֹרִין, כְּדְקָא יָאוֹת, בְּגִין דְּכֻלְּהוּ אִקְרוּ עֵת, וְדָא הוּא דִכְתִיב, עוֹשֵׂה צְדָקָה בְּכָל עֵת.

121. Come and behold: when the children of Yisrael were in the Holy Land, they drew blessings downward. When the children of Yisrael left the Holy Land and came under the dominion of another, blessings were withheld from the world.

121. תָּא חֲזֵי, בְּזִמְנָא דַּהֲווֹ יִשְׂרָאֵל, בְּאַרְעָא קַדִּישָׁא, אִינּוּן הֲווֹ מָשְׁכֵי בִּרְכָאן, מִלְּעֵילָא לְתַתָּא, וְכַד נָפְקוּ יִשְׂרָאֵל, מֵאַרְעָא קַדִּישָׁא, עָאלוּ תְּחוֹת רְשׁוּ אָחֳרָא, וּבִרְכָאן אִתְמְנָעוּ מֵעָלְמָא.

122. Come and behold: Ya'akov was under the Holy Government IN THE LAND OF YISRAEL. After he left the land, he came under another dominion, WHICH IS NOT HOLY. Before he came under another dominion, the Holy One, blessed be He, was revealed to him in a dream. He saw what he saw, and the holy angels walked with him until he sat upon the well. After he sat on the well, the water rose toward him. So it was with Moshe because there his wife chanced to meet him. The secret OF THE RISING WATER of the well is that it only rises when it sees its union, NAMELY, ITS SPOUSE to be joined with him.

122. תָּא חֲזֵי, יַעֲקֹב הֲוָה תְּחוֹת רְשׁוּ קַדִּישָׁא, כֵּיוָן דְּנַפַּק מֵאַרְעָא, עָאל בִּרְשׁוּ אָחֳרָא, וְעַד לָא עָאל תְּחוֹת רְשׁוּ אָחֳרָא, אִתְגְּלֵי עֲלֵיהּ קוּדְשָׁא בְּרִיךְ הוּא בְּחֶלְמָא, וְחָמָא כָּל מַה דְּחָמָא, וַאֲזָלוּ עִמֵּיהּ מַלְאָכִין קַדִּישִׁין, עַד דְּיִתֵּיב עַל בֵּירָא, וְכֵיוָן דְּיִתֵּיב עַל בֵּירָא, סְלִיקוּ מַיָּא לְגַבֵּיהּ, וְכֵן הֲוָה מֹשֶׁה, דְּמִתַּמָּן אִזְדַּמְּנַת לֵיהּ אִתְּתֵיהּ. רָזָא דְמִלָּה, בֵּירָא לָא סָלְקָא, אֶלָּא כַּד חָמָא קִשְׁרָא דִילֵיהּ, לְאִתְחַבְּרָא בַּהֲדֵיהּ.

123. Rabbi Aba said that all these verses contradict each other. First, it is written: "And Ya'akov went out from Be'er Sheva, and went toward Charan," and Lavan dwelt in Charan. IF IT BE SO, why then did Ya'akov leave Charan, as it is written: "Then Ya'akov lifted up his feet, and went to the land of the people of the east" (Beresheet 29:1)? How do we know that Lavan dwelt in Charan? Because it is written: "And Ya'akov said to them, 'My brethren, where are you from?' And they said, 'of Charan are we.' And he said to them, 'Do you know Lavan the son of Nachor?' And they said, 'We know'" (Ibid. 4-5). This teaches us that Lavan then lived in Charan. WHY DID YA'AKOV TRAVEL TO THE LAND OF THE PEOPLE OF THE EAST?

123. וַאֲמַר רִבִּי אַבָּא, כָּל הָנֵי קְרָאֵי קַשְׁיָין אַהֲדָדֵי, בְּקַדְמֵיתָא כְּתִיב וַיֵּצֵא יַעֲקֹב מִבְּאֵר שָׁבַע וַיֵּלֶךְ חָרָנָה, וְלָבָן בְּחָרָן הֲוָה יָתֵיב, אַמַּאי נְטֵיל מִתַּמָּן, דִּכְתִיב וַיִּשָּׂא יַעֲקֹב רַגְלָיו וַיֵּלֶךְ אַרְצָה בְּנֵי קֶדֶם. וּמִנָּלָן דִּבְחָרָן הֲוָה דִיוּרֵיהּ דְּלָבָן, דִּכְתִיב וַיֹּאמֶר לָהֶם יַעֲקֹב אַחַי מֵאַיִן אַתֶּם וַיֹּאמְרוּ מֵחָרָן אֲנָחְנוּ. וַיֹּאמֶר הֲיְדַעְתֶּם אֶת לָבָן בֶּן נָחוֹר וַיֹּאמְרוּ יָדָעְנוּ. מַשְׁמַע דְּדִיוּרֵיהּ דְּלָבָן, בְּחָרָן הֲוָה.

124. אֶלָּא, יַעֲקֹב אֲמַר, אֲנָא בְּעִינָא לְמֵיעַל בִּשְׁכִינְתָּא, בְּגִין דִּבְעִינָא לְאִזְדַּוְּוגָא. אַבָּא כַּד אִתְנְסִיב, וְשָׁדַר לְעַבְדָּא, אַשְׁכַּח עֵינָא דְמַיָּא, וּכְדֵין אִזְדַּמְּנַת לֵיהּ לְאַבָּא אִתְּתָא, וְהָא בַּאֲתַר דָּא, לָא אַשְׁכַּחְנָא, לָא עֵינָא, וְלָא בֵּירָא, וְלָא מַיָּא, וּמִיָּד וַיִּשָּׂא יַעֲקֹב רַגְלָיו וַיֵּלֶךְ אַרְצָה בְּנֵי קֶדֶם, וְתַמָּן אִזְדַּמְּנַת לֵיהּ בֵּירָא, כִּדְקָאֲמָרָן, וְאִזְדַּמְּנַת לֵיהּ אִתְּתֵיהּ.

124. Only Ya'akov thought: I want to join the Shechinah, THE SECRET OF THE WELL, because I want to take a wife. My father, when he was to be married, sent a servant to find a source of water where a wife chanced to be found for my father. But in this place, CHARAN, I did not find a source, a well, or water. Immediately, therefore, "Ya'akov lifted up his feet, and went to the land of the people of the east," where he chanced upon the well and met his wife, as we have said.

125. רִבִּי אֶלְעָזָר אֲמַר, חָרָן, תַּמָּן הֲוָה וַהֲאי, וְהַאי בֵּירָא בְּחַקְלָא הֲוָה, דְּאִי לָאו הָכִי, אַמַּאי כְּתִיב וַתָּרָץ וַתַּגֵּד לְאָבִיהָ, אֶלָּא בְּגִין דַּהֲוָה סָמִיךְ לְמָתָא.

125. Rabbi Elazar said: Assuredly, YA'AKOV was in Charan, WHICH IS THE LAND OF THE EAST. And this well was in the jurisdiction OF CHARAN. If this be so, why is it written: "and she ran and told her father" (Beresheet 29:12)? This is because it was close to the town.

126. וַאֲמַר רִבִּי אֶלְעָזָר, יַעֲקֹב דְּאִזְדַּמְּנַת לֵיהּ עַל בֵּירָא אִתְּתָא, אַמַּאי לָא אִזְדַּמְּנַת לֵיהּ לֵאָה, דְּהָא קַיְּימָא לֵיהּ לְיַעֲקֹב, כָּל אִינּוּן שִׁבְטִין. אֶלָּא לֵאָה, לָא בָעָא קוּדְשָׁא בְּרִיךְ הוּא, לְזַוְּוגָא לֵיהּ לְיַעֲקֹב בְּאִתְגַּלְיָא, דִּכְתִיב וַיְהִי בַבֹּקֶר וְהִנֵּה הִיא לֵאָה, דְּהָא קוֹדֶם לָכֵן לָא אִתְגַּלְיָא מִלָּה.

126. Rabbi Elazar mused that if a wife chanced to Ya'akov by the well, why not Leah? She gave to Ya'akov all those tribes. HE ANSWERS: The Holy One, blessed be He, did not want to unite her with Ya'akov openly, as it is written: "And it came to pass, that in the morning, behold, it was Leah," (Beresheet 29:25) but this was not revealed earlier, FOR THIS WAS THE WILL OF THE HOLY ONE, BLESSED BE HE.

127. וְתוּ, בְּגִין לְאַמְשָׁכָא עֵינָא וְלִבָּא דְיַעֲקֹב, בְּשַׁפִּירוּ דְּרָחֵל, לְמֶעְבַּד דִּיוּרֵיהּ תַּמָּן, וּבְגִינָהּ אִזְדַּוְּוגַת לֵיהּ לֵאָה, וְאוֹקִימַת כָּל אִינּוּן שִׁבְטִין. בַּמֶּה יָדַע יַעֲקֹב מַאן הִיא רָחֵל. אֶלָּא דְּאִינּוּן רַעְיָין אֲמָרוּ לֵיהּ, דִּכְתִיב וְהִנֵּה רָחֵל בִּתּוֹ בָּאָה עִם הַצֹּאן.

127. Another reason WHY RACHEL WAS SEEN AND NOT LEAH was so that Rachel's beauty would catch the eye and heart of Ya'akov, so he would establish his dwelling there. Because of her, Leah too was united with him, and gave birth to all those tribes. HE ASKS: How did Ya'akov recognize Rachel, AS HE KNEW HER NOT? The shepherds told him, as it is written: "and behold, Rachel his daughter comes with the sheep" (Beresheet 29:6).

16. "I will serve you seven years"
This mysterious passage interprets the seven years Ya'akov served Lavan to win Rachel's hand as symbolizing the seven Sfirot. The secret in the matter is in the phrase, "and they seemed to him but a few days"--since they were served in the hidden or unrevealed world.
The Relevance of this Passage
A man cannot win the hand of his soulmate until he merits her through his own spiritual growth and transformation. Ya'akov's seven years of service corresponds to the years, or lifetimes, that we must endure before the reunification of two halves can take place. When this spiritual truth is ingrained in our consciousness, and if we are proactive in the removal of our negative traits, we can hasten the arrival of our true soulmate.

128. תָּא חֲזֵי מַה כְּתִיב, וַיֹּאמֶר אֶעֱבָדְךָ שֶׁבַע שָׁנִים בְּרָחֵל בִּתְּךָ הַקְּטַנָּה, וְכִי מַה דַּעְתֵּיהּ דְּיַעֲקֹב, דְּלָא קָאֲמַר עֶשֶׂר יַרְחִין, אוֹ שַׁתָּא חָדָא, אֶלָּא שֶׁבַע שָׁנִים אַמַּאי. אֶלָּא יַעֲקֹב בְּחָכְמָתָא עֲבַד, בְּגִין דְּלָא יֵימְרוּן, דְּבְגִין תֵּיאוּבְתָּא דְּשַׁפִּירוּ דְּרָחֵל עֲבַד, אֶלָּא בְּגִין חָכְמָתָא, דְּסִיהֲרָא בַּת שֶׁבַע שְׁנִין, הִיא, וְכֻלְּהוּ שֶׁבַע שְׁנִין עִלָּאִין, שָׁרוּ עֲלֵיהּ דְּיַעֲקֹב, עַד לָא נְסִיב לָהּ לְרָחֵל לְמֵיתַב גַּבָּהּ כִּדְקָא יָאוֹת, דְּהָא יַעֲקֹב נָטַל כֻּלְּהוּ בְּקַדְמֵיתָא, וּלְבָתַר אֲתָא לְגַבָּהּ, בְּגִין לְאִשְׁתַּכְּחָא אִיהוּ שָׁמַיִם, וְאִיהִי אָרֶץ.

128. Come and behold. It is written: "I will serve you seven years for Rachel your younger daughter" (Beresheet 29:18). HE ASKS: Why did Ya'akov say "seven years" instead of ten months or one year? HE ANSWERS: Ya'akov acted wisely so that people would not say that he lusted after Rachel's beauty, but WOULD KNOW that he acted wisely. For the moon, THE NUKVA OF ZEIR ANPIN, is seven years old, MEANING IT NEEDS TO BE BUILT BY THE SEVEN SFIROT--CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. And all the seven upper years--CHESED, GVURAH, TIFERET, NETZACH, HOD YESOD AND MALCHUT OF BINAH--rested on Ya'akov before he married Rachel so that they would suit her properly, THAT IS, GIVE OF THE SEVEN SFIROT OF BINAH TO HER SEVEN SFIROT. For at first Ya'akov took everything FROM BINAH and then he came to her, so that he should be CONSIDERED AS ZEIR ANPIN, the heaven, and she should be CONSIDERED THE NUKVA OF ZEIR ANPIN, the earth.

129. The secret of the matter is in the phrase, "and they seemed to him but a few days." HE ASKS: What is "a few (Heb. achadim) days?" HE ANSWERED that he considered all seven years as the SEVEN upper YEARS FROM BINAH, which are united (Heb. achadot) BY ONE UNION and never separated. They are bound to each other. "...for the love he had to her..." MEANS THAT HE LOVED HER, because she is to him as the supernal UNION WITHIN BINAH.

129. וְרָזָא דְמִלָּה, וַיִּהְיוּ בְּעֵינָיו כְּיָמִים אֲחָדִים, מַאי כְּיָמִים אֲחָדִים, אֶלָּא, כֻּלְּהוּ שֶׁבַע שְׁנִין, שָׁקִיל לוֹן בְּעֵינוֹי, כְּאִינּוּן עִלָּאִין, דְּאִינּוּן אֲחָדִין דְּלָא מִתְפָּרְשָׁאן, וְכֻלְּהוּ חַד, דְּמִתְקַשְּׁרָן דָּא בְּדָא. בְּאַהֲבָתוֹ אוֹתָהּ, לְאִשְׁתַּכְחָא כְּגַוְונָא עִלָּאָה.

130. Come and behold: even Lavan hinted at these seven SFIROT--although he did not know what he was saying, for he opened the discussion with the words, "It is better (lit. 'good') that I give her to you..." Rabbi Aba said: Surely this is so. He worked seven years, WHICH ARE THE SEVEN SFIROT, to be united with the Shmitah (Sabbatical year,) NAMELY, TO PASS THE SEVEN SFIROT TO THE NUKVA, RACHEL CALLED 'SABBATICAL YEAR'. Rabbi Elazar said: Come and behold. Everywhere the Jubilee is undisclosed, while the Shmitah is disclosed.

130. תָּא חֲזֵי, דַּאֲפִילוּ לָבָן רָמַז לֵיהּ בְּאִינּוּן שֶׁבַע, וְלָא יָדַע מַאי קָאֲמַר, דִּפְתַח וַאֲמַר טוֹב, דִּכְתִיב טוֹב תִּתִּי וגו׳. אֲמַר רִבִּי אַבָּא, הָכֵי הוּא וַדַּאי, פְּלַח שֶׁבַע שְׁנִין לְאִזְדַּוְּוגָא בִּשְׁמִטָּה. אֲמַר רִבִּי אֶלְעָזָר, תָּא חֲזֵי, בְּכָל אֲתַר יוֹבְלָא סְתִים, דְּלָא אִתְגַּלְיָא, וּשְׁמִטָּה אִתְגַּלְיָא.

131. Come and behold: when Ya'akov served the first seven years, a voice resounded, saying, "from the world to the world" (Tehilim 106:48). THIS MEANS THAT THERE IS A DRAWING FROM THE HIDDEN WORLD, LEAH, TO THE DISCLOSED WORLD, RACHEL. The undisclosed world above, which is jubilee, NAMELY LEAH, is the starting point, AND NOT THE REVEALED WORLD, WHICH IS RACHEL. And these GRADES, which are undisclosed and not revealed to us, are from the Jubilee and were therefore hidden from Ya'akov, who did not even know THAT THEY WERE FOR LEAH, THE JUBILEE. He thought they were for the Shmitah, THAT IS, FOR RACHEL. ANOTHER REASON WAS to make him start from the supernal world, LEAH, it was hidden from him THAT THEY BELONGED TO LEAH, because the Jubilee is undisclosed. BEING CLOSED AND COVERED BY CHOCHMAH, HE DID NOT WANT TO START AND DRAW FROM IT, UNLESS HE THOUGHT THEY BELONGED TO THE DISCLOSED WORLD. Later, when the seven undisclosed years of the Jubilee were over, Ya'akov served the seven disclosed Shmitah FOR RACHEL, and YA'AKOV was adorned in both worlds, THE UNDISCLOSED AND THE DISCLOSED WORLD, and was united with them.

131. תָּא חֲזֵי, בְּשַׁעְתָּא דְיַעֲקֹב פְּלַח שֶׁבַע שְׁנִין קַדְמָאִין, נָפְקָא קָלָא וַאֲמַר, יַעֲקֹב, מִן הָעוֹלָם וְעַד הָעוֹלָם כְּתִיב, עוֹלָם סְתִים דְּלֵעֵילָא יוֹבְלָא מִתַּמָּן שֵׁירוּתָא. דְּאִלֵּין דְּאִינּוּן סְתִימִין, דְּלָא אִתְגַּלְיָא לוֹן מִן יוֹבְלָא אִינּוּן, בְּגִין כָּךְ אִסְתִּימוּ, מִיַּעֲקֹב, דְּלָא יָדַע, דְּחָשַׁב דְּהָא מִן שְׁמִטָּה אִינּוּן, וּבְגִין דְּיַעֲבֵד שֵׁירוּתָא מֵעוֹלָם דְּלֵעֵילָא, אִתְכַּסְיָין מִנֵּיהּ, בְּגִין דְּיוֹבְלָא אִיהוּ סְתִים, וּלְבָתַר דַּעֲבָרוּ שְׁנֵי יוֹבְלָא דְּאִתְכַּסְיָיא, עֲבַד שְׁנֵי שְׁמִטָּה דְּאִתְגַּלְיָין, וְאִתְעַטַּר בְּתְרֵין עָלְמִין וְאָחִיד לוֹן.

17. Upper Righteous and lower Righteous

This passage concerns the hidden significance of Ya'akov's sons with Leah and Rachel, especially the righteous Yosef and Benyamin. The Zohar is again employing the language of metaphor to trace the flow of Light through the complex structure of the spiritual worlds. The Zohar intricately describes a perfect and exact system--a science of the supernal worlds, a physics of spiritual Light.

The Relevance of this Passage

This section connects the reader to the metaphysical infrastructure of reality, the source of our soul, our light, and, ultimately, our happiness and fulfillment.

132. Come and behold: Leah gave birth to six sons and one daughter, and so it should be, because six directions are established upon her, THAT IS YA'AKOV, WHO IS TIFERET, INCLUDING CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. These six and the one daughter came out according to a supernal mystery. THE SIX SONS CORRESPOND TO THE SIX EXTREMITIES, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF YA'AKOV, AND THE ONE DAUGHTER CORRESPONDS TO MALCHUT.

132. תָּא חֲזֵי, לֵאָה אוֹלִידַת שִׁית בְּנִין וּבְרַתָּא חָדָא. וְהָכֵי אִתְחֲזֵי, דְּהָא שִׁית סִטְרִין, קַיְּימִין עֲלָהּ וְאִלֵּין שִׁית, וּבְרַתָּא חָדָא, בְּרָזָא עִלָּאָה נָפְקָא.

133. רָחֵל אוֹלִידַת תְּרֵין צַדִּיקִים. וְהָכֵי אִתְחֲזֵי, הָא שְׁמִטָּה, דְּבֵין תְּרֵי צַדִּיקֵי יָתְבָא לְעָלְמִין, דִּכְתִיב צַדִּיקִים יִירְשׁוּ אָרֶץ, צַדִּיק לְעֵילָא, וְצַדִּיק לְתַתָּא. צַדִּיק לְעֵילָא, מִנֵּיהּ נָגְדָן מַיִין עִלָּאִין. צַדִּיק לְתַתָּא, מִנֵּיהּ נָבְעָא נוּקְבָא, מַיָּא לְגַבֵּי דְכוּרָא, בְּתֵיאוּבְתָּא שְׁלִים. צַדִּיק מִסִּטְרָא דָא, וְצַדִּיק מִסִּטְרָא דָא, כְּמָא דִּדְכוּרָא לְעֵילָא, יְתֵיב בֵּין תְּרֵי נוּקְבֵי, הָכֵי נָמֵי נוּקְבָא לְתַתָּא, יָתְבָא בֵּין תְּרֵי צַדִּיקֵי.

133. Rachel bore two righteous sons, and so it should be, BECAUSE RACHEL is THE SECRET OF the Shmitah that sits forever between two righteous ones, as it is written: "The righteous shall inherit the land" (Tehilim 37:29). These are the righteous above IN ZEIR ANPIN, and the righteous below IN THE NUKVA. From the righteous above, the supernal waters are drawn, THE SECRET OF DIRECT LIGHT FROM ABOVE DOWNWARD, and from the righteous below, the Nukva wells up water to the male, THE SECRET OF REFLECTED LIGHT FROM BELOW UPWARD, in complete passion. AND SO IT COMES TO PASS THAT SHE HAS the righteous ones on both sides. As the supernal male, ZEIR ANPIN is situated between two females, BINAH AND NUKVA, so the lower female--MEANING THE NUKVA OF THE CHEST AND BELOW ZEIR ANPIN--is situated between two righteous ones, YOSEF AND BINYAMIN.

134. וְעַל דָּא, יוֹסֵף וּבִנְיָמִין, תְּרֵין צַדִּיקִין נִינְהוּ. יוֹסֵף זָכָה לְמֶהֱוֵי צַדִּיק לְעֵילָא בְּגִין דְּנָטַר אָת קַיְּימָא. בִּנְיָמִין אִיהוּ צַדִּיק לְתַתָּא, לְאִתְעַטְּרָא שְׁמִטָּה, בֵּין תְּרֵי צַדִּיקֵי: יוֹסֵף הַצַּדִּיק, וּבִנְיָמִין הַצַּדִּיק.

134. Therefore Yosef and Binyamin are both righteous. Yosef merited to be the righteous above, IN ZEIR ANPIN, because he kept the sign of the Covenant. Binyamin is the righteous below, IN THE NUKVA HERSELF, so that the Sabbatical year, THE NUKVA, shall be adorned between the two righteous ones, Yosef, and Binyamin.

135. וְכִי בִּנְיָמִין צַדִּיק הֲוָה, אֵין, דְּכָל יוֹמוֹי, לָא חָטָא בְּהַאי אָת קַיְּימָא. וְאַף עַל גַּב דְּלָא אִזְדַּמַּן לֵיהּ עוֹבָדָא כְּיוֹסֵף, אִי הָכֵי אַמַּאי אִקְרֵי צַדִּיק. אֶלָּא כָּל יוֹמוֹי דְיַעֲקֹב הֲוָה בְּאֶבְלָא דְיוֹסֵף, לָא שַׁמֵּשׁ עַרְסֵיהּ. וְאִי תֵּימָא דְּכַד אִתְנְטִיל יוֹסֵף מִיַּעֲקֹב, רַבְיָא הֲוָה וְלָא נְסִיב, וְאַתְּ אָמַרְתְּ דְּלָא שַׁמֵּשׁ עַרְסֵיהּ, אֶלָּא אַף עַל גַּב דְּאִזְדַּוַּג לְבָתַר לָא בָעָא לְשַׁמְּשָׁא עַרְסֵיהּ.

135. HE ASKS: Was Binyamin righteous? AND HE ANSWERS: Yes, because never in his life did he transgress in regard to the sign of the Covenant, although he was not tried by deeds as was Yosef. HE ASKS: If this be so, why is he called 'Righteous' IF HE WAS NEVER CONFRONTED BY TEMPTATION? THERE ARE MANY WHO KEEP THE COVENANT ALL THEIR LIVES, BUT THEY ARE NOT CALLED 'RIGHTEOUS' UNLESS THEY ARE TRIED. HE ANSWERS: All the days Ya'akov was in mourning for Yosef, he did not perform his marital duty. FOR THAT, HE DESERVED TO BE CALLED 'RIGHTEOUS'. You may say that when Yosef was taken from Ya'akov, Binyamin was a mere child and not married. HE ANSWERS: Even when he married later, he did not want to perform his marital duty.

136. וַאֲנַן הָכֵי תְּנַן, בְּשָׁעָה דְּשָׁאֵיל יוֹסֵף לְבִנְיָמִין, אֲמַר לֵיהּ אִית לָךְ אִינְתּוּ. אָמַר לוֹ אֵין. אָמַר לוֹ אִית לָךְ בְּנִין, אָמַר לוֹ אֵין. וְהֵיךְ אִקְרוּן, אָמַר לוֹ עַל שׁוּם אָחִי וכו׳ גֵּרָא וְנַעֲמָן וגו׳ דִּכְתִיב וּבְנֵי בִנְיָמִין בֶּלַע וָבֶכֶר וגו׳, וְאַתְּ אָמַרְתְּ דְּלָא שַׁמֵּשׁ.

136. HE INSISTED AGAIN, YET we learned that when Yosef asked Binyamin "have you a wife?", he answers: "yes." He asked him, "have you sons?" He said, "yes." He then said to him, "what are their names." He replied, "they are named after my brothers, Gera and Na'aman..." as it is written: "And the sons of Binyamin were Bela and Becher..." (Beresheet 46:21). But you say he did not have conjugal intercourse.

137. אָמַר לוֹ אֵין, דְּהָא בְּהַהִיא שַׁעְתָּא לָא הֲווֹ לֵיהּ, וְאִי תֵּימָא וּבְנֵי בִנְיָמִין בֶּלַע וָבֶכֶר, כַּד עָאלוּ לְמִצְרַיִם, הָכֵי הוּא וַדַּאי, דְּכָל זִמְנָא דְּאִתְאַבַּל יַעֲקֹב עַל יוֹסֵף לָא שַׁמֵּשׁ עַרְסֵיהּ, וְאוֹלִיד בְּנִין. וַאֲמַר בִּנְיָמִין, הָא יוֹסֵף אָחִי, אַתְּ קַיְּימָא דְּאַבָּא הֲוָה, דְּהָא בְּרִית סִיּוּמָא דְּגוּפָא אִיהוּ, כֵּיוָן דְּאִיהוּ אִתְאֲבִיד, אֲנָא אֶהֱא נְטִיר אַתְרֵיהּ דְּאָחִי.

137. He said to him: I do. At that time, he did not yet have sons. HE THUS DISAGREES WITH THAT AGGADAH. And if you say IT IS EXPLICIT FROM THE VERSE, "And the sons of Binyamin were Bela and Becher," when they came to Egypt, this is surely so, FOR HE ALREADY HAD SONS. Yet as long as Ya'akov mourned for Yosef, Binyamin did not perform his marital duty or beget any children. Binyamin said: My brother Yosef was the sign of the Covenant of my Father, AS YA'AKOV IS TIFERET, WHICH INCLUDES CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, AND YOSEF IS YESOD OF YA'AKOV, because the Covenant, YESOD, is the final part of the body, TIFERET. Because he is lost, I will guard my brother's place, THAT IS, I WILL BE THE ASPECT OF THE RIGHTEOUS YESOD, THE ENDING OF TIFERET, LIKE YOSEF.

138. You may say that when Yosef was lost, he was not yet righteous, because one cannot be righteous before one is tried, AND AT THAT TIME HE WAS NOT YET TEMPTED. HE ANSWERS: Everybody knew it from Ya'akov, who knew that Yosef would inherit this place, MEANING THAT HE KNEW FROM THE HOLY SPIRIT THAT HE WOULD BE TRIED BY THE WIFE OF POTIFAR AND WOULD MERIT TO BE CALLED 'RIGHTEOUS'. Therefore, he stopped a long time at the house of Lavan AND DID NOT RETURN HOME before the body was perfected. And the final part of the body is the Covenant, NAMELY, YOSEF. Therefore it is written: "And it came to pass, when Rachel had born Yosef, THAT YA'AKOV SAID TO LAVAN, SEND ME AWAY..." (Beresheet 30:25). He said: Now THAT YOSEF, YESOD, IS BORN, surely the body, TIFERET, is perfected. Because the body is perfected, I desire to go "TO MY OWN PLACE, AND TO MY COUNTRY," AS YA'AKOV KNEW FROM THE HOLY SPIRIT THAT YOSEF IS OF THE ASPECT OF YESOD, AND FROM HIM EVERYONE ELSE KNEW AS WELL. Therefore, Binyamin knew and guarded his brother's way, THAT IS, HE BECAME THE RIGHTEOUS, YESOD, FOR HIS FATHER, INSTEAD YOSEF, AFTER HE WAS LOST.

138. וְאִי תֵּימָא הָא בְּהַהוּא זִמְנָא דְּאִתְאֲבִיד לָא הֲוָה צַדִּיק, דְּצַדִּיק לָא הֲוָה עַד דְּאָעֲרַע עוֹבָדָא בֵּיהּ. אֶלָּא, כֻּלְּהוּ הֲווֹ יָדְעֵי מִיַּעֲקֹב, דְּיַעֲקֹב הֲוָה יָדַע, דַּאֲתַר דָּא יָרֵית יוֹסֵף, וּבְגִינֵי כָּךְ אוֹרִיךְ בְּלָבָן כ״כ, עַד דְּיִסְתַּיֵּים גּוּפָא, וּמַאן הוּא סִיּוּמָא דְגוּפָא, בְּרִית. וְעַל דָּא כְּתִיב, וַיְהִי כַּאֲשֶׁר יָלְדָה רָחֵל אֶת יוֹסֵף וגו׳, דְּהָא וַדַּאי הַשְׁתָּא אִשְׁתְּלִים גּוּפָא, כְּיָון דְּגוּפָא אִשְׁתְּלִים בְּעִינָא לְמֵיזַל. וּבְגִינֵי כָּךְ, בִּנְיָמִן יָדַע, וּנְטַר אוֹרְחֵיהּ דַּאֲחוֹי.

139. When he came to Yosef, and he was found, NAMELY MADE HIMSELF KNOWN TO HIS BROTHERS, Binyamin returned home and performed his marital duty and begot children. Therefore the Holy One, blessed be He, made him Righteous below IN THE NUKVA, as Yosef was Righteous above IN ZEIR ANPIN. Thus did Rachel bear two sons, and Leah six sons and a daughter.

139. כְּיָון דַּאֲתָא לְיוֹסֵף, וְאִשְׁתַּכַּח, בִּנְיָמִין הָדַר לְבֵיתֵיהּ, וְשַׁמֵּשׁ עַרְסֵיהּ וְאוֹלִיד בְּנִין. וְעַל דָּא קוּדְשָׁא בְּרִיךְ הוּא עָבִיד לֵיהּ צַדִּיק לְתַתָּא, וְיוֹסֵף צַדִּיק לְעֵילָא, וּבְגִינֵי כָּךְ, רָחֵל תְּרֵין בְּנִין אוֹלִידַת, וְלֵאָה שִׁית בְּנִין וּבְרַתָּא.

140. Therefore, the first seven years were undisclosed, because Ya'akov did not know THEY WERE FOR LEAH, as they stem from the Jubilee year, WHICH IS BINAH, THE SECRET OF THE HIDDEN WORLD. And the SEVEN YEARS of the Sabbatical year, THE DISCLOSED WORLD, were revealed, AS HE KNEW HE WAS SERVING FOR RACHEL. Because of the Sabbatical year, the Disclosed WORLD, he ACTUALLY served for the Jubilee year, the Hidden WORLD. THAT IS, HE THOUGHT HE SERVED FOR RACHEL, THE SECRET OF THE SABBATICAL YEAR, BUT ACTUALLY HE SERVED FOR LEAH, THE SECRET OF THE JUBILEE YEAR, as it is written: "And Ya'akov served seven years for Rachel." He served seven undisclosed years--NAMELY, FROM THE ASPECT OF THE HIDDEN WORLD, LEAH--for Rachel, and served the supernal seven years, THE SEVEN SFIROT OF LEAH, and so became attached through them to the two worlds. WHILE HE THOUGHT HE SERVED FOR THE DISCLOSED WORLD, HE WAS SERVING FOR THE HIDDEN WORLD. From this we learn that from the disclosed, a man reaches that which is hidden.

140. וְעַל דָּא, אִינּוּן שֶׁבַע שְׁנִין קַדְמָאֵי אִתְכַּסְיָין, דְּלָא יָדַע בְּהוֹ יַעֲקֹב בְּגִין דַּהֲווֹ דְּיוֹבְלָא, וְאִינּוּן דְּשְׁמִטָּה אִתְגַּלְיָין, וּבְשְׁמִטָּה דְּאִתְגַּלְיָא, פְּלַח לְיוֹבְלָא דְּאִתְכַּסְיָא, דְּכְתִיב וַיַּעֲבֹד יַעֲקֹב בְּרָחֵל שֶׁבַע שָׁנִים. שֶׁבַע שָׁנִים סְתָם, בְּרָחֵל פְּלַח שֶׁבַע שְׁנִין עִלָּאִין, וְאִתְאֲחִיד בְּהוֹ בִּתְרֵי עָלְמִין. מִכָּאן אוֹלִיפְנָא, מִגּוֹ דְּאִתְגַּלְיָא, אָתֵי בַּר נָשׁ לְסִתִּימָאָה.

141. You may say that he served the first seven years for the Jubilee, WHICH IS LEAH, and it is written of the Jubilee, "seven times seven years" (Vayikra 25:8). There are seven years, AS IT IS WRITTEN: "AND HE SERVED SEVEN YEARS," BUT what happened to seven times SEVEN? DID HE HAVE TO WORK 49 YEARS, THE NUMBER OF THE YEARS OF THE JUBILEE? HE ANSWERS: These are the seven days he kept at the feast of Leah, AS IT IS WRITTEN: "AND FULFILLED HER WEEK" (BERESHEET 29:28)--which amounts TO 49, because each day represents one SEVEN, as it is written: "Seven times a day I praise You because of Your righteous Judgments" (Tehilim 119:164). THUS, there are seven in each day called one, seven times seven AMOUNTS TO 49, THE NUMBER OF THE YEARS OF THE JUBILEE.

141. וְאִי תֵּימָא, אִי הָכִי דְּשְׁנִין קַדְמָאֵי מִיּוֹבְלָא אִינּוּן, הָא בְּיוֹבְלָא כְּתִיב שֶׁבַע שָׁנִים, שֶׁבַע פְּעָמִים, שֶׁבַע שָׁנִים שְׁכִיחֵי, שֶׁבַע פְּעָמִים אָן אִינּוּן. אֶלָּא, אִינּוּן שִׁבְעָה יוֹמִין דְּנָטַר בְּהִלּוּלָא דְּלֵאָה אַשְׁלִימוּ חוּשְׁבָּנָא, דְּהָא כָּל יוֹמָא פַּעַם אַחַת אִקְרֵי, דִּכְתִיב שֶׁבַע בַּיּוֹם הִלַּלְתִּיךָ עַל מִשְׁפְּטֵי צִדְקֶךָ. וְכָל שִׁבְעָה אִשְׁתְּלִים בְּשִׁבְעָה יוֹמִין, ז׳ בְּכָל יוֹמָא, דְּאִקְרֵי פַּעַם אַחַת.

142. וּבְרָחֵל לָא הֲוָה כֵּן, דְּלָא נָטַר ז׳ יוֹמִין, אֶלָּא שֶׁבַע שְׁנִין דְּפָלַח לְבָתַר. וְאִי תֵּימָא, אִי הָכִי, שְׁנִין דְּשְׁמִטָּה הֲוָה לֵיהּ לְמִפְלַח קוֹדֶם, וּלְבָתַר לְאִזְדַּוְּוגָא בְּשְׁמִטָּה. אֶלָּא כֵּיוָן דְּקַבֵּיל עֲלֵיהּ לְמִפְלַח, כְּאִילוּ פָּלַח לוֹן. אֲתָא רִבִּי אַבָּא וּנְשָׁקֵיהּ. אֲמַר בְּרִיךְ רַחֲמָנָא דְּזָכֵינָא לְהַאי קְרָא, עַל הַהוּא אֲתַר כְּתִיב ה׳ חָפֵץ לְמַעַן צִדְקוֹ יַגְדִּיל תּוֹרָה וְיַאְדִּיר.

142. In regards to Rachel it was not so, for he did not keep the seven days OF HER FEAST, but seven years only after HER MARRIAGE. You may say, if this be so, he should have served first the years of the Shmitah and then joined the Sabbatical year, RACHEL. FOR HE HAD TO DRAW FIRST THE SFIROT FOR HER, AS HE DID FOR THE JUBILEE YEAR, LEAH. HE ANSWERS THAT because he was intent upon serving, it was considered as if he already did serve, AND IMMEDIATELY THE SEVEN SFIROT FOR RACHEL WERE DRAWN TO HIM. Rabbi Aba came to him and kissed him. He said: Blessed be the Merciful One, that I merited an understanding of this verse. It is written of this place--FROM THE CHEST AND DOWN OF ZEIR ANPIN, NAMELY THE DISCLOSED WORLD, RACHEL--"Hashem was well pleased for his Righteousness' sake, to magnify Torah, and to make it glorious" (Yeshayah 42:21).

18. Four joints

This passage seems to assign lesser importance to the four sons that Ya'akov had with the handmaidens of Leah and Rachel. However, the Zohar reveals that the spiritual system and supernal structure of reality is perfect, complete, and includes all components, no matter how irrelevant they might appear. Though the four children are not present among the Sfirot, they are included in the symbolic body of Adam Kadmon as the joints of his arms and legs.

The Relevance of this Passage

A good computer system depends on a powerful microprocessor. If a tiny, "insignificant" wire is absent or defective, the entire system is rendered inoperable. All the elements are, in a manner of speaking, equally important. Similarly, everyone in this world is as important as the most righteous sage, including those we might consider to be on a lower level of spirituality than ourselves. It behooves us to stop judging others, and to recognize that every person plays a vital role in the spiritual structure of humanity. This passage instills this wisdom in our consciousness, so that we may begin living it every day.

143. תּוּ אָמַר רִבִּי אֶלְעָזָר, הָא דְּאִתְּמַר, לֵאָה אוֹלִידַת שִׁית בְּנִין וּבְרַתָּא חָדָא, הָכִי הוּא וַדַּאי, רָחֵל תְּרֵי בְּנִין וַדַּאי, בְּנֵי שִׁפְחוֹת אַרְבָּעָה, תִּקּוּנָא דִלְהוֹן הֵיךְ קָיְימֵי. אֶלָּא אִינּוּן אַרְבַּע קְשָׁרִים דְּאִקְרוּן אֲחוֹרִים, דִּכְתִיב וְכָל אֲחוֹרֵיהֶם בָּיְתָה.

143. Rabbi Elazar continued the discussion: We have learned that Leah surely bore six sons and one daughter, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. And Rachel bore two sons, THE TWO UPPER AND LOWER RIGHTEOUS ONES. This is also so. But what of the four sons of the handmaids? What is their connection? AS IN THE SONS OF RACHEL AND LEAH THERE ARE ALREADY ALL THE SFIROT. HE ANSWERS: They are the four knots called 'hinder parts', of whom it is written: "and all their hinder parts were inward" (I Melachim 7:25).

144. דְּהָא בִּדְרוֹעָא יְמִינָא, תְּלַת קְשָׁרִין אֲבָל קְשָׁרָא חַד בְּאֶמְצָעִיתָא דְּאִיהוּ רַב וְאִיהוּ אָחוֹר, דְּאִשְׁתָּאַר לְבַר. וְכֵן חַד בִּדְרוֹעָא שְׂמָאלָא, וְכֵן חַד בְּיַרְכָּא יְמִינָא, וְכֵן חַד בְּיַרְכָּא שְׂמָאלָא, וְכַד אִתְתַּקַּן כֹּלָּא, אִשְׁתַּכְּחוּ כֻּלְּהוּ בָּיְתָה, לְקַיְימָא קְרָא דִּכְתִיב וְכָל אֲחוֹרֵיהֶם בָּיְתָה.

144. In the right arm, CHESED, there are three joints, AS THE ARM IS DIVIDED INTO THREE PARTS--THE BICEPS, THE ARM, AND THE HAND. THE PARTS ARE CONNECTED BY THREE JOINTS. However the joint in the middle is bigger than the others and is CONSIDERED AS a hinder part protruding outward. Similarly, there is ONE MIDDLE JOINT OF THE THREE JOINTS in the left arm; one OF THE THREE JOINTS in the right leg; and one OF THE THREE JOINTS in the left leg. When everything is properly arranged, all four hind joints COME inside THE BODY, in keeping with the verse, "and all their hinder parts were inward."

145.כָּל שְׁאָר קְשׁוּרִין, כֻּלְּהוּ אִתְחַזְיָין בְּמֵישַׁר וְאִלֵּין נָפְקִין, לְבַר מִדְּרוֹעִין, וּלְבַר מִיַּרְכִין, לְאִתְחַזָּאָה בִּבְנֵי הַשִּׁפְחוֹת, דְּאַף עַל גַּב דְּאִינּוּן בְּמִנְיָינָא, לָא חֲשִׁיבֵי כִּבְנֵי רָחֵל וְלֵאָה. וּבְגִינֵי כָּךְ נָפְקֵי לְבַר.

145. All the other joints, EXCEPT FOR THESE FOUR, are on the same plane WITH THE MEMBERS OF THE BODY; only these four protrude out of the arms and legs to indicate the sons of the handmaids. For although they are of the twelve TRIBES, they are not of the same rank as the sons of Leah and Rachel. Therefore, they protrude out OF THE ARMS AND LEGS.

146. דָּבָר אֲחֵר אִלֵּין אִינּוּן אַרְבַּע, דְּכָל שְׁאָר קְשָׁרִין נָטְלֵי בְּגִינַיְיהוּ, וְאִלֵּין נָטְלֵי לוֹן. אֲמַר רִבִּי אַבָּא, הָכִי הוּא וַדַּאי, וְע״ד כֹּלָּא מִתְתַּקַּן כַּחֲדָא.

146. Another explanation is that these SONS OF THE HANDMAIDS are the four JOINTS which force all the other joints to move; these four knots carry the others. Rabbi Aba said: Surely this is so, and therefore they are all connected as one.

19. "And Hashem saw that Leah was hated"

The Zohar reflects on the symbolic importance of Ya'akov's relations with Leah, whom he hated in public but loved in private, and who bore him six sons and one daughter. Ya'akov was unaware that his true relationship with Leah was hidden. She had a direct relation to the Eternal Mother, and therefore most of Ya'akov's sons came from her. In this same way, God's true intentions hidden from us.

The Relevance of this Passage

Our perceptions often deceive us, as hidden truths lurk behind the physical existence. Though it appeared that Ya'akov hated Leah, a profound spiritual love existed on a deeper level. The lives of many of us are like that. Hence, the Light of this passage instills within us a keen awareness and desire to probe to hidden levels of the relationships and events that life presents us.

147. "And Hashem saw that Leah was hated" (Beresheet 29:31). Rabbi Elazar opened the discussion with the verse: "He makes the barren woman to keep house, and be a joyful mother of sons, Haleluyah" (Tehilim 113:9). The verse, "He makes the barren woman (also: 'the principal part') to keep house," refers to Rachel, the principal part of the house, and "a joyful mother of sons" refers to Leah, WHO BORE SIX SONS AND ONE DAUGHTER.

147. וַיַּרְא ה׳ כִּי שְׂנוּאָה לֵאָה וגו׳. ר׳ אֶלְעָזָר פְּתַח, מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם הַבָּנִים שְׂמֵחָה הַלְלוּיָה. מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת, דָּא רָחֵל, דְּאִיהִי עִקָּרָא דְּבֵיתָא. אֵם הַבָּנִים שְׂמֵחָה, דָּא לֵאָה.

148. According to another explanation, "He makes the barren woman to keep house," refers to the Sabbatical year, THE NUKVA OF ZEIR ANPIN, which is the principal part, because the whole world is guided by her. "...a joyful mother of sons..." refers to the Jubilee year, BINAH, on which all joy and bliss in all the worlds OF BRIYAH, YETZIRAH, AND ASIYAH depend. FOR THE NUKVA OF ZEIR ANPIN HAS NOTHING OF HERSELF EXCEPT WHAT ZEIR ANPIN RECEIVES FROM BINAH AND PASSES ON TO HER. THEN SHE PASSES IT ON TO ALL THE WORLDS. THUS, ALL JOY IN THE WORLDS OF BRIYAH, YETZIRAH AND ASIYAH COMES FROM BINAH. This verse comprises everything, because it includes all in the secrets of Holiness, NAMELY, THE HIDDEN WORLD AND THE DISCLOSED WORLD. Therefore, the verse ends with Halleluyah, WHICH IS THE HIGHEST OF ALL PRAISES IN THE BOOK OF TEHILIM.

148. דָּבָר אַחֵר, מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת, דָּא שְׁמִטָּה, דְּאִיהִי עִקָּרָא, דְּהַאי עָלְמָא, עֲלֵיהּ אִתְדַּבַּר. אֵם הַבָּנִים שְׂמֵחָה, דָּא יוֹבְלָא, דְּכָל חֵידוּ, וְכָל חֶדְוָה דְּכֻלְּהוּ עָלְמִין בֵּיהּ תַּלְיָין. וְהַאי קְרָא, כְּלָלָא דְּכֹלָּא הוּא, בְּגִין דְּהַאי כְּלֵיל כֹּלָּא, בְּרָזָא קַדִּישָׁא, וְעַל דָּא, סִיּוּמָא דִקְרָא הַלְלוּיָה.

149. "And Hashem saw that Leah was hated." HE ASKS: Why was she hated? The sons of a hated wife cannot be decent sons, yet we see that all the good sons came from Leah. Now you say that Leah was hated. HE ANSWERS: Assuredly, the Jubilee year is always the Hidden World, and its words are never revealed. Therefore, all its acts were hidden from Ya'akov. THAT MEANS THAT SHE WAS LOVED BY HIM IN PRIVATE, BUT IN PUBLIC IT SEEMED AS IF SHE WAS HATED.

149. וַיַּרְא ה׳ כִּי שְׂנוּאָה לֵאָה, וְכִי אַמַּאי הֲוָת שְׂנוּאָה, וְהָא בְּנֵי שְׂנוּאָה, לָאו בְּנֵי מַעֲלְיָא נִינְהוּ, וְחֵזְיָנָן דְּכָל אִינּוּן בְּנֵי מַעֲלֵי, מִלָּאָה נָפְקוּ, וְאַתְּ אָמַרְתְּ כִּי שְׂנוּאָה לֵאָה. אֶלָּא, וַדַּאי יוֹבְלָא אִיהוּ תְּדִיר עָלְמָא דְּאִתְכַּסְיָא, וְכָל מִילּוֹי לָאו בְּאִתְגַּלְיָא נִינְהוּ, וּבְגִין כָּךְ, יַעֲקֹב אִתְכַּסְיָין מִנֵּיהּ כָּל עוֹבָדוֹי.

150. Come and behold: the lower world, WHICH IS RACHEL, THE NUKVA OF ZEIR ANPIN, is revealed; it is the beginning of the ascension of the grades. The supernal Chochmah OF ARICH ANPIN is the starting point for everything FROM ABOVE DOWNWARD, as the lower world is Chochmah, the starting point FROM BELOW UPWARD. Therefore, it is called "You," because it is a Sabbatical year and therefore disclosed.

150. תָּא חֲזֵי, עָלְמָא תַּתָּאָה בְּאִתְגַּלְיָא אִיהוּ, וְהוּא שֵׁירוּתָא דְּכֹלָּא, לְסַלְקָא בְּדַרְגּוֹי, כְּמָה דְּחָכְמָה עִלָּאָה, הוּא שֵׁירוּתָא דְּכֹלָּא, הָכֵי נָמֵי עָלְמָא תַּתָּאָה, חָכְמָה אִיהוּ, וְהִיא שֵׁירוּתָא דְּכֹלָּא, וּבְגִין כָּךְ, קְרֵינָן אַתָּה, בְּגִין דְּאִיהוּ שְׁמִטָּה, וְאִתְגַּלְיָא.

151. And the supernal world is the Jubilee year, NAMELY, LEAH WHO IS DRAWN FROM IMA, and we call it "he," because all of its words are hidden. FOR THE WORD "HE" ALLUDES TO THE HIDDEN WORLD. The secret is as it is written of Leah: "And he lay with her that night (lit. 'that night he')" (Beresheet 30:16). It is therefore written: "And the Levite shall serve he," (Bemidbar 18:23) WHICH MEANS THAT THE LEVITE SERVES in order to draw blessings from "he" to all THE WORLDS. "He" is ever the supernal secret world, and Ya'akov willingly cleaved only to what was revealed. This is the secret of the verse: "and cleave to his wife" (Beresheet 2:24).

151. וְעָלְמָא עִלָּאָה, דְּאִיהוּ יוֹבְלָא, קְרֵינָא, הוּא, דְּכָל מִלּוֹי בְּאִתְכַּסְיָא אִינּוּן. וְרָזָא דְּמִלָּה דְּלֵאָה, דִּכְתִיב וַיִּשְׁכַּב עִמָּהּ בַּלַּיְלָה הוּא. וְע״ד כְּתִיב וְעָבַד הַלֵּוִי הוּא. בְּגִין לְאַמְשָׁכָא מִנֵּיהּ בִּרְכָאן לְכֹלָּא. הוּא: עָלְמָא עִלָּאָה דְּאִתְכַּסְיָא תְּדִיר, וְיַעֲקֹב בַּמֶּה דְּאִתְכַּסְיָא, לָא אִתְדַּבַּק בִּרְעוּתֵיהּ, אֶלָּא בַּמֶּה דְּאִתְגַּלְיָא, וְרָזָא דָא דִּכְתִיב וְדָבַק בְּאִשְׁתּוֹ.

152. "And Hashem saw that Leah was hated," BECAUSE SHE IS DRAWN FROM IMA. From here it is understood that man has an aversion toward incest with his mother, BECAUSE HIS MOTHER IS THE SECRET OF THE HIDDEN WORLD, OF WHICH IT IS SAID, "THEREFORE SHALL A MAN LEAVE HIS FATHER AND MOTHER." Moreover, a man may stay alone with his mother anywhere, and not fear OF BEING ALONE WITH HER. Thus, all was unknown to Ya'akov, because the supernal world, LEAH DRAWN FROM IMA, is completely undisclosed.

152. וַיַּרְא ה׳ כִּי שְׂנוּאָה לֵאָה. מֵהָכָא, דְּסָאנֵי בַּר נָשׁ עֲרָיָין דְּאִמֵּיהּ, וְיִתְיַחֲדוּן עִם אִמֵּיהּ בְּכָל אֲתַר, וְלָא יִתְחַשָּׁשׁ, וְהָא אִתְעָרוּ, בֵּן מִתְיַחֵד עִם אִמּוֹ. וְכֹלָּא אִתְכַּסֵּי מִיַּעֲקֹב, דְּעַלְמָא עִלָּאָה לָא אִתְגַּלְיָא כְּלָל.

20. The tribes

The Zohar reflects that civilization as we know it started with Ya'akov. Before him, civilizations rose and fell without a trace. The sons of Ya'akov commence the twelve tribes of Israel. This too has a hidden significance.

The Relevance of this Passage

The twelve tribes correspond to the celestial influences emanating from the twelve constellations. The power of Ya'akov and the patriarchs is in their ability to rise above any negative influences streaming down from the heavens. Using the mystic secrets of the Torah, they took control over the signs and captained their own destiny. This governing power over the stars is bequeathed to the reader of this passage.

153. Come and behold: the world perseveres for Ya'akov's sake. It may be said that it does so for Avraham's sake, as it is written: "THESE ARE THE GENERATIONS OF THE HEAVEN AND OF THE EARTH when they were created (Heb. behibar'am)" (Beresheet 2:4); the Hebrew word contains the letters of the name of Avraham. THIS MEANS THAT THE GENERATIONS OF THE HEAVEN AND OF THE EARTH EXISTED DUE TO AVRAHAM. HE ANSWERS: Yet Avraham existed for the sake of Ya'akov, as it is written: "Therefore thus says Hashem, concerning the house of Ya'akov, who redeemed Avraham" (Yeshayah 29:22). Before that, the Holy One, blessed be He, used to build and destroy worlds. After Ya'akov came, the worlds were constructed from him and were not destroyed as before. This is the meaning of the verse: "thus says Hashem that created you, Ya'akov, and He that formed you, Yisrael..." (Yeshayah 43:1)

153. תָּא חֲזֵי, בְּגִינֵיהּ דְּיַעֲקֹב, אִתְקַיְּים עַלְמָא, וְאִי תֵּימָא הָא בְּגִינֵיהּ דְּאַבְרָהָם, כד״א בְּהִבָּרְאָם, אַל תִּקְרֵי בְּהִבָּרְאָם אֶלָּא בְּאַבְרָהָם. אֶלָּא בְּגִינֵיהּ דְּיַעֲקֹב אִתְקַיְּים אַבְרָהָם, דִּכְתִיב כֹּה אָמַר ה׳ אֶל בֵּית יַעֲקֹב אֲשֶׁר פָּדָה אֶת אַבְרָהָם. וּמִקַּדְּמַת דִּנָא, הֲוָה קוּדְשָׁא בְּרִיךְ הוּא בָּנֵי עָלְמִין וְחָרֵיב לוֹן, כֵּיוָן דַּאֲתָא יַעֲקֹב מִנֵּיהּ אִשְׁתַּכְלָלוּ עָלְמִין, וְלָא אִתְחָרְבוּ כְּקַדְמֵיתָא, הֲדָא הוּא דִכְתִיב, כֹּה אָמַר ה׳ בֹּרַאֲךָ יַעֲקֹב וְיֹצֶרְךָ יִשְׂרָאֵל וגו׳.

154. Come and behold. It is written: "Yisrael is My son, My firstborn... Let My son go, that he may serve me" (Shemot 4:22-23). For Yisrael is called 'a son to the Holy One, blessed be He,' because he cleaved to him, as it is written: "and what is his son's name, if you can tell" (Mishlei 30:4).

154. תָּא חֲזֵי מַה כְּתִיב, בְּנִי בְּכוֹרִי יִשְׂרָאֵל, וּכְתִיב שַׁלַּח אֶת בְּנִי וְיַעַבְדֵנִי, יִשְׂרָאֵל אִקְרֵי בֵּן לְקוּדְשָׁא בְּרִיךְ הוּא, בְּגִין דְּאִתְדַּבַּק בֵּיהּ, כְּמָה דְאַתְּ אָמַר מַה שְׁמוֹ וּמַה שֵׁם בְּנוֹ כִּי תֵדָע.

155. When Leah bore Reuven, it is written: "and she called his name Reuven," (Beresheet 29:32) simply Reuven (lit. 'see, a son'), WITHOUT FURTHER EXPLANATION, AS SHE GAVE FOR SHIMON, SAYING "BECAUSE HASHEM HAS HEARD..." AND AS SHE GAVE FOR HER OTHER SONS. BECAUSE HE IS OF THE ASPECT OF CHESED, WHY DID SHE NOT CALL HIM BINYAMIN (LIT. 'SON OF THE RIGHT')? HE ANSWERS: This is because he was included within the three Columns which join to become one, THAT IS, WITH Shimon and Levi, THE LEFT AND THE CENTRAL COLUMNS. Why then DID SHE CALL THE THIRD SON Levi? The name Levi means accompaniment, which indicates the joining of all the aspects.

155. לֵאָה, כַּד אוֹלִידַת לִרְאוּבֵן מַה כְּתִיב, וַתִּקְרָא אֶת שְׁמוֹ רְאוּבֵן, רְאוּבֵן סְתָם, בְּגִין דְּאִתְכְּלִיל בִּתְלַת סִטְרִין מִתְחַבְּרָן כַּחֲדָא שִׁמְעוֹן וְלֵוִי. מַאי טַעְמָא לֵוִי, כד״א לִיוֹת, חִבּוּרָא דְכָל סִטְרִין.

156. Rabbi Yehuda said that from this it is understood THAT HE COMPRISES THE THREE COLUMNS, as it is written: "the excellency of dignity, and the excellency of power" (Beresheet 49:3). The translation into Aramaic is as follows: Birthright, THE CENTRAL COLUMN; Priesthood, THE RIGHT COLUMN; AND Kingdom, THE LEFT COLUMN," because Malchut is on the side of Gvurah. Therefore she simply called him Reuven, 'see, a son', TO SHOW THAT HE COMPRISES THE THREE COLUMNS.

156. אָמַר רִבִּי יְהוּדָה, מֵהָכָא, דִּכְתִיב יֶתֶר שְׂאֵת וְיֶתֶר עֹז, כְּתַרְגּוּמוֹ בְּכִירוּתָא, כְּהוּנָתָא, וּמַלְכוּתָא. וּמַלְכוּ בְּסִטְרָא דִגְבוּרָה אִיהוּ, וְעַל דָּא רְאוּבֵן סְתָם.

157. אֲמַר רִבִּי אַבָּא רְאוּ בֵּן סְתָם, דְּאִתְכְּלִיל בְּשִׁמְעוֹן וְלֵוִי. לֵאָה הָכֵי הֲוָה דַעְתָּהּ. דִּכְתִיב הַפַּעַם יִלָּוֶה אִישִׁי אֵלַי כִּי יָלַדְתִּי לוֹ שְׁלֹשָׁה בָנִים. בְּגִין דַּהֲוָה תְּלָתָא דְּמִתְחַבְּרָן כַּחֲדָא.

157. Rabbi Aba said THAT SHE simply SAID: "see, a son," AND NOT, 'SON OF THE RIGHT', because he was included with Shimon and Levi. Thus, Leah reasoned, INCLUDING HIM WITHIN THE TWO OTHER SONS, as it is written: "Now this time will my husband be joined to me, because I have born him three sons," (Beresheet 29:34) which indicates that there are three united as one, SO THAT EACH INCLUDES ALL THREE. SHE COULD THEREFORE NOT CALL HIM BINYAMIN ('SON OF THE RIGHT'), BECAUSE HE ALSO INCLUDED THE LEFT.

158. וְתָא חֲזֵי, דְּהָכָא הוּא, דְּהָא רְתִיכָא עִלָּאָה, אֲבָהָן וְדָוִד מַלְכָּא דְּאִתְחַבַּר בְּהוֹ, וְכֻלְּהוּ אַרְבַּע אִינּוּן רְתִיכִין עִלָּאִין, רָזָא דִשְׁמָא קַדִּישָׁא, וְעַל דָּא, רְאוּבֵן שִׁמְעוֹן לֵוִי, לְבָתַר יְהוּדָה דִּירֵית מַלְכוּ, וְעַל דָּא, כֻּלְּהוּ בַּאֲתַר דָּא.

158. Come and behold: this is so, because the supernal Chariot comprises the fathers: AVRAHAM, YITZCHAK, YA'AKOV, and King David, who joined them. And all these four supernal Chariots are the secret of the Holy Name, YUD-HEI-VAV-HEI. THE YUD-HEI-VAV ARE THE FATHERS, NAMELY THE THREE COLUMNS, AND THE LAST HEI IS THE SECRET OF KING DAVID, NAMELY, THE NUKVA. According TO THE SAME SECRET, Reuven, Shimon, and Levi ARE THE THREE COLUMNS, YUD-HEI-VAV, and Yehuda, who inherited the kingdom (Malchut,) IS THE SECRET OF THE LAST HEI OF THE NAME OF YUD-HEI-VAV-HEI. Therefore, they are all in this place, THAT IS, IN THE MYSTERY OF THE CHARIOT. AS EACH OF THE THREE COLUMNS IS INCLUDED WITHIN THE CHARIOT, SO EACH OF THE TRIBES INCLUDES THE THREE COLUMNS.

159. וּכְתִיב הַפַּעַם אוֹדֶה אֶת ה׳ וגו׳ וַתַּעֲמֹד מִלֶּדֶת, בְּגִין דְּהָכָא אִשְׁתַּכְלָלוּ אַרְבַּע סָמְכִין. הַפַּעַם אוֹדֶה אֶת ה׳, מ״ט אָמְרָה אוֹדֶה אֶת ה׳ בְּהַאי, וְלָאו בְּכֻלְּהוּ. אֶלָּא מֵהָכָא, כָּל זִמְנָא דִּכְנֶסֶת יִשְׂרָאֵל בְּגָלוּתָא, שְׁמָא קַדִּישָׁא לָאו שְׁלִים הוּא, תָּא חֲזֵי, אַף עַל גַּב דִּתְלַת בְּנִין הֲווֹ עַד דְּאוֹלִידַת לִיהוּדָה, לָא שְׁלִים כָּרְסְיָיא, וּבְגִינֵי כָּךְ הַפַּעַם אוֹדֶה אֶת ה׳, וְלָא בְּכֻלְּהוּ, וְעַל דָּא וַתַּעֲמֹד מִלֶּדֶת. מַאי וַתַּעֲמֹד, דְּקַיְּימָא כָּרְסְיָיא עַל סַמְכוֹהִי.

159. It is written: "Now will I praise Hashem...and she left off (lit. 'stood from') bearing." This is because in here, YEHUDA, were completed the four legs OF THE THRONE, CHESED, GVURAH, TIFERET AND MALCHUT. REUVEN IS THE SECRET OF CHESED; SHIMON OF GVURAH; LEVI OF TIFERET; AND YEHUDA OF MALCHUT. HE ASKS: IN THE VERSE, "Now will I praise Hashem," why did she say OF THIS SON, "Now will I praise Hashem," why she did not say it OF THE REST OF THE SONS? HE ANSWERS: It is understood that as long as the Congregation of Yisrael, NAMELY, MALCHUT, was in exile, the Holy Name was not complete. Come and behold: although she had three sons before she bore Yehuda, WHO ARE CHESED, GVURAH AND TIFERET, the throne was not perfected. ONLY WITH YEHUDA'S BIRTH, MALCHUT, WAS THE THRONE PERFECTED. She therefore said, "Now will I praise Hashem," ONLY IN REGARD TO YEHUDA and not in regard to all of them. Therefore, "she stood off bearing." What is the meaning of this verse? It is that the chair stood on its legs, FOR WITH YEHUDA, THE FOUR LEGS OF THE THRONE, CHESED, GVURAH, TIFERET, AND MALCHUT WERE COMPLETED.

160. וַתַּעֲמֹד, דְּהָא עַד הָכָא, וַתַּעֲמֹד בְּיִחוּדָא חַד, מִכָּאן וּלְתַתָּא עַלְמָא דְּפֵרוּדָא אִיהוּ. וְאִי תֵּימָא אִינּוּן תְּרֵין בְּנִין דְּאוֹלִידַת לְבָתַר, כְּגַוְונָא דָּא. לָא, דְּהָא אִינּוּן תְּרֵין בְּאִלֵּין אִתְחַבְּרוּ, בְּגִין דְּשִׁית סִטְרִין דְּעָלְמָא כַּחֲדָא אִינּוּן.

160. "And she stood" NEEDS FURTHER EXPLANATION. Until now, MEANING UNTIL YEHUDA, WHO IS MALCHUT, she stood united. From here and down, NAMELY, BELOW MALCHUT OF ATZILUT, the World of Separation, IN THE THREE WORLDS, BRIYAH, YETZIRAH, AND ASIYAH OF SEPARATION. It may be said that the two sons she bore after YEHUDA, YISASCHAR AND ZVULUN, are of this aspect, NAMELY, OF SEPARATION, BECAUSE THEY WERE BORN AFTER MALCHUT, YEHUDA. HE ANSWERS: No. These two sons, YISASCHAR AND ZVULUN, were joined TO REUVEN, SHIMON, AND LEVI, because the six directions of the worlds are as one.

161. וְתָא חֲזֵי, כֻּלְּהוּ תְּרֵיסַר שִׁבְטִין, תִּקּוּנֵי דִכְנֶסֶת יִשְׂרָאֵל בְּהַאי עָלְמָא נִינְהוּ: לְאִתְתַּקְנָא נְהוֹרָא עִלָּאָה אוּכְמָא כְּמָה דְאִתְחֲזֵי, וְלַאֲתָבָא עִקָּרָא דְכֹלָּא לְאַתְרֵיהּ. כֻּלְּהוּ עָלְמִין כְּגַוְונָא חַד קַיְימֵי, וּבְהַאי אִשְׁתַּכְלִיל עָלְמָא תַּתָּאָה כְּגַוְונָא דְעָלְמָא דִלְעֵילָא.

161. Come and behold: all twelve tribes are the essential parts of the congregation of Yisrael in this world. They properly strengthen the supernal black light. FOR THIS IS THE PERFECTION OF THE LEFT, BECAUSE CHOCHMAH WITHOUT CHASSADIM IS A BLACK LIGHT, WHICH IS THE SECRET OF the DARKNESS OF IMA. They also restore the foundation to its place, FOR THE SECRET OF CORRECTING THE RIGHT IS TO ALLOW CHASSADIM TO RULE. CHASSADIM ARE THE FOUNDATION; WITHOUT THEM, THERE IS NO ILLUMINATION THROUGHOUT THE WORLDS, BECAUSE EVEN THE ILLUMINATION OF THE LEFT IS BLACK AND DARK WITHOUT IT. All the worlds are identical; WHATEVER IS IN THE UPPER WORLD IS ALSO IN THE LOWER. Through this--NAMELY, THE TWELVE--the lower world, THE NUKVA, was constructed according to the supernal world, BINAH.

162. יִשָּׂשְׂכָר זְבוּלוּן, הָכָא אִשְׁתַּכְלָלוּ שִׁית בְּנִין, שִׁית סִטְרִין דְעָלְמָא. כְּגַוְונָא דָא, בְּנֵי הַשְּׁפָחוֹת אִינּוּן אַרְבַּע, וְאִתְחַבְּרוּ בְּאִלֵּין, וְאִלֵּין אַרְבַּע קִשְׁרִין דְמִתְחַבְּרָן בְּהוֹ, וְאוֹקְמוּהָ, וְעַל דָא כְּתִיב וְכָל אֲחֹרֵיהֶם בָּיְתָה, אַף עַל גַּב דִבְנֵי שְׁפָחוֹת נִינְהוּ, בָּיְתָה.

162. Yisaschar and Zvulun ARE NETZACH AND HOD. Now there are six sons who represent the six directions of the world. REUVEN, SHIMON, LEVI, AND YEHUDA ARE CHESED, GEVURAH, TIFERET, AND MALCHUT; YISASCHAR AND ZVULUN ARE NETZACH AND HOD. THIS IS THE SECRET OF THE PERFECTION OF THE RIGHT, THE SIX EXTREMITIES OF CHASSADIM. Similarly, there are the four sons of the handmaids, who are joined WITH THE SIX EXTREMITIES. The four sons are the four joints that are attached to them, THE TWO JOINTS OF CHESED AND GVURAH AND THE TWO JOINTS OF NETZACH AND HOD. THEY ARE THE PERFECTION OF THE LEFT. BECAUSE THEY WERE CONNECTED TO THE RIGHT, it is written: "and their hinder parts inward" (I Melachim 7:25), SO THAT THE HINDER PARTS CAME TO BE INNER PARTS. Though they are the sons of the handmaids, OF THE ASPECT OF DARKNESS AND HINDER PARTS, YET they are inward.

163. רִבִּי חִזְקִיָּה אָמַר, אִי הָכִי, הָא אִתְּמַר כָּל מַה דְאוֹלִיד עָלְמָא תַּתָּאָה, פְּרוּדָא אִיהוּ, דְהָא כְּתִיב וּמִשָּׁם יִפָּרֵד, מַה תִּימָא בְּיוֹסֵף וּבִנְיָמִין, אִי תֵּימָא דְעָלְמָא חַד בְּהַנֵּי, לָאו אִיהוּ, דְהָא לָא נָפְקוּ מֵעָלְמָא עִלָּאָה, וְעָלְמָא תַּתָּאָה מַה דְאוֹלִידַת אוֹלִידַת לְתַתָּא וְלָא לְעֵילָא, וְאִי הָכִי פְּרוּדָא אִיהוּ.

163. Rabbi Chizkiyah said: If this be so, we have learned that whatever the lower world, THE NUKVA AT THE END OF ATZILUT, begets is separated, as it is written: "and from thence it was parted" (Beresheet 2:10). What would you say, then, about Yosef and Binyamin? If you say that they are of one world, OF THE ASPECT OF UNION OF THE WORLD OF ATZILUT, this is not so, for they did not come from the upper world. So it is found that whatever the lower world begets, it begets below, MEANING THAT ITS GENERATIONS ARE BENEATH THE BOTTOM OF ATZILUT, and not above. If it is so, they are separated--THAT IS, THEY ARE OF THE WORLD OF BRIYAH OF SEPARATION.

164. אֲתָא רִבִּי אַבָּא וּנְשָׁקֵיהּ. אָמַר לֵיהּ מִלָּה דָא סְתִים אִיהוּ, דְהָא עָלְמָא עִלָּאָה אִתְתַּקַּן בִּתְרֵיסַר דְאִינּוּן מִדִּילֵיהּ. אֲבָל תָּא חֲזֵי רָזָא דְמִלָּה, בְּכָל זִמְנָא צַדִּיק מֵעָלְמָא תַּתָּאָה נָפִיק וְעָיֵיל, בֵּיהּ עָיֵיל, וּמִנֵּיהּ נָפִיק, וּבְגִין כָּךְ, אִתְבְּנֵי בַּאֲתַר דָא, וְעִקָּרָא הוּא לְעֵילָא, וְעִקָּרָא הוּא לְתַתָּא, וּבְעָלְמָא תַּתָּאָה אִיהוּ תָּדִיר, לְעוֹלָם, כְּתִיב וַיְהִי בְּצֵאת נַפְשָׁהּ כִּי מֵתָה.

164. Rabbi Aba went to him and kissed him. He said: This matter is difficult because the upper world is perfected by the twelve that are its own. Yet come and behold: the Righteous constantly leaves and enters the lower world. He is therefore built in this place. Thus, he is of importance above and below, but constantly in the lower world, as it is written: "And it came to pass, as her soul was departing, for she died" (Beresheet 35:18).

165. תָּא חֲזֵי בְּהַאי עָלְמָא תַּתָּאָה, צַדִּיק בֵּיהּ עָיֵיל, וּמִנֵּיהּ נָפִיק, כַּד עָיֵיל, אִיהוּ בְּרָזָא דְיוֹסֵף הַצַּדִּיק, כַּד נָפִיק בְּרָזָא דְבִנְיָמִין הה״ד, וַיְהִי בְּצֵאת נַפְשָׁהּ כִּי מֵתָה, מַאן נַפְשָׁהּ, דָא צַדִּיק דְנָפִיק מִנָּהּ.

165. Come and behold: the Righteous both enters and leaves the lower world, THE NUKVA. When he enters, he is in the secret of Yosef the Righteous, and when he leaves, he is in the secret of Binyamin THE RIGHTEOUS. This is the meaning of the verse: "And it came to pass, as her soul (Nefesh) was departing, for she died." HE ASKS: What is her Nefesh? HE ANSWERS: This is the Righteous, who came out from it.

166. וְדָא בִּנְיָמִין, נִקְרָא בֶּן אוֹנִי, דַּחֲשִׁיבַת דְּאוֹלִידַת לְתַתָּא, בְּעַלְמָא דְּפֵרוּדָא, וְאִשְׁתְּאַרוּ חַד סְרֵי בְּאִינּוּן לְעֵילָא, מַה כְּתִיב וְאָבִיו קָרָא לוֹ בִּנְיָמִין בֶּן יָמִין, דְּהָא אִסְתַּלַּק לְעֵילָא, בְּעַלְמָא עִלָּאָה, דְּכַד אִתְאֲבֵיד יוֹסֵף, בִּנְיָמִין אַשְׁלִים אַתְרֵיהּ. וְע״ד צַדִּיק בְּעַלְמָא תַּתָּאָה עָיֵיל וּנְפַק, בְּגִין כָּךְ יוֹסֵף וּבִנְיָמִין וְכֻלְּהוּ תְּרֵיסַר, כְּגַוְונָא דִלְעֵילָא בְּיִחוּדָא חַד.

166. Therefore, Binyamin was called "the son of my sorrow" (Beresheet 25:18), because she thought she bore him beneath ATZILUT, in the World of Separation, so that there remained eleven within the supernal TRIBES, NAMELY, IN ATZILUT. Yet it is written: "but his father called him Binyamin," WHICH MEANS 'Son of the Right', because he had gone up to the supernal world; for when Yosef was lost, Binyamin took his place. Therefore, the righteous enters and leaves the lower world. And so Yosef and Binyamin, and all the twelve tribes, are in the image of the supernal TWELVE united together. THE SIX SONS OF LEAH ARE THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD; THE FOUR SONS OF THE HANDMAIDS ARE THE SECRET OF THE FOUR JOINTS; THE TWO SONS OF RACHEL ARE THE SECRET OF THE TWO RIGHTEOUS ONES.

21. "Now I will praise...And she called his name Yehuda"
Here the Zohar relates a discussion between Rabbis Shimon, Rabbi Chiya and Rabbi Yosi concerning the secrets of the name "Yehuda." Once again, the unity of all things is stressed in the verse, "I will praise The Creator with my whole heart." Both the good and evil in one's soul must be brought to God in prayer--that is, with total honesty. "Yehuda embraces all sides."
The Relevance of this Passage
Kabbalah's unique perspective on the evil that men do is revealed in this section. The ultimate objective of spirituality is not to remove the existence of evil or humanity's negative traits. Instead, we must confront and transform these dark forces, for it is only through the struggle of transformation that we ignite the spark of divinity within us. The name "Yehuda" expresses this profound kabbalistic notion, and our connection to this name invokes in us the courage to confront and triumph over our evil tendencies.

167. הַפַּעַם אוֹדֶה אֶת ה׳, רִבִּי שִׁמְעוֹן פָּתַח וַאֲמַר, אוֹדֶה ה׳ בְּכָל לֵבָב בְּסוֹד יְשָׁרִים וְעֵדָה, בְּכָל לֵבָב, בְּכָל לֵב מִבָּעֵי לֵיהּ. אֶלָּא, דָּוִד בְּרָזָא עִלָּאָה דִשְׁמָא קַדִּישָׁא, קָא בָּעֵי לֵיהּ לְאוֹדָאָה לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, אוֹדֶה ה׳ בְּכָל לֵבָב בְּיֵצֶר טוֹב וּבְיֵצֶר רָע, וְאִלֵּין תְּרֵין סִטְרִין, חַד יְמִינָא וְחַד שְׂמָאלָא.

167. "Now will I praise Hashem..." Rabbi Shimon opened the discussion with the verse: "I will praise Hashem with my whole heart, in the assembly of the upright, and in the congregation" (Tehilim 111:1). HE ASKS: Why is it written: "with my whole heart (Heb. levav)," instead of THE MORE COMMON lev? HE ANSWERS: David, in the supernal secret of the Holy Name, YUD-HEI-VAV-HEI, wanted to praise the Holy One, blessed be He. "I will praise Hashem with my whole heart," MEANS with both the Good Inclination and the Evil Inclination, THE TWO HEARTS, THAT IS, THE TWO INCLINATIONS THAT DWELL IN THE HEART, the two sides, right and left.

168. בְּסוֹד יְשָׁרִים וְעֵדָה, אִלֵּין אִינּוּן שְׁאָר סִטְרִין, דְּהַאי עַלְמָא, דְּהָא לֵבָב, כְּגַוְונָא דְדָרוֹם וְצָפוֹן. בְּסוֹד יְשָׁרִים: אִלֵּין אִינּוּן שְׁאָר סִטְרֵי עַלְמָא, דְּאִינּוּן שִׁית כְּגַוְונָא דִלְעֵילָא. וְעֵדָה: דָּא הוּא אֲתַר דִּיהוּדָה, וּכְתִיב וְעֵדוֹתִי זוֹ אֲלַמְּדֵם.

168. "...in the assembly of the upright, and in the congregation..." refers to the other aspects of this world, THE NUKVA, for the whole heart resembles south and north, CHESED AND GVURAH. "In the assembly of the upright," are the other sides, which are altogether six EXTREMITIES formed in the likeness of above, THAT IS, IN THE IMAGE OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. They abide "in the assembly of the upright," NAMELY, TIFERET, NETZACH, HOD AND YESOD, "and in the congregation (Heb. edah)," which refers to the place of Yehuda, NAMELY, MALCHUT. It is also written: "and my Testimony (Heb. edoti) that I shall teach them" (Tehilim 132:12), WHICH REFERS TO THE ORAL TORAH, MALCHUT.

169. וּכְתִיב וִיהוּדָה עוֹד רָד עִם אֵל וגו׳. כְּתִיב אוֹדְךָ בְּכָל לִבִּי נֶגֶד אֱלֹהִים אֲזַמְּרֶךָּ, הָכָא בַּאֲתַר חַד קָאֲמַר, דִּכְתִיב נֶגֶד אֱלֹהִים אֲזַמְּרֶךָּ. דְּהָא לְגַבֵּי הַאי דַרְגָּא קָאֲמַר שִׁירְתָא, לְחַבְּרָא לֵיהּ בִּימִינָא.

169. It is written: "Yehuda still rules (Heb. rad) with El" (Hoshea 12:1). THIS MEANS THAT YEHUDA--MALCHUT CONNECTED TO YUD-HEI-VAV- HEI--WENT DOWN (HEB. YARAD) FROM THE SIX-SIDED NAME OF YUD-HEI-VAV-HEI TO THE NAME EI, A NAME OF MALCHUT, IN THE SECRET OF THE VERSE: "AND AN EI WHO HAS INDIGNATION EVERY DAY" (TEHILIM 7:12). It is also written: "I will praise You with my whole heart: before princes (lit. 'Elohim') I will sing praise to You" (Tehilim 138:1), TO THE NAME ELOHIM, AND NOT THE NAME YUD-HEI-VAV-HEI, because he praised this grade OF MALCHUT, CALLED 'ELOHIM', in order to unite it with the right side OF CHASSADIM. THEREFORE, IT IS WRITTEN HERE: "I WILL PRAISE YOU WITH MY WHOLE HEART (HEB. LIBI)," AND NOT LEVAVI, BECAUSE HE PRAISED ONE PLACE ONLY, THAT IS, MALCHUT OF THE LEFT, WHICH DOES NOT CLEAVE TO THE NAME OF YUD-HEI-VAV-HEI.

170. תָּא חֲזֵי יְהוּדָה אָחִיד בְּכָל סִטְרִין, אָחִיד בְּדָרוֹם, וְאָחִיד בְּמִזְרָח, דְּהָא אִיהוּ מִסִּטַר שְׂמָאלָא קָא אַתְיָא, וְשֵׁירוּתֵיהּ בַּצָּפוֹן, וְאָחִיד בְּדָרוֹם, בְּגִין דְּאִיהוּ אָזֵיל לִימִינָא, וְאִתְאֲחִיד בְּגוּפָא, בְּגִין כְּרַהֲפַעַם אוֹדֶה אֶת ה׳. וַתַּעֲמֹד מִלֶּדֶת, וַתַּעֲמֹד, דְּקַיְּימָא בְּקִיּוּמָא דְּקַיְּימָא כִּדְקָא יָאוֹת, דְּהָא אִתְתַּקַּן כֻּלָּא רְתִיכָא קַדִּישָׁא.

170. Come and behold: THE NAME Yehuda is attached all sides. It is attached to the south and the east because YEHUDA comes from the left side. It starts in the north and holds to the south. From there it goes to the right side, CHESED, and takes hold of the body, TIFERET. AND SO IT HOLDS ALL THE SIDES. Therefore, it is written: "Now will I praise Hashem," WHICH INDICATES THAT IT INCLUDES ALL THE SIDES. In the phrase, "and she left off (lit. 'stood from') bearing," 'stood' means that she stood firm, stood properly, FOR NOW THAT SHE HAS BORN FOUR SONS, REUVEN, SHIMON, LEVI, AND YEHUDA--CHESED, GVURAH, TIFERET, AND MALCHUT--the entire holy Chariot is fixed, WHICH IS CHESED, GVURAH, TIFERET AND MALCHUT.

171. רִ׳ שִׁמְעוֹן נָפַק לְקִרְיָיתָא, אִזְדַּמַּן לֵיהּ רִ׳ אַבָּא, וְרִ׳ חִיָּיא, וְרִ׳ יוֹסֵי, כֵּיוָן דְּחָמָא לוֹן, אֲמַר חַדְתּוּתֵי דְּאוֹרַיְיתָא אִצְטְרִיךְ הָכָא, יָתְבוּ תְּלָתָא אִלֵּין, כַּד בָּעָא לְמֵיזַל, פְּתַח כָּל חַד וְחַד קְרָא.

171. Rabbi Shimon went to the country, where he chanced to meet Rabbi Aba, Rabbi Chiya, and Rabbi Yosi. When he saw them, he said: It behooves us to hear new expositions of the Torah. The three sat with him. When Rabbi Shimon turned to leave, each of them opened the discussion with a verse IN HONOR OF RABBI SHIMON.

172. רִבִּי אַבָּא פְּתַח וַאֲמַר וַה׳ אָמַר אֶל אַבְרָם אַחֲרֵי הִפָּרֶד לוֹט מֵעִמּוֹ וגו׳, שָׂא נָא עֵינֶיךָ וּרְאֵה וגו׳. וְכִי לְפוּם חֵיזוּ דְּאַבְרָהָם יָרִית אַרְעָא וְלָא יַתִּיר, עַד כַּמָּה חָמֵי בַּר נָשׁ, תְּלַת פַּרְסֵי, אוֹ אַרְבַּע, אוֹ חָמֵשׁ פַּרְסֵי, וְאִיהוּ אֲמַר כִּי אֶת כָּל הָאָרֶץ אֲשֶׁר אַתָּה רוֹאֶה וגו׳.

172. Rabbi Aba opened the discussion with the verse: "And Hashem said to Avram, after Lot was separated from him: Lift up now your eyes, and look" (Beresheet 13:14). HE ASKS: Is Avraham to inherit land according to his range of vision? For how far can a man see--three, four, or five parasangs? And the scripture says: "for all the land which you see..." (Ibid. 15).

173. אֶלָּא, כֵּיוָן דְּאַרְבַּע סִטְרִין דְּעָלְמָא חָמֵי, כָּל אַרְעָא חָמֵי, דְּהָא אַרְבַּע סִטְרֵי דְּעָלְמָא, כְּלָלָא דְּכָל עָלְמָא. תּוּ, זְקַף לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא עַל אַרְעָא דְּיִשְׂרָאֵל, וְאַחְמֵי לֵיהּ, דְּאִיהִי קְשִׁירָא בְּסִטְרֵי דְּעָלְמָא, וַהֲוָה חָמֵי כֹּלָּא. כְּגַוְונָא דָא, מַאן דְּחָמֵי לֵיהּ, לְרִבִּי שִׁמְעוֹן, כָּל עָלְמָא חָמֵי, חֶדְוָותָא דְּעֵילָא וְתַתָּא.

173. HE ANSWERS: Because he saw the four winds of the world, AS IT IS WRITTEN: "NORTHWARD, AND SOUTHWARD, AND EASTWARD, AND WESTWARD," he saw the whole land. For the four winds of the world comprise the whole world. Another explanation is that the Holy One, blessed be He, lifted him above the land of Yisrael, THE SECRET OF THE NUKVA, and showed him that it is connected to the winds of the world, THE SECRET OF CHOCHMAH AND BINAH, TIFERET AND MALCHUT OF ZEIR ANPIN, THE SECRET OF THE CHARIOT. Then he saw everything. Similarly, whoever sees Rabbi Shimon sees the whole world, BECAUSE HE, TOO, COMPRISES THE WHOLE WORLD. He is the joy of high and low.

174. פְּתַח רִבִּי חִיָּיא וַאֲמַר הָאָרֶץ אֲשֶׁר אַתָּה שׁוֹכֵב עָלֶיהָ לְךָ אֶתְּנֶנָּה וּלְזַרְעֶךָ, וְכִי הַהוּא אֲתַר בִּלְחוֹדוֹי, אַבְטַח לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, דְּהָא אַרְבַּע אַמִּין, אוֹ חַמְשָׁא הֲווֹ, וְלָא יַתִּיר. אֶלָּא, בְּזִמְנָא דַהוּא, בְּאִינּוּן אַרְבַּע אַמִּין, כָּמֵיל לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, כָּל אַרְעָא דְּיִשְׂרָאֵל, אִשְׁתַּכַּח הַהוּא אֲתַר, כְּלָלָא דְּכָל אַרְעָא, וּמַה הַהוּא אֲתַר אִיהוּ כְּלָלָא דְּכָל אַרְעָא, רִבִּי שִׁמְעוֹן דְּאִיהוּ בּוּצִינָא דְּכָל אַרְעָא, עַל אַחַת כַּמָּה וְכַמָּה, דְּשָׁקִיל כְּכָל עָלְמָא.

174. Rabbi Chiya opened the discussion with the verse: "the land on which you lie, to you will I give it, and to your seed" (Beresheet 28:13). HE ASKS: Did the Holy One, blessed be He, promise him only this place, a mere four or five cubits, and no more? HE ANSWERS: At that time the Holy One, blessed be He, folded the whole land of Yisrael underneath him, so that this place included the whole land. If this place included the whole land, then Rabbi Shimon, the lamp of the whole land, is of equal value with the whole world.

175. פְּתַח רִבִּי יוֹסֵי וַאֲמַר, הַפַּעַם אוֹדֶה אֶת ה׳, וְכָל בְּכֻלְּהוּ דְּאוֹלִידַת, לָא אִתְחֲזֵי לְאוֹדָאָה לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, אֶלָּא בְּהַאי. אֶלָּא יְהוּדָה אִיהוּ בְּרָא רְבִיעָאָה לְכָרְסְיָיא, וְאִיהוּ אַשְׁלִים לְכָרְסְיָיא, וּבְגִין כָּךְ, יְהוּדָה בִּלְחוֹדוֹי, תְּקוּנָא דְכָרְסְיָיא וּסְמָכָא דְּכֻלְּהוּ סְמָכִין. רִבִּי שִׁמְעוֹן דְּנַהֵיר כָּל עַלְמָא בְּאוֹרַיְיתָא וְכַמָּה בּוּצִינִין נָהֲרִין בְּגִינֵיהּ, עַל אַחַת כַּמָּה וְכַמָּה.

175. Rabbi Yosi opened the discussion with the verse: "Now will I praise Hashem." HE ASKS: Did it not behoove her to praise the Holy One, blessed be He, for each of the sons she bore and not only this son? HE ANSWERS: Yehuda is the fourth son of the throne, BEING MALCHUT, THE FOURTH LEG, and he completed the throne. Therefore, Yehuda alone perfects the throne; he is the pillar that supports all the other pillars, BECAUSE HE COMPLETES THE THRONE. How many lights shine because of Rabbi Shimon, who illuminates the world much more with the Torah, BEING THE PILLAR OF ALL PILLARS.

22. His thought was with Rachel

Ya'akov thought of Rachel while making love with Leah. This act cost Reuven his patrimony. This is a very important and insightful passage that illuminates the relation of thought to action. Wisdom can be seen on a man's face and in his eyes. On the other hand, whoever indulges in evil contemplation lives in lies, or false consciousness. Such a person is not to be able to see good when it comes. Accordingly, bad acts follow bad contemplation.

The Relevance of this Passage

Consciousness creates reality. For this reason, the Other Side attempts to raise doubts, create uncertainties, and induce immoral and negative thinking. The great gift of contemplation and consciousness even has the power to determine the grade of soul that is drawn to an unborn child at the moment of conception. The spiritual influences of this passage help us abolish doubts and negative thoughts, particularly during moments of intimacy and times of adversity. It is then that we are most vulnerable, and it is then that the Other Side unleashes a mindstorm of negativity.

Sitrei Torah (Secrets of the Torah)

סִתְרֵי תּוֹרָה

176. מַתְנִיתִין. בְּנֵי עֶלְיוֹן, קַדִּישֵׁי עֶלְיוֹנִין, בְּרִיכָן דְּעָלְמָא, מוֹחָא דְּאֶגוֹזָא, כְּנָשׁוּ לְמִנְדַּע, הָא צִפֳּרָא נָחֵית בְּכָל יוֹמָא, אִתְעַר בְּגִנְתָּא. שַׁלְהוֹבָא דְּנוּרָא, בְּגַדְפָּהָא. בִּידָהָא, תְּלָתָא מַגְרוֹפְיָין שְׁנִינָן כְּחַרְבָּא. מַסְתְּחָן גְּנִיזִין, בִּידָא יְמִינָא.

176. Mishnah. Children of the High One, supernal sages, Blessed of the World, of the inner part of the nut, gather and know: a bird descends every day, and is awakened in the garden with a flame of fire in her wings and three shovels in her left hand as sharp as a sword, and the keys to the treasures in her right hand.

177. קָרֵי בְּחֵיל וַאֲמַר, מַאן מִנְּכוֹן דִּי נְהִירוּ אַנְפּוֹי, דִּי עָאל וּנְפַק וְאִתְתַּקִּיף בְּאִילָנָא דְחַיֵּי, מָטָא בְּעַנְפּוֹי, אָחִיד בְּשָׁרְשׁוֹי, אָכִיל מֵאִיבֵּיהּ מָתִיק מִדּוּבְשָׁא, יְהֵיב חַיִּין לְנַפְשָׁא, אַסְוָותָא לְגַרְמֵיהּ.

177. She cries out loud, saying TO THE RIGHTEOUS IN THE GARDEN OF EDEN: Whoever among you has a shining face--THAT IS, WHO MERITED WISDOM, AS IT IS WRITTEN: "A MAN'S WISDOM MAKES HIS FACE SHINE" (KOHELET 8:1)--who entered, left and was strengthened by the Tree of Life. THAT IS, WHOEVER ENTERED BY MEANS OF THE RIGHT COLUMN, LEFT BY MEANS OF THE LEFT COLUMN, AND WAS STRENGTHENED BY THE TREE OF LIFE, THE CENTRAL COLUMN. Whoever touched its branches--CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, INCLUDED WITHIN ZEIR ANPIN, THE SECRET OF THE TREE OF LIFE--whoever grasped the roots, THE FIRST THREE SFIROT OF ZEIR ANPIN; whoever eats from its fruits which are sweeter than honey, THE SECRET OF THE ILLUMINATION OF CHOCHMAH OF THE NUKVA OF ZEIR ANPIN, THE SECRET OF ITS FRUITS. IT IS SWEET, ACCORDING TO THE MYSTERY IN THE VERSE: "TRULY THE LIGHT IS SWEET...FOR THE EYES" (KOHELET 11:7), AND THE EYES ARE THE SECRET OF CHOCHMAH, who revives the soul and heals the body.

178. אִסְתַּמַּר, מֵהַרְהוּרָא בִּישָׁא, מֵהַרְהוּרָא דְּמִשַּׁקַּר בְּאִילָנָא דְחַיֵּי, מְסָאֵיב נַהֲרָא וְנַחֲלָא מְקוֹרָא דְיִשְׂרָאֵל, דְּיָהֵיב מוֹתָא לְנַפְשָׁא, וּתְבִירוּ לְגַרְמֵיהּ לֵית לֵיהּ קִיּוּמָא כְּלָל.

178. SHE ANNOUNCES THAT WHOEVER MERITS ALL THAT IS the one who is kept from the evil contemplation that defies the Tree of Life; from CONTEMPLATION that defiles the river and the spring, which is the source of Yisrael; and from CONTEMPLATION that results in death to the soul and breaking of oneself, so that he has no existence.

179. הִרְהוּרָא דְּמִסְאַיֵּב הַהוּא מְקוֹרָא דִילֵיהּ, עָבֵיד אִילָנָא דְשִׁקְרָא, בְּגִין דְּהַהוּא הִרְהוּרָא סָלְקָא, וְאַחְלַף נַפְשָׁא תְּחוֹת נַפְשָׁא. אִילָנָא דְחַיֵּי אִסְתַּלַּק, וְאִילָנָא דְמוֹתָא אִתְּדַּקִּיף בֵּיהּ, נַפְשָׁא מִתַּמָּן מָשֵׁיךְ.

179. The contemplation, which defiles the source OF THE TREE OF LIFE, ZEIR ANPIN, produces a tree of lies because that contemplation rises and exchanges one soul for another, THAT IS, THE SOUL (NEFESH) OF THE LIGHTS OF THE OTHER SIDE IS EXCHANGED FOR THE SOUL (NEFESH) OF THE LIGHTS OF HOLINESS. FOR BECAUSE OF THAT CONTEMPLATION, the Tree of Life is gone and the Tree of Death, from which he draws his soul, clings to him.

180. וַוי לֵיהּ, דְּאִתְעֲקַר בְּהַהוּא הִרְהוּרָא, מִגּוֹ אִילָנָא דְחַיֵּי, וְאִתְדַּבַּק בְּאִילָנָא דְמוֹתָא. עַנְפִּין לֵית בֵּיהּ, לָא חָמָא טָבָא לְעָלְמִין, יְבֵשָׁא אִיהוּ בְּלָא לַחוּתָא כְּלָל, אִנְבֵּיהּ מָרִיר כְּלַעֲנָה, עֲלֵיהּ אִתְּמַר וְהָיָה כְּעַרְעָר בָּעֲרָבָה וְלֹא יִרְאֶה כִּי יָבֹא טוֹב וגו׳.

180. Woe to him who, because of that contemplation, is uprooted from the Tree of Life and attached to the Tree of Death, which has no branches. THIS MEANS THAT ITS LIGHT NO LONGER ILLUMINATES. He who clings to it never sees goodness. He is dry, without moisture OF LIGHT, his fruits as bitter as wormwood. Of him it is said: "For he shall be like the juniper tree in the desert, and shall not see when good comes" (Yirmeyah 17:6).

181. בְּגִין דְּהִרְהוּרָא טָבָא סָלִיק לְעֵילָא, אָחִיד בְּאִילָנָא דְחַיֵּי, אַתְקִיף בְּעַנְפּוֹי, אָכִיל מֵאִנְבֵּיהּ, כָּל קְדוּשִׁין וְכָל בִּרְכָאן נָפְקִין מִנֵּיהּ, אַחְסִין חַיִּין לְנַפְשֵׁיהּ וְאַסְוָותָא לְגַרְמֵיהּ, עֲלֵיהּ אִתְּמַר וְהָיָה כְּעֵץ שָׁתוּל עַל מַיִם וְעַל יוּבַל יְשַׁלַּח שָׁרָשָׁיו וְלֹא יִרְאֶה כִּי יָבֹא חוֹם וגו׳.

181. But good contemplation ascends and seizes the Tree of Life, WHICH IS THE CENTRAL COLUMN, embracing its branches and eating its fruits. All that is holy and all blessings come from it. He inherits life for his soul and healing for himself. Of him it is said: "For he shall be like a tree planted by the waters, and that spreads out its roots by the river..." (Ibid. 8)

182. כָּל מִלִּין דְּעָלְמָא, אָזְלִין בָּתַר מַחְשָׁבָה וְהִרְהוּרָא, וְע״ד וְהִתְקַדַּשְׁתֶּם וְהְיִיתֶם קְדוֹשִׁים, בְּגִין דְּכָל קְדוּשִׁין דְּעָלְמָא אַפִּיק וּמָשֵׁיךְ בְּהִרְהוּרָא טָבָא.

182. Every act in the world follows thought and contemplation. Of this the scripture reads: "you shall therefore sanctify yourselves, and you shall be holy" (Vayikra 11:44), because sanctities in the world are manifested and drawn by means of good contemplation.

183. מַאן דְּאִסְתָּאַב בְּהִרְהוּרָא בִישָׁא, כַּד אָתֵי לְאִזְדַּוּוּגָא בְּאִתְּתֵיהּ וְשַׁוֵּי רְעוּתֵיהּ וְהִרְהוּרֵיהּ בְּאִתְּתָא אָחֳרָא, וְזָרַע זַרְעָא בְּהִרְהוּרָא אָחֳרָא, דָּא הוּא דְּאַחְלַף דַּרְגִּין, עִלָּאִין דִּלְעֵילָא, דַּרְגָּא דְקוּדְשָׁא, בְּגִין דַּרְגָּא דְּמִסְאֲבָא. כְּמָה דְּהִרְהוּרָא דִילֵיהּ עָבֵיד חִלּוּפִין לְתַתָּא, אוֹף הָכֵי עָבַד חִלּוּפִין לְעֵילָא.

183. He who is defiled by the evil contemplation of thinking about another woman while inseminating his wife, will confuse the supernal high grades BY SWITCHING the Holy grade with the grade of Defilement. As he changes his thoughts from his wife to another woman, so he causes change above.

184. כְּמָה דְגוּפָא דְּהַהוּא בְּרָא דְיוֹלִיד, אִקְרֵי בֶּן תְּמוּרָה, אוֹף הָכֵי בְּנַפְשָׁא בֶּן תְּמוּרָה אִקְרֵי. דְּהָא לָא מָשֵׁיךְ מְשִׁיכוּ קַדִּישָׁא בְּהַהוּא הִרְהוּרָא, וְנַפְשָׁא דִילֵיהּ אִתְחַלַּף בְּדַרְגָּא אָחֳרָא.

184. As the body of the son he begets is called a 'changed son', so his soul is also called 'changed son', as his contemplation was not drawn from holiness, and his soul was thus changed into another grade, NAMELY, A GRADE FROM THE OTHER SIDE.

185. יַעֲקֹב שְׁלִימָא דְכֹלָּא, גַּלֵּי קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא דְּכָל אָרְחוֹי בְּקְשׁוֹט הֲווֹ, וְהִרְהוּרָא דְקְשׁוֹט הִרְהֵר תָּדִיר בְּכֹלָּא, בְּהַהוּא לֵילְיָא דְּמִשַּׁמֵּשׁ בְּאִתְּתֵיהּ בְּלֵאָה, הִרְהוּרָא דִילֵיהּ בְּרָחֵל הֲוָת, מְשַׁמֵּשׁ בְּלֵאָה וְחָשִׁיב בְּרָחֵל, וּמִקּוֹרָא דִילֵיהּ בְּהַהוּא הִרְהוּרָא דִילֵיהּ אָזְלָא.

185. It was revealed before the Holy One, blessed be He, that all Ya'akov, the perfect one, did was true, and that he harbored thoughts of Truth. The night he had intercourse with Leah, his thoughts were of Rachel. He was with Leah and thought of Rachel, and his issue came from that thought.

186. וְלָאו לְדַעְתָּא, דְּהָא לָא הֲוָה יָדַע, בְּגִין כָּךְ, לָא סָלֵיק רְאוּבֵן בִּשְׁמָא. קוּדְשָׁא בְּרִיךְ הוּא דַּהֲוָה יָדַע, אַחְמֵי לֵיהּ, וַאֲמַר רְאוּ בֵּן דְּאִתְיְלִיד בְּעַלְמָא. וְע"ד כְּתִיב אִם יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא אֶרְאֶנּוּ, אַל תִּקְרֵי אֶרְאֶנּוּ, אֶלָּא אַרְאֶנּוּ, דְּיִסְתַּכְּלוּן בֵּיהּ, וּבְגִין דְּאִתְגְּלֵי קַמֵּיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּהָא לָאו לְדַעְתָּא הֲוָה וּבְאֹרַח קְשׁוֹט הִרְהֵר בִּרְעוּתֵיהּ יַעֲקֹב, לָא אִיפְּסַל מִגּוֹ שִׁבְטִין קַדִּישִׁין, דְּאִי לָאו הָכֵי הֲוָה אִיפְּסַל.

186. Unknowingly HE DID THIS, because he did not know IT WAS LEAH. Therefore Reuven was not given a proper name. Yet the Holy One, blessed be He, knew IT WAS LEAH, and He showed him, and said: See, a son is born into the world. It is therefore written: "Can any hide himself in secret places that I shall not see him?" (Yirmeyah 23:24) Do not read er'enu ('see him'), but ar'enu ('show him'). It was known before the Holy One, blessed be He, that it was not intentional and that Ya'akov wished to contemplate the way of Truth. Thus, Reuven was not disqualified as a member of the holy tribes; THAT IS, HE WAS NOT CONSIDERED A CHANGED SON. If it were not so, he would have been disqualified.

187. וּבְגִין דְּהִרְהוּרָא עִקָּרָא אִיהוּ, וְעָבִיד עוֹבָדָא, קוּדְשָׁא בְּרִיךְ הוּא דַּהֲוָה יָדַע הַהוּא הִרְהוּרָא, בַּאֲתַר דְּאִתְדַּבְּקָא. בְּהַהִיא טִפָּה קַדְמָאָה, אִסְתַּמַּר לֵיהּ בְּכֵירוּתָא, דִּכְתִיב כִּי הוּא הַבְּכוֹר וגו', נִתְּנָה בְּכוֹרָתוֹ לְיוֹסֵף, בְּהַהוּא אֲתַר דְּהִרְהוּרָא אָזְלָא וְאִתְדַּבַּק בְּהַהִיא טִפָּה, תַּמָּן אִתְדַּבַּק וְאִתְמְסַר הַהוּא בְּכוֹרָה, וְאִתְנְטִילַת בְּכוֹרָה מֵרְאוּבֵן, וְאִתְמְסַר בַּאֲתַר דְּהִרְהוּרָא אִתְדַּבַּק בָּהּ, בְּרָחֵל הִרְהֵר וְאִתְדַּבַּק רְעוּתָא, בְּרָחֵל אִתְדַּבַּק בְּכֵירוּתָא, וְכֹלָּא אִתְהַדַּר בָּתַר הִרְהוּרָא וּמַחֲשָׁבָה.

187. Because contemplation is so important and translates into action, the Holy One, blessed be He, who knew the place to which that contemplation clung during THE INSEMINATION OF the first drop, kept the birthright FOR THAT PLACE--as it is written: "for he was the firstborn; but since he defiled his father's bed, his birthright was given to Yosef" (I Divrei Hayamim 5:1). For to the place to which contemplation followed at the time of insemination of the first drop, the birthright was taken from Reuven and given to the place he thought of. He thought of Rachel and the desire clung to her; thus, the birthright was attached to Rachel, and everything followed thought and contemplation.

188. כְּגַוְונָא דָא, הִרְהוּרָא וּמַחֲשָׁבָה, עָבִיד עוֹבָדָא, וְאִתְמְשַׁךְ מְשִׁיכוּ, בְּכָל מַה דְּאִתְדַּבַּק בַּר נָשׁ בְּסִתְרָא, דִּכְתִיב לֹא תִהְיֶה אֵשֶׁת הַמֵּת הַחוּצָה לְאִישׁ זָר, יְבָמָהּ יָבֹא עָלֶיהָ, וְהָכָא אִצְטְרִיךְ הִרְהוּרָא וּרְעוּתָא לְאִתְדַּבְּקָא, וּבְהַהוּא רְעוּתָא וּמַחֲשָׁבָה, מְשִׁיךְ מְשִׁיכוּ, וְעָבִיד עוֹבָדָא דְּאִצְטְרִיךְ, וְלָא יִשְׁתְּצֵי שְׁמָא דְּמִיתָא מֵעָלְמָא.

188. In the same manner, WE FOUND THAT contemplation and thought result in deeds and draw from what man secretly attaches himself to, as it is written: "the wife of the dead shall not marry abroad to a stranger: her husband's brother shall go in to her" (Devarim 25:5). Here, his thought and desire should cleave TO THE SOUL OF HIS DEAD BROTHER, and by that desire and thought he draws and does his duty, so that the dead man's name shall not be erased from the world.

189. וְסִתְרָא דָא אִם יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף, דְּהָא וַדַּאי רְעוּתָא וּמַחֲשָׁבָה, מְשִׁיךְ מְשִׁיכוּ, וְעָבִיד עוֹבָדָא בְּכָל מַה דְּאִצְטְרִיךְ. וְעַל דָּא, בְּצְלוֹתָא אִצְטְרִיךְ רְעוּתָא וְהִרְהוּרָא לְכַוְונָא, וְכֵן בְּכָל אִינּוּן פּוּלְחָנִין דְּקוּדְשָׁא בְּרִיךְ הוּא, הִרְהוּרָא וּמַחֲשָׁבָה עָבִיד עוֹבָדָא, וּמָשִׁיךְ מְשִׁיכוּ בְּכָל מַה דְּאִצְטְרִיךְ.
עד כאן סתרי תורה

189. This is the secret of the verse: "If he set his heart upon man, if he gather to himself his spirit and his breath (Ruach and Neshamah)" (Iyov 34:14). Assuredly this is so. Will and thought produce flowing and perform action in everything needed. Therefore in prayer, we need to desire and contemplate upon it. Thus, in every service of the Holy One, blessed be He, contemplation and thought act and are drawn to that which is in need of them.
End of Sitrei Torah (Secrets of the Torah)

23. "and found mandrakes in the field"
This is a lengthy and mysterious passage concerning birth and Creation. It is an explanation of the phrase "the world was formed by word and spirit together, Male and Female." The hidden world is male, this one female. The Zohar reflects on the allegorical importance of the mandrake root, whose magical properties allowed Rachel to conceive. The Rabbis Chiya and Rabbi Yosi continue their discussion with a person called The Man of Arka, connecting the passage concerning the mandrakes, Rachel, and the birth of Reuven with the secret meaning of matzoh in the Passover story. "Out of the earth comes bread." That is, the birth of a child is like the creation of worlds.

The Relevance of this Passage

The creation of the cosmos is the same creative process that unfolds with the birth of each new child in this world. Each of us, therefore, is a supernal world, imbued with the divine Light of the Creator. Along with this comes the responsibility of recognizing the Godliness within and around us. Evolving this awareness constitutes the work of spiritual development.

190. "And Reuven went in the days of the wheat harvest, and found mandrakes in the field" (Beresheet 30:14). Rabbi Yitzchak opened the discussion with the verse: "how manifold are Your works, Hashem, in wisdom have You made them all: the earth is full of Your creatures" (Tehilim 104:24). This verse has already been explained in several places. Yet who can count the works of the Holy One, blessed be He? For there are many different armies and legions OF GRADES AND ANGELS. They are countless, AS IS INDICATED IN THE VERSE, "HOW MANIFOLD ARE YOUR WORKS." THIS SHOWS THAT THEY ARE WITHOUT NUMBER, WHICH IS AN ALLUSION TO MOCHIN OF CHASSADIM. THE PHRASE, "IN WISDOM HAVE YOU MADE THEM ALL," REFERS TO MOCHIN OF NUMBER, CHOCHMAH. HE SAYS THAT ALTHOUGH THEY DIFFER FROM ONE ANOTHER, they were created together. Just as a hammer striking a stone or a red hot iron produces sparks on all sides simultaneously, the Holy One, blessed be He, brought forth countless, different kinds of legions all at once.

190. וַיֵּלֶךְ רְאוּבֵן בִּימֵי קְצִיר חִטִּים וַיִּמְצָא דוּדָאִים בַּשָּׂדֶה. רִבִּי יִצְחָק פְּתַח וַאֲמַר, מָה רַבּוּ מַעֲשֶׂיךָ ה׳ כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ. הַאי קְרָא אוֹקְמוּהָ, בְּכַמָּה אֲתַר. אֶלָּא, מַאן יָכֵיל לְמִמְנֵי עוֹבָדוֹי דְקוּדְשָׁא בְּרִיךְ הוּא. דְּהָא כַּמָּה חֵילִין וּמַשְׁרְיָין, מְשַׁנְיָין דָּא מִן דָּא, דְּלֵית לוֹן חוּשְׁבָּנָא, וְכֻלְּהוּ בְּזִמְנָא חָדָא, כְּמַרְזְפָא דְּאַפִּיק זִיקִין לְכָל סִטְרִין, בְּזִמְנָא חָדָא, כָּךְ קוּדְשָׁא בְּרִיךְ הוּא, אַפִּיק כַּמָּה זִינִין וּמַשְׁרְיָין, מְשַׁנְיָין דָּא מִן דָּא, דְּלֵית לוֹן חוּשְׁבָּנָא וְכֻלְּהוּ בְּזִמְנָא חָדָא.

191. Come and behold. The world was formed by word and spirit together, MALE AND FEMALE, as it is written: "By the word of Hashem were the heavens made; and all the host of them by the breath (spirit) of His mouth" (Tehilim 33:6). Thus, "the word of Hashem" is speech, THE NUKVA, WHICH SHINES WITH CHOCHMAH, and "the breath of His mouth" is the spirit, ZEIR ANPIN, WHICH SHINES WITH CHASSADIM. The one cannot exist without the other, and so they are included within each other, and several armies upon armies, legions upon legions were issued all at once, DIFFERING FROM EACH OTHER IN THEIR ILLUMINATION, THE ONE WITH CHOCHMAH AND THE OTHER WITH CHASSADIM.

191. תָּא חֲזֵי, בְּדִבּוּרָא וּבְרוּחָא כַּחֲדָא, אִתְעֲבִיד עָלְמָא, דִּכְתִיב בִּדְבַר ה׳ שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל צְבָאָם. בִּדְבַר ה׳: דָּא דִבּוּרָא. וּבְרוּחַ פִּיו: דָּא רוּחָא. דָּא בְּלָא דָא לָא אָזֵיל, וְאִתְכְּלִיל דָּא בְּדָא, וְנָפִיק מִנַּיְיהוּ, כַּמָּה חֵילִין, לְחֵילִין, וּמַשְׁרְיָין לְמַשְׁרְיָין, וְכֻלָּא בְּזִמְנָא חָדָא.

192. Come and behold: when the Holy One, blessed be He, wished to create the worlds, He produced one closed Light, THE LIGHT OF BINAH, BY INSERTING THE LETTER YUD WITHIN THE LIGHT (OR: ALEPH, VAV, RESH) AND PRODUCING AIR (AVIR: ALEPH, VAV, YUD, RESH). From that light, all the revealed lights radiated, THAT IS, BY TAKING OUT THE YUD FROM AVIR, THE AIR BECAME LIGHT AGAIN. From that light, all other lights radiated. This is the supernal world, BINAH.

192. תָּא חֲזֵי כַּד בָּעָא קוּדְשָׁא בְּרִיךְ הוּא לְמִבְרֵי עָלְמִין, אַפִּיק חַד נְהוֹרָא סְתִימָאָה, דְּמִן הַהוּא נְהוֹרָא, נָפְקִין וְנָהֲרִין כָּל אִינּוּן נְהוֹרִין דְּאִתְגַּלְיָין, וּמֵהַהוּא נְהוֹרָא, נָפְקִין וְאִתְפַּשְׁטוּ, וְאִתְעֲבִידוּ שְׁאָר נְהוֹרִין וְאִיהוּ עָלְמָא עִלָּאָה.

193. That Supernal Light, BINAH, spread further, and from it the artist, THE EMANATOR, created a light that does not illuminate. Thus, He made the lower world, THE NUKVA. Because this light does not shine, it needs to be attached above and below. Through the attachment below, it is connected so as to illumine through the connection above.

193. תּוּ, אִתְפַּשַּׁט הַאי נְהוֹרָא עִלָּאָה, וְעָבִיד אוֹמָנָא, נְהוֹרָא דְּלָא נָהִיר, וְעָבִיד עָלְמָא תַּתָּאָה. וּבְגִין דְּאִיהוּ נְהוֹרָא דְּלָא נָהִיר, בָּעֵי לְאִתְקַשְׁרָא לְעֵילָא, בָּעֵי לְאִתְקַשְׁרָא לְתַתָּא, וּבְקִשּׁוּרָא דִלְתַתָּא, אִתְקַשַּׁר לְאִתְנַהֲרָא בְּקִשּׁוּרָא דִלְעֵילָא.

194. This light that does not shine, NAMELY, THE LEFT COLUMN of the connection OF THE THREE COLUMNS above IN BINAH produces all the different armies and legions--THOSE IN CHOCHMAH AND THOSE IN CHASSADIM. This is the meaning of, "how manifold are Your works, Hashem in wisdom have You made them all."

194. וְהַאי נְהוֹרָא דְּלָא נָהִיר, בְּקִשּׁוּרָא דִלְעֵילָא, אַפִּיק כָּל חֵילִין, וּמַשְׁרְיָין, לְזִינִין סַגִּיאִין, הֲדָא הוּא דִכְתִיב מָה רַבּוּ מַעֲשֶׂיךָ ה׳ כֻּלָּם בְּחָכְמָה עָשִׂיתָ וגו׳.

195. Whatever exists down on earth also exists above. There is nothing in this world, IN THE NUKVA, be it ever so small, which does not depend on something appointed over it above, IN BINAH. WHAT EXISTS IN THE NUKVA IS WHAT SHE RECEIVES FROM BINAH. THEREFORE, THERE IS NOTHING IN THE NUKVA THAT DOES NOT HAVE ITS ROOT IN BINAH. Thus, when something is aroused below IN THE NUKVA, ITS ORIGIN, appointed over it from above IN BINAH, is aroused because everything is united.

195. וְכָל מַה דִּי בְאַרְעָא, הָכִי נָמֵי לְעֵילָא. וְלֵית לָךְ מִלָּה זְעֵירָא, בְּהַאי עָלְמָא, דְּלָא תַלְיָיא בְּמִלָּה אָחֳרָא עִלָּאָה דְּאִתְפַּקְדָא עֲלֵיהּ לְעֵילָא, בְּגִין דְּכַד אִתְעַר הַאי לְתַתָּא, אִתְעַר הַהוּא דְּאִתְפַּקְדָא עֲלֵיהּ לְעֵילָא, דְּכֹלָּא אִתְאֲחַד דָּא בְּדָא.

196. Come and behold: "Give me, I pray you, of your son's mandrakes" (Beresheet 30:14). This does not mean THAT the mandrakes caused Rachel to bear children, BUT RATHER that the Holy One, blessed be He, arranged for the birth of Yisaschar, who was destined to observe the Torah more than the other tribes, just as Rachel held fast to Ya'akov and did not let him go to Leah. This is the meaning of the verse: "Is it a small matter that you have taken my husband? ...Therefore he shall lie with you tonight for your son's mandrakes."

196. תָּא חֲזֵי כְּתִיב, תְּנִי נָא לִי מִדּוּדָאֵי בְּנֵךְ. לָאו דּוּדָאִים אוֹלִידוּ לָהּ לְרָחֵל, אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא, קָא גְלֵגֵל מִלָּה, עַל יְדֵי דְּאִינּוּן דּוּדָאִים, בְּגִין דְּיִפּוֹק יִשָּׂשְׂכָר, דְּאָחִיד בְּאוֹרַיְיתָא יַתִּיר מִכֻּלְּהוּ שִׁבְטִין, בְּגִין דְּהָא רָחֵל אֲחִידָא בֵּיהּ בְּיַעֲקֹב, לָא שַׁבְקַת לֵיהּ לְגַבֵּי לֵאָה, הֲדָא הוּא דִּכְתִיב הַמְעַט קַחְתֵּךְ אֶת אִישִׁי, וּכְתִיב לָכֵן יִשְׁכַּב עִמָּךְ הַלַּיְלָה תַּחַת דּוּדָאֵי בְּנֵךְ.

197. The mandrakes caused Yisaschar to come into the world so that the fragrance of the Torah ascended before the Holy One, blessed be He. Thus scripture reads, "The mandrakes give a fragrance" (Shir Hashirim 7:14), BECAUSE YISASCHAR HELD FAST TO THE TORAH MORE THAN THE OTHER TRIBES. It is written: "And he lay with her that night (lit. 'that night he')" (Beresheet 30:16). Assuredly, it is "he," AND NOT 'THAT HE'. It has already been explained that the supernal world is called "he," because it is neither disclosed nor revealed. Because the Torah came out from the supernal world, WHICH IS UNDISCLOSED AND NOT REVEALED, THE UNION THAT RESULTED IN YISASCHAR WAS ALLUDED TO IN THE WORDS: "AND HE LAY WITH HER THAT NIGHT HE"--BECAUSE YISASCHAR IS A CHARIOT TO THE TORAH, AS HAS BEEN SAID.

197. אִינּוּן גָּרְמוּ, דְּיִפּוֹק יִשָּׂשְׂכָר לְעַלְמָא, בְּגִין דְּסָלִיק רֵיחָא דְאוֹרַיְיתָא, קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, הֲדָא הוּא דִּכְתִיב הַדּוּדָאִים נָתְנוּ רֵיחַ וגו׳. וּכְתִיב וַיִּשְׁכַּב עִמָּהּ בַּלַּיְלָה הוּא: הוּא וַדַּאי, וְהָא אוֹקְמוּהָ, דְּעַלְמָא עִלָּאָה: הוּא, דְּסָתִים וְלָא גַלְיָא, בְּגִין דְּהָא אוֹרַיְיתָא מֵעַלְמָא עִלָּאָה נָפְקַת.

198. The supernal world is uniformly called "he" because it is undisclosed, as it is written: "But the Levite shall serve he," (Bemidbar 18:23) WHICH MEANS THAT HE SERVES THE SUPERNAL WORLD CALLED "HE," in order to draw from there blessings on all the worlds. And Yisaschar held TO THE SUPERNAL WORLD. Therefore, we call ZEIR ANPIN the Tree of Life, as it is a tree THAT COMES from the supernal life OF THE SUPERNAL HIDDEN WORLD, called "he," and not 'you', AS THE PRONOUN 'YOU' INDICATES THE KNOWN, AND THE PRONOUN "HE," THE HIDDEN.

198. וּבְכָל אֲתַר, עַלְמָא עִלָּאָה: הוּא, דְּלָא אִתְגַּלְיָא, וְהָא אִתְּמַר, וְעָבַד הַלֵּוִי הוּא, בְּגִין לְאַמְשָׁכָא מִנֵּיהּ בִּרְכָאן לְכֹלָּא, וְיִשָּׂשְׂכָר בֵּיהּ אִתְאֲחֵיד, וְעַל דָּא קָרִינָן עֵץ הַחַיִּים, אִילָנָא דְּאִינּוּן חַיִּין עִלָּאִין, דְּאִקְרֵי הוּא וְלָא אַתָּה.

199. It may be said that the mandrakes opened Rachel's womb. This is not so, as it is written: "and Elohim hearkened to her and opened her womb" (Beresheet 30:22). Thus the Holy One, blessed be He, OPENED HER WOMB, and nothing else. As for the mandrakes, although they have the power of action above, it is not in their power to give children, because children depend upon Mazal, and nothing else.

199. וְאִי תֵּימָא דְּאִלֵּין דּוּדָאִים פָּתְחוּ מְעָהָא דְּרָחֵל. לָאו, דְּהָא כְּתִיב, וַיִּשְׁמַע אֱלֹהִים אֵלֶיהָ וַיִּפְתַּח אֶת רַחֲמָהּ, קוּדְשָׁא בְּרִיךְ הוּא, וְלָא מִלָּה אָחֳרָא, בְּגִין דְּאִינּוּן דּוּדָאִים, אַף עַל גַּב דְּחֵילָא דִלְהוֹן לְעֵילָא, בְּהַהוּא חֵילָא דִלְהוֹן, לָא אִתְמַנֵּי פִּקִּידָא דִבְנִין, דְּהָא בְּנִין בְּמַזָּלָא תַּלְיָין, וְלָאו בְּמִלָּה אָחֳרָא.

200. וְאִי תֵּימָא דְּהָא אִינּוּן לְמַגְנָא אִתְבְּרִיאוּ, לָאו, דְּהָא אֲפִילוּ לְמִלָּה דָא, סִיּוּעָא אִינּוּן לְאִינּוּן דְּמִתְעַכְּבֵי, וְלָאו אִינּוּ עֲקָרָאן. וְלָא אִתְגְּזַר עֲלַיְיהוּ אֶלָּא בְּמַזָּלָא.

200. It may be said that the mandrakes were created for nothing, NAMELY, THAT THEY HAVE NO POWER TO ACT. This is not so. THEY HAVE A SPECIFIC RESPONSIBILITY even concerning this BEARING OF CHILDREN. They help those who are slow to give birth but are not barren, although it was decreed that they give birth through Mazal. THIS MEANS THAT IF THIS WAS DECREED IN THE SECRET OF MAZAL, BUT THEY ARE DETAINED FOR SOME REASON, THE MANDRAKES HELP.

סִתְרֵי תּוֹרָה

201. וַיֵּלֶךְ רְאוּבֵן בִּימֵי קְצִיר חִטִּים וַיִּמְצָא דוּדָאִים בַּשָּׂדֶה וגו׳. תְּנַן, כּוֹס שֶׁל בְּרָכָה, לָא אִתְבָּרְכָא, אֶלָּא בִּסְטַר יְמִינָא, וּבְגִין כָּךְ, בְּעוֹד דְּאִתְעַר יְמִינָא לְגַבֵּי כּוֹס שֶׁל בְּרָכָה, שְׁמָאלָא לָא תְסַיְּיעַ תַּמָּן, דְּהָא יְמִינָא, אַשְׁכַּח עִילָּה בְּהַהוּא כּוֹס, לְאִתְעָרָא לְגַבֵּי עַלְמָא עִלָּאָה.

201. "And Reuven went in the days of the wheat harvest, and found mandrakes in the field." We have learned that the cup of blessings--THE SECRET OF THE NUKVA IN HER ASPECT OF ILLUMINATION OF CHOCHMAH THAT SHINES IN THE SECRET OF, "WINE THAT CAUSES TO REJOICE ELOHIM AND MEN" (TEHILIM 104:15)--is blessed only on the right side, CHASSADIM, AS CHOCHMAH WITHOUT CHASSADIM IS DARKNESS. Therefore, while the right awakens TO POUR to the cup of blessing, THE NUKVA, the left, is unsupported because within the cup the right found a cause for its arousal toward the supernal world, WHICH IS CHASSADIM COVERED BY CHOCHMAH.

202. וְסִתְרָא דָא, וַיֵּלֶךְ רְאוּבֵן, דָּא סִטְרָא דְדָרוֹם, בְּגִין כָּךְ דִּגְלֵיהּ בַּדָּרוֹם, דְּאִיהוּ רֵישָׁא לִתְרֵיסַר תְּחוּמִין, וְתֵיאוּבְתֵּיהּ דְּסִטַר דָּרוֹם, לְאַשְׁכָּחָא עִילָּה וְתִקְרוֹבָא לְמַטְרוֹנִיתָא לְבָרְכָא לָהּ.

202. This is the secret of: "And Reuven went." Reuven is the south side, NAMELY, THE RIGHT COLUMN, CHASSADIM. Because of this, his standard faces south, which is the head and beginning of the twelve borders. THE SECRET OF THE TWELVE BORDERS IS THE SECRET OF THE FOUR DIRECTIONS, CHESED, GVURAH, TIFERET AND MALCHUT. EACH HAS THREE COLUMNS, SO CHESED IS THE BEGINNING OF THE TWELVE BORDERS. The desire of the south side is to find a reason for and to give a present to the Matron, NAMELY, THE NUKVA, so as to bless her.

203. מַה כְּתִיב, וַיִּמְצָא דוּדָאִים בַּשָּׂדֶה, אֲזַל לְחַפְּשָׂא בְּכָל אִינּוּן גְּנִיזִין דִּילָהּ, וְאַשְׁכַּח בְּהַאי שָׂדֶה, אִינּוּן דוּדָאִים, וַעֲלַיְיהוּ אִתְּמַר הַדּוּדָאִים נָתְנוּ רֵיחַ, וְאִינּוּן תְּרֵין כְּרוּבִים, דְּאִינּוּן תִּקּוּנִין דִּילָהּ, לְאִתְעָרָא אִתְעָרוּ לְעֵילָא, דְּהָא בְּכָל אִינּוּן תִּקּוּנִין דְּהַאי שָׂדֶה, לֵית תִּקּוּנָא דְּיִתְעַר לְגַבֵּי עֵילָא, בַּר כְּרוּבִים.

203. It is written: "and found mandrakes in the field." He searched the treasures OF THE NUKVA and found the mandrakes in the field, WHICH IS THE NUKVA. The scripture reads, "The mandrakes give a fragrance" (Shir Hashirim 7:14). These are the two Cherubs, the emendation OF THE NUKVA, who are awakened by the arousal above TOWARD BINAH. Because of all the amendments in that field, only the Cherubs aroused BINAH.

204. סִטַר דָּרוֹם, אֵימָתַי אִתְעַר לְגַבָּהּ, לְאַשְׁכָּחָא עִילָּה לְבָרְכָה לָהּ. בִּימֵי קְצִיר חִטִּים, בְּזִמְנָא דִּפְלִיגַת חוּלַק שְׁלָלָא לְאוּכְלוּסָהָא, וְכֻלְּהוּ חַצְדֵי חַקְלָא. מִיָּד וַיָּבֵא אוֹתָם אֶל לֵאָה אִמּוֹ, סָלִיק רֵיחָא, וְאִתְעָרוּ דִּלְהוֹן לְגַבֵּי עַלְמָא עִלָּאָה, עַלְמָא דְּאִתְכַּסְיָא, בְּגִין דְּאִתְעַר בִּרְכָאן לְעַלְמָא תַּתָּאָה.

204. When is the south side, CHESED, aroused toward her? When does it find a reason to bless her, THAT IS, TO DRAW CHASSADIM UPON HER? In the days of the wheat harvest, MEANING, the spoils are divided among her armies, THAT IS, THE ANGELS--ACCORDING TO THE MYSTERY IN THE VERSE, "SHE RISES ALSO WHILE IT IS YET NIGHT, AND GIVES FOOD TO HER HOUSEHOLD" (MISHLEI 31:15)--and given to all the reapers of the field, THAT IS, THE SOULS WHO MERIT TO RECEIVE THE FRUITS OF THE NUKVA CALLED 'FIELD'. He immediately "brought them to his mother Leah," WHICH MEANS THAT he elevated their fragrance and desire to the covered supernal world, CALLED 'LEAH', to bring blessings on the lower world, RACHEL.

205. וְכַד אִתְבָּרְכָא, אִינּוּן דוּדָאִים נָקְטִין, וְיָהֲבִין לְכָל עַלְמִין, דִּכְתִיב הַדּוּדָאִים נָתְנוּ רֵיחַ וְעַל פְּתָחֵינוּ כָּל מְגָדִים. כַּד אִינּוּן נָתְנוּ רֵיחַ, הַהוּא רֵיחָא נָקִיט לֵיהּ סִטַר דָּרוֹם, לְאִתְעָרָא לְגַבֵּי עַלְמָא עִלָּאָה, מִיָּד עַל פְּתָחֵינוּ כָּל מְגָדִים, וְכָל טוּבָא לָא חָסֵיר מֵעַלְמָא.

205. When the mandrakes are blessed, THAT IS, CLOTHED IN CHASSADIM, they receive and give to all the worlds, as it is written: "And the mandrakes give a fragrance..." When they give a fragrance, NAMELY, WHEN THEY SHINE UPWARD WITH CHOCHMAH FROM BELOW, WHICH IS CONSIDERED FRAGRANCE, that fragrance receives the south side, CHESED, and uses it to raise it towards the supernal world, THAT IS, TO ILLUMINE UPWARD FROM BELOW. Immediately, it is written: "and at our gates are all manner of choice fruits" (Shir Hashirim 7:14), and no goodness is absent from the world.

206. עַלְמָא תַּתָּאָה לָא אִתְעַר לְגַבֵּי עַלְמָא עִלָּאָה, אֶלָּא כַּד אִינּוּן דּוּדָאִים יַהֲבִין רֵיחָא לִימִינָא, כֵּיוָן דְּאִינּוּן יָהֲבִין רֵיחָא לִימִינָא, וִימִינָא אִתְעַר לְגַבֵּי עַלְמָא עִלָּאָה, מִיָּד עַלְמָא תַּתָּאָה אִתְעַר לְשָׁאֲלָא מַה דְּאִצְטְרִיךְ. מַה כְּתִיב, וַתֹּאמֶר רָחֵל אֶל לֵאָה תְּנִי נָא לִי מִדּוּדָאֵי בְּנֵךְ, הַב לִי בִּרְכָאן, מֵהַהוּא אִתְעָרוּ, דְּאִינּוּן דּוּדָאִים, דְּאִתְעַר לְגַבֵּי סִטַּר יְמִינָא.

206. The lower world is not awakened toward the supernal world, TO RECEIVE MOCHIN FROM IT, except when the mandrakes give a fragrance to the right. Once they do and the right is aroused toward the supernal world, the lower world is immediately aroused to ask for whatever it needs. Thus, it is written: "Then Rachel said to Leah, 'Give me, I pray you, of your son's mandrakes'," WHICH MEANS: give me blessings from the arousal of the mandrakes which were aroused to be included within the right side, THAT IS, TO BE CLOTHED IN CHASSADIM OF THE RIGHT.

207. כְּדֵין עַלְמָא עִלָּאָה בְּחֶדְוָה, בְּשִׁעֲשׁוּעַ, אָתֵיב לְגַבָּהּ, וַאֲמָרַת הַמְעַט קַחְתֵּךְ אֶת אִישִׁי, כְּאִמָּא לְגַבֵּי בְּרַתָּא. וְאִי הָכֵי בַּעֲלָה דְּעַלְמָא עִלָּאָה יַעֲקֹב אִיהוּ. לָאו הָכֵי, אֶלָּא תִּיאוּבְתָּא דְּאַבָּא תָּדִיר, לָאו אִיהוּ, אֶלָּא לְגַבֵּי בְּרַתָּא דְנָא, דְּהַאי בַּת, רְחִימוּ דִילֵיהּ לְגַבָּהּ תָּדִיר, בְּגִין דְּאִיהִי בַּת יְחִידָאָה בֵּין שִׁית בְּנִין, וּלְכָל אִינּוּן שִׁית בְּנִין, פָּלֵיג לוֹן חוּלָקִין וּנְבַזְבְּזָן וּמַתְּנָן, וְלָהּ לָא פָּלֵיג, וְלֵית לָהּ יְרוּתָא כְּלוּם, וְעַל כָּל דָּא, אִיהוּ אַשְׁגַּח בָּהּ בְּתֵיאוּבְתָּא וּרְחִימוּ יַתִּיר מִכֻּלָּא.

207. Then the supernal world answers pleasantly and joyfully, saying, "Is it a small matter that you have taken my husband?"--as a mother who is DELIGHTED WITH her daughter, AND IS NOT REPRIMANDING HER. HE ASKS: If this is so, then IT SOUNDS AS IF the husband of the upper world, BINAH, is Ya'akov, AS SHE SAID CONCERNING YA'AKOV, "IS IT A SMALL MATTER THAT YOU HAVE TAKEN MY HUSBAND?" YET CHOCHMAH IS THE HUSBAND OF BINAH. HE ANSWERS: This is not so. The love of the father, CHOCHMAH, is always toward the daughter, THE NUKVA OF ZEIR ANPIN, because he loves his daughter always, for she is an only daughter among the six sons, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. To all six sons he gave portions, delights, and presents, but to her he dealt nothing, and she inherits nothing BECAUSE THE NUKVA HAS NOTHING FROM HERSELF EXCEPT WHAT HER HUSBAND ZEIR ANPIN--THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, THE SIX SONS--GIVES HER. Therefore, he regards her with more love and friendship than all of them.

208. בִּרְחִימוּ דִילֵיהּ קָרָא לָהּ בַּת, לָא סָפֵיק לֵיהּ דָּא וּקְרָא לָהּ אָחוֹת, לָא סָפֵיק לֵיהּ דָּא, קָרָא לָהּ אֵם בְּשׁוּם אִמֵּיהּ, לָא סָפֵיק לֵיהּ דָּא, קָרָא לָהּ בִּשְׁמֵיהּ, דִּכְתִיב וְהַחָכְמָה מֵאַיִן תִּמָּצֵא, חָכְמָה וַדַּאי. וְעַל דָּא, עַלְמָא עִלָּאָה אֲמָרַת לְגַבָּהּ, הַמְעַט קַחְתֵּךְ אֶת אִישִׁי, דְּכָל רְחִימוּ דִילֵיהּ אִתְמְשַׁךְ לָךְ לְגַבָּךְ וְעַל דָּא. בְּשַׁעֲשׁוּעָא וּרְחִימוּ אִימָּא לְגַבֵּי בְּרַתָּא.

208. In his love he called her 'daughter'. As this did not suffice, he called her 'sister'. As this did not suffice, he called her 'mother', after his own mother. As this did not suffice, he called her by his name, as it is written: "But where shall wisdom be found" (Iyov 28:12), and thus he did surely call her Chochmah. Thus the upper world, BINAH, IMA ('MOTHER'), said to her, "Is it a small matter that you have taken my husband?"--CHOCHMAH, NAMELY, ABA ('FATHER'), for all his love is drawn toward you. Thus, the mother talked to the daughter fondly, with love.

209. מָה אֲתִיבַת אִיהִי, לָכֵן יִשְׁכַּב עִמָּךְ הַלַּיְלָה. בְּכָל אֲתַר לָכֵן שְׁבוּעָה אִיהִי. יִשְׁכַּב, מַהוּ יִשְׁכַּב. אֶלָּא שְׁכִיבָה בְּכָל אֲתַר תִּקּוּנָא דְנוּקְבָא לְגַבֵּי דְכוּרָא, לְאָעֲלָא בָּהּ צִיּוּרָא דְאַתְוָון כֻּלְּהוּ, וְדָא אִיהוּ יִשְׁכַּב, י״שׁ כַּ״ב. י״שׁ דָּא אִיהוּ עַלְמָא עִלָּאָה, כ״ב, רָזָא דְאוֹרַיְיתָא נְקוּדָה טְמִירָא, דְּאִתְעַר לְגַבָּהּ כ״ב אַתְוָון, וְדָא הוּא יִשְׁכַּב, י״ש עַלְמָא דְאָתֵי, דִּכְתִיב לְהַנְחִיל אוֹהֲבַי יֵשׁ. כ״ב נְקוּדָה עִלָּאָה דְאָעֵיל כָּל כ״ב אַתְוָון. רָזָא דְכָל אוֹרַיְיתָא.

209. HE INSISTED: IF THE MOTHER DID NOT SPEAK HARSHLY WHEN SHE SAID, "IS IT A SMALL MATTER THAT YOU HAVE TAKEN MY HUSBAND?" Why then did RACHEL respond, "Therefore he shall lie with you tonight?" HE ANSWERS: Wherever the word "therefore" is used, it is an oath. HE ASKS: In the verse, "he shall lay..." what is the meaning of the word "lay"? HE ANSWERS: Any mention of the word "lay" refers to the amendment of the Nukva by the male, who will insert into her the shapes of all the letters. Yishcav (lit. 'he shall lay') contains Yesh ('there is',) Caf Bet (= 22). Yesh is the upper world, BINAH, THAT CAME TO BE CHOCHMAH AGAIN; Caf Bet is the secret of the Torah, ZEIR ANPIN, a hidden point, where the twenty-two letters are aroused. This is the meaning of Yesh Caf Bet ('there are twenty-two'). Thus, Yesh is the world to come, as it is written: "That I may cause those who love me to inherit substance (yesh)" (Mishlei 8:21). (Yesh) Caf Bet is the supernal point that brings forth all the twenty-two letters, the secret of the whole Torah.

210. וְדָא הוּא יִשְׁכַּב, יִשְׁכַּב עִמָּךְ יַעֲקֹב לָא כְּתִיב, אֶלָּא יִשְׁכַּב עִמָּךְ. הַהוּא טְמִירָא דְּאִתְחֲזֵי לְאִתְעָרָא לְגַבָּךְ, וְכֹלָּא בְּאִתְעָרוּ דְּאִינּוּן דּוּדָאִים, וְכֹלָּא כְּתִיב בִּרְחִימוּ.

210. This is the meaning of, "he shall lay." It is PLAINLY written: "he shall lay with you," instead of, "Ya'akov shall lay with you." This ALLUDES TO the hidden one, NAMELY, THE SUPERNAL ABA, who is worthy of joining you.

211. וַיָּבֹא יַעֲקֹב מִן הַשָּׂדֶה בָּעֶרֶב. וַיָּבֹא יַעֲקֹב, דָּא תִּפְאֶרֶת קַדִּישָׁא, מֵהַהוּא שָׂדֶה דְּנָקִיט כָּל בִּרְכָאן, דִּכְתִיב בֵּיהּ אֲשֶׁר בֵּרֲכוֹ יי׳. בָּעֶרֶב, אַמַּאי בָּעֶרֶב, אֶלָּא בָּעֶרֶב, דִּכְתִיב וַיֵּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה לִפְנוֹת עֶרֶב. בְּזִמְנָא דְּאִתְעַר יִצְחָק אֲבוֹי לְגַבֵּי הַאי שָׂדֶה, וְנָקִיט לֵיהּ, דְּהָא יִצְחָק לָא אִתְעַר לְגַבֵּי הַאי שָׂדֶה, כֵּיוָן דְּאִסְתַּלַּק יַעֲקֹב מִתַּמָּן בָּעֶרֶב, שָׁבִיק הַאי שָׂדֶה לְיִצְחָק אֲבוֹי, וְאִיהוּ סָלֵיק בְּהַהִיא זִמְנָא לְגַבֵּי עֵילָא.

211. "And Ya'akov came out of the field in the evening." "And Ya'akov came," refers to the holy Tiferet, ZEIR ANPIN, who came from the field that embraces all the blessings, of which the scripture reads: "which Hashem has blessed" (Beresheet 27:27), THE NUKVA OF ZEIR ANPIN. Why is is written: "in the evening?" HE ANSWERS: It is as it is written: "And Yitzchak went out to meditate in the field at the evening time" (Beresheet 24:63); THAT IS, WHEN THE NUKVA RECEIVES THE ILLUMINATION OF THE LEFT WITHOUT THE RIGHT, THE SECRET OF CHOCHMAH WITHOUT CHASSADIM, IT IS DARKENED AND CALLED 'EVENING'. This is when Yitzchak, his father, used to be aroused toward this field and hold it, for Yitzchak is not aroused toward this field, SINCE IT BELONGS TO YA'AKOV, THE SECRET OF ZEIR ANPIN. Only in the evening after Ya'akov had gone, BECAUSE THE DAY DECLINED, THE SECRET OF CHASSADIM, AND IT BECAME DARK, he left the field to Yitzchak his father, THE SECRET OF THE LEFT SIDE. Ya'akov then ascended TO BINAH.

212. מַה כְּתִיב וַתֵּצֵא לֵאָה לִקְרָאתוֹ. אִמָּא עִלָּאָה, לְגַבֵּי בְּרָא יְחִידָא. וַתֹּאמֶר אֵלַי תָּבוֹא, תְּחוֹת גַּדְפָּאי, לְבָרְכָא לָךְ, וּלְרַוָּאָה לָךְ בְּתַפְנוּקִין וְעִדּוּנִין עִלָּאִין. הָא עִידָן רַעֲוָא וְעִנּוּגָא לְמֵיהַב לָךְ נַיְחָא דְּרוּחָא עִלָּאָה, לְגַבֵּי הַהוּא שָׂדֶה, עַד לָא יִתּוֹקַד בְּתוֹקְפָא דְּיִצְחָק.

212. It is written: "and Leah went out to meet him" (Beresheet 30:16), that is, the supernal mother, BINAH, went out to meet her only son, ZEIR ANPIN. "...and said, 'You must come in to me'," which means, under my wings, so I can bless and satiate you with pleasures and supernal joys. Now is a time of goodwill and delight, a time to give you much satisfaction, for that field, THE NUKVA, before it is burned because of the Judgment of Yitzchak, THE LEFT COLUMN, WHICH ILLUMINATES WITHOUT CHASSADIM OF THE RIGHT, AND IS THEN CONSIDERED TO BE A BURNING FIRE.

213. כֵּיוָן דְּנָקְטָא לְיַעֲקֹב תְּחוֹת גַּדְפָּהָא, כְּדֵין וַיִּשְׁכַּב עִמָּהּ בַּלַּיְלָה הוּא. הוּא: דְּסָתִים מִכֹּלָּא. הוּא: דְּכָל בִּרְכָאן וְכָל קִדּוּשִׁין נָפְקִי מִתַּמָּן. יַעֲקֹב לָא כְּתִיב אֶלָּא הוּא: מַאן דְּאִתְחֲזֵי לְאִתְעָרָא לְגַבָּהּ.

213. Because she receives Ya'akov under her wings, "he lay with her that night (lit. 'that night he')." "IT IS NOT WRITTEN "THAT ONE" BUT RATHER HE" THAT REFERS TO THE HIDDEN, the most undisclosed "he"; "he" from which all blessings and sanctities derive. THIS IS THE SUPERNAL ABA. It is not written: 'and Ya'akov lay', but rather, "and he lay," which refers to he who is worthy of being united with her, THAT IS, THE SUPERNAL ABA, WHO GIVES PLENTY TO BINAH.

214. וְעַד דְּלָא זַמִּין לְגַבָּהּ תְּחוֹת גַּדְפָּהָא, מַאן דְּנָקִיט אִינּוּן קַדִּישָׁאן וּבִרְכָאן לָא אִתְמְלֵי מִנְּקוּדָה טְמִירָא, הַהוּא עַלְמָא עִלָּאָה. וְע״ד דּוּדָאִים מִתְעָרֵי כֹּלָּא, וְכֹלָּא כְּגַוְונָא דְּרָזָא עִלָּאָה. רְאוּבֵן מַאי רְאוּבֵן, קוּדְשָׁא בְּרִיךְ הוּא שַׁוֵּי שְׁמָהָן בְּאַרְעָא, דִּכְתִיב לְכוּ חֲזוּ מִפְעֲלוֹת יי אֲשֶׁר שָׂם שַׁמּוֹת בָּאָרֶץ.
(עַד כָּאן סִתְרֵי תּוֹרָה).

214. Before YA'AKOV, who receives the sanctities and blessings, came under its wings OF BINAH, the supernal world was not filled with blessings and sanctities from the undisclosed point. Therefore mandrakes rouse everything, and everything is in the likeness of the supernal secret, WHICH MEANS THAT ALL THIS REFERS TO THE SEPERNAL SECRET. What is Reuven? THAT IS, WHO NAMED HIM SO AND SAID OF HIM, 'REU-BEN' (LIT. SEE, A SON)? HE ANSWERS, the Holy One, blessed be He, gave names (Heb. shemot) in the land, THAT IS, THE HOLY ONE, BLESSED BE HE, CALLED HIM REUVEN, as written, "Come, behold the works of Hashem, who has made desolations (Heb. shamot) in the earth" (Tehilim 46:9).
End of Sitrei Torah (Secrets of the Torah)

215. "...and Leah went out to meet him, and said, 'You must come in to me...'" HE WONDERED IF the phrase, "YOU MUST COME IN TO ME," is impertinent. HE ANSWERS: No. Rather, THE OPPOSITE, for here we learn of Leah's modesty. She did not say it in the presence of her sister, but hastened to the road, and whispered to him to let him know that she had obtained Rachel's permission, as it is written: "for indeed I have hired you" (Beresheet 30:16). From Rachel, I obtained permission. In order that Rachel should not be displeased by it, she said it to him outside and not at home.

215. וַתֵּצֵא לֵאָה לִקְרָאתוֹ וַתֹּאמֶר אֵלַי תָּבוֹא וגו׳. הַאי מִלָּה חֲצִיפוּתָא אִיהוּ. לָאו אִיהוּ הָכִי, אֶלָּא מֵהָכָא אוֹלִיפְנָא, עִנְוְותָנוּתָא דְּלֵאָה, דְּלָא אָמְרָה קַמֵּי אֲחָתָהּ מִדֵּי, וְאִיהִי אַקְדִּימַת לְאוֹרְחָא, וְאָמְרָה לֵיהּ בַּחֲשַׁאי, וְאוֹדְעָא לֵיהּ. דְּהָא בִּרְשׁוּתָא דְּרָחֵל הֲוָה, דִּכְתִיב כִּי שָׂכוֹר שְׂכַרְתִּיךָ, מֵרָחֵל נְטִילַת רְשׁוּ, וּבְגִין דְּלָא יַבְאִישׁ בְּעֵינָאָה דְּרָחֵל, אָמַר לוֹ לְבַר, וְלָא בְּבֵיתָא.

216. Moreover, Leah's tent faced the road, and she let Ya'akov in through the outside entrance before he entered Rachel's tent. Why? So that she would not have to say anything in the presence of Rachel and sound bold. Also, Leah said: If Ya'akov enters Rachel's tent, it is not right to make him leave it. Therefore, she hastened to meet him outside.

216. וְלָא עוֹד אֶלָּא פִּתְחָא מִשְׁכְּנָא דְּלֵאָה, נָפְקַת לְבַר, וְעַיְּילַת לֵיהּ לְיַעֲקֹב בְּפִתְחָא דִּלְבַר, עַד לָא יֵיעוֹל לְמִשְׁכְּנָא דְּרָחֵל. מַאי טַעְמָא, בְּגִין דְּלָא תֵּימָא מִלָּה קַמֵּי דְּרָחֵל, וְלָא תַחְצִיף קַמֵּי אֲחָתָהּא. וְלָא עוֹד, אֶלָּא אָמְרָה לֵאָה, אִי יֵיעוֹל יַעֲקֹב, בְּמִשְׁכְּנָא דְּרָחֵל, לָאו דִּין הוּא לְאַפְקֵיהּ מִתַּמָּן, בְּגִין כָּךְ אַקְדִּימַת לֵיהּ לְבַר.

217. HE ASKS: What is the purpose of all this? HE ANSWERS: The Holy Spirit stirred within Leah, and she knew that all the Supernal Holy Tribes would come from her. She hastened to do it for love of the Holy One, blessed be He. For that reason, THAT SHE MERITED THE HOLY SPIRIT; she KNEW HOW TO name them according to the secret of wisdom.

217. וְכָל הַאי לָמָּה, אֶלָּא לֵאָה רוּחָא דְקוּדְשָׁא אִתְעָרַת בָּהּ, וְיָדְעַת דְּכָל הַנֵּי שִׁבְטִין עִלָּאִין, כֻּלְּהוּ קַדִּישִׁין יִפְקוּן מִנָּהּ, וְדָחְקַת שַׁעְתָּא, בַּחֲבִיבוּתָא לְקוּדְשָׁא בְּרִיךְ הוּא, וּבְגִין כָּךְ הִיא קָרָאת לוֹן שְׁמָהָן, בְּרָזָא דְחָכְמְתָא.

218. While walking together, Rabbi Yosi said to Rabbi Chiya: Each time we discuss the Torah, the Holy One, blessed be He, performs miracles before us. The way before us is long. Therefore, let us study the Torah, and the Holy One, blessed be He, will join us.

218. ר׳ חִיָּיא וְר׳ יוֹסֵי, הֲווֹ אָזְלֵי בְּאוֹרְחָא, אֲמַר רִבִּי יוֹסֵי לְר׳ חִיָּיא, בְּכָל זִמְנָא דְּאָזְלִינָן בְּאוֹרְחָא, וְלָעֵינָן בְּאוֹרַיְיתָא, קוּדְשָׁא בְּרִיךְ הוּא מַרְחִישׁ לָן נִסִּין, וְהַשְׁתָּא אוֹרְחָא דָא אָרִיךְ לָן, נִתְעַסַּק בְּאוֹרַיְיתָא, וְקוּדְשָׁא בְּרִיךְ הוּא יִזְדַּוּג בַּהֲדָן.

219. Rabbi Chiya began the discussion with the verses: "In the first month, on the fourteenth day of the month at evening, shall you eat unleavened bread," (Shemot 12:18) and "seven days shall you eat unleavened bread with it, the bread of affliction (lit. 'of poverty')" (Devarim 16:3). Note that "bread of poverty (Heb. oni)" is spelled WITHOUT THE LETTER VAV. The friends were already engaged on this account. But come and behold: when Yisrael were in Egypt, they were under an alien power. When the Holy One, blessed be He, wanted to bring them near to Him, He gave them the grade of the bread of poverty. HE ASKS: Who is the poor referred to in, "bread of poverty?" HE ANSWERS: He is King David, of whom it is written: "for I am poor and needy" (Tehilim 86:1).

219. פְּתַח רִבִּי חִיָּיא וַאֲמַר, בָּרִאשׁוֹן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ בָּעֶרֶב תֹּאכְלוּ מַצּוֹת, וּכְתִיב שִׁבְעַת יָמִים תֹּאכַל עָלָיו מַצּוֹת לֶחֶם עֹנִי, לֶחֶם עָנִי כְּתִיב, הַאי מִלָּה אִתְעָרוּ בָּהּ חַבְרַיָּיא. אֲבָל תָּא חֲזֵי, כַּד הֲווֹ יִשְׂרָאֵל בְּמִצְרַיִם, הֲווֹ בִּרְשׁוּתָא אָחֳרָא, כַּד בָּעָא קוּדְשָׁא בְּרִיךְ הוּא לְקָרְבָא לוֹן לְגַבֵּיהּ, יְהַב לוֹן אֶתַר דְּלֶחֶם עֹנִי. לֶחֶם עָנִי, מַאן עָנִי, דָּא דָוִד מַלְכָּא, דִּכְתִיב בֵּיהּ כִּי עָנִי וְאֶבְיוֹן אָנִי.

220. This bread of poverty is called Matzah, WITHOUT THE LETTER VAV, ZEIR ANPIN, because the female without the male is poor. First, YISRAEL approached the ASPECT OF Matzah, BEING THE FIRST GRADE. Afterward, the Holy One, blessed be He, raised them to higher grades and the male joined the female, THAT IS, SHE WAS UNITED WITH ZEIR ANPIN, AND RECEIVED CHASSADIM FROM HIM. Then, when Matzah was united with the male, it was called 'precept' (mitzvah), with the letter Vav, FOR IT ALLUDES TO ZEIR ANPIN. This is the meaning of the verse, "For this commandment" (Devarim 30:11). Therefore, in its first GRADE, it is called Matzah; later, IN HIGHER GRADES, it becomes a precept.

220. וְהַאי לֶחֶם עֹנִי אִקְרֵי מַצָּה, נוּקְבָא בְּלָא דְכוּרָא, מִסְּכְנוּתָא הֲוֵי, אִתְקְרִיבוּ לְגַבֵּי מַצָּה בְּקַדְמֵיתָא, כֵּיוָן דְּקָרִיבוּ לוֹן יַתִּיר, עַיֵּיל לוֹן קוּדְשָׁא בְּרִיךְ הוּא, בְּדַרְגִּין אָחֳרָנִין, וְאִתְחַבַּר דְּכוּרָא בְּנוּקְבָא. וּכְדֵין, מַצָּה כַּד אִתְחַבְּרַת בִּדְכוּרָא, אִקְרֵי מִצְוָה, בְּתוֹסֶפֶת וא״ו, הה״ד כִּי הַמִּצְוָה הַזֹּאת, בְּגִינֵי כָּךְ, מַצָּה בְּקַדְמֵיתָא, וּלְבָתַר מִצְוָה.

221. While they were walking, they heard a voice say: A group of murderers lurk in wait for you on the way. Therefore, turn upward and do not descend through the unroofed castle below. Rabbi Yosi said: One may derive from this that the Holy One, blessed be He, wishes to guard our way. They ascended a mountain located between strong rocks. They said: Since the Holy One, blessed be He, wishes us to take this path, we should expect to behold something noteworthy, perhaps a miracle.

221. עַד דַּהֲווֹ אָזְלֵי, שְׁמָעוּ חַד קָלָא דַּאֲמַר, טוּפְסְרָא דְּקָטְנוֹן, עֲקִימָן בְּאוֹרְחָא, סְטוּ לְעֵילָא, לָא תֶחֱתוּן בְּקוּסְטְרָא דְּקִטְרָא דְּלְתַתָּא. אֲמַר רִבִּי יוֹסֵי, שְׁמַע מִינָּהּ, דְּקוּדְשָׁא בְּרִיךְ הוּא בָּעֵי לְנַטְרָא אוֹרְחִין. סְלִיקוּ לְעֵילָא, וְעָאלוּ בְּחַד טוּרָא, בֵּין טְנָרִין תַּקִּיפִין, אֲמָרוּ, הוֹאִיל וְקוּדְשָׁא בְּרִיךְ הוּא בָּעָא בְּאוֹרְחָא דָא, מִלָּה נֶחֱמֵי, אוֹ נִיסָּא אִתְרְחֵישׁ לָן.

222. They sat down by a cleft in a rock and were surprised when a man appeared before them. Rabbi Yosi asked: Who are you? The man replied: I am from the people of Arka. When asked: Are there people there? He said: Yes, and they sew and reap. Some are of a strange shape that is different from my own; THEY HAVE TWO HEADS. I came up to you to learn the name of the land in which you dwell.

222. אָזְלֵי, יָתְבֵי גַּבֵּי בְּקִיעֵי דְּטְנָרָא. סְלִיק לוֹן חַד בַּר נָשׁ, תְּוָוהוּ, אָמַר רִבִּי יוֹסֵי מַאן אַנְתְּ. אֲמַר מֵאַנְשֵׁי אַרְקָא אֲנָא, אֲמַר לֵיהּ, וְתַמָּן אִית בְּנֵי נָשָׁא, אֲמַר אִין, וְזָרְעִין וְחַצְדִּין, מִנַּיְיהוּ בְּחֵיזוּ אָחֳרָא מִשְּׁנַיָּין מִנָּאי, וְסָלִיקְנָא גַּבַּיְיכוּ, לְמִנְדַּע מִנַּיְיכוּ, מַה שְׁמֵיהּ דְּאַרְעָא דְּאַתּוּן בָּהּ.

223. He said: It is called the 'earth' (Heb. eretz), because it is the land of the living, as it is written: "As for earth (eretz), out of it comes bread" (Iyov 28:5). Bread comes from this earth. Other lands do not have bread or, if they do, it is not of the seven kinds. He returned to his place. They wondered and said: Assuredly, the Holy One, blessed be He, desires to awaken us by this.

223. אֲמַר לֵיהּ, אֶרֶץ, בְּגִין דְּהָכָא אֶרֶץ הַחַיִּים שַׁרְיָא, דִּכְתִיב אֶרֶץ מִמֶּנָּה יֵצֵא לָחֶם, מֵהַאי יֵצֵא לֶחֶם, בִּשְׂאָר אַרְעָא לָא יֵצֵא לָחֶם, וְאִי נָפִיק, לָאו מִשִּׁבְעַת הַמִּינִין. אַדְהָכֵי עָאל לְאַתְרֵיהּ. תְּוָוהוּ, אֲמָרוּ וַהַאי קוּדְשָׁא בְּרִיךְ הוּא בָּעֵי לְאִתְעָרָא לָן בְּמִלָּה.

224. Rabbi Chiya said: Assuredly, it happened because of the verse you quoted. I remember learning about a supernal matter concerning Pesach from my grandfather. The Holy One, blessed be He, gave Yisrael this bread from the land of the living, NAMELY, THE NUKVA CALLED 'MATZAH'. Later, this bread became bread from the heaven, NAMELY, FROM ZEIR ANPIN CALLED 'HEAVEN'. This has already been explained.

224. אֲמַר רִבִּי חִיָּא, וַהַאי עַל הַאי קְרָא דַּאֲמַרְתָּ, דְּכִירְנָא דְּאוֹלִיפְנָא מִסָּבָאי, חַד מִלָּה עִלָּאָה, בְּפֶסַח, דִּיהַב לוֹן קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל לֶחֶם דָּא, מֵאַרְעָא דְחַיֵּי, וּלְבָתַר לֶחֶם מִן הַשָּׁמַיִם, לֶחֶם דָּא, וְהָא אוֹקִימְנָא מִלָּה.

225. תוּ הֲוָה אָמַר, דְּבַר נָשׁ, כַּד נָפֵיק לְהַאי עַלְמָא, לָא יָדַע מִדֵּי, עַד דְּאַטְעִים נַהֲמָא, כֵּיוָן דְּאָכִיל נַהֲמָא, אִתְעַר לְמִנְדַּע וּלְאִשְׁתְּמוֹדְעָא. כָּךְ כַּד נָפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, לָא הֲווֹ יָדְעֵי מִדֵּי, עַד דְּאַטְעִים לוֹ קוּדְשָׁא בְּרִיךְ הוּא לֶחֶם מֵהַאי אֶרֶץ, דִּכְתִיב אֶרֶץ מִמֶּנָּה יֵצֵא לֶחֶם, וּכְדֵין עָאלוּ יִשְׂרָאֵל, לְמִנְדַּע, וּלְאִשְׁתְּמוֹדְעָא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא. וְינוּקָא לָא יָדַע, וְלָא אִשְׁתְּמוֹדְעָא, עַד דְּטָעֵים נַהֲמָא דְּהַאי עַלְמָא.

225. He also said that when a man comes into this world, he knows nothing before he tastes bread. After he does, he is motivated to know and perceive. So when Yisrael went out from Egypt, they knew nothing until the Holy One, blessed be He, gave them bread from this land, THE NUKVA, CALLED 'MATZAH', as it is written: "As for earth, out of it comes bread." Then Yisrael came to know and conceive the Holy One, blessed be He, like a baby who knows or conceives nothing before he tastes the bread of this world.

226. יִשְׂרָאֵל לָא יָדְעוּ, וְלָא אִשְׁתְּמוֹדְעוּ בְּמִלִּין דְּלְעֵילָא, עַד דְּאָכְלוּ לֶחֶם עִלָּאָה, וּכְדֵין יָדְעוּ וְאִשְׁתְּמוֹדְעוּ בְּהַהוּא אֲתַר, וּבְעָא קוּדְשָׁא בְּרִיךְ הוּא דְּיִנְדְּעוּן יִשְׂרָאֵל יַתִּיר, בְּהַהוּא אֲתַר, דְּאִתְחֲזֵי לְהַאי אֶרֶץ, וְלָא יָכִילוּ, עַד דְּטָעֲמוּ לֶחֶם, מֵהַהוּא אֲתַר, וּמַאן אִיהוּ, שָׁמַיִם, דִּכְתִיב הִנְנִי מַמְטִיר לָכֶם לֶחֶם מִן הַשָּׁמַיִם, וּכְדֵין יָדְעוּ וְאִסְתַּכְּלוּ בְּהַהוּא אֲתַר, וְעַד דְּאָכְלוּ לֶחֶם מֵהַהוּא אֲתַר, לָא יָדְעוּ מִדֵּי וְלָא אִשְׁתְּמוֹדְעוּ.

226. The chilren of Yisrael had no knowledge or conception of higher matters, UPPER GRADES, until they ate of the supernal bread, WHICH IS DRAWN FROM ZEIR ANPIN CALLED 'HEAVEN'. BEFORE THEY ATE OF THE SUPERNAL BREAD, they knew and conceived only that place, THE NUKVA, AND NO MORE. The Holy One, blessed be He, desired that the children of Yisrael should know more of the place, which is worthy of this land--THAT IS, THE UPPER GRADES THAT SHINE FROM THE PLACE OF ZEIR ANPIN TO THE NUKVA--but they could not until they tasted bread of that SUPERNAL place. What is that? That which is called 'heaven', NAMELY, ZEIR ANPIN, as it is written: "Behold, I will rain bread from heaven for you" (Shemot 16:4). Then did they know and conceive that SUPERNAL place. But before that, they knew nothing and had no conception OF THAT SUPERNAL PLACE, ZEIR ANPIN.

227. אֲתָא ר׳ יוֹסֵי וּנְשָׁקֵיהּ. אָמַר, וַדַּאי עַל דָּא אִתְעַר לוֹן קוּדְשָׁא בְּרִיךְ הוּא בְּהַאי, וְעַל דָּא שֵׁירוּתָא דְּיִשְׂרָאֵל לְמִנְדַּע, לֶחֶם הֲוָה. קָמוּ וַאֲזָלוּ, עַד דַּהֲווֹ אָזְלוּ, חָמוּ תְּרֵי דַּרְמוּסְקִין, חַד דְּכַר וְחַד נוּקְבָא. אָמַר רִבִּי יוֹסֵי, לֵית לָן מִלָּה בְּעָלְמָא, דְּלָא הֲוֵי דְּכַר וְנוּקְבָא, וְכָל מַה דִּי בְּאַרְעָא, הָכֵי נָמֵי בְּיַמָּא.

227. Rabbi Yosi came to him and kissed him. He said: Assuredly this is why the Holy One, blessed be He, aroused us TO SPEAK WITH THE MAN OF THE PEOPLE OF ARKA, FOR BECAUSE OF HIM WE CAME TO DISCUSS THIS VERSE. Therefore, the beginning of the knowledge of Yisrael was bread, NAMELY, THE BREAD OF AFFLICTION. They stood to go. While they were walking, they saw two Damascene plum trees, a male and a female. Rabbi Yosi said: There is nothing in the world that is not male and female. Moreover, whatever is on earth, exists also in the sea.

228. פְּתַח רִבִּי יוֹסֵי וַאֲמַר, וַיָּבֹא יַעֲקֹב מִן הַשָּׂדֶה בָּעֶרֶב וַתֵּצֵא לֵאָה לִקְרָאתוֹ וגו׳, וַתֵּצֵא לֵאָה לִקְרָאתוֹ, מִנָּא יָדְעַת. הָא אֲמָרוּ דְּגָעָא חֲמָרָא, וְלֵאָה יָדְעַת, וּנְפָקַת לֵיהּ, וְגָרִים לֵיהּ, דְּנָפַק מִנָּהּ יִשָּׂשכָר, הה״ד יִשָּׂשכָר, חֲמוֹר גָּרֶם, אַל תִּקְרֵי גָרֶם, אֶלָּא גָּרָם דַּחֲמָרָא גָּרְמָא לֵיהּ. אֲמָרַת לֵאָה, וַדַּאי יָדַעְנָא דְּאִי יֵיעוֹל יַעֲקֹב בְּמִשְׁכְּנָא דְּרָחֵל, לֵית לִי לַאֲפָקָא לֵיהּ, אֶלָּא אוֹרִיךְ לֵיהּ הָכָא, וְיֵיעוֹל בְּמִשְׁכָּנִי.

228. Rabbi Yosi began with the verse: "And Ya'akov came out of the field in the evening, and Leah went out to meet him." HE ASKS: How did she know HE WAS COMING? HE ANSWERS: They said his ass was braying, so Leah knew and went toward him. Thus, the ass caused Yisaschar to come from Leah. This is the meaning of the verse: "Yisaschar is a strong (Heb. garem) ass" (Beresheet 49:14). Do not read garem, but rather garam, meaning 'caused', BECAUSE the ass caused him TO BE BORN. Leah said: Surely I know that if Ya'akov enters Rachel's tent, I cannot make him leave. Therefore, I shall wait for him here, and he shall come into my tent.

229. כִּי שָׂכֹר שְׂכַרְתִּיךָ בְּדוּדָאֵי בְּנִי, מַאי בְּדוּדָאֵי בְּנִי, בְּגִין דְּנִיחָא לֵיהּ לְיַעֲקֹב עַל דָּא, דְּאִלֵּין מְסַיְּיעִין לְאוֹלָדָא. וְיַעֲקֹב הֲוָה יָדַע, דְּמִלָּה לָא קָיְימָא בַּדּוּדָאִים, אֶלָּא לְעֵילָא.

229. "...for indeed I have hired you with my son's mandrakes." HE ASKS: Why did she say, "with my son's mandrakes?" WAS NOT IT ENOUGH TO SAY, 'WITH MANDRAKES'? HE ANSWERS: So that Ya'akov will draw satisfaction from their help in childbirth. Yet Ya'akov knew that this matter did not depend on the mandrakes, but on above, ON MAZAL.

230. פְּתַח וַאֲמַר, מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם הַבָּנִים שְׂמֵחָה הַלְלוּיָה. אָמַר רִבִּי חִיָּא רוּחָא דְקוּדְשָׁא קָאֲמַר, מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת, דָּא רָחֵל. אֵם הַבָּנִים שְׂמֵחָה, דָּא לֵאָה. מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת, דָּא עַלְמָא תַּתָּאָה. אֵם הַבָּנִים שְׂמֵחָה, דָּא עַלְמָא עִלָּאָה, בְּגִינֵי כָּךְ הַלְלוּיָה.

230. He began by quoting: "He makes the barren woman to keep house, and be a joyful mother of children. Haleluyah" (Tehilim 113:9). Rabbi Chiya said: The holy spirit said, "He makes the barren woman to keep house," refers to Rachel, and "a joyful mother of children," refers to Leah. HE EXPLAINED FURTHER THAT "He makes the barren woman to keep house," refers to the lower world, THE NUKVA OF ZEIR ANPIN, CALLED 'RACHEL', AND "a joyful mother of children," refers to the upper world, BINAH, CALLED 'LEAH'. Therefore, Haleluyah CONTAINS THE LETTERS OF HALLELU ('PRAISE'), YUD-HEI, BECAUSE THE UPPER WORLD WAS CREATED BY THE YUD, AND THE LOWER WORLD CREATED BY THE HEI.

231. אָמַר רִבִּי יְהוּדָה, כָּל אִלֵּין שִׁבְטִין, תִּקּוּנִין דִּלְתַתָּא אִינּוּן, וְכֻלְּהוּ כְּגַוְונָא דִלְעֵילָא. תָּא חֲזֵי, כִּי שָׂכֹר שְׂכַרְתִּיךְ, לְנַסְבָא מִנֵּיהּ גּוּפָא, וּמַאן אִיהוּ תּוֹרָה. שָׂכֹר שְׂכַרְתִּיךָ, לָךְ, לְגוּפָךְ מַמָּשׁ. שָׂכֹר שְׂכַרְתִּיךָ, לְאוֹלָדָא דְיוּקְנָךְ.

231. Rabbi Yehuda said that all the tribes are the result of correcting down below, NAMELY, OF THE NUKVA; they were all amended to resemble above, BINAH. "For I have hired you" to take from him a body. And what is it? It is the Torah. "...for indeed I have hired you..." MEANS you, your own body. "I have hired you" to bear your very shape.

232. מֵהָכָא, מַאן דְּלָעֵי בְּאוֹרַיְיתָא, אַחְסִין עַלְמָא דְאָתֵי, וְאַחְסִין אַחְסַנְתָּא דְיַעֲקֹב. אַחְסִין עַלְמָא דְאָתֵי, דִּכְתִיב יִשָּׂשְׂכָר יֵשׁ שָׂכָר, כִּי יֵשׁ שָׂכָר לִפְעֻלָּתֵךְ. וּכְתִיב לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא.

232. From this we understand that whoever studies the Torah inherits the world to come, THE MOCHIN OF BINAH, and the portion of Ya'akov, THE MOCHIN OF THE SUPERNAL ABA AND IMA, as it is written: "Yisaschar"--which contains the letters of Yesh sachar ('there is a reward'), as in: "for your work shall be rewarded (sachar)" (Yirmeyah 31:15). THE WORK IS THE STUDY OF THE TORAH, as it is written: "That I may cause those who love me to inherit substance (Heb. yesh); and I will fill their treasures" (Mishlei 8:21).

233. כִּי יָלַדְתִּי לוֹ שִׁשָּׁה בָנִים. אָמַר רִבִּי חִזְקִיָּה, אִלֵּין עֵילָא וְתַתָּא וְאַרְבַּע סִטְרִין דְּעַלְמָא. וּמַאן דְּאָרִיךְ בְּאֶחָד, בָּעֵי לֵיהּ לְאַמְלָכָא לְקוּדְשָׁא בְּרִיךְ הוּא לְעֵילָא וְתַתָּא, וּלְאַרְבַּע סִטְרֵי דְעַלְמָא, וְהַיְינוּ אֶחָד.

233. "...because I have born him six sons..." Rabbi Chizkiyah said: They are above and below, NETZACH AND HOD, and to the four winds of the world, CHESED, GVURAH, TIFERET AND YESOD. Whoever prolongs the "one" IN KRIAT SH'MA should claim the sovereignty of the Holy One, blessed be He, above and below, and on the four directions of the world, namely, one.

234. אָמַר רִבִּי חִזְקִיָּה, כְּתִיב עַל הָרֵי בָתֶר, וּכְתִיב עַל הָרֵי בְשָׂמִים, מַאן אִינּוּן הָרֵי בְשָׂמִים. אִלֵּין שִׁית בְּנִין דְּלֵאָה, דְּאַכְלְלָן שִׁית אָחֳרָנִין, וְאִינּוּן תְּרֵיסַר, וְאִינּוּן שִׁית, בְּגִין דְּכָל חַד כָּלִיל בְּחַבְרֵיהּ, וְלֵאָה עֲלַיְיהוּ, לְקַיְימָא אֵם הַבָּנִים שְׂמֵחָה הַלְלוּיָה.

234. Rabbi Chizkiyah said: It is written: "mountains of separation" (Shir Hashirim 2:17) and, "mountains of spices" (Shir Hashirim 8:14). HE ASKS: What are the mountains of spices? HE ANSWERS: They are the six sons of Leah, who include the other six, YOSEF, BINYAMIN, AND THE SONS OF THE HANDMAIDS. Together they are twelve and six, WHICH MEANS THAT THEY MAY BE COUNTED AS EITHER TWELVE OR SIX, because they include each other. IF YOU COUNT THE MAIN ONES, THEY ARE SIX, BUT IF YOU ALSO COUNT THOSE INCLUDED WITHIN THEM, THEY ARE TWELVE. And Leah presides over them, to fulfill the verse, "a joyful mother of sons. Haleluyah."

235. וְעַל דָּא כְּתִיב לֹא תִקַּח הָאֵם עַל הַבָּנִים, בְּגִין דְּאִיהוּ עַלְמָא דְאִתְכַּסְיָא, וְלָא אִתְגַּלְיָא, וְע״ד שַׁלֵּחַ תְּשַׁלַּח אֶת הָאֵם וְאֶת הַבָּנִים תִּקַּח לָךְ. בְּגִין דְּאִיהוּ עַלְמָא דְאִתְכַּסְיָא, וְלָא אִתְגַּלְיָא כְּלָל.

235. It is therefore written: "you shall not take the mother bird together with the young," (Devarim 22:6) because she is of the hidden world which is not revealed, BECAUSE THE LOWER BEINGS HAVE NO CONCEPTION OF IT. Therefore, "you shall surely let the mother go, and take the young to you" (Ibid. 7), because the dam is of the hidden world, which is never revealed.

236. "...and take the young to you..." This resembles the verse: "For ask now of the days that are past...and from one side of the heaven to the other" (Devarim 4:32)--FROM CHESED, THE SIDE OF ZEIR ANPIN CALLED 'HEAVEN', TO YESOD, THE OTHER SIDE OF ZEIR ANPIN, THAT IS, THE SIX EXTREMINTIES CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD OF ZEIR ANPIN, CALLED THE 'SIX SONS OF LEAH'. They are all called "the mountains of spices." From there downward, BENEATH MALCHUT OF ATZILUT, they are called "mountains of separation," as it is written: "and from thence it was parted, and branched into four streams" (Beresheet 2:10).

236. וְאֶת הַבָּנִים תִּקַּח לָךְ, הַיְינוּ דִכְתִיב כִּי שְׁאַל נָא לְיָמִים רִאשׁוֹנִים וגו׳ וּלְמִקְצֵה הַשָּׁמַיִם וְעַד קְצֵה הַשָּׁמָיִם. וְכָל הַנֵּי, אִקְרוּן הָרֵי בְשָׂמִים, מִכָּאן וּלְתַתָּא אִקְרוּן הָרֵי בָתֶר, דִכְתִיב וּמִשָּׁם יִפָּרֵד, וְהָיָה לְאַרְבָּעָה רָאשִׁים, טוּרֵי דְפֵרוּדָא.

237. Rabbi Yesa said: The sons of the handmaids tied knots, the four knots that need correcting. Rabbi Elazar said: Therefore the knots (joints) protrude from the body. And although they are all one, NAMELY, EVEN THOUGH THEY WERE CORRECTED IN THE SECRET OF THE VERSE, "AND ALL THEIR HINDER PARTS WERE INWARD" (I MELACHIM 7:25), THEY NEVERTHELESS PROTRUDE FROM THE BODY, BEING AT FIRST, BEFORE THE UNION, EMPTY WITHOUT LIGHT. THIS MEANS THAT THE OTHER JOINTS are all on one plane, AND DO NOT PROTRUDE OUT OF THE BODY. Therefore, all the tribes ascend as testimony above, as it is written: "there the tribes used to go up, the tribes of Yah, as a testimony to Yisrael, to give thanks to the name of Hashem" (Tehilim 122:4).

237. אָמַר רִבִּי יֵיסָא, בְּנֵי הַשִּׁפְחוֹת, קְשִׁירוּ קְשִׁרִין, אַרְבַּע קְשָׁרִין, דְּאִצְטְרִיכוּ לְתִקּוּנָא. וַאֲמַר רִבִּי אֶלְעָזָר, דִּבְגִין כָּךְ נָפְקֵי לְבַר אִינּוּן קְשָׁרִין, וְאַף עַל גַּב דְּכֻלְּהוּ חַד, וּמִכָּאן וּלְהָלְאָה כֻּלְּהוּ חַד, בְּאוֹרַח מֵישָׁר וְעַל דָּא, כֻּלְּהוּ שִׁבְטִין סָלְקִין בְּסַהֲדוּתָא דְלְעֵילָא, הֲדָא הוּא דִכְתִיב, שֶׁשָּׁם עָלוּ שְׁבָטִים שִׁבְטֵי יָהּ עֵדוּת לְיִשְׂרָאֵל לְהוֹדוֹת לְשֵׁם ה׳.

24. "And it came to pass, when Rachel had born Yosef"
This is an enigmatic passage in which the rabbis comment on the symbolic and mystical importance of Ya'akov's leaving his father-in-law, Lavan, and going into the land of Israel, once Yosef has been born and Benyamin has been conceived. For these commentators, Leah symbolizes the upper world, or all that is mysterious in life.
The Relevance of this Passage
Ya'akov's ability to evolve spiritually was limited during his stay with his Lavan. His going into the Land of Israel is a metaphor for his readiness to ascend to the level of the Upper World. The lesson for the reader is this: our physical location is a mirror of where we are spiritually. This passage awakens us to the importance of constant forward motion, both physically and spiritually, in order to continue the evolution of our souls, which is the very purpose of our life. Moreover, the act of meditating upon these verses helps our soul ascend to higher levels.

238. Rabbi Elazar quoted the verse: "And it came to pass, when Rachel had born Yosef" (Beresheet 30:25). HE ASKS: Why did Ya'akov ask to leave only after Yosef was born? Before Yosef was born, he did not ask to leave. HE ANSWERS: As it was explained, he saw that the adversary of Esav was born, as YOSEF WOULD BE THE ADVERSARY OF ESAV, AS IT IS WRITTEN: "AND THE HOUSE OF YA'AKOV SHALL BE FIRE, AND THE HOUSE OF YOSEF FLAME, AND THE HOUSE OF ESAV FOR STUBBLE" (OVADYAH 1:18).

238. וַאֲמַר רִבִּי אֶלְעָזָר, כְּתִיב וַיְהִי כַּאֲשֶׁר יָלְדָה רָחֵל אֶת יוֹסֵף וגו׳, מַה חָמָא יַעֲקֹב לְמֵיהַךְ לְאוֹרְחֵיהּ, כָּךְ אִתְיְלִיד יוֹסֵף, וְעַד לָא אִתְיְלִיד יוֹסֵף, לָא בָעָא לְמֵיהַךְ לְאוֹרְחֵיהּ, הָא אוֹקְמוּהָ, דְּחָמָא דְאִתְיְלִיד שִׂטְנָא דְעֵשָׂו.

239. Come and behold: Yosef perfected the place OF YA'AKOV after him, BEING THE SFIRAH OF YESOD, THE LAST SFIRAH OF YA'AKOV. Also, Yosef deserved to be called 'Righteous', NAMELY, YESOD, where the ending of the body is, THE LAST SFIRAH. After Ya'akov saw that the body was perfected WITH THE BIRTH OF YOSEF, the body asked to leave. The final part of the body is the member of the Covenant, NAMELY, YOSEF. With all that, Binyamin completed the number, because with him the number twelve was reached.

239. וְתָא חֲזֵי, יוֹסֵף אַשְׁלִים דּוּכְתֵּיהּ בַּתְרֵיהּ וְיוֹסֵף זָכֵי לֵיהּ, דְּאִקְרֵי צַדִּיק, וְהָכָא סִיּוּמָא דְגוּפָא. כֵּיוָן דְּחָמָא יַעֲקֹב, דְּאִשְׁתְּלִים גּוּפָא, בָּעָא גּוּפָא לְמֵהַךְ לְאוֹרְחֵיהּ, וְסִיּוּמָא דְגוּפָא הוּא בְּרִית. וְעִם כָּל דָּא בִּנְיָמִן אַשְׁלִים חוּשְׁבָּנָא, דְּבֵיהּ אִשְׁתְּלִימוּ תְּרֵיסַר.

240. וְאִי תֵּימָא, וְכִי לָא הֲוָה יָדַע יַעֲקֹב, דְּעַד כְּעַן לָא אִשְׁתַּלִּימוּ שִׁבְטִין, אַף עַל גַּב דְּאִתְיְלִיד יוֹסֵף, מַאי טַעְמָא לָא אוֹרִיךְ עַד דְּיִתְיְלִיד בִּנְיָמִין, וְיִשְׁתַּלִּימוּ שִׁבְטִין. אֶלָּא, יַעֲקֹב בְּחָכְמְתָא עֲבַד, וּמִלָּה יָדַע, אֲמַר, וַדַּאי אִי אִשְׁתַּלִּימוּ הָכָא כֻּלְּהוּ שִׁבְטִין, הָא יְדַעְנָא, דְּתִקּוּנָא דְּלֵעֵילָא שַׁרְיָא עֲלַיְיהוּ כְּדְקָא יְאוֹת, וּבְאַרְעָא דָא, לָא לִיבְעֵי דְּיִשְׁתַּלִּימוּ, אֶלָּא בְּאַרְעָא קַדִּישָׁא.

240. One may wonder if Ya'akov knew that until this time the number of the tribes was not yet complete, even though Yosef had been born. Why, then, did he not wait for Binyamin to be born and the tribes to reach completion? HE ANSWERS: Ya'akov acted wisely, and he did know THAT THE TRIBES WERE NOT YET COMPLETED. He said: Surely if the tribes are completed here, then perfection will be achieved here; yet I do not want them to be perfected in this country--only in the Holy Land.

241. תָּא חֲזֵי, דְּהָכֵי הוּא, דְּכֻלְּהוּ תְּרֵיסַר שִׁבְטִין, תִּקּוּנָא דְּעַלְמָא תַּתָּאָה נִינְהוּ, וְכֵיוָן דְּאִתְיְלִיד בִּנְיָמִין, מִיתַת רָחֵל, וְנָטְלָא דּוּכְתָּא הַאי עַלְמָא תַּתָּאָה, לְאִתְתַּקְּנָא בְּהוּ. וְע״ד לָא אִתְיְלִיד בִּנְיָמִין, אֶלָּא בְּאַרְעָא קַדִּישָׁא, הֲדָא הוּא דִכְתִיב, וַאֲנִי בְּבוֹאִי מִפַּדָּן מֵתָה עָלַי רָחֵל בְּאֶרֶץ כְּנַעַן בַּדֶּרֶךְ, וְתַמָּן מִיתַת רָחֵל וְנָטְלָא דּוּכְתָּא, הַאי עַלְמָא תַּתָּאָה, לְאִתְיַשְׁבָא בְּבֵיתָא שְׁלִימָתָא, וְכָל זִמְנָא דְּרָחֵל קַיְימָא, עַלְמָא תַּתָּאָה לָא אִתְתַּקְּנָא בְּהוּ, מִיתַת רָחֵל נָטְלָא, בֵּיתָא בִּשְׁלִימוּ.

241. Come and behold: the twelve tribes are the perfection of the lower world, THE NUKVA OF ZEIR ANPIN FROM THE CHEST DOWNWARD. After Binyamin was born, AND THE TWELVE TRIBES WERE COMPLETED, Rachel died, and the lower world, THE NUKVA OF ZEIR ANPIN, assumed its place and was perfected through them. Therefore, Binyamin was born only in the Holy Land. This is the meaning of the verse: "And as for me, when I came from Paddan, Rachel died by me in the land of Cna'an on the way" (Beresheet 48:7). Rachel died there, and was replaced by the lower world, which received a house in which to dwell. As long as Rachel was alive, the lower world was not yet perfected BY THE TWELVE TRIBES. Rachel died, BECAME ONE WITH THE UPPER NUKVA, and received a completed house.

242. וְאִי תֵּימָא, לֵאָה אַמַּאי לָא מִיתַת, בְּהַהוּא זִמְנָא. אֶלָּא בְּגִין דְּבֵיתָא בְּעַלְמָא תַּתָּאָה אִיהוּ, וְכֹלָּא מִנֵּיהּ הֲווֹ לְאִתְתַּקְּנָא, וְלָאו מֵעַלְמָא עִלָּאָה, וּבְגִין כָּךְ לָא מִיתַת בְּהַהִיא שַׁעְתָּא. וְכָל עוֹבְדּוֹי דְּלֵאָה בְּאִתְכַּסְיָא אִינּוּן, בְּגִין דְּעַלְמָא עִלָּאָה אִיהוּ בְּאִתְכַּסְיָא, וְלָאו בְּאִתְגַּלְיָא, וּבְגִין כָּךְ לָא אִדְכַּר מִיתָתָהּ דְּלֵאָה, כְּמִיתָתָהּ דְּרָחֵל.

242. HE ASKS: You may wonder why Leah did not die at the same time, WHEN THE TWELVE TRIBES WERE COMPLETED. HE ANSWERS: This is because the house is in the lower world, IN THE NUKVA FROM THE CHEST DOWNWARD, CALLED 'RACHEL'. And it behooves all to be perfected by it, WHICH MEANS THAT THE PERFECTION OF ALL THE LOWER BEINGS, IN BRIYAH, YETZIRAH, AND ASIYAH, DEPEND ON IT and not on the upper world. Therefore, Leah did not die at the same time. All that concerns Leah is hidden, as the upper world is covered and not discovered. Therefore, Leah did not die at that time, AS SHE WAS NOT ANNULED.

243. וְתָא חֲזֵי, דְּהָכֵי הוּא וַדַּאי. בְּגִין דְּעַלְמָא עִלָּאָה, כָּל מִלּוֹי בְּאִתְכַּסְיָא, וְעַלְמָא תַּתָּאָה כָּל מִלּוֹי בְּאִתְגַּלְיָא בְּגִין כָּךְ, אִתְכַּסְיָא לֵאָה בְּמְעָרָתָא דְּכַפֶּלְתָּא, וְרָחֵל בְּגַלּוּיָא דְּאוֹרְחָא, דָּא בְּסִתְרָא, וְדָא בְּאִתְגַּלְיָא. וּבְאִתְכַּסְיָא עַלְמָא עִלָּאָה אִתְרַשִּׁים, דִּכְתִיב וַתֹּאמֶר לֵאָה בְּאָשְׁרִי כִּי אִשְּׁרוּנִי בָנוֹת, וּבְגִין כָּךְ קָרְאָה שְׁמֵיהּ אָשֵׁר.

243. Come and behold: this is assuredly so. All that pertains to the upper world, LEAH, is hidden, and all that pertains to the lower world is revealed. Therefore, Leah was hidden and buried in the cave of the Machpelah, and Rachel was buried by the open road. The one is hidden, and the other is open. Thus, the upper world excels in secrecy, as it is written: "And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher" (Beresheet 30: 13).

244. וּבְגִין דָּא, כֹּלָּא חַד, דְּהָא כֹּלָּא הֲוֵי מֵעַלְמָא עִלָּאָה. הָכֵי נָמֵי, וּבְכָל אֲתַר, תְּרֵין עָלְמִין, דָּא בְּאִתְגַּלְיָא, וְדָא בְּאִתְכַּסְיָא, וַאֲנַן לָא מְבָרְכִינָן לְקוּדְשָׁא בְּרִיךְ הוּא, אֶלָּא בִּתְרֵין עָלְמִין, דִּכְתִיב בָּרוּךְ ה׳ אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם. בְּגִינֵי כָּךְ, עַלְמָא עִלָּאָה קָרִינָן הוּ״א, וְקָרִינָן לְעַלְמָא תַּתָּאָה, אַתְּ״ה, בְּגִין דְּאִיהוּ בָּרוּךְ מֵעַלְמָא עִלָּאָה, עַל יְדָא דְצַדִּיק, הֲדָא הוּא דִכְתִיב בָּרוּךְ ה׳ מִצִּיּוֹן שׁוֹכֵן יְרוּשָׁלִָם וגו׳. וַהַאי מִצִּיּוֹן אִיהוּ בָּרוּךְ.

244. Thus, all became one, because all comes from the upper world. This is true everywhere, BOTH WHEN ALL IS PERFECT AND WHEN ALL IS NOT PERFECT. There are two worlds: the one disclosed and the other hidden. We bless the Holy One, blessed be He, only through both worlds, as it is written: "Blessed be Hashem the Elohim of Yisrael from the world to the world" (Tehilim 106:48). We therefore call the upper world "he," IN THE THIRD, HIDDEN PERSON, and the lower world "you," IN THE SECOND, PRESENT PERSON. And because He is blessed from the upper world by the Righteous, it is written: "Blessed be Hashem out of Tzion, He who dwells at Jerusalem" (Tehilim 135:21). BECAUSE THE LOWER WORLD IS BLESSED BY CHASSADIM FROM THE UPPER WORLD, IT IS REVEALED TO US. This is so because it is from Tzion, YESOD OF THE UPPER WORLD, that it is blessed. THEREFORE, THE UPPER WORLD SHOULD ALWAYS EXIST IN THIS ASPECT.

245. תָּא חֲזֵי, כְּגַוְונָא דָא ה׳ ה׳ תְּרֵין עָלְמִין נִינְהוּ, דָּא בְּאִתְגַּלְיָא, וְדָא בְּאִתְכַּסְיָא, וְעַל דָּא פְּסִיק טַעְמָא בְּגַוְוַיְיהוּ, וּמֵעַלְמָא דָא, עַד עַלְמָא דָא, כֹּלָּא חַד.

245. Come and behold: "Hashem, Hashem," AT THE BEGINNING OF THE THIRTEEN ATTRIBUES, refers to the two worlds, the revealed and the hidden. Therefore, there is a comma between the two. But in, "from the world to the world," all is one, BECAUSE THE DISCLOSED WORLD HAS NOTHING OF ITS OWN. EVERYTHING IT HAS IS GIVEN FROM THE HIDDEN WORLD.

246. וַיְהִי כַּאֲשֶׁר יָלְדָה רָחֵל אֶת יוֹסֵף וגו׳, אָמַר רִבִּי יְהוּדָה, תָּא חֲזֵי, שְׁלִימוּתָא דְיַעֲקֹב, דְּלָא בָעָא לְמֵיזַל אֶלָּא בִּרְשׁוּתֵיהּ דְּלָבָן. וְאִי תֵּימָא, זִמְנָא אַחֲרִינָא אֲמַאי לָא אָזֵיל בִּרְשׁוּתֵיהּ. אֶלָּא בְּגִין דְּדָחִיל יַעֲקֹב, דְּלָא יִשְׁבּוֹק לֵיהּ, וְיִשְׁתְּלִימוּ תְּרֵיסַר שְׁבָטִין, בְּאַרְעָא אָחֳרָא. וְעַל דָּא כֵּיוָן דְּחָמָא, דְּמָטָא שַׁעְתָּא דְבִנְיָמִין, בָּרַח, כְּמָה דְּאַתְּ אָמַר, וַיִּבְרַח הוּא, וְכָל אֲשֶׁר לוֹ.

246. "And it came to pass, when Rachel had born Yosef." Rabbi Yehuda said: Come and behold the perfection of Ya'akov, who did not wish to leave without Lavan's permission. It may be said that at another time he did not take his leave, but rather fled from him. HE ANSWERS: This was because Ya'akov was afraid that Lavan would not let him go; then the twelve tribes would have been completed in a foreign land. Therefore, after Ya'akov saw that the time has come for Binyamin to be born, he fled, as it is written: "So he fled with all that he had" (Beresheet 31:21).

247. דְּכֵיוָן דְּאִתְיְלִיד בִּנְיָמִין, אִתְקַשְׁרַת שְׁכִינְתָּא בְּכֻלְּהוּ שְׁבָטִין, וְנָטְלָא בֵּיתָא בְּכֻלְּהוּ. וְיַעֲקֹב הֲוָה יָדַע בְּרָזָא דְחָכְמְתָא, דְּכַד יִשְׁתַּלִּימוּ תְּרֵיסַר שְׁבָטִין, דִּשְׁכִינְתָּא תִּתְקַשֵּׁט וְתִתְקַשֵּׁר בְּהוֹ, וְרָחֵל תָּמוּת, וְאִיהִי נָטְלָא בֵּיתָא.

247. This was because after Binyamin was born, the Shechinah attached herself to all the tribes and lived with them. Ya'akov, who understood the mystery of wisdom, saw that once the twelve tribes were perfected, the Shechinah would be adorned and attached to them, Rachel would die, and the Shechinah would receive the house.

248. תָּא חֲזֵי, הָכֵי אוֹלִיפְנָא, עַלְמָא תַּתָּאָה אִתְחֲזֵי לֵיהּ לְיַעֲקֹב, כְּמָה דְאִתְחֲזֵי לְמֹשֶׁה, אֶלָּא דְּלָא יְכִילַת, עַד דַּהֲווֹ תְּרֵיסַר שְׁבָטִין בְּבֵיתָא, לְאִתְקַשְׁרָא בְּהוֹ, וּכְדֵין אִתְדַּכְּיָאת רָחֵל, וְנָטְלָא אִיהִי בֵּיתָא בְּכֻלְּהוּ שְׁבָטִין, וַהֲוָת עִקָּרָא דְבֵיתָא, וּכְדֵין מוֹשִׁיבִי עֲקָרֶת הַבַּיִת וַהַאי.

248. Come and behold: we have learned as much. The lower world, THE SHECHINAH, was worthy of being united with Ya'akov, as it was worthy of Moshe. However, it could not achieve union until there were twelve tribes in the house for her to be connected with. When the twelve tribes were completed, Rachel was removed, and THE SHECHINAH received the house containing the twelve tribes and became its foundation (Heb. ikar). Then, it was written: "He makes the barren (Heb. akarah) woman to keep house" (Tehilim 113:9).

249. אָמַר יַעֲקֹב, הָא מָטָא זִמְנָא, דְּאִשְׁתְּלִימוּ תְּרֵיסַר שְׁבָטִין, וַהַאי עַלְמָא דִלְעֵילָא יַחוֹת הוּא לְבֵיתָא, לְאִתְקַשְׁרָא בְּהוֹ, וּמִסְכְּנוּתָא דָא אִתְדַּחְיָיא קַמֵּיהּ, אִי תָּמוּת הָכָא, לָא אֶפּוֹק מֵהָכָא לְעָלְמִין, וְלָא עוֹד, אֶלָּא בְּאַרְעָא דָא, לָא אִתְחֲזֵי לְאַשְׁלָמָא בֵּיתָא, בְּגִין כָּךְ וַיְהִי כַּאֲשֶׁר יָלְדָה וגו׳, עַד לָא אִשְׁתַּלִּימוּ שְׁבָטִין.

249. Ya'akov said: The time has come FOR BINYAMIN TO BE BORN, AND for the twelve tribes to be completed. Surely the world above descended to the house to be connected with them--and for this poor woman, RACHEL, to be removed from before it. If she dies here, I shall never leave. Moreover, this land is not worthy of completing the house, ONLY THE HOLY LAND IS WORTHY. Therefore, "And it came to pass, when Rachel had born Yosef," means before the tribes were completed.

250. שְׁמַע רַבִּי שִׁמְעוֹן, אֲמַר, וַדַּאי כָּל מִלּוֹי דְּרַבִּי יְהוּדָה שַׁפִּיר, וְדָא סָלִיק עַל כֻּלָּא. וְאִי תֵּימָא אַמַּאי לָא אֲזַל לֵיהּ לְאוֹרְחֵיהּ מִיָּד, אֶלָּא, כָּל זְמַן דְּרָחֵל לָא מִתְעַבְּרָא מִבִּנְיָמִין, אִתְעַכַּב תַּמָּן, כֵּיוָן דְּמָטָא זִמְנָא דְּבִנְיָמִין, עָרַק, וְלָא בָּעָא רְשׁוּתָא, בְּגִין דְּלָא יִתְעַכַּב תַּמָּן, וְיִתְחַבֵּר יַעֲקֹב בְּכוּלְּהוּ שִׁבְטִין, בְּאַתְרָא דְּאִצְטְרִיךְ.

250. Rabbi Shimon heard. He said: All Rabbi Yehuda's words were correct, but the last surpasses them all. You may wonder why he did not leave immediately, BUT RATHER STAYED AND WORKED SIX YEARS WITH LAVAN'S CATTLE. This was because as long as Rachel was not yet pregnant with Binyamin, he was delayed. Once the time had come AND SHE WAS PREGNANT with Binyamin, he fled. And he did not request his leave FROM LAVAN so that he would not be detained, and so that Ya'akov would be connected with all the tribes in the proper place IN THE HOLY LAND.

251. רִבִּי אַבָּא פְּתַח, וַיֵּלֶךְ מֹשֶׁה וַיָּשָׁב אֶל יֶתֶר חֹתְנוֹ וגו׳. תָּא חֲזֵי, מֹשֶׁה רָעֵי עָנָא דְּיִתְרוֹ חָמוֹי הֲוָה, וְדִיּוּרֵיהּ הֲוָה בֵּיהּ, וְכַד בָּעֵי לְמֵיזַל, לָא אֲזַל אֶלָּא בִּרְשׁוּתָא דִּידֵיהּ, וְיַעֲקֹב דַּהֲוָה שָׁלִים, וְדִיּוּרֵיהּ הֲוָה תָּדִיר עִמֵּיהּ דְּלָבָן, אַמַּאי לָא בָּעָא רְשׁוּתָא מִנֵּיהּ. אֶלָּא הָא אִתְּמַר דְּלָא יְגַלְּגֵל לָבָן, עִמֵּיהּ גִּלְגּוּלִין, וְיִשְׁתָּאַר תַּמָּן, דְּהָא בְּקַדְמֵיתָא אֲמַר לֵיהּ, וּמִיָּד גִּלְגֵּל עֲלֵיהּ גִּלְגּוּלִין, וְאִשְׁתָּאַר תַּמָּן, וְהַשְׁתָּא דָּחִיל מִנֵּיהּ.

251. Rabbi Aba began with the verse: "And Moshe went and returned to Yeter his father in law" (Shemot 4:18). Come and behold: Moshe was a shepherd for the cattle of Yitro, his father-in-law, and dwelled with him. When he desired to leave, he first obtained Yitro's permission. But why did not Ya'akov, who was a perfect man and dwelled constantly with Lavan, ask permission AS MOSHE DID? HE ANSWERS: We have learned THAT YA'AKOV DID NOT ASK LAVAN'S PERMISSION BECAUSE HE WAS AFRAID Lavan would find excuses to make him stay. Once before he had told Lavan HE WISHED TO GO HOME. Immediately Lavan found excuses, and he stayed. Therefore, since he was afraid of him, HE DID NOT ASK HIS LEAVE.

252. אֲבָל יִתְרוֹ, לָא הֲוָה הָכִי לְגַבֵּי מֹשֶׁה. בְּגִין דְּלָבָן חַרְשָׁא הֲוָה, וּבְחַרְשָׁא הֲוָה כָּל עוֹבָדוֹי, לְגַבֵּי דְּיַעֲקֹב, וְהַשְׁתָּא לָא בָּעָא יַעֲקֹב לְאִתְעַכְּבָא תַּמָּן, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא אָמַר לוֹ שׁוּב אֶל אֶרֶץ אֲבוֹתֶיךָ וגו׳, וְע״ד לָא בָּעָא לְאִתְעַכְּבָא וּלְמִישְׁבַּק פִּקּוּדָא דְּמָרֵיהּ.

252. But Yitro did not oppose Moshe as Lavan, who was a sorcerer, opposed Ya'akov. Lavan used sorcery in everything he did against Ya'akov. Now Ya'akov did not desire to be delayed, because the Holy One, blessed be He, told him, "Return to the land of your fathers" (Beresheet 31:3). He therefore did not wish to be delayed and forsake the command of his Master. HE THEREFORE DID NOT ASK HIS PERMISSION.

25. "A song to Alamot"
The Friends discuss the mystical meaning of angels or 'messengers', who are grouped in ranks of three in the heavens, singing to the "Alamot," or the maidens of song. We learn that true spiritual songs are songs of the soul, connecting us to the supernal realm of the angels, and drawing their positive influences into our lives.
The Relevance of this Passage
Here we connect our souls to the realms where angels reside, and where they serve as a metaphysical interface between the mortal and the Divine. The sacred Light received through this bonding attunes us to the positive influences of these angelic forces, so that we hear their whispers and melodies over the distractions of everyday life.

253. תָּא חֲזֵי כְּתִיב וַיִּזְכֹּר אֱלֹהִים אֶת רָחֵל וגו׳, פְּתַח וַאֲמַר, לַמְנַצֵּחַ לִבְנֵי קֹרַח עַל עֲלָמוֹת שִׁיר. הַאי קְרָא, אִית לְאִסְתַּכְּלָא בֵּיהּ, דְּרָזָא דְּחָכְמְתָא אִיהוּ, וְכָל הַנֵּי שִׁירִין וְתוּשְׁבְּחָן, דַּהֲווֹ אָמְרֵי בְּנֵי קֹרַח, כֻּלְּהוּ מֵחַדְתִּין אִינּוּן שִׁירִין וְתוּשְׁבְּחָן דַּהֲווֹ מִלְּקַדְמִין, וְכֵן כָּל אִינּוּן שִׁירִין וְתוּשְׁבְּחָן דַּאֲמַר דָּוִד, וְכָל אִינּוּן דַּהֲווֹ עִמֵּיהּ, כֻּלְּהוּ הֲווֹ בְּרָזָא עִלָּאָה, בְּרָזָא דְּחָכְמְתָא.

253. Come and behold. It is written: "And Elohim remembered Rachel..." (Beresheet 30: 22) He began by quoting the verse: "To the chief musician for the sons of Korach, A song to Alamot" (Tehilim 46:1). We need to study this verse because it contains the secret of wisdom. All the songs and praises that the sons of Korach uttered WERE NOT NEW. RATHER, THEY WERE OLD songs and praises sung anew. The songs and praises David sang with his followers, WHO ARE MENTIONED IN THE BEGINNING OF WITH PSALMS IN TEHILIM, were part of the secret of the upper one, BINAH, in the secret of Chochmah.

254. תָּא חֲזֵי עֲבַד קוּדְשָׁא בְּרִיךְ הוּא עַלְמָא תַּתָּאָה כְּגַוְונָא דְּעַלְמָא עִלָּאָה, וְכָל אִינּוּן סִדְרִין דְּסִדְרוּ דָּוִד וּשְׁלֹמֹה בְּרֵיהּ, וְכָל אִינּוּן נְבִיאֵי קְשׁוֹט כֻּלְּהוּ סִדְרוּ כְּגַוְונָא דִּלְעֵילָא.

254. Come and behold: the Holy One, blessed be He, formed the lower world, THE NUKVA, so that it resembled the upper world, BINAH, AS IT RECEIVES FROM IT. And all that David, his son Solomon, and the true prophets arranged, they arranged IN THE LOWER WORLD in the image of above, BINAH.

255. תָּא חֲזֵי, כְּגַוְונָא דְּאִיכָּא מִשְׁמָרוֹת בְּאַרְעָא, הָכֵי נָמֵי בִּרְקִיעָא, דְּמִזַּמְּרֵי לְמָרֵיהוּ, וְאָמְרֵי שִׁירְתָּא תְּדִיר. וְכֻלְּהוּ קָיְימִין אִלֵּין לְקֻבֵּל אִלֵּין, וְכֹלָּא בְּסִדְרָן דְּשִׁירִין וְתוּשְׁבְּחָן, וְהָא אוֹקְמוּהָ חַבְרַיָּיא.

255. Come and behold: as there are watches on earth, AND THE TWELVE HOURS OF THE NIGHT ARE DIVIDED INTO THREE TIMES FOUR, so it is that in the firmament THERE ARE THREE GROUPS OF ANGELS chanting to their Master, singing always. They stand one above the other ACCORDING TO THEIR RANK, WHICH IS THE SECRET OF THE VERSE: "FOR THERE IS A HIGH ONE WHO WATCHES OVER HIM THAT IS HIGH; AND THERE ARE YET HIGHER ONES OVER THEM" (KOHELET 5:7). They sing and praise standing in rows, EACH GROUP CHANTING ACCORDING TO ITS RANK. This has already been explained by the friends.

256. עֲלָמוֹת שִׁיר, מַאי עֲלָמוֹת שִׁיר. אֶלָּא כְּמָה דְּאַתְּ אָמֵר, שִׁשִּׁים הֵמָּה מְלָכוֹת וּשְׁמוֹנִים פִּלַגְשִׁים וַעֲלָמוֹת אֵין מִסְפָּר. מַאי וַעֲלָמוֹת אֵין מִסְפָּר. כד"א הֲיֵשׁ מִסְפָּר לִגְדוּדָיו. וּבְגִין דְּלֵית חוּשְׁבְּנָא, כְּתִיב וַעֲלָמוֹת אֵין מִסְפָּר.

256. HE ASKS: WHAT is the meaning of "A song to Alamot? (lit. 'maidens')" HE ANSWERS: It is similar to the verse, "There are sixty queens, and eighty concubines and young maidens without number" (Shir Hashirim 6:8). The "young maidens without number" are the same as in the verse, "Is there any number to His armies" (Iyov 25:3). As they are countless, it is written: "and young maidens without number."

257. וְכֻלְּהוּ שׁוּרִין שׁוּרִין, מְסַחֲרָן סִדְרִין, אִלֵּין לְקֻבֵּיל אִלֵּין, לְזַמְּרָא וּלְשַׁבְּחָא לְמָרֵיהוֹן, וְאִלֵּין אִינּוּן עֲלָמוֹת שִׁיר. וּבְגִין דְּאִית עֲלָמוֹת דְּלָא מְזַמְּרִין כְּאִלֵּין, אִלֵּין אִקְרוּן עֲלָמוֹת שִׁיר.

257. They are arranged in rows facing each other, singing and praising their Master. These is "A song to Alamot (lit. 'maidens')," in the verse, for there are maidens who do not sing as these do. Thus, these are called 'maidens of song'.

26. Every order is by three

The Zohar explains how relations between letter and number, earth and heaven, and male and female are structured in the form of a three part structure, or triad.

The Relevance of this Passage

Before the creation of our universe, the infinite Light of the Creator shared its untold fulfillment with the infinite Vessel: Sharing and Receiving; Two Columns. The birth of our universe occurred when the primordial Vessel-composed of all the souls of humanity-purposely stopped receiving the Light of the Creator for the chance to create its own Light, and thus become the cause of its own fulfillment through spiritual development. This act brought into being a third force: Resistance. These three Columns--sharing, receiving, and resistance--are present throughout every scale of reality. In our own lives, we must use our free will as the force of resistance to control impulsive and self-serving drives. As a light bulb glows brightly when the filament performs resistance, our lives shine brilliantly when we apply restraining force. Life then has true circuitry. The strength and consciousness to live in accord with the three Columns is imbued into our nature by these passages.

258. תְּלַת סִדְרִין מִתְפָּרְשָׁן לְכָל סְטַר, לְד' סִטְרֵי עַלְמָא, וּבְכָל סִדְרָא וְסִדְרָא, דְּאִיהִי לְכָל סְטַר, תְּלַת סִדְרִין אָחֳרָנִין. סִדְרָא קַדְמָאָה דִּלְסִטַר מִזְרָח, תְּלַת סִדְרִין אִינּוּן, וְאִינּוּן תִּשְׁעָה סִדְרִין, בְּגִין דְּכָל סִדְרָא מֵאִינּוּן תְּלַת, אִית לֵיהּ תְּלַת סִדְרִין, וְאִשְׁתַּכְּחוּ דְּאִינּוּן תִּשְׁעָה, וְכַמָּה אֶלֶף וְרִבְבָן תְּחוֹתַיְיהוּ.

258. There are three orders divided among the four directions of the universe. Every order in each direction contains three other orders, SO THAT the first order of the eastern wind comprises three orders which are actually nine. In this way, every order contains three other orders. Thus, the three orders of each direction are actually nine orders. Underneath them, there are thousands and myriads of angels.

259. הַנֵּי סִדְרִין תִּשְׁעָה, כּוּלְּהוּ מִתְנַהֲגֵי בְּאַתְוָון רְשִׁימִין, וְכָל סִדְרָא אִסְתְּכֵי לְאִינּוּן אַתְוָון רְשִׁימִין, וּמִתְחַבְּרָן כֻּלְּהוּ, וְאָמְרֵי שִׁירָתָא, וְכַד אִינּוּן אַתְוָון פָּרְחֵי גּוֹ אֲוִירָא דְּרוּחָא דְּמִמַּנָּא עַל כֹּלָּא, כְּדֵין אִינּוּן נָטְלֵי, וְשִׁירָתָא אִתְבַּסַּם, וְחַד אָת אִתְבַּטַּשׁ מִתַּתָּא וְהַהוּא אָת סָלְקָא וְנָחֲתָא וּתְרֵין אַתְוָון פָּרְחֵי עֲלַיְיהוּ, וְהַאי אָת מִתַּתָּא, סָלְקָא סִדְרָא מִתַּתָּא לְעֵילָא, וְאִתְחַבַּר בְּהוֹ, וְאִתְעֲבִידוּ תְּלַת אַתְוָון, כֻּלְּהוּ לְפוּם אַתְוָון יה"ו, דְּאִינּוּן תְּלַת גּוֹ אַסְפַּקְלַרְיָא הַמְּאִירָה. מֵאִילֵּין אִתְפְּרְשׁוּ תְּלַת סִדְרִין, וְאִינּוּן תְּרֵין אַתְוָון, וְהַהוּא אָת דְּסָלְקָא, מִתְחַבְּרָא עִמְּהוֹן וְאִינּוּן תְּלַת.

259. These nine orders all follow CERTAIN engraved letters, and each order constantly looks up SO AS TO RECEIVE PLENTY from these engraved letters WHICH PERTAIN TO IT. When these letters soar in the air of the spirit, which is assigned over everything, they travel. One letter below is struck, and it travels up and down, the two letters soaring above it. The letter below elevates the lower order and joins THE TWO SOARING LETTERS to become three letters, similar to the letters Yud-Hei-Vav, which are the three of the shining mirror, ZEIR ANPIN. These letters, YUD-HEI-VAV, divide into three orders--the two letters and the letter that joins them to form a trio.

260. תָּא חֲזֵי, אִינּוּן תְּרֵי אַתְוָון עִלָּאִין, דְּסָלְקִין בַּאֲוִירָא, אִינּוּן כְּלִילָן דָּא בְּדָא, רַחֲמֵי בְּדִינָא, וּבְגִין כָּךְ אִינּוּן תְּרֵין, וְאִינּוּן מֵעַלְמָא עִלָּאָה, בְּרָזָא דִּדְכוּרָא, וְהַאי דְּסָלְקָא וְאִתְחַבְּרָא עִמְּהוֹן אִיהִי נוּקְבָא, וְאִתְכְּלִילַת בְּתַרְוַוּיְיהוּ. כְּגַוְונָא דְּנוּקְבָא אִתְכְּלִילַת בְּתְרֵי סִטְרֵי, בִּימִינָא וּבִשְׂמָאלָא, וְאִתְחַבְּרַת בְּהוֹ, הָכֵי נָמֵי הַאי אָת נוּקְבָא, דְּאִתְחַבְּרַת בְּתְרֵי אַתְוָון אָחֳרָנִין, וְאִינּוּן בְּתְרֵין סִטְרִין, אִלֵּין עִלָּאִין, וְדָא לְתַתָּא, וְכֹלָּא אִיהוּ חַד, דְּכַר וְנוּקְבָא. דְּכַד אִתְבְּרֵי עַלְמָא, דְּאִינּוּן אַתְוָון מֵעַלְמָא עִלָּאָה נִינְהוּ, דְּאִינּוּן אוֹלִידוּ כָּל עוֹבָדִין לְתַתָּא, כְּגַוְונָא דִּלְהוֹן מַמָּשׁ, וּבְגִין כָּךְ מַאן דְּיָדַע לוֹן וְאִזְדְּהַר בְּהוֹ, רְחֵים לְעֵילָא וּרְחֵים לְתַתָּא.

260. Come and behold: the two supernal letters that ascend in the air, THE RIGHT LETTER AND THE LEFT LETTER, are included within each other, as Mercy is included within Judgment. FOR THE RIGHT LETTER IS THE SECRET OF CHASSADIM AND MERCY, AND THE LEFT LETTER IS CHOCHMAH WITHOUT CHASSADIM AND JUDGMENT. BECAUSE OF THE DIFFERENCE BETWEEN THEM, they are considered two. They are of the supernal world, the secret of the male. The letter that ascends to join them, NAMELY, THE MIDDLE LETTER, is a female and is included within both of them. THIS MEANS THAT THE RIGHT AND LEFT LETTERS ARE UNITED WITH THE MIDDLE LETTER, WHICH TURNS INTO THREE LETTERS OF THE RIGHT, LEFT, AND MIDDLE. As the Nukva in her entirety comprises both the right and left sides--WHICH SHE RECEIVES FROM ZEIR ANPIN IN THE SECRET OF THE VERSE, "HIS LEFT HAND IS UNDER MY HEAD, AND HIS RIGHT HAND EMBRACES ME" (SHIR HASHIRIM 8:3)--and joins them, so does the MIDDLE letter, the Nukva, join the other two letters. And they TURN WITHIN THE MIDDLE LETTER into the RIGHT AND LEFT sides. THE TWO LETTERS IN IT become supernal, and it stands below them. All three letters become one, male and female IN THE SECRET OF THE UNION, LIKE A MALE AND A FEMALE--TWO UPPER ONES ARE MALE AND THE MIDDLE ONE FEMALE. For when the world was created, the two letters from the supernal world issued all the deeds below in their very shape--BUT NOT THE CENTRAL COLUMN. HENCE, THESE TWO LETTERS ARE CONSIDERED MALE. Therefore, whoever conceives them and is careful of them is beloved above and below.

261. רִבִּי שִׁמְעוֹן אָמַר, אִלֵּין אַתְוָון כֻּלְּהוּ, דְּכַר וְנוּקְבָא, לְאִתְכְּלָלָא כַּחֲדָא בְּרָזָא דְּמַיִין עִלָּאִין וּמַיִין תַּתָּאִין, וְכֹלָּא חַד, וְדָא אִיהוּ יִחוּדָא שְׁלִים. וּבְגִין כָּךְ, מַאן דְּיָדַע לְהוֹ, וְאִזְדְּהַר בְּהוֹ, זַכָּאָה אִיהוּ חוּלָקֵיהּ בְּהַאי עָלְמָא, וּבְעַלְמָא דְּאָתֵי, בְּגִין דְּאִיהוּ עִקָּרָא דְּיִחוּדָא שְׁלִים כְּדְקָא יָאוֹת, תְּלַת תְּלַת מִסְטְרָא דָא וּמִסְטְרָא דָא, בְּיִחוּדָא חָדָא בְּשְׁלִימוּ דְּכֹלָּא. וְכֻלְּהוּ רָזָא דְּסִדְרָא עִלָּאָה כְּדְקָא חָזֵי, כְּגַוְונָא דִּלְעֵילָא, דְּהַהוּא סִדְרָא תְּלַת תְּלַת בְּרָזָא חָדָא.

261. Rabbi Shimon said that all the letters, THE 27 LETTERS OF THE ALPHABET, are males and females included within each other as one. THE LETTERS OF THE RIGHT AND LEFT ARE MALES; THOSE OF THE CENTRAL COLUMN ARE FEMALES--in the secret of the supernal and female waters. THE MALE LETTERS POUR SUPERNAL WATERS AND THE FEMALE LETTERS RAISE FEMALE WATERS. All is joined and becomes one. This is the complete union. Therefore, whoever knows of these UNIONS and is careful IN MEDITATION upon them will have a happy lot in this world and the world to come. For the main part of the properly perfected union contains groups of threes, AS THE LETTERS ARE DIVIDED INTO GROUPS OF THREE: TWO MALES ABOVE AND ONE FEMALE BELOW, on this side and that side in one unity--WHICH MEANS THAT RIGHT AND LEFT WILL BE PROPERLY UNITED BY THE MIDDLE ONE, the perfection of all. Everything is in the secret of the high order, which is in the likeness of above, IN BINAH, which is arranged by groups of threes in the secret of one.

262. סִדְרָא תִּנְיָינָא, דִּלְסִטַר דָּרוֹם, תְּלַת סִדְרִין אִינּוּן לְהַהוּא סִטְרָא, וְכָל סִדְרָא וְסִדְרָא תְּלַת תְּלַת, וְאִינּוּן תִּשְׁעָה, כְּמָה דְּאִתְּמַר. וְאַתְוָון אִתְפַּלְגוּ הָכֵי. לְכָל סִטְרֵי, לְאִתְחַבְּרָא כֹּלָּא כְּחַד, בְּגִין דְּאִית אַתְוָון בְּרָזָא דְנוּקְבָא, וְאַתְוָון בְּרָזָא דִדְכוּרָא, וְאִתְחַבְּרוּ כֻּלְּהוּ כַּחֲדָא, וַהֲווֹ חַד, בְּרָזָא דִשְׁמָא קַדִּישָׁא שְׁלִים, וּלְגַבֵּיהוּ סִדְרִין מִמַּנָּן, תְּלַת תְּלַת, כְּמָה דְּאִתְּמַר. וְכֹלָּא נַפְקָא מִסִּדְרָא דַּאֲבָהָן דִּלְעֵילָא, כְּסִדְרָא דְּאִתְתַּקְּנָא אַתְוָון דִּשְׁמָא קַדִּישָׁא יה״ו, כְּמָה דְּאִתְּמַר. הַנֵּי סִדְרִין כֻּלְּהוּ, מִתְנַהֲגֵי בְּאִלֵּין אַתְוָון יְדִיעָן, וְנַטְלֵי בְּהוֹ, וְכַמָּה חֵילִין וְרִבְוָון כֻּלְּהוּ לְתַתָּא, דְּנָטְלֵי וְאִתְנַהֲגֵי בְּסִדְרָא דָא.

262. After explaining the nine orders in the first arrangement towards the east, Tiferet, he now explains that the second order is of the southern wind, CHESED. There are three orders in that direction, and each is further divided into three orders. Thus, there are nine orders, as was explained IN RELATION TO THE SOUTHERN WIND. They all emerge from the order of the patriarchs, the three Columns above IN BINAH, CALLED 'AVRAHAM', 'YITZCHAK', AND 'YA'AKOV', according to the arrangement of the letters Yud-Hei-Vav of the Holy Name, as has been explained. These nine orders follow certain letters, THAT IS, THE THREE GROUPS OF THE THREE LETTERS THAT ARE RIGHT, LEFT, AND MIDDLE. They travel after them, and armies and myriads of angels below IN BRIYAH, YETZIRAH, AND ASIYAH travel and follow that order OF THE SOUTHERN DIRECTION.

263. סִדְרָא תְּלִיתָאָה, דִּלְסִטַר צָפוֹן, בִּתְלַת סִדְרִין אִינּוּן לְהַהוּא סִטְרָא, וְאִינּוּן תִּשְׁעָה, וּבִתְלַת סִטְרִין תְּלַת תְּלַת לְכָל סִטַר, אִינּוּן תִּשְׁעָה, וְאִינּוּן סִדְרִין מִתְּלַת סִטְרִין כְּמָה דְּאִתְּמַר.

263. The third order is of the northern wind, GVURAH. There are three orders of that direction, each of which contains three orders. These nine orders are of the three sides--RIGHT, LEFT, AND MIDDLE, as has been explained.

264. שִׁבְעָה וְעֶשְׂרִים, בְּרָזָא דְאַתְוָון דְּאִינּוּן שִׁבְעָה וְעֶשְׂרִין. וְאַף עַל גַּב דְּאִינּוּן תְּרֵין וְעֶשְׂרִין, שְׁלִימוּ דְּאַתְוָון אִינּוּן שִׁבְעָה וְעֶשְׂרִין. וְהָכֵי סִדּוּרָא דְּסִדְרִין אִלֵּין, שִׁבְעָה וְעֶשְׂרִין, לִתְלַת תְּלַת סִדְרִין לְכָל סִטַר, וְאִשְׁתַּכְּחוּ אִלֵּין ג׳ מֵהַאי סִטְרָא דְּאִינּוּן ט׳, וְאִלֵּין תְּלַת מֵהַאי סִטְרָא דְּאִינּוּן תִּשְׁעָה, וְאִלֵּין תְּלַת דְּהַאי סִטְרָא דְּאִינּוּן תִּשְׁעָה. אִשְׁתַּכְּחוּ כֻּלְּהוּ שִׁבְעָה וְעֶשְׂרִין.

264. The 27 ORDERS are the secret of the 27 letters. Although there are only 22 letters, the entire alphabet, TOGETHER WITH THE FINAL LETTERS MEM, NUN, TZADIK, PEI, CAF, comprises 27 LETTERS. So does this order. There are 27 orders DIVIDED into three orders for each wind: THREE TO THE EAST WIND, THREE TO THE SOUTH WIND, AND THREE TO THE NORTH WIND. BECAUSE EACH OF THE THREE IN EACH DIRECTION INCLUDES THE OTHERS, the three of each direction become nine. Altogether, there are 27 LETTERS.

265. וְרָזָא דְאִלֵּין שִׁבְעָה וְעֶשְׂרִין, אִינּוּן תִּשְׁעָה אַתְוָון דְּאִינּוּן בְּרָזָא דְנוּקְבֵי, לְאִתְחַבְּרָא בְּהוֹ נוּקְבָא, עִם אִינּוּן תְּמַנֵּי סְרֵי סִטְרֵי אָחֳרָנִין, בְּרָזָא דִדְכַר, וְכֹלָּא אִיהוּ כִּדְקָא חָזֵי.

265. The secret is that these 27 are the secret of the nine female letters that are united with the other 18 orders in the secret of the males. All is as it is ought to be.

266. תָּא חֲזֵי, כְּגַוְונָא דְּאִינּוּן אַתְוָון עִלָּאִין דְּעַלְמָא עִלָּאָה, הָכֵי נָמֵי אַתְוָון אָחֳרָנִין לְתַתָּא, אַתְוָון עִלָּאִין רַבְּרְבִין, וְאַתְוָון תַּתָּאִין זְעִירִין, וְכֹלָּא דָא כְּגַוְונָא דָא, וְכָל הַנֵּי רָזִין, בְּרָזָא דִדְכַר וְנוּקְבָא, כֹּלָּא חַד בִּשְׁלִימוּ.

266. Come and behold: resembling the letters in the supernal world, IN BINAH, there are other letters below, IN THE NUKVA. The supernal letters IN BINAH are big, and the lower letters IN THE NUKVA are small. Each resembles the other, and whatever is true for the LETTERS IN BINAH is true for the LETTERS IN THE NUKVA. The secrets within the mystery of male and female within the letters also apply to them, and all is perfected, WHICH MEANS THAT WHATEVER APPLIES TO THE SUPERNAL WORLD ALSO APPLIES TO THE LOWER WORLD.

27. To remember and to visit

Here the friends discuss the nature of luck in terms of remembrance in the upper world and the resulting effects in the world below. Good luck attends those without sin. Bad luck originates in remembrance on the other side, followed by a visit from its messengers, who are known as The Accusers. Their visit results in punishment and misfortune.

The Relevance of this Passage

As with many of the Zohar's discourses, inner meanings are often obscured by the literal text. Good and bad luck are not authentic concepts. They are simply codes for the principle of cause and effect. We create our own luck through our behavior and interactions with other people. Actions that are selfish, abusive, or inconsiderate propagates misfortune in our lives which we mistakenly interpret as bad luck. The wisdom of this truth is awakened in our souls so that we may see the future consequences of our present actions.

267. "And Elohim remembered Rachel." This is because CHILD BEARING depends on Mazal, THE SECRET OF THE RIVER THAT FLOWS OUT OF EDEN AND WATERS THE GARDEN, THE SECRET OF ZEIR ANPIN. Therefore the term "remembering" is used. IT IS DERIVED FROM THE WORD "REMEMBER," WHICH IS THE SECRET OF ZEIR ANPIN, WHILE VISITATION IS DERIVED FROM THE NUKVA. HE ASKS: Does the verse, "And Hashem visited Sarah" (Beresheet 21:1), not come from Mazal, AS THE TERM "REMEMBER" IS NOT MENTIONED? It may be said that childbearing does depend on Mazal and not on a lower place, THE NUKVA. So here, there was no Mazal ('luck') for Sarah. HE ANSWERS: There is Vav-Yud-Hei-Vav-Hei, AS IT IS WRITTEN: "AND THE HASHEM (IN THE TEXT: VAV-YUD-HEI-VAV-HEI) VISITED...," which comprises all in one. FOR VAV-YUD-HEI-VAV-HEI ALLUDES TO HIM AND HIS COURT OF LAW, ZEIR ANPIN TOGETHER WITH THE NUKVA. THUS, REMEMBRANCE FROM ZEIR ANPIN, THE SECRET OF MAZAL, IS ALSO MENTIONED IN CONNECTION WITH SARAH.

267. וַיִּזְכֹּר אֱלֹהִים אֶת רָחֵל, דְּהָא בְּמַזָּלָא תַּלְיָא, וּבְגִין כָּךְ כְּתִיב בָּהּ זְכִירָה. וַה׳ פָּקַד אֶת שָׂרָה, לָאו מִמַּזָּלָא הֲוָה, וְאִי תֵּימָא דְּהָא בְּגִין בְּמַזָּלָא תַּלְיָין, וְלָא לְתַתָּא, הָכָא בְּשָׂרָה לָאו בְּמַזָּלָא הֲוָה. אֶלָּא וַה׳ כְּתִיב, כֹּלָּא כַּחֲדָא.

268. HE ASKS: If it be true THAT VAV-YUD-HEI-VAV-HEI ('AND HASHEM') INCLUDES BOTH ZEIR ANPIN AND NUKVA, THE SECRET OF REMEMBERING AND VISITING, why then is the term "visiting" used? VAV-YUD-HEI-VAV-HEI ALSO INCLUDES "VISITING". HE ANSWERS: Because remembrance had already occurred, and the key FOR CHILDREN was delivered downward, as it is written: "But My covenant will I establish with Yitzchak, whom Sarah shall bear to you at this time..." (Beresheet 17:21). Afterward, it is similarly written: "AND HASHEM SAID...I WILL RETURN TO YOU, AT THIS SEASON, AND SARAH SHALL HAVE A SON" (BERESHEET 18:13-14). Because remembrance has already been mentioned in the secret of above, OF ZEIR ANPIN--AS WRITTEN: "MY COVENANT," WHICH IS YESOD OF ZEIR ANPIN--it was said in the secret of visiting, the Nukva, so that all will be united into one, and both REMEMBRANCE AND VISITATION will be together for her.

268. אִי הָכֵי אַמַּאי כְּתִיב פְּקִידָה, אֶלָּא וַדַּאי זְכִירָה, הֲוַת מִקַּדְמַת דְּנָא, וְאִתְמְסַר מַפְתְּחָא דָא לְתַתָּא, כְּמָה דִּכְתִיב וְאֶת בְּרִיתִי אָקִים אֶת יִצְחָק אֲשֶׁר תֵּלֵד לְךָ שָׂרָה לַמּוֹעֵד הַזֶּה וגו׳. וּלְבָתַר כְּגַוְונָא דָא, וְכֵיוָן דְּאִדְכַּר, בְּרָזָא דִּלְעֵילָא, לְבָתַר אִתְּמַר בְּרָזָא דְנוּקְבָא פְּקִידָה, לְמֶהֱוֵי כֻּלָּא דְּכֹלָּא כַּחֲדָא.

269. "And Elohim remembered Rachel." Rabbi Chiya opened the discussion with the verse: "And I have also heard the groaning of the children of Yisrael, kept in bondage by Egypt; and I have remembered My covenant" (Shemot 6:5). "I have remembered" refers to remembrance (Heb. zachor), for it is above IN ZEIR ANPIN, because Mazal, which abides above in the male (Heb. zachar), comes upon visitation, the Nukva below, while she is in exile, TO REDEEM HER. It is similarly written: "And Elohim remembered Rachel," which has the same meaning as, "and I have remembered My covenant."

269. וַיִּזְכֹּר אֱלֹהִים אֶת רָחֵל. ר׳ חִיָּיא פְּתַח וַאֲמַר וְגַם אֲנִי שָׁמַעְתִּי אֶת נַאֲקַת בְּנֵי יִשְׂרָאֵל אֲשֶׁר מִצְרַיִם מַעֲבִידִים אֹתָם וָאֶזְכֹּר אֶת בְּרִיתִי. וָאֶזְכֹּר הָא זְכִירָה, בְּגִין דְּאִיהוּ לְעֵילָא, דְּהַאי מַזָּלָא דְּאִיהוּ בְּדִכּוּרָא, אֲתָא עַל פְּקִידָה דְּאִיהוּ בְּגָלוּתָא לְתַתָּא בְּנוּקְבָא. כְּגַוְונָא דָא וַיִּזְכֹּר אֱלֹהִים אֶת רָחֵל, כְּמָה דְּאַתְּ אָמַר וָאֶזְכֹּר אֶת בְּרִיתִי.

270. Come and see: It is written: "I have surely visited you" (Shemot 3:16). HE ASKS: COULD THE SCRIPTURE USE THE WORD "visited," while visitation was in the Nukva, who was in exile at the time? How could she say, "I have surely visited," WHEN SHE WAS IN EXILE? HE ANSWERS: Here we should look at the mystery of wisdom, AND ASK: 1) Since she was in exile, how was she revealed to Moshe, and 2) how could she say, "I have surely visited?"

270. תָּא חֲזֵי, כְּתִיב פָּקֹד פָּקַדְתִּי אֶתְכֶם, וְכִי פָּקֹד פָּקַדְתִּי, וְהָא פְּקִידָה בְּנוּקְבָא קַיְימָא, וּבְהַהוּא זִמְנָא בְּגָלוּתָא הֲוַת, וְאִיהִי אֲמָרַת פָּקֹד פָּקַדְתִּי. אֶלָּא הָכָא אִית לְאִסְתַּכְּלָא, וְרָזָא דְּחָכְמְתָא הָכָא וְאִיהִי בְּגָלוּתָא הֵיךְ אִתְחֲזֵי לְמֹשֶׁה הָכָא, וְהֵיךְ אֲמָרַת פָּקֹד פָּקַדְתִּי.

271. אֶלָּא הָכֵי אוֹלִיפְנָא שִׁמְשָׁא כַּד נָהֵיר, אִיהוּ בִּשְׁמַיָּא, וְתוֹקְפֵיהּ וְחֵילֵיהּ שָׁלְטָא עַל אַרְעָא בְּכָל אֲתַר. כְּגַוְונָא דָא מְלָא כָּל הָאָרֶץ כְּבוֹדוֹ, בְּזִמְנָא דְּמַקְדְּשָׁא קָאֵים, מְלָא כָּל הָאָרֶץ כְּבוֹדוֹ, דָּא אַרְעָא קַדִּישָׁא. וְהַשְׁתָּא דְּיִשְׂרָאֵל בְּגָלוּתָא, אִיהִי לְעֵילָא, וְתוֹקְפָא סַחֲרָא לְהוֹ לְיִשְׂרָאֵל, לַאֲגָנָא עֲלַיְיהוּ, וְאַף עַל גַּב דְּאִינוּן בְּאַרְעָא אָחֳרָא.

271. HE ANSWERS: We have learned that when the sun shines, it is in heaven, and its power and strength rule everywhere on earth. Similarly, it was said OF HASHEM that "the whole earth is full of His glory," while the Temple was in existence. This verse refers to the Holy Land, NAMELY, THE NUKVA. THE SHECHINAH IS THEN WONT TO BE REVEALED. Now when Yisrael are in exile, THE SHECHINAH is above YET her power IS DRAWN TOWARD THE EARTH LIKE THE SUN, WHICH HIDES IN THE SKY, YET ITS POWER AND STRENGTH FILL THE EARTH. SHE encircles Yisrael to protect them, although they are IN EXILE in a different land.

272. וְתָא חֲזֵי שְׁכִינְתָּא לְתַתָּא, וּשְׁכִינְתָּא לְעֵילָא. שְׁכִינְתָּא לְעֵילָא בְּתְרֵיסַר תְּחוּמֵי רְתִיכִין קַדִּישִׁין, וּתְרֵיסַר חַיָּון עִלָּאִין, שְׁכִינְתָּא לְתַתָּא, בְּתְרֵיסַר שִׁבְטִין קַדִּישִׁין, וּכְדֵין אִתְכְּלִילַת שְׁכִינְתָּא לְעֵילָא וְתַתָּא, וְכֻלָּא, בְּחַד זִמְנָא כַּחֲדָא, וְאַף עַל גַּב דִּבְזִמְנָא דְּיִשְׂרָאֵל בְּגָלוּתָא לְתַתָּא, לָא אִתְתַּקָּנַת לְעֵילָא, הָכֵי נָמֵי לָא אִתְתַּקָּנַת, בְּגִין דִּלְתַתָּא לָא אִתְתַּקָּנַת, וְדָא הוּא בְּגָלוּתָא עִמְּהוֹן דְּיִשְׂרָאֵל, דְּאִיהִי בְּגָלוּתָא עִמְּהוֹן.

272. HE FURTHER EXPLAINED: Come and behold. There is the Shechinah below and above THE CHEST OF ZEIR ANPIN. The Shechinah above abides in the twelve borders of the holy Chariots and the twelve supernal living creatures. The Shechinah below abides in the twelve holy tribes. The Shechinah includes of above and below and they all shine simultaneously. AND THEN, "THE WHOLE EARTH IS FULL OF HIS GLORY" (YESHAYAH 6:3), AND THE SHECHINAH IS REVEALED BELOW IN THIS WORLD. When the children of Yisrael were in exile, the Shechinah was not perfected below or above. This is because the Shechinah is in exile with them.

273. בַּמָּה אִתְתַּקָּנַת, לְמַלְכָּא דְּמִית בְּרֵיהּ, מָה עֲבַד כְּפָא לֵיהּ לְעַרְסֵיהּ עַל אֲבֵלָא דִּבְרֵיהּ, וְלָא אַתְקֵין לֵיהּ לְעַרְסֵיהּ, אֶלָּא נָטַל כּוּבִין וְדַרְדַּרִין, וְאַטֵּיל תְּחוֹת עַרְסֵיהּ, וּשְׁכִיב עֲלֵיהּ, כָּךְ קוּדְשָׁא בְּרִיךְ הוּא, כֵּיוָן דְּאִתְגְּלוּ יִשְׂרָאֵל, וְאִתְחָרֵב מַקְדְּשָׁא, נָטַל כּוּבִין וְדַרְדַּרִין וְשַׁוֵּי תְּחוֹתֵיהּ, הֲדָא הוּא דִכְתִיב וַיֵּרָא מַלְאַךְ ה׳ אֵלָיו בְּלַבַּת אֵשׁ מִתּוֹךְ הַסְּנֶה. בְּגִין דְּיִשְׂרָאֵל הֲווֹ בְּגָלוּתָא.

273. HE ASKS: How is the Shechinah amended DURING HER EXILE SO AS TO BE REVEALED BELOW? HE SAID: This is like a king whose son died. What did he do? He even turned down his bed for the mourning, and did not make it, but threw thorns and thistles under it and lay on them. So did the Holy One, blessed be He, behave when Yisrael went into exile, and the Temple was destroyed. He put thorns and thistles underneath Him. This is the meaning of the verse: "And the angel of Hashem appeared to him in a flame of fire out of the midst of a bush" (Shemot 3:2). HE DID THIS because Yisrael were in exile. THIS EXPLAINS HOW THE SHECHINAH WAS REVEALED TO MOSHE IN EXILE. SHE APPEARS TO MOSHE IN A THORNBUSH, WHICH IS UNPERFECT AND FULL OF JUDGMENT, FOR SHE CAN APPEAR IN THIS MANNER EVEN IN EXILE.

274. פָּקֹד פָּקַדְתִּי אֶתְכֶם, מַאן דְּלָא קַיְּימָא בִּרְשׁוּתֵיהּ, מַה פַּקִּיד, וּמַה עֲבִיד אֶלָּא פָּקֹד מִלְּעֵילָא, פָּקַדְתִּי מִלְּתַתָּא, מַאי טַעְמָא, בְּגִין דְּהַאי זְכִירָה הֲוַת עֲלָהּ מִקַּדְמַת דְּנָא, דִּכְתִיב וָאֶזְכֹּר אֶת בְּרִיתִי, כֵּיוָן דִּכְתִיב וָאֶזְכֹּר, הָא זְכִירָה אִתְמְנָא עֲלָהּ, וּבְגִין כָּךְ אֲמָרַת לְבָתַר פָּקֹד פָּקַדְתִּי דְּהָא סִימָנָא נָקְטַת מִקַּדְמַת דְּנָא. כְּגַוְונָא דָא שָׂרָה דִּכְתִיב וַה׳ פָּקַד אֶת שָׂרָה. אֲבָל הָכָא רָחֵל, דְּלָא אִדְכָּרַת מִקַّדְמַת דְּנָא, לָא אִתְמַר בָּהּ פְּקִידָה, אֶלָּא זְכִירָה, וְכֹלָּא בִּזְכִירָה אִיהוּ, בְּרָזָא דְּמַזָּלָא.

274. "I have surely visited you." HE RETURNED TO THE OTHER QUESTION: whom can a person who is not in his own domain, BUT IS IN EXILE, visit? What can he do? HOW COULD THE SHECHINAH SAY, "I HAVE SURELY VISITED YOU (LIT. 'VISIT I HAVE VISITED YOU')," WHEN SHE WAS IN EXILE? HE ANSWERS: "visit" means from above, ZEIR ANPIN, THE SECRET OF REMEMBRANCE, and "visited" is below IN THE NUKVA. He did not mention the word "remember," because remembrance has been over Her earlier, as it is written: "and I have remembered My covenant." Once it was written: "and I have remembered," remembrance had been inserted into Her. Therefore she later said, "Visit I have visited you," THE WORD "VISIT" ALLUDING TO THE REMEMBRANCE ALREADY GIVEN HER, because She held to that sign--IN THE WORDS "VISIT, I HAVE VISITED YOU," beforehand. The same applies to Sarah, as it is written: "And Hashem visited Sarah." As for Rachel, who was not remembered before, the term "visiting" is not used. Rather, "remembrance" is used. Everything that pertains to "remembrance" is in the secret meaning of Mazal.

275. Rabbi Yehuda and Rabbi Chizkiyah were going from Cappadocia to Lod. Rabbi Yehuda was riding, and Rabbi Chizkiyah was on foot. As they traveled, Rabbi Yehuda dismounted FROM THE ASS and said: From now on let us be occupied with the Torah, as it is written: "ascribe greatness to our Elohim" (Devarim 32:3).

275. רִבִּי יְהוּדָה וְרִבִּי חִזְקִיָּה, הֲווֹ אָזְלֵי מִקַּפּוֹטְקִיָּא לְלוֹד, וַהֲוָה רִבִּי יְהוּדָה רָכֵיב, וְרִבִּי חִזְקִיָּה עַל רַגְלוֹי, אַדְּהָכֵי נָחַת רִבִּי יְהוּדָה, אֲמַר מִכָּאן וּלְהָלְאָה נִתְעַסֵּק בְּאוֹרַיְיתָא, כְּמָה דִּכְתִיב הָבוּ גֹדֶל לֵאלֹהֵינוּ.

276. He said to him: It would be better if there were three of us, because one would speak and the other two would respond. He replied: This is true only for benedictions, when one mentions the name of the Holy One, blessed be He, and two respond, as it is written: "because I will call on the name of Hashem: ascribe greatness to our Elohim." "...because I will call on the name of Hashem..." is the one WHO UTTERS THE NAME; "ascribe greatness to our Elohim," refers to the two WHO RESPOND. But in regard to the Torah, even two who sit AND STUDY THE TORAH ascribe greatness, might, and the splendor of the Torah to the Holy One, blessed be He.

276. אָמַר לוֹ אִלּוּ הֲוֵינָא תְּלָתָא, יָאוֹת הוּא, דְּחַד יֵימָא, וּתְרֵין יָתִיבוּ לֵיהּ. אָמַר לוֹ, הַנֵּי מִלֵּי בְּבִרְכָאן, בְּגִין דְּאִדְכַּר חַד שְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא, וּתְרֵין יָתִיבוּ לֵיהּ. הה"ד כִּי שֵׁם ה' אֶקְרָא הָבוּ גֹדֶל לֵאלֹהֵינוּ. כִּי שֵׁם ה' אֶקְרָא, דָּא חַד דִּמְבָרֵךְ, הָבוּ גֹדֶל לֵאלֹהֵינוּ, אִלֵּין תְּרֵין אָחֲרָנִין. אֲבָל בְּאוֹרַיְיתָא אֲפִילוּ תְּרֵי יַתְבֵי וְיַהֲבֵי רְבוּ וְתוֹקְפָא דְּשִׁבְחָא דְּאוֹרַיְיתָא לְקוּדְשָׁא בְּרִיךְ הוּא.

277. Rabbi Chizkiyah asked: In regard to the benedictions, why do we need three? He replied: This has already been explained, concerning the verse, "ascribe greatness to our Elohim," WHICH MEANS THAT TWO NEED TO RESPOND. The secret of the benedictions is that one blesses and two answer in order to raise the praise of the Holy One, blessed be He, by the secret of three--THE SECRET OF THE THREE COLUMNS: the one who blesses IS THE CENTRAL COLUMN, WHICH REVEALS THE LIGHT; the two who affirm AND SUSTAIN THE BLESSINGS ARE THE LEFT AND RIGHT COLUMNS, WHICH EMBRACE THE CENTRAL COLUMN AND SHINE WITH ITS POWER. Thus, the benedictions are sustained to be fitting in the supernal secret and according to the secret of three, as explained.

277. אֲמַר לֵיהּ רִבִּי חִזְקִיָּה, לְגַבֵּי בִּרְכָאן, אַמַּאי תְּלַת. אֲמַר לֵיהּ, הָא אוֹקְמוּהָ וְאִתְּמַר, דִּכְתִיב הָבוּ גֹדֶל לֵאלֹהֵינוּ. אֲבָל רָזָא דְּמִלָּה הָכָא, דְּהָא כָּל רָזִין דְּבִרְכָאן הָכֵי אִיהוּ, חַד לְבָרְכָא, וּתְרֵין לַאֲתָבָא, בְּגִין דְּיִסַּלַּק שִׁבְחָא דְּקוּדְשָׁא בְּרִיךְ הוּא, בְּרָזָא דְּתְלָתָא, חַד מְבָרֵךְ, וּתְרֵין דְּאוֹדוּ, וְדָא הוּא קְיוּמָא דְּבִרְכָאן, וּבְרָזָא עִלָּאָה כִּדְקָא יָאוֹת, וּבְרָזָא דְּתְלַת כְּמָה דְּאוֹקְמוּהָ.

278. While they were walking, Rabbi Yehuda said: We learned that there is a remembering for good and a remembering for evil; there is a visiting for good and a visiting for evil. HE EXPLAINS: The remembering for good is as it is written: "But I will for their sakes remember the covenant of their ancestors" (Vayikra 26:45); "And Elohim remembered Noach" (Beresheet 8:1); "And Elohim remembered His covenant" (Shemot 2:24). There is a remembering for evil, as it is written: "For He remembered that they were but flesh; a wind that passes away, and comes not again" (Tehilim 78:39). There is a visiting for good, as it is written: "I have surely visited you" (Shemot 3:16), and there is a visiting for evil, as it is written: "then I will punish (lit. 'visit') their transgression with the rod, and their iniquity with strokes" (Tehilim 89:33). All these are deep mysteries.

278. עַד דַּהֲווֹ אָזְלֵי, אָמַר רִבִּי יְהוּדָה, תְּנִינָן, אִית זְכִירָה לְטַב, וְאִית זְכִירָה לְבִישׁ, אִית פְּקִידָה לְטַב, וְאִית פְּקִידָה לְבִישׁ. אִית זְכִירָה לְטַב: כְּמָה דְּאוֹקְמוּהָ, דִּכְתִיב וְזָכַרְתִּי לָהֶם בְּרִית רִאשׁוֹנִים וגו'. וַיִּזְכֹּר אֱלֹהִים אֶת נֹחַ. וַיִּזְכֹּר אֱלֹהִים אֶת בְּרִיתוֹ. וְאִית זְכִירָה לְבִישׁ: דִּכְתִיב וַיִּזְכֹּר כִּי בָשָׂר הֵמָּה רוּחַ הוֹלֵךְ וְלֹא יָשׁוּב. פְּקִידָה לְטַב: דִּכְתִיב פָּקֹד פָּקַדְתִּי אֶתְכֶם. פְּקִידָה לְבִישׁ: דִּכְתִיב וּפָקַדְתִּי בְּשֵׁבֶט פִּשְׁעָם וּבִנְגָעִים עֲוֹנָם. וְכֻלְּהוּ רָזִין עִלָּאִין.

279. כָּל הַנִּי זְכִירָה וּפְקִידָה לְטַב, אִלֵּין אִינּוּן דַּרְגִּין יְדִיעָן, רָזָא דִּמְהֵימְנוּתָא, דְּכַר וְנוּקְבָא, רָזָא חָדָא, זְכִירָה וּפְקִידָה, וְאִלֵּין אִינּוּן לְטַב. זְכִירָה וּפְקִידָה לְבִישׁ, אִלֵּין אִינּוּן רָזָא דְּסִטְרָא אָחֳרָא, דְּקַיְּימָא בְּרָזָא דֵּאלֹהִים אֲחֵרִים, דְּכַר וְנוּקְבָא כַּחֲדָא, זְכִירָה בְּהַאי, וּפְקִידָה בְּהַאי, וְאִלֵּין אִינּוּן דְּקַיְּימִין תְּדִיר לְבִישׁ. וְאִלֵּין לְקֳבֵיל אִלֵּין. מֵהָכָא נָפְקֵי כָּל רָזֵי דִּמְהֵימְנוּתָא, וְכָל קֻדּוּשִׁין עִלָּאִין, כְּמָה דְּאוֹקְמוּהָ. וּמֵהָכָא נָפְקֵי כָּל זִינִין בִּישִׁין, וְכָל מוֹתָא, וְכָל סִטְרִין וְזִינִין בִּישִׁין בְּעָלְמָא וְאוֹקְמוּהָ. וְדָא בְּהִפּוּכָא מִן דָּא.

279. All the remembering and visiting for good represent specific grades of the mystery of the faith. Remembering and visiting symbolize the male and female of one mystery; REMEMBERING IS THE SECRET OF THE MALE AND VISITING OF THE FEMALE. Both are for good. The remembering and visiting for evil are the mystery of the Other Side, which is in the secret of strange Elohim, both male and female, as one. The remembering is FROM THE MALE, and visiting FROM THE FEMALE. They are always intent upon evil. Their sides correspond to each other. THE MALE AND FEMALE OF THE OTHER SIDE STAND IN OPPOSITION TO THE MALE AND FEMALE OF HOLINESS. From THE REMEMBERING AND VISITING OF HOLINESS come all the mysteries of the faith and all the holy upper GRADES, as has been explained. From THE REMEMBERING AND VISITING OF THE OTHER SIDE come out all sorts of evil, all kinds of deaths and aspects of wickedness in the world. It was explained that THE OTHER SIDE is in opposition TO HOLINESS.

280. אָמַר רִבִּי חִזְקִיָּה, הָכֵי הוּא וַדַּאי, זַכָּאָה אִינּוּן, מַאן דְּחוּלָקֵיהּ אִתְקַיַּים בְּסִטְרָא טָבָא, וְלָא יַרְכִּין גַּרְמֵיהּ לְסִטְרָא אָחֳרָא, וְיִשְׁתְּזִיב מִנְּהוֹן. אָמַר לֵיהּ רִבִּי יְהוּדָה, הָכֵי הוּא וַדַּאי, וְזַכָּאָה מַאן דִּיכֵיל לְאִשְׁתְּזָבָא מִנֵּיהּ מֵהַהוּא סִטְרָא, וְזַכָּאִין אִינּוּן צַדִּיקַיָּא, דְּיָכְלֵי לְאִשְׁתְּזָבָא מִנַּיְיהוּ, וְלַאֲגָחָא קְרָבָא בְּהַהוּא סִטְרָא. אָמַר רִבִּי חִזְקִיָּה בַּמֶּה, פְּתַח וַאֲמַר, כִּי בְּתַחְבּוּלוֹת תַּעֲשֶׂה לְךָ מִלְחָמָה וגו׳, מַאן מִלְחָמָה, דָּא מִלְחָמָה דְּהַהוּא סִטְרָא בִּישָׁא, דְּאִצְטְרִיךְ בַּר נָשׁ לַאֲגָחָא בֵּיהּ קְרָבָא, וּלְשַׁלְטָאָה עֲלוֹי, וּלְאִשְׁתְּזָבָא מִנֵּיהּ.

280. Rabbi Chizkiyah said: This is surely so. Happy is he whose lot is with the good side. He turns not to the Other Side, but escapes it. Rabbi Yehuda answered: Assuredly this is so; happy is he who can be saved from that side, and happy are the Righteous who escape it and wage war against that side. Rabbi Chizkiyah said to him: How DO THEY WAGE WAR? His answer began with the quotation, "For by wise counsel you shall make war..." (Mishlei 24:6) What war is that? The war that a man must fight against the evil side in order to escape it.

281. תָּא חֲזֵי, דְּיַעֲקֹב הָכֵי אִשְׁתַּדַּל לְגַבֵּי עֵשָׂו, בְּגִין הַהוּא סִטְרָא דִילֵיהּ, לְאִתְחַכְּמָא עֲלוֹי, וּלְמֵיזַל עִמֵּיהּ בַּעֲקִימוּ, בְּכָל מַה דְּאִצְטְרִיךְ, בְּגִין לְשַׁלְטָאָה עֲלוֹי בְּרֵישָׁא וְסוֹפָא, וּכְלָא כִּדְקָא יָאוֹת. וְרֵישָׁא וְסוֹפָא כַּחֲדָא, דָּא כְּגַוְונָא דָא, כְּמָה דִכְתִיב, בְּכֹרָתִי, וּלְבָתַר בִּרְכָתִי, שֵׁירוּתָא וְסוֹפָא כַּחֲדָא, דָּא כְּגַוְונָא דָא, בְּגִין לְשַׁלְטָאָה עֲלוֹי בְּאוֹרַח מֵישַׁר כִּדְקָא חָזֵי לֵיהּ, וּבְגִין כָּךְ זַכָּאָה אִינּוּן דְּאִשְׁתְּזִיב מִנַּיְיהוּ, וְיָכִיל לְשַׁלְטָאָה עֲלַיְיהוּ.

281. Come and behold: this is what Ya'akov did to SUBDUE, deceive, and outwit Esav when it was needed in order to rule over him in the beginning and the end, so that all will be as it ought to be. The beginning and the end were as one, each resembling the other, as it is written: IN THE BEGINNING "my birthright" (bechorati, Bet Caf Resh Tav Yud), and in the end "my blessing" birchati (Bet Resh Caf Tav Yud) (Beresheet 27:36). THEY ARE WRITTEN USING THE SAME LETTERS, BECAUSE the beginning and the end were one and the same. The purpose of all this was to dominate him by the right means as befits him. Thus, happy is he who escapes THE OTHER SIDE and can govern it.

282. תָּא חֲזֵי, זְכִירָה וּפְקִידָה לְטַב, אִינּוּן כַּחֲדָא בְּרָזָא דִּמְהֵימְנוּתָא, וְזַכָּאָה אִינּוּן מַאן דְּאִשְׁתַּדַּל בָּתַר מְהֵימְנוּתָא, כד״א אַחֲרֵי ה׳ יֵלְכוּ כְּאַרְיֵה יִשְׁאָג וגו׳. אָמַר רִבִּי חִזְקִיָּה הָכֵי הוּא וַדַּאי.

282. Come and behold: remembrance and visiting are for good, that is, when they are as one in the mystery of the faith, THE NUKVA--NAMELY, WHEN ZEIR ANPIN, THE SECRET OF REMEMBERING, AND THE NUKVA, THE SECRET OF VISITING, ARE UNITED. Happy is he who strives to be worthy of the faith, as it is written: "They shall walk after Hashem, Who shall roar like a lion..." (Hoshea 11:10) Rabbi Chizkiyah said: This is surely so.

283. וְתָא חֲזֵי, בַּר נָשׁ כַּד צַלֵּי צְלוֹתֵיהּ, לָא יֵימָא עֲלֵיהּ זָכְרֵנִי וּפְקֵדֵנִי. בְּגִין דְּאִיכָּא זְכִירָה וּפְקִידָה לְטַב, וּזְכִירָה וּפְקִידָה לְבִישׁ, וְזַמִּינִין לְנַטְלָא מִלָּה מִן פּוּמָא, וְאַתְיָין לְאַדְכָּרָא חוֹבוֹי דְּבַר נָשׁ וְלַעֲנָשָׁא לֵיהּ. בַּר אִי אִיהוּ זַכָּאָה שְׁלִים, דְּכַד בַּדְקֵי חוֹבוֹי הַהִיא זְכִירָה וּפְקִידָה לְבִישׁ, לָא יִשְׁכְּחוּן לוֹן, כְּגוֹן עֶזְרָא דַּאֲמַר זָכְרָה לִי אֱלֹהַי לְטוֹבָה.

283. Come and behold: when a man says his prayer, he should refrain from asking, "remember me and visit me," for himself, because there is remembering and visiting for good, and remembering and visiting for evil. The accusers might receive the words, "REMEMBER ME" AND "VISIT ME," from his mouth, and then recall his sins and punish him. THIS MEANS THEY WILL BRING UPON HIM REMEMBERING AND VISITING FOR EVIL, unless he is absolutely righteous; in that case, the remembering and visiting for evil, THE MALE AND THE FEMALE OF THE KLIPAH, will look for his sins, but will not find any. ONLY THEN MAY HE SAY, "REMEMBER ME," "VISIT ME," as did Ezra, who said, "Remember me, O my Elohim, for good" (Nechemyah 13:31).

284. דְּהָא בְּכָל אֲתַר, דְּבַר נָשׁ צַלֵּי צְלוֹתֵיהּ, יַכְלִיל גַּרְמֵיהּ בֵּין סַגִּיאִין בִּכְלָלָא דְּסַגִּיאִין. וְתָא חֲזֵי שׁוּנַמִּית, כַּד אֲמַר לָהּ אֱלִישָׁע, הֲיֵשׁ לְדַבֵּר לָךְ אֶל הַמֶּלֶךְ אוֹ אֶל שַׂר הַצָּבָא. הֲיֵשׁ לְדַבֵּר לָךְ אֶל הַמֶּלֶךְ, הַהוּא יוֹמָא, יוֹם טוֹב דְּרֹאשׁ הַשָּׁנָה הֲוָה, וְהַהוּא יוֹמָא דְּמַלְכוּתָא דִּרְקִיעָא שָׁלְטָא לְמֵידַן עַלְמָא, וְקוּדְשָׁא בְּרִיךְ הוּא אִקְרֵי מֶלֶךְ הַמִּשְׁפָּט בְּהַהוּא זִמְנָא. וּבְגִין כָּךְ אֲמַר לָהּ, הֲיֵשׁ לְדַבֵּר לָךְ אֶל הַמֶּלֶךְ.

284. Whenever a man prays, it behooves him to include himself within the multitude, among the crowd. Come and behold: Elisha said to the Shunamitess, "Would you be spoken for to the king, or to the captain of the host?" (II Melachim 4:13). "Would you be spoken for to the king" means that it was the holiday of Rosh Hashanah, when the kingdom of heaven sits in judgment on the world. The Holy One, blessed be He, is then called "the King of Judgment." Therefore, he asked her, "Would you be spoken for to the king?" THIS IS A REFERENCE TO THE HOLY ONE, BLESSED BE HE, AS A KING.

285. מַה כְּתִיב, וַתֹּאמֶר בְּתוֹךְ עַמִּי אָנֹכִי יוֹשֶׁבֶת. מַאי קָאָמְרָה, לָא בָּעֵינָא, לְמֶהֱוֵי רְשִׁימָאָה לְעֵילָא, אֶלָּא לְאַעֲלָאָה רֵישָׁאי בֵּין סַגִּיאִין, וְלָא לְאַפָּקָא מִכְּלָלָא דִּלְהוֹן. וְכָךְ בָּעֵי לֵיהּ לְבַר נָשׁ, לְאִתְכְּלָלָא בִּכְלָלָא דְּסַגִּיאִין וְלָא לְאִתְיַיחֲדָא בִּלְחוֹדוֹי, בְּגִין דְּלָא יַשְׁגְּחוּן עֲלֵיהּ, לְאַדְכָּרָא חוֹבוֹי כִּדְקָאֲמָרָן.

285. It is written: "And she answered, I dwell among my own people" (Ibid.). HE ASKS: WHAT did she say? WHAT DID SHE MEAN BY THAT? HE ANSWERS: SHE SAID, I do not wish to be distinguished above as extraordinary, but rather to be one of many. Thus, it behooves a man to be included within the crowd and not be singled out, so that THE ACCUSERS shall not look at him and remember his sins.

28. Death and the shadow of death

The rabbis discuss death and how it may be escaped. God does not kill humankind. Men die when they walk in the shadow of the Angel of Death. When God's wisdom prevails on Earth, death will vanish forever.

The Relevance of this Passage

Death is an illusion of this physical world. It helps correct the soul when the accumulation of negativity in the body becomes too great a task to correct in the present lifetime. Negativity is aroused when behavior is rooted in Evil Inclination. When mankind has fully abolished this aspect of his nature, immortality will become the new reality. This can be hastened by a concentrated, meditative connection to the Hebrew texts that distill this wisdom.

286. פְּתַח רִבִּי יְהוּדָה וַאֲמַר הֲנִגְלוּ לְךָ שַׁעֲרֵי מָוֶת וְשַׁעֲרֵי צַלְמָוֶת תִּרְאֶה. הַאי קְרָא, קוּדְשָׁא בְּרִיךְ הוּא אֲמַר לֵיהּ לְאִיּוֹב, כַּד חָמָא, דְּאִיּוֹב דָּחֵיק גַּרְמֵיהּ עַל דִּינוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא. תָּא חֲזֵי, אִיּוֹב אֲמַר הֵן יִקְטְלֵנִי לוֹ אֲיַחֵל, כְּתִיב לֹא בְּאל״ף, וְקָרִינָן לוֹ בְּוא״ו, וְכֹלָּא אִיהוּ.

286. Rabbi Yehuda began the discussion with the verse: "have the gates of death been opened to you? Or have you seen the gates of the shadow of death?" (Iyov 38:17). The Holy One, blessed be He, said this to Iyov, who was aggravated by the judgments of the Holy One, blessed be He. Come and behold: Iyov said, "Though He slay me, yet will I trust in Him (Heb. lo)" (Iyov 13:15). It is written "lo (Lamed Aleph)," (lit.'not'), but read as with lo (Lamed Vav) ('in him')". Thus, it includes everything, AND ALSO SAYS THAT THOUGH HE SLAYS HIM, HE WILL NOT TRUST IN HIM.

287. אָמַר לוֹ קוּדְשָׁא בְּרִיךְ הוּא, וְכִי אֲנָא קָטֵיל בְּנֵי נָשָׁא, הֲנִגְלוּ לָךְ שַׁעֲרֵי מָוֶת וְשַׁעֲרֵי צַלְמָוֶת תִּרְאֶה, כַּמָּה תַּרְעִין אִינּוּן פְּתִיחָן בְּהַהוּא סִטְרָא. וּמוֹתָא שָׁלְטָא עֲלַיְיהוּ, וְכֻלְּהוּ סְתִימִין מִבְּנֵי נָשָׁא, וְלָא יָדְעִין אִינּוּן שְׁעָרִים.

287. The Holy One, blessed be He, asked him: 'Do I kill people?' "... have the gates of death been opened to you? Or have you seen the gates of the shadow of death?" How many gates are open on that side THROUGH WHICH YOU CAN ESCAPE DEATH? BUT EVERYWHERE death controls them, because the gates are not opened to men who do not know of them. IN THE FUTURE, HOWEVER, WHEN THE VERSE IS FULFILLED, "FOR THE EARTH SHALL BE FULL OF THE KNOWLEDGE OF HASHEM" (YESHAYAH 11:9), THEN, "HE WILL DESTROY DEATH FOR EVER" (YESHAYAH 25:8). THUS, THEY DIE BECAUSE THEY DO NOT KNOW HOW TO BE GUARDED, AND NOT BECAUSE THE HOLY ONE, BLESSED BE HE, KILLS THEM.

288. וְשַׁעֲרֵי צַלְמָוֶת תִּרְאֶה. מַאן אִינּוּן שַׁעֲרֵי מָוֶת וּמַאן אִינּוּן שַׁעֲרֵי צַלְמָוֶת. אֶלָּא מָוֶת וְצַלְמָוֶת כַּחֲדָא אִינּוּן, וְזִוּוּגָא חָדָא אִינּוּן. מָוֶת הָא אִתְּמַר, דָּא מַלְאַךְ הַמָּוֶת, וְהָא אוֹקְמוּהָ. צַלְמָוֶת: צֵל מָוֶת. הַאי אִיהוּ מַאן דְּרָכִיב עֲלֵיהּ, וְאִיהוּ צִלָּא דִדִילֵיהּ, וְתוֹקְפָא דִילֵיהּ, לְאִזְדַּוְּגָא כַּחֲדָא, בְּקִשּׁוּרָא חַד וְאִינּוּן חַד.

288. "Or have you seen the gates of the shadwo of death." HE ASKS: What are the gates of death, and what are the gates of the shadow of death? HE ANSWERS: They are as one, joined together LIKE MALE AND FEMALE ARE JOINED TO BE ONE. We learned that "death" means the Angel of Death. It has already been explained TO BE THE SECRET OF THE SERPENT, WHICH IS FEMALE. The shadow of death is he who rides upon death, NAMELY, SAMAEL WHO RIDES UPON THE SERPENT. It is its shadow and gives it the power to be united into one bond. And so they are one.

289. וְכָל אִינּוּן דַּרְגִּין דְּנָפְקִי מִנַּיְיהוּ, וּמִתְקַשְּׁרָן בְּהוֹ אִינּוּן שְׁעָרִים דִּלְהוֹן, כְּמָה דִלְעֵילָא, כְּמָה דְאַתְּ אָמַר, שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם וגו׳. וְאִלֵּין אִיקְרוּ נַהֲרִין וְנַחֲלִין, שִׁית סִטְרִין דְּעָלְמָא. אוֹף הָכִי אִינּוּן שַׁעֲרֵי מָוֶת, וְשַׁעֲרֵי צַלְמָוֶת מִסִּטְרָא אָחֳרָא, דַּרְגִּין יְדִיעָן דְּשָׁלְטִין בְּעָלְמָא, שַׁעֲרֵי מָוֶת, וְשַׁעֲרֵי צַלְמָוֶת, דָּא נוּקְבָא, וְדָא דְכוּרָא, וְתַרְוַוּיְיהוּ כַּחֲדָא.

289. All the grades issued by them are connected TO THE MALE AND THE FEMALE OF THE KLIPOT; THEY are their gates. It is the same above, IN HOLINESS, as it is written: "Lift up your heads, O gates" (Tehilim 24:7). They are called 'rivers and springs', THAT IS, THE FOUNDATIONS OF the six ends of the world, THE MALE AND THE FEMALE OF HOLINESS. Here also, there are gates of death and gates of the shadow of death of the Other Side. They are grades that rule over the world. The gates of death and the gates of the shadow of death are male and female, clinging together.

290. וְעַל דָּא, אָמַר קוּדְשָׁא בְּרִיךְ הוּא לְאִיּוֹב, בְּגִין כָּל אִינּוּן מִלִּין, דְּאִיהוּ אָמַר כָּלָה עָנָן וַיֵּלַךְ כֵּן יוֹרֵד שְׁאוֹל לֹא יַעֲלֶה, וְכָל אִינּוּן שְׁאָר מִלִּין. אָמַר קוּדְשָׁא בְּרִיךְ הוּא הֲנִגְלוּ לָךְ שַׁעֲרֵי מָוֶת, לְמִנְדַּע דְּהָא כֻּלְּהוּ בִּרְשׁוּתִי, וְכֻלְּהוּ זְמִינִין לְאִתְבַּעֲרָא מֵעָלְמָא, דִּכְתִיב בִּלַּע הַמָּוֶת לָנֶצַח וגו׳.

290. Therefore, the Holy One, blessed be He, addressed these words to Iyov: "As the cloud is consumed and vanishes away: so he who goes down to the grave shall come up no more" (Iyov 7:8). together with, "have the gates of death been opened to you?" Thus he may know that they are all under My authority, and in the future they will be removed from the world, as it is written: "He will destroy death forever."

29. And Elohim remembered Rachel

The Zohar discusses the ability of Rachel to give birth to Binyamen, which came about through the spiritual level of Mazal. This spiritual realm is where all child-bearing originates.

The Relevance of this Passage

Though it may be a person's destiny to be unable to bear children as a result of a prior incarnation, spiritual transformation of character gives one the power to rise above destiny-the stars and planets in the heavens-and experience in the miracle of childbirth.

We can reach this spiritual level, which lies above the plane of the planets, through the Light that shines in Rachel's soul. Our connection to the matriarch's soul is made through this passage and we can share her energy with people who are struggling to bear children.

291. תָּא חֲזֵי, וַיִּזְכֹּר אֱלֹהִים אֶת רָחֵל וַיִּשְׁמַע אֵלֶיהָ אֱלֹהִים וַיִּפְתַּח אֶת רַחְמָהּ. תְּרֵי זְמִנִין, אֱלֹהִים אֱלֹהִים, אַמַּאי, אֶלָּא, חַד מֵעַלְמָא דִּדְכוּרָא, וְחַד מֵעַלְמָא דְנוּקְבָא, בְּגִין דִּבְמַזָּלָא תַּלְיָיא מִלְּתָא.

291. Come and behold: "And Elohim remembered Rachel, and Elohim hearkened to her, and opened her womb" (Beresheet 30:22). HE ASKS: Why is Elohim mentioned twice? WOULD IT NOT BE ENOUGH TO SAY, 'AND HE HEARKENED TO HER AND OPENED HER WOMB?' HE ANSWERS: This is because one is from the world of the male, NAMELY, BINAH, WHICH IS CALLED 'ELOHIM'; and one is from the world of the female, NAMELY, THE NUKVA OF ZEIR ANPIN, ALSO CALLED 'ELOHIM'. For it depends upon Mazal, WHICH IS OF THE MALE WORLD, AS IT HAS ALREADY BEEN EXPLAINED THAT CHILDBEARING DEPENDS ON MAZAL.

292. וְכַד אִתְעָרַת רָחֵל בִּשְׁמָא דָא, דִּכְתִיב יוֹסֵף ה׳ לִי בֵּן אַחֵר, יָדַע יַעֲקֹב, דְּאִיהִי אִתְחַזְיָא לְאַשְׁלָמָא כֻּלְּהוּ שִׁבְטִין, וְלָא תִתְקַיֵּים בְּעַלְמָא, בְּגִין כָּךְ בָּעָא לְמֵיזַל, וְלָא יָכֵיל, וְכַד מָטָא זִמְנָא דִּבְנְיָמִין, עָרַק וַאֲזַל לֵיהּ, בְּגִין דִּבְאַרְעָא אָחֳרָא לָא יִשְׁתְּלִים בֵּיתָא, לְאִתְקַשְׁרָא עַלְמָא קַדִּישָׁא בֵּיהּ.

292. When Rachel was inspired by the name OF BINYAMIN, as it is written: "Hashem shall add (Heb. yosef) to me another son" (Beresheet 30:23), Ya'akov knew that it would be so because she is worthy of increasing the number of the tribes TO TWELVE. He also knew THAT AFTER THAT, she would no longer live in the world. That is why he wanted to go TO THE LAND OF YISRAEL: SO THAT THE TRIBES WOULD BE COMPLETED IN THE LAND OF YISRAEL AND RACHEL SHOULD NOT DIE OUTSIDE OF YISRAEL. He could not go BECAUSE LAVAN DETAINED HIM. So when Binyamin was due, NAMELY, AFTER SHE CONCEIVED HIM, he ran away so that the House would not be perfected BY THE TWELVE TRIBES, and the Holy World, THE NUKVA OF ZEIR ANPIN, would not be attached to it in a foreign country.

293. וְהַיְינוּ דִּכְתִיב וַיֹּאמֶר ה׳ אֶל יַעֲקֹב שׁוּב אֶל אֶרֶץ אֲבוֹתֶיךָ וּלְמוֹלַדְתֶּךָ וְאֶהְיֶה עִמָּךְ. מַאי וְאֶהְיֶה עִמָּךְ, אֶלָּא אֲמַר לֵיהּ, עַד הָכָא, רָחֵל הֲוַת עִמָּךְ עִקָּרָא דְבֵיתָא, מִכָּאן וּלְהַלְאָה, אֲנָא אֶהֱא עִמָּךְ, וְאֶטּוֹל בֵּיתָא בַּהֲדָךְ, בִּתְרֵיסַר שִׁבְטִין. וְהַיְינוּ דִּכְתִיב, וַאֲנִי בְּבֹאִי מִפַּדָּן מֵתָה עָלַי רָחֵל. עָלַי הֲוָה, וּבְגִינִי הֲוָה מִלָּה, דְּאִתְדַּחְיָא אִיהִי, וְאַתְיָא דִיּוּרָא אָחֳרָא, וְנָטְלָא בֵּיתָא בְּגִינִי לְדַיְירָא עִמִּי.

293. This is the meaning of the verse: "And Hashem said to Ya'akov, 'Return to the land of your fathers, and to your kindred; and I will be with you'" (Beresheet 31:3). HE ASKS: What is THE MEANING OF, "and I will be with you?" HE ANSWERS: THE Holy One, blessed be He, said to him--Until now Rachel, the foundation of the house, was with you. From now on, I shall be with you and take the House, NAMELY, THE SHECHINAH, with you by the twelve tribes. This is what is meant by the verse: "And as for me, when I came from Paddan, Rachel died by me" (Beresheet 48:7). It was because of me that Rachel was removed, and another tenant, NAMELY, THE SHECHINAH, came in and dwelt with me in the House.

30. "Appoint me your wages"

The rabbis comment on Ya'akov's payment by his father-in-law, Lavan. Because Ya'akov was whole-hearted and sincere in his relations with Lavan, God rescued him and took him into the Holy Land, even though Lavan dealt with him unfairly. Through his honesty, Ya'akov was testing his luck-a necessary precaution before he could take the next step out of exile. This verse teaches us to deal honestly even with those who exploit us. Time will bring our reward.

The Relevance of this Passage

Our rewards in life are often delayed by time, to test the authenticity of our virtuous behavior. The delay may create the illusion that honest behavior goes unrewarded, and that the wicked prosper from their negative deeds. This severely limited view of life only generates affliction and judgment at a later point in our lives. Here the ability to perceive the cause and effect principle that governs the cosmos is aroused in our consciousness.

294. וַיֹּאמֶר נָקְבָה שְׂכָרְךָ עָלַי וְאֶתֵּנָה, מַאי נָקְבָה. אֲמַר רִבִּי יִצְחָק, הַהוּא רָשָׁע אֲמַר, אֲנָא חָמֵי, דְּיַעֲקֹב לָא אִסְתַּכֵּל אֶלָּא בְּנוּקְבֵי, וּבְגִין כָּךְ יִפְלַח לִי, אֲמַר נָקְבָה שְׂכָרְךָ, הָא נְקֵבָה, דְּאִיהוּ שְׂכָרְךָ, כַּד בְּקַדְמֵיתָא. וְאֶתֵּנָה, אֵימָא מַאן נְקֵבָה אִסְתַּכַּלְתְּ בָּהּ, וְאֶתֵּנָה, וּפְלַח לִי בְּגִינָהּ.

294. "Appoint me your wages, and I will give it" (Beresheet 30:28). HE ASKS: What is the meaning of "Appoint?" Rabbi Yitzchak said: The wicked one said--I see that Ya'akov has eyes only for females, therefore he shall serve me. He then said: "Appoint (Heb. nokvah) me your wages," a female (Heb. nekevah) shall be your wages, as before. "...and I will give it..." means 'tell me what woman you have cast your eyes on, and you shall serve me for her.'

295. וַיֹּאמֶר יַעֲקֹב לֹא תִתֵּן לִי מְאוּמָה, אָמַר יַעֲקֹב חָלִילָה, דְּהָא אֲנָא כָּל מַה דַּעֲבִידְנָא, לְשֵׁם יְקָרָא דְּמַלְכָּא קַדִּישָׁא עֲבִידְנָא, וְעַל דָּא לֹא תִתֵּן לִי מְאוּמָה, דְּהָא לָאו דַּעְתָּאי בְּהַאי, אֶלָּא אִם תַּעֲשֶׂה לִי הַדָּבָר הַזֶּה וגו׳.

295. "And Ya'akov said, 'You shall not give me anything'" (Beresheet 30:31). Ya'akov said, heaven forbid! whatever I did, I did for the glory of the holy King AND NOT FOR MY PASSIONS. Therefore, "You shall not give me anything," because it was NEVER my intention but, "if you will do this thing for me..."

296. וַיָּסַר בַּיּוֹם הַהוּא אֶת הַתְּיָשִׁים. רִבִּי אֶלְעָזָר פְּתַח וַאֲמַר, יי׳ מִי יָגוּר בְּאָהֳלֶךָ וגו׳, דָּא אוֹקִימְנָא, וְאוֹקְמוּהָ חַבְרַיָּיא, הוֹלֵךְ תָּמִים, דָּא אַבְרָהָם. דְּכַד אִתְגְּזַר, תָּמִים אִקְרֵי. וּפוֹעֵל צֶדֶק, דָּא יִצְחָק. וְדוֹבֵר אֱמֶת, דָּא יַעֲקֹב. וַהַאי יַעֲקֹב בֶּאֱמֶת אִתְדַּבַּק, אִי הוּא בֶּאֱמֶת אִתְדַּבַּק, מ״ט עֲבַד עִם לָבָן כְּגַוְונָא דָא.

296. "And he removed that day the he goats" (Beresheet 30:35). Rabbi Elazar began the discussion with the verse: "Hashem, who shall abide in Your tent" (Tehilim 15:1) This was explained by the friends. "He that walks in perfection" is Avraham, for when he was circumcised, he became perfect; "works Righteousness" refers to Yitzchak; and he who "speaks truth" is Ya'akov. Assuredly, Ya'akov cleaved to the attribute of Truth. HE ASKS: If he cleaved to the attribute of Truth, why did he behave as he did with Lavan, NAMELY, WHEN PEELING THE RODS?

297. אֶלָּא, יַעֲקֹב בָּחִין שַׁעְתָּא דְּמַזְּלֵיהּ הֲוָה. דְּשָׁרֵי לֵיהּ לְאֵינַשׁ, לְמִבְחַן שַׁעְתֵּיהּ, עַד לָא יָתוּב לְאַרְעֵיהּ, וְאִי מַזָּלֵיהּ קָאֵים בַּמֶּה דַּעֲבִיד שַׁפִּיר, וְאִי לָאו לָא יוֹשִׁיט רַגְלוֹי, עַד דְּיִסְלַק לְגַבֵּיהּ.

297. HE ANSWERS: Ya'akov was testing his luck BY WHAT HE DID. It is permissible for a man to see if fortune is with him before he returns to his country. If his luck stands by him, all is well; if it does not, he shall not set foot to go until the time is favorable.

298. תָּא חֲזֵי כְּתִיב וְעָנְתָה בִּי צִדְקָתִי בְּיוֹם מָחָר וגו׳, דְּהָא אִיהוּ לָא עֲבַד בְּגִין דְּיִטּוֹל מִדִּילֵיהּ לְמַגְנָא, אֶלָּא כֹּלָּא בְּקוּשְׁטָא וּשְׁלִימוּ דִּרְעוּתָא וְלָא עוֹד אֶלָּא דְּאִיהוּ נָטֵיל רְשׁוּ מִלָּבָן, וְע״ד כְּתִיב נִחַשְׁתִּי וַיְבָרֲכֵנִי יי׳ בִּגְלָלֶךָ. כַּמָּה חֲרָשִׁין וְזִינִין עֲבַד לָבָן, וּבְחִין מַזָּלֵיהּ, בְּגִינֵיהּ דְּיַעֲקֹב, וַהֲוָה אַשְׁכַּח בְּגִינֵיהּ דְּיַעֲקֹב, מְאָה עָאנָא כָּל יַרְחָא, וּמְאָה אִמְּרִין, וּמְאָה עִזִּין יַתִּיר עַל עָאנֵיהּ.

298. Come and see: It is written: "So shall my righteousness answer for me in time to come..." (Beresheet 30:33) for he did not attempt to obtain something from Lavan for nothing, but did everything truthfully and wholeheartedly. Moreover, he received permission from Lavan to do this. Thus, it is written THAT HE ANSWERS HIM: "I have learned by signs that Hashem has blessed me for your sake" (Ibid. 27). Lavan used magic and sorcery and tested his luck to find out WHETHER HE SUCCEEDED because of Ya'akov. He found that every month he added a hundred sheep, a hundred lambs, and a hundred male goats to his flocks because of Ya'akov, AND THEREFORE GAVE HIM PERMISSION.

299. ר׳ אַבָּא אָמַר, אֶלֶף עָאנִין, וְאֶלֶף אִמְּרִין, וְאֶלֶף עִזִּין, הֲוָה מַיְיתֵי לֵיהּ יַעֲקֹב יַתִּיר בְּכָל יַרְחָא וְיַרְחָא, הה״ד כִּי מְעַט אֲשֶׁר הָיָה לְךָ לְפָנַי וַיִּפְרֹץ לְרֹב וַיְבָרֶךָ יי׳ אוֹתְךָ לְרַגְלִי, וּברִכְתָּא דִּלְעֵילָא לָאו אִיהוּ, פָּחוֹת מֵאֶלֶף, מִכָּל זִינָא וְזִינָא, מֵעָאנִין אֶלֶף אִשְׁתַּכַּח, מֵאִמְּרִין אֶלֶף אִשְׁתַּכַּח, מֵעִזִּין אֶלֶף אִשְׁתַּכַּח, עַל כָּל מַה דְּשַׁרְיָא בִּרְכְתָּא דִּלְעֵילָא, לָא פָּחוֹת מֵאֶלֶף, עַד דִּבְגִינֵיהּ דְּיַעֲקֹב, אִסְתַּלַּק לָבָן לְכַמָּה עוֹתְרָא.

299. Rabbi Aba said: Ya'akov used to bring an additional thousand cattle, thousand lambs, and thousand male goats every month. This is what is meant by the verse: "For the little which you had before I came is now increased to a multitude; and Hashem has blessed you since my coming" (Beresheet 30:30). Blessing from above does not dwell on less than a thousand of each kind. So there were a thousand sheep, a thousand lambs, and a thousand male goats, since blessing from above does not dwell on a lesser number. Thus, Ya'akov brought Lavan great wealth.

300. וְכַד בָּעָא יַעֲקֹב לְנַטְלֵיהּ אַגְרֵיהּ, לָא אַשְׁכַּח אֶלָּא עֲשָׂרָה מִכָּל זִינָא וְזִינָא, וְיַעֲקֹב חָשִׁיב לֵיהּ לְעוֹתְרָא סַגִּי. חָמֵי כַּמָּה נָטֵיל מִדִּילֵיהּ, מִמַּה דַּהֲוָה יָהֵיב אִיהוּ בִּזְכוּתֵיהּ לְלָבָן. וְכָל דָּא דְּסָלִיק בֵּיהּ יַעֲקֹב, לָא הֲוָה, אֶלָּא בִּזְרוֹעַ דְּאִינּוּן מַקְלוֹת, דְּשַׁוֵּי לְגַבֵּי עָנָא.

300. When Ya'akov asked for his wages, he found only ten of each kind, yet he thought it generous. He saw THE DIFFERENCE between the small amount he received from Lavan and what Lavan received as a result of his efforts. And what Ya'akov received was given reluctantly, as a result of the rods he placed against the cattle.

301. תָּא חֲזֵי כַּמָּה טָרַח הַהוּא שְׁלֵימָא דְיַעֲקֹב, אֲבַתְרֵיהּ דְלָבָן. כְּתִיב, וַיָּשֶׂם דֶּרֶךְ שְׁלֹשֶׁת יָמִים וגו׳, וְהָוָה אַיְיתֵי יְהִ כָּל הַאי עוֹתְרָא, וְעִם כָּל דָּא, לָא בָעָא לָבָן דְּיֵהֵא אַגְרֵיהּ דְיַעֲקֹב הָכֵי, אֶלָּא נָטַל עֲשָׂרָה מִן דָּא, וַעֲשָׂרָה מִן דָּא, וְיָהַב לֵיהּ, וַאֲמַר לֵיהּ, טוֹל הַנֵּי, וְאִי יוֹלִידוּ כְּמָה דַאֲמַרְתְּ, בְּהַאי גַּוְונָא יְהֵא אַגְרָךְ, הה״ד וַתַּחֲלֹף אֶת מַשְׂכֻּרְתִּי עֲשֶׂרֶת מוֹנִים, עֲשָׂרָה מִן דָּא וַעֲשָׂרָה מִן דָּא, וּכְתִיב וַאֲבִיכֶן הֵתֶל בִּי וְהֶחֱלִיף אֶת מַשְׂכֻּרְתִּי עֲשֶׂרֶת מוֹנִים. אֶשְׁתַּדַּל בָּתַר קוּדְשָׁא בְּרִיךְ הוּא, וּבְרִכְיָיהּ. וּמִכָּל מַה דְשַׁוֵּי לָבָן עִמֵּיהּ דְיַעֲקֹב, אַהְדַּר בְּמִלּוֹלֵיהּ, וּנְטִיל מִיַּעֲקֹב כֻּלָּא, עַד דְקוּדְשָׁא בְּרִיךְ הוּא חָס עֲלֵיהּ, וּנְטַל מִדִּילֵיהּ בִּזְרוֹעַ.

301. Come and behold: how much did the perfect Ya'akov toil for Lavan? It is written: "And he set three days' journey between himself and Ya'akov" (Beresheet 30:36), and he brought him much wealth. Yet because Lavan did not want to pay Ya'akov's wages, he gave Ya'akov ten of this kind and ten of that kind, and said to him: Take these, and if they issue as you said, SPECKLED AND SPOTTED, they will be your wages. THIS MEANS HE MAY TAKE TEN OF EACH. This is the meaning of the verse, "and changed my wages ten times (Heb. monim)," (Beresheet 31:7) that is, ten of (Heb. min) this and ten of (Heb. min) that. It is written: "And your father has deceived me, and changed my wages ten times." By these ten, he strove after the Holy One, blessed be He, and blessed Him. With all his conditions, Lavan went back on his words and took everything from Ya'akov, until the Holy One, blessed be He, took pity on him and took from Lavan by force.

31. The rods

In this passage the rabbis discuss the allegorical meaning of the rods, or peeled branches of poplar, that Jacob used to separate his flocks from those of Laban at the drinking troughs. These rods represent the power of judgment, or the ability to make distinctions. Rabbi Elazar says, "All these verses instruct us wisely," even the most trivial.

The Relevance of this Passage

In our material existence, the differences between good and evil, and truth and falsehood, are often blurred. This makes our spiritual efforts very challenging, and thus very rewarding also. The power of discernment is instilled in our consciousness, so that our choices in life keep us secure in our spiritual path.

302. אָמַר רִבִּי אֶלְעָזָר כָּל הַנֵּי קְרָאֵי, לְאַחֲזָאָה חָכְמָתָא קָא אַתְיָין, דְתָנִינָן מִלִּין דְלְעֵילָא, מִנְּהוֹן תַּלְיָין בְּעוֹבָדָא, וּמִנְּהוֹן בְּמִלּוֹלָא, וּמִנְּהוֹן בִּרְעוּתָא דְלִבָּא. וּמַאן דְבָעֵי לְאַמְשָׁכָא בִּרְכָאן, בְּצִלּוֹתָא, בְּמִלּוֹלָא, וּרְעוּתָא. וּמִנְּהוֹן דְלָא בְּצִלּוֹתָא, אֶלָּא בְּעוֹבָדָא תַּלְיָין.

302. Rabbi Elazar said: All these verses instruct us wisdom. We have learned that in supernal matters, some depend on actions, SUCH AS TEFILIN AND THE TZIZIT (FRINGES;) some depend on speech, LIKE THE RECITAL OF THE SH'MA AND PRAYER; and some on devotion, SUCH AS LOVE AND FEAR. Whoever wishes to receive blessings should do so through prayer, speech, and devotion. Yet some are not DRAWN through prayer, but depend on actions.

303. תָּא חֲזֵי יַעֲקֹב שְׁלִים, כָּל מַה דַעֲבַד, בְּחָכְמְתָא עָבֵיד, כְּתִיב וַיַּצֵּג אֶת הַמַּקְלוֹת אֲשֶׁר פִּצֵּל בָּרְהָטִים בְּשִׁקְתוֹת הַמַּיִם, כֻּלָּא בְּחָכְמְתָא, לְאַמְשָׁכָא בִּרְכָאן, מִמַּבּוּעָא דְכֻלָּא, לְכֻלְּהוּ דַרְגִּין עִלָּאִין, דְאִינּוּן חוּלָקֵיהּ וְעַדְבֵיהּ.

303. Come and behold: all that honest Ya'akov did was wise. It is written: "And he set the rods which he had peeled before the flocks in the gutters in the watering troughs" (Beresheet 30:38). All this he did in wisdom, to draw blessings from the source of all to the supernal grades, which are his lot.

304. אֶת הַמַּקְלוֹת. מַאן מַקְלוֹת, אִלֵּין דַרְגִּין דְאִינּוּן בֵּי דִינָא. אֲשֶׁר פִּצֵּל, דְאַעֲבַר מִנְּהוֹן דִינָא. בָּרְהָטִים: הַיְינוּ דִכְתִיב מֶלֶךְ אָסוּר בָּרְהָטִים, דְהָא מֵהַהוּא מֶלֶךְ, אַתְיָין בִּרְכָאן לְכֻלְּהוּ עָלְמִין.

304. HE ASKS: What are "the rods?" AND HE ANSWERS: They are the grades of Judgment, "which he had peeled," NAMELY, from which he removed Judgment; "in the gutters" (Heb. rehatim) is similar to the verse, "a king is caught in its tresses (Heb. rehatim)" (Shir Hashirim 7:6), because from that king, THE SUPERNAL KING, blessings come to all the worlds.

305. דְּבָר אַחֵר מֶלֶךְ אָסוּר בְּרַהֲטִים, מֶלֶךְ דָּא, אָסוּר וְקָשׁוּר בְּאִינּוּן רַהֲטִין עִלָּאִין, דְּמִנַּיְיהוּ אִשְׁתַּקְיָין כֹּלָּא, מִמֶּלֶךְ עִלָּאָה. בְּשִׁקֻּתוֹת הַמַּיִם: אִלֵּין אִינּוּן, נַחֲלִין דְּנָפְקִין וְאַתְיָין, עַד דְּמָטוֹ לַאֲתַר דְּמִתְכַּנְּשֵׁי תַּמָּן. אֲשֶׁר תָּבֹאנָה הַצֹּאן לִשְׁתּוֹת, כד"א יַשְׁקוּ כָּל חַיְתוֹ שָׂדָי יִשְׁבְּרוּ פְרָאִים צְמָאָם. וּבְהַהוּא אֲתַר, דְּמִתְכַּנְּשֵׁי תַּמָּן מַיָּא, כֻּלְּהוּ אַתְיָין לְאַשְׁקָאָה מִנֵּיהּ.

306. וַיֵּחַמְנָה, מַאי וַיֵּחַמְנָה. תָּא חֲזֵי בְּשַׁעְתָּא דְּרוּחַ צָפוֹן נָשִׁיב, מַיִין גְּלִידִין, וְלָא נָגְדִין לְבַר, וְלָא אִשְׁתַּקְיָין, בְּגִין דְּדִינָא תַּלְיָא, וּקְרִירוּ דְּצָפוֹן גְּלִיד מַיָּא. וְכַד אִתְעַר רוּחַ דָּרוֹם, מִתְחַמְּמֵי מַיָּא, וְאִתְעֲבַר גְּלִידוּ דִּלְהוֹן, וְנָגְדִין, כְּדֵין אִתְשַׁקְיָין כֹּלָּא. בְּגִין דְּחֲמִימוּ דְּדָרוֹם, שָׁרָאן מַיָּא, וְכֻלְּהוּ מִתְחַמְּמֵי וְחָדָאן לְמִשְׁתֵּי מֵהַהוּא קְרִירוּ דְּצָפוֹן, דַּהֲוָה לוֹן בְּקַדְמֵיתָא, הה"ד וַיֵּחַמְנָה. וַיֵּחַמְנָה, וְלָא כְּתִיב וַיֶּחֱמוּ. אֶלָּא דְּאִינּוּן כֻּלְּהוּ נוּקְבֵי.

32. "And he took a fresh poplar rod"
This verse continues the discussion of the secret meaning of the rods Ya'akov used to separate his animals from those of Lavan. Rabbi Elazar comments that God selected Ya'akov as his Chosen, and that Ya'akov also chose God. Typically, the Zohar here conflates cause and effect as one: that is, God choosing Ya'akov and Ya'akov choosing God are one and the same, indicating interrelated nature of creation. In Rabbi Elazar's interpretation, "Man is the measure of all things." God not only chooses his flock, but each of us has the power to choose God as well.
The Relevance of this Passage
The power of the spiritual truths throughout this section awakens a realization of the power of choice God has bestowed upon us. We begin to recognize the daily opportunities to choose the Light of God over the evil of Darkness.

307. וְעַל דָּא אִתְכַּוַּן יַעֲקֹב, לְמֶעְבַּד עוֹבָדָא בְּחָכְמְתָא, וְדָא הוּא דִּכְתִיב וַיִּקַּח לוֹ יַעֲקֹב מַקַּל לִבְנֶה לַח וגו'. פְּתַח וַאֲמַר כִּי יַעֲקֹב בָּחַר לוֹ יָהּ יִשְׂרָאֵל לִסְגֻלָּתוֹ, תָּא חֲזֵי כִּי יַעֲקֹב בָּחַר לוֹ יָהּ, עַד כָּאן לָא יְדַעְנָא מַאן בָּרִיר לְמַאן, אִי קוּדְשָׁא בְּרִיךְ הוּא בָּרִיר לֵיהּ לְיַעֲקֹב, אִי יַעֲקֹב בָּרִיר לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא. אֶלָּא מִמַּה דְּגָלֵי קְרָא, יְדַעְנָא דְּקוּדְשָׁא בְּרִיךְ הוּא נָטִיל לֵיהּ לְיַעֲקֹב לְעַדְבֵּיהּ, דִּכְתִיב כִּי חֵלֶק יי' עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ.

308. תָּא חֲזֵי, הָכִי נָמֵי יַעֲקֹב, בֵּירַר אַחְסָנָתֵיהּ וְעַדְבֵּיהּ לְחוּלָקֵיהּ, וְסָלֵיק לְעֵילָא מִכָּל דַּרְגִּין, וּנְטִיל לֵיהּ לְעַדְבֵּיהּ. מַקַּל לִבְנֶה לַח, הַיְינוּ דַּרְגָּא חִוָּרָא, דְּסִטַר יְמִינָא. וְלוּז וְעַרְמוֹן, הַיְינוּ דַּרְגָּא סוּמְקָא, דְּסִטַר שְׂמָאלָא.

309. "...and peeled white streaks in them..." He removed the Judgment FROM THE ALMOND AND THE PLANE TREE THAT ARE OF THE LEFT, and connected them to the right. He himself, THE CENTRAL COLUMN, came between them and brought them together so that they became one with two colors. With all that, he "made the white appear" IN SUCH A MANNER that the white dominated the red. Why should he do that? To pour blessings on his portion, THE CENTRAL COLUMN, from the universal source, and to perfect this grade by the three COLUMNS, so the three COLUMNS shall become as one.

309. וַיְפַצֵּל בָּהֶן פְּצָלוֹת לְבָנוֹת, דְּאַעֲבַר דִּינָא מִן דָּא, וְאִתְחַבַּר לֵיהּ בִּימִינָא, וְהוּא עָאל בֵּינַיְיהוּ, וּנְטִיל לוֹן כַּחֲדָא וְאִתְעֲבִיד כֻּלָּא חַד, בִּתְרֵי גַוְונֵי. וְעִם כָּל דָּא, מַחְשֹׁף הַלָּבָן, דְּיִתְגַּלֵּי חִוָּרָא עַל סוּמְקָא. וְכָל דָּא לְמַאי, לְאַמְשָׁכָא לְדַרְגָּא דָא דְעַדְבֵיהּ בִּרְכָאן מִמַּבּוּעָא דְכֹלָּא, וּלְשַׁוָּאָה לְדַרְגָּא דָא דְּאִיהוּ תְּלָתָא כַּחֲדָא.

310. We already explained the verse, "in the gutters in the watering troughs." By this wise act, BY THE PERFECTION OF THE THREE COLUMNS, blessings flow downward; all the worlds are watered, and blessings dwell on them, as was explained when discussing the verses, "in the morning he shall devour the prey" (Beresheet 49:27), and, then "at night he shall divide the spoil" (Ibid.). Then all the worlds below will be blessed, THE THREE WORLDS OF BRIYAH, YETZIRAH, AND ASIYAH. And Ya'akov took his portion from the blessings which dwell on him below, because it is the lot of the Holy One, blessed be He.
Sitrei Torah (Secrets of the Torah)

310. בְּרַהֲטִים בְּשִׁקַּתּוֹת הַמַּיִם, כְּמָה דְּאוֹקִימְנָא, וּכְדֵין בְּעוֹבָדָא דָא דְּחָכְמְתָא, נָגְדִין בִּרְכָאן לְתַתָּא, וּמִתְשַׁקְיָין כֻּלְּהוּ עָלְמִין, וְשַׁרְיָין עֲלֵיהּ בִּרְכָאן, כְּמָה דְּאוֹקְמוּהָ, דִּכְתִיב בַּבֹּקֶר יֹאכַל עַד וגו׳, וּלְבָתַר מִכָּאן, וְלָעֶרֶב יְחַלֵּק שָׁלָל, לְאִתְבָּרְכָא כֻּלְּהוּ עָלְמִין לְתַתָּא. וְיַעֲקֹב נְטַל חוּלָקֵיהּ, מֵאינוּן בִּרְכָאן, דְּשַׁרְיָין עֲלֵיהּ לְתַתָּא, בְּגִין דְּאִיהוּ חוּלָקֵיהּ וְעַדְבָא דְּקוּדְשָׁא בְּרִיךְ הוּא.

311. "And Ya'akov took him rods of fresh poplar..." The intention of this act was for the bonds of Faith--TO DRAW THREE KNOTS, THE THREE COLUMNS, ON THE NUKVA, CALLED 'FAITH'. The sound of sounds was brought from above downward, and our eyes opened. HE EXPLAINED: The wheel turned a few times and the melodious sound was heard. Those who slumber and sleep, who have sleep in their eye sockets, awake! They do not know, or look, or see, for they shut their ears, heavy hearted, asleep without knowledge. The Torah is before them, yet they pay not attention, nor know what they look at. They see, yet do not see. The Torah raises sounds. Behold, fools, open your eyes, and know. But there is no one to notice, no one to lend an ear. How long will you be in darkness because of your evil desires? Look to know, and the shining light shall be revealed to you.

סתרי תורה

311. וַיִּקַּח לוֹ יַעֲקֹב מַקַּל לִבְנֶה וגו׳, מַתְנִיתִין, רְעוּתָא דְעוֹבָדָא, קַטְרֵי דְמְהֵימְנוּתָא, קָל קָלָא דְּקָלְיָא, אִתְעַר מֵעֵילָא לְתַתָּא, אֲנַן פְּתִיחִין עַיְינִי הֲוֵינָן. גַּלְגָּלָא אַסְחַר מֵעֵילָא לְכַמָּה סִטְרִין, קָל נְעִימוּתָא אִתְעַר. אִתְעָרוּ נַיְמִין דְּמִיכִין, דְּשִׁינְתָא בְּחוֹרֵיהוֹן, וְלָא יָדְעֵי, וְלָא מִסְתַּכְּלָן, וְלָא חָמָאן אֲטִימִין אוּדְנִין, כְּבְדֵין דְּלִבָּא, נַיְימִין, וְלָא יָדְעִין. אוֹרַיְיתָא קַיְימָא קֳמַיְיהוּ, וְלָא מַשְׁגִּיחִין וְלָא יָדְעֵי בַּמֶּה מִסְתַּכְּלָן, חָמָאן וְלָא חָמָאן. אוֹרַיְיתָא רָמַאת קָלִין אִסְתַּכְּלוּ טִפְּשִׁין, פְּתְחוּ עַיְינִין, וְתִנְדְּעוּן. לֵית מַאן דְּיַשְׁגַּח, וְלֵית מַאן דְּיַרְכִּין אוּדְנֵיהּ, עַד מָה תֶּהֱוּוּן בְּגוֹ חֲשׁוֹכָא דִּרְעוּתַיְיהוּ. אִסְתַּכְּלוּ לְמִנְדַּע, וְאִתְגְּלֵי לְכוֹן נְהוֹרָא דְּנָהִיר.

312. As a result of his problems in a foreign country and rule with strange grades, INSTEAD OF IN THE HOLY LAND, honest Ya'akov rejected them all and chose as his inheritance--NAMELY, WITHIN THE CENTRAL COLUMN--a light out of darkness, THE RIGHT COLUMN, and wisdom out of stupidity, THE LEFT COLUMN. He honored his Master while still under foreign rule IN PADDAN ARAM, HE BEING THE CENTRAL COLUMN. Then it was said of him: "Ya'akov shall not now be ashamed, neither shall his face now grow pale" (Yeshayah 29:22).
End of Sitrei Torah (Secrets of the Torah)
Tosefta (Addendum)

312. בְּזִמְנָא דְיַעֲקֹב שְׁלִימָא, מִגּוֹ עָאקוּ דְּאַרְעָא וּרְשׁוּ אָחֳרָא, בְּגוֹ דַּרְגִּין נוּכְרָאִין, דָּחָה לְכֻלְּהוּ, וּבָרֵיר חוּלַק עַדְבֵיהּ וְאַחְסַנְתֵּיהּ, נְהוֹרָא מִגּוֹ חֲשׁוֹכָא, חָכְמְתָא מִגּוֹ טִפְּשׁוּתָא, וְאוֹקִיר לֵיהּ לְמָארֵיהּ, כַּד הֲוָה קָאֵים בְּגוֹ רְשׁוּתָא דְּאֵל זָר. ע״ד כְּתִיב לֹא עַתָּה יֵבוֹשׁ יַעֲקֹב וְלֹא עַתָּה פָּנָיו יֶחֱוָרוּ.
(עד כאן סתרי תורה)

313. The pure knot rose in the innermost place. Before it found an inhabited place, that place did not exist; it was lost to all, and ruin was everywhere. Ruin alludes to the male, Samael, who was created from the impurities of the might of Yitzchak. Death is its female, the primordial serpent called a 'wife of harlotry', about whom it is written: "Her feet go down to death" (Mishlei 5:5). These two, Ruin and Death, heard the strong commandment of the King.

תוספתא

313. קוּטְרָא דְקוּטְרָא דַכְיָא, הֲוָה סָלִיק לְגוֹ לְגוֹ, עַד לָא אַשְׁכַּח אֲתַר בֵּית מוֹתְבָא, הַהוּא אֲתַר לָאו אֲתַר, לָאו אִשְׁתַּכַּח לְעֵילָא וְתַתָּא, מִכֹּלָּא אִתְאֲבִיד, אֲבַדּוֹן הֲוֵי מִכֹּלָּא, אֲבַדּוֹן דְּכוּרָא, סמא״ל דְּנָפַק מֵהִתּוּכָא דְתוֹקְפָא דְיִצְחָק. וּמָוֶת נוּקְבָא דִילֵיהּ, נָחָשׁ קַדְמָאָה, אֵשֶׁת זְנוּנִים, דִּכְתִיב רַגְלֶיהָ יוֹרְדוֹת מָוֶת. וְאִלֵּין תְּרֵין: אֲבַדּוֹן וּמָוֶת, שְׁמָעוּ תּוֹקְפָא דְהוּרְמָנוּ דְמַלְכָּא.

314. There is a deeply held mystery, undisclosed and not revealed, that is, hidden more than any thought. From it came the letter Yud, the supernal point from which everything else develops. THE YUD drew and issued the letter Hei, the supernal mother, who waters all. From this Hei comes the letter Vav, the secret of the six SFIROT, which unites all the sides. It is " the rods of fresh poplar and almond and plane tree."

314. רָזָא וְסִתְרָא סְתִימָא עִלָּאָה טָמִיר מִכֹּלָּא, טָמִיר מֵרַעְיוֹנִין וְהִרְהוּרִין, מִנֵּיהּ נָפַק אָת י׳, נְקוּדָה עִלָּאָה. מֵהַאי נְקוּדָה עִלָּאָה, נָפַק כֹּלָּא, אַמְשֵׁיךְ וְאַפִּיק ה׳, אִמָּא עִלָּאָה, דְּאַשְׁקֵי לְכֹלָּא. מֵהַאי נָפֵיק ו׳, רָזָא דְשִׁית, דְּאָחִיד לְכָל סִטְרִין, דְּאִיהוּ: מַקֵּל לִבְנֶה לַח, וְלוּז, וְעַרְמוֹן.

315. It contains two arms. THE ARMS come out and are included within the last Hei, to bind the tabernacle into one. Then the thirteen attributes of Mercy become one, AS THE NUMERICAL VALUE OF ECHAD ('ONE') IS THIRTEEN. White was engraved on the colors and predominates, as it is written: "white appear." Then it reads, "Hashem shall be one and His name One" (Zecharyah 14:9) and "Hashem is my shepherd; I shall not want. He makes me to lie down in green pastures: He leads me in the paths of Righteousness" (Tehilim 23:1).
End of Tosefta (Addendum)
Sitrei Torah (Secrets of the Torah)

315. תְּרֵין דְּרוֹעִין דַּאֲחִידָן בֵּיהּ, אִלֵּין נָפְקִי וַאֲחִידוּ בְּה״א תַּתָּאָה, לְחַבְּרָא מַשְׁכּוֹנָא כְּחַד, וּלְמֶהֱוֵי חַד. כְּדֵין, תְּלֵיסַר מִכִּילָן, הֲווֹ חַד. וְחִוָּורָא אִתְגְּלִיף עַל גְּוָונִין וְסָלִיק עַל גַּוָּון כֻּלְּהוּ, הה״ד מַחְשֹׁף הַלָּבָן, וּכְדֵין אִקְרֵי יי׳ אֶחָד וּשְׁמוֹ אֶחָד. וּכְדֵין יי׳ רוֹעִי לֹא אֶחְסָר. וּכְתִיב בִּנְאוֹת דֶּשֶׁא יַרְבִּיצֵנִי עַל מֵי מְנוּחוֹת יְנַהֲלֵנִי נַפְשִׁי יְשׁוֹבֵב וגו׳.
(ע״כ תוספתא)

סתרי תורה

316. "And Ya'akov took him," means that he chose his lot and portion. "The rod of fresh (also: 'moist') poplar," is the Right COLUMN, the white color. It is moist, FROM THE ASPECT of water, CHASSADIM. The almond is the Left COLUMN, red as a rose, and the plane tree combines them together, BEING THE RIGHT COLUMN, WHICH CAUSES THE RIGHT AND THE LEFT TO BE INCLUDED WITHIN EACH OTHER. Right embraces and overpowers them through its WHITE color, as it is written: "white appears." THIS INDICATES THAT THOUGH ZEIR ANPIN, THE CENTRAL COLUMN, is connected to the two Columns, RIGHT AND LEFT, its lot is with the Right Column. It engraved THE ILLUMINATION OF THE RIGHT on both COLUMNS. He was then called a 'perfect man', complete in every respect.

316. וַיִּקַּח לוֹ יַעֲקֹב, בָּרִיר לֵיהּ לְחוּלָקֵיהּ לְעַדְבֵיהּ, מַקֵּל לִבְנֶה לַח, סִטְרָא דִימִינָא, גַּוָּון חִוָּור, לַח: סִטְרָא אִיהוּ דְמַיִם. וְלוּז: דָּא סִטְרָא דִשְׂמָאלָא, סוּמְקָא כְּוָורְדָא. וְעַרְמוֹן: כָּלִיל דָּא בְּדָא. וְכֻלְּהוּ אָחִיד יְמִינָא חִוָּורָא בְּגַוָּונֵיהּ, וְסַלְקָא בְּהוֹ. דִּכְתִיב מַחְשֹׁף הַלָּבָן, דְּאַף עַל גַּב דְּאָחִיד לִתְרֵין סִטְרִין, נְטַל חוּלָקֵיהּ לְסִטַר יְמִינָא, וְאַגְלִיף בְּכֹלָּא, בְּהַאי סִטְרָא וּבְהַאי סִטְרָא, כְּדֵין אִקְרֵי גְּבַר שְׁלִים, שְׁלִים בְּכֹלָּא.

317. מַה כְּתִיב בַּתְרֵיהּ, וְהָיָה בְּכָל יַחֵם הַצֹּאן הַמְקֻשָּׁרוֹת וְשָׂם יַעֲקֹב אֶת הַמַּקְלוֹת וגו׳. סִתְרָא דְסִתְרִין, לַחֲכִימֵי לִבָּא אִתְמְסַר, בְּגוֹ מַשְׁרְיָין עִלָּאִין קַדִּישִׁין אִית דַּרְגִּין עִלָּאִין, אִלֵּין עַל אִלֵּין, אִלֵּין פְּנִימָאִין, וְאִלֵּין לְבַר. אִינּוּן פְּנִימָאִין מִתְקַשְּׁרִין בְּמַלְכָּא קַדִּישָׁא, וּמִתְקַשְּׁרִין בְּיִשְׂרָאֵל, בְּנִין קַדִּישִׁין לְקוּדְשָׁא בְּרִיךְ הוּא, וְאִלֵּין אִקְרוּן הַצֹּאן הַמְקֻשָּׁרוֹת, מַשְׁרְיָין דְּאִינּוּן מְקֻשָּׁרוֹת, עֵילָא וְתַתָּא.

317. It is written in the scriptures: "And it came to pass, whenever the stronger cattle did conceive, that Ya'akov laid the rods..." This mystery of mysteries was transmitted to those who were wise of heart. Within the legions of High Angels, there are grades and higher grades. Some are internal and some external. The internal are attached to the Holy King, ZEIR ANPIN, and are attached to Yisrael, the holy children of the Holy One, blessed be He. They are called "the stronger (also: 'attached') cattle," NAMELY, the troops OF ANGELS attached above TO THE RIGHT SIDE and TO THE CENTRAL COLUMN below.

318. בְּשַׁעְתָּא דְתֵיאוּבְתָּא דִלְהוֹן, לְגַבֵּי זוֹהֲרָא עִלָּאָה דִלְעֵילָא, עַמּוּדָא דְאֶמְצָעִיתָא, יַעֲקֹב שְׁלִימָא נָטַל אִינּוּן מַקְלוֹת, תְּפִלִּין דְּרֵישָׁא, בָּרְהָטִים: אֲתַר וְדוּכְתָּא, לְדִיוּרֵי תְּפִלִּין. וּמֵהָכָא נָטְלֵי נַהוֹרָא וְזִיוָוא, כָּל חֵילִין וּמַשְׁרְיָין עִלָּאִין, אִינּוּן דְּמִתְקַשְּׁרָן לְעֵילָא, וּמִתְקַשְּׁרָן לְתַתָּא, כֵּיוָן דְּאִינּוּן נָטְלֵי מִגּוֹ רְהָטִין שִׁקֻּתוֹת הַמַּיִם, כְּדֵין, אִינּוּן הֲווֹ מְקוֹרִין וּמַבְּעִין, לְנַחֲתָא לְתַתָּא, וּלְמֵיהַב לְכֹלָּא.

318. When the passion of the angels is for the supernal splendor of above, the middle pillar, the perfected Ya'akov, takes the rods, THE PORTIONS OF the head Tefilin, AND PUTS THEM in the gutters, the place and receptacle of the Tefilin. From this place, all the supernal armies and battalions, which are attached above TO THE RIGHT COLUMN and below TO THE CENTRAL COLUMN, NAMELY, THE STRONGER CATTLE, receive light and resplendence. IN THE SAME MANNER, once they receive illumination from the gutters and the troughs of water, they become springs and sources which flow down ON BRIYAH, YETZIRAH, AND ASIYAH generously.

319. וּבְגִין כָּךְ, אַפְרִישׁ יַעֲקֹב, בֵּין דַּרְגִּין עִלָּאִין קַדִּישִׁין, לְדַרְגִּין אָחֳרָנִין, דִּשְׁאָר עַמְּמִין, כד״א וַיָּשֶׂת לוֹ עֲדָרִים לְבַדּוֹ וְלֹא שָׂתָם עַל צֹאן לָבָן. עֲדָרִים אַפְרִישׁ לֵיהּ לְגַרְמֵיהּ, דְּלָא יְהֵא לֵיהּ חוּלַק בִּשְׁאָר עַמְּמִין, כְּמָה דְּאַפְרִישׁ לֵיהּ, דַּרְגֵּי דְמְהֵימְנוּתָא לְעֵילָא, לְחוּלְקֵיהּ וְעַדְבֵיהּ, הָכֵי אִצְטְרִיךְ לְאַפְרָשָׁא, דַּרְגִּין דְּמַשְׁרְיָין קַדִּישִׁין לְתַתָּא, לְקַשְׁרָא לוֹן בַּהֲדֵיהּ, בְּאִינּוּן הֵיכָלִין דְּמַטְרוֹנִיתָא.

319. For this reason, Ya'akov distinguished between the supernal holy grades and the other grades of the rest of the nations, as it is written: "and he put his own flocks by themselves and put them not to Lavan's cattle." He separated cattle for himself so that his portion would not be like that of the other nations. In the same manner, Ya'akov separated the grades of faith above. HE SEPARATED THE STRONGER CATTLE, BORN OF THE NUKVA CALLED 'FAITH', FROM THE EXTERNAL TROOPS DRAWN FROM THE LEFT. He also had to separate the grades of the holy armies below--THE HEALTHY LAMBS BORN TO THE CATTLE WERE SEPARATED FROM THE FEEBLE ONES BORN TO THE EXTERNAL ARMIES--to attach them to the palaces of the Queen, THE NUKVA.

320. וְכֻלְּהוּ רְשִׁימִין, בִּרְשִׁימוּ דְמַלְכָּא עִלָּאָה. כְּמָה דְיִשְׂרָאֵל, רְשִׁימִין לְתַתָּא, בֵּין כָּל שְׁאָר עַמְּמִין, אוֹף דַּרְגִּין דְּמַשְׁרְיָין עִלָּאִין, רְשִׁימִין אִינּוּן לְחוּלְקֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, בֵּין כָּל שְׁאָר חֵילִין, וּמַשְׁרְיָין עִלָּאִין. וְע״ד בָּרֵיר יַעֲקֹב לְחוּלְקֵיהּ וְעַדְבֵיהּ, בְּרָזָא דְמְהֵימְנוּתָא, אוֹף הָכֵי קוּדְשָׁא בְּרִיךְ הוּא, בָּרֵיר לֵיהּ, מִכָּל שְׁאָר חֵילִין וּמַשְׁרְיָין דְּעָלְמָא.

320. All bear the mark of the High King, ZEIR ANPIN, THE CENTRAL COLUMN, because as the children of Yisrael are marked AND DISTINGUISHED among the nations, so are the grades of the supernal troops of HOLY angels distinguished as the portion of the Holy One, blessed be He, from the other armies and legions of angels, WHICH ARE NOT OF THE CENTRAL COLUMN. Therefore, Ya'akov chose for his lot and portion the secret of the Faith, THE NUKVA. And the Holy One, blessed be He, chose Ya'akov from among the other armies and legions of the world.

321. The supernal legions are divided among themselves, because when the brightness of the fire within the illumination of the Shechinah is revealed, all the other grades, DRAWN FROM THE LEFT, are ashamed and enfeebled; THAT IS, THEY ARE WEAK IN THEIR PASSION for the splendor they can not approach. But the holy grades are all perfected BY THE CENTRAL COLUMN, YA'AKOV. When the splendor is revealed, they joyously ascend to approach it and cling to it. And the splendor is thus improved because of them. This is the secret of, "so the feebler were Lavan's," BECAUSE THEY ARE DRAWN FROM THE LEFT AND THEY ARE ENFEEBLED WHEN THE SPLENDOR IS REVEALED. "...and the stronger Ya'akov's..." ARE THOSE WHO ARE PURIFIED AND CAN BE ATTACHED TO IT.

321. וּמַשְׁרְיָין עִלָּאִין, מִתְפָּרְשָׁאן אִלֵּין מֵאִלֵּין. בְּשַׁעְתָּא דְּזָהֲרָא דְנוּרָא בְּנַהִירוּ דִשְׁכִינְתָּא אִתְגַּלְיָא, כָּל אִינּוּן דַּרְגִּין אָחֳרָנִין, אִתְכַּסְּפָן, וּמִתְעַטְּפֵי מֵהַהוּא זְהָרָא וְלָא יְכִלוּ לְקָרְבָא לְגַבֵּיהּ. וְכָל אִינּוּן דַּרְגִּין קַדִּישִׁין, דְּאִינּוּן תִּקּוּנָא דִילֵיהּ, בְּשַׁעְתָּא דְּאִתְגַּלְיָא הַהוּא זְהָרָא, מִיָּד חָדָאן, וְסָלְקָן לְאִתְקָרְבָא בַּהֲדֵיהּ, וּלְאִתְקַשְׁרָא לְגַבֵּיהּ, וְאִיהוּ בְּהוֹ אִתְתַּקַּנַת, וְסִתְרָא דָא וְהָיוּ הָעֲטוּפִים לְלָבָן וְהַקְּשׁוּרִים לְיַעֲקֹב.

322. Ya'akov had to choose and divide the STRONGER holy grades as his portion, from the FEEBLE grades of other nations. Ya'akov had to do all this. Therefore, the Holy One, blessed be He, wrote in the Torah about the faithfulness AND RIGHTEOUSNESS of Ya'akov in these secret words. Happy is his portion.
End of Sitrei Torah (Secrets of the Torah)

322. וְאִצְטְרִיךְ לְבָרְרָא וּלְאִתְפָּרְשָׁא דַּרְגִּין קַדִּישִׁין דְּחוּלָקֵיהּ. מֵאִינּוּן דַּרְגִּין דִּשְׁאָר עַמִּין, וּבְכֹלָּא אִצְטְרִיךְ יַעֲקֹב קַדִּישָׁא וְע"ד קוּדְשָׁא בְּרִיךְ הוּא כְּתִיב בְּאוֹרַיְיתָא, מְהֵימְנוּתָא דִילֵיהּ, בְּגוֹ סִתְרֵי מִלִּין אִלֵּין. זַכָּאָה חוּלָקֵיהּ.
(עד כאן סתרי תורה)

33. "Blessings are upon the head of the righteous"
Rabbi Shimon explains the verse "Blessings are upon the head of the righteous." When blessings flow into this world, they emanate from those people who read Torah and keep God's commandments.
The Relevance of this Passage
The truly righteous souls in our world uphold and sustain its existence. Their souls are worth far more than the souls of millions of wicked human beings. The deeds of the few outweigh the abundance of negative deeds performed by the multitudes. We gain the power of the righteous to help to counter any negative deeds that we have committed.

323. Rabbi Yesa Junior frequently visited Rabbi Shimon. He said to him: It is written, "Blessings are upon the head of the righteous" (Mishlei 10:6), when it should have been written: 'upon the righteous'. Why, then, is it written: "head of the righteous?" He replied: The "head of the Righteous" is the holy crown, THE CROWN OF YESOD. This has already been explained. Moreover, Ya'akov is the head of the righteous. He is TIFERET, AND THE BODY, AND IS CALLED THE "HEAD OF THE RIGHTEOUS" because he receives blessings and showers them on the righteous, NAMELY, ON YESOD, CALLED 'RIGHTEOUS', from where they flow in every direction, THAT IS, RIGHT AND LEFT OF MALCHUT. Thus, all the worlds are blessed.

323. רִבִּי יֵיסָא זוּטָא, הֲוָה שְׁכִיחַ קַמֵּיהּ דְּרִבִּי שִׁמְעוֹן, אֲמַר לֵיהּ, הַאי דִּכְתִיב בְּרָכוֹת לְרֹאשׁ צַדִּיק, לְצַדִּיק מִבָּעֵי לֵיהּ, מַאי לְרֹאשׁ צַדִּיק. אֲמַר לֵיהּ, רֹאשׁ צַדִּיק: דָּא הִיא עֲטָרָה קַדִּישָׁא, וְאוֹקְמוּהָ. תּוּ, רֹאשׁ צַדִּיק, דָּא יַעֲקֹב, דְּאִיהוּ נָטֵיל בִּרְכָאן, וְנָגִיד לוֹן לְצַדִּיק, וּמִתַּמָּן אִזְדְּרִיקוּ לְכָל עֵיבָר, וּמִתְבָּרְכָן כֻּלְּהוּ עָלְמִין.

324. We also explained that the verse, "Blessings are upon the head of the righteous," refers to the place, which is the covenant, called 'righteous', from which rivers flow. As the mouth of the pitcher, from which the wine is poured, is at the top, so is the head of the righteous. The place from which springs gush into the Nukva is called the 'head of the Righteous'. The righteous is the head because all the blessings dwell therein AND FLOW FROM THERE.

324. אֲבָל הָא אוֹקִימְנָא, בְּרָכוֹת לְרֹאשׁ צַדִּיק, צַדִּיק אִקְרֵי, הַהוּא אֲתַר דִּבְרִית, דְּמִנֵּיהּ נָפְקִין מַבּוּעִין לְבַר, נוּקְבָא דְּקִיסְטָא, דְּחַמְרָא נָפֵיק מִנֵּיהּ אִיהוּ רֵישָׁא, כָּךְ רֹאשׁ צַדִּיק, הַהוּא אֲתַר, כַּד זָרִיק מַבּוּעִין לְנוּקְבָא, אִקְרֵי רֹאשׁ צַדִּיק. צַדִּיק אִיהוּ רֹאשׁ בְּגִין דְּכָל בִּרְכָאן בֵּיהּ שָׁרְיָין.

325. We should further explain that a man who succeeded in keeping the sign of the Covenant and observing the precepts of the Torah is called 'righteous', and is considered righteous from head to feet. OF HIM THE SCRIPTURE SAYS, "BLESSINGS ARE UPON THE HEAD OF THE RIGHTEOUS." For when blessings flow into the world, they dwell on his head, and it is because of him that blessings abide in the world--through the holy, righteous children that are his issue.

325. תוּ, הַהוּא בַּר נָשׁ, דְּזָכֵי לְמִנְטַר אָת קַיְימָא קַדִּישָׁא, וַעֲבִיד פִּקּוּדֵי דְאוֹרַיְיתָא, צַדִּיק אִקְרֵי, וּמֵרֵישֵׁיהּ וְעַד רַגְלוֹי הָכֵי אִקְרֵי. וְכַד בִּרְכָאן נָגְדִין לְעָלְמָא, שַׁרְיָין עַל רֵישֵׁיהּ, וּמִנֵּיהּ קָיְימֵי בִּרְכָאן לְעָלְמָא, בִּבְנִין קַדִּישִׁין זַכָּאִין דְּאוֹקִים.

326. Rabbi Yesa further said: It is written, "I have been young, and now am old..." (Tehilim 37:24). This verse was said to have been uttered by the Minister of the World. He said it with greater wisdom than most people think. HE THEREFORE WISHED TO UNDERSTAND ITS MEANING. Rabbi Shimon said: My son, indeed THIS VERSE WAS WRITTEN WITH GREAT WISDOM, because the words, "I have been young, and now am old," refer to the holy union.

326. רִבִּי יֵיסָא תוּ שְׁאֵיל וַאֲמַר, כְּתִיב נַעַר הָיִיתִי גַּם זָקַנְתִּי וגו׳. הַאי קְרָא אוֹקְמוּהָ דְשָׁרוֹ דְעָלְמָא אֲמָרוֹ, אִיהוּ אֲמָרוֹ בְּחָכְמְתָא, יַתִּיר מִמַּה דְּחָשְׁבִין בְּנֵי נָשָׁא. אֲמַר לֵיהּ בְּרִי יָאוֹת הוּא, דְּהָא בְּיִחוּדָא קַדִּישָׁא אִתְּמַר נַעַר הָיִיתִי גַּם זָקַנְתִּי.

34. "I have not seen a just man forsaken"
This verse refers to the fact that a righteous person, even in exile, cannot be abandoned by the eternal Light of the Creator, regardless of the changes that are taking place in the supernal world.
The Relevance of this Passage
Sometimes, the presence of negativity in our environment is so intense, it can attach itself to even the most spiritual of people, even though it's unwarranted. However, through the Light of this passage,we can connect ourselves to a higher spiritual level where the negative vibrations of the physical environment are unable to exert any form of influence.

327. The verse, "yet I have not seen a just (lit. 'righteous') man forsaken" (Tehilim 37:24), praises the union OF ZEIR ANPIN AND THE NUKVA. THIS TEACHES US THAT there is no day, ZEIR ANPIN, without night, THE NUKVA. For night always clings to day, ZEIR ANPIN TO THE NUKVA. The Righteous, YESOD, is attached above TO ZEIR ANPIN, DAY, and below TO THE NUKVA, NIGHT. THIS IS THE SECRET OF JOINING TOGETHER IN UNENDING UNITY.

327. וְהָכֵי הוּא. וְלֹא רָאִיתִי צַדִּיק נֶעֱזָב, דָּא הוּא שִׁבְחָא דְיִחוּדָא, דְּלָא אִשְׁתַּכַּח יוֹם בְּלָא לַיְלָה, דְּהָא לַיְלָה בֵּיהּ אִשְׁתַּכַּח תְּדִירָא, וְצַדִּיק אָחִיד לְעֵילָא, וְאָחִיד לְתַתָּא.

328. What is the meaning of the verse: "and his seed begging bread" (Tehilim 37:24)? HE SAID: As long as his seed flows, he claims and asks not for the Nukva, because she is with him in a never ending union. She is then ready for him, because the seed is not ejaculated until the female is ready. Their passion is as one, in unending devotion. Therefore, he does not have to ask for her.

328. וְזַרְעוֹ מְבַקֵּשׁ לָחֶם, מַאי הוּא. אֶלָּא, בְּשַׁעְתָּא דְזַרְיִק וְאִתְנַגִּיד זַרְעָא, לָא תָּבַע לְנוּקְבָא, דְּהָא בַּהֲדֵיהּ שַׁרְיָא, דְּלָא הִתְפְּרְשָׁא מִנֵּיהּ לְעָלְמִין, וְזַמִּינָא הִיא לְגַבֵּיהּ, דְּהָא זַרְעָא לָא נָגִיד, אֶלָּא בְּשַׁעְתָּא דְנוּקְבָא זְמִינָא, וְתֵיאוּבְתָּא דְתַרְוַוְיְיהוּ כַּחֲדָא בְּדִבּוּקָא חַד דְּלָא מִתְפְּרְשָׁן, וְע״ד לָא אִצְטְרִיךְ לְמִתְבַּע עֲלָהּ.

329. He said to him: This is not so in exile. ZEIR ANPIN AND NUKVA ARE IN AN UNENDING UNION ONLY WHEN THE CHILDREN OF YISRAEL ARE IN THEIR LAND AND THE TEMPLE STANDS, NOT DURING THE TIME OF EXILE. HE ANSWERS: It is written, "his seed BEGGING BREAD," rather than, 'he BEGGING BREAD'. When is THE SEED ejaculated? When the female is united with the male. It may be said that the scripture also reads, "yet I have not seen a just man forsaken," WHICH REFERS TO THE MALE HIMSELF. YOU MAY FURTHER ASK how it is in exile, WHEN A JUST MAN IS FORSAKEN AND NOT UNITED WITH THE NUKVA?

329. אֲמַר לֵיהּ, וּבְזִמְנָא דְגָלוּתָא לָאו הָכֵי. אָמַר לוֹ זַרְעוֹ כְּתִיב, וְלָאו אִיהוּ, אֵימָתַי נָפֵיק, כַּד נוּקְבָא בְּדִבּוּקָא חַד עִם דְּכוּרָא. וְאִי תֵּימָא לֹא רָאִיתִי צַדִּיק נֶעֱזָב, בְּזִמְנָא דְגָלוּתָא מַאי הִיא.

330. אֶלָּא, הָא אָחִיד לְעֵילָא. וְלָא נֶעֱזָב לְעָלְמִין, בְּזִמְנָא אָחֳרָא, לָא נֶעֱזָב מִנּוּקְבָא, אָחִיד לְעֵילָא, וְאָחִיד לְתַתָּא, אָחִיד לְעֵילָא, בְּזִמְנָא דְגָלוּתָא. בְּזִמְנָא אָחֳרָא, אָחִיד לְתְרֵין סִטְרִין, לְעֵילָא וְתַתָּא, וּלְעוֹלָם אֵינוֹ נֶעֱזָב.

330. HE ANSWERS THAT even during THE TIME OF EXILE, he is attached above TO ZEIR ANPIN, who never forsakes him. THEREFORE, THE SCRIPTURE READS, "YET I HAVE NOT SEEN A JUST MAN FORSAKEN," EVEN IN EXILE. At another time, AS LONG AS THE TEMPLE STANDS, the righteous are never forsaken by the Nukva. He is then attached above TO ZEIR ANPIN and below TO THE NUKVA. We therefore find that at the time of exile, he is attached above TO ZEIR ANPIN, and at another time, he is attached to both sides, above and below, ZEIR ANPIN AND NUKVA. In either case, he is never left alone.

35. "And He set them in the firmament of heaven"
This paradoxical passage locates "the firmament of heaven" in the "final" or most earthy part of the human body, the genitals. The end is the beginning; the lowest is most high.
The Relevance of this Passage
Our physical world is the lowest of all dimensions. Yet, because the desires implanted within physical human beings are the most intense, the physical world has the power to reveal the greatest amount of spiritual Light. When we transform our most extreme desires from negative to positive, we create Light for all the worlds. Our most powerful instinctive desires are our sexual impulses. When these desires are tamed and directed towards spiritual endeavors-sharing love with your spouse, bringing down positive energy from above, bringing forth new life-the Light aroused is of untold luminance. Thus, the wisdom and strength to utilize our sexual desires for positive purposes is instilled within us.

331. כְּתִיב וַיִּתֵּן אֹתָם אֱלֹהִים בִּרְקִיעַ הַשָּׁמָיִם, דָּא צַדִּיק, וְאַף עַל גַּב דְּאִתְּמַר בִּרְקִיעַ הַשָּׁמַיִם, אֶלָּא בִּרְקִיעַ הַשָּׁמַיִם וַדַּאי, דְּאִיהוּ סִיּוּמָא דְגוּפָא.

331. It is written: "And Elohim set them in the firmament of heaven" (Beresheet 1:17). This is the Righteous, NAMELY, YESOD, even though it says, "in the firmament of heaven," AND THE HEAVEN IS ZEIR ANPIN, NOT YESOD. But it is assuredly called "the firmament of heaven," being the final part of the body.

36. "Two firmaments: beginning and end"
This verse expands on the ideas introduced in article number 35. It asserts that the highest, starry firmament of the heavens is identical to the lowest, or 'the river'. Both are endless and eternal.
The Relevance of this Passage
The lowest world is furthest from the Light of the Endless. Thus, it feels the greatest emptiness. This painful void also creates the greatest longing for Light. When this longing and desire is used in a spiritual manner, Light is drawn in equal measure to desire. Thus, the full radiance of Light in the uppermost realm can shine forth in the darkest realm--when desire to receive the Light exists for the purpose of sharing it with others. Then both worlds, the Upper and Lower shine with equal intensity. When we transform negative desires into actions of sharing, we in turn draw the greatest amount of Light into our own lives. The ability to control and transform our most intense longings is awarded to us through the Light of wisdom emanating from these Hebrew words.

332. תָּא חֲזֵי תְּרֵין רְקִיעִין אִינּוּן, וְאִינּוּן שֵׁירוּתָא וְסִיּוּמָא, דָּא כְּגַוְונָא דָא. שֵׁירוּתָא רְקִיעָא תְּמִינָאָה, בֵּיהּ שְׁקִיעָן כָּל כּוֹכְבַיָּא, זְעִירִין וְרַבְרְבִין, וְדָא הוּא רְקִיעָא עִלָּאָה סְתִימָאָה, דְּקָאִים כֹּלָּא, וּמִנֵּיהּ נָפִיק כֹּלָּא, וְאִיהוּ תְּמִינָאָה, מִתַּתָּא לְעֵילָא, וְהוּא שֵׁירוּתָא, לַאֲפָקָא מִנֵּיהּ כֹּלָּא.

332. Come and behold: there are two firmaments, the beginning and the end, created in the same pattern. The beginning is the eighth firmament, where all the stars, great and small, are set. This is the upper, undisclosed firmament, which creates and sustains everything. It is the eighth one, counting from below, the beginning from which everything emerges.

333. כָּךְ אִיהוּ רְקִיעָא תְּמִינָאָה מֵעֵילָא לְתַתָּא, דְּבֵיהּ שְׁקִיעִין כָּל כּוֹכְבַיָּא, כָּל נְהוֹרִין וּבוֹצִינִין. וְהוּא נְטִיל כֹּלָּא וְדָא סִיּוּמָא דְכֹלָּא. כְּמָה דְהַהוּא רְקִיעָא תְּמִינָאָה, דְּאִיהוּ שֵׁירוּתָא דְכֹלָּא, תַּלְיָין בֵּיהּ כָּל נְהוֹרִין, וּנְטִיל לוֹן, וּמִנֵּיהּ נָפְקֵי, הָכֵי נָמֵי הַאי, אִיהוּ רְקִיעָא תְּמִינָאָה, תַּלְיָין בֵּיהּ כָּל נְהוֹרִין, וְנָטִיל לוֹן, וּמִנֵּיהּ נָפְקוּ לְכֻלְּהוּ עָלְמִין.

333. The eighth firmament from above follows the same pattern. In it, all the beginnings, all the lights and candles are set. It receives all, because it represents the end. The UPPER eighth firmament is the starting point of everything, that on which all the lights depend. It receives everything FROM ABOVE, and everything emerges from it. Similarly, the LOWER eighth firmament receives the lights from its superiors and it releases the lights into all the worlds.

334. שֵׁירוּתָא וְסִיּוּמָא, כְּגַוְונָא חַד קַיְימֵי, וְעַל דָּא, אִיהוּ נָהָר דְּנָגִיד וְנָפִיק, וְלָא פְּסְקֵי מֵימוֹי לְעָלְמִין, כֹּלָּא לְמֶהֱוֵי סִיּוּמָא כְּשֵׁירוּתָא, וּבְגִין כָּךְ וַיִּתֵּן אֹתָם אֱלֹהִים בִּרְקִיעַ הַשָּׁמַיִם, וְלָמָּה, לְהָאִיר עַל הָאָרֶץ.

334. The beginning and the end, THE TWO FIRMAMENTS, are alike, and therefore THE LOWER FIRMAMENT is the river from which water comes out and never stops flowing. The purpose is to pattern the end after the beginning. Therefore, "Elohim set them in the firmament of heaven" (Beresheet 1:17), THE LOWER FIRMAMENT. They are there to shine on the earth, WHICH IS THE NUKVA AND BRIYAH, YETZIRAH AND ASIYAH.

335. וְאַף עַל גַּב דְּאִתְּמַר כֹּלָּא כְּגַוְונָא חָדָא קַיְימֵי, וְדָא הוּא בְּרֵירָא דְּמִלָּה, מַה בֵּין הַאי לְהַאי. אֶלָּא, דָּא אוֹקִים וְזָן לְעָלְמָא עִלָּאָה דְּאִיהוּ בֵּיהּ, וּלְכָל אִינּוּן סִטְרִין עִלָּאִין, וְדָא אוֹקִים וְזָן לְעָלְמָא תַּתָּאָה, וּלְכָל אִינּוּן סִטְרִין תַּתָּאִין.

335. Although THE UPPER AND LOWER FIRMAMENTS clearly resemble each other, THERE MUST BE a difference between them. IT BEHOOVES US TO ASK what it is. HE ANSWERS: THE UPPER FIRMAMENT nourishes and sustains the supernal aspects, and THE LOWER FIRMAMENT nourishes and sustains the lower world, THE NUKVA and all the lower aspects OF BRIYAH, YETZIRAH, AND ASIYAH.

336. וְאִי תֵּימָא, עָלְמָא דְּלְעֵילָא, מַאן אִיהוּ, וְהָא הַהוּא רְקִיעָא תְּמִינָאָה עִלָּאָה סְתִימָאָה, עָלְמָא דְּלְעֵילָא אִיהוּ, וְהָכִי אִקְרֵי, דְּהָא תְּרֵין עָלְמִין נִינְהוּ כְּמָה דְּאִתְּמַר. אֶלָּא, אִיהוּ עָלְמָא עִלָּאָה, וְכָל אִינּוּן דְּנָפְקֵי מִנֵּיהּ, עַל שְׁמֵיהּ אִקְרוּן, וְאִינּוּן דְּנָפְקֵי מֵעָלְמָא תַּתָּאָה, עַל שְׁמֵיהּ אִקְרוּן, וְכָל הַאי וְהַאי כֹּלָּא חַד, בְּרִיךְ הוּא לְעָלַם וּלְעָלְמֵי עָלְמִין.

336. It may be asked, What is the upper world? For the eighth upper, undisclosed firmament is itself the upper world, and is so called, for there are only two worlds, as we have already learned. HOW CAN IT BE SAID, THEN, THAT IT NOURISHES THE UPPER WORLD, WHICH MEANS THAT IT IS BUT ONE ASPECT OF THE UPPER WORLD? HE ANSWERS: THE UPPER FIRMAMENT itself is the upper world, and all the grades issued from it are named after it, NAMELY, THE UPPER WORLD. The one and the other, THE UPPER AND LOWER FIRMAMENTS, are all one. Blessed be He, forever and ever.

37. "The trees of Hashem have their fill"
In this passage the Zohar explains the dual nature of Binah. Although it is female because it is reflective Mind, Binah is also male--that is, active--because it gives understanding. Unlike the dark and sorrowing Malkut, which is located on a lower level of existence, Binah is all Light, and therefore full of gladness.
The Relevance of this Passage
Kabbalistically, the realm of Binah is a cosmic repository of spiritual Light. Touching this realm awakens the full Light of the Creator in our lives, producing great gladness in our hearts and souls. Connection to Binah is established when we make visual connection to the words that tell of these supernal wonders. Thus, the Light of Gladness and Happiness fills our souls, especially if we meditate to share the Light with others as we peruse these verses.

337. תָּא חֲזֵי יִשְׂבְּעוּ עֲצֵי ה׳ אַרְזֵי לְבָנוֹן אֲשֶׁר נָטָע. מַאן לְבָנוֹן. הָא אוֹקְמוּהָ וְאִתְּמַר, הַאי קְרָא אֲשֶׁר שָׁם צִפֳּרִים יְקַנֵּנוּ חֲסִידָה בְּרוֹשִׁים בֵּיתָהּ. אֲשֶׁר שָׁם צִפֳּרִים יְקַנֵּנוּ, בְּאָן אֲתַר, בַּלְּבָנוֹן. וְאִלֵּין אִינּוּן תְּרֵין צִפֳּרִים, דְּקָאֲמָרָן בְּכַמָּה אֲתַר, וּמֵאִלֵּין, אִתְּפְּרְשָׁן כַּמָּה צִפֳּרִין אָחֳרָנִין, אֲבָל אִלֵּין עִלָּאִין, וְנָפְקִין מִלְּבָנוֹן, דְּאִיהוּ לְעֵילָא, וְרָזָא דְּמִלָּה, וּלְלָבָן שְׁתֵּי בָנוֹת וגו׳.

337. Come and behold, it is written: "The trees of Hashem have their fill; the cedars of Levanon which He has planted" (Tehilim 104:16). What does "Levanon" mean? As has already been explained, IT IS THE SECRET OF BINAH RETURNED TO CHOCHMAH. THE WORD LEVANON CONTAINS THE LETTERS LEV ('HEART'), WHICH HAS A NUMERICAL VALUE OF 32, AND NUN, WHICH HAS A NUMERICAL VALUE OF FIFTY. THUS, THE WORD LEVANON MEANS THERE ARE 32 PATHS OF WISDOM AND FIFTY GATES OF BINAH. They also discussed the verse: "where the birds make their nests" (Ibid. 17). Where does this happen? HE ANSWERS: In Levanon, THE SUPERNAL BINAH OF ARICH ANPIN RETURNED TO CHOCHMAH. These are the two birds mentioned in several places, THAT IS, THE TWO NUKVAS, LEAH AND RACHEL. From them several other birds come out, IN BRIYAH, YETZIRAH, ASIYAH. But these two birds are supernal IN ATZILUT. They come from Levanon above. This is the secret meaning of the verse: "And Lavan had two daughters" (Beresheet 29:16). THESE ARE THE TWO BIRDS LEAH AND RACHEL. LAVAN IS THE SECRET OF LEVANON, WHICH IS THE SECRET OF THE MALE, WHILE LEVANON IS THE MALE JOINED WITH THE FEMALE.

338. "...as for the stork, the cypress trees are her house..." (Tehilim 104:17). This refers to the six supernal sons, THE SIX ENDS OF THE WORLD, CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD. It has been explained THAT THEY EMERGE FROM THE SUPERNAL WORLD, BINAH, AND ARE CONSIDERED TO BE ITS HOUSE. Why is BINAH called a 'stork'? HE ANSWERS: Because this supernal world, although it is female, NAMELY BINAH, is referred to as male, because when goodness and lights issue, it is from her that it appears and expands. AND, WHATEVER GIVES IS REFERRED TO AS MALE.

338. חֲסִידָה בְּרוֹשִׁים בֵּיתָהּ, בְּאִינּוּן שִׁית בָּנִין עִלָּאִין, שִׁית סִטְרִין דְּעָלְמָא, כְּמָה דְּאִתְּמַר. אַמַּאי אִקְרֵי חֲסִידָה. אֶלָּא, הַאי עָלְמָא עִלָּאָה, אַף עַל גַּב דְּנוּקְבָא אִיהִי, קָרִינָן לָהּ דָּכָר, דְּכַד אִתְפַּשַּׁט, כָּל טִיבוּ, וְכָל נְהִירוּ, מִנֵּיהּ נָפִיק.

339. Because BINAH is a 'stork' (Heb. chasidah), the light of Chesed emanates from Her--the primordial light, about which the scripture reads, "And Elohim said, Let there be light" (Beresheet 1:3). Therefore, it is written: "the cypress trees are her house." "Broshim" ('cypress trees') should be read "Berashim" ('in the heads'), BECAUSE BINAH IS THE FIRST THREE SFIROT, AND HER HOUSE IS HER SIX ENDS, CHESED, GVURAH, TIFERET, NETRZACH, HOD, AND YESOD. AND THESE ARE IN HER HEAD, THAT IS, IN THE ASPECT OF HEAD AND THE FIRST THREE SFIROT. But the LOWER world, THE NUKVA, lives in the lower beings, AND NOT IN THE HEADS. She is called the 'Law Court of the World'. Sometimes THE LOWER WORLD, THE NUKVA, is named as the upper world, BINAH, by all its names. THIS IS WHEN THE NUKVA RISES AND CLOTHES BINAH.

339. וּבְגִין כָּךְ דְּאִיהִי חֲסִידָה, נָפִיק מִינָּהּ חֶסֶ"ד, דְּאִיהוּ נְהוֹרָא קַדְמָאָה, דִּכְתִיב וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר. וְעַל דָּא בְּרוֹשִׁים בֵּיתָהּ. בְּרוֹשִׁים: אַל תִּקְרֵי בְּרוֹשִׁים, אֶלָּא בְּרָאשִׁים. דְּהָא עָלְמָא אָחֳרָא, בְּתַתָּאִין בֵּיתָהּ, וְאִיהִי בֵּי דִינָא דְעָלְמָא. וּלְזִמְנִין אִקְרֵי כְּגַוְונָא דִלְעֵילָא, בְּכָל אִינּוּן שְׁמָהָן.

340. Of this place, THE NUKVA, the scripture says, "And Hashem repented...and it grieved Him at His heart" (Beresheet 6:6). This is because judgments and sadness are from this place. But above, IN BINAH, all is light and full of life. From this we derive that there is no sadness before Hashem; 'before' is precise, INDICATING THE INNER PART, BINAH. ONLY THERE, NO SADNESS ABIDES. IN THE OUTER PLACE, THE NUKVA, THERE IS SADNESS. It is therefore written: "Serve Hashem with gladness: come before His presence with singing" (Tehilim 100:2). The first part corresponds to the supernal world; the second part to the lower world. Happy are the children of Yisrael in this world and in the world to come. Thus, the scripture says, "Happy are you, O Yisrael: Who is like to you? O people saved by Hashem, the shield of your help, and the sword of your excellence..." (Devarim 33:29)

340. וְעַל אֲתַר דָּא כְּתִיב, וַיִּנָּחֶם יי׳ וַיִּתְעַצֵּב אֶל לִבּוֹ. חֲרוֹן אַף יי׳. דְּהָא בַּאֲתַר דָּא תַּלְיָא, דְּהָא כָּל מַה דִּלְעֵילָא, כֻּלָּא אִיהוּ בִּנְהִירוּ, חַיִּין לְכָל סִטְרִין, וְעַל דָּא תְּנִינָן, אֵין עַצְבוּת לִפְנֵי הַמָּקוֹם, לִפְנֵי דַיְיקָא, וְעַל דָּא כְּתִיב עִבְדוּ אֶת יי׳ בְּשִׂמְחָה בֹּאוּ לְפָנָיו בִּרְנָנָה. עִבְדוּ אֶת יי׳ בְּשִׂמְחָה, לְקֻבֵּיל עָלְמָא עִלָּאָה, בֹּאוּ לְפָנָיו בִּרְנָנָה לְקֻבֵּיל עָלְמָא תַּתָּאָה. זַכָּאִין אִינּוּן יִשְׂרָאֵל, בְּעָלְמָא דֵּין וּבְעָלְמָא דְאָתֵי, בְּגִין כָּךְ כְּתִיב, אַשְׁרֶיךָ יִשְׂרָאֵל מִי כָמוֹךָ עַם נוֹשַׁע בַּיי׳ מָגֵן עֶזְרֶךָ וַאֲשֶׁר חֶרֶב גַּאֲוָתֶךָ וְיִכָּחֲשׁוּ וגו׳.

38. The rods

Rabbi Elazar further speculates on the secret meaning of Ya'akov's rods. He reflects on the verse; "If you are wise, you are wise for yourself; and if you scorn, you alone shall bear it." A man benefits from the wisdom of the Torah; if he fails to understand it, it is he who languishes in ignorance; the Torah itself is not diminished at all. Rabbi Aba adds that when Ya'akov in his wisdom separated his flocks from those of Lavan, he created the singular nation of Israel, which was set off from the heathen peoples.

The Relevance of this Passage

The most critical part of spiritual work is learning how to identify and thus separate good from evil; to distinguish the whims of the ego from the longings of the soul. This passage raises our consciousness so that we can begin to differentiate darkness from Light when the temptations of the physical world and the seductive drives of our ego attempt to blur the lines.

341. "And he set the rods..." Rabbi Elazar opened the discussion with the verse: "If you are wise, you are wise for yourself: and if you scorn, you alone shall bear it" (Mishlei 9:12). Come and behold: woe to the wicked of the world, who do not know or look at the words of the Torah. And if they do, as they have no intelligence, the words of the Torah seem empty and useless to them. This is because they themselves are empty of knowledge and intelligence. But all the words of the Torah are high and precious, each of its words is dearer than pearls, "and all the things that may be desired are not to be compared to it" (Mishlei 8:11).

341. וַיַּצֵּג אֶת הַמַּקְלוֹת אֲשֶׁר פְּצֵל בָּרְהָטִים וגו׳. פְּתַח ר׳ אֶלְעָזָר וַאֲמַר, אִם חָכַמְתָּ חָכַמְתָּ לָךְ וְלַצְתָּ לְבַדְּךָ תִשָּׂא. אִם חָכַמְתָּ חָכַמְתָּ לָךְ, תָּא חֲזֵי, וַוי לְאִינּוּן חַיָּיבֵי עַלְמָא, דְּלָא יָדְעִין, וְלָא מַשְׁגִּיחִין, בְּמִלֵּי דְאוֹרַיְיתָא. וְכַד אִינּוּן מַשְׁגִּיחִין בָּהּ, בְּגִין דְּלֵית לוֹן סֻכְלְתָּנוּ, מִלִּין דְּאוֹרַיְיתָא דַּמְיָין בְּעֵינַיְיהוּ, כְּאִילוּ כֻּלְּהוּ מִלֵּי רֵיקָנְיָא, וְלֵית בְּהוּ תּוֹעַלְתָּא, וְכֹלָּא בְּגִין דְּאִינּוּן רֵקָנִין מִדַּעְתָּא וְסֻכְלְתָּנוּ. דְּהָא כָּל מִילֵּי דְאוֹרַיְיתָא, כֻּלְּהוּ מִלִּין עִלָּאִין וְיַקִּירִין, וְכָל מִלָּה וּמִלָּה כְּתִיב בָּהּ יְקָרָה הִיא מִפְּנִינִים, וְכָל חֲפָצִים לֹא יִשְׁוּוּ בָהּ.

342. When all those stout-hearted fools see the words of the Torah, they fail to understand and say things of no value. Woe to them, at the time when the Holy One, blessed be He, will exact from them the shame of the Torah, and they will be punished for rebelling against their Master.

342. וְכָל אִינּוּן טִפְּשִׁין, אֲטִימִין דִּלְבָּא, כַּד חָמָאן מִלֵּי דְאוֹרַיְיתָא, לָא דַּי לוֹן דְּלָא יָדְעֵי, אֶלָּא דְּאִינּוּן אָמְרֵי, דְּאִינְהוּ מִלִּין פְּגִימִין, מִלֵּי דְּלֵית בְּהוּ תּוֹעַלְתָּא. וַוי לוֹן, כַּד יִתְבַּע לוֹן קוּדְשָׁא בְּרִיךְ הוּא, עֶלְבּוֹנָא דְאוֹרַיְיתָא, וְיִתְעַנְּשׁוּן עוֹנְשָׁא דְּמָרְדֵי בְּמָארֵיהוֹן.

343. It is written in the Torah: "For it is not an empty thing for you" (Devarim 32:47), for the whole Torah is full of precious stones and pearls and all the goodness in the world. This is as it is written: "and all the things that may be desired are not to be compared to it." How can they say the Torah is empty?

343. מַה כְּתִיב בְּאוֹרַיְיתָא, כִּי לֹא דָבָר רֵק הוּא מִכֶּם, וְאִי אִיהוּ רֵק מִכֶּם אִיהוּ, דְּהָא אוֹרַיְיתָא כֻּלָּא, מַלְיָיא מִכָּל אֲבָנִין טָבִין, וּמַרְגְּלָאן יַקִּירִין, מִכָּל טָבִין דְּעַלְמָא, כד״א וְכָל חֲפָצִים לֹא יִשְׁוּוּ בָהּ, וְהֵיךְ יֵימְרוּן דְּאִיהִי רֵיקָנְיָא.

344. King Solomon said: "If you are wise, you are wise for yourself." When a man is wise in understanding the Torah, he benefits from that wisdom. HIS WISDOM DOES NOT BENEFIT THE TORAH, because he can not add even one letter. It is further written: "and if you scorn, you alone shall bear it," because the value of the Torah shall not be diminished one wit, and his jesting is his alone. He dwells in it, and it causes him to perish from this world and the world to come.

344. וּשְׁלֹמֹה מַלְכָּא אֲמַר, אִם חָכַמְתָּ חָכַמְתָּ לָךְ, דְּכַד יִתְחַכַּם בַּר נָשׁ בְּאוֹרַיְיתָא,תּוֹעַלְתָּא דִּילֵיהּ אִיהוּ, דְּהָא בְּאוֹרַיְיתָא לָא יָכִיל לְאוֹסָפָא, אֲפִילוּ אָת אַחַת. וְלַצְתָּ לְבַדְּךָ תִשָּׂא, דְּהָא אוֹרַיְיתָא, לָא יִגְרַע מִשִּׁבְחָהָא כְּלוּם, וְלֵיצָנוּתָא, דִּילֵיהּ אִיהוּ, וְאִשְׁתָּאַר בֵּיהּ, לְאוֹבְדָא לֵיהּ מֵהַאי עַלְמָא וּמֵעַלְמָא דְאָתֵי.

345. Come and behold: when the supernal letters, THE GRADES OF BINAH, are attached to this grade, the ending of all the holy, supernal grades, THE NUKVA, it is filled from them and blessed by the supernal world, BINAH. This grade then waters all the flocks, each according to its worth. Each one of them is watered by Judgment and Mercy.

345. תָּא חֲזֵי, כַּד אַתְוָון עִלָּאִין, מִתְחַבְּרָן כֻּלְּהוּ, בְּהַאי דַּרְגָּא, סוֹפָא דְּכָל דַּרְגִּין קַדִּישִׁין עִלָּאִין, וְאִתְמַלְיָא מִנַּיְיהוּ, וְאִתְבָּרְכָא מֵעַלְמָא עִלָּאָה, כְּדֵין, הַאי דַּרְגָּא קַיְּימָא, לְאַשְׁקָאָה לְכֻלְּהוּ עֲדָרִין, כָּל חַד וְחַד כִּדְקָא חָזֵי לֵיהּ, וְכָל חַד וְחַד אִתְשָׁקֵי מִן דִּינָא וְרַחֲמֵי.

346. Come and behold, it is written: "And he set the rods." Ya'akov wanted to compose the evening prayer, WHICH THE LEFT SIDE, THE NUKVA, WHICH IS DARK, and to shine on the moon, THE NUKVA OF THE NIGHT, to water her and bless her on all sides, RIGHT AND LEFT. As it is written: "And he set the rods," the judgments OF MALCHUT, and the Gvurot from the supernal Gvurah, THE LEFT COLUMN OF BINAH.

346. תָּא חֲזֵי, מַה כְּתִיב, וַיַּצֵּג אֶת הַמַּקְלוֹת אֲשֶׁר פִּצֵּל בָּרְהָטִים וגו׳, דְּיַעֲקֹב בָּעָא לְאַתְקָנָא תְּפִלָּה שֶׁל עַרְבִית, וּלְאַנְהָרָא לְסִיהֲרָא, וּלְאַשְׁקָאָה וּלְבָרְכָא לָהּ מִכָּל סִטְרִין, דִּכְתִיב וַיַּצֵּג אֶת הַמַּקְלוֹת. אִלֵּין דִּינִין וּגְבוּרָן, דְּנָפְקֵי מִגְּבוּרָה דִּלְעֵילָא.

347. When Ya'akov wanted to amend this grade, THE NUKVA, he removed all Judgments and Gvurot from the rods OF WHOSE JUDGMENTS IT IS SAID, "AND MADE THE WHITE APPEAR." He set THE RODS in the gutters, the four gutters WHICH ARE THE FOUR VESSELS OF CHOCHMAH, BINAH, TIFERET, AND MALCHUT, abiding underneath, "the well that the princes dug out" (Bemidbar 21:18). THE NUKVA, CALLED 'WELL', IS AMENDED BY CHESED, GVURAH, AND TIFERET OF BINAH, CALLED 'PRINCES', COMPRISING THE FOUR VESSELS OF CHOCHMAH, BINAH, TIFERET, AND MALCHUT CALLED 'GUTTERS'. When it is filled by the higher rivers and sources, THE SFIROT OF BINAH, the water flows from that holy well, and the four VESSELS take it all. They are therefore called 'gutters', where THE ANGELS AND SOULS come to drink.

347. וְיַעֲקֹב כַּד בָּעָא לְאַתְקָנָא לְהַאי דַּרְגָּא, סָלִיק לְכָל אִינּוּן דִּינִין וּגְבוּרָן מִינָּהּ, וְאוֹקִים לוֹן בָּרְהָטִים, בְּאִינּוּן רְהָטִים אַרְבַּע, דְּקַיְּימֵי תְּחוֹת הַאי בְּאֵר חֲפָרוּהָ שָׂרִים, דְּאִתְמַלְיָא מֵאִינּוּן נַחֲלִין וּמַבּוּעִין עִלָּאִין, בְּגִין דְּכַד נָפְקִין מַיִין, מֵהַאי בְּאֵר קַדִּישָׁא, אִלֵּין אַרְבַּע נָטְלֵי כֹּלָּא, וְעַל דָּא אִקְרוּן רְהָטִים, וּמִתַּמָּן אַתְיָין כֹּלָּא לְמִשְׁתֵּי.

348. These judgments and Gvurot, WHICH HE REMOVED FROM THE RODS, stand IN THE GUTTERS, so that each will receive its proper share. In the verse, "when the flocks came to drink...and the flocks conceived before the rods," THE TWO USES OF THE WORD 'FLOCK' correspond the ones to the others--THE GRADES WORTHY OF RECEIVING CHASSADIM AND THE GRADES WORTHY OF RECEIVING JUDGMENTS AND GVUROT. He asks: What is the meaning of "heat" in the verse, "that they should conceive (lit. 'heat')"? HE ANSWERS: When THE ANGELS, THE FLOCKS, are crowned by CHASSADIM AND RECEIVE Judgment, they are heated by that Judgment, BECAUSE RECEIVING JUDGMENT IS CALLED 'HEATING'. They then roam the world inspecting the ways of men for either good or evil, IN ORDER TO REWARD OR PUNISH THEM, BECAUSE THEY INCLUDE CHASSADIM AND JUDGMENTS.

348. וְאִינּוּן דִּינִין וּגְבוּרָן, כֻּלְּהוּ קַיְּימֵי תַּמָּן, לְנַטְלָא לְכָל חַד וְחַד כִּדְקָא חָזֵי לֵיהּ. אֲשֶׁר תָּבֹאנָה הַצֹּאן לִשְׁתּוֹת לְנֹכַח הַצֹּאן, אִלֵּין לָקֵבִיל אִלֵּין. וַיֵּחַמְנָה, מַאי וַיֵּחַמְנָה, דְּכַד מִתְעַטְּרָן בְּדִינָא, מִתְחַמְּמִין בְּהַהוּא דִינָא, וְאָזְלִין וְשָׁאטִין בְּעַלְמָא, וּמְעַיְּינֵי בְּאָרְחֵיהוֹן דִּבְנֵי נָשָׁא, הֵן לְטַב הֵן לְבִישׁ.

349. Come and behold, it is next written: "And the flocks conceived before (lit. 'were heated against') the rods." This is because these rods, JUDGMENTS AND GVUROT, were heated, and they are now in charge of the Judgments in the world. People are judged by them, as it is written: "This matter is by the decree of the watchers, and the sentence by the word of the holy ones..." (Daniel 4:14).

349. תָּא חֲזֵי, מַה כְּתִיב בַּתְרֵיהּ, וַיֶּחֱמוּ הַצֹּאן אֶל הַמַּקְלוֹת, בְּגִין דְּאִינּוּן מַקְלוֹת הֲווֹ מִתְחַמְּמָן, וּמַשְׁגִּיחִין בְּדִינֵי עַלְמָא, וְאִתְפַּקְּדָן עֲלֵיהּ, וְאִתְדָּנוּ בְּנֵי נָשָׁא עֲלַיְיהוּ, כד״א בִּגְזֵרַת עִירִין פִּתְגָמָא וּמֵאמַר קַדִּישִׁין שְׁאֵלְתָא וגו׳.

350. Rabbi Chiya began the discussion with the verse: "My soul clings to You: Your right hand upholds me" (Tehilim 63:9). We have to study this verse carefully. It reads, "My soul clings to You." David himself always cleaved to the Holy One, blessed be He. He cared not for other, WORLDLY matters, but cleaved to the Holy One, blessed be He, with his heart and soul. Because his only wish was to cleave to Him, the Holy One, blessed be He, supported him and never left him, AS IT IS WRITTEN: "YOUR RIGHT HAND UPHOLDS ME." From this we understand that when a man cleaves to the Holy One, blessed be He, He upholds him and never leaves him.

350. רִבִּי חִיָּא פְּתַח וַאֲמַר, דָּבְקָה נַפְשִׁי אַחֲרֶיךָ בִּי תָּמְכָה יְמִינֶךָ, הַאי קְרָא אִית לְאִסְתַּכְּלָא בֵּיהּ, דָּבְקָה נַפְשִׁי אַחֲרֶיךָ, בְּגִין דְּדָוִד מַלְכָּא, הֲוָה מִתְדַּבֵּק נַפְשֵׁיהּ תְּדִיר, אֲבַתְרֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, וְלָא חָיֵיש לְמִלִּין אָחֲרָנִין דְּעַלְמָא, אֶלָּא לְאִתְדַּבְּקָא נַפְשֵׁיהּ וּרְעוּתֵיהּ בֵּיהּ, וְכֵיוָן דְּאִיהוּ הֲוָה מִתְדַּבֵּק בְּקוּדְשָׁא בְּרִיךְ הוּא, הֲוָה תָּמִיךְ בֵּיהּ וְלָא שַׁבְקֵיהּ. מִכָּאן, לְבַר נָשׁ כַּד אָתָא לְאִתְדַּבְּקָא בְּקוּדְשָׁא בְּרִיךְ הוּא, קוּדְשָׁא בְּרִיךְ הוּא אָחִיד בֵּיהּ, וְלָא שָׁבִיק לֵיהּ.

351. דָּבָר אֲחֵר דְּבְקָה נַפְשִׁי אַחֲרֶיךָ, לְאִתְעַטְּרָא דַּרְגֵּיהּ לְעֵילָא, דְּהָא כַּד אִתְדַּבַּק הַהוּא דַרְגָּא בְּדַרְגִּין עִלָּאִין לְסַלְקָא בַּתְרַיְיהוּ, כְּדֵין יְמִינָא אָחִיד בֵּיהּ לְסַלְקָא לֵיהּ, וּלְחַבְּרָא לֵיהּ, בְּחִבּוּרָא חַד כְּדְקָא יָאוֹת, כד״א וְתֹאחֲזֵנִי יְמִינֶךָ, וּכְתִיב וִימִינוֹ תְּחַבְּקֵנִי, וְעַל דָּא בִּי תָּמְכָה יְמִינֶךָ.

351. Another explaination for: "My soul clings to You." This David does so that his grade may be crowned above. For when his grade is attached to the supernal grades and rises to them, the right, CHASSADIM, embraces him, raises him, and joins him WITH THE RIGHT into a worthy union. This is echoed in the verses, "and Your right hand shall hold me," (Tehilim 139:10) and, "His right hand embraces me" (Shir Hashirim 8:3). Therefore, the scripture reads, "Your right hand upholds me."

352. וְכַד אָחִיד בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, כְּדֵין כְּתִיב שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי, וְאִיהוּ יְחוּדָא חַד, וְחִבּוּרָא חַד, וְכַד אִיהוּ חִבּוּרָא חַד, כְּדֵין אִתְמַלְיָא הַהוּא דַרְגָּא דִּילֵיהּ, וְאִתְבָּרְכָא.

352. When he cleaves to the Holy One, blessed be He, it is written: "His left hand is under my head, and His right hand embraces me." This is his union with THE HOLY ONE, BLESSED BE HE. When he joins HIM in a union, his grade is filled and blessed.

353. וְכַד אִתְמַלְיָין כָּל אִינּוּן רְהָטִין, אִתְמַלְיָין לְאַרְבַּע סִטְרִין דְּעַלְמָא, וְכֻלְּהוּ עֲדָרַיָּיא אִשְׁתַּקְיָין, כָּל חַד וְחַד לְסִטְרֵיהּ. וְכַד אֲתָא יַעֲקֹב, לְאַתְקָנָא הַאי דַרְגָּא, בָּרִיר לֵיהּ סִטְרָא דִימִינָא, דְּאִתְחֲזֵי לֵיהּ, וְסִטְרָא אָחֳרָא דְּלָא אִתְחֲזֵי לֵיהּ אִתְפְּרְשַׁת מִינֵיהּ, כְּמָה דִכְתִיב, וַיָּשֶׁת לוֹ עֲדָרִים לְבַדּוֹ וְלֹא שָׂתָם עַל צֹאן לָבָן. לְבַדּוֹ: הֲוָה בִּלְחוֹדוֹי, דְּלָא יִשְׁתַּמֵּשׁ בְּטַעֲוָון אָחֳרָנִין דִּבְסִטְרִין אָחֳרָנִין. זַכָּאָה חוּלַקֵּהוֹן דְּיִשְׂרָאֵל, דַּעֲלַיְיהוּ כְּתִיב כִּי עַם קָדוֹשׁ אַתָּה לַיי׳ אֱלֹהֶיךָ וּבְךָ בָּחַר יי׳ וגו׳.

353. When all the gutters are filled on all four sides of the world, all the flocks are given water, each according to its grade, FROM THE FOUR ASPECTS OF CHOCHMAH, BINAH, TIFERET, AND MALCHUT. When Ya'akov came to purify this grade, THE NUKVA, he chose the right side, which was worthy of him. The Other Side, which was not worthy, was separated from him, as it is written: "and he put his own flocks apart and put them not to Lavan's cattle." He was "apart," on his own, and did not worship strange Elohim from the other sides. Happy is the portion of Yisrael, of whom it is written: "For you are a holy people to Hashem your Elohim, and Hashem has chosen you..." (Devarim 14:2).

354. וְתָא חֲזֵי, יַעֲקֹב אִיהוּ תּוּשְׁבְּחָא דַּאֲבָהָן, וְאִיהוּ כְּלָלָא דִּכֻלְּהוּ, וּבְגִין דְּאִיהוּ כְּלָלָא דִּכֹלָא, בְּגִין כָּךְ אִיהוּ קָאֵים לְאַנְהָרָא לְסִיהֲרָא, דְּיַעֲקֹב אִיהוּ קָאֵים לְאַתְקָנָא לִתְפִלַּת עַרְבִית.

354. Come and behold: Ya'akov, the chosen of the fathers, includes all of them, BECAUSE THE CENTRAL COLUMN, YA'AKOV, INCLUDES THE RIGHT AND LEFT COLUMNS, AVRAHAM AND YITZCHAK. He includes them all and thus strives to shine upon the moon, THE NUKVA, since it is for Ya'akov to compose the evening service, THE NUKVA.

355. וְכָל הַהוּא תִּקּוּנָא, אִיהוּ כִּדְקָא חָזֵי לֵיהּ, כָּל אִינּוּן סִטְרִין קַדִּישִׁין כֻּלְּהוּ בְּתִקּוּנָא אַתְקִין בְּסִטְרוֹי, וְאַפְרֵישׁ חוּלָקֵיהּ, מֵחוּלָקָא דִשְׂאָר עַמִּין. אִלֵּין סִטְרִין עִלָּאִין קַדִּישִׁין בִּקְדוּשָׁה עִלָּאָה, וְאִלֵּין סִטְרִין מְסָאֲבִין, בִּמְסָאֲבָן דִּמְסָאֲבוּתָא.

355. He made all the preparations correctly and installed all the holy aspects with his aspect OF THE CENTRAL COLUMN. He thus separated his share from that of the other nations OF THE LEFT. Those were the holy, supernal grades of high holiness; the others were the grades defiled with the fifth of impurity.

356. וְהָא אוֹקִימְנָא, דִּכְתִיב וַיָּשֶׁת לוֹ עֲדָרִים לְבַדּוֹ. וַיָּשֶׁת לוֹ: דְּאַתְקִין תִּקּוּנִין לִמְהֵימְנוּתָא. לְבַדּוֹ: כד״א וּבְךָ בָּחַר יי׳ לִהְיוֹת לוֹ לְעַם סְגֻלָּה מִכָּל הָעַמִּים. וְלֹא שָׂתָם עַל צֹאן לָבָן, דְּלָא שַׁוִּי חוּלָקֵיהּ וְעַדְבֵיהּ עִמְּהוֹן.

356. We have already explained that the verse, "and he put his own flocks apart," means that he established for the faith, THE NUKVA, alone, according to the verse: "For you are a holy people to the Hashem your Elohim and Hashem has chosen you" (Devarim 14:2). "...and put them not to Lavan's cattle..." because he did not share his lot and portion with them.

357. וְעַל דָּא יַעֲקֹב שְׁלִימוּ דַּאֲבָהָן, אַתְקִין רָזָא דְּמֵהֵימְנוּתָא, וְאַפְרֵישׁ חוּלָקֵיהּ וְעַדְבֵיהּ, מֵחוּלָקָא וְעַדְבָא דְּשְׁאָר עַמִּין. וְעַל דָּא כְּתִיב, וְאַתֶּם הַדְּבֵקִים בַּיי׳ אֱלֹהֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם.

357. Therefore Ya'akov, the chosen among the fathers, established the mystery of faith and separated his lot and portion from that of other nations. Of this the scripture reads, "But you that did cleave to Hashem your Elohim are alive every one of you this day" (Devarim 4:4).

358. רִבִּי אַבָּא אָמַר, זַכָּאָה חוּלָקְהוֹן דְּיִשְׂרָאֵל, דְּאִינוּן עִלָּאִין עַל עַמִּין עַכּו״ם, בְּגִין דְּדַרְגָּא דִלְהוֹן לְעֵילָא, וְדַרְגִּין דְּעַמִּין עכו״ם לְתַתָּא, אִלֵּין בְּסִטְרָא דִקְדוּשָׁה, וְאִלֵּין בְּסִטְרָא דִמְסָאֲבָא, אִלֵּין לִימִינָא, וְאִלֵּין לִשְׂמָאלָא.

358. Rabbi Aba said: Happy is the portion of Yisrael who are superior to the heathen nations, because their grade is high AND THEY RECEIVE THE ILLUMINATION OF THE LEFT FROM BELOW. The grades of the heathen nations are below, BECAUSE THEY DRAW THE ILLUMINATION OF THE LEFT FROM ABOVE. The first, those of the right, are on the side of Holiness. The second, those on the left, on the side of Defilement.

359. כֵּיוָן דְּאִתְחָרַב בֵּי מַקְדְּשָׁא, מַה כְּתִיב, הֵשִׁיב אָחוֹר יְמִינוֹ מִפְּנֵי אוֹיֵב, וּבְגִין כָּךְ כְּתִיב, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי. וּשְׂמָאלָא אִתְגַּבַּר וּמְסָאֲבָא אִתְתַּקַּף, עַד דְּיִבְנֵי קוּדְשָׁא בְּרִיךְ הוּא בֵּי מַקְדְּשָׁא, וְיַתְקִין עָלְמָא עַל תִּקּוּנוֹי, וִיהַדְּרוּן מִלֵּיהּ כְּדְקָא יָאוֹת וְיִתְעֲבַר סִטְרָא מְסָאֲבָא מִן עָלְמָא. וְהָא אִתְּמַר, דִּכְתִיב וְאֶת רוּחַ הַטֻּמְאָה אַעֲבִיר מִן הָאָרֶץ וגו׳, וּכְתִיב בִּלַּע הַמָּוֶת לָנֶצַח וגו׳.

359. After the destruction of the Temple, it is written: "He has drawn back His right hand from before the enemy" (Eichah 2:3). It is also written: "save with Your right hand, and answer me" (Tehilim 60:7), because as the left becomes stronger, the impure are strengthened. This will continue until the Holy One, blessed be He, rebuilds the Temple and establishes and amends the world properly. Then everything shall be set aright again, and the side of Defilement will pass from the world. We have learned this from the verses, "and...I will cause the...unclean spirit to pass out of the land" (Zecharyah 13:2, and, "He will destroy death for ever" (Yeshayah 25:8).

360. וְיִשְׁתָּאַר קוּדְשָׁא בְּרִיךְ הוּא בִּלְחוֹדוֹי, כְּמָה דִכְתִיב, וְהָאֱלִילִים כָּלִיל יַחֲלֹף, וּכְתִיב וְנִשְׂגַּב יי׳ לְבַדּוֹ בַּיּוֹם הַהוּא. הוּא בִּלְחוֹדוֹי, כְּמָה דִכְתִיב, וְאֵין עִמּוֹ אֵל נֵכָר, בְּגִין דְּיִשְׁתְּצֵי חֵילָא מְסָאֲבָא מֵעַלְמָא, וְלָא יִשְׁתָּאַר לְעֵילָא וְתַתָּא, אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא בִּלְחוֹדוֹי, וְיִשְׂרָאֵל לְפוּלְחָנֵיהּ, עַם קַדִּישׁ, וְיִתְקְרֵי קַדִּישׁ, דִּכְתִיב, וְהָיָה הַנִּשְׁאָר בְּצִיּוֹן וְהַנּוֹתָר בִּירוּשָׁלִַם קָדוֹשׁ יֵאָמֶר לוֹ כָּל הַכָּתוּב לַחַיִּים בִּירוּשָׁלִַם. וּכְדֵין יְהֵא מַלְכָּא יְחִידָאי, לְעֵילָא וְתַתָּא, וְעַמָּא יְחִידָאָה לְפוּלְחָנֵיהּ, כְּמָה דִכְתִיב וּמִי כְּעַמְּךָ יִשְׂרָאֵל גּוֹי אֶחָד בָּאָרֶץ.

360. The Holy One, blessed be He, alone shall remain, as it is written: "And the idols shall utterly be abolished," (Yeshayah 2:18) and, "Hashem alone shall be exalted on that day," (Yeshayah 2:17) because "there was no strange El with him" (Devarim 32:12). For the force of defilement will be annihilated from the world, and there will be no one left above and below except the Holy One, blessed be He. And the children of Yisrael, His Holy Nation which serves Him, shall be called 'holy', as it is written: "And it shall come to pass, that he that is left in Tzion, and he that remains in Jerusalem, shall be called holy, every one in Jerusalem that is written to life" (Yeshayah 4:3). Then there will be one King above and below, and one people to serve Him, as it is written: "And who is like Your people Yisrael, a singular nation on earth" (I Divrei Hayamim 17:21).

39. "Hashem lives; and blessed is my rock"

Rabbi Yitzchak and Rabbi Yesa assert that the Holy Spirit attaches itself to travelers such as themselves, especially when they discuss Torah. On the road, Rabbi Yitzchak speculates on the verse "The Creator lives; and blessed is my rock." For the Righteous, the Lord is a living presence. When united with the Malchut of Zeir Anpin, the Eternal Female or Rock, blessings of abundance flow.

The Relevance of this Passage

When two sages are said to be traveling, it refers to the spiritual travels of their souls in the Upper Worlds. Our constant physical trek in this material existence, directly influences and guides the journey of our souls in the Upper World. Thus, our travels through the darkened corridors of life can be divinely illuminated when we connect to the Light of the Torah. This is accomplished through the study of the spiritual wisdom of the Torah-The Kabbalah-and by the application of its wisdom to our lives. For instance, when we are busy helping others, the Light of the Creator will in turn help and attend to us. The consciousness to think of others before ourselves is stirred within us through these passages.

361. רִבִּי יִצְחָק וְר׳ יֵיסָא, הֲווֹ אָזְלֵי בְּאָרְחָא, אֲמַר רִבִּי יֵיסָא, הָא שְׁכִינְתָּא לְגַבָּן נִתְעַסַּק בְּמִלֵּי דְאוֹרַיְיתָא, דְּכָל מַאן דְּעָסִיק בְּמִלֵּי דְאוֹרַיְיתָא וְיִשְׁתַּדַּל בָּהּ, זָכֵי לְאַמְשָׁכָא לֵיהּ בַּהֲדֵיהּ.

361. Rabbi Yitzchak and Rabbi Yesa were walking along the road. Rabbi Yesa said: The Shechinah is with us, BECAUSE SHE ATTACHES HERSELF TO TRAVELERS ON THE ROAD TO PROTECT THEM. Let us study the words of the Torah, for whoever studies the Torah and shines in her draws the Shechinah nearer, AS HE DRAWS ZEIR ANPIN, THE SECRET OF THE TORAH. THEN ZEIR ANPIN AND HIS FEMALE, THE SHECHNAH, WILL BE JOINTLY CONNECTED TO THEM.

362. פְּתַח רִבִּי יִצְחָק וַאֲמַר, חַי יי׳ וּבָרוּךְ צוּרִי וְיָרוּם אֱלֹהֵי יִשְׁעִי, הַאי קְרָא אִיהוּ רָזָא. חַי יי׳, וְכִי לָא יְדַעְנָא דְּקוּדְשָׁא בְּרִיךְ הוּא אִקְרֵי חַי, אֶלָּא אֲפִילוּ צַדִּיק, אִיהוּ אִקְרֵי חַי, דְּהָא חַי, צַדִּיק אִיהוּ לְעֵילָא, וְצַדִּיק אִיהוּ לְתַתָּא. לְעֵילָא קוּדְשָׁא בְּרִיךְ הוּא אִקְרֵי חַי. לְתַתָּא צַדִּיק אִקְרֵי חַי, דִּכְתִיב וּבְנָיָהוּ בֶּן יְהוֹיָדָע בֶּן אִישׁ חַי, אַמַּאי אִקְרֵי חַי בְּגִין דְּאִיהוּ צַדִּיק, דְּהָא צַדִּיק חַי אִקְרֵי, חַי הָעוֹלָמִים. וּבָרוּךְ צוּרִי, כֹּלָּא חַד, חַי וּבָרוּךְ, דְּלָא מִתְפָּרְשֵׁי מֵהַדָדֵי, דְּכַד מִתְחַבְּרִין כַּחֲדָא, אִקְרֵי בְּאֵר מַיִם חַיִּים. דָּא נְבִיעַ לְגוֹ, וְדָא אִתְמַלְיָיא מִנֵּיהּ.

362. Rabbi Yitzchak opened the discussion with the verse: "Hashem lives; and blessed is my rock; and let the Elohim of my salvation be exalted" (Tehilim 18:47). This verse contains a mystery. It is written: "Hashem lives". Do I not know that the Holy One, blessed be He, lives? HE ANSWERS: Even the righteous, YESOD, is referred to as "living (Heb. chay)," BECAUSE THE RIGHTEOUS DRAWS THE ILLUMINATION OF CHOCHMAH, CALLED THE 'LIGHT OF CHAYAH', AND IS THEREFORE CALLED "CHAY." "Living" refers to the righteous above and below-his ZEIR ANPIN, ABOVE, AND HIS YESOD, BELOW, ARE BOTH REFERRED TO AS "LIVING". The Holy One, blessed be He, above, ZEIR ANPIN, is called "living," AS IT IS WRITTEN: "HASHEM LIVES." And the righteous below is called "living," NAMELY, YESOD OF ZEIR ANPIN, as it is written: "And Bnayahu the son of Yehoyada, the son of a living man" (II Shmuel. 23:20), WHICH ALLUDES TO YESOD. Why is THE HOLY ONE, BLESSED BE HE, called "living?" Because He is Righteous, BECAUSE HE INCLUDES THE ASPECT OF THE RIGHTEOUS, YESOD, AS WELL, and the righteous is called "the life of the worlds." The phrase, "and blessed is my rock," has a similar meaning. These are all one because the living and the blessed are never separated. THE LIVING MEANS THE ILLUMINATION OF CHOCHMAH, AND THE BLESSED REFERS TO THE ILLUMINATION OF CHASSADIM. THEY HAVE TO BE CLOTHED BY EACH OTHER BECAUSE CHOCHMAH WITHOUT CHASSADIM IS DARKNESS. "HASHEM LIVES; AND BLESSED IS MY ROCK," ALLUDES TO CHOCHMAH AND CHASSADIM TOGETHER; "MY ROCK" IS THE NUKVA OF ZEIR ANPIN. When "HASHEM LIVES; AND BLESSED BE MY ROCK" are joined together, THE ROCK becomes a well of living water. The water flows from the inside OF THE WELL, NAMELY, FROM THE LIVING AND THE BLESSED, and fills THE ROCK, WHICH IS THE WELL.

363. וְיָרוּם אֱלֹהֵי יִשְׁעִי, דָּא עַלְמָא עִלָּאָה, דְּאִיהוּ רָם וְנִשָּׂא, רָם עַל כֹּלָּא, דְּהָא מִינֵּיהּ נָפִיק כֹּלָּא, וְכָל נְבִיעוּ דְּנַבְיִיעַ, לְאִתְמַלְיָיא בֵּירָא, כְּדֵקָא יָאוֹת, וּמִתַּמָּן אִתְבָּרְכָא, לְאַנְהָרָא לְכָל אִינּוּן דִּלְתַתָּא, וְכַד אִתְמַלְיָיא, כֹּלָּא כְּדֵקָא יָאוֹת, כְּדֵין וְיָרוּם אֱלֹהֵי יִשְׁעִי.

363. The verse, "and let the Elohim of my salvation be exalted," refers to the supernal world, BINAH, which is exalted and uplifted. Everything is issued from it, and every spring that fills the well IS DERIVED FROM IT. THE NUKVA is blessed from there and shines upon all those beneath ATZILUT. When everyone is filled WITH PLENTY from her, then "the Elohim of my salvation be exalted," BECAUSE IT IS EXALTED AND UPLIFTED BY THE WEALTH IT SHOWERS ON THE LOWER BEINGES.

40. "He withdraws not his eyes from the righteous"

As the rabbis travel, the discussion continues. Quoting scripture, Rabbi Yesa asserts that the wicked will perish and the righteous will prevail. They meet a man with a child on his shoulders, fleeing the wicked. The man says people can achieve merit by giving him alms. The rabbis give him alms and food to eat.

The Relevance of this Passage

Actions of charity have the power to remove decrees of death against us. Often, before a judgment is executed against us, the Light will send us an opportunity to share and truly go outside of ourselves so that we can sweeten the judgment. The Evil Inclination, however, blinds us to these opportunities and we remain in our selfish, uncaring ways. The wisdom and foresight to recognize opportunities to give charity is aroused in our consciousness. Moreover, the strength to take the initiative and perform charitable contributions is also stirred within our souls. We just have to listen to the whispers arising from words of this portion.

364. פְּתַח רִבִּי יֵיסָא וַאֲמַר, לֹא יִגְרַע מִצַּדִּיק עֵינָיו וְאֶת מְלָכִים לַכִּסֵּא וַיֹּשִׁיבֵם לָנֶצַח וַיִּגְבָּהוּ, תָּא חֲזֵי, כַּד חַיָּיבַיָּא לָא שָׁלְטִין בְּעַלְמָא, וְאִתְאֲבִידוּ מִינֵיהּ, כְּדֵין צַדִּיק אִיהוּ שַׁלִּיט בְּעַלְמָא, הה״ד לֹא יְחַיֶּה רָשָׁע וּמִשְׁפַּט עֲנִיִּים יִתֵּן, מַה כְּתִיב בַּתְרֵיהּ, לֹא יִגְרַע מִצַּדִּיק עֵינָיו, מַהוּ עֵינָיו, כד״א עֵינֵי יי׳ אֶל צַדִּיקִים.

364. Rabbi Yesa opened the discussion with the verse: "He withdraws not His eyes from the Righteous: but with kings on He throne the establishes them for ever, and they are exalted" (Iyov 36:7). Come and behold: when the wicked lose their power and perish from the world, the Righteous then rules the world. This is the meaning of the verse: "He preserves not the life of the wicked: but gives to the poor their right" (Ibid. 6), THAT IS, THE WICKED WILL PERISH FROM THE WORLD. It is then written: "He withdraws not His eyes from the Righteous," which is similar to the verse, "The eyes of Hashem are towards the Righteous" (Tehilim 34:16).

365. וְאֶת מְלָכִים לַכִּסֵּא, אִלֵּין אִינּוּן מְלָכִין שַׁלִּיטִין, דְּאִתְאַחֲדָן לַכִּסֵּא, וַיֹּשִׁיבֵם לָנֶצַח, דְּאִתְקַיְּימוּ בְּכָרְסְיָיא, בְּקִיּוּמָא שְׁלִים. וַיִּגְבָּהוּ, אַמַּאי וַיִּגְבָּהוּ, לְשַׁלְטָאָה בְּעַלְמָא, וְיִתְקַיֵּים, כָּרְסְיָיא עַל סַמְכוֹהִי. דָּבָר אַחֵר וַיִּגְבָּהוּ, דְּנָטְלֵי כָּרְסְיָיא, וְזָקְפִין לָהּ לְעֵילָא, לְאִתְאַחֲדָא בְּאַתְרֵיהּ כְּדְקָא יָאוֹת, וּכְדֵין כֹּלָּא יְחוּדָא חָדָא.

365. The verse, "but with kings on the throne," refers to the ruling kings, settled upon the throne; "He establishes them for ever" means that they sit upon their throne firmly; and "they are exalted" in order to rule the world and so that the throne shall be established on its supports. Another explanation for the phrase, "and they are exalted," is that they take the throne, THE NUKVA, place it up high, IN THE PLACE OF BINAH, and put it in its proper place.

366. עַד דַּהֲווֹ אָזְלֵי, חָמוּ חַד בַּר נָשׁ, דַּהֲוָה אָתֵי, וְחַד יְנוּקָא עִמֵּיהּ, רְכִיב עַל כְּתֵפֵיהּ, אֲמַר רִבִּי יִצְחָק, וַדַּאי הַאי בַּר נָשׁ יוּדָאי אִיהוּ, וּבְגִין לְזַכָּאָה לִבְנֵי נָשָׁא קָא אָתֵי. אֲמַר רִבִּי יֵיסָא, נִזְכֶּה אֲנַן בְּקַדְמֵיתָא בֵּיהּ.

366. While they were walking, they saw a man with a child riding on his shoulders. Rabbi Yitzchak said: Surely this man is Jewish and has come to help people attain merit, THAT IS, HE IS COMING TO RECEIVE CHARITY AND ALLOW PEOPLE TO MERIT THE WORLD TO COME. Rabbi Yesa said: Let us be the first to merit by him.

367. כַּד מָטָא לְגַבַּיְיהוּ, אֲמַר רִבִּי יֵיסָא אָן קִיסְתָּא דִּטְרִימָא בְּקִירְטוֹי דְּאוֹרְחָא, אֲמַר בְּגִין דְּיִזְכּוּן בְּנֵי נָשָׁא, דְּהָא תְּרֵין בְּנִין אִית לִי, וַאֲתָא טוּרְנָא לְמָתָא, וְאִשְׁתַּבּוּ, וְהָאִידְנָא אָזִילְנָא, בְּגִין דְּיִזְכּוּן בְּהוֹ בְּנֵי נָשָׁא. זָכוּ בַּהֲדֵיהּ, וְיַהֲבוּ לֵיהּ לְמֵיכַל.

367. When he reached them, Rabbi Yesa asked: Where is YOUR bag of food? RABBI YESA SAW THAT THE MAN CARRIED NOTHING SAVE THE CHILD ON HIS SHOULDERS. He replied: I HAVE NOTHING, so that people can achieve merit BY GIVING ALMS TO ME. I had two sons, but the army came into town and took them captive. Now I am walking to afford people the opportunity to earn merit BY GIVING RANSOM MONEY. And they did, by giving him ALMS AND food TO EAT.

41. "My offering, the provision of my sacrifices made by fire"
The man the Rabbis meet on the road enlightens them to the hidden benefits of giving charity.
The Relevance of this Passage
The wisdom and insight to recognize opportunities for sharing, combined with the motivation to give beyond our comfort zones is instilled within the reader. We must, however, be cognizant of the importance of concealed blessings. When one gives to receive honor and acclaim for his philanthropy, it is not considered true sharing. Thus, the prudence to give anonymously is also awakened in our souls.

368. אַדְהָכִי פְּתַח הַהוּא יוּדָאי וַאֲמַר, אֶת קָרְבָּנִי לַחְמִי לְאִשַּׁי וגו׳. קָרְבָּנָא דְקוּדְשָׁא בְּרִיךְ הוּא בְּכָל יוֹמָא, בְּגִין לְמֵיזַן עַלְמָא, וּלְמֵיהַב סִפּוּקָא לְעֵילָא וְתַתָּא, דְּהָא בְּאִתְעֲרוּתָא דְּלְתַתָּא, אִתְעַר לְעֵילָא, וּבְדָא מִסְתַּפְּקִין כָּל חַד וְחַד כִּדְקָא יָאוֹת.

368. The Jew then opened the discussion with the verse: "My offering, the provision of my sacrifices made by fire" (Bemidbar 28:2). The daily sacrifice of the Holy One, blessed be He, sustains the world and gives nourishment above and below. Because there is stirring below AS A RESULT OF THE DAILY OFFERING, THE POURING OF PLENTY is bestirred above, and all are adequately sustained.

369. "My offering, the provision of my sacrifices" corresponds with the verse, "I have eaten my honeycomb with my honey; I have drunk my wine with my milk" (Shir Hashirim 5:1); THEY BOTH ALLUDE TO SUSTENANCE. The words "made by fire," like, "Eat, O friends" (Ibid.) ALLUDE TO NOURISHMENT. The Holy One, blessed be He, provides that nourishment from above to pour down sustenance to the lower world from that nourishment ABOVE. How much more blessed is a man who gives food TO THE POOR, to sustain his soul; the Holy One, blessed be He, blesses him and showers on him supernal nourishment, and the world is blessed for him.

369. אֶת קָרְבָּנִי לַחְמִי, הֲדָא הוּא דִכְתִיב, אָכַלְתִּי יַעְרִי עִם דִּבְשִׁי שָׁתִיתִי יֵינִי עִם חֲלָבִי. לְאִשַּׁי: הֲדָא הוּא דִכְתִיב, אִכְלוּ רֵעִים וגו׳, וּמַה קוּדְשָׁא בְּרִיךְ הוּא פַּקִּיד לְאִתְעָרָא מְזוֹנָא לְעֵילָא בְּגִין לְאִתְעָרָא מְזוֹנָא לְתַתָּא מֵהַהוּא מְזוֹנָא, מַאן דְיָהִיב מְזוֹנָא לְקַיְימָא נַפְשָׁא, עַל אַחַת כַּמָּה וְכַמָּה, דְקוּדְשָׁא בְּרִיךְ הוּא בָּרֵיךְ לֵיהּ, וְיִתְעַר לֵיהּ מְזוֹנָא דִלְעֵילָא, וְיִתְבָּרַךְ עַלְמָא בְּגִינֵיהּ.

370. Rabbi Yitzchak said: HE EXPLAINED this mystery very well indeed. Rabbi Yesa replied: Surely this is why it has been said that a man should refrain from contempt toward any one, BECAUSE THOUGH AT FIRST THEY THOUGHT HIM BOORISH AND WERE CLOSE TO SHOWING HIM DISRESPECT, I twice attained merit through this man.

370. אֲמַר רִבִּי יִצְחָק, וַדַּאי רָזָא דָא כִּדְקָא חָזֵי, וְשַׁפִּיר קָאֲמַר. אֲמַר רִבִּי יֵיסָא, וַדַּאי עַל דָּא אֲמָרוֹ, דְּלָא יְזַלְזֵל בַּר נָשׁ, לְשׁוּם בַּר נָשׁ אָחֳרָא בְּעַלְמָא, בִּתְרֵי גַוְונֵי זָכֵינָא לְהַאי בַּר נָשׁ.

371. The man discoursed on the following verse, as discussed by Rabbi Elazar: "My offering, the provisions of my sacrifices made by fire." "...an offering..." is the secret of the Congregation of Yisrael, THE NUKVA. The particle 'et' BEFORE "MY OFFERING" REFERS TO THE NUKVA. "...my offering (Heb. korbani)..." is derived from proximity (Heb. kirvah) and attachment. IT ATTACHES AND CONNECTS THE NUKVA WITH ZEIR ANPIN. "...the provision..." is the nourishment flowing from above, bestirred from below BY THE DAILY OFFERING. "...made by fire..." comes to include the other angels that are nourished here, each according to his rank. "...for a sweet savour to me..." is the desire and union caused by the secret of the supernal world, BINAH.

371. פְּתַח וַאֲמַר, הַאי קְרָא אֲמַרְרִבִּי אֶלְעָזָר אֶת קָרְבָּנִי לַחְמִי לְאִשַּׁי, אֶת קָרְבָּנִי, רָזָא דִכְנֶסֶת יִשְׂרָאֵל, דִכְתִיב אֶת, אֶת דַּיְיקָא. קָרְבָּנִי: דָּא אִיהוּ קָרְבָּנָא, וְקִשּׁוּרָא לְאִתְקַשְׁרָא. לַחְמִי: דָּא מְזוֹנָא, דְאָתֵי מִלְעֵילָא, בְּאִתְעָרוּתָא דִלְתַתָּא. לְאִשַּׁי: לְאִתְכְּלָלָא שְׁאָר חֵילִין אָחֳרָנִין, דְאִצְטְרִיכוּ לְאִתְזָנָא, כָּל חַד וְחַד כִּדְקָא חָזֵי לֵיהּ. רֵיחַ נִיחֹחִי: דָּא רְעוּתָא וְקִשּׁוּרָא, דְאִתְאַחֲדָא כֻּלָּא, בְּרָזָא דְעַלְמָא עִלָּאָה.

372. "...shall you observe to offer to Me in their due season..." (Bemidbar 28:2). HE ASKS: What is their season? HE ANSWERS: THE time when Avraham awoke to carry out the wishes OF THE HOLY ONE, BLESSED BE HE, as it is written: "And Avraham rose early in the morning" (Beresheet 22:3); THE TIME OF THE MORNING OFFERING; the time when Yitzchak was bound to the altar; was at sunset, THE TIME FOR THE EVENTIDE DAILY OFFERING. Rabbi Yesa asked: Why, if there are two seasons, is it written "in their season" in the singular, instead of in the plural, SEEING AS THERE ARE TWO SEASONS? He replied: At the time OF THE OFFERING, fire was included within water, and water within fire, THE ATTRIBUTE OF AVRAHAM, WATER, WAS INCLUDED WITHIN THE ATTRIBUTE OF YITZCHAK, FIRE, AND VICE VERSA. It is therefore written: "in their season," in the singular, FOR THEY BECAME ONE.

372. תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ, מַאן מוֹעֲדוֹ, בְּזִמַּן דְאִתְעַר אַבְרָהָם, לְמֶעְבַּד רְעוּתֵיהּ, דִכְתִיב וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר. וּבְזִמְנָא דְאִתְעֲקַד יִצְחָק עַל גַּבֵּי מַדְבְּחָא, דְּהַהִיא שַׁעְתָּא, בֵּין הָעַרְבַּיִם הֲוָה. וַאֲמַר רִבִּי יֵיסָא, אִי הָכֵי, הַאי דִכְתִיב בְּמוֹעֲדוֹ, בְּמוֹעֲדִים מִבָּעֵי לֵיהּ. אָמַר לוֹ, הַהִיא שַׁעְתָּא, אִתְכְּלִיל אֶשָּׁא בְּמַיָּא, וּמַיָּא בְּאֶשָּׁא, וּבְגִין כָּךְ כְּתִיב בְּמוֹעֲדוֹ.

373. Come and behold, of no offering is it written: "observe," as it is here in the phrase, "shall you observe to offer to Me." This is because "observe" is the secret of "keep," THE NUKVA, which needs to be summoned up TO ZEIR ANPIN, as it is written: "shall you observe to offer to Me," TO OFFER THE NUKVA "in their season," by right and left OF ZEIR ANPIN. These were explained above to be Avraham and Yitzchak. All this is in accordance with the supernal mystery.

373. תָּא חֲזֵי, בְּכָל קָרְבָּנִין, לָא כְתִיב כְּמָה דִכְתִיב הָכָא, תִּשְׁמְרוּ לְהַקְרִיב לִי. תִּשְׁמְרוּ: רָזָא דְשָׁמוֹר, דְאִיהוּ צְרִיכָא לְקָרְבָא לְגַבֵּי עֵילָא, דִכְתִיב תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ, בִּימִינָא וּשְׂמָאלָא, כְּמָה דְאִתְּמַר, בְּאַבְרָהָם וְיִצְחָק, וְכֻלָּא בְּרָזָא עִלָּאָה.

374. אֲמַר רִבִּי יֵיסָא אִלְמָלֵא לָא אֲתֵינָא הָכָא, אֶלָּא לְמִשְׁמַע מִלִּין אִלֵּין, דַּיִּי. זַכָּאִין אִינּוּן יִשְׂרָאֵל, בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי. עַל דָּא כְּתִיב וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִרְשׁוּ אָרֶץ נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר.

374. Rabbi Yesa said: Had I come only to hear these words, it was worth my while. Happy are the children of Yisrael in this world and in the world to come. Of this, the scripture says: "Your people also shall be all righteous: they shall inherit the land for ever; they shall be the branch of My planting, the work of My hands, that I may be glorified" (Yeshayah 60:21).

42. The images

In this verse, the rabbis comment wryly on the low nature of Lavan's idols or "images." Lavan communicated with the statues representing his gods, and thus was able to make black magic. Rachel took these images when she and Ya'akov fled, and hid them under her skirts in order to cure her father of idolatry and also to prevent him from successful pursuit.

The Relevance of this Passage

The negative forces who dwell in our midst have the power to help us achieve many objectives in life, but there is a price to be paid at a later date. The rewards are short-lived and they leave a residue that creates chaos and turmoil somewhere in our lives. Idols do not refer only to statues depicting Gods. Anything that is ego-based--such as money, power, prestige and material possessions--is considered to be an Idol if it holds sway over our thoughts and behavior. Through the spiritual power of Rachel and Ya'akov, we are now rising above the temptations and trappings of physical existence in order to discover the true and eternal treasures of life.

375. וְלָבָן הָלַךְ לִגְזֹז אֶת צֹאנוֹ וגו׳. אֲמַר רִבִּי יוֹסֵי מַאן תְּרָפִים, אֶלָּא ע״ז הֲווֹ, וְאַמַּאי אִקְרֵי תְּרָפִים, לְגַנַּאי הֲוָה, כְּמָה דְתָנִינָן בְּמָקוֹם הַתּוֹרֶף. וּמִנָּלָן דַּע״ז הֲווֹ, דִּכְתִיב לָמָּה גָנַבְתָּ אֶת אֱלֹהָי. וּכְתִיב עִם אֲשֶׁר תִּמְצָא אֶת אֱלֹהֶיךָ וגו׳. וְלָבָן חָרְשָׁא דְּכָל חָרָשִׁין דְּעָלְמָא הֲוָה, וּבְהַאי הֲוָה יָדַע בְּכָל מַאן דְּבָעֵי לְמִנְדַּע.

375. "And Lavan went to shear his sheep..." (Beresheet 31:19). Rabbi Yosi asked: What are the images? HE REPLIED: They pertain to idolatry. They were called Terafim in offensive language, after the place of the toref, A WOMAN'S PUDENDA. How do we know they pertained to idolatry? From the verses: "yet why have you stolen my Elohim" (Ibid. 30), and "Anyone with whom you find your Elohim" (Ibid. 32). Lavan was the greatest sorcerer in the world, and by means OF THE IMAGES he knew whatever he needed to know.

376. אֲמַר רִבִּי חִיָּא, בְּקֶסֶם אִתְעֲבִיד. רִבִּי יוֹסֵי אוֹמֵר בְּנַחַשׁ. אֲמַר רִבִּי יְהוּדָה, לָא אִתְעֲבִידוּ, אֶלָּא בְּשַׁעְתֵּי יְדִיעָן. וְאַמַּאי אִקְרֵי תְּרָפִים. בְּגִין דְּבַטְשֵׁי הַאי שַׁעְתָּא, וְהַאי שַׁעְתָּא אַרְפֵּי יְדָא, כְּמָה דְאַתְּ אָמֵר רַב עַתָּה הֶרֶף יָדֶךָ.

376. Rabbi Chiya said that the images were created through magic; Rabbi Yosi said that it was by means of divination. Rabbi Yehuda said: They are made only at certain times. They were called Terafim, because one must know when to shape them and when to wait, as it is written: "stay (Heb. heref) now your hand" (II Shmuel 24:16). BECAUSE ONE HAS TO RELAX ONE'S HAND AT CERTAIN HOURS, THEY ARE CALLED TERAFIM.

377. אוּמָנָא כַּד עָבִיד לֵיהּ, הַהוּא דְּיָדַע רִגְעֵי וְשַׁעְתֵּי קָאֵים עֲלֵיהּ, וַאֲמַר, הַשְׁתָּא אַרְפֵּי, וְהַשְׁתָּא עָבִיד. וְלָא תִשְׁכַּח עֲבִידְתָּא דְּאִצְטְרִיךְ דִּירְפּוּן מִינָהּ אֶלָּא הַאי. וְאִיהוּ מַלֵּיל תָּדִיר, וְיָהֵיב עֵיטִין בִּישִׁין לְאַבְאָשָׁא לְנַפְשֵׁיהּ דְּבַר נָשׁ.

377. When the craftsman makes it, a man who knows the moments and hours, WHO KNOWS WHEN TO STRIKE AND WHEN TO STAY, stands by him, telling him when to act and when to rest. There is no other action that needs holding off AT A CERTAIN HOUR as that of THE IMAGES. The image constantly speaks and gives advice on how to harm a man's soul.

378. וְרָחֵל דְּחֵילַת, בְּגִין דִּיהַב עֵיטָא לְאַבְאָשָׁא לֵיהּ לְיַעֲקֹב, וּבְגִין בְּזִיּוֹנָא דַּע״ז, שַׁוֵּי לוֹן תְּחוֹתָהּ, עַד דְּלָא יָכֵיל לְמַלָּלָא. דְּהָא כַּד אִיהוּ מִתְתַּקַּן לְמַלָּלָא, מְכַבְּדִין וּמַרְבִּיצִין קַמֵּיהּ, וְהַשְׁתָּא מַה כְּתִיב, וַתֵּשֶׁב עֲלֵיהֶם. דְּכַר וְנוּקְבָא הֲווֹ, וּפוּלְחָנִין סַגִּיאִין קָא עָבְדִין, עַד לָא מִמַּלְּלָן. וּבְגִינֵי כָּךְ, אִתְעַכַּב לָבָן תְּלַת יוֹמִין, דְּלָא יָדַע דְּעָרַק יַעֲקֹב, דִּכְתִיב וַיֻּגַּד לְלָבָן בַּיּוֹם הַשְּׁלִישִׁי כִּי בָרַח יַעֲקֹב.

378. Rachel feared lest the images would give counsel on how to harm Ya'akov. She placed them under her to show disrespect to the idolatry, so that they would not be able to speak. For when one prepares them to talk he sweeps and cleans before them, to show them respect. But now it is written: "and she sat upon them" (Beresheet 31:34), BECAUSE SHE SHAMED THEM INTO NOT TALKING. THE IMAGES were male and female, and much prayer was needed to encourage them to speak. Because THE IMAGES WERE NOT IN HIS POSSESSION, Lavan was held for three days, as he did not know Ya'akov had fled. As it is written: "And it was told Lavan on the third day that Ya'akov was fled."

379. Rabbi Yehuda said that he prepared himself in two ways: by gathering together all the magic he had and all the weapons he had in order to destroy YA'AKOV, as it is written: "An Arammian was going to destroy my father" (Devarim 26:5). When the Holy One, blessed be He, saw that he wanted to destroy Ya'akov, it is written: "Take heed that you speak not to Ya'akov either good or bad." This is because, "It is in the power of my hand to hurt you" (Beresheet 31:29). HE ASKS: What made him so sure of himself? HE ANSWERS: He trusted the magic means he had.

379. וַאֲמַר רִבִּי יְהוּדָה, זַמִּין גַּרְמֵיהּ בִּתְרֵין מִלִּין, אִזְדְּרַז בְּכָל חַרְשִׁין דַּהֲוָה לֵיהּ, וְאִזְדְּרַז בְּזַיְינִין, בְּגִין לְאוֹבְדָא לֵיהּ מִן עָלְמָא, דִּכְתִיב אֲרַמִּי אֹבֵד אָבִי. כֵּיוָן דְּחָמָא קוּדְשָׁא בְּרִיךְ הוּא, דְּבָעָא לְאוֹבְדָא לְיַעֲקֹב, מַה כְּתִיב הִשָּׁמֶר לְךָ פֶּן תְּדַבֵּר עִם יַעֲקֹב מִטּוֹב עַד רָע. וְהַיְינוּ דִּכְתִיב יֵשׁ לְאֵל יָדִי לַעֲשׂוֹת עִמָּכֶם רָע. בַּמֶּה אִתְרְחִיץ, בְּחַרְשִׁין דַּהֲווֹ בִּידֵיהּ.

380. Come and behold: Lavan covered in one day the same distance that Ya'akov needed seven days to walk. He did this to destroy YA'AKOV, first because Ya'akov fled, and second, because of the imeges, WHICH WERE STOLEN FROM HIM. And although Rachel did this to wean her father from idolatry, she was punished in spite of her good intentions by not bringing up Binyamin or spending even a single hour in this world with him, due to her father's sorrow.

380. תָּא חֲזֵי, לָבָן אֲזַל בְּיוֹמָא חַד, אֹרַח שִׁבְעָה יָמִים דַּאֲזַל יַעֲקֹב, בְּגִין לְאַעֲקָרָא לֵיהּ מִן עָלְמָא. חַד, עַל דַּאֲזַל. וְחַד, עַל אִינּוּן תְּרָפִים. וְאַף עַל גַּב דִּרְחֵל אִיהִי עָבְדַת, לְאַעֲקָרָא לֵיהּ לַאֲבוּהָ מִבְּתַר ע״ז, אִתְעֲנָשַׁת, דְּלָא רְבִיאַת לֵיהּ לְבִנְיָמִן, וְלָא קַיְימָא בַּהֲדֵיהּ שַׁעְתָּא חָדָא, בְּגִין צַעֲרָא דַּאֲבוּהָ, אַף עַל גַּב דְּאִתְכַּוְּונַת לְטַב.

381. Rabbi Yitzchak said: All the reproof Ya'akov administered to Lavan caused him to repent and acknowledge the Holy One, blessed be He, as it is written: "see, Elohim is witness between me and you" (Beresheet 31:50), THUS MENTIONING THE NAME OF ELOHIM. Yet come and behold. It is written: "The Elohim of Avraham, and the Elohim of Nahor judge between us," because he returned to his evil ways, saying "the Elohim of Avraham," WHO IS HOLY, and then mentioning "the Elohim of Nahor," WHO IS IDOLATROUS.

381. רִבִּי יִצְחָק אָמַר, כָּל הַהִיא תּוֹכַחְתָּא דַּהֲוָה לֵיהּ לְיַעֲקֹב בְּלָבָן, אַהֲדַר לֵיהּ לְלָבָן, לְאוֹדָאָה לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, דִּכְתִיב רְאֵה אֱלֹהִים עֵד בֵּינִי וּבֵינֶיךָ. תָּא חֲזֵי, כְּתִיב אֱלֹהֵי אַבְרָהָם וֵאלֹהֵי נָחוֹר יִשְׁפְּטוּ בֵּינֵינוּ, אַהֲדַר הַהוּא רָשָׁע לְתַקָּלֵיהּ, כֵּיוָן דַּאֲמַר אֱלֹהֵי אַבְרָהָם, אַהֲדַר וַאֲמַר וֵאלֹהֵי נָחוֹר.

382. "And Ya'akov swore by the Fear of his father Ya'akov". HE ASKS: Why did Yitzchak swear by the Fear of Yitzchak and not by the Elohim of Avraham?" HE ANSWERS: Because he did not want to lean heavily on the right, AVRAHAM, and draw it to Lavan. HE THEREFORE DID NOT SWEAR BY THE ELOHIM OF AVRAHAM, THE SECRET OF THE RIGHT. Moreover, a man should not swear by a lofty place at all times, even though he is telling the truth.

382. וַיִּשָּׁבַע יַעֲקֹב בְּפַחַד אָבִיו יִצְחָק, מַאי טַעְמָא בְּפַחַד יִצְחָק, וְלָא בֵּאלֹהֵי אַבְרָהָם. אֶלָּא, דְּלָא בָּעָא לְאַטְרְחָא לִימִינָא, בְּגִינֵיהּ דְּלָבָן. וְלָא עוֹד, אֶלָּא דְּלָא לְבָעֵי לֵיהּ לְאִינִישׁ, אַף עַל גַּב דְּאוֹמֵי בְּקוּשְׁטָא, לְאוֹמָאָה בַּאֲתַר עִלָּאָה דְּכֹלָּא.

383. Rabbi Yosi said: Assuredly, Ya'akov swore to further emphasize his oath, NAMELY, HE MEANT TO STRENGTHEN HIS OATH BY MENTIONING THE FEAR OF HIS FATHER YITZCHAK. This ought to be so. Ya'akov also studied it carefully, and said: Lavan already mentioned the Elohim of Avraham, but not my father YITZCHAK. I shall complete it. Immediately, "Ya'akov swore by the Fear of his father Yitzchak." Another explanation is that he meant to be included within Judgment, to be firm against Lavan.

383. אָמַר רִבִּי יוֹסֵי, וַדַּאי לְקִיּוּמָא כִּדְקָא יָאוֹת, אוֹמֵי יַעֲקֹב כָּךְ, וְהָכֵי אִתְחֲזֵי, וְיַעֲקֹב אַשְׁגַּח בְּמִלָּה, אֲמַר, הָא אִיהוּ אָמַר אֱלֹהֵי אַבְרָהָם, וְשָׁבַק לְאַבָּא, אֲנָא אַשְׁלִים כֹּלָּא, מִיָּד וַיִּשָּׁבַע יַעֲקֹב בְּפַחַד אָבִיו יִצְחָק. דָּבָר אַחֵר, לְאִתְכְּלָלָא בְּדִינָא, לְמֵיקַם עֲלֵיהּ דְּלָבָן.

43. "and angels of Elohim met him"
This last passage of the section reiterates some of the first principles of Kabbalah: the existence in all things of an eternal male and female. This reflects the underlying duality of God's creation--which paradoxically also contains the idea of an eternal reality where 'all is one'.
The Relevance of this Passage
The terms "male" and "female" are code words denoting two basic traits of humanity, desire to share and the desire to receive, respectively. Balancing these two traits is critical if we are two achieve fulfillment and Light in our lives. The wisdom to manage our sharing and receiving attributes is stimulated within us so that we can reconcile and unify these opposite qualities for the purpose of reuniting with the Light of the Creator.

384. "And Ya'akov went on his way, and angels of Elohim met him..." (Beresheet 32:2). Rabbi Aba began with the verse: "male and female He created them" (Beresheet 5:2). How much it behooves us to look into the words of the Torah, THE SECRET OF ZEIR ANPIN, THE CENTRAL COLUMN. Woe to all the hard hearted and blindfolded, WHO CLEAVE TO THE LEFT COLUMN, BLOCKED FROM CHOCHMAH, WHICH IS 'EYES', AND FROM BINAH, CALLED 'HEART'. For the Torah, WHICH IS OF THE CENTRAL COLUMN, calls to them: "Come, eat of my bread (WHICH IS DRAWN FROM THE RIGHT COLUMN OF THE TORAH), and drink of the wine which I have mingled (WHICH IS DRAWN FROM THE LEFT COLUMN OF THE TORAH)" (Mishlei 9:5). "Whoever is simple, WHOEVER CLINGS TO THE LEFT, let him turn in here: as for him that lacks understanding, she says to him" (Mishlei 9:4). But there is no one to pay attention to her.

384. וַיַּעֲקֹב הָלַךְ לְדַרְכּוֹ וַיִּפְגְּעוּ בוֹ מַלְאֲכֵי אֱלֹקִים. רִבִּי אַבָּא פְּתַח וַאֲמַר זָכָר וּנְקֵבָה בְּרָאָם וגו׳, כַּמָּה אִית לָן לְאִסְתַּכְּלָא בְּמִלֵּי דְאוֹרַיְיתָא, וַוי לוֹן, לְאִינּוּן אֲטִימֵי לִבָּא, וּסְתִימִין עַיְינִין, הָא אוֹרַיְיתָא קָארֵי קַמַיְיהוּ, לְכוּ לַחֲמוּ בְלַחְמִי וּשְׁתוּ בְּיַיִן מָסָכְתִּי. מִי פֶּתִי יָסוּר הֵנָּה חֲסַר לֵב אָמְרָה לוֹ, וְלֵית מַאן דְּיַשְׁגַּח.

385. תָּא חֲזֵי, הַאי קְרָא, אִית בֵּיהּ רָזִין עִלָּאִין, אִיהוּ לְגוֹ, וְאִיהוּ לְבַר. זָכָר וּנְקֵבָה בְּרָאָם, אִשְׁתְּמַע לְהַאי גַּוְונָא, וְאִשְׁתְּמַע לְהַאי גַּוְונָא, וְאִשְׁתְּמַע דְּשִׁמְשָׁא וְסִיהֲרָא בְּחִבּוּרָא חָדָא אִינּוּן, דִּכְתִיב בְּרָאָם, כַּמָּה דְּאַתְּ אָמַר שֶׁמֶשׁ יָרֵחַ עָמַד זְבוּלָה. וְאִשְׁתְּמַע, דְּאָדָם וְחַוָּה, כַּחֲדָא אִתְבְּרִיאוּ, בְּזִוּוּגָא חַד, וְכֵיוָן דְּאִשְׁתַּכְּחוּ בְּזִוּוּגָא חַד, מִיָּד וַיְבָרֶךְ אֹתָם, דְּלֵית בִּרְכְתָא שַׁרְיָא, אֶלָּא בַּאֲתַר דְּאִשְׁתַּכְּחוּ דְּכַר וְנוּקְבָא.

385. Come and behold: "MALE AND FEMALE HE CREATED THEM," for it contains deep mysteries. It alludes inwardly TO THE MALE AND FEMALE and outwardly TO ADAM AND CHAVAH. THIS MEANS THAT THERE IS A CONNECTION BETWEEN THE INNER MALE AND FEMALE, IN GREATNESS, AND A CONNECTION BETWEEN THE OUTER MALE AND FEMALE, IN SMALLNESS. It may be understood in this INNER manner, and that OUTER manner. One way to understand this is that the sun and moon, MALE AND FEMALE, are bound as one, about which it is written: "He created them," and "The sun and moon stood still in her habitation" (Chavakuk 3:11). THEY ARE THE SECRET OF THE INNER MALE AND FEMALE. It is also understood FROM THIS VERSE that Adam and Chavah were created AND COME from the union OF THE SUPERNAL, OUTER MALE AND FEMALE. Once they were joined as one, Elohim "blessed them" (Beresheet 5:2). This is because blessing dwells only where male and female are found.

386. תָּא חֲזֵי, כַּד נְפַק יַעֲקֹב לְמֵיהַךְ לְחָרָן, בְּלָחוֹדוֹי הֲוָה, דְּלָא אִתְנְסִיב, מַה כְּתִיב וַיִּפְגַּע בַּמָּקוֹם וגו׳, וְלָא אִתְיִבוּ לֵיהּ, אֶלָּא בְּחֶלְמָא, הַשְׁתָּא דְּאִנְסִיב, וַהֲוָה אָתֵי בְּכֻלְּהוּ שִׁבְטִין, כִּבְיָכוֹל מַשְׁרְיָין עִלָּאִין, פָּגְעִין בֵּיהּ, וְאִתְחַנְּנוּ לֵיהּ, דִּכְתִיב וַיִּפְגְּעוּ בוֹ, אִינּוּן אַהֲדָרוּ לְמִפְגַּע בֵּיהּ. בְּקַדְמֵיתָא אִיהוּ וַיִּפְגַּע בַּמָּקוֹם, הַשְׁתָּא אִינּוּן וַיִּפְגְּעוּ בוֹ.

386. Come and behold: when Ya'akov turned to go toward Charan, he was unmarried. It is written: "and he lighted on a certain place" (Beresheet 28:11). Then he was answered only in a dream. After he was married and came to all the tribes, the supernal camps met him and entreated him, as it is written: "and angels of Elohim met (also: 'entreated') him." Now they came to meet him, NAMELY, TO ENTREAT HIM. First he WAS BEGGING, as it is written: "and he lighted (Heb. vayifga) on a certain place." Now they BEGGED, AS IT IS WRITTEN "and angels of Elohim met (Heb. vayifgeu) him."

387. בְּגִין דִּבְגִינֵיהּ דְּיַעֲקֹב, וּבְאִינּוּן שִׁבְטִין, אִתְשַׁקְיָין אִינּוּן, מִמַּיָּא דְּיַמָּא רַבָּא, וְלָא עוֹד, אֶלָּא בְּקַדְמֵיתָא בַּלַּיְלָה בְּחֶלְמָא. הַשְׁתָּא בְּחֵיזוּ דְעֵינָא, וּבְיוֹמָא. הה״ד וַיֹּאמֶר יַעֲקֹב כַּאֲשֶׁר רָאָם מַחֲנֵה אֱלֹהִים זֶה וגו׳.

387. The reason is that Ya'akov and the tribes were given water from the great sea, THE PLENTY OF THE NUKVA AT TIME OF GREATNESS, THEN CALLED THE 'GREAT SEA'. THEY THEREFORE ENTREATED HIM TO DRAW PLENTY ON THEM. Also, at first, he saw them at night in a dream, AS IT IS WRITTEN: "AND HE DREAMED... AND BEHOLD THE ANGELS OF ELOHIM ASCENDING AND DESCENDING ON IT." Now he saw them with his eyes during the daytime, as it is written: "And when Ya'akov saw them, he said: This is Elohim's camp" (Beresheet 32:2).

388. בַּמָּה אִשְׁתְּמוֹדַע לוֹן, אֶלָּא חָמָא, דְּאִינּוּן הֲווֹ, אִינּוּן דְּחָמָא בְּחֶלְמָא, בְּגִינֵי כָּךְ קְרָא לוֹן מַחֲנָיִם, מַשְׁרְיָין דְּאִתְחֲזוּ לְעֵילָא, וּמַשְׁרְיָין דְּאִתְחֲזוּ לְתַתָּא.

388. HE ASKS: How did he recognize them TO BE ANGELS OF ELOHIM? HE ANSWERS: He saw they were the same angels as in his dream. He therefore called them "Machanayim (lit. 'two camps')," THAT IS, AFTER THE VERSE, "AND BEHOLD THE ANGELS OF ELOHIM ASCENDING AND DESCENDING ON IT," WHOM HE SAW IN HIS DREAM. Those who were seen above and below FORMED TWO CAMPS.

389. אַמַּאי אִתְגַּלְיָאוּ לְמִפְגַּע לֵיהּ. אֶלָּא שְׁכִינְתָּא אָזְלָא לְגַבֵּיהּ, לְנַטְלָא לְבֵיתֵיהּ, וּמְחַכָּא לֵיהּ לְבִנְיָמִן, לְנַטְלָא בֵּיתָא עִמֵּיהּ דְּיַעֲקֹב כִּדְקָא יָאוֹת, וּכְדֵין כְּתִיב וְשָׁב יַעֲקֹב וְשָׁקַט וְשַׁאֲנָן וְאֵין מַחֲרִיד. בילא"ו.

389. HE ASKS: Why were THE ANGELS now revealed to him to entreat him? HE ANSWERS: The Shechinah went to take Ya'akov his house, SO AS TO HAVE THE WHOLE HOUSEHOLD OF YA'AKOV. THE SHECHINAH waited for Binyamin to take the house together with Ya'akov properly, NAMELY, WITH ALL THE TWELVE TRIBES. THE ANGELS WERE THEN REVEALED TO HIM, TO COMPLETE HIM. Then scripture reads, "And Ya'akov shall return, and be quiet and at ease, and none shall make him afraid" (Yirmeyah 46:27).
Blessed be Hashem forever and ever. Amen and amen.
Sitrei Torah (Secrets of the Torah)

סתרי תורה

390. וַיַּעֲקֹב הָלַךְ לְדַרְכּוֹ וַיִּפְגְּעוּ בוֹ מַלְאֲכֵי אֱלֹקִים. מַתְנִיתִין, תּוֹקְפֵי דְּהוּרְמְנֵי, זְקִיפִין מִלְּעֵילָא, וְשִׁנְּנָא דְּחַרְבָּא דְּמְלַהֲטָא מְמַנָּא עַל כָּל חֵילִין וּמַשְׁרְיָין.

390. "And Ya'akov went on his way, and angels of Elohim met him." Mishen: The shields of the ministers are standing upright, and the bright blade of the revolving sword is appointed over all the armies and camps.

391. הַהוּא חַרְבָּא מְלַהֲטָא, הִיא חַרְבָּא סוּמְקָא, דִּכְתִיב חֶרֶב לַיי׳ מָלְאָה דָם, הַהוּא חַרְבָּא, דְּתַלְיָא בֵּיהּ הִפּוּכָא, אִינּוּן דְּמְהַפְּכֵי לְכַמָּה גְוָונִין, הוּא נַשְׁיָין, הוּא גּוּבְרִין, בְּסִטְרִין סַגִּיאִין, מִתְפָּרְשִׁין גְּוָונִין אָחֲרָנִין לְכַמָּה דַרְגִּין.

391. That bright, revolving sword is a red sword, about which it is written: "The sword of Hashem is filled with blood" (Yeshayah 34:6). On this sword the revolving OF THE ANGELS WHO ARE now men, now women, depends. From this ASPECT several other aspects of grades are derived.

392. מִסִּטְרָא דְּאִילָנָא דְּחַיֵּי, נָפְקֵי אִינּוּן, דְּמִתְיַחֲדֵי בִּיחוּדָא בְּקִשּׁוּרָא. קַדִּישִׁין אִלֵּין, אִשְׁתְּאֲבָן תְּדִיר מִטַּל הַשָּׁמַיִם, שְׁמֵיהּ דֵּאלֹקִים, אִתְתַּקְּנָן בְּהוֹ. בְּאַרְבַּע סִטְרִין דְּעָלְמָא, אִתְעֲבִידוּ סַמְכִין דְּכָרְסְיָא, כֻּלְּהוּ מַרְגְּלִיטִין, שַׁיְיפִין וְסַמְכִין, לָא מִתְפָּרְשִׁין לְעָלְמָא, מִגּוֹ דָא שְׁמָא, אִינּוּן קִשּׁוּרִין דְּיַעֲקֹב, דְּבָרֵיר לְחוּלָקֵיהּ, וּמִתְקַשְּׁרָן בִּשְׁמָא דָא, כֻּלְּהוּ נָפְקוּ בְּיַעֲקֹב.

392. From the side of the Tree of Life come those who are joined by the union of the bond. These holy ones are always filled by the dew of the heaven. THEY ARE CALLED THE 'DEW OF HEAVEN'. The name of Elohim is perfected through them. By the four winds of the world, THE MOCHIN WERE MADE for the legs of the throne. They are all pearls, limbs and pillars, and are never divided from that name. They are tied to Ya'akov, who chose them as his portion, and was perfected with this name. They all issued from Ya'akov.

393. כַּד נָפַק לְמֵיזַל לְאָרְחֵיהּ, לְאַרְבַּע סִטְרִין אֲקִיפוּ לֵיהּ, לְאַרְבַּע זָוִיִין דְּעָלְמָא נָטְרוּ לֵיהּ, בְּשַׁעְתָּא קַלָּה אִתְרַגֵּישׁ מֵאִילָנָא לְעֵילָא, לְמִיטַר אִילָנָא דִלְתַתָּא, וּכְדֵין וַיֹּאמֶר יַעֲקֹב כַּאֲשֶׁר רָאָם מַחֲנֵה אֱלֹקִים זֶה. כְּדֵין וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא מַחֲנָיִם.

393. When Ya'akov went on his way, the four sides, the four corners of the world, surrounded and guarded him. Only for a short time did the supernal place stir in order to maintain the tree below. Then "And Ya'akov said, when he saw them 'this is a camp (Heb. machaneh) of Elohim'" then "he called the place Machanaim." (Beresheet 32:3).

394. אָמַר ר׳ יְהוּדָה, תָּא חֲזֵי שְׁלֵמוּתֵיהּ דְּיַעֲקֹב, דְּלָא בָּעֵי לְמֵיזַל אֶלָּא בִּרְשׁוּתֵיהּ דְּלָבָן, וְאִי תֵימָא, זִמְנָא אָחֳרָא אַמַּאי לָא, אֶלָּא בְּגִין דְּדָחִיל יַעֲקֹב, דְּלָא יִשְׁבּוֹק לֵיהּ, וְיִשְׁתְּלִימוּ תְּרֵיסַר שִׁבְטִין בְּאַרְעָא אָחֳרָא, וְע"ד כֵּיוָן דְּחָמָא דְּמָטָא שַׁעְתָּא דְּבִנְיָמִין, בָּרַח, כד"א וַיִּבְרַח הוּא וְכָל אֲשֶׁר לוֹ. דְּכֵיוָן דְּאִתְיְלִיד בִּנְיָמִן, אִתְקַשַּׁר שְׁכִינְתָּא בְּכֻלְּהוּ שִׁבְטִין, וּנְטַל בֵּיתָא בְּהוֹ. וְיַעֲקֹב הֲוָה יָדַע בְּרוּחָא דְּחָכְמְתָא, דְּכַד יִשְׁתַּלִּימוּ תְּרֵיסַר שִׁבְטִין, דִּשְׁכִינְתָּא תִּתְקַשַּׁר בְּהוֹ, וְרָחֵל תָּמוּת, וְאִיהִי נָטְלָא בֵּיתָא.

394. FROM HERE UNTIL THE END OF THE PORTION HAS BEEN EXPLAINED ABOVE, PRARGRAPHS 246-251.

395. " 395. וְתָא חֲזֵי, הָכֵי אוֹלִיפְנָא, עַלְמָא תַּתָּאָה, אִתְחֲזֵי לֵיהּ לְיַעֲקֹב, כְּמָה דְּאִתְחֲזֵי לֵיהּ לְמֹשֶׁה, אֶלָּא דְּלָא יְכֵילַת, עַד דַּהֲווֹ י״ב שִׁבְטִין בְּבֵיתָא, לְאִתְקַשְׁרָא בְּהוֹ. וּכְדֵין, אִתְדַּחְיַית רָחֵל, וּנְטָלַת אִיהִי בֵּיתָא, בְּכֻלְּהוּ שִׁבְטִין, וַהֲוַת עִקָּרָא דְּבֵיתָא, וּכְדֵין מוֹשִׁיבִי עֲקָרֶת הַבַּיִת, אֲמַר יַעֲקֹב, הָא מָטָא זִמְנָא דְּיִשְׁתַּלִּימוּ י״ב שִׁבְטִין, וּוַדַּאי עַלְמָא דִּלְעֵילָא יֵיחוֹת לֵיהּ לְבֵיתָא, וְאִתְקַשְׁרָא בְּהוֹ, וּמִסְכְּנָתָא דָא אִתְדַּחְיָיא קַמֵּיהּ, אִי תֵּימוּת הָכָא, לָא אֶפּוֹק מִכָּאן לְעָלְמִין. וְלָא עוֹד, אֶלָּא בְּאַרְעָא דָא, לָא אִתְחֲזֵי לְאַשְׁלָמָא בֵּיתָא, בְּגִין כָּךְ, וַיְהִי כַּאֲשֶׁר יָלְדָה רָחֵל אֶת יוֹסֵף, עַד לָא יִשְׁתַּלִּימוּ שִׁבְטִין.

396. " 396. שְׁמַע רִבִּי שִׁמְעוֹן, אֲמַר, וַדַּאי כָּל מִלּוֹי דְּרִבִּי יְהוּדָה שַׁפִּיר, וְדָא סָלֵיק עַל כֹּלָּא. וְאִי תֵּימָא, אַמַּאי לָא אָזַל לֵיהּ לְאָרְחֵיהּ מִיָּד. אֶלָּא, כָּל זִמְנָא דְּרָחֵל לָא מִתְעַבְּרָא מִבִּנְיָמִן, אִתְעַכַּב תַּמָּן, כְּיוָן דְּמָטָא זִמְנָא דְּבִנְיָמִן. עָרַק, וְלָא בָעָא רְשׁוּתָא, בְּגִין דְּלָא יִתְעַכַּב תַּמָּן, וְאִתְחַבַּר יַעֲקֹב בְּכֻלְּהוּ שִׁבְטִין, בַּאֲתַר דְּאִצְטְרִיךְ.

1. "And Ya'akov sent messengers"
Rabbi Yehuda begins with a discussion of the Good Inclination and the Evil Inclination, two angels that constantly abide by man. When man is virtuous, the Good Inclination gains dominion over the Evil Inclination, and the right side prevails over the left. Rabbi Elazar then speaks of the Shechinah and the legions of holy angels who protected David from the King of Gat, and Ya'akov when he was delivered from Lavan. In the ensuing dialogue, the rabbis analyze when and why Ya'akov was "left alone" by the angels and how he managed to prevail over Esav's minister. Finally, Rabbi Shimon explains Ya'akov's actions in sending a band of angels to Esav in order to bring about a reconciliation, in fulfillment of the verse, "Better is one lightly esteemed..."
The Relevance of this Passage
When we know that a specific action is positive and in our best interests, another voice inside inevitably talks us out of it. When we know that a particular behavior or action is negative, something impels us to engage in it anyway, even though we don't really want to. These are the Good and Evil Inclinations at work. We must recognize these two urges as distinct voices battling for control over our behavior. The moment we recognize the Evil Inclination as our true enemy, we can begin to remove its influence over us. The spiritual forces arising from this section reveal this metaphysical truth, endowing us with the strength to resist and overcome our negative tendencies.

1. "And Ya'akov sent messengers..." (Beresheet 32:4). Rabbi Yehuda began the discussion with the verse: "For He shall give His angels charge over you, to keep you in all your ways" (Tehilim 91:11). This verse has already been explained by the friends. When man is born, the Evil Inclination enters with him and constantly denounces him, as it is written, "sin crouches at the door" (Beresheet 4:7). What is meant by "sin cronches"? It refers to the Evil Inclination. "...AT THE DOOR" MEANS AT THE OPENING OF THE WOMB--AT A PERSON'S BIRTH.

1. וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים וגו׳. רִבִּי יְהוּדָה פָּתַח, כִּי מַלְאָכָיו יְצַוֶּה לָךְ לִשְׁמָרְךָ בְּכָל דְּרָכֶיךָ, הַאי קְרָא אוֹקְמוּהָ חַבְרַיָּיא, דְּהָא בְּשַׁעְתָּא דְּבַר נָשׁ אָתֵי לְעַלְמָא, מִיָּד אִזְדַּמַּן בַּהֲדֵיהּ יֵצֶר הָרָע, דְּאִיהוּ מְקַטְרֵג לֵיהּ לְבַר נָשׁ תָּדִיר, כד״א לַפֶּתַח חַטָּאת רוֹבֵץ. מַאי חַטָּאת רוֹבֵץ, דָּא יֵצֶר הָרָע.

2. David also called THE EVIL INCLINATION BY THE NAME 'sin', as it is written, "and my sin is ever before me" (Tehilim 51:5). This is because it tempts man every day to sin before his Master. The Evil Inclination never leaves man, from the day of his birth. The Good Inclination comes to man only when he seeks purity.

2. וְדָוִד הָכֵי נָמֵי קָרְיֵיהּ חַטָּאת, דִּכְתִיב וְחַטָּאתִי נֶגְדִּי תָמִיד, בְּגִין דְּאִיהוּ עָבֵיד לֵיהּ לְבַר נָשׁ כָּל יוֹמָא לְמֶחֱטֵי קַמֵּי מָרֵיהּ, וְיֵצֶר הָרָע דָּא, לָא אִתְעֲדֵי מִבַּר נָשׁ, מִיּוֹמָא דְּאִתְיְלִיד בַּר נָשׁ לְעָלְמִין. וְיֵצֶר הַטּוֹב אָתֵי לְבַר נָשׁ, מִיּוֹמָא דְּאָתֵי לְאִתְדַּכָּאָה.

3. And when does man seek purity? On his thirteenth birthday, man joins with the Good Inclination on the right and the Evil Inclination on the left. They are literally two appointed angels found constantly with man.

3. וְאֵימָתַי אָתֵי בַּר נָשׁ לְאִתְדַּכָּאָה, כַּד אִיהוּ בַּר תְּלֵיסַר שְׁנִין, כְּדֵין אִזְדַּוּוג בַּר נָשׁ בְּתַרְוַוּיְיהוּ, חַד מִימִינָא, וְחַד מִשְּׂמָאלָא, יֵצֶר טוֹב לִימִינָא, וְיֵצֶר רַע לִשְׂמָאלָא. וְאִלֵּין אִינּוּן תְּרֵין מַלְאָכִין מַמָּשׁ, מְמַנָּן, וְאִינּוּן מִשְׁתַּכְּחִין תָּדִיר בַּהֲדֵיהּ דְּבַר נָשׁ.

4. When man seeks to be purified, the Evil Inclination is humbled before him, and the right rules over the left. And both--THE GOOD INCLINATION AND THE EVIL INCLINATION--watch over man whichever way he travels. This is the essence of the verse: "For He shall give His angels charge over you to keep you all your ways" (Tehilim 91:11).

4. אָתֵי בַּר נָשׁ לְאִתְדַּכָּאָה, הַהוּא יֵצֶר הָרָע אִתְכַּפְיָא קַמֵּיהּ, וְשַׁלִּיט יְמִינָא עַל שְׂמָאלָא, וְתַרְוַוּיְיהוּ מִזְדַּוְּוגִין, לְנַטְרָא לֵיהּ לְבַר נָשׁ, בְּכָל אָרְחוֹי דְּהוּא עָבֵיד, הֲדָא הוּא דִכְתִיב כִּי מַלְאָכָיו יְצַוֶּה לָךְ לִשְׁמָרְךָ בְּכָל דְּרָכֶיךָ.

5. רִבִּי אֶלְעָזָר, מוֹקִים לֵיהּ לְהַאי קְרָא בְּיַעֲקֹב, דְּקוּדְשָׁא בְּרִיךְ הוּא אַזְמִין בַּהֲדֵיהּ מַלְאָכִין מִשְׁרְיָין מִמַּנָּן, בְּגִין דְּהָא אִיהוּ אָתֵי שְׁלִים, בְּשִׁבְטִין עִלָּאִין, כֻּלְּהוּ שְׁלֵמִין כְּדְקָא יָאוֹת, כְּמָה דְּאִתְּמַר וְיַעֲקֹב הָלַךְ לְדַרְכּוֹ וַיִּפְגְּעוּ בוֹ מַלְאֲכֵי אֱלֹקִים, וְאִתְּמַר. וְהָכָא כֵּיוָן דְּאִשְׁתְּזִיב מִנֵּיהּ דְּלָבָן, וְהָא אִתְפְּרַשׁ מִנֵּיהּ כְּדֵין אִזְדַּוְּוּגַת עִמֵּיהּ שְׁכִינְתָּא, וַאֲתוֹ מִשְׁרְיָין קַדִּישִׁין לְסַחֲרָא לֵיהּ, וּכְדֵין וַיֹּאמֶר יַעֲקֹב כַּאֲשֶׁר רָאָם וגו׳. וּמֵאִינּוּן מַלְאָכִין שַׁדַּר לֵיהּ לְעֵשָׂו, הה״ד וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים, מַלְאָכִים מַמָּשׁ הֲווֹ וַדַּאי.

6. פְּתַח רִבִּי יִצְחָק וַאֲמַר, כְּתִיב חוֹנֶה מַלְאַךְ ה׳ סָבִיב לִירֵאָיו וַיְחַלְּצֵם, הָא אוֹקְמוּהָ. אֲבָל בַּאֲתַר חַד כְּתִיב, כִּי מַלְאָכָיו יְצַוֶּה לָךְ, מַלְאָכָיו סַגִּיאִין, וְהָכָא חַד, דִּכְתִיב חוֹנֶה מַלְאַךְ ה׳ סָבִיב לִירֵאָיו וַיְחַלְּצֵם. אֶלָּא כִּי מַלְאָכָיו יְצַוֶּה לָךְ, אִלֵּין שְׁאָר מַלְאָכִין. מַלְאַךְ ה׳ סָבִיב, דָּא שְׁכִינְתָּא, כד״א וַיֵּרָא מַלְאַךְ ה׳ אֵלָיו בְּלַבַּת אֵשׁ מִתּוֹךְ הַסְּנֶה. וּבְגִין כָּךְ, חוֹנֶה מַלְאַךְ ה׳ סָבִיב לִירֵאָיו, לַאֲקָפָא לֵיהּ בְּכָל סִטְרִין, בְּגִין לְשֵׁזָבָא לֵיהּ. וְכַד שְׁכִינְתָּא שַׁרְיָא בְּגַוֵּיהּ דְּבַר נָשׁ, כַּמָּה מַשְׁרְיָין קַדִּישִׁין, כֻּלְּהוּ אִזְדַּמְּנוּ לְתַמָּן.

7. תָּא חֲזֵי, כַּד דָּוִד מַלְכָּא אִשְׁתְּזִיב מֵאָכִישׁ מֶלֶךְ גַּת, כְּדֵין אֲמַר הַאי, בְּגִין דִּשְׁכִינְתָּא סַחֲרָא לֵיהּ, וְאִשְׁתְּזִיב מִנֵּיהוּ, מֵאָכִישׁ וּמֵעַמֵּיהּ, כָּל אִינּוּן דְּאַתְקִיפוּ בֵּיהּ, מַה כְּתִיב, וַיִּתְהוֹלֵל בְּיָדָם, אַמַּאי וַיִּתְהוֹלֵל, וַיִּשְׁתַּגַּע מִבָּעֵי לֵיהּ, כְּדָבָר אֲחֵר כִּי הֵבֵאתָם אֶת זֶה לְהִשְׁתַּגֵּעַ עָלַי.

8. אֶלָּא, אַהֲדַר עַל הַהוּא מִלָּה דַּאֲמַר דָּוִד בְּקַדְמֵיתָא, דִּכְתִיב כִּי קִנֵּאתִי בַּהוֹלְלִים וגו׳. אָמַרְלוֹ קוּדְשָׁא בְּרִיךְ הוּא, חַיֶּיךָ, עֲדַיִין אַנְתְּ אִצְטְרִיךְ לְהַאי, כֵּיוָן דְּעָאל לְבֵי אָכִישׁ, וְאַתְקִיפוּ בֵּיהּ, מַה כְּתִיב וַיִּתְהוֹלֵל בְּיָדָם, כְּאִינּוּן הוֹלְלִים דְּקַנֵּי בְּקַדְמֵיתָא, וּכְדֵין אַתְיָא שְׁכִינְתָּא, וְשַׁרְיָא סַחֲרָנֵיהּ דְּדָוִד.

9. וְאִי תֵּימָא שְׁכִינְתָּא לָא שַׁרְיָא אֶלָּא בְּאַחְסָנָתֵיהּ, דְּאִיהִי אַרְעָא קַדִּישָׁא. וַדַּאי לָא שַׁרְיָא, בְּגִין לִינְקָא מִנָּהּ, אֲבָל לַאֲגָנָא שַׁרְיָא. וְהָכָא כַּד אָתָא יַעֲקֹב מִבֵּי לָבָן, כֻּלְּהוּ מַשְׁרְיָין קַדִּישִׁין סַחֲרָן לֵיהּ, וְלָא אִשְׁתָּאַר בִּלְחוֹדוֹי.

5. Rabbi Elazar applies this verse to Ya'akov. As the Holy One, blessed be He, surrounded Ya'akov with legions of angels, because he came complete with the supernal tribes, who were in a state of perfection. As it is written: "And Ya'akov continued on his way, and angels of Elohim met him" (Beresheet 32:2). It has been explained that after being saved from Lavan, and departing from him, the Shechinah joined Ya'akov, and legions of saintly angels surrounded him. At that point "Ya'akov said when he saw them" (Ibid. 3). From these angels, he sent a group to Esav. This is the meaning of the verse: "And Ya'akov sent messengers (also angels)." Surely these were real angels.

6. Rabbi Yitzchak said: It is written, "The angel of Hashem encamps round about those who fear Him, and he delivers them" (Tehilim 34:8). This verse has already been explained. But in another place, it is written, "For He shall give His angels charge over you," NAMELY, many angels, whereas here ONLY one is mentioned, as it is written, "The angel of Hashem encamps." HE ANSWERS: The verse, "For He shall give His angels charge over you," refers to angels in general, but THE VERSE, "The angel of Hashem," refers to the Shechinah, as it is written: "And the angel of Hashem appeared to him in a flame of fire out of the midst of a bush" (Shemot 3:2). JUST AS IT REFERS TO THE SHECHINAH IN THE FIRST VERSE, SO THE ANGEL MENTIONED HERE ALSO POINTS TO THE SHECHINAH. And so, "the angel of Hashem encamps round about those who fear Him," to encircle them in every direction so as to deliver them. And when the Shechinah resides inside man, all the holy hosts come there.

7. Come and behold. When King David was saved from Achish, King of Gat, he said: "THE ANGEL OF HASHEM ENCAMPS..." For the Shechinah surrounded him and saved him from Achish, his people, and those who attacked him. As it is written, "Vayitholel (Eng. 'feigned himself mad') in their hands" (I Shmuel 21:14). HE ASKS: Why is it written "Vayitholel" rather than 'Vayishtage'a', as it is written, "you have brought this fellow to play the mad man (Heb. lehishtage'a) in my presence?" (I Shmuel 21:16).

8. HE ANSWERS: THIS VERSE refers to what David said earlier. As it is written: "For I was envious of the Holelim ('madmen')..." (Tehilim 73:3). So the Holy One, blessed be He, said to him: Upon your life, you shall be in need of that yet. And when he came to the house of Achish and was attacked, it is written, "He feigned himself mad in their hands," like those Holelim ('madmen') he first envied WHEN HE SAID, "FOR I WAS ENVIOUS OF THE MADMEN." Only then did the Shechinah come and protect him. She dwelt there, around David.

9. You may ask, if the Shechinah resides only in Her own place, which is the Holy Land, WHY WAS THE SHECHINAH UPON HIM IN GAT, WHICH IS OUTSIDE THE HOLY LAND? HE ANSWERS: She certainly does not dwell outside the land of Yisrael for people to draw PLENTY from Her, but can dwell OUTSIDE to rescue men. Thus, when Ya'akov arrived from the house of Lavan, all the holy camps encircled him and did not leave him alone.

10. Rabbi Chizkiyah asked: If this is so, why is it written, "And Ya'akov remained alone" (Beresheet 32:35)? WHERE WERE THE LEGIONS OF ANGELS WHO ENCIRCLED HIM AND CAME WITH HIM? Rabbi Yehuda replied: Because he led himself into danger BY REMAINING ALONE AT NIGHT and saw clearly the danger he was in, the angels deserted him, FOR THEY CAME TO GUARD HIM ONLY FROM UNSEEN DANGERS. Then, BEFORE ENTERING INTO DANGER, he stated: "I am unworthy of the least of all the mercies and all the truth, which You have shown Your servant" (Ibid. 11). WITH THIS, he referred to the holy camps OF ANGELS WHO USUALLY ENCIRCLED HIM, BUT HAD left him BECAUSE HE HAD LED HIMSELF TO A VISIBLE DANGER.

10. אָמַר רַבִּי חִזְקִיָּה, אִי הָכִי, אַמַּאי כְּתִיב, וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ וגו׳. אָמַר רִבִּי יְהוּדָה, בְּגִין דְּאָעִיל גַּרְמֵיהּ לְסַכָּנָה, וַהֲוָה חָמֵי לְהַהִיא סַכָּנָה בְּעֵינוֹי, אינוּן אִתְפְּרְשׁוּ מִנֵּיהּ, וּכְדֵין אֲמַר קָטַנְתִּי מִכֹּל הַחֲסָדִים וּמִכָּל הָאֱמֶת, אִלֵּין אינוּן מַשְׁרְיָין קַדִּישִׁין, דְּאִתְפְּרְשׁוּ מִנֵּיהּ.

11. Rabbi Yitzchak said: THEREFORE, THE ANGELS left him alone with the officer appointed for Esav, who arrived with heavenly approval. At just that time, the others left to sing before the Holy One, blessed be He, as was required at that precise moment. Later, they returned to him. This is the meaning of the verse, "I am unworthy of the least of all the mercies, and of all the truth...and now I have become two camps." The camp of the Shechinah and his own household, however, CONSIST OF ONE CAMP, AS IT IS WRITTEN: "THIS IS ELOHIM'S CAMP" (IBID. 3). THEREFORE, WHY IS IT WRITTEN "two camps"? IT IS TO TEACH THAT he was perfect in both aspects; from the white and red, DENOTING CHASSADIM AND CHOCHMAH, FROM RIGHT AND LEFT. HENCE HE SAYS, "TWO CAMPS."

11. רִבִּי יִצְחָק אָמַר, בְּגִין לְשַׁבְקָא לֵיהּ עִם הַהוּא מְמַנָּא דְעֵשָׂו, דְּבִרְשׁוּתָא עִלָּאָה הֲוָה אָתֵי. וְאִלֵּין אָזְלֵי לְמֵימַר שִׁירָתָא, דְּמָטָא זִמְנַיְיהוּ לְשַׁבָּחָא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּאבְּהַהִיא שַׁעְתָּא, וּלְבָתַר אַהֲדְרוּ, הה״ד קָטַנְתִּי מִכֹּל הַחֲסָדִים וּמִכָּל הָאֱמֶת אֲשֶׁר עָשִׂיתָ אֶת עַבְדֶּךָ וגו׳, וְעַתָּה הָיִיתִי לִשְׁנֵי מַחֲנוֹת, מַחֲנֶה שְׁכִינְתָּא וְכָל בֵּיתֵיהּ, לִשְׁנֵי מַחֲנוֹת, דַּהֲוָה שְׁלִים מִכָּל סִטְרִין, מִתְּרֵין חוּלָקִין, חִוַּור וְסוּמָק.

12. Rabbi Elazar said: We have learned, night was under the control of Esav, MEANING THE LEFT SIDE WITHOUT THE RIGHT. At that time, it is written, "Let there be lights (Heb. me'orot)" (Beresheet 1:14), written without the letter Vav, BEING WEDNESDAY EVE, WHICH COULD NOT GIVE LIGHT WITHOUT CHASSADIM. For this reason, "Ya'akov remained alone," as Ya'akov, representing the sun, DENOTING ZEIR ANPIN, remained alone WITHOUT THE NUKVA, as the moon, THE NUKVA was concealed from the sun, NAMELY ZEIR ANPIN, CALLED 'YA'AKOV'. Yet, the Holy One, blessed be He, continued to guard Ya'akov enough so that Esav's officer could not overcome him, as it is written: "He saw that he did not prevail against him" (Beresheet 32:25).

12. רִבִּי אֶלְעָזָר אָמַר, הָא אִתְּמַר, הַהוּא לֵילְיָא שׁוּלְטָנוּתָא דְּסִטְרָא דְעֵשָׂו הֲוָה בְּהַהִיא שַׁעְתָּא, דְּהָא כְּתִיב יְהִי מְאֹרֹת חָסֵר, וּבְגִין כָּךְ וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ, דְּאִשְׁתְּאַר יַעֲקֹב דְּאִיהוּ שִׁמְשָׁא בִּלְחוֹדוֹי, דְּאִתְכַּסְיָא סִיהֲרָא מִן שִׁמְשָׁא, וְאַף עַל גַּבְדִּנְטִירוּ דְּקוּדְשָׁא בְּרִיךְ הוּאלָא אִתְעֲדֵי מִנֵּיהּ מִכֹּל וָכֹל, וְע״ד לֹא יָכוֹל לוֹ, דִּכְתִיב וַיַּרְא כִּי לֹא יָכוֹל לוֹ.

13. HE EXPLAINED WHY HE COULD NOT PREVAIL AGAINST HIM. THE ANGEL looked to the right OF YA'AKOV and saw Avraham, THE PERFECTION OF THE RIGHT COLUMN; he looked to the left OF YA'AKOV and saw Yitzchak, THE PERFECTION OF THE LEFT COLUMN. He looked at the body OF YA'AKOV and saw it was comprised of parts of both THE RIGHT AND LEFT SIDES, BEING THE PERFECTION OF THE CENTRAL COLUMN. SINCE THE OTHER SIDE CAN HAVE NO HOLD ON PERFECTION, ONLY ON IMPERFECTION, HE COULD NOT OVERCOME HIM. Then, "he touched the hollow of his thigh," the one pillar nearest to the body, but somewhat removed from it. THUS, IT POSSESSES AN ASPECT OF IMPERFECTION AND THE ANGEL SEIZED IT, AND "THE HOLLOW OF YA'AKOV'S THIGH WAS PUT OUT OF JOINT."

13. אִסְתַּכַּל לִימִינָא, וְחָמָא לְאַבְרָהָם, אִסְתַּכַּל לִשְׂמָאלָא, וְחָמָא לְיִצְחָק, אִסְתַּכַּל בְּגוּפָא, וְחָמָא דְּאִתְכְּלִיל מִסִּטְרָא דָא, וְאִתְכְּלִיל מִסִּטְרָא דָא, כְּדֵין וַיִּגַּע בְּכַף יְרֵכוֹ, בְּחַד עַמּוּדָא דְּסָמִיךְ לְגוּפָא, דְּאִיהוּ לְבַר מִן גּוּפָא.

14. For this reason it is written, "The angel of Hashem encamps round about those who fear Him, and he delivers them." He circled him on all sides in order to save him FROM THE OFFICER OF ESAV. And when the Shechinah resided with him, numerous camps of angels accompanied him. From these angels, Ya'akov sent some to Esav.

14. וּבְגִין כָּךְ חוֹנֶה מַלְאַךְ ה׳ סָבִיב לִירֵאָיו וַיְחַלְּצֵם, אַקִּיף לֵיהּ בְּכָל סִטְרוֹי, בְּגִין לְשֵׁזְבָא לֵיהּ, וְכַד שְׁרֵא שְׁכִינְתָּא בְּגַוֵּיהּ, כַּמָּה חֵילִין וּמַשְׁרְיָין אֲתוֹ בַּהֲדֵיהּ, וּמֵאינוּן מַלְאָכִין שַׁדַּר לְגַבֵּיהּ דְּעֵשָׂו.

15. "And Ya'akov sent messengers." Rabbi Aba asks: What motivated Ya'akov TO SEND MESSENGERS to Esav? Would it not have been better to refrain from sending any to him? HE ANSWERS: Ya'akov said, I know that Esav reveres the father's honor and has never troubled him. As long as I know that my father is alive, so I do not fear Esav. So as long as my father is alive I wish to appease him. Thus, he immediately HASTENED, "and Ya'akov sent messengers before him."

15. וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים, אֲמַר רִבִּי אַבָּא, וְכִי אֲמַאי אִתְעַר אִיהוּ לְגַבֵּיהּ דְּעֵשָׂו, וְטַב הֲוָה לֵיהּ לְאִשְׁתּוּקֵי מִנֵּיהּ. אֶלָּא, אֲמַר יַעֲקֹב, יְדַעְנָא, דְּעֵשָׂו חַיֵּישׁ לֵיהּ לִיקָרָא דְאַבָּא, וּלְעָלַם לָא אַרְגִּיז קַמֵּיהּ, וְהָא יְדַעְנָא, הוֹאִיל וְאַבָּא קַיָּים לָא מִסְתָּפֵינָא מִנֵּיהּ, אֶבָל הַשְׁתָּא דְאַבָּא קָאֵים, בָּעֵינָא לְאִתְפַּיֵּיס עִמֵּיהּ, מִיָּד וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים לְפָנָיו.

16. "And Ya'akov sent messengers." Rabbi Shimon began the discussion with the verse: "Better is one litghtly esteemed who owns a servant, than one who pranks himself but lacks bread" (Mishlei 12:9). This verse refers to the Evil Inclination, who constantly accuses man. The Evil Inclination causes man to become haughty and proud, encouraging man to curl his hair until the Evil Inclination towers over him and drags him to Gehenom.

16. וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים, רִבִּי שִׁמְעוֹן פְּתַח וַאֲמַר, טוֹב נִקְלָה וְעֶבֶד לוֹ מִמִּתְכַּבֵּד וַחֲסַר לֶחֶם, הַאי קְרָא, עַל יֵצֶר הָרָע אִתְּמַר, בְּגִין דְּאִיהוּ מְקַטְרְגָא תְּדִיר לְגַבֵּי בְּנֵי נָשָׁא, וְיֵצֶר הָרָע, אִיהוּ אָרִים לִבֵּיהּ וּרְעוּתֵיהּ דְּבַר נָשׁ בְּגַאֲוָתָא, וְאָזֵיל אֲבַתְרֵיהּ, מְסַלְסֵל שַׂעֲרֵיהּ וּבְרֵישֵׁיהּ, עַד דְּאִיהוּ אִתְגָּאֵי עֲלֵיהּ, וּמָשִׁיךְ לֵיהּ לַגֵּיהִנֹּם.

17. "Better is one lightly esteemed..." means one who does not follow the Evil Inclination, and does not act haughtily but humbles his spirit, heart, and will before the Holy One, blessed be He. Then the Evil Inclination becomes his servant, as it cannot control him. ON THE CONTRARY, the person controls it, as it is written: "Yet you may rule over him" (Beresheet 4:7).

17. אֲבָל טוֹב נִקְלָה, הַהוּא דְּלָא אָזֵיל אֲבַתְרֵיהּ דְּיֵצֶר הָרָע, וְלָא אִתְגָּאֵי כְּלָל, וּמָאִיךְ רוּחֵיהּ וְלִבֵּיהּ וּרְעוּתֵיהּ לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא, וּכְדֵין הַהוּא יֵצֶר הָרָע, מִתְהַפֵּךְ לְעֶבֶד לוֹ, דְּלָא יָכִיל לְשַׁלְטָאָה עֲלוֹי, וְהַהוּא בַּר נָשׁ שַׁלִּיט עֲלוֹי, כְּמָה דְּאַתְּ אָמַר וְאַתָּה תִּמְשָׁל בּוֹ.

18. "...than one who pranks himself..." is as we said, that he puts on airs, curls his hair, and acts haughtily, "but lacks bread." THIS MEANS a lack of faith, as it is written: "to offer the bread of his Elohim" (Vayikra 21:17), and "the bread of their Elohim they do offer" (Ibid. 6). BREAD IS THE SHECHINAH IN BOTH VERSES. FAITH IS THE SHECHINAH, SO LAKING BREAD MEANS LACKING FAITH.

18. מִמִּתְכַּבֵּד: כְּמָה דַּאֲמָרָן דְּאִיהוּ אוֹקִיר גַּרְמֵיהּ, מְסַלְסֵל בְּשַׂעֲרֵיהּ, אִתְגָּאֵי בְּרוּחֵיהּ, וְאִיהוּ חֲסַר לֶחֶם, חֲסַר מְהֵימְנוּתָא, כד"א לֶחֶם אֱלֹהָיו וגו' לֶחֶם אֱלֹהֵיהֶם הֵם מַקְרִיבִים וגו'.

19. Another interpretation of, "Better is one lightly esteemed..." is that it refers to Ya'akov, who humbled himself before Esav so that Esav should later become his servant. By controlling him, he fulfilled the meaning of the verse: "Let peoples serve you, and nations bow down to you" (Beresheet 27:29). It was not yet time FOR YA'AKOV TO RULE OVER ESAV. Ya'akov left this to happen at a later time, for he was lowly then. Later, however, the one who pranks himself will become his servant, and then he will "lack bread." THIS REFERS TO ESAV, who will become YA'AKOV'S servant, who was given "plenty of corn and wine" (Ibid. 28).

19. דָּבָר אַחֵר, טוֹב נִקְלָה, דָּא יַעֲקֹב, דְּמָאִיךְ רוּחֵיהּ לְגַבֵּיהּ דְּעֵשָׂו, בְּגִין דִּלְבָתַר לֶיהֱוֵי עֶבֶד לוֹ, וְיִשְׁלוֹט עֲלוֹי, וְיִתְקַיֵּים בֵּיהּ, יַעַבְדוּךָ עַמִּים וְיִשְׁתַּחֲווּ לְךָ לְאוּמִּים וגו', וַעֲדַיִן לָא הֲוָה זִמְנֵיהּ כְּלַל, אֶלָּא בְּגִין דְּסָלִיק לֵיהּ יַעֲקֹב, לְבָתַר יוֹמָיָא, וְעַל דָּא הֲוָה מִיָּד נִקְלָה, וּלְבָתַר, הַהוּא דְּאִיהוּ מִתְכַּבֵּד, יְהֵא עֶבֶד לוֹ, הַהוּא דְּאִיהוּ חֲסַר לֶחֶם, יְהֵא עַבְדָּא, לְהַהוּא דְּיַהֲבוּ לֵיהּ רוֹב דָּגָן וְתִירוֹשׁ.

20. תָּא חֲזֵי, עַל דָּא, בְּגִין דְּיָדַע יַעֲקֹב, דְּאִצְטְרִיךְ לֵיהּ הַשְׁתָּא, אִתְהַפַּךְ לֵיהּ נִקְלָה. וְיוֹתֵר חָכְמָה וַעֲקִימוּ עֲבַד בְּדָא, מִכָּל מַה דַּעֲבַד לְגַבֵּי דְעֵשָׂו, דְּאִילוּ הֲוָה יָדַע עֵשָׂו חָכְמָה דָא, יִקְטֵיל לֵיהּ לְגַרְמֵיהּ, וְלָא יֵיתֵי לְדָא, אֲבָל כֻּלָּא עֲבַד בְּחָכְמְתָא, וַעֲלֵיהּ אָמְרָה חַנָּה, ה׳ יֵחַתּוּ מְרִיבָיו וגו׳ וְיִתֵּן עֹז לְמַלְכּוֹ וגו׳.

20. Come and behold: Ya'akov knew that he needed him now. Therefore, he appeared as if he was lightly esteemed. By doing so, he showed more wisdom and guile than he had ever shown against Esav. Had Esav been aware of this wisdom, he would have killed himself rather then coming to this. However, Ya'akov did all this with wisdom, and about him Chanah said, "The adversaries of Hashem shall be broken in pieces...and He shall give strength to his king" (I Shmuel 2:10).

2. "I have sojourned with Lavan"

Rabbi Yehuda begins a discussion of Ya'akov's message to Esav, "I have sojourned with Lavan..." interpreting Ya'akov's words as threatening to Esav, who desired to destroy Ya'akov. There follows a discussion of Lavan, the universally feared magician and sorcerer who was powerless against Ya'akov, just as Bila'am was powerless when he tried to destroy the children of Israel with the same magical arts. The reason for their failure, we're told, is that the power of sorcery is subservient to the children of Israel and God. Finally, Rabbi Yosi interprets Ya'akov's message to Lavan as indicating that Ya'akov humbled himself in order to divert Esav's attention from Ya'akov's true blessings, so that Esav would not harbor envy and hate for him.

The Relevance of this Passage

The path of the Torah and the power of the Zohar empower us to rise above unseen mystical powers. The ego, however, is like a leg iron that anchors us to this physical dimension and its influences. Humility is a key trait that can unlock the shackles. This passage arouses humility, enabling us to avert the effects of negative cosmic forces. We elevate into the sphere of the supernal wisdoms, which protect and bless us in all our endeavors.

21. וַיְצַו אֹתָם לֵאמֹר כֹּה תֹאמְרוּן לַאדֹנִי לְעֵשָׂו כֹּה אָמַר עַבְדְּךָ יַעֲקֹב עִם לָבָן גַּרְתִּי וָאֵחַר עַד עָתָּה. מִיָּד פְּתַח יַעֲקֹב, לְאִתְהַפְּכָא לֵיהּ לְעַבְדָּא, בְּגִין דְּלָא יִסְתַּכַּל עֵשָׂו בְּאִינּוּן בִּרְכָאן דְּבִרְכֵיהּ אֲבוֹי, דְּהָא יַעֲקֹב סָלֵיק לוֹן לְבָתַר, כִּדְקָא אֲמָרָן.

21. "And he commanded them, saying: 'Thus shall you speak to my lord Esav. Your servant Ya'akov says thus, I have sojourned with Lavan, and stayed there until now'" (Beresheet 32:5). At once Ya'akov introduced himself as Esav's servant, so that Esav would not take heed of the blessings that his father bestowed on him. Ya'akov put them aside for the end of days.

22. אָמַר רִבִּי יְהוּדָה, מַאי חָמָא יַעֲקֹב דְּשַׁדַּר לֵיהּ לְעֵשָׂו, וַאֲמַר עִם לָבָן גַּרְתִּי, וְכִי מַה עָבֵיד בִּשְׁלִיחוּתֵיהּ דְּעֵשָׂו, מִלָּה דָא. אֶלָּא לָבָן הָאֲרַמִּי, קָלֵיהּ אָזֵיל בְּעַלְמָא, דְּלָא הֲוָה בַּר נָשׁ דְּיִשְׁתְּזִיב מִנֵּיהּ דְּהוּא הֲוָה חַרְשׁ בֶּחָרְשִׁין, וְרַב בְּקוֹסְמִין, וַאֲבוֹי דְּבְעוֹר הֲוָה, וּבְעוֹר אֲבוֹי דְּבִלְעָם, דִּכְתִיב בִּלְעָם בֶּן בְּעוֹר הַקּוֹסֵם, וְלָבָן חָכָם בֶּחָרְשִׁין וְקוֹסְמִין יַתִּיר מִכֻּלְּהוּ, וְעִם כָּל דָּא לָא יָכֵיל בְּיַעֲקֹב. וּבָעָא לְאוֹבְדָא לְיַעֲקֹב, בְּכַמָּה זַיְינִין, הה״ד אֲרַמִּי אוֹבֵד אָבִי.

22. Rabbi Yehuda asked: What did Ya'akov have in mind when he sent Esav a message reading, "I HAVE SOJOURNED WITH LAVAN?" Did this message accomplish anything regarding his mission to Esav? HE ANSWERS: A rumor circulated that no one had ever escaped the clutches of Lavan of Aram, as he was well versed in sorcery and wizardry. He was also the father of Beor, who in turn was the father of Bila'am. As it is written: "Bila'am the son of Beor the sorcerer" (Yehoshua 13:22). Yet although Lavan was the greatest practitioner of sorcery and wizardry, he could not overcome Ya'akov, whom he attempted to annihilate in several ways, as it is written: "An Arammian wanted to destroy my father" (Devarim 26:5). AND SO HE SENT HIM THE MESSAGE, "I HAVE SOJOURNED WITH LAVAN," TO MAKE HIM AWARE OF HIS POWER.

23. אָמַר רִבִּי אַבָּא, כּוּלֵּי עַלְמָא הֲווּ יָדְעֵי, דְּלָבָן הֲוָה רַב חַכִּימִין וְחָרְשִׁין וְקוֹסְמִין, וּמַאן דְּבָעֵי לְאוֹבְדָא בֶּחָרְשׁוֹי, לָא אִשְׁתְּזִיב מִנֵּיהּ, וְכָל מַה דְּיָדַע בִּלְעָם, מִנֵּיהּ הֲוָה. וּכְתִיב בֵּיהּ בְּבִלְעָם כִּי יָדַעְתִּי אֵת אֲשֶׁר תְּבָרֵךְ מְבֹרָךְ וַאֲשֶׁר תָּאֹר יוּאָר. וְכוּלֵּי עַלְמָא הֲווּ מִסְתָּפֵי מִלָּבָן וּמֵחָרְשׁוֹי, וּמִלָּה קַדְמָאָה דְּשַׁדַּר יַעֲקֹב לְעֵשָׂו, אֲמַר עִם לָבָן גַּרְתִּי. וְאִי תֵּימָא דְּזְעֵיר הֲוָה, יָרֵח אוֹ שַׁתָּא. לָאו הָכֵי, אֶלָּא וָאֵחַר עַד עָתָּה, עֶשְׂרִין שְׁנִין אִתְאַחֲרִית עִמֵּיהּ.

23. Rabbi Aba said: Everyone was aware that Lavan was the best at sorcery and wizardry, and he could use sorcery to do away with anyone he wished. All that Bila'am knew came from Lavan. Regarding Bila'am, it is written: "for I know that he whom you bless is blessed, and he whom you curse is cursed" (Bemidbar 22:6). Because everyone feared Lavan and his sorcery, the first words that Ya'akov sent Esav were, "I have sojourned with Lavan." In case Esav thought it was for a short period, perhaps a month or a year, Ya'akov advised, "and stayed there until now"--twenty years did I stay with him.

24. You may say that he gained nothing, BUT HE SAID TO HIM, "and I have oxen and asses" (Beresheet 32: 6). These are sentences of judgment, THAT IS, DEMONS. When these two collaborate, they cooperate to harm the world, MEANING IT IS NOT THEIR NATURE TO INFLICT DAMAGE EXCEPT WHEN THEY ARE JOINED. For this reason, it is written, "You shall not plow with an ox and an ass together" (Devarim 22:10). FOR THIS CAUSES THESE TWO DEMONS, NAMELY THE OX AND THE ASS, TO BE JOINED, AND TO INFLICT DAMAGE ON THE WORLD.

24. וְאִי תֵּימָא דְּלָא סָלֵיק בִּידֵי כְּלוּם, וַיְהִי לִי שׁוֹר וַחֲמוֹר, אִינּוּן תְּרֵין גְּזָרֵי דִּינִין, דְּכַד מִתְחַבְּרָן תַּרְוַוּיְיהוּ כַּחֲדָא, לָא מִתְחַבְּרָן אֶלָּא לְאַבְאָשָׁא עַלְמָא, וּבְגִין כָּךְ כְּתִיב לֹא תַחֲרֹשׁ בְּשׁוֹר וּבַחֲמוֹר יַחְדָּו.

25. THE VERSE, "flocks, and menservants, and women servants," refers to lower crowns OF THE KLIPOT, which the Holy One, blessed be He, slew in Egypt. They are called "the firstborn of cattle" (Shemot 12:29), "the firstborn of the captive" (Ibid.), and "the firstborn of the maidservant" (Shemot 11:5). Esav took fright and came toward him; he feared Ya'akov as much as Ya'akov feared him.

25. צֹאן וְעֶבֶד וְשִׁפְחָה: אִלֵּין אִינּוּן כִּתְרֵי תַּתָּאֵי דְּקָטַל קוּדְשָׁא בְּרִיךְ הוּא בְּמִצְרַיִם, בְּכוֹר בְּהֵמָה, בְּכוֹר הַשְּׁבִי, בְּכוֹר הַשִּׁפְחָה, הה״ד צֹאן וְעֶבֶד וְשִׁפְחָה. מִיָּד מִסְתָּפֵי הֲוָה עֵשָׂו, וּנְפַק לְקַדְמוּתֵיהּ, וּדְחִילוּ הֲוָה לֵיהּ מִיַּעֲקֹב, כְּמָה דַּהֲוָה לֵיהּ לְיַעֲקֹב מֵעֵשָׂו.

26. THIS IS LIKE THE STORY OF a man who was walking along the road when he heard a robber was lurking along the way. When another man approached him, he asked: Where are you from? The man replied that he was from an army brigade. He said: Stay away from me. I have a snake that will kill anyone who approaches me. That man returned to the chief of the brigade, and said: There is a man coming who has a snake that bites and kills anyone who approaches him.

26. לְבַר נָשׁ דַּהֲוָה אָזֵיל בְּאָרְחָא, עַד דַּהֲוָה אָזֵיל, שְׁמַע עַל חַד לִסְטִים דַּהֲוָה כָּמַן בְּאָרְחָא, פָּגַע בֵּיהּ בַּר נָשׁ אָחֳרָא. אָמַר לוֹ מִמָּאן אַנְתְּ, אָמַר לוֹ מִפְּלוּגִי לְגִיוֹן אֲנָא, אָמַר לוֹ סְטֵי לָךְ מִגַּבָּאי, דְּכָל מַאן דְּקָרֵיב בַּהֲדָאי, חַד חִוְיָא אֲנָא מַיְיתֵי, וְקָטֵיל לֵיהּ. אֲזַל הַהוּא בַּר נָשׁ לְהַהוּא לְגִיוֹן, אָמַר לוֹ חַד בַּר נָשׁ אָתֵי, וְכָל מַאן דִּי קָרֵיב בַּהֲדֵיהּ, נָשְׁכֵיהּ חַד חִוְיָא, דְּהוּא מַיְיתֵי וּמַיֵּית.

27. The chief heard and was frightened. He said: It is best to go meet and appease him. When the traveler saw the chief, HE WAS AFRAID. He said: Woe is me. Now the chief will kill me. He began to bow and kneel before him. The chief then said: If he really had a snake that kills, he would not have bowed before me. Thus the chief regained his composure, and said: Since he bows so much before me, I shall spare him.

27. שְׁמַע הַהוּא לְגִיוֹן וְדָחֵיל. אֲמַר, וָאוֹת דְּאָזֵיל לְקַבְלֵיהּ, וְאִתְפַּיֵּיס בַּהֲדֵיהּ. עַד דְּחָמָא לֵיהּ הַהוּא בַּר נָשׁ, אֲמַר וַוי, דְּהַשְׁתָּא יִקְטְלִינֵיהּ הַהוּא לְגִיוֹן, שָׁאֲרֵי סְגִיד וְכָרַע לְקַבְלֵיהּ, אֲמַר הַהוּא לְגִיוֹן, אִלְמָלֵא הֲוָה לֵיהּ בִּידֵיהּ חִוְיָא לְקָטְלָא, לָא סָגִיד כּוּלֵי הַאי לְקַבְלִי, שָׁאֲרֵי לְגִיוֹנָאָה לְאִתְגָּאָה, אֲמַר הוֹאִיל וְכָל כָּךְ כָּרַע לְקַבְלִי, לָא אֶקְטְלִינֵיהּ.

28. This is why Ya'akov said, "I have sojourned with Lavan, and stayed there until now." I lingered with him these twenty years, and I bring with me a snake, which kills people.' Esav heard this and said, 'Woe to me, who shall stand before him, for now Ya'akov shall kill me with his mouth.' HE THOUGHT THAT BECAUSE HE OVERPOWERED LAVAN, BILA'AM'S GRANDFATHER, HIS STRENGTH WAS SURELY AS GREAT AS THAT OF BILA'AM, OF WHOM IT IS SAID, "FOR I KNOW THAT HE WHOM YOU BLESS IS BLESSED, AND HE WHOM YOU CURSE IS CURSED," AND HE CAN KILL WITH HIS MOUTH.' He then came out to meet him, to appease him.

28. כָּךְ אֲמַר יַעֲקֹב, עִם לָבָן גַּרְתִּי וָאֵחַר עַד עָתָּה, עֶשְׂרִין שְׁנִין אִתְאַחֲרִית עִמֵּיהּ, וַאֲנָא מַיְיתֵי חִוְיָא, לְקָטְלָא בְּנֵי נָשָׁא. שְׁמַע עֵשָׂו, אֲמַר וַוי, מַאן יְקוּם קֳמֵיהּ, דְּהַשְׁתָּא יִקְטְלִינֵיהּ יַעֲקֹב בְּפוּמֵיהּ, שָׁאֲרֵי נָפֵיק לְקַדְמוּתֵיהּ, לְאִתְפַּיְּיסָא עִמֵּיהּ.

29. Once he saw him, it is written: "Then Ya'akov was greatly afraid and distressed" (Beresheet 32:8). When he approached him, he began to bow and prostrate himself before him, as it is written: "and bowed himself to the ground seven times, until he came near to his brother" (Beresheet 33:3). Esav said: 'If he had so much power, he would not have bowed before me.' He then began to become haughty again.

29. כֵּיוָן דְּחָמָא לֵיהּ, מַה כְּתִיב וַיִּירָא יַעֲקֹב מְאֹד וַיֵּצֶר לוֹ, כֵּיוָן דְּקָרֵיב בַּהֲדֵיהּ, שָׁאֲרֵי כָּרַע וּסְגִיד לְקַבְלֵיהּ, הֲדָא הוּא דִּכְתִיב, וַיִּשְׁתַּחוּ אַרְצָה שֶׁבַע פְּעָמִים עַד גִּשְׁתּוֹ עַד אָחִיו. אֲמַר עֵשָׂו, אִלְמָלֵא כָּל כָּךְ הֲוָה עִמֵּיהּ, לָא סָגִיד לְקַבְלִי, שָׁאֲרֵי לְאִתְגָּאָה.

30. Come and behold: it is written of Bila'am, "And Elohim came to Bila'am at night" (Bemidbar 22:20). Of Lavan, the verse says, "And Elohim came to Lavan the Arammian in a dream by night, and said to him, Take heed that you speak not to Ya'akov..." (Beresheet 31:24). THIS SHOWS US THAT LAVAN WAS AS GREAT AS BILA'AM. HE ASKS: Why is it written, "that you speak not," rather than 'that you harm not?' HE ANSWERS: Lavan did not chase Ya'akov with an army of men to wage war against him, for the power of Ya'akov and his sons is greater than that of Lavan. But he chased him to kill him with his mouth and destroy everything, as it is written, "An Arammian wanted to destroy my father." This is why it says, "that you speak not," and not, 'that you harm not'. It is also written, "It is in the power of my hand to do." How did he know he had the power? From that which "Elohim of your father spoke to me last night..."

30. תָּא חֲזֵי, מַה כְּתִיב בְּבִלְעָם, וַיָּבֹא אֱלֹהִים אֶל בִּלְעָם לַיְלָה. בְּלָבָן כְּתִיב, וַיָּבֹא אֱלֹהִים אֶל לָבָן הָאֲרַמִּי בַּחֲלוֹם הַלַּיְלָה וַיֹּאמֶר לוֹ הִשָּׁמֶר לְךָ פֶּן תְּדַבֵּר עִם יַעֲקֹב מִטּוֹב וגו׳. פֶּן תְּדַבֵּר, פֶּן תַּעֲשֶׂה לְיַעֲקֹב רָעָה מִבָּעֵי לֵיהּ. אֶלָּא, לָבָן לָא רָדַף אֲבַתְרֵיהּ דְּיַעֲקֹב, בְּחֵילָא דְּגוּבְרִין, לַאֲגָחָא בֵּיהּ קְרָבָא, דְּהָא חֵילָא דְּיַעֲקֹב וּבְנוֹי, רַב מִנֵּיהּ, אֶלָּא לְמִקְטְלֵיהּ בְּפוּמֵיהּ, וּלְשֵׁיצָאָה כֹּלָּא, הֲדָא הוּא דִּכְתִיב, אֲרַמִּי אוֹבֵד אָבִי, וּבְגִין כָּךְ, פֶּן תְּדַבֵּר, וְלָא כְּתִיב פֶּן תַּעֲשֶׂה. וּכְתִיב יֵשׁ לְאֵל יָדִי לַעֲשׂוֹת, מִנַּיִן הֲוָה יָדַע, דְּיִכְלֻתָּא הֲוָה בִּידֵיהּ. אֶלָּא, כְּמָה דְּאִתְּמַר, אֱלֹהֵי אֲבִיכֶם אֶמֶשׁ אָמַר אֵלַי וגו׳.

31. This is the testimony that the Holy One, blessed be He, commanded to pronounce, as it is written: "And you shall speak and say before Hashem your Elohim, an Arammian wanted to destroy my father." "And you shall speak" is similar to the verses, "You shall not bear false witness" (Shemot 20:13), AND ALSO, "and has testified... against his brother" (Devarim 19:18).

31. וְדָא הוּא סַהֲדוּתָא, דְּפַקִּיד קוּדְשָׁא בְּרִיךְ הוּא לְאַסְהָדָא, דִּכְתִיב וְעָנִיתָ וְאָמַרְתָּ לִפְנֵי ה׳ אֱלֹהֶיךָ אֲרַמִּי אוֹבֵד אָבִי וגו׳. וְעָנִיתָ: כד״א לֹא תַעֲנֶה בְרֵעֲךָ. עָנָה בְאָחִיו.

32. It is written of Bila'am that "he went not, as at other times, to seek for enchantments" (Bemidbar 24:1), as was his wont, being a diviner. Of Lavan TOO, the scripture says: "I have learnt by signs" (Beresheet 30:27), which means that he consulted magic and sorcery TO LEARN of Ya'akov's plans. When he wanted to destroy Ya'akov, he planned to do it by enchantment and sorcery, but the Holy One, blessed be He, did not permit him to do so. RATHER, HE SAID TO HIM: "THAT YOU SPEAK NOT."

32. כְּתִיב בֵּיהּ בְּבִלְעָם, וְלֹא הָלַךְ כְּפַעַם בְּפַעַם לִקְרַאת נְחָשִׁים, דְּהָכֵי הוּא אָרְחֵיהּ, דְּאִיהוּ הֲוָה מְנַחֵשׁ. בְּלָבָן כְּתִיב, נִחַשְׁתִּי, דְּאִשְׁגַּח בַּחֲרָשׁוּי וּבְקֶסְמוֹי, בְּעִסְקָא דְּיַעֲקֹב, וְכַד בָּעָא לְאוֹבְדָא לְיַעֲקֹב, בְּנִחְשָׁא וּבַחֲרָשָׁא דִּילֵיהּ בָּעָא לְאוֹבְדֵיהּ, וְלָא שַׁבְקֵיהּ קוּדְשָׁא בְּרִיךְ הוּא.

33. This is the meaning of what Bila'am, LAVAN'S grandson, said: "Surely there is no enchantment in Ya'akov, nor divination in Yisrael" (Bemidbar 23:23). For who could prevail against them when my grandfather wished to destroy their father with divination and enchantment but could not, not having obtained permission to curse FROM THE HOLY ONE, BLESSED BE HE, as it is written: "Surely there is no enchantment in Ya'akov, nor divination in Yisrael."

33. וְהַיְינוּ דַּאֲמַר בִּלְעָם בַּר בְּרֵיהּ, כִּי לֹא נַחַשׁ בְּיַעֲקֹב וְלֹא קֶסֶם בְּיִשְׂרָאֵל, מַאן יָכִיל לְהוֹן, דְּהָא סָבָאי בָּעָא לְאוֹבְדָא לַאֲבוּהוֹן, בְּנִחְשִׁים וּבְקֶסְמִים דִּילֵיהּ, וְלָא סְלִיקָא בִּידוֹי, דְּלָא שַׁבְקֵיהּ לְלַטְיָא, הה״ד כִּי לֹא נַחַשׁ בְּיַעֲקֹב וְלֹא קֶסֶם בְּיִשְׂרָאֵל.

34. Lavan used ten kinds of divination and enchantments from the illumination of the lower crowns, but could not prevail against Ya'akov. In connection with this, it is written: "and you have changed my wages ten times" (Beresheet 31:41). Lavan used all these tools against him, but could not harm him, as it is written: "and changed my wages ten times; but Elohim did not allow him to hurt me" (Ibid. 7). HE ASKS: What is the meaning of "times (Heb. monim)?" HE ANSWERS: It was translated into "kinds (Heb. minim)." It is also written: "the demons, after whom they have gone astray (Heb. zonim)" (Vayikra 17:7). "Times" are literally 'kinds' (Aramaic zinin), the ten kinds of sorcery and divination of the lower crowns OF THE KLIPOT. LAVAN employed all of these against him.

34. וּבְכֻלְּהוּ עֲשָׂרָה זִינֵי חֲרָשִׁין וְקוֹסְמִין, דְּקוּזְטָפֵי דִּכְתָרִין תַּתָּאִין, עֲבַד לָבָן לְקִבְלֵיהּ דְּיַעֲקֹב, וְלָא יָכִיל, הה״ד וַתַּחֲלֵף אֶת מַשְׂכֻּרְתִּי עֲשֶׂרֶת מוֹנִים, דְּכֻלְּהוּ עֲבַד לָבָן לְקִבְלֵיהּ, וְלָא סְלִיקוּ בִּידוֹי לְאַבְאָשָׁא לֵיהּ, דִּכְתִיב וְהֶחֱלִיף אֶת מַשְׂכֻּרְתִּי עֲשֶׂרֶת מוֹנִים, וְלֹא נְתָנוֹ אֱלֹהִים לְהָרַע עִמָּדִי. מַאי מוֹנִים, כְּתַרְגּוּם זִינִין, וּכְתִיב לַשְּׂעִירִים אֲשֶׁר הֵם זוֹנִים אַחֲרֵיהֶם. מוֹנִים: מִינִים כְּמַשְׁמָעוֹ. וַעֲשָׂרָה זִינִין אִינּוּן, דַּחֲרָשִׁין וְקוֹסְמִין בְּכִתְרִין תַּתָּאִין, וְכֻלְּהוּ עֲבַד לְקִבְלֵיהּ.

35. עֲשָׂרָה זִינִין אִינּוּן: דִּכְתִיב, קוֹסֵם, קְסָמִים, מְעוֹנֵן, וּמְנַחֵשׁ, וּמְכַשֵּׁף, וְחוֹבֵר חָבֶר, וְשׁוֹאֵל אוֹב, וְיִדְּעוֹנִי, וְדוֹרֵשׁ אֶל הַמֵּתִים, הָא עֲשָׂרָה אִינּוּן.

35. These ten kinds are: "a diviner, that uses divinations, a soothsayer, or an enchanter, or a witch, or a charmer, or a medium, or a wizard, or a necromancer" (Devarim 18:10-11). There are ten in all, WITH THE DIVINATIONS, IT SEEMS, COUNTED AS TWO KINDS, SINCE IT IS WRITTEN IN THE PLURAL.

36. אֲמַר רִבִּי יוֹסֵי, נַחַשׁ וְקֶסֶם, תְּרֵי זִינֵי אִינּוּן, וּבְדַרְגָּא חַד סָלְקִין, וְכַד אֲתָא בִּלְעָם, בְּקֶסֶם עֲבַד לְקִבְלֵיהוֹן דְּיִשְׂרָאֵל, וְהַיְינוּ דִכְתִיב וּקְסָמִים בְּיָדָם. וּלְקִבְלֵיהּ דְּיַעֲקֹב אֲתָא לָבָן בְּנַחַשׁ, הַאי וְהַאי לָא סְלִיקוּ בִּידַיְיהוּ, הַדָא הוּא דִכְתִיב, כִּי לֹא נַחַשׁ בְּיַעֲקֹב וְלֹא קֶסֶם בְּיִשְׂרָאֵל. כִּי לֹא נַחַשׁ בְּיַעֲקֹב, בְּקַדְמֵיתָא, בְּיוֹמוֹי דְּלָבָן. וְלֹא קֶסֶם בְּיִשְׂרָאֵל, לְבָתַר, בְּיוֹמוֹי דְּבִלְעָם.

36. Rabbi Yosi said: Enchantment and divination are two kinds with the same level of strength. When Bila'am came to hurt Yisrael, he used divination, as it is written: "with divinations in their hand" (Bemidbar 22:7). Lavan used enchantment against Ya'akov, but neither succeeded. This is the meaning of the verse, "Surely there is no enchantment in Ya'akov, nor divination in Yisrael." The words, "there is no enchantment in Ya'akov," refer to the days of Lavan, and "divination in Yisrael" refers to the latter days of Bila'am.

37. אֲמַר בִּלְעָם לְבָלָק, תָּא חֲזֵי, מַאן יָכֵיל לְהוֹן, דְּכָל קְסָמִין וַחֲרָשִׁין דִּבְכִתְרִין דִּילָן, מִקִּיזָפָא דְּמַלְכוּתָא דִּלְעֵילָא, מִתְעַטְּרָן וְהוּא אִתְקַשַּׁר בְּהוֹ, דִּכְתִיב יי׳ אֱלֹהָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ.

37. Bila'am said to Balak: Come and behold. Who can prevail over them, seeing that all the divination and witchcraft in our crowns are adorned by the illumination of the upper Malchut, and he, ZEIR ANPIN, is bound to them, YISRAEL, as it is written: "Hashem his Elohim is with him, and the trumpet blast of a king is among them" (Bemidbar 23:21). THEREFORE, WE CAN NOT USE OUR WITCHCRAFT TO HARM THEM.

38. אָמַר רִבִּי יְהוּדָה, ח״ו דַּהֲוָה יָדַע בִּלְעָם בִּקְדוּשָׁה דִּלְעֵילָא כְּלָל, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא, לָא אִתְרְעֵי בְּעַם וְלִישָׁן אָחֳרָא, דְּיִשְׁתַּמֵּשׁ בִּיקָרֵיהּ, אֶלָּא בְּנוֹי קַדִּישִׁין, וַאֲמַר וְהִתְקַדִּשְׁתֶּם וְהְיִיתֶם קְדוֹשִׁים, מַאן דְּאִינּוּן קַדִּישִׁין, יִשְׁתַּמְּשׁוּן בִּקְדוּשָׁה, יִשְׂרָאֵל אִינּוּן קַדִּישִׁין, דִּכְתִיב כִּי עַם קָדוֹשׁ אַתָּה. אַתָּה קָדוֹשׁ, וְלָא עַם אָחֳרָא.

38. Rabbi Yehuda said: Heaven forbid that Bila'am would have any knowledge of the upper holiness. HE DISAGREES WITH WHAT WAS SAID--THAT BILA'AM KNEW THAT HIS DIVINATION CAME FROM THE MALCHUT OF HOLINESS. This is because the Holy One, blessed be He, desires no other people or tongue to make use of His glory, but His holy children alone, THAT IS, THE CHILDREN OF YISRAEL, WHO ARE CALLED 'CHILDREN TO HASHEM'. He said: "you shall therefore sanctify yourselves, and you shall be holy" (Vayikra 11:44), WHICH MEANS THAT THOSE who are holy shall use holy things. And only the children of Yisrael are holy, as it is written: "For you are a holy people" (Devarim 14:2); you, and no other people, are holy.

39. מַאן דְּאִינּוּן מְסָאֲבִין, מְסָאֲבוּ אִזְדַּמַּן לוֹן לְאִסְתָּאֲבָא, עֲלֵיהּ כְּתִיב טָמֵא הוּא בָּדָד יֵשֵׁב מִחוּץ לַמַּחֲנֶה מוֹשָׁבוֹ, וּמְסָאֲבָא לִמְסָאֲבָא קָרֵי דִּכְתִיב וְטָמֵא טָמֵא יִקְרָא, מַאן דְּאִיהוּ טָמֵא, לְטָמֵא יִקְרָא, כֹּלָּא אָזֵיל בָּתַר זִינֵיהּ.

39. Those who are unholy find that defilement awaits them. Of them, the scripture says: "he is unclean: he shall dwell alone; outside the camp shall his habitation be" (Vayikra 13:46), THAT IS, AWAY FROM HOLINESS. The impure touches on the impure, as it is written: "and shall cry, unclean, unclean" (Ibid. 45), WHICH MEANS THAT whoever is unclean cries to the unclean; one seeks out one's own kind.

40. אֲמַר רִבִּי יִצְחָק, יָאוֹת הוּא לְיַעֲקֹב, דַּהֲוָה קַדִּישָׁא, לוֹמַר דְּאִסְתָּאַב בְּלָבָן וּבַחֲרָשׁוֹי, אוֹ שִׁבְחָא הוּא דִילֵיהּ. אֲמַר לֵיהּ רִבִּי יוֹסֵי, אַף עַל גַּב דְּקָאֲמַר ר׳ יְהוּדָה, אֲנָא מְסַיֵּיעַ לָךְ, דְּהָא כְּתִיב אָנֹכִי עֵשָׂו בְּכוֹרֶךָ, וְכִי יָאוֹת הוּא לְצַדִּיקָא כְּיַעֲקֹב לְמִחְלַף שְׁמֵיהּ בִּשְׁמָא דִּמְסָאֲבָא, אֶלָּא אָנֹכִי, פְּסָקָא טַעְמָא, וַאֲמַר אָנֹכִי: מַאן דַּאֲנָא, אֲבָל עֵשָׂו בְּכוֹרֶךָ, וְהָא אוֹקְמוּהָ.

40. IN COMMENTING ON RABBI YEHUDA'S OBSERVATION THAT ONE SEEKS OUT ONE'S OWN KIND, Rabbi Yitzchak said: Is it becoming for Ya'akov, who was holy, to say that he was defiled by Lavan and his magic? Could it be possibly be considered a credit to him TO SAY, "I HAVE SOJOURNED WITH LAVAN?" Despite what Rabbi Yehuda said, THAT EVERYTHING FOLLOWS ITS OWN KIND, Rabbi Yosi gave another explanation for the difficulty in that verse. It is written: "I am Esav your firstborn" (Beresheet 27:19). HERE, WE SHOULD ASK, is it becoming to a righteous man such as Ya'akov to change his name to that of an impure one? The explanation is that under the "I," there is a tonal pause. BELOW THE "I" IS WRITTEN THE (TONE) PASHTA, WHEREAS BELOW "ESAV, YOUR FIRST BORN," IS FOUND THE (TONE) ZAKEF KATON, WHOSE TONE SEPARATES THE WORD "I" FROM "ESAV YOUR FIRSTBORN." What he actually said was "I am who I am, though Esav is your firstborn," as has already been explained.

41. אוֹף הָכָא, וַיְהִי לִי שׁוֹר וַחֲמוֹר, לוֹמַר, לָא תְשַׁוֵּי לִבָּךְ וּרְעוּתָךְ לְהַהִיא בִּרְכָתָא, דְּבָרֵיךְ לִי אַבָּא, דְּאִתְקַיֵּים בִּי, הוּא בָּרֵיךְ לִי, הֱוֵה גְּבִיר לְאַחֶיךָ וְיִשְׁתַּחֲווּ לְךָ בְּנֵי אִמֶּךָ, בְּגִין כָּךְ עַבְדְּךָ יַעֲקֹב לַאדֹנִי לְעֵשָׂו. הוּא בָּרֵיךְ לִי בְּרוֹב דָּגָן וְתִירוֹשׁ, הָא לָא אִתְקַיֵּים בִּי, דְּלָא אוֹצַרְנָא לוֹן, אֶלָּא וַיְהִי לִי שׁוֹר וַחֲמוֹר צֹאן וְעֶבֶד, רָעֵי עָנָא בְּחַקְלָא. הוּא בָּרֵיךְ לִי מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ. הָא לָא אִתְקַיֵּים בִּי, בְּגִין דְּהָא עִם לָבָן גַּרְתִּי, כְּגִיּוֹרָא, דְּלָא הֲוָה לִי בֵּיתָא חָדָא, כָּל שֶׁכֵּן מִשְׁמַנֵּי הָאָרֶץ. וְכָל דָּא, בְּגִין דְּלָא יִסְתַּכַּל בֵּיהּ בְּיַעֲקֹב, עַל אִינּוּן בִּרְכָאן, וִיקַטְרֵג עִמֵּיהּ.

41. Here also IT IS WRITTEN: "I have oxen and asses," that is, do not pay attention to the blessing my father bestowed on me, TO THINK that it was fulfilled in me. He blessed me: "be lord over your brethren, and let your mother's sons bow down to you" (Beresheet 27:29). Hence, I SAY TO YOU, "to my master Esav; Your servant Ya'akov." He blessed me with "plenty of corn and wine," yet I have no stock of these; "I have oxen, and asses, flocks and menservants," as a shepherd in the field. He blessed me with "the dew of heaven, and the fatness of the earth," yet instead I "have sojourned with Lavan," a sojourner without even a house, let alone "the fatness of the earth." THE LAST WAS NOT FULFILLED IN ME, AS I HAVE NO LAND. I HAVE ONLY SOJOURNED WITH LAVAN. HE SAID all this so that Esav would not be jealous of him, on account of the blessings he received, and bring accusations against him.

42. רִבִּי אַבָּא אָמַר, כְּתִיב בֵּיהּ בְּיַעֲקֹב, אִישׁ תָּם יוֹשֵׁב אֹהָלִים גְּבַר שְׁלִים, בְּגִין דְּאִיהוּ יָתִיב בִּתְרֵין מִשְׁכָּנִין עִלָּאִין, וְאַשְׁלֵים לְהַאי גִּיסָא, וּלְהַאי גִּיסָא, וְאִיהוּ לָא אָמַר דְּאִסְתָּאַב בַּחֲרָשׁוּי, אֲבָל עַל מַה דְּקָאֲמַר רִבִּי יְהוּדָה, בְּגִין דְּלִבּוֹי שְׁלִים, עַל טִיבוּ וּקְשׁוֹט דַּעֲבִיד לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, דְּכָל עַלְמָא יָדְעֵי עוֹבְדוֹי דְּלָבָן מַאן אִינּוּן, וּמַאן יָכֵיל לְאִשְׁתְּזָבָא מִקְּטְרוּגָא דִילֵיהּ, דְּבָעֵי לְאוֹבְדָא לִי, וְקוּדְשָׁא בְּרִיךְ הוּאשֵׁזְבַנִי מִנֵּיהּ. וְכֹלָּא הֲוָה, בְּגִין דְּלָא יִסְתַּכַּל בֵּיהּ עֵשָׂו, דְּאִתְקַיְּימוּ בֵּיהּ אִינּוּן בִּרְכָאן, וְלָא יִנְטַר לֵיהּ דְּבָבוּ, וְעַל דָּא כְּתִיב, כִּי יְשָׁרִים דַּרְכֵי יי׳ וגו׳, וּכְתִיב תָּמִים תִּהְיֶה עִם יי׳ אֱלֹהֶיךָ.

42. Rabbi Aba said: It is written that Ya'akov was "a plain man, dwelling in tents" (Beresheet 25:27). HE WAS CALLED "a plain man," because his abode was in two supernal temples, BINAH AND MALCHUT, THE SECRET OF THE TENT OF RACHEL AND THE TENT OF LEAH. He reconciles both sides, WHICH MEANT THAT HE BALANCED AND PERFECTED THE RIGHT AND REFT COLUMNS. Do not conclude FROM THE VERSE, "I HAVE SOJOURNED WITH LAVAN," that he was contaminated by the divination OF LAVAN. But in light of Rabbi Yehuda's observation THAT ONE SEEKS OUT ONE'S OWN KIND, ACCORDING TO THE QUESTION OF RABBI YITZCHAK, THE EXPLANATION FOR, "I HAVE SOJOURNED WITH LAVAN," is that he was wholeheartedly THANKFUL for the grace and truth shown him by the Holy One, blessed be He. For everybody knows that although no one can be saved from Lavan's accusations, the Holy One, blessed be He, rescued me from his hands when Lavan wanted to destroy me. THIS IS WHAT HE MEANT BY THE VERSE, "I HAVE SOJOURNED WITH LAVAN." FURTHERMORE, he said all this so that Esav would not envy him his blessings, but rather think that they were not fulfilled in him. Thus, Esav would not harbor any hate for him--AS RABBI YOSI EXPLAINED. Of this, the scripture says: "for the ways of Hashem are right" (Hoshea 14:10), and, "You shall be perfect with Hashem your Elohim" (Devarim 18:13).

3. The prayers of the righteous

The rabbis teach us that the combined prayers of the righteous are more powerful than those of any individual. Although Ya'akov was spiritually complete--he embodied all three Columns--he was afraid of Esav because he did not consider himself worthy of a miracle, and because he desired to reserve his merits for the benefit of his descendants. Thus, Ya'akov fulfills and reinforces the verse, "Happy is the man who fears always..." After Rabbi Shimon describes Ya'akov's role as the firmest support among the Patriarchs who sustain the world, he turns to the subject of the years which Ya'akov, Yosef, and Avraham conceded to King David. David, we learn, had no life portion of his own because he, like Yitzchak, was of the side of darkness. Rabbi Yosi then discourses on the models for prayer supplied by both David and Ya'akov. Prayer, we learn, is divisible into two parts, corresponding to the lower grade of Malchut, and the higher, inner grade of Binah.

The Relevance of this Passage

Our prayers receive the assistance of the righteous by virtue of this passage, so that our spiritual requests reach the highest realm of the Upper Worlds. Humility before the Light of The Creator is also awakened within us, further supporting our prayers. Finally, the wisdom of David and Ya'akov, and their insights into the divine structure of prayer, provide our own prayers with additional power and guidance to ensure that they reach their proper destination.

43. "And the messengers returned to Ya'akov, saying: 'We came to your brother Esav, and he is also coming to meet you, and four hundred men with him'" (Beresheet 32:7). HE ASKS: After saying, "We came to your brother," do we not know they referred to Esav, as he had no other brothers? HE ANSWERS: "We came to your brother" MEANS THAT he did not repent and walk the path of righteousness, as may be thought, but remained the evil Esav as before. "...and he is also coming to meet you..." does not mean, as you may say, by himself, but rather he has "four hundred men with him."

43. וַיָּשׁוּבוּ הַמַּלְאָכִים אֶל יַעֲקֹב לֵאמֹר בָּאנוּ אֶל אָחִיךָ אֶל עֵשָׂו וְגַם הוֹלֵךְ לִקְרָאתְךָ וְאַרְבַּע מֵאוֹת אִישׁ עִמּוֹ. כֵּיוָן דַּאֲמַר בָּאנוּ אֶל אָחִיךָ, לָא יְדַעְנָא דְּאִיהוּ עֵשָׂו, וְכִי אַחִין אָחֲרָנִין הֲווֹ לְיַעֲקֹב. אֶלָּא בָּאנוּ אֶל אָחִיךָ, וְאִי תֵּימָא, דַּהֲדַר בִּתְשׁוּבָה, וְאָזֵיל בְּאֹרַח מִתַּקְּנָא, לָאו הָכִי, אֶלָּא עֵשָׂו הָרָשָׁע כְּדְמִעִיקָּרָא. וְגַם הוֹלֵךְ לִקְרָאתְךָ, וְאִי תֵּימָא דְּאִיהוּ בִּלְחוֹדוֹי אָזֵיל, לָאו, אֶלָּא אַרְבַּע מֵאוֹת אִישׁ עִמּוֹ.

44. Why was all this specified? Because the Holy One, blessed be He, always longs for the prayers of the righteous and adorns Himself with them. As we have already said, the angel in charge of the prayers of the children of Yisrael, whose name is Sandalfon, receives all their prayers and weaves them into a crown for the Life of the Worlds. The Holy One, blessed be He, desires the prayers of the righteous all the more; they become a crown with which to adorn the Holy One, blessed be He. You may wonder why Ya'akov was fearful, since camps of holy angels accompanied him. He was fearful because the righteous do not rely on their merit, but on their prayers and supplications before their Master.

44. וְכָל כָּךְ לָמָּה אֲמָרוּ לֵיהּ, בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּאאִתְרְעֵי תְּדִיר בְּצְלוֹתְהוֹן דְּצַדִּיקַיָּא, וּמִתְעַטֵּר בְּצְלוֹתְהוֹן, כְּדְאַמְרִינָן דְּהַהוּא מַלְאָכָא דְּמִמַּנָּא עַל צְלוֹתְהוֹן דְּיִשְׂרָאֵל, סַנְדַּלְפּוֹן שְׁמֵיהּ, נָטֵיל כָּל אִינּוּן צְלוֹתִין וְעָבֵיד מִנַּיְיהוּ עֲטָרָה לְחֵי הָעוֹלָמִים וְאוֹקְמוּהָ, וְכָל שֶׁכֵּן צְלוֹתְהוֹן דְּצַדִּיקַיָּא, דְּקוּדְשָׁא בְּרִיךְ הוּאאִתְרְעֵי בְּהוֹ, וְאִתְעַבְּדָן עֲטָרָה, לְאִתְעַטְּרָא בְּאִינּוּן צְלוֹתִין לְקוּדְשָׁא בְּרִיךְ הוּא. וְאִי תֵּימָא, מַשְׁרְיָין קַדִּישִׁין הֲווֹ אַתְיָין עִמֵּיהּ, אַמַּאי דָּחִיל. אֶלָּא צַדִּיקַיָּא לָא סַמְכִין עַל זְכוּתַיְיהוּ, אֶלָּא עַל צְלוֹתְהוֹן וּבְעוּתְהוֹן לְגַבֵּי מָארֵיהוֹן.

45. Come and behold: Rabbi Shimon said that the prayer of the congregation rises before the Holy One, blessed be He, and He is adorned by that prayer because it ascends in several ways: ONE ASKING FOR CHASSADIM, ANOTHER FOR GVUROT, AND THE THIRD FOR MERCY. IT consists of several sides, THE RIGHT SIDE, THE LEFT, AND THE MIDDLE, AS CHASSADIM ARE DRAWN FROM THE RIGHT, GVUROT FROM THE LEFT, AND MERCY FROM THE MIDDLE. Because it comprises several aspects, it is woven into a wreath and put on the head of the righteous One, the Life of the Worlds--THAT IS, YESOD, WHICH GIVES SALVATION TO THE NUKVA AND FROM HER, TO THE WHOLE CONGREGATION. But a solitary prayer does not include all the sides; rather, it contains only one aspect. ONE CAN ONLY ASK FOR CHASSADIM, GVUROT, OR MERCY. Therefore, the solitary prayer is not prepared and accepted as is that of the congregation; IT IS NOT INCLUDED WITHIN ALL THE THREE COLUMNS AS IS THE PRAYER OF THE CONGREGATION. Come and behold: Ya'akov included all THREE COLUMNS, BEING THE CHARIOT OF THE CENTRAL COLUMN, WHICH INCLUDES BOTH. Therefore, the Holy One, blessed be He, desired his prayer PERFECTED BY ALL THREE COLUMNS. It is therefore written, "Then Ya'akov was greatly afraid and distressed." THE HOLY ONE, BLESSED BE HE, DID ALL THAT TO ENCOURAGE YA'AKOV TO PRAY, FOR HE CRAVED HIS PRAYER.

45. וְתָא חֲזֵי, דַּאֲמַר ר״ש, צְלוֹתָא דְּסַגִּיאִין, סָלִיק קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, וּמִתְעַטֵּר בְּהַהוּא צְלוֹתָא, בְּגִין דְּסַלְקָא בְּגַוְונִין סַגִּיאִין, וְאִתְכְּלִילַת מִכַּמָּה סִטְרִין, וּבְגִין דְּאִתְכְּלִילַת מִכַּמָּה גַוְונִין, אִתְעֲבִידַת עֲטָרָה, וּמַנְחָא עַל רֵישָׁא דְּצַדִּיק חַי הָעוֹלָמִים, וּצְלוֹתָא דְּיָחִיד, לָאו אִיהִי כְּלִילָא, וְלָאו אִיהִי אֶלָּא בְּגַוְון חַד, וְעַל דָּא, צְלוֹתָא דְּיָחִיד לָאו אִיהוּ מִתְתַּקְּנָא לְאִתְקַבְּלָא כְּצְלוֹתָא דְּסַגִּיאִין. וְתָא חֲזֵי, יַעֲקֹב כְּלִיל הֲוָה, וְעַל דָּא צְלוֹתֵיהּ תָּאֵיב לָהּ קוּדְשָׁא בְּרִיךְ הוּא. מַה כְּתִיב וַיִּירָא יַעֲקֹב מְאֹד וַיֵּצֶר לוֹ

46. Rabbi Yehuda began the discussion with the verse: "Happy is the man who fears always: but he who hardens his heart shall fall into evil" (Mishlei 28:14). Happy are the children of Yisrael, whom the Holy One, blessed be He, desires and to whom He gave the Torah of Truth with which to attain eternal life. For whoever is occupied with the study of the Torah receives supernal life from the Holy One, blessed be He, and is ushered into the life of the world to come, as it is written: "for He is your life, and the length of your days" (Devarim 30:20), and, "and through this word you shall prolong your days" (Devarim 32:47)--for it is life in this world and life in the World to Come.

46. רִבִּי יְהוּדָה פְּתַח וַאֲמַר, אַשְׁרֵי אָדָם מְפַחֵד תָּמִיד וּמַקְשֶׁה לִבּוֹ יִפּוֹל בְּרָעָה. זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּאאִתְרְעֵי בְּהוֹ, וִיהַב לוֹן אוֹרַיְיתָא דְּקִשׁוֹט, בְּגִין לְמִזְכֵּי בָּהּ לְחַיֵּי עָלְמָא, דְּכָל מַאן דְּאִשְׁתַּדַּל בְּאוֹרַיְיתָא, קוּדְשָׁא בְּרִיךְ הוּאמְשַׁיֵּךְ עֲלֵיהּ חַיִּין עִלָּאִין, וְאָעֵיל לֵיהּ, לְחַיֵּי עָלְמָא דְּאָתֵי, דִּכְתִיב כִּי הוּא חַיֶּיךָ וְאֹרֶךְ יָמֶיךָ. וּכְתִיב וּבַדָּבָר הַזֶּה תַּאֲרִיכוּ יָמִים, חַיִּין בְּהַאי עָלְמָא, וְחַיִּין בְּעָלְמָא דְּאָתֵי.

47. Rabbi Elazar said: Whoever studies the Torah for its own sake does not die by the hand of the Evil Inclination, WHICH IS THE ANGEL OF DEATH, because he holds onto the Tree of Life and does not relax his grip. Therefore, the bodies of the righteous, who are occupied in the study of the Torah, are not defiled AFTER DEATH, because the Spirit of Defilement does not dwell with them.

47. רִבִּי אֶלְעָזָר אֲמַר, כָּל מַאן דְּאִשְׁתַּדַּל בְּאוֹרַיְיתָא לִשְׁמָהּ, לָאו מִיתָתֵיהּ עַל יְדָא דְיֵצֶר הָרָע, בְּגִין דְּאִתְתַּקִּיף בְּאִילָנָא דְחַיֵּי, וְלָא אַרְפֵּי מִנֵּיהּ, וּבְגִין כָּךְ, צַדִּיקַיָּא דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, לָא מִסְתָּאֲבֵי גּוּפָא דִלְהוֹן, דְּלָא שָׁרָא עֲלַיְיהוּ רוּחַ מְסָאֲבָא.

48. HE ASKS: Why was Ya'akov, who was the Tree of Life, afraid OF ESAV even though THE OTHER SIDE cannot rule over him, since THE HOLY ONE, BLESSED BE HE, SAID TO HIM, "And, behold, I am with you" (Beresheet 28:15), and since "angels of Elohim met him"? With all of these camps of holy angels, why was he afraid?

48. יַעֲקֹב אִילָנָא דְחַיֵּי הֲוָה, אַמַּאי דָּחֵיל, דְּהָא לָא יָכוֹל לְשַׁלְטָאָה עֲלוֹי. וְעוֹד, דְּהָא כְתִיב וְהִנֵּה אָנֹכִי עִמָּךְ וגו׳, אַמַּאי הֲוָה דָחֵיל. וְתוּ דְּהָא כְתִיב וַיִּפְגְּעוּ בוֹ מַלְאֲכֵי אֱלֹהִים, אִי מַשְׁרְיָין קַדִּישִׁין הֲווֹ עִמֵּיהּ, אַמַּאי הֲוָה דָחֵיל.

49. HE ANSWERS: It is all true THAT THERE WAS NO NEED TO BE AFRAID, but Ya'akov did not want to rely on a miracle from the Holy One, blessed be He, because he thought he was unworthy of such a miracle. Why? Because he was of no service to his father and mother, did not study the Torah DURING THE 22 YEARS HE SPENT WITH LAVAN, and married two sisters. And although it was settled THAT YA'AKOV DID NOT SIN AT ALL IN THAT, nevertheless, it behooves a man to be always afraid and ask in his prayer before the Holy One, blessed be He, as it is written: "Happy is the man who fears always." This has already been explained.

49. אֶלָּא, כֹּלָּא יָאוֹת הֲוָה, וְיַעֲקֹב לָא הֲוָה בָּעֵי לְמִסְמַךְ עַל נִיסָּא דְקוּדְשָׁא בְּרִיךְ הוּא, בְּגִין דְּחָשִׁיב דְּלָאו אִיהוּ כְּדַאי, דְּקוּדְשָׁא בְּרִיךְ הוּאיַעֲבִיד לֵיהּ נִיסָּא, מַאי טַעְמָא, בְּגִין דְּלָא פְלַח לַאֲבוֹי וּלְאִמֵּיהּ כְּדְקָא יָאוֹת, וְלָא אִשְׁתַּדַּל בְּאוֹרַיְיתָא, וְנָטַל תְּרֵי אֲחָיוֹת, וְאַף עַל גַּב דְּכֹלָּא אִתְּמַר, וְעִם כָּל דָּא, בָּעֵי לֵיהּ לְבַר נָשׁ לְמִדְחַל תְּדִיר, וּלְצַלָּאָה קַמֵּי קוּדְשָׁא בְּרִיךְ הוּאבְּצְלוֹתָא, דִּכְתִיב אַשְׁרֵי אָדָם מְפַחֵד תָּמִיד. וְהָא אוֹקְמוּהָ.

50. Come and behold: the prayer of the patriarchs sustained the world. Upon their merit the people in the world survive and receive support. The merit of the fathers is never ever forgotten, because it supports the worlds above and below. The support from Ya'akov is more whole than that of the others, and because of this, when trouble comes to the children of Ya'akov, the Holy One, blessed be He, sees the image of Ya'akov before Him and takes pity upon the world, as it is written: "Then will I remember my covenant with Ya'akov" (Vayikra 26:42). The word Ya'akov is WRITTEN with a superfluous Vav, because it is the very image of Ya'akov.

50. תָּא חֲזֵי, צְלוֹתָא דַּאֲבָהָן קַיְּימוּ עָלְמָא, וְכָל בְּנֵי עָלְמָא, עֲלַיְיהוּ קַיְּימֵי וְסָמְכִין, לְעָלַם וּלְעָלְמֵי עָלְמִין לָא אִתְנְשֵׁי זְכוּתָא דַּאֲבָהָן, בְּגִין דִּזְכוּתָא דַּאֲבָהָן, אִיהוּ קִיּוּמָא דְעֵילָא וְתַתָּא, וְקִיּוּמָא דְיַעֲקֹב, אִיהוּ קִיּוּמָא שְׁלִים, יַתִּיר מִכֻּלְּהוּ, וּבְגִין כָּךְ, בְּשַׁעְתָּא דְעָאקוּ לְבָנוֹי דְיַעֲקֹב, קוּדְשָׁא בְּרִיךְ הוּאאַחְמֵי קַמֵּיהּ דְיוֹקְנָא דְיַעֲקֹב, וְחָיֵיס עַל עָלְמָא, כְּדָבָר אַחֵר וְזָכַרְתִּי אֶת בְּרִיתִי יַעֲקוֹב. יַעֲקוֹ״ב בְּוא״ו, אַמַּאי בְּוא״ו, בְּגִין דְּאִיהוּ דְיוֹקְנָא דְיַעֲקֹב מַמָּשׁ.

51. תָּא חֲזֵי, כָּל מַאן דְּחָמֵי לֵיהּ לְיַעֲקֹב, כְּמַאן דְּאִסְתַּכֵּל בְּאַסְפַּקְלַרְיָאה דְּנַהֲרָא, וְהָא אִתְּמַר. דְּשׁוּפְרֵיהּ דְּיַעֲקֹב, כְּשׁוּפְרֵיהּ דְּאָדָם קַדְמָאָה. אֲמַר רִבִּי יֵיסָא, אֲנָא שְׁמַעְנָא, דְּכָל מַאן דְּאִסְתַּכַּל בְּחֶלְמֵיהּ, וְחָמָא לֵיהּ לְיַעֲקֹב, מְקַסְטָר בְּקוֹסְפּוֹי, חַיִּין אִתּוֹסְפָן לֵיהּ.

51. Come and behold: whoever looked at Ya'akov beheld the shining mirror, ZEIR ANPIN. We learned that the beauty of Ya'akov was like the beauty of Adam. Rabbi Yesa said: I heard that whoever beholds Ya'akov in his dream, wrapped in his clothes, has his life prolonged.

52. רַבִּי שִׁמְעוֹן אָמַר, הָא אִתְּמַר, דְּדָוִד מַלְכָּא, עַד לָא הֲוָה, לָא הֲווֹ לֵיהּ חַיִּים כְּלָל, בַּר דְּאָדָם קַדְמָאָה, יְהַב לֵיהּ שִׁבְעִין שְׁנִין מִדִּילֵיהּ, וְכָךְ הֲוָה קִיּוּמֵיהּ דְּדָוִד מַלְכָּא, שַׁבְעִין שְׁנִין הֲווֹ. וְקִיּוּמָא דְּאָדָם קַדְמָאָה, אֶלֶף שְׁנִין חֲסַר שַׁבְעִין. אִשְׁתַּכְּחוּ בְּהַנֵּי אֶלֶף שְׁנִין קַדְמָאֵי, אָדָם הָרִאשׁוֹן, וְדָוִד מַלְכָּא.

52. Rabbi Shimon said: We have already learned that before King David entered the world, he had no life at all, except for the seventy years given him by Adam. So King David lived seventy years, and Adam lived a thousand years less seventy years. So Adam and David existed within the first millennium AFTER THE CREATION OF THE WORLD.

53. פְּתַח וַאֲמַר חַיִּים שָׁאַל מִמְּךָ נָתַתָּ לוֹ אֹרֶךְ יָמִים עוֹלָם וָעֶד. חַיִּים שָׁאַל מִמְּךָ, דָּא דָּוִד מַלְכָּא, דְּהָא כַּד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא גִּנְּתָא דְּעֵדֶן, אַטֵּיל בֵּיהּ נִשְׁמָתָא דְּדָוִד מַלְכָּא, וְאִסְתַּכַּל בֵּיהּ, וְחָמֵי דְּלֵית לֵיהּ חַיִּים מִדִּילֵיהּ כְּלוּם, וְקַיְּימָא קַמֵּיהּ כָּל יוֹמָא, כֵּיוָן דְּבָרָא אָדָם הָרִאשׁוֹן, אֲמַר הָא וַדַּאי קִיּוּמֵיהּ, וּמֵאָדָם קַדְמָאָה, הֲווֹ שַׁבְעִין שְׁנִין, דְּאִתְקַיַּים דָּוִד מַלְכָּא בְּעַלְמָא.

53. He began the discussion with the verse: "He asked life of you, and you did give it Him; length of days for ever and ever" (Tehilim 21:5). "He asked life of you" refers to King David, for when the Holy One, blessed be He, created The Garden of Eden and put the soul of King David in it, He looked at it and saw it had no life of its own. It thus stood before Him all day long. When He created Adam, He said: Here is life for David. From Adam came the seventy years that King David lived in the world.

54. תּוּ, אֲבָהָן שָׁבְקוּ לֵיהּ מֵחַיֵּיהוֹן, כָּל חַד וְחַד, אַבְרָהָם שָׁבַק לֵיהּ, וְכֵן יַעֲקֹב, וְיוֹסֵף. יִצְחָק לָא שָׁבַק לֵיהּ כְּלוּם, בְּגִין דְּדָוִד מַלְכָּא, מִסִּטְרֵיהּ קָא אָתָא.

54. Another explanation is that the fathers each gave him years from their own lives. Avraham gave him from his own life, as did Ya'akov and Yosef. Yitzchak did not give him anything, because King David belonged to the same side as he did.

55. וַדַּאי אַבְרָהָם שָׁבַק לֵיהּ חָמֵשׁ שְׁנִין, דַּהֲוָה לֵיהּ לְאִתְקַיְּימָא מֵאָה וּתְמָנִין שְׁנִין, וְאִתְקַיַּים מֵאָה וְשַׁבְעִין וְחָמֵשׁ שְׁנִין, חֲסַרִין חָמֵשׁ. יַעֲקֹב הֲוָה לֵיהּ לְאִתְקַיְּימָא בְּעַלְמָא כְּיוֹמֵי דְּאַבְרָהָם, וְלָא אִתְקַיַּים, אֶלָּא מֵאָה וְאַרְבָּעִין וְשֶׁבַע שְׁנִין, חֲסַרִים תְּמַנְיָא וְעֶשְׂרִין. אִשְׁתַּכְּחוּ דְּאַבְרָהָם וְיַעֲקֹב שְׁבָקוּ לֵיהּ מֵחַיֵּיהוֹן תְּלָתִין וּתְלַת שְׁנִין. יוֹסֵף דְּאִתְקַיַּים מֵאָה וְעֶשֶׂר שְׁנִין, הֲוָה לֵיהּ לְאִתְקַיְּימָא מֵאָה וְאַרְבָּעִין וְשֶׁבַע שְׁנִין, כְּיוֹמֵי דְּיַעֲקֹב, וְחָסֵר מִנְּהוֹן תְּלָתִין וְשֶׁבַע שְׁנִין. הָא שִׁבְעִין שְׁנִין, דִּשְׁבָקוּ לֵיהּ לְדָוִד מַלְכָּא, לְאִתְקַיְּימָא בְּהוֹן, וּבְהוֹ אִתְקַיַּים דָּוִד, בְּכָל אִינּוּן שְׁנִין דִּשְׁבָקוּ לֵיהּ אֲבָהָן.

55. Avraham surely gave King David five of his years, for he lived only 175 of his 180 years, five years less than his due, LIKE YITZCHAK. Ya'akov could have lived as long as Avraham, 175 YEARS, but he lived only 147, 28 years less than his due. Thus, Avraham and Ya'akov gave King David 33 years of life. Yosef lived only 110 years, instead of 147, which is 37 years less than Ya'akov. TOGETHER WITH THE 33 YEARS FROM AVRAHAM AND YA'AKOV, King David received a total of seventy years for his existence, and he lived all these years which the patriarchs left him.

56. You may wonder why Yitzchak did not leave him any of his years, as did AVRAHAM, YA'AKOV, AND YOSEF. HE ANSWERS: Because YITZCHAK represented darkness, THAT IS, THE LEFT COLUMN, WHICH IS DARK BEFORE IT IS INCLUDED WITHIN THE RIGHT. David also came from the side of darkness, NAMELY, FROM THE LEFT SIDE, and whoever is in darkness has no light or life at all. David, therefore, had no life. But AVRAHAM, YA'AKOV, AND YOSEF, BEING OF THE RIGHT, did have light and shone it on King David. From them, he had to illuminate and receive life, WHICH MEANS THAT HE HAD TO BE INCLUDED WITHIN THE RIGHT, for there is no life on the side of darkness, THE LEFT. Thus, Yitzchak did not join the reckoning.

56. וְאִי תֵּימָא, יִצְחָק אַמַּאי לָא שָׁבַק לֵיהּ כְּלוּם כְּהַנֵּי, בְּגִין דְּאִיהוּ חֹשֶׁךְ, וְדָוִד מִסִּטְרָא דְחֹשֶׁךְ קָא אָתָא, וּמַאן דְּאִיהוּ בְּחֹשֶׁךְ, לֵית לֵיהּ נְהוֹרָא כְּלָל, וְלֵית לֵיהּ חַיִּים, וּבְגִין כָּךְ לָא הֲווֹ לְדָוִד חַיִּים כְּלָל. אֲבָל אִלֵּין דַּהֲווֹ לְהוֹן נְהוֹרָא, נְהִירוּ לֵיהּ לְדָוִד מַלְכָּא, וּמִנַּיְיהוּ אִצְטְרִיךְ לְאַנְהָרָא, וּלְמֶהֱוֵי לֵיהּ חַיִּים, דְּהָא מִסִּטְרָא דְחֹשֶׁךְ לֵית לֵיהּ חַיִּים כְּלָל, וְעַל דָּא לָא אָתָא יִצְחָק בְּחוּשְׁבָּנָא.

57. Why, you may ask, did Yosef GIVE HIM MORE LIFE than the others? YOSEF GAVE HIM 37 YEARS, WHILE THE OTHERS GAVE HIM A TOTAL OF 33. HE ANSWERS: Yosef, by himself, was THE EQUIVALENT of all the others, because he was called 'Righteous', NAMELY YESOD, WHICH INCLUDES ALL THE SFIROT. He shines on the moon, THE NUKVA, more than everybody else, and therefore gave King David a greater share of life than all the others, as it is written: "And Elohim set them in the firmament of heaven to give light upon the earth" (Beresheet 1:17).

57. וְאִי תֵּימָא, יוֹסֵף אַמַּאי יַתִּיר מִכֻּלְּהוּ. אֶלָּא וַדַּאי יוֹסֵף בִּלְחוֹדוֹי, כְּכֻלְּהוּ. בְּגִין דְּאִקְרֵי צַדִּיק, וְדָא הוּא דְּאַנְהִיר לְסִיהֲרָא, יַתִּיר מִכֻּלְּהוּ. וּבְגִין כָּךְ, הַאי שָׁבַק לֵיהּ לְדָוִד מַלְכָּא יַתִּיר מִכֻּלְּהוּ חַיִּין, דִּכְתִיב וַיִּתֵּן אֹתָם אֱלֹהִים בִּרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל הָאָרֶץ.

58. Come and behold: Ya'akov's prayer protected him from Esav, AND NOT HIS MERIT, because he wished to keep it in reserve for his descendants and not spend it to serve his own needs against Esav. He therefore prayed to the Holy One, blessed be He, and did not rely upon his merit for his rescue.

58. תָּא חֲזֵי, יַעֲקֹב, צְלוֹתֵיהּ אָגֵין לֵיהּ מֵעֵשָׂו, בְּגִין דְּבָעָא לְסַלְקָא זְכוּתֵיהּ, לִבְנוֹי אֲבַתְרֵיהּ, וְלָא לַאֲפָקָא לֵיהּ הַשְׁתָּא לְגַבֵּיהּ דְּעֵשָׂו. וְעַל דָּא, צַלֵּי צְלוֹתֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, וְלָא אִסְתְּמִיךְ עַל זְכוּתֵיהּ, לְשֵׁיזָבָא לֵיהּ בְּגִינֵיהּ.

59. "...and said: If Esav come to the one camp, and smite it, then the camp which is left shall escape" (Beresheet 32:9). Come and behold: it is written, "and he divided the people that were with him, and the flocks, and herds, and the camels, into two camps." HE ASKS: Why did he divide them into two camps? HE ANSWERS: Because, "If Esav comes to the one camp, and smite it, then the camp which is left shall escape." ONE MAY ASK, CAN NOT ESAV SMITE BOTH CAMPS? WHEREFROM COMES THE CERTAINTY THAT ONE CAMP SHALL SURVIVE?

59. וַיֹּאמֶר אִם יָבֹא עֵשָׂו אֶל הַמַּחֲנֶה הָאַחַת וְהִכָּהוּ וְהָיָה הַמַּחֲנֶה הַנִּשְׁאָר לִפְלֵיטָה. תָּא חֲזֵי, מַה כְּתִיב וַיַּחַץ אֶת הָעָם אֲשֶׁר אִתּוֹ וְאֶת הַצֹּאן וְאֶת הַבָּקָר וְהַגְּמַלִּים לִשְׁנֵי מַחֲנוֹת. אַמַּאי לִשְׁנֵי מַחֲנוֹת. בְּגִין דַּאֲמַר, אִם יָבֹא עֵשָׂו אֶל הַמַּחֲנֶה הָאַחַת וְהִכָּהוּ וְהָיָה הַמַּחֲנֶה הַנִּשְׁאָר לִפְלֵיטָה.

60. HE REPLIS: Come and behold. The Shechinah did not stray from the tents of Leah and Rachel. Ya'akov said: I know that the Holy One, blessed be He, protects them. SO, "he put the handmaids and their children foremost" (Ibid. 2), saying that if Esav will smite, he will smite these, but I am not afraid for the children OF THE LADIES, because the Shechinah is with them. ACCORDING TO THIS, "FOREMOST" MEANS THE FIRST TO ENCOUNTER DANGER. Thus, HE SAID: "then the camp which is left shall escape," BECAUSE THE SHECHINAH HOVERS ABOUT THEM. After the preparations, he prayed FOR THE HANDMAIDS AND THEIR CHILDREN, saying, "and Ya'akov said, Elohim of my father Avraham, and Elohim of my father Yitzchak, Hashem who did say to me, Return to your country, and to your kindred, and I will deal well with you" (Ibid. 10).

60. תָּא חֲזֵי, שְׁכִינְתָּא לָא עֲדִיאַת מֵאֹהֶל לֵאָה, וּמֵאֹהֶל רָחֵל, אֲמַר יַעֲקֹב, יְדַעְנָא דְּהָא נְטִירוּ לוֹ לְאִלֵּין מִן קוּדְשָׁא בְּרִיךְ הוּא. מָה עָבַד, וַיָּשֶׂם אֶת הַשְּׁפָחוֹת וְאֶת יַלְדֵיהֶן רִאשׁוֹנָה, אֲמַר, אִם יַקְטִיל עֵשָׂו, לְאִלֵּין יַקְטִיל, אֲבָל אִלֵּין, לָא מִסְתָּפִינָא מִנַּיְיהוּ, בְּגִין דִּשְׁכִינְתָּא עִמְּהוֹן, וְעַל דָּא וְהָיָה הַמַּחֲנֶה הַנִּשְׁאָר לִפְלֵיטָה. כְּיוָן דְּעָבִיד הַאי, אַתְקִין צְלוֹתֵיהּ עֲלַיְיהוּ, מָה כְּתִיב, וַיֹּאמֶר יַעֲקֹב אֱלֹהֵי אָבִי אַבְרָהָם וֵאלֹהֵי אָבִי יִצְחָק יי׳ הָאוֹמֵר אֵלַי שׁוּב לְאַרְצְךָ וּלְמוֹלַדְתְּךָ וְאֵיטִיבָה עִמָּךְ.

61. רִבִּי יוֹסֵי פְּתַח וַאֲמַר, תְּפִלָּה לֶעָנִי כִּי יַעֲטֹף וְלִפְנֵי יי׳ יִשְׁפֹּךְ שִׂיחוֹ. הַאי קְרָא אוֹקְמוּהָ בְּכַמָּה אֲתַר. אֶלָּא דָּוִד מַלְכָּא אֲמַר דָּא, כַּד אִסְתַּכַּל וְחָמָא בְּמִלֵּי דְּמִסְכְּנָא, וְאִסְתַּכַּל בֵּיהּ, כַּד הֲוָה אָזֵיל וְעָרַק מִקַּמֵּי חָמוֹי, אֲמַר דָּא תְּפִלָּה לֶעָנִי, דָּא הוּא צְלוֹתָא, דְּבָעֵי מִסְכְּנָא קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, וְדָא צְלוֹתָא, דְּאַקְדִּימַת לְכָל צְלוֹתְהוֹן דְּעַלְמָא.

61. Rabbi Yosi began the discussion with the verse: "A prayer of the poor, when he faints, and pours out his complaint before Hashem" (Tehilim 102:1). This verse has been explained several times. Yet King David said this when he watched and contemplated the ways of the poor, while fleeing from his father-in-law, KING SHAUL. Then did he say, "A prayer of the poor." This is the prayer the poor say to the Holy One, blessed be He. It is the first TO BE RECEIVED among all the prayers in the world.

62. כְּתִיב הָכָא תְּפִלָּה לֶעָנִי, וּכְתִיב הָתָם תְּפִלָּה לְמֹשֶׁה אִישׁ הָאֱלֹהִים, מַה בֵּין הַאי לְהַאי. אֶלָּא, דָּא תְּפִלָּה שֶׁל יַד, וְדָא תְּפִלָּה שֶׁל רֹאשׁ, וְלֵית לְאַפְרָשָׁא בֵּין הַאי תְּפִלָּה לְעָנִי, וּבֵין תְּפִלָּה לְמֹשֶׁה, וְתַרְוַוֵיהוּ שְׁקִילִין כְּחַד.

62. It is here written, "A prayer of the poor," and elsewhere, "A prayer of Moshe the man of Elohim" (Tehilim 90:1). HE ASKS about the difference between them. HE ANSWERS that PRAYER OF THE POOR is the hand Tefilin, THE SECRET OF THE NUKVA. THE NUKVA IS CALLED 'POOR', BECAUSE SHE HAS NOTHING OF HERSELF AND RECEIVES EVERYTHING FROM ZEIR ANPIN. THAT PRAYER OF MOSHE is the head Tefilin, ZEIR ANPIN. There should be no separation between the prayer of the poor and the prayer of Moshe, THE NUKVA AND ZEIR ANPIN, BECAUSE THEY SHOULD ALWAYS BE UNITED. Both are considered as one.

63. וְעַל דָּא צְלוֹתָא דְעָנִי, אַקְדִּימַת קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, מִכָּל צְלוֹתִין דְּעַלְמָא, בְּגִין דִּכְתִיב, כִּי לֹא בָזָה וְלֹא שִׁקַּץ עֱנוּת עָנִי וגו׳. תָּא חֲזֵי, תְּפִלָּה לְעָנִי, דָּא תְּפִלָּה שֶׁל יַד, דְּעָנִי אִתְדַּבַּק בְּמִסְכְּנוּתֵיהּ, כְּמַאן דְּלֵית לֵיהּ מִגַּרְמֵיהּ כְּלוּם.

63. The prayer of the poor is therefore the first TO BE RECEIVED into the presence of the Holy One, blessed be He. It is received before all other prayers in the world, as it is written: "For he has not despised nor abhorred the affliction of the afflicted" (Tehilim 22:25). Come and behold: the prayer of the poor is the hand Tefilin, THAT IS, THE NUVKAH, WHICH IS THE PRAYER OF the poor who are deep in poverty, as one who has nothing of his own.

64. דָּבָר אַחֵר, תְּפִלָּה: דָּא מֹשֶׁה. לֶעָנִי: דָּא דָוִד. כִּי יַעֲטֹף: כַּד אִתְכַּסְיָא סִיהֲרָא, וְאִתְכַּסֵּי שִׁמְשָׁא מִינָהּ. וְלִפְנֵי ה׳ יִשְׁפֹּךְ שִׂיחוֹ: בְּגִין לְאִתְחַבְּרָא בַּהֲדֵי שִׁמְשָׁא.

64. Another explanation is that the prayer ALLUDES TO Moshe, ZEIR ANPIN; "the poor" to David, THE NUKVA; "when he faints" refers to the moon, THE NUKVA, when it is concealed and the sun, ZEIR ANPIN, is gone from her. "...before Hashem," ZEIR ANPIN, he "pours out his complaint," in order to be joined with the sun, ZEIR ANPIN.

65. תָּא חֲזֵי, צְלוֹתָא דְכָל בְּנֵי נָשָׁא, צְלוֹתָא. וּצְלוֹתָא דְּמִסְכְּנָא, אִיהִי צְלוֹתָא דְקַיְּימָא קַמֵּיהּ דְקוּדְשָׁא בְּרִיךְ הוּא, וְתָבַר תַּרְעִין וּפִתְחִין, וְעָאלַת לְאִתְקַבְּלָא קַמֵּיהּ, הה״ד וְהָיָה כִּי יִצְעַק אֵלַי וְשָׁמַעְתִּי כִּי חַנּוּן אָנִי וּכְתִיב שָׁמוֹעַ אֶשְׁמַע צַעֲקָתוֹ. וְלִפְנֵי ה׳ יִשְׁפֹּךְ שִׂיחוֹ, כְּמַאן דְּמִתְרַעֵם עַל דִּינוֹי דְקוּדְשָׁא בְּרִיךְ הוּא.

65. Come and behold: the prayer of every man is considered prayer, but when the prayer of the poor comes before the Holy One, blessed be He, it breaks down gates and doors to be received and shown into His presence. This is the meaning of the verse: "And it shall come to pass, when he cries to me, that I will hear; for I am gracious" (Shemot 22:26), and "I will surely hear his cry" (Ibid. 22). He "pours out his complaint before Hashem," NAMELY, as one who complains about the judgments of the Holy One, blessed be He.

66. אָמַר רִבִּי אֶלְעָזָר, צְלוֹתְהוֹן דְּצַדִּיקַיָּיא חֲדָוָותָא לכ״י לְאִתְעַטָּרָא קַמֵּיהּ קוּדְשָׁא בְּרִיךְ הוּא, בְּג״כ, חֲבִיבָא הוּא יַתִּיר קַמֵּיהּ קוּדְשָׁא בְּרִיךְ הוּא, וּבְגִין כָּךְ קוּדְשָׁא בְּרִיךְ הוּאתְּאֵיב לְצְלוֹתְהוֹן דְּצַדִּיקַיָּיא בְּשַׁעְתָּא דְּאִצְטְרִיךְ לוֹן, בְּגִין דְּיָדְעֵי לְרַצּוּיֵי לְמָרֵיהוֹן.

66. Rabbi Elazar said: The prayer of the righteous causes joy to the Congregation of Yisrael, THE NUKVA, which adorns itself WITH THE PRAYER before the Holy One, blessed be He. The Holy One, blessed be He, loves it better than THE PRAYER OF THE POOR. The Holy One, blessed be He, desires the prayer of the righteous when they pray in time of need, because they know HOW to appease their Master.

67. מַה כְּתִיב בֵּיהּ בְּיַעֲקֹב, אֱלֹהֵי אָבִי אַבְרָהָם וֵאלֹהֵי אָבִי יִצְחָק ה׳ הָאוֹמֵר אֵלַי שׁוּב וגו׳, אֶעֱטַר וְאֶקְשַׁר בְּקִשּׁוּרָא חַד, כִּדְקָא חָזֵי. אֱלֹהֵי אָבִי אַבְרָהָם, לִימִינָא, וֵאלֹהֵי אָבִי יִצְחָק, לִשְׂמָאלָא. הָאוֹמֵר אֵלַי, הָכָא תָּלֵי מִלָּה, לְאִתְעַטְּרָא לְאַתְרֵיהּ בֵּינַיְיהוּ. שׁוּב לְאַרְצְךָ וּלְמוֹלַדְתְּךָ וְאֵיטִיבָה עִמָּךְ.

67. It is written that Ya'akov PRAYED, "Elohim of my father Avraham, and Elohim of my father Yitzchak, Hashem who did say to me...". He joined everything together into one knot, saying, "Elohim of my father Avraham," who is of the right and, "Elohim of my father Yitzchak," who is of the left, "who did say to me," NAMELY, TO HIMSELF, WHO REPRESENTS THE BALANCING CENTRAL COLUMN. It depends ON THE CENTRAL COLUMN to adorn His place between AVRAHAM AND YITZCHAK, RIGHT AND LEFT. HE THEREFORE SAID TO HIM, "Return to your country, and to your kindred, and I will deal well with you."

68. קָטַנְתִּי מִכֹּל הַחֲסָדִים, אַמַּאי הֲוָה אִצְטְרִיךְ הַאי עִם הַאי. אֶלָּא, אֲמַר יַעֲקֹב, אַתְּ אַבְטַחְתְּ לִי לְאוֹטָבָא עִמִּי, וַאֲנָא יְדַעְנָא, דְּכָל עוֹבְדָךְ כֻּלְּהוּ עַל תְּנַאי, הָא אֲנָא לֵית בִּי זְכוּתָא, דְּהָא קָטַנְתִּי מִכֹּל הַחֲסָדִים וּמִכָּל הָאֱמֶת אֲשֶׁר עָשִׂיתָ אֶת עַבְדֶּךָ, וְכָל מַה דַּעֲבַדְתְּ לִי עַד יוֹמָא, לָאו בְּגִין זְכוּתָאי הֲוָה, אֶלָּא בְּגִינָךְ הוּא דַּעֲבַדְתְּ לִי, וְהַהוּא טִיבוּ וּקְשׁוֹט בְּגִינָךְ הֲוָה. דְּהָא כַּד עָבַרְנָא בְּקַדְמֵיתָא, דַּהֲוֵינָא אָזֵיל מִקַּמֵּי דְעֵשָׂו, יְחִידָאי עֲבַרְנָא לֵיהּ לְהַהוּא נַהֲרָא, וְאַנְתְּ עָבְדֵית עִמִּי טִיבוּ וּקְשׁוֹט, וְהָא אֲנָא הַשְׁתָּא, מַעֲבַר לֵיהּ בִּתְרֵי מַשִּׁירְיָין, אִינּוּן תְּרֵין מַשִּׁירְיָין דְּפָלֵיג.

68. "I am unworthy of the least of all the mercies." HE ASKS: What made YA'AKOV say, "I AM UNWORTHY...," together with, "RETURN TO YOUR COUNTRY, AND TO YOUR KINDRED, AND I WILL DEAL WELL WITH YOU"? HE ANSWERS: Ya'akov said, You promised to deal well with me, and I know that whatever You do has conditions, THAT YOUR WILL SHALL BE DONE, yet I have no merit, because "I am unworthy of the least of all the mercies, and of all the truth, which You have shown Your servant." THERE IS NO NEED, THEN, TO KEEP YOUR PROMISE. Whatever You did for me until now was not for my merits, but because of YOUR GOODNESS. All those mercies and truths were BECAUSE OF YOUR GOODNESS, for when I first crossed THE RIVER JORDAN, when I fled Esav, I was alone, and You gave me mercies and truths so that now I cross the river with two camps, THAT IS, the two camps he divided.

69. עַד הָכָא סִדּוּרָא דְּשִׁבְחָא דְּמָרֵיהּ, מִכָּאן וּלְהַלְאָה בָּעָא מַה דְּאִצְטְרִיךְ לֵיהּ. לְאַחֲזָאָה לְכָל בְּנֵי עַלְמָא, דְּאִצְטְרִיךְ לֵיהּ לְבַר נָשׁ, לְסַדְּרָא שִׁבְחָא דְּמָארֵיהּ בְּקַדְמֵיתָא, וּלְבָתַר יְבָעֵי בְּעוּתֵיהּ, דְּהָכֵי עֲבַד יַעֲקֹב, בְּקַדְמֵיתָא סַדַּר שִׁבְחָא דְּמָרֵיהּ, וּלְבָתַר דְּסַדַּר שִׁבְחָא, אֲמַר בְּעוּתֵיהּ דְּאִצְטְרִיךְ לֵיהּ.

69. Up to this point, Ya'akov recited the praises of his Master. Then he asked for what he needed. This teaches people that it behooves man to first praise his Master, and only then to pray for himself. This is what Ya'akov did. He first praised his Master, and when he finished, he asked for what he needed.

70. הה״ד הַצִּילֵנִי נָא מִיַּד אָחִי מִיַּד עֵשָׂו כִּי יָרֵא אָנֹכִי אֹתוֹ פֶּן יָבֹא וְהִכַּנִי אֵם עַל בָּנִים. מִכָּאן, מַאן דְּצַלֵּי צְלוֹתֵיהּ, דְּבָעֵי לְפָרְשָׁא מִלּוֹי כִּדְקָא יָאוֹת. הַצִּילֵנִי נָא, וְאִי תֵּימָא, דְּהָא שֵׁזַבְתְּ לִי מִלָּבָן. מִיַּד אָחִי. וְאִי תֵּימָא, קְרִיבִין אוֹחֲרָנִין סְתָם, אַחִין אִקְרוּן. מִיַּד עֵשָׂו. מ״ט בְּגִין לְפָרְשָׁא מִלָּה כִּדְקָא יָאוֹת. וְאִי תֵּימָא, אֲנָא אַמַּאי אִצְטְרִיךְ, כִּי יָרֵא אָנֹכִי אֹתוֹ פֶּן יָבֹא וְהִכַּנִי. בְּגִין לְאִשְׁתְּמוֹדְעָא מִלָּה לְעֵילָא, וּלְפָרְשָׁא לָהּ כִּדְקָא יָאוֹת, וְלָא יַסְתִּים מִלָּה.

70. This is the meaning of the verse: "Deliver me, I pray You, from the hand of my brother, from the hand of Esav: for I fear him, lest he come and smite me, the mother with the children." THIS MEANS THAT AFTER PRAISING HIS MASTER, HE BEGAN TO PRAY. IT IS UNDERSTOOD from this that when one prays, one's words should be precise. HE SAID: "Deliver me, I pray You," WHICH APPEARS AS IF IT SHOULD SUFFICE, BECAUSE HE ONLY NEEDED DELIVERANCE. YET HE SAID TO THE HOLY ONE, BLESSED BE HE: Lest You say that You already rescued me from Lavan, I add, "from the hand of my brother." It may be said that other relatives are also referred to as brothers, AS IN WHAT LAVAN SAID TO YA'AKOV, "BECAUSE YOU ARE MY BROTHER, SHOULD YOU THEREFORE SERVE ME FOR NOTHING?" (BERESHEET 29:15). HE THEN EXPLAINED, saying, "from the hand of Esav." The reason is that it behooves us to explain ourselves fully. HE THEREFORE CONTINUED BY SAYING: In case You ask why I need DELIVERY, "I fear him, lest he come and smite me." ALL THIS HE SAID to explain and fully clarify things above, so there would be no misunderstanding.

71. וְאַתָּה אָמַרְתָּ הֵיטֵב אֵיטִיב עִמָּךְ וגו׳. וְאַתָּה אָמַרְתָּ הֵיטֵב אֵיטִיב, מַאי וְאַתָּה. כד״א, וְאַתָּה מְחַיֶּה אֶת כֻּלָּם, אוֹף הָכָא וְאַתָּה אָמַרְתָּ.

71. "And You did say, I will surely do you good..." (Beresheet 32:13). HE ASKS: What is meant by "And You?" HE ANSWERS: It is the same as in the verse, "and You do preserve them all" (Nechemyah 9:6), WHICH ALLUDES TO THE NUKVA, CALLED 'YOU'. Here also, "And You did say," ALLUDES TO THE NUKVA.

72. תָּא חֲזֵי, דָּוִד מַלְכָּא אֲמַר, יִהְיוּ לְרָצוֹן אִמְרֵי פִי: אִלֵּין מִלִּין דְּאִתְפָּרְשָׁן. וְהֶגְיוֹן לִבִּי: אִלֵּין מִלִּין דְּסִתִּימָן, דְּלָא יָכֵיל בַּר נָשׁ לְפָרְשָׁא לוֹן בְּפוּמֵיהּ, דָּא הוּא הֶגְיוֹן, דְּאִיהוּ בְּלִבָּא, דְּלָא יָכֵיל לְאִתְפָּרְשָׁא.

72. Come and behold: King David said, "Let the words of my mouth... be acceptable in Your sight" (Tehilim 19:15). This refers to explicit things, while the phrase, "and the meditation of my heart," refers to undisclosed things that can not be expressed by mouth. They are the meditation of the heart, which can not be explained.

73. וְעַל דָּא אִצְטְרִיךְ מִלָּה, לְאִתְפָּרְשָׁא בְּפוּמָא, וּמִלָּה דְּתַלְיָא בְּלִבָּא, וְכֹלָּא רָזָא אִיהוּ, חַד לְקֻבֵּל דַּרְגָּא תַּתָּאָה, וְחַד לְקֻבֵּל דַּרְגָּא עִלָּאָה. מִלָּה דְּאִתְפָּרְשָׁא, לְקֻבֵּל דַּרְגָּא תַּתָּאָה, דְּאִצְטְרִיךְ לְאִתְפָּרְשָׁא. הַהוּא דְּתַלְיָא בְּלִבָּא, אִיהוּ לְקֻבֵּל דַּרְגָּא פְּנִימָאָה יַתִּיר, וְכֹלָּא כַּחֲדָא אִיהוּ. וְעַל דָּא אֲמַר יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ וגו׳.

73. Thus, there should BE a matter that is explained by mouth--AS IN "THE WORDS OF MY MOUTH"--and a matter which depends upon the heart AND IS NOT EXPLICIT--THAT IS, "THE MEDITATION OF MY HEART"--for it is all a mystery. One corresponds to the lower grade, THE NUKVA, and the other to the upper grade, BINAH. That which is expressed BY MOUTH corresponds to the lower grade, which needs to be expressed, THE SECRET OF THE DISCLOSED WORLD. That which depends on the heart corresponds to the inner grade, BINAH, THE HIDDEN WORLD. And everything is one, THAT IS, THERE IS NEED OF BOTH. He therefore said: "Let the words of my mouth and the meditation of my heart be acceptable in Your sight."

74. כְּגַוְונָא דָא אֲמַר יַעֲקֹב, בְּקַדְמֵיתָא פָּרֵישׁ מִלָּה כִּדְקָא יָאוֹת, וּלְבָתַר סְתִים מִלָּה, דְּאִיהִי תַּלְיָא בְּהֶגְיוֹנָא דְּלִבָּא, דְּלָא אִצְטְרִיךְ לְפָרְשָׁא, דִּכְתִיב וְשַׂמְתִּי אֶת זַרְעֲךָ כְּחוֹל הַיָּם אֲשֶׁר לֹא יִסָּפֵר מֵרֹב. הָכָא אִיהוּ מִלָּה, דְּתַלְיָא בְּלִבָּא, דְּלָא אִצְטְרִיךְ לְפָרְשָׁא. וְכֵן אִצְטְרִיךְ כִּדְקָאֲמָרָן, בְּגִין לְיַחֲדָא יְחוּדָא שְׁלִים, כִּדְקָא יָאוֹת. זַכָּאִין אִינּוּן צַדִּיקַיָּא, דְּיָדְעֵי לְסַדְּרָא שִׁבְחָא דְּמָארֵיהוֹן כִּדְקָא יָאוֹת. וּלְמִבְעֵי בְּעוּתְהוֹן, וּבְגִין כָּךְ כְּתִיב, וַיֹּאמֶר לִי עַבְדִּי אָתָּה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאָר.

74. Ya'akov spoke in the same manner. He first explained the matter fully, and then vaguely talked of what depends on the meditation of the heart, which needs no explanation, as it is written: "and make your seed like the sand of the sea, which cannot be numbered for multitude" (Beresheet 32:13). This matter depends on the meditation of the heart and does not require explanation. It should be thus, as we said, that both must be joined together into a complete union. Happy are the righteous who know how to properly arrange the praises of their Master, and AFTERWARD say their prayers. The scripture therefore reads, "and said to Me, you are My servant, Yisrael, in whom I will be glorified" (Yeshayah 49:3).

4. "And Ya'akov was left alone"

Rabbi Chiya leads a discussion on the evil spirits that gain influence as a result of the diminution of the moon. These spirits assail people when they are sleeping--since this is a time when the soul leaves the body--and cause people to defile themselves. Thus, we learn, it is incumbent on man to purify himself and follow the paths of the Torah.

The rabbis also warn us not to travel a lonely road by ourselves or to go out at night when there are no people about, especially without the light of the moon. At these times, evil spirits--those with whom Bila'am was associated--are at large.

The Relevance of this Passage

Discord and turmoil in our lives can be traced to negative influences and evil forces that dwell in our midst. Our negative behavior creates openings for destructive entities, but the Light of this passage seals these openings shut. Moreover, the spiritual energy purifies our soul, raises our consciousness, and inspires us to eliminate self-destructive impulses that create the cracks and crevices through which dark forces enter our lives.

75. וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ וגו׳. רִבִּי חִיָּא פְּתַח וַאֲמַר לֹא תְאֻנֶּה אֵלֶיךָ רָעָה וְנֶגַע לֹא יִקְרַב בְּאָהֳלֶךָ, תָּא חֲזֵי, כַּד בָּרָא קוּדְשָׁא בְּרִיךְ הוּאעַלְמָא, עֲבַד בְּכָל יוֹמָא וְיוֹמָא עֲבִידְתֵּיהּ דְּאִתְחֲזֵי לֵיהּ, וְהָא אוֹקְמוּהּ. וְאִתְּמַר, בְּיוֹמָא רְבִיעָאָה עֲבַד נְהוֹרִין, וּכְדֵין אִתְבְּרֵי סִיהֲרָא חָסֵר, נְהוֹרָא דְּאַזְעֵירַת גַּרְמָהּ, וּבְגִין דְּאִיהִי מְאֹרַת חָסֵר וא״ו, אִתְיְהִיב דּוּכְתָּא, לְשַׁלְטָאָה כָּל רוּחִין וְשֵׁדִין, וְעִלְעוּלִין וּמַזִּיקִין וְכָל רוּחֵי מְסָאֲבֵי.

75. "And Ya'akov was left alone" (Beresheet 32:25). Rabbi Chiya opened the discussion with the verse: "No evil shall befall you, nor shall any plague come near your dwelling" (Tehilim 91:10). Come and behold: when the Holy One, blessed be He, created the world, He performed in each day the work appropriate for that day, as has been explained. It has been said that on the fourth day He created the lights, but the moon was created lacking, because it is a light that diminishes itself. For that reason, the word "lights" is spelled without the letter Vav, which leaves room for the spirits, demons, storm winds, devils, and all the Spirits of Defilement to exercise sway.

76. They all come to hover about the world and seduce MEN. They occupy deserted places, infertile fields NOT FIT FOR SOWING, and wasted deserts. They are all from the Side of Defilement. We have learned that the Spirit of Defilement comes from the corrupt serpent, WHICH IS LILIT. It is a very spirit of uncleanness that is appointed in the world to seduce people to it to him. Thus, the Evil Inclination gains mastery over the world.

76. כֻּלְּהוּ סָלְקִין וְשָׁאטִין בְּעַלְמָא לְאַסְטָאָה, וְאִתְמַנּוּן בְּרוּכְתֵּי דְּאִתְחֲרִיבוּ, וּבְחַקְלִין תַּקִּיפִין, וּבְמַדְבְּרִין חֲרֵיבִין. וְכֻלְּהוּ מִסִּטְרֵי רוּחַ מְסָאֲבָא. וְהָא אִתְּמַר, דְּהָא רוּחַ מְסָאֲבָא דְּאִתְיָא מִנְּחָשׁ עֲקִימָאָה, אִיהוּ רוּחַ מְסָאֲבָא מַמָּשׁ. וְאִיהוּ אִתְמַנָּא בְּעַלְמָא, לְאַסְטָאָה בַּר נָשׁ לְגַבֵּיהּ, וְעַל דָּא יֵצֶר הָרָע שַׁלִּיט בְּעַלְמָא.

77. It is appointed over people and dwells among them. It uses witchcraft and stealth to turn them from the ways of the Holy One, blessed be He, just as it seduced Adam and brought death to the world. So does it seduce men and cause them to be defiled.

77. וְאִיהוּ אִתְמַנֵּי לְגַבַּיְיהוּ דִּבְנֵי נָשָׁא, וְאִשְׁתַּכַּח עִמְּהוֹן, וּבַעֲקִימוּ וּבְתִסְקוֹפִין אָתֵי לְגַבַּיְיהוּ, לְאַסְטָאָה לוֹן, מֵאָרְחוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, כְּמָה דְּאַסְטֵי לְאָדָם קַדְמָאָה, וְגָרִים מוֹתָא לְכָל עַלְמָא, הָכֵי נָמֵי אַסְטֵי לְהוֹ לִבְנֵי נָשָׁא, וְגָרִים לוֹן לְאִסְתָּאֲבָא.

78. Whoever wishes to be defiled draws upon himself that Spirit of Defilement and cleaves to it. Numerous SPIRITS OF DEFILEMENT await to defile him and make him unclean. They corrupt him in this world and in the world to come, as has already been explained.

78. וּמַאן דְּאָתֵי לְאִסְתָּאֲבָא, אִיהוּ מָשִׁיךְ עֲלֵיהּ הַהוּא רוּחַ מְסָאֲבָא, וְאִתְדַּבֵּיק בַּהֲדֵיהּ, וְכַמָּה אִינּוּן דִּזְמִינִין לְסָאֲבָא לֵיהּ, וּמְסָאֲבִין לֵיהּ, וְאִיהוּ מְסָאֵב וְסָאֲבִין לֵיהּ בְּהַאי עַלְמָא, וּבְהַהוּא עַלְמָא. וְהָא אִתְּמַר.

79. When a man strives to be purified, however, the Spirit of Defilement is subdued and loses its sway over him. Then, it is written: "No evil shall befall you, nor shall any plague come near your dwelling." Rabbi Yosi said: "No evil shall befall you," refers to Lilit and, "nor shall any plague come near your dwelling," refers to the other harmful demons. This has already been explained.

79. וּבְשַׁעֲתָא דְּאָתֵי בַּר נָשׁ לְאִתְדַּכָּאָה, הַהוּא רוּחַ מְסָאֲבָא אִתְכַּפְיָיא קַמֵּיהּ, וְלָא יָכִיל לְשַׁלְטָאָה עֲלוֹי, וּכְדֵין כְּתִיב, לֹא תְאֻנֶּה אֵלֶיךָ רָעָה וְנֶגַע לֹא יִקְרַב בְּאָהֳלֶךָ. אֲמַר ר׳ יוֹסֵי, לֹא תְאֻנֶּה אֵלֶיךָ רָעָה, דָּא לִילִית, וְנֶגַע לֹא יִקְרַב בְּאָהֳלֶךָ, אִלֵּין שְׁאָר מַזִּיקִין, וְהָא אוֹקְמוּהָ וְאִתְּמַר.

80. Rabbi Elazar said: Man has been warned not to venture out alone at night, especially when the moon was created lacking, AND DOES NOT FULLY SHINE. It has been explained that the Spirit of Defilement, an evil spirit, governs at that time. HE ASKS: Who is this evil spirit? HE ANSWERS: It is the evil serpent, and "the plague" is the rider of the serpent, SAMAEL. THUS, evil and plague are as one.

80. רִבִּי אֶלְעָזָר אֲמַר, הָא אֲמָרָן, דְּלָא יִפּוֹק בַּר נָשׁ יְחִידָאָה בְּלֵילְיָא, וְכָל שֶׁכֵּן, בְּזִמְנָא דְּסִיהֲרָא אִתְבְּרִיאַת, וַהֲוָה חֲסֵרָה, וְאוֹקְמוּהָ. דְּהָא כְּדֵין, רוּחָא מְסָאֲבָא שָׁלְטָא, וְדָא הוּא רוּחַ רָעָה, מַאן רָעָה, דָּא חִוְיָא בִישָׁא. וְנֶגַע, דָּא הוּא מַאן דְּרָכִיב עַל חִוְיָא. רָעָה, וְנֶגַע, כַּחֲדָא אִינּוּן.

81. And yet we have learned that plague also refers to the plagues of those born to Adam. For all those years when Adam did not approach his wife, spirits of Defilement would come, conceive from him, and bear him offsprings called the 'plagues of the sons of men'.

81. וְאַף עַל גַּב דְּתָנִינָן, דְּנֶגַע אִלֵּין נִגְעֵי בְּנֵי אָדָם, דְּנִפְקוּ מֵאָדָם, דְּהָא כָּל אִינּוּן שְׁנִין, דְּלָא קָרֵיב אָדָם עִם אִתְּתֵיהּ, רוּחֵי מְסָאֲבֵי הֲווֹ קָא אַתְיָין, וּמִתְחַמְּמָן מִנֵּיהּ, וְאוֹלִידָן מִנֵּיהּ, וְהַנֵּי אִקְרוּן נִגְעֵי בְּנֵי אָדָם.

82. We learned that when man dreams, he has no control over his body; the body is silent, and the Spirit of Defilement comes to rest on him. Sometimes, impure female spirits come and draw him to them. Then they conceive from him and bear spirits and demons, who sometimes look like men but without hair on their heads.

82. וְהָא אִתְּמַר, דְּכַד בַּר נָשׁ בְּחֶלְמֵיהּ, וְלָא שַׁלִּיט בְּגוּפֵיהּ, וְגוּפָא אִשְׁתַּכַּךְ, רוּחַ מְסָאֲבָא אַתְיָא וְשַׁרְיָא עֲלֵיהּ, וְאִית זִמְנִין, דְּרוּחֵי נוּקְבִין מְסָאֲבִין, אַתְיָין וְקָרְבָן בַּהֲדֵיהּ, וּמְשָׁכִין לֵיהּ בַּהֲדַיְיהוּ, וּמִתְחַמְּמָן מִנֵּיהּ, וְאוֹלִידוּ לְבָתַר רוּחִין וּמַזִּיקִין, וּלְזִמְנִין אִתְחַזְיָין כְּחֵיזוּ בְּנֵי נָשָׁא, בַּר דְּלֵית לוֹן שַׁעֲרֵי בְּרֵישָׁא.

83. A man should protect himself from them with all his might. He should walk the paths of the Torah to avoid being defiled by them. For there is no one who sleeps in his bed at night who does not taste death. His soul leaves him, and when the body is left without the sacred soul, the Spirit of Defilement comes and hovers about him, and he becomes unclean. Thus, a man should not pass his hands over his eyes in the morning, because the Spirit of Defilement dwells on them.

83. וּבְכֹלָּא אִית לֵיהּ לְבַר נָשׁ לְאִסְתַּמְּרָא מִקַּמַּיְיהוּ, בְּגִין דִּיהַךְ בְּאָרְחֵי דְאוֹרַיְיתָא, וְלָא יִסְתָּאַב בַּהֲדַיְיהוּ, דְּהָא לֵית לָךְ מַאן דְּנָאִים בְּלֵילְיָא בְּעַרְסֵיהּ דְּלָא טָעִים טַעְמָא דְמוֹתָא, וְנָפְקַת נִשְׁמָתֵיהּ מִנֵּיהּ, וְכֵיוָן דְּאִשְׁתְּאַר גּוּפָא בְּלָא נִשְׁמְתָא קַדִּישָׁא, רוּחַ מְסָאֲבָא זַמִּין וְשַׁרְיָא עֲלֵיהּ וְאִסְתָּאַב, וְהָא אוֹקִימְנָא מִלָּה, דְּלֵית לֵיהּ לְבַר נָשׁ, לְאַעֲבָרָא יְדוֹי עַל עֵינוֹי בְּצַפְרָא, בְּגִין דְּהָא רוּחָא מְסָאֲבָא שַׁרְיָא עֲלַיְיהוּ וכו׳, וְהָא אִתְּמַר.

84. Come and behold: though he was beloved by the Holy One, blessed be He, NEVERTHELESS since he, Ya'akov, was alone, another spirit came to join him.

84. תָּא חֲזֵי, דְּהָא יַעֲקֹב, אַף עַל גַּב דְּאִתְרְחִים קַמֵּיהּ קוּדְשָׁא בְּרִיךְ הוּא, בְּגִין דְּאִשְׁתְּאַר בְּלְחוֹדוֹי, רוּחָא אָחֳרָא הֲוָה זַמִּין לְאִזְדַּוְּוגָא בַּהֲדֵיהּ.

85. Rabbi Shimon said: Come and behold. It is written about the wicked Bila'am, "and he went shefi ('to a steep place')" (Bemidbar 23:3). What does shefi mean? It means 'alone', as in the verse, "an adder (Heb. shefifon) in the path" (Beresheet 49:17). THAT IS, Bila'am walks alone as does a snake that lurks in byways and paths. What is the purpose of this? To draw upon himself the Spirit of Defilement, for he who walks alone at certain times, even in town, in certain places, draws upon himself the Defiled Spirit.

85. רִבִּי שִׁמְעוֹן אָמַר, תָּא חֲזֵי, מַה כְּתִיב בֵּיהּ בְּהַהוּא רָשָׁע דְּבִלְעָם, וַיֵּלֶךְ שָׁפִי, מַהוּ שָׁפִי, יְחִידָאי. כְּמָה דְּאַתְּ אָמַר שְׁפִיפוֹן עֲלֵי אֹרַח, כְּהַאי חִוְיָא דְּאָזֵיל יְחִידָאי, וְכָמִין עֲלֵי אָרְחִין וּשְׁבִילִין, הָכֵי נָמֵי בִּלְעָם, הֲוָה אָזֵיל יְחִידָאי, מַאי טַעְמָא, בְּגִין לְאַמְשָׁכָא עֲלֵיהּ רוּחָא מְסָאֲבָא, דְּכָל מַאן דְּאָזֵיל יְחִידָאי בִּזְמַנִּין יְדִיעָן, אֲפִילּוּ בְּמָתָא, בְּאַתְרִין יְדִיעָן, מָשֵׁיךְ עֲלֵיהּ רוּחָא מְסָאֲבָא.

86. Thus, a man should walk alone on the road and in the city only where other people are about. And a man should not walk alone at night, because no other people are present. For the same reason, "... his body shall not remain all night upon the tree." The spiritless corpse should not be left during the night. This is why the wicked Bila'am was walking along like a snake.

86. בְּג״כ, בְּכָל זִמְנָא, לָא יְהַךְ בַּר נָשׁ יְחִידָאי בְּאָרְחָא וּבְמָתָא, אֶלָּא בַּאֲתַר דִּבְנֵי נָשָׁא אָזְלִין וְתָבִין וּמִשְׁתַּכְּחִין תַּמָּן, וְעַל דָּא לָא יְהַךְ בַּר נָשׁ יְחִידָאי בְּלֵילְיָא, הוֹאִיל וּבְנֵי נָשָׁא לָא מִשְׁתַּכְּחֵי, וְהַיְינוּ טַעְמָא, דְּלָא תָלִין נִבְלָתוֹ עַל הָעֵץ, דְּלָא לְקַיְּימָא גּוּפָא מִיתָא בְּלָא רוּחָא, עַל אַרְעָא בְּלֵילְיָא. בְּגִין כָּךְ הַהוּא רָשָׁע דְּבִלְעָם, הֲוָה אָזֵיל יְחִידָאי, כְּהַאי נָחָשׁ, כְּמָה דְאוֹקְמוּהָ.

5. "And there wrestled a man with him"
Rabbi Shimon explains the difference between dust and earth. Dust is barren and less important than the earth, from which arises all the goodness

of the world. When Rabbi Yehuda questions him about the meaning of the verse, "He raises the poor out of the dust..." Rabbi Shimon explains that dust also signifies humility, and the moon, when she is not united with Zeir Anpin. He then applies this metaphor to the children of Israel, who are ruled by dust in Exile. This dust resembles night. When light appears and shines, however, the children of Israel shall obtain power and the Kingdom of Glory.

The Relevance of this Passage

Without the Light of The Creator, man remains dark, barren, and as spiritually worthless as dust on the ground--because, like the moon, man has no Light of his own. Just as the moon derives its light from the sun, we receive our Light and spiritual sustenance from the realm of Zeir Anpin [the Upper Worlds]. When imbued with this Light, we receive divine fruits of goodness through our marriage partners, our children, and all of life's endeavors.

87. "And there wrestled a man with him." HE ASKS: What does "wrestled (Heb. yeavek)" mean? Rabbi Shimon replied: HE CAME TO HIM from the dust (Heb. avak), AS SALL BE EXPLAINED. Dust is of lesser importance than earth. HE ASKS: What is the difference between dust and earth? HE ANSWERS: Dust is the residue of fire, THAT IS, WHAT IS LEFT FROM A FIRE IS CALLED 'DUST'. It never produces fruits. From earth, however, all fruits grow, as it comprises everything above and below.

87. וַיֵּאָבֵק אִישׁ עִמּוֹ, מַאי וַיֵּאָבֵק. רִבִּי שִׁמְעוֹן אָמַר, מִן אָבָק. אָבָק טָפֵל לֶעָפָר, מַה בֵּין עָפָר לְאָבָק. דָּא אָבָק דְּאִשְׁתָּאַר מִן נוּרָא, וְלָא עֲבַד אִיבִּין לְעָלְמִין. עָפָר: דְּכָל אִיבִּין נָפְקֵי מִנֵּיהּ, וְאִיהוּ כְּלָלָא, בְּעֵילָא וְתַתָּא.

88. Rabbi Yehuda said: If this is so, AND EARTH IS OF SUCH CONSEQUENCE, then what is THE MEANING OF THE VERSE, "He raises the poor out of the dust (lit. 'earth')" (I Shmuel 2:8)? He replied: Literally, IT MEANS HUMILITY. In such a way He raises the poor out of the earth--because THE NUKVA, CALLED 'EARTH', has nothing of her own, BUT RECEIVES EVERYTHING FROM ZEIR ANPIN. Then out of the earth, WHICH POSSESSES NOTHING AS LONG AS IT IS NOT UNITED WITH ZEIR ANPIN, come the poor, who possess nothing. But out of earth, AT THE TIME OF UNION WITH ZEIR ANPIN, come all the fruits and goodness of the world. All that is done in the world is made from the earth, as it is written: "all are of the earth, and all return to earth" (Kohelet 3:20). We have learned that all is of the earth, even the wheel of the sun, but dust never produces fruits and plants. Therefore, "there wrestled a man," SAMAEL, who came out of the dust, HIS NUKVA, and rides upon it to accuse Ya'akov.

88. אָמַר רִבִּי יְהוּדָה, אִי הָכִי, מַאי מְמַקִּים מֵעָפָר דָּל. אָמַר לוֹ כְּמַשְׁמָעוֹ, אֲבָל בְּהַאי גַּוְונָא, מְקִים מֵעָפָר דָּל, בְּגִין דְּלֵית לֵיהּ מִגַּרְמֵיהּ כְּלוּם, וּמֵהַהוּא עַפְרָא נָפַק דַּל, דְּלֵית לֵיהּ כְּלוּם, וּמֵהַהוּא עָפָר, כָּל אִיבִּין וְכָל טִיבוּ דְּעַלְמָא נָפְקֵי מִנֵּיהּ, וּבֵיהּ אִתְעֲבִידוּ כָּל עוֹבָדִין דְּעַלְמָא, כְּמָה דִּכְתִיב הַכֹּל הָיָה מִן הֶעָפָר וְהַכֹּל שָׁב אֶל הֶעָפָר, וְתָנִינָן הַכֹּל הָיָה מִן הֶעָפָר, וַאֲפִילוּ גַּלְגַּל חַמָּה. אֲבָל אָבָק, לָא עָבִיד פֵּירִין וְאִיבִּין לְעָלְמִין, וּבְגִין כָּךְ וַיֵּאָבֵק אִישׁ, דְּאַתְיָא בְּהַהוּא אָבָק, וּרְכִיב עֲלֵיהּ, בְּגִין לְקַטְרְגָא לֵיהּ לְיַעֲקֹב.

89. "...until the breaking of the day..." is the time when his power goes away and disappears, as will occur in the future. For the exile resembles the night; NAMELY, IT IS DARK, a time when the dust rules over Yisrael, and the people are thrown to the earth until light appears and daylight shines. Then Yisrael will have power and will be given the Kingdom, for they will be high saints, as it is written: "And the kingdom and dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the holy ones of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him" (Daniel 7:27).

89. עַד עֲלוֹת הַשָּׁחַר, דְּאִתְעֲבַר שׁוּלְטָנוּתֵיהּ וְאִתְחַלַּף, וְכָךְ הוּא לְזִמְנָא דְאָתֵי, בְּגִין דְּגָלוּתָא הַשְׁתָּא, כְּלֵילְיָא דַּמְיָא, וְאִיהוּ לֵילְיָא, וְשָׁלְטָא הַהוּא אָבָק עַל יִשְׂרָאֵל, וְאִינּוּן שְׁכִיבֵי לְעַפְרָא, עַד דְּיִסְתַּלַּק נְהוֹרָא, וְיִתְנַהַר יְמָמָא, וּכְדֵין יִשְׁלְטוּן יִשְׂרָאֵל, וּלְהוֹן יִתְיְהֵיב מַלְכוּתָא, דְּאִינּוּן קַדִּישֵׁי עֶלְיוֹנִין, כד״א וּמַלְכוּתָא וְשָׁלְטָנָא וּרְבוּתָא דִי מַלְכְוָת תְּחוֹת כָּל שְׁמַיָּא יְהִיבַת לְעַם קַדִּישֵׁי עֶלְיוֹנִין מַלְכוּתֵהּ מַלְכוּת עָלַם וְכֹל שָׁלְטָנַיָּא לֵהּ יִפְלְחוּן וְיִשְׁתַּמְּעוּן.

6. "Let me go, for the day breaks"

Rabbi Yehuda begins this discussion by quoting the verse, "who is she that looks out like the dawn..." to describe the process of raising the children of Israel out of Exile. This redemption, we're told, shall be accomplished gradually, as an illumination that increases measure by measure. This is matched by a decrease in the illumination and strength of Esav, until Esav is completely destroyed. After the children of Israel are raised from Exile, they will wonder with sorrow at all they endured, just as at daybreak, Ya'akov was filled with pain and sorrow for what he suffered in his struggle with Esav.

The Relevance of this Passage

Spiritual development arouses goodness and Light in our lives, but not through the pursuit of fulfillment or the search for happiness. Rather, it is achieved through the work of confronting our internal demons and negative traits. These dark forces are like a curtain dimming and blocking the Light. As the negative forces are diminished and the curtain gradually opens, the Light of Creation illuminates our lives. This process is hastened by these verses.

90. "And he said: 'Let me go, for the day breaks'. And he said: 'I will not let you go, unless you bless me'" (Beresheet 32:27). Rabbi Yehuda quoted the verse: "Who is she that looks out like the dawn, fair as the moon, clear as the sun, and terrible as an army with banners?" (Shir Hashirim 6:10). Although this verse has been taught, "Who is she that looks," refers to Yisrael, at the time when the Holy One, blessed be He, will raise them and bring them out of exile. He will first open a tiny, very thin aperture of light for them. Then HE WILL OPEN FOR THEM a slightly larger opening, until the Holy One, blessed be He, opens wide the supernal gates of the four directions of the world.

90. וַיֹּאמֶר שַׁלְּחֵנִי כִּי עָלָה הַשָּׁחַר וַיֹּאמֶר לֹא אֲשַׁלֵּחֲךָ כִּי אִם בֵּרַכְתָּנִי. רִבִּי יְהוּדָה פְּתַח וַאֲמַר, מִי זֹאת הַנִּשְׁקָפָה כְּמוֹ שָׁחַר יָפָה כַלְּבָנָה בָּרָה כַּחַמָּה אֲיֻמָּה כַּנִּדְגָּלוֹת. הַאי קְרָא אוֹקְמוּהָ וְאִתְּמַר, אֲבָל מִי זֹאת הַנִּשְׁקָפָה, אִלֵּין אִינּוּן יִשְׂרָאֵל, בְּזִמְנָא דְּקוּדְשָׁא בְּרִיךְ הוּא אִיתוֹקִים לוֹן, וְיָפִיק מִן גָּלוּתָא, כְּדֵין יִפְתַּח לוֹן פִּתְחָא דִּנְהוֹרָא, דַּקִּיק זְעֵיר, וּלְבָתַר פִּתְחָא אַחֲרִינָא, דְּאִיהוּ רַב מִינֵּיהּ, עַד דְּקוּדְשָׁא בְּרִיךְ הוּא יִפְתַּח לוֹן תַּרְעִין עִלָּאִין, פְּתִיחִין לְאַרְבַּע רוּחֵי עָלְמָא.

91. Everything that the Holy One, blessed be He, does to the children of Yisrael and the righteous among them is done in this way, TO ACHIEVE REDEMPTION LITTLE BY LITTLE instead of all at once. THIS IS SIMILAR TO a person who always dwells in the dark. To give him light, first we should shine upon him a small light, thin as a needle, and then a slightly stronger one, and so on until full light shines upon him.

91. וְכֵן כָּל מַה דְּעָבִיד קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, וּלְצַדִּיקַיָּיא דִּי בְהוֹ, הָכֵי כֻּלְּהוּ, וְלָאו בְּזִמְנָא חָדָא. לְבַר נָשׁ דְּאִתְיְהִיב בַּחֲשׁוֹכָא, וְדִיוּרֵיהּ הֲוָה בַּחֲשׁוֹכָא תְּדִיר, כַּד יִבְעוּן לְאַנְהָרָא לֵיהּ, בַּעְיָין לְאִפְתְּחָא לֵיהּ נְהוֹרָא זְעֵירְתָּא, כְּעֵינָא דְּמַחֲטָא, וּלְבָתַר רַב מִנֵּיהּ, וּכְדֵין בְּכָל זִמְנָא, עַד דְּיִנְהֲרוּן לֵיהּ כָּל נְהוֹרָא, כִּדְקָא יָאוֹת.

92. This is true for Yisrael, as it is written, "Little by little I will drive them out from before you, until you be increased" (Shemot 23:30). It is also true for a man who is recuperating. He does recover all at once, but becomes well little by little. This is not so for Esav, for he received illumination at one time, and it was lost to him little by little, and will continue until Yisrael become stronger and wipe him from this world and the world to come. Because AT FIRST, light shone on him instantly, he was completely destroyed. However, the light of Yisrael shines brighter, little by little, until they are strong. Then the Holy One, blessed be He, will shine on them forever.

92. כָּךְ אִינּוּן יִשְׂרָאֵל, כִּדְבָר אַחֵר מְעַט מְעַט אֲגָרְשֶׁנּוּ מִפָּנֶיךָ עַד אֲשֶׁר תִּפְרֶה וגו׳. וְכֵן לְמַאן דְּאָתֵי אַסְוָותָא, לָאו אִיהוּ בְּשַׁעְתָּא חָדָא, אֶלָּא זְעֵיר זְעֵיר, עַד דְּיִתְתַּקַּף. אֲבָל לְעֵשָׂו, לָאו הָכֵי, אֶלָּא בְּזִמְנָא חָדָא נָהֵיר לֵיהּ, וְאִתְאֲבִיד מִנֵּיהּ זְעֵיר זְעֵיר, עַד דְּיִתְתַּקְּפוּן יִשְׂרָאֵל, וְיִשֵּׁיצוּן לֵיהּ מִכֹּלָּא, מֵעַלְמָא דֵּין וּמֵעַלְמָא דְּאָתֵי. וּבְגִין דְּנָהֵיר בְּשַׁעְתָּא חָדָא, הֲוָה לֵיהּ שֵׁצִיאוּ מִכֹּלָּא. אֲבָל יִשְׂרָאֵל, נְהוֹרָא דִלְהוֹן זְעֵיר זְעֵיר, עַד דְּיִתְתַּקְּפוּן, וְיַנְהִיר לוֹן קוּדְשָׁא בְּרִיךְ הוּאלְעָלְמִין.משום

93. Everyone asked about them, as it is written: "Who is she that looks out like the dawn?" THE DAWN (HEB. SHACHAR, FROM SHACHOR, MEANING 'BLACK') refers to the early morning, NAMELY, TO THE DARKNESS THAT GROWS STRONGER BEFORE MORNING LIGHT. It is the thinest light MENTIONED. Then, "fair as the moon," because the light of the moon is stronger than that of dawn. Then, she is "clear as the sun," whose light is stronger even than that of the moon. And finally, she is as "terrible as an army with banners," WHICH MEANS that her light has reached full strength.

93. וְכֹלָּא שָׁאֲלֵי לוֹן וְאָמְרֵי, מִי זֹאת הַנִּשְׁקָפָה כְּמוֹ שָׁחַר, אִיהוּ קַדְרוּתָא דְצַפְרָא, וְדָא אִיהוּ נְהוֹרָא דַקִּיק. וּלְבָתַר יָפָה כַלְּבָנָה, בְּגִין דְּסִיהֲרָא, נְהוֹרָא דִילָהּ נָהֵיר יַתִּיר מִשַּׁחַר. וּלְבָתַר בָּרָה כַּחַמָּה, בְּגִין דְּנְהוֹרֵיהּ, תַּקִּיף וְנָהִיר יַתִּיר מִסִּיהֲרָא. וּלְבָתַר אֲיֻמָּה כַּנִּדְגָּלוֹת, תַּקִּיפָא בְּנְהוֹרָא תַּקִּיף, כִּדְקָא יָאוֹת.

94. תָּא חֲזֵי, בְּעוֹד דְּאִתְחַשַׁךְ יְמָמָא, וְאִתְכַּסְיָא נְהוֹרָא, וְאָתֵי צַפְרָא, יִתְנַהֵר בְּקַדְמֵיתָא זְעֵיר זְעֵיר, עַד דְּיִתְרַבֵּי נְהוֹרָא כִּדְקָא יָאוֹת, דְּהָא כְּיוָן דְּקוּדְשָׁא בְּרִיךְ הוּא יִתְעַר לְאַנְהָרָא לָהּ לִכְנֶסֶת יִשְׂרָאֵל, יִתְנַהֵיר בְּקַדְמֵיתָא כְּמוֹ שָׁחַר, דְּאִיהִי אוּכְמָא, וּלְבָתַר יָפָה כַּלְּבָנָה, וּלְבָתַר בָּרָה כַּחַמָּה. וּלְבָתַר אֵימָה כַּנִּדְגָּלוֹת, כְּמָה דְּאִתְּמַר.

94. Come and behold: in the early morning, it is dark and the light is concealed. Then, the morning begins to light up. It shines little by little until the light reaches its full strength. Similarly, the Holy One, blessed be He, will shine on the Congregation of Yisrael. First He will shine like the dawn, which is black, then "fair as the moon," and later, "clear as the sun." Eventually He will shine "terrible as an army with banners."

95. וְתָא חֲזֵי, כְּיוָן דְּאִסְתַּלַּק צַפְרָא, דְּהָא לָא כְּתִיב כִּי בָא הַשָּׁחַר, אֶלָּא כִּי עָלָה, דְּהָא בְּזִמְנָא כִּי בָא הַשָּׁחַר, כְּדֵין אִתְתַּקַּף הַהוּא מְמַנָּא, וְאַכִּיש לֵיהּ לְיַעֲקֹב, בְּגִין דְּהַהוּא מְמַנָּא אַכִּיש לְיַעֲקֹב, לְמֵיהַב תַּקִּיפוּ לְאִתַּתְקָפָא לְעֵשָׂו.

95. Come and behold: IT IS LITERALLY WRITTEN that "dawn has gone up," rather than 'day breaks'. This is because when dawn comes, the minister OF ESAV grows stronger and attacks Ya'akov. This act enables Esav to recover and grow stronger.

96. וְכַד סָלֵיק הַהוּא אוּכְמָא דְּשָׁחַר, אָתָא נְהוֹרָא, וְאִתְתַּקַּף יַעֲקֹב, דְּהָא כְּדֵין מָטָא זִמְנֵיהּ לְאִתְנַהֲרָא, מַה כְּתִיב, וַיִּזְרַח לוֹ הַשֶּׁמֶשׁ כַּאֲשֶׁר עָבַר אֶת פְּנוּאֵל וְהוּא צוֹלֵעַ עַל יְרֵכוֹ. וַיִּזְרַח לוֹ הַשֶּׁמֶשׁ, דְּהָא כְּדֵין זִמְנָא לְאִתְנַהֲרָא.

96. But as the darkness of dawn emerges, the light comes and Ya'akov becomes stronger, for it is his time to shine, as it is written: "And as he passed over Penuel the sun rose upon him, and he limped upon his thigh" (Beresheet 32:32). Thus, "the sun rose upon him," because it was the time to shine.

97. וְהוּא צוֹלֵעַ עַל יְרֵכוֹ. כְּדֵין אִיהוּ רָמֵז, דְּהָא בְּעוֹד דְּיִשְׂרָאֵל בְּגָלוּתָא, וְסָבְלִין כְּאֵבִין וְצַעֲרִין, וְכַמָּה בִּישִׁין, כַּד אִתְנַהֵיר לוֹן יְמָמָא, וְיֵיתֵי לוֹן נַיְיחָא, כְּדֵין יִסְתַּכְּלוּן, וְיִכְאֲבוּן בְּגַרְמַיְיהוּ, מִכַּמָּה בִּישִׁין וְצַעֲרִין, דְּסָבְלוּ, וְיִתְמְהוּ עֲלַיְיהוּ, בְּגִין כָּךְ וַיִּזְרַח לוֹ הַשֶּׁמֶשׁ. דְּהַהוּא זִמְנָא דְּנַיְיחָא, וּכְדֵין וְהוּא צוֹלֵעַ עַל יְרֵכוֹ, אִתְכָּאַב וְצָעִיר גַּרְמֵיהּ, עַל מַה דַּעֲבַר.

97. The verse, "and he limped upon his thigh," alludes to the fact that as long as Yisrael are in exile, they suffer pain, sorrow, and evil mishaps. However, as soon as day breaks after they have rested, they will look back with sorrow in their hearts on all the afflictions and pain they have suffered, and they will wonder about them. Therefore THE SCRIPTURE SAYS, "the sun rose upon him," NAMELY, THE SUN of the time of rest, when "he limped upon his thigh," WHICH MEANS THAT he was filled with pain and sorrow for what he had suffered.

98. וְאִיהוּ כַּד אִסְתַּלַּק קַדְרוּתָא דְּשַׁחֲרָא, כְּדֵין אִתְתַּקַּף וְאִתְאֲחִיד בֵּיהּ, דְּכַד אִתְחַלַּשׁ חֵילֵיהּ, דְּלֵית לֵיהּ שׁוּלְטָנוּתָא אֶלָּא בְּלֵילְיָא, וְיַעֲקֹב שָׁלְטָנוּתֵיהּ בִּימָמָא. וְעַל דָּא אֲמַר, וַיֹּאמֶר שַׁלְּחֵנִי כִּי עָלָה הַשָּׁחַר, דְּהָא אֲנָא בִּרְשׁוּתָךְ קָאִימְנָא, וְהָא אִתְּמַר וְאוֹקְמוּהָ.

98. When dawn rose, YA'AKOV grew stronger and seized him, for the strength OF THE ANGEL failed, since he is only powerful at night, while Ya'akov rules during the day. Therefore it is written, "And he said, 'Let me go, for the day breaks'," and I am in your hands. This we have already learned.

7. The sinew of the vein

Rabbi Chiya opens a discussion on the significance of the sinew of Ya'akov's thigh, which we can now identify as the sciatic nerve. Had the sinew not failed Ya'akov on the night he struggled with Esav's minister, Ya'akov would have prevailed over Esav's power completely, both on high and here below. Rabbi Shimon then explains that because the energy of Ya'akov's thigh was broken; the strength of the upholders of the Torah was diminished. As a result, none of the prophets, except Moses, were able to retain their faculties unimpaired when receiving divine messages. Thus, it is incumbent on the children of Israel to preserve the sinew of the thigh vein. The dark side controls the sciatic nerve in all creatures, including cows, so that none may be defiled by eating or benefiting from it in other ways. In addition, we learn, the children of Israel are responsible for preserving the power of the Torah by supporting those who toil in it.

The Relevance of this Passage

The sciatic nerve affects the lower back and extends down through the thigh, which supports and upholds the body. The thigh corresponds to the students of a righteous sage who support their master, or to benefactors who financially assist those who engage in Torah study and the revelation

of spiritual Light. When the dark side seeks to penetrate an individual, it will often attack supporting elements that are not as strong as the person himself. The Evil Inclination will strike first at our vulnerabilities and weaknesses. These verses fortify our defenses. In addition, we arouse great spiritual Light to strengthen those who support the righteous in their endeavor to reveal the Light of the Torah to all the world.

99. "Therefore the children of Yisrael eat not of the sinew of the vein... because he touched the hollow of Ya'akov's thigh in the sinew of the vein." It is forbidden to enjoy it or even to give it to a dog. HE ASKS: Why is it called the 'sinew of the vein' (Heb. nashe)? HE ANSWERS: The sinew SEDUCES (Heb. menasheh) men from serving their Master. There lies the Evil Inclination.

99. עַל כֵּן לֹא יֹאכְלוּ בְּנֵי יִשְׂרָאֵל אֶת גִּיד הַנָּשֶׁה וגו׳, כִּי נָגַע בְּכַף יֶרֶךְ יַעֲקֹב בְּגִיד הַנָּשֶׁה, דְּאַפִּילוּ בַּהֲנָאָה אָסִיר, וַאֲפִילוּ לְיַהֲבֵיהּ לְכַלְבָּא. וְאַמַּאי אִקְרֵי גִּיד הַנָּשֶׁה. כְּלוֹמַר, גִּיד דְּאִיהוּ מְנַשֶּׁה לִבְנֵי נָשָׁא, מִפּוּלְחָנָא דְּמָארֵיהוֹן, וְתַמָּן הוּא יֵצֶר הָרָע רְבִיעַ.

100. When the angel wrestled with Ya'akov, he could not find a weak place in his body through which to overcome Ya'akov, because the parts of his body were all strong and without weakness--AND THE KLIPAH TAKES HOLD ONLY IN A PLACE OF WANT AND WEAKNESS. What did he do then? "...he touched the hollow of his thigh," the sinew of the vein, his own kind, that is, the Evil Inclination which is his own kind. And there is the place OF THE EVIL INCLINATION, from where it comes to harm people.

100. וְכֵיוָן דְּאִתְדַּבַּק עִם יַעֲקֹב, לָא אַשְׁכַּח אֲתַר דְּיָכֵיל לְאִתְגַּבְּרָא עֲלֵיהּ דְּיַעֲקֹב, בְּגִין דְּכָל שַׁיְיפֵי גּוּפָא סַיְיעֵי לְיַעֲקֹב, וְכֻלְּהוּ הֲווֹ תַּקִּיפִין, וְלָא הֲווֹ בְּהוֹן חוּלְשָׁא, מָה עֲבַד, וַיִּגַּע בְּכַף יְרֵכוֹ בְּגִיד הַנָּשֶׁה, בְּזִינֵיהּ, בְּיֵצֶר הָרַע דְּאִיהוּ זִינֵיהּ וְאַתְרֵיהּ, וּמִתַּמָּן אָתֵי יֵצֶר הָרַע עַל בְּנֵי נָשָׁא.

101. For that reason the Torah reads, "Therefore the children of Yisrael eat not of the sinew of the vein." The friends said that a man's body parts allude to higher places. IF THE MEMBER is good, IT DRAWS goodness; if it be evil, IT DRAWS evil. Thus, each ANIMAL member WE EAT strengthens the CORRESPONDING member OF THE MAN WHO EATS IT. Assuredly, the sinew of the vein strengthens the Evil Inclination, which is its own kind, and therefore the children of Yisrael do not eat it. But the heathen nations may eat it, as they are of the side and kind of their angel Samael, for it strengthens their hearts.

101. וּבְגִין כָּךְ אָמְרָה אוֹרַיְיתָא לֹא יֹאכְלוּ בְּנֵי יִשְׂרָאֵל אֶת גִּיד הַנָּשֶׁה. כְּמָה דַּאֲמָרוּ חַבְרַיָּיא, בְּשַׁיְיפִין דְּבַר נָשׁ, דְּרָמִיז לְעֵילָא, אִי טַב טַב, וְאִי בִּישׁ בִּישׁ, וּבְגִין כָּךְ, כָּל שַׁיְיפָא מַתְקִיף שַׁיְיפָא, וַדַּאי גִּיד הַנָּשֶׁה מַתְקִיף לְיֵצֶר הָרָע, דְּהוּא זִינֵיהּ, וּבְנֵי יִשְׂרָאֵל לָא יֹאכְלוּ לֵיהּ, דְּלָאו אִינּוּן מִסִּטְרֵיהּ וּמִזִּינֵיהּ, אֲבָל עַמִּין עע״ז, יֹאכְלוּ לֵיהּ, דְּאִיהוּ מִסִּטְרָא וּמִזִּינָא דְּמַלְאָכָא דִלְהוֹן, דְּאִיהוּ סמא״ל, בְּגִין לְתָקְפָא לִבְּהוֹן.

102. Man has 248 members in his body corresponding to the 248 positive commandments in the Torah and to the 248 angels, with whom the Shechinah is clothed, named after their Master.

102. בְּגִין דְּאִית בְּבַר נָשׁ, רמ״ח שַׁיְיפִין, לְקֻבֵּל רמ״ח פִּקּוּדִין דְּאוֹרַיְיתָא, דְּאִינּוּן לְמֶעְבַּד אִתְיַהֲבוּ, וְלְקֻבֵּל רמ״ח מַלְאָכִין, דְּאִתְלַבְּשַׁת בְּהוֹן שְׁכִינְתָּא, וּשְׁמָא דִלְהוֹן כִּשְׁמָא דְּמָארֵיהוֹן.

103. There are 365 sinews, corresponding to 365 prohibitory precepts, AND THE SINEW OF THE VEIN IS ONE OF THEM. They correspond to the 365 days of the year, THAT IS, TOGETHER WITH THE TEN PENITENTIARY DAYS, the ninth of Av being one of them. It corresponds to THE ANGEL Samael, who is one of the 365 angels RULING OVER THE 365 DAYS OF THE YEAR. THE NINTH OF AV IS ONE OF THE DAYS OF THE YEAR, AND THE SINEW OF THE VEIN IS ONE OF THE 365 SINEWS. BOTH BELONG TO THE SAME CATEGORY. Thus, the Torah reads, "Therefore the children of Yisrael eat not of the sinew of the vein." The particle "Et" ('the') here includes the ninth of Av, when it is forbidden to eat and drink, BEING IN THE SAME CATEGORY AS THE SINEW OF THE VEIN.

103. וְאִית בְּבַר נָשׁ שס״ה גִּידִין, וּלְקֻבְּלֵהוֹן שס״ה פִּקּוּדִין, דְּלָאו אִינּוּן, אִתְיְהִיבוּ לְמֶעְבַּד, וְלְקֻבֵּל שס״ה יוֹמֵי שַׁתָּא, וְהָא תִּשְׁעָה בְּאָב חַד מִנְּהוֹן, דְּאִיהוּ לְקֻבֵּל סמא״ל, דְּאִיהוּ חַד מֵאִינּוּן שס״ה מַלְאָכִין, וּבג״כ אָמְרָה אוֹרַיְיתָא, לֹא יֹאכְלוּ בְּנֵי יִשְׂרָאֵל אֶת גִּיד הַנָּשֶׁה, א״ת לְאַסְגָּאָה תִּשְׁעָה בְּאָב, דְּלָא אָכְלִין בֵּיהּ, וְלָא שָׁתִין.

104. וּבְגִין כָּךְ חָזָא קוּדְשָׁא בְּרִיךְ הוּא כֹּלָּא, וְנִרְמַז בְּהוֹן רֶמֶז לְיַעֲקֹב, וַיֵּאָבֵק אִישׁ עִמּוֹ, בְּכָל יוֹמֵי שַׁתָּא, וּבְכָל שַׁיְיפִין דְּיַעֲקֹב, וְלָא אַשְׁכַּח בַּר הַהוּא גִּיד הַנָּשֶׁה, מִיָּד תְּשַׁשׁ חֵילֵיהּ דְּיַעֲקֹב, וּבְיוֹמֵי שַׁתָּא אַשְׁכַּח יוֹם תִּשְׁעָה בְּאָב, דְּבֵיהּ אִתְתַּקַּף וְאִתְגְּזַר דִּינָא עֲלָנָא, וְאִתְחָרַב בֵּי מַקְדְּשָׁא, וְכָל מַאן דְּאָכֵיל בְּתִשְׁעָה בְּאָב, כְּאִילוּ אָכֵיל גִּיד הַנָּשֶׁה. ר׳ חִיָּא אָמַר, אִלְמָלֵא לָא אִתְחַלַּשׁ חֵילָא דָא דְּיַעֲקֹב, הֲוָה אִתְקַיֵּים יַעֲקֹב לְגַבֵּיהּ, וְאִתְבַּר חֵילָא דְעֵשָׂו, לְעֵילָא וְתַתָּא.

104. The Holy One, blessed be He, saw it all, and there is a hint to Ya'akov IN THE VERSE: "And there wrestled a man with him," all the days of the year and with all of Ya'akov's members, but found NO PLACE TO HOLD ON TO but the sinew of the vein. Immediately, Ya'akov's strength diminished. Among the day of the year, he found the Ninth of Av, when SAMAEL was stronger, and we were sentenced, and the Temple destroyed. He who eats on the ninth of Av, eats as if of the sinew of the vein. Rabbi Chiya says: Had the strength of Ya'akov's THIGH not weakened, Ya'akov would have prevailed, and Esav's power would have been broken above and below.

105. רִבִּי שִׁמְעוֹן פְּתַח וַאֲמַר, כְּמַרְאֵה הַקֶּשֶׁת אֲשֶׁר יִהְיֶה בֶּעָנָן בְּיוֹם הַגֶּשֶׁם כֵּן מַרְאֵה הַנֹּגַהּ סָבִיב הוּא מַרְאֵה דְּמוּת כְּבוֹד יי׳ וָאֶרְאֶה וָאֶפֹּל עַל פָּנַי וגו׳. הַאי קְרָא אִתְּמָא. אֲבָל תָּא חֲזֵי, דְּהָא כְּתִיב וְלֹא קָם נָבִיא עוֹד בְּיִשְׂרָאֵל כְּמֹשֶׁה. מַה בֵּין מֹשֶׁה לִשְׁאָר נְבִיאֵי עָלְמָא. מֹשֶׁה אִסְתַּכַּל בְּאַסְפַּקְלַרְיָאה דְּנָהִירָא, שְׁאָר נְבִיאֵי, לָא הֲווֹ מִסְתַּכְּלֵי, אֶלָּא בְּאַסְפַּקְלַרְיָאה דְּלָא נָהִירָא. מֹשֶׁה הֲוָה שָׁמַע וְקָאֵים עַל רַגְלוֹי, וְחֵילֵיהּ אִתְתַּקַּף, וַהֲוָה יָדַע מִלָּה עַל בּוּרְיֵיהּ, כְּמָה דִּכְתִיב וּמַרְאֶה וְלֹא בְחִידוֹת. שְׁאָר נְבִיאֵי, הֲווֹ נָפְלֵי עַל אַנְפַּיְיהוּ, וְאִתְחַלַּשׁ חֵילָא דִלְהוֹן, וְלָא הֲווֹ יָכְלֵי לְקָיְימָא עַל בּוּרְיֵיהּ דְּמִלָּה, מַאן גָּרַם לוֹן דָּא, בְּגִין דִּכְתִיב, כִּי נָגַע בְּכַף יֶרֶךְ יַעֲקֹב וְהוּא צוֹלֵעַ עַל יְרֵכוֹ.

105. Rabbi Shimon opened the discussion with the verse: "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of Hashem, And when I saw it, I fell upon my face" (Yechezkel 1:28). We have already studied this verse, yet come and behold: it is written, "And there arose not a prophet since in Yisrael like Moshe" (Devarim 34:10). HE ASKS: What is the difference between Moshe and the other prophets? HE ANSWERS: Moshe looked into a clear mirror, ZEIR ANPIN; the other prophets beheld only a clouded mirror, THE NUKVA. Moshe heard the prophecy standing, and his power was strengthened. He understood the matter thoroughly, as it is written: "manifestly, and not in dark speeches" (Bemidbar 12:8). The other prophets fell upon their faces AT THE TIME OF PROPHECY, and became weak because they could not understand it clearly. This was because "he touched the hollow of Ya'akov's thigh," "and he limped upon his thigh."

106. וְכָל אִינּוּן נְבִיאִין, לָא יָכִילוּ לְקָיְימָא, עַל מַה דְּזַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְמֶעְבַּד לֵיהּ לְעֵשָׂו, בַּר עוֹבַדְיָה נְבִיאָה, דַּהֲוָה גִּיּוֹרָא, דְּאָתֵי מִסִּטְרָא דְעֵשָׂו, דָּא קָאֵים בְּקִיּוּמֵיהּ עֲלֵיהּ דְּעֵשָׂו, וְלָא אִתְחַלַּשׁ חֵילֵיהּ.

106. No prophet knew what the Holy One, blessed be He, was destined to do to Esav, except the prophet Ovadyah, who was a proselyte from the side of Esav. He understood clearly what pertained to Esav, yet his strength did not diminish, AS RECORDED IN THE BOOK OF OVADYAH.

107. וְע״ד כָּל שְׁאָר נְבִיאֵי, אִתְחַלַּשׁ תּוֹקְפֵיהוּ, וְלָא הֲווֹ יָכְלִין לְאִתְקָיְימָא, לְקַבְּלָא מִלָּה עַל בּוּרְיֵיהּ כִּדְקָא יָאוֹת, מַאי טַעְמָא, בְּגִין כִּי נָגַע בְּכַף יֶרֶךְ יַעֲקֹב בְּגִין הַנָּשֶׁה, דְּנָסִיב וְשָׁאִיב כָּל חֵילָא דִּירְכָא, וְעַל דָּא אִתְבַּר חֵילָא דִּירְכָא, וְאִשְׁתָּאַר צוֹלֵעַ עַל יְרֵכוֹ, דְּהָא כָּל נְבִיאִין דְּעָלְמָא, לָא יָכִילוּ לְאִדְבְּקָא וּלְקָיְימָא בֵּיהּ. תָּא חֲזֵי, נְבִיאִין כֻּלְּהוּ, בַּר מֹשֶׁה, לָא קָיְימוּ בְּתוֹקְפֵיהוּ כִּדְקָא חָזֵי.

107. This is why the other prophets were weakened and could not perceive and grasp the prophecy as they ought. The reason is that "he touched the hollow of Ya'akov's thigh in the sinew of the vein." He drew and sucked away the power of the thigh. The power of the thigh broke, leaving him limping on his thigh and all the prophets in the world limited in their conception and understanding. Come and behold: all the prophets except Moshe did not understand things clearly.

108. There is no one to support the students of the Torah, to give them MONEY for their needs in their pockets and thereby strengthen them. The Torah is forgotten with every generation and its power is daily diminished because the students of the Torah have no support. THE SECRET OF, "HE LIMPED UPON HIS THIGH," IS THAT NO ONE GIVES SUPPORT AND STRENGTH FOR THE STUDENTS OF THE TORAH, AND THEY ARE UNABLE TO CONTINUE TO STUDY IT. THEREFORE, the evil kingdom grows stronger every day. Behold what this sin causes when no one supports the Torah, ZEIR ANPIN, properly. The supports OF ZEIR ANPIN are weakened--THAT IS, NETZACH AND HOD OF ZEIR ANPIN, CALLED 'SUPPORTS'--and as a result, he who has no legs or thighs, on which to stand THE PRIMORDIAL SERPENT, is thereby strengthened.

108. וּמַאן דְּלָעֵי בְּאוֹרַיְיתָא, וְלֵית מַאן דְּסָמִיךְ לֵיהּ, וְלָא אִשְׁתְּכַח מַאן דְּאַטֵּיל מְלַאי לְכִיסֵיהּ לְאִתְתַּקְפָא, עַל דָּא, אוֹרַיְיתָא קָא מִשְׁתַּכְּחָא בְּכָל דָּרָא וְדָרָא, וְאִתְחַלַּשׁ תּוּקְפָא דְאוֹרַיְיתָא כָּל יוֹמָא וְיוֹמָא, בְּגִין דְּלֵית לוֹן לְאִינּוּן דְּלָעָאן בָּהּ, עַל מַה דְּסָמְכִין, וּמַלְכוּ חַיְיבָא אִתְתַּקַּף בְּכָל יוֹמָא וְיוֹמָא. כַּמָּה גָּרִים חוֹבָא דָּא, וּבְגִין דְּלֵית מַאן דְּאַסְמִיךְ לְאוֹרַיְיתָא כִּדְקָא יָאוֹת, אִינּוּן סָמְכִין חַלָּשִׁין, וְגָרְמִין לְאִתְתַּקְפָא, לְהַהוּא דְּלֵית לֵיהּ שׁוֹקִין וְרַגְלִין לְקַיְימָא עֲלַיְיהוּ.

109. He began the discussion with the verse: "And Hashem Elohim said to the serpent, because you have done this, you are cursed above all cattle...upon your belly shall you go" (Beresheet 3:14). HE ASKS: What is the meaning of, "upon your belly shall you go"? HE ANSWERS: Its supports were broken. Its legs were cut off and it had nothing to stand on. Thus, when the children of Yisrael do not support the Torah, THAT IS, PROVIDE FOR THOSE WHO ARE OCCUPIED IN ITS STUDY, they strengthen THE SERPENT by giving it legs on which to stand. FOR THE OTHER SIDE IS BUILT ON LACKIN HOLINESS.

109. פְּתַח וַאֲמַר, וַיֹּאמֶר יי׳ אֱלֹהִים אֶל הַנָּחָשׁ כִּי עָשִׂיתָ זֹאת אָרוּר אַתָּה מִכָּל הַבְּהֵמָה וגו׳, עַל גְּחוֹנְךָ תֵּלֵךְ. מַאי עַל גְּחוֹנְךָ תֵּלֵךְ. דְּאִתְּבְּרוּ סָמְכִין דִּילֵיהּ, וּקְצִיצוּ רַגְלוֹי, וְלֵית לֵיהּ עַל מַה דְּקָאִים. כַּד יִשְׂרָאֵל לָא בְּעָאן לְסָמְכָא לֵיהּ לְאוֹרַיְיתָא, אִינּוּן יָהֲבִין לֵיהּ, סָמְכִין וְשׁוֹקִין, לְקַיְימָא וּלְאִתְתַּקְפָא בְּהוֹ.

110. תָּא חֲזֵי, כַּמָּה עֲקִימוּ וְחַכִּימוּ, אִתְחַכַּם בְּהַהוּא לֵילְיָא, הַהוּא דְּרָכִיב נָחָשׁ, לְקַבְלֵיהּ דְּיַעֲקֹב, דְּהָא אִיהוּ הֲוָה יָדַע, דִּכְתִיב הַקּוֹל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו, וְאִי פָּסִיק קָלָא דְּיַעֲקֹב, כְּדֵין וְהַיָּדַיִם יְדֵי עֵשָׂו, בְּגִין כָּךְ, אִסְתַּכַּל לְכָל סִטְרִין, לְאַבְאָשָׁא לֵיהּ לְיַעֲקֹב, וּלְאַפְסָקָא קָלֵיהּ.

110. Come and behold: how much deceit and crookedness did that rider of the serpent, SAMAEL, employ against Ya'akov that night. He knew well the verse, "The voice is Ya'akov's voice, but the hands are the hands of Esav" (Beresheet 27:22), WHICH MEANS THAT if the voice of Ya'akov, THE VOICE OF THE TORAH, is interrupted, POWER IS TRANSFERRED TO the hands of Esav. He therefore searched on every side to harm Ya'akov and stop the voice OF HIS TORAH.

111. וְחָמָא לֵיהּ תַּקִּיף בְּכֹלָּא. דְּרוֹעִין מִסִּטְרָא דָא וּמִסִּטְרָא דָא, דְּאִינּוּן תָּקְפִין. גּוּפָא, דְּאִתְתַּקַּף בֵּינַיְיהוּ, וְחָמָא תּוּקְפָא דְאוֹרַיְיתָא, וְאִתְתַּקַּף בְּכֹלָּא, כְּדֵי וַיִּרָא כִּי לֹא יָכוֹל לוֹ. מָה עָבַד, מִיָּד וַיִּגַּע בְּכַף יְרֵכוֹ, דְּאִתְחַכַּם לְקַבְלֵיהּ, אָמַר כֵּיוָן דְּאִתְּבְּרוּ סָמְכִין דְּאוֹרַיְיתָא, מִיָּד אוֹרַיְיתָא לָא אִתְתַּקַּף, וּכְדֵין יִתְקַיֵּים מַה דַּאֲמַר אֲבוּהוֹן, הַקּוֹל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו. וְהָיָה כַּאֲשֶׁר תָּרִיד וּפָרַקְתָּ עֻלּוֹ מֵעַל צַוָּארֶךָ.

111. He found him strong IN EVERY RESPECT; HE SAW THAT his arms on this and that side, CHESED AND GVURAH CALLED 'AVRAHAM' AND 'YITZCHAK', are strong; HE SAW the body, THE SECRET OF YA'AKOV, WHO CONNECTS THE TWO ARMS, strengthened between them. He saw the power of his Torah strong IN EVERY RESPECT and was afraid lest he would not prevail against him. What did he do? At once, "he touched the hollow of his thigh," THE SUPPORTS OF THE TORAH. He employed cunning against him, saying: Now that the supports of the Torah are broken, the Torah can no longer be strong, and their father's words shall be fulfilled: "The voice is Ya'akov's voice, but the hands are the hands of Esav," and, "and it shall come to pass when you shall have the dominance, that you shall break his yoke from off your neck" (Beresheet 27:40).

112. וּבְדָא אִתְחַכַּם לְקַבְלֵיהּ דְּיַעֲקֹב, דְּהָא בְּגִין דְּיִתְּבַר חֵילָא דְאוֹרַיְיתָא, אָזֵיל וְאִתְתַּקַּף עֵשָׂו. וְכַד חָמָא דְּלָא יָכֵיל לֵהּ לְאוֹרַיְיתָא, כְּדֵין חָלִישׁ תּוּקְפָא, דְּאִינּוּן דְּסָמְכִין לֵהּ,וְכַד לָא יִשְׁתַּכַּח מַאן דְּסָמִיךְ לְאוֹרַיְיתָא כְּדֵין לָא יְהֵא קוֹל קוֹל יַעֲקֹב, וִיהוֹן יָדַיִם יְדֵי עֵשָׂו.

112. He acted craftily against Ya'akov, for in order to break the power of the Torah, Esav grew stronger. When he saw he could not hurt the Torah, he weakened those who supported ITS STUDENTS. For when there is no support to be found for THE STUDENTS OF the Torah, there will be none of "Ya'akov's voice, but the hands" will be "the hands of Esav."

113. When Ya'akov saw this, he struck and overpowered him at dawn, until he blessed him and confirmed to him the blessings, saying: "Your name shall be called no more Ya'akov, but Yisrael" (Beresheet 32:29). THIS MEANS: YOUR NAME IS NO LONGER Ya'akov, which indicates deceit--AS IT IS WRITTEN, "FOR HE HAS SUPPLANTED (HEB. YA'AKVENI) ME THESE TWO TIMES" (BERESHEET 27:36)--BUT YISRAEL, WHICH MEANS with pride and might, for no one can prevail against you. FOR THE NAME YISRAEL INDICATES PRIDE AND AUTHORITY, AS IT IS WRITTEN, "FOR YOU HAVE CONTENDED (HEB. SARITA) WITH ELOHIM AND WITH MEN, AND HAVE PREVAILED."

113. וְכַד חָמָא יַעֲקֹב הָכֵי, כַּד סָלֵיק צַפְרָא, אַתְקִיף בֵּיהּ, וְאִתְגַּבַּר עֲלֵיהּ, עַד דְּאִיהוּ בְּרִיךְ לֵיהּ, וְאוֹדֵי לֵיהּ עַל אִינּוּן בִּרְכָאן, וַאֲמַר לֵיהּ, לָא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָ כִּי אִם יִשְׂרָאֵל, לָאו יַעֲקֹב בַּעֲקִימוּ, אֶלָּא בְּגַאֲוָתָא וְתוֹקְפָא, דְּלֵית מַאן דְּיָכִיל לָךְ.

114. Come and behold: the serpent releases many armies to all sides. They abide in the world among men. It is incumbent upon us, then, to maintain the sinew of the vein, because although the rider of the serpent, SAMAEL, approached it, it has not lost its color and is still intact.

114. וְתָא חֲזֵי, מֵהַאי נָחָשׁ, כַּמָּה חֵילִין מִתְפָּרְשָׁן לְכָל סִטְרָא, וְאִשְׁתַּכְּחוּ בְּעַלְמָא לְגַבֵּי בְּנֵי נָשָׁא. וּבְעִינָן לְקַיְּימָא לְהַהוּא גִּיד הַנָּשֶׁה, דְּאַף עַל גַּב דְּקָרֵיב בֵּיהּ הַהוּא דְּרָכֵיב עַל חִוְיָא, קַיָּים אִיהוּ, וְאִתְקַיַּם בְּגַוָּון וְלָא אִתְּבַר.

115. It behooves us to increase the power OF HOLINESS in the world and to show that "you have contended with Elohim and with men, and have prevailed." When he sees that THE SINEW OF THE VEIN is intact, AS LIGHT IS DRAWN ON IT TO PRESERVE IT, and the place is not consumed, THAT IS, IF PEOPLE REFRAIN FROM EATING IT, then the power and vigor OF SAMAEL is broken, and he is unable to harm the children of Ya'akov. Thus, the inhabitants of the world can not eat the sinew of the vein and enjoy it.

115. וְחֵילָא בְּעִינָן לְאִתְתַּקְפָא בְּעַלְמָא, וּלְאַחֲזָאָה כִּי שָׂרִיתָ עִם אֱלֹהִים וְעִם אֲנָשִׁים וַתּוּכָל. וְכַד חָמֵי, דְּהָא לָא אִתְּבַר, וְלָא אִתְאֲכִיל הַהוּא אֲתַר, כְּדֵין אִתְּבַר חֵילֵיהּ וְתוּקְפֵיהּ, וְלָא יָכִיל לְאַבְאָשָׁא לִבְנוֹי דְיַעֲקֹב. וְעַל דָּא, לָא בְּעִינָן לְמֵיהַב דּוּכְתָּא לִבְרִיּוּתָא דְעַלְמָא, לְמֵיכַל לֵיהּ, וְלָא לְאִתְהֲנָאָה מִינֵיהּ כְּלָל.

116. Rabbi Yesa Saba explained that the verse, "touched the hollow of Ya'akov's thigh," is similar to the verse, "Whoever touches the dead body of any man that has died" (Bemidbar 19:13). Both refer to impurity, because SAMAEL has defiled that place, THE SINEW OF THE VEIN, and no enjoyment may be derived from an unholy place, particularly if the Side of Defilement, SAMAEL, has touched the place. The Torah does not add more than, "for he touched," as in, "he touched the hollow of his thigh," which is similar to, "And whatever the unclean person touches shall be unclean" (Ibid. 22). HENCE, WE LEARN THAT SAMAEL DEFILED THIS PLACE BY TOUCHING IT. Blessed be the Merciful One who gave the Torah to Yisrael, to merit this world and the world to come, as it is written, "Length of days in her right hand; and in her left hand are riches and honor" (Mishlei 3:16).

116. ר׳ יֵיסָא סָבָא דָּרַשׁ, כִּי נָגַע בְּכַף יָרֶךְ יַעֲקֹב. כְּתִיב הָכָא כִּי נָגַע בְּכַף, וּכְתִיב הָתָם, כָּל הַנּוֹגֵעַ בְּמֵת בְּנֶפֶשׁ הָאָדָם וגו׳. מַה לְהַלָּן מְסָאֲבָא, אוֹף הָכָא נָמֵי מְסָאֲבָא, דְּסָאֵיב הַהוּא אֲתַר, וּמֵאֲתַר מְסָאֲבָא, לֵית לָן לְאִתְהֲנָאָה מִנֵּיהּ כְּלָל, כ״ש בַּאֲתַר דְּקָרֵיב הַהוּא סִטְרָא מְסָאֲבָא, וְאוֹרַיְיתָא לָא קָאֲמַר, אֶלָּא כִּי נָגַע, וּכְתִיב וַיִּגַּע בְּכַף יְרֵכוֹ, כד״א וְכֹל אֲשֶׁר יִגַּע בּוֹ הַטָּמֵא יִטְמָא, בְּרִיךְ רַחֲמָנָא, דְּיָהֵיב אוֹרַיְיתָא לְיִשְׂרָאֵל, לְמִזְכֵּי בָהּ בְּעַלְמָא דֵין וּבְעַלְמָא דְאָתֵי, כְּמָה דִכְתִיב אֹרֶךְ יָמִים בִּימִינָהּ בִּשְׂמֹאלָהּ עֹשֶׁר וְכָבוֹד.

8. "...and bowed to the ground"
Rabbi Elazar asks a question regarding the title verse and its implication that Ya'akov bowed to Esav, who was of the side of another god, This leads to a reinterpretation of the verse, revealing that Ya'akov actually offered praise to God when kneeling before Esav. Similarly, the blessed greeting that King David sent Naval, a sorcerer spoken of in the books of the Prophets, is also often misconstrued. This blessing was not addressed to Naval, as Naval thought, but rather to God. Through the Light of the Zohar, we learn that both Ya'akov and David were righteous, and all their deeds were for the glory of their Creator.
The Relevance of this Passage
A literal reading of Biblical scripture completely falsifies the spiritual truth and inner meaning of the stories. Thus, we must refrain from passing judgment in life until we discern the true meaning that is always concealed beneath the surface. The wisdom and discretion to restrain judgment are imbued into our awareness. We also receive the will power to direct our own consciousness towards The Creator when temptations and dark forces confront us in life.

117. "And he passed before them, and bowed to the ground seven times." Rabbi Elazar quoted the verse: "for you shall worship no other El: for Hashem, whose name is Jealous, is a jealous El" (Shemot 34:14). HE ASKS: How could Ya'akov, the greatest of the patriarchs, the one chosen to be the perfect portion of the Holy One, blessed be He, and the one very close to Him, bow before this evil Esav, who stands on the side of another El? For bowing to him is the same as bowing to another El! You may find the answer by referring to the saying that when the fox is in the ascendent, bow to him. THERE IS A PARABLE DESCRIBING A TIME WHEN THE FOX REIGNS OVER THE ANIMALS. ALTHOUGH THE FOX IS THE SMALLEST OF THE BEASTS, EVERYONE BOWS BEFORE IT. AND HERE TOO YOU MIGHT SAY THAT YA'AKOV BOWED TO ESAV BECAUSE THE HOUR WAS FAVORABLE FOR HIM. This, however, is not so, for Esav is considered as another El, and Ya'akov would never bow to that side and portion.

117. וְהוּא עָבַר לִפְנֵיהֶם וַיִּשְׁתַּחוּ אַרְצָה שֶׁבַע פְּעָמִים עַד גִּשְׁתּוֹ עַד אָחִיו. ר׳ אֶלְעָזָר פָּתַח וַאֲמַר כִּי לֹא תִשְׁתַּחֲוֶה לְאֵל אַחֵר כִּי ה׳ קַנָּא שְׁמוֹ. וְכִי יַעֲקֹב דְּאִיהוּ שְׁלִימָא דַּאֲבָהָן, דְּאִתְבְּרִיר חוּלָקָא שְׁלִימְתָּא לְקוּדְשָׁא בְּרִיךְ הוּא, וְאִיהוּ אִתְקְרִיב לְגַבֵּיהּ יַתִּיר, הֵיךְ סְגִיד לֵיהּ לְהַהוּא רָשָׁע דְּעֵשָׂו, דְּאִיהוּ בְּסִטְרָא דְּאֵל אַחֵר, וּמַאן דְּסָגִיד לֵיהּ, סְגִיד לְאֵל אַחֵר. אִי תֵימָא, בְּגִין דַּאֲמָרוּ תַּעֲלָא בְּעִדְּנֵיהּ סְגִיד לֵיהּ, לָאו הָכִי, דְּהָא עֵשָׂו כְּאֵל אַחֵר הֲוָה, וְיַעֲקֹב לֹא יִסְגּוֹד לְהַהוּא סִטְרָא, וּלְהַהוּא חוּלָקָא כְּלָל.

118. HE ANSWERS: It is written, "and thus shall you say to him: A hearty greeting (lit. 'to the living One')! Peace be both to you, and peace to your house, and peace to all that you have" (I Shmuel 25:6). HE ASKS: If it is forbidden to give the first greeting to wicked people, why did David said this to THE WICKED Naval? HE SAID: He said this to the Holy One, blessed be He, in order to connect Naval with the Living One, THE HOLY ONE, BLESSED BE HE. THUS THE VERSE, "TO THE LIVING ONE," WAS ADDRESSED TO THE HOLY ONE, BLESSED BE HE, AND NOT TO NAVAL, although Naval thought it was addressed to him.

118. אֶלָּא, כְּתִיב וַאֲמַרְתֶּם כֹּה לְחַי וְאַתָּה שָׁלוֹם וּבֵיתְךָ שָׁלוֹם וְכָל אֲשֶׁר לְךָ שָׁלוֹם. וְהָא אִתְּמַר, דְּאָסִיר לְאַקְדּוּמֵי לְהוּ שְׁלָם לְרַשִּׁיעַיָּא, וְכֵיוָן דְּאָסִיר, הֵיכִי אַשְׁכַּחְנָא דְּדָוִד אֲמַר הַאי קְרָא לְנָבָל, אֶלָּא הָא אוֹקְמוּהָ דִּלְקוּדְשָׁא בְּרִיךְ הוּא קָאֲמַר, בְּגִין לְקַשְׁרָא לֵיהּ לְחַי. וְחָשִׁיב נָבָל דַּעֲלֵיהּ קָאֲמַר.

119. Similarly, "Yisrael bowed himself upon the bed's head" (Beresheet 47:31). HE ASKS: Did he bow to his son? No, he bowed to the place where the Shechinah rested; SHE WAS AT THE HEAD OF THE BED, FOR THE SHECHINAH IS FOUND NEAR THE HEAD OF THE ILL. Here, too, "HE passed over before them," which means that the supernal Shechinah went before him. This is the supernal guardian, who kept him. When Ya'akov saw Her walking in front of him, he said, "it is time to bow before the Holy One, blessed be He," who went before him.

119. כְּגַוְונָא דָא, וַיִּשְׁתַּחוּ יִשְׂרָאֵל עַל רֹאשׁ הַמִּטָּה, וְכִי לְגַבֵּי דִּבְרֵיהּ סְגִיד. אֶלָּא לְאַתְרֵיהּ דִּשְׁכִינְתָּא קָא כָרַע וְסָגִיד, אוֹף הָכָא, וְהוּא עָבַר לִפְנֵיהֶם, מַאי וְהוּא, דָּא שְׁכִינְתָּא עִלָּאָה, דַּהֲוָה אָזְלָא קַמֵּיהּ, וְדָא הוּא נְטִירוּ עִלָּאָה. כֵּיוָן דְּחָמָא יַעֲקֹב, אֲמַר, הָא עִידָּן לְסָגְדָא לְגַבֵּיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, דַּהֲוָה אָזֵיל קַמֵּיהּ.

120. He knelt and bowed seven times, "until he came near to his brother." It is not written, 'He bowed himself before Esav', but when he saw the Holy One, blessed be He, walking in front of him, he bowed before Him. This indicated that he was not paying respect or worshiping someone else. All was done appropriately. Happy are the righteous, whose every deed is for the glory of their Master, so as not to deviate right or left FROM THE STRAIGHT AND MIDDLE PATH.

120. כָּרַע וּסְגִיד שֶׁבַע זִמְנִין, עַד גִּשְׁתּוֹ עַד אָחִיו, וְלָא כְּתִיב וַיִּשְׁתַּחוּ לְעֵשָׂו, אֶלָּא כֵּיוָן דְּחָמָא דְּהָא קוּדְשָׁא בְּרִיךְ הוּאאָזֵל קַמֵּיהּ, כְּדֵין סְגִיד לְקִבְלֵיהּ, בְּגִין דְּלָא לְמֵיהַב יְקָר לְמִסְגַּד לְאָחֳרָא בַּר מִנֵּיהּ, וְכֹלָּא אִיהוּ כְּדְקָא יָאוֹת. זַכָּאִין אִינּוּן צַדִּיקַיָּא, דְּכָל עוֹבָדֵיהוֹן דְּקָא עָבְדֵי, בְּגִין יְקָרָא דְּמָארֵיהוֹן אִיהוּ, וּבְגִין דְּלָא יִסְטוּן לִימִינָא וְלִשְׂמָאלָא.

9. "...and embraced him, and fell on his neck"

There are many methods by which Scripture conveys obscure allusions. Rabbi Yitzchak offers the example of the title verse in conjunction with "But the wicked are like the troubled sea." This, we learn, contains an indication that the seed of Esav would destroy one of the two Temples. Rabbi Aba then expounds Ya'akov's eventual prevailing over Esav. His success was granted by the world above, without whose permission no power can be exerted in the physical realm.

The Relevance of this Passage

Our egos perpetrate the illusion that we are in full control of our lives, when in reality we are subject to dark forces created by our own self-involved behavior. This deception keeps us ignorant of the Negative Inclination, and of the spiritual tools that can eradicate it. Only the Light of The Creator can enlighten and strengthen us in the struggle to overthrow our dark side. Alone, we remain convinced that we are captains of our fate, until chaos strikes and leaves us stunned, vulnerable, and broken. The Light of this passage internalizes these spiritual truths, deepening our connection to the mystical power of the Zohar, and drawing Divine assistance from worlds on high.

121. "And Esav ran to meet him, and embraced him, and fell on his neck" (lit. 'necks') (Beresheet 33:4). The word "neck" is written without the letter Yud. It is written, "and kissed him: and they wept." Rabbi Yitzchak said: "But the wicked are like the troubled sea, which cannot be still, and whose waters cast up mire and dirt" (Yeshayah 57:20). This verse has already been explained. How many deep mysteries are there in the words of the Torah! They are different from each other, yet all is one.

121. וַיָּרָץ עֵשָׂו לִקְרָאתוֹ וַיְחַבְּקֵהוּ וַיִּפֹּל עַל צַוָּארָו. צַוָּארוֹ כְּתִיב חָסֵר. וַיִּשָּׁקֵהוּ וַיִּבְכּוּ. ר׳ יִצְחָק אָמַר, וְהָרְשָׁעִים כַּיָּם נִגְרָשׁ כִּי הַשֹּׁקֵט לֹא יוּכַל וַיִּגְרְשׁוּ מֵימָיו רֶפֶשׁ וָטִיט, הַאי קְרָא אִתְּמַר. וּמִלֵּי דְאוֹרַיְיתָא, כַּמָּה רָזִין עִלָּאִין אִית בְּהוֹ, מְשַׁנְיָין דָּא מִן דָּא וְכֻלָּא חַד.

122. "But the wicked are like the troubled sea, which cannot be still." This verse refers to Esav, all of whose deeds were sinful and wicked. He was not sincere in his approach to Ya'akov. He fell upon his neck, namely, the one neck--FOR THE LETTER YUD IS MISSING (WHICH IMPLIES THE PLURAL FORM, 'NECKS')--of Jerusalem, which is the neck of the world. THE SCRIPTURE READS, "And fell on his neck," and not, 'on his necks', WITH A YUD, for the Temple was destroyed twice, first by Babylonians and then by the seed of Esav. The result is that Esav besieged and destroyed Jerusalem only once. Therefore it is written, "and fell on his neck," in the singular, WITHOUT A YUD, WHICH MEANS HE DESTROYED IT ONLY ONCE.

122. וְהָרְשָׁעִים כַּיָּם נִגְרָשׁ כִּי הַשֹּׁקֵט לֹא יוּכָל, דָּא עֵשָׂו, דְּכָל עוֹבָדוֹי בִּרְשִׁיעוּ וּבְחִיוּבָא, דְּהָא כַּד אָתָא לְגַבֵּיהּ דְּיַעֲקֹב, עוֹבָדוֹי לָא הֲווֹ בִּשְׁלָם, וַיִּפֹּל עַל צַוָּארָו חַד, צַוָּארוֹ דָּא יְרוּשָׁלַם, דְּאִיהוּ צַוָּארוֹ דְּכָל עָלְמָא. וַיִּפֹּל עַל צַוָּארָו, וְלֹא עַל צַוָּארָיו, בְּגִין דְּתְרֵין זְמָנִין אִתְחָרֵיב בֵּי מַקְדְּשָׁא, חַד מִבָּבֶל, וְחַד מִזַּרְעֵיהּ דְּעֵשָׂו, דְּאַפֵּיל גַּרְמֵיהּ עֲלֵיהּ זְמָנָא חָדָא, וְחָרֵיב לֵיהּ, וְעַל דָּא וַיִּפֹּל עַל צַוָּארוֹ, חַד.

123. The word FOR, "and kissed him," is written with dots above THE LETTERS, WHICH INDICATES that he did not kiss him willingly. We learned that the verse, "the kisses of an enemy are importunate," (Mishlei 27:6) refers to Bila'am, who blessed Yisrael unwillingly. Here, too, "the kisses of an enemy are importunate," refers to Esav.

123. וַיִּשָּׁקֵהוּ נָקוּד לְעֵיל, דְּלָא נָשְׁקֵיהּ בִּרְעוּתֵיהּ, וּתְנַן מַאי דִּכְתִיב וְנֶעְתָּרוֹת נְשִׁיקוֹת שׂוֹנֵא, דָּא בִּלְעָם כַּד בָּרִיךְ לוֹן לְיִשְׂרָאֵל, דְּהָא לָא בָּרֵיךְ לוֹן בִּרְעוּתָא דְּלִבָּא, אוֹף הָכָא נָעְתָּרוֹת נְשִׁיקוֹת שׂוֹנֵא, דָּא עֵשָׂו.

124. Rabbi Yosi said: It is written, "Arise, Hashem; save me, my Elohim: for You have smitten all my enemies upon Your cheek; You have broken the teeth of the wicked" (Tehilim 3:8). We have already learned that "broken" (Heb. shibarta) may be read as 'lengthened' (Heb. shirbavta). THIS WAS SAID OF ESAV, whose teeth were lengthened because he planned to bite him.

124. אָמַר רִבִּי יוֹסֵי, כְּתִיב קוּמָה ה׳ הוֹשִׁיעֵנִי אֱלֹהַי כִּי הִכִּיתָ אֶת כָּל אוֹיְבַי לֶחִי שִׁנֵּי רְשָׁעִים שִׁבַּרְתָּ. וּתְנַן אַל תִּקְרֵי שִׁבַּרְתָּ, אֶלָּא שִׁרְבַּבְתָּ, דְּהָא אַסְגִּיאוּ שִׁינּוֹי, וְחָשִׁיב לְנָשְׁכָא לֵיהּ וכו׳.

125. They therefore wept, the one and the other. Come and behold: Esav was so disposed to harm Ya'akov that even when KISSING HIM, he thought to denounce him and bring evil on him in the future. Therefore, "they wept," the one because he thought he might not be saved from him, and the other because his father was still alive and he could not KILL HIM.

125. וְעַל דָּא וַיִּבְכּוּ, דָּא בְּכִי, וְדָא בְּכִי, וְאוֹקְמוּהָ חַבְרַיָּיא. תָּא חֲזֵי כַּמָּה הֲוָה לִבֵּיהּ וּרְעוּתֵיהּ דְּעֵשָׂו לְגַבֵּי דְּיַעֲקֹב, דְּהָא אֲפִילוּ בְּהַהוּא שַׁעְתָּא, חָשִׁיב, לְאַרֶךְ דְּיוֹמִין, לְמֶעְבַּד לֵיהּ בִּישִׁין, וּלְקַטְרְגָא לֵיהּ, וְעַל דָּא וַיִּבְכּוּ, דָּא הֲוָה בָּכֵי, דְּלָא הֲוָה חָשִׁיב לְאִשְׁתְּזָבָא מִן יְדוֹי, וְדָא הֲוָה בָּכֵי, בְּגִין דַּאֲבוֹי הֲוָה קַיָּים, וְלָא יָכֵיל לֵיהּ.

126. Rabbi Aba said: Assuredly Esav's anger was weakened when he saw Ya'akov, because Esav's minister agreed with him, ACCEPTING AND AFFIRMING THE BLESSINGS. Thus, Esav could not vent his anger, because everything in this world depends on the world above, and whatever is agreed upon above is also accepted below. And so there is no government below until power is given from above. Moreover, everything is interdependent, FOR WHATEVER IS DONE IN THIS WORLD DEPENDS ON WHAT IS DONE UP HIGH.

126. אָמַר רִבִּי אַבָּא, וַדַּאי אִתְחַלַּשׁ רוּגְזֵיהּ דְּעֵשָׂו, בְּשַׁעְתָּא דְחָמָא לֵיהּ לְיַעֲקֹב. מַאי טַעְמָא, בְּגִין דְּהָא אִסְתַּכַּם בַּהֲדֵיהּ הַהוּא מְמַנָּא דְעֵשָׂו, וְעַל דָּא לָא יָכֵיל עֵשָׂו לְשַׁלְטָאָה בְּרוּגְזֵיהּ, דְּהָכִי כָּל מִלִּין דְּהַאי עָלְמָא, תַּלְיָין לְעֵילָא, וְכַד אִסְתַּכְּמוּ לְעֵילָא בְּקַדְמֵיתָא, אִסְתַּכְּמוּ לְתַתָּא, שָׁלְטָנוּתָא לָאו אִיהוּ לְתַתָּא, עַד דְּאִתְיְהִיב שָׁלְטָנוּתָא לְעֵילָא, וְכֻלָּא דָּא בְּדָא תַּלְיָא.

10. "Let my lord, I pray you, pass over before his servant"
Rabbi Elazar explains the title quotation as Ya'akov's wish to save his blessings for future generations in their struggle against the nations of the world. Ya'akov rejected partnership with Esav and accepted subjugation, we are told, knowing that in the world to come, he would rule over the "mount of Esav."
The Relevance of this Passage
Our tendency is to sacrifice tomorrow's rewards for immediate ego gratification. This tendency derives from our Evil Inclination, which seeks to influence us in all our endeavors. When we succumb to urges from this dark side, our Evil Inclination creates a partnership with us, tainting and defiling all our efforts. Impatience is a powerful form of reactive, self-indulgent behavior and usually underlies our decisions to accept this partnership. Patience is divine and it is nurtured in us as we read this section.

127. "Let my lord, I pray you, pass over before his servant: and I will lead on slowly" (Beresheet 33:14). According to Rabbi Elazar, this agrees with what we have already said. Ya'akov did not wish to avail himself at this time of the first blessings his father bestowed on him. Not one had yet been fulfilled, because he was reserving them to the end of days, when his descendants would need TO UTILIZE THEM in the fight against the other nations of the world.

127. יַעֲבָר נָא אֲדֹנִי לִפְנֵי עַבְדּוֹ וַאֲנִי אֶתְנַהֲלָה לְאִטִּי וגו׳. אֲמַר רִבִּי אֶלְעָזָר, הַיְינוּ דְקָאַמְרִינָן בְּקַדְמֵיתָא, דְּיַעֲקֹב לָא בָּעָא הַשְׁתָּא, אִינּוּן בִּרְכָאן קַדְמָאי דְּבָרְכֵיהּ אֲבוֹי, וַעֲדַיִין לָא אִתְקַיְּימוּ בֵּיהּ אֲפִילוּ חַד מִנַּיְיהוּ, בְּגִין דְּסָלֵיק לוֹן לְסוֹף יוֹמַיָּא, בְּשַׁעְתָּא דְּאִצְטְרִיכוּ לִבְנוֹי, לְגַבֵּי כָּל עַמִּין דְּעַלְמָא.

128. Thus, when Esav said, "Let us take our journey, and let us go" (Beresheet 33:12), "Let us divide the world between us and rule over it together," YA'AKOV replied, "Let my lord, I pray you, pass over before his servant," MEANING, let Esav be the first to exercise his dominion over the world. "Let my lord...pass" IS AN INDICATION OF PRIORITY, as in: "and their king passes on before them, and Hashem at the head of them" (Michah 2:13). YA'AKOV SAID TO HIM: You can be the first to rule over the world, "and I will lead on slowly," and raise myself for the world to come and for the end of days, the days that pass slowly.

128. וּבְגִין כָּךְ, בְּשַׁעְתָּא דַּאֲמַר עֵשָׂו, נִסְעָה וְנֵלֵכָה, וְנִפְלוֹג הַאי עַלְמָא כַּחֲדָא, וְנִשְׁלוֹט כַּחֲדָא. מַה אֲמַר, יַעֲבָר נָא אֲדֹנִי לִפְנֵי עַבְדּוֹ, יַקְדִּים עֵשָׂו שָׁלְטָנֵיהּ הַשְׁתָּא בְּהַאי עַלְמָא. יַעֲבָר נָא, כד״א וַיַּעֲבוֹר מַלְכָּם לִפְנֵיהֶם וַה׳ בְּרֹאשָׁם, אַקְדִּים אַנְתְּ שׁוּלְטָנוּתָךְ בְּקַדְמֵיתָא בְּהַאי עַלְמָא, וַאֲנִי אֶתְנַהֲלָה לְאִטִּי, אֲנָא אֶסַלֵּק גַּרְמִי, לְהַהוּא עַלְמָא דְּאָתֵי, וּלְסוֹף יוֹמַיָּא, לְאִינּוּן יוֹמַיָּא דְּאָזְלִין לְאַט.

129. "According to the pace of the cattle (also: 'work')." HE ASKS: What is meant by the work? HE ANSWERS: It is the dim mirror, THE NUKVA OF ZEIR ANPIN, through which all work in the world is done. "...that goes before me..." REFERS TO THE NUKVA, always means before Hashem, ZEIR ANPIN; "according to the pace of the children" alludes to the secret of the Cherubs, to point at the secret of the faith, THE NUKVA, to whom Ya'akov cleaved.

129. לְרֶגֶל הַמְּלָאכָה, מַאן מְלָאכָה. דָּא אִסְפַּקְלַרְיָא דְּלָא נָהֲרָא, דְּבָהּ אִתְעֲבִיד עֲבִידְתָּא דְעַלְמָא. אֲשֶׁר לְפָנַי, דָּא הִיא מִן קֶדֶם ה׳, בְּכָל אֲתַר. וּלְרֶגֶל הַיְלָדִים, דָּא הוּא רָזָא דִּכְרוּבִים, לְאַחֲזָאָה רָזָא דִּמְהֵימְנוּתָא, דְּאִיהוּ אִתְדַּבַּק בְּהוֹ.

130. "Until I come to my lord, to Se'ir..." YA'AKOV SAID TO HIM: I shall suffer your exile and subjugation until my time to rule over the mount of Esav is come. As it is written: "And liberators shall ascend upon Mount Tzion to judge the mountain of Esav; and the kingdom shall be Hashem's" (Ovadyah 1:21).

130. עַד אֲשֶׁר אָבֹא אֶל אֲדֹנִי שֵׂעִירָה, אֲנָא אֶסְבּוֹל גָּלוּתָא דִילָךְ, עַד דְּיֵיתֵי וְיִמְטֵי זִמְנָא דִילִי, לְשַׁלָּטָאָה עַל הַר עֵשָׂו, כד״א וְעָלוּ מוֹשִׁיעִים בְּהַר צִיּוֹן לִשְׁפֹּט אֶת הַר עֵשָׂו, וּכְדֵין וְהָיְתָה לַה׳ הַמְּלוּכָה.

11. "...and built him a house"
Rabbi Chiya leads a discussion on God's creation of the House of the World. This highly metaphorical discourse describes the process of creation. From the midst of the House, we're told, a tree, visible only by day, reaches up into heaven and the House is watered by this tree. When night falls and the doors of the House are closed, a flame erupts out of the darkness. While a myriad on either side chant praises and hymns, a herald ascends to make proclamations. Then Zeir Anpin [The dimension of Light in the Upper World] enters and the House is lit by six lights of Mercy, from which flow the rivers that water all the animals of the field. God builds and perfects this House as long as the energy of prayer ascends from below in proper form. The discussion then turns to God's nightly protection of "the city" from the Other Side, and His guarding of the Sanctuary from the primordial serpent. Rabbi Elazar then concludes the discussion by explaining the complete perfection of Ya'akov both above and below.
The Relevance of this Passage
Using the language of metaphor, the Zohar draws upon mystical power of the Hebrew letters to connect us to the primordial forces of Creation, which sustain and protect the world. Through this passage, we draw the energy of creation into our lives, for renewal, healing, and protection.

131. "And Ya'akov journeyed to Sukkot, and built him a house, and made booths (Heb. Sukkot) for his cattle; therefore the name of the place is called Sukot" (Beresheet 33:17). Rabbi Chiya opened the discussion with the verse: "A Ma'alot poem for Solomon. Unless Hashem builds the house...unless Hashem keeps the city..." (Tehilim 127:1). Come and behold: when the Holy One, blessed be He, ZEIR ANPIN, desired to create the world, MEANING TO BUILD THE FACE OF THE NUKVA, CALLED 'WORK', He released a knot from the rough spark. It flashed in the darkness, remained up high, and then descended below. That darkness shone in a hundred ways in the thinnest paths and broadest WAYS, which became the House of the World.

131. וְיַעֲקֹב נָסַע סֻכֹּתָה וַיִּבֶן לוֹ בָּיִת וּלְמִקְנֵהוּ עָשָׂה סֻכּוֹת עַל כֵּן קָרָא שֵׁם הַמָּקוֹם סֻכּוֹת. רִבִּי חִיָּא פָּתַח וַאֲמַר שִׁיר הַמַּעֲלוֹת לִשְׁלֹמֹה אִם ה׳ לֹא יִבְנֶה בַּיִת וגו׳, אִם ה׳ לֹא יִשְׁמָר עִיר וגו׳. תָּא חֲזֵי בְּשַׁעְתָּא דְּסָלֵיק בִּרְעוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא, לְמִבְרֵי עַלְמָא, אַפִּיק מִבּוּצִינָא דְּקַרְדִּינוּתָא, חַד קִטּוּרָא, וְאִתְלְהֵיט מִגּוֹ חֲשׁוֹכָא, וְאִשְׁתְּאַר בִּסְלִיקוּ. וְנָחֲתָא לְתַתָּא, הַהִיא חֲשֵׁכָה, לָהֵיט בְּמֵאָה שְׁבִילִין, אוֹרְחִין דְּקִיקִין, רַבְרְבָן, וְאִתְעֲבִיד בֵּיתָא דְּעַלְמָא.

132. That house is the center of everything, WHICH MEANS IT IS IN THE CENTRAL COLUMN OF ALL ROADS AND PATHS. THE NUKVA has many doors and hallways around the high and holy places, where the birds of the sky nest, each according to its species. In the center, there is a huge tree, WHICH IS ZEIR ANPIN THAT PURS PLENTY UPON THE HOUSE. It has many branches and fruits for everyone. The tree reaches to the clouds of heaven and is hidden behind three mountains. Underneath these three mountains it comes out, rises upwards, and descends.

132. הַאי בֵּיתָא, אִיהוּ גּוֹ אֶמְצָעִיתָא דְּכֹלָּא, כַּמָּה פִּתְחִין וְאִדְּרִין לֵיהּ, סְחוֹר סְחוֹר דּוּכְתִּין עִלָּאִין קַדִּישִׁין, תַּמָּן מְקַנְּנֵי צִפָּרֵי שְׁמַיָּא, כָּל חַד וְחַד לְזַנֵּיהּ, בְּגַוָּוהּ נָפִיק חַד אִילָנָא רַבְרְבָא וְתַקִּיף, עָפְיֵיהּ וְאִנְבֵּיהּ סַגֵּי, מְזוֹנָא לְכֹלָּא בֵּיהּ, הַהוּא אִילָנָא סָלֵיק לַעֲנָנֵי שְׁמַיָּא, וְאִתְטַמַּר בֵּין תְּלַת טוּרִין מִתְּחוֹת אִילֵּין תְּלַת טוּרִין, נָפִיק, סָלֵיק לְעֵילָא, נָחִית לְתַתָּא.

133. This house, THE NUKVA, RECEIVED TWO TYPES OF LIGHTS FROM ZEIR ANPIN: (1) It is watered by him, NAMELY THE ILLUMINATION OF CHOCHMAH, REFERRED TO AS WATERING. (2) ZEIR ANPIN stores within THE HOUSE many unidentified supernal treasures THAT WERE LIGHTS OF CHASSADIM. By this, the house is constructed and built. The tree, ZEIR ANPIN, is visible during the day and hidden at night, while the house, THE NUKVA, rules by night and is hidden by day.

133. הַאי בֵּיתָא אִתְשַׁקְיָיא מִנֵּיהּ, וְגָנֵיז בְּגַוָּוהּ כַּמָּה גִּנְזִין עִלָּאִין דְּלָא אִתְיְדָעוּ, בְּדָא אִתְבְּנֵי הַאי בֵּיתָא, וְאִשְׁתַּכְלַל. הַהוּא אִילָנָא אִתְגַּלְיָיא בִּימָמָא, וְאִתְכַּסְיָא בְּלֵילְיָא, וְהַאי בֵּיתָא שָׁלְטָא בְּלֵילְיָא, וְאִתְכַּסְיָא בִּימָמָא.

134. When darkness falls, THE NUKVA is in power AND she is bound to it, SHE RULES BECAUSE SHE LACKS CHASSADIM, AND SHINES WITH CHOCHMAH. All her doors are closed on all sides, WHICH MEANS THAT ALL THE LIGHTS ARE FROZEN AND THERE IS NO OPENING THROUGH WHICH ANY LIGHT CAN BE REVEALED. Many spirits OF RIGHTEOUS PEOPLE soar in the air, desirous to know, NAMELY, RECEIVE CHOCHMAH, and enter THE NUKVA. They come among the birds to receive testimony, and then roam and see whatever they can see.

134. בְּשַׁעְתָּא דְּעָאל חֲשׁוֹכָא וְאִתְקַטִּיר בֵּיהּ שָׁלְטָא, וְכָל פִּתְחִין סְתִימִין מִכָּל סִטְרִין, כְּדֵין כַּמָּה רוּחִין פָּרְחִין בַּאֲוִירָא, תְּאֵיבִין לְמִנְדַּע וּלְמִיעַל בֵּיהּ, וְעָאלִין בֵּין אִינּוּן צִפּוֹרִין, וְנָטְלִין סָהֲדוּתָא, וְשָׁטְיִין, וְחָמָאן מַה דְּחָמָאן.

135. THE CLOSING OF ALL OPENINGS CONTINUES until the darkness is stirred, to which THE NUKVA is bound, and one flame is produced, which strikes open the doors and cleaves rocks with heavy hammers (THE KLIPOT). The flame moves up and down, and strikes the world. Sounds are heard above and below.

135. עַד דְּאִתְעַר הַהוּא חֲשׁוֹכָא דְּאִתְקַטִּיר בֵּיהּ, וְאַפִּיק חַד שַׁלְהוֹבָא. וּבָטַשׁ בְּכָל פַּטִּישִׁין תַּקִּיפִין, וּפָתַח פִּתְחִין, וּבָקַע טִנָּרִין, סַלְקָא וְנָחֲתָא הַהוּא שַׁלְהוֹבָא, וּבָטַשׁ בְּעַלְמָא, וְאִתְעַר קָלִין לְעֵילָא וְתַתָּא.

136. כְּדֵין חַד כָּרוֹזָא סָלֵיק וְאִתְקַטֵּיר בַּאֲוִירָא, וְקָרֵי, הַהוּא אֲוִירָא נָפְקָא מִגּוֹ עַמּוּדָא דַּעֲנָנָא דְּמַדְבְּחָא פְּנִימָאָה, וְכַד נַפְקָא, אִתְפַּשַּׁט בְּאַרְבַּע סִטְרֵי עָלְמָא. אֶלֶף אַלְפִין קָיְימִין מִסִּטְרָא דְּאִיהוּ שְׂמָאלָא, וְרִבּוֹא רִבְוָון קָיְימִין מִסִּטְרָא דְּאִיהוּ יְמִינָא, וְכָרוֹזָא קָאֵים בְּקִיּוּמֵיהּ. קָרֵא בְּחָיִל וְאַכְרִיז, כְּדֵין כַּמָּה אִינּוּן דְּמִתַּקְנֵי שִׁירָתָא, וּפָלְחִין פּוּלְחָנָא, וּתְרֵין פִּתְחִין פְּתִיחוּ, חַד לְסִטַר דָּרוֹמָא, וְחַד לְסִטַר צָפוֹן.

136. A crier then ascends, attaches himself to the air, and proclaims. The air comes from the pillar of cloud of the inner altar, and, when it emerges, it spreads out in all directions, with thousands on its left side and myriads on its right. Then the crier stands firm and proclaims in a strong voice. Many chant songs and render homage. Two doors are open, one on the south FOR THE LIGHT OF CHASSADIM and the other on the north FOR THE LIGHT OF CHOCHMAH.

137. סָלְקָא הַאי בֵּיתָא, וְאִתְיְהִיבַת וְאִתְקַטְּרַת בֵּין תְּרֵין סִטְרִין, וְשִׁירִין מְזַמְּרָן, וְתוּשְׁבְּחָן סָלְקִין. כְּדֵין עָאל מַאן דְּעָאל בְּלְחִישָׁא, וּבֵיתָא מִתְלַהֲטָא בְּשִׁית נְהוֹרִין, נָהֲרִין זִיוָא לְכָל סִטַר, וְנַהֲרִין דְּבוּסְמָא נָפְקִין, וְאִתְשַׁקְיָין כָּל חֵיוַת בְּרָא, כְּדָבָר אֲחֵר יַשְׁקוּ כָּל חַיְתוֹ שָׂדִי יִשְׁבְּרוּ פְרָאִים צְמָאָם וגו׳. וְזָמְרִין עַד דְּסָלְקָא צַפְרָא, וְכַד סָלְקָא צַפְרָא, כְּדֵין כֹּכְבַיָּא וּמַזָּלֵי שְׁמַיָּא וְחֵילֵיהוֹן, כֻּלְּהוֹן מְשַׁבְּחָן וְאָמְרֵי שִׁירָתָא, כד״א בְּרֶן יַחַד כֹּכְבֵי בֹקֶר וַיָּרִיעוּ כָּל בְּנֵי אֱלֹהִים.

137. This house, THE NUKVA, ascends and attaches itself TO THE RIGHT AND LEFT SIDES OF ZEIR ANPIN, while hymns are sung and praises offered on high. Then ZEIR ANPIN silently enters and the house is lit up by six lights OF CHASSIDIM-CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD which spread splendor in every direction, CHASSADIM INCLUDED IN CHOCHMAH. Rivers flow from it, THE SECRET OF THE ILLUMINATION OF CHOCHMAH INCLUDED IN CHASSADIM, to water the animals of the field, as it is written: "they give drink to every wild beast: the wild asses quench their thirst" (Tehilim 104:11). They sing until the day rises. When daylight breaks, the stars, signs, and their followers all begin to sing praises and chants, as it is written: "when the morning stars sang together, and all the sons of Elohim shouted for joy" (Iyov 38:7).

138. תָּא חֲזֵי, אִם ה׳ לֹא יִבְנֶה בַּיִת שָׁוְא עָמְלוּ בוֹנָיו בּוֹ. אִם ה׳ לֹא יִשְׁמָר עִיר שָׁוְא שָׁקַד שׁוֹמֵר. אִם ה׳ וגו׳, דָּא מַלְכָּא עִלָּאָה דְּאִיהוּ בּוֹנֶה לְהַאי בֵּיתָא תְּדִיר, וְאַתְקִין לֵיהּ, אֵימָתַי, כַּד סָלְקִין רְעוּתִין פּוּלְחָנִין מִתַּתָּא כִּדְקָא יָאוֹת.

138. Come and behold: IT IS WRITTEN, "Unless Hashem builds the house, they who build it labor in vain (Tehilim 127:1). Hashem is the Supernal King, ZEIR ANPIN, who is constantly building and perfecting the house. When does He bestow plenty on it? When worship is raised with proper attention, from below.

139. אִם ה׳ לֹא יִשְׁמָר עִיר, אֵימָתַי, בְּשַׁעְתָּא דְּאִתְחַשְׁכָא לֵילְיָא, וְסִטְרִין מְזַיְּינִין שָׁרָאן וְשָׁטָאן בְּעָלְמָא, וּפִתְחִין סְתִימִין, וְאִתְנְטִיר מִכָּל סִטְרִין, דְּלָא יִקְרַב בֵּיהּ עָרֵל וּמְסָאֲבָא, כד״א לֹא יוֹסִיף יָבֹא בָךְ עוֹד עָרֵל וְטָמֵא, דְּזַמִּין קוּדְשָׁא בְּרִיךְ הוּאלְאַעֲבָרָא לוֹן מֵעָלְמָא.

139. "Unless Hashem keeps the city." When does this happen? This occurs at nightfall, when armed parties FROM THE OTHER SIDE hover and roam the world; when the gates are closed and guarded on all sides. The doors remain shut lest an uncircumcised and unclean person approaches THE SANCTUARY, as it is written: "for henceforth there shall no more come into you the uncircumcised and the unclean" (Yeshayah 52:1). For in the future, the Holy One, blessed be He, will remove them from the face of the earth.

140. מַאן עָרֵל וּמַאן טָמֵא. אֶלָּא כֻּלָּא חַד, עָרֵל וְטָמֵא, דָּא הוּא דְּאִתְפַּתָּא בֵּיהּ וְאָזֵיל אֲבַתְרֵיהּ אָדָם וְאִנְתְּתֵיהּ, וְגָרִימוּ מוֹתָא לְכָל עָלְמָא. וְאִיהוּ דְּמְסָאֵיב הַאי בֵּיתָא, עַד הַהוּא זִמְנָא, דְּיַעֲבַר לֵיהּ קוּדְשָׁא בְּרִיךְ הוּאמֵעָלְמָא, בְּג״כ אִם ה׳ לֹא יִשְׁמָר עִיר שָׁוְא וַדַּאי.

140. HE ASKS: Who are the uncircumcised, and who are the unclean? HE ANSWERS: They are all one, the same one who seduced Adam and his wife. Adam and his wife followed him, THE PRIMORDIAL SERPENT, and brought death to the whole world. He defiles the house, THE NUKVA, until the Holy One, blessed be He, shall remove him from the world, THE NUKVA. Therefore "unless Hashem keeps the city" ASSUREDLY "THE WATCHMAN STAYS AWAKE IN VAIN."

141. תָּא חֲזֵי וְיַעֲקֹב נָסַע סֻכֹּתָה, אִתְנַטִּיל לְקִבְלָא חוּלָקֵיהּ דִּמְהֵימְנוּתָא. מַה כְּתִיב לְעֵילָא, וַיָּשָׁב בַּיּוֹם הַהוּא עֵשָׂו לְדַרְכּוֹ שֵׂעִירָה, וּכְתִיב וְיַעֲקֹב נָסַע סֻכֹּתָה. אֶלָּא כָּל חַד אִתְפְּרַשׁ לְסִטְרָא דִילֵיהּ, עֵשָׂו לְסִטְרָא דְשֵׂעִיר, מַאן שֵׂעִיר, דָּא הִיא אִשָּׁה זָרָה אֵל נֵכָר. וְיַעֲקֹב נָסַע סֻכֹּתָה, דָּא מְהֵימְנוּתָא עִלָּאָה.

141. "And Ya'akov journeyed to Sukkot." He journeyed TO BINAH, to receive the portion of the faith, THE NUKVA. As it is written, "So Esav returned that day on his way to Se'ir," and "And Ya'akov journeyed to Sukot." Each traveled to his own side, Esav to the side of Se'ir, which is a foreign woman, a strange El; Ya'akov to Sukkot, the supernal faith, WHICH IS BINAH.

142. וַיִּבֶן לוֹ בָּיִת, כְּדָבָר אֲחֵר בֵּית יַעֲקֹב. אָמַר רַבִּי אֶלְעָזָר, דְּאִתְקִין תְּפִלַּת עַרְבִית כְּדְקָא יָאוֹת. וּלְמִקְנֵהוּ עָשָׂה סֻכֹּת, שְׁאָר סֻכֹּת לְנַטְרָא לוֹן, וְדָא הוּא חוּלָקֵיהּ.

142. "And built him a house," has a similar meaning to the verse, "house of Ya'akov," (Yeshayah 2:5) WHICH REFERS TO THE NUKVA. According to Rabbi Elazar, this is because he composed the evening service, THE NUKVA, as was befitting to Her, and he "made booths for his cattle," namely, other booths (Heb. sukkot) to keep them; this is his own portion.

143. וּכְדֵין וַיָּבֹא יַעֲקֹב שָׁלֵם. שָׁלֵם מִכֹּלָּא, וְאוֹקְמוּהָ. וּכְתִיב וַיְהִי בְשָׁלֵם סֻכּוֹ וגו׳, וְאוֹקְמוּהָ, וְכֹלָּא רָזָא חָדָא, כְּדֵין אִתְחַבֵּר עִמֵּיהּ מְהֵימְנוּתָא, כַּד הֲוָה שְׁלִים, כַּד אִתְעֲטַר בְּדוּכְתֵּיהּ דְּאִתְחֲזֵי לֵיהּ. וּכְדֵין הַאי סֻכָּה, אִתְעַטְּרַת בַּהֲדֵיהּ, דַּהֲוָה שְׁלִים מֵאֲבָהָן, דַּהֲוָה שְׁלִים מִבְּנוֹי, וְדָא הוּא שָׁלֵם, שָׁלֵם לְעֵילָא, שָׁלֵם לְתַתָּא, שָׁלֵם בִּשְׁמַיָּא, שָׁלֵם בְּאַרְעָא. שָׁלֵם לְעֵילָא: דְּאִיהוּ כְּלָלָא דַּאֲבָהָן, תִּפְאֶרֶת יִשְׂרָאֵל. שָׁלֵם לְתַתָּא: בִּבְנוֹי קַדִּישִׁין. שְׁלִים בִּשְׁמַיָּא, שְׁלִים בְּאַרְעָא, וּכְדֵין וַיְהִי בְשָׁלֵם סֻכּוֹ, וְאוֹקְמוּהָ.

143. "And Ya'akov came to Shalem (lit. 'whole')," because he was then whole in every respect, BOTH IN CHOCHMAH AND CHASSADIM, as has been explained. It is written: "In Shalem also is his tabernacle (Heb. sukko)" (Tehilim 76:3). This verse has been explained. It pertains to the mystery OF ATTAINING PERFECTION THROUGH THE CENTRAL COLUMN OF ZEIR ANPIN, CALLED 'YA'AKOV' AND TO "SUKKO," WHICH IS THE NUKVA. When he was whole, Faith joined him WHICH IS THE NUKVA, and when he was adorned in the place worthy of him, MEANING THE CENTRAL COLUMN, the tabernacle, WHICH IS THE NUKVA, was adorned with him, AND THEN, "IN SHALEM ASLO IS HIS TABERANACLE" APPLIED TO HER AS WELL because he was perfected by the fathers and his sons. He was then considered whole, perfected above and below, whole in heaven and whole on earth. HE EXPLAINS, he is whole above IN ZEIR ANPIN, for he comprises the fathers, BEING the glory of Yisrael, ENCOMPASSING AVRAHAM AND YITZCHAK, BEING CHESED AND GVURAH, and below IN THE NUKVA through his Holy Sons, THE TWELVE TRIBES WHO ARE THE CHARIOT OF THE NUKVA. THUS, he is perfected in heaven, IN ZEIR ANPIN, FOR WHICH REASON IT SAYS, "AND YA'AKOV CAME TO SHALEM." And he was perfected on earth, IN THE NUKVA, OF WHICH IT IS now SAID, "In Shalem also is his tabernacle."

12. "You shall not plow with an ox and an ass together"
An ox and an ass together represents the unification of the defiled spirits of the Other Side against man. This is applied to the struggle between Shimon and Chamor, a conflict in which Shimon--who was under the astrological sign of the ox--fought Chamor, of the side of the ass, to prevent the two from joining. We learn that Shimon first brought the blood of circumcision on the males and slew them, just as God did to the Egyptians (who represent asses) through Moshes, when Yosef (the ox) was removed from them. In the final Exile, we're told, Ya'akov and Yosef will rise against Esav and prevail.
The Relevance of this Passage
Unity is recognized as the supreme power in our world. United evil can easily defeat disunited good. Therefore, the only way to defeat unified evil is through the unification of the good and the righteous. Through the cleansing power of circumcision, this passage creates disunity and separation within the unseen evil forces lurking in our midst.

144. מִיָּד מַה כְּתִיב וַתֵּצֵא דִינָה בַּת לֵאָה, וְאוֹקְמוּהָ חַבְרַיָּיא. תָּא חֲזֵי, כַּמָּה דַרְגִּין וְסִטְרִין מִתְפָּרְשָׁן לְעֵילָא, וְכֻלְּהוּ מְשַׁנְיָין דָּא מִן דָּא. חִיוָון מְשַׁנְיָין אִלֵּין מֵאִלֵּין, אִלֵּין מִקַּטְרְגִין לְשַׁלְּטָאָה עַל אִלֵּין, וּלְמִטְרַף טַרְפִּין כָּל חַד וְחַד לְזִינֵיהּ.

144. Next, it is written, "And Dinah the daughter of Leah went out." This has already been explained by the friends. Come and behold: innumerable grades are divided above. SOME BELONG TO HOLINESS AND OTHERS TO THE OTHER SIDE, AS IT IS WRITTEN, "ELOHIM MADE THE ONE AS WELL AS THE OTHER." (KOHELET 7:14). Each is different from the other, SOME PERTAINING TO CHESED AND SOME TO JUDGMENTS. There are different kinds of animals trying to gain mastery over each other and devour prey, each according to its kind.

145. מִסִּטְרָא דְרוּחָא מְסָאֲבָא כַּמָּה דַרְגִּין מִתְפָּרְשִׁין, וְכֻלְּהוּ כְּמַן לְקַטְרְגָא, אִלֵּין לְקָבֵיל אִלֵּין, דְּהָא כְּתִיב לֹא תַחֲרֹשׁ בְּשׁוֹר וּבַחֲמֹר יַחְדָּו, דְּכַד קָא מִתְחַבְּרָן מְקַטְרְגֵי עַלְמָא.

145. From the side of the Defiled Spirit many grades divide. All of them harbor enmity TOWARD HOLINESS, the ones against the others, as it is written, "You shall not plow with an ox and an ass together," (Devarim 22:10) for when they are together, they ruin the world.

146. וְתָא חֲזֵי, תֵּיאוּבְתָּא דְדַרְגִּין מְסָאֲבִין, לָאו אִינּוּן, אֶלָּא לְקַטְרְגָא בְּסִטְרִין קַדִּישִׁין. יַעֲקֹב דְּאִינּוּן קַדִּישָׁא, כֻּלְּהוּ כְּמַן לֵיהּ, וְקַטְרְגוּ בַּהֲדֵיהּ. בְּקַדְמֵיתָא נְשִׁכֵיהּ חִוְיָא, כְּמָה דְּאַתְּ אָמַר וַיִּגַּע בְּכַף יְרֵכוֹ, הַשְׁתָּא נְשִׁכֵיהּ חֲמוֹר.

146. Come and behold: all that the grades of defilement crave is to damage the holy grades. They all lurk in wait to damage the holy Ya'akov. First a serpent bit him, as it is written, "he touched the hollow of his thigh," WHICH REFERS TO THE MINISTER OF ESAV WHO RIDES A SERPENT. Then an ass bit him, THAT IS, SHCHEM THE SON OF CHAMOR (LIT. 'ASS'), THE RIGHT SIDE OF THE KLIPAH.

147. תַּמָּן אִינּוּן קָאִים לְגַבֵּי חִוְיָא, הַשְׁתָּא, שִׁמְעוֹן וְלֵוִי, דְּאָתוֹ מִסִּטְרָא דְדִינָא קַשְׁיָא, קָיְימוּ לְגַבֵּיהּ דַּחֲמוֹר, וְשַׁלִּיטוּ עֲלוֹי בְּכָל סִטְרִין, וְאִתְכַּפְיָא קַמֵּיהוּ, כד״א וְאֶת חֲמוֹר וְאֶת שְׁכֶם בְּנוֹ הָרְגוּ לְפִי חָרֶב, וְשִׁמְעוֹן דַּהֲוָה מַזָּלֵיהּ שׁוֹר, אָתָא עַל חֲמוֹר וְקַטְרֵג בֵּיהּ, בְּגִין דְּלָא יִתְחַבְּרוּן כַּחֲדָא, וְאִשְׁתַּכַּח אִינּוּן מְקַטְרְגָא דִילֵיהּ.

147. When THE SERPENT BIT HIM, he himself stood against him. When THAT ASS BIT HIM, Shimon and Levi, who come from the side of strict Judgment, fought the ass, charging on all sides until he surrendered before them, as it is written: "And they slew Chamor and Shchem his son with the edge of the sword" (Beresheet 34:26). Shimon, whose astrological sign was Taurus (ox), GVURAH, AND THE LEFT SIDE OF HOLINESS, attacked Chamor, THE RIGHT SIDE OF THE KLIPAH, and was hostile towards him to prevent THE OX AND ASS OF THE KLIPAH from joining. Shimon is his adversary, AND NOT YA'AKOV.

148. וְכֻלְּהוּ אָתֵי לְקַטְרְגָא לֵיהּ לְיַעֲקֹב וְאִשְׁתְּזִיב, וּלְבָתַר אִינּוּן שַׁלִּיט עֲלַיְיהוּ. לְבָתַר אָתָא שׁוֹר, וְאִשְׁתַּלֵּים בַּחֲמוֹרִים, דְּכֻלְּהוּ מִסִּטְרָא דַּחֲמוֹר, יוֹסֵף דְּאִינּוּן שׁוֹר, וּמִצְרַיִם דְּאִינּוּן חֲמוֹרִים, דִּכְתִיב בְּהוּ אֲשֶׁר בְּשַׂר חֲמוֹרִים בְּשָׂרָם.

148. They all brought accusations against Ya'akov, but he was delivered from them, and later, he ruled over them. Then came the ox, YOSEF, who perfected himself among the asses, THE EGYPTIANS HE RULED OVER. They were all of the side of THE KLIPAH OF an ass. HE EXPLAINED: Yosef is an ox, and the Egyptians are asses, of whom the scripture says: "whose flesh is as the flesh of asses" (Yechezkel 23:20).

149. וְעַל דָּא, לְבָתַר, בְּנֵי יַעֲקֹב נָפְלוּ בֵּין אִינּוּן חֲמוֹרִים, בְּגִין דְּאִזְדַּוַּג שׁוֹר בַּהֲדַיְיהוּ, וְנָשְׁכוּ לוֹן גַּרְמַיָּא וּבִשְׂרָא, עַד דְּאִתְעַר לֵוִי כְּמִלְקַדְּמִין, וּבַדַּר לְאִינּוּן חֲמוֹרִים, לְכַפְיָא לוֹן, וְתָבַר תּוּקְפֵּהוֹן מֵעַלְמָא, וְאַפֵּיק לְשׁוֹר מִתַּמָּן, דְּהָא הוּא דִּכְתִיב וַיִּקַּח מֹשֶׁה אֶת עַצְמוֹת יוֹסֵף עִמּוֹ.

149. Therefore, the sons of Ya'akov later fell among the asses, THE EGYPTIANS, because an ox joined them, YOSEF, THROUGH WHOM AN OX AND AN ASS WERE JOINED TOGETHER. And they bit Yisrael's flesh and marrow, AS IT IS THE NATURE OF THE ASS TO BITE AND BREAK BONES, until Levi was again aroused to scatter the asses, THAT IS, HE SEPARATED THE OX FROM THE ASS in order to subdue them. He broke their strength and removed the ox from there, as it is written: "And Moshe took the bones of Yosef with him" (Shemot 13:19), MOSHE BEING A LEVITE AND YOSEF THE OX THAT JOINED THEM.

150. תָּא חֲזֵי, כַּד אָתָא שִׁמְעוֹן בְּקַדְמֵיתָא עַל הַהוּא חֲמוֹר, אִתְעַר עֲלֵיהוֹן דַּם דְּאִתְגַּזְרוּ, וּלְבָתַר וַיַּהַרְגוּ כָּל זָכָר. כְּגַוְונָא דָא, עֲבַד קוּדְשָׁא בְּרִיךְ הוּאעַל יְדָא דְּלֵוִי, דָּא מֹשֶׁה, בְּאִינּוּן חֲמוֹרִים בְּמִצְרַיִם, בְּקַדְמֵיתָא דַּם, וּלְבָתַר וַיַּהַרֹג יי׳ כָּל בְּכוֹר בְּאֶרֶץ מִצְרַיִם וגו׳, הָכָא בְּהַאי חֲמוֹר כְּתִיב, וְאֶת כָּל חֵילָם וְאֶת כָּל טַפָּם וְאֶת כָּל בְּהֶמְתָּם וגו׳. הָתָם בְּאִינּוּן חֲמוֹרִים כְּתִיב, כְּלֵי כֶסֶף וּכְלֵי זָהָב וּשְׂמָלוֹת, וּכְתִיב וְגַם עֵרֶב רַב עָלָה אִתָּם וְצֹאן וּבָקָר וגו׳.

150. Come and behold: on the first occasion, when Shimon came TO FIGHT with Chamor, he brought blood upon them, the blood of circumcision. Then they "slew all the males" (Beresheet 34:25). The Holy One, blessed be He, did the same by the Levite, Moshe, to the asses, the Egyptians. First He brought upon them THE PLAGUE OF blood, and then, "Hashem slew all the firstborn in the land of Egypt" (Shemot 13:15). Regarding Chamor, THE FATHER OF SHCHEM, it is written: "and all their wealth, and all their little ones," (Beresheet 34:29) and their animals, AS IT IS WRITTEN, "THEIR SHEEP, AND THEIR OXEN, AND THEIR ASSES, AND THAT WHICH WAS IN THE CITY AND THAT WHICH WAS IN THE FIELD." Regarding the other asses, THE EGYPTIANS, it is written: "jewels of silver, and jewels of gold, and garments," (Shemot 12:35) WHICH CORRESPONDS TO THE WEALTH HERE. It is also written: "And a mixed multitude went up also with them," (Ibid. 38) WHICH CORRESPONDS TO THE "LITTLE ONES" MENTIONED, the "flocks and herds" (Ibid.) THAT CORRESPOND TO, "THEIR SHEEP AND THEIR OXEN."

151. Shimon rose against Chamor ('ass'), THE FATHER OF SHCHEM, WHO WAS NOT JOINED WITH AN OX. Levi rose against all the asses, EVEN THOSE JOINED WITH AN OX, LIKE THE EGYPTIANS. They all came to join Ya'akov and prepared to bite him, but he withstood and subdued them through his sons.

151. וְשִׁמְעוֹן וְלֵוִי, דָּא קָאֵים לְגַבֵּי הַאי חֲמוֹר, וְדָא קָאֵים לְגַבֵּי כָּל אִינּוּן חֲמוֹרִים, כֻּלְּהוּ בָּעוּ לְאִשְׁתַּתְּפָא בַּהֲדֵיהּ דְּיַעֲקֹב קַדִּישָׁא, וְאִתְתַּקְּנוּ לְנַשְׁכָּא לֵיהּ, וְאִיהוּ בִּבְנוֹי קָאֵים לְגַבַּיְיהוּ, וְכַיֵּיף לוֹן תְּחוֹתֵיהּ.

152. HE ASKS: Now IN THE LAST EXILE that Esav is biting him and his sons, who shall rise against him? HE REPLIS: Ya'akov and Yosef WILL RISE AGAINST HIM, the one on this side and the other on that side, YA'AKOV ON THE RIGHT AND YOSEF ON THE LEFT, as it is written: "And the house of Ya'akov shall be fire, and the house of Yosef flame, and the house of Esav for stubble" (Ovadyah 1:18).

152. הַשְׁתָּא דְּעֵשָׂו נָשֵׁיךְ לֵיהּ וְלִבְנוֹי, מַאן יְקוּם לְגַבֵּיהּ. יַעֲקֹב וְיוֹסֵף, דָּא מִסִּטְרָא דָא, וְדָא מִסִּטְרָא דָא, דִּכְתִיב וְהָיָה בֵּית יַעֲקֹב אֵשׁ וּבֵית יוֹסֵף לֶהָבָה וּבֵית עֵשָׂו לְקַשׁ וגו׳.

153. "And the terror of Elohim was upon the cities that were round about them, and they did not pursue after the sons of Ya'akov" (Beresheet 35:5). Rabbi Yosi said: They all gathered to fight them, but while they were girding their weapons, they took fright and dropped them. Therefore, they did not chase the sons of Ya'akov.

153. וַיִּסָּעוּ וַיְהִי חִתַּת אֱלֹהִים עַל הֶעָרִים אֲשֶׁר סְבִיבוֹתֵיהֶם וְלֹא רָדְפוּ אַחֲרֵי בְּנֵי יַעֲקֹב. אָמַר רִבִּי יוֹסִי, כֻּלְּהוּ הֲווֹ מִתְכַּנְּשִׁי, וְכַד הֲווֹ חַגְרֵי זַיְינֵי קְרָבָא, הֲווֹ מְרַתְּתֵי, וְשַׁבְקִין לוֹן, וּבְגִין כָּךְ וְלֹא רָדְפוּ אַחֲרֵי בְּנֵי יַעֲקֹב.

13. "Put away the strange Elohim"

While walking, Rabbi Chizkiyah questions Rabbi Yehuda as to why the crown of Malcam was considered the crown of an idol and "an abomination," and why it was permitted to be set on David's head. After Rabbi Yehuda explains that the image of the idol on the crown was broken, thus making it permissible for wear. Rabbi Yitzchak proceeds to interpret the title verse. He reveals that Ya'akov hid the idolatrous gold and silver images so that his people could not derive any benefit from these representations of false deities. There follows a discussion of man's responsibility to thank and praise God for His miracles and His goodness. This is why Ya'akov alone prepared the altar at Bet-El--although his sons were with him, Ya'akov alone suffered the tribulations that run throughout his story, making him worthy and deserving of the task.

The Relevance of this Passage

It is a man's natural tendency to worship his own ego and credit himself for all of his accomplishments. This is true idol worshipping. The concept of praising and thanking God is a code denoting the need for true appreciation and awareness of the existence of the Creator' s beneficence. Appreciation is for our own benefit and not in any way for the Creator, who has no need or desire for praise and thanks. Appreciation and awareness are spiritual forces that help to protect all that we have received from negative entities. The goal of an evil entity is to lower our guard and make us vulnerable. When there is no consciousness of the Creator's role in our good fortune, dark forces can loot us of our spiritual Light. This manifests physically as the loss of blessing, whether in relationships, health, or financial prosperity. This passage stirs appreciation for the Creator within us. This gratitude is derived through Ya'akov, who recognized and warned his children about the idols in their midst.

154. "Put away the strange Elohim" (Beresheet 35:2) that they took from Shchem, vessels of silver and gold, upon which were engraved the images of their deities. Rabbi Yehuda said these were the images of strange Elohim made of silver and gold, AND NOT VESSELS WITH THEIR IMAGES. Ya'akov hid them there, so that they would not derive benefit from idolatry. A man should never derive benefit from it.

154. הָסִירוּ אֶת אֱלֹהֵי הַנֵּכָר וגו׳. הָסִירוּ אֶת אֱלֹהֵי הַנֵּכָר, אִלֵּין אִינּוּן דִּנְטָלוּ מִשְׁכֶּם, מָאנֵי כַּסְפָּא וְדַהֲבָא, דַּהֲוָה חָקִיק עֲלַיְיהוּ טַעֲוָא דְּלֶהוֹן. רִבִּי יְהוּדָה אָמַר, טַעֲוָון הֲווֹ מִכַּסְפָּא וְדַהֲבָא, וְיַעֲקֹב אַטְמֵין לוֹן תַּמָּן, בְּגִין דְּלָא יִתְהַנּוּן מִסִּטְרָא דַּעֲבוֹדָה זָרָה, דְּאָסִיר לֵיהּ לְבַר נָשׁ, לְאִתְהַנָּאָה מִנֵּיהּ לְעָלְמִין.

155. רִבִּי יְהוּדָה וְרִבִּי חִזְקִיָּה הֲווֹ אָזְלֵי בְּאָרְחָא, אֲמַר רִבִּי חִזְקִיָּה לְרִבִּי יְהוּדָה, מַאי דִּכְתִיב וַיִּקַּח אֶת עֲטֶרֶת מַלְכָּם מֵעַל רֹאשׁוֹ וּמִשְׁקָלָהּ כִּכַּר זָהָב וְאֶבֶן יְקָרָה וַתְּהִי עַל רֹאשׁ דָּוִד. וְתָנִינָן, שִׁקּוּץ בְּנֵי עַמּוֹן מִלְכֹּם שְׁמֵיהּ, וְדָא הוּא עֲטֶרֶת מַלְכָּם. מ״ט וַתְּהִי עַל רֹאשׁ דָּוִד. וּמַאי טַעְמָא כְּתִיב שִׁקּוּץ, דְּהָא בִּשְׁאָר טַעֲוָון עַמְמַיָּא עע״ז כְּתִיב אֱלֹהֵי הָעַמִּים, אֱלֹהִים אֲחֵרִים, אֵל נֵכָר, אֵל אַחֵר, וּבְהַאי אֲמַר שִׁקּוּץ חַד.

155. As Rabbi Yehuda and Rabbi Chizkiyah were walking along the road, Rabbi Chizkiyah asked: Why is it written, "And he took the crown of Malkam from off his head and its weight was a talent of gold, with the precious stones; and it was set on David's head" (II Shmuel 12:30)? We have learned that Milkom was the abominable idol of the children of Amon, as it is written, "the crown of Malkam." Why, therefore, was it set on David's head, and why it is called 'abomination'? While other dieties of the heathen nations are called the 'Elohim of the people', 'other Elohim', 'strange El', 'another Elohim', and the like, only Malkam is called an 'abomination'.

156. אָמַר לוֹ וּבְכָל טַעֲוָון עַמְמַיָּא עע״ז, הָכֵי קָרָא לוֹן קוּדְשָׁא בְּרִיךְ הוּא, דִּכְתִיב וַתִּרְאוּ אֶת שִׁקּוּצֵיהֶם וְאֶת גִּלּוּלֵיהֶם. וּמַה דַּאֲמַר וַיִּקַּח אֶת עֲטֶרֶת מַלְכָּם דְּאִיהוּ מִלְכּוֹם, הָכֵי הוּא וַדַּאי, אֶלָּא אִיתַּי הַגִּתִּי, עַד דְּלָא אִתְגַּיֵּיר, כְּדֵין אִיהוּ תָּבַר לָהּ לְהַהוּא עֲטֶרֶת, דְּאִיהוּ מִלְכּוֹם, הַהוּא דְּיוֹקְנָא דַּחֲקִיק עֲלָהּ, וּפָגִים לָהּ, כְּדֵין אִיהוּ עֲבַד לָהּ הֶיתֵּר, לְאִתְהַנֵּי מִנָּהּ, וַהֲוַת עַל רֵישֵׁיהּ. וְתָא חֲזֵי, שִׁקּוּץ בְּנֵי עַמּוֹן, חַד חִוְיָא, בְּסוֹרְטָא, הֲוָה חָקִיק עַל הַהוּא כִּתְרָא, וּבְגִין כָּךְ אִקְרֵי שִׁקּוּץ זוּהֲמָא.

156. He answers that the Holy One, blessed be He, calls all the deities of the idolatrous nations, NOT ONLY MALKAM, by this name, as it is written: "and you have seen their abominations, and their idols" (Devarim 29:16). What of the verse, "And he took the crown of Malkam" the idol Milkom? HE ASKS: HOW COULD DAVID SET IT ON HIS HEAD? Assuredly, IT WAS THE CROWN OF AN IDOL, but before Itai the Gittite became a proselyte, THAT IS, WHILE HE WAS STILL A HEATHEN, he broke Milkom's heathen crown, destroying the image engraved on it. He thereby made it permissible for use. THEN DAVID put it on his head. Come and behold: the abomination of the children of Amon was a serpent deeply engraved on the crown. It was therefore called an 'abomination', WHICH MEANS filth. THIS IS THE SECOND ANSWER FOR THE QUESTION THAT RABBI CHIZKIYAH ASKED RABBI YEHUDA: WHY IS THIS IDOL CALLED AN ABOMINATION?

157. רִבִּי יִצְחָק אָמַר, הָסִירוּ אֶת אֱלֹהֵי הַנֵּכָר, אִלֵּין שְׁאָר נָשִׁין, דַּהֲווֹ מַיְיתֵי בְּגַוַּיְיהוּ, כָּל נִבְזְבְּזָן דִּלְהוֹן, וְעַל דָּא כְּתִיב, וַיִּתְּנוּ אֶל יַעֲקֹב אֶת כָּל אֱלֹהֵי הַנֵּכָר, אִלֵּין נָשִׁין, כָּל נִבְזְבְּזָן, וְכָל טַעֲוָון דְּדַהֲבָא וְכַסְפָּא. וַיִּטְמוֹן אוֹתָם יַעֲקֹב בְּגִין דְּלָא יִתְהַנּוּן מִסִּטְרָא דַּעֲבוֹדָה זָרָה כְּלָל.

157. Rabbi Yitzchak said that the verse, "Put away the strange Elohim that are among you," refers to other women who, WHEN TAKEN CAPTIVE, brought with them all their jewels. Thus, it is written, "And they gave to Ya'akov all the strange Elohim," which are the women and all their jewels, and their deities of silver and gold. "And Ya'akov hid them," THE GOLD AND SILVER, so that his people would derive no benefit whatsoever from them, the aspects of idolatry.

158. תָּא חֲזֵי, דְּיַעֲקֹב גְּבַר שְׁלִים בְּכֹלָּא הֲוָה, וַהֲוָה מִתְדַּבַּק בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, מַה כְּתִיב וְנָקוּמָה וְנַעֲלֶה בֵּית אֵל וְאֶעֱשֶׂה שָׁם מִזְבֵּחַ לָאֵל הָעוֹנֶה אוֹתִי בְּיוֹם צָרָתִי וַיְהִי עִמָּדִי בַּדֶּרֶךְ אֲשֶׁר הָלָכְתִּי, מִיָּד וַיִּתְּנוּ אֶל יַעֲקֹב. מִכָּאן דְּבָעֵי בַּר נָשׁ, לְשַׁבְּחָא לְקוּדְשָׁא בְּרִיךְ הוּאוּלְאוֹדָאָה לֵיהּ, עַל נִסִּין וְעַל טָבָאן דַּעֲבַד עִמֵּיהּ, הה״ד וַיְהִי עִמָּדִי בַּדֶּרֶךְ אֲשֶׁר הָלָכְתִּי.

158. Come and behold: how much Ya'akov was a perfected man, and how he cleaved to the Holy One, blessed be He. It is written: "and let us arise, and go up to Bet-El; and I will make there an altar to El, who answers me in the day of my distress, and was with me in the way on which I went" (Beresheet 35:3). At once, "they gave to Ya'akov" (Ibid. 4). From this, we learn that it is incumbent on man to praise the Holy One, blessed be He, and give thanks to Him for all the miracles and goodness He did by him. This is the meaning of the verse: "and was with me in the way on which I went."

159. Come and behold: first it is written, "and let us arise, and go up to Bet-El" IN THE PLURAL, because he counted his sons with him; then it is written, "and I will make there an altar" IN THE SINGULAR, and not 'and we will make', because he excluded his sons from this act. Why? Because it was for him alone to do it. Ya'akov surely composed the evening prayer, THE CORRECTION OF THE NUKVA, and built the altar, THE CORRECTION OF THE NUKVA. It was for him to do, NOT FOR HIS SONS, for his children were not born until after he had fled from his brother and had gone through the troubles that followed, as it is written, "and was with me in the way on which I went." Thus, he did not include them in PREPARING THE ALTAR, BUT SAID, "AND I WILL MAKE THERE AN ALTAR," INSTEAD OF 'WE WILL MAKE'.

159. תָּא חֲזֵי, בְּקַדְמֵיתָא כְּתִיב וְנָקוּמָה וְנַעֲלֶה בֵּית אֵל וגו׳, אַכְלִיל בְּנוֹי בַּהֲדֵיהּ. וּלְבָתַר כְּתִיב וְאֶעֱשֶׂה שָׁם מִזְבֵּחַ, וְלָא כְּתִיב וְנַעֲשֶׂה. דְּאַפִּיק לוֹן מִכְּלָלָא דָא, מַאי טַעְמָא, בְּגִין דַּעֲלֵיהּ הֲוָה מִלָּה. יַעֲקֹב אַתְקִין תְּפִלַּת עַרְבִית וַדַּאי, וְאִיהוּ עֲבַד מַדְבְּחָא, וַעֲלֵיהּ הֲוָה מִלָּה, וּבְגִין דְּאִיהוּ עָבַר כָּל אִינּוּן עָקֻתִּין מִן יוֹמָא דְעָרַק קַמֵּיהּ דְּאַחוּהָ, דִּכְתִיב וַיְהִי עִמָּדִי בַּדֶּרֶךְ אֲשֶׁר הָלָכְתִּי, וְאִינּוּן אָתוֹ לְבָתַר לְעַלְמָא, וְעַל דָּא לָא אָעִיל לוֹן בַּהֲדֵיהּ.

160. Rabbi Elazar said: From this we learn that whoever received a miracle should give thanks, and whoever ate bread should say grace, and not the person who ate nothing. YA'AKOV THEN SAID, "I WILL MAKE AN ALTAR," AND NOT 'WE WILL MAKE'.

160. רִבִּי אֶלְעָזָר אָמַר, מִכָּאן מַאן דִּיתְעֲבִיד לֵיהּ נִסָּא, אִיהוּ בָּעֵי לְאוֹדָאָה. מַאן דְּאָכִיל נַהֲמָא בִּפְתוֹרָא, אִיהוּ בָּעֵי לְבָרְכָא, וְלָא אָחֳרָא דְּלָא אָכִיל מִידֵי.

14. "And he built there an altar"
The Zohar tells us that Ya'akov is beginning a very difficult spiritual journey, which involves enjoining the two worlds of Zeir Anpin and Malchut. Here, Ya'akov is coming full circle--completing his journey and thereby unifying Zeir Anpin and Malchut.
The Relevance of this Passage
Passion and enthusiasm for spiritual wisdom and growth are easily aroused when one begins to walk the spiritual path. However, when the inevitable obstacles surface to test our commitment and shed light on our negative qualities so that we can confront and extract them from our nature, we lose the fire and most of us fail to complete journey. It's much easier to start a new search elsewhere and feel new passion again, than it is to confront the dark side of our nature and complete our journey. Constant seeking, however, will not enjoin the two spiritual worlds; thus it delivers short-lived passion, and fails to provide long term fulfillment. The Evil Inclination will always stand by us and help rationalize and justify our quitting and giving up. In response, the Zohar verses herein give us the energy and will power to complete our path and finish what we start, so that we can achieve true and eternal contentment.

161. "And he built there an altar" (Beresheet 35:7). Come and behold: it is written that "he built there an altar," but not that he offered libations and sacrifices. This is because he completed the grade worthy of perfection, "an altar to Hashem," means, he fixed the lower grade, THE NUKVA, and attached it to the upper grade, ZEIR ANPIN. Thus, "And he built there an altar" is the lower grade, THE NUKVA; "to Hashem" is the upper grade, ZEIR ANPIN; "and called the place El Bet-El," WHICH IS the name HE GAVE THE NUKVA, is that of the supernal BINAH. For when THE NUKVA shone FROM ZEIR ANPIN, the daughter, THE NUKVA, became like her mother, BINAH. THEREFORE, YA'AKOV NAMED HER EL, AFTER HER MOTHER. AND ALL IS ONE.

161. וַיִּבֶן שָׁם מִזְבֵּחַ וגו׳, תָּא חֲזֵי, כְּתִיב וַיִּבֶן שָׁם מִזְבֵּחַ, וְלָא כְּתִיב דְּאַסִּיק עֲלֵיהּ נִסְכִּין וַעֲלָוָן, אֶלָּא בְּגִין דְּאַתְקִין הַהוּא דַרְגָּא, דְּאִתְחֲזֵי לְאִתְתַּקְנָא. מִזְבֵּחַ לַה׳: לְאַתְקָנָא דַרְגָּא תַּתָּאָה, לְחַבְּרָא לֵיהּ בְּדַרְגָּא עִלָּאָה, וְע״ד וַיִּבֶן שָׁם מִזְבֵּחַ: דָּא דַרְגָּא תַּתָּאָה. לַה׳: דָּא דַרְגָּא עִלָּאָה. וַיִּקְרָא לַמָּקוֹם אֵל בֵּית אֵל, שְׁמָא דָא, כִּשְׁמָא עִלָּאָה, בְּגִין דְּכַד אִתְנַהֲרָא, כְּדֵין כְּאִמָּהּ בִּתָּהּ, וְכֹלָּא חַד.

162. "Because there the Elohim was (lit. 'were') revealed to him." THIS VERSE SIGNIFIES THAT ANGELS "WERE REVEALED," IN THE PLURAL AND NOT IN THE SINGULAR. WHY DID HE CALL THE ALTAR "EL BET-EL"? BECAUSE they are found only with the Shechinah. These seventy angels are always with Her, and seventy thrones stand around the Shechinah. WHEREVER ANGELS ARE FOUND, THE SHECHINAH IS REVEALED. Therefore, THE SCRIPTURE SAYS, "because there the Elohim were revealed to him," in an open place, THE NUKVA, as it is written: "And, behold, Hashem stood above it," (Beresheet 28:13) NAMELY, UPON THE LADDER, WHICH IS THE NUKVA.

162. כִּי שָׁם נִגְלוּ אֵלָיו הָאֱלֹהִים, בְּגִין דְּאִינּוּן לָא אִשְׁתַּכְּחוּ, אֶלָּא בִּשְׁכִינְתָּא, דְּהָא שַׁבְעִין הֲווֹ, דְּאִינּוּן מִשְׁתַּכְּחֵי תְּדִיר בַּהֲדֵי שְׁכִינְתָּא, וְשַׁבְעִין קַתְּדְרָאֵי סַחֲרָנֵיהּ דִּשְׁכִינְתָּא, וְע״ד כִּי שָׁם נִגְלוּ אֵלָיו הָאֱלֹהִים, בְּאַתְרָא דָא דְּאִתְגַּלְיָא, דְּהָא כְּתִיב וְהִנֵּה ה׳ נִצָּב עָלָיו.

15. "And Elohim went up from him"
Here Rabbi Shimon discusses Ya'akov's unique and privileged position as revealed by the title quotation. Because Ya'akov encompasses all the

patriarchs, he is a holy Chariot to Zeir Anpin by himself. Indeed, his perfection was completed by the name 'Israel', which the Shechinah bestowed upon him. We learn of the great good fortune of the children of Israel, who alone among nations have God to receive their prayers and petitions.
The Relevance of this Passage
A reading of this section helps elevate us to experience some of the perfection embodied by the patriarchs, inspiring us to follow the path of righteousness and summon down more Light.

163. "And Elohim went up from him in the place where He talked with him" (Beresheet 35:13). Rabbi Shimon said: Here we learn that Ya'akov, together with the other patriarchs, became a holy Chariot TO HASHEM. Come and behold: Ya'akov is a supernal, holy Chariot TO ZEIR ANPIN, shining on the moon, THE NUKVA. He is a Chariot by himself, BECAUSE HE INCLUDES THE PATRIARCHS, CHESED AND GVURAH, AS TIFERET INCLUDES THEM BOTH. This is the meaning of the verse, "And Elohim went up from him," AS SOMEONE ALIGHTING FROM HIS CHARIOT.

163. וַיַּעַל מֵעָלָיו אֱלֹהִים בַּמָּקוֹם אֲשֶׁר דִּבֶּר אִתּוֹ, רִבִּי שִׁמְעוֹן אָמַר מִכָּאן דְּאִתְעֲבִיד רְתִיכָא קַדִּישָׁא, בַּהֲדֵי אֲבָהָן. וְתָא חֲזֵי, יַעֲקֹב אִיהוּ רְתִיכָא קַדִּישָׁא עִלָּאָה, דְּקַיְּימָא לְאַנְהָרָא לְסִיהֲרָא, וְאִיהוּ רְתִיכָא בִּלְחוֹדוֹי, הֲדָא הוּא דִכְתִיב וַיַּעַל מֵעָלָיו אֱלֹהִים.

164. He began the discussion with the verse: "For what nation is there so great that has Elohim so near to them, as Hashem our Elohim is in all things that we call upon Him for" (Devarim 4:4). Come and behold: how fond the Holy One, blessed be He, is of Yisrael, for no nation or tongue among all the heathen people in the world will have Elohim to receive their prayers, as the Holy One, blessed be He, will in the future receive the prayers and petitions of Yisrael in their hour of need, when they pray for the sake of their grade alone, THE SHECHINAH, THAT IS, WHENEVER THEIR PRAYER IS FOR THE PERFECTING OF THE SHECHINAH.

164. פְּתַח וַאֲמַר, כִּי מִי גּוֹי גָּדוֹל אֲשֶׁר לוֹ אֱלֹהִים קְרוֹבִים אֵלָיו כַּה׳ אֱלֹקֵינוּ בְּכָל קָרְאֵנוּ אֵלָיו. תָּא חֲזֵי, כַּמָּה אִינּוּן חֲבִיבִין יִשְׂרָאֵל קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא, דְּלֵית לָךְ עַם וְלִישָׁן בְּכָל עַמִּין עע״ז דְּעַלְמָא, דְּאִית לֵיהּ אֱלָהָא דְּיִשְׁמַע לוֹן, כְּמָה דְּקוּדְשָׁא בְּרִיךְ הוּאזַמִּין לְקַבְּלָא צְלוֹתְהוֹן וּבְעוּתְהוֹן דְּיִשְׂרָאֵל, בְּכָל שַׁעְתָּא דְּאִצְטְרִיךְ לוֹן לְמִשְׁמַע צְלוֹתָא, דְּאִינּוּן בָּעָאן, בְּגִין הַהוּא דַרְגָּא דִלְהוֹן.

165. Come and behold: the Holy One, blessed be He, called Ya'akov by the name Yisrael, NAMELY, THAT IS THE SHECHINAH DID, as it is written: "your name shall not be called any more Ya'akov, but Yisrael shall be your name: and he called his name." Who gave him that name? The Shechinah did, as in, "and He called to Moshe," WRITTEN WITH A SMALL ALEPH, WHICH IS THE SHECHINAH. IT IS ALSO WRITTEN, "And Elohim said to him," (Beresheet 35:10) WHICH IS A NAME FOR THE SHECHINAH.

165. תָּא חֲזֵי, יַעֲקֹב קָרֵי לֵיהּ קוּדְשָׁא בְּרִיךְ הוּאיִשְׂרָאֵל, דִּכְתִיב לֹא יִקָּרֵא שִׁמְךָ עוֹד יַעֲקֹב כִּי אִם יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ, וַיִּקְרָא אֶת שְׁמוֹ, מַאן וַיִּקְרָא. דָּא שְׁכִינְתָּא, כְּדָבָר אַחֵר וַיִּקְרָא אֶל מֹשֶׁה. וַיֹּאמֶר לוֹ אֱלֹהִים.

166. We explained that after he achieved perfection he was raised in his grade, and was perfected by that name. Therefore, "and He called his name Yisrael," has already been explained.

166. לְעֵיל אוֹקִימְנָא, יִשְׂרָאֵל, דְּהָא אִשְׁתַּלֵּים בְּכֹלָּא כִּדְקָא יָאוֹת, וּכְדֵין אִסְתַּלַּק בְּדַרְגֵּיהּ, וְאִשְׁתְּלֵים בִּשְׁמָא דָא, וְעַל דָּא וַיִּקְרָא אֶת שְׁמוֹ יִשְׂרָאֵל וְהָא אִתְּמַר.

16. Ya'akov - Yisrael
Rabbi Yosi and Rabbi Elazar discuss the issue of Ya'akov's two names, Ya'akov and Yisrael. Rabbi Elazar explains why Ya'akov is only sometimes called Yisrael, while after Avram's renaming, he is always referred to as Avraham. Avraham's original name was imperfect, whereas Ya'akov's name denoted a higher level of spirituality.
The Relevance of this Passage
The name is a link between the body and soul.
We connect to our name and soul, which helps us fulfill our mission in this world.

167. As Rabbi Elazar and Rabbi Yosi were walking together, Rabbi Yosi said: What you said is true, that Ya'akov is the most perfect of the fathers. He includes all sides, NAMELY, RIGHT AND LEFT. For that reason, he was called Yisrael, as it is written: "your name shall not be called any more Ya'akov, but Yisrael shall be your name, and He called his name Yisrael" (Beresheet 35:10). Why then, HE INSISTED, does the Holy One, blessed be He, repeatedly call him Ya'akov as he was commonly called before? What then is the meaning of, "your name shall not be called any more Ya'akov"?

167. רִבִּי אֶלְעָזָר וְרִבִּי יוֹסֵי הֲווֹ אָזְלֵי בְּאָרְחָא, אֲמַר רִבִּי יוֹסֵי לְר׳ אֶלְעָזָר, וַדַּאי הָא דַּאֲמַרְתְּ דְּיַעֲקֹב שְׁלֵימָא דַּאֲבָהָן אִיהוּ, וְאִיהוּ אָחִיד לְכָל סִטְרִין וְקָרָא שְׁמֵיהּ יִשְׂרָאֵל, וּכְתִיב לֹא יִקָּרֵא שִׁמְךָ עוֹד יַעֲקֹב כִּי אִם יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ. וּכְתִיב וַיִּקְרָא אֶת שְׁמוֹ יִשְׂרָאֵל. אַמַּאי אַהֲדַר קוּדְשָׁא בְּרִיךְ הוּא וְקָרָא לֵיהּ יַעֲקֹב בְּכַמָּה זִמְנִין, וְכֹלָּא קָרוֹן לֵיהּ יַעֲקֹב כְּמִלְּקַדְּמִין, אִי הָכִי, מַהוּ וְלֹא יִקָּרֵא שִׁמְךָ עוֹד יַעֲקֹב.

168. He replies: You have spoken well. THIS IS A GOOD QUESTION. He then quoted the verse: "Hashem shall go forth as a mighty man, He shall stir up ardor like a man of war" (Yeshayah 42:13), which has already been explained. Yet come and behold: it is written, "as a mighty man" instead of 'a mighty man', and "like a man of war" instead of 'a man of war'.

168. אָמַר לוֹ שַׁפִּיר קָא אֲמַרְתְּ. פְּתַח וַאֲמַר, ה׳ כַּגִּבּוֹר יֵצֵא כְּאִישׁ מִלְחָמוֹת יָעִיר קִנְאָה, הַאי קְרָא אוֹקְמוּהָ. אֲבָל תָּא חֲזֵי, כַּגִּבּוֹר יֵצֵא, גִּבּוֹר מִבָּעֵי לֵיהּ. כְּאִישׁ מִלְחָמוֹת, אִישׁ מִלְחָמוֹת מִבָּעֵי לֵיהּ.

169. HE EXPLAINS: We learned that Hashem refers uniformly to Mercy, and the Name of the Holy One, blessed be He, is Yud-Hei-Vav-Hei, as it is written, "I am Hashem: that is My name" (Yeshayah 42:8). Yet we see that He is sometimes called Elohim, which everywhere alludes to Judgment. Whenever there are many righteous in the world, His name is Yud-Hei-Vav-Hei and He is called Mercy. But when the wicked multiply in the world, His name is Elohim, and He is thus called. When Ya'akov is not among his enemies or in a foreign country, he is called Yisrael, but when he is among foes or out of Yisrael, he is called Ya'akov.

169. אֶלָּא הָא אִתְּמַר, ה׳ בְּכָל אֲתַר, רַחֲמֵי אִיהוּ וַדַּאי. קוּדְשָׁא בְּרִיךְ הוּא׳ה׳ שְׁמֵיהּ אִיהוּ, דִּכְתִיב אֲנִי ה׳ הוּא שְׁמִי, וְחָמִינָן דִּלְזִמְנִין אִתְקְרֵי שְׁמֵיהּ אֱלֹקִים, וְהוּא דִינָא בְּכָל אֲתַר. אֶלָּא, בְּזִמְנָא דְּאַסְגִּיאוּ זַכָּאִין בְּעַלְמָא, ה׳ שְׁמֵיהּ, וְאִתְקְרֵי בִּשְׁמָא דְּרַחֲמֵי. וּבְזִמְנָא דְּאַסְגִּיאוּ חַיָּיבִין בְּעַלְמָא, אֱלֹקִים שְׁמֵיהּ, וְאִתְקְרֵי בִּשְׁמָא דֵּאלֹקִים. כָּךְ, בְּזִמְנָא דְּיַעֲקֹב לָא הֲוָה בֵּין שָׂנְאִין, וְלָא הֲוָה בְּאַרְעָא אָחֳרָא, קְרֵי לֵיהּ יִשְׂרָאֵל, וְכַד הֲוָה בֵּין שָׂנְאִין, אוֹ בְּאַרְעָא אָחֳרָא, קְרֵי לֵיהּ יַעֲקֹב.

170. He said to him: The matter is not fully explained, because it is written, "shall not be called any more," yet we do call him Ya'akov when he is among enemies or in a foreign land. Come and study the verse: "And Ya'akov dwelt in the land in which his father had sojourned, in the land of Cna'an" (Beresheet 37:1). He was not in a foreign land, but HE IS NEVERTHELESS CALLED YA'AKOV.

170. אָמַר לוֹ, עֲדַיִין לָא אִתְיַישְׁבָא מִלָּה, דִּכְתִיב לֹא יִקָּרֵא, וְהָא אֲנַן קָרִינָן לֵיהּ. וּמַאי דַּאֲמַרְתְּ דְּכַד הֲוָה בֵּין שָׂנְאִין, אוֹ בְּאַרְעָא אָחֳרָא, קְרֵי לֵיהּ יַעֲקֹב, תָּא חֲזֵי, כְּתִיב וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו בְּאֶרֶץ כְּנַעַן, וְהָא לָא הֲוָה בְּאַרְעָא אָחֳרָא.

171. He replied: I said, in the beginning, that just as the Holy One, blessed be He, is sometimes called Yud-Hei-Vav-Hei and sometimes Elohim, ACCORDING TO THE GRADE, so Ya'akov is sometimes called Yisrael and sometimes Ya'akov, all according to certain grades. And the words, "shall not be called any more Ya'akov," MEAN THAT he will not have this name only, YA'AKOV, BUT TWO NAMES, YA'AKOV AND YISRAEL, ACCORDING TO HIS GRADE.

171. אָמַר לוֹ, הָא בְּקַדְמֵיתָא אִתְּמַר, כְּמָה דְּקוּדְשָׁא בְּרִיךְ הוּא, לְזִמְנִין אִתְקְרֵי ה׳, וּלְזִמְנִין אִתְקְרֵי אֱלֹקִים, הָכִי נָמֵי, לְזִמְנִין אִקְרֵי יִשְׂרָאֵל, וּלְזִמְנִין אִקְרֵי יַעֲקֹב, וְכֹלָּא בְּדַרְגִּין יְדִיעָן. וּמַה דְּאִתְּמַר יִקָּרֵא שִׁמְךָ עוֹד יַעֲקֹב, לְאִתְיַשְׁבָא בִּשְׁמָא דָא.

172. אָמַר לוֹ, אִי הָכִי, הָא כְּתִיב וְלֹא יִקָּרֵא עוֹד אֶת שִׁמְךָ אַבְרָם וְהָיָה שִׁמְךָ אַבְרָהָם. אָמַר לוֹ, הָתָם כְּתִיב וְהָיָה, וְעַל דָּא קַיְּימָא בְּהַהוּא שְׁמָא, אֲבָל הָכָא לָא כְּתִיב וְהָיָה, אֶלָּא כִּי אִם יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ, וְלָא כְּתִיב וְהָיָה שְׁמֶךָ יִשְׂרָאֵל, וַאֲפִילוּ בְּזִמְנָא חָדָא סַגֵּי לֵיהּ, כ״ש דִּלְזִמְנִין כָּךְ וּלְזִמְנִין כָּךְ. וְכַד אִתְעַטְּרוּ בְּנוֹי בְּכֹהֲנֵי וְלֵיוָאֵי, וְאִסְתַּלְּקוּ בְּדַרְגִּין עִלָּאִין, כְּדֵין אִתְעַטַּר בִּשְׁמָא דָא תְּדִיר.

172. He said: So it was with Avraham, about whom it is written, "Neither shall your name any more be called Avram, but your name shall beAvraham" (Beresheet 17:5). YET THIS DOES NOT MEAN THAT HE WILL BE CALLED BY TWO NAMES: AVRAM AND AVRAHAM, BUT RATHER ONLY AVRAHAM. He answers: The scripture says, "but YOUR NAME SHALL BE (HEB. VEHAYAH) AVRAHAM," therefore only this name remained. Yet here the word "vehayah" is not used. Rather, it reads, "but Yisrael shall be (Heb. yih'yeh) your name." It does not read, 'Yisrael shall be (Heb. vehayah) your name'. ACCORDING TO THIS, it is sufficient to call him Yisrael on only one occasion, TO FULFILL THE VERSE, WHICH READS, "BUT YISRAEL SHALL BE YOUR NAME." This is all the more true because although he is sometimes called Ya'akov, there are other times he is called Yisrael. When his sons are adorned with priests and Levites, he will be called by the name YISRAEL for all times.

17. Every beginning is difficult

Rabbi Yosi and Rabbi Elazar discuss the idea that the beginning of any manifestation involves strain and death, which is later followed by relief and ease. Thus, Rachel's death after the birth of Benyamin was a necessary sacrifice in order that the Shechinah could resume Her proper place. Similarly, on Rosh Hashanah the world passes under severe Judgment, followed by relief, forgiveness, and atonement on Yom Kippur. The reason for this, Rabbi Elazar explains, is that beginning is from the left side, which brings harsh Judgment until the right side is aroused and provides relief. However, for idolaters the reverse is true. God shall first treat them gently and then later He will destroy them.

The Relevance of this Passage

Each new beginning in our lives represents the seed of all that will follow. The birth of a child, the outset of a new business enterprise, the start of a marriage--these are all examples of beginnings. Through the mystical words of the sages appearing in this ancient text, we help infuse our beginnings with extraordinary Light and positive energy, so that the seed of all that comes afterward is healthy and strong. We derive the strength to endure through the strains and obstacles of beginnings, and to accelerate the arrival of relief and fruition.

173. עַד דַּהֲווֹ אָזְלֵי, אָמַר לוֹ רִבִּי יוֹסֵי לְרִבִּי אֶלְעָזָר, הָא אִתְּמַר דְּכַד מִיתַת רָחֵל, נָטְלָא בֵּיתָא מַאן דְּאִצְטְרִיךְ, לְאִתְתַּקְּנָא בִּתְרֵיסַר שִׁבְטִין, כְּדְקָא יָאוֹת, אַמַּאי מִיתַת רָחֵל מִיָּד, אָמַר לוֹ, הָא לְמֶהֱוֵי שְׁכִינְתָּא מִתְעַטְּרָא כְּדְקָא יָאוֹת, וּלְמֶהֱוֵי אֵם הַבָּנִים שְׂמֵחָה. וּבֵיהּ שַׁרְיָא לְנַטְלָא בֵּיתָא וּלְאִתְתַּקְּנָא. וְע״ד, בִּנְיָמִין הוּא תְּדִיר בְּמַעֲרָב, וְלָא בְּסִטְרָא אָחֳרָא.

173. While they were walking, Rabbi Yosi said to Rabbi Elazar: We learned that when Rachel died, THE SHECHINAH, who needed the twelve tribes to achieve perfection, took Her house. HE ASKS: Why did Rachel die at that time? WAS THIS CONNECTED TO HER DEATH? He replied: The reason was to enable the Shechinah to be properly crowned and become "a joyful mother of children" (Tehilim 113:9). With BINYAMIN, THE SHECHINAH began to take the house and achieve perfection. HE IS OF THE ASPECT OF YESOD OF THE TWELVE TRIBES, AND IS THEREFORE THE FIRST TO PERFECT THE SHECHINAH. Therefore, THE STANDARD OF Binyamin is always facing west--AS YESOD IS CONSIDERED TO BE OF THE WEST--and not any other side.

174. וּבֵיהּ שַׁרְיָא לְאִתְתַּקְּנָא, בִּתְרֵיסַר שִׁבְטִין, וּבֵיהּ שַׁרְיָא מַלְכוּתָא דִּרְקִיעָא, לְאִשְׁתְּמוֹדְעָא בְּאַרְעָא. וְרָזָא דָא, בְּכָל שֵׁירוּתָא, דְּאַתְיָא לְאִשְׁתְּמוֹדְעָא, בְּקַשְׁיוּ אִיהוּ, וְעַל דָּא אִית בָּהּ דִּינָא דְמוֹתָא, וּמִתַּמָּן אִתְיַשְּׁבַת.

174. With BINYAMIN, the Shechinah begins to achieve perfection through of the twelve tribes. Through him, the Kingdom of Heaven begins to manifest itself on earth, AS THE FIRST KING IN YISRAEL, SHAUL, WAS HIS DESCENDANT. It is a mystery that every manifestation begins with difficulties and contains the sentence of death, but the difficulties are later resolved.

175. הָכָא כַּד בָּעָא לְאִתְתַּקְּנָא, וּלְנַטְלָא בֵּיתָא, אִתְעֲבִיד דִּינָא בְּרָחֵל, וּבָתַר כֵּן אִתְתַּקְּנַת לְאִתְיַשְּׁבָא. כַּד בָּעָא לְאִשְׁתְּמוֹדְעָא מַלְכוּתָא בְּאַרְעָא, שַׁרְיָא בְּדִינָא, וְלָא אִתְיַשְּׁבַת מַלְכוּתָא בְּדוּכְתָּא כְּדְקָא יָאוֹת, עַד דְּאִתְעַר דִּינָא בִּשְׁאוּל, לְפוּם עוֹבָדוֹי, וּלְבָתַר אִתְיַשְּׁבַת מַלְכוּתָא וְאִתְתַּקְּנַת.

175. When THE SHECHINAH desired to be perfected and take over the house, WITH THE TWELVE TRIBES COMPLETED, judgment was exacted from Rachel AND SHE DIED. Later, She prepared to assume Her proper place. Similarly, when the kingdom wished to establish itself on earth, it started with judgment against Shaul, who was THEN KILLED ON THE MOUNTAINS OF GILBOA, according to his deeds. Only after this judgment was exacted from Shaul the kingdom established and settled ON DAVID.

176. תָּא חֲזֵי, כָּל שֵׁירוּתָא תַּקִּיף, וּלְבָתַר נַיְיחָא. בְּרֹאשׁ הַשָּׁנָה, שֵׁירוּתָא תַּקִּיף. דְּכָל עַלְמָא אִתְדָּן, כָּל חַד וְחַד לְפוּם עוֹבָדוֹי, וּלְבָתַר נַיְיחָא, סְלִיחָה וְכִפּוּרֵי. בְּגִין דְּשֵׁירוּתָא אִיהוּ מִשְּׂמָאלָא, וְעַל דָּא דְּיִנּוֹי תַּקִּיפִין, וּלְבָתַר אִתְעַר יְמִינָא, וְעַל דָּא הֲוֵי נַיְיחָא.

176. Come and behold: all beginnings are hard, but are followed by relief. Thus, on Rosh Hashanah everyone in the world is judged according to his own actions. Then comes relief and forgiveness and atonement ON YOM KIPPUR. THIS IS FOLLOWED BY THE SUKKOT ('THE FEAST OF TABERNACLES'). The reason is that every beginning has the aspect of the left, whose judgment is severe, but later the right is aroused, AS IT IS WRITTEN, "HIS LEFT HAND IS UNDER MY HEAD," AND THEN, "HIS RIGHT HAND EMBRACES ME" (SHIR HASHIRIM 2:6). Then relief comes.

177. וּלְזִמְנָא דְאָתֵי, זַמִּין קוּדְשָׁא בְּרִיךְ הוּא, לְאִתְעָרָא בְּנַיְיחָא עַל שְׁאָר עַמִּין עכו״ם, וּלְבָתַר יִתְתַּקַּף עֲלַיְיהוּ בְּדִינָא קַשְׁיָא, הה״ד ה׳ כַּגִּבּוֹר יֵצֵא כְּאִישׁ מִלְחָמוֹת יָעִיר קִנְאָה יָרִיעַ אַף יַצְרִיחַ עַל אוֹיְבָיו יִתְגַּבָּר. ה׳ בְּקַדְמֵיתָא, דְּאִיהוּ רַחֲמֵי, וּלְבָתַר כַּגִּבּוֹר, וְלָא גִּבּוֹר, וּלְבָתַר כְּאִישׁ מִלְחָמוֹת, וְלָא אִישׁ מִלְחָמוֹת, לְבָתַר אִתְגְּלֵי תּוֹקְפָא עֲלַיְיהוּ, וְיִתְתַּקַּף לְשֵׁיצָאָה לוֹן, דִּכְתִיב יָרִיעַ אַף יַצְרִיחַ עַל אוֹיְבָיו יִתְגַּבָּר. וּכְתִיב וְיָצָא ה׳ וְנִלְחַם בַּגּוֹיִם הָהֵם כְּיוֹם הִלָּחֲמוֹ בְּיוֹם קְרָב. וּכְתִיב מִי זֶה בָּא מֵאֱדוֹם חֲמוּץ בְּגָדִים מִבָּצְרָה וגו׳.

177. THE REVERSE IS TRUE FOR THE IDOLATROUS PEOPLE OF THE WORLD. In the future, the Holy One, blessed be He, will deal with them gently at first, but afterward with severe Judgment. This is the meaning of the verse: "Hashem shall go forth as a mighty man, He shall stir up ardor like a man of war." First comes "Hashem," the Merciful; then He comes "as a mighty man," not a REAL mighty man; and later, "like a man of war," not a REAL man of war. Finally, Judgment will be given against them, and He will destroy them, as it is written: "He shall cry, indeed, roar, He shall show Himself mighty against His foes" (Yeshayah 42:13), and "Then shall Hashem go out, and fight against those nations, as when He fought in the day of battle" (Zecharyah 14:3), and "Who is this that comes from Edom, with crimsoned garments from Bozra..." (Yeshayah 63:1)

178. וַיְהִי בְּצֵאת נַפְשָׁהּ כִּי מֵתָה וַתִּקְרָא שְׁמוֹ בֶּן אוֹנִי וְאָבִיו קָרָא לוֹ בִּנְיָמִן. רִבִּי יְהוּדָה פָּתַח וַאֲמַר, טוֹב ה׳ לְמָעוֹז בְּיוֹם צָרָה וְיֹדֵעַ חֹסֵי בוֹ. זַכָּאָה חוּלָקֵיהּ דְּבַר נָשׁ, דְּאִתְתַּקַּף בֵּיהּ בְּקוּדְשָׁא ב״ה, בְּגִין דְּתוֹקְפָא דְּקוּדְשָׁא בְּרִיךְ הוּא, אִיהוּ תּוֹקְפָא, וְאוֹקְמוּהָ. טוֹב ה׳, כד״א טוֹב ה׳ לַכֹּל. לְמָעוֹז דָּא הוּא תּוֹקְפָא, דְּאִית בֵּיהּ יְשׁוּעוֹת. דִּכְתִיב וּמָעוֹז יְשׁוּעוֹת מְשִׁיחוֹ הוּא. בְּיוֹם צָרָה: בְּיוֹמָא דְעָקוּ, דְּעָקִין שְׁאָר עַמִּין לְיִשְׂרָאֵל.

178. "And it came to pass, as her soul was departing, for she died, that she called his name Ben-oni: but his father called him Binyamin" (Beresheet 35:18). Rabbi Yehuda began the discussion with the verse: "Hashem is good, a stronghold in the day of trouble: He knows them that trust in Him" (Nachum 1:7). Happy is the lot of one who is strengthened by the Holy One, blessed be He, because the stronghold of the Holy One, blessed be He, is indeed a stronghold, as it is written: "Hashem is good," as in, "good to all" (Tehilim 145:9); "a stronghold" of salvations, as it is written, "he is the saving strength of His anointed" (Tehilim 28:8). "...in the day of trouble..." is when trouble comes, and the other nations attack Yisrael.

18. "If you faint in the day of adversity"
The rabbis show us that it is incumbent upon man to walk the path of righteousness and to hold tightly to the Torah. This way, we' re told, the Evil Inclination becomes our Advocate rather than our Accuser, and rises to vouch for us before God. The sacrifice of the he-goat on Yom Kippur follows this principle. The sacrifice engages the Evil Inclination so that he will ascend and deliver favorable testimony to God. This principle, we learn, is seen in the example of Rachel's death, which was a punishment for Ya'akov. Because Ya'akov did not fulfill his vow to God, and because he uttered a "causeless curse" when he said to Lavan, "Anyone with whom you find your Elohim," the Evil Inclination accused Rachel during a time of danger, and she perished.
The Relevance of this Passage
Spiritual Light gleams on this page, cleansing us of curses we have uttered in the past. A portion of this Light is given to the Evil Inclination, so that his words of praise replace his condemnation in the supernal courts protecting us from Judgments caused by our own negative deeds.

179. תָּא חֲזֵי, מַה כְּתִיב, הִתְרַפִּיתָ בְּיוֹם צָרָה צַר כֹּחֶכָה. מַאי הִתְרַפִּיתָ. מַאן דְּאִתְרַפֵּי יְדוֹי מִקּוּדְשָׁא בְּרִיךְ הוּא, דְּלָא לְאִתְתַּקְּפָא בֵּיהּ. וְהֵיךְ יִתְקַף בַּר נָשׁ בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא. יַתְקִיף בְּאוֹרַיְיתָא, דְּכָל מַאן דְּאִתְתַּקַּף בְּאוֹרַיְיתָא, אִתְתַּקַּף בְּאִילָנָא דְחַיֵּי, כְּבִיכוֹל, יְהַב תּוּקְפָא לְכְנֶסֶת יִשְׂרָאֵל לְאִתְתַּקְּפָא.

179. Come and behold. HE ASKS: In the verse, "If you faint in the day of adversity, your strength is small" (Mishlei 24:10), what is the meaning of "you faint?" HE REPLIS: A man whose hands do not firmly hold on to the Holy One, blessed be He, to receive strength from Him. A man can be strengthened by stronger association with the Torah, for whoever is strengthened by the Torah holds more firmly to the Tree of Life, thereby giving power and strength to the Congregation of Yisrael, THE SHECHINAH.

180. וְאִי הוּא יִתְרַפֵּא מֵאוֹרַיְיתָא, מַה כְּתִיב, הִתְרַפִּיתָ, אִי אִיהוּ אִתְרַפֵּי מִן אוֹרַיְיתָא, בְּיוֹם צָרָה צַר כֹּחֶכָה, בְּיוֹמָא דְיֵיתֵי לֵיהּ עָקוּ, כְּבֵיכוֹל דָּחִיק לָהּ לִשְׁכִינְתָּא, דְּאִיהוּ חֵילָא דְעַלְמָא.

180. But if he relaxes his hold on the Torah, then he faints, and if he is faint in his hold on the Torah, then "in the day of adversity," his "strength is small." When trouble comes, he presses the Shechinah, which is the power of the world.

181. ד״א צַר כֹּחֶכָה, תָּא חֲזֵי, בְּשַׁעְתָּא דְּבַר נָשׁ אִתְרַפֵּי מֵאוֹרַיְיתָא, וְאָזֵיל בְּאָרְחָא דְלָא כְשִׁרָא, כַּמָּה בַּעֲלֵי דְבָבוּ זְמִינִין לֵיהּ, לְמֶהֱוֵי לֵיהּ קַטֵּיגוֹרִין בְּיוֹמָא דְעָקוּ. וַאֲפִילוּ נִשְׁמָתֵיהּ דְּבַר נָשׁ, דְּאִיהוּ חֵילָא וְתוֹקְפָא דִילֵיהּ, אִיהוּ מָארֵי דְבָבוּ לְקִבְלֵיהּ, דִּכְתִיב צַר כֹּחֶכָה, בְּגִין דְּאִיהוּ צַר לְגַבֵּיהּ.

181. Another explanation of the phrase, "your strength is small," is that when a man is faint in his hold on the Torah and walks a crooked path, many enemies wait to oppress him in a day of adversity. Even his own soul, his power and strength, become his foes and enemy. HE EXPLAINED THE WORDS, "YOUR STRENGTH IS SMALL (HEB. TZAR)," AS "YOUR STRENGTH IS AN ENEMY (HEB. TZAR)," WHICH REFERS TO HIS SOUL, WHICH REFLECTS A MAN'S STRENGTH.

182. אָמַר רִבִּי אַבָּא, בְּשַׁעְתָּא דְּבַר נָשׁ אָזֵיל בְּאָרְחֵי דְאוֹרַיְיתָא, וְכָל אָרְחוֹי מִתְתַּקְּנָן כְּדְקָא יָאוֹת, כַּמָּה סָנֵיגוֹרִין קַיְימִין עֲלֵיהּ, לְאַדְכָּרָא לֵיהּ לְטַב. פְּתַח וַאֲמַר, אִם יֵשׁ עָלָיו מַלְאָךְ מֵלִיץ אֶחָד מִנִּי אָלֶף לְהַגִּיד לְאָדָם יָשְׁרוֹ וַיְחֻנֶּנּוּ וַיֹּאמֶר פְּדֵעֵהוּ מֵרֶדֶת שַׁחַת מָצָאתִי כֹּפֶר. הַנִּי קָרָאֵי אִית לְאִסְתַּכְּלָא בְּהוֹ, וְכִי לָא אִתְגְּלֵי כֹּלָּא קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, דְּאִיהוּ צָרִיךְ לְמַלְאָכָא, דְּיֵימָא קַמֵּיהּ טַב אוֹ בִישׁ.

182. Rabbi Aba said that when a man walks the path of the Torah and his ways are duly straight, many advocates stand ready to speak well of him. He opened the discussion with the verse: "If there be an angel over him, an intercessor, one among a thousand, to vouch for a man's uprightness, then He is gracious to him, and says: Deliver him from going down to the pit: I have found a ransom" (Iyov 33:23-24). We should study these verses carefully. Is not all revealed before the Holy One, blessed be He? Does He need an angel to announce before Him good and evil?

183. אֶלָּא וַדַּאי אִצְטְרִיךְ, דְּכַד אִית לֵיהּ לְבַר נָשׁ סַנֵּיגוֹרִין, לְאַדְכָּרָא זְכוּ דִידֵיהּ קַמֵּיהּ, וְלָא אִית לֵיהּ קַטֵּיגוֹרִין, כְּדֵין וַיְחֻנֶּנּוּ וַיֹּאמֶר פְּדֵעֵהוּ מֵרֶדֶת שַׁחַת מָצָאתִי כֹּפֶר.

183. HE ANSWERS: ALTHOUGH HE KNOWS EVERYTHING, He surely requires AN ANGEL TO AROUSE MERCY, because when a man has good intercessors who remind the Holy One, blessed be He, of his merits, and no one who speaks of his sins, then "He is gracious to him, and says: Deliver him from going down to the pit: I have found a ransom."

184. תָּא חֲזֵי, בְּהַאי קְרָא תִּשְׁכַּח בְּרִירָא דְמִלָּה, כְּתִיב אִם יֵשׁ עָלָיו מַלְאָךְ, אִי לָא כְתִיב יַתִּיר, יָאוֹת הוּא. אֲבָל מַלְאָךְ מֵלִיץ אֶחָד מִנִּי אָלֶף כְּתִיב, וּמַאן אִיהוּ. דָּא הוּא מַלְאָךְ, דְּמִמַּנָּא עִמֵּיהּ דְּבַר נָשׁ, בְּסִטַּר שְׂמָאלָא, דִּכְתִיב יִפֹּל מִצִּדְּךָ אֶלֶף, וְדָא הוּא סִטְרָא דִשְׂמָאלָא, דִּכְתִיב בַּתְרֵיהּ וּרְבָבָה מִימִינֶךָ.

184. Come and behold: this verse clarifies the matter. It is written, "If there be an angel over him," which should be sufficient. Yet it continues, "an intercessor, one among a thousand." WE SHOULD THEREFORE FIND OUT who he is. HE SAID: This is the angel whose duty it is to be on the left side of man, as it is written:, "A thousand shall fall at your side" (Tehilim 91:7). We know this to be the left side from the following words, "and ten thousand at your right hand," (Ibid.) WHICH MEANS THAT "AT YOUR SIDE," WHICH WAS WRITTEN EARLIER, REFERS TO THE LEFT SIDE.

185. אֲבָל אֶחָד מִנִּי אֶלֶף, דָּא הוּא יֵצֶר הָרָע, דְּאִיהוּ אֶחָד מֵאִנּוּן אֶלֶף, דַּהֲווֹ לִסְטַר שְׂמָאלָא, בְּגִין דְּאִיהוּ סָלִיק לְעֵילָא, וְנָטִיל רְשׁוּ. וְע״ד, אִי בַּר נָשׁ אָזֵיל בְּאֹרַח קְשׁוֹט, הַהוּא יֵצֶר הָרָע, אִיהוּ עָבֵד לוֹ, כַּמָּה דְאִתְּמַר דִּכְתִיב טוֹב נִקְלֶה וְעֶבֶד לוֹ, כְּדֵין אִיהוּ סָלִיק, וְאִתְעֲבִיד סַנֵּיגוֹרָא, וַאֲמַר קַמֵּי קוּדְשָׁא בְּרִיךְ הוּאזְכוּ עֲלֵיהּ דְּבַר נָשׁ. כְּדֵין קוּדְשָׁא בְּרִיךְ הוּאאָמַר, פְּדֵעֵהוּ מֵרֶדֶת שָׁחַת.

185. The "one among a thousand" is the Evil Inclination, one of the thousand DEMONS of the left side. He ascends to receive permission TO COME DOWN AND KILL. But when a man walks the path of Righteousness, the Evil Inclination becomes his servant, as it is written: "Better is one lightly esteemed who owns a servant" (Mishlei 12:9). He then ascends and becomes his advocate, recalling his merits before the Holy One, blessed be He, and the Holy One, blessed be He, says: "Deliver him from going down to the pit: I have found a ransom."

186. וְעִם כָּל דָּא, לָא אַהֲדַר בְּרֵיקָנְיָא, בְּגִין דְּאִתְיְהִיב לֵיהּ אָחֳרָא, לְשַׁלְטָאָה עֲלוֹי, וְלִיטוֹל נִשְׁמָתֵיהּ מִנֵּיהּ, בְּגִין דְּאַקְדִּים חוֹבוֹי דְּהַהוּא בַּר נָשׁ, וְאִיהוּ כֹּפֶר עַל הַאי, הֲדָא הוּא דִכְתִיב מָצָאתִי כֹּפֶר לְמִפְדֵּי לֵיהּ.

186. With all that, the Evil Inclination does not return empty handed. Another man is delivered to him, one whose soul he may take because this man's sins are already known. HE IS CHARGED FOR THEM and is held ransom for the man who escaped. This is the meaning of the sentence, "I have found a ransom," to redeem him.

187. ד״א מָצָאתִי כֹּפֶר, הַהוּא זְכוּ דַּאֲמַרְתְּ, אִיהוּ עֲלֵיהּ כֹּפֶר, לְמִפְדֵּי לֵיהּ. דְּלָא יֵחוֹת לְגֵיהִנֹּם, וְלָא יְמוּת. וְעַל דָּא מִבָּעֵי לֵיהּ לְבַר נָשׁ, לְמֵיהַךְ בְּאֹרַח קְשׁוֹט, וּבְגִין דִּיהֵא לֵיהּ הַהוּא קַטֵיגוֹרָא, סַנֵיגוֹרָא.

187. Another explanation of the words, "I have found a ransom," is that THE HOLY ONE, BLESSED BE HE, SAYS TO THE ANGEL: The merit you mentioned shall be THAT MAN'S ransom. It will redeem him from dying and going down to Gehenom. Therefore, it behooves a man to walk the path of Truth, so that his accuser shall turn into his advocate.

188. כְּגַוְונָא דָא, יִשְׂרָאֵל בְּיוֹמָא דְכִפּוּרֵי, דְּיַהֲבֵי לֵיהּ שָׂעִיר, וְאִתְעַסִּיקוּ בַּהֲדֵיהּ, עַד דְּאִתְהַדַּר עֶבֶד לְהוֹ, וְסָלֵיק וְסָהֵיד סַהֲדוּתָא קַמֵי קוּדְשָׁא בְּרִיךְ הוּא, וְאִתְעֲבֵיד לְהוֹ סַנֵיגוֹרָא. וְעַל דָּא אֲמַר שְׁלֹמֹה, אִם רָעֵב שֹׂנַאֲךָ הַאֲכִילֵהוּ לֶחֶם וְאִם צָמֵא הַשְׁקֵהוּ מַיִם. וְעַל הַאי יֵצֶר הָרָע אִתְּמַר.

188. Similarly, the children of Yisrael employ such means on Yom Kippur, by giving THE EVIL INCLINATION, SAMAEL, a goat, NAMELY, A SCAPEGOAT, and thus engaging it until it becomes their servant and ascends to testify before the Holy One, blessed be He, as their intercessor. Solomon said of the Evil Inclination, "If your enemy be hungry, give him bread to eat: and if he be thirsty, give him water to drink" (Mishlei 25:21).

189. וּבְגִין דָּא, בְּיוֹם צָרָה, כַּד בַּר נָשׁ אִתְרַפֵּי מֵאוֹרַיְיתָא, כְּבְיָכוֹל דָּחִיק לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, בַּהֲדֵיהּ דְּהַהוּא יֵצֶר הָרָע, דְּאִיהוּ אִתְעֲבֵיד קַטֵיגוֹרָא. צַר כֹּחֶכָה: צַר כֹּחַ כֹּה, בְּגִין דְּאִתְקְרֵב קַמֵיהּ לְקַטְרְגָא, וְאִתְחַלַּשׁ חֵילָא.

189. Therefore, "on a day of adversity," when man's hold on the Torah is faint, it is as if he brings the Holy One, blessed be He, to HEAR THE ACCUSATIONS OF the Evil Inclination, who becomes his persecutor. THEN, IT IS A DAY OF ADVERSITY, WHEN "your strength is small," (Heb. tzar kochechah) WHICH CONSISTS OF THE WORD tzar koach koh. THIS MAKES SMALL THE POWER (KOACH) OF THE SHECHINAH, REFERRED TO AS KOH, because THE EVIL INCLINATION approaches the presence of THE HOLY ONE, BLESSED BE HE, to accuse, and the strength OF THE SHECHINAH is diminished BECAUSE OF IT.

190. תָּא חֲזֵי, טוֹב יי׳ לְמָעוֹז בְּיוֹם צָרָה, מַאי בְּיוֹם צָרָה. דָּא יַעֲקֹב כַּד אָתָא עֲלֵיהּ עֵשָׂו, לְקַטְרְגָא לֵיהּ. וְיוֹדֵעַ חוֹסֵי בוֹ, כַּד אָתָא עֲלֵיהּ עָקוּ דְדִינָא.

190. Come and behold: "Hashem is good, a stronghold in the day of trouble." HE ASKS: What is this "day of trouble?" HE ANSWERS: The time when Esav came to accuse Ya'akov. "He knows them that trust in Him" is when Judgment was severe upon him AND RACHEL DIED, AS WILL BE EXPLAINED.

191. וְתָא חֲזֵי, לֵית מְקַטְרְגָא אִשְׁתַּכַּח עֲלֵיהּ דְּבַר נָשׁ, אֶלָּא בְּזִמְנָא דְסַכָּנָה, וְתָא חֲזֵי, בְּגִין דְּיַעֲקֹב אַחַר נִדְרֵיהּ, דְּנִדֵּיר קַמֵי קוּדְשָׁא בְּרִיךְ הוּא, אִתְתַּקַּף דִּינָא עַל יְדָא דְּמְקַטְרְגָא, דְּקַטְרֵיג עֲלֵיהּ דְּיַעֲקֹב, וּבְעָא דִינָא בְּשַׁעְתָּא דְסַכָּנָה, דַּהֲוַת רָחֵל בָּהּ, אֲמַר קַמֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, וְהָא יַעֲקֹב נְדַר נִדְרֵיהּ וְלָא שְׁלִים, וְהָא אִיהוּ תַּקִּיף מִכֹּלָּא, בְּעוֹתְרָא, וּבְבְנִין, בְּכָל מַה דְּאִצְטְרִיךְ, וְלָא שְׁלִים נִדְרֵיהּ דְּנִדַּר קַמָּךְ, וְלָא נָסַבְתְּ עוֹנְשָׁא מִנֵּיהּ, מִיָּד וַתֵּלֶד רָחֵל וַתְּקַשׁ בְּלִדְתָּהּ. מַאי וַתְּקַשׁ. דְּאִתְקַשֵּׁי דִינָא לְעֵילָא, גַּבֵּי מַלְאַךְ הַמָּוֶת.

191. Come and behold: the Accuser is upon man only at a time of danger. Come and see, because Ya'akov was late COMPLETING his vow, which he made before the Holy One, blessed be He, the Accuser exacted Judgment from him and demanded justice at the time when Rachel was in danger. He said to the Holy One, blessed be He: Ya'akov did not fulfill his vow. Although he has wealth and many sons, and lacks nothing, he did not fulfill his vow made before You, and yet You have exacted no punishment. Immediately, "Rachel travailed and was in hard labor," (Beresheet 35:16) because this was the severe judgment that the Angel of Death exacted from him.

192. HE ASKS: Why was Ya'akov punished in this manner? HE REPLIES: This is in accordance with the verse, "If you have nothing with which to pay, why should he take away your bed from under you" (Mishlei 22:27). Therefore Rachel died; this was the judgment exacted by the Angel of Death.

192. וְאִתְעַנַּשׁ יַעֲקֹב בְּהַאי, מַאי טַעְמָא. בְּגִין דִּכְתִיב, וְאִם אֵין לְךָ לְשַׁלֵּם לָמָּה יִקַּח מִשְׁכָּבְךָ מִתַּחְתֶּיךָ, וְעַל דָּא מִיתַת רָחֵל, וְאִתְמְסַר דִּינָא, עַל יְדָא דְּמַלְאַךְ הַמָּוֶת.

193. Come and behold: what did YA'AKOV do when Esav came? "And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Yosef last of all" (Beresheet 33:2). What prompted him to do so? He was afraid for Rachel, lest that wicked man should behold her beauty and attack him because of it.

193. וְתָא חֲזֵי, בְּשַׁעְתָּא דַּאֲתָא עֵשָׂו, מָה עֲבַד, וַיָּשֶׂם אֶת הַשְּׁפָחוֹת וְאֶת יַלְדֵיהֶן רִאשׁוֹנָה וְאֶת לֵאָה וִילָדֶיהָ אַחֲרוֹנִים וְאֶת רָחֵל וְאֶת יוֹסֵף אַחֲרוֹנִים, מַאי טַעְמָא, בְּגִין דִּדְחִיל עֲלָה דְּרָחֵל, דְּלָא יִסְתַּכַּל הַהוּא רָשָׁע, בְּשַׁפִּירוּ דִילָהּ, וְלָא יְקַטְרֵג לֵיהּ עֲלָהּ.

194. It is also written, "Then the handmaidens came near, they and their children, and they bowed themselves. And Leah also with her children came near, and bowed themselves," (Beresheet 33:6) the women before the men. But of Rachel the verse says, "and after came Yosef near and Rachel." Yosef stood before his mother, covering and concealing her. Thus the words, "Yosef is a fruitful bough, a fruitful bough by a well," (Beresheet 49:22) whose body grew bigger to protect his mother; "by a well (lit. 'an eye')" refers to that wicked man's eye, THAT MAN WHO MUST NOT CAST AN EYE ON HER.

194. תּוּ, מַה כְּתִיב, וַתִּגַּשְׁן הַשְּׁפָחוֹת הֵנָּה וְיַלְדֵיהֶן וַתִּשְׁתַּחֲוֶיָן וַתִּגַּשׁ גַּם לֵאָה וִילָדֶיהָ וַיִּשְׁתַּחֲווּ, נָשִׁין מִקַּמֵי גוּבְרִין. אֲבָל בְּרָחֵל מַה כְּתִיב, וְאַחַר נִגַּשׁ יוֹסֵף וְרָחֵל, וְיוֹסֵף מִקַּמֵי אִמֵּיהּ, וְאִיהוּ חָפָא עֲלָהּ, וְעַל דָּא כְּתִיב, בֶּן פּוֹרָת יוֹסֵף בֶּן פּוֹרָת עֲלֵי עָיִן, דְּאַסְגֵּי גּוּפֵיהּ, וְחָפָא עַל אִמֵּיהּ. עֲלֵי עָיִן: עֲלֵי עֵינָא דְּהַהוּא רָשָׁע.

195. Here, RACHEL was punished by the Evil Inclination, which accused her in a time of danger and punished Ya'akov for his unfulfilled vow. This was harder for Ya'akov than all his previous troubles. We know that RACHEL DIED because of Ya'akov from the words, "Rachel died by me"; (Beresheet 48:7) surely this happened because of me, because I tarried in FULFILLING my vow.

195. וְהָכָא אִתְעַנְּשַׁת עַל יְדָא דְּיֵצֶר הָרָע, דְּקַטְרֵג בְּשַׁעְתָּא דְּסַכָּנָה, וְאִתְעַנַּשׁ יַעֲקֹב, עַל נִדְרָא דְּלָא שְׁלִים, וְדָא קַשְׁיָא לֵיהּ לְיַעֲקֹב, מִכָּל עָקוּ דַּעֲבָרוּ עֲלֵיהּ. וּמִנָּלָן דִּבְגִינֵיהּ דְּיַעֲקֹב הֲוָה, דִּכְתִיב מֵתָה עָלַי רָחֵל: עָלַי וַדַּאי, עַל דַּאֲחָרִית נִדְרִי.

196. Rabbi Yosi said: It is written, "a curse that is causeless shall (lit. 'not'; Heb. lo, Lamed Aleph) come home" (Mishlei 26:2). This has been interpreted as lo (Lamed Vav) - "to him," SO IT WOULD SAY: "A CURSE THAT IS CAUSELESS SHALL COME TO HIM." THIS TEACHES US THAT once a righteous man curses, even if he did not mean TO CURSE, it is received by the Evil Inclination, who uses it to accuse in times of danger.

196. רִבִּי יוֹסֵי אָמַר, כְּתִיב קְלָלַת חִנָּם לֹא תָבֹא. וְאוֹקְמוּהָ לוֹ בְּוי״ו, דְּאִי קְלָלַת צַדִּיקָא הִיא, אֲפִילוּ דְּלָא אִתְכַּוֵּן בָּהּ, כֵּיוָן דְּנָפְקָא מִפּוּמֵיהּ, נָטַל לָהּ הַהוּא יֵצֶר הָרָע, וְקַטְרֵג בָּהּ בְּשַׁעְתָּא דְּסַכָּנָה.

197. Ya'akov said, "Anyone with whom you find your Elohim, let him not live" (Beresheet 31:32). Although he did not know THAT RACHEL HAD STOLEN THEM, the Satan, who constantly abides among men, heard these words AND USED THEM TO ACCUSE IN A TIME OF DANGER. We therefore learned that a man should never open his mouth for the Satan, because he takes that utterance and uses it to accuse above and below, especially if the utterance came from the mouth of a righteous man or a sage. Rachel was punished for two reasons: BECAUSE YA'AKOV WAS LATE IN FULFILLING HIS VOW, AND BECAUSE OF THE CURSE HE UTTERED.

197. יַעֲקֹב אָמַר, עִם אֲשֶׁר תִּמְצָא אֶת אֱלֹהֶיךָ לֹא יִחְיֶה. וְאַף עַל גַּב דְּאִיהוּ לָא הֲוָה יָדַע, נְטַיל לָהּ לְהַהִיא מִלָּה הַהוּא שָׂטָן, דְּאִשְׁתַּכַּח גַּבַּיְיהוּ תְּדִיר בִּבְנֵי נָשָׁא. וְעַל דָּא תָּגִינָן, לְעוֹלָם לֹא יִפְתַּח בַּר נָשׁ פּוּמֵיהּ לְשִׂטְנָא, בְּגִין דְּנָטֵיל הַהִיא מִלָּה, וְקַטְרֵג בָּהּ, לְעֵילָא וְתַתָּא, כָּל שֶׁכֵּן מִלָּה דְּחָכָם, אוֹ מִלָּה דְּצַדִּיקָא, וְעַל תְּרֵין אִלֵּין אִתְעַנְּשַׁת רָחֵל.

19. "And it came to pass, as her soul was departing"
Although the soul may depart the body and return during one's lifetime, Rachel's soul did not return and she died. Before she died, she named her last-born child Ben-oni, because of the severe Judgment against her. Ya'akov then renamed his youngest son Benjamin, also to bind him to the right side, just as he attached Rachel to Mercy.
The Relevance of this Passage
This section helps deepen our understanding of the importance of names, and of their influence on our destiny through the attraction or deflection

of the Light. We achieve a greater connection to our own name and the particular influences that it radiates.

198. "And it came to pass, as her soul was departing for she died." Rabbi Aba asked: If the words, "as her soul was departing," mean that she died, WHY DOES THE VERSE CONTINUE WITH THE WORDS, "FOR SHE DIED?" HE REPLIED: THE WORDS, "FOR SHE DIED," were necessary TO INDICATE THAT THE SOUL did not return to the body, and she died bodily. THE DEPARTURE OF THE SOUL IS NOT AN INDICATION OF BODILY DEATH, for there are people whose souls departed and later returned to their places. This is the meaning of the verses: "And his spirit returned to him" (I Shmuel 30:12), "And their heart departed" (Beresheet 42:28), "My soul departed" (Shir Hashirim 5:6), and, "until there was no soul left in him" (I Melachim17:17). But when RACHEL'S soul departed, it did not return, and she died.

198. וַיְהִי בְּצֵאת נַפְשָׁהּ כִּי מֵתָה. אָמַר רִבִּי אַבָּא, וְכִי כֵּיוָן דַּאֲמַר וַיְהִי בְּצֵאת נַפְשָׁהּ, לָא יְדַעְנָא כִּי מֵתָה. אֶלָּא אִצְטְרִיךְ, בְּגִין דְּלָא אַהֲדְרַת לְגוּפָא יַתִּיר, וּמִיתַת רָחֵל מִיתַת גּוּפָא, בְּגִין דְּאִית בְּנֵי נָשָׁא, דְּנַפְקֵי נִשְׁמָתַיְיהוּ וְאַהֲדְרָן לְאַתְרַיְיהוּ, וּכְד״א, וַתָּשָׁב נַפְשׁוֹ אֵלָיו, וַיֵּצֵא לִבָּם, נַפְשִׁי יָצְאָה בְּדַבְּרוֹ, לֹא נוֹתְרָה בּוֹ נְשָׁמָה. אֲבָל הַאי, נָפְקַת נִשְׁמָתָהּ, וְלָא אִתְהַדְּרַת לְאַתְרָהּ, וּמִיתַת רָחֵל.

199. "That she called his name Ben-oni," because of the severe Judgment decided against her. Ya'akov, however, turned him to the right, NAMELY, TO CHASSADIM, to bind the west, THE NUKVA, to the right. And though he is Ben-oni (lit. 'the son of sorrow') OF THE NUKVA from the aspect of rigorous Judgment, NEVERTHELESS he is the son of the right, because THE NUKVA became attached to the right. HE THEREFORE CALLED HIM 'BINYAMIN', THE 'SON OF RIGHT', BECAUSE HE ATTACHED RACHEL TO THE RIGHT, TO CHASSADIM.

199. וַתִּקְרָא שְׁמוֹ בֶּן אוֹנִי. דְּקַשְׁיוּ דְּדִינָא דְּאִתְגְּזַר עֲלָהּ. וְיַעֲקֹב אַהֲדַר לֵיהּ, וְקָשִׁיר לֵיהּ בִּימִינָא, בְּגִין דְּמַעֲרָב אִצְטְרִיךְ לְקַשְׁרָא לֵיהּ לִימִינָא, וְאַף עַל גַּב דְּאִיהוּ בֶּן אוֹנִי, סִטְרָא דְּדִינָא קַשְׁיָא, בֶּן יָמִין אִיהוּ, דְּהָא בִּימִינָא אִתְקַשְׁרַת.

200. She was buried by the road. Her death and place of burial were known, AND SHE WAS BURIED BY THE ROAD IN AN OPEN PLACE. But the death and burial place of Leah are not recorded, although the four mothers share a secret, as has already been explained.

200. וְאִתְקְבְרַת בְּאָרְחָא, כְּמָה דְּאִתְּמַר, הַאי אִתְגַּלְיָא מִיתָתָהּ וּקְבוּרָתָהּ, אֲבָל לֵאָה לָא אִתְגַּלְיָא מִיתָתָהּ וּקְבוּרָתָהּ. וְאַף עַל גַּב דְּהַנֵּי אַרְבַּע אִמָּהָן רָזָא אִית לוֹן, וְהָא אוֹקְמוּהָ.

20. "And Ya'akov set a pillar"
This section explains the significance of the phrase, "to this day," which is attached to the title quotation. While Rabbi Yosi interprets this as a reference to the day when God resurrects the dead, Rabbi Yehuda explains that it is a reference to the day when the children of Yisrael return from exile, in accordance with the oath that God swore to the Shechinah. At that time, the children of Israel will weep for Rachel, as she wept for their exile--and Rachel, Yisrael, and the Shechinah shall rejoice together by the side of the road.
The Relevance of this Passage
A reading of this section accelerates the end of exile for the children of Israel. Moreover, this Light hastens the final Redemption and Resurrection for mankind. On a personal level, this Divine energy helps resurrect areas of our lives that have been disconnected from the Light. We literally gain freedom from the forces of death.

201. "And Ya'akov set a pillar upon her grave." Rabbi Yosi asked: Why DOES THE SCRIPTURE ADD THE WORDS, "TO THIS DAY?" HE REPLIED: Because her burial place will remain uncovered until the day when the Holy One, blessed be He, will raise the dead. Thus, it is said, "to this day," the very day OF RESURRECTION.

201. וַיַּצֵּב יַעֲקֹב מַצֵּבָה עַל קְבוּרָתָהּ, אָמַר רִבִּי יוֹסֵי, מַאי טַעְמָא. בְּגִין דְּלָא אִתְכַּסְיָא אַתְרָהּ, עַד יוֹמָא דְּזַמִּין קוּדְשָׁא בְּרִיךְ הוּא, לְאַחְיָיא מֵתַיָּיא, כְּמָה דְּאִתְּמַר, עַד הַיּוֹם, עַד הַהוּא יוֹמָא מַמָּשׁ.

202. Rabbi Yehuda said that "to this day" refers to the day when the Shechinah shall repatriate the children of Yisrael from exile to RACHEL'S BURIAL place, as it is written: "And there is hope for your future, says Hashem, and your children shall come back again to their own border" (Yirmeyah 31:16). This is the oath the Holy One, blessed be He, swore TO THE SHECHINAH. And the children of Yisrael, when they return from exile, will stand by Rachel's grave and weep, as she wept for the exile of the children of Yisrael. The scripture therefore reads, "They shall come with weeping, and with supplications will I leas them" (Ibid. 8), and "for your work shall be rewarded" (Ibid. 15). At that time, Rachel will rejoice by the road together with Yisrael and the Shechinah, as has already been explained.

202. רִבִּי יְהוּדָה אָמַר, עַד יוֹמָא, דְּתֶהֱדַר שְׁכִינְתָּא בְּגָלוּתְהוֹן דְּיִשְׂרָאֵל, בְּהַהוּא אֲתַר, כְּדְבַר אֲחֵר וְיֵשׁ תִּקְוָה לְאַחֲרִיתֵךְ נְאֻם יי׳ וְשָׁבוּ בָנִים לִגְבוּלָם. וְדָא אוֹמָאָה, דְּאוֹמֵי לָהּ קוּדְשָׁא בְּרִיךְ הוּא. וּזְמִינִין יִשְׂרָאֵל, כַּד יְתוּבוּן מִן גָּלוּתָא, לְקָיְימָא עַל הַהִיא קְבוּרָה דְרָחֵל, וּלְמִבְכֵּי תַּמָּן, כְּמָה דְּאִיהִי בָּכַאת עַל גָּלוּתְהוֹן דְּיִשְׂרָאֵל, וְעַל דָּא כְּתִיב, בִּבְכִי יָבֹאוּ וּבְתַחֲנוּנִים אוֹבִילֵם וגו׳. וּכְתִיב כִּי יֵשׁ שָׂכָר לִפְעֻלָּתֵךְ. וּבְהַהִיא שַׁעְתָּא, זְמִינַת רָחֵל, דְּאִיהִי בְּאָרְחָא, לְמֶחֱדֵי בְּהוֹ בְּיִשְׂרָאֵל, וְעִם שְׁכִינְתָּא, וְאוֹקְמוּהָ חַבְרַיָּיא.

21. "Reuven went...Now the sons of Ya'akov were twelve"
Rabbi Yehuda discusses the power and influence of the Torah for the dead. When the soul of one who labors in the Torah departs this world, it ascends by the Torah's familiar ways, and the Torah preserves the body and guards it against the Judgments of the other world until the day of resurrection. However, when the soul of one who does not labor in the Torah leaves this world, it does not know the paths to follow. Therefore, it "stumbles" and receives punishment.
This section also provides an explanation of Reuven's questionable actions, as related in the title verse. The discussion of this issue reveals that Reuven did not actually lie with Bilhah; rather, he disarranged the couch in order to prevent the Shechinah from performing her conjugal duty with Ya'akov. Thus, Reuven was punished. He was deprived of his birthright, which was transferred to Yosef, in accordance with God's Wisdom. However, Reuven's merits remained intact and his descendants remained worthy of inclusion among the twelve tribes. Similarly, the actions of Eli's son--recounted in the verse, "Now Eli was very old..."--do not mean that he lay with the women at the entrance to the Temple. Instead, he detained them, preventing them from entering until the other sacrifices had been offered, as was appropriate.
The Relevance of this Passage
The quality of life we create for ourselves in the physical realm mirrors the quality of life awaiting us after our departure from this existence. Our quality of life is determined by our actions and their degree of spiritual development via the path of Torah. This section enlightens us to the power of Torah and the path it offers. The radiating Light helps us clearly see the darkened corridors of this life, in order to avoid traveling darkened byways in the hereafter.

203. "And it came to pass, when Yisrael dwelt in that land, that Reuven went and lay with Bilhah his father's concubine: and Yisrael heard of it. Now the sons of Ya'akov were twelve" (Beresheet 35:22-23). Rabbi Elazar said: "when Yisrael dwelt (Heb. shkon) in that land," REFERS TO THE SHECHINAH CALLED 'LAND', for at that time when Leah and Rachel died, THE SHECHINAH became mistress of the house.

203. וַיְהִי בִּשְׁכֹּן יִשְׂרָאֵל בָּאָרֶץ הַהִיא וַיֵּלֶךְ רְאוּבֵן וַיִּשְׁכַּב אֶת בִּלְהָה פִּלֶגֶשׁ אָבִיו וַיִּשְׁמַע יִשְׂרָאֵל וַיִּהְיוּ בְּנֵי יַעֲקֹב שְׁנֵים עָשָׂר. רִבִּי אֶלְעָזָר אָמַר, וַיְהִי בִּשְׁכֹּן יִשְׂרָאֵל בָּאָרֶץ הַהִיא, דְּהָא לֵאָה וְרָחֵל מִיתוּ, וְנָטְלָא בֵּיתָא מַאן דְּנָטֵיל.

204. HE ASKS: Could you possibly think that Reuven lay with Bilhah? HE ANSWERS: As long as Leah and Rachel were ALIVE, the Shechinah hovered over them; once they died, the Shechinah never departed from the house, but dwelt in Bilhah's abode. HE ASKS: Although it was appropriate that the Shechinah should be mistress of the house, THAT IS, BE UNITED WITH YA'AKOV AFTER RACHEL'S DEATH, WHY WAS IT SAID THAT THE SHECHINAH DWELT WITH BILHAH? HE ANSWERS: She would not hover openly about the house if Ya'akov had not formed a union of male and female. Therefore, the Shechinah was to be found in Bilhah's tent, WHERE THERE WAS A UNION OF MALE AND FEMALE.

204. וְכִי סַלְקָא דַעְתָּךְ, דִּרְאוּבֵן אָזִיל וּשְׁכִיב בַּהֲדָהּ דְּבִלְהָה. אֶלָּא, כָּל יוֹמָא דְּלֵאָה וְרָחֵל, שְׁכִינְתָּא שַׁרְיָיא עֲלַיְיהוּ, וְהַשְׁתָּא דְּמִיתוּ, שְׁכִינְתָּא לָא אִתְפְּרְשַׁת מִן בֵּיתָא, וְשַׁרְיָא בְּבֵיתָא בְּמִשְׁכְּנָא דְּבִלְהָה, וְאַף עַל גַּב דִּשְׁכִינְתָּא בַּעְיָא לְנַטְלָא בֵּיתָא כְּדְקָא יָאוֹת, אִלְמָלֵא יַעֲקֹב, לָא אִשְׁתַּכַּח בְּזִוּוּגָא דְּכַר וְנוּקְבָא, לָא שַׁרְיָא שְׁכִינְתָּא בְּאִתְגַּלְיָא בְּבֵיתָא, וְעַל דָּא קָיְימָא שְׁכִינְתָּא בְּמִשְׁכְּנָא דְּבִלְהָה.

205. וַאֲתָא רְאוּבֵן, וּבְגִין דְּחָמָא דְּבִלְהָה יָרְתָא אַתְרָא דְּאִמֵּיהּ, אֲזַל וּבְלִבֵּל עַרְסָא, וְעַל דְּקַיְּימָא שְׁכִינְתָּא עֲלָהּ, כְּתִיב בֵּיהּ וַיִּשְׁכַּב אֶת בִּלְהָה. ר׳ יֵיסָא אָמַר, דְּנָאִים עַל הַהוּא עַרְסָא, וְלָא חַיִּישׁ לִיקָרָא דִּשְׁכִינְתָּא. וּבְגִין כָּךְ, לָא אִתְפְּגִים מֵחוּשְׁבָּנָא דְּשִׁבְטִין, וַאֲתָא קְרָא וַעֲבִיד חוּשְׁבָּנָא, בְּגִין כָּךְ כְּתִיב, בְּכוֹר יַעֲקֹב רְאוּבֵן, וְאִיהוּ עָבִיד קְרָא רֵישָׁא דְּכָל שִׁבְטִין.

205. When Reuven saw that Bilhah had inherited his mother's place, he upset YA'AKOV'S bed BY TAKING IT AWAY. As the Shechinah was upon it, it is written as if he "lay with Bilhah." Rabbi Yesa said that he slept on the same bed, thus showing disrespect for the Shechinah. FOR THAT REASON, THE VERSE INTIMATES THAT IT WAS AS IF HE LAY WITH HER. But because HE DID NOT SIN, he was not excluded from the TWELVE tribes. Therefore scripture does the reckoning, SAYING, "NOW THE SONS OF YA'AKOV WERE TWELVE," and then, "Reuven, Ya'akov's first-born," thus appointing him head of all the tribes.

206. ר׳ יְהוּדָה פְּתַח וַאֲמַר, כִּי יְשָׁרִים דַּרְכֵי יי׳ וגו׳, כָּל אָרְחוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, כֻּלְּהוּ יְשָׁרִים, וְאָרְחוֹי קְשׁוֹט, וּבְנֵי עָלְמָא לָא יָדְעִין, וְלָא מַשְׁגִּיחִין עַל מַה אִינּוּן קַיְּימִין. וְעַל דָּא, וְצַדִּיקִים יֵלְכוּ בָם, בְּגִין דְּאִינּוּן יָדְעִין אָרְחוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, וּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, דְּכָל מַאן דְּאִשְׁתַּדַּל בְּאוֹרַיְיתָא, אִיהוּ יָדַע, וְאָזֵיל בֵּהוֹ, דְּלָא סָטֵי לִימִינָא וְלִשְׂמָאלָא.

206. Rabbi Yehuda opened the discussion with the verse, "for the ways of Hashem are right, and the just do walk in them: but the transgressors shall stumble in them" (Hoshea 14:10). All the ways of the Holy One, blessed be He, are Right and His paths True, but the people in the world do not know or care what they are based upon. "The just do walk in them," because they know the ways of the Holy One, blessed be He, and study the Torah. Whoever is occupied in the study of the Torah is familiar with them and treads THE WAYS OF THE TORAH, never deviating right or left.

207. וּפוֹשְׁעִים יִכָּשְׁלוּ בָם, אִלֵּין אִינּוּן חַיָּיבִין, דְּלָא מִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, וְלָא מִסְתַּכְּלָן בְּאָרְחוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, וְלָא יָדְעִין לְאָן אוֹרְחֵי אָזְלִין, וּבְגִין דְּלָא יָדְעֵי לְאִסְתַּכְּלָא, וְלָא מִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, אִינּוּן כָּשְׁלֵי בֵּהוֹ, בְּאִינּוּן אָרְחוֹי, בְּהַאי עָלְמָא, וּבְעָלְמָא דְּאָתֵי.

207. "But the transgressors shall stumble in them." These words refer to the wicked, who do not study the Torah or care for the ways of the Holy One, blessed be He, or know where they are going. Because they do not know how to observe, and do not deal with the Torah, they stumble in this world and in the world to come.

208. תָּא חֲזֵי כָּל בַּר נָשׁ דְּאִשְׁתַּדַּל בְּאוֹרַיְיתָא כַּד נָפִיק מֵהַאי עָלְמָא, נִשְׁמָתֵיהּ סָלְקָא בְּאִינּוּן אָרְחִין וּשְׁבִילִין דְּאוֹרַיְיתָא, וְאִינּוּן אָרְחִין וּשְׁבִילִין דְּאוֹרַיְיתָא יְדִיעָן אִינּוּן, וְאִינּוּן דְּיָדְעֵי אָרְחוֹי דְּאוֹרַיְיתָא בְּהַאי עָלְמָא, יַהֲכוּן בֵּהוֹ בְּהַהוּא עָלְמָא, כַּד יִפְקוּן מֵהַאי עָלְמָא.

208. Come and behold: when a man who studies the Torah passes away, his soul ascends through the roads and ways of the Torah, which are known to those who follow the ways of the Torah in this world. After they die, they tread these pathes in the other world.

209. וְאִי לָא אִשְׁתַּדְּלוּ בְּאוֹרַיְיתָא בְּהַאי עָלְמָא, וְלָא יָדְעִין אָרְחִין וּשְׁבִילִין, כַּד יִפְקוּן מֵהַאי עָלְמָא, לָא יִנְדְּעוּן לְמֵיהַךְ בְּאִינּוּן אָרְחִין וּשְׁבִילִין, וְכָשְׁלִין בְּהוֹן, כְּדֵין יְהַךְ בְּאָרְחִין אָחֲרָנִין, דְּלָאו אִינּוּן אָרְחִין דְּאוֹרַיְיתָא, וְיִתְעָרוּן לֵיהּ בְּכַמָּה דִינִין, וְאִתְעַנַּשׁ בֵּהוֹ.

209. When those who do not study the Torah in this world, those who are not familiar with its roads and ways, leave this world, they do not know which way to go and they stumble. Because they chose ways that are not of the Torah, many judgments are raised against them, and they are punished.

210. Of he who studies the Torah, it is written, "When you lie down, it shall watch over you; when you wake, it shall talk to you" (Mishlei 6:22). "When you lie down" in the grave, the Torah shall watch over you from the Judgment of that world; "when you wake" refers to the time when the Holy One, blessed be He, will raise spirits and souls that will resurrect the dead. Then, "it shall talk to you," being an advocate for the body, so that the bodies who studied the Torah shall rise in a proper manner. These are those who will rise first to everlasting life, as it is written, "And many of those who sleep in the dust of the earth shall awake, some to everlasting life" (Daniel 12:2). Those who deal in everlasting life, the Torah, will awake to everlasting life.

210. וּמַאן דְּאִשְׁתַּדַּל בְּאוֹרַיְיתָא, מַה כְּתִיב, בְּשָׁכְבְּךָ תִּשְׁמֹר עָלֶיךָ וְהֶקִיצוֹתָ הִיא תִּשִׂיחֶךָ. בְּשָׁכְבְּךָ: בְּקִבְרָא, אוֹרַיְיתָא תִּצּוֹר עָלֶיךָ מִדִּינָא דְּהַהוּא עָלְמָא. וְהֶקִיצוֹתָ: כַּד קוּדְשָׁא בְּרִיךְ הוּא, יִתְעַר רוּחִין וְנִשְׁמָתִין, לְאַחַיָּיא מֵתַיָּא, כְּדֵין הִיא תִּשִׂיחֶךָ, הִיא תְּהֵא סַנֵּיגוֹרְיָא עַל גּוּפָא, בְּגִין דִּיקוּמוּן אִינּוּן גּוּפִין, דְּאִשְׁתַּדְּלוּ בְּאוֹרַיְיתָא כְּדְקָא יָאוֹת, וְאִלֵּין אִינּוּן דִּיקוּמוּן בְּקַדְמֵיתָא לְחַיֵּי עָלְמָא, כד״א וְרַבִּים מִיּשֵׁנֵי אַדְמַת עָפָר יָקִיצוּ אֵלֶּה לְחַיֵּי עוֹלָם וגו׳, וְאִלֵּין אִינּוּן לְחַיֵּי עוֹלָם, בְּגִין דְּאִתְעַסְקוּ בְּחַיֵּי עוֹלָם, דְּאִיהִי אוֹרַיְיתָא.

211. Come and behold: the bodies of all the students of the Torah will be preserved, and the Torah shall protect them. The reason is that the Holy One, blessed be He, will arouse a wind, comprised of four winds, CHOCHMAH, BINAH, TIFERET, AND MALCHUT. That wind appears before those who studied the Torah and revives them to everlasting life.

211. וְתָא חֲזֵי, כָּל אִינּוּן דְּאִשְׁתַּדְּלוּ בְּאוֹרַיְיתָא, הַהוּא גּוּפָא יִתְקַיְּים, וְאוֹרַיְיתָא תָּגִין עֲלֵיהּ, מַאי טַעְמָא, בְּגִין דִּבְהַהִיא שַׁעְתָּא, יִתְעַר קוּדְשָׁא בְּרִיךְ הוּא חַד רוּחָא, דְּכָלִיל מֵאַרְבַּע רוּחִין, וְהַהוּא רוּחָא דְּכָלִיל מֵאַרְבַּע רוּחִין, אִזְדַּמַּן לְכָל אִינּוּן דְּאִשְׁתַּדְּלוּ בְּאוֹרַיְיתָא, לַאֲחָיָיא לוֹן בְּהַאי רוּחָא, בְּגִין דִּיתְקַיְּים לְעָלְמִין.

212. You may say that it is written OF THE DEAD THAT YECHEZKEL RESURRECTED, "Come from the four winds, O breath (also: 'wind')" (Yechezkel 37:9). Why, then, did they die again, DERIVING NO BENEFIT FROM THAT WIND--WHICH COMPRISES THE FOUR WINDS--BY LIVING FOREVER? HE ANSWERS: Come and behold. When the Holy One, blessed be He, revived the dead through Yechezkel, that wind, although it did include the four winds, did not descend IN THE FIRST PLACE to revive them forever, but only to show how the Holy One, blessed be He, will in the future resurrect in the same way the dead and revive them by that wind included OF FOUR WINDS. And although the bones returned to what they were, the Holy One, blessed be He, only wanted to show the world that He will raise the dead in the future. And when He will, it will be for a perfect existence in this world. The Torah will THEN stand as an advocate before the Holy One, blessed be He, for those who strove in the Torah.

212. וְאִי תֵּימָא, הָא כְּתִיב, מֵאַרְבַּע רוּחוֹת בֹּאִי הָרוּחַ, אַמַּאי לָא אִתְקַיְּימוּ, דְּהָא כֻּלְּהוּ מִיתוּ כְּמִלְּקַדְמִין. תָּא חֲזֵי, הַהוּא זִמְנָא, דְּאוֹקִים קוּדְשָׁא בְּרִיךְ הוּאעַל יְדָא דִיחֶזְקֵאל, אִינּוּן מֵתַיָּיא, הַהוּא רוּחָא, אַף עַל גַּב דַּהֲוָה מֵאַרְבַּע רוּחַיָּיא, לָא נָחֵית לְקַיְּימָא לוֹן בְּקִיּוּמָא, אֶלָּא לְאַחֲזָאָה, דְּזַמִּין קוּדְשָׁא בְּרִיךְ הוּאלַאֲחָיָיא מֵתַיָּיא בְּהַהוּא גַּוְונָא, וּלְקַיְּימָא לוֹן בְּרוּחָא דְּאִתְכְּלִיל בְּהַאי גַּוְונָא. וְאַף עַל גַּב דְּאַהֲדְרוּ גַרְמִין, בְּהַהִיא שַׁעְתָּא כְּמָה דַהֲוָה. קוּדְשָׁא בְּרִיךְ הוּאבָּעָא לְאַחֲזָאָה לְכָל עָלְמָא, דְּאִיהוּ זַמִּין לְאַחֲיָיא מֵתַיָּיא, בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא, זַמִּין לְקַיְּימָא לְהוֹ קִיּוּמָא שְׁלִים בְּעָלְמָא כְּדְקָא יָאוֹת, וְאִינּוּן דְּאִשְׁתַּדְּלוּ בְּאוֹרַיְיתָא בְּהַאי עָלְמָא, הִיא קָיְּימָא עֲלֵיהּ דְּבַר נָשׁ, וְאִתְעֲבִידַת סַנֵּיגוֹרְיָא, קָמֵי דְּקוּדְשָׁא בְּרִיךְ הוּא.

213. Rabbi Shimon said: The Torah and its words, NAMELY, ITS LOGIC, with which man was occupied in this world, stands ALWAYS before the Holy One, blessed be He, uttering speeches and raising voices. It is not silent. At the time OF RESURRECTION, it will talk and speak in accordance with man's devotion to it and his occupation with it in this world. They will therefore rise to complete existence and everlasting life, as we have said. For that reason, "the ways of Hashem are right, and the just do walk in them: but the transgressors shall stumble in them."

213. רָבִּי שִׁמְעוֹן אָמַר כָּל אִינּוּן מִלִּין דְּאוֹרַיְיתָא, וְכָל הַהִיא אוֹרַיְיתָא, דְּאִשְׁתַּדַּל בָּהּ בַּר נָשׁ בְּהַאי עָלְמָא, אִינּוּן מִלִּין, וְהַהִיא אוֹרַיְיתָא, קָיְימָא קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, וַאֲמָרַת קַמֵּיהּ, וְהִיא אֲרִימַת קָלִין, וְלָא אִשְׁתַּכְּכַת, וּלְהַהוּא זִמְנָא, אִיהִי תָשִׁיחַ וְתֵימָא, כְּפוּם דְּאִתְדַּבַּק בַּר נָשׁ, וְאִשְׁתַּדַּל בְּהַאי עָלְמָא, וְעַל דָּא אִינּוּן יְקוּמוּן בְּקִיּוּמָא שְׁלִים לְחַיֵּי עָלְמָא כִּדְקָאֲמָרָן, וּבְגִין כָּךְ כִּי יְשָׁרִים דַּרְכֵי יי׳ וְצַדִּיקִים יֵלְכוּ בָם וּפוֹשְׁעִים יִכָּשְׁלוּ בָם.

214. Rabbi Chiya continued the discussion with the verse: "Now Eli was very old, and heard all that his sons did to all Yisrael; and how they lay with the women that assembled at the door of the Tent of Meeting" (I Shmuel 2: 22). HE ASKS: Could it possibly occur to you that the priests of Hashem would do such a thing? The scripture specifies their sins earlier, as it is written: "for the men dishonored the offering of Hashem" (Ibid. 17); "And the priest's custom with the people was, that, when any man offered..." (Ibid. 13); "Also before they burnt the fat, the priest's lad came, and said to the man that sacrificed, Give some roasting meat for the priest..." (Ibid. 15); "No; but you shall give it me now: and if not, I will take it by force. Wherefore the sin of the lads was very great before Hashem" (Ibid. 16). And although they took only of what was theirs, the priests', to eat, they were nevertheless punished for treating the offering lightly. FROM THIS WE LEARN THAT THEY WERE RIGHTEOUS, AS THEY WERE VERY STRICTLY DEALT WITH. Yet here it is written: "they lay with the women that assembled," AND COMMITTED SUCH A GRAVE OFFENSE.

214. ר׳ חִיָּיא פְּתַח וַאֲמַר, וְעֵלִי זָקֵן מְאֹד וְשָׁמַע אֵת אֲשֶׁר יַעֲשׂוּן בָּנָיו לְכָל יִשְׂרָאֵל וְאֵת אֲשֶׁר יִשְׁכְּבֵן אֶת הַנָּשִׁים הַצֹּבְאוֹת פֶּתַח אֹהֶל מוֹעֵד. וְכִי ס״ד, דְּכֹהֲנֵי יי׳, דְּיַעַבְרוּן עֲבִירָתָא דָא, וְהָא מִקַּדְמַת דְּנָא אִתְּמַר, וּפְרִישַׁת אוֹרַיְיתָא הַהוּא חוֹבָא דִלְהוֹן, דִּכְתִיב כִּי נִאֲצוּ הָאֲנָשִׁים אֶת מִנְחַת יי׳. וּכְתִיב וּמִשְׁפַּט הַכֹּהֲנִים מֵאֵת הָעָם כָּל אִישׁ זוֹבֵחַ זֶבַח וגו׳, וּכְתִיב גַּם בְּטֶרֶם יַקְטִירוּן אֶת הַחֵלֶב וּבָא נַעַר הַכֹּהֵן וְאָמַר לָאִישׁ הַזּוֹבֵחַ תְּנָה לִצְלוֹת לַכֹּהֵן וגו׳. וּכְתִיב וְאָמַר לוֹ כִּי עַתָּה תִּתֵּן וְאִם לֹא לָקַחְתִּי בְּחָזְקָה. וְעַל דָּא וַתְּהִי חַטַּאת הַנְּעָרִים גְּדוֹלָה מְאֹד וגו׳. וְכָל דָּא לָא הֲווֹ נָטְלִין, אֶלָּא מֵאִינּוּן חוּלָקִין, דַּהֲווֹ לְהוֹ לְכַהֲנֵי לְמֵיכַל מִנֵּיהּ, וְעַל דַּהֲוָה קָלִיל קָרְבָּנָא בְּעֵינֵיהוּ אִתְעֲנָשׁוּ, וְהָכָא אֲמַר אֵת אֲשֶׁר יִשְׁכְּבוּן אֶת הַנָּשִׁים הַצּוֹבְאוֹת.

215. HE ANSWERS: Heaven forbid that they should commit such a transgression, especially in such a holy place, for Yisrael will rise and kill them. But they only detained the women from entering the temple and protested that they must not come in to pray before the offerings were sacrificed. They detained them because their offering held no portion for the priests. This is why THEY DETAINED the women who wanted to enter THE TEMPLE, hence the words, "they lay with the women," that is, held them from entering THE TEMPLE, AS WE HAVE SAID.

215. אֶלָּא, ח״ו דַּהֲווֹ עָבְדוּ עֲבֵירָה דָא, כ״ש בְּאַתְרָא קַדִּישָׁא הַהוּא, דְּלָא יְקוּמוּן כָּל יִשְׂרָאֵל וְיִקְטְלוּן לְהוֹן. אֶלָּא, בְּגִין דַּהֲווֹ מְעַכְּבֵי לוֹן לְאָעֵלָא לְמַקְדְּשָׁא, וּמְחָאן בִּידֵהוֹן, דְּלָא לְאָעֵלָא לְמִצְלֵי צְלוֹתָא, עַד דְּקוּרְבָּנַיָּא אִתְעַבִּידוּ, בְּגִין דְּאִינּוּן לָא מַיְיתִין קָרְבָּנִין לְמֵיטַל חוּלָקָא מִנַּיְיהוּ, וּבְגִין כָּךְ מְעַכְּבִין לוֹן. וּבְגִין כָּךְ, אִינּוּן נָשִׁים הֲווֹ בָּעָאן מִנַּיְיהוּ לְאָעֵלָא תַּמָּן, וְעַל דָּא כְּתִיב אֵת אֲשֶׁר יִשְׁכְּבוּן אֶת הַנָּשִׁים, דְּמְעַכְּבֵי לוֹן כִּדְקָאֲמָרָן.

216. כְּגַוְונָא דָא וַיִּשְׁכַּב אֶת בִּלְהָה, חַס וְשָׁלוֹם דְּאִיהוּ שָׁכַב עִמָּהּ, אֶלָּא בְּגִין דְּעָכַב לָהּ לְשַׁמְשָׁא בַּאֲבוֹי שְׁמוּשָׁא דְמִצְוָה, וְדָא הוּא בְּלִבּוּלָא דְעַרְסָא. וְעֵבֶד לְקָבֵיל שְׁכִינְתָּא עֲבִידְתָּא דָא, דְּבְכָל אֲתַר דְּשְׁמוּשָׁא דְמִצְוָה אִשְׁתַּכַּח, שְׁכִינְתָּא שַׁרְיָא עַל הַהוּא אֲתַר, וְאִשְׁתַּכַּח תַּמָּן, וּמַאן דְּגָרִים לְעַכְבָּא שְׁמוּשָׁא דְמִצְוָה, גָּרִים דְּיִסְתַּלַּק שְׁכִינְתָּא מֵעַלְמָא, וְעַל דָּא כְּתִיב כִּי עָלִיתָ מִשְׁכְּבֵי אָבִיךָ אָז חִלַּלְתָּ יְצוּעִי עָלָה. וּבְגִין דָּא כְּתִיב וַיִּשְׁכַּב אֶת בִּלְהָה פִּלֶגֶשׁ אָבִיו וַיִּשְׁמַע יִשְׂרָאֵל וַיִּהְיוּ בְּנֵי יַעֲקֹב שְׁנֵים עָשָׂר, כֻּלְּהוּ הֲווֹ בְּמִנְיָינָא, וְלָא גָרַע מִזְּכוּתָא דִלְהוֹן כְּלוּם.

217. רִבִּי אֶלְעָזָר אָמַר, מ״ט בְּקַדְמִיתָא יִשְׂרָאֵל, וּלְבָתַר יַעֲקֹב, דִּכְתִיב וַיִּשְׁמַע יִשְׂרָאֵל וַיִּהְיוּ בְּנֵי יַעֲקֹב שְׁנֵים עָשָׂר. אֶלָּא, כַּד אָתָא רְאוּבֵן, וּבְלִבֵּל הַהוּא עַרְסָא, אָמַר, וּמַה תְּרֵיסַר שְׁבָטִין הֲווֹ לֵיהּ לְאַבָּא לְקַיְּימָא בְּעַלְמָא, וְלָא יַתִּיר, וְהַשְׁתָּא בָּעֵי לְאוֹלָדָא בְּנִין, דִּילְמָא אֲנַן פְּגִימִין, דְּאִיהוּ בָּעֵי לְאוֹלָדָא אָחֳרָנִין כְּמִלְּקַדְמִין. מִיָּד בִּלְבֵּל הַהוּא עַרְסָא, וְאִתְעַכַּב הַהוּא שְׁמוּשָׁא, כְּאִילוּ עֲבַד קְלָנָא לְגַבֵּי שְׁכִינְתָּא, דְּשַׁרְיָא עַל הַהוּא עַרְסָא. וְעַל דָּא כְּתִיב, וַיִּשְׁמַע יִשְׂרָאֵל, דְּהָא בִּשְׁמָא דָא, אִסְתַּלַּק גּוֹ תְּרֵיסַר דְּאִתְכַּסְיָין, דְּאִינּוּן תְּרֵיסַר נַהֲרֵי אֲפַרְסְמוֹנָא דַכְיָא.

218. וַיִּהְיוּ בְּנֵי יַעֲקֹב שְׁנֵים עָשָׂר, אִלֵּין תְּרֵיסַר שְׁבָטִין, דִּשְׁכִינְתָּא אִתְתַּקְּנַת בְּהוֹ, וּמַאן אִינּוּן, אִלֵּין דְּאוֹרַיְיתָא אַהֲדְרַת, וְעָבִיד לוֹן חוּשְׁבָּנָא כְּמִלְּקַדְמִין, כֻּלְּהוּ קַדִּישִׁין, כֻּלְּהוּ אִתְחַזְיָין לְגַבֵּי שְׁכִינְתָּא, לְאִסְתַּכְּלָא בִּקְדוּשָׁה דְמָארֵיהוֹן, דְּאִילוּ עֲבַד הַהוּא עוֹבָדָא, לָא יֵיתֵי רְאוּבֵן בְּמִנְיָינָא.

219. וְעִם כָּל דָּא אִתְעֲנַשׁ, דְּאִתְנְטִיל בְּכוֹרָתֵיהּ מִנֵּיהּ, וְאִתְיְהִיב לְיוֹסֵף, כד״א וּבְנֵי רְאוּבֵן בְּכוֹר יִשְׂרָאֵל כִּי הוּא הַבְּכוֹר וּבְחַלְּלוֹ יְצוּעֵי אָבִיו נִתְּנָה בְּכֹרָתוֹ לְיוֹסֵף. תָּא חֲזֵי לֶהֱוֵא שְׁמֵהּ דִּי אֱלָהָא מְבָרַךְ מִן עָלְמָא וְעַד עָלְמָא דִּי כָּל מַעְבְּדוֹהִי קְשׁוֹט וְאָרְחָתֵיהּ דִּין, וְכָל מַה דְּאִיהוּ עָבִיד, כֻּלָּא אִיהוּ בְּחָכְמְתָא עִלָּאָה.

216. There is a similar meaning in the words, "and lay with Bilhah" (Beresheet 35: 22). Heaven forbid that he lay with her; he only stopped her from performing her marital duty with Ya'akov by disarranging the bed. He did this in the presence of the Shechinah, because wherever intercourse is performed according to the law, the Shechinah hovers about and dwells in that place. He who blocks the commandment of intercourse causes the departure of Shechinah from the world. It is therefore written, "you went up to your father's bed; then you did defile it: he went up to my couch," (Beresheet 49:4) and "he lay with Bilhah his father's concubine, and Yisrael heard of it. Now the sons of Ya'akov were twelve," WHICH TEACHES US THAT all of them were counted, and their merit remained intact.

217. Rabbi Elazar asked: Why was he first called Yisrael and then Ya'akov in the verse, "and Yisrael heard of it. Now the sons of Ya'akov were twelve?" HE ANSWERS: When Reuven disarranged the bed, he said, What DOES THIS MEAN? My father had to bring twelve tribes into the world and now he wishes to beget sons. Are we deficient that he desires others IN OUR STEAD? Immediately, he disarranged the bed and intercourse was thwarted. It was CONSIDERED as if he showed contempt toward the Shechinah, who then hovered over the bed. Therefore it is written, "and Yisrael heard of it," for by using this name, he was elevated to the secret twelve GRADES, the twelve rivers of pure balsam.

218. "Now the sons of Ya'akov were twelve." This refers to the twelve tribes by which the Shechinah was perfected. The Torah again enumerated them as it did before REUVEN'S SIN. They are all holy and the Shechinah considered them worthy of beholding the sanctity of their Master. Had Reuven really sinned, he would not have been counted among the tribes.

219. Even so, REUVEN was punished. His birthright was taken from him and given to Yosef, as it is written: "Now the sons of Reuven the firstborn of Yisrael, for he was the firstborn; but since he defiled his father's bed, his birthright was given to the sons of Yosef" (I Divrei Hayamim 5:1). Come and behold: "Blessed be the name of Elohim for ever and ever" (Daniel 2:20). His works are all true, His ways just, and His deeds follow the Supernal Wisdom.

220. תָּא חֲזֵי, כַּמָּה גָּרִים עוֹבָדָא דְּבַר נָשׁ, דְּהָא כָּל מַאי דְּאִיהוּ עָבִיד, כֻּלָּא אִתְרְשִׁים וְקָיְימָא קַמֵּי דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּהָא יַעֲקֹב בְּשַׁעְתָּא דְּעָאל לְגַבָּהּ דְּלֵאָה, כָּל הַהוּא לֵילְיָא, רְעוּתֵיהּ וְלִבֵּיהּ הֲוָה בְּרָחֵל, דְּחָשִׁיב דְּרָחֵל אִיהִי, וּמֵהַהוּא שְׁמוּשָׁא וְטִפָּה קַדְמָאָה וּמֵהַהוּא רְעוּתָא, אִתְעַבְּרַת לֵאָה, וְאוֹקְמוּהָ, דְּהָא אִלְמָלֵא דְּיַעֲקֹב לָא יָדַע, לָא יִסְתַּלֵּיק רְאוּבֵן בְּחוּשְׁבָּנָא. וְעַל דָּא לָא אִסְתַּלַּק בִּשְׁמָא יְדִיעָא, אֶלָּא שְׁמֵיהּ סְתָם רְאוּבֵן.

220. Come and behold: Everything man does has an effect, for it is written and preserved before the Holy One, blessed be He. When Ya'akov came in to Leah, his heart and desires were with Rachel the whole night, because he thought she was Rachel. From that union, from the first seed and desire, Leah conceived. It was explained that if Ya'akov had known SHE WAS LEAH, BUT NEVERTHELESS THOUGHT OF RACHEL, Reuven would not have been considered to be one OF THE TRIBES. HE WOULD HAVE BEEN CONSIDERED A CHANGELING SON. BUT SINCE IT WAS IN THE ABSENCE OF INTENT, the offspring was not given a specific name, but just called 'Reuven' (lit. 'see, a son'.)

221. וְעִם כָּל דָּא, אַהֲדַר עוֹבָדָא לְאַתְרֵיהּ, כְּמָה דְּהַהוּא רְעוּתָא קַדְמָאָה אִתְעַבִּידַת בְּרָחֵל, הַהוּא רְעוּתָא אִתְהַדְּרַת בָּהּ, דְּהָא בְּכוֹרָתֵיהּ אַהֲדְרַת לְיוֹסֵף בּוּכְרָא דְּרָחֵל, אֲתַר דִּרְעוּתָא הֲוַת בְּרָחֵל, וְכֹלָּא סָלִיק בְּאַתְרֵיהּ, בְּגִין דְּכָל עוֹבָדוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא כֻּלְּהוּ קְשׁוֹט וּזְכוּ.

221. Nevertheless, everything reverted to its proper place. Because Ya'akov's original desire was for Rachel, the desire reverted to Rachel, since the birthright was returned to Yosef, Rachel's eldest son, the place where the desire was, THAT IS, Rachel. Thus, all was properly settled, because all the works of the Holy One, blessed be He, are true and just.

22. "Who is this coming out of the wilderness"
Smoke that rises from the fat dropping into the fire while Rabbi Yosi cooks, leads to a discussion and interpretation of the title quotation. Rabbi Yosi explains that when the children of Yisrael offered sacrifices, smoke rising straight up meant that the candle that had been lit was indeed worthy of being lit. However, once the Temple was destroyed, joy was replaced by rage in both the Upper and Lower Worlds, and the children of Israel went into exile under the dominion of other gods. As they traveled through the desert, the Shechinah went before them in a cloud of smoke. The Shechinah was attached to all three columns--that is, to Avraham, Yitzchak, Ya'akov, and Yosef, the latter two being of one essence. The reason for the exile, we're told, is "you would not serve The Creator, your Elohim with joyfulness." Thus, the children of Yisrael shall suffer until God rises up to redeem them among the nations.
The Relevance of this Passage
In a spiritual context, the notion of offering sacrifices for the purpose of "lighting the candle worthy of being lit," refers not to the sacrificial slaughter of animals, but to the sacrifice of ego in order to ignite the Light of the soul. The many sacrifices described in Scripture pertain to the various negative traits dwelling within the consciousness of man. Removing these traits is the basis of all spiritual work. Enlightened with this spiritual perspective, these verses help us sacrifice negative characteristics, allowing the Light of our souls to shine ever more brightly.

222. רִבִּי חִזְקִיָּה אַשְׁכְּחֵיהּ יוֹמָא חַד לְרַבִּי יוֹסֵי, דַּהֲוָה מִסְטַמֵּיט סַפְסִינָא גּוֹ קִטְרֵי דְנוּרָא, וַהֲוָה סָלִיק קִטּוֹרָא דְּתִנְנָא לְעֵילָא. אָמַר לוֹ, אִלּוּ קִטּוֹרָא דְּתִנְנָא דְּקָרְבָּנָא, דַּהֲוָה סָלִיק עַל גַּבֵּי מַדְבְּחָא, הֲוָה סָלִיק תְּדִיר כִּי הַאי גַּוְונָא, לָא שַׁרְיָא רוֹגְזָא בְּעַלְמָא, וְיִשְׂרָאֵל לָא אִתְגְּלֵי מֵעַל אַרְעָא.

222. On a visit to Rabbi Yosi, Rabbi Chizkiyah saw a piece of meat drop FROM HIS POT into the fire. As a result of the dripping of the fat, smoke rose up. He said to him: Had the pillars of smoke from the offering risen from the altar like this smoke, there would have been no wrath upon the world and Yisrael would not have gone into exile from their land.

223. Rabbi Yosi answered by quoting the verse: "Who is this coming out of the wilderness like columns of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?" (Shir Hashirim 3:6) WHAT IS THE MEANING OF, "Who is this coming out?" HE REPLIS: Come and behold. When the children of Yisrael were walking in the desert, the Shechinah went before them. They followed, as it is written, "And Hashem went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; that they might go..." (Shemot 13:21). Therefore, it is written: "Thus says Hashem; I remember in your favor, the devotion of your youth, your love as a bride, when you did go after me in the wilderness" (Yirmeyah 2:2). THUS, THE SHECHINAH WENT BEFORE THEM, AND THEY FOLLOWED. THIS MEANS THAT THEY RECEIVED FROM HER BACK, AS WILL BE MENTIONED SHORTLY.

223. פְּתַח ר׳ יוֹסֵי וַאֲמַר, מִי זֹאת עֹלָה מִן הַמִּדְבָּר כְּתִימְרוֹת עָשָׁן מְקֻטֶּרֶת מֹר וּלְבוֹנָה מִכֹּל אַבְקַת רוֹכֵל. מִי זֹאת עוֹלָה. תָּא חֲזֵי, בְּזִמְנָא דַהֲווֹ יִשְׂרָאֵל אָזְלֵי בְּמַדְבְּרָא, שְׁכִינְתָּא אָזְלָא קֳמַיְיהוּ, וְאִינְהוּ הֲווֹ אָזְלֵי אֲבַתְרָהּ, הִכְתִיב וַה׳ הוֹלֵךְ לִפְנֵיהֶם יוֹמָם בְּעַמּוּד עָנָן לַנְחוֹתָם הַדֶּרֶךְ וְלַיְלָה בְּעַמּוּד אֵשׁ לְהָאִיר לָהֶם וגו׳. וּבְגִין כָּךְ כְּתִיב, כֹּה אָמַר ה׳ זָכַרְתִּי לָךְ חֶסֶד נְעוּרַיִךְ אַהֲבַת כְּלוּלוֹתַיִךְ לֶכְתֵּךְ אַחֲרַי בַּמִּדְבָּר וגו׳.

224. The Shechinah advanced with all the clouds of glory about Her. When the Shechinah would go, so would the children of Yisrael, as it is written: "And when the cloud was taken up from the tabernacle, then after that the children of Yisrael journeyed" (Bemidbar 9:17). When She ascended, the cloud rose high, and all the people of the world saw and asked, "Who is this coming out of the wilderness like columns of smoke?"

224. וּשְׁכִינְתָּא הֲוַת אָזְלָא, וְכֻלְּהוּ עֲנָנֵי יְקָר בַּהֲדָהּ. וְכַד הֲוָה שְׁכִינְתָּא נָטְלָה, הֲווֹ נָטְלִין, כְּמָה דִכְתִיב וּבְהֵעָלוֹת הֶעָנָן מֵעַל הָאֹהֶל וְאַחֲרֵי כֵן יִסְעוּ בְּנֵי יִשְׂרָאֵל וגו׳. וְכַד אִיהִי סָלְקָא, הַהוּא עֲנָנָא סָלְקָא עַד לְעֵילָא, וְכָל בְּנֵי עַלְמָא חָמָאן, וְשָׁאֲלֵי וְאָמְרֵי, מִי זֹאת עוֹלָה מִן הַמִּדְבָּר כְּתִימְרוֹת עָשָׁן.

225. The cloud in which the Shechinah was seen was made of smoke. Why? Because the light kindled by Avraham and Yitzchak, his son, clung to Her and never left Her. Whenever the fire seized Her, smoke would rise up.

225. הַהוּא עֲנָנָא דִשְׁכִינְתָּא אִתְחַזְיָא עָשָׁן, מ״ט אִיהִי עָשָׁן, בְּגִין דְנוּרָא דְאַדְלִיק אַבְרָהָם וְיִצְחָק בְּרֵיהּ, הֲוָה אָחִיד בָּהּ, וְלָא אַעֲדֵי מִינָהּ, וְכַד אִתְאַחֲדַת הַהוּא נוּרָא בְּגַוָּהּ, הֲוָה סָלֵיק תְּנָנָא.

226. Moreover, She was "perfumed with myrrh and frankincense." By "perfumed," it is meant that She was attached to the other two sides, MITIGATING AND ENVELOPING ONE ANOTHER, Avraham's cloud on the right and Yitzchak's cloud on the left. The "powders of the merchant" refers to Ya'akov. THIS MEANS SHE WAS CONNECTED TO THE THREE COLUMNS: "MYRRH" IS THE RIGHT COLUMN, AVRAHAM; "FRANKINCENSE" IS THE LEFT COLUMN, YITZCHAK; AND "ALL THE POWDERS OF THE MERCHANT" IS THE CENTRAL COLUMN THAT CONNECTS BOTH, THIS IS WHY IT IS CALLED A MERCHANT WHO HOLDS BOTH TYPES OF FRAGRANCE IN HIS HANDS.

226. וְעִם כָּל דָּא, מְקֻטֶּרֶת מֹר וּלְבוֹנָה, מַאי מְקֻטֶּרֶת, מִתְקַטְּרָא בִּתְרֵין סִטְרִין אָחֳרָנִין, עֲנָנָא דְאַבְרָהָם לִימִינָא, עֲנָנָא דְיִצְחָק לִשְׂמָאלָא, מִכֹּל אַבְקַת רוֹכֵל, דָּא יַעֲקֹב.

227. Another explanation is that the "powders of the merchant" refers to Yosef the Righteous, for his coffin (lit. 'ark'), YESOD, traveled by Her. He was called a merchant (Heb. rochel; also: 'talebearer') because he slandered his brothers (Heb. rechilut) before his father. According to another explanation, he was thus called because just as a merchant possesses all kinds of bundles of incense and perfumed herb powders, so Yosef maintained the Torah, for he observed it as all the precepts of the Torah are connected to keeping the Holy Covenant, WHICH HE DID.

227. דָּבָר אַחֵר, מִכֹּל אַבְקַת רוֹכֵל דָּא יוֹסֵף הַצַּדִּיק, בְּגִין דַּאֲרוֹנָא דְיוֹסֵף, הֲוָה אָזֵיל לְגַבֵּיהּ, אַמַּאי רוֹכֵל, בְּגִין דַּהֲוָה רָכִיל לַאֲחוֹי לְגַבֵּיהּ דַּאֲבוֹי. דָּבָר אַחֵר אַמַּאי רוֹכֵל, אֶלָּא מַה חֲנָוָנִי דָּא, קְטִירֵי דְּקוּסְטְרֵי, וְאַבְקֵי דְפוּלְמֵי, כֻּלְּהוּ בִּידֵיהּ, הָכֵי נָמֵי יוֹסֵף, אִיהוּ קַיּוּמָא דְאוֹרַיְיתָא, בְּגִין דְּאִיהוּ קַיָּים לָהּ, בְּגִין דְּכָל פִּקּוּדֵי אוֹרַיְיתָא, מִתְקַשְּׁרָן בִּנְטִירוּ דִּבְרִית קַדִּישָׁא.

228. וְעַל דָּא, שְׁכִינְתָּא מִתְקַטְרָא, בְּאַבְרָהָם יִצְחָק וְיַעֲקֹב וְיוֹסֵף, כַּחֲדָא אִינּוּן, וּדְיוֹקְנָא חָדָא לְהוֹ, הֲדָא הוּא דִכְתִיב, אֵלֶּה תּוֹלְדוֹת יַעֲקֹב יוֹסֵף. וּבְגִין כָּךְ, מִכֹּל אַבְקַת רוֹכֵל, בְּגִין דְּמֵאַתַר דְּנַהֲרָא דְּנָגִיד וְנָפִיק, אִשְׁתַּקְיָיא כֹּלָּא, וּנְהִירוּ כָּל אַנְפִּין.

228. Another explanation connects the powders with Avraham, Yitzchak, Ya'akov, and Yosef, who had one and the same image. This is the meaning of the verse: "These are the generations of Ya'akov. Yosef" (Beresheet 37:2). Thus, the words, "with all powders of the merchant" refer to the source from which the river is drawn and flows, YESOD, WHICH IS YOSEF. Everything is watered from it and the faces of all are illuminated.

229. וְתָא חֲזֵי, כַּד הֲווֹ יִשְׂרָאֵל בְּאַרְעָא, וַהֲווֹ מַקְרִיבִין קָרְבָּנִין, כֻּלְּהוּ הֲווֹ מִתְקָרְבִין לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא כַּדְקָא יָאוֹת, וְכַד קָרְבָּנָא אִתְעַבִּיד, וּתְנָנָא סָלֵיק בְּאֹרַח מֵישַׁר, כְּדֵי הֲווֹ יָדְעֵי, דִּתְנָנָא דְּמַדְבְּחָא אַדְלִיק בּוֹצִינָא, דְּאִתְחַזְיָא לְאַדְלָקָא, וְכָל אַנְפִּין נְהִירִין וּבוֹצִינִין דָּלְקִין.

229. Come and behold: when Yisrael dwelt in their land and offered sacrifices, they approached nearer to the Holy One, blessed be He. When the sacrifice was offered and the smoke rose straight, they knew that the smoke from the altar lit the candle worthy of being lit; all faces shone and the candles were burning.

230. וּמִיּוֹמָא, דְּאִתְחָרֵיב בֵּי מַקְדְּשָׁא, לֵית לָךְ יוֹמָא וְיוֹמָא, דְּלֵית בֵּיהּ זְעִימוּ וְרוֹגְזָא, כְּדָבָר אֲחֵר וְאֵל זוֹעֵם בְּכָל יוֹם, וְאִתְפְּרַשׁ חֶדְוָה מֵעֵילָא וּמִתַּתָּא, וְיִשְׂרָאֵל אָזְלִין בְּגָלוּתָא, וְאִינּוּן בִּרְשׁוּ דְּטַעֲוָון אָחֳרָנִין, וּכְדֵין אִתְקַיַּים קְרָא דִכְתִיב, וְעָבַדְתָּ שָׁם אֱלֹהִים אֲחֵרִים.

230. Since the Temple was destroyed, not a day passes without wrath and anger, as it is written, "and an El who had indignation every day" (Tehilim 7:12). Joy was banished above and below, and the children of Yisrael went into exile under the dominion of other Elomin. Then, the verse is fulfilled, as it is written: "and there you shall serve other Elohim" (Devarim 28:64).

231. וְכָל דָּא לָמָּה, בְּגִין דִכְתִיב, תַּחַת אֲשֶׁר לֹא עָבַדְתָּ אֶת יי׳ אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב מֵרֹב כֹּל, מַאי מֵרֹב כֹּל. הָכָא מֵרֹב כֹּל, וְהָתָם בְּחֹסֶר כֹּל.

231. HE ASKS: Why DID YISRAEL DESERVE all this? HE ANSWERS: As it is written, "Because you would not serve Hashem your Elohim with joyfulness, and with gladness of heart, for the abundance of all things" (Ibid. 47-48). HE ASKS: What is the meaning of "the abundance of all things?" HE ANSWERS: Here, there is "the abundance of all things," and there, "want of all things."

232. עַד דְּיִתְעַר קוּדְשָׁא בְּרִיךְ הוּא וְיִפְרוֹק לוֹן מִבֵּינֵי עַמְמַיָּא, כְּמָא דְאַתְּ אָמַר, וְשָׁב יי׳ אֱלֹהֶיךָ אֶת שְׁבוּתֶךָ וְרִחַמְךָ וְשָׁב וְקִבֶּצְךָ מִכָּל הָעַמִּים אֲשֶׁר הֱפִיצְךָ יי׳ אֱלֹהֶיךָ שָׁמָּה. וּכְתִיב אִם יִהְיֶה נִדַּחֲךָ בִּקְצֵה הַשָּׁמַיִם מִשָּׁם יְקַבֶּצְךָ וגו׳.

232. So it shall be until the Holy One, blessed be He, arouses Himself and redeems us from among the nations, as it is written: "that then Hashem your Elohim will turn your captivity, and have compassion upon you, and will return and gather you from all the nations, amongst whom Hashem your Elohim had scattered you. If your outcasts be at the utmost parts of heaven, from there will Hashem your Elohim gather you..." (Devarim 30:3-4).

23. "Now these are the generations of Esav"
This passage explains why Scripture does not enumerate the sons of Esav until after the death of Yitzchak, while Ya'akov's sons are enumerated long before he dies. This, we learn, is because Esav abandoned the true Faith completely, leaving Ya'akov with an enhanced portion, as well as the heritage of his father and his ancestors.
The Relevance of this Passage
Yitzchak, his son Ya'akov, and their succeeding generations, forged the spiritual path that led to the revelation of the Torah, and therefore, they represent its eternal, supernal Light. Esav, however, embodies the force of darkness and eternal death. This section connects us to Light of the Torah, expressed through the patriarchs Yitzchak and Ya'akov.

233. "Now these are the generations of Esav, who is Edom" (Beresheet 36:1). Come and behold: Esav's sons were not counted while Yitzchak was alive, as were the sons of Ya'akov, who were counted before he died. Of Esav it is written: "And Yitzchak expired, and died, and was gathered to his people, being old and full of days: and his sons Esav and Ya'akov buried him," followed by "Now these are the generations of Esav, who is Edom." Why WERE THEY NOT COUNTED IN HIS LIFETIME? Because only Ya'akov and his sons are the portion, inheritance, and lot OF YITZCHAK. For that reason, Ya'akov and his sons, who are the portion of the Holy One, blessed be He, were counted. Esav, however, had no portion in the side of the faith. Therefore, his accounts were settled only after Yitzchak died, when his portion was separated FROM HOLINESS into another place.

233 וְאֵלֶּה תּוֹלְדוֹת עֵשָׂו הוּא אֱדוֹם. תָּא חֲזֵי, בְּחַיֵּי יִצְחָק, לָא אִתְמַנּוּן בְּנוֹי דְּעֵשָׂו, כְּמָה דְּאִתְמַנּוּן בְּנוֹי דְיַעֲקֹב, דְּהָא עַד לָא מִית יִצְחָק אִתְמַנּוּן, אֲבָל בְּעֵשָׂו מַה כְּתִיב, וַיִּגְוַע יִצְחָק וַיָּמָת וַיֵּאָסֶף אֶל עַמָּיו זָקֵן וּשְׂבַע יָמִים וַיִּקְבְּרוּ אֹתוֹ עֵשָׂו וְיַעֲקֹב בָּנָיו, בַּתְרֵיהּ מַה כְּתִיב וְאֵלֶּה תּוֹלְדוֹת עֵשָׂו הוּא אֱדוֹם. מַאי טַעְמָא, בְּגִין דְּהָא בְּחוּלָקֵיהּ וּבְאַחְסַנְתֵּיהּ וְעַדְבֵיהּ, לָאו אִיהוּ, אֶלָּא יַעֲקֹב וּבְנוֹי. וּבְגִין כָּךְ, יַעֲקֹב וּבְנוֹי, אִינּוּן חוּלָקֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, וְעָאלִין בְּחוּשְׁבְּנָא. אֲבָל עֵשָׂו, דְּלָאו אִיהוּ בְּחוּלָקָא דְּבִסְטַר דְּמְהֵימְנוּתָא, עָבִיד חוּשְׁבְּנֵיהּ, לְבָתַר דְּמִית יִצְחָק, וְאִתְפְּרַשׁ חוּלָקֵיהּ דַּאֲתַר אָחֳרָא.

234. Come and behold: after Yitzchak died and Esav went to his side, it is written: "And Esav took his wives...away from his brother Ya'akov" (Beresheet 36:6). In doing this, he left both capital and profit to Ya'akov, HE RELINQUISHED the bondage of Egypt, WHICH IS THE CAPITAL AND THE PROFIT THEREFROM, THE HERITAGE OF the Land of Yisrael. He sold his share of the cave of the Machpelah and went from the land, the faith, and his portion, thus walking away from AND LEAVING everything.

234. תָּא חֲזֵי, לְבָתַר דְּמִית יִצְחָק, וְעֵשָׂו אִתְפְּרַשׁ לְסִטְרֵיהּ, מַה כְּתִיב וַיִּקַּח עֵשָׂו אֶת נָשָׁיו וגו׳, מִפְּנֵי יַעֲקֹב אָחִיו, דְּשָׁבַק לֵיהּ לְיַעֲקֹב, קֶרֶן וְרֵיוַח, שֶׁעֲבוּדָא דְּמִצְרַיִם וְאַרְעָא, וְזַבִּין לֵיהּ חוּלָקֵיהּ מִן מְעָרְתָּא דְכָפֶלְתָּא, וַאֲזַל לֵיהּ מִן אַרְעָא, וּמִן מְהֵימְנוּתָא, וּמֵחוּלָקֵיהּ, דַּאֲזַל לֵיהּ מִכֹּלָּא.

235. Come and behold: how much Ya'akov's portion was increased in all respects when Esav left him and went to his own lot and portion. Ya'akov thus continued to hold the heritage of his father and his ancestors. And so it is written: "and went into another country away from his brother Ya'akov." HE ASKS: Why is it written, "away from his brother Ya'akov?" HE ANSWERS: Because he did not care for his inheritance or share YA'AKOV'S lot of faith. Happy is the lot of Ya'akov, of whom the verse says, "For Hashem's portion is His people; Ya'akov is the lot of His inheritance" (Devarim 32:9).

235. תָּא חֲזֵי, כַּמָּה הֲוָה חוּלָקֵיהּ דְּיַעֲקֹב טָבָא בְּכֹלָּא, בְּגִין דְּלָא אִשְׁתָּאַר עֵשָׂו בַּהֲדֵיהּ, וְאִתְפְּרַשׁ מִנֵּיהּ, וַאֲזַל לֵיהּ לְחוּלָקֵיהּ וּלְעַדְבֵיהּ, וְאִשְׁתָּאַר יַעֲקֹב אָחִיד בְּאַחְסַנַת אֲבוֹי, וּבְאַחְסַנַת אַבְהָתּוֹי, וְעַל דָּא וַיֵּלֶךְ אֶל אֶרֶץ מִפְּנֵי יַעֲקֹב אָחִיו, מַאי מִפְּנֵי יַעֲקֹב אָחִיו. דְּלָא בָּעָא חוּלָקֵיהּ, וְאַחְסַנְתֵּיהּ וְעַדְבָא דְּמְהֵימְנוּתָא דִילֵיהּ. זַכָּאָה חוּלָקֵיהּ דְּיַעֲקֹב, עֲלֵיהּ כְּתִיב, כִּי חֵלֶק ה׳ עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ.

24. "And these are the kings"

Rabbi Yesa begins a discussion of the verse, "Behold, I will make you small among nations..." After God created the world, he placed seventy ministers over the seventy nations. These ministers are best described as intelligent supernal influences; they are angelic forces that rule and direct the affairs of the nations on a spiritual level. Of all the ministers, Esav is the most despised before God, as he represents the Side of Defilement. The lower grades, we learn, form a hierarchy and are linked and interlocked by a bond that holds them to their proper side. The Unclean Side diverges into numerous paths and distributes power to the multitudes in the Lower World. The quotation, "These are the kings," refers to the grades of Esav which reigned before there was any king over Yisrael, before the higher grades were perfected and the kingdom of Heaven was established in its own place, never to be removed.

The Relevance of this Passage

A reading of this section arouses the Light of protection against the powers of darkness. Though unseen, these negative entities are as real as the equally invisible atoms or the force of gravity.

236. "And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Yisrael" (Beresheet 36:31). Rabbi Yesa began the discussion with the verse: "Behold, I will make you small among the nations: you are greatly despised" (Ovadyah 1:2). Come and behold: when the Holy One, blessed be He, created the world, He divided the earth into seven regions that correspond to the seventy ministers APPOINTED OVER THE NATIONS. THESE ARE THE SECRET OF THE EXTERIOR--CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT--EACH CONSISTING OF TEN AND THEREBY TOTALING SEVENTY. The Holy One, blessed be He, appointed THE SEVENTY MINISTERS over the seventy nations, each according to its worth, as it is written: "When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Yisrael " (Devarim 32:8).

236. וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מְלֹךְ מֶלֶךְ לִבְנֵי יִשְׂרָאֵל. רַבִּי יֵיסָא פְּתַח וַאֲמַר, הִנֵּה קָטָן נְתַתִּיךָ בַּגּוֹיִם בָּזוּי אַתָּה מְאֹד. תָּא חֲזֵי, כַּד עֲבַד קוּדְשָׁא בְּרִיךְ הוּאעָלְמָא, וּפְלַג אַרְעָא, לְשִׁבְעָה תְּחוּמֵי, פְּלִיגִין לָקֳבֵיל שִׁבְעִין רַבְרְבִין מְמַנָּן, וְקוּדְשָׁא בְּרִיךְ הוּאפְּלִיג לוֹן לְשִׁבְעִין עִמִּין, כָּל חַד וְחַד כִּדְקָא חָזֵי לֵיהּ, כד״א בְּהַנְחֵל עֶלְיוֹן גּוֹיִם בְּהַפְרִידוֹ בְּנֵי אָדָם יַצֵּב גְּבוּלוֹת עַמִּים.

237. Among all the ministers appointed over the nations, no one is as despised before THE HOLY ONE, BLESSED BE HE, as Esav's minister, because Esav represents the Side of Defilement, which is despicable before the Holy One, blessed be He. ESAV'S MINISTER was issued from the small grades behind the millstones. From the emptiness of the red sides came THE MINISTER OF ESAV. Therefore it is written, "Behold, I will make you small among the nations: you are greatly despised," which has the same meaning as "upon your belly shall you go, and dust shall you eat all the days of your life" (Beresheet 3:14), 'greatly' resembles the words, "You are cursed above all cattle, and above every beast of the field" (Ibid.).

237. וּמִכֻּלְּהוּ רַבְרְבָן מְמַנָּן, דְּאִתְמַסְרוּ לִשְׁאָר עַמִּין, לָא אִית בְּהוֹ בָּזוּי קַמֵּיהּ, כְּמְמַנָּא דְעֵשָׂו. מ״ט, בְּגִין דְּסִטְרָא דְעֵשָׂו, סִטְרָא מְסָאֲבָא אִיהוּ, וְסִטְרָא דְמְסָאֲבָא אִיהוּ קְלָנָא קַמֵּיהּ קוּדְשָׁא בְּרִיךְ הוּא, מֵאִינּוּן דַּרְגִּין זְעִירִין, דְּבָתַר רֵיחַיָּא, סְרִיקְתָּא דְקוֹסְטְרֵי סוּמְקֵי קָא אַתְיָא, וְעַל דָּא, הִנֵּה קָטָן נְתַתִּיךָ בַּגּוֹיִם בָּזוּי אַתָּה מְאֹד. דִּכְתִיב עַל גְּחוֹנְךָ תֵּלֵךְ וְעָפָר תֹּאכַל כָּל יְמֵי חַיֶּיךָ. מְאֹד: כד״א אָרוּר אַתָּה מִכָּל הַבְּהֵמָה וּמִכָּל חַיַּת הַשָּׂדֶה.

238. Come and behold: within the lower grades, there are grades upon grades that are all different than each other. Yet, they are both detached from and attached to each other IN SUCH A WAY THAT Malchut OF EACH OF THE GRADES is separated, yet each Malchut is interconnected to Malchut. THE REASON IS THAT as one enters, another ascends and thus, they are united by a bond.

238. תָּא חֲזֵי, בְּדַרְגִּין תַּתָּאִין, אִית דַּרְגִּין עַל דַּרְגִּין, כֻּלְּהוּ מְשַׁנְיָין דָּא מִן דָּא, וְכֻלְּהוּ דַרְגִּין, קַפְטִירִין אִלֵּין, וּקְשִׁירִין אִלֵּין בְּאִלֵּין, וּמַלְכוּ אִתְפְּרַשׁ דָּא מִן דָּא, וּמַלְכוּ אִתְקַשַּׁר בְּמַלְכוּ. דָּא עַיֵּיל, וְדָא סָלֵיק, אֲחִידָן בְּקִשְׁרָא חָדָא.

239. This bond has one level OF THE CENTRAL COLUMN. Each level contains three bonds; AS THE CENTRAL COLUMN CONTAINS ALL THREE COLUMNS; each bond contains one crown, NAMELY, THE CROWN REFERRED TO IN THE VERSE, "THE CROWN WITH WHICH HIS MOTHER CROWNED HIM" (SHIR HASHIRIM 3:11). And in every crown there is a singular force of command.

239. הַהוּא קִשְׁרָא, מִשְׁחָתָא חָדָא לֵיהּ, וּתְלַת קִשְׁרִין לְהַהִיא מִשְׁחָתָא, בְּכָל קִשְׁרָא וְקִשְׁרָא, חַד עִטְרָא, וּבְכָל עִטְרָא וְעִטְרָא, חַד קַפְסוֹרָא.

240. THE FORCE OF COMMAND was assigned by being crowned from above, and assigned to descend until the stars and constellations are attached to it. Every FORCE OF COMMAND IN EACH OF THE THREE CROWNS contains one star and one constellations. Because all the stars are connected to the upper grades, AND THE CONSTELLATIONS TO THE LOWER GRADES, each grade is crowned in certain places, according to its INDIVIDUAL worth.

240. וְאִתְמַנָּא בְּעִטּוּרָא דִלְעֵילָא, וְאִתְמַנָּא וְנָחֵית לְתַתָּא, עַד דְּאִתְקַשְּׁרוּ בֵּיהּ, כֹּכְבַיָּא וּמַזָּלֵי, כָּל חַד וְחַד אִתְפְּרַשׁ בֵּיהּ, חַד כֹּכְבָא, וְחַד מַזָּלָא, וְכָל כֹּכְבַיָּא זְמִינִין אִינּוּן, בְּאִינּוּן דַּרְגִּין דִּלְעֵילָא. וְעַל דָּא, כָּל דַּרְגָּא וְדַרְגָּא, אִתְעַטַּר בְּאַתְרִין יְדִיעָן כִּדְקָא חָזֵי.

241. When the grades diverge, they form a disrupting link, until it is connected to its worthy place, and the aspects of the defiled grades of the left side all diverge into several ways and paths of the aspects of the red Gvurot THAT RUN FROM BINAH, THE SECRET OF RED, and because lower Gvurot are counted below by the thousands and myriads, then "Behold, I will make you small among the nations: you are greatly despised."

241. וְכַד מִתְפָּרְשָׁן דַּרְגִּין, אִשְׁתַּכַּח קִטּוּרָא דְּפוּסְתָּקָא, עַד דְּאִתְקְשָׁרָא בְּסִטְרָא דְּאִתְחֲזֵי לוֹן, וְסִטְרֵי דְּדַרְגֵּי מְסָאֲבֵי, דְּאִינּוּן בְּסִטַּר שְׁמָאלָא, כֻּלְּהוּ מִתְפָּרְשָׁן, לְכַמָּה אָרְחִין וּשְׁבִילִין, מִסִּטְרֵי גְּבוּרָן סוּמְקָן. וּבג"כ, תַּלְיָין גְּבוּרָן לְתַתָּא, לְאֶלֶף אַלְפִין, וְרִבּוֹ רִבְבָן, וְעַל דָּא הִנֵּה קָטָן נְתַתִּיךָ בַּגּוֹיִם בָּזוּי אַתָּה מְאֹד, כִּדְקָאֲמַרְן.

242. Come and behold: "And these are the kings that reigned in the land of Edom." "...the land..." is the side of Esav's grade, as it is written, "Esav, who is Edom." All THESE KINGS came from the side of the unclean spirit. "...before there reigned any king over the children of Yisrael" refers to these grades OF ESAV, which stand at the lower gates and are the first TO BE PERFECTED. The reason Ya'akov said, "Let my lord, I pray you, pass over before his servant" (Beresheet 33:14), is that Esav's grades are the first to enter AND BE PERFECTED, FOR THE LOWER GRADES ARE CORRECTED FIRST AND THE HIGHER GRADES LATER. They were, therefore, "before there reigned any king over the children of Yisrael," for the time had not come for the Kingdom of Heaven to rule and join hands with the children of Yisrael. He therefore said, "Let my lord, I pray you, pass over before his servant."

242. תָּא חֲזֵי, וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם, בְּאֶרֶץ: בְּסִטְרָא דְּדַרְגָּא דִּילֵיהּ, דְּאִיהוּ דַּרְגָּא דְּעֵשָׂו, דִּכְתִיב עֵשָׂו הוּא אֱדוֹם, וְכֻלְּהוּ קָאָתוּ מִסִּטְרָא דְּרוּחַ מְסָאֲבָא. לִפְנֵי מְלֹךְ מֶלֶךְ לִבְנֵי יִשְׂרָאֵל, בְּגִין דְּאִינּוּן דַּרְגִּין דְּקַיְּימִין בֵּי תַּרְעֵי לְתַתָּא קַדְמָאי, וּבְגִין כָּךְ אֲמַר יַעֲקֹב, יַעֲבֹר נָא אֲדֹנִי לִפְנֵי עַבְדּוֹ, בְּגִין דַּרְגִּין דִּילֵיהּ, קַדְמָאִין אִינּוּן לְאֶעֱלָא, וּבְגִין כָּךְ, לִפְנֵי מְלֹךְ מֶלֶךְ לִבְנֵי יִשְׂרָאֵל, דְּעַד כְּעַן לָא מָטָא זִמְנָא דְּמַלְכוּ שְׁמַיָּא לְשַׁלְטָאָה, וּלְאִתְאַחֲדָא בִּבְנֵי יִשְׂרָאֵל, וּבְגִין כָּךְ אֲמַר, יַעֲבֹר נָא אֲדֹנִי לִפְנֵי עַבְדּוֹ.

243. After these grades are perfected, the Kingdom of Heaven will be aroused to rule over the lower beings. Its rulership shall start with Binyamin, the youngest of the tribes, NAMELY, WITH SHAUL WHO IS OF THE TRIBE OF BINYAMIN. This is the meaning of the verse, "There is Binyamin, the youngest, ruling them" (Tehilim 68: 28). The Kingdom began to take root in him, later coming into its own place, TO KING DAVID, to be established and never to depart.

243. וְכַד שְׁלִימוּ אִלֵּין דַּרְגִּין בְּקַדְמִיתָא, לְבָתַר אִתְעַר מַלְכוּ שְׁמַיָּא, לְשַׁלְטָאָה עַל תַּתָּאֵי. וְכַד שָׁרָא, שָׁרָא בִּזְעִירָא דְּכָל שִׁבְטִין, דְּאִיהוּ בִּנְיָמִין, כד"א שָׁם בִּנְיָמִין צָעִיר רוֹדֵם וגו'. וּבֵיהּ שָׁאֲרֵי לְאַתְעָרָא מַלְכוּתָא, לְבָתַר אָתָא מַלְכוּתָא בְּאַתְרֵיהּ וְאִתְקַיְּים בַּהֲדֵיהּ, דְּלָא תַעֲדֵי לְעָלְמִין.

25. Ya'akov, Yisrael and Yeshurun

Rabbi Chiya discourses on the names Ya'akov, Yisrael, and Yeshurun, which appear in the verse, "Yet now hear, O Ya'akov My servant..." These names represent three different grades, yet all amount to one. Similarly, the terms, "created," "formed," and "made," which also appear in the verse, represent three different grades, yet all are one. We learn that the children of Israel, to whom God gave the Torah so that they might merit the Holy Land and a portion in the world to come, are fortunate indeed, while the idolaters will one day be destroyed.

The Relevance of this Passage

When the light of the sun passes though a prism, the beam refracts into the seven colors of the spectrum. The colors are many, but they are one. Spiritual Light follows the same profound principle, with each grade of Light offering another frequency of fulfillment. Three "colors" in the Divine spectrum of Light shine through to our souls in this passage through the words, "created," "formed," and "made," and "Ya'akov," "Yisrael," and "Yeshurun." These three help us to merit a portion in the world to come, and connect us to the Divine energy radiating from the Land of Yisrael.

244. Rabbi Chiya continued with the verse: "Yet now hear, O Ya'akov my servant; and Yisrael whom I have chosen: thus says Hashem that made you, and formed you from the womb, who will help you; Fear not O Ya'akov my servant; and you, Yeshurun, whom I have chosen" (Yeshayah 44:1-2). Come and behold: how many times did the Holy One, blessed be He, promise the children of Yisrael that He would cause them to inherit the world to come. For He desired no other nation or tongue for His portion but Yisrael alone. Therefore, the Torah of Truth was given to them, through which to merit and learn the ways of the Holy One, blessed be He, and thus inherit the Holy Land. For whoever merits this Holy Land has a portion in the world to come, as it is written: "Your people also shall be all righteous: they shall inherit the land for ever" (Yeshayah 60:21). This has already been explained.

244. רִבִּי חִיָּיא פְּתַח וַאֲמַר, וְעַתָּה שְׁמַע יַעֲקֹב עַבְדִּי וְיִשְׂרָאֵל בְּחַרְתִּי בּוֹ. כֹּה אָמַר ה׳ עֹשֶׂךָ וְיֹצֶרְךָ מִבֶּטֶן יַעֲזָרֶךָ אַל תִּירָא עַבְדִּי יַעֲקֹב וִישֻׁרוּן בָּחַרְתִּי בּוֹ. תָּא חֲזֵי, כַּמָּה אַבְטַח לוֹן קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל בְּכַמָּה אֲתַר, לְמִזְכֵּי לְהוֹ לְעַלְמָא דְאָתֵי, דְּהָא לָא אִתְרְעֵי לְחוּלָקֵיהּ לְכָל עַם וְלִישָׁן, בַּר לְיִשְׂרָאֵל בִּלְחוֹדוֹי. וּבְגִין כָּךְ, יְהַב לוֹן אוֹרַיְיתָא דִקְשׁוֹט. לְמִזְכֵּי בָּהּ, וּלְמִנְדַּע אָרְחוֹי דְקוּדְשָׁא בְּרִיךְ הוּא, בְּגִין דְּיִרְתּוּן אַרְעָא קַדִּישָׁא. דְּכָל מַאן דְּזָכֵי בְּהַאי אַרְעָא קַדִּישָׁא, אִית לֵיהּ חוּלָקָא לְעַלְמָא דְאָתֵי, כד״א וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִרְשׁוּ אָרֶץ. וְהָא אִתְּמַר.

245. There are three grades IN THE VERSE BEFORE US: First Ya'akov, then Yisrael, and Yeshurun last, AND WE SHOULD KNOW THE DIFFERENCE BETWEEN THEM. Come and behold: we already explained Ya'akov and Yisrael, though both grades are the same.

245. תְּלַת דַּרְגִּין הָכָא, בְּקַדְמֵיתָא יַעֲקֹב, וּלְבָתַר יִשְׂרָאֵל, וּלְבָתַר יְשׁוּרוּן. תָּא חֲזֵי, יַעֲקֹב הָא אוֹקְמוּהָ. יִשְׂרָאֵל, אוֹף הָכֵי נָמֵי. וְאַף עַל גַּב דְּדַרְגִּין אִינּוּן חַד.

246. HE ASKS: Why are Yisrael called by the name of Yeshurun? HE ANSWERS: Yisrael and Yeshurun are one. The meaning of Yeshurun, as it is written, "He should then assemble (Heb. yashor) a row of men" (Iyov 33:27), is that he takes a row from the one side and a row from the other side. Because there are two rows, he is called 'Yeshurun', IN THE PLURAL. Also, Yisrael IS DERIVED FROM 'ROW' (HEB. SHURAH), BEING THE LETTERS OF YASHOR EL, IN THE SINGULAR.

246. יְשׁוּרוּן, אַמַּאי אִקְרוּן יִשְׂרָאֵל בִּשְׁמָא דָא. אֶלָּא, יִשְׂרָאֵל וִישׁוּרוּן כֹּלָּא חַד, יְשׁוּרוּן: כְּד״א יָשֹׁר עַל אֲנָשִׁים, בְּגִין דְּנָטֵיל שׁוּרָה, לְהַאי סִטְרָא, וּלְהַאי סִטְרָא, וּבְגִין אִינּוּן תְּרֵין שׁוּרִין, אִקְרֵי יְשׁוּרוּן, וְדָא הוּא יִשְׂרָאֵל.

247. Yisrael is pronounced WITH THE LETTER SIN, WHICH ALLUDES TO OFFICIALDOM (HEB. SERARAH), for having command and power over all. Yeshurun IS THUS NAMED after the two parts, the RIGHT AND LEFT sides, the two rows already mentioned. They are all one.

247. יִשְׂרָאֵל, עַל דְּנָטֵיל רְבוּ וְתוֹקְפָא מִכֹּלָּא. יְשׁוּרוּן, עַל אִינּוּן חוּלָקֵי תְּרֵין סִטְרִין, תְּרֵין שׁוּרִין, כִּדְקָא אֲמָרָן, וְכֹלָּא חַד.

248. He explained that all these names amount to one. "Ya'akov my servant," for he is a servant at times and abides his Master's command and executes His wishes. Also, "Yisrael whom I have chosen," MEANS to dwell on. All is according to a deep mystery. It is thus written: "that created you, O Ya'akov, and He that formed you, O Yisrael" (Yeshayah 43:1), and "Hashem that made you." All these grades are counted as one. Therefore, the verbs: created, formed, and acted are related to them respectively: one grade is over the other and all these grades are one.

248. וְאִינּוּן שְׁמָהָן כֻּלְּהוּ, סָלְקֵי לְחַד. יַעֲקֹב עַבְדִּי, זִמְנִין דְּאִיהוּ עֶבֶד, כְּעַבְדָּא דְּאִית לֵיהּ פִּקּוּדָא דְמָארֵיהּ, וּלְמֶעְבַּד רְעוּתֵיהּ. וְכֵן יִשְׂרָאֵל בָּחַרְתִּי בּוֹ, לְאַשְׁרָאָה עֲלֵיהּ, וְכֹלָּא בְּרָזָא עִלָּאָה אִיהוּ. כְּתִיב בּוֹרַאֲךָ יַעֲקֹב וְיֹצֶרְךָ יִשְׂרָאֵל, וּכְתִיב כֹּה אָמַר ה׳ עֹשֶׂךָ, כָּל אִלֵּין דַּרְגִּין סָלְקִין לְחַד, וְהָא אִתְּמַר, בּוֹרֵ״א, יוֹצֵ״ר. עוֹשֶׂ״ה. וְכֻלְּהוּ דַרְגִּין, אִלֵּין עַל אִלֵּין וְכֻלְּהוּ חַד.

249. Happy is the portion of Yisrael that the Holy One, blessed be He, desired them above all the idolatrous nations, of which the scripture says: "They are vanity, the work of delusion: in the time of their punishment they shall perish," (Yirmeyah 10:15) when the Holy One, blessed be He, will wipe them away from the earth, and He will remain alone, as it is written, "and Hashem alone shall be exalted on that day" (Yeshayah 2:11).

249. זַכָּאָה חוּלַקְהוֹן דְּיִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּאאִתְרְעֵי בְּהוֹ, מִכָּל עַמִּין עעכו״ם, בְּגִין דִּבְכֻלְּהוּ כְּתִיב, הֶבֶל הֵמָּה מַעֲשֵׂה תַּעְתֻּעִים בְּעֵת פְּקֻדָּתָם יֹאבֵדוּ, בְּשַׁעְתָּא דְּקוּדְשָׁא בְּרִיךְ הוּאזַמִּין, לְבַעֲרָא לוֹן מִן עַלְמָא, וְיִשְׁתָּאַר הוּא בִּלְחוֹדוֹי, כְּדָבָר אֲחֵר וְנִשְׂגַּב ה׳ לְבַדּוֹ בַּיּוֹם הַהוּא.

26. "Fear not, you worm Ya'akov"
Rabbi Yehuda leads a discussion of the title verse and the regenerative power of the children of Yisrael. There are two explanations for the comparison of the children of Yisrael to the "worm," as well as an explanation of the comparison of the children of Yisrael to clay, which actually signifies glass. Finally, an interpretation of "O men of Israel" reveals it to represent the Tree of Life. Because the children of Yisrael cleave to the Tree of Life, we're told, they shall one day rise from the dust and be established as one nation to serve God.
The Relevance of this Passage
The Tree of Life is a realm of pure Light and energy, devoid of darkness, death and decay. While our world is a domain of constant desire for Light, the Tree of Life reality embodies infinite Light. Standing in the way of our deepest desires, and the endless Light that can fulfill them, is a single curtain--the ego of man. Our darkened world gives us the opportunity to earn and create the Light by striving to remove all aspects and influences of our ego, via Torah. This spiritual commitment is how a man cleaves to the Tree of Life. By helping us eradicate our egos, these verses connect our souls to the Tree of Life reality.

250. Rabbi Yehuda began the discussion with the verse: "Fear not, you worm, Ya'akov, O men of Yisrael; I will help you, says Hashem, and your redeemer, the holy One of Yisrael" (Yeshayah 41:14). Come and behold: the Holy One, blessed be He, put all the heathen nations in the world under certain ministers, as we learned, and they all follow their Elohim, as it is written: "For let all people walk each in the name of his Elohim" (Michah 4: 5). They all shed blood, wage war, rob, beat, and fornicate. They mingle with those who cause evil. Thus, their power to harm increases.

250. רִבִּי יְהוּדָה פְּתַח וַאֲמַר, אַל תִּירְאִי תּוֹלַעַת יַעֲקֹב מְתֵי יִשְׂרָאֵל אֲנִי עֲזַרְתִּיךָ נְאֻם ה׳ וְגֹאֲלֵךְ קְדוֹשׁ יִשְׂרָאֵל. תָּא חֲזֵי, כָּל עַמִּין עַכּו״ם דְּעַלְמָא, קוּדְשָׁא בְּרִיךְ הוּא יְהַב לוֹן לְמִמַּנָּן שָׁלְטָנִין יְדִיעִין, כְּמָה דְּאִתְּמַר. וְכֻלְּהוּ אָזְלֵי בְּתַר אֱלָהֲהוֹן, כְּמָה דִּכְתִיב כִּי כָל הָעַמִּים יֵלְכוּ אִישׁ בְּשֵׁם אֱלֹהָיו. וְכֻלְּהוּ אוֹשְׁדִין דָּמִין, וּמַגִּיחִין קְרָבָא גָּזְלִין, קַפְּחִין וּמְנָאֲפִין וְאִתְעָרְבֵי בְּכַמָּה עוֹבְדִין לְבִישׁ, וְאִתְתַּקְפוּ בְּחֵילְהוֹן לְאַבְאָשָׁא.

251. The children of Yisrael have no might or power to overcome them except through their mouths, THAT IS, PRAYER, as a worm has no might or power, save in its mouth. But by its mouth, it wears through everything. Thus, the children of Yisrael are called "worm."

251. וְיִשְׂרָאֵל, לֵית לוֹן תּוֹקְפָא וְחֵילָא לְנַצְחָאָה לוֹן בַּר בְּפוּמְהוֹן, כְּתוֹלַעְתָּא דָא, דְּלֵית לָהּ תּוֹקְפָא וְחֵילָא אֶלָּא בְּפוּמָא, וּבְפוּמָא מִתְבַּר כֹּלָּא, וְעַל דָּא אִקְרוּן יִשְׂרָאֵל תּוֹלַעַת.

252. Another EXPLANATION OF, "Fear not, you worm Ya'akov," is that there is no creature like the silkworm, which produces glorious garments that are the raiments of kings. After ITS SPINNING, it produces a seed and dies. Later, from that very seed it lives again. The children of Yisrael are like this worm. Although they die, they are revived and live in the world as before.

252. תּוּ אַל תִּירְאִי תּוֹלַעַת יַעֲקֹב, מַה תּוֹלַעַת, לֵית לִבְרִיָּה דְּעַלְמָא כְּהַאי תּוֹלַעַת דְּמֶשִׁי דְּסִיסְטְרָא, דְּמִנָּהּ נָפְקֵי כָּל לְבוּשֵׁי יְקָר, טִיסְטְרֵי דְּמַלְכִין, לְבָתַר זְרַע זַרְעִין וּמִית, וּלְבָתַר מֵהַהוּא זַרְעָא דְּאִשְׁתְּאַר מְנַיֵּה אִתְקַיַּים כְּמִלְּקַדְּמִין, וְהָא אִיהוּ בְּקִיּוּמָא. כָּךְ יִשְׂרָאֵל אִינוּן כְּהַאי תּוֹלַעַת, דְּאַף עַל גַּב דְּמֵתִין, יִתְהַדְּרוּן וְיִתְקַיְּימוּן בְּעַלְמָא כְּמִלְּקַדְּמִין.

253. It is also written: "Behold, as the clay is in the potter's hand, so are you in My hand, O house of Yisrael" (Yirmeyah 18:6). HE ASKS: What is this clay? HE ANSWERS: It is the material of glass. Although it may break, it is mended and may be used again. IN THE SAME MANNER, ALTHOUGH THE CHILDREN OF YISRAEL DIE, THEY ARE RESURRECTED.

253. וְהָא אִתְּמַר כִּי כַחֹמֶר בְּיַד הַיּוֹצֵר כֵּן אַתֶּם בְּיָדִי בֵּית יִשְׂרָאֵל. מַאי כַּחֹמֶר. אֶלָּא דָא הוּא חֹמֶר דְּהַהוּא זְכוּכִית, דְּאַף עַל גַּב דְּאִתְּבַר, אִתְתַּקַּן, וְאִית לֵיהּ תַּקָּנָה כְּמִלְּקַדְּמִין.

254. "O men of Yisrael" is the Tree of Life, NAMELY, ZEIR ANPIN CALLED 'YISRAEL', because the children of Yisrael cleave to the Tree of Life. As a result, they will be endowed with life and rise from the dust to be established in the world as the one nation that will serve the Holy One, blessed be He. As it is written, "that they may all call upon the name of Hashem, to serve Him with one consent" (Tzefanyah 3:9).

254. מְתֵי יִשְׂרָאֵל, דָּא אִילָנָא דְחַיֵּי, דִּבְגִין דְּיִשְׂרָאֵל אִינוּן אִתְדַּבְּקוּ בְּאִילָנָא דְחַיֵּי, בְּגִין כָּךְ יְהֵא חַיִּין לְהוֹן, וִיקוּמוּן מֵעַפְרָא, וְיִתְקַיְּימוּן בְּעַלְמָא, וִיהוֹן לְעַם חַד, לְמִפְלַח לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, כד״א לִקְרֹא כֻּלָּם בְּשֵׁם יי׳ לְעָבְדוֹ שְׁכֶם אֶחָד.

27. Midnight and the morning prayer

After Rabbi Elazar recites the Sh'ma and says his prayers, Rabbi Yitzchak begins a discussion of the proper times to pray. Before commencing a journey, for example, we should first consult God and offer prayer. We should also offer prayers at midnight and in the morning after the sun rises, but not in the darkness of early morning, since this is a time when husband and wife are bound up as one in the secret of union.

The Relevance of this Passage

In truth, prayers are non-material cables that transmit specific spiritual influences to our souls. Different influences are "broadcast" at intervals during the earth's rotation and orbit around the sun. The ancient sages understood these timetables and constructed the appropriate "cables" in the form of prayers. Reading this passage helps align and tune our prayers to their highest frequency, maximizing their strength and effectiveness.

255. Rabbi Elazar and Rabbi Yitzchak were walking together when the time arrived for reciting the Sh'ma. Rabbi Elazar stood up, recited the Sh'ma, and said his prayers. Afterwards, Rabbi Yitzchak said to him: We learned that a man should, before going on his way, obtain permission from his Master and say his prayers.

255. רִבִּי אֶלְעָזָר, וְרִבִּי יִצְחָק, הֲווֹ אָזְלֵי בְּאָרְחָא, וּמְטָא זִמְנָא דִּק״ש, וְקָם ר׳ אֶלְעָזָר וְקָרָא ק״ש, וְצַלֵּי צְלוֹתֵיהּ. לְבָתַר, אֲמַר לֵיהּ רִבִּי יִצְחָק, וְהָא תְּנִינָן, דְּעַד לָא יִפּוֹק בַּר נַשׁ לְאָרְחָא, אִבְּעֵי לֵיהּ לְנַטְלָא רְשׁוּ מִמָּארֵיהּ, וּלְצַלֵּי צְלוֹתֵיהּ.

256. He replied: When I started it was not yet time for prayer or for reading the Sh'ma. Now that the sun has risen, I prayed. Still, before I left I beseeched Him and asked for His counsel, although I had not yet recited the MORNING service.

256. אֲמַר לֵיהּ, בְּגִין דְּכַד נָפֵיקְנָא, לָא הֲוָה זְמַן צְלוֹתָא, וְלָא מְטָא זִמְנָא דִּק״ש, הַשְׁתָּא דְּשִׁמְשָׁא נָהֵיר, צַלֵּינָא, אֲבָל עַד לָא נָפֵקְנָא לְאָרְחָא, בָּעִינָא בָּעוּתָא מִנֵּיהּ, וְאִמְלַכְנָא בֵּיהּ, אֲבָל צְלוֹתָא דָא, לָא צַלֵּינָא.

257. I have been delving in the Torah since midnight. When morning broke, it was not yet time to pray, because during the darkness of early morning, the wife and husband converse and are in the secret of union as one. Then, she retires to her abode with her maids, who sit with her THERE. Thus, a man must not interrupt them with another matter, when they are united as one.

257. דְּהָא אֲנָא אִשְׁתַּדְּלְנָא בְּאוֹרַיְיתָא מִפַּלְגוּת לֵילְיָא, וְכַד אַתְּיָא צַפְרָא, עַד כְּעַן, לָא הֲוָה עִדְנָא לְצַלֵּי צְלוֹתָא, בְּגִין דְּהַהִיא שַׁעְתָּא דְּקַדְרוּתָא דְצַפְרָא אִשְׁתַּכַּח, אִתְּתָא מִשְׁתַּעְיָא בְּבַעֲלָהּ, וְאִינוּן בְּרָזָא כַּחֲדָא, דְּבָעְיָא אִיהִי לְמֵיהַךְ לְמִשְׁכְּנָא בְּעוּלְּמְתָהָא דְּיַתְבִּי בַּהֲדָהּ, וּבְגִין כָּךְ לָא בָּעֵי לֵיהּ לְבַר נָשׁ, לְמִפְסַק מִלֵּיהוּ דְּמִתְחַבְּרָן כַּחֲדָא, וּלְאַעֲלָא מִלָּה אַחֲרָא בֵּינַיְיהוּ.

258. Now that the sun is shining, the time for prayer has come, as has been explained in connection with the verse, "May they fear with the sun" (Tehilim 72:5). The words "with the sun" MEAN to keep with us the light of the sun IN ORDER to shine on THE NUKVA, WHICH IS CALLED 'FEAR'. For fear, THE NUKVA, should be UNITED with the sun, ZEIR ANPIN, and not separated. As long as there is no daylight, fear is not with the sun. THEREFORE, WHEN THE SUN SHINES, we should unite them. This is the meaning of the verse: "...with the sun."

258. וְהַשְׁתָּא דְּנָהֵיר שִׁמְשָׁא, הוּא עִדַּן צְלוֹתָא לְצַלָּאָה, כְּמָה דְאוֹקְמוּהָ, דִּכְתִיב יִירָאוּךָ עִם שָׁמֶשׁ. מַהוּ עִם שָׁמֶשׁ, לְנַטְרָא נְהוֹרָא דִּשְׁמְשָׁא בַּהֲדָן, לְאַנְהָרָא לָהּ, דְּהָא יִרְאָה בַּהֲדֵי שִׁמְשָׁא אִצְטְרִיךְ, וְלָא לְאַפְרָשָׁא לוֹן. וְכַד לָא נָהֵיר יְמָמָא, לָאו הוּא יִרְאָה בַּהֲדֵי שִׁמְשָׁא, וּצְרִיכָא לְחַבְּרָא לוֹן כַּחֲדָא. וְדָא הוּא עִם שָׁמֶשׁ.

28. "...who found the Yemim in the wilderness"

As Rabbi Elazar and Rabbi Yitzchak travel, they see a mountain with strange creatures circling its peak. Rabbi Elazar assures Rabbi Yitzchak that he need not fear these creatures, since only he who fears his sins has cause to fear, and he begins a discussion of the title verse. The Yemin, we're told, are descendants of Kayin. They are unnatural beings created from the side of evil spirits at the moment when the Sabbath was about to be sanctified. Though they are able to put on bodies once a day, they remain bodiless because they were disowned by both the sixth and the seventh days. Because the Defiled Spirit cleaved to him, we further learn, Ana was able to find these spirits and they taught him of matters pertaining to defilement. But whoever walks in the ways of God may encounter them without fear.

The Relevance of this Passage

We have all felt the influences of the dark forces roaming through this physical dimension. The energy of this particular passage wraps us in the protection of the Light. This spares us harm from evil spirits, while strengthening our resolve to connect more devoutly to the Light in all our endeavors.

259. אֲזָלֵי, כַּד מָטוֹ חַד בֵּי חֲקַל, יָתְבוּ. זָקְפוּ עֵינַיְיהוּ, וְחָמָא לֵיהּ לְטוּרָא, דַּהֲווֹ סָלְקוּ בְּרוּמֵיהּ, בְּרִיְּין מְשַׁנְיָין, דְּחִיל רִבִּי יִצְחָק, אֲמַר לֵיהּ רִבִּי אֶלְעָזָר, אַמַּאי דְּחֵילַת. אֲמַר לֵיהּ, חָמֵינָא דְּהַאי טוּרָא אִיהוּ תַּקִּיף, וְחָמֵינָא אִלֵּין בְּרִיְּין, דְּאִינּוּן מְשַׁנְיָין. וְדָחִילְנָא דְּלָא יְקַטְרְגוּ לוֹן, אָמַר לוֹ, מַאן דְּדָחִיל, מֵחֶטְאוֹי דְּבִידֵיהּ אִית לֵיהּ לְמִדְחַל, תָּא חֲזֵי, לָאו אִלֵּין, מֵאִינּוּן בְּרִיְּין תַּקִּיפִין, דַּהֲווֹ מִשְׁתַּכְּחִין בְּטוּרַיָּא.

259. RABBI ELAZER AND RABBI YITZCHAK continued their travels until they reached a field, where they sat down. They lifted up their heads and saw a mountain with strange creatures circling its peak. When Rabbi Yitzchak became frightened, Rabbi Elazar asked: Why are you afraid? He replied: I see this huge mountain with strange creatures on it, and I am afraid lest they will attack us. He said: Whoever is fearful should be fearful for the sins he committed. Come and behold: these are not the same creatures who used to haunt the mountains.

260. פְּתַח וַאֲמַר, וְאֵלֶּה בְּנֵי צִבְעוֹן וְאַיָּה וַעֲנָה וגו׳, הוּא עֲנָה אֲשֶׁר מָצָא אֶת הַיְּמִים וגו׳, הַאי קְרָא אוֹקְמוּהָ, אֲבָל תָּא חֲזֵי, לָאו אִלֵּין אִינּוּן, דִּכְתִיב בְּהוֹ, הָאֵימִים לְפָנִים יָשְׁבוּ בָהּ וגו׳, וּבְנֵי עֵשָׂו יִירָשׁוּם וגו׳.

260. He began the discussion by quoting the verse: "And these are the children of Tziv'on; both Aya and Ana: this is Ana who found the Yemim in the wilderness" (Beresheet 36:24). This verse has already been explained, yet come and behold: these are not those mentioned in the verse, "The Emim dwelt there in times past...but the children of Esav succeeded them" (Devarim 2:10-12).

261. אֲבָל אִלֵּין דְּקָאֲמַר קְרָא, אֲשֶׁר מָצָא אֶת הַיְּמִים בַּמִּדְבָּר, יְמִם כְּתִיב. אִלֵּין הֲווֹ בְּרִיְּין מְשַׁנְיָין. דְּכַד הֲוָה אִתְּרַךְ קַיִן, מֵעַל אַפֵּי אַרְעָא, כְּדִכְתִיב הֵן גֵּרַשְׁתָּ אֹתִי הַיּוֹם מֵעַל פְּנֵי הָאֲדָמָה וּמִפָּנֶיךָ אֶסָּתֵר, וּכְתִיב וַיֵּשֶׁב בְּאֶרֶץ נוֹד, וְאוֹקְמוּהָ.

261. But in the verse, "who found the Yemim in the wilderness," Yemim is spelled defectively, WITHOUT THE LETTER YUD, WHICH IS AN INDICATION OF WANT, because THE DESCENDANTS OF KAYIN, after he was driven from the face of the earth, are strange creatures, as it is written: "Behold, You have driven me out this day from the face of the earth; and from Your face I shall be hid" (Beresheet 4:14), and "and dwelt in the land of Nod" (Ibid. 16). This has already been explained.

262. מִבְּנֵי בְּנוֹי, בְּסִטְרָא דְּרוּחִין וְעִלְעוּלִין וּמַזִּיקִין, וְאִלֵּין קָיְימוּ, דְּהָא כַּד בָּעָא לְאִתְקַדְּשָׁא יוֹמָא דְשַׁבַּתָּא, אִתְּבְרוֹן מֵהַהוּא סִטְרָא, רוּחִין, קָיְימִין טְסִירִין בְּלָא גּוּפָא, וְאִלֵּין לָאו אִינּוּן מִיּוֹמָא דְשַׁבַּתָּא, וְלָא מִיּוֹמָא שְׁתִיתָאָה, וְאִשְׁתָּאֲרוּ אִלֵּין תְּרֵין יוֹמִין בְּהוֹ בִּסְפֵקָא, וּבְגִין כָּךְ לָא אִתְקָיְימוּ, לָא מֵהַאי, וְלָא מֵהַאי.

262. KAYIN'S descendants are from the side of spirits, storms, and fiends, for when Shabbat was about to be sanctified AT SUNSET, ghosts that were created from that side roamed about without a body. They were born neither on the sixth nor on the seventh day, BEING BORN AT SUNSET, and thus there is doubt as to which day they were from, as they are disowned by both this DAY and that DAY.

263. וַאֲזָלוּ וְאִתְפַּשְׁטוּ בְּהַהוּא סִטְרָא דְקַיִן, וְאִגְלִימוּ בְּהַהוּא סִטְרָא, וְלָא אִתְגְּלִימוּ לְאִתְקָיְימָא, וְאִקְרוּן יְמ״ם חָסֵר, דְּלָא אִתְקָיְימוּ, לָא בְּיוֹמָא דָא, וְלָא בְּיוֹמָא דָא, וְאִתְחֲזוּן לִבְנֵי נָשָׁא. וְאִיהוּ אַשְׁכַּח לוֹן, וְאוֹלְפֵי לֵיהּ, לְאַיְיתָאָה מַמְזֵרִין לְעַלְמָא. וְאִינּוּן אָזְלֵי בֵּינֵי טוּרַיָּא, וְקָיְימִין בְּגוּפָא, זִמְנָא חָדָא בְּיוֹמָא, וּלְבָתַר מִתְפַּשְׁטֵי מִנֵּיהּ.

263. They kept on spreading from that side of Kayin, THAT IS, BEING HIS DESCENDANTS, clothed by that side yet without TANGIBLE EXISTENCE. Yemim is THEREFORE spelled without a Yud, for they are disowned by both days, THAT IS, BY BOTH FRIDAY AND SHABBAT, BECAUSE THEY WERE CREATED AT SUNSET. They may be seen by men, THAT IS, DESPITE BEING GHOSTS, ONCE A DAY THEY DON A BODY. ANA found THE SPIRITS CALLED YEMIM, and they taught him how to bring bastards into the world, THAT IS, BY MATING AN ASS AND A HORSE SO THEY WOULD ISSUE A MULE. They haunt the mountains and don a body once a day, then strip themselves AND REMAIN BODILESS.

264 תָּא חֲזֵי, עֲנָה דָא, אִיהוּ מַמְזֵרָא הֲוָה, דַּאֲתָא צִבְעוֹן עַל אִמֵּיהּ, וְאוֹלִיד מַמְזֵרָא, וְדָא אָתָא, מִסִּטְרָא דְרוּחַ מְסָאֲבָא, דְּאִתְדַּבַּק בֵּיהּ. וּבְגִין כָּךְ, אַשְׁכַּח לוֹן, וַהֲווֹ אוֹלְפֵי לֵיהּ, כָּל זִינִין, דְּסִטַר מְסָאֲבָא בְּגִין דָּא.

264. Come and behold: Ana was a bastard from Tziv'on, who came to Ana's mother and begot a bastard. He THEREFORE came from the Defiled Spirit that cleaved to him and enabled him to find THESE SPIRITS, who taught him matters that pertain to The Side of Defilement.

265. Come and behold: these and several others who came out from each other were all from that side, THE LEFT SIDE. They may be seen walking in the desert, a desolate place in which they live. FOR DESTRUCTION ALWAYS COMES FROM THE LEFT SIDE. For all this, a man who walks the paths of the Holy One, blessed be He, and fears Him is not afraid of them. They went and climbed onto the mountain, WHICH MEANS THAT THEY EXTENDED THE LIGHT OF THE LEFT INTO THE NUKVA AND FEARED NOT.

265. וְתָא חֲזֵי, אִלֵּין, אִינּוּן וְכַמָּה אָחֲרָנִין, מִתְפַּרְשָׁן אִלֵּין מֵאִלֵּין, כֻּלְּהוּ אַתְיָין מֵהַהוּא סִטְרָא, וְאָזְלֵי בְּמַדְבְּרָא, וְאִתְחֲזוּן תַּמָּן, בְּגִין בְּמַדְבְּרָא אֲתַר חָרוּב, וְאִיהוּ בֵּי מוֹתָבָא דִלְהוֹן. וְעִם כָּל דָּא, כָּל בַּר נָשׁ, דְּאָזֵיל בְּאוֹרְחוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, וְדָחִיל לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, לָא מִסְתָּפֵי מִנַּיְיהוּ. אֲזָלוּ וְאָעֲלוּ בְּטוּרָא.

266. Rabbi Yitzchak asked: Are all the desolated mountains also their dwelling place? He replied: Indeed they are, but of those who study the Torah, the scripture says, "Hashem shall preserve you from all evil: He shall preserve your soul. Hashem shall preserve your going out and your coming in form this time forth, and for ever more" (Tehilim 12:1, 7-8).

266. אֲמַר רִבִּי יִצְחָק, כְּגַוְונָא דָא, כָּל אִינּוּן טוּרִין חֲרוּבִין, אֲתַר בֵּי מוֹתָבָא דִלְהוֹן. אָמַר לוֹ, הָכֵי הוּא, וְכָל אִינּוּן דְּמִשְׁתַּדְּלוּ בְּאוֹרַיְיתָא, עֲלַיְיהוּ כְּתִיב יי׳ יִשְׁמָרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ יי׳ יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם.

29. "I will praise Hashem with my whole heart"
Rabbi Elazar quotes the title verse and proceeds to discuss the righteous ways of King David, who devoted his life to God. David knew that when the northern wind stirs at midnight, God joins the righteous in the Garden of Eden. He also knew that the words of the Torah spoken at night ascend before God. Therefore, he would rise at midnight to sing songs and to praise God. Of all the titles that he gave his songs, "Halleluyah" was the greatest--because the word encompasses both the Name of God and the call to praise Him. Rabbi Elazar then concludes by explaining the meaning of "whole heart" and "the assembly of the upright."
The Relevance of this Passage
The might and mystical wisdom of King David stirs within our soul as we peruse this passage. Specifically, the Light aroused at midnight through the actions and songs of David, descends into our world, filling our souls and the souls of mankind. This diminishes the spiritual darkness that gives birth to personal and global strife.

267. Rabbi Elazar then quoted the verse: "Haleluyah. I will praise Hashem with my whole heart, in the assembly of the upright, and in the congregation" (Tehilim 111:1). This verse has already been explained, yet come and behold: King David worshiped the Holy One, blessed be He, all his life. He would rise at midnight to praise and offer thanks in songs and hymns to establish his place in the kingdom above.

267. פְּתַח רִבִּי אֶלְעָזָר וַאֲמַר, הַלְלוּיָה אוֹדֶה יי׳ בְּכָל לֵבָב בְּסוֹד יְשָׁרִים וְעֵדָה, הַאי קְרָא אוֹקְמוּהָ, אֲבָל תָּא חֲזֵי, דָּוִד מַלְכָּא, כָּל יוֹמוֹי, הֲוָה מִשְׁתַּדַּל בְּפוּלְחָנָא דְקוּדְשָׁא בְּרִיךְ הוּא, וַהֲוָה קָם בְּפַלְגוּת לֵילְיָא, וּמְשַׁבַּח וּמוֹדֶה בְּשִׁירִין וְתוּשְׁבְּחָן, בְּגִין לְאִתְתַּקָּנָא דוּכְתֵּיהּ בְּמַלְכוּ דִלְעֵילָא.

268. He knew that when the northern wind stirred at midnight, the Holy One, blessed be He, rose in the Garden of Eden to delight Himself with the Righteous. David therefore rose at that time and strengthened himself with songs and praises until morning.

268. דְּכַד אִתְעַר רוּחַ צָפוֹן, בְּפַלְגוּת לֵילְיָא, הֲוָה יָדַע, דְּקוּדְשָׁא בְּרִיךְ הוּאבְּהַהִיא שַׁעְתָּא, יִתְעַר בְּגִנְתָּא דְעֵדֶן, לְאִשְׁתַּעְשֵׁעַ עִם צַדִּיקַיָּיא, וְאִיהוּ הֲוָה קָם בְּהַהִיא שַׁעְתָּא, וְאִתְגַּבַּר בְּשִׁירִין וְתוּשְׁבְּחָן, עַד דְּסָלֵיק צַפְרָא.

269. בְּגִין, דְּכַד קוּדְשָׁא בְּרִיךְ הוּאאִשְׁתַּכַּח בְּגִנְתָּא דְּעֵדֶן, הָא אוֹקִימְנָא, דְּאִיהוּ, וְכָל צַדִּיקַיָּיא דִּבְגִנְתָּא, כֻּלְּהוּ צַיְיתִי לְקָלֵיהּ, כְּדִכְתִיב חֲבֵרִים מַקְשִׁיבִים לְקוֹלֵךָ הַשְׁמִיעֵנִי. וְלָא עוֹד, אֶלָּא דְּחוּטָא דְּחֶסֶד, מָשִׁיךְ עֲלֵיהּ בִּימָמָא, כְּמָה דְּאִתְּמַר, דִּכְתִיב יוֹמָם יְצַוֶּה יי׳ חַסְדּוֹ וּבַלַּיְלָה שִׁירָה עִמִּי. וְלָא עוֹד, אֶלָּא דְּאִינּוּן מִלִּין דְּאוֹרַיְיתָא, דְּאִיהוּ אָמַר, כֻּלְּהוּ סָלְקִין, וּמִתְעַטְּרִין קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, וּבְגִין כָּךְ, דָּוִד מַלְכָּא, הֲוָה מִשְׁתַּדֵּל בְּלֵילְיָא בְּפוּלְחָנָא דְּמָארֵיהּ.

270. תָּא חֲזֵי, הַלְלוּיָהּ, בְּכָל אִינּוּן שִׁירִין וְתוּשְׁבְּחָן, דְּקָאֲמַר דָּוִד, הָא תָּנִינָן, דִּלְעֵילָא מִכֻּלְּהוֹן, הוּא הַלְלוּיָהּ, וְאוֹקְמוּהָ, מַאי טַעְמָא, בְּגִין דְּכָלִיל שְׁמָא וְשִׁבְחָא כַּחֲדָא. מַאי שְׁמָא וְשִׁבְחָא. שְׁמָא: דָּא י״ה. שִׁבְחָא מַאן אִיהוּ, אֶלָּא דָּא כ״י, דְּאִיהוּ מִתְקַנָּא שִׁבְחָא תְּדִיר לְקוּדְשָׁא בְּרִיךְ הוּא, וְלָא אִשְׁתַּכְּכַת, כד״א אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל. בְּגִין, דְּסִדּוּרָא דְּשִׁבְחָא, אִיהִי מְסַדְּרַת, וּמְשַׁבַּחַת תְּדִיר לְגַבֵּיהּ, וּבְגִין כָּךְ שְׁמָא וְשִׁבְחָא כַּחֲדָא.

271. אוֹדֶה יי׳ בְּכָל לֵבָב, כְּמָה דְּאוֹקְמוּהָ, בְּיֵצֶר הַטּוֹב וּבְיֵצֶר הָרָע, בְּגִין דְּאִינּוּן מִשְׁתַּכְּחֵי תְּדִיר לְגַבֵּיהּ דְּבַר נָשׁ, כְּדָבָר אֲחֵר בְּכָל לְבָבְךָ, וְאוֹקְמוּהָ.

272. בְּסוֹד יְשָׁרִים, אִלֵּין אִינּוּן יִשְׂרָאֵל, דְּכָל דַּרְגִּין בְּהוֹ מִתְעַטְּרָן, כַּהֲנֵי, וְלֵיוָאֵי, צַדִּיקֵי וַחֲסִידֵי, יְשָׁרִים. וְעֵדָה: כד״א נִצָּב בַּעֲדַת אֵל. וְאִינּוּן רָזָא, דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְעַטַּר בְּהוֹ.

273. וּבג״כ, בָּעֵי בַּר נָשׁ, לְשַׁבָּחָא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּאתְּדִיר, בְּגִין דְּאִיהוּ אִתְרְעֵי בְּשִׁירִין וְתוּשְׁבְּחָן, וּמַאן דְּיָדַע לְשַׁבָּחָא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּאכִּדְקָא יָאוֹת, קוּדְשָׁא בְּרִיךְ הוּאקַבֵּיל צְלוֹתֵיהּ, וְשֵׁזִיב לֵיהּ, הה״ד אֶשַּחגְּבֵהוּ כִּי יָדַע שְׁמִי וגו׳ אֹרֶךְ יָמִים וגו׳.

269. This is because the Holy One, blessed be He, is then in the Garden of Eden. We have explained that He and all the Righteous in the Garden would listen to his voice, as it is written: "the companions hearken for your voice: cause me to hear it" (Shir Hashirim 8:13). A thread of grace would also be drawn upon him by day, as we learned from the verse: "in the daytime Hashem will command his steadfast love, and in the night His song shall be with me" (Tehilim 42:9). Moreover, the words of Torah he uttered DURING THE NIGHT would rise and be adorned before the Holy One, blessed be He. King David, therefore, would devote the whole night to the worship of his Master.

270. Come and behold: "Haleluyah". From all the songs and hymns David had sung, the greatest was Haleluyah, as has been explained. What is the reason for this? It contains both a name and praise. HE ASKS: What are they? The name is Yah, but what of the praise? The praise is the Congregation of Yisrael, WHICH IS THE NUKVA CALLED HALEL, BECAUSE it perpetually offers praise to the Holy One, blessed be He, and is never silent, as it is written, "Do not keep silence, Elohim: do not hold Your peace, and be still, El" (Tehilim 83:2), because it offers continuous praise before Him. This is why a name and praise together ARE HINTED AT IN THE WORD HALELUYAH (LIT. 'PRAISE YAH').

271. "I will praise Hashem with my whole heart." It has already been explained THAT WITH THE WHOLE HEART MEANS with the Good Inclination and the Evil, which are constant companions to man, as was explained in reference to "with all your heart" (Devarim 6:5). THIS MEANS THAT THE GOOD INCLINATION DWELLS IN THE RIGHT PART OF THE HEART, AND THE EVIL INCLINATION IN THE LEFT PART. IT IS TRUE IN THIS CASE AS WELL.

272. "...in the assembly of the upright..." refers to the children of Yisrael, WHO ARE CALLED 'UPRIGHT', BECAUSE all the grades are adorned through them, the priests and Levites, the Righteous and the pious, who are upright. "...in the congregation," has the same meaning as "stands in the congregation of El" (Tehilim 82:1). They are the mystery with which the Holy One, blessed be He, adorns Himself.

273. It therefore behooves a man to constantly praise the Holy One, blessed be He, because He desires songs and hymns. Whoever knows how to properly praise the Holy One, blessed be He, will find that He accepts his prayer and delivers him. This is the meaning of the verse: "I will set him on high, because he has known My name... with long life will I satisfy him" (Tehilim 91:14-16).

30. "You are my hiding place"

Rabbi Elazar explains the terms, "hiding place," "adversary," and "songs of deliverance." All the songs and hymns of David, we learn, contain profound allusions to Wisdom, because they were composed with the direct inspiration of God. Rabbi Elazar then discusses the meaning of the verse, "You did push me hard..." David addressed these words to the Other Side, which presses man to turn away from God. As David knew well, God protects those who guard against the Evil Inclination.

The Relevance of this Passage

King David was a brave and valiant warrior by day's light and a profound mystic during the hours of moonlight. Spiritually, David waged war and

conquered the Evil Inclination within himself. This is the decisive battleground where the greatest of wars and conflicts unfold. Employing the mystical wisdom of Kabbalah, David skillfully wielded the power of the Light and thus triumphed over the forces of Darkness. This spiritual might and courage is instilled within us by these ancient verses. Moreover, the Light of David empowers our prayers, securing for us greater protection against the internal forces of evil, and increasing the Light that pours into our lives, and hence, into the world.

274. Rabbi Yosi quoted the verse: "You are my hiding place; You shall preserve me from the adversary; You do compass me about with songs of deliverance. Sela" (Tehilim 32:7). "...my hiding place," refers to the Holy One, blessed be He, who is a hiding place and a shield to the man who treads the paths of the Torah, THE SECRET OF THE CENTRAL COLUMN, and is hidden under the shadow of His wings so as not to come to harm. HE ASKS: WHY THEN DOES IT READ, "You shall preserve me from the adversary," WHICH HAS THE SAME MEANING AS, "YOU ARE MY HIDING PLACE?" HE ANSWERS: Man has enemies above as well as below FOR WHICH IT SAYS, "YOU ARE MY HIDING PLACE." It is the Evil Inclination, OF WHICH IT IS WRITTEN: "YOU SHALL PRESERVE ME FROM THE ADVERSARY." It attacks above and below--DESCENDS TO INCITE, AND ASCENDS TO BRING ACCUSATIONS. Were it not for the Evil Inclination, man would not have any enemies in the world. Therefore THE SCRIPTURE READS, "You shall preserve me from the adversary," FROM THE EVIL INCLINATION.

274. פְּתַח ר׳ יוֹסֵי וַאֲמַר, אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵי פַלֵּט תְּסוֹבְבֵנִי סֶלָה, אַתָּה סֵתֶר לִי, דָּא קוּדְשָׁא בְּרִיךְ הוּא, דְּאִיהוּ סִתְרָא וּמָגֵן לְבַר נָשׁ, דְּאָזֵיל בְּאָרְחֵי דְאוֹרַיְיתָא, וְאִיהוּ אִסְתַּתַּר בְּצִלָּא דְגַדְפּוֹי, דְּלָא יְכִלִּין לְאַבְאָשָׁא לֵיהּ. מִצַּר תִּצְּרֵנִי, מֵעֵילָא וּמִתַּתָּא, לְעֵילָא אִית לֵיהּ לְבַר נָשׁ, מָארֵי דְבָבוֹ, לְתַתָּא אוֹף הָכֵי נָמֵי, וּמַאן אִיהוּ דָּא יֵצֶר הָרָע, דְּאִיהוּ צַר לְעֵילָא, וְצַר לְתַתָּא, וְאִלְמָלֵא יֵצֶר הָרָע, לָא אִשְׁתַּכַּח מָארֵי דְבָבוֹ לְבַר נָשׁ בְּעַלְמָא, בְּגִין כָּךְ, מִצַּר תִּצְּרֵנִי.

275. "...You do compass me about with songs of deliverance, Sela" (Tehilim 32:7). He said: It should have read, 'He does compass me', IN THE THIRD PERSON, BECAUSE IN THE SECOND PERSON IT COULD MEAN 'THE SONGS OF DELIVERANCE COMPASS ME'. Why then does it read, "You do compass," IN THE PRESENT PERSON? HE ANSWERS: Within these songs there are grades of salvation: You will compass me with them to guard me on my way. THE VERSE IS INDEED ADDRESSED TO THE HOLY ONE, BLESSED BE HE SAYING, "YOU DO COMPASS ME." This verse may be read forwards or backwards, from both sides, YET ITS MEANING REMAINS THE SAME.

275. רָנֵי פַלֵּט תְּסוֹבְבֵנִי סֶלָה, יְסוֹבְבֵנִי סֶלָה, מִבָּעֵי לֵיהּ, מַאי תְּסוֹבְבֵנִי. אֶלָּא אִינּוּן שִׁירִין, דְּאִית בְּהוֹ דַּרְגִּין לְהַצָּלָה, תְּסוֹבְבֵנִי בְּהוֹ, לְשֵׁזָבָא לִי בְּאָרְחָא. וְהַאי קְרָא אִיהוּ כְּסִדְרָא, וְאִיהוּ לְמַפְרֵעַ, מֵהַאי גִּיסָא, וּמֵהַאי גִּיסָא.

276. Come and behold: the songs and praises sung by David contain mysteries and high matters of the secret of wisdom, because they were all inspired by the Holy Spirit, which dwelt with David when he recited poetry. Hence they were all said from the Holy Spirit.

276. תָּא חֲזֵי, בְּאִלֵּין שִׁירִין וְתוּשְׁבְּחָן דְּקָאֲמַר דָּוִד, אִית בְּהוֹן רָזִין, וּמִלִּין עִלָּאִין, בְּרָזֵי דְחָכְמְתָא, בְּגִין דְּכֻלְּהוּ בְּרוּחַ קוּדְשָׁא אִתְאֲמָרוּ, דַּהֲוָה שְׁרֵא רוּחַ קוּדְשָׁא עֲלֵיהּ דְּדָוִד, וַהֲוָה אֲמַר שִׁירָתָא, וּבְגִין כָּךְ, כֻּלְּהוּ בְּרָזֵי דְחָכְמְתָא אִתְאֲמָרוּ.

277. Rabbi Elazar continued with the verse: "You did push me hard that I might fall: but Hashem helped me" (Tehilim 118:13). HE SAID: IT IS WRITTEN, "You did push me," when it should have been written, 'they did push me'. Why is it written, "You did push me," AS IT WAS NOT THE HOLY ONE, BLESSED BE HE, WHO PUSHED HIM, BUT HIS ENEMIES? HE ANSWERS: This is the Other Side, which always pushes man in an effort to turn him away from the Holy One, blessed be He. It is the Evil Inclination, the constant companion of man, to which David addressed the words, "You did push me hard that I might fall," because it, with all the troubles that came upon him, almost caused him to turn him from the Holy One, blessed be He. In regard to this David said, "You did push me hard that I might fall" into Gehenom, "but Hashem helped me" by not delivering me into your hands.

277. פְּתַח ר׳ אֶלְעָזָר וַאֲמַר, דָּחֹה דָּחִיתַנִי לִנְפֹּל וַה׳ עֲזָרָנִי, דָּחֹה דָּחִיתַנִי, דָּחֹה דָּחוּנִי מִבָּעֵי לֵיהּ, מַאי דָּחֹה דָּחִיתַנִי. אֶלָּא, דָּא סִטְרָא אָחֳרָא, דְּדַחְיָיא לֵיהּ לְבַר נָשׁ תְּדִיר, וּבָעֵי לְדַחְיָיא לֵיהּ, וּלְאַסְטָאָה לֵיהּ, מֵעִם קוּדְשָׁא בְּרִיךְ הוּא, וְדָא הוּא יצה״ר, דְּאִשְׁתַּכַּח לְגַבֵּיהּ בַּר נָשׁ תְּדִיר, וּלְקִבְלֵיהּ אַהֲדַר דָּוִד וַאֲמַר, דָּחֹה דָּחִיתַנִי לִנְפּוֹל, בְּגִין דְּאִיהוּ הֲוָה אִשְׁתַּדַּל לְגַבֵּיהּ, בְּכָל אִינּוּן עַקְתִּין, לְאַסְטָאָה לֵיהּ מֵעִם קוּדְשָׁא בְּרִיךְ הוּא, וַעֲלֵיהּ אֲמַר דָּוִד, דָּחֹה דָּחִיתַנִי לִנְפּוֹל, בַּגֵּיהִנֹּם. וַה׳ עֲזָרָנִי, דְּלָא אִתְמַסַּרְנָא בִּידָךְ.

278. It is incumbent on man to guard against it, so it does not obtain mastery over him. Then the Holy One, blessed be He, will guard him in all his ways, as it is written: "Then shall you walk in your way safely, and your foot shall not stumble" (Mishlei 3:23), and "When you go, your steps shall not be confined" (Mishlei 4:12). It is also written: "But the path of just men is like the gleam of sunlight, it shines ever more brightly until the height of noonday" (Mishlei 4:18). Rabbi Yehuda said: Happy are the children of Yisrael, for the Holy One, blessed be He, keeps them in this world and in the world to come, as it is written, "Your people also shall be all righteous; they shall inherit the land for ever" (Yeshayah 60:21).
Blessed be Hashem forever. Amen and Amen.

278. וְע"ד אִית לֵיהּ לְבַר נָשׁ לְאִזְדַּהֲרָא מִנֵּיהּ, בְּגִין דְּלָא יִשְׁלוֹט עֲלֵיהּ, וְקוּדְשָׁא בְּרִיךְ הוּא כְּדֵין נָטֵיר לֵיהּ בְּכָל אָרְחוֹי. דִּכְתִיב אָז תֵּלֵךְ לָבֶטַח דַּרְכֶּךָ וְרַגְלְךָ לֹא תִגּוֹף בְּלֶכְתְּךָ לֹא יֵצַר צַעֲדֶךָ וְאִם תָּרוּץ לֹא תִכָּשֵׁל. וּכְתִיב וְאֹרַח צַדִּיקִים כְּאוֹר נֹגַהּ הוֹלֵךְ וְאוֹר עַד נְכוֹן הַיּוֹם, אָמַר ר' יְהוּדָה, זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא נָטֵיר לוֹן, בְּעַלְמָא דֵּין, וּבְעַלְמָא דְּאָתֵי, דִּכְתִיב וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִרְשׁוּ אָרֶץ.
בָּרוּךְ ה' לְעוֹלָם אָמֵן וְאָמֵן.

1. "And Ya'akov dwelt"
Rabbi Chiya opens a discussion about the most significant choice that each of us must make: whether to follow the Evil Inclination--a force present and persuasive from the moment of human conception--or the Good Inclination, which does not express itself until a person is thirteen years of age. A righteous individual, we learn, is one who does not put credence in the Evil Inclination, but rather, waits for the arrival of the Good.
While those who follow the Evil Inclination shall certainly suffer in the World to Come, the righteous are made to suffer trials and afflictions in this world, precisely because they do not associate with the Other Side, whose realm this is. Yet God will the deliver the righteous from all ills. As He did for Ya'akov, God protects the righteous from severe judgment by removing them from the world at the time of judgment, or by postponing judgment.
The Relevance of this Passage
Living in a dimension of time and space, we invariably fall under the delusion that our negative behavior bears fruit, while positive deeds go unrewarded. This illusion is fueled by our concept of time, which delays both judgement and reward. Our concepts of space and separation redirect due judgments and Light to different areas of our lives. Thus, we might behave unethically in business and reap financial reward. Judgement might then be directed towards our health, but we may fail to see a connection, believing instead that life is chaotic and random. Likewise, we might conduct our business affairs justly and honorably, yet profits fail to rise. However, we fail to notice that our children--who represent true fulfillment--have suddenly drawn closer to us. Or previous negative behavior may have destined us for chaos involving an auto accident [God Forbid], but the Light generated from a sharing action performed many years earlier averts catastrophe, without any awareness on our part of what might have been. All this is intended to allow us to exercise free will and to play an active role in our own fulfillment. This passage illuminates the forces of cause and effect, so that we may live with them in harmony. We gain time protection, time to change our ways before the severe judgments owed us are executed.

1. "And Ya'akov dwelt in the land in which his father sojourned, in the land of Cna'an" (Beresheet 31:1). Rabbi Chiya opened the discussion with the verse: "Many are the afflictions of the righteous, and Hashem delivers him out of them all" (Tehilim 34:21). Come and behold: how many enemies a man must face from the day that the Holy One, blessed be He, gives him a soul in this world. As soon as man comes into the world, the Evil Inclination is immediately ready to join him, as it is written: "sin crouches at the door" (Beresheet 4:7), because that is when evil associates with him.

1. וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו בְּאֶרֶץ כְּנָעַן. רִבִּי חִיָּיא פְּתַח וַאֲמַר, רַבּוֹת רָעוֹת צַדִּיק וּמִכֻּלָּם יַצִּילֶנּוּ יי׳. תָּא חֲזֵי, כַּמָּה מְקַטְרְגִין אִית לֵיהּ לְבַר נָשׁ, מִיּוֹמָא דְּקוּדְשָׁא בְּרִיךְ הוּא יְהַב בֵּיהּ נִשְׁמְתָא בְּהַאי עָלְמָא, דְּכֵיוָן דְּנָפֵיק בַּר נָשׁ לַאֲוִירָא דְּעָלְמָא, מִיָּד אִזְדַּמַּן לְאִשְׁתַּתְּפָא בַּהֲדֵיהּ יֵצֶר הָרָע, כְּמָה דְּאִתְּמַר, דִּכְתִיב לַפֶּתַח חַטָּאת רוֹבֵץ וגו׳. וּכְדֵין אִשְׁתַּתַּף בַּהֲדֵיהּ יֵצֶר הָרָע.

2. Come and behold: this is true. From the day of birth, beasts protect themselves by fleeing from fire and evil places. WHEN HE IS BORN, man immediately flings himself into the fire because the Evil Inclination dwells within him and immediately prompts him to follow the path of evil.

2. וְתָא חֲזֵי דְּהָכִי הוּא, דְּהָא בְּעִירֵי, מִיּוֹמָא דְּאִתְיַלִּידוּ, כֻּלְּהוּ נָטְרֵי גַּרְמֵיְיהוּ, וְעָרְקִין מִן גּוֹ נוּרָא, וּמִן כָּל אַתְרִין בִּישִׁין. וּבַר נָשׁ, מִיָּד אָתֵי לַאֲרָמָא גַּרְמֵיהּ גּוֹ נוּרָא, בְּגִין דְּיֵצֶר הָרָע שָׁארֵי בְּגַוֵּיהּ, וּמִיָּד אַסְטֵי לֵיהּ לְאָרְחָא בִישָׁא.

3. For we have learned that it says: "Better is a poor and wise child than an old and foolish king who knows not how to take care of himself" (Kohelet 4:13). "Better is a child," because a child represents the Good Inclination; it has been with man for only a short time. Since the age of 13 years and onward, IT IS WITH MAN, as we have already learned.

3. וְאוֹקִימְנָא, דִּכְתִיב טוֹב יֶלֶד מִסְכֵּן וְחָכָם מִמֶּלֶךְ זָקֵן וּכְסִיל אֲשֶׁר לֹא יָדַע לְהִזָּהֵר עוֹד. טוֹב יֶלֶד: דָּא הוּא יֵצֶר טוֹב, דְּהוּא יֶלֶד, מִיּוֹמִין זְעִירִין עִמֵּיהּ דְּבַר נָשׁ, דְּהָא מִתְּלִיסַר שְׁנִין וָאֵילָךְ, כְּמָה דְּאִתְּמַר.

4. In the verse: "...than an old and foolish king" (Kohelet 4:13), "king" refers to the Evil Inclination which is called a 'king' and 'ruler of people in the world'. It is certainly "old," and "foolish," because as soon as man is born and comes into the world, it lives with him. Hence, it is an "old and foolish king."

4. מִמֶּלֶךְ זָקֵן וּכְסִיל, מִמֶּלֶךְ: דָּא הוּא יֵצֶר הָרָע, דְּאִיהוּ אִקְרֵי מֶלֶךְ, וְשַׁלִּיט בְּעָלְמָא עַל בְּנֵי נָשָׁא. זָקֵן וּכְסִיל, דְּאִיהוּ זָקֵן וַדַּאי, כְּמָה דְּאוֹקְמוּהָ, דְּכַד אִתְיְלִיד בַּר נָשׁ וְנָפֵיק לַאֲוִירָא דְּעָלְמָא, אִיהוּ אִזְדַּמַּן עִמֵּיהּ דְּבַר נָשׁ, וְע״ד אִיהוּ מֶלֶךְ זָקֵן וּכְסִיל.

5. Further it reads: "...who knows not how to take care of himself." It is not written: 'to take care of others', but, "to take care of himself". Why? Because it is foolish. About it, Solomon said: "and the fool walks in darkness" (Kohelet 2:14), because it comes from the refuse of darkness and will never have light. BUT HE WHO DOES NOT KNOW HOW TO TAKE CARE OF OTHERS IS NOT YET CONSIDERED FOOLISH.

5. אֲשֶׁר לֹא יָדַע לְהִזָּהֵר עוֹד, לְהַזָּהִיר לָא כְתִיב, אֶלָּא לְהִזָּהֵר, בְּגִין דְּאִיהוּ כְּסִיל, וַעֲלֵיהּ אֲמַר שְׁלֹמֹה ע״ה, וְהַכְּסִיל בַּחֹשֶׁךְ הוֹלֵךְ, דְּהָא מֵסוּסִיתָא דְּחֹשֶׁךְ קָא אַתְיָא, וְלֵית לֵיהּ נְהוֹרָא לְעָלְמִין.

6. רִבִּי שִׁמְעוֹן אָמַר, תָּא חֲזֵי, כְּתִיב טוֹב יֶלֶד מִסְכֵּן וְחָכָם, מַאן יֶלֶד מִסְכֵּן, הָא אוֹקְמוּהָ וְאִתְּמַר, דְּאִיהוּ יֵצֶר טוֹב, אֲבָל טוֹב יֶלֶד, הה״ד נַעַר הָיִיתִי גַּם זָקַנְתִּי, וְדָא הוּא נַעַר, דְּאִיהוּ יֶלֶד. מִסְכֵּן: דְּלֵית לֵיהּ מִגַּרְמֵיהּ כְּלוּם. וְאַמַּאי אִקְרֵי נַעַר. בְּגִין דְּאִית לֵיהּ חַדְתּוּ דְסִיהֲרָא, דְּמִתְחַדְּשָׁא תְּדִיר, וְתָדִיר אִיהוּ יֶלֶד מִסְכֵּן, כְּמָה דַּאֲמָרָן. וְחָכָם: בְּגִין דְּחָכְמָה שַׁרְיָא בֵּיהּ.

6. Rabbi Shimon said: Come and behold. It is written: "Better is a poor and wise child." AND HE ASKS: Who is a poor child? AND HE REPLIES: It has been explained, and we learned he is the Good Inclination. But "better is a child," as it is written: "I have been young, and now am old" (Tehilim 37:25). This is the lad who is a poor child and owns nothing. Why is he called a lad? Because he is constantly renewed, like the moon. He is also "a wise child," because wisdom dwells within him.

7. מִמֶּלֶךְ זָקֵן, דָּא הוּא יֵצֶר הָרָע, כְּמָה דְּאִתְּמַר, דְּהָא מִן יוֹמָא דַּהֲוָה, לָא נְפַק מִמְּסָאֲבוּתֵיהּ לְעָלְמִין, וְאִיהוּ כְּסִיל, דְּכָל אָרְחוֹי אִינוּן לְאַרַח בִּישָׁא, וְאָזֵיל וְסָטֵי לִבְנֵי נָשָׁא, וְלָא יָדַע לְאִזְדַּהֲרָא, וְאִיהוּ אָתֵי עִם בַּר נָשׁ בְּתִסְקוֹפִין, בְּגִין לְאַסְטָאָה לוֹן מֵאַרַח טָבָא, לְאַרַח בִּישָׁא.

7. "Than an old...king" refers to the Evil Inclination, WHICH STANDS IN CONTRAST TO MATATRON AND IS CALLED A 'SCOUNDREL'. As we have learned, it never departed from its impure ways from the day it was created. It is foolish, as all its ways lead to evil. It deludes people and does not know how to take care of itself. It accuses people falsely and misleads them from the path of good to the path of wickedness.

8. תָּא חֲזֵי, עַל דָּא אַקְדִּים עִם בַּר נָשׁ בְּיוֹמָא דְּאִתְיְלִיד, בְּגִין דִּיהֵימִין לֵיהּ, דְּהָא כַּד אָתֵי יֵצֶר טוֹב, לָא יְכִיל בַּר נָשׁ לְמְהֵימְנָא לֵיהּ, וְדָמֵי עֲלֵיהּ כְּמָטוֹלָא, כְּגַוְונָא דָא תְּנִינָן, מַאן הוּא רָשָׁע עָרוּם, דָּא הוּא מַאן דְּאַקְדִּים לְאַטְעָנָא מִלּוֹי לְקַמֵּי דַיְינָא, עַד לָא יֵיתֵי חַבְרֵיהּ מָארֵי דִּדִינָא, כד״א צַדִּיק הָרִאשׁוֹן בְּרִיבוֹ וגו׳.

8. Come and behold: this is why THE EVIL INCLINATION comes TO JOIN with man as soon as possible, from the day he is born, so that man will believe in it. Later, when the Good Inclination arrives, man will find it difficult to believe in it, AND ITS WORDS will seem burdensome. Similarly, we have learned that he who is a subtle evilmonger hastens to plead his case in front of a judge before the arrival of his colleague, the litigant, as written: "The one who pleads first seems to be in the right" (Mishlei 18:17).

9. כְּגַוְונָא דָא הַאי רָשָׁע עָרוּם, כד״א וְהַנָּחָשׁ הָיָה עָרוּם, וְהוּא אַקְדִּים וְשָׁרֵי עִמֵּיהּ דְּבַר נָשׁ, עַד לָא יֵיתֵי חַבְרֵיהּ לְאַשְׁרָאָה עֲלֵיהּ. וּבְגִין דְּאִיהוּ אַקְדִּים, וְהָא אַטְעִין טַעֲנָתֵיהּ עִמֵּיהּ, כַּד אָתֵי חַבְרֵיהּ דְּאִיהוּ יֵצֶר הַטּוֹב, אַבְאֵישׁ לֵיהּ לְבַר נָשׁ בַּהֲדֵיהּ, וְלָא יְכִיל לְזָקְפָא רֵישֵׁיהּ, כְּאִילוּ אַטְעִין עַל כְּתְפֵיהּ, כָּל מָטוֹלִין דְּעָלְמָא, בְּגִין הַהוּא רָשָׁע עָרוּם דְּאַקְדִּים עִמֵּיהּ, וְע״ד אָמַר שְׁלֹמֹה וְחָכְמַת הַמִּסְכֵּן בְּזוּיָה, וּדְבָרָיו אֵינָם נִשְׁמָעִים, בְּגִין דְּהָא אַקְדִּים אָחֳרָא.

9. "The serpent was craftier" (Beresheet 3:2). He, too, hurries to dwell in man before his colleague, the Good Inclination, comes to dwell in him. And because he arrived early to plead his case, when, his colleague, who is the Good Inclination, comes later, it is difficult for man to unite with it! And he cannot raise his head, as if he carried on his shoulders the burdens of the world. All this is because the Evil One came first. Of this, Solomon said, "The Poor man's wisdom is despised and his words are not heard" (Kohelet 9:16), because the other one arrived earlier.

10. וְע״ד, כָּל דַּיְינָא דְּקַבֵּיל מִבַּר נָשׁ מִלָּה, עַד לָא יֵיתֵי חַבְרֵיהּ, כְּאִילוּ מְקַבֵּל עֲלֵיהּ טַעֲוָוא אָחֳרָא לְמְהֵימְנוּתָא, אֶלָּא וּבָא רֵעֵהוּ וַחֲקָרוֹ, וְדָא הוּא אֹרַח דְּבַר נָשׁ זַכָּאָה, דְּהָא בַּר נָשׁ זַכָּאָה, דָּא הוּא דְּלָא הֵימִין לְהַהוּא רָשָׁע עָרוּם דְּיֵצֶר הָרָע, עַד דְּיֵיתֵי חַבְרֵיהּ דְּאִיהוּ יֵצֶר טוֹב. וּבְגִין דָּא, בְּנֵי נָשָׁא אִינוּן כְּשִׁלִּין לְעָלְמָא דְּאָתֵי.

10. Subsequently, for any judge who accepts the words of a litigant before his colleague arrives, it is as if he accepts another deity to believe in. Otherwise, "his neighbor comes forward, and sifts his case" (Mishlei 18:17), WHICH MEANS ONLY AFTER HIS COLLEAGUE COMES SHOULD HE HEAR HIS WORDS. This is the way of a righteous man because a righteous man does not believe the subtle evilmonger, who is the Evil Inclination, even if he hastens to plead his case before the arrival of his colleague, the Good Inclination. SO IT FULFILLS THE VERSE: "AND HIS NEIGHBOR COMES FORWARD, AND SIFTS HIS CASE." And with this act, people fail TO MERIT the world to come.

11. אֲבָל הַהוּא זַכָּאָה, דְּאִיהוּ דָּחֵיל לְמָארֵיהּ, כַּמָּה בִּישִׁין סָבִיל בְּהַאי עָלְמָא, בְּגִין דְּלָא יְהֵימָן, וְלָא יִשְׁתַּתַּף בְּהַהוּא יֵצֶר הָרָע, וְקוּדְשָׁא בְּרִיךְ הוּא שֵׁזִיב לֵיהּ מִכֻּלְּהוּ, הה״ד רַבּוֹת רָעוֹת צַדִּיק וּמִכֻּלָּם יַצִּילֶנּוּ יי׳. רַבּוֹת רָעוֹת לַצַּדִּיק לָא כְּתִיב אֶלָּא צַדִּיק, בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בֵּיהּ, וּבְגִין כָּךְ, קוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בְּהַהוּא בַּר נָשׁ, וְשֵׁזִיב לֵיהּ מִכֹּלָּא, בְּהַאי עָלְמָא וּבְעָלְמָא דְאָתֵי, זַכָּאָה חוּלָקֵיהּ.

11. But the righteous man who fears his Master suffers many afflictions in this world in order not to believe in and join the Evil Inclination. And the Holy One, blessed be He, saves him from them all. As it is written: "Many are the afflictions of the righteous, and Hashem delivers him out of them all" (Tehilim 34:20). Note that it is literally written: "Many afflictions to the righteous," and not 'BUT MANY ARE THE AFFLICTIONS OF the righteous.' THIS SIGNIFIES THAT WHOEVER SUFFERS MANY AFFLICTIONS IS RIGHTEOUS because the Holy One, blessed be He, cares for him--BECAUSE THE AFFLICTIONS HE SUFFERS ALIENATE HIM FROM THE EVIL INCLINATION. For this reason, the Holy One, blessed be He, cares for this man and delivers him from all in this world and the world to come. Happy is his lot.

12. תָּא חֲזֵי, כַּמָּה בִּישִׁין עָבְרוּ עֲלֵיהּ דְּיַעֲקֹב, בְּגִין דְּלָא יִתְדַּבַּק בְּהַהוּא יֵצֶר הָרָע, וְיִתְרַחֵק מֵחוּלָקֵיהּ, וּבְגִין כָּךְ סָבִיל כַּמָּה עֲנָשִׁין, כַּמָּה בִּישִׁין, וְלָא שָׁקִיט. פְּתַח וַאֲמַר, לֹא שָׁלַוְתִּי וְלֹא שָׁקַטְתִּי וְלֹא נַחְתִּי וַיָּבֹא רֹגֶז. תָּא חֲזֵי, כַּמָּה בִּישִׁין סָבְלִין צַדִּיקַיָּא בְּהַאי עָלְמָא, בִּישִׁין עַל בִּישִׁין, כְּאֵבִין עַל כְּאֵבִין, בְּגִין לְמִזְכֵּי לוֹן לְעָלְמָא דְאָתֵי.

12. Come and behold: how many afflictions befell Ya'akov to keep him from becoming infected by the Evil Inclination and to keep distant from his lot. That is why he suffered punishments and afflictions, and had no quiet repose. He said: "I had no repose, nor had I rest, nor was I quiet; yet trouble came" (Iyov 3:26). Come and behold: how many afflictions do the righteous suffer in this world? Trouble after trouble, pain after pain, so that they can merit the world to come.

13. יַעֲקֹב כַּמָּה סָבִיל, בִּישִׁין עַל בִּישִׁין תָּדִיר, כד״א לֹא שָׁלַוְתִּי: בְּבֵיתָא דְּלָבָן, וְלָא יָכֵילְנָא לְאִשְׁתֵּזָבָא מִנֵּיהּ. וְלֹא שָׁקַטְתִּי: מֵעֵשָׂו, מֵהַהוּא צַעֲרָא דְּצִעֵר לִי, הַהוּא מְמַנָּא דִילֵיהּ, וּלְבָתַר דְּחִילוּ דְעֵשָׂו. וְלֹא נַחְתִּי: מִן דִּינָה, וּמִן שְׁכֶם.

13. How many afflictions did Ya'akov have to suffer! As it is written: "I had no repose" in Lavan's house, and I could not escape from him. "Nor had I rest" because of that suffering that Esav's minister inflicted on me. And after that, there was the fear of Esav HIMSELF. "Nor was I quiet," on account of Dinah and Shchem.

14. וַיָּבֹא רֹגֶז: דָּא רוֹגְזָא וְעַרְבּוּבְיָא דְיוֹסֵף, דְּאִיהוּ קַשְׁיָא מִכֻּלְּהוּ, מִגּוֹ רְחִימוּתָא דְיַעֲקֹב לְגַבֵּי דְיוֹסֵף, דְּאִיהוּ רָזָא דִבְרִית, עָאל בְּמִצְרַיִם, בְּגִין דִּלְבָתַר כְּתִיב, וָאֶזְכֹּר אֶת בְּרִיתִי לְאִשְׁתַּכְּחָא שְׁכִינְתָּא תַּמָּן בַּהֲדֵיהּ.

14. "Yet trouble came." It was the trouble and confusion about Yosef, which was the hardest affliction of all. Why? Because Ya'akov loved Yosef, who is the secret of the Covenant through which YA'AKOV entered Egypt. THAT IS WHY YA'AKOV LOVED HIM SO MUCH. AFTER THIS, it is written: "I remembered my covenant" (Beresheet 9:15). THE WHOLE REDEMPTION WAS FOR HIS SAKE, because the Shechinah was there with him, WITH THE COVENANT, WHO IS YOSEF. THUS, THE CONFUSION ABOUT YOSEF WAS HARDER ON HIM THAN ALL OTHER AFFLICTIONS THAT BEFELL HIM.

15. וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו בְּאֶרֶץ כְּנָעַן, רִבִּי יוֹסֵי פְּתַח הַצַּדִּיק אָבַד וְאֵין אִישׁ שָׂם עַל לֵב וְאַנְשֵׁי חֶסֶד נֶאֱסָפִים בְּאֵין מֵבִין כִּי מִפְּנֵי הָרָעָה נֶאֱסַף הַצַּדִּיק. הַצַּדִּיק אָבַד, בְּזִמְנָא דְקוּדְשָׁא בְּרִיךְ הוּא אַשְׁגַּח בְּעָלְמָא, וְלָא הֲוֵי עָלְמָא כִּדְקָא יָאוֹת, וְאִזְדַּמַּן דִּינָא לְשַׁרְיָא עַל עָלְמָא, כְּדֵין קוּדְשָׁא בְּרִיךְ הוּא, נָטִיל זַכָּאָה דְּאִשְׁתַּכַּח בֵּינַיְיהוּ, בְּגִין דְּיִשְׁרֵי דִּינָא עַל כֻּלְּהוּ אָחֳרָנִין, וְלָא יִשְׁתַּכַּח מַאן דְּיָגֵין עֲלַיְיהוּ.

15. "And Ya'akov dwelt in the land in which his father had sojourned, in the land of Cna'an." Rabbi Yosi opened the discussion with the verse: "The righteous perishes, and no man lays it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come" (Yeshayah 57:1). "The righteous perishes" when the Holy One, blessed be He, looks on the world and it is not as it should be, and Judgment falls on the world. Then the righteous among them is taken away so that the Judgment will fall only on the others, who will have no protection.

16. דְּהָא כָּל זְמַנָּא דְּזַכָּאָה שָׁארֵי בְּעַלְמָא, דִּינָא לָא יְכִיל לְשַׁלְטָאָה עַל עַלְמָא. מְנָלָן מִמֹּשֶׁה, דִּכְתִיב וַיֹּאמֶר לְהַשְׁמִידָם לוּלֵי מֹשֶׁה בְחִירוֹ עָמַד בַּפֶּרֶץ לְפָנָיו וגו׳. וּבְגִין כָּךְ, קוּדְשָׁא בְּרִיךְ הוּא, נָטֵיל לְזַכָּאָה מִבֵּינַיְיהוּ, וְסַלִּיק לֵיהּ מֵעַלְמָא, וּכְדֵין אִתְפְּרַע וְגָבֵי דִילֵיהּ. סוֹפֵיהּ דִּקְרָא, כִּי מִפְּנֵי הָרָעָה נֶאֱסַף הַצַּדִּיק, עַד דְּלָא יֵיתֵי רָעָה לְשַׁלְטָאָה עַל עַלְמָא, נֶאֱסַף הַצַּדִּיק. דָּבָר אַחֵר, כִּי מִפְּנֵי הָרָעָה: דָּא יֵצֶר הָרָע.

16. As long as the righteous dwells in this world, Judgment can not be handed down on it. What is the origin of this principle? From Moshe, as it is written: "He said that He would destroy them, had not Moshe His chosen one stood before Him in the breach" (Tehilim 106:23). Thus, the Holy One, blessed be He, takes the righteous from among them and elevates them from this world. Only then does He receive His due retribution from the others--as the last part of the passage reads: "The righteous is taken away from the evil to come." THIS MEANS THAT before evil comes to rule the world, the righteous is taken away. Another explanation is that "from the evil" refers to the Evil Inclination, WHICH CORRUPTED AND MISLED THE WORLD.

17. תָּא חֲזֵי, יַעֲקֹב שְׁלִימוּ דַּאֲבָהָן הֲוָה, וְאִיהוּ קָאֵי לְקַיְּימָא בְּגָלוּתָא, אֲבָל מִגּוֹ דְּאִיהוּ צַדִּיק, אִתְעַכַּב דִּינָא, דְּלָא שָׁלְטָא בְּעַלְמָא, דְּהָא כָּל יוֹמֵי דְיַעֲקֹב, לָא שְׁרָא דִּינָא עַל עַלְמָא, וְכַפְנָא אִתְבַּטְלַת.

17. Come and behold: Ya'akov was the choice of the Fathers. He was about to be sent into exile, but he was righteous, so Judgment was withheld and did not control the world. Thus, Judgment did not befall the world through all of Ya'akov's days, and the famine ended.

18. וְאוֹף הָכִי בְּיוֹמוֹי דְיוֹסֵף, דְּאִיהוּ דְיוֹקְנָא דַּאֲבוֹי, לָא שְׁרָא גָלוּתָא, בְּגִין דְּאִיהוּ אָגֵין עֲלַיְיהוּ, כָּל יוֹמוֹי, כֵּיוָן דְּאִיהוּ מֵת, מִיָּד שְׁרָא עֲלַיְיהוּ גָלוּתָא, כד״א וַיָּמָת יוֹסֵף וגו׳, וּסְמִיךְ לֵיהּ, הָבָה נִתְחַכְּמָה לוֹ. וּכְתִיב וַיְמָרְרוּ אֶת חַיֵּיהֶם בַּעֲבוֹדָה קָשָׁה בְּחֹמֶר וּבִלְבֵנִים וגו׳.

18. Similarly, in the days of Yosef, who had his father's image, exile was avoided because he protected them throughout his life. But when he died, exile immediately befell them, as it is written: "And Yosef died..." (Shemot 1:6) which is followed by, "Come, let us deal wisely with them" (Ibid. 10), and "they made their lives bitter" (Ibid. 14).

19. כְּגַוְונָא דָא, בְּכָל אֲתַר דְּשַׁרְיָא זַכָּאָה בְּעַלְמָא, בְּגִינֵיהּ קוּדְשָׁא בְּרִיךְ הוּא יָגֵין עַל עַלְמָא, וְכָל זְמַנָּא דְּאִיהוּ קַיָּים, דִּינָא לָא שָׁרְיָא עַל עַלְמָא, וְהָא אִתְּמַר.

19. Similarly, wherever a righteous person dwells in the world, the Holy One, blessed be He, protects the world for his sake. And as long as he is alive, Judgment cannot befall the world, as we have learned.

20 תָּא חֲזֵי, וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו, מַאי מְגוּרֵי אָבִיו, כד״אמְגוֹר מִסָּבִיב, דְּכָל יוֹמוֹי הֲוָה דָחֵיל וַהֲוָה בִּדְחִילוּ. וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו. רִבִּי אֶלְעָזָר אָמַר, דְּאִתְקַשַּׁר וִיתֵיב, בְּהַהוּא אֲתַר דְּאִתְאַחִיד בַּחֹשֶׁךְ. אֶרֶץ מְגוּרֵי אָבִיו דַּיְיקָא. בְּאֶרֶץ כְּנָעַן, אִתְקַשַּׁר אַתְרָא בְּאַתְרֵיהּ. מְגוּרֵי אָבִיו: דָּא דִינָא קַשְׁיָא. בְּאֶרֶץ מְגוּרֵי אָבִיו, כְּמָה דְּאִתְּמַר הַהוּא דִינָא רַפְיָא, דְּאִיהִי אֶרֶץ, דְּאִתְאַחִיד מִן דִּינָא קַשְׁיָא, וּבֵיהּ אִתְיַשַּׁב יַעֲקֹב, וְאִתְאַחִיד בֵּיהּ.

20. Come and behold, it is written: "And Ya'akov dwelt in the land in which his father sojourned" (Beresheet 37:1). HE ASKS: What is meant by "his father sojourned (Heb. megurei)"? AND HE REPLIED: Terror (Heb. magor) from every side, because he was anxious and afraid all his days. Rabbi Elazar said: "And Ya'akov dwelt" in this place that was unified in darkness. "The land in which his father sojourned" means precisely THIS PANIC AND FEAR OF HIS FATHER, YITZCHAK, WHO IS THE LEFT COLUMN. "In the land of Cna'an" alludes to a place connected to its proper location, WHICH MEANS THAT THE NUKVA IS CALLED 'LAND.' WHEN SHE IS CONNECTED TO THE LEFT COLUMN, WHO WAS THE FATHER OF YA'AKOV, SHE IS CALLED THE 'LAND OF CNA'AN'. As it was said, a place attached to its proper location, WHICH MEANS THAT THE LAND OF CNA'AN IS CONNECTED TO THE LAND OF HIS FATHER'S SOJOURNING, WHICH IS THE LEFT COLUMN. "His father sojourned" is Harsh Judgment, AS IT IS THE SECRET OF THE LEFT COLUMN OF ZEIR ANPIN. The "land in which his father sojourned" is A LAND OF Weak Judgment, as we have learned. This is land that is joined with and emerges from Harsh Judgment, WHICH IS THE LEFT COLUMN. Ya'akov dwelt in, and held on to, this land.

2. "These are the generations of Ya'akov"
Here follows a discussion of the significance of Yosef as the first-named in the list of "the generations of Ya'akov." Also, Rabbi Aba comments on the importance of the number seventeen in relation to Ya'akov and Yosef.
The Relevance of this Passage

Yosef corresponds to the Sfirah of Yesod, the portal and gateway through which all the Light of the Upper Worlds flows into our world. The patriarchs, Avraham, Yitzchak, and Ya'akov denote this supernal realm, whereas Yosef signifies the funnel through which the sacred Light emerges into physical reality. Here, we connect ourselves to this "cosmic funnel" where we receive the Divine and effulgent Light that shines in the Upper Worlds. The number seventeen is the numerical value of the Hebrew word for good [tov]. Thus, forces of goodness are amassed and drawn into our lives through the mystical powers attached to the number seventeen, as expounded upon in this passage.

21. "These are the generations of Ya'akov: Yosef..." (Beresheet 37:2). After Yosef settled in Ya'akov, and the sun--WHICH IS ZEIR ANPIN--mated with the moon--WHICH IS THE NUKVA--he began to produce generations. And who is he that brings forth offspring? The scripture continues saying, "Yosef." For the river that flows and comes out OF EDEN IS THE YESOD THAT IS DESIGNATED YOSEF. It is he who is the progenitor of the offspring because his waters never cease to flow!

21. אֵלֶּה תּוֹלְדוֹת יַעֲקֹב יוֹסֵף וגו׳, בְּתַר דְּאִתְיַשֵּׁב יוֹסֵף בְּיַעֲקֹב, וְאִזְדַּוַּג שִׁמְשָׁא בְּסִיהֲרָא, כְּדֵין שְׁרָא לְמֶעְבַּד תּוֹלְדוֹת, וּמַאן אִיהוּ דַּעֲבִיד תּוֹלְדוֹת, אַהֲדַר וַאֲמַר יוֹסֵף, דְּהָא הַהוּא נָהָר דְּנָגִיד וְנָפִיק, אִיהוּ עָבֵיד תּוֹלְדוֹת, בְּגִין דְּלָא פָּסְקִין מֵימוֹי לְעָלְמִין, וְאִיהוּ עָבֵיד תּוֹלְדוֹת בְּהַאי אֶרֶץ, וּמִנֵּיהּ נָפְקִין תּוֹלְדוֹת לְעַלְמָא.

22. The sun, WHO IS ZEIR ANPIN, unites with the moon, THE FEMININE PRINCIPAL, but can only bear fruit on the grade that is called 'Righteous', and on no other grade--NAMELY YESOD. THUS, IT IS Yosef, who is the grade of Ya'akov, who can bear fruit and bring forth generations to the world. Thus, it is written: "These are the generations of Ya'akov: Yosef..."

22. דְּהָא שִׁמְשָׁא, אַף עַל גַּב דְּאִתְקְרַב בְּסִיהֲרָא, לָא עָבֵיד אִיבִּין, בַּר הַהוּא דַרְגָּא דְּאִקְרֵי צַדִּי״ק, וְיוֹסֵף אִיהוּ דַרְגָּא דְיַעֲקֹב לְמֶעְבַּד אִיבִּין, וְלַאֲפָקָא תּוֹלְדִין לְעַלְמָא, וּבְגִין כָּךְ כְּתִיב, אֵלֶּה תּוֹלְדוֹת יַעֲקֹב יוֹסֵף.

23. "These are the generations of Ya'akov: Yosef..." ANOTHER INTERPRETATION IS THAT anyone who gazed at the facial image of Yosef thought it was the facial image of Ya'akov. Come and behold: it is not written THIS WAY when referring to any other children of Ya'akov. FOR EXAMPLE, IT IS NOT WRITTEN: 'These are the generations of Ya'akov: Reuven...' OR 'SHIMON' ETC. Only in reference to Yosef IS IT WRITTEN: "THESE ARE THE GENERATIONS OF YA'AKOV: YOSEF..." THE REASON IS THAT the facial image of Yosef was the same as his father's image.

23 אֵלֶּה תּוֹלְדוֹת יַעֲקֹב יוֹסֵף, כָּל מַאן דַּהֲוָה מִסְתַּכֵּל בְּדִיוֹקְנָא דְיוֹסֵף, הֲוָה אָמַר, דְּדָא הוּא דִיוֹקְנָא דְיַעֲקֹב. תָּא חֲזֵי, דִּבְכֻלְּהוּ בְּנֵי יַעֲקֹב, לָא כְּתִיב אֵלֶּה תּוֹלְדוֹת יַעֲקֹב רְאוּבֵן, בַּר יוֹסֵף, דִּדְיוֹקְנֵיהּ דָּמֵי, לִדְיוֹקְנָא דַּאֲבוּי.

24. "Yosef being seventeen years old" (Beresheet 37:2). Rabbi Aba said that the Holy One, blessed be He, indicated to Ya'akov that Yosef was seventeen years old at the time he was lost. All the days that remained AFTER HE REACHED SEVENTEEN YEARS OF AGE, during which time he did not see Yosef, Ya'akov was crying over him. Because he was crying during those years, the Holy One, blessed be He, gave him another seventeen years, during which he lived in the land of Egypt with happiness, honor, and fulfillment. His son, Yosef, was king and all his sons were there before him. Those seventeen years were considered as life for him. Hence, the text informs us that Yosef was seventeen years of age when he lost him.

24. בֶּן שְׁבַע עֶשְׂרֵה שָׁנָה. אֲמַר רִבִּי אַבָּא, רָמַז לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא דְּהָא כַּד אִתְאֲבִיד מִנֵּיהּ יוֹסֵף, בֶּן שְׁבַע עֶשְׂרֵה שְׁנִין הֲוָה, וְכָל אִינּוּן יוֹמִין דְּאִשְׁתְּאַרוּ, דְּלָא חָמָא לֵיהּ לְיוֹסֵף, הֲוָה בָּכֵי עַל אִינּוּן שְׁבַע עֶשְׂרֵה שְׁנִין, וְכַמָּה דַּהֲוָה בָּכֵי עֲלֵיהּ, קוּדְשָׁא בְּרִיךְ הוּא יְהַב לֵיהּ, שְׁבַע עֶשְׂרֵה שְׁנִין אָחֳרָנִין, דְּאִתְקַיֵּים בְּאַרְעָא דְמִצְרַיִם, בַּחֲדוּ בִּיקָרָא וּבִשְׁלִימוּ דְּכֹלָּא, בְּרֵיהּ יוֹסֵף הֲוָה מַלְכָּא, וְכָל בְּנוֹי קַמֵּיהּ הֲווֹ, אִינּוּן שְׁבַע עֶשְׂרֵה שְׁנִין, הֲווֹ חַיִּין לְגַבֵּיהּ, וּבְגִין כָּךְ בֶּן שְׁבַע עֶשְׂרֵה שָׁנָה הֲוָה אִיהוּ, כַּד אִתְאֲבִיד מִנֵּיהּ.

3. "For the work of a man shall he pay back to him..."
Rabbi Chiya addresses the problem of why some righteous individuals enjoy prosperity, good health, and happiness, while others endure terrible suffering. The mystery revealed to explain this emphasizes the crucial role of mazal (lit. 'fortune, luck'). Whether sinful or righteous, all individuals shall suffer who receive their souls from the Nukva (moon) during the period when she is defective. God compensates those righteous who suffer in this world, by ensuring their merit in the world to come; their suffering in this world is the result of their souls' misfortune. While we may endeavor to reason why there is such disparity in the fortunes of men, Kabbalah explains that a righteous soul actually chooses the moment of birth and the physical body into which it will incarnate. The righteous will often purposely choose a life of suffering in order to help correct the sins of the generation, thus preventing great judgement and destruction. This section underscores the importance of the strength of the soul of the righteous. God's judgment rests on this strength, and not on physical or material qualities.
The Relevance of this Passage
The physical body is of the same shape and structure in all human beings. However, the internal Vessel--a man's Desire to Receive --is of different measure in each person. For example, a person endowed with a large Vessel may have the power to accumulate enormous wealth. Yet on a purely physical level, there is no distinguishing trait that hints at a wealthy man's financial capabilities and business acumen. In similar fashion, the soul of

a single righteous individual may be far greater than millions of sinful people of the same generation. The suffering endured by this lone Righteous individual can therefore balance all the negativity generated by the actions of others. Through the merit Light of the righteous souls, whose Light shines so radiantly through this passage, we can help correct the effects of our own negative actions; moreover, our own Vessel is expanded, so that our efforts toward righteousness compensate for the sins of others.

25. Rabbi Chiya opened the discussion with the verse: "Therefore listen to me you men of understanding: Far be it from El to do wickedness and from Shadai to commit iniquity. For the work of a man shall He pay back to him, and according to his ways will He cause to befall every man" (Iyov 34:10). Come and behold: when the Holy One, blessed be He, created the world, He created it by Judgment, and it exists upon Judgment. All worldly affairs exist according to the principles of Judgment. Nevertheless, to support the world and prevent its destruction, the Holy One, blessed be He, spreads Mercy over it. This Mercy tempers Judgment, so that it does not put an end to the world. Thus, the world acts according to Mercy, and endures due to it.

25 רִבִּי חִיָּיא פְּתַח וַאֲמַר, לָכֵן אַנְשֵׁי לֵבָב שִׁמְעוּ לִי חָלִלָה לָאֵל מֵרֶשַׁע וְשַׁדַּי מֵעָוֶל. כִּי פֹעַל אָדָם יְשַׁלֶּם לוֹ וּכְאֹרַח אִישׁ יַמְצִאֶנּוּ. תָּא חֲזֵי, כַּד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא עָלְמָא, עֲבַד לֵיהּ עַל דִּינָא, וְעַל דִּינָא אִתְקַיַּים, וְכָל עוֹבָדִין דְּעָלְמָא, אִינּוּן קַיְּימִין בְּדִינָא, בַּר דְּקוּדְשָׁא בְּרִיךְ הוּא בְּגִין לְקַיְּימָא עָלְמָא וְלָא יִתְאַבִּיד, פָּרִישׂ עֲלֵיהּ רַחֲמֵי, וְאִינּוּן רַחֲמֵי מְעַכְּכֵי לְדִינָא, דְּלָא יִשְׁתֵּצֵי עָלְמָא, וְעַל רַחֲמֵי אִתְנַהֵיג עָלְמָא, וְאִתְקַיַּים בְּגִינֵיהּ.

26. And if you say that the Holy One, blessed be He, judges man without justice, we have learned that when Judgment prevails on man and he is righteous, it is because of the love of the Holy One, blessed be He. As we have learned, when the Holy One, blessed be He, feels pity for a man, it is to bring the man closer to Him. The Holy One, blessed be He, breaks the body so as to give the soul total control. Then man can come closer to Him with love, as is fitting, and the soul controls man while his body is weakened!

26 וְאִי תֵּימָא דְּקוּדְשָׁא בְּרִיךְ הוּא עָבִיד דִּינָא בְּבַר נָשׁ בְּלָא דִּינָא, הָא אִתְּמַר, דְּכַד דִּינָא שַׁרְיָא עֲלֵיהּ דְּבַר נָשׁ, כַּד אִיהוּ זַכָּאָה, בְּגִין רְחִימוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא בֵּיהּ אִיהִי, כְּמָה דְאִתְּמַר, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא רְחֵים עֲלֵיהּ בְּרִחִימוּ, לְקָרְבָא לֵיהּ לְגַבֵּיהּ, מְתַבַּר גּוּפָא, בְּגִין לְשַׁלְטָאה נִשְׁמָתָא, וּכְדֵין אִתְקְרֵיב בַּר נָשׁ לְגַבֵּיהּ בְּרִחִימוּ, כִּדְקָא יָאוֹת. וְנִשְׁמָתָא שָׁלְטָא, וְגוּפָא אִתְחַלָּשׁ.

27. A man needs to have a weak body and a strong soul that shall grow stronger still. Then he is beloved by the Holy One, blessed be He. According to the friends, the Holy One, blessed be He, causes sorrow to the righteous in this world so that the righteous may merit the world to come.

27. וּבַעְיָא גּוּפָא חוּלְשָׁא, וְנַפְשָׁא תַּקִּיפָא, דְּאִתְתַּקַּף בְּתַקִּיפוּ, וּכְדֵין אִיהוּ רְחִימָא דְּקוּדְשָׁא בְּרִיךְ הוּא. כְּמָה דַאֲמָרוּ חַבְרַיָּיא, יְהַב קוּדְשָׁא בְּרִיךְ הוּא לַצַּדִּיק צַעֲרָא בְּעָלְמָא דֵּין, בְּגִין לְמִזְכֵּי לֵיהּ לְעָלְמָא דְאָתֵי.

28. When the soul is weak and the body strong, man is hated by the Holy One, blessed be He, who does not care for him. Therefore, He inflicts no suffering on him in this world. His life runs smoothly and perfectly, for if this man gives alms or performs a kindness, the Holy One, blessed be He, rewards him in this world so that he will have no portion in the world to come. This is why Onkelos translated the verse: "And he repays them that hate him to their face" (Devarim 7:10) as 'And he repays them that hate him in this world.' Thus, the righteous person, who always experiences pain, is beloved by the Holy One, blessed be He. This is true only if he is found to have committed no sin that merits punishment.

28. וְכַד נִשְׁמָתָא חָלְשָׁא, וְגוּפָא תַּקִּיפָא, אִיהוּ שָׂנְאֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּלָא אִתְרְעֵי בֵּיהּ, לָא יְהֵיב לֵיהּ צַעֲרָא בְּהַאי עָלְמָא, אֶלָּא אוֹרְחוֹי מִתְתַּקְנָן, וְהוּא בִּשְׁלִימוּ יַתִּיר, בְּגִין דְּאִי עָבַד צְדָקָה, אוֹ טִיבוּ, קוּדְשָׁא בְּרִיךְ הוּא מְשַׁלֵּם לֵיהּ אַגְרֵיהּ בְּהַאי עָלְמָא, וְלָא יֶהֱוֵי לֵיהּ חוּלָק בְּהַהוּא עָלְמָא, וְדָא הוּא דְּתַרְגֵּם אונְקְלוֹס וּמְשַׁלֵּם לְשׂוֹנְאָיו וגו׳, וּמְשַׁלֵּם לְשַׂנְאוֹהִי טַבְוָון דְּאִינּוּן וגו׳, וּבְגִין כָּךְ הַהוּא זַכָּאָה דְּאִתְבַּר תָּדִיר, אִיהוּ רְחִימָא דְּקוּדְשָׁא בְּרִיךְ הוּא, וְהַנֵּי מִילֵּי, כַּד בָּדַק וְלָא אַשְׁכַּח חוֹבָא בִּידֵיהּ, דְּאִתְעַנַּשׁ עֲלֵיהּ.

29. הָכָא אִית לְאִסְתַּכְּלָא בְּכַמָּה סִטְרִין, בְּכַמָּה סִטְרִין, חַד, דְּהָא חָמִינָן דִּשְׁכִינְתָּא לָא שַׁרְיָא בַּאֲתַר עֲצִיבוּ, אֶלָּא בַּאֲתַר דְּאִית בֵּיהּ חֶדְוָה, אִי חֶדְוָה לֵית בֵּיהּ, לָא שַׁרְיָא שְׁכִינְתָּא בְּהַהוּא אֲתַר, כד״א וְעַתָּה קְחוּ לִי מְנַגֵּן וְהָיָה כְּנַגֵּן הַמְנַגֵּן וַתְּהִי עָלָיו רוּחַ אֱלֹהִים, דְּהָא שְׁכִינְתָּא, וַדַּאי לָא שַׁרְיָא בַּאֲתַר עֲצִיבוּ. מְנָלָן, מִיַּעֲקֹב, דִּבְגִין דַּהֲוָה עָצִיב עֲלֵיהּ דְּיוֹסֵף, אִסְתַּלְּקַת שְׁכִינְתָּא מִנֵּיהּ, כֵּיוָן דְּאָתָא לֵיהּ חֶדְוָה דִּבְשׂוֹרָה דְּיוֹסֵף, מִיָּד וַתְּחִי רוּחַ יַעֲקֹב אֲבִיהֶם. הָכָא בְּהַאי זַכָּאָה דְּאִתְּבַר, כֵּיוָן דְּאִיהוּ חֲלָשָׁא. וְאִתְּבַר בְּמַכְאוֹבִין, אָן הוּא חֶדְוָה, דְּהָא אִיהוּ בַּעֲצִיבוּ, וְלֵית עִמֵּיהּ חֶדְוָה כְּלָל.

29. There are several aspects to this matter. First, we see that the Shechinah does not dwell in a place of sorrow, but only in a place of joy. If a place has no joy, the Shechinah will not abide there. This is echoed in the verse: "But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of Hashem came upon him" (II Melachim 3:15); for assuredly the Shechinah does not dwell in a place of sadness. From where do we derive this principle? We learn this from Ya'akov, from whom the Shechinah departed during the time he mourned Yosef. When joy came upon him with the good news about Yosef, immediately, "the spirit of Ya'akov their father revived" (Beresheet 45:27). THERE IS A MYSTERY HERE, for where is joy in a Righteous man who is broken by troubles and is weak and suffering? Surely he must be saddened with no joy at all.

30. וְחַד, דְּהָא חָמִינָן, כַּמָּה רְחִימִין הֲווֹ צַדִּיקַיָּא קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, וְלָא אִתְּבְּרוּ בְּמַרְעִין, וְלָא בְּמַכְאוֹבִין, וְלָא אִתְחַלַּשׁ גּוּפָא דִלְהוֹן לְעָלְמִין, אַמַּאי לָאו אִלֵּין כְּאִלֵּין, דְּאִלֵּין אִתְּבְּרוּ, וְאִלֵּין קַיְּימֵי בְּגוּפַיְּיהוּ, כִּדְקָא יָאוֹת.

30. WE MUST LOOK into another matter, for many just men who are beloved of the Holy One, blessed be He, do not suffer bodily pain or diseases; their bodies never weaken. Why are they not as the other righteous men? WHY IS THERE A DIFFERENCE BETWEEN those who were physically broken and those who were healthy?

31. וְא״ת, דְּהָא אִלֵּין דְּקַיְּימוּ בְּקַיְּמָא כִּדְקָא יָאוֹת, בְּגִין דְּאִינוּן צַדִּיקֵי בְּנֵי צַדִּיקֵי אִינְהוּ, כַּמָּה דְאוֹקְמוּהָ, וְאִלֵּין אָחֳרָנִין, צַדִּיקֵי, וְלָאו בְּנֵי צַדִּיקֵי, הָא קָא חָמִינָן, צַדִּיקֵי בְּנֵי צַדִּיקֵי, דְּהָא אֲבוֹי דְּדֵין זַכָּאָה בַּר זַכָּאָה, וְאִיהוּ זַכָּאָה, אַמַּאי אִתְּבַר גּוּפֵיהּ בְּמַכְאוֹבִין, וְכָל יוֹמוֹי בְּצַעֲרָא.

31. It is said that those who live well are righteous, the children of righteous men, as has already been explained, while the others, WHOSE BODIES WERE CRUSHED, are righteous, but are not children of righteous men. Yet we see Righteous men whose fathers are righteous, EVEN whose fathers were of righteous men, YET THEY STILL SUFFER MUCH PAIN. Why do they suffer bodily pain and spend their days in grief?

32. אֶלָּא הָכָא רָזָא אִיהוּ, דְּהָא כָּל עוֹבְדּוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא בְּקִשׁוֹט וּזְכוּ כִּי פֹעַל אָדָם יְשַׁלֶּם לוֹ וּכְאֹרַח אִישׁ יַמְצִיאֶנּוּ. אַשְׁכַּחְנָא בְּסִפְרֵי קַדְמָאֵי, רָזָא חָדָא, וּלְגַבֵּיהּ רָזָא אָחֳרָא, חַד דְּאִיהוּ תְּרֵין, דְּהָא אִית זִמְנִין, דְּסִיהֲרָא אִיהִי בְּפִגִּימוּ, וְשַׁרְיָא בְּדִינָא, וְשִׁמְשָׁא לָא אִשְׁתַּכַּח גַּבָּהּ, וּבְכָל זִמְנָא וּבְכָל שַׁעְתָּא, אִית לָהּ לַאֲפָקָא נִשְׁמָתִין בִּבְנֵי נָשָׁא, כְּמָה דְלָקְטָא בְּקַדְמֵיתָא, וַאֲפִיקַת לוֹן הַשְׁתָּא, בְּזִמְנָא דְאִיהִי קַיְּימָא בְּדִינָא, הַאי מַאן דְּנָקִיט לָהּ בְּהַהוּא זִמְנָא, לֵיהֱוֵי תְּדִיר בִּגְרִעוּתָא, וּמִסְכֵּנוּתָא אָזְלָא לְגַבֵּיהּ, וְאִתְּבַר תְּדִיר בְּדִינָא, כָּל יוֹמוֹי דְּבַר נָשׁ, בֵּין חַיָּיבָא, בֵּין זַכָּאָה, בַּר דְּצְלוֹתָא, בָּטֵיל כָּל גְּזֵרֵי דִינִין, וְיָכֵיל לְסַלְקָא בְּצְלוֹתָא.

32. There is a mystery here, for all the works of the Holy One, blessed be He, are according to Truth and Justice. "For the work of a man shall he pay back to him, and according to his ways will he cause to befall every man" (Iyov 34:11). I found in ancient books a mystery, and another mystery REVEALED within it--thus, one mystery which is two SECRETS. There are times when the moon, THE NUKVA, is defective and under Judgment, and the sun, ZEIR ANPIN, is hidden from her. She releases souls to give to men, which she first gathered FROM ZEIR ANPIN AT ANY TIME. THEREFORE, she releases THOSE SOULS, EVEN AT A DEFECTIVE TIME, when she is under Judgment. Whoever receives such a soul will always be in want and poverty, ever broken under Judgment and throughout all his life--be he just or wicked. Only prayer annuls all judgmental sentences. A MAN can avert them through prayer.

33. When that grade, THE NUKVA, is complete, and the river which flows and comes out FROM EDEN, YESOD, unites with her, the soul that she releases cleaves to man. He is complete in all--in riches, children and a healthy body.

33. וְהַהוּא זִמְנָא דְּקַיְּימָא הַהוּא דַרְגָּא בִּשְׁלִימוּ, וְהַהוּא נָהָר דְּנָגִיד וְנָפִיק אִשְׁתַּמַּשׁ בָּהּ, כְּדֵין הַהוּא נִשְׁמָתָא, דְּנָפְקַת וְאִתְדַּבְּקַת בֵּיהּ בְּהַהוּא בַּר נָשׁ, הַהוּא בַּר נָשׁ אִשְׁתַּלִּים בְּכֹלָּא, בְּעוֹתְרָא, בִּבְנִין, בִּשְׁלִימוּ דְּגוּפָא.

34. All this depends upon mazal ('constellation, luck'), YESOD, which is drawn to and attached to that grade, THE NUKVA, for her to be perfected and blessed by it. Therefore, all depends upon Mazal. We have learned that "children, life and livelihood do not depend upon merit but upon mazal." There is no merit until THE NUKVA is filled and shines from mazal, WHICH IS YESOD.

34. וְכֹלָּא בְּגִין הַהוּא מַזָּלָא, דְּנָגִיד וְנָפִיק, וְאִתְחַבַּר בְּהַהוּא דַרְגָּא, לְאִשְׁתַּלְּמָא בֵּיהּ, וּלְאִתְבָּרְכָא מִנֵּיהּ, וְעַל דָּא, כֹּלָּא בְּמַזָּלָא תַּלְיָא מִלְּתָא. וְעַל דָּא תָּנִינָן, בָּנִי חַיֵּי וּמְזוֹנֵי, לָאו בִּזְכוּתָא תַּלְיָא מִלְּתָא, אֶלָּא בְּמַזָּלָא תַּלְיָא מִלְּתָא, דְּהָא בִּזְכוּתָא לָאו אִיהוּ, אֶלָּא עַד דְּאִתְמַלְיָא וְאִתְנְהִיר מִן מַזָּלָא.

35. Therefore, all those who are sentenced according to justice and crushed in this world, yet are also truly righteous, suffer by reason of the soul (Nefesh) THAT THEY RECEIVED FROM THE NUKVA WHILE SHE WAS DEFECTIVE. Therefore, the Holy One, blessed be He, has compassion for them in the world to come.

35. וּבְגִין כָּךְ, כָּל אִינּוּן דְּאִתְּבְרוּ בְּהַאי עָלְמָא, וְאִינּוּן זַכָּאי קְשׁוֹט, כֻּלְּהוּ אִתְּבְרוּ בְּהַאי עָלְמָא, וְאִתְדָּנוּ בְּדִינָא, מ״ט, בְּגִין דְּהַהִיא נַפְשָׁא גָרְמָא לְהוֹ, וְעַל דָּא, חָיֵיס עֲלַיְיהוּ קוּדְשָׁא בְּרִיךְ הוּא לְעָלְמָא דְאָתֵי.

36. Rabbi Elazar said that the Holy One, blessed be He, does everything according to Justice. IF HE BRINGS SUFFERING ON A RIGHTEOUS MAN, HE DOES SO to purify that soul (Nefesh) and bring it to the world to come, for all the deeds of the Holy One, blessed be He, are true and just. To remove from the soul the filth it accumulated in this world, the body is crushed and the soul cleansed. Therefore the Holy One, blessed be He, brings pain to the just man, so that he will be cleansed from all sins and thereby merit life in the world TO COME. As it is written: "Hashem tries the righteous" (Tehilim 11:5), as we have already learned.

36. רִבִּי אֶלְעָזָר אָמַר, כָּל מַה דְּעָבִיד קוּדְשָׁא בְּרִיךְ הוּא, בְּדִינָא אִיהוּ, בְּגִין לְדַכָּאָה לְהַהִיא נַפְשָׁא, לְאַיְיתָאָה לָהּ לְעָלְמָא דְאָתֵי, דְּכָל עוֹבְדוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, אִינּוּן בְּדִינָא וּקְשׁוֹט, וּבְגִין לְאַעֲבָרָא מִנֵּיהּ הַהוּא זוּהֲמָא, דְּקַבֵּילַת בְּהַאי עָלְמָא, וְע״ד אִתְּבַר הַהוּא גּוּפָא וְאִתְדְּכְיָאת נַפְשָׁא, וּבְגִין כָּךְ, קוּדְשָׁא בְּרִיךְ הוּא עָבִיד לְהַהוּא זַכָּאָה, דְּיִסְבּוֹל יִסּוּרִין וּמַכְאוֹבִין בְּהַאי עָלְמָא, וְיִתְנַקֵּי מִכֹּלָּא וְיִזְכֶּה לְחַיֵּי עָלְמָא. וְעַל דָּא כְּתִיב יי׳ צַדִּיק יִבְחָן וַהַאי וְהָא אִתְּמַר.

4. "Only he shall not go in to the veil"

Rabbi Shimon discourses on the spiritual significance of, and the benefits enjoyed by, those who receive their souls from the realm of Malchut when she is defective.

The Relevance of this Passage

The energy arising out of these verses helps reduce the pain and suffering that we endure as a result of negative deeds in present and past lives. Meditating to share this energy with others helps to reduce their pain and suffering as well. The spiritual benefits associated with the Moon's positive aspects are aroused in our life, and the negative influences arising from the Moon are averted.

37. רַבִּי שִׁמְעוֹן פְּתַח,אַךְ אֶל הַפָּרֹכֶת לֹא יָבֹא וְאֶל הַמִּזְבֵּחַ לֹא יִגַּשׁ כִּי מוּם בּוֹ וְלֹא יְחַלֵּל אֶת מִקְדָּשַׁי כִּי אֲנִי יי׳ מְקַדְּשׁוֹ. אַךְ אֶל הַפָּרֹכֶת לֹא יָבֹא. תָּא חֲזֵי, בְּהַהִיא שַׁעְתָּא דְּהַהוּא נָהָר דְּנָגִיד וְנָפִיק אַפִּיק כָּל אִינּוּן נִשְׁמָתִין, וְאִתְעֲבָרַת נוּקְבָא, כֻּלְּהוּ קָיְימִין לְגוֹ, בְּקוֹרְטָא דִלְגוֹ בְּסִיטוֹ קוֹרְטָא.

37. Rabbi Shimon opened the discussion with the verse: "Only he shall not go in to the Veil, nor come near the to altar, because he has a blemish; that he profane not My holy places: for I, Hashem, do sanctify them" (Vayikra 21:23). "He shall not go in to the Veil." Come and behold: at the time the river is flowing and comes out FROM EDEN, WHICH IS YESOD, and issues the souls TO THE NUKVA, the Nukva conceives WITH THEM. And they all abide WITHIN HER in a room within a room, where the walls are covered with wallpaper or carpets.

38. וְכַד סִיהֲרָא אִתְפְּגִים, בְּהַהוּא סִטְרָא דְּחִוְיָא בִישָׁא, כְּדֵין כָּל אִינּוּן נִשְׁמָתִין דְּנָפְקִין, אַף עַל גַּב דְּכֻלְּהוּ דַּכְיָין, וְכֻלְּהוּ קַדִּישִׁין, הוֹאִיל וְנָפְלוּ בְּפִגִימוּ, בְּכָל אִינּוּן אַתְרֵי דְּמָטוּ אִינּוּן נִשְׁמָתִין, כֻּלְּהוּ אִתְּבְרוּ, וְאִתְפְּגִימוּ בְּכַמָּה צַעֲרִין, בְּכַמָּה כְּאֵבִין, וְאִילֵּין אִינּוּן דְּאִתְרְעֵי בְּהוֹ קוּדְשָׁא בְּרִיךְ הוּא, לְבָתַר דְּאִתְּבְרוּ, וְאַף עַל גַּב דְּנִשְׁמָתִין בַּעֲצִיבוּ, וְלָא בְּחֶדְוָון.

38. When the moon is rendered defective by the same aspect of the evil serpent, all the souls that are issued AT THAT TIME, although they were all pure and sacred, are flawed. Since they emerged at a defective time, THE BODIES are crushed, and suffer pains and afflictions whoever that these souls reach. The Holy One, blessed be He, cares for AND LOVES those who are broken, although their souls are sad instead of joyous.

39. רָזָא דְּמִלָּה שַׁרְיָין כְּגַוְונָא דִלְעֵילָא, גּוּפָא אִתְפְּגִים, וְנִשְׁמָתָא לְגוֹ כְּגַוְונָא דִלְעֵילָא, וְדָא כְּגַוְונָא דְּדָא, וּבְגִין כָּךְ, אִלֵּין אִינּוּן דְּבַעְיָין לְחַדְתּוּתֵי בְּחַדְתּוּתָא דְּסִיהֲרָא, וְעַל אִלֵּין כְּתִיב וְהָיָה מִדֵּי חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבֹא כָל בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר יי׳, כָּל בָּשָׂר וַדַּאי, דְּאִלֵּין יִתְחַדְּתוּן בְּכֹלָּא. וּבְעָיְין לְחַדְתּוּתֵי בְּחַדְתּוּתָא דְּסִיהֲרָא.

39. The secret is that they remain as above IN THE NUKVA. When the body is flawed, the soul inside remains the same AS IN THE NUKVA. BECAUSE THE SOUL RESIDED WITHIN THE FLAWED NUKVA, IT RESIDES NOW WITHIN THE FLAWED BODY. The one state resembles the other. Therefore, they are renewed like the moon, as it is written: "And it shall come to pass, that every new moon, and every Shabbat, shall all flesh come to bow down to the ground before Me, says Hashem" (Yeshayah 66:23). "All flesh" assuredly, for they are in need of renewal along with the moon.

40. וְאִלֵּין אִינּוּן בְּשׁוּתָּפוּתָא חָדָא בְּסִיהֲרָא, פְּגִימִין בְּהַהוּא פְּגִימוּ דִילָהּ, וּבְגִין כָּךְ אִיהִי שַׁרְיָא בְּגַוְוֵיהוּ תָּדִיר, דְּלָא שָׁבְקָא לוֹן, כד״א וְאֶת דַּכָּא וּשְׁפַל רוּחַ, וּכְתִיב קָרוֹב יי׳ לְנִשְׁבְּרֵי לֵב, לְאִינּוּן דְּסָבְלֵי עִם סִיהֲרָא הַהוּא פְּגִימוּ, אִינּוּן קְרִיבִין לָהּ תָּדִיר, וְעַל דָּא לְהַחֲיוֹת לֵב נִדְכָּאִים, בְּאִינּוּן חַיִּים דְּאַתְיָין לָהּ לְאִתְחַדְּתָא, יְהֵא לוֹן חוּלָקְהוֹן, אִינּוּן דְּסָבְלֵי עִמָּהּ, יִתְחַדְּתוּן עִמָּהּ.

40. THOSE RIGHTEOUS are the constant companions of the moon, THE NUKVA, and have the identical defects. She therefore dwells always within them and never leaves them, as it is written: "him also that is of a contrite and humble spirit" (Yeshayah 57:15) and, "Hashem is near to them who are of a broken heart" (Tehilim 34:19)--THAT IS, to those who suffered from the same defect as the moon, those who are always near her. "And he saves such as are of a contrite spirit" (Ibid.), by giving them a portion of the life flowing INTO THE NUKVA for renewal, because they who suffered with her shall also be renewed with her.

41. וְאִלֵּין אִקְרוּן יִסּוּרִין שֶׁל אַהֲבָה, שֶׁל אַהֲבָה אִינּוּן, וְלָא מִנֵּיהּ דְּהַהוּא בַּר נָשׁ. שֶׁל אַהֲבָה אִינּוּן, דְּאִתְפְּגִים נְהוֹרָא שֶׁל אַהֲבָה זוּטָא, דְּאִתְדַּחְיָיא מֵאַהֲבָה רַבָּה. בְּגִין כָּךְ אִלֵּין אִינּוּן חֲבֵרִים מְשׁוּתָּפִים בַּהֲדָהּ. זַכָּאָה חוּלָקְהוֹן בְּעָלְמָא דֵין, וּבְעָלְמָא דְאָתֵי, דְּאִינּוּן זָכוֹ לְהַאי, לְמֶהֱוֵי חֲבֵרִים בַּהֲדָהּ, עֲלַיְיהוּ כְּתִיב לְמַעַן אַחַי וְרֵעָי וגו׳.

41. Those DEFECTS FROM WHICH THE RIGHTEOUS SUFFER are called 'sufferings of love', because they are caused by love and not by the man himself. They are of love because the light of the smaller love was impaired when rejected by the greater love. Therefore, THE RIGHTEOUS are her companions and share HER FLAW. Happy is their portion in this world and in the world to come, for they merited to be her friends, as it is written of them: "For my brethren and companions' sakes..." (Tehilim 122:8).

5. "Behold, my servant shall prosper"

In this complex and difficult section, an aspect of the relationship between Zeir Anpin [the upper world] and Malchut [our Lower World] at the time of

the latter's creation is revealed, further explaining why the wicked often seem to prosper while the good suffer. The mystery of the title verse is discussed, revealing that at the end of the period of Correction, faith shall be rekindled in men, and Malchut--presented here as the moon--will once more be warmed and illuminated by the Light. There follows a detailed analysis of Torah verses. In question and answer form, the hidden meaning of the verses is revealed as a parable of the yearning for union by opposites, such as male and female. This is one of the Zohar's major themes. Through the story of Yosef and Ya'akov, we are shown that male and female are meant to be together as one: "For blessings abide only where male and female are united." The Malchut is then described with the same attributes as the male: He is wise, for example, whereas She is wisdom; He is mighty, She is might; He is a King; She is a Kingdom. The male is then described with the same attributes as the Nukva, in a profound exposition of apparent duality that governs material creation. Finally, by suggesting a subtle link between the violation of kosher laws regarding the consumption of living flesh and the illicit yearning of one sex for the other, Rabbi Yehuda resolves a discussion about the meaning of the term "an evil report."

The Relevance of this Passage

The mystical power of these words enriches and deepens our marital relationships, while also helping the unmarried to merit the appearance of their true soulmate. It further arouses the Light of the Upper World to radiate in our physical existence. This Light also helps cleanse prior negative sexual experiences and thoughts.

42. He opened the discussion with the verse: "Behold, My servant shall prosper, he shall be exalted and extolled, and be very high" (Yeshayah 52:13). Happy is the portion of the righteous, to whom the Holy One, blessed be He, revealed the ways of the Torah, so they may follow them. Come and behold: the verse, "Behold, my servant shall prosper," contains a supernal mystery, which has already been explained. Yet come and behold: when the Holy One, blessed be He, created the universe--THE SECRET OF ZEIR ANPIN AND NUKVA--He made the moon AND ENDOWED HER WITH THE SAME STATURE AS THAT OF ZEIR ANPIN. LATER, He decreased her lights in such a way that she had nothing of her own, SAVE WHAT SHE RECEIVED FROM ZEIR ANPIN. Because she made herself small, she shone from the sun, SIGNIFED BY ZEIR ANPIN, by the power of the Supernal Lights IN IT.

42. פְּתַח וַאֲמַר, הִנֵּה יַשְׂכִּיל עַבְדִּי יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד. זַכָּאָה חוּלַקְהוֹן דְּצַדִּיקַיָּיא, דְּקוּדְשָׁא בְּרִיךְ הוּא גְּלֵי לוֹן אָרְחֵי דְאוֹרַיְיתָא, לְמֵהַךְ בְּהוֹ. תָּא חֲזֵי, הַאי קְרָא רָזָא עִלָּאָה אִיהוּ, הִנֵּה יַשְׂכִּיל עַבְדִּי וְאוֹקְמוּהָ. אֲבָל תָּא חֲזֵי, כַּד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא עָלְמָא, עֲבַד לָהּ לְסִיהֲרָא, וְאַזְעֵר לָהּ נְהוֹרָהָא, דְּהָא לֵית לָהּ מִגַּרְמָהּ כְּלוּם, וּבְגִין דְּאַזְעֵירַת גַּרְמָהּ, אִתְנַהֲרָא בְּגִין שִׁמְשָׁא, וּבְתוֹקְפָא דִּנְהוֹרִין עִלָּאִין.

43. While the Temple existed, Yisrael diligently proceeded with sacrifices, offerings and rituals performed by the priests, Levites and the children of Yisrael, creating unification and causing the lights to shine WITHIN THE NUKVA.

43. וּבְזִמְנָא דַּהֲוָה בֵּי מַקְדְּשָׁא קַיָּים, יִשְׂרָאֵל הֲווֹ מִשְׁתַּדְּלִין בְּקוּרְבָּנִין וְעִלָּוָון, וּפוּלְחָנִין דַּהֲווֹ עָבְדִין, כַּהֲנֵי וְלֵיוָאֵי וְיִשְׂרָאֵלֵי, בְּגִין לְקַשְׁרָא קִשְׁרִין וּלְאַנְהָרָא נְהוֹרִין.

44. After the Temple was destroyed, the light darkened and the moon, THE NUKVA, no longer shone from the sun, ZEIR ANPIN. The sun withdrew from her and did not shine. Therefore, as we have learned, no day passes without curses, sorrow, and pain.

44. וּלְבָתַר דְּאִתְחָרַב בֵּי מַקְדְּשָׁא, אִתְחַשַּׁךְ נְהוֹרָא, וְסִיהֲרָא לָא אִתְנַהֲירַת מִן שִׁמְשָׁא, וְשִׁמְשָׁא אִסְתַּלַּק מִנָּהּ, וְלָא אִתְנַהֲרָא, וְלֵית לָךְ יוֹמָא, דְּלָא שָׁלְטָא בֵּיהּ לְוָוטִין, וְצַעֲרִין וּכְאֵבִין, כְּמָה דְּאִתְּמַר.

45. When the time comes for the moon to shine WITH HER OWN STRENGTH, AT THE END OF CORRECTION, then it is written: "Behold, my servant shall prosper," which is an allusion to the moon. "Behold, my servant shall prosper," refers to the secret of the faith, WHICH IS THE NUKVA. The words, "shall prosper," refer to the Supernal Awakening--WHICH WILL RESEMBLE a man who smells an odor and becomes alert and attentive.

45. וּבְהַהוּא זִמְנָא, דְּמֵטֵי זִמְנָא דְּסִיהֲרָא לְאִתְנַהֲרָא, מַה כְּתִיב, הִנֵּה יַשְׂכִּיל עַבְדִּי, עֲלֵיהּ דְּסִיהֲרָא אִתְּמַר, הִנֵּה יַשְׂכִּיל עַבְדִּי, דָּא הוּא רָזָא דְּמֵהֵימְנוּתָא, הִנֵּה יַשְׂכִּיל: דְּאִתְעַר אִתְעֲרוּתָא לְעֵילָא, כְּמַאן דְּאָרַח רֵיחָא, וְאָתֵי לְאִתְעָרָא וּלְאִסְתַּכָּלָא.

46. "He shall be exalted," means that THE NUKVA SHALL BE FILLED from that facet of the light that is superior to all the lights, INDICATING KETER. "He shall be exalted"--as in, "and therefore will He be exalted, that He may have mercy upon you" (Yeshayah 30:18)--REFERS TO THE LIGHT OF KETER; "and extolled," on the side of Avraham, SIGNIFIES CHESED. "And be high," on the side of Yitzchak, MEANS GVURAH, while "very," on the side of Ya'akov, IS TIFERET. THIS MEANS THAT THE NUKVA WILL THUS BE FILLED BY ALL THESE GRADES. And although this has already been explained DIFFERENTLY, all is one in the secret of wisdom.

46. יָרוּם: מִסִּטְרָא דִּנְהוֹרָא עִלָּאָה דְּכָל נְהוֹרִין. יָרוּם: כד"א וְלָכֵן יָרוּם לְרַחֲמֵכֶם. וְנִשָּׂא: מִסִּטְרָא דְּאַבְרָהָם. וְגָבַהּ: מִסִּטְרָא דְּיִצְחָק. מְאֹד: מִסִּטְרָא דְּיַעֲקֹב. וְאַף עַל גַּב דְּאוֹקְמוּהָ, וְכֹלָּא חַד בְּרָזָא דְּחָכְמְתָא.

47. At that time, the Holy One, blessed be He, will intensify energy above so as to shine well upon the moon, THE NUKVA. As it is written: "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days" (Yeshayah 30:26). Thus will Supernal Light be added to her own. Then all the dead, BURIED in the dust, will be stirred INTO LIFE.

47. וּבְהַהוּא זִמְנָא, יִתְעַר קוּדְשָׁא בְּרִיךְ הוּא אִתְעֲרוּתָא עִלָּאָה, לְאַנְהָרָא לָהּ לְסִיהֲרָא כִּדְקָא יָאוֹת, כד״א וְהָיָה אוֹר הַלְּבָנָה כְּאוֹר הַחַמָּה וְאוֹר הַחַמָּה יִהְיֶה שִׁבְעָתַיִם כְּאוֹר שִׁבְעַת הַיָּמִים. וּבְגִין כָּךְ יִתּוֹסַף בָּהּ רוּחַ עִלָּאָה, וּבְגִין כָּךְ יִתְעָרוּן כְּדֵין כָּל אִינּוּן מֵיתַיָּא דְּאִינּוּן גּוֹ עַפְרָא.

48. He calls him "servant" (masculine form), THOUGH THIS ALLUDES TO THE NUKVA, for the secret path to his Master's keys is in his hand. THUS, THE PERFECTION OF THE NUKVA IS MADE KNOWN THROUGH HIM, HER MESSENGER. The same applies to the verse: "And Avraham said to the...servant," (Beresheet 24:2) who is the moon, NAMELY THE NUKVA, as we have learned. AND SHE IS REVEALED THROUGH Matatron, the servant messenger of his Master. THEREFORE THE WORD "SERVANT" WAS USED IN BOTH PLACES.

48. וְדָא הוּא עַבְדִּי, רָזָא דְּמַפְתְּחָן דְּמָארֵיהּ בִּידֵיהּ, כד״א וַיֹּאמֶר אַבְרָהָם אֶל עַבְדּוֹ, דָּא סִיהֲרָא כְּמָה דְּאִתְּמַר, מטטרו״ן דְּאִיהוּ עָבֵד שְׁלִיחָא דְּמָארֵיהּ.

49. "The eldest of his house" (Beresheet 24:2), REFERS TO MATATRON, WHO IS CALLED 'OLD', as in "I have been young, and now am old" (Tehilim 37:25). THE MINISTER OF THE WORLD 'WHO IS MATATRON?' SAID THIS PHRASE. "That ruled over all that he had" (Beresheet 24:2), as all the colors: green, white, and red, are reflected in him.

49. זְקַן בֵּיתוֹ, כד״א נַעַר הָיִיתִי גַּם זָקַנְתִּי. הַמּוֹשֵׁל בְּכָל אֲשֶׁר לוֹ, בְּגִין דְּכָל גְּוָונִין אִתְחַזְּוָן בֵּיהּ, יָרו״ק, וְחִוָּו״ר, וְסוּמ״ק.

50. "Put, I pray you, your hand under my thigh" (Ibid.) refers to the righteous, NAMELY, TO YESOD. Since he is the existence AND LIFE of the world WHEN HE HOLDS ON TO YESOD, this servant is appointed to bring life to the dwellers of the dust. And he becomes perfected through the supernal spirit to return spirits and souls to their places, in the skeletons and putrefied cadavers underneath the ground.

50. שִׂים נָא יָדְךָ תַּחַת יְרֵכִי, דָּא הוּא צַדִּיק, רָזָא דְּמִלָּה, קְיוּמָא דְּעַלְמָא, דְּהָא כְּדֵין, הַאי עֶבֶד מְמַנָּא בְּרָזָא עִלָּאָה, לְאַחְיָיא לוֹן לְדַיְּירֵי עַפְרָא, וְיִתְעַבִּיד שְׁלִיחָא בְּרוּחָא דִּלְעֵילָא, וְלַאֲתָבָא רוּחִין וְנִשְׁמָתִין לְאַתְרַיְיהוּ, לְאִינּוּן גּוּפֵי דְּאִתְבְּלוּ וְאִתְרְקָבוּ תְּחוֹת עַפְרָא.

51. "And I will make you swear by Hashem, the Elohim of heaven" (Beresheet 24:3). HE SAID THAT IT IS WRITTEN: "And I will make you swear." What is the meaning of, "I will make you swear"? HE ANSWERS THAT IT MEANS he will be clothed in the secret of the seven Supernal Lights--CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT--FOR they are the secret of supernal perfection. ACCORDING TO HIS EXPLANATION, "SWEAR," DERIVED FROM THE ROOT SHIN BET AYIN, IS DERIVED FROM 'SEVEN' (Heb. sheva: Shin-Bet- Ayin). "That you shall not take a wife," refers to the body underneath the ground, IN THE GRAVE, which now rises from the dust AND IS CALLED A 'WIFE'. All those who were buried and deserved to be interred in the Land of Yisrael shall be the first to rise to life, as has been explained in relation to the verse: "The dead men of your people shall live," (Yeshayah 26:19) referring to the dead in the Land of Yisrael. THEN, "my dead body shall arise," (Ibid.) meaning the dead outside Yisrael. For all that, only the bodies of the children of Yisrael, buried IN THE LAND OF YISRAEL, shall rise, but not bodies from other nations, which defile the land.

51. וְאַשְׁבִּיעֲךָ בַּיי׳ אֱלֹהֵי הַשָּׁמַיִם. וְאַשְׁבִּיעֲךָ, מַאי וְאַשְׁבִּיעֲךָ. לְאִתְלַבְּשָׁא בְּרָזָא דְּשַׁבַּע נְהוֹרִין עִלָּאִין, דְּאִינּוּן רָזָא דְּשְׁלִימוּ עִלָּאָה. אֲשֶׁר לֹא תִקַּח אִשָּׁה דָּא הוּא גּוּפָא דְּתַחוֹת עַפְרָא, דְּאִית לֵיהּ קְיוּמָא לַאֲקָמָא מֵעַפְרָא, דְּכָל אִינּוּן דְּאִתְקְבְרוּ בָּהּ, וּזְכוּ לְאִתְקְבְרָא בְּאַרְעָא דְּיִשְׂרָאֵל, אִינּוּן יִתְעָרוּן בְּקַדְמֵיתָא, כְּמָה דְּאוֹקִימְנָא, דִּכְתִיב יִחְיוּ מֵתֶיךָ, בְּקַדְמֵיתָא אִלֵּין מֵתִין דְּאַרְעָא דְּיִשְׂרָאֵל. נְבֵלָתִי יְקוּמוּן, אִינּוּן מֵתִין דִּשְׁאָר אַרְעָאן. וְעַל דָּא, לְאִינּוּן גּוּפֵיהוֹן דְּיִשְׂרָאֵל דְּאִתְקְבְרוּ תַּמָּן, וְלָא לְגוּפֵי דִּשְׁאָר עַמִּין עע״ז, דְּאִסְתָּאֲבָא אַרְעָא מִינַיְיהוּ.

52. וְעַל דָּא אֲשֶׁר לֹא תִקַּח אִשָּׁה לִבְנִי. מַאי לִבְנִי. דְּכָל נִשְׁמָתִין דְּעַלְמָא דְּנָפְקֵי מֵהַהוּא נָהָר דְּנָגִיד וְנָפֵיק, אִינּוּן בְּנִין לְקוּדְשָׁא בְּרִיךְ הוּא, וְעַל דָּא אֲשֶׁר לֹא תִקַּח אִשָּׁה: דָּא גּוּפָא. לִבְנִי: דָּא נִשְׁמָתָא. מִבְּנוֹת הַכְּנַעֲנִי: אִלֵּין גּוּפִין דְּעַמִּין עע״ז, דְּזַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְנַעֲרָא לוֹן מֵאַרְעָא קַדִּישָׁא, כד״א וְיִנָּעֲרוּ רְשָׁעִים מִמֶּנָּה. כְּמַאן דְּמְנַעֵר טַלִּיתָא מִזּוּהֲמָא דִּילָהּ.

52. Therefore, in the verse: "That you shall not take a wife to my son," what is meant by "my son"? HE ANSWERS THAT all the souls in the world that come from the river which flows out FROM EDEN, WHICH IS YESOD, are the children of the Holy One, blessed be He. Therefore, "that you shall not take a wife," means a body; "to my son" refers to the soul; "of the daughters of the Cna'an," are the bodies of the heathen nations, which the Holy One, blessed be He, will shake out of the Holy Land. As it is written: "That the wicked might be shaken out of it," (Iyov 38:13) as dirt is shaken out of a garment.

53. כִּי אֶל אַרְצִי וְאֶל מוֹלַדְתִּי תֵּלֵךְ. אַרְצִי: דָּא הִיא אַרְעָא קַדִּישָׁא, דְּאִיהוּ קַדְמָאָה לְכָל שְׁאָר אַרְעִין, כְּמָה דְאִתְּמַר. וְע״ד כִּי אֶל אַרְצִי וְאֶל מוֹלַדְתִּי, כֵּיוָן דְּאָמַר אֶל אַרְצִי, מַהוּ וְאֶל מוֹלַדְתִּי, אֶלָּא אֶל אַרְצִי, כְּמָה דְאִתְּמַר, וְאֶל מוֹלַדְתִּי אִלֵּין אִינּוּן יִשְׂרָאֵל.

53. "But you shall go to my country, and to my kindred" (Beresheet 24:4). In this verse, "my country" is the Holy Land, which precedes all other countries, as we have learned. Of the verse, "But you shall go to my country, and to my kindred," HE ASKS: WHY REPEAT "my kindred" after saying, "my country?" HE ANSWERS: "My country" is THE HOLY LAND, as we said and "my kindred" are the children of Yisrael!

54. תָּא חֲזֵי, מַה כְּתִיב, וַיִּקַּח הָעֶבֶד, כְּמָה דְאִתְּמַר. עֲשָׂרָה גְּמַלִּים: אִלֵּין אִינּוּן עֲשָׂרָה דַרְגִּין, דְּהַאי עֶבֶד שָׁלְטָא עֲלַיְיהוּ, כְּגַוְונָא דִלְעֵילָא. מִגְּמַלֵּי אֲדֹנָיו: דְּאִינּוּן כְּהַהוּא גַוְונָא מַמָּשׁ, כְּמָה דְאִתְּמַר, וְהַאי עֶבֶד שָׁלְטָא וְאִתְתַּקַּן בְּהוֹ.

54. It is written: "And the servant took..." (Beresheet 24:10). As we have learned, THIS IS A REFERENCE TO MATATRON; "ten camels" are the ten grades, which the servant governs. They are a likeness to the above, LIKE THE GRADES OF ATZILUT. "Of the camels of his master" means they bear a likeness to his master's camels--THAT IS, THE GRADES OF THE NUKVA OF ATZILUT, HIS MASTER, as we have learned. And this servant rules over them and is established through them.

55. וְכָל טוּב אֲדֹנָיו בְּיָדוֹ: כָּל הַהוּא טִיבוּ רֵיחִין עִלָּאִין, דְּנָפְקֵי מִגּוֹ אִינּוּן נְהוֹרִין וּבוֹצִינִין עִלָּאִין. וְכָל טוּב אֲדוֹנָיו, הַהוּא שִׁמּוּשָׁא דְשִׁמְשָׁא, דְּאִתְמַשְׁכָא בָּהּ בְּסִיהֲרָא.

55. "For all the goods of his master were in his hand" (Beresheet 24:10), refers to the goodness and the lofty fragrance issued from the Supernal Lights and candles. ANOTHER EXPLANATION OF, "for all the goods of his master were in his hand," is that it refers to the union of the sun, ZEIR ANPIN, which is attracted to the moon, THE NUKVA. FOR THROUGH HIM OCCURS THE UNION OF MALE AND FEMALE.

56. וַיָּקָם וַיֵּלֶךְ אֶל אֲרַם נַהֲרַיִם: דָּא אֲתַר דְּאַרְעָא קַדִּישָׁא, דְּבָכַת תַּמָּן רָחֵל, כַּד חָרֵיב בֵּי מַקְדְּשָׁא. וַיַּבְרֵךְ הַגְּמַלִּים מִחוּץ לָעִיר אֶל בְּאֵר הַמָּיִם, לְאִתְתַּקְפָא חֵילָהָא בְּתוּקְפָהָא כְּדְקָא יָאוֹת, עַד לָא תֵּיעוֹל לַאֲקָמָא לוֹן לְאִינּוּן גּוּפִין.

56. "And he arose, and went to Aram-naharayim" (Beresheet 24:10), the place in the Holy Land where Rachel wept when the Temple was destroyed. "And he made his camels kneel down outside the city by a well of water" (Beresheet 24:11), for he wanted to add to her strength before raising and reviving the bodies.

57 לְעֵת עֶרֶב, מַאי לְעֵת עֶרֶב. דָּא עֶרֶב שַׁבָּת, דְּאִיהוּ זִמְנָא דְאֶלֶף שְׁתִיתָאָה. לְעֵת עֶרֶב: כד״א, וְלַעֲבוֹדָתוֹ עֲדֵי עָרֶב. וּכְתִיב כִּי יִנָּטוּ צִלְלֵי עָרֶב.

57. In the verse: "At the time of evening" (Beresheet 24:11), WHAT TIME IS REFERRED TO? HE REPLIED: It is Shabbat eve, NAMELY YESOD, the era of the sixth millennium. FOR THE SIX DAYS OF CREATION ARE THE SECRETS OF 6,000 YEARS AND THE SIXTH DAY, SHABBAT EVE, CORRESPONDS TO THE SIXTH MILLENNIUM, ON WHICH DAY RESURRECTION WILL OCCUR. In the phrase, "At the time of evening," why say "time"? It should have said, 'AT EVENING.' HE ANSWERS: It conveys the meaning of, "And to his labor until the evening" (Tehilim. 104:23), and "For the shadows of the evening are lengthened" (Yirmeyah 6:4). THESE VERSES ARE THE SECRETS OF THE JUDGMENTS REVEALED DURING THE EVENING. "AT THE TIME OF EVENING" ALSO ALLUDES TO THE SECRET OF YESOD, WHICH THE SERVANT HAS MENDED.

58. לְעֵת צֵאת הַשּׁוֹאֲבוֹת: דְּהַהוּא זִמְנָא, זְמִינִין לְמֵיקַם וְלַאֲחָיָיא בְּקַדְמֵיתָא, מִכָּל שְׁאָר בְּנֵי עַלְמָא, אִינּוּן דְּשָׁאֲבֵי מֵימוֹי דְאוֹרַיְיתָא, בְּגִין דְּאִתְעַסְּקוּ לְשָׁאֲבָא מִמֵּימֵי דְאוֹרַיְיתָא, וְאִתְתַּקְּפוּ בְּאִילָנָא דְחַיֵּי, וְאִינּוּן יִפְקוּן בְּקַדְמֵיתָא, דְּאִילָנָא דְחַיֵּי גָּרְמָא לוֹן דִּיקוּמוּן בְּקַדְמֵיתָא, כְּמָא דְאִתְּמַר.

58. In the verse: "At the time that the women go out to draw water" (Beresheet 24:11), they draw the water of the Torah. At that time, they will be resurrected before any other man because, by drawing the water of the Torah, they are strengthened by the Tree of Life. Thus, they will come out first at the resurrection of the dead, as the Tree of Life causes them to be the first to rise.

59. וּבְנוֹת אַנְשֵׁי הָעִיר יוֹצְאוֹת, מַאי יוֹצְאוֹת. כד"א, וְאֶרֶץ רְפָאִים תַּפִּיל, דְּזַמִּינָא אַרְעָא לְמִפְלַט מִנָּהּ, כָּל גּוּפִין דְּאִינּוּן בְּגַוָּהּ, וְעַל דָּא כְּתִיב יוֹצְאוֹת. לְשָׁאוֹב מַיִם: לְנַטְלָא נִשְׁמָתָא, וּלְקַבְּלָא לָהּ כִּדְקָא יָאוֹת, מִתַּקְנָא מֵאַתְרָהּ, כִּדְקָא חָזֵי.

59. "And the daughters of the men of the city come out" (Beresheet 24:13). HE ASKS: What is meant by "come out?" HE ANSWERS: It has the same meaning as: "and the earth shall cast out the shades of the dead" (Yeshayah 26:19). That is, it will cast out all the bodies that are in it. Therefore, it is written: "come out," WHICH ALLUDES TO THE BODIES THAT WILL BE CAST OUT BY THE EARTH AT THE TIME OF RESURRECTION. The words, "to draw water," MEAN to accept and properly receive a soul so that it will be perfected.

60. וְהָיָה הַנַּעֲרָה אֲשֶׁר אֹמַר אֵלֶיהָ הַטִּי נָא כַדֵּךְ וְאֶשְׁתֶּה, בְּגִין דְּהָא אִתְּמַר, דְּכָל אִינּוּן נִשְׁמָתִין דְּעַלְמָא, דְּאִתְקַיְּימוּ בְּהַאי עַלְמָא, וְאִשְׁתַּדְּלוּ לְמִנְדַּע לְמָארֵיהוֹן בְּרָזָא דְחָכְמְתָא עִלָּאָה, אִיהִי סָלְקַת וְאִתְקַיְּימַת בְּדַרְגָּא עִלָּאָה, עַל כָּל אִינּוּן דְּלָא אִתְדַּבְּקוּ, וְלָא יָדְעוּ, וְאִינּוּן אִתְקַיְּימוּן בְּקַדְמֵיתָא. וְדָא הוּא שְׁאֵלְתָּא, דְּקָאִים הַהוּא עֶבֶד לְמִנְדַּע וּלְמִשְׁאַל, בַּמֶּה אִתְעַסְּקַת הַהִיא נִשְׁמָתָא, בְּהַאי עָלְמָא.

60. "And let it come to pass that the girl to who I shall say, 'Let down your pitcher, I pray you, that I may drink'..." (Beresheet 24:14). We have learned that every soul that strove in this world to know its Master by means of the mysteries of divine wisdom, will rise to the highest grade--a grade higher than all the souls who neither conceived nor attained knowledge. These will be the first to revive. This is the question that the servant wished to ask so that he could determine what the soul dealt with in this world, AND THUS LEARN WHETHER IT IS WORTHY OF BEING RESURRECTED FIRST. THIS IS THE MEANING OF, "LET DOWN YOUR PITCHER, I PRAY YOU, THAT I MAY DRINK."

61. וְאָמְרָה אֵלַי גַּם אַתָּה שְׁתֵה, אַנְתְּ בָּעֵי לְמִשְׁתֵּי וּלְאִתְשַׁקְיָא בְּקַדְמֵיתָא וּבַתְרָךְ וְגַם לִגְמַלֶּיךָ אַשְׁקֶה, בְּגִין דְּכָל אִינּוּן שְׁאָר רְתִיכִין, אַף עַל גַּב דְּאִתְשַׁקְיָין מֵהַאי דַרְגָּא, כֻּלְּהוּ אִתְשַׁקְיָין מִפּוּלְחָנָא דְצַדִּיקַיָּיא, דְּיָדְעֵי פּוּלְחָנָא דְמָארֵיהוֹן כִּדְקָא יָאוֹת. דְּצַדִּיקַיָּיא יָדְעֵי לְסַפְּקָא לְכָל דַּרְגָּא וְדַרְגָּא כִּדְקָא יָאוֹת, וְעַל דָּא וְגַם לִגְמַלֶּיךָ אַשְׁקֶה, וַדַּאי הִיא הָאִשָּׁה אֲשֶׁר הוֹכִיחַ יי׳ לְבֶן אֲדֹנִי. וַדַּאי הַהִיא אִיהוּ גּוּפָא, דְּאִזְדַּמַּן לְהַהִיא נִשְׁמָתָא עִלָּאָה.

61. "And she will say to me 'You may also drink'..." (Beresheet 24:44). You need to drink and receive water yourself first. After [I have served] you: "I will also draw for your camels," because these other Chariots, although they are watered through this grade, are watered mainly from the worship of the righteous, who know well how to serve their Master. For the righteous know how to nourish each grade properly. Therefore, if she says, "I will also draw for your camels," then "she shall be the woman whom Hashem has appointed for my master's son," the body which is surely appointed to that Supernal Soul.

62. תָּא חֲזֵי, דְּהָא אִתְּמַר דְּתֵיאוּבְתָּא דְּדְכוּרָא לְגַבֵּי נוּקְבָא, עָבִיד נִשְׁמָתָא, וְתֵיאוּבְתָּא דְנוּקְבָא לְגַבֵּי דְכוּרָא, סָלְקָא וְאִתְעָרַב בַּהֲדָהּ דְּלְעֵילָא, וְאִתְכְּלִיל דָּא בְּדָא, וְעָבִיד נִשְׁמָתָא, וּבְגִין כָּךְ הִיא הָאִשָּׁה, דָּא הוּא גּוּפָא וַדַּאי, דְּאִיהוּ זִמְנָא, לְהַהוּא רְעוּתָא דְנִשְׁמָתָא, דְּנָפְקָא מִן דְּכוּרָא.

62. Come and behold: we learned that the male yearns for the female, BY WHICH THE ILLUMINATION OF CHOCHMAH IS DRAWN FROM THE NUKVA, and a soul is created. The female yearns for the Male, BY WHICH CHASSADIM ARE DRAWN FROM THE MALE, who rises and mingles WITH THE SOUL upward. Thus, they become included within one another, THE CHOCHMAH OF THE FEMALE WITH THE CHASSADIM OF THE MALE. This forms the soul, THAT IS, COMPLETES IT. From this procedure, THE SERVANT DIVINED THAT IF SHE SAYS 'DRINK' (WHICH ALLUDES TO DRAWING THE CHOCHMAH), 'I WILL ALSO DRAW FOR YOUR CAMELS', NAMELY CONTINUING THE FLOW OF CHASSADIM--then she is indeed the woman, the body, who will execute the wishes of the soul issuing from the male, WHICH IS ZEIR ANPIN, INCLUDING BOTH CHOCHMAH AND CHASSADIM.

63. These bodies will be raised TO LIFE earlier, as we have said. After these are revived, all other bodies outside Yisrael will be raised into perfect existence and resurrected with the renewal of the moon, FOR THE LIGHT OF THE MOON WILL THEN BE AS THE LIGHT OF THE SUN. The world will then be renewed as before. At that time, it is written: "Let Hashem rejoice in his works" (Tehilim 104:31).

63. וְאִינּוּן גּוּפִין זְמִינִין לְאַתְעָרָא בְּקַדְמֵיתָא כִּדְאֲמָרָן. וּלְבָתַר דְּאִלֵּין יְקוּמוּן, יְקוּמוּן כָּל אָחֳרָנִין דְּבִשְׂאָר אַרְעָאן, וְיִתְקַיְּימוּן בְּקִיּוּמָא שְׁלִים, וְיִתְחַדְּתוּן בְּחַדְתּוּתָא דְּסִיהֲרָא, וְיִתְחַדֵּשׁ עָלְמָא כְּמִלְּקַדְּמִין, וּכְדֵין כְּתִיב בְּהַהוּא זִמְנָא יִשְׂמַח יי׳ בְּמַעֲשָׂיו.

64. Therefore, "Behold, my servant shall prosper," MEANS THAT THE SERVANT, MATATRON, WILL KNOW how to return each soul to its own place, THAT IS, TO THE BODY WORTHY OF IT, as was said. "He shall be exalted and extolled, and be very high" (Yeshayah 52:13), on the side of all those supernal grades.

64. וּבְגִין כָּךְ, הִנֵּה יַשְׂכִּיל עַבְדִּי, לְאַהֲדָרָא נִשְׁמָתִין כָּל חַד וְחַד לְאַתְרֵיהּ. יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד, מִסִּטְרָא דְּכָל אִינּוּן דַּרְגִּין עִלָּאִין כִּדְקָאֲמָרָן.

65. "Just as many were astonished at you, saying, 'Surely his visage is too marred to be that of a man, and his form to be that of the sons of man'" (Yeshayah 52:14). Come and behold: we have learned that when the Temple was destroyed and the Shechinah exiled to foreign countries, it is written: "Behold, the mighty ones shall cry outside; ambassadors of peace shall weep bitterly" (Yeshayah 33:7). They all wept for her, they mourned and grieved for the Shechinah who went from her place into exile. EXILE changes her and her husband, ZEIR ANPIN, WHO withholds his light, FOR THERE IS NO ONE TO SHINE UPON, as it is written: "The sun shall be darkened in his going forth" (Yeshayah 13:10). Therefore, "his visage is too marred to be that of a man." Another explanation of the verse, "Surely his visage is too marred to be that of a man," is that it refers to the servant MATATRON, WHO AT THE TIME OF EXILE WAS changed in form and colors, which were GREEN, WHITE, RED.

65. כַּאֲשֶׁר שָׁמְמוּ עָלֶיךָ רַבִּים כֵּן מִשְׁחַת מֵאִישׁ מַרְאֵהוּ וְתֹאֳרוֹ מִבְּנֵי אָדָם, תָּא חֲזֵי, דְּהָא אִתְּמַר, דְּכַד אִתְחָרַב בֵּי מַקְדְּשָׁא, וּשְׁכִינְתָּא אִתְגְּלֵי בְּגוֹ אַרְעָאן נוּכְרָאִין בֵּינַיְיהוּ, מַה כְּתִיב, הֵן אֶרְאֶלָּם צָעֲקוּ חוּצָה מַלְאֲכֵי שָׁלוֹם מַר יִבְכָּיוּן, כֻּלְּהוּ בְּכוֹ עַל דָּא, וּקְשִׁירוּ בְּכִיָּה וְאֶבְלָא, וְכָל דָּא עֲלָה דִּשְׁכִינְתָּא דְּאִתְגַּלְיָיא מֵאַתְרָהּ, וְכַמָּה דְּאִיהִי מִשְׁתַּנִּית מִכַּמָּה דַּהֲוַת, אוֹף הָכֵי בַּעֲלָהּ, לָא נָהֵיר נְהוֹרֵיהּ, וְאִשְׁתַּנֵּי מִכַּמָּה דַּהֲוָה, דִּכְתִיב חָשַׁךְ הַשֶּׁמֶשׁ בְּצֵאתוֹ, וְעַל דָּא כְּתִיב כֵּן מִשְׁחַת מֵאִישׁ מַרְאֵהוּ.

66. Yet another explanation of, "Surely his visage is too marred to be that of a man," is that it has the same meaning as the verse: "I clothe the heavens with blackness, and I make sackcloth their covering" (Yeshayah 50:3). From the day the Temple was destroyed, the heavens, MEANING ZEIR ANPIN, did not hold their light. The secret is that blessings dwell only where there are Male and Female, as has been explained in relation to the verse: "Male and Female He created them. And Elohim blessed them" (Beresheet 1:27-28). But in exile, where male and female are not united, it is written: "His visage is too marred to be that of a man" (Yeshayah 52:14).

66. דָּבָר אַחֵר כֵּן מִשְׁחַת מֵאִישׁ מַרְאֵהוּ, מֵהַאי עֶבֶד, דְּאִשְׁתַּנֵּי דְּיוֹקְנֵיהּ וּגְוָונֵיהּ מִכַּמָּה דַּהֲוָה. דָּבָר אַחֵר כֵּן מִשְׁחַת מֵאִישׁ מַרְאֵהוּ, כד״א אַלְבִּישׁ שָׁמַיִם קַדְרוּת וְשַׂק אָשִׂים כְּסוּתָם. דְּהָא מִיּוֹמָא דְּאִתְחָרַב בֵּי מַקְדְּשָׁא, לָא קָיְימוּ שָׁמַיִם בְּנְהוֹרָא דִלְהוֹן, וְרָזָא דְּמִלָּה, בִּרְכָאן לָא שָׁרְיָין, אֶלָּא בַּאֲתַר דְּאִשְׁתַּכְּחוּ דְּכַר וְנוּקְבָא, וְאוֹקְמוּהָ כד״א זָכָר וּנְקֵבָה בְּרָאָם וַיְבָרֶךְ אֹתָם. וּבְגִין כָּךְ מִשְׁחַת מֵאִישׁ מַרְאֵהוּ.

67. It is similar to the meaning of: "The righteous perished," (Yeshayah 57:1) which does not read 'perishes' or 'will perish', but rather "perished" ('is lost'), WHICH MEANS THAT THE RIGHTEOUS LOST HIS BLESSINGS. For blessings abide only where male and female are united.

67. וְדָא הוּא כְּמָה דִּכְתִיב, הַצַּדִּיק אָבַד, אָבוּד אוֹ נֶאֱבַד, לֹא נֶאֱמַר, אֶלָּא אָבַד, דְּלָא שַׁרְיָין בִּרְכָאן, אֶלָּא בַּאֲתַר דְּאִשְׁתַּכְּחוּ דְּכַר וְנוּקְבָא כַּחֲדָא, כְּמָה דְּאִתְּמַר.

68. Therefore, when the male is not with the female, the souls released FROM HER are different than those issued when the sun, ZEIR ANPIN, was united with the moon, THE NUKVA, as we learned. FOR AS ZEIR ANPIN AND NUKVA WERE CHANGED DURING THE EXILE, SO THE SOULS OF THEIR OFFSPRING WERE DIFFERENT FROM THE PREVIOUS ONES. Of this, it is written: "These are the generations of Ya'akov: Yosef..." (Beresheet 37:2). AFTER YOSEF BECAME LIKE YA'AKOV AND THE SUN UNITED WITH THE MOON, THE VIRTUE OF THE SOULS IS ELEVATED. BUT THEY CHANGE DURING EXILE.

68. בְּהַהוּא זִמְנָא, דְּלָא אִשְׁתַּכַּח דְּכוּרָא בַּהֲדָהּ, וּכְדֵין כָּל אִינּוּן נִשְׁמָתִין דְּנָפְקִי, כֻּלְּהוּ הֲוֵי לְהוֹ שִׁנּוּיָא, מִכַּמָּה דַּהֲווֹ בְּזִמְנָא דְּשִׁמְשָׁא אִתְחַבַּר בְּסִיהֲרָא, כְּמָה דְּאִתְּמַר. וְעַל דָּא אֵלֶּה תּוֹלְדוֹת יַעֲקֹב יוֹסֵף וגו׳ וְאִתְּמַר.

69. "...and the lad..." (Beresheet 37:2) means that because their union is never broken, the righteous, WHICH IS YESOD, and righteousness, WHICH IS THE NUKVA, are constantly together. The Nukva is described with the same attributes as the male, WITH THE ADDITION OF THE FEMALE SUFFIX. FOR EXAMPLE: HE IS WISE, SHE IS WISDOM; HE IS MIGHTY, SHE IS MIGHT; HE IS A KING; SHE IS A KINGDOM. And the male is described with the same attributes as the Nukva. As it is written: "And the lad (Heb. na'ar)..."; AS THE NUKVA IS CALLED 'GIRL' (HEB. NA'ARAH), SO IS Yesod CALLED 'LAD'.

69. וְהוּא נַעַר, בְּגִין דְּלָא מִתְפָּרְשִׁין לְעָלְמִין, צַדִּי״ק וְצֶדֶ״ק כַּחֲדָא אִינּוּן, כְּמָה דְּאִיהִי אִתְקְרִיאַת בִּשְׁמָא דִּדְכוּרָא, הָכֵי נָמֵי אִתְקְרֵי אִיהוּ, בִּשְׁמָא דִילָהּ, דִּכְתִיב וְהוּא נַעַר.

70. "...with the sons of Bilhah, and the sons of Zilpah" (Beresheet 37:2). YOSEF is found within them, all TWELVE TRIBES, EVEN IN THE SONS OF THE HANDMAIDS, THE HIND PARTS OF THE SHECHINAH. He renews them appropriately and delights them with his mirth, for all branches and leaves OF THE SHECHINAH are blessed by his joy; THAT IS, EVEN THE HIND PARTS OF THE SHECHINAH, WHICH ARE CALLED 'LEAVES'--IN ACCORDANCE WITH THE VERSE: "WHOSE LEAF SHALL NOT WITHER" (YECHEZKEL 47:12)--ARE PERFECTED THROUGH HIM.

70. אֶת בְּנֵי בִלְהָה וְאֶת בְּנֵי זִלְפָּה, בְּכֻלְּהוּ קַיְּימָא לְחַדְּתָא לוֹן כִּדְקָא יָאוֹת, וּלְאִשְׁתַּעְשָׁעָא לוֹן בְּחֶדְוָה דִילֵיהּ. דְּכֻלְּהוּ עַנְפִּין, וְכֻלְּהוּ עָלִין, כֻּלְּהוּ אִתְבָּרְכִין בְּחֶדְוָה דִילֵיהּ.

71. "And these are the generations of Ya'akov: Yosef..." (Beresheet 37:2). We have learned that Ya'akov's image was reproduced in Yosef. Thus, everything that happened to Ya'akov also happened to Yosef. They shared the same path, according to the secret of the letter Vav--THE FIRST VAV BEING THE SECRET OF YA'AKOV, TIFERET, AND THE SECOND, THE FULLY SPELLED VAV, BEING THE SECRET OF YOSEF, YESOD. And they walk together--AS THEY SOUND LIKE ONE WHEN THE VAV IS PRONOUNCED--because they share one meaning and image.

71. אֵלֶּה תּוֹלְדוֹת יַעֲקֹב יוֹסֵף, כְּמָה דְּאִתְּמַר, דְּכָל דְּיוֹקְנָא דְיַעֲקֹב, הֲוָה בֵּיהּ בְּיוֹסֵף, וְכָל מַה דְּאֵירַע לְהַאי, אֵירַע לְהַאי, וְתַרְוַוּיְיהוּ כַּחֲדָא אָזְלֵי, וְדָא הוּא רָזָא דְאָת ו״ו, דְּאָזְלֵי תַּרְוַוּיְיהוּ כַּחֲדָא, בְּגִין דְּאִינּוּן רָזָא חָדָא, וּדְיוֹקְנָא חָדָא.

72. "...and Yosef brought to his father their evil report" (Beresheet 37:2). As has been explained, he told his father that they ate raw meat cut from a living animal. HE INSISTED THAT the sons of the handmaids were part of the twelve tribes. Thus, how could the sons of Leah treat them with contempt and also eat flesh from a living animal, thereby transgressing the commandment of their Master to the sons of Noah? As it is written: "But flesh with its life, which is its blood, you shall not eat" (Beresheet 9:4). Could they have eaten and thus transgressed their Master's commandment? HE ANSWERS: Yosef told this by his own invention, and was therefore punished for it.

72. וַיָּבֵא יוֹסֵף אֶת דִּבָּתָם רָעָה, הָא אוֹקְמוּהָ, דַּהֲוָה אָמַר לַאֲבוּי עֲלַיְיהוּ, דַּהֲווֹ אָכְלֵי שַׁיְיפָא מִבַּעֲלֵי חַיִּין, כַּד אִינּוּן חַיִּין. וַיָּבֵא יוֹסֵף אֶת דִּבָּתָם רָעָה, וְכִי הָא בְּמִנְיָינָא הֲווֹ, אִינּוּן בְּנֵי שְׁפָחוֹת, הֵיךְ הֲווֹ מְזַלְזְלִין בְּהוֹן בְּנֵי לֵאָה וְהֵיךְ הֲווֹ אָכְלִין אֵבֶר מִן הַחַי, וַהֲווֹ עָבְרִין עַל פִּקּוּדָא דְמָארֵיהוֹן, דְּהָא פַּקִּיד עַל בְּנֵי נֹחַ פִּקּוּדָא דָא, כד״א אַךְ בָּשָׂר בְּנַפְשׁוֹ דְּמוֹ לֹא תֹאכֵלוּ, וְאִינּוּן הֲווֹ אָכְלֵי לֵיהּ, וְעָבְרִין עַל פִּקּוּדָא דְמָארֵיהוֹן. אֶלָּא, יוֹסֵף הֲוָה קָאֲמַר, וְעַל דָּא אִתְעַנַּשׁ.

73. According to one explanation, Rabbi Yehuda said: Yosef's "evil report" is that they cast their eyes upon the daughters of the land, which is CONSIDERED TO BE evil because IT ALLOWED the unholy grades to nourish the Side of Defilement.

73. רִבִּי יְהוּדָה אָמַר, אֶת דִּבָּתָם רָעָה, כְּמָה דְּאוֹקְמוּהָ, דְּיַהֲבֵי עֵינַיְיהוּ בִּבְנוֹת אַרְעָא, וְדָא הוּא דִּבָּתָם רָעָה לֵינָקָא לְכָל אִינּוּן דַּרְגִּין דְּלָא קַדִּישִׁין, דְּאַתְיָין מִסִּטְרָא מְסָאֲבָא.

6. "Now Yisrael loved Yosef"

Using the story of Yosef and his many-colored coat as an analogy, Rabbi Elazar discusses the spiritually privileged position of the children of Israel and the enmity this inspires in idolatrous nations. We learn that Ya'akov's love for Yosef over his brothers, and the coat that he gave Yosef, was the immediate cause of the Exile itself, which is, in turn, shown to be a parable of human history.

The Relevance of this Passage

The children of Israel are designated as the Chosen People in response to the measure of their internal Vessel--the Desire to Receive--which is more intense than that of other nations. For this reason, they are the channel through which the Light of The Creator emerges into our world. When the Desire to Receive is directed towards the self alone, there is a lack of Light in our world, and this instigates negative repercussions from other nations. These other nations sense the lack of Light, which creates enmity between them and the children of Israel, and is ultimately the cause for the continuing Exile. Thus, Exile is both a personal and an historical occurrence. When the hardships of life reach their extreme, this is a spiritual connection to the Exile of the children of Israel, which exists to this very day. The Exile is also an effect of our failure to direct our desires towards

positive and sharing causes. The spiritual forces of liberation present in this passage can hasten both our personal redemption and also the Final Redemption of the entire world.

74. "Now Yisrael loved Yosef more than all his children, because he was the son of his old age; and he made him a striped shirt" (Beresheet 37:3). Rabbi Elazar began the discussion with the verse: "Come, My people, enter you into your chambers, and shut your doors about you: hide yourself for a little moment, until the indignation be overpassed" (Yeshayah 26:20). Come and behold: how much did the Holy One, blessed be He, love the children of Yisrael? He had more love for them than for all the other heathen nations. Thus, He warned them and guarded them in their actions.

74. וְיִשְׂרָאֵל אָהַב אֶת יוֹסֵף מִכָּל בָּנָיו כִּי בֶן זְקֻנִים הוּא לוֹ וְעָשָׂה לוֹ כְּתֹנֶת פַּסִּים. רִבִּי אֶלְעָזָר פָּתַח וַאֲמַר, לֵךְ עַמִּי בֹּא בַחֲדָרֶיךָ וּסְגֹר דְּלָתְךָ בַּעֲדֶךָ חֲבִי כִּמְעַט רֶגַע עַד יַעֲבֹר זַעַם. לֵךְ עַמִּי בֹּא בַחֲדָרֶיךָ. תָּא חֲזֵי, כַּמָּה קוּדְשָׁא בְּרִיךְ הוּא רָחִים לוֹ לְיִשְׂרָאֵל, וּבְגִין רְחִימוּתָא דִלְהוֹן, דְּרָחֵים לוֹן עַל כָּל עַמִּין עעכו"ם, אַזְהַר לוֹן, וּבְעֵי לְנַטְרָא לוֹן, בְּכָל מַה דְּאִינוּן עָבְדִין.

75. Come and behold: Judgment hovers about the world three times a day. During these times, it behooves a man to take heed and be watchful lest Judgment shall fall on him. This is so at specific times, as has already been explained.

75. תָּא חֲזֵי, תְּלַת זִמְנִין אִית בְּיוֹמָא, דְּדִינָא שַׁרְיָא בְּעַלְמָא, וְכַד אָתֵי הַהוּא זִמְנָא, מִבְּעֵי לֵיהּ לְבַר נָשׁ, לְאִזְדַּהֲרָא, וּלְאִסְתַּמְרָא, דְּלָא יִפְגַּע בֵּיהּ הַהוּא דִינָא, וְאִינוּן זִמְנִין יְדִיעָן, וְהָא אוֹקְמוּהָ.

76. The three times are when morning comes and Avraham is awakened into the world, where he holds on to Judgment, so that he is attached to it. Within the first three hours, Judgment is driven from its place to be awakened within Ya'akov, until the time is come for Minchah. Then, the lower Judgment is stirred to be attached to the upper Judgment. Then one Judgment joins another, and it behooves us to be on our guard.

76. בְּגִין דְּהָא כַּד סָלִיק צַפְרָא, אַבְרָהָם אִתְעַר בְּעַלְמָא, וְאָחִיד לֵיהּ לְדִינָא לְקַשְׁרָא לֵיהּ בַּהֲדֵיהּ, וּבְשֵׁירוּתָא דִתְלַת שָׁעֵי קַמַּיְיתָא, נָטִיל דִּינָא מֵאַתְרֵיהּ, לְאַתְעָרָא בֵּיהּ בְּיַעֲקֹב, עַד דְּאִתְעַר צְלוֹתָא דְמִנְחָה, דְּאַהֲדַר דִּינָא לְאַתְרֵיהּ, וְאִתְעַר דִּינָא דְלַתַּתָּא, לְאִתְקַשְׁרָא בְּדִינָא דְלְעֵילָא, דְּהָא כְּדֵין אִתְקַשַּׁר דִּינָא בְּדִינָא, וּבְעֵי לְאִזְדַּהֲרָא.

77. Moreover, when Judgment is upon the world and death is in the marketplace, no man should walk alone in a public place, as has been explained elsewhere. Man should shut himself in and never venture out, as Noach did when he shut himself in the ark to avoid being found in the presence of the Angel of Destruction.

77. תּוּ, כַּד דִּינָא אִתְעַר בְּעַלְמָא, וּמוֹתָא אִשְׁתַּכַּח בְּמָתָא, לָא לִיבְעֵי לֵיהּ לְבַר נָשׁ לְמֵיהַךְ יְחִידָאי בְּשׁוּקָא, וְהָא אוֹקִימְנָא מִלֵּי, אֶלָּא בָּעֵי לְאַסְגָּרָא גַּרְמֵיהּ, דְּלָא יִפּוֹק לְבַר, כְּמָה דְאוֹקְמוּהָ בְּנֹחַ, דְּאַסְגַּר גַּרְמֵיהּ בְּתֵיבוּתָא, דְּלָא יִשְׁתַּכַּח קַמֵּי מְחַבְּלָא.

78. Therefore: "Come, my people, enter you into your chambers..." (Yeshayah 26:20) MEANS shut yourself inside YOUR HOUSE, "and shut your doors about you," so as not to be seen by the Destroying Angel. "Hide yourself for a little moment, until the anger be over passed," because after the Judgment has past, the Angel of Destruction has no permission to harm you.

78. וְעַל דָּא, לֵךְ עַמִּי בֹּא בַחֲדָרֶיךָ, אַסְגַּר גַּרְמָךְ. וּסְגֹר דְּלָתְךָ בַּעֲדֶךָ, דְּלָא יִתְחַזֵּי קַמֵּיהּ דִּמְחַבְּלָא. חֲבִי כִּמְעַט רֶגַע עַד יַעֲבֹר זַעַם, דְּבָתַר דְּאַעֲבַר דִּינָא לֵית לֵיהּ רְשׁוּ לִמְחַבְּלָא לְחַבָּלָא.

79. Come and behold: it is the affection that the Holy One, blessed be He, harbors for Yisrael and His drawing them near Him THAT CAUSES the other heathen nations to hate Yisrael. For they are kept away from the Holy One, blessed be He, while Yisrael are near.

79. תָּא חֲזֵי, דְּקוּדְשָׁא בְּרִיךְ הוּא בְּגִין רְחִימוּתָא דְּאִיהוּ רָחֵים לוֹן לְיִשְׂרָאֵל, וְקָרֵיב לוֹן לְגַבֵּיהּ, כָּל שְׁאָר עַמִּין עכו"ם שָׂנְאִין לוֹן לְיִשְׂרָאֵל, בְּגִין דְּאִינוּן מִתְרַחֲקִין, וְיִשְׂרָאֵל קְרֵיבִין.

80. וְתָא חֲזֵי, בְּגִין רְחִימוּתָא דִּרְחֵים יַעֲקֹב לְיוֹסֵף יַתִּיר מֵאַחוֹי, אַף עַל גַּב דְּכֻלְּהוּ הֲווֹ לֵיהּ אַחִין, מַה כְּתִיב וַיִּתְנַכְּלוּ אֹתוֹ לַהֲמִיתוֹ, כָּל שֶׁכֵּן עַמִּין עוֹבְדֵי עֲבוֹדַת כּוֹכָבִים וּמַזָּלוֹת לְיִשְׂרָאֵל.

80. Come and behold: as a result of the exceptional love Ya'akov had for Yosef, his brothers "conspired against him to slay him" (Beresheet 37:18). How much more do the idolatrous nations HATE Yisrael BECAUSE OF THE LOVE THAT THE HOLY ONE, BLESSED BE HE, HAS FOR YISRAEL ABOVE THEM?

81. תָּא חֲזֵי כַּמָּה גָּרִים לֵיהּ הַהוּא רְחִימוּתָא דִּרְחֵים לֵיהּ יַתִּיר, דְּגָרַם לֵיהּ דְּאִתְגְּלֵי מֵאֲבוֹי, וְאִתְגְּלֵי אֲבוֹי בַּהֲדֵיהּ, וְגָרַם לְהוֹ גָּלוּתָא, וְלִשְׁכִינְתָּא דְּאִתְגְּלְיָא בֵּינַיְיהוּ, וְאַף עַל גַּב דְּאִתְגְּזֵירַת גְּזֵרָה, וְאוֹקְמוּהָ דְּבְגִין כְּתֹנֶת פַּסִּים דַּעֲבַד לֵיהּ יַתִּיר, מַה כְּתִיב וַיִּרְאוּ אֶחָיו.

81. Come and behold: see what this love, which Ya'akov had for Yosef OVER HIS BROTHERS, caused. YOSEF was exiled from his father, who then joined him. By this action, he brought exile upon the tribes and the Shechinah. Although it was decreed IN THE COVENANT, THE REASON, NEVERTHELESS, WAS THAT HE LOVED HIM BETTER THAN HIS BROTHERS. It has been explained that all this happened because of the many-colored coat he made him, as it is written: "And when his brethren saw...THEY HATED HIM, AND COULD NOT SPEAK PEACEABLY TO HIM" (Beresheet 37:4).

7. "And Yosef dreamed a dream"
Rabbi Chiya discusses dreams as a form of divine revelation. Situated beneath Prophecy and Vision in the hierarchy of revelatory experiences, dreams comprise a mixture of truth and falsehood, and serve as an admonition to the dreamer. Once given, the interpretation of a dream can influence both its meaning and its fulfillment. According to Rabbi Shimon, the dreamer's awareness and interpretation is not necessary for fulfillment. The interpretation of Yosef's dream by his brothers, whereby they sealed their fate, warns us not to dismiss our dreams too quickly or to share them with those who are not friends.
The Relevance of this Passage
Reading this section raises awareness of the vital information dreams often provide to help in our spiritual development. We learn to protect ourselves against negative dream interpretations and their manifestation.

82. וַיַּחֲלֹם יוֹסֵף חֲלוֹם וגו׳, רִבִּי חִיָּא פְּתַח וַאֲמַר, וַיֹּאמֶר שִׁמְעוּ נָא דְּבָרָי אִם יִהְיֶה נְבִיאֲכֶם יי׳ בַּמַּרְאָה אֵלָיו אֶתְוַדָּע בַּחֲלוֹם אֲדַבֵּר בּוֹ. תָּא חֲזֵי, כַּמָּה דַרְגִּין לְדַרְגִּין עֲבַד קוּדְשָׁא בְּרִיךְ הוּא, וְכֻלְּהוּ קָיְימֵי דָּא עַל דָּא, דַּרְגָּא עַל דַּרְגָּא, דָּא לְעֵיל מִן דָּא, וְכֻלְּהוּ יָנְקִין אִלֵּין מִן אִלֵּין, כִּדְקָא חָזֵי לוֹן, אִלֵּין מִימִינָא וְאִלֵּין מִשְּׂמָאלָא, וְכֻלְּהוּ אִתְמַנָּן אִלֵּין עַל אִלֵּין, כֹּלָּא כִּדְקָא יָאוֹת.

82. "And Yosef dreamed a dream" (Beresheet 37:5). Rabbi Chiya opened the discussion with the verse: "And he said, 'Hear now my words: If there be a prophet among you, I, Hashem, make myself known to him in a vision, and speak to him in a dream'" (Bemidbar 12:6). Come and behold: how many grades of prophecy the Holy One, blessed be He, formed. They stand upon each other, one grade superior to another, higher than the other. They all nourish each other according to their ability, some from the right and some from the left, as is proper.

83. תָּא חֲזֵי, כָּל נְבִיאֵי דְּעַלְמָא כֻּלְּהוּ יָנְקֵי מִסִּטְרָא חָדָא, מִגּוֹ תְּרֵין דַּרְגִּין יְדִיעָן, וְאִינּוּן דַּרְגִּין הֲווֹ אִתְחַזְיָין בְּגוֹ אַסְפַּקְלַרְיָא דְּלָא נָהֲרָא, דִּכְתִיב בַּמַּרְאָה אֵלָיו אֶתְוַדָּע, מַאי הוּא מַרְאָה, כְּמָה דְּאִתְּמַר חֵיזוּ דְּכָל גְּוָונִין אִתְחַזְיָין בְּגַוָּהּ, וְדָא הִיא אַסְפַּקְלַרְיָא דְּלָא נָהֲרָא. בַּחֲלוֹם אֲדַבֵּר בּוֹ, דָּא הוּא חַד מִשִּׁתִּין בְּנְבוּאָה, כְּמָה דְּאוֹקְמוּהָ, וְאִיהוּ דַּרְגָּא שְׁתִיתָאָה מֵהַהוּא דַּרְגָּא דִּנְבוּאָה, וְאִיהוּ דַּרְגָּא דְּגַבְרִיאֵל, דְּמְמַנָּא עַל חֶלְמָא, וְהָא אִתְּמַר.

83. Come and behold: the prophets in the world are nourished from one aspect, from two known grades, NETZACH AND HOD, which are seen within the mirror (Heb. mar'ah) that has no reflection, WHICH IS THE NUKVA. As it is written: "I, Hashem make myself known to him in a vision (Heb. mar'eh)" (Bemidbar 12:6). This is the mirror that reflects all the colors, NAMELY WHITE, RED, AND GREEN, WHICH REPRESENT THE THREE COLUMNS OF ZEIR ANPIN; it is known as the 'dull mirror'. The phrase: "And speak to him in a dream" (Ibid.), refers to the sixtieth part of prophecy. As has been explained, it is Gavriel's grade, the sixth grade BENEATH the grade of prophecy, who supervises dreams.

84. תָּא חֲזֵי, כָּל חֶלְמָא דְּאִיהוּ כִּדְקָא יָאוֹת, מֵהַאי דַּרְגָּא קָא אַתְיָא, וְעַל דָּא, לֵית לָךְ חֶלְמָא, דְּלָא יִתְעָרְבוּן עִמֵּיהּ מִלִּין כְּדִיבִין, כְּמָה דְּאוֹקִימְנָא, וּבְגִין כָּךְ, מִנַּיְיהוּ קְשׁוֹט, וּמִנַּיְיהוּ כְּדִיבָן, וְלֵית לָךְ חֶלְמָא, דְּלָא אִית בֵּיהּ מֵהַאי גִּיסָא וּמֵהַאי גִּיסָא.

84. Come and behold: every well-formed dream proceeds from that grade OF THE ANGEL GAVRIEL. BECAUSE IT IS FROM AN ANGEL, every dream includes some lies. Therefore, parts of dreams are true and parts are false; no dream is without both.

85. וּבְגִין דְּאִית בֵּיהּ בְּחֶלְמָא כֹּלָּא כִּדְאֲמָרָן, כָּל חֶלְמִין דְּעַלְמָא, אָזְלִין בָּתַר פִּשְׁרָא דְּפוּמָא, וְאוֹקְמוּהָ דִּכְתִיב, וַיְהִי כַּאֲשֶׁר פָּתַר לָנוּ כֵּן הָיָה, מ"ט, בְּגִין דְּאִית בֵּיהּ בְּחֶלְמָא כְּדִיבוּ וּקְשׁוֹט, וּמִלָּה שָׁלְטָא עַל כֹּלָּא, וּבְגִין כָּךְ, בָּעֵי חֶלְמָא פִּשְׁרָא טָבָא. רִבִּי יְהוּדָה אָמַר, בְּגִין דְּכָל חֶלְמָא, מִדַּרְגָּא דִלְתַתָּא אִיהוּ, וְדִבּוּר שָׁלְטָא עֲלֵיהּ, וּבְגִין כָּךְ כָּל חֶלְמָא אָזְלָא בָּתַר פִּשְׁרָא.

85. Because a dream has both TRUE AND FALSE ELEMENTS, all the dreams in the world follow verbal interpretations, as was explained in relation to the verse: "And it came to pass, as he interpreted to us, so it was" (Beresheet 41:13); FOR IT COMES TO PASS ACCORDING TO ITS OWN INTERPRETATION. What is the reason? A dream contains truth and lies; hence, the words of interpretation prevail over everything, in that they determine WHETHER THE TRUE OR THE FALSE PART SHALL PREVAIL. A dream therefore needs a favorable interpretation. Rabbi Yehuda said that because a dream is of a lower grade, THAT OF THE ANGEL GAVRIEL, and speech, THE SECRET OF THE NUKVA, has power OVER THE ANGEL, dreams follow their own interpretations--WHICH COME FROM THE ASPECT OF SPEECH AND PROCEED FROM THE NUKVA, CALLED 'SPEECH', RULING OVER THE ANGEL GAVRIEL'.

86. פְּתַח וְאָמַר, בַּחֲלוֹם חֲזִיוֹן לַיְלָה בִּנְפֹל תַּרְדֵּמָה עַל אֲנָשִׁים בִּתְנוּמוֹת עַלֵּי מִשְׁכָּב אָז יִגְלֶה אֹזֶן אֲנָשִׁים וּבְמוֹסָרָם יַחְתֹּם. תָּא חֲזֵי, כַּד סָלִיק בַּר נָשׁ לְעַרְסֵיהּ, מִבָּעֵי לֵיהּ, לְאַמְלָכָא עֲלֵיהּ מַלְכוּתָא דִשְׁמַיָּא בְּקַדְמֵיתָא, וּלְבָתַר יֵימָא חַד פְּסוּקָא דְּרַחֲמֵי, וְאוֹקְמוּהָ חַבְרַיָּיא, בְּגִין דְּהָא כַּד בַּר נָשׁ נָאֵים עַל עַרְסֵיהּ, הָא נִשְׁמָתֵיהּ נַפְקָא מִנֵּיהּ, וְאָזְלָא וְשָׁטְיָא לְעֵילָא, כָּל חַד וְחַד כְּפוּם אָרְחֵיהּ וְהָכֵי סָלִיקַת, כְּמָה דְּאִתְּמַר.

86. He continued with the verse: "In a dream, in a vision of the night, when deep sleep falls upon men, in slumbering upon the bed, then He opens the ears of men, and with discipline seals their instruction" (Iyov 33:15-16). Come and behold: when man lies in his bed, he should first acknowledge the Kingdom of Heaven over him, then utter a verse of mercy. The friends explained that when a man sleeps in his bed, his soul leaves him to soar above, each soul according to its own way.

87. מַה כְּתִיב בַּחֲלוֹן חֲזִיוֹן לַיְלָה, כַּד בְּנֵי נָשָׁא שָׁכְבֵי בְּעַרְסַיְיהוּ נָיְימִין, וְנִשְׁמָתָא נָפְקַת מִנַּיְיהוּ, הה"ד בִּתְנוּמוֹת עַלֵּי מִשְׁכָּב, אָז יִגְלֶה אֹזֶן אֲנָשִׁים, וּכְדֵין קוּדְשָׁא בְּרִיךְ הוּא אוֹדַע לָהּ לְנִשְׁמָתָא, בְּהַהוּא דַּרְגָּא דְּקַיְימָא עַל חֶלְמָא, אִינּוּן מִלִּין דִּזְמִינִין לְמֵיתֵי עַל עָלְמָא, אוֹ אִינּוּן מִלִּין, כְּפוּם אִינּוּן הִרְהוּרִין דְּלִבֵּיהּ, בְּגִין דְּבַר נָשׁ נָטֵיל אָרְחָא דְּתוֹכְחֵי דְּעָלְמָא.

87. When people fall asleep in their beds, the soul departs. "In slumbering upon the bed, then He opens the ears of men." Thus, the Holy One, blessed be He, reveals to the soul through the grade in charge of dreams, NAMELY GAVRIEL, what will happen in the world in the future, or that which corresponds to his innermost thoughts, THAT IS, TRUTH, LIES, OR BOTH. Thus, through admonition, a man receives knowledge of things to come. FOR THIS REASON, HE IS TOLD OF FUTURE EVENTS.

88. בְּגִין דְּהָא לָא מוֹדְעִין לֵיהּ לְבַר נָשׁ, בְּעוֹד דְּאִיהוּ קָאֵים בְּתוֹקְפָא דְגוּפָא, כִּדְקָאֲמָרָן, אֶלָּא מַלְאָכָא אוֹדַע לְנִשְׁמָתָא, וְנִשְׁמָתָא לְבַר נָשׁ, וְהַהוּא חֶלְמָא אִיהוּ מִלְּעֵילָא, כַּד נִשְׁמָתִין נָפְקִין מִגּוּפֵי, וְסָלְקִין כָּל חַד וְחַד כְּפוּם אָרְחֵיהּ.

88. A man is not given this knowledge while the body is strong. The angel informs the soul, and the soul informs the man. The dream comes TO THE SOULS from above, when the souls depart from the body and ascend, each according to its merit.

89. וְכַמָּה דַרְגִּין עַל דַּרְגִּין, בְּרָזָא דְחֶלְמָא, כֻּלְּהוּ בְּרָזָא דְחָכְמְתָא. וְתָא חֲזֵי, חֲלוֹם דַּרְגָּא חָדָא, מַרְאָה דַּרְגָּא חָדָא, נְבוּאָה דַּרְגָּא חָדָא, וְכֻלְּהוּ דַּרְגִּין לְדַרְגִּין אִלֵּין עַל אִלֵּין.

89. How many grades are in the secret of the dream, in the secret of wisdom? Come and behold: a dream is one grade, a vision is another, and a prophecy a third. All these grades are in ascending order; THE DREAM IS BENEATH THE VISION, AND THE VISION IS BENEATH THE PROPHECY.

90. וַיַּחֲלֹם יוֹסֵף חֲלוֹם וַיַּגֵּד לְאֶחָיו וַיּוֹסִפוּ עוֹד שְׂנֹא אֹתוֹ, עַל חֲלוֹמוֹתָיו. מֵהָכָא, דְּלָא מִבָּעֵי לֵיהּ לְבַר נָשׁ לְמֵימַר חֶלְמֵיהּ, בַּר לְהַהוּא בַּר נָשׁ דִּרְחֵים לֵיהּ, וְאִי לָאו, אִיהוּ גָּרֵים לֵיהּ, דְּאִי הַהוּא חֶלְמָא מִתְהַפֵּךְ לְגַוְונָא אָחֳרָא, אִיהוּ גָּרֵים לְסַלְקָא.

90. "And Yosef dreamed a dream, and told it to his brethren: and they hated him yet the more" (Beresheet 37:5). From this, we learn that a man should tell his dream only to someone who loves him. If the listener does not LOVE HIM, he shall bring evil upon him; for if the dream changes, he is the reason that THE TRUE MEANING OF THE DREAM is not fulfilled, BECAUSE OF HIS INCORRECT INTERPRETATION.

91. תָּא חֲזֵי, דְּיוֹסֵף אִיהוּ אֲמַר חֶלְמָא לַאֲחוּהִי, וְעַל דָּא גָּרְמוּ לֵיהּ לְסַלְקָא חֶלְמֵיהּ, תְּרֵין וְעֶשְׂרִין שְׁנִין דְּאִתְעַכַּב, רִבִּי יוֹסֵי אֲמַר, מְנָלָן, דִּכְתִיב וַיּוֹסִיפוּ עוֹד שְׂנֹא אוֹתוֹ, מַאי שְׂנֹא אוֹתוֹ, דְּגָרְמוּ לֵיהּ קַטְרוּגִין בְּדָא.

91. Come and behold: Yosef told his dream to his brothers WHO DID NOT LOVE HIM, and so fulfillment of the dream was delayed 22 years. Rabbi Yosi asked: How do we know THAT HATRED PREVENTED THE DREAM FROM BEING CARRIED OUT? From the words: "and they hated him yet the more" (Beresheet 37:8). This hatred caused accusations to be brought against him, AND THE DREAM WAS DELAYED FOR 22 YEARS.

92. מַה כְּתִיב וַיֹּאמֶר אֲלֵיהֶם שִׁמְעוּ נָא הַחֲלוֹם הַזֶּה אֲשֶׁר חָלָמְתִּי, דְּבָעָא מִנַּיְיהוּ דְּיִשְׁמְעוּן לֵיהּ. וְאִיהוּ אוֹדַע לְהוֹ הַהוּא חֶלְמָא, דְּאִלְמָלֵא אִינּוּן דְּאַהֲפָכוֹ לֵיהּ לְגַוְונָא אָחֳרָא, הָכֵי אִתְקַיַּים, וְאִינּוּן אֲתִיבוּ וַאֲמָרוּ הֲמָלֹךְ תִּמְלֹךְ עָלֵינוּ אִם מָשׁוֹל תִּמְשֹׁל בָּנוּ, מִיָּד אֲמָרוּ לֵיהּ פִּשְׁרָא דְּחֶלְמָא, וְגָזְרוּ גְּזֵרָה, וּבְגִין כָּךְ וַיּוֹסִיפוּ עוֹד שְׂנֹא אוֹתוֹ.

92. It is written: "And he said to them, 'Hear, I pray you, this dream which I have dreamed'" (Beresheet 37:6). He begged them to listen to him, yet were it not for them, who gave the dream a different meaning, it would have come true. But they answered: "'Shall you indeed reign over us? Or shall you indeed have dominion over us?'" (Beresheet 37:8). In their answer, they gave its interpretation, AND TURNED ITS MEANING OF REIGN AND DOMINION INTO SOMETHING ELSE. They decreed THAT HE SHOULD NOT REIGN OVER THEM, and it is therefore written: "And they hated him yet the more," MEANING THEY CAUSED ACCUSATIONS TO BE BROUGHT AGAINST HIM.

93 ר׳ חִיָּא וְרִבִּי יוֹסֵי, הֲווֹ שְׁכִיחֵי קַמֵּיהּ דְּר׳ שִׁמְעוֹן, אֲמַר רִבִּי חִיָּא, הָא תְּנִינָן חֶלְמָא דְּלָא אִתְפַּשַּׁר, כְּאִגַּרְתָּא דְּלָא מִתְקְרֵיָא, אִי בְּגִין דְּאִתְקַיַּים וְאִיהוּ לָא יָדַע, אוֹ דְּלָא אִתְקַיַּים כְּלָל. אֲמַר לֵיהּ אִתְקַיַּים וְלָא אִתְיְדַע, דְּהָא הַהוּא חֶלְמָא, חֵילָא תַּלְיָא עֲלֵיהּ, וְאִיהוּ לָא אִתְיְדַע, וְלָא יְדִיעַ אִי אִתְקַיַּים, אִי לָא אִתְקַיַּים.

93. Rabbi Chiya and Rabbi Yosi were with Rabbi Shimon. Rabbi Chiya said: We have learned an uninterpreted dream resembles an unopened letter. HE ASKS: Does this mean that the dream comes true without the dreamer being conscious of it, or that it does not come true at all? He answers: IT MEANS THAT the dream comes true, but the dreamer does not know it. For there is a power dwelling upon the dream WHICH FORCES IT TO COME TRUE. Only the dreamer is not aware whether the dream comes true or not, JUST AS ONE DOES NOT KNOW THE CONTENTS OF AN UNOPENED LETTER.

94. וְלֵית לָךְ מִלָּה בְּעַלְמָא, דְּעַד לָא יֵיתֵי לְעַלְמָא, דְּלָאו אִיהוּ תַּלְיָיא בְּחֶלְמָא, אוֹ עַל יְדָא דְּכָרוֹזָא, דְּהָא אִתְּמַר, דְּכָל מִלָּה וּמִלָּה עַד לָא יֵיתֵי לְעַלְמָא, מַכְרְזֵי עֲלֵיהּ בְּרָקִיעַ, וּמִתַּמָּן אִתְפַּשַּׁט בְּעַלְמָא, וְאִתְיְהֵיב עַל יְדָא דְּכָרוֹזָא, וְכֹלָּא בְּגִין דִּכְתִיב כִּי לֹא יַעֲשֶׂה יי׳ אֱלֹהִים דָּבָר כִּי אִם גָּלָה סוֹדוֹ אֶל עֲבָדָיו הַנְּבִיאִים, בְּזִמְנָא דִנְבִיאִים אִשְׁתַּכְּחוּ בְּעַלְמָא, וְאִי לָאו, אַף עַל גַּב דִּנְבוּאָה לָא שַׁרְיָא, חַכִּימֵי עֲדִיפֵי מִנְּבִיאִים, וְאִי לָא, אִתְיְהֵיב בְּחֶלְמָא, וְאִי לָאו, בְּצִפָּרֵי שְׁמַיָּא מִשְׁתַּכְּחֵי מִלָּה, וְהָא אוֹקְמוּהָ.

94. Everything that happens in the world depends on a dream or a proclamation before it becomes reality. We have learned that before any matter enters the world, a proclamation resounds in heaven, from where it is spread throughout the world. It is done by a crier, as it is written: "Surely Hashem Elohim will do nothing without revealing His secret to His servants the prophets" (Amos 3:7). This was when there were prophets in the world. When the prophets were gone, sages took their places. And when THE SAGES were gone, the future was announced by a dream--and if not BY A DREAM, through birds in the sky, as has been already explained.

8. "And his brothers went to feed"

This section touches upon the role of providence in the story of Yosef and especially of his sale into slavery-since, when Yosef's brothers sold him, they were in collaboration with the Shechinah.

The Relevance of this Passage

The longest and strongest master-slave relationship is that between man and his ego. All of us are in bondage to our reactive whims and egocentric desires. We are also prisoners of other people's perceptions of us. Our ego is our taskmaster--and the ego is so good at its job, most of us don't even realize we are in bondage. Therefore, the Light of The Creator will send us challenging opportunities to provoke our ego and highlight our self-centeredness. The Light of this passage opens our eyes and shows us the way to freedom by allowing us to recognize life's hardships for what they really-opportunities to rise above the power of impulse and effect inner transformation.

95. וַיֵּלְכוּ אֶחָיו לִרְעוֹת אֶת צֹאן אֲבִיהֶם בִּשְׁכֶם. רִבִּי שִׁמְעוֹן אָמַר, לִרְעוֹת צֹאן אֲבִיהֶם מִבָּעֵי לֵיהּ, מַאי אֶ״ת. נָקוּד מִלְּעֵילָא, לְאַסְגָּאָה עִמְּהוֹן שְׁכִינְתָּא, דְּאִיהִי עִמְּהוֹן שַׁרְיָא, בְּגִין דְּאִינּוּן הֲווֹ עֲשָׂרָה, דְּהָא יוֹסֵף לָא הֲוָה עִמְּהוֹן, וּבִנְיָמִין אִיהוּ זְעֵיר בְּבֵיתָא, וּבְגִין כָּךְ אִינּוּן הֲווֹ עֲשָׂרָה, וְכַד אָזְלוּ, הֲוַת שְׁכִינְתָּא בֵּינַיְיהוּ, וְעַל דָּא נָקוּד מִלְּעֵילָא.

95. "And his brothers went to feed their father's flock in Shchem" (Beresheet 37:12). Rabbi Shimon asked: Why is the particle Et ('the') added? HE ANSWERS: THE PREPOSITION Et has dots over it, which represent the Shechinah, FOR THE SHECHINAH, NAMED 'ET', dwelt with them as they were a group of ten. WHEREVER THERE ARE TEN MEN, THE SHECHINAH HOVERS ABOVE THEM. They were ten because Yosef was not with them and little Binyamin was at home. When they went, the Shechinah was among them, for which reason there are dots ABOVE THE PARTICLE ET.

96. וּבְגִין כָּךְ בְּזִמְנָא דְזַבִּינוּ לֵיהּ לְיוֹסֵף, אִשְׁתַּתְּפוּ כֻּלְּהוּ בַּהֲדֵי שְׁכִינְתָּא, וְאַשְׁתִּיפוּ לָהּ בַּהֲדַיְיהוּ, כַּד עֲבִידוּ אוֹמָאָה, וְעַד דְּאִתְגַּלְיָיא מִלָּה דְיוֹסֵף, לָא שַׁרְיָא שְׁכִינְתָּא עֲלֵיהּ דְיַעֲקֹב.

96. For that reason, they were in collaboration with the Shechinah when they sold Yosef; they made her a partner to their oath and made her vow NOT TO REVEAL THE SALE OF YOSEF. Thus, until THE SALE OF Yosef was made known, the Shechinah did not rest upon Ya'akov.

97 וְאִי תֵּימָא דִשְׁכִינְתָּא לָא אִשְׁתַּכְּחַת עִמְּהוֹן, תָּא חֲזֵי, דִּכְתִיב שֶׁשָּׁם עָלוּ שְׁבָטִים שִׁבְטֵי יָהּ עֵדוּת לְיִשְׂרָאֵל לְהוֹדוֹת לְשֵׁם יי׳, כֻּלְּהוּ צַדִּיקֵי וַחֲסִידֵי, קִיּוּמָא דְכָל עַלְמָא, קִיּוּמָא אִינּוּן לְעֵילָא וְתַתָּא.

97. If you say that the Shechinah was not with THE TRIBES, come and behold the verse: "There the tribes used to go up, the tribes of Yah, an appointed practice for Yisrael to give thanks to the name of Hashem" (Tehilim 122:4). They were all just and pious, the sustenance of the inhabitants of the world, FOR THE WHOLE WORLD ENDURED THANKS TO THEM both above and below, IN THE UPPER AND LOWER WORLDS.

9. "O Jerusalem, built"

This section begins with a brief discussion of the preordained roles of David and Solomon in the construction of the temple, and then proceeds to address the relationship between the terrestrial Jerusalem and the heavenly Jerusalem. It is, we see, mirrored by the relationship of the children of Israel to the Upper and Lower Worlds.

The Relevance of this Passage

Our planet contains many spiritual energy centers that serve as portals through which the supernal Light of the Upper World flows into our dimension. Israel is the energy center of the entire planet. The city of Jerusalem is the energy source of Israel. The Temple is the primal source of energy for Jerusalem, and the Holy of Holies is the Fountainhead of spiritual energy for the Temple. Reading this passage connects us to Jerusalem,

the Temple and ultimately, to the Holy of Holies. It ensures that all our prayers, deeds, and meditations draw their Light from this wellspring of spiritual energy.

98. He then quoted the verse: "I was glad when they said to me, 'Let us go into the house of Hashem'" (Tehilim 122:4). It has been explained that David said this when he set his heart on building the Temple, as it is written: "And it was in the heart of David, my father, to build a house for the name of Hashem, the Elohim of Yisrael" (I Melachim 8:17). But then it is written: "Yet you shall not build the house; but your son that shall come forth out of your loins, he shall build the house to My Name" (I Melachim 8:19). All the children of Yisrael knew that and asked: When will David die so that his son Solomon can rise and build the Temple, as "our feet are standing within your gates, O Jerusalem" (Tehilim 122:2), and we will go up to offer sacrifices?

98. פְּתַח וַאֲמַר שָׂמַחְתִּי בְּאוֹמְרִים לִי בֵּית יי׳ נֵלֵךְ. הַאי קְרָא אוֹקְמוּהָ, דְּדָוִד הֲוָה עִם לִבֵּיהּ לְמִבְנֵי בֵּיתָא, כד״א וַיְהִי עִם לְבַב דָּוִד אָבִי לִבְנוֹת בַּיִת לְשֵׁם יי׳ וגו׳. וּלְבָתַר מַה כְּתִיב, רַק אַתָּה לֹא תִבְנֶה הַבַּיִת כִּי אִם בִּנְךָ הַיּוֹצֵא מֵחֲלָצֶיךָ הוּא יִבְנֶה הַבַּיִת לִשְׁמִי, וְכָל יִשְׂרָאֵל הֲווֹ יָדְעֵי דָא, וַהֲווֹ אָמְרוּ, אֵימָתַי יָמוּת דָּוִד, וְיָקוּם שְׁלֹמֹה בְּרֵיהּ וְיִבְנֶה בֵּיתָא, וּכְדֵין עוֹמְדוֹת הָיוּ רַגְלֵינוּ בִּשְׁעָרַיִךְ יְרוּשָׁלִַם, כְּדֵין נֵיסַק וְנַקְרִיב תַּמָּן קָרְבָּנִין.

99. For all that they used to ask, 'When will this old man die?' David was nevertheless "glad," and rejoiced on account of his son, who, it was said, would reign in his stead and carry out the building the Temple. Then he began to praise THE SHECHINAH, saying: "O Jerusalem, built as a city that is joined together" (Tehilim. 122:3).

99. וְעִם כָּל דָּא, אַף עַל גַּב דַּהֲווֹ אָמְרוּ אֵימָתַי יָמוּת סָבָא דָא, כְּדֵין שָׂמַחְתִּי וְחֶדְוָה הֲוָה לִי, בְּגִין בְּרִי, דַּהֲווֹ אָמְרֵי דִּבְרִי יָקוּם תְּחוֹתִי, לְמִגְמַר פִּקּוּדָא לְמִבְנֵי בֵיתָא, כְּדֵין שָׁרֵי וְשַׁבַּח לָהּ, וַאֲמַר יְרוּשָׁלִַם הַבְּנוּיָה כְּעִיר שֶׁחֻבְּרָה לָהּ יַחְדָּו.

100. We learned that the Holy One, blessed be He, formed the terrestrial Jerusalem, THE NUKVA, in the image of the heavenly Jerusalem, BINAH, with each facing the other, FOR THE NUKVA IS ESTABLISHED WITH ALL THE AMENDMENTS OF BINAH. As it is written: "In the place, Hashem, which You have made for you to dwell in" (Shemot 15:17). "Built" means that the Holy One, blessed be He, will cause Jerusalem to descend from above, completely BUILT. Therefore, HE SAYS "built." "That is joined together," as has already been explained. HE SAID: It should have been 'are joined', IN THE PLURAL. HE ANSWERS: The mother, BINAH, joined her daughter, THE NUKVA, and they became as one. HENCE IT IS WRITTEN IN THE SINGULAR, as has been explained.

100. תְּנַן, עֲבַד קוּדְשָׁא בְּרִיךְ הוּא יְרוּשָׁלִַם לְתַתָּא, כְּגַוְונָא דִלְעֵילָא, וְדָא מִתְתַּקְנָא, לְקֻבֵּל דָּא, דִּכְתִיב מָכוֹן לְשִׁבְתְּךָ פָּעַלְתָּ יי׳. הַבְּנוּיָה: דְּזַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְנַחֲתָא לָהּ יְרוּשָׁלִַם דִּלְעֵילָא כִּדְקָא יָאוֹת, וּבְגִין כָּךְ הַבְּנוּיָה. שֶׁחֻבְּרָה לָהּ יַחְדָּו, וְהָא אוֹקְמוּהָ, שֶׁחֻבְּרָה שֶׁחִבְּרוּ מִבָּעֵי לֵיהּ. אֶלָּא דְּאִתְחַבְּרַת אִמָּא בִּבְרַתָּא, וַהֲווֹ כַּחֲדָא, וְאוֹקְמוּהָ.

101. "There the tribes used to go up..." (Tehilim 122:4). They sustain the world and support the lower world. And not just the lower world, but also the upper world, as it is written: "The tribes of Yah, an appointed practice (also: 'testimony') for Yisrael"-precisely, "for Yisrael." Because the children of Yisrael support the lower world, they bear testimony above IN THE UPPER WORLD. All this is to thank the Holy One, blessed be He, on all sides, as it is written: "To give thanks to the name of Hashem" (Ibid.).

101. וְאִתְּמַר. שֶׁשָּׁם עָלוּ שְׁבָטִים, אִלֵּין אִינּוּן קַיּוּמָא דְעַלְמָא, וְתִקּוּנָא דְעַלְמָא תַּתָּאָה, וְלָא תֵימָא דְעַלְמָא תַּתָּאָה בִּלְחוֹדוֹי, אֶלָּא אֲפִילוּ דְעַלְמָא עִלָּאָה, דִּכְתִיב שִׁבְטֵי יָהּ עֵדוּת לְיִשְׂרָאֵל, לְיִשְׂרָאֵל דַּיְיקָא, בְּגִין דְּאִינּוּן קַיּוּמָא לְתַתָּא, סַהֲדוּתָא אִינּוּן לְעֵילָא, וְכֹלָּא לְהוֹדוֹת לְשֵׁם יי׳, לְאוֹדָאָה שְׁמֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, לְכָל סִטְרִין, דִּכְתִיב לְהוֹדוֹת לְשֵׁם יי׳.

10. "And a certain man found him"

This section addresses the role of providence in the sale of Yosef to the Egyptians and illustrates our inability to interpret events and their causal relationships as positive or negative, since we are ignorant of their role in God's preordained design.

The Relevance of this Passage

The selling of Yosef into slavery, and his subsequent rise from the status of prisoner to the second in command of Egypt, alludes to our ability to take control over the physical reality and triumph over our most base desires, thereby freeing our souls. The strength to accomplish this is aroused within us by the liberating Light set aflame by these Kabbalistic verses. In addition, we become more cognizant of our limited perspectives on life, particularly when hardships strike. Just as Yosef's imprisonment was a dire and tragic predicament that was eventually turned into triumph, our afflictions can be transformed into conquests given the right state of enlightened consciousness. That is, the foresight and wisdom to see beyond the immediate circumstances. Enlightenment is thus awakened in us by the lessons and Light emitted through the luminous letters of the Hebrew language appearing in this passage.

102. "And a certain man found him, and behold, he was wandering in the field; and the man asked him, saying, 'What are you seeking?'" (Beresheet 37:15). It is written earlier: "And Yisrael said to Yosef, 'Do not your brothers feed the flock in Shchem? Come, and I will send you to them'" (Ibid. 13). Why did the perfected Ya'akov, who loved Yosef better than his other sons and knew that his brothers hated him, send Yosef to them? HE ANSWERS: Because he knew they were righteous, he did not distrust them. The Holy One, blessed be He, caused all this to carry out the decree he made TO AVRAHAM in the Covenant, between the pieces.

102. וַיִּמְצָאֵהוּ אִישׁ וְהִנֵּה תֹעֶה בַּשָּׂדֶה וַיִּשְׁאָלֵהוּ הָאִישׁ לֵאמֹר מַה תְּבַקֵּשׁ. מַה כְּתִיב לְעֵילָא, וַיֹּאמֶר יִשְׂרָאֵל אֶל יוֹסֵף הֲלוֹא אַחֶיךָ רֹעִים בִּשְׁכֶם לְכָה וְאֶשְׁלָחֲךָ אֲלֵיהֶם. וְכִי יַעֲקֹב שְׁלִימָא, דַּהֲוָה רָחֵים לֵיהּ לְיוֹסֵף מִכָּל בְּנוֹי, וְהוּא יָדַע דְּכָל אֲחוֹי הֲווֹ סָנְאִין לֵיהּ, אַמַּאי שַׁדַּר לֵיהּ לְגַבַּיְיהוּ, אֶלָּא אִיהוּ לָא חָשִׁיד עֲלַיְיהוּ, דַּהֲוָה יָדַע דְּכֻלְּהוּ הֲווֹ זַכָּאִין, וְלָא חָשִׁיד לוֹן, אֶלָּא גָּרִים קוּדְשָׁא בְּרִיךְ הוּא כָּל דָּא, בְּגִין לְקַיְּימָא גְּזֵרָה דְּגָזַר בֵּין הַבְּתָרִים.

103. We have found it stated in ancient books that it was imperative that the sons of Ya'akov have mastery over Yosef before he descended to Egypt. For if he had gone there before they dominated him, the Egyptians, would have ruled over Yisrael in perpetuity, AND YISRAEL WOULD NOT HAVE BEEN ABLE TO LEAVE. THEREFORE, it came to pass that HIS BROTHERS were Yosef's masters and sold him as a slave. THUS, when Yosef was later crowned king of Egypt, Yisrael ruled over them all. FOR THEY OBTAINED MASTERY OVER YOSEF, THEIR KING, BY SELLING HIM TO BE A SLAVE. IT WAS AS IF THEY RULED OVER THE EGYPTIANS THEMSELVES. THIS WEAKENED EGYPTIAN POWER AND ENABLED YISRAEL TO BE FREED FROM IT.

103. אַשְׁכַּחְנָא בְּסִפְרֵי קַדְמָאֵי, דְּבָעְיָין אִלֵּין בְּנֵי יַעֲקֹב, לְשַׁלְּטָאָה עֲלוֹי, עַד לָא יֵחוֹת לְמִצְרַיִם, דְּאִילּוּ הוּא יֵחוֹת לְמִצְרַיִם וְאִינּוּן לָא שָׁלְטוּ בֵּיהּ בְּקַדְמֵיתָא, יְכֹלֵי מִצְרָאֵי לְשַׁלְּטָאָה לְעָלְמִין עֲלַיְיהוּ דְּיִשְׂרָאֵל, וְאִתְקַיְּימָא בֵּיהּ בְּיוֹסֵף, דְּאִזְדַּבַּן לְעַבְדָּא, וְאִינּוּן שָׁלְטוּ עֲלוֹי, וְאַף עַל גַּב דְּיוֹסֵף הֲוָה מַלְכָּא לְבָתַר, וּמִצְרָאֵי הֲווֹ עָבְדִין לֵיהּ, אִשְׁתַּכְּחוּ יִשְׂרָאֵל דְּשָׁלְטוּ עַל כֻּלְּהוּ.

104. Come and behold: Yosef was the Supernal Covenant, YESOD OF ZEIR ANPIN, and as long as the Covenant, YOSEF, endured, the Shechinah lived within Yisrael in peace. Once Yosef, the Supernal Covenant, was gone from the world AND SOLD AS A SLAVE, the Covenant, the Shechinah, and Yisrael all went into exile. This has been explained in connection with the verse: "Now there arose a new king over Egypt, who knew not Yosef" (Shemot 1:8). THIS INDICATES THAT HIS RANK HAD BEEN REVOKED AND HE WENT INTO EXILE. The Holy One, blessed be He, caused all this, and it happened as it had to.

104. תָּא חֲזֵי, דְּיוֹסֵף דְּאִיהוּ בְּרִית עִלָּאָה, כָּל זִמְנָא דְּאִתְקַיֵּים בְּרִית, שְׁכִינְתָּא אִתְקַיֵּים בַּהֲדַיְיהוּ דְּיִשְׂרָאֵל בְּשָׁלָם, כַּדְקָא יָאוֹת, כֵּיוָן דְּאִסְתַּלַּק יוֹסֵף בְּרִית עִלָּאָה מֵעָלְמָא, כְּדֵין בְּרִית, שְׁכִינְתָּא, וְיִשְׂרָאֵל כֻּלְּהוּ בְּגָלוּתָא נָפְקוּ, וְהָא אוֹקִימְנָא דִּכְתִיב, וַיָּקָם מֶלֶךְ חָדָשׁ עַל מִצְרַיִם אֲשֶׁר לֹא יָדַע אֶת יוֹסֵף, וְכֹלָּא הֲוָה מֵעִם קוּדְשָׁא בְּרִיךְ הוּא, כַּדְקָא יָאוֹת.

105. "And a certain man found him" refers to Gavriel. It has been explained here that it is written: "And a certain man found him," and elsewhere it is written: "The man Gavriel, whom I had seen in the vision at the beginning" (Daniel 9:21). BY ANALOGY, WE LEARN THAT THE MAN IN THE FIRST SENTENCE IS ALSO GAVRIEL, and "he was wandering" (Beresheet 37:15) in every way, for trusting his brothers, for seeking fraternity but not obtaining it, and for looking for them without finding them. Therefore, "the man asked him, saying, 'What are you seeking?'"

105. תָּא חֲזֵי, וַיִּמְצָאֵהוּ אִישׁ, דָּא גַּבְרִיאֵל, וְאוֹקְמוּהָ כְּתִיב הָכָא וַיִּמְצָאֵהוּ אִישׁ, וּכְתִיב הָתָם וְהָאִישׁ גַּבְרִיאֵל אֲשֶׁר רָאִיתִי בֶּחָזוֹן בַּתְּחִלָּה. וְהִנֵּה תֹעֶה, בְּכֹלָּא תוֹעֶה, דְּאַבְטַח עַל אֲחוֹי, דַּהֲוָה מִתְבַּע אַחְוָה דִלְהוֹן, וְלָא אַשְׁכַּח, וְתָבַע לְהוֹ, וְלָא אַשְׁכַּח. וְעַל דָּא תוֹעֶה בְּכֹלָּא, וְעַל דָּא וַיִּשְׁאָלֵהוּ הָאִישׁ לֵאמֹר מַה תְּבַקֵּשׁ.

11. "I seek my brothers..."

Rabbi Yehuda interprets the title quotation to indicate Yosef's intimate association with righteousness and the Shechinah. We are also shown how Joseph's enduring love and loyalty toward his brothers provide a human demonstration of God's compassionate love for the children of Israel.

The Relevance of this Passage

The drama of human existence is more than a one-act play. It's a production that encompasses many lifetimes, where credits and debits accrue according to our actions. Therefore, forgiving those who have inflicted harm upon us really has nothing to do with the other person. Kabbalistically, the people who hurt us in life are messengers. Everything that befalls us is a result of our prior deeds. The consequences of our actions eventually return through the agency of others, in order to help us achieve spiritual growth and correction. The strength to display compassion and forgiveness, even when we feel it is not deserved, is stimulated by the words of this passage.

106. "And he said, 'I seek my brothers'...And the man said, 'They are departed from here.'" Rabbi Yehuda quoted the verse: "O that you were as my brother, that sucked the breasts of my mother! when I should find you outside, I would kiss you; and none would scorn me" (Shir Hashirim 8:1). This verse has already been explained by the friends. The congregation of Yisrael, THE NUKVA, said to the King to whom peace belongs, TO ZEIR ANPIN: "O that you were as my brother," as Yosef was to his brothers. Yosef said to them, "'Now therefore fear not: I will nourish you, and your little ones'" (Beresheet 50:21) and he provided for them in time of famine. Therefore, THE CONGREGATION OF YISRAEL SAID TO ZEIR ANPIN, "O that you were as my brother," AS YOSEF WAS TO HIS BROTHERS.

106. וַיֹּאמֶר אֶת אַחַי אָנֹכִי מְבַקֵּשׁ וגו׳. וַיֹּאמֶר הָאִישׁ נָסְעוּ מִזֶּה וגו׳ ר׳ יְהוּדָה פָּתַח, מִי יִתֶּנְךָ כְּאָח לִי יוֹנֵק שְׁדֵי אִמִּי אֶמְצָאֲךָ בַחוּץ אֶשָּׁקֶךְ גַּם לֹא יָבוּזוּ לִי. הַאי קְרָא אוֹקְמוּהָ חַבְרַיָּא, אֲבָל הַאי קְרָא, כְּנֶסֶת יִשְׂרָאֵל אֲמָרוֹ לְמַלְכָּא דִּשְׁלָמָא דִּילֵיהּ, מִי יִתֶּנְךָ כְּאָח לִי, כְּיוֹסֵף עַל אֶחָיו, דַּאֲמַר וְעַתָּה אַל תִּירָאוּ אָנֹכִי אֲכַלְכֵּל אֶתְכֶם וְאֶת טַפְּכֶם, יְהַב לוֹן מְזוֹנָא, וְזָן לְהוֹ בְּכַפְנָא. בְּגִין כָּךְ מִי יִתֶּנְךָ כְּאָח לִי.

107. According to another explanation of "O that you were as my brother...," Yosef, YESOD, said this to the Shechinah, whom he joined and to whom he cleaved. "...that sucked the breasts of my mother..." means that WHEN SHE RECEIVES MOCHIN FROM IMA, there is friendship and unity between them. "I should find you outside," in exile in a strange land; "I would kiss you," to merge her spirit with his; "...and none would scorn me"--'although I am in a foreign land'.

107. דָּבָר אֲחֵר מִי יִתֶּנְךָ כְּאָח לִי, דָּא יוֹסֵף לְגַבָּהּ דִּשְׁכִינְתָּא, דְּאִתְאַחַד עִמָּהּ וְאִתְדַּבַּק בַּהֲדָהּ. יוֹנֵק שְׁדֵי אִמִּי, דְּהָא כְּדֵין אַחְוָה וּשְׁלִימוּ בַּהֲדַיְיהוּ. אֶמְצָאֲךָ בַחוּץ, גּוֹ גָּלוּתָא, דְּאִיהוּ בְּאַרְעָא אָחֳרָא. אֲשָּׁקֶךָ, בְּגִין לְאִתְדַּבְּקָא רוּחָא בְּרוּחָא. גַּם לֹא יָבוּזוּ לִי, אַף עַל גַּב דַּאֲנָא בְּאַרְעָא אָחֳרָא.

108. Come and behold: although Yosef's brothers did not act as his brothers when he fell into their hands, he was a brother to them when they fell into his hands. This is understood from the verse: "And he comforted them and spoke kindly to them" (Beresheet 50:21); he spoke kindly in every WAY UNTIL THEY BELIEVED HIM.

108. תָּא חֲזֵי, דְּיוֹסֵף אַף עַל גַּב דַּאֲחוֹי לָא הֲווֹ לֵיהּ כְּאַחִין, כַּד נְפַל בִּידַיְיהוּ, אִיהוּ הֲוָה לוֹן כְּאַחָא, כַּד נְפָלוּ בִּידֵיהּ, וְהָא אוֹקְמוּהָ דִּכְתִיב וַיְנַחֵם אוֹתָם וַיְדַבֵּר עַל לִבָּם, בְּכֹלָּא דִּבֵּר עַל לִבַּיְיהוּ.

12. There is anger, and there is anger

This section provides a discussion on the two species of anger, one blessed and the other cursed. Rabbi Shimon then explains the ritual of cleansing the hands each morning, and why this sanctification is necessary.

The Relevance of this Passage

At times we must exert judgement or anger that is rooted in love and sharing. Positive anger is a form of love, as when a parent disciplines a child out concern for the child's safety. Ego-based anger, however, creates negative energy. If a parent punishes a child as an expression of inner frustration, this anger is cursed. One version of anger generates love; the other creates darkness. The words that reveal these truths help us attain the wisdom to mete out anger rooted in love, which is, therefore, blessed with the Light of The Creator.

109. Come and behold: "And they said one to another (lit. 'a man to his brother')" (Beresheet 37:19). These are Shimon and Levi, who were brothers in every respect, because they both came from the side of Harsh Judgment, and their anger was murderous anger, as it is written: "Cursed be their anger, for it was fierce; and their wrath, for it was cruel" (Beresheet 49:7).

109. וְתָא חֲזֵי מַה כְּתִיב, וַיֹּאמְרוּ אִישׁ אֶל אָחִיו, דָּא שִׁמְעוֹן וְלֵוִי, דְּאִינּוּן הֲווֹ אַחִין וַדַּאי בְּכֹלָּא, בְּגִין דְּקָא אָתוֹ מִסִּטְרָא דְּדִינָא קַשְׁיָא, וּבְגִין כָּךְ, רוֹגְזָא דִלְהוֹן, אִיהוּ רוֹגְזָא דִּקְטָלָא בְּעַלְמָא, כד״א אָרוּר אַפָּם כִּי עָז וְעֶבְרָתָם כִּי קָשָׁתָה.

110. Come and behold the secret of this matter. There are two kinds of anger. One kind of anger is blessed above and below, and is called 'blessed', as we learned from the verse: "Blessed be Avram of the most high El, possessor of heaven and earth" (Beresheet 14:19). IT HAS ALREADY BEEN EXPLAINED THAT ALTHOUGH AVRAHAM WAS ENGAGED IN WAR AND KILLED PEOPLE, IT WAS STILL SAID OF HIM, 'BLESSED BE AVRAM,' BECAUSE HE SANCTIFIED THE NAME OF HEAVEN IN DOING IT. Another kind of anger is cursed above and below, and we have learned that it is called 'cursed', as it is written: "You are cursed above all cattle" (Beresheet 3:14), and "Cursed be their anger."

110. תָּא חֲזֵי רָזָא דְּמִלָּה, אִית רוּגְזָא וְאִית רוּגְזָא. אִית רוּגְזָא דְּאִיהוּ מְבָרְכָא מֵעֵילָא וּמִתַּתָּא, וְאִקְרֵי בָּרוּךְ, כְּמָה דְּאִתְּמַר דִּכְתִיב בָּרוּךְ אַבְרָם לְאֵל עֶלְיוֹן קוֹנֵה שָׁמַיִם וָאָרֶץ, וְהָא אוֹקְמוּהָ. וְאִית רוּגְזָא, דְּאִיהִי אִתְלַטְיָא לְעֵילָא וְתַתָּא, כְּמָה דְּאִתְּמַר דְּאִקְרֵי אָרוּר, דִּכְתִיב אָרוּר אַתָּה מִכָּל הַבְּהֵמָה וּמִכֹּל חַיַּת הַשָּׂדֶה. אָרוּר אַפָּם כִּי עָז.

111. וְעַל רָזָא דָא, אִית תְּרֵין טוּרִין, דִּכְתִיב וְנָתַתָּ אֶת הַבְּרָכָה עַל הַר גְּרִיזִים וְאֶת הַקְּלָלָה עַל הַר עֵיבָל, לָקֵבִיל אִלֵּין תְּרֵין דַּרְגִּין, וְעַל דָּא, דָּא אִקְרֵי אָרוּר וְדָא אִקְרֵי בָּרוּךְ, וְשִׁמְעוֹן וְלֵוִי אִינוּן מִסִּטְרָא דְּדִינָא קַשְׁיָא, וּמִן סִטְרָא דְּדִינָא קַשְׁיָא תַּקִּיפָא, נָפְקַת רוּגְזָא דְּאִתְלַטְיָא.

111. Two mountains rely on this mystery, as it is written: "That you shall put the blessing upon mount Gerizim, and the curse upon mount Eval" (Devarim 11:29). They correspond to the two grades, THE ONE CALLED 'BLESSED' AND THE OTHER 'CURSED'. OF THESE MOUNTAINS AS WELL, one is called 'cursed' and the other 'blessed'. Shimon and Levi are from the side of Harsh Judgment, and from this harsh and rigorous Judgment, the accursed anger, WHICH IS CALLED 'CURSED', is issued.

112. וְתָא חֲזֵי, מִסִּטְרָא דְּדִינָא קַשְׁיָא, נָפְקֵי רוּגְזָא לְתְרֵי סִטְרִין, חַד דְּאִתְבָּרַךְ, וְחַד דְּאִתְלַטְיָא. חַד בָּרוּךְ, וְחַד אָרוּר. כְּגַוְונָא דָא, מִסִּטְרָא דְיִצְחָק, נָפְקוּ תְּרֵין בְּנִין, חַד מְבוֹרָךְ וְחַד דְּאִתְלַטְיָא לְעֵילָא וְתַתָּא, דָּא אִתְפְּרַשׁ לְסִטְרֵיהּ, וְדָא אִתְפְּרַשׁ לְסִטְרֵיהּ, דָּא דְּיוּרֵיהּ בְּאַרְעָא קַדִּישָׁא, וְדָא דְּיוּרֵיהּ בְּטוּרָא דְשֵׂעִיר, דִּכְתִיב אִישׁ יוֹדֵעַ צַיִד אִישׁ שָׂדֶה. דָּא אַתְרֵיהּ בַּאֲתַר דְּמִדְבָּרָא וְחָרְבָּא וּשְׁמָמָה, וְדָא יוֹשֵׁב אֹהָלִים. וְכֹלָּא כְּגַוְונָא דְּאִיצְטְרִיךְ.

112. Come and behold: from the side of Harsh Judgment, anger travels in two directions, one blessed and the other accursed. Similarly, two sons issued from Yitzchak, the one blessed and the other accursed, above and below. Each went to his own side. One dwelled in the Holy Land, while the other was in the mount of Seir, as "a cunning hunter, a man of the field" (Beresheet 25:27). One dwelled in a place of desolation and ruin, while the other was "dwelling in tents," as it should be.

113. וּבְגִין כָּךְ, תְּרֵין דַּרְגִּין אִינוּן: בָּרוּךְ וְאָרוּר, דָּא לְסִטְרֵיהּ, וְדָא לְסִטְרֵיהּ, מֵהַאי נָפְקִין כָּל בִּרְכָאן דְּעָלְמִין לְעֵילָא וְתַתָּא, וְכָל טִיבוּ, וְכָל נְהִירוּ, וְכָל פּוּרְקָן, וְכָל שֵׁזְבוּתָא. וּמֵהַאי נָפְקִין, כָּל לְוָוטִין, וְכָל חַרְבָּא, וְכָל דְּמָא, וְכָל שְׁמָמָא, וְכָל בִּישִׁין, וְכָל מְסָאֲבוּ דְּעָלְמָא.

113. Therefore, each of the two grades, blessed and cursed, goes to its own side. From the former comes all the blessings in the world from above and below-all goodness, illumination, redemption, and salvation. From the latter comes all the curses, ruin, blood, waste, evil, and all that is defiled in the world.

114. רָבִי שִׁמְעוֹן פְּתַח וַאֲמַר, אֶרְחַץ בְּנִקָּיוֹן כַּפָּי וַאֲסוֹבְבָה אֶת מִזְבַּחֲךָ ה׳, הַאי קְרָא אוֹקְמוּהָ. אֲבָל תָּא חֲזֵי רָזָא דְּמִלָּה הָכָא, דְּהָא לֵית לָךְ בַּר נָשׁ בְּעָלְמָא, דְּלָא טָעֵים טַעְמָא דְּמוֹתָא בְּלֵילְיָא, וְרוּחַ מְסָאֲבָא שַׁרְיָא עַל הַהוּא גּוּפָא, מַאי טַעְמָא, בְּגִין דְּנִשְׁמָתָא קַדִּישָׁא, אִסְתַּלְּקַת מִנֵּיהּ דְּבַר נָשׁ, וְנָפְקַת מִנֵּיהּ. וְעַל דְּנִשְׁמָתָא קַדִּישָׁא נָפְקַת וְאִסְתַּלְּקַת מִנֵּיהּ, שַׁרְיָא רוּחָא מְסָאֲבָא עַל הַהוּא גּוּפָא, וְאִסְתָּאַב.

114. Rabbi Shimon quoted the verse: "I wash my hands in innocence: so I compass your altar, Hashem" (Tehilim 26:6). This has already been explained, yet come and behold: the mystery is that no man in the world avoids tasting death at night. As a result, the Spirit of Defilement hovers above his body. The reason is that the Holy Soul leaves him at that time and, once it leaves, the Spirit of Defilement hovers above his body, and he is defiled.

115. וְכַד נִשְׁמָתָא אִתְהַדְּרַת לְגוּפָא, אִתְעֲבַר הַהוּא זוּהֲמָא, וְהָא אִתְּמַר דִּידוֹי דְּבַר נָשׁ, זוּהֲמָא דְּמְסָאֲבוּ אִשְׁתָּאַר בְּהוֹ, וְעַל דָּא לָא יַעֲבַר יְדוֹי עַל עֵינוֹי, בְּגִין דְּהַהוּא רוּחַ מְסָאֲבָא שַׁרְיָא עֲלוֹי, עַד דְּנָטִיל לוֹן, וְכַד נָטִיל יְדוֹי כְּדְקָא חָזֵי, כְּדֵין אִתְקַדַּשׁ, וְאִקְרֵי קָדוֹשׁ.

115. When the soul returns to the body, the filth passes away; yet it remains on the hands. Thus, a man should not pass his hands across his eyes since the Spirit of Defilement rests on them until they are washed. When a man properly washes them, he is then sanctified and called 'holy'.

116. וְהֵיךְ בָּעֵי לְאִתְקַדְּשָׁא. בָּעֵי חַד כְּלִי לְתַתָּא, וְחַד כְּלִי מִלְּעֵילָא, בְּגִין דְּיִתְקַדַּשׁ מֵהַהוּא דִלְעֵילָא, וְהַהוּא דִלְתַתָּא דְּיִתְיֵב בְּזוּהֲמָא דְּמַסָּאֲבוּ בֵּיהּ, וְדָא כְּלִי לְקַבְּלָא מִסָּאֲבוּ, וְדָא לְאִתְקַדְּשָׁא מִנֵּיהּ, דָּא בָּרוּךְ, וְדָא אָרוּר, וְלָא בָּעְיָין אִינּוּן מַיִין דְּזוּהֲמָא, לְאוֹשְׁדָא לוֹן בְּבֵיתָא, דְּלָא יִקְרַב בְּהוֹ בַּר נָשׁ, דְּהָא בְּהוֹ מִתְכַּנְּשֵׁי סִטְרָא דִלְהוֹן, וְיָכֵיל לְקַבְּלָא נִזְקָא מֵאִינּוּן מַיִין מְסָאֲבִין.

116. HE ASKS: How should we sanctify ourselves WITH HAND WASHING? HE RESPONDED THAT we need a vessel beneath and a vessel above. To be sanctified from the vessel above, the vessel below must receive the filth of impurity and hold the contaminated WATER, while the vessel ABOVE is used for sanctification, AS ITS WATER IS POURED ON THE HANDS. The one ABOVE is blessed, and the one BENEATH is cursed. We must not empty the impure water within the house so that no one will come near it, for HARMFUL SPIRITS gather to it and a man might be harmed by the unclean water.

117. וְעַד דְּיִתְעֲבַר זוּהֲמָא מִן יְדוֹי, לָא יְבָרֵךְ, וְאוֹקִימְנָא. וּבְגִין כָּךְ, בַּר נָשׁ עַד לָא יְקַדַּשׁ יְדוֹי בְּצַפְּרָא, אִקְרֵי טָמֵא, כֵּיוָן דְּאִתְקַדַּשׁ אִקְרֵי טָהוֹר, וּבְגִין כָּךְ, לָא יִטּוֹל, אֶלָּא מִן יְדָא דְּאִדְכֵּי בְּקַדְמֵיתָא, דִּכְתִיב וְהִזָּה הַטָּהוֹר עַל הַטָּמֵא דָּא אִקְרֵי טָהוֹר, וְדָא אִקְרֵי טָמֵא.

117. A man should not say a blessing before he removes the filth from his hands. It has been explained that a man is called 'unclean' before he washes his hands in the morning. Once he washes his hands, he is called 'pure'. Therefore, a man's hands should be washed only by the hands of a clean man, as it is written: "And the clean person shall sprinkle upon the unclean" (Bemidbar 19:19). He WHO ALREADY WASHED HIS HANDS is called 'pure', while he WHO HAS NOT is called 'impure'.

118. בְּגִין כָּךְ, חַד כְּלִי לְעֵילָא, וְחַד כְּלִי לְתַתָּא, דָּא קַדִּישָׁא, וְדָא מְסָאֲבָא. וּמֵאִינּוּן מַיִין אָסִיר לְמֶעְבַּד בְּהוֹ מִידֵי, אֶלָּא בָּעֵי לְאוֹשְׁדָא לוֹן, בַּאֲתַר דְּבְנֵי נָשָׁא לָא עָבְרִין עֲלַיְיהוּ, וְלָא יָבִית לוֹן בְּבֵיתָא, דְּהָא כֵּיוָן דְּאִתּוֹשְׁדָן בְּאַרְעָא, רוּחָא מְסָאֲבָא אִשְׁתַּכַּח תַּמָּן, וְיָכֵיל לְנַזְקָא, וְאִי חָפַר לוֹן מִדְּרוֹן תְּחוֹת אַרְעָא דְּלָא יִתְחַזּוּן, שַׁפִּיר.

118. Therefore, the vessel above is pure, and the vessel below is impure. It is forbidden to put the impure water to any use; it needs be emptied where no one shall use it or pass over it. It must not be kept in the house at night, for once it is spilt on the ground, the Spirit of Defilement abides there and might cause harm. It is considered wise to dig a hole for it under the ground, where it can flow unseen.

119. וְלָא יָהֵיב לוֹן לְנַשֵּׁי חָרְשַׁיָּא, דְּיֵכְלוּן לְאַבָּאשָׁא בְּהוֹ לִבְנֵי נָשָׁא, בְּגִין דְּאִינּוּן מַיִין דְּאִתְלַטְיָין, וְקוּדְשָׁא בְּרִיךְ הוּא בָּעֵי לְדַכָּאָה לוֹן לְיִשְׂרָאֵל, וּלְמֶהֱוֵי קַדִּישִׁין, דִּכְתִיב וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים וּטְהַרְתֶּם מִכֹּל טֻמְאוֹתֵיכֶם וּמִכָּל גִּלּוּלֵיכֶם אֲטַהֵר אֶתְכֶם.

119. It must not be given to witches who may use it to harm people, because it is water that causes the curse. The Holy One, blessed be He, wishes to purify Yisrael and make the people holy, as it is written: "Then will I sprinkle clean water upon you, and you shall be clean" (Yechezkel 36:25).

13. "And that pit was empty; there was no water in it"

This section opens with a description of the rich rewards of studying Torah, both in this world and the world to come. Those who neglect study, we are told, receive punishment. As Rabbi Yehuda points out, the children of Israel were exiled from the Holy Land because they abandoned the Torah. The discussion moves from various interpretations of the "empty pit" to the actions of Joseph's brothers--including Reuven's repentance and redemption, the punishment of Ya'akov, and the removal of Yehuda as king of the tribe.

The Relevance of this Passage

Kabbalistic concepts of retribution are not based on a Creator who metes out penalties and rewards. The Light of The Creator is a Divine Force whose only attributes are sharing and goodness. This can be compared to an electrical current--which can bring light to a city, or can be destructive if we carelessly poke a finger into a wall socket. Our own free will determines whether we short-circuit [receive punishment] or turn on the "light switch" [gain reward]. The Torah is a blueprint to show us how the universe is "wired," so that we harness spiritual forces in a positive and productive way. This wisdom and enlightenment comes to us through the intricate "wiring" of the words that compose these passages, and the spiritual Light they emit.

120. "And they took him, and cast him into a pit: and that pit was empty; there was no water in it" (Beresheet 37:24). Rabbi Yehuda opened the discussion with the verse: "The Torah of Hashem is perfect, restoring the soul" (Tehilim 19:8). Men should endeavor to study the Torah as much as possible, for whoever does so gains life in this world and in the world to come, and he merits both worlds. Even he who strives to study the Torah, but does it for worldly reasons, merits reward in this world and escapes Judgment in the next.

120. וַיִּקָּחֻהוּ וַיַּשְׁלִכוּ אֹתוֹ הַבֹּרָה וְהַבּוֹר רֵק אֵין בּוֹ מָיִם. רִבִּי יְהוּדָה פָּתַח וַאֲמַר, תּוֹרַת ה׳ תְּמִימָה מְשִׁיבַת נָפֶשׁ. כַּמָּה אִית לוֹן לִבְנֵי נָשָׁא לְאִשְׁתַּדְּלָא בְּאוֹרַיְיתָא, דְּכָל מַאן דְּאִשְׁתַּדַּל בְּאוֹרַיְיתָא, לֶהֱוֵי לֵיהּ חַיִּים בְּעַלְמָא דֵין, וּבְעַלְמָא דְאָתֵי, וְזָכֵי בְּתְרֵין עָלְמִין, וַאֲפִילּוּ מַאן דְּאִשְׁתַּדַּל בְּאוֹרַיְיתָא, וְלָא יִשְׁתַּדַּל בָּהּ לִשְׁמָהּ, כְּדְקָא יָאוֹת, זָכֵי לַאֲגַר טַב בְּעַלְמָא דֵין, וְלָא דָיְינִין לֵיהּ בְּהַהוּא עַלְמָא.

121. Come and behold, it is written: "Length of days is in her right hand; and in her left hand are riches and honor" (Mishlei 3:16). "Length of days," refers to that person who endeavors to study the Torah for its own sake, for he has length of days in a world of long days, SIGNIFYING THE EVERLASTING WORLD. These long days, which are found in the everlasting world, are certainly days. THIS MEANS THAT THEY ARE SURELY GOOD AND WORTHY DAYS. In addition, there is the certainty of sacredness above, NAMELY THE HOPED FOR REWARD. A man who trusts in this world should study the Torah diligently to be happy in the EVERLASTING world. "And in her left hand are riches and honor," for he receives good reward and peace in this world.

121. וְתָא חֲזֵי, כְּתִיב אֹרֶךְ יָמִים בִּימִינָהּ בְּשְׂמֹאלָהּ עֹשֶׁר וְכָבוֹד. אֹרֶךְ יָמִים, בְּהַהוּא דְּאִשְׁתַּדַּל בְּאוֹרַיְיתָא לִשְׁמָהּ, דְּאִית לֵיהּ אֹרֶךְ יָמִים בְּהַהוּא עַלְמָא, דְּבֵיהּ אוֹרְכָא דְיוֹמִין, וְאִינּוּן יוֹמִין, אִינּוּן יוֹמִין וַדַּאי, תַּמָּן אִיהוּ רָחֲצָנוּ דְקֻדּוּשָׁא דְלְעֵילָא, דְּאִתְרְחֵיץ בַּר נָשׁ בְּהַאי עַלְמָא לְאִשְׁתַּדְּלָא בְּאוֹרַיְיתָא, לְאִתְתַּקְּפָא בְּהַהוּא עַלְמָא, בְּשְׂמֹאלָהּ עוֹשֶׁר וְכָבוֹד, אֲגַר טַב וְשַׁלְוָה אִית לֵיהּ בְּהַאי עַלְמָא.

122. Whoever studies the Torah for its own sake will find that when he passes from the world, the Torah goes before him with proclamations and protects him from approaching accusers. When the body lies in the grave, it guards him and when the soul departs to ascend to its place, it precedes the soul. Many CLOSED gates are thrown open before the Torah until it brings THE SOUL to its place. THE TORAH stands by that man when the dead are resurrected, and speaks in his favor.

122. וְכָל מַאן דְּיִשְׁתַּדַּל בְּאוֹרַיְיתָא לִשְׁמָהּ, כַּד נָפֵיק מֵהַאי עַלְמָא, אוֹרַיְיתָא אָזְלָא קַמֵּיהּ, וְאַכְרָזַת קַמֵּיהּ, וַאֲגֵינַת עֲלֵיהּ, דְּלָא יִקְרְבּוּן בַּהֲדֵיהּ מְאַרְיְהוֹן דְּדִינָא. כַּד שְׁכִיב גּוּפָא בְּקִבְרָא, הִיא נָטְרַת לֵיהּ. כַּד נִשְׁמָתָא אָזְלָא לְאִסְתַּלְּקָא לְמֵיתַב לְאַתְרָהּ, אִיהִי אָזְלָא קַמָּהּ דְּהַהִיא נִשְׁמָתָא, וְכַמָּה תַּרְעִין אִתְּבְרוּ מִקַּמָּהּ דְּאוֹרַיְיתָא, עַד דְּעָאלַת לְדוּכְתָּהּ, וְקַיְּימָא עֲלֵיהּ דְּבַר נָשׁ, עַד דְּיִתְעַר, בְּזִמְנָא דְּיִקּוּמוּן מֵתַיָּיא דְעַלְמָא, וְאִיהִי מַלְּפָא סַנֵּיגוֹרָא עֲלֵיהּ.

123. "When you walk, it shall lead you; when you lie down, it shall keep you and when you awake, it shall talk with you" (Mishlei 6:22). "When you walk, it shall lead you," refers to THE TORAH THAT GOES BEFORE HIM WHEN HE DIES. "When you lie down, it shall keep you," refers to the interval when the body lies in the grave, for at that time the body is judged and sentenced and the Torah acts in its defense. "And when you awake, it shall talk with you," refers to the time at which the dead rise TO LIFE from the dust. "It shall talk with you," means it will speak in your defense.

123. הה״ד בְּהִתְהַלֶּכְךָ תַּנְחֶה אֹתָךְ בְּשָׁכְבְּךָ תִּשְׁמֹר עָלֶיךָ וַהֲקִיצוֹתָ הִיא תְשִׂיחֶךָ. בְּהִתְהַלֶּכְךָ תַּנְחֶה אֹתָךְ, כְּמָה דְּאִתְּמַר. בְּשָׁכְבְּךָ תִּשְׁמֹר עָלֶיךָ, בְּשַׁעְתָּא דְּשָׁכִיב גּוּפָא בְּקִבְרָא, דְּהָא כְּדֵין בְּהַהוּא זִמְנָא, אִתְדָּן גּוּפָא בְּקִבְרָא, וּכְדֵין אוֹרַיְיתָא אֲגֵינַת עֲלֵיהּ. וַהֲקִיצוֹתָ הִיא תְשִׂיחֶךָ, כְּמָא דְּאִתְּמַר, בְּזִמְנָא דְּיִתְעָרוּן מֵתֵי עַלְמָא מִן עַפְרָא. הִיא תְשִׂיחֶךָ, לְמֶהֱוֵי סַנֵּיגוֹרְיָא עֲלָךְ.

124. רִבִּי אֶלְעָזָר אָמַר, הִיא תְשִׂיחֶךָ. מַאי הִיא תְשִׂיחֶךָ. בְּגִין, דְּאַף עַל גַּב דְּהַשְׁתָּא יְקוּמוּן מֵעַפְרָא, אוֹרַיְיתָא לָא יִתְנַשֵּׁי מִנְּהוֹן, דְּהָא כְּדֵין יִנְדְּעוּן כָּל הַהִיא אוֹרַיְיתָא דִּשְׁבָקוּ, כַּד אִסְתַּלְּקוּ מֵהַאי עָלְמָא, הַהִיא אוֹרַיְיתָא נְטִירָא מֵהַהוּא זִמְנָא, וְתִיעוֹל בְּמֵעַיְיהוּ כְּמִלְקַדְמִין, וְאִיהִי תְּמַלֵּל בְּמֵעַיְיהוּ

124. Rabbi Elazar quoted the verse: "It shall talk with you" (Mishlei 6:22). What does this mean? HE ANSWERS: It means that although they have just risen from the dust, they will remember the Torah they studied before their death. They will know all they studied before departing from the world. It is penetrates inside them and speak in their innermost parts. THIS MEANS THAT IT DOES NOT COME BACK SLOWLY, AS IS THE NATURE OF THOUGHT, BUT SIMULTANEOUSLY, AS IN DRESSING, AS IS THE NATURE OF THE VISCERA.

125. וְכָל מִלִּין מִתְתַּקְּנָן יַתִּיר מִכְּמָה דַּהֲווֹ בְּקַדְמֵיתָא, דְּהָא כָּל אִינּוּן מִלִּין, דְּאִיהוּ לָא יָכִיל לְאַדְבָּקָא לוֹ כִּדְקָא יָאוֹת, וְאִיהוּ אִשְׁתַּדַּל בְּהוֹ, וְלָא אִתְדַּבַּק בְּהוֹ, כֻּלְּהוּ עָאלִין בְּמֵעוֹי מִתְתַּקְּנָן, וְאוֹרַיְיתָא תְּמַלֵּל בֵּיהּ, הה״ד וַהֲקִיצוֹתָ הִיא תְשִׂיחֶךָ. רִבִּי יְהוּדָה אָמַר, כְּגַוְונָא דָא, כָּל מַאן דְּאִשְׁתַּדַּל בְּאוֹרַיְיתָא בְּהַאי עָלְמָא, זָכֵי לְאִשְׁתַּדְּלָא בָּהּ לְעָלְמָא דְּאָתֵי, וְהָא אִתְּמַר.

125. And everything shall be clearer than it was before HE DIED, for whatever he did not grasp well THEN, whatever he strove to understand yet did not successfully grasp, is now clear in his innermost parts. And the Torah speaks within him. This is the meaning of the verse: "And when you awake, it shall talk with you" (Mishlei 6:22). Rabbi Yehuda said that whoever studied the Torah diligently in this world deserves to be occupied with it in the world to come.

126. תָּא חֲזֵי, הַהוּא בַּר נָשׁ דְּלָא זָכֵי לְאִשְׁתַּדְּלָא בְּהַאי עָלְמָא בְּאוֹרַיְיתָא, וְאִיהוּ אָזֵיל בַּחֲשׁוֹכָא, כַּד נָפֵיק מֵהַאי עָלְמָא, נָטְלִין לֵיהּ, וְעָאלִין לֵיהּ לְגֵיהִנֹּם, אֲתַר תַּתָּאָה, דְּלָא יְהֵא מְרַחֵם עֲלֵיהּ, דְּאִקְרֵי בּוֹר שָׁאוֹן, טִיט הַיָּוֵן, כד״א, וַיַּעֲלֵנִי מִבּוֹר שָׁאוֹן מִטִּיט הַיָּוֵן וַיָּקֶם עַל סֶלַע רַגְלַי כּוֹנֵן אֲשֻׁרָי.

126. Come and behold: a man who did not have the merit to be occupied with the Torah in this world walks in darkness. When he passes from the world, he is put in the lowest place in Gehenom, where no one pities him, a place described as a "gruesome pit", a "miry clay," as it is written: "He brought me up also out of the gruesome pit, out of the miry clay, and set my feet upon a rock, and established my footsteps" (Tehilim 40:3).

127. וּבְגִין כָּךְ, הַהוּא דְּלָא אִשְׁתַּדַּל בְּאוֹרַיְיתָא בְּהַאי עָלְמָא, וְאִתְטַנַּף בְּטִנּוּפֵי עָלְמָא, מַה כְּתִיב, וַיִּקָּחֻהוּ וַיַּשְׁלִיכוּ אֹתוֹ הַבּוֹרָה, דָּא הוּא גֵּיהִנֹּם, אֲתַר דְּדַיְינִין לֵהוֹ, לְאִינּוּן דְּלָא אִשְׁתַּדְּלוּ בְּאוֹרַיְיתָא, וְהַבּוֹר רֵק, כְּמָה דְּאִיהוּ הֲוָה רֵק, מַאי טַעְמָא, בְּגִין דְּלָא הֲוָה בֵּיהּ מַיִם.

127. It is therefore written of he who does not study the Torah in this world, but besmirches himself with the filth of this world: "And they took him, and cast him into a pit" (Beresheet 37:24), into Gehenom, where those who do not study the Torah are sentenced. "And the pit was empty" (Ibid.); it is empty, because there was no water in it--THAT IS, TORAH, CALLED 'WATER'.

128. וְתָא חֲזֵי כַּמָּה הוּא עוֹנְשָׁא דְּאוֹרַיְיתָא, דְּהָא לָא אִתְגְּלוּ יִשְׂרָאֵל מֵאַרְעָא קַדִּישָׁא, אֶלָּא בְּגִין דְּאִסְתַּלְּקוּ מֵאוֹרַיְיתָא, וְאִשְׁתְּבָקוּ מִינָהּ, הה״ד, מִי הָאִישׁ הֶחָכָם וְיָבֵן אֶת זֹאת וגו׳, עַל מַה אָבְדָה הָאָרֶץ וגו׳. וַיֹּאמֶר ה׳ עַל עָזְבָם אֶת תּוֹרָתִי וגו׳. רִבִּי יוֹסֵי אָמַר מֵהָכָא, לָכֵן גָּלָה עַמִּי מִבְּלִי דָעַת.

128. Come and behold: the punishment for neglecting the study of the Torah. Yisrael were exiled from the Holy Land, only for being removed from and leaving the Torah. This is explained by the verse, "Who is the wise man, that may understand this? Why does the land perish...? Because they have forsaken My Torah which I set before them" (Yirmeyah 9:11-12). Rabbi Yosi said: "Therefore My people are gone into captivity, because they have no knowledge" (Yeshayah 5:13), NAMELY, OF THE TORAH.

129. בְּגִין כָּךְ, כֹּלָּא קָיְימָא עַל קִיּוּמָא דְּאוֹרַיְיתָא, וְעָלְמָא לָא אִתְקַיַּים בְּקִיּוּמֵיהּ, אֶלָּא בְּאוֹרַיְיתָא, דְּאִיהוּ קִיּוּמָא דְּעָלְמִין, עֵילָא וְתַתָּא, דִּכְתִיב, אִם לֹא בְרִיתִי יוֹמָם וָלַיְלָה חֻקּוֹת שָׁמַיִם וָאָרֶץ לֹא שָׂמְתִּי.

129. Hence, everything is based on the existence of the Torah, and the world only endures by means of the Torah, which sustains the worlds above and below. As it is written: "If my Covenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth..." (Yirmeyah 33:25).

130. "And they took him, and cast him into a pit" (Beresheet 37:24). This alludes to the fact that LATER they cast him into Egypt, where the secret of the faith does not abide. WATER IS THE SECRET OF THE FAITH, AND WHEN IT IS WRITTEN: "AND THE PIT WAS EMPTY," IT REFERS TO A LACK OF THE SECRET OF THE FAITH. Rabbi Yitzchak said: If there were snakes and scorpions in the pit--ACCORDING TO THE SAGES, IT CONTAINED SNAKES AND SCORPIONS, BUT NO WATER--why is it written of Reuven, "He might save him out of their hands" (Ibid. 22)? Did not Reuven fear that the snakes and scorpions would harm Yosef? If so, how did he plan "to deliver him back to his father...that he might save him"?

130. וַיִּקָּחֻהוּ וַיַּשְׁלִיכוּ אוֹתוֹ הַבּוֹרָה, רָמַז, עַל דְּאַרְמִיאוּ לֵיהּ לְגוֹ מִצְרָאֵי, אֲתַר דְּלָא אִשְׁתַּכַּח רָזָא דְמֵהֵימְנוּתָא כְּלָל. רִבִּי יִצְחָק אָמַר, אִי נְחָשִׁין וְעַקְרַבִּין הֲווֹ בֵּיהּ, אַמַּאי כְּתִיב בְּרָאוּבֵן, לְמַעַן הַצִּיל אוֹתוֹ מִיָּדָם לַהֲשִׁיבוֹ אֶל אָבִיו, וְכִי לָא חַיֵּישׁ רְאוּבֵן לְהַאי, דְּהָא אִינּוּן נְחָשִׁין וְעַקְרַבִּין יְנַזְקוּן לֵיהּ, וְאֵיךְ אָמַר לַהֲשִׁיבוֹ אֶל אָבִיו, וּכְתִיב לְמַעַן הַצִּיל אוֹתוֹ.

131. HE REPLIED THAT Reuven saw that Yosef would surely come to harm in their hands, for he knew how much they hated him and wished to kill him. Reuven thought it was better to cast him into the pit of snakes and scorpions than to deliver him to his enemies, who have no compassion for him. Thus, the saying: "Rather should a man throw himself into a fire or a pit full of serpents and scorpions, than be delivered into the hands of his enemies."

131. אֶלָּא, חָמָא רְאוּבֵן, דְּנִזְקָא אִשְׁתַּכַּח בִּידַיְיהוּ דְּאַחוֹי, בְּגִין דְּיָדַע כַּמָּה שָׂנְאִין לֵיהּ, וּרְעוּתָא דִלְהוֹן לְקָטְלָא לֵיהּ, אֲמַר רְאוּבֵן, טַב לְמִנְפַּל לֵיהּ לְגוֹ גּוֹבָא דִנְחָשִׁין וְעַקְרַבִּין, וְלָא יִתְמְסַר בִּידָא דְשַׂנְאוֹי, דְּלָא מְרַחֲמֵי עֲלֵיהּ. מִכָּאן אָמְרוּ, יַפִּיל בַּר נָשׁ גַּרְמֵיהּ לְאֶשָּׁא, אוֹ לְגוֹבָא דִנְחָשִׁין וְעַקְרַבִּין, וְלָא יִתְמַסַּר בִּידָא דְשַׂנְאוֹי.

132. For if a man is righteous here in a place of snakes and scorpions, the Holy One, blessed be He, performs miracles for him, or sometimes he is saved by the merit of his fathers. But once delivered into the hands of enemies, few escape.

132. בְּגִין, דְּהָכָא אֲתַר דִּנְחָשִׁים וְעַקְרַבִּים, אִי אִיהוּ צַדִּיקָא, קוּדְשָׁא בְּרִיךְ הוּא יַרְחֵישׁ לֵיהּ נִיסָא, וּלְזִמְנִין דִּזְכוּ דַּאֲבָהָן מְסַיְּיעִין לֵיהּ לְבַר נָשׁ, וְיִשְׁתְּזֵיב מִנַּיְיהוּ, אֲבָל כֵּיוָן דְּיִתְמַסַּר בִּידָא דְשַׂנְאוֹי, זְעִירִין אִינּוּן דְּיָכְלִין לְאִשְׁתֵּזָבָא.

133. Therefore, he said: "That he might save him out of their hands," (Beresheet 37:22) not simply 'that he might save him', but rather, "out of their hands." Reuven said to himself, 'may he be saved from them, and if he dies, it is BETTER FOR HIM to die in the pit.' It is therefore written: "And Reuven heard it, and he delivered him out of their hands." HE SAVED HIM ONLY FROM DYING BY THEIR HANDS, EVEN THOUGH HE MIGHT HAVE DIED IN THE PIT.

133. וּבְגִין כָּךְ אֲמַר לְמַעַן הַצִּיל אוֹתוֹ מִיָּדָם. מִיָּדָם דַּיְיקָא, וְלָא כְּתִיב לְמַעַן הַצִּיל אוֹתוֹ וְתוּ לָא, אֶלָּא אֲמַר רְאוּבֵן, יִשְׁתְּזֵיב מִן יְדַיְיהוּ, וְאִי יְמוּת בְּגוֹבָא יְמוּת, וּבְגִין כָּךְ כְּתִיב וַיִּשְׁמַע רְאוּבֵן וַיַּצִּילֵהוּ מִיָּדָם.

134. Come and behold, the piety of Reuven. He knew that Shimon and Levi were ruthless when they joined forces and cunning. When they joined against Shchem, they killed all the males. They were not satisfied, so they took the women and the little ones, gold and silver, and all beasts and precious vessels--in short, everything that was to be found in the city. Yet even this was not enough, so they took what was in the field, as it is written: "And that which was in the city, and that which was in the field they took" (Beresheet 34:28).

134. תָּא חֲזֵי, כַּמָּה חֲסִידוּתֵיהּ דִּרְאוּבֵן, דִּבְגִין דְּיָדַע, דְּשִׁמְעוֹן וְלֵוִי, שׁוּתְּפוּתָא וַחֲכִימוּתָא וְחַבְרוּתָא דִלְהוֹן קַשְׁיָא אִינּוּן, דְּכַד אִתְחַבְּרוּ בִּשְׁכֶם, קָטְלוּ כָּל דְּכוּרָא, לָא דַי לוֹן, אֶלָּא דְּנָטְלִין נְשִׁין וָטַף, וְכַסְפָּא וְדַהֲבָא, וְכָל בְּעִירֵי, וְכָל מָאנֵי דִיקָר, וְכָל מַאן דְּאִשְׁתַּכַּח בְּקַרְתָּא, וְלָא דַי כָּל דָּא, אֶלָּא דַּאֲפִילוּ כָּל מַה דִּבְחַקְלָא נְטָלוּ, דִּכְתִיב וְאֶת אֲשֶׁר בָּעִיר וְאֶת אֲשֶׁר בַּשָּׂדֶה לָקָחוּ.

135. אֲמַר, וּמַה קַרְתָּא רַבְּתָא כִּי הַאי, לָא אִשְׁתְּזִיב מִנְּהוֹן, אִלְמָלֵא רַבִּיָא דְּא יִפּוֹל בִּידַיְיהוּ, לָא יַשְׁאֲרוּן מִנֵּיהּ אוּמְצָא בְּעַלְמָא, וְעַל דָּא אֲמַר, טַב לְאִשְׁתֵּזְבָא מִנַּיְיהוּ, דְּלָא יַשְׁאֲרוּן מִנֵּיהּ אִשְׁתָּאֲרוּתָא בְּעַלְמָא, וְלָא יֶחֱמֵי אַבָּא מִנֵּיהּ כְּלוּם לְעָלְמִין.

135. Reuven said, 'If such a great city did not escape them, then if this boy falls in their hands, not a shred of flesh will remain. Therefore, it is better to save him from them, for they will leave no sign of him for my father to see.'

136. וְהָכָא, אִי יְמוּת, לָא יְכִלִּין לֵיהּ, וְיִשְׁתְּאַר כָּל גּוּפֵיהּ שְׁלִים, וַאֲתֵיב לֵיהּ לְאַבָּא שְׁלִים, וְעַל דָּא לְמַעַן הַצִּיל אוֹתוֹ מִיָּדָם לַהֲשִׁיבוֹ אֶל אָבִיו, אַף עַל גַּב דִּימוּת הָתָם. וּבְגִין כָּךְ אֲמַר הַיֶּלֶד אֵינֶנּוּ, וְלָא אֲמַר אֵינֶנּוּ חַי, אֶלָּא אֲמַר אֵינֶנּוּ אֲפִילוּ מֵת.

136. 'Even if he dies IN THE PIT, his brothers will not prevail against him. His body will remain intact and I will return him whole to my father.' Therefore, it is written: "that he might save him out of their hands, to deliver him back to his father." 'I WILL BE ABLE TO RETURN HIM TO MY FATHER even though he will die there.' He therefore said, "The child is not," (Beresheet 37:30) instead of 'not alive', because he was not even dead.

137. תָּא חֲזֵי, מַאי דַּעֲבַד, דְּאִיהוּ בְּחָכְמְתָא הֲוָה, שַׁתֵּיף גַּרְמֵיהּ בַּהֲדַיְיהוּ, דִּכְתִיב לֹא נַכֶּנּוּ נָפֶשׁ, וְלָא כְתִיב לָא תַכּוּהוּ, וְאִיהוּ לָא הֲוָה תַּמָּן, כַּד אִזְדַּבַּן יוֹסֵף, דְּהָא כֻּלְּהוּ מְשַׁמְּשֵׁי לַאֲבוּהוֹן, כָּל חַד וְחַד יוֹמָא חַד, וְהַהוּא יוֹמָא דִּרְאוּבֵן הֲוָה, וְע"ד בָּעָא, דְּבְהַהוּא יוֹמָא דַּהֲוָה שְׁמוּשָׁא דִּילֵיהּ, לָא יִתְאַבֵּיד יוֹסֵף, וּבְגִין כָּךְ כְּתִיב, וַיָּשָׁב רְאוּבֵן אֶל הַבּוֹר וְהִנֵּה אֵין יוֹסֵף בַּבּוֹר וַיִּקְרַע אֶת בְּגָדָיו. וְהִנֵּה אֵין יוֹסֵף דַּיְיקָא, אֲפִילוּ מִית, מִיָּד וַיָּשָׁב אֶל אֶחָיו וַיֹּאמֶר הַיֶּלֶד אֵינֶנּוּ.

137. Come and behold what Reuven did. He wisely joined them and said, "Let us not kill him" (Beresheet 37:21), instead of 'Do not you take his life', for he was not there when Yosef was sold. They each then attended their father for one day. When it was Reuven's day, he did not want Yosef to perish. It is therefore written: "And Reuven returned to the pit and, behold, Yosef was not in the pit"--NOT EVEN DEAD--"and he rent his clothes." Immediately, "he returned to his brothers, and said, 'The child is not'."

. וַאֲפִילוּ רְאוּבֵן, לָא יָדַע מֵהַהוּא זְבִינָא דְיוֹסֵף, וְהָא אוֹקְמוּהָ דְּאִשְׁתַּתֵּיף בֵּהוּ שְׁכִינְתָּא, וְע"ד, לָא יָדַע רְאוּבֵן, מֵהַהוּא זְבִינָא דְיוֹסֵף, וְלָא אִתְגַּלְיָיא לֵיהּ, עַד הַהוּא זִמְנָא, דְּאִתְגְּלֵי יוֹסֵף לַאֲחוֹהִי.

138. Even Reuven was not informed of the sale of Yosef. It has already been explained that the Shechinah was a partner IN THE VOW NOT TO REVEAL THE SALE OF YOSEF. Therefore Reuven did not know of it, and it was not revealed to him until Yosef made himself known to his brothers!

. תָּא חֲזֵי, כַּמָּה גָּרִים לֵיהּ לְרְאוּבֵן, בְּגִין דְּאִיהוּ אִשְׁתַּדַּל לַאֲחַיָּיא לֵיהּ לְיוֹסֵף, מַה כְּתִיב, יְחִי רְאוּבֵן וְאַל יָמוּת וגו'. דְּהָא בְּגִין דָּא אַף עַל גַּב דְּיָדַע דְּאִשְׁתְּקִיל בְּכִירוּתֵיהּ מִנֵּיהּ, וְאִתְיְהִיב לְיוֹסֵף, אִשְׁתַּדַּל לַאֲחַיָּיא לֵיהּ, וְצַלֵּי מֹשֶׁה וַאֲמַר, יְחִי רְאוּבֵן וְאַל יָמוּת, וְאִתְקַיָּים בְּעַלְמָא דֵּין, וְאִתְקַיָּים בְּעַלְמָא דְאָתֵי. מַאי טַעְמָא, בְּגִין דָּא, וּבְגִין דַּעֲבַד תְּשׁוּבָה מֵהַהוּא עוֹבָדָא. דְּכָל מַאן דְּעָבֵיד תְּשׁוּבָה, קוּדְשָׁא בְּרִיךְ הוּא קַיָּים לֵיהּ, בְּעַלְמָא דֵּין, וּבְעַלְמָא דְאָתֵי.

139. Come and behold the pleasure Reuven attained in trying to save Yosef's life. It is written: "Let Reuven live, and not die" (Devarim 33:6). For although he knew that the birthright was taken from him and given to Yosef, nevertheless he tried to save his life. Therefore Moshe prayed for him, saying, "Let Reuven live, and not die," and be supported in this world and in the world to come. What is the reason - it is this SAVING YOSEF'S LIFE and repenting for DEFILING HIS FATHER'S BED! If a man repents his sins, the Holy One, blessed be He, will revive him in this world and in the world to come.

140. תָּא חֲזֵי, מַה כְּתִיב וַיִּקְחוּ אֶת כְּתֹנֶת יוֹסֵף וגו׳, הָא אוֹקְמוּהָ, דִּבְגִין דִּדְמָא דְּשָׂעִיר, דַּמְיָא לְדִמָא דְּבַר נָשׁ. אֲבָל תָּא חֲזֵי, אַף עַל גַּב דְּמִלָּה אַתְיָא כִּדְקָא חָזֵי, קוּדְשָׁא בְּרִיךְ הוּא מְדַקְדֵּק בְּצַדִּיקַיָּיא, אֲפִילוּ כְּחוּט הַשַּׂעֲרָה.

140. Come and behold: "And they took Yosef's coat..." (Beresheet 37:31). It has been explained that this is because a coat's blood resembles human blood. Yet come and behold: even when an act is well executed--WITHOUT COMMITTING ANY SIN--the Holy One, blessed be He, is strict with the righteous, even to a hair's breadth.

141. יַעֲקֹב עָבַד עוֹבָדָא כִּדְקָא יָאוֹת, בְּמַאי בְּגִין דְּאַקְרֵיב לְגַבֵּי אֲבוֹי שָׂעִיר, דְּאִיהוּ סִטְרָא דְּדִינָא קַשְׁיָא, וְעִם כָּל דָּא, בְּגִין דְּאִיהוּ אַקְרֵיב שָׂעִיר, וְאַכְחֵישׁ לֵיהּ לַאֲבוֹי, דְּאִיהוּ סִטְרָא דִילֵיהּ, אִתְעֲנַשׁ בְּהַאי שָׂעִיר אָחֳרָא, דְּאַקְרִיבוּ לֵיבּ בְּנוֹי דְּמָא דִילֵיהּ.

141. Ya'akov did well to kill a goat for his father. Yet by offering a goat, which comes from the side of Harsh Judgment, he weakened THE ASPECT OF THE STRICT JUDGMENT OF his father since he is of its aspect, AS YITZCHAK TOO PERTAINS TO SEVERE JUDGMENT. AND ALTHOUGH THE JUDGMENT TOOK HOLD OF THE GOAT, Ya'akov was punished in that his sons brought its blood before him.

142. בְּאִיהוּ כְּתִיב, וְאֵת עוֹרוֹת גְּדְיֵי הָעִזִּים הִלְבִּישָׁה עַל יָדָיו וְעַל חֶלְקַת צַוָּארָיו, בְּגִין כָּךְ וַיִּטְבְּלוּ אֶת הַכֻּתֹּנֶת בַּדָּם, אַקְרִיבוּ לֵיהּ כְּתוֹנְתָא, לְאַכְחָשָׁא לֵיהּ, וְכֹלָּא דָּא לְקָבֵל דָּא, אִיהוּ גָּרִים דִּכְתִיב וַיֶּחֱרַד יִצְחָק חֲרָדָה גְּדוֹלָה עַד מְאֹד, בְּגִין כָּךְ גָּרְמוּ לֵיהּ, דְּחָרַד חֲרָדָה, בְּהַהוּא זִמְנָא, דִּכְתִיב הַכֶּר נָא הַכֻּתֹּנֶת בִּנְךָ הִיא אִם לֹא.

142. It is written OF YA'AKOV: "And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck" (Beresheet 27:16). Therefore it is said OF HIS SONS: "And they dipped the coat in the blood" (Beresheet 37:31). This was measure for measure. Since he caused that "Yitzchak trembled very much" (Ibid. 33), HIS SONS made him tremble when they said, "'Know now whether it be your son's coat or not'" (Ibid. 32).

143. רִבִּי חִיָּיא אָמַר, בֵּיהּ כְּתִיב, הַאַתָּה זֶה בְּנִי עֵשָׂו אִם לֹא. לֵיהּ כְּתִיב, הַכֻּתֹּנֶת בִּנְךָ הִיא אִם לֹא. וּבְגִין כָּךְ, קוּדְשָׁא בְּרִיךְ הוּא מְדַקְדֵּק בְּהוֹ בְּצַדִּיקַיָּא, בְּכָל מַה דְּאִינוּן עָבְדִין.

143. Rabbi Chiya said it is written concerning him (Ya'akov): "Are you my son Esav or not" (Beresheet 27:21), and addressing him (they said), "is it your son's coat or not" (Beresheet 37:32). This is because the Holy One, blessed be He, is strict with the righteous to a hair's breadth in everything they do.

144. רִבִּי אַבָּא אָמַר, כֵּיוָן דְּחָמוּ כֻּלְּהוּ שִׁבְטִין, דַּהוּא צַעֲרָא דַּאֲבוּהוֹן, אִתְנָחֲמוּ וַוַדַּאי, וְיַהִיבוּ גַּרְמַיְיהוּ עֲלֵיהּ דְּיוֹסֵף, דְּיִפְרוּן לֵיהּ, אִלְמָלֵא יִשְׁכְּחוּן לֵיהּ, כֵּיוָן דְּחָמוּ דְּלָא יָכִילוּ, אַהֲדְרוּ לְגַבֵּיהּ דִּיהוּדָה, וְאַעֲבְרוּ לֵיהּ מֵעֲלַיְיהוּ, בְּגִין דְּאִיהוּ הֲוָה מַלְכָּא עֲלַיְיהוּ, אַעֲבְרוּהוּ מֵעֲלַיְיהוּ, מַה כְּתִיב וַיְהִי בָּעֵת הַהִיא וַיֵּרֶד יְהוּדָה וגו׳.

144. Rabbi Aba said that when the tribes saw their father's grief, they surely regretting SELLING YOSEF and determined to rescue him if they could find him. When they saw they could not RESCUE HIM, they turned to Yehuda, WHO ADVISED THEM TO SELL HIM and rejected him from among them. For he now was their king, and when they deposed him, it is written: "And it came to pass at that time, that Yehuda went down from his brothers" (Beresheet 38:1).

14. Tzion and Jerusalem

Here, Rabbi Yehuda discusses the creation of the universal structure that issued from Zion, the central point of faith and perfection. While Zion and Jerusalem are one, they represent the two grades of judgment and mercy. Through Binah, which correlates to understanding, the attributes of mercy and judgment are commingled and reconciled in the world.

The Relevance of this Passage

Throughout life, our actions disrupt and misalign the supernal forces that embody the attributes of judgement and mercy. This occurs on both a personal and universal level, in line with individual and collective actions of humanity. Consequently, judgement may occur in place of mercy; the world may seem especially hard and judgmental toward us. In response, we may find ourselves overreacting to situations where we'd normally respond with restraint and patience. Balancing these two attributes in our behavior is vital.

An example of judgement and mercy is illustrated by the following parent-child situation. A child terribly misbehaves. The parent becomes extremely upset and immediately spanks the youngster. The parent reacted to the situation, and the act of judgement was rooted in selfish frustration. The child might attempt to change his behavior, but he does so only out of fear. Kabbalistically, the parent needs to balance judgement with mercy. That is, sharing and care for the child must be the intent behind any disciplinary action. The parent might still gently spank the child, but out of love and concern, rather than anger and frustration. The child's motivation for change will now be rooted in love and respect, not fear.

If a soul descends into a human being from the lineage of Avraham [Right Column], it is said that the person's nature will be shaped and influenced

by the quality of mercy. If a soul descends from the lineage of Yitzchak [Left Column], the individual is imbued with a greater proportion of judgement in his nature, and behavior is influenced in that direction.
Reading this section helps balance the forces of judgement and mercy in our interactions with the world. Moreover, these verses open us to the Light so that we ourselves can be worthy of mercy, rather than judgement, when the time comes for them to appear in our lives.

145. Rabbi Yehuda quoted the verse: "Hashem also thundered in the heavens, and the highest gave His voice; hail and coals of fire" (Tehilim 18:14). Come and behold: when the Holy One, blessed be He, created the universe, THAT IS, WHEN THE HOLY ONE, BLESSED BE HE, EMANATED THE NUKVA, CALLED 'WORLD', He made seven pillars for it BY ILLUMINATING ON HER WITH THE SEVEN SFIROT: CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT OF ZEIR ANPIN. All of them are supported by one single pillar, NAMELY YESOD OF ZEIR ANPIN'. In the verse: "Wisdom has built her house, she has hewn out her seven pillars" (Mishlei 9:1), it was explained that they all stand on one grade called 'YESOD OF ZEIR ANPIN'; "the righteous is an everlasting foundation" (Mishlei 10:25).

145. רִבִּי יְהוּדָה פְּתַח וַאֲמַר, וַיַּרְעֵם בַּשָּׁמַיִם יי׳ וְעֶלְיוֹן יִתֵּן קוֹלוֹ בָּרָד וְגַחֲלֵי אֵשׁ. תָּא חֲזֵי, כַּד בָּרָא קוּדְשָׁא בְּרִיךְ הוּא עָלְמָא, אַתְקִין לֵיהּ שִׁבְעָה סְמָכִין, עַל מַה דְּקַיְּימָא, וְכֻלְּהוּ סְמָכִין, קַיְּימֵי בְּחַד סָמְכָא יְחִידָאי, וְהָא אוֹקְמוּהָ דִּכְתִיב חָכְמוֹת בָּנְתָה בֵיתָהּ חָצְבָה עַמּוּדֶיהָ שִׁבְעָה, וְאִלֵּין כֻּלְּהוּ, אִינּוּן קַיְּימֵי בְּחַד דַּרְגָּא מִנַּיְיהוּ, דְּאִקְרֵי צַדִּיק יְסוֹד עוֹלָם.

146. When the universe was created, it issued from the spot that included, along with its improvements, the point in the middle of the world, which is Tzion, THE INNER YESOD OF THE NUKVA. As it is written: "A psalm of Asaf. The mighty one, El, Elohim Hashem, has spoken and called the earth from the rising of the sun to the going down thereof" (Tehilim 50:1). Where did He speak from? From Tzion, as it is written: "Out of Tzion, the perfection of beauty, Elohim has shone forth" (Tehilim 50:2), the place that constructs faith to perfection. Tzion is the strength, THE SECRET OF THE ILLUMINATION OF CHOCHMAH, and the point of the whole world--THAT IS THE SECRET OF THE LIGHT OF CHASSADIM--on which the world has been constructed BY THE CHOCHMAH IN IT, and wherein it is nourished, BY THE LIGHT OF CHASSADIM IN IT.

146. וְעַלְמָא כַּד אִתְבְּרֵי, מֵהַהוּא אֲתַר אִתְבְּרֵי, דְּאִיהוּ שִׁכְלוּלָא דְּעַלְמָא וְתִקּוּנוֹי, דְּאִיהוּ חַד נְקוּדָה דְּעַלְמָא, וְאֶמְצָעִיתָא דְּכֹלָּא, וּמַאן אִיהוּ, צִיּוֹן, דִּכְתִיב מִזְמוֹר לְאָסָף אֵל אֱלֹהִים יי׳ דִּבֶּר וַיִּקְרָא אֶרֶץ מִמִּזְרַח שֶׁמֶשׁ עַד מְבוֹאוֹ. וּמֵאָן אֲתַר, מִצִּיּוֹן, דִּכְתִיב מִצִּיּוֹן מִכְלַל יֹפִי אֱלֹהִים הוֹפִיעַ, מֵהַהוּא אֲתַר, דְּאִיהוּ סִטְרָא דְּשִׁכְלוּלָא דִּמְהֵימְנוּתָא שְׁלִימְתָא כִּדְקָא יָאוֹת, וְצִיּוֹן תַּקִּיפוּ וּנְקוּדָה דְּכָל עַלְמָא, וּמֵהַהוּא אֲתַר אִשְׁתַּכְלַל כָּל עַלְמָא וְאִתְעֲבִיד, וּמְגַוֵּיהּ כָּל עַלְמָא אִתְּזָן.

147. Come and behold: after stating, "Hashem also thundered in the heavens" (Tehilim 18:14), why add, "and the Highest gave His voice," WHICH IS REDUNDANT? RABBI YEHUDA ANSWERS: Here is the secret of the faith I mentioned. For Tzion constructs and beautifies the world, and the world is nourished by Tzion FROM ITS TWO ASPECTS, NAMELY CHOCHMAH AND CHASSADIM. This is similar to the two grades that are one, namely Tzion and Jerusalem; the former of Judgment and the latter of Mercy, and both are one. Judgment is issued from one, and Mercy is issued from the other.

147. וְתָא חֲזֵי, וַיַּרְעֵם בַּשָּׁמַיִם ה׳ וְעֶלְיוֹן יִתֵּן קוֹלוֹ וגו׳, כֵּיוָן דַּאֲמַר וַיַּרְעֵם בַּשָּׁמַיִם ה׳ אַמַּאי כְּתִיב וְעֶלְיוֹן יִתֵּן קוֹלוֹ, הָא הָכָא רָזָא דִּמְהֵימְנוּתָא דַּאֲמִינָא דְּצִיּוֹן אִיהוּ שִׁכְלוּלָא וְשַׁפִּירוּ דְּעַלְמָא, וְעַלְמָא מִנֵּיהּ אִתְּזָן, בְּגִין דִּתְרֵין דַּרְגִּין אִינּוּן, וְאִינּוּן חַד, אִינּוּן: צִיּוֹן וִירוּשָׁלַם, דָּא דִינָא, וְדָא רַחֲמֵי, וְתַרְוַוּיְיהוּ חַד, מֵהָכָא דִינָא וּמֵהָכָא רַחֲמֵי.

148. מֵעֵלָּא לְעֵילָא נָפְקָא קוֹל דְּאִשְׁתְּמַע, לְבָתַר דְּהַהוּא קוֹל נָפְקָא וְאִשְׁתְּמַע, נָפְקֵי דִּינִין, וְאָרְחֵי דִּדִינָא וְרַחֲמֵי נָפְקִין וּמִתְפָּרְשָׁן מִתַּמָּן, וַיַּרְעֵם בַּשָּׁמַיִם ה׳, דָּא בֵּי דִינָא בְּרַחֲמֵי. וְעֶלְיוֹן: אַף עַל גַּב דְּלָא אִשְׁתַּכַּח וְלָא אִתְיְדַע, כֵּיוָן דְּהַהוּא קוֹל נָפִיק, כְּדֵין אִשְׁתַּכַּח כֻּלָּא, דִּינָא וְרַחֲמֵי, הה״ד וְעֶלְיוֹן יִתֵּן קוֹלוֹ, כֵּיוָן דְּיִתֵּן קוֹלוֹ, כְּדֵין בָּרָד וְגַחֲלֵי אֵשׁ, מַיָּא וְאֶשָּׁא.

148. From high up, REFERRING TO THE SFIRAH OF BINAH, a voice resounds. THIS IS THE CENTRAL RECONCILING COLUMN OF BINAH. When it is heard, WHEN IT RECONCILES THE NUKVA, AND THE LIGHTS OF RIGHT AND LEFT ARE HEARD, Judgments issue forth FROM THE NUKVA and the paths of Judgment and Mercy may be seen diverging. "Hashem also thundered in the heavens," refers to the Merciful Court. And although the Highest, BINAH may be neither found nor known, because the same voice comes out AND RECONCILES RIGHT AND LEFT, all is then under Judgment and Mercy. AS THE HIGHEST, BINAH GIVES ITS VOICE TO THE NUKVA AND RECONCILES HER TWO COLUMNS. So it is written: "And the Highest gave His voice" (Tehilim 18:14). Then came "hail and coals of fire"--water and fire.

149. תָּא חֲזֵי, בְּשַׁעְתָּא דְּאִתְיְלִיד יְהוּדָה, מַה כְּתִיב, וַתַּעֲמֹד מִלֶּדֶת, בְּגִין דְּדָא הוּא יְסוֹדָא רְבִיעָאָה מֵאִינּוּן אַרְבַּע, דְּאִינּוּן רְתִיכָא עִלָּאָה, סַמְכָא חַד, מֵאִינּוּן אַרְבַּע סַמְכִין, מַה כְּתִיב בֵּיהּ, וַיְהִי בָּעֵת הַהִיא וַיֵּרֶד יְהוּדָה מֵאֵת אֶחָיו דַּהֲוָה מַלְכָּא עֲלַיְיהוּ, מַאי טַעְמָא, בְּגִין דְּיוֹסֵף נָחֲתוּ לֵיהּ לְמִצְרַיִם כִּדְקָאֲמָרָן.

149. Come and behold: when Yehuda was born, it was written: "And she left off bearing" (Beresheet 29:35). This refers to the fourth of the four foundations, CALLED CHESED, GVURAH, TIFERET, AND MALCHUT', because they are the Supernal Chariot OF BINAH, and this is one of the four legs of the throne, CALLED MALCHUT. THEREFORE, IT WAS WRITTEN WITH REGARD TO HIM, "AND SHE LEFT OFF BEARING," FOR HE IS THE LAST SFIRAH, MALCHUT. It is written of him: "And it came to pass at that time, that Yehuda went down from his brothers" (Beresheet 38:1). He was their king, BEING OF MALCHUT, BUT AFTER SELLING YOSEF, HE WAS DEPOSED. Why? Because Yosef was brought down to Egypt.

15. "And he called his name Er"
The interconnection of the upper and lower worlds is exemplified in this section concerning the fate of Yehuda's firstborn son, Er. Yehuda's fall and descent, we're told, signify the descent and obscuring of the moon and the supernal Light; consequently, his son was born of the Side of Defilement, and was therefore later slain by the Lord.
The Relevance of this Passage
In order to grow spiritually and bring greater fulfillment to our lives, we must abolish all the character traits within us that emerge from the side of Defilement and Darkness. The end of darkness occurs the instant the 'Light' is turned on--which, in turn, occurs at the moment we peruse these profound words of wisdom.

150. וַיַּרְא שָׁם יְהוּדָה בַּת אִישׁ כְּנַעֲנִי. וְכִי כְּנַעֲנִי הֲוָה, אֶלָּא הָא אוֹקְמוּהָ חַבְרַיָּיא. וַתַּהַר וַתֵּלֶד בֵּן וַיִּקְרָא אֶת שְׁמוֹ עֵר, תְּלַת בְּנִין הֲווֹ לֵיהּ לִיהוּדָה, וְלָא אִשְׁתָּאֲרוּ מִנַּיְיהוּ בַּר חַד, וְדָא הוּא שֵׁלָה.

150. "And Yehuda saw there a daughter of a certain Cna'anite" (Beresheet 38:2). HE ASKS: Was he Cnaanite? DID NOT THE FATHERS AVOID MARRYING AMONG THE CNA'ANITES? HE REPLIED: It has been explained by the friends THAT THE WORD CNA'ANITE MEANS 'MERCHANT'. "And she conceived, and bore a son, and he called his name Er" (Ibid. 3). Yehuda had three sons, but only one, Shelah, remained BECAUSE YEHUDA WENT DOWN, AND WAS PUNISHED FOR IT BY BEGETTING SONS AND THEN BURYING THEM.

151. רִבִּי אֶלְעָזָר, וְרִבִּי יוֹסֵי, וְרִבִּי חִיָּיא, הֲווֹ אָזְלֵי בְּאָרְחָא. אֲמַר רִבִּי יוֹסֵי לְרִבִּי אֶלְעָזָר, אַמַּאי כְּתִיב בִּבְנוֹי דִּיהוּדָה בְּקַדְמָאָה, וַיִּקְרָא אֶת שְׁמוֹ עֵר, וּבְתְרֵין אָחֳרָנִין כְּתִיב, וַתִּקְרָא אֶת שְׁמוֹ אוֹנָן, וַתִּקְרָא אֶת שְׁמוֹ שֵׁלָה.

151. Rabbi Elazar, Rabbi Yosi, and Rabbi Chiya were walking along the road. Rabbi Yosi asked Rabbi Elazar: Why is it written in relation to Yehuda's firstborn: "And he called his name Er," USING THE MALE PRONOUN, and of the other two sons, "she called his name Onan," and "she called his name Shelah," USING THE FEMALE PRONOUN?

152. אָמַרלוֹ תָּא חֲזֵי, הַאי פִּרְשָׁתָא רָזָא עִלָּאָה אִיהוּ, וְכֹלָּא אִיהוּ כְּדְקָא חָזֵי. וַיֵּרֶד יְהוּדָה מֵאֵת אֶחָיו, דְּהָא אִתְכַּסְיָא סִיהֲרָא, וְנָחֲתַת מִדַּרְגָּא דְּתִקְנָא, לְגוֹ דַּרְגָּא אוֹחֲרָא דְּאִתְחַבַּר בֵּיהּ חִוְיָא, כד״א וַיֵּט עַד אִישׁ עֲדֻלָּמִי וּשְׁמוֹ חִירָה.

152. He said to him: Come and behold. This portion contains a profound secret, and all is proper. "Yehuda went down from his brothers" because the moon, THE NUKVA, became obscure and descended from the upright grade to another grade to which the serpent is attached. It is written: "And turned into a certain Adullamite, whose name was Chirah."

153. וַתַּהַר וַתֵּלֶד בֵּן וַיִּקְרָא אֶת שְׁמוֹ עֵר, וְאִיהוּ רַע, וְכֹלָּא חַד, דְּאַתְיָא מִסִּטְרָא דְיֵצֶר הָרָע. וּבְגִין כָּךְ כְּתִיב, וַיִּקְרָא אֶת שְׁמוֹ, וְלָא כְּתִיב וַיִּקְרָא שְׁמוֹ בְּיַעֲקֹב כְּתִיב, וַיִּקְרָא שְׁמוֹ, דְּקוּדְשָׁא בְּרִיךְ הוּא קָרָא לֵיהּ יַעֲקֹב, וְהָכָא אֶ״ת, לְאַסְגָּאָה דַּרְגָּא אָחֳרָא דְּזוּהֲמָא דְּמִסָּאֲבָא אִתְיְלִיד, וְדָא הוּא עֵר רַע, וְכֹלָּא חַד.

153. "And she conceived, and bore a son; and he called his name Er (Ayin Resh)" (Beresheet 38:3). He was evil (Heb. Resh Ayin)-which amounts to the same thing, FOR 'EVIL' AND ER ARE SPELLED WITH THE SAME HEBREW LETTERS. Because he came from the side of the Evil Inclination, it is written: "And he called (Heb. et) his name Er." The particle et adds yet another grade of filth of defilement, from which he was born. This is why Er and Ra ('evil') are identical, NAMELY, SPELLED WITH THE SAME HEBREW LETTERS!

154. לְבָתַר לָא אִתְבַּסַּם אַתְרָא, עַד דַּאֲתָא שֵׁלָה, דַּהֲוָה עִקָּרָא דְּכֻלְּהוּ. מַה כְּתִיב וַיְהִי עֵר בְּכוֹר יְהוּדָה רַע בְּעֵינֵי ה׳, כְּתִיב הָכָא רַע, וּכְתִיב הָתָם, כִּי יֵצֶר לֵב הָאָדָם רַע מִנְּעוּרָיו, רַע: דְּאוֹשִׁיד דְּמִין, אוֹשִׁיד זַרְעָא עַל אַרְעָא, וּבְגִין כָּךְ וַיְמִיתֵהוּ ה׳, מַה כְּתִיב בַּתְרֵיהּ, וַיֹּאמֶר יְהוּדָה לְאוֹנָן בֹּא אֶל אֵשֶׁת אָחִיךָ וגו׳.

154. With the second son, the place was not yet sweetened AND RETURNED TO HOLINESS. That happened only when Shelah, who was the most important of them all, came. It is written: "And Er, Yehuda's firstborn, was wicked in the sight of Hashem" (Beresheet 38:7), and "for the inclination of man's heart is evil from his youth" (Beresheet 8:21). THERE IT MEANS 'SPILLING SEMEN IN VAIN'; THUS, HERE IT MEANS HE WAS SPILLING blood, for he spilt semen on the ground. That is why "Hashem slew him" (Ibid.). Then, "Yehuda said to Onan, 'Go in to your brother's wife...'"

16. "Go in to your brother's wife, and perform the duty of a brother in law"
Rabbi Shimon begins by discussing the responsibility of the righteous man to beget children in order to ensure a place for his soul in the world to come. By perpetuating the image of the Holy King through offspring, the righteous man may prevent the reincarnation of his soul. Thus, the section addresses the necessity of marriage and of levirate marriage. We are also reminded of the futility and vanity of the individual who endeavors to provide only for himself, without creating a family.
The Relevance of this Passage
A dark room becomes progressively brighter with each lighting of a new candle. Every soul that comes into this world is likened to a candle. Though true reality, which is our ultimate destination, offers immortality and endless fulfillment, during the course of human spiritual evolution, the Light is temporarily dimmed. Immortality is relegated to the act of procreation and childbearing, which ensures the ongoing entrance of new souls into this world for the purpose of bringing about the final correction of humanity. In other words, the chain of humanity is immortal, while the individual body remains perishable and finite. All men live for the existence of the chain until such time as humanity completes its spiritual correction and transformation. At that juncture, the force of immortality will expand and bring endless life. This transformation, the final redemption, is hastened by bringing new souls into this world, whose Light, through the path of Torah, helps diminish darkness and death and accelerate the process of correction. This Light is also generated through the spiritual influences that radiate from these ancient Hebrew verses.

155. וַיֹּאמֶר יְהוּדָה לְאוֹנָן בֹּא אֶל אֵשֶׁת אָחִיךָ וגו׳. רִבִּי שִׁמְעוֹן פְּתַח וַאֲמַר הֵעִירוֹתִי מִצָּפוֹן וַיֵּאת מִמִּזְרַח שֶׁמֶשׁ יִקְרָא בִשְׁמִי וְיָבֹא סְגָנִים כְּמוֹ חֹמֶר וּכְמוֹ יוֹצֵר יִרְמָס טִיט. תָּא חֲזֵי, כַּמָּה אִינּוּן בְּנֵי נָשָׁא טִפְּשִׁין, דְּלָא יָדְעִין וְלָא מִסְתַּכְּלִין לְמִנְדַּע אָרְחוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּהָא כֻּלְּהוּ נַיְימִין, דְּלָא מִתְעָרֵי, שֵׁינְתָּא בְּחוֹרֵיהוֹן.

155. "And Yehuda said to Onan, 'Go in to your brother's wife'..." (Beresheet 38:21). Rabbi Shimon then quoted: "'I have raised up one from the north, and he is come from the rising of the sun, and he shall call upon my name; and he shall come upon princes as upon mortar, and as the potter treads clay" (Yeshayah 41:25). Come and behold: how foolish are men who neither know nor care for the ways of the Holy One, blessed be He. They are all asleep, and sleep never leaves their eyes.

156. תָּא חֲזֵי, קוּדְשָׁא בְּרִיךְ הוּא עֲבַד לֵיהּ לְבַר נָשׁ, כְּגַוְונָא דִלְעֵילָא, כֹּלָּא אִיהוּ בְּחָכְמְתָא, דְּלֵית לָךְ שַׁיְיפָא וְשַׁיְיפָא בְּבַר נָשׁ, דְּלָא קָיְימָא בְּחָכְמְתָא עִלָּאָה, דְּהָא כֵּיוָן דְּאִתְתַּקַּן כָּל גּוּפָא, בְּשַׁיְיפוֹי כִּדְקָא יָאוֹת, קוּדְשָׁא בְּרִיךְ הוּא אִשְׁתַּתַּף בַּהֲדֵיהּ, וְאָעֵיל בֵּיהּ נִשְׁמְתָא קַדִּישָׁא, בְּגִין לְאוֹלְפָא לֵיהּ לְבַר נָשׁ, לְמֵהַךְ בְּאָרְחוֹי דְּאוֹרַיְיתָא, וּלְמִיטַר פִּקּוּדוֹי, בְּגִין דְּיִתְתַּקַּן בַּר נָשׁ כִּדְקָא יָאוֹת.

156. Come and behold: the Holy One, blessed be He, wisely created man in the image of above. There is neither a member nor an organ within man that was not created by Divine Wisdom, AS EACH ORGAN ALLUDES TO A SPECIFIC GRADE. After the body is complete with all its members, the Holy One, blessed be He, joins them and inserts a sacred soul to teach the man to tread the paths of the Torah and keep its commandments, so that the man will be properly perfected IN ACCORDANCE WITH THE APHORISM: 'A MAN'S SOUL SHALL TEACH HIM.'

157. וּבְגִין דְּאִית בֵּיהּ נִשְׁמְתָא קַדִּישָׁא, מִבָּעֵי לֵיהּ לְבַר נָשׁ, לְאַסְגָּאָה דְּיוֹקְנָא דְמַלְכָּא עִלָּאָה בְּעַלְמָא. וְרָזָא דָא, דְּהָא הַהוּא נָהָר דְּנָגִיד וְנָפִיק, לָא פְּסִקָן מֵימוֹי לְעָלְמִין, וְעַל דָּא מִבָּעֵי לֵיהּ לְבַר נָשׁ, דְּלָא יַפְסִיק נַהֲרָא וּמְקוֹרָא דִילֵיהּ בְּהַאי עָלְמָא. וְכָל זִמְנָא דְּבַר נָשׁ לָא יַצְלַח בְּהַאי עָלְמָא קוּדְשָׁא בְּרִיךְ הוּא עָקַר לֵיהּ, וְנָטַע לֵיהּ בְּכַמָּה זִמְנִין כְּמִלְּקַדְּמִין.

157. Now that the sacred soul is within him, HE IS WORTHY OF BEGETTING CHILDREN IN THE IMAGE AND LIKENESS OF THE HOLY ONE, BLESSED BE HE. Therefore, a man should multiply to perpetuate the image of the highest King in the universe. The secret of this is the river which issues forth: SUPERNAL YESOD, whose water never stops. Similarly, a man should never stop the flowing of his river and the source in this world, BUT SHOULD BEGET CHILDREN. When a man is unsuccessful IN BEGETTING CHILDREN in this world, the Holy One, blessed be He, uproots him FROM THIS WORLD and replants him again and again. THAT IS, HE DIES AND IS BORN AGAIN INTO THE WORLD UNTIL HE SUCCEEDS IN BEGETTING CHILDREN.

158. תָּא חֲזֵי מַה כְּתִיב, הֵעִירוֹתִי מִצָּפוֹן וַיָּאת, הֵעִירוֹתִי: דָּא אִתְעָרוּתָא, דְּזִוּוּגָא דְּבַר נָשׁ בְּהַאי עָלְמָא, דְּאִיהוּ אִתְעָרוּתָא מִסִּטְרָא דְצָפוֹן. וַיָּאת: דָּא הִיא נִשְׁמְתָא קַדִּישָׁא, דְּאַתְיָא מִלְּעֵילָא, וְקוּדְשָׁא בְּרִיךְ הוּא מְשַׁדַּר לָהּ מִלְּעֵילָא, אַתְיָא בְּהַאי עָלְמָא, וְעָאלַת בְּגוֹ בְּנֵי נָשָׁא, כִּדְקָאֲמָרָן.

158. Come and behold, it is written: "I have raised up one from the North, and he is come" (Yeshayah 41:25). "I have raised up," refers to a man's desire to mate in this world, which is raised by the north side FROM THE LEFT, FOR THE DESIRE TO MATE COMES FROM THE LEFT. "And he is come," refers to the sacred soul, which comes from above, sent by the Holy One, blessed be He, into this world, where it enters people.

159. מִמִּזְרַח שֶׁמֶשׁ: דָּא אֲתַר דְּהַהוּא נָהָר דְּנָגִיד וְנָפִיק, דְּמִתַּמָּן נָפְקַת נִשְׁמְתָא, וְאִתְנְהֵירַת. וְיָבֹא סְגָנִים. אִלֵּין אִינּוּן חֵילִין דְּעָלְמָא, דְּאַתְיָין בְּגִין הַהוּא אִתְעָרוּתָא דְּנִשְׁמָתִין. כְּמוֹ חוֹמֶר כְּגַוְונָא דְּאִתְעַר בַּר נָשׁ, בְּגוּפָא.

159. "...from the rising of the sun..." (Yeshayah 41:25) The place from which the river issues forth is TIFERET, THE ABODE OF YESOD, from which the shining soul comes and is born, AS ALL SOULS COME FROM THE UNION OF TIFERET AND MALCHUT. "And he shall come upon princes" (Ibid.), means that the armies of the world--THE NUKVA CALLED 'WORLD', WHOSE ARMIES ARE ANGELS--come with the stirring of the souls, NAMELY, ARE BORN WITH THEM. AND, "as upon mortar" (Ibid.), means as a man awakening into his body, WHICH IS CALLED 'MORTAR'.

160. דְּהָא בְּגִין דָּא, קוּדְשָׁא בְּרִיךְ הוּא עָבֵיד זִוּוּגִין, וְאַטֵּיל נִשְׁמָתִין בְּעַלְמָא, וְחַבְרוּתָא אִשְׁתַּכַּח לְעֵילָא וְתַתָּא, וּמְקוֹרָא דְּכֹלָּא הוּא בָּרוּךְ. וּבְגִין כָּךְ, קוּדְשָׁא בְּרִיךְ הוּא עָבַד לֵיהּ לְבַר נָשׁ, בְּגִין לְאִשְׁתַּדָּלָא בְּאָרְחוֹי, וְלָא יַפְסִיק מְקוֹרֵיהּ וּמַבּוּעָא דִילֵיהּ לְעָלְמִין.

160. Therefore, the Holy One, blessed be He, couples souls and sends them into this world, causing union between above and below, and thus the source of all is blessed. Therefore, the Holy One, blessed be He, created man so that he will strive to walk in His ways and never stop his river, RATHER HE WILL BEGET CHILDREN.

161. וְכָל מַאן דְּפָסִיק מְקוֹרֵיהּ, כַּד נָפֵיק מֵהַאי עַלְמָא, הַהוּא בַּר נָשׁ לָא עָאל בְּפַרְגּוֹדָא, וְלָא נָטֵיל חוּלַק בְּהַהוּא עַלְמָא. תָּא חֲזֵי, כְּתִיב לֹא תֹהוּ בְּרָאָהּ לְשֶׁבֶת יְצָרָהּ, דְּקוּדְשָׁא בְּרִיךְ הוּא בְּגִין דָּא עֲבַד לֵיהּ לְבַר נָשׁ כִּדְקָא יָאוֹת, כִּדְאֲמָרָן, וְקוּדְשָׁא בְּרִיךְ הוּא, עֲבַד טִיבוּ עִם עַלְמָא. תָּא חֲזֵי, מַה כְּתִיב, וַיּוֹסֶף אַבְרָהָם וַיִּקַּח אִשָּׁה וּשְׁמָהּ קְטוּרָה, רָזָא, דְּנִשְׁמָתָא אָתַת לְאִתְתַּקָּנָא, כְּמִלְּקַדְּמִין.

161. He whose source is dried up AND DOES NOT BEGET CHILDREN cannot enter the presence of the Holy One, blessed be He, when he passes from the world, and he does not participate in that world. Come and behold, it is written: "He did not create it a waste land; He formed it to be inhabited" (Yeshayah 45:18). Therefore, He created man IN THE LIKENESS OF ABOVE, for the Holy One, blessed be He, is kind to the world. Come and behold, it is written: "Then again Avraham took a wife, and her name was Kturah" (Beresheet 25:1). This is the secret of the soul returning INTO A BODY to be perfected.

162. תָּא חֲזֵי, הַהוּא גּוּפָא, מַה כְּתִיב, וַה׳ חָפֵץ דַּכְּאוֹ הֶחֱלִי אִם תָּשִׂים אָשָׁם נַפְשׁוֹ יִרְאֶה זֶרַע יַאֲרִיךְ יָמִים וְחֵפֶץ ה׳ בְּיָדוֹ יִצְלָח. וַה׳ חָפֵץ דַּכְּאוֹ, הַאי קְרָא אִית לְאִסְתַּכְּלָה בֵּיהּ, אַמַּאי חָפֵץ, בְּגִין דְּיִתְדַּכֵּי. אִם תָּשִׂים אָשָׁם, אִם יָשִׂים אָשָׁם מִבְּעֵי לֵיהּ, מַאי אִם תָּשִׂים. אֶלָּא לְנִשְׁמָתָא אַהֲדַר מִלָּה, אִי הַהִיא נִשְׁמָתָא בַּעְיָא לְאִתְתַּקָּנָא כִּדְקָא יָאוֹת, יִרְאֶה זֶרַע, בְּגִין דְּהַהִיא נִשְׁמָתָא אָזְלַת וְשָׁאטַת, וְאִיהִי זְמִינָא לְאָעָלָא בְּהַהוּא זֶרַע, דְּאִתְעַסַּק בָּהּ בַּר נָשׁ בִּפְרִיָּה וּרְבִיָּה, וּכְדֵין יַאֲרִיךְ יָמִים, וְחֵפֶץ ה׳ דָּא אוֹרַיְיתָא, בִּידֵיהּ אַצְלַח.

162. Come and behold: it is written of the body, "But it pleased Hashem to crush man by disease: if his soul shall consider it a recompense for guilt, he shall see his seed, he shall prolong his days, and the purpose of Hashem shall prosper in his hand" (Yeshayah 53:10). We have to study this verse further. Why does it so please HIM? HE ANSWERS: Because it purifies him! HE ASKS: Why the feminine gender INSTEAD OF THE MASCULINE in the verse, "If his soul shall consider (feminine) it a recompense for guilt"? HE ANSWERS: Because the phrase, "shall consider," alludes to the soul. THUS, if the soul wishes to perfect herself properly, then "he shall see his seed," because the soul roams around without rest and is destined to enter the seed of a man who observed THE COMMANDMENT OF being fruitful and multiplying. He shall then "prolong his days...and the purpose of Hashem," referring to the study of the Torah, "shall prosper in his hand." BUT IF HE DID NOT HAVE CHILDREN, THE TORAH DOES NOT HELP HIM.

163. תָּא חֲזֵי, אַף עַל גַּב דְּבַר נָשׁ אִשְׁתַּדַּל בְּאוֹרַיְיתָא יְמָמָא וְלֵילְיָא, וּמְקוֹרֵיהּ וּמַבּוּעֵיהּ קַיְּימָא בֵּיהּ לְמַגְנָא, לֵית לֵיהּ אֲתַר לַאֲעָלָא לְפַרְגּוֹדָא, וְהָא אִתְּמַר, דְּבֵירָא דְּמַיָּא, אִי הַהוּא מְקוֹרָא וּמַבּוּעָא לָא עָאל בֵּיהּ, לָאו אִיהוּ בְּאֵר, דְּבֵירָא וּמְקוֹרָא כַּחֲדָא אִינּוּן, וְרָזָא חָדָא אִיהוּ וְאוֹקִימְנָא.

163. Come and behold: if a man studies the Torah day and night, but does not use his source and fountain of life TO BEGET CHILDREN, he is not permitted in the presence of the Holy One, blessed be He. We have learned that a well of water is no well unless the source feeds it, for the well and the source are of one secret. And we have explained THAT WHOEVER HAS NO CHILDREN IS JUDGED AS IF THE SOURCE DID NOT FLOW INTO HIM, NAMELY DID NO WORK WITHIN HIM.

164. כְּתִיב, שָׁוְא לָכֶם מַשְׁכִּימֵי קוּם מְאַחֲרֵי שֶׁבֶת אוֹכְלֵי לֶחֶם הָעֲצָבִים כֵּן יִתֵּן לִידִידוֹ שֵׁנָה. תָּא חֲזֵי, כַּמָּה חֲבִיבִין אִינּוּן מִלֵּי דְאוֹרַיְיתָא, דְּכָל מִלָּה וּמִלָּה דְאוֹרַיְיתָא, אִית בֵּיהּ רָזִין עִלָּאִין קַדִּישִׁין, וְהָא אִתְּמַר, דְּכַד יָהַב קוּדְשָׁא בְּרִיךְ הוּא אוֹרַיְיתָא לְיִשְׂרָאֵל, כָּל גְּנִיזִין עִלָּאִין קַדִּישִׁין, כֻּלְּהוּ יְהַב לְהוֹ בְּאוֹרַיְיתָא, וְכֻלְּהוּ אִתְיְיהִיבוּ לְהוֹ לְיִשְׂרָאֵל, בְּשַׁעְתָּא דְּקַבִּילוּ אוֹרַיְיתָא בְּסִינַי.

164. It is written: "It is vain for you to rise up early, to sit up late, to eat the bread of sadness; for truly to His beloved He gives tranquillity" (Tehilim 127:2). Come and behold: how precious are the words of the Torah, for each contains high and holy mysteries. We have learned that when the Holy One, blessed be He, gave Yisrael the Torah, he included within it all the holy and supernal mysteries that were given to the children of Yisrael when they received the Torah on Mount Sinai.

165. תָּא חֲזֵי, שָׁוְא לָכֶם מַשְׁכִּימֵי קוּם, אִלֵּין אִינּוּן יְחִידִים דְּאִשְׁתַּכְּחוּ דְּלָאו אִינּוּן דְּכַר וְנוּקְבָא כְּדְקָא יָאוֹת, וְאַקְדְּמָן בְּצַפְרָא לַעֲבִידְתַּיְהוּ, כְּמָה דְאַתְּ אָמַר, יֵשׁ אֶחָד וְאֵין שֵׁנִי וגו׳, וְאֵין קֵץ לְכָל עֲמָלוֹ. מְאַחֲרֵי שֶׁבֶת: מְאַחֲרִין נַיְיחָא, כְּמָה דְאַתְּ אָמַר, כִּי בוֹ שָׁבַת, בְּגִין דְּאִתְּתָא לְגַבֵּי בַּר נָשׁ, אִיהִי נַיְיחָא לְגַבֵּיהּ וַדַּאי.

166. Come and behold: "It is vain for you to rise early," refers to single men without wives who are not as they should be, without union with a woman. They rise up early to do their work, as is manifest in the verse: "There is one alone, without a companion... yet there is no end of all his labor" (Kohelet 4:8). "...to sit up late..." refers to those who retire late, WHO ARE LATE TO MARRY, FOR IT MEANS 'REST', as in "because in it he rested" (Beresheet 2:3); for a woman is considered a repose for man.

. אוֹכְלֵי לֶחֶם הָעֲצָבִים, מַאי לֶחֶם הָעֲצָבִים, דְּכַד בַּר נָשׁ אִית לֵיהּ בְּנִין, הַהוּא נַהֲמָא דְּאָכִיל, אָכִיל לֵיהּ בְּחֶדְוָה, וּבְרַעוּתָא דְּלִבָּא, וְהַהוּא דְּלֵית לֵיהּ בְּנִין, הַהוּא נַהֲמָא דְּאָכִיל, אִיהוּ נַהֲמָא דַּעֲצִיבוּ. וְאִלֵּין אִינּוּן אוֹכְלֵי לֶחֶם הָעֲצָבִים וַדַּאי.

166. Of the verse, "To eat the bread of sadness" (Tehilim 127:2), HE ASKS: What is the bread of sadness? HE ANSWERS THAT when a man has children, he eats his bread joyously, with a glad heart. If he does not have children, he eats the bread of sadness. These are assuredly those who "eat the bread of sadness."

. כֵּן יִתֵּן לִידִידוֹ שֵׁנָה, מַאי יִתֵּן לִידִידוֹ, דָּא הוּא דִּמְקוֹרֵיהּ מְבֹרָךְ, דְּקוּדְשָׁא בְּרִיךְ הוּא יָהֵב לֵיהּ שֵׁינָה בְּהַהוּא עָלְמָא, כד״א וְשָׁכַבְתָּ וְעָרְבָה שִׁנָּתֶךָ. בְּגִין דְּאִית לֵיהּ חוּלָקָא בְּעָלְמָא דְאָתֵי, בְּגִין דְּהַהוּא בַּר נָשׁ שָׁכִיב, וְיִתְהַנֵּי בְּהַהוּא עָלְמָא דְאָתֵי כְּדְקָא יָאוֹת.

167. HE ASKS: What is meant by the verse, "For truly to His beloved He gives tranquillity" (Tehilim 127:2)? HE ANSWERS: To he whose source is blessed WITH CHILDREN, the Holy One, blessed be He, gives sleep in this world, in accordance with the verse, "You shall lie down, and your sleep shall be sweet" (Mishlei 3:24). This is because he has a part in the world to come, and he therefore lies IN THE GRAVE and enjoys the world to come.

168. יֵשׁ אֶחָד וְאֵין שֵׁנִי וגו׳. יֵשׁ אֶחָד: דָּא הוּא בַּר נָשׁ דְּאִיהוּ יְחִידָאי בְּעָלְמָא, לָא יְחִידָאי כְּדְקָא יָאוֹת, אֶלָּא דְּאִיהוּ בְּלָא זִוּוּגָא. וְאֵין שֵׁנִי: דְּלֵית עִמֵּיהּ סְמֶךְ. גַּם בֵּן דְּיוֹקִים שְׁמֵיהּ בְּיִשְׂרָאֵל לָא שָׁבַק. וְאָח לְאַיְיתָאָה לֵיהּ לְתִקּוּנָא.

168. "There is one alone without a companion" (Kohelet 4:8), refers to the man who is alone in the world, but not appropriately; HE IS without a wife. He is "without a companion," having no wife to help him. "...he has neither son..." to preserve his name in Yisrael after him, "nor brother" to amend for him BY LEVIRATE MARRIAGE.

169. וְאֵין קֵץ לְכָל עֲמָלוֹ, דְּאִיהוּ עָמֵל תְּדִיר, דְּאַקְדֵּים יְמָמָא וְלֵילְיָא. גַּם עֵינוֹ לֹא תִשְׂבַּע עֹשֶׁר, וְלֵית לֵיהּ לִבָּא לְאַשְׁגָּחָא, וּלְמֵימַר לְמִי אֲנִי עָמֵל, וּמְחַסֵּר אֶת נַפְשִׁי מִטּוֹבָה. וְאִי תֵימָא דִּבְגִין דְּיֵיכוֹל וְיִשְׁתֵּי יַתִּיר, וְיַעֲבֵד מִשְׁתַּיָּא בְּכָל יוֹמָא תְּדִיר, לָאו הָכֵי, דְּהָא נַפְשָׁא לָא אִתְהַנֵּי מִנֵּיהּ, אֶלָּא וַדַּאי אִיהוּ מְחַסֵּר לְנַפְשֵׁיהּ, מִטִּיבוּ דִּנְהוֹרָא דְעָלְמָא דְאָתֵי, בְּגִין דְּדָא הִיא נַפְשָׁא חַסְרָא, דְּלָא אִשְׁתַּלֵּימַת כְּדְקָא יָאוֹת. תָּא חֲזֵי, כַּמָּה חָס קוּדְשָׁא בְּרִיךְ הוּא עַל עוֹבְדוֹי, בְּגִין דְּקָא בָּעֵי דְּיִתְתַּקַּן, וְלָא יִתְאַבִּיד מֵהַהוּא עָלְמָא דְאָתֵי, כְּדְקָאָמְרָן.

169. "...yet there is no end of all his labor..." (Kohelet 4:8) means that he labors constantly, from early day to night. "Neither is his eye satisfied with riches" (Ibid.), and he has not the sense to ask, "For whom then do I labor, and bereave my soul of good?" It may be said that if he toils to have more food and drink to feast every day, this is not so, because the soul does not derive any enjoyment from it. Assuredly, he denies his soul good, of the light of the world to come, because the soul is defective; that is, it is not properly perfected. Come and behold: how compassionate is the Holy One, blessed be He, toward His creatures, IN BRINGING HIM BACK IN ANOTHER INCARNATION SO HE CAN PERFECT HIMSELF. For He wishes him to be perfected and not to be cut off from the world to come.

170. רִבִּי חִיָּא בָּעָא, הַאי דְּאִיהוּ זַכָּאָה שְׁלִימָא, וְאִשְׁתַּדַּל בְּאוֹרַיְיתָא יוֹמֵי וְלֵילֵי, וְכָל עוֹבָדוֹי לְשְׁמָא דְקוּדְשָׁא בְּרִיךְ הוּא, וְלָא זָכָה לִבְנִין בְּהַאי עַלְמָא, כְּגוֹן דְּאִשְׁתַּדַּל בְּהוֹ וְלָא זָכָה, אוֹ דַּהֲווֹ לֵיהּ וּמִיתוּ, מַה אִינּוּן לְעַלְמָא דְאָתֵי. אָמַרְלוֹ רִבִּי יוֹסֵי, עוֹבָדוֹי, וְהַהִיא אוֹרַיְיתָא, קָא מָגֵינָן עֲלֵיהּ, לְהַהוּא עַלְמָא.

170. Rabbi Chiya asks: What is the position in the world to come of a thoroughly righteous man who engages in the study of the Torah day and night and devotes all his deeds to the Name of the Holy One, blessed be He, yet does not have children in this world? Or a man who tries but can not have children, or has children who die? Rabbi Yosi replied: His deeds and the Torah protect him, so he is worthy of the world to come.

171. אָמַר רִבִּי יִצְחָק, עֲלַיְיהוּ, וְעַל אִינּוּן זַכָּאֵי קְשׁוֹט, עֲלַיְיהוּ כְּתִיב, כֹּה אָמַר ה׳ לַסָּרִיסִים אֲשֶׁר יִשְׁמְרוּ אֶת שַׁבְּתוֹתַי וּבָחֲרוּ בַּאֲשֶׁר חָפָצְתִּי וּמַחֲזִיקִים בִּבְרִיתִי, מַה כְּתִיב בַּתְרֵיהּ וְנָתַתִּי לָהֶם בְּבֵיתִי וּבְחוֹמוֹתַי יָד וָשֵׁם טוֹב מִבָּנִים וּמִבָּנוֹת שֵׁם עוֹלָם אֶתֵּן לוֹ אֲשֶׁר לֹא יִכָּרֵת, בְּגִין דְּאִלֵּין אִית לוֹן חוּלְקָא לְעַלְמָא דְאָתֵי. אֲמַר לֵיהּ רִבִּי יוֹסֵי, יָאוֹת הוּא וְשַׁפִּיר.

171. Rabbi Yitzchak said: It is written of them and of the truly just: "For thus says Hashem to the eunuchs that keep My Shabbatot (plural), and choose the things that please Me, and take hold of My Covenant. And to them will I give in My house and within My walls a memorial better than sons and daughters: I will give them an everlasting name, that shall not be cut off" (Yeshayah 56:4-5), for they have a portion in the world to come. Rabbi Yosi said to him: This is good and well; THAT IS, HE AGREED WITH HIM.

172. תָּא חֲזֵי, זַכָּאָה שְׁלִים דַּהֲווֹ כָּל אִלֵּין בֵּיהּ, וְאִשְׁתְּלִים כִּדְקָא יָאוֹת, וּמִית בְּלָא בְּנִין, וְהָא קָא יָרִית דּוּכְתֵּיהּ בְּהַהוּא עַלְמָא, אִתְּתֵיהּ בָּעְיָא לִיבּוּמֵי, אוֹ לָא. אִי תֵּימָא דְּלִבְעֵי לִיבּוּמֵי, הָא בְּרֵיקַנְיָא אִיהוּ, דְּהָא אַתְרֵיהּ קָא יָרִית בְּהַהוּא עַלְמָא.

172. Come and behold: a thoroughly righteous man who attained all THE AFOREMENTIONED VIRTUES and reached perfection, but died without children, inherits his place in the world to come. HE ASKS: Does his wife have to marry his brother or not? If she does, it is in vain, FOR HE DOES NOT NEED HIS BROTHER TO PERFECT HIM, having already attained his place in the world to come!

173. אֶלָּא, וַדַּאי בָּעְיָא לִיבּוּמֵי, בְּגִין דְּלָא יַדְעִינָן אִי הֲוָה שְׁלִים בְּעוֹבָדוֹי אִי לָאו. וְהִיא אִי אִתְיַיבְּמַת, לָא הֲוָה בְּרֵיקַנְיָא, בְּגִין דַּאֲתַר אִית לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, דְּהָא בַּר נָשׁ הֲוָה בְּעַלְמָא, וּמִית בְּלָא בְּנִין, וּפוּרְקָא לָא הֲוֵי לֵיהּ בְּעַלְמָא, כֵּיוָן דְּמִית הַאי זַכָּאָה שְׁלִים, וְאִתְּתֵיהּ אִתְיַיבְּמַת, וְאִיהוּ אַתְרֵיהּ יָרִית, אֲתָא הַהוּא בַּר נָשׁ וְאִשְׁתַּלִּים הָכָא, וּבֵין כָּךְ וּבֵין כָּךְ, קוּדְשָׁא בְּרִיךְ הוּא אֲתַר זַמִּין לֵיהּ לְעַלְמָא, עַד דְּיֵימוּת הַאי זַכָּאָה שְׁלִים, וְיִשְׁתְּלִים אִיהוּ בְּעַלְמָא, הה״ד כִּי בְעִיר מִקְלָטוֹ יֵשֵׁב עַד מוֹת הַכֹּהֵן הַגָּדוֹל וגו׳.

173. HE ANSWERS: Assuredly his wife should marry his brother, for we can not tell whether he was whole in his deeds or not. If his wife marries his brother, it is not in vain, EVEN IF HE ATTAINED PERFECTION. For the Holy One, blessed be He, keeps a place FOR THOSE WHO DIE WITHOUT CHILDREN OR A BROTHER TO MARRY THEIR WIFE. When a thoroughly righteous man dies and his wife marries his brother, he has already inherited his place AND DOES NOT NEED THE CORRECTION OF THE LEVIRATE MARRIAGE. Then comes a MAN WHO DIED CHILDLESS, WITHOUT A REDEEMER IN THE WORLD, and is perfected by the marriage OF THE RIGHTEOUS MAN'S WIFE. In the meanwhile, the Holy One, blessed be He, prepares a place FOR THE MAN WITHOUT THE REDEEMER until the righteous man dies. Then, he may be perfected in the world THROUGH A LEVIRATE MARRIAGE. This is the meaning of the verse: "Because he should have remained in the city of his refuge until the death of the high priest" (Bemidbar 35:28).

174. וְדָא הוּא דְּתָנִינָן, בְּנִין זְמִינִין אִינּוּן לְצַדִּיקַיָּא בְּמִיתָתְהוֹן, בְּחַיֵּיהוֹן לָא זָכוּ, וּבְמִיתָתְהוֹן זָכוּ, וּבְגִין כָּךְ כָּל עוֹבָדוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא כֻּלְּהוּ קְשׁוֹט וּזְכוּ, וְחָיֵיס עַל כֹּלָּא.

174. In relation to this, we have learned that the righteous are destined to have children through their death; THAT IS, THE CHILDREN OF THE LEVIRATE MARRIAGE WHO PERFECT THOSE WHO HAVE DIED CHILDLESS AND WITHOUT A BROTHER. They attain in their deaths what they did not attain during their lives. Hence, all the works of the Holy One, blessed be He, are true, just, and compassionate toward all, EVEN THOSE WHO HAVE NO BROTHER.

175. פְּתַח וַאֲמַר טוֹבִים הַשְּׁנַיִם מִן הָאֶחָד אֲשֶׁר יֵשׁ לָהֶם שָׂכָר טוֹב בַּעֲמָלָם, אִלֵּין אִינּוּן דְּמִתְעַסְקִין בְּהַאי עַלְמָא, לְאוֹלָדָא בְּנִין, דְּאִינּוּן בְּנִין דִּשְׁבָקוּ, בְּגִינֵיהוֹן אִית לוֹן אֲגַר טַב בְּהַאי עַלְמָא, וּבְגִינֵיהוֹן יַרְתִּין אֲבָהָן דִּלְהוֹן, חוּלָקָא בְּהַהוּא עַלְמָא, וְאוֹקְמוּהָ.

175. He began by quoting the verse: "Two are better than one because they have a good reward for their labor" (Kohelet 4:9). This refers to those who strive to beget children in this world. For the sake of the children they leave after them, they receive a good reward in this world. For their sake, their fathers inherit a portion of the world to come.

176. תָּא חֲזֵי, קוּדְשָׁא בְּרִיךְ הוּא נָטַע אִילָנִין בְּהַאי עַלְמָא, אִי אַצְלָחוּ יָאוֹת, לָא אַצְלָחוּ, אַעֲקַר לוֹן, וְשָׁתַל לוֹן, אֲפִילוּ כַּמָּה זִמְנִין, וּבְגִין כָּךְ, כָּל אָרְחוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, כֻּלְּהוּ לְטַב וּלְאַתְקָנָא עָלְמָא.

176. Come and behold: the Holy One, blessed be He, plants trees in the world. If they grow well, it is good; if they do not, He uproots them and replants them SOMEWHERE ELSE as many times as required. Such are the ways of the Holy One, blessed be He, in tending to the good and to the correction of the world.

177. בֹּא אֶל אֵשֶׁת אָחִיךָ וְיַבֵּם אוֹתָהּ, דְּהָא יְהוּדָה וְכֻלְּהוּ שִׁבְטִין, הֲווֹ יָדְעֵי דָּא, וְעִקָּרָא דְּמִלְּתָא, וְהָקֵם זֶרַע, בְּגִין דְּהַהוּא זֶרַע, אִצְטְרִיךְ לְאִתְתַּקָּנָא מִלָּה, וּלְמִגְלַם גּוֹלְמָא, לְתִקּוּנָא, דְּלָא יִתְפְּרַשׁ גִּזְעָא מִשָּׁרְשֵׁיהּ כִּדְקָא יָאוֹת, הֲדָא הוּא דִכְתִיב וְאָדָם עַל עָפָר יָשׁוּב.

177. "Go in to your brother's wife, and perform the duty of a brother-in-law" (Beresheet 38:8) IS REDUNDANT, for Yehuda and the other tribes knew this. The ONLY important thing he told him was, "and raise up seed", for seed was needed for purification and for preparing an embryo to receive the remedy, so that the stock would not be severed from the root. This is the meaning of: "and man shall return to dust" (Iyov 34:15).

178. וְכַד מִתְתַּקֵּן לְבָתַר כִּדְקָא יָאוֹת, אִלֵּין מִשְׁתַּבְּחִין בְּהַהוּא עַלְמָא, בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בְּהוֹ, וּבְגִין כָּךְ כְּתִיב, וְשִׁבַּחְתִּי אֲנִי אֶת הַמֵּתִים שֶׁכְּבָר מֵתוּ דַּיְיקָא, מִן הַחַיִּים אֲשֶׁר הֵמָּה חַיִּים עֲדֶנָה. מַאי עֲדֶנָה, כד״א אַחֲרֵי בְּלוֹתִי הָיְתָה לִי עֶדְנָה. וּכְתִיב יָשׁוּב לִימֵי עֲלוּמָיו.

178. Having been prepared properly AFTER THE SAID INCARNATION, they are well praised in the world to come, for they please the Holy One, blessed be He. It is therefore written: "So I praised the dead that are already dead more than the living that are yet (Heb. adenah) alive" (Kohelet 4:2). FOR THEY COME BACK TO LIFE AND RETURN TO A TENDER AGE. The word "adenah" as in, "After I am grown old shall I have pleasure (Heb. ednah)" (Beresheet 18:12), and "he shall return to the days of his youth" (Iyov 33:24), MEANS THE DAYS OF YOUTH AND PLEASURE TO WHICH HE RETURNED IN INCARNATION.

179. וְטוֹב מִשְׁנֵיהֶם אֵת אֲשֶׁר עֵדֶן לֹא הָיָה אֲשֶׁר לֹא רָאָה אֶת הַמַּעֲשֶׂה הָרַע אֲשֶׁר נַעֲשָׂה תַּחַת הַשָּׁמֶשׁ. וְטוֹב מִשְׁנֵיהֶם אֶת אֲשֶׁר עֵדֶן לֹא הָיָה, דְּלָא שָׁב לִימֵי עֲלוּמָיו, וְלָא אִצְטְרִיךְ לְאִתְתַּקָּנָא, וְלָא סָבִיל חוֹבִין קַדְמָאֵי, בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא יְהַב לֵיהּ אֲתַר מְתַקְּנָא בְּהַהוּא עַלְמָא, כִּדְקָא יָאוֹת.

179. "...but better than both of them is he who has not yet been, who has not seen the evil work that is done under the sun" (Kohelet 4:3, refers to he who has not returned to his youth AND BEEN REINCARNATED. HE IS A THOROUGHLY RIGHTEOUS PERSON, who does not need a new incarnation to achieve perfection and is not burdened by former sins, like one incarnated who suffers for sins he committed in former life. The Holy One, blessed be He, prepared for him a fitting place in the world to come.

180. תָּא חֲזֵי, מַה כְּתִיב, וּבְכֵן רָאִיתִי רְשָׁעִים קְבוּרִים וגו׳, כְּמָה דְּאִתְּמַר, בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא עָבִיד טִיבוּ, וְלָא בָעָא לְשֵׁצָאָה עַלְמָא, אֶלָּא כְּמָה דְּאִתְּמַר, וְכָל אָרְחוֹי כֻּלְּהוּ קְשׁוֹט וּזְכוּ, לְאוֹטָבָא לְהוֹ בְּהַאי עַלְמָא, וּבְעַלְמָא דְּאָתֵי. זַכָּאָה חוּלַקְהוֹן דְּצַדִּיקַיָּיא, דְּאִינּוּן אָזְלֵי בְּאֹרַח קְשׁוֹט, עֲלַיְיהוּ כְּתִיב, צַדִּיקִים יִרְשׁוּ אָרֶץ.

180. Come and behold, it is written: "And so I saw the wicked buried, and come to their rest" (Kohelet 8:10), as we said THAT THEY WERE BORN AGAIN TO MEND THEIR DEEDS. For the Holy One, blessed be He, is kind and does not want the world to perish, BUT PREFERS TO REFORM THE WICKED THROUGH REINCARNATION. All His ways are true and gracious and benefit them in this world and in the world to come. Happy is the portion of the righteous who walk the true path, of whom it is written: "The righteous shall inherit the land" (Tehilim 37:29).

17. "And the thing which he did displeased Hashem..."
This section addresses the sin which, we're told, defiles man most in this world and in the world to come: masturbation. This judgment is not based upon moral or ethical principles, but rather upon the metaphysical structure of the Upper Worlds. The dark forces that challenge us throughout our spiritual development derive their strength and sustenance from the Light they steal from us. Thus, when we react or behave with intolerance towards others, the Light we lose strengthens the Evil Inclination. Masturbation is condemned for the simple reason that a man's seed is the substance that is closest in form to the Light of The Creator. It is raw, naked energy, and therefore requires concealment when it is revealed in our physical world. This concealment takes place when a man's seed is used for the direct purpose of creating life. Moreover, sexual relations between a man and wife express the ultimate in sharing, with both parties imparting pleasure to one another. In this loving and protected environment, the Light and power of a man's sperm cannot be appropriated or defiled by the Evil Inclination. The spilling of a man's seed is an act that is done for immediate self-gratification. Consequently, negative forces immediately appropriate this Light and our lives grow a little bit darker. Hardships and misfortunes in life--whether emotional, financial, marital, or otherwise--result from a lack of spiritual Light. We also learn of the great rewards in the world to come for a man who has trained his children to draw close to God and live by the spiritual wisdom of Torah.
The Relevance of this Passage
When a man refrains from pleasuring himself through the wanton spilling of his seed, his spiritual life force grows increasingly stronger. This manifests in many ways, including more intense sexual desire for his mate, and greater emotional stability and inner peace. The Light of this passage helps to cleanse and eradicate the dark forces that attach to us as a result of our sexually self-gratifying actions. This Light helps us to recognize the spiritual benefits associated with directing our carnal desires towards sharing pleasure with our mate, and drawing the Light of the Creator into this darkened world.

181. "And the thing which he did displeased Hashem: So He slew him also" (Beresheet 38:10). Rabbi Chiya opened the discussion with the verse: "In the morning sow your seed, and in the evening do not withhold your hand" (Kohelet 11:6). Come and behold: it behooves man much to be careful lest he sin and to be heedful in his actions before the Holy One, blessed be He. For there are numerous messengers and chieftains in the world who roam about observing the deeds of man and bearing testimony of him, recording everything in a book.

181. וַיֵּרַע בְּעֵינֵי ה׳ אֲשֶׁר עָשָׂה וַיָּמֶת גַּם אֹתוֹ. רִבִּי חִיָּיא פְּתַח בַּבֹּקֶר זְרַע אֶת זַרְעֶךָ וְלָעֶרֶב אַל תַּנַּח יָדֶךָ וגו׳. תָּא חֲזֵי, כַּמָּה אִתְחַזֵּי לֵיהּ לְבַר נָשׁ, לְאִזְדַּהֲרָא מֵחוֹבוֹי וּלְאִזְדַּהֲרָא בְּעוֹבָדוֹי קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, בְּגִין דְּכַמָּה שְׁלִיחָן וְכַמָּה מְמַנָּן אִינּוּן בְּעַלְמָא, דְּאִינּוּן אָזְלִין וְשָׁיְיטָן, וְחָמָאן עוֹבָדֵיהוֹן דִּבְנֵי נָשָׁא, וְסָהֲדִין עֲלוֹי, וְכֹלָּא בְּסִפְרָא כְּתִיבִין.

182. Come and behold: of all the sins that defile a man in this world, that which defiles him the most in this world and in the world to come is spilling his semen in vain. Letting it out in vain by the hand or leg brings impurity on man, as it is written: "For you are not an El that has pleasure in wickedness: nor shall evil dwell with you" (Tehilim 5:5).

182. וְתָא חֲזֵי, בְּכָל אִינּוּן חוֹבִין דְּאִסְתָּאַב בְּהוֹ בַּר נָשׁ בְּהַאי עַלְמָא, דָּא אִיהוּ חוֹבָא דְּאִסְתָּאַב בֵּיהּ בַּר נָשׁ יַתִּיר בְּהַאי עַלְמָא, וּבְעַלְמָא דְאָתֵי, מַאן דְּאוֹשִׁיד זַרְעֵיהּ בְּרֵיקָנְיָא, וְאַפֵּיק זַרְעָא לְמַגְנָא, בִּידָא אוֹ בְּרַגְלָא וְאִסְתָּאַב בֵּיהּ, כְּמָה דְאַתְּ אָמַר כִּי לֹא אֵל חָפֵץ רֶשַׁע אָתָּה לֹא יְגוּרְךָ רָע.

183. He therefore does not come inside the curtain OF THE HOLY ONE, BLESSED BE HE, or behold the presence of Atik Yomin, as is learned from the verses: "Nor shall evil dwell with you" (Tehilim 5:5), and "And Er, Yehuda's firstborn, was wicked in the sight of Hashem" (Beresheet 38:7). BOTH VERSES INDICATE THAT HE DOES NOT BEHOLD THE FACE OF HASHEM. Hence, it is written: "Your hands are full of blood" (Yeshayah 1:15), WHICH REFERS TO LETTING SEMEN BY THE HAND, WHICH IS LIKENED TO SHEDDING BLOOD. Happy is the portion of the man who fears Hashem and is guarded from the evil path, and purifies himself to be occupied in the fear of his Master.

183. בְּג״ד, לָא עָאל לְפַרְגּוֹדָא, וְלָא חָמֵי סֵבֶר אַפֵּי עַתִּיק יוֹמִין, כְּמָה דְתָנִינָן, כְּתִיב הָכָא לֹא יְגוּרְךָ רָע, וּכְתִיב וַיְהִי עֵר בְּכוֹר יְהוּדָה רַע בְּעֵינֵי ה׳, וּבְגִין כָּךְ כְּתִיב, יְדֵיכֶם דָּמִים מָלֵאוּ. זַכָּאָה חוּלָקֵיהּ דְּבַר נָשׁ דְּדָחֵיל לְמָארֵיהּ, וִיהֵא נָטִיר מֵאוֹרַח בִּישָׁא, וְיַדְכֵּי גַרְמֵיהּ, לְאִשְׁתַּדְּלָא בִּדְחִילוּ דְמָארֵיהּ.

184. The verse, "In the morning sow your seed" (Kohelet 11:6), has already been explained. The morning is the time of man's strength and youth. He should then strive to beget children with the wife appropriate for him, according to the verse: "In the morning sow your seed."

184. תָּא חֲזֵי, בַּבֹּקֶר זְרַע אֶת זַרְעֶךָ, הַאי קְרָא אוֹקְמוּהָ, בַּבֹּקֶר: דָּא הוּא, בְּזִמְנָא דְּבַר נָשׁ אִתְקַיֵּים בְּחֵילֵיהּ, וִיהֵא בְּעוּלֵימוּ, כְּדֵין אִשְׁתַּדַּל לְאוֹלָדָא בְּנִין, בְּאִיתְתָא דְחַזְיָא לֵיהּ, דִּכְתִיב בַּבֹּקֶר זְרַע אֶת זַרְעֶךָ.

185. דְּהָא כְּדֵין זִמְנָא אִיהוּ, כד"א, כְּחִצִּים בְּיַד גִּבּוֹר כֵּן בְּנֵי הַנְּעוּרִים, בְּגִין דְּיָכִיל לְמֵילַף לְהוֹ אָרְחוֹי דְקוּדְשָׁא בְּרִיךְ הוּא, וְיֵהֵא לֵיהּ אַגְרָא טָבָא לְעָלְמָא דְאָתֵי, דִּכְתִיב אַשְׁרֵי הַגֶּבֶר אֲשֶׁר מִלֵּא אֶת אַשְׁפָּתוֹ מֵהֶם לֹא יֵבֹשׁוּ כִּי יְדַבְּרוּ אֶת אוֹיְבִים בַּשָּׁעַר. לֹא יֵבוֹשׁוּ בְּהַהוּא עָלְמָא, בְּזִמְנָא דְמָארֵיהוֹן דְּדִינָא יֵיתוּן לְקַטְרְגָא עֲלוֹי, דְּלֵית לָךְ אַגְרָא טָבָא בְּהַהוּא עָלְמָא, כְּהַהוּא דְאוֹלִיף לֵיהּ לְבְרֵיהּ דְּחִילוּ דְמָרֵיהּ, בְּאָרְחוֹי דְאוֹרַיְיתָא.

185. Then it is his time TO BEGET CHILDREN, as it is written: "As arrows in the hand of a mighty man, so are the children of one's youth" (Tehilim 127:4). Then he is able to teach them the ways of the Holy One, blessed be He, and to receive good reward for the world to come, as it is written: "Happy is the man that has his quiver full of them, they shall not be put to shame, but they shall speak with their enemies in the gate" (Tehilim 127:5). "They shall not be put to shame" in the World of Truth when the Accusers bring accusations on them, for there is no better reward in that world then THE REWARD of he who teaches his child the fear of Hashem in the ways of the Torah.

186. תָּא חֲזֵי, מַה אָמַר בְּאַבְרָהָם דִּכְתִיב כִּי יְדַעְתִּיו לְמַעַן אֲשֶׁר יְצַוֶּה אֶת בָּנָיו וְאֶת בֵּיתוֹ אַחֲרָיו וְשָׁמְרוּ דֶּרֶךְ ה' לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט, וְעַל דָּא הַהוּא זְכוּ קַיְימָא לֵיהּ בְּהַהוּא עָלְמָא, לְגַבֵּי כָּל מָארֵיהוֹן דְּדִינָא.

186. Come and behold: it is written about Avraham, "For I know him, that he will command his children and his household after him, and they shall keep the way of Hashem, to do justice and judgment" (Beresheet 18:19). This merit stood him well in the world to come against all Accusers.

187. וּבְגִין כָּךְ בַּבֹּקֶר זְרַע אֶת זַרְעֶךָ וְלָעֶרֶב אַל תַּנַּח יָדֶךָ אֲפִילוּ בְּיוֹמֵי דְזִקְנָה, דְּאִיהוּ זִמְנָא דְסִיב בַּר נָשׁ, מַה כְּתִיב אַל תַּנַּח יָדֶךָ, לָא יִשְׁבּוֹק מִלְּאוֹלְדָא בְּהַאי עָלְמָא, מַאי טַעְמָא, בְּגִין דְּלָא תֵדַע אֵיזֶה יִכְשַׁר הַזֶּה אוֹ זֶה לִפְנֵי הָאֱלֹהִים, בְּגִין דִּיקוּמוּן בְּגִינֵיהּ בְּהַהוּא עָלְמָא.

187. It is therefore written: "In the morning sow your seed, and in the evening do not withhold your hand" (Kohelet 11:6). Even in old age, CALLED 'EVENING', it is written: "Do not withhold your hand" from begetting children. Why? "For you know not which shall prosper, whether this of that," before Elohim, and which will defend them in the World of Truth.

188. וְעַל דָּא כְּתִיב, הִנֵּה נַחֲלַת ה' בָּנִים, דָּא צְרוֹרָא דְנִשְׁמָתָא, סִטְרָא דְעָלְמָא דְאָתֵי, וּלְהַאי נַחֲלָה. מַאן זָכֵי לֵיהּ לְבַר נָשׁ לְאַעָלָא בְּהַהוּא נַחֲלַת ה', בָּנִים, אִינּוּן בְּנִין, זָכָאן לֵיהּ לְנַחֲלַת ה', וְעַל דָּא זַכָּאָה הַהוּא בַּר נָשׁ, דְּזָכֵי לוֹן דְּיוֹלִיף לוֹן אָרְחוֹי דְאוֹרַיְיתָא, כְּמָה דְּאִתְּמַר.

188. Hence it is written: "Lo, children are the heritage of Hashem" (Tehilim 127:3). This is the Eternal Life (lit. 'bundle of LIFE') of the soul, THE SECRET OF THE VERSE, "YET THE SOUL OF MY LORD SHALL BE BOUND IN THE BOND OF LIFE" (I SHMUEL 25:29), CONSIDERED AS the world to come and called 'heritage' BY THE SCRIPTURE. Who causes man to merit the heritage of Hashem? Children do. The children cause man to merit the heritage of Hashem! Therefore, happy is the man who has children to whom he may teach the ways of the Torah.

18. "And she put off her widow's garments..."
This section explains the actions of Ruth and Tamar, two women who lost their first husbands and later conceived through levirate marriage. We learn that both acted piously and with the help of God, because the fruitful seed of Yehuda was established through them.
The Relevance of this Passage
This story concerns the eventual birth of King David and the Messiah. What's most relevant to the reader is the Messianic Light concealed inside the passage. A simple reading of the text sets the Light aglow, helping to hasten the emergence of the Messiah within us, and in turn, the arrival of the global Mashiach and Final Redemption.

189. "And she put off her widow's garments..." (Beresheet 38:14). Come and behold: could it be that Tamar, a priest's daughter, who was always modest, would commit incest with her father-in-law? HE ANSWERS: She was a righteous woman AND did this with wisdom. She was not lewd, but wise, and KNEW WHAT WOULD BECOME OF IT. SHE approached him to do kindness and truth by him.

189. וַתָּסַר בִּגְדֵי אַלְמְנוּתָהּ מֵעָלֶיהָ וגו׳, תָּא חֲזֵי, תָּמָר בַּת כֹּהֵן הֲוַת, וְכִי ס״ד דְּאִיהִי אָזְלָא בְּגִין לְאַזְנָאָה עִם חֲמוּהָ, דְּהָא אִיהִי צְנִיעוּתָא אִשְׁתַּכְּחַת בָּהּ תְּדִיר. אֶלָּא אִיהִי צַדֶּקֶת הֲוַת, וּבְחָכְמָה עָבְדַת הַאי, דְּהָא אִיהִי לָא אַפְקָרַת גַּרְמָהּ לְגַבֵּיהּ, אֶלָּא בְּגִין דִּידִיעָה יָדְעַת, וְחָכְמְתָא אִסְתַּכְּלַת, וְע״ד אִיהִי אָתַת לְגַבֵּיהּ, לְמֶעְבַּד טִיבוּ וּקְשׁוֹט, וְעַל דָּא אָתַת וְאִשְׁתַּדְּלַת בְּעִסְקָא דָא.

190. Come and behold: because she knew what would become of her efforts, the Holy One, blessed be He, aided her in the act, and she conceived immediately. All this was from THE HOLY ONE, BLESSED BE HE. It may be wondered why the Holy One, blessed be He, did not use another woman to bear these sons, but this one, TAMAR. HE ANSWERS: Assuredly, she was needed for this and no other woman would do.

190. תָּא חֲזֵי, בְּגִין דְּאִיהִי יָדְעַת יִדִּיעָה, וְאִשְׁתַּדְּלַת בְּעִסְקָא דָא, קוּדְשָׁא בְּרִיךְ הוּא עֲבַד סִיּוּעָא תַּמָּן בְּהַהוּא עוֹבָדָא, וְאִתְעֲבָרַת מִיָּד, וְכֹלָּא הֲוָה מִנֵּיהּ. וְאִי תֵּימָא, אַמַּאי לָא אַיְיתֵי קוּדְשָׁא בְּרִיךְ הוּא אִינּוּן בְּנִין מֵאִתְּתָא אוֹחֲרָא, אַמַּאי מִן דָּא. אֶלָּא, וַדַּאי אִיהִי אִצְטְרִיכָא לְעוֹבָדָא דָא, וְלָא אִתְּתָא אָחֳרָא.

191. The seed of Yehuda was established with two women, who bore King David, King Solomon, and Mashiach. The two women, Tamar and Rut, resembled each other. Both Tamar and Rut lost their first husbands and replaced them through similar efforts.

191. תְּרֵין נְשִׁין הֲווֹ, דְּמִנַּיְיהוּ אִתְבְּנֵי זַרְעָא דִיהוּדָה, וַאֲתוֹ מִנַּיְיהוּ דָּוִד מַלְכָּא, וּשְׁלֹמֹה מַלְכָּא, וּמַלְכָּא מְשִׁיחָא. וְאִלֵּין תְּרֵין נְשִׁין, דָּא כְּגַוְונָא דְדָא, תָּמָר וְרוּת, דְּמִיתוּ בַּעֲלַיְיהוּ בְּקַדְמֵיתָא, וְאִינּוּן אִשְׁתַּדְּלוּ לְעוֹבָדָא דָא.

192. Tamar approached her father-in-law, who was next of kin to his dead sons AND THUS WORTHY OF TAKING HER IN LEVIRATE MARRIAGE. The reason for her act is stated in the verse: "For she saw that Shelah was grown, and she was not given to him to wife" (Beresheet 38:14). She therefore did this by her father-in-law.

192. תָּמָר אִשְׁתַּדְּלַת לְגַבֵּי חֲמוּהָ, דְּאִיהוּ קָרִיב יַתִּיר לִבְנוֹי דְּמִיתוּ, מַאי טַעְמָא אִיהִי אִשְׁתַּדְּלַת לְגַבֵּיהּ, דִּכְתִיב כִּי רָאֲתָה כִּי גָדַל שֵׁלָה וְהִיא לֹא נִתְּנָה לוֹ לְאִשָּׁה. וּבְגִין דָּא, אִשְׁתַּדְּלַת בְּעוֹבָדָא דָא, לְגַבֵּי חֲמוּהָ.

193. Rut's first husband died as did that of Tamar, and then she did the deed by Boaz, as it is written: "And uncovered his feet, and laid herself down" (Rut 3:7). She then gave birth to Oved. You might ask why Oved was not born to another woman, INSTEAD OF IN THIS MANNER. HE ANSWERS: Assuredly, it was necessary that she, and not any other woman, bore him. From these two, the seed of Yehuda was built and established. Both did well and brought kindness upon the dead, so they would later be perfected in the world.

193. רוּת מִית בַּעֲלָהּ, וּלְבָתַר אִשְׁתַּדְּלַת בְּעוֹבָדָא דָא, לְגַבֵּיהּ דְּבֹעַז, דִּכְתִיב, וַתְּגַל מַרְגְּלוֹתָיו וַתִּשְׁכָּב, וְאִשְׁתַּדְּלַת בַּהֲדֵיהּ, וּלְבָתַר אוֹלִידַת לֵיהּ לְעוֹבֵד. וְאִי תֵּימָא אַמַּאי לָא נָפֵיק עוֹבֵד מֵאִתְּתָא אָחֳרָא, אֶלָּא וַדַּאי הִיא אִצְטְרִיכַת וְלָא אִתְּתָא אָחֳרָא. וּמִתְּרֵין אִלֵּין אִתְבְּנֵי וְאִשְׁתַּכְלֵל זַרְעָא דִיהוּדָה, וְתַרְוַיְיהוּ בְּכַשְׁרוּת עָבְדוּ, לְמֶעְבַּד טִיבוּ עִם אִינּוּן מֵיתַיָּיא, לְאִתְתַּקְּנָא עַלְמָא לְבָתַר.

194. וְדָא הוּא כְּמָה דְּאִתְּמַר, וְשִׁבַּחְתִּי אֲנִי אֶת הַמֵּתִים שֶׁכְּבָר מֵתוּ, דְּהָא כַּד הֲווֹ חַיִּין בְּקַדְמֵיתָא לָא הֲוָה בְּהוֹ שִׁבְחָא, וְתַרְוַוּיְיהוּ אִשְׁתַּדְּלוּ לְמֶעְבַּד טִיבוּ וּקְשׁוֹט עִם אִנּוּן מֵיתַיָּיא, וְקוּדְשָׁא בְּרִיךְ הוּא סְיֵיעַ בְּהַהוּא עוֹבָדָא, וְכֹלָּא הֲוָה כִּדְקָא יָאוֹת, זַכָּאָה אִיהוּ מַאן דְּאִשְׁתַּדַּל בְּאוֹרַיְיתָא יְמָמָא וְלֵילְיָא, כד"א, וְהָגִיתָ בּוֹ יוֹמָם וָלַיְלָה לְמַעַן תִּשְׁמֹר לַעֲשׂוֹת כְּכָל הַכָּתוּב בּוֹ כִּי אָז תַּצְלִיחַ אֶת דְּרָכֶיךָ וגו׳.

194. This is the explanation of the verse: "So I praised the dead that are already dead" (Kohelet 4:2). As long as THE HUSBANDS OF TAMAR AND RUT were alive, there was no praise to their name. After they died, THEIR WIVES WERE TAKEN IN LEVIRATE MARRIAGE AND THE KINGDOM OF DAVID, SOLOMON, AND MASHIACH DESCENDED FROM THEM. Both TAMAR AND RUT did kindness and truth by the dead, and the Holy One, blessed be He, helped them in the very act. Thus, all is fitting as it should be. Happy is he who studies the Torah day and night, as it is written: "But you shall meditate therein day and night, that you may observe to do according to all that is written in it: for then you shall make your way prosperous, and then you shall have good success" (Yehoshua 1:8).

19. "And Yosef was brought down to Egypt..."
This section begins by interpreting the phrasing of the title quotation as indicating God's approval of this act; it was necessary in order to fulfill His announcement to Avraham.
A discussion follows concerning the legions of angels who sing praises to the glory of God throughout the night. It is the role of the children of Israel to offer praises to God through litanies three times daily. In this way, God is glorified both day and night, from above and below. Rabbi Shimon next offers two explanations of the phrase, "who commands the sun," in the context of Ya'akov and Yosef. One explanation interprets this as an allusion to Yosef, when he was sold. The other understands it to be concerned with Ya'akov, when his sons showed him evidence of Yosef's death.
The Relevance of this Passage
In the course of spiritual development, we sometimes have to fail in order to build a greater vessel that can hold all the Light that awaits us as we ascend to the next level. This is what happened to Yosef when he was "brought down to Egypt." Egypt is a code word for darkness and disconnection from the Light of The Creator. Reading these passages helps attune us to the angelic hierarchies and the spiritual energy forces they transmit. These forces give us power to rise when we fall, strength to stand after we stumble--and this serves to increase the size of our vessel, so that we can receive even greater Light in our lives. These verses also help us expand our vessel so that it is not necessary for us to fall quite so far down or to stumble quite so often.

195. וְיוֹסֵף הוּרַד מִצְרַיְמָה וַיִּקְנֵהוּ פוֹטִיפַר וגו׳. מַאי הוּרַד. דְּאִסְתַּכַּם קוּדְשָׁא בְּרִיךְ הוּא בְּהַהוּא עוֹבָדָא, לְקַיְּימָא גְּזֵרָה דִּילֵיהּ דִּגְזַר בֵּית הַבְּתָרִים, דִּכְתִיב יָדוֹעַ תֵּדַע כִּי גֵר יִהְיֶה זַרְעֲךָ וגו׳. וַיִּקְנֵהוּ פוֹטִיפַר לִסְטַר חֲטָאָה קָנָה לֵיהּ.

195. In the verse, "And Yosef was brought down to Egypt; and Potifar bought him" (Beresheet 39:1), why is it written: "brought down" RATHER THAN 'WENT DOWN TO EGYPT'? HE ANSWERS: The Holy One, blessed be He, consented to the act OF SELLING YOSEF TO EGYPT, so that the decree He made between the pieces would be fulfilled, as it is written: "Know surely that your seed shall be a stranger" (Beresheet 15:13). "And Potifar bought him," to commit sin with him, NAMELY SODOMY.

196. פְּתַח וַאֲמַר, הָאוֹמֵר לַחֶרֶס וְלֹא יִזְרָח וּבְעַד כּוֹכָבִים יַחְתֹּם. תָּא חֲזֵי שִׁבְעָה כּוֹכְבַיָּא עֲבַד קוּדְשָׁא בְּרִיךְ הוּא בִּרְקִיעָא, וְכָל רְקִיעָא וּרְקִיעָא, אִית בֵּיהּ כַּמָּה שַׁמְּשִׁין מְמַנִּין, לְשַׁמְּשָׁא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא.

196. He quoted the verse: "Who commands the sun, and it rises not; and seals up the stars" (Iyov 9:7). Come and behold: the Holy One, blessed be He, made seven stars in the firmament THAT CORRESPOND TO THE SEVEN SFIROT: CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT. Each firmament contains numerous attendants who wait upon the Holy One, blessed be He.

197. בְּגִין דְּלֵית לָךְ שַׁמְּשָׁא, אוֹ מְמַנָּא, דְּלֵית לֵיהּ פּוּלְחָנָא וְשִׁמּוּשָׁא לְמָארֵיהּ, וְקַיְּימֵי כָּל חַד וְחַד, עַל הַהוּא שִׁמּוּשָׁא דְּאִתְפַּקְדָא בֵּיהּ, וְכָל חַד יָדַע עֲבִידְתֵּיהּ לְשַׁמְּשָׁא.

197. There is no attendant or appointee who does not have a specific task and service to perform for the Holy One, blessed be He, and each knows his own task.

198. מִנְהוֹן מְשַׁמְּשֵׁי בְּשְׁלִיחוּתָא דְּמָרֵיהוֹן, וְאִתְפַּקְּדָן בְּעַלְמָא עַל כָּל עוֹבָדֵיהוֹן דִּבְנֵי נָשָׁא, וּמִנְהוֹן דְּקָא מְשַׁבְּחִין לֵיהּ, וְאִינּוּן אִתְפַּקְּדָן עַל שִׁירָתָא, וְאַף עַל גַּב דְּאִינּוּן אִתְפַּקְּדָן בְּהַאי, לֵית לָךְ כָּל חֵילָא בִּשְׁמַיָּא, וְכֹכָבִין וּמַזָּלֵי, דְּכֻלְּהוּ לָא מְשַׁבְּחָן לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא.

198. Some act as their Master's messengers, appointed in this world to oversee men's deeds. There are those who sing CHANTS AND HYMNS before Him, and those in charge of poetry. And even they are in charge of poetry, there is no host, no star or constellation that does not praise the Holy One, blessed be He.

199. דְּהָא בְּשַׁעְתָּא דְּעָאל לֵילְיָא, כְּדֵין אִתְפַּרְשָׁן תְּלַת סִטְרִין מַשְׁרְיָין, לִתְלַת סִטְרֵי עָלְמָא, וּבְכָל סִטְרָא וְסִטְרָא, אֶלֶף אַלְפִין, וְרִבּוֹא, וְכֻלְּהוּ מְמַנָּן עַל שִׁירָתָא.

199. For when night falls, three legions are divided into the three directions of the world, each containing thousands and tens of thousands OF ANGELS, whose task it is to sing.

200. תְּלַת מַשְׁרְיָין אִינּוּן, וְחַד חֵיוָתָא קַדִּישָׁא מְמַנָּא עֲלַיְיהוּ, וְקָיְימָא עֲלַיְיהוּ, וְכֻלְּהוּ קָא מְשַׁבְּחָן לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, עַד דְּאָתֵי צַפְרָא, כַּד אָתֵי צַפְרָא, כָּל אִינּוּן דִּבְסִטַר דָּרוֹם, וְכָל כֹּכְבַיָּא דְּנָהֲרֵי, כֻּלְּהוּ מְשַׁבְּחָן, וְאָמְרֵי שִׁירָתָא לְקוּדְשָׁא בְּרִיךְ הוּא, כד״א, בְּרָן יַחַד כֹּכְבֵי בֹקֶר וַיָּרִיעוּ כָּל בְּנֵי אֱלֹהִים. בְּרָן יַחַד כֹּכְבֵי בֹקֶר, אִלֵּין כֹּכְבַיָּא דְּבְסִטַר דָּרוֹם, כד״א וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר. וַיָּרִיעוּ כָּל בְּנֵי אֱלֹהִים, אִלֵּין אִינּוּן, דְּבְסִטַר שְׂמָאלָא, דְּאִתְכְּלִילוּ בִּימִינָא.

200. There are three hosts OF ANGELS and one living creature, THE NUKVA, that stands in charge of them. They all praise the Holy One, blessed be He, until morning comes, when those of the south side and the luminous stars, THE ANGELS, praise and recite poetry before the Holy One, blessed be He. It is written: "When the morning stars sang together, and all the sons of Elohim shouted for joy" (Iyov 38:7). "The morning stars" are the stars on the south side, NAMELY CHESED, as it is written: "And Avraham went early in the morning" (Beresheet 19:27). "All the sons of Elohim shouted for joy," refers to the stars on the left side, which are included within the right.

201. וּכְדֵין צַפְרָא נָהֵיר, וְיִשְׂרָאֵל נָטְלֵי שִׁירָתָא, וּמְשַׁבְּחָן לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, בִּימָמָא, תְּלַת זִמְנִין בִּימָמָא, לָקֳבֵל תְּלַת זִמְנִין דְּלֵילְיָא, וְקָיְימִין אִלֵּין לָקֳבֵיל אִלֵּין, עַד דְּיִסְתַּלַּק יְקָרָא דְּקוּדְשָׁא בְּרִיךְ הוּא, בִּימָמָא וּבְלֵילְיָא כִּדְקָא יָאוֹת, וְקוּדְשָׁא בְּרִיךְ הוּא אִסְתַּלַּק בְּהוֹ בְּשִׁית אִלֵּין.

201. When daylight breaks, the children of Yisrael sing the praises of the Holy One, blessed be He, three times a day, corresponding to the three night WATCHES. They stand before each other until the glory of the Holy One, blessed be He, is duly risen day and night. The Holy One, blessed be He, ascends by means of the six litanies, THREE IN THE DAY AND THREE AT NIGHT.

202. הַהוּא חֵיוָתָא קַדִּישָׁא, דְּקָיְימָא עֲלַיְיהוּ לְעֵילָא, קָיְימָא עַל יִשְׂרָאֵל לְתַתָּא, בְּגִין לְאַתְקָנָא כֹּלָּא כִּדְקָא יָאוֹת, מַה כְּתִיב בָּהּ, וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרוֹתֶיהָ. וַתִּתֵּן טֶרֶף לְבֵיתָהּ אִלֵּין אִינּוּן מַשְׁרְיָין דִּלְעֵילָא, וְחֹק לְנַעֲרוֹתֶיהָ, אִלֵּין מַשְׁרְיָין דְּיִשְׂרָאֵל לְתַתָּא, וּבְגִין כָּךְ יְקָרָא דְּקוּדְשָׁא בְּרִיךְ הוּא אִסְתַּלַּק מִכָּל סִטְרִין, מֵעֵילָא וּמִתַּתָּא. וְעַל דָּא כֹּלָּא הוּא בִּרְשׁוּתֵיהּ קָיְימָא, וְכֹלָּא אִיהוּ בִּרְעוּתֵיהּ.

202. The living creature that stands above them, THE NUKVA, also stands on Yisrael below to properly fix everything, as it is written: "She rises also while it is yet night, and gives food to her household, and a portion to her maidens" (Mishlei 31:15). "And gives food to her household," refers to the upper THREE hosts and, "a portion to her maidens," alludes to the camp of Yisrael below. Thus the glory of the Holy One, blessed be He, is extolled on every side, above and below; everything exists by His permission and according to His wish.

203. הָאוֹמֵר לַחֶרֶס וְלֹא יִזְרָח. רִבִּי שִׁמְעוֹן אָמַר, דָּא יוֹסֵף. וּבְעַד כּוֹכָבִים יַחְתּוֹם, אִלֵּין אִינּוּן אֲחוֹי, דִּכְתִיב בְּהוֹ, וַאֲחַד עָשָׂר כּוֹכָבִים מִשְׁתַּחֲוִים לִי. דָּבָר אֲחֵר הָאוֹמֵר לַחֶרֶס, דָּא יַעֲקֹב, בְּשַׁעְתָּא דַּאֲמָרוּ לוֹ הַכֶּר נָא. וְלֹא יִזְרָח, בְּשַׁעְתָּא דְּאִסְתַּלְּקַת שְׁכִינְתָּא מִנֵּיהּ. וּבְעַד כּוֹכָבִים יַחְתּוֹם, בְּגִין בְּנוֹי, אִתְחַתַּם וְאִסְתִּים נְהוֹרָא דִּילֵיהּ, שִׁמְשָׁא אִתְחַשַּׁךְ, וְכוֹכְבַיָּא לָא נְהִירוּ, בְּגִין דְּיוֹסֵף אִתְפְּרַשׁ מֵאֲבוֹי. וְתָא חֲזֵי מֵהַהוּא יוֹמָא דְּהַהוּא עוֹבְדָא דְּיוֹסֵף, אִתְפְּרַשׁ יַעֲקֹב מִשְׁמוּשָׁא דְּעַרְסָא, וְאִשְׁתְּאַר אֲבֵלָא, עַד הַהוּא יוֹמָא דְּאִתְבַּשַּׁר בְּשׂוֹרָה דְּיוֹסֵף.

203. "...who commands the sun, and it rises not..." (Iyov 9:7). Rabbi Shimon says this refers to Yosef WHEN HE WAS SOLD INTO EGYPT. "And seals up the stars" are his brothers, about whom it is written: "And the eleven stars bowed down to me" (Beresheet 37:9). In another explanation, "Who commands the sun," refers to Ya'akov at the time he was told: "know now WHETHER IT BE YOUR SON'S COAT OR NOT" (Beresheet 37:32). "...and it rises not..." means when the Shechinah was gone from him; "and seals up the stars," means his sons, and his light was sealed and closed upon him because of them. The sun darkened and the stars did not shine because Yosef was separated from his father. Come and behold: since Yosef was sold, Ya'akov abstained from marital intercourse and remained in mourning until he heard the good tidings of Yosef.

20. "And Hashem was with Yosef"
Rabbi Yosi quotes the verse, "For The Creator loves justice," in order to lead a discussion on the protection that God offers the righteous. Through the examples of David and Yosef, both of whom walked "through the valley of the shadow of death," we are shown that God never abandons the righteous. In His mercy, He even guards the wicked, who, we learn, receive blessings and are sustained by the spiritual elevation of the righteous. Ultimately, though, we see that fortunate, indeed, are the righteous in this world and in the World to Come.
The Relevance of this Passage
Kabbalistically, mercy represents the concept of time. Time is defined as the distance between cause and effect; the separation between action and reaction; the space between deed and dividend; the span between a person's behavior and the inevitable repercussion; the divide between crime and consequence. Within this gap, it is hoped that a person becomes enlightened to the senselessness of negative ways, and recognizes the rewards of spiritual growth and positive, unselfish behavior. Time, however, can cause us to mistakenly believe that goodness goes unrewarded, while the wicked go unpunished. Yet time merely creates a delay-- a window of opportunity in which our free will can earn us fulfillment, transformation, and recognition of the cause-and-effect principle that is at work in our world. Without time, a person would be instantly punished the moment he sinned. The wicked would be obliterated the moment they transgressed. They would lose the opportunity to change their ways and partake of the endless fulfillment in the world to come. Mercy [time] is awarded to the wicked on the merit of the righteous who love humanity unconditionally. Awareness and a deeper understanding of mercy and the cause-and-effect principle are aroused within us through the merit of the righteous, whose spiritual power surges through this passage.

204. וַיְהִי אֶת יוֹסֵף וַיְהִי אִישׁ מַצְלִיחַ וַיְהִי בְּבֵית אֲדֹנָיו וגו׳. רִבִּי יוֹסֵי פָּתַח, כִּי ה׳ אֹהֵב מִשְׁפָּט וְלֹא יַעֲזֹב אֶת חֲסִידָיו לְעוֹלָם נִשְׁמָרוּ. הַאי קְרָא אוֹקְמוּהָ בְּאַבְרָהָם, אֶת חֲסִידָיו, חֲסִידוֹ כְּתִיב, וְהָא אִתְּמַר.

204. "And Hashem was with Yosef, and he was a successful man; and he was in the house of his master the Egyptian" (Beresheet 39:2). Rabbi Yosi opened the discussion with the verse: "For Hashem loves justice, and forsakes not His pious ones; they are preserved forever" (Tehilim 37:28). It has been explained that this refers to Avraham, because "His pious ones" is spelled 'pious one' IN THE SINGULAR, as has already been explained.

205. תָּא חֲזֵי, בְּכָל אֲתַר דְּצַדִּיקַיָּא אָזְלֵי, קוּדְשָׁא בְּרִיךְ הוּא נָטִיר לוֹן, וְלָא שָׁבִיק לוֹן. דָּוִד אָמַר, גַּם כִּי אֵלֵךְ בְּגֵיא צַלְמָוֶת לֹא אִירָא רָע כִּי אַתָּה עִמָּדִי שִׁבְטְךָ וּמִשְׁעַנְתֶּךָ וגו׳, בְּכָל אֲתַר דְּצַדִּיקַיָּא אָזְלֵי, שְׁכִינְתָּא אָזְלָא עִמְּהוֹן, וְלָא שָׁבִיק לוֹן.

205. Come and behold: wherever the Righteous go, the Holy One, blessed be He, protects them and never abandons them. As David said, "Even though I walk through the valley of the shadow of death, I will fear no evil: for You are with me; Your rod and Your staff" (Tehilim 23:4). For wherever the Righteous go, the Shechinah never leaves them.

206. יוֹסֵף אָזַל בְּגֵיא צַלְמָוֶת, וְנָחֲתוּ לֵיהּ לְמִצְרַיִם, שְׁכִינְתָּא הֲוַת עִמֵּיהּ, הה"ד, וַיְהִי ה' אֶת יוֹסֵף, וּבְגִין דַּהֲוַת עִמֵּיהּ שְׁכִינְתָּא, בְּכָל מַה דַּהֲוָה עָבֵיד, הֲוָה מַצְלַח בִּידֵיהּ. דַּאֲפִילּוּ מַאי דַּהֲוָה בִּידֵיהּ, וַהֲוָה תָּבַע לֵיהּ מָארֵיהּ בְּגַוְונָא אָחֳרָא, הֲוָה מִתְהַפֵּךְ בִּידֵיהּ, לְהַהוּא גַּוְונָא דִּרְעוּתָא דְּמָארֵיהּ הֲוָה רָעֵי בֵּיהּ, כד"א וַיַּרְא אֲדוֹנָיו כִּי ה' אִתּוֹ וְכָל אֲשֶׁר הוּא עוֹשֶׂה ה' מַצְלִיחַ בְּיָדוֹ, מַצְלִיחַ בְּיָדוֹ וַדַּאי, כִּי ה' אִתּוֹ.

206. When Yosef walked the valley of the shadow of death and was brought down to Egypt, the Shechinah was with him, as it is written: "And Hashem was with Yosef" (Beresheet 39:2). Because the Shechinah was with him, whatever he did in his hand prospered. If he had something in his hand, but his master asked for something else, what was in his hand would turn into that which his master wanted, as it is written: "And his master saw that Hashem was with him, and that Hashem made all that he did prosper in his hand" (Beresheet 39:3). Assuredly, it "did prosper in his hand," for Hashem was with him.

207. תָּא חֲזֵי, וַיַּרְא אֲדֹנָיו כִּי ה' אִתּוֹ לָא כְּתִיב, אֶלָּא וַיַּרְא אֲדֹנָיו, דְּהָא בְּעֵינוֹי הֲוָה חָמֵי, עוֹבָדָא דְּנִסִּין בְּכָל יוֹמָא, דְּקוּדְשָׁא בְּרִיךְ הוּא עָבֵיד בִּידֵיהּ, וְעַל דָּא וַיְבָרֶךָ ה' אֶת בֵּית הַמִּצְרִי בִּגְלַל יוֹסֵף. קוּדְשָׁא בְּרִיךְ הוּא נָטִיר לוֹן לְצַדִּיקַיָּא, וּבְגִינֵיהוֹן נָטַר לוֹן לְרַשִּׁיעַיָּא, דְּהָא רַשִּׁיעַיָּא מִתְבָּרְכִין בְּגִינֵיהוֹן דְּצַדִּיקַיָּא. כְּגַוְונָא דָא, כְּתִיב וַיְבָרֶךָ ה' אֶת בֵּית עוֹבֵד אֱדוֹם הַגִּתִּי בַּעֲבוּר אֲרוֹן הָאֱלֹקִים.

207. Come and behold, it is not written: 'And his master knew that Hashem was with him,' but rather "And his master saw." THIS TEACHES US THAT he saw with his own eyes the miracles that the Holy One, blessed be He, performed by His hand. Therefore, "Hashem blessed the Egyptian house for Yosef's sake" (Beresheet 39:5). The Holy One, blessed be He, preserves the righteous. For their sakes, He also protects the wicked. This is said in the verse: "Hashem has blessed the house of Oved Edom... because of the ark of Elohim" (II Shmuel 6:12).

208. צַדִּיקַיָּא, אָחֳרָנִין מִתְבָּרְכִין בְּגִינַיְיהוּ, וְאִינּוּן לָא יְכִלוּ לְאִשְׁתֵּזָבָא בִּזְכוּתַיְיהוּ, וְהָא אוֹקְמוּהָ. יוֹסֵף אִתְבָּרֵךְ מָארֵיהּ בְּגִינֵיהּ, וְאִיהוּ לָא יָכִיל לְאִשְׁתֵּזָבָא בִּזְכוּתֵיהּ מִנֵּיהּ, וּלְנָפְקָא לְחֵירוּ.

208. Other people are blessed for the sake of the righteous, but they themselves can not be saved by their own merits. This has been explained: Yosef's master has been blessed for his sake, yet Yosef could not be saved by his merits and gain his freedom.

209. וּלְבָתַר אָעִיל לֵיהּ בְּבֵית הַסֹּהַר, כד"א עִנּוּ בַכֶּבֶל רַגְלוֹ בַּרְזֶל בָּאָה נַפְשׁוֹ, עַד דִּלְבָתַר קוּדְשָׁא בְּרִיךְ הוּא אַפִּיק לֵיהּ לְחֵירוּ, וְשַׁלְטֵיהּ עַל כָּל אַרְעָא דְּמִצְרָיִם. וּבְגִין כָּךְ כְּתִיב, וְלֹא יַעֲזֹב אֶת חֲסִידָיו לְעוֹלָם נִשְׁמָרוּ, חֲסִידוֹ כְּתִיב וְאִתְּמַר, וְקוּדְשָׁא בְּרִיךְ הוּא אָגֵין עֲלַיְיהוּ דְּצַדִּיקַיָּא, בְּעַלְמָא דֵּין וּבְעַלְמָא דְּאָתֵי, דִּכְתִיב וְיִשְׂמְחוּ כָל חוֹסֵי בָךְ לְעוֹלָם יְרַנֵּנוּ וְתָסֵךְ עֲלֵימוֹ וְיַעֲלְצוּ בְךָ אוֹהֲבֵי שְׁמֶךָ.

209. He was later put in prison, as it is written: "Whose foot they hurt with fetters he was laid in iron" (Tehilim 105:18). Subsequently, the Holy One, blessed be He, set him free and made him ruler over Egypt. Thus, it is written: "For Hashem loves justice and forsakes not His pious ones; they are preserved forever" (Tehilim 37:28). It is spelled as has already been explained, and the Holy One, blessed be He, protects the righteous in this world and in the world to come, as it is written: "But let all those that put their trust in You rejoice: let them ever shout for joy, because You do defend them; and let those who love Your name be joyful in You" (Tehilim 5:12).

21. "His master's wife cast her eyes"

This section pointedly reminds us that we must constantly be on guard to avoid being led astray by the Evil Inclination. As the Accusers assail man daily, he must cleave to the dimension and Sfirah known as Gvurah to become mightier than the Evil Inclination. As the rabbis point out, Yosef exemplifies this endeavor. He exposed himself to unfounded accusations because of the enormous care he took over his personal appearance. The rabbis next address the importance of guarding and preserving the Holy Covenant. The Covenant, we're told, upholds heaven and Earth. When it is properly guarded, God showers the world with blessings, but if God's judgment finds the world full of wicked people, heaven and earth will dry up and their natural, life-sustaining functions will cease.

The Relevance of this Passage

A reading of this section strengthens our resistance to evil and vain impulses, and steels our resolve to pursue positive change, for the sake of our soul and for all humankind. The collective intolerant, self-centered actions of man can become so great that they create a mass of negativity that literally blocks the Light from flowing into our world. Our connection to this passage helps dissolve this blockage, to allow the penetration of the Light.

210. "And it came to pass after these things that his master's wife cast her eyes upon Yosef" (Beresheet 39:7). Rabbi Chiya began the discussion with the verse: "Bless Hashem, you angels of His, you mighty in strength who perform His bidding, hearkening to the voice of His word" (Tehilim 103:20). Come and behold: a man should be very careful to avoid sinning and should walk the path of righteousness so as not to be led astray by the Evil Inclination, who daily brings accusations against him.

. וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה וַתִּשָּׂא אֵשֶׁת אֲדֹנָיו אֶת עֵינֶיהָ אֶל יוֹסֵף. רִבִּי חִיָּא פְּתַח וַאֲמַר, בָּרְכוּ ה׳ מַלְאָכָיו גִּבּוֹרֵי כֹחַ עוֹשֵׂי דְבָרוֹ לִשְׁמוֹעַ בְּקוֹל דְּבָרוֹ. תָּא חֲזֵי, כַּמָּה אִצְטְרִיךְ לֵיהּ לְבַר נָשׁ לְאִסְתַּמְרָא מֵחוֹבוֹי, וּלְמֵיהַךְ בְּאֹרַח מִתְתַּקְנָא, בְּגִין דְּלָא יִסְטֵי לֵיהּ הַהוּא יֵצֶר הָרָע, דְּאִיהוּ מְקַטְרְגָא לֵיהּ כָּל יוֹמָא וְיוֹמָא, כַּמָּה דְאִתְּמַר.

211. Because the Evil Inclination constantly accuses him, it behooves a man to overcome it and stand firmly, SO THAT THE EVIL INCLINATION CANNOT MOVE HIM. Man must be mightier than it and be attached to the place of Gvurah ('might'), for when man overpowers it, he cleaves to the side of Gvurah and is strengthened. Because the Evil Inclination is mighty, it behooves a man to be mightier.

211. וּבְגִין דְּאִיהוּ מְקַטְרְגָא לֵיהּ תְּדִיר, בָּעֵי בַּר נָשׁ לְאִתְתַּקְפָא עֲלֵיהּ, וּלְאִסְתַּלְקָא עֲלֵיהּ, בַּאֲתַר תַּקִּיפוּ, דְּבָעֵי לְמֶהֱוֵי גָּבַר עֲלֵיהּ, וּלְאִשְׁתַּתְּפָא בַּאֲתַר דִּגְבוּרָה, בְּגִין דְּכַד בַּר נָשׁ אַתְקֵף עֲלֵיהּ, כְּדֵין אִיהוּ בְּסִטַר גְּבוּרָה, וְאִתְדַּבַּק בֵּיהּ לְאִתְתַּקְפָא, וּבְגִין דְּהַהוּא יֵצֶר הָרָע תַּקִּיף, בָּעֵי בַּר נָשׁ דִּיהֵא תַּקִּיף מִינֵיהּ.

212. Those who overcome it are described as "mighty in strength," FOR BY OVERCOMING THE MIGHTY ONE, THEY BECOME AS MIGHTY AS IT. These are the angels of the Holy One, blessed be He, NAMELY THE RIGHTEOUS, who come from the side of Harsh Gvurah to overcome THE EVIL INCLINATION. THEY ARE CALLED the "mighty in strength who perform His bidding" (Tehilim 103:20). "Bless Hashem, you angels of His," such as Yosef, who was called 'righteous' and 'mighty' and preserved the Holy Covenant, which was imprinted upon him.

212. וְאִלֵּין בְּנֵי נָשָׁא דְּאִתְתַּקְפוּ עֲלֵיהּ, אִקְרוּן גִּבּוֹרֵי כֹחַ, לְאִשְׁתַּכְּחָא זִינָא עִם זִינֵיהּ, וְאִלֵּין אִינּוּן מַלְאָכָיו דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּאַתְיָין מִסִּטְרָא דִּגְבוּרָה קַשְׁיָא, לְאִתְתַּקְפָא עֲלֵיהּ, גִּבּוֹרֵי כֹחַ עוֹשֵׂי דְבָרוֹ. בָּרְכוּ ה׳ מַלְאָכָיו, כְּיוֹסֵף, דְּאִקְרֵי צַדִּיק וְגִבּוֹר וּנְטַר בְּרִית קַדִּישָׁא דְּאִתְרְשִׁים בְּגַוֵּיהּ.

213. Rabbi Elazar asks: What is THE MEANING OF THE VERSE, "And it came to pass after these things" (Beresheet 39:7)? HE SAYS: It has been explained that the place from which the Evil Inclination brings forth accusations is the grade CALLED "after these things." Yosef gave it an opening for accusations, while THE EVIL INCLINATION said that Yosef's father was mourning over him and that he, Yosef, adorned himself and curled his hair. Thus, it aroused against him the bear, NAMELY POTIFAR'S WIFE, and it assailed him.

213. רִבִּי אֶלְעָזָר אָמַר, וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה, מַאי הִיא, הָא אוֹקְמוּהָ, אֲתַר דָּא דִּיצה״ר מְקַטְרֵג, דְּאִיהוּ דַרְגָּא אַחַר הַדְּבָרִים. בְּגִין דְּיוֹסֵף יְהַב לֵיהּ דּוּכְתָּא לְקַטְרְגָא, דַּהֲוָה יוֹסֵף מְסַלְסֵל בְּשַׂעֲרֵיהּ, וְאִתְקִין גַּרְמֵיהּ, וְקַשִּׁיט לֵיהּ, כְּדֵין אִתְיְהִיב דּוּכְתָּא לְיִצה״ר לְקַטְרְגָא, דַּאֲמַר וּמַה אֲבוֹי דְּאִיהוּ מִתְאַבֵּל עֲלֵיהּ, וְיוֹסֵף מְקַשִּׁיט גַּרְמֵיהּ, וּמְסַלְסֵל בְּשַׂעֲרֵיהּ, כְּדֵין אִתְגָּרֵי בֵּיהּ דּוּבָּא וְקַטְרֵיג לֵיהּ.

214. "And it came to pass after these things." Come and behold: when the Holy One, blessed be He, inspects the world to judge it and finds wicked people therein, then "He shut up the heavens, that there be no rain, and that the land yield not its fruit and, according to justice you perish quickly" (Devarim 11:17). Because of the sins of men, the heavens and earth stop performing their natural functions.

214. וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה. תָּא חֲזֵי, בְּזִמְנָא דְּקוּדְשָׁא בְּרִיךְ הוּא אַשְׁגַּח בֵּיהּ בְּעַלְמָא, לְמֵידַן יָתֵיהּ, וְאַשְׁכַּח חַיָּיבִין בְּעַלְמָא, מַה כְּתִיב, וְעָצַר אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ, וּכְדֵין וַאֲבַדְתֶּם מְהֵרָה, דְּהָא בְּגִין חוֹבִין דִּבְנֵי נָשָׁא, שְׁמַיָּא וְאַרְעָא אִתְעַצְּרוּ, וְלָא נָהֲגֵי נִמּוּסֵיהוֹן כְּדֵקָא יָאוֹת.

215. וְתָא חֲזֵי, אִינּוּן דְּלָא נָטְרוּ לְהַאי קְיָימָא דְּקוּדְשָׁא, גָּרְמֵי פְּרִישׁוּ בֵּין יִשְׂרָאֵל לַאֲבוּהוֹן דְּבִשְׁמַיָּא, בְּגִין דִּכְתִיב וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם, וּכְתִיב וְעָצַר אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר. דְּהַאי אִיהוּ כְּמַאן דְּסָגִיד לֵאלָהָא אָחֲרָא, דְּמְשַׁקַּר בְּהַאי אָת קְיָימָא קַדִּישָׁא.

215. Come and behold: those who do not keep the Holy Covenant cause separation between the children of Yisrael and their father in heaven. For it is written: "And you turn aside, and serve other Elohim, and worship them; and then Hashem's anger be inflamed against you and He shut up the heavens, that there be no rain" (Devarim 11:16-17). He WHO GUARDS NOT THE COVENANT is equal to a person who serves other Elohim, for he is false to the Holy Covenant.

216. וְכַד קְיָימָא קַדִּישָׁא אִתְנַטִּיר בְּעַלְמָא כְּדְקָא יָאוֹת, כְּדֵין קוּדְשָׁא בְּרִיךְ הוּא יְהֵיב בִּרְכָאן לְעֵילָא, לְאַתְרָקָא בְּעַלְמָא, כד״א, גֶּשֶׁם נְדָבוֹת תָּנִיף אֱלֹהִים נַחֲלָתְךָ וְנִלְאָה אַתָּה כוֹנַנְתָּה. גֶּשֶׁם נְדָבוֹת, דָּא גֶּשֶׁם דִּרְעוּתָא, כַּד אִתְרְעֵי קוּדְשָׁא בְּרִיךְ הוּא בְּכְנֶסֶת יִשְׂרָאֵל, וּבְעֵי לַאֲרָקָא לָהּ בִּרְכָאן, כְּדֵין נַחֲלָתְךָ וְנִלְאָה אַתָּה כוֹנַנְתָּה.

216. When the holy Covenant is well kept in the world, the Holy One, blessed be He, pours blessings from above, which are showered over the world, as it is written: "You Elohim, did send a plentiful rain, whereby You did strengthen your inheritance when it languished" (Tehilim 68:10). The "plentiful rain" is a rain of favor that pours when the Holy One, blessed be He, is favorable toward the congregation of Yisrael and desires to pour blessings upon it. Then, "you did strengthen your inheritance when it languished."

217. נַחֲלָתְךָ: אִינּוּן יִשְׂרָאֵל, דְּאִינּוּן אַחֲסַנְתֵּיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, כד״א, יַעֲקֹב חֶבֶל נַחֲלָתוֹ. וְנִלְאָה: דָּא כְּנֶסֶת יִשְׂרָאֵל, דְּאִיהִי נִלְאָה בְּאַרְעָא אָחֲרָא, דְּאִיהִי צַחְיָא לְמִשְׁתֵּי, וּכְדֵין אִיהִי נִלְאָה. וְכַד הַהוּא גֶּשֶׁם דִּרְעוּתָא אִתְיְהֵיב, כְּדֵין אַתָּה כוֹנַנְתָּה.

217. Your inheritance is Yisrael, the inheritance of the Holy One, blessed be He, as it is written: "Ya'akov is the lot of his inheritance" (Devarim 32:9). The 'languishing' is the Congregation of Yisrael which languishes in a strange land. It is thirsty for water BUT CANNOT SLAKE ITS THIRST and is thus weary. With favorable rain then, "You did strengthen."

218. וְעַל דָּא, שְׁמַיָּא וְאַרְעָא, וְכָל חֵילֵיהוֹן, כֻּלְּהוּ קְיָימָא עַל קְיוּמָא דָא, דִּכְתִיב אִם לֹא בְרִיתִי יוֹמָם וָלַיְלָה חֻקּוֹת שָׁמַיִם וָאָרֶץ לֹא שָׂמְתִּי. וּבְגִין כָּךְ, בָּעֵי לְאִזְדַּהֲרָא בְּדָא, וְהָא אוֹקְמוּהָ. וּבְגִין כָּךְ כְּתִיב, וַיְהִי יוֹסֵף יְפֵה תֹאַר וִיפֵה מַרְאֶה, וּבַתְרֵיהּ כְּתִיב וַתִּשָּׂא אֵשֶׁת אֲדֹנָיו אֶת עֵינֶיהָ אֶל יוֹסֵף.

218. Thus, the heavens, the earth, and all their armies are all established on the principles of the Covenant, as it is written: "If my covenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth" (Yirmeyah 33:25). We should guard it, as has already been explained. It is therefore first written: "And Yosef was of beautiful form and fair to look upon," and then, "his master's wife cast her eyes upon Yosef," WHICH MEANS THAT BECAUSE HE WAS NOT ON HIS GUARD, BUT ADORNED HIMSELF BY CURLING HIS HAIR, AND WAS GOOD LOOKING AND WELL FAVORED, HIS MASTER'S WIFE CAST HER EYES UPON HIM.

22. "...she spoke to Yosef day by day"

This section discusses the struggle of the individual to resist the seduction of the Evil Inclination. God has provided certain devices that preserve us from accusations of the Evil Side. The most important of these is, of course, the Torah. Those who study the Torah for its own sake, we are told, shall inherit both the upper and lower worlds, and will rejoice when God finally banishes the Evil Inclination from this world. Those who succumb to the Defiled Side, however, shall be punished in Gehenom, or Hell. There they shall weep with anguish that they did not overcome the Evil Inclination.

The Relevance of this Passage

Physical creation came about when the collective souls of man rejected the endless Light of Fulfillment that was originally bestowed upon them by The Creator. We did this in order to gain the opportunity to earn and create this fulfillment through our own effort. Moreover, just as an athlete requires competition to give meaning to the concept of victory, the Evil Inclination was created to challenge us during this process. The Torah represents the path to victory over our Evil Inclination, not from a strictly religious standpoint, but from a spiritual perspective. The Torah, through the lens of Kabbalah, is a tool that imbues us with strength and courage to conquer our negative impulses --even those that may have been barely noticeable. A reading of these passages provides us with spiritual strength to reject the temptation of the ego-based desires that are our true adversaries in life.

219. "And it came to pass, as she spoke to Yosef day by day" (Beresheet 39:10). Rabbi Elazar began the discussion with the verse: "To keep you from the evil woman" (Mishlei 6:24). Happy are the righteous who know the paths of the Holy One, blessed be He, and tread them, for they are occupied in the study of the Torah day and night. And whoever is occupied with the Torah day and night inherits two worlds, the upper and the lower. He inherits this world even though he does not study it for its own sake, and inherits the upper world if he does study it for its own sake.

219. וַיְהִי כְּדַבְּרָהּ אֵלָיו יוֹם יוֹם. רִבִּי אֶלְעָזָר פְּתַח וְאָמַר, לִשְׁמָרְךָ מֵאֵשֶׁת רָע וגו׳, זַכָּאִין אִינּוּן צַדִּיקַיָּא, דְּיָדְעֵי אָרְחוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, לְמֵיזַל בְּהוֹ, בְּגִין דְּאִינּוּן מִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא יְמָמָא וְלֵילְיָא, דְּכָל מַאן דְּאִשְׁתַּדַּל בְּאוֹרַיְיתָא יוֹמֵי וְלֵילֵי, אַחְסִין תְּרֵין עָלְמִין: עָלְמָא עִלָּאָה, וְעָלְמָא תַּתָּאָה. אַחְסִין הַאי עָלְמָא, אַף עַל גַּב דְּלָא אִתְעַסַּק בָּהּ בַּר נָשׁ לִשְׁמָהּ, וְאַחְסִין הַהוּא עָלְמָא עִלָּאָה, כַּד אִתְעַסַּק בָּהּ בַּר נָשׁ לִשְׁמָהּ.

220. Come and behold, it is written: "Length of days is in her right hand; and in her left hand are riches and honor" (Mishlei 3:16). "Length of days is in her right hand," means that whoever studies the Torah for its own sake has length of days in the world to come, where he attains the glory of the Torah. This is the Glory and Crown which adorn everything, for the crown of the Torah abides only in the world to come. "And in her left hand are riches and honor," in this world, for he who does not study the Torah for its own sake merits riches and honor in this world.

220. תָּא חֲזֵי, מַה כְּתִיב אֹרֶךְ יָמִים בִּימִינָהּ בִּשְׂמֹאלָהּ עֹשֶׁר וְכָבוֹד, אֹרֶךְ יָמִים בִּימִינָהּ, מַאן דְּאָזֵיל לִימִינָא דְּאוֹרַיְיתָא, אָרְכָא דְחַיִּין אִיהוּ לְעָלְמָא דְאָתֵי, דְּזָכֵי תַּמָּן לִיקָרָא דְאוֹרַיְיתָא, דְּאִיהוּ יִקָּרָא וְכִתְרָא, לְאִתְעַטְּרָא עַל כֹּלָּא, דְּכִתְרָא דְאוֹרַיְיתָא בְּהַהוּא עָלְמָא אִיהוּ. בִּשְׂמֹאלָהּ עֹשֶׁר וְכָבוֹד, בְּהַאי עָלְמָא, דְּאַף עַל גַּב דְּלָא אִתְעַסַּק בָּהּ לִשְׁמָהּ, זָכֵי בְּהַאי עָלְמָא בְּעוֹתְרָא וּיְקָרָא.

221. When Rabbi Chiya came FROM BABYLON to the land of Yisrael, he read the Torah until his face shone like the sun. Those who studied the Torah stood before him, and he would say this one studied it for its own sake and this one did not. He would pray for the one who studied it for its own sake, prayed that he would do so always and merit the world to come. And he prayed for he who did not study it for its own sake, that he would come to do so and thereby merit everlasting life.

221. דְּהָא רִבִּי חִיָּא, כַּד אָתָא מֵהָתָם, לְאַרְעָא דְיִשְׂרָאֵל קָרָא בְּאוֹרַיְיתָא, עַד דַּהֲווֹ אַנְפּוֹי נְהִירִין כְּשִׁמְשָׁא, וְכַד הֲווֹ קָיְימִין קַמֵּיהּ כָּל אִינּוּן דְּלָעְאן בְּאוֹרַיְיתָא, הֲוָה אָמַר, דָּא אִשְׁתַּדַּל בְּאוֹרַיְיתָא לִשְׁמָהּ, וְדָא לָא אִשְׁתַּדַּל לִשְׁמָהּ, וַהֲוָה צַלֵּי עַל הַהוּא דְּאִתְעַסַּק לִשְׁמָהּ, דְּלֶיהֱוֵי הָכֵי תְּדִיר, וְיִזְכֵּי לְעָלְמָא דְאָתֵי, וְצַלֵּי עַל הַהוּא דְּלָא אִתְעַסַּק בָּהּ לִשְׁמָהּ, דְּיֵיתֵי לְאִתְעַסְקָא בָּהּ לִשְׁמָהּ, וְיִזְכֵּי לְחַיֵּי עָלְמָא.

222. One day, he saw a student who studied the Torah. The student's face was pale. He said to himself that he assuredly contemplates sin. He made him come before him and spoke to him the words of the Torah until he composed himself. From that day on, the student resolved not to seek evil thoughts, but to study the Torah for its own sake

222. יוֹמָא חַד, חָמָא חַד תַּלְמִיד, דַּהֲוָה לָעֵי בְּאוֹרַיְיתָא, וְאַנְפּוֹי מוֹרִיקָן, אָמַר וַדַּאי מְהַרְהֵר בְּחֶטְאָה אִיהוּ דְּנָא, אָחִיד לֵיהּ לְקַמֵּיהּ, וְאַמְשֵׁיךְ עֲלֵיהּ בְּמִלִּין דְּאוֹרַיְיתָא, עַד דְּאִתְיַישַׁב רוּחֵיהּ בְּגַוֵּיהּ, מִן הַהוּא יוֹמָא וּלְהָלְאָה, שַׁוֵּי עַל רוּחֵיהּ, דְּלָא יִרְדֹּף בָּתַר אִינּוּן הִרְהוּרִין בִּישִׁין, וְיִשְׁתַּדַּל בְּאוֹרַיְיתָא לִשְׁמָהּ.

223. Rabbi Yosi said that when a man notices that he is assailed by evil thoughts, he should study the Torah and they will pass. Rabbi Elazar said that when the Evil Side comes to crush man, he should draw it toward the Torah and it will part from him.

223. אָמַר רִבִּי יוֹסֵי, כַּד חָמֵי בַּר נָשׁ דְּהִרְהוּרִין בִּישִׁין אַתְיָין לְגַבֵּיהּ, יִתְעַסַּק בְּאוֹרַיְיתָא, וּכְדֵין יִתְעַבְּרוּן מִנֵּיהּ. אָמַר רִבִּי אֶלְעָזָר, כַּד הַהוּא סִטְרָא בִּישָׁא אָתֵי לְמִפְתֵּי לֵיהּ לְבַר נָשׁ, יְהֵא מָשֵׁיךְ לֵיהּ לְגַבֵּי אוֹרַיְיתָא, וְיִתְפְּרַשׁ מִנֵּיהּ.

224. Come and behold: we have learned that when the Evil Side stands before the Holy One, blessed be He, and indicts the world for its evil sins, the Holy One, blessed be He, pities it and advises men on how to be saved from it, so it will not control them or their deeds. The advice is to escape the Evil Side by studying the Torah diligently. HE ASKS: How do we know this? HE ANSWERS: From the verse, "For Your commandment is a lamp; and Torah is light; and reproofs of instruction are your way of life," which is followed by the verse: "To keep you from the evil woman, from the smoothness of the tongue of an alien" (Mishlei 6:23-24). THE TORAH THEN PRESERVES ONE FROM THE EVIL INCLINATION.

224. תָּא חֲזֵי, דְּהָא תָּנִינָן, דְּכַד הַאי סִטְרָא בִישָׁא. קָיְימָא קַמֵּיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, לְאַסְטָאָה עַל עָלְמָא, בְּגִין עוֹבְדִין בִּישִׁין. קוּדְשָׁא בְּרִיךְ הוּא חָס עַל עָלְמָא, וְיָהֵיב עֵיטָא לִבְנֵי נָשָׁא, לְאִשְׁתֵּזָבָא מִנֵּיהּ, וְלָא יָכֵיל לְשַׁלְטָאָה עֲלֵיהוֹן, וְלָא עַל עוֹבְדֵיהוֹן, וּמַאי אִיהוּ עֵיטָא, לְאִשְׁתַּדְּלָא בְּאוֹרַיְיתָא, וְאִשְׁתֵּזְבוּ מִנֵּיהּ, מְנָלָן, דִּכְתִיב כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר, מַה כְּתִיב בַּתְרֵיהּ לִשְׁמָרְךָ מֵאֵשֶׁת רָע מֵחֶלְקַת לָשׁוֹן נָכְרִיָּה.

225. The Side of Defilement, the Other Side, is always before the Holy One, blessed be He, blaming men for their transgressions. It also stands below to accuse men for their sins. HE EXPLAINED THAT it stands above to remind men of their sins and to accuse them for their deeds, because they were given over to its power, as was Iyov WHEN THE HOLY ONE, BLESSED BE HE, SAID TO THE SATAN: "HE IS IN YOUR HAND" (IYOV 2:6).

225. וְדָא הוּא סִטְרָא מְסָאֲבָא, סִטְרָא אָחֳרָא, דְּאִיהִי קָיְימָא תְּדִיר קַמֵּיהּ קוּדְשָׁא בְּרִיךְ הוּא, לְאַסְטָאָה עַל חוֹבֵיהוֹן דִּבְנֵי נָשָׁא, וְקָיְימָא תְּדִיר לְאַסְטָאָה לְתַתָּא לִבְנֵי נָשָׁא. קָיְימָא תְּדִיר לְעֵילָא, בְּגִין לְאַדְכָּרָא חוֹבֵיהוֹן דִּבְנֵי נָשָׁא, וּלְאַסְטָאָה לוֹן עַל עוֹבְדֵיהוֹן, וּבְגִין דְּאִתְיְהִיבוּ בִּרְשׁוּתֵיהּ, כְּמָה דַּעֲבַד לֵיהּ לְאִיּוֹב.

226. It also accuses them and when the Holy One, blessed be He, judges them ON ROSH HASHANAH (NEW YEAR'S DAY) AND YOM KIPPUR, it remembers every sin and deed. It stands over them and brings accusations, but the Holy One, blessed be He, pities Yisrael and advises them on how to escape the Evil Side. How? By blowing the Shofar on Rosh Hashanah day and giving of the scapegoat on Yom Kippur, so the Evil One will leave them and busy himself with the portion GIVEN HIM.

226. וְכֵן קָיְימָא עֲלַיְיהוּ לְאַסְטָאָה, וּלְאַדְכָּרָא חוֹבֵיהוֹן, בְּכָל מַה דַּעֲבָדוּ, בְּאִינּוּן זִמְנִין דְּקוּדְשָׁא בְּרִיךְ הוּא קָיְימָא עֲלַיְיהוּ בְּדִינָא, כְּדֵין קָאִים לְאַסְטָאָה לוֹן, וּלְאַדְכָּרָא חוֹבֵיהוֹן, וְקוּדְשָׁא בְּרִיךְ הוּא חָס עֲלַיְיהוּ דְּיִשְׂרָאֵל, וְיָהֵב לוֹן עֵיטָא לְאִשְׁתֵּזָבָא מִנֵּיהּ, וּבַמֶּה, בְּשׁוֹפָר בְּיוֹמָא דְּרֹאשׁ הַשָּׁנָה, וּבְיוֹמָא דְּכִפּוּרֵי בְּשָׂעִיר הַמִּשְׁתַּלֵּחַ, דְּיָהֲבִין לֵיהּ, בְּגִין לְאִתְפְּרָשָׁא מִנַּיְיהוּ, וּלְאִשְׁתַּדְּלָא בְּהַהוּא חוּלָקֵיהּ, וְהָא אוֹקְמוּהָ.

227. Come and behold, it is written: "Her feet go down to death; her steps take hold of Sheol (Hell)" (Mishlei 5:5). Of the secret of the faith it is said, "Her ways are ways of pleasantness, and all her paths are peace" (Mishlei 3:17). These are the ways and paths of the Torah, and all are one; THAT IS, THE ROADS --THOSE OF DEFILEMENT AND THOSE OF HOLINESS--ARE ALL ONE. This one is of Peace, and the other is of Death. And they are complete opposites to each other, FOR EACH AND EVERY PATH LEADING TO DEFILEMENT HAS AN OPPOSING PATH LEADING TO HOLINESS.

227. תָּא חֲזֵי, מַה כְּתִיב, רַגְלֶיהָ יוֹרְדוֹת מָוֶת שְׁאוֹל צְעָדֶיהָ יִתְמוֹכוּ. וּבְרָזָא דִּמְהֵימְנוּתָא מַה כְּתִיב דְּרָכֶיהָ דַרְכֵי נוֹעַם וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם. וְאִלֵּין אִינּוּן אָרְחִין וּשְׁבִילִין דְּאוֹרַיְיתָא, וְכֹלָּא חַד, הַאי שָׁלוֹם, וְהַאי מָוֶת, וְכֹלָּא הִפּוּכָן דָּא מִן דָּא.

228. Happy is the portion of Yisrael who cleave faithfully to the Holy One, blessed be He, for He advises them on how to be saved from all the other sides in the world. Because they are a Holy Nation--His lot and portion--He helps them in every THING. Happy are they in this world and in the world to come.

228. זַכָּאָה חוּלַקְהוֹן דְּיִשְׂרָאֵל, דְּאִינּוּן מִתְדַּבְּקִין בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא כְּדֵקָא חָזֵי, וְיָהֵיב לוֹן עֵיטָא לְאִשְׁתֵּזָבָא מִכָּל סִטְרִין אָחֳרָנִין דְּעָלְמָא, בְּגִין דְּאִינּוּן עַמָּא קַדִּישָׁא לְאַחְסָנָתֵיהּ וְחוּלָקֵיהּ, וְעַל דָּא יָהֵיב לוֹן עֵיטָא בְּכֹלָּא. זַכָּאִין אִינּוּן בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי.

229. Come and behold: the Evil Side comes down to hover about the world, and when it sees the deeds of men who deviated from their ways in the world, it goes up to accuse them. And were it not for the Holy One, blessed be He, who feels pity for His creatures, they would not remain in the world.

229. תָּא חֲזֵי, כַּד הַאי סִטְרָא בִּישָׁא, נָחֵת וְשָׁאֵט בְּעַלְמָא, וְחָמֵי עוֹבְדִין דִּבְנֵי נָשָׁא, דְּאִינּוּן כֻּלְּהוּ סָטְאִין אָרְחַיְיהוּ בְּעַלְמָא, סָלֵיק לְעֵילָא, וְאַסְטֵין לוֹן, וְאִלְמָלֵא דְּקוּדְשָׁא בְּרִיךְ הוּא חָיֵיס עַל עוֹבָדֵי יְדוֹי, לָא יִשְׁתָּאֲרוּן בְּעַלְמָא.

230. It is written: "And it came to pass, as she spoke to Yosef day by day" (Beresheet 39:10). "As she spoke," REFERS TO THE EVIL SIDE, who daily ascends to bring accusations before the Holy One, blessed be He--SINCE YOSEF ALLUDES TO THE HOLY ONE, BLESSED BE HE--as well as evil reports and slander, in order to destroy men.

230. מַה כְּתִיב וַיְהִי כְּדַבְּרָהּ אֶל יוֹסֵף יוֹם יוֹם. כְּדַבְּרָהּ: דְּסָלְקָא וְסָאטֵי בְּכָל יוֹמָא וְיוֹמָא, וַאֲמַר קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, כַּמָּה בִּישִׁין, כַּמָּה דִּלְטוֹרִין, בְּגִין לְשֵׁיצָאָה בְּנֵי עַלְמָא.

231. It is written: "that he hearkened not to her, to lie by her, or to be with her" (Beresheet 39:10). "He hearkened not to her," because THE HOLY ONE, BLESSED BE HE, is compassionate towards the world; "to lie by her" means to allow her to rule over the world, for she cannot govern without permission.

231. מַה כְּתִיב, וְלֹא שָׁמַע אֵלֶיהָ לִשְׁכַּב אֶצְלָהּ לִהְיוֹת עִמָּהּ. וְלֹא שָׁמַע אֵלֶיהָ, בְּגִין דְּאִיהוּ חָיֵיס עַל עָלְמָא. לִשְׁכַּב אֶצְלָהּ, מַהוּ לִשְׁכַּב אֶצְלָהּ. בְּגִין לְנָסְבָא שָׁלְטָנוּ, לְשַׁלְטָאָה עַל עָלְמָא, וְשָׁלְטָנוּ לָא שָׁלְטָא, עַד דְּאִתְיְהִיב לֵיהּ רְשׁוּ.

232. Another explanation of the phrase, "to lie by her," has the same meaning as: "and of him that lies with her that is unclean" (Vayikra 15:33). "...to be with her..." means to give her power, blessings, and help. Were it not for the help she obtained from above, not one man would remain in the world. But the Holy One, blessed be He, pities the world AND HELPS IT WHEN THE OTHER SIDE RULES THE WORLD, so the world continues to exist.

232. דָּבָר אַחֵר לִשְׁכַּב אֶצְלָהּ: כד"א וְלְאִישׁ אֲשֶׁר יִשְׁכַּב עִם טְמֵאָה. לִהְיוֹת עִמָּהּ: לְמֵיהַב לָהּ רְבוּ, וּבִרְכָאן, וְסִיּיעְתָּא, דְּאִלְמָלֵא סִיּוּעָא הֲוָה לָהּ מִלְּעֵילָא, לָא אִשְׁתָּאַר בְּעַלְמָא אֲפִילוּ חַד, אֲבָל בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא חָיֵיס עַל עָלְמָא, אִשְׁתָּאַר עָלְמָא בְּקִיּוּמֵיהּ.

233. Rabbi Aba said: THE TWO EXPLANATIONS are really the same, but the Evil Inclination roams about seducing men, diverting their paths and cleaving to them. Each day, it seduces men from the Path of Truth and pushes them from the Path of Life to Gehenom.

233. ר' אַבָּא אָמַר, כֹּלָּא אִיהוּ אָרְחָא חָדָא, אֲבָל יצה"ר, הוּא דְּקָא אָזֵיל וּמְפַתֵּי לוֹן לִבְנֵי נָשָׁא, בְּגִין לְאַסְטָאָה אָרְחַיְיהוּ, וּלְאִתְדַּבְּקָא בְּהוּ, בְּכָל יוֹמָא וְיוֹמָא, וּבְכָל עִידָן וְעִידָן, סָטֵי לֵיהּ לְבַר נָשׁ, מֵאָרְחָא דְּקֻשׁוֹט, בְּגִין לְדַחְיָיא לֵיהּ, מֵאָרְחָא דְּחַיֵּי, לְאַמְשָׁכָא לֵיהּ לְגֵיהִנֹּם.

234. Happy is he whose deeds ARE GOOD, who keeps his ways so that THE EVIL INCLINATION shall not be attached to him, as it is written: "And it came to pass, as she spoke to Yosef day by day that he hearkened not to her" (Beresheet 39:10). HE DID NOT HEARKEN to what she said to him daily, as the Spirit of Defilement, which is the Evil Inclination, seduces man every day "to lie by her" in Gehenom, and thus be sentenced there "to be with her."

234. זַכָּאָה אִיהוּ, מַאן דְּעָבִיד וְנָטִיר אָרְחוֹי וּשְׁבִילוֹי, בְּגִין דְּלָא יִתְדַּבַּק בֵּיהּ, הַיְינוּ דִּכְתִיב וַיְהִי כְּדַבְּרָהּ אֶל יוֹסֵף יוֹם יוֹם וְלֹא שָׁמַע אֵלֶיהָ, כַּמָּה דְּאִיהִי אֲמָרַת לֵיהּ בְּכָל יוֹמָא, דְּהָא רוּחַ מְסָאֲבָא, יֵצֶר הָרָע, אִיהוּ מְפַתֵּי לֵיהּ לְבַר נָשׁ, בְּכָל יוֹמָא, לִשְׁכַּב אֶצְלָהּ, גּוֹ גֵיהִנֹּם, וּלְאִתְדָּנָא תַּמָּן, לִהְיוֹת עִמָּהּ.

235. תָּא חֲזֵי, כַּד בַּר נָשׁ אִתְדַּבַּק בְּהַהוּא סִטְרָא, אִתְמְשַׁךְ אֲבַתְרָהּ, וְאִסְתָּאַב עִמָּהּ בְּהַאי עָלְמָא, וְאִסְתָּאַב עִמָּהּ בְּעָלְמָא אָחֳרָא. תָּא חֲזֵי, הַאי סִטְרָא מְסָאֲבָא, מְנוּוָלָא אִיהוּ, לְכָלוּכָא אִיהוּ, כְּדְכְתִיב, צֵא תֹּאמַר לוֹ, צוֹאָה מַמָּשׁ, וּבֵיהּ אִתְדָּן מַאן דְּאַסְטֵי אָרְחוֹי מִן אוֹרַיְיתָא, וּבֵיהּ אִתְדָּנוּ אִינּוּן חַיָּבִין דְּעָלְמָא, דְּלֵית לוֹן מְהֵימְנוּתָא בְּקוּדְשָׁא בְּרִיךְ הוּא.

235. Come and behold: when a man cleaves to that side, he is drawn after her. He defiles himself with her in this world and in the next. Come and behold: the Side of Impurity is dirty and filthy, as it is written: "You shall say to it, 'Get you hence (Heb. tze)'" (Yeshayah 30:22). Actual excrement is implied (Heb. tzoah), and with 'EXCREMENT', we proclaim that whoever turns from the ways of the Torah is condemned to excrement, to which were sentenced all the wicked people in the world who had no faith in the Holy One, blessed be He.

236. מַה כְּתִיב וַיְהִי כְּהַיּוֹם הַזֶּה וַיָּבֹא הַבַּיְתָה לַעֲשׂוֹת מְלַאכְתּוֹ וְאֵין אִישׁ מֵאַנְשֵׁי הַבַּיִת שָׁם בַּבָּיִת. וַיְהִי כְּהַיּוֹם הַזֶּה: יוֹמָא דְיִצה״ר שָׁלְטָא בְּעָלְמָא, וְנָחֵתָא לְאַסְטָאָה לִבְנֵי נָשָׁא. אֵימָתַי, יוֹמָא דְאָתֵי בַּר נָשׁ לְאַתָּבָא בְּתִיּוּבְתָּא עַל חוֹבוֹי, אוֹ לְאִשְׁתַּדְּלָא בְּאוֹרַיְיתָא, וּלְמֶעְבַּד פִּקּוּדֵי דְאוֹרַיְיתָא, וּכְדֵין בְּהַהוּא זִמְנָא נָחֵתָא, בְּגִין לְאַסְטָאָה לִבְנֵי עָלְמָא.

236. It is written: "And it came to pass about this day, that he went into the house to do his work; and there was none of the men of the house there within" (Beresheet 39:11). "This day" is when the Evil Inclination rules over the world and goes down to lead men astray. HE ASKS: When will that be? HE ANSWERS: When men repent their sins or study the Torah and observe its precepts, THE EVIL INCLINATION comes down to lead them astray AND THUS PREVENT THEIR REPENTANCE AND OCCUPATION WITH THE TORAH AND ITS PRECEPTS.

237. וַיָּבֹא הַבַּיְתָה לַעֲשׂוֹת מְלַאכְתּוֹ, בְּגִין לְאִשְׁתַּדְּלָא בְּאוֹרַיְיתָא, וּלְמֶעְבַּד פִּקּוּדֵי דְאוֹרַיְיתָא, דְּאִיהוּ מְלַאכְתּוֹ דְּבַר נָשׁ בְּהַאי עָלְמָא, וְכֵיוָן דַּעֲבִידְתָּא דְּבַר נָשׁ בְּהַאי עָלְמָא, הוּא עֲבִידְתָּא דְּקוּדְשָׁא בְּרִיךְ הוּא, בָּעֵי לֵיהּ לְבַר נָשׁ, לְמֶהֱוֵי תַּקִּיפָא כְּאַרְיָא בְּכָל סִטְרוֹי, בְּגִין דְּלָא יִשְׁלוֹט עֲלוֹי סִטְרָא אָחֳרָא, וְלָא יָכִיל לְמִפְתֵּי לֵיהּ, מַה כְּתִיב וְאֵין אִישׁ, לֵית גְּבַר דִּיקוּם לְקִבְלֵיהּ דְּיֵצֶר הָרָע, וְיִגַּח בֵּיהּ קְרָבָא כִּדְקָא יָאוֹת.

237. "He went into the house to do his work" (Beresheet 39:11) to study the Torah and observe its precepts, which are man's work in this world. Because a man's work in this world is the service of the Holy One, blessed be He, NAMELY THE STUDY OF THE TORAH AND ITS PRECEPTS, a man should be as strong as a lion on all sides, so that the Other Side will not have power over him and seduce him. It is written: "And there was none of the men," namely nobody to rise before the Evil Inclination and wage war against it.

238. מַאי אוֹרְחֵיהּ דְּיֵצֶר הָרָע, כֵּיוָן דְּחָמֵי דְּלֵית בַּר נָשׁ קָאֵים לְקִבְלֵיהּ, וּלְאַגָּחָא בֵּיהּ קְרָבָא, מִיָּד, וַתִּתְפְּשֵׂהוּ בְּבִגְדוֹ לֵאמֹר שִׁכְבָה עִמִּי. וַתִּתְפְּשֵׂהוּ בְּבִגְדוֹ, בְּגִין דְּכַד שַׁלִּיט יצה״ר עֲלֵיהּ דְּבַר נָשׁ, אַתְקִין לֵיהּ, וְקַשִּׁיט לֵיהּ לְבוּשׁוֹי, מְסַלְסֵל בְּשַׂעֲרֵיהּ, הה״ד וַתִּתְפְּשֵׂהוּ בְּבִגְדוֹ לֵאמֹר שִׁכְבָה עִמִּי: אִתְדַּבַּק עִמִּי.

238. When it sees no one standing against it, it is the way of the Evil Inclination to wage war with him immediately: "She caught him by his garment, saying, 'Lie with she'." "She caught him by his garment," because when the Evil Inclination obtains mastery over man, HE FIRST adorns and mends his clothes and curls his hair, as it is written: "She caught him by his garment, saying, 'Lie with me'" and cleave to me.

239. מַאן דְּאִיהוּ זַכָּאָה, אִתְתַּקַּף לְקִבְלֵיהּ, וְאַגַּח בֵּיהּ קְרָבָא, מַה כְּתִיב, וַיַּעֲזֹב בִּגְדוֹ בְיָדָהּ וַיָּנָס וַיֵּצֵא הַחוּצָה, יִשְׁבּוֹק לֵיהּ, וְיִתְתַּקַּף לְקִבְלֵיהּ. וְיֵעָרוֹק מִנֵּיהּ, בְּגִין לְאִשְׁתֵּזָבָא מִנֵּיהּ, וְלָא יִשְׁלוֹט עֲלוֹי.

239. The Righteous stands against him and engages in war against him (Beresheet 39:12). It is written: "And he left his garment in her hand, and fled, and went outside." He should leave it, be strong against it, flee from it, and escape it so that it will have no power over him.

240. אָמַר רִבִּי יִצְחָק, זְמִינִין אִינּוּן צַדִּיקַיָּא, לְמֶחֱמֵי לְיֵצֶר הָרָע, כְּחַד טוּרָא רַבְרְבָא, וְיִתְמְהוּן, וְיֵימְרוּן אֵיךְ יְכֵילְנָא לְאִכַּפְיָא, לֵיהּ לְטוּרָא רַבְרְבָא הָדֵין עִלָּאָה. וּזְמִינִין רַשִּׁיעַיָּא, לְמֶחֱמֵי לֵיהּ לְיֵצֶר הָרָע, דַּקִּיק כְּחוּטָא דְשַׁעֲרָא, וְיִתְמְהוּן וְיֵימְרוּן, הֵיךְ לָא יְכֵילְנָא לְאִכַּפְיָא לְחוּטָא דְשַׁעֲרָא כְּדָא דַּקִּיק, אִלֵּין יִבְכּוּן, וְאִלֵּין יִבְכּוּן, וְקוּדְשָׁא בְּרִיךְ הוּא יְבַעֵר לֵיהּ מֵעַלְמָא, וְיִכּוֹס לֵיהּ לְעֵינַיְיהוּ, וְלָא יִשְׁלוֹט עוֹד בְּעַלְמָא, וְיֶחֱמוּן צַדִּיקַיָּא וְיֶחֱדוּן, כד״א, אַךְ צַדִּיקִים יוֹדוּ לִשְׁמֶךָ יֵשְׁבוּ יְשָׁרִים אֶת פָּנֶיךָ.

240. Rabbi Yitzchak said that IN THE FUTURE, the righteous will see the Evil Inclination as a high mountain and wonder how we could have conquered such a high and huge mountain. The wicked will see the Evil Inclination as a thread that is as thin as a hair. They will marvel and ask: How could we not have overcome such a tiny thread of hair? These weep, and the others weep. The Holy One, blessed be He, will sweep the wicked from the world and slay him before their eyes, so he will not have dominion over the world anymore. The Righteous will see it and rejoice, as it is written: "Surely the righteous shall give thanks to your name: the upright shall dwell in your presence" (Tehilim 140:14).

23. "The butler of the king of Egypt and his baker..."
In this section we learn that God regulates the order of nature so He may execute His divine purpose, which is to bestow infinite pleasure to His Creation upon humanity's completion of spiritual transformation. Rabbi Yehuda opens a discussion on the superior position of man in the hierarchy of the animal kingdom. Man, we're told, retains dominion over all species as long as his divine image is not tainted by sin. This point is exemplified by the story of Daniel in the lions' den. We should, therefore, guard against sin and examine our actions every day so that we may repent for any sins we have committed. The text then turns to an examination of God's role in enabling Yosef to achieve greatness because he was righteous. We learn that Yosef was able to provide interpretations of dreams only because he entrusted the task of interpreting them to God.
The Relevance of this Passage
We have the divine capacity to consider others before ourselves, and even to sacrifice our own lives for the good of others. This is a uniquely human trait and a mark of humanity's spiritual superiority throughout Creation. However, if we are intolerant and insensitive to one another, we utterly lose our spiritual value. This passage removes intolerance and judgement of others. It awakens compassion, respect, and sensitivity toward our fellow human beings, especially during moments of hostility and conflict. This passage further assists us in more clearly identifying and more sincerely trusting the many hidden roles played by the Creator in our lives. The purpose of these many roles is to bring Light into the world through human actions and interactions.

241. וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה חָטְאוּ מַשְׁקֵה מֶלֶךְ מִצְרַיִם וגו׳. ר׳ יְהוּדָה פָּתַח הֲיִשְׁאַג אַרְיֵה בַּיַּעַר וְטֶרֶף אֵין לוֹ הֲיִתֵּן כְּפִיר קוֹלוֹ מִמְּעוֹנָתוֹ בִּלְתִּי אִם לָכָד. הֲיִשְׁאַג אַרְיֵה בַּיַּעַר, תָּא חֲזֵי כַּמָּה אִית לוֹן לִבְנֵי נָשָׁא, לְאַשְׁגָּחָא בְּפוּלְחָנָא דְקוּדְשָׁא בְּרִיךְ הוּא, דְּכָל מַאן דְּאִשְׁתַּדַּל בְּאוֹרַיְיתָא, וּבְפוּלְחָנָא דְקוּדְשָׁא בְּרִיךְ הוּא, דַּחֲלָתֵיהּ וְאֵימָתֵיהּ הוּא עַל כֹּלָּא.

241. "And it came to pass after these things, that the butler of the king of Egypt..." (Beresheet 40:1). Rabbi Yehuda opened with the verse: "Will a lion roar in the forest, when he has no prey? Will a young lion cry out of his den, if he has taken nothing?" (Amos 3:4) Come and behold: how careful should a man be in worshipping the Holy One, blessed be He, for whoever is assiduous in studying the Torah and serving the Holy One, blessed be He, is feared by all.

242. דְּהָא כַּד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא עַלְמָא, עֲבַד כָּל בְּרִיָּין דְּעַלְמָא, כָּל חַד וְחַד בְּדִיוֹקְנֵיהּ כִּדְקָא חָזֵי לֵיהּ, וּלְבָתַר בְּרָא לֵיהּ לְבַר נָשׁ, בְּדִיוֹקְנָא עִלָּאָה, וְשַׁלְּטֵיהּ עַל כֻּלְּהוּ, בְּדִיוֹקְנָא דָא, דְּכָל זִמְנָא דְּבַר נָשׁ קָאֵי בְּעַלְמָא, כָּל אִינּוּן בְּרִיָּין דְּעַלְמָא זָקְפִין רֵישָׁא, וּמִסְתַּכְּלָן בְּדִיוֹקְנָא עִלָּאָה דְּבַר נָשׁ, כְּדֵין כֻּלְּהוּ דַּחֲלִין וְזָעִין מִקַּמֵּיהּ, כד״א וּמוֹרַאֲכֶם וְחִתְּכֶם יִהְיֶה עַל כָּל חַיַּת הָאָרֶץ וְעַל כָּל עוֹף הַשָּׁמַיִם וגו׳, וְהַנֵּי מִילֵי, כַּד מִסְתַּכְּלָן וְחָמָאן בֵּיהּ, הַאי דְּיוֹקְנָא, וְנִשְׁמָתָא בֵּיהּ.

242. For when the Holy One, blessed be He, created the universe, He made all the creatures in the world in their appropriate shape. He then created man in the supernal image and made him ruler, by power of this image, over all creatures. As long as man continues in the world, all creatures look up to him, and when they see the Supernal Image of man, they feel dread and tremble before him, as it is written: "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every bird" (Beresheet 9:2). This is true only when they look and see in him the Supernal Image and the soul IS in him.

243. Rabbi Elazar said that the image of the Righteous does not change, even when the soul is not in them. When a man does not walk in the ways of the Torah, his sacred image is altered, and the beasts of the field and the birds in the sky then prevail against him. When the sacred image was changed, so was the image of man, WHO THEN RECEIVED THE IMAGE OF THE OTHER ANIMALS, SO THAT CREATURES ARE NO LONGER FEARFUL OF HIM AND CAN HAVE POWER OVER HIM.

243. אֲמַר ר׳ אֶלְעָזָר, אַף עַל גַּב דְּנִשְׁמָתָא לָאו בֵּיהּ, צַדִּיקַיָּא לָא מִשְׁתַּנְיָין, מִכְּמָה דַּהֲוָה דְיוֹקְנְהוֹן בְּקַדְמֵיתָא, וְכַד בַּר נָשׁ לָא אָזֵיל בְּאָרְחוֹי דְאוֹרַיְיתָא, הַאי דְיוֹקְנָא קַדִּישָׁא אִתְחַלַּף לֵיהּ, וּכְדֵין חֵיוַת בָּרָא, וְעוֹפָא דִשְׁמַיָּא, יָכְלִין לְשַׁלְטָאָה עֲלֵיהּ, בְּגִין דְּאִתְחַלַּף לֵיהּ הַאי דְיוֹקְנָא קַדִּישָׁא, אִתְחַלַּף לֵיהּ הַאי דְיוֹקְנָא דְּבַר נָשׁ.

244. Come and behold: the Holy One, blessed be He, alters the deeds above and below. THAT IS, HE SWITCHES THE SACRED IMAGE ABOVE AND THE IMAGE OF MAN BELOW to bring matters back to their roots, AS THEY WERE BEFORE THE SIN OF THE TREE OF KNOWLEDGE, so that His wish shall abide in all the world's deeds. BY RETRIBUTION, ALL THE DEEDS IN THE WORLD IMPROVE. Daniel's image was not changed when he was cast into the lions' den and, because of that, he was saved. Rabbi Chizkiya asked: If this is true, why is it written: "My Elohim has sent his angel, and he has shut the lions' mouths, that they have no hurt me" (Daniel 6:23). It sounds as if he was not hurt because of the angels who shut the lions' mouths, AND NOT BECAUSE OF HIS SACRED IMAGE.

244. וְתָא חֲזֵי, קוּדְשָׁא בְּרִיךְ הוּא אַחְלַף עוֹבָדִין דִּלְעֵילָא וְתַתָּא, בְּגִין לְאַהֲדָרָא מִלִּין לְאַתְרַיְיהוּ, וּלְאִשְׁתַּכְּחָא רְעוּתֵיהּ בְּכָל עוֹבָדֵי דְעָלְמָא. דָּנִיֵּאל לָא אִשְׁתַּנֵּי דְיוֹקְנֵיהּ, כַּד אַפִּילוּ לֵיהּ בְּגוֹבָא דְאַרְיָוָתָא, וּבְגִין כָּךְ אִשְׁתֵּזִיב. אָמַר רַבִּי חִזְקִיָּה, אִי הָכֵי, הָא כְּתִיב אֱלָהִי שְׁלַח מַלְאֲכֵיהּ וּסְגַר פּוּם אַרְיָוָתָא וְלָא חַבְּלוּנִי, מַשְׁמַע דִּבְגִין מַלְאָכָא דְּאַסְגַּר לְפוּמַיְיהוּ, לָא אִתְחַבַּל.

245. He said to him: Daniel was not hurt because the sacred image of a Righteous man is the very angel who shut the LIONS' mouths and shackled them to keep Daniel safe. Therefore, DANIEL SAID: "My Elohim has sent an angel" (Daniel 6:23). This refers to that angel upon whom all the images of the world are engraved. He strengthened the image in me, so that the lions could not overpower me, and he shut their mouths. Assuredly, He sent His angel.

245. אָמַר לוֹ, בְּגִין דָּא, לָא אִתְחַבַּל, דְּהָא הַהוּא דְיוֹקְנֵיהּ דְּבַר נָשׁ זַכָּאָה, אִיהוּ מַלְאָכָא מַמָּשׁ, דְּסָגִיר פּוּמָא, וְקָשִׁיר לוֹן, לְנַטְרָא לֵיהּ, דְּלָא יְחַבְּלוּן לֵיהּ, וּבְגִין כָּךְ, אֱלָהִי שְׁלַח מַלְאֲכֵיהּ, הַהוּא דְּכָל דְיוֹקְנִין דְּעָלְמָא מִתְחַקְּקָן בֵּיהּ, וְאִיהוּ אַתְקִיף דְיוֹקְנִי בִּי, וְלָא יָכִילוּ לְשַׁלְטָאָה בִּי, וּסְגַר פּוּמַיְיהוּ, וְע״ד שְׁלַח מַלְאֲכֵיהּ וַדַּאי.

246. This is the one angel upon whom all the images are engraved. HE IS THE SECRET OF THE NUKVA, CALLED 'ANGEL', FROM WHOM ALL THE SHAPES IN THE WORLD ARE ISSUED. It is written: "He judges among the nations: their land is full of dead bodies" (Tehilim 110:6), FOR ALL THE SHAPES OF THE BODIES ARE BEFORE HIM BECAUSE no shape can change itself before him. Thus, it behooves a man to guard his ways and paths so as not to sin before his Master, and thereby retain the image of Adam.

246. וְהַאי מַלְאָכָא, הַהוּא דְּכָל דְיוֹקְנִין מִתְחַקְּקָן בֵּיהּ. דִּכְתִיב יָדִין בַּגּוֹיִם מָלֵא גְוִיּוֹת, אִיהוּ דְּלָא אִשְׁתַּנֵּי קַמֵּיהּ כָּל דְיוֹקְנִין דְּעָלְמָא, וְעַל דָּא מִבָּעֵי לֵיהּ לְבַר נָשׁ, לְאִסְתַּמְּרָא אָרְחוֹי וּשְׁבִילוֹי, בְּגִין דְּלָא יֶחֱטָא קַמֵּיהּ דְּמָארֵיהּ, וְיִתְקַיֵּים בִּדְיוֹקְנָא דְאָדָם.

247. Come and behold: Yechezkel guarded his mouth against forbidden food, as it is written: "Nor did loathsome meat ever come into my mouth" (Yechezkel 4:14). He therefore merited being named the son of Adam. It is written of Daniel: "But Daniel purposed in his heart that he would not defile himself with the portion of the king's food, nor with the wine which he drank" (Daniel 1:8). He then merited preserving the image of Adam. For all the beings in the world were fearful of the image of Adam, who ruled over them all and was king over all.

247. תָּא חֲזֵי, יְחֶזְקֵאל נָטַר פּוּמֵיהּ מִמַּאֲכָלֵי דְאִיסּוּרֵי, דִּכְתִיב וְלָא בָּא בְּפִי בְּשַׂר פִּגּוּל, זָכָה וְאִקְרֵי בֶּן אָדָם. דָּנִיֵּאל מַה כְּתִיב בֵּיהּ, וַיָּשֶׂם דָּנִיֵּאל עַל לִבּוֹ אֲשֶׁר לֹא יִתְגָּאַל בְּפַת בַּג הַמֶּלֶךְ וּבְיֵין מִשְׁתָּיו, זָכָה הוּא, וְאִתְקַיֵּים בִּדְיוֹקְנֵיהּ דְּאָדָם, בְּגִין דְּכָל מִלִּין דְּעָלְמָא, כֻּלְּהוּ דַּחֲלִין מִקַּמֵּי דְיוֹקְנָא דְאָדָם, דְּאִיהוּ שַׁלִּיטָא עַל כֻּלְּהוּ, וְאִיהוּ מַלְכָּא עַל כֹּלָּא.

248. אָמַר רַבִּי יוֹסֵי, בְּגִין דָּא, אִצְטְרִיךְ לֵיהּ לְבַר נָשׁ, לְאִסְתַּמְרָא מֵחוֹבוֹי, וְלָא יִסְטֵי לִימִינָא וְלִשְׂמָאלָא. וְעִם כָּל דָּא, בָּעֵי לֵיהּ לְבַר נָשׁ, לְמִבְדַּק בְּחוֹבוֹי, בְּכָל יוֹמָא וְיוֹמָא, דְּהָא כַּד בַּר נָשׁ קָאִים מֵעַרְסֵיהּ, תְּרֵין סַהֲדִין קָיְימִין קַמֵּיהּ, וְאָזְלֵי בַּהֲדֵיהּ, כָּל יוֹמָא.

248. Rabbi Yosi said that a man should beware of sinning and not deviate right or left. ALTHOUGH HE GUARDS HIMSELF, he should search himself daily for sins. For when a man rises from his bed, two witnesses stand before him and accompany him the whole day.

249. בָּעֵי בַּר נָשׁ לְמֵיקַם, אִינּוּן סַהֲדֵי אָמְרִין לֵיהּ, בְּשַׁעְתָּא דְּאַפְתַּח עֵינוֹי, עֵינֶיךָ לְנֹכַח יַבִּיטוּ וְעַפְעַפֶּיךָ יַיְשִׁירוּ נֶגְדֶּךָ. קָם וְאַתְקִין רַגְלוֹי לְמֵהַךְ, אִינּוּן סַהֲדִין אָמְרִין לֵיהּ, פַּלֵּס מַעְגַּל רַגְלֶךָ וגו׳. וְעַל דָּא כַּד אָזֵיל בַּר נָשׁ, בְּכָל יוֹמָא, בָּעֵי לֵיהּ לְאִסְתַּמְרָא מֵחוֹבוֹי.

249. When a man wishes to rise, he opens his eyes and the witnesses say to him, "Let your eyes look right on, and let your eyelids look straight before you" (Mishlei 4:25). When he prepares himself to go, they say to him, "Make even the path of your foot" (Ibid. 26). Thus, when a man walks, he should guard against his sins the whole day.

250. בְּכָל יוֹמָא וְיוֹמָא, כַּד אָתֵי לֵילְיָא, בָּעֵי לְאִסְתַּכְּלָא, וּלְמִבְדַּק, בְּכָל מַה דַּעֲבַד כָּל הַהוּא יוֹמָא, בְּגִין דְּיֵיתוּב מִנַּיְיהוּ, וְיִסְתַּכֵּל בְּהוֹ תְּדִיר, בְּגִין דְּיֵיתוּב קַמֵּי מָארֵיהּ, כְּמָה דְּאַתְּ אָמַר וְחַטָּאתִי נֶגְדִּי תָמִיד, בְּגִין דְּיֵיתוּב מִנַּיְיהוּ.

250. When night falls, he should examine and search his actions for that day to repent for his deeds. He should always search them so he can repent before his Master, as it is written: "And my sin is ever before me" (Tehilim 51:5).

251. וְתָא חֲזֵי, בְּזִמְנָא דַּהֲווֹ יִשְׂרָאֵל בְּאַרְעָא קַדִּישָׁא, לָא אִשְׁתַּכַּח בִּידֵיהוּ חוֹבָא, כְּמָה דְּאוֹקְמוּהָ, בְּגִין דְּאִינּוּן קָרְבָּנִין, דַּהֲווֹ מְקָרְבִין בְּכָל יוֹמָא, הֲווֹ מְכַפְּרֵי עֲלַיְיהוּ. הַשְׁתָּא דְּאִתְגָּלוֹן יִשְׂרָאֵל מֵאַרְעָא, וְלֵית מַאן דְּמְכַפֵּר עֲלַיְיהוּ, אוֹרַיְיתָא הִיא מְכַפְּרָא עֲלַיְיהוּ, וְעוֹבָדִין דְּכַשְׁרָן, בְּגִין דִּשְׁכִינְתָּא עִמְּהוֹן בְּגָלוּתָא, וּמַאן דְּאִיהוּ לָא מִסְתַּכֵּל בְּאָרְחוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, גָּרִים לִשְׁכִינְתָּא לְאִתְכַּפְיָא בְּגוֹ עַפְרָא, כד״א יַשְׁפִּילֶנָּה יַשְׁפִּילָהּ עַד אָרֶץ וגו׳.

251. Come and behold: as long as the children of Yisrael were in the Holy Land, they had no sin on their hands, because--as has been explained--of the sacrifices they offered daily that atoned for their sins. Once Yisrael is exiled from the Holy Land, and there was nothing to atone for them, the Torah and their good deeds atoned for them. Because the Shechinah is with them in exile, whoever does not care for the ways of the Holy One, blessed be He, causes the Shechinah to bend to the dust, as it is written: "He lays it low, even to the ground" (Yeshayah 26:5).

252. אָמַר רַבִּי יִצְחָק, וְכֵן מַאן דְּאִשְׁתַּדַּל בְּאוֹרַיְיתָא, וּבְעוֹבָדִין דְּכַשְׁרָן, גָּרִים לָהּ לכנ״י, לַאֲרָמָא רֵישָׁא בְּגוֹ גָלוּתָא. זַכָּאָה חוּלָקֵיהוֹן, דְּאִינּוּן דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא יְמָמָא וְלֵילֵי.

252. Rabbi Yitzchak said that he who devotes himself to the Torah and to good deeds causes the Congregation of Yisrael, THE SHECHINAH, to lift up its head in exile. Happy is the portion of those who devote themselves to the Torah day and night.

253. תָּא חֲזֵי, גִּלְגֵּל קוּדְשָׁא בְּרִיךְ הוּא גִּלְגּוּלִין בְּעַלְמָא, בְּגִין לַאֲרָמָא רֵישָׁא דְצַדִּיקַיָּיא, דְּהָא בְּגִין דְּיָרֵים יוֹסֵף רֵישֵׁיהּ בְּעַלְמָא, עַל דְּאִשְׁתַּכַּח זַכָּאָה קַמֵּיהּ, אַרְגֵּיז רִבּוֹנָא עַל עַבְדּוֹי, כד״א חָטְאוּ מַשְׁקֵה מֶלֶךְ מִצְרַיִם וְהָאוֹפֶה לַאֲדוֹנֵיהֶם לְמֶלֶךְ מִצְרַיִם, וְכֹלָּא בְּגִין לַאֲרָמָא רֵישָׁא דְיוֹסֵף זַכָּאָה. וְתָא חֲזֵי, עַל יְדָא דְחֶלְמָא, אִתְכַּפְיָא מֵעַם אֲחוֹי, וְעַל יְדָא דְחֶלְמָא אִתְרַבֵּי עַל אֲחוֹי, וְאִתְרַבֵּי עַל כָּל עַלְמָא.

253. Come and behold: the Holy One, blessed be He, transforms matters in the world so as to lift the heads of the righteous. To enable Yosef to raise his head for being righteous before Him, He caused the master to be angry with his servants, as it is written: "The butler of the king of Egypt, and his baker, offended their lord the king of Egypt" (Beresheet 40: 1). All this happened to lift the head of Yosef the righteous. Come and behold: he was humiliated by his brothers through a dream. He obtained greatness over his brothers and was raised above the whole world through a dream, NAMELY BY THE DREAM OF PHARAOH.

254. "And they dreamed a dream, both of them, each man on the same night, each man according to the interpretation of his dream" (Beresheet 40:5). Come and behold: we have learned that all dreams follow their interpretation. IN THIS RESPECT, HE ASKS: When Yosef interpreted their dreams, why did he give one a good interpretation and another a bad one? WHY DID NOT HE GIVE THEM BOTH A GOOD INTERPRETATION? HE ANSWERS: The two dreams concerned Yosef, and because he knew the root of every matter, he interpreted their dreams accordingly, and gave them meaning, so as to return each matter to its own place AND ROOT.

254. וַיַּחַלְמוּ חֲלוֹם שְׁנֵיהֶם אִישׁ חֲלוֹמוֹ בְּלַיְלָה אֶחָד אִישׁ כְּפִתְרוֹן וגו׳, תָּא חֲזֵי, דְּהָא אִתְּמַר דְּכָל חֶלְמִין אָזְלִין בָּתַר פּוּמָא, יוֹסֵף כַּד פָּשַׁר לְהוֹ חֶלְמָא, אַמַּאי פָּשַׁר לְהַאי פִּישְׁרָא טָבָא, וּלְהַאי פִּישְׁרָא בִּישָׁא. אֶלָּא, אִינּוּן חֶלְמִין עֲלֵיהּ דְּיוֹסֵף הֲוָה, וּבְגִין דְּיָדַע מִלָּה עַל עִקָּרָא וְשָׁרְשָׁא דִילֵהּ, בְּגִין כָּךְ פָּשַׁר חֶלְמָא לְהוֹ כְּמָה דְּאִצְטְרִיךְ. לְכָל חַד וְחַד פָּשַׁר לְהוֹן פִּישְׁרָא, לְאַהֲדָרָא מִלָּה עַל אַתְרֵיהּ.

255. It is written: "And Yosef said to them, 'Do not interpretations belong to Elohim? tell me them, I pray you'" (Beresheet 40:8). HE ASKS: Why DID HE SPEAK THUS? HE ANSWERS: This is the way a dream should be interpreted, by entrusting the interpretation to the Holy One, blessed be He. For the existence of everything is there, and therein lies the interpretation.

255. מַה כְּתִיב וַיֹּאמֶר אֲלֵיהֶם יוֹסֵף הֲלֹא לֵאלֹהִים פִּתְרֹנִים סַפְּרוּ נָא לִי, מַאי טַעְמָא, בְּגִין דְּהָכֵי מִבָּעֵי לֵיהּ לְמִפְשַׁר חֶלְמָא, לְפָקְדָא פִּישְׁרָא לְקוּדְשָׁא בְּרִיךְ הוּא, בְּגִין דְּתַמָּן אִיהוּ קִיּוּמָא דְּכֹלָּא, וּבֵיהּ קָיְימָא פִּישְׁרָא.

256. Come and behold: we have learned that the dream's grade is the sixth below prophecy. For between the grade of prophecy and the grade of dreams lie six grades, and interpretation ascends from the dream's grade into another one. HE EXPLAINS THAT the dream is a low grade OF GAVRIEL, and interpretation is established by it, for it depends upon speech--THE NUKVA--as it is written: "Do not interpretations belong to Elohim" (Beresheet 40:8); assuredly, "to Elohim," WHICH IS THE NUKVA CALLED 'ELOHIM'.

256. תָּא חֲזֵי, הָא אִתְּמַר, דְּדַרְגָּא דְּחֶלְמָא לְתַתָּא אִיהוּ, וְאִיהוּ דַרְגָּא שְׁתִיתָאָה, בְּגִין דְּהָא מֵאֲתַר דְּנְבוּאָה שַׁרְיָא, עַד הַאי דַּרְגָּא דְּחֶלְמָא, שִׁיתָּא דַרְגִּין אִינּוּן, וְסָלְקָא פִּישְׁרָא מִדַּרְגָּא דְּחֶלְמָא, לְדַרְגָּא אָחְרָא. חֶלְמָא אִיהוּ דַרְגָּא דִלְתַתָּא, וּפִישְׁרָא קָיְימָא עֲלַיְיהוּ, וּפִישְׁרָא קָיְימָא בְּדִבּוּר, וְעַל דָּא בְּדִבּוּר קָיְימָא מִלָּה, דִּכְתִיב הֲלֹא לֵאלֹהִים פִּתְרֹנִים, הֲלֹא לֵאלֹהִים וַהַאי.

24. "Let a double portion of your spirit be upon me"
We learn that whoever contemplates the image of his master in the spirit of wisdom shall gain an additional measure of spirit. Thus Elisha, Eliyahu's heir by right, was granted the power to perform a double achievement with the same spirit, if he could penetrate to the deepest core of the spirit that Eliyahu had bequeathed at the moment Eliyahu was taken from him. Yosef also received illumination in this way. This allowed him to interpret the symbolism of the dreams of the chief wine steward and the chief baker, and to grasp the significance these dreams held for the children of Israel. The chief wine steward's dream, it is explained, belonged to "the grade of the moon in lightness" and was thus under the rule of Zeir Anpin; while the chief baker's dream belonged to "the grade of the moon in darkness" and thus came under the rule of the Evil One.
The Relevance of this Passage
Here we receive a powerful connection to the souls of the righteous, which gives us the ability to ascend to spiritual heights unattainable by ordinary men. Moreover, we begin to recognize our spirit's ceaseless yearning for re-union with The Creator, coupled with the wisdom to find our way back to Him

257. It is written: "And the chief butler told his dream to Yosef" (Beresheet 40:9). Rabbi Elazar opened with the verse: "And it came to pass, when they had gone over, that Eliyahu said to Elisha, 'Ask what I shall do for you, before I am taken away from you.' And Elisha said, 'I pray you, let a double portion of your spirit be upon me'" (II Melachim 2:9). We must study this verse, for the words are surprising. "Eliyahu said to Elisha, 'Ask what I shall do for you.'" It was not for him, but for the Holy One, blessed be He, to grant wishes. Moreover, Elisha also knew HE COULD NOT GRANT HIS REQUEST, ONLY THE HOLY ONE, BLESSED BE HE, COULD. Why did he ask, "I pray you, let a double portion of your spirit be upon me?"

257. תָּא חֲזֵי מַה כְּתִיב וַיְסַפֵּר שַׂר הַמַּשְׁקִים אֶת חֲלוֹמוֹ לְיוֹסֵף וגו׳. רִבִּי אֶלְעָזָר פְּתַח וַאֲמַר, וַיְהִי בְּעָבְרָם וְאֵלִיָּהוּ אָמַר אֶל אֱלִישָׁע שְׁאַל מָה אֶעֱשֶׂה לָךְ בְּטֶרֶם אֶלָּקַח מֵעִמָּךְ וַיֹּאמֶר אֱלִישָׁע וִיהִי נָא פִּי שְׁנַיִם בְּרוּחֲךָ אֵלָי. הָכָא אִית לְאִסְתַּכְּלָא, וְהַאי קְרָא תְּוֵוהָא אִיהוּ, וְאֵלִיָּהוּ אָמַר אֶל אֱלִישָׁע שְׁאַל מָה אֶעֱשֶׂה לָךְ, וְכִי בִּרְשׁוּתֵיהּ קָיְימָא, וְהָא בִּרְשׁוּתֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא אִיהוּ. וְתוּ, דְּאֱלִישָׁע הָכֵי נָמֵי אִיהוּ הֲוָה יָדַע, מַאי טַעְמָא אָמַר, וִיהִי נָא פִּי שְׁנַיִם בְּרוּחֲךָ אֵלַי.

258. אֶלָּא וַדַּאי, מַאן דְּאָחִיד בִּשְׁמַיָּא וְאַרְעָא, וְכָל עָלְמִין, הֵיךְ לָא יְהֵא בִּרְשׁוּתֵיהּ דָּא, וַדַּאי אֵלִיָּהוּ, וּשְׁאָר צַדִּיקִים, קוּדְשָׁא בְּרִיךְ הוּא עָבֵיד רְעוּתְהוֹן דְּצַדִּיקַיָּא תָּדִיר, דִּכְתִיב, רְצוֹן יְרֵאָיו יַעֲשֶׂה, וְכָל שֶׁכֵּן דְּהַהוּא רוּחָא קַדִּישָׁא, דִּדִי עֲלֵיהּ, יָרֵית לֵיהּ לְצַדִּיקָא דְּאֱלִישָׁע, דַּהֲוָה שַׁמָּשָׁא דִילֵיהּ, וְהָא קוּדְשָׁא בְּרִיךְ הוּא אָמַר לוֹ וְאֶת אֱלִישָׁע בֶּן שָׁפָט מֵאָבֵל מְחוֹלָה תִּמְשַׁח לְנָבִיא תַּחְתֶּיךָ, וְעַל דָּא הֲוָה לֵיהּ לֶאֱלִישָׁע לְיָרְתָא לֵיהּ.

258. HE ANSWERS THAT He who held heaven and earth and the whole world in His grip could perform this wish. It is a certainty that the Holy One, blessed be He, always fulfills the wishes of Eliyahu and the other Righteous, as it is written: "He will fulfill the desire of those who fear him" (Tehilim 145:19). This is all the more true of he, upon whom the Holy Spirit dwells, who bequeaths it to Elisha the righteous. For Elisha was his servant AND WAS WORTHY OF BEING HIS HEIR, as was expressly said by the Holy One, blessed be He: "And Elisha the son of Shafat of Avel-mecholah shall you anoint to be prophet in your place" (I Melachim 19:16). Elisha was then his heir apparent.

259. פִּי שְׁנַיִם בְּרוּחֲךָ, מַאי פִּי שְׁנַיִם בְּרוּחֲךָ אֵלַי, וְכִי סַלְקָא דַעְתָּךְ, דְּעַל חַד תְּרֵין שָׁאֵיל, וּמַה דְּלָא הֲוָה בִּרְשׁוּתֵיהּ, הֵיךְ שָׁאַל מִינֵיהּ. אֶלָּא, אִיהוּ לָא שָׁאֵיל רוּחַ עַל חַד תְּרֵין, אֶלָּא הָכֵי שָׁאַל מִינֵיהּ, בְּהַהוּא רוּחָא דַּהֲוָה לֵיהּ, דְּיַעֲבֵיד תְּרֵין נְמוּסִין בְּעַלְמָא, בְּהַהוּא רוּחָא.

259. "...double portion of your spirit be upon me" (II Melachim 2:9). HE ASKS: What does this mean? Could it possibly mean that he asks two for one, THAT IS, THAT HIS SPIRIT WILL BE DOUBLE ELIYAHU'S SPIRIT? How could he have asked of him for something that he did not possess, AS NO ONE CAN GIVE WHAT HE DOES NOT HAVE? HE REPLIES THAT he did not ask for two spirits for the one he had, but that the same spirit he had perform twice as many miracles AS ELIYAHU PERFORMED.

260. מַה כְּתִיב וַיֹּאמֶר הִקְשִׁיתָ לִשְׁאוֹל אִם תִּרְאֶה אוֹתִי לֻקָּח מֵאִתָּךְ יְהִי לְךָ כֵן וְאִם אַיִן לֹא יִהְיֶה. מַאי טַעְמָא אִם תִּרְאֶה אוֹתִי. אֶלָּא, אֲמַר לֵיהּ, אִם תֵּיכוּל לְמֵיקַם עַל עִקָּרָא דְּרוּחָא דִּשְׁבַקְנָא לָךְ, בְּשַׁעְתָּא דְּאִתְנְסִיבְנָא מִינָךְ, יְהֵא לְךָ כְּדֵין, דְּהָא כָּל הַהוּא עִקָּרָא דְּרוּחָא בְּשַׁעְתָּא דְּיִסְתַּכֵּל בֵּיהּ, כַּד חָמֵי לֵיהּ לְאֵלִיָּהוּ, יֶהֱוֵי דְּבֵיקוּתָא בֵּיהּ, כִּדְקָא יָאוֹת.

260. It is written: "And he said, 'You have asked a hard thing: nevertheless, if you see me when I am taken from you, it shall be so for you; but if not, it shall not be so'" (II Melachim 2:10). WHY DID HE MAKE HIS REQUEST CONDITIONAL? HE ANSWERS THAT he said to him: 'If you could understand the essence of the spirit that I leave you when I am taken from you, it shall be yours.' For the essence of the spirit that he discerns while looking at Eliyahu is something he should well cleave to.

261. תָּא חֲזֵי, הַאי מַאן דְּאִסְתַּכַּל בַּמֶּה דְּאוֹלִיף מֵרַבֵּיהּ, וְחָמֵי לֵיהּ בְּהַהוּא חָכְמְתָא, יְכֵיל לְאִתּוֹסָפָא בְּהַהוּא רוּחָא יַתִּיר. תָּא חֲזֵי, דְּהָא יוֹסֵף בְּכָל מַה דְּאִיהוּ עָבֵיד, הֲוֵי חָמֵי בְּרוּחָא דְּחָכְמְתָא, לְהַהוּא דְּיוֹקְנָא דַּאֲבוֹי, הֲוָה מִסְתַּכַּל. וּבְגִין כָּךְ הֲוָה מִסְתַּיְיעָא לֵיהּ מִלְּתָא, וְאִתּוֹסָפָא לֵיהּ רוּחָא אָחֳרָא, בְּנְהִירוּ עִלָּאָה יַתִּיר.

261. Come and behold: he who looks into what he learned from his Rabbi and sees in him the wisdom HE LEARNED FROM HIM could receive an additional portion of spirit. Come and behold: in whatever he did, Yosef would see the spirit of wisdom in his father's image. He therefore succeeded in what he did, and another spirit of a superior illumination was added to him.

262. בְּשַׁעְתָּא דַּאֲמַר לֵיהּ הַהוּא רָשָׁע, וְהִנֵּה גֶּפֶן לְפָנָי, אִזְדַּעְזַע יוֹסֵף, דְּלָא הֲוָה יָדַע עַל מַה תֵּיתֵי מִלָּה, כֵּיוָן דַּאֲמַר וּבַגֶּפֶן שְׁלֹשָׁה שָׂרִיגִים, מִיָּד אִתְעַר רוּחֵיהּ, וְאִתּוֹסַף בְּנְהִירוּ, וְאִסְתַּכַּל בִּדְיוֹקְנָא דַּאֲבוֹי, כְּדֵין אִתְנְהִיר רוּחֵיהּ, וְיָדַע מִלָּה.

262. When that wicked man said to him, "Behold, a vine was before me" (Beresheet 40:9), Yosef trembled because he did not know what it meant. But when he added, "And on the vine were three tendrils" (Beresheet 40:10), his spirit rose and received additional illumination. He looked at his father's image and his spirit shone because he understood its meaning.

263. מַה כְּתִיב, וּבַגֶּפֶן שְׁלֹשָׁה שָׂרִיגִים. אָמַר יוֹסֵף, הָא וַדַּאי בְּשׂוֹרָה דְּחֶדְוָה בִּשְׁלִימוּ אִיהוּ, מַאי טַעְמָא, בְּגִין דְּהַאי גֶּפֶן עַל כְּנֶסֶת יִשְׂרָאֵל אִתְחֲזֵי לֵיהּ, וְאִתְבַּשַּׂר יוֹסֵף בְּהַאי. וּבַגֶּפֶן שְׁלֹשָׁה שָׂרִיגִים: אִלֵּין אִינּוּן תְּלָתָא דַרְגִּין עִלָּאִין, דְּנָפְקֵי מֵהַאי גֶּפֶן, כַּהֲנֵי לֵיוָאֵי וְיִשְׂרָאֵלֵי.

263. It is written: "And on the vine were three tendrils" (Beresheet 40:10). Yosef said: 'This is assuredly an altogether good tiding', for the vine indicated the Congregation of Yisrael, THE NUKVA. Yosef was informed THAT HER TIME CAME TO RULE, "and on the vine were three tendrils" that allude to the three supernal grades that came out of the vine: the priests, Levites, and Yisrael--CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN, WHICH SHINE WITHIN THE NUKVA WHEN SHE IS WHOLE.

264. וְהִנֵּה כְּפוֹרַחַת עָלְתָה נִצָּהּ, דְּהָא בְּגִינֵיהוֹן, סָלְקָא כְּנֶסֶת יִשְׂרָאֵל, וְאִתְבָּרְכַת מֵעִם מַלְכָּא עִלָּאָה. הִבְשִׁילוּ אַשְׁכְּלוֹתֶיהָ עֲנָבִים, אִלֵּין אִינּוּן צַדִּיקַיָּא דְּעָלְמָא, דְּאִינּוּן כַּעֲנָבִים מְבוּשָׁלִים כִּדְקָא חָזֵי. דָּבָר אַחֵר הִבְשִׁילוּ אַשְׁכְּלוֹתֶיהָ עֲנָבִים, דָּא הוּא יַיִן דְּאִתְנְטִיר בְּעִנְבַיְיהוּ, מִשֵּׁשֶׁת יְמֵי בְּרֵאשִׁית.

264. "...and it was as though it budded, and its blossoms shot forth" (Beresheet 40:10). For their sake, the congregation of Yisrael mounts TO ZEIR ANPIN and is blessed by the Supernal King, ZEIR ANPIN; "and its clusters brought forth ripe grapes," refers to the righteous men in the world, who are likened to ripened grapes. Another explanation of the verse, "and its clusters brought forth ripe grapes," is that it refers to the wine preserved in its grapes since the six days of Creation.

265. עַד הָכָא אִתְבַּשַּׂר יוֹסֵף בְּחֶלְמֵיהּ, מִכָּאן וּלְהַלְאָה חֶלְמָא אִיהוּ דִילֵיהּ, בְּגִין דְּאִית חֶלְמִין לֵיהּ, וּלְאַחֲרָנִין. וְאָקַח אֶת הָעֲנָבִים, דְּאִיהוּ לֵיהּ לְגַרְמֵיהּ.

265. Thus far was Yosef was informed by this dream OF THE CHIEF BUTLER. The rest of the dream OF THE CHIEF BUTLER is his. Some dreams are for the dreamer as well as for others; THAT IS, PART OF THEM REVEALS FUTURE EVENTS FOR THE DREAMER, AND ANOTHER PART FUTURE EVENTS FOR OTHERS. "...and I took the grapes..." refers to himself--NOT TO YOSEF.

266. תָּנִינָן, הַאי מַאן דְּחָמֵי עִנְבִין חִוָּרִין בְּחֶלְמָא, סִימָן יָפֶה לוֹ, אוּכְמֵי לָא, מַאי טַעְמָא, בְּגִין דְּאִיהוּ רָזָא דִתְרֵין דַּרְגִּין יְדִיעָן, אִינּוּן אוּכְמֵי וְחִוָּרֵי, הַאי אִיהוּ טַב, וְהַאי אִיהוּ דְּלָא טַב, וְכֻלְּהוּ עִנְבִין בְּרָזָא דִמְהֵימְנוּתָא תַּלְיָין, וְע"ד מִתְפַּרְשָׁן בְּחָכְמְתָא, הֵן לְטַב, הֵן לְבִישׁ, אִלֵּין צְרִיכִין רַחֲמֵי, וְאִלֵּין אַשְׁגָּחוּתָא דְרַחֲמֵי.

266. We have learned that whoever sees white grapes in his dream sees a good sign for himself. Black grapes are not A GOOD SIGN. What is the reason for this? There are two grades, black and white. One is good and the other is not, FOR WHITE INDICATES MERCY AND BLACK INDICATES JUDGMENT. All grapes, BOTH WHITE AND BLACK, depend on the secret of the faith, THE NUKVA. According to wisdom, their meanings are explained as either good or evil. The BLACK ONES indicate the need for Mercy, and THE WHITE indicates the providential care of Mercy.

267. תָּא חֲזֵי, אָדָם הָרִאשׁוֹן, אִנְתְּתֵיהּ סָחֲטָא לֵיהּ עִנְבִין, וּגְרִימַת לֵיהּ מוֹתָא, וּלְכָל יִשְׂרָאֵל, וּלְכָל עָלְמָא. נֹחַ אֲתָא לְהַנֵּי עִנְבִין, וְלָא אִתְנְטַר כִּדְקָא יָאוֹת, מַה כְּתִיב, וַיֵּשְׁתְּ מִן הַיַּיִן וַיִּשְׁכָּר וַיִּתְגַּל בְּתוֹךְ אָהֳלֹה, בְּהֵ"א. בְּנֵי אַהֲרֹן, שָׁתוּ חַמְרָא מִנַּיְיהוּ, וְקָרִיבוּ קָרְבָּנָא בְּהַהוּא חַמְרָא, וּמִיתוּ, וְהָא אִתְּמַר. וּבְגִין כָּךְ כְּתִיב, עֲנָבֵימוֹ עִנְבֵי רֹאשׁ אַשְׁכְּלוֹת מְרוֹרוֹת לָמוֹ, בְּגִין דְּאִינּוּן עִנְבִין גָּרְמֵי הַאי.

267. Come and behold: Adam's wife pressed him grapes and brought death upon him, Yisrael, and the whole world. When Noach came upon these grapes, he was not well guarded, as it is written: "He drank of the wine, and was drunk; and he was uncovered within his tent" (Beresheet 9:21). The sons of Aharon drank wine PRESSED FROM THESE GRAPES and offered a sacrifice while still under its influence. Consequently they died, as has been already explained. It is therefore written: "Their grapes are grapes of gall, their clusters are bitter" (Devarim 32:32). It is written thus because of what the grapes caused.

268. חָמָא עִנְבִין, דְּאִינּוּן טָבִין, בְּהַהוּא כֶּרֶם, דְּקָא סָלְקִין נַיְיחָא וְרֵיחָא בְּדַרְגִּין שְׁלֵימִין, כִּדְקָא יָאוֹת. וְע"ד יוֹסֵף יָדַע מִלָּה, וְאִסְתַּכַּל בְּעִקָּרָא, וּפְשַׁר חֶלְמָא עַל בּוּרְיֵיהּ. בְּגִין דְּאִתְבַּשַּׂר בְּהַהוּא חֶלְמָא, כִּדְקָא יָאוֹת. וּבְגִין כָּךְ פְּשַׁר פִּשְׁרָא לְטַב, וְאִתְקַיַּים הָכִי.

268. THE CHIEF BUTLER saw IN HIS DREAM good grapes, NAMELY WHITE GRAPES, in the vineyard, where they sent forth pleasantness and fragrance in perfectly whole grades. Yosef therefore knew it, looked into the root OF THE MATTER, and solved it thoroughly. Because he received good tidings by that dream, he interpreted it favorably, and so it came to pass.

269. מַה כְּתִיב. וַיַּרְא שַׂר הָאוֹפִים כִּי טוֹב פָּתָר וַיֹּאמֶר אֶל יוֹסֵף אַף אֲנִי בַּחֲלוֹמִי וְהִנֵּה שְׁלֹשָׁה סַלֵּי חֹרִי עַל רֹאשִׁי. תָּא חֲזֵי, אֲרוּרִין אִינּוּן רַשִׁיעַיָּא, דְּכָל עוֹבָדֵיהוֹן כֻּלְּהוֹן לְבִישׁ, וְכָל אִינּוּן מִלִּין דְּאִינּוּן אָמְרִין, כֻּלְּהוּ לְבִישׁ, וּלְאַבְאָשָׁא.

269. Come and behold, it is written: "When the chief baker saw that the interpretation was good, he said to Yosef, 'I also (Heb. af) in my dream, behold: I had three baskets of white bread on my head'" (Beresheet 40:16). Damned are the wicked, whose every deed is for evil, whose every speech is uttered for evil and to cause evil.

270. כֵּיוָן דִּפְתַח פּוּמֵיהּ בְּאַף, מִיָּד דָּחֵיל יוֹסֵף, וְיָדַע דְּכָל מִלּוֹי אִינּוּן לְאַבְאָשָׁא, וּבְשׂוֹרָה דְּבִישׁ בְּפוּמֵיהּ. וְהִנֵּה שְׁלֹשָׁה סַלֵּי חֹרִי עַל רֹאשִׁי, כְּדֵין יָדַע יוֹסֵף, דְּאִתְבַּשַּׂר עַל חֲרִיבוּ דְּבֵי מַקְדְּשָׁא, וְיִשְׂרָאֵל בְּגָלוּתָא, דְּיִתְגָּלוּן מֵאַרְעָא קַדִּישָׁא.

270. He opened his speech with the word "af (also: 'anger')" in the sentence, "I also in my dream..." Immediately, Yosef was seized with fright, for he knew that all his words were of evil intent and that he bore evil tidings. By the verse: "Behold, I had three baskets of white bread on my head," Yosef knew that he was informed of the destruction of the Temple and the exile of Yisrael from the Holy Land.

271. חָמֵי מַה כְּתִיב, וּבַסַּל הָעֶלְיוֹן מִכָּל מַאֲכַל פַּרְעֹה מַעֲשֵׂה אוֹפֶה וְהָעוֹף אוֹכֵל אוֹתָם מִן הַסַּל מֵעַל רֹאשִׁי אִלֵּין אִינּוּן שְׁאָר עַמִּין, דְּמִתְכַּנְּשֵׁי עֲלַיְיהוּ דְּיִשְׂרָאֵל, וְקָטְלֵי לוֹן, וְחָרְבֵי בֵּיתַיְיהוּ, וּמְפַזְּרֵי לוֹן לְאַרְבַּע סִטְרֵי דְּעַלְמָא, וְכֹלָּא אִסְתַּכַּל יוֹסֵף, וְיָדַע דְּהַהוּא חֶלְמָא עַל יִשְׂרָאֵל, כַּד יְהוֹן בְּחִיּוּבָא קֳמֵי מַלְכָּא, מִיָּד פְּשַׁר לֵיהּ פִּשְׁרָא לְבִישׁ, וְאִתְקַיַּים בֵּיהּ.

271. Come and behold: "And in the uppermost basket there was all manner of Pharaoh's baked food; and the birds did eat them out of the basket upon my head" (Beresheet 40:17). This refers to the other nations, who will gather upon Yisrael to kill them, destroy their homes, and scatter them to the four winds of the world. Yosef saw all this and knew that this dream alluded to Yisrael, who would be guilty before the King. He then interpreted his dream in an evil sense, which was fulfilled.

272. וְתָא חֲזֵי, תְּרֵין דַּרְגִּין אִלֵּין, דְּקָא חָמָא הַאי, וְחָמָא הַאי, דָּא חָמָא כַּד סָלִיק, וְקָא שַׁלִּיט דַּרְגָּא עִלָּאָה, וְאִתְנְהִיר סִהֲרָא. וְדָא חָמָא, דְּאִתְחַשַּׁךְ וְשַׁלִּיט עֲלָהּ חִיוְיָא בִישָׁא, וּבְגִין כָּךְ אִסְתַּכַּל יוֹסֵף בְּהַהוּא חֶלְמָא, וּפְשַׁר לֵיהּ פִּשְׁרָא לְבִישׁ. וְע״ד, כֹּלָּא בְּפִשְׁרָא קָיְימָא, וְדָא וְדָא חָמוּ, בְּאִלֵּין תְּרֵין דַּרְגִּין, דְּשַׁלִּיט דָּא, וְשַׁלִּיט דָּא.

272. Come and behold: there were two grades that they had seen. THE CHIEF BUTLER saw the supernal grade, ZEIR ANPIN, ascending to rule, and the moon, THE NUKVA, shining. THE CHIEF BAKER saw darkness and the evil serpent ruling over THE NUKVA. Yosef therefore looked into the dream and gave it an evil interpretation. Thus, all depends on interpretation. The two of them saw the two grades RULING OVER THE NUKVA, ZEIR ANPIN, OR THE EVIL SERPENT. Either the one rules, ZEIR ANPIN, or that EVIL One, THE SERPENT, does.

25. "Create in me a clean heart, Elohim..."
Rabbi Yehuda begins a discussion of the steadfast spirit of Mashiach, which King David invoked to preserve himself from the spirit of confusion, whose task is leading people astray. Rabbi Yosi and Rabbi Elazar then discuss in some detail Achav's crime against Navot, along with the verse, "the lying spirit in the mouth of the prophets." This spirit was not that of Navot, as has been presumed, but rather, the lying spirit which continually ascends and descends to distract people from life's true goal. King David, because he knew full well the rewards of the righteous, often made supplication in order that he might be guarded from defilement by powerful Accusers of this world.
The Relevance of this Passage
Far worse than lying to others is the act of lying to ourselves. It is in our nature to believe our own false tales and then attempt to promote these distortions in the world. Self-deception is the greatest of all deceptions, because our intentions might very well be good. When sunlight shines through the window pain, the dust floating in the air is suddenly revealed. Spiritual Light has the same effect on our negative qualities, which so often remain hidden. Purposefully perusing these passages removes prevarication, so that the true purpose of our existence--identifying and eliminating negative aspects of our character --shines brightly in our lives. It is of equivalent effect to David's supplications, summoning the Light to guard us from the ever-present dangers of self-deception, and allowing us to grow in righteousness and wisdom.

273. רִבִּי יְהוּדָה פְּתַח, לֵב טָהוֹר בְּרָא לִי אֱלֹקִים וְרוּחַ נָכוֹן חַדֵּשׁ בְּקִרְבִּי, הַאי קְרָא אוֹקְמוּהָ, אֲבָל לֵב טָהוֹר, כד״א, וְנָתַתָּ לְעַבְדְּךָ לֵב שׁוֹמֵעַ וגו׳, וּכְתִיב וְטוֹב לֵב מִשְׁתֶּה תָּמִיד, וּבְגִין כָּךְ לֵב טָהוֹר וַדַּאי.

273. Rabbi Yehuda opened the discussion with the verse: "Create in me a clean heart, Elohim, and renew a steadfast spirit within me" (Tehilim 51:12). This verse has already been expounded upon, yet the "clean heart" has the same meaning as in the verses: "Give therefore your servant an understanding heart" (I Melachim 3:9), and "but he that is of a merry heart has a continual feast" (Mishlei 15:15). For that reason, his heart is assuredly clean.

274. "...and renew a steadfast spirit within me" (Tehilim 51:12). This is surely the steadfast spirit mentioned in the verse: "And a spirit from Elohim moved over the surface of the waters" (Beresheet 1:2). It has been said that this is the spirit of Mashiach, ABOUT WHICH IT IS WRITTEN: "A new spirit will I put within you" (Yechezkel 36:26). David therefore asked, "And renew a steadfast spirit"--THE SPIRIT OF MASHIACH--"within me" (Tehilim 51:12).

274. וְרוּחַ נָכוֹן חַדֵּשׁ בְּקִרְבִּי, דָּא הוּא רוּחַ נָכוֹן וַדַּאי כד"א, וְרוּחַ אֱלֹקִים מְרַחֶפֶת עַל פְּנֵי הַמָּיִם, וְאִתְעָרוּ, זֶה רוּחוֹ שֶׁל מָשִׁיחַ, וְאִתְעָרוּ, וְרוּחַ חֲדָשָׁה אֶתֵּן בְּקִרְבְּכֶם, וְצַלֵּי דָוִד, הַהוּא רוּחַ נָכוֹן, חַדֵּשׁ בְּקִרְבִּי.

275. For on the Other Side, there is a defiled heart and a spirit of confusion that provokes humans to transgress. This is the Defiled Spirit, called "the spirit of confusion," as it is written: "Hashem has mingled a spirit of confusion in the midst of her" (Yeshayah 19:14). Therefore David requested, "renew a steadfast spirit within me" (Tehilim 51:12). HE ASKS: What does "renew" imply? HE ANSWERS: It refers to the renewal of the moon--THAT IS, THE RENEWAL OF THE UNION BETWEEN THE NUKVA AND ZEIR ANPIN. Because at the time that the moon is renewed, it is proven that David, King of Yisrael--SYMBOLIC OF THE NUKVA--is considered alive and well, HAVING ATTAINED MOCHIN OF THE LIGHT OF CHAYAH. Therefore, he asked to be renewed, IMPLYING THE RENEWAL OF THE UNION WITH ZEIR ANPIN.

275. בְּגִין דְּאִית מִסִּטְרָא אָחֳרָא, לֵב טָמֵא, וְרוּחַ עִוְעִים, דְּאַסְיֵי לִבְנֵי עָלְמָא, וְדָא הוּא רוּחַ טֻמְאָה, דְּאִקְרֵי רוּחַ עִוְעִים, כד"א, ה' מָסַךְ בְּקִרְבָּהּ רוּחַ עִוְעִים, וְעַל דָּא וְרוּחַ נָכוֹן חַדֵּשׁ בְּקִרְבִּי. מַאי חָדָשׁ. דָּא חִדּוּשָׁא דְּסִיהֲרָא, בְּשַׁעְתָּא דְּאִתְחַדַּשׁ סִיהֲרָא, דָּוִד מֶלֶךְ יִשְׂרָאֵל חַי וְקַיָּם וּבְגִין כָּךְ חָדָשׁ.

276. As they were walking together, Rabbi Yosi asked Rabbi Elazar about the verse: "And there came forth a spirit, and stood before Hashem, and said, 'I will persuade him.' And Hashem said to him, 'With what?' And he said, 'I will go out, and I will be a lying spirit in the mouth of all his prophets.' And he said, 'You shall persuade him, and prevail also: go out, and do so'" (I Melachim 22:21-22). We have learned that this was the spirit of Navot the Yizraeli. HE ASKS: Could it be that the souls, after ascending and staying above, return to this world? It is astonishing that he said, "I will go out and I will be a lying spirit..."

276. רִבִּי אֶלְעָזָר, וְרִבִּי יוֹסֵי הֲווֹ אָזְלֵי בְּאָרְחָא, אֲמַר רִבִּי יוֹסֵי לְר' אֶלְעָזָר, הַאי דִּכְתִיב, וַיֵּצֵא הָרוּחַ וַיַּעֲמֹד לִפְנֵי ה' וַיֹּאמֶר אָנֹכִי אֲפַתֶּנּוּ וַיֹּאמֶר ה' אֵלָיו בַּמָּה וַיֹּאמֶר אֵצֵא וְהָיִיתִי רוּחַ שֶׁקֶר בְּפִי כָּל נְבִיאָיו וַיֹּאמֶר תְּפַתֶּה וְגַם תּוּכָל צֵא וַעֲשֵׂה כֵן. וְתָנִינָן, דַּהֲוָה רוּחַ נְבוֹת הַיִּזְרְעֵאלִי, וְכִי נִשְׁמָתִין, כֵּיוָן דְּסָלְקִין וְקָיְימִין לְעֵילָא, אִינּוּן יָכְלִין לַאֲתָבָא בְּהַאי עָלְמָא, וּמִלָּה תְּמִיהָה, דַּאֲמַר אֵצֵא וְהָיִיתִי רוּחַ שֶׁקֶר בְּפִי וגו'.

277. Also, why was Achav punished for what he did? It was a law decreed by Shmuel to Yisrael, as it is written: "And he will take your fields, and your vineyards, and your best oliveyards" (I Shmuel 8:14). If Achav took the vineyard from Navot, he was within his rights. Moreover, Achav offered him a vineyard or gold in exchange, but he refused. WHY, THEREFORE, WAS HE PUNISHED?

277. וְתוּ מַ"ט אִתְעֲנַשׁ עֲלֵיהּ אַחְאָב, דְּהָא דִינָא דְאוֹרַיְיתָא, דְּשַׁוֵּי שְׁמוּאֵל, קַמַיְיהוּ דְיִשְׂרָאֵל, הָכֵי הוּא. דִּכְתִיב, אֶת שְׂדוֹתֵיכֶם וְכַרְמֵיכֶם וְזֵיתֵיכֶם הַטּוֹבִים יִקָּח, וְאִי אַחְאָב נָטַל הַהוּא כֶּרֶם בְּנָבוֹת, דִּינָא הֲוָה. וְתוּ דַּהֲוָה יָהֵיב לֵיהּ כַּרְמָא אָחֳרָא, אוֹ דַּהֲבָא, וְלָא בָעָא.

278. Rabbi Elazar replied: This is well asked. Come and behold: we have to look at the assumption that this was Navot's spirit. Could his spirit have risen and stood in the presence of the Holy One, blessed be He, and asked to lie, as it is written: "And there came a spirit...'I WILL GO OUT, AND I WILL BE A LYING SPIRIT'" (I Melachim 22:22). If he were righteous, how could he have asked to lie in that world, which is the World of Truth? A righteous Man will not ask to lie in this world, let alone in that world. And if he were not righteous, how could he have stood in the presence of the Holy One, blessed be He?

278. אָמַר לוֹ יָאוֹת שְׁאַלְתְּ, תָּא חֲזֵי, הַאי רוּחַ דְּקָאֲמַרוּ דְּאִיהוּ רוּחַ דְּנָבוֹת, הָכָא אִית לְאִסְתַּכְּלָא, וְכִי רוּחָא דְנָבוֹת, יָכִיל לְסַלְקָא וּלְקַיְימָא קַמֵּיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, לְמִתְבַּע שִׁקְרָא, דִּכְתִיב וַיֵּצֵא הָרוּחַ. וְאִי צַדִּיקָא הוּא, אֵיךְ יִבְעֵי שִׁקְרָא בְּהַהוּא עָלְמָא, דְּאִיהוּ עָלְמָא דְקֻשְׁטָא, וּמַה בְּהַאי עָלְמָא, לָא בָעֵי זַכָּאָה שִׁקְרָא, בְּהַהוּא עָלְמָא לָא כ"ש. וְאִי לָאו זַכָּאָה אִיהוּ, הֵיךְ יָכִיל לְקַיְימָא קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא.

279. אֶלָּא וַדַּאי נָבוֹת לָאו זַכָּאָה הֲוָה כ״כ, לְקַיֵּימָא קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, אֶלָּא רוּחָא אָחֳרָא הֲוָה, דְּשָׁלְטָא בְּעַלְמָא, דְּדָא הוּא רוּחָא דְּקַיֵּימָא תְּדִיר, וְסָלְקָא קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, וְדָא הוּא דְּאַסְטֵי לִבְנֵי עַלְמָא בְּשִׁקְרָא, וּמַאן דְּאִיהוּ רָגִיל בְּשִׁקְרָא, אִשְׁתַּדַּל תְּדִיר בְּשִׁקְרָא, וְעַל דָּא אֲמַר אֵצֵא וְהָיִיתִי רוּחַ שֶׁקֶר וגו׳, וְע״ד קוּדְשָׁא בְּרִיךְ הוּא אָמַר לוֹ צֵא, וַעֲשֵׂה כֵן, פּוֹק מֵהָכָא, כְּמָה דְּאוֹקְמוּהָ דִּכְתִיב, דּוֹבֵר שְׁקָרִים לֹא יִכּוֹן לְנֶגֶד עֵינָי. וּבְגִין דָּא אִיהוּ רוּחַ שֶׁקֶר וַדַּאי.

279. But surely Navot was not righteous enough to stand before the Holy One, blessed be He. It is another spirit that rules over the world, the spirit that always ascends to stand before the Holy One, blessed be He - NAMELY, THE SATAN. He is the one who leads men astray by lying, FOR HE LIES BY THE HOLY NAME. He is wont to lie and constantly resorts to lies. Therefore he said, "I will go out, and I will be a lying spirit." The Holy One, blessed be He, replied, "Go out, and do so." Get you hence, for it has been explained that "He that tells lies shall not remain in my sight" (Tehilim 101:7). He is therefore assuredly a Lying Spirit.

280. וְתוּ. עַל מַה דְּקָטַל לֵיהּ לְנָבוֹת, וְנָטַל כַּרְמָא דִילֵיהּ, קְטוֹלָא אַמַּאי קָטִיל לֵיהּ. אֶלָּא עַל דְּקָטִיל לֵיהּ בְּלָא דִינָא אִתְעַנַּשׁ. קָטַל לֵיהּ בְּלָא דִינָא, וּנְסִיב כַּרְמָא דִילֵיהּ. וּבְגִין כָּךְ כְּתִיב, הֲרָצַחְתָּ וְגַם יָרַשְׁתָּ, וְע״ד אִתְעַנַּשׁ. וְתָא חֲזֵי, כַּמָּה אִינּוּן בְּנֵי נָשָׁא בְּעַלְמָא, דְּאַסְטֵי לוֹן הַאי רוּחַ שִׁקְרָא בְּשִׁקְרָא, וְשַׁלִּיט אִיהוּ בְּעַלְמָא, בְּכַמָּה סִטְרִין, וּבְכַמָּה עוֹבְדִין וְהָא אוֹקִימְנָא מִלֵּי.

280. Further, WE HAVE TO EXPLAIN WHY HE WAS PUNISHED. IT WAS BECAUSE he killed Navot. If he already took his vineyard, why kill him? It was because he killed him without cause that he was punished. He first killed unjustly and then took his vineyard. Thus, it is written: "Have you killed, and also taken possession?" (I Melachim 21:19). And he was punished. Come and behold: there are innumerable people in the world, whom the Lying Spirit has led astray. He has dominion over the world, using several devices and actions, as we have already explained.

281. וְע״ד, דָּוִד מַלְכָּא בָּעָא לְאִסְתַּמְרָא מִנֵּיהּ, וּבָעָא לַאֲפָקָא מִגּוֹ מְסָאֲבוּ, דִּכְתִיב לֵב טָהוֹר בְּרָא לִי אֱלֹקִים וְרוּחַ נָכוֹן חַדֵּשׁ בְּקִרְבִּי, דָּא הוּא רוּחַ נָכוֹן, וְאָחֳרָא אִיהוּ רוּחַ שֶׁקֶר, וְע״ד תְּרֵין דַּרְגִּין אִינּוּן, חַד קַדִּישָׁא, וְחַד מְסָאֲבָא.

281. King David therefore wished to be guarded from THE LYING SPIRIT and to be removed from impurity, as it is written: "Create me a clean heart, Elohim, and renew a steadfast spirit within me." This is the steadfast spirit; the other is the Lying Spirit. Thus there are two grades, the one holy, THE STEADFAST SPIRIT, and the other impure, THE LYING SPIRIT.

282. פְּתַח וַאֲמַר, וַה׳ נָתַן קוֹלוֹ לִפְנֵי חֵילוֹ כִּי רַב מְאֹד מַחֲנֵהוּ וְכִי עָצוּם עוֹשֵׂה דְבָרוֹ וגו׳, הַאי קְרָא אוֹקְמוּהָ. אֲבָל וַה׳, בְּכָל אֲתַר הוּא וּבֵי דִינֵיהּ. נָתַן קוֹלוֹ דָּא הוּא קָלָא, דִּכְתִיב, קוֹל דְּבָרִים, וּכְתִיב הָתֻם, לֹא אִישׁ דְּבָרִים, מַאן אִישׁ דְּבָרִים. כד״א אִישׁ הָאֱלֹקִים. לִפְנֵי חֵילוֹ. אִלֵּין אִינּוּן יִשְׂרָאֵל.

282. He opened with the verse: "And Hashem utters his voice before His army: for His camp is very great: for he is mighty who executes His word" (Yoel 2:11). This verse has already been explained, yet wherever "and Hashem (Vav-Yud-Hei-Vav-Hei)" is mentioned, IT ALLUDES TO ZEIR ANPIN and His court of Justice, THE NUKVA--HE "utters his voice." This is the voice referred to in the verses: "The voice of words" (Devarim 4:12), and "I am not a man of words" (Shemot 4:10), because the man of words is, "the man of Elohim" (Devarim 33:1); " before his army," refers to Yisrael.

283. כִּי רַב מַחֲנֵהוּ: כד״א הֲיֵשׁ מִסְפָּר לִגְדוּדָיו, דְּכַמָּה מְמַנָּן וּשְׁלִיחָן אִית לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, וְכֻלְּהוּ קַיְּימֵי לְאַסְטָאָה עֲלַיְיהוּ דְיִשְׂרָאֵל. וְעַל דָּא קוּדְשָׁא בְּרִיךְ הוּא אִזְדַּמַּן קַמַּיְיהוּ דְיִשְׂרָאֵל, בְּגִין לְנַטְרָא לְהוֹ, וְלָא יְכִילוּ לְקַטְרְגָא לְהוֹ.

283. "...for His camp is very great..." is similar to the verse: "Is there any number to his armies?" (Iyov 25: 3). For there are countless chieftains and messengers to the Holy One, blessed be He, all ready to bring accusations against the children of Yisrael. The Holy One, blessed be He, therefore came before Yisrael, as was stated above "and Hashem utters His voice before His army" (Yoel 2:11), to guard them against the accusations.

284. "...for he is mighty who executes His word." HE ASKS: Who is mighty? HE REPLIES: It is the righteous who is occupied with the Torah day and night. Another explanation is that "mighty" refers to the Accuser who is always before the Holy One, blessed be He, strong as iron, strong as a stone. He "executes His word." After receiving permission above FROM THE HOLY ONE, BLESSED BE HE, he takes away the soul below.

284. כִּי עָצוּם עוֹשֵׂה דְּבָרוֹ, מַאן עָצוּם, דָּא הוּא זַכָּאָה, הַהוּא דְּאִשְׁתַּדַּל בְּאוֹרַיְיתָא קַדִּישָׁא, יְמָמָא וְלֵילֵי. דְּבָר אֲחֵר, כִּי עָצוּם, דָּא הוּא מְקַטְרְגָא, דְּאִשְׁתַּכַּח קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, וְאִיהוּ תַּקִּיפָא כְּפַרְזְלָא. תַּקִּיפָא כְּטִינָרָא. עוֹשֵׂה דְּבָרוֹ: דְּנָטֵיל רְשׁוּת מִלְּעֵילָא וְנָטֵיל נִשְׁמָתָא מִתַּתָּא.

285. "For the day of Hashem is great and very terrible; and who can abide it" (Yoel 2:11). He is ruler over all, high and mighty, and everything is subject to His dominion. Happy are the righteous, to whom the Holy One, blessed be He, desires always to give merit in the world to come and to enable them to participate in the joy of the righteous in the future to come. It is written: "But let all those that put their trust in You rejoice: Let them ever shout for joy, because You do defend them: and let those who love Your Name be joyful in You" (Tehilim 5:12).
Blessed be Hashem for ever, amen and amen.

285. כִּי גָדוֹל יוֹם ה׳ וְנוֹרָא מְאֹד וּמִי יְכִילֶנּוּ, דְּאִיהוּ שַׁלִּיט עַל כֹּלָּא, וְעִלָּאָה וְתַקִּיפָא עַל כֻּלְּהוּ, וְכֻלְּהוּ תְּחוֹת שָׁלְטָנֵיהּ. זַכָּאִין אִינּוּן צַדִּיקַיָּיא דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בְּהוֹ תָּדִיר, לְזַכָּאָה לוֹן לְעָלְמָא דְּאָתֵי, וּלְמֶחֱדֵי לְהוֹ בְּחֵידוּ דְצַדִּיקַיָּיא, דִּזְמִינִין לְמֶחֱדֵי בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, דִּכְתִיב, וְיִשְׂמְחוּ כָל חוֹסֵי בָךְ לְעוֹלָם יְרַנְּנוּ וְתָסֵךְ עֲלֵימוֹ וְיַעֲלְצוּ בְךָ אוֹהֲבֵי שְׁמֶךָ.
בָּרוּךְ ה׳ לְעוֹלָם אָמֵן וְאָמֵן.

1. "He puts an end to darkness"
Rabbi Chiya introduces a discussion on the secret nature of good and evil. Rabbi Shimon then defines evil as "the end of the left"; that is, the lack of "remembrance" or connection between the Left and Right Columns. The friends relate this phenomenon to the dreams of Yosef and the Pharaoh. Yosef's dream of a river signifies the end of darkness and evil, and the beginning of peace and plenty.
The Relevance of this Passage
The energy arising from the mystical shapes of the Hebrew letters enlightens us to the severity of our negative actions and their consequences. Negative behavior rooted in the Left Column refers to selfish indulgence without regard or concern for others. Awareness and careful management of both Columns--of receiving and of sharing--bring lasting Light to our lives. Inattention to either Column creates imbalance. Sharing without receiving [Right Column without Left Column], for example, quickly depletes our resources. If we share water from a glass without replenishment, the glass will soon be empty. Receiving without sharing is like casting a dehydrated man into the middle of a raging sea. Though he is in desperate need of water, overabundance eventually drowns him. Reading this section has a stabilizing effect on our spirituality and on the decisions we make. Intuitively, we begin making that strike a delicate balance between knowing when to share and when to receive.

1. "And it came to pass at the end of two years" (Beresheet 41:1). Rabbi Chiya opened the discussion with the verse, "He puts an end to darkness, and searches out all perfection: the stone of darkness and the shadow of death" (Iyov 28:3). "He puts an end to darkness" is the end of the left, WHICH IS NOT INCLUDED WITHIN THE RIGHT; IT IS THE SATAN, THE ANGEL OF DEATH. He hovers about the world AND INCITES PEOPLE TO SIN; he hovers above and stands before the Holy One, blessed be He, and blames and accuses the world. As it is written, he "searches out all perfection (Heb. tachlit)," for his deeds are not intended to achieve good, but rather to exterminate (Heb. lechalot) and bring extinction to the world, AS HE TAKES THE SOULS OF MEN AND KILLS THEM.

1. וַיְהִי מִקֵּץ, רִבִּי חִיָּא פְּתַח וַאֲמַר, קֵץ שָׂם לַחֹשֶׁךְ וּלְכָל תַּכְלִית הוּא חוֹקֵר אֶבֶן אֹפֶל וְצַלְמָוֶת, הַאי קְרָא אִתְּמַר, קֵץ שָׂם לַחֹשֶׁךְ, דָּא אִיהוּ קֵץ דִּשְׂמָאלָא, דְּאִיהוּ שָׁאט בְּעַלְמָא, וְשָׁאט לְעֵילָא, וְקָיְימָא קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, וְאַסְטֵי, וְקַטְרֵיג עַל עַלְמָא, וְהָא אִתְּמַר. וּלְכָל תַּכְלִית הוּא חוֹקֵר, דְּהָא כָּל עוֹבְדּוֹי לָאו אִינּוּן לְטַב, אֶלָּא לְשֵׁיצָאָה תְּדִיר, וּלְמֶעְבַּד כְּלָיָה בְּעַלְמָא.

2. "... the stone of darkness and the shadow of death" refers to a stumbling stone, NAMELY THE SATAN, WHO IS CALLED A STUMBLING STONE BECAUSE the wicked stumble and sin on it. It abides in that which is called "a land of gloom, as darkness itself" (Iyov 10:22). Come and behold: There is the land of the living above, which is the land of Yisrael, NAMELY, THE NUKVA OF ZEIR ANPIN. And there is a land below called "darkness and the shadow of death," namely the darkness that is issued from the land of gloom, WHICH IS THE NUKVA OF THE KLIPAH. What are "the stone of darkness and the shadow of death?" They are the end, on the side of darkness. They are THE SATAN, the dross of gold, as we have already learned.

2. אֶבֶן אֹפֶל וְצַלְמָוֶת, דָּא אֶבֶן נֶגֶף, דְּבָהּ כָּשְׁלִין חַיָּיבִין, וְקָיְימָא בְּהַאי דְּאִקְרֵי, אֶרֶץ עֲפָתָה כְּמוֹ אֹפֶל. תָּא חֲזֵי אִית אֶרֶץ חַיִּים לְעֵילָא, וְהַאי אִיהוּ אֶרֶץ יִשְׂרָאֵל. וְאִית אֶרֶץ לְתַתָּא וְנִקְרָא אֹפֶל וְצַלְמָוֶת, אֹפֶל דְּנַפְקָא מֵאֶרֶץ עֲפָתָה. מַאי אֶבֶן אֹפֶל וְצַלְמָוֶת, דָּא הוּא קֵץ, דְּאִיהוּ מִסִּטְרָא דְּחֹשֶׁךְ, זוּהֲמָא דְּדַהֲבָא, וְהָא אִתְּמַר.

3. Come and behold how much it behooves men to look into the worship of the Holy One, blessed be He, and strive to study the Torah day and night, so they will know and behold His worship. For the Torah proclaims every day before men, saying, "Whoever is simple, let him turn in here: as for him that lacks understanding, she says to him" (Mishlei 9:4). We have already explained this matter.

3. תָּא חֲזֵי, כַּמָּה אִית לוֹן לִבְנֵי נָשָׁא, לְאִסְתַּכְּלָא בְּפוּלְחָנָא דְקוּדְשָׁא בְּרִיךְ הוּא, וּלְאִשְׁתַּדְּלָא בְּאוֹרַיְיתָא, יְמָמָא וְלֵילֵי, בְּגִין דְּיִנְדְּעוּן וְיִסְתַּכְּלוּן בְּפוּלְחָנֵיהּ, דְּהָא אוֹרַיְיתָא אִיהִי מַכְרְזָא בְּכָל יוֹמָא קַמֵּיהּ דְּבַר נָשׁ וְאָמְרָה, מִי פֶּתִי יָסוּר הֵנָּה חֲסַר לֵב וְאָמְרָה לוֹ, וְהָא אוֹקִימְנָא מִלֵּי.

4. When a man studies the Torah and cleaves to it, he is strengthened in the Tree of Life, WHICH IS ZEIR ANPIN, as it is written: "a Tree of Life..." (Mishlei 3:18). Come and behold: When a man is strengthened in the Tree of Life in this world, he is strengthened in it for the world to come. And when the souls leave this world, grades are prepared for them in the world to come.

4. וְכַד בַּר נָשׁ אִשְׁתַּדַּל בְּאוֹרַיְיתָא, וְאִתְדַּבַּק בָּהּ, זָכֵי לְאִתְתַּקְּפָא בְּאִילָנָא דְחַיֵּי, דִּכְתִיב עֵץ חַיִּים וגו׳. וְתָא חֲזֵי, כַּד בַּר נָשׁ אִתְתַּקַּף בְּאִילָנָא דְחַיֵּי בְּהַאי עַלְמָא, אִתְתַּקַּף בֵּיהּ לְעַלְמָא דְאָתֵי, דְּהָא כַּד נִשְׁמָתִין נָפְקִין מֵהַאי עַלְמָא, הָכֵי אִתְתַּקְּנָן לְהוֹ דַּרְגִּין לְעַלְמָא דְאָתֵי.

...

5. תָּא חֲזֵי, אִילָנָא דְחַיֵּי, אִיהוּ בְּכַמָּה דַרְגִּין מִתְפָּרְשָׁן דָּא מִן דָּא, וְכֻלְּהוּ חַד. דְּהָא בְּאִילָנָא דְחַיֵּי, אִית דַּרְגִּין אִלֵּין עַל אִלֵּין, עַנְפִּין, וְעָלִין, קְלִיפִּין, גּוּפָא דְאִילָנָא, שָׁרְשִׁין. וְכֻלָּא הוּא אִילָנָא. כְּגַוְונָא דָא, כָּל מַאן דְּאִשְׁתַּדַּל בְּאוֹרַיְיתָא, אִיהוּ אִתְתַּקַּן וְאִתְתַּקַּף בְּאִילָנָא דְחַיֵּי.

5. Come and behold: The Tree of Life is divided into several grades, but they are all unified into one. For in the Tree of Life there are grades upon grades-branches, leaves, husks, the trunk, and the roots. All of them are the tree. In the same manner, whoever strives to study the Torah is strengthened and improved by the Tree of Life, NAMELY, IN THE TRUNK OF THE TREE.

6. וְכָל בְּנֵי דִּמְהֵימְנוּתָא יִשְׂרָאֵל, כֻּלְּהוֹן מִתְתַּקְּפִין בְּאִילָנָא דְחַיֵּי, כֻּלְּהוּ אֲחִידִין בְּאִילָנָא מַמָּשׁ, מִנְּהוֹן בְּהַהוּא גּוּפָא דְּבֵיהּ, מִנְּהוֹן אֲחִידָן בְּעַנְפִּין, מִנְּהוֹן בְּעָלִין, מִנְּהוֹן בְּשָׁרְשִׁין, אִשְׁתַּכְּחוּ דְּכֻלְּהוּ אֲחִידָן בְּאִילָנָא דְחַיֵּי. וְאִינּוּן דְּמִשְׁתַּדְּלִין בְּאוֹרַיְיתָא כֻּלְּהוּ אֲחִידָן בְּגוּפָא דְאִילָנָא. וּבְגִין כָּךְ, מַאן דְּאִשְׁתַּדַּל בְּאוֹרַיְיתָא, אִיהוּ אָחִיד בְּכֹלָּא, וְהָא אוֹקְמוּהָ וְאִתְּמַר.

6. All those of the faith, Yisrael, are strengthened by the Tree of Life. They all hold onto the tree, but some of them hold on to the trunk, some to the branches, some to the leaves, and some to the roots. It seems, therefore, that they hold onto the Tree of Life. All of those who are occupied in the study of the Torah hold to the trunk of the tree, and for that reason, he who studies the Torah holds onto the whole tree, BECAUSE THE TREE TRUNK INCLUDES ALL OF IT. This has already been explained.

7. וַיְהִי מִקֵּץ, מַאי מִקֵּץ. רִבִּי שִׁמְעוֹן אָמַר, אֲתַר דְּלֵית בָּהּ זְכִירָה. וְדָא הוּא קֵץ דִּשְׂמָאלָא, מַאי טַעְמָא, בְּגִין דִּכְתִיב כִּי אִם זְכַרְתַּנִי אִתְּךָ כַּאֲשֶׁר יִיטַב לָךְ. וְכִי הָכֵי אִתְחֲזֵי לֵיהּ לְיוֹסֵף צַדִּיקָא, דְּאִיהוּ אָמַר כִּי אִם זְכַרְתַּנִי אִתְּךָ, אֶלָּא כֵּיוָן דְּאִסְתַּכַּל יוֹסֵף בְּחֶלְמֵיהּ, אָמַר וַדַּאי חֶלְמָא דִזְכִירָה אִיהוּ, וְאִיהוּ טָעָה בְּהַאי, דְּהָא בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הֲוֵי כֹּלָּא.

7. "And it came to pass at the end." HE ASKS: What is the meaning of "the end?" Rabbi Shimon replied that this is a place in which there is no remembrance-the end of the left. What does this mean? For it is written, "But think of me (lit. 'remember') when it shall be well with you" (Beresheet 40:14). HE ASKS: Is it proper for Yosef the righteous to say, "But remember me." AND HE ANSWERS, When Yosef looked at the dream, he said, 'This is assuredly a dream of remembrance'--but he was wrong, because it all came from the Holy One, blessed be He.

8. וְע"ד אֲתַר דַּהֲוָה בֵּיהּ נַשְׁיוּ קָם קַמֵּיהּ, מַה כְּתִיב וְלֹא זָכַר שַׂר הַמַּשְׁקִים אֶת יוֹסֵף וַיִּשְׁכָּחֵהוּ. כֵּיוָן דַּאֲמַר וְלֹא זָכַר שַׂר הַמַּשְׁקִים, מַהוּ וַיִּשְׁכָּחֵהוּ. אֶלָּא וַיִּשְׁכָּחֵהוּ אֲתַר דְּאִית בֵּיהּ שִׁכְחָה, וְדָא הוּא קֵץ דְּסִטְרָא דְּחֹשֶׁךְ. שְׁנָתַיִם יָמִים, מַאי שְׁנָתַיִם. דְּתָב דַּרְגָּא, לְדַרְגָּא דְּאִית בֵּיהּ זְכִירָה.

8. Therefore, the place of forgetfulness rose against him. It is written: "Nevertheless the chief butler did not remember Yosef, but forgot him". HE ASKS: If it is said "the chief butler did not remember," why then add "but forgot him"? HE ANSWERS, "but forgot him" indicates the place in which there is forgetfulness, which is CALLED to the end on the side of darkness. HE ASKS: What are the two years? AND HE ANSWERS: The grade of forgetfulness returned after that time to the grade in which there is remembrance.

9. וּפַרְעֹה חוֹלֵם וְהִנֵּה עוֹמֵד עַל הַיְאֹר, דָּא חֶלְמָא דְיוֹסֵף הֲוָה, בְּגִין דְּכָל נָהָר דְּיוֹסֵף הַצַּדִּיק אִיהוּ, וְרָזָא דָא הֲוֵי, הַאי מַאן דְּחָמֵי נָהָר בַּחֲלוֹם, חָמֵי שָׁלוֹם, דִּכְתִיב הִנְנִי נוֹטֶה אֵלֶיהָ כְּנָהָר שָׁלוֹם.

9. "...that Pharaoh dreamed: and behold, he stood by the river" concerns the dream of Yosef, NAMELY A DREAM OF REMEMBRANCE THAT REFERS TO YOSEF, because every river is part of Yosef the Righteous. This is the hidden meaning of the thought that whoever sees a river in his dream sees peace, WHICH IS THE GRADE OF YESOD, THAT IS, YOSEF, as it is written, "I will extend peace to her like a river" (Yeshayah 66:12), AS "RIVER" ALLUDES TO YOSEF.

2. "And it came to pass at the end of two years"

Here the rabbis discuss Yosef's sojourn in Egypt. Yosef is compared to King David, who at a later time occupied a similar position in relation to the world above and the world below. "The king by justice establishes the land but he who exacts gifts overthrows it." The king is the Pharaoh of Moshes' time. His lack of faith and his inability to interpret the true meaning of his dream bring destruction to his realm.

The Relevance of this Passage

Yosef's sojourn in Egypt is a metaphor for the soul's human incarnation in the material world. Yosef represents the soul, and Egypt, the negativity of the body. King David also represents the realm of Malchut, our lower dimension. Man's spiritual work is to rise above the temptations of material existence by removing the blinders that prevent us from recognizing the Divinity in the world, the foolishness of our negative behavior, and the consequences of our negative deeds. This elevated consciousness is stimulated by reading this section.

10. "And it came to pass at the end of two years." Rabbi Chiya opened the discussion with the verse: "The king by justice establishes the land: but he who exacts gifts overthrows it" (Mishlei 29:4). Come and behold: When the Holy One, blessed be He, created the upper world, BINAH, He made everything properly and created bright lights that shone in all directions. THESE REPRESENT THE THREE COLUMNS, and all is united into one. He created heaven above, WHICH IS ZEIR ANPIN, and the earth below, WHICH IS THE NUKVA, to combine as one--BINAH, ZEIR ANPIN, AND NUKVA--to benefit the lower beings.

10. וַיְהִי מִקֵּץ שְׁנָתַיִם. רִבִּי חִיָּיא פְּתַח וַאֲמַר, מֶלֶךְ בַּמִּשְׁפָּט יַעֲמִיד אֶרֶץ וְאִישׁ תְּרוּמוֹת יֶהֶרְסֶנָּה, תָּא חֲזֵי, כַּד בָּרָא קוּדְשָׁא בְּרִיךְ הוּא עַלְמָא עִלָּאָה, אַתְקִין כֹּלָּא כִּדְקָא יָאוֹת, וְאַפִּיק נְהוֹרִין עִלָּאִין מְנַהֲרִין לְכָל סִטְרִין, וְכֹלָּא אִיהוּ חַד, וּבְרָא שְׁמַיִם דְּלְעֵילָא, וְאֶרֶץ דְּלְעֵילָא, לְאִתְתַּקְנָא כֻּלְּהוּ כַּחֲדָא, לְתוֹעִלְתָּא דְתַתָּאֵי.

11. Come and behold: In the verse, "The king by justice establishes the land", who is the king? He is the Holy One, blessed be He--BINAH. The words "by justice" refer toYa'akov, THAT IS, ZEIR ANPIN, who forms the foundation of the land. Therefore the letter Vav IN THE NAME YUD-HEI-VAV-HEI, WHICH IS ZEIR ANPIN, is sustained by the upper Hei IN THE NAME YUD-HEI-VAV-HEI, WHICH IS BINAH. The lower Hei IN THE NAME YUD-HEI-VAV-HEI, WHICH IS THE NUKVA, is sustained by the Vav, WHICH IS ZEIR ANPIN, because "justice establishes the land" with all its needs and nourishes it.

11. תָּא חֲזֵי, מֶלֶךְ בַּמִּשְׁפָּט יַעֲמִיד אֶרֶץ, מַאן מֶלֶךְ. דָּא קוּדְשָׁא בְּרִיךְ הוּא. בַּמִּשְׁפָּט: דָּא יַעֲקֹב, דְּאִיהוּ קְיוּמָא דְאַרְעָא, וְעַל דָּא ו׳ אִתְּזָן מִן ה׳ עִלָּאָה, ה׳ תַּתָּאָה אִתְּזָנַת מִן ו׳, דְּקְיוּמָא דְאַרְעָא אִיהוּ בְּמִשְׁפָּט, דְּהָא מִשְׁפָּט יַעֲמִיד אֶרֶץ בְּכָל תִּקּוּנוֹי, וְזָן לָהּ.

12. Another explanation of "the king" is that it refers to the Holy One, blessed be He, while justice refers to Yosef, "who established the land" as it is written: "And all countries (lit. 'and all the land') came to Egypt to Yosef to buy provisions" (Beresheet 41:57). Because the Holy One, blessed be He, favored Ya'akov, He made him governor of all the land.

12. דָּבָר אֲחֵר, מֶלֶךְ: דָּא קוּדְשָׁא בְּרִיךְ הוּא. בַּמִּשְׁפָּט: דָּא יוֹסֵף, יַעֲמִיד אֶרֶץ: דִּכְתִיב וְכָל הָאָרֶץ בָּאוּ מִצְרַיְמָה לִשְׁבּוֹר אֶל יוֹסֵף, וּבְגִין דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בֵּיהּ בְּיַעֲקֹב, עֲבַד לֵיהּ לְיוֹסֵף שַׁלִּיטָא עַל אַרְעָא.

13. Rabbi Yosi said: "The king" is Yosef and "by justice" is Ya'akov, because as long as Ya'akov did not come to Egypt, the land was beset by famine. After Ya'akov came to Egypt by his merit, the famine was gone and the land was established.

13. רִבִּי יוֹסֵי אֲמַר, מֶלֶךְ: דָּא יוֹסֵף. בַּמִּשְׁפָּט יַעֲמִיד אֶרֶץ: דָּא יַעֲקֹב, דְּהָא עַד לָא אֲתָא יַעֲקֹב לְמִצְרַיִם, לָא הֲוָה קְיוּמָא בְּאַרְעָא, מִגּוֹ כַּפְנָא. כֵּיוָן דַּאֲתָא יַעֲקֹב לְמִצְרַיִם, בִּזְכוּתֵיהּ אִסְתַּלַּק כַּפְנָא, וְאִתְקַיֵּים אַרְעָא.

14. Another explanation is that "The king by justice establishes the land" refers to King David, as it is written: "And David reigned over all Yisrael; and David executed judgment and righteousness to all his people" (II Shmuel 8:15). He established the land DURING HIS LIFETIME, and by his merit, it stood AFTER HIS DEMISE. THE PHRASE, "but he who exacts gifts overthrows it" refers to Rechav'am.

14. דָּבָר אֲחֵר מֶלֶךְ בַּמִּשְׁפָּט יַעֲמִיד אֶרֶץ: דָּא דָוִד מַלְכָּא, דִּכְתִיב וַיְהִי דָוִד עוֹשֶׂה מִשְׁפָּט וּצְדָקָה לְכָל עַמּוֹ, וְאִיהוּ קַיֵּים אַרְעָא, וּבִזְכוּתֵיהּ קַיְּימָא לְבָתַר דְּנָא. וְאִישׁ תְּרוּמוֹת יֶהֶרְסֶנָּה: דָּא רְחַבְעָם.

15. Come and behold: For the sake of the righteous, the Holy One, blessed be He, did not impose punishment that had been decreed on the world, so it will not have sway over the world. All the days of King David, the land was established for his sake. After he died, it continued because of his merit, as it is written: "and I will defend this city for my own sake, and for my servant David's sake" (II Melachim 20:6). Similarly, no punishment was inflicted on the world during all the days of Ya'akov and all the days of Yosef, AS THE FAMINE CEASED FOR THEIR SAKES AND THE ENSLAVING BY EGYPT WAS DELAYED.

15. תָּא חֲזֵי, קוּדְשָׁא בְּרִיךְ הוּא בְּגִינֵיהוֹן דְּצַדִּיקַיָּא, אַף עַל גַּב דְּפוּרְעָנוּתָא אִתְגְּזַר עַל עַלְמָא, מִתְעַכְּבָא בְּגִינֵיהוֹן, וְלָא שָׁלְטָא עַל עַלְמָא. כָּל יוֹמוֹי דְּדָוִד מַלְכָּא, אִתְקַיְּימָא אַרְעָא בְּגִינֵיהּ, לְבָתַר דְּמִית אִתְקַיְּימָא בִּזְכוּתֵיהּ, דִּכְתִיב וְגַנּוֹתִי עַל הָעִיר הַזֹּאת לְהוֹשִׁיעָהּ לְמַעֲנִי וּלְמַעַן דָּוִד עַבְדִּי. כְּגַוְונָא דָא, כָּל יוֹמוֹי דְיַעֲקֹב, וְכָל יוֹמוֹי דְיוֹסֵף, לָא שָׁלְטָא פּוּרְעָנוּתָא בְּעַלְמָא.

16. תָּא חֲזֵי מֶלֶךְ בַּמִּשְׁפָּט יַעֲמִיד אֶרֶץ: דָּא יוֹסֵף. וְאִישׁ תְּרוּמוֹת יֶהֱרְסֶנָּה: דָּא פַּרְעֹה, דְּהָא בְּגִין דְּאַקְשֵׁי לִבֵּיהּ לְגַבֵּי דְּקוּדְשָׁא בְּרִיךְ הוּא, חָרֵיב אַרְעָא דְּמִצְרַיִם, וּבְקַדְמֵיתָא עַל יְדָא דְיוֹסֵף אִתְקַיַּים אַרְעָא, בְּהַהוּא חֶלְמָא דְּחָלַם, דִּכְתִיב וַיְהִי מִקֵּץ שְׁנָתַיִם יָמִים וגו׳.

16. Come and behold: The verse, "The king by justice establishes the land" refers to Yosef, "but he who exacts gifts overthrows it" refers to Pharaoh. Because Pharaoh hardened his heart against the Holy One, blessed be He, the land of Egypt was destroyed. Before that, the land was thriving through Yosef, in accordance with Pharaoh's dream, as it is written, "And it came to pass at the end of two years..."

17. וַיְהִי מִקֵּץ וגו׳. ר׳ אֶלְעָזָר פְּתַח וַאֲמַר, חַי ה׳ וּבָרוּךְ צוּרִי וְיָרוּם אֱלֹהֵי יִשְׁעִי. אֱלוֹהֵי כְּתִיב, בְּוי״ו. הַאי קְרָא אִית לְאִסְתַּכְּלָא בֵּיהּ, חַי ה׳: דָּא חַי צַדִּיקָא יְסוֹדָא דְעַלְמָא, דְּאִקְרֵי חַי דְעָלְמִין. וּבָרוּךְ צוּרִי: דָּא הוּא דִכְתִיב בָּרוּךְ ה׳ צוּרִי, וְדָא עָלְמָא דְאִתְקַיַּים עֲלֵיהּ צַדִּיקָא דָא. וְיָרוּם אֱלֹהֵי יִשְׁעִי. וְיָרוּם: דָּא עָלְמָא עִלָּאָה. אֱלוֹהֵי בְּוא״ו: דָּא שָׁמַיִם, כד״א הַשָּׁמַיִם שָׁמַיִם לַה׳.

17. Rabbi Elazar opened the discussion with the verse, "Hashem lives; and blessed is my Rock; and let the Elohim (Elohai) of my salvation be exalted" (Tehilim 18:47). "Elohai" is spelled with a Vav. This verse requires careful study. The phrase, "Hashem lives" refers to the righteous, the foundation of the world, NAMELY, YESOD OF ZEIR ANPIN, who is referred to as the life of the world. The phrase "and blessed is my Rock" is the meaning of "Blessed be Hashem my Rock" (Tehilim 144:1). The world, THAT IS, THE NUKVA, is sustained by the generosity of the Righteous, WHICH IS YESOD OF ZEIR ANPIN. IN THE VERSE, "Let the Elohim of my salvation be exalted": "exalted" refers to the upper world, NAMELY BINAH, and "Elohai" with a Vav is heaven, NAMELY ZEIR ANPIN, as it is written: "The heavens are the heavens of Hashem" (Tehilim 115:16).

18. תָּא חֲזֵי בָּרוּךְ אֲדֹנָ״י יוֹם יוֹם יַעֲמָס לָנוּ, בָּרוּךְ אֲדֹנָ״י, בְּאָלֶ״ף דָּלֶ״ת נוּ״ן יוּ״ד, וְהַאי קְרָא רָזָא דְּחָכְמְתָא אִיהוּ. יוֹם יוֹם: אֵלּוּ שְׁנָתַיִם יָמִים, כד״א וַיְהִי מִקֵּץ שְׁנָתַיִם יָמִים. וּפַרְעֹה חוֹלֵם וְהִנֵּה עוֹמֵד עַל הַיְאוֹר, רָזָא אִיהוּ, כְּמָה דְאִתְּמַר דָּא יוֹסֵף, דְּנָהָר דָּא, יוֹסֵף הַצַּדִּיק הוּא.

18. Come and behold: "Blessed be Adonai who day by day bears our burden" (Tehilim 68:20). The name Adonai is spelled Aleph-Dalet-Nun-Yud, WHICH ALLUDES TO THE NUKVA. This verse contains the mystery of wisdom. "Day by day" is the secret of "two years (lit. 'two years' days')", WHICH ARE THE TWO GRADES BINAH AND ZEIR ANPIN, FOR THE NUKVA IS BLESSED ONLY BY THEM. This is as it is written: "And it came to pass at the end of two years that Pharaoh dreamed: and behold, he stood by the river." We have already learned this secret; it means Yosef, because the words, "a river" refer to Yosef the Righteous.

19. וְהִנֵּה מִן הַיְאוֹר עוֹלוֹת שֶׁבַע פָּרוֹת יְפוֹת מַרְאֶה וּבְרִיאוֹת בָּשָׂר וַתִּרְעֶינָה בָּאָחוּ. וְהִנֵּה מִן הַיְאוֹר, דְּהָא מִנָּהָר דָּא אִתְבָּרְכָאן כָּל אִינּוּן דַּרְגִּין דִּלְתַתָּא, בְּגִין דְּהַהוּא נָהָר דְּנָגִיד וְנָפִיק, אִיהוּ אַשְׁקֵי וְזָן לְכֹלָּא, וְיוֹסֵף אִיהוּ נָהָר, לְאִתְבָּרְכָא כָּל אַרְעָא דְמִצְרַיִם בְּגִינֵיהּ.

19. The verse, "And, behold, there came up out of the river seven cows, well favored, and fat of flesh, and they fed in the reed grass" reads "out of the river" because from this river, WHICH IS YESOD, all the grades below are blessed, because the river that flows from Eden, WHICH IS BINAH, waters and sustains everything. And Yosef, WHO IS YESOD, is a river, and the whole land of Egypt is blessed for his sake.

20. וְתָא חֲזֵי, דַּהוּא נָהָר שֶׁבַע דַּרְגִּין אִתְשַׁקְיָין וְאִתְבָּרְכָן מִנֵּיהּ, וְאִלֵּין אִינּוּן יְפוֹת מַרְאֶה וּבְרִיאוֹת בָּשָׂר. וַתִּרְעֶינָה בָּאָחוּ: בְּחִבּוּרָא בְּאַחֲוָותָא דְּלָא אִשְׁתַּכַּח בְּהוֹ פֵּרוּדָא, וְכֻלְּהוּ לְשַׁבְּחָא קָיְימִין, דְּהָא כָּל הַנֵּי דַּרְגִּין שֶׁבַע דְּקָאֲמָרָן, רָזָא אִיהוּ, כד״א וְאֵת שֶׁבַע הַנְּעָרוֹת הָרְאוּיוֹת לָתֵת לָהּ מִבֵּית הַמֶּלֶךְ וגו׳. וְע״ד שֶׁבַע פָּרוֹת יְפוֹת מַרְאֶה, וְלָקְבֵל דָּא כְּתִיב, שִׁבְעַת הַסָּרִיסִים הַמְשָׁרְתִים אֶת פְּנֵי הַמֶּלֶךְ וגו׳.

20. Come and behold: From that river, NAMELY YESOD, the seven grades OF THE NUKVA, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT IN HER, THAT WERE EXTENDING FROM HER, AND WERE STANDING IN THE WORLD OF BRIYAH are watered and blessed by it. These are THE SEVEN "well favored, and fat of flesh" COWS, who "fed in the reed grass." THAT IS, they fed together in friendship, and there was no separation among them. All of them stand to be praised, FOR THERE IS NO NOURISHMENT FOR THE OTHER SIDE, for these seven grades are the mystery of the verse: "and the seven maids chosen to be given her, out of the king's house" (Ester 2:9), WHICH REFERS TO THE SEVEN TEMPLES OF BRIYAH, ALL OF WHICH ARE PRAISEWORTHY. And so are the "seven cows well favored," ALL TO BE PRAISED. In contrast, "the seven chamberlains who served in the presence of the king" (Tehilim 1:10) ARE NOT TO BE WHOLLY PRAISED, FOR THEY INCLUDE A PORTION OF THE POWERS OF DEFILEMENT, WHICH IS THE SECRET OF THE SEVEN LEAN COWS.

21. Rabbi Yitzchak said: The seven good cows are grades, superior to other grades, whereas the seven ill-favored cows are the grades below. THE UPPER ONES are on the side of holiness, and THE LOWER ONES on the side of defilement.

21. רִבִּי יִצְחָק אָמַר, שֶׁבַע פָּרוֹת הַטּוֹבוֹת, דַּרְגִּין אִינּוּן עִלָּאִין עַל אֲחֲרָנִין. וְשֶׁבַע הַפָּרוֹת הָרָעוֹת, דַּרְגִּין אֲחֲרָנִין דִּלְתַתָּא. אִלֵּין מִסִּטְרָא דִּקְדוּשָׁה, וְאִלֵּין מִסִּטְרָא דִּמְסָאֲבָא.

22. "...the seven ears of grains:" Rabbi Yehuda said that the first SEVEN EARS are good, because they are of the right side, about which it is written, "it was good." The ill and thin SEVEN EARS are beneath them. The seven GOOD ears are on the side of purity, and the ILL ones are on the side of impurity. These grades all stand on top of each other-against each other. Pharaoh saw all of them in his dream.

22. שֶׁבַע הַשִּׁבֳּלִים, רִבִּי יְהוּדָה אָמַר, אִלֵּי קֶדְמָאִי, אִינּוּן טָבִין, בְּגִין דְּאִינּוּן מִסִּטְרָא דִּימִינָא, דִּכְתִיב בֵּיהּ כִּי טוֹב, וְאִלֵּין בִּישִׁין אִינּוּן לְתַתָּא מִנַּיְיהוּ. שֶׁבַע הַשִּׁבֳּלִים אִינּוּן מִסִּטְרָא דְּדַכְיוּ, וְאִלֵּין מִסִּטְרָא דִּמְסָאֲבוּ, וְכֻלְּהוּ דַּרְגִּין קָיְימִין אִלֵּין עַל אִלֵּין, וְאִלֵּין לְקֻבֵּל אִלֵּין, וְכֻלְּהוּ קָא חָמָא פַּרְעֹה בְּחֶלְמֵיהּ.

23. Rabbi Yesa asks: How could they have shown the evil Pharaoh all these grades? Rabbi Yehuda answers, He only saw their likeness, NOT THE GRADES THEMSELVES. For there are grades upon grades, all stand on top of each other, of which Pharaoh saw only their images.

23. אָמַר רִבִּי יֵיסָא, וְכִי לְהַהוּא חַיָּיבָא דְּפַרְעֹה אַחְזָיִין לֵיהּ כָּל הַנֵּי. אָמַרְלוֹ ר׳ יְהוּדָה, כְּגַוְונָא דִּלְהוֹן חָמָא, דְּכַמָּה דַּרְגִּין עַל דַּרְגִּין, אִלֵּין לְקֻבֵּל אִלֵּין, וְאִלֵּין עַל אִלֵּין, וְאִיהוּ חָמָא בְּאִינּוּן דַּרְגִּין דִּלְתַתָּא.

24. We have already learned that a man's character is revealed in his dreams. As his soul ascends, he will perceive that which he deserves according to his grade. Pharaoh, therefore, saw what he was worthy of seeing and no more.

24. וְהָא תְּנִינָן, דְּהָא כְּמָה דְּאִיהוּ בַּר נָשׁ, הָכֵי אַחְזָיוּ לֵיהּ בְּחֶלְמֵיהּ, וְהָכֵי חָמֵי, וְנִשְׁמָתָא הָכֵי סָלְקַת לְאִשְׁתְּמוֹדְעָא, כָּל חַד וְחַד כְּפוּם דַּרְגֵּיהּ כִּדְקָא חָזֵי לֵיהּ, וּבְגִין כָּךְ פַּרְעֹה חָמָא כִּדְקָא חָזֵי לֵיהּ, וְלָא יַתִּיר.

25. "And it came to pass in the end." Rabbi Chizkiyah began with the verse: "To everything there is a season, and a time to every purpose under the heaven" (Kohelet 3:1). Come and behold what the Holy One, blessed be He, did below: He set a time for everything, and fixed a term for it. He fixed a term for light and darkness. He set a time for light for all nations EXCEPT YISRAEL, which now have mastery over the world, and He set time for darkness, when Yisrael are in exile and under the dominion of other nations. The Holy One, blessed be He, appointed a season for all and, therefore: "To everything there is a season, and a time to every purpose." HE ASKS: What is the meaning of, "and a time to every purpose?" HE REPLIES: It means a time and season for everything that is below, that is, for all the goodness found below has a set time and season.

25. וַיְהִי מִקֵּץ וגו׳, רִבִּי חִזְקִיָּה פְּתַח וַאֲמַר לַכֹּל זְמַן וְעֵת לְכָל חֵפֶץ תַּחַת הַשָּׁמַיִם. תָּא חֲזֵי, כָּל מַה דַּעֲבַד קוּדְשָׁא בְּרִיךְ הוּא לְתַתָּא, לְכֹלָּא שַׁוִּי זִמְנָא וּזְמַן קֵצוּב, זְמַן שַׁוִּי לִנְהוֹרָא וְלַחֲשׁוֹכָא, זִמְנָא שַׁוִּי לִנְהוֹרָא דִּשְׁאָר עַמִּין, דְּאִינּוּן שָׁלְטִין הַשְׁתָּא עַל עָלְמָא. וְזִמְנָא שַׁוִּי לַחֲשׁוֹכָא, דְּאִיהוּ גָלוּתָא דְּיִשְׂרָאֵל, תְּחוֹת שָׁלְטָנוּתָא דִּלְהוֹן, זִמְנָא שַׁוִּי קוּדְשָׁא בְּרִיךְ הוּא לְכֹלָּא, בְּגִין כָּךְ לַכֹּל זְמַן וְעֵת לְכָל חֵפֶץ. מַאי וְעֵת לְכָל חֵפֶץ. זִמְנָא וְעִדָּן הוּא לְכֹלָּא, לְכָל הַהוּא רְעוּתָא דְּאִשְׁתַּכַּח לְתַתָּא.

26. Another explanation for "...and a time to every purpose." HE ASKS: What is "time?" HE ANSWERS, It is the same as mentioned in the verses: "It is time to act for Hashem: they have made void your Torah" (Tehilim 119:126) and "that he come not at all times into the holy place" (Vayikra 16:2). This is the grade appointed TO LEAD THE WORLD, NAMELY, THE NUKVA, and has already been explained. Therefore, the scriptures explain that "time", THE NUKVA, is appointed over "every purpose under the heaven." "And it came to pass at the end of two years" refers to the side of the end of darkness, FOR HE SET AN APPOINTED TIME FOR LIGHT AND DARKNESS, that Pharaoh had seen in his dream, this is where he derived his knowledge from, and the dream was revealed to him.

26. דָּבָר אֶחָד וְעֵת לְכָל חֵפֶץ, מַאי עֵת. כְּדִכְתִיב עֵת לַעֲשׂוֹת לַיי׳ הֵפֵרוּ תוֹרָתֶךָ. וּכְתִיב וְאַל יָבֹא בְכָל עֵת אֶל הַקֹּדֶשׁ. וְאִיהוּ דַּרְגָּא מְמַנָּא, וְהָא אוֹקְמוּהָ. וּבְגִין כָּךְ עֵת אִיהוּ מְמַנָּא, לְכָל חֵפֶץ תַּחַת הַשָּׁמַיִם. וַיְהִי מִקֵּץ שְׁנָתַיִם יָמִים, מִסִּטְרָא דְּהַהוּא קֵץ דְּחֹשֶׁךְ, חָמָא פַּרְעֹה בְּחֶלְמֵיהּ, וּמִתַּמָּן יָדַע וְאִתְגְּלֵי לֵיהּ הַהוּא חֶלְמָא.

3. "His spirit was troubled"
This passage deals with Pharaoh's troubled spirit, caused by his inability to interpret his dream. The rabbis compare Pharaoh's state of mind to that of Nevuchnetzar during the Babylonian captivity. Rabbi Yitzchak maintains that kings and other heads of state are occasionally granted glimpses of the hidden world usually only provided to the prophets of Israel.
The Relevance of this Passage
Each night our soul ascends to higher realms, where it receives dream messages that can influence us in our spiritual endeavors. Depending on our actions and interactions during the previous day, these messages can advance or hinder our efforts. Positive actions arouse prophetic messages of truth, while negative behavior invokes deceitful messages and disingenuous dreams. Here we receive assistance in making positive use of our sleep, so that our dreams can provide reliable glimpses of the future.

27. "And it came to pass in the morning that his spirit was troubled (Heb. vatipaem)." HE ASKS: What does vatipaem mean? Rabbi Yosi said: It has already been explained. Of Pharaoh, it is written, vatipaem, and of Nevuchadnetzar, it is written, "his spirit was troubled (Heb. vatitpaem)" (Daniel 2:1). Pharaoh is described as vatipaem because he comprehended the dream but not its interpretation. Nevuchadnetzar, on the other hand, saw the dream and its interpretation, but forgot everything. IT IS THEREFORE WRITTEN VATITPAEM (WITH AN EXTRA TET).

27. וַיְהִי בַבֹּקֶר וַתִּפָּעֶם רוּחוֹ וַיִּשְׁלַח וַיִּקְרָא אֶת כָּל חַרְטֻמֵּי מִצְרַיִם וְאֶת כָּל חֲכָמֶיהָ וגו׳. וַתִּפָּעֶם רוּחוֹ. מַאי וַתִּפָּעֶם. רִבִּי יוֹסֵי אֲמַר, הָא אוֹקְמוּהָ בְּפַרְעֹה כְּתִיב וַתִּפָּעֶם, וּבְנְבוּכַדְנֶצַּר כְּתִיב וַתִּתְפָּעֶם, וְאוֹקְמוּהָ דְּהָא בְּפַרְעֹה כְּתִיב וַתִּפָּעֶם, בְּגִין דַּהֲוָה יָדַע חֶלְמָא, וּפִשְׁרָא לָא הֲוָה יָדַע, אֲבָל נְבוּכַדְנֶצַּר, חֲמָא חֶלְמָא, וְחֲמָא פִּשְׁרָא, וְאִתְנְשֵׁי כֹּלָּא מִנֵּיהּ.

28. But come and behold: "and his spirit was troubled (Heb. vatipaem)" corresponds to "And the spirit of Hashem began to move him (Heb. lepha'ahmo)" (Shoftim 13:25), for the spirit would appear and disappear, come and go, yet not settle upon him properly. It is therefore written, "And the spirit of Hashem began to move him," when THE SPIRIT just began TO INSPIRE HIM. Here also the spirit would appear and leave, then appear AGAIN, but would not settle upon him, so that he could understand. Of Nevuchadnetzar it is written, "and his spirit was troubled (Heb. vatitpaem)," for the inspiration, THE SPIRIT, was twice as strong, BECAUSE HE UNDERSTOOD NEITHER THE DREAM NOR ITS INTERPRETATION. THE SPIRITS would come and go, as it is written, "as on previous occasions (Heb. kepha'am bepha'am, lit. 'as time to time')" (I Shmuel 3:10), now upon this and now upon that, but his mind was not settled.

28. אֲבָל תָּא חֲזֵי, וַתִּפָּעֶם רוּחוֹ, כד״א לְפַעֲמוֹ, דַּהֲוָה אָתֵי רוּחָא וְאָזֵיל, וְאָתֵי וְאָזֵיל וְלָא הֲוָה מִתְיַישְׁבָא עִמֵּיהּ עֲדַיִין כִּדְקָא יָאוֹת, וְעַל דָּא כְּתִיב וַתָּחֶל רוּחַ יי׳ לְפַעֲמוֹ, הִכְדֵּין הֲוָה שֵׁירוּתָא, אוֹף הָכָא רוּחֵיהּ אִתְעַר בֵּיהּ, וְאָזֵיל וְאִתְעַר, וְלָא הֲוָה מִתְיַשְׁבָא עִמֵּיהּ לְמִנְדַּע. נְבוּכַדְנֶצַּר וַתִּתְפָּעֶם רוּחוֹ, בְּאִתְעָרוּתָא הֲוָה אִתְעַר עַל חַד תְּרֵין, וְאָזְלִין, וְתָיְיבִין, וְדָא הוּא כד״א כְּפַעַם בְּפַעַם, פַּעַם בְּהַאי, וּפַעַם בְּהַאי, וְלָא מִתְיַשְׁבָא דַּעְתֵּיהּ וְרוּחֵיהּ.

29. The verse: "and he sent and called for all the magicians of Egypt," refers to the sorcerers; "and all her wise men" refers to the astrologers. They all tried to understand, but could not.

29. וַיִּשְׁלַח וַיִּקְרָא אֶת כָּל חַרְטֻמֵּי מִצְרַיִם, אִלֵּין חַרְשִׁין. וְאֶת כָּל חֲכָמֶיהָ, אִלֵּין חַכִּימִין בְּטַיְיָרָא, וְכֻלְּהוּ הֲווֹ מִסְתַּכְּלָן לְמִנְדַּע וְלָא יָכִילוּ לְאַדְבָּקָא.

30. Rabbi Yitzchak said: Although we have learned that a man is shown only what is appropriate to his grade, this is not true for kings. They are shown supernal things that are different from those that other people ARE SHOWN. Because a king is of a superior grade than other men, that which he is shown is of a higher grade than the rest, as it is written, "what the Elohim are about to do He has declared to Pharaoh" (Beresheet 41:25). But to other men, the Holy One, blessed be He, does not reveal his works. He reveals them only to the prophets, the pious, and the wise men of the ages, as has already been explained.

30. אֲמַר רִבִּי יִצְחָק, אַף עַל גַּב דְּאִתְּמַר דְּלָא אַחֲזָיִין לֵיהּ לְבַר נָשׁ אֶלָּא בְּהַהוּא דַּרְגָּא דִּילֵיהּ, שָׁאנֵי לְמַלְכִּים, דְּאַחֲזָיִין לוֹן מִלִּין עִלָּאִין, וּמְשַׁנְיָין מִבְּנֵי נָשָׁא אָחֳרָנִין, כְּמָה דְּמַלְכָּא דַּרְגֵּיהּ עִלָּאָה עַל כָּל שְׁאָר אָחֳרָנִין, הָכֵי נָמֵי אַחֲזִיאוּ לֵיהּ בְּדַרְגָּא עִלָּאָה עַל כָּל שְׁאָר אָחֳרָנִין, כד״א אֶת אֲשֶׁר הָאֱלֹהִים עוֹשֶׂה הֶרְאָה אֶת פַּרְעֹה. אֲבָל לִשְׁאָר בְּנֵי נָשָׁא לָא גָּלֵי לוֹן קוּדְשָׁא בְּרִיךְ הוּא, מַה דְּאִיהוּ עָבֵד, בַּר לִנְבִיאֵי, אוֹ לַחֲסִידֵי, אוֹ לְחַכִּימֵי דָרָא, וְהָא אוֹקְמוּהָ.

31. Come and behold: It is written, "me he restored to my office, and him he hanged" (Beresheet 41:13). From this, we understand that a dream follows its interpretation. Who is referred to in the phrase, "me he restored to my office?" It is Yosef. Also YOSEF hanged him because of his interpretation of the dream, and so it is written: "And it came to pass, as he interpreted to us, so it was" (Ibid.).

31. תָּא חֲזֵי, כְּתִיב אוֹתִי הֵשִׁיב עַל כַּנִּי וְאוֹתוֹ תָּלָה, מִכָּאן דְּחֶלְמָא אָזֵיל בָּתַר פִּישְׁרָא, הֵשִׁיב עַל כַּנִּי מַאן, אֶלָּא דָּא יוֹסֵף. וְאוֹתוֹ תָּלָה, בְּהַהוּא פִּישְׁרָא דְּקָא פָּשַׁר לֵיהּ, וּכְתִיב וַיְהִי כַּאֲשֶׁר פָּתַר לָנוּ כֵּן הָיָה.

4. "And they brought him hastily out of the dungeon"
This passage discourses on the allegorical meaning of Pharaoh's elevation of Yosef. Rabbi Aba maintains that the verse reveals the benefits of standing in awe of God and of studying Torah at night. The text then moves to a discussion of Ecclesiastes (Kohelet). It points out that while we cannot control what comes into our eyes and ears, we can control what comes out of our mouths. Therefore, speak not evil. A discussion follows on the nature of time, the timing of good deeds, the valuable lessons to be learned from our mistakes, and the dilemma of those caught in an evil time.
The Relevance of this Passage
Words are vessels that draw particular blends of energy into our lives. Human speech possesses power that can directly influence the world around us. Hence, we should take great care in choosing what we say. Although we are initially given an unlimited amount of time to live in this world and accomplish our spiritual purpose, every negative word decreases the length of our stay. Positive words do not add time to our lives, but they also do not detract from it. This passage helps us use our speech for spiritual purposes, so that our words inspire Light in others instead of adding darkness to the world.

32. "Then Pharaoh sent and called Yosef, and they brought him hastily out of the dungeon." Rabbi Aba opened the discussion with the verse, "Hashem takes pleasure in those who fear him, in those who hope for His mercy" (Tehilim 147:11). How much the Holy One, blessed be He, delights in the righteous, for they make peace above IN ABA AND IMA, they make peace below IN ZEIR ANPIN AND NUKVA, and they bring the bride to her husband. The Holy One, blessed be He, is therefore pleased with those who fear Him and abide by His wish.

32. וַיִּשְׁלַח פַּרְעֹה וַיִּקְרָא אֶת יוֹסֵף וַיְרִיצֻהוּ מִן הַבּוֹר וגו׳. רִבִּי אַבָּא פְּתַח וַאֲמַר רוֹצֶה יי׳ אֶת יְרֵאָיו אֶת הַמְיַחֲלִים לְחַסְדּוֹ. כַּמָּה קוּדְשָׁא בְּרִיךְ הוּא, אִתְרְעֵי בְּהוֹ בְּצַדִּיקַיָּא, בְּגִין דְּצַדִּיקַיָּא אִינּוּן עַבְדִּין שְׁלָמָא לְעֵילָא, וְעַבְדֵי שְׁלָמָה לְתַתָּא, וְאָעֲלִין כַּלָּה בְּבַעֲלָהּ, וּבְגִין כָּךְ קוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בְּהוֹ, בְּאִנּוּן דְּדַחֲלִין לֵיהּ וְעָבְדִין רְעוּתֵיהּ.

33. "Those who hope for His mercy." HE ASKS: Who are "those who hope for His mercy?" HE ANSWERS, They are the ones who study the Torah at night and join the Shechinah. When morning comes, they hope for His mercy. It has already been explained that when a man studies the Torah at night, a thread of grace is drawn upon him during the day, as it is written: "Yet Hashem will command His grace in the daytime, and in the night His song shall be with me" (Tehilim 42:9). Why is it said that "Hashem will command His grace in the daytime?" Because "in the night His song shall be with me." Hence the verse, "Hashem takes pleasure (in) those who fear Him," uses the particle Et instead of "in," because HE IS NOT ONLY PLEASED WITH THEM, but act as one who pleases another and wishes to be at peace with him. It is therefore written: "Hashem takes pleasure (in) those who fear him"--WHICH MEANS THAT HE PLEASES AND APPEASES THEM, rather than "Hashem takes pleasure in those who fear Him," WHICH WOULD ONLY MEAN HE IS PLEASED WITH THEM THEMSELVES.

33. לַמְיַחֲלִים לְחַסְדּוֹ, מַאן אִינּוּן מְיַחֲלִים לְחַסְדּוֹ, הֲוֵי אִימָא אִינּוּן דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא בְּלֵילְיָא, וְאִשְׁתַּתְּפוּ בַּהֲדֵי שְׁכִינְתָּא, וְכַד אָתֵי צַפְרָא, אִינּוּן מְחַכָּאן לְחַסְדּוֹ, וְהָא אוֹקְמוּהָ, בְּזִמְנָא דְּבַר נָשׁ אִשְׁתַּדַּל בְּאוֹרַיְיתָא בְּלֵילְיָא, חוּטָא דְּחֶסֶד אִתְמְשֵׁיךְ עֲלֵיהּ בְּיוֹמָמָא, כְּדִכְתִיב יוֹמָם יְצַוֶּה יי׳ חַסְדּוֹ וּבַלַּיְלָה שִׁירָה עִמִּי. מַאי טַעְמָא יוֹמָם יְצַוֶּה יי׳ חַסְדּוֹ, מִשּׁוּם דְּבַלַּיְלָה שִׁירָה עִמִּי. וּבְגִין כָּךְ, רוֹצֶה יי׳ אֶת יְרֵאָיו כְּתִיב, וְלֹא בִּירֵאָיו, כְּמַאן דְּרָעֵי בִּרְעוּתֵיהּ לְאַחֲרָא, וְאִתְרְעֵי לֵיהּ לְאִתְפַּיְיסָא בַּהֲדֵיהּ, וּבְגִין כָּךְ רוֹצֶה יי׳ אֶת יְרֵאָיו, וְלֹא בִּירֵאָיו.

34. Similarly, Yosef was sad in mind and spirit, BECAUSE he was imprisoned. Once Pharaoh had sent for him, it is written: "and they brought him hastily," which means that he appeased him and addressed him with joyful words that gladden the heart. Why? Because he was dejected FROM SITTING in the dungeon (lit. 'pit'). Come and behold: First he fell into a pit, and from which he later rose to greatness.

34. כְּגַוְנָא דָא, יוֹסֵף הֲוָה עָצִיב בַּעֲצִיבוּ דְּרוּחָא, בַּעֲצִיבוּ דְּלִבָּא, דַּהֲוָה אָסִיר תַּמָּן, כֵּיוָן דְּשַׁדַּר פַּרְעֹה בְּגִינֵיהּ מַה כְּתִיב, וַיְרִיצֻהוּ אִתְפַּיְיסוּ לֵיהּ, וְאַהֲדְרוּ לֵיהּ מִלִּין דְּחֶדְוָה, מִלִּין לְמֶחֱדֵי לִבָּא, בְּגִין דַּהֲוָה עָצִיב מִן בֵּירָא. תָּא חֲזֵי, בְּקַדְמֵיתָא נָפַל בְּבֵירָא, בְּבֵירָא אִסְתַּלַּק לְבָתַר.

35. Rabbi Shimon said: Before the incident happened, Yosef was not called righteous. After he guarded the Holy Covenant BY NOT SINNING WITH POTIFAR'S WIFE, he was called righteous and the grade of the Holy Covenant, YESOD, decorated him. That which was first in the dungeon, THE KLIPAH, rose with him. It is written: "and they brought him hastily out of the dungeon", for he had ascended from THE KLIPAH and was adorned with a well of living water, THE SHECHINAH.

35. רִבִּי שִׁמְעוֹן אָמַר, עַד לָא אִירַע לְיוֹסֵף הַהוּא עוֹבָדָא, לָא אִקְרֵי צַדִּיק, כֵּיוָן דִּנְטַר הַהוּא בְּרִית קַיְּימָא, אִקְרֵי צַדִּיק, וְהַהוּא דַּרְגָּא דִּבְרִית קַדִּישָׁא אִתְעַטַּר בַּהֲדֵיהּ, וּמַאי דַּהֲוָה בַּבּוֹר בְּקַדְמֵיתָא, אִסְתַּלַּק בַּהֲדֵיהּ, וּכְתִיב וַיָּרִיצֻהוּ מִן הַבּוֹר, אִסְתַּלַּק מִן דָּא, וְאִתְעַטַּר בִּבְאֵר מַיִם חַיִּים.

36. "Then Pharaoh sent and called Yosef." HE SAID: It should have been written "to call Yosef" INSTEAD OF "AND CALLED," WHICH INTERRUPTS THE PHRASE. HE ANSWERS, It was the Holy One, blessed be He, WHO CALLED TO BRING HIM FROM THE PIT, as it is written, "until the time that His word came to pass: the word of Hashem had tested him" (Tehilim 105:19). The verse: "until the time that His word came to pass" is similar to the phrase, "and called Yosef," FOR IT WAS THE HOLY ONE, BLESSED BE HE, WHO CALLED HIM. It is written here "and called Yosef" and elsewhere "And He called to Moshe" (Vayikra 1:1). IN BOTH PASSAGES, IT WAS THE HOLY ONE, BLESSED BE HE, WHO CALLED HIM. "And he shaved himself, and changed his garments" out of respect for the king, AS HE HAD TO STAND BEFORE PHARAOH.

36. וַיִּשְׁלַח פַּרְעֹה וַיִּקְרָא אֶת יוֹסֵף, לִקְרֹא לְיוֹסֵף מִבָּעֵי לֵיהּ. אֶלָּא וַיִּקְרָא אֶת יוֹסֵף: דָּא קוּדְשָׁא בְּרִיךְ הוּא, דִּכְתִיב עַד עֵת בֹּא דְבָרוֹ אִמְרַת יי׳ צְרָפָתְהוּ. עַד עֵת בֹּא דְבָרוֹ, הה״ד וַיִּקְרָא אֶת יוֹסֵף, כְּתִיב הָכָא וַיִּקְרָא אֶת יוֹסֵף, וּכְתִיב הָתָם וַיִּקְרָא אֶל מֹשֶׁה. וַיְגַלַּח וַיְחַלֵּף שִׂמְלוֹתָיו, בְּגִין יְקָרָא דְּמַלְכָּא, וְהָא אוֹקְמוּהָ.

37. Rabbi Elazar opened the discussion with the verse: "So Yisrael came into Egypt; and Ya'akov sojourned in the land of Cham" (Vayikra 1:23). Come and behold: The Holy One, blessed be He, directs events and fulfills vows and oaths in order to fulfill the vow and edict He decreed.

37. ר׳ אֶלְעָזָר פְּתַח, וַיָּבֹא יִשְׂרָאֵל מִצְרַיִם וְיַעֲקֹב גָּר בְּאֶרֶץ חָם. תָּא חֲזֵי, דְּקוּדְשָׁא בְּרִיךְ הוּא מְגַלְגֵּל גִּלְגּוּלִין בְּעַלְמָא, וּמְקַיֵּים אֱסָרִין וְקִיּוּמִין, בְּגִין לְקַיֵּימָא קִיּוּמָא וּגְזֵרָה דְּאִיהוּ גָּזֵיר.

38. We have learned that were it not for the fondness and affection the Holy One, blessed be He, bore for the Patriarchs, Ya'akov would have had to go down to Egypt in iron chains. In His love for them, He made Yosef, His son, ruler and governor over the whole land. The tribes then went to Egypt honored, and Ya'akov was as a king.

38. דְּהָא תְּנַן, אִלְּמָלֵא חֲבִיבוּ וּרְחִימוּ דְּרַחֲמִים קוּדְשָׁא בְּרִיךְ הוּא לַאֲבָהָן, הֲוָה אִתְחֲזֵי לְנַחֲתָא יַעֲקֹב לְמִצְרַיִם בְּשַׁלְשְׁלֵי דְּפַרְזְלָא, וּברְחִימוּ דִלְהוֹן, שַׁלְּטֵיהּ לְיוֹסֵף בְּרֵיהּ, וַעֲבַד לֵיהּ מַלְכָּא דְשַׁלִּיטָא עַל כָּל אַרְעָא, וְנָחֲתוּ כֻּלְּהוּ שִׁבְטִין בִּיקָרָא, וְיַעֲקֹב כְּמַלְכָּא.

39. Come and behold: It is written, "So Yisrael came into Egypt; and Ya'akov sojourned in the land of Cham." HE ASKS: Because it is written, "So Yisrael came into Egypt," it is understood that Ya'akov sojourned in the land of Cham. Why should he have added it? HE REPLIES: "so Yisrael came into Egypt" refers to the Holy One, blessed be He, NAMELY, ZEIR ANPIN CALLED YISRAEL, AND "and Ya'akov sojourned in the land of Cham" refers toYa'akov, because it was for the sake of Ya'akov, and his sons that the Shechinah came down to Egypt. The Holy One, blessed be He, planned events so that Yosef was brought down first; for as a result of his merit, the covenant dwelt with him and made him ruler over the whole land.

39. תָּא חֲזֵי, מַה כְּתִיב וַיָּבֹא יִשְׂרָאֵל מִצְרַיִם וְיַעֲקֹב גָּר בְּאֶרֶץ חָם, כֵּיוָן דִּכְתִיב וַיָּבֹא יִשְׂרָאֵל מִצְרַיִם, לָא יְדַעְנָא דְּיַעֲקֹב גָּר בְּאֶרֶץ חָם, אַמַּאי אִצְטְרִיךְ הָא. אֶלָּא וַיָּבֹא יִשְׂרָאֵל מִצְרַיִם: דָּא קוּדְשָׁא בְּרִיךְ הוּא. וְיַעֲקֹב גָּר בְּאֶרֶץ חָם: דָּא יַעֲקֹב, דְּהָא בְּגִינֵיהּ דְּיַעֲקֹב וּבְנוֹי, אֲתָא שְׁכִינְתָּא לְמִצְרַיִם, וְקוּדְשָׁא בְּרִיךְ הוּא גִּלְגֵּל גִּלְגּוּלִין, וְאָחֵית לֵיהּ לְיוֹסֵף בְּקַדְמֵיתָא, דִּבְזִכּוּתֵיהּ אִתְקַיֵּים בְּרִית בַּהֲדֵיהּ, וְשַׁלְּטֵיהּ עַל כָּל אַרְעָא.

40. מַה כְּתִיב, שָׁלַח מֶלֶךְ וַיַּתִּירֵהוּ מוֹשֵׁל עַמִּים וַיְפַתְּחֵהוּ. ר׳ שִׁמְעוֹן אָמַר, כְּתִיב יי׳ מַתִּיר אֲסוּרִים וגו׳, וְהָכָא כְּתִיב, שָׁלַח מֶלֶךְ וַיַּתִּירֵהוּ, אַמַּאי מוֹשֵׁל עַמִּים וַיְפַתְּחֵהוּ. אֶלָּא שָׁלַח מֶלֶךְ: דָּא קוּדְשָׁא בְּרִיךְ הוּא. מוֹשֵׁל עַמִּים: דָּא קוּדְשָׁא בְּרִיךְ הוּא. שָׁלַח מֶלֶךְ, מֶלֶךְ עִלָּאָה שָׁלַח וַיַּתִּירֵהוּ, וּמַאן אִיהוּ דְּשָׁלַח, דָּא מַלְאָךְ הַגּוֹאֵל, דְּאִיהוּ מוֹשֵׁל עַמִּים, דְּאִיהוּ מוֹשֵׁל עַל תַּתָּאֵי. וְכֹלָּא מֵעִם קוּדְשָׁא בְּרִיךְ הוּא אִיהוּ.

40. It is written: "The king sent and loosed him: and the ruler of the people let him go free" (Tehilim 105:20). Rabbi Shimon said: It is written, "Hashem looses the prisoners" (Tehilim 146:7), and "The king sent and loosed him." Why DID HE REPEAT THE THOUGHT BY SAYING, "and the ruler of the people let him go free?" HE ANSWERS, "The king" is the Holy One, blessed be He, and the "ruler of the people" is the Holy One, blessed be He. THE MEANING OF THE VERSE IS: "The king" refers to the supernal king, ZEIR ANPIN, who "sent and loosed him." Whom did he send? The redeeming angel, THE NUKVA, who is "ruler of the people" and rules below IN THE LOWER WORLD. All comes from the Holy One, blessed be He.

41. וַיְרִיצֻהוּ חָסֵר וא״ו, וּמַאן אִיהוּ, דָּא קוּדְשָׁא בְּרִיךְ הוּא. בְּגִין דְּהָא לֵית מַאן דְּאָסִיר וּפַתַּח, בַּר קוּדְשָׁא בְּרִיךְ הוּא, דִּכְתִיב יִסְגֹּר עַל אִישׁ וְלֹא יִפָּתֵחַ. וּכְתִיב וְהוּא יַשְׁקִיט וּמִי יַרְשִׁיעַ וַיַּסְתֵּר פָּנִים וּמִי יְשׁוּרֶנּוּ וְעַל גּוֹי וְעַל אָדָם יָחַד, דְּהָא כֹּלָּא בֵּיהּ, וּכְתִיב וּכְמִצְבֵּיהּ עָבֵד בְּחֵיל שְׁמַיָּא. וְדָארֵי אַרְעָא וְלָא אִיתַי דִּי יְמַחֵי בִּידֵיהּ וְיֵאמַר לֵיהּ מָה עֲבַדְתְּ, וּבְגִין כָּךְ כְּתִיב וַיְרִיצֻהוּ מִן הַבּוֹר וגו׳.

41. The word, vayritzuhu ("and they brought him hastily") is spelled without the letter Vav TO INDICATE THAT IT IS SINGULAR INSTEAD OF PLURAL. Who BROUGHT HIM HASTILY FROM THE DUNGEON? The Holy One, blessed be He, for there is no one else who imprisons and frees people from prison, as it is written: "He shuts up a man, and there can be no opening" (Iyov 12:14) and "When He gives quietness, who then can condemn? and when He hides His face, who then can behold Him? Whether against a nation, or against a man alike" (Iyov 34:29). For everything depends upon Him, as it is written, "and He does according to His will in the host of heaven, and among the inhabitants of the earth: and none can stay His hand, or say to Him, What do you?" (Daniel 4:32). Hence it is written: "and they (he) brought him hastily out of the dungeon," THAT IS, THE HOLY ONE, BLESSED BE HE, BROUGHT HIM HASTILY OUT OF THE DUNGEON.

42. מַאי וַיְרִיצֻהוּ. כד״א יֶעְתַּר אֶל אֱלוֹהַּ וַיִּרְצֵהוּ, כְּגַוְונָא דָא וַיְרִיצֻהוּ מִן הַבּוֹר, וּלְבָתַר וַיָּבֹא אֶל פַּרְעֹה. דָּבָר אַחֵר וַיְרִיצֻהוּ, דְּאַמְשֵׁיךְ עֲלֵיהּ חוּטָא דְחֶסֶד, לְמֵיהַב לֵיהּ חִנָּא קַמֵּיהּ דְּפַרְעֹה, אֱלֹהִים יַעֲנֶה אֶת שְׁלוֹם פַּרְעֹה, בְּגִין לְאַקְדָּמָא לֵיהּ שָׁלוֹם, וּלְמִפְתַּח בְּשָׁלוֹם

42. HE ASKS: What is the meaning of "and he brought him hastily (Heb. vayritzuhu)?" HE REPLIES: As "he shall pray to Eloha, and He will be favorable to him (Heb. vritzuy)" (Iyov 33:26) MEANS THE HOLY ONE, BLESSED BE HE, WAS FAVORABLE TO HIM, so the verse "and he brought him hastily out of the dungeon" MEANS THAT THE HOLY ONE, BLESSED BE HE, WAS FAVORABLE TO HIM. Then he was brought before Pharaoh. Another explanation is that vayritzuhu IS DERIVED FROM WILL (HEB. RATZON) AND GRACE, for He drew upon him a thread of grace so he will find grace before Pharaoh. HE ADDRESSED HIM WITH, "Elohim shall give Pharaoh an answer of peace" to hasten to greet him and open HIS SPEECH with THE WORD "peace."

43. רִבִּי אַבָּא אָמַר, תָּא חֲזֵי, בְּהַהוּא רָשָׁע דְּפַרְעֹה, דְּאִיהוּ אָמַר, לֹא יָדַעְתִּי אֶת ה׳, וּפַרְעֹה חַכִּים הֲוָה מִכָּל חַרְטֻמָּיו, אֶלָּא וַדַּאי שְׁמָא דֵאלֹהִים הֲוָה יָדַע, דְּהָא כְּתִיב הֲנִמְצָא כָזֶה אִישׁ אֲשֶׁר רוּחַ אֱלֹקִים בּוֹ. וּבְגִין דְּמֹשֶׁה לָא אֲתָא לְגַבֵּיהּ אֶלָּא בִּשְׁמָא דַה׳, וְלֹא בִּשְׁמָא דֵאלֹהִים, וְדָא הֲוָה קַשְׁיָא קַמֵּיהּ מִכֹּלָּא, דְּאִיהוּ הֲוָה יָדַע דְּהָא שְׁמָא דָא אִיהוּ שַׁלִּיט בְּאַרְעָא, וּבִשְׁמָא דַה׳ לָא הֲוָה יָדַע, וְעַל דָּא קַשְׁיָא קַמֵּיהּ שְׁמָא דָא.

43. Rabbi Aba said: Come and behold see the wicked Pharaoh, who said: "I know not Hashem (Yud-Hei-Vav-Hei)" (Shemot 5:2). As he was wiser than all his magicians, HOW COULD HE HAVE NOT KNOWN YUD-HEI-VAV-HEI? HE ANSWERS, Assuredly he knew the name of Elohim, as it is written, "Can we find such a one as this is, a man in whom the spirit of Elohim" (Beresheet 41:38). However, because Moshe came before him with the name of Hashem only, it was hard for him to understand anything more, for he knew that ELOHIM was ruler over the land, but he did not know the name Hashem. Therefore he found this name difficult to grasp.

44. וְדָא הוּא דִּכְתִיב וַיְחַזֵּק ה׳ אֶת לֵב פַּרְעֹה, דְּמִלָּה דָא הֲוָה אַתְקִיף לְבֵיהּ, וְאַקְשֵׁי לֵיהּ, וְעַל דָּא מֹשֶׁה לָא אוֹדַע לֵיהּ מִלָּה דִּשְׁמָא אָחֳרָא, אֶלָּא שְׁמָא דַה׳ בִּלְחוֹדוֹי, וְאוֹקְמוּהָ.

44. This is why it is written, "And Hashem hardened the heart of Pharaoh." It was the word YUD-HEI-VAV-HEI that hardened his heart and made him headstrong. Moshe, therefore, spoke to him only by the name Yud-Hei-Vav-Hei, as has already been explained.

45. פְּתַח וַאֲמַר מִי כַּה׳ אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשֶׁבֶת וגו׳ מִי כַּה׳ אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשֶׁבֶת, דְּאִסְתַּלַּק מֵעַל כָּרְסֵי יְקָרֵיהּ, וְלָא אִתְגְּלֵי לְתַתָּא, בְּשַׁעְתָּא דְּלָא אִשְׁתַּכְּחוּ זַכָּאִין בְּעַלְמָא, הָא אִיהוּ אִסְתַּלַּק מִנַּיְיהוּ, וְלָא אִתְגְּלֵי לְהוּ. הַמַּשְׁפִּילִי לִרְאוֹת, בְּשַׁעְתָּא דְּזַכָּאִין אִינּוּן דְּאִשְׁתַּכְּחוּ בְּעַלְמָא. קוּדְשָׁא בְּרִיךְ הוּא נָחִית בְּדַרְגּוֹי לְקַבְּלֵהוֹן דְּתַתָּאֵי, לְאַשְׁגָּחָא עַל עַלְמָא, לְאוֹטָבָא לְהוּ.

45. He opened the discussion with the verse: "Who is like Hashem our Elohim, who is enthroned on high, who looks far down to behold" (Tehilim 113:5-6): "Who is like Hashem our Elohim, who is enthroned on high" MEANS THAT He rises above His throne of glory not to be revealed below. For when there are no righteous to be found in the world, He is gone from them and does not reveal himself to them. The phrase: "who looks far down to behold" REFERS TO the time when the righteous are found in the world, and the Holy One, blessed be He, descends to the lower ones to take care of the world and do good by them.

46. דְּהָא כַּד זַכָּאִין לָא אִשְׁתַּכְּחוּ בְּעַלְמָא, אִיהוּ אִסְתַּלַּק, וְאַסְתִּיר אַנְפִּין מִנַּיְיהוּ, וְלָא אַשְׁגַּח עֲלַיְיהוּ, בְּגִין דְּצַדִּיקַיָּיא אִינּוּן יְסוֹדָא וְקִיּוּמָא דְעַלְמָא, דִּכְתִיב וְצַדִּיק יְסוֹד עוֹלָם.

46. For when there are no righteous men in the world, He is gone, hides His face from them, and does not pay attention to them. This is because the righteous are the foundation and existence of the world, as it is written, "and the righteous is an everlasting foundation" (Mishlei 10:25).

47. וְעַל דָּא קוּדְשָׁא בְּרִיךְ הוּא לָא גַּלֵּי שְׁמֵיהּ קַדִּישָׁא, בַּר לְיִשְׂרָאֵל בִּלְחוֹדוֹי, דְּאִינּוּן חוּלַק עַדְבֵּיהּ וְאַחְסָנָתֵיהּ, וְעַלְמָא פְּלִיג לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, לְמִמַּנָּן תְּרֵיסִין, וְהָא אִתְּמַר דִּכְתִיב בְּהַנְחֵל עֶלְיוֹן גּוֹיִם וגו׳. וּכְתִיב כִּי חֵלֶק ה׳ עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ.

47. The Holy One, blessed be He, therefore revealed His Holy Name to Yisrael alone, who are His portion, lot and inheritance. The Holy One, blessed be He, divided the world among the mighty chieftains, THE SEVENTY MINISTERS. This we have learned from the verse: "He set the borders of the people...For Hashem's portion is His people; Ya'akov is the lot of His inheritance" (Devarim 32: 8-9).

48. רִבִּי חִיָּיא וְרִבִּי יוֹסֵי הֲווֹ אָזְלֵי בְּאָרְחָא, אָמַר רִבִּי יוֹסֵי לְרִבִּי חִיָּיא תְּוַוהְנָא עַל הַאי דְּקָאֲמַר שְׁלֹמֹה, כָּל מִלּוֹי סְתִימִין וְלָא אִתְיְדִעוּן, דְּהָא קֹהֶלֶת סְתִים סְתִימִין.

48. Rabbi Chiya and Rabbi Yosi were walking together. Rabbi Yosi said: I wonder about the words of King Solomon, for all his speeches are obscure, and the words of Kohelet are vague.

49. פְּתַח וַאֲמַר כָּל הַדְּבָרִים יְגֵעִים לֹא יוּכַל אִישׁ לְדַבֵּר לֹא תִשְׂבַּע עַיִן לִרְאוֹת וְלֹא תִמָּלֵא אֹזֶן מִשְּׁמוֹעַ, כָּל הַדְּבָרִים יְגֵעִים. וְכִי כָּל הַדְּבָרִים יְגֵעִים אִינּוּן לְמַלָּלָא, דְּקָאֲמַר לֹא יוּכַל אִישׁ לְדַבֵּר. וְלֹא תִשְׂבַּע עַיִן לִרְאוֹת. וְלֹא תִמָּלֵא אֹזֶן מִשְּׁמוֹעַ, מ״ט אִלֵּין. אֶלָּא בְּגִין דִּתְרֵין מִנְהוֹן, וְאִינּוּן עַיְינִין וְאוּדְנִין, לָא קַיְּימִין בִּרְשׁוּתֵיהּ דְּבַר נָשׁ, וּפוּמָא אִיהוּ בִּרְשׁוּתֵיהּ, וְכָל אִלֵּין תְּלַת לָא יָכְלִין לְאַשְׁלָמָא כֹּלָּא, וּלְאַדְבָּקָא כֹּלָּא.

49. He began with the verse, "All things are full of weariness; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing" (Kohelet 1:8): HE ASKS: If "all things are full of weariness," are they all too weary to speak? SOME THINGS CLEARLY ARE NOT. He also quoted the verse: "man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing." Why did precisely these occur to him? HE ANSWERS, Two of them-eyes and ears-are not under a man's control; the mouth, however, is under his control. THUS, HE TEACHES US THAT ALTHOUGH THESE ORGANS COMPRISE ALL THE FACULTIES OF MAN, THEY cannot comprehend and conceive everything. THE QUESTION IS THEREFORE SETTLED, FOR "ALL THINGS ARE FULL OF WEARINESS" MEANS THAT THE EYES, EARS, AND MOUTH CANNOT COMPREHEND EVERYTHING.

50. אָמַר ר׳ חִיָּיא, הָכִי הוּא, דְּדִבּוּרָא דְּבַר נָשׁ לָא יָכִיל לְמַלָּלָא, וְעַיְינִין לְמֶחֱמֵי, וְאוּדְנִין לְמִשְׁמַע, וְאֵין כָּל חָדָשׁ תַּחַת הַשֶּׁמֶשׁ. וּתְא חֲזֵי אפי׳ בְּרִיָּין וְקִסְטוֹרִין, דַּעֲבַד קוּדְשָׁא בְּרִיךְ הוּא תַּחַת הַשֶּׁמֶשׁ, לָא יָכְלִין לְמַלָּלָא כָּל מִלִּין דְּעַלְמָא, וְעֵינָא לָא יָכִיל. לְמִשְׁלַט וּלְמֶחֱמֵי, וְאוּדְנָא לְמִשְׁמַע. וּבְגִין כָּךְ שְׁלֹמֹה דַּהֲוָה יָדַע כָּל מִלָּה, הֲוָה אָמַר דָּא.

50. Rabbi Chiya said: It is so. A man's speech cannot utter, nor the eyes see and the ears hear "and there is nothing new under the sun" (Kohelet 1:9). Come and behold: Even the ghosts and spirits of the Holy One, blessed be He, formed under the sun cannot say all that there is in the world, nor can the eye see or the ear hear. Solomon, who knew everything, therefore said this.

51. Come and behold: All actions in the world depend on many chieftains, FOR THERE IS NOT ONE HERB BELOW THAT HAS NOT A CHIEF OVER IT, WHO COMMANDS, "GROW." Yet all the people in the world do not know or care about THEIR ROOTS OR why they are in the world. For even King Solomon, who was wiser than any other man, could not grasp them.

51. וְתָא חֲזֵי, כָּל עוֹבָדִין דְּעַלְמָא, בְּכַמָּה קַסְטְרִין תַּלְיָין, וְכָל בְּנֵי עַלְמָא לָא יָדְעִין, וְלָא מַשְׁגִּיחִין עַל מַה קָיְימֵי בְּעַלְמָא, וַאֲפִילוּ שְׁלֹמֹה מַלְכָּא, דַּהֲוָה חֲכִמִים מִכָּל בְּנֵי עַלְמָא, לָא יָכֵיל לְקָיְימָא בֵּהוֹ.

52. He opened the discussion by quoting: "He has made every thing beautiful in its time: also He has set the world in their heart, so that no man can find out the work which the Elohim has made" (Kohelet 3:11): Come and behold: Happy are those who study the Torah and know how to observe with the spirit of wisdom. "He has made every thing beautiful in its time" REFERS TO all the works that the Holy One, blessed be He, performed in the world. Over every action in the world there is a grade in charge, either for good or for evil. THESE ARE THE 28 TIMES MENTIONED BY KOHELET, FOURTEEN FOR GOOD ON THE RIGHT IN THE SECRET OF THE SHECHINAH, AND FOURTEEN FOR EVIL ON THE LEFT, IN THE SECRET OF THE OTHER SIDE THAT PUNISHES MEN. From them, some grades go to the right and some to the left. When a man goes to the right, the deed he performs, the grade appointed over that RIGHT side, gives him help. If a man goes to the left and performs a certain deed, the chief of the LEFT side denounces him for that deed, conducts him to that side and leads him astray. Therefore when a man acts worthily, the chief of the right side helps him. The "in its time" referred to in the phrase, "beautiful in its time" tells us that the deed was properly connected to "its time," TO THE NUKVA CALLED TIME. THE SECRET OF THE FOURTEEN TIMES FOR GOOD IS THEIR BEING ON THE RIGHT. THROUGH THE PUNISHMENT OF THE FOURTEEN TIMES FOR EVIL, A MAN CHOOSES THE FOURTEEN TIMES ON THE RIGHT AND CLEAVES TO THE SHECHINAH. IT IS FOUND THEN, THAT HE DID EVERYTHING "BEAUTIFUL IN ITS TIME."

52. פְּתַח וַאֲמַר, אֶת הַכֹּל עָשָׂה יָפֶה בְּעִתּוֹ גַּם אֶת הָעוֹלָם, נָתַן בְּלִבָּם מִבְּלִי אֲשֶׁר לֹא יִמְצָא הָאָדָם אֶת הַמַּעֲשֶׂה אֲשֶׁר עָשָׂה הָאֱלֹקִים וגו׳. תָּא חֲזֵי, זַכָּאִין אִינּוּן דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא וְיָדְעֵי לְאִסְתַּכְּלָא בְּרוּחָא דְחָכְמְתָא. אֶת הַכֹּל עָשָׂה יָפֶה בְּעִתּוֹ, כָּל עוֹבָדִין דַּעֲבַד קוּדְשָׁא בְּרִיךְ הוּא בְּעַלְמָא, בְּכָל עוֹבָדָא וְעוֹבָדָא, אִית דַּרְגָּא מְמַנָּא עַל הַהוּא עוֹבָדָא בְּעַלְמָא, הֵן לְטַב הֵן לְבִישׁ. מִנְּהוֹן דַּרְגִּין לִימִינָא, וּמִנְּהוֹן דַּרְגִּין לִשְׂמָאלָא, אָזֵיל בַּר נָשׁ לִימִינָא, הַהוּא עוֹבָדָא דְּעָבֵיד, הַהוּא דַרְגָּא מְמַנָּא לְהַהוּא סִטְרָא, וְעָבֵיד לֵיהּ סִיּוּעָא, וְכַמָּה אִינּוּן דְּמְסַיְּיעֵי לֵיהּ. אָזַל בַּר נָשׁ לִשְׂמָאלָא, וְעָבֵיד עוֹבָדוֹי, הַהוּא עוֹבָדָא דְּעָבֵיד, מְמַנָּא אִיהוּ לְהַהוּא סִטְרָא, וְקָא מְקַטְרֵג לֵיהּ, וְאוֹבִיל לֵיהּ לְהַהוּא סִטְרָא, וְאַסְטֵי לֵיהּ. וּבְגִין כָּךְ, הַהוּא עוֹבָדָא דְּעָבֵיד בַּר נָשׁ כִּדְקָא חָזֵי, הַהוּא מְמַנָּא דִּסְטַר יְמִינָא, קָא מְסַיְּיעַ לֵיהּ, וְדָא הוּא בְּעִתּוֹ, יָפֶה בְּעִתּוֹ, דְּהַהוּא עוֹבָדָא מִתְקַשְּׁרָא בְּעִתּוֹ, כִּדְקָא חָזֵי לֵיהּ.

53. "...also He has set the world in their heart." This means that the world and all its actions are not bound to holiness but to the heart's desire when desire rises in man, WHICH IS THE SECRET OF THE VERSE, "KNOW THEREFORE THIS DAY, AND CONSIDER IT IN YOUR HEART" (DEVARIM 4:39). Happy are the righteous who draw BY THEIR HEART'S DESIRE good deeds that benefit them and the whole world, and who know how to be attached to the "time of peace" (Kohelet 3:8), THAT IS, TO THE TIME OF HIGH UNION CALLED PEACE. By the strength of charity that they give below, they cause the grade called all (lit. 'everything'), YESOD, to illuminate "in its time," THE NUKVA.

53. גַּם אֶת הָעוֹלָם נָתַן בְּלִבָּם. כָּל עַלְמָא, וְכָל עוֹבָדוֹי דְּעַלְמָא, לָאו אִינּוּן אֶלָּא בִּרְעוּתָא דְּלִבָּא, כַּד סָלֵיק בִּרְעוּתָא דְּבַר נָשׁ. זַכָּאִין אִנּוּן צַדִּיקַיָּא דְּאַמְשִׁיכוּ עוֹבָדִין טָבִין, לְאוֹטָבָא לוֹן, וּלְכָל עַלְמָא, וְאִינּוּן יָדְעִין לְאִתְדַּבְּקָא בְּעֵת שָׁלוֹם, וּבְחֵילָא דִּצְדָקָה דְּעָבְדִין לְתַתָּא, אִינּוּן מְשַׁכִּין לְהַהוּא דַרְגָּא דְּאִקְרֵי כָּל, לְאַנְהָרָא בְּעִתּוֹ.

54. Woe to the wicked who do not know the time, NAMELY THE TIME OF PEACE, for the action and do not pay attention, so that they perform their actions for the sake of needed improvement in the world and correct the deed in its appropriate grade. THIS MEANS THAT THEY DO NOT ELEVATE THE MAYIN NUKVIN (FEMALE WATERS) BY THEIR WORKS TO SUPERNAL UNION, WHICH IS THE SECRET OF "TIME OF PEACE." They do not do so, because they do not know this.

54. וַוי לוֹן לְחַיָּיבַיָּא, דְּלָא יָדְעִין עֵת דְּהַהוּא עוֹבָדָא, וְלָא מַשְׁגִּיחִין לְמֶעְבַּד עוֹבְדֵיהוֹן בְּעַלְמָא עַל תִּקּוּנָא דְּאִצְטְרִיךְ לֵיהּ לְעַלְמָא, וּלְאַתְקָנָא עוֹבָדָא בְּהַהוּא דַרְגָּא דְּאִתְחֲזֵי לֵיהּ, מַאי טַעְמָא, בְּגִין דְּלָא יָדְעִין.

55. וְעַל דָּא אִתְיְיהֵב כֹּלָּא בִּרְעוּתְהוֹן דִּבְנֵי נָשָׁא, דִּכְתִיב מִבְּלִי אֲשֶׁר לֹא יִמְצָא הָאָדָם אֶת הַמַּעֲשֶׂה אֲשֶׁר עָשָׂה הָאֱלֹקִים מֵרֹאשׁ וְעַד סוֹף, וּבְגִין כָּךְ דְּאִינּוּן עוֹבְדִין לָא אִתְעֲבִידוּ לְאַתְקָנָא בְּדַרְגֵיְיהוּ כִּדְקָחָזֵי, דְּיִתְכְּלִיל עוֹבְדָא דָא בְּדַרְגָּא דָא, כֹּלָּא כְּתִקּוּנָא אֶלָּא כְּפוּם רְעוּתָא דְּבַר נָשׁ, מַה כְּתִיב בַּתְרֵיהּ יָדַעְתִּי כִּי אֵין טוֹב בָּם כִּי אִם לִשְׂמוֹחַ וְלַעֲשׂוֹת טוֹב בְּחַיָּיו. יָדַעְתִּי כִּי אֵין טוֹב בָּם, בְּאִינּוּן עוֹבְדִין, דְּלָא אִתְעֲבִידוּ כִּדְקָא יָאוֹת, כִּי אִם לִשְׂמוֹחַ, בְּכָל מַה דְּיֵיתֵי עֲלוֹי, וּלְמֵיהַב הוֹדָאָה לְקוּדְשָׁא בְּרִיךְ הוּא, וְלַעֲשׂוֹת טוֹב בְּחַיָּיו, דְּהָא אִי הַהוּא עוֹבְדָא גָּרִים לֵיהּ בִּישָׁא, בְּגִין הַהוּא דַרְגָּא דְקָא מְמַנָּא עֲלוֹי, אִית לֵיהּ לְמֶחֱדֵי בֵּיהּ, וּלְאוֹדָאָה עֲלֵיהּ, דְּאִיהוּ גָּרִים לֵיהּ לְנַפְשֵׁיהּ, וְאִיהוּ אָזֵיל בְּלָא יְדִיעָא, כְּצִיפֳּרָא דָא בְּגוֹ קוֹסְטִירָא.

55. Therefore everything is given to man's desire, as it is written: "so that no man can find out the work which the Elohim has made from the beginning to the end." Because these deeds were not performed with the intention of correcting them according to their appropriate grades, that is, to include the deeds in their CORRESPONDING grade, they are accomplished according to man's desire, IN STUBBORNNESS. Of this, it is written: "I know that there is nothing good in them, but to rejoice, and to do good in his life" (Kohelet 3:12). "I know there is nothing good in them"-in the deeds that are not properly performed WITH THE PURPOSE OF CORRECTING-"but to rejoice" at whatever comes upon him, EITHER GOOD OR BAD, to thank the Holy One, blessed be He, "and to do good in his life." HE ASKS: WHY SHOULD HE REJOICE AT EVIL? HE ANSWERS, If the deed brought evil consequences because of the grade appointed over it ON THE LEFT SIDE, he should rejoice and be thankful FOR THE EVIL HE DESERVED, for he himself caused all this by going without knowledge as a bird falling into a snare. NOW THAT HE OBTAINED KNOWLEDGE BECAUSE OF THE PUNISHMENT, HE WOULD KNOW "TO DO GOOD IN HIS LIFE." ONE SHOULD, THEREFORE, REJOICE AND BE THANKFUL FOR PUNISHMENT.

56. וְכָל דָּא מִנָּלָן, דִּכְתִיב כִּי גַם לֹא יֵדַע הָאָדָם אֶת עִתּוֹ, כַּדָּגִים הַנֶּאֱחָזִים בִּמְצוֹדָה רָעָה וְכַצִּפֳּרִים הָאֲחוּזוֹת בַּפָּח כָּהֵם יוּקָשִׁים בְּנֵי הָאָדָם לְעֵת רָעָה כְּשֶׁתִּפּוֹל עֲלֵיהֶם פִּתְאוֹם. כִּי גַם לֹא יֵדַע הָאָדָם אֶת עִתּוֹ. מַאי עִתּוֹ, עִתּוֹ דְּהַהוּא עוֹבְדָא דְקָא עָבִיד, כְּמָה דְּאַתְּ אָמַר, אֶת הַכֹּל עָשָׂה יָפֶה בְּעִתּוֹ, וּבְגִין כָּךְ אִינּוּן כַּצִּפֳּרִים הָאֲחוּזוֹת בַּפָּח. וּבְגִין כָּךְ זַכָּאִין אִינּוּן דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, וְיָדְעֵי אוֹרְחוֹי וּשְׁבִילוֹי דְּאוֹרַיְיתָא דְּמַלְכָּא עִלָּאָה, לְמֵיהַךְ בָּהּ בְּאֹרַח קְשׁוֹט.

56. HE ASKS: how do we know THAT A MAN IS WITHOUT KNOWLEDGE? HE ANSWERS, From the verse, "For man also knows not his time: like the fishes that are taken in an evil net, and like the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falls suddenly upon them" (Kohelet 9:12). HE ASKS: What is the time in "For man also knows not his time?" HE REPLIES: "his time" of the deed he has done, as it is written: "He has made every thing beautiful in its time." He is therefore "like the birds that are caught in the snare." Happy then are those who are occupied in the study of the Torah, who know the ways and roads of the Torah of the most High King, because they can walk in it on the path of truth.

57. וְתָא חֲזֵי, לְעוֹלָם אַל יִפְתַּח בַּר נָשׁ פּוּמֵיהּ לְבִישׁ, דְּאִיהוּ לָא יָדַע מַאן נָטֵיל הַהִיא מִלָּה, וְכַד לָא יָדַע בַּר נָשׁ אִתְכְּשַׁל בָּהּ, וְצַדִּיקַיָּא כַּד פָּתְחֵי פּוּמַיְיהוּ כֻּלְּהוּ שְׁלָם. תָּא חֲזֵי, יוֹסֵף כַּד שָׁרָא לְמַלָּלָא לְפַרְעֹה, מַה כְּתִיב, אֱלֹהִים יַעֲנֶה אֶת שְׁלוֹם פַּרְעֹה. אֲמַר רִבִּי יְהוּדָה, הָא אִתְּמַר, דְּקוּדְשָׁא בְּרִיךְ הוּא חָס עַל שְׁלָמָא דְּמַלְכוּתָא, כד״א וַיְצַוֵּם אֶל בְּנֵי יִשְׂרָאֵל וְאֶל פַּרְעֹה מֶלֶךְ מִצְרַיִם וְאוֹקְמוּהָ.

57. Come and behold: A man should never open his mouth to speak evil, for he knows not who receives his word, and when a man does not know, he may stumble. When the righteous open their mouths, they do so peacefully. When Yosef addressed Pharaoh, he first said, "Elohim shall give Pharaoh an answer of peace." Rabbi Yehuda said: We have learned that the Holy One, blessed be He, cares for the peace of the kingdom, as it is written: "and He gave them a charge to the children of Yisrael, and to Pharaoh the king of Egypt" (Shemot 6:13). AND THEY EXPLAINED IT, MEANING TO GIVE HONOR TO PHARAOH.

5. "Since Elohim has shown you all this"
Here the Zohar speculates on the hidden meaning of Yosef's successful interpretation of Pharaoh's dream, and the resulting prosperity for both himself and the people of Israel. The rabbis compare Yosef's experience to that of Daniel in Babylon. They proceed to describe Yosef's work as Pharaoh's Minister of Agriculture and Minister of Finance, and praise his wisdom and discretion in both posts. An interesting passage concerns God's ability to create demand in order to benefit those who are able to supply.
The Relevance of this Passage
A reading of this section helps us to recognize the links between causes and effects, and to govern our actions accordingly. In this way, when life makes demands on us, we can know they are only for our benefit.

58. Rabbi Chiya said: Pharaoh wished to test Yosef and therefore mixed THE WORDS OF his dream, but Yosef, who recognized the grades ALLUDED TO IN THE DREAM, looked into each matter and said: You have seen it this way and ARRANGED everything in a proper manner.

58. רִבִּי חִיָּיא אָמַר, פַּרְעֹה בָּעָא לְנַסָּאָה לֵיהּ לְיוֹסֵף, וְאַחְלַף לֵיהּ חֶלְמָא, וְיוֹסֵף בְּגִין דַּהֲוָה יָדַע דַּרְגִּין, אִסְתַּכַּל בְּכָל מִלָּה וּמִלָּה, וַאֲמַר כָּךְ חֲמֵיתָא, כָּל מִלָּה וּמִלָּה כִּדְקָא חָזֵי.

59. It is written: "And Pharaoh said to Yosef, 'Since Elohim has shown you all this, there is none so discreet and wise as you are.'" The phrase, "since Elohim has shown you" MEANS because you were there when I had this dream. Therefore, he said "all this", because you knew the dream and its interpretation.

59. הה"ד, וַיֹּאמֶר פַּרְעֹה אֶל יוֹסֵף אַחֲרֵי הוֹדִיעַ אֱלֹהִים אוֹתְךָ אֶת כָּל זֹאת אֵין נָבוֹן וְחָכָם כָּמוֹךָ. אַחֲרֵי הוֹדִיעַ אֱלֹהִים, אַחֲרֵי הֲוֵיתָ בְּהַהִיא שַׁעְתָּא דַּחֲלָמִית חֶלְמָא, תַּמָּן הֲוֵיתָ שְׁכִיחַ. וּבְגִין כָּךְ אֲמַר אֶת כָּל זֹאת יָדַעְתָּ חֶלְמָא הֵיךְ הֲוָה וְיָדַעְתָּ פִּשְׁרֵיהּ.

60. Rabbi Yitzchak said: If this be so, then Yosef told everything-the dream and its interpretation-just like Daniel, who told the dream and its interpretation. He said to him, There is no resemblance between the cases. Yosef looked into the words of Pharaoh, who told THE CONTENT OF HIS DREAM through certain grades, and saw he was mistaken BECAUSE HE TOLD IT NOT ACCORDING TO THE ORDER THAT PREVAILS IN THE GRADES OF THAT DREAM. He said to Pharaoh, You have not seen it this way but rather that way, for the grades have a particular order. Daniel, on the other hand, did not derive anything from Nevuchadnetzar, but rather told him everything, the dream and its interpretation.

60. אָמַר רִבִּי יִצְחָק, אִי הָכִי יוֹסֵף אֲמַר כֹּלָּא, חֶלְמָא וּפִשְׁרָא, כְּדָנִיֵּאל דַּאֲמַר חֶלְמָא וּפִשְׁרֵיהּ. אָמַר לוֹ לָאו הַאי כְּהַאי, יוֹסֵף אִסְתַּכַּל מִגּוֹ מִלּוֹלָא דְּפַרְעֹה, דַּהֲוָה אָמַר בְּדַרְגִּין יְדִיעָן, וְחָמָא לֵיהּ דְּקָא טָעֶה, וְאָמַר לוֹ לָאו הָכֵי, אֶלָּא הָכֵי הוּא, בְּגִין דְּדַרְגִּין כְּסִדְרָן אִתְיָין. אֲבָל דָּנִיֵּאל, לָא אִסְתַּכַּל מִגּוֹ מִלּוֹלָא דִּנְבוּכַדְנֶצַּר כְּלוּם. וְכֹלָּא קָאֲמַר לֵיהּ חֶלְמָא וּפִשְׁרֵיהּ.

61. In relation to Daniel, the verse says: "Then was the secret revealed to Daniel in a night vision" (Daniel 2:19). HE ASKS: What is the "night vision?" HE REPLIES: It is Gavriel, who is a vision, a vision from a vision.

61. מַה כְּתִיב בְּדָנִיֵּאל, אֲדַיִן לְדָנִיֵּאל בְּחֶזְוָא דִי לֵילְיָא רָזָא גְּלִי. בְּחֶזְוָא דִי לֵילְיָא, מַאן חֶזְוָא דִי לֵילְיָא, דָּא גַּבְרִיאֵל, דְּאִיהוּ חֶזְוָא חֵיזוּ מִן חֵיזוּ.

62. Come and behold: It is written, "and behold the glory of the Elohim of Yisrael came from the way of the east: and His voice was like the sound of many waters: and the earth shone with His glory" (Yechezkel 43:2). This is followed by: "And the appearance of the earth shone with His glory. And the appearance of the vision which I saw was like the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river K'var, and I fell upon my face" (Yechezkel 43:3). All the visions MENTIONED IN THE VERSE correspond to six grades. The vision of a vision, GAVRIEL, has a mirror that reflects the upper hues. Thus, THE SIX MIRRORS OF THE NUKVA reflected in this mirror, GAVRIEL. There are visions upon visions; every vision is on top of another and all within certain grades-CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD-where they have dominion by the name of "night vision." All the dreams in the world are interpreted through them. They resemble those above them, THE SIX VISIONS OF THE NUKVA.

62. תָּא חֲזֵי, מַה כְּתִיב וְהִנֵּה כְּבוֹד אֱלֹקֵי יִשְׂרָאֵל בָּא מִדֶּרֶךְ הַקֶּדֶם וְקוֹלוֹ כְּקוֹל מַיִם רַבִּים. וְהָאָרֶץ הֵאִירָה מִכְּבוֹדוֹ, מַה כְּתִיב בַּתְרֵיהּ, וּכְמַרְאֵה הַמַּרְאָה אֲשֶׁר רָאִיתִי בְּבֹאִי לְשַׁחֵת אֶת הָעִיר וּמַרְאוֹת כַּמַּרְאֶה אֲשֶׁר רָאִיתִי עַל נְהַר כְּבָר וָאֶפֹּל עַל פָּנָי. כָּל אִלֵּין מַרְאוֹת, אִינוּן שִׁית, דְּאִינוּן מַרְאוֹת, וְחֵיזוּ דְּחֶזְוָא, חֵיזוּ אִית לֵיהּ, לְאִתְחַזָּאָה בֵּיהּ גְּוָונִין דִּלְעֵילָא, וְאִתְחַזּוּן בְּהַהוּא חֵיזוּ, וְאִית חֵיזוּ לְחֵיזוּ, וְחֵיזוּ לְחֵיזוּ, דָּא עַל דָּא, וְכֻלְּהוּ קַיְימִין בְּדַרְגִּין יְדִיעָן וְשָׁלְטֵי, וְאִקְרוּן חֵיזוּ דְּלֵילְיָא, וּבְהוֹ מִתְפָּרְשִׁין כָּל חֶלְמִין דְּעַלְמָא, וְאִלֵּין אִינוּן כְּגַוְונָא דִּלְעֵילָא, עֲלַיְיהוּ.

63. To Daniel, though "the secret revealed...in a night vision," he did not find it himself. Once the secret had been revealed, one of the grades of the "night vision" told him of the dream and its interpretation. But Yosef, from the words of Pharaoh, beheld the high grades TO WHICH THE DREAM ALLUDED, and revealed ITS INTERPRETATION TO PHARAOH.

63. וּבְגִין כָּךְ, דָּנִיֵּאל בְּחֶזְוָא דִלֵילְיָא רָזָא גְּלִי. אִתְגְּלִי לָא כְּתִיב, אֶלָּא רָזָא גְּלִי, חַד מֵאִלֵּין דַּרְגִּין, גַּלֵּי לֵיהּ הַהוּא חֶלְמָא וּפִשְׁרֵיהּ. אֲבָל יוֹסֵף, מִגּוֹ מִלּוֹי דְּפַרְעֹה, אִסְתַּכַּל בְּדַרְגִּין עִלָּאִין וְקָאֲמַר.

64. PHARAOH, therefore, gave him command over the whole land of Egypt, because the Holy One, blessed be He, gave Yosef from His own. Because his mouth did not kiss transgression, it is said: "according to your mouth shall my people be ruled." Because his hand did not come near sinning, it is written: "and put it on Yosef's hand." Because the neck did not approach sin, it is written: "and put a gold chain about his neck." Because the body did not get nigh sin, it is written: "arrayed him in garments of fine linen." Because the foot did not ride to transgression, it is written: "he made him to ride in the second chariot which he had." Because his mind did not harbor SINFUL thought, he was called "discreet and wise" and because his heart did not reflect UPON SIN, "they cried before him Avrech (lit. 'bow the knee')." He received what was properly his.

64. וּבְגִין כָּךְ פַּקְדֵיהּ עַל כָּל אַרְעָא דְּמִצְרַיִם, בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא, מִדִּילֵיהּ דְּיוֹסֵף קָא יָהֵיב לֵיהּ, פּוּמָא דְּלָא נָשַׁק לַעֲבֵירָה, כְּתִיב וְעַל פִּיךָ יִשַּׁק כָּל עַמִּי. יָדָא דְּלָא קָרֵיב לַעֲבֵירָה, כְּתִיב וַיִּתֵּן אוֹתָהּ עַל יַד יוֹסֵף. צַוָּאר דְּלָא קָרֵיב לַעֲבֵירָה, כְּתִיב וַיָּשֶׂם רְבִיד הַזָּהָב עַל צַוָּארוֹ. גּוּפָא דְּלָא קָרֵיב לַעֲבֵירָה, וַיַּלְבֵּשׁ אֹתוֹ בִּגְדֵי שֵׁשׁ. רֶגֶל דְּלָא רָכֵיב לַעֲבֵירָה, כְּתִיב וַיַּרְכֵּב אֹתוֹ בְּמִרְכֶּבֶת הַמִּשְׁנֶה אֲשֶׁר לוֹ. הַמַּחֲשָׁבָה דְּלָא חָשַׁב, נִקְרָא נָבוֹן וְחָכָם. לֵב שֶׁלֹּא הִרְהֵר, וַיִּקְרְאוּ לְפָנָיו אַבְרֵךְ. וְכֹלָּא מִדִּילֵיהּ נָטַל.

65. It is written, "And Yosef went out from the presence of Pharaoh and went through all the land of Egypt." Rabbi Chizkiyah asks: Why did he go through all the land of Egypt? HE ANSWERS, He did so to establish his rule OVER THEM, by their crying before him AVRECH. Another reason was to gather grain from every district. Rabbi Elazar said: Yosef gathered the grain of every district, "THE FOOD OF THE FIELD, WHICH WAS ROUND ABOUT EVERY CITY, LAID HE UP WITHIN IT," AND NOT IN ANOTHER PLACE so it would not rot, FOR IT IS THE NATURE OF A PLACE TO PRESERVE ITS FRUIT.

65. מַה כְּתִיב, וַיֵּצֵא יוֹסֵף מִלִּפְנֵי פַרְעֹה וַיַּעֲבֹר בְּכָל אֶרֶץ מִצְרָיִם. אָמַר רִבִּי חִזְקִיָּה, מַאי טַעְמָא וַיַּעֲבוֹר בְּכָל אֶרֶץ מִצְרַיִם. בְּגִין לְשַׁלְטָאָה, דְּמַכְרְזֵי קַמֵּי הָכֵי, וּבְגִין לְמִכְנַשׁ עִבּוּרָא, בְּכָל אֲתַר וַאֲתַר. רִבִּי אֶלְעָזָר אָמַר, כְּנַשׁ יוֹסֵף עִיבּוּר, בְּכָל אֲתַר, בְּגִין דְּלָא יִתְרַקַּב.

66. Rabbi Shimon said: The Holy One, blessed be He, created everything in such a manner AS TO BENEFIT YISRAEL. This He did because He wanted to fulfill His promise. Come and behold: First He supplied the world with its needs, and then He put man in it and gave him sustenance.

66. אָמַר רִבִּי שִׁמְעוֹן, כָּל מַה דַּעֲבַד קוּדְשָׁא בְּרִיךְ הוּא, כֹּלָּא אִיהוּ לְגַלְגָּלָא גִּלְגּוּלִין, בְּגִין דְּבָעֵי לְקַיֵּימָא קִיּוּמָא. תָּא חֲזֵי, כַּד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא עַלְמָא, אַיְיתֵי כָּל מַה דְּאִצְטְרִיךְ עַלְמָא בְּקַדְמֵיתָא, וּלְבָתַר אַיְיתֵי לֵיהּ לְבַר נָשׁ לְעַלְמָא, וְאַשְׁכַּח מְזוֹנָא.

67. Similarly, the Holy One, blessed be He, said to Avraham, "Know surely that your seed shall be a stranger in a land that is not theirs... and afterwards shall they come out with great substance" (Beresheet 15:13-14). When Yosef arrived in Egypt, there was no great substance in it. TO CORRECT THIS, THE HOLY ONE, BLESSED BE HE, brought famine upon the world. People then brought silver and gold to Egypt until the land of Egypt was filled with silver and gold. After great substance was acquired, He brought Ya'akov to Egypt.

67. כְּגַוְונָא דָא, קוּדְשָׁא בְּרִיךְ הוּא אָמַר לְאַבְרָהָם, יָדוֹעַ תֵּדַע כִּי גֵר יִהְיֶה זַרְעֲךָ בְּאֶרֶץ לֹא לָהֶם וגו׳, וְאַחֲרֵי כֵן יֵצְאוּ בִּרְכוּשׁ גָּדוֹל, כַּד אָתָא יוֹסֵף לְאַרְעָא דְּמִצְרַיִם, לָא אִשְׁתְּכַח בָּהּ רְכוּשׁ גָּדוֹל, גִּלְגֵּל גִּלְגּוּלִין, וְאַיְיתֵי כַּסְפָּא עַל עַלְמָא, וְכָל עַלְמָא הֲווֹ מַיְיתִין כַּסְפָּא וְדַהֲבָא לְמִצְרַיִם, וְאִתְמְלֵי כָּל אַרְעָא דְּמִצְרַיִם כַּסְפָּא וְדַהֲבָא. לְבָתַר דְּאִתְתַּקַּן כֹּלָּא רְכוּשׁ גָּדוֹל, אַיְיתֵי יַעֲקֹב לְמִצְרַיִם.

68. These are the ways of the Holy One, blessed be he: He first creates the medicine and then inflicts the wound. First He brought great substance TO EGYPT, and then He brought them into exile. He arranged matters and brought famine upon the whole world so that people would bring silver and gold from all over the world into Egypt.

68. דְּהָכֵי אָרְחֵי דְּקוּדְשָׁא בְּרִיךְ הוּא, בְּקַדְמֵיתָא בָּארֵי אַסְוָותָא, וּלְבָתַר מָחֵי, כָּךְ בְּקַדְמֵיתָא אַתְקִין רְכוּשׁ גָּדוֹל, וּלְבָתַר אַיְיתֵי לוֹן לְגָלוּתָא, וְע״ד גִּלְגֵּל גִּלְגּוּלִין, וְאַיְיתֵי כַּסְפָּא עַל כָּל עַלְמָא, בְּגִין דְּלֵיהֲוֵי מַיְיתִין כַּסְפָּא וְדַהֲבָא כָּל עַלְמָא לְמִצְרַיִם.

69. תָּא חֲזֵי, בְּגִין יוֹסֵף דְּאִיהוּ צַדִּיק, אִיהִי גָּרִים עוֹתְרָא כַּסְפָּא וְדַהֲבָא, לְנַטְלָא יִשְׂרָאֵל, כְּדִכְתִיב וַיּוֹצִיאֵם בְּכֶסֶף וְזָהָב וְאֵין בִּשְׁבָטָיו כּוֹשֵׁל. וּמִן יְדָא דְּצַדִּיק אָתָא דָא לְיִשְׂרָאֵל, וְכֹלָּא לְמִזְכֵּי לוֹן לְעָלְמָא דְאָתֵי.

69. Come and behold: For the sake of the righteous Yosef, he caused Yisrael to obtain riches-silver and gold-as it is written, "He brought them forth also with silver and gold: and there was not one who stumbled among their tribes" (Tehilim 105:37). This came upon Yisrael by the hand of a righteous man, all in order to make them merit the world to come.

70. פְּתַח וַאֲמַר רְאֵה חַיִּים עִם אִשָּׁה אֲשֶׁר אָהַבְתָּ וגו׳. תָּא חֲזֵי, הַאי קְרָא בְּרָזָא עִלָּאָה אִיהוּ, וְאוֹקְמוּהָ. רְאֵה חַיִּים: אִלֵּין חַיִּין דְּעָלְמָא דְאָתֵי, דְּזַכָּאָה הוּא בַּר נָשׁ דְּזָכֵי בֵּיהּ כִּדְקָא יָאוֹת.

70. He opened the discussion with the verse: "Live joyfully with the wife whom you love" (Kohelet. 9:9). Come and behold: This verse is explained according to a supernal secret; thus, "live joyfully (lit. 'see a life')" alludes to life in the world to come, for happy is he who merits it as he should.

71. עִם אִשָּׁה אֲשֶׁר אָהַבְתָּ: דָּא כְּנֶסֶת יִשְׂרָאֵל, בְּגִין דְּבָהּ כְּתִיב אַהֲבָה, דִּכְתִיב וְאַהֲבַת עוֹלָם אֲהַבְתִּיךָ, אֵימָתַי. בְּשַׁעְתָּא דְּסִטְרָא דִימִינָא אָחִיד בָּהּ, דִּכְתִיב עַל כֵּן מְשַׁכְתִּיךָ חָסֶד.

71. The phrase, "with the wife whom you love," refers to the congregation of Yisrael, which is referred to with love in, "I have loved you with an everlasting love" (Yirmeyah 31:3). When is that? At the time the right side takes hold of it, as it is written: "Therefore with Chesed have I drawn you" (Ibid.), CHESED BEING THE RIGHT SIDE.

72. כָּל יְמֵי חַיֵּי הֶבְלֶךָ, בְּגִין דְּאִיהִי אִתְקַשְּׁרַת בַּחַיִּים, וְאִיהִי עוֹלָם דְּחַיִּין שָׁרְיָין בֵּיהּ. דְּהָא עָלְמָא דָא, לָא שַׁרְיָין בֵּיהּ חַיִּים, בְּגִין דְּאִינּוּן תַּחַת הַשֶּׁמֶשׁ, וְלָא מָטְאוֹ הָכָא אִינּוּן נְהוֹרִין דְּהַהוּא שִׁמְשָׁא, וְאִסְתַּלָּקוּ מֵעָלְמָא, מִיּוֹמָא דְּאִתְחָרֵיב בֵּי מַקְדְּשָׁא, דִּכְתִיב וְחָשַׁךְ הַשֶּׁמֶשׁ בְּצֵאתוֹ וגו׳. מַאי וְחָשַׁךְ הַשֶּׁמֶשׁ, דְּסָלִיק נְהוֹרֵיהּ, וְלָא נָהִיר, כד״א הַצַּדִּיק אָבַד וגו׳.

72. The verse continues with "all the days of the life of your vanity." This is because she, THE NUKVA, CALLED THE CONGREGATION OF YISRAEL WHEN IN GREATNESS, is attached to life, NAMELY TO BINAH CALLED LIFE, which is a world full of life. For the other world, THE NUKVA, is without life, being beneath the sun, ZEIR ANPIN. THUS, IT IS CALLED "LIFE OF VANITY." But the rays of the sun do not reach this world; they have been gone from this world since the day the Temple was destroyed, as it is written, "the sun shall be darkened in his going forth" (Yeshayah 13:10). Its light has gone up and does not shine below, as it is written: "The righteous perishes..." (Yeshayah 57:1). THIS REFERS TO THE YESOD OF ZEIR ANPIN, WHICH POURS PLENTY DOWN INTO THIS WORLD, THE NUKVA. THERE IS NEED, THEREFORE, TO DRAW LIFE TO HER FROM BINAH.

73. כִּי הוּא חֶלְקֶךָ בַּחַיִּים, דָּא הוּא שִׁמְשָׁא בְּסִיהֲרָא, וּבְעִינָן לְמֵיעַל סִיהֲרָא בְּשִׁמְשָׁא וְשִׁמְשָׁא בְּסִיהֲרָא, דְּלָא לְאַפְרָשָׁא לוֹן, וְדָא הוּא חוּלְקָא דְּבַר נָשׁ, לְמֵיעַל בְּהוֹ לְעָלְמָא דְאָתֵי.

73. The verse concludes with: "for that is your portion in life" (Kohelet 9:9), MEANING THE UNION BETWEEN the sun, ZEIR ANPIN, and the moon, THE NUKVA. THE NUKVA IS CALLED PORTION AND THE LIGHT OF THE SUN, LIFE. The sun should come into the moon and the moon into the sun, and they must not be separated. It is a man's responsibility TO EFFECT BY HIS ACTIONS THE SUPERNAL UNION, to come to them in the world to come.

74. מַה כְּתִיב בַּתְרֵיהּ, כָּל אֲשֶׁר תִּמְצָא יָדְךָ לַעֲשׂוֹת בְּכֹחֲךָ עֲשֵׂה כִּי אֵין מַעֲשֶׂה וְחֶשְׁבּוֹן וְדַעַת וְחָכְמָה בַּשְּׁאוֹל אֲשֶׁר אַתָּה הוֹלֵךְ שָׁמָּה, הַאי קְרָא אִית לְאִסְתַּכְּלָא בֵּיהּ, כָּל אֲשֶׁר תִּמְצָא יָדְךָ לַעֲשׂוֹת, וְכִי הוּתְּרָה רְצוּעָה, לְמֶעְבַּד בַּר נָשׁ כָּל מַה דְּיָכִיל. אֶלָּא, לַעֲשׂוֹת בְּכֹחֲךָ כְּתִיב, מַאי בְּכֹחֲךָ. דָּא נִשְׁמָתֵיהּ דְּבַר נָשׁ, דְּאִיהִי חֵילָא דְּבַר נָשׁ, לְמִזְכֵּי בָּהּ לְעָלְמָא דֵּין, וּלְעָלְמָא דְאָתֵי.

74. The verse is followed by the words, "Whatever your hand finds to do, do it with your strength, for there is no work, nor device, nor knowledge, nor wisdom, in Sh'ol, where you go" (Kohelet 9:10). We have to study the verse, which reads: "Whatever your hand finds to do." Is there no longer any fear of punishment? Can a man do whatever he wishes and is able to do? HE ANSWERED, It is written: "Do it with your strength." Your strength is man's soul, which gives him strength to merit this world and the world to come.

75. דָּבָר אַחֵר בְּכֹחֲךָ: דָּא הִיא אִשָּׁה דְקָאֲמַרְן, דְּאִיהִי חֵילָא לְאִתְתַּקְפָא בָּהּ, בְּעַלְמָא דֵּין, וּבְעַלְמָא דְאָתֵי, וּבְעֵי בַּר נָשׁ לְמִזְכֵּי בָּהּ בְּהַאי עַלְמָא, בְּהַאי חֵילָא, בְּגִין דְּיִתְתַּקַּף בָּהּ בְּהַהוּא עַלְמָא.

75. Another explanation is that "your strength" is the wife we mentioned, THE CONGREGATION OF YISRAEL, who is a source of strength in this world and the world to come. A man should merit this world by means of that strength, so he will be able to draw strength from it in the world to come.

76. מַאי טַעְמָא. בְּגִין דִּלְבָתַר דְּיִפּוֹק בַּר נָשׁ מֵהַאי עַלְמָא, לֵית בֵּיהּ חֵילָא לְמֶעְבַּד מִדֵּי, וְלוֹמַר הַשְׁתָּא מִכָּאן וּלְהָלְאָה אַעֲבִיד עוֹבָדִין טָבִין, דְּוַדַּאי אֵין מַעֲשֶׂה וְחֶשְׁבּוֹן וְדַעַת וְחָכְמָה בַּשְּׁאוֹל אֲשֶׁר וגו׳. אִי לָא זָכֵי בַּר נָשׁ בְּהַאי עַלְמָא, לָא יִזְכֵּי בֵּיהּ לְבָתַר בְּהַהוּא עַלְמָא, וְאוֹקְמוּהָ מַאן דְּלָא אַתְקִין זָוִדִין לְמֵיהַךְ מֵהַאי עַלְמָא, לָא יֵיכוֹל בְּהַהוּא עַלְמָא, וְאִית עוֹבָדִין טָבִין דְּעָבִיד בַּר נָשׁ בְּהַאי עַלְמָא, דְּיֵיכוֹל מִנַּיְיהוּ הָכָא, וְכֹלָּא אִשְׁתְּאַר לְעַלְמָא דְאָתֵי, וּלְאִתְזָנָא מִנַּיְיהוּ.

76. Why DO WE HAVE TO STRENGTHEN OURSELVES WITH GOOD DEEDS IN THIS WORLD? Because after a man leaves this world, he has no more power to do anything. He cannot say, from now on I will perform good deeds. Assuredly, this is true "for there is no work, nor device, nor knowledge, nor wisdom, in Sh'ol" and if a man does not acquire merit in this world he will not do so in the world to come. It has been explained that "he who has not laid up provisions for the journey from this world will have nothing to eat in the other world." There are some good deeds a man does in this world, whose fruit he may enjoy here in this world, but the main reward is sustenance in the world to come.

77. תָּא חֲזֵי, יוֹסֵף זָכָה בְּהַאי עַלְמָא, וְזָכָה בְּעַלְמָא דְאָתֵי, בְּגִין דְּבָעָא לְאִתְאַחֲדָא בְּאִשָּׁה יִרְאַת יי׳, כד״א וְחָטָאתִי לֵאלֹהִים, וּבְגִין כָּךְ זָכָה לְמִשְׁלַט בְּהַאי עַלְמָא, וְזָכָה לוֹן לְיִשְׂרָאֵל.

77. Come and behold: Yosef merited this world and merited the world to come, because he wished to be united with a wife who feared Hashem, THE NUKVA, THE SECRET OF THIS WORLD, as it is written, "and sin against Elohim" (Beresheet 39:9), THE NUKVA CALLED ELOHIM. He, therefore, deserved to be ruler over this world and to cause Yisrael to acquire merit.

78. מַה כְּתִיב וַיִּלְקֹט יוֹסֵף אֶת כָּל הַכֶּסֶף, וְהָכֵי אִתְחֲזֵי, דְּהָא הַהוּא נָהָר דְּנָגִיד וְנָפִיק, אִיהוּ לָקֵיט כֹּלָּא, וְכָל עוֹתְרָא בֵּיהּ קָיְימָא. וְדָא הִיא רָזָא דִכְתִיב, וַיִּתֵּן אֹתָם אֱלֹהִים בִּרְקִיעַ הַשָּׁמַיִם, וְכֹלָּא אִיהוּ כִּדְקָא יָאוֹת, וַדַּאי יוֹסֵף בָּעֵי לְמִשְׁלַט עַל מַלְכוּתָא.

78. It is written: "And Yosef gathered all the money" (Beresheet 47:14). So it should be, for the river which flows from EDEN, YESOD CALLED YOSEF, gathers everything, BY COMPRISING AND RECEIVING FROM ALL THE SFIROT, and comprises all kinds of riches. This is the secret of the verse: "And Elohim set them in the firmament of heaven" (Beresheet 1:17), FOR YESOD, CALLED FIRMAMENT, SHINES ON THE EARTH, THE SECRET OF THE NUKVA. All is as it should be, for surely Yosef, THE SECRET OF YESOD, should rule over the kingdom (Malchut,) THE NUKVA, AND SHOWER ABUNDANCE UPON HER.

79. וְתָא חֲזֵי, כְּתִיב וַיַּרְכֵּב אוֹתוֹ בְּמִרְכֶּבֶת הַמִּשְׁנֶה, מַאן מִרְכֶּבֶת הַמִּשְׁנֶה. קוּדְשָׁא בְּרִיךְ הוּא עָבִיד לֵיהּ לַצַּדִּיק שַׁלִּיטָא, בְּגִין דְּהָא מִנֵּיהּ אִתְּזַן עַלְמָא, וְאִצְטְרִיךְ לְאִתְזָנָא, וְקוּדְשָׁא בְּרִיךְ הוּא אִית לֵיהּ רְתִיכָא עִלָּאָה, וְאִית לֵיהּ רְתִיכָא תַּתָּאָה, רְתִיכָא תַּתָּאָה אִיהִי מִרְכֶּבֶת הַמִּשְׁנֶה, וְיוֹסֵף צַדִּיק אִקְרֵי וְלֵיהּ אִתְחֲזֵי לְמֶהֱוֵי רָכִיב עַל מִרְכֶּבֶת הַמִּשְׁנֶה אֲשֶׁר לוֹ לְקוּדְשָׁא בְּרִיךְ הוּא, וְכֹלָּא אִיהוּ בְּרָזָא עִלָּאָה, לְמֶהֱוֵי כְּגַוְונָא דִלְעֵילָא.

79. Come and behold the verse: "And he made him to ride in the second chariot which he had." HE ASKS: What is the second chariot? HE REPLIED: The Holy One, blessed be He, made the righteous governor because the world, THE NUKVA, is and should be sustained by him. The Holy One, blessed be He, has an upper Chariot-CHESED, GVURAH, TIFERET, AND MALCHUT ABOVE THE CHEST OF ZEIR ANPIN-and a lower chariot-THE SECRET OF THE NUKVA. The lower Chariot is called the second chariot, and Yosef who is called righteous, NAMELY YESOD, is worthy of riding the second chariot of the Holy One, blessed be He, as is his likeness in the world above.

80. תָּא חֲזֵי, וַיִּקְרְאוּ לְפָנָיו אַבְרֵךְ, מַאי אַבְרֵךְ. קְשִׁירוּ דְּאִתְקַשַּׁר שְׁמְשָׁא בְּסִיהֲרָא, וְכֹלָּא כָּרְעִין לְקָבֵל אֲתַר דָּא. וְנָתוֹן אוֹתוֹ עַל כָּל עַלְמָא, וְכֻלְּהוּ אוֹדָן לְגַבֵּיהּ, וּבְגִין דָּא כֹּלָּא בְּרָזָא עִלָּאָה אִיהוּ.

80. Come and behold: "And they cried before him Avrech." HE ASKS: What is an Avrech? HE ANSWERS, He is the connection between the sun and the moon, THE SECRET OF YESOD, WHICH JOINS ZEIR ANPIN AND THE NUKVA. Everybody kneels to that place, FOR BOWING DURING PRAYER ALLUDES TO YESOD, WHO IS CALLED BLESSED (HEB. BARUCH) AND IS CALLED AVRECH AFTER THE KNEELING, WHICH IS DERIVED FROM THE VERSE, "AND HE MADE HIS CAMELS KNEEL (HEB. VAYAVRECH)" (BERESHEET 24:11), and he rules over the whole world, THE NUKVA, and all the inhabitants of the world are thankful FOR THE PLENTY IT POURS ON THEM. All then proceeds according to the supreme mystery.

81. תָּא חֲזֵי, קוּדְשָׁא בְּרִיךְ הוּא עָבַד מַלְכוּתָא דְּאַרְעָא, כְּעֵין מַלְכוּתָא דִּרְקִיעָא, וְכֹלָּא דָא כְּגַוְונָא דָא. וְכָל מַה דְּאִתְעֲבִיד בְּאַרְעָא קַיְימָא קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא בְּקַדְמֵיתָא. תָּא חֲזֵי, מַלְכוּתָא קַדִּישָׁא, לָא קַבֵּיל מַלְכוּתָא שְׁלִימָתָא, עַד דְּאִתְחַבַּר בַּאֲבָהָן, בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא עָבַד לָהּ לְמַלְכוּ עִלָּאָה, לְאִתְנַהֲרָא מֵרָזָא דַּאֲבָהָן.

81. Come and behold: The Holy One, blessed be He, created the kingdom of the earth in the likeness of the kingdom of heaven. Thus, the one resembles the other, FOR WHATEVER IS ON EARTH HAS A COUNTERPART IN HEAVEN. Whatever is manifest on earth appeared first before the Holy One, blessed be He, IN HEAVEN. Come and behold: The holy Malchut did not reach completion until it was united with the Patriarchs, for the Holy One, blessed be He, made the upper Malchut so it would shine from the secret of the fathers.

82. וְכַד יוֹסֵף הַצַּדִּיק נָחַת לְמִצְרַיִם בְּקַדְמֵיתָא, אִיהוּ מְשֵׁיךְ לָהּ לִשְׁכִינְתָּא לְבָתַר עִמֵּיהּ, דְּהָא שְׁכִינְתָּא לָא אָזְלָא אֶלָּא בַּתְרָא דְּצַדִּיק, וּבְגִין כָּךְ אִתְמְשַׁךְ יוֹסֵף לְמִצְרַיִם בְּקַדְמֵיתָא, וְנָטֵיל כָּל עוֹתְרָא דְעַלְמָא כִּדְקָא יָאוֹת, וּלְבָתַר נָחַתַת שְׁכִינְתָּא לְמִצְרַיִם, וְכֻלְּהוּ שִׁבְטִין בַּהֲדָהּ.

82. After Yosef, the Righteous, went down to Egypt, he drew the Shechinah to him, for the Shechinah follows only the righteous. Hence, Yosef first went down to Egypt and received all the wealth of the world as he deserved. Then the Shechinah went down to Egypt with all the tribes.

83. וּבְגִינֵי כָּךְ, יוֹסֵף דְּנָטַר לֵיהּ לַבְּרִית, זָכָה לְאִתְעַטְּרָא בְּאַתְרֵיהּ, וְזָכָה לְמַלְכוּתָא דִלְעֵילָא, וּלְמַלְכוּתָא דִלְתַתָּא, וְעַל דָּא כָּל מַאן דְּנָטַר בְּרִית קַדִּישָׁא, כְּאִילוּ קַיֵּים אוֹרַיְיתָא קַדִּישָׁא כּוּלָּהּ, דְּהָא בְּרִית שָׁקִיל כְּכָל אוֹרַיְיתָא.

83. By keeping the HOLY Covenant, Yosef merited to be adorned in his place, THAT IS, TO BECOME A CHARIOT TO YESOD OF ZEIR ANPIN, and attained the upper kingdom and the lower kingdom. Whoever guards the Holy Covenant, is considered to be observing the holy Torah in its entirety, for the Covenant corresponds to the whole Torah.

6. "NowYa'akov saw that there were provisions in Egypt"
Rabbi Chiya offers a discourse on the subject of judgment, specifically the manner through which judgment is executed in this physical world. We learn that when a man transgresses, supernal justice-the laws of cause and effect-decrees that an immediate punishment should take place. However, The Creator, ever merciful, carries our burdens for us, and thus, He inserts time into the process, delaying the consequences of our crimes. This temporary postponement gives man the opportunity to repent and atone for his iniquities. Rabbi Shimon then explicates upon the power of sadness, how it banishes the Light of The Creator from our being. It therefore behooves a man to always maintain a positive outlook and pleased perspective, especially during trying times. As the Rabbi Yesa and Rabbi Chizkiyah embark on their travels, Rabbi Yesa reveals that every man has a definite and clear-cut spiritual path laid out for him. The Other Side, however, constantly diverts man from his true path so that he ends up traveling treacherous mountains, as opposed to a lush green, sun-soaked valley.
The Relevance of this Passage
When life appears to be calm and waters still, we must realize that The Creator is carrying all of our judgments for us. We should use these moments to repent and proactively uproot our negative traits. We should intensify and/or renew our commitments to the spiritual path before the weight of judgments becomes to great to bear and they come crashing down upon us without warning.

84. "NowYa'akov saw that there were provisions in Egypt." THIS VERSE IS DIFFICULT TO UNDERSTAND, BECAUSE THE SHECHINAH LEFT HIM WHEN YOSEF WAS SOLD. THEREFORE, HOW COULD HE HAVE SEEN THAT THERE WERE PROVISIONS IN EGYPT? Rabbi Chiya opened the discussion with the verse: "The burden of the word of Hashem concerning Yisrael. The saying of Hashem, who stretches out the heavens and lays the foundation of the earth and forms the spirit of man within him" (Zecharyah 12:1). We have to study this verse carefully. He asks: What is the meaning of burden in the various passages? HE ANSWERS, Whenever the word burden is used in reference to judging other nations, the word has a good meaning; whenever it is used in a reference to Yisrael, it has an evil meaning.

84. וַיַּרְא יַעֲקֹב כִּי יֵשׁ שֶׁבֶר בְּמִצְרַיִם וַיֹּאמֶר יַעֲקֹב לְבָנָיו וגו׳. ר׳ חִיָּיא פְּתַח וַאֲמַר, מַשָּׂא דְּבַר יי׳ עַל יִשְׂרָאֵל נְאֻם יי׳ נוֹטֶה שָׁמַיִם וְיוֹסֵד אָרֶץ וְיוֹצֵר רוּחַ אָדָם בְּקִרְבּוֹ, הַאי קְרָא אִית לְאִסְתַּכְּלָא בֵּיהּ, מַשָּׂא דְּבַר יי׳, בְּכָל הַנֵּי אֲתַר דְּקָאֲמַר מַשָּׂא, מַשָּׂא אַמַּאי. אֶלָּא, בְּכָל אֲתַר דְּאִיהוּ עַל דִּינָא דִּשְׁאָר עַמִּין וַאֲמַר מַשָּׂא, לְטַב. בְּכָל אֲתַר דְּאִיהוּ עַל יִשְׂרָאֵל וְאָמַר מַשָּׂא, לְבִישׁ.

85. HE EXPLAINED, Wherever it speaks of judging the other nations, the word burden has a good meaning, because it is used literally, for the welfare of the idolatrous nations is a burden to the Holy One, blessed be He. But when judgment is upon them, He removes the burden He assumed for their sake. HENCE, WHEN BURDEN IS MENTIONED IN RELATION TO THEM, IT IS FOR GOOD. Wherever judgment has been pronounced upon Yisrael and the word "burden" is used, it is a burden on the Holy One, blessed be He, TO PUNISH YISRAEL. It is a double burden, BECAUSE IT IS A BURDEN FOR HIM WHEN HE DOES PUNISH THEM AND WHEN HE DOES NOT, IT IS A BURDEN FOR HIM. IF HE DOES NOT PUNISH THEM, THEY WILL REMAIN DEFILED BY SIN; IF HE DOES PUNISH THEM HE IS SORRY FOR THEIR TROUBLES. THEREFORE WHEN "BURDEN" IS MENTION IN REGARD TO THEM, IT IS FOR EVIL.

85. בְּכָל אֲתַר דְּאִיהוּ עַל דִּינָא דִּשְׁאָר עַמִּין, לְטַב, בְּגִין דְּמַשָּׂא מָטוֹלָא אִיהוּ, כְּבְיָכוֹל מָטוֹלָא אִיהוּ עֲלֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, שָׁלוֹם דְּעַמִּין עַכו״ם, וְכַד אִתְגְּזַר דִּינָא עֲלַיְיהוּ מַעֲבַר מִנֵּיהּ הַהוּא מָטוֹלָא דְּאִיהוּ סָבִיל עֲלַיְיהוּ. בְּכָל אֲתַר דְּדִינָא אִתְגְּזַר עֲלַיְיהוּ דְּיִשְׂרָאֵל, וַאֲמַר מַשָּׂא, כְּבְיָכוֹל מָטוֹלָא אִיהוּ עֲלֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, וּבְגִין כָּךְ, מַשָּׂא מֵהַאי גִּיסָא, וּמֵהַאי גִּיסָא, מָטוֹלָא אִיהוּ.

86. HE ASKS: After the words: "who stretches out the heavens, and lays the foundation of the earth," why is it added, "and forms the spirit of man within him?" Would not we know He "forms the spirit of man within him" IF IT WERE NOT WRITTEN? HE REPLIES: These words point at a certain grade, where all the spirits and souls of the world are found, NAMELY THE NUKVA, WHERE THE SPIRITS AND SOULS STAND, AND FROM WHOM THE LOWER ONES RECEIVE.

86. כֵּיוָן דַּאֲמַר נוֹטֶה שָׁמַיִם וְיוֹסֵד אָרֶץ, אַמַּאי אִצְטְרִיךְ וְיוֹצֵר רוּחַ אָדָם בְּקִרְבּוֹ, וְכִי לָא הֲוֵינָא יָדְעֵי, דְּאִיהוּ יוֹצֵר רוּחַ אָדָם, אֶלָּא לְאַחֲזָאָה דַּרְגָּא יְדִיעָא, דְּכָל רוּחִין וְנִשְׁמָתִין דְּעַלְמָא, בְּהַהוּא דַּרְגָּא קַיְּימִין.

87. Rabbi Shimon said: This verse is difficult. If it said: "forms the spirit of man", it would suffice, but what is the meaning of "within him?" HE ANSWERS, The secret of this verse is on the two sides, YESOD AND THE NUKVA. For from the river, which flows and comes out from EDEN, YESOD, all the souls come out and soar into one place, THE NUKVA. That grade, YESOD, "forms the spirit of man within him," WITHIN THE NUKVA, which resembles a woman, who conceives from a man, whose fetus presses her bowels until it is fully formed in her belly. Thus, He "forms the spirit of man within him," WITHIN THE NUKVA, and THE SPIRIT stands there TO BE FORMED until man enters the world, and she gives him THE SPIRIT.

87. רָבִי שִׁמְעוֹן אָמַר, הַאי קְרָא קַשְׁיָא, אִי אָמַר וְיוֹצֵר רוּחַ אָדָם וְלָא יַתִּיר יָאוֹת, אֲבָל בְּקִרְבּוֹ מַהוּ. אֶלָּא רָזָא אִיהוּ בִּתְרֵין סִטְרִין, דְּהָא מֵהַהוּא נָהָר דְּנָגִיד וְנָפֵיק, מִתַּמָּן נָפְקֵי וּפָרְחֵי נִשְׁמָתִין כֻּלְּהוּ, וְאִתְכְּנִישׁוּ בַּאֲתַר חָד, וְהַהוּא דַּרְגָּא אִיהוּ יוֹצֵר רוּחַ אָדָם בְּקִרְבּוֹ, וְהַאי כְּאִתְּתָא דְּאִתְעַבְּרָא מִן דְּכוּרָא, וְהַהוּא וְלָדָא, צָרַת לָהּ בִּמְעָהָא. עַד דְּאִצְטַיֵּיר כֻּלָּא בְּצִיּוּרָא שְׁלִימוּ בִּמְעָהָא, כָּךְ וְיוֹצֵר רוּחַ אָדָם בְּקִרְבּוֹ, בְּקִרְבּוֹ קַיְּימָא, עַד דְּאִתְבְּרֵי בַּר נָשׁ בְּעַלְמָא וְיָהֵב לֵיהּ.

88. Another explanation for "forms the spirit of man within him" IS THAT IT MEANS within man himself, NOT IN THE SUPERNAL NUKVA; for when a man is created, the Holy One, blessed be He, provides him with His soul. Only then is he born into the world. The spirit finds that it does not have enough room to expand within the body, so it stands on one side, NAMELY THE RIGHT, INSTEAD OF EXPANDING RIGHT AND LEFT.

88. דָּבָר אַחֵר, וְיוֹצֵר רוּחַ אָדָם בְּקִרְבּוֹ, בְּקִרְבּוֹ דְּאָדָם מַמָּשׁ. בְּגִין דְּכַד אִתְבְּרֵיבַר נָשׁ, וְקוּדְשָׁא בְּרִיךְ הוּא יָהֵב לֵיהּ נִשְׁמָתֵיהּ, וְנָפֵיק לַאֲוִירָא דְּעַלְמָא, הַהוּא רוּחָא דִּבְגַוֵּיהּ, לָא אַשְׁכַּח גּוּפָא לְאִתְפַּשְׁטָא בְּגַוֵּיהּ, וְקַיְּימָא בְּסִטְרָא חַד בְּגַוֵּיהּ.

89. When a man's body grows, the spirit also grows and gives it strength. When the body grows, the spirit allots it power with which to strengthen itself. Thus, He indeed "forms the spirit of man within him."

89. וְכַד בַּר נָשׁ אִתְפַּשַּׁט גּוּפֵיהּ, הַהוּא רוּחָא אִתְפַּשַּׁט, וְיָהֵיב בֵּיהּ חֵילָא, וְכֵן כְּגַוְונָא דְגוּפָא אִתְרַבֵּי, הָכֵי רוּחָא יָהֵיב חֵילָא בֵּיהּ, לְאִתְתַּקְפָא בַּר נַשׁ בַּהֲדֵיהּ, וּבְגִין כָּךְ יוֹצֵר רוּחַ אָדָם בְּקִרְבּוֹ מַמָּשׁ.

90. You may ask about THE MEANING OF the phrase: "forms the spirit of man within him." HE EXPLAINED, Because the spirit needs additional strength as support from above, the Holy One, blessed be He, "forms the spirit of man within him" and thus enables it TO EXPAND within man.

90. וְאִי תֵּימָא יוֹצֵר רוּחַ אָדָם מַהוּ, בְּגִין דְּהַהוּא רוּחָא, אִצְטְרִיךְ חֵילָא דְלְעֵילָא יַתִּיר לְאִסְתַּיְיעָא בַּהֲדֵיהּ, וְעַל דָּא קוּדְשָׁא בְּרִיךְ הוּא אִיהוּ יוֹצֵר רוּחַ אָדָם בְּקִרְבּוֹ, וְיָהֵיב לֵיהּ סִיּוּעָא בְּבַר נָשׁ.

91. Come and behold: When that spirit needs help, it is perfected from above in accordance with man's worth and the condition of his body. It is also given an additional spirit, FOR WHOEVER WISHES TO BE PURIFIED IS HELPED. This is the meaning of "forms the spirit of man within him." MAN IS GIVEN AN ADDITIONAL PORTION OF SPIRIT THAT IS ABLE TO EXPAND WITHIN HIS BODY.

91. תָּא חֲזֵי, כַּד הַהוּא רוּחָא אִצְטְרִיךְ סִיּוּעָא, כְּגַוְונָא דְאִיהוּ הַהוּא בַּר נָשׁ, וּכְגַוְונָא דְהַהוּא גּוּפָא אִתְתַּקַּן, הָכֵי נָמֵי הַהוּא רוּחָא מְתַקְנִין לֵיהּ, וְאוֹסְפִין לֵיהּ רוּחָא לְאִתְתַּקָּנָא, וְדָא הוּא יוֹצֵר רוּחַ אָדָם בְּקִרְבּוֹ.

92. Come and behold: When Ya'akov lost Yosef, he lost the additional portion of the spirit that was in him, and the Shechinah departed from him. It is written later: "The spirit of Ya'akov their father revived" (Beresheet 45:27). HE ASKS: Was he dead until then? HE ANSWERS, Only the additional spirit was gone from him. His sadness caused his spirit to withdraw, AND THE FIRST THREE SFIROT, WHICH MAINTAIN THE SPIRIT WITHIN HIM, WERE GONE. The scripture, therefore, reads: "The spirit of Ya'akov their father revived"-THIS WAS BECAUSE THE FIRST THREE SFIROT HAD REVIVED.

92. וְתָא חֲזֵי כֵּיוָן דְּאִתְאֲבֵיד יוֹסֵף מֵאֲבוֹי, יַעֲקֹב אָבִיד הַהוּא תּוֹסֶפֶת רוּחָא דַהֲוָה לֵיהּ, וְאִסְתַּלְּקַת מִנֵּיהּ שְׁכִינְתָּא, לְבָתַר מַה כְּתִיב וַתְּחִי רוּחַ יַעֲקֹב אֲבִיהֶם, וְכִי עַד הַשְׁתָּא מִית הֲוָה. אֶלָּא הַהוּא תּוֹסֶפֶת רוּחָא אִסְתַּלַּק מִנֵּיהּ שְׁכִינְתָּא, וְלָא הֲוָה בְּגַוֵּיהּ, בְּגִין דְּעִצְבוֹנָא דַהֲוָה בֵּיהּ גָּרְמָא לֵיהּ, לָא הֲוָה רוּחֵיהּ בְּקִיּוּמֵיהּ, וּבְגִין כָּךְ וַתְּחִי רוּחַ יַעֲקֹב אֲבִיהֶם.

93. It is written: "Now Ya'akov saw that there were provisions in Egypt," WHICH MEANS THAT HE SAW IT THROUGH THE HOLY SPIRIT. HE ASKS: Why was he not yet informed THAT YOSEF WAS ALIVE AND WHY WAS THE SHECHINAH STILL GONE FROM HIM? When did he learn THAT THERE WERE PROVISIONS IN EGYPT? HE ANSWERS, "Ya'akov saw" MEANS THAT he saw the inhabitants of the country go to Egypt and bring provisions; HE DID NOT SEE THROUGH THE MEDIUM OF THE HOLY SPIRIT.

93. וְהָכָא כְּתִיב וַיַּרְא יַעֲקֹב, דְּעַד כְּעַן לָא אִתְבַּשַּׂר, מְנָא הֲוָה יָדַע, אֶלָּא וַיַּרְא יַעֲקֹב, דְּחָמָא לְכָל דַּיְירֵי אַרְעָא דְאָזְלֵי לְמִצְרַיִם, וּמַיְיתָן עִבּוּרָא.

94. Rabbi Yitzchak said: Come and behold: King David deserved to be united with the Patriarchs and inherited a place among them, as it is written, "The stone which the builders rejected has become the head stone of the corner" (Tehilim 118:22). (THE END IS MISSING).

94. ר׳ יִצְחָק אָמַר, תָּא חֲזֵי, דָּוִד מַלְכָּא, זָכָה לְאִתְחַבְּרָא בַּאֲבָהָן, וְיָרֵית דּוּכְתֵּיהּ בְּגַוַוּיְיהוּ. הה״ד, אֶבֶן מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה.

95. Rabbi Yesa and Rabbi Chizkiyah were walking from Cappadocia to Lod with a Jew, who was carrying a skin-bottle of wine. As they were walking, Rabbi Yesa said to Rabbi Chizkiyah, Open your mouth and give one of those beautiful expositions on the Torah that you deliver daily before the holy lamp.

95. ר׳ יֵיסָא וְר׳ חִזְקִיָּה הֲווֹ אָזְלֵי מִקַּפּוֹטְקִיָּא לְלוֹד, וַהֲוָה עִמְּהוֹן חַד יוּדָאי, בְּמָטוֹל דְּקַפְּטִירָא דְחַמְרָא, עַד דַּהֲווֹ אָזְלֵי אֲמַר ר׳ יֵיסָא לְר׳ חִזְקִיָּה, אַפְּתַח פּוּמָךְ, וְאֵימָא חַד מִלָּה, מֵאִינּוּן מִילֵי מַעֲלַיְיתָא דְאוֹרַיְיתָא, דְּאַתְּ אֲמַר בְּכָל יוֹמָא קַמֵּי בּוּצִינָא קַדִּישָׁא.

96. פְּתַח וַאֲמַר, דַּרְכֶּיהָ דַרְכֵי נוֹעַם וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם. דַּרְכֶּיהָ דַרְכֵי נֹעַם, אִלֵּין אָרְחִין דְּאוֹרַיְיתָא, דְּמַאן דְּאָזֵיל בְּאָרְחֵי דְּאוֹרַיְיתָא, קוּדְשָׁא בְּרִיךְ הוּא אַשְׁרֵי עֲלֵיהּ נְעִימוּתָא דִּשְׁכִינְתָּא, דִּי לָא תַעֲדֵי מִנֵּיהּ לְעָלְמִין. וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם, דְּכֻלְּהוּ נְתִיבִין דְּאוֹרַיְיתָא כֻּלְּהוּ שְׁלָם, שְׁלֵם לֵיהּ לְעֵילָא, שְׁלָם לֵיהּ לְתַתָּא, שְׁלָם לֵיהּ בְּעַלְמָא דֵין, שְׁלָם לֵיהּ בְּעַלְמָא דְּאָתֵי.

96. He opened the discussion with the verse: "Her ways are ways of pleasantness, and all her paths are peace" (Mishlei 3:17). "Her ways are ways of pleasantness" refers to the ways of the Torah; for whoever walks in them, the Holy One, blessed be He, causes the pleasantness of the Shechinah to rest upon him and never to pass away. "Her paths are peace," for all the paths of the Torah are peaceful. Thus, he enjoys peace above and below-peace in this world and in the world to come.

97. אֲמַר הַהוּא יוּדָאי, אִיסִירָא בְּקִיסְטְרָא בְּהַאי קְרָא אִשְׁתַּכַּח, אֲמְרוּ לֵיהּ מִנַּיִן לָךְ, אֲמַר לוֹן מֵאַבָּא שְׁמַעְנָא, וְאוֹלִיפְנָא הָכָא בְּהַאי קְרָא מִלָּה. פְּתַח וַאֲמַר, הַאי קְרָא בִּתְרֵין גְּוָונִין אִיהוּ, וּבִתְרֵין סִטְרִין, קְרֵי בֵּיהּ דְּרָכִים, וְקְרֵי בֵּיהּ נְתִיבוֹת, קְרֵי בֵּיהּ נֹעַם, וְקְרֵי בֵּיהּ שָׁלוֹם. מַאן דְּרָכִים, וּמַאן נְתִיבוֹת. מַאן נֹעַם, וּמַאן שָׁלוֹם.

97. The Jew said: This verse is like a coin in the pocket BECAUSE THE HIDDEN MEANING OF THE VERSE CONTAINS A SECRET. They asked him, How do you know this? He answered, I learned it from my father. He began his exposition. This verse concerns two matters, NAMELY WAYS AND PATHS, and two aspects, NAMELY PLEASANTNESS AND PEACE. HE ASKS: What are ways and what are paths? What is pleasantness and what is peace?

98. אֶלָּא דַּרְכֶּיהָ דַרְכֵי נֹעַם. הַיְינוּ דִּכְתִיב הַנּוֹתֵן בַּיָּם דֶּרֶךְ, דְּהָא בְּכָל אֲתַר דְּאִקְרֵי בְּאוֹרַיְיתָא דֶּרֶךְ, הוּא אוֹרַח פְּתִיחָא לְכֹלָּא, כְּהַאי אָרְחָא, דְּאִיהוּ פְּתִיחַ לְכָל בַּר נָשׁ, כָּךְ דַּרְכֶּיהָ דַרְכֵי נֹעַם, אִילֵּין דְּרָכִים דְּאִינּוּן פְּתִיחָן מֵאֲבָהָן, דְּכָרָאן בְּיַמָּא רַבָּא, וְעָאלִין בְּגַוֵּיהּ, וּמֵאִינּוּן אוֹרְחִין מִתְפַּתְּחִין לְכָל עֵיבַר וּלְכָל סִטְרֵי עַלְמָא.

98. HE ANSWERED, "Her ways are ways of pleasantness" is referred to in the verse: "who makes a way in the sea" (Yeshayah 43:16), for wherever a way is mentioned in the Torah, it is a way open for all, a MATERIAL way accessible to everybody. Thus, "Her ways are ways of pleasantness" are the ways opened by the fathers, NAMELY, CHESED, GVURAH, AND TIFERET CALLED AVRAHAM, YITZCHAK, AND YA'AKOV, who opened them up in the great sea and traversed it. LIGHTS SHINE from them and illuminate every corner across the whole length and breadth of the world.

99. וְהַאי נֹעַם: הוּא נְעִימוּ דְּנָפֵק מֵעַלְמָא דְּאָתֵי, וּמֵעַלְמָא דְּאָתֵי נָהֲרִין כָּל בּוּצִינִין, וּמִתְפַּרְשָׁן לְכָל עֵיבַר, וְהַהוּא טִיבוּ וְהַהוּא נְהוֹרָא דְּעַלְמָא דְּאָתֵי, דְּיָנְקִין אֲבָהָן, אִקְרֵי נֹעַם. דְּבָר אַחֵר, עַלְמָא דְּאָתֵי אִקְרֵי נֹעַם, וְכַד אִתְעַר עַלְמָא דְּאָתֵי, כָּל חֵדוּ, וְכָל טִיבוּ, וְכָל נְהוֹרִין, וְכָל חֵירוּ דְּעַלְמָא אִתְעַר, וּבְגִינֵי כָּךְ אִקְרֵי נֹעַם.

99. The pleasantness is issued from the world to come, where all the lights shine and diverge in every direction, THAT IS, DIVERGE TO THE THREE COLUMNS-RIGHT, LEFT, AND CENTRAL. The goodness and light of the world to come, which the Patriarchs inherit, are called pleasantness. Another explanation is that the World to Come itself is called pleasantness. When it is aroused to illumination, every joy, goodness, light, and freedom are aroused. Thus, it is called pleasantness.

100. וְעַל דָּא תְּנִינָן, חַיָּיבִין דְּגֵיהִנֹּם, בְּשַׁעְתָּא דְּעָאל שַׁבַּתָּא, נָיְיחִין כֻּלְּהוּ, וְאִית לְהוֹ חֵירוּת וְנַיְיחָא. בְּשַׁעְתָּא דְּנָפֵיק שַׁבַּתָּא, אִית לָן לְאִתְעָרָא חֵידוּ עִלָּאָה עֲלָנָא, דְּנִשְׁתֵּזִיב מֵהַהוּא עוֹנְשָׁא דְּחַיָּיבֵיָא דְּאִתְדָּנוּ מֵהַהִיא שַׁעְתָּא וּלְהָלְאָה. וְאִית לָן לְאִתְעָרָא וְלֵימָא, וִיהִי נֹעַם יי׳ אֱלֹקֵינוּ עָלֵינוּ, דָּא הוּא נֹעַם עִלָּאָה, חֵידוּ דְּכֹלָּא, וְעַל דָּא דַּרְכֶּיהָ דַרְכֵי נֹעַם.

100. We have learned that when Shabbat comes, the wicked in Gehenom take a rest and obtain freedom and respite. At the end of Shabbat, it behooves us to arouse the supernal joy to save us from the punishment of the wicked, who are condemned from that moment onward. We should arise and say, "And let the pleasantness of Hashem our Elohim be upon us" (Tehilim 90:17), which alludes to the supernal pleasantness that cheers everything.

101. וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם, מַאן נְתִיבוֹתֶיהָ. אִלֵּין אִינוּן שְׁבִילִין דְּנָפְקִין מִלְּעֵילָא, וְכֻלְּהוּ נָקִיט לוֹן בְּרִית יְחִידָאי, דְּאִיהוּ אִקְרֵי שָׁלוֹם, שְׁלָמָא דְּבֵיתָא, וְאָעֵיל לוֹן לְיַמָּא רַבָּא, כַּד אִיהוּ בְּתוֹקְפֵיהּ, וּכְדֵין יָהֵיב לֵיהּ שְׁלָמָא, הה״ד וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם. תָּא חֲזֵי, יוֹסֵף בְּרִית שָׁלוֹם הֲוָה, וַהֲוָה בְּמִצְרַיִם מַלְכָּא, וְשַׁלִּיט עַל אַרְעָא, וְיַעֲקֹב בְּגִין דְּאִסְתַּלַּק מִנֵּיהּ שְׁכִינְתָּא, לָא הֲוָה יָדַע.

101. "And all her paths are peace." HE ASKS: What are her paths? HE REPLIES: They are the paths that descend from above, gathered by the Covenant, YESOD, which is called peace-household peace. It carries the paths into the great sea when it is agitated, and brings it peace. This is the meaning of the verse: "And all her paths are peace." Come and behold: Yosef was the Covenant of Peace, THAT IS, HE RECEIVED THESE PATHS and became ruler over the land, but Ya'akov, from whom the Shechinah departed, did not know it.

102. וְעִם כָּל דָּא, יַעֲקֹב הֲוָה לֵיהּ תַּבְרָא, בְּגִין לְמִזְבַּן עִבּוּרָא בְּמִצְרַיִם, וְחָמָא דְּאִיהוּ תְּבִירָא עַל תְּבִירָא, דְּיֵחָתוּן בְּנוֹי לְמִצְרַיִם, וַיֹּאמֶר יַעֲקֹב לְבָנָיו לָמָּה תִתְרָאוּ, בְּגִין דְּלָא תַחֲמוּן גּוּפַיְיכוּ, אֶלָּא כִּרְעֵבִין, כְּגוּבְרִין דְּלֵית לוֹן שָׂבְעָא.

102. Nevertheless, Ya'akov had misfortune (Heb. shever) so he had to buy provisions (Heb. shever) in Egypt, and saw misfortune (Heb. shever) after misfortune in his sons going down to Egypt. Hence, "Ya'akov said to his sons, 'Why do you look at one another?'" (Beresheet 42:1); you should show yourselves as hungry people, who have not enough to eat.

103. אָמַר ר׳ חִזְקִיָּה, וַדַּאי רָזָא הָכָא, דְּהָא בְּכָל זִמְנָא דְצַעֲרָא אִיהוּ בְּעָלְמָא, לָא בָּעֵי בַּר נָשׁ, לְאַחֲזָאָה גַרְמֵיהּ בְּשׁוּקָא, בְּגִין דְּלָא יִתְפֵּס בְּחוֹבוֹי, וְעַל דָּא אָמַר לָמָּה תִתְרָאוּ, וְהָא אִתְּמַר.

103. Rabbi Chizkiyah said: Assuredly a mystery lies here, for whenever there is sorrow in the world, a man should refrain from being seen in the marketplace, so as not to be caught for his sins. THIS IS BECAUSE HIS ACCUSERS MIGHT SEE HIM IN A PUBLIC PLACE, ACCUSE HIM, AND REVEAL HIS MISDEEDS IN ORDER TO PUNISH HIM. YA'AKOV therefore asked them, "Why do you look at one another (also: 'why are you afraid')"; IT BEHOOVES YOU TO BE AWARE OF THE ACCUSERS. This has already been explained.

104. דָּבָר אַחֵר וַיַּרְא יַעֲקֹב כִּי יֵשׁ שֶׁבֶר בְּמִצְרַיִם, עִבּוּר מַמָּשׁ, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא ע״ד שַׁדַּר כַּפְנָא בְּעָלְמָא, בְּגִין לְנַחֲתָא לְיַעֲקֹב וּבְנוֹי לְתַמָּן, וְעַל דָּא חָמָא בְּנֵי אַרְעָא, דַּהֲווֹ מַיְיתִין מִתַּמָּן עִבּוּר.

104. Another explanation of the verse: "Now Ya'akov saw that there were provisions in Egypt" IS THAT THE WORD SHEVER MEANS real provisions AND IS NOT AN ALLUSION TO A CALAMITY, AS WAS SAID EARLIER. The Holy One, blessed be He, sent famine into the world to bring Ya'akov and his sons there. Ya'akov, therefore, saw the people of the country bringing provitions from there.

105. וַיַּרְא יַעֲקֹב כִּי יֵשׁ שֶׁבֶר בִּצְרַיִם, בְּשַׁעְתָּא דְּמִית יִצְחָק, אָתוּ יַעֲקֹב וְעֵשָׂו לְמִפְלַג, וְעֵשָׂו נָפַק מֵחוּלָקֵיהּ דְּאַרְעָא וּמִכֹּלָּא, וְיַעֲקֹב דְּיִסְבּוֹל גָּלוּתָא יִטּוֹל כֹּלָּא, וְעַל דָּא חָמָא, הַהוּא תְּבִירָא דַּהֲוָה לֵיהּ בְּמִצְרַיִם, הוּא וּבְנוֹי, לְמִסְבַּל גָּלוּתָא, וְעַל דָּא וַיֹּאמֶר יַעֲקֹב לְבָנָיו לָמָּה תִתְרָאוּ. מִקַּמֵּי דִינָא דְלֵעֵילָא, דְּלָא יִשְׁתַּכַּח עֲלַיְיכוּ מְקַטְרְגָא. וַיֹּאמֶר הִנֵּה שָׁמַעְתִּי כִּי יֵשׁ שֶׁבֶר בְּמִצְרַיִם רְדוּ שָׁמָּה, הָא אוֹקְמוּהָ רד״ו, חוּשְׁבַּן דָּא הֲווֹ יִשְׂרָאֵל בְּמִצְרַיִם.

105. "Now Ya'akov saw that there were provitions in Egypt." When Yitzchak died, Ya'akov and Esav came to divide his inheritance. Esav renounced his share of the land and everything else BY LEAVING AND AVOIDING THE EXILE; Ya'akov received it all by suffering the exile; THAT IS, THIS WAS THEIR COMPROMISE. Ya'akov thus saw the calamity awaiting him and his sons in Egypt-the endurance of the exile. This is why Ya'akov asked his sons, "Why are you afraid" of the supernal justice? ARE YOU NOT AFRAID lest the accuser will find you? "I have heard that there are provitions in Egypt, go down there (Heb. redu)." It has already been explain that the numerical value of redu is 210, the number of years Yisrael stayed in Egypt.

7. "And Yosef was the governor of the land"
This passage speculates on the secret meanings of Yosef's triumph in Egypt. It tells us that his victory was also one against the hidden powers of evil on the Left--that is, "the Evil Inclination."
The Relevance of this Passage
Egypt is a metaphor for the human ego, our Evil Inclination, which is rooted in the Left Column. Strength and discipline to triumph over egocentric desires and evil tendencies are summoned forth in our souls as we scan the Hebrew Letters of this passage.

106. "And Yosef was the governor of the land." Rabbi Yesa opened the discussion with the verse: "And now shall my head be lifted up above my enemies round about me: therefore I will offer in His tabernacle sacrifices with trumpet sound; I will sing, and I will make melody to Hashem" (Tehilim 27:6). Come and behold: When the Holy One, blessed be He, takes pleasure in a man, He raises him above all the inhabitants of the world and makes him ruler over them. All his enemies are subdued under him.

106. וְיוֹסֵף הוּא הַשַּׁלִּיט עַל הָאָרֶץ וגו׳, ר׳ יֵיסָא פְּתַח וַאֲמַר, וְעַתָּה יָרוּם רֹאשִׁי עַל אוֹיְבַי סְבִיבוֹתַי וְאֶזְבְּחָה בְּאָהֳלוֹ זִבְחֵי תְרוּעָה אָשִׁירָה וַאֲזַמְּרָה לַיי׳. תָּא חֲזֵי, כַּד קוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בֵּיהּ בְּבַר נָשׁ, זָקִיף לֵיהּ עַל כָּל בְּנֵי עַלְמָא, וְעָבִיד לֵיהּ רֵישָׁא דְכֹלָּא, וְכֻלְּהוּ שָׂנְאוֹי אִתְכַּפְיָין תְּחוֹתוֹי.

107. King David was hated and rejected by his brothers, and the Holy One, blessed be He, raised him above all the inhabitants of the world. He fled from SHAUL, his father-in-law, and the Holy One, blessed be He, raised him above all kingdoms, and everyone bowed and knelt before him. Yosef was rejected by his brothers, and afterward they all knelt and prostrated themselves before him, as it is written: "And Yosef's brothers came, and bowed themselves down before him with their faces to the earth" (Beresheet 42:6).

107. דָּוִד מַלְכָּא, שָׂנְאוּ לֵיהּ אֲחוֹי, דָּחוֹ לֵיהּ מִנַּיְיהוּ, קוּדְשָׁא בְּרִיךְ הוּא אָרִים לֵיהּ, עַל כָּל בְּנֵי עַלְמָא, אֶתָּא חֲמוֹי עָרַק מִקַּמֵּיהּ, קוּדְשָׁא בְּרִיךְ הוּא אָרִים לֵיהּ, עַל כָּל מַלְכוּתֵיהּ, וְכֻלְּהוּ הֲווֹ כָּרְעִין וְסָגְדִין קַמֵּיהּ. וְיוֹסֵף דָּחוּ לֵיהּ אֲחוֹי, לְבָתַר כֻּלְּהוּ כָּרְעוּ וּסְגִידוּ קַמֵּיהּ, הה״ד וַיָּבֹאוּ אֲחֵי יוֹסֵף וַיִּשְׁתַּחֲווּ לוֹ אַפַּיִם אָרְצָה.

108. "And now (Heb. ve'ata) shall my head be lifted up." HE ASKS: What is the meaning of ve'ata? HE SAID: That of "as you (Heb. ve'ata)." Rabbi Yehuda said: We have learned that et (time) is a supernal grade; that time is the Hei IN THE NAME YUD-HEI-VAV-HEI, NAMELY THE SHECHINAH called ata (now). Ve'ata WITH THE LETTER VAV refers to ZEIR ANPIN and His court of justice, THE NUKVA, JUST AS THE VAV OF VE'ATA ALLUDES TO ZEIR ANPIN.

108. דָּבָר אֲחֵר, וְעַתָּה יָרוּם רֹאשִׁי, מַאי וְעַתָּה, כְּמוֹ וְאַתָּה. ר׳ יְהוּדָה אָמַר, הָא אִתְּמַר, עֵת דְּאִיהוּ דַרְגָּא עִלָּאָה, וּמַאן אִיהוּ הַהוּא עֵת. דָּא ה״א, וְאִקְרֵי עַתָּה, וְעַתָּה: דָּא אִיהוּ וּבֵי דִינֵיהּ.

109. "And now shall my head be lifted up." I will lift up my head through dignity and dominion "above my enemies round about me" the other kings of the land. "Therefore I will offer in His tabernacle" refers to Jerusalem; "sacrifices with trumpet sound" that will sound throughout the world; "I will sing, and I will make melody" from the side of the trumpet sound, for from there, song and melody arise.

109. יָרוּם רֹאשִׁי, לַאֲרָמָא לָהּ, בִּיקָרָא וּמַלְכוּתָא. עַל אוֹיְבַי סְבִיבוֹתַי, אִלֵּין שְׁאָר מַלְכֵי אַרְעָא. וְאֶזְבְּחָה בְּאָהֳלוֹ, דָּא יְרוּשָׁלַם, בְּאָהֳלוֹ דָּא אֹהֶל מוֹעֵד. זִבְחֵי תְרוּעָה, לְמִשְׁמַע כָּל עַלְמָא. אָשִׁירָה וַאֲזַמְּרָה, מֵהַהוּא סִטְרָא דִתְרוּעָה הִיא, דְּהָא מִתַּמָּן, מֵהַהוּא סִטְרָא דִתְרוּעָה, הִיא אַתְיָא שִׁירָה וְתוּשְׁבַּחְתָּא.

110. According to another explanation, "And now shall my head be lifted up" refers to the Congregation of Yisrael, NAMELY THE NUKVA CALLED ATA, and the phrase: "Above my enemies round about me" refers to Esav and his ministers. "I will offer in his tabernacle" in THE MIDST OF Yisrael "sacrifices with trumpet sound (also: 'of breaking')," as it is written: "The sacrifices of Elohim are a broken spirit" (Tehilim 51:19), in order to remove Judgment from the world. "I will sing, to make melody" and I will thank the Holy One, blessed be He, continuously, forever.

110. דָּבָר אֲחֵר, וְעַתָּה יָרוּם רֹאשִׁי, דָּא כְּנֶסֶת יִשְׂרָאֵל. עַל אוֹיְבַי סְבִיבוֹתַי, דָּא עֵשָׂו וְכָל אֲפַרְכִּין דִּילֵיהּ. וְאֶזְבְּחָה בְּאָהֳלוֹ, אִלֵּין יִשְׂרָאֵל. זִבְחֵי תְרוּעָה, דִּכְתִיב זִבְחֵי אֱלֹקִים רוּחַ נִשְׁבָּרָה, בְּגִין לְאַעֲבָרָא דִינָא מֵעַלְמָא. אָשִׁירָה וַאֲזַמְּרָה, לְאוֹדָאָה וּלְשַׁבְּחָא לְקוּדְשָׁא בְּרִיךְ הוּא, בְּלָא פְּסִיקוּ לְעוֹלָם.

111. Another explanation of "And now shall my head be lifted up" is that MY HEAD IS AN ALLUSION TO THE GOOD INCLINATION. He prayed that in every respect the Good Inclination SHALL BE LIFTED above the Evil Inclination, as it is written: "Above my enemies round about me", which is an allusion to the Evil Inclination that surrounds and hates man. "I will offer in His tabernacle sacrifices with trumpet-sound" refers to THE STUDY OF the Torah, which was given from the side of fire, as it is written: "From His right hand went a fiery law for them" (Devarim 33:2). Through the Torah shall his head be lifted up and his enemies subjugated before him, as it is written: "You have subdued under me those who rose up against me" (Tehilim 18:40).

111. דָּבָר אֲחֵר, וְעַתָּה יָרוּם רֹאשִׁי, בְּכֹלָּא, יֵצֶר טוֹב עַל יֵצֶר רָע, דִּכְתִיב עַל אוֹיְבַי סְבִיבוֹתַי, דָּא יֵצֶר הָרָע, דְּאִיהוּ סַחֲרָנֵיהּ דְּבַר נָשׁ, וְאִיהוּ שָׂנְאֵיהּ בְּכֹלָּא. וְאֶזְבְּחָה בְּאָהֳלוֹ זִבְחֵי תְרוּעָה, דָּא אוֹרַיְיתָא, דְּאִתְיְהִיבַת מִסִּטְרָא דְאֶשָּׁא, כְּדִכְתִיב מִימִינוֹ אֵשׁ דָּת לָמוֹ, דְּהָא בְּגִין אוֹרַיְיתָא, יָרוּם רֵישֵׁיהּ, וְאִתְּבְרוּ כָּל שָׂנְאוֹי קֳדָמוֹי, כְּדִכְתִיב תַּכְרִיעַ קָמַי תַּחְתָּי.

112. דְּבָר אֲחֵר וְעַתָּה יָרוּם רֹאשִׁי, לְאִתְכְּלָלָא בַּאֲבָהָן, דְּהָא דָוִד מַלְכָּא, אִית לֵיהּ לְאִתְדַּבְּקָא בַּאֲבָהָן, וּכְדֵין יִתְרוֹמֵם וְסָלִיק לְעֵילָא, וְאִיהוּ בְּחַד קְשׁוּרָא בְּהוֹ. עַל אוֹיְבַי סְבִיבוֹתַי, אִלֵּין אִינּוּן דִּבְסִטְרָא שְׂמָאלָא, כֻּלְּהוּ מָארֵי דִינִין, דְּמִתְכַּוְּנִין לְחַבָּלָא, וּכְדֵין שִׁמְשָׁא אִתְחַבַּר בְּסִיהֲרָא, וַהֲוֵי כֹּלָּא חָד.

112. **Another explanation of the verse: "And now shall my head be lifted up" is that it means, that I shall be included with the fathers, for King David had cleaved to the Patriarchs in order to be united with them IN THE SECRET OF THE FOURTH LEG and to be lifted above and bound to them. "Above my enemies round about me" refers to those of the left side, all of them accusers intent upon destruction. WHEN HE IS LIFTED ABOVE THEM, the sun, ZEIR ANPIN, is united with the moon, THE NUKVA, and all becomes one.**

113. תָּא חֲזֵי, כְּתִיב וְיוֹסֵף הוּא הַשַּׁלִּיט עַל הָאָרֶץ, דָּא שִׁמְשָׁא דְּשַׁלִּיט בְּסִיהֲרָא, וְנָהִיר לָהּ, וְזָן לָהּ. הוּא הַמַּשְׁבִּיר לְכָל עַם הָאָרֶץ, דְּהָא הַהוּא נָהָר דְּנָגִיד וְנָפִיק, מְנִיהּ אִתְזָנוּ כֻּלְּהוּ, וּמִתַּמָּן פָּרְחִין נִשְׁמָתִין לְכֹלָּא, וּבְגִין דָּא כֻּלְּהוּ סָגְדִין לְגַבֵּיהּ דְּהַהוּא אֲתַר, דְּהָא לֵית לָךְ מִלָּה בְּעַלְמָא, דְּלָא תָּלֵי בְּמַזָּלָא וְאוֹקְמוּהָ.

113. **Come and behold: It is written, "And Yosef was the governor of the land." YOSEF is the sun, ZEIR ANPIN, FOR YOSEF IS YESOD OF ZEIR ANPIN, which rules over the moon, THE NUKVA, shining upon and sustaining her. "...and he it was that sold to all the people of the land", as the river that flows and comes our FROM EDEN, YESOD CALLED YOSEF, supplies everybody with nourishment. From there the souls OF EVERY MEN emerge. Hence, everyone bows before that place, for there is nothing in the world that does not depend upon Mazal, YESOD, as has already been explained.**

8. "And Yosef recognized his brothers"
The Zohar examines the nature of fear and sin, and tells us that negative sexual activity and masturbation lead to negativity and ruin. Fear and sin, it claims, allows our enemies to behave like Yosef's brothers and gives them an opportunity to punish us without mercy.
The Relevance of this Passage
A man's seminal fluids are the closest reflection of The Creator's essence in the physical world. For this reason, a man's seed brings forth life and generates profound pleasure, both of which are attributes of the Divine. However, negative forces, here to test and challenge us, need their own sustenance of Light, which they retrieve when a man wantonly spills his seed. Keeping our sexual relations within the spiritual boundaries of marriage--for the purpose of sharing with our spouse and for bringing new life into the world-- protects the Light from the onslaughts of the Other Side. The result is greater fulfillment and pleasure in every area of life.

114. וַיַּכֵּר יוֹסֵף אֶת אֶחָיו וְהֵם לֹא הִכִּירוּהוּ. רִבִּי אֶלְעָזָר פְּתַח וַאֲמַר, לָמָּה אִירָא בִּימֵי רָע עֲוֹן עֲקֵבַי יְסֹבְּבֻנִי. תָּא חֲזֵי, תְּלַת אִינּוּן דְּדָחֲלִין וְלָא יָדְעִין מִמַּה דָּחֲלִין, וְאוֹקְמוּהָ, אֲבָל אִית מַאן דְּדָחֵיל, וְלָא יָדַע מִמַּה אִיהוּ דָּחֵיל, בְּגִין אִינּוּן חֲטָאֵי, דְּלָא יָדַע דְּאִינּוּן חֲטָאִין, וְלָא אַשְׁגַּח בְּהוֹ, וְאִיהוּ דָּחֵיל מִימֵי רָע.

114. **"And Yosef recognized his brethren, but they recognized him not." Rabbi Elazar quoted the verse: "Why should I fear in the days of evil, when the iniquity of my persecutors (lit. 'my heels') compasses me about" (Tehilim 49:6). Come and behold: As was said by the sages, there are three classes of those who fear, yet do not know what they fear. But in addition to these three, there is he who fears, yet does not know what he fears, because he commits sins unknowingly. He therefore fears the days of evil.**

115. מַאן אִינּוּן יְמֵי רָע, אִלֵּין אִינּוּן יוֹמִין דְּאִינּוּן אִזְדַּמְּנָן בְּהַהוּא רָע, וּמַאן אִינּוּן, דָּא יֵצֶר הָרָע, דְּאִיהוּ אִקְרֵי רָע, וְאִית לֵיהּ יוֹמִין יְדִיעָן, דְּאִתְיְהִיב לֵיהּ רְשׁוּ בְּעַלְמָא, לְאַסְטָאָה לְכָל אִינּוּן דִּמְסָאֲבֵי אָרְחַיְיהוּ, דְּמַאן דְּאָתֵי לְאִסְתָּאָבָא מְסָאֲבֵי לֵיהּ. וְאִלֵּין אִינּוּן אִקְרוּן יְמֵי רָע, וְאִלֵּין מְמַנָּן עַל אִינּוּן חוֹבִין דְּדָשִׁין בְּהוֹ בְּנֵי נָשָׁא בַּעֲקֵבֵיהוּ.

115. **HE ASKS: What are the days of evil? HE SAID: These are days meant for evil. It is the Evil Inclination called evil, which on certain days is given permission in the world to lead astray those who defile their ways BY SPILLING SEMEN IN VAIN. Whoever wishes to be polluted is defiled. They are called days of evil, reserved for PUNISHMENT FOR transgressions that a man treads under his heels.**

116. תָּא חֲזֵי, כָּל אִינּוּן דִּמְסָאֲבֵי אָרְחַיְיהוּ, כַּמָּה חֲבִילֵי טְהִירִין, אִזְדַּמְּנָן לְגַבַּיְיהוּ, וּמְסָאֲבֵי לְהוֹ. בְּאָרְחָא דְּבָעֵי בַּר נָשׁ לְמֵיהַךְ, בְּהַהוּא אָרְחָא מְדַבְּרִין לֵיהּ מַמָּשׁ, אָתֵי בַּר נָשׁ לְאִתְדַּכָּאָה, כַּמָּה אִינּוּן דִּמְסַיְּיעִין לֵיהּ.

116. Come and behold: Packs of fiends await to defile those who defile their ways. A man is led in the very way he chooses to walk. A man who wishes to be purified has many helpers.

117. הָא תָּנִינָן, דְּכַד בַּר נָשׁ קָם בְּצַפְרָא, בָּעֵי לְאַסְחָאָה יְדוֹי, מִגּוֹ נַטְלָא דְּמַיָּא, דְּאִיהוּ מָאנָא לִיטוֹל מִנֵּיהּ מַיָּא, מִגּוֹ מַאן דְּאַסְחֵי יְדוֹי בְּקַדְמֵיתָא, כְּמָה דְּאוֹקְמוּהָ. וְתָא חֲזֵי, בְּגִין נַטְלָא דָּא, אוֹקִימְנָא מִלָּה.

117. We have learned that when a man wakes up in the morning, he should wash his hands with a laver, and he SHOULD BE WASHED by someone who has already washed, as has been explained. Come and behold: We have learned all this for the sake of the laver. THIS EXPOSITION WAS MEANT TO TEACH US THAT WE NEED A LAVER TO WASH OUR HANDS IN THE MORNING.

118. וְתוּ, דְּבָעְיָא לֵיהּ לְבַר נָשׁ, לְנַטְלָא יְדָא יְמִינָא בִּשְׂמָאלָא, בְּגִין לְשַׁלְטָאָה יְמִינָא עַל שְׂמָאלָא, וְיִסְתְּחֵי יְמִינָא מִן שְׂמָאלָא, וּבְגִין כָּךְ אִיהוּ נָטִילָא, וְעַל דָּא, מַאן דְּנָטִיל יְדוֹי, יִטּוֹל יְמִינָא בִּשְׂמָאלָא, לְאַשְׁלָטָא יְמִינָא עַל שְׂמָאלָא, בְּגִין דְּלָא יְהֵיב דּוּכְתָּא לְיֵצֶר הָרָע לְשַׁלְטָאָה כְּלַל, וְהָא אוֹקִימְנָא.

118. We also learned that a man should wash his right hand with his left hand, SO THAT THE LEFT WILL SERVE THE RIGHT and the right will thus be stronger than the left. The right should be laved by the left. The washing is expressly intended to ensure that THE RIGHT WILL RULE OVER THE LEFT. Therefore, when washing hands, it behooves one to wash the right with the left, thus causing the right to rule over the left, so as not to give the Evil Inclination an opening to rule at all.

119. תָּא חֲזֵי, בְּשַׁעְתָּא דְּדִינָא בִּישָׁא שָׁלְטָא, לָא אָתֵיב יְדֵיהּ מִלְּאַבְּאָשָׁא, וּבְשַׁעְתָּא דִּימִינָא שָׁלְטָא עַל עַמִּין עעכו״ם, לְתַבְּרָא לוֹן, חָיֵיס קוּדְשָׁא בְּרִיךְ הוּא עֲלַיְיהוּ, וְלָא שָׁצֵי לוֹן.

119. Come and behold: When evil Judgment reigns, it does not refrain from harming EVEN THE RIGHTEOUS, FOR WHEN THE DESTROYER IS GIVEN SWAY, HE DOES NOT DISCRIMINATE BETWEEN GOOD AND EVIL. When the right rules over the idolatrous nations to break them, the Holy One, blessed be He, feels pity for them and does not destroy them. YOU MAY SEE HERE THE GREAT DIFFERENCE BETWEEN THE COMPASSION OF THE RIGHT AND THE JUDGMENT OF THE LEFT.

120. וּבְגִין כָּךְ, כָּל מַאן דְּאִיהוּ חָטֵי, בְּאִינּוּן חֶטְאִין דְּדָשׁ בְּהוֹ בְּרַגְלוֹי, לָא יָדַע בְּהוֹ, וְדָחֵיל תְּדִירָא. דָּוִד מַלְכָּא הֲוָה אִסְתַּמַּר תְּדִיר, מֵחוֹבִין אִלֵּין, וְכַד הֲוָה נָפֵיק לְקֶרְבָא, הֲוָה מְפַשְׁפֵּשׁ לוֹן, וְעַל דָּא לָא דָחֵיל לַאֲגָחָא עִמְּהוֹן קֶרְבָא.

120. Therefore, when one unknowingly commits sins that are tread under his heels, he is always afraid. King David was always guarded from such sins and, when he went to battle, he searched for them IN ORDER TO REPENT. He therefore was not afraid to wage war.

121. וְתָא חֲזֵי, אַרְבַּע מַלְכִין הֲווֹ, מַאן דְּשָׁאֵיל דָּא, לָא שָׁאֵיל דָּא. דָּוִד אָמַר, אֶרְדּוֹף אוֹיְבַי וְאַשִּׂיגֵם וְלֹא אָשׁוּב עַד כַּלּוֹתָם, מַאי טַעְמָא בְּגִין דַּהוָה אִסְתַּמַּר מֵאִלֵּין חוֹבִין, וְלָא יְהֵיב דּוּכְתָּא לְשַׂנְאוֹי לְשַׁלְטָאָה, וְעַל דָּא בָּעֵי לְמִרְדַּף אֲבַתְרַיְיהוּ תְּדִיר. וְלָא יִרְדְּפוּן אִינּוּן אֲבַתְרֵיהּ, לְמִתְבַּע חוֹבוֹי, וְיִפּוֹל בִּידַיְיהוּ.

121. Come and behold: There were four kings, each of whom asked for a different thing. David said: "Let me pursue my enemies, and overtake them: neither let me turn back till they are consumed" (Tehilim 18:38). Why did he say that? Because he was guarded from sins THAT ARE TREAD UNDER THE HEELS and gave no opening to his enemies to rule. He therefore pursued them continuously, rather than having them chase him, catch him, and indict him for his sins.

122. אָסָא הֲוָה דְּחֵיל יַתִּיר, אַף עַל גַּב דַּהֲוָה מְפַשְׁפֵּשׁ בְּחֶטְאוֹי, וְלָא כְּדָוִד מַלְכָּא, אִיהוּ בָּעֵי לְמִרְדַּף אֲבַתְרַיְיהוּ, וְלָא יַגִּיחַ לוֹן, וְיִקְטוֹל לוֹן קוּדְשָׁא בְּרִיךְ הוּא, וְכָךְ הֲוָה, דִּכְתִיב וַיִּרְדְּפֵם אָסָא וְהָעָם אֲשֶׁר עִמּוֹ וגו׳, וּכְתִיב וַיִּגּוֹף ה׳ אֶת הַכּוּשִׁים לִפְנֵי אָסָא וְלִפְנֵי יְהוּדָה וַיָּנוּסוּ הַכּוּשִׁים. דָּוִד מַה כְּתִיב בֵּיהּ וַיַּכֵּם דָּוִד מֵהַנֶּשֶׁף וְעַד הָעֶרֶב לְמָחֳרָתָם, אֲבָל אָסָא אִיהוּ רָדִיף וְקוּדְשָׁא בְּרִיךְ הוּא מָחֵי.

122. Asa was more fearful. Although he searched for his sins, he was not AS THOROUGH as King David. He merely wished to pursue his enemies, but not to fight them, and hoped that the Holy One, blessed be He, would slay them. And so it came to pass, as it is written: "And Asa and the people who were with him pursued them. So Hashem smote the Kushim before Asa, and before Yehuda, and the Kushim fled" (II Divrei Hayamim 14:11-12). Of David, the scripture reads, "And David smote them from the twilight to the evening of the next day" (I Shmuel 30:17). But Asa merely pursued them, and the Holy One, blessed be He, slew them.

123. יְהוֹשָׁפָט מֶלֶךְ יְהוּדָה, אוֹף הָכֵי נָמֵי הֲוָה שָׁאֵיל, וַאֲמַר, לָא יָכֵילְנָא לְמִרְדַּף, וְלָא לְקָטְלָא, אֶלָּא אֲנָא אֲזַמֵּר, וְאַתְּ קְטֵיל לוֹן, בְּגִין דְּלָא הֲוָה מְפַשְׁפֵּשׁ כָּל כָּךְ כְּאָסָא, וְקוּדְשָׁא בְּרִיךְ הוּא עֲבַד לֵיהּ הָכֵי, דִּכְתִיב וּבְעֵת הֵחֵלּוּ בְּרִנָּה וּתְהִלָּה נָתַן ה׳ מְאָרְבִים עַל בְּנֵי עַמּוֹן מוֹאָב וְהַר שֵׂעִיר הַבָּאִים לִיהוּדָה וַיִּנָּגֵפוּ.

123. Yehoshafat, the King of Yehuda, also said: I can neither pursue nor kill them, but I shall sing hymns and you shall kill them. This was because he did not examine himself as Asa did. Yet the Holy One, blessed be He, did as He was requested, as it is written: "And when they began to sing and to praise, Hashem set an ambush against the children of Amon, Moav and mount Seir who were come against Yehuda; and they were routed" (II Divrei Hayamim 20:22).

124. חִזְקִיָּה מֶלֶךְ יְהוּדָה, אוֹף הָכֵי נָמֵי אֲמַר, אֲנָא לָא יָכֵילְנָא, לָא לְזַמָּרָא, וְלָא לְמִרְדַּף, וְלָא לַאֲגָחָא קְרָבָא, בְּגִין דְּדָחֵיל מֵאִלֵּין חוֹבִין דְּקָאֲמָרָן, מַה כְּתִיב, וַיְהִי בַּלַּיְלָה הַהוּא וַיֵּצֵא מַלְאַךְ ה׳ וַיַּךְ בְּמַחֲנֵה אַשּׁוּר מֵאָה וּשְׁמוֹנִים וַחֲמִשָּׁה אֶלֶף וַיַּשְׁכִּימוּ בַבֹּקֶר וְהִנֵּה כֻלָּם פְּגָרִים מֵתִים, וְחִזְקִיָּה הֲוָה יָתִיב בְּבֵיתֵיהּ, וְשָׁכִיב בְּעַרְסֵיהּ, וְקוּדְשָׁא בְּרִיךְ הוּא קָטֵיל לוֹן.

124. Chizkiyah, the King of Yehuda, said: I can neither chant, pursue nor wage war. For he was afraid of the sins we mentioned THAT ARE TREAD UNDER THE HEELS. It is written: "And it came to pass that night, that the angel of Hashem went out and smote in the camp of Ashur 185,000: and when they arose early in the morning, behold, they were all dead corpses" (II Melachim 19:35). Chizkiyah was then at home lying in bed, and the Holy One, blessed be He, killed them.

125. וּמַה צַדִּיקִים אִלֵּין, הֲווֹ דְּחָלִין מֵאִלֵּין חוֹבִין, שְׁאָר בְּנֵי עַלְמָא עַל אַחַת כַּמָּה וְכַמָּה. בְּגִין כָּךְ, אִית לֵיהּ לְבַר נָשׁ לְאִסְתַּמְרָא מֵאִלֵּין חוֹבִין, וּלְפַשְׁפְּשָׁא בְּהוֹן כְּדְקָאֲמָרָן, בְּגִין דְּלָא יִשְׁלְטוּן עֲלוֹי אִינּוּן יְמֵי רָע, דְּלָא מְרַחֲמֵי עֲלֵיהּ.

125. How fearful were these righteous men on account of their sins? How much more fearful should the inhabitants of the world be? A man should therefore always be on his guard against these sins and search for them, so that the days of evil, which have no mercy on him, will not have control over him.

126. תָּא חֲזֵי, וַיַּכֵּר יוֹסֵף אֶת אֶחָיו, בְּשַׁעְתָּא דְּנָפְלוּ בִּידֵיהּ, אִיהוּ רְחֵים עֲלַיְיהוּ, בְּגִין דְּאִיהוּ שְׁלִים, וְהֵם לֹא הִכִּירוּהוּ, דְּאִינּוּן שִׁמְעוֹן וְלֵוִי, אָתוֹ מִסִּטְרָא דְּדִינָא קַשְׁיָא, וְעַל דָּא לָא רְחִימוּ עֲלֵיהּ, דְּהָא כָּל אִינּוּן מָארֵיהוֹן דְּדִינָא קַשְׁיָא, לָא מְרַחֲמֵי עֲלַיְיהוּ דְּבְנֵי נָשָׁא, בְּשַׁעְתָּא דְּנָפְלֵי בִּידַיְיהוּ.

126. Come and behold: "And Yosef knew his brethren" means that when they fell into his hands, he felt pity for them, because he was whole. "...but they knew him not" REFERS TO Shimon and Levi, who came from the side of harsh Judgment and therefore did not have pity on him. For all those from the side of harsh Judgment have no pity on the people who fall into their hands. THEY ARE OF THE ASPECT OF THE DAYS OF EVIL, WHICH DO NOT PITY MEN, AS HAS ALREADY BEEN SAID.

127. David therefore said: "Why should I fear THE DAYS OF EVIL?" He did not say, "I feared" IN THE PAST TENSE, but rather "should fear" IN THE PRESENT TENSE, WHICH MEANS THAT HE IS STILL FEARFUL. Thus he said: I should always fear the days of evil, as we have said: "...the iniquity of my persecutors (lit. 'my heels') compasses me about." HE ASKS: What are "my heels?" HE ANSWERS, They are in the secret of the faith, NAMELY, IN HOLINESS, as it is written: "And his hand took hold on Esav's heel" (Beresheet 25:26). ESAV'S HEEL WAS IN THE SECRET OF THE FAITH, IN HOLINESS, BECAUSE YA'AKOV'S HAND TOOK HOLD OF IT. This heel (Heb. akev), OF WHICH IT IS WRITTEN: "THE INIQUITY OF MY HEELS COMPASSES ME ABOUT," represents the footprints (Heb. akevot) that follow the same transgression that a man constantly treads under his heels.

127. וּבְגִין כָּךְ אֲמַר דָּוִד, לָמָּה אִירָא. יְרֵאתִי לָא כְּתִיב, אֶלָּא אִירָא, דְּאִית לִי לְמִדְחַל מֵאִינּוּן יְמֵי רָע, כִּדְקָאֲמָרָן. עָוֹן עֲקֵבַי יְסֹבְּנִי, מַאן עֲקֵבַי, אִלֵּין אִינּוּן בְּרָזָא דְּמֵהֵימְנוּתָא, דִּכְתִיב, וְיָדוֹ אוֹחֶזֶת בַּעֲקֵב עֵשָׂו, דָּא הוּא עֲקֵיבָא, וְאִינּוּן עֲקִיבִין דְּמִסְתַּכְּלִין בְּהוֹ תָּדִיר, בְּהַהוּא חוֹבָאדְדָשׁ בֵּיהּ בַּר נָשׁ תָּדִיר בַּעֲקֵבוֹי.

128. Come and behold the verse: "Woe to them that draw iniquity with cords of vanity, and sin as it were with a cart rope" (Yeshayah 5:18). The "cords of vanity" are the sins that he treads under his heels without thinking of it. They are then strengthened into "a cart rope." The sins become stronger and lead him astray in this world and the world to come.

128. תָּא חֲזֵי, מַה כְּתִיב הוֹי מוֹשְׁכֵי הָעָוֹן בְּחַבְלֵי הַשָּׁוְא וְכַעֲבוֹת הָעֲגָלָה חַטָּאָה. בְּחַבְלֵי הַשָּׁוְא: דְּדָשׁ בֵּיהּ בַּעֲקֵבָא, וְלָא חַיִּישׁ עֲלֵיהּ, וּלְבָתַר אִתְתַּקַּף וְאִתְעֲבִיד כַּעֲבוֹת הָעֲגָלָה, וְאִתְתַּקַּף הַהוּא חֶטְאָה, וְאַסְטֵי לֵיהּ בְּהַאי עַלְמָא, וּבְעַלְמָא דְאָתֵי.

129. Happy are the righteous, who know how to be guarded against their sins and always examine their deeds, so that no accuser will be found against them in this world nor turn them from their way in the world to come. The Torah prepares for them ways and paths on which to walk, as it is written: "Her ways are ways of pleasantness, and all her paths are peace."

129. זַכָּאִין אִינּוּן צַדִּיקַיָּיא, דְּיָדְעִין לְאִסְתַּמְּרָא מֵחוֹבֵיהוֹן, וְאִינּוּן מְפַשְׁפְּשִׁין תָּדִיר בְּעוֹבָדַיְיהוּ, בְּגִין דְּלָא יִשְׁתַּכַּח עֲלַיְיהוּ מְקַטְרְגָא בְּהַאי עַלְמָא, וְלָא יְסָטוּן עֲלַיְיהוּ לְעַלְמָא דְאָתֵי, דְּהָא אוֹרַיְיתָא מְתַקְּנָא לְהוֹ אָרְחִין וּשְׁבִילִין לְמֵיהַךְ בְּהוֹ, דִּכְתִיב דְּרָכֶיהָ דַרְכֵי נֹעַם וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם.

9. "And Yosef remembered the dreams"

The commentators stress the importance of remembering one's dreams and presenting them to a sympathetic audience of friends in order to obtain a favorable interpretation. The necessity of obeying every last precept of the Torah is also discussed. The rabbis use the example of King Solomon, who ruined his posterity by disobeying the injunction against polygamy. Rabbi Yosi comments on the verse "Treasures of wickedness profit nothing." That is to say, wealth gained in an impure manner will soon disappear, but the righteous life of Torah study endures.

The Relevance of this Passage

Dreams can assist us in our spiritual development. However, our dreams should only be interpreted by someone who loves us, since the interpretation itself influences its physical manifestation. The Light of this passage helps bring loving people into our lives when the need for dream interpretation arises. In addition, the passage allows our dreams to be derived from the highest realms of the spiritual atmosphere, ensuring positive and truthful messages. Pertaining to the verse "Treasures of wickedness profit nothing", the Zohar teaches us that a narcissistic, self-serving pursuit for wealth, power, and position will ultimately lead to ruin in some area of life. The influences emanating from the Hebrew verses imbue us with wisdom and strength to resist trading away life's true fulfillment-- marriage, children, friendship, and spiritual fulfillment--for the fleeting pleasure of ego gratification.

130. "And Yosef remembered the dreams which he had dreamed" (Beresheet 42:9). Rabbi Chiya opened the discussion with the verse: "Do not rejoice when your enemy falls, and do not let your heart be glad when he stumbles" (Mishlei 24:17). Come and behold: The Holy One, blessed be He, created man, so that he would be worthy of His glory, serve Him always, and be occupied with the Torah day and night, because the Holy One, blessed be He, ever takes delight in the Torah.

130. וַיִּזְכֹּר יוֹסֵף אֶת הַחֲלֹמוֹת אֲשֶׁר חָלַם לָהֶם וגו׳. רִבִּי חִיָּיא פְּתַח וַאֲמַר, בִּנְפֹל אוֹיִבֶךָ אַל תִּשְׂמַח וּבִכָּשְׁלוֹ אַל יָגֵל לִבֶּךָ. תָּא חֲזֵי, קוּדְשָׁא בְּרִיךְ הוּא עֲבַד לֵיהּ לְבַר נָשׁ, דִּיזְכֵּי לִיקָרָא דִילֵיהּ, וּלְשַׁמָּשָׁא קַמֵּיהּ תְּדִירָא, וּלְאִשְׁתַּדְּלָא בְּאוֹרַיְיתָא יְמָמָא וְלֵילֵי, בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בָּהּ בְּאוֹרַיְיתָא תָּדִיר.

131. When the Holy One, blessed be He, created Adam, He put the Torah before him and taught him how to know its ways. How do we know this? From the words: "Then he saw it, and declared it; he established it, yea, and searched it out," which is followed by: "And to man he said: Behold, the fear of Hashem, that is wisdom; and to depart from evil is understanding" (Iyov 28:27-28). Because he inquired into her, but did not keep her, he transgressed the command of his Master and was caught for his sin.

132. וְכֵיוָן דִּבְרָא קוּדְשָׁא בְּרִיךְ הוּא לְאָדָם, יְהַב קַמֵּיהּ אוֹרַיְיתָא, וְאוֹלִיף לֵיהּ בָּהּ לְמִנְדַּע אָרְחָהָא. מְנָלָן, דִּכְתִיב אָז רָאָהּ וַיְסַפְּרָהּ הֵכִינָהּ וְגַם חֲקָרָהּ. וּלְבָתַר, וַיֹּאמֶר לָאָדָם הֵן יִרְאַת ה׳ הִיא חָכְמָה וְסוּר מֵרָע בִּינָה. כֵּיוָן דְּאִסְתַּכַּל בָּהּ, וְלָא נְטִיר לָהּ, עֲבַר עַל פִּקּוּדָא דְּמָארֵיהּ, וְאִתְפַּס בְּחוֹבֵיהּ.

132. All those who transgress one precept of the Torah are caught for it. King Solomon, who was wisest among all the people in the world, transgressed only one precept of the Torah BY HAVING MANY WIVES and caused his kingdom to pass on from him BECAUSE, AS THE SAGES SAID, ASHMEDAI (ASMODEUS) MADE AN IGNORANT MAN OF HIM and caused his kingdom to be divided from the time of his sons. This is even truer for those who transgress MANY PRECEPTS OF the Torah.

132. וְכָל אִינּוּן דְּעָבְרוּ עַל מִלָּה חָדָא דְּאוֹרַיְיתָא, אִתְּפְסוּ בָהּ. שְׁלֹמֹה מַלְכָּא, דְּאִתְחַכַּם עַל כָּל בְּנֵי עָלְמָא, עֲבַר עַל מִלָּה חָדָא דְּאוֹרַיְיתָא, וְגָרִים לֵיהּ לְאִתְעֲבָרָא מַלְכוּתֵיהּ מִנֵּיהּ, וּלְאִתְפַּלְגָא מַלְכוּתָא מִן בְּנוֹי, מַאן דְּאַעֲבַר עַל אוֹרַיְיתָא עַל אַחַת כַּמָּה וְכַמָּה.

133. HE ASKS: Yosef knew the Torah, AND HER WORDS "YOU SHALL NOT AVENGE, NOR BEAR ANY GRUDGE" (VAYIKRA 19:18). Why then, when his brothers fell into his hands, did he bring upon them all these things, when he knew the Torah his father had taught him? HE REPLIED: Heaven forbid TO THINK that Yosef took revenge upon them. He did it only to bring his brother Binyamin to him, for he longed for him. He did not leave his brothers wanting, as it is written: "Then Yosef gave orders to fill their sacks with grain" (Beresheet 42:25), so they would not come to grief.

133. וְיוֹסֵף דַּהֲוָה יָדַע אוֹרַיְיתָא, וַאֲחוֹי נָפְלוּ בִּידֵיהּ, אַמַּאי גִּלְגֵּל עֲלַיְיהוּ כָּל גִּלְגּוּלָא דָּא, וְהָא אִיהוּ יָדַע אוֹרַיְיתָא דְּאוֹלִיף לֵיהּ אֲבוֹי. אֶלָּא, ח״ו דְּיוֹסֵף גִּלְגֵּל עֲלַיְיהוּ גִּלְגּוּלִין לְנַקְמָא מִנַּיְיהוּ, אֶלָּא כָּל דָּא לָא עֲבַד, אֶלָּא לְאַיְיתָאָה לַאֲחוּהָ בִּנְיָמִן לְגַבֵּיהּ, דְּתֵיאוּבְתֵּיהּ הֲוָה לְגַבֵּיהּ, וְאִיהוּ לָא שָׁבַק לַאֲחוֹי לְמִנְפַּל, דְּהָא כְּתִיב וַיְצַו יוֹסֵף וַיְמַלְּאוּ אֶת כְּלֵיהֶם בָּר וגו׳, וְכָל דָּא בְּגִין דְּלָא יִנְפְּלוּן.

134. Rabbi Yehuda continued WITH THE VERSE: "THEN HE SAW IT..." (IYOV 28:27). When the Holy One, blessed be He, created the Moon, THE NUKVA, He beheld her constantly, as it is written: "The eyes of Hashem your Elohim are always upon it" (Devarim 11:12), for she was constantly under His care. It is written: "Then he saw"; he saw that the Sun, ZEIR ANPIN, by looking AT THE NUKVA became illumined, FOR HE DOES NOT RECEIVE SIGHT, THE SECRET OF CHOCHMAH, EXCEPT WHEN HE IS UNITED WITH THE NUKVA. He asks: In the phrase: "And declared it (Heb. vaysapera) (Ibid.)," what does "vaysapera" mean? HE ANSWERS, The same as in the verse: "The stones of it are the place of sapphires" (Heb. Sapir) (Ibid. 6); IT IS DERIVED FROM THE SFIROT AND ILLUMINATION.

134. ר׳ יְהוּדָה אָמַר, כַּד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא לְסִיהֲרָא, הֲוָה אִסְתַּכַּל בָּהּ תְּדִיר, כְּדִכְתִיב, תָּמִיד עֵינֵי ה׳ אֱלֹהֶיךָ בָּהּ, אַשְׁגְּחוּתָא דִילֵיהּ בָּהּ תְּדִיר, וּכְתִיב אָז רָאָהּ: דְּהָא שִׁמְשָׁא בְּאַשְׁגְּחוּתָא דִילֵיהּ בָּהּ, אִתְנְהִיר. וַיְסַפְּרָהּ, מַאי וַיְסַפְּרָהּ, כְּמָא דְּאַתְּ אָמַר מְקוֹם סַפִּיר אֲבָנֶיהָ.

135. "He established it" together with her mendings so she would be divided into twelve groups and be given to seventy angels. He fixed for her seven supernal pillars through which she would receive lights and exist in wholeness. The phrase: "And searched it out" MEANS HE SEARCHED HER OUT AND attended to her always SO THAT THE OTHER SIDE WILL NOT NOURISH ITSELF FROM HER.

135. הֵכִינָהּ: דְּאִיהִי יָתְבָא בְּתִקּוּנָא, בִּתְרֵיסַר תְּחוּמִין, מִתְפַּלְגָא בְּשִׁבְעִין קְסִירִין, אַתְקִין לָהּ בְּשִׁבְעָה סַמְכִין עִלָּאִין, לְאִתְנַהֲרָא וּלְיַתְבָא עַל שְׁלִימוּ. וְגַם חֲקָרָהּ: לְאַשְׁגְּחָא עֲלָהּ תְּדִיר, זִמְנָא בָּתַר זִמְנָא, דְּלָא פְּסִיק לְעָלְמִין.

136. וּלְבָתַר אַזְהַר לֵיהּ לְבַר נָשׁ, וַאֲמַר, וַיֹּאמֶר לָאָדָם הֵן יִרְאַת ה׳ הִיא חָכְמָה וְסוּר מֵרָע בִּינָה, דְּהַאי מִתְעַטְּרָא עַל תַּתָּאי, לְדַחֲלָא, וּלְמִנְדַּע לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא בְּגִינָהּ. וְסוּר מֵרָע בִּינָה, בְּרִירוּ מִפְּסָלוּתָא, דְּלָא לְמִקְרַב בַּהֲדֵיהּ, וּכְדֵין אַשְׁגְּחוּתָא דְּבִינָה, לְמִנְדַּע וּלְאִסְתַּכְּלָא בִּיקָרָא דְּמַלְכָּא עִלָּאָה.

136. He then warned man thus: "And to man he said, 'Behold, the fear of Hashem, that is wisdom; and to depart from evil is understanding'" (Iyov 28:28). Because of "the fear of Hashem," THE NUKVA is adorned with all the lower ones so they will learn to fear and know Hashem through her strength. SHE IS THEREFORE CHOCHMAH and "to depart from evil is understanding (Heb. binah)." The separation of pollution so it will not approach HOLINESS is the purpose of the existence of Binah, THAT IS, the knowledge and beholding of the glory of the highest King.

137. רִבִּי יוֹסֵי קָם בְּלֵילְיָא חַד, לְאִשְׁתַּדְּלָא בְּאוֹרַיְיתָא, וַהֲוָה תַּמָּן עִמֵּיהּ חַד יוּדָאי, דְּאָעֲרַע בֵּיהּ בְּהַהוּא בֵּיתָא. פְּתַח ר׳ יוֹסֵי וַאֲמַר, לֹא יוֹעִילוּ אוֹצְרוֹת רֶשַׁע וּצְדָקָה תַּצִּיל מִמָּוֶת. לֹא יוֹעִילוּ אוֹצְרוֹת רֶשַׁע, אִלֵּין אִינּוּן דְּלָא מִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, וְאָזְלֵי בָּתַר מִלֵּי דְעָלְמָא, וּלְמִכְנַשׁ אוֹצְרִין דְּחִיּוּבָא, מַה כְּתִיב וְאָבַד הָעֹשֶׁר הַהוּא בְּעִנְיַן רָע, בְּגִין דְּאִינּוּן אוֹצְרוֹת רֶשַׁע.

137. Rabbi Yosi rose one night to study the Torah. There happened to be a Jew there, whom he met in that house. Rabbi Yosi opened the discussion with the verse: "Treasures of wickedness profit nothing: but righteousness (also: 'charity') delivers from death" (Mishlei 10:2). "Treasures of wickedness profit nothing" are those who are not occupied with the study of the Torah, but follow worldly matters and gather wicked treasures. Of them it is written, "But those riches perish by evil adventure" (Kohelet 5:13), because they are wicked treasures.

138. וּצְדָקָה תַּצִּיל מִמָּוֶת, אִלֵּין דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, וְיָדְעִין אוֹרְחָהָא לְאִשְׁתַּדְּלָא בָהּ, דְּהָא אוֹרַיְיתָא עֵץ חַיִּים אִקְרֵי, וְאִתְקְרִיאַת צְדָקָה, דִּכְתִיב וּצְדָקָה תִּהְיֶה לָנוּ. דָּבָר אַחֵר, וּצְדָקָה תַּצִּיל מִמָּוֶת, דָּא צְדָקָה מַמָּשׁ, וּבְתְרֵין גְּוָונִין אִיהוּ, וּבְתְרֵין סִטְרִין, קָרֵי בֵּיהּ אוֹרַיְיתָא, וְקָרֵי בֵּיהּ צְדָקָה, וְכֹלָּא חַד.

138. "But righteousness delivers from death" refers to those who are occupied with the study of the Torah and know how to study her ways, for the Torah is called the Tree of Life and Righteousness, as it is written: "And it shall be accounted righteousness in us" (Devarim 6:25). Another explanation of "but righteousness delivers from death" is that it refers to charity given to the poor. There are two ways to read and understand it: THE WORD RIGHTEOUSNESS may be understood as the Torah, or it may simply mean charity, yet all is one.

139. אֲמַר הַהוּא יוּדָאי, וְקָרֵי בֵּיהּ שָׁלוֹם, אֲמַר רִבִּי יוֹסֵי, הָכֵי הוּא וַדַּאי דְּאִקְרֵי שָׁלוֹם. קָם הַהוּא יוּדָאי, וְאִשְׁתַּתַּף בַּהֲדֵיהּ, פְּתַח הַהוּא יוּדָאי וַאֲמַר, עוֹבֵד אַדְמָתוֹ יִשְׂבַּע לָחֶם וּמְרַדֵּף רֵקִים יִשְׂבַּע רִיש. הַאי קְרָא קַשְׁיָא, וְכִי שְׁלֹמֹה מַלְכָּא דְּאִיהוּ חַכִּים מִכָּל בְּנֵי עָלְמָא, הֵיךְ אֲמַר דְּיִשְׁתַּדֵּל בַּר נָשׁ לְמִפְלַח אַרְעָא, וּלְאִשְׁתַּדְּלָא אֲבַתְרֵיהּ, וְיִשְׁבּוֹק חַיֵּי עָלְמָא.

139. That Jew said you may read IN THE WORD RIGHTEOUSNESS the meaning of peace. Rabbi Yosi said to him, Assuredly, she is called peace. The Jew rose to study THE TORAH with him. The Jew quoted the verse: "He who tills his land shall have plenty of bread: but he who follows after vain persons shall have poverty enough" (Mishlei 28:19). This verse is difficult to understand. How could King Solomon, who was the wisest of all men, say that a man should strive to cultivate the earth, till it, and neglect everlasting life?

140. אֶלָּא רָזָא אִיהוּ. פְּתַח וַאֲמַר, וַיִּקַּח ה׳ אֱלֹקִים אֶת הָאָדָם וַיַּנִּיחֵהוּ בְּגַן עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ, וְאוֹקְמוּהָ בְּרָזָא דְּקָרְבָּנִין אִיהוּ. תָּא חֲזֵי, לְעָבְדָהּ: דָּא מַלְכָּא עִלָּאָה. וּלְשָׁמְרָהּ: דָּא מַלְכָּא תַּתָּאָה. עִלָּמָא עִלָּאָה, וְעִלָּמָא תַּתָּאָה. לְעָבְדָהּ בְּרָזָא דְּזָכוֹר, וּלְשָׁמְרָהּ בְּרָזָא דְּשָׁמוֹר.

140. HE REPLIED: There is a mystery here. He then quoted the verse: "And Hashem Elohim took the man, and put him into the Garden of Eden to till (also: 'to worship') it and to keep" (Beresheet 2:15). It has already been explained that it refers to worship by sacrificing. Come and behold: "to till it" is the Upper King, THAT IS, IT REFERS TO THE DRAWING OF PLENTY OF BLESSINGS FROM THE UPPER KING, ZEIR ANPIN; and "to keep" is the lower king, THAT IS, IT REFERS TO THE KEEPING OF PLENTY RECEIVED BY THE LOWER KING, THE NUKVA. THE VERSE REFERS TO the upper world, ZEIR ANPIN, and the lower world, THE NUKVA. HE FURTHER EXPLAINS THAT "to till it" is in the secret of Remember, ZEIR ANPIN, and keep is in the secret of Keep, THE NUKVA. THEREFORE IN THE FIRST TABLES OF THE TESTIMONY IT IS WRITTEN: "REMEMBER THE SHABBAT DAY" (SHEMOT 20, 8), AND IN THE SECOND TABLES OF THE TESTIMONY IT IS WRITTEN, "KEEP THE SHABBAT DAY" (DEVARIM 5:12).

141. Therefore, "He that tills his land" (Mishlei 12:11) refers to the Garden of Eden, IN THE NUKVA, for man should work and draw blessings on it from ZEIR ANPIN above. When it is blessed and blessings pour on it from above, MAN is blest with it. Come and behold: When the priest blesses, he is also blessed, as it is written: "and I will bless them" (Bemidbar 5:27). Hence, "He that tills his land" TO DRAW PLENTY ON THE NUKVA, "shall have plenty of bread," nourishment from above, WHICH HE EARNS BY HIS WORK, FOR HE WHO BLESSES IS BLESSED. "...but he that follows vain persons," he who cleaves to the Other Side, which follows vain persons, surely "shall have poverty enough." Rabbi Yosi said to him, Happy are you to have merited this.

141. וּבְגִין כָּךְ, עוֹבֵד אַדְמָתוֹ דָּא גַּן עֵדֶן, דְּאִצְטְרִיךְ לְמֶעְבַּד וּלְמִפְלַח, וּלְאַמְשָׁכָא לָהּ בִּרְכָאן מִלְּעֵילָא, וְכַד אִתְבָּרְכָא וְאִתְמַשְׁכָא לָהּ בִּרְכָאן מִלְּעֵילָא, אִיהוּ נָמֵי אִתְבָּרֵךְ בַּהֲדָהּ. תָּא חֲזֵי, דְּכַהֲנָא דְּמְבָרֵךְ, מִתְבָּרֵךְ. כד"א וַאֲנִי אֲבָרְכֵם. וּבְגִין כָּךְ, עוֹבֵד אַדְמָתוֹ יִשְׂבַּע לָחֶם, דָּא הוּא מְזוֹנָא דִלְעֵילָא. וּמְרַדֵּף רֵקִים: מַאן דְּיִתְדַּבַּק בְּסִטְרָא אָחֳרָא, דְּאִיהוּ מְרַדֵּף רֵקִים. יִשְׂבַּע רֵישׁ וַדַּאי. אֲמַר רִבִּי יוֹסֵי, זַכָּאָה אַנְתְּ, דְּזָכִית לְהַאי מִלָּה.

142. He then cited A VERSE that comes after THE VERSE, "HE THAT TILLS HIS LAND." IT IS, "A faithful man shall abound with blessings" (Mishlei 28:20), which alludes to a man who has faith in the Holy One, blessed be He, such as Rabbi Yesa Saba (the elder), who, though he had food for that day, did not set the table before praying for food before the holy King. After praying and asking for nourishment from the King, he would set the table. He always said: Let us not set the table until NOURISHMENT is given from the King's house.

142. תּוּ פְּתַח וַאֲמַר קְרָא אֲבַתְרֵיהּ, אִישׁ אֱמוּנוֹת רַב בְּרָכוֹת, דָּא הוּא בַּר נָשׁ, דְּמְהֵימְנוּתָא דְקוּדְשָׁא בְּרִיךְ הוּא בֵּיהּ, כְּגוֹן רִבִּי יֵיסָא סָבָא, דְּאַף עַל גַּב דַּהֲוָה לֵיהּ מֵיכְלָא דְהַהוּא יוֹמָא לְמֵיכַל, לָא הֲוָה מַתְקִין לֵיהּ, עַד דְּשָׁאֵיל מְזוֹנֵיהּ קַמֵּי מַלְכָּא קַדִּישָׁא, לְבָתַר דְּצַלֵּי צְלוֹתֵיהּ, וְשָׁאֵיל מְזוֹנֵיהּ קַמֵּי מַלְכָּא, כְּדֵין הֲוָה מְתַקֵּין, וַהֲוָה אֲמַר תְּדִיר, לָא נְתַקֵּין, עַד דְּיִנְתְּנוּן מִבֵּי מַלְכָּא.

143. "But he who makes haste to be rich shall not go unpunished" (Mishlei 28:20), because he did not want to study the Torah, which is life in this world and life in the world to come. Now is the time to be occupied with the Torah. Let us do so.

143. וְאָץ לְהַעֲשִׁיר לֹא יִנָּקֶה, בְּגִין דְּלָא בָּעָא לְאִשְׁתַּדְּלָא בְּאוֹרַיְיתָא, דְּאִיהִי חַיִּין דְּעַלְמָא דֵין, וְחַיִּין דְּעַלְמָא דְאָתֵי, הַשְׁתָּא דְּאִיהִי שַׁעְתָּא לְאִשְׁתַּדְּלָא בְּאוֹרַיְיתָא, נִשְׁתַּדֵּל.

144. The man opened with the mystery of the dream. He said: "And Yosef remembered the dreams which he had dreamed about them." HE ASKS ABOUT THE WORDS: "And Yosef remembered the dreams." Why did Yosef remember the dreams he had about them? What would have happened if he forgot them, as Yosef was wise and studied the verse, "a prudent man acts with knowledge: but a fool lays bare his folly" (Mishlei 13:16)?

144. פְּתַח הַהוּא גַּבְרָא בְּרָזָא דְחֶלְמָא וַאֲמַר, וַיִּזְכֹּר יוֹסֵף אֶת הַחֲלוֹמוֹת אֲשֶׁר חָלַם לָהֶם וגו׳. וַיִּזְכֹּר יוֹסֵף אֶת הַחֲלוֹמוֹת, וְכִי יוֹסֵף אַמַּאי אַדְכַּר לוֹן אִינּוּן חֲלוֹמוֹת דְּחָלַם לְהוֹ. וּמַה סַגְיָא לֵיהּ אִלּוּ לָא אַדְכַּר לְהוֹ, דְּהָא יוֹסֵף חַכִּים הֲוָה, וּכְתִיב כָּל עָרוּם יַעֲשֶׂה בְדָעַת וּכְסִיל יִפְרֹשׂ אִוֶּלֶת.

145. HE REPLIES: When Yosef saw them bowing before him with their faces to the earth, he remembered the dream he dreamed about them, as it is written, "and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and bowed down to my sheaf" (Beresheet 37:7). For when he saw his brothers prostrating themselves before him, as it is written, "and Yosef's brothers came, and bowed themselves down before him with their faces to the earth", then, "Yosef remembered of the dreams which he had dreamed," that is, he saw them coming true. THUS, "AND YOSEF REMEMBERED THE DREAMS" MEANS THAT HE SAW THAT THEY CAME TRUE.

145. אֲבָל, כֵּיוָן דְּחָמָא דְאִינּוּן אִתּוֹ, וְסָגְדֵי לֵיהּ אַפַּיִן עַל אַרְעָא, כְּדֵין אִדְכַּר מִמַּה דְּחָלַם לְהוֹ, כַּד הֲוָה עִמְּהוֹן, דִּכְתִיב וְהִנֵּה קָמָה אֲלֻמָּתִי וְגַם נִצָּבָה וְהִנֵּה תְּסֻבֶּינָה אֲלֻמֹּתֵיכֶם וַתִּשְׁתַּחֲוֶינָה לַאֲלֻמָּתִי, בְּשַׁעְתָּא דְחָמָא דְכָרְעִין אֲחוֹי קַמֵּיהּ, דִּכְתִיב וַיָּבֹאוּ אֲחֵי יוֹסֵף וַיִּשְׁתַּחֲווּ לוֹ אַפַּיִם אַרְצָה, כְּדֵין וַיִּזְכֹּר יוֹסֵף אֶת הַחֲלוֹמוֹת אֲשֶׁר חָלַם, דְּהָא חָמָא דַּהֲווֹ קַיְּימֵי.

146. תוּ, וַיִּזְכּוֹר יוֹסֵף אֶת הַחֲלוֹמוֹת אֲשֶׁר חָלַם, אַדְכַּר לוֹן, בְּגִין דְּלֵית נַשְׁיוּ קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, דְּהָא חֶלְמָא דְּאִיהוּ טָבָא, בְּעֵיבַר נָשׁ לְאַדְכָּרָא לֵיהּ, דְּלָא יִתְנַשֵּׁי, וּכְדֵין אִתְקַיַּים, דְּהָא כְּמָה דְּאִתְנַשֵּׁי קַמֵּיהּ דְּבַר נָשׁ, הָכֵי אִתְנַשֵּׁי עֲלֵיהּ.

146. "And Yosef remembered the dreams which he had dreamed" can also mean that he was reminded of them because there is no forgetfulness before the Holy One, blessed be He. A man should remember a good dream, so it is not forgotten, for then it is realized. But if it is forgotten by him, it is forgotten ABOVE AND DOES NOT COME TRUE.

147. תָּא חֲזֵי, חֶלְמָא דְּלָא אִתְפַּשַּׁר, כְּאִגַּרְתָּא דְּלָא מִתְקַרְיָא, וְתָא חֲזֵי, בְּגִין דְּלָא אִדְכַּר, כְּמַאן דְּלָא יָדַע לֵיהּ, וְעַל דָּא, מַאן דְּאִתְנַשֵּׁי מִנֵּיהּ חֶלְמָא, וְלָא יָדַע לֵיהּ, לָא קָיְימָא עֲלֵיהּ לְאִתְקַיְּימָא, וּבְגִין דָּא, יוֹסֵף הֲוָה דָּכִיר חֶלְמֵיהּ, בְּגִין לְאִתְקַיְּימָא, בְּגִין דְּלָא יִתְנַשֵּׁי חֶלְמָא מִנֵּיהּ לְעָלַם, וַהֲוָה מְחַכֶּה לֵיהּ תְּדִיר. וַיֹּאמֶר אֲלֵיהֶם מְרַגְּלִים אַתֶּם, אִיהוּ דָּכִיר חֶלְמָא, אֲבָל מִלָּה לָא אֲמַר לוֹן, אֶלָּא מְרַגְּלִים אַתֶּם.

147. Come and behold: A dream that was not interpreted resembles an unopened letter, FOR THE DREAMER DOES NOT DERIVE ANY BENEFIT FROM IT. Come and behold: He who does not remember THE DREAM acts as if he did not know HOW TO INTERPRET IT. Therefore, whoever forgets his dream and cannot recall it, will find his dream unfulfilled. Yosef therefore remembered his dream and never forgot it, so it would come true. He waited for it all the time. He said to them, "You are spies" (Beresheet 42:9). Although he remembered the dream, he said nothing except, "You are spies."

148. פְּתַח ר׳ יוֹסֵי וַאֲמַר, כִּי בָא הַחֲלוֹם בְּרוֹב עִנְיָן וְקוֹל כְּסִיל בְּרוֹב דְּבָרִים. כִּי בָא הַחֲלוֹם בְּרוֹב עִנְיָן, הָא אוֹקְמוּהָ דְּכַמָּה אִינּוּן סְמִיכִין בְּחֶלְמָא, וּמִמַּנָּן דַּרְגִּין עַל דַּרְגִּין, עַד דְּחָלְמִין מִנְּהוֹן קְשׁוֹט כֻּלְּהוּ, וּמִנְּהוֹן דְּאִית בְּהוֹן קְשׁוֹט וּכְדִיבוּ. אֲבָל לְאִינּוּן זַכָּאֵי קְשׁוֹט, לָא אִתְגְּלֵי לוֹן מִלִּין כְּדִיבָן כְּלוּם אֶלָּא כֻּלְּהוּ קְשׁוֹט.

148. Rabbi Yosi continued with the verse, "For a dream comes through a multitude of business; and a fool's voice is known by a multitude of words" (Kohelet 5:2). HE EXPLAINED THAT "a dream comes through a multitude of business" means there are many who help the dream endure, including chiefs and grades upon grades, for some dreams are all truth and some contain both truth and lies, THAT IS, ONE PART WILL COME TRUE AND ANOTHER WILL NOT. But the truly righteous are shown no lies in their dreams; they are shown only truth.

149. תָּא חֲזֵי, דָּנִיֵּאל מַה כְּתִיב בֵּיהּ, אֲדַיִן לְדָנִיֵּאל בְּחֶזְוָא דִי לֵילְיָא רָזָא גְּלֵי, וּכְתִיב דָּנִיֵּאל חֵלֶם חֲזָה וְחֶזְוֵי רֵאשֵׁהּ עַל מִשְׁכְּבֵיהּ בֵּאדַיִן חֶלְמָא כְתַב. וְאִי אִית בֵּיהּ מִלִּין כְּדִיבָן, אַמַּאי אִיכְתִּיב בֵּין כְּתוּבִים. אֶלָּא אִינּוּן זַכָּאֵי קְשׁוֹט, בְּשַׁעְתָּא דְּנִשְׁמַתְהוֹן סָלְקִין, לָא מִתְחַבְּרָן בְּהוֹ, אֶלָּא מִלִּין קַדִּישִׁין, דְּאוֹדְעִין לֵיהּ מִלֵּי דְּקְשׁוֹט, מִלִּין קָיְימָן, דְּלָא מְשַׁקְּרָן לְעָלְמִין.

149. Come and behold: It is written of Daniel, "Then to Daniel, in a vision of the night," NAMELY, IN A DREAM, "the secret was revealed" (Daniel 2:19) and "Daniel had a dream and visions of his head as he lay upon his bed: then he wrote his dream" (Daniel 7:1). Had the dream contained lies, the book of Daniel would not be among the scriptures. But when the souls of the truly righteous ascend during sleep, only holy beings join them. These holy beings tell them true words, enduring words, that never lie.

150. וְאִי תֵּימָא, הָא תְּנַן, דְּדָוִד מַלְכָּא, לָא חָמָא חֶלְמָא טָבָא, הָא אִשְׁתְּמַע דַּהֲוָה חָמֵי דָּוִד מִלִּין דְּלָא קְשׁוֹט. אֶלָּא וַדַּאי, כָּל יוֹמוֹי הֲוָה מִשְׁתַּדֵּל לְאוֹשְׁדָּא דָּמִין, וְאַגַּח קְרָבִין, וְכָל חֶלְמוֹי לָא הֲווֹ, אֶלָּא חֶלְמִין בִּישִׁין, חוּרְבָּא וְשׁוֹמְמוּתָא וְדָמָא וְאוֹשִׁידוּ דְּדָמִין, וְלָא חֶלְמָא דִשְׁלָם.

150. You may say that King David never had a good dream. It may be concluded that he saw untrue things. YET IN FACT HE WAS FULL OF KINDNESS AND THE GRACE OF HASHEM. HE ANSWERS, Surely it was because he spent his days shedding blood and engaging in war. Thus all his dreams were bad dreams about destruction, waste, blood, and bloodshed, and not peaceful dreams.

151. וְאִי תֵּימָא, לְבַר נָשׁ טַב אַחֲזִיאוּ לֵיהּ חֶלְמָא בִּישָׁא, הָכֵי הוּא וַדַּאי, כָּל אִינּוּן בִּישִׁין דְּזַמִּינִין לְאִתְדַּבְּקָא, עַל אִינּוּן דְּעָבְרֵי עַל פִּתְגָמֵי דְאוֹרַיְיתָא, וְאִינּוּן עוֹנָשִׁין דְּזַמִּינִין לְאִתְעַנָּשָׁא בְּהַהוּא עָלְמָא, כֻּלְּהוּ חָמֵי, בְּגִין דְּכָל שַׁעְתָּא יְהֵא דְּחִילוּ דְּמָרֵיהּ עֲלֵיהּ, וְהָא אִתְּעַרוּ, דִּכְתִיב וְהָאֱלֹקִים עָשָׂה שֶׁיִּרְאוּ מִלְּפָנָיו, זֶה חֲלוֹם רָע. וְעַל דָּא, לְהַהוּא זַכָּאָה, אַחֲזִיוּ לֵיהּ חֶלְמָא בִּישָׁא, כְּמָה דְּאִתְּמַר.

151. It may be asked how a good man could POSSIBLY be shown a bad dream. HE REPLIES: Surely all the evil is destined to cleave to those who transgress the words of the Torah, and the punishment destined for them in the world of truth was seen BY KING DAVID, so that the fear of his Master will be upon him at all times. THIS SETTLES THE QUESTION, HOW HE COULD HAVE SEEN UNTRUE THINGS? HE SAW THEM IN RELATION TO SINNERS, FOR WHOM THEY WERE REAL. HE WAS SHOWN THIS TO AROUSE THE FEAR OF HEAVEN IN HIM. It has been said with regard to the verse, "and Elohim does it, so that men should fear before him" (Kohelet 3:14) that it is a bad dream WHICH CAUSES A MAN TO BE FEARFUL. A righteous man is therefore shown a bad dream, as we have already said.

152. תָּא חֲזֵי, דְּהָא תְּנִינָן, דְּהַהוּא בַּר נָשׁ, דְּחָמֵי חֶלְמָא, בְּעֵי לֵיהּ לְמִפְתַּח פּוּמֵיהּ בֵּיהּ, קָמֵי בְּנֵי נָשָׁא דְּרַחֲמֵי לֵיהּ, בְּגִין דְּיִסְתַּלַּק רְעוּתָא דִלְהוֹן לְגַבֵּיהּ לְטַב, וְיִפְתְּחוּן פּוּמַיְיהוּ לְטַב, וְיִשְׁתַּכַּח רְעוּתָא וּמִלָּה כֻּלָּא לְטַב. רְעוּתָא דְּאִיהִי מַחֲשָׁבָה, שֵׁרוּתָא דְּכֹלָּא, וּמִלָּה דְּאִיהִי סִיּוּמָא דְּכֹלָּא. וְעַל דָּא אִשְׁתַּכַּח דְּהָא שְׁלִימוּ אִיהוּ בְּרָזָא עִלָּאָה, וּבְגִין כָּךְ אִתְקַיְּים כֹּלָּא, וּבְעִינָן רְחִימִין דְּבַר נָשׁ לְאִתְקַיְּימָא בְּהַהוּא פִּשְׁרָא טָבָא, וְכֹלָּא אִיהוּ כִּדְקָא יָאוֹת.

152. Come and behold; We have learned that when a man has a dream, he should speak about it,. He SHOULD SEEK AN INTERPRETATION before his friends, whose wishes will be favorable toward him and whose words will be expressed for his good. Thus THEIR wishes and words will be for the good. Their wishes, which is thought, NAMELY CHOCHMAH, is the beginning of everything, OF THE SFIROT, and the word, NAMELY, MALCHUT, is the completion of everything, OF THE SFIROT. Thus it is made whole by the supernal mystery, BECAUSE OF THE PRESENCE OF THE BEGINNING AND THE END OF THE SFIROT, and all of it comes true. MOREOVER, they ask for compassion for that man and ask that the good interpretation THEY GAVE will endure. Thus all is as it should be.

153. וּבְגִין כָּךְ, קוּדְשָׁא בְּרִיךְ הוּא אוֹדַע לֵיהּ לְבַר נָשׁ, כָּל חַד וְחַד, בְּהַהוּא דַרְגָּא דִילֵיהּ, כְּמָה דְּאִיהוּ, וּבְהַהוּא גַּוְונָא דְּכָל חַד וְחַד אֲמַר דְּיֵהֵא חֶלְמָא. אֲמַר הַהוּא יוּדָאי, וַדַּאי דְּחֶלְמָא לָאו אִיהוּ אֶלָּא לְבַר נָשׁ זַכָּאָה, דְּאִיהוּ חָמָא חֶלְמָא כִּדְקָא חָזֵי.

153. The Holy One, blessed be He, then lets each man interpret his dream according to his worth and grade. The Jew said: Assuredly, the dream is but for the righteous man, who sees dreams properly.

154. וְתָא חֲזֵי, דְּכַד בַּר נָשׁ נָאֵים עַל עַרְסֵיהּ, נִשְׁמָתֵיהּ נָפְקָא וְשַׁטְיָא בְּעָלְמָא לְעֵילָא, וְעָאלַת בְּאַתְרָא דְּעָאלַת, וְכַמָּה חֵבִילֵי טְהִירִין, קָיְימִין וְאָזְלִין בְּעָלְמָא, וּפָגְעִין בָּהּ בְּהַהִיא נִשְׁמָתָא, אִי זַכָּאָה הִיא, סַלְקָא לְעֵילָא וְחָמַאת מַה דְּחָמַאת, וְאִי לָאו, אִתְאַחֲדַת בְּהַהוּא סִטְרָא, וּמוֹדִיעִין לָהּ מִלִּין כְּדִיבָן, אוֹ מִלִּין דְּזַמִּינִין לְמֵיתֵי לִזְמַן קְרִיב, וְכַד אִתְעַר הַהִיא נִשְׁמָתָא דְּבֵיהּ, אִיהִי מוֹדְעָא לֵיהּ מַה דְּחָמַאת.

154. Come and behold: When a man sleeps in his bed, his soul departs and roams in the world above. It enters wherever it can, and camps of spirits that hover in the world meet the soul. If THAT MAN is righteous, THE SOUL ascends and sees good things. If he is not righteous, THE SOUL holds to the other side and is told lies or things that will happen in the near future.

155. וְעַל דָּא, לְבַר נָשׁ דְּלָאו אִיהוּ זַכָּאָה, מוֹדִיעִין לֵיהּ חֶלְמָא טָבָא, דְּלָאו אִיהוּ קְשׁוֹט, כֹּלָּא בְּגִין לְאַסְטָאָה לֵיהּ, מֵהַהוּא אֹרַח קְשׁוֹט, כֵּיוָן דְּאִיהוּ אַסְטֵי אוֹרְחֵיהּ מֵאֹרַח קְשׁוֹט, מְסָאֲבִין לֵיהּ. דְּכָל מַאן דְּאָתֵי לְאִתְדַּכָּאָה, מְדַכְּאִין לֵיהּ, וּמַאן דְּאָתֵי לְאִסְתַּאֲבָא, מְסָאֲבִין לֵיהּ, הָא וַדַּאי אִתְּמַר הָכֵי.

155. Therefore, a man who is not righteous is shown a good but untruthful dream, so that he will turn from the way of truth. Once he turns, he is defiled, for whoever comes to be purified is purified, and whoever comes to be defiled is defiled. Assuredly this is so, as we have already learned.

156. יָתְבוּ עַד דְּסָלֵיק צַפְרָא, אֲמַר רִבִּי יוֹסֵי, וַדַּאי לָא זְכַר שְׁמֵיהּ דְּיוֹסֵף, בְּאִינּוּן דְּגָלִים, דִּכְתִיב דֶּגֶל מַחֲנֵה אֶפְרַיִם, וְלָא כְתִיב דֶּגֶל מַחֲנֵה יוֹסֵף, בְּגִין דְּאִתְגָּאֵי עַל אֲחוֹי, וְהָא אִתְּמַר.

156. They sat till dawn. Rabbi Yosi said: Surely the name of Yosef was not mentioned among the standards, as it is written, "the standard of the camp of Efraim" (Bemidbar 2:18), rather than, "the standard of the camp of Yosef." The reason for this is that he exalted himself above his brothers, as we have already learned.

157. אֲמַר הַהוּא יוּדָאי, וַדַּאי שְׁמַעְנָא, דְּיוֹסֵף אִיהוּ בְּעַלְמָא דִּדְכוּרָא, וְכֻלְּהוּ שְׁבָטִין בְּעַלְמָא דְנוּקְבָא אִינּוּן, וְעַל דָּא לָא אִתְכְּלִיל יוֹסֵף עִמְּהוֹן, בְּגִין דְּאִיהוּ בְּעַלְמָא דִּדְכוּרָא עִמְּהוֹן.

157. The Jew said: Surely I have heard that Yosef is of the world of the male, BEING OF YESOD OF ZEIR ANPIN, and all the tribes were of the world of the female, NAMELY THE SHECHINAH. Yosef therefore had no part in the standards, being of the world of the male.

158. מַה כְּתִיב, כֻּלָּנוּ בְּנֵי אִישׁ אֶחָד נָחְנוּ, נָחְנוּ, אֲנַחְנוּ מִבְּעֵי לֵיהּ. אַמַּאי חָסֵר א׳. אֶלָּא, בְּגִין דְּרָזָא דִּבְרִית לָא אִשְׁתַּכַּח עִמְּהוֹן, אִסְתַּלַּק מִתַּמָּן א׳, דְּהָא א׳ דְּכוּרָא אִיהוּ, וְעַל דָּא ב׳ אִיהִי נוּקְבָא, א׳ דְּכוּרָא. וּבְגִין דָּא, אִסְתַּלַּק א׳ מִתַּמָּן, וְאִשְׁתְּאַרוּ אִינּוּן נוּקְבֵי, לְגַבֵּי שְׁכִינְתָּא.

158. It is written, "We (Heb. nachnu) are all one man's sons" (Beresheet 42:11). HE ASKS: Why is it written nachnu instead of the standard form anachnu? Why is the Aleph missing? HE ANSWERS, Because the secret of the Covenant, WHICH IS YOSEF, was not among them, the Aleph was gone AND IT WAS WRITTEN NACHNU. Thus, because the Aleph is male and Bet is female, the Aleph, YOSEF, was gone and only the female LETTERS OF nachnu remained with the Shechinah, WHICH CONTAINS THE SECRET OF THE TRIBES.

159. וּלְבָתַר אֲמָרוּ, כֵּנִים אֲנַחְנוּ, אִתּוֹסַף א׳, אֲמָרוּ וְלָא יָדְעֵי מַה קָאֲמָרוּ, בְּגִין דְּיוֹסֵף אִשְׁתַּכַּח תַּמָּן, וְאַשְׁלִימוּ מִלָּה, וַאֲמָרוּ אֲנַחְנוּ, מִנָּלָן, דִּכְתִיב וַיֹּאמְרוּ שְׁנֵים עָשָׂר עֲבָדֶיךָ אַחִים אֲנָחְנוּ, וְיוֹסֵף אִיהוּ בְּחוּשְׁבָּנָא, כַּד עָאל בְּחוּשְׁבָּנָא, אֲמָרוּ אֲנַחְנוּ, וְכַד לָא עָאל בְּחוּשְׁבָּנָא, אֲמָרוּ נָחְנוּ.

159. They later said: "We (Heb. anachnu) are true men" (Beresheet 42:11) with the letter Aleph added. They said it, yet knew not what they said, for it was because of Yosef that they uttered the complete word anachnu. How do we know this? From the verse, "And they said, 'Your servants are twelve, we are (Heb. anachnu) brothers'" (Beresheet 42:13), including Yosef. Thus, when YOSEF was included, they said anachnu, and when he was not, they said nachnu.

160. אֲמַר רִבִּי יוֹסֵי, כָּל הַנֵּי מִלִּין דְּקָאֲמָרָן הָכָא, קוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בְּהוֹ, דְּהָא שְׁכִינְתָּא לָא אַעְדֵּי מֵהָכָא, כְּדִכְתִיב אָז נִדְבְּרוּ יִרְאֵי יי׳ אִישׁ אֶל רֵעֵהוּ וַיַּקְשֵׁב יי׳ וַיִּשְׁמָע וַיִּכָּתֵב סֵפֶר זִכָּרוֹן לְפָנָיו לְיִרְאֵי יי׳ וּלְחוֹשְׁבֵי שְׁמוֹ.

160. Rabbi Yosi said: All the things we have said delighted the Holy One, blessed be He, because the Shechinah did not depart from here. This is in accordance with the verse, "Then, they who feared Hashem spoke to one another: and Hashem hearkened, and heard it, and a book of remembrance was written before Him for those who feared Hashem and took heed of His name" (Malachi 3:16).

10. "And he put them all together into custody"
The verses relate the twelve signs of the zodiac to the twelve sons of Ya'akov and the twelve tribes of Israel. Yosef, who shows mercy to his treacherous brother, becomes a Patriarch. Rabbi Elazar speculates on the hidden meaning of this occurrence.
The Relevance of this Passage
Celestial influences arising from the twelve Signs impel, but they do not compel.
We have the power to rise above their influence. We transcend the signs and their corresponding negative influences as we visually connect with these ancient mystical texts.

161. וַיֶּאֱסֹף אוֹתָם אֶל מִשְׁמָר שְׁלֹשֶׁת יָמִים. אֲמַר רִבִּי אֶלְעָזָר, הַנֵּי תְּלַת יוֹמִין אַמַּאי. אֶלָּא הַנֵּי תְּלַת יוֹמִין, לְקֻבֵּיל תְּלַת יוֹמִין דִּשְׁכֶם, דִּכְתִיב וַיְהִי בַּיּוֹם הַשְּׁלִישִׁי בִּהְיוֹתָם כּוֹאֲבִים.

161. "And he put them all together into custody for three days" (Beresheet 42:17). Rabbi Elazar asked: Why for three days? HE ANSWERS, These three days correspond to the days of Shchem, of which it is written, "And it came to pass on the third day, when they were in pain" (Beresheet 34: 25).

162. תָּא חֲזֵי מַה כְּתִיב בֵּיהּ, וַיֹּאמֶר אֲלֵיהֶם יוֹסֵף בַּיּוֹם הַשְּׁלִישִׁי זֹאת עֲשׂוּ וְחְיוּ. לְאַחֲזָאָה, דָּא עָבַד אִיהוּ, כְּמָה דְּאִינוּן עָבְדוּ בִּשְׁכֶם, דְּגָרְמוּ לְאַנְשֵׁי שְׁכֶם לְקַבְּלָא עֲלַיְיהוּ הַאי זֹאת, רָזָא דִּבְרִית, וּלְבָתַר דַּעֲבָדוּ קִיּוּמָא דָא, קְטִילוּ לוֹן, וְלָא אִשְׁתְּאַר מִנְּהוֹן חַד, וְאִיהוּ מַה כְּתִיב, זֹאת עֲשׂוּ וְחְיוּ, מ״ט בְּגִין דְּאֶת הָאֱלֹקִים אֲנִי יָרֵא, נָטִיר קְיָימָא, וְכָל גִּלְגּוּלָא דָא לָא הֲוָה, אֶלָּא בְּגִינֵיהּ דְּבִנְיָמִין.

162. Come and behold: It is written with regard to this, "And Yosef said to them on the third day, 'this do, and live'." This teaches us that he did not act toward them as they did toward Shchem. They made the people of Shchem accept upon them this (Heb. zot)-THE NUKVA CALLED 'THIS', and the secret of the covenant, BECAUSE THE COVENANT, WHICH IS THE SECRET OF YESOD, IS ATTACHED TO HER. And when they were circumcised, they were killed and not one witness was left. But he said: It is written, "This do, and live," THAT IS, HE WILL LET THEM LIVE. The reason is that "I fear the Elohim" who keeps the Covenant. And everything he did was only for the sake of Binyamin, THAT IS, TO MAKE THEM BRING BINYAMIN.

163. וַיֹּאמְרוּ אִישׁ אֶל אָחִיו אֲבָל אֲשֵׁמִים אֲנַחְנוּ עַל אָחִינוּ וגו׳. וַיֹּאמְרוּ אִישׁ אֶל אָחִיו: דָּא שִׁמְעוֹן וְלֵוִי, כְּמָה דַּהֲוָה בְּקַדְמֵיתָא, דִּכְתִיב וַיֹּאמְרוּ אִישׁ אֶל אָחִיו הִנֵּה בַּעַל הַחֲלוֹמוֹת הַלָּזֶה בָּא, מַה לְּהַלָּן שִׁמְעוֹן וְלֵוִי, אוֹף הָכָא שִׁמְעוֹן וְלֵוִי.

163. "And they said one to the other, truly we are guilty" (Beresheet 42:21). The phrase, "one to another (lit. 'man to his brother')" refers to Shimon and Levi, just as in an earlier passage, "And they said one to another, behold, this dreamer comes" (Beresheet 37:19). Both verses refer to Shimon and Levi.

164. תָּא חֲזֵי, מַאן אִישׁ. וּמַאן אָחִיו. אֶלָּא אִישׁ: דָּא שִׁמְעוֹן, כְּתִיב הָכָא אִישׁ, וּכְתִיב הָתָם וְהִנֵּה אִישׁ מִבְּנֵי יִשְׂרָאֵל בָּא, מַה לְּהַלָּן מִשִּׁמְעוֹן, אוֹף הָכָא נָמֵי שִׁמְעוֹן. וּבְגִין דְּאַהְדַּר בִּתְשׁוּבָה, בָּכָה וְאִתְנָחֵם עַל דָּא, וַאֲמַר לְלֵוִי, אֲבָל אֲשֵׁמִים אֲנַחְנוּ, עַל דָּא אִתְּבְנֵי מַזָּלֵיהּ שׁוֹר, כְּגַוְונָא דְּמַזָּלֵיהּ דְּיוֹסֵף שׁוֹר, דִּכְתִיב בְּכוֹר שׁוֹרוֹ הָדָר לוֹ, וּמַזָּלֵיהּ דְּשִׁמְעוֹן שׁוֹר אִיהוּ.

164. Come and behold: Who is the "man" and who is "his brother?" HE ANSWERS, The man is Shimon, who is here mentioned as man, as he is elsewhere, FOR EXAMPLE IN THE VERSE, "And behold, a man of the children of Yisrael came" (Bemidbar 25:6). In both verses, the man is Shimon. And since he repented, he cried and felt remorse for what he did and said to Levi, "Truly we are guilty." Therefore WHEN HE REPENTED, Shimon's sign became Taurus. THERE ARE TWELVE SIGNS THAT CORRESPOND TO THE TWELVE TRIBES, ARIES TO REUVEN, TAURUS TO SHIMON, AND SO ON. Shimon's sign is Taurus, just as Yosef's sign is, as it is written, "His firstling bullock, majesty is his" (Devarim 33:17).

11. "And took from them Shimon"
This passage comments on the mercy Yosef shows his brothers. The commentators assert that even idolaters are not punished if they live in peace. The secret meaning of circumcision and its relation to the Covenant are also discussed. Whoever is charitable in this world is free of harsh judgment in the next. Thus, like Yosef, we are encouraged to turn the other cheek and leave vengeance to the Lord.
The Relevance of this Passage
Judgments decreed against us are measured and meted out in accordance to the degree and severity of the judgments we pass on our friends and foes. Trust in The Creator encompasses certainty in the laws of cause and effect, which dictate that all our enemies will be correctly judged without our having to participate in the correction process. A person who has attained spiritual enlightenment accepts any wrongs committed against him as payment for negative actions he may have committed in the past. This wise perspective is stimulated by the Divine Light of this Hebrew script.

165. וְעַל דָּא וַיִּקַּח מֵאִתָּם אֶת שִׁמְעוֹן, בְּגִין דְּלָא יְקַטְרֵג בַּהֲדֵיהּ דְּלֵוִי, בְּגִין דְּשִׁמְעוֹן וְלֵוִי, כַּד מִתְחַבְּרָן תַּרְוַוִיהוּ, יָכְלֵי לְקַטְרְגָא. וַיֶּאֱסֹר אוֹתוֹ לְעֵינֵיהֶם, דָּא אוֹקְמוּהָ, לְעֵינֵיהֶם אֲסָרוֹ, וּלְבָתַר דְּנָפְקוּ הֲוָה מַאֲכִיל לֵיהּ, וּמַשְׁקֵי לֵיהּ.

165. He therefore "took from them Shimon" (Beresheet 42:24) so that he would not indict him together with Levi. For when they came together, Shimon and Levi might bring accusations. The phrase, "and bound him before their eyes" means that he arrested him only in front of their eyes. When they left, he gave him food and drink.

166. וְאִי תֵּימָא דִּרְעוּתָא דְּיוֹסֵף אִיהוּ, בְּגִין דִּכְתִיב אִם רָעֵב שׂוֹנַאֲךָ הַאֲכִילֵהוּ לֶחֶם וְאִם צָמֵא הַשְׁקֵהוּ מַיִם, אִי הָכֵי יוֹסֵף דְּאִיהוּ זַכָּאָה, הֵיכֵי עָבִיד הָכֵי, דְּהָא כְּתִיב כִּי גֶחָלִים אַתָּה חוֹתֶה עַל רֹאשׁוֹ וַיי׳ יְשַׁלֶּם לָךְ.

166. It may be said that Yosef acted according to the verse, "If your enemy is hungry, give him bread to eat; and if he is thirsty, give him water to drink" (Mishlei 25:21). FOR THIS REASON HE FED SHIMON, WHO WAS HIS ENEMY. How could the righteous Yosef have behaved in such a manner? As he verse ends with the words, "for you shall heap coals of fire on his head, and Hashem shall reward you." IT IS NOT SEEMLY FOR A RIGHTEOUS MAN TO TAKE REVENGE UPON HIS BROTHER.

167. אֶלָּא, ח״ו דְּיוֹסֵף לְהָכֵי הוּא דְּחָיֵיש, אֶלָּא כְּבַר נָש לַאֲחוֹי, הָכֵי נָמֵי הֲוָה עָבֵיד, אִתְנַהֵיג עִמֵּיהּ בְּאַחְוָה, וְלָא בְּגַוְונָא אָחֳרָא, וְלָא עִמֵּיהּ בִּלְחוֹדוֹי, אֶלָּא עִם כָּל אֲחוֹי, כְּמָה דִּכְתִיב וַיְצַו יוֹסֵף וַיְמַלְּאוּ אֶת כְּלֵיהֶם בָּר וּלְהָשִׁיב כַּסְפֵיהֶם אִישׁ אֶל שַׂקּוֹ וְלָתֵת לָהֶם צֵדָה לַדֶּרֶךְ וַיַּעַשׂ לָהֶם כֵּן, בְּגִין לְאַנְהָגָא עִמְּהוֹן בְּאַחְוָה.

167. HE ANSWERS, Heaven forbid that Yosef had such intentions. His conduct toward him was only that of a man toward his brother, and in no other way. And not to him alone, but to all his brothers he behaved so, as it is written, "Then Yosef gave orders to fill their sacks with grain, and to restore every man's money into his sack, and to give them provision for the way: and thus it was performed" (Beresheet 42:25), all to be brotherly toward them.

168. רִבִּי יוֹסֵי פְּתַח וַאֲמַר, אִם שְׁלֵמִים וְכֵן רַבִּים וְכֵן נָגֹזוּ וְעָבָר וְעִנִּיתִיךָ לֹא אֲעַנֶּךָּ עוֹד, הַאי קְרָא אוֹקְמוּהָ, דְּכַד עַמָּא כֻּלְּהוּ אִית בְּהוֹ שְׁלָם, וְלָא אִית בְּהוֹ מָארֵי דִּבָּבוּ, קוּדְשָׁא בְּרִיךְ הוּא חָיֵיס עֲלַיְיהוּ, וְדִינָא לָא שָׁלְטָא בְּהוֹ, וְאַף עַל גַּב דְּכֻלְּהוּ פָּלְחֵי לְכוו״ם, וְאִינּוּן בִּשְׁלָם, דִּינָא לָא שַׁלֵּיט עֲלַיְיהוּ, וְאוֹקְמוּהָ דִּכְתִיב חֲבוּר עֲצַבִּים אֶפְרַיִם הַנַּח לוֹ.

168. Rabbi Yosi continued with the verse, "Though they are at peace, and likewise many, even so they shall be cut down, and it shall pass away. Though I have afflicted you, I will afflict you no more" (Nachum 1:12). This verse has been explained as follows: When the people are peaceful, with no dissension in their midst, the Holy One, blessed be He, has pity on them, and Judgment has no sway. Even if they worship idols, if they are at peace, no judgment has power over them. It can also be explained in relation to the verse, "Efraim is joined to idols: let him alone" (Hoshea 4:17). IT MEANS THAT EVEN THOUGH THEY SERVE IDOLS, IF THEY ARE JOINED, LET HIM ALONE.

169. וְכֵן נָגֹזוּ וְעָבָר, מַאי וְכֵן נָגֹזוּ, וְנָגֹזוּ מִבָּעֵי לֵיהּ. אֶלָּא, דָּא הוּא רֵישָׁא דִּקְרָא דְּאִיהוּ שְׁלָם, אוֹף הָכָא שְׁלָם, וּמַאי אִיהוּ, דָּא צְדָקָה, בְּגִין דִּצְדָקָה דָּא הוּא שָׁלוֹם, וּמַאן דְּאַסְגֵּי בִּצְדָקָה, אַסְגֵּי שְׁלָם לְעֵילָא, וְאַסְגֵּי שְׁלָם לְתַתָּא, וּבְגִין כָּךְ נָגֹזוּ וְעָבָר, דְּגָזְזֵי מִמּוֹנְהוֹן בִּצְדָקָה. וְעָבָר, וְעָבְרוּ מִבָּעֵי לֵיהּ, מַאי וְעָבָר. אֶלָּא דָּא הוּא דִּינָא דְּרוֹגְזָא, כד״א עַד יַעֲבֹר זַעַם, עָבַר דִּינָא מֵעֲלַיְיהוּ.

169. HE ASKS: What then is the meaning of the phrase, "even so they shall be cut down (also: 'shorn')?" HE ANSWERS, As it talks of peace in the beginning, here IT likewise TALKS of peace, which means charity. For charity is peace, and whoever promotes charity, promotes peace above and below. Hence the scripture reads, "even so they shall be shorn, and it shall pass away." The word "shorn" REFERS TO those who shear their money for charity. "EVEN SO" INDICATES THAT AS THE BEGINNING TALKS OF PEACE, HERE ALSO IT TALKS OF PEACE, NAMELY, CHARITY, AS HAS BEEN EXPLAINED. Of the phrase, "It shall pass away," HE ASKS: Should it have been written: "they shall pass away" IN THE PLURAL, JUST AS IT IS WRITTEN, "THEY WILL...BE CUT DOWN." Why is it written, "it shall pass away?" HE REPLIES: The subject is wrathful judgment, just as in the verse, "until the indignation be overpast" (Yeshayah 26:20); IT MEANS until judgment passes away from them.

170. דָּבָר אֲחֵר, כֹּה אָמַר יי׳ אִם שְׁלֵמִים, אִלֵּין יִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא יְהַב לוֹן בְּרִית קַיְּימָא לְנַטְרָא לֵיהּ תְּדִיר, וּלְמֶהֱוֵי בֵּיהּ בַּר נָש שְׁלִים בְּכָל סִטְרִין לְעֵילָא וְתַתָּא. וְאִי לָא נָטֵיר לֵיהּ בַּר נָש תְּדִיר, הָא אִיהוּ פָּגִים, פָּגוּם בְּכֹלָּא, מְנָלָן, דִּכְתִיב הִתְהַלֵּךְ לְפָנַי וֶהְיֵה תָמִים, מַאי תָּמִים. שְׁלִים. דְּעַד לָא אִתְקַיַּים בֵּיהּ בְּרִית, אִיהוּ פָּגִים.

170. Another explanation is that the verse: "Thus says Hashem, though (if) they are a peace (also: 'whole')," refers to Yisrael, to whom the Holy One, blessed be He, gave an everlasting covenant, NAMELY, CIRCUMCISION, to keep always, so as to be whole on all sides-CHESED, GVURAH, TIFERET, AND MALCUT above and below, that are NETZACH AND HOD. If man does not guard the covenant at all times, he is defective in every respect. How do we know this? From the verse, "Walk before me, and be perfect" (Beresheet 17:1). Perfect means whole, and we derive from this that before the covenant was established in him, BEFORE HE WAS CIRCUMCISED, he was defective.

171. וּבְגִין כָּךְ אִם שְׁלֵמִים וְכֵן רַבִּים, אִם שְׁלֵמִים דִּנְטָרֵי פִּקּוּדָא דָּא, לְמֶהֱוֵי שְׁלִימִין, דְּלָא יְהוֹן פְּגִימִין, וְכֵן רַבִּים: יִפְשׁוּן וְיִסְגּוּן בֵּיהּ, בְּגִין דִּנְשָׁמָתִין לָא נָפְקִי לְעַלְמָא, אֶלָּא בְּהַאי בְּרִית. וְכֵן נָגֹזוּ, הַאי אִם שְׁלֵמִים דִּנְטָרֵי לֵיהּ תְּדִיר, נָגֹזוּ מַאן דְּאִתְגְּזַר וְקַבֵּל עֲלֵיהּ קַיְּימָא דָּא. וְעָבָר, מַאי וְעָבָר. הַהוּא זוּהֲמָא דְּעָרְלָה, דַּהֲוָה בֵּיהּ בְּקַדְמֵיתָא.

171. Therefore, "if they be whole" MEANS if they observe the precept OF CIRCUMCISION, and are therefore whole instead of defective; "and likewise many," NAMELY they will increase and multiply, for souls come into the world only through the covenant. "And they shall be cut down" REFERS TO THE FIRST PHRASE: "If they be whole" and constantly guard THE COVENANT, namely, "they shall be cut down" those who are circumcised, and accept upon hem the covenant. "CUT DOWN" IS DERIVED FROM SHEARING AND CUTTING. Then "it shall pass away", the filth of the foreskin that was upon them.

172. Another interpretation of "Thus says Hashem, 'If they be whole and likewise many'" is that these are the children of Ya'akov, who, as long as they were with Yosef, were whole, because they were joined with the covenant, WHICH IS YOSEF. "Even so they shall be cut down (Heb. nagozu)" MEANS when they went away and left Yosef and Shimon. NAGOZU IS DERIVED FROM PASSING AWAY, AS IN "IT IS SOON PAST (HEB. GAZ), AND WE FLY AWAY" (TEHILIM 90:10). Then "it shall pass away" means that then Judgment is passed upon them, as it is written, "and Hashem will pass through to smite Egypt" (Shemot 12:23). IN BOTH VERSES, PASS ALLUDES TO JUDGMENT.

172. דָּבָר אַחֵר כֹּה אָמַר יי׳ אִם שְׁלֵמִים וְכֵן רַבִּים, אִלֵּין בְּנֵי יַעֲקֹב, דְּהָא כָּל זִמְנָא דַּהֲווֹ לְגַבֵּיהּ דְּיוֹסֵף, אִינּוּן שְׁלֵמִים, דְּקָיְימֵי בַּהֲדֵיהּ דִּבְרִית. וְכֵן נָגֹזוּ, דְּאָזְלוּ וְשָׁבְקוּ לֵיהּ לְיוֹסֵף וּלְשִׁמְעוֹן. וְעָבָר, כְּדֵין דִּינָא שַׁרְיָא בְּגִינַיְיהוּ, כד״א וְעָבַר יי׳ לִנְגֹּף אֶת מִצְרַיִם.

173. Come and behold: There is harsh Judgment and mild Judgment. The harsh Judgment is strong, and the mild weak. When the mild Judgment is nourished from the harsh, it becomes powerful.

173. תָּא חֲזֵי, אִית דִּינָא קַשְׁיָא, וְאִית דִּינָא רַפְיָא. דִּינָא קַשְׁיָא תַּקִּיף, דִּינָא רַפְיָא חֲלָשׁ, וְכַד יָנְקָא הַאי דִּינָא רַפְיָא, מִדִּינָא קַשְׁיָא, כְּדֵין אִתְתַּקַּף, וְאִיהוּ תַּקִּיף.

174. When judgment is executed upon Yisrael, it is mild and not strengthened by harsh Judgment. When executed upon idolatrous nations, the mild Judgment is strengthened by the supernal harsh Judgment. This is the meaning of the verse "and Hashem will pass (Heb. ve'avar) through to smite Egypt." The word "ve'avar" also means that he was filled with wrath (Heb. evra) and indignation, which was supported by harsh Judgment. In this same verse, pass away MEANS THAT HE IS FILLED WITH WRATH, ALTHOUGH IT IS MILD JUDGMENT NOT POWERED BY HARSH JUDGMENT, BECAUSE IT IS EXECUTED UPON YISRAEL. And come and behold: When ten gather together in the synagogue and one of them leaves, then the Holy One, blessed be He, is angered with him. FOR THE BROTHERS OF YOSEF WERE TEN. AFTER THEY SEPARATED FROM YOSEF AND SHIMON THEY REMAINED NINE, AND THE HOLY ONE, BLESSED BE HE, BECAME ANGRY.

174. בְּשַׁעְתָּא דְּאִתְעֲבִיד דִּינָא עַל יִשְׂרָאֵל, אִתְעֲבִיד בְּהַאי דִּינָא רַפְיָא, וְלָא אִתְתַּקַּף בְּהַהוּא דִּינָא קַשְׁיָא, וְכַד דִּינָא אִתְעֲבִיד עֲלַיְיהוּ דְּעַמִּין עעכו״ם, אִתְתַּקַּף הַאי דִּינָא רַפְיָא, בְּדִינָא קַשְׁיָא דִּלְעֵילָא, בְּגִין לְאִתְתַּקְּפָא, הה״ד, וְעָבַר ה׳ לִנְגֹּף אֶת מִצְרַיִם. וְעָבַר: דְּאִתְמְלֵי עֶבְרָה וְזַעֲמָא, וְאִתְתַּקַּף בְּדִינָא קַשְׁיָא, אוֹף הָכָא וְעָבַר. וְתָא חֲזֵי, בְּשַׁעְתָּא דְּמִתְכַּנְּשֵׁי עֲשָׂרָה בְּבֵי כְּנִישְׁתָּא, וְחַד מִנַּיְיהוּ אִשְׁתְּמִיט, כְּדֵין קוּדְשָׁא בְּרִיךְ הוּא אַרְגִּיז עֲלֵיהּ.

175. Another explanation of the verse, "Even so they shall be cut down (Heb. nagozu)" is that when evil actions are removed from them (HEB. NAGOZU, IN THE SAME MEANING AS "IT IS SOON PAST [GAZ]), then "it shall pass away." Who shall pass away? Rabbi Shimon answered, When the soul leaves this world, it is sentenced to several punishments before going to its place. Afterward, all the souls have to pass through and wash in the flowing Nahar Dinur (river of fire). Of whoever will rise and pass the river fearlessly, it is written, "Who shall ascend into the mountain of Hashem?" (Tehilim 24:3) The soul of the righteous passes without fear and "shall stand in his holy place" (Ibid.).

175. דָּבָר אַחֵר וְכֵן נָגֹזוּ, כַּד מִתְעַבְּרֵי מִנַּיְיהוּ אִינּוּן עוֹבָדִין בִּישִׁין, כְּדֵין וְעָבָר, מַאי וְעָבָר, ר׳ שִׁמְעוֹן אֲמַר בְּזִמְנָא דְּנִשְׁמָתָא נָפְקַת מֵהַאי עָלְמָא, בְּכַמָּה דִּינִין אִתְדָּנַת, עַד לָא תֵּיעוֹל לְאַתְרָהּ, לְבָתַר, כָּל אִינּוּן נִשְׁמָתִין אִית לוֹן לְמֶעֱבַר, בְּהַהֵן נְהַר דִּינוּר דְּנָגֵיד וְנָפֵיק, וּלְאִסְתַּחָאָה תַּמָּן, וּמַאן אִיהוּ דְּיָקוּם תַּמָּן, וְיַעֲבַר בְּלָא דְּחִילוּ, כד״א מִי יַעֲלֶה בְּהַר ה׳ וגו׳, וְנִשְׁמָתָא דְּזַכָּאָה אַעֲבַר בְּלָא דְּחִילוּ וְיָקוּם בְּמִקּוֹם קָדְשׁוֹ.

176. Whoever is charitable in the world and gives from his money to charity passes that place, NAHAR DINUR (THE RIVER OF FIRE,) without fear. The crier proclaims before the soul, "and though I have afflicted you, I will afflict you no more" (Nachum 1:12), WHICH IS THE LAST PHRASE IN THE VERSE. For whoever merited to pass Nahar Dinur (the river of fire) is free of judgments.

176. וּמַאן דְּאִשְׁתַּדַּל בִּצְדָקָה בְּהַאי עָלְמָא, וְיִתֵּן מִמָּמוֹנֵיהּ בִּצְדָקָה, כְּדֵין וְעָבַר בְּהַהוּא אֲתַר, וְלָא דָחִיל, וְכָרוֹזָא קָרֵי לָהּ לְהַהִיא נִשְׁמָתָא, וְעִנִּיתִיךָ לֹא אֲעַנֶּךָּ עוֹד, מַאן דְּזָכָה לְמֶעֱבַר בְּהַאי, לֵית לֵיהּ דִּינָא יַתִּיר כְּלָל.

177. תָּא חֲזֵי, כָּל דָּא דְּיוֹסֵף עִם אֲחוֹי, וְכָל הַנֵּי מִילֵי, אֲמַאי אִצְטְרִיךְ, אֶלָּא אוֹרַיְיתָא דְּקִשׁוֹט, אִיהִי אוֹרַיְיתָא, וְכָל אָרְחָהָא אָרְחִין קַדִּישִׁין, וְלֵית לָךְ מִלָּה בְּאוֹרַיְיתָא דְּלָאו אִית בָּהּ רָזִין עִלָּאִין וְקַדִּישִׁין, וְאָרְחִין לִבְנֵי נָשָׁא לְאִתְתַּקְפָּא בְּהוֹ.

177. Come and behold: Why was all that passed between Yosef and his brothers RECORDED IN THE TORAH? HE ANSWERS, The Torah is of truth, all her ways are holy. There is not one word in the Torah that does not contain holy and supernal mysteries and ways in which men can be strengthened.

178. פְּתַח וַאֲמַר, אַל תֹּאמַר אֲשַׁלְּמָה רָע וגו׳. תָּא חֲזֵי, קוּדְשָׁא בְּרִיךְ הוּא עָבִיד לֵיהּ לְבַר נָשׁ, לְאִתְתַּקְפָּא בָּהּ בְּאוֹרַיְיתָא, וּלְמֵיהַךְ בְּאֹרַח קְשׁוֹט, וְלִסְטַר יְמִינָא, וְלָא יְהַךְ לִסְטַר שְׂמָאלָא. וּבְגִין דִּבְעֵי לְהוֹ לְמֵיהַךְ לִסְטַר יְמִינָא, אִית לוֹן לְאַסְגָּאָה רְחִימוּ דָּא עִם דָּא, וְלָא יְהֵא דִּבְבוּ דָּא עִם דָּא, בְּגִין דְּלָא לְאַכְחָשָׁא יְמִינָא, דְּאִיהוּ אֲתַר דְּיִשְׂרָאֵל מִתְדַּבְּקָן בֵּיהּ.

178. He opened the discussion with the verse, "Do not say, I will repay evil" (Mishlei 20:22). Come and behold: The Holy One, blessed be He, created man so he would strengthen himself in the Torah and walk the way of truth, staying on the right side and avoiding the left. Because MEN should walk on the right side, they have to increase love between them, AS LOVE IS OF THE RIGHT SIDE, and avoid hatred among them, AS HATRED IS OF THE LEFT SIDE, so as not to weaken the right, which is the place to which Yisrael cleave.

179. וְתָא חֲזֵי, בְּגִין כָּךְ אִיהוּ יֵצֶר טוֹב וְיֵצֶר רָע, וְיִשְׂרָאֵל בָּעְיָין לְאִתְתַּקְפָּא לְיֵצֶר טוֹב עַל יֵצֶר רָע, בְּאִינּוּן עוֹבְדִין דְּכְשָׁרָן, וְאִי סָטֵי בַּר נָשׁ לִשְׂמָאלָא, כְּדֵין אִתְתַּקַּף יֵצֶר רָע עַל יֵצֶר טוֹב, וּמַאן דַּהֲוָה פָּגִים, אַשְׁלִים לֵיהּ בְּחֶטְאוֹי, דְּהָא לָא אִשְׁתַּלִּים דָּא מִנּוּוָלָא, אֶלָּא בְּחֶטְאִין דִּבְנֵי נָשָׁא.

179. Come and behold: For this purpose, the Good Inclination and the Evil Inclination exist. Yisrael should make the Good Inclination master over the evil through good deeds. If a man turns to the left, the Evil Inclination overpowers the good, and the defective one, THE EVIL INCLINATION, is made whole through his sin, for the ugly one only becomes whole through men's sins.

180. וּבְגִין כָּךְ בָּעֵי בַּר נָשׁ לְאִזְדַּהֲרָא, דְּלָא יִשְׁתַּלִּים הַהוּא יֵצֶר רַע בְּחֶטְאוֹי, וְיִסְתַּמַּר תָּדִיר, דְּהָא יֵצֶר טוֹב בָּעֵי לְאַשְׁלָמָא לֵיהּ בִּשְׁלִימוּת תָּדִיר, וְלָא יֵצֶר הָרָע. וּבְגִין כָּךְ אַל תֹּאמַר אֲשַׁלְּמָה רַע קַוֵּה אֶל ה׳ וְיוֹשַׁע לָךְ.

180. A man should therefore be careful lest the Evil Inclination be made whole through his sins. He should always be guarded, to make whole the Good Inclination instead of the evil. Therefore, "Do not say, I will repay (also: 'complete') evil" BECAUSE THROUGH HATRED YOU SHALL INCREASE THE POWER OF THE LEFT AND COMPLETE THE EVIL INCLINATION. Only say, "wait on Hashem, and He will save you."

181. דָּבָר אֲחֵר אַל תֹּאמַר אֲשַׁלְּמָה רַע, כִּדְכְתִיב וּמְשַׁלְּמֵי רָעָה תַּחַת טוֹבָה, לְמַעַן דְּשַׁלִּים לֵיהּ טוֹבָה, דְּלָא יַשְׁלִים לֵיהּ רָע, בְּגִין דִּכְתִיב מֵשִׁיב רָעָה תַּחַת טוֹבָה לֹא תָמוּשׁ רָעָה מִבֵּיתוֹ, אֲפִילוּ לְמַאן דְּאַשְׁלִימוּ לֵיהּ בִּישִׁין, לָא אִית לֵיהּ לְאַשְׁלָמָא בִּישָׁא, חֲלַף הַהוּא בִּישׁוּ דְּשַׁלִּימוּ לֵיהּ, אֶלָּא קַוֵּה לַה׳ וְיוֹשַׁע לָךְ.

181. Another explanation of the verse, "Do not say, I will repay evil," is that it has the same meaning as the verse, "Whoever rewards evil for good" (Mishlei 17:13). One should not repay a person who did him good with evil, because "whoever rewards evil for good, evil shall not depart from his house." But even if a person caused him evil, he must not reward evil with evil, but "wait on Hashem, and He will save you."

182. וְהַאי קְרָא אוֹקְמוּהָ, בְּיוֹסֵף זַכָּאָה, דְּלָא בָּעָא לְאַשְׁלָמָא בִּישָׁא לַאֲחוֹי, בְּשַׁעְתָּא דְּנָפְלוּ בִּידוֹי. קַוֵּה לַה׳ וְיוֹשַׁע לָךְ, בְּגִין דְּהוּא הֲוָה דָּחִיל לְקוּדְשָׁא בְּרִיךְ הוּא, דִּכְתִיב זֹאת עֲשׂוּ וְחִיוּ וגו׳, וְאִיהוּ תָּדִיר הֲוָה מְחַכֶּה לְקוּדְשָׁא בְּרִיךְ הוּא.

182. This verse has been explained in relation to Yosef the Righteous, who did not wish to repay his brothers with evil when they fell into his hands, AS IT IS WRITTEN, "DO NOT SAY, I WILL REPAY EVIL; but wait on Hashem, and He will save you" (Mishlei 20:22). For he feared the Holy One, blessed be He, as it is written, "This do, and live: I fear Elohim" (Beresheet 42:18). He always waited on the Holy One, blessed be He.

183. Rabbi Aba opened with the verse, "Counsel in the heart of man is like deep water; but a man of understanding will draw it out" (Mishlei. 20:5). "Counsel in the heart of man is like deep water" refers to the Holy One, blessed be He, who gave counsel by bringing about events by the hands of Yosef to fulfill the decree of famine upon the world. "But a man of understanding will draw it out" refers to Yosef, who revealed the deep meanings of the decree of the Holy One, blessed be He, over the world THROUGH THE INTERPRETATION OF THE DREAM.

183. ר׳ אַבָּא פְּתַח וַאֲמַר, מַיִם עֲמוּקִים עֵצָה בְּלֵב אִישׁ וְאִישׁ תְּבוּנָה יִדְלֶנָּה. מַיִם עֲמוּקִים עֵצָה בְּלֵב אִישׁ, דָּא קוּדְשָׁא בְּרִיךְ הוּא, בְּגִין דְּאִיהוּ עָבֵיד עֵצוֹת, דְּאַיְיתֵי טַעֲמִין לְגַלְגָּלָא גְּלְגּוּלִין עַל עָלְמָא עַל יְדָא דְיוֹסֵף, לְקַיְּימָא הַהוּא גְּזֵרָה, דְּגָזַר כַּפְנָא עַל אַרְעָא. וְאִישׁ תְּבוּנָה יִדְלֶנָּה, דָּא יוֹסֵף, דְּגָלֵי אִינּוּן עֲמִיקִין, דְּגָזַר קוּדְשָׁא בְּרִיךְ הוּא עַל עָלְמָא.

184. Come and behold: Yosef not only abstained from causing evil to his brothers, he also did kindness and truth by them. This is always the way of the righteous. Therefore, the Holy One, blessed be He, always has compassion for them in this world and the world to come.

184. תָּא חֲזֵי, יוֹסֵף לָא דַּי לֵיהּ דְּאִיהוּ לָא שַׁלִּים בִּישָׁא לַאֲחוֹי, אֶלָּא דַּעֲבַד עִמְּהוֹן טִיבוּ וּקְשׁוֹט, וְכָךְ אָרְחֵיהוֹן דְּזַכָּאֵי תְּדִיר, בְּגִין דָּא קוּדְשָׁא בְּרִיךְ הוּא חָיֵיס עֲלַיְיהוּ תְּדִיר, בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי.

185. "Counsel in the heart of man is like deep water" can also refer to Yehuda when he approached Yosef on behalf of Binyamin. The phrase, "a man of understanding will draw it out," refers to Yosef WHEN HE MADE HIMSELF KNOWN TO HIS BROTHERS.

185. מַיִם עֲמוּקִים עֵצָה בְּלֵב אִישׁ, דָּא יְהוּדָה, וְהָא אוֹקְמוּהָ, בְּשַׁעְתָּא דְּאִתְקָרֵיב לְגַבֵּיהּ דְּיוֹסֵף, עַל עִסְקָא דְּבִנְיָמִין. וְאִישׁ תְּבוּנָה יִדְלֶנָּה דָּא יוֹסֵף.

186. Rabbi Aba sat at the gate of the city Lod. He saw a man sitting on a ledge PROTRUDING from a mountainside. He was weary from the road, so he sat down and slept. While he was sleeping, he saw a snake coming toward him. A reptile emerged and killed the snake. When the man woke, he saw the dead snake. He stood up and the ledge, WHICH HAD BEEN TORN FROM THE MOUNTAIN, fell to the valley below. Thus, he was saved, FOR HAD HE RISEN A MOMENT LATER, HE WOULD HAVE FALLEN TOGETHER WITH THE LEDGE INTO THE VALLEY AND BEEN KILLED.

186. ר׳ אַבָּא הֲוָה יָתֵיב אֲתַרְעָא דְּאַבְּבָא דְּלוֹד, חָמָא חַד בַּר נָשׁ דַּהֲוָה אָתֵי, וְיָתֵיב בְּחַד קוּלְטָא דְּתָלָא דְּאַרְעָא, וַהֲוָה לָאֵי מֵאָרְחָא, וְיָתֵיב וְנָאֵים תַּמָּן, אַדְּהָכֵי חָמֵי חַד חִוְיָא, דַּהֲוָה אָתֵי לְגַבֵּיהּ, נָפַק קוֹסְטָפָא דְּגוֹרְדְּנָא, וְקָטֵיל לֵיהּ לְחִוְיָא. כַּד אִתְעַר הַהוּא בַּר נָשׁ, חָמָא הַהוּא חִוְיָא לְקִבְלֵיהּ, דַּהֲוָה מִית, אִזְדַּקַּף הַהוּא בַּר נָשׁ, וְנָפַל הַהוּא קוּלְטָא לְעוֹמְקָא דִּתְחוֹתוֹי וְאִשְׁתֵּזֵיב.

187. Rabbi Aba came to him and said: What have you done that the Holy One, blessed be He, performed for you two miracles-SAVING YOU FROM THE SNAKE AND FROM THE LEDGE THAT FELL-for these events did not happen without reason.

187. אָתָא ר׳ אַבָּא לְגַבֵּיהּ, אָמַר לוֹ אֵימָא לִי מָאן עוֹבָדָךְ, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא רָחֵיש לָךְ אִלֵּין תְּרֵין נִסִּין, לָאו אִינּוּן לְמַגְנָא.

188. The man said: In all my days, I forgave and made peace with any man who did evil by me. If I could not make peace with him, I did not sleep on my bed before forgiving him and all those who grieved me. Thus, I did not harbor hatred all that day for the harm he did me. Moreover, from that day on, I tried to do kindness by them.

188. אָמַר לוֹ הַהוּא בַּר נָשׁ, כְּכָל יוֹמָאי לָא אַשְׁלִים לִי בַּר נָשׁ בִּישָׁא בְּעָלְמָא, דְּלָא אִתְפַּיְיסְנָא בַּהֲדֵיהּ, וּמָחִילְנָא לֵיהּ. וְתוּ, אִי לָא יָכִילְנָא לְאִתְפַּיְיסָא בַּהֲדֵיהּ, לָא סָלֵיקְנָא לְעַרְסִי, עַד דְּמָחִילְנָא לֵיהּ, וּלְכָל אִינּוּן דְּמְצַעֲרוּ לִי, וְלָא חַיִּישְׁנָא כָּל יוֹמָא לְהַהוּא בִּישָׁא דְּאַשְׁלִים לִי. וְלָאו הִי לִי דָּא, אֶלָּא דְּמֵהַהוּא יוֹמָא וּלְהָלְאָה, אִשְׁתַּדְּלְנָא לְמֶעְבַּד עִמְּהוֹן טָבָא.

189. בָּכָה ר׳ אַבָּא וַאֲמַר, יַתִּיר עוֹבְדוֹי דְּדֵין מִיּוֹסֵף, דְּיוֹסֵף הֲווֹ אֲחוֹי וַדַּאי, וַהֲוָה לֵיהּ לְרַחֲמָא עֲלוֹי, אֲבָל מַה דַּעֲבִיד דָּא, יַתִּיר הוּא מִיּוֹסֵף, יָאוֹת הוּא דְּקוּדְשָׁא בְּרִיךְ הוּא יַרְחִישׁ לֵיהּ נִיסָּא עַל נִיסָּא.

189. Rabbi Aba wept and said: This man's deeds exceed those of Yosef. As for Yosef, those WHO INJURED HIM were his brothers. Assuredly, he should have pitied them FROM BROTHERHOOD. But this one behaved so TO ANY MAN, so he is greater than Yosef and is worthy to have the Holy One, blessed be He, perform one miracle after the other for his sake.

190. פְּתַח וַאֲמַר, הוֹלֵךְ בַּתֹּם יֵלֵךְ בֶּטַח וּמְעַקֵּשׁ דְּרָכָיו יִוָּדֵעַ. הוֹלֵךְ בַּתֹּום יֵלֵךְ בֶּטַח, דָּא הַהוּא בַּר נָשׁ, דְּאָזֵיל בְּאָרְחִין דְּאוֹרַיְיתָא. יֵלֵךְ בֶּטַח, דְּלָא יָכִילוּ נְזָקֵי דְעַלְמָא לְאַבְאָשָׁא לֵיהּ. וּמְעַקֵּשׁ דְּרָכָיו יִוָּדֵעַ, מַאן יִוָּדֵעַ. דָּא הוּא מַאן דְּאַסְטֵי מֵאָרְחָא דְקִשׁוֹט, וּבְעֵי גַּבֵּי דְחַבְרֵיהּ. יִוָּדֵעַ, מַהוּ יִוָּדֵעַ: יִשְׁתְּמוֹדַע אִיהוּ בְּעֵינֵיהוֹן דְּכָל מָארֵי דִּדִינָא, דְּלָא יִתְאַבִּיד מִנַּיְיהוּ דְּיוֹקְנָא דְהַהוּא בַּר נָשׁ, בְּגִין לְאַיְיתָאָה לֵיהּ לְאַתְרָא דְּיִנְקְמוּן מִנֵּיהּ, וּבְגִין כָּךְ יִוָּדֵעַ.

190. He opened the discussion with the verse, "He that walks uprightly walks surely: but he that perverts his ways shall be found out" (Mishlei 10:9). "He that walks uprightly" refers to the man who walks the ways of the Torah. He will "walk surely" for no fiend in the world will be able to harm him. "...but he that perverts his ways shall be found out." HE ASKS: Who shall be found out? HE ANSWERS, He who deviates from the way of truth and plans to repay his friend EVIL FOR EVIL, THEREBY TRANSGRESSING THE STRICTURE IN THE VERSE, "YOU SHALL NOT AVENGE, NOR BEAR ANY GRUDGE" (VAYIKRA 19:18). The phrase, "shall be found out" means that he will be recognized by all the prosecutors, who will not forget the image of that man and will bring him account MEASURE FOR MEASURE. THE SCRIPTURE therefore READS, "shall be found out."

191. וְתָא חֲזֵי, הַהוּא דְּאָזֵיל בְּאֹרַח קְשׁוֹט, קוּדְשָׁא בְּרִיךְ הוּא חָפֵי עֲלֵיהּ, בְּגִין דְּלָא אִתְיְדַע, וְלָא אִשְׁתְּמוֹדַע, לְגַבֵּי מָארֵיהוֹן דְּדִינָא, אֲבָל מְעַקֵּשׁ דְּרָכָיו יִוָּדֵעַ, וְיִשְׁתְּמוֹדַע לְגַבַּיְיהוּ. זַכָּאִין אִינּוּן בְּנֵי נָשָׁא דְּאָזְלֵי בְּאֹרַח קְשׁוֹט, וְאָזְלֵי לְרוֹחֲצָן עַל עַלְמָא, דְּלָא דָחֲלֵי אִינּוּן בְּעַלְמָא דֵין, וְלָא בְּעַלְמָא דְאָתֵי.

191. Come and behold: He who walks the way of truth is hidden by the Holy One, blessed be He, so that he will not be found nor recognized by the prosecutors, "but he that perverts his ways shall be found out" and will be known to them. Happy are the men who walk the way of truth, walk surely in the world, and have no fear in this world or the world to come.

12. "And the men were afraid, because they were brought into Yosef's house"
The Zohar comments on the fear felt by Yosef's brothers. It meditates on the nature of sin and evil, and asserts that only by concentrating on the Day of Judgment at all times, and by avoiding wine, pride, and fornication, can we be free of the Evil Inclination. Whoever has sins on his hands is always afraid; thus, Joseph's brothers were full of fear when they were brought into his house.
The Relevance of this Passage
A literal interpretation of biblical text limits it to extremist views that can be misconstrued as puritanical. The Kabbalists of antiquity shed light on the deeper significance of the above verses. Fear of sin and the avoidance of wine, pride, and infidelity are not just moral values rooted in religious authority. Rather, there is a practical benefit to engaging in positive behavior. Kabbalah teaches us how to elevate all physical activity to the level of the spiritual. For example, relations between a man and wife are made more passionate when a man directs his sexual drive exclusively towards his spouse, limiting carnal activity to the spiritual confines of his marriage. Similarly, wine draws down enormous spiritual Light when used as part of a blessing, but brings alcoholism and spiritual darkness when used for self-indulgent purposes. Our eyes are opened to these insightful truths as we peruse these passages.

192. וַיִּירְאוּ הָאֲנָשִׁים כִּי הוּבְאוּ בֵּית יוֹסֵף. ר׳ יוֹסֵי אָמַר, וַוי לוֹן, לִבְנֵי נָשָׁא, דְּלָא יָדְעֵי וְלָא מִסְתַּכְּלִין בְּאָרְחֵי דְאוֹרַיְיתָא, וַוי לוֹן, בְּשַׁעְתָּא דְקוּדְשָׁא בְּרִיךְ הוּא יֵיתֵי לְמִתְבַּע לוֹן דִּינָא עַל עוֹבְדֵיהוֹן, וְיָקוּם גּוּפָא וְנַפְשָׁא, לְמֵיהַב חוּשְׁבָּנָא מִכָּל עוֹבְדֵיהוֹן, עַד לָא יִתְפְּרְשׁוּן נַפְשָׁא מִן גּוּפָא.

192. "And the men were afraid, because they were brought into Yosef's house" (Beresheet 43:18): Rabbi Yosi said: Woe to the men, who do not know nor reflect upon the ways of the Torah. Woe to them at the time the Holy One, blessed be He, will demand justice for their deeds, when the body and soul will rise to account for all they did before the soul separated from the body.

193. וְהַהוּא יוֹמָא, יוֹמָא דְּדִינָא אִיהוּ, יוֹמָא דְּסִפְרִין פְּתִיחָן, וּמְאַרְיְהוֹן דְּדִינָא קָיְימִין, בְּגִין דְּהַהוּא זִמְנָא קָיְימָא נָחָשׁ בְּקִיּוּמֵיהּ, לְנַשְׁכָּא לֵיהּ, וְכָל שַׁיְיפֵי מִתְרַגְּשִׁין לְגַבֵּיהּ, וְנִשְׁמָתָא אִתְפְּרְשָׁא מִן גּוּפָא, וְאָזְלָא וְשַׁטְיָא, וְלָא יָדְעַת לְאָן אָרְחָא תְּהַךְ, וּלְאָן אֲתַר סָלְקִין לָהּ.

193. That day is the day of Judgment, when the books WHERE MEN'S DEEDS ARE WRITTEN are open, the prosecutors are in place, and the serpent is ready to bite. All the members of the body quiver before it, and the soul is separated from the body to roam and hover without knowing where it should go and to which place it will be raised.

194. וַוי לְהַהוּא יוֹמָא, יוֹמָא דְרוֹגְזָא וּנְאִיצוּ הַהוּא יוֹמָא, בְּגִין כָּךְ אִבְּעֵי לֵיהּ לְבַר נָשׁ, לְאַרְגָּזָא יִצְרֵיהּ כָּל יוֹמָא, לְאַדְכָּרָא קַמֵּיהּ הַהוּא יוֹמָא, דְּיֵיקוּם בְּדִינָא דְמַלְכָּא, דְּקָא עָאלִין לֵיהּ תְּחוֹת אַרְעָא לְאִתְרַקָּבָא, וְנִשְׁמָתָא אִתְפְּרְשָׁא מִנֵּיהּ.

194. Woe to that day, a day of ire and wrath. It behooves man, then, to face his Evil Inclination and remember that he will have to stand in the King's judgment and that he will be put beneath the ground to rot, while the soul will be separated from him.

195. וּתְנַן, לְעוֹלָם יַרְגִּיז אָדָם יֵצֶר טוֹב עַל יֵצֶר הָרָע, וְיִשְׁתַּדֵּל אֲבַתְרֵיהּ, אִי אָזֵיל מִנֵּיהּ יָאוֹת, וְאִי לָאו יִשְׁתַּדַּל בְּאוֹרַיְיתָא, דְּהָא לֵית לָךְ מִלָּה לְתַבְּרָא יֵצֶר הָרָע אֶלָּא אוֹרַיְיתָא. אִי אָזֵיל מוּטָב, וְאִי לָאו יַדְכַּר לֵיהּ יוֹמָא דְמוֹתָא, בְּגִין לְתַבְּרָא לֵיהּ.

195. We have learned that a man should always apply himself to arousing the Good Inclinationagainst the Evil Inclination. If evil departs, that is fine; if not, he should study the Torah, for only the Torah breaks the evil inclination. If evil departs, that is fine; if not, man should remind him of his dying day in order to break him.

196. הָכָא אִית לְאִסְתַּכְּלָה, דְּהָא דָא הוּא יֵצֶר הָרָע, וְדָא הוּא מַלְאַךְ הַמָּוֶת, וְכִי מַלְאַךְ הַמָּוֶת מִתְבַּר מִקַּמֵּי יוֹמָא דְמוֹתָא, וְהָא אִיהוּ קָטוֹלָא דִבְנֵי נָשָׁא הֲוֵי, וְאִשְׁתְּמַע דְּחֶדְוָה הוּא דִילֵיהּ, וּבְגִין כָּךְ אַסְטֵי לוֹן לִבְנֵי נָשָׁא תְּדִיר, בְּגִין לְאַמְשָׁכָא לוֹן לְדָא.

196. We have to study this further. The Evil Inclinationis the Angel of Death. Why should the Angel of Death be broken just before the day of death, seeing that it is he who delights in killing MEN? Indeed, he leads them astray to bring DEATH upon them.

197. אֶלָּא וַדַּאי מַה דְּאִתְּמַר דְּיִדְכּוֹר לֵיהּ בַּר נָשׁ הַהוּא יוֹמָא דְמוֹתָא, וַדַּאי הָכֵי הוּא, בְּגִין דְּמִתְבַּר לִבָּא דְבַר נָשׁ, דְּהָא יֵצֶר הָרָע לָא שַׁרְיָא, אֶלָּא בַּאֲתַר דְּאִשְׁתַּכַּח חֶדְוָה דְחַמְרָא, וְגַסּוּתָא דְרוּחָא, וְכַד אִשְׁתַּכַּח רוּחָא תְּבִירָא, כְּדֵין אִתְפְּרַשׁ מִנֵּיהּ, וְלָא שַׁרְיָא בַּהֲדֵיהּ, וּבְגִין כָּךְ בָּעֵי לְאַדְכָּרָא לֵיהּ יוֹמָא דְמוֹתָא, וְיִתְבַּר גּוּפֵיהּ, וְאִיהוּ אָזֵיל לֵיהּ.

197. HE ANSWERS, Surely we have learned that it behooves man to be reminded of his dying day in order to break his heart, for the Evil Inclinationdwells only in a place of intoxication and pride. When a broken spirit dwells in man, evil departs and does not stay with him. One should therefore be reminded of his dying day so that his spirit will be crushed and the Evil Inclinationwill go away.

198. תָּא חֲזֵי, יֵצֶר טוֹב בָּעֵי חֶדְוָה דְאוֹרַיְיתָא, וְיֵצֶר רָע חֶדְוָה דְחַמְרָא, וְנִיאוּפִין וְגַסּוּתָא דְרוּחָא, וּבְגִין כָּךְ בָּעֵי בַּר נָשׁ לְאַרְגָּזָא תְּדִיר, מֵהַהוּא יוֹמָא רַבָּא, יוֹמָא דְדִינָא, יוֹמָא דְחוּשְׁבָּנָא, דְּלֵית לֵיהּ לְבַר נָשׁ לַאֲגָנָא עֲלֵיהּ, אֶלָּא עוֹבְדּוֹי דְכַשְׁרָן, דְּאִיהוּ עָבֵיד בְּהַאי עָלְמָא, בְּגִין דְּיָגֵינוּ עֲלֵיהּ בְּהַהִיא שַׁעְתָּא.

198. Come and behold: The Good Inclinationrequires the joy of the Torah and the Evil Inclinationthe joy of wine, fornication, and pride. Therefore, a man should always vex him by mention of that great day, the day of judgment, the day of reckoning, for there is nothing that protects man except the good deeds that he performs in this world.

199. תָּא חֲזֵי, וַיִּירְאוּ הָאֲנָשִׁים כִּי הוּבְאוּ בֵּית יוֹסֵף, וּמַה כֻּלְּהוּ הֲווֹ גִּיבָּרִין, כֻּלְּהוּ תַּקִּיפִין, וְחַד עוּלֵימָא דְּאַיְתֵי לוֹן לְבֵיתָא דְיוֹסֵף, דַּחֲלוּ. כַּד יֵיתֵי קוּדְשָׁא בְּרִיךְ הוּא לְמִתְבַּע לֵיהּ לְדִינָא לְבַר נָשׁ, עַל אַחַת כַּמָּה וְכַמָּה.

199. Come and behold: "And the men were afraid, because they were brought into Yosef's house." With all their might and strength, one youth who brought them into Yosef's house MADE THEM afraid. How much more SHOULD WE BE AFRAID when the Holy One, blessed be He, will demand justice of man?

200. בְּגִין כָּךְ, בְּעֵי לֵיהּ לְבַר נָשׁ, לְאִזְדַּהֲרָא בְּהַאי עָלְמָא, לְאִתְתַּקְפָא בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, וְיַשְׁוֵי בֵּיהּ רוֹחֲצָנֵיהּ, דְּאַף עַל גַּב דְּאִיהוּ חָטֵי, אִי יֶהֱדַר מִנֵּיהּ, בִּתְיוּבְתָּא שְׁלִימְתָא, הָא תַּקִּיף אִיהוּ, וְיִתְתַּקַּף בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, כְּאִילוּ לָא חָטָא.

200. Hence, a man should strive in this world to be strengthened by the Holy One, blessed be He, and put his trust in Him. And though he sinned, if he fully repents, THE HOLY ONE, BLESSED BE HE, is able TO OVERLOOK A WRONG AND FORGIVE HIM. And the man could fortify himself in the Holy One, blessed be He, as if he had never sinned.

201. דְּהָא שִׁבְטִין, בְּגִין דְּחָטוֹ עַל גְּנֵיבַת יוֹסֵף, הֲווֹ דַּחֲלִין, דְּאִלְמָלֵא לָא חָטוֹ, לָא הֲווֹ דַּחֲלִין כְּלַל, בְּגִין דְּחוֹבוֹי דְּבַר נָשׁ מְתַבְּרִין לִבֵּיהּ, וְלֵית לֵיהּ חֵילָא כְּלַל, מ״ט, דְּהָא הַהוּא יֵצֶר הַטּוֹב אִתְבַּר עִמֵּיהּ, וְלֵית לֵיהּ חֵילָא לְאִתְתַּקְפָא עַל הַהוּא יֵצֶר הָרָע. וְעַל דָּא כְּתִיב, מִי הָאִישׁ הַיָּרֵא וְרַךְ הַלֵּבָב, הַיָּרֵא מֵחוֹבִין דְּבִידוֹי, דְּאִינּוּן תְּבִירָא דְּלִבָּא דְּבַר נָשׁ.

201. The tribes were afraid because they sinned in stealing Yosef. They would not have been afraid at all, had they not sinned. For man's sins break his heart and strength. Why? Because the Good Inclinationis crushed within him, and he has no power to overcome the evil inclination. It is therefore written, "What man there is that is fearful and fainthearted" (Devarim 20:8), "that is fearful" of the sins upon his hands, which break a man's heart.

202. וְתָא חֲזֵי, לְכַמָּה דָרִין אִתְפְּרַע קוּדְשָׁא בְּרִיךְ הוּא, מֵאִינּוּן חוֹבִין דְּשִׁבְטִין, דְּהָא לָא אִתְאֲבִיד מִקַּמֵּיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא כְּלוּם, וְאִתְפְּרַע מִדָּרָא לְדָרָא, וְדִינָא קָיְימָא קַמֵּיהּ תְּדִיר, עַד דְּאִתְפְּרַע, וְשָׁרֵי דִינָא בַּאֲתַר דְּאִצְטְרִיךְ.

202. Come and behold: The Holy One, blessed be He, exacted payments for generations for the tribes' sin OF SELLING YOSEF, for nothing is lost before the Holy One, blessed be He, and He demands payment from one generation to the next. Judgment stands before him constantly until exacted. And judgment abides where it should BE.

203. מְנָלָן, מֵחִזְקִיָּהוּ. חִזְקִיָּהוּ חָב הַהוּא חוֹבָא, דְּגָלֵי סִתִּירִין דְּקוּדְשָׁא בְּרִיךְ הוּא, לִשְׁאָר עַמִּין עעכו״ם, דְּלָא הֲוָה אִצְטְרִיךְ לְגַלָּאָה, וְקוּדְשָׁא בְּרִיךְ הוּא שַׁדַּר לֵיהּ לִישַׁעְיָהוּ, וַאֲמַר לֵיהּ, הִנֵּה יָמִים בָּאִים וְנִשָּׂא כָּל אֲשֶׁר בְּבֵיתֶךָ וַאֲשֶׁר אָצְרוּ אֲבוֹתֶיךָ עַד הַיּוֹם הַזֶּה וגו׳.

203. How do we know this? From Chizkiyahu, who sinned by revealing to the idolatrous nations the mysteries of the Holy One, blessed be He, which he should not have done. The Holy One, blessed be He, sent Yeshayahu, who said to him, "Behold, days are coming that all that is in your house, and that which your fathers have laid up in store until this day, shall be carried to Babylon" (Yeshayah 39:6).

204. תָּא חֲזֵי, כַּמָּה גְּרִים הַהוּא חוֹבָא, בְּגִין דְּגָלֵי מַה דַּהֲוָה סָתִים, דְּכֵיוָן דְּאִתְגְּלֵי, אִתְיְהִיב דּוּכְתָּא לַאֲתַר אָחֳרָא דְּלָא אִצְטְרִיךְ, לְשַׁלְטָאָה עֲלֵיהּ, בְּגִין כָּךְ לָאו בְּרָכָה שַׁרְיָא, אֶלָּא בַּאֲתַר סְתִים. וְאוֹקְמוּהָ, מַה דְּאִיהוּ סָתִים, בְּרָכָה שַׁרְיָא עֲלוֹי, כֵּיוָן דְּאִתְגְּלֵי אִתְיְהִיב דּוּכְתָּא, לַאֲתַר אָחֳרָא לְשַׁלְטָאָה עֲלוֹי.

204. Come and behold what that sin caused. It exposed what was hidden and, once it was revealed, an opening was given FOR THE OTHER SIDE TO RULE. Therefore, blessing abides only in secret places, as has been already explained. Blessings dwell on all that is undisclosed. Once it is revealed, there is an opening for another place to have dominion over it.

205. It is written, "all that honored her despise her, because they have seen her nakedness" (Eichah 1:8). This alludes to the kingdom of Babylon, where a present was sent to Jerusalem, as it is written, "At that time, Merodach Baladan, the son of Baladan, king of Babylon, sent letters and a present to Chizkiyahu" (Yeshayah 39:1).

205. כְּתִיב כָּל מְכַבְּדֶיהָ הִזִּילוּהָ כִּי רָאוּ עֶרְוָתָהּ וְאוֹקְמוּהָ. אֲבָל כָּל מְכַבְּדֶיהָ הִזִּילוּהָ, דָּא הוּא מַלְכוּת בָּבֶל, דְּהָא מִתַּמָּן אִשְׁתַּדַּר דּוֹרוֹן לִירוּשָׁלֵם דִּכְתִיב בְּעֵת הַהִיא שָׁלַח מְרֹדָךְ בַּלְאֲדָן בֶּן בַּלְאֲדָן מֶלֶךְ בָּבֶל סְפָרִים וּמִנְחָה אֶל חִזְקִיָּהוּ.

206. In the letters it was written, Peace be to Chizkiyah, the king of Yehuda, peace be to the great Elohim, and peace be to Jerusalem. Once he delivered the letter, he thought, I have not done well in greeting the servant before his master. He rose from his throne, took three steps, and retrieved the letter. He wrote another letter in its stead, saying, Peace be to the great Elohim, peace to Jerusalem, and peace be to Chizkiyah. These are "all that honored her."

206. וּמַה כְּתִיב בְּהוֹ, שְׁלָם לְחִזְקִיָּהוּ מֶלֶךְ יְהוּדָה, וּשְׁלָם לֵאלָהָא רַבָּא וּשְׁלָם לִירוּשָׁלֵם, כֵּיוָן דְּנָפַק פִּתְקֵיהּ מִנֵּיהּ, אַהֲדַר לְלִבֵּיהּ וַאֲמַר, לָא יָאוֹת עָבְדִית לְאַקְדָּמָא שְׁלָמָא דְעַבְדָא, לִשְׁלָמָא דְמָארֵיהּ, קָם מִכּוּרְסְיֵהּ, וּפָסַע ג׳ פְּסִיעָן, וְאַהֲדַר פִּתְקֵיהּ, וְכָתַב אָחֳרָנִין תְּחוֹתֵיהוּ, וְכָתַב הָכֵי, שְׁלָם לֵאלָהָא רַבָּא, שְׁלָם לִירוּשָׁלֵם, וּשְׁלָם לְחִזְקִיָּה, וְדָא הוּא מְכַבְּדֶיהָ.

207. Afterwards, they "despise her." Why did they "despise her?" "Because they have seen her nakedness", THAT IS, Chizkiyah showed it to them, and were it not for that, they would not have despised her. Because Chizkiyah was righteous, retribution was late in coming and came not in his days, as it is written, "But there shall be peace and truth in my days" (Yeshayah 39:8). Later, the Holy One, blessed be He, visited His children on account of that sin.

207. וּלְבָתַר הִזִּילוּהָ, מ״ט הִזִּילוּהָ. בְּגִין כִּי רָאוּ עֶרְוָתָהּ, דְּאַחֲזֵי לוֹן חִזְקִיָּה, דְּאִלְמָלֵא כָּךְ לֹא הִזִּילוּהָ לְבָתַר. מִגּוֹ דַּהֲוָה זַכָּאָה חִזְקִיָּהוּ יַתִּיר, אִתְעַכַּב מִלָּה מִלְּאַיְתָאָה, וְלָא אָתָא בְּיוֹמוֹי, דִּכְתִיב כִּי יִהְיֶה שָׁלוֹם וֶאֱמֶת בִּימַי. וּלְבָתַר פַּקִּיד הַהוּא חוֹבָא, לְבָנוֹי אַבַּתְרֵיהּ.

208. Similarly, the sin of the tribes was deferred until a later time, for judgment above had no power over them until the time arrived to exact payments. Thus, whoever has sins on his hands is always afraid, as it is written, "And you shall fear day and night" (Devarim 28:66). Therefore, "And the men were afraid, because they were brought into Yosef's house."

208. כְּגַוְנָא דָא, הַהוּא חוֹבָא דְּשִׁבְטִין, קָאֵים עַד לְבָתַר, בְּגִין דְּדִינָא דְּלְעֵילָא, לָא יָכִיל לְשַׁלְטָאָה עֲלַיְיהוּ, עַד דְּאִשְׁתַּכַּח שַׁעְתָּא לְאִתְפָּרְעָא, וְאִתְפְּרַע מִינַיְיהוּ, וּבְגִין כָּךְ, כָּל מַאן דְּאִית חוֹבִין בִּידוֹי, דָּחֵיל תָּדִיר, כד״א וּפָחַדְתָּ לַיְלָה וְיוֹמָם וגו׳, וְעַל דָּא וַיִּירְאוּ הָאֲנָשִׁים כִּי הוּבְאוּ וגו׳.

13. "And he saw Binyamin"
Hope deferred is a heart sickness but desire fulfilled is a Tree of Life. Rabbi Chiya comments on this verse, to the effect that the negative angel Satan attends those who pray with a specific result in mind--but God quickly answers the prayers of the pure in heart. Thus, Benjamin came quickly to Yosef. The passage then digresses into a lament for the destruction of the Temple and the pains of Exile.
The Relevance of this Passage
The Evil Inclination exploits the action of prayer by stimulating feelings of self-righteousness. For this reason, most prayers go unanswered. A holier-than-thou attitude distinguishes the religious approach to prayer from the authentically spiritual perspective. The latter is replete with humility, while the religious approach fosters conceit and certitude in one's own purity and devotion. The cleansing power of this passage purifies our souls, so that we may humbly ask The Creator for what we truly need.

209. "And he lifted up his eyes, and saw his brother Binyamin, his mother's son" (Beresheet 43:29). Rabbi Chiya opened the discussion with the verse, "Hope deferred makes the heart sick (lit. 'is a heart sickness'), but desire fulfilled is a Tree of Life" (Mishlei 13:12). From this verse, we have learned that a man should not, when he prays to the Holy One, blessed be He, check whether HIS SALVATION has come or not. What is the reason for this? When he looks for it, many accusers come to examine his deeds.

209. וַיִּשָּׂא עֵינָיו וַיַּרְא אֶת בִּנְיָמִין אָחִיו בֶּן אִמּוֹ וגו׳. רִבִּי חִיָּא פְּתַח וַאֲמַר, תּוֹחֶלֶת מְמוּשָׁכָה מַחֲלָה לֵב וְעֵץ חַיִּים תַּאֲוָה בָאָה, דָּא הוּא דִּתְנַן, דְּלֵית לֵיהּ לְבַר נָשׁ, לְאִסְתַּכְּלָא בְּבְעוּתֵיהּ לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא, אִי אָתֵי, אִי לָא אָתֵי, מ״ט. בְּגִין דְּאִי אִיהוּ אִסְתַּכֵּל בֵּיהּ, כַּמָּה מָארֵיהוֹן דְּדִינָא, אָתוֹ לְאִסְתַּכְּלָא בֵּיהּ בְּעוֹבָדוֹי.

210. It is a secret that his examination during prayer causes a heart sickness. The sickness of heart is he who always stands by man to indict him above and below, NAMELY THE SATAN.

210. וְרָזָא אִיהוּ, דְּהָא הַהוּא אִסְתַּכְּלוּתָא, דְּאִיהוּ מִסְתַּכֵּל בְּהַהוּא בְּעוּתָא, גָּרִים לֵיהּ לְמַחֲלַת לֵב, מַאי מַחֲלָה לֵב. דָּא אִיהוּ מַאן דְּקָאֵים תְּדִיר, עֲלֵיהּ דְּבַר נָשׁ, לְאַסְטָאָה לְעֵילָא וְתַתָּא.

211. "But desire fulfilled is a Tree of Life." We have learned that he who wants the Holy One, blessed be He, to accept his prayer, should study the Torah, which is the Tree of Life. Then, "desire is fulfilled (lit. 'comes')." Desire is the grade presiding over all the prayers in the world, NAMELY THE NUKVA. It brings them before the highest King, ZEIR ANPIN. This verse says "comes" just as elsewhere it is written, "in the evening she comes" (Ester 2:14). IN BOTH VERSES, THE WORD COMES ALLUDES TO THE NUKVA. The meaning of "desire comes" is that she comes before the highest King TO BE JOINED WITH HIM in order to grant the wish of he WHO PRAYS TO FULFILL HIS REQUEST.

211. וְעֵץ חַיִּים תַּאֲוָה בָאָה, תָּנִינָן, מַאן דְּבָעֵי דְּקוּדְשָׁא בְּרִיךְ הוּא יְקַבֵּל צְלוֹתֵיהּ. יִשְׁתַּדַּל בְּאוֹרַיְיתָא, דְּאִיהִי עֵץ חַיִּים, וּכְדֵין תַּאֲוָה בָאָה, מַאן תַּאֲוָה. דָּא הוּא דַּרְגָּא דְּכָל צְלוֹתִין דְּעַלְמָא בִּידֵיהּ, וְעָאֵיל לוֹן קַמֵּי מַלְכָּא עִלָּאָה. כְּתִיב הָכָא בָאָה, וּכְתִיב הָתָם בָּעֶרֶב הִיא בָאָה, וְדָא הוּא תַּאֲוָה בָאָה, בָּאָה קַמֵּי מַלְכָּא עִלָּאָה, לְאַשְׁלָמָא רְעוּתָא דְּהַהוּא בַּר נָשׁ.

212. Another explanation of the verse, "Hope deferred is a heart sickness" is that it refers to a place where prayer is misdirected, A PLACE CALLED "SICKNESS OF HEART." It is slow in coming and is passed from hand to hand. Sometimes SALVATION never comes. Why? Because it is passed FROM HAND TO HAND by all the chieftains to be brought down into the world.

212. דָּבָר אֲחֵר תּוֹחֶלֶת מְמוּשָׁכָה מַחֲלָה לֵב, דָּא הוּא אֲתַר, דְּאִתְיְיהֵיב הַהִיא מִלָּה, בַּאֲתַר אָחֳרָא, דְּלָא אִצְטְרִיךְ, וְאִתְמַשְׁכָא עַד דְּאִתְיְיהֵיב מִיָּדָא לְיָדָא, וּלְזִמְנִין דְּלָא יֵיתֵי, מ״ט, בְּגִין דְּאִתְפַּשְׁטָא וְאִתְמַשְׁכָא בְּכָל אִינּוּן מְמַנָּן, לְנַחֲתָא לֵיהּ לְעַלְמָא.

213. "...but desire comes is a Tree of Life": When hope is not passed by all the chieftains and Chariots FROM HAND TO HAND, the Holy One, blessed be He, gives it immediately. For when it is passed by the chieftains and Chariots, numerous accusers are given permission to examine it and look at the indictments before granting him HIS SALVATION. But whatever comes from the King's house and is given to man, whether he deserves it or not, is given to him at once. This is the meaning of the phrase, "but desire comes is a Tree of Life"; it comes immediately.

213. וְעֵץ חַיִּים תַּאֲוָה בָאָה, דָּא הוּא תּוֹחֶלֶת, דְּלָא אִתְמַשְׁכָא בְּגִין אִינּוּן מְמַנָּן רְתִיכִין, אֶלָּא דְּקוּדְשָׁא בְּרִיךְ הוּא יָהֵיב לֵיהּ לְאַלְתָּר, בְּגִין דְּכַד אִתְמַשְׁכָא בֵּין אִינּוּן מְמַנָּן רְתִיכִין, כַּמָּה אִינּוּן מָארֵיהוֹן דְּדִינָא, דְּאִתְיְיהֵיב לוֹן רְשׁוּתָא, לְעַיְּינָא וּלְאִסְתַּכְּלָא בְּדִינֵיהּ, עַד לָא יִנְתְּנוּ לֵיהּ, וּמַה דְּנָפִיק מִבֵּי מַלְכָּא וְאִתְיְיהֵיב לֵיהּ לְבַר נָשׁ, בֵּין דְּזָכֵי, בֵּין דְּלָא זָכֵי, אִתְיְיהֵיב מִיָּד, וְדָא הוּא עֵץ חַיִּים תַּאֲוָה בָאָה.

214. דְּבָר אֲחֵר תּוֹחֶלֶת מְמוּשָׁכָה, דָּא יַעֲקֹב, דְּאִתְמַשְׁכָא לֵיהּ תּוֹחַלְתָּא דְיוֹסֵף עַד זְמַן אָרִיךְ. וְעֵץ חַיִּים תַּאֲוָה בָּאָה, דָּא הוּא בִּנְיָמִן, דְּהָא מִזְּמְנָא דְתָבַע לֵיהּ יוֹסֵף, עַד דַּהוּא זְמְנָא דְאָתָא לְגַבֵּיהּ, לָא הֲוָה אֶלָּא זְמְנָא זְעֵיר, דְּלָא אִתְמַשְׁכָא הַהוּא זְמְנָא, הה"ד וַיִּשָּׂא עֵינָיו וַיַּרְא אֶת בִּנְיָמִין אָחִיו בֶּן אִמּוֹ. מַאי בֶּן אִמּוֹ. דְּדְיוֹקְנֵיהּ דְּאִמֵּיהּ הֲוָה בֵּיהּ, וַהֲוָה דָּמֵי דְּיוֹקְנֵיהּ לְדְיוֹקְנָא דְּרָחֵל, בְּגִין כָּךְ כְּתִיב וַיִּשָּׂא עֵינָיו וַיַּרְא אֶת בִּנְיָמִן אָחִיו בֶּן אִמּוֹ.

214. Another explanation of "hope deferred" is that it refers to Ya'akov whose hope to see Yosef was long deferred. And "but desire comes is a Tree of Life" refers to Binyamin, for only a short time elapsed between Yosef's request for him and his arrival; the time elapsed was short. It is written, "And he lifted up his eyes, and saw his brother Binyamin, his mother's son." Why does the scripture read, "his mother's son?" Because he had his mother's image, he was her very image. Therefore the verse reads, "And he lifted up his eyes, and saw his brother Binyamin, his mother's son."

215. רִבִּי יוֹסֵי אָמַר, וְהָא כְתִיב בְּקַדְמֵיתָא, וַיַּרְא יוֹסֵף אִתָּם אֶת בִּנְיָמִן, וְהַשְׁתָּא כְתִיב, וַיִּשָּׂא עֵינָיו וַיַּרְא אֶת בִּנְיָמִין אָחִיו, מַאי רְאִיָּה הָכָא. אֶלָּא חָמָא בְּרוּחָא דְקוּדְשָׁא לְבִנְיָמִן, דְּחוּלָקֵיהּ הֲוָה עִמְּהוֹן בְּאַרְעָא, וּבְחוּלָקֵיהּ דְּבִנְיָמִן וִיהוּדָה תִּשְׁרֵי שְׁכִינְתָּא, דְּהָא חָמָא לֵיהּ לִיהוּדָה וּבִנְיָמִן דְּבְחוּלַקְהוֹן הֲוָה מַקְדְּשָׁא, וְדָא הוּא וַיַּרְא יוֹסֵף אִתָּם אֶת בִּנְיָמִן, לֵיהּ חָמָא עִמְּהוֹן, וְיוֹסֵף דַּהֲוָה אֲחוּהּ לָא חָמָא עִמְּהוֹן, בְּהַהוּא חוּלָקָא.

215. Rabbi Yosi said: It is written earlier, "And Yosef saw Binyamin with them" (Beresheet 43:16), and now "he lifted up his eyes, and saw his brother Binyamin." What did he see here? HE ANSWERS, He saw through the Holy Spirit that Binyamin will have a place in the Holy Land along with his brothers, and that the Shechinah will dwell in the place of Binyamin and Yehuda, for he saw the Temple standing upon their portion. This is the meaning of the phrase, "And Yosef saw Binyamin with them." But Yosef, his brother, did not see HIMSELF sharing the portion IN WHICH THE TEMPLE WOULD STAND.

216. אוֹף הָכָא, וַיִּשָּׂא עֵינָיו וַיַּרְא אֶת בִּנְיָמִין אָחִיו בֶּן אִמּוֹ. מַה כְתִיב בַּתְרֵיהּ, וַיְמַהֵר יוֹסֵף כִּי נִכְמְרוּ רַחֲמָיו אֶל אָחִיו וַיְבַקֵּשׁ לִבְכּוֹת וַיָּבֹא הַחַדְרָה וַיֵּבְךְ שָׁמָּה.

216. When "he lifted up his eyes, and saw his brother Binyamin, his mother's son" (Beresheet 43:29) AND SAW THE TEMPLE STANDING ON HIS PORTION, then it is written, "And Yosef made haste, for his affection was kindled towards his brother and he sought where to weep; and he entered into his chamber, and wept there" (Beresheet 43:30), BECAUSE HE SAW THE DESTRUCTION OF THE TEMPLE.

217. רִבִּי חִזְקִיָּה פְּתַח וַאֲמַר, מַשָּׂא גֵיא חִזָּיוֹן מַה לָּךְ אֵיפֹה כִּי עָלִית כֻּלָּךְ לַגַּגּוֹת. תָּא חֲזֵי, הָא אוֹקְמוּהָ, בְּזִמְנָא דְאִתְחָרֵיב בֵּי מַקְדְּשָׁא, וְהָיוּ מוֹקְדִין לֵיהּ בְּנוּרָא, סְלִיקוּ כָּל אִינּוּן כַּהֲנֵי עַל כּוֹתְלֵיהוֹן דְּמַקְדְּשָׁא, וְכָל מַפְתְּחִין בִּידַיְיהוּ, וַאֲמָרוּ, עַד הָכָא הֲוֵינָא גִזְבָּרִין דִּילָךְ, מִכָּאן וָאֵילָךְ טוֹל דִּילָךְ.

217. Rabbi Chizkiyah quoted the verse, "The burden of the valley of vision. What ails you now, that you are wholly gone up to the housetops" (Yeshayah 22:1). Come and behold: It has been said that when the Temple was destroyed and consumed by fire, all the priests went up to the roofs of the Temple with all the Temple's keys in their hands. They said "until now we have been your treasurers, from now on take what is yours."

218. אֲבָל תָּא חֲזֵי, גֵיא חִזָּיוֹן: דָּא שְׁכִינְתָּא, דַּהֲוַת בְּמַקְדְּשָׁא, וְכָל בְּנֵי עַלְמָא, מִינָהּ הֲווֹ יָנְקִין, יְנִיקוּ דְּנִבוּאָה. דְּאַף עַל גַּב דְּכָל נְבִיאִין, קָא הֲווֹ מִתְנַבְּאִין מֵאַתַר אָחֳרָא, מִגַּוָּהּ הֲווֹ יָנְקִין נְבוּאָתְהוֹן, וְע"ד אִתְקְרֵי אִיהִי גֵיא חִזָּיוֹן. חִזָּיוֹן: הָא אוֹקְמוּהָ, דְּאִיהוּ חֵיזוּ, דְּכָל גְּוָונִין עִלָּאִין.

218. Yet come and behold: "The valley of vision" is the Shechinah who used to be in the Temple, and all the people in the world drew prophecy from her. And although the prophets used to prophesize from a different place, THAT IS, NETZACH AND HOD OF ZEIR ANPIN, they used to draw their prophecies from her, THE NUKVA. BECAUSE NETZACH AND HOD OF ZEIR ANPIN GAVE PLENTY TO THE SHECHINAH, WHO GAVE THE ILLUMINATION OF NETZACH AND HOD TO THE PROPHETS, She is therefore named after prophecy "the valley of vision" it has been explained THAT SHE IS CALLED vision, because She reflects all the upper hues. THE FOUR HUES OF ZEIR ANPIN, CHOCHMAH AND BINAH, TIFERET AND MALCHUT, ARE REFLECTED ONLY IN HER. SHE IS THEREFORE CALLED VISION.

219. מַה לָּךְ אֵיפֹה כִּי עָלִית כֻּלָּךְ לַגַּגּוֹת, דְּהָא כַּד אִתְחָרַב מַקְדְּשָׁא, שְׁכִינְתָּא אָתָאת, וּסְלִיקַת בְּכָל אִינּוּן אַתְרִין, דַּהֲוָה מְדוֹרָהּ בְּהוֹ בְּקַדְמֵיתָא, וַהֲוַת בָּכַת עַל בֵּית מְדוֹרָהּ, וְעַל יִשְׂרָאֵל דְּאֲזָלוּ בְּגָלוּתָא, וְעַל כָּל אִינּוּן צַדִּיקֵי וַחֲסִידֵי, דַּהֲווֹ תַּמָּן וְאִתְאֲבִידוּ, וּמְנָלָן, דִּכְתִיב כֹּה אָמַר יי׳ קוֹל בְּרָמָה נִשְׁמָע נְהִי בְּכִי תַּמְרוּרִים רָחֵל מְבַכָּה עַל בָּנֶיהָ, וְהָא אִתְּמַר. וּכְדֵין קוּדְשָׁא בְּרִיךְ הוּא שָׁאֵיל לָהּ לִשְׁכִינְתָּא, וַאֲמַר לָהּ, מַה לָּךְ אֵיפֹה כִּי עָלִית כֻּלָּךְ לַגַּגּוֹת.

219. "What ails you now, that you are wholly gone up to the housetops": When the Temple was destroyed, the Shechinah stood in all the places She used to inhabit and wept for Her apartment, for Yisrael who went into exile, and for all the righteous and the pious who perished there. How do we know this? From the words, "A voice was heard in Rama, lamentation, and bitter weeping; Rachel weeping for her children" (Yirmeyah 31:14). RACHEL WAS THE NAME OF THE SHECHINAH, as we have already learned. The Holy One, blessed be He, then asked the Shechinah, "What ails you now, that you are wholly gone up to the housetops."

220. מַהוּ כֻּלָּךְ, דְּהָא כִּי עָלִית סַגְיָא, מַהוּ כֻּלָּךְ. לְאַכְלָלָא בַּהֲדָהּ כָּל חֵילִין וְכָל רְתִיכִין אָחֳרָנִין, דְּכֻלְּהוּ בְּכוּ עִמָּהּ, עַל חֻרְבַּן בֵּי מַקְדְּשָׁא.

220. HE ASKS: Why does it say that "you are wholly?" It would have been sufficient to say that "you are gone up TO THE HOUSETOPS." What does wholly mean? HE REPLIES: It includes all the other legions and Chariots that all wept with Her for the destruction of the Temple. IT IS THEREFORE WRITTEN "THAT YOU ARE WHOLLY GONE UP TO THE HOUSETOPS."

221. וּבְגִין כָּךְ מַה לָּךְ אֵיפֹה, אָמְרָה קַמֵּיהּ, וְכִי בָּנַי בְּגָלוּתָא, וּמַקְדְּשָׁא אִתּוֹקְדָא, וַאֲנָא מַה לִּי הָכָא, שְׂרִיאַת וַאֲמַרַת, תְּשׁוּאוֹת מְלֵאָה עִיר הוֹמִיָּה קִרְיָה עַלִּיזָה חֲלָלַיִךְ לֹא חַלְלֵי חֶרֶב וְלֹא מֵתֵי מִלְחָמָה עַל כֵּן אָמַרְתִּי שְׁעוּ מִנִּי אֲמָרֵר בַּבֶּכִי וגו׳. וְהָא אוֹקִימְנָא, דְּקוּדְשָׁא בְּרִיךְ הוּא אֲמַר לָהּ, כֹּה אָמַר יי׳ מִנְעִי קוֹלֵךְ מִבֶּכִי וגו׳.

221. Therefore, HE ASKED HER, "What ails you now..." She replied, My children are in exile and the Temple burnt, AND YOU DO NOT KNOW, and as for me, whatever shall I do here. She said: "You that are full of uproar, a tumultuous city, a joyous city: your slain men are not slain with the sword, nor dead in battle." "Therefore, said I, 'Look away from me; I will weep bitterly'" (Yeshayah 22:2, 4). We have learned that the Holy One, blessed be He, replied: "Thus says Hashem; keep your voice from weeping..." (Yirmeyah 31:15).

222. וְתָא חֲזֵי, מִיּוֹמָא דְּאִתְחָרֵיב בֵּי מַקְדְּשָׁא, לָא הֲוָה יוֹמָא, דְּלָא אִשְׁתַּכַּח בֵּיהּ לְוָוטִין, בְּגִין דְּכַד בֵּי מַקְדְּשָׁא הֲוָה קַיָּים, הֲווֹ יִשְׂרָאֵל פָּלְחִין פּוּלְחָנִין וְקָרְבִין עֲלָוָון וְקָרְבָּנִין, וּשְׁכִינְתָּא שַׁרְיָא בְּבֵי מַקְדְּשָׁא עֲלַיְיהוּ, כְּאִמָּא דְּרָבִיעָא עַל בְּנַיָּא, וַהֲווֹ כָּל אַנְפִּין נְהִירִין, עַד דְּאִשְׁתַּכְּחוּ בִּרְכָאן לְעֵילָא וְתַתָּא, וְלָא הֲוָה יוֹמָא, דְּלָא אִשְׁתַּכַּח בֵּיהּ בִּרְכָאן וְחֶדְוָון, וַהֲווֹ יִשְׂרָאֵל שָׁרָאן לְרַחֲצָן בְּאַרְעָא, וְכָל עַלְמָא הֲוָה אִתְּזָן בְּגִינַיְיהוּ.

222. Come and behold: Since the Temple was destroyed, not a day has passed without curses. This is because as long as the Temple existed, Yisrael could worship and offer burnt offerings and sacrifices. The Shechinah hovered about them in the Temple, as a mother about her children. All faces were shining, until blessings would abide above and below. Not a day passed without blessings and delight. Yisrael dwelt securely in their land, and all the world was nourished for their sake.

223. הַשְׁתָּא דְּאִתְחָרֵיב בֵּי מַקְדְּשָׁא, וּשְׁכִינְתָּא עִמְּהוֹן בְּגָלוּתָא, לֵית לָךְ יוֹמָא דְּלָא אִשְׁתַּכַּח בֵּיהּ לְוָוטִין, וְעַלְמָא אִתְלַטְיָא, וְחֶדְוָון לָא אִשְׁתַּכְּחוּ לְעֵילָא וְתַתָּא.

223. Now that the Temple is destroyed and the Shechinah has gone with them into exile, there is not a day without curses. The world is accursed, and joys do not dwell above or below.

224. In days to come, the Holy One, blessed be He, will raise the congregation of Yisrael, THE SHECHINAH, from the dust, as it is written, "Even them will I bring to my holy mountain, and make them joyful in my house of prayer" (Yeshayah 56:7). It is also written, "They shall come with weeping, and with supplications will I lead them" (Yirmeyah 31:8). Because at first, it is written, "She weeps sore in the night, and her tears are on her cheeks" (Eichah 1:2), they will afterward return weeping FROM THE EXILE, as it is written, "They shall come with weeping."

224. וְזַמִּין קוּדְשָׁא בְּרִיךְ הוּא, לְאַקְמָא לָהּ לִכְנֶסֶת יִשְׂרָאֵל מֵעַפְרָא, כְּמָה דְּאִתְּמַר, וּלְמֶחֱדֵי עַלְמָא בְּכֹלָּא, כד״א וַהֲבִיאוֹתִים אֶל הַר קָדְשִׁי וְשִׂמַּחְתִּים בְּבֵית תְּפִלָּתִי וגו׳ וּכְתִיב בְּבֶכִי יָבוֹאוּ וּבְתַחֲנוּנִים אוֹבִילֵם. כְּמָה דִּבְקַדְמִיתָא, דִּכְתִיב בָּכֹה תִבְכֶּה בַּלַּיְלָה וְדִמְעָתָהּ עַל לֶחֱיָהּ, הָכֵי נָמֵי לְבָתַר, בְּבֶכִי יִתְהַדְּרוּן, דִּכְתִיב בְּבֶכִי יָבֹאוּ וגו׳.

14. "As soon as the morning was light"
This verse speculates on the meaning of the phrase, "the morning was light." Drawing on many precedents from the Torah, it uses the phrase to define the healing powers of God, the bright future of the people of Israel, and the difficulties that will befall their enemies.
The Relevance of this Passage
The Light of The Creator can heal all our ailments--but we must have certainty and trust in its power, and we must be conscious of sharing this energy with all those in need. These healing forces are summoned forth as we meditate upon the primordial letters of creation.

225. "As soon as the morning was light, the men were sent away, they and their asses" (Beresheet 44:3). Rabbi Elazar said: We have to study this verse carefully. If they were sent, why should the Torah add "they and their asses?" HE ANSWERS, Because scripture reads, "and take us for bondsmen, and our asses" (Beresheet 43:18), the verse "the men were sent away, they and their asses" teaches us that they have not stayed, nor have their asses.

225. הַבֹּקֶר אוֹר וְהָאֲנָשִׁים שֻׁלְּחוּ הֵמָּה וַחֲמוֹרֵיהֶם, רִבִּי אֶלְעָזָר אָמַר, הָכָא אִית לְאִסְתַּכְּלָה, אִי אִינוּן הֲווֹ אָזְלֵי וְאִשְׁתַּדְּרוּ, מַה לָּן לְמִכְתַּב בְּאוֹרַיְיתָא, הֵמָּה וַחֲמוֹרֵיהֶם. אֶלָּא בְּגִין דִּכְתִיב, וְלָקַחַת אוֹתָנוּ לַעֲבָדִים וְאֶת חֲמוֹרֵינוּ, בְּגִין כָּךְ, וְהָאֲנָשִׁים שֻׁלְּחוּ הֵמָּה וַחֲמוֹרֵיהֶם, בְּגִין דְּלָא יִשְׁתָּאֲרוּן אִינוּן וַחֲמוֹרֵיהוֹן, כִּדְקָאֲמָרוּ.

226. He opened the discussion with the verse, "And Avraham rose up early in the morning, and saddled his ass" (Beresheet 22:3). That was the morning of Avraham, WHICH IS CHESED. It shone upon THE TRIBES due to Avraham, whose merit stood for them and enabled them to go in peace and be delivered from Judgment. For at that time, Judgment impended upon them to exact payment, and only the merit of Avraham's morning protected them. Thus they were sent from that place of Judgment, for it had no power over them at the time.

226. פְּתַח וַאֲמַר, וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר וַיַּחֲבֹשׁ אֶת חֲמוֹרוֹ וגו׳, הַהוּא בֹּקֶר דְּאַבְרָהָם הֲוָה נָהִיר, לְקַיְּימָא עֲלַיְיהוּ בִּזְכוּתֵיהּ, כְּדֵין זְכוּתָא דְּאַבְרָהָם קַיְּימָא עֲלַיְיהוּ, וַאֲזָלוּ בְּשָׁלָם, וְאִשְׁתֵּזִיבוּ מִן דִּינָא, בְּגִין דְּהַהִיא שַׁעְתָּא, קַיְּימָא עֲלַיְיהוּ דִּינָא, לְאִתְפָּרְעָא מִנַּיְיהוּ, בַּר דִּזְכוּתָא דְּהַהוּא בֹּקֶר דְּאַבְרָהָם, אָגֵין עֲלַיְיהוּ, וְאִשְׁתַּלְּחוּ מִן דִּינָא, דְּלָא שַׁלִּיט עֲלַיְיהוּ בְּהַהוּא זִמְנָא.

227. Rabbi Yehuda continued with the verse, "And he shall be as the light of the morning" (II Shmuel 23:4): This is the light of Avraham's morning, NAMELY, THE LIGHT OF CHESED. "When the sun rises" refers to the sun of Ya'akov, THE LIGHT OF TIFERET, as it is written, "the sun rose upon him" (Beresheet 32:32). "In a morning without clouds" means th? morning, THE LIGHT OF CHESED, is not so cloudy, BECAUSE JUDGMENTS HAVE NO HOLD UPON IT, but "clear shining after rain," WHICH MEANS the brightness that comes through rain, the rain of the side of Yitzchak, THE LIGHT OF GVURAH, for that rain causes that, "the grass springs out of the earth" (II Shmuel 23, 4).

227. רִבִּי יְהוּדָה פְּתַח, וּכְאוֹר בֹּקֶר יִזְרַח שֶׁמֶשׁ, דָּא הוּא נְהוֹרָא, דְּהַהוּא בֹּקֶר דְּאַבְרָהָם. יִזְרַח שֶׁמֶשׁ: דָּא הוּא שִׁמְשָׁא דְיַעֲקֹב, דִּכְתִיב וַיִּזְרַח לוֹ הַשֶּׁמֶשׁ. בֹּקֶר לֹא עָבוֹת, דְּהַהוּא בֹּקֶר לָא אִיהוּ עָבוֹת כָּל כָּךְ, אֶלָּא מִנֹּגַהּ מִמָּטָר, נֹגַהּ מִמָּטָר: אִיהוּ מִטְרָא דְּאָתֵי מִסִּטְרָא דְיִצְחָק, דְּהַהוּא מִטְרָא אַפִּיק דֶּשֶׁא מֵאֶרֶץ.

228. דָּבָר אַחֵר וּכְאוֹר בֹּקֶר, בְּהַהוּא נְהִירוּ דְּבֹקֶר דְּאַבְרָהָם, יִזְרַח שֶׁמֶשׁ: דָּא הוּא יַעֲקֹב, דִּנְהִירוּ דִּילֵיהּ, כְּנְהִירוּ דְּהַהוּא בֹּקֶר. בֹּקֶר לֹא עָבוֹת, בְּגִין דְּהַהוּא בֹּקֶר, לָאו אִיהוּ חָשׁוּךְ, אֶלָּא נָהִיר, דְּהָא בְּשַׁעְתָּא דְּאָתֵי בֹּקֶר, לָא שָׁלְטָא דִינָא כְּלַל, אֶלָּא כֹּלָּא נָהִיר, בְּסִטְרָא דְּאַבְרָהָם. מִנֹּגַהּ מִמָּטָר: דָּא הוּא סִטְרָא דְיוֹסֵף הַצַּדִּיק, דְּאִיהוּ אַמְטִיר עַל אַרְעָא, לַאֲפָקָא דְשֹׂאָה, וְכָל טִיבוּ דְעָלְמָא.

228. Another explanation of the phrase, "as the light of the morning," MEANS THAT by the light of Avraham's morning, THE LIGHT OF CHESED, "the sun rises," which is Ya'akov, whose light is as that of that morning OF AVRAHAM, BEING THE SECRET OF TIFERET, AND SHINES WITH COVERED CHASSADIM DRAWN FROM THE LIGHT OF CHESED. The "morning without clouds" is not dark but shining, for when morning, THE LIGHT OF CHESED, comes, no judgment has sway. All is illuminating on the side of Avraham, THE RIGHT SIDE, "in the clear shining after rain": This is the side of Yosef the Righteous, who showers upon the earth, THAT IS, YESOD, WHICH GIVES PLENTY TO THE NUKVA, to produce grass and all the goodness of the world.

229. אָמַר רַבִּי שִׁמְעוֹן, תָּא חֲזֵי, בְּשַׁעְתָּא דְּלֵילְיָא עָאל, וּפְרִישׂ גַּדְפּוֹי עַל עָלְמָא, כַּמָּה גַּרְדִּינֵי טְהִירִין, זְמִינִין לְנַפְקָא, וּלְשַׁלְטָאָה בְּעָלְמָא, וְכַמָּה מָארֵיהוֹן דְּדִינִין, מִתְעָרִין בְּכַמָּה סִטְרִין לְזַנְיֵיהוּ, וְשָׁלְטֵי עַל עָלְמָא, כֵּיוָן דְּאָתֵי צַפְרָא וְנָהִיר, כֻּלְּהוּ מִסְתַּלְּקִי, וְלָא שָׁלְטֵי, וְכָל חַד וְחַד עָאל לְדוּכְתֵּיהּ, וְתָב לְאַתְרֵיהּ.

229. Rabbi Shimon said: Come and behold: When night falls and spreads its wings upon the world, snow-white asses, WHICH ARE SPIRITS IN THE SHAPES OF FEMALE ASSES, ARE APPOINTED TO TAKE REVENGE ON THOSE WHO TRANSGRESS RELIGION AND THE LAW. They will come out and reign over the world. Numerous accusers are aroused on several sides to rule over the world. When morning breaks, they all vanish and lose their dominion. Each comes to its FIXED position and returns to its place.

230. כד"א הַבֹּקֶר אוֹר, דָּא בֹּקֶר דְּאַבְרָהָם. וְהָאֲנָשִׁים שֻׁלְּחוּ, אִלֵּין מָארֵיהוֹן דְּדִינָא, דַּהֲווֹ שָׁלְטִין בְּלֵילְיָא. הֵמָּה וַחֲמוֹרֵיהֶם אִינּוּן גַּרְדִּינֵי נִימוּסִין, דְּאַתְיָין מִסִּטְרָא דְּמְסָאֲבָא, דְּלָאו אִינּוּן קַדִּישִׁין, וְלָא שָׁלְטִין, וְלָא אִתְחֲזוּן, מֵכִי אָתֵי צַפְרָא. וְאִינּוּן מִסִּטְרָא דְּאִינּוּן חֲמָרֵי, גַּרְדִּינֵי נִימוּסִין דְּקָאֲמָרוּ.

230. Another explanation of the phrase, "the morning was light," is that when Avraham's morning breaks, THE REIGN OF THE RIGHT BEGINS. "... the men were sent away" refers to the accusers who rule by night, "they and their asses": These are the female asses THAT ARE APPOINTED OVER THOSE WHO TRANSGRESS religion and the law. They come from the side of defilement, being unholy, and do not rule and are not seen when morning comes. The female asses in charge of sinners are considered the same as male asses.

231. דְּהָא לֵית לָךְ דַּרְגִּין עִלָּאִין. דְּלָא אִיתָאי בְּהוֹ יְמִינָא וּשְׂמָאלָא, רַחֲמֵי וְדִינָא, דַּרְגִּין עַל דַּרְגִּין קַדִּישִׁין, מִסִּטְרָא דִּקְדוּשָׁה, וּמְסָאֲבִין, מִסִּטְרָא דְּמְסָאֲבָא, וְכֻלְּהוּ דַּרְגִּין עַל דַּרְגִּין, אִלֵּין עַל אִלֵּין.

231. There are no upper grades that are not divided into right and left, into mercy and judgment. There are numerous grades, holy on the side of holiness and defiled on the side of defilement. All grades stand on top of each other.

232. וּבְכָל אֲתַר דְּבֹקֶר דְּאַבְרָהָם אִתְעַר בְּעָלְמָא, כֻּלְּהוּ מִתְעַבְּרֵי, וְלָא שָׁלְטֵי, בְּגִין דְּלֵית לוֹן לְקַיְּימָא בְּסִטַר יְמִינָא, אֶלָּא בְּסִטַר שְׂמָאלָא. וְקוּדְשָׁא בְּרִיךְ הוּא עָבַד יְמָמָא וְלֵילְיָא, לְאַנְהָגָא כָּל חַד וְחַד לְסִטְרֵיהּ כִּדְקָא חָזֵי לֵיהּ, זַכָּאָה חוּלָקֵיהוֹן דְּיִשְׂרָאֵל, בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי.

232. Wherever Avraham's morning is awakened into the world, the forces of the left are gone and have no sway, for they cannot exist on the right side, only on the left. THEREFORE, WHEN MORNING ARRIVES, WHICH IS THE REIGN OF THE RIGHT, THEY ARE FORCED TO VANISH. The Holy One, blessed be He, made day and night to give each its own proper aspect, THE RIGHT TO RULE BY DAY AND THE LEFT TO RULE BY NIGHT. Happy is the portion of Yisrael in this world and the world to come.

233. רִבִּי חִיָּא פְּתַח וַאֲמַר, וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי שֶׁמֶשׁ צְדָקָה וּמַרְפֵּא בִּכְנָפֶיהָ. תָּא חֲזֵי, זַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְאַנְהָרָא לוֹן לְיִשְׂרָאֵל, הַהוּא שִׁמְשָׁא, דְּגָנֵיז קוּדְשָׁא בְּרִיךְ הוּא, מִיּוֹמָא דְּאִתְבְּרֵי עָלְמָא, מִקַּמֵּי רַשִׁיעֵי דְעָלְמָא, כְּמָה דִכְתִיב, וַיִּמָּנַע מֵרְשָׁעִים אוֹרָם.

233. Rabbi Chiya said: "But to you who fear my name, the sun of righteousness shall arise with healing in its wings" (Malachi 3:20). Come and behold: The Holy One, blessed be He, will cause to shine upon Yisrael the sun, which, from the day the world was created, He concealed from the wicked in the world, as it is written, "And from the wicked their light is withheld" (Iyov 38:15).

234. The Holy One, blessed be He, stored that light, for when it first came out, it shone from one end of the world to the other. But when He looked upon the generations of Enosh, the generation of the Flood, the generation of the Tower of Babylon and all the wicked ones, He stored the light.

234. וְהַהוּא נְהוֹרָא גְּנִיז לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, דְּכַד נָפַק בְּקַדְמֵיתָא, הֲוָה נָהִיר מִסְיָיפֵי עַלְמָא, וְעַד סְיָיפֵי עַלְמָא, כֵּיוָן דְּאִסְתַּכַּל בְּדָרֵיהּ דֶּאֱנוֹשׁ וּבְדָרֵיהּ דְּמַבּוּל, וּבְדָרֵיהּ דְּהַפְלָגָה, וּבְכָל אִינּוּן חַיָּיבַיָּא, גְּנִיז לֵיהּ לְהַהוּא נְהוֹרָא.

235. When Ya'akov came to contend with Esav's minister, who bit his thigh, he limped. It is then written, "the sun rose upon him" (Beresheet 32:32). What sun is this? It is the sun that was stored away, which has healing in it, to heal his thigh. When he was healed through that sun, it is written, "And Ya'akov came to Shalem (lit. 'whole')" (Beresheet 33:18), meaning he was whole in his body and healed.

235. כֵּיוָן דְּאָתָא יַעֲקֹב, וְאִתְדַּבַּק בְּהַהוּא מְמַנָּא רַבְרְבָא דְעֵשָׂו, וְאַכִּישׁ לֵיהּ בִּירְכָא דִילֵיהּ, וַהֲוָה נָכֵי, כְּדֵין מַה כְּתִיב, וַיִּזְרַח לוֹ הַשֶּׁמֶשׁ, מַאן שֶׁמֶשׁ הַהוּא שִׁמְשָׁא דְגְנִיז, בְּגִין דְּאִית בֵּיהּ אֲסוּתָא, לְאִתְּסָאָה לֵיהּ מֵאַרְכּוּבְתֵּיהּ, וּלְבָתַר אִתְּסִי בְּהַהוּא שִׁמְשָׁא, דִּכְתִיב, וַיָּבֹא יַעֲקֹב שָׁלֵם, שָׁלֵם בְּגוּפֵיהּ דְּאִתְּסִי.

236. The Holy One, blessed be He, will therefore uncover that sun in the future and shine upon Yisrael, as it is written, "But to you who fear my name the sun of righteousness shall arise," the sun of righteousness being the sun with which Ya'akov was healed. It is "with healing in its wings," because everybody will then be healed. When the children of Yisrael rise from the dust, many will be lame and blind. The Holy One, blessed be He, will shine the healing sun upon them, as it is written, "with healing in it wings."

236. וְעַל דָּא, זַמִּין קוּדְשָׁא בְּרִיךְ הוּא, לְגַלָּאָה הַהוּא שִׁמְשָׁא, וּלְאַנְהָרָא לֵיהּ לְיִשְׂרָאֵל, דִּכְתִיב וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי שֶׁמֶשׁ צְדָקָה, מַאי שֶׁמֶשׁ צְדָקָה. דָּא שִׁמְשָׁא דְיַעֲקֹב, דְּאִתְּסִי בֵּיהּ. וּמַרְפֵּא בִּכְנָפָיהָ, דְּהַהוּא שִׁמְשָׁא, יִתְּסוּן כֻּלְּהוּ, בְּגִין דְּהָא בְּזִמְנָא דְיִקּוּמוּן יִשְׂרָאֵל מֵעַפְרָא, כַּמָּה חִגְרִין, וְכַמָּה סוּמִין, יְהוֹן בְּהוֹן, וּכְדֵין קוּדְשָׁא בְּרִיךְ הוּא יַנְהִיר לוֹן הַהוּא שִׁמְשָׁא לְאִתְּסָאָה בָּהּ, דִּכְתִיב וּמַרְפֵּא בִּכְנָפָיהָ.

237. That sun will then shine from one end of the world to the other. Yisrael will be cured, but the idolatrous nations will be burned by it. Concerning Yisrael, the verse reads, "Then shall your light break forth like the morning, and your health shall spring forth speedily; and your righteousness shall go before you; the glory of Hashem shall be your rearguard" (Yeshayah 58:8).

237. וּכְדֵין, יִתְנְהִיר הַהוּא שִׁמְשָׁא, מִסְיָיפֵי עַלְמָא, עַד סְיָיפֵי עַלְמָא, וּלְיִשְׂרָאֵל יְהֵא אַסְוָותָא, וְעַמִּין עעכו"ם בֵּיהּ יִתּוֹקְדוּן, אֲבָל לְיִשְׂרָאֵל מַה כְּתִיב, אָז יִבָּקַע כַּשַּׁחַר אוֹרֶךָ וַאֲרֻכָתְךָ מְהֵרָה תִצְמָח וְהָלַךְ לְפָנֶיךָ צִדְקֶךָ כְּבוֹד יי׳ יַאַסְפֶךָ.

15. "And to Yosef were born two sons, before the years of famine came"

The subject of this final passage is the nature of "the days of evil." These are not the days of old age, Rabbi Yitzchak explains, but the "illumination of the left." Man should remain chaste in a bad time and not have children, since these "strange" children would descend from the left side--thus, Yosef had his sons before the famine struck. Neither should a man go forth into the marketplace during the days of evil, since the world is full of "satanic accusers" lying in wait for the unwary.

The Relevance of this Passage

A man and woman's thoughts during sexual relations help determine the purity of their unborn child's soul. The purer our thoughts at the moment of conception, the finer the grade of soul that is drawn from the Upper Worlds. Because of social pressures and our Evil Inclination, purifying and controlling our thoughts is a formidable task. The cleansing attributes of the Hebrew letters in this passage help us to prevail over the world's negative influences, and to elevate our thoughts and desires. We draw Light to our children, which helps purify their souls.

238. Let us return to the subject: "And to Yosef were born two sons before the years of famine came" (Beresheet 41:50). Rabbi Yitzchak quoted the verse, "And the remnant of Ya'akov shall be in the midst of many peoples like dew from Hashem, like the showers upon the grass, that tarries not for man, nor waits for the sons of men" (Michah 5:6). Come and behold: Every day, when light breaks, a bird awakens on a tree in the Garden of Eden and crows three times. The twig is straightened, and the crier loudly warns: Whoever among you see but see not; exist in the world, yet do not know why; do not care for the glory of their Master; and do not study the Torah even though it stands before you, it is better for you never to have been born. Why should you exist without understanding? Woe to you, when the days of evil shall bestir themselves against you and banish you from the world.

238. אַהֲדַרְנָא לְמִילֵי קַדְמָאֵי: וּלְיוֹסֵף יֻלַּד שְׁנֵי בָנִים בְּטֶרֶם תָּבוֹא שְׁנַת הָרָעָב וגו׳. ר׳ יִצְחָק פְּתַח, וְהָיָה שְׁאֵרִית יַעֲקֹב בַּגּוֹיִם בְּקֶרֶב עַמִּים רַבִּים כְּטַל מֵאֵת ה׳ כִּרְבִיבִים עֲלֵי עֵשֶׂב אֲשֶׁר לֹא יְקַוֶּה לְאִישׁ וְלֹא יְיַחֵל לִבְנֵי אָדָם. תָּא חֲזֵי, בְּכָל יוֹמָא וְיוֹמָא, כַּד נְהוֹרָא סָלְקָא, אִתְעַר חַד צִיפֹּרָא, בְּאִילָנָא דְּגִנְתָא דְעֵדֶן, וְקָרֵי תְּלַת זִמְנִין, וְשַׁרְבִּיטָא יְזַדַּקֵּף, וְכָרוֹזָא קָרֵי בְּחַיִל, לְכוֹן אָמְרִין, הוּרְמָנֵי דְּבוֹרַיְיכִי, מַאן מִנְּכוֹן דְּחָמֵי וְלָא חָמֵי. דְּקָיְימָא בְּעַלְמָא, וְלָא יָדְעֵי עַל מַה קָיְימֵי, לָא מַשְׁגִּיחִין בִּיקָרָא דְמָארֵיהוֹן, אוֹרַיְיתָא קָיְימָא קַמַּיְיהוּ, וְלָא מִשְׁתַּדְּלֵי בָהּ, טַב לוֹן דְּלָא יִבְּרוֹן, עַל מַה יְקוּמוּן, בְּלָא סָכְלְתָנוּ. וַוי לוֹן, כַּד יִתְעָרוּן יוֹמֵי דְרַע עֲלַיְיהוּ, וְיִטְרְדוּן לְהוֹן מֵעָלְמָא.

239. HE ASKS: What are the days of evil? Can they be days of old age? Not so, for days of old age, if man has children and grandchildren, are good days. What, then, are days of evil?

239. מַאן אִינּוּן יוֹמִין דְּרַע, אִי סָלְקָא דַעְתָּךְ דְּאִינּוּן יוֹמִין דְּסִיבוּ, לָאו הָכֵי, דְּהָא יוֹמֵי דְסִיבוּ, אִי זָכָה בְּבְנִין, וּבְנֵי בְנִין, יוֹמֵי דְטַב אִינּוּן, מַאן אִינּוּן יוֹמִין דְּרַע.

240. They are mentioned in the verse, "Remember now your creator in the days of your youth, before the evil days come" (Kohelet 12:1). These are not days of old age. The mystery here is that when the Holy One, blessed be He, created the world, He did it through the letters of the Torah. Each letter came before Him, until they came to be established by the letter Bet, WHICH IS IN THE SECRET OF BLESSING (LIT. 'BERACHAH'), FOR WHICH REASON THE WORLD WAS CREATED BY IT. All the alphabets along with their various permutations, THE 231 INWARD ALPHABETS AND THE 231 BACKWARD ALPHABETS, AS WE KNOW, are means WITH WHICH to create the world, HAVING RECEIVED THE SECRET OF BLESSING FROM THE LETTER BET.

240. אֶלָּא אִינּוּן, כְּמָה דְאִתְּמַר, דִּכְתִיב וּזְכוֹר אֶת בּוֹרְאֶךָ בִּימֵי בְּחוּרוֹתֶיךָ עַד אֲשֶׁר לֹא יָבֹאוּ יְמֵי הָרָעָה, לָאו אִינּוּן יוֹמִין דְּסִיבוּ, אֶלָּא רָזָא דְמִלָּה, כַּד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא עָלְמָא, בְּרָא לֵיהּ בְּאַתְוָון דְּאוֹרַיְיתָא, וְכָל אָת וְאָת עָאֲלַת קַמֵּיהּ, עַד דְּאִתְקָיְימוּ כֻּלְּהוּ אַתְוָון בְּאָת בֵי״ת. וְכָל אִינּוּן אַלְפָא בֵּיתוֹת, דְּאִתְגַּלְגְּלוּ אַתְוָון, כֻּלְּהוּ קָיְימֵי לְמִבְרֵי עָלְמָא.

241. After the letters were permutated INTO AN ALPHABET IN WHICH THE LETTERS Tet and Resh appear together, the Tet ascended and would not settle together WITH RESH. The Holy One, blessed be He, rebuked her and said: Tet, Tet, why do you ascend and not settle in your place?' She replied: You have made me the first letter in the word Tov (good), and the Torah opened by saying "that it was good" IN THE VERSE, "AND ELOHIM SAW THE LIGHT, THAT IT WAS GOOD" (BERESHEET 1:3). How could I be united with RESH, WHICH IS THE FIRST LETTER IN THE WORD Ra (EVIL)?

241. כֵּיוָן דְּאִתְגַּלְגְּלוּ, וְאִתְחַבְּרוּ תְּרֵין אַתְוָון אִלֵּין ט״ר כַּחֲדָא, סָלְקָא טי״ת, וְלָא אִתְיַישְׁבַת, עַד דְּגָעַר בָּהּ קוּדְשָׁא בְּרִיךְ הוּא, וַאֲמַר לָהּ טי״ת טי״ת, עַל מָה אַתְּ סָלְקָא, וְלָא אִתְיַישְׁבַת בְּדוּכְתֵּיךְ, אָמְרָה קַמֵּיהּ, וְכִי עָבְדַת לִי לְמֶהֱוֵי אָת בְּרֵישָׁא דְטוֹב, דְּהָא אוֹרַיְיתָא פְּתַח בִּי כִּי טוֹב, הֵיךְ אֲנָא מִתְחַבְּרָא לְאִתְיַישְׁבָא בְּאָת רַע.

242. He said to her, return to your place, for you have need OF THE LETTER RA. For I wish to create man and include both of you together in him. Then he will be created, but with you on the right and her on the left. The letters Tet and Resh settled together again.

242. אֲמַר לָהּ, תּוּב לְאַתְרֵיךְ, דְּהָא אַתְּ צְרִיךְ לָהּ, דְּהָאבַר נָשׁ דַּאֲנָא בָּעֵי לְמִבְרֵי בְּכוֹן, תַּרְוַוּיְיכוּ אִתְכְּלִיל כַּחֲדָא, וְיִתְבְּרֵי, אֲבָל אַתְּ לִימִינָא, וְאִיהִי לִשְׂמָאלָא. וּכְדֵין, תָּבוּ וְאִתְיַישְׁבוּ דָא בְּדָא כַּחֲדָא.

243. בְּהַהוּא שַׁעְתָּא פְּרֵישׁ לוֹן קוּדְשָׁא בְּרִיךְ הוּא, וּבְרָא לוֹן לְכָל חַד וְחַד, יוֹמִין וּשְׁנִין יְדִיעָן, אִלֵּין לִימִינָא וְאִלֵּין לִשְׂמָאלָא. אִלֵּין דִּימִינָא, אִתְקְרוּן יְמֵי הַטּוֹב, וְאִלֵּין דִּשְׂמָאלָא אִתְקְרוּן יְמֵי הָרָעָה, וְע"ד אֲמַר שְׁלֹמֹה, עַד אֲשֶׁר לֹא יָבֹאוּ יְמֵי הָרָעָה, דְּאִלֵּין מְסַחֲרִין לֵיהּ לְבַר נָשׁ, בְּחוֹבוֹי דְּאִיהוּ עָבֵיד. כֵּיוָן דְּאִתְבְּרוּן יוֹמִין דְּטוֹב, וְיוֹמִין דְּרַע, כְּדֵין תָּבוּ וְאִתְיַישְׁבוּ, לְאִתְכְּלָלָא בְּהוֹ בְּבַר נָשׁ.

243. The Holy One, blessed be He, then divided them, AND SEPARATED THEIR ILLUMINATION, THE ONE BEING WHOLLY GOOD AND THE OTHER WHOLLY EVIL. And He created for each certain days and years, THE SECRET OF THE 28 TIMES IN KOHELET, the ones to the right and the others to the left, fourteen TIMES FOR GOOD AND FOURTEEN FOR EVIL. The ones to the right are called days of good, and the ones to the left are called days of evil. Solomon said: "before the evil days come" and encompass man on account of the sins he committed. Once the days of good and days of evil were created, TET AND RESH settled together again to be included within man.

244. וּבְגִינֵי כָּךְ אֲמַר דָּוִד, לָמָּה אִירָא בִּימֵי רָע עֲוֹן עֲקֵבַי יְסֹבֵּנִי, יְמֵי רָע וַדַּאי, וְרָזָא דָא, אִלֵּין אִקְרוּן יְמֵי רָעָב, שְׁנִין דְּרָעָב, וְאִלֵּין אִקְרוּן יְמֵי שָׂבָע, שְׁנֵי שָׂבָע.

244. David therefore asked: "Why should I fear in the days of evil, when the iniquity of my persecutors compasses me about" (Tehilim 49:6), the days of evil assuredly. There is a mystery in that THE ILLUMINATION OF THE LEFT is called days of famine and years of famine, and THE ILLUMINATION OF THE RIGHT is called days of plenty and years of plenty.

245. וְרָזָא דְמִלָּה, דְּלָא לַאֲפָקָא מַבּוּעָא דִּבְרִית קַדִּישָׁא, בְּיוֹמֵי רָעָב, בִּשְׁנַת הָרָעָב, וּבְגִין כָּךְ יוֹסֵף דְּאִיהוּ רָזָא דִבְרִית, סָתֵים מַבּוּעֵיהּ בִּשְׁנַת הָרָעָב, וְלָא יְהַב לֵיהּ דּוּכְתָּא לְאַסְגָּאָה בְּעַלְמָא, וְדָא בָּעֵי לֵיהּ לְבַר נָשׁ, דְּכַד שָׁלְטָא שְׁנַת הָרָעָב, דְּיַסְתֵּים מַבּוּעָא דִּבְרִית קַדִּישָׁא דִילֵיהּ, בְּגִין דְּלָא יְהַב לֵיהּ דּוּכְתָּא לְאַסְגָּאָה בְּעַלְמָא.

245. The secret is that one should not draw forth the source of the holy covenant, THAT IS, NOT PERFORM MARITAL DUTY, in days or years of famine. Yosef, therefore, the secret of the covenant, closed his spring in the year of famine and did not allow it to multiply in the world. HENCE THE WORDS, "AND TO YOSEF WERE BORN... BEFORE THE YEARS OF FAMINE CAME" (BERESHEET 41:50). When the year of famine reigns, it behooves man to withhold the spring of his holy covenant and not enable THE LEFT to multiply in the world.

246. רִבִּי שִׁמְעוֹן אֲמַר, רָזָא דָא אִיהוּ רָזָא עִלָּאָה, בְּהַהִיא שְׁנַת הָרָעָב, כֵּיוָן דְּאִיהִי שָׁלְטָא, בָּעֵי לְאַסְתָּמָא מַבּוּעֵיהּ, בְּגִין דְּאִי לָא סָתֵים לֵיהּ, גָּרִים לְאַמְשָׁכָא רוּחָא לְהַהוּא וַלְדָא מֵהַהוּא סִטְרָא, וְיָהֵיב דּוּכְתָּא לְהַהוּא סִטְרָא, לְמִפְשֵׁי בְּעַלְמָא, סִטְרָא דְּמְסָאֲבָא בְּסִטְרָא דְּקוּדְשָׁא, וְתוּ רָזָא, דִּכְתִיב תַּחַת שָׁלֹשׁ רָגְזָה אֶרֶץ וגו'.

246. Rabbi Shimon said: It is a very deep mystery that when the year of famine, THE ILLUMINATION OF THE LEFT, has sway, it behooves man to stop his source FROM BEGETTING CHILDREN FOR TWO REASONS: (1) If he does not stop his source, he would draw upon the baby a spirit from the LEFT side, and (2) He would thus give a place to that side, thereby strengthening the side of defilement in this world at the expense of the side of holiness. Regarding this secret, the scripture also reads, "For three things the earth quakes" (Mishlei 30:21).

247. וּבְגִין כָּךְ, יוֹסֵף צַדִּיקָא, רָזָא דִבְרִית, סָלִיק וְסָתֵים מַבּוּעֵיהּ, בִּשְׁנַת הָרָעָב, דְּלָא לְאִתְעָרְבָא בַּהֲדָהּ כְּלָל, וּלְמֵיהַב לָהּ דּוּכְתָּא, וּמַאן דְּאַפְתַּח מַבּוּעֵיהּ בְּהַהוּא זִמְנָא, עֲלֵיהּ כְּתִיב בַּה' בָּגָדוּ כִּי בָנִים זָרִים יָלָדוּ עַתָּה יֹאכְלֵם וגו'. דְּהָא אִלֵּין אִקְרוּן בָּנִים זָרִים וַדַּאי. בַּה' בָּגָדוּ וַדַּאי. וּבְגִין כָּךְ, זַכָּאָה חוּלַקְהוֹן דְּיִשְׂרָאֵל קַדִּישִׁין, דְּלָא אִתְחַלְפוּ דּוּכְתָּא קַדִּישָׁא, בְּדוּכְתָּא מְסָאֲבָא.

247. For that reason, Yosef the Righteous, who is the secret of the Covenant, ascended to stop his source during the year of famine, so as not to mingle at all WITH THE LEFT and prevent it from ruling OVER THE RIGHT. Of whoever lets his source flow at that time, it is written, "They have dealt treacherously against Hashem: for they have begotten strange children" (Hoshea 5:7), for the children HE BEGETS DURING THE YEARS OF FAMINE are by necessity strange children. ACCORDING TO THE FIRST REASON GIVEN BY RABBI SHIMON, HE DRAWS UPON THE BABY A SPIRIT OF THAT SIDE. Assuredly, "They have dealt treacherously against Hashem" BECAUSE, ACCORDING TO THE SECOND REASON, THEY LET THE LEFT BE STRONGER THAN THE RIGHT AND THUS BETRAYED THE NAME OF HASHEM. Therefore, happy is the portion of holy Yisrael, who did not replace a place of holiness with that of impurity.

248. וְע״ד כְּתִיב, וּלְיוֹסֵף יֻלַּד שְׁנֵי בָנִים בְּטֶרֶם תָּבוֹא שְׁנַת הָרָעָב, דְּהָא מֵהַהוּא זִמְנָא דְּשָׁלְטָא שְׁנַת הָרָעָב, אַסְתֵּים מַבּוּעֵיהּ, וְסָלֵיק מְקוֹרֵיהּ, דְּלָא לְמֵיהַב בְּנִין לְסִטְרָא מְסָאֲבָא, וְלָא לְאַחְלָפָא הוּכְתָּא דְּקוּדְשָׁא, בְּדוּכְתָּא דְּמְסָאֲבָא, וּבְעֵיבַר נָשׁ לְחַכָּאָה לְמָארֵיהּ דְּקוּדְשָׁא, כַּד יֵיתֵי וְיִשְׁלוֹט כְּדִכְתִיב וְחִכֵּיתִי לַה׳ הַמַּסְתִּיר פָּנָיו מִבֵּית יַעֲקֹב וְקִוִּיתִי לוֹ.

248. Another explanation of the verse, "And to Yosef were born two sons before the years of famine came" is that ever since the year of famine came to rule, WHICH IS LEFT WITHOUT RIGHT, he closed his spring and raised up his source, so as not to give children to the side of defilement or exchange a holy place for an impure one, THEREBY INCREASING DEFILEMENT AT THE EXPENSE OF HOLINESS. A man should await for his Master to come and rule over the world, as it is written, "And I will wait upon Hashem, that hides His face from the house of Ya'akov, and I will hope for Him" (Yeshayah 8:17).

249. זַכָּאִין אִינּוּן צַדִּיקַיָּא, דְּיָדְעִין אוֹרְחוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, וְנָטְרֵי פִּקּוּדֵי דְּאוֹרַיְיתָא, לְמֵיהַךְ בְּהוֹ, דִּכְתִיב, כִּי יְשָׁרִים דַּרְכֵי ה׳ וְצַדִּיקִים יֵלְכוּ בָם וּפֹשְׁעִים יִכָּשְׁלוּ בָם. וּכְתִיב וְאַתֶּם הַדְּבֵקִים בַּה׳ אֱלֹהֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם.

249. Happy are the righteous who know the ways of the Holy One, blessed be He, observe the precepts of the Torah, and follow their course, as "the ways of Hashem are right, and the just do walk in them: but the transgressors shall stumble in them" (Hoshea 14:10) and "But you that did cleave of Hashem your Elohim are alive every one of you this day" (Devarim 4:4).

250. וּבְגִינְדָּא, קוּדְשָׁא בְּרִיךְ הוּא אַזְהַר לְהוֹ לְיִשְׂרָאֵל לְאִתְקַדָּשָׁא, דִּכְתִיב וְהְיִיתֶם קְדוֹשִׁים כִּי קָדוֹשׁ אָנִי. מַאן אָנִי. דָּא קוּדְשָׁא בְּרִיךְ הוּא, מַלְכוּת שָׁמַיִם קַדִּישָׁא. מַלְכוּתָא אַחֲרָא דְּעַכּו״ם, אִקְרֵי אַחֵר, דִּכְתִיב כִּי לֹא תִשְׁתַּחֲוֶה לְאֵל אַחֵר כִּי ה׳ קַנָּא שְׁמוֹ.

250. The Holy One, blessed be He, therefore admonished Yisrael to sanctify themselves, as it is written, "You shall be holy: for I Hashem your Elohim am holy" (Vayikra 19, 2). HE ASKS: Who is "I?" HE ANSWERS, It is the Holy One, blessed be He, the sacred kingdom of heaven, NAMELY THE NUKVA, while the kingdom of the idolatrous nations is called other, as it is written, "For you shall worship no other El, for Hashem, whose name is Jealous, is a jealous El" (Shemot 34:14).

251. וְתָא חֲזֵי, אֲנִי: שָׁלְטָנוּ דְּעַלְמָא דֵּין, וְעַלְמָא דְּאָתֵי, וְכֹלָּא בֵּיהּ תַּלְיָא. אַחֵר: סִטְרָא מְסָאֲבָא, אַחֵר, סִטְרָא אָחֲרָא בְּסִטְרָא מְסָאֲבָא, וְשׁוּלְטָנוּ דִּילֵיהּ בְּהַאי עַלְמָא, וְלֵית לֵיהּ בְּעַלְמָא דְּאָתֵי כְּלוּם, וּבְגִינְדָּאמַאן דְּאִתְדַּבַּק בְּהַאי אֲנִי, אִית לֵיהּ חוּלָקָא בְּעַלְמָא דֵּין, וּבְעַלְמָא דְּאָתֵי.

251. Come and behold: "I" is the government of this world and of the world to come, and everything depends upon it, AS EVERYTHING DEPENDS ON THE NUKVA. Whoever cleaves to the "I", NAMELY TO THE NUKVA, has a portion in this world and the world to come.

252. וּמַאן דְּאִתְדַּבַּק בְּהַאי אַחֵר, אִתְאֲבִיד מֵהַהוּא עַלְמָא, וְלֵית לֵיהּ חוּלָקָא בְּעַלְמָא דְּאָתֵי, וְאִית לֵיהּ חוּלָקָא בְּהַאי עַלְמָא, בְּמְסָאֲבוּ, בְּגִין דְּהַהוּא מַלְכוּ אַחֲרָא עַכּו״ם, כַּמָּה אִינּוּן תְּרֵיסִין גַּרְדִּינִין מְמַנָּן בֵּיהּ, לְשַׁלְטָאה בְּהַאי עַלְמָא.

252. Whoever cleaves to the other one, THE NUKVA OF THE HEATHEN, perishes from the world of truth, has no part in the world to come and takes part in the impurity of this world. Yet he takes part in the defilement of this world, for the kingdom of the heathen has numerous legions of accusers through whom it rules over this world.

253. וּבְגִינֵי כָּךְ, אֱלִישָׁע אַחֵר, דְּנָחַת וְאִתְדַּבַּק בְּהַאי דַּרְגָּא, אִתְטְרֵיד מֵהַהוּא עַלְמָא דְּאָתֵי, וְלָא אִתְיְהִיב לֵיהּ רְשׁוּ לְמֶהֱדַר בִּתְיוּבְתָּא, וְאִתְטְרֵיד מֵהַהוּא עַלְמָא, וְעַל דָּא אִקְרֵי אַחֵר.

253. Therefore Elisha, the other who descended and clove to that grade, THE KINGDOM OF THE HEATHEN CALLED OTHER, was driven from the world to come. He was not given permission to repent, but was expelled from the world of truth, for which reason he was named other.

254. Thus, a man should separate himself from all these sides in order not to be defiled by that side and thereby merit this world and the world to come. Thus, THIS NUKVA OF HOLINESS is a blessing and that NUKVA OF THE HEATHEN is a curse. The one is plenty and the other famine. They are direct opposites, as has already been explained.

254. וּבְגִין כָּךְ, בְּעֵיבַר נָשׁ לְאִתְפְּרָשָׁא מִכָּל סִטְרִין, דְּלָא לְאִסְתָּאֲבָא, בְּהַהוּא סִטְרָא, לְמִזְכֵּי בְּהַאי עָלְמָא, וּבְעָלְמָא דְאָתֵי, וְע"ד, דָּא בִּרְכָה, וְדָא קִלְלָה, דָּא שֹׂבַע, וְדָא רָעָב, כֹּלָּא בְּהִפּוּכָא דָּא מִן דָּא. וְהָא אוֹקִימְנָא.

255. At the time of the year of famine, WHEN THE NUKVA OF THE HEATHEN REIGNED, no man should have been seen in the marketplace or let flow his source to beget children to another El, as has already been explained.

255. וּבְגִין כָּךְ, בְּהַהוּא זִמְנָא דִּשְׁנַת הָרָעָב, לֵית לֵיהּ לְבַר נָשׁ, לְאִתְחֲזָאָה בְּשׁוּקָא, וְלָא לְאִתְפַּתְּחָא מַבּוּעֵיהּ לְאוֹלָדָא, לְמֵיהַב בְּנִין לְאֵל אַחֵר, וְהָא אִתְּמַר.

256. Happy is the man who is careful to walk the way of truth and constantly cleaves to his Master. It is written, "To Him shall you hold fast, and by His name shall you swear" (Devarim 10:20). Note that it is not written, "in Him shall you swear," but rather "in His name," WHICH IS THE NUKVA CALLED NAME. What then is the meaning of the words, "you swear?" HE REPLIED: As we have explained, "YOU SWEAR (HEB. TISHAVE'A)" MEANS cleaving to the secret of faith, THE NUKVA CALLED SHEVA (SEVEN) SO NAMED AFTER THE SEVEN SFIROT-CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT-WHICH SHE RECEIVES FROM BINAH, AS WILL BE EXPLAINED PRESENTLY.

256. זַכָּאָה אִיהוּבַר נָשׁ, דְּאִסְתַּמַּר לְמֵיהַךְ בְּאֹרַח קְשׁוֹט, וּלְאִתְדַּבְּקָא בְּמָארֵיהּ תְּדִיר, דִּכְתִיב וּבוֹ תִדְבָּק. וּבִשְׁמוֹ תִּשָּׁבֵעַ, וּבוֹ תִשָּׁבֵעַ לָא כְתִיב, אֶלָּא וּבִשְׁמוֹ, מַאי תִּשָּׁבֵעַ. כְּמָה דְאוֹקִימְנָא, לְמֶהֱוֵי מִתְדַּבֵּק בְּרָזָא דִמְהֵימְנוּתָא.

257. There are seven grades above IN BINAH THAT ARE superior to all and constitute the secret of the wholeness of faith. THE ULTIMATE PERFECTION OF THE NUKVA IS TO ASCEND AND CLOTHE THESE SEVEN GRADES-CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT OF BINAH. The secret of the seven grades below, IN THE NUKVA HERSELF, is their union and connection with the SEVEN UPPER ONES, so they become one. It is therefore written, "Seven days and seven days, namely, fourteen days" (I Melachim 8:65). All is one, bound as one, FOR THE SEVEN OF THE NUKVA, WHEN THEY ARE WHOLE, ASCEND AND CLOTHE THE SEVEN OF BINAH, AND THEY ARE BOUND AS ONE. And "by His name shall you swear" (Devarim 6:13) ALLUDES TO THE SEVEN above and below-THE JOINING OF THE SEVEN OF BINAH WITH THE SEVEN OF THE NUKVA INTO ONE.

257. שִׁבְעָה דַרְגִּין לְעֵילָא עִלָּאִין עַל כֹּלָּא, רָזָא דִשְׁלִימוּ דִמְהֵימְנוּתָא, וְרָזָא דִשְׁבְעָה דַרְגִּין דִּלְתַתָּא מִנַּיְיהוּ, דְּאִינּוּן חִבּוּרָא חַד, וְקִשּׁוּרָא חַד, אִלֵּין בְּאִלֵּין, לְמֶהֱוֵי כֻּלְּהוּ חַד, וּבְגִין כָּךְ כְּתִיב, שִׁבְעַת יָמִים וְשִׁבְעַת יָמִים, י"ד יוֹם, וְכֹלָּא חַד, וְקִשּׁוּרָא חַד, וְע"ד כְּתִיב וּבִשְׁמוֹ תִּשָּׁבֵעַ, מִלְּעֵילָא וּמִתַּתָּא.

258. Of whoever joins these SEVEN LOWER ONES with the SEVEN UPPER ONES, it is written, "Hashem shall open to you His good treasure, the heaven" (Devarim 28:12), those treasures THE SEVEN OF BINAH above and THE SEVEN OF THE NUKVA below. The seven days OF BINAH and the seven days OF THE NUKVA are as one, and it is written, "His good treasure, the heaven" and "and seven...to the seven which were upon the top of it" (Zecharyah 4:2). All of them are one.

258. וּמַאן דִּמְיַיחֵד אִלֵּין בְּאִלֵּין, עֲלֵיהּ כְּתִיב יִפְתַּח ה' לְךָ אֶת אוֹצָרוֹ הַטּוֹב אֶת הַשָּׁמַיִם, אִלֵּין אוֹצָרִין דִּלְעֵילָא וְתַתָּא. שִׁבְעַת יָמִים וְשִׁבְעַת יָמִים כֻּלְּהוּ חַד, דִּכְתִיב אֶת אוֹצָרוֹ הַטּוֹב אֶת הַשָּׁמַיִם, אוֹצָרוֹ חַד, וְאִיהוּ אֶת הַשָּׁמַיִם, שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת, וְאִינּוּן חַד.

259. Rabbi Chiya and Rabbi Yosi were walking together when they saw an armed man wearing fringes, THE TZITZIT. Rabbi Chiya said: This man is either a completely righteous man WHO WEARS A FRINGED TALIT EVEN WHILE TRAVELING or is a deceiver of men WHO CARRIES ARMS AND MIGHT BE A ROBBER, YET WEARS THE TALIT TO DECEIVE PEOPLE AND CAPTURE THEM.

259. רִבִּי חִיָּא וְרִבִּי יוֹסֵי, הֲווֹ אָזְלֵי בְּאָרְחָא, אַדְהָכֵי חָמוּ חַד בַּר נָשׁ, דַּהֲוָה אָתֵי, מִתְעַטֵּף בְּעִטּוּפָא דְמִצְוָה, וּכְלֵי זַיְינִין קְטוֹרִין תְּחוֹתוֹי, אֲמַר רִבִּי חִיָּא,בַּר נָשׁ הֵין, חַד מִתְּרֵין אִית בֵּיהּ, אוֹ זַכָּאָה שְׁלִים אִיהוּ, אוֹ לְרַמָּאָה בְּנֵי עָלְמָא אִיהוּ.

260. Rabbi Yosi said: The pious have said to judge every man in a favorable sense. We have learned that when a man who sets out on a journey is afraid of robbers, he should meditate upon three things: a present, a war, and a prayer. How do we know this? From Ya'akov, who prepared himself for these three things, and was provisioned for presents, a war, and a prayer, AS IT IS WRITTEN THAT HE "SENT" (BERESHEET 32:4) ESAV A PRESENT, HE DIVIDED THE PEOPLE WITH HIM INTO TWO CAMPS LEST "ESAV COME...AND SMITE IT" IN WAR, AND HE PRAYED TO HASHEM, "DELIVER ME, I PRAY YOU, FROM THE HAND OF MY BROTHER." This man who is walking is wearing the Talit to pray and has arms for war. If he has these two, it is not necessary to look to see if he has the third, THE PRESENT. IF HE HAS THE FIRST TWO, HE MUST HAVE THE THIRD.

260. אָמַר לֵיהּ רִבִּי יוֹסֵי, הָא חֲסִידֵי עֶלְיוֹנִין אָמְרוּ, הֲוֵי דָן לְכָל בַּר נָשׁ לְזִכּוּ. הָא תְּנִינָן, בַּר נָשׁ דְּנָפִיק לְאָרְחָא, יִתְכַּוֵּין לִתְלַת מִלִּין, לְדוֹרוֹן, לְקְרָבָא, לְצְלוֹתָא. מְנָלָן מִיַּעֲקֹב, דְּהָא לִתְלַת אִלֵּין אִתְכַּוֵּון, וְזַרִיז גַּרְמֵיהּ לְדוֹרוֹן, לְקְרָבָא, לְצְלוֹתָא. וְהַאיבַּר נָשׁ, אָזֵיל בְּאָרְחָא אִיהוּ, הָא בֵּיהּ עִטּוּפָא דְּמִצְוָה, לְצְלוֹתָא. וְהָא בֵּיהּ כְּלֵי זַיְינִין, לְקְרָבָא. כֵּיוָן דְּתְרֵין אִלֵּין אִית בֵּיהּ, תְּלִיתָאי לָא לְמִרְדַּף אֲבַתְרֵהּ.

261. When he approached them, they greeted him but he did not answer. Rabbi Chiya said: It seems as if one of the three THINGS which should be upon him is absent. BECAUSE HE DOES NOT RESPOND TO OUR GREETINGS OF PEACE. THIS MEANS THAT he did not prepare a present, as a present comprises peace. Rabbi Yosi said: It may be that he is praying or reciting his study so as not to forget it.

261. כַּד קָרֵיב לְגַבַּיְיהוּ, יַהֲבוּ לֵיהּ שְׁלָם, וְלָא אָתֵי לוֹן. אָמַר רִבִּי חִיָּיא, הָא חַד מֵאִינּוּן תְּלַת, דְּאִתְחַזְיָין לְמֶהֱוֵי בֵּיהּ, לֵית בֵּיהּ, דְּהָא לָא אַתְקִין גַּרְמֵיהּ לְדוֹרוֹן, וּבְדוֹרוֹת שְׁלָמָא כְּלִיל בֵּיהּ. אָמַר רִבִּי יוֹסֵי, דִּילְמָא אִיהוּ מִשְׁתַּדֵּל בְּצְלוֹתֵיהּ, אוֹ מַרְחִישׁ תַּלְמוּדֵיהּ. בְּגִין דְּלָא יְעָקַר לֵיהּ.

262. They walked with him, yet he did not talk to them. Later Rabbi Chiya and Rabbi Yosi stepped aside to study the Torah. When the man saw they were studying the Torah, he approached them and gave them greetings of peace.

262. אַזְלֵי כַּחֲדָא, וְלָא מַלֵּיל הַהוּא בַּר נָשׁ, בַּהֲדַיְיהוּ. לְבָתַר אִשְׁתְּמִיטוּ רִבִּי חִיָּיא וְרִבִּי יוֹסֵי, וְאִשְׁתַּדְּלוּ בְּאוֹרַיְיתָא. כֵּיוָן דְּחָמָא הַהוּאבַּר נָשׁ, דַּהֲווֹ מִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, קָרֵיב לְגַבַּיְיהוּ, וְיָהֵיב לוֹן שְׁלָם.

263. He said: Gentlemen, what did you think of when you greeted me but I did not answer. Rabbi Yosi said: WE THOUGHT you were engaged in prayer or study. He replied: May the Holy One, blessed be He, judge you favorably.

263. אָמַר לוֹן, רַבּוֹתַי, בְּמֶה חֲשַׁדְּתּוּן לִי, כַּד יַהֲבִיתּוּ לִי שְׁלָם, וְלָא אֲתִיבְנָא לְכוֹ, אָמַר לוֹ ר׳ יוֹסֵי, דִּילְמָא צְלוֹתָא הֲוֵית אֲמַר, אוֹ מַרְחִישׁ בְּתַלְמוּדָךְ. אֲמַר לוֹ, קוּדְשָׁא בְּרִיךְ הוּא יָדִין לְכוֹ לְכַף זְכוּ.

264. This I shall tell you. I met a man one day when I was walking along the road. I greeted him, but he turned out to be a robber, who fell upon me and grieved me. Had I not overcome him, I would have come to harm. Since that day, I vowed to greet only a man whom I knew was RIGHTEOUS, lest he might otherwise molest and overcome me. Moreover, it is forbidden to greet an evil man, as it is written, "There is no peace, says Hashem, for the wicked" (Yeshayah 48:22).

264. אֲבָל אֵימָא לְכוֹ, יוֹמָא חַד הֲוֵינָא אָזֵיל בְּאָרְחָא, אַשְׁכַּחְנָא חַד בַּר נָשׁ, וְאַקְדִּימְנָא לֵיהּ שְׁלָם, וְהַהוּא גַּבְרָא הֲוָה לִסְטִים, וְקָם עָלַי, וְצָעַר לִי, וְאִלְמָלֵא דְּאִתְתַּקְפְנָא בֵּיהּ אִצְטָעַרְנָא. מֵהַהוּא יוֹמָא נָדַרְנָא, דְּלָא לְאַקְדָּמָא שְׁלָם, בַּר לְבַר נָשׁ זַכָּאָה, אֶלָּא אִי יְדַעְנָא בֵּיהּ בְּקַדְמֵיתָא, בְּגִין דְּיָכִיל לְצַעֲרָא לִי, וְיִתַּתַּקַּף בִּי בְּחֵילָא, בְּגִין דְּאָסִיר לְאַקְדָּמָא שְׁלָם לְבַר נָשׁ חַיָּיבָא, דִּכְתִיב אֵין שָׁלוֹם אָמַר ה׳ לָרְשָׁעִים.

265. When you greeted me, I did not respond for I suspected that YOU WERE NOT RIGHTEOUS. WHY? Because I did not see any tzitzit on you. I THEREFORE DID NOT RETURN YOUR GREETING. Besides, I was repeating my studies AND THUS COULD NOT ANSWER YOU ANYWAY. But now that I see you are righteous, the way is clear before me.

265. וְהַהִיא שַׁעְתָּא דְּחָמֵינָא לְכוֹ, וְיַהֲבִיתּוּ לִי שְׁלָם, וְלָא אֲתִיבְנָא לְכוֹ, חֲשִׁידְנָא לְכוֹ, בְּגִין דְּלָא חָמֵינָא בְּכוֹ מִצְוָה דְּאִתְחֲזֵי לְבַר, וַהֲוֵינָא כְּמוֹ כֵן מְהַדֵּר תַּלְמוּדָאי, אֲבָל הַשְׁתָּא דְּחָמֵינָא בְּכוֹ, דְּאַתּוּן זַכָּאִין, הָא אָרְחָא מִתְתַּקְּנָא קֳדָמַי.

266. פְּתַח וַאֲמַר, מִזְמוֹר לְאָסָף אַךְ טוֹב לְיִשְׂרָאֵל אֱלֹהִים לְבָרֵי לֵבָב. תָּא חֲזֵי, קוּדְשָׁא בְּרִיךְ הוּא עָבַד יְמִינָא, וְעָבַד שְׂמָאלָא, לְאַנְהָגָא עַלְמָא, חַד אִקְרֵי טוֹב, וְחַד אִקְרֵי רָע, וּבְתְרֵין אִלֵּין אִתְכְּלִיל בַּר נָשׁ, וְאִתְקְרֵיב בְּכֹלָּא.

266. He then quoted the verse, "A psalm of Asaf. Truly Elohim is good to Yisrael, to such as are of a clean heart" (Tehilim 73:1). Come and behold: The Holy One, blessed be He, made right and left in order to rule over the world. The one, RIGHT, is called good, and the other, LEFT, is called evil. Man includes them both, and in all THINGS comes closer TO HASHEM, AS THE SAGES SAID, 'WITH YOUR TWO INCLINATIONS, THE GOOD INCLINATIONAND THE EVIL INCLINATION.'

267. וְהַהוּא רַע דְּאִיהוּ שְׂמָאלָא, אִתְכְּלִילוּ בֵּיהּ עַמִּין עעכו"ם, וְאִתְיְהֵב בְּסִטְרָא דִלְהוֹן, בְּגִין דְּאִינוּן עָרְלֵי לִבָּא, וְעָרְלֵי בְּשָׂרָא, וּלְאִתְחַלְּלָא בֵּיהּ. אֲבָל בְּיִשְׂרָאֵל מַה כְּתִיב, אַךְ טוֹב לְיִשְׂרָאֵל.

267. The idolatrous nations are included within evil, the left, which was created for the defilement of their side, as they are uncircumcised of heart and uncircumcised of flesh. But of Yisrael, it is written, "Truly Elohim is good to Yisrael."

268. וְאִי תֵּימָא לְכֻלְּהוּ, לָאו, אֶלָּא לְאִינוּן דְּלָא אִתְחַלְּלֵי בַּהֲדֵי הַהוּא רָע, דִּכְתִיב לְבָרֵי לֵבָב, בְּגִין דְּדָא טוֹב, וְדָא רַע, טוֹב לְיִשְׂרָאֵל בִּלְחוֹדַיְיהוּ, וְרַע לְעַמִּין עעכו"ם. אַךְ טוֹב לְיִשְׂרָאֵל, בְּגִין לְאִדְבָּקָא בֵּיהּ, וּבְהַאי אִתְדַּבְּקוּ יִשְׂרָאֵל, בְּרָזָא עִלָּאָה, בְּרָזָא דִמְהֵימְנוּתָא, לְמֶהֱוֵי כֹּלָּא חַד. אֲמַר רִבִּי יוֹסֵי זַכָּאִין אֲנַן, דְּלָא שַׁבַּשְׁנָא בָּךְ, חֲזָא קוּדְשָׁא בְּרִיךְ הוּא שַׁדְּרָךְ לְגַבָּן.

268. You may say He is good for all Yisrael, but that is not true. He is good only to those who were not defiled with evil, as it is written, "To such as are of a clean heart." For of good and evil, good is for Yisrael alone, and evil is for the idolatrous nations alone. "Truly" He is "good to Yisrael", so they cleave to THE HOLY ONE, BLESSED BE HE. Thus, Yisrael cleaves to the supreme mystery, ZEIR ANPIN, in the secret of faith, THE NUKVA, so that all shall become one. THAT IS, BY ACHIEVING GOOD, THEY SUCCEED IN UNITING ZEIR ANPIN AND THE NUKVA AS ONE AND THEN CLEAVE TO THEM.

269. אֲמַר רִבִּי יוֹסֵי, בְּגִין דְּטוֹב הוּא לְיִשְׂרָאֵל, יִשְׂרָאֵל אִית לוֹן חוּלָקָא בְּעַלְמָא דֵין, וּבְעַלְמָא דְאָתֵי לְמֶחֱמֵי עֵינָא בְּעֵינָא חֵיזוּ יְקָרָא, כְּמָה דִכְתִיב, כִּי עַיִן בְּעַיִן יִרְאוּ בְּשׁוּב ה׳ צִיּוֹן.
בָּרוּךְ ה׳ לְעוֹלָם אָמֵן וְאָמֵן.

269. Rabbi Yosi said: Happy are we not to have mistaken you, for it is the Holy One, blessed be He, who sent you to us. He continued, Since good is meant for Yisrael, it will then have a portion in this world and the world to come to see the sight of glory eye to eye. It is written, "For they shall see eye to eye, Hashem returning to Tzion" (Yeshayah 52:8).
Blessed be Hashem forever. Amen and amen.

1. "And Yehuda came near to him"
Rabbi Elazar discusses the role and meaning of the letters of the Aleph-Bet. Just as the Torah begins with Bet, so was the world and man created with this letter. The Nukva, we are told, is as the Father, always standing by to bless. The relationship between The Creator and the Nukva is also discussed in some detail, along with its importance for the recitation of blessings.
The Relevance of this Passage
Because Bet is the first letter in the word blessing, Bet was chosen to be the instrument of Creation. The Hebrew letters are very much like DNA--they are the spiritual genetic information through which all existence comes into being. Connecting to the letters through this passage brings renewal, rejuvenation, and the connection with the creative forces of divinity that give rise to the universe as a whole.

1. "Then Yehuda came near to him" (Beresheet 44:18). Rabbi Elazar opened the discussion with the verse: "You are our father, though Avraham be ignorant of us, and Yisrael acknowledge us not. You, Hashem, are our Father, our Redeemer; your name is from everlasting" (Yeshayah 63:16). This verse has already been explained, yet come and behold: When the Holy One, blessed be He, created the world, He did each day the work befitting it. When the sixth day arrived--the time for Adam to be created--the Torah came before Him and said: 'Adam, whom you want to create, will provoke you. Unless You curb Your wrath, it would be better for him not to be created.' The Holy One, blessed be He, asked: 'Am I called long-suffering for no reason?'

1. וַיִּגַּשׁ אֵלָיו יְהוּדָה וגו׳, רִבִּי אֶלְעָזָר פָּתַח, כִּי אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יָדָעֲנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה ה׳ אָבִינוּ גֹּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ. הַאי קְרָא אוֹקְמוּהָ, אֲבָל תָּא חֲזֵי, כַּד בָּרָא קוּדְשָׁא בְּרִיךְ הוּא עַלְמָא, כָּל יוֹמָא וְיוֹמָא, עָבִיד עֲבִידְתָּא, כִּדְקָא חָזֵי, בְּכָל יוֹמָא וְיוֹמָא כְּמָה דְּאִצְטְרִיךְ, כֵּיוָן דְּאָתָא יוֹמָא שְׁתִיתָאָה, וְאִצְטְרִיךְ לְמִבְרֵי אָדָם, אָתַת אוֹרַיְיתָא קַמֵּיהּ, אָמְרָה הַאי אָדָם דְּאַתְּ בָּעֵי לְמִבְרֵי, זַמִּין הוּא לְאַרְגָּזָא קָמָךְ, אִלְמָלֵא לָא תַּאֲרִיךְ רוּגְזָא, טַב לֵיהּ דְּלָא יִתְבְּרֵי. אֲמַר לָהּ קב״ה, וְכִי לְמַגְנָא אִתְקְרֵינָא אֶרֶךְ אַפַּיִם.

2. All was created through the medium of the Torah, and constructed by means of the Torah. AND AS THE TORAH BEGINS WITH THE LETTER BET, SO WAS THE WORLD CREATED WITH THE LETTER BET. For before the Holy One, blessed be He, created the world--THE NUKVA--all the letters were presented before him one by one, in reverse order.

2. אֶלָּא, כֹּלָּא בְּאוֹרַיְיתָא אִתְבְּרֵי, וְכֹלָּא בְּאוֹרַיְיתָא אִשְׁתַּכְלִיל, בְּגִין דְּעַד לָא בָּרָא קוּדְשָׁא בְּרִיךְ הוּא עַלְמָא, אַתְיָין כָּל אַתְוָון קַמֵּיהּ, וְעָאלוּ כָּל חַד וְחַד לְמַפְרֵעַ.

3. Tav came before him and said: 'Would you create the world through me? The Holy One, blessed be He, responded: "No, for many righteous people are destined to die through you, in accordance with the verse, "and set a mark (Heb. tav) upon the foreheads of the men" (Yechezkel 9:4). We have also learned this from the verse, "and begin with my sanctuary" (Ibid. 6), in which the word 'sanctuary' should be read as 'sanctified'-WHO ARE THE RIGHTEOUS. The world therefore will not be created through you."

3. עָאֲלַת תי״ו, אֲמָרָה קַמֵּיהּ, רְעוּתָךְ לְמִבְרֵי בִּי עַלְמָא, א״ל לָאו, דְּכָךְ זְמִינִין כַּמָּה צַדִּיקַיָּא לְמֵימַת, דִּכְתִיב וְהִתְוִיתָ תָּו עַל מִצְחוֹת הָאֲנָשִׁים וגו׳. וְתָנִינָן, דִּכְתִיב וּמִמִּקְדָּשִׁי תָּחֵלוּ אַל תִּקְרֵי מִמִּקְדָּשִׁי אֶלָּא מִמְּקוּדָּשַׁי וּבְגִין כָּךְ עַלְמָא לָא יִתְבְּרֵי בָּךְ.

4. The three letters Shin, Kuf, and Resh came before him, each on its own. The Holy One, blessed be He said: 'It is not worthwhile to create the world by you, for you are the letters which combine to create the word 'lie' (Heb. sheker), and no lie deserves to rise before me," as has already been explained.

4. עָאלוּ תְּלַת אַתְוָון: שִׁין, קוּף, רֵישׁ, כָּל חַד וְחַד בִּלְחוֹדוֹי, א״ל קוּדְשָׁא בְּרִיךְ הוּא, לָאו אַתּוּן כְּדַאי, לְמִבְרֵי בְּכוֹ עַלְמָא, דְּהָא אַתּוּן אַתְוָון דְּאִתְקְרֵי בְּכוֹ שֶׁקֶר, וְשֶׁקֶר לָאו אִיהוּ כְּדַאי לְמֵיקַם קַמַּאי, וְהָא אוֹקְמוּהָ.

5. Then came the letters Pey and Tzadik, and so on until the letter Caf. Once Caf descended from the Crown (Heb. keter), the higher and lower worlds shook until all was established using the letter Bet, a sign of blessing (Heb. beracha)--and the world was created and constructed by it.

5. וְעָלוּ פֵּ״א צד״י, וְכֵן כֻּלְּהוּ, עַד דְּמָטוֹ אַתְוָון לְאָת כ״ף, כֵּיוָן דְּנָחַת כ״ף מֵעַל כִּתְרָא, אִזְדַּעְזָעוּ עִלָּאֵי וְתַתָּאֵי כו׳, עַד דְּאִתְקַיֵּים כֻּלָּא בָּאת בֵּי״ת, דְּאִיהוּ סִימָן בְּרָכָה, וּבֵיהּ אִשְׁתַּכְלִיל עַלְמָא וְאִתְבְּרֵי.

6. You may say that Aleph is the first letter, and THAT THE WORLD should have BEEN CREATED THROUGH IT. HE ANSWERS: True, but because the word damned (Heb. arur) begins with the letter Aleph, the world was not created through it. Thus, although Aleph pertains to a Supernal Secret, the world was not created by means of it, so that no opening--NAMELY, POWER AND STRENGTH--could be given to Other Side, called 'damned'. Rather, the world was constructed and created by Bet.

6. וְאִי תֵּימָא, דְּאל״ף אִיהוּ רֵישָׁא דְּכָל אַתְוָון, יָאוֹת אִיהוּ, אֶלָּא בְּגִין דְּאִתְקְרֵי בֵּיהּ אָרוּר, וּבְג״ד לָא אִתְבְּרֵי בֵּיהּ עָלְמָא, אע״ג דְּאל״ף אִיהוּ אָת דְּרָזָא עִלָּאָה, בְּגִין דְּלָא לְמֵיהַב דּוּכְתָּא לְסִטְרָא אָחֳרָא, דְּאִקְרֵי אָרוּר, לָא אִתְבְּרֵי בֵּיהּ עָלְמָא, וְאִשְׁתַּכְלִיל בְּבֵי״ת עָלְמָא, וּבֵיהּ אִתְבְּרֵי.

7. Come and behold: "You are our father" means that this world--THE NUKVA OF ZEIR ANPIN CALLED 'YOU'--was constructed and created in this grade, MARKED BY BLESSING. SIMILARLY, THE WORLD WAS CREATED AND CONSTRUCTED THROUGH BET, WHICH WAS A SIGN OF BLESSING. Man was also created through it--THROUGH THE SIGN OF BLESSING--and was issued into the world. THEREFORE, IN THIS RESPECT, THE NUKVA WAS CONSIDERED THE ROOT OF MAN, AND WE ADDRESS HER AS 'YOU ARE OUR FATHER'--THAT IS, 'YOU ARE OUR ROOT'. HUMANKIND TOO WAS CREATED WITH THE MARK OF BLESSING.

7. תָּא חֲזֵי, כִּי אַתָּה אָבִינוּ, בְּגִין דְּהַאי עָלְמָא, בְּהַאי דַּרְגָּא אִשְׁתַּכְלִיל וְאִתְבְּרֵי, וּבַר נַשׁ בֵּיהּ אִתְבְּרֵי, וּנְפַק לְעָלְמָא.

8. The verse, "though Avraham be ignorant of us," means that although the world is sustained by him, THE SECRET OF CHESED--AS IT IS WRITTEN, "THE WORLD IS BUILT BY CHESED" (TEHILIM 89:3)--he nevertheless did not care for us as he did for Yishmael, as it is written, "O that Yishmael might live before you" (Beresheet 17:18). The verse continues, "and Yisrael acknowledge us not," for all the blessings he should have conferred on his sons, he let this grade--THE NUKVA--have to bless all. THUS, ACCORDING TO THE VERSES, "AND THIS IS THAT WHICH THEIR FATHER SPOKE TO THEM" (BERESHEET 49:28), THE NUKVA--CALLED 'THIS'--SPOKE ON BEHALF OF THEIR FATHER AND BLESSED THEM. ALSO WHEN HE BLESSED EFRAIM AND MENASHE, HE SAID, AS IT IS WRITTEN, "THE ANGEL WHO REDEEMED ME FROM ALL EVIL"-NAMELY, THE NUKVA- "BLESS THE BOYS" (BERESHEET 48:16).

8. כִּי אַבְרָהָם לֹא יְדָעָנוּ, דְּהָא אע״ג דְּבֵיהּ קַיּוּמָא דְּעָלְמָא, לָא אִשְׁתַּדַּל עֲלָן, כְּמָה דְּאִשְׁתַּדַּל עַל יִשְׁמָעֵאל, דַּאֲמַר לוֹ יִשְׁמָעֵאל יִחְיֶה לְפָנֶיךָ. וְיִשְׂרָאֵל לֹא יַכִּירֻנוּ, בְּגִין דְּכָל בִּרְכָאן דְּאִצְטְרִיךְ לְבָרְכָא לִבְנוֹי, שָׁבַק לְהַאי דַּרְגָּא לְבָרְכָא כֻּלְּהוּ.

9. "You, Hashem, are our Father"--NAMELY, THE NUKVA--always standing by to bless and care for us, like a father taking care of the needs of children; "our Redeemer; your name is from everlasting," for You (THE NUKVA) are our Redeemer--she is called 'the angel who redeemed'. Thus, in the phrase, "our Redeemer; your name is from everlasting," "your name" is assuredly THE NUKVA CALLED 'THE NAME OF HASHEM'. We have learned that we should not stop between reciting the blessings, "who has redeemed Yisrael," and the Amidah; or between the blessing of the hand Tefilin and that of the head Tefilin--as has already been explained.

9. אַתָּה ה׳ אָבִינוּ, דְּהָא אַנְתְּ קַיְּימַת עֲלָן תְּדִיר לְבָרְכָא, וּלְאַשְׁגָּחָא עֲלָן, כְּאַבָּא דְּאַשְׁגַּח עַל בְּנִין, בְּכָל מַה דְּאִצְטְרִיךְ לוֹן. גּוֹאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ, דְּהָא אַנְתְּ הוּא גּוֹאֵל, דְּהָכִי אִתְקְרֵי הַמַּלְאָךְ הַגּוֹאֵל, וְדָא גּוֹאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ, שְׁמֶךָ וַדַּאי. תְּנִינָן אֵין מַפְסִיקִין בֵּין גְּאוּלָה לִתְפִלָּה, כְּמָה דְּלָא מַפְסִיקִין בֵּין תְּפִלָּה שֶׁל יַד, לִתְפִלָּה שֶׁל רֹאשׁ, דְּבָעֵי לְמֶחֱזֵי דְּכֹלָּא חַד, וְהָא אוֹקְמוּהָ.

2. Nefesh, Ruach, and Neshamah

Rabbi Yitzchak and Rabbi Yehuda explore the idea that all details in the lower world have a counterpart in the Upper World, and that the creation of Adam is the culmination the entire process of creation. The rabbis then discuss the nature of the emanations known as the Sfirot of The Creator, which gives rise to an extraordinary description of the qualities of the human soul. The three grades of the soul--Ruach, Nefesh, and Neshamah--are discussed and eventually agreed upon.

The Relevance of this Passage

Every action in this physical dimension has a corresponding influence in the Upper Worlds. In truth, both worlds are actually one reality; they are like reflections in a mirror. This passage stimulates the high spiritual realms in which the Light is aroused and then reflected back to us in the physical world to refine and perfect our souls. Perfection refers to the subjugation of the ego, and the transformation of the selfish desire to receive into a desire to receive for the sake of sharing. Because sharing is the nature of the Light, when we share we take on the nature of The Creator. In effect, we "become God." When a stone is returned to the mountain from which it was hewn, oneness is again achieved between the part and the whole. There is no distinguishing feature separating them any longer. This God-like nature is awakened within us as we connect to this passage.

10. Rabbi Yitzchak and Rabbi Yehuda were studying the Torah one night. Rabbi Yitzchak said: We have learned that when the Holy One, blessed be He, created the universe, He made the lower world after the pattern of the Supernal World, and MADE the one correspond to the other. EVERY DETAIL IN THE LOWER WORLD HAS A COUNTERPART IN THE UPPER WORLD. And He is its Glory, both above and below.

10. רִבִּי יִצְחָק וְרִבִּי יְהוּדָה, הֲווֹ יַתְבֵי לֵילְיָא חַד וְלָעָאן בְּאוֹרַיְיתָא, אֲמַר ר׳ יִצְחָק לְרִבִּי יְהוּדָה, הָא תְּנִינָן דְּכַד בָּרָא קוּדְשָׁא בְּרִיךְ הוּא עַלְמָא, עֲבַד עַלְמָא תַּתָּאָה, כְּגַוְונָא דְעַלְמָא עִלָּאָה. וְכֹלָּא דָא לְקָבֵל דָא. וְאִיהוּ יְקָרֵיהּ לְעֵילָא וְתַתָּא.

11. Rabbi Yehuda said: Assuredly it is so, and He created Adam above all, WHO INCLUDES AND COMPLETES ALL THE PARTS OF CREATION. This is the meaning of, "I have made the earth, and created man upon it" (Yeshayah 45:12). Surely HE DOES NOT NEED TO REMIND US that He made the earth--so why is it written,"I have made the earth?" Because I "created man upon it," who exists to complete its unification into one wholeness. THIS IS THE PURPOSE OF THE UNIVERSE, AND ITS PERFECTION IS MAN.

11. אֲמַר רִבִּי יְהוּדָה, הָכִי הוּא וַדַּאי, וּבְרָא אָדָם עַל כֹּלָּא, הה״ד אָנֹכִי עָשִׂיתִי אֶרֶץ וְאָדָם עָלֶיהָ בָּרָאתִי, אָנֹכִי עָשִׂיתִי אֶרֶץ וַדַּאי, מ״ט עָשִׂיתִי אֶרֶץ, בְּגִין דְּאָדָם עָלֶיהָ בָּרָאתִי, דְּאִיהוּ קִיּוּמָא דְעַלְמָא, לְמֶהֱוֵי כֹּלָּא בִּשְׁלִימוּ חַד.

12. He opened the discussion with the verse: "Thus says El, Hashem, He that created the heavens, and stretched them out; He that spread forth the earth, and that which comes out of it; He that gives breath (also: 'soul') to the people upon it, and spirit to them that walk therein" (Yeshayah 42:5): This verse has already been explained. Nevertheless, "Thus says El, Hashem, He that created the heavens," refers to the Holy One, blessed be He, high above--NAMELY, BINAH--who "created the heavens," (ZEIR ANPIN), FOR BINAH continuously improves ZEIR ANPIN BY EMANATING AND GIVING HIM MOCHIN. "He that spread forth the earth, and that which comes out of it" -- namely, the Holy Land, the Bundle of Life, THE NUKVA --"gives a soul to the people upon it," is the land, THE NUKVA, that confers souls.

12. פְּתַח וַאֲמַר, כֹּה אָמַר הָאֵל ה׳ בּוֹרֵא הַשָּׁמַיִם וְנוֹטֵיהֶם רוֹקַע הָאָרֶץ וְצֶאֱצָאֶיהָ נוֹתֵן נְשָׁמָה לָעָם עָלֶיהָ וְרוּחַ לַהוֹלְכִים בָּהּ. הַאי קְרָא אוֹקְמוּהָ, אֲבָל כֹּה אָמַר הָאֵל ה׳ בּוֹרֵא הַשָּׁמַיִם וְנוֹטֵיהֶם, דָּא קוּדְשָׁא בְּרִיךְ הוּא, לְעֵילָא לְעֵילָא, דְּאִיהוּ בּוֹרֵא הַשָּׁמַיִם, וְאַתְקִין לֵיהּ תְּדִיר, בְּכָל זִמְנָא. רוֹקַע הָאָרֶץ וְצֶאֱצָאֶיהָ, דָּא אַרְעָא קַדִּישָׁא, צְרוֹרָא דְחַיֵּי. נוֹתֵן נְשָׁמָה לָעָם עָלֶיהָ. הָאָרֶץ דָּא הִיא דְּיַהֲבָה נְשָׁמָה וגו׳.

13. Rabbi Yitzchak said: It is all above IN BINAH. HE DISAGREES WITH RABBI YEHUDA, WHO SAID THAT THE PHRASE, "GIVES A SOUL TO THE PEOPLE UPON IT," ALLUDES TO THE NUKVA. For from there, BINAH, the soul of life comes out into the land, THE NUKVA. The land receives the soul and issues it to all, as the river that flows (ZEIR ANPIN) RECEIVES FROM BINAH, holds all the souls and issues them to everyone in the land, THE NUKVA. She receives and distributes them to all MEN WHO ARE WORTHY OF HER.

13. אֲמַר רִבִּי יִצְחָק, כֹּלָּא אִיהוּ לְעֵילָא, דְּהָא מִתַּמָּן נָפְקָא נִשְׁמָתָא דְחַיֵּי, לְהַאי אֶרֶץ. וְהַאי אֶרֶץ, נָקְטָא נִשְׁמָתָא לְמֵיהַב לְכֹלָּא, בְּגִין דְּהַהוּא נָהָר דְּנָגִיד וְנָפִיק, אִיהוּ יָהֵיב וְעָיֵיל נִשְׁמָתִין לְהַאי אֶרֶץ, וְאִיהוּ נָקְטָא לוֹן, וְיָהֲבָא לְכֹלָּא.

14. Come and behold: when the Holy One, blessed be He, created Adam, he gathered his dust from the four directions of the world. He created him on the site of the Lower Temple, THE SECRET OF THE NUKVA, and then drew upon him the soul of life from the Upper Temple--THE SECRET OF BINAH.

14. תָּא חֲזֵי, כַּד בָּרָא קוּדְשָׁא בְּרִיךְ הוּא לֵיהּ לְאָדָם, אַכְנִיש עַפְרֵיהּ, מֵאַרְבַּע סִטְרִין דְּעַלְמָא, וַעֲבַד גַּרְמֵיהּ בַּאֲתַר דְּמַקְדְּשָׁא לְתַתָּא, וְאַמְשֵׁיךְ עֲלֵיהּ נִשְׁמָתָא דְחַיֵּי מִבֵּי מַקְדְּשָׁא לְעֵילָא.

15. The soul consists of three grades and therefore has three names, just like the Supernal Secret, Nefesh, Ruach, and Neshamah. The Nefesh, as has been explained, is the lowest of them all AND COMES FROM THE NUKVA, THE LOWEST OF THE TEN SFIROT. The Ruach is its sustenance. It rules over the Nefesh, being of a higher grade, AND IS DRAWN FROM ZEIR ANPIN to sustain it well in everything--BOTH IN CHOCHMAH AND CHASSADIM. The Neshamah is the supreme existence--NAMELY, THE LIGHT OF BINAH, WHICH IS HIGHER THAN THE LIGHT OF ZEIR ANPIN AND THE LIGHT OF THE NUKVA, THE RUACH, AND THE NEFESH. It reigns over all, being a holy grade superior to all--TO RUACH AND NEFESH.

15. וְנִשְׁמָתָא אִיהִי כְּלִילָא בִּתְלַת דַּרְגִּין, וְעַל דָּא תְּלַת שְׁמָהָן אִינּוּן לְנִשְׁמָתָא, כְּגַוְונָא דְרָזָא עִלָּאָה, נֶפֶ״שׁ, רוּ״חַ, נְשָׁמָ״ה. נֶפֶשׁ, הָא אוֹקְמוּהָ, דְּאִיהִי תַּתָּאָה מִכֹּלָּא. רוּחַ, אִיהוּ קִיּוּמָא, דְּשָׁלְטָא עַל נֶפֶשׁ, וְאִיהוּ דַרְגָּא עִלָּאָה עֲלָהּ, לְקַיְּימָא עֲלָהּ בְּכֹלָּא, כְּדְקָא חָזֵי. נְשָׁמָה, אִיהִי קִיּוּמָא עִלָּאָה עַל כֹּלָּא, וְשָׁלְטָא עַל כֹּלָּא, דַּרְגָּא קַדִּישָׁא, עִלָּאָה עַל כֻּלְּהוּ.

16. The three grades, NEFESH, RUACH, AND NESHAMAH, are included within men, who attain them by serving their Master. Thus first, man has a Nefesh with which to be corrected. But when he is intent on purification through this grade, man is corrected and crowned with a Ruach, the holy grade that dwells on the Nefesh, with which the deserving man is adorned.

16. וְאִלֵּין תְּלַת דַּרְגִּין, כְּלִילָן בְּהוֹ בִּבְנֵי נָשָׁא, לְאִינּוּן דְּזָכָאן לְפוּלְחָנָא דְּמָארֵיהוֹן. דְּהָא בְּקַדְמֵיתָא אִית בֵּיהּ נֶפֶשׁ, וְאִיהוּ תִּקּוּנָא קַדִּישָׁא לְאִתְתַּקָּנָא בָּהּ בַּר נָשׁ. כֵּיוָן דְּאָתֵי בַּר נָשׁ לְאִתְדַּכָּאָה בְּהַאי דַּרְגָּא, אִתְתַּקַּן לְאִתְעַטְּרָא בְּרוּחַ, דְּאִיהוּ דַּרְגָּא קַדִּישָׁא. דְּשָׁרְיָא עַל נֶפֶשׁ לְאִתְעַטְּרָא בֵּיהּ בַּר נָשׁ, הַהוּא דְּזָכֵי.

17. Once he is elevated by Nefesh and Ruach and attains correction through proper service to his Master, Neshamah, a supernal, holy grade that reigns over everything, dwells on him so that he may be adorned by the highest holy grade and be perfect in everything, on all sides, and thereby merit the world to come. He is then beloved of the Holy One, blessed be He, as it is written: "That I may cause those who love me to inherit substance" (Mishlei 8:21). "...those who love me" refers to those in whom the holy souls abides.

17. כֵּיוָן דְּאִסְתַּלַּק בְּהוֹ: בְּנֶפֶשׁ וְרוּחַ, וְעָאל וְאִתְתַּקַּן בְּפוּלְחָנָא דְּמָארֵיהּ כְּדְקָא יָאוֹת, כְּדֵי שַׁרְיָא עֲלֵיהּ נְשָׁמָה, דַּרְגָּא עִלָּאָה קַדִּישָׁא, דְּשָׁלְטָא עַל כֹּלָּא, בְּגִין לְאִתְעַטְּרָא בְּדַרְגָּא עִלָּאָה קַדִּישָׁא, וּכְדֵין אִיהוּ שְׁלִימָא דְּכֹלָּא, שְׁלִים בְּכָל סִטְרִין, לְמִזְכֵּי בְּעָלְמָא דְּאָתֵי, וְאִיהוּ רְחִימָא דְּקוּדְשָׁא בְּרִיךְ הוּא, כְּד״א לְהַנְחִיל אוֹהֲבַי יֵשׁ, מַאן אִינּוּן אוֹהֲבַי, אִלֵּין אִינּוּן דְּנִשְׁמָתָא קַדִּישָׁא בְּהוֹ.

18. Rabbi Yehuda asked: If this is true, why is it written, "all in whose nostrils was the breath (Lit. 'the Neshamanh') of life..." (Beresheet 7:22)? IF THOSE WHO ATTAIN NESHAMAH ARE THE LOVERS OF THE HOLY ONE, BLESSED BE HE, WHY DID THEY DIE DURING THE FLOOD? He replied: Surely THEY LOVED THE HOLY ONE, BLESSED BE HE. From all those in whom there was a holy Neshamah, none--such as Chanoch or Yered, or the other righteous Ones--remained to protect the earth so it would not be destroyed in their merit. This is the meaning of, "all in whose nostrils was the breath (lit. 'Neshamah') of life, of all that was on the dry land, died"--they all had already died and departed from the world, and no one remained then to protect the world.

18. אֲמַר ר׳ יְהוּדָה, אִי הָכִי הָא כְתִיב, כֹּל אֲשֶׁר נִשְׁמַת רוּחַ חַיִּים בְּאַפָּיו וגו׳. א״ל הָכִי הוּא וַדַּאי, דְּהָא לָא אִשְׁתְּאַר בְּהוֹ, מִכָּל אִינּוּן דַּהֲווֹ בְּהוֹ נִשְׁמָתָא קַדִּישָׁא, כְּגוֹן חֲנוֹךְ, יֶרֶד, וְכֻלְּהוּ צַדִּיקַיָּא, בְּגִין לַאֲגָנָא עַל אַרְעָא, דְּלָא יִשְׁתֵּצֵי בְּגִינַיְיהוּ, הה״ד כֹּל אֲשֶׁר נִשְׁמַת רוּחַ חַיִּים בְּאַפָּיו מִכֹּל אֲשֶׁר בֶּחָרָבָה מֵתוּ, כְּבָר מֵתוּ, וְאִסְתַּלְּקוּ מֵעָלְמָא, וְלָא אִשְׁתְּאַר מִנְּהוֹן מַאן דְּיָגֵין עַל עָלְמָא, בְּהַהוּא זִמְנָא.

19. Come and behold: There are grades upon grades, Nefesh, Ruach, and Neshamah, grade above grade; first Nefesh, being the lowest grade, as we said, then Ruach, which dwells on Nefesh and is above it. Neshamah is the highest grade, as has already been explained.

19. תָּא חֲזֵי, כֹּלָּא אִינּוּן דַּרְגִּין, אִלֵּין עַל אִלֵּין, נֶפ״שׁ, רו״חַ, נְשָׁמ״ה, דַּרְגָּא עַל דַּרְגָּא, נֶפֶשׁ בְּקַדְמֵיתָא, וְאִיהִי דַּרְגָּא תַּתָּאָה, כִּדְקָאֲמָרָן. רוּחַ לְבָתַר, דְּשַׁרְיָא עַל נֶפֶשׁ, וְקַיְּימָא עֲלָהּ. נְשָׁמָה, דַּרְגָּא דְּסָלְקָא עַל כֹּלָּא, וְאוֹקְמוּהָ.

20. Nefesh is David's Nefesh, THE NUKVA, which receives the Nefesh from the river that flows (NAMELY, FROM ZEIR ANPIN). Ruach stands over the on Nefesh, which cannot exist without the Ruach, which dwells between fire and water, NAMELY, TIFERET, THE CENTRAL COLUMN BETWEEN GVURAH, CALLED 'FIRE', AND CHESED, CALLED 'WATER'. From here Nefesh is nourished.

20. נֶפֶשׁ: דָּא נֶפֶשׁ דָּוִד, וְאִיהִי דְּקַיְּימָא לְקַבְּלָא נֶפֶשׁ, מֵהַהוּא נָהָר דְּנָגִיד וְנָפִיק. רוּחַ: דָּא רוּחַ דְּקַיְּימָא עֲלֵיהּ דְּנַפְשָׁא, וְלֵית קִיּוּמָא לְנֶפֶשׁ, אֶלָּא בְּרוּחַ, וְדָא אִיהוּ רוּחַ, דְּשַׁרְיָא בֵּין אֶשָּׁא וּמַיָּא, וּמֵהָכָא אִתְּזָן הַאי נֶפֶשׁ.

21. Ruach depends for its existence on yet a higher grade called 'Neshamah', which is the origin of both Ruach and Nefesh, NAMELY, THE LIGHT OF BINAH, FROM WHICH ORIGINATES THE LIGHT OF ZEIR ANPIN CALLED 'RUACH', AND THE LIGHT OF THE NUKVA CALLED 'NEFESH'. The Ruach is nourished from them. When Ruach travels, Nefesh also travels, and all is one. They approach each other, Nefesh to Ruach and Ruach to Neshamah, and are all one.

21. רוּחַ, קַיְּימָא בְּקִיּוּמָא דְּדַרְגָּא אוֹחֲרָא עִלָּאָה, דְּאִקְרֵי נְשָׁמָה, דְּהָא מִתַּמָּן נָפְקֵי נֶפֶשׁ וְרוּחַ. מִתַּמָּן אִתְּזָן רוּחַ, וְכַד נָטֵיל רוּחַ, כְּדֵין נָטְלָא נֶפֶשׁ, וְכֹלָּא חַד, וְאִתְקְרִיבוּ דָּא בְּדָא, נֶפֶשׁ אִתְקְרִיב בְּרוּחַ, וְרוּחַ אִתְקְרִיב בִּנְשָׁמָה, וְכֹלָּא חַד.

22. תָּא חֲזֵי, וַיִּגַּשׁ אֵלָיו, תִּקְרוּבְתָּא דְעַלְמָא בְּעַלְמָא, לְאִתְאַחֲדָא דָא בְּדָא, לְמֶהֱוֵי כֹּלָּא חַד, בְּגִין דִּיהוּדָה אִיהוּ מֶלֶךְ, וְיוֹסֵף מֶלֶךְ, אִתְקְרִיבוּ דָא בְּדָא, וְאִתְאַחִידוּ דָא בְּדָא.

22. Come and behold: "...came near to him" refers to the one world approaching the other world, THE ADVANCEMENT OF THE LOWER WORLD, THE NUKVA, THE ASPECT OF NEFESH CALLED 'YEHUDA', TOWARD THE UPPER WORLD, YESOD OF ZEIR ANPIN, THE ASPECT OF RUACH CALLED 'YOSEF', so that all becomes one. Because both Yehuda and Yosef were kings, they approached each other and joined together.

3. "For the Kings were assembled"
Rabbis Yehuda and Chiya discourse on the meeting of the Kings, Yehuda and Yosef, which symbolizes the union of the Supernal World--Zeir Anpin--and the Lower World of Malchut. The section explores the significance of the unity of Male and Female, and the conditions most conducive atonement for sins. The positive effects of the symbolic meeting of the Kings is emphasized.
The Relevance of this Passage
Humanity shares important attributes of the moon: like the moon, we generate no light of our own. Just as lunar light is derived from the sun, man's spiritual Light is derived from the bordering dimension known as Zeir Anpin. Light can only flow when these two worlds are enjoined, just as a lamp can only illuminate when connected to electrical current. On a metaphysical level, woman corresponds to Malchut and male denotes the realm of Zeir Anpin. Intimate relations between man and woman thus join Malchut and Zeir Anpin in this world as well as in the Upper Realms. This pleasure that accompanies this union is the Light of the Upper Worlds filling Malchut. When our consciousness is directed towards revealing this spiritual Light during sexual relations, the entire world is brightened and elevated. This section of Zohar raises our consciousness so that we can transform the sexual act into a force for bringing down Light, rather than as a tool of darkness. Moreover, the Light that is evoked through sexual union shines around the world as we meditate upon this passage.

23. ר׳ יְהוּדָה פְּתַח וַאֲמַר, כִּי הִנֵּה הַמְּלָכִים נוֹעֲדוּ, דָּא יְהוּדָה וְיוֹסֵף, בְּגִין דְּתַרְוַוּיְיהוּ מְלָכִים, וְאִתְקְרִיבוּ דָא בְּדָא, לְאִתְוַוכְּחָא תַּרְוַוּיְיהוּ כַּחֲדָא בְּגִין דִּיהוּדָה אִתְעָרֵב בֵּיהּ בְּבִנְיָמִן, וַהֲוָה עָרֵב לְגַבֵּיהּ דַּאֲבוֹי בֵּיהּ, בְּהַאי עָלְמָא, וּבְעָלְמָא דְאָתֵי. וְעַל דָּא אִתְקְרֵיב קַמֵּיהּ דְּיוֹסֵף, לְאִתְוַוכְּחָא עִמֵּיהּ, עַל עִסְקָא דְבִנְיָמִין, דְּלָא לְמֶהֱוֵי בְּנִדּוּי, בְּהַאי עָלְמָא, וּבְעָלְמָא דְאָתֵי, כְּד״א אָנֹכִי אֶעֶרְבֶּנּוּ מִיָּדִי תְּבַקְּשֶׁנּוּ אִם לֹא הֲבִיאוֹתִיו אֵלֶיךָ וְהִצַּגְתִּיו לְפָנֶיךָ וְחָטָאתִי לְאָבִי כָּל הַיָּמִים, בְּהַאי עָלְמָא, וּבְעָלְמָא דְאָתֵי.

23. Rabbi Yehuda began the discussion with the verse, "For the kings were assembled" (Tehilim 48:5): These are Yehuda and Yosef, who were both kings. The two of them came together to dispute, because Yehuda became surety for Binyamin and pledged himself before his father in this world and the world to come. He therefore came to argue with Yosef on account of Binyamin, so he would not be banned from this world and the world to come, as it is written, "I will be surety for him; of my hand shall you require him: If I bring him not to you, and set him before you" (Berehsit 43:9), "...then I shall have sinned to my father for ever" (Beresheet 44:32) in this world and the world to come.

24. וְעַל דָּא, כִּי הִנֵּה הַמְּלָכִים נוֹעֲדוּ עָבְרוּ יַחְדָּיו, אִתְרְגִיזוּ כַּחֲדָא, וְאִתְרְגִיזוּ דָא בְּדָא, בְּגִינֵיהּ דְּבִנְיָמִן. מַה כְּתִיב, הֵמָּה רָאוּ כֵּן תָּמָהוּ נִבְהֲלוּ נָחְפְּזוּ רְעָדָה אֲחָזָתַם שָׁם, לְכָל אִינּוּן דַּהֲווֹ תַּמָּן.

24. Therefore, "the kings were assembled, they came on together" means that they quarreled together and were angry with each other because of Binyamin. Then, it is written, "As soon as they saw, they were astounded; they were affrighted; they rushed away. Fear took hold of them there" (Tehilim 48:6), of all them who were there.

25. חִיל כַּיּוֹלֵדָה, בְּגִין דַּהֲווֹ דַּחֲלִין, לְקַטְלָא, וּלְאִתְקְטָלָא, וְכֹלָּא בְּגִינֵיהּ דְּבִנְיָמִן, דְּהָא יוֹסֵף אִזְדַּבַּן בְּגִינֵיהּ דִּיהוּדָה, וְאִתְאֲבֵיד מֵאֲבוֹי. וְהַשְׁתָּא אִתְעָרֵב בֵּיהּ בְּבִנְיָמִין, וְדָחֵיל דְּלָא יִתְאֲבֵיד, וּבְגִין כָּךְ וַיִּגַּשׁ אֵלָיו יְהוּדָה.

25. "...and pain, like a woman in travail" (Tehilim 48:7), for they were fearful lest they would kill or be killed on account of Binyamin. For Yosef was sold by Yehuda and was lost to his father. Now that he became surety for Binyamin, he was fearful lest he would perish. Thus, it is written, "Yehuda came near to him."

26. ד״א, כִּי הִנֵּה הַמְּלָכִים נוֹעֲדוּ, דָּא יְהוּדָה וְיוֹסֵף, דְּאִזְדַּמְּנוּ לְאִתְוַוכְּחָא דָא עִם דָּא, לְאִתְוַוכְּחָא תַּרְוַוּיְיהוּ כַּחֲדָא, בְּגִין דִּיהוּדָה הֲוָה מֶלֶךְ, וְיוֹסֵף הֲוָה מֶלֶךְ, וְתַרְוַוּיְיהוּ אִתּוּ כַּחֲדָא, לְאִתְוַוכְּחָא דָא עִם דָּא. דָּא עַל בִּנְיָמִן, וְדָא עַל בִּנְיָמִן.

26. Another explanation of the verse, "the kings were assembled," is that Yehuda and Yosef came to debate with each other as kings. They met to discuss, the one with the other-the one about Binyamin and the other about Binyamin. [THIS PARAGRAPH IS REDUNDANT, AND THE EXPLANATION IS CONTINUED IN THE NEXT PARAGRAPH.]

27. Rabbi Yehuda said: "...the kings" alludes to the secret of faith, THE NUKVA. For when desire was revealed and union adorned IN MALE AND FEMALE, both the MALE AND FEMALE worlds were joined together-the one, ZEIR ANPIN, to open the treasure, TO SPREAD IT, and the other, THE NUKVA, to gather and collect PLENTY within it. Then "the kings were assembled, they came on together," both worlds, the Supernal World, ZEIR ANPIN, and the Lower World, THE NUKVA.

27. כִּי הִנֵּה הַמְּלָכִים, אָמַר ר׳ יְהוּדָה, רָזָא דִּמְהֵימְנוּתָא הָכָא, דְּהָא כַּד רְעוּתָא אִשְׁתַּכַּח, וְקִשּׁוּרָא אִתְעַטַּר כַּחֲדָא, כְּדֵין תְּרֵין עָלְמִין מִתְקַשְּׁרָן כַּחֲדָא, וְאִזְדַּמְנָן כַּחֲדָא. דָּא לְאַפְתָּחָא אוֹצָרָא, וְדָא לְלַקְטָא וּלְמִכְנַשׁ בְּגַוֵּיהּ, וּכְדֵין כִּי הִנֵּה הַמְּלָכִים נוֹעֲדוּ, תְּרֵין עָלְמִין קַדִּישִׁין, עַלְמָא עִלָּאָה, וְעַלְמָא תַּתָּאָה.

28. "...they came on together (also: 'passed')," for no sin in the world is atoned for until THE MALE AND THE FEMALE are united, as it is written, "and forgives (lit. 'passes upon') the transgression" (Michah 7:18), and also "they passed together," the sins passed, because, WITH THE ILLUMINATION OF UNITY, all faces shine and all sins are atoned for.

28. עָבְרוּ יַחְדָּיו, רָזָא דִּמְלָה, דְּכַד מִתְחַבְּרָן כַּחֲדָא, כְּדֵין עָבְרוּ יַחְדָּיו, בְּגִין דְּכָל חִיּוּבִין דְּעַלְמָא, לָא אִתְעַבְרָן לְאִתְכַּפְיָא, עַד דְּמִתְחַבְּרָן כַּחֲדָא, כְּדִכְתִיב וְעוֹבֵר עַל פֶּשַׁע, וְע״ד עָבְרוּ יַחְדָּיו, עָבְרוּ: אִינּוּן חוֹבִין אִתְכַּפָּרוּ, בְּגִין דְּהָא כְּדֵין כָּל אַנְפִּין נְהִירִין, וְכָל חוֹבִין אִתְעֲבָרוּ.

29. Rabbi Chiya said: The secret of this verse applies to correction through offering, for when a sacrifice is offered, everyone receives their provision, each according to what he deserves, and then all is joined as one, all faces shine, and one bond prevails--NAMELY, ONE UNION. Then, "the kings were assembled" to atone for transgressions and make them pass away. When, "the kings were assembled," MALE AND FEMALE, and were connected, "they passed together"--NAMELY, they atoned for their sins so as to cause all faces to shine and make all of one accord.

29. ר׳ חִיָּא אָמַר, רָזָא דָא בְּתִקּוּנָא דְּקָרְבָּנָא אִיהוּ, דְּהָא כַּד קָרְבָּנָא אִתְקְרֵיב, וְכֹלָּא מִסְתַּפְּקִין, וְכָל חַד וְחַד כִּדְקָא חָזֵי לֵיהּ, כְּדֵין אִתְקַשַּׁר כֹּלָּא כַּחֲדָא, וְכָל אַנְפִּין נְהִירִין, וְקִשּׁוּרָא חַד אִשְׁתַּכַּח, וּכְדֵין הַמְּלָכִים נוֹעֲדוּ, וְאִזְדַּמְנוּ כַּחֲדָא, לְכַפָּרָא עַל חוֹבִין, לְאַעֲבָרָא עֲלַיְיהוּ, וּכְדֵין הַמְּלָכִים נוֹעֲדוּ, וְאִתְקַשְּׁרָן כַּחֲדָא, עָבְרוּ יַחְדָּיו, לְאַנְהָרָא כָּל אַנְפִּין, וּלְמֶהֱוֵי כֹּלָּא רְעוּתָא חָדָא.

30. "As soon as they saw, they were astounded" (Tehilim 58:5-6). HE ASKS: Could it be that the kings SAW AND WERE ASTOUNDED? HE REPLIED: NOT THEY, but the accusers, who delight in executing justice, according to orders they receive. When the kings were assembled with mutual wishes, "they saw" the wish of both worlds, MALE AND FEMALE, and "they were astounded, they were affrighted; they rushed away" because all the accusers were subdued and passed out of the world, for they cannot rule. Both their existence and their government were then interrupted.

30. הֵמָּה רָאוּ כֵּן תָּמָהוּ, ס״ד דְּאִינּוּן מְלָכִים, אֶלָּא אִלֵּין מָארֵיהוֹן דְּדִינִין, דְּחָדְוָה דִּלְהוֹן לְמֶעְבַּד הַהוּא דִּינָא, דְּאִתְפַּקְּדוּ עֲלֵיהּ, וּכְדֵין, כַּד מְלָכִים אִזְדַּמְנוּ תַּרְוַוּיְיהוּ בִּרְעוּתָא חָדָא, כְּדֵין הֵמָּה רָאוּ הַהוּא רְעוּתָא דִּתְרֵין עָלְמִין, כֵּן תָּמָהוּ נִבְהֲלוּ נָחְפָּזוּ, בְּגִין דְּכֻלְּהוּ מָארֵי דְּדִינָא אִתְכַּפְיָין וּמִתְעַבְּרָן מֵעַלְמָא, וְלָא יְכִלֵּי לְשַׁלְּטָאָה, וּכְדֵין מִתְעַבְּרִין קִיּוּמֵיהוֹן, מְעַבְּרִין שָׁלְטָנְהוֹן.

31. Rabbi Elazar said: "Then Yehuda came near to him." Why? HE ANSWERS: This is how it ought to have been, for he became surety, as it is written, "For your servant became surety for the boy." The secret is that Yehuda and Yosef should have approached each other simultaneously, because Yosef is righteous, NAMELY, YESOD OF ZEIR ANPIN and Yehuda is a king, NAMELY, MALCHUT, THE NUKVA OF ZEIR ANPIN. Therefore, "Then Yehuda came near to him," because their coming together produced many benefits for the world, resulted in peace among all the tribes, peace between themselves--BETWEEN YEHUDA AND YOSEF--and caused the spirit of Ya'akov to revive, as it is written, "the spirit of Ya'akov their father revived" (Beresheet 45:27). Hence, their joining together was needed by all sides, above and below.

31. ר׳ אֶלְעָזָר אָמַר וַיִּגַּשׁ אֵלָיו יְהוּדָה, מ״ט יְהוּדָה. בְּגִין דְּהָכֵי אִצְטְרִיךְ, דְּאִיהוּ עָרַב, כְּד״א כִּי עַבְדְּךָ עָרַב אֶת הַנַּעַר, וְרָזָא דִּמְלָה, יְהוּדָה וְיוֹסֵף הָכֵי אִצְטְרִיכוּ לְאִתְקָרְבָא כַּחֲדָא, בְּגִין דְּיוֹסֵף אִיהוּ צַדִּיק, יְהוּדָה אִיהוּ מֶלֶךְ, וְעַל דָּא וַיִּגַּשׁ אֵלָיו יְהוּדָה, בְּגִין דְּקוּרְבָא דִּלְהוֹן, דְּאִתְקְרִיבוּ כַּחֲדָא, גָּרַם כַּמָּה טָבִין לְעַלְמָא, גָּרַם שְׁלָמָא לְכֻלְּהוּ שִׁבְטִין, גָּרַם שְׁלָמָא בֵּינַיְיהוּ, גָּרַם לְיַעֲקֹב דְּאִתְקַיֵּים רוּחָא דִּילֵיהּ, כְּד״א וַתְּחִי רוּחַ יַעֲקֹב אֲבִיהֶם, וְעַל דָּא קְרִיבוּ דְּדָא עִם דָּא אִצְטְרִיךְ, בְּכֻלְּהוּ סִטְרִין, לְעֵילָא וְתַתָּא.

4. "Beautiful for situation"
Next, Rabbi Aba further clarifies the meaning of this important passage, relating it to Yosef, then to the Sfirot, and finally to "the Great King." In a beautiful manner, he shows how the secret of faith itself is embodied here.
The Relevance of this Passage
Ten dimensions [Sfirot] comprise our reality. The dimension known as Yesod neighbors our physical realm and it is the gateway through which all the spiritual energy of the Upper World flows into our world. Our connection to Yesod is strengthened by virtue of this passage, infusing our lives with tremendous amounts of positive energy.

32. Rabbi Aba opened the discussion with the verse, "Beautiful for situation, the joy of the whole earth: Mount Tzion, the uttermost parts of the north, the city of the Great King" (Tehilim 48:3). This verse is the secret of faith: "Beautiful for situation" is Yosef the Righteous, of whom scripture says, "And Yosef was good looking, and well favored" (Beresheet 39:6); he is "the joy of the whole earth," the gladness and joy above and below; "Mount Tzion, the uttermost parts of the north" is his portion (YOSEF'S PORTION), where the tabernacle of Shilo stands; "Mount Tzion" is Jerusalem, NAMELY, THE NUKVA; "the uttermost parts of the north" is assuredly above and below, FOR BOTH THE UPPER TEMPLE, THE NUKVA, AND THE LOWER TEMPLE ARE CONSIDERED TO BE OF THE ASPECT OF THE NORTH, NAMELY, THE ILLUMINATION OF THE LEFT OF BINAH, THE SECRET OF THE ILLUMINATION OF CHOCHMAH.

32. ר׳ אַבָּא פְּתַח וַאֲמַר, יְפֵה נוֹף מְשׂוֹשׂ כָּל הָאָרֶץ הַר צִיּוֹן יַרְכְּתֵי צָפוֹן קִרְיַת מֶלֶךְ רָב. הַאי קְרָא רָזָא דִמְהֵימְנוּתָא אִיהוּ. יְפֵה נוֹף: דָּא אִיהוּ יוֹסֵף הַצַּדִּיק, דִּכְתִיב בֵּיהּ, וַיְהִי יוֹסֵף יְפֵה תֹאַר וִיפֵה מַרְאֶה. מְשׂוֹשׂ כָּל הָאָרֶץ: אִיהוּ חֶדְוָה וְחֵדוּ, לְעֵילָא וְתַתָּא. הַר צִיּוֹן יַרְכְּתֵי צָפוֹן, בְּגִין דִּבְחוּלָקֵיהּ קָאֵים מַשְׁכְּנָא דְשִׁילֹה, הַר צִיּוֹן דָּא יְרוּשָׁלַיִם. יַרְכְּתֵי צָפוֹן, הָכֵי הוּא וַדַּאי לְעֵילָא וְתַתָּא.

33. "...the city of the Great King" is a place prepared for the Great King, the most high King residing over the Holy of Holies, from whom all Light, Blessings, and Joy comes, so that all faces shine and the Temple is blessed. When it is blessed, the whole world is also blessed.

3. קִרְיַת מֶלֶךְ רָב, אֲתַר אִיהוּ מְתַקְּנָא, לְקֵבִיל מֶלֶךְ רָב, דָּא מַלְכָּא עִלָּאָה דִּכְלָא, קֹדֶשׁ הַקָּדָשִׁים, דְּהָא מִתַּמָּן אַתְיָא כָּל נְהִירוּ, וְכָל בִּרְכָאן, וְכָל חֵידוּ דִּכְלָא, דְּהָא מִתַּמָּן נָהֲרִין כָּל אַנְפִּין, וּבֵי מַקְדְּשָׁא אִתְבָּרְכָא מִתַּמָּן, וְכַד אִיהִי מִתְבָּרְכָא, מִתַּמָּן נָפְקִי בִּרְכָאן לְכָל עַלְמָא, דְּהָא כָּל עַלְמָא מִתַּמָּן אִתְבָּרְכָא.

5. Sixty breaths
Rabbis Yehuda and Yosi, later joined by Rabbi Elazar, discuss the meaning of King David and midnight prayer. They are joined by a "commoner," Chizkiyah, whose name means, "strengthened by The Creator." He clarifies the meaning of David praying after midnight, and explores the grades of life and death, arriving at the profound understanding that it is through wisdom alone that everything in the world exists. We are introduced to the concept of the continually evolving nature of Heaven--and thus, to the continually evolving nature of perfection. Through a discussion of the Three Columns and some secrets of the Patriarchs, the rabbis return to King David, to the meaning and concept of his being alive in the present, and how such a miraculous event is possible.
The Relevance of this Passage
The mystical Light aroused during midnight prayer is invoked in our lives. This Light strengthens our soul and opens us to receive greater wisdom through spiritual learning and growth. Kabbalistic wisdom itself, including these very words, is also the sum and substance of spiritual Light. Therefore, each new lesson and each new insight makes us wiser and more pure.

34. Rabbi Yehuda and Rabbi Yosi met in the village of Chanan. While they were sitting at the inn, a man came with a baggage-laden mule and entered the house. Rabbi Yehuda was then saying to Rabbi Yosi: We have learned that King David slept like a horse and had little sleep. If this is true, how did he wake up at midnight? The portion OF SIXTY BREATHS OF A HORSE'S SLEEP is very brief, so he would have awakened before even a third of the night was over.

34. ר׳ יְהוּדָה וְר׳ יוֹסֵי, אִעְרְעוּ בְּכְפַר חָנָן, עַד דַּהֲווֹ יָתְבֵי בֵּי אוּשְׁפִּזְיֵיהוּ, אֲתָא חַד בַּר נָשׁ, וְחַד מָטוּלָא דְחַמְרָא קַמֵּיהּ, וְעָאל בְּבֵיתָא. אַדְהָכֵי, אֲמַר ר׳ יְהוּדָה לְרִבִּי יוֹסֵי, הָא תְּנִינָן, דְּדָוִד מַלְכָּא הֲוָה מִתְנַמְנֵם כְּסוּס, וְשֵׁינְתֵּיהּ זְעֵיר, הֵיךְ הֲוָה קָם בְּפַלְגוּת לֵילְיָה, הַאי שְׁעוּרָא זְעֵיר אִיהוּ, וְלָא הֲוָה אִתְעַר אֲפִילוּ בִּתְלָתוּת לֵילְיָא.

35. He replied: When night fell, he used to sit with the princes of his house to execute justice and study the Torah, WHICH MEANS, THAT HE DID NOT GO TO SLEEP WHEN NIGHT FELL, BUT CLOSER TO MIDNIGHT. He then slept until midnight, when he woke and rose to worship his Master with songs and hymns.

35. אֲמַר לֵיהּ, בְּשַׁעְתָּא דְּעָאל לֵילְיָא, הֲוָה יָתֵיב עִם כָּל רַבְרְבֵי בֵיתֵיהּ, וְדָאִין דִּינָא, וְעָסִיק בְּמִלֵּי דְאוֹרַיְיתָא, וּלְבָתַר הֲוָה נָאֵים שֵׁינְתֵּיהּ עַד פַּלְגוּת לֵילְיָה, וְקָם בְּפַלְגוּת לֵילְיָא, וְאִתְעַר, וְאִשְׁתַּדַּל בְּפוּלְחָנָא דְמָארֵיהּ, בְּשִׁירִין וְתוּשְׁבְּחָן.

36. The man interposed and asked: Is this what you think? This is the secret of the matter: King David is alive and exists forever and ever. King David was careful to avoid a foretaste of death; and because sleep is a sixtieth part of death, King David, whose domain is the Living, slept only sixty breaths. For up to sixty breaths less one, it is living; from then on, man tastes death, and the side of the impure spirit reigns over him.

36. אַדְהָכִי אֲמַר הַהוּא בַּר נָשׁ, וְכִי הַאי מִלָּה דְקָאַמְרִיתוּ, הָכֵי הוּא, רָזָא דְמִלָּה הָכָא, דְּהָא דָוִד מַלְכָּא חַי וְקַיָּים, לְעָלַם וּלְעָלְמֵי עָלְמִין, וְדָוִד מַלְכָּא, הֲוָה נָטֵיר כָּל יוֹמוֹי, דְּלָא יִטְעַם טַעַם מִיתָה, בְּגִין דְּשֵׁינְתָא חַד מִשִּׁתִּין בְּמִיתָה אִיהוּ, וְדָוִד בְּגִין דּוּכְתֵּיהּ דְּאִיהוּ חַי, לָא הֲוָה נָאֵים, אֶלָּא שִׁיתִּין נִשְׁמֵי, דְּעַד שִׁתִּין נִשְׁמֵי חָסֵר חַד, אִיהוּ חַי, מִתַּמָּן וּלְהָלְאָה, טָעֵים ב״נ, טַעְמָא דְמוֹתָא, וְשַׁלֵּיט בֵּיהּ סִטְרָא דְרוּחַ מְסָאֲבָא.

37. King David guarded himself from tasting death, lest the side of the impure spirit obtain control over him. For sixty breaths minus one are the Secret of Supernal Life. The first sixty breaths are the supernal sixty breaths, whose secret is that life depends on them. From then downward, it is the secret of death.

37. וְדָא הֲוָה נָטֵיר דָּוִד מַלְכָּא, דְּלָא יִטְעַם טַעְמָא דְמוֹתָא, וְשַׁלֵּיט בֵּיהּ סִטְרָא דְרוּחָא אָחֲרָא, בְּגִין דְּשִׁתִּין נִשְׁמֵי חָסֵר חַד, אִיהוּ רָזָא דְחַיִּים דִּלְעֵילָא, עַד שִׁתִּין נִשְׁמֵי, דְּאִינּוּן שִׁתִּין נִשְׁמֵי עִלָּאִין, וְאִילֵּין רָזָא דִלְהוֹן, דְּתַלְיָין בְּהוֹן חַיֵּי, וּמִכָּאן וּלְתַתָּא, רָזָא דְמוֹתָא הוּא.

38. Therefore King David would measure the night UNTIL MIDNIGHT, so as to remain alive, lest the foretaste of death dominate him. At midnight, David would be in his domain, IN HIS GRADE, WHICH IS LIFE AND EXISTENCE, BY WAKING UP AND UTTERING CHANTS AND HYMNS. For when midnight stirred and the Holy Crown, THE NUKVA, was awakened, David did not wish to be found connected to another domain, the domain of death.

38. וְע״ד, דָּוִד מַלְכָּא, הֲוָה מְשַׁעֵר שְׁעוּרָא דְלֵילְיָא, בְּגִין דְּיִתְקַיֵּים בַּחַיִּים, דְּלָא יִשְׁלוֹט בֵּיהּ טַעְמָא דְמוֹתָא. וְכַד אִתְפְּלִיג לֵילְיָא, הֲוָה דָוִד מִתְקַיֵּים בְּאַתְרֵיהּ, בְּגִין דְּכַד אִתְעַר פַּלְגוּ לֵילְיָא, וְכִתְרָא קַדִּישָׁא אִתְעַר, בָּעָא דְּלָא לְאַשְׁכָּחָא לֵיהּ לְדָוִד, מִתְקַשַּׁר בַּאֲתַר אָחֲרָא, בַּאֲתַר דְּמוֹתָא.

39. When midnight comes Supernal Holiness is awakened, but man is asleep in his bed and does not awaken to regard the glory of his Master; he becomes attached to the secret of death and cleaves to another domain, TO THE OTHER SIDE. King David therefore always woke at midnight, careful of the glory of his Master, alive before the Living One, and he would never sleep long enough to taste death. Thus, he slept like the sixty breaths of a horse-sixty breaths LESS ONE.

39. בְּגִין דְּכַד אִתְפְּלִיג לֵילְיָא, וּקְדוּשָׁה עִלָּאָה אִתְעַר, וּבַר נָשׁ דְּנָאֵים בְּעַרְסֵיהּ, וְלָא אִתְעַר לְאַשְׁגָּחָא בִּיקָרָא דְמָארֵיהּ, הָא אִיהוּ אִתְקַשַּׁר בְּרָזָא דְמוֹתָא, וּמִתְדַּבַּק בַּאֲתַר אָחֲרָא, וְעַל דָּא, דָּוִד מַלְכָּא, הֲוָה קָאִים לְאַשְׁגָּחָא בִּיקָרָא דְמָארֵיהּ תְּדִיר, חַי לְגַבֵּי חַי, וְלָא נָאֵים בְּשֵׁינְתָא, לְטָעֲמָא טַעְמָא דְמוֹתָא, וּבְגִין כָּךְ, הֲוָה מִתְנַמְנֵם כְּסוּס, שִׁתִּין נִשְׁמֵי, וְלָא בְּשֶׁלִימוּ.

40. אָתוּ רִבִּי יְהוּדָה וְרִבִּי יוֹסֵי, וּנְשָׁקוּהָ, אֲמָרוּ לֵיהּ, מַה שְׁמָךְ, א״ל חִזְקִיָּה, א״ל יִתְיַישֵׁר חֵילָךְ, וְיִתְתַּקֵּף אוֹרַיְיתָךְ, יְתִיבוּ, אֲמַר רִבִּי יְהוּדָה, הוֹאִיל וְשָׁרֵית, אֵימָא לָן מֵהַנֵּי רָזִין עִלָּאִין דְּקָאֲמַרְתְּ.

40. Rabbi Yehuda and Rabbi Yosi came and kissed him, FOR HE REVEALED A NEW EXPLANATION CONCERNING MIDNIGHT PRAYER. They asked him: What is your name? He replied: Chizkiyah (lit. 'strengthened of Hashem'). They said to him: May you be strengthened and may your study of the Torah be augmented. They sat down. Rabbi Yehuda said: Since you have started, tell us more of the Supernal Mysteries to which you have made reference.

41. פְּתַח וַאֲמַר, ה׳ בְּחָכְמָה יָסַד אֶרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה. תָּא חֲזֵי, כַּד בָּרָא קוּדְשָׁא בְּרִיךְ הוּא עַלְמָא, חָמָא דְּלָא יָכִיל לְאִתְקַיְּימָא, עַד דְּבָרָא אוֹרַיְיתָא, בְּגִין דִּמְנָהּ נָפְקִין כָּל נְמוּסִין עִלָּאִין וְתַתָּאִין, וּבָהּ קַיְּימֵי עִלָּאֵי וְתַתָּאֵי, הה״ד ה׳ בְּחָכְמָה יָסַד אֶרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה, דְּהָא בְּחָכְמָה קַיְּימִין כָּל קַיּוּמִין דְּעַלְמָא, וְכֻלְּהוּ נָפְקֵי מִגַּוָּהּ.

41. He opened the discussion with the verse, "Hashem by wisdom founded the earth; by understanding (Heb. tevunah) He established the heavens..." (Mishlei 3:19). Come and behold: When the Holy One, blessed be He, created the universe, He saw that it could not exist, FOR THE UNIVERSE WAS CREATED UNDER THE REIGN OF THE LEFT COLUMN, THE SECRET OF CHOCHMAH WITHOUT CHASSADIM, AND CHOCHMAH CANNOT ILLUMINE WITHOUT CHASSADIM. THEREFORE IT COULD NOT EXIST until He created the Torah, THE CENTRAL COLUMN CALLED 'ZEIR ANPIN', ALSO CALLED 'TORAH'. HE CAUSED THE TWO COLUMNS, RIGHT AND LEFT, TO BE INCLUDED WITHIN EACH OTHER, AND CHOCHMAH WAS INCLUDED WITHIN CHASSADIM. THEN CHOCHMAH ILLUMINATED, from the Torah--NAMELY, FROM THE CENTRAL COLUMN--all the laws issued by the Upper and Lower Worlds, which are supported by it. THIS IS THE MEANING OF YUD-HEI-VAV-HEI AND ZEIR ANPIN, THE SECRET OF THE CENTRAL COLUMN: as it is written, "by wisdom founded the earth...." HE FOUNDED THE EARTH BY WISDOM, CLOTHING CHOCHMAH IN CHASSADIM, SO THAT THE ILLUMINATION OF CHOCHMAH REMAINED IN THE WORLD. Through wisdom everything in the world exists, and everything derives from it, AS IT IS WRITTEN, "IN WISDOM HAVE YOU MADE THEM ALL" (TEHILIM 104:24).

42. ד״א ה׳ בְּחָכְמָה יָסַד אֶרֶץ, עַלְמָא עִלָּאָה לָא אִתְבְּרֵי, אֶלָּא מִגּוֹ חָכְמָה, וְעַלְמָא תַּתָּאָה לָא אִתְבְּרֵי, אֶלָּא מִגּוֹ חָכְמָה תַּתָּאָה, וְכֻלְּהוּ נָפְקָן מִגּוֹ חָכְמָה עִלָּאָה, וּמִגּוֹ חָכְמָה תַּתָּאָה. כּוֹנֵן שָׁמַיִם בִּתְבוּנָה. כּוֹנֵן, מַאי כּוֹנֵן. אֶלָּא, כּוֹנֵן כָּל יוֹמָא וְיוֹמָא, וְלָא פָּסֵיק, וְלָא אִתְתַּקָּן בְּזִמְנָא חָדָא, אֶלָּא בְּכָל יוֹמָא וְיוֹמָא אַתְקִין לֵיהּ.

42. Another explanation of "Hashem by wisdom founded the earth" is that the Upper World, TEVUNAH, was created only by Chochmah, and the Lower World, THE NUKVA, was created only by the lower Chochmah, CHOCHMAH CLOTHED BY THE NUKVA. Thus it seems that they were all issued from the upper and lower Chochmah. "...by understanding (Heb. tevunah), He established the heavens..." HE ASKS: What does it mean by "established"? HE ANSWERS: "... established" REFERS TO TEVUNAH, WHICH ESTABLISHES ZEIR ANPIN CALLED 'HEAVEN', every day. They were not mended at one time; rather, He perfects them day by day.

43. וְהַיְינוּ רָזָא דִּכְתִיב, וְשָׁמַיִם לֹא זַכּוּ בְּעֵינָיו. וְכִי ס״ד, דִּגְרִיעוּתָא אִיהוּ מִשָּׁמַיִם, אֶלָּא חֲשִׁיבוּ מִשָּׁמַיִם אִיהוּ, בְּגִין חֲבִיבוּ וּרְעוּ סַגְיָא, דְּקוּדְשָׁא בְּרִיךְ הוּא רָעֵי בְּהוֹ, וַחֲבִיבוּתַיְיהוּ לְגַבֵּיהּ, דְּהָא אע״ג דְּאִיהוּ מַתְקִין לוֹן כָּל יוֹמָא וְיוֹמָא, לָא דָמֵי בְּעֵינוֹי דְּאִינּוּן מִתְתַּקְּנָן כִּדְקָא יָאוֹת, בְּגִין דִּרְחִימוּתָא דִּלְהוֹן לְגַבֵּיהּ, וּרְעוּתֵיהּ לְאַנְהָרָא לוֹן תָּדִיר, בְּלָא פְּסִיקוּ, דְּהָא עַלְמָא דְּאָתֵי, אַפִּיק נְהוֹרִין זְהִירִין, כָּל יוֹמָא וְיוֹמָא תָּדִיר בְּלָא פְּסִיקוּ, בְּגִין לְאַנְהָרָא לוֹן תָּדִיר, וְעַל דָּא לֹא זַכּוּ בְּעֵינָיו, לֹא זַכּוּ בִּלְחוֹדוֹי לָא כְּתִיב, אֶלָּא לֹא זַכּוּ בְּעֵינָיו, וּבְגִין כָּךְ, כּוֹנֵן שָׁמַיִם בִּתְבוּנָה.

43. This is the secret of the verse, "and the heavens are not clean in His sight" (Iyov 15:15). Could you think it a derogation of the heavens? On the contrary, it is to the advantage of the heavens: for it is because of the love and great passion that the Holy One, blessed be He (WHO IS TEVUNAH), bears for the heavens (ZEIR ANPIN), that He views them as not perfect enough. It is for the love of them and because of His desire to shine continuously upon them. HE EXPLAINS: The world to come, TEVUNAH, radiates scintillating light every day without cessation to illuminate them always. Therefore, they are "not clean in His sight." It does not say 'not clean,' but rather, "not clean in His sight." THIS INDICATES THAT, ALTHOUGH THEY ARE IN REALITY CLEAN, BECAUSE OF HIS DESIRE TO SHOWER ABUNDANCE UPON THEM, THEY ARE NOT CONSIDERED CLEAN TO HIM, AS HAS BEEN EXPLAINED. Thus, THE SCRIPTURE READS, "by understanding He established the heavens."

44. HE ASKS: What are the heavens IN THE VERSE, "BY UNDERSTANDING HE ESTABLISHED THE HEAVENS"? HE REPLIS: They are the secret of the Patriarchs-CHESED, GVURAH, AND TIFERET. The secret of the Patriarchs is Ya'akov, THE CENTRAL COLUMN, TIFERET, who includes them all--AS THE CENTRAL COLUMN INCLUDES THE RIGHT AND THE LEFT, THE SECRET OF AVRAHAM AND YITZCHAK. For it is Ya'akov, the most splendid of the fathers, who causes THE NUKVA to shine on the world.

44. מַאן שָׁמַיִם. דָּא הוּא רָזָא דַּאֲבָהָן, וְרָזָא דַּאֲבָהָן דָּא הוּא יַעֲקֹב, דְּאִיהוּ כְּלָלָא דִלְהוֹן, בְּגִין דְּיַעֲקֹב תּוּשְׁבַּחְתָּא דַּאֲבָהָן אִיהוּ, וְאִיהוּ קַיְּימָא לְאַנְהָרָא עַל עָלְמָא.

45. When he ascended to the world to come, THAT IS, ASCENDED AND CLOTHED YISRAEL AND SABA, CALLED 'THE WORLD TO COME', THE SECRET OF COVERED CHASSADIM, WHICH IS WHY THERE IS NO PLACE IN HIM FOR THE REVELATION OF THE ILLUMINATION OF CHOCHMAH; a branch came out from him, beautiful to the sight, BY THE LIGHT OF CHOCHMAH, CALLED 'SIGHT' AND 'VISION'. And all the lights, BOTH CHOCHMAH AND CHASSADIM, radiated from it, as did the abundance and the anointing oil needed to illuminate the land, THE NUKVA. What is THIS BRANCH? It is Yosef, the Righteous, who gives abundance, THE ILLUMINATION OF CHOCHMAH, to the whole world, which is sustained by him, BY THE ILLUMINATION OF CHASSADIM. Therefore whatever the Holy One, blessed be He, does has meaning, and all is as it should be.

45. וּבְגִין דְּאִיהוּ אִסְתַּלַּק גּוֹ עָלְמָא דְּאָתֵי, נָפַק מִנֵּיהּ עֲנָפָא חָדָא, שַׁפִּירָא בְּחֵיזוּ, וְכָל נְהוֹרִין מִינֵּיהּ נָפְקִין, וְכָל שִׁבְעָא, וּמִשְׁחָא רְבוּ, לְאַנְהָרָא לְאַרְעָא, וּמַאן אִיהוּ. דָּא יוֹסֵף הַצַּדִּיק, דְּאִיהוּ יָהֵיב שָׁבְעָא לְכָל עָלְמָא, וְעָלְמָא מִנֵּיהּ אִתְּזָן. וּבְגִין כָּךְ, קוּדְשָׁא בְּרִיךְ הוּא כָּל מַה דְּעָבַד בְּעָלְמָא, כֻּלָּא אִיהוּ בְּרָזָא עִלָּאָה, וְכֻלָּא כִּדְקָא חָזֵי.

46. While they were talking, Rabbi Elazar came. When he saw them he said: Assuredly the Shechinah is here. What are you discussing? They told him what happened WITH THE MAN AND HIS WORDS. He said: He spoke well. HE NOW EXPLAINED ABOUT the sixty breaths. THE SIX HOURS BEFORE MIDNIGHT PERTAIN TO LIFE, both above IN THE UPPER WORLD WHERE THE SECRET OF THE CHEST-AND-ABOVE OF THE NUKVA IS, and below IN THIS WORLD. From then on, after midnight, there are sixty other breaths, which are CHESED-GVURAH-TIFERET-NETZACH-HOD-YESOD OF THE CHEST-AND-BELOW, all on the side of death, and the grade of death is upon them. They are called 'Dormita' ('sleep'), and all of them taste of death.

46. אַדְהָכִי, אָתָא רִבִּי אֶלְעָזָר, כֵּיוָן דְּחָמָא לוֹן, אֲמַר וַדַּאי שְׁכִינְתָּא הָכָא, בְּמַאי עַסְקִיתוּ. אֲמָרוּ לֵיהּ, כָּל עוֹבָדָא. אֲמַר, וַדַּאי שַׁפִּיר קָאֲמַר, אֲבָל אִינּוּן שִׁתִּין נִשְׁמֵי, וַדַּאי שִׁתִּין נִשְׁמֵי אִינּוּן דְּחַיִּין, בֵּין לְעֵילָא בֵּין לְתַתָּא, מִכָּאן וּלְהָלְאָה, אִיכָּא שִׁתִּין נִשְׁמִין אָחֲרָנִין, דְּאִינּוּן כֻּלְּהוּ מִסִּטְרָא דְמוֹתָא, וְדַרְגָּא דְמוֹתָא עֲלַיְיהוּ, וְאִקְרוּן דּוּרְמִיטָא, וְכֻלְּהוּ טַעֲמָא דְמוֹתָא.

47. King David therefore cleaved to the sixty breaths of life, NAMELY, THE SIX HOURS BEFORE MIDNIGHT, WHICH IS THE SECRET of ABOVE THE CHEST, WHERE THE POWER OF JUDGMENT AND DEATH, WHICH IS IN THE CHEST, CANNOT REACH. But afterward, he slept not at all. This is the meaning of, "I will not give sleep to my eyes, slumber to my eyelids" (Tehilim 132:4). Thus THAT MAN spoke well, as David should be considered alive. He is on the side of the living and not on the side of death. Then, they all joined together to study the Torah.

47. וּבְגִין כָּךְ, דָּוִד מַלְכָּא, הֲוָה אִיהוּ מִתְדַּבֵּק בְּאִינּוּן שִׁתִּין נִשְׁמִין דְּחַיִּין, וּמִתַּמָּן וּלְהָלְאָה לָא נָאִים כְּלָל, הה"ד אִם אֶתֵּן שְׁנָת לְעֵינָי לְעַפְעַפַּי תְּנוּמָה, וְעַל דָּא, שַׁפִּיר קָאֲמַר, בְּגִין דְּיָקוּם דָּוִד חַי, בְּסִטְרָא דְחַי, וְלָא בְּסִטְרָא דְמוֹתָא. יָתְבוּ כֻּלְּהוּ, וְאִשְׁתַּדְּלוּ בְּאוֹרַיְיתָא, וְאִתְחַבְּרוּ כַּחֲדָא.

48. Rabbi Elazar opened the discussion with the verse: "Hashem the Elohim of my salvation, when I cry in the night before you" (Tehilim 88:2). Come and behold: King David used to rise at midnight and study the Torah and delight the King and the Queen with songs and praises. This is the joy of Faith on the earth, for it is the praise of Faith, THE SHECHINAH, that is seen on earth.

48. פְּתַח רִבִּי אֶלְעָזָר וַאֲמַר, ה' אֱלֹקֵי יְשׁוּעָתִי יוֹם צָעַקְתִּי בַלַּיְלָה נֶגְדֶּךָ. תָּא חֲזֵי, דָּוִד מַלְכָּא, הֲוָה קָם בְּסַלְגּוּת לֵילְיָא, וְאִשְׁתַּדַּל בְּאוֹרַיְיתָא, בְּשִׁירִין וְתוּשְׁבְּחָן, לְחֶדְוָה דְמַלְכָּא וּמַטְרוֹנִיתָא, וְדָא הֲוָה חֶדְוָה דְמְהֵימְנוּתָא בְּאַרְעָא, בְּגִין דְּהַאי אִיהוּ שִׁבְחָא דְמְהֵימְנוּתָא, דְּאִתְחֲזֵי בְּאַרְעָא.

49. דְּהָא לְעֵילָא פָּתְחֵי בְּחֶדְוָה שִׁירְתָּא, כַּמָּה מַלְאָכִין עִלָּאִין, בְּכַמָּה זִינִין, דְּקָא מְשַׁבְּחָן בְּלֵילְיָא בְּכָל סִטְרִין. כה"ג לְתַתָּא בְּאַרְעָא, מַאן דִּמְשַׁבַּח לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא בְּאַרְעָא בְּלֵילְיָא, רָעֵי בֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, וְכָל אִינּוּן מַלְאָכִין קַדִּישִׁין, דְּקָא מְשַׁבְּחָן לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, כֻּלְּהוּ צַיְיתִין לְהַהוּא דְקָא מְשַׁבַּח לֵיהּ בְּלֵילְיָא בְּאַרְעָא, דְּהַאי תּוּשְׁבַּחְתָּא אִיהוּ בְּשְׁלִימוּ, לְסַלְקָא יְקָרֵי דְּקוּדְשָׁא בְּרִיךְ הוּא מִתַּתָּא, וּלְזַמְּרָא בְּחֶדְוָה דְּיִחוּדָא.

49. For numerous holy angels joyously begin to sing above, praising at night on all sides, EVEN IN THE ILLUMINATION OF THE LEFT, FOR THEN THE NUKVA REIGNS, ACCORDING TO THE SECRET OF THE VERSE, "SHE RISES ALSO WHILE IT IS YET NIGHT" (MISHLEI 31:15). It is likewise below on earth, for the Holy One, blessed be He, takes pleasure in whoever on earth praises Him at night, and all the holy angels who praise the Holy One, blessed be He, listen to the man who praises THE HOLY ONE, BLESSED BE HE, at night on earth. For this chanting increases the glory of the Holy One, blessed be He, from below, and sings joyously in unison.

50. תָּא חֲזֵי, דָּוִד מַלְכָּא כְּתַב, ה' אֱלֹהֵי יְשׁוּעָתִי וגו', ה' אֱלֹהֵי יְשׁוּעָתִי, אֵימָתַי אִיהוּ יְשׁוּעָתִי. בְּהַהוּא יוֹמָא, דְּאַקְדֵּמִית תּוּשְׁבַּחְתָּא בְּלֵילְיָא לְגַבָּךְ, כְּדֵין אִיהוּ יְשׁוּעָתִי בְּיוֹמָא.

50. Come and behold: King David wrote, "Hashem the Elohim of my salvation," which means, when is HASHEM the Elohim of my salvation? He is my salvation by day, after I first sang to You by night. Then is He my salvation by day.

51. וְתָא חֲזֵי, דְּהָא בְּלֵילְיָא, מַאן דִּמְשַׁבַּח לְמָארֵיהּ, בְּתוּשְׁבַּחְתָּא דְאוֹרַיְיתָא כְּדֵין אִתְקַף בְּתִקְיפוּ בְּיוֹמָא, בְּסִטְרָא דִּימִינָא, דְּהָא חוּטָא חַד, נַפְקָא מִסִּטְרָא דִּימִינָא, וּכְדֵין אִתְמַשַּׁךְ עֲלֵיהּ, וְאִתְתַּקַּף בֵּיהּ, וְע"ד אָמַר ה' אֱלֹהֵי יְשׁוּעָתִי יוֹם צָעַקְתִּי וגו'.

51. Come and behold: Whoever sings the praises of the Torah during the night before his Master is strengthened by day on the right side, WHICH IS CHESED. THIS MEANS THAT THE CHOCHMAH HE RECEIVED BY NIGHT THROUGH THE LEFT IS CLOTHED DURING THE DAY BY CHESED, THE RIGHT SIDE. For a thread of grace comes out from the right side. It is drawn upon him, and he is strengthened by it. David therefore said: "Hashem the Elohim of my salvation, when I cry in the night before you."

52. וּבְג"כ אָמַר, לֹא הַמֵּתִים יְהַלְלוּ יָהּ. לֹא הַמֵּתִים, בְּגִין דְּאִצְטְרִיךְ לְשַׁבְּחָא, חַי לְחַי. וּמֵת לְחַי לָאו הָכִי, דִּכְתִיב לֹא הַמֵּתִים יְהַלְלוּ יָהּ, וַאֲנַחְנוּ נְבָרֵךְ יָהּ, דְּהָא אֲנַן חַיִּין, וְלֵית לָן חוּלָקָא בְּסִטְרָא דְמוֹתָא כְּלָל. חִזְקִיָּהוּ אָמַר, חַי חַי הוּא יוֹדֶךָ כָּמוֹנִי, בְּגִין דְּחַי אִתְקָרַב לְחַי. דָּוִד מַלְכָּא אִיהוּ חַי, וְקוּרְבָא דִילֵיהּ לְחַי הָעוֹלָמִים. וּמַאן דְּאִתְקְרִיב לְגַבֵּיהּ, אִיהוּ חַי, דִּכְתִיב וְאַתֶּם הַדְּבֵקִים בַּה' אֱלֹהֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם, וּכְתִיב, וּבְנָיָהוּ בֶּן יְהוֹיָדָע בֶּן אִישׁ חַי רַב פְּעָלִים מִקַּבְצְאֵל.

52. Thus, he said: "The dead cannot praise Yah" (Tehilim 115:17), because it is the living who should praise the Living, and not the dead, as it is written, "The dead cannot praise Yah." "But we will bless Yah" (Ibid.), for we are living and have no part of death. Chizkiahu said: "The living, the living, he shall praise you, as I do" (Yeshayah 38:19), for the living has a connection with the Living. So is King David living, and he came near the One who lives forever. And whoever approaches THE ONE LIVING FOREVER, is living, as it is written: "But you that did cleave of Hashem your Elohim are alive every one of you this day" (Devarim 4:4), and "And Bnayahu the son of Yehoyada, the son of a living man, of Kavtze'el" (II Shmuel 23:20).

6. "And you shall eat and be satisfied, and bless"
Chizkiyah resolves the apparent contradiction that exists in the scriptural injunction that we should not eat before the first prayer of the morning, and the injunction urging us to give the blessing only after the meal. This leads to greater appreciation of the weighty task that The Creator has taken on in providing his children with longevity and nourishment. We learn that the providing depends on Mazel (Eng. 'luck', here imbued with an astrological dimension), not merit--a complex and difficult mystery that is somewhat clarified here, leading to both a firmer grasp of the inherent mysteries that lie within the mystical union of Male and Female, and also to a clarification of the secrets contained within the vitally important act of Yosef and Yehuda approaching one another.
The Relevance of this Passage
The Hebrew word Mazel is usually translated as "luck", but it really means "sign"--as in the signs of the constellations. We are born into this world under a specific celestial influence, as determined by deeds in past lives. We can rise above any negative influences of these signs by evoking the Light through prayer, blessing, and meditation upon these mystical passages of the Zohar.

53. פְּתַח הַהוּא יוּדָאי אֲבַתְרֵיהּ, וַאֲמַר, וְאָכַלְתָּ וְשָׂבָעְתָּ וּבֵרַכְתָּ אֶת ה׳ אֱלֹקֶיךָ, וְכִי לָא מְבָרְכִינָן לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, עַד לָא נֵיכוֹל, וְהָא אִית לָן לְאַקְדּוּמֵי בְּצַפְרָא, וּלְסִדּוּרֵי שִׁבְחָא דִילֵיהּ כְּדְקָא יָאוֹת, וּלְבָרְכָא בִּשְׁמֵיהּ, עַד לָא יְבָרֵךְ לְאַחֲרָא בְּעַלְמָא, וּכְתִיב לֹא תֹאכַל עַל הַדָּם, אָסוּר לֵיהּ לְמֵיכַל, עַד לָא יְבָרֵךְ לְמָארֵיהּ, וְהַשְׁתָּא כְּתִיב וְאָכַלְתָּ וְשָׂבָעְתָּ וּבֵרַכְתָּ.

53. The Jew then continued with the verse, "And you shall eat and be satisfied, and bless Hashem your Elohim" (Devarim 8:10). HE ASKS: Do not we bless the Holy One, blessed be He, before eating? Indeed we should rise early in the morning to recite His praises in the proper order, before we greet any other in the world. It is also written, "You shall not eat anything with the blood" (Vayikra 19:26), WHICH HAS ALREADY BEEN EXPLAINED, AS it is forbidden to eat before blessing one's Master. Yet now it is written, "And you shall eat and be satisfied, and bless," WHICH MEANS IT BEHOOVES ONE TO BLESS ONLY AFTER THE MEAL.

54. אֶלָּא, דָּא בִּרְכָתָא דִצְלוֹתָא דִיחוּדָא, וְדָא בִּרְכָתָא דִמְזוֹנָא, לְאַחֲזָאָה לְגַבֵּי דַרְגָּא דִמְהֵימְנוּתָא, שָׂבָע כְּדְקָא יָאוֹת. וּכְדֵין בְּעֵי לְבָרְכָא לֵיהּ כְּדְקָא יָאוֹת, דְּהַהוּא דַרְגָּא דִמְהֵימְנוּתָא, יִתְרַוֵּי, וְיִבָּרֵךְ, וְיִתְמַלֵּא חֵידוּ מֵחַיִּין דִלְעֵילָא, כְּמָה דְאִצְטְרִיךְ, בְּגִין לְמֵיהַב לָן מְזוֹנֵי.

54. HE ANSWERS: The blessings we recite before eating are prayers for unity BETWEEN MALE AND FEMALE, while those we recite after eating HAVE TWO PURPOSES--(1), to show proper satiation before the grade of faith, THE NUKVA, AND (2), to bless her properly, so that THE GRADE OF FAITH shall be well watered, blessed and filled with joy from the supernal life as much as needed, and thus will confer sustenance upon us.

55. דְּהָא קָשִׁין מְזוֹנָא דְבַר נָשׁ קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, כִּקְרִיעַת יַם סוּף, מ״ט. בְּגִין, דִּמְזוֹנָא דְעַלְמָא דִלְעֵילָא הוּא, דִתְנַן בָּנֵי חַיֵּי וּמְזוֹנֵי וכו׳, וּבְגִין כָּךְ, קָשְׁיָין קַמֵּיהּ מְזוֹנֵי דְעַלְמָא, דְּהָא בְּמַזָּלָא תַּלְיָא מִילְתָא, דְּמִנֵּיהּ נָפְקֵי מְזוֹנֵי, וְחַיֵּי, וּבְנֵי, וּבְגִין כָּךְ קָשִׁין קַמֵּיהּ מְזוֹנֵי דְעַלְמָא, דְּהָא לָאו בִּרְשׁוּתֵיהּ קָיְימָא, עַד דְּיִתְבָּרֵךְ אִיהוּ.

55. For providing man's food is as heavy a task for the Holy One, blessed be He, as the cleaving of the Sea of Reeds (the Red Sea). Why? Because all nourishment of the world come from above. We have learned that children, longevity, and nourishment depend NOT UPON MERIT, but upon mazal. Therefore daily sustenance is a heavy task for Him, for it depends upon mazal, from whence children, longevity, and sustenance are derived. Daily sustenance is hard for Him, because one does not have them before being blessed BY MAZAL.

56. כְּגַוְונָא דָא זִיוּגִין דְעַלְמָא, קָשִׁין קַמֵּיהּ, וְכֹלָּא בְּגִין דְּרָקִיעַ וִילוֹן, לָא מְשַׁמֵּשׁ כְּלוּם. וְכ״ש אִלֵּין מִלִּין דְּקָיְימִין לְעֵילָא בַּאֲתַר אָחֳרָא, וְעַל דָּא אִצְטְרִיךְ לְאִתְבָּרְכָא.

56. Similarly, arranging marriages is a heavy task for Him, and everything, CHILDREN AS WELL AS LONGEVITY AND SUSTENANCE, occurs because the firmament is a curtain that serves no purpose. All the more so CHILDREN, LIFE, AND SUSTENANCE, which abide above in another place. It therefore needs to be blessed TO RECEIVE FROM THENCE.

57. תָּא חֲזֵי כָּל זִוּוּגִין דְעַלְמָא, קָשִׁין קַמֵּיהּ הַאי דַרְגָּא, בְּגִין דְּכַד הַאי זִוּוּגָא קַדִּישָׁא אִשְׁתַּכַּח, כָּל נִשְׁמָתִין נָפְקִין, מִגּוֹ הַאי מַזָּלָא לְעֵילָא, דְּאִיהוּ הַהוּא נָהָר דְּנָגִיד וְנָפִיק, וְכַד תֵּיאוּבְתָּא אִשְׁתַּכַּח מִלְּרַע לְעֵילָא, כְּדֵין פָּרְחִין נִשְׁמָתִין, וְאִתְיְיהִיבוּ כֻּלְּהוּ כְּלִילָן דְּכַר וְנוּקְבָא כַּחֲדָא, בְּהַאי דַרְגָּא. וּלְבָתַר אִיהוּ פָּרִישׁ לוֹן, כָּל חַד וְחַד לְאַתְרֵיהּ כְּדְקָא חָזֵי לֵיהּ. וּלְבָתַר קָשִׁין קַמֵּי הַאי דַרְגָּא, לְחַבְּרָא לוֹן כְּקַדְמֵיתָא, בְּגִין דְּלָא מִתְחַבְּרָן, בַּר כְּאִינּוּן אָרְחֵי דְב״נ וְכֹלָּא לְעֵילָא תַּלְיָין.

57. Come and behold: The arranging of marriages is hard for this grade, THE NUKVA, for when union occurs, WHICH BEGETS SOULS, all the souls emerge from the upper mazal, which is the river that flows FROM EDEN--NAMELY, YESOD OF ZEIR ANPIN. And when there is a desire TO DRAW from below upward--TO WIT, TO DRAW CHOCHMAH, WHICH IS ONLY DRAWN FROM BELOW UPWARD--the souls soar TO THE NUKVA and become in this grade comprehensive of male and female together. They are then separated, so that each goes its appointed place. Later the grade finds it hard to reunite them-THE MALE AND THE FEMALE-as before, because they are only united through men's behavior, and everything depends on what is above.

58. וְעַל דָּא קֻשִׁין קַמֵּיהּ כִּקְרִיעַת יַם סוּף, דְּהָא קְרִיעַת יַמָּא, לְאִתְפַּתְּחָא בֵּיהּ שְׁבִילִין, לְעֵילָא אִיהוּ, וּכְמָה דְּמִתְפַּתְּחִין שְׁבִילִין וְאוֹרְחִין בֵּיהּ, הָכֵי אִתְבַּקַּע וְאִתְפַּתַּח.

58. Therefore marriages are as hard for Him to arrange as the cleaving of the Red Sea, for the Red Sea was cleaved to open high roads above that then opened and cleft ways and roads below.

59. וּבְג"כ, כֹּלָּא תַּלְיָא לְעֵילָא, וּבְעִינָן לְבָרְכָא לֵיהּ, וּלְמֵיהַב לֵיהּ תּוֹקְפָא מִתַּתָּא, בְּגִין דְּיִתְבָּרְכָא מִלְּעֵילָא, וְיִתַּתֵּקַף כִּדְקָא חָזֵי, וְעַל דָּא כְּתִיב, וּבֵרַכְתָּ אֶת ה', אֶת דַּיְיקָא.

59. Therefore everything depends on the high region, FOR THE NUKVA HAS NOTHING OF HERSELF AFTER SHE IS DIMINISHED, and we should bless her, and give her strength from above, so she will be blessed AND RECEIVE from above, FROM ZEIR ANPIN, and be well strengthened. Therefore it is written, "and bless Hashem," with the particle 'Et' before 'Hashem', FOR IT ALLUDES TO THE NUKVA CALLED 'ET'.

60. וּלְגַבֵּי הַאי אֲתַר, אִצְטְרִיךְ לְאַחֲזָאָה קַמֵּיהּ, שָׂבְעָא וּנְהִירוּ דְּאַנְפִּין, וּלְגַבֵּי סִטְרָא אָחֳרָא, בְּזִמְנָא דְּאִיהִי שָׁלְטָא בְּעַלְמָא, בְּעֵי לְאַחֲזָאָה קַמֵּיהּ כַּפְנָא, דְּהַהוּא דַרְגָּא רָעֵב אִיהוּ, וְאִתְחֲזֵי לְאַחֲזָאָה קַמֵּיהּ כַּפְנָא, וְלָא שׂוֹבְעָא, הוֹאִיל וְשָׂבָע לָא שָׁלְטָא בְּעַלְמָא, וְעַל דָּא, וְאָכַלְתָּ וְשָׂבָעְתָּ וּבֵרַכְתָּ אֶת ה' אֱלֹקֶיךָ. אֲמַר רִבִּי אֶלְעָזָר, הָכֵי הוּא וַדַּאי, וְהָכֵי אִצְטְרִיךְ.

60. We should show before this place, NAMELY, THE NUKVA, satisfaction and shining faces, and to the Other Side, when it reigns in the world, it behooves us to show ourselves famished, for the grade OF THE OTHER SIDE is hunger, and we should look hungry before it instead of well-fed, because satiation does not rule over the world BECAUSE OF IT. It is therefore written, "And you shall eat and be satisfied, and bless Hashem your Elohim," AS WHEN HOLINESS REIGNS, THERE IS PLENTY IN THE WORLD. Rabbi Elazar said: Assuredly it is so, and so should it be THAT PLENTY ABOUNDS WITH THE RULE OF HOLINESS, AND FAMINE WITH THE REIGN OF THE OTHER SIDE.

61. אֲמַר רִבִּי יְהוּדָה, זַכָּאִין אִינּוּן צַדִּיקַיָּיא, דְּקוּרְבָא דִלְהוֹן אִיהוּ שְׁלָמָא בְּעַלְמָא, בְּגִין דְּיָדְעֵי לְיַחֲדָא יִחוּדָא, וּמְקָרְבֵי קוּרְבָא, לְאַסְגָּאָה שְׁלָמָא בְּעַלְמָא, דְּהָא יוֹסֵף וִיהוּדָה עַד לָא אִתְקְרִיבוּ דָּא עִם דָּא, לָא הֲוָה שְׁלָמָא, כֵּיוָן דְּאִתְקְרִיבוּ יוֹסֵף וִיהוּדָה כַּחֲדָא, כְּדֵין אַסְגִּיאוּ שְׁלָמָא בְּעַלְמָא, וְחֵידוּ אִתּוֹסַף לְעֵילָא וְתַתָּא, כְּמָה דְּקוּרְבָא דִיהוּדָה וְיוֹסֵף, וְכֻלְּהוּ שִׁבְטִין אִשְׁתַּכְּחוּ כַּחֲדָא בֵּיהּ בְּיוֹסֵף, וְהַהוּא קוּרְבָא אַסְגֵּי שְׁלָמָא בְּעַלְמָא, כְּמָה דְּאוֹקִימְנָא דִּכְתִיב וַיִּגַּשׁ אֵלָיו יְהוּדָה.

61. Rabbi Yehuda said: Happy are the righteous, whose coming together brings peace into the world, for they know how to bring unison and approach each other to increase peace in the world. For until Yosef and Yehuda came near each other, there was no peace. Once they came near each other, peace increased in the world. Joy abounded above and below, when Yosef and Yehuda approached each other, and all the tribes joined Yosef. The coming together caused peace to abound in the world, as we have explained in relation to the verse, "Then Yehuda came near to him."

7. "And Yosef could not restrain himself"

We receive an introduction to the types of men who descended from Adam, and how each type can bring merit and benefit to the others--just as the beneficiary or "carrier" of charity gains merit in the same degree as the giver. This powerful analogy leads to further discussion of the relationship between "Charity Carrier" and the analogous Sfirot that exist above our physical realm. To assist our understanding of its inherent mystery, unity is explored as it exists within a theme of mating--specifically the mating of the Holy One with Yisrael. In the illumination following this supreme Union, all can be blessed.

The Relevance of this Passage

When a man and woman join together in sexual union within the spiritual confines of marriage, their connection creates a stirring above: the Lower World embraces the Upper World and Divine Light fills all. But the man and woman must be pure of thought and joined by love. Their union must be accompanied by a consciousness to share pleasure for the purpose of creating Light for each other and the world.

62. "Then Yosef could not restrain himself before all them that stood by him ..." (Beresheet 45:1). Rabbi Chiya opened the discussion with the verse, "He has distributed freely, he has given to the poor; his righteousness endures for ever; his horn shall be exalted with honor" (Tehilim 112:9). Come and behold: The Holy One, blessed be He, created the world and made Adam ruler over it-to be king over all.

62. וְלֹא יָכוֹל יוֹסֵף לְהִתְאַפֵּק לְכָל הַנִּצָּבִים עָלָיו וגו׳, רִבִּי חִיָּיא פָּתַח וַאֲמַר, פִּזַּר נָתַן לָאֶבְיוֹנִים צִדְקָתוֹ עוֹמֶדֶת לָעַד קַרְנוֹ תָּרוּם בְּכָבוֹד. תָּא חֲזֵי, קוּדְשָׁא בְּרִיךְ הוּא בְּרָא עַלְמָא, וְאַשְׁלֵיט עֲלֵיהּ לְאָדָם, דִּיהֵא מַלְכָּא עַל כֹּלָּא.

63. From man, four types of men branched out-some righteous and some wicked, some stupid and some wise. Of these, some were rich and some poor. They can bring merit and benefit to each other. The righteous can benefit the wicked BY CAUSING THEM TO REPENT THEIR SINS; the wise can benefit the foolish BY TEACHING THEM SENSE; the rich can benefit the poor BY SUPPORTING THEM IN THEIR NEED. Through these actions, man merits life everlasting and attaches himself to the Tree of Life. THEREFORE, THE SCRIPTURE READS, "HE HAS DISTRIBUTED FREELY, HE HAS GIVEN TO THE POOR." Moreover, this charity he dispenses stands forever, NAMELY, THE NUKVA ESTABLISHED BY IT IS CALLED 'EVER', as it is written, "and his charity endures for ever" (Tehilim 112:9).

63. וְהַאי בַּר נָשׁ, מִתְפָּרְשָׁן מִנֵּיהּ בְּעַלְמָא, כַּמָּה זִינִין,מִנְּהוֹן צַדִּיקַיָּא, וּמִנְּהוֹן רַשִׁיעַיָּא, מִנְּהוֹן טִפְּשִׁין, וּמִנְּהוֹן חַכִּימִין, וְכֻלְּהוּ אִתְקַיְּימוּ בְּעַלְמָא, עֲתִירִין וּמִסְכֵּנִין. וְכֻלְּהוּ בְּגִין לְמִזְכֵּי אִלֵּין בְּאִלֵּין, לְמִזְכֵּי צַדִּיקַיָּא עִם רַשִׁיעַיָּא, לְמִזְכֵּי חַכִּימִין עִם טִפְּשִׁין, לְמִזְכֵּי עֲתִירִין עִם מִסְכֵּנִין דְּהָא בְּגִין כָּךְ, זָכֵי בַּר נָשׁ לְחַיֵּי עָלְמָא, וְאִתְקַשַּׁר בְּאִילָנָא דְחַיֵּי. וְלָא עוֹד, אֶלָּא דְּהָא צְדָקָה דְּאִיהוּ עָבֵיד, קָאֵים לְעָלְמִין, דִּכְתִיב וְצִדְקָתוֹ עוֹמֶדֶת לָעַד.

64. "He has distributed freely, he has given to the poor." Rabbi Elazar said: When the Holy One, blessed be He, created the universe, He established it upon one pillar named righteous, NAMELY, YESOD. The righteous is the support of the world; THAT IS, HE SUPPORTS THE NUKVA CALLED 'WORLD'. It is he who gives water, NAMELY, THE ILLUMINATION OF CHOCHMAH, and food, THE ILLUMINATION OF CHASSADIM, to all, as it is written, "And a river went out of Eden to water the garden; and from thence it was parted, and branched into four streams" (Beresheet 2:10). THIS IS YESOD NAMED 'RIVER'.

64. פִּזַּר נָתַן לָאֶבְיוֹנִים. רִבִּי אֶלְעָזָר אָמַר, כַּד בָּרָא קוּדְשָׁא בְּרִיךְ הוּא עַלְמָא, קָאֵים לֵיהּ עַל סַמְכָא חַד, וְצַדִּיק שְׁמֵיהּ, וְהַאי צַדִּיק אִיהוּ קִיּוּמָא דְעַלְמָא, וְדָא אִיהוּ דְאַשְׁקֵי, וְזָן לְכֹלָּא. דִּכְתִיב וְנָהָר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים.

65. In the verse, "and from thence it was parted," what is the meaning of the word 'parted'? HE ANSWERS: It is the food and drink from that river that the garden receives, WHICH IS THE NUKVA. Then drink is further distributed into the four directions of the universe, SO THAT ALL INHABITANTS OF THE WORLD RECEIVE WATER FROM HER AND NONE REMAINS THIRSTY. How many wait for food and drink from there, as it is written, "The eyes of all wait upon you; and you give them their food in due season" (Tehilim 145:15). Thus, the verse, "He has distributed freely, he has given to the poor," alludes to the righteous, YESOD, WHICH DISTRIBUTES AND GIVES ALL OF CHOCHMAH AND CHASSADIM, AND SUPPORTS ALL THE POOR OF THE WORLD. The verse, "and his charity endures for ever," refers to the Congregation of Yisrael, THE NUKVA CALLED 'CHARITY', which, because SHE RECEIVES EVERYTHING FROM YESOD, stands united in the secret of peace. THUS, SHE STANDS FOREVER. "The wicked man shall see it, and be vexed," (Tehilim 112:10) alludes to the kingdom of the idolatrous, MALCHUT OF THE OTHER SIDE, WHICH THEN ENVIES THE MALCHUT OF HOLINESS.

65. וּמִשָּׁם יִפָּרֵד, מַהוּ יִפָּרֵד. אֶלָּא, הַהוּא מְזוֹנָא וּמַשְׁקְיָא דְּהַהוּא נָהָר, נָטֵיל גִּנְתָּא כֹּלָּא, וּלְבָתַר אִתְבַּדַּר הַהוּא מַשְׁקְיָא, לְד׳ סִטְרִין דְּעַלְמָא, וְכַמָּה אִינּוּן דְּמִצַּפָּאן לְאִתְשַׁקְיָיא וּלְאִתְזָנָא מִתַּמָּן, כְּד״א עֵינֵי כֹל אֵלֶיךָ יְשַׂבֵּרוּ וְאַתָּה נוֹתֵן לָהֶם אֶת אָכְלָם בְּעִתּוֹ. וּבְג״כ פִּזַּר נָתַן לָאֶבְיוֹנִים, דָּא צַדִּיק. צִדְקָתוֹ עוֹמֶדֶת לָעַד, דָּא כנ״י. דִּבְגִין כָּךְ, אִיהִי קִיּוּמָא בְּרָזָא דִשְׁלָם, בְּקִיּוּמָא שְׁלִים רָשָׁע יִרְאֶה וְכָעַס, דָּא מַלְכוּת עכו״ם.

66. Come and behold: The kingdom of heaven, THE NUKVA OF ZEIR ANPIN, is the Temple. It shelters all the poor under the shadow of the Shechinah; the righteous. YESOD OF ZEIR ANPIN is called 'charity collector', because he bestows sustenance upon everybody, NAMELY, THE POOR UNDER THE SHADOW OF THE SHECHINAH. Therefore the charity collectors receive as much a reward as those who gave them donations, BEING A CHARIOT TO YESOD OF ZEIR ANPIN CALLED 'CHARITY COLLECTOR', WHICH INCLUDES ALL THE SFIROT ABOVE IT.

66. תָּא חֲזֵי, מַלְכוּת שָׁמַיִם, אִיהִי בֵּי מַקְדְּשָׁא, לְקַיְּימָא כָּל מִסְכֵּנֵי, בְּגוֹ צִלָּא דִשְׁרוּתָא דִשְׁכִינְתָּא, וְצַדִּיק דָּא אִיהוּ אִקְרֵי גַּבָּאי צְדָקָה, לְמֵיחַן וּלְמֵיזַן לְכֹלָּא, דִּכְתִיב פִּזַּר נָתַן לָאֶבְיוֹנִים, בְּגִין כָּךְ, גַּבָּאֵי צְדָקָה, נָטְלֵי אַגְרָא, לְקָבֵיל כֻּלְּהוּ דִּיהַבֵּי צְדָקָה.

67. Come and behold: "Then Yosef could not restrain himself before all them that stood by him," who waited to receive food and drink from him. YESOD, CALLED 'YOSEF', COULD NOT RESTRAIN ITSELF FROM SHOWERING ABUNDANCE UPON THEM. IN THE VERSE, "And no man stood with him, while Yosef made himself known to his brethren," the words "with him" allude to the congregation of Yisrael, WHICH IS THE NUKVA, WITH WHOM NO ONE STOOD; "WHILE..." REFERS TO THE TIME OF MATING, AS MATING IS CALLED 'KNOWLEDGE'; "his brethren" are the other Chariots and Legions, of whom it is written, "For my brethren and companions' sakes" (Tehilim 122:8), BECAUSE HE MATED WITH THE NUKVA SO HE COULD GIVE THEM ABUNDANCE. WE LEARN FROM THE VERSE THAT "WHILE YOSEF MADE HIMSELF KNOWN"--WHEN YOSEF UNITED WITH THE SHECHINAH--HE DID IT FOR HIS BROTHERS' SAKES, SINCE "TO" MEANS "FOR THE SAKE OF." Another explanation of "And no man stood with him" concerns the time when the Holy One, blessed be He, approached the congregation of Yisrael to mate with her. The verse, "while Yosef made himself known to his brethren," refers to the time when the Holy One, blessed be He, joined Yisrael, THAT IS, WHEN THE HOLY ONE, BLESSED BE HE, WAS UNITED WITH YISRAEL, "NO MAN STOOD" OF THE OTHER NATIONS "WITH HIM," WHEN HE MATED WITH THE NUKVA. For they alone received THE ILLUMINATION OF UNION, without connection to the other idolatrous nations. Hence it is written, "On the eighth day you shall have a solemn assembly" (Bemidbar 29:35), for at that time the Holy One, blessed be He, is united with Yisrael alone, of whom it is written, "for my brethren and companions' sakes..."

67. תָּא חֲזֵי, וְלֹא יָכוֹל יוֹסֵף לְהִתְאַפֵּק לְכָל הַנִּצָּבִים, אִלֵּין אִינּוּן, כָּל דְּקַיְּימֵי, לְאִתְזָנָא וּלְאִתְשַׁקְיָא מִנֵּיהּ. וְלֹא עָמַד אִישׁ אִתּוֹ בְּהִתְוַדַּע יוֹסֵף אֶל אֶחָיו. אִתּוֹ: דָּא כְּנֶסֶת יִשְׂרָאֵל. אֶחָיו: אִלֵּין שְׁאָר רְתִיכִין חֵילִין, דִּכְתִיב בְּהוֹ לְמַעַן אַחַי וְרֵעָי. ד״א וְלֹא עָמַד אִישׁ אִתּוֹ, בְּזִמְנָא דְּקוּדְשָׁא בְּרִיךְ הוּא אָתֵי לְאִזְדַּוְּוגָא בְּכנ״י. בְּהִתְוַדַּע יוֹסֵף אֶל אֶחָיו, בְּזִמְנָא דְּקוּדְשָׁא בְּרִיךְ הוּא הֲוָה מִתְחַבֵּר בְּהוֹ בְּיִשְׂרָאֵל, בְּגִין דְּאִינּוּן נָטְלֵי בִּלְחוֹדַיְיהוּ, וְלָא חִבּוּרָא דְּעַמִּין עעכו״ם בַּהֲדַיְיהוּ, בְּגִין כָּךְ בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם, דְּהָא בְּזִמְנָא דָא, אִיהוּ קוּדְשָׁא בְּרִיךְ הוּא בִּלְחוֹדוֹ, בְּחִבּוּרָא חָדָא עִם יִשְׂרָאֵל, דִּכְתִיב בְּהוֹ אַחַי וְרֵעָי כְּמָה דְאוֹקְמוּהָ.

68. Rabbi Yisa continued: Of the time when the Holy One, blessed be He, raises the congregation of Yisrael from the dust AT THE TIME OF REDEMPTION and wishes to take vengeance on the idolatrous nations, it is written, "And of the peoples there was no man with me" (Yeshayah 63:3). As it is written, "And no man stood with him," and "and he bore them and carried them all the days of old" (Ibid. 9).

68. רִבִּי יֵיסָא פְּתַח קְרָא, בְּזִמְנָא דְקוּדְשָׁא בְּרִיךְ הוּא יוֹקִים לָהּ לִכְנֶסֶת יִשְׂרָאֵל מֵעַפְרָא, וְיִבְעֵי לְאִנְקָמָא נִקְמָתָא מֵעַמְמַיָּא עעכו״ם, כְּדֵין כְּתִיב וּמֵעַמִּים אֵין אִישׁ אִתִּי, וּכְתִיב הָכָא, וְלֹא עָמַד אִישׁ אִתּוֹ בְּהִתְוַדַּע יוֹסֵף אֶל אֶחָיו, כְּמָה דְאַתְּ אָמַר וַיְנַטְּלֵם וַיְנַשְּׂאֵם כָּל יְמֵי עוֹלָם.

69. "Then Yosef could not restrain himself" (Beresheet 45:1). Rabbi Chizkiyah quoted, "A song of ascents To you I lift up my eyes, O You Who dwells in the heaven" (Tehilim 123:1). This verse has already been explained, yet come and behold: It is written here, "To You I lift up my eyes;" and elsewhere, "I will lift up my eyes to the mountains" (Tehilim 121:1). WHAT IS THE DIFFERENCE? The one is above and the other below. HE EXPLAINED: "I will lift up my eyes to the mountains" above, TO ZEIR ANPIN, to draw blessings from the Supernal Mountains above ON THE NUKVA, AS IN THE SECRET OF 'THE MOUNTAINS ARE NONE OTHER THAN THE PATRIARCHS,' WHO ARE CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN, from whom blessings are drawn upon the congregation of Yisrael. "To You I lift up my eyes," FROM DOWN BELOW IN THE NUKVA, is to yearn and wait for the blessings that come down FROM ZEIR ANPIN TO THE NUKVA.

69. וְלֹא יָכוֹל יוֹסֵף לְהִתְאַפֵּק, רִבִּי חִזְקִיָּה פְּתַח וַאֲמַר, שִׁיר הַמַּעֲלוֹת אֵלֶיךָ נָשָׂאתִי אֶת עֵינַי הַיּוֹשְׁבִי בַּשָּׁמָיִם, הַאי קְרָא אוֹקְמוּהָ וְאִתְּמַר, אֲבָל תָּא חֲזֵי, אֵלֶיךָ נָשָׂאתִי אֶת עֵינַי, וּכְתִיב אֶשָּׂא עֵינַי אֶל הֶהָרִים. אֶלָּא, דָּא לְעֵילָא, וְדָא לְתַתָּא. אֶשָּׂא עֵינַי אֶל הֶהָרִים, דָּא לְעֵילָא, בְּגִין לְאַמְשָׁכָא בִּרְכָאן מֵעֵילָא לְתַתָּא, מֵאִלֵּין הָרִים עִלָּאִין, לְאַמְשָׁכָא מִנַּיְיהוּ בִּרְכָאן לִכְנֶסֶת יִשְׂרָאֵל, דְּאִתְבָּרְכָא מִנַּיְיהוּ. אֵלֶיךָ נָשָׂאתִי אֶת עֵינַי, לְמִצְפֵּי וּלְחַכָּאה לְאִנּוּן בִּרְכָאן דְּנָחֲתוּ מִתַּמָּן לְתַתָּא.

70. "You who dwells in the heavens" (Tehilim 123:1). HE ASKS: IF IT REFERS TO THE NUKVA, WHY DOES IT SAY "IN THE HEAVENS," WHICH ARE ZEIR ANPIN? HE REPLIED: Because all the strength, power, and support OF THE NUKVA is in heaven, SHE RECEIVES THEM FROM ZEIR ANPIN CALLED 'HEAVEN'. For when the Yovel (Jubilee), BINAH, opens the springs of all the gates-THE ABUNDANCE OF THE FIFTY GATES OF BINAH-they are all in heaven, ZEIR ANPIN. And when heaven receives all the lights from the Yovel (Jubilee), it nourishes and feeds the congregation of Yisrael, THE NUKVA, through a certain righteous One, YESOD.

70. הַיּוֹשְׁבִי בַּשָּׁמָיִם, דְּכָל תּוֹקְפָהָא, וְחֵילָאָה, וְקִיּוּמָהָא, אִיהוּ בַּשָּׁמַיִם, בְּגִין דְּכַד יוֹבֵלָא, אַפְתַּח מַבּוּעֵי דְּכָל אִינּוּן תַּרְעִין, כֻּלְּהוּ קַיְּימֵי בַּשָּׁמַיִם, וְכֵיוָן דְּשָׁמַיִם נָטֵיל כָּל אִינּוּן נְהוֹרִין דְּנָפְקֵי מִיּוֹבֵלָא, כְּדֵין אִיהוּ זָן וְאַשְׁקֵי לָהּ לִכְנֶסֶת יִשְׂרָאֵל, עַל יְדָא דְצַדִּיק חַד.

71. Because YESOD is aroused toward her, many stand on all sides to drink and be blessed from there, TO RECEIVE FROM THE ILLUMINATION OF THE UNION, as it is written, "The young lions roar after their prey, and seek their food from El" (Tehilim 104:21). She then ascends TO MATE in utmost secrecy, as is proper, and receives from her husband delicacies that she deserves. And all those on all sides WHO WAIT TO RECEIVE FROM HER remain alone, AND DO NOT RISE WITH THE NUKVA, as it is written, "And no man stood with him," and, "and he cried, 'Cause every man to go out from me.'" Only after she receives delicacies from her husband, NAMELY, AFTER MATING, is everybody given food and drink, as it is written, "they gave drink to every wild beast: the wild asses quench their thirst" (Ibid. 11).

71. וְכֵיוָן דְּדָא אִתְעַר לְגַבָּהּ, כַּמָּה אִינּוּן דְּקָיְימָן בְּכָל סִטְרִין, לְאִתְשַׁקָּאָה וּלְאִתְבָּרְכָא מִתַּמָּן, כְּד״א הַכְּפִירִים שֹׁאֲגִים לַטָּרֶף וּלְבַקֵּשׁ מֵאֵל אָכְלָם. וּכְדֵין, אִיהִי סָלְקָא בְּרָזָא דְרָזִין כְּדְקָא חָזֵי, וּמְקַבְּלָא עִדּוּנִין מִבַּעֲלָהּ כְּדְקָא יָאוֹת, וְכֻלְּהוּ דְּקָיְימִין בְּכָל סִטְרִין עָמְדֵי בִּלְחוֹדַיְיהוּ, כְּד״א וְלֹא עָמַד אִישׁ אִתּוֹ, דִּכְתִיב וַיִּקְרָא הוֹצִיאוּ כָל אִישׁ מֵעָלַי, וּלְבָתַר דְּאִיהִי מְקַבְּלָא עִדּוּנִין מִבַּעֲלָהּ, כֻּלְּהוּ אִתְשַׁקְיָין לְבָתַר, וְאִתְּזָנוּ, כְּד״א יַשְׁקוּ כָל חַיְתוֹ שָׂדָי יִשְׁבְּרוּ פְרָאִים צְמָאָם.

8. "Why have you dealt ill"
Moshe and Eliyahu both said to The Creator, "Why have you brought evil?" This indicates the power of the evil side over the people of the covenant. We learn that the Prophet Eliyahu did not die, and continues to act as messenger to the people of the covenant to this present day. Neither Moshe nor Eliyahu died, we' re told, but were instead brought directly into heaven immediately after shedding their bodies. The rabbis refer to a particular strength acquired by the soul when it is confronted by the powerful desire existing between man and women, and how, more than any other human, the soul of Eliyahu was on the side of the male.
The Relevance of this Passage
The people of the covenant are endowed with the most intense desire to receive. They can bring more Light to this world than all other nations combined, but they can bring also more darkness if they are ruled by their Evil Inclination. The strength to both recognize and subdue our negative impulses is impressed into our soul. We further receive the purifying Light of Moshe and Eliyahu, whose influences help us rise above the desires of our physical body. We touch the divine realm of immortality and infuse our lives with this sacred and eternal energy.

72. Rabbi Yosi opened a discussion of Eliyahu with the verse, "And he cried to Hashem, and said: 'Hashem my Elohim, have You also brought evil upon the widow with whom I lodge, by slaying her son?'" (I Melachim 17:20). Come and behold: There were two who said harsh words to the Holy One, blessed be He-Moshe and Eliyahu. Moshe asked: "Why have You dealt ill (lit, 'evil') with this people?" (Shemot 5:22), and Eliyahu answered, "have You also brought evil...by slaying her son?" They both said the same thing.

72. רִבִּי יוֹסֵי פְּתַח קְרָא בְּאֵלִיָּהוּ, דִּכְתִיב וַיִּקְרָא אֶל ה׳ וַיֹּאמַר ה׳ אֱלֹהָי הֲגַם עַל הָאַלְמָנָה אֲשֶׁר אֲנִי מִתְגּוֹרֵר עִמָּהּ הֲרֵעוֹתָ לְהָמִית אֶת בְּנָהּ. תָּא חֲזֵי, תְּרֵי הֲווֹ דְּקָאֲמְרִין מִלִּין לָקֳבֵיל קוּדְשָׁא בְּרִיךְ הוּא, מֹשֶׁה וְאֵלִיָּהוּ, מֹשֶׁה אָמַר, לָמָּה הֲרֵעוֹתָ לָעָם הַזֶּה. וְאֵלִיָּהוּ אָמַר, הֲרֵעוֹתָ לְהָמִית אֶת בְּנָהּ, וְתַרְוַיְיהוּ מִלָּה חָדָא קָאֲמָרוּ.

73. HE ASKS: Why DID THEY BOTH SAY, "WHY HAVE YOU BROUGHT EVIL?" HE ANSWERS: Because permission was given to the Other Side to rule over Yisrael. MOSHE SAID "dealt evil", which means gave permission to the Other Side of evil to reign upon them. Eliyahu said "brought evil," WHICH ALSO MEANS THAT you allowed the Other Side to take his soul. This is why he said "brought evil." All is one mystery-"BROUGHT EVIL" IS THE SECRET OF GIVING SWAY TO THE OTHER SIDE CALLED 'EVIL'.

73. מ״ט. אֶלָּא רָזָא אִיהוּ, מֹשֶׁה אֲמַר, לָמָּה הֲרֵעוֹתָ, מַאי טַעְמָא. אֶלָּא, בְּגִין דְּאִתְיְהִיב רְשׁוּ לְסִטְרָא אָחֳרָא לְשַׁלְטָאָה עֲלַיְיהוּ דְיִשְׂרָאֵל, הֲרֵעוֹתָ: יְהַבְתְּ רְשׁוּ לְסִטְרָא אָחֳרָא דְרַע, לְמִשְׁלַט עֲלַיְיהוּ. אֵלִיָּהוּ אָמַר הֲרֵעוֹתָ יְהַבְתְּ רְשׁוּ לְסִטְרָא דְרַע, לִיטּוֹל נִשְׁמָתָא דִּדָא, וְדָא הוּא הֲרֵעוֹתָ, וְכֹלָּא רָזָא חָדָא.

74. תָּא חֲזֵי, אֵלִיָּהוּ אָמַר, הֲגַם עַל הָאַלְמָנָה אֲשֶׁר אֲנִי מִתְגּוֹרֵר עִמָּהּ, בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא אָמַר לֵיהּ לְאֵלִיָּהוּ, הִנֵּה צִוִּיתִי שָׁם אִשָּׁה אַלְמָנָה לְכַלְכְּלֶךָ, וְכָל מַאן דְּזָן וּמְפַרְנֵס לְמַאן דְּאִצְטְרִיךְ לֵיהּ, וְכ״ש בְּיוֹמָא דְכַפְנָא, הָא אִתְאַחִיד בְּאִילָנָא דְחַיֵּי, וְגָרִים לֵיהּ חַיִּים וְלִבְנוֹי, וְהָא אוֹקִימְנָא. וְהַשְׁתָּא אֵלִיָּהוּ אָמַר, כָּל מַאן דְּקַיֵּים נַפְשָׁא בְּעַלְמָא, זָכֵי לֵיהּ חַיִּים, וְזָכֵי לְאִתְאַחֲדָא בְּאִילָנָא דְחַיֵּי, וְהַשְׁתָּא שָׁלְטָא אִילָנָא דְמוֹתָא סִטְרָא דְרַע, עַל הָאַלְמָנָה דְּאַנְתְּ פְּקַדְתְּ לְמֵיזַן לִי, בְּגִין כָּךְ הַרְעוֹתָ.

74. Come and behold: Eliyahu said, "have You also brought evil upon the widow with whom I lodge", because the Holy One, blessed be He, said to Eliyahu, "behold, I have commanded a widow woman there to sustain you" (Shemot 5:9). Whoever nourishes and sustains the needy, especially in days of famine, is united with and cleaves to the Tree of Life, and draws life unto himself and his children, as has already been explained. Now, Eliyahu said: Whoever sustains one soul in the world merits life and merits to be united with the Tree of Life. Yet now the tree of death, the evil side, has power over the widow, whom You commanded to sustain me. Hence HE SAID, "have You brought evil."

75. וְאִי תֵּימָא דְּרַע לָא אִתְעֲבִיד לְבַר נָשׁ מֵעִם קוּדְשָׁא בְּרִיךְ הוּא. תָּא חֲזֵי, בְּזִמְנָא דְבַר נָשׁ אָזֵיל לִימִינָא, נְטִירוּ דְקוּדְשָׁא בְּרִיךְ הוּא תָּדִיר לְגַבֵּיהּ, וְלָא יָכִיל סִטְרָא אָחֳרָא לְשַׁלְטָאָה עֲלֵיהּ, וְהַאי רָע אִתְכַּפְיָא קַמֵּיהּ, וְלָא יָכִיל לְשַׁלְטָאָה. וְכֵיוָן דְּנִטִירָא דְקוּדְשָׁא בְּרִיךְ הוּא אִתְעַבְרָא מִנֵּיהּ, בְּגִין דְּאִיהוּ אִתְדַּבַּק בְּרָע, כְּדֵין הַהוּא רָע, כֵּיוָן דְּחָמֵי דְּלָאו עִמֵּיהּ נְטִירוּ, כְּדֵין שַׁלִּיט עֲלֵיהּ, וְאָתֵי לְשֵׁיצָאָה לֵיהּ, וּכְדֵין אִתְיְהִיב לֵיהּ רְשׁוּ, וְנָטֵיל נִשְׁמָתֵיהּ.

75. HE ASKS: What if you say that no evil is brought on man by the Holy One, blessed be He. HE ANSWERS, Come and behold: When a man walks to the right, the Holy One, blessed be He, always protects him, and the Other Side cannot have mastery over him. Evil is subdued before him and cannot rule. When the protection of the Holy One, blessed be He, is removed because he cleaved to evil, then evil sees him unprotected, obtains power, and comes to destroy him. Then it is given permission to take away his soul.

76. מֹשֶׁה אָמַר לָמָּה הֲרֵעוֹתָ, דְּאִתְיְהִיב לֵיהּ רְשׁוּ לְסִטְרָא דְרַע, לְמִשְׁלַט עֲלַיְיהוּ דְיִשְׂרָאֵל, לְמֶהֱוֵי בְּשִׁעְבּוּדָא דִילֵיהּ. דָּבָר אַחֵר לָמָּה הֲרֵעוֹתָ, דְּחָמָא כַּמָּה מִנְהוֹן דַּהֲווֹ מֵתִין, וְאִתְמְסָרוּ בְּסִטְרָא דְרַע.

76. Moshe said: "why have You dealt ill," because the evil side was given permission to reign over Yisrael, who became its slaves. Another explanation of "why have You dealt ill" is that he saw many FROM YISRAEL die and be given to the side of evil.

77. תָּא חֲזֵי, בְּשַׁעְתָּא דְטוֹב אִתְעַר, דְּאִיהוּ יְמִינָא, כָּל חֵידוּ, וְכָל טִיבוּ, וְכָל בִּרְכָאן מִשְׁתַּכְּחָן, וְכֹלָּא בַּחֲשַׁאי אִיהוּ, כְּמָה דְאוֹקְמוּהָ, דְּאָמְרֵי בשכמל״ו בַּחֲשַׁאי, וְרָזָא דָא בְּגִין דְּאִיהוּ כְּדֵין יִחוּדָא כְּדְקָא חָזֵי.

77. Come and behold: When good, the right, is stirred, then gladness, goodness, and blessings abide, all in secrecy, as has already been explained in connection with THE SONS OF YA'AKOV, who said 'Blessed be the name of his kingdom for ever and ever' in a whisper. There is secrecy because union is then carried out properly. THUS IT IS CLEAR WHY YOSEF SAID: AT THE TIME OF UNION, "CAUSE EVERY MAN TO GO OUT FROM ME"--AS UNION HAS TO BE PERFORMED IN SECRECY.

78. אָמַר רִבִּי חִיָּא, וְכִי אֵלִיָּהוּ, כֵּיוָן דְּאִיהוּ גָּזַר, וְקוּדְשָׁא בְּרִיךְ הוּא מְקַיֵּים, וְאִיהוּ גָּזִיר עַל שְׁמַיָּא, דְּלָא לַאֲחָתָא מִטְרָא וְטַלָּא, הֵיךְ דְּחֵיל אִיהוּ מֵאִיזֶבֶל, דְּשַׁדְּרַת לֵיהּ, דִּכְתִיב כִּי כָּעֵת מָחָר אָשִׂים אֶת נַפְשְׁךָ כְּנֶפֶשׁ אַחַד מֵהֶם, וּמִיָּד דְּחֵיל וְעָרַק עַל נַפְשֵׁיהּ.

78. Rabbi Chiya asked: How could Eliyahu, who, once he decreed the Holy One, blessed be He, executed such as the one that heaven will not let dew or rain fall, be afraid of Izevel, who threatened him with the words, "and more also, if I make not your life as the life of one of them by tomorrow about this time" (I Melachim 19:2). How could he take fright and immediately run for his life?

79. Rabbi Yosi replied: It has been explained that the righteous do not wish to trouble their Master, where harm is obvious to the eye. Shmuel, for example, asked, "How can I go? If Shaul hears it, he will kill me. And Hashem said: Take a heifer with you ..." (I Shmuel 16:2). For the righteous do not wish to trouble their Master about obvious damage. Eliyahu, too, when he saw danger, did not wish to bother his Master.

79. א"ל רִבִּי יוֹסֵי, הָא אוֹקְמוּהָ, דְּצַדִּיקַיָּא, לָא בָּעָאן לְאַטְרָחָא לְמָארֵיהוֹן, בַּאֲתַר דְּנִזְקָא אִשְׁתַּכַּח לְעֵינָא. כְּגַוְונָא דִשְׁמוּאֵל, דִּכְתִיב אֵיךְ אֵלֵךְ וְשָׁמַע שָׁאוּל וַהֲרָגָנִי, א"ל עֶגְלַת בָּקָר תִּקַּח בְּיָדֶךָ, בְּגִין דְּצַדִּיקַיָּא, לָא בָּעָאן לְאַטְרָחָא לְמָארֵיהוֹן, בַּאֲתַר דְּנִזְקָא אִשְׁתַּכַּח. אוֹף הָכֵי אֵלִיָּהוּ, כֵּיוָן דְּחָמָא דְּנִזְקָא אִשְׁתַּכַּח, לָא בָּעֵי לְאַטְרָחָא לְמָארֵיהּ.

80. He said to him, I have heard here that scripture does not say of Eliyahu, 'he feared (Heb. vayira) and went for his life,' but rather, "when he saw (Heb. vayar) that" (I Melachim 19, 3), which means he saw something. What did he see? He saw that the Angel of Death has been following him these many years, yet he was not delivered into his hands. And now he "went for his life (lit. 'Nefesh')," which means that he went to the source of the sustenance of the Nefesh, which is the Tree of Life, to cleave to it, SO THE ANGEL OF DEATH WOULD NO LONGER FOLLOW HIM.

80. א"ל אֲנָא מִלָּה שְׁמַעְנָא, דְּהָא בְּאֵלִיָּהוּ לָא כְּתִיב בֵּיהּ וַיִּירָא וַיֵּלֶךְ אֶל נַפְשׁוֹ, אֶלָּא וַיַּרְא, רְאִיָּה חָמָא, וּמַה חָמָא, אֶלָּא חָמָא, דְּהָא מִכַּמָּה שְׁנִין אֲזַל בַּתְרֵיהּ מַלְאַךְ הַמָּוֶת, וְלָא אִתְמְסַר בִּידֵיהּ, וְהַשְׁתָּא וַיֵּלֶךְ אֶל נַפְשׁוֹ, מַאי וַיֵּלֶךְ אֶל נַפְשׁוֹ, אֲזַל לְקִיּוּמָא דְנַפְשָׁא, וּמַאן אִיהוּ אִילָנָא דְחַיֵּי לְאִתְדַּבְּקָא תַּמָּן.

81. Come and behold: It is written everywhere else "to his Nefesh," yet here it is written, "for his Nefesh." I have heard a secret from Rabbi Shimon, who said that all the souls in the world come from the same river, YESOD OF ZEIR ANPIN. They are all received by the Bundle of Life, THE NUKVA, and the female conceives from the male when the two sides are both desirous-the female of the male, AND THE MALE OF THE FEMALE. When the male has GREATER passion than the female, the souls are of greater endurance, because everything depends on the desire and passion of the Tree of Life, ZEIR ANPIN. Eliyahu, who came from that passion OF THE MALE more than other people, endured AND DID NOT DIE.

81. תָּא חֲזֵי, כֻּלְּהוּ כְּתִיב אֶת נַפְשׁוֹ, וְהָכָא כְּתִיב אֶל נַפְשׁוֹ, וְרָזָא דָא שְׁמַעְנָא, דַּאֲמַר ר"ש, כָּל נִשְׁמָתִין דְּעָלְמָא, כֻּלְּהוּ נָפְקֵי מֵהַהוּא נָהָר דְּנָגִיד וְנָפִיק, וְכֻלְּהוּ נָקִיט לוֹן, הַהוּא צְרוֹרָא דְחַיָּיא, וְכַד נוּקְבָא אִתְעַבְּרַת מִן דְּכוּרָא, כֻּלְּהוּ בְּתֵיאוּבְתָּא דְתְרֵין סִטְרִין, בְּתֵיאוּבְתָּא דְנוּקְבָא לְגַבֵּי דְכוּרָא, וְכַד תֵּיאוּבְתָּא דְדְכוּרָא נָפְקָא בִּרְעוּתָא, כְּדֵין אִינּוּן נִשְׁמָתִין בְּקִיּוּמָא יַתִּיר, בְּגִין דְּכֹלָּא בְּתֵיאוּבְתָּא וּרְעוּ דְּאִילָנָא דְחַיָּיא. וְאֵלִיָּהוּ, בְּגִין דַּהֲוָה מֵהַהוּא רְעוּתָא, יַתִּיר מִבַּר נָשׁ אָחֳרָא, אִתְקַיַּים.

82. It is therefore written "for his Nefesh", instead of "to his Nefesh," for to (Heb. et) implies the female, THE NUKVA CALLED 'ET', BUT 'FOR' ALLUDES TO THE MALE. You might say THAT IT IS WRITTEN, "for the woman He said" (Beresheet 3:16), WHO IS A FEMALE. HE REPLIED: It includes male and female, for when THE FEMALE is included within the male, then it is written, "for the woman He said," whereas "to the woman" indicates the female alone, not included with the male. Similarly, "for his Nefesh" indicates the male alone, whereas "to his Nefesh" indicates the female alone. Because Eliyahu is of the side of the male more than all other people in the world, he endured more than the others and did not die as did the other inhabitants of the world. For he comes from the Tree of Life and is not made of dust AS ARE THE REST OF MEN. He therefore ascended and did not die as do other people, as it is written, "and Eliyahu went up by a storm of wind into heaven" (II Melachim 2:11).

82. וּבְגִין כָּךְ אֶל נַפְשׁוֹ כְּתִיב, וְלָא כְּתִיב אֶת נַפְשׁוֹ, דְּהָא אֶת נַפְשׁוֹ דָּא הִיא נוּקְבָא. וְאִי תֵּימָא וְאֶל הָאִשָּׁה אָמַר, כְּלָלָא דִּדְכַר וְנוּקְבָא, כַּד הִיא בְּגוֹ דְכוּרָא, כְּדֵין וְאֶל הָאִשָּׁה אָמַר. אֶת הָאִשָּׁה, נוּקְבָא בִּלְחוֹדָהָא, וְלָא דִּדְכוּרָא. כְּגַוְונָא דָא אֶל נַפְשׁוֹ, דְּכָר בִּלְחוֹדוֹי, אֶת נַפְשׁוֹ נוּקְבָא בִּלְחוֹדָהָא וְלָא כְּלִילוּ דִּדְכוּרָא. וּבְגִין דְּאִיהוּ מִסִּטְרָא דִּדְכוּרָא, יַתִּיר מִכָּל בְּנֵי עָלְמָא, אִתְקַיַּים בְּקִיּוּמֵיהּ יַתִּיר, וְלָא מִית כְּשְׁאָר בְּנֵי עָלְמָא, בְּגִין דְּכֹלָּא אִיהוּ מֵאִילָנָא דְחַיֵּי, וְלָא מִגּוֹ עַפְרָא, וּבְגִין דָּא אִסְתַּלַּק לְעֵילָא, וְלָא מִית כְּאֹרַח כָּל בְּנֵי עָלְמָא, דִּכְתִיב וַיַּעַל אֵלִיָּהוּ בְּסְעָרָה הַשָּׁמַיִם.

83. תָּא חֲזֵי, מַה כְּתִיב וְהִנֵּה רֶכֶב אֵשׁ וְסוּסֵי אֵשׁ וגו׳, דְּהָא כְּדֵין אִתְפַּשַּׁט גּוּפָא מִן רוּחָא, וְאִסְתַּלַּק דְּלָא כְּשְׁאָר אֹרַח בְּנֵי עָלְמָא, וְאִשְׁתְּאַר מַלְאָכָא קַדִּישָׁא, כְּשְׁאָר קַדִּישֵׁי עֶלְיוֹנִין, וְעָבִיד שְׁלִיחוּתָא בְּעָלְמָא, וְהָא אוֹקְמוּהָ, דְּנִסִּין דְּעָבַד קוּדְשָׁא בְּרִיךְ הוּא בְּעָלְמָא, עַל יְדֵיהּ אִתְעֲבִידָן.

83. Come and behold the verse: "...a chariot of fire, and horses of fire" (I Melachim 2:11). The spirit shed the body, and he did not die the way of other men. He remained a holy angel like other sacred supernal beings, carrying messages in the world like an angel. It has already been explained that the miracles performed by the Holy One, blessed be He, are carried out by him.

84. וְתָא חֲזֵי, מַה כְּתִיב וַיִּשְׁאַל אֶת נַפְשׁוֹ, בְּקַדְמִיתָא וַיֵּלֶךְ אֶל נַפְשׁוֹ, כְּמָה דְּאִתְּמַר בְּקִיּוּמָא, וְהָכָא אֶת נַפְשׁוֹ לָמוּת, אִילָנָא דְּבֵיהּ שַׁרְיָא מוֹתָא, וְתַמָּן אִתְגְּלֵי עֲלֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, כְּמָה דִּכְתִיב צֵא וְעָמַדְתָּ בָּהָר. מַה כְּתִיב בַּתְרֵיהּ, וְאַחַר הָרַעַשׁ אֵשׁ לֹא בָאֵשׁ ה׳ וְאַחַר הָאֵשׁ קוֹל דְּמָמָה דַקָּה, דָּא הוּא אֲתַר פְּנִימָאָה דְּכֹלָּא, דְּמִנֵּיהּ נָפְקִין כָּל נְהוֹרִין.

84. Come and behold the verse: "...and he requested for himself (lit. 'to his Nefesh') that he might die" (I Melachim 19:4), whereas previously it is written, "and went for his life (lit. 'for his Nefesh')" (Ibid.), which we have already explained alluded to his endurance. Here it is written, "to his Nefesh to die," to indicate the tree where death dwells, NAMELY, THE NUKVA, ACCORDING TO THE SECRET OF THE VERSE, "HER FEET GO DOWN TO DEATH" (MISHLEI 5:5). There the Holy One, blessed be He, revealed Himself to him, as it is written, "Go out and stand upon the mountain" (I Melachim 19:11), followed by the words, "and after the earthquake a fire; but Hashem was not in the fire: and after the fire a still small voice," which alludes to the innermost place, from where all lights radiate.

85. מַה כְּתִיב וַיְהִי כִּשְׁמֹעַ אֵלִיָּהוּ וַיָּלֶט פָּנָיו בְּאַדַּרְתּוֹ וְהִנֵּה אֵלָיו קוֹל וַיֹּאמֶר מַה לְּךָ פֹה אֵלִיָּהוּ וַיֹּאמֶר קַנֹּא קִנֵּאתִי, א״ל קוּדְשָׁא בְּרִיךְ הוּא עַד מָתַי אַתָּה מְקַנֵּא לִי, טִרְקַת גַּלָּא דְּלָא יָכֵיל לְשַׁלְטָאָה בָּךְ מוֹתָא לְעָלְמָא, וְעָלְמָא לָא יָכֵיל לְמִסְבְּלָךְ עִם בָּנַי, א״ל כִּי עָזְבוּ בְרִיתְךָ בְּנֵי יִשְׂרָאֵל וגו׳. אֲמַר לֵיהּ חַיֶּיךָ, דְּבְכָל אֲתַר דְּבָנַי יְקַיְּימוּ קְיָים קַדִּישָׁא, אַנְתְּ תְּהֵא זַמִּין תַּמָּן.

85. It is written, "And when Eliyahu heard it, he wrapped his face in his mantle...And, behold, there came a voice to him, and said: What are you doing here, Eliyahu? And he said: I have been very jealous" (Mishlei 5:5). The Holy One, blessed be He, said to him, "How long will you be jealous for me." You have closed the door so that death will never have power over you and the world cannot tolerate your presence with My children, WHOM YOU ACCUSE. He answers, "because the children of Yisrael have forsaken your covenant" (Ibid. 14). He said: Upon your life, wherever people will observe the Holy Covenant, THAT IS, CIRCUMCISION, you shall be present.

86. תָּא חֲזֵי, מַה גָּרַם הַהִיא מִלָּה דְּאֵלִיָּהוּ, דִּכְתִיב וְהִשְׁאַרְתִּי בְּיִשְׂרָאֵל שִׁבְעַת אֲלָפִים כָּל הַבְּרְכַּיִם אֲשֶׁר לֹא כָרְעוּ לַבַּעַל וְכָל הַפֶּה אֲשֶׁר לֹא נָשַׁק לוֹ. אֲמַר לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, מִכָּאן וּלְהַלְאָה, דְּלָא יָכֵיל עָלְמָא לְמִסְבְּלָךְ עִם בָּנַי, וְאֶת אֱלִישָׁע בֶּן שָׁפָט מֵאָבֵל מְחוֹלָה תִּמְשַׁח לְנָבִיא תַּחְתֶּיךָ, יְהֵא נְבִיאָה אָחֳרָא לְגַבֵּי בָּנַי, וְאַתְּ תִּסְתַּלַּק לְאַתְרָךְ.

86. Come and behold what Eliyahu caused by his words. It is written, "Yet I will leave seven thousand in Yisrael, all the knees that have not bowed to the Baal, and every mouth that has not kissed him" (Mishlei 5:18). The Holy One, blessed be He, said to him, 'From now on, the world cannot endure you along with my children, BECAUSE YOU BRING ACCUSATIONS AGAINST THEM.' "...and Elisha the son of Shafat of Avel-mechola shall you anoint to be prophet in your place" (Ibid. 16). Thus, there will be another prophet for my children, and you shall go to your place.

87. וְתָא חֲזֵי, כָּל הַהוּא בַּר נָשׁ, דִּמְקַנֵּי לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, לָא יָכֵיל מַלְאָכָא דְמוֹתָא לְשַׁלְטָאָה בֵּיהּ, כְּשְׁאָר בְּנֵי נָשָׁא, וְיִתְקַיֵּים בֵּיהּ שָׁלֹם, וְהָא אוֹקְמוּהָ, כְּמָה דְּאִתְּמַר בְּפִנְחָס, לָכֵן אֱמוֹר הִנְנִי נוֹתֵן לוֹ אֶת בְּרִיתִי שָׁלוֹם.

87. Come and behold: Any man who is jealous for the Holy One, blessed be He, is not subject to the power of the Angel of Death as are other men. Instead, peace is upon him, as was said of Pinchas: "Behold, I give to him my covenant of peace" (Bemidbar 25:12).

9. "And he fell on his brother Binyamin's neck and wept"
The neck is like the Tower of David: it is not of this world, but rather of the celestial Jerusalem. Yosef weeps because he foresaw the destruction of the Temple and the exile of the tribes of Yisrael. He is able to see such things because the Holy Spirit dwells in him --although it does not dwell with his brothers. The destruction of the great Temple darkens the whole world, we learn. This was the painful foreknowledge Yosef was obliged to carry with him.

The Relevance of this Passage

Our planet contains many spiritual energy centers. These serve as portals through which the supernal Light of the Upper Worlds flows into our dimension. Israel, we are told, is the energy center of the entire planet. The city of Jerusalem is the energy source of Israel. The Holy Temple is the primal source of energy for Jerusalem. And the Holy of Holies is the Fountainhead of spiritual energy for the Temple. Reading this passage connects us to Jerusalem, the Temple, and ultimately to he Holy of Holies. This ensures that all our prayers, deeds, and meditations draw their appropriate Light from this wellspring of spiritual energy.

88. "And he fell on his brother Binyamin's neck and wept; and Binyamin wept on his neck..." Rabbi Yitzchak said: It has been already explained that he wept for the first Temple and for the second Temple--THAT WILL BE BUILT ON BINYAMIN'S PORTION AND BE DESTROYED.

88. וַיִּפֹּל עַל צַוָּארֵי בִּנְיָמִן אָחִיו וַיֵּבְךְּ וּבִנְיָמִן בָּכָה עַל צַוָּארָיו. רִבִּי יִצְחָק אָמַר, הָא אוֹקְמוּהָ, דִּבְכָה עַל מִקְדָּשׁ רִאשׁוֹן וְעַל מִקְדָּשׁ שֵׁנִי.

89. He opened the discussion with the verse, "Your neck is like the Tower of David built with turrets, on which there hang a thousand bucklers, all shields of mighty men" (Shir Hashirim 4:4). HE ASKS: What is the "Tower of David?" It is the Tower of David IN JERUSALEM that was built by David, NAMELY, THAT STANDS inside Jerusalem. Yet "the Tower of David" IN THE SCRIPTURE IS NOT THIS "TOWER OF DAVID," BUT is the celestial Jerusalem--NAMELY, THE NUKVA--about which it is written, "The name of Hashem is a strong tower: the righteous runs into it, and is set up on high" (Mishlei 18:10). HE ASKS: Who "is set up on high"-THE RIGHTEOUS OR THE TOWER? HE ANSWERS: the tower is, for into it the righteous (YESOD) runs.

89. פְּתַח וַאֲמַר, כְּמִגְדַּל דָּוִד צַוָּארֵךְ בָּנוּי לְתַלְפִּיּוֹת אֶלֶף הַמָּגֵן תָּלוּי עָלָיו כֹּל שִׁלְטֵי הַגִּבּוֹרִים. כְּמִגְדַּל דָּוִד, מַאן מִגְדַּל דָּוִד. דָּא מִגְדַּל דָּוִד וַדַּאי, דִּבְנָה לֵיהּ דָּוִד, וְסָלֵיק לֵיהּ גּוֹ יְרוּשָׁלַיִם. אֶלָּא כְּמִגְדַּל דָּוִד, דָּא יְרוּשָׁלֵם דְּלְעֵילָא, דִּכְתִיב בֵּיהּ, מִגְדַּל עֹז שֵׁם ה׳ בּוֹ יָרוּץ צַדִּיק וְנִשְׂגָּב, מַאן נִשְׂגָּב. אֶלָּא הַהוּא מִגְדַּל נִשְׂגָּב, בְּגִין דְּבֵיהּ יָרוּץ צַדִּיק.

90. "Your neck" is the Lower Temple, WHICH RESEMBLES THE TOWER OF DAVID, WHICH IS THE NUKVA AND IS SO CALLED because it is beautifully built, like the neck. As the neck symbolizes the beauty of the whole body, so the Temple symbolizes the beauty of the whole world.

90. צַוָּארֵךְ: דָּא בֵּית מַקְדְּשָׁא דִּלְתַתָּא, דְּאִיהוּ קָאֵים בְּתִקּוּנָא דְּשַׁפִּירוּ, כְּקַדְלָא לְגוּפָא. מַה צַוָּאר, אִיהוּ שַׁפִּירוּ דְּכָל גּוּפָא, הָכֵי נָמֵי בֵּי מַקְדְּשָׁא, אִיהוּ שַׁפִּירוּ דְּכָל עַלְמָא.

91. The phrase, "built with turrets (Heb. talpiot)" means a hill on which all the children of the world look TO PRAISE AND TO PRAY. It has been explained that the word 'talpiot' consists of the letters Tel-Piot (lit. 'a mound of mouths'). It is a mound which all the mouths of the world praise and pray.

91. בָּנוּי לְתַלְפִּיּוֹת, תִּלָּא דְּכָל בְּנֵי עַלְמָא הֲווֹ מִסְתַּכְּלָן בֵּיהּ, וְהָכֵי אוֹקְמוּהָ, תַּלְפִּיּוֹת: תֵּל דְּכָל פִּיּוֹת דְּעַלְמָא מְשַׁבְּחָן וּמְצַלָּאן לְגַבֵּיהּ.

92. The phrase, "on which there hang a thousand bucklers", (ibid.) refers to the thousand reconstructions fixed upon it, THAT IS, ON THE ILLUMINATION OF CHOCHMAH HINTED AT BY THE NUMBER ONE THOUSAND. AND "all shields of mighty men" are called thus because they come from the side of harsh judgment.

92. אֶלֶף הַמָּגֵן תָּלוּי עָלָיו, אִלֵּין אֶלֶף תִּקּוּנִין, דְּמִתַּקְנִין בֵּיהּ כִּדְקָא יָאוֹת. כֹּל שִׁלְטֵי הַגִּבּוֹרִים, דְּכֻלְּהוּ קָא אַתְיָין מִסִּטְרָא דְּדִינָא קַשְׁיָא.

93. As all a woman's jewels hang round her neck, so do all ornaments of the world hang about and dwell within the Temple. It has already been explained that the verse, "We are pursued to our necks" (Eichah 5:5) alludes to the Temple, which is the neck and beauty of the world. "We are pursued to our necks; WE LABOR, AND HAVE NO REST," that labored building it twice-THE FIRST TEMPLE AND THE SECOND TEMPLE-"and have no rest," for we were not allowed any. The Temples were destroyed and not rebuilt.

93. מַה צַוָּאר כָּל תִּקּוּנִין דְּאִתְּתָא בֵּיהּ תַּלְיָין, כָּךְ בְּמַקְדְּשָׁא, כָּל תִּקּוּנִין דְּעַלְמָא, בֵּיהּ תַּלְיָין וְשָׁרְיָין. וְהָא אוֹקְמוּהָ, דִּכְתִיב עַל צַוָּארֵינוּ נִרְדָּפְנוּ, עַל בֵּי מַקְדְּשָׁא, דְּאִיהוּ צַוָּאר וְשַׁפִּירוּ דְּכָל עַלְמָא. נִרְדָּפְנוּ, יָגַעְנוּ, לְמִבְנֵי לֵיהּ תְּרֵין זִמְנִין, וְלֹא הוּנַח לָנוּ, דְּהָא לָא שָׁבְקוּהָ לָן, וְאִתְחָרַב וְלָא אִתְבְּנֵי לְבָתַר.

94. As when the neck is destroyed the whole body perishes, when the Temple was destroyed and darkened, the whole world became dark too, and the sun, heaven, earth, and stars did not shine.

94. מַה צַוָּאר, כֵּיוָן דְּאִשְׁתֵּצִי, כָּל גּוּפָא אִשְׁתֵּצִי עִמֵּיהּ, הָכֵי נָמֵי בֵּי מַקְדְּשָׁא, כֵּיוָן דְּאִיהוּ אִשְׁתֵּצִי וְאִתְחַשַּׁךְ, כָּל עַלְמָא הָכֵי נָמֵי אִתְחַשַּׁךְ, וְלָא נָהֵיר שִׁמְשָׁא, וְלָא שְׁמַיָּא וְאַרְעָא וְכֹכְבַיָּא.

95. בְּגִין כָּךְ, בָּכָה יוֹסֵף עַל דָּא. וּלְבָתַר דִּבְכָה עַל דָּא, בָּכָה עַל שִׁבְטִין דְּאִתְגָּלוּ, כַּד אִתְחָרִיב בֵּי מַקְדְּשָׁא, כֻּלְּהוּ שִׁבְטִין אִתְגָּלוּ מִיָּד, וְאִתְבַּדְּרוּ בֵּינֵי עַמְמַיָּא, הה"ד וַיְנַשֵּׁק לְכָל אֶחָיו וַיֵּבְךְ עֲלֵיהֶם, עֲלֵיהֶם וַדַּאי.

95. For that reason-FOR THE TWO TEMPLES THAT WERE DESTROYED-Yosef cried. After he wept for this, he wept for the tribes that went into exile. For shortly after the Temple was destroyed, all the tribes were sent into exile and dispersed among the nations, as it is written, "And he kissed all his brethren, and wept on them," meaning, on account of their GOING INTO EXILE.

96. עַל כֻּלָּם בָּכָה, עַל בֵּי מַקְדְּשָׁא דְּאִתְחָרִיב תְּרֵין זִמְנִין, וְעַל אַחוֹי עֲשָׂרֶת הַשְּׁבָטִים, דְּאִתְגָּלוּ בְּגָלוּתָא, וְאִתְבַּדְּרוּן בֵּינֵי עַמְמַיָּא. וְאַחֲרֵי כֵן דִּבְּרוּ אֶחָיו אִתּוֹ, וְלָא כְּתִיב וַיִּבְכּוּ, דְּהָא אִיהוּ בָּכָה, דְּנִצְנְצָה בֵּיהּ רוּחָא קַדִּישָׁא, וְאִינּוּן לָא בָּכוּ, דְּלָא שָׁרָא עֲלַיְיהוּ רוּחַ קוּדְשָׁא.

96. He wept for everything-for the Temple that was twice destroyed and for his brothers, the ten tribes, who went into exile and were scattered among the nations. "...and after that his brethren talked with him," not 'wept'. He wept because HE SAW the Holy Spirit come upon him; but they did not weep, because the Holy Spirit did not dwell upon them--THEY DID NOT SEE IT.

10. "And the report was heard in Pharaoh's house"
The Rabbis comment on the role of the voice in prayer. The hidden relationship between voice and Sfirot is explained by the fact that an inner voice can be heard, just as an outer one can--but the inner voice relates to the Sfirah of Zeir Anpin in a manner the heard voice does not. There are, we learn, many different voices, and those including the letter Vav ?, are heard differently from those without it. The rabbis conclude that when The Creator raises up the voice that is now without the Vav, the People shall come home from their long exile to worship Him at Jerusalem's holy mountain.
The Relevance of this Passage
Human speech is intimately tied to the Divine. The voice can summon forth both dark and Light forces. Different words and blessings resonate with the numerous supernal worlds that dwell on high, each realm bringing forth a particular ray of Divine Light to illuminate our existence. The ancient Kabbalists composed words and prayers that would radiate the brightest of Light in this world. This passage helps us stimulate the Light that shines in all supernal worlds. It inspires us to use our outer and inner voice to produce only positive energy.

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97. וְהַקֹּל נִשְׁמַע בֵּית פַּרְעֹה. רִבִּי אַבָּא פְּתַח וַאֲמַר נִכְסְפָה וְגַם כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה' לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל חָי. תָּא חֲזֵי, כָּל בַּר נָשׁ דְּצַלֵּי צְלוֹתֵיהּ, קַמֵּי מָארֵיהּ, אִצְטְרִיךְ לֵיהּ, לְאַקְדָּמָא לֵיהּ בְּרִכָּאן, בְּכָל יוֹמָא וְיוֹמָא, וּלְצַלֵּי צְלוֹתֵיהּ קַמֵּי מָארֵיהּ, בְּזִמְנָא דְּאִצְטְרִיךְ.

97. "...and the report (lit. 'voice') was heard in Pharaoh's house." Rabbi Aba began the discussion with the verse, "My soul longs, indeed, it faints for the courts of Hashem: my heart and my flesh cry out from the living El" (Tehilim 84:3). Come and behold: When a man prays before his Master, he should first recite his daily blessings, and say his prayers at the proper times.

98. בְּצַפְרָא, לְאַחֲדָא בִּימִינָא דְּקוּדְשָׁא בְּרִיךְ הוּא. בְּמִנְחָה, לְאַחֲדָא בִּשְׂמָאלָא. וּצְלוֹתָא וּבְעוּתָא, אִצְטְרִיךְ לֵיהּ לְבַר נָשׁ, בְּכָל יוֹמָא וְיוֹמָא, בְּגִין לְאִתְאַחֲדָא בֵּיהּ, וְאוֹקִימְנָא, מַאן דְּצַלֵּי צְלוֹתֵיהּ, קַמֵּי מָארֵיהּ, אִצְטְרִיךְ לֵיהּ, דְּלָא לְמִשְׁמַע קָלֵיהּ בְּצְלוֹתֵיהּ, וּמַאן דְּאַשְׁמַע קָלֵיהּ בְּצְלוֹתֵיהּ, צְלוֹתֵיהּ לָא אִשְׁתְּמַע.

98. In the morning, he is to be united with the right of the Holy One, blessed be He, WHICH IS CHESED. At Minchah (the afternoon prayer) he is to be united with the left OF THE HOLY ONE, BLESSED BE HE. It behooves man to pray daily, so as to be united with the Holy One, blessed be He, as has already been explained. When he prays before his Master, he must not speak out loud, for whoever speaks out loud will find his prayer is not accepted.

99. מ"ט. בְּגִין דִּצְלוֹתָא, לָאו אִיהִי הַהִיא קָלָא דְּאִשְׁתְּמַע, דְּהַהוּא קוֹל דְּאִשְׁתְּמַע לָאו הִיא צְלוֹתָא. וּמַאן אִיהִי צְלוֹתָא. דָּא קָלָא אָחֲרָא, דְּתַלְיָא בְּקָלָא דְּאִשְׁתְּמַע, וּמַאן הוּא קָלָא דְּאִשְׁתְּמַע. דָּא הַהוּא קוֹל דְּהוּא בְּוא"ו, קָלָא דְּתַלְיָא בֵּיהּ, דָּא הַהוּא קֹל בְּלָא וא"ו.

99. Why? Because the prayer is not an audible voice (Heb. kol), nor is the audible voice a prayer. What is then a prayer? It is a different voice that is attached to the voice that is heard. What is the voice that is heard? It is Kol spelled with the letter Vav, whereas the voice attached TO THE VOICE THAT IS HEARD is kol without the letter Vav.

100. וּבְגִין כָּךְ, לָא אִצְטְרִיךְ לֵיהּ לְבַר נָשׁ, לְמִשְׁמַע קָלֵיהּ בְּצְלוֹתֵיהּ, אֶלָּא לְצַלָּאָה בְּלַחַשׁ, בְּהַהוּא קָלָא דְּלָא אִשְׁתְּמַע, וְדָא הִיא צְלוֹתָא דְּאִתְקַבְּלַת תְּדִיר, וְסִימָנֵיךְ וְהַקֹּל נִשְׁמַע, קֹל בְּלָא וא"ו, נִשְׁמַע. דָּא הִיא צְלוֹתָא דְּהִיא בַּחֲשָׁאי, דִּכְתִיב בְּחַנָּה, וְקוֹלָהּ לֹא יִשָּׁמַע, דָּא הִיא צְלוֹתָא דְּקוּדְשָׁא בְּרִיךְ הוּא קַבִּיל, כַּד אִתְעֲבִיד גּוֹ רְעוּתָא, וְכַוָּונָה, וְתִקּוּנָא כְּדְקָא יָאוֹת, וּלְיַחֲדָא יִחוּדָא דְּמָרֵיהּ כְּדְקָא יָאוֹת בְּכָל יוֹמָא.

100. Thus, a man should never speak out loud when he prays, but pray in a whisper, WHICH IS AN ASPECT OF THE NUKVA, THE SECRET OF PRAYER. BY OUR PRAYERS WE UNITE THE STILL VOICE WITH ZEIR ANPIN, WHICH IS THE AUDIBLE VOICE. This prayer is always accepted, BECAUSE IT IS DESIROUS OF BEING UNITED WITH ZEIR ANPIN. This is learned from the words, "and the voice was heard", spelled without the letter Vav, in which the words "is heard" MEANS IT WAS ACCEPTED. This is a prayer said in a whisper, as is written of Chanah, "but her voice was not heard" (I Shmuel 1:13). This is the prayer that the Holy One, blessed be He, accepts-a prayer that is made willingly and intentionally, and is properly performed by a man concerned with the unity of his Master every day in the proper manner.

101. רִבִּי אֶלְעָזָר אָמַר, קָלָא בַּחֲשָׁאי, דָּא הִיא קָלָא עִלָּאָה, דְּכָל קָלִין נָפְקִין מִתַּמָּן. אֲבָל קֹל בְּלָא ו', דָּא הִיא צְלוֹתָא דְּלַתָּתָא, דְּאִיהִי אָזְלָא לְאִסְתַּלְּקָא בְּוא"ו, וּלְאִתְחַבְּרָא בֵּיהּ.

101. Rabbi Elazar said: A secret voice is the supernal voice, NAMELY, THE VOICE IN BINAH, from which all voices are derived. But a voice without the letter Vav is the prayer below, NAMELY, THE NUKVA, about to rise and be elevated to the Vav, WHICH IS ZEIR ANPIN, and be joined with him--TO RECEIVE CHASSADIM FROM HIM.

102. תָּא חֲזֵי, וְהַקֹּל נִשְׁמַע, דָּא הוּא קֹל בְּלָא וא"ו, דָּא הִיא קָלָא, דִּבְכַאת עַל מִקְדָּשׁ רִאשׁוֹן, וְעַל מִקְדָּשׁ שֵׁנִי. נִשְׁמַע: כְּמָה דְּאַתְּ אָמַר, קוֹל בְּרָמָה נִשְׁמָע. בְּרָמָה, מַאי בְּרָמָה. דָּא הוּא עַלְמָא עִלָּאָה, עַלְמָא דְּאָתֵי, וְסִימָנֵיךְ מִן הָרָמָה וְעַד בֵּית אֵל, מִן הָעוֹלָם וְעַד הָעוֹלָם, הָכָא בְּרָמָה, דָּא עַלְמָא עִלָּאָה, דְּהָא בְּהַהִיא שַׁעְתָּא, דִּי בְּרָמָה נִשְׁמַע, כְּדֵין מַה כְּתִיב, וַיִּקְרָא ה' אֱלֹקִים צְבָאוֹת בַּיּוֹם הַהוּא לִבְכִי וּלְמִסְפֵּד וגו'.

102. Come and behold: "and the voice was heard." This is the voice without the letter Vav, NAMELY, THE NUKVA WHEN SEPARATED FROM ZEIR ANPIN-the voice that weeps for the first Temple and the second Temple. It is "heard" as it is written, "A voice was heard in Rama" (Yirmeyah 31:14). HE ASKS: What is "in Rama (lit. 'on high')?" HE REPLIED: It is the Supernal World, the world to come, BINAH. This is derived from "between Rama and Bet-el" (Shoftim 4:5), which means, "from everlasting to everlasting (lit. 'from world to world')." THAT IS, FROM BINAH CALLED 'RAMA', THE SUPERNAL WORLD, TO THE NUKVA CALLED 'BET- EL', THE LOWER WORLD. HERE TOO, "in Rama" refers to the Supernal World, BINAH, for when it was heard in Rama, then it is written, "And on that day did Hashem Elohim Tzva'ot call to weeping, and to mourning" (Yeshayah 22:12).

103. וְהַקֹּל נִשְׁמַע, לְעֵילָא לְעֵילָא. מ"ט. בְּגִין, דְּוא"ו אִתְרַחַק וְאִסְתַּלַּק מִנֵּיהּ, וּכְדֵין רָחֵל מְבַכָּה עַל בָּנֶיהָ מֵאֲנָה לְהִנָּחֵם עַל בָּנֶיהָ כִּי אֵינֶנּוּ. כִּי אֵינֶנּוּ, כִּי אֵינָם מִבָּעֵי לֵיהּ. אֶלָּא כִּי אֵינֶנּוּ, וְהָא אוֹקִימְנָא, כִּי אֵינֶנּוּ: דְּבַעֲלָהּ לָא אִשְׁתַּכַּח עִמָּהּ, דְּאִלְמָלֵא בַּעֲלָהּ יִשְׁתַּכַּח עִמָּהּ, תִּתְנַחֵם עֲלַיְיהוּ, דְּהָא כְּדֵין בְּנָהָא, לָא יְהוֹן בְּגָלוּתָא, וּבְגִין דְּאֵינֶנּוּ, לָאו אִיהִי מִתְנַחֲמָא עַל בְּנָהָא, בְּגִין דִּבְנָהָא אִתְרַחֲקוּ מִנָּהּ, עַל דְּאֵינֶנּוּ עִמָּהּ.

103. "...and the voice was heard high" above, THAT IS, THE NUKVA WENT HIGH UP TO THE LEFT COLUMN OF BINAH, AND THEN BOTH TEMPLES WERE DESTROYED. Why WERE THEY DESTROYED? Because the letter Vav was gone from THE NUKVA, FOR IT CLOTHED THE RIGHT OF BINAH, AND THE NUKVA CLOTHED THE LEFT OF BINAH. THUS THEY WERE SEPARATED FROM END TO END. Then it is written, "Rachel weeping for her children; she refused to be comforted for her children because he is not" (Yirmeyah 31:14). ALL HER LIGHTS WERE STOPPED, AND BECAUSE SHE THEREFORE HAD NOTHING TO GIVE TO HER CHILDREN, THEY WENT INTO EXILE. HE ASKS: WHY DOES THE VERSE READ, "because he is not," instead of, 'they are not'--THAT IS, IN THE PLURAL. HE REPLIED: It is written, "he is not," as we explained, because her husband is not with her. If her husband, ZEIR ANPIN, had been with her, she would have been comforted for her children, HER LIGHT WOULD HAVE NOT BEEN STOPPED, and her children would not be in exile. But because "he is not" with her, she is not comforted for her children, and they were removed from her.

104. תָּא חֲזֵי בֵּית פַּרְעֹה, דָּא הוּא סִימָנֵיךָ לְעֵילָא, בֵּיתָא דְּאִתְפְּרָעוּ וְאִתְגַּלְיָין מִנֵּיהּ כָּל נְהוֹרִין, וְכָל בּוּצִינִין, כָּל מַה דַּהֲוָה סָתִים, מִתַּמָּן אִתְגְּלֵי, וּבְג״כ, קוּדְשָׁא בְּרִיךְ הוּא אַפִּיק כָּל נְהוֹרִין, וְכָל בּוּצִינִין, בְּגִין לְאַנְהָרָא לְהַהוּא קוֹל, דְּאִקְרֵי קֹל בְּלָא וא״ו.

104. Come and behold: "in Pharaoh's house" alludes to on high, BINAH, which is the house from which the lights and candles are revealed. It alludes TO THE SFIROT OF THE NUKVA CALLED 'CANDLES'. All that was hidden, is there revealed. THEREFORE BINAH IS CALLED 'THE HOUSE OF PHARAOH'. The Holy One, blessed be He, then brings out all the lights and candles to shine on the voice spelled without the letter Vav, WHICH IS THE NUKVA.

105. תָּא חֲזֵי כַּד יָקִים קוּדְשָׁא בְּרִיךְ הוּא לְהַאי קֹל מֵעַפְרָא, וְיִתְחַבַּר בְּוא״ו, כְּדֵין כָּל מַה דְּאִתְאֲבֵיד מִנַּיְיהוּ בְּזִמְנָא דְּגָלוּתָא, יִתְהַדַּר וְיִתְעַדְּנוּן בְּנַהוֹרִין עִלָּאִין, דְּאִתּוֹסָפָן מִגּוֹ עַלְמָא עִלָּאָה, כְּד״א וְהָיָה בַּיּוֹם הַהוּא יִתָּקַע בְּשׁוֹפָר גָּדוֹל וּבָאוּ הָאוֹבְדִים בְּאֶרֶץ אַשּׁוּר וְהַנִּדָּחִים בְּאֶרֶץ מִצְרַיִם וְהִשְׁתַּחֲוּ לַה׳ בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלָם.

105. Come and behold: When the Holy One, blessed be He, raises this voice, THE NUKVA, from the dust, it will join the Vav, WHICH IS ZEIR ANPIN. Then all that was lost TO YISRAEL at the time of exile will be returned to them. They will feast upon the supernal lights added to them from the Supernal World, as it is written, "And it shall come to pass on that day, that a great shofar shall be blown, and they who were lost in the land of Ashur, and the outcasts in the land of Egypt, shall come and worship Hashem in the holy mountain at Jerusalem" (Yeshayah 27:13).

11. "Take wagons...for your little ones"
The rabbis explore the meaning of the separation of The Creator and the Shechinah--the female Divine presence--from the people of Yisrael. This parallels the separation of Yosef from Ya'akov. Ya'akov's realization that Yosef is alive continues this parallel, revealing what will come about when The Creator and the Shechinah reunite with the people.
The Relevance of this Passage
The energy summoned forth through meditation upon these Hebrew letters hastens the ultimate unification of the Shechinah and The Creator--the souls of man and the Divine. In addition, we arouse the Light of protection and joy that emanates from the Shechinah.

106. וְאַתָּה צֻוִּיתָה זֹאת עֲשׂוּ קְחוּ לָכֶם מֵאֶרֶץ מִצְרַיִם וגו׳. רִבִּי חִיָּא פְּתַח, שִׂמְחוּ אֶת יְרוּשָׁלַיִם וְגִילוּ בָהּ כָּל אוֹהֲבֶיהָ שִׂישׂוּ אִתָּהּ מָשׂוֹשׂ וגו׳. תָּא חֲזֵי, כַּד אִתְחָרַב בֵּי מַקְדְּשָׁא, וְגָרְמוּ חוֹבִין, וְאִתְגְּלוּ יִשְׂרָאֵל מֵאַרְעָא, אִסְתַּלַּק קוּדְשָׁא בְּרִיךְ הוּא לְעֵילָא לְעֵילָא, וְלָא אִשְׁגַּח עַל חָרוּב בֵּי מַקְדְּשָׁא, וְעַל עַמֵּיהּ דְּאִתְגְּלוּ, וּכְדֵין שְׁכִינְתָּא אִתְגַּלְיָיא עִמְּהוֹן.

106. "Now, you are commanded, do this: take wagons out of the land of Egypt" (Beresheet 45:19). Rabbi Chiya opened the discussion with the verse, "Rejoice with Jerusalem, and be glad with her, all you that love her, rejoice for joy with her" (Yeshayah 66:10). Come and behold: When the Temple was destroyed and Yisrael were exiled from their land because of their sins, the Holy One, blessed be He, was gone up high and did not notice the destruction of the Temple or His exiled people. The Shechinah then went into exile with them.

107. כַּד נָחַת, אִשְׁגַּח עַל בֵּיתֵיהּ דְּאִתּוֹקַד, אִסְתַּכַּל עַל עַמֵּיהּ, וְהָא אִתְגְּלֵי, שָׁאַל עַל מַטְרוֹנִיתָא, וְאִתְתָּרְכַת, כְּדֵין וַיִּקְרָא ה׳ אֱלֹקִים צְבָאוֹת בַּיּוֹם הַהוּא לִבְכִי וּלְמִסְפֵּד וּלְקָרְחָה וְלַחֲגֹר שָׂק, וְהִיא גַּם הִיא מַה כְּתִיב בָּהּ, אֵלִי כִּבְתוּלָה חֲגֹרַת שַׂק עַל בַּעַל נְעוּרֶיהָ, כְּד״א כִּי אֵינֶנּוּ, בְּגִין דְּאִסְתַּלַּק מִינָהּ, וְאִשְׁתַּכַּח פְּרוּדָא.

107. When He descended, He saw that his House was burnt. He looked for His people and behold, they were in exile. He asked for the Lady, NAMELY, THE SHECHINAH, and learned that she was exiled. Then, it is written, "And on that day did Hashem Elohim Tzva'ot call to weeping, and to mourning, and to baldness, and to girding with sackcloth" (Yeshayah 22:12). And OF THE SHECHINAH, it is written, "Lament like a virgin girded with sackcloth for the husband of her youth" (Yoel 1:8), because "he is gone," NAMELY, HER HUSBAND. For he went away from her, and they are apart.

108. Even heaven and earth themselves mourned, as it is written, "I clothe the heavens with blackness and I make sackcloth their covering" (Yeshayah 50:3). All the high angels mourned for Her, as it is written, "Behold, the mighty ones shall cry outside; the angels of peace weep bitterly" (Yeshayah. 33:7). The sun and moon were in mourning, their lights darkened, as it is written, "the sun shall be darkened in his going forth" (Yeshayah 13:10). Everyone high and low wept for Her and mourned, because the Other Side reigned over Her, on the Holy Land.

108. וַאֲפִילוּ שְׁמַיָּא וְאַרְעָא, כֻּלְּהוּ אִתְאַבְּלוּ, דִּכְתִיב אַלְבִּישׁ שָׁמַיִם קַדְרוּת וְשַׂק אָשִׂים כְּסוּתָם. מַלְאֲכֵי עִלָּאֵי, כֻּלְּהוּ אִתְאַבְּלוּ עֲלֵיהּ, דִּכְתִיב הֵן אֶרְאֶלָּם צָעֲקוּ חֻצָה מַלְאֲכֵי שָׁלוֹם מַר יִבְכָּיוּן. שֶׁמֶשׁ וְסִיהֲרָא אִתְאַבְּלוּ, וְחָשְׁכוּ נְהוֹרֵיהוֹן, דִּכְתִיב חָשַׁךְ הַשֶּׁמֶשׁ בְּצֵאתוֹ וגו׳, וְכֹלָּא עִלָּאֵי וְתַתָּאֵי, בָּכוּ עֲלָהּ וְאִתְאַבְּלוּ. מ״ט, בְּגִין דְּשָׁלְטָא עֲלָהּ סִטְרָא אָחֳרָא, דְּשָׁלְטָא עַל אַרְעָא קַדִּישָׁא.

109. He opened the discussion with the verse, "you son of man, thus says Hashem Elohim to the land of Yisrael: An end, the end is come upon the four corners of the land" (Yechezkel 7:2). This verse contains a deep mystery. What does "to the land of Yisrael: an end" mean? Does it mean an end to the land of Yisrael? HE ANSWERS: Surely this is true, as we have learned. There is an end on the right and an end on the left. HE EXPLAINED: An end on the right, as it is written, "at the end of days (lit. 'right')" (Daniel 12:13), and an end on the left, as it is written, "He puts an end to darkness, and searches out all perfection" (Iyov 28:3). This is the end of all flesh, as we have learned.

109. פְּתַח וַאֲמַר, וְאַתָּה בֶּן אָדָם כֹּה אָמַר ה׳ אֱלֹקִים לְאַדְמַת יִשְׂרָאֵל קֵץ בָּא הַקֵּץ עַל אַרְבַּע כַּנְפוֹת הָאָרֶץ, הַאי קְרָא רָזָא עִלָּאָה אִיהוּ, לְאַדְמַת יִשְׂרָאֵל קֵץ מַאי אִיהוּ, וְכִי אַדְמַת יִשְׂרָאֵל קֵץ הִיא. אֶלָּא הָכִי הוּא וַדַּאי וְאִתְּמַר, קֵץ אִיהוּ לִימִינָא, קֵץ אִיהוּ לִשְׂמָאלָא. קֵץ לִימִינָא: דִּכְתִיב לְקֵץ הַיָּמִין. קֵץ לִשְׂמָאלָא: דִּכְתִיב, קֵץ שָׂם לַחֹשֶׁךְ וּלְכָל תַּכְלִית הוּא חוֹקֵר, וְדָא הוּא, קֵץ כָּל בָּשָׂר, כְּמָה דְאִתְּמַר.

110. The end on the right is written of in the verse, "to the land of Yisrael an end." "...the end is come UPON THE FOUR CORNERS OF THE LAND" refers to the end on the left. The end on the right is the end through the Good Inclination, and the end on the left is the end through the Evil Inclination, which happened when, through the increase in sins, it was decreed that the evil kingdom would be given permission to rule and destroy His house and Temple, as it is written, "Thus says Hashem Elohim! An evil, a singular evil, behold, is come" (Yechezkel 7:5).

110. קֵץ דִּימִינָא, הַיְינוּ דִּכְתִיב לְאַדְמַת יִשְׂרָאֵל קֵץ. בָּא הַקֵּץ, דָּא קֵץ דִּשְׂמָאלָא. קֵץ דִּימִינָא: דָּא קֵץ דְּיֵצֶר הַטּוֹב. קֵץ דִּשְׂמָאלָא: דָּא קֵץ דְּיֵצֶר הָרָע, וְדָא אִיהוּ, דְּכַד חוֹבִין גָּרְמוּ וְאִתְגַּבְּרוּ, אִתְגְּזַר וְאִתְיְיהֵיב שָׁלְטָנָא לְמַלְכוּת הָרְשָׁעָה לְשַׁלְּטָאָה, וּלְחָרְבָא בֵּיתֵיהּ וּמִקְדְּשֵׁיהּ, וְדָא הוּא דִּכְתִיב, כֹּה אָמַר ה׳ אֱלֹקִים רָעָה אַחַר רָעָה הִנֵּה בָאָה, וְכֹלָּא חַד.

111. Therefore there was mourning above and below, for reign was given to the end of the left. Thus, because the Kingdom of Holiness, the kingdom of heaven, was humbled and the kingdom of evil prevailed, it behooves any man to mourn with it, THE HOLY KINGDOM, and be abased with it. Also, when the Holy Kingdom rises, and the world rejoices, he shall also rejoice with her, as it is written, "rejoice for joy with it, all you that did mourn for her" (Yeshayah 66:10).

111. וּבְגִ״כ, אִתְאַבְּלוּ עִלָּאֵי וְתַתָּאֵי, עַל דְּאִתְיְיהֵיב שָׁלְטָנוֹ לְהַאי קֵץ דִּשְׂמָאלָא, וּבְגִין כָּךְ, כְּיוָן דְּמַלְכוּ קַדִּישָׁא, מַלְכוּת שָׁמַיִם אִתְכַּפְיָא, וּמַלְכוּת חַיָּיבָא אִתְגַּבַּר, אִית לֵיהּ לְכָל בַּר נָשׁ, לְאִתְאַבְּלָא עִמָּהּ, וּלְאִתְכַּפְיָא עִמָּהּ, וּבְגִין דְּכַד אִיהִי יְזַדַּקְפָא, וְעָלְמָא יִתְחַדֵּי, יִתְחַדֵּי אִיהוּ בַּהֲדָהּ, דִּכְתִיב שִׂישׂוּ אִתָּהּ מָשׂוֹשׂ כָּל הַמִּתְאַבְּלִים עָלֶיהָ.

112. Come and behold: It is written of Egypt "a very fair heifer" (Yirmeyah 46:20), and it is because of the secret of this heifer that Yisrael were under its rule for many years--THAT IS, FOR THE 210 YEARS THEY LIVED IN EGYPT. Because Yisrael would eventually rule over it in the future, they were now given a hint of this IN THE VERSE, "TAKE wagons (also: 'heifers') OUT OF THE LAND OF EGYPT FOR YOUR LITTLE ONES..."

112. תָּא חֲזֵי, כְּתִיב בְּהוֹ בְּמִצְרַיִם, עֶגְלָה יְפֵיפִיָּה מִצְרַיִם, וְרָזָא דְּעֶגְלָה דָּא, הֲווֹ יִשְׂרָאֵל תְּחוֹת שָׁלְטָנֵיהּ, כַּמָּה זִמְנִין, וְכַמָּה שְׁנִין, וּבְגִין דְּזִמְנִין יִשְׂרָאֵל לְשַׁלְּטָאָה לְבָתַר עֲלָהּ, אִתְרְמִיז לוֹן הַשְׁתָּא עֲגָלוֹת.

113. Rabbi Elazar said: Yosef reminded Ya'akov, about breaking the heifer's neck that he went away from him when they were studying this text. It has been explained that the ritual of the heifer was carried out when a man was found slain, but the killer was not known. The heifer is then offered to pacify the evil spirits, so they would not recognize him or rule over THE LAND.

113. רִבִּי אֶלְעָזָר אָמַר, רֶמֶז רָמַז לֵיהּ יוֹסֵף לְיַעֲקֹב, עַל עֶגְלָה עֲרוּפָה, דְּהָא בְּהַהוּא פִּרְקָא אִתְפְּרַשׁ מִנֵּיהּ. וְאוֹקְמוּהָ, עֶגְלָה עֲרוּפָה, דְּאִיהִי אַתְיָא עַל דְּאִשְׁתַּכַּח קְטוֹלָא, וְלָא אִתְיְדַע מַאן קְטֵיל לֵיהּ, וּבְגִין דְּלָא יִשְׁלְטוּן עַל אַרְעָא רוּחִין בִּישִׁין דְּלָא אִצְטְרִיכוּ, יַהֲבִין הַאי עֶגְלָה לְתִקּוּנָא, בְּגִין דְּלָא יִשְׁתְּמוֹדְעוּן לְגַבֵּיהּ, וְלָא יִשְׁלְטוּ עֲלַיְיהוּ.

114. Come and behold: All men die by the Angel of Death, except someone who is killed by other men before the time has arrived FOR THE ANGEL OF DEATH to take hold of him and TAKE HIS SOUL, for the Angel of Death does not have dominion over man until he is given permission FROM ABOVE.

114. תָּא חֲזֵי, כָּל בְּנֵי נָשָׁא כֻּלְּהוּ עָבְרִין ע״י דְּמַלְאַךְ הַמָּוֶת, בַּר מֵהַאי, דְּאַקְדִּימוּ לֵיהּ בְּנֵי נָשָׁא, עַד לָא יִמְטֵי זִמְנָא, לְשַׁלְטָאָה בֵּיהּ, וְלִיטוֹל רְשׁוּ, דְּהָא לָא שַׁלִּיט בְּבַר נָשׁ, עַד דְּנָטֵיל רְשׁוּ.

115. Therefore the Angel of Death has the right to rule over him, as it is written, "and it be not known who has slain him" (Devarim 21:1). He also has permission, since it is unknown WHO HAS SLAIN THE VICTIM, to accuse that place, THE NUKVA. Therefore "the elders of that city shall take a heifer" (Ibid. 3), in order to remove judgment from that place and to fortify it against the Accuser's power, so it shall be saved from him.

115. וּבְגִ״כ, אִית לֵיהּ דִּינָא לְשַׁלְטָאָה, עַל הַהוּא אֲתַר, כְּמָה דְּאַתְּ אָמַר, לֹא נוֹדַע מִי הִכָּהוּ, ה״נ אִית לֵיהּ דִּינָא דְּלָא אִתְיְדַע, בְּגִין לְקַטְרְגָא עַל הַהוּא אֲתַר, וְע״ד וְלָקְחוּ זְקֵנֵי הָעִיר הַהִיא עֶגְלַת בָּקָר וגו׳. בְּגִין לְאַעֲבָרָא דִינֵיהּ דְּהַהוּא אֲתַר, וּלְאִתְתַּקְּנָא דְּלָא יִשְׁלוֹט בֵּיהּ מְקַטְרְגָא, וּלְאִשְׁתֵּזְבָא מִנֵּיהּ.

116. Come and behold: When Yosef parted from his father, he was sent without escort or without food, and whatever happened then happened. When Ya'akov said: "Yosef is without doubt torn in pieces" (Beresheet 37:33), he added, "For I will go down to my son mourning into Sh'ol" (Ibid. 35), for I caused him TO BE KILLED, HAVING SENT HIM WITHOUT ESCORT. I CANNOT SAY, "OUR HANDS HAVE NOT SHED THIS BLOOD" (DEVARIM 21:7) CONCERNING THE BREAKING OF THE HEIFER NECK, WHICH MEANS, "WE HAVE NOT SENT HIM UNESCORTED." I also knew his brothers hated him, yet I sent him TO THEM. YOSEF reminded him OF THAT BY SENDING THE WAGONS (BOTH 'WAGONS' AND 'HEIFERS' ARE WRITTEN 'AGALOT' IN HEBREW).

116. תָּא חֲזֵי, יוֹסֵף כַּד אִתְפְּרַשׁ מֵאֲבוֹי, בְּלָא לְוָיָה, וּבְלָא אֲכִילָה אִשְׁתַּדַּר, וַהֲוָה מַה דַּהֲוָה, וְכַד אָמַר יַעֲקֹב, טָרוֹף טוֹרַף יוֹסֵף, אָמַר כִּי אֵרֵד אֶל בְּנִי אָבֵל שְׁאוֹלָה, דַּאֲנָא גְרִימְנָא לֵיהּ. וְתוּ, דַּהֲוֵינָא יָדַע דַּאֲחוֹי סַנְיָין לֵיהּ, וְשַׁדַּרְנָא לֵיהּ, וְרֶמֶז קָא רָמִיז לֵיהּ.

117. Rabbi Yehuda responded that the wagons were sent by the command of Pharaoh, as it is written, "and Yosef gave them wagons, according to the commandment of Pharaoh" (Beresheet 45:21). HOW CAN YOU THEN SAY THAT YOSEF GAVE THEM A HINT BY SENDING THE WAGONS? RABBI ELAZAR replied: It is derived from the exact meaning of the verse, "Now you are commanded, do this," WHICH IS REDUNDANT, AS IT WAS PREVIOUSLY WRITTEN, "AND PHARAOH SAID TO YOSEF, SAY TO YOUR BRETHREN..." YET "Now you are commanded" has a specific meaning and is therefore spelled with the letter Hei AT THE END. THIS TEACHES US THAT ITS EXACT MEANING IS that Yosef asked him TO GIVE HIM WAGONS. Thus, "and Yosef gave them wagons (also: 'heifers'), according to the commandment of Pharaoh," FOR IT WAS YOSEF WHO GAVE, WHO ASKED OF PHARAOH. WHY DID HE DEMAND WAGONS OF PHARAOH? BECAUSE HE WISHED TO REMIND HIS FATHER OF THE PASSAGE OF THE BREAKING OF THE HEIFER NECK. Ya'akov therefore did not believe it until he saw the wagons AND TOOK THE HINT, as it is written, "and when he saw the wagons which Yosef had sent to carry him, the spirit of Ya'akov their father revived."

117. א״ל רִבִּי יְהוּדָה, אִינוּן עֲגָלוֹת ע״פ פַּרְעֹה שַׁדַּר לוֹן, דִּכְתִיב וַיִּתֶּן לָהֶם יוֹסֵף עֲגָלוֹת עַל פִּי פַּרְעֹה. א״ל, דִּיוּקָא דְּמִלָּה, דִּכְתִיב וְאַתָּה צֻוֵּיתָה זֹאת עֲשׂוּ. וְאַתָּה צֻוֵּיתָה דַּיְיקָא, וּבְגִ״כ כְּתִיב בְּה״א, מַשְׁמַע דְּיוֹסֵף תָּבַע לוֹן, וּבְגִ״כ וַיִּתֶּן לָהֶם יוֹסֵף עֲגָלוֹת עַל פִּי פַּרְעֹה. וְיַעֲקֹב לָא אִתְקַיֵּים בְּמִלָּה, עַד דְּחָמָא לוֹן, דִּכְתִיב וַיַּרְא אֶת הָעֲגָלוֹת אֲשֶׁר שָׁלַח יוֹסֵף לָשֵׂאת אוֹתוֹ וַתְּחִי רוּחַ יַעֲקֹב אֲבִיהֶם.

118. אר"ש, בְּקַדְמֵיתָא וַתְּחִי רוּחַ יַעֲקֹב, וּלְבָתַר וַיֹּאמֶר יִשְׂרָאֵל רַב עוֹד יוֹסֵף בְּנִי חָי. אֶלָּא בְּקַדְמֵיתָא קָרֵי לֵיהּ אוֹרַיְיתָא יַעֲקֹב, בְּגִין שׁוּתָּפוּתָא, דְּאִשְׁתַּתְּפוּ שְׁכִינְתָּא בְּהַהוּא חֵרֶם, כַּד אִזְדַּבַּן יוֹסֵף, וְהַשְׁתָּא דְּשְׁכִינְתָּא סָלְקָא, כְּדֵין אִיהוּ, וַתְּחִי רוּחַ יַעֲקֹב אֲבִיהֶם, וְדָא הוּא רָזָא דִשְׁכִינְתָּא, וּבָתַר דְּאִיהִי קַיְּימָא בְּקִיּוּמָא, כְּדֵין דַּרְגָּא דִלְעֵילָא, אִתְעֲבַר לְגַבָּהּ, דַּרְגָּא דְּאִיהוּ יִשְׂרָאֵל. מִכָּאן, דְּדַרְגָּא דִלְעֵילָא, לָא אִתְעַר לְעֵילָא, עַד דְּאִתְעַר בְּקַדְמֵיתָא לְתַתָּא, דְּהָא הָכָא וַתְּחִי רוּחַ יַעֲקֹב בְּקַדְמֵיתָא, וּלְבָתַר וַיֹּאמֶר יִשְׂרָאֵל.

118. Rabbi Shimon said: First it is written, "and the spirit of Ya'akov their father revived," and then it is written, "and Yisrael said: It is enough; Yosef my son is still alive." WHY DOES THE VERSE START WITH YA'AKOV AND FINISH WITH YISRAEL? HE REPLIED: First the Torah calls him Ya'akov because the Shechinah took part in the vow THAT THE TRIBES TOOK NOT TO REVEAL THAT Yosef was sold. THE SHECHINAH WAS THEREFORE GONE FROM YA'AKOV ALL THAT TIME. Now that the Shechinah has come back to him, it is written, "and the spirit of Ya'akov their father revived," which is the secret of the Shechinah, CALLED 'THE SPIRIT OF YA'AKOV'. After THE SHECHINAH was established in him, the high grade went from the grade of Ya'akov to the grade Yisrael. From this we learn that the high grade is not awakened above until there is an awakening below. For here it is written, "and the spirit of Ya'akov their father revived first," WHICH REFERS TO THE AWAKENING BELOW, and then it is written, "and Yisrael said," WHICH IS THE AWAKENING ABOVE.

119. וַיֹּאמֶר אֱלֹקִים לְיִשְׂרָאֵל בְּמַרְאֹת הַלַּיְלָה, בְּמַרְאַת כְּתִיב. תָּא חֲזֵי, וַיִּזְבַּח זְבָחִים לֵאלֹהֵי אָבִיו יִצְחָק בְּקַדְמֵיתָא, בְּגִין לְאִתְעָרָא שְׂמָאלָא, בְּרָזָא דְרַחִימוּ, וּכְדֵין וַיֹּאמֶר אֱלֹקִים לְיִשְׂרָאֵל בְּמַרְאוֹת הַלַּיְלָה, בְּהַאי דַּרְגָּא דְקָאֲמַרָן, דְּאִיהִי מַרְאוֹת הַלַּיְלָה.

119. "And Elohim spoke to Yisrael in the visions (Heb. mar'ot) of the night" (Beresheet 46:2): The word mar'ot is spelled without the letter Vav, WHICH MAKES IT SINGULAR, THUS ALLUDING TO THE GRADE OF THE NUKVA CALLED 'VISION', AND ALSO 'NIGHT'. Come and behold: The verse, "and offered sacrifices to the Elohim of his father Yitzchak" (Beresheet 46:1), is written first to awaken the left CALLED 'YITZCHAK' in the secret of love TO THE NUKVA, NUPTIAL LOVE THAT IS DRAWN FROM THE LEFT. Then "Elohim spoke to Yisrael in the visions of the night,"WHICH MEANS THAT HE WAS REVEALED TO HIM, by the grade we mentioned, THE NUKVA, called "visions of the night."

120. וַיֹּאמֶר אָנֹכִי הָאֵל אֱלֹקֵי אָבִיךָ, מַאי טַעְמָא. בְּגִין דִּסְטָרָא דִקְדוּשָׁה דִלְעֵילָא, הָכֵי הוּא, דְּהָא סִטְרָא דִמְסָאֲבָא, לָא אַדְכַּר שְׁמָא דִקוּדְשָׁא בְּרִיךְ הוּא, וְכָל סִטְרָא דִקְדוּשָׁה אִדְכַּר בִּשְׁמֵיהּ. אָנֹכִי אֵרֵד עִמְּךָ מִצְרַיְמָה וגו', מִכָּאן, דִּשְׁכִינְתָּא נָחֲתַת עִמֵּיהּ בְּגָלוּתָא, וּבְכָל אֲתַר דְּיִשְׂרָאֵל אִתְגְּלוּ, שְׁכִינְתָּא אִתְגַּלְיָא עִמְּהוֹן, וְהָא אוֹקְמוּהָ.

120. "And he said: I am the El, the Elohim of your father." HE ASKS: Why DID HE MENTION HIS NAME? HE ANSWERS, Because the holy side above is wont to do so. But the side of defilement does not mention the name of the Holy One, blessed be He. Yet every side of holiness is mentioned by name. "I will go down with you into Egypt" (Beresheet 46:4). From here we understand that the Shechinah accompanied him into exile, and wherever Yisrael went into exile, the Shechinah went with them, as has already been explained.

121. תָּא חֲזֵי, כַּמָּה עֲגָלוֹת הֲווֹ. שִׁית. כְּד"א שֵׁשׁ עֲגָלוֹת צָב. ד"א, שִׁיתִּין הֲווֹ, וְכֹלָּא רָזָא חָדָא. בְּקַדְמֵיתָא כְּתִיב בָּעֲגָלוֹת אֲשֶׁר שָׁלַח יוֹסֵף, וּלְבַסּוֹף אֲשֶׁר שָׁלַח פַּרְעֹה. אֶלָּא, כֻּלְּהוּ דְּשַׁדַּר יוֹסֵף, הֲווֹ בְּחוּשְׁבָּנָא כִּדְקָא חָזֵי, וְאִינּוּן דְּשַׁדַּר פַּרְעֹה יַתִּיר מִנַּיְיהוּ, לָא הֲווֹ בְּרָזָא דָא, וְלָא הֲווֹ בְּחוּשְׁבָּנָא.

121. Come and behold. HE ASKS: How many wagons were there? HE REPLIED: There were six, like the "six covered wagons" (Bemidbar 7:3). According to another explanation there were 60. All is one secret, FOR SIX ALLUDE TO THE SIX SFIROT-CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD-AND SIXTY ALSO ALLUDES TO THE SIX SFIROT, EACH OF WHICH INCLUDED TEN, WHICH TOTALS SIXTY. HE COMMENTED, First it is written, "the wagons which Yosef had sent" (Beresheet 45:27) and then, "the wagons which Pharaoh had sent" (Beresheet 46:5). HE ANSWERS, All the wagons that Yosef sent were in proper number, and those Pharaoh sent were supernumerary, not part of the secret or part of the reckoning.

122. וְאִלֵּין וְאִלֵּין קָאָתוּ, בְּגִין כָּךְ, אֲשֶׁר שָׁלַח יוֹסֵף, אֲשֶׁר שָׁלַח פַּרְעֹה, וְכַד יִפְקוּן יִשְׂרָאֵל מִן גָּלוּתָא מַה כְּתִיב, וְהֵבִיאוּ אֶת כָּל אֲחֵיכֶם מִכָּל הַגּוֹיִם מִנְחָה לַה' וגו'.

122. All the wagons reached YA'AKOV-THE WAGONS YOSEF SENT AND THE ADDITIONAL ONES PHARAOH SENT. It is therefore written, "which Yosef had sent" and "which Pharaoh had sent." When Yisrael will come out from exile, it is written, "And they shall bring all your brethren out of all the nations for an offering to Hashem" (Yeshayah 66:20), FOR THEN ALL THE NATIONS WILL BRING AN OFFERING TO HASHEM LIKE PHARAOH DID.

12. "And Yosef made ready his chariot"
The rabbis continue to expound the nature of separation and its ultimate ending. We see the many ways of the Holy One, and we come to understand that His actions in Pharaoh's Egypt are fully explicable through the principles of Kabbalah, as is the potent image of the chariots evoked in the Torah's story. The rabbis conclude this section with Yisrael taking possession of the land of Goshen--an act seen as exemplifying the unworthiness of the Egyptians, who failed in their fight for the land.
The Relevance of this Passage
We have free will to choose our path in life. Two paths are always available ? the path of darkness, personified by Egypt, and the path of Light, denoted by the people of Yisrael and by Torah. We have no control or influence over the consequences and rewards that accompany these paths. We can, however, choose the path that we walk. Our self-destructive impulses impel us to constantly choose the negative path, and the negative energy blanketing our world often blinds us to the folly of our choices. The Light emitted by these verses helps brighten the spiritual landscape, revealing the doorways through which we must pass in order to attain peace, prosperity, and fulfillment.

123. "And Yosef made ready his chariot." Rabbi Yitzchak opened the discussion with the verse, "And over the heads of the living creatures there was the likeness of a firmament, like the color of the terrible ice, stretched out over their heads above" (Yechezkel 1:22). This verse has already been explained, yet come and behold: There is an animal (lit. 'living creature') above another animal, and a holy animal standing over the heads of the other animals.

123. וַיֶּאֱסוֹר יוֹסֵף מֶרְכַּבְתּוֹ, ר׳ יִצְחָק פְּתַח וַאֲמַר, וּדְמוּת עַל רָאשֵׁי הַחַיָּה רָקִיעַ כְּעֵין הַקֶּרַח הַנּוֹרָא נָטוּי עַל רָאשֵׁיהֶם מִלְּמַעְלָה, הַאי קְרָא אוֹקְמוּהָ, אֲבָל תָּא חֲזֵי, אִית חַיָּה, לְעֵיל מִן חַיָּה, וְאִית חַיָּה קַדִּישָׁא, דְּקָיְימָא עַל רֵישׁ חֵיוָתָא.

124. There is an animal over all the other animals. It rules over them all, for when it gives OF ITS STRENGTH and shines upon them, they all travel about, derive STRENGTH FROM IT, and rule one over the other.

124. וְאִית חַיָּה עִלָּאָה, לְעֵילָא עַל כָּל שְׁאָר חֵיוָתָא, וְהַאי חַיָּה שָׁלְטָא עַל כֻּלְּהוּ, בְּגִין דְּכַד הַאי חֵיוָתָא, יְהַבָא וְנָהֲרָא לְכֻלְּהוּ, כְּדֵין כֻּלְּהוּ נָטְלִין לְמַטְלָנוֹי, וּיְהִיבַת דָּא לְדָא, וְשָׁלְטָא דָּא עַל דָּא.

125. And there is an animal over the lower ones, NAMELY, over the other animals below. They are all sustained by it, and the four winds of the world are impressed upon it certain faces shine upon each wind. It has power over the four winds. It has been explained that there are three of this wind and three of that wind, and so on, to the four winds of the world.

125. וְאִית חֵיוָתָא לְעֵילָא עַל תַּתָּאֵי, עַל שְׁאָר חֵיוָתָא לְתַתָּא, וְכֻלְּהוּ אִתְּזָנוּ מִינָהּ, וְד׳ סִטְרֵי דְעָלְמָא רְשִׁימִין בָּהּ, אַנְפִּין נְהִירִין יְדִיעָן לְכָל סְטַר, וְאִיהִי סָלְטָא עַל ד׳ סִטְרֵי, וְהָא אוֹקְמוּהָ, דְּאִינוּן ג׳ לְסְטַר דָּא, וְג׳ לְסְטַר דָּא, וְכֵן לְד׳ סִטְרִין דְּעָלְמָא.

126. There are a series of firmaments one on top of the other, and a firmament that reigns over them. They all look to it. It is written, "And under the firmament their wings were held straight, the one toward the other" (Yechezkel 1:23), for they are all in command over what is in their charge. THE RIGHT RADIATES FROM ABOVE DOWN, AND THE LEFT FROM BELOW UP. And there is the spreading of a rope's measurement between them.

126. וְאִית רָקִיעַ לְעֵיל מִן רָקִיעַ, וְהַאי רָקִיעַ דְּשָׁלְטָא עֲלַיְיהוּ, כֻּלְּהוּ מִסְתַּכְּלָן לְגַבֵּיהּ, מַה כְּתִיב, וְתַחַת הָרָקִיעַ כַּנְפֵיהֶם יְשָׁרוֹת אִשָּׁה אֶל אֲחוֹתָהּ וגו׳, בְּגִין, דְּכֻלְּהוּ שָׁלְטִין עַל מַה דְּאִתְפְּקְדוּ, וּשְׁלִיחוּ דְּקוּסְטָא דְּקוּפְטְרָא בְּהוּ.

127. There are THREE FIRMAMENTS to every wind, nine on each of the four sides of the world, 36 FIRMAMENTS in all. When they are united, they become one, NAMELY, ONE FIRMAMENT, in the secret of the one name --THE NUKVA CALLED 'NAME'--within the whole, as it should be.

127. וְאִינוּן לְכָל סְטַר תִּשְׁעָה, לְד׳ סִטְרִין דְּעָלְמָא, וְאִינוּן ל״ו בְּחוּשְׁבָּנָא, וְכַד מִתְחַבְּרָן כֻּלְּהוּ, אִתְעֲבִידוּ רְשִׁימָא חָדָא, בְּרָזָא דִשְׁמָא חָדָא, בְּיִחוּדָא שְׁלִים כִּדְקָחֲזֵי.

128. When they are shaped like a throne, it is written, "And above the firmament that was over their heads was the likeness of a throne, in appearance like a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it" (Yechezkel 1:26). It has been explained that when the precious stone, THE NUKVA, is fixed into the throne that stands upon its four legs, and when the image of a man is upon the throne, ZEIR ANPIN, to be united with him, THEN THE THRONE WHICH IS THE NUKVA IS JOINED WITH THE MAN ABOVE IT, ZEIR ANPIN, and is fully blessed by him.

128. וְכַד מִתְתַּקְנִי לְגַבֵּי כָּרְסְיָא, מַה כְּתִיב וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל רֹאשָׁם כְּמַרְאֵה אֶבֶן סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְּמַעְלָה, וְהָא אוֹקִימְנָא דְּהַאי אֶבֶן טָבָא בְּכָרְסְיָא, דְּקָיְימָא עַל ד׳ קָיְימִין, וְעַל הַהוּא כָּרְסְיָא דְּיוֹקְנָא דְּאָדָם, לְאִתְחַבְּרָא בֵּיהּ כַּחֲדָא, וּלְאִתְבָּרְכָא כִּדְקָא יָאוֹת.

129. When it, THE FIRMAMENTS AND THE ANIMALS THAT ARE THE SECRET OF THE NUKVA, is fixed to form a Chariot for that man, ZEIR ANPIN, then it is written, "And Yosef made ready his chariot," who is the Righteous--YOSEF OF ZEIR ANPIN, CALLED 'YOSEF THE RIGHTEOUS' --"and went up to meet Yisrael his father, to Goshen", Yisrael is the secret of Adam (man), THE MAN UPON THE THRONE, ZEIR ANPIN. "...to Goshen" is derived from their approaching (Heb. gisha) to be joined and united.

129. וְכַד אִיהִי מִתְתַּקְנָא לְגַבֵּיהּ דְּאָדָם, לְמֶהֱוֵי כֻּלָּא רְתִיכָא חָדָא, לְהַאי אָדָם, כְּדֵין כְּתִיב, וַיֶּאֱסוֹר יוֹסֵף מֶרְכַּבְתּוֹ דָּא צַדִּיק, וַיַּעַל לִקְרַאת יִשְׂרָאֵל אָבִיו גֹּשְׁנָה. לִקְרַאת יִשְׂרָאֵל: דָּא רָזָא דְּאָדָם. גֹּשְׁנָה: תִּקְרוֹבְתָּא חָדָא, לְאִתְקָרְבָא כַּחֲדָא, בְּקָרְבָּנָא חָדָא, וְיִחוּדָא חָדָא.

130. "...and presented himself to him (lit. 'and he was seen to him')." THE WORDS "WAS SEEN" ARE DIFFICULT TO UNDERSTAND, FOR THEY MEAN THAT HE WAS SEEN AND THEN GONE. WHAT DOES THE VERSE MEAN? HE SAID: When the sun reflects on the moon, the moon shines, and illuminates all those below IN THE WORLD. In the same manner, as long as Supernal Holiness, THE LIGHT OF ZEIR ANPIN, hovers above the Temple below, THE NUKVA, the Temple shines and stands erect. But here it is written, "and he was seen to him," which means that the light was seen to her and then gone, and after THE SUPERNAL LIGHT OF ZEIR ANPIN was gone from her, THE SCRIPTURE READS, "and wept on his neck a good while," for they all wept for the Temple that was destroyed. THE SCRIPTURE ADDS, "a good while," which means until the last exile.

130. וַיֵּרָא אֵלָיו, דְּכַד אִתְחֲזֵי שִׁמְשָׁא בְּסִיהֲרָא, כְּדֵין נָהֵיר סִיהֲרָא, וְאַנְהִיר לְכֻלְּהוּ דִּלְתַתָּא, וְכֵן כְּגַוְונָא דָא, כָּל זִמְנָא דִּקְדוּשָׁה דִּלְעֵילָא, שָׁרָא עַל מַקְדְּשָׁא דִּלְתַתָּא, אִתְנְהִיר בֵּי מַקְדְּשָׁא, וְקָיְימָא בִּשְׁלִימוּתֵיהּ, וְכַד אִסְתַּלַּק מִנֵּיהּ, וְאִתְחֲרִיב בֵּי מַקְדְּשָׁא, כְּדֵין, וַיִּבְךְ עַל צַוָּארָיו עוֹד, דְּבָכוֹן כֻּלָּא, עַל מַקְדְּשָׁא דְּאִתְחֲרִיב. עוֹד, מַאי עוֹד. דָּא גָלוּתָא בַּתְרָאָה.

131. When Ya'akov looked and saw that all was completed below BETWEEN MALE AND FEMALE as it is above BETWEEN ABA AND IMA, he said: "Now let me die, since I have seen your face, because you are still alive," which means, you live by the secret of the Holy Covenant called "the One who lives forever." Thus, he said, "you are still alive." He had already said before, "It is enough; Yosef my son is still alive" (Beresheet 45:28), he being the secret of the Living One, as has already been explained.

131. כְּדֵין כֵּיוָן דְּחָמָא יַעֲקֹב וְאִסְתַּכַּל, דְּהָא תִּקּוּנָא דִּלְתַתָּא, אִשְׁתַּכְלֵל כְּגַוְונָא דִּלְעֵילָא, כְּדֵין אֲמַר אָמוּתָה הַפָּעַם וגו׳. כִּי עוֹדְךָ חַי, דְּאִתְקְיְימַת בְּרָזָא דִּבְרִית קַדִּישָׁא, דְּאִקְרֵי חֵי הָעוֹלָמִים, וּבְגִין כָּךְ כִּי עוֹדְךָ חָי. וְע״ד בְּקַדְמֵיתָא אֲמַר, רַב עוֹד יוֹסֵף בְּנִי חָי, דְּאִצְטְרִיךְ לְמֵיקַם בְּרָזָא דְחַי, וְהָא אִתְּמַר.

132. Come and behold: "and Ya'akov blessed Pharaoh" (Beresheet 47:10). Rabbi Yosi said: We do agree that Pharaoh was AN EVIL KLIPAH ACCORDING TO HOMILETIC INTERPRETATION, even though it was explained in regard to another mystery THAT HE IS NOT AN EVIL KLIPAH BUT DESCENDS FROM IMA OF ATZILUT.

132. תָּא חֲזֵי, מַה כְּתִיב, וַיְבָרֶךְ יַעֲקֹב אֶת פַּרְעֹה, אֲמַר רִבִּי יוֹסֵי, פַּרְעֹה אע״ג דְּאוֹקְמוּהָ בְּרָזָא אוֹחֲרָא, סְמַךְ דְּקָא סַמְכִינָן בְּעַלְמָא.

133. Yet come and behold: "I compare you, my love, to a mare of the chariots of Pharaoh" (Shir Hashirim 1:9). Come and behold: There are Chariots on the left in the secret of the Other Side, and Chariots on the right on the side of holiness. The ones OF HOLINESS correspond to the others. The holy ones are of mercy, and those OF THE OTHER SIDE are of judgment.

133. אֲבָל תָּא חֲזֵי, לְסוּסָתִי בְּרִכְבֵי פַּרְעֹה דִּמְיתִיךְ רַעְיָתִי, תָּא חֲזֵי, אִית רְתִיכִין לִשְׂמָאלָא, בְּרָזָא דְּסִטְרָא אָחֳרָא, וְאִית רְתִיכִין לִימִינָא, בְּרָזָא דִּלְעֵילָא דִּקְדוּשָׁה, וְאִלֵּין לָקֳבֵל אִלֵּין, אִלֵּין דְּרַחֲמֵי, וְאִלֵּין דְּדִינָא.

134. When the Holy One, blessed be He, executed judgment on Egypt, He did it exactly the same way as the Chariots OF THE OTHER SIDE and in the same manner as that side. As it kills and takes souls, so the Holy One, blessed be He, did the same, as it is written, "that Hashem slew all the firstborn" (Shemot 13:15), ALTHOUGH HE IS USUALLY MERCIFUL. IN THE SAME WAY, whatever He did in Egypt was in the very same manner. Therefore it is written, "I compare you, my love," because she is compared TO THE CHARIOTS OF PHARAOH IN KILLING AND TAKING THE SOULS OF MEN the same way THE CHARIOTS OF PHARAOH, WHO IS THE OTHER SIDE, kill, as it is written, "I am Hashem, I am He and not another." Later, it is written, "Who is this that comes from Edom, with crimsoned garments from Botzrah?" (Yeshayah 63:1). FOR THEN TOO, HASHEM WILL KILL THEM, AND NO MESSANGER.

134. וְכַד קוּדְשָׁא בְּרִיךְ הוּא עָבַד דִּינָא בְּמִצְרָאֵי, כָּל דִּינָא דְּעֵבִיד, כְּהַהוּא גַּוְונָא, דְּאִינּוּן רְתִיכִין מַמָּשׁ, וּכְגַוְונָא דִילֵיהּ דְּהַהוּא סִטְרָא מַמָּשׁ, מַה הַהוּא סִטְרָא קָטֵיל וְאַפִּיק נִשְׁמָתִין, אוֹף קוּדְשָׁא בְּרִיךְ הוּא עָבֵיד בְּהַהוּא גַּוְונָא מַמָּשׁ, דִּכְתִיב וַיַּהֲרֹג ה׳ כָּל בְּכוֹר, וְכֵן כֻּלָּא בְּמִצְרַיִם, בְּהַהוּא גַּוְונָא מַמָּשׁ, וּבְגִין כָּךְ דְּמִיתִיךְ רַעְיָתִי, כְּגַוְונָא דִילָהּ מַמָּשׁ לְקָטְלָא, דִּכְתִיב כִּי אֲנִי ה׳ אֲנִי הוּא וְלֹא אַחֵר. וּלְזִמְנָא דְאָתֵי מַה כְּתִיב, מִי זֶה בָּא מֵאֱדוֹם חֲמוּץ בְּגָדִים מִבָּצְרָה וגו׳.

135. Come and behold: It is written, "And Yisrael dwelt in the land of Egypt in the country of Goshen; and they took possession of it, and grew and multiplied exceedingly" (Beresheet 47:27). "And took possession of it" means as a permanent heritage. "And they took possession of it" because they, AND NOT THE EGYPTIANS, were worthy of taking possession of it, as has already been explained. "... and grew and multiplied exceedingly" because surely they had nothing to vex them and they lived in royal luxury AS LONG AS THE TRIBES WERE ALIVE. They therefore grew and multiplied exceedingly.
Blessed be Hashem forever and ever.

135. תָּא חֲזֵי, מַה כְּתִיב וַיֵּשֶׁב יִשְׂרָאֵל בְּאֶרֶץ מִצְרַיִם בְּאֶרֶץ גֹּשֶׁן וַיֵּאָחֲזוּ בָהּ וַיִּפְרוּ וַיִּרְבּוּ מְאֹד. וַיֵּאָחֲזוּ בָהּ, אַחְסָנַת עָלְמִין. וַיֵּאָחֲזוּ בָהּ, דְּהָא לְהוֹן אִתְחֲזֵי, כְּמָה דְאוֹקְמוּהָ. וַיִּפְרוּ וַיִּרְבּוּ מְאֹד, וַדַּאי, דְּהָא צַעֲרָא לָא שְׁרַאת בְּהוֹ, וְקָיְימֵי בְּתַפְנוּקֵי עַלְמָא, וּבְגִין כָּךְ וַיִּפְרוּ וַיִּרְבּוּ מְאֹד.
בָּרוּךְ יי׳ לְעוֹלָם אָמֵן וְאָמֵן

1. "And Ya'akov lived"

Rabbi Yosi opens a discussion on the meaning of the quotation, "And Ya'akov lived," which has high mysteries contained in it, because Ya'akov arrived at a hitherto unprecedented prophecy "and lived" in Egypt, among his exiled descendants. Rabbi Yosi next questions how this is possible when the name Ya'akov indicates smallness, while Yisrael indicates greatness. Rabbi Elazar responds by pointing out that scripture indicates Ya'akov purchased his birthright, which is tantamount to greatness. Rabbi Shimon further states that Ya'akov, not Yisrael, was chosen by God to be a sapphire in the Throne of Glory. Ya'akov's name was then changed to Yisrael, to reflect the Mercy of Judgment, since judgment is the cause of the revelation of mercy, and those banished to Egypt were judged and shown mercy by God. Rabbi Shimon concludes by saying that the whole of Ya'akov's life was 147 years, divided into three periods of exile, the first of which was seven years. The number seven is significant because it represents atonement by the holy children, exiled "seven times," according to the number of sins they perpetrated.

The Relevance of this Passage

The phrase "and he lived" is a code alluding to the fact that Ya'akov had attained a lofty level of spirituality and prophecy. This feat was achieved during his sojourn in Egypt, which itself is a code word representing negativity and the materialism of our physical existence. In most sections of Zohar, the names Ya'akov and Yisrael are two designations for the patriarch, indicating two levels of his spirituality, Ya'akov being a lower level and Yisrael signifying a higher one. However, in this particular section of Zohar, the name Ya'akov is used to indicate an exalted spiritual level. The reason for this is to convey the different form of Light that is aroused when one ascends out of negativity and darkness. Hence, the underlying purpose of this passage is to imbue the reader with the spiritual fortitude necessary to elevate and climb out of any darkness or negativity currently in their life.

1. "And Ya'akov lived in the land of Egypt seventeen years" (Beresheet 47:28). Rabbi Yosi said: Ya'akov's heart saw through prophecy in Egypt that his descendants would suffer many exiles-NAMELY HE SAW ALL THE EXILES from then until now, until the End, and the Time of the Coming of Mashiach.

1. וַיְחִי יַעֲקֹב בְּאֶרֶץ מִצְרַיִם שְׁבַע עֶשְׂרֵה שָׁנָה וגו׳. אֲמַר רִבִּי יוֹסֵי, לִבָּא חָמָא בִּנְבוּאָה, בְּמִצְרַיִם, דִּיהוֹן בְּנוֹהִי בְּכַמָּה גַּלְוָון, עַד הָכָא, וְעַד עִדָּנָא דְּקֵץ מְשִׁיחָא.

2. Ya'akov arrived at the prophecy of "and lived" only in Egypt. It was an excellent prophecy, the like of which was never prophesied before. None of the prophets was worthy of it except for him and Moshe ALONE. It is written of Moshe: "For no man shall see me, and live" (Shemot 33:20). Of Ya'akov, it is written: "And Ya'akov lived" REFERRING TO the prophecy which descends from the shining mirror, TIFERET.

2. וְלָא מָטָא לִנְבוּאָה דְּוַיְחִי, אֶלָּא בְּמִצְרַיִם, וְהִיא נְבוּאָתָא מַעֲלַיְיתָא, לָא אִתְנַבִּיאוּ דְּכַוְותֵהּ, וְלָא מָטָא לְהוֹ שׁוּם אֵינִישׁ מִן בְּנֵי נְבִיאָה, אֶלָּא הוּא וּמֹשֶׁה, בְּמֹשֶׁה כְּתִיב, כִּי לֹא יִרְאַנִי הָאָדָם וָחָי. בְּיַעֲקֹב כְּתִיב, וַיְחִי יַעֲקֹב. וַיְחִי: נְבוּאָתָה דְּנַחֲתָא מֵאַסְפַּקְלַרְיָאה דְּנַהֲרָא.

3. Ya'akov wanted to prophecy concerning the exiles of his sons in the land of Cna'an and in any land wherein they dwelt WHICH came from the land of Egypt; TO WIT, ALL EXILES ARE INCLUDED WITHIN EGYPT. His heart broke, as it is written: "Now Ya'akov saw that there was corn (also: 'breaking') in Egypt" (Beresheet 42:1).

3. בָּעֵי לְמֵימַר נְבוּאָן דְּגָלוּתָא דְּעַרְעָן לִבְנוֹהִי בְּאַרְעָא דִכְנָעַן, וּבְכָל אַרְעָא דְאִתּוֹתַב בָּהּ, מֵאַרְעָא דְמִצְרַיִם הֲוָה תְּבִיר לִבֵּיהּ, דִּכְתִיב כִּי יֵשׁ שֶׁבֶר בְּמִצְרַיִם.

4. Hence, when it came to pass that "Ya'akov lived in Egypt," he did not rejoice, because this land was the bond of the nations; TO WIT, ALL THE FILTH OF THE NATIONS LIES THERE. ALSO, the sapphires of the Throne of Glory, THE SECRET OF THE CAPTIVE SPARKS OF CHOCHMAH AMONGST THEM, CALLED SAPPHIRES ACCORDING TO THE SECRET MEANING OF THE VERSE: "AND ABOVE THE FIRMAMENT THAT WAS OVER THEIR HEADS WAS THE LIKENESS OF A THRONE, IN APPEARANCE LIKE A SAPPHIRE STONE" (YECHEZKEL 1:26). Nobody came TO SIFT THEM, neither from the upper nor from the lower, save the living. This is the secret of: "For no man shall see Me, and live" (Shemot 33:20).

4. וְע״ד מָטָא וַיְחִי יַעֲקֹב בְּמִצְרַיִם, וְלָא הֲוָה חָדֵי, כִּי בְּאַרְעָא הַהִיא סְפִיקֵן דְּעַמִּין, סַפִּירִין דְּכוּרְסֵי יְקָרָא, וְלָא מָטָא לְהוֹן שׁוּם אֵינִישׁ, לָא מִן עִלָּאָה, וְלָא מִן תַּתָּאָה, אֶלָּא ח״י, וְרָזָא דָא, כִּי לֹא יִרְאַנִי הָאָדָם וָחָי.

5. כַּמָּה הוּא רָזָא עִלָּאָה בְּדָא קְרָא, וַאֲנַן חַבְרַיָּיא תְּמֵיהִין עֲלַיְיהוּ, עַל וַיְחִי דְּדָכוּר עִמֵּיהּ יַעֲקֹב, הֲוָה לֵיהּ לְמֵימַר קַמֵּי יִשְׂרָאֵל. יִשְׂרָאֵל מִנַּיִן, דִּכְתִיב קֹדֶשׁ יִשְׂרָאֵל לַה׳ רֵאשִׁית וגו׳. בְּנִי בְּכוֹרִי יִשְׂרָאֵל. רִבִּי אֶלְעָזָר בְּרֵיהּ דְּרִבִּי שִׁמְעוֹן אָמַר, וְכִי לָא אָמַר קְרָא, וַיִּמְכֹּר אֶת בְּכֹרָתוֹ לְיַעֲקֹב.

5. There are High Mysteries in this verse, and we friends wonder about them, for it says that Ya'akov lived instead of Yisrael, TO WIT 'AND YISRAEL LIVED.' FOR THE NAME YA'AKOV INDICATES SMALLNESS, AND THE NAME YISRAEL INDICATES MOCHIN OF GREATNESS, WHILE "AND LIVED" ALLUDES TO THE LIGHT OF CHAYAH, WHICH IS THE MOCHIN OF GREATNESS. IT SHOULD HAVE SAID: 'AND YISRAEL LIVED.' How do we know that Yisrael INDICATES MOCHIN OF GREATNESS? From the verse: "Yisrael is holy to Hashem" (Yirmeyah 2:3), HOLY BEING AN ALLUSION TO GREATNESS. It also says, "Yisrael is My son, My firstborn" (Shemot 4:22), FIRSTBORN BEING AN ALLUSION TO GREATNESS. THUS, THE NAME YISRAEL IS MENTIONED WITH RELATION TO GREATNESS AND NOT YA'AKOV, WHICH IS A NAME OF SMALLNESS, ACCORDING TO THE SECRET MEANING OF THE VERSE: "HOW SHALL YA'AKOV STAND? FOR HE IS SMALL" (AMOS 7:2). Rabbi Elazar, the son of Rabbi Shimon, said: Yet scripture says, "and he sold his birthright to Ya'akov" (Beresheet 25:33), FOR WITH THE BIRTHRIGHT, WHICH IS GREATNESS, THE NAME YA'AKOV IS MENTIONED. THUS IT IS NO QUESTION WHY IT SAYS "AND YA'AKOV LIVED" INSTEAD OF 'AND YISRAEL LIVED.'

6. אָמַר רִבִּי שִׁמְעוֹן אֲבוּהָ, בְּעִידְנָא דַּהֲווֹ יִשְׂרָאֵל קְשִׁיטִין וְזַכָּאִין וְעָבְדִין זְכוּ, וְלָא הֲווֹ רְתִיתִין יִשְׂרָאֵל, אֶלָּא יַעֲקֹב לְחוּדֵיהּ. בְּדִין טָבָאן דְּעָבְדִין, הֲוָה לְמֶעְבַּד לְהוֹ טָבָאן סַגִּיאִין דָּא בְּדָא.

6. His father Rabbi Shimon said to him: When Yisrael were righteous men of truth and gave charity, they were not afraid, save Ya'akov alone, WHO, THE VERSE TELLS US, WAS AFRAID, SAYING: "FOR I FEAR HIM" (BERESHEET 32:12), WHILE YISRAEL IS A NAME OF GREATNESS, WITHOUT FEAR. IT IS due to the good deeds YISRAEL did, and the kindness amongst them THAT THEY HAD NO FEAR.

7. מִדְּחָבוּ, וְאִתְגְּלִיאוּ עַל חוֹבֵיהוֹן, וְעַל עוֹבָדֵיהוֹן בִּישִׁין, לָא הֲווֹ סָבְלִין יָתֵיהּ, דְּלָא יֶהֱוֻיִין לְעַלְמָא, בְּקוּשְׁטָא עַל חוֹבֵיהוֹן, וְעַל דָּא אָתֵי מְכִילְתָּא דְּרַחֲמֵי וְדִינָא לְחוּד, יִשְׂרָאֵל, וְיַהֲבִית יַתְהוֹן בְּאַרְעָא גָּלוּתְהוֹן.

7. When they sinned and were exiled because of their transgressions and evil deeds, they could not bear THE FEAR that they would really stay forever IN EXILE for their sins. Thus came the aspect of Mercy and Judgment joined WHICH IS THE MEANING OF THE NAME Yisrael, and put them in exile.

8. יָאוֹת בָּעֵי בְּרִי, אֲבָל אִינִישׁ מִסְתַּכֵּל וְיִנְדַּע יָתֵיהּ, יַעֲקֹב דְּמִתְלַף עִם וַיְחִי, קֹדֶשׁ. וְעַל דְּנָא רָזָא אָמְרִין, יַעֲקֹב בָּחַר יָתֵיהּ סַפִּירָא בְּכוּרְסֵי יְקָרָא.

8. Well asked, son, IN RELATION TO THE VERSE, "AND HE SOLD HIS BIRTHRIGHT TO YA'AKOV." But whoever looks into it will know that Ya'akov attached to "and lived" represents holiness, LIKE THE NAME YISRAEL. In relation to this secret, it has been said that Ya'akov was chosen by the Holy One, blessed be He, to be a sapphire in the Throne of Glory, INSTEAD OF YISRAEL.

9. רִבִּי שִׁמְעוֹן פְּתַח וַאֲמַר, וְאֶת דַּכָּא וּשְׁפַל רוּחַ לְהַחֲיוֹת רוּחַ שְׁפָלִים וּלְהַחֲיוֹת לֵב נִדְכָּאִים. לֵב נִדְכָּאִים: דָּא יַעֲקֹב, כְּד״א, תְּחוֹת מִן דַּרְגָּא נְחִיתַת עֲלוֹהִי נְבִיאִין בִּרְכָאן בְּמִצְרַיִם.

9. Rabbi Shimon opened the discussion, saying: "Yet with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Yeshayah 57:15). "The heart of the contrite ones" is Ya'akov, as it says "AND YA'AKOV LIVED," FOR from beneath the grade prophecies and blessings descended upon him even in Egypt.

10. תָּנָא א״ר אַבָּא, לִבָּא חָמָא, דְּיַעֲקֹב דַּהֲוָה בְּמִצְרַיִם לֵית נְבוּאָתֵיהּ מַעֲלִיוּתָא. אַרְעָא סַגִּיאָה.

10. We have learned that Rabbi Aba said: The heart sees that, while Ya'akov lived in Egypt, his prophecy was not sublime, for the land was detested.

11. תָּא חֲזֵי, לָא זָכֵי לְבָרֵךְ לְחַד מִבְּנוֹהִי, וְלָא הֲוָה בִּידֵיהּ רוּחָא לְבָרֵךְ, אֶלָּא בְּמִצְרַיִם, כַּד בָּרֵיךְ יַתְהוֹן כָּל חַד וְחַד בְּרָזָא. וְרָזָא וַיַּרְא יַעֲקֹב כִּי יֵשׁ שֶׁבֶר בְּמִצְרַיִם וַיֹּאמֶר יַעֲקֹב לְבָנָיו לָמָּה תִתְרָאוּ. תָּא חֲזֵי, דְּלָא אִתְיְיהִיבַת נְבוּאָתָא, אֶלָּא לִתְבִירֵי לִבָּא, כְּד״א רְדוּ שָׁמָּה וְשִׁבְרוּ לָנוּ מִשָּׁם וְנִחְיֶה וְלֹא נָמוּת.

11. Come and behold: he did not deserve to bless any of his sons, and had no spirit with which to bless, except in Egypt. When he did, he blessed each of them according to a mystery, which is, "Now Ya'akov saw that there was corn (also: 'breaking') in Egypt. Ya'akov said to his sons, 'Why do you look at one another?'" Come and see, prophecy was given only to the broken-hearted, as it is written: "Go down there, and buy (also: 'break') us from there, that we may live, and not die" (Beresheet 42:2).

12. אֲמַר רִבִּי יוֹסֵי, תְּחוֹת כָּרְסֵי יְקָרָא קַדִּישָׁא, יַעֲקֹב סַפִּיר, דְּאִיהִי מְכִילְתָּא דְּדִינָא לְסִטְרֵיהּ, אָתָא אֲמַר לֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָ כִּי אִם יִשְׂרָאֵל כִּי שָׂרִיתָ עִם אֱלֹקִים וְעִם אֲנָשִׁים וַתּוּכָל. אַתְּ מַשְׁכַּח, דְּיַעֲקֹב חָזָא לְסִטְרֵיהּ מְכִילְתָּא דְּדִינָא, וַיִּזְרַח לוֹ הַשֶּׁמֶשׁ כַּאֲשֶׁר עָבַר אֶת פְּנוּאֵל וגו׳, וְרָזָא דְּמִלָּה אוֹי לָנוּ כִּי פָנָה הַיּוֹם כִּי יִנְטוּ צִלְּלֵי עָרֶב.

12. Rabbi Yosi said: Under the Holy Throne of Glory is Ya'akov as a sapphire, THE SAPPHIRE pertains to his aspect of Judgment. Then scripture came and said: "And he said: 'Your name shall be called no more Ya'akov but Yisrael: for you have contended with Elohim and with men, and have prevailed" (Beresheet 32:29). Now we find that Ya'akov found out there was Judgment within him, as it is written: "The sun rose upon him" (Ibid. 32). And the secret of the matter is: "Woe to us! For the day declines, for the shadows of the evening are lengthened" (Yirmeyah 6:4).

13. רִבִּי שִׁמְעוֹן אֲמַר, כַּד אִתְגְּלִיאוּ מִן יְרוּשָׁלֵם, וְאַעֲדִיאוּ תְּדִירָא, וְסָאִיב מְסַנְאָה יַת הֵיכָלָא, בְּעִדָּנָא הַהִיא לָא סוֹבְלַת מַלְכוּתָא לְיִשְׂרָאֵל עַל חוֹבֵיהוֹן, אֶלָּא יִשְׂרָאֵל, בְּגִין דְּהִיא מִתְרֵי גִיסָא: רַחֲמֵי וְדִינָא.

13. Rabbi Shimon said: When they were banished from Jerusalem, and the daily offering was no more, and the foe defiled the Temple, Malchut, THE NUKVA OF ZEIR ANPIN, could not then bear the children of Yisrael and their sins. Only THE GRADE OF THE NAME, Yisrael COULD SUFFER THEM, because it is two-sided of Mercy and Judgment. SINCE THE JUDGMENT IS THE CAUSE OF THE REVELATION OF MERCY, THEREFORE THE JUDGMENT IS ALSO CONSIDERED AS MERCY.

14. וּמִלָּה דְּלֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָ כִּי אִם יִשְׂרָאֵל, כַּד אִתְפְּרֵישׁ בִּסְבִירֵיהּ, יִשְׂרָאֵל יַעֲקֹב עִלָּאָה דָּא מִן דָּא, וּבְגִינֵהוֹן הֲוָה חוּטְרָא דְּמֹשֶׁה גְּלִיפָא מִתְּרֵין סִטְרוֹי מִשְּׁמֵיהּ קַדִּישָׁא, חַד רַחֲמֵי בְּדִינָא, וְחַד דִּינָא בְּדִינָא.

14. The words, "Your name shall be called no more Ya'akov but Yisrael," when clearly understood, mean that Yisrael is superior to Ya'akov, AND THEREFORE HE BLESSED HIM WITH THE NAME YISRAEL. And it is for them that the staff of Moshe was engraved with the Holy Name on both sides, the one of Mercy of Judgment, THE GRADE OF YISRAEL, and the other Judgment of Judgment, THE GRADE OF YA'AKOV.

15. וְרָזָא לֹא הִבִּיט אָוֶן בְּיַעֲקֹב וְלֹא רָאָה עָמָל בְּיִשְׂרָאֵל, מִדַּאֲנַן בְּגָלוּתָא, דְּחִיקָן בֵּין שָׂנְאֵי, וְאִסְתַּלֵּיקַת מַטְרוֹנִיתָא מִן מַלְכָּא, וְאִתְרְחִיקַת מִנֵּיהּ, הוּא יַשְׁרֵי שְׁכִינְתָּא בֵּינָנָא וְיִפְרְקִינָנָא, וְרָזָא כֹּה אָמַר ה׳ מֶלֶךְ יִשְׂרָאֵל וְגוֹאֲלוֹ ה׳ צְבָאוֹת. וַיְחִי חַי, כֹּה אָמַר ה׳ הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי.

15. This is the secret of: "He has not beheld iniquity in Ya'akov nor has He seen perverseness in Yisrael" (Bemidbar 23:21), WHICH MEANS HE DID NOT BEHOLD INIQUITY IN YA'AKOV, BUT DID SEE PERVERSENESS. YET IN YISRAEL, EVEN PERVERSENESS HE DID NOT BEHOLD, FOR IN IT JUDGMENT IS ALSO CONSIDERED MERCY. HE EXPLAINS, We are thrown into exile amidst enemies, and the Shechinah is gone from the King, ZEIR ANPIN, and separated from Him. EVENTUALLY He will cause the Shechinah to dwell among us and redeem us, FOR BANISHMENT BRINGS US TO REPENT, AND REPENTANCE BRINGS REDEMPTION. THEREFORE, JUDGMENT IN YISRAEL CHANGES INTO MERCY. THEREFORE SCRIPTURE SAYS, "NOR HAS HE SEEN PERVERSENESS IN YISRAEL," WHICH IS ALL MERCY. BUT THE GRADE OF YA'AKOV IS NOT SO, FOR IT CONTAINS PERVERSENESS. HENCE THE ANGEL BLESSED HIM: "YOUR NAME SHALL BE CALLED NO MORE YA'AKOV BUT YISRAEL," WHICH CONTAINS BOTH JUDGMENT AND MERCY, EXILE AND REDEMPTION, AND IS WHOLLY MERCIFUL. This is the secret of the verse, "Thus says Hashem, the King of Yisrael, and His redeemer, Hashem Tzva'ot" (Yeshayah 44:6): and lived, living. "Thus says Hashem, The heaven is My throne, and the earth is My footstool" (Yeshayah 66:1).

16. בְּגִין עִלָּאָה, שְׁתֵּי״י רַגְלֵי חַי, לִי׳ רַבְּתָא י׳ זְעֵירְתָּא, לְח׳ תיו, וי״י לְו׳, ו״ד לִי׳, הֲדָא הוּא דְּנָפִיק מֵעִלָּאָה.

16. Within the upper grade YISRAEL two legs, NETZACH AND HOD, live. NETZACH IS CALLED "AND LIVED (HEB. VAYECHI, VAV YUD CHET YUD)" AND HOD 'LIVING (HEB. CHAI, CHET YUD),' BOTH INCLUDED WITHIN THE WORD FOR "AND LIVED." HE EXPLAINS: Large Yud contains small Yud, large Chet contains Tav; there are Vav and Yud in Vav, and in Yud - Vav and Dalet. This comes from the upper one, YISRAEL.

17. תְּחוֹת כָּרְסֵיהּ יְקָרָא, מֵאֶבֶן טָבָא, בְּאֶרֶץ מִצְרַיִם, הַיְינוּ דִּכְתִיב וְנָגַף ה׳ אֶת מִצְרַיִם וגו׳, ב׳ פְּרִישָׁא. כִּי טַל אוֹרוֹת טַלֶּךָ א׳ פְּרִישָׁא.

17. THESE ARE THE TWO DIVISIONS INCLUDED within the precious stone SAPPHIRE underneath the Throne of Glory, which is in the land of Egypt. For it is written, "And Hashem shall smite Egypt" (Yeshayah 19:22), which is the second division, while the verse, "For your dew is as the dew on herbs" (Yeshayah 26:19) is the first division.

18. וּבְגִין דָּא מִתְלַף כַּחֲדָא, ב׳ פְּרִישָׁא גָלוּתָא, א׳ פְּרִישָׁא קַדְמַיְיתָא. תָּא חֲזֵי, מַאי דִּכְתִיב בֵּית יַעֲקֹב לְכוּ וְנֵלְכָה בְּאוֹר ה׳, בְּגָלוּתָא, אַתְוָון דְּאִתְגְּזַר עֲלֵיהוֹן, עַל חוֹבֵיהוֹן, בְּקוּשְׁטָא בְּדִינָא הֲווֹ, בְּאוֹרַיְיתָא תַּקְנְתָּא, וְתִפְקוּן מִן חַמְרָא טִינָא, דְּהִיא גָלוּתָא, וְתַהֲכוּ לְנַהֲרָא דַּיי׳.

18. The second division, WHICH ALLUDES TO the exile, is therefore connected with the first division, WHICH ALLUDES TO REVIVAL AND REDEMPTION. Come and see the verse, "O house of Ya'akov, come, and let us walk in the light of Hashem" (Yeshayah 2:5), WHICH MEANS that the letters indicating the exile they were sentenced to for their sins, according to Truth and Justice, have a remedy within the Torah. And IF YOU KEEP IT, you shall come out of the filth and mud, which is exile; and walk by the light of Hashem, WHICH IS RESURECTION AND REDEMPTION. SINCE THE EXILE CAUSED THE RETURN TO TORAH WHICH LEADS TO THE REDEMPTION, SO WE FIND BOTH DIVISIONS IN ONE LETTER.

19. א׳ ר״ץ בָּאָרֶץ, אִתְצַפֵּי אָתָא בְּתִיגְנָא דְּסִיפְרָא דְאוֹרַיְיתָא. וְאִינוּן אִתְפַּלְגִין בָּאָרֶץ, לְא׳ ר״ץ. אַתְּ מַשְׁכַּח בְּתִיגְנָא דְּסִפְרָא דְאוֹרַיְיתָא, ר״ץ מִתְלַפִּין כַּחֲדָא גָלוּתָא. מַאי גָלוּתָא דְּמִצְרָאֵי אַרְבַּע מְאָה שְׁנִין הֲוָה אֲמַר לְאַבְרָהָם, דִּיהֵא גָלוּתָא לְבָנוֹהִי בְּמִצְרָאֵי, וְכִי הֲוֵית מָנֵיתָא יַתְהוֹן מָאתָן וְתִשְׁעִין שְׁנִין הֲווֹ.

19. THE LETTERS Aleph and Resh-Tzadi of Eretz (lit. 'land') are the land which sadly goes INTO EXILE, by the decree of the book of the Torah; TO WIT, THE FOUR HUNDRED YEARS MENTIONED IN THE DECREE 'BETWEEN THE PIECES.' They are divided by land into Aleph and Resh-Tzadi. It may be found by the decree of the book of Torah that Resh-Tzadi come together in exile, MEANING THAT THEY WERE IN EXILE IN EGYPT RESH-TZADI (=290) YEARS; WHICH, TOGETHER WITH LEPH (OF ALEPH =110), AMOUNTS TO FOUR HUNDRED YEARS. What is the Egyptian exile? Avraham was told his children would be in exile for four hundred years, yet if you count it, it amounts to 290 years only.

20. תָּא חֲזֵי וַיָּמָת יוֹסֵף בֶּן מֵאָה וְעֶשֶׂר שָׁנִים. ר״ש פְּתַח וַאֲמַר, הִנֵּה הָעַלְמָה הָרָה וְיוֹלֶדֶת בֵּן וְקָרָאת שְׁמוֹ עִמָּנוּאֵל, עִדּוּי וְלֵידָה, דְּאִתְמְלֵי לְגָלוּתָן, וְעָקְתָן סַגִּיאִין, וְעִדָּן בִּישִׁין, וְאע״ג דִּיהוֹ בְּאִלֵּין מַטְרוּנִיתָא אִזְדַּעְזְעַת וְאִתְרַחֲקַת מִן בַּעֲלָהּ, תְּהֵא עִמָּנָא בְּגָלוּתָא, בֶּן מֵאָה וְעֶשֶׂר הֲוָה גְּלוּפָא דְּאִתּוֹסַף, יִתְרְעֵי לְמֵימַר וַהֲוָה עָבַר מִן גָּלוּתָא מֵאָה וְעֶשֶׂר שְׁנִין, וּמָאתָן וְתִשְׁעִין, הֲוֵי אַרְבַּע מְאָה שְׁנִין, וְלָא אִתְמְנֵי גָלוּתָא דְיַעֲקֹב, אֶלָּא מִדְּמִית יוֹסֵף, וְהַיְינוּ דָּא ע״ג דָּא דַּאֲמַר וּמֵעֵת הוּסַר הַתָּמִיד וְלָתֵת שִׁקּוּץ שׁוֹמֵם וגו׳.

20. "And Yosef died, being a hundred and ten years old" (Beresheet 50:26). Rabbi Shimon opened the discussion saying: "Behold, the young woman is with child, and she will bear a son, and shall call his name 'Immanuel' (lit. 'El is with us')" (Yeshayah 7:14). Pregnancy and birth ARE MENTIONED IN THIS VERSE, AND were fulfilled in exiles, bad troubles and evil times, FOR THE VERSE CONTINUES: "FOR BEFORE THE CHILD SHALL KNOW HOW TO REFUSE THE EVIL AND CHOOSE THE GOOD, THE LAND...SHALL BE DESERTED..." (IBID.16). And though THE HOLY ONE, BLESSED BE HE, will be with us during these years, AS INDICATED BY THE CHILD'S NAME, IMMANU-EL, WHICH IS THE NAME OF THE SHECHINAH, YET The Shechinah trembled and separated from Her husband, ZEIR ANPIN, and stayed with us in exile. THOUGH THE SHECHINAH IS WITH US, SHE SUFFERES PAIN AND EXILE, AND IS ALONE. SO THERE IS PREGNANCY THAT PRECEDS THE BIRTH OF EXILE. "A hundred and ten years old," is the further impression CONSIDERED THE PREGNANCY OF THE EXILE. THE VERSE wishes to point that out of the EGYPTIAN exile, one hundred and ten years passed AS PREGNANCY, WHILE 290 years WERE THE EXILE ITSELF. In all, there are four hundred years WHICH THE HOLY ONE, BLESSED BE HE, SPOKE OF TO AVRAHAM, IN THE DECREE OF 'BETWEEN THE PIECES.' The exile of Ya'akov started only when Yosef died. In connection to this it was said: "And from the time that the daily sacrifice shall be taken away, and the abomination that makes desolate be set up, there shall be a thousand (Heb. eleph) two hundred and ninety days" (Daniel 12:11).

21. "So the whole age of Ya'akov was a hundred and forty seven years" (Beresheet 47:28). THE 147 YEARS OF YA'AKOV'S LIFE CONTAIN the secret of the number of correction by exile the descendants will endure, who were exiled under strict Judgment into three exiles. The first one in Egypt is likened to seven years. Rabbi Chiya opened the discussion saying: "I charge you, O daughters of Jerusalem, by the gazelles, and by the hinds of the fields" (Shir Hashirim 2:7). HERE TOO, THE NUMBER SEVEN (HEB. SHEVA), OF YA'AKOV'S LIFE, IS DERIVED FROM THE OATH (HEB. SHEVUAH), NOT TO AWAKE THE LOVE, UNTIL REDEMPTION PLEASES.

21. וַיִּהְיוּ יְמֵי יַעֲקֹב שְׁנֵי חַיָּיו שֶׁבַע שָׁנִים וְאַרְבָּעִים וּמְאַת שָׁנָה, הָכָא רָזָא בְּגָלוּתָא בְּמִנְיָינָא, תִּקּוּנְתָּא יְהוֹן בְּנַיָּיא דְּאִתְגַּלְיָין בְּמִכִּילְתָא דְּדִינָא, תְּלָתָא גַּלְוָון, קַדְמָאָה דְּמִצְרָאֵי, דְּאִתְמְתַל בְּשֶׁבַע שְׁנִין. רִבִּי חִיָּיא פְּתַח וַאֲמַר, הִשְׁבַּעְתִּי אֶתְכֶם בְּנוֹת יְרוּשָׁלִַם בִּצְבָאוֹת אוֹ בְּאַיְלוֹת וגו׳.

22. Rabbi Shimon said: From this WE LEARN THE EXPLANATION TO THE NUMBER SEVEN. IT IS WRITTEN, "Hashem appeared to me from afar, saying: I have loved you with an everlasting love" (Yirmeyah 31:3). FROM AFAR, NAMELY, IN EXILE, BECAUSE GREAT LOVE IS REVEALED ONLY BY EXILE. Here lies the secret, that exile is the means of the children of Yisrael to be freed from exile AND THAT HIS LOVE WILL BE REVEALED TO US. Scripture wishes to point, BY THE NUMBER SEVEN OF YA'AKOV'S LIFE, that the holy children who were exiled for their sins will be sentenced for many years, which will amount to "seven times... according to your sins" (Vayikra 26:21). IT ALSO SAYS, "If Kain shall be avenged sevenfold" (Beresheet 4:24), WHICH NUMBER FIXES THE DAMAGE THEY MADE, AND REVEALS THE LIGHT OF REDEMPTION. THIS IS during the first exile in Egypt, which is the shortest OF THE EXILES.

22. ר׳ שִׁמְעוֹן אָמַר, מֵהָכָא, מֵרָחוֹק ה׳ נִרְאָה לִי וְאַהֲבַת עוֹלָם אֲהַבְתִּיךָ וגו׳, הָכָא רָזָא בְּגָלוּתָא תַּקְּנְתָּא יְהוֹן בְּנוֹהִי דְּיִשְׂרָאֵל, מִשְּׁתְּרֵי גַּלְיָיא, וְיִתְרְעֵי לְמֵימַר, יְהוֹן בְּנַיָּא קַדִּישָׁא, דְּאִתְגַּלְוָון עַל חוֹבֵיהוֹן בְּדִינָא שְׁנִין סַגִּיאִין יְהֵא, שֶׁבַע כְּחַטֹּאתֵיכֶם, כִּי שִׁבְעָתַיִם יוּקַם קַיִן, בְּגָלוּתָא קַדְמָאָה דְּמִצְרָאֵי, דְּהִיא זְעֵירָא.

23. The second exile is in Babylon, likened to forty years FROM YA'AKOV'S LIFE IN RELATION TO the seven IN EGYPT, for it is longer than it.

23. תִּנְיָינָא, גָּלוּתָא דְשׁוּפְטִים, דְּאִתְמְתַל לְאַרְבָּעִים שְׁנִין, בִּשְׁבַע דְּאִינְהוּ סַגִּיאֵי מִנֵּיהּ.

24. The third exile is the longest, likened to the hundred years OF YA'AKOV'S LIFE, IN RELATION TO the forty years OF THE BABYLONIAN EXILE.

24. תְּלִיתָאֵי, גָּלוּתָא דַאנַן בֵּיהּ, אֲרִיכָא, דְּאִתְמְתַל לִמְאָה שְׁנִין, לְאַרְבָּעִין.

2. "And the time drew near...and he called his son Yosef"
Rabbi Chizkiyah begins by explaining that Yisrael saw the torture of exile upon his descendants, and consequently, his soul began to die. Yisrael then gathered his exiles and told them that if they wished to be absolved of their sins, they must behave according to truth and justice in the eyes of God. Rabbi Shimon then explains why Yisrael called only Yosef his son and not all the other exiles. This is because all the children of Yisrael were called Yosef. Rabbi Chizkiyah then refers to the secret of the Vav as including Ya'akov, Yosef, and others, as well as the six Sfirot.
The Relevance of this Passage
Yisrael's action of talking to the people of the exile is a code for the great patriarch calling upon all generations, including the readers of this passage, and awakening them to the power of the Light and the path to eternal freedom, fulfillment, and the final redemption. When Yisrael calls only the name Yosef, the Zohar is indicating a direct reference to the Sfirah/dimension of Yesod, the portal and funnel through which the supernal Light flows into our world. The name Yosef refers to the Light that is flowing from Yesod to us--the reader and all the people who remain in exile in our current generation. This Light now becomes part of our being.

25. "And the time drew near for Yisrael to die" (Beresheet 47:29). Rabbi Chizkiyah said: He saw this trouble of exile upon his children, and his soul drew near death. He did not remain alive when he descended his grades because of the sins of Yisrael. YISRAEL, ZEIR ANPIN, did not go into exile with them, LIKE THE SHECHINAH, WHO WENT INTO EXILE WITH THEM. HE ASKS: Happy is the portion OF YISRAEL, for if He, ZEIR ANPIN, would not have gone down with them into exile, they would have remained among the nations WITHOUT BEING ABLE TO ESCAPE. Why then does it say, "Why, when I came, was there no man? when I called, was there none to answer?" (Yeshayah 50:2). "Was there none to answer" alludes to the children of Yisrael, NAMELY ZEIR ANPIN; "when I came, was there no man": This is the Shechinah. "Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness" SO ZEIR ANPIN DID COME DOWN ALSO WITH THEM INTO EXILE? HE ANSWERS: The Holy One, blessed be He, gave a portion to the children of Yisrael, so that no other minister would rule over them; THUS HE IS WITH THEM IN EXILE. ALSO when they went into exile,

25. וַיִּקְרְבוּ יְמֵי יִשְׂרָאֵל לָמוּת. רִבִּי חִזְקִיָּה אֲמַר, חֲמָא דָא עַקְתָא דְגָלוּתָא, דַּהֲוָה עָרְעָן לְבְנוֹהִי, קָרִיבָא אֲנַפְשֵׁיהּ וּדְחִיקַת לְמֻמָת, לָא אִשְׁתְּאַר חַי, כַּד הֲוָה נָחֵית מַדְרְגִין, בְּדִיל חוֹבֵיהוֹן דְּיִשְׂרָאֵל, לָא נָחֵית עִמְּהוֹן בְּגָלוּתָא, זַכָּאָה חוּלְקֵהוֹן, דְּאִי לָא נָחֵית עִמְּהוֹן בְּגָלוּתָא, אִשְׁתְּאַרָן בֵּינֵי עַמְמַיָּא, וְאַתְּ אֲמַרְתְּ מַדּוּעַ בָּאתִי וְאֵין אִישׁ קָרָאתִי וְאֵין עוֹנֶה. וְאֵין עוֹנֶה: דָּא יִשְׂרָאֵל, בָּאתִי וְאֵין אִישׁ: דָּא שְׁכִינָה. הַקָּצוֹר קָצְרָה יָדִי מִפְּדוּת וְאִם אֵין בִּי כֹּחַ לְהַצִּיל הֵן בְּגַעֲרָתִי אַחֲרִיב יָם אָשִׂים נְהָרוֹת מִדְבָּר, קוּדְשָׁא בְּרִיךְ הוּא יְהַב חוּלָקָא לְיִשְׂרָאֵל, דְּלָא יִשְׁלוֹט רַבְרְבָנָא אָחֳרָא בְּהוֹן, נָחֲתוּ לְגָלוּתָא שְׁכִינְתָּא עִמְּהוֹן וְהוּא רָחֵיק מִמַּטְרוֹנִיתָא.

26. וַיִּקְרָא לִבְנוֹ לְיוֹסֵף וַיֹּאמֶר לוֹ אִם נָא מָצָאתִי חֵן בְּעֵינֶיךָ, חָקַר יַת בְּנוֹהִי כֻּלְּהוֹן, וַאֲמַר לְהוֹן, עַקְתָן סַגִּיאִין, בִּישִׁין רַבְרְבִין, חָמֵית לְמֵיעַל לִבְרֵיכוֹן אַשְׁכְּחָן רַחֲמֵי עִלָּאֵי.

27. וְאִי אַתּוּן בָּעָאן לְמֵיפַּק מִכָּל עָקְתָא, קַיְּימוּ לִי, וַהֲבוּ בֵּינָנָא רִבּוֹן עָלְמָא וְתַעְבְּדוּן קְשׁוֹט וְדִינָא, וְתֶהֱוֵי כַּאֲבָהַתְכוֹן, וּפַקִּידֵי בְּכָל דָּר וְדָר דְּיֵיתֵי בַּתְרֵיכוֹן, וְאִי אַתּוּן בָּעָאן לְמֶעְבַּד הָכֵי, תִּפְקוּן מִכָּל עַקְתָא דְּיֵיתֵי עֲלֵיכוֹן.

28. רִבִּי שִׁמְעוֹן אֲמַר, וְהַצִּיגוּ בַשַּׁעַר מִשְׁפָּט אוּלַי יֶחֱנַן ה׳ אֱלֹהֵי צְבָאוֹת שְׁאֵרִית יוֹסֵף. דְּאִתְקְרִיאוּ בְּנוֹהִי יִשְׂרָאֵל כֻּלְּהוֹן יוֹסֵף.

29. וְאִי תַעְבְּדוּן הָכֵי, לָא תִקְבְּרוּן חַד מִן בְּרִי, אֶלָּא אִתִּי תְּתוּבוּן לְאַרְעֲכוֹן בְּשְׁלָמָא.

The Shechinah is with them, but ZEIR ANPIN is far away from the Shechinah.

26. "And he called his son Yosef, and said to him, if now I have found favor in your sight." He examined all his sons and said to them, I see many evil troubles come upon your children, and ONE SHOULD find supernal Mercy.

27. If you wish to be delivered from all these troubles, swear before me, and we shall have the Master of the universe AS WITNESS between us, that you will conduct yourself according to truth and justice, and behave like your fathers. You shall teach it to every generation that will come after you. If you shall do so, you shall escape all the troubles that will come upon you.

28. Rabbi Shimon said: TO EXPLAIN AWAY THE DIFFICULTY THAT HE CALLED ONLY YOSEF HIS SON AND NOT ALL THE TRIBES, THE WORDS OF RABBI SHIMON ARE BROUGHT HERE. "And establish justice in the gate: it may be that Hashem Elohim of Tzeva'ot will be gracious to the remnant of Yosef" (Amos 5:15), for all the children of Yisrael are called Yosef.

29. THE ZOHAR RETURNS TO THE WORDS OF YA'AKOV: 'If you shall do so, you shall bury not one of my children in Egypt, but return safely with me to your land.'

30. It is written: "Put, I pray you, your hand under my thigh" (Beresheet 47:29). HE ASKS: What is "your hand"? He opened the discussion saying: "Gird your sword upon your thigh, O mighty warrior: your glory and your majesty" (Tehilim 45:4). ALSO "YOUR HAND UNDER MY THIGH" ALLUDES TO A SWORD, WHICH IS a sword of Grace and Truth, the two Sfirot which do not separate from each other; NAMELY YESOD WHICH CONTAINS THE LIGHT OF CHASSADIM AND THE LIGHT OF CHOCHMAH, CALLED TRUTH AND BRIGHTNESS OF COUNTENANCE. Therefore it says, "Love and Truth shall go before you" (Tehilim 89:15), "The anger of Hashem divided them" (Eichah 4:16). And if His children were good and did what they accepted upon them, not one of the children would have died in Egypt, for each kindness that the Holy One blessed be He decrees upon men is on the condition they will be good. As David said: "That Hashem may continue His word which He spoke concerning me, saying: 'If your children take heed to their way, to walk before Me in Truth'" (I Melachim 2:4). But if not, He shall not.

30. הה"ד שִׂים נָא יָדְךָ תַּחַת יְרֵכִי, מַהוּ יָדְךָ. פְּתַח וְאָמַר חֲגוֹר חַרְבְּךָ עַל יָרֵךְ גִּבּוֹר הוֹדְךָ וַהֲדָרֶךָ, סַיְּיפָא דְּקָאֵי בָּהּ חֶסֶד וֶאֱמֶת, תְּרֵין סְפִירָן סְפִירָן, וְלָא שְׁבִקִין דָּא לְדָא, וְע"ד אֱמַר חֶסֶד וֶאֱמֶת יְקַדְּמוּ פָנֶיךָ, פְּנֵי ה' חִלְּקָם, וְאִי הֲווֹ טָבָאן בְּנוֹהִי, וַעֲבִידוּ מַה דְּקָיְּימוּ, לָא מִית חַד מִבְּנַיְּיהוּ בְּמִצְרָאֵי, דְּכָל טַב וְטַב דְּגָזִיר שְׁמָא דֵּאלָהָא עַל אֵינָשָׁא, לָא הֲוֵי, אֶלָּא עַל דִּיהוֹן טָבִין, וְאִי לָא, לָא, כְּמָה דַּאֲמַר דָּוִד, לְמַעַן יָקִים ה' אֶת דְּבָרוֹ אֲשֶׁר דִּבֶּר עָלַי לֵאמֹר אִם יִשְׁמְרוּ בָנֶיךָ אֶת דַּרְכָּם לָלֶכֶת לְפָנַי בֶּאֱמֶת. וְאִי לָא, לָא מַיְּיתֵי בִּרְכָאן דַּאֲמַר עֲלֵיהוֹן.

31. תָּא חֲזֵי, כַּמָּה הוּא עָדִיף רוּחָא דְּאַבָּא מֵרוּחָא דִּבְרָא, דְּרוּחָא דְּאַבָּא הוּא רוּחָא דִּבְרָא, רוּחָא מֵרוּחָא סָלְקָא, וְאִי סַיְּיעַת אֲוִירָא אָחֳרָא בְּרוּחָא, לָא נָפֵיק שְׁלִים, דְּהָא חָסִיר הוּא, בְּהַאי אֲוִירָא, וְהַיְּינוּ פֶּרֶה לִמֵּד מִדְּבָר בְּאַוַּת נַפְשָׁהּ שָׁאֲפָה רוּחַ.

32. תְּנָא רַב הַמְנוּנָא סָבָא אֲזַל לְקַפּוֹטְקִיָּא, עָאל לְקַמַּיְּיהוּ, רַב יֵיסָא סָבָא, א"ל בְּמַאי עַסְקִיתוּ, וַוי לֵיהּ, וַוי לְנַפְשֵׁיהּ, אִי אִשְׁתְּלַף רוּחָא דִּמְסָאֲבָא דְּאִשְׁתַּכַּח עִמֵּיהּ, וְאוֹרֵית לֵיהּ לִבְרֵיהּ, וְהַאי אִיהוּ דְּקוּדְשָׁא בְּרִיךְ הוּא לֵית לֵיהּ חוּלְקָא, שָׁבִיק לֵיהּ חוּלְקָא שָׁבִיק לֵיהּ לְשֵׁיצָאָה לֵיהּ לְעַלְמָא דְּאָתֵי, א"ל מנ"ל הָא, א"ל הָכָא אוֹלִיפְנָא, דְּהַאי יְרוּתָא בִּישְׁתָּא, אַחְסָנִין כֻּלְּהוּ בְּנוֹ אִי לָא יְתוּבוּן, דְּהָא לֵית מִלָּה קָיְּימָא קַמֵּי תְּשׁוּבָה. וַאֲנָא הָכִי אוֹלִיפְנָא, דְּהָא אַסְוָותָא דָא, יַהֲבוּ לִי זִמְנָא חָדָא, דַּהֲוֵינָא רְשִׁים בְּאַנְפִּי, וְיוֹמָא חַד הֲוֵינָא אָזֵיל בְּאָרְחָא, וְעַרְעָנָא בְּחַד זַכָּאָה, וְעַל יְדוֹי אִתְעֲבַר מִנָּאי, הַהוּא רְשִׁימָא, א"ל מַה שְׁמָךָ, א"ל אֶלְעָזָר, וְקָרֵינָא לֵיהּ אֶלְעָזָר אָחֳרָא, א"ל בְּרִיךְ רַחֲמָנָא דְּחָמֵינָא לָךְ, זַכָּאָה חוּלְקָךְ בְּעַלְמָא דֵּין, וּבְעַלְמָא דְּאָתֵי.

33. וַיֹּאמֶר הִשָּׁבְעָה לִּי וגו'. רִבִּי חִזְקִיָּה פְּתַח וַאֲמַר, נִשְׁבַּע ה' בִּימִינוֹ וּבִזְרוֹעַ עֻזּוֹ, קַיָּים קוּדְשָׁא בְּרִיךְ הוּא, דְּיִפּוֹק לְיִשְׂרָאֵל מִן גָּלוּתָא דִּלְהוֹן, וְדָא קַיָּים לְהוֹן, קַיָּים, דְּלָא יִשְׁבּוֹק לוֹן בְּאַרַע שַׂנְאֵיהוֹן.

34. וַיֹּאמֶר שַׁלְּחֵנִי כִּי עָלָה הַשָּׁחַר וַיֹּאמֶר לֹא אֲשַׁלֵּחֲךָ כִּי אִם בֵּרַכְתָּנִי. מַאן בֵּרַכְתָּנִי. יְהַב לוֹן גָּלוּתָא, וְקַיָּים לוֹן, דְּיִפְּקוּן מִנֵּיהּ.

31. Come and behold: better is the spirit of the father than the spirit of the son, for the spirit of the father is that of the son, spirit drawn from spirit. THUS WE FIND THE FATHER'S SPIRIT IN RELATION TO HIM IS THAT OF THE ROOT IN RELATION TO ITS BRANCH. But if another air OF THE OTHER SIDE contributes to the spirit of the son, he is not born whole, but rendered defective by that air OF THE OTHER SIDE; NAMELY "a wild ass used to the wilderness, that snuffs up the wind in her desire" (Yirmeyah 2:24).

32. We learned that Rabbi Hamnuna Saba (the elder) once went to Cappadocia. Going towards him was Rabbi Yisa Saba. According to Rav Ashlag, this paragraph is a later interpolation, which in other versions starts with Rabbi Aba.

34. "And he said: 'Swear to me'" (Beresheet 47:31). Rabbi Chizkiyah opened the discussion saying: "Hashem has sworn by His right hand, and by the arm of His strength" (Yeshayah 62:8), WHICH MEANS Hashem swore He would deliver the children of Yisrael from their exile. This is what He swore to them BY THE VERSE: "AND HE SWORE TO HIM" (BERESHEET 47:31) HERE WHICH ALSO REFERS TO THE HOLY ONE, BLESSED BE HE. He swore to them He would not abandon them in the land of their enemies.

34. "And he said: 'Let me go, for the day breaks.' And he said: 'I will not let you go, unless you bless me'" (Beresheet 32:27). What does "bless me" mean; TO WIT, WHAT WERE THE BLESSINGS HE CONFERRED UPON HIM? HE ANSWERS: He assigned them to exile and swore to them He would deliver them from it.

35. תָּנָא, זַמִּין קוּדְשָׁא בְּרִיךְ הוּא לִבְרֵיהוֹן דְּיִשְׂרָאֵל, דִּיהוֹן כָּל חַד וְחַד תְּחוֹת כָּרְסֵיהּ, וְיהוֹן מַעֲלְיָין מִכָּל עִלָּאֵי, בְּגִין דָּא תִּשְׁכַּח וא״ו אֲרִיכָא, קַיְּים קוּדְשָׁא בְּרִיךְ הוּא לְשְׁלֵמוּתָא דְּוִ׳ דְּר״א וּבְגִין שְׁתָּא וַיִּשְׁתַּחוּ יִשְׂרָאֵל עַל רֹאשׁ הַמִּטָּה, סְגִיד יִשְׂרָאֵל, דְּלֵיתֵי מְשִׁיחָא, בְּסוֹף מִנְיָינָא דָא, וְתִשְׁרֵי שְׁכִינְתָּא עִמְּהוֹן.

35. We learned that the Holy One, blessed be He, would DO for His children of Yisrael, that they would all dwell under His throne, and excel the high ANGELS. Therefore, one finds a long Vav IN THE TORAH, LIKE IN "WHATEVER GOES ON ITS BELLY (HEB. GACHON)" (VAYIKRA 11:42), which is an allusion that the Holy One, blessed be He, swore upon the perfection of the Vav (=six) generations. THE SECRET OF AVRAHAM, YITZCHAK, YA'AKOV, MOSHE, AHARON, AND YOSEF, THE SECRET OF THE SIX SFIROT: CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD. Because of these six, IT IS WRITTEN: "And Yisrael bowed himself upon the bed's head" (Beresheet 47:31), YISRAEL BEING THE SECRET OF ZEIR ANPIN, WHICH INCLUDES: CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD. The bowing of Yisrael ALLUDES TO the coming of Mashiach at the end of this time; TO WIT, AFTER SIX THOUSAND YEARS, ALLUDING TO THE SIX COMPLETE SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, CLOTHED BY SUPERNAL ABA AND IMA, WHICH SFIROT ARE EACH OF A THOUSAND YEARS. And the Shechinah will dwell among them.

3. "Behold, your father is sick"
Rabbi Chizkiyah begins by saying that this quotation refers to events at the end of exile, and means, literally, Yosef's father, Yisrael, is "worried and in haste." Rabbi Aba then adds that the name Yud-Hei-Vav ??? would be changed to Yud-Hei-Vav-Hei ???? to expedite Yisrael doing good for his children, so they would come out of exile. Rabbi Aba then explains Ya'akov's exposure to truth, and Avraham's to grace.
The Relevance of this Passage
The Hebrew letters Yud, Hei, Vav, Hei, ???? are known as the Tetragrammaton, one of the Holy Names of The Creator. The addition of the final Hei ? in the Holy Name corresponds to our physical realm. The other three letters ??? represent the Upper Worlds, specifically four dimensions of Keter, Chochmah, Binah, and Zeir Anpin. Thus, this passage is our connection to the Upper Worlds, via the Tetragrammaton, so that we may brighten our lives and the world with the resplendent Light of The Creator.

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36. וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה וַיֹּאמֶר לְיוֹסֵף הִנֵּה אָבִיךָ חוֹלֶה וגו׳. מַתְנִיתִין, א״ר חִזְקִיָּה, לָא אָתָא קְרָא לְאַשְׁמוּעִינָן דְּעָבַד, אֶלָּא אָתָא קְרָא לְאַתְיָא מַה דְּיֶהֱוֵי בְּסוֹף גָּלוּתָא, כָּל אִלֵּין לְסוֹף מִנְיָינָא דְּאִתְמְנֵי, צָבֵי לְמֵימַר דְּיֵיתֵי מְשִׁיחָא, וְיֵימָא לֵיהּ אָבוּךָ דְּבִשְׁמַיָּא בָּהֵיל לְסַבֵּר אַפָּךְ, סָפִין לְקֵצָא דְּמְשִׁיחָא, יְהֵא רַעֲוָא מִן אֱלָהָא דִשְׁמַיָּא, דְּיִסַּב בְּרֵיהּ דְּאַסְגִּיאוּ בְּגָלוּתָא, וּמִדְּאִתְנְשִׁיאוּ בְּהוֹ, דְּנָשֵׁי יַתְהוֹן קוּדְשָׁא בְּרִיךְ הוּא בְּחוֹבֵיהוֹן בְּקוּשְׁטָא.

36. "And it came to pass after these things that one told Yosef, 'Behold, your father is sick.'" (Beresheet 48:1). In the Mishnah Rabbi Chizkiyah said, that the verse does not teach us what YOSEF did, but brings before us the events at the end of exile, at the end of the set time. He says that Mashiach, THE SECRET OF YOSEF, will come and say to him, Your Father in heaven makes haste to welcome you, who looks to the end of Mashiach. "YOUR FATHER IS SICK" MEANS, HE IS WORRIED AND IN HASTE. "AND HE TOOK WITH HIM MENASHE AND EFRAIM" (IBID.). MEANS: May it please Elohim in heaven to receive His children, who increased and multiplied (Heb. paru) in exile, FOR WHICH THEY ARE CALLED EFRAIM, and THEIR SINS forgotten BECAUSE OF THE EXILE, THE SECRET OF THEIR BEING CALLED MENASHE, WHICH IS DERIVED FROM THE WORD FORGETFULNESS (HEB. NESHIYAH). For the Holy One, blessed be He, truly forgot their transgressions.

37. When Rabbi Aba came, he said he came not to speak ABOUT THE VERSE, BUT TO EXPLAIN ITS MYSTERY. HE SAID: The secret of this matter is very important AS THAT OF THE VERSE, "Hashem shall add (Heb. yosef) to me another son" (Beresheet 30:24). As we explained in relation to that verse, the Holy Name written in Yosef, TO WIT, THAT THE THREE-LETTERED NAME Yud-Hei-Vav will say to him, here your Father, the Master over the World to Come, SECRET OF ZEIR ANPIN WITH THE MOCHIN OF SUPERNAL BINAH, CALLED THE WORLD TO COME, wishes to do good for His children, so they may come out of exile. But if you do not favor your Truth BECAUSE YOU FIND THAT THEY DO NOT MERIT IT, here is a four-lettered name Yud-Hei-Vav-Hei to set you right and then will favor it that the Shechinah to return to Her place.

37. כַּד אָתָא רִבִּי אַבָּא אֲמַר, לָאו לְדַרְשָׁא קָא אֲתֵינָא, חֲשׁוֹב רָזָא דְמִלְּתָא יוֹסֵף ה׳ לִי בֵּן אַחֵר, כִּדְפָרִישְׁנָא לְעֵיל, הַאי שְׁמֵיהּ קַדִּישָׁא בְּיוֹסֵף, יה״ו יֹאמַר, הָא אֲבוּךָ מָארֵי עַלְמָא דְאָתֵי, לְמֶעְבַּד טָבָא לִבְרֵיהּ, דְּיִפְקוּן מִן גָּלוּתָא דִּלְהוֹן, וְאִי אַתְּ לָא רָעֵי בְּקוּשְׁטָךְ, רִבּוּעָא ידו״ד אֶחָד יַעֲבֵד יָתָךְ, וְיָדְעֵי דְּתֵיתוּב מַטְרוֹנִיתָא לְאַתְרָא.

38. For the fathers are the supernal Chariot FOR THE HOLY NAME on high, as it is written: "And Elohim went up from Avraham" (Beresheet 17:22), WHICH MEANS HE WAS RIDING ON HIM. IT IS ALSO WRITTEN, "You will show Truth to Ya'akov, Grace (Heb. chesed) to Avraham" (Michah 7:20). THUS YA'AKOV WAS A CHARIOT TO TIFERET CALLED TRUTH, AND AVRAHAM A CHARIOT TO CHESED. And we learned that BY THE UNISON OF THE ONE YUD-HEI-VAV-HEI, Mashiach will come.

38. דַּאֲבָהָתָנָא אִינּוּן רְתִיכִין דִּלְעֵילָא, וַיַּעַל אֱלֹקִים מֵעַל אַבְרָהָם, אֲבָהָן שׁוֹקֵי עַלְמָא, תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם, תָּנָא דְיֵיתֵי מְשִׁיחָא.

4. "At evening time, there will be light"
Rabbi Yosi describes how there will be a day without day or night, until the evening, when there will be light, at which time, two evils will befall Ya'akov's children. But these occur so his children can be taken to "the good land." Rabbi Aba then poses a conundrum: "What is darkness?" The others determine that "darkness is Gehenom."
The Relevance of this Passage
The phrase, "day without day or night," refers to the potential darkness and destruction [God forbid] that may appear before the final redemption of mankind takes place. Two paths to redemption and eternal peace are always available to us, a Light-filled path that embodies mercy and protection, or a darkened path that embodies pain, torment, and suffering. Our egos constantly urge us towards the path of darkness. Through a meditative, intense read of this passage, we can help ourselves, and the world at large, avoid the potential gloom and devastation that attends the path of darkness.

39. Rabbi Yosi opened the discussion with the verse: "But it shall be one particular day which shall be known as Hashem's, neither day, nor night: but it shall come to pass that at evening time, there will be light" (Zecharyah 14:7). HE STARTED EXPLAINING THE VERSE, "AND HE TOOK...EFRAIM AND MENASHE" (BERESHEET 48:1), BUT EXPLAINED NO FURTHER. THE ZOHAR EXPLAINS THE WORDS OF RABBI YOSI, SAYING THAT HE wishes to say that two evils will befall the children OF YA'AKOV: 1) they will be in exile in the land of their enemies, THIS BEING THE ASPECT OF EFRAIM AND MENASHE. 2) He will not look at them many years on account of their sinning to Truth, and so will abandon them in the land of their enemies. Eventually, He would take their children, to whom these TWO evils befell, and conduct them to the good land, as the verse says, "AND HE TOOK... MENASHE AND EFRAIM"; TO WIT, HE WILL TAKE THEM, TO WHOM THE TWO EVILS BEFELL, AND CONDUCT THEM TO THEIR GOOD LAND.

39. רִבִּי יוֹסֵי פְּתַח וַאֲמַר, וְהָיָה יוֹם אֶחָד הוּא יִוָּדַע לַה׳ לֹא יוֹם וְלֹא לַיְלָה וְהָיָה לְעֵת עֶרֶב יִהְיֶה אוֹר, רוֹצֶה לְמֵימַר, תְּרֵין מְעַרְעִין בִּישִׁין דְּאָתָן לִבְנוֹהִי לְמֶהֱוֵי בְּגָלוּתָא בְּאַרַע שַׂנְאֵיהוֹן, וְלָא יִסְתְּכֵי בְּהוֹן, כַּמָּה שְׁנִין סַגִּיאִין, עַל חוֹבֵיהוֹן בְּקוּשְׁטָא, הָכֵי יִזְנַח יַתְהוֹן בְּאַרַע שַׂנְאֵיהוֹן. וְיִסַּב בְּנַיְיהוּ דְּאַרַע לְהוֹן בִּישִׁין אִלֵּין, וְיַדְבֵּר לְהוֹן לְאַרַע טַב כְּפֵירוּשָׁא דִקְרָא.

40. There were two great and exalted ministers who were knocking under the Throne of Glory of Yisrael's chieftain, the fifth measure, to cause them to remain in exile for as long AS THEY NEED, FROM THE ASPECT OF EFRAIM, and worse, that He would forget them in the land of their enemies, WHICH IS THE ASPECT OF MENASHE.

40. וַהֲוָה תְּרֵי רַבְרְבָן סַגִּיאִין מַעַלְיָיאן הֲוָה מְטַרְקָן תְּחוֹת כָּרְסֵי יְקָרָא, דְּאַפַּטְרוֹפָּא דְיִשְׂרָאֵל מְכִילְתָּא חֲמִישָׁאָה, בְּדִיל דְּיִהוֹן בְּגָלוּתָא כָּל עִדָּנָא הָדֵין, וְאַרַע דְּנָשֵׁי יַתְהוֹן בְּאַרַע שַׂנְאֵיהוֹן.

41. These two ministers are two attributes, each containing two aspects; TO WIT, EACH IS DIVIDED INTO TWO ATTRIBUTES. HE EXPLAINS, One ATTRIBUTE came and spoke before the Master of the universe and was given permission to say what it liked. On the one hand, it saw it should be decreed that the children of Yisrael should come out of exile, due to their fathers' merit. On the other hand, it saw they deserve to be sentenced TO REMAIN IN EXILE for their sins, for THE ACCUSERS said great evil things about them. There are four attributes in all. FOR EACH OF THE MINISTERS, THE TWO ATTRIBUTES CONTAINS TWO ASPECTS; TO WIT, ONE FOR AND ONE AGAINST. But they did not have the fifth attribute, Yisrael's chieftain, and they spoke as they pleased. THE TWO MINISTERS SPOKE NOW FOR AND NOW AGAINST, FOR THEY HAD NOT THE FIFTH ATTRIBUTE, WHICH TURNS ALL INTO MERIT.

41. וְהוּא תְּרֵין מְכִילָתָן, בִּתְרֵין סָפִין, נָפַק חָדָא וּמַלֵּיל לָקֳבֵל רִבּוֹן עָלְמָא, וְיָהֵיב לֵיהּ רְשׁוּ דִּימַלֵּל כָּל מַאן דְּבָעֵי, וְחָזֵי בְּיִשְׂרָאֵל מִן גֵּיסָא חָדָא לְמִגְזַר בְּהוֹן בְּיִשְׂרָאֵל, דְּיִפְקוּן מִן גָּלוּתָא, בְּדִין אֲבָהָתְהוֹן. וּמִן גֵּיסָא אַחֲרִינָא, רָעָא לְמִגְזַר עֲלֵיהוֹן, בְּדִיל חוֹבֵיהוֹן, דַּאֲמָרוּ עֲלַיְיהוּ בִּישָׁא סַגִּיאָה הָא ד׳ מְכִילָתָן, וְלָא הֲוָה בְּהוֹן מְכִילְתָא חֲמִישָׁאָה אַפַּטְרוֹפָּא דְּיִשְׂרָאֵל, וּמַלִּילוּ כָּל דִּרְעוּ.

42. Then the fifth attribute arrived, WHICH WILL BE REVEALED AT THE END OF CORRECTION, to be upon the Throne of Glory of the Holy Name. It would say good things about Yisrael, and the two first measures would no longer be afraid to speak before Him GOOD THINGS ABOUT YISRAEL, AS THEY WERE BEFORE. For the fifth attribute, which was considered the rule of the night, now came out to shine upon them. Therefore RABBI YOSI opened the discussion saying: "But it shall be one particular day which shall be known as Hashem's, neither day, nor night: but it shall come to pass that at evening time, there will be light."

42. עַד דְּמָטָא לְוַותְהוֹן מְכִילְתָא חֲמִישָׁאָה, וַהֲוָה בְּכָרְסֵי יְקָרָא מִן שְׁמָא קַדִּישָׁא, וַאֲמַר עַל בְּנוֹהִי דְּיִשְׂרָאֵל טַב, וְלָא הֲווֹ רַתְיָין תְּרֵין מְכִילָתָן קַמַּיְיתָא לְמַלָּלָא קַמֵּיהּ, בְּדִין מְכִילְתָא חֲמִישָׁאָה, דְּאִתְמְתַל לְלֵילְיָא, וּנְפַק לְנַהוֹרָא דִלְהוֹן, וְע״ד פְּתַח, וְהָיָה יוֹם אֶחָד הוּא יִוָּדֵעַ לַה׳ לֹא יוֹם וְלֹא לַיְלָה וְהָיָה לְעֵת עֶרֶב יִהְיֶה אוֹר.

43. We have learned that the verse, "And Elohim called the light Day, and the darkness He called Night" (Beresheet 1:5) MEANS THAT THE NUKVA OF ZEIR ANPIN CALLED DARKNESS, AND ALSO CALLED NIGHT, RECEIVES FROM DAY, WHICH IS ZEIR ANPIN. It is also said: "And darkness was on the face of the deep" (Ibid. 2) TO WIT, DARKNESS IS A KLIPAH, NOT PERTAINING TO HOLINESS. The verses contradict each other. Rabbi Elazar came to his father Rabbi Shimon and said to him: My father and master, what is the meaning of this CONTRADICTION? He replied to him, From the beginning, up to the sixth generation, THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD OF ZEIR ANPIN, He created one Yud-Hei-Vav-Hei, WHICH IS THE SECRET OF BINAH. He explains, This refers to THE SECRET OF Vav of the name YUD-HEI-VAV-HEI, ZEIR ANPIN, upon which BINAH conferred the spirit of Chochmah. THEREFORE, until then, darkness was not known at all. Rabbi Elazar rose and kissed his father's hands.

43. תָּנִינָא וַיִּקְרָא אֱלֹקִים לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לָיְלָה, וְהָתָם אֲמַר וְחֹשֶׁךְ עַל פְּנֵי תְהוֹם, וְקַשְׁיָא דִידֵיהּ אַדִידֵיהּ, אָתָא רִבִּי אֶלְעָזָר לְר״ש אֲבוּי, וא״ל אַבָּא מָארִי, מַאי דָא, א״ל, מִבְּרֵאשִׁית עַד ו׳ דּוֹרוֹת בְּרָא ידו״ד אֶחָד, צְבִי לְמֵימַר, ו׳ דִּשְׁמֵיהּ, יְהַב בֵּיהּ רוּחַ חָכְמָה, עַד הָכָא לָא הֲוָה מִנְדַּע מַהוּ חֹשֶׁךְ. קָם רִבִּי אֶלְעָזָר וּנְשַׁק יְדוֹי דַּאֲבוּי.

44. Rabbi Aba rose and asked: What is darkness? The friends turned around, TO WIT, THEY SOUGHT HARD FOR AN ANSWER, but did not arrive at an answer to his question. They did something, NAMELY A CERTAIN MEDITATION, and a voice from before the Master of the universe resounded this verse, "A land of gloom, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness" (Iyov 10:22). THIS DARKNESS MEANS Gehenom, for even before the world was created, it was stored for the wicked. FROM THIS, THEY UNDERSTOOD THAT DARKNESS IS GEHENOM. Woe to the wicked, who will abide in this darkness, when Elohim will do all this as it says in, "For, behold, the darkness shall cover the earth, and gross darkness the peoples: but Hashem shall arise upon you, and His glory shall be seen upon you" (Yeshayah 60:2). Happy is the portion of Yisrael, that the Holy One, blessed be He, did not create THIS DARKNESS for them. "Happy is that people, that is in such a case: Happy is that people, whose Elohim is Hashem" (Tehilim 144:15).

44. קָם ר׳ אַבָּא וּשְׁאַל, מַאי חֹשֶׁךְ. אִסְתַּחֲרוּ חַבְרַיָּא וְלָא מָטוֹ מַאי דִּשְׁאֵלוּ, עֲבָדוּ עוֹבְדָא, וּמָטָא קָלָא מִן קֳדָם רִבּוֹן עָלְמָא, בְּהָא קְרָא, אֶרֶץ עֵיפָתָה וגו׳ צַלְמָוֶת וְלֹא סְדָרִים, וַתּוֹפַע כְּמוֹ אוֹפֶל, גֵּיהִנֹּם מִקַּמֵּי דְּאִתְבְּרֵי עָלְמָא, הֲוָה גְּנִיז לְרַשִׁיעַיָּא, וַוי לְהוֹן לְחַיָּיבַיָּא, דִּיהוֹן כַּד יַעֲבִיד אֱלָהָא יַת אִלֵּין, כִּי הִנֵּה הַחֹשֶׁךְ יְכַסֶּה אֶרֶץ וַעֲרָפֶל לְאֻמִּים וְעָלַיִךְ יִזְרַח יי׳ וּכְבוֹדוֹ עָלַיִךְ יֵרָאֶה, זַכָּאָה חוּלְקֵהוֹן דְּיִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא לָא בְּרָא לְהוֹן דָּא, אַשְׁרֵי הָעָם שֶׁכָּכָה לוֹ אַשְׁרֵי הָעָם שֶׁיי׳ אֱלֹהָיו.

5. "And one told Ya'akov"
Rabbi Yosi explains that the quotation, "And one told Ya'akov," refers to Ya'akov being told his children would be redeemed. Through this redemption, Ya'akov would receive both truth and grace, which are two Sfirot, also contained in two higher Chariots, Avraham and Ya'akov.
The Relevance of this Passage

To achieve a higher level of spirituality and existence, we sometimes need to "borrow" Light from The Creator in order to use it to awaken and arouse even greater Light in our lives and in this world. This is similar to a businessman borrowing money from a bank for the purpose of building a successful business. In other words, you need money in order to make money. Hence, the primary purpose of this passage is to entrust the readers with Light, so that they may use it to for spiritual purposes and the formation of greater Light.

45. "And one told Ya'akov, and said: 'Behold, your son Yosef comes to you'" (Beresheet 48:2). Rabbi Yosi said: It was an angel WHO TOLD YA'AKOV that he was about to pronounce good words about the children of Yisrael at the time they would return to the Holy One, blessed be He, with all their troubles, when Mashiach's end was to come. And He would say to the attribute, YA'AKOV, THE SECRET OF TIFERET, your children are come to you, and the good ones, the children of YISRAEL, will be redeemed.

45. וַיַּגֵּד לְיַעֲקֹב וַיֹּאמֶר הִנֵּה בִּנְךָ יוֹסֵף בָּא אֵלֶיךָ. רִבִּי יוֹסֵי אָמַר, מַלְאָכָא הוּא, דַּהֲוָה עָתִיד לְמֵימַר טַב עַל בְּנֵי יִשְׂרָאֵל, כַּד יְתִיבוּן לְקוּדְשָׁא בְּרִיךְ הוּא, בְּכָל עָקְתְהוֹן, כַּד יֵיתֵי קְצָא דְמְשִׁיחָא, בְּכָל עָקְתָא דְתֵיתֵי עֲלֵיהוֹן, יֵימְרוּן לְמִכִּילְתָא בְּרִיךְ אָתִי לְוָתָךְ, וְיִתְפְּרְקוּן טָבָאי.

46. Happy is the portion of Yisrael, who are named the children of the Holy One, blessed be He, that are like angels, OF WHOM IT SAYS, "And all THE SONS OF Elohim shouted for joy" (Iyov 38:6). YISRAEL ARE ALSO CALLED the sons of Hashem, AS IT SAYS, "YOU ARE THE CHILDREN OF HASHEM YOUR ELOHIM" (DEVARIM 14:1).

46. זַכָּאָה חוּלְקְהוֹן דְּיִשְׂרָאֵל, דְּאִתְקְרִיאוּ בְּנוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּאִינוּן כְּמַלְאָכַיָּיא, וַיָּרִיעוּ כָּל בְּנֵי אֱלֹקִים, הוי״ה מַאי.

47. Come and behold! When do we know that the Holy One, blessed be He, called Ya'akov, 'El'? He said to him: 'You shall be among the lower beings, and I shall be Elohim among the upper beings. Whence do we know that? HE ANSWERS: It is written, "And Elohim went up from Avraham" (Beresheet 17:22). Thus the fathers are a Chariot to the Holy One, blessed be He. We learned that "you will show Truth to Ya'akov, Grace (lit. 'Chesed') to Avraham" (Michah 7:20) has in it two Sfirot, CHESED, AND TRUTH WHICH IS TIFERET in two bigger and higher Chariots, AVRAHAM AND YA'AKOV.

47. תָּא חֲזֵי, מִנַּיִן שֶׁקָּרָא קוּדְשָׁא בְּרִיךְ הוּא לְיַעֲקֹב אֵ״ל, אַתְּ תְּהֵא בְּתַתָּאָה, וַאֲנָא אֶהֱא אֱלָהָא בְּעִלָּאָה, מַאי קָא מַיְירֵי. וַיַּעַל אֱלֹהִים מֵעַל אַבְרָהָם, אֲבָהָתָן אִינוּן רְתִיכָאן דְּקוּדְשָׁא בְּרִיךְ הוּא. תָּנָא, תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם, הָא תְּרֵין סְפִירָן, בִּתְרֵין רְתִיכָן, רַבְרְבָן עִלָּאִין.

48. The third one is Yitzchak , WHO BECAME A CHARIOT TO THE SFIRAH OF GVURAH. Whence DO WE KNOW THAT FROM? FROM THE WORDS "And Ya'akov swore by the fear of his father Yitzchak" (Beresheet 31:53). For the fear of Yitzchak is a Sfirah of the Holy One, blessed be He, NAMELY GVURAH CALLED FEAR, and became the Throne of Glory, ITS supernal Chariot. Yitzchak's Sfirah, GVURAH, is more important and explicit than the other Sfirot of the fathers, CHESED AND TIFERET. For that reason it is written, "And Ya'akov swore by the fear of his father Yitzchak"; NAMELY BY THE SFIRAH OF GVURAH CALLED FEAR, WHICH IS THE MOST IMPORTANT.

48. תְּלִיתָאָה יִצְחָק, מַאי וַיִּשָּׁבַע יַעֲקֹב בְּפַחַד אָבִיו יִצְחָק. וּבְגִין פַּחַד יִצְחָק דַּהֲוָה סְפִירָה, וְקוּדְשָׁא בְּרִיךְ הוּא דְּהוּא כָּרְסֵי יְקָרָא רְתִיכָא עִלָּאָה, וּסְפִירָה דְיִצְחָק הִיא מֵעִלָּאָה, מְפָרְשָׁא יַתִּיר מִכָּל סְפִירָן דַּאֲבָהָתָא, הה״ד וַיִּשָּׁבַע יַעֲקֹב בְּפַחַד אָבִיו יִצְחָק.

49. Rabbi Aba opened the discussion saying: "The Elohim of Avraham, and the Elohim of Nachor, the Elohim of their father, judge between us. And Ya'akov swore by the fear of his father Yitzchak." (Beresheet 31:53). From this verse, one may derive THAT YITZCHAK'S SFIRAH IS MORE IMPORTANT THAN THE OTHERS, FOR HE DID NOT SWEAR BY ELOHIM OF AVRAHAM, BUT BY THE FEAR OF YITZCHAK.

49. ר׳ אַבָּא פְּתַח וַאֲמַר, אֱלֹהֵי אַבְרָהָם וֵאלֹהֵי נָחוֹר יִשְׁפְּטוּ בֵּינֵינוּ אֱלֹהֵי אֲבִיהֶם, וַיִּשָּׁבַע יַעֲקֹב בְּפַחַד אָבִיו יִצְחָק, מֵהַאי קְרָא אַתְּ יָכִיל לְמִנְדַּע דָּא.

6. "And sat upon the bed"
Rabbi Shimon explains that chief angel Michael will come to the side of Yisrael at his time of redemption. Yisrael will gain strength from this, and will sit on the bed, which is a code alluding to this truth. Rabbi Shimon then explains that "marries the daughter of a strange El" refers to Yisrael, whom, in spite of his sins, would redeem those in exile, and preserve the nations. Rabbi Yosi then describes two angels, Mata and Matatron, as the Shechinah, sent from Binah to protect Yisrael. Rabbi Shimon next explains the meaning of Rut, which details the relationship between mercy and judgment. Rabbis Shimon and Aba then begin a discourse on "All the rivers run into the sea; yet the sea is not full."
The Relevance of this Passage
The assistance of the supernal angels, including Michael, who represents the Right Column energy of mercy, and the protective Light of the Shechinah, is drawn into our lives. This Light also helps to accelerate the end of our personal and global exile.

50. "And Yisrael strengthened himself, and sat upon the bed." (Beresheet 48:2). The secret of the verse is: "And at that time shall Michael stand up, the great chief angel, who stands for the children of your people: and there shall be a time of trouble" (Daniel 12:1). Rabbi Shimon says, This is the might of the great Michael, WHO WILL STAND UP FOR YISRAEL AT THE TIME OF REDEMPTION, WHICH WILL BE "A TIME OF TROUBLE SUCH AS NEVER WAS SINCE THERE WAS A NATION..." THUS SCRIPTURE CONCLUDES WITH "AND YISRAEL STRENGTHENED." "And sat upon the bed": As before when he bowed upon it, AS IT IS WRITTEN: "AND YISRAEL BOWED HIMSELF UPON THE BED'S HEAD," BUT NOW HE SAT UPON IT. HE ASKS: To whom did Ya'akov bow? If you say he bowed to the bed, WHICH IS MALCHUT. The bed was ready TO RECEIVE from him, AND THE GIVER DOES NOT BOW BEFORE THE RECEIVER. HE ANSWERS: He bowed to the circumcision, THE SECRET OF YESOD, of which he was fond.

50. וַיִּתְחַזֵּק יִשְׂרָאֵל וַיֵּשֶׁב עַל הַמִּטָּה, וְרָזָא דִקְרָא, בְּעֵת הַהִיא יַעֲמוֹד מִיכָאֵל הַשַּׂר הַגָּדוֹל הָעוֹמֵד עַל בְּנֵי עַמֶּךָ וְהָיְתָה עֵת צָרָה. ר"ש אָמַר, דָּא גְבוּרַת יְדָא דְמִיכָאֵל רַבְּרְבָא. וַיֵּשֶׁב עַל הַמִּטָּה: כַּמָּה לֵיהּ הֲוָה מִקַּדְמַת דְּנָא סְגִיד. לְמַאן הֲוָה סְגִיד, סְגִיד לְעַרְסָא, הֲוָה עַרְסָא פְּתִיחָא מִנֵּיהּ. לְמָהוּלְתָּא הֲוָה סְגִיד, דְּהָא הֲוַת חֲבִיבָא מִינֵּיהּ.

51. "For Yehuda has profaned the holiness of Hashem which he loved, and has married the daughter of a strange El" (Malachi 2:11). HE WAS ASKED A DIFFICULT QUESTION ABOUT THE MEANING OF "MARRIED THE DAUGHTER OF A STRANGE EL." HE SAYS, When the light was gone from ZEIR ANPIN, due to YISRAEL'S sins, THE SHECHINAH could not stand before ZEIR ANPIN and was exiled from the King. TO WIT, SHE WENT TOGETHER WITH YISRAEL INTO EXILE AMONG THE NATIONS, since She could not leave Her children among the nations to be killed. ZEIR ANPIN was in the Holy Land and, by having foreign nations with him, as it says "MARRIED THE DAUGHTER OF A STRANGE EL," it conveys that the Shechinah was going into exile with them among the nations, when She was not in the land of Yisrael but in other lands. Thus, by the light of Yisrael, the nations around them were preserved. THEREFORE, IT SAYS "MARRIED THE DAUGHTER OF A STRANGE EL." (IT LOOKS AS IF IT IS AN INTERPOLATION FROM THE WORDS 'IT CONVEYS.')

51. כִּי חִלֵּל יְהוּדָה קֹדֶשׁ ה' אֲשֶׁר אָהֵב וּבָעַל בַּת אֵל נֵכָר, כַּד אִסְתַּלַּק זִיוָהּ מִנֵּיהּ עַל חוֹבֵיהוֹן, לָא הֲוָה לֵיהּ לְמֵיקַם קַמֵּיהּ, וְאִתְּרְכַת מַטְרוֹנִיתָא מִן מַלְכָּא, בְּדִיל דְּלָא יְכֵלָא לְשַׁבְקָא לָהּ לִבְרָהָא בֵּין עַמִּין לְמִקְטַלְהוֹן, וַהֲוָה בְּאַרְעָא קַדִּישָׁא הוּא, בְּהָא דִּיהוֹן עַמִּין נוּכְרָאִין מִן עַמֵּיהּ. צָבֵי לְמֵימַר, עָאל שְׁכִינְתָּא בֵּינֵיהוֹן בְּגָלוּתָא, וְעִדָּנָא דְּלָא הֲוָה בְּאַרְעָא, וְהִיא בַּאֲרַע עַמְּמִין, בְּזִיוָא דְיִשְׂרָאֵל, אִסְתַּמְּרוּ עַמְּמַיָּא דִי בְסַחְרָנֵיהוֹן.

52. We learned, Rabbi Yosi said, that there were two ministers, NAMELY ANGELS, under the Holy Throne of Glory. The one, BY NAME OF MATA, dwells within the treasury of the Temple. And here we are in exile, and nothing remained to us but him, who is of the nature OF THE HOLY ONE, BLESSED BE HE, and impressed by the Name of the Holy One, blessed be He. THIS IS THE ANGEL MATATRON, WHOSE NAME IS AS THE NAME OF HIS MASTER, AS IT IS WRITTEN OF HIM: "FOR MY NAME IS IN HIM" (SHEMOT 23:21).

52. תָּאנָא, אָמַר רִבִּי יוֹסֵי, תְּרֵין רַבְּרְבִין הֲווֹ תְּחוֹת כָּרְסֵי יְקָרָא קַדִּישָׁא, וְהָא שְׁמֵיהּ חַד מֵאינוּן, עַרְסָא, דַּהֲוָה שָׁרֵי בְּגַזֵּיהּ דְּהֵיכָלָא. וְהָא אֲנַן בְּגָלוּתָא, לָא אִשְׁתְּאַר בֵּינָנָא אֶלָּא דָּא דְּזִינֵיהּ, וְהוּא חָתוּם מִן שְׁמֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא.

53. It is written: "Behold, I send an angel before you, to keep you" (Shemot 23:20). It is not worthy to speak that way only of the World to Come, NAMELY BINAH, as we explained it to be the protection along the way. TO WIT, THE POWER TO PROTECT COMES FROM BINAH. THEREFORE, IT WAS BINAH WHICH SAID TO YISRAEL, "BEHOLD, I SEND AN ANGEL," NAMELY THE SHECHINAH "TO KEEP YOU," AND NO OTHER GRADE, BECAUSE PROTECTION COMES FROM IT. SHE SAID: I, the Shechinah, hover among you and protect you in exile. She will protect you until bringing you to your country, as you were before. THIS IS WHAT IS WRITTEN, "I have prepared" (Ibid.), WITH WHICH the verse CONCLUDES "to the place which I have prepared," for THE LAND was their dwelling place even before.

53. הה"ד הִנֵּה אָנֹכִי שׁוֹלֵחַ מַלְאָךְ לְפָנֶיךָ לִשְׁמָרְךָ וגו', לָא לְמַלָּלָא הָכֵי, אֶלָּא עַלְמָא דְאָתֵי, כַּד פָּרִישְׁנָא בְאַתְרֵיהּ וְהִיא צָרְרָא בְאָרְחָא, אֲנָא שָׁרֵינָא שְׁכִינְתָּא בֵּינֵיכוֹן לְנַטְרָא לְכוֹן בְּגָלוּתָא וְהִיא נָטְרַת יַתְכוֹן, עַד דְּתֵיתֵי יַתְכוֹן לְאַרְעֲכוֹן, כְּמָה דַּהֲוֵיתוּן מִקַּדְמַת דְּנָא. אֲשֶׁר הֲכִינוֹתִי, מוֹתָבָן הֲוָה מִקַּדְמַת דְּנָא.

54. THE ANGEL MENTIONED IS the Shechinah, CLOTHED AND WORKING through Matatron. For the Shechinah was exiled INTO EXILE CALLED, from the King, ZEIR ANPIN, AND SHE WORKS THROUGH MATATRON until THE TIME OF REDEMPTION WHEN She will return to Her place TO ZEIR ANPIN. It is a mystery that: "For only Og, king of Bashan remained of the remnant of the Refaim; behold, his bed is a bed of iron; is it not in Rabba of the children of Amon?" (Devarim 3:11), as we explained elsewhere.

54. דָּא שְׁכִינְתָּא מִן מטטרו"ן. וְאִתְּרְכַת מַטְרוֹנִיתָא מִן מַלְכָּא, עַד דְּתֵיתוּב לְאַתְרָהָא, וְרָזָא כִּי רַק עוֹג מֶלֶךְ הַבָּשָׁן נִשְׁאַר מִיֶּתֶר הָרְפָאִים הִנֵּה עַרְשׂוֹ עֶרֶשׂ בַּרְזֶל הֲלֹא הוּא בְּרַבַּת בְּנֵי עַמּוֹן, כִּדְפָרִישְׁנָא בְאַתְרֵיהּ.

55. In the way, which is a parable of the exile, THE SHECHINAH will protect you from all the troubles which will come upon you, until He will come and gather you into the land which He promised to your fathers, which is kept FOR YOU.

55. וְאָרְחָא, דְּאִתְמְתַל לְגָלוּתָא, נְטַר יַתְהוֹן בְּגָלוּתָא, עַל עַקְתָא דְּתֵתֵי עֲלֵיכוֹן, עַד דְּיֵיתֵי וְיֵיעוֹל יַתְכוֹן לְאַרְעָא, דְּקַיְּים לַאֲבָהַתְכוֹן דְּאִתְנַטְרַת.

56. The second minister underneath the Holy Throne, which dwells in the treasure of the Temple is Nuriel. For the minister appointed over the children of Yisrael, NAMELY THE FIRST MINISTER UNDER THE HOLY THRONE, Matatron, when the Shechinah was with the King, would come and go before them. THE SECOND MINISTER, NURIEL, would receive the worship of Yisrael to the Holy One, blessed be He, as fire (Aramaic nura). And when the fire was no more, because the children of Yisrael were exiled, Her light was gone, and the Shechinah departed from the King.

56. רַבְרְבָא תִּנְיָנָא הוּא, דְּהוּא תְּחוֹת כָּרְסֵי קַדִּישָׁא, דְּשָׁרֵי בְּגַזֵּיהּ דְּהֵיכְלָא הוּא נוּרִיאֵל. דְּהָא רַבְרְבָא דְּיִשְׂרָאֵל דְּאִתְמַנֵּי עֲלֵיהוֹן, בְּכָל עִידָן דַּהֲוַת מַטְרוֹנִיתָא עִם מַלְכָּא, הֲוָה נָפֵיק וְעָאל קֳדָמֵיהוֹן, מטטרו״ן. וְהוּא, קָבֵיל פּוּלְחָנְהוֹן לְקוּדְשָׁא בְּרִיךְ הוּא, כְּנוּרָא. כַּד אִתְבַּטֵּיל נוּרָא וְאִתְגַּלְיָאוּ, אִסְתַּלַּק זִיוָהּ, וְאִסְתַּלְּקָא מַטְרוֹנִיתָא מִן מַלְכָּא.

57. Rabbi Shimon opened the discussion saying: "Tarry this night, and it shall be in the morning, that if he will perform to you the part of a kinsman, well (lit. 'good'); let him do the kinsman's part" (Rut 3:13) RUT IS THE SECRET OF MALCHUT, WHICH IS JUDGMENT, AND GOOD IS MERCY. Rabbi Yosi said: Mercy is more powerful than Judgment. "And Elohim saw the light, that it was good" (Beresheet 1:4). Hence, goodness and light are equal, for it is the source of all the springs, whence the sea and all the rivers in the world come from. THE MEANING OF THE WORDS CONCERNING RUT ARE THAT IF HE WILL DO THE KINSMAN'S PART, GOOD, MEANING THAT MERCY CALLED GOOD WILL DO THE KINSMAN'S PART BY RUTH AND HAVE CONTROL OVER HER, WHO IS JUDGMENT.

57. ר׳ שִׁמְעוֹן פְּתַח וַאֲמַר לִינִי הַלַּיְלָה וְהָיָה בַּבֹּקֶר אִם יִגְאָלֵךְ טוֹב יִגְאָל, אֲמַר ר׳ יוֹסֵי, שַׁלִּיט רַחֲמֵי עַל דִּינָא. וַיַּרְא אֱלֹקִים אֶת הָאוֹר כִּי טוֹב, טוֹב וְאוֹר שָׁוִין, דְּהוּא מַבּוּעוֹי דְּנַחֲלִין, דְּנָפַק מִנְּהוֹן יַמָּא וְנַחֲלָא דְּבָעְלְמָא.

58. We learned that Rabbi Shimon said: Once I went up and down to shine at the source of the springs. Rabbi Aba came up after me and said to me, With what are you occupied? I said to him: With the verse, "All the rivers run into the sea; yet the sea is not full" (Kohelet 1:7). From the light OF BINAH were created all the ministers in the world, and from its light flow all the rivers; NAMELY, "the rivers" in the verse, "ALL THE RIVERS RUN INTO THE SEA; YET THE SEA IS NOT FULL." THE SEA, MALCHUT, is not full when in exile, because the darkness and obscurity IN THE EXILE were made by a mother's love, BINAH. And were it not FOR DARKNESS, the river would not have been created which shines unto the daughter, MALCHUT. The sea shall not be filled and made whole until the other side which was not in exile would have come; NAMELY THE RIGHT SIDE, UPON WHICH NO KLIPAH HAS EVER ANY CONTROL. THEN THE SEA, MALCHUT, WILL BE FILLED.

58. תָּנָא אֲמַר ר״ש, זִמְנָא חָדָא סְלֵיקְנָא וְנָחֵיתְנָא לְאַנְהָרָא בְּמַבּוּעֵי דְּנַחֲלִין, וְסָלֵיק בַּתְרָאי ר׳ אַבָּא, אֲמַר לִי בְּמַאי עַסְקִיתוּ, א״ל בְּהַאי קְרָא דְּכָל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם וְהַיָּם אֵינֶנּוּ מָלֵא, מִזִּיוֵיהּ אִתְבְּרִיאוּ כָּל רַבְרְבַיָּיא דְּמִן עַלְמָא, וּמִן זִיוֵיהּ אִתְנְבִיעוּ כָּל נַחֲלַיָּיא, נַחֲלַיָּיא דְּאִינוּן בְּהַאי קְרָא, דְּלָא מָלֵא בְּהַאי גָּלוּתָא, דְּהָא חֲשׁוֹכָא וַאֲפֵלָה, חִבָּתָא דְּאִמָּא עָבִיד לְהוֹ, וְאִי לָאו, נַחֲלָא לָא עָבִיד לְבִרְתֵּיהּ. הָא לָא הֲוָה שְׁלִים עַד דְּיֵיתֵי גִּיסָא אָחֳרָא, דְּלָא הֲוָה בְּגָלוּתָא.

7. The names called hand

Rabbi Elazar first explains that the hands belong to The Creator, the source of Light for everything, meaning mercy. He then begs Rabbi Shimon to reveal to him the secret of the name "hand." Rabbi Shimon explains that without the "hand," which is mercy, war would prevail, since judgment would be allowed to come before mercy. But the Mashiach will come and wage war against Amalek through judgment, and in it, prevail. Rabbi Elazar then explains that the "the great hand" and "the supernal hand" are the same thing. They have the same numerical value and therefore, will be the left and right hands joined together. Even though one is called "great" and the other "strong," and therefore, must be different, they are equal by the name "hand," because of their letters Yud-Dalet, and will therefore create the heaven and the earth.

The Relevance of this Passage

Many profound lessons and benefits arise from this passage, including a secret concerning the nation of Amalek. Kabbalists have revealed that the nation of Amalek is a code term that refers to the doubts and uncertainties that dwell within the consciousness of man. Specifically, these doubts concern the following: our recognition of the reality of The Creator; our trust in the spiritual laws of our universe; our willingness to embark on and remain on the correct spiritual path. Whenever we begin to approach these universal truths and come nearer to the Light, doubts automatically set in. Consciously waging war against uncertainty helps to hasten the arrival of our personal Mashiach, as well as the global redemption. Moreover, triumphing over our doubt helps to ignite the Light of mercy, which sweetens the Judgments due to us as a result of previous iniquities in this life or past incarnations. Hence, the strength to defeat skepticism is summoned forth herein and the Light of mercy shines brighter in our lives, helping to soften decrees of judgement that might be due us.

59. The names called 'hand'-NAMELY THE HAND OF HASHEM, THE GREAT HAND, THE STRONG HAND-are the source OF LIGHT for everything. You will find only the hand of Yud-Hei-Vav-Hei, as in the verse "the hand of Hashem is not shortened" (Yeshayah 59:1), since 'hand' is always combined with the name YUD-HEI-VAV-HEI, WHICH IS MERCY.

59. וּשְׁמָהָן דְּאִתְקְרִיאַת יַד, הִיא מַבּוּעָא לְכֹלָּא, וְתִשְׁכַּח יַד הוי״ה, הֵן לָא קְצֵרַת יַד הוי״ה, דְּלָא אִדְכַּר יָדָא אֶלָּא בִּשְׁמָא.

60. Rabbi Elazar came to ask his father Rabbi Shimon. He wept and said to him: Reveal to me this secret, my father and master, OF THE NAME 'HAND'. He said to him: It will be revealed to you through the verse: "Because Hashem has sworn by His throne (lit. 'a hand on the throne of Yah'); that Hashem will have war" (Shemot 17:16), TO WIT, hand on the throne of Yah due to Yud-Hei-Vav-Hei, WHICH IS MERCY, Mercy being stronger than Judgment. The verse wishes to say, may there be forever, instead of Gvurah, the great hand which was in Egypt, WHICH IS MERCY; for were it not FOR THE GREAT HAND, WAR would be through Judgment WITHOUT MERCY.

60. אָתָא רִבִּי אֶלְעָזָר, וּשְׁאַל לְר״ש אֲבוּי, וּבְכָה וא״ל, גַּלֵּי לִי הַאי רָזָא אַבָּא מָארִי. א״ל בְּהַאי קְרָא אִתְגְּלֵי לָךְ, כִּי יָד עַל כֵּס יָהּ מִלְחָמָה לַיי׳, כֵּס בְּגִין הוי״ה, שַׁלִּיט רַחֲמֵי עַל דִּינָא. צָבֵי לְמֵימַר, יְהֵא רַעֲוָא דִּיהֵא לְעָלְמָא בַּאֲתַר גְּבוּרָה, יַד רַבְּתָא דַּהֲוַת בְּמִצְרַיִם, וְאִי לָאו הֲווֹ בְּדִינֵי.

61. When Mashiach will come with the renewal of the great hand, he will wage war against Amalek, MERCY WILL OVERCOME JUDGMENT LIKE AT THE EXODUS FROM EGYPT, AS IT IS WRITTEN "By strength of hand Hashem brought us out of Egypt" (Shemot 13:14). When the name hand is will come with 'strength of hand' alone, NOT WITH HASHEM'S HAND OR THE GREAT HAND, it is then in Judgment; namely war against Amalek will be fought through Judgment, and then Mashiach will come. Rabbi Elazar supports his explanation with the verse, "Then shall Hashem go out, and fight against those nations, as when he fought in the day of battle" (Zecharyah 14:3).

61. וְכַד יֵיתֵי מְשִׁיחָא, יֵיתֵי בְּחַדְתּוּ בִּידָא רַבְּתָא, וְיִגַּח קְרָבָא בַּעֲמָלֵק. בְּחוֹזֶק יָד הוֹצִיאֲךָ ה׳ מִמִּצְרָיִם, וְכַד יֵיתֵי שְׁמָא דְיַד בְּתוֹקְפָא יְדָא לְחוּדֵיהּ, הוּא בְּדִינָא, דְּיַגִּיחַ קְרָבָא בַּעֲמָלֵק, לֵיתֵי מְשִׁיחָא. ר׳ אֶלְעָזָר מְסַיֵּיעַ, וְיָצָא יי׳ וְנִלְחַם בַּגּוֹיִם הָהֵם כְּיוֹם הִלָּחֲמוֹ בְּיוֹם קְרָב.

62. Come and see: THE STRENGTH OF the great hand, THE RIGHT HAND, reaches the supernal hand, THE LEFT HAND CALLED THE STRONG HAND. By this hand, they came out of Egypt, AS IT SAYS, "BY STRENGTH OF HAND HASHEM BROUGHT US OUT OF EGYPT." THEY ARE CONNECTED since they have the same numerical value, one Yud equals the other Yud and one Dalet the other (YUD-DALET = HAND). The name 'the great hand' and the name 'the supernal hand' are the same, equal in letters and numerical value. UNISON receives two hands together, IN OTHER WORDS, THE RIGHT AND LEFT WERE JOINED TOGETHER.

62. תָּא חֲזֵי כַּמָּה הִיא יְדָא רַבְּתָא דְּמָטָא לְהַאי יְדָא עִלָּאָה, וּבְדָא יְדָא נְפָקוּ מִמִּצְרַיִם, בְּגִין דְּמִנַּיְיהוֹן שָׁוִין, מַנֵּי י׳ לִי׳, ד׳ לְד׳, שָׁוִין דָּא לְדָא, שְׁמָא דְיָדָא רַבְּתָא, וּשְׁמָא דְיָדָא עִלָּאָה, דְּיִפְקוּן כַּחֲדָא, אִינּוּן שָׁוִין בְּאַתְוָותְהוֹן דְּמִנַּיְיהוֹן כְּמִנַּיְיהוֹן, דְּקִבְּלָא תְּרֵין יַד, תְּרֵין כַּחֲדָא.

63. HE ASKS, Why were they not separated, as they are not equal, THE ONE IS CALLED GREAT AND THE OTHER STRONG. HE ANSWERS: The connection of these two was explained BECAUSE their letters, Yud-Dalet, which are the same, THOUGH they are not exactly of the same content. TO WIT, SINCE THEY ARE EQUAL BY THE NAME HAND, THEY MAY BE JOINED TOGETHER THOUGH THE ONE IS CALLED GREAT AND THE OTHER STRONG. From these TWO HANDS, the heaven and earth were created, and all that is with them. INSIDE THE UPPERMOST CIRCLE: Yud to Yud, Dalet to Dalet. INSIDE THE SECOND CIRCLE WITHIN THE UPPERMOST ONE, TO THE RIGHT OF THE CIRCLE: Yud to Yud, Vav to Vav, Dalet to Dalet; AND TO ITS LEFT: Dalet to Dalet, Lamed to Lamed, Tav to Tav. INSIDE THE THIRD CIRCLE, THAT IS WITHIN THE SECOND, TO THE RIGHT OF THE CIRCLE: Dalet to Dalet, Lamed to Lamed, Tav to Tav; AND TO ITS LEFT: Lamed to Lamed, Mem to Mem, Dalet to Dalet; Tav to Tav, Vav to Vav. IN THE CENTER OF THESE CIRCLES: Vav above; AND BELOW IT Yud-Hei, Yud-Hei, BELOW THEM Shadai, AND BELOW IT the Chariot of the fathers of Yisrael. They are the first Sfirah, NAMELY THE UPPER CIRCLE, which is sublime Keter, WHERE THE SIMPLE LETTERS ARE, WHICH IS THE SECRET OF KETER. We learned that "The eyes of Hashem are in every place, watching the evil and the good" (Mishlei 15:3). THE SECOND CIRCLE IS THE SECRET OF THAT VERSE; NAMELY THE SFIRAH CHOCHMAH, SINCE EYES ARE THE SECRET OF CHOCHMAH. HENCE, IT CONTAINS THE LETTERS OF THE LETTERS FULLY SPELLED OUT, WHICH IS THE SECRET OF CHOCHMAH. Third: IN THE THIRD CIRCLE, THERE IS THE SFIRAH BINAH, SINCE IN IT ARE

THE FULLY SPELLED OUT LETTERS OF THE FULLY SPELLED OUT LETTERS. They help AND POUR UPON Vav OF THE NAME YUD-HEI-VAV-HEI, WHICH IS ZEIR ANPIN, which performed many miracles in the land of Egypt.

63. כֵּיצַד לָא אִתְמְנָעוּ דָּא מִן דָּא, וְלָא שָׁוִין. אִתְפְּרַשׁ תְּרֵין אִלֵּין דְּבְאַתְוָותְהוֹן יַד סַיְיעָאן בְּעִנְיָנָא, תְּרֵין לָא בְּעֵינֵיהוֹן מִתְפָּרַשׁ. מֵאִלֵּין אִתְבְּרִיאוּ שְׁמַיָּא וְאַרְעָא וּדְעִמֵּיהּ. (בְּעִגּוּל הָעֶלְיוֹן) י׳ לִי׳, ד׳ לְד׳.
(בְּעִגּוּל ב׳ שֶׁבְּתוֹךְ הָעֶלְיוֹן בִּימִין הָעִגּוּל) י׳ לִי׳, ו׳ לְו׳ לְד׳ ד׳. (וּבִשְׂמֹאלוֹ) לְד׳ ד׳, לְל׳ ל׳, לְת׳ ת׳.
(בְּעִגּוּל ג׳ שֶׁבְּתוֹךְ הַב׳ בִּימִין הָעִגּוּל) ד׳ לְד׳ ל׳ לְל׳ לְת׳ ת׳. (וּבִשְׂמֹאלוֹ) לְל׳ ל׳, לְמ׳ מ׳, לְד׳ ד׳, לְת׳ ת׳, לְו׳ ו׳.
(בְּמֶרְכַּז אֵלּוּ הָעִגּוּלִים) ו׳ לְמַעְלָה, (וּמִתַּחְתָּיו) י״ה י״ה (וּמִתַּחְתֵּיהֶם) שַׁדַּי, (וּמִתַּחְתָּיו) מֶרְכָּבָה דַּאֲבָהָן יִשְׂרָאֵל.
וְאִינוּן סְפִירָא קַדְמָאָה: דְּהִיא כִּתְרָא עִלָּאָה. תִּנְיָנָא: בְּכָל מָקוֹם עֵינֵי ה׳ צוֹפוֹת רָעִים וְטוֹבִים. תְּלִיתָאָה: הֵם מְסַיְּעִתָּן לִשְׁמָא חַד ו׳ דַּעֲבַד כַּמָּה אַתְוָון בְּאַרְעָא דְּמִצְרַיִם.

8. "...appeared to me at Luz"
Rabbi Aba explains that Luz is Jerusalem, namely Binah, which will give a blessing to Ya'akov and thereby ensure that the land will be given to his children. Rabbi Elazar further describes that the blessing will also ensure a pure land, and happy will be the portion of the land he will keep. Rabbi Elazar comments on circumcision, namely Yud, as being required in order to be called children of The Creator (holy children). Without it, as Rabbis Aba and Yosi point out, they will die without repentance, in this world and in the next.
The Relevance of this Passage
The awesome energy and Light that issues from the land of Yisrael, concentrated in the city of Jerusalem, is bestowed upon the reader. In addition, the power of purification, associated with the mystical Light aroused through circumcision, is imbued within our souls, helping to cleanse iniquities resulting from negative sexual behavior and adulterated thoughts.

64. "And Ya'akov said to Yosef, 'El Shadai appeared to me at Luz in the land of Cna'an'" (Beresheet 48:3). Rabbi Aba said: Luz is the Celestial Jerusalem, NAMELY BINAH, which puts the Shechinah to dwell with us. Supernal Ya'akov, ZEIR ANPIN, said to the lower YA'AKOV, BINAH blessed me, that it wants to increase you and give the land to your children. Luz, the Celestial Jerusalem, BINAH, WHICH IS the Holy One, blessed be He, gave a blessing which will be fulfilled in the Holy Land, but outside THE LAND, in another land, there shall be no blessing.

64. וַיֹּאמֶר יַעֲקֹב אֶל יוֹסֵף אֵל שַׁדַּי נִרְאָה אֵלַי בְּלוּז בְּאֶרֶץ כְּנָעַן. ר׳ אַבָּא אָמַר, לוּז דָּא יְרוּשָׁלַם עִלָּאָה, דְּאַשְׁרָאָה שְׁכִינְתָּא בֵּינָהָא, אָמַר יַעֲקֹב עִלָּאָה לְתַתָּא, הַב לִי בִּרְכָתָא דְּהוּא בָּעֵי, לְאַנְפֵּישׁ יַתְכוֹן אֲנָא, וּלְמִיתַּן יַת אַרְעָא לִבְנֵיכוֹן. לוּז זוֹ יְרוּשָׁלַם עִלָּאָה, קוּדְשָׁא בְּרִיךְ הוּא, הַב בִּרְכָתָא דְּהַוְוִין בִּרְכָה דָּא עַל יְדֵיהּ, בְּאַרְעָא קַדִּישָׁא, אֲבָל בְּרָא, לְאַרְעָא אָחֳרָא, לָא יְהֵא בִּרְכָתָא.

65. Rabbi Elazar opened the discussion saying: "He that blesses a friend with a loud voice, rising early in the morning, it shall be counted a curse to him" (Mishlei 27:14). The Holy One, blessed be He, called Yisrael brothers and friends. THE MEANING OF THIS VERSE "THAT BLESSES A FRIEND" REFERS TO THE HOLY ONE, BLESSED BE HE, WHO BLESSES YISRAEL. HE ASKS: What did He bless them? HE REPLIES: That this nation will be pure under Him, and that He will watch over them.

65. ר׳ אֶלְעָזָר פְּתַח וַאֲמַר, מְבָרֵךְ רֵעֵהוּ בְּקוֹל גָּדוֹל בַּבֹּקֶר הַשְּׁכֵּם קְלָלָה תֵּחָשֶׁב לוֹ, קוּדְשָׁא בְּרִיךְ הוּא קָרָא לְיִשְׂרָאֵל אַחִים וְרֵעִים, מַאי בִּרְכָתָא יְהַב לוֹן, דִּיהוֹן הַאי עַמָּא דַּכְיָא תְּחוֹת יְדֵיהּ, וְלִמֶהֱוֵי עֲלֵיהוֹן נָטֵיר.

66. Happy is the portion of this pure nation WHICH HE KEEPS, for they are called dear children more than the supernal beings, as it is written: "You are the children of Hashem" (Devarim 14:1), all for that reason. What is this reason? HE REPLIES: That the name SHADAI is completed by their impression, for they are circumcised.

66. זַכָּאָה חוּלְקֵהוֹן דְּהַאי עַמָּא דַכְיָא, דְּהוּא עֲלֵיהוֹן, דְּאִקְרֵי בָנִים חֲבִיבִים יַתִּיר מֵעִלָּאָה, כְּתִיב בָּנִים אַתֶּם לַה׳, כֻּלָּא בְּדִיל דָּא. מַאי הוּא, בְּדִיל דְּאִשְׁתְּלִים שְׁמָא בְּחוֹתְמָא דִלְהוֹן, דְּאִינוּן גְזִירִין.

67. Come and see: The Name of the Holy One, blessed be He, is in a man's face, NAMELY SHIN, but Yud is missing and thus it is not complete. When Avraham came and became dear to the Holy One, blessed be He, He said to him: 'In you shall this name be completed. He circumcised himself, and the name became complete through the Yud of circumcision. For Shin is found in a man's face; NAMELY, THE TWO EYES AND THE NOSE IN THE MIDDLE. IN HIS ARM, you find Dalet, and the Yud is missing, the Yud of circumcision completes it. Then they are called children of Hashem, holy children.

67. תָּא חֲזֵי, בְּאַנְפּוֹי דְּאִינָשָׁא שְׁמָא דְקוּדְשָׁא בְּרִיךְ הוּא, וְחַסְרָא יו״ד מִנֵּיהּ, וְלָא אִשְׁתְּלִים, אָתָא אַבְרָהָם וְחִבֵּב לְקוּדְשָׁא בְּרִיךְ הוּא, וַא״ל בָּךְ אִשְׁתְּלִים שְׁמָא, וְאִתְגְּזַר, וְאִשְׁתְּלִים שְׁמָא בְּיוּ״ד דְּמִילָה. בְּאַנְפּוֹי דְּאֶנָשָׁא שי״ן דְּשד״י, וד׳, חָסֵר יו״ד, אִשְׁתְּלִים בְּיו״ד דְּמִילָה, וּכְדֵין אִקְרוּן בָּנִים לַה׳, בְּנִין קַדִּישִׁין.

68. When the sign of the holy covenant is defiled and put into the dominion of the other, NAMELY BY TRANSGRESSION, the holiness of the seal is gone from him, and he is considered as if he ruined the world, for he has defiled the seal upon which the Name of the Holy One, blessed be He, is completed. Thus he ruins the world BY STOPPING THE BOUNTY OF THE HOLY ONE, BLESSED BE HE, FROM THE WORLD.

68. וְכַד מְסָאֲבִין לֵיהּ לְהַאי אָת קַיְּימָא קַדִּישָׁא, וְעָאֵיל לֵיהּ לִרְשׁוּ אָחֳרָא, סָלֵיק מִנֵּיהּ הַאי קַדּוּשָׁא דְּחוֹתְמָא, וְהוּא כְּמָה דְחָרֵיב עָלְמָא, וְסָאֵיב חוֹתְמָא, דְּאִשְׁתְּלִים בֵּיהּ שְׁמָא דְקוּדְשָׁא בְּרִיךְ הוּא, וְהָא הוּא חָרֵיב עָלְמָא.

69. Rabbi Aba was walking from Cappadocia with Rabbi Yosi. While they were walking they saw a man there with a mark upon his face. Woe to the wicked, who will die without repentance, and the mark will not disappear, neither in this world nor in the World to Come.

69. ר׳ אַבָּא הֲוָה אָזֵיל מִקַּפּוֹטְקִיָּא, וַהֲוָה עִמֵּיהּ רִבִּי יוֹסֵי, עַד דַּהֲווֹ אָזְלֵי, חָמוּ חַד ב״נ דַּהֲוָה אָתֵי, וּרְשִׁימָא חַד בְּאַנְפּוֹי, אֲבָל וַוי לוֹן לְחַיָּיבַיָּא, דִימוּתוּן בְּלָא תְּשׁוּבָה, דְּלָא יַעֲדֵי מִנֵּיהּ רְשִׁימָא, לָא בְּעַלְמָא דֵין, וְלָא בְּעַלְמָא דְאָתֵי.

9. "Behold, I will make you fruitful, and multiply you"

Rabbi Aba first explains that shame will not overcome Ya'akov, since he will keep his promise to his children, [Behold, I will make you fruitful and multiply you,] because to fail would be to invoke shame upon himself. The quotation is a blessing from God, meant to further ensure that Ya'akov will keep his promise. Rabbi Aba then ends by indicating that at the time of war against Amalek, only The Creator would go to fight.

The Relevance of this Passage

In truth, a man lacks the full power to overthrow the Satan, doubts and internal demons that dwell within him. Nonetheless, when a man willingly overcomes his doubt--known by the code word Amalek, The Creator will fight for him throughout his life, thus assuring a man's victory over the dark side and providing him with a life of fulfillment. This is precisely what occurs herein, as we peruse the letters of this passage with the consciousness and intent to eradicate our doubts and demons and allow The Creator to fight on our behalf.

70. "...and said to me, 'Behold, I will make you fruitful, and multiply you'" (Beresheet 48:4). Rabbi Aba opened the discussion speaking in relation to the verse: "Ya'akov shall not now be ashamed, neither shall his face now grow pale" (Yeshayah 29:22). A man who promises good for another man will be ashamed not to keep his promise. How the more so is A PROMISE come to man from above. If he brings not the goodness to his children that he said he would, he will be ashamed.

70. וַיֹּאמֶר אֵלַי הִנְנִי מַפְרְךָ וְהִרְבִּיתִיךָ. רִבִּי אַבָּא פָּתַח וַאֲמַר, הַאי קְרָא לֹא עַתָּה יֵבוֹשׁ יַעֲקֹב וְלֹא עַתָּה פָּנָיו יֶחֱוָרוּ. וְכִי אֵינִישׁ דַּאֲמַר טַב לְב״נ כַּוָּותֵיהּ. אִי לָא יַשְׁלִים מַה דַּאֲמַר, אַפּוֹהִי מִתְבַּיְּישָׁן, עאכ״ו מִן עִלָּאֵי לְב״נ, דְּאִי לָא מַיְיתֵי כָּל טַב דַּאֲמַר עַל בְּנוֹהִי, אַנְפּוֹהִי מִתְבַּיְּישָׁן.

71. אֲמַר קוּדְשָׁא בְּרִיךְ הוּא לֵיהּ, אֲנָא יִשְׂרָאֵל עִלָּאָה, דַּאֲנָא מַפְשִׁינָךְ וְאַסְגִּינָךְ. הַאי בִּרְכָתָא דִּיהֵיב לִי, וְאֶתֵּן יַת אַרְעָא הָדָא לִבְרֵיכוֹן, לָא הֲוָה בְּאַרְעָא, לָא הֲוָה עִמְּהוֹן. כַּד יֵיתֵי קִיצָא דְּמְשִׁיחָא וְיִשְׁתְּלִים, אֲמַר קוּדְשָׁא בְּרִיךְ הוּא, לֹא עַתָּה יֵבוֹשׁ יַעֲקֹב, כְּעַן אַנְפּוֹי דְּיַעֲקֹב דִּלְעֵילָא, לָא מִתְבַּיְּישָׁן מִדַּאֲמַר לְהוֹן וְנָתַתִּי, אֲרֵי עַד כְּעַן לָא הֲווֹ בִּידֵיהּ, וַהֲווֹ אַנְפּוֹהִי מִתְבַּיְּישָׁן, כְּעַן דִּילֵיהּ מִסְתַּיֵּיעַ מִן קֶדֶם מָארֵי שְׁמַיָּא וְאַרְעָא.

71. The Holy One, blessed be He, said TO YA'AKOV, "Behold, I will make you fruitful, and multiply you" by this blessing given to Me FROM BINAH. And I will give this land to your children. Yet HIS CHILDREN are not in the land of Yisrael, nor is THE HOLY ONE, BLESSED BE HE, with them. THIS IS SUPPOSEDLY SHAMEFUL THAT HE PROMISES YET DOES NOT KEEP IT. But when Mashiach's end will come AND HIS PROMISE will be fulfilled, the Holy One, blessed be He, said: "Ya'akov shall not now be ashamed." Now the face of supernal Ya'akov will not be put to shame, because of what he said "and will give THIS LAND TO YOUR SEED AFTER YOU" (Beresheet 48:4). For until now, he had naught in his hand to give them, and he was ashamed. Now his promise was kept before the Master of heaven and earth.

72. כְּמָה דְּאַמְרִינָן, אֲגָחְנָא דַּעֲמָלֵק, כַּד יִשְׁתְּלִים קִיצָא, לָא יְהֵא אֶלָּא בְּתִקּוֹף יְדָא, כְּמָה דַּהֲוֵית בְּיוֹם קְרָב, וְיָצָא ה׳ וְנִלְחַם בַּגּוֹיִם הָהֵם, דִּידֵיהּ וְלָא אָחֳרָא.

72. As we said, the war against Amalek will be by strength of hand alone when the end will come, for it is a day for battle, as is written: "Then shall Hashem go out, and fight against those nations, AS WHEN HE FOUGHT IN THE DAY OF BATTLE," He Himself shall go out, and none other.

10. "And now your two sons...who were born to you"
Rabbi Yosi opens the discussion with the saying that the two sons, Efraim and Menashe, are born to Yisrael into 'exile'. Vav will help Ya'akov at the time of redemption, and give his children a portion of the land. The aspect of Efraim refers to the children who were forgotten, and the aspect of Menashe to those he regards as his own. But Hashem will attend to both aspects and redeem them, taking them out of their land of exile. Rabbi Aba then says that when God executes judgment upon Egypt, Yisrael will be redeemed from exile. Rabbi Shimon next explains that God will make a Chupah (marriage canopy) for every righteous man in Jerusalem, as a means for the giving of the Torah and the building of the Temple. Yisrael will be born after the redemption of the fathers (Chariots). Rabbi Shimon finally explains that all children born in Jerusalem after the redemption, will go to Heaven, will have only Hebrew names, and will inherit the land according to their numbers.
The Relevance of this Passage
The blessings and wisdom contained herein are varied and abounding. Put briefly, we are all children of Ya'akov and our exile continues to this very day. However, when one earnestly turns to the path of Ya'akov, the Torah--the Light of the Upper World [the Hebrew letter Vav] will assist him in removing the Evil Inclination [Egypt], the underlying cause behind the continued exile. Furthermore, this passage awakens the entire world to the truth of the Torah and the power of Kabbalah and connects the reader to the redemptive Light emanating from the Land of Yisrael. Our personal and global redemption is therefore quickened.

73. וְעַתָּה שְׁנֵי בָנֶיךָ הַנּוֹלָדִים לְךָ, דָּא יִשְׂרָאֵל לְתַתָּא, דְּאַתְרֵיהוֹן בְּגָלוּתָא, בְּנוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּאִתְיְלִידוּ בֵּינֵי עַמְּמַיָּא. תָּנָא א״ר יוֹסֵי, יִשְׂרָאֵל, כַּד יְהוֹן בְּאַרְעָא קַדִּישָׁא דְּיִשְׂרָאֵל, דָּר בְּאַרְעָא, כַּד יֵיתֵי מְשִׁיחָא, יְהוֹן עִם אֲחוּהוֹן דִּילְהוֹן בְּאַתְרֵיהוֹן, דְּלָא אִתְקְרֵי גָלוּת, אֶלָּא לְמַאן דְּאִיהוּ דָּר בְּאַרְעָא נוּכְרָאָה, אִינּוּן אִתְקְרְיָין גָּלְיָין.

73. "And now your two sons...who were born to you" (Beresheet 48:5): These are Yisrael below, who are in exile, the children of the Holy One, blessed be He, who are born among the nations. TO WIT, THE VERSE: "YOUR TWO SONS, EFRAIM AND MENASHE, WHO WERE BORN TO YOU IN THE LAND OF EGYPT" (IBID.) REFERS TO YISRAEL WHO ARE IN EXILE AMONG THE NATIONS. FOR EGYPT INCLUDES ALL EXILES. We learned, Rabbi Yosi said, that the children of Yisrael who will be in the Holy Land of Yisrael, dwelling in the land, at the coming of Mashiach, will be with their brothers in that place. For exile will be only for those who live in a foreign land, and they are called 'exiles'.

74. וְזָכַרְתִּי אֶת בְּרִיתִי יַעֲקוֹב, וא״ו יְתֵירָה, תֵּיתֵי וא״ו דְּאִסְתַּלְּקַת כַּד אִתְחָרֵיב בֵּיתָא, וּתְהֵא סִיּוּעָא לְיַעֲקֹב, כַּד יְהֵא דָא, וִיהֵא לִבְרָא קַדִּישָׁא אַרְעָא אַחְסָנַת עָלַם, וִיהוֹן בְּנוֹהִי בְּאַרְעֲהוֹן, דְּדָארוּ מִקַּדְמַת דְּנָא, זַכָּאָה חוּלְקְהוֹן.

74. "I remember my covenant with Ya'akov" (Vayikra 26:42). The Vav OF YA'AKOV is superfluous, WHICH INDICATES that the Vav which was gone when the Temple was destroyed will help Ya'akov at the time OF REDEMPTION, and will be an everlasting possession for the holy son YA'AKOV, whose descendants shall live in the country in which they lived before, happy is their portion.

75. כְּעַן בְּרִיָּא, דַּהֲוָה עַרְעָן לְהוֹן, דְּאִתְגְּלִיאוּ מִן לְבַר לְאַרְעָא וְאִתְנְשִׁיאוּ, וְאַנְפִּישׁוּ, וְיֵימָא יַעֲקֹב עִלָּאָה לְתַתָּא, בְּרֵי דִּילָךְ דְּאִינּוּן לְבַר לְאַרְעָא דְּאִתְיְלִידוּ בְּגָלוּתָא, בְּכָל אַרְעָא וְאַרְעָא, עַד דַּאֲנָא אֵיעוֹל לְמִצְרָאֵי, וְאַעֲבִיד לְהוֹן דִּינָא, עַל חוֹבֵיהוֹן, לָאו אֲנָא מַסְקִית בְּרָךְ, דְּאִתְבְּרִיאוּ בְּגָלוּתָא, לְבַר לְאַרְעָא בְּאַרְעָא רְחִיקָא, וְאע״ג דְּאִינּוּן סַגִּיאִין, וְאִתְנְשִׁיאוּ, דִּילִי אִינּוּן, כַּד חֲזֵיתִי דָּא גָּלוּתָא דִּלְהוֹן, וְאַסֵּיתִי לְכֵיבֵיהוֹן, וְשָׁמְעִית קָלֵיהוֹן. רְאוּבֵן: כִּי רָאָה ה׳ אֶת עָנְיִי. שִׁמְעוֹן: כִּי שָׁמַע ה׳ כִּי שְׂנוּאָה אָנֹכִי, וְחָשֵׁיב בְּלִבָּךְ, כְּאִילוּ יֶהֱוֵיין קֳדָמַי אִינּוּן, וּמִדְּנַתּוּב מִמִּצְרָאֵי, מִלְּמֶעְבַּד דִּינָא, נָסֵיק יַתְהוֹן מֵאַרַע גָּלוּתָא.

75. The children who were exiled out of the land of Yisrael and were forgotten, THE ASPECT OF MENASHE, and multiplied AND INCREASED ACCORDING TO THE ASPECT OF EFRAIM: Supernal Ya'akov, ZEIR ANPIN, said to the one below, Your children who are out of the land of Yisrael, born in exile in other lands, before I came to Egypt and sentenced them for their sins, I do not consider to be your children those who were born in exile in a foreign land, though they be many, THE ASPECT OF EFRAIM, and forgotten, THE ASPECT OF MENASHE, they are my own CHILDREN. But when I saw them in this exile, I healed their pains and heard their prayers, Reuven, "Surely Hashem has looked upon my affliction" (Beresheet 29:32) and for Shimon, "Because Hashem has heard that I was hated" (Ibid. 33). THIS IS THE MEANING OF THE VERSE "EFRAIM AND MENASHE" WHO MULTIPLIED AND WERE FORGOTTEN IN EXILE "AS REUVEN AND SHIMON THEY SHALL BE MINE," TO WIT, HE WILL SEE THEIR POVERTY, HEAR THEIR PRAYER AND REDEEM THEM, ACCORDING TO THE MEANING OF THE NAMES REUVEN AND SHIMON. Think of it as if they were before Me, and when we shall return from Egypt, WHICH INCLUDES ALL THE EXILES, after executing Judgment on them, we shall take them out of the land of their exile.

76. רִבִּי אַבָּא אָמַר, מֵהָכָא וְהֵבִיאוּ אֶת כָּל אֲחֵיכֶם מִכָּל הַגּוֹיִם מִנְחָה לַה׳, צְבֵי לְמֵימַר, כַּד יְהֵא קוּדְשָׁא בְּרִיךְ הוּא בְּדִינָא בְּמִצְרָאֵי, בְּעִדָּנָא הַהִיא יֵיתוּן כָּל עַמְמַיָּא מִנְחָה, כַּד שְׁמָעוּ שְׁמוּעָה דְּקוּדְשָׁא בְּרִיךְ הוּא, הַיְינוּ וְנָהֲרוּ אֵלָיו כָּל הַגּוֹיִם.

76. Rabbi Aba said: From this WE UNDERSTAND THAT AFTER HE WILL EXECUTE JUDGMENT UPON EGYPT, WHICH INCLUDES ALL THE NATIONS, YISRAEL WILL BE REDEEMED FROM EXILE, AS IT IS WRITTEN: "And they shall bring all your brethren out of all the nations for an offering to Hashem" (Yeshayah 66:20). Scripture means that when the Holy One, blessed be He, will execute Judgment upon Egypt; NAMELY UPON ALL THE NATIONS WHICH THE EARLIER VERSE MENTIONED. At that time, all the nations will bring an offering when they hear about the Holy One, blessed be He, "and all the nations shall flow to it" (Yeshayah 2:2).

77. תָּנָא, אָמַר רִבִּי שִׁמְעוֹן, עָתִיד קוּדְשָׁא בְּרִיךְ הוּא לְמֶעְבַּד לְכָל זַכָּאָה וְזַכָּאָה, חוּפָּה בִּירוּשָׁלֵם, קוֹל שָׂשׂוֹן וְקוֹל שִׂמְחָה קוֹל חָתָן וְקוֹל כַּלָּה, כַּד תֵּיתוּב מַטְרוֹנִיתָא לְמַלְכָּא, וְעָבִיד לָהּ אֲרוּסִין, הה״ד צְאֶינָה וּרְאֶינָה וגו׳ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ. בְּיוֹם חֲתֻנָּתוֹ זֶה מַתַּן תּוֹרָה, וּבְיוֹם שִׂמְחַת לִבּוֹ זֶה בִּנְיַן בֵּית הַמִּקְדָּשׁ, שֶׁיִּבָּנֶה בִּמְהֵרָה בְיָמֵינוּ.

77. We learned that Rabbi Shimon said: The Holy One, blessed be He, will make for every righteous man a canopy in Jerusalem. It is written: "the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride" (Yirmeyah 16:9) when the Shechinah will return to the King and He will engage Her, as it is written: "Go forth, O daughters of Tzion, and behold...on the day of his wedding, and on the day of the gladness of his heart" (Shir Hashirim 2:11). "The day of his wedding" is the giving of the Torah, and "the day of the gladness of his heart" is the building of the Temple, may it be built soon in our days.

78. וּמוֹלַדְתְּךָ אֲשֶׁר הוֹלַדְתָּ אַחֲרֵיהֶם לְךָ יִהְיוּ, דָּא יִשְׂרָאֵל לְתַתָּא, לַאֲבָהָן, דְּאִינּוּן רְתִיכִין, תְּהֵא שְׁמָהַתְהוֹן בְּרָזָא דְּאִתְיְלִידוּ לְבָתַר דְּנָן, עַל שְׁמָא דַּאֲחֵיהוֹן יְהוֹן אִתְקְרוּן בְּאַחְסָנָא דִּלְהוֹן.

78. "And your offspring, which you beget after them, shall be yours" (Beresheet 48:6). This is Yisrael below, WHO WILL BE BORN AFTER THE REDEMPTION to the fathers, who are Chariots, and their names will be in the secret of those born AFTER REDEMPTION. They will be named after their brothers in their inheritance.

79. תָּאנָא, אָמַר רִבִּי שִׁמְעוֹן, וּמוֹלַדְתְּךָ: דָּא יְרוּשָׁלֵם דִּלְתַתָּא, מוֹלֶדֶת בַּיִת בְּפָרָשַׁת עֲרָיוֹת, יְרוּשָׁלַם לְתַתָּא, גּוּבְרִין דְּאִתְיְלִידוּ דָּא יְרוּשָׁלַם, בָּתַר דְּנָא, דִּיתוּבוּן עִלְּמָא לְמָארֵי שְׁמַיָּא בִּירוּשָׁלַם, כַּד אִתְגַּיְּירוּ לָא אִתְקְרוּן אֶלָּא עַל שְׁמָהָן, דְּהוּא בַּר יִשְׂרָאֵל, וְלָא יִתְקְרוּן כַּד אֲבָהַתְהוֹן, גִּיּוֹרָא מִקַּפּוֹטְקִיָּא, אֶלָּא בִּשְׁמָא יִשְׂרָאֵל.

79. We learned that Rabbi Shimon said: "And your issue (also: 'your homeland')" is Terrestrial Jerusalem, NAMELY YOUR HOMELAND. FOR THE WORDS "born at home" (Vayikra 18:9) in relation to the portion concerning incest, refer to the Terrestrial Jerusalem. THE MEANING OF THE VERSE IS that people who will be born in that Jerusalem will not only return to their Master in heaven, but will also convert AFTER REDEMPTION. They will have only names of Yisrael, not according to their father, such as 'the proselyte of Cappadocia,' but a name of Yisrael.

80. "Shall be your": THE VERSE means that they will have names of Yisrael, after their brothers in their inheritance. And when they return, they will inherit together with Yisrael in the country, and each tribe will take its own, AND ALSO for people of their own, CONVERTS. Each will inherit the land according to its numbers.

80. לְךָ יִהְיוּ: צְבִי לְמֵימַר, עַל שְׁמֵיהוֹן דְּיִשְׂרָאֵל יִתְקָרוּן, עַל שֵׁם אֲחֵיהוֹן יִקָּרְאוּ בְּנַחֲלָתָם, וְכַד תָּבוּ יִתְחַסְנוּן אִלֵּין עִם יִשְׂרָאֵל בְּאַרְעָא, וְיִסַּב כָּל שִׁבְטָא וְשִׁבְטָא, דִּידֵיהּ וְגוּבְרִין מִנְּהוֹן, כָּל חָדָא לְפוּם מִנְיָנֵיהּ.

11. "Rachel died by me on the way"
Rabbi Aba begins by explaining the discrepancy in the verb tense in "they have come back," used in The Creator's promise for the future. Rabbi Aba then explains how Rabbi Elazar answers that the Shechinah will think her children have died by judgement. Only then will she return to her husband. "Rachel weeping" refers to the Shechinah being told by her husband that her children have perished. Only then will He tell her that her children have been redeemed. God then tells her that those who have died in the war will be resurrected. Rabbi Shimon tells us that the quotation refers to the Shechinah's children who die in the war, but are resurrected and will return to Efrat, the land of Yisrael. Rabbi Aba finally explains the meaning of Lechem, derived from Milchamah (war), and "fought" (lacham).
The Relevance of this Passage
Two paths to the final redemption lie before us: a path of destruction --war and death--and a path of mercy that offers us protection, the path of spiritual transformation. We have the free will to choose our fate. In the end, all the souls of mankind will be resurrected and the arrival of the Mashiach will bring immortality and endless fulfillment. The Light that radiates from this passage of Zohar awakens the wisdom to walk the path of spiritual transformation. It helps accelerate the arrival of the Resurrection and the Mashiach through the path of mercy for all mankind.

81. "And as for me, when I came from Paddan, Rachel died by me." (Beresheet 48:7) Rabbi Aba opened the discussion, saying: "A voice was heard in Rama" (Yirmeyah 31:14) followed by: "Thus says Hashem; Keep your voice from weeping, and your eyes from tears: for your work shall be rewarded, says Hashem; and they shall (lit. 'they have') come back again to their own border" (Ibid. 15). HE ASKS: It does not say 'They shall come back' IN THE FUTURE TENSE, but that they have come back. YET THIS IS A PROMISE FOR THE FUTURE, AND IT SHOULD HAVE BEEN 'AND THEY SHALL COME BACK.'

81. וַאֲנִי בְּבֹאִי מִפַּדַּן מֵתָה עָלַי רָחֵל בַּדֶּרֶךְ וגו׳, רִבִּי אַבָּא פְּתַח, כֹּה אָמַר ה׳ קוֹל בְּרָמָה נִשְׁמָע וגו׳, מַה כְּתִיב בַּתְרֵיהּ, כֹּה אָמַר ה׳ מִנְּעִי קוֹלֵךְ מִבֶּכִי וְעֵינַיִךְ מִדִּמְעָה כִּי יֵשׁ שָׂכָר לִפְעֻלָּתֵךְ וגו׳ וְשָׁבוּ בָנִים לִגְבוּלָם לֹא אָמַר וְיָשׁוּבוּ, אֶלָּא וְשָׁבוּ, כְּבָר שָׁבוּ.

82. HE ANSWERS: Come and see, Rabbi Elazar said that when there will be justice upon the mountain, and the Shechinah will be adorned on the mountain, She will think her children perished by Judgment. The secret is, "Sing, O barren one, you that did not bear; break forth into singing, and cry aloud" (Yeshayah 54:1). We have learned that many children of the throne will be Her own CHILDREN, as it is written: "For more are the children of the desolate than the children of the married wife" (Ibid.). The Shechinah will then return to Her husband. "On that day Hashem shall be one, and His name One" (Zecharyah 14:9).

82. תָּא חֲזֵי אֲמַר רִבִּי אֶלְעָזָר, בְּשַׁעְתָּא דִּיהֵא דִינָא עַל טוּרָא, תִּתְעַטַּר מַטְרוֹנִיתָא עַל טוּרָא, וְהִיא סָבְרַת דִּבְנֵיהוֹן אָבְדִין בְּדִינָא, וְרָזָא רָנִי עֲקָרָה לֹא יָלָדָה פִּצְחִי רִנָּה וְצַהֲלִי וגו׳, תָּנָא, סַגְּיִין יְהוֹן בְּנֵי כָּרְסְיָיא, מִן דִּידָהּ, הה״ד כִּי רַבִּים בְּנֵי שוֹמֵמָה מִבְּנֵי בְעוּלָה, תֵּיתוּב מַטְרוֹנִיתָא לְבַעֲלָהּ, בַּיּוֹם הַהוּא יִהְיֶה ה׳ אֶחָד וּשְׁמוֹ אֶחָד.

83. Before that, the Shechinah will say to Her husband, Where are my children? He will say to Her that they were judged, and She will think they perished by judgment, and weeps for Her children, who perished by justice. THIS IS THE SECRET OF "A VOICE WAS HEARD IN RAMA... RACHEL WEEPING FOR HER CHILDREN," AND HE WILL SAY TO HER, "KEEP YOUR VOICE FROM WEEPING... FOR YOUR WORK SHALL BE REWARDED." For you are to be greatly rewarded by Me for being with them, and the children have already come back from the hated land, FOR THEY HAVE ALREADY BEEN REDEEMED.

83. מִן קַדְמַת דִּנָא, תֵּימָא מַטְרוֹנִיתָא לְקוּדְשָׁא בְּרִיךְ הוּא בְּנַיָּיא דִילִי אָן. יֵימָא לָהּ בְּדִינָא. הִיא תִּסְבַּר דְּאָבְדִין בְּדִינָא, וּבְכָה עַל דִּינָא לְבַנָּיָא דִידָהּ, כִּי אֲרֵי סַגִּי אִית לָךְ לְמֵיסַב מִנִּי בְּדִלְהוֹן, דַּהֲוַת עִמְּהוֹן, וְהָא תָּבוּ מֵאַרְעָא דְשַׂנְאָה.

84. HE ASKS: Did not Yosef know his mother died? Indeed, he was with her when she died. WHY DID YA'AKOV HAVE TO TELL HIM THAT? HE REPLIES: Supernal Yisrael said that when he prophesied about the redemption of Yisrael, the Shechinah will stir, and the Congregation of Yisrael will stir and wage war against the nations. Some OF YISRAEL will die IN THIS WAR. They will slowly approach the land of Yisrael. When She weeps FOR HER DEAD SONS, the Holy One, blessed be He, will say to Her, Do not be afraid, there is a reward for the sons who died IN THE WAR for My name's sake. The others, who did not die, have already returned and those who died will live again through the resurrection of the dead.

84. וְכִי לָא הֲוָה יָדַע יוֹסֵף דְּמֵתָה אִמֵּיהּ, תַּמָּן הֲוָה עִמָּהּ כַּד מֵתָה. אֶלָּא יֹאמַר יִשְׂרָאֵל עִלָּאָה, כַּד נְיָתֵי מִפְּרָקְנֵיהוֹן דְּיִשְׂרָאֵל, תִּתְעַר מַטְרוֹנִיתָא, וְתִתְעַר כ״י, וְתִגַּח קְרָבָא עִם עַמְּמִין, וּימוּתוּן מִנְּהוֹן, וְיִתְקָרְבוּן בִּזְעֵיר לְמֵיתֵי אַרְעָא, יֵימַר לָהּ קוּדְשָׁא בְּרִיךְ הוּא, כַּד הִיא בְּכָה, לָא תִדְחֲלִי, אַגְרָא לְהוֹן בְּנַיָּיא דְּמִיתָן עַל שְׁמִי, אֲחֲרָנִין הָא תָּבוּ, אִינּוּן יְתוּבוּן לְחַיֵּי מֵיתַיָּיא.

85. "Rachel died by me." She died for the unity of the Name of the Holy One, blessed be He. TO WIT, HER SONS WHO WERE KILLED FOR THE SANCTIFICATION OF THE HOLY NAME. THE VERSE says of it: "When yet there was but a little way" (Beresheet 48:7), WHICH MEANS they died for the unity of the Name of the Holy One, blessed be He, outside the land of Yisrael, AT THE WAR FOR THE COMING TO YISRAEL. For in the land of Yisrael, none shall die. THEREFORE SCRIPTURE SAYS, "WHEN YET THERE WAS BUT A LITTLE WAY TO COME TO EFRAT" TO THE LAND OF YISRAEL, FOR AFTER COMING TO THE LAND OF YISRAEL THEY WILL DIE NO MORE.

85. מֵתָה עָלַי רָחֵל, מֵתָה עַל יִיחוּד שְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא, וְע״ד אִתְּמָר בְּעוֹד כִּבְרַת אֶרֶץ לָבֹא, דְּמִיתוּ עַל יִיחוּד שְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא, לְבַר לְאַרְעָא, בְּאַרְעָא דָּא, לָא יָמוּת חַד מִנְּהוֹן.

86. We have learned that Rabbi Aba said: Yisrael will be engaged in war on the way to Efrat, and many of them will die. Then they will rise at the resurrection of the dead, and will have more power than those who reached Jerusalem before them, WHO DID NOT DIE IN THE WAR.

86. תָּנָא, א״ר אַבָּא, עֲתִידִין יִשְׂרָאֵל לַאֲגָחָא קְרָבָא בְּאָרְחָא דְּאֶפְרָת, וּימוּתוּן עַמָּא סַגְיָא מִנְּהוֹן, וּבָתַר כֵּן לְחַיֵּי מֵיתַיָּא יְקוּמוּן, וַיַּתִּיר שָׁלְטָנָא יְהֵא לְכוֹן דְּמִיתִין בְּאָרְחָא הָדֵין, מִכָּל דִּיהֵא קֳדָמֵיהוֹן בִּירוּשָׁלֵם.

87. Why is this holy place called 'Lechem' (Eng. 'bread'), AS IT IS WRITTEN "THAT IS BET LECHEM"? (BERESHEET 48:7) HE ANSWERS: Since it is one of the Names of the Holy One, blessed be He, they will die there IN WAR for sanctifying His name, hand ON THE THRONE OF YAH. THIS MEANS they will die there TO MAKE COMPLETE the name Yah, WHICH SHALL NOT BE COMPLETE IN YUD-HEI-VAV-HEI UNTIL THE MEMORY OF AMALEK SHALL BE FORGOTTEN. THEREFORE THE PURPOSE OF THIS WAR IS TO COMPLETE THE NAME OF YUD-HEI WITH VAV-HEI. THUS THE PLACE IS CALLED LECHEM DERIVED FROM MILCHAMAH (WAR), for it fought (lacham) in exile to render complete the Name of the Holy One, blessed be He.

87. וְלָמָּה אִתְקְרֵי שְׁמָא דְּאַתְרָא קַדִּישָׁא, דְּאַתְרָא הָדֵין לֶחֶם, בְּדִיל דְּהוּא מִן שְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא בֵּיהּ, דִּימוּתוּן תַּמָּן עַל שְׁמֵיהּ, י״ד: דִּימוּתוּן תַּמָּן עַל שְׁמֵיהּ י״ה, לֶחֶם בְּגָלוּתָא, בְּדִיל דְּהוּא מִן שְׁמֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא.

12. "And Yisrael beheld Yosef's sons"
Rabbi Aba explains that lower Yisrael will be joined with the children of Yisrael into a great crowd, at which point they will all be circumcised and converted. Together, they will then return to their country with love for each other, and only then, "The Creator shall be one." Rabbi Shimon next explains that sores on the skin of the people of Yisrael represent the borders that will separate them from the others in their new land.
The Relevance of this Passage
The universal truth of the Torah and the spiritual power of the Zohar are awakened within the souls of all mankind, facilitating the objective of global unity. The purifying Light that shines and cleanses during circumcision helps refine our souls and purge the Evil Inclination, associated negative sexual behavior, from the souls of all mankind. As well, the arrival of the final redemption is accelerated and our commitment to the path of Torah is strengthened.

88. "And Yisrael beheld Yosef's sons, and said, 'Who are these?'" (Beresheet 48:8) Rabbi Aba opened the discussion with the verse, "Then shall you say in your heart, 'Who has begotten me these'" (Yeshayah 49:21). HE ASKS: What does scripture mean by that? HE ANSWERS: Lower Yisrael saw that the children of Yisrael will come before Him, when they will come "from Elam and from Shin'ar and from Chamat and from the islands of the sea" (Ibid. 11:11), they will all gather into a great number. The Shechinah will say, Who are all these, are there not any who are unfit, of foreign children? They will say to Him, we are all Your children, there is no foreigner among us. For they will be separated the one from the other, THE MOTLEY CROWD WILL BE SEPARATED FROM YISRAEL, and they will be circumcised together and converted. The proselyte then will return together with Yisrael and they will be together.

88. וַיַּרְא יִשְׂרָאֵל אֶת בְּנֵי יוֹסֵף וַיֹּאמֶר מִי אֵלֶּה. רִבִּי אַבָּא פְּתַח וְאָמַרְתְּ בִּלְבָבֵךְ מִי יָלַד לִי אֶת אֵלֶּה, מַאי קָא מַיְירֵי, יִשְׂרָאֵל לְתַתָּא, חָזֵי דְּיֵיתוּן בְּנוֹהִי דְיִשְׂרָאֵל קֳדָמֵיהּ, כַּד יֵיתוּן מֵעֵילָם וּמִשִּׁנְעָר וּמֵחֲמָת וּמֵאִיֵּי הַיָּם וְאַכְנְשׁוּ כֻּלְּהוּ וִיהוֹן סַגִּיאִין, תֵּימָא שְׁכִינְתָּא מַאן אִינּוּן כֻּלְּהוֹן, וְלָא בְּהוֹן פְּסוּל מִבְּנֵי נוּכְרָאָה, יֵימְרוּן לֵיהּ, אֲנַחְנָא כֻּלָּנָא מִבְּרָךְ, וְלֵית בְּנָא נוּכְרָאָה בַּהֲדָן, דְּיִתְפְּרְשׁוּן דָּא מִן דָּא וְכָרַת לְהוֹן כַּחֲדָא, וְיִתְגַּיְּירוּן, יְתוּבוּן גִּיּוּרִין עִם יִשְׂרָאֵל, וִיהוֹן כַּחֲדָא.

89. We have learned that proselytes are as bad to Yisrael as a sore on the skin. It is written, "For Hashem will have Mercy on Ya'akov, and will yet choose Yisrael, and set them in their own land: and the stranger shall be joined with them, and they shall cleave to the house of Ya'akov " (Ibid. 14:1). When the children will return to their country and there will be love among them, then "Hashem shall be one, and His name One" (Zecharyah 14:9). The proselyte will then cleave to the people of Yisrael and will be like a sore on their skin.

89. תָּנָא, קָשִׁים גֵּרִים לְיִשְׂרָאֵל כְּסַפַּחַת בְּעוֹר הַחַי, לְאַרְעֲהוֹן. כְּתִיב כִּי יְרַחֵם ה׳ אֶת יַעֲקֹב וּבָחַר עוֹד בְּיִשְׂרָאֵל וְנִלְוָה הַגֵּר עֲלֵיהֶם וְנִסְפְּחוּ עַל בֵּית יַעֲקֹב, כַּד יְתוּבוּן לְאַרְעֲהוֹן בְּרָיָא, וִיהֲוֻיִין רְחִימוּ בְּהוֹן, יִהְיֶה ה׳ אֶחָד וּשְׁמוֹ אֶחָד, יִתְלַוּוּן גִּיּוּרִין עִם יִשְׂרָאֵל וִיהֲוֻיִין לְהוֹן כְּעוֹמְקָא בְּבִשְׂרֵיהוֹן.

90. HE ASKS: Why are they LIKE A SORE ON THE SKIN? HE SAYS, come and hearken, Rabbi Shimon said that IT REFERS TO the borders of the country, for every one will want to live in the land of Yisrael, and the people OUTSIDE ITS BORDERS will be afraid. HENCE it is written: "And let them stretch forth the curtains of your habitations" (Yeshayah 54:2). The verse implies that the curtains you had before FROM THE TIME OF EXILE should be stretched and fortified more than those of the other nations so to speak, whom you saw strengthening them, when you were with the other nations; NAMELY IN EXILE AMONG THE NATIONS. AND THE PROSELYTES shall be many.

90. וְכָל כָּךְ לָמָּה. ת״ש, אָמַר רִבִּי שִׁמְעוֹן, עַל תְּחוּמִין דְּאַרְעָא, דְּכָל חַד יְהֵא רַעֲוָא לְמֵידַר בְּאַרְעָא דְיִשְׂרָאֵל, וְתִסְתָּעַר דְּיוּרִין. כְּתִיב וִיתֵדוֹתַיִךְ חֲזַקִּי, צָבֵי לְמֵימַר, סִיכְיָא דְּהֲוֻיִין עִמָּךְ מֵעִקָּרָא, אַתְקֵיף יַתְהוֹן, וְסַיַּיע יַתְהוֹן יַתִּיר מִשְּׁאָר עַמְּמִין, כְּבִיכוֹל, דְּאַתְּ סָכֵי לְאִתְתַּקְפָא יַתְהוֹן, בְּכָל עַמְּמַיָּא אָחֳרָא. וִיהוֹן סַגִּיאִין.

13. "Whom Hashem has given me"

Rabbi Shimon first describes how the Torah (zeh) is set before the children of Yisrael. Rabbi Rav Nachman then explains the difference between zeh and zot, pointing out that the Torah is referred to as "Tor," in the feminine, which is a name of a dove--meaning "the time of the singing bird is come," sung by the Levites, which is the secret of the female aspect of the Torah--the turtle being the secret of the male aspect. Rabbi Rav Nachman then explains that Hei (holiness) ? is more important than Aleph ?. Next, Rabbi Aba tells us how the measurement of the span of God is 670 years, from heaven to earth. Rabbi Aba concludes by explaining why the Torah is called Zeh.

The Relevance of this Passage

All reality consists of both male and female energies. When these two polar opposites are united, Light flows and shines upon supernal and corporeal worlds. Our physical world of Malchut embodies female energy, while the Upper Realm of Zeir Anpin corresponds to male. This passage enjoins the two worlds, allowing the resplendent Light of The Creator to vanquish all forms of darkness dwelling in our midst.

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91. וַיֹּאמֶר יוֹסֵף אֶל אָבִיו בָּנַי הֵם אֲשֶׁר נָתַן לִי אֱלֹקִים בָּזֶה, רִבִּי שִׁמְעוֹן תָּאנֵי, מֵהָכָא, וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל, יֹאמַר יִשְׂרָאֵל לְתַתָּא, כַּד יִשְׂרָאֵל עֲלֵיהוֹן לְעֵילָא, בָּנַי אִינּוּן, דִּיהַב לִי ה קוּדְשָׁא בְּרִיךְ הוּא אוֹרַיְיתָא, כַּמָּה יַתְהוֹן וְנִימוּסֵיהוֹן קְשִׁיטִין, בְּנִימוּסֵי אוֹרַיְיתָא דְּאִתְיְהִיבַת לְהוֹן. תָּא חֲזֵי כַּד יְהוֹן יִשְׂרָאֵל תְּחוֹת גַּדְפֵי שְׁכִינְתָּא, אוֹרַיְיתָא דִּלְהוֹן אִתְקְרִיאַת זֶה, הה"ד זֶה אֵלִי וְאַנְוֵהוּ, וּבְכָל עִדָּן דְּלָא הֲוָה דָּוִד מְמַלֵּל תְּחוֹת גַּדְפֵי שְׁכִינְתָּא דָּא מִלְּתָא, אֶלָּא אִתְנַבֵּי מַה דְּלֶיהֱוֵי, אִתְקְרֵינָא זֹאת.

91. "And Yosef said to his father, 'They are my sons, whom Elohim has given me in this here (Heb. zeh macs.)'." (Beresheet 48:9) Rabbi Shimon explained in relation to this the verse: "And that (Heb. zot fem.) is the Torah which Moshe set before the children of Yisrael" (Devarim 4:44). When lower Yisrael -WHO ARE CALLED YOSEF- said: When Supernal Yisrael is high above them, "They are my children," for the Holy One, blessed be He, gave me the Torah CALLED ZEH (ENG. 'THIS'). THEREFORE SCRIPTURE SAYS "IN THIS (HEB. ZEH)." Behold YISRAEL AND their true laws, according to the laws of the Torah which were given them. Come and see: When Yisrael will shelter under the wings of the Shechinah, the Torah is called 'zeh,' as in "this (zeh) is my El, and I will praise Him" (Shemot 15:2). THIS IS ALSO THE MEANING OF THE VERSE "WHOM ELOHIM HAS GIVEN ME IN THIS," WHICH IS THE TORAH. But as long as David was not speaking from under the wings of the Shechinah, but prophesied that which will be, THE TORAH is called zot (Eng. 'this', fem.), AS IN "AND THAT (HEB. ZOT) IS THE TORAH."

92. רַב נַחְמָן אָמַר מֵהָכָא, אִם תַּחֲנֶה עָלַי מַחֲנֶה לֹא יִירָא לִבִּי וגו' בְּזֹאת אֲנִי בוֹטֵחַ, זֹאת דָּא אוֹרַיְיתָא תְּהֵא לֵיתֵי מְשִׁיחָא, וּבְג"ד, וְקוֹל הַתּוֹר נִשְׁמַע בְּאַרְצֵנוּ, עַל מָה אִתְמַתְּלַת אוֹרַיְיתָא לְגוֹזְלָא, מַה גּוֹזְלָא קָלֵיהּ עָרֵב, אַף פִּתְגָמֵי אוֹרַיְיתָא קָלֵיהּ עָרֵב, וְדָא קָלָא יְהֵא לֵיתֵי מְשִׁיחָא, לְיוֹמָא דִּדִינָא.

92. Rav Nachman said: From this, WE UNDERSTAND THE DIFFERENCE BETWEEN 'ZEH' AND 'ZOT', AS IT IS WRITTEN: "Though a host should camp against me, my heart shall not fear: though war should rise against me, even then I will be confident (lit. 'in zot')" (Tehilim 27:4), zot (Eng. 'this') being the Torah when Mashiach will come, WHEN THE TORAH SHALL BE REVEALED. It is therefore written: "And the voice of the turtledove (Heb. tor) is heard in our land" (Shir Hashirim 2:12) IN THE MASCULINE, INSTEAD OF TORAH, WHICH IS THE FEMININE. TOR IS A NAME OF A DOVE. Why was Torah likened to a dove? Because its voice is sweet like that of a dove. This voice will resound when Mashiach will come at Judgment Day; NAMELY BEFORE REDEMPTION, WHEN MASHIACH WILL EXECUTE JUDGMENT AND WAGE WAR AGAINST THE NATIONS WHICH ENSLAVE YISRAEL. YET IT IS NOT YET THE TIME TO REVEAL THE TORAH. IT IS THEREFORE CALLED 'TOR' IN THE MASCULINE, AND ZEH ('THIS', MASC.).

93. תָּנָא הַנִּצָּנִים נִרְאוּ בָאָרֶץ עֵת הַזָּמִיר הִגִּיעַ וְקוֹל הַתּוֹר נִשְׁמַע בְּאַרְצֵנוּ. הַנִּצָּנִים: דָּא אַבָּהָתָן דְּמֶרְכָּבָה, דְּמִן עַלְמָא יְקוּמוּן וְיִתְחַזּוּ.

93. We learned: "The flowers appear on the earth; the time of the singing bird is come, and the voice of the turtledove is heard in our land." (Ibid.). The flowers are the patriarchs of the Chariot, AVRAHAM, YITZCHAK, AND YA'AKOV, who will rise in the world and will be seen IN THE LAND.

94. עֵת הַזָּמִיר הִגִּיעַ, תּוּשְׁבַּחְתָּא דִּישַׁבְּחוּן לֵיוָאֵי, כַּד יְתוּבוּן לְפוּלְחָנֵיהוֹן כִּדְבִקְדְמֵיתָא. וְקוֹל הַתּוֹר, אֲשֶׁר נָתַן לִי אֱלֹקִים בָּזֶה, פִּתְגָמֵי דְּאוֹרַיְיתָא, דְּאִינּוּן עֲרֵבִין כְּקָלָא דְּתוֹרָא, דָּא זֶ"ה.

94. "The time of the singing bird is come," that is, the singing that will be sung by the Levites when they return to their worship of yore. "The voice of the turtledove" IS THE SECRET OF THE VERSE "whom Elohim has given me in this (Heb. bazeh)." THIS REFERS TO THE SECRET OF THE TORAH IN ITS MALE ASPECT, CALLED 'ZEH', WHICH IS ALLUDED TO IN THE VERSE "WHOM ELOHIM HAS GIVEN ME IN THIS (HEB. BAZEH)." These are the words of the Torah which are pleasant as the voice of the turtledove, Zeh.

95. מַאי קָא מַיְירֵי, וְרָזָא דְמִלְּתָא, בְּעִדָּנָא דְּלָא תֶהֱוֵיין תְּחוֹת גַּדְפֵּי שְׁכִינְתָּא, א׳ דִּלְזוֹאת נָחֵית, וְהוּא מִתְּחוֹת לְכֹלָּא, וּסְלֵיקַת ה׳, דְּזֶה אֵלִי וְאַנְוֵהוּ, מִדְּחָרַב בֵּיתָא, דְּה״א, לָא יְכִלָא לְדוּר וּלְמֶהֱוֵי בֵּין עַמְּמִין עכו״ם, ה״א קַדִּישָׁא חֲתוּכָא מִן שְׁמָא. כַּד יְתוּבוּן יִשְׂרָאֵל לְאַרְעֲהוֹן, ה״א קַדִּישָׁא דְּהוּא חֲתוּכָא מִן שְׁמָא דְקוּדְשָׁא בְּרִיךְ הוּא, תֵּיתוּב בָּזֶה וְיִפּוֹק מִיּוֹמָא דְדִינָא, וְהָא׳ תְּקַבֵּל תַּקָּנְתָּא. ה״א אֶלֶף: ה״א עֲדִיפַת בִּקְדוּשָׁה, א׳ עֲדִיפַת לְאַתְוָון.

95. HE ASKS: What does this mean? HE ANSWERS: The secret of this matter is that when the children of Yisrael are not sheltered under the wings of the Shechinah, the Aleph of 'zot' descends beneath all THE GRADES, and the Hei of "zeh (this) my El, and I will praise Him" departs. Since the Temple was ruined, the Hei could not dwell among the idolatrous nations and the Holy Hei was separated from the Name. When the children of Yisrael will return to their country, the Holy Hei, which was cut from the Name of the Holy One, blessed be He, shall return to 'zeh' and come out of the Day of Judgment, while the Aleph will be mended AND COME BACK TO 'ZOT'. HE ASKS: WHICH IS MORE IMPORTANT, Hei or Aleph? HE ANSWERS: Hei is more important with respect to holiness, and Aleph is more important with respect to the letters.

96. ר׳ אַבָּא פְּתַח וַאֲמַר, מִי מָדַד בְּשָׁעָלוֹ מַיִם וְשָׁמַיִם בַּזֶּרֶת תִּכֵּן, זֶה תּוֹר: שָׁוִין כְּבִיכוֹל, ז׳ לְר׳, ר׳ לְת׳, ו׳ לְה׳, זַרְתָּא דְקוּדְשָׁא בְּרִיךְ הוּא, בְּשִׁית מְאָה וְשִׁבְעִין שְׁנִין, מֵהָכָא מִן שְׁמַיָּא, וְעַד אַרְעָא, כֵּיצַד זֶ״ה תּוֹ״ר, זֶרֶת ו״ה ה״ו תר״ז, אִתְקַדְּמַת ה׳ לְו׳. וְאִתְקַדְּמַת ו׳ לְת׳, ת׳ לְר׳, ר׳ לְז׳, רְבוּעַ יִהְיֶה כָּפוּל זֶרֶת אָרְכּוֹ וְזֶרֶת רָחְבּוֹ כָּפוּל.

96. Rabbi Aba opened the discussion with the verse: "Who has measured the waters in the hollow of his hand, and meted out heaven with the span?" (Yeshayah 40:12). 'Zeh (Heb. Zayin-Hei)' and the turtledove (Tav-Vav-Resh) are supposedly alike; NAMELY, THEY JOIN TOGETHER. Zayin OF ZEH joins Resh OF TOR, the Resh OF TOR joins the Tav OF TOR, and from this comes the combination of Zeret (Eng. 'span'). VAV OF TOR IS ATTACHED TO HEI OF ZEH, TO FORM VAV-HEI OF THE NAME OF YUD-HEI-VAV-HEI-ZEIR AND HIS NUKVA. The measurement of the span of the Holy One, blessed be He, is 670 years, from heaven (ZEIR ANPIN) to earth (THE NUKVA). HE ASKS: How can this be? HE SAYS: Zeh-tor HAS TWO PERMUTATIONS: 1) Zeret-Vav-Hei 2) Hei-Vav-Terez, in which Hei OF ZEH comes before Vav OF TOR. Hei OF ZEH precedes Vav OF TOR, THE PRECEDENCE OF HEI ALLUDES TO BINAH, WHICH POURS ABUNDANCE UPON ZEIR ANPIN, WHICH IS THE VAV. The Vav before the Tav OF TOR and Tav before Resh OF TOR and Resh OF TOR before Zayin OF ZEH: THIS IS THE PERMUTATION OF HEI-VAV-TEREZ, THE SECRET OF 670 YEARS FROM HEAVEN TO EARTH. "Foursquare it shall be, being doubled; a span shall be its length, and a span shall be the breadth of it" (Shemot 28:26).

97. וַיֹּאמֶר קְחֶם נָא אֵלַי וַאֲבָרְכֵם, יֹאמַר מִדַּהֲווֹ בְּסִתְגָּמֵי אוֹרַיְיתָא מִתְעַסְקִין, וַהֲוָה דָא מְכִילְתָּא בֵּין חַכִּימַיְהוּ, אֲבָרְכִינוּן, וְרָזָא וַיֹּאמֶר אֵלָיו מַה שְׁמֶךָ וַיֹּאמֶר יַעֲקֹב. וַיֹּאמֶר לָמָּה זֶּה תִּשְׁאַל לִשְׁמִי, מַה עִנְיָנָא דָא, לְעִנְיָנָא קַדְמֵיתָא דְקַמֵּיהּ, כִּדְפָרֵישְׁנָא בְּאַתְרֵיהּ.

97. "And he said: Bring them, I pray you, to me, and I will bless them." (Beresheet 48:9). He says, Since they study the Torah, AS SAID "WHOM ELOHIM HAS GIVEN ME IN THIS (ZEH)," which is the Torah, AND THE ATTRIBUTE Zeh IS BETWEEN THEM, I will bless them.

98. וְרָזָא אָחֳרָא, וַיִּשְׁאַל יַעֲקֹב וגו׳ וַיֹּאמֶר לָמָּה זֶּה תִּשְׁאַל לִשְׁמִי וַיְבָרֶךְ אוֹתוֹ שָׁם, הָא לָא עָתִיד, אֶלָּא בִּזְכוּתָא דְזֶה, לְבָרְכֵהוֹן.

98. This is the secret of the words, "And he said to him, 'What is your name?' And he said: 'Ya'akov'" (Beresheet 32:28): THE NAME YA'AKOV IS OF SMALLNESS WITHOUT MOCHIN. IT IS THEN WRITTEN, "And he said: 'Why is it that you ask after my name?'" (Ibid. 30). HE SAID TO HIM: What is it, WHY DO YOU ASK FOR MY NAME, A NAME BEING UNDERSTANDING? Yet in the former verse, YOU SAID THAT YOUR NAME IS YA'AKOV, WHICH MEANS A LITTLE IS ENOUGH FOR YOU, AND YOU DO NOT WISH TO ATTAIN AND KNOW THE NAME. Like we explained elsewhere. There is another secret IN THIS VERSE, "And Ya'akov asked him... And he said: 'Why is it (Zeh) that you ask after my name?' And he blessed him there." That is, he said to him that he will bless him due to Zeh.

99. We learned a great mystery from this verse, but I have come before you only to teach you the verse I just spoke of, saying that the Torah is called Zeh. It is also written: "That (Zeh) Sinai before Hashem the Elohim of Yisrael" (Shoftim 5:5), SINAI BEING THE TORAH GIVEN ON SINAI. ALSO, when the Torah was given by Moshe, IT WAS SAID OF HIM, "This (Zeh) man Moshe" (Shemot 32:1), and also "this is my El, and I will praise him," WHICH MEANS the Torah CALLED ZEH descended before the Elohim of Yisrael. THEN THEY SAID: "THIS IS MY EL..."

99. וְרָזָא סַגִּיאָה תְּנִינָא, בְּאַתְרָה דְּהַאי קְרָא, אֲבָל לָא אָתֵינָא לְקַמָּךְ, אֶלָּא לְאַשְׁמוּעִינָן הַאי קְרָא דַּאֲמַרְנָא, מִקַּמֵּיהּ דַּאֲמִינָא לָךְ דְּאִתְקְרִיאַת אוֹרַיְיתָא זֶה, כְּתִיב זֶה סִינַי מִפְּנֵי ה׳ אֱלֹהֵי יִשְׂרָאֵל, כַּד אִתְיְיהִיבַת אוֹרַיְיתָא עַל יְדָא דְּמֹשֶׁה, כִּי זֶה מֹשֶׁה הָאִישׁ זֶה אֵלִי וְאַנְוֵהוּ, אוֹרַיְיתָא הֲוָה נָחֲתַת, מִן קַמֵּי אֱלָהָא דְּיִשְׂרָאֵל.

14. "Now the eyes of Yisrael were dim from age"
Rabbi Chizkiyah first explains that this language is from lower Yisrael, since none of it is found in the Torah. Since the exiles did not follow the rules of the Torah, they became old and weak. Rabbi Chiya then says that when the exiles return to their land, God will invest them with His spirit. Rabbi Aba goes on to explain the meaning of "dim" as referring to the length in which the exiles lived without "light." Rabbi Aba then answers the question of why the Torah speaks in the language and names of men.
The Relevance of this Passage
Here we are connected to the divine language of the Torah, whose letters are the bridge between the Upper and Lower Worlds. The words of the Torah are like cables that carry spiritual current from the supernal realm into the material dimension. The energy that flows between these two worlds helps us expedite the end of both our personal exile and the global one. This Light illuminates for us the importance of spiritual transformation through the path of Torah and strengthens our commitment to it.

100. "Now the eyes of Yisrael were dim from age." (Beresheet 48:19). Rabbi Chizkiyah taught that this is lower Yisrael, for such language is not found THROUGH THE WHOLE TORAH. For when YISRAEL will be in exile all the days of destruction, they will become old with age, and will not be able to behold the face of the Shechinah until another spirit will come upon them.

100. וְעֵינֵי יִשְׂרָאֵל כָּבְדוּ מִזֹּקֶן וְגו׳, תָּאנֵי ר׳ חִזְקִיָּה, דָּא יִשְׂרָאֵל לְתַתָּא, וּבְגִין דָּא, לָא אַתְּ מַשְׁכַּח דְּכַוְוּתֵיהּ, וְכַד יְהוֹן בְּגָלוּתָא כָּל זִמְנָא חֲרוּבָא הָדֵין, סִיבוּ, לָא יָכְלִין לְמֶחֱזֵי אַפֵּי שְׁכִינְתָּא, עַד דְּתֵיתֵי רוּחָא אָחֳרָא בְּהוֹן.

101. HE EXPLAINS FURTHER that they were defiled among the nations IN EXILE, and did not follow the laws of the Torah as they should have. They sat a long while among the gentiles, generation after generation, and learned their ways, AS IT IS WRITTEN "BUT WERE MINGLED AMONG THE NATIONS, AND LEARNED THEIR WORKS" (TEHILIM 106:35). When they will return to their land, they will not at first be able to behold the face of the Shechinah until the Holy One, blessed be He, will invest them with His spirit.

101. מִקַּדְמַת דְּנָא אִסְתָּאִיבוּ בַּאֲרַע עַמְמַיָּא, וְלָא הֲווֹ בְּנִימוּסֵי אוֹרַיְיתָא. כַּמָּה דִּיהוֹן כָּהֵיל לְמֵיהַךְ, וְתָבוּ עִדָּנָא סַגֵּי בֵּינֵי נֻכְרָאִין, דָּרָא בָּתַר דָּרָא, וְאוֹלִיפוּ מִן אָרְחֵיהוֹן, כַּד יְתוּבוּן אַפֵּי שְׁכִינְתָּא לְאַרְעֲהוֹן, בְּקַדְמֵיתָא לָא יָכְלִין לְמֶחֱמֵי אַפֵּי שְׁכִינְתָּא, עַד דְּיָהֵיב קוּדְשָׁא בְּרִיךְ הוּא רוּחָא דִילֵיהּ לְהוֹן.

102. Rabbi Chiya opened the discussion saying: "And I will put My spirit within you" (Yechezkel 36:27). Then he said: "And cause you to follow My statutes, and you shall keep My judgments, and do them" (Ibid.). For after I will put My spirit within you, and holiness, you shall follow My rules and go by them.

102. ר׳ חִיָּיא פְּתַח, וְאֶת רוּחִי אֶתֵּן בְּקִרְבְּכֶם, לְבָתַר וְעָשִׂיתִי אֶת אֲשֶׁר בְּחֻקַּי תֵּלֵכוּ וּמִשְׁפָּטַי תִּשְׁמְרוּ וַעֲשִׂיתֶם, מִן בָּתַר דְּיָהַב רוּחִין בְּכוֹן וּקְדוּשָׁה, בְּנִימוּסֵי תֵּהֲכוּן וְתִתְהַכּוּן.

103. "So that he could not see" (Beresheet 48:10): Rabbi Aba opened the discussion saying: "In the light of the king's countenance is life; and his favor is as a cloud bringing the spring rain" (Mishlei 16:15). For when they will receive the face of the Shechinah of the Holy One, blessed be He, and be occupied with the Chariots, by which the world endures; NAMELY THE LIVNG CREATURES WHICH CARRY THE CHARIOT (YECHEZKEL CHAPTER 1), THEN IT WILL BE SAID OF THEM "IN THE LIGHT OF THE KING'S COUNTENANCE IS LIFE..."

103. לֹא יוּכַל לִרְאוֹת, רִבִּי אַבָּא פְּתַח וַאֲמַר, בְּאוֹר פְּנֵי מֶלֶךְ חַיִּים וּרְצוֹנוֹ כְּעָב מַלְקוֹשׁ, כַּד יִסְבְּרוּן אַפֵּי שְׁכִינְתָּא דְּקוּדְשָׁא בְּרִיךְ הוּא, וְיִתְעַסְּקוּן בְּאִינּוּן רְתִיכִין דְּמִנְּהוֹן חֵיוָון דְּעָלְמָא.

104. תָּא חֲזֵי, לָא תִּשְׁכַּח בְּהַנֵּי קְרָאֵי כֻּלְּהוֹן לִישְׁנָא, אֶלָּא לְאִינִישׁ, וְלָא אַתְּ מַשְׁכַּח בְּהַנֵּי קְרָאֵי בְּקוּדְשָׁא בְּרִיךְ הוּא, בְּגִין כַּד יְתוּבוּן לְאַרְעֲהוֹן, וִיהַב קוּדְשָׁא בְּרִיךְ הוּא רוּחַ חָכְמְתָא בְּהוֹן, לִישְׁנָא דִּלְהוֹן תֶּהֱוֵיין תָּדִיר בְּקוּדְשָׁא בְּרִיךְ הוּא, גַּם לְשׁוֹנִי כָּל הַיּוֹם תֶּהֱגֶה צִדְקָתֶךָ.

עַד כָּאן סִתְרֵי תּוֹרָה

104. Come and see: You shall not find in the language of the whole scripture IN THE PORTION OF VAYECHI but words which talk of men, and no verses which speak of the Holy One, blessed be He. TO WIT, THOUGH THEY SPEAK OF REDEMPTION, WHEN YA'AKOV IS MENTIONED, IT REFERS TO SUPERNAL YA'AKOV OR SUPERNAL YISRAEL; NAMELY THE HOLY ONE, BLESSED BE HE. WHY DOES SCRIPTURE SPEAK IN THE LANGUAGE AND NAMES OF MEN? HE ANSWERS: For when they will return to their land, and the Holy One, blessed be He, will put upon them the spirit of Wisdom, they will always speak of the Holy One, blessed be He, as it says, "My tongue also shall tell of your righteousness" (Tehilim 71:24).
End of Sitrei Torah

15. "And Ya'akov lived," part two
Rabbi Chiya opens the discussion by saying that God called the children of Yisrael "righteous" and that they will be happy in the world to come because they cleaved to His body (the Central Column). Rabbi Yitzchak then explains that the land they shall inherit will be supernal, meaning the Malchut. Then, we learn, they will surely inherit the Shechinah, the land of the living. The secret of the Malchut is that the land is one of planting, referring in scripture to God planting when He created the universe. The children of Yisrael will thus inherit the land forever. Rabbis Ya'akov and Yehuda next explain why there is no space in the Torah between the portion of Vayigash and the beginning of the portion of Vayechi. Rabbi Shimon tells us that there are no spaces between the two verses separating "And Ya'akov lived" to indicate that Yisrael and his children lived in luxury like kings. Rabbi Shimon goes on to explain the importance of seventeen years, because Ya'akov was sorrowful all his life, but the beauty of Yosef upon first seeing him, reminded Ya'akov of his wife Rachel, and all his sorrow fell away. But when Yosef, being seventeen, was separated from Ya'akov, we learn, his sorrow returned. Therefore, Ya'akov lived in Egypt "for seventeen years." Rabbi Elazar next tells us why the word "play" is mentioned three times in the verse; it refers to the three Columns. Rabbi Aba explains the three Columns as south, north, and east. From them come the three worlds: The Right Column is called "south," the Left Column "north," the Central Column "east." Rabbi Shimon concludes by pointing out that "Your fathers" refers to three: Avraham, Yitzchak, and Ya'akov.
The Relevance of this Passage
The power of the three Column System lies at the heart of this passage. The three Columns refer to the following behavioral traits: Right Column signifies a man's desire to share, the God-like nature of his soul. Left Column refers to the covetous desire of receiving for the self alone, the insatiable impulses of the ego. The crucial Central Column correlates to a man's free will to resist his selfish desires and instead, choose the truthful longings lingering in his soul, which include unconditional sharing. When a man integrates these three Columns into his life in a spiritually balanced way, he creates a circuit of energy igniting profound Light in his life. The patriarchs, Avraham, Yitzchak, and Ya'akov, were the Vessels and template that established these three Columns in our physical world by virtue of their deeds throughout their lifetimes. Upon their merit and through the mention of their names in this passage, we can draw upon their respective strength and wisdom to manage these three traits in a fashion that will bring forth spiritual luxuries into our own lives.

105. וַיְחִי יַעֲקֹב וגו׳, ר׳ חִיָּיא פְּתַח וַאֲמַר, וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ וגו׳, זַכָּאִין אִינּוּן יִשְׂרָאֵל, יַתִּיר מִכָּל עַמִּין עכו״ם, דְּקוּדְשָׁא בְּרִיךְ הוּא קָרָא לוֹן צַדִּיקִים. לְאַחְסָנָא לוֹן יְרוּתַת עָלְמִין בְּעָלְמָא דְּאָתֵי, לְאִתְעַנָּגָא בְּהַהוּא עָלְמָא, כְּמָה דִּכְתִיב אָז תִּתְעַנַּג עַל ה׳. מַאי טַעְמָא. בְּגִין דְּמִתְדַּבְּקִין בְּגוּפָא דְּמַלְכָּא, דִּכְתִיב וְאַתֶּם הַדְּבֵקִים בַּה׳ אֱלֹהֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם.

105. "And Ya'akov lived." Rabbi Chiya opened the discussion saying: "Your people also shall be all righteous...they shall inherit the land forever" (Yeshayah 60:21). Happy are Yisrael of all the other idolatrous nations, for the Holy One, blessed be He, called them righteous, so they may receive the inheritance of the World to Come, and to delight in that world, as it is written: "Then shall you delight yourself in Hashem" (Ibid. 58:14). For what reason? Because YISRAEL cleaved to the body of the King; NAMELY THE CENTRAL COLUMN, as it is written "But you that did cleave of Hashem your Elohim are alive every one of you this day" (Devarim 4:4).

106. רִבִּי יִצְחָק פְּתַח וַאֲמַר, וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ, הַאי קְרָא רָזָא עִלָּאָה אִיהוּ, בֵּין מְחַצְדֵּי חַקְלָא, דְּהָא בְּרָזָא דְּאַגַּדְתָּא, תָּנֵי רִבִּי שִׁמְעוֹן, דְּאַחְסָנַת יְרוּתָא עִלָּאָה. דְּהַהִיא אָרֶץ, לֵית מַאן דְּיָרֵית לָהּ, בַּר הַהוּא דְּאִקְרֵי צַדִּיק, דְּהָא מַטְרוֹנִיתָא בֵּיהּ אִתְדַּבְּקַת לְאִתְבַּסְּמָא, וְצַדִּיק יָרֵית לְמַטְרוֹנִיתָא וַדַּאי.

106. Rabbi Yitzchak opened the discussion saying: "Your people also shall be all righteous; they shall inherit the land for ever." This verse is a sublime mystery among the reapers of the field, TO WIT, THOSE WHO MERITED TO RECEIVE THE FRUIT OF THEIR LABOR IN THE SUPERNAL FIELD, THE NUKVA. For we have learned that among the secrets of the Agada, Rabbi Shimon taught about the possession of the supernal inheritance of the land, WHICH IS THE NUKVA. No one inherits it save the one called righteous, for the Nukva cleaves to him in order to sweeten THE BITTER JUDGMENTS IN HER. The righteous then surely inherits the Shechinah.

107. אוֹף הָכָא, בַּחֲבִיבוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, אֲמַר וְעַמֵּךְ כֻּלָּם צַדִּיקִים, וּבְג״כ לְעוֹלָם יִירְשׁוּ אֶרֶץ, אִתְחֲזוּן לִירַית לְמַטְרוֹנִיתָא, מַאי טַעְמָא אִקְרוּן צַדִּיקִים, וּמ״ט יָרְתִין לְמַטְרוֹנִיתָא. בְּגִין דְּאִתְגַּזְרוּ, כְּמָה דְתָנִינָן, כָּל מַאן דְּאִתְגְּזַר, וְעַיֵּיל בְּהַאי אַחְסָנָא, וְנָטֵיר לְהַאי בְּרִית, עָאל וְאִתְדַּבַּק בְּגוּפָא דְמַלְכָּא, וְעָאל בְּהַאי צַדִּיק, וּבְגִינֵי כָּךְ אִקְרוּן צַדִּיקִים, וְעַל דָּא לְעוֹלָם יִירְשׁוּ אָרֶץ. מַאי אָרֶץ. דָּא אֶרֶץ הַחַיִּים.

107. Here too, in His love for Yisrael, the Holy One, blessed be He, said: "Your people also shall be all righteous," for which reason "they shall inherit the land for ever." For they are worthy of inheriting the Shechinah, AS THE RIGHTEOUS INHERITS THE SHECHINAH. Wherefore are the children of Yisrael called righteous, and wherefore do they inherit the Shechinah? Because they are circumcised, and as we learned, whoever is circumcised and enters this possession, NAMELY THE SHECHINAH, whoever keeps the covenant, enters and cleaves to the body of the King, HE BECOMES A CHARIOT TO ZEIR ANPIN, and enters the righteous, BY BECOMING A CHARIOT TO YESOD. Hence, the children of Yisrael are called righteous and "they shall inherit the land for ever." What is this land? It is the land of the living, NAMELY THE SHECHINAH.

108. אַהֲדַר וַאֲמַר, נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר. נֵצֶר מַטָּעַי: עֲנָפָא מֵאִינּוּן עֲנָפִין, דְּנָטַע קוּדְשָׁא בְּרִיךְ הוּא, כַּד בָּרָא עַלְמָא, דִּכְתִיב וַיִּטַּע ה׳ אֱלֹקִים גַּן בְּעֵדֶן מִקֶּדֶם, וְהַאי אֶרֶץ חַד מִנַּיְיהוּ, בְּגִינֵי כָּךְ נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר.

108. Scripture repeats, "The branch of my planting, the work of my hands, that I may be glorified" (Yeshayah 60:21). "The branch of my planting" is one of the branches the Holy One, blessed be He, planted when He created the universe, as it is written: "And Hashem Elohim planted a garden eastward in Eden" (Beresheet 2:8). This land is one of the planting, THE SECRET OF THE NUKVA. Therefore scripture says, "The branch of My planting, the work of My hands, that I may be glorified."

109. ד״א וְעַמֵּךְ כֻּלָּם צַדִּיקִים, דָּא יַעֲקֹב וּבָנוֹי, דְּנָחֲתוּ לְמִצְרַיִם בֵּין עַם קְשֵׁי קֶדֶל, וְאִשְׁתַּכְּחוּ כֻּלְּהוּ זַכָּאִין, וּבְג״כ כְּתִיב, לְעוֹלָם יִירְשׁוּ אֶרֶץ דְּמִתַּמָּן סְלִיקוּ לִירַית אַרְעָא קַדִּישָׁא.

109. According to another explanation, "Your people also shall be all righteous": are Ya'akov and his children, who went down to Egypt among a stiff-necked nation, and they all remained righteous. Therefore scripture says OF THEM that "they shall inherit the land for ever" because they went up to inherit the Holy Land from EGYPT.

110. וַיְחִי יַעֲקֹב בְּאֶרֶץ מִצְרַיִם, אַמַּאי פַּרְשָׁתָא דָא סְתִימָא. רִבִּי יַעֲקֹב אֲמַר, בְּשַׁעְתָּא דְּמִית יַעֲקֹב, אִסְתִּימוּ עֵינֵיהוֹן דְּיִשְׂרָאֵל. רִבִּי יְהוּדָה אֲמַר, דְּכֵדֵין נָחֲתוּ לְגָלוּתָא, וְאִשְׁתַּעְבִּידוּ בְּהוֹן.

110. "And Ya'akov lived in the land of Egypt." HE ASKS: Why is this portion closed, THERE BEING NO SPACE AT ALL IN THE TORAH BETWEEN THE END OF VAYIGASH AND THE BEGINNING OF THE PORTION OF VAYECHI? Rabbi Ya'akov said: When Ya'akov died, Yisrael's eyes were closed. Rabbi Yehuda said: Then, AFTER THE DEATH OF YA'AKOV, they descended into exile, and THE EGYPTIANS enslaved YISRAEL.

111. רִבִּי שִׁמְעוֹן אֲמַר, מַה כְּתִיב לְעֵילָא, וַיֵּשֶׁב יִשְׂרָאֵל בְּאֶרֶץ מִצְרַיִם בְּאֶרֶץ גֹּשֶׁן וַיֵּאָחֲזוּ בָהּ וַיִּפְרוּ וַיִּרְבּוּ מְאֹד. וּכְתִיב וַיְחִי יַעֲקֹב, דְּלָא אִתְחֲזֵי לְאַפְרָשָׁא בֵּין דָּא לְדָא, מָה אִינּוּן קַיְימֵי בְּתַפְנוּקִין דְּמַלְכִין, וְקָבִילוּ עִנּוּגָא וְכִסּוּפִין לְגַרְמַיְיהוּ, אוֹף יַעֲקֹב נָמֵי, קַיְּים בְּתַפְנוּקֵי מַלְכִין, בְּעִנּוּגָא וְכִסּוּפָא לְגַרְמֵיהּ, לָא אִתְפְּרַשׁ דָּא מִן דָּא.

111. Rabbi Shimon said: It is written above, "And Yisrael dwelt in the land of Egypt in the country of Goshen; and they took possession of it, and grew, and multiplied exceedingly" (Beresheet 47:27), WHICH MEANS THEY LIVED IN LUXURY LIKE KINGS. THE VERSE IS FOLLOWED BY, "And Ya'akov lived," WITHOUT ANY SPACE BETWEEN THE VERSES. THIS INDICATES that we should not separate the two VERSES. As YISRAEL lived in luxury and had pleasures and were short of nothing, so did Ya'akov live in luxury and pleasure. Therefore, THE VERSES are not separated.

112. וְהָכָא אִקְרֵי וַיְחִי. דְּהָא כָּל יוֹמוֹי לָא אִקְרֵי וַיְחִי, בְּגִין דְּכָל יוֹמוֹי בְּצַעֲרָא הֲווֹ, בְּצַעֲרָא אִשְׁתַּכְּחָן, עֲלֵיהּ כְּתִיב, לֹא שָׁלַוְתִּי וְלֹא שָׁקַטְתִּי וְלֹא נָחְתִּי וַיָּבֹא רֹגֶז. בָּתַר דְּנָחַת לְמִצְרַיִם, אִקְרֵי וַיְחִי: חָמָא לִבְרֵיהּ מַלְכָּא, חָמָא לְכָל בְּנוֹי זַכָּאִין צַדִּיקִין, וְכֻלְּהוּ בְּתַעֲנוּגֵי וְתַפְנוּקֵי עַלְמָא, וְהוּא יָתֵיב בֵּינֵיהוֹן כַּחֲמַר טַב דְּיָתֵיב עַל דּוּרְדַּיָּיהּ, כְּדֵין אִקְרֵי וַיְחִי יַעֲקֹב, וְלָא פְּרִישׁ בֵּין וַיִּפְרוּ וַיִּרְבּוּ מְאֹד לְוַיְחִי יַעֲקֹב וְהָכִי אִתְחֲזֵי.

112. Here IN EGYPT, it is considered that "Ya'akov lived" FOR IT WAS CONSIDERED LIFE FOR HIM. It was not said of him: 'Ya'akov lived' all his life, for his life was that of sorrow. Of him it is written, "I had no repose" IN LAVAN'S HOUSE, "nor had I rest" FROM ESAV, "nor was I quiet" BECAUSE OF DINAH AND SHCHEM; "yet trouble came" OF SELLING YOSEF (Iyov 3:26). But after he went down to Egypt, it is said of him "And lived." He saw his son a king, he saw all his sons pure and righteous, living in pleasure and luxury, and he dwelling in their midst as good wine resting on its lees. Then it is said: "And Ya'akov lived." THEREFORE, there is no separation, NO SPACE, between "And grew and multiplies exceedingly" and "And Ya'akov lived," and so it should be, THE ONE BEING THE CONTINUANCE OF THE OTHER.

113. שְׁבַע עֶשְׂרֵה שָׁנָה, מַאי טַעְמָא שְׁבַע עֶשְׂרֵה שָׁנָה. אֶלָּא אר״ש, כָּל יוֹמוֹי דְיַעֲקֹב בְּצַעֲרָא הֲווֹ, בְּצַעֲרָא אַעֲבַר לוֹן בְּקַדְמִיתָא, כֵּיוָן דַּחְמָא לְיוֹסֵף, וַהֲוָה קָאֵים קַמֵּיהּ, כַּד יַעֲקֹב מִסְתַּכֵּל בְּיוֹסֵף, הֲוָה אִשְׁתְּלִים בְּנַפְשֵׁיהּ, כְּאִילוּ חָמָא לְאִמֵּיהּ דְיוֹסֵף, דְשַׁפִּירוּ דְיוֹסֵף דָּמֵי לְשַׁפִּירוּ דְרָחֵל, וַהֲוָה דָּמֵי בְּגַרְמֵיהּ, כְּמָה דְּלָא אַעֲבַר עֲלֵיהּ צַעֲרָא בְּיוֹמוֹי.

113. "Seventeen years": HE ASKS: Why seventeen years? HE ANSWERS: Rabbi Shimon said that Ya'akov was sorrowful all his life, and his days passed in sorrow in the beginning. When he saw Yosef standing before him, Ya'akov looked at Yosef and his soul was made whole as if he saw Yosef's mother. For the beauty of Yosef resembled that of Rachel, and it seemed to him as if he had never known sorrow.

114. וְכַד יוֹסֵף אִתְפְּרַשׁ מִנֵּיהּ, כְּדֵין אִתְקַיֵּים, לֹא שָׁלַוְתִּי וְלֹא שָׁקַטְתִּי וְלֹא נָחְתִּי וַיָּבֹא רֹגֶז, דְּדָא קַשְׁיָא לֵיהּ לְיַעֲקֹב מִכָּל מַה דַּעֲבַר, וּבְזִמְנָא דְּאִתְפְּרַשׁ יוֹסֵף מִנֵּיהּ, מַה כְּתִיב, יוֹסֵף בֶּן שְׁבַע עֶשְׂרֵה שָׁנָה הָיָה רוֹעֶה וגו׳, וְכָל יוֹמִין דְּיַעֲקֹב, לָא הֲוָה לֵיהּ צַעֲרָא כְּהַאי, וַהֲוָה בָּכֵי כָּל יוֹמָא, לְאִינּוּן שְׁבַע עֶשְׂרֵה שָׁנָה דְיוֹסֵף.

114. When Yosef departed from him, it came to pass that "I had no repose, nor had I rest, nor was I quiet; yet trouble came." For this trouble was harder to Ya'akov than everything that came over him. When Yosef was separated from him, it is said: "Yosef being seventeen years old, was feeding the flock" (Beresheet 37:2). All his days, Ya'akov had no such sorrow. He used to weep every day for the seventeen years of Yosef.

115. מַאי קָאֲתִיבוּ לֵיהּ, וְיוֹסֵף יָשִׁית יָדוֹ עַל עֵינֶיךָ, הָא לְךָ שְׁבַע עֶשְׂרֵה שָׁנָה אָחֳרָנִין, בְּעִנּוּגִין וְתַפְנוּקִין וַהֲנָאוֹת וְכִסּוּפִין, הה״ד וַיְחִי יַעֲקֹב בְּאֶרֶץ מִצְרַיִם שְׁבַע עֶשְׂרֵה שָׁנָה וגו׳. תָּנָא כָּל אִינּוּן שְׁנִין, שְׁכִינְתָּא יְקָרָא דְקוּדְשָׁא בְּרִיךְ הוּא, עִמֵּיהּ אִשְׁתַּכְּחָא, וּבְגִין כָּךְ חַיִּים אִקְרוּן.

115. They replied to him from heaven, "And Yosef shall put his hand on your eyes" (Beresheet 46:4). Here are other seventeen years for you: in pleasure and delight, luxury and lack for nothing, This is the meaning of: "And Ya'akov lived in the land of Egypt for seventeen years." (Beresheet 47:28). Come and see: The Shechinah of the glory of the Holy One, blessed be He, was with him all those years, for which reason ALL THOSE YEARS IN EGYPT are called 'Life'.

116. תָּא חֲזֵי, כְּתִיב וַתְּחִי רוּחַ יַעֲקֹב אֲבִיהֶם, אִתְחֲזֵי דְּהָא בְּקַדְמִיתָא מִית הֲוָה הַהוּא רוּחָא דִילֵיהּ, וְלָא הֲוָה מִתְכַּוֵּין לְקַבְּלָא רוּחָא אָחֳרָא, דְּהָא רוּחָא דְּלְעֵילָא, לָא שַׁרְיָא בְּרֵיקָנְיָא. אָמַר רִבִּי יוֹסֵי, שְׁכִינְתָּא לָא שַׁרְיָא, אֶלָּא בַּאֲתַר שְׁלִים, וְלָא בַּאֲתַר חָסֵר, וְלָא בַּאֲתַר פְּגִים, וְלָא בַּאֲתַר עָצִיב, אֶלָּא בַּאֲתַר דְּאִתְכַּוֵּון, בַּאֲתַר חֲדוּ, וּבְג״כ, כָּל אִינּוּן שְׁנִין דְיוֹסֵף אִתְפְּרַשׁ מֵאֲבוֹי, וְיַעֲקֹב הֲוָה עָצִיב, לָא שַׁרְיָא בֵּיהּ שְׁכִינְתָּא.

116. Come and see, it is written: "The spirit of Ya'akov their father revived." From this we understand that his spirit was dead earlier, and also he had no intention of drawing and receiving another spirit, as the Supernal Spirit does not dwell on an empty place. Rabbi Yosi said: The Shechinah dwells only in a whole spot, not in a place of deficiency or sadness, but a proper place, a place of joy. Therefore, the Shechinah did not rest upon him for all the years that Yosef had been separated from his father and Ya'akov was in sadness.

117. תָּנָא אָמַר רִבִּי אֶלְעָזָר, אָמַר רִבִּי אַבָּא, כְּתִיב עִבְדוּ אֶת ה׳ בְּשִׂמְחָה בֹּאוּ לְפָנָיו בִּרְנָנָה, לַאֲפָקָא, דְּלֵית פּוּלְחָנָא דְקוּדְשָׁא בְּרִיךְ הוּא, אֶלָּא מִגּוֹ חֶדְוָה. דַּאֲמַר רִבִּי אֶלְעָזָר לֵית שְׁכִינְתָּא שַׁרְיָא, מִגּוֹ עַצְבוּת, דִּכְתִיב וְעַתָּה קְחוּ לִי מְנַגֵּן וְהָיָה כְּנַגֵּן הַמְנַגֵּן, מְנַגֵּן מְנַגֵּן תְּלַת זִימְנֵי אַמַּאי. בְּגִין לְאַתְעָרָא רוּחָא מִשְׁלֵימוּתָא דְּכֹלָּא, דְּהוּא רוּחַ שְׁלִימָא.

117. We learned that Rabbi Elazar said that Rabbi Aba said: It is written, "Serve Hashem with gladness; come before His presence with singing" (Tehilim 100:2). The verse teaches us that the service of the Holy One, blessed be He, should only be performed through joyfulness, as said Rabbi Elazar, that the Shechinah does not dwell upon sadness. It is written, "But now bring me a minstrel (player). And it came to pass, when the minstrel (player) played" (II Melachim 3:15): HE ASKS: For what reason is the word 'play' mentioned three times IN THIS VERSE? HE ANSWERS: In order to awaken the spirit from the source of wholeness, ZEIR ANPIN WHICH INCLUDES THE THREE COLUMNS, the whole spirit. THREE TIMES 'PLAY' CORRESPONDS TO ITS THREE COLUMNS.

118. אֲמַר רִבִּי אַבָּא, תַּמָּן תְּנִינָן, מֵאַרְבַּע סִטְרִין כֻּלָּא אִשְׁתַּכַּח, וְכָל שָׁרְשִׁין דְּעִלָּאִין וְתַתָּאִין בְּהוֹ אֲחִידָן, וְתָנָא, דָּא עָיֵיל, וְדָא נָפֵיק, דָּא סָתִים, וְדָא פָּרִישׁ, אִתְאֲחַד חַד בַּחֲבָרְתֵּה, וְאִינּוּן אֲבָהָן דְּכֹלָּא.

118. Rabbi Aba said: We have learned that everything is to be found in the four winds: THE THREE COLUMNS OF ZEIR ANPIN, CALLED SOUTH, NORTH, EAST; AND THE SHECHINAH WHICH RECEIVES THE THREE COLUMNS IS THE SECRET OF THE WEST WIND. FROM THEM COME OUT THE THREE WORLDS: BRIYAH, YETZIRAH, ASIYAH AND EVERYTHING THAT IS IN THEM. All the roots of the upper and lower worlds hold on to them. We have learned that the one enters AND SHINES, NAMELY THE RIGHT COLUMN CALLED SOUTH, and the other comes out BUT DOES NOT SHINE; NAMELY THE LEFT COLUMN CALLED NORTH, WHICH DOES NOT SHINE WITHOUT THE RIGHT COLUMN. Another one is closed, TO WIT, THE CENTRAL COLUMN CALLED EAST, WHICH SHINES ONLY BY COVERED CHASSADIM, BEFORE HIS MATING WITH THE NUKVA, and the other one revealed; NAMELY THE NUKVA, WHICH SHINES BY UNCOVERED CHASSADIM AT THE TIME OF UNION WITH ZEIR ANPIN. SHE IS CALLED THE WEST WIND. All THE WINDS join one another; NAMELY THEY ARE INCLUDED BY ONE ANOTHER, THEN they become the fathers of everything FOR ALL REALITY, BRIYAH, YETZIRAH, AND ASIYAH, ARE DRAWN AND BORN OF THEM.

119. ר״ש אָמַר, רַק בַּאֲבוֹתֶיךָ חָשַׁק ה׳, כְּתִיב בַּאֲבוֹתֶיךָ, מַמָּשׁ תְּלָתָא, וּמַשְׁמַע דִּכְתִיב רַק, רַק מַמָּשׁ, וּמֵאִלֵּין מִתְפָּרְשָׁן וּמִתְאַחֲדָן כָּל שְׁאָר אָחֳרָנִין, וְסָלְקִין שְׁמָא לְאִתְעַטָּרָא.

119. Rabbi Shimon said: "Hashem took delight only in your fathers" (Devarim 10:15). "Your fathers" are exactly three, NAMELY AVRAHAM, YITZCHAK, YA'AKOV. It is written "only" meaning THERE IS NO MORE THAN THESE THREE. From them are branched out and cleave to them all the others, THE GRADES OF BRIYAH, YETZIRAH, AND ASIYAH, who go up TO MAYIN NUKVIN, TO MALE AND FEMALE, to adorn the name; NAMELY TO DRAW NEW MOCHIN UPON THE NUKVA, WHICH IS CALLED NAME.

16. Two camels

Rabbi Yosi starts by saying that the springs of wisdom were stopped when Rabbi Shimon died. He then explains how Rabbi Yehuda failed to fulfill the words of the verse when he came upon bundles of woolen clothes, which had fallen off two camels and were being attacked by birds. A man walks by and points out his failure to drive the birds away. Rabbi Yosi then explains Rabbi Yehuda's subsequent dream, and that when he woke up, he knew Rabbi Shimon's death caused wisdom to depart from the earth. Rabbi Aba then reveals that manna is the secrets of the Torah, but they are "to be kept," which means hidden.

The Relevance of this Passage

When a great soul departs this physical existence, the full measure of spiritual Light revealed though his lifelong deeds, is awakened each year on the day of his passing. Rabbi Shimon's deeds included the revelation of the Zohar, the mystical secrets of the Torah and soul of the universe. Thus, the brightest of all Lights shines forth in this passage at the mention of Rabbi Shimon's leaving this world. This Light helps to strengthen our connection to the Zohar, Rabbi Shimon, and the hidden Light of the Torah.

120. תְּנָא אָמַר ר׳ יוֹסֵי, מִן יוֹמָא דְּאִסְתַּלֵּיק ר״ש מִן מְעַרְתָּא, מִלִּין לָא אִתְכַּסְיָין מִן חַבְרַיָּא, וְרָזִין עִלָּאִין הֲווֹ מִסְתַּכְּלָן, וְאִתְגַּלְיָין מִבֵּינַיְיהוּ, כְּאִלּוּ אִתְיְיהִיבוּ הַהִיא שַׁעְתָּא בְּטוּרָא דְסִינַי, בָּתַר דְּשָׁכִיב כְּתִיב, וַיִּסָּכְרוּ מַעְיְינוֹת תְּהוֹם וַאֲרֻבּוֹת הַשָּׁמַיִם, וַהֲווֹ חַבְרַיָּא מְרַחֲשָׁן מִלֵּי, וְלָא מִתְקַיְימֵי בְּהוֹ.

120. We learned that Rabbi Yosi said: Since Rabbi Shimon left the cave, nothing was concealed from the friends. They would behold supernal mysteries, which were revealed to them, as if they were given on Mount Sinai at that hour. After RABBI SHIMON died, it is written: "The fountains also of the deep and the windows of heaven were stopped" (Beresheet 8:2). TO WIT, THE SPRINGS OF WISDOM WERE STOPPED. The friends contemplated these matters but did not understand their secrets.

121. דְּיוֹמָא חַד הֲוָה יָתֵיב ר׳ יְהוּדָה, אֶפְתְּחָא דְטִבֶּרְיָה, וְחָמָא תְּרֵי גְּמַלֵּי, דְּסָלְקֵי קַטְפִּירָא מֵעֲלוֹי דְּכִתְפִּין, נָפַל מָטוֹלָא דְּקַטְפִּירָא, וַאֲתוֹ צִפְּרֵי וְעַד לָא מָטוֹ עֲלַיְיהוּ, אִתְבַּקָּעוּ.

121. For one day, Rabbi Yehuda sat at the gate of Tiberias. He saw two camels laden with BUNDLES OF expensive woolen clothes. The load fell, and birds came TO WHERE IT WOULD FALL. But the birds were torn before the clothes reached it.

122. לְבָתַר אִתּוֹ כַּמָּה צִפֳּרִין, וַהֲווֹ אָזְלֵי עֲלַיְיהוּ, וְשָׁרוּ לוֹן בְּטַרְטִישָׁא, וְלָא מִתְבַּקְּעִין, וַהֲווֹ צָוְוחִין לוֹן, וְלָא הֲווֹ מִתְפָּרְשָׁן, שָׁמְעוּ חַד קָלָא, עִטְרָא דְּעִטְרִין בְּקַדְרִין שַׁרְיָא, וּמָרֵיהּ לְבַר.

122. After that, other birds came on THE TORN BIRDS. They sat upon the rock and were not torn. They shouted AT THE BIRDS, TO REMOVE THEM FROM THE TORN BIRDS, but they would not go. They heard a voice saying that the crown upon the crowns dwells in darkness, and its master is outside.

123. עַד דַּהֲוָה יָתֵיב, עָבַר חַד גַּבְרָא, אַשְׁגַּח בְּהוֹ, אֲמַר, לָא קַיְּים דָּא, הָא דִּכְתִיב וַיֵּרֶד הָעַיִט עַל הַפְּגָרִים וַיַּשֵּׁב אוֹתָם אַבְרָם. אֲמַר רִבִּי יְהוּדָה, וְהָא עֲבִידְנָא וְלָא אִתְפָּרְשָׁן, אַהֲדַר רֵישֵׁיהּ הַהוּא גַּבְרָא וַאֲמַר, עַד לָא מְרֵיט דָּא, רֵישֵׁיהּ דְּמָרֵיהּ, וְעַד לָא גְּלֵיש לְמַטְרוֹנִיתָא. רְהַט אֲבַתְרֵיהּ תְּלַת מִלִּין, וְלָא אֲמַר לֵיהּ, חָלַשׁ דַּעְתֵּיהּ דְּרִבִּי יְהוּדָה.

123. While RABBI YEHUDA was sitting, a man passed by and looked AT THE BIRDS. He said: This man did not fulfill the words of the verse: "And the birds of prey came down upon the carcasses, and Avram drove them away" (Beresheet 15:11). Rabbi Yehuda said: But I tried TO MAKE THE BIRDS GO AWAY FROM THEM BY SHOUTING AT THEM, but they would not go. The man turned his head TO RABBI YEHUDA and said: He did not yet pluck the hair of his master, nor did he shear the lady. RABBI YEHUDA DID NOT UNDERSTAND WHAT HE MEANT. He ran after him three miles AND BEGGED HIM TO EXPLAIN what he said, but he did not. Rabbi Yehuda was grieved.

124. יוֹמָא חַד, אִדְּמוּךְ תְּחוֹת אִילָנָא, וְחָמָא בְּחֶלְמֵיהּ, ד׳ גַּדְפִּין מִתְתַּקְּנָן, וְסָלֵיק רִבִּי שִׁמְעוֹן עֲלַיְיהוּ, וְס״ת עִמֵּיהּ, וְלָא שָׁבִיק כָּל סִפְרֵי רָזִין עִלָּאִין וַאֲגַדְתָּא, דְּלָא סָלֵיק לוֹן בַּהֲדֵיהּ, וְסָלֵיק לְהוֹן לִרְקִיעָא, וְחָמָא דְּמִתְכַּסְיָא מֵעֵינָא, וְלָא אִתְגַּלְיָא.

124. One day RABBI YEHUDA slept under a tree. In his dream he saw four wings prepared and Rabbi Shimon mounting upon them with a book of the Torah. He left no book of sublime mysteries and Aggada, but took all with him to heaven. He saw them hidden from his eyes, never to be revealed again.

125. כַּד אִתְעַר, אֲמַר, וַדַּאי מִדְּשָׁכִיב ר׳ שִׁמְעוֹן, חָכְמְתָא אִסְתַּלְּקַת מֵאַרְעָא, וַוי לְדָרָא, דְּהַאי אַבְנָא טָבָא, דַּהֲווֹ מִתְחַזָּן מִנֵּיהּ, וְסָמְכִין עֲלֵיהּ עִלָּאִין וְתַתָּאִין, אִתְאֲבִיד מִנַּיְיהוּ.

125. When he woke up he said: Assuredly, when Rabbi Shimon died, Wisdom departed from the earth. Woe to the generation, from which the precious stone they held on to, which was the support of the upper and the lower, was gone.

126. אָתָא לְגַבֵּיהּ דְּר׳ אַבָּא, סָח לֵיהּ, סָלֵיק רִבִּי אַבָּא יְדוֹי עַל רֵישֵׁיהּ, וּבְכָה וַאֲמַר, ר״ש רֵיחַיָּיא דְּטַחֲנִין מִנֵּיהּ מַנָּא טָבָא כָּל יוֹמָא, וְלָקְטִין לֵיהּ, כְּמָה דִּכְתִיב, הַמַּמְעִיט אָסַף עֶשְׂרָה חֲמָרִים, וְהַשְׁתָּא רֵיחַיָּיא וּמַנָּא אִסְתַּלְּקוּ וְלָא אִשְׁתְּאַר בְּעַלְמָא מִינֵּיהּ, בַּר כְּמָה דִּכְתִיב, קַח צִנְצֶנֶת אַחַת וְתֵן שָׁמָּה מְלֹא הָעֹמֶר מָן וְהַנַּח אוֹתוֹ לִפְנֵי ה׳ לְמִשְׁמֶרֶת. וְאִלּוּ בְּאִתְגַּלְיָא לָא כְּתִיב, אֶלָּא לְמִשְׁמֶרֶת: לְאַצְנְעוּתָא. הַשְׁתָּא מַאן יָכֵיל לְגַלָּאָה רָזִין, וּמַאן יִנְדַּע לוֹן.

126. He came before Rabbi Aba and told him. Rabbi Aba raised his hands to his head and wept. He said: A mill to grind good manna every day; NAMELY REVEALING THE SECRETS OF THE TORAH, CALLED MANNA. It is gathered, as it is written: "He that gathered least gathered a quantity of ten homer" (Bemidbar 11:32). Now the mill and the manna are gone, and nothing remained of it in the world, save as it is written: "Take a jar, and put an omer full of manna in it, and lay it up before Hashem, to be kept for your generations" (Shemot 16:33). It does not say 'in an open place' but "to be kept," which means to be put in a hidden place. Who could now reveal secrets? Who even knows them?

127. לָחֵישׁ לֵיהּ לְרִבִּי יְהוּדָה בְּלְחִישׁוּ, וַדַּאי הַהוּא גַּבְרָא דְּחָמִית, אֵלִיָּהוּ הֲוָה, וְלָא בָּעָא לְגַלָּאָה רָזִין, בְּגִין דְּתִנְדַּע שִׁבְחָא דְּר״ש, דַּהֲוָה בְּיוֹמוֹי, וְיִבְכּוֹן דָּרָא עֲלוֹי. א״ל, דַּי לְמִבְכֵּי בְּכִיָּה עֲלֵיהּ.

127. RABBI ABA whispered to Rabbi Yehuda, saying: Surely the man you saw was Eliyahu. He did not agree to reveal secrets to you, so that you may realize the worth of Rabbi Shimon, who lived in your days, and the generation will weep for him. RABBI ABA said to him: We should indeed mourn him.

128. Rabbi Yehuda wept for him every day, for he was with him, RABBI SHIMON, at the holy assembly of Rabbi Shimon with the other friends. He said TO RABBI ABA, Woe is me that I was not gone at the holy assembly that day with the three who were gone, RABBI YOSI THE SON OF RABBI YA'AKOV, RABBI CHIZKIYAH, AND RABBI YISA, instead of beholding this generation that is changed.

128. ר׳ יְהוּדָה, הֲוָה בָּכֵי כָּל יוֹמָא עֲלוֹי, דְּהָא אַעֲרָא עִמֵּיהּ בְּאִדְּרָא קַדִּישָׁא דְּר״ש, וּשְׁאָר חַבְרַיָּיא, א״ל וַוי דְּלָא אִסְתַּלַּקְנָא הַהוּא יוֹמָא עִם אִינּוּן תְּלָתָא דְּאִסְתַּלְקוּ, וְלָא לֶחֱמֵי דָּרָא דָא, דְּהָא אִתְהַפַּךְ.

17. "The silver is Mine, and the gold is Mine"
Rabbi Yehuda begins by explaining to Rabbi Aba that the verse, "The silver is mine, and the gold is mine," means, in other words, that "the heavens are the heavens of The Creator." He then explains the importance of the holy garments, which are Aba and Ima. The high priest above is Aba, and the one below, Ima. They are the secret of the Malchut of Zeir Anpin.
The Relevance of this Passage
When the energies of male and female unite, spiritual energy is free to flow throughout all the worlds. By revealing the secrets of the holy garments which are Aba [Male] and Ima [Female], the Zohar, is in effect, linking the Upper [Male] and Lower [Female] Worlds. Thus, the dazzling heavenly Light of The Creator gleams throughout our world, removing all forms of darkness from our lives. This splendid occurrence takes place the moment our eyes fall upon the mystical texts that reveal these supernal secrets.

129. RABBI YEHUDA said to RABBI ABA, Tell me Rabbi, it is written: "And they shall take gold, and blue, and purple, and scarlet, and fine linen" (Shemot 28:5), yet silver is not mentioned. But AT THE OFFERING FOR THE TABERNACLE it says "gold and silver" (Shemot 25:3); brass too is not mentioned, though both silver and brass were counted AS AN OFFERING FOR THE TABERNACLE. Here, IN RELATION TO THE VESTMENTS OF THE HIGH PRIEST they are not mentioned. But if the sacred lamp, NAMELY RABBI SHIMON, did not reveal this mystery when it was discussed, I MYSELF should not reveal either.

129. א״ל, רִבִּי אֵימָא לִי, כְּתִיב וְהֵם יִקְחוּ אֶת הַזָּהָב וְאֶת הַתְּכֵלֶת וְאֶת הָאַרְגָּמָן וְאֶת תּוֹלַעַת הַשָּׁנִי וְאֶת הַשֵּׁשׁ, וְאִילּוּ כֶּסֶף לָא כְּתִיב, וְהָא כְּתִיב זָהָב וָכֶסֶף, א״ל וְהָא נָמֵי נְחֹשֶׁת, דְּכֶסֶף וּנְחֹשֶׁת בְּחֶשְׁבְּנָא הֲווֹ, וְהָכָא לָא. אֶלָּא אִי לָא דְּגַלֵּי בּוֹצִינָא קַדִּישָׁא בְּאַתְרֵיהּ, לָא אִצְטְרִיכְנָא לְגַלָּאָה.

130. RABBI ABA opened with: "The silver is Mine, and the gold is mine,' says Hashem" (Chagai 2:8) as it says in the verse, "The heavens are the heavens of Hashem" (Tehilim 115:16).

130. פְּתַח וַאֲמַר, לִי הַכֶּסֶף וְלִי הַזָּהָב נְאֻם ה׳, הַיְינוּ דִּכְתִיב הַשָּׁמַיִם שָׁמַיִם לַה׳.

131. I have looked at the vessels of the sanctuary in several places; NAMELY THE RAIMENTS OF THE HIGH PRIEST, as it is written: "These are holy garments" (Vayikra 16:4) "and they shall make holy garments" (Shemot 28:4). HE ASKS: What holiness is there TO THE GARMENTS OF THE HIGH PRIEST? HE SAYS, We have learned that in all of these places THAT ARE MENTIONED there is holiness. NAMELY, "these are holy garments," "and they shall make holy garments," WHICH MEAN they resemble the ones above; TO WIT, ABA AND IMA WHICH ARE CALLED HOLY, FOR THE HIGH PRIEST CORRESPONDS TO SUPERNAL ABA, AND HIS GARMENTS ARE THEREFORE CALLED HOLY GARMENTS, AS WAS SAID.

131. בְּכַמָּה אֲתַר אִסְתַּכַּלְנָא בְּאִלֵּין מָאנֵי דְּקוּדְשָׁא, דִּכְתִיב בִּגְדֵי קֹדֶשׁ הֵם, וּכְתִיב וְעָשׂוּ בִּגְדֵי קֹדֶשׁ, מַאי קְדוּשָׁה הָכָא, אֶלָּא הָכִי תְּנִינָן, קְדוּשָׁה אִינּוּן בְּכָל אֲתַר. וּכְתִיב בִּגְדֵי קֹדֶשׁ הֵם. וְעָשִׂיתָ בִּגְדֵי קֹדֶשׁ, כְּגַוְונָא דִלְעֵילָא.

132. For we have learned that there is a High Priest above, ABA, and a high priest below, WHO CORRESPONDS TO HIM. Therefore, the holy raiments OF ABA above CORRESPOND TO the holy raiment OF THE HIGH PRIEST below. HENCE, AS ABA IS THE SECRET OF HOLINESS SO IS THE HIGH PRIEST HOLY; AS THE RAIMENTS OF HONOR OF ABA ARE HOLY GARMENTS SO ARE THOSE OF THE HIGH IN RELATION TO THE GARMENTS OF THE HIGH PRIEST PRIEST. Thus, the verse does not mention silver or brass because they are assigned to another place, NOT CORRESPONDING TO THE SUPERNAL ABA AND IMA, as it is written: "All the pillars round about the court shall be bound with silver... and their sockets of brass" (Shemot 27:17). They are the instruments of service of the tabernacle, THE SECRET OF THE NUKVA OF ZEIR ANPIN.

132. דְּתַנְיָא כֹּהֵן גָּדוֹל לְעֵילָא, כֹּהֵן גָּדוֹל לְתַתָּא, לְבוּשִׁין דִּיקָר לְעֵילָא, לְבוּשִׁין דִּיקָר לְתַתָּא, וּמַה דְּלָא אֲמַר כֶּסֶף וּנְחֹשֶׁת, לַאֲתַר אָחֳרָא אִסְתַּלִּיקוּ, דִּכְתִיב כָּל עַמּוּדֵי הֶחָצֵר סָבִיב מְחֻשָּׁקִים כֶּסֶף וגו׳, וּכְתִיב וַאֲדָנֵיהֶם נְחֹשֶׁת, דְּאִינּוּן מָאנֵי שִׁמּוּשָׁא, לְאִשְׁתַּמָּשָׁא מַשְׁכְּנָא בְּהוֹ.

133. אֲבָל הָכָא בְּאִלֵּין לְבוּשִׁין דִּיקָר, לָא בָּעֵי לְאִשְׁתַּמְּשָׁא בְּהוֹ ב״נ אָחֳרָא, בַּר מִכַּהֲנָא רַבָּא, דִּרְבוּ מְשַׁח קוּדְשָׁא עַל רֵישֵׁיהּ, דִּכְתִיב וְעָשִׂיתָ בִּגְדֵי קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת, דִּבְאִינּוּן לְבוּשִׁין דָּמֵי לְגַוְונָא דִלְעֵילָא.

133. But no one is allowed to use the garment of honor OF THE HIGH PRIEST save the high priest, who is anointed with the oil of holy ointment upon his head, as it is written: "And you shall make holy garments for Aharon your brother for honor and for beauty" (Shemot 28:2). For in these garments, he resembles ABA above.

18. "And the time drew near for Yisrael to die," part two

Rabbi Yehuda opens the discussion by describing that every day a herald resounded in 250 worlds, in which two birds, one going to the north and the other to the south, would return to report the trembling of the world. When a man's end draws near, his legs, like the birds upon their return, become trapped, called "the day of Hashem." A man's spirit must be righteous in order to have it sucked from him by God. Rabbi Yosi further explains that when a man is about to die, if he is righteous, it is proclaimed for thirty days by those in the Garden of Eden.

The Relevance of this Passage

Here, the purifying Light of The Creator cleanses our soul and awakens us to the value and importance of spiritual growth, so that we will merit a high place in the world to come. The world to come refers to both the Garden of Eden and to our present lifetime in this material realm. A man's end can refer to both his demise in this physical world, and to the end of his negative and wicked ways in this current life.

134. תַּנְיָא, וַיִּקְרְבוּ יְמֵי יִשְׂרָאֵל לָמוּת א״ר יְהוּדָה, וַוי לְעַלְמָא, דְּהָא בְּנֵי נָשָׁא לָא חָמָאן וְלָא שְׁמָעָן, וְלָא יָדְעִין דְּהָא כָּל יוֹמָא וְיוֹמָא, קָלָא דְּכָרוֹזָא אִשְׁתְּמַע, בְּמָאתָן וְחַמְשִׁין עָלְמִין.

134. We learned "And the time drew near for Yisrael to die." Rabbi Yehuda said: Woe to the world, who do not see, nor hear or know that on each and every day, a herald resounds in 250 worlds.

135. תָּנָא, עַלְמָא חָדָא, אִשְׁתְּמוֹדַע לְעֵילָא, וְכַד כָּרוֹזָא נָפִיק, הַהוּא עַלְמָא מִזְדַּעְזְעָא וּמִתְחַלְחֲלָא, נָפְקֵי תְּרֵין צִפֳּרִין, דְּאִסְתַּלְּקוּ מֵהַהוּא עַלְמָא, דְּמִדּוֹרֵיהוֹן תְּחוֹת אִילָנָא דְּחַיּוּ דְּחַיֵּי וּמוֹתָא בֵּיהּ.

135. We learned about a certain world above, THE NUKVA. When the herald goes forth AND MAKES IT WHOLE, the world shudders and trembles. Two birds come out from that world, that live under the tree in which is the appearance of life and death.

136. נָפְקָא חַד צִפּוֹרָא לִסְטַר דָּרוֹמָא, וְחַד צִפּוֹרָא לִסְטַר צָפוֹנָא, וְחַד צִפּוֹרָא כַּד נָהֵיר יְמָמָא, וְחַד כַּד אִתְחֲשַׁךְ יְמָמָא, כָּל חַד וְחַד קָרֵי וּמַכְרְזָא, מַה דְּשָׁמְעִין מֵהַהוּא כָּרוֹזָא.

136. One bird goes to the south side, and the other bird to the north side; the one goes with daybreak and the other when the day darkens. Each cries out what it heard from the herald.

137. לְבָתַר בָּעוֹ לְאִסְתַּלְּקָא לְאַתְרֵיהוֹן, וּמִשְׁתַּמְּטֵי רַגְלַיְיהוּ, בְּנוּקְבָא דִתְהוֹמָא רַבָּא, וּמִתְלַכְּדָן בְּגַוֵּיהּ, עַד דְּאִתְפְּלִיג לֵילְיָא. כַּד אִתְפְּלִיג לֵילְיָא, כָּרוֹזָא קָרֵי, וְכַצִּפָּרִים הָאֲחֻזוֹת בַּפָּח כָּהֵם יוּקָשִׁים בְּנֵי הָאָדָם.

137. Later, they wish to return to their place but their legs stumble on a hollow in the great abyss and they are trapped there until midnight, when the herald proclaims, "And like the birds that are caught in the snare; so are the sons of men snared" (Kohelet 9:12).

138. א״ר יְהוּדָה, בְּשַׁעְתָּא דְּמִתְלַכְּדָן רַגְלוֹי דִּבְנֵי נָשָׁא, וְיוֹמוֹי אִתְקְרִיבוּ, הַהוּא יוֹמָא, אִתְקְרֵי יוֹם ה׳, לַאֲתָבָא רוּחֵיהּ לֵיהּ. תָּנָא בְּהַהִיא שַׁעְתָּא, פַּקְדָּא הַהוּא כִּתְרָא קַדִּישָׁא, עַל רוּחֵיהּ, וּמַאן אִיהוּ, דִּכְתִיב יְמֵי שְׁנוֹתֵינוּ בָהֶם שִׁבְעִים שָׁנָה. וְהִיא כִּתְרָא שְׁבִיעָאָה דְּכֹלָּא.

138. Rabbi Yehuda said: When man's legs are trapped and his time draws near, that day is called "the day of Hashem" when he returns the spirit to Him. We have learned that at that time, the holy crown visits the spirit OF THAT MAN. What is it? According to the verse, "The days of our years are seventy" (Tehilim 90:10) it is the seventh crown of all, NAMELY THE NUKVA, WHICH IS THE SEVENTH, FINEL, SFIRAH.

139. וְאִם מִסִּטְרָא דִגְבוּרָה קָאָתֵי, כְּתִיב, וְאִם בִּגְבוּרוֹת שְׁמֹנִים שָׁנָה, דִּכְתְרָא דִגְבוּרָה תְּמִינָאָה הֲוֵי, מִכָּאן וּלְהָלְאָה, לֵית אֲתַר לְאִתְמְשָׁךָ, כְּמָה דְאַתְּ אָמֵר, וְרָהְבָם עָמָל וָאָוֶן, בַּאֲתַר דְּלָא הֲוֵי יְסוֹדָא, בִּנְיָינָא לָא אִתְקַיַּים.

139. If THE NUKVA comes TO MAN from the side of Gvurah, NAMELY BINAH ABOVE THE SEVEN SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, it is written: "Or if by special strength (Heb. gvurot), eighty years" (Tehilim 90:10) since the crown of Gvurah is the eighth. From that time onward, life cannot be prolonged, as it says, "Yet their pride is but trouble and wretchedness" (Ibid.), for when there is no foundation, the building will not endure.

140. א"ר יְהוּדָה, זַכָּאִין אִינּוּן צַדִּיקַיָּא, כַּד קוּדְשָׁא בְּרִיךְ הוּא בָּעָא לַאֲתָבָא רוּחֵיהּ לֵיהּ, וּלְשָׁאֲבָא הַהוּא רוּחָא בְּגַוֵּיהּ. דְּתַנְיָא, בְּשַׁעְתָּא דְּקוּדְשָׁא בְּרִיךְ הוּא בָּעָא לַאֲתָבָא רוּחֵיהּ לֵיהּ, אִי זַכָּאָה הוּא הַהוּא רוּחָא, מַה כְּתִיב, וְהָרוּחַ תָּשׁוּב אֶל הָאֱלֹקִים אֲשֶׁר נְתָנָהּ.

140. Rabbi Yehuda said: Happy are the righteous when the Holy One, blessed be He, wishes to take back their spirits to Himself and suck their spirits from within them. For we have learned that when the Holy One, blessed be He, desires to recall the spirit if it be a righteous spirit, it is written: "And the spirit returns to the Elohim who gave it" (Tehilim 12:7).

141. וְאִי לָא אִשְׁתַּכַּח זַכָּאָה, וַוי לְהַהוּא רוּחָא, דְּבָעֵי לְאִסְתְּחָאָה בְּנוּרָא דְּדָלִיק, וּלְאִתְתַּקָּנָא בְּגִין לְאִשְׁתָּאֲבָא בְּגוּפָא דְמַלְכָּא, וְאִי לָא אִתְתַּקָּנַת, וַוי לְהַהוּא רוּחָא, דְּמִתְגַּלְגְּלָא כְּאַבְנָא בְּקוֹסְפִיתָא, דִּכְתִיב וְאֶת נֶפֶשׁ אֹיְבֶיךָ יְקַלְּעֶנָּה בְּתוֹךְ כַּף הַקָּלַע. תַּנְיָא, אִי הַהוּא רוּחָא זָכֵי, כַּמָּה טָבִין גְּנִיזִין לֵיהּ בְּהַהוּא עָלְמָא, דִּכְתִיב עַיִן לֹא רָאָתָה אֱלֹקִים זוּלָתֶךָ יַעֲשֶׂה לִמְחַכֵּה לוֹ.

141. If it is not found to be righteous, woe to that spirit, which must bathe in the burning fire and be purified in order to be sucked into the body of the King, NAMELY THE HOLY ONE, BLESSED BE HE. If it is not corrected, woe to that spirit, which rolls like a stone in the hollow of the sling, as it is written: "And the souls of your enemies, them shall he sling out, as out of the hollow of a sling" (I Shmuel 25:29). We learned that if the spirit is worthy, much good is stored for it in that world, as it is written: "Neither has the eye seen, that a Elohim, beside You, should do such a thing for he that waits for Him" (Yeshayah 64:3).

142. א"ר יוֹסֵי, כַּד הַהוּא בַּר נָשׁ אִתְקְרִיבוּ יוֹמוֹי, תְּלָתִין יוֹמִין מַכְרִיזֵי עֲלוֹי בְּעָלְמָא וַאֲפִילוּ צִפְּרֵי שְׁמַיָּא מַכְרִיזִין עֲלוֹי, וְאִי זַכָּאָה הוּא, תְּלָתִין יוֹמִין מַכְרִיזִין עֲלוֹי בֵּין צַדִּיקַיָּא, בְּגִינְתָּא דְעֵדֶן.

142. Rabbi Yosi said: When the time approaches for a man TO DIE, it is proclaimed in the world for thirty days THAT HIS TIME HAS COME TO DIE. Even the birds in the sky proclaim it, and if he is righteous, it is proclaimed for thirty days among the righteous in the Garden of Eden.

143. תָּנָא, כָּל אִינּוּן תְּלָתִין יוֹמִין, נִשְׁמָתֵיהּ נָפְקַת מִנֵּיהּ בְּכָל לֵילְיָא, וְסָלְקַת וְחָמַאת רוּכְתָּהּ בְּהַהוּא עָלְמָא, וְהַהוּא ב"נ לָא יָדַע, וְלָא אַשְׁגַּח, וְלָא שַׁלִּיט בְּנִשְׁמָתֵיהּ, כָּל אִינּוּן תְּלָתִין יוֹמִין, כְּמָה דַהֲוָה בְּקַדְמֵיתָא, דִּכְתִיב אֵין אָדָם שַׁלִּיט בָּרוּחַ לִכְלֹא אֶת הָרוּחַ וגו'. א"ר יְהוּדָה, מִכַּד שָׁרָאן אִינּוּן תְּלָתִין יוֹמִין, צַלְמָא דִב"נ אִתְחַשַּׁךְ, וּדְיוֹקְנָא דְאִתְחֲזֵי בְּאַרְעָא אִתְמְנַעַת.

143. We have learned that all these thirty days, the soul ascends from him each night to go up and look at its place in that world, yet the man does not know ABOUT THIS, nor cares, nor has control over his soul during these thirty days like before, as it is written: "There is no man who has power over the spirit to retain the spirit" (Kohelet 8:8). Rabbi Yehuda said: At the beginning of the thirty days, the man's shadow is darkened, and the shape OF THE SHADOW is not seen upon the ground.

19. Rabbi Yitzchak sat sadly

Rabbi Yitzchak asks Rabbi Yehuda for three things that were troubling him. Rabbi Yehuda then asks him why he thinks he is going to die. Rabbi Yitzchak explains that he no longer sees his shadow. They go to see Rabbi Shimon, who protects them from the Angel of Death. Rabbi Shimon asks Rabbi Yitzchak if he has seen his father today, for if so, that means he will die. Rabbi Shimon summons God to prepare to take Rabbi Yehuda away. Rabbi Yitzchak then sleeps and sees his father in his dream, who tells him that they are preparing his chamber in Heaven. Next, Rabbi Shimon asks God that Rabbi Yitzchak will not die, and the wish is granted. Not only that, Rabbi Yitzchak is given seventy places with doors to seventy worlds. Rabbi Yitzchak is then told that he will discover the secrets with Rabbi Shimon upon his death.

The Relevance of this Passage

The profound greatness of Rabbi Shimon is made evident here through his influence and connection to The Creator that allows him to turn aside the Angel of Death on behalf of a fellow rabbi, reversing a decree of death. Moreover, great spiritual worlds and treasures await the rabbi in the world to

come, by virtue of his association to Rabbi Shimon. In effect, this ancient passage is telling us that anyone who truthfully embraces the path of Rabbi Shimon and connects deeply to the Zohar and its wisdom, will have the power to stop the Angel of Death in its tracks and secure a place high in the heavens in the world to come. The Light emitted here helps to facilitate our connection to the path of the Zohar and deepens our relationship with the giant of all Kabbalists, the master Rabbi Shimon bar Yochai.

144. Rabbi Yitzchak was sitting sadly one day by the door of Rabbi Yehuda. Rabbi Yehuda came out and found him sitting sadly at his door. He said to him: What is the matter today?

144. ר׳ יִצְחָק, הֲוָה יָתֵיב יוֹמָא חַד, אֶפְתְּחָא דְּר׳ יְהוּדָה, וַהֲוָה עָצִיב, נָפִיק ר׳ יְהוּדָה, אַשְׁכְּחֵיהּ לְתַרְעֵיהּ, דַּהֲוָה יָתֵיב וְעָצִיב, א״ל מַאן יוֹמָא דֵּין מִשְּׁאָר יוֹמִין.

145. He said to him: I come to you to ask you three things. The first is that when you say words of the Torah, and you shall say the things that I said, say them in my name so as to mention my name. Also, that you shall teach my son, Yosef, the Torah and that you shall go to my grave all the seven days OF MOURNING and pray for me.

145. א״ל, אָתֵינָא לְגַבָּךְ, לְמִבְעֵי מִינָּךְ תְּלַת מִלִּין: חַד, דְּכַד תֵּימָא מִלֵּי דְּאוֹרַיְיתָא, וְתַדְכַּר מֵאִינּוּן מִלִּין דַּאֲנָא אֲמִינָא, דְּתֵימָא לוֹן מִשְּׁמִי, בְּגִין לְאַדְכָּרָא שְׁמִי. וְחַד דְּתִזְכֵּי לְיוֹסֵף בְּרִי בְּאוֹרַיְיתָא. וְחַד, דְּתֵיזֵיל לְקִבְרִי כָּל ז׳ יוֹמִין, וְתִבְעֵי בְּעוּתְּיךָ עָלַי.

146. He said to him: How do you know YOU ARE GOING TO DIE? Rabbi Yitzchak said to him: My soul departs from me every night, but it does not enlighten me with dreams as before. Moreover, when I pray and reach the part of 'do hearken unto prayer and supplication', I look at my shadow upon the wall but do not see it. I think I SHALL DIE since the shadow is gone from me and cannot be seen. For a herald comes forth and proclaims, as it is written: "Surely every man walks in a shadow" (Tehilim 39:7). As long as his shadow has not gone from him, "every man walks" and his spirit within him. Once a man's shadow is no longer seen, he passes away from this world.

146. א״ל מִנַּיִן לָךְ. א״ל, הָא נִשְׁמָתִי אִסְתַּלְּקַת מִינִּי בְּכָל לֵילְיָא, וְלָא אַנְהִיר לִי בְּחֶלְמָא, כְּמָה דַּהֲוָה בְּקַדְמֵיתָא, וְעוֹד דְּכַד אֲנָא מַצְלֵינָא, וּמָטִינָא לְשׁוֹמֵעַ תְּפִלָּה, אַשְׁגַּחְנָא בְּצוּלְמִי דִילִי בְּכוֹתְלָא, וְלָא חָמִינָא לֵיהּ, וַאֲמִינָא דְּהוֹאִיל וְצַלְמָא אִתְעֲבַר וְלָא אִתְחֲזֵי, דְּהָא כְּרוֹזָא נָפִיק וְכָרֵיז, דִּכְתִיב אַךְ בְּצֶלֶם יִתְהַלֶּךְ אִישׁ, כָּל זִמְנָא דְּצוּלְמָא דְּבַר נָשׁ לָא יִתְעֲבַר מִנֵּיהּ, יִתְהַלֶּךְ אִישׁ, וְרוּחֵיהּ אִתְקַיְּימָא בְּגַוֵּיהּ, אִתְעֲבַר צוּלְמָא דְּבַר נָשׁ וְלָא אִתְחֲזֵי, אִתְעֲבַר מֵהַאי עָלְמָא.

147. RABBI YEHUDA said to him: It is also derived from the verse, "Because our days upon earth are a shadow" (Iyov 8:9). RABBI YEHUDA said to him: I shall carry out your requests. But I also ask that you shall reserve a place for me by you in the other world, as I was by your side in this world. Rabbi Yitzchak wept and said: Please do not go away from me all these days.

147. א״ל וּמֵהָכָא, דִּכְתִיב כִּי צֵל יָמֵינוּ עֲלֵי אָרֶץ. א״ל, כָּל אִלֵּין מִלִּין דְּאַתְּ בָּעֵי עֲבִידְנָא, אֲבָל בָּעִינָא מִינָּךְ דִּבְהַהוּא עָלְמָא, תְּבָרֵיר דּוּכְתָּאי גַּבָּךְ, כְּמָה דַּהֲוֵינָא בְּהַאי עָלְמָא. בָּכָה רִבִּי יִצְחָק וַאֲמַר, בְּמָטוּ מִינָּךְ, דְּלָא תִּתְפְּרֵשׁ מִנָּאי כָּל אִלֵּין יוֹמִין.

148. They went to Rabbi Shimon and found him occupied with the Torah. Rabbi Shimon lifted up his eyes and saw the Angel of Death running and dancing before Rabbi Yitzchak. Rabbi Shimon stood up, held Rabbi Yitzchak by the hand and said: I decree that whoever is wont to come to me shall enter, and he who is not wont shall not come. Rabbi Yitzchak and Rabbi Yehuda came in. And he thus kept the Angel of Death remaining outside, UNABLE TO COME IN.

148. אֲזָלוּ לְגַבֵּיהּ דְּרִבִּי שִׁמְעוֹן, אַשְׁכְּחוּהוּ דַּהֲוָה לָעֵי בְּאוֹרַיְיתָא, זָקִיף עֵינוֹי ר״ש, וְחָמָא לְרִבִּי יִצְחָק, וְחָמָא לְמַלְאַךְ הַמָּוֶת דְּרָהֵיט קַמֵּיהּ, וְרָקִיד קַמֵּיהּ. קָם רִבִּי שִׁמְעוֹן, אָחִיד בִּידֵיהּ דְּרִבִּי יִצְחָק, אֲמַר, גּוֹזַרְנָא, מַאן דְּרָגִיל לְמֵיעַל, יֵעוֹל. וּמַאן דְּלָא רָגִיל לְמֵיעָאל, לָא יֵיעוֹל. עָאלוּ רִבִּי יִצְחָק וְרִבִּי יְהוּדָה, קָטֵיר מַלְאַךְ הַמָּוֶת לְבַר.

149. Rabbi Shimon looked and saw that his time had not yet come TO DIE, until the eighth hour of the day. Rabbi Shimon placed him before him and studied the Torah with him. Rabbi Shimon said to his son Rabbi Elazar, Sit at the door, and whoever you see do not speak with him; if he shall want to enter, swear he may not enter.

149. אַשְׁגַּח ר״ש, וְחָמָא, דְּעַד כְּעַן לָא מָטָא עִדָּנָא, דְּהָא עַד תְּמַנְיָא שַׁעְתֵּי דְיוֹמָא הֲוָה זִמְנָא, אוֹתְבֵיהּ קַמֵּי ר״ש, וַהֲוָה לָעֵי לֵיהּ בְּאוֹרַיְיתָא. אר״ש לְרִבִּי אֶלְעָזָר בְּרֵיהּ, תִּיב אֲפִתְחָא וּמַה דְּתֶחֱמֵי, לָא תִשְׁתָּעֵי בַּהֲדֵיהּ, וְאִי יִבְעֵי לְמֵיעָאל הָכָא, אוֹמֵי אוֹמָאָה דְּלָא לֵיעוֹל.

150. Rabbi Shimon said to Rabbi Yitzchak, Have you seen your father's image today, or have you not? For we have learned that when a man departs from the world, his father and relatives are there with him, and he sees and recognizes them. And all those with whom he will dwell in the other world in the same grade, all gather to be with him, and accompany his soul to its dwelling place. RABBI YITZCHAK said: Until now I have not seen THE IMAGE OF MY FATHER.

150. אֲמַר ר״ש לְרִבִּי יִצְחָק, חָמֵית דְּיוֹקְנָא דַּאֲבוּךָ יוֹמָא דָא, אוֹ לָא. דְּהָא, תְּנִינָן, בְּשַׁעְתָּא דְּבַר נָשׁ אִסְתַּלַּק מֵעַלְמָא, אֲבוֹי וְקָרֵיבוֹי מִשְׁתַּכְּחִין תַּמָּן עִמֵּיהּ, וְחָמָא לוֹן וְאִשְׁתְּמוֹדַע לוֹן, וְכָל אִינּוּן דַּהֲוָה מְדוֹרֵיהּ גַּבַּיְיהוּ בְּהַהוּא עַלְמָא בְּדַרְגָּא חַד, כֻּלְּהוּ מִתְכַּנְּשֵׁי וּמִשְׁתַּכְּחֵי עִמֵּיהּ, וְאָזְלִין עִם נִשְׁמָתֵיהּ, עַד אֲתַר דְּתִשְׁרֵי בְּאַתְרֵיהּ. אֲמַר, עַד כְּעַן לָא חָמֵינָא.

151. Rabbi Shimon stood up and said: Master of the universe, we have a certain Rabbi Yitzchak with us, one of the seven eyes here; TO WIT, ONE OF THE SEVEN STUDENTS WHO REMAINED ALIVE WHEN THEY WENT OUT OF THE HOLY ASSEMBLY. Behold, I hold him, give Him to me! A voice resounded saying: the throne of His Master, NAMELY THE NUKVA, has approached UNION through the wings of Rabbi Shimon. Behold, Rabbi Yitzchak is yours, and you shall come with him when you shall sit in your throne AT THE TIME RABBI SHIMON WILL PART FROM THE WORLD. Rabbi Shimon said: Certainly, I SHALL DO SO AND BRING HIM WITH ME WHEN I WILL DEPART FROM THE WORLD.

151. אַדְּהָכֵי קָם ר׳ שִׁמְעוֹן וַאֲמַר, מָארֵי דְּעַלְמָא, אִשְׁתְּמוֹדַע רִבִּי יִצְחָק לְגַבָּן, וּמֵאִנּוּן שִׁבְעָה עַיְינִין דְּהָכָא הוּא, הָא אֲחִידְנָא בֵּיהּ, וְהַב לִי. נָפַק קָלָא וַאֲמַר, כּוּרְסְיָיא דְּמָארֵיהּ קְרִיבָא בְּגַדְפּוֹי דְּר׳ שִׁמְעוֹן, הָא דִידָךְ הוּא, וְעִמָּךְ תַּיְיתֵיהּ, בְּזִימְנָא דְּתֵיעוֹל לְמִשְׁרֵי בְּכוּרְסְיָךְ. אֲמַר ר״ש וַדַּאי.

152. While he was speaking, Rabbi Elazar saw the Angel of Death departing. He said: No sentence stands at the place of Rabbi Shimon. Rabbi Shimon said to his son Rabbi Elazar, Come here and hold Rabbi Yitzchak, for I see he is afraid. Rabbi Elazar entered and held him, and Rabbi Shimon turned to study the Torah.

152. אַדְּהָכֵי, חָמָא רִבִּי אֶלְעָזָר, דַּהֲוָה אִסְתַּלֵּיק מַלְאַךְ הַמָּוֶת, וַאֲמַר, לֵית קוֹפְּטְרָא דְּטִיפְסָא, בַּאֲתַר דְּרִבִּי שִׁמְעוֹן בֶּן יוֹחָאי שְׁכִיחַ. אֲמַר רִבִּי שִׁמְעוֹן לְרִבִּי אֶלְעָזָר בְּרֵיהּ, עוּל הָכָא, וְאָחֵיד בֵּיהּ בְּרִבִּי יִצְחָק, דְּהָא חָמֵינָא בֵּיהּ דְּמִסְתָּפֵי, עָאל רִבִּי אֶלְעָזָר, וְאָחֵיד בֵּיהּ. וְרִבִּי שִׁמְעוֹן אַהְדַּר אַנְפֵּיהּ וְלָעֵי בְּאוֹרַיְיתָא.

153. Rabbi Yitzchak slept and saw his father. HIS FATHER said to him: Son, happy is your portion in this world and in the World to Come, for you sit among the leaves of The Tree of Life in the Garden of Eden. A great and strong tree in both worlds is Rabbi Shimon, who holds you in his boughs. Happy is your portion, my son.

153. נַיְים רִבִּי יִצְחָק, וְחָמָא לַאֲבוֹי, א״ל בְּרִי, זַכָּאָה חוּלְקָךְ, בְּעַלְמָא דֵּין, וּבְעַלְמָא דְּאָתֵי, דְּהָא בֵּין טַרְפֵּי אִילָנָא דְּחַיֵּי דְּגִנְתָּא דְּעֵדֶן, אִתְיְהִיב אִילָנָא רַבָּא וְתַקִּיף בְּתְרֵין עָלְמִין, ר״ש בֶּן יוֹחָאי הוּא, דְּהָא הוּא אָחִיד לָךְ בְּעַנְפּוֹי, זַכָּאָה חוּלְקָךְ בְּרִי.

154. He said to him: Father, what am I there, IN THE WORLD OF TRUTH? He said to him: For three days they have been hastily preparing your chamber with open windows to shine upon you from the four directions of the world. I have seen your place, rejoiced and said: Happy is your portion, son. Only your son has not yet studied the Torah AND I WAS SORRY FOR THIS.

154. אֲמַר לֵיהּ אַבָּא, וּמָה אֲנָא הָתָם, אֲמַר לֵיהּ תְּלַת יוֹמִין הֲווֹ דְּחָפּוֹ אִדְרָא דְּמִשְׁכְּבָךְ, וְתַקִּינוּ לָךְ כֵּיוָן פְּתִיחָן, לְאַנְהָרָא לָךְ מֵאַרְבַּע סִטְרִין דְּעַלְמָא, וַאֲנָא חָמֵינָא דּוּכְתֵּיךְ וְחָדֵינָא, דַּאֲמֵינָא זַכָּאָה חוּלְקָךְ בְּרִי. בַּר דְּעַד כְּעַן, בְּרָךְ לָא זָכֵי בְּאוֹרַיְיתָא.

155. וְהָא הַשְׁתָּא הֲוֵי זְמִינִין לְמֵיתֵי גַּבָּךְ, תְּרֵיסַר צַדִּיקַיָּא דְחַבְרַיָּיא, וְעַד דַּהֲוֵינָא נָפְקִי, אִתְעַר קָלָא בְּכֻלְּהוּ עַלְמִין, מַאן חַבְרִין דְּקַיְּימִין הָכָא, אִתְעַטְּרוּ, בְּגִינֵיהּ דְּרִבִּי שִׁמְעוֹן, שְׁאֵלְתָּא שָׁאֵיל, וְאִתְיְהִיב לֵיהּ.

155. Even now, twelve righteous men from among the friends were preparing to come to you. As they were going, a sound went forth in all the worlds: Friends who stand here, bedeck yourself for Rabbi Shimon who has asked a request OF THE HOLY ONE, BLESSED BE HE, THAT RABBI YITZCHAK SHALL NOT DIE, and it was granted him.

156. וְלָא דָא בִּלְחוֹדוֹי, דְּהָא שַׁבְעִין דּוּכְתֵּי מִתְעַטְּרָן הָכָא דִּילֵיהּ. וְכָל דּוּכְתָּא וְדוּכְתָּא, פְּתְחִין פְּתִיחָן לְשַׁבְעִין עָלְמִין, וְכָל עַלְמָא וְעַלְמָא, אִתְפַּתַּח לְע׳ רְהִיטִין, וְכָל רְהִיטָא וּרְהִיטָא, אִתְפַּתַּח לְשַׁבְעִין כְּתָרִין עִלָּאִין, וּמִתַּמָּן אִתְפַּתְּחוּ אָרְחִין לְעַתִּיקָא, סְתִימָאָה דְּכֹלָּא, לְמֶחֱמֵי בְּהַהוּא נְעִימוּתָא עִלָּאָה דְּנָהֲרָא, וּמְהַנְיָא לְכֹלָּא, כְּמָה דְּאַתְּ אָמַר, לַחֲזוֹת בְּנוֹעַם ה׳ וּלְבַקֵּר בְּהֵיכָלוֹ, מַהוּ וּלְבַקֵּר בְּהֵיכָלוֹ, הַיְינוּ דִּכְתִיב בְּכָל בֵּיתִי נֶאֱמָן הוּא.

156. Not only this, but seventy places are adorned for him here. Each place has doors opening to seventy worlds, each world opening to seventy channels, each opened for seventy supernal crowns, where there are ways leading to Atika, the most concealed of all, to see the highest pleasantness which delights and shines upon all, as it says "to behold the pleasantness of Hashem, and to inquire in His temple" (Tehilim 27:4). "To inquire in His temple" as it is written: "For he is the trusted one in all my house" (Bemidbar 12:7).

157. אֲמַר לֵיהּ אַבָּא, כַּמָּה זִמְנָא יְהִיבוּ לִי בְּהַאי עַלְמָא, א״ל לֵית לִי רְשׁוּתָא, וְלָא מוֹדְעֵי לֵיהּ לְבַר נָשׁ, אֲבָל בְּהִלּוּלָא רַבָּא דְּר׳ שִׁמְעוֹן, תְּהֵא מְתַקֵּן פָּתוֹרֵיהּ, כְּד״א צְאֵינָה וּרְאֵינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה לוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ.

157. He said to him: Father, how long am I given to live in this world? He said to him: I was not given permission to tell you this, and man is not made to know. But at the feast for Rabbi Shimon, NAMELY ON HIS DAY OF DEPARTURE, WHEN THERE WILL BE GREAT JOY IN ALL THE WORLDS FOR ALL THE SECRETS HE REVEALED, AS MENTIONED IN THE SMALL ASSEMBLY, you shall be there to set his table TO REVEAL MYSTERIES WITH HIM. As it says, "Go forth, O daughters of Tzion, and behold King Solomon with the crown with which his mother crowned him on the day of his wedding, and on the day of the gladness of his heart" (Shir Hashirim 3:11).

158. אַדְהָכִי אִתְעַר רִבִּי יִצְחָק, וַהֲוָה חָיֵיךְ, וְאַנְפּוֹי נְהִירִין, חָמָא רִבִּי שִׁמְעוֹן, וְאִסְתַּכֵּל בְּאַנְפּוֹי, א״ל מִלָּה חַדְתָּא שְׁמַעְתָּא, אֲמַר לֵיהּ וַדַּאי, סָח לֵיהּ, אִשְׁתַּטַּח קַמֵּיהּ דְּרִבִּי שִׁמְעוֹן.

158. Rabbi Yitzchak then awoke and laughed and his face shone. Rabbi Shimon looked at his face and said to him: You have heard something new. RABBI YITZCHAK said to him: Surely I HAVE HEARD; He told him WHAT HE SAW IN HIS DREAM. RABBI YITZCHAK prostrated himself ON THE GROUND before Rabbi Shimon.

159. תָּאנָא, מֵהַהוּא יוֹמָא, הֲוָה רִבִּי יִצְחָק אָחִיד לִבְרֵיהּ בִּידֵיהּ, וְלָעֵי לֵיהּ בְּאוֹרַיְיתָא, וְלָא הֲוָה שַׁבְקֵיהּ. כַּד הֲוָה עָאל קַמֵּיהּ דְּרִבִּי שִׁמְעוֹן, אוֹתְבֵיהּ לִבְרֵיהּ לְבַר, וְיָתֵיב קַמֵּיהּ דְּרִבִּי שִׁמְעוֹן, וַהֲוָה קָרֵי קַמֵּיהּ ה׳ עָשְׁקָה לִי עָרְבֵנִי.

159. We have learned from that day onward that Rabbi Yitzchak would hold his son in his hand. He studied the Torah with him, and never left him. When he came before Rabbi Shimon, he made his son sit outside. He used to come in and sit before Rabbi Shimon and call before him, "O Hashem, I am oppressed, be you my security" (Yeshayah 38:14).

20. When it is time for a man to depart from the world

This section starts by saying that when a man dies, Four Judgments arise from four winds of the world. The four elements in man--earth, air, fire, water--attach and fight with each other. They are then separated upon his death. The herald next explains that man is evil if he has no merit, and his soul will burn in Nahar Dinur (river of fire). At this time, he confesses his deeds. Rabbi Yehuda then explains to Rabbi Yosi the reason for "a black cock," black being the color of judgment. When judgment comes upon man, the black cock starts crowing, then a second supernal spirit is added to him, so that he may see what he never saw in his days. If he is righteous, he goes to heaven; if not, his spirit stays in this world, and eventually ends up in Gehenom. Rabbi Yehuda then explains the triple-colored pillar in the lower Garden of Eden, meaning the three colors of the rainbow. The soul ascends through the pillar into righteousness, and so on towards God, if he is worthy.

The Relevance of this Passage

The power to cleanse the evil from our nature and purify our souls from the iniquities we knowingly or unknowingly committed in life, is bestowed upon us, provided we connect to this passage with an atoning heart. This Light sweetens judgments and helps us recognize the foolishness and dangers of self-centered behavior. We are inspired to travel the path of righteousness.

160. תָּנָא, בְּהַהוּא יוֹמָא תַּקִּיפָא וּדְחִילוּ דְּבַר נָשׁ, כַּד מָטֵי זִמְנֵיהּ לְאִסְתַּלָּקָא מֵעַלְמָא, אַרְבַּע סִטְרִין דְּעַלְמָא קַיְּימִין בְּדִינָא תַּקִּיפָא, וּמִתְעָרִין דִּינִין מֵאַרְבַּע סִטְרֵי עָלְמָא. וְאַרְבַּע קִשּׁוּרִין נָצָאן, וּקְטָטוּתָא אִשְׁתַּכַּח בֵּינַיְיהוּ, וּבְעָיִין לְאִתְפְּרָשָׁא כָּל חַד לְסִטְרוֹי.

160. We have learned that on that hard and terrible day, when it is time for a man to depart from the world, the four winds of the world, CHESED, GVURAH, TIFERET, AND MALCHUT, sentence the world with severe Judgment. Four Judgments arise from the four winds of the world. The four ELEMENTS IN MAN, FIRE, AIR, WATER, AND EARTH that are attached to each other, fight and quarrel between them and wish to depart each to its own side, THE ELEMENT OF FIRE WITHIN MAN TO THE GENERAL ELEMENT OF FIRE, THE ELEMENT OF WATER WITHIN MAN INTO THE ELEMENT OF WATER IN THE WORLD, AND SO ON. FOR THE ELEMENTS WITHIN MAN ARE SEPARATED IN HIS DEATH.

161. כָּרוֹזָא נָפֵיק וּמַכְרִיזָא בְּהַהוּא עַלְמָא, וְאִשְׁתְּמַע בְּמָאתָן וְשַׁבְעִין עָלְמִין, אִי זַכָּאָה הוּא, כֻּלְּהוּ עָלְמִין חָדָאן לְקַדְמוּתֵיהּ, וְאִי לָאו וַוי לְהַהוּא בַּר נָשׁ, וּלְחוּלָקֵיהּ.

161. The herald, THE SECRET OF THE ILLUMINATION OF CHOCHMAH FROM THE UNION ON THE LEFT, comes forth. He proclaims in the supernal world TEVUNAH and is heard in 270 worlds. If he be righteous, all the worlds welcome him with joy; FOR IF HE HAS MERIT, HE IS GOOD. But if he be not righteous, woe to this man and his portion, FOR IF HE HAS NO MERIT HE IS EVIL.

162. תָּנָא, בְּהַהוּא זִמְנָא דְּכָרוֹזָא כָּרִיז, כְּדֵין נָפַק חַד שַׁלְהוֹבָא מִסִּטַּר צָפוֹן, וְאָזְלָא וְאִתּוֹקַד בְּנַהַר דִּינוּר, וּמִתְפְּרָשָׁא לְאַרְבַּע סִטְרֵי עַלְמָא, וְאוֹקִיד נִשְׁמַתְהוֹן דְּחַיָּיבַיָּא.

162. HE EXPLAINS WHY HE IS EVIL IF HE HAS NO MERIT. HE SAYS, We have learned that when the crier makes his proclamation, a flame comes out from the north side, and goes to be burned in Nahar Dinur (the river of fire), MENTIONED AS "A FIERY STREAM ISSUED AND CAME FORTH FROM BEFORE HIM" (DANIEL 7:10). It expands to the four directions of the world and burns the souls of the wicked.

163. וְנָפַק הַהוּא שַׁלְהוֹבָא, וְסָלְקָא וְנָחֲתָא בְּעַלְמָא, וְהַהוּא שַׁלְהוֹבָא מָטָא בְּגַדְפּוֹי דְּתַרְנְגוֹלָא אוּכְמָא, וּבָטַשׁ בְּגַדְפּוֹי, וְקָרֵי, בְּפִתְחָא בֵּין תַּרְעֵי.

163. The flame, THE JUDGMENT OF MALCHUT, WHICH IS REVEALED BY THE SECRET OF 'IF HE HAS NO MERIT, HE IS EVIL' ascends TO BINAH, and descends back into the world, BACK TO MALCHUT. The flame alights beneath the wings of a black cock, which flaps its wings and crows at the opening between the gates.

164. זִמְנָא קַדְמָאָה קָרֵי וַאֲמַר, הִנֵּה יוֹם ה׳ בָּא בּוֹעֵר כַּתַּנּוּר וגו׳. זִמְנָא תִּנְיָינָא קָרֵי וַאֲמַר, כִּי הִנֵּה יוֹצֵר הָרִים וּבוֹרֵא רוּחַ וּמַגִּיד לְאָדָם מַה שֵּׂחוֹ. וְהַהִיא שַׁעְתָּא, יָתֵיב בַּר נָשׁ בְּעוֹבָדוֹי, דְּסָהֲדִין קַמֵּיהּ, וְהוּא אוֹדֵי עֲלַיְיהוּ. זִמְנָא תְּלִיתָאָה, כַּד בָּעְיָין לַאֲפָקָא נִשְׁמָתֵיהּ מִנֵּיהּ, קָרֵי תַּרְנְגוֹלָא וַאֲמַר, מִי לֹא יִירָאֲךָ מֶלֶךְ הַגּוֹיִם כִּי לְךָ יָאָתָה וגו׳.

164. At the first time, it crows, saying "For, behold, that day is coming: it burns like a furnace..." (Malachi 3:19). On the second time, it crows and says, "For, lo, He that forms the mountains, and creates the wind, and declares to man what is his thought" (Amos 4:13). At that time, man sits AND HEARS THE WITNESSES give testimony on his deeds before him, and he confesses them. On the third time, when they want to take his soul from him, the cock crows, saying: "Who would not fear you, O King of the nations? for to You it is fitting" (Yirmeyah 10:7).

165. אֲמַר רִבִּי יוֹסֵי, תַּרְנְגוֹלָא אוּכְמָא לְמַאי נַפְקָא. אֲמַר לֵיהּ רִבִּי יְהוּדָה, כָּל מַה דַּעֲבַד קוּדְשָׁא בְּרִיךְ הוּא בְּאַרְעָא, כֻּלְּהוּ רָמִיז בְּחָכְמָה, בַּר דִּבְנֵי נָשָׁא לָא יָדְעֵי, הה״ד מָה רַבּוּ מַעֲשֶׂיךָ ה׳ כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶיךָ, וּמִשּׁוּם דְּאִתְעֲבִידוּ בְּחָכְמָה, כֻּלְּהוּ רָמִיזִין בְּחָכְמָה.

165. Rabbi Yosi said: Why a black cock? Rabbi Yehuda said to him: Everything that the Holy One, blessed be He, created upon earth alludes to Wisdom, only men do not know. This is the meaning of the words "O Hashem, how manifold are your works! in Wisdom have you made them all" (Tehilim 104:24), for they have been made in Wisdom and allude to Wisdom.

166. We have learned IN THE MATTER of the black cock that Judgment abides only in a place of its own kind, and black pertains to the side of Judgment, SINCE THE BLACK COLOR ALLUDES TO MALCHUT, THE ATTRIBUTE OF JUDGMENT. Therefore at midnight exactly, when the north wind, THE LEFT COLUMN, stirs, a flame comes out and strikes under the wings of the cock, and it crows. The cock is black, BEING OF THE ATTRIBUTE OF JUDGMENT, and thus is more appropriate than A COCK OF a different COLOR.

166. וְתַרְנְגוֹלָא אוּכְמָא, תְּנִינָן, לֵית דִּינָא שַׁרְיָא, אֶלָּא בַּאֲתַר דְּהוּא זִינֵיהּ, וְאוּכְמָא מִסִּטְרָא דְּדִינָא קָאָתֵי, וּבְגִין כָּךְ, בְּפַלְגוּת לֵילְיָא מַמָּשׁ, כַּד רוּחָא דְּסִטְרָא דְּצָפוֹן אִתְעַר, חַד שַׁלְהוֹבָא נָפֵיק, וּבָטֵשׁ תְּחוֹת גַּדְפּוֹי דְּתַרְנְגוֹלָא, וְקָרֵי. וְכ״ש בְּתַרְנְגוֹלָא אוּכְמָא, דְּאִתְכַּוֵּון יַתִּיר מֵאַחֲרָא.

167. Here too, when Judgment is aroused upon man, THE BLACK COCK starts crowing. No one knows it save the man who is about to die. For we have learned that when a man is about to die, and Judgment hovers about him so he would depart from the world, another Supernal Spirit is added to him which he had not before during his lifetime. When it hovers about him and cleaves to him, he is able to see what he never saw in his days, due to the additional spirit in him. When the spirit is added to him, he sees and then departs from this world. This is the meaning of the verse, "You take away their breath (lit. 'you shall add their spirit'), they die, and return to their dust" (Tehilim 104:29). Then it is written: "For no man shall see me, and live" (Shemot 33:20), WHICH MEANS THAT when they are alive they cannot see, but they do when they die.

167. אוֹף הָכָא, בְּשַׁעְתָּא דְּדִינָא דְּבַר נָשׁ יִתְעַר, שָׁאֲרֵי וְקָרֵי לֵיהּ, וְלֵית דְּיָדַע לֵיהּ, בַּר הַהוּא בַּר נָשׁ דְּשָׁכִיב, דְּתָנִינָן בְּשַׁעְתָּא דְּבַר נָשׁ שָׁכִיב, וְדִינָא שַׁרְיָא עֲלֵיהּ, לְנַפְקָא מֵהַאי עָלְמָא, אִתּוֹסַף רוּחָא עִלָּאָה בֵּיהּ, מַה דְּלָא הֲוָה בְּיוֹמוֹי, וְכֵיוָן דְּשַׁרְיָא עֲלוֹי וְאִתְדַּבַּק בֵּיהּ, חָמֵי מַה דְּלָא זָכָה בְּיוֹמוֹי, מִשּׁוּם דְּאִתּוֹסַף בֵּיהּ הַהוּא רוּחָא, וְכַד אִתּוֹסַף בֵּיהּ וְחָמָא, כְּדֵין נָפֵיק מֵהַאי עָלְמָא, הה״ד תּוֹסֵף רוּחָם יִגְוָעוּן וְאֶל עֲפָרָם יְשׁוּבוּן. כְּדֵין כְּתִיב, כִּי לֹא יִרְאַנִי הָאָדָם וָחָי, בְּחַיֵּיהוֹן לָא זָכָאן, בְּמִיתָתְהוֹן זָכָאן.

168. We have learned that when a man dies, he is given permission to see, and he sees about him his relatives and friends from the world of Truth. They all have their forms engraved upon them like they were in this world. If the man is righteous, they are all happy to see him and greet him.

168. תָּאנָא, בְּשַׁעְתָּא דְּבַר נָשׁ מִית, אִתְיְהֵיב לֵיהּ רְשׁוּתָא לְמֶחֱמֵי, וְחָמֵי גַּבֵּיהּ, קְרִיבוֹי וְחַבְרוֹי מֵהַהוּא עָלְמָא, וְאִשְׁתְּמוֹדַע לְהוֹ, וְכֻלְּהוּ גְּלִיפִין בִּדְיוֹקְנֵיהוֹן, כְּמָה דַּהֲווֹ בְּהַאי עָלְמָא, אִי זַכָּאָה הַהוּא בַּר נָשׁ, כֻּלְּהוּ חָדָאן קַמֵּיהּ, וּמַקְדְּמֵי לֵיהּ שְׁלָם.

169. If he is not righteous, they do not recognize him but only the wicked, who are smitten daily in Gehenom. They are all sad, they open their speech with 'woe' and end with 'woe'. The man lifts up his eyes and sees them as something burnt rising from the fire. He too opens AND SAYS OF THEM 'woe'.

169. וְאִי זַכָּאָה לָא הֲוֵי, לָא אִשְׁתְּמוֹדְעָן גַּבֵּיהּ, בַּר מֵאִינּוּן חַיָּיבַיָּא, דְּטָרְדִין לוֹן בְּכָל יוֹמָא בַּגֵּיהִנֹּם, וְכֻלְּהוּ עֲצִיבִין, וּפָתְחִין בְּוַוי, וּמְסַיְּימִין בְּוַוי, וְסָלֵיק עֵינוֹי, וְחָמָא לוֹן כְּטִיסָא דְּמִסְתַּלְּקָא מִן נוּרָא, אוֹף הָכֵי הוּא פָּתַח וַוי.

170. We have learned that when a man's soul departs, all his relatives and friends in the world of Truth accompany his soul and show it the place of delight and place of punishment. If he is righteous, he sees his place, and goes up to sit and take delight in the upper Eden of that world. If he is not righteous, the soul remains in this world, until the body is buried in the ground. Once it is buried, numerous executioners grab it until it reaches Dumah, and is put in the stories of Gehenom.

170. תָּנְיָא, בְּשַׁעְתָּא דְּנָפַק נִשְׁמָתֵיהּ דְּבַר נָשׁ, אָזְלִין כֻּלְּהוּ קְרִיבוֹי וְחַבְרוֹי דְּהַהוּא עָלְמָא עִם נִשְׁמָתֵיהּ, וּמַחְזְיָין לֵיהּ אַתְרָא דְּעִדּוּנָא, וְאַתְרָא דְּעוֹנְשָׁא, אִי זַכָּאָה הֲוֵי, חָמֵי דוּכְתֵּיהּ, וְסָלֵיק וְיָתֵיב, וְאִתְעַדַּן בְּעִדּוּנָא עִלָּאָה דְּהַהוּא עָלְמָא. וְאִי לָא הֲוֵי זַכָּאָה, אִשְׁתְּאֲרַת הַהִיא נִשְׁמָתָא בְּהַאי עָלְמָא, עַד דְּאִטְמַיר גּוּפָא בְּאַרְעָא. כֵּיוָן דְּאִטְמַר, כַּמָּה גַּרְדִּינִין דְּנִמּוּסִין אַחֲדָן בֵּיהּ, עַד דְּמָטָא לְדוּמָ״ה, וְעָאלִין לֵיהּ בְּמַדּוֹרוֹי דְּגֵיהִנֹּם.

171. אֲמַר ר׳ יְהוּדָה, כָּל ז׳ יוֹמִין, נִשְׁמָתָא אָזְלָא מִבֵּיתֵיהּ לְקִבְרֵיהּ, וּמִקִּבְרֵיהּ לְבֵיתֵיהּ, וְאִתְאַבְּלַת עֲלוֹי דְּגוּפָא, דִּכְתִיב אַךְ בְּשָׂרוֹ עָלָיו יִכְאָב וְנַפְשׁוֹ עָלָיו תֶּאֱבָל. אָזְלָא וְיָתְבָא בְּבֵיתֵיהּ, חָמֵי לְכֻלְּהוּ עֲצִיבִין וּמִתְאַבְּלָא.

171. Rabbi Yehuda said: All the seven days OF MOURNING the soul goes from the house to the grave and from the grave BACK to the house and mourns for the body, as it is written: "His flesh shall suffer pain for him, and his soul shall mourn for it" (Iyov 14:22). It goes to sit in the house, and when it sees everybody sad, it mourns TOO.

172. תָּנָא, בָּתַר ז׳ יוֹמִין, גּוּפָא הֲוֵי כְּמָה דַּהֲוָה, וְנִשְׁמָתֵיהּ עָאלַת לְדוּכְתָּא, עָאלַת לְמַעֲרָתָא דְּכַפֵּלְתָּא, חָמַאת מַה דְּחָמַאת, וְעָאלַת לַאֲתַר דְּעָאלַת, עַד דְּמָטַת לְג״ע, וְעַרְעָת לְכְרוּבִים, וְשָׁנַן דְּחַרְבָּא, דִּי בְּג״ע דִּלְתַתָּא. אִי זַכָּאָה הוּא דְּתֵיעוֹל, עָאלַת.

172. We have learned that after seven days the body becomes whatever it turns into, and the soul goes into its place. It enters the cave of the Machpelah. It sees whatever it sees, and enters wherever it enters until arriving at the Garden of Eden, it meets the Cherubs and the flash of the turning sword in the Garden of Eden. If it is worthy of entering, it enters.

173. תָּאנָא, אַרְבַּע סַמְכִין זְמִינִין, וְחַד דְּיוֹקְנָא דְּגוּפָא בִּידַיְיהוּ, מִתְלַבְּשָׁא בֵּיהּ בְּחֶדְוָותָא וּיתֵיבַת בְּהַהוּא מְדוֹרָא דְּג״ע דִּלְתַתָּא, עַד זְמָנָא דְּאִתְגְּזַר עֲלָהּ, לְבָתַר כְּרוֹזָא קָרֵי.

173. We have learned that four pillars, THE FOUR ANGELS COMING FROM THE FOUR SPIRITUAL ELEMENTS CHOCHMAH AND BINAH, TIFERET AND MALCHUT, are appointed OVER THE SOUL. They have a bodily form in their hands, and it gleefully dons it, and sits in a story in the lower Garden of Eden for the period of time allotted for it TO SIT THERE.

174. וְעַמּוּדָא דְּתְלַת גְּוָונֵי אִזְדַּמַּן, וְהַהוּא עַמּוּדָא אִתְקְרֵי, מְכוֹן הַר צִיּוֹן דִּכְתִיב וּבָרָא ה׳ עַל מְכוֹן הַר צִיּוֹן וְעַל מִקְרָאֶיהָ עָנָן יוֹמָם וְעָשָׁן וגו׳. סָלְקָא בְּהַהוּא עַמּוּדָא, לְפִתְחָא דְּצֶדֶק, דְּצִיּוֹן וּירוּשָׁלַם בֵּיהּ.

174. A triple-colored pillar stands there IN THE LOWER GARDEN OF EDEN, THE SECRET OF THE THREE COLORS OF THE RAINBOW. This pillar is called the "dwelling place of Mount Tzion" (Yeshayah 4:5), as it is written "And Hashem will create upon every dwelling place of Mount Tzion, and upon her assemblies, a cloud and smoke by day..." THE SOUL ascends through that pillar into the opening of righteousness, where Tzion and Jerusalem are, YESOD AND MALCHUT OF THE NUKVA OF ZEIR ANPIN CALLED RIGHTEOUSNESS.

175. אִי זָכֵי לְסַלְקָא יַתִּיר, טַב חוּלָקֵיהּ וְעַדְבֵּיהּ, לְאִתְדַּבְּקָא בְּגוֹ גּוּפָא דְּמַלְכָּא, וְאִי לָא זָכֵי לְסַלְקָא יַתִּיר, כְּתִיב וְהָיָה הַנִּשְׁאָר בְּצִיּוֹן וְהַנּוֹתָר בִּירוּשָׁלִַם קָדוֹשׁ יֵאָמֶר לוֹ, וְאִי זָכֵי לְסַלְקָא יַתִּיר, זַכָּאָה הוּא, דְּזָכֵי לִיקָרָא דְּמַלְכָּא, וּלְאִתְעַדְּנָא בְּעִדּוּנָא עִלָּאָה, דְּלֵעֵילָא מֵאַתַר דְּאִקְרֵי שָׁמַיִם, דִּכְתִיב אָז תִּתְעַנַּג עַל ה׳, עַל ה׳ דַּיְיקָא. זַכָּאָה חוּלָקֵיהּ דְּמַאן דְּזָכֵי לְחֶסֶד דָּא, דִּכְתִיב כִּי גָדוֹל מֵעַל שָׁמַיִם חַסְדֶּךָ.

175. If it is worthy of ascending further than that, happy is its lot and portion which cleaves to the body of the King; NAMELY TO ZEIR ANPIN, FOR IT ALREADY MERITED TO ASCEND TO TZION AND JERUSALEM, THE SECRET OF THE NUKVA. THE NEXT GRADE IS THE BODY OF THE KING, ZEIR ANPIN. If it is not worthy of going further up, it is written OF IT: "And it shall come to pass, that he that is left in Tzion, and he that remains in Jerusalem, shall be called holy" (Ibid. 3). But if he is worthy of going further up, happy is he to attain the glory of the King, NAMELY ZEIR ANPIN, and to be delighted in the supernal Eden above the place called heaven, NAMELY ZEIR ANPIN, as it is written: "Then shall you delight yourself in (Lit. 'alone') Hashem" (Ibid. 58:14). "Above Hashem" is precise ZEIR ANPIN CALLED YUD-HEI-VAV-HEI. Happy is the portion of him who is worthy of this chesed, as it is written: "For your steadfast love (Heb. chesed) is great above the heavens" (Tehilim 108:5).

176. וְכִי עַל הַשָּׁמַיִם הוּא, וְהָא כְתִיב כִּי גָדוֹל עַד שָׁמַיִם חַסְדֶּךָ. אֲמַר ר׳ יוֹסֵי, אִית חֶסֶד, וְאִית חֶסֶד, חֶסֶד עִלָּאָה, וְחֶסֶד תַּתָּאָה, חֶסֶד עִלָּאָה מֵעַל שָׁמַיִם הוּא. חֶסֶד תַּתָּאָה, הוּא דִכְתִיב, חַסְדֵי דָוִד הַנֶּאֱמָנִים, וּבְהַנֵּי כְתִיב עַד שָׁמַיִם.

176. HE ASKS: Is Chesed above the heaven? It is written: "For your Chesed is great unto the heavens" (Ibid. 57:11), WHICH MEANS THAT CHESED IS UNDER THE HEAVEN. HE ANSWERS: There is Chesed and Chesed, an upper Chesed and a lower. The upper Chesed, CHESED OF ZEIR ANPIN ITSELF, is above the heaven, AS HEAVEN IS TIFERET AND CHESED PRECEDES TIFERET. THEREFORE, SCRIPTURE SAYS, "FOR YOUR CHESED IS GREAT ABOVE THE HEAVENS." The lower Chesed, CHESED OF ZEIR ANPIN CLOTHED BY THE NUKVA THROUGH NETZACH HOD OF ZEIR ANPIN is like "the sure Chassdadim of David" (Yeshayah 55:3), CALLED DAVID AFTER THE NUKVA. of which it says, "FOR YOUR CHESED is great unto the heavens" SINCE THEY ARE BELOW THE HEAVENS, TIFERET OF ZEIR ANPIN.

21. "A joyful mother of children"
Rabbi Yitzchak begins by saying the mother is Binah. Rabbi Shimon adds that there are two children: one male, who went to Ya'akov, and one female, who went to Avraham. He continues by saying that the quotation is a warning to men not to sin, for it may cause Binah to depart from the children, Zeir Anpin and Nukva. When the inhabitants perform good deeds, Binah returns to her young. Rabbi Shimon concludes by saying that happy is the portion for those who "behold the pleasantness of Hashem" and desire righteousness.
The Relevance of this Passage
The Light of The Creator is endless, ever present, and it never changes. Darkness only exists when our Lower World disconnects from the Upper World. Disconnection occurs each time we succumb to the will of our ego and treat others with anything less than human dignity. Connection to the Upper World takes place when a man masters the drives of his ego and yields to the longings of his soul. Here we are stimulated to perform positive deeds and we strengthen our connection to the Upper World, the realm of Binah.

177. תַּנְיָא, אֲמַר ר׳ יִצְחָק, כְתִיב אֵם הַבָּנִים שְׂמֵחָה הַלְלוּיָה, אִמָּא יְדִיעָא, הַבָּנִים מַאן אִינוּן. אֲמַר ר״ש, הָא תְּנִינָן, תְּרֵין בְּנִין אִית לְקוּדְשָׁא בְּרִיךְ הוּא, חַד דְּכַר וְחַד נוּקְבָא. דְּכַר, יַהֲבֵיהּ לְיַעֲקֹב, דִּכְתִיב בְּנִי בְּכוֹרִי יִשְׂרָאֵל, וּכְתִיב, יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאַר. בַּת, יַהֲבָהּ לְאַבְרָהָם, דִּכְתִיב, וַה׳ בֵּרַךְ אֶת אַבְרָהָם בַּכֹּל, בַּת הָיְתָה לוֹ לְאַבְרָהָם, וּבַכֹּל שְׁמָהּ.

177. We learned that Rabbi Yitzchak said: "A joyful mother of children. Haleluyah" (Tehilim 113:9). We know who the mother is, SHE IS BINAH, but who are the children? Rabbi Shimon said: We have learned that the Holy One, blessed be He, BINAH, has two children, one male and one female. The male he gave to Ya'akov, as it is written: "Yisrael is my son, my firstborn" (Shemot 4:22) and "Yisrael, in whom I will be glorified" (Yeshayah 49:3), and the girl he gave to Avraham, as it is written: "And Hashem had blessed Avraham in all things (Heb. bakol)" (Beresheet 24:1). Avraham had a daughter named Bakol.

178. וְאִמָּא רְבִיעָא עֲלַיְיהוּ, דְּיָנְקָא לְהוֹ, וְעַל הַאי כְתִיב, לֹא תִקַּח הָאֵם עַל הַבָּנִים. וְתָנִינָן, לָא יַסְגֵּי ב״נ חוֹבוֹי לְתַתָּא, בְּגִין דְּיִסְתַּלַּק אִמָּא מֵעַל בְּנִין, וּכְתִיב, אִמְּךָ הִיא לֹא תְגַלֶּה עֶרְוָתָהּ, וַוי לְמַאן דְּגָלֵי עֶרְיָיתָא.

178. The mother, BINAH, sits on them, MALE AND FEMALE and suckles them. Hence it is written: "You shall not take the mother together with the young" (Devarim 22:6). We learned ITS MEANING that a man should beware of sinning below, IN THIS WORLD, for it might cause the mother, BINAH, to depart from the children, MALE AND FEMALE. It is also written, "She is your mother; you shall not uncover her nakedness" (Vayikra 18:7); TO WIT, NOT TO CAUSE HER TO LEAVE THE YOUNG. Woe to him who indulges in incest, WHO CAUSES THE MOTHER TO DEPART FROM THE YOUNG.

179. וְכַד תָּיְיבִין בְּנֵי עַלְמָא, וְאַסְגִּין בְּזִכּוּתָא קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, וְאִמָּא תָּבַת וְכַסְיָא עַל בְּנִין, כְּדֵין אִתְקְרֵי תְּשׁוּבָה. מַאי תְּשׁוּבָה. דָּא תְּשׁוּבָה דְּאִמָּא, דְּתָבַת בְּקִיּוּמָהָא, וּכְדֵין כְתִיב אֵם הַבָּנִים שְׂמֵחָה, אֵם הַבָּנִים וַדַּאי. וְע״ד, לָא לִפְטַר אִינִישׁ מִפְּרִיָּה וּרְבִיָּה, עַד דְּאוֹלִיד בֵּן וּבַת.

179. When the inhabitants of the world repent and do many good deeds before the Holy One, blessed be He, and the mother, BINAH, returns to cover the young, MALE AND FEMALE, BINAH is then called repentance (lit. 'returning'). HE ASKS: Why is it called returning? HE REPLIES: For she returns to her sustenance; TO WIT, BINAH RETURNS TO COVER THE CHILDREN, MALE AND FEMALE, AND GIVES THEM SUCK AS BEFORE. It is then written, "a joyful mother of children." The "joyful mother" is surely BINAH, and hence a man should continue multiplying until he begets a boy and a girl, TO CORRESPOND TO MALE AND FEMALE, THE CHILDREN OF BINAH.

180. תַּנְיָא אֲמַר ר׳ יִצְחָק, כְּתִיב לַחֲזוֹת בְּנֹעַם ה׳ וּלְבַקֵּר בְּהֵיכָלוֹ, תִּיאוּבְתָּא דְצַדִּיקַיָּא לְמֶחֱמֵי דָא, וְאַתְּ אֲמַרְתְּ עַל ה׳. אֲמַר ר״ש, כֹּלָּא חַד, מַשְׁמַע דִּכְתִיב נֹעַם ה׳, דְּאַתְיָא מֵעַתִּיקָא קַדִּישָׁא לְהַאי שְׁמַיִם, וְתֵיאוּבְתָּא דְצַדִּיקַיָּא כָּךְ הוּא וַדַּאי, וְעַל הַשְּׁמַיִם כְּתִיב, אָז תִּתְעַנַּג עַל ה׳. זַכָּאָה חוּלָקֵיהּ מַאן דְּזָכֵי. וַדַּאי זְעִירִין אִינּוּן.

180. Rabbi Yitzchak said: It is written: "To behold the pleasantness of Hashem, and to inquire in His temple" (Tehilim 27:4). We understand from this that the desire of the righteous is to behold THE PLEASANTNESS OF HASHEM, THE PLEASANT MOCHIN OF ZEIR ANPIN. How can you say "above Hashem"? Rabbi Shimon said: All is one, because we understand from the words "the pleasantness of Hashem" that it comes from Atika Kadisha to heaven, TO WIT, ZEIR ANPIN RECEIVES MOCHIN FROM ABOVE IT. The desire of the righteous is assuredly ONLY TO ATTAIN THESE MOCHIN OF ZEIR ANPIN AND NOT ABOVE IT, FOR THERE IS NO CONCEPTION OF THE FIRST THREE SFIROT. IT IS WRITTEN OF THEM: "GREAT ABOVE THE HEAVEN" (TEHILIM 108:5), BECAUSE THEY COME FROM ABOVE ZEIR ANPIN. FOR THE SAME REASON, it is also written: "Then shall you delight yourself in (Lit. 'above') Hashem" (Yeshayah 58:14). Happy is the portion of him, who merit this. They must be few.

22. "My mother's children were angry with me"
Rabbi Shimon describes this quotation as the one that explains the exile of Yisrael's children, when God decided he wanted to destroy His lower house. By exiling the children, he remained "aloof" from Malchut (earth). So "my mother's children" refers to Malchut and Zeir Anpin, Binah the mother. Then Rabbi Yosi describes how he was walking with Rabbi Chiya when they spotted a man in the river who said "Crown, crown," referring to the crowns Malchut and Zeir Anpin. Then "a flame came and consumed the bird" on the man's head, referring to Malchon, a button.
The Relevance of this Passage
In reality, The Creator does not choose to destroy or reward his Creation. The Light of The Creator is a constant expanding force of goodness, positivity, and fulfillment. It is man's free-willed choice as to whether he connects to this divine force of Energy [reward] or disconnects from the Light [destruction]. The entire structure of the Upper and Lower Worlds can be simplified and understood by the following analogy. The electrical current flowing through a home is always available for use. If a room is in darkness and we mistakenly [or purposely] fail to plug a lamp into the wall socket, the room remains darkened. The electrical current, however, never changed. It is not logical to conclude that the electricity decided to withhold its energy, keeping the room darkened. It is our own actions or lack of actions that determine whether we live in darkness or light. Kabbalah is the blueprint of the universe, providing man with the tools and methods for connecting to spiritual Light. The verses appearing in this passage are one such tool. We connect ourselves to the mother, Binah, the source and fountainhead of the Light that shines in this world.

181. תָּנִינָן, אר״ש, כְּתִיב בְּנֵי אִמִּי נִחֲרוּ בִי שָׂמוּנִי נֹטֵרָה אֶת הַכְּרָמִים, בְּנֵי אִמִּי, כְּמָה דִכְתִיב, הִשְׁלִיךְ מִשָּׁמַיִם אֶרֶץ, דְּכַד בָּעָא קוּדְשָׁא בְּרִיךְ הוּא לְמֶחְרְבָא בֵּיתֵיהּ דִּלְתַתָּא, וּלְאַגְלָאָה יִשְׂרָאֵל בֵּינֵי עַמְמַיָּא, אַעֲבַר קוּדְשָׁא בְּרִיךְ הוּא מִקַּמֵּיהּ לְהַאי אֶרֶץ, וְאִתְרַחֲקָא מִנֵּיהּ, כְּדִכְתִיב וַתֵּתַצַּב אֲחוֹתוֹ מֵרָחוֹק. וְכַד הַאי אֶרֶץ אִתְרַחֲקָא מִשָּׁמַיִם דִּלְעֵילָא, הַאי אֶרֶץ דִּלְתַתָּא אִתְחָרְבָא, וְיִשְׂרָאֵל אִתְפַּזְרוּ בֵּינֵי עַמְמַיָּא, אָמְרָה כ״י, מַאן גָּרִים לִי הַאי, וּמַאן עָבִיד לִי הַאי, בְּנֵי אִמִּי דְּנִחֲרוּ בִי, וְאִתְרַחֲקוּ מִנִּי, בְּנֵי אִמִּי וַדַּאי.

181. We learned that Rabbi Shimon said: It is written, "My mother's children were angry with me; they made me the keeper of the vineyards" (Shir Hashirim 1:6). "My mother's children" are as in the verse: "Cast down from heaven to (or: the) earth" (Eichah 2:1), THE EARTH BEING THE NUKVA. For when the Holy One, blessed be He, wanted to destroy His lower house, NAMELY THE TEMPLE, and exile the children of Yisrael among the nations, He removed the earth, THE NUKVA, from before Him, and remained aloof from it: "And his sister stood afar off" (Shemot 2:4). And when the earth was afar from the heaven above, ZEIR ANPIN, the lower earth, NAMELY THE TEMPLE, was destroyed and the children of Yisrael were dispersed among the nations. The Congregation of Yisrael said: Who has done this to me, who caused this? "My mother's children," ZEIR ANPIN AND THE NUKVA, who "were angry with me" and kept away from me. Assuredly they are "my mother's children," ZEIR ANPIN AND NUKVA BEING THE CHILDREN OF BINAH, THE MOTHER.

182. רִבִּי יוֹסֵי הֲוָה אָזֵיל בְּאָרְחָא, וַהֲוָה עִמֵּיהּ רִבִּי חִיָּיא בַּר רַב, עַד דַּהֲווֹ אָזְלֵי, אֲמַר רִבִּי יוֹסֵי לְרִבִּי חִיָּיא, חֲמֵיתָא מַה דַּאֲנָא חָמֵית. אֲמַר לֵיהּ, חָמֵינָא גַּבְרָא חַד בְּנַהֲרָא, וְצִפֳּרָא חַד עַל רֵישֵׁיהּ, וְעִלְעָא בְּפוּמֵיהּ דְּצִפּוֹרָא, וְאָכְלָא וְרָפְסָא בְּרַגְלוֹי, וְהַהוּא גְּבַר רָמֵי קָלִין וְצָוַוח, וְלָא יְדַעְנָא מַאי קָאֲמַר.

182. Rabbi Yosi went on the road with Rabbi Chiya bar Rav. While they were walking, Rabbi Yosi said to Rabbi Chiya, Do you see what I see? He said to him: I see a man in the river, and a bird on his head with teeth in her mouth. It is eating and tearing with its claws. The man raises his voice and shouts, but I do not know what he says.

183. אָמַר, נִקְרַב גַּבֵּיהּ, וְנִשְׁמַע. אָמַר מִסְתָּפֵינָא לְמִקְרַב. א״ל, וְכִי ב״נ הוּא בַּאֲתַר דָּא, אֶלָּא רְמִיזָא דְחָכְמְתָא, דְּרָמִיז לָן קוּדְשָׁא בְּרִיךְ הוּא. קְרִיבוּ גַּבֵּיהּ, שָׁמְעוּ דַּהֲוָה אָמַר, עוֹטְרָא עוֹטְרָא, תְּרֵין בְּנִין שַׁרְיָין לְבַר, לָא נָח וְלָא נַיְיחָא, עַד דְּצַפְּרָא בְּקֵיסָרָא רְמִיו.

183. RABBI YOSI said: Let us approach the man and hear what he says. Rabbi Chiya said: I am afraid to come near. He said to him: Is this a man in that place? The Holy One, blessed be He, gave us a hint of Wisdom. They came near him and heard him say, Crown, crown, I.E., ZEIR ANPIN AND NUKVA CALLED CROWNS, two children OF BINAH dwell outside THEIR PLACE. ZEIR ANPIN does not have rest, nor is there respite FOR THE NUKVA, until the bird will be cast away TORN TO pieces in Caesarea.

184. בָּכָה ר׳ יוֹסֵי וַאֲמַר, הַיְינוּ דְתָנִינָן, בְּנֵי אִמִּי נִחֲרוּ בִּי וגו׳, מ״ט. בְּגִין דְּכַרְמִי שֶׁלִּי לֹא נָטָרְתִּי.

184. Rabbi Yosi wept and said: This is what we learned in relation to the verse: "My mother's children were angry with me," WHICH ALLUDES TO MALE AND FEMALE. Why? Because "my own vineyard I have not kept" (Shir Hashirim 1:6).

185. אָמַר וַדַּאי גָּלוּתָא אִתְמְשַׁךְ, וְעַל דָּא צִפָּרֵי שְׁמַיָּא לָא אַעֲדִיו, עַד דִּי שָׁלְטָנוּתָא דְּעַמִּין עעכו״ם אַעֲדִיאוּ מִן עָלְמָא, וְאֵימָתַי. עַד דְּיִמְטֵי יוֹמָא, דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְעַר דִּינוֹי בְּעָלְמָא, דִּכְתִיב וְהָיָה יוֹם אֶחָד הוּא יִוָּדַע לַה׳ לֹא יוֹם וְלֹא לָיְלָה.

185. He said: Assuredly the exile will continue, and therefore the birds in the sky, THE MINISTERS OF THE NATIONS, will be in power until the government of the idolatrous nations will pass away from the world. When will that be? When the day of the Holy One, blessed be He, will come and His Judgment will be set upon the world, as it is written: "But it shall be one particular day which shall be known as Hashem's, neither day, nor night" (Zecharyah 14:7).

186. עַד דַּהֲווֹ אָזְלִין, שָׁמְעוּ חַד קָלָא דַּהֲוָה אָמַר, אוֹקִידָא דְקוֹפְטִירָא מָטָא בְּדִינוֹי, נָפַק חַד שַׁלְהוֹבָא, וְאוֹקִיד לֶהַהוּא צִפּוֹרָא. אָמַר וַדַּאי, כְּמָה דִּכְתִיב, וִיהִיבַת לִיקֵדַת אֶשָּׁא.

186. While they were walking, they heard a voice saying: 'The flame of the button has come with its judgment'; TO WIT, OF MALCHUT CALLED BUTTON. A flame came and consumed the bird. Rabbi Yosi said: Surely, it happened as in the verse, "And given to the burning flame" (Daniel 7:11).

23. "And your covenant with death shall be annulled"
Rabbi Yosi begins the discussion by saying that God exiled Yisrael only after His children lost Faith, which is the secret of the Shechinah. Then the Shechinah is separated, or "annulled" from Zeir Anpin. Death, we learn, will be destroyed from the world only when the children of Yisrael "cleave to the right" of God.
The Relevance of this Passage
At the moment of creation, the souls of mankind sought the opportunity to create their own Light through their effort towards spiritual transformation. For this reason, our physical world, and all the supernal worlds above, was created. We create our own Light when we overcome our doubts concerning the reality of The Creator and when we triumph over our Evil Inclinations. When we experience doubt or succumb to the selfish impulses of our nature, we disconnect from the Light and our exile continues. These negative attributes are associated with the Left Column energy. However, when a man "cleaves to the right" of God, it means he is becoming a more sharing and tolerant person, the attributes associated with Right Column energy. Thus, one purpose behind this passage is to ignite the power of Right Column energy within us, so that we overcome our dark side and attract the Light of the Shechinah into our lives. In addition, the mere act of reading the words contained herein strengthens our faith, arouses the Light of the Shechinah and helps to remove the force of the death from this universe.

187. א״ר יוֹסֵי, לָא אַגְלֵי קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, אֶלָּא בִּזְמַנָא דְּלָא אִשְׁתַּכַּח מְהֵימְנוּתָא בֵּינַיְיהוּ, כַּד אִתְמְנַע מְהֵימְנוּתָא בֵּינַיְיהוּ, כְּבִיכוֹל, הָכֵי אִשְׁתַּכַּח בְּכֹלָּא, דִּכְתִיב וְכֹפֶר בְּרִיתְכֶם אֶת מָוֶת.

187. Rabbi Yosi said: The Holy One, blessed be He, exiled Yisrael only when there was no faith among them, WHICH IS THE SECRET OF THE SHECHINAH CALLED FAITH, FOR SINCE THEY HAVE IMPAIRED THEIR COVENANT, THE SHECHINAH WAS GONE FROM THEM. For when faith is withheld from them, it is so in everything, I. E. ALSO ABOVE, THE SHECHINAH IS SEPARATED FROM ZEIR ANPIN, as it is written: "And your covenant with death shall be annulled" (Yeshayah 28:18), WHICH MEANS THAT KEEPING THE COVENANT ATONES FROM DEATH, AND IT ATONED FOR THEM TOO, SO THEY WOULD NOT GO INTO EXILE. BUT THEY DID IMPAIR THE COVENANT AND THUS THE SHECHINAH DEPARTED FROM THEM.

188. Rabbi Chiya said: This is the meaning of, "He will destroy death for ever" (Yeshayah 25:8). RABBI YOSI said to him: When the Holy One, blessed be He, will awaken His right, death will be destroyed forever from the world. But the right will not stir until the children of Yisrael will arise and cleave to the right of the Holy One, blessed be He. What is "THE RIGHT" OF THE HOLY ONE, BLESSED BE HE? It is the Torah, as is written: "From His right hand went a fiery law for them" (Devarim 33:2). At that time, "the right hand of Hashem does valiantly" (Tehilim 118:16) followed by, "I shall not die, but live, and declare the works of Hashem" (Ibid. 17), AS THE RIGHT ANNULS DEATH.

188. א"ר חִיָּיא, מַאי דִּכְתִיב, בִּלַּע הַמָּוֶת לָנֶצַח. א"ל, כַּד יִתְעַר קוּדְשָׁא בְּרִיךְ הוּא יְמִינָא דִילֵיהּ, אִתְמְנַע מוֹתָא מִן עַלְמָא, וְלָא יִתְעַר הַאי יְמִינָא, אֶלָּא כַּד יִתְעָרוּן יִשְׂרָאֵל בִּימִינָא דְקוּדְשָׁא בְּרִיךְ הוּא, וּמַאי נִיהוּ תּוֹרָה, דִּכְתִיב בָּהּ, מִימִינוֹ אֵשׁ דָּת לָמוֹ, בְּהַהוּא זִמְנָא, יְמִין ה' עוֹשָׂה חָיִל וגו', לֹא אָמוּת כִּי אֶחְיֶה וַאֲסַפֵּר מַעֲשֵׂי יָהּ.

189. We have learned that a righteous man, with whom the Holy One, blessed be He, is delighted, is proclaimed by a herald for thirty days among the righteous in the Garden of Eden, and all the righteous rejoice. They all come to decorate his place until he will come to be seated among them.

189. תָּנָא, הַהוּא זַכָּאָה דְקוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בֵּיהּ, וְכָרוֹזָא קָרֵי עֲלֵיהּ, ל' יוֹמִין, בֵּינֵי צַדִּיקַיָּיא בְּגִנְתָּא דְעֵדֶן, כֻּלְּהוּ צַדִּיקַיָּיא חָדָאן, כֻּלְּהוּ צַדִּיקַיָּיא אַתְיָין, וּמְעַטְּרָן דּוּכְתֵּיהּ דְּהַהוּא צַדִּיקָא, עַד דְּיֵיתֵי לְמֵידַר דִּיוּרֵיהּ בֵּינַיְיהוּ.

24. "Woe to the wicked, it shall be ill"

This section opens by stating that all wicked men are sad and that they say, "Woe." The wicked, as Rabbi Yitzchak points out, are those who spill their "semen in vain." Those who do this are called ra (evil), and it is the worst transgression. They never escape from Gehenom. Rabbi Yehuda further adds that it is the only sin for which one cannot atone.

The Relevance of this Passage

The entire physical world is a shadow, a reflection of the Upper World. Everything on this physical plane has a corresponding counterpart in the supernal realm. Semen is the substance most reflective of the Light of The Creator. Hence, as raw naked energy must be concealed in high voltage cables in order to harness its power, semen must remain concealed in this physical world. When it is wasted in vain, through selfish gratification, and not used for the divine purpose of creating life and/or sharing pleasure with one's spouse, negative forces that dwell among us are free to use this energy for destructive purposes. This passage helps us cleanse sexual iniquities from the world and gives us the strength to direct our urges in a positive and sharing way.

190. If he be evil, a herald announces him in Gehenom for thirty days. All the wicked men are sad and open AND SAY, 'Woe'. For a new Judgment is awakened for a certain person, and numerous accusers await him to welcome him AND SAY TO HIM, 'Woe.' Woe unto the wicked, woe unto his neighbor.

190. וְאִי חַיָּיבָא הוּא, כָּרוֹזָא קָרֵי עֲלֵיהּ בַּגֵּיהִנֹּם תְּלָתִין יוֹמִין, וְכֻלְּהוּ חַיָּיבַיָּא, כֻּלְּהוּ עֲצִיבִין.

191. They all open and say, "Woe to the wicked, it shall be ill with him, for according to the deserving of his hands shall be done to him" (Yeshayah 3:11). What is "the deserving of his hands"? Rabbi Yitzchak said: It includes him who defiles with his hands by spilling his semen in vain.

191. כֻּלְּהוּ פָּתְחִין וַוי, דְּהָא דִינָא חַדְתָּא אִתְעַר הַשְׁתָּא, בְּגִינֵיהּ דְּפִלַּנְיָא כַּמָּה גַרְדִּינִין דְּנִמּוּסִין מִזְדַּמְּנִין לְקִבְלֵיהּ, וּלְאַקְדָּמָא לֵיהּ וַוי, אוֹי לָרָשָׁע אוֹי לִשְׁכֵנוֹ, וְכֻלְּהוּ פָּתְחִין וְאָמְרִין, אוֹי לָרָשָׁע רָע כִּי גְמוּל יָדָיו יֵעָשֶׂה לוֹ. מַאי גְּמוּל יָדָיו. אָמַר ר' יִצְחָק. לְאַכְלָלָא, מַאן דְּזָנֵי בִּידוֹי, לַאֲפָקָא וּלְחַבְּלָא זַרְעֵיהּ בְּרֵיקָנְיָא.

192. דְּהָא תְּנִינָן, כָּל מַאן דְּאַפִּיק זַרְעֵיהּ בְּרֵיקָנְיָא, אִקְרֵי רָע, וְלָא חָמֵי אַפֵּי שְׁכִינְתָּא, דִּכְתִיב כִּי לֹא אֵל חָפֵץ רֶשַׁע אַתָּה לֹא יְגוּרְךָ רָע, וּכְתִיב וַיְהִי עֵר בְּכוֹר יְהוּדָה רַע, אוֹף הָכָא, אוֹי לְרָשָׁע רָע, וַוי לְהַהוּא חַיָּיבָא דְּאִיהוּ רַע, דַּעֲבַד גַּרְמֵיהּ רַע, כִּי גְּמוּל יָדָיו יֵעָשֶׂה לוֹ, לְאַכְלָלָא, מַאן דְּזָנֵי בִּידוֹי, לַאֲפָקָא וּלְחַבְּלָא זַרְעֵיהּ בְּרֵיקָנְיָא, וּלְהַאי טָרְדִין בְּהַהוּא עַלְמָא יַתִּיר מִכֹּלָּא.

192. For we have learned that he who spills his semen in vain is called ra (evil), and cannot behold the face of the Shechinah, as it is written: "For you are not an El that has pleasure in wickedness: nor shall evil dwell with you" (Tehilim 5:5) and also "And Er, Yehuda's firstborn, was evil (Heb. ra)" (Beresheet 38:7). Here too, "Woe to the wicked... ill (Heb. ra)" ALLUDES TO HIM WHO SPILLS HIS SEMEN IN VAIN. Woe to the wicked who is evil and made himself evil (Heb. ra), "for according to the deserving of his hands shall be done to him." This means that whoever whores himself by letting his semen spill in vain is punished in the world of truth more than any OTHER TRANSGRESSION.

193. תָּא חֲזֵי, דְּהָא כְּתִיב אוֹי לְרָשָׁע, כֵּיוָן דִּכְתִיב אוֹי לְרָשָׁע, אַמַּאי רָע. אֶלָּא כְּמָה דַּאֲמִינָא, דַּעֲבַד גַּרְמֵיהּ רָע. וּכְתִיב לֹא יְגוּרְךָ רָע. וְכֻלְּהוּ סָלְקִין, וְהַאי לָא סָלֵיק, וְאִי תֵּימָא שְׁאָר חַיָּיבִין דְּקָטְלוּ בְּנֵי נָשָׁא. תָּא חֲזֵי, כֻּלְּהוּ סָלְקִין, וְהוּא לָא סָלֵיק, מ״ט, אִינּוּן קָטִילוּ בְּנֵי נָשָׁא אָחֳרָא, וְהַאי קָטִיל בְּנוֹי מַמָּשׁ, אוֹשִׁיד דָּמִין סַגִּיאִין. תָּא חֲזֵי, בִּשְׁאָר חַיָּיבֵי עַלְמָא, לָא כְּתִיב וַיֵּרַע בְּעֵינֵי ה׳, וְכָאן כְּתִיב, וַיֵּרַע בְּעֵינֵי ה׳ אֲשֶׁר עָשָׂה. מ״ט, מִשּׁוּם דִּכְתִיב וְשִׁחֵת אַרְצָה.

193. Come and see it is written: "Woe to the wicked." Since it says, "Woe to the wicked (Heb. rasha)," why add 'ra (evil)' SEEING THAT THE WICKED IS EVIL? This is as I said: that he has made himself evil, ESPECIALLY HE WHO SPILLED HIS SEMEN IN VAIN. ALSO: "... nor shall evil dwell with you." Everyone ascends FROM GEHENOM save this one, who does not. HE ASKS: Would you say that other evil-doers who killed people ARE BETTER THAN HE, AND WILL ASCEND WHILE HE SHALL NOT? HE ANSWERS, Come and behold: everyone rises but he does not, because they killed other people, yet he killed his own children, and spilled much blood. Come and behold: it is not written of any other wicked man in the world that he "displeased Hashem" (Beresheet 38:10), only in this case where it says, "And the thing which he did displeased Hashem." Why? Because, the verse says, "He spilled it on the ground" (Ibid. 9).

194. תְּנַן, אָמַר ר׳ יְהוּדָה, לֵית לָךְ חוֹבָא בְּעַלְמָא דְּלָא אִית לֵיהּ תְּשׁוּבָה, בַּר מֵהַאי, וְלֵית לָךְ חַיָּיבָיָא דְּלָא חָמָאן אַפֵּי שְׁכִינְתָּא, בַּר מֵהַאי, דִּכְתִיב לֹא יְגוּרְךָ רָע כְּלָל. א״ר יִצְחָק, זַכָּאִין אִינּוּן צַדִּיקָיָיא, בְּעַלְמָא דֵּין, וּבְעַלְמָא דְּאָתֵי, עֲלַיְיהוּ כְּתִיב, וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ. מַאי לְעוֹלָם יִירְשׁוּ אָרֶץ, א״ר יְהוּדָה, כְּמָה דִּכְתִיב אֶתְהַלֵּךְ לִפְנֵי ה׳ בְּאַרְצוֹת הַחַיִּים.

194. We learned that Rabbi Yehuda said: There is no sin in the world for that one cannot repent other then the one OF SPILLING ONE'S SEMEN IN VAIN. There are no wicked men who shall not behold the face of the Shechinah IN THEIR DEATH, save him of whom it says "nor shall evil dwell with you" at all. Rabbi Yitzchak said: Happy are the righteous in this world and in the World to Come, of whom scripture says, "Your people also shall be all righteous: they shall inherit the land for ever" (Yeshayah 60:21). Rabbi Yehuda said: It is also said in "I will walk before Hashem in the land of the living" (Tehilim 116:9), WHICH IS THE SHECHINAH, CALLED LAND, THE LAND HERE ALLUDES TO THE SHECHINAH.

195. וַיְחִי יַעֲקֹב בְּגַוַּיְיהוּ. ע״ד לִבְעֵי לֵיהּ לְבַר נָשׁ דְּלָא לְאִתְעַרְבָּא צוּלְמָא דִילֵיהּ בְּצוּלְמָא דְעַכּו״ם, בְּגִין דְּהַאי קַדִּישָׁא, וְהַאי מְסָאֲבָא.

195. "And Ya'akov lived" among them: Another explanation for this is that a man should not mingle his image with that of the idolatrous nations, for the one is holy and the other defiled.

25. The shadow

This section begins by describing the difference between what happens when a person dies to the body of a man of Yisrael, and to the body of an idolatrous heathen. Unlike an Israelite, a heathen's impurities cannot be defiled. Each Israelite contains two shadows (tzelamim,) the ordinary and the holy shadow. As he approaches death, both shadows depart, since they are joined together. He must write letters and put them in a bag, and then on Yom Kippur, he must repent. If he attains repentance, the letters are torn; if not, they are read in consideration for judgment. Then, there follows a description of the significance of various parts of a man's shadow, and what it means if one or many of them are missing. Everything in the Lower World has its root in higher worlds. When one stirs, so does the other.

The Relevance of this Passage

The Light to cleanse ourselves from sin and wrongdoing is bestowed upon readers of this passage. The importance of repentance is awakened within us and we remove judgments decreed against us in the Upper Worlds. Our shadow is the link between the body and soul, and when a person is about to leave this world, the shadow becomes dimmer. This section helps strengthen our shadow, removing the force of death from life.

196. תָּא חֲזֵי, מַה בֵּין יִשְׂרָאֵל לְעַמִּין עכו״ם, דְּיִשְׂרָאֵל כַּד אִשְׁתַּכַּח ב״נ מִית הוּא מְסָאֵב לְכָל גּוּפָא, וּבֵיתָא מְסָאֲבָא, וְגוּפָא דְעכו״ם, לָא מַסְאִיב לְאָחֳרָא, וְגוּפֵיהּ לָא מְסָאֲבָא כַּד אִיהוּ מִית, מ״ט.

196. Come and see the difference between Yisrael and the idolatrous nations. When a man of Yisrael dies, he defiles the body and the house. But the body of a heathen man does not defile and his body is not defiled in his death. Why is it so?

197. יִשְׂרָאֵל בְּשַׁעְתָּא דְאִיהוּ מִית כָּל קְדוּשֵׁי דְּמָארֵיהּ מִתְעַבְּרָן מִנֵּיהּ, אִתְעֲבַר מִנֵּיהּ הַאי צוּלְמָא קַדִּישָׁא, וְאִתְעֲבַר מִנֵּיהּ הַאי רוּחַ קוּדְשָׁא, אִשְׁתָּאַר גּוּפָא מְסָאֲבָא.

197. HE ANSWERS: When a man from Yisrael dies, all the holiness of his Master is removed from him, the holy shadow and the Holy Spirit is gone from him and leave his body defiled.

198. אֲבָל עכו״ם עוֹבֵד ע״ז, לֵית הָכִי, דִּבְחַיֵּי מְסָאַב בְּכָל סִטְרִין, צוּלְמָא דִילֵיהּ מְסָאֲבָא, וְרוּחָא דִילֵיהּ מְסָאֲבָא, וּבְגִין דְּסוֹאֲבוּתֵי אִלֵּין שַׁרְיָין בְּגַוֵּיהּ, אָסִיר לְמִקְרַב לְגַבֵּיהּ, כֵּיוָן דְּמִית, נָפְקֵי כָּל אִלֵּין מְסָאֲבוּתָא וְאִשְׁתָּאַר גּוּפָא בְּלָא מְסָאֲבוּתָא לְסוֹאֲבָא.

198. But this is not so for an idolatrous heathen. For during his lifetime he is impure on all sides, his shadow is impure and his spirit is impure. Since impurities lie within him, it is forbidden to come near him. Once he dies, all the impurities depart from him and the body is left without defiling impurity.

199. וְאע״ג דְּגוּפָא דִלְהוֹן מְסָאַב, בֵּין בְּחַיֵּיהוֹן וּבֵין בְּמִיתָתְהוֹן, אֲבָל בְּחַיֵּיהוֹן דְּכָל אִינּוּן מְסָאֲבִין אִשְׁתַּכְּחֵי לְגַבַּיְיהוּ, אִית לוֹן חֵילָא לְסוֹאֲבָא לְאַחֲרִינֵי, בְּמִיתָתְהוֹן דְּנָפְקֵי כָּל אִינּוּן מְסָאֲבִין מִנַּיְיהוּ, לָא יְכִלִּין לְסָאֲבָא. וּדְיִשְׂרָאֵל, יְכִיל לְסָאֲבָא לְאַחֲרִינֵי, בְּגִין דְּכָל קַדִּישִׁין נָפְקִין מִנֵּיהּ וְשָׁרָא עֲלֵיהּ סִטְרָא אָחֳרָא.

199. Though their bodies are defiled both during their life and in their deaths, yet when they are alive all the impurities within them have the power to defile others. In their deaths, when impurities leave them, they cannot defile. A BODY OF an Yisraeli AFTER DEATH can defile others, since all that is holy has left him and the Other Side dwells upon him.

200. תָּא חֲזֵי, הַאי צֶלֶם קַדִּישָׁא, כַּד אָזֵיל ב״נ וְאִתְרַבֵּי, וְאִתְעֲבִיד מֵהַאי פַּרְצוּפָא דְיוֹקְנָה דִילֵיהּ, אִתְעֲבִיד צוּלְמָא אָחֳרָא, וּמִתְחַבְּרָן כַּחֲדָא, וְדָא נָטִיל לְדָא, בְּשַׁעְתָּא דְּאִשְׁתַּכְּחוּ תְּרֵין צוּלְמִין, נָטִיר הוּא ב״נ, וְגוּפָא דִילֵיהּ בְּקִיּוּמָא, וְרוּחֵיהּ שַׁרְיָא בְּגַוֵּיהּ.

200. Come and see this holy shadow. When a man grows and his shape is made COMPLETED by a face, another shadow is made and joins THE FIRST ONE, each embracing the other. When a man has two shadows, he is protected and his body lives with a spirit abiding within it.

201. בְּשַׁעְתָּא דְּקָרִיבוּ יוֹמוֹי, מִתְעַבְּרָן מִנֵּיהּ, וְדָא סָלִיק לְדָא, וְאִשְׁתָּאַר בַּר נָשׁ בְּלָא נְטִירוּ, כְּדֵין עַד שֶׁיָּפוּחַ הַיּוֹם וְנָסוּ הַצְּלָלִים: תְּרֵי.

201. When his time draws near for him to die, the shadows (Heb. tzelamim) depart from him, the one causes the other to depart SINCE THEY ARE JOINED TOGETHER. The man remains without protection, in accordance with the verse: "Before the days cools, and the shadows (Heb. tzelalim) flee away" (Shir Hashirim 2:17), NOT SAYING 'SHADOW' BUT 'SHADOWS,' NAMELY two--AS WE SAID.

202. תָּא חֲזֵי, כַּד אִתְעַר דִּינָא בְּעַלְמָא, דְּקוּדְשָׁא בְּרִיךְ הוּא יָתִיב עַל כָּרְסֵי דְּדִינָא לְמֵידַן עַלְמָא, בְּעֵי ב״נ לְאִתְעָרָא תְּשׁוּבָה, דְּיֵיתוּב מֵחִיּוּבָא, דְּהָא הַהוּא יוֹמָא, פִּתְקִין כְּתִיבוּ, וּמִשְׁתַּכְּחֵי כֻּלְּהוּ בְּאַחְמָתָא הָא כְּתִיבִין, אִי זָכֵי ב״נ דְּיֵיתוּב קַמֵּי מָארֵיהּ, קָרְעִין פִּתְקִין דַּעֲלֵיהּ.

202. Come and see: When Judgment awakens in the world and the Holy One, blessed be He, sits on His throne of justice to sentence the world ON ROSH HASHANAH, a man should awaken to repent his sins. For on that day, letters are written and put in a bag all written down. If a man succeeded and returned IN REPENTANCE before his Master, the letters concerning him are torn.

203. After that, the Holy One, blessed be He, prepared Yom Kippur for man. If he repents his sins, well. If not, the King commands to seal the letters. Woe to him, for repentance is about to depart from him.

203. לְבָתַר קוּדְשָׁא בְּרִיךְ הוּא זַמִּין קַמֵּיהּ דְּבַ״נ, יוֹמָא דְּכִפּוּרֵי יוֹמָא דִּתְשׁוּבָה, אִי תָּב מֵחֲטָאוֹי טַב. וְאִי לָא, פַּקִּיד מַלְכָּא לְמִחְתַּם פִּתְקִין, וַוי דְּהָא תְּשׁוּבָה בַּעְיָא לְאִסְתַּלָּקָא מִנֵּיהּ.

204. If he attains repentance, yet it is not whole, the letter is withheld until the last day called Atzeret (gathering), which is the eighth day of Sukkot. If he wholly repented before his Master, the letters are torn; if he has not, the letters are sent from the King's house and given to the punishing angel for the judgment to be executed. After the letters are handed out, they return no more to the King's house, AND THE JUDGMENT WRITTEN IN THEM MUST BE EXECUTED.

204. אִי זָכֵי בִּתְשׁוּבָה, וְלָא שְׁלִימְתָא כִּדְקָא יָאוֹת, תַּלְיָין לֵיהּ עַד הַהוּא יוֹמָא בַּתְרָאָה דַּעֲצֶרֶת, דְּהוּא תְּמִינָאָה לֶחָג, וְאִי עֲבַד תְּשׁוּבָה שְׁלִימְתָא לְקַמֵּי מָארֵיהּ, אִתְקְרָעוּ. וְאִי לָא זָכֵי, אִינּוּן פִּתְקִין נָפְקִין מִבֵּי מַלְכָּא, וְאִתְמַסְּרָן בִּידוֹי דְּסַנְטֵירָא, וְדִינָא מִתְעֲבִיד, וּפִתְקִין לָא מְהַדְּרָן תּוּ לְבֵי מַלְכָּא.

205. Then, the images are gone and do not abide with him. Once they are gone from him, the King's punishment comes upon him, and he tastes the cup of death. On the night of the last festival, THE EIGHTH DAY OF SUKKOT, the executioners are ready and receive the letters. After they do, the images are gone and cannot be with them. If THE SHADOWS are with him, no judgment comes upon him, nor evil illnesses THAT COME when the shadows are flawed, as we already explained elsewhere.

205. כְּדֵין צוּלְמִין אִתְעֲבָרוּ מִנֵּיהּ, וְלָא מִשְׁתַּכְּחִין עִמֵּיהּ, כְּיוָן דְּמִתְעַבְּרָן מִנֵּיהּ, הָא וַדַּאי טוּפְסְקָא דְּמַלְכָּא יַעֲבֹר עֲלֵיהּ, וְיִטְעוֹם כַּסָּא דְּמוֹתָא. וּבְהַהוּא לֵילְיָא דְּחַגָּא בַּתְרָאָה, סַנְטֵירִין זְמִינִין, וּפִתְקִין נָטְלִין, בָּתַר דְּנַטְלֵי לוֹן, צוּלְמִין מִתְעַבְּרָן, וְלָא מִשְׁתַּכְּחִין בְּהוֹ יָדֵי, וְאִי מִשְׁתַּכְּחִין בְּהוֹ יָדֵי, דִּינָא גְּרִיעָא, אוֹ יַעֲבֹר עֲלוֹי דִּינָא מַרְעִין בִּישִׁין, בִּגְרִיעוּתָא דִּלְהוֹן, וְהָא אוֹקִימְנָא לְהָא.

206. In ancient books, this is explained further: When the head of his shadow is missing but the body is not, it indicates that his child or wife will survive but he will pass away. This is true as long as he does not repent. If he does, he will only taste death and recover from his illness.

206. וּבְסִפְרֵי קַדְמָאֵי אַמְרֵי יַתִּיר, כַּד רֵישָׁא אִגְרַע, וְיִשְׁתַּכַּח גּוּפָא, בְּרֵיהּ, אוֹ אִנְתְּתֵיהּ, יִשְׁתַּכְּחוּ, וְהוּא יִסְתַּלֵּק. וְה״מ, כַּד לָא אַהֲדַר כָּל הַהוּא זִמְנָא בִּתְיוּבְתָּא, אֲבָל אִי אַהֲדַר, טַעֲמָא דְּמוֹתָא יִטְעַם, וְיִתְּסֵי.

207. If the body OF HIS SHADOW will not be seen, but only the head, HIS FAMILY WILL DIE and he will stay alive. This is true as long as he is responsible for his small child.

207. וְאִי גּוּפָא לָא אִתְחֲזֵי, וְיִשְׁתַּכַּח רֵישָׁא, אִינּוּן סָלְקִין, וְהוּא אִתְקַיֵּים. וְה״מ, כַּד בְּרֵיהּ זְעֵירָא בִּרְשׁוּתֵיהּ.

208. If the hands OF THE SHADOW are flawed, it is an indication that the works of his hands will deteriorate, and if his legs ARE FLAWED, it is an indication that illnesses pursue him. If the shadow flees and returns, then flees and returns again, it is said of him, "In the morning you shall say, 'Would it were evening'" (Devarim 28:67). This is true only when the moon shines and the night is diffused with her light, WHEN HE CHECKS HIS SHADOW.

208. וְאִי יְדוֹי פְּגִימוּ, עֲבִידְתָּא דִידוֹי פְּגִימִין. רַגְלוֹי, מַרְעִין רָדְפִין עֲלֵיהּ. עָרַק צוּלְמָא וְאַהֲדַר, עָרַק וְאַהֲדַר, עֲלֵיהּ כְּתִיב, בַּבֹּקֶר תֹּאמַר מִי יִתֵּן עֶרֶב, וְהַאי כַּד נָהֲרָא סִיהֲרָא, וְלֵילְיָא אִתְתַּקַּן בְּנְהוֹרָא.

209. But the righteous and the pious search in their hearts every day as if on this very day they are to pass away from the world, and they repent wholly before their Master. They have need of nothing else, I. E. CHECKING THEIR SHADOW OR THE LIKE OF IT. Happy is their portion in this world and in the World to Come.

209. אֲבָל זַכָּאֵי חֲסִידֵי, בְּכָל יוֹמָא וְיוֹמָא מִסְתַּכְּלֵי בְּלִבַּיְיהוּ, כְּאִלּוּ הַהוּא יוֹמָא מִסְתַּלְּקֵי מֵעַלְמָא, וְעָבְדִין תְּיוּבְתָּא שְׁלִימְתָא קַמֵּי מָארֵיהוֹן, וְלָא יִצְטָרְכוּן לְמִלָּה אָחֳרָא, זַכָּאָה חוּלְקֵהוֹן, בְּעַלְמָא דֵּין, וּבְעַלְמָא דְּאָתֵי.

210. תָּא חֲזֵי כָּל הַנִּקְרָא בִּשְׁמִי, כַּמָּה עִלָּאִין עוֹבְדֵי מַלְכָּא קַדִּישָׁא, דְּהָא בְּאִינּוּן עוֹבְדֵי דְּאִיהוּ עָבִיד לְתַתָּא, קָטֵיר לוֹן בְּמִלִּין עִלָּאִין דִּלְעֵילָא, וְכַד נָטְלִין לוֹן לְתַתָּא, וְעָבְדֵי בְּהוֹ עוֹבְדָא, אִתְעַר הַהוּא עוֹבְדָא דִּלְעֵילָא דְּקָטֵיר בָּהּ, כְּגוֹן אֵזוֹבָא, עֵץ אֶרֶז, וְהָא אוֹקִימְנָא מִלֵּי.

210. Come and see "every one that is called by My name" (Yeshayah 43:7). How exalted are the worshipers of the holy King, for their actions below connect them to the higher things above; TO WIT, TO THEIR ROOTS. FOR EACH THING BELOW IN THE WORLD HAS A ROOT ABOVE IN HIGHER WORLDS. When they are taken down and act by them, the action above, THEIR ROOT IN HIGHER WORLDS, AWAKENS in accordance with it. This is like the hyssop and the cedar wood THE TORAH COMMANDS HIM WHO IS PURIFIED TO USE, as we already explained.

26. The four kinds

This further describes the importance of the root connection between aspects of the lower and higher worlds. There are four things to cleave to: the Lulav, Etrog (citron), myrtle, and willow. Then, we learn of the significance of "the fifteenth day," the first of the three travelling Columns. Next, we are told that Yom Kippur is the secret of Ima, the day in which Binah sets the prisoners free, who name that day "the first day", and ask Binah for water. It is either the beginning of "Clouds of Glory" or of "Living Water."

The Relevance of this Passage

Here we connect ourselves to the internal spiritual forces associated with the Lulav, Etrog, myrtle branch, and willow. These physical items work like an antenna. They have powerful spiritual counterparts in the Upper World which help us draw the Light of protection to our lives. We also destroy any judgments that might be pending in the Upper Courts, provided our hearts are filled with repentance.

211. וְאִית מִנַּיְיהוּ דַּאֲחִידָן בִּשְׁמָא קַדִּישָׁא, כְּגוֹן לוּלָב, וְאֶתְרוֹג, הֲדַס, וַעֲרָבָה, דְּכֻלְּהוּ אֲחִידָן בִּשְׁמָא קַדִּישָׁא, לְעֵילָא. וְעַל דָּא תְּנִינָן, לְאַחֲדָא לוֹן, וּלְמֶעְבַּד בְּהוֹ עוֹבְדָא, בְּגִין לְאִתְעָרָא חֶדְוָה הַהוּא דְּאָחִיד בֵּיהּ. וְעַל דָּא תְּנִינָן, בְּמִלִּין וְעוֹבְדָא בְּעָיְין לְאַחֲזָאָה מִלָּה, בְּגִין לְאִתְעָרָא מִלָּה אָחֳרָא.

211. Some of them cleave to the Holy Name above, like the Lulav, Etrog (citron), myrtle and willow. In relation to them, we learned that we should unite them; NAMELY TO BIND THEM TOGETHER and perform an action with them; NAMELY TO SHAKE THEM, in order to arouse joy in the root to which it cleaves above. We have learned that by speech, THE BENEDICTION OF THE PRECEPTS, and by deed, THE PRECEPT, we should exhibit it BELOW in order to awaken that WHICH IS ABOVE; NAMELY ITS SUPERNAL ROOT.

212. הה"ד כָּל הַנִּקְרָא בִּשְׁמִי וְלִכְבוֹדִי: לְאִתְעָרָא יְקָרִי, בְּרָאתִיו: לְיַיחֲדָא לִי. יְצַרְתִּיו: לְמֶעְבַּד בֵּיהּ עוֹבְדָא. אַף עֲשִׂיתִיו: לְאִתְעָרָא בֵּיהּ חֵילָא דִּלְעֵילָא.

212. This is the meaning of the words: "Every one that is called by My Name: for My Glory" namely, so it would glorify Me; "I have created him" so he would declare My unity; "I have formed him" so he would perform good deeds for My sake; "I have made him" so that through him the supernal force will awaken.

213. ד"א, כָּל הַנִּקְרָא בִּשְׁמִי: הַיְינוּ דִּכְתִיב פְּרִי עֵץ הָדָר. וְלִכְבוֹדִי בְּרָאתִיו: הַיְינוּ כַּפּוֹת תְּמָרִים. יְצַרְתִּיו: הַיְינוּ וַעֲנַף עֵץ עָבוֹת. אַף עֲשִׂיתִיו: הַיְינוּ וְעַרְבֵי נָחַל.

213. Another explanation: "Every one that is called by My Name" as it is written "the fruit of the tree Hadar (citrus)" (Vayikra 23:40); "For My glory I have created him" namely, the "branches of palm trees;" "I have formed him," "the boughs of thick leaved tree;" "I have made him," the "willow of the brook."

214. וְתִקּוּנָא דְּהַאי דְּאָמַר קְרָא, וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן, דַּיְיקָא דְּהוּא חֲמִישָׁאָה עַל עָשׂוֹר.

214. They are to be used, as it says, "And you shall take for yourselves on the first day" (Ibid.), which is the fifteenth.

215. אֲבָל בַּיּוֹם הָרִאשׁוֹן, הַהוּא יוֹם רִאשׁוֹן מַאן הוּא. אֶלָּא יוֹם דְּנָפֵיק רִאשׁוֹן, לְנַטְלָא בְּמַבּוּעוֹי דְּמַיְין נְבִיעִין, וַאֲנַן בְּעָיְין לְאַמְשָׁכָא לֵיהּ לְעָלְמָא.

215. But what is the first day SCRIPTURE MENTIONS, WHAT DOES IT ALLUDE TO? HE REPLIES: It is the first to travel by the sources of living water, BEING THE FIRST COLUMN OF THE THREE TRAVELING COLUMNS, THROUGH WHICH TRAVEL CHASSADIM BECOME REVEALED BY CHOCHMAH CALLED LIVING WATER. FOR THE RIGHT COLUMN, CHESED, TRAVELS FIRST, and we should draw into the world. FOR IN SUKKOT, IT IS TIME FOR DRAWING CHASSIDIM, ACCORDING TO THE SECRET OF "HIS RIGHT HAND EMBRACES ME" (SHIR HASHIRIM 8:3).

216. מִתַּל לְמַלְכָּא דִּקְטַר בְּנֵי נָשָׁא בְּקִטְרוֹי, אִמֵּיהּ מַטְרוֹנִיתָא אָתַת, וַאֲפֵיקַת לוֹן לְחֵירוּת, וּמַלְכָּא אַשְׁגַּח לִיקָרָא דִילָהּ, וִיהַב לוֹן בִּידָהָא. אַשְׁכְּחַת לוֹן כַּיְיפִין וְצַחִין, אֲמַרְתְּ, הָא אֲפֵיקַת לוֹן לְחֵירוּ, אַיְיתֵי לוֹן מֵיכְלָא וּמִשְׁתַּיָּא.

216. This is like the story of a king who put people into his prison. The lady, his mother, came and set them free. The king, mindful of her honor, put them under her authority. She found them hungry and thirsty and said TO HER SON THE KING, now that I set them free, give them food and drink.

217. כָּךְ, הָא יוה"כ אַפֵּיק לְכֹלָּא לְחֵירוּ, וַאֲנַן כַּפְנֵי מְזוֹנָא קָאִימְנָא, וְצַחִינָן לְמִשְׁתַּיָּא, הִיא אַעֲטָרַת לְמַלְכָּא בְּעִטְרוֹי. בְּהַאי יוֹמָא יְדַעְנָא, דְּהָא מַיִין נְבִיעִין עִמָּהּ שַׁרְיָין, שָׁאֵילְנָא לְמִשְׁתַּיָּא, לְמַאן דְּאַפֵּיק לוֹן לְחֵירוּ, וְעַל דָּא קָרִינָן לֵיהּ יוֹם רִאשׁוֹן.

217. Thus Yom Kippur, WHICH IS THE SECRET OF IMA, BINAH sets them free. We are hungry for nourishment and thirsty for a drink, FOR NO PHYSICAL FOOD AND DRINK IS DRAWN FROM BINAH, FOR WHICH REASON WE FAST AND AFFLICT OUR SOULS ON THE DAY OF ATONEMENT. She therefore adorns THE KING, ZEIR ANPIN, THE SON OF BINAH, with his crown, MOCHIN OF CHASSADIM on this day, THE FIRST OF THE FESTIVAL. We know that there is living water there, and we ask for water from the one who set us free, SO SHE WOULD GIVE CHASSADIM TO ZEIR ANPIN FOR US, AFTER WE ATTAINED MOCHIN OF CHOCHMAH FROM HER ON YOM KIPPUR, THE SECRET OF FREEDOM. We therefore name this day 'the first day'.

218. דָּא בְּסִפְרָא דְּאַגַּדְתָּא וְשַׁפִּיר הוּא. אֲבָל בְּהַאי יוֹמָא, לְאַבְרָהָם שֵׁירוּתָא דְּכֹלָּא, אִי בַּעֲנָנֵי יְקָר הוּא שֵׁירוּתָא, אִי בְּמַיָּא הוּא שֵׁירוּתָא, דְּאַבְרָהָם שָׁאֲרֵי לְמֶחְפְּרֵי בֵּירֵי דְּמַיָּא.

218. All this is written in the book of Agada, and is correct. But BESIDES WHAT WAS SAID, this day THAT ALLUDES TO Avraham, THE SECRET OF THE SFIRAH OF CHESED, is the starting point of everything-whether it is the beginning of the clouds of glory THAT ARE THE SECRET OF THE SURROUNDING LIGHTS, IT IS THE BEGINNING AS THE FIRST SURROUNDING LIGHT IS CHESED, or the beginning of water, THE SECRET OF INTERNAL LIGHT, AS FOR THE FIRST SURROUNDING LIGHT IS CHESED, INTERNAL LIGHT IS CHESED. THIS IS THE SECRET MEANING OF Avraham starting to dig wells of water.

219. פְּרִי עֵץ הָדָר: דָּא בֵּירָא דְיִצְחָק, דְּיִצְחָק אַהְדַּר לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא וְקָרָא לֵיהּ עֵץ הָדָר, פְּרִי דְּהַאי עֵץ הָדָר יְדִיעָא. כַּפּוֹת תְּמָרִים: דִּכְתִיב, צַדִּיק כַּתָּמָר יִפְרָח, וְלָא אִשְׁתַּכַּח בֵּינַיְיהוּ פֵּרוּדָא, וְע"ד לָא כְתִיב וְכַפּוֹת, אֶלָּא כַּפּוֹת, בְּגִין דְּלָא סָלִיק דָּא בְּלָא דָא, וּבְהַאי אִתְמַלְיָא הַאי בְּאֵר, מִבְּאֵר מַיִם עִלָּאִין נְבִיעִין, הַהוּא אִתְמַלְיָא בְּקַדְמֵיתָא, וּמִנֵּיהּ אִתְמַלְיָא בֵּירָא, עַד דְּאִיהוּ נָבִיעוּ לְכֹלָּא.

219. "The fruit of the tree Hadar" is the well of Yitzchak; NAMELY THE NUKVA CALLED WELL WHEN RECEIVING CHOCHMAH FROM THE LEFT COLUMN OF ZEIR ANPIN CALLED YITZCHAK. For Yitzchak glorified (Heb. hider) the Holy One, blessed be He, and called Him "the tree Hadar," THE NUKVA BEING the fruit of this particular tree. "Branches of palm trees" are as it is written: "The righteous man flourishes like the palm tree" (Tehilim 92:13), NAMELY THE RIGHTEOUS YESOD. There is no dividing between YESOD AND THE NUKVA, for which reason it does not say "and branches" but just "branches (Heb. kapot)," WHICH IS AN INDICATION OF BINDING (HEB. KAPHUT) AND UNITY. For they cannot exist without each other, BUT ARE ALWAYS BOUND TOGETHER. Through this the well, THE NUKVA, is filled from the well of supernal living water, BINAH, for YESOD is filled first FROM TIFERET AND TIFERET FROM BINAH, and from it, the well is filled until it BECOMES a gushing spring for everyone.

220. וַעֲנַף עֵץ עָבוֹת: דָּא עֲנָפָא דְּאִילָנָא רַבְּרְבָא, דְּאִתְקַיַּיף וְאִשְׁתַּרְשָׁא בְּשָׁרְשׁוֹי, אִתְעֲבִיד אִילָנָא עִלָּאָה עַל כֹּלָּא, דְּאָחִיד בְּכָל סִטְרֵיהּ, עָנָף דְּאִיהוּ עֵץ עָבוֹת, עֵץ דְּאָחִיד לֶעָבוֹת, דְּהָא מֵהַאי נָטַל יְסוֹדָא דְעַלְמָא, וְאִתְמַלְיָא לַאֲרָקָא בְּבֵירָא, הַאי הוּא עַלְמָא אֲרָקָא דְשַׁקְיוּתָא.

220. "The bough of thick leaved tree": This is the bough of the great tree TIFERET, which was strengthened, struck root and became a high tree, connected on every side; NAMELY TIFERET WHICH INCLUDES THE SIX SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD WHICH HOLD TO IT ON EVERY SIDE. This bough is a thick tree (Heb. avot, with Ayin), holding on to the patriarchs (Heb. avot, with Aleph). FOR IT IS THE CENTRAL COLUMN THAT COMPRISES RIGHT AND LEFT, CHESED AND GVURAH, CALLED AVRAHAM AND YITZCHAK. THE ALEPH OF AVOT (FATHERS) AND THE AYIN OF AVOT THICK TREES ARE INTERCHANGEABLE. For from TIFERET, the foundation (Yesod) of the world receives and is filled and pours unto the well, THE NUKVA, which is the land that is all water.

221. There are two "willows of the brook," ALLUDING TO the two brooks of water, THE TWO SFIROT, NETZACH AND HOD, where the water gathers to pour upon the righteous, YESOD WHICH RECEIVES FROM NETZACH AND HOD. Another explanation: The "willows of the brook" are the Gvurot which hold fast to Yitzchak, THE LEFT COLUMN. They come from the supernal brook, IMA, and not from the side of Aba, THE RIGHT COLUMN, and this is why the willows are all handsome but not sweet like fruit and do not produce fruit.

221. וְעַרְבֵי נַחַל: תְּרֵי אִינּוּן, תְּרֵין נַחֲלִין דְּמַיָּא אִתְכְּנֵישׁ בְּהוֹ, לַאֲרָקָא לַצַּדִּיק. ד״א, וְעַרְבֵי נַחַל: אִלֵּין אִינּוּן גְּבוּרָן, דַּאֲחִידָן בֵּיהּ בְּיִצְחָק, דְּאַתְיָין מִסִּטְרָא דְהַהוּא נַחַל עִלָּאָה, וְלָא מִסִּטְרָא דְאַבָּא. בְּג״כ, כֻּלָּא יָאֵי, וְלָא בְּסִימָא לְפֵירִין, וְלָא עָבֵיד פֵּירִין.

222. The "willows of the brook" are the two pillars, NETZACH AND Hod, which support the body, yet the "willows of the brook," as was explained, all pour water to the well TO GIVE TO THE NUKVA.

222. וְעַרְבֵי נַחַל: תְּרֵין קְיָימִין, דְּגוּפָא קָיְימָא עֲלַיְיהוּ, אֲבָל וְעַרְבֵי נַחַל וַדַּאי, כְּמָה דְאִתְּמַר, וְאִלֵּין אִינּוּן כֻּלְּהוּ לַאֲרָקָא מַיָּא לְבֵירָא.

223. Another explanation for: "And you shall take for yourselves on the first day the fruit of the tree Hadar" is that it is Avraham; NAMELY CHESED. "Branches of palm tree" is Yitzchak, NAMELY GVURAH; "the bough of thick leaved tree" is Ya'akov, NAMELY TIFERET; and the "willows of the brook" are the two grades we mentioned, NETZACH AND HOD.

223. ד״א, וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ הָדָר: דָּא אַבְרָהָם. כַּפֹּת תְּמָרִים: דָּא יִצְחָק. וַעֲנַף עֵץ עָבוֹת: דָּא יַעֲקֹב. וְעַרְבֵי נָחַל: אִלֵּין אִינּוּן תְּרֵין דַּרְגִּין דְּאֲמָרָן.

224. And this is because the thick tree is Ya'akov, who holds all the parts, THE SIX ENDS CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD, WHICH ARE INCLUDED WITHIN HIM, FOR WHICH REASON HE IS CALLED A THICK TREE. Assuredly, we have shown that "the fruit of the tree Hadar" is the well of Yitzchak, the lower Gvurah; NAMELY THE NUKVA. In "branches (Heb. kapot) of palm trees," 'kapot' is spelled without VAV, WHICH MEANS IT IS TIED; NAMELY a tie upon the well, as it is written "bound (Aramaic kephitu) in their mantles" (Daniel 3:21), NAMELY YESOD AND NUKVA, which do not ascend without one another, AS IF THEY ARE BOUND. "The bough of thick leaved tree" is the supernal bough turned into a thick tree cleaving to every side; NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD, FOR TIFERET IS THE BODY, CHESED-GVURAH THE ARMS, NETZACH-HOD THE LEGS, AND YESOD THE HOLY COVENANT, as we explained. The "willows of the brook" is Yitzchak, for on all sides they hold to the side of the brook, IMA, instead of the side of Aba. As we learned, though there are no judgments in this brook, BINAH, yet all Judgments are awakened thence.

224. וּמַאן דְּמַתְנֵי הַאי, בְּגִין דְּעֵץ עָבוֹת דָּא יַעֲקֹב, דְּאָחִיד לְכֻלְּהוּ חֲלָקִין, וַדַּאי דָּא יַעֲקֹב. אֲבָל הָא אוֹקִימְנָא, פְּרִי עֵץ הָדָר, דָּא בֵּירָא דְיִצְחָק, דָּא גְבוּרָה תַּתָּאָה. כַּפֹּת תְּמָרִים. כַּפֹּת חָסֵר, קְשׁוּרָא דְאִתְקַשַּׁר בְּבֵירָא, כְּד״א כְּפִיתוּ בְּסַרְבָּלֵיהוֹן, בְּגִין דְּאִלֵּין לָא סָלְקִין דָּא בְּלָא דָא. וַעֲנַף עֵץ עָבוֹת, עֲנָפָא הוּא עִלָּאָה, דְּאִתְעֲבֵיד עֵץ עָבוֹת, וְאָחִיד לְכָל סִטְרָא, כְּמָה דְּאִתְּמַר. עַרְבֵי נַחַל דָּא יִצְחָק, בְּכָל סִטְרֵי, דַּאֲחִידָן בְּסִטְרָא דְנַחֲלָא, וְלָא בְּסִטְרָא דְאַבָּא. דְּתָנִינָן, אע״ג דְּבְהַאי נַחַל דִּינָא לָא אִשְׁתַּכַּח בֵּיהּ, דִּינִין מִתְעָרִין מִנֵּיהּ.

225. Rabbi Hamnuna Saba (the elder) explained that "willows of the brook' are the two pillars we mentioned, NETZACH AND HOD, from which water comes out. THE EXPLANATION is well, yet come and behold: we see that these two grades, NETZACH AND HOD, stand on the grade of the righteous, YESOD. Fruits and gathered blessings are issued from them; but from the willows of the brook, WHICH ALSO ALLUDE TO NETZACH AND HOD, no fruits are produced, nor taste or smell, as we already explained. And all is well.

225. וְרַב הַמְנוּנָא סָבָא פָּרֵישׁ, וְעַרְבֵי נַחַל, אִינּוּן תְּרֵין קְיָימִין דְּקָאֲמָרָן, דְּמַיָּא נָפְקֵי מִנַּיְיהוּ, וְשַׁפִּיר. אֲבָל תָּא חֲזֵי, הָא חָזִינָן דִּתְרֵין דַּרְגִּין אִלֵּין דְּקָיְימֵי עַל דַּרְגָּא דְצַדִּיק, אִיבָּא וּכְנִישׁוּ דְּבִרְכָאן נָפְקֵי מִנַּיְיהוּ, וְעַרְבֵי נַחַל לָא נָפְקֵי מִנַּיְיהוּ, אִיבָּא, וְלָא טַעְמָא, וְלָא רֵיחָא, וְהָא אוֹקִימְנָא וְכֹלָּא שַׁפִּיר.

226. Therefore WE HOLD the Etrog with the left against the heart, while Lulav is held by the right together with the other kinds all tied. For the righteous, YESOD, is united with all THE SFIROT, and bound to them all. This is the bond of faith, SHINING UPON THE NUKVA CALLED FAITH.

226. וְעַל דָּא אֶתְרוֹג בִּשְׂמָאלָא, לְקַבֵּיל לִבָּא, לוּלָב בִּימִינָא, כַּפֹּת בְּכֹלָּא, וְקָטֵיר בְּכֹלָּא, דְּהָא צַדִּיק כַּפּוֹת הוּא בְּכָל סִטְרִין, וְקָטֵיר בְּכֹלָּא. וְדָא הוּא קְשׁוּרָא דְמְהֵימְנוּתָא.

227. וּבְסִפְרָא דְּאַגַּדְתָּא שַׁפִּיר קָאֲמַר, דְּכָל אִלֵּין אִינּוּן אוּשְׁפִּיזִין, דְּזַמִּינִין עַמָּא קַדִּישָׁא בְּהַאי יוֹמָא, דְּבַעְיָין לְאַשְׁכְּחָא לְהוֹ, כְּיָון דְּזַמִּין לוֹן, וּבְהוֹ בָּעֵי ב״נ לְמַלְכָּא בְּעוּתֵיהּ, זַכָּאִין אִינּוּן יִשְׂרָאֵל דְּיָדְעִין אָרְחוֹי דְּמַלְכָּא קַדִּישָׁא, וְיָדְעִין אָרְחוֹי דְּאוֹרַיְיתָא, לְמֵהַךְ בְּאוֹרַח קְשׁוֹט, לְמִזְכֵּי בְּהוֹ בְּעַלְמָא דֵּין וּבְעַלְמָא דְּאָתֵי.

227. In the book of Agada it is well versed that all THE FOUR KINDS are the guests, THE SECRET OF THE SEVEN SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT, who were invited by the holy people on this day, BY PRAYING ON THE DAYS OF SUKKOT BEFORE THE MEAL AND INVITING THE SUPERNAL GUESTS. They should be there, since they were invited, and man uses them in his prayer to the King. BY THE FOUR KINDS, WHICH ALLUDE TO THESE SFIROT, ONE ATTAINS THEM. Happy are the children of Yisrael who know the ways of the holy King, and know the ways of the Torah, with which to walk the path of Truth and merit this world and the World to Come.

228. בְּיוֹמָא דָא נָפְקֵי יִשְׂרָאֵל, בְּסִימָנִין רְשִׁימִין מִגּוֹ מַלְכָּא, בְּגִין דְּאִינּוּן נָצְחִין דִּינָא, וּמַאי סִימָנִין אִינּוּן, סִימָנֵי מְהֵימְנוּתָא, חוֹתְמָא דְּמַלְכָּא עִלָּאָה. לְתֵרֵי בְּנֵי נָשָׁא, דְּעָאלוּ קֳדָם מַלְכָּא לְדִינָא וְלָא יָדְעֵי עַלְמָא מַאן מִנַּיְיהוּ נָצַח, נָפַק חַד לְגִיוֹן מִבֵּי מַלְכָּא, שְׁאִילוּ לוֹ, אֲמַר לוֹן, מַאן דְּיִפּוֹק וּבִידוֹי סִימָנִין דְּמַלְכָּא, הוּא נָצַח.

228. On that day, the children of Yisrael come out from before the King with certain signs; NAMELY THE FOUR KINDS, for they received a favorable judgment. What are these signs? The signs of the faith, THE SHECHINAH, the seal of the most high King, ZEIR ANPIN. It is like two men come before the king to be judged. The people in the world did not know who won. A minister came from the king's house and they asked him. He said to them, Whoever leaves THE KING'S HOUSE with the king's signs in his hands, he is the winner.

229. כָּךְ, כּוּלֵּי עַלְמָא עָאלִין לְדִינָא, קֳדָם מַלְכָּא עִלָּאָה, וְדָאִין לוֹן מִיּוֹמָא דְר״ה וְיוֹם הַכִּפּוּרִים, עַד חֲמֵשׁ סְרֵי יוֹמִין לְיַרְחָא, וּבֵין כָּךְ אִשְׁתַּכְּחוּ יִשְׂרָאֵל זַכָּאִין כֻּלְּהוּ בִּתְיוּבְתָּא, טָרְחִין בְּסֻכָּה וְלוּלָב וְאֶתְרוֹג, וְלָא יָדְעֵי מַאן נָצַח דִּינָא, מַלְאֲכֵי עִלָּאֵי שָׁאֲלוּ מַאן נָצַח דִּינָא. קוּדְשָׁא בְּרִיךְ הוּא א״ל, אִינּוּן דְּמַפְּקֵי בִּידַיְיהוּ סִימָנִין דִּילִי, אִינּוּן נָצְחִין דִּינָא.

229. All the people in the world come to be judged before the most high King and He judges them on Rosh Hashanah and on the Yom Kippur until the fifteenth day of the month. Thus, it was found out that the children of Yisrael had all succeeded in repenting, and work hard in building the Sukkah and acquiring a Lulav and Etrog. It is not known who won the judgment. The supernal angels ask who has won, and the Holy One, blessed be He, says they who hold my signs in their hands, THE FOUR KINDS, have received a favorable judgment.

230. בְּהַאי יוֹמָא, נָפְקֵי יִשְׂרָאֵל בְּרִשִׁימוּ דְּמַלְכָּא, בְּתוּשְׁבַּחְתָּא דְּהַלֵּילָא, עָאלִין בַּסֻּכָּה, אֶתְרוֹג בִּשְׂמָאלָא, לוּלָב בִּימִינָא, חָמָאן כֻּלְּהוּ, דְּיִשְׂרָאֵל רְשִׁימִין בְּרִשִׁימִין דְּמַלְכָּא קַדִּישָׁא, פָּתְחֵי וְאָמְרֵי, אַשְׁרֵי הָעָם שֶׁכָּכָה לוֹ אַשְׁרֵי הָעָם שֶׁה׳ אֱלֹהָיו.

230. On that day, the children of Yisrael leave with a mark from the King with a song of glory and enter the Sukkah, Etrog in their left hand, a Lulav in their right. Every one sees that the children of Yisrael are written in the King's list, and open and say, "Happy is that people, that is in such a case: happy is that people, whose Elohim is Hashem" (Tehilim 144:15).

232. עַד כָּאן חֶדְוָותָא דְּכֹלָּא, חֶדְוָותָא דְּאוּשְׁפִּיזִין, וַאֲפִילוּ אוּמוֹת הָעוֹלָם חָדָאן בְּחֶדְוָותָא, וּמִתְבָּרְכִין מִנָּהּ, וְעַל דָּא קָרְבָּנִין בְּכָל יוֹמָא עֲלַיְיהוּ, לַאֲטָלָא עֲלַיְיהוּ שְׁלָם, וְיִתְבָּרְכוּן מִינָּן. מִכָּאן וּלְהַלְאָה, יוֹמָא חַד, דְּמַלְכָּא עִלָּאָה, דְּחָדֵי בְּהוֹ בְּיִשְׂרָאֵל, דִּכְתִיב בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם, דְּהָא יוֹמָא דָא מִן מַלְכָּא בִּלְחוֹדוֹי, חֶדְוָותָא דִילֵיהּ בְּיִשְׂרָאֵל, לְמַלְכָּא דְּזַמִּין אוּשְׁפִּיזִין וכו׳.

232. Now all rejoice, and the guests rejoice. Even the nations of the world participate in that joy and are blessed by it. Hence sacrifices are offered for them in every day, so there will be peace upon them, and they will be blessed by it. From now on, there is one day in which the highest King rejoices with the people of Yisrael, as it is written: "On the eighth day you shall have a solemn assembly" (Bemidbar 29:35). This day comes solely from the King, who delights in the children of Yisrael as a king who has invited guests.

27. The tulip and the lily

Rabbi Shimon begins the discussion by providing two explanations for this title verse. He reveals that the "tulip of Sharon" signifies both the congregation of Yisrael and the Malchut. Rabbi Shimon continues by explaining that the Malchut is called "Sharon" and that it thirsts for the water of Binah. The tulip, we are told, is also called "the lily of the valley," since it changes hues when she unites with the King. This change, we learn,

indicates an alignment with mercy or judgment. Rabbi Shimon next proceeds by providing a description of Adam's mortal sin, the crime by which he brought punishment upon all people. We are told that in fact it was Eve who led Adam to sin and thereby, brought death to all. As punishment for this sin, both Adam and Eve, as well as the rest of humanity, became subject to constant change and eventual death.

The Relevance of this Passage

The Light of Binah flows into our world as we peruse this passage with a pure heart. This Light brings mercy into our lives, softening judgments. This energy of purification also helps to correct the original sin of Adam, and assists in the removal of death from the landscape of human existence.

232. Rabbi Shimon opened the discussion saying: "I am the tulip of the Sharon; the lily of the valleys" (Shir Hashirim 2:1). How fond is the Holy One, blessed be He, of the Congregation of Yisrael. He always praises it, and she always praises the Holy One, blessed be He, AS SAID IN SHIR HASHIRIM. How many poets and singers it summons before the Holy One, blessed be He. Happy is the portion of Yisrael, who cleave to the lot of the holy portion, as it says, "For Hashem's portion is His people..." (Devarim 32:9).

232. ר״ש פְּתַח וַאֲמַר, אֲנִי חֲבַצֶּלֶת הַשָּׁרוֹן שׁוֹשַׁנַּת הָעֲמָקִים, כַּמָּה חֲבִיבָה כְּנֶסֶת יִשְׂרָאֵל קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, דְּקוּדְשָׁא בְּרִיךְ הוּא מְשַׁבַּח לָהּ, וְהִיא מְשַׁבַּחַת לֵיהּ תְּדִיר, וְכַמָּה מְשַׁבְּחִין וּמְזַמְּרִין אַזְמֵינַת לֵיהּ תְּדִיר לְקוּדְשָׁא בְּרִיךְ הוּא, זַכָּאָה חוּלְקֵהוֹן דְּיִשְׂרָאֵל, דְּאִתְחִירָן בֵּיהּ בְּעַדְבָא דְחוּלָקָא קַדִּישָׁא, כְּמָה דִכְתִיב כִּי חֵלֶק ה׳ עַמּוֹ וגו׳.

233. "I am the tulip of the Sharon." This is the Congregation of Yisrael, NAMELY THE NUKVA, which stands in the Garden of Eden in the magnificence of her beauty. She is called Sharon, because she sings (Heb. sharah) and praises before the most high King.

233. אֲנִי חֲבַצֶּלֶת הַשָּׁרוֹן, דָּא כְּנֶסֶת יִשְׂרָאֵל, דְּקַיְּימָא בְּשַׁפִּירוּ דְּנוֹי בְּגִנְתָּא דְעֵדֶן. הַשָּׁרוֹן: דְּהִיא שָׁרָה וּמְשַׁבַּחַת לְמַלְכָּא עִלָּאָה.

234. Another explanation is that "I am the tulip of the Sharon" in need of watering from the deep river, the source of all springs; NAMELY BINAH, as it says, "And the parched ground (Heb. sharav) shall become a pool" (Yeshayah 35:7). HENCE THE NUKVA IS CALLED SHARON, DERIVED FROM SHARAV, FOR IT IS THIRSTY FOR THE WATER OF BINAH. She is called "the lily of the valley (also: 'the deeps')" since she is to be found very deep. The deeps are those in the verse, "Out of the depths I have cried to you, O Hashem" (Tehilim 130:1). "The tulip of the Sharon" comes from the place where the waters of the springs come and never stop flowing. "The lily of the valley" is from the place called the depth of all, closed on all sides.

234. ד״א אֲנִי חֲבַצֶּלֶת הַשָּׁרוֹן, דְּבָעְיָא לְאַשְׁקָאָה מִשַּׁקְיוּ דְנַחֲלָא עֲמִיקָא, מַבּוּעָא דְנַחֲלִין, כְּד״א וְהָיָה הַשָּׁרָב לְאַגַּם. שׁוֹשַׁנַּת הָעֲמָקִים: דְּקַיְּימָא בַּעֲמִיקְתָּא דְכֹלָּא. מַאן אִינּוּן עֲמָקִים. כְּד״א מִמַּעֲמַקִּים קְרָאתִיךָ ה׳. חֲבַצֶּלֶת הַשָּׁרוֹן. חֲבַצֶּלֶת, מֵהַהוּא אֲתַר, דְּשַׁקְיוּ דְנַחֲלִין נָפְקִין, וְלָא פָּסְקִין לְעָלְמִין. שׁוֹשַׁנַּת הָעֲמָקִים: שׁוֹשַׁנָּה מֵהַהוּא אֲתַר דְּאִקְרֵי עֲמִיקָא דְכֹלָּא, סְתִים מִכָּל סִטְרִין.

235. Come and see: In the beginning, she is green as a tulip, which has leaves of green. Then, she is red as a lily with white shades, a lily (Heb. shoshana) of six leaves. THE WORD IS DERIVED FROM CHANGE (HEB. SHINUY), for she changes hues, changes from one color to another.

235. תָּא חֲזֵי בְּקַדְמֵיתָא יְרוּקָא כַּחֲבַצֶּלֶת, דְּטַרְפִּין דִּילָהּ יְרוּקִין, לְבָתַר שׁוֹשַׁנַּת סוֹמְקָא בְּגַוְונִין חִוְורִין. שׁשָׁנָה בְּשִׁית טַרְפִּין, שׁשַׁנַּת: דְּאִשְׁתְּנִיאַת מִגַּוְונָא לְגַוְונָא, וְשַׁנְיָאת גְּוַונָהָא.

236. SHE IS CALLED a lily, THOUGH at first she was a tulip. WHEN she desired to be united with the King, she was called a tulip. Now that she is joined to the King in kisses, she is called a lily. Since it is written: "His lips are lilies" (Shir Hashirim 5:13), she is called "the lily of the valley," for she changes colors, now for better now for worse, now for Mercy now for Judgment.

236. שׁשַׁנַּת: בְּקַדְמֵיתָא חֲבַצֶּלֶת, בְּעִדָּנָא דְּבָעְיָא לְאִזְדַּוָּגָא בֵּיהּ בְּמַלְכָּא, אִקְרֵי חֲבַצֶּלֶת, בָּתַר דְּאִתְדַּבְּקַת בֵּיהּ בְּמַלְכָּא בְּאִינּוּן נְשִׁיקִין, אִקְרֵי שׁשַׁנַּת, בְּגִין דִּכְתִיב שִׂפְתוֹתָיו שׁוֹשַׁנִּים. שׁוֹשַׁנַּת הָעֲמָקִים דְּהִיא מְשַׁנְיָא גְּוַונָהָא, זִמְנִין לְטַב, וְזִמְנִין לְבִישׁ, זִמְנִין לְרַחֲמֵי, זִמְנָא לְדִינָא.

237. "And when the woman saw that the tree was good for food, and that it was a delight to the eyes" (Beresheet 3:6). Come and see: Men do not behold, nor do they know or care, that when the Holy One, blessed be He, created Adam, He donned him with what is most dear, THE SUPERNAL MOCHIN, and asked Adam to cleave to Him, so he will be the only one, of one heart, to cling to the place of one never-changing clinging; NAMELY ZEIR ANPIN. IT SAYS, "FOR I AM HASHEM, I DO NOT CHANGE" (MALACHI 3:6), which never alters, the knot to which the all embracing unison is tied. This is the meaning of "The Tree of Life in the midst of the garden" (Beresheet 2:10); NAMELY ZEIR ANPIN.

237. וַתֵּרֶא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמַאֲכָל וְכִי תַּאֲוָה הוּא לָעֵינַיִם. תָּא חֲזֵי דְּהָא בְּנֵי נָשָׁא לָא מִסְתַּכְּלִין, וְלָא יָדְעִין, וְלָא מַשְׁגִּיחִין, בְּשַׁעְתָּא דְּבְרָא קוּדְשָׁא בְּרִיךְ הוּא לְאָדָם, וְאוֹקִיר לֵיהּ בִּיקִירוּ עִלָּאָה, בָּעָא מִנֵּיהּ לְאִתְדַּבְּקָא בֵּיהּ בְּגִין דִּישְׁתַּכַּח יְחִידָאי, וּבְלִבָּא יְחִידָאי, וּבַאֲתַר דְּדֵבֵקוּתָא יְחִידָאי, דְּלָא אִשְׁתַּנֵּי, וְלָא מִתְהַפֵּךְ לְעָלְמִין, בְּהַהוּא קְשׁוּרָא יְחִידָא, דְּכֹלָּא בֵּיהּ אִתְקַשַּׁר, הֲדָא הוּא דִכְתִיב וְעֵץ הַחַיִּים בְּתוֹךְ הַגָּן.

238. Later, they turned from the path of faith, and left the only supernal tree among the trees, NAMELY ZEIR ANPIN, and alighted upon the place which changes colors, and changes from good to evil and from evil to good, TO WIT, THE NUKVA WHEN NOT WITH ZEIR ANPIN, BUT SUCKING FROM THE LEFT ALONE. They descended downward from above, and were greatly changed. They left the only tree, the highest among the trees, as it is written: "That the Elohim has made man upright; but they have sought out many inventions" (Kohelet 7:29).

238. לְבָתַר סָטוֹ מֵאָרְחָא דְמְהֵימְנוּתָא, וְשָׁבְקוּ אִילָנָא יְחִידָאי, עִלָּאָה מִכָּל אִילָנִין, וְאָתוּ לְאִתְדַּבְּקָא, בַּאֲתַר דְּמִשְׁתַּנֵּי, וּמִתְהַפֵּךְ מִגּוֹנָא לְגוֹנָא וּמִטַּב לְבִישׁ וּמִבִּישׁ לְטַב, וְנַחֲתֵי מֵעֵילָא לְתַתָּא, וְאִתְדַּבְּקוּ לְתַתָּא, בְּשִׁנּוּיִין סַגִּיאִין, וְשָׁבְקוּ אִילָנָא יְחִידָאָה, עִלָּאָה מִכָּל אִילָנִין, הה"ד אֲשֶׁר עָשָׂה הָאֱלֹקִים אֶת הָאָדָם יָשָׁר וגו'.

239. Surely then their heart was changed on that very side, FOR THEY UNDERWENT MANY CHANGES, now for good now for evil, now for Mercy now for Judgment. They clung to THE LEFT, surely seeking many inventions there, I.E. NAMELY CHANGES, and cleaved to them.

239. וַדַּאי כְּדֵין אִתְהַפַּךְ לִבַּיְיהוּ, בְּהַהוּא סִטְרָא מַמָּשׁ, זִמְנִין לְטַב, זִמְנִין לְבִישׁ, זִמְנִין לְרַחֲמֵי, זִמְנִין לְדִינָא, בְּהַאי מִלָּה דְּאִתְדַּבְּקוּ בָּהּ וַדַּאי, בְּקֻשּׁוּ חִשְׁבּוֹנוֹת רַבִּים, וְאִתְדַּבְּקוּ בְּהוֹ.

240. The Holy One, blessed be He, said to him: Adam, you have abandoned life and clung to death. Life is, as it is written: "The Tree of Life in the midst of the garden," NAMELY ZEIR ANPIN called life, for whoever cleaves to it shall never taste death. Yet you clung to another tree, THE NUKVA WHEN NOT UNITED WITH ZEIR ANPIN. Now surely death awaits you, as it is written: "Her feet go down to death" (Mishlei 5:5), FOR WHOEVER HAS NO MERIT IS EVIL. It is also written: "And I find more bitter than death the woman" (Kohelet .7:26), THE SECRET OF THE NUKVA WHEN NOT UNITED WITH ZEIR ANPIN. Surely he clung to the place of death and abandoned the place of living and was therefore doomed to death together with the rest of the world.

240. א"ל קוּדְשָׁא בְּרִיךְ הוּא, אָדָם, שְׁבַקְתְּ חַיֵּי וְאִתְדַּבַּקְתְּ בְּמוֹתָא. חַיֵּי: דִּכְתִיב וְעֵץ הַחַיִּים בְּתוֹךְ הַגָּן, דְּאִקְרֵי חַיִּים, דְּמַאן דְּאָחִיד בֵּיהּ, לָא טָעֵים מוֹתָא לְעָלְמִין. אִתְדַּבַּקְתְּ בְּאִילָנָא אָחֳרָא, הָא וַדַּאי מוֹתָא הוּא לְקִבְלָךְ, הה"ד רַגְלֶיהָ יוֹרְדוֹת מָוֶת, וּכְתִיב וּמוֹצֵא אֲנִי מַר מִמָּוֶת אֶת הָאִשָּׁה, וַדַּאי בַּאֲתַר דְּמוֹתָא אִתְדַּבַּק, וּשְׁבַק אֲתַר דְּחַיֵּי, בְּגִין כָּךְ אִתְגְּזַר עֲלֵיהּ, וְעַל כָּל עָלְמָא, מוֹתָא.

241. HE ASKS: If he sinned, what was the sin of the whole world, WHY WAS IT DECREED THAT THE REST OF THE WORLD WOULD DIE? If, you might say, it is because the whole world ate of this tree, and therefore were all sentenced to death, this is not so. HE ANSWERS: When Adam WAS CREATED AND stood upon his feet, all the creatures saw and feared him, and followed him like servants after the king. But he said to them, "O come, let us worship and bow down" (Tehilim 95:6), you and I. When they saw Adam bowing before that place, THE LEFT SIDE, and cleaving to it, they all followed him. Thus, he brought death upon the whole world.

241. אִי הוּא חָטָא, כָּל עָלְמָא מַה חָטוּ. אִי תֵּימָא, דְּכָל עָלְמָא אָכְלֵי מֵאִילָנָא דָא, וְאִתְרַמֵּי לְכֹלָּא. לָאו הָכֵי. אֶלָּא בְּשַׁעְתָּא דְאָדָם קָאֵים עַל רַגְלוֹי, חָמֵי לֵיהּ בְּרִיָּין כֻּלְּהוּ, וּדְחִילוּ מִקָּמֵיהּ, וַהֲווֹ נָטְלִין אֲבַתְרֵיהּ, כְּעַבְדִין בָּתַר מַלְכָּא, וְהוּא אֲמַר לוֹן, אֲנָא וְאַתּוּן, בְּאוּ נִשְׁתַּחֲוֶה וְנִכְרָעָה וגו'. וַאֲזָלוּ כֻּלְּהוּ אֲבַתְרֵיהּ, כֵּיוָן דְּחָזוּ דְּאָדָם סָגִיד לְהַאי אֲתַר, וְאִתְדַּבַּק בֵּיהּ, כֻּלְּהוּ אִתְמַשְּׁכוּ אֲבַתְרֵיהּ וְגָרִים מוֹתָא לְכָל עָלְמָא.

242. Then was Adam changed in several ways, now Judgment, now Mercy, now to death and now to life. He never stood still in one of them, because of the nature of that place which was therefore called the revolving sword, which revolves from this to that side, from good to evil, from Mercy to Judgment, from peace to war. Usually it turns from good to evil, as it is written: "The Tree of Knowledge of good and evil" (Beresheet 2:9).

242. וּכְדֵין אִשְׁתַּנֵּי אָדָם לְכַמָּה גְוָונִין, זִמְנִין דִּינָא, זִמְנִין רַחֲמֵי זִמְנִין מוֹתָא, זִמְנִין חַיֵּי, וְלָא קָאֵים בְּקִיּוּמָא תְּדִיר בְּחַד מִנַּיְיהוּ, בְּגִין דְּהַהוּא אֲתַר גָּרִים לֵיהּ. וְעַל דָּא אִקְרֵי, חֶרֶב הַמִּתְהַפֶּכֶת: הַמִּתְהַפֶּכֶת מִסִּטְרָא דָא, לְסִטְרָא דָא, מִטַּב לְבִישׁ, מֵרַחֲמֵי לְדִינָא, מִשְּׁלָם לְקָרָבָא, מִתְהַפֶּכֶת הִיא בְּכֹלָּא, טַב וְרַע דִּכְתִיב וְעֵץ הַדַּעַת טוֹב וָרָע.

243. The most high King, in His love for His creatures, rebuked him saying: "But from the tree of knowledge of good and evil, you shall not eat of it..." (Ibid. 17), but he did not accept it and was drawn after his wife and was expelled FROM THE GARDEN OF EDEN for ever, for the woman ascended to the place OF THE REVERSAL BETWEEN LIFE AND DEATH and no more. THUS the woman brought death to all.

243. וּמַלְכָּא עִלָּאָה, לְרַחֲמָא עַל עוֹבָדוֹי, אוֹכַח לֵיהּ, וא״ל, וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ וגו׳, וְהוּא לָא קַבֵּיל מִנֵּיהּ, וְאִתְמְשַׁךְ בָּתַר אִתְּתֵיהּ, וְאִתְתָּרַךְ לְעָלְמִין, דְּהָא אִתְּתָא לְאַתְרָא סַלְקָא וְלָא יַתִּיר, וְאִתְּתָא גָּרִים מוֹתָא לְכֹלָּא.

244. Come and see: It is written of the World to Come: "For as the days of a tree shall the days of my people be" (Yeshayah 65:22). "The days of a tree" refer to the well known TREE OF LIFE, of which it says "He will destroy death for ever" (Yeshayah 25:8), FOR THERE ARE NO CHANGES OR DEATH IN THE TREE OF LIFE.

244. תָּא חֲזֵי, לְעָלְמָא דְאָתֵי כְּתִיב, כִּי כִּימֵי הָעֵץ יְמֵי עַמִּי, כִּימֵי הָעֵץ, הַהוּא דְאִשְׁתְּמוֹדְעָא, בֵּיהּ זִמְנָא, כְּתִיב, בְּלַע הַמָּוֶת לָנֶצַח וּמָחָה ה׳ אֱלֹהִים דִּמְעָה מֵעַל כָּל פָּנִים וְחֶרְפַּת עַמּוֹ יָסִיר מֵעַל כָּל הָאָרֶץ וגו׳.

28. "And the days drew near for Yisrael to die," part three

Rabbi Chiya explains to Rabbi Yosi that when the Holy One wishes to take back a man's spirit, the days that man has lived are enumerated before Him. If this man is righteous, all the days will draw near Him without reproach. The wicked, however, cannot draw near Him since they are consumed by darkness. The name "Yisrael" is more complete than, and superior to, the name Ya'akov, we are told. This is why we find Yisrael rather than Ya'akov written in the title quotation.

The Relevance of this Passage

A rare opportunity is afforded to the readers of this mystical passage. Through the spiritual power ingrained into the name Yisrael, we receive the Light of the great patriarch, which helps merit closeness to The Creator in this world and the next, by removing the darkness created by our misdeeds and selfish actions. Moreover, we are inspired to seek higher levels of spirituality, so that we, too, can elevate from the realm of "Ya'akov" to "Yisrael" over the course of our lives.

245. "And the days drew near for Yisrael to die." We learned that Rabbi Chiya said: It is written, "And Ya'akov lived in the land of Egypt seventeen years." In his life, it is written Ya'akov and in his death, it says Yisrael. YET THE NAME YISRAEL IS MORE ELEVATED THAN THE NAME YA'AKOV. Rabbi Yosi said: Surely IT SHOULD HAVE BEEN SAID HERE YISRAEL, for it does not say, 'The day drew near,' but "the days." This is difficult to understand, for a man does not die in several days; within one hour, one moment, he dies and passes away from the world.

245. וַיִּקְרְבוּ יְמֵי יִשְׂרָאֵל לָמוּת. תָּאנָא, א״ר חִיָּיא, כְּתִיב וַיְחִי יַעֲקֹב בְּאֶרֶץ מִצְרַיִם שְׁבַע עֶשְׂרֵה שָׁנָה, הָתָם בְּקִיּוּמֵיהּ יַעֲקֹב, וְהָכָא בְּמִיתָתֵיהּ יִשְׂרָאֵל, דִּכְתִיב וַיִּקְרְבוּ יְמֵי יִשְׂרָאֵל לָמוּת. א״ר יוֹסֵי, הָכֵי הוּא וַדַּאי, דְּהָא לָא כְּתִיב וַיִּקְרַב יוֹם יִשְׂרָאֵל לָמוּת, אֶלָּא יְמֵי, וְכִי בְּכַמָּה יוֹמֵי מִית ב״נ, וְהָא בְּשַׁעְתָּא חָדָא, בְּרִגְעָא חָדָא, מִית וְנָפִיק מֵעָלְמָא.

246. HE ANSWERS: We have so learned that when the Holy One, blessed be He, wishes to take back to Him the spirit of man, all the days the man lived come before Him and are counted. When the days draw near him to be reckoned, the man dies, and the Holy One, blessed be He, takes back to Himself the spirit of man, that breath which the man breathes in and out.

246. אֶלָּא הָכֵי תָּאנָא, כַּד קוּדְשָׁא בְּרִיךְ הוּא בָּעֵי לַאֲתָבָא רוּחֵיהּ לֵיהּ, כָּל אִינּוּן יוֹמִין דְּקָאֵים ב״נ בְּהַאי עָלְמָא, אִתְפַּקְדָּן קַמֵּיהּ, וְעָאלִין בְּחוּשְׁבָּנָא, וְכַד אִתְקְרִיבוּ קַמֵּיהּ לְמֵיעַל בְּחוּשְׁבָּנָא, מִית ב״נ, וְאָתֵיב קוּדְשָׁא בְּרִיךְ הוּא רוּחֵיהּ לֵיהּ, הַהוּא הֶבֶל דְּאַפִּיק וְנָפַח בֵּיהּ, אוֹתְבֵיהּ לְגַבֵּיהּ.

247. זַכָּאָה חוּלָקֵיהּ דְּהַהוּא ב״נ, דְּיוֹמוֹי אִתְקְרִיבוּ גַּבֵּי מַלְכָּא. בְּלָא כְּסוּפָא, וְלָא דָחֵי יוֹמָא מִנַּיְיהוּ לְבַר, דְּיִשְׁכַּח בְּהַהוּא יוֹמָא, דְּאִתְעֲבִיד בֵּיהּ חוֹבָא, בְּגִין כָּךְ, כְּתִיב בְּצַדִּיקַיָּא קְרִיבָה, מִשּׁוּם דְּקָרִיבוּ יוֹמוֹי קַמֵּי מַלְכָּא, בְּלָא כְּסוּפָא.

247. Happy is the portion of the man, whose days draw near the King without reproach, and none is pushed out for containing a transgression committed in it. The reason the words 'drawing near' are used in relation to the righteous is that the days draw near the King without reproach.

248. וַוי לְרַשִּׁיעַיָּא, דְּלָא כְּתִיב בְּהוֹ קְרִיבָה, וְהֵיךְ יִקְרְבוּן יוֹמֵי קַמֵּי מַלְכָּא, דְּהָא כָּל יוֹמוֹי בְּחוֹבֵי עַלְמָא אִשְׁתַּכְּחוּ, וּבְגִינֵי כָּךְ לָא יִקְרְבוּן קַמֵּי מַלְכָּא, וְלָא יִתְמַנּוּן קַמֵּיהּ, וְלָא יִדְכְּרוּ לְעֵילָא, אֶלָּא אִינּוּן שְׁצִיאָן מִגַּוַּוּיְיהוּ, עֲלַיְיהוּ כְּתִיב, דֶּרֶךְ רְשָׁעִים כָּאֲפֵלָה לֹא יָדְעוּ בַּמֶּה יִכָּשֵׁלוּ.

248. Woe to the wicked of whom it does not say 'drawing near'. For how could their days draw near the King, when all the crimes of the world are found in them? Hence they do not draw near the King, nor come before Him or recorded above, but are consumed of themselves, as is said of them, "The way of the wicked is like darkness: they know not at what they stumble" (Mishlei 4:19).

249. וְהָכָא וַיִּקְרְבוּ יְמֵי יִשְׂרָאֵל לָמוּת וַדַּאי, בְּלָא כְּסוּפָא, בְּשְׁלִימוּתָא, בְּחֶדְוָותָא שְׁלִים, וּבְגִינֵי כָּךְ, יְמֵי יִשְׂרָאֵל, דַּהֲוָה שְׁלִים יַתִּיר יִשְׂרָאֵל מִיַּעֲקֹב. וְאִי תֵּימָא, וְהָא כְּתִיב וְיַעֲקֹב אִישׁ תָּם: שְׁלִים. שְׁלִים הֲוָה, וְלָא שְׁלִים בְּדַרְגָּא עִלָּאָה כְּיִשְׂרָאֵל.

249. And here it says, "And the days drew near for Yisrael to die," for assuredly they drew near without shame, in complete joy. This is why it says (lit.) "the days of Yisrael," AND NOT "THE DAYS OF YA'AKOV," as the name Yisrael is more complete than that of Ya'akov. If you say that it is written "and Ya'akov was a plain (lit. 'whole') man" (Beresheet 25:27), indicating that the name Ya'akov too is whole. HE ANSWERS: THE NAME YA'AKOV IS ALSO WHOLE, but not whole on a superior grade like Yisrael is.

250. תַּנְיָא, אָמַר רִבִּי יוֹסֵי, בְּשַׁעְתָּא דְּיוֹמוֹי דְּבַר נָשׁ אִתְפַּקְּדָן קַמֵּי מַלְכָּא, אִית זַכָּאָה דְּאִתְפַּקְּדָן יוֹמוֹי, וּרְחִיקִין מִקַּמֵּי מַלְכָּא, וְאִית זַכָּאָה, דְּכַד מִתְפַּקְּדָן יוֹמוֹי, קְרִיבִין וּסְמִיכִין לְמַלְכָּא, וְלָא מִתְרַחֲקִין, בְּלָא כְּסוּפָא עָאלִין, וְקָרֵיבִין לְמַלְכָּא, זַכָּאָה חוּלְקֵהוֹן, הה״ד וַיִּקְרְבוּ יְמֵי יִשְׂרָאֵל לָמוּת.

250. We have learned that Rabbi Yosi said: When a man's days are enumerated before the King, those of a certain righteous are enumerated far from the King, and the days of another righteous are counted close to the King. They do not stand at a distance but come in without shame and draw near the King. Happy is their portion. This is the meaning of the verse, "And the days drew near for Yisrael to die."

29. "And he called his son Yosef"

Through a discussion of the title verse, the rabbis reveal the special connection that exists between Yosef and his father Ya'akov. Not only were the two very similar in appearance, but Ya'akov also recognized Yosef's holiness and knew that he would one day be a great man. We also learn that Ya'akov was afraid to go to Egypt because he feared that in the future his children would be made slaves, that the Shechinah would leave him, and that he would be buried among the wicked. However, the Lord assured him that he would be buried in the grave of his forefathers, and Ya'akov saw that the Shechinah would dwell with Yisrael in exile.

Rabbi Shimon then addresses the topic of Ya'akov's relationship with Leah and Rachel. The deception that was played out by Leah, posing as Rachel, leads to the transference of the birthright from Reuven to Yosef. This also relates to the significance of the name Reuven (lit. 'see, a son'). Rabbi Shimon then explains the holy significance of the verse, "Put, I please you, your hand under my thigh." Written in connection with Avraham, Ya'akov, and Yosef, this verse alludes to the place that emits the holy seed.

Finally, Rabbi Yehuda explains why Ya'akov was buried with Leah rather than Rachel. The reasons, we're told, are that Leah stood by the roadside day after day, weeping and praying that Ya'akov would marry her. Furthermore, she bore six holy tribes into the world and therefore, deserved this privilege more than Rachel.

The Relevance of this Passage

The story of Ya'akov entering into the land of Egypt is synonymous with the men of all generation confronting their own personal demons when they fall into negativity. As the Shechinah dwelled in the presence of Ya'akov during his sojourn in Egypt, the Light of The Creator can illumine our lives when we fall into negativity and find ourselves enslaved to dark forces. This passage is our connection to this Light. Moreover, we can share this Light with all the world and help bring about the end of the exile.

The discourse concerning Ya'akov's relationship with Leah and Rachel shows us that everything that takes place within the drama of human existence has underlying meaning and that all events that transpire are necessary in the course of mankind's spiritual development. Thus, this verse instills wisdom within us to accept the things we might not understand at the present moment. It ensures that order will emerge from chaos. The Light that shines from the story concerning Leah's burial with Ya'akov inspires us to weep and yearn for the Light of The Creator, for the tears of man cause great stirrings above.

251. "And he called his son Yosef." Rabbi Yitzchak said: Are the other tribes not his sons? WHY DID HE CALL YOSEF ALONE? HE REPLIES: Rabbi Aba said that Yosef was his son more than the others. We have learned that when Potifar's wife begged Yosef, it is written: "Yosef went into the house to do his work; and there was none (lit. 'no man') of the men of the house there within" (Beresheet 39:11). This verse should have said 'there was no man', but why add "of the men of the house"? HE ANSWERS: This indicates the image of Ya'akov which was there. It says "the men of the house" to show us there was another man, NOT OF THE MEN OF THE HOUSE; NAMELY YA'AKOV. Once Yosef lifted up his eyes and saw the image of his father, his mind was settled and he withdrew.

251. וַיִּקְרָא לִבְנוֹ לְיוֹסֵף, אֲמַר רִבִּי יִצְחָק, וְכִי שְׁאָר שִׁבְטִין לָאו בְּנוֹי אִינוּן. אֶלָּא אֲמַר רִבִּי אַבָּא, יוֹסֵף בְּנוֹ הֲוָה יַתִּיר מִכֻּלְּהוּ, דְּתָנִינָן בְּשַׁעְתָּא דְּאִנְתְּתֵיהּ דְּפוֹטִיפַר דְּחָקַת לֵיהּ לְיוֹסֵף, מַה כְּתִיב, וַיָּבֹא הַבַּיְתָה לַעֲשׂוֹת מְלַאכְתּוֹ וְאֵין אִישׁ מֵאַנְשֵׁי הַבַּיִת. הַאי קְרָא הָכֵי מִבָּעֵי לֵיהּ, וְאֵין אִישׁ בַּבַּיִת מַהוּ מֵאַנְשֵׁי הַבַּיִת. אֶלָּא לְאַכְלָלָא דְּיוֹקְנָא דְיַעֲקֹב, דַּהֲוָה תַּמָּן, וְאִשְׁתַּכַּח תַּמָּן, וּבְגִינֵי כָּךְ מֵאַנְשֵׁי הַבַּיִת, אֲבָל אִישׁ אָחֳרָא הֲוָה תַּמָּן. כֵּיוָן דְּסָלֵיק יוֹסֵף עֵינוֹי, וַחֲמָא דְּיוֹקְנָא דַאֲבוֹי, יְתִיב בְּקִיּוּמֵיהּ, וְתָב לַאֲחוֹרָא.

252. Come and see the verse: "But he refused, and said to his master's wife..." (Beresheet 39:8). The Holy One, blessed be He, said to him upon your life, another will say "I refuse" when he will come to bless your sons, who will be blessed by him. This is why it says, "And his father refused, and said, 'I know it, my son, I know it'" (Beresheet 48:19).

252. תָּא חֲזֵי
, מַה כְּתִיב, וַיְמָאֵן וַיֹּאמֶר אֶל אֵשֶׁת אֲדֹנָיו. א"ל קוּדְשָׁא בְּרִיךְ הוּא אַתְּ אֲמַרְתְּ וַיְמָאֵן וַיֹּאמֶר. חַיֶּיךָ, וַיְמָאֵן וַיֹּאמֶר אָחֳרָא, יֵיתֵי לְבָרְכָא לִבְנָךְ, וְיִתְבָּרְכוּן בֵּיהּ, הֲדָא הוּא דִכְתִיב וַיְמָאֵן אָבִיו וַיֹּאמֶר יָדַעְתִּי בְּנִי יָדַעְתִּי.

253. HE ASKS: Since he said, "I know it, my son," why did he say again, "I know it"? HE ANSWERS: He said, "I know it, my son" meaning 'you showed through your body that you are my son, when you saw my image and returned to the holy covenant AND DID NOT DESECRATE IT'. This is why it is written: "I know it, my son." THE SECOND TIME IT IS WRITTEN "I know it" is what you said about this one being the firstborn, TO WHICH HE ANSWERED BY "He also shall become a people, and he also shall be great" (Beresheet 48:19). This is why it says here: "And he called his son Yosef" (Beresheet 47:29), his very son Yosef SINCE HE PROVED IT BY HIS BODY, AS EXPLAINED.

253. כֵּיוָן דַּאֲמַר יָדַעְתִּי בְּנִי, אַמַּאי אֲמַר יָדַעְתִּי אָחֳרָא. אֶלָּא, אֲמַר יָדַעְתִּי בְּנִי, בְּזִמְנָא דְקָיְימַת בְּגוּפָךְ דְּאַתְּ בְּרִי, כַּד חָמֵית דְּיוֹקְנָא דִילִי, וְתָבַת בְּקִיּוּמָךְ, וּבְגִינֵי כָּךְ כְּתִיב, יָדַעְתִּי בְּנִי, יָדַעְתִּי, עַל מַה דַּאֲמַרְתְּ דְּדָא הוּא בּוּכְרָא, גַּם הוּא יִהְיֶה לְעָם וְגַם הוּא יִגְדָּל, וְהָכָא בְּגִין כָּךְ כְּתִיב, וַיִּקְרָא לִבְנוֹ לְיוֹסֵף, לִבְנוֹ לְיוֹסֵף מַמָּשׁ.

254. Another explanation for: "And he called his son Yosef." They looked the same, and whoever saw Yosef said he was Ya'akov's son. Rabbi Yosi said: This is exactly so, that he called him his son SINCE THEY LOOKED THE SAME. Moreover, Yosef gave food for him and his sons in his old age, for which reason he was his own son more than everyone else. "And he called his son Yosef": HE ASKS: Why did he call Yosef and not another one? HE ANSWERS: Because he could take him from there TO THE CAVE OF THE MACHPELAH SINCE HE WAS A KING, BUT NO ONE ELSE HAD THE AUTHORITY.

254. ד"א וַיִּקְרָא לִבְנוֹ לְיוֹסֵף, דְּבִדְיוֹקְנָא חַד הֲווֹ מִתְחַזְיָין, דְּכָל מַאן דְּחָמֵי לְיוֹסֵף, הֲוָה אַסְהֵיד דְּבְרֵיהּ דְיַעֲקֹב הֲוָה. רִבִּי יוֹסֵי אֲמַר, כֹּלָּא הָכֵי הוּא. וְעוֹד דְּיוֹסֵף זָן לֵיהּ וְלִבְנוֹי בְּסִבּוּתֵיהּ, וּבְגִינֵי כָּךְ בְּנוֹ מַמָּשׁ, יַתִּיר מִכֻּלְּהוּ. וַיִּקְרָא לִבְנוֹ לְיוֹסֵף אַמַּאי לְיוֹסֵף, וְלָא לְאָחֳרָא. מִשּׁוּם דְּרְשׁוּתָא הֲוָה בִּידֵיהּ לְסַלְּקֵיהּ מִתַּמָּן.

255. Rabbi Yosi said: Since Ya'akov knew his descendants would become slaves in Egypt, why was he not buried there, so that his merit would protect his children? Why did he wish to go up from there? When it says, "As a father pities his children" (Tehilim 103:13), where is pity then?

255. רִבִּי יוֹסֵי אֲמַר, כֵּיוָן דְּיַעֲקֹב הֲוָה יָדַע דִּבְנוֹי יִשְׁתַּעְבְּדוּן בְּגָלוּתָא תַּמָּן בְּמִצְרַיִם, אַמַּאי לָא אִתְקַבַּר תַּמָּן, בְּגִין דְּיָגֵין זְכוּתֵיהּ עַל בְּנוֹי, אַמַּאי בָּעָא לְאִסְתַּלְּקָא מִתַּמָּן, וְהָא כְּתִיב כְּרַחֵם אָב עַל בָּנִים, אָן הוּא רַחֲמָנוּתָא.

256. אֶלָּא, הָכִי תָּאנָא, בְּשַׁעְתָּא דַּהֲוָה נָחֵית יַעֲקֹב לְמִצְרַיִם, הֲוָה דָחֵיל, הֲוָה אָמַר, דִּילְמָא ח״ו יִשְׁתֵּצוּן בָּנַי בֵּינֵי עַמְמַיָּא, וְדִילְמָא קוּדְשָׁא בְּרִיךְ הוּא יְסַלֵּק שְׁכִינְתֵּיהּ מִינִי כְּקַדְמֵיתָא, מַה כְּתִיב וַיֵּרָא אֱלֹקִים אֶל יַעֲקֹב וגו׳. אַל תִּירָא מֵרְדָה מִצְרַיְמָה כִּי לְגוֹי גָּדוֹל אֲשִׂימְךָ שָׁם. וּמַה דַּאֲמַרְתְּ דִּילְמָא אֲסַלֵּק שְׁכִינְתִּי מִבֵּינָךְ, אָנֹכִי אֵרֵד עִמְּךָ מִצְרַיְמָה.

256. HE REPLIES: We have so learned that when Ya'akov went down to Egypt, he was afraid. He said: Might it come to that, heaven forbid, that my children will perish among the nations, or that the Holy One, blessed be He, will remove the Shechinah from me as before. It is written, "And Elohim appeared to Ya'akov" (Beresheet 35:9). "Fear not to go down to Egypt; for I will there make of you a great nation" (Beresheet 46:3). As for what you said, that I might remove My Shechinah from you, "I will go down with you into Egypt" (Ibid. 4).

257. אֲמַר עוֹד, דָּחֵילְנָא דִּילְמָא אִתְקַבַּר תַּמָּן, וְלָא אֶזְכֶּה עִם אֲבָהָתַי, א״ל וְאָנֹכִי אֶעֱלְךָ גַּם עָלֹה. אֶעֱלְךָ: מִמִּצְרַיִם. גַּם עָלֹה: לְאִתְקַבְּרָאָה בְּקִבְרָא דַּאֲבָהָתָךְ.

257. He also said: I am afraid lest I shall be buried there and will not merit to be buried with my fathers. He answered him, "And I will also surely bring you up again" (Ibid.), to be buried in the grave of your fathers.

258. בְּגִינֵי כָּךְ, בָּעָא לְסַלְקָא גַּרְמֵיהּ מִמִּצְרַיִם, חַד, דְּלָא יַעֲבְרוּן מִנֵּיהּ דַּחֲלָא, דְּהָא חָמָא דְּקוּדְשָׁא בְּרִיךְ הוּא זַמִּין לְאִתְפְּרָעָא מִדַּחֲלֵיהוֹן. וְחַד, דְּחָמָא דִּשְׁכִינְתָּא יְשַׁוֵּי מְדוֹרֵיהּ בֵּין בְּנוֹי בְּגָלוּתָא, וְחַד, בְּגִין דִּיהֵא גּוּפֵיהּ דַּיָּיר בֵּין גּוּפַיְיהוּ דַּאֲבָהָתוֹי לְאִתְכְּלָלָא בֵּינַיְיהוּ, וְלָא יִתְמַנֵּי עִם חַיָּיבַיָּא דְּמִצְרָאֵי.

258. This is why he wanted to be taken up from Egypt. Another reason is not to be made godlike, for he saw that the Holy One, blessed be He, would take vengeance upon the deities of Egypt. He also saw that the Shechinah would dwell among his children in exile, AND THAT HE NEED NOT BE BURIED IN EGYPT TO PROTECT THEM. Another reason is that he wanted his body to dwell among the bodies of his fathers, to be with them and not with the wicked in Egypt.

259. וְתָנִינָן, גּוּפָא דְּיַעֲקֹב, אִתְמְשֵׁיךְ מִשּׁוּפְרוֹי דְּאָדָם הָרִאשׁוֹן, וַהֲוָה דְּיוֹקְנֵיהּ דְּיַעֲקֹב, דְּיוֹקְנָא עִלָּאָה קַדִּישָׁא, דְּיוֹקְנָא דְּכוּרְסְיָא קַדִּישָׁא, וְלָא בָּעָא לְאִתְקְבָרָא בֵּינֵי חַיָּיבַיָּא, וְרָזָא דְּמִלָּה, דְּבַאֲבָהָן לֵית פֵּרוּדָא כְּלָל, וְעַל דָּא כְּתִיב וְשָׁכַבְתִּי עִם אֲבוֹתַי.

259. We learned that the body of Ya'akov had its beauty from Adam, and the image of Ya'akov was of the supernal holy form, the form of the Holy Throne. Thus he did not want to be buried among the wicked. The secret of this matter is that there is no separating the patriarchs, AND THEY ARE ALWAYS TOGETHER. It is therefore written, "I will lie with my fathers" (Beresheet 47:30).

260. וַיִּקְרָא לִבְנוֹ לְיוֹסֵף, בְּנוֹ: בְּחַד דְּיוֹקְנָא דְּאַנְפִּין, בְּגִין דִּבְרִעוּתָא דְּרוּחָא וְלִבָּא, אוֹלִיד לֵיהּ יַתִּיר מִכֻּלְּהוּ. תָּא חֲזֵי, מַה כְּתִיב הַמְעַט קַחְתֵּךְ אֶת אִישִׁי, דְּכָל רְעוּתָא דְּיַעֲקֹב בְּרָחֵל הֲוָה, וּבְגִין כָּךְ וַיִּקְרָא לִבְנוֹ לְיוֹסֵף.

260. "And he called his son Yosef." SCRIPTURE SAYS his son BECAUSE they had the same countenance, and also because he begot him more willingly than any other TRIBE. Come and see: It is written: "Is it a small matter that you have taken my husband?" (Beresheet 30:15), for Ya'akov's whole desire was for Rachel. Hence it says, "and he called his son Yosef."

261. We learned: Rabbi Shimon opened the discussion saying: "The secret things belong to Hashem our Elohim..." (Devarim 29:28). Come and see how a man should beware sins, and be watchful lest he would transgress his Master's wishes. For we have learned that every thing a man does in this world is written in a book and reckoned before the holy King. All is known before Him, as it is written: "'Can any hide himself in secret places that I shall not see him?' says Hashem" (Yirmeyah 23:24). How can a man not guard himself from sinning before his Master? We learned that even a man's thoughts and plans are all placed before the Holy One, blessed be He, and are not lost before Him.

261. תָּאנָא, ר׳ שִׁמְעוֹן פְּתַח וַאֲמַר, הַנִּסְתָּרוֹת לַה׳ אֱלֹקֵינוּ וגו׳. הַנִּסְתָּרוֹת לַה׳ אֱלֹקֵינוּ, תָּא חֲזֵי, כַּמָּה אִית לֵיהּ לְבַר נָשׁ, לְאִזְדַּהֲרָא מֵחוֹבוֹי, וּלְאִסְתַּכְּלָא דְּלָא יַעֲבָר עַל רְעוּתֵיהּ דְּמָארֵיהּ, דְּתָנִינָן, כָּל מַה דְּבַר נָשׁ עָבִיד בְּהַאי עָלְמָא, בְּסִפְרָא כְּתִיבוּ אִינּוּן עוֹבְדִין, וְעָאלִין בְּחוּשְׁבְּנָא קַמֵּי מַלְכָּא קַדִּישָׁא, וְכֹלָּא אִתְגַּלְיָיא קַמֵּיהּ, הה״ד אִם יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא אֶרְאֶנּוּ נְאֻם ה׳. אִי הָכִי, אֵיךְ לָא יִסְתַּמַּר בַּר נָשׁ מִלְּמֵיחַב קַמֵּיהּ דְּמָארֵיהּ, וְתָנִינָן, אֲפִילּוּ הַהוּא מַה דְּחָשִׁיב בַּר נָשׁ וְאִסְתַּלַּק בִּרְעוּתֵיהּ, כֹּלָּא אִשְׁתַּכַּח קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, וְלָא אִתְאֲבֵיד מִנֵּיהּ.

262. Come and see: on the night Leah came to Ya'akov, she gave him the tokens he gave Rachel, LEST HER FATHER SHOULD REPLACE HER WITH ANOTHER. WHEN RACHEL SAW THAT HIS FATHER GIVES LEAH IN HER PLACE, AND THAT SHE DOES NOT KNOW OF THE TOKEN AND MIGHT BE PUT TO SHAME, SHE GAVE HER THE TOKENS. He thought he was with Rachel, when he had intercourse with her. It was his first drop, as it is written: "My might and the beginning of my strength" (Beresheet 49:3), and he thought it was Rachel. The Holy One, blessed be He, who reveals depths and mysteries, who knows what lies in the dark, brought up the desire to its place, and the birthright was gone from Reuven AND GIVEN to Yosef. Why? Because the first drop that came from Ya'akov belonged to Rachel. Since the actual birthright of Reuven belonged to her, Yosef inherited it and Rachel came into her own inheritance.

262. תָּא חֲזֵי, בְּהַהוּא לֵילְיָא דְּעָאלַת לֵאָה לְגַבֵּיהּ דְּיַעֲקֹב, וְיַהֲבַת לֵיהּ אִינּוּן סִימָנִין, דְּיַהֲב יַעֲקֹב לְרָחֵל, סָלֵיק בִּרְעוּתֵיהּ דְּאִיהִי רָחֵל, וְשַׁמַּשׁ שְׁמוּשָׁא בָּהּ, וְהַהִיא טִפָּה קַדְמֵיתָא דְּיַעֲקֹב הֲוַת, דִּכְתִיב כֹּחִי וְרֵאשִׁית אוֹנִי, וְסָבַר דְּאִיהִי רָחֵל. קוּדְשָׁא בְּרִיךְ הוּא דְּאִיהוּ גָּלֵי עֲמִיקָתָא וּמְסַתְּרָתָא, וְיָדַע מַה בַּחֲשׁוֹכָא, סָלֵיק הַהוּא רְעוּתָא לְאַתְרֵיהּ, וּבְכֵירוּתָא דְּרָאוּבֵן אִסְתַּלַּק לְיוֹסֵף. מָאי טַעְמָא, מִשּׁוּם דְּהָא דְּרָחֵל הֲוַת, הַהִיא טִפָּה קַדְמֵיתָא דְּנָפְקַת מִיַּעֲקֹב, וּבְגִין דַּהֲוַת דִּילָהּ, הַהוּא בְּכֵירוּתָא מִמָּשׁ דְּרָאוּבֵן, יָרֵית יוֹסֵף, וְרָחֵל יָרְתָה לְהַהוּא דִּילָהּ.

263. This is the secret reason why Reuven did not receive a name like the other sons but simply Reuven, namely Reu ven (see, a son), a son, not known by name. Leah therefore did not call him 'my son', naming him 'Reu veni' (Eng. 'see, my son'), for she knew what had happened, THAT YA'AKOV'S THOUGHTS WERE WITH RACHEL AND NOT WITH HER.

263. וּבְגִין כָּךְ, רָזָא דְּמִלָּה, לָא אִסְתַּלַּק רְאוּבֵן בִּשְׁמָא כִּשְׁאָר שִׁבְטִין, אֶלָּא רְאוּבֵן, כְּלוֹמַר חֲמוּ בַּר: רְאוּ בֵּן סְתָם, וְהַאי בֵּן לָא אִתְיְדַע שְׁמֵיהּ, וְעַל דָּא לָא קָרְיָא לֵאָה בְּנִי בְּהַאי שְׁמָא, וְלָא אִקְרֵי רְאוּ בְּנִי, דְּהָא לֵאָה יָדְעַת עוֹבָדָא.

264. We learned it is known to the Holy One, blessed be He, that Ya'akov did not mean to sin by COMING INTO LEAH AND THINKING OF RACHEL, and that he never knowingly thought of another woman at that time, like the wicked men in the world. It is therefore written, "Now the sons of Ya'akov were twelve" (Beresheet 35:23), for the sons of the other wicked men in the world, who act in this way, are called by another name; NAMELY CHANGED CHILDREN, which is known to the friends. He therefore "called his son Yosef," his own son from the beginning, REUVEN'S BIRTH, and his son in the end.

264. וְתָנִינָן, גָּלֵי קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, דְּיַעֲקֹב לָאו רְעוּתֵיהּ לְמֵיחַב קַמֵּיהּ בְּהַאי, וְלָא אִסְתַּכַּל בִּרְעוּתָא בְּאִתְּתָא אָחֳרָא בְּהַהִיא שַׁעְתָּא, כִּשְׁאָר חַיָּיבֵי עָלְמָא, וְעַל כָּךְ כְּתִיב וַיִּהְיוּ בְּנֵי יַעֲקֹב שְׁנֵים עָשָׂר, דְּהָא בְּנַיְיהוּ דִּשְׁאָר חַיָּיבֵי עָלְמָא, דְּעָבְדִין הַהוּא עוֹבָדָא, בִּשְׁמָא אָחֳרָא אִקְרוּן. וְהָא יְדִיעָא מִלָּה דָא לְגַבֵּי חַבְרַיָּא, וּבְגִינֵי כָּךְ וַיִּקְרָא לִבְנוֹ לְיוֹסֵף, בְּנוֹ מִמָּשׁ, מִשֵּׁירוּתָא וְסִיּוּמָא בְּנוֹ הֲוָה.

265. תָּאנָא, א״ר יוֹסֵי, בַּמֶּה אוֹמֵי לֵיהּ יַעֲקֹב לְיוֹסֵף, דִּכְתִיב שִׂים נָא יָדְךָ תַּחַת יְרֵכִי. אֶלָּא בְּהַהוּא אָת קַיְּימָא, דַּהֲוָה רָשִׁים בְּבִשְׂרֵיהּ, דְּדָא חֲשִׁיבוּתָא דַּאֲבָהָן יַתִּיר מִכֹּלָּא, וְהַאי בְּרִית, רָזָא דְיוֹסֵף אִיהוּ.

265. We learned that Rabbi Yosi said: What did Ya'akov use to make Yosef swear? It is written "Put, I pray you, your hand under my thigh." HE ANSWERS: HE MADE HIM SWEAR BY the sign of the covenant, which was stamped upon his flesh, for the patriarchs assigned it more importance than everything else, and the covenant is the secret of Yosef. TO WIT, YOSEF IS THE SECRET OF THE ATTRIBUTE OF THE RIGHTEOUS YESOD, OF WHICH HE IS A CHARIOT.

266. אר״ש, בְּאַבְרָהָם וּבְיַעֲקֹב, כְּתִיב, שִׂים נָא יָדְךָ תַּחַת יְרֵכִי, תְּחוֹת יְרֵכִי, כְּלוֹמַר, בְּהַהוּא אֲתַר דִּרְמִיזָא בִּשְׁמָא קַדִּישָׁא, וְאַפִּיק זַרְעָא קַדִּישָׁא מְהֵימְנָא לְעַלְמָא. בְּיִצְחָק לֹא כְתִיב, בְּגִין דְּנָפִיק מִנֵּיהּ עֵשָׂו.

266. Rabbi Shimon said: It is written of Avraham and Ya'akov, "Put, I pray you, your hand under my thigh," in the place alluded to by the Holy Name, which emits holy seed, THE SEED of faith, into the world. It is not written in connection to Yitzchak: "PUT, I PRAY YOU, YOUR HAND UNDER MY THIGH," since Esav issued from him.

267. תו, מ״ט הָכָא, שִׂים נָא יָדְךָ תַּחַת יְרֵכִי אַל נָא תִקְבְּרֵנִי בְּמִצְרָיִם. אֶלָּא אֲמַר לֵיהּ יַעֲקֹב לְיוֹסֵף, בְּהַאי רְשִׁימָא קַדִּישָׁא אוֹמֵי לִי, דְּאַפִּיק זַרְעָא קַדִּישָׁא מְהֵימְנָא לְעַלְמָא, וְאִתְנְטִיר, וְלָא אִסְתָּאַב לְעָלְמִין, דְּלָא יִתְקַבַּר בֵּין אִינּוּן מְסָאֲבִין, דְּלָא נָטְרוּ לֵיהּ לְעָלְמִין, דִּכְתִיב בְּהוּ, אֲשֶׁר בְּשַׂר חֲמוֹרִים בְּשָׂרָם וְזִרְמַת סוּסִים זִרְמָתָם.

267. Another reason it is written: "Put, I pray you, your hand under my thigh...bury me not, I pray you, in Egypt." Ya'akov said to Yosef, Swear to me by this holy impression, which emitted holy and faithful seed into the world and was always kept from being defiled, that it will never be buried among the unholy who did never keep it, of whom it says, "Whose flesh is the flesh of asses, and whose issue is the issue of horses" (Yechezkel 23:20).

268. וְאִי תֵּימָא, הָא יוֹסֵף דְּנָטִיר לֵיהּ עַל כֹּלָּא, אַמַּאי אִתְקְבַּר בֵּינַיְיהוּ. אֶלָּא תְּנִינָן, כְּתִיב הָיֹה הָיָה דְּבַר ה׳ אֶל יְחֶזְקֵאל בֶּן בּוּזִי הַכֹּהֵן בְּאֶרֶץ כַּשְׂדִּים עַל נְהַר כְּבָר, וְהָא תְּנִינָן, דִּשְׁכִינְתָּא לָא שַׁרְיָא אֶלָּא בְּאַרְעָא דְיִשְׂרָאֵל, אַמַּאי הָכָא שְׁכִינְתָּא. אֶלָּא עַל נְהַר כְּבָר כְּתִיב, וּכְתִיב וַתְּהִי עָלָיו שָׁם יַד ה׳. אוֹף הָכָא, יוֹסֵף בְּמַיָּא אִתְרַמֵּי אֲרוֹנָא דִילֵיהּ, אֲמַר קוּדְשָׁא בְּרִיךְ הוּא, אִי יוֹסֵף אִסְתַּלַּק מֵהָכָא, גָּלוּתָא לָא אִתְקַיֵּים, אֶלָּא תְּהֵא קְבוּרְתֵּיהּ בַּאֲתַר דְּלָא יִסְתָּאַב, וְיִסְבְּלוּן בְּנֵי יִשְׂרָאֵל גָּלוּתָא.

268. It may be said that Yosef guarded his covenant more than everyone else, but why was he buried among them IN EGYPT? HE REPLIES: We have learned that it is written, "The word of Hashem came to Yechezkel the priest, the son of Buzi, in the land of Casdim by the river K'var" (Yechezkel 1:3). Yet we learned that the Shechinah does not dwell outside the land of Yisrael. Why was she revealed there? HE ANSWERS: It is written "by the river K'var," FOR WATER CANNOT BE DEFILED, UNLIKE THE LAND OF NATIONS. It is also written: "And the hand of Hashem was there upon him" (Ibid.), WHICH IS THE SHECHINAH. Here too, Yosef's coffin was thrown into the water. The Holy One, blessed be He, said: If Yosef will be gone from here, the exile will not be carried out, FOR YISRAEL WILL NOT BE ABLE TO TOLERATE IT. His burial place will then be in an undefiled place, and the children of Yisrael will endure the exile.

269. תָּאנָא, אֲמַר רִבִּי יוֹסֵי, חָמָא יַעֲקֹב, דְּהָא בְּכֹלָּא אִתְתַּקַּן לְכָרְסְיָא קַדִּישָׁא בַּאֲבָהָן, אֲמַר, אִי הָכֵי יִתְקַבַּר, הֵיךְ גּוּפָא דָא אֲחִידָא בַּאֲבָהָתָא, וַאֲפִילּוּ מְעָרְתָּא דְּאִתְקְבַּר תַּמָּן אִקְרֵי כְּפֵילְתָּא, בְּגִין דְּכָל מִלָּה דְּכְפֵילְתָּא הוּא תְּרֵין וְחַד, אוֹף מְעָרְתָּא תְּרֵין וְחַד.

269. We learned that Rabbi Yosi said: Ya'akov saw that the Holy Throne was fitted in every way by the patriarchs, AVRAHAM AND YITZCHAK ON RIGHT AND LEFT, AND HE IN THE CENTER. YA'AKOV said to himself, If he is to be buried here IN EGYPT, how will the body be attached to the patriarchs? Even the cave where he was to be buried is called Machpelah (from the term for 'double'), for in every thing it is double, TO THE RIGHT AND TO THE LEFT, both double and single. TO WIT, THEY ARE IN NEED OF A THIRD ONE TO BALANCE BETWEEN THEM. The cave too is both double and single, AVRAHAM AND YITZCHAK BEING ON THE RIGHT AND LEFT, AND YA'AKOV BETWEEN THEM.

270. וְתָא חֲזֵי אַבְהָתָא זָכוֹ לְאִתְקַבְּרָא תַּמָּן, אִינּוּן וְזִוּוּגַיְיהוּ. יַעֲקֹב הוּא וְלֵאָה, מ״ט רָחֵל לָא, וְהָא כְּתִיב וְרָחֵל עֲקָרָה, דְּאִיהִי עִקָּרָא דְּבֵיתָא. אֶלָּא, לֵאָה זָכְתָה בֵּיהּ, לַאֲפָקָא שִׁית שִׁבְטִין, מִגִּזְעָא קַדִּישָׁא בְּעַלְמָא יַתִּיר, וּבְגִינֵי כָּךְ, אִתְיַיהֲבַת עִמֵּיהּ לְזִוּוּגָא בִּמְעָרָתָא.

270. Come and see: The patriarchs merited to be buried in the cave of the Machpelah together with their spouses, Ya'akov was buried with Leah. Why was Rachel not buried with him, especially when it says, "And Rachel was barren (Heb. akarah)" (Beresheet 29:31), which is an indication that she was the foundation (Heb. akarah) of the house? HE ANSWERS: Leah had more right FOR YA'AKOV since she bore six tribes into the world from the holy stock. Thus, she was given to him as his spouse in the cave.

271. א״ר יְהוּדָה לֵאָה כָּל יוֹמָהָא, הֲוַת בְּפָרְשַׁת אוֹרְחִין קַיְּימָא, וּבָכַת בְּגִינֵיהּ דְּיַעֲקֹב, כַּד שָׁמְעַת דְּאִיהוּ צַדִּיקָא, וּצְלוֹתָא אַקְדָּמַת לֵיהּ, וְהַיְינוּ דִּכְתִיב וְעֵינֵי לֵאָה רַכּוֹת, כְּמָה דְּאוֹקִימְנָא, דְּמִקַּדְּמַת וְיָתְבַת בְּפָרְשַׁת אוֹרְחִין לְמִשְׁאַל.

271. Rabbi Yehuda said: Leah used to stand every day by the highway and weep for Ya'akov, THAT HE WOULD MARRY HER, for she heard he was righteous. She thus prepared herself through prayer. It says, "And Leah's eyes were weak" (Beresheet 29:16), since she rose early and sat by the highway to pray.

272. רָחֵל לָא נָפְקַת לְאוֹרְחִין לְעַלְמָא. בְּגִינֵי כָּךְ זָכְתָה לֵאָה לְאִתְקַבְּרָא עִמֵּיהּ. וְרָחֵל קַיְּימָת קְבוּרָתָהּ בְּפָרְשַׁת אוֹרְחִין וְאִתְקְבְּרַת תַּמָּן, הה״ד וַאֲנִי בְּבֹאִי מִפַּדָּן מֵתָה עָלַי רָחֵל, מַהוּ עָלַי. עָלַי וַדַּאי, כְּלוֹמַר בְּגִינִי, בְּאֶרֶץ כְּנָעַן בַּדֶּרֶךְ: בְּגִינִי מִיתַת בַּדֶּרֶךְ, דְּלָא נָפְקַת בְּגִינִי לְעָלְמִין כַּאֲחָתָהּ.

272. Rachel never went to the highway TO ASK TO BE MARRIED TO YA'AKOV, LIKE LEAH DID. For this Leah was privileged to be buried with him, and Rachel is by the highway, buried there. This is the meaning of the words "And as for me, when I came from Paddan, Rachel died by me." What is "by me"? It means "because of me in the land of Cna'an on the way." Because of me, she died on the way, for she never went out for my sake TO PRAY like her sister.

273. בג״כ, לֵאָה דְּנָפְקַת וּבָכַת בְּפָרְשַׁת אוֹרְחִין בְּגִינֵיהּ דְּיַעֲקֹב, זָכְתָה לְאִתְקַבְּרָא עִמֵּיהּ. רָחֵל דְּלָא בָּעֵאת לְמֵיפַק וּלְמִשְׁאַל בַּהֲדֵיהּ, בְּג״כ קְבוּרָתָהּ בְּפָרְשַׁת אוֹרְחִין. וְרָזָא דְּמִלָּה, הָא אוֹקִימְנָא וְאִתְּמַר, דָּא בְּאִתְגַּלְיָא, וְדָא בְּאִתְכַּסְיָא.

273. Since Leah went and wept by the highway for Ya'akov, she merited to be buried with him. Rachel, who did not want to go out to pray for him, was therefore buried by the highway. The secret of this matter is that the one is disclosed and the other undisclosed.

274. וְתָא חֲזֵי
, דְּתַנְיָא, דְּמִעִין סַגִּיאִין שָׁדְיָאת הַהִיא צַדִּיקָת לֵאָה, בְּגִין לְמֶהֱוֵי חוּלְקֵיהּ דְּיַעֲקֹב, וְלָא בְּהַהוּא רָשָׁע דְּעֵשָׂו, וְהַיְינוּ דְּתַנְינָן, כָּל בַּר נָשׁ, דְּאוֹשִׁיד דְּמִעִין קֳמֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, אע״ג דְּאִתְגְּזַר עֲלֵיהּ עוֹנְשָׁא, יִתְקְרַע, וְלָא יָכֵיל הַהוּא עוֹנְשָׁא לְשַׁלְּטָאָה בֵּיהּ. מְנָלָן, מִלֵּאָה, דְּהָא לֵאָה אִתְגְּזַר לְמֶהֱוֵי חוּלְקָא דְּעֵשָׂו, וְהִיא בְּבְעוּתָא אַקְדִּימַת לֵיהּ לְיַעֲקֹב, וְלָא אִתְיְיהִיבַת לֵיהּ לְעֵשָׂו.

274. Come and see: The righteous Leah shed many tears in order to be the portion of Ya'akov instead of that of the evil Esav. Hence, we learned that any man who sheds tears before the Holy One, blessed be He, even if punishment was already given, will have the verdict annulled, and the punishment will not have any effect upon him. Whence do we know that? From Leah, for it was decreed that Leah would be in the portion of Esav, but through her prayer she was married to Ya'akov, and not to Esav.

275. אָמַר רִבִּי חִיָּא, וְשָׁכַבְתִּי עִם אֲבוֹתַי וגו׳. רִבִּי יִצְחָק פְּתַח וַאֲמַר, מַה יִּתְרוֹן לָאָדָם בְּכָל עֲמָלוֹ שֶׁיַּעֲמֹל תַּחַת הַשָּׁמֶשׁ. בְּכַמָּה אֲתַר אִתְּמַר דְּאִסְתַּכַּלְנָא בְּמִלּוֹי דִּשְׁלֹמֹה וְאִתְחֲזֵי מִלּוֹי סְתִימִין, אֲבָל כֻּלְּהוּ מִלֵּי דִּשְׁלֹמֹה, כֻּלְּהוּ אִקְרוּן בְּחָכְמָתָא.

275. Rabbi Chiya said: "And I will lie with my fathers..." Rabbi Yitzchak opened the discussion with the verse, "What profit has a man of all his labor wherein he labors under the sun?" (Kohelet 1:3). We have studied several times the words of Solomon, and they do not seem to be understood, for all his words should be read with wisdom.

30. And the Wisdom of Solomon excelled

Here we learn that during the days of King Solomon, the Malchut grew, was blessed, and attained fullness. Consequently, the wisdom of Solomon excelled that of the children of the east, who inherited their wisdom from Avraham, derived from the lower Crowns. Hadar was the only king of the east country who endured because he was composed of both male and female and he maintained the Malchut. There follows a description of the awesome form of Malchut [Female Principle] and her son Matatron, the son of Yered. We learn that the comets fastened to the hairs of the moon are the scourge by which the world is sentenced, and the nails of the Female Principle write and record the transgressions of men under strict judgment. Finally, Rabbi Chiya comments on the verse, "What profit has a man of all his labor"

The Relevance of this Passage

The wisdom of King Solomon shines into our physical world [Malchut], helping mankind achieve its final correction. Solomon's wisdom is founded upon the Three Column System, whereas the spiritual teachings of the East are based upon Two Column System, such as Yin and Yang. The third and Central Column creates resistance between the two positive and negative columns of energy, like a filament in a light bulb--that generates spiritual Light for the entire planet. This Light shines forth in this passage and helps sweeten judgments decreed against mankind.

276. We studied the verse, "And Solomon's Wisdom excelled" (I Melachim 5:10). During the days of King Solomon, the moon, NAMELY THE NUKVA, was in her fullness. Hence it is written, "And Solomon's Wisdom excelled the Wisdom of all the children of the east country." Regarding this, we learned who the children of the east were. It has already been explained. Nevertheless, the wisdom of the children of the east is the Wisdom they inherited from Avraham.

276. דְּתַנְיָא כְּתִיב, וַתֵּרֶב חָכְמַת שְׁלֹמֹה, בְּיוֹמוֹי דִשְׁלֹמֹה מַלְכָּא, קַיְימָא סִיהֲרָא בְּאַשְׁלָמוּתָא, וְהַיְינוּ דִכְתִיב, וַתֵּרֶב חָכְמַת שְׁלֹמֹה מֵחָכְמַת כָּל בְּנֵי קֶדֶם, תַּמָּן תְּנִינָן, מַאן אִינּוּן בְּנֵי קֶדֶם, הָא אוֹקְמוּהָ, אֲבָל חָכְמַת בְּנֵי קֶדֶם, הִיא חָכְמְתָא דִירְתוּ מֵאַבְרָהָם.

277. We learned: It is written, "And Avraham gave all that he had to Yitzchak" (Beresheet 35:5). HE ASKS: What was "all that he had" WHICH HE GAVE TO YITZCHAK? HE ANSWERS: It is supernal Wisdom, for he knew the name of the Holy One, blessed be He. This may be understood from the verse: "All that he had," for the supernal Wisdom is his, in the same way we learned of the daughter he had named Bakol (lit. 'in everything'), THE SECRET OF THE NUKVA.

277. דְּתַנְיָא כְּתִיב, וַיִּתֵּן אַבְרָהָם אֶת כָּל אֲשֶׁר לוֹ לְיִצְחָק. מַאי אֶת כָּל אֲשֶׁר לוֹ. דָּא חָכְמְתָא עִלָּאָה דַּהֲוָה יָדַע בִּשְׁמָא קַדִּישָׁא דְּקוּדְשָׁא בְּרִיךְ הוּא, וּמִשְׁמַע אֶת אֶת כָּל אֲשֶׁר לוֹ, דַּהֲוָה דִילֵיהּ. כִּדְתָנִינָן בְּהַהִיא בַּת דַּהֲוַת לֵיהּ לְאַבְרָהָם, וּבַכֹּל שְׁמָהּ.

278. "But to the sons of the concubines, which Avraham had, Avraham gave gifts" (Beresheet 35:6). He gave them certain knowledge from the lower crowns and settled them in the east country. From this, the children of the east country inherited Wisdom, I.E. FROM THE LOWER CROWNS, as it is written: "The wisdom of all the children of the east country."

278. וְלִבְנֵי הַפִּילַגְשִׁים אֲשֶׁר לְאַבְרָהָם נָתַן אַבְרָהָם מַתָּנוֹת וגו׳. דִּיהַב לְהוֹ. מִילִּין יְדִיעָאן, בְּכִתְרִין תַּתָּאִין, וּבְאָן אֲתַר אַשְׁרֵי לוֹן, אֶל אֶרֶץ קֶדֶם. וּמִתַּמָּן יְרִיתוּ בְּנֵי קֶדֶם חָכְמְתָא, וְהַיְינוּ דִכְתִיב מֵחָכְמַת כָּל בְּנֵי קֶדֶם.

279. We learned that one day Rabbi Shimon came from Cappadocia to Lod. Rabbi Aba and Rabbi Yehuda came with him. Rabbi Aba was tired running after Rabbi Shimon who was mounted. He said: "They shall walk after Hashem, who shall roar like a lion" (Hoshea 11:10).

279. תָּאנָא יוֹמָא חַד הֲוָה אָתֵי רִבִּי שִׁמְעוֹן מִקַּפּוֹטְקִיָּא לְלוֹד, וַהֲוָה עִמֵּיהּ ר׳ אַבָּא, וְר׳ יְהוּדָה, ר׳ אַבָּא הֲוָה לָאֵי, וַהֲוָה רָהִיט אֲבַתְרֵיהּ דְּר׳ שִׁמְעוֹן, דַּהֲוָה רָכֵיב, אֲמַר רִבִּי אַבָּא, וַדַּאי אַחֲרֵי ה׳ יֵלֵכוּ כְּאַרְיֵה יִשְׁאָג.

280. Rabbi Shimon dismounted and said to him: Indeed it is written, "Then I abode in the mountain forty days and forty nights" (Devarim 9:9). Surely wisdom does not settle upon man when he walks but when he just sits down. We have already explained why it says, "I abode (or: sat)" and now we should rest. They sat down.

280. נָחַת ר׳ שִׁמְעוֹן, א״ל, וַדַּאי כְּתִיב, וָאֵשֵׁב בָּהָר אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה, וַדַּאי חָכְמְתָא לָא מִתְיַישְׁבָא, אֶלָּא כַּד ב״נ יָתֵיב, וְלָא אָזֵיל, אֶלָּא קָאֵים בְּקִיּוּמֵיהּ. וְהָא אוֹקִימְנָא מִלֵּי עַל מַה כְּתִיב וָאֵשֵׁב. הַשְׁתָּא בְּנַיְיחָא תַּלְיָיא מִילְתָא. יָתְבוּ.

281. אֲמַר רִבִּי אַבָּא, כְּתִיב וַתֵּרֶב חָכְמַת שְׁלֹמֹה מֵחָכְמַת כָּל בְּנֵי קֶדֶם וּמִכָּל חָכְמַת מִצְרַיִם. מַאי הִיא חָכְמַת שְׁלֹמֹה. וּמַאי הִיא חָכְמַת מִצְרַיִם. וּמַאי הִיא חָכְמַת כָּל בְּנֵי קֶדֶם. א"ל תָּא חֲזֵי בְּכַמָּה אֲתַר אוֹקְמוּהָ בְּהַהוּא שְׁמָא, דְּסִיהֲרָא כַּד אִתְבָּרְכָא מִכֹּלָּא, כְּתִיב וַתֵּרֶב. בְּיוֹמוֹי דִשְׁלֹמֹה, דְּאִתְרְבִיאַת וְאִתְבָּרְכַת וְקַיְּימָא בְּאַשְׁלָמוּתָא.

281. Rabbi Aba said: It is written: "And Solomon's Wisdom excelled the Wisdom of all the children of the east country and all the Wisdom of Egypt." What is the Wisdom of Solomon, the Wisdom of Egypt and the Wisdom of the east country? He said to him, Come and behold: we have explained in several places in regard to the name of the moon, NAMELY THE NUKVA. When it is blessed by all THE SFIROT, it is written "excelled." THIS WAS SAID in the days of Solomon, THE NUKVA grew and was blessed and reached her fullness.

282. וְתָנִינָן, אֶלֶף טוּרִין מִתְרַבְּרְבִין קָמָהּ, וְכֻלְּהוּ נְשִׁיבָא חַד הֲווֹ לְקָמָהּ. אֶלֶף נַהֲרִין סַגִּיאִין לָהּ, וּבְגֻמְיָא חָדָא גָּמְעָא לוֹן.

282. We have learned that a thousand mountains grow GRASS before her, and she swallows them in one bite; a thousand great rivers she has, which she swallows in one gulp.

283. טוּפְרָהָא מֵאַחֲדָא לְאֶלֶף וְשַׁבְעִין עֵיבַר. יְדָהָא אֲחִידָן, לְאַרְבַּע וְעֶשְׂרִין אֶלֶף עֵיבַר, לֵית דְּנָפֵיק מִנָּהּ לְסִטַר הַאי, וְלֵית דְּנָפֵיק מִנָּהּ לְסִטַר אָחֳרָא. כַּמָּה וְכַמָּה אֶלֶף תְּרֵיסִין, מִתְאַחֲדִין בְּשַׂעֲרָהָא.

283. Her nails reach 1,070 directions, her hands hold four and twenty directions. None escapes her to the RIGHT side and none escapes her to the LEFT side, BUT THROUGH THE MIDDLE. Many thousands shields cling to her hairs.

284. עוּלֵימָא, דְּאוֹרְכֵיהּ מֵרֵישָׁא דְעַלְמָא, לְסַיְיפֵי דְעַלְמָא, נָפֵיק בֵּין רַגְלָהָא, בְּשִׁתִּין פּוּלְסֵי דְנוּרָא מִתְלַבֵּשׁ, בְּגַוְונֵי דָא אִתְמַנָּא עַל תַּתָּאֵי מֵאַרְבַּע סִטְרָהָא. דָּא אִיהוּ נַעַר, דְּאָחִיד שִׁית מְאָה וּתְלַת עֲשַׂר מַפְתְּחָן עִלָּאִין, מִסִּטְרָא דְאִמָּא, וְכֻלְּהוּ מַפְתְּחָן עִלָּאִין, בְּשִׁנְנָא דְחַרְבָּא דַחֲגִיר בְּחַרְצֵיהּ תַּלְיָין.

284. A youth, whose height is from the top of the world to its bottom, NAMELY MATATRON, WHOSE HEIGHT IS FROM THE HEAD OF BRIYAH TO THE BOTTOM OF ASIYAH, comes from between her legs, NETZACH AND HOD OF THE NUKVA, clothed in sixty clubs of fire, BY WHICH HE DRIVES AWAY THE EXTERNALS SO THEY WOULD NOT CLING TO THE LEGS OF THE NUKVA. In this way, he is in charge over the lower beings of the four sides. This is the youth, who holds 613 upper keys on the side of Ima. All the supernal keys dangle from the sharp sword girded about his waist.

285. הַהוּא נַעַר, קְרוֹן לֵיהּ חֲנוֹךְ בֶּן יֶרֶד, בְּאִינּוּן בְּרַיְיתֵי, דִּכְתִיב חֲנוֹךְ לַנַּעַר עַל פִּי דַרְכּוֹ. וְאִי תֵּימָא מַתְנִיתִין הִיא, וְלָא בְּרַיְיתָא, בְּמַתְנִיתָא דִילָן אוֹקִימְנָא מִילֵי, וְהָא אִתְּמַר, וְכֹלָּא מִלְּתָא חָדָא אִסְתַּכְּלוּ. תְּחוֹתֵיהּ תִּטְלַל חַיּוֹת בָּרָא, דְּתַנְיָא, כְּמָה דְיִשְׂרָאֵל קַדִּישָׁא עִלָּאָה, אִקְרֵי בֵּן לְאִמֵּיהּ, דִּכְתִיב כִּי בֵן הָיִיתִי לְאָבִי רַךְ וְיָחִיד לִפְנֵי אִמִּי, וּכְתִיב בְּנִי בְּכוֹרִי יִשְׂרָאֵל, הָכֵי נָמֵי לְתַתָּא, דָּא אִקְרֵי נַעַר לְאִמֵּיהּ, דִּכְתִיב כִּי נַעַר יִשְׂרָאֵל וָאוֹהֲבֵהוּ, וּבְכַמָּה גַוְונִין אִקְרֵי בֶּן יָרֶד, וְהָא אוֹקִימְנָא. אֲבָל תָּא חֲזֵי בֶּן יָרֶד מַמָּשׁ, דְּתַנְיָנָן, עֶשֶׂר יְרִידוֹת יָרְדָה שְׁכִינָה לְאַרְעָא, וְכֻלְּהוּ אוֹקְמוּהָ חַבְרַיָּיא וְאִתְּמַר. וּתְחוֹת הַאי, כַּמָּה חֵיוָתָא קַיְּימִין, דְּאִקְרוּן חַיּוֹת בָּרָא מַמָּשׁ.

285. This youth is called Chanoch the son of Yered in the Braita, as it is written: "Train up (Chanoch) a youth in the way he should go" (Mishlei 22:6). It may be said it is written in the Mishnah, not in the Braita. Yet we explained it when studying the Mishnah, and this has been explained. They all looked into the same thing. Under HIS SHADE, the beasts of the field shall find shelter; NAMELY THE ANGELS OF YETZIRAH we learned of, like Supernal Holy Yisrael-NAMELY ZEIR ANPIN, called 'the son of his mother', BINAH. It is written, "For I was my father's son, tender and the only one in the sight of my mother" (Mishlei 4:3), and "Yisrael is my son, my firstborn" (Shemot 4:22), WHICH REFERS TO ZEIR ANPIN. Underneath ATZILUT, MATATRON is too called the son of his mother, THE NUKVA, as it is written "Yisrael was a youth, then I loved him" (Hoshea 11:1), WHICH REFERS TO MATATRON. He was named the son of Yered for several reasons, I.E., NOW TO SHAME HIM AND NOW TO RECOMMEND, as we have already explained. Yet come and behold: HERE WE SPEAK OF the very son of Yered (lit. 'descent'), for we have learned that the Shechinah descended to the earth by ten steps (Heb. yeridot), all of them explained by the friends. Underneath, several Livng Creatures are standing; NAMELY THE ANGELS OF YETZIRAH, which are called the very beasts of the field.

286. תְּחוֹת אִינּוּן חֵיוָותָא, מִתְאַחֲדָן שַׁעֲרָהָא דְּסִיהֲרָא, דְּאִקְרוּן כֹּכְבַיָּא דְּשַׁרְבִּיטָא, דְּשַׁרְבִּיט מַמָּשׁ, מָארֵי דְּמֵדִין, מָארֵי דְּמַתְקְלָא, מָארֵי דְּקַשְׁיוּ, מָארֵי דְּחוּצְפָּא. וְכֻלְּהוּ אִקְרוּן מָארֵי דְּאַרְגְּוָונָא, יְדָהָא וְרַגְלָהָא אֲחִידָן בְּהַאי, כְּאַרְיֵה תַּקִּיפָא דְּאָחִיד עַל טַרְפֵּיהּ, וְע"ד כְּתִיב וְטָרַף וְאֵין מַצִּיל.

286. Under these Livng Creatures are fastened the hairs of the moon, THE NUKVA, called the comets (Heb. Shevet), a very scourge (Heb. Shevet); TO WIT, THEY ARE CONSIDERED THE SCOURGE WITH WHICH THE WORLD IS SENTENCED. THEY ARE DIVIDED INTO the accusers, the weighty, those of STRICT Judgment, and the impudent. They are all called hairy. Her hands and feet hold on to it like a mighty lion holding its prey, of which it says "and tears in pieces, and none can deliver" (Michah 5:7).

287. טוּפְרָהָא: כָּל אִינּוּן דְּאַדְכְּרִין חוֹבֵי בְּנֵי נָשָׁא, וְכָתְבִין וְרָשְׁמִין חוֹבַיְיהוּ, בִּתְקִיפוּ דְּדִינָא קַשְׁיָא, וְע"ד כְּתִיב חַטַּאת יְהוּדָה כְּתוּבָה בְּעֵט בַּרְזֶל בְּצִפּוֹרֶן שָׁמִיר. מַהוּ שָׁמִיר. הַהוּא דְּרָשִׁים וְנָקִיב אַבְנָא, וּפְסִיק לָהּ לְכָל סִטְרָא.

287. Her nails are the ones who call to mind the sins of men, who write and record their transgression under strict judgment. Of this says the verse: "The sin of Yehuda is written with a pen of iron, and with the point of a diamond" (Yirmeyah 17:1). What is the diamond? HE ANSWERS: That which imprints and carves the stone, and hews in it on all sides.

288. זוּהֲמָא דְטוֹפְרָהָא: כָּל אִינּוּן דְּלָא מִתְדַּבְּקִין בְּגוּפָא דְמַלְכָּא, וְיָנְקִין מִסִּטְרָא דְּמְסָאֲבוּתָא, כַּד שָׁארֵי סִיהֲרָא בְּפְגִימוּ.

288. The filth of the nails REFERS TO those who do not cleave to the body of the King, THE CENTRAL COLUMN, BUT CLEAVE TO THE LEFT and suck from the side of defilement when the moon is diminished, TO WIT, WHEN THE ABUNDANCE THEN DRAWN FROM THE NAILS PASSES TO THE SIDE OF DEFILEMENT, AND CONSIDERED THE FILTH OF THE NAILS.

289. וּבְגִין דִּשְׁלֹמֹה מַלְכָּא יָרְתָא לְסִיהֲרָא בִּשְׁלֵימוּתָא, בָּעֵי לְיָרְתָא לָהּ בְּפְגִימוּתָא, וְע"ד אִשְׁתַּדַּל לְמֵידַע, בְּדַעְתָּא דְרוּחִין וְשֵׁדִין, לְמֵירַת סִיהֲרָא בְּכָל סִטְרָא.

289. Since King Solomon inherited the moon at her fullness, THE NUKVA IN GREATNESS, he ought to inherit her when she is defective. He therefore strove to know about the spirits and demons, in order to receive the moon, THE NUKVA, in all her aspects.

290. וּבְיוֹמוֹי דִּשְׁלֹמֹה מַלְכָּא, בְּכֹלָּא אִתְנְהִיר סִיהֲרָא, הה"ד וַתֵּרֶב חָכְמַת שְׁלֹמֹה, וַתֵּרֶב דַּיְיקָא. מֵחָכְמַת כָּל בְּנֵי קֶדֶם, רָזָא עִלָּאָה הוּא, כְּמָה דִכְתִיב, וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם וגו'. וְאִלֵּין אִקְרוּן בְּנֵי קֶדֶם, דְּכֻלְּהוּ לָא אִתְקַיְּימוּ, בַּר מֵהַאי דְּכִלִּילָא דְּכַר וְנוּקְבָא, דְּאִקְרֵי הֲדַר, דִּכְתִיב וַיִּמְלוֹךְ תַּחְתָּיו הֲדַר וגו'.

290. In the days of King Solomon, the moon shone from all the grades, as it is written: "And Solomon's Wisdom excelled (also: 'increased')," meaning that it was greater than the Wisdom of all the children of the east country SINCE IT WAS INCLUDED WITHIN THE NUKVA, AND ALSO THE WISDOM OF EGYPT WAS COMPRISED IN IT AND THE WISDOM OF THE CHILDREN OF THE EAST. This is a supernal secret, in accordance with the verse, "And these are the kings that reigned in the land of Edom" (Beresheet 36:31). They were all called the children of the east country. None of them endured except he who was comprised of male and female, who was called Hadar. For it says, "And Hadar reigned in his place...AND HIS WIFE'S NAME..." (Ibid. 39). BUT NO WOMAN WAS MENTIONED IN RELATION TO THE OTHER KINGS.

291. וְתָאנָא, דְּאע"ג דְּאִתְקַיְּימַת, לָא אִתְנְהִירַת בְּאַשְׁלָמוּתָא, עַד דַּאֲתָא שְׁלֹמֹה, דְּאִתְחֲזֵי לְקַבְלָהָא, כְּמָה דְאוֹקִימְנָא, דִּבְגִ"כ אִמֵּיהּ בַּת שֶׁבַע הֲוַת.

291. We have learned that though the Nukva was maintained BY KING HADAR, she nevertheless did not illuminate wholly until the time of King Solomon, who was worthy of her, as we explained, for his mother was Bat-sheva (lit. 'daughter of seven,') TO WIT, THE NUKVA WAS CALLED IN HER GREATNESS DAUGHTER OF SEVEN, SINCE SHE INCLUDES CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT OF ZEIR ANPIN, BEING HIS MOTHER. HE WAS THEREFORE WORTHY OF INHERITING HER IN HER DAYS OF GREATNESS.

292. "And all the Wisdom of Egypt." This is the lower Wisdom called 'the maid behind the millstones.' The Wisdom of Solomon included everything, the Wisdom of the children of the east country together with the Wisdom of Egypt. Rabbi Aba said: Blessed be the Merciful One, that I have asked about it, and so merited all these words. Rabbi Shimon said: I have explained this subject, and we already interpreted it.

292. וּמִכָּל חָכְמַת מִצְרַיִם: דָּא חָכְמָה תַּתָּאָה, דְּאִקְרֵי שִׁפְחָה דְּבָתַר רֵיחַיָּא, וְכֹלָּא אִתְכְּלִילַת הַאי חָכְמָה דִשְׁלֹמֹה, חָכְמַת בְּנֵי קֶדֶם, וְחָכְמַת מִצְרַיִם. א״ר אַבָּא, בְּרִיךְ רַחֲמָנָא, דְּשָׁאֵילְנָא קַמָּךְ מִלָּה דָא, דְּהָא בְּכָל הַנֵּי מִילֵי זָכֵינָא. אֲמַר ר״ש, מִלִּין אִלֵּין, הָא אוֹקִימְנָא לוֹן, וְהָא אִתְּמְרוּ.

293. We learned: "What profit has a man of all his labor wherein he labors." One may say that this is true also for laboring in the Torah. Yet it is said "wherein he labors under the sun," and the labor in the Torah is different by being above the sun, OF THE SUPERNAL ONE. Rabbi Chiya said: This is true also for the Torah, THE WORDS "WHAT PROFIT..." if it is done for the sake of people or to gain respect. Of this, it is said "under the sun," for this study of the Torah does not ascend. We learned that Rabbi Elazar said: Even if a man lives to a thousand years, on the day he departs from the world, it would seem to him as if he lived but one day.

293. תָּאנָא, מַה יִּתְרוֹן לָאָדָם בְּכָל עֲמָלוֹ, יָכוֹל אַף עֲמָלָה דְאוֹרַיְיתָא, ת״ל שֶׁיַּעֲמוֹל תַּחַת הַשָּׁמֶשׁ. שָׁאנֵי עֲמָלָה דְאוֹרַיְיתָא, דְּלְעֵילָא מִן שִׁמְשָׁא הוּא. רִבִּי חִיָּיא אֲמַר, אַף עֲמָלָה דְאוֹרַיְיתָא, דְּאִיהוּ עָמֵל בְּגִינֵיהוֹן דִּבְנֵי נָשָׁא, אוֹ בְּגִין יְקָרָא דִילֵיהּ, הַאי תַּחַת הַשֶּׁמֶשׁ כְּתִיב, דְּהָא לָא סָלֵיק לְעֵילָא. תַּנְיָא אֲמַר ר׳ אֶלְעָזָר, אֲפִילוּ אִי ב״נ קַיְּים אֶלֶף שְׁנִין, הַהוּא יוֹמָא דְאִסְתַּלַּק מֵעַלְמָא, דָּמֵי לֵיהּ כְּאִילוּ לָא אִתְקַיַּים בַּר יוֹמָא חַד.

31. "And I will lie with my fathers"

Rabbi Yehuda begins by explaining the significance of each day with or without sin for the individual. We learn that if man sins and repents, that day returns to its place. However, if he does not repent, that day ascends to bear testimony to this sin, then descends, joins with the spirit outside, and brings evil to that man. At the end of his days, man's soul is clothed with the days in which he did not sin. If there are none, he is sentenced to Gehenom, wherein he is punished two days for each day of sin.

We learn that Adam repented for his great sin, although he did not completely repair the damage his sin caused. Therefore, the Lord accepted his repentance and clothed him with garments that were not made from his days. In contrast, Avraham wore a complete raiment of glory when he departed this world, since he merited it. Ya'akov also merited to be clothed in his own days. Indeed, his garments were scented with the perfume of the Female Principle, as signified by the verse, "And he smelled the smell of his garments" Rabbi Elazar then explains to Rabbi Yehuda that three garments are made for man from his days. These are worn by the Ruach, the Neshamah, and the Nefesh. Rabbi Elazar explains the relationship between, and the significance of, these bodies.

Rabbi Shimon directs the final portion of the discussion. He says that the companions of Bavel listen and learn from him, but do not share these matters with others. The reason for this, we are told, is that they are outside the Holy Land and do not draw from Holiness. Rabbi Shimon then warns us of the time when people abandon the study of the Torah and the scrolls are moved. Without the wisdom of the scholars and without the righteous to arouse the souls to pray for the living, the people of the world will be punished by the accusers-- unless all people do penance for their sins. Rabbi Yehuda explains that when the world is in distress and is in need of mercy, the scroll of the Torah must be stirred. Then, the Nefesh informs the Ruach, the Ruach the Neshamah, and lastly, the Neshamah informs the Holy One. The Lord then draws the crystal dew to flow upon the sleeping patriarchs who join in and pray for the world. Only then does the Lord have mercy on the world.

The Relevance of this Passage

Each day in our lives presents us with opportunities to fulfill our personal spiritual mission in life and complete our transformation. Unfortunately, most people fail to realize the meaning of life and the purpose of their existence. Each lost opportunity creates a negative blockage that diminishes and dims the Light of The Creator in our lives. It is within this expanding darkness that turmoil, hardship, pain, and suffering are born. Thus, it behooves a man to awaken to the spiritual truths of his existence, so that he may develop himself spiritually. This passage ignites that awareness in our consciousness. It helps to remove the negative blockages and darkness created by our lack of action in previous times, while arousing penitence in our hearts for our unkind behavior. Moreover, the Light of the Torah is set aflame, drawing to us both mercy and protection.

294. "And I will lie with my fathers." Happy is the portion of the patriarchs, for the Holy One, blessed be He, made them into a Holy Chariot, and desired to be crowned with them. Hence it is written, "Only in your fathers Hashem took delight..." (Devarim 10:15). Rabbi Elazar said: Ya'akov knew that he was to be crowned by his fathers for they would be crowned with him, and he with them. We learned regarding the engraved letters that Shin has three knots, two knots on both sides, RIGHT AND LEFT, and one knot that binds them together, THE MIDDLE ONE. This we learned from the verse: "And the middle bar in the midst of the boards shall reach from end to end" (Shemot 26:28), that the knot in the middle is attached to the RIGHT side and the LEFT side. Hence it says, "And I will lie with my fathers."

294. וְשָׁכַבְתִּי עִם אֲבוֹתַי, זַכָּאָה חוּלְקֵהוֹן דַּאֲבָהָתָא, דְּקוּדְשָׁא בְּרִיךְ הוּא עָבֵיד לוֹן רְתִיכָא קַדִּישָׁא לְעֵילָא, וְאִתְרְעֵי בְּהוֹ, לְאִתְעַטְּרָא עִמְּהוֹן, הה"ד רַק בַּאֲבוֹתֶיךָ חָשַׁק ה' וגו'. א"ר אֶלְעָזָר, יַעֲקֹב הֲוָה יָדַע, דְּהָא עִטּוּרָא דִילֵיהּ בַּאֲבָהָתֵיהּ הוּא, דְּהָא עִטּוּרָא דַאֲבָהָן עִמֵּיהּ הוּא, וְהוּא עִמְּהוֹן. וְעַל דָּא בְּאַתְוָון גְּלִיפִין תְּנִינָן, תְּלַת קְשִׁרִין, תְּרֵין קְשִׁרִין חַד מֵהַאי סִטְרָא, וְחַד מֵהַאי סִטְרָא, וְחַד דְּכָלִיל לוֹן. וְדָא הוּא דְתָנִינָן, וְהַבְּרִיחַ הַתִּיכוֹן בְּתוֹךְ הַקְּרָשִׁים מַבְרִיחַ מִן הַקָּצֶה אֶל הַקָּצֶה, וְהַהוּא קִשְׁרָא דִּבְאֶמְצָעִיתָא, אָחִיד לְהַאי סִטְרָא, וּלְהַאי סִטְרָא. וְעַל הַאי כְּתִיב, וְשָׁכַבְתִּי עִם אֲבוֹתַי וַהַאי.

295. "And I will lie with my fathers." Rabbi Yehuda opened the discussion with the verse, "Hear, O deaf; and look, O blind, that you may see" (Yeshayah 42:18). "Hear, O deaf" refers to the men who neither listen to the words of the Torah, nor open their ears to hearken the precepts of their Master. The blind are those who do not look to know wherefore they live. For every day, a crier comes and proclaims, yet no one pays attention.

295. וְשָׁכַבְתִּי עִם אֲבוֹתַי וגו', רִבִּי יְהוּדָה פְּתַח וַאֲמַר, הַחֵרְשִׁים שִׁמְעוּ וְהַעִוְרִים הַבִּיטוּ לִרְאוֹת. הַחֵרְשִׁים שִׁמְעוּ, אִלֵּין בְּנֵי נָשָׁא, דְּלָא צַיְיתִין לְמִלּוֹלֵי אוֹרַיְיתָא, וְלָא פָקְחִין אוּדְנַיְיהוּ, לְמִשְׁמַע לְפִקּוּדֵי דְמָארֵיהוֹן. וְהַעִוְרִים: דְּלָא מִסְתַּכְּלִין לְמִנְדַּע עַל מָה אִינּוּן קַיְימִין, דְּהָא בְּכָל יוֹמָא וְיוֹמָא כָּרוֹזָא נָפֵיק וְקָרֵי, וְלֵית מַאן דְּיַשְׁגַּח.

296. We have learned that man's days already exist from the day he was born into the world, FOR THEY ARE REAL ILLUMINATIONS, FROM WHICH MAN'S DAYS ARE DRAWN. They go about the world and descend to warn man, each day in its turn. When the day comes to warn the man, yet the man commits a sin on that day, it ascends shamefacedly and bears testimony on him, and stands outside alone.

296. דְּתַנְיָא, אִינּוּן יוֹמִין דְּב"נ כַּד אִתְבְּרֵי, בְּהַהוּא יוֹמָא דְּנָפַק לְעַלְמָא, כֻּלְּהוּ קַיְימִין בְּקִיּוּמַיְיהוּ, וְאָזְלִין וְטָאסִין בְּעַלְמָא, נָחֲתִין וְאַזְהֲרָן לְב"נ, כָּל יוֹמָא וְיוֹמָא בִּלְחוֹדוֹי, וְכַד הַהוּא יוֹמָא אָתֵי, וְאַזְהַר לֵיהּ, וּבַר נָשׁ עָבֵיד בְּהַהוּא יוֹמָא, חוֹבָא קַמֵּי מָארֵיהּ, הַהוּא יוֹמָא סָלֵיק בְּכִסּוּפָא, וְאַסְהֵיד סַהֲדוּתָא, וְקָאֵים בִּלְחוֹדוֹי לְבַר.

297. We have learned that after it was put to stand alone OUTSIDE, it sits and waits for the man to repent HIS SIN. If the man repented, the day returns to its place; but if he did not merit AND ATONE, the day descends, joins the spirit outside and comes back to his house, putting on the same appearance as the man to bring evil upon him. THE DAY sits with him in his house, and if he has the merit TO REPENT, it brings him good, but if not, it brings him evil.

297. וְתָאנָא, בָּתַר דְּקָאֵים בִּלְחוֹדוֹי, יָתֵיב, עַד דְּבַר נָשׁ עָבֵיד מְנַיֵּיהּ תְּשׁוּבָה. זָכָה, תָּב הַהוּא יוֹמָא לְאַתְרֵיהּ. לָא זָכָה, הַהוּא יוֹמָא נָחֵית, וְאִשְׁתַּתַּף בְּהַהוּא רוּחָא דִּלְבַר, וְתָב לְבֵיתֵיהּ, וְאִתְתַּקַּן בְּדִיוֹקְנֵיהּ דְּהַהוּא בַּר נָשׁ מַמָּשׁ, בְּגִין לְאַבְאָשָׁא לֵיהּ, וְדַיָּיר עִמֵּיהּ בְּבֵיתָא. וְאִית דְּדִיוּרָא לְטַב אִי הוּא זָכֵי. וְאִי לָאו, דִּיוּרֵיהּ עִמֵּיהּ לְבִישׁ.

298. In either case, when that man's days are accounted they are in want, and those are not numbered because of the sins. Woe to the man who diminished the number of his days before the holy King, and has no days above with which to be crowned in that world, to approach the holy King.

298. בֵּין כָּךְ וּבֵין כָּךְ, אִתְפַּקְּדָן אִינּוּן יוֹמִין וַחֲסִרִים, וְלָא עָאלִין בְּמִנְיָינָא דְּאִינּוּן דְּאִשְׁתָּאֲרוּ. וַוי לְהַהוּא בַּר נָשׁ, דְּגָרַע יוֹמוֹי קַמֵּי מַלְכָּא קַדִּישָׁא, וְלָא שָׁבִיק לְעֵילָא יוֹמִין, לְאִתְעַטְּרָא בְּהוֹ בְּהַהוּא עָלְמָא, וּלְאִתְקָרְבָא בַּהֲדַיְיהוּ קַמֵּי מַלְכָּא קַדִּישָׁא.

299. תָּא חֲזֵי, כַּד קָרִיבוּ אִינּוּן יוֹמִין קַמֵּי מַלְכָּא קַדִּישָׁא, אִי הוּא זַכָּאָה, הַאי, בַּר נָשׁ דְּנָפֵיק מֵעַלְמָא, סָלֵיק וְעָאל בְּאִינּוּן יוֹמִין, וְאִינּוּן לְבוּשֵׁי יְקָר, דְּמִתְלַבְּשָׁא בֵּיהּ נִשְׁמָתֵיהּ. וְאִינּוּן יוֹמִין הֲווֹ, דְּזָכָה בְּהוֹ, וְלָא חָב בְּהוֹ.

299. Come and see: When his days come before the holy King, if the man who passed away from the world be righteous, he ascends and comes in with these days that are the raiments of glory which his soul is clothed in. For he merited these days, by not committing any sin therein.

300. וַוי לְהַהוּא דְגָרַע יוֹמוֹי לְעֵילָא, דְּכַד בָּעָאן לְאַלְבָּשָׁא לֵיהּ בְּיוֹמוֹי, אִינּוּן יוֹמִין דְּפָגִים אִיהוּ בְּחוֹבוֹי, חָסְרִין מֵהַהוּא לְבוּשָׁא, וְאִתְלַבַּשׁ בְּמָנָא חֲסֵרָא. כ"ש אִי סַגִּיאִין אִינּוּן, וְלָא לֶהֱוֵי לֵיהּ לְב"נ בַּמֶּה דְּאִתְלַבַּשׁ בְּהַהוּא עַלְמָא, כְּדֵין וַוי לֵיהּ, וַוי לְנַפְשֵׁיהּ, דְּדָיְינִין לֵיהּ בַּגֵּיהִנֹּם, עַל אִינּוּן יוֹמִין, יוֹמִין עַל יוֹמִין, יוֹמִין עַל חַד תְּרֵין. דְּכַד נָפֵיק מֵהַאי עַלְמָא, לָא אַשְׁכַּח יוֹמִין דְּאִתְלַבַּשׁ בְּהוֹ, וְלָא הֲוֵי לֵיהּ לְבוּשָׁא בַּמֶּה דְּאִתְכַּסֵּי. זַכָּאִין אִינּוּן צַדִּיקַיָּא, דְּיוֹמֵיהוֹן כֻּלְּהוֹן טְמִירִין אִינּוּן לְגַבֵּיהּ דְּמַלְכָּא קַדִּישָׁא, וְאִתְעֲבִיד מִנַּיְיהוּ לְבוּשֵׁי יְקָר, לְאִתְלַבְּשָׁא בְּהוֹ, בְּעַלְמָא דְאָתֵי.

300. Woe to the man who reduced the number of his days above. For when he is to don his days, the days he spoilt by his sins are missing from that garment, and he wears a defective costume. All the more so if they are many, THE DAYS WHICH WERE SPOILT, and that man has nothing to be clad in that world. Woe to him, woe to his soul, for he is sentenced to Gehenom on account of these days, days upon days; HE IS PUNISHED TWO days for every SINGLE day. When he departs from the world he finds no day in which to be clad, and has no garment or covering. Happy are the righteous, whose days are all stored with the holy King, and made into raiments of glory to don in the World to Come.

301. תָּנִינָן בְּרָזָא דְּמַתְנִיתִין, מַאי דִּכְתִיב, וַיֵּדְעוּ כִּי עֵרֻמִּים הֵם, יְדִיעָה יָדְעֵי מַמָּשׁ, דְּהַהוּא לְבוּשָׁא דִּיקָר, דְּאִתְעֲבִיד מֵאִינּוּן יוֹמִין, גְּרַע מִנַּיְיהוּ, וְלָא אִשְׁתָּאַר יוֹמָא מֵאִינּוּן יוֹמִין לְאִתְלַבְּשָׁא בֵּיהּ. הה"ד גָּלְמִי רָאוּ עֵינֶיךָ וְעַל סִפְרְךָ כֻּלָּם יִכָּתֵבוּ. יָמִים יוּצָרוּ. יָמִים יוּצָרוּ וַהַאי, וְלֹא אֶחָד בָּהֶם, דְּהָא לָא אִשְׁתָּאַר חַד מִנַּיְיהוּ לְאִתְלַבְּשָׁא בְּהוֹ. עַד דְּאִשְׁתַּדַּל אָדָם, וְעָבַד תְּשׁוּבָה, וְקוּדְשָׁא בְּרִיךְ הוּא קַבֵּיל לֵיהּ, וְעָבֵיד לֵיהּ מָאנָא לְבוּשָׁא אָחֳרָנִין, וְלָא מִן יוֹמוֹי, הה"ד וַיַּעַשׂ ה' אֱלֹקִים לְאָדָם וּלְאִשְׁתּוֹ כָּתְנוֹת עוֹר וַיַּלְבִּישֵׁם.

301. We have studied according to the secret of the Mishnah, the words, "And they knew that they were naked" (Beresheet 3:7). They knew exactly that the raiment of glory made of the days was impaired, and no day was left in which to be clad. Hence it says, "Your eyes did see my unshaped flesh; for in your book all things are written, the days also in which they are to be fashioned" (Tehilim 139:16), WHICH ALLUDES TO ADAM. "The days...to be fashioned" FOR HIM TO WEAR, "and for it too there was one of them" (Ibid.), for he had none left in which to be clad. Then, Adam strove to repent and the Holy One, blessed be He, accepted his repentance and formed for him another vessel and garment, not made from his days BECAUSE HE DID NOT COMPLETELY REPAIR BY HIS ATONEMENT THE SIN OF THE TREE OF KNOWLEDGE. Hence it says, "For the man also and for his wife did Hashem Elohim make coats of skins, and clothed them" (Beresheet 3:21).

302. תָּא חֲזֵי, בְּאַבְרָהָם דְּזָכָה, מַה כְּתִיב בָּא בַּיָּמִים, מִשּׁוּם דְּזָכָה. כַּד אִסְתַּלַּק מֵהַאי עַלְמָא, בְּאִינּוּן יוֹמִין מִמָּשׁ דִּילֵיהּ, עָאל וְאִתְלַבַּשׁ בְּהוֹ, וְלָא גְרַע מֵהַהוּא לְבוּשׁ יְקָר כְּלוּם, דִּכְתִיב בָּא בַּיָּמִים. בְּאִיּוֹב מַה כְּתִיב, וַיֹּאמֶר עָרוֹם יָצָאתִי מִבֶּטֶן אִמִּי וְעָרוֹם אָשׁוּב שָׁמָּה, דְּהָא לָא אִשְׁתָּאַר לְבוּשָׁא לְאִתְלַבְּשָׁא בֵּיהּ.

302. Come and see the merit of Avraham. It is written, "And Avraham... (lit.) came with days" (Beresheet 24:1). Since he had the merit, when he departed from this world, he came with his own days and wore them. Nothing was lacking in that raiment of glory, as it says "came with days." Of Iyov it says, "Naked I came out of my mother's womb and naked I shall return there" (Iyov 1:21), for nothing was left for him to wear.

303. תָּנָא, זַכָּאִין אִינּוּן צַדִּיקַיָּא, דְּיוֹמֵיהוֹן זַכָּאִין, וְאִשְׁתָּאֲרוּ לְעַלְמָא דְּאָתֵי, וְכַד נָפְקִין, מִתְחַבְּרָן כֻּלְּהוּ, וְאִתְעֲבִידוּ לְבוּשֵׁי יְקָר, לְאִתְלַבְּשָׁא בֵּיהּ, וּבְהַהוּא לְבוּשָׁא, זָכָאן לְאִתְעַנָּגָא מֵעִנּוּגָא דְעַלְמָא דְּאָתֵי, וּבְהַהוּא לְבוּשָׁא, זְמִינִין לַאֲחָיָיא וּלְמֵיקַם. וְכָל אִינּוּן דְּאִית לְהוֹ לְבוּשָׁא יְקוּמוּן, הה"ד וַיִּתְיַצְּבוּ כְּמוֹ לְבוּשׁ. וַוי לְאִינּוּן חַיָּיבֵי עַלְמָא, דְּיוֹמֵיהוֹן בְּחוֹבֵיהוֹן חַסְרִין, וְלָא אִשְׁתָּאַר מִנַּיְיהוּ, בַּמֶּה דְּאִתְכַּסְיָין, כַּד יִפְקוּן מֵעַלְמָא.

304. תָּאנָא, כָּל אִינּוּן זַכָּאִין, דְּזָכוֹ לְאִתְלַבְּשָׁא בִּלְבוּשׁ יְקָר בְּיוֹמֵיהוֹן, מִתְעַטְּרָן בְּהַהוּא עַלְמָא, מֵעִטּוּרֵי דְּמִתְעַטְּרֵי בְּהוֹ אֲבָהָן, מֵהַהוּא נַחַל דְּנָגִיד וְנָפִיק לְגִנְתָא דְעֵדֶן, הה"ד וְנָחֲךָ ה' תָּמִיד וְהִשְׂבִּיעַ בְּצַחֲצָחוֹת נַפְשֶׁךָ וגו'. וְאִינּוּן חַיָּיבֵי עַלְמָא, דְּלָא זָכוּ לְאִתְלַבְּשָׁא בִּלְבוּשָׁא דְּיוֹמֵיהוֹן, עֲלַיְיהוּ כְּתִיב וְהָיָה כְּעַרְעָר בָּעֲרָבָה וְלֹא יִרְאֶה כִּי יָבֹא טוֹב וְשָׁכַן חֲרֵרִים בַּמִּדְבָּר.

305. אֲמַר רִבִּי יִצְחָק, זַכָּאָה חוּלָקֵיהּ דְּיַעֲקֹב, דְּרָחֲצָנוּ יַתִּיר הֲוָה לֵיהּ, דִּכְתִיב וְשָׁכַבְתִּי עִם אֲבוֹתַי. דְּאָזְכֵּי בְּהוֹ וְלָא בְּאָחֳרָא. דְּאָזְכֵּי בְּהוֹ, לְאִתְלַבְּשָׁא בְּיוֹמִין דִּילֵיהּ, וּבְיוֹמִין דִּלְהוֹן.

306. רִבִּי יְהוּדָה אָמַר, כְּתִיב וַיָּרַח אֶת רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ. בְּגָדֵי עֵשָׂו מִבְּעֵי לֵיהּ. דְּהָא לָאו דִּידֵיהּ הֲווֹ, אֶלָּא דְעֵשָׂו הֲווֹ הַנְהוּ בְּגָדִים, דִּכְתִיב וַתִּקַּח רִבְקָה אֶת בִּגְדֵי עֵשָׂו בְּנָהּ הַגָּדוֹל הַחֲמוּדוֹת, בִּגְדֵי עֵשָׂו כְּתִיב, וְהָכָא רֵיחַ בְּגָדָיו, דְּיַעֲקֹב מַשְׁמַע.

307. אֶלָּא, הָכֵי אוֹקִימְנָא, וַיָּרַח: כְּלוֹמַר, אִסְתַּכֵּל לְהָלְאָה, וְאָרַח רֵיחָא דִלְבוּשׁוֹ דְּהַהוּא עַלְמָא, כְּדֵין בָּרְכֵיהּ. וְעַל דָּא כְּתִיב, רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שָׂדֶה, דָּא הוּא חֲקַל דְּתַפּוּחִין קַדִּישִׁין, אֲמַר, הוֹאִיל וְזָכִיתָ בְּאִינּוּן לְבוּשֵׁי יְקָר, וְיִתֶּן לְךָ הָאֱלֹקִים מִטַּל הַשָּׁמַיִם, מַאי מַשְׁמַע, בְּגִין דִּבְהַהוּא חֲקַל דְּתַפּוּחִין קַדִּישִׁין, נָטִיל טַלָּא כָּל יוֹמָא, מֵהַהוּא אֲתַר דְּאִקְרֵי שָׁמַיִם, דִּכְתִיב מִטַּל הַשָּׁמַיִם.

303. We learned that happy are the righteous, whose days are clean FROM SINS and remain for the World to Come. Upon leaving THIS WORLD, they all join together and turn into a raiment of glory to be clothed in. In this raiment, they can be delighted with the pleasure of the World to Come. Through the garment, they will rise into the world AT THE RESURRECTION FROM THE DEAD. All those with a raiment will rise, as it says, "And they stand as a garment" (Iyov 38:14). Woe to the wicked in the world, whose days were diminished through sins, and nothing is left from them to be covered with when they leave this world.

304. We learned that the righteous who were privileged to don the raiment of glory made of their days, are crowned in that world by the same crowns the fathers were adorned with, from the river that flows and comes into the Garden of Eden. This is the meaning of the words: "And Hashem shall guide you continually, and satisfy your soul in drought" (Yeshayah 58:11). But of the wicked men in the world, who had not the merit to be dressed with the garment from their days, it says, "For he shall be like the juniper tree in the desert, and shall not see when good comes; but shall inhabit the parched places in the wilderness" (Yirmeyah 17:6).

305. Rabbi Yitzchak said: Happy is the portion of Ya'akov, who had the greatest faith, as it is written: "And I will lie with my fathers," for he deserved them, not another, to be clad in his own days and theirs.

306. Rabbi Yehuda said: It is written, "And he smelt the smell of his garments, and blessed him" (Beresheet 27:27). HE ASKS: It says "his garments" while it should have been 'Esav's garments,' for the garments were not his but Esav's, as it is written: "And Rivkah took the best clothes of her eldest son, Esav" (Ibid. 15). Yet here it says "the smell of his garments," which means Ya'akov's.

307. HE ANSWERS: We have explained that "he smelt" means that he looked further and smelt the smell of his garments in the world of Truth, and then blessed him. Therefore it is written, "See, the smell of my son is like the smell of a field" (Beresheet 27:27), the field of holy apple trees, THE NUKVA OF ZEIR ANPIN. He was saying: Since you deserve to wear these raiments of glory, "therefore the Elohim give you of the dew of heaven" (Ibid. 28). HE ASKS: Does this mean THAT THE DEW OF HEAVEN DEPENDS UPON THE RAIMENTS OF GLORY? HE REPLIES: Since the field of apple trees, WHICH RESEMBLES THE RAIMENTS OF GLORY IN SMELL, receives dew everyday from the place called heaven, ZEIR ANPIN, as it is written "the dew of heaven." HE THEREFORE SAID: SINCE YOU ARE WORTHY OF DONNING THE RAIMENTS OF GLORY, "ELOHIM GIVE YOU OF THE DEW OF HEAVEN.

308. אָמַר רִבִּי יוֹסֵי, בְּכֹלָּא בָּרְכֵיהּ, מִטַּל הַשָּׁמַיִם וּמִשְּׁמַנֵּי הָאָרֶץ. מ״ט, בְּגִין דְּוַיָּרַח אֶת רֵיחַ בְּגָדָיו. בְּגָדָיו מַמָּשׁ, כְּמָה דְּאוֹקִימְנָא. תָּנָא, אֶלֶף וַחֲמֵשׁ מְאָה רֵיחִין, סָלְקִין בְּכָל יוֹמָא מִג״ע, דְּמִתְבַּסְּמֵי בְּהוֹ אִינּוּן לְבוּשִׁין דִּיקָר דְּהַהוּא עָלְמָא, דְּמִתְעַטְּרָן מִן יוֹמוֹי דְּבַר נָשׁ.

308. Rabbi Yosi said: He blessed him in everything, "of the dew of heaven, and the fatness of the earth." TO WIT, ALSO FROM THE ABUNDANCE OF THE NUKVA CALLED EARTH. What was the reason for that? Because "he smelt the smell of his garments," his own garments as we explained, AND THESE GARMENTS RECEIVE ALSO FROM THE NUKVA. We learned that 1,500 odors rise every day from the Garden of Eden, THE NUKVA, and perfume the raiments of glory, which are crowned with the man's days in that world, SINCE THE GARMENTS RECEIVE ALSO FROM THE NUKVA.

309. אָמַר רִבִּי יְהוּדָה, כַּמָּה לְבוּשִׁין אִינּוּן. אָמַר רִבִּי אֶלְעָזָר, טוּרֵי דְּעָלְמָא, עַל דָּא פְּלִיגוּ, אֲבָל תְּלָתָא אִינּוּן. חַד דְּמִתְלַבְּשֵׁי בְּהַהוּא לְבוּשָׁא, רוּחָא דִּבְגִנְתָּא דְּעֵדֶן דְּאַרְעָא. וְחַד יְקָרָא מִכֹּלָּא, דְּמִתְלַבְּשָׁא בֵּיהּ נִשְׁמָתָא בְּגוֹ צְרוֹרָא דְּחַיֵּי, בֵּין פּוּרְפִּירָא דְּמַלְכָּא. וְחַד לְבוּשָׁא דִּלְבַר, דְּקָאִים וְלָא קָאִים, אִתְחֲזֵי וְלָא אִתְחֲזֵי, בְּהַאי מִתְלַבְּשָׁא בֵּיהּ נַפְשָׁא, וְאָזְלָא וְשָׁטָא בְּעָלְמָא.

309. Rabbi Yehuda said: How many garments are MADE FOR MAN FROM HIS DAYS? Rabbi Elazar said: There is a controversy over this point, but there are three. The first is the garments the Ruach dons in the terrestrial Garden of Eden. The Neshamah is clothed in another, the most precious, WHICH LIVES inside the bundle of life; NAMELY NUKVA amidst the purple cloak of the King. The last one is the external garment, which exists and exists not, seen yet not seen, FOR BEING EXTERNAL IT HAS NO CONTINUOUS EXISTENCE, BUT NOW IT IS SEEN AND NOW IT IS NOT. The Nefesh wears this garment when it goes and hovers about the world.

310. וּבְכָל רֵישׁ יַרְחֵי וְשַׁבַּתָּא, אָזְלַת וְאִתְקַשְּׁרַת בְּרוּחָא דִּבְגִנְתָּא דְּעֵדֶן דְּאַרְעָא, דְּקַיְּימָא בֵּין פַּרְגּוֹדָא יַקִּירָא, וּמִנֵּיהּ אוֹלִיף וְיָדַע מַה דְּיָדַע, וְשָׁט וְאוֹדַע לֵיהּ בְּעָלְמָא.

310. In every new moon and Shabbat, THE NEFESH goes to be attached to the Ruach in the terrestrial Garden of Eden, which stands in the midst of the precious curtain. From it, THE NEFESH studies and receives its knowledge, and then it hovers and announces it to the world.

311. תָּנָא, בִּתְרֵין קְשׁוּרִין אִתְקַשַּׁר נַפְשָׁא, בְּכָל רֵישׁ יַרְחָא וְשַׁבַּתָּא, בְּקְשׁוּרָא דְּרוּחָא, דִּי בֵּין רֵיחֵי בּוּסְמִין דִּבְגִנְתָּא דְּעֵדֶן דְּאַרְעָא, וּמִתַּמָּן אָזֵיל וְשָׁאט, וְאִתְקַשַּׁר עִם רוּחָא בְּנִשְׁמָתָא דִּצְרוֹרָא בִּצְרוֹרָא דְּחַיֵּי, וּמִתְרַוְיָא וּמִתְזָנַת מֵאִינּוּן זִיוִין יְקָרִין, דְּהַאי סִטְרָא, וּדְהַאי סִטְרָא, הה״ד וְנָחֲךָ ה׳ תָּמִיד תָּמִיד דַּיְיקָא.

311. We learned that the Nefesh is attached by two knots on every new moon and Shabbat: 1) to the Ruach amidst the odors of perfumes in the terrestrial Garden of Eden 2) from there, THE NEFESH roams and goes to attach itself with the Ruach in the Neshamah, which is bound in the bundle of life. There it slacks its thirst and eats of the precious lights on this and that side, RIGHT AND LEFT. This is written in the verse: "And Hashem guide you continually" (Yeshayah 58:11). "Continually" is precise, INDICATING THAT IT RECEIVES FROM ALL SIDES CONTINUOUSLY.

312. וְהִשְׂבִּיעַ בְּצַחְצָחוֹת נַפְשֶׁךָ. מַהוּ בְּצַחְצָחוֹת. אֶלָּא צַחוּתָא חַד, כַּד אִתְקַשַּׁר בְּרוּחָא דִּבְגִנְתָּא דִלְתַתָּא, צַחוּתָא דִלְגוֹ מִן צַחוּתָא, כַּד מִתְקַשְּׁרָן בְּנִשְׁמָתָא דִלְעֵילָא, בִּצְרוֹרָא דְּחַיֵּי, וְהַיְינוּ בְּצַח חַד, צַחוּת תְּרֵין, דְּאִינּוּן לְעֵילָא לְעֵילָא, בִּיקִירוּ דְנִשְׁמָתָא וַדַּאי, כְּלוֹמַר צַחְצָחוֹת, מַאן יָרֵית דָּא, נַפְשֶׁךָ. נַפְשֶׁךָ מַמָּשׁ. זַכָּאָה חוּלְקֵהוֹן דְּצַדִּיקַיָּיא.

312. "And satisfy your soul (Nefesh) in drought (Heb. tzachtzachot)." HE ASKS: What is "tzachtzachot"? HE ANSWERS: One tzach (Eng. 'bright) it receives while attached to the Ruach in the terrestrial Garden of Eden; it receives the tzach inside tzach, when attached to the Neshamah above in the bundle of life. This is the meaning of tzachtzachot: tzach is singular, and tzachot dual. They are high above, in the preciousness of the Neshamah. Who will inherit the tzachtzachot? SCRIPTURE SAYS "your soul (Nefesh)." Your Nefesh indeed INHERITS THEM FROM THE NESHAMAH. Happy is the portion of the righteous.

313. אר״ש, כַּד אֲנָא בֵּין אִינּוּן חַבְרַיָּיא דְּבָבֶל, מִתְכַּנְּשֵׁי גַּבָּאי, וְאוֹלְפֵי מִלֵּי בְּאִתְגַּלְיָיא, וְאִינּוּן עָיְילֵי לוֹן בְּגוּשְׁפַּנְקָא דְּפַרְזְלָא תַּקִּיפָא, סְתִימָא מִכָּל סִטְרִין. כַּמָּה זִמְנִין אוֹלִיפְנָא לוֹן אָרְחוֹי דְּגִנְתָּא דְּמַלְכָּא, אוֹרְחוֹי דְּמַלְכָּא.

313. Rabbi Shimon said: When I am with the friends of Babylon, they gather round me and learn things openly, but they put them (these matters) in a sealed iron box, closed on all sides--IN OTHER WORDS, THEY CONCEAL THEM SO NO ONE WOULD KNOW.

314. How many times did I teach them the ways of the King's garden, THE NUKVA, and the ways of the King, ZEIR ANPIN? How many times did I teach them about the grades of the righteous in that world? They are all fearful of talking of these matters, but mumble instead. They are therefore called mumblers, I.E. SLOW OF SPEECH, for they mumble as stammerers.

314. כַּמָּה זִמְנִין אוֹלִיפְנָא לוֹן, כָּל אִנּוּן דַּרְגִּין דְּצַדִּיקַיָּא, דִּבְהַהוּא עָלְמָא, וְכֻלְּהוּ מִסְתָּפֵי לְמֵימַר מִלִּין אִלֵּין, אֶלָּא לָעָאן בְּגִמְגּוּמָא, בְּגִינֵי כָּךְ פְּסִילוּסִין אִקְרוּן, כְּהַהוּא פְּסִילוּתָא דִּמְגַמְגֵּם בְּפוּמֵיהּ.

315. But I see it in a favorable light, for they are afraid because the holy air and the Holy Spirit are gone for them, SINCE THEY ARE OUTSIDE THE LAND OF YISRAEL. And they breathe in the air and spirit of another region THAN THAT OF HOLINESS. Moreover, the rainbow is seen above them, WHICH IS A SIGN THEY ARE UNDER JUDGMENT AND ARE IN NEED OF MERCY, AS IT IS WRITTEN: "I HAVE SET MY BOW...AND I WILL LOOK UPON IT, THAT I MAY REMEMBER THE EVERLASTING COVENANT" (BERESHEET 9:13-16). They are then not deemed worthy of receiving Eliyahu, let alone someone else.

315. אֲבָל לִזְכוּתָא דְּאִינְנָא לְהוֹן, הוֹאִיל וּמִסְתָּפֵי, דְּהָא אֲוִירָא קַדִּישָׁא, וְרוּחָא קַדִּישָׁא, אִתְעֲדֵי מִנַּיְיהוּ, וְיָנְקֵי מֵאֲוִירָא וְרוּחָא דִּרְשׁוּתָא אָחֳרָא. וְלָא עוֹד אֶלָּא דְּקֶשֶׁת אִתְחֲזֵי עֲלַיְיהוּ, וְלָאו אִינּוּן כְּדַאי לְמֶחֱמֵי סֵבֶר אַנְפּוֹי דְּאֵלִיָּהוּ, כָּל שֶׁכֵּן סֵבֶר אַנְפִּין אָחֳרָנִין.

316. But it is beneficent to them that I live in the world and support it, for during my lifetime the world will not be sorrowful, nor suffer Judgment from above. After me, there will never be such a generation as this. The world will be such that there will be no one to protect them, and there will be impudence both above and below. Above ALSO THERE WILL BE IMPUDENT COUNTENANCES, WHICH ARE THE ACCUSATIONS OF THE KLIPOT, because of the transgressions below and their impudence.

316. אֲבָל דָּא מְהַנְיָא לְהוֹן, דַּאֲנָא שְׁכִיחַ בְּעָלְמָא וַאֲנָא סָמְכָא בְּעָלְמָא, דְּהָא בְּחַיַּי לָא יָתִיב עָלְמָא בְּצַעֲרָא, וְלָא אִתְדָּן בְּדִינָא דִּלְעֵילָא, בַּתְרָאי לָא יְקוּם דָּרָא כְּדָרָא דָּא. וְזַמִּין עָלְמָא דְּלָא יִשְׁתַּכַּח מַאן דְּיָגֵין עֲלַיְיהוּ, וְכָל אַנְפִּין חֲצִיפִין יִשְׁתַּכְּחוּן בֵּין לְעֵילָא בֵּין לְתַתָּא, לְעֵילָא: בְּחוֹבַיְיהוּ דִּלְתַתָּא, וְחֲצִיפוּתָא דִּלְהוֹן.

317. The people in the world will cry out, but there will be no one to protect them. They will look to all the directions of the world TO FIND RELIEF, but shall not return with a remedy TO THEIR TROUBLES. I have found but one remedy in the world and no more, wherever there will be people who are occupied in the Torah, and a scroll of the Torah with them, without any error. When it will be taken out, the upper and lower beings will be roused, especially if the Holy Name wherein is properly written, as we have already learned.

317. וּזְמִינִין בְּנֵי עָלְמָא, דְּצָוְוחִין, וְלֵית מַאן דְּיִשְׁגַּח עֲלַיְיהוּ, יְהַדְּרוּן רֵישָׁא לְכָל סִטְרֵי עָלְמָא, וְלָא יְתוּבוּן בְּאַסְוָותָא. אֲבָל חַד אָסוּתָא אַשְׁכַּחְנָא לְהוֹן בְּעָלְמָא, וְלָא יַתִּיר, בְּהַהוּא אֲתַר דְּיִשְׁתַּכְּחוּן אִינּוּן דְּלָעָאן בְּאוֹרַיְיתָא, וְאִשְׁתַּכַּח בֵּינַיְיהוּ סֵפֶר תּוֹרָה דְּלָא מִשְׁתַּקַּר בֵּיהּ, כַּד מַפְקֵי הַאי, בְּגִינֵיהּ מִתְעָרֵי עִלָּאֵי וְתַתָּאֵי. וְכָל שֶׁכֵּן אִי אַכְתִּיב בֵּיהּ שְׁמָא קַדִּישָׁא כְּדְקָא חָזֵי, וְהָא אוֹלִיפְנָא מִלָּה.

318. Woe to the generation, where the scroll of the Torah is banished BY BEING TAKEN OUT TO THE STREETS IN ORDER TO PRAY. But no one was awakened above or below, FOR THEIR PRAYER WAS NOT ACCEPTED, FOR IT WAS NOT JOINED BY FASTING OR ATONEMENT BELOW. HE ASKS: Who shall be roused to pray when the world is in great sorrow and in need of rain as the scroll of the Torah is further banished because of the hardship in the world.

318. וַוי לְדָרָא דְּאִתְגַּלְיָיא בֵּינַיְיהוּ סֵפֶר תּוֹרָה, וְלָא מִתְעָרֵי עֲלֵיהּ לְעֵילָא וְתַתָּא. מַאן אִתְעַר עֲלֵיהּ בְּשַׁעְתָּא דְּעָלְמָא בְּצַעֲרָא טְפֵי, וְאִצְטְרִיךְ עָלְמָא לְמִטְרָא, וְאִצְטְרִיךְ לְאַגְלָאָה סֵפֶר תּוֹרָה יַתִּיר בְּדוֹחֲקָא דְּעָלְמָא.

319. HE ANSWERS: When the world is in sorrow and people ask for mercy by the graves, all the dead are aroused to ask on behalf of the world, for the Nefesh hastens to tell the Ruach that the scroll of the Torah is in exile, and has been exiled due to hardship in the world, and the living have come TO THE GRAVES to ask for mercy.

319. דְּכַד עָלְמָא בְּצַעֲרָא, וּבְעָאן בְּנֵי נָשָׁא רַחֲמִין עֲלֵי קִבְרֵי, כֻּלְּהוּ מֵתִין מִתְעָרִין עֲלֵיהּ, דְּהָא נַפְשָׁא אַקְדִּימַת וּמוֹדְעָא לְרוּחָא, דְּהָא ס״ת אִשְׁתַּכַּח בְּגָלוּתָא, דְּאִיגְלֵי בְּדוֹחֲקָא דְּעָלְמָא, וְחַיָּיא אָתָאן וּבְעָאן רַחֲמֵי.

320. כְּדֵין רוּחָא מוֹדְעָא לִנְשָׁמָה, וּנְשָׁמָה לְקוּדְשָׁא בְּרִיךְ הוּא, וּכְדֵין קוּדְשָׁא בְּרִיךְ הוּא אִתְעַר, וְחָס עַל עָלְמָא, וְדָא עַל גָּלוּתָא דְס״ת מֵאַתְרֵיהּ, וְחַיָּיא אָתִין לְמִבְעֵי רַחֲמֵי עַל קְבְרֵי מֵתַיָּי. וַוי לְדָרָא, אִי אִצְטְרִיךְ ס״ת לְאַגְלָאָה לֵיהּ מֵאֲתַר לַאֲתַר, אֲפִילוּ מִבֵּי כְּנִישְׁתָּא לְבֵי כְּנִישְׁתָּא, דְּהָא לָא אִשְׁתַּכַּח בֵּינַיְיהוּ עַל מַה יַשְׁגְּחוּן עֲלַיְיהוּ.

320. Then the Ruach informs the Neshamah, and the Neshamah the Holy One, blessed be He. Then is the Holy One, blessed be He, aroused in pity on the world. All this is caused by the exile of the scroll of the Torah from its place, WHEN the living came to ask for mercy upon the graves of the dead. Woe to the generation, which must exile the scroll of the Torah from place to place, or even from one synagogue to another IN ORDER TO PRAY, for there will be no one among them to take care of them AND PRAY FOR THEM, SINCE THERE ARE NO RIGHTEOUS AMONG THEM.

321. וְדָא לָא יָדְעִין כֻּלְּהוּ בְּנֵי נָשָׁא, דְּהָא שְׁכִינְתָּא כַּד אִתְגַּלְיָיא, גָּלוּתָא בַּתְרָאָה, עַד לָא תִסְתַּלַּק לְעֵילָא, מַה כְּתִיב מִי יִתְּנֵנִי בַּמִּדְבָּר מְלוֹן אוֹרְחִים. לְבָתַר בְּזִמְנָא דְּדַחֲקָא אִשְׁתַּכַּח טְפֵי בְּעָלְמָא, תַּמָּן אִשְׁתַּכְּחַת, וּבְגָלוּתָא דְס״ת, תַּמָּן הִיא, וְכֹלָּא מִתְעָרִין עֲלֵיהּ, עִלָּאֵי וְתַתָּאֵי.

321. Yet no man knows THE REASON FOR this. For when the Shechinah was exiled the last time, in order not to go up above, it is written THAT SHE SAID: "Oh, that I were in the wilderness, in a lodging place of wayfaring men" (Yirmeyah 9:1), AND NOT GONE ABOVE. FOR SHE WISHED TO EXILE WITH YISRAEL. Later, WHEN SHE ALREADY WAS IN EXILE WITH YISRAEL, in a time of great distress for the world, she was IN THE DESERT, THE ABODE OF THE KLIPOT. Also in the exile of the scroll of the Torah she is there in the desert, and everyone is stirred AND SUFFERS for her, the upper and lower beings.

322. אֲמַר רִבִּי שִׁמְעוֹן, אִי הַנֵּי בַּבְלָאֵי טִפְּשָׁאֵי, יִנְדְּעוּן מִלִּין דִּרְזֵי דְּחָכְמְתָא, עַל מַה קָאֵים עָלְמָא, וְסָמְכוֹי עַל מַה קָא מִתְרַגְּשָׁן, כַּד יִשְׁתַּכַּח בְּרוּחָקָא, יִנְדְּעוּן שִׁבְחָא דְּרַב יֵיבָא סָבָא. כַּד אִשְׁתַּכַּח בֵּינַיְיהוּ, וְלָא הֲווֹ יָדְעֵי שִׁבְחֵיהּ. וְהָא אַשְׁכַּחְנָא מִלּוֹי מִתְקַשְּׁרָן בְּמִלּוֹי דִּשְׁלֹמֹה מַלְכָּא, בְּרָזָא עִלָּאָה דְּחָכְמְתָא, וְאִינּוּן לָא הֲווֹ יָדְעֵי שִׁבְחֵיהּ.

322. Rabbi Shimon said: Had those stupid Babylonians known the secret verses of Wisdom, such as why the world exists, or why its supporting pillars quake when it is in distress, they would know the worth of Rav Hamnuna Saba, who dwelt among them, without their knowing his worth. I find that his words are connected to those of King Solomon in the high secret of Wisdom, but they did not guess his worth.

323. וְהַשְׁתָּא אָזְלִין בָּתַר מִלֵּי דְּחָכְמְתָא, וְלֵית מַאן דְּקָאֵים עֲלָהּ, וְלֵית מַאן דְּקָרֵי. וְעִם כָּל דָּא, אִית בֵּינַיְיהוּ פִּקְחִין בְּעִבּוּרָא דְשַׁתָּא, וּבְקִבִּיעוּתָא דְיַרְחֵי, אע״ג דְּלָא אִתְיְיהִיב לְהוֹ, וְלָא אִתְמְסַר בִּידַיְיהוּ.

323. Now they strive after words of wisdom but there is no one to uncover THEIR SECRET, and no one to teach it. With all that, there are sages among them in the field of establishing the beginning of months and the intercalation of years, though it is not their duty TO INTERCALATE THE YEARS AND SANCTIFY THE MONTHS, WHICH ARE FIXED ONLY IN THE LAND OF YISRAEL.

324. תָּנִינָן, תְּרֵיסַר יַרְחֵי, הַאי נֶפֶשׁ אִיהִי מִתְקַשְּׁרָא בְּגוּפָא בְּקִבְרָא, וְאִתְדָּנוּ בְּדִינָא כַּחֲדָא, בַּר הַהִיא נֶפֶשׁ דְּצַדִּיקַיָּיא, כְּמָה דְאוֹקְמוּהָ, וּזְמִינָא בְּקִבְרָא, וְיָדַע בְּצַעֲרָא דִילֵיהּ, וּבְצַעֲרָא דְחַיֵּי יָדַע, וְלָא אִשְׁתַּדְּלַת עֲלַיְיהוּ.

324. We have learned that the Nefesh is attached to the body inside the grave for twelve months, and they are judged together, except the Nefesh of the righteous, as we explained. It dwells inside the grave and feels pain OF PUNISHMENT, and the pain of the living, yet it does not strive TO PRAY for them.

325. וּלְבָתַר תְּרֵיסַר יַרְחֵי, אִתְלַבַּשׁ בִּלְבוּשָׁא חַד, וְאָזֵיל וְשָׁאט בְּעָלְמָא, וְיָדַע מִן רוּחָא מַה דְּיָדַע, וְאִשְׁתַּדַּל צַעֲרָא לְעָלְמָא, וּלְמִבְעֵי רַחֲמֵי. וּלְמִנְדַּע צַעֲרָא דְחַיֵּי.

325. After twelve months, the Nefesh dons a garment and goes to roam about the world, and learns certain things from the Ruach. It strives to ask for mercy for the world's pain, and to feel the sorrow of the living.

326. HE ASKS: Who arouses all that, THE NEFASHOT OF THE DEAD TO PRAY FOR THE LIVING? HE REPLIES: When there is a righteous man in the world, he duly informs them. The righteous is well known among them. For we have learned that when there remains a righteous man in the world, known among the living and the dead, he is proclaimed every day. When the world is in great distress and he cannot protect the people, he informs them of the pain in the world AND THEY ASK FOR MERCY UPON THE LIVING.

326. וּמַאן אִתְעַר לְכָל הַאי, בְּזִמְנָא דְאִית זַכָּאָה, דְּאוֹדַע לְהוֹ כִּדְקָא יָאוֹת, וְהַהוּא זַכָּאָה אִשְׁתְּמוֹדַע בֵּינַיְיהוּ. דְּתַנְיָא, זַכָּאָה כַּד אִשְׁתְּאַר בְּעַלְמָא, בֵּין חַיָּיא, וּבֵין מֵיתַיָּא אִשְׁתְּמוֹדַע, דְּהָא כָּל יוֹמָא מַכְרְזֵי עֲלֵיהּ בֵּינַיְיהוּ, וְכַד צַעֲרָא טָפֵי בְּעַלְמָא, וְהוּא לָא יְכֵיל לַאֲגָנָא עַל דָּרָא, הוּא אוֹדַע לְהוֹ צַעֲרָא דְעַלְמָא.

327. When there is no proclaimed righteous among them and no one to stir THE NEDASHOT about the sorrow of the world but a scroll of the Torah, then the upper and lower are stirred for its sake TO PRAY FOR THE WORLD. Yet at that time, everyone should do penance, for if they do not, the accusers are aroused upon them TO PUNISH THEM FOR MOVING ABOUT THE SCROLL OF THE TORAH. THIS APPLIES NOT ONLY FOR THE NEFESH, as Ruach in the Garden of Eden is also stirred for the sake of the scroll of the Torah TO ASK FOR MERCY, as we have learned.

327. וְכַד לָא אִשְׁתַּכַּח זַכָּאָה דְּמַכְרְזֵי עֲלֵיהּ בֵּינַיְיהוּ, וְלָא אִשְׁתַּכַּח מַאן דְּאִתְעַר לְהוֹ בְּצַעֲרָא דְעַלְמָא, אֶלָּא ס"ת. כְּדֵין עִלָּאֵי וְתַתָּאֵי מִתְעָרִין עֲלֵיהּ, וּצְרִיכִין כֻּלָּא דְּיִשְׁתַּכְּחוּן בְּהַהִיא זִמְנָא בִּתְשׁוּבָה, וְאִי לָא מִשְׁתַּכְּחֵי, הָא מָארֵי דִּדִינָא אִתְעָרוּן עֲלַיְיהוּ, וַאֲפִילוּ רוּחַ דְּגִנְתָּא דְעֵדֶן, מִתְעָרִין עֲלַיְיהוּ, בְּגִינֵיהּ דְּסֵפֶר תּוֹרָה, כִּדְאִתְּמַר.

328. We learned: "And I will lie with my fathers"; namely in body, Nefesh, Ruach, and Neshamah, all included within one Chariot of a high grade. TO WIT, THE VERSE ALLUDES TO THE BODY AND ALL THE ASPECTS OF THE SOUL, WHICH WILL BE TOGETHER WITH HIS FATHERS. Rabbi Yehuda said: How senseless are the children in the world who do not know, nor care, hear or see what happens in the world, that the Holy One, blessed be He, is filled with Mercy for the world at any time and season. But no one pays attention.

328. תָּאנָא, וְשָׁכַבְתִּי עִם אֲבוֹתַי: בְּגוּפָא, בְּנַפְשָׁא, בְּרוּחָא, בְּנִשְׁמָתָא, בִּרְתִיכָא חָדָא, בְּדַרְגָא עִלָּאָה. א"ר יְהוּדָה, כַּמָּה אֲטִימִין מִכֹּלָּא בְּנֵי עַלְמָא, דְּלָא יָדְעֵי, וְלָא מַשְׁגִּיחֵי, וְלָא שָׁמְעֵי, וְלָא מִסְתַּכְּלֵי בְּמִלֵּי דְעַלְמָא. וְהֵיךְ קוּדְשָׁא בְּרִיךְ הוּא מִשְׁתַּכַּח עֲלַיְיהוּ בְּרַחֲמִין, בְּכָל זְמַן וְעִידָן, וְלֵית מַאן דְּיַשְׁגַּח.

329. Three times a day, a certain spirit comes into the cave of the Machpelah and breathes over the tombs of the fathers so that their bones are healed and they endure. The spirit draws dew from over the King's head, CHOCHMAH, BINAH, AND DA'AT OF ZEIR ANPIN, where the supernal patriarchs are. When the dew flows in, the lower patriarchs are awakened IN THE CAVE OF THE MACHPELAH.

329. תְּלַת זִמְנִין בְּיוֹמָא, עָאל רוּחָא חָדָא בִּמְעָרַתָּא דְכָפֶלְתָּא, וְנָשֵׁיב בְּקִבְרֵי אֲבָהָתָא, וְאִתְסְיָין כָּל גַּרְמִין, וְקָיְימֵי בְּקִיּוּמָא, וְהַהוּא רוּחָא נָגִיד טַלָּא מִלְּעֵילָא, מֵרֵישָׁא דְמַלְכָּא, אֶתַר דְּמִשְׁתַּכְּחֵי אֲבָהָן עִלָּאֵי. וְכַד מָטֵי הַהוּא טַלָּא מִנַּיְיהוּ, מִתְעָרִין אֲבָהָן דִּלְתַתָּא.

330. We have learned that the dew flows down certain grades, one grade after another, and reaches the lower Garden of Eden, where the perfumes are bathed in it. Then is a certain spirit awakens, which comprises two others; NAMELY A SPIRIT OF THE CENTRAL COLUMN, YA'AKOV, WHICH INCLUDES THE TWO COLUMNS, AVRAHAM AND YITZCHAK. It ascends and hovers above the perfumes and comes in through the opening of the cave. Then the patriarchs are awakened with their wives and ask for Mercy for their children.

330. וְתָאנָא, נָחֵית הַהוּא טַלָּא בְּדַרְגִּין יְדִיעָן, דַּרְגָּא בָּתַר דַּרְגָּא, וּמָטֵי לְגַן עֵדֶן דִּלְתַתָּא. וּמֵהַהוּא טַלָּא, אִתְסְחֵי בְּבוּסְמִין דְּגִנְתָּא דְעֵדֶן, וְאִתְעַר רוּחָא חָדָא, דְּכָלִיל בְּתְרֵין אָחֳרָנִין וְסָלִיק וְשָׁאט בֵּינֵי בּוּסְמִין, וְעָיֵיל בְּפִתְחָא דִמְעָרַתָּא, כְּדֵין מִתְעָרִין אֲבָהָן, אִינּוּן וְזִיווּגָן, וּבְעָאן רַחֲמֵי עַל בְּנוֹי.

331. When the world is in distress AND NOT ANSWERED, and due to its sins THE PATRIARCHS sleep and the dew does not arouse them, for it cannot be found or drawn. THEN, when the scroll of the Torah is stirred in the world, the Nefesh informs the Ruach, the Ruach the Neshamah, which tells the Holy One, blessed be He. The King then sits on the throne of mercy and draws from the supernal Atika Kadisha, ARICH ANPIN, the crystal dew, which flows upon the King's head, CHOCHMAH, BINAH, AND DA'AT OF ZEIR ANPIN, and the patriarchs, CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN, are blessed. The dew then flows upon the sleeping FATHERS IN THE CAVE OF THE MACHPELAH, who then join IN PRAYING FOR THE WORLD. The Holy One, blessed be He, then has Mercy upon the world. We have learned the Holy One, blessed be He, does not have mercy on the world until He notifies the Patriarchs, and for their merit the world is blessed. Rabbi Yosi said: Surely this is so. I also found it in the book of King Solomon, the high one who is called every MAN'S wise counsel, AS IT SAYS, "FOR HE WAS WISER THAN ALL MEN" (I MELACHIM 5:11).

331. וְכַד אִשְׁתַּכַּח עַלְמָא בְּצַעֲרָא, בְּגִין דְּאִינּוּן דְּמִיכִין עַל חוֹבֵי עַלְמָא, וְהַהוּא טַלָּא לָא אִתְנְגִיד, וְלָא אִשְׁתַּכַּח, עַד דְּאִתְעַר ס״ת, כְּדְקָא חָזֵי בְּעַלְמָא, וְנַפְשָׁא אוֹדְעָא לְרוּחָא, וְרוּחָא לְנִשְׁמְתָא, וְנִשְׁמְתָא לְקוּדְשָׁא בְּרִיךְ הוּא, כְּדֵין, יָתֵיב מַלְכָּא בְּכָרְסְיָיא דְּרַחֲמֵי, וְנָגֵיד מֵעַתִּיקָא קַדִּישָׁא עִלָּאָה, נְגִידוּ דְּטַלָּא דְּבְדוֹלְחָא, וּמָטֵי לְרֵישָׁא דְּמַלְכָּא, וּמִתְבָּרְכִין אֲבָהָן, וְנָגֵיד הַהוּא טַלָּא, לְאִינּוּן דְּמִיכִין, וּכְדֵין מִתְחַבְּרָן כֻּלְּהוּ, וְחָיֵיס קוּדְשָׁא בְּרִיךְ הוּא עַל עַלְמָא. וְתָאנָא, לָא חָיֵיס קוּדְשָׁא ב״ה עַל עַלְמָא, עַד דְּאוֹדַע לַאֲבָהָן וּבְגִינַיְיהוּ עַלְמָא אִתְבָּרְכָא. א״ר יוֹסֵי, וַדַּאי הָכֵי הוּא, וְהָא אַשְׁכַּחְנָא מִלֵּי בְּסִפְרָא דִשְׁלֹמֹה מַלְכָּא, הַהוּא עִלָּאָה, דִּקְרָא לֵיהּ עֵיטָא דְּחָכְמְתָא דְכֹלָּא.

332. Rav Hamnuna also said the same and that it was revealed to him in a dream, that Rachel achieved more THAN ALL THE PATRIARCHS by standing at the highway whenever the world is in need OF MERCY. The secret of this matter is that the ark, its covering and the Cherubs are in the portion of Binyamin, RACHEL'S SON, who was born on the highway, and the Shechinah is above ALL HIS PORTION, AS IT SAYS, "HE SHALL COVER HIM ALL THE DAY LONG" (DEVARIM 33:12).

332. וְרַב הַמְנוּנָא, הָכֵי גַּלֵּי וַאֲמַר, דְּהָא אַחְזִיוּ לֵיהּ, דְּיַתִּיר עָבְדַת רָחֵל, דְּקָיְימָא בְּפַרְשַׁת אוֹרְחִין, בְּכָל זִמְנָא דְּאִצְטְרִיךְ עַלְמָא, מִכֻּלְּהוּ, וְרָזָא דְמִלָּה, אָרוֹן וְכַפּוֹרֶת וּכְרוּבִים, בְּחוּלְקָא דְבִנְיָמִן, דְּאִתְיְלִיד בְּאוֹרְחָא, וּשְׁכִינְתָּא עַל כֹּלָּא.

32. "And Yisrael bowed himself upon the bed's head"
Rabbi Shimon begins the discussion by explaining that the bed in the title verse signifies the foundation of the world, and the bed's head signifies the Shechinah. We learn that by his action, Yisrael bowed to the Supernal Throne. Rabbi Yehuda then explains that although Ya'akov's soul departed while he was still in Egypt, it was united with the Shechinah and his body was buried alongside the patriarchs, as he had wished.
The text then addresses the verse, "And Yosef shall put his hand on your eyes." Rabbi Yesa reveals that this verse indicates both Ya'akov's importance and that his son would be alive at the time of Ya'akov's death. Rabbi Chizkiyah then speaks about the custom of a man's son putting dust on his father's eyes as a sign of respect when he dies. This leads to a discourse on the symbolic significance of each color of the eye. After offering further explanations for the custom of closing a man's eyes after his death, the conversation turns to the subject of the Nefesh of the departed soul. Finally, the rabbis return to the spiritual significance of Ya'akov's actions described in the title verse.
The Relevance of this Passage
The Light of the Shechinah is summoned into our world, helping The reader climb out of darkness and negativity [Egypt], and in doing so, merit closeness to the great patriarchs in the world to come. These verses also help elevate the souls of our fathers if they have passed on.

333. "And Yisrael bowed himself upon the bed's head." HE ASKS: What is the bed's head? HE ANSWERS: It is the Shechinah, WHICH IS ALWAYS PRESENT AT THE HEAD OF A SICK MAN. Rabbi Shimon said: Heaven forbid THAT HE WAS BOWING DOWN BEFORE THE SHECHINAH, SINCE HE WAS A CHARIOT OF TIFERET, WHICH IS ABOVE THE SHECHINAH. He bowed to his own attribute, TIFERET. HE EXPLAINS HIS WORDS: Come and behold: the bed is the Shechinah, of which it says, "Behold it his litter, that of Solomon" (Shir Hashirim 3:7). The bed's head is the foundation (Yesod) of the world, the head of the sacred bed, THE SHECHINAH; the head refers to Yisrael, TIFERET, standing at the bed's head, WHICH IS YESOD, FOR TIFERET IS ABOVE YESOD, and therefore Yisrael bowed to himself, NAMELY TO TIFERET.

333. וַיִּשְׁתַּחוּ יִשְׂרָאֵל עַל רֹאשׁ הַמִּטָּה, מַאן רֹאשׁ הַמִּטָּה. דָּא שְׁכִינְתָּא. אר״ש, ח״ו. אֶלָּא לְדִידֵיהּ כָּרַע וְסָגִיד. תָּא חֲזֵי, מִטָּה: דָּא שְׁכִינְתָּא. דִּכְתִיב הִנֵּה מִטָּתוֹ שֶׁלִּשְׁלֹמֹה. רֹאשׁ הַמִּטָּה מַאן הוּא. דָּא יְסוֹדָא דְעַלְמָא, דְּהוּא רֵישָׁא דְעַרְסָא קַדִּישָׁא. עַל רֹאשׁ: דָּא יִשְׂרָאֵל, דְּקָאִים עַל רֹאשׁ הַמִּטָּה, בְּגִינֵי כָּךְ, יִשְׂרָאֵל לְדִידֵיהּ קָא סָגִיד.

334. You might say THAT HE BOWED DOWN TO THE SHECHINAH, WHICH IS ABOVE THE HEAD OF A SICK MAN. At that time, he was not yet ill, only later. It is written: "And it came to pass after these things, that one told Yosef, 'Behold, your father is sick.'" But when he bowed down, he was not sick. Of necessity, he bowed down because he knew that he then ascended to the holy supernal grade of the whole throne TIFERET. He therefore bowed down to that Chariot, the supernal throne. FOR CHESED, GVURAH, AND TIFERET ARE THE SUPERNAL THRONE OF BINAH, AND TIFERET IS INCLUDED OF THEM ALL. It is the perfection of the great and strong tree which is named after him, NAMELY TIFERET CALLED YISRAEL AFTER HIS NAME. Therefore, "Yisrael bowed himself upon the bed's head," for surely he was elevated into his own grade and adorned with crowns, MOCHIN, of the holy King TIFERET.

334. וְאִי תֵּימָא, הָא בְּהַהוּא זִמְנָא, לָא הֲוָה מָרֵע, דְּהָא לְבָתַר כְּתִיב, וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה וַיֹּאמֶר לְיוֹסֵף הִנֵּה אָבִיךָ חוֹלֶה, וּבְשַׁעְתָּא דְּסָגִיד, לָא הֲוָה חוֹלֶה, וְעַל יְדָעָ, דְּהָא בְּהַהוּא זִמְנָא, סָלִיק בְּדַרְגָּא עִלָּאָה קַדִּישָׁא כָּרְסַיָּיא שְׁלִימְתָּא, בְּגִינֵי כָּךְ סָגִיד לְהַהוּא רְתִיכָא, כָּרְסַיָּיא עִלָּאָה, שְׁלִימוּ דְּאִילָנָא רַבְּרְבָא וְתַקִּיף, דְּאִקְרֵי עַל שְׁמֵיהּ. וְעַל דָּא, וַיִּשְׁתַּחוּ יִשְׂרָאֵל עַל רֹאשׁ הַמִּטָּה, עַל רֹאשׁ הַמִּטָּה וַדַּאי, דְּהָא אִסְתַּלַּק לְאַתְרֵיהּ וְאִתְעַטַּר בְּעִטְרוֹי דְּמַלְכָּא קַדִּישָׁא.

335. "And he said: 'Swear to me.' And he swore to him. And Yisrael bowed himself upon the bed's head." Rabbi Chiya opened the discussion saying: "All this have I proved by Wisdom: I said, 'I will be wise'; but it was far from me" (Kohelet 7:23). We have learned that King Solomon inherited the moon, THE NUKVA, together with all her aspects. In his days the moon was in fullness, being blessed by all THE GRADES. When he wanted to understand the statutes of the Torah he said: "I said, 'I will be wise'; but it was far from me."

335. וַיֹּאמֶר הִשָּׁבְעָה לִי וַיִּשָּׁבַע לוֹ וַיִּשְׁתַּחוּ יִשְׂרָאֵל עַל רֹאשׁ הַמִּטָּה, רִבִּי חִיָּיא פְּתַח וַאֲמַר, כָּל זֹה נִסִּיתִי בַחָכְמָה אָמַרְתִּי אֶחְכָּמָה וְהִיא רְחוֹקָה מִמֶּנִּי. הָא תָּנִינָן, שְׁלֹמֹה מַלְכָּא, יָרֵית סִיהֲרָא מִכָּל סִטְרוֹי, וּבְיוֹמוֹי קָיְימָא בִּשְׁלֵמוּתָא, הַהִיא סִיהֲרָא דְּאִתְבָּרְכָא מִכֹּלָּא, וְכַד בָּעָא לְמֵיקַם עַל נִימוּסֵי אוֹרַיְיתָא, אֲמַר אָמַרְתִּי אֶחְכָּמָה וגו׳.

336. Rabbi Yehuda said: Ya'akov said, "And I will lie with my fathers, not, I pray you, in Egypt: but I will lie with my fathers and you shall carry me out of Egypt and bury me in their place of burial." In connection to this, we learned that a man whose soul departed in another domain, NAMELY OUTSIDE THE LAND OF YISRAEL, and whose body was buried in the Holy Land, scripture says of him: "But when you entered, you defiled my land, and made my heritage an abomination" (Yirmeyah 2:7). Yet Ya'akov said: "And bury me in their place of burial," though his soul departed in another domain, IN EGYPT.

336. אֲמַר רִבִּי יְהוּדָה, יַעֲקֹב אֲמַר, וְשָׁכַבְתִּי עִם אֲבוֹתַי וּנְשָׂאתַנִי מִמִּצְרַיִם וּקְבַרְתַּנִי בִּקְבוּרָתָם, תַּמָּן תָּנִינָן, מַאן דְּנָפַק נִשְׁמָתֵיהּ, בִּרְשׁוּתָא אָחֳרָא, וְגוּפָא דִילֵיהּ אִתְקַבַּר בְּאַרְעָא קַדִּישָׁא, עֲלֵיהּ כְּתִיב וַתָּבֹאוּ וַתְּטַמְּאוּ אֶת אַרְצִי וְנַחֲלָתִי שַׂמְתֶּם לְתוֹעֵבָה, וְיַעֲקֹב אֲמַר וּקְבַרְתַּנִי בִּקְבוּרָתָם, וְנִשְׁמָתֵיהּ נָפְקָא בִּרְשׁוּתָא אָחֳרָא.

337. Rabbi Yehuda said: Ya'akov is different THAN OTHER MEN, since the Shechinah held him and cleaved to him. This is the meaning of the words, "I will go down with you into Egypt" (Beresheet 46:4) to dwell with you in exile "and I will also surely bring you up again" (Ibid.), for your soul shall be united with me, and your body shall be buried in the graves of your fathers. This comes to teach us that his soul left in another domain, YET "I WILL ALSO SURELY BRING YOU UP AGAIN" TO BE BURIED IN THE GRAVES OF HIS FATHERS.

337. א״ר יְהוּדָה, שָׁאנֵי יַעֲקֹב, דִּשְׁכִינְתָּא הֲוַת אֲחִידַת בֵּיהּ, וְאִתְדַּבְּקַת בֵּיהּ, הה״ד אָנֹכִי אֵרֵד עִמָּךְ מִצְרַיְמָה, לְדָיְירָא עִמָּךְ בְּגָלוּתָא. וְאָנֹכִי אַעֲלְךָ גַּם עָלֹה, לְאִזְדַּוְּוגָא בִּי נִשְׁמָתָךְ, וּלְאִתְקְבָרָא גּוּפָךְ בְּקִבְרֵי אֲבָהָתָךְ, מַאי קָא מַיְירֵי, אע״ג דְּקָא נָפְקַת נִשְׁמָתֵיהּ בִּרְשׁוּתָא אָחֳרָא.

338. "And Yosef shall put his hand on your eyes" (Ibid.). Surely because he was the firstborn, AND IT IS FOR THE FIRSTBORN TO PUT HIS HAND ON HIS FATHER'S EYES. For according to thought, he was the firstborn of the first seed, as we learned. Since the Holy One, blessed be He, knew this secret THAT HE THOUGHT OF RACHEL, He let him know that it would be Yosef, WHO WILL PUT HIS HANDS ON HIS EYES, whom he greatly loved.

338. וְיוֹסֵף יָשִׁית יָדוֹ עַל עֵינֶיךָ, יוֹסֵף וַדַּאי, דְּהָא הוּא בּוּכְרָא דְּהַרְהוּרָא דְּלִבָּא, בּוּכְרָא דִּטְפָּה קַדְמָאָה הֲוַת, כִּדְאִתְּמַר. וּבְגִין דְּיָדַע קוּדְשָׁא בְּרִיךְ הוּא טְמִירָא דָא, אִתְבַּשַּׁר לֵיהּ בְּיוֹסֵף, דְּהָא כָּל רְחִימוּתָא בֵּיהּ תַּלְיָא.

339. "Shall put his hand on your eyes": HE ASKS: What does this come to teach us? Rabbi Yisa said: This teaches us of Ya'akov's importance, THAT HIS SON, A KING, WILL PUT HIS HAND ON HIS EYES, and also informs him that Yosef is alive and will be present at his death. Rabbi Chizkiyah said: I have learned something, yet I fear of revealing it, since Wisdom abides with the common customs. Rabbi Aba tapped him and said: Speak up and pluck up your courage, for everything is disclosed in the days of Rabbi Shimon AND THERE IS NO NEED TO BE AFRAID.

339. יָשִׂית יָדוֹ עַל עֵינֶיךָ, מַאי קָא מַיְירֵי. א״ר יֵיסָא, בְּגִין יְקָרָא דְיַעֲקֹב, וּלְאִתְבַּשְׂרָא דְּהָא יוֹסֵף קַיָּים, וְיִשְׁתַּכַּח עֲלֵיהּ בְּמִיתָתֵיהּ. רִבִּי חִזְקִיָּה אֲמַר, מִלָּה אוֹלִיפְנָא, וְדָחֵילְנָא לְגַלָּאָה, וּבְעוֹבָדֵי עַלְמָא חָכְמְתָא אִשְׁתַּכַּח. אָתָא רִבִּי אַבָּא, בְּטַשׁ בֵּיהּ, אֲמַר אֵימָא מִילָּךְ, וְזַיֵּין זַיְינָךְ, בְּיוֹמוֹי דְּרִבִּי שִׁמְעוֹן מִלִּין אִתְגַּלְיָין.

340. RABBI CHIZKIYAH said: We learned from the book of Rabbi Yisa Saba (the elder), in the chapter about customs, that when a man merits a son in this world, THE SON should put dust on his eyes when his father is buried as a sign of respect, an indication that the world is now concealed from him, and that he, THE SON, inherits it in his stead.

340. אֲמַר, אוֹלִיפְנָא מִפִּרְקִין דְּרַב יֵיסָא סָבָא, בְּנִמּוּסֵי עַלְמָא, בַּר נָשׁ דְּזָכֵי לְבַר בְּהַאי עַלְמָא, לִיבָּעֵי לֵיהּ לְנַגְדָּא עַפְרָא עַל עֵינוֹי כַּד אִתְקַבַּר, וְדָא הוּא יְקָרָא דִילֵיהּ, לְאַחֲזָאָה דְעַלְמָא אַסְתִּים מִנֵּיהּ, וְהוּא יָרֵית לֵיהּ לְעַלְמָא תְּחוֹתוֹי.

341. This is because a man's eyes reflect the world and contain all the colors. The white color in them is like a great sea which surrounds the world on all sides. Another is like the ground dug out from the water. The ground stands in the midst of the water and so does the color in the midst of the water; NAMELY IN THE MIDST OF THE WHITE COLOR WHICH INDICATES THE WATER OF THE OCEAN.

341. בְּגִין דְּעֵינוֹי דְּבַר נָשׁ, חֵיזוּ דְעַלְמָא בֵּיהּ אִתְחֲזֵי, וְכָל גְּוָונִין הָכֵי אִינּוּן דְּאַסְחָרוֹ, חִוָּורָא דְּבֵיהּ, הוּא יַמָּא רַבָּא אוֹקְיָנוֹס, דְּאַסְחַר כָּל עַלְמָא בְּכָל סִטְרֵי, גּוֹוָנָא אָחֳרָא הוּא יַבֶּשְׁתָּא, דַּאֲפִיקוּ מַיָּא, וְיַבֶּשְׁתָּא קָאֵים בֵּין מַיָּא, הָכֵי הוּא גּוֹוָנָא בֵּין מַיָּא.

342. The third color in the middle of the eye is Jerusalem, the center of the world. The fourth color in the eye is where the power of sight dwells; NAMELY THE BLACKNESS IN THE EYE. It is called "the apple of the eye" (Tehilim 17:8), where the face is seen and the most dear sight of all, Tzion, the innermost point of all, where the whole world is seen, where the Shechinah dwells, which is the beauty and sight of all. The eye is the worldly inheritance, and therefore he WHO DIES leaves this and HIS SON takes it and inherits it.

342. גּוֹוָנָא אָחֳרָא תְּלִיתָאָה, הִיא בְּמְצִיעוּתָא דְּבֵיהּ, דָּא יְרוּשָׁלַם, דְּהִיא אֶמְצָעוּתָא דְעַלְמָא. גּוֹוָנָא רְבִיעָאָה, הִיא חֵיזוּ דְּכָל עֵינָא, וְאִקְרֵי בַּת עַיִן, דְּבְהַהוּא בַּת עַיִן, אִתְחֲזֵי פַּרְצוּפָא, וְחֵיזוּ יְקָרָא מִכֹּלָּא דָּא צִיּוֹן, דְּאִיהִי נְקוּדָה אֶמְצָעוּתָא מִכֹּלָּא, דְּחֵיזוּ דְּכָל עַלְמָא תַּמָּן אִתְחֲזֵי, וְתַמָּן שַׁרְיָא שְׁכִינְתָּא, דְּהִיא שַׁפִּירוּ דְּכֹלָּא, וְחֵיזוּ דְּכֹלָּא, וְעֵינָא דָא הוּא יְרוּתַת עַלְמָא. וּבְגִינֵי כָּךְ, הַאי שָׁבִיק לֵיהּ, וְהַאי נָטִיל לֵיהּ, וְיָרֵית לֵיהּ.

343. He said to him: This was well said, but this matter has an even deeper meaning, though the children of the world do not know or look for it. For when a man departs from the world, his Nefesh is hidden with him, and before it leaves the body his eyes see certain things, as we have explained in relation to the verse: "For no man shall see me, and live" (Shemot 33:24), that men do not see in their lives what they see in their death.

343. א״ל שַׁפִּיר קָאֲמַרְתְּ, אֲבָל מִלָּה סְתִימָא אִיהוּ יַתִּיר, וּבְנֵי עַלְמָא לָא יָדְעִין, וְלָא מִסְתַּכְּלָן, דְּהָא בְּשַׁעְתָּא דְּבַר נָשׁ נָפִיק מֵעַלְמָא. נַפְשָׁא דִילֵיהּ טְמִירָא עִמֵּיהּ, וְעַד לָא נָפְקַת, עֵינוֹי דְּב״נ חָמוּ מַה דְּחָמוּ, כְּמָה דְאוֹקִימְנָא דִּכְתִיב כִּי לֹא יִרְאַנִי הָאָדָם וָחָי. בְּחַיֵּיהוֹן לָא חָמָאן, אֲבָל בְּמִיתָתְהוֹן חָמָאן.

344. His eyes are opened to the sight they have just seen, and those standing by should put a hand on his eyes and close them, because of what we learned about common customs. When the eyes remain open to the dear vision, if he has a son, the son should be the first to put his hand over his eyes and close them. It says, "And Yosef shall put his hand on your eyes," for another unholy sight is come before him and the eye that beheld the supernal holy sight must not look at the other sight.

344. וְעֵינוֹי פְּקִיחָן מֵהַהוּא חֵיזוּ דְּחָמָא, וְאִינּוּן דְּקָיְימִין עֲלֵיהּ, בָּעָא לְשַׁוְאָה יָדָא עַל עֵינוֹי, וּלְאַסְתָּמָא עֵינוֹי, בְּגִין הַהוּא דְּאוֹלִיפְנָא בְּרָזָא דְּנִמּוּסֵי עַלְמָא, דִּבְשַׁעְתָּא דְּאִשְׁתָּאֲרוּ עֵינוֹי פְּקִיחָן, מֵהַהוּא חֵיזוּ יַקִּירָא דְּחָמָא, אִי זָכֵי לְבַר, בְּרָא קָדֵים לְשַׁוְאָה יָדֵיהּ עַל עֵינוֹי וּלְאַסְתָּמָא לוֹן, כְּמָה דִּכְתִיב וְיוֹסֵף יָשִׁית יָדוֹ עַל עֵינֶיךָ. בְּגִין, דְּהָא חֵיזוּ אָחֳרָא דְּלָא קַדִּישָׁא אִזְדַּמְּנַת לְקָבְלֵיהּ, וְעֵינָא דְּחָמָא הַשְׁתָּא חֵיזוּ קַדִּישָׁא עִלָּאָה, לָא יִסְתַּכַּל בְּחֵיזוּ אָחֳרָא.

345. Another reason is that the Nefesh is close by in the house, and if the eye is open, and the other sight OF THE OTHER SIDE will be upon his eyes, whatever he beholds shall be cursed. AND SINCE THE NEFASHOT IS STANDING IN FRONT OF HIM, HE MIGHT LOOK AT IT AND IT WILL BE ACCURSED. This is not respectful to the eye, or to any of the dead man's relatives, especially to the dead man himself. It is degrading for him to behold what he should not BEHOLD, and lay his eyes on another thing; NAMELY THE OTHER SIDE. Therefore he is covered by dust. The friends have already spoke about the judgment which THE DEAD MAN undergoes in the grave, AND THIS IS NOT THE PLACE TO SPEAK ABOUT IT. It is a sign of respect that the eye be closed by his son he left in the world.

345. וְעוֹד, דְּהַהוּא נֶפֶשׁ סְמִיכַת לְקָבְלֵיהּ בְּבֵיתָא, וְאִי אִשְׁתָּאַר עֵינָא פְּקִיחָא, וְהַהוּא חֵיזוּ אָחֳרָא יִשְׁרֵי עַל עֵינוֹי, בְּכָל מַה דְּאִסְתַּכַּל אִתְלַטְיָא, וְלָאו יְקָרָא דְּעֵינָא הוּא, וְכָל שֶׁכֵּן מִקְּרִיבוֹי, וְכָל שֶׁכֵּן מִן מִיתָא, דְּלָאו יְקָרָא דִּילֵיהּ לְאִסְתַּכְּלָא בַּמֶּה דְּלָא אִצְטְרִיךְ, וּלְאַשְׁרָיָא עַל עֵינוֹי מִלָּה אָחֳרָא, לְבָתַר אִתְכַּסְיָא בְּעַפְרָא, וְהָא אִתְעָרוּ חַבְרַיָּא עַל דִּינָא דְּקִבְרָא מַהוּ. וּיְקָרָא הוּא, דְּיַסְתִּים עֵינָא מִן כֹּלָּא, עַל יְדָא דִּבְרֵיהּ דְּשָׁבַק בְּעַלְמָא.

346. Come and see for seven days AFTER THE DEMISE, the Nefesh goes from the grave to the house and back and mourns him. Three times a day, the Nefesh and the body are judged together, though nobody in the world knows it, or observes it so as to awaken his heart.

346. תָּא חֲזֵי, כָּל שִׁבְעָה יוֹמִין, נַפְשָׁא אָזְלָא מִבֵּיתָא לְקִבְרָא, וּמִקִּבְרָא לְבֵיתָא, וְאִתְאַבְּלַת עֲלֵיהּ, וּתְלַת זִמְנִין בְּיוֹמָא, אִתְדָּנוּ כַּחֲדָא נַפְשָׁא וְגוּפָא, וְלֵית מַאן דְּיָדַע בְּעַלְמָא, וַיְשַׁגַּח לְאַתְעָרָא לִבָּא.

347. Afterwards, the body is sealed IN THE GRAVE and the Nefesh goes to bathe in Gehenom, then goes out to roam about the world and visit THE BODY IN the grave, until it is wears that which it wears.

347. לְבָתַר, גּוּפָא אִתְטְרִיד, וְנַפְשָׁא אָזְלָא וְאִסְתַּחְיָא בְּגֵיהִנֹּם, וְנָפְקָא וְשָׁטָא בְּעַלְמָא, וּמְבַקְּרָא לְקִבְרֵיהּ, עַד דְּמִתְלַבְּשָׁא בַּמֶּה דְּאִתְלַבְּשָׁא.

348. After twelve months everybody rests. The body reposes in the dust and the Nefesh is bound and enlightened by the Ruach, which in its garment is satisfied in the Garden of Eden. The Neshamah ascends to the bundle of life, THE NUKVA, the greatest pleasure of all. All of them are attached to each other, THE NEFESH TO THE RUACH AND THE RUACH TO THE NESHAMAH, at certain times, ON SHABBAT, HOLIDAYS AND THE FIRST DAY OF THE MONTH.

348. לְבָתַר תְּרֵיסַר יַרְחֵי, נָיְיחִין כֹּלָּא, גּוּפָא שָׁבִיק בְּעַפְרָא. נַפְשָׁא אִתְצְרֵיר וְאִתְנְהִיר בְּרוּחָא, בְּמָאנָא דְּאִתְלַבֵּשׁ. רוּחָא אִתְעַנַּג בְּגִנְתָא דְּעֵדֶן. נִשְׁמָתָא סָלְקָא לְצְרוֹרָא דְּעִנּוּגָא דְּכָל עִנּוּגִין. וְכֹלָּא אִתְקַשַּׁר דָּא בְּדָא לְזִמְנִין יְדִיעָן.

349. תָּא חֲזֵי, וַוי לוֹן לִבְנֵי נָשָׁא, דְּלָא מִסְתַּכְּלִין, וְלָא יָדְעִין, וְלָא אִשְׁתְּמוֹדְעָן, עַל מַה קָיְימֵי, וְיִתְנַשֵּׁי מִנַּיְיהוּ, לְמֶעְבַּד פִּקּוּדֵי אוֹרַיְיתָא. דְּאִית פִּקּוּדֵי אוֹרַיְיתָא, דְּעָבְדֵי לְבוּשׁ יְקָר לְעֵילָא, וְאִית פִּקּוּדֵי אוֹרַיְיתָא, דְּעָבְדֵי לְבוּשׁ יְקָר לְתַתָּא, וְאִית פִּקּוּדֵי אוֹרַיְיתָא, דְּעָבְדֵי לְבוּשֵׁי יְקָר לְהַאי עָלְמָא, וְכֹלָּא אִצְטְרִיכָן לֵיהּ לְב״נ, וּמִן יוֹמוֹי מַמָּשׁ, כֻּלְּהוּ מִתְתַּקְּנָן, כְּמָה דְאוֹקִימְנָא.

349. Come and see: Woe to the people who do not regard, who do not know nor understand why they exist, and neglect to observe the precepts of the Torah. Some of the precepts of the Torah are made into a holy garment above IN THE UPPER GARDEN OF EDEN, and some are made into a holy garment below IN THE LOWER GARDEN OF EDEN. Some precepts are made into a holy garment in this world. Man needs them all. They are made of man's days as we explained.

350. רִבִּי יְהוּדָה סָבָא, אִתְרַגִּישׁ בְּדַעְתֵּיהּ יוֹמָא חַד, וְאַחֲזוּ לֵיהּ בְּחֶלְמֵיהּ, חַד דְּיוֹקְנָא מִנְּהוֹרָא דִּילֵיהּ, תַּקִּיף, דְּאִזְדְּהַר לְאַרְבַּע סִטְרִין, א״ל מַאי הַאי. א״ל, לְבוּשָׁא דִילָךְ הוּא, לְדִיוּרָא דְּהָכָא, וּמֵהַהוּא יוֹמָא הֲוָה חָדֵי.

350. Rabbi Yehuda Saba (the elder) was very anxious one day TO KNOW WHAT HE WOULD HAVE IN THE WORLD OF TRUTH. He was shown in a dream a certain image made of bright light which shines to the four directions. He asked what it was, and they said to him: This is your garment, which you shall wear here. From that day ONWARD, he was happy.

351. א״ר יְהוּדָה, כָּל יוֹמָא וְיוֹמָא, רוּחִין דְּצַדִּיקַיָּיא יָתְבִין בִּלְבוּשֵׁיהוֹן, שׁוּרִין שׁוּרִין בְּגִנְתָּא דְעֵדֶן, וּמְשַׁבְּחָן לְקוּדְשָׁא בְּרִיךְ הוּא, בִּיקָרָא עִלָּאָה, הה״ד אַךְ צַדִּיקִים יוֹדוּ לִשְׁמֶךָ יֵשְׁבוּ יְשָׁרִים אֶת פָּנֶיךָ. א״ר אַבָּא, בְּקַדְמֵיתָא מַה כְּתִיב וַיִּשְׁתַּחוּ יִשְׂרָאֵל וגו׳, כְּמָה דְאוֹקִימְנָא, מַאן מִטָּה, דָּא כ״י. רֹאשׁ הַמִּטָּה: דָּא צַדִּיק. עַל רֹאשׁ הַמִּטָּה: דָּא מַלְכָּא קַדִּישָׁא, דִּשְׁלָמָא כֻּלָּה דִילֵיהּ, כְּמָה דִכְתִיב הִנֵּה מִטָּתוֹ שֶׁלִּשְׁלֹמֹה. דְּיַעֲקֹב לְדִידֵיהּ קָא סָגִיד, לְהַהוּא דְקָאֵים עַל רֹאשׁ הַמִּטָּה, יִשְׂרָאֵל שְׁמֵיהּ, בְּגִינֵי כָּךְ, וַיִּשְׁתַּחוּ יִשְׂרָאֵל עַל רֹאשׁ הַמִּטָּה.

351. Rabbi Yehuda said: On each day the spirits of the righteous sit, clothed in their garments in rows in the Garden of Eden and praise the Holy One, blessed be He, with the highest glory, as it is written: "Surely the righteous shall give thanks to your name: the upright shall dwell in your presence" (Tehilim 140:14). Rabbi Aba said: It is first written, "And Yisrael bowed himself..." As we explained, the bed is the Congregation of Yisrael, THE NUKVA; The bed's head is the righteous; "upon the bed's head" refers to the holy King, that the peace is His; NAMELY TIFERET, as it is written: "Behold it his litter, that of Solomon" (Shir Hashirim 3:7). For he bowed to himself, BEING THE CHARIOT OF TIFERET, to him who stands upon the bed's head whose name is Yisrael, AS TIFERET IS CALLED YISRAEL. Therefore, "And Yisrael bowed himself upon the bed's head."

352. לְבָתַר, כֵּיוָן דְּיָדַע יַעֲקֹב, דְּהָא בְּדַרְגָּא עִלָּאָה אִשְׁתְּלִים, וְדַרְגָּא דִילֵיהּ הוּא לְעֵילָא עִם אֲבָהָתָא, וְהוּא בִּלְחוֹדוֹי תִּקּוּנָא שְׁלִימְתָא, אַחְסִין לְבֵיהּ, וְחָדֵי וְאִתְתַּקַּף בִּרְעוּתָא עִלָּאָה דְקוּדְשָׁא בְּרִיךְ הוּא בֵּיהּ, מַה כְּתִיב בֵּיהּ וַיִּתְחַזֵּק יִשְׂרָאֵל וַיֵּשֶׁב עַל הַמִּטָּה, עַל הַמִּטָּה מַמָּשׁ, דְּהָא בְּדַרְגָּא עִלָּאָה יַתִּיר אִשְׁתְּלֵם, זַכָּאָה חוּלָקֵיהּ.

352. Afterwards, when Ya'akov saw that he was perfected in the highest grade, and that his grade, TIFERET, was high, together with the patriarchs, CHESED AND GVURAH, and that he alone was wholly mended, FOR TIFERET IS THE CENTRAL COLUMN WHICH INCLUDES CHESED AND GVURAH AND MEASURED AGAINST ALL CHESED, GVURAH, AND TIFERET, his heart rejoiced and he was strengthened by the supernal desire of the Holy One, blessed be He, who was pleased with him. Then it was said of him, "And Yisrael strengthened himself, and sat upon the bed," on the bed itself, THE SECRET OF MALCHUT, since he was perfected in a higher grade, TO WIT, HE WAS MADE WHOLE BY THE ATTRIBUTE OF TIFERET WHICH IS ABOVE MALCHUT. Happy is his portion.

33. The world is judged four times a year

Rabbi Yehuda discusses the four times of the year that the world is judged. During these four times of the year, Chesed, Gvurah, Tiferet, and Malchut are present to judge the world. We learn of the significance of corn to the judgment on Passover, the significance of the fruits of the tree to the judgment on the Feast of Weeks, and the significance of water to the judgment on Sukkot. We are also told that the New Year is the head of God's year, and it is the time when all the inhabitants of the world pass before God. Finally, Rabbi Yosi reminds us that man's deeds are recorded every day. Each morning his soul entreats him to repent and to follow the righteous path. Those who ignore this warning will have their deeds recorded. Only the righteous have nothing to fear in this world and in the world to come.

The Relevance of this Passage

The awesome power of the major holidays and their particular rituals is released into our world, helping us atone for our sins, lessen judgments decreed against us, and transform our inner character. Relative to the degree of atonement in our heart, this passage helps us alter our destiny in positive ways by controlling the seed and "head of God's year." Awareness of the importance of penitence and spiritual growth is deepened in our

consciousness, inspiring us to pursue self-transformation for the purpose of achieving closeness to the Light of The Creator

353. We learned that Rabbi Yehuda said: We have explained in the Baraitha that the world is judged four times a year: in Pesach in respect to corn; in Shavuot in respect to the fruits of the tree; on Rosh Hashanah, when all the inhabitants of the world pass before Him like a flock of sheep; and on Sukkot when water is apportioned to them. We have explained the secret of the Baraitha: that corn on Pesach, corresponded to the supernal Chariot, the secret of the patriarchs, CHESED, GVURAH, AND TIFERET, and King David, MALCHUT. TO WIT, THE FOUR TIMES BROUGHT UP IN THE BARAITHA ARE THE SECRET OF THE FATHERS AND KING DAVID. HE EXPLAINS, Judgment is pronounced on Pesach in respect to corn literally. And we have already explained, in relation to it why Matzah is connected to Pesach? Because it is a law, and the law of the kingdom is the prevailing law. THUS, THE MATZAH IS A LAW. This is the starting point for Yisrael to enter the holy portion of the Holy One, blessed be He, and remove the leavened bread, which is a strange deity appointed over the idolatrous nations called other Elohim, foreign Elohim, and also called leavened bread and the Evil Inclination. To enter the Matzah, MALCHUT, is to enter the holy portion of the Holy One, blessed be He. This is the reason Judgment is pronounced on Pesahch concerning corn, as we explained that the world is sentenced in respect to Hei, MALCHUT. TVUAH (CORN) IS COMPOSED OF THE SYLABLES TAVO-HEI (HEB. 'HEI SHALL COME').

353. תָּאנָא, אָמַר ר׳ יְהוּדָה, בְּמַתְנִיתָא דִילָן אוֹקִימְנָא, הָא דְתָנִינָן בְּאַרְבָּעָה פְּרָקִים בַּשָּׁנָה הָעוֹלָם נִדּוֹן, בַּפֶּסַח עַל הַתְּבוּאָה, בַּעֲצֶרֶת עַל פֵּירוֹת הָאִילָן, בְּרֹאשׁ הַשָּׁנָה כָּל בָּאֵי הָעוֹלָם עוֹבְרִים לְפָנָיו כִּבְנֵי מְרוֹן, וּבַחַג נִדּוֹנִין עַל הַמַּיִם, הָא אוֹקִימְנָא מִלֵּי, וְרָזָא דְמַתְנִיתָא אוֹקִימְנָא, בְּפֶסַח עַל הַתְּבוּאָה וכו׳, לְקֻבֵּיל רְתִיכָא עִלָּאָה, רָזָא דַאֲבָהָן, וְדָוִד מַלְכָּא. בְּפֶסַח עַל הַתְּבוּאָה, דְּהָכֵי הוּא מַמָּשׁ, וְהָא אוֹקִימְנָא מִלָּה דָא, עַל מָה אַתְיָא מַצָּה בְּפֶסַח, וְהָא דִינָא הוּא, דִּינָא דְמַלְכוּתָא דִינָא, וְדָא שֵׁירוּתָא, דְּשָׁרִיאוּ יִשְׂרָאֵל לְמֵיעַל בְּחוּלָקָא קַדִּישָׁא דְקוּדְשָׁא בְּרִיךְ הוּא, וּלְבַעֲרָא מִנַּיְיהוּ חָמֵץ, דְּאִיהוּ טַעֲוָון אָחֲרָנִין, דִּי מְמַנָּן עַל עַמִּין עעכו״ם, דְּאִקְרוּן אֱלֹהִים אֲחֵרִים, אֱלֹהֵי נֵכָר, וְאִקְרוּן חָמֵץ, יֵצֶר הָרָע, וּלְמֵיעַל בְּמַצָּה, חוּלָקָא קַדִּישָׁא דְקוּדְשָׁא בְּרִיךְ הוּא. בְּגִין כָּךְ, בְּפֶסַח נִדּוֹנִין עַל הַתְּבוּאָה, וְאוֹקִימְנָא דְעַלְמָא אִתְדָּן עַל דִּינָא דְה״א.

354. On Shavuot, the fruits of the tree are pronounced. HE ASKS: Why "the fruits of the tree," shouldn't it have said 'the fruits of the trees'? HE ANSWERS: This is the great and strong tree above, ZEIR ANPIN. The fruits of the tree are mentioned in the verse, "I am like a leafy cypress tree; from me is your fruit found" (Hoshea 14:9), WHICH ALLUDES TO THE SOULS OF THE RIGHTEOUS, THE FRUITS OF ZEIR ANPIN, CALLED TREE. THEY ARE SENTENCED AT SHAVUOT, AN ALLUSION TO TIFERET.

354. בַּעֲצֶרֶת עַל פֵּירוֹת הָאִילָן. פֵּירוֹת הָאִילָן, פֵּירוֹת הָאִילָנוֹת מִבָּעֵי לֵיהּ, מַאן פֵּירוֹת הָאִילָן. אֶלָּא, דָּא הוּא אִילָנָא רַבְּרְבָא וְתַקִּיף לְעֵילָא. פֵּירוֹת הָאִילָן, כְּמָה דִכְתִיב, אֲנִי כִּבְרוֹשׁ רַעֲנָן מִמֶּנִּי פִּרְיְךָ נִמְצָא.

355. On Rosh Hashanah, they pass before Him like a flock of sheep. We learned that Rosh Hashanah (lit. 'head of the year') is the King's head of the year, which is Yitzchak called head, the head of the King, ZEIR ANPIN, THE HEAD OF GVURAH. This place is called year, and therefore all the inhabitants of the world pass before Him like a flock of sheep. We therefore learned that on Rosh Hashanah, all the inhabitants of the world pass before Him it like a flock of sheep, for then Yitzchak abides there, WHO IS THE HEAD OF THE LEFT WHERE JUDGMENTS DWELL. HENCE, IT IS SAID THAT ON ROSH HASHANAH "HIS LEFT HAND IS UNDER MY ARM" (SHIR HASHIRIM 2:6).

355. בְּרֹאשׁ הַשָּׁנָה עוֹבְרִין לְפָנָיו כִּבְנֵי מְרוֹן, תָּנָא רֹאשׁ הַשָּׁנָה, דָּא הוּא רֵישָׁא דְשַׁתָּא דְמַלְכָּא, וּמַאן הוּא רֹאשׁ הַשָּׁנָה, דָּא יִצְחָק, דְּאִקְרֵי רֹאשׁ, דְּאִיהוּ חַד רֵישָׁא דְמַלְכָּא, אֲתַר דְּאִקְרֵי שָׁנָה, בְּגִינֵי כָּךְ כָּל בָּאֵי עוֹלָם עוֹבְרִין לְפָנָיו כִּבְנֵי מְרוֹן, וְעַל דָּא תָּנִינָן, בְּרֹאשׁ הַשָּׁנָה, דְּהָא בְּרֵישָׁא דְשַׁתָּא שָׁאֲרֵי יִצְחָק.

356. On Sukkot, Judgment is pronounced in respect to water. This is the beginning OF THE ILLUMINATION of the King's right side, WHICH IS CHASSADIM CALLED WATER. IT IS SAID OF THIS FESTIVAL "AND HIS RIGHT HAND EMBRACES ME" (IBID.). The rejoicing in water is everywhere when water is sprinkled or drawn, for water is known TO BE CHASSADIM. Therefore, everything exists in these four times, ON PESACH THE JUDGMENT IS IN THE SECRET OF MALCHUT CALLED CORN, ON SHAVUOT IT IS IN THE SECRET OF TIFERET CALLED TREE, ON ROSH HASHANAH ON THE SECRET OF GVURAH AND ON SUKKOT THE SECRET OF CHESED.

356. וּבַחַג נִדּוֹנִין עַל הַמַּיִם, דָּא הוּא שֵׁירוּתָא דִימִינָא דְמַלְכָּא, וְעַל דָּא חֶדְוָותָא דְמַיָּא אִשְׁתַּכַּח בְּכֹלָּא, בְּשַׁעְתָּא דְנָסְכֵי מַיָּא, וְשָׁאֲבֵי לוֹן, בְּגִין דְּמַיִם דָּא יְדִיעָא. וְעַל דָּא בְּאַרְבָּעָה פְּרָקִים אִלֵּין, כֹּלָּא מִשְׁתַּכְּחִין.

357. Rabbi Yosi said: When you examine this, there is everything in these four times, Avraham, Yitzchak, Ya'akov, CHESED, GVURAH, AND TIFERET, and King David, MALCHUT, ACCORDING TO THE EXPLANATION OF THE LAST PARAGRAPH. The world is judged by CHESED, GVURAH, TIFERET, AND MALCHUT and people are judged on these four times, THE DAYS WHEN CHESED, GVURAH, TIFERET, AND MALCHUT ARE IN THE WORLD. Every day, the books are open and MEN'S deeds are recorded, yet no one heeds or lends an ear. The Torah gives testimony every day and says, "Whoever is simple, let him turn in here: for him that lacks understanding, she says to him" (Mishlei 9:4), but no one listens to its voice.

357. אֲמַר רִבִּי יוֹסֵי, כַּד יִסְתַּכְּלוּן מִלֵּי, כֹּלָּא אִשְׁתַּכַּח בְּהַנֵּי פִּרְקִין, אַבְרָהָם יִצְחָק וְיַעֲקֹב, דָּוִד מַלְכָּא, וּבְהַנֵּי עַלְמָא אִתְדָּן, וּבְאַרְבַּע פִּרְקִין בְּנֵי נָשָׁא אִתְדָּנוּ, בְּיוֹמִין דְּאִשְׁתַּכָּחוּ בְּעַלְמָא, וּבְכָל יוֹמָא וְיוֹמָא, סִפְרִין פְּתִיחָן, וְעוֹבָדִין כְּתִיבִין, וְלֵית מַאן דְּיַשְׁגַּח, וְלֵית מַאן דְּיַרְכִּין אוּדְנֵיהּ, וְאוֹרַיְיתָא אַסְהִידַת בֵּיהּ בְּכָל יוֹמָא, וְקָלָא קָרֵי בְּחֵילָא, מִי פֶּתִי יָסוּר הֵנָּה חֲסַר לֵב אָמְרָה לוֹ, וְלֵית מַאן דְּיָצֵית לְקָלֵיהּ.

358. We learned that when a man wakes up in the morning, witnesses stand before him and adjure him, but he does not heed that the soul adjures him every hour. If he hears, well, but if he does not, the books are open and his deeds recorded. Rabbi Chiya said: Happy are the righteous, who are not afraid of judgment neither in this world and in the World to Come. Hence it says, "But the righteous are secure as a young lion" (Mishlei 28:1) and "the righteous shall inherit the earth" (Tehilim 37:29).

358. תָּאנָא בְּשַׁעְתָּא דְּבַר נָשׁ קָאֵים בְּצַפְרָא, סָהֲדִין קָיְימִין לְקִבְלֵיהּ, וְסָהֲדִין בֵּיהּ, וְהוּא לָא אַשְׁגַּח. נִשְׁמָתָא אַסְהִידַת עֲלֵיהּ, בְּכָל עִדָּן, וּבְכָל שַׁעְתָּא, אִי אָצֵית יָאוֹת, וְאִי לָאו, הָא סִפְרִין פְּתִיחִין, וְעוֹבָדִין כְּתִיבִין. אֲמַר ר׳ חִיָּיא, זַכָּאִין אִינּוּן צַדִּיקַיָּיא, דְּלָא מִסְתָּפְּסוֹ מִן דִּינָא, לָא בְּעַלְמָא דֵּין, וְלָא בְּעַלְמָא דְּאָתֵי, הה״ד וְצַדִּיקִים כִּכְפִיר יִבְטָח. וּכְתִיב צַדִּיקִים יִירְשׁוּ אָרֶץ.

34. "And when the sun was going down"
Rabbi Chizkiyah begins by explaining that the title verse refers to the day of strict judgment, when a man's soul departs from his body. We learn that thirty days before his death, man's Neshamah departs. As a consequence, his shadow disappears and all desire leaves him. When man is judged above, the Neshamah ascends to the Upper court of justice where it gives testimony to the thoughts and deeds of that man. If that man is sick and his judgment is favorable, he may recover. However, if his judgment condemns him, he may yet survive if God sees that he will later have merit or that he will give birth to a righteous son.
The Relevance of this Passage
Here we help cleanse our souls of sin and wrongdoing in order to sweeten judgments set forth against us. The desire to pursue spiritual development and growth is increased within us so that we may merit long life in this physical world and draw closer to the Light of The Creator through positive deeds. In addition, blessing and righteousness are bestowed upon our children, helping them to recognize and embrace the benefits of spirituality and Torah, which further increases our quality and length of life.

359. Rabbi Chizkiyah opened the discussion with the verse, "And when the sun was going down, a deep sleep fell upon Avram" (Beresheet 15:12). This verse has been explained, yet here is the secret of the day of strict Judgment, which removes man from this world. We have learned that when the time is come for man to depart from this world, it is the time of great Judgment, when the sun is darkened and does not shine unto the moon, as is written: "before the sun is darkened" (Kohelet 12:2). It refers to the holy Neshamah, which is withheld from man thirty days before he departs from the world, and he sees that his shadow is withheld and not to be seen.

359. רִבִּי חִזְקִיָּה פְּתַח וַאֲמַר וַיְהִי הַשֶּׁמֶשׁ לָבֹא וְתַרְדֵּמָה נָפְלָה עַל אַבְרָם וגו׳, הַאי קְרָא אוֹקְמוּהָ, אֲבָל דָּא יוֹמָא דְּדִינָא קַשְׁיָא, דְּאַפְקֵי לֵיהּ לְב״נ מֵהַאי עַלְמָא. דְּתַנְיָא, זִמְנָא דְמָטָא, דְּבַר נָשׁ נָפִיק מֵהַאי עַלְמָא, הַהוּא זִמְנָא יוֹמָא דְּדִינָא רַבָּא, דְּאִתְחַשַּׁךְ שִׁמְשָׁא מִן סִיהֲרָא, כְּמָה דִכְתִיב, עַד אֲשֶׁר לֹא תֶחְשַׁךְ הַשֶּׁמֶשׁ, דָּא נִשְׁמָתָא קַדִּישָׁא, דְּאִתְמְנַעַת מִבַּר נָשׁ, תְּלָתִין יוֹמִין, עַד לָא יִפּוֹק מֵעַלְמָא, וְחָמָא דְצוּלְמָא דְּאִתְמְנַעַת מִנֵּיהּ וְלָא אִתְחֲזֵי.

360. מַאי טַעְמָא אִתְמְנָעַת מִנֵּיהּ. בְּגִין דִּנְשְׁמְתָא קַדִּישָׁא סָלְקַת, וְאִתְעֲבְרַת מִנֵּיהּ, וְלָא אִתְחֲזֵי. דְּלָא תֵימָא, דְּכַד מִית בַּר נָשׁ וְאִתְחַלָּשׁ, הַאי נִשְׁמְתָא אִתְעֲבְרַת מִנֵּיהּ, אֶלָּא כַּד אִיהוּ בְּחַיָּיו, בְּתוֹקְפֵיהּ, אִתְעֲבְרַת מִנֵּיהּ הַאי נִשְׁמְתָא, וְלָא נָהֲרָא לְרוּחָא, וְרוּחָא לָא נָהֵיר לְנַפְשָׁא, כְּדֵין צוּלְמָא אִתְעֲבְרַת מִנֵּיהּ, וְלָא נָהֵיר לֵיהּ. מֵהַהוּא יוֹמָא, כֹּלָּא מַכְרְזֵי עֲלֵיהּ, וַאֲפִילוּ צִפְּרֵי שְׁמַיָּא. מַאי טַעְמָא. בְּגִין דִּנְשְׁמְתָא הָא סָלְקָא מִנֵּיהּ, וְרוּחָא לָא נָהֵיר לְנַפְשָׁא, כְּדֵין נַפְשָׁא אִתְחַלָּשַׁת, וּמֵיכְלָא וְכָל תֵּיאוּבְתָּא דְּגוּפָא, סָלְקָא מִנֵּיהּ וְאִתְעֲבַר.

361. Rabbi Yehuda said: Even when a man falls ill and cannot pray, the Neshamah is gone and removed from him. The Ruach does not then shine upon the Nefesh until verdict is given. If the sentence is good, the Neshamah returns to its place and shines upon everyone; NAMELY THE RUACH AND THE NEFESH. This is true as long as Judgment is not yet pronounced. When it is, AND IT IS ALREADY DECIDED THAT HE WILL DIE, thirty days before the others, the Neshamah is gone and his shadow passes away.

361. וַאֲמַר רִבִּי יְהוּדָה, וַאֲפִילוּ כָּל זְמַנָּא דְּנָפֵיל אִינִישׁ בְּבֵי מַרְעֵיהּ, וְלָא יָכֵיל לְצַלָּאָה, נִשְׁמְתָא אִתְעֲבְרַת וְסָלְקָא מִנֵּיהּ, וּכְדֵין לָא נָהֵיר רוּחָא לְנַפְשָׁא, עַד דְּדַיְינִין דִּינֵיהּ דְּבַר נָשׁ. וְאִי דַיְינִין לֵיהּ לְבַר נָשׁ לְטַב, כְּדֵין נִשְׁמְתָא אִתְהַדְּרַת לְאַתְרָהּ, וּנְהִירָא לְכֹלָּא. הָא בְּזִמְנָא דְּקַיְימָא מִלָּה בְּדִינָא. וּבְזִמְנָא דְּלָא קַיְימָא מִלָּה בְּדִינָא, תְּלָתִין יוֹמִין אַקְדִּימַת נִשְׁמְתָא לְכֹלָּא, וְצוּלְמָא אִתְעֲבַר מִנֵּיהּ.

362. We learned that when a man is sentenced above, his Neshamah is brought up to the court of justice, where the trial proceeds according to its testimony. It testifies to everything and to evil thoughts he harbored, but not to evil deeds, since they are all recorded in a book. A man is judged for everything at the time of sentence above, BOTH FOR THOUGHTS AND DEEDS. The body is then in trouble more than in any other time.

362. תָּאנָא, בְּזִמְנָא דְּדַיְינִין לֵיהּ לְבַר נָשׁ לְעֵילָא, סָלְקִין לִנְשְׁמָתֵיהּ לְבֵי דִינָא, וְדַיְינִין עַל מֵימְרָהָא, וְהִיא אַסְהִידַת בְּכֹלָּא, וְאַסְהִידַת בְּכָל רַעְיוֹנֵי דְּבַר נָשׁ, וּבְעוֹבָדִין לָא אַסְהִידַת, דְּהָא כֻּלְּהוּ בְּסִפְרָא כְּתִיבִין. וְכֻלְּהוּ דַיְינִין לֵיהּ לְב״נ, בְּהַהִיא שַׁעְתָּא דְּדַיְינִין לֵיהּ לְב״נ לְעֵילָא, כְּדֵין דְּחֵקָא דְּגוּפָא אִשְׁתַּכַּח, יַתִּיר מִשְּׁאָר זְמַנַּיָּא.

363. If he is favorably judged, he is released. Sweat breaks out over the body and the Neshamah returns later to shine upon all, THE RUACH AND THE NEFESH. A man is never cured from his disease until he is sentenced above. If you say that there are yet many evil people who remain alive; NAMELY RECOVER FROM THEIR ILLNESS. HE ANSWERS: The Holy One, blessed be He, watches over his sentence. Even if he has no merit yet THE HOLY ONE, BLESSED BE HE, sees that he will later, He acquits him. Or sometimes He sees he will beget a righteous son and therefore the Holy One, blessed be He, judges him favorably.

363. אִי דַיְינִין לֵיהּ לְטַב, כְּדֵין אַרְפִּין מִנֵּיהּ. וְזֵיעָא אִתְבַּקַּע עַל גּוּפָא, וְנִשְׁמְתָא אַהַדְּרַת לְבָתַר, וְנָהֲרָא לְכֹלָּא. וְלָא סָלִיק בַּר נָשׁ מִבֵּי מַרְעֵיהּ לְעָלְמִין, עַד דְּדַיְינִין דִּינֵיהּ לְעֵילָא. וְאִי תֵימָא, הָא כַּמָּה חַיָּיבֵי עָלְמָא, כַּמָּה רַשִׁיעֵי עָלְמָא, קָיְימִין בְּקִיּוּמַיְיהוּ. אֶלָּא, קוּדְשָׁא בְּרִיךְ הוּא אַשְׁגַּח בְּדִינֵיהּ דְּב״נ, אע״ג דְּהַשְׁתָּא לָא זָכֵי, וְהוּא חָמֵי דְּהָא לְבָתַר זָכֵי, דָּאִין לֵיהּ לְטַב. אוֹ לְזִמְנִין דְּאוֹלִיד בַּר, דְּיֶהֱוֵי זַכָּאָה בְּעָלְמָא, וְע״ד קוּדְשָׁא בְּרִיךְ הוּא דָּאִין לֵיהּ לְטַב.

364. All the works and judgments of the Holy One, blessed be He, are for the good, and He watches over everything, as it is written: "'Have I any pleasure at all that the wicked should die?' says Hashem Elohim: and not that he should return from his ways, and live?" (Yechezkel 18:23). Therefore the Holy One, blessed be He , judges favorably all the evil in the world who recover.

364. וְכָל עוֹבָדוֹי וְדִינוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא לְטַב, וּבְכֹלָּא אַשְׁגַּח, כְּמָה דִכְתִיב חַי אָנִי נְאֻם ה׳ וגו׳ אִם אֶחְפּוֹץ בְּמוֹת הָרָשָׁע כִּי אִם בְּשׁוּב רָשָׁע מִדַּרְכּוֹ. וּבְגִין דָּא, כָּל אִינּוּן חַיָּיבֵי עַלְמָא, דְּקַיְּימִין בְּקִיּוּמַיְּיהוּ, קוּדְשָׁא בְּרִיךְ הוּא דָּאִין לוֹן לְטַב.

365. Sometimes, when the illness has run its course that was allotted it to afflict man, as it says, "And severe sicknesses, and of long continuance (also: 'faithful')" (Devarim 28:59), they act faithfully in dwelling upon man and leave after the set period, either the righteous or the evil. All is done according to justice, like we said.

365. וּלְזִמְנִין, דְּאִינּוּן מַרְעִין אִשְׁתַּלִּימוּ זִמְנַיְּיהוּ, מִלְּמִשְׁרֵי תַּמָּן, כְּד״א וְחֳלָאִים רָעִים וְנֶאֱמָנִים, דַּעֲבָדוּ מְהֵימְנוּתָא, דְּכַד שָׁרְיָאן עֲלֵיהּ דְּבַר נָשׁ מִסְתַּלְּקֵי מִנֵּיהּ לְבָתַר דְּאַשְׁלִימוּ זִמְנַיְּיהוּ, בֵּין לְצַדִּיקָיָא, בֵּין לְחַיָּיבַיָּא, וְכֹלָּא אִתְעֲבַד בְּדִינָא כִּדְקָאֲמָרָן.

35. "And Yisrael saw Yosef's sons"
Rabbi Yitzchak begins this discussion by explaining the title verse. We learn that through the Holy Spirit, the righteous Yisrael was able to see that Yosef's sons would one day worship idols. We also learn that all the generations of the world stand in the presence of God before they are born into the world.
The Relevance of this Passage
The strength and wisdom to free oneself from idol-worshipping is bestowed upon the reader through the righteousness of Yisrael. Idol worshipping refers to any form of egocentric behavior where pleasure is derived from external sources as opposed to true contentment that is generated internally in our souls. Before a soul enters this world, all the secrets of the Torah are revealed to it. The soul promises The Creator that during physical existence, it will pursue the path of Torah and spiritual growth. Prior to the moment of birth, the wisdom of the Torah is then forgotten, along with our promise, and thus begins the true work of "remembering" our commitment and "reacquiring" our spiritual knowledge. This passage helps us to remain true to our promise to walk the path of the Light, and it regenerates the seeds of mystical wisdom implanted within our soul prior to our birth.

366. "And Yisrael saw Yosef's sons, and said: 'Who are these?'" Rabbi Yitzchak said: This verse is difficult to understand. It is written, "And Yisrael saw," yet also "And the eyes of Yisrael were dim from age, so that he could not see." If he cannot see, how come then: "And Yisrael saw"? HE ANSWERS: "AND YISRAEL SAW" MEANS that he saw through the Holy Spirit Yosef's descendants, Yerovaam and his fraternity, the same Yerovaam who made the two golden calves, and said: "These are your Elohim, Yisrael" (I Melachim 12:28). Hence he said: "Who are these?" Who is he that will say, "These are your Elohim," your idols to worship. It is therefore written: "And Yisrael saw Yosef's sons."

366. וַיַּרְא יִשְׂרָאֵל אֶת בְּנֵי יוֹסֵף וַיֹּאמֶר מִי אֵלֶּה, אֲמַר ר׳ יִצְחָק, הַאי קְרָא קַשְׁיָא, דִּכְתִיב וַיַּרְא יִשְׂרָאֵל, וּכְתִיב וְעֵינֵי יִשְׂרָאֵל כָּבְדוּ מִזֹּקֶן לֹא יוּכַל לִרְאוֹת, אִי לֹא יוּכַל לִרְאוֹת, מַהוּ וַיַּרְא יִשְׂרָאֵל. אֶלָּא דְּחָמָא בְּרוּחַ קוּדְשָׁא, אִינּוּן בְּנֵי יוֹסֵף, דְּאִינּוּן יָרָבְעָם וְחֲבֵירָיו, דְּיָרָבְעָם עֲבַד תְּרֵין עֶגְלֵי זָהָב, וַאֲמַר אֵלֶּה אֱלֹהֶיךָ יִשְׂרָאֵל. וּבְגִין כָּךְ, מִי אֵלֶּה, מַאן הוּא דְּזַמִּין לְמֵימַר אֵלֶּה אֱלֹהֶיךָ לְטַעֲוָון אָחֳרָן, וּבְגִין כָּךְ וַיַּרְא יִשְׂרָאֵל אֶת בְּנֵי יוֹסֵף.

367. From this, WE UNDERSTAND that the righteous see things afar, BEFORE THEY ARE MANIFEST IN THE WORLD, since the Holy One, blessed be He, adorns them with His crown. For the Holy One, blessed be He, sees into the distance, as said: "And Elohim saw everything that He had made, and, behold, it was very good" (Beresheet 1:31), the Holy One, blessed be He, sees all deeds before they are done, and they all pass before Him.

367. מִכָּאן, דְּצַדִּיקָיָא חָמָאן עוֹבָדָא לְמֵרְחוֹק, וְקוּדְשָׁא בְּרִיךְ הוּא מְעַטֵּר לוֹן בְּעִטְרָא דִילֵיהּ, מַה קוּדְשָׁא בְּרִיךְ הוּא חָמֵי לְמֵרְחוֹק, כְּמָה דִכְתִיב וַיַּרְא אֱלֹקִים אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד, דְּקוּדְשָׁא בְּרִיךְ הוּא חָמָא כָּל עוֹבָדִין, עַד לָא יַעֲבֵד לוֹן, וְכֻלְּהוּ אַעֲבָרוּ קַמֵּיהּ.

368. כְּגַוְונָא דָא, כָּל דָּרִין דְּעַלְמָא, מִסְיָיפֵי עַלְמָא, עַד סְיָיפֵי עַלְמָא, כֻּלְּהוּ אִתְעַתְּדוּ וְקָיְימוּ קַמֵּיהּ עַד לָא יֵיתוּן לְעַלְמָא, קוֹרֵא הַדּוֹרוֹת מֵרֹאשׁ, עַד לָא אִתְבְּרֵי עַלְמָא. בְּגִין דְּכָל נִשְׁמָתִין דְּנָחֲתִין לְעַלְמָא, עַד לָא יֵיחָתוּן, כֻּלְּהוּ קָיְימֵי קַמֵּיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, בִּדְיוֹקְנָא דְקָיְימֵי בְּהַאי עַלְמָא, וְאִקְרוּן בִּשְׁמָהָן, דִּכְתִיב לְכֻלָּם בְּשֵׁם יִקְרָא.

368. In the same manner, all the generations of the world from one world's end to the other stand before Him before coming into the world. This is written in the verse, "He who calls the generations from the beginning" (Yeshayah 41:4), NAMELY before the universe was created, for all the souls that descend into the world stand before the Holy One, blessed be He, before going into it, assuming their worldly shape and names. It is written: "He calls them all by names" (Yirmeyah 40:26).

369. אוֹף הָכִי צַדִּיקַיָּיא, קוּדְשָׁא ב״ה אַחֲמֵי לוֹן כָּל דָּרִין דְּעַלְמָא, עַד לָא יֵיתוּן וְיִשְׁתַּכְּחוּן בְּעַלְמָא. מ״ל מֵאָדָם דַּהֲוָה קַדְמָאָה. דְּקוּדְשָׁא בְּרִיךְ הוּא אַחֲמֵי לֵיהּ כָּל אִינּוּן דָּרִין עַד לָא יֵיתוּן, כְּדִכְתִיב זֶה סֵפֶר תּוֹלְדוֹת, דְּתָנִינָן, אַחֲמֵי לֵיהּ, כָּל אִינּוּן דָּרִין דְּזַמִּינִין לְמֵיתֵי לְעַלְמָא. וְכֵן לְמֹשֶׁה, דִּכְתִיב וַיַּרְאֵהוּ ה׳ אֶת כָּל הָאָרֶץ, דְּקוּדְשָׁא בְּרִיךְ הוּא אַחֲמֵי לֵיהּ, כָּל דָּרִין דְּעַלְמָא, וְכָל אִינּוּן מַנְהִיגֵי עַלְמָא, וְכָל שְׁאָר נְבִיאֵי, עַד לָא יֵיתוּן לְעַלְמָא.

369. The righteous too are shown by the Holy One, blessed be He, all the generations of the world, before they come into it. Whence do we know that? From Adam, who was the first to be shown by the Holy One, blessed be He, the generations before they came, as it is written: "This is the book of the generations of Adam" (Beresheet 5:1). We learned that He showed him all the generations destined to come into the world. Moshe too was shown, as it is written: "And Hashem showed him all the land" (Devarim 34:1), WHICH MEANS THAT the Holy One, blessed be He, showed him all the generations of the world and all its leaders and prophets before they were born.

370. אוֹף הָכָא, וַיַּרְא יִשְׂרָאֵל אֶת בְּנֵי יוֹסֵף, חָמָא לְמֵרְחוֹק, וְאִזְדַּעְזַע, וַאֲמַר מִי אֵלֶּה, וְהַאי קְרָא אַשְׁלֵים לִתְרֵין סִטְרִין, לְהַאי סִטְרָא, וּלְהַאי סִטְרָא. וְע״ד אָתֵיב יוֹסֵף וַאֲמַר, בָּנַי הֵם אֲשֶׁר נָתַן לִי אֱלֹהִים בָּזֶה. ומנ״ל דְּקוּדְשָׁא בְּרִיךְ הוּא אַחֲמֵי לֵיהּ בְּרוּחָא דְקוּדְשָׁא. דִּכְתִיב וְהִנֵּה הֵרְאָה אֹתִי אֱלֹקִים גַּם אֶת זַרְעֶךָ. גַּם, לְאַסְגָּאָה אִינּוּן דְּנָפְקִין מִנֵּיהּ כִּדְקָאֲמָרָן.

370. Here too, "And Yisrael saw Yosef's sons" means that he saw far off, THAT THEY WILL WORSHIP IDOLS, and he trembled and said: "Who are these?" The verse refers both to this, YEROVAAM WHO SAID: "THESE ARE YOUR GODS, YISRAEL" and to ITS SIMPLE MEANING ABOUT EFRAIM AND MENASHE THEMSELVES. Yosef answered it by saying: 'They are my sons, whom Elohim had given me in this place.' TO WIT, THEY ARE GOOD, YET HE DID NOT ANSWER HIM IN RELATION TO YEROVAAM AND HIS FRIENDS. How do we know that the Holy One, blessed be He, showed him through the Holy Spirit ABOUT YEROVAAM AND HIS FRIENDS? From the verse: "And, lo, Elohim has shown me also your children," "also" alludes to THE GENERATIONS that will issue from him, as we said.

36. "And he blessed Yosef"

From the explanations provided by Rabbi Yosi and Rabbi Elazar, we learn that the title verse indicates that a blessing was conferred on both Yosef and his sons, since a man's children are his own blessing. We also learn that the particle Et placed before Yosef is an allusion to Malchut. This means that he blessed the sign of the Holy Covenant, Malchut. According to the rabbis, all blessings originate in Binah, the source of life. They are then received by Ya'akov and passed to Malchut. Therefore, when a blessing is given, God must be blessed first if it is to be fulfilled. During morning prayer, we should first bless God and then bless the people of the world. We learn that when Ya'akov's father blessed him, he first blessed God in the statement, "the smell of my son is like the smell of a field"

The discussion then turns to the meaning of the verse, "These are your gods, Yisrael," The word "these," we are told, is a reference to the Serpent and its rider, the male and female of the Other Side who are not joined in unity like the Male and Female of Holiness. Following this, the verse, "For these I weep" is explained as a reference to the sin of the golden calf and the destruction of the temple. The word "these" is also written in relation to Holiness. However, through the Holy Spirit, Ya'akov saw that Yerovaam worshipped idols and correctly interpreted the verse, "These are your gods, Yisrael." He therefore blessed God and his sons, and ensured that his blessing would not be bestowed upon Yerovaam.

The Relevance of this Passage

By connecting us to the supernal blessings bestowed upon Yosef, we draw countless blessings upon our world, the dimension referred to as Malchut. This connection also ensures that all of our blessings take place after the blessings of our Creator. The Light aroused herein helps protect us from the Other Side and remove the negativity and darkness in our world resulting from the building of the Golden Calf and the destruction of the second temple.

371. "And he blessed Yosef" (Beresheet 48:15). We have to examine this verse, since it is written, "And he blessed Yosef," yet no blessing was conferred upon Yosef, but upon his sons. It should have been written: 'And he blessed them.' Why is it said that he blessed Yosef if Yosef was not blessed?

371. וַיְבָרֶךְ אֶת יוֹסֵף וַיֹּאמַר הָאֱלֹקִים אֲשֶׁר וגו׳, בְּהַאי קְרָא אִית לְאִסְתַּכְּלָא בֵּיהּ, וַיְבָרֶךְ אֶת יוֹסֵף, דְּלָא אַשְׁכְּחָן הָכָא בְּרָכָה דִּבְרִיךְ לֵיהּ לְיוֹסֵף אֶלָּא לְבָנוֹי, אִי לִבְנוֹי, וַיְבָרְכֵם מִבָּעֵי לֵיהּ, מַהוּ וַיְבָרֶךְ אֶת יוֹסֵף, וְלָא אַשְׁכְּחָן הָכָא דְּאִתְבְּרִיךְ יוֹסֵף.

372. Rabbi Yosi said: The particle 'et' before 'Yosef' ALLUDES TO MALCHUT. It is written "Et Yosef," which is the blessing for his sons SINCE HIS SONS, MENASHE AND EFRAIM, ARE CONSIDERED TO BE MALCHUT CALLED ET. When his sons are blessed, he is blessed before them, therefore it is written also "Yosef," for man's children are his own blessing.

372. א״ר יוֹסֵי, אֶת דַּיְיקָא, כְּתִיב אֶת יוֹסֵף, בִּרְכָתָא דִּבְנוֹי הֲוָה, וְכַד אִתְבָּרְכָאן בְּנוֹי, אִיהוּ מִתְבָּרֵךְ, דִּבְרִכְתָא דִּבְנוֹי דְּבַר נָשׁ בִּרְכָתֵיהּ אִיהִי.

373. Rabbi Elazar said: "And he blessed (et) Yosef," et is precise ALLUDING TO MALCHUT. For he blessed the sign of the covenant, NAMELY THE SECRET OF THE COVENANT that Yosef kept, WHICH IS MALCHUT. For this reason, the righteous, Yosef, is called Et, as it is written "Et Yosef" since Yosef includes the secret of the covenant, MALCHUT, that is present with him.

373. א״ר אֶלְעָזָר, וַיְבָרֶךְ אֶת יוֹסֵף, אֶת דַּיְיקָא, דִּבְרִיךְ לְאָת קַיְימָא, רָזָא דִּבְרִית דְּנָטַר יוֹסֵף, וּבְג״כ אִקְרֵי צַדִּיק, אֶת דְּיוֹסֵף, רָזָא דִּבְרִית דְּקַיְימָא בַּהֲדֵיהּ דְּיוֹסֵף.

374. "The Elohim, before whom my fathers Avraham and Yitzchak walked": "Elohim" is the secret of the holy covenant; NAMELY MALCHUT CALLED HOLY COVENANT. My fathers indeed walked before him, WHICH MEANS THAT MY FATHERS ARE before and above this secret; NAMELY BEFORE MALCHUT. FOR MY FATHERS ARE Avraham and Yitzchak, CHESED AND GVURAH OF ZEIR ANPIN, WHICH PRECEDE MALCHUT AND HIGHER THAN HER, as that place, MALCHUT, is sustained and nourished by them.

374. הָאֱלֹקִים אֲשֶׁר הִתְהַלְּכוּ אֲבוֹתַי לְפָנָיו. הָאֱלֹקִים: דָּא רָזָא דִּבְרִית קַדִּישָׁא, קַיְימָא קַדִּישָׁא. אֲבוֹתַי לְפָנָיו, דַּיְיקָא לְפָנָיו, דְּאִינּוּן קַדְמָאֵי עִלָּאֵי, מִקַּמֵּי רָזָא דְנָא, אַבְרָהָם וְיִצְחָק, דְּהָא מִנְּהוֹן אִתְּזָן וְיָנְקָא הַהוּא אֲתַר.

375. "The Elohim who has been my shepherd": HE ASKS: What is the reason he repeats the word "The Elohim"? HE ANSWERS: This is a high secret. He blessed the place, MALCHUT, in the secret of living Elohim, BINAH, the source of life, whence blessings are drawn. He therefore mentioned himself in this place by saying: "The Elohim who has been my shepherd." For all blessings originate in the source of life, BINAH, and received by Ya'akov, THE SECRET OF THE CENTRAL COLUMN, When he receives them, that place, MALCHUT, receives them from him, as all comes from the male, YA'AKOV. Hence it says, "And he blessed et Yosef," ET BEING MALCHUT WHICH RECEIVED HER BLESSINGS FROM YA'AKOV, ZEIR ANPIN.

375. הָאֱלֹקִים הָרוֹעֶה אוֹתִי, מַאי טַעְמָא זִמְנָא אָחֳרָא הָאֱלֹקִים. אֶלָּא רָזָא עִלָּאָה אִיהוּ, וְהָכָא בָּרֵיךְ לְהַהוּא אֲתַר, בְּרָזָא דְּאֱלֹקִים חַיִּים, מְקוֹרָא דְחַיֵּי, דְּמִנֵּיהּ נָפְקִין בִּרְכָאן, וּבְגִין דָּא אַדְכַּר גַּרְמֵיהּ בְּהַאי אֲתַר, וַאֲמַר הָאֱלֹקִים הָרוֹעֶה אוֹתִי, בְּגִין דְּכָל בִּרְכָאן דְּנָגְדֵי מִמְּקוֹרָא דְחַיֵּי, יַעֲקֹב נָטִיל לוֹן, וְכֵיוָן דְּנָטִיל לוֹן אִיהוּ, הַאי אֲתַר נָטַל בִּרְכָאן, וְכֹלָּא אִיהוּ תַּלְיָיא בְּדִכּוּרָא, וְעַל דָּא וַיְבָרֶךְ אֶת יוֹסֵף כְּתִיב.

376. For this reason, wherever blessings are to be given, the Holy One, blessed be He, WHO IS MALCHUT, should be blessed first; for if He is not, the blessings are not fulfilled.

376. בְּגִין כָּךְ, בְּכָל אֲתַר דִּבְרִכָאן אִצְטְרִיכוּ לְבָרְכָא, בָּעֵי קוּדְשָׁא בְּרִיךְ הוּא לְאִתְבָּרְכָא בְּקַדְמֵיתָא, וּלְבָתַר אִתְבָּרְכוּ אָחֳרָנִין, וְאִי קוּדְשָׁא בְּרִיךְ הוּא לָא אִתְבָּרֵיךְ בְּקַדְמֵיתָא, אִינּוּן בִּרְכָאן לָא מִתְקַיְימִין.

377. וְאִי תֵּימָא, הָא יַעֲקֹב, דְּבָרְכֵיהּ אֲבוּהָּ, וְלָא בָּרְכֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא בְּקַדְמֵיתָא. תָּא חֲזֵי , בְּשַׁעְתָּא דְּבָרֵיךְ יִצְחָק לְיַעֲקֹב, לָא בָּרְכֵיהּ, עַד דְּבָרֵיךְ לְקוּדְשָׁא בְּרִיךְ הוּא בְּקַדְמֵיתָא, כֵּיוָן דְּבָרֵיךְ לְקוּדְשָׁא בְּרִיךְ הוּא בְּקַדְמֵיתָא, בָּרְכֵיהּ לְיַעֲקֹב. מנ"ל, דִּכְתִיב וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרֲכוֹ ה', הָכָא קַיִּים בְּרָכָה לְקוּדְשָׁא בְּרִיךְ הוּא, דִּכְתִיב אֲשֶׁר בֵּרֲכוֹ ה', אִתְבָּרֵךְ בְּקִיּוּמָא דִּבְרָכָאן, וּלְבָתַר כְּתִיב בַּתְרֵיהּ, וְיִתֶּן לְךָ וגו'. כֵּיוָן דְּהַהוּא שָׂדֶה אִתְקַיַּים בְּקִיּוּמָא דִּבְרָכָאן, דְּנָפְקֵי מִינֵיהּ בְּרָכָאן, לְבָתַר דְּאִיהוּ אִתְקַיַּים בְּבִרְכוֹי. כְּגַוְונָא דָא בָּרֵיךְ יַעֲקֹב בְּקַדְמֵיתָא לְקוּדְשָׁא בְּרִיךְ הוּא, וּלְבָתַר בָּרֵיךְ לְבָנוֹי. תָּא חֲזֵי, בְּצַפְרָא בָּעֵי ב"נ לְאַקְדָּמָא בִּרְכָאן לְקוּדְשָׁא בְּרִיךְ הוּא, וּלְבָתַר לִשְׁאָר בְּנֵי עַלְמָא, וְהָא אוֹקִימְנָא דִּכְתִיב בַּבֹּקֶר יֹאכַל עַד וגו'.

377. But you may say that when Ya'akov's father blessed him, he did not first bless the Holy One, blessed be He. HE ANSWERS: Come and see that when Yitzchak blessed Ya'akov, he did not do so before blessing the Holy One, blessed be He. After he did that, he blessed Ya'akov. Whence do we know that? From the verse: "...and said, 'See, the smell of my son is like the smell of a field which Hashem has blessed'" (Beresheet 27:27). There is a blessing here for the Holy One, blessed be He, in the words "which Hashem has blessed," and He was blessed with the establishment of the blessings. Then it says: "Therefore the Elohim give you" since the field, MALCHUT, was established by the blessings, for they issue only from it after it is already established by the blessings. In the same manner, first Ya'akov blessed the Holy One, blessed be He, and then did he bless his sons. Come and see in the morning, a man should first bless the Holy One, blessed be He, and then the other inhabitants of the world. We have explained it in relation to the verse: "In the morning shall he devour the prey..." (Beresheet 49:27).

378. וְתָא חֲזֵי, כַּד בָּעָא יַעֲקֹב לְבָרְכָא לְאִינּוּן בְּנֵי יוֹסֵף, חָמָא בְּרוּחַ קוּדְשָׁא, דְּזַמִּין לְנָפְקָא מֵאֶפְרַיִם יָרָבְעָם בֶּן נְבָט, פְּתַח וַאֲמַר מִי אֵלֶּה. מַאי שְׁנָא דַּאֲמַר בַּעֲבוֹדָה דָא דְּסִטְרָא דַּע"ז אֵלֶּה אֱלֹהֶיךָ יִשְׂרָאֵל. אֶלָּא רָזָא אִיהוּ, כָּל אִינּוּן סִטְרִין דְּהַהוּא חִוְיָא בִּישָׁא, וּמִסִּטְרָא דְּהַהוּא רוּחַ מְסָאֲבָא הַהוּא חִוְיָא וְאִית מַאן דְּרָכִיב עֲלֵיהּ, וְכַד מִזְדַּוְוגָן, אִקְרוּן אֵלֶּה. וְאִינּוּן מִזְדַּמְּנִין בְּעַלְמָא, בְּכָל אִינּוּן סִטְרִין דִּלְהוֹן.

378. Come and see: When Ya'akov wanted to bless the sons of Yosef, he saw through the Holy Spirit that Yerovaam, son of Nevat would issue from Efraim. He opened the discussion with the words, "Who are these?" WHO SAID: "THESE ARE YOUR ELOHIM, YISRAEL"? HE ASKS: What is the reason he said, in relation to idol worshipping: "...these are your Elohim, Yisrael"? HE REPLIES: This is a secret. Of all the sides of the evil serpent, there is the side of the spirit of defilement considered to be the aspect of the serpent, and there is its rider, SAMAEL-IN OTHER WORDS, THEY ARE MALE AND FEMALE. When they mate, they are called 'these' IN THE PLURAL, TO SHOW THAT THEY ARE NOT JOINED IN UNITY LIKE THE MALE AND FEMALE OF HOLINESS BUT ARE SEPARATED. BECAUSE THE OTHER SIDE BEGINS UNITED BUT ENDS IN SEPARATION. They appear in the world in their several aspects, ALL THAT ARE DRAWN FROM THE SERPENT, ISSUE FROM THE MATING OF THE MALE AND THE FEMALE CALLED 'THESE'.

379. וְרוּחַ דְּקוּדְשָׁא אִקְרֵי זֹאת, דְּאִיהוּ רָזָא דִּבְרִית, רְשִׁימָא קַדִּישָׁא דְּאִשְׁתַּכַּח תְּדִיר בְּב"נ, וְכֵן זֶה אֵלִי וְאַנְוֵהוּ, זֶה ה'. אֲבָל אִלֵּין, אִקְרוּן אֵלֶּה, וְעַל דָּא כְּתִיב אֵלֶּה אֱלֹהֶיךָ יִשְׂרָאֵל.

379. The spirit of holiness, THE NUKVA OF ZEIR ANPIN, called zot (this, fem.) which is the secret of the covenant, is an imprint that is always upon man, THE IMPRINT OF CIRCUMCISION. Also "this is my El, and I will praise Him" (Shemot 15:2) and "this is Hashem," ZEIR ANPIN, WHICH ARE IN THE SINGULAR. But THE MALE AND FEMALE OF THE OTHER SIDE, SAMAEL AND THE SERPENT, are called these IN THE PLURAL. Hence it is written, "These are your Elohim, Yisrael."

380. וּבְג"כ כְּתִיב גַּם אֵלֶּה תִּשְׁכַּחְנָה, וְאָנֹכִי רָזָא דְּזֹאת, לֹא אֶשְׁכָּחֵךְ, וּכְתִיב עַל אֵלֶּה אֲנִי בּוֹכִיָּה, דְּהַהוּא חוֹבָא גְּרַמָא לוֹן לְמִבְכֵּי כַּמָּה בְּכִיָּין. ד"א עַל אֵלֶּה אֲנִי, מ"ט. בְּגִין דְּאִתְיְיהִיב רְשׁוּ לַאֲתַר דָּא לְשַׁלְטָאָה עַל יִשְׂרָאֵל, וּלְחָרְבָא בֵּי מַקְדְּשָׁא, וּבְגִין דְּאִתְיְיהִיב לוֹן רְשׁוּ לְשַׁלְטָאָה, אֲנִי בּוֹכִיָּה, דָּא רוּחַ קוּדְשָׁא דְּאִקְרֵי אֲנִי.

380. Therefore it is written, "Even these may forget" (Yeshayah 49:15), REFERRING TO THE MALE AND FEMALE OF THE OTHER SIDE, "and I"--the secret of this, THE NUKVA OF ZEIR ANPIN-"will not forget." It is also written: "For these I weep" (Eichah 1:16), for the sin OF THE GOLDEN CALF CALLED THESE, brought them much weeping, BEING THE CAUSE FOR THE DESTRUCTION OF THE TEMPLE. Another explanation for, "For these I weep": The reason for this is that permission was given to this place, NAMELY TO THE SERPENT AND SAMAEL, to rule over Yisrael and destroy the Temple. Since they were given permission I weep, I being the Holy Spirit, NAMELY THE NUKVA called I.

381. וְאִי תֵּימָא, הָא כְּתִיב אֵלֶּה דִּבְרֵי הַבְּרִית. הָכֵי הוּא וַדַּאי, דְּכָל אִלֵּין לָא מִתְקַיְּימֵי, אֶלָּא מִגּוֹ אֵלֶּה, דְּתַמָּן כָּל לְוָוטִין שָׁרְיָין, כְּמָה דְאוֹקִימְנָא דְּאִיהוּ אָרוּר, וּבְגִין דָּא אַקְדִּים וַאֲמַר אֵלֶּה, דְּקַיְּימָא לְמַאן דַּעֲבַר דִּבְרֵי הַבְּרִית.

381. It may be said that it is written, "These are the words of the covenant" (Devarim 28:69). CAN YOU SAY THAT 'THESE' IS THE NAME OF THE MALE AND FEMALE OF THE OTHER SIDE? HE ANSWERS: Assuredly those curses are not fulfilled save through these, WHICH ARE OF THE OTHER SIDE, where all the curses abide, like we explained about THE SERPENT that it is cursed, "CURSED ABOVE... EVERY BEAST OF THE FIELD" (BERESHEET 2:14). The Torah therefore preceded, saying "these" for those who transgress the words of the covenant.

382. אֵלֶּה הַמִּצְוֹת אֲשֶׁר צִוָּה ה׳, בְּגִין דְּכָל פִּקּוּדָא דְאוֹרַיְיתָא לְאִתְדַּכָּאָה ב״נ, וְלָא יִסְטֵי מֵאוֹרְחָא דָא, וְיִסְתַּמַּר מִתַּמָּן, וְיִתְפְּרֵשׁ מִנַּיְיהוּ. וְאִי תֵּימָא אֵלֶּה תּוֹלְדוֹת נֹחַ. הָכֵי הוּא וַדַּאי, דְּהָא נָפַק חָם, דְּאִיהוּ אֲבִי כְּנַעַן, וּכְתִיב אָרוּר כְּנַעַן וְאִיהוּ רָזָא דָא דְּאֵלֶּה.

382. "These are the commandments, which Hashem commanded" (Vayikra 27:34): HE ASKS: "THESE ARE THE COMMANDMENTS...", WHY IS IT WRITTEN "THESE" EVEN IN RELATION TO HOLINESS? HE ANSWERS: This is because all the precepts of the Torah purify man so he shall not deviate from the path and keep away FROM THE OTHER SIDE. THEREFORE, IT SAYS IN RELATION TO THE COMMANDMENTS THESE. What then about, "And these are the generations of the sons of Noach" (Beresheet 10:1)? WHY DOES IT SAYS 'THESE'? HE REPLIES: Surely here too IT IS A NAME OF THE OTHER SIDE, for Cham, the father of Cna'an, of whom it is written "Cursed be Cna'an" (Beresheet 9:25). This is the secret of 'these'.

383. וְע״ד כְּתִיב וַיֹּאמְרוּ אֵלֶּה אֱלֹהֶיךָ יִשְׂרָאֵל, וְכָל הַנֵּי הַתּוֹכָא סוֹסְפִיתָא דְּדַהֲבָא. אַהֲרֹן קָרֵיב דַּהֲבָא, דְּאִיהוּ סִטְרָא דִּילֵיהּ, דְּכָלִיל אִיהוּ בְּתוֹקְפָא דְאֶשָּׁא, וְכֹלָּא חַד, וְסִטְרָא דָא דַּהֲבָא וְאֶשָּׁא. רוּחַ מְסָאֲבָא, דְּאִשְׁתַּכַּח תְּדִיר בְּמַדְבְּרָא, אַשְׁכַּח אֲתַר בְּהַהוּא זִמְנָא, לְאַתְקָפָא בֵּיהּ.

383. Therefore it is written, "And they said: 'These are your Elohim, Yisrael'" (Shemot 32:4). It is the molten dross of gold. Aharon offered gold, which is of his side-THE LEFT SIDE-and is comprised of the power of fire. All is one because this side is considered to be gold and fire, AND THE DROSS OF GOLD IS THE KLIPOT AND DEFILEMENT. And the spirit of defilement, which is always in the desert, found then a place to gain power AND CLING TO YISRAEL.

384. וּמַה דַּהֲווֹ יִשְׂרָאֵל דָּכְיָין מֵהַהוּא זוּהֲמָא קַדְמָאָה דְּאַטִּיל בְּעַלְמָא, דְּגָרִים מוֹתָא לְעַלְמָא, כַּד קָמוּ עַל טוּרָא דְסִינַי, לְבָתַר אַהֲדָרוּ, וְגָרִים לוֹ כְּמִלְּקַדְּמִין, לְסָאֲבָא לוֹן, וּלְאִתְתַּקְפָא עֲלַיְיהוּ, וְגָרִים לוֹן מוֹתָא, וּלְכָל עַלְמָא, לְדָרֵיהוֹן בַּתְרַיְיהוּ, הה״ד אֲנִי אָמַרְתִּי אֱלֹקִים אַתֶּם וגו׳ אָכֵן כְּאָדָם וגו׳.

384. Before, the children of Yisrael were purified from the primordial filth OF THE SERPENT, which he injected into the world and brought death unto it THROUGH THE SIN OF THE TREE OF KNOWLEDGE. FROM THIS, THEY WERE PURIFIED when they stood by Mount Sinai, but it returned again and the serpent defiled them as before and overpowered them and brought death unto them and unto the whole world for generations after. This is the meaning of the words, "I had said: 'You are angels...Nevertheless, you shall die like a man'" (Tehilim 6-7), FOR DUE TO THE SIN OF THE GOLDEN CALF, DEATH HAD POWER OVER THEM LIKE OVER ADAM.

385. וְע״ד כַּד חָמָא יַעֲקֹב לְיָרְבְעָם בֶּן נְבָט דַּעֲבַד כו״ם, וַאֲמַר אֵלֶּה אֱלֹהֶיךָ, אִזְדַּעְזַע, וַאֲמַר מִי אֵלֶּה, כַּד בָּעָא לְבָתַר לְבָרְכָא לוֹן, בָּרֵיךְ לֵיהּ לִשְׁכִינְתָּא בְּקַדְמֵיתָא, וּלְבָתַר בָּרֵיךְ לִבְנוֹי, כֵּיוָן דְּבָרֵיךְ לְקוּדְשָׁא בְּרִיךְ הוּא בְּקַדְמֵיתָא, לְבָתַר מֵהַהוּא אֲתַר דְּבָרֵיךְ בְּקַדְמֵיתָא, בָּרֵיךְ לוֹן, הה״ד הַמַּלְאָךְ הַגּוֹאֵל אוֹתִי מִכָּל רָע וגו׳.

385. Therefore, when Ya'akov saw, through the Holy Spirit, Yerovaam, son of Nevat-who worshipped idols-who said, "These are your Elohim, Yisrael," he was shaken and asked, "Who are these?" When he later wished to bless them, he first blessed the Shechinah and then his sons. After blessing the Holy One, blessed be He, he then blessed them from that place, which he blessed first. Hence it says, "The angel who redeemed me from all evil..."; TO WIT, THE SHECHINAH CALLED ANGEL SHALL BLESS THEM. THIS WAY HE WAS SURE HIS BLESSING WOULD NOT BE CONFERRED UPON YEROVAAM, SON OF NEVAT.

37. "Then Chizkiyahu turned his face toward the wall"
Rabbi Yehuda explains that he who does not beget children in this world has no life or existence in the world to come. Therefore, because Chizkiyahu had no wife or children, he prayed with his face to the wall, an allusion to the Shechinah, so that the Shechinah would be with him. Chizkiyahu then chose a wife and prayed to The Creator. We learn that he kept and guarded the Covenant, and that he wept before God for redemption.
The Relevance of this Passage
The miraculous power of childbirth is transferred to all those experiencing difficulty bearing children. This divine force also strengthens spiritual bonds between parent and child for those who are blessed with children.

386. רִבִּי יְהוּדָה פְּתַח וַאֲמַר, וַיַּסֵּב חִזְקִיָּהוּ פָּנָיו אֶל הַקִּיר וַיִּתְפַּלֵּל אֶל ה׳. הָא אוֹקְמוּהָ, דְּלָא לְצַלֵּי ב״נ אֶלָּא סָמוּךְ לְכוֹתְלָא, וְלָא יְהֵא מִלָּה חָצִיץ בֵּינֵיהּ לְבֵין כּוֹתְלָא, דִּכְתִיב וַיַּסֵּב חִזְקִיָּהוּ פָּנָיו אֶל הַקִּיר. מַאי שְׁנָא בְּכֻלְּהוּ דְּצַלֵּי צְלוֹתָא, דְּלָא כְּתִיב בְּהוֹ וַיַּסֵּב פָּנָיו אֶל הַקִּיר, דְּהָא דַּי לֵיהּ דְּיֵימָא וְיִתְפַּלֵּל אֶל ה׳, דְּהָא מַאן דְּמַצְלֵי צְלוֹתָא, אִיהוּ כַּוָּון דַּעְתֵּיהּ כְּדְקָא יָאוֹת, דְּהָא כְּתִיב בְּמֹשֶׁה, וַיִּתְפַּלֵּל מֹשֶׁה אֶל ה׳, וַיִּצְעַק מֹשֶׁה אֶל ה׳ וְלָא כְּתִיב וַיַּסֵּב פָּנָיו, הָכָא בְּחִזְקִיָּהוּ, מ״ט וַיַּסֵּב חִזְקִיָּהוּ פָּנָיו אֶל הַקִּיר, וּלְבָתַר וַיִּתְפַּלֵּל.

387. אֶלָּא רָזָא דְּמִלָּה אִיהוּ, דְּתָנִינָן, חִזְקִיָּה בְּהַהוּא זִמְנָא לָא הֲוָה נָסִיב, וְלָא הֲוָה לֵיהּ אִנְתּוּ, וְלָא אוֹלִיד בְּנִין, מַה כְּתִיב וַיָּבֹא אֵלָיו וגו׳ כִּי מֵת אַתָּה וְלֹא תִחְיֶה, וְתָנִינָן כִּי מֵת אַתָּה בָּעה״ז, וְלֹא תִחְיֶה בָּעוֹלָם הַבָּא, מ״ט. בְּגִין דְּלָא אוֹלִיד בְּנִין.

388. דְּכָל מַאן דְּלָא אִשְׁתַּדַּל לְאוֹלָדָא בְּנִין בְּהַאי עָלְמָא, לָא מִתְקַיֵּים בְּעָלְמָא דְאָתֵי, וְלָא יְהֵא לֵיהּ חוּלָקָא בְּהַהוּא עָלְמָא, וְאִתְתָּרְכַת נִשְׁמָתֵיהּ בְּעָלְמָא, וְלָא אַשְׁכַּחַת נַיְיחָא בַּאֲתַר דְּעָלְמָא, וְדָא הוּא עוֹנְשָׁא דִּכְתִיב בְּאוֹרַיְיתָא, עֲרִירִים יָמוּתוּ, וּמִתַּרְגְּמִינָן בְּלָא וְלָד, בְּגִין דְּמַאן דְּאִיהוּ בְּלָא וְלָד, כַּד אָזֵיל בְּהַהוּא עָלְמָא. מִית הוּא תַּמָּן, מִית בְּעָלְמָא דֵּין, וּבְעָלְמָא דְאָתֵי, וְע״ד כְּתִיב כִּי מֵת אַתָּה וְלֹא תִחְיֶה.

389. וְלָא עוֹד, אֶלָּא דִּשְׁכִינְתָּא לָא שַׁרְיָא עֲלוֹי כְּלָל, כְּדֵין כְּתִיב וַיַּסֵּב חִזְקִיָּהוּ פָּנָיו אֶל הַקִּיר, אוֹלִיפְנָא דְּשַׁוֵּי רַעְיוֹנוֹי, וְכַוָּון אַנְפּוֹהִי לְמֵיסַב אִתְּתָא, בְּגִין דִּתְשְׁרֵי עֲלוֹי שְׁכִינְתָּא, רָזָא דְּקִיר.

390. וּבְג״כ כְּתִיב לְבָתַר, וַיִּתְפַּלֵּל אֶל ה׳, מִכָּאן אוֹלִיפְנָא, דְּמַאן דְּאִית בֵּיהּ חוֹבָא, וּבָעֵי לְמִבְעֵי רַחֲמֵי עֲלוֹי, יְכַוֵּין אַנְפּוֹי וְרַעְיוֹנוֹי, לְאַתְקָנָא גַּרְמֵיהּ מֵהַהוּא חוֹבָא, וּלְבָתַר יִבְעֵי צְלוֹתָא, כְּד״א נַחְפְּשָׂה דְרָכֵינוּ וְנַחְקוֹרָה בְּקַדְמֵיתָא, וּלְבָתַר וְנָשׁוּבָה. אוֹף הָכָא, כֵּיוָן דְּיָדַע חִזְקִיָּהוּ חוֹבֵיהּ, מַה כְּתִיב וַיַּסֵּב חִזְקִיָּהוּ פָּנָיו אֶל הַקִּיר, שַׁוֵּי אַנְפּוֹי לְאַתְקָנָא לְגַבֵּי שְׁכִינְתָּא, דְּהָא לְגַבֵּי אֲתַר דָּא חָב.

386. Rabbi Yehuda opened the discussion with the verse "Then Chizkiyahu turned his face toward the wall, and prayed to Hashem" (Yeshayah 38:2). It has been derived from the verse that a man should pray near the wall, and nothing should intervene between him and the wall, in accordance with the verse: "Then Chizkiyahu turned his face toward the wall." HE ASKS: Why is he different than others who prayed, of whom it does not say that they turned their faces to the wall, but it sufficed to say that they "prayed to Hashem." For whoever prays does so with proper intention, EVEN IF HE DOES NOT TURN HIS FACE TO THE WALL, as it says of Moshe, "And Moshe prayed to Hashem" (Bemidbar 11:2). "And Moshe cried to Hashem" (Shemot, 17:4), but not that he "turned his face toward the wall." Why does it say of Chizkiyahu that he "turned his face toward the wall," then prayed?

387. HE ANSWERS: The secret of the matter is what we learned of Chizkiyahu that he was not married at the time. He had no wife, nor did he beget any children. It is therefore written, "And Yeshayah... came to him, and said to him...'For you shall die, and not live'" (Yeshayah 38:1). We derived from it that "you shall die" in this world "and not live" in the World to Come. Why? Because he did not beget children.

388. Whoever does not strive to beget children in this world has no existence in the World to Come, nor any portion thereof. His soul is driven from the world, and cannot find rest in any place in the world. This is the punishment indicted in the Torah by the words: "They shall die childless" (Vayikra 20:20). For when he goes to the World to Come, he who has no children dies there AND IS CONSIDERED DEAD in this world and in the World to Come. It is therefore written, "For you shall die, and not live."

389. Moreover, the Shechinah did not rest upon him at all. From the words: "Then Chizkiyahu turned his face toward the wall," we learned that he made his mind and decided to take a wife, so that the Shechinah, the secret of wall, would rest upon him, AS THE SHECHINAH IS CALLED WALL.

390. Hence it continues: "And prayed to Hashem." From this, we learned that whoever has sinned, and wishes to ask for forgiveness, should first fix his heart and thought upon purifying himself of that sin, and only then to pray, as it says, "Let us search and try our ways" (Eichah 3:40) first, then "turn back to Hashem" (Ibid.). Here too, since Chizkiyahu was conscious of his sin, it is written, "Then Chizkiyahu turned his face toward the wall," in resolution to be purified before the Shechinah CALLED WALL, for he sinned to that place.

391. בְּגִין דִּשְׁכִינְתָּא כָּל נוּקְבֵי דְעַלְמָא קַיְּימִין בְּסִתְרָהָא, מַאן דְּאִית לֵיהּ נוּקְבָא, שַׁרְיָא אִיהִי לְגַבֵּיהּ, וּמַאן דְּלֵית לֵיהּ, לָא שַׁרְיָא לְגַבֵּיהּ, וְעַל דָּא אַתְקַן גַּרְמֵיהּ לְגַבָּהּ לְאַתְקָנָא, וְשַׁוִּי עֲלֵיהּ לְאִתְנַסָּבָא, וּלְבָתַר וְיִתְפַּלֵּל אֶל יי׳.

391. Since all the females in the world are in the secret of the Shechinah, the Shechinah rests upon whomever has a wife, but not upon him who does not. Therefore, Chizkiyahu resolved to be purified before her, and took upon himself to marry a wife. Then he "prayed to Hashem."

392. קִיר: דָּא הוּא אֲדוֹן כָּל הָאָרֶץ, וְדָא שְׁכִינְתָּא, כְּד״א הִנֵּה אֲרוֹן הַבְּרִית אֲדוֹן כָּל הָאָרֶץ. קִיר: כְּד״א מְקָרְקַר קִיר וְשׁוֹעַ. קִרְקוּרָא וּנְהִימָא דְקִיר, דְּאִיהוּ אָדוֹן, כַּד אִתְחָרֵיב בֵּי מַקְדְּשָׁא, כְּד״א רָחֵל מְבַכָּה עַל בָּנֶיהָ, וְהָא אוֹקִימְנָא, וּבְגִין כָּךְ וַיַּסֵּב חִזְקִיָּהוּ פָּנָיו אֶל הַקִּיר.

392. The wall is Master of all the earth, the Shechinah, as it says, "Behold, the Ark of the Covenant (of) the Master of all the earth" (Yehoshua 3:11). HENCE, THE ARK OF THE COVENANT IS THE SHECHINAH CALLED MASTER OF ALL THE EARTH, and also called wall, as in "a breaking down of walls" (Yeshayah 22:5), WHICH MEANS the crying of the wall. For it is Master OF ALL THE EARTH, while the Temple was destroyed, as it says, "Rachel weeping for her children" (Yirmeyah 31:14), which we have already explained. Therefore, "Chizkiyahu turned his face toward the wall."

393. תָּא חֲזֵי
, בִּצְלוֹתָא מַה כְּתִיב, אָנָא יי׳ זְכָר נָא אֶת אֲשֶׁר הִתְהַלַּכְתִּי לְפָנֶיךָ, רְמַז הָכָא, דְּנָטַר בְּרִית קַדִּישָׁא, וְלָא סָאֵיב לֵיהּ, וְנָטַר לֵיהּ כְּדְקָא יָאוֹת, כְּתִיב הָכָא הִתְהַלַּכְתִּי לְפָנֶיךָ, וּכְתִיב הָתֵם הִתְהַלֵּךְ לְפָנַי וֶהְיֵה תָמִים וְאֶתְּנָה בְרִיתִי בֵּינִי וּבֵינֶיךָ, דְּנָטַר בְּרִית קַדִּישָׁא כְּדְקָא יָאוֹת. בֶּאֱמֶת וּבְלֵב שָׁלֵם, דְּאִתְכַּוֵּון בְּכָל אִינּוּן רָזֵי מְהֵימְנוּתָא דִּכְלִילָן בֶּאֱמֶת.

393. Come and see: It is said in his prayer, "Remember now, O Hashem, I beseech you, how I have walked before you" (Yeshayah 38:3). Here, he hints that he kept the holy covenant not to defile it but to guard it well, as it says here, "I have walked before you" and elsewhere "walk before Me, and be perfect. And I will make my covenant..." (Beresheet 17:1-2). AS "WALK" REFERS TO THE HOLY COVENANT, HERE TOO "I HAVE WALKED" MEANS that he kept well the holy covenant. "In truth and with a perfect heart" means that he was intent upon the secrets of faith comprised in Truth.

394. וְהַטּוֹב בְּעֵינֶיךָ עָשִׂיתִי, דְּסָמַךְ גְּאוּלָה לְתְפִלָּה, וְהָא אוֹקִימְנָא. וְהָא אוֹקְמוּהָ חַבְרַיָּיא, דְּאִתְכַּוֵּון לְיַחֲדָא יִחוּדָא כְּדְקָא יָאוֹת, וּבְגִין כָּךְ, וַיֵּבְךְ חִזְקִיָּהוּ בְּכִי גָדוֹל, דְּלֵית תַּרְעָא דְקַיְּימָא קַמֵּי דִמְעִין. גְּאוּלָה: דָּא הוּא מַלְאָךְ הַגּוֹאֵל, דְּדָא אִיהוּ דְאִשְׁתַּכַּח בְּכָל פֵּרוּקָא דְעַלְמָא, וְהָא אוֹקִימְנָא.

394. "And have done that which is good in your sight" (Yeshayah 38:3) means that he did not interrupt his prayer between 'redemption (Ga'al Yisrael)' and the Amidah, YESOD BEING CALLED REDEMPTION AND THE NUKVA, PRAYER. We have already explained, and the friends too, that he meant to declare the unison in a proper manner. He "wept sore" for no gate resists tears AND REMAINS CLOSED. Redemption COMBINED WITH PRAYER is CALLED THE NUKVA, the redeeming angel, which may be found at every redemption in the world, as we have already explained.

38. "The angel who redeemed"
Rabbi Elazar explains that the title verse indicates Ya'akov wished to join the high and the low, so that the blessings he bestowed on Malchut, our physical existence, would also be received by the lower spiritual bodies. We learn that the title verse alludes to Tiferet, who receives blessings from the higher grades and confers them on the upper Cherubs, Sandalfon and Matatron. The upper Cherubs spread out their wings over the place of the Ark three times daily and bestow blessings on the lower Cherubs.
The discourse then turns to address the verse, "House and riches are the inheritance of fathers" but a prudent wife is from The Creator." If man turns to the Other Side, he will receive from the Other Side. However, if God appreciates this man for his good deeds, He redeems him from the Other Side and provides him with a prudent wife. We learn that God matches couples according to the deeds of the righteous before they enter the world. A man may be matched with a "prudent wife", when he is born, but if he strays from the path of righteousness, his intended wife will be given to another. If he rectifies his ways by the time he is supposed to marry her, the other man will be rejected and he will have his rightful spouse.
Finally, the discussion reverts back to the subject of the hierarchical conferring of blessings. Rabbi Yehuda explains why the word hayoshvi is spelled with an extra Yud ? in the verse, "To You I lift up my eyes" We also learn that the circle of the world is sustained by the central point, called "the house of the Holy of Holies."
The Relevance of this Passage
The celestial spirits that serve as conduits between mortals and the Light of The Creator, are accessible to readers of these mystical verses. Thus, sacred spiritual energy shines brighter in this world, infusing our lives with untold blessings. The good fortune to attract our true soulmate is kindled, as we become more cognizant of the illusionary material trappings that seduce us in this physical existence. This energy also enriches and deepens our marital relationships, enlightening us to the importance of building a marriage on a foundation of spiritual purpose and principles.

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395. הַמַּלְאָךְ הַגּוֹאֵל אוֹתִי מִכָּל רָע. ר׳ אֶלְעָזָר אָמַר, כֵּיוָן דְּבָרֵיךְ יַעֲקֹב וְאִתְכַּוֵּון מִתַּתָּא לְעֵילָא, כְּדֵין אַמְשֵׁיךְ מֵעֵילָא לְתַתָּא, דִּכְתִיב הָאֱלֹקִים הָרוֹעֶה אוֹתִי, כֵּיוָן דְּאִיהוּ נָטִיל, יָהֵיב בִּרְכָאן לְהַאי אֲתַר, כֵּיוָן דְּאַמְטֵי בִּרְכָאן לְהַאי אֲתַר, כְּדֵין פְּתַח וַאֲמַר הַמַּלְאָךְ הַגּוֹאֵל וגו׳.

395. "The angel who redeemed me from all evil" (Beresheet 48:16). Rabbi Elazar said: After Ya'akov gave the blessing he meant to bring unity from below upwards BY SAYING "HASHEM," MALCHUT, "BEFORE WHOM MY FATHERS...DID WALK," CHESED AND GVURAH, continuing from above downwards in "The Elohim who has been my shepherd" THAT IS BINAH. HE DREW FROM BINAH UNTO HIS GRADE, TIFERET. Now that he has received, he gave to that place, THE NUKVA, and when the blessings reached it he opened the discussion saying: "The angel who redeemed..." SO THAT FROM HER BLESSINGS WILL BE DRAWN UNTO THE LOWER BEINGS.

396. פְּתַח וַאֲמַר כִּי הַכְּרוּבִים פּוֹרְשֵׂי כְנָפַיִם אֶל מְקוֹם הָאָרוֹן וגו׳. תָּא חֲזֵי, כְּרוּבִים בְּאֶת וּבְנִיסָא הֲווֹ קָיְימֵי, תְּלַת זִמְנִין בְּיוֹמָא הֲווֹ פָרְשֵׂי גַּדְפֵיהוֹן, וְסָכְכֵי עַל אֲרוֹנָא לְתַתָּא, דִּכְתִיב פּוֹרְשֵׂי כְנָפַיִם, פְּרוּשֵׂי לָא כְתִיב, אֶלָּא פּוֹרְשֵׂי.

396. He opened the discussion saying: "For the Cherubs spread out their two wings over the place of the ark" (I Melachim 8:7). The Cherubs stood there by miracle and three times a day spread their wings over the ark below, as it is written that they "spread their wings" and not that their wings were spread, WHICH WOULD MEAN THAT THEIR WINGS WERE ALWAYS SPREAD. BUT "SPREAD THEIR WINGS" MEANING THAT THEY DID SO THREE TIMES A DAY.

397. וְתָא חֲזֵי קוּדְשָׁא בְּרִיךְ הוּא עָבִיד לְתַתָּא כְּגַוְונָא דִלְעֵילָא, כְּרוּבִים: דְּיוֹקְנָא דִלְהוֹן כְּחֵיזוּ רַבְיָין, וְקָיְימִין תְּחוֹת הַאי אֲתַר, מִימִינָא וּמִשְׂמָאלָא, וְאִלֵּין אִתְבָּרְכָן בְּקַדְמֵיתָא, מֵהַנְהוּ בִּרְכָאן דְּנָגְדָן מֵעֵילָא, וּמֵהָכָא נָגְדֵי בִּרְכָאן לְתַתָּא.

397. Come and see: The Holy One, blessed be He, did below as He did above; TO WIT, THE CHERUBS AT THE TABERNACLE ARE LIKE THE CHERUBS ABOVE. The Cherubs above resemble boys and stand underneath that place, THE NUKVA OF ATZILUT, to its right and left. THEY, MATATRON AND SANDALFON, ABIDE AT THE HOLY OF HOLIES AT BRIYAH. They are first blessed from the blessings drawn from above, and from there blessings are drawn downward.

398. וְע״ד כְּתִיב הַמַּלְאָךְ הַגּוֹאֵל אוֹתִי מִכָּל רָע. אוֹתִי: דְּנָטִיל בִּרְכָאן מִגַּוְונִין דִּלְעֵילָא, וְכֵיוָן דְּאִיהוּ נָטִיל, יְבָרֵךְ אֶת הַנְּעָרִים, דָּא רָזָא דִכְרוּבִים, דְּמִנַּיְיהוּ נָגְדֵי בִּרְכָאן מֵעִילָאֵי לְתַתָּאֵי.

398. It is therefore written "the angel who redeemed me from all evil," me BEING TIFERET, who receives blessings from the higher grades. Once it has received them, it will "bless the lads." This is the secret of the Cherubs, MATATRON AND SANDALFON, from whom blessings are conferred by the higher to the lower.

399. הַמַּלְאָךְ הַגּוֹאֵל אוֹתִי מִכָּל רָע יְבָרֵךְ אֶת הַנְּעָרִים וגו׳. ר׳ חִיָּא פְּתַח וַאֲמַר, בַּיִת וְהוֹן נַחֲלַת אָבוֹת, וְכִי נַחֲלַת אָבוֹת אִינְהוּ, וְהָא קוּדְשָׁא בְּרִיךְ הוּא יָהֵיב כֹּלָּא לְב״נ. אֶלָּא, דְּכֵיוָן דְּאַחְסִין בֵּיתָא לְבַר נָשׁ וּמְמוֹנָא, לְזִמְנִין דְּיַחְסִין כֹּלָּא לִבְרֵיהּ, וְיהֵא אַחְסָנָא דְאָבוֹת. אֲבָל וּמֵיי׳ אִשָּׁה מַשְׂכֶּלֶת, בְּגִין דְּאִתְּתָא, כַּד אַחְסִין לָהּ ב״נ, מֵעִם קוּדְשָׁא בְּרִיךְ הוּא אַחְסִין לָהּ, דְּהָא לָא יַחְסִין לָהּ קוּדְשָׁא בְּרִיךְ הוּא לְב״נ, אֶלָּא כַּד מַכְרִיזִין עֲלֵיהּ בִּרְקִיעָא.

399. "The angel who redeemed me from all evil, bless the lads." Rabbi Chiya opened the discussion saying: "House and riches are the inheritance of fathers" (Mishlei 19:14). HE ASKS: How can they be the inheritance of fathers, as it is the Holy One, blessed be He, who gives a man all he has. HE ANSWERS: The Holy One, blessed be He, gives a man a house and riches, which he sometimes bequeaths to his son, for whom it is the inheritance of fathers. "But a prudent wife is from Hashem" (Ibid.), for when a man merits a wife, he receives her only from the Holy One, blessed be He, who gives her to him only after he is proclaimed throughout the firmament.

400. דְּקוּדְשָׁא בְּרִיךְ הוּא מְזַוֵּוג זְווּגִין, עַד לָא יֵיתוּן לְעַלְמָא. וְכַד זָכוּ בְּנֵי נָשָׁא לְפוּם עוֹבְדֵיהוֹן, הָכֵי יַהֲבֵי לוֹן אִתְּתָא, וְכֹלָּא אִתְגַּלְיָין קֳמֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, וּלְפוּם עוֹבְדִין דְּזַכָּאִין, הָכֵי מְזַוֵּוג זְווּגִין.

400. For the Holy One, blessed be He, matches couples before they come into the world. Men are given a wife they deserve according to their deeds, and all men's actions are revealed to the Holy One, blessed be He. According to the deeds of the righteous, He matches couples BEFORE ENTERING THE WORLD.

401. Sometimes they are joined; TO WIT, IT HAS BEEN PROCLAIMED, BEFORE THEY CAME INTO THE WORLD, THAT THE DAUGHTER OF SO-AND-SO IS DESTINED FOR SO-AND-SO, BUT WHEN HE WAS BORN, man perverted his ways. His spouse was then given to another, until he rectifies his ways. If he does so by the time he is supposed to marry her, the other man is rejected and he comes to takes what is his, WHICH MEANS THAT THE OTHER ONE WHO MARRIED HIS SPOUSE BEFORE HE MADE RIGHT HIS DEEDS IS NOW REJECTED; NAMELY DIES, AND HE RECEIVES HIS SPOUSE FROM HIM. This is the most difficult task for the Holy One, blessed be He, to banish one man because of another. Therefore, it is the Holy One, blessed be He, who gives a wife to man, and by Him couples are formed. Hence, it says "but a prudent wife is from Hashem."

401. וּלְזִמְנִין דְּקָא סְלִיקוּ בְּקְלִיטִין, וְאַסְיֵי הַהוּא ב״נ אָרְחֵיהּ, סָלֵיק זְוּוּגֵיהּ לְאָחֳרָא, עַד דְּיִכְשַׁר עוֹבָדוֹי, וְכַד יִכְשַׁר עוֹבָדוֹי, אוֹ דְּמָטֵי זִמְנֵיהּ, אִתְדָּחֵי גְּבַר מִקַּמֵּי גְּבַר, וְאָתֵי הַאי וְנָטֵיל דִּילֵיהּ. וְדָא קָשֵׁי קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא מִכֹּלָּא לְדַחְיָא בַּר נָשׁ מִקַּמֵּי גַּבְרָא אָחֳרָא, וּבְגִין כָּךְ קוּדְשָׁא בְּרִיךְ הוּא אִיהוּ יָהֵיב אִתְּתָא לְב״נ, וּמִנֵּיהּ אַתְיָין זְוּוּגִין. וְע״ד וּמִיי׳ אִשָּׁה מַשְׂכֶּלֶת.

402. Hence, THE TRUTH IS THAT the Holy One, blessed be He, gives a man everything. If you say that HE GIVES ONLY a prudent wife and nothing else, come and see, though the Holy One, blessed be He, prepares but goodness for men, if the man turns from the ways of the Holy One, blessed be He, to the Other Side, he will receive his due from the Other Side to which he cleft, together with accusations and evils. He does not receive them from the Holy One, blessed be He, but from the evil side to which he clung because of his deeds.

402. בְּגִין כָּךְ, קוּדְשָׁא בְּרִיךְ הוּא יָהֵיב כֹּלָּא לְבַר נָשׁ. וְאִי תֵּימָא אִשָּׁה מַשְׂכֶּלֶת וְלָא אָחֳרָא. תָּא חֲזֵי, אע״ג דְּקוּדְשָׁא בְּרִיךְ הוּא אַזְמִין טָבָאן לְב״נ לְמֵיהַב לֵיהּ, וְהוּא אַסְיֵי אָרְחוֹי מֵעִם קוּדְשָׁא בְּרִיךְ הוּא לְגַבֵּי סִטְרָא אָחֳרָא, מֵהַהוּא סִטְרָא אָחֳרָא דְּאִתְדַּבַּק בֵּיהּ, יֵיתֵי לֵיהּ מַאן דְּיֵיתֵי, בְּכָל קִטְרוּגִין, וְכָל בִּישִׁין, וְלָא אַתְיָין לֵיהּ מֵעִם קוּדְשָׁא בְּרִיךְ הוּא, אֶלָּא מֵהַהוּא סִטְרָא בִּישָׁא דְּאִתְדַּבַּק בֵּיהּ, בְּאִינּוּן עוֹבָדִין דְּעָבַד.

403. Therefore Solomon says of a wife who is not prudent, "And I find more bitter than death the woman" (Kohelet 7:26), for one draws her to himself by the sins and deeds he commits INSTEAD OF FROM THE HOLY ONE, BLESSED BE HE. Therefore, when the Holy One, blessed be He, takes pleasure in man because of his good deeds, He provides for him a prudent wife, and redeems him from the Other Side.

403. וְעַל דָּא, אִתְּתָא דְּלָאו אִיהִי מַשְׂכֶּלֶת, קָרָא ע״ד שְׁלֹמֹה, וּמוֹצֵא אֲנִי מַר מִמָּוֶת אֶת הָאִשָּׁה. בְּגִין דְּחוֹבוֹי דְּב״נ, הוּא מְשֵׁיךְ עֲלֵיהּ, בְּאִינּוּן עוֹבָדִין דְּעָבַד. וְעַל דָּא כַּד קוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בֵּיהּ בְּבַר נָשׁ, בְּגִין עוֹבָדוֹי דְּכָשְׁרָן, אִיהוּ אַזְמִין לֵיהּ אִנְתּוּ דְּאִיהִי מַשְׂכֶּלֶת, וּפְרִיק לֵיהּ בְּפוּרְקָן, מִגּוֹ סִטְרָא אָחֳרָא.

404. Ya'akov therefore said: "The angel who redeemed me from all evil." "From all evil" means that I was not provided with a wife from the Other Side, and that my children were not defective, but they were all righteous and complete to perfection. Since he was redeemed from all evil, THE OTHER SIDE, and Ya'akov did not cleave at all to the Other Side.

404. וְעַל דָּא אֲמַר יַעֲקֹב, הַמַּלְאָךְ הַגּוֹאֵל אוֹתִי מִכָּל רָע. מַאי מִכָּל רָע, דְּלָא אִזְדַּמְּנַת לִי אִתְּתָא, דְּאִיהִי מִגּוֹ סִטְרָא אָחֳרָא, וְלָא אִעְרַע פְּסוּל בְּזַרְעִי, דְּכֻלְּהוּ צַדִּיקֵי וּשְׁלֵימֵי בִּשְׁלִימוּ, בְּגִין דְּאִתְפְּרַק מִכָּל רָע, וְיַעֲקֹב לָא אִתְדַּבַּק בְּהַהוּא סִטְרָא אָחֳרָא כְּלָל.

405. Therefore "the angel who redeemed me from all evil, bless the lads." Wherefore are they worthy of being blessed? Because Yosef kept the holy covenant. Concerning this, Yosef said: "They are my sons, whom the Elohim has given me in this." To wit, he showed him the secret of the covenant CALLED THIS, which he kept. Since he observed this, his sons are worthy of being blessed, and he deserves many blessings. Thus Ya'akov gave EACH one blessing, and to Yosef he gave many. This we derive from the verse, "The blessings of your father are potent above the blessings of my progenitors..." "blessings of the breasts, and of the womb... shall be on the head of Yosef" (Beresheet 49:25-26).

405. וְעַל דָּא, הַמַּלְאָךְ הַגּוֹאֵל אוֹתִי מִכָּל רָע יְבָרֵךְ אֶת הַנְּעָרִים. מ״ט אִתְחֲזוֹ לְאִתְבָּרְכָא, בְּגִין דְּנָטֵיר יוֹסֵף, אָת קַיְּימָא קַדִּישָׁא, וְעַל דָּא אֲמַר יוֹסֵף בָּנַי הֵם אֲשֶׁר נָתַן לִי אֱלֹקִים בָּזֶה, אַחְמֵי לֵיהּ רָזָא דִּבְרִית דְּנָטַר לֵיהּ, וּבְגִין דְּנָטַר לֵיהּ אִתְחֲזוֹ לְאִתְבָּרְכָא וְאִתְחֲזֵי אִיהוּ לְבִרְכָאן סַגִּיאִין, בְּגִין דָּא לְכֻלְּהוּ יְהַב בִּרְכָא חַד, וּלְיוֹסֵף בִּרְכָאן סַגִּיאִין, מִשְּׁמַע דִּכְתִיב בִּרְכוֹת אָבִיךָ גָּבְרוּ עַל בִּרְכוֹת הוֹרַי וגו׳, בִּרְכוֹת שָׁדַיִם וָרָחַם תִּהְיֶיָן לְרֹאשׁ יוֹסֵף.

406. Rabbi Yehuda opened the discussion saying: "To you I lift up my eyes, O you who dwells (Heb. hayoshvi) in the heavens" (Tehilim 123:1). This verse has already been explained, yet come and see a man's prayer offered with devotion is to be found above in the sublime deep, BINAH, whence all blessings are drawn FROM THE RIGHT COLUMN and freedom FROM THE LEFT. They all issue FROM ITS CENTRAL COLUMN to support all.

406. ר׳ יְהוּדָה פְּתַח וַאֲמַר, אֵלֶיךָ נָשָׂאתִי אֶת עֵינַי הַיּוֹשְׁבִי בַּשָּׁמַיִם, הַאי קְרָא אוֹקְמוּהָ, אֲבָל תָּא חֲזֵי, צְלוֹתָא דְּב״נ דְּאִתְכַּוֵּון בָּהּ, אִיהוּ לְעֵילָא לְעוֹמְקָא עִלָּאָה, דְּמִתַּמָּן נָגְדֵי כָּל בִּרְכָאן וְכָל חֵירוּ, וּמִתַּמָּן נָפְקֵי לְקַיְּימָא כֻּלָּא.

407. Therefore, there is an extra Yud IN "HAYOSHVI" INSTEAD OF 'HAYOSHEV' IN HEAVEN. Thus Yud, WHICH IS CHOCHMAH, is never lacking from this place, AS CHOCHMAH AND BINAH ARE JOINED IN A NEVER-ENDING UNION. Therefore 'hayoshvi' is spelled WITH AN EXTRA YUD, for BINAH is attached above to supernal Chochmah CALLED YUD, and attached below by sitting on the throne of the patriarchs, CHESED, GVURAH, AND TIFERET, the throne called heaven, ZEIR ANPIN WHICH INCLUDES CHESED, GVURAH, AND TIFERET, WHICH ARE THE THREE LEGS OF THE HIGH THRONE BINAH. This is why it is written "hayoshvi" in heaven.

407. וְעַל דָּא יַתִּיר יו״ד, בְּגִין דְּלָא פָּסִיק יו״ד, מֵאַתַּר דָּא לְעָלְמִין, וּבְגִין דָּא כְּתִיב, הַיּוֹשְׁבִי בַּשָּׁמַיִם, אָחֵיד לְעֵילָא, בְּרָזָא דְּחָכְמְתָא עִלָּאָה, וְאָחֵיד לְתַתָּא דְּיָתֵיב עַל כָּרְסְיָא דַּאֲבָהָן, יָתֵיב עַל כָּרְסְיָא דְּאִקְרֵי שָׁמַיִם, וּבְגִין כָּךְ הַיּוֹשְׁבִי בַּשָּׁמַיִם כְּתִיב.

408. From this, we understand that when blessings are drawn from above, from the deep, BINAH, they are all received by the place called heaven, ZEIR ANPIN, from which they flow downward until they reach the righteous men, THE SECRET OF RIGHTEOUS AND RIGHTEOUSNESS, that are the covenant of the world, WHICH IS THE NUKVA, from which all the hosts and legions, THE LOWER BEINGS IN BRIYAH, YETZIRAH AND ASIYAH, are blessed as we already explained.

408. וּמֵהָכָא, כַּד בִּרְכָאן נָגְדֵי מֵעֵילָא מֵעוֹמְקָא דָא, כֻּלְּהוּ נָטֵיל לוֹן הַאי אֲתַר דְּאִקְרֵי שָׁמַיִם, וּמֵהַאי נָגְדֵי לְתַתָּא, עַד דְּמָטוֹ לְצַדִּיקַיָּיא קַיְּימָא דְעַלְמָא, וּמֵהָכָא מִתְבָּרְכִין כָּל אִינּוּן חַיָּילִין, וְכָל אִינּוּן מַשְׁרְיָין לְזַנְיֵיהוּ, וְהָא אוֹקְמוּהָ.

409. Come and behold: the crown of all armies is elevated through the 72 lights. It becomes the circle of the world in seventy places, all of them forming one circle. In it, there is a point in the middle, from which the circle is sustained. It is called the house of the holy of holies, a place for the spirit of all spirits. Here is treasured the innermost secret, hidden among the legions. It is concealed in its innermost place. When it ascends, all THE WORLDS follow, as it is written: "Draw me, we will run after you" (Shir Hashirim 1:3).

409. תָּא חֲזֵי, בְּשַׁבְעִין וּתְרֵין נְהוֹרִין, אִסְתַּלַּק עֲטָרָא דְּכָל מַשְׁרְיָין, עִגּוּלָא דְעַלְמָא, בְּשַׁבְעִין דּוּכְתֵּי, חַד עִגּוּלָא לְכֻלְּהוּ, בְּגוֹ הַהוּא עִגּוּלָא נְקוּדָה חָדָא דְּקַיְּימָא בְּאֶמְצָעִיתָא, מֵהַאי נְקוּדָה, אִתְּזָנַת כָּל הַהוּא עִגּוּלָא, בֵּית קֹדֶשׁ הַקָּדָשִׁים, אִיהוּ אֲתַר לְהַהוּא רוּחָא דְּכָל רוּחִין, אִתְטַמַּר בְּגַוֵּיהּ, הַאי טְמִירוּ אִיהוּ בְּגוֹ חֵילָהָא, טְמִירָא אִיהוּ בְּגוֹ לְגוֹ, כַּד סָלְקָא דָא, כֻּלָּא סָלְקִין אֲבַתְרָהּ, הה״ד מָשְׁכֵנִי אַחֲרֶיךָ נָרוּצָה.

39. "O remember not against us former iniquities"
While travelling with Rabbi Chizkiyah and Rabbi Yosi, Rabbi Yehuda explains the title verse. We learn that because of Yisrael's sins, the Other Side and the heathen nations came to rule over the land of Yisrael. Knowing that they could not exist in the world without the mercy and compassion of God, they pray to Him so that He will remove their sins and protect them from the judgment of the Other Side.
The Relevance of this Passage
The knowledge and certitude that only God can protect us from the harsh accusations of the Other Side are awakened within us. The spiritual truth that we are never victims of other people's wickedness is made clearer in our own mind. Moreover, accountability for our own negative actions is kindled, inspiring us to seek out the Light of The Creator to help redeem us from our internal demons and selfish aspirations. This Light of redemption shines for all those who devoutly meditate upon the mystical letters of Hebrew with a contrite heart.

410. ר׳ חִזְקִיָּה וְר׳ יוֹסֵי וְר׳ יְהוּדָה הֲווֹ אָזְלֵי בְּאוֹרְחָא, א״ר יוֹסֵי, כָּל חַד וְחַד מִינָּן, לֵימָא מִלֵּי דְאוֹרַיְיתָא. פְּתַח ר׳ יְהוּדָה וַאֲמַר, אַל תִּזְכֹּר לָנוּ עֲוֹנוֹת רִאשׁוֹנִים מַהֵר יְקַדְּמוּנוּ וגו׳. תָּא חֲזֵי, קוּדְשָׁא בְּרִיךְ הוּא, בִּרְחִימוּתָא דְיִשְׂרָאֵל, רָחֵים לוֹן, דְּאִינּוּן עַדְבֵיהּ וְאַחְסַנְתֵּיהּ, לָא מִסְתַּכַּל אָחֳרָא בְּדִינֵיהוּ, בַּר אִיהוּ בִּלְחוֹדֵיהּ, וְכֵיוָן דְּאִיהוּ מִסְתַּכֵּל בְּדִינֵיהוּ, אִתְמְלֵי עֲלַיְיהוּ רַחֲמִין, בְּגִין דְּאִיהוּ כְּאָב דְּרָחֵים עַל בָּנִים, כְּד״א כְּרַחֵם אָב עַל בָּנִים רִחַם ה׳ וגו׳. וְכֵיוָן דְּאִשְׁתַּכַּח לוֹן חוֹבִין, מַעֲבַר לוֹן רִאשׁוֹן רִאשׁוֹן, עַד דְּאַעֲבַר לוֹן לְכֻלְּהוּ מִקַּמֵּיהּ, וְכֵיוָן דְּאַעֲבַר לוֹן מִקַּמֵּיהּ, לָא אִשְׁתְּאַר עֲלַיְיהוּ חוֹבִין לְמֵיהַב שָׁלְטָנוּ לְסִטְרָא אָחֳרָא דְּדִינָא עֲלַיְיהוּ.

411. אָתֵי לְמֵיחַב קַמֵּיהּ כְּדִבְקַדְמֵיתָא, אִינּוּן חוֹבִין קַדְמָאֵי דְּאַעֲבַר מִקַּמֵּיהּ חָשִׁיב עֲלַיְיהוּ, וְע״ד כְּתִיב אַל תִּזְכֹּר לָנוּ עֲוֹנוֹת רִאשׁוֹנִים מַהֵר יְקַדְּמוּנוּ רַחֲמֶיךָ וגו׳. דְּאִי רַחֲמֶיךָ לָא יַקְדִּימוּ עֲלַיְיהוּ דְּיִשְׂרָאֵל, לָא יָכְלִין לְקָיְימָא בְּעַלְמָא. בְּגִין, דְּכַמָּה אִינּוּן מָארֵי דְּדִינָא קַשְׁיָא, מָארֵי תְּרֵיסִין, וְכַמָּה דְּלְטוֹרִין דְּקָיְימֵי עֲלַיְיהוּ, דְּיִשְׂרָאֵל לְעֵילָא, וְאִלְמָלֵא דְּאַקְדִּים קוּדְשָׁא ב״ה רַחֲמִים עֲלַיְיהוּ דְּיִשְׂרָאֵל, עַד לָא יַשְׁגַּח בְּדִינֵיהוֹן, לָא יָכְלִין לְקָיְימָא בְּעַלְמָא. וְעַל דָּא מַהֵר יְקַדְּמוּנוּ רַחֲמֶיךָ כִּי דַלּוֹנוּ מְאֹד, דַּלּוּתָא דְעוֹבְדִין טָבִין, דַּלּוּתָא דְעוֹבְדִין דְּכָשְׁרָן.

412. תָּא חֲזֵי אִלְמָלֵי יִסְגְּלוּן יִשְׂרָאֵל עוֹבְדִין דְּכָשְׁרָן קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, לָא הֲווֹ קָאִימוּ עֲלֵיהּ עַמִּין עעכו״ם בְּעַלְמָא, אֲבָל יִשְׂרָאֵל אִינּוּן גָּרְמִין לִשְׁאָר עַמִּין עכו״ם לְזָקְפָא רֵישַׁיְיהוּ בְּעַלְמָא, דְּאִלְמָלֵי יִשְׂרָאֵל לָא יְהוֹן חָטָאן קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא שְׁאָר עַמִּין עכו״ם אִתְכַּפְיָין קַמַּיְיהוּ.

413. וְתָא חֲזֵי, אִלְמָלֵא דְּאַמְשִׁיכוּ יִשְׂרָאֵל בְּעוֹבְדִין בִּישִׁין, לְסִטְרָא אָחֳרָא בְּאַרְעָא קַדִּישָׁא, הָא אִתְּמַר, דְּלָא שָׁלְטוּ שְׁאָר עַמִּין עעכו״ם בְּאַרְעָא קַדִּישָׁא, וְלָא אִתְגְּלוּ מֵעַל אַרְעָא, וְעַל דָּא כְּתִיב, כִּי דַלּוֹנוּ מְאֹד, דְּלֵית לָן עוֹבְדִין דְּכָשְׁרָן כִּדְקָא חָזֵי, וּבְגִין כָּךְ כִּי דַלּוֹנוּ מְאֹד מַהֵר יְקַדְּמוּנוּ רַחֲמֶיךָ.

410. Rabbi Chizkiyah, Rabbi Yosi and Rabbi Yehuda were journeying along the road. Rabbi Yosi said: Let each of us discourse upon the Torah. Rabbi Yehuda opened the discussion with the verse, "O remember not against us former iniquities: let Your tender mercies speedily come to meet us" (Tehilim 79:8). Come and see: The Holy One, blessed be He, in His love for Yisrael, as they are His lot and portion, lets no one judge them but Himself. When He does, He is filled with compassion for them, like a father for his children, as it says, "As a father pities his children, so Hashem..." (Ibid. 103:13). If it is found that they have sinned, He removes the sins one by one, until all are removed from before Him, so that now there is no power for the Other Side to judge them ON THEIR ACCOUNT.

411. When they sin before Him as before, He is AGAIN reminded of the first sins, which were already removed. Therefore it is written, "O remember not against us former iniquities: let Your tender mercies speedily come to meet us." Unless Your tender mercies come upon Yisrael, they would not be able to exist in the world, for numerous adversaries and accusers await Yisrael from above. For unless the Holy One, blessed be He, would speedily send His mercies upon the children of Yisrael before judging them, they would not be able to exist in the world. Therefore "let Your tender mercies speedily come to meet us: for we are very poor," poor in good deeds and in honest deeds.

412. Come and see: If Yisrael would have accumulated good deeds before the Holy One, blessed be He, the idolatrous nations would not be standing against them. But Yisrael caused the other nations to raise their heads in the world, and if Yisrael would not have sinned before the Holy One, blessed be He, the other nations would be subdued before them.

413. Come and see that were it not for Yisrael, who drew by evil deeds the Other Side to the land of Yisrael, the other heathen nations would not be ruling over it. And they would not be exiled from it. Hence it is written, "For we are very poor" in worthy good deeds: "since we are very poor" "let Your tender mercies speedily come to meet us."

40. "Serve Hashem with fear"

Rabbi Yosi discourses on the title verse, explaining that the righteous should worship God in the morning and in the evening. The prayer should be performed with gladness and singing in order to bring union to Zeir Anpin. In the morning, our realm of Malchut is blessed by the two sides, Chesed

and Gvurah, and in the evening she distributes the blessings to those who deserve it.
The Relevance of this Passage
The mystical Light that glows during the morning and evening hours through the prayer-connections made by the righteous radiates throughout this section. Harmony and union between the body and soul, and connection between the Lower and Upper Worlds, are achieved by meditating upon these verses with gladness and song in our hearts.

414. רִבִּי יוֹסֵי פְּתַח וַאֲמַר, עִבְדוּ אֶת ה׳ בְּיִרְאָה וְגִילוּ בִּרְעָדָה, וּכְתִיב עִבְדוּ אֶת ה׳ בְּשִׂמְחָה בֹּאוּ לְפָנָיו בִּרְנָנָה. תָּא חֲזֵי, כָּל ב״נ דְּאָתֵי לְמִפְלַח לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, בְּצַפְרָא וּבְמַנְיָא בָּעֵי לְמִפְלַח לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא.

414. Rabbi Yosi opened the discussion saying: "Serve Hashem with fear, and rejoice with trembling" (Tehilim 2:10). It is also written: "Serve Hashem with gladness: come before His presence with singing" (Ibid. 100:2). Come and see, only a man who serves the Holy One, blessed be He, should worship Him morning and evening.

415. בְּצַפְרָא, כַּד סָלִיק נְהוֹרָא, וְאִתְעָרוּתָא דְּסִטְרָא יְמִינָא אִתְעַר בְּעַלְמָא, כְּדֵין בָּעֵי בַּר נָשׁ, לְאִתְקַשְׁרָא בִּימִינָא דְּקוּדְשָׁא בְּרִיךְ הוּא, וּלְמִפְלַח קַמֵּיהּ בְּפוּלְחָנָא דְּצְלוֹתָא. בְּגִין דְּצְלוֹתָא אַחְסִין תּוֹקְפָא לְעֵילָא, וְאַמְשֵׁיךְ בִּרְכָאן מֵעוֹמְקָא עִלָּאָה, לְכֻלְּהוּ עָלְמִין, וּמִתַּמָּן אַמְשֵׁיךְ בִּרְכָאן לְתַתָּאֵי, וְאִשְׁתַּכְּחוּ עִלָּאִין וְתַתָּאִין מִתְבָּרְכָאן, בְּהַהוּא פּוּלְחָנָא דְּצְלוֹתָא.

415. When light appears in the morning, there is an awakening of the right side, CHESED, in the world. It behooves man then to cling to the right of the Holy One, blessed be He, and worship Him through prayer, for prayer brings power and strength from above, and draws blessings from the supernal deep, BINAH, to all the SUPERNAL worlds, whence blessings flow upon the lower beings. Thus, upper and lower are blessed through the service of prayer.

416. פּוּלְחָנָא דְּצְלוֹתָא, דְּקָא בָּעֵי בַּר נָשׁ לְמִפְלַח קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, בְּשִׂמְחָה וּבְרִנָּנָה, לְאַכְלְלָא לִכְנֶסֶת יִשְׂרָאֵל בֵּינַיְיהוּ, וּלְבָתַר לְיַיחֲדָא יְחוּדָא כְּדְקָא חָזֵי, דִּכְתִיב דְּעוּ כִּי ה׳ הוּא אֱלֹקִים, דָּא רָזָא דְּיִחוּדָא בְּרָזָא דְּפוּלְחָנָא.

416. The service prayer should be performed before the Holy One, blessed be He, with gladness and singing, CHESED AND GVURAH, in order to include the Congregation of Yisrael, THE NUKVA, between them, and to properly bring about unison TO ZEIR ANPIN, as it is written: "Know that Hashem He is Elohim" (Tehilim 100:3). This is the secret of unison in the secret of the service.

417. וְעִם כָּל דָּא, בָּעֵי בַּר נָשׁ לְמִפְלַח קַמֵּיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא בְּחֶדְוָה, וּלְאַחֲזָאָה חֶדְוָה בְּפוּלְחָנֵיהּ, וְאִלֵּין תְּרֵין שִׂמְחָה וּרְנָנָה, לְקָבֵל תְּרֵין אִלֵּין, תְּרֵין צְלוֹתִין, תְּרֵין קוּרְבָּנִין לְיוֹמָא לְקָבֵל תְּרֵין אִלֵּין, דְּאִינוּן שִׂמְחָה וּרְנָנָה, שִׂמְחָה בְּצַפְרָא, וּרְנָנָה בְּרַמְשָׁא, וְעַל דָּא אֶת הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַּבֹּקֶר וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעַרְבָּיִם.

417. Nevertheless, man should worship the Holy One, blessed be He, with gladness and show joy in his service. Corresponding to the two, gladness and singing, are the two prayers and two daily offerings; of the two, gladness is in the morning and singing in the evening. Therefore, "The one lamb shall you offer in the morning, and the other lamb shall you offer at evening" (Bemidbar 28:4).

418. וְעַל דָּא, צְלוֹתָא דְּעַרְבִית רְשׁוּת אִיהִי, בְּגִין דְּהַהִיא שַׁעְתָּא מְחַלֵּק טַרְפָּא לְכָל חֵילָהָא, וְלָאו שַׁעְתָּא לְאַדְכָּרָא אֶלָּא לְמֵיהַב מְזוֹנָא. בִּימָמָא הִיא מִתְבָּרֶכֶת מִתְּרֵין סִטְרִין אִלֵּין, בְּצַפְרָא וּבְרַמְשָׁא מִגּוֹ שִׂמְחָה וּרְנָנָה, וּבְלֵילְיָא פָּלֵיג בִּרְכָאן לְכֹלָּא כְּדְקָא חָזֵי, הה״ד וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ וגו׳.

418. The evening service is therefore optional, since at that time she distributes prey among the legions. It is no time to be blessed but to deal sustenance. In the daytime, she is blessed by the two sides, CHESED AND GVURAH, in morning and evening with gladness and singing. At night, she gives the blessings to those who deserve it. Hence it says, "She rises also while it is yet night, and gives food to her household..." (Mishlei 31:15).

41. "Let my prayer be set forth before You like incense"
Rabbi Chizkiyah discusses the title verse, explaining why incense is burned during the morning and evening services. We learn that incense is a token of gladness and creates bonds between the Sfirot, removing death, accusations, and anger, so they will have no power over the world. Rabbi Chizkiyah then explains to us the significance of the "evening oblation", mentioned in the title verse.
The Relevance of this Passage

The mystical power associated with the burning of incense is ignited in these verses, helping to remove from our midst the dark influences of the prosecuting Angel of Death.

419. Rabbi Chizkiyah opened the discussion with the verse, "Let my prayer be set forth before You like incense; and the lifting up of my hands like the evening sacrifice" (Tehilim 141:2). HE ASKS: Why does it mention the "evening sacrifice" and not the morning service, for it does not say, 'Let my prayer be set in the morning'? HE ANSWERS: We have learned from the words, "Let my prayer be set forth before You like incense" that incense is a token of gladness, as it is written: "Oil and incense rejoice the heart" (Mishlei 27:9). Therefore, when he lit the candles, the priest used to offer incense, as it says, "When he dresses the lamps, he shall burn incense on it. And when Aharon lights the lamps at evening, he shall burn incense upon it" (Shemot 30:7-8). In the morning, HE BURNS INCENSE because of the joy brought by the season, AS MORNING IS A TIME OF JOY, and in the evening HE BURNS INCENSE to bring joy to the left side, as befits. Incense is ever a sign of joy.

419. פְּתַח רִבִּי חִזְקִיָּה וַאֲמַר, תִּכּוֹן תְּפִלָּתִי קְטֹרֶת לְפָנֶיךָ מַשְׂאַת כַּפַּי מִנְחַת עָרֶב. אַמַּאי מִנְחַת עָרֶב וְלָא צְלוֹתָא דְצַפְרָא, דְּלָא כְתִיב תִּכּוֹן תְּפִלָּתִי בַּבֹּקֶר. אֶלָּא הָכֵי אִתְּמַר, תִּכּוֹן תְּפִלָּתִי קְטֹרֶת לְפָנֶיךָ, קְטֹרֶת לָא אַתְיָא אֶלָּא עַל חֶדְוָה, הה״ד שֶׁמֶן וּקְטֹרֶת יְשַׂמַּח לֵב. וְע״ד כַּהֲנָא כַּד אַדְלִיק בּוֹצִינִין, הֲוָה מַקְרִיב קְטֹרֶת, כְּד״א בְּהֵיטִיבוֹ אֶת הַנֵּרוֹת יַקְטִירֶנָּה וּבְהַעֲלוֹת אַהֲרֹן אֶת הַנֵּרוֹת בֵּין הָעַרְבַּיִם יַקְטִירֶנָּה. בְּצַפְרָא: עַל חֶדְוָה, דְּשַׁעְתָּא גְרִים. בְּרַמְשָׁא: לְמֶחֱדֵי סְטַר שְׂמָאלָא, וְהָכֵי אִתְחֲזֵי. וּלְעָלַם לָא אָתֵי אֶלָּא עַל חֶדְוָה.

420. Come and see how incense ties bonds BETWEEN THE SFIROT. It is attached above and below and removes death, accusations, and anger so they will have no power over the world, as it says, "And Moshe said to Aharon. Take a censer, and put fire in it from off the altar, and put on incense, and take it quickly... and ran... and made atonement for the people. And he stood between the dead and the living; and the plague was stayed" (Bemidbar 17:11-13). For no evil aspect or accuser can exist before incense. Therefore, it brings gladness and connection among everything.

420. וְתָא חֲזֵי קְטֹרֶת מְקַשֵּׁר קִשְׁרִין, וְאָחִיד לְעֵילָא וְתַתָּא, וְדָא אַעֲבַר מוֹתָא וְקַטְרוּגָא וְרוֹגְזָא, דְּלָא יָכִיל לְשַׁלְטָאָה בְּעַלְמָא, כְּמָה דִכְתִיב וַיֹּאמֶר מֹשֶׁה אֶל אַהֲרֹן קַח אֶת הַמַּחְתָּה וְתֵן עָלֶיהָ אֵשׁ מֵעַל הַמִּזְבֵּחַ וְשִׂים קְטֹרֶת וְהוֹלֵךְ מְהֵרָה וגו׳. לְבָתַר דָּא כְתִיב וַיָּרָץ וגו׳, וַיְכַפֵּר עַל הָעָם, וּכְתִיב וַיַּעֲמֹד בֵּין הַמֵּתִים וּבֵין הַחַיִּים וַתֵּעָצַר הַמַּגֵּפָה. בְּגִין דְּלָא יָכְלִין כָּל סִטְרִין בִּישִׁין וְכָל מְקַטְרְגִין לְמֵיקַם קֳמֵי קְטֹרֶת, וְעַל דָּא אִיהוּ חֶדְוָה דְכֹלָּא וְקִשּׁוּרָא דְכֹלָּא.

421. At the time of Minchah, when Judgment rests upon the world, David was intent upon that prayer OF THE INCENSE, as it is written: "Let my prayer be set forth before You like incense." This prayer which he offered removed the wrath of strict judgment which now ruled IN THE EVENING through the power of incense which rejects and removes wrath and any accusation in the world. Hence it says "evening sacrifice," for IT IS IN THE TIME OF MINCHAH THAT judgment has sway upon the world.

421. וּבְשַׁעְתָּא דְמִנְחָה, דְּדִינָא שַׁרְיָא בְּעַלְמָא, אִתְכַּוֵּון דָּוִד בְּהַהוּא צְלוֹתָא, דִכְתִיב תִּכּוֹן תְּפִלָּתִי קְטֹרֶת לְפָנֶיךָ וגו׳. וְהַאי צְלוֹתָא דְסָלֵיק, יַעֲבַר רוּגְזָא דְדִינָא קַשְׁיָא, דְשַׁלִּיט הַשְׁתָּא בְּהַאי זִמְנָא, בְּהַהוּא קְטֹרֶת, דְּדָחֵי וְאַעֲבַר קַמֵּיהּ כָּל רוּגְזָא, וְכָל קַטְרוּגָא דְעַלְמָא, הַיְינוּ דִכְתִיב מִנְחַת עָרֶב, דְּדִינָא תַּלְיָא בְּעַלְמָא.

422. Come and see: When the Temple was destroyed, it was burned at the time of Minchah. Therefore it is written, "Woe to us! for the day declines, for the shadows of the evening are stretched out" (Yirmeyah 6:4). The evening shadows are the accusers in the world, and the wrath of judgment that are in wait at the time. We have therefore learned that it behooves man to pray with great intention at all prayers, but at Minchah more than the rest, since judgment then rests upon the world. This is why it was Yitzchak who instituted the prayer of Minchah, WHICH IS OF JUDGMENT AND THE LEFT, as we have already explained.

422. תָּא חֲזֵי, כַּד אִתְחָרַב בֵּי מַקְדְּשָׁא, בְּשַׁעְתָּא דְאִתּוֹקַד, זְמַן מִנְחָה הֲוָה, וְעַל דָּא כְתִיב, אוֹי לָנוּ כִּי פָנָה הַיּוֹם כִּי יִנְטוּ צִלְלֵי עָרֶב. מַאן צִלְלֵי עָרֶב. אִינּוּן מְקַטְרְגִין דְּעַלְמָא, וְרוֹגְזֵי דְדִינִין, דְּזִמִּינִין בְּהַהִיא שַׁעְתָּא. וְע״ד תָּנִינָן, דְּבָעֵי בַּר נָשׁ לְכַוְּונָא דַעְתֵּיהּ, בְּצְלוֹתָא דְמִנְחָה. בְּכֻלְּהוּ צְלוֹתָא בָּעֵי בַּר נָשׁ לְכַוְּונָא דַעְתֵּיהּ, וּבְהַאי צְלוֹתָא יַתִּיר מִכֻּלְּהוּ, בְּגִין דְּדִינָא שַׁרְיָא בְּעַלְמָא. וְע״ד זְמַן צְלוֹתָא דְמִנְחָה, יִצְחָק תַּקִּין לֵיהּ, וְהָא אוֹקְמוּהָ.

42. A formidable mountain

While walking, Rabbi Yosi, Rabbi Yehuda, and Rabbi Chizkiyah encounter a formidable mountain. Although Rabbi Yosi is initially afraid of the danger they may encounter, knowing that where danger is obvious, one should be afraid, the three continue on. Since all three are worthy of the Shechinah's protection, and knowing that demons and evil spirits will not attack a threesome, the companions are assured that no harm will come to them. They then discuss the verse, "The angel who redeemed me" Through their discourse, we learn that the "angel" is an allusion to the Shechinah. As long as man prays to God before he begins a journey, the Shechinah accompanies him and delivers him from harm.

The Relevance of this Passage

The protective Light from the righteous threesome of Rabbis Yosi, Yehuda, and Chizkiyah filters into our lives, safeguarding us from unseen negative forces and evil entities that can wreak havoc in our lives. The blessings of The Creator emanate from these words, giving us further protection in our journeys, both physical and spiritual.

423. While they were walking, they reached a mountain. Rabbi Yosi said: This mountain is formidable, let us not remain here but walk on. Rabbi Yehuda said: If you were solitary, I would advise it, for we have learned that he who walks alone on the road endangers his life, but this does not apply to three. Also, each of us is worthy OF PROTECTION, that the Shechinah will not depart from him.

423. עַד דַּהֲווֹ אָזְלֵי, אָעֱלוּ בְּחַד טוּרָא, א״ר יוֹסֵי, הַאי טוּרָא דַחֲלָא, נֵהַךְ וְלָא נִתְעַכֵּב הָכָא, בְּגִין דְּטוּרָא דְּחִילָא הוּא. אֲמַר רִבִּי יְהוּדָה, אִי הֲוָה חַד, הֲוָה אֲמִינָא הָכֵי, דְּהָא תְּנִינָן דְּמַאן דְּאָזֵיל יְחִידָאי בְּאוֹרְחָא אִתְחַיַּיב בְּנַפְשֵׁיהּ, אֲבָל תְּלָתָא לָא, וְכָל חַד וְחַד מִינָּן, אִתְחֲזֵי דְּלָא תַעֲדֵי מִינָּן שְׁכִינְתָּא.

424. Rabbi Yosi said: We have learned that a man should not rely on a miracle. We know this from Shmuel, as it is written: "How can I go? If Shaul hears it, he will kill me" (I Shmuel 16:2), and Shmuel was more worthy OF A MIRACLE than us. He said to him: Even so THAT HE WAS WORTHIER OF A MIRACLE THAN US, he was alone, and the danger was obvious, FOR IT WAS CERTAIN THAT SHAUL WOULD HEAR OF IT AND KILL HIM. But we are three, and there is no danger in sight, TO WIT, IT IS NOT CERTAIN. If it be evil spirits, DEMONS, we have learned that they do not appear before or hurt a threesome; if it is a robber, there are none here, since the mountain is far from inhabited places, and there are no people here, but there is fear of wild beasts here.

424. א״ר יוֹסֵי, הָא תְּנִינָן דְּלָא יִסְמוֹךְ בַּר נָשׁ עַל נִסָּא. מִנָּלָן. מִשְׁמוּאֵל, דִּכְתִיב אֵיךְ אֵלֵךְ וְשָׁמַע שָׁאוּל וַהֲרָגָנִי, וְהָא אִתְחֲזֵי שְׁמוּאֵל יַתִּיר מִינָּן. אֲמַר לֵיהּ, אֲפִילּוּ הָכֵי, אִיהוּ הֲוָה חַד, וְהֶזֵּיקָא אִשְׁתַּכַּח לְעֵינָא. אֲבָל אֲנַן תְּלָתָא, וְהֶזֵּיקָא לָא אִשְׁתַּכַּח לְעֵינָא. דְּאִי מִשּׁוּם מַזִּיקִין. הָא תְּנִינָן, דְּלִתְלָתָא לָא מִתְחַזֵּי, וְלָא מַזִּקֵי, וְאִי מִשּׁוּם לִסְטִים, לָא מִשְׁתַּכְּחֵי הָכָא, דְּהָא רָחֵיק מֵיִישׁוּבָא הַאי טוּרָא, וּבְנֵי נָשָׁא לָא מִשְׁתַּכְּחֵי הָכָא, בְּרַם דְּחִילוּ הוּא, דְּחֵיוָון בָּרָא דְּמִשְׁתַּכְּחִין הָכָא.

425. He opened the discussion saying: "The angel who redeemed (lit. 'redeems') me..." (Beresheet 48:16). HE ASKS: It says "redeems," while it should have been 'who redeemed.' Why the present tense? HE REPLIES: This is because he abides always with people, and never abandons a righteous man. Come and see: The angel who redeems me is the Shechinah, who continually accompanies man, never turns from him as long as he observes the precepts of the Torah. A man should therefore be careful not to go out alone on the road. HE ASKS: What is 'alone'? HE ANSWERS: A man should be careful to keep the precepts of the Torah, so that the Shechinah shall not depart from him, and he will have to go alone, unaccompanied by the Shechinah.

425. פְּתַח וַאֲמַר הַמַּלְאָךְ הַגּוֹאֵל אוֹתִי מִכָּל רָע, הַאי קְרָא אִית לְאִסְתַּכְּלָא בֵּיהּ, הַגּוֹאֵל, אֲשֶׁר גָּאַל מִבְּעֵי לֵיהּ, מַאי הַגּוֹאֵל. בְּגִין דְּהוּא מִשְׁתַּכַּח תְּדִיר לְגַבֵּי בְּנֵי נָשָׁא, וְלָא אַעֲדֵי מִב״נ זַכָּאָה לְעָלְמִין. תָּא חֲזֵי, הַמַּלְאָךְ הַגּוֹאֵל אוֹתִי דָּא שְׁכִינְתָּא, דְּאָזֵיל עִמֵּיהּ דְּב״נ תְּדִיר, וְלָא אַעֲדֵי מִנֵּיהּ, כַּד ב״נ נָטִיר פִּקּוּדֵי אוֹרַיְיתָא. וְע״ד יִזְדַּהַר בַּר נָשׁ, דְּלָא יִפּוֹק יְחִידָאי בְּאוֹרְחָא, מַאי יְחִידָאי. דְּיִזְדַּהַר ב״נ לְמִטַּר פִּקּוּדֵי דְּאוֹרַיְיתָא, בְּגִין דְּלָא תַעֲדֵי מִנֵּיהּ שְׁכִינְתָּא, וְיִצְטְרֵךְ לְמֵיזַל יְחִידָאי, בְּלָא זִווּגָא דִשְׁכִינְתָּא.

426. Come and see: When a man sets out on his way, he should pray before his Master in order to draw the Shechinah upon him, and then go out on his way, joined by the Shechinah, who would redeem him on the way and save him in time of need.

426. תָּא חֲזֵי, כַּד נָפֵיק בַּר נָשׁ לְאוֹרְחָא, יְסַדַּר צְלוֹתָא קֳמֵי מָארֵיהּ, בְּגִין לְאַמְשָׁכָא עֲלֵיהּ שְׁכִינְתָּא, וּלְבָתַר יִפּוֹק לְאוֹרְחָא, וְיִשְׁכַּח זִווּגָא דִשְׁכִינְתָּא, לְמִפְרַק לֵיהּ בְּאוֹרְחָא, וּלְשֵׁזָבָא לֵיהּ, בְּכָל מַה דְּאִצְטְרִיךְ.

427. מַה כְּתִיב בְּיַעֲקֹב, אִם יִהְיֶה אֱלֹקִים עִמָּדִי, דָּא זִוּוּגָא דִשְׁכִינְתָּא. וּשְׁמָרַנִי בַּדֶּרֶךְ הַזֶּה, לְמִפְרַק לִי מִכֻּלָּא, וְיַעֲקֹב יְחִידָאי הֲוָה בְּהַהוּא זִמְנָא, וּשְׁכִינְתָּא אָזְלַת קַמֵּיהּ, כָּל שֶׁכֵּן חַבְרַיָּיא דְּאִית בֵּינַיְיהוּ מִלִּין דְּאוֹרַיְיתָא, עַל אַחַת כַּמָּה וְכַמָּה.

427. It is written that Ya'akov said: "If Elohim will be with me," referring to the union with the Shechinah "and will keep me in this way" (Beresheet 28:20) to deliver him from any HARM. Ya'akov was solitary at the time, and the Shechinah walked before him. So much more for friends with the words of the Torah among them.

428. א"ר יוֹסֵי, מַאי נַעֲבִיד, אִי נִתְעַכֵּב הָכָא, הָא יוֹמָא מָאִיךְ לְמֵיעַל, אִי נְהַךְ לְעֵילָא, טוּרָא רַב אִיהוּ, וּדְחִילוּ דְּחֵיוָון חַקְלָא דְּחֵילְנָא. א"ר יְהוּדָה, תְּוַוהְנָא עֲלָךְ ר' יוֹסֵי. א"ל הָא תְּנִינָן דְּלָא יִסְמוֹךְ בַּר נָשׁ עַל נִיסָא, דְּקוּדְשָׁא בְּרִיךְ הוּא לָא יַרְחִישׁ נִיסָא בְּכָל שַׁעְתָּא. א"ל ה"מ יְחִידָאי, אֲבָל אֲנַחְנָא תְּלָתָא, וּמִלֵּי אוֹרַיְיתָא בֵּינָנָא, וּשְׁכִינְתָּא עִמָּנָא, לָא דָחֵילְנָא.

428. Rabbi Yosi said: What shall we do? If we stay here, the day declines and if we climb, it is a great and formidable mountain and I fear the wild beasts. Rabbi Yehuda said: I am amazed at you THAT YOU ARE SO AFRAID. Rabbi Yosi said to him: We have learned that a man should not rely on a miracle, since the Holy One, blessed be He, does not perform miracles at all times. He said to him: This is true for a lone man, but we are three. With words of the Torah between us, and the Shechinah with us, I have no fear.

429. עַד דַּהֲווֹ אָזְלֵי, חָמוּ לְעֵילָא בְּטוּרָא, טְנָרָא חַד, וְחַד מְעַרְתָּא בְּגַוָּהּ. א"ר יְהוּדָה, נֵיהַךְ וְנֵיסַק לְהַהוּא טִינָרָא, דַּאֲנָא חָמֵי חָדָא מְעַרְתָּא תַּמָּן. סְלִיקוּ לְתַמָּן, וְחָמוּ הַהִיא מְעַרְתָּא. א"ר יוֹסֵי, דָּחֵילְנָא, דִּילְמָא הַהִיא מְעַרְתָּא אֲתַר דִּלְחֵיוָון אִיהוּ, וְלָא יִפְגְּעוּ לוֹן הָכָא.

429. While they were walking they saw a rock with a cave in it. Rabbi Yehuda said: Let us climb to that rock, for I see a cave in it. They went there and saw the cave. Rabbi Yosi said: I am afraid, lest this cave is a lair of beasts, which might harm us.

430. א"ר יְהוּדָה לְר' חִזְקִיָּה, הָא חָמֵינָא דְּר' יוֹסֵי דָּחֵיל אִיהוּ, אִי תֵּימָא בְּגִין דְּאִיהוּ חַטָּאָה, דְּכָל מַאן דְּדָחֵיל, חַטָּאָה אִיהוּ, דִּכְתִיב פָּחֲדוּ בְצִיּוֹן חַטָּאִים, הָא לָאו אִיהוּ חַטָּאָה, וּכְתִיב וְצַדִּיקִים כְּכְפִיר יִבְטָח. א"ר יוֹסֵי, בְּגִין דְּנִזְקָא שְׁכִיחַ.

430. Rabbi Yehuda said to Rabbi Chizkiyah, I see that Rabbi Yosi is afraid. You might say that this is since he is a sinner, for whoever fears is a sinner, as it is written: "The sinners in Tzion are afraid" (Yeshayah 33:14). He is no sinner BUT A RIGHTEOUS MAN, and it is written, "But the righteous are bold as a lion" (Mishle 28:1). Rabbi Yosi said: It is because danger is obvious AND WHEREVER DAMAGE IS OBVIOUS ONE SHOULD BE AFRAID.

43. Three watches

Rabbi Yehuda, Rabbi Chizkiyah, and Rabbi Yosi enter a cave to rest for the night. They divide the night into three watches and begin discussing the verse, "I will sing the mercies of The Creator forever." We learn that Avraham is aligned completely with the attribute of Chesed. Therefore, God tested him so that he would be included in judgment, thus perfecting him. Another explanation reveals that this verse indicates God's kindness and truth to all creatures. We then learn that God revealed the secret of Faith to Avraham. Avraham in turn recognized that the world, the secret of Malchut, was created by judgment, but could not have endured without Chesed, mercy.

The discussion next turns to the verse, "In the beginning." We learn that this phrase includes the Female Principle and Chochmah as one. The first building of the world, the Female Principle, derived its existence from Chesed. On the second day it was included in Gvurah, thereby perfecting Zeir Anpin. After discussing the verse, "I have made a Covenant with My chosen", the rabbis speak of the verse, "I have sworn to David My servant." We're told that this oath is the secret of Faith and indicates that the Female Principle and Yesod will be separated only during the time of exile. During this joyless time, God finds pleasure only when Yisrael below study the Torah and sanctify the Holy Name.

Rabbi Yosi then opens a discussion of the verse, "Whereupon are its foundations fastened?" This question concerns the foundation upon which the seven pillars of the world rest. That is, if the universe rests on the seven pillars of the world, upon what do the seven pillars rest? There follows a discourse on "the foundation stone", the central point of the world found in Jerusalem, and we learn about the three watches of the night, during which the angels sing and chant praises to God.

The Relevance of this Passage

A delicate balance of judgement and mercy is attained within our souls, giving us the ability to share and love others in a pure and spiritual manner. Judgement, sweetened with the appropriate measure of mercy, is akin to a devoted parent reprimanding their child out of love and concern for the child's welfare. Because the universe reflects all of our behavioral actions towards others back at us, it is vital that we extend mercy and judgement in proper measure so that life treats us kindly in return.

431. RABBI YEHUDA said TO RABBI CHIZKIYAH, If harm is probable, it is so AND WE SHOULD BE AFRAID, but it is not probable FOR WE SEE HERE NO BEASTS WHICH COULD HARM US. And after we enter the cave, WE ARE SAFE for no evil will follow to harm us. THEREFORE IT IS SAID: "BUT THE RIGHTEOUS ARE BOLD AS A LION." They entered the cave. Rabbi Yehuda said: We shall divide the night into three watches. Each of us will stand guard at one watch of the night and we shall keep awake.

431. א"ל אִי נִזְקָא שְׁכִיחַ, הָכִי הוּא, אֲבָל הָכָא לָא אִשְׁתַּכַּח נִזְקָא, וּלְבָתַר דַּאֲנַן נֵיעוֹל לְמִעַרְתָּא, לָא לֵיעוֹל נִזְקָא, לְצַעֲרָא לָן. עָאלוּ לְמִעַרְתָּא, א"ר יְהוּדָה, נְפַלּוֹג לֵילְיָא לִתְלַת מִשְׁמָרוֹת דַּהֲוֵי לֵילְיָא, כָּל חַד וְחַד מִנָּן, לֵיקוּם עַל קִיּוּמֵיהּ, בְּהַנֵּי תְּלַת סִטְרֵי לֵילְיָא, וְלָא נִדְמוּךְ.

432. Rabbi Yehuda opened the discussion saying: "A Maskil of Eitan the Ezrachie" (Tehilim 89:1). This hymn was sung by the patriarch Avraham when he strove to serve the Holy One, blessed be He, by doing kindness with the people of the world, in making them all acknowledge that the Holy One, blessed be He, reigns over the land. He is called Eitan (lit. 'strong') since he was strongly attached to the Holy One, blessed be He.

432. פְּתַח ר' יְהוּדָה וַאֲמַר, מַשְׂכִּיל לְאֵיתָן הָאֶזְרָחִי, הַאי תּוּשְׁבַּחְתָּא אַבְרָהָם אָבִינוּ אֲמָרָהּ בְּשַׁעְתָּא דְּאִשְׁתַּדַּל בְּפוּלְחָנָא דְקוּדְשָׁא בְּרִיךְ הוּא, וְעָבִיד חֶסֶד עִם בְּנֵי עָלְמָא, דְּיִשְׁתְּמוֹדְעוּן כֻּלָּא לְקוּדְשָׁא בְּרִיךְ הוּא, דְּקוּדְשָׁא בְּרִיךְ הוּא שַׁלִּיט עַל אַרְעָא. וְאִקְרֵי אֵיתָן. בְּגִין, דְּאִתְקַף בִּתְקִיפוּ בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא.

433. "I will sing the mercies (Heb. chassadim) of Hashem forever" (Tehilim 89:1): HE ASKS: Why is singing come from the side of the pious (Heb. chassidim) WHO ARE OF THE RIGHT COLUMN, SEEING THAT SINGING COMES FROM THE LEFT COLUMN? HE ANSWERS: Here the left is included within the right. Therefore the Holy One, blessed be He, tried Avraham and tested him. We learned that Yitzchak was 37 at the time OF THE BINDING. Why does it say that He tried Avraham? It should have said that He tried Yitzchak. The reason it says that He tried Avraham is to make him be of Judgment, properly included in Judgment, SINCE HE WAS WHOLLY OF THE ATTRIBUTE OF CHESED. In this way will he be perfected. Therefore, "I will sing the Mercies of Hashem forever," SINCE HE WAS ALREADY INCLUDED OF THE LEFT COLUMN, WHENCE SINGING COMES FROM.

433. חַסְדֵי ה' עוֹלָם אָשִׁירָה, וְכִי מִסִּטְרָא דַּחֲסִידִים אַתְיָין לְזַמְרָא, אֶלָּא הָכָא אִתְכְּלִיל סִטְרָא דִשְׂמָאלָא בִּימִינָא, וְע"ד קוּדְשָׁא בְּרִיךְ הוּא נַסֵּי לְאַבְרָהָם, וּבְחֵין לֵיהּ, וְהָא אִתְּמַר דִּיצְחָק בַּר תְּלָתִין וּשְׁבַע שְׁנִין הֲוָה בְּהַהוּא זִמְנָא, מַאי נִסָּה אֶת אַבְרָהָם, נִסָּה אֶת יִצְחָק מִבָּעֵי לֵיהּ. אֶלָּא נִסָּה אֶת אַבְרָהָם, דְּיִשְׁתַּכַּח בְּדִינָא, וּלְאִתְכְּלָלָא בְּדִינָא, דְּיִשְׁתַּכַּח שְׁלִים כְּדְקָא יָאוֹת, וְע"ד חַסְדֵי ה' עוֹלָם אָשִׁירָה.

434. Another explanation for: "I will sing the Mercies of Hashem forever." These are the mercies that the Holy One, blessed be He, does by the world. "With my mouth I will make known your faithfulness to all generations" refers to the kindness and truth He confers upon all. It is the faith in the Holy One, blessed be He, that Avraham spread in the world, and caused Him to be mentioned on the tongue of all creatures. Therefore "with my mouth I will make known Your faithfulness."

434. ד"א חַסְדֵי ה' עוֹלָם אָשִׁירָה, אִינּוּן חֲסָדִים, דְּקוּדְשָׁא בְּרִיךְ הוּא עָבִיד עִם עָלְמָא. לְדוֹר וָדוֹר אוֹדִיעַ אֱמוּנָתְךָ בְּפִי, טִיבוּ וּקְשׁוֹט, דְּעָבִיד עִם כֻּלָּא. לְדוֹר וָדוֹר אוֹדִיעַ אֱמוּנָתְךָ, דָּא מְהֵימְנוּתָא דְקוּדְשָׁא בְּרִיךְ הוּא דְּאוֹדַע אַבְרָהָם בְּעָלְמָא, וְאַדְכַּר לֵיהּ בְּפוּמָא דְכָל בְּרְיָין, וְעַל דָּא אוֹדִיעַ אֱמוּנָתְךָ בְּפִי.

435. The Holy One, blessed be He, revealed to Avraham the secret of faith, WHICH IS THE NUKVA. When he knew it, AVRAHAM knew that the world was created and existed for his sake, FOR HE IS THE SECRET OF CHESED. Hence, "For I have said: 'The world is built by love (lit. 'Chesed')'" (Tehilim 89:3). For when the Holy One, blessed be He, created the universe, THE NUKVA, He saw the world could not endure, so He extended His right hand, WHICH IS CHESED, and it endured. If He had not extended His right upon it, it would not have existed since this world, THE SECRET OF THE NUKVA, was created by Judgment AND THEREFORE CANNOT EXIST WITHOUT CHESED, as we have already explained.

435. וְקוּדְשָׁא בְּרִיךְ הוּא אוֹדַע לֵיהּ לְאַבְרָהָם רָזָא דִמְהֵימְנוּתָא, וְכַד יָדַע רָזָא דִמְהֵימְנוּתָא, יָדַע דְּאִיהוּ עִיקָּרָא וְקִיּוּמָא דְעָלְמָא, דְּבִגִינֵיהּ אִתְבְּרֵי עָלְמָא, וְאִתְקַיַּים, הה"ד כִּי אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה וגו'. דְּכַד בָּרָא קוּדְשָׁא בְּרִיךְ הוּא עָלְמָא, חָמָא דְּלָא יָכִיל לְמֵיקַם, עַד דְּאוֹשִׁיט יְמִינָא עֲלֵיהּ וְאִתְקַיַּים, וְאִי לָאו דְּאוֹשִׁיט יְמִינָא עֲלֵיהּ, לָא אִתְקַיַּים, בְּגִין דְּעָלְמָא דָּא בְּדִינָא אִתְבְּרֵי, וְהָא אוֹקִימְנָא.

436. We have learned that the secret of: "In the beginning" is that there are two principals in one. Though we said of it that it is the beginning from below upward, WHICH IS MALCHUT, "the beginning" also MEANS BEGINNING from above downward, WHICH IS CHOCHMAH; TO WIT, BINAH RETURNED TO BE CHOCHMAH. We have explained the word "In (the letter Bet) the beginning" as in the house (Heb. bet) of the Holy of Holies, WHICH IS THE NUKVA, THE HOUSE of the beginning, WHICH IS CHOCHMAH. The word "IN THE BEGINNING" includes THE NUKVA AND CHOCHMAH as one.

436. וְאִתְּמַר בְּרֵאשִׁית, וְרָזָא כְּלָלָא חָדָא, תְּרֵין גַּוְונִין הָכָא, בְּרֵאשִׁית, אע״ג דַּאֲמָרָן שֵׁירוּתָא מִתַּתָּא לְעֵילָא, רֵאשִׁית הָכֵי נָמֵי מֵעֵילָא לְתַתָּא, וְקָאַמְרִינָן ב׳ רֵאשִׁית, כִּדְקָאַמְרִינָן בֵּית קֹדֶשׁ הַקָּדָשִׁים, דְּהַאי אִתְיְיהִיבַת לְהַהוּא רֵאשִׁית, וּמִלָּה כְּלִילָא אִיהִי כַּחֲדָא.

437. By this house, the world, THE NUKVA, was created, TO WIT, SHE IS BUILT AS A HOUSE FOR CHOCHMAH, BY RECEIVING FROM THE LEFT COLUMN AND THEREFORE LACKING IN CHASSADIM. Yet it exists only through the right, CHESED, FOR CHOCHMAH CANNOT EXIST WITHOUT CHESED. We have already explained that the word "Behibar'am (Eng. 'when they were created')" (Beresheet 2:4) has the same letters as 'BeAvraham' (Eng. 'in Avraham'), THE SECRET OF CHESED. Therefore it is written: "For I have said: 'The world is built by Chesed.'" The first building of the world, THE NUKVA, derived its existence from the light of the first day; NAMELY CHESED. Then on the second day, it was included within the left, WHICH IS GVURAH, and heaven, ZEIR ANPIN, was perfected by them, as it is written: "You do establish Your faithfulness in the heavens" (Tehilim 89:3).

437. וּבְהַאי בי״ת אִתְּבְרֵי עָלְמָא דָא, וְלָא אִתְקַיֵּים אֶלָּא בִּימִינָא, וְהָא אוֹקְמוּהָ בְּהִבָּרְאָם: בְּאַבְרָהָם כְּתִיב, וּבְגִין כָּךְ, אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה. וּבְנִינָא קַדְמָאָה דְעָלְמָא, הַהוּא נְהוֹרָא דְיוֹמָא קַדְמָאָה, הֲוָה בֵּיהּ לְקַיְּימָא. וּלְבָתַר בְּיוֹמָא תִּנְיָינָא, בִּשְׂמָאלָא. וּבְהַנְהוּ אַתְקֵן שָׁמַיִם, וּכְתִיב שָׁמַיִם תָּכִין אֱמוּנָתְךָ בָּהֶם.

438. Another explanation for: "You do establish Your faithfulness in the heavens" is that the heaven, ZEIR ANPIN, was established by Chassadim, and the secret of faith, THE NUKVA, was established by them, AS IT SAYS "THE WORLD IS BUILT BY CHESED." THUS, THE HEAVEN INSPIRED CHESED UPON THE NUKVA CALLED 'WORLD', AND HENCE IT IS SAID: "YOU DO ESTABLISH YOUR FAITHFULNESS IN THE HEAVENS." For THE NUKVA cannot be established save by heaven, ZEIR ANPIN.

438. ד״א שָׁמַיִם תָּכִין אֱמוּנָתְךָ בָּהֶם, שָׁמַיִם בְּאִינּוּן חֲסָדִים אִתַּקְנוּ, וְרָזָא דֶאֱמוּנָה אִתְקָנַת בְּהוֹ, דְּלֵית תִּקּוּנָהָא אֶלָּא מִגּוֹ שָׁמַיִם.

439. "I have made a covenant with My chosen." THE COVENANT is the secret of faith CONFERRED UPON DAVID. Another explanation is that THE COVENANT is the righteous, YESOD, from whom blessings flow upon the lower beings. The holy living creatures, WHICH ARE ANGELS, are all blessed by the abundance poured upon the lower beings. Therefore it is written, "I have made a covenant with My chosen," FOR HE WILL BE WORTHY OF THE COVENANT.

439. כָּרַתִּי בְּרִית לִבְחִירִי, דָּא הוּא רָזָא דִמְהֵימְנוּתָא. ד״א, דָּא אִיהוּ צַדִּיק דִּמִינֵיהּ נָפְקִין בִּרְכָאן לְכֻלְּהוּ תַּתָּאֵי, וְכָל חֵיוָון קַדִּישָׁן, כֻּלְּהוּ אִתְבָּרְכָאן, מִן הַהוּא נְגִידוּ דְּנָגִיד לְתַתָּאי, וּבְגִין כָּךְ כְּתִיב, כָּרַתִּי בְּרִית לִבְחִירִי.

440. "I have sworn to David My servant" (Tehilim 89:3). This oath is the secret of faith, WHICH IS THE NUKVA, which is always supported by the righteous, YESOD. This oath is forever, so they will never be separated, save at the time of exile WHEN THEY WILL BE SEPARATED, when the abundance of blessings is withheld, the secret of faith cannot be perfected and there is no joy. At night, also, no joys come before the King.

440. נִשְׁבַּעְתִּי לְדָוִד עַבְדִּי, דָּא רָזָא דִמְהֵימְנוּתָא, דְּאִיהוּ קַיְּימָא תְּדִיר בְּצַדִּיק דָּא, קִיּוּמָא דְעָלְמָא, דְּלָא יִתְבַּדְּרוּן לְעָלְמִין, בַּר בְּזִמְנָא דְגָלוּתָא, דְּנָגִידוּ דְּבִרְכָאן אִתְמְנָעוּ, וְרָזָא דִמְהֵימְנוּתָא לָא אִשְׁתַּלֵּים, וְכָל חֶדְוָון אִתְמְנָעוּ. וְכַד עָיֵיל לֵילְיָא, מֵהַהוּא זִמְנָא, חֶדְוָון לָא עָאלוּ קֳמֵי מַלְכָּא.

441. Though joys do not waken up AT NIGHT, angels stand and chant hymns outside the King's temple. At midnight, the awakening rises from below upward. The Holy One, blessed be He, then awakens all the celestial armies to weep, and strikes the firmament. There is trembling high and low.

441. וְאע״ג דְּחֶדְוָון לָא אִתְעָרוּ, אֲבָל לְבַר קַיְּימֵי וּמְזַמְּרֵי שִׁירָתָא, וְכַד אִתְפְּלִיג לֵילְיָא, וְאִתְעָרוּתָא סָלְקָא מִתַּתָּא לְעֵילָא, כְּדֵין קוּדְשָׁא בְּרִיךְ הוּא אַתְעַר כָּל חֵילֵי שְׁמַיָּא לְבִכְיָה, וּבָעַט בִּרְקִיעָא, וְאִזְדַּעְזָעָן עִלָּאֵי וְתַתָּאֵי.

442. He finds no pleasure save when there is awakening below to the Torah. Then the Holy One, blessed be He, and all the souls of the righteous listen joyfully to the sound, and He is pleased. Since the day the Temple was destroyed below, the Holy One, blessed be He, swore that He would not enter the celestial Jerusalem until Yisrael would enter the terrestrial Jerusalem, as it is written: "The Holy One in the midst of you: and I will not come into the city" (Hoshea 11:9), WHICH MEANS THAT "THE HOLY ONE IN THE MIDST OF YOU," NEVERTHELESS "I WILL NOT COME INTO THE CITY," WHICH IS THE CELESTIAL JERUSALEM, UNTIL YISRAEL SHALL ENTER THE TERRESTRIAL JERUSALEM .

442. וְלֵית נַיְיחָא קַמֵּיהּ, בַּר בְּזִמְנָא דְּמִתְעָרֵי לְתַתָּא בְּאוֹרַיְיתָא, כְּדֵין, קוּדְשָׁא בְּרִיךְ הוּא, וְכָל אִינּוּן נִשְׁמָתִין דְּצַדִּיקַיָּא, כֻּלְּהוּ צַיְיתִין וְחָדְיָין לְהַהוּא קָלָא וּכְדֵין נַיְיחָא. קַמֵּיהּ אִשְׁתַּבַּח. בְּגִין דְּמִיּוֹמָא דְּאִתְחָרֵיב מַקְדְּשָׁא לְתַתָּא, אוֹמֵי קוּדְשָׁא בְּרִיךְ הוּא, דְּלָא יֵיעוֹל בְּגוֹ יְרוּשְׁלֵם דִּלְעֵילָא, עַד דְּיַעֲלוּן יִשְׂרָאֵל לִירוּשְׁלֵם דִּלְתַתָּא, דִּכְתִיב בְּקִרְבֵּךְ קָדוֹשׁ וְלֹא אָבוֹא בְּעִיר, וְהָא אוֹקְמוּהָ חַבְרַיָּיא.

443. All the singers stand outside THE TEMPLE and chant during the three watches of the night, WHICH CORRESPOND TO THE THREE COLUMNS, all singing certain praises. The hosts of heaven are all awakened by night and Yisrael by day. Sanctification is not recited above until the children of Yisrael recite it below, then all the heavenly hosts sanctify together the Holy Name. Hence, holy Yisrael are sanctified high and low. This is the secret of the verse, "You shall be holy: for I Hashem your Elohim am holy" (Vayikra 19:2).

443. וְכָל אִינּוּן מְזַמְּרֵי, קָיְימֵי לְבַר, וְאָמְרֵי שִׁירָתָא, בִּתְלַת פַּלְגֵי לֵילְיָא, וְכֻלְּהוּ מְשַׁבְּחָן בְּתוּשְׁבַּחְתָּן יְדִיעָאן, וְכֻלְּהוּ חֵילֵי שְׁמַיָּא, כֻּלְּהוּ מִתְעָרֵי בְּלֵילְיָא, וְיִשְׂרָאֵל בִּימָמָא, וּקְדוּשָׁה לָא מְקַדְּשֵׁי לְעֵילָא, עַד דִּמְקַדְּשֵׁי יִשְׂרָאֵל לְתַתָּא, וּכְדֵין כָּל חֵילֵי שְׁמַיָּא מְקַדְּשֵׁי שְׁמָא קַדִּישָׁא כַּחֲדָא. וְע״ד יִשְׂרָאֵל קַדִּישִׁין, מִתְקַדְּשִׁין מֵעִלָּאֵי וְתַתָּאֵי כַּחֲדָא, הה״ד קְדוֹשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי ה׳ אֱלֹהֵיכֶם.

444. Rabbi Yosi opened the discussion saying: "Whereupon are its foundations fastened?" (Iyov 38:6). The Holy One, blessed be He, said this TO IYOV. For when He created the universe, THE NUKVA, He put it on pillars, the seven pillars of the world CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT, as it says "she has hewn out her seven pillars" (Mishlei 9:1). Upon what the pillars rest is unknown.

444. פְּתַח ר׳ יוֹסֵי וַאֲמַר, עַל מָה אַדְנֶיהָ הָטְבָּעוּ, הַאי קְרָא קוּדְשָׁא בְּרִיךְ הוּא א״ל, בְּגִין דְּכַד בְּרָא עַלְמָא, לָא בְרָא לֵיהּ אֶלָּא עַל סָמְכִין, דְּאִינּוּן ז׳ סָמְכִין דְּעַלְמָא, כְּד״א חָצְבָה עַמּוּדֶיהָ שִׁבְעָה, וְאִינּוּן סָמְכִין לָא אִתְיְידַע עַל מָה קָיְימִין.

445. HE ANSWERS: It is a very deep and inscrutable secret that the world, THE NUKVA, was not created until He took a stone called "the foundation stone." The Holy One, blessed be He, took it and threw it into the abyss, where it was stuck upside down. From it the world, THE NUKVA, was planted. It is the central point of the world, where the Holy of Holies stands; NAMELY THE FIRST THREE SFIROT OF THE NUKVA. It is alluded to by the verse, "who laid its corner stone" (Iyov 38:6), "a tried stone, a precious corner stone" (Yeshayah 28:16) as in "The stone which the builders rejected has become the head stone of the corner" (Tehilim 118:22). ALL THESE REFER TO THE SECRET OF THE FOUNDATION STONE.

445. בְּגִין דְּאִיהוּ רָזָא עֲמִיקָא סְתִימָא דְּכָל סְתִימִין, וְעַלְמָא לָא אִתְבְּרֵי, עַד דְּנָטַל אַבְנָא חָדָא, וְאִיהוּ אַבְנָא דְּאִתְקְרֵי אֶבֶן שְׁתִיָּה, וְנָטַל לָהּ קוּדְשָׁא בְּרִיךְ הוּא, וְזָרַק לָהּ לְגוֹ תְּהוֹמָא, וְאִתְנְעִיץ מֵעֵילָא לְתַתָּא, וּמִנֵּיהּ אִשְׁתִּיל עַלְמָא, וְאִיהִי נְקוּדָה אֶמְצָעִיתָא דְּעַלְמָא, וּבְהַאי נְקוּדָה קָיְימָא קֹדֶשׁ הַקָּדָשִׁים, הה״ד אוֹ מִי יָרָה אֶבֶן פִּנָּתָהּ, כְּד״א אֶבֶן בֹּחַן פִּנַּת יִקָּרַת, וּכְתִיב אֶבֶן מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה.

446. Come and see: This stone was created from fire, wind and water. TO WIT, IT RECEIVES FROM THE THREE COLUMNS OF ZEIR ANPIN, and was hardened into one stone, standing upon the abyss. Sometimes, water flows from it and the deeps are filled. This stone stands as a sign in the middle of the universe. It is the stone which Ya'akov set and implanted for the world to expand and be established by. Hence the words: "And Ya'akov took a stone, and set it up for a pillar" (Beresheet 31:45).

446. תָּא חֲזֵי, הַאי אֶבֶן, אִתְכְּרֵי מֵאֶשָּׁא וּמֵרוּחָא וּמִמַּיָּא, וְאִתְגְּלִיד מִכֻּלְּהוּ, וְאִתְעֲבִיד אַבְנָא חָדָא, וְקָיְימָא עַל תְּהוֹמֵי, וּלְזִמְנִין נָבְעִין מִנֵּיהּ מַיָּא, וְאִתְמַלְיָין תְּהוֹמֵי, וְהַאי אַבְנָא קָיְימָא לְאָת בְּאֶמְצָעִיתָא דְּעַלְמָא, וְהַאי אִיהוּ אֶבֶן דְּקַיָּים וְאַשְׁתִּיל יַעֲקֹב, שְׁתִילוּ וְקִיּוּמָא דְּעַלְמָא, הה״ד וַיִּקַּח יַעֲקֹב אֶבֶן וַיְרִימֵהָ מַצֵּבָה.

447. "And this stone, which I have set for a pillar" (Beresheet 28:22). HE ASKS: How could this stone be put there by Ya'akov, when if it was created in the beginning, when the Holy One, blessed be He, created the world? HE ANSWERS: He only put it there as a support for the high and low. Therefore it says, "Which I have set for a pillar," "I put" so it "shall be Elohim's house" (Ibid.), by putting here the upper storey; NAMELY, THAT HE DREW INTO IT THE SUPERNAL MOCHIN.

447. וְהָאֶבֶן הַזֹּאת אֲשֶׁר שַׂמְתִּי מַצֵּבָה וגו׳, וְכִי הַאי אֶבֶן שַׁוּוּ לֵיהּ יַעֲקֹב, וְהָא הַאי אֶבֶן אִתְבְּרֵי בְּקַדְמֵיתָא, כַּד בָּרָא קוּדְשָׁא בְּרִיךְ הוּא עָלְמָא. אֶלָּא דְּשַׁוּוּ לָהּ קִיּוּמָא דִּלְעֵילָא וְתַתָּא, וְעַל דָּא אֲשֶׁר שַׂמְתִּי מַצֵּבָה כְּתִיב, מַאי אֲשֶׁר שַׂמְתִּי. דִּכְתִיב יִהְיֶה בֵּית אֱלֹקִים, דְּשַׁוּוּ מְדוֹרָא דִּלְעֵילָא הָכָא.

448. Come and see: This stone has seven eyes, as said: "Upon one stone are seven eyes" (Zecharyah 3:9). THE EYES ARE THE SECRET OF CHOCHMAH, AND WHEN CHOCHMAH IS REVEALED BY CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT OF THE NUKVA IT IS CALLED 'SEVEN EYES'. Why is it called a foundation (Heb. shetiyah) stone? Since the world was planted from it. The word 'shetiyah' contains the letters shat Yah (lit. 'Yah put'), for the Holy One, blessed be He, WHO IS BINAH CALLED YAH, has put it so that the world will be blessed by it, and indeed it is blessed by it.

448. תָּא חֲזֵי הַאי אֶבֶן אִית עֲלָהּ שִׁבְעָה עֵינַיִם, כְּד״א עַל אֶבֶן אַחַת שִׁבְעָה עֵינַיִם, עַל מָה אִתְקְרִיאַת שְׁתִיָּיה. חַד דְּמִנָּהּ אִשְׁתְּאִיל עָלְמָא. וְחַד, שְׁתִיָּיה. שָׁת יָה, דְּשַׁוּוּ קוּדְשָׁא בְּרִיךְ הוּא לָהּ, לְאִתְבָּרְכָא מִנָּהּ עָלְמָא, בְּגִין דְּעָלְמָא מִנָּהּ מִתְבָּרְכָא.

449. Come and see when the sun sets, IN THE FIRST WATCH AT NIGHT, the Cherubs stand in this place, THE HOLY OF HOLIES, WHICH STANDS ON THE CENTRAL POINT, THE FOUNDATION STONE. They stand there by a miracle THROUGH THE LIGHTS OF BINAH, WHICH DO NOT BELONG TO IT, AND ARE THEREFORE CONSIDERED A MIRACLE. They beat their wings and spread them, and the sound of their wings' song is heard above. Then the angels, who chant at the beginning of the night, start to sing so that the Holy One, blessed be He, will be glorified above and below. What do the wings of the Cherubs chant? "Behold, bless Hashem, all you servants of Hashem... Lift up your hands in the sanctuary" (Tehilim 134:1-2). It is then time for the supernal angels to sing.

449. וְתָא חֲזֵי בְּשַׁעְתָּא דְּעָאל שִׁמְשָׁא, הַנֵּי כְּרוּבִים דְּקָיְימִין בְּהַאי דּוּכְתָּא, וַהֲווֹ יָתְבֵי בְּאָת, הֲווֹ אַקְשָׁן גַּדְפַּיְיהוּ לְעֵיל, וּפָרְשֵׁי לוֹן, וְאִשְׁתְּמַע קוֹל נְגוּנָא דְּגַדְפַּיְיהוּ לְעֵילָא, וּכְדֵין שָׁרָאן לְנַגְנָא אִינּוּן מַלְאָכִין, דְּאָמְרֵי שִׁירְתָּא בְּשֵׁירוּתָא דְּלֵילְיָא, בְּגִין דִּיסַלַּק יְקָרֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, מִתַּתָּא לְעֵילָא. וּמַאי שִׁירְתָּא הֲווֹ אָמְרוּ, הַהוּא נְגוּנָא דְּגַדְפַּיְיהוּ דְּכְרוּבִים, הִנֵּה בָּרְכוּ אֶת ה׳ כָּל עַבְדֵי ה׳ וגו׳, שְׂאוּ יְדֵיכֶם קֹדֶשׁ וגו׳, וּכְדֵין אִיהוּ שִׁירְתָּא לְאִינּוּן מַלְאֲכֵי עִלָּאֵי לְזַמְּרָא.

450. On the second watch, the Cherubs beat their wings above and the sound of their singing is heard. Then the angels of the second watch start to chant. What do the Cherubs' wings sing at that hour? "They who trust in Hashem shall be like Mount Tzion..." (Tehilim 125:1). It is then time for the angels of the second watch to sing.

450. בְּמִשְׁמַרְתָּא תִּנְיָינָא, הַנֵּי כְּרוּבִים אַקְשֵׁי גַּדְפַּיְיהוּ לְעֵילָא, וְאִשְׁתְּמַע קוֹל נְגוּנָא דִּלְהוֹן, וּכְדֵין שָׁרָאן לְנַגְנָא אִינּוּן מַלְאָכִין דְּקָיְימִין בְּמִשְׁמַרְתָּא תִּנְיָינָא, וּמַאי שִׁירְתָּא הֲווֹ אָמְרֵי בְּהַאי שַׁעְתָּא, נְגוּנָא דְּגַדְפַּיְיהוּ דְּכְרוּבִים, הַבּוֹטְחִים בַּה׳ כְּהַר צִיּוֹן לֹא יִמּוֹט וגו׳. וּכְדֵין אִיהוּ שִׁירוּתָא לְאִינּוּן דְּקָיְימֵי בְּהַאי מִשְׁמָרָה תִּנְיָינָא לְנַגְנָא.

451. On the third watch, the Cherubs beat their wings and chant hymns. They sing, "Haleluyah! Give praise, O servants of Hashem... Blessed be the name of Hashem...From the rising of the sun..." (Tehilim 113:1-3). Then all the angels of the third watch sing.

451. בְּמִשְׁמָרָה תְּלִיתָאָה, הַנֵּי כְּרוּבִים אַקְשׁוּ גַּדְפַּיְיהוּ, וְאָמְרֵי שִׁירְתָּא, וּמַאי הִיא. הַלְלוּיָה הַלְלוּ עַבְדֵי ה׳ וגו׳, יְהִי שֵׁם ה׳ מְבוֹרָךְ וגו׳, מִמִּזְרַח שֶׁמֶשׁ וגו׳. כְּדֵין אִינּוּן מַלְאָכִין דְּקָיְימֵי בְּמִשְׁמָרָה תְּלִיתָאָה, כֻּלְּהוּ אָמְרֵי שִׁירְתָּא.

452. All the stars and constellations in the firmament start to sing ON THE THIRD WATCH, as it is written: "when the morning stars sang together, and all the sons of Elohim shouted for joy" (Iyov 38:7), and "praise him, all you stars of light" (Tehilim 148:3), as all these stars of light play music upon the light; TO WIT, THROUGH SINGING LIGHT IS DRAWN.

452. וְכֻלְּהוּ כּוֹכְבֵי וּמַזָּלֵי דִּבְרָקִיעָא, פָּתְחֵי שִׁירָתָא, כְּמָה דִּכְתִיב, בְּרָן יַחַד כּוֹכְבֵי בֹּקֶר וַיָּרִיעוּ כָּל בְּנֵי אֱלֹקִים. וּכְתִיב הַלְּלוּהוּ כָּל כּוֹכְבֵי אוֹר, דְּהָא אִינּוּן כֹּכְבֵי דִּנְהוֹרָא, מְנַגְּנָן עַל נְהוֹרָא.

453. When morning rises, the children of Yisrael follow them with their singing and the Holy One, blessed be He, is glorified from below and from above. Yisrael sing below by day and the supernal angels at night. Then Holy Name is perfected on all sides.

453. כַּד אָתֵי צַפְרָא, וּכְדֵין נָטְלֵי שִׁירָתָא אֲבַתְרַיְיהוּ דְּיִשְׂרָאֵל לְתַתָּא, וְסָלְקָא יְקָרֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, מִתַּתָּא וּמִלְּעֵילָא, יִשְׂרָאֵל לְתַתָּא בִּימָמָא, וּמַלְאָכֵי עִלָּאֵי לְעֵילָא, בְּלֵילְיָא, וּכְדֵין אִשְׁתְּלִים שְׁמָא קַדִּישָׁא בְּכָל סִטְרִין.

454. All the supernal angels and Yisrael below are strengthened by the stone we referred to. It rises above to be adorned by the fathers by day. By night, the Holy One, blessed be He, ZEIR ANPIN, comes to the Garden of Eden to be delighted by the righteous.

454. וְהַאי אֶבֶן דְּקָאֲמַר, כֻּלְּהוּ מַלְאָכֵי עִלָּאֵי, וְיִשְׂרָאֵל לְתַתָּא, כֻּלְּהוּ אִתְקְפוּ בְּהַאי אֶבֶן, וְאִיהִי סָלְקָא לְעֵילָא, לְאִתְעַטְּרָא גּוֹ אֲבָהָן בִּימָמָא. וּבְלֵילְיָא, קוּדְשָׁא בְּרִיךְ הוּא אָתֵי לְאִשְׁתַּעְשָׁעָא עִם צַדִּיקַיָּא בְּגִנְתָּא דְּעֵדֶן.

455. Happy are those who are established in their existence and study the Torah at night, since the Holy One, blessed be He, and all the righteous in the Garden of Eden listen to the voices of men who study the Torah, as it is written: "You that dwells in the gardens, the companions hearken for your voice: cause me to hear it" (Shir Hashirim 8:13).

455. זַכָּאִין אִינּוּן כָּל דְּקַיְּימֵי בְּקִיּוּמַיְיהוּ, וּמִשְׁתַּדְּלִין בְּאוֹרַיְיתָא בְּלֵילְיָא, בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא, וְכָל אִינּוּן צַדִּיקַיָּא דִּבְגִנְתָּא דְּעֵדֶן, שָׁמְעוּ קָלַיְיהוּ דִּבְנֵי נָשָׁא, אִינּוּן דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, כְּמָה דִּכְתִיב הַיּוֹשֶׁבֶת בַּגַּנִּים וגו׳.

456. Come and see: This stone is a precious stone, FOR IT WAS SWEETENED BY BINAH AND IS GOODLY AND WORTHY OF RECEIVING MOCHIN. This is the secret of the verse, "And you shall set in it settings of stones, even four rows of stones" (Shemot 28:17). They are the arrangements of the precious stone, the setting of the goodly stone; TO WIT, THEY ARE THE SECRET OF THE MOCHIN OF THE ILLUMINATION OF CHOCHMAH RECEIVED IN MALCHUT ACCORDING TO THE SECRET OF THREE TIMES FOUR WHICH AMOUNT TO TWELVE. For there is another stone, NAMELY MALCHUT THAT WAS NOT SWEETENED IN BINAH, of which it is written, "And I shall remove the heart of stone." "And I will put my spirit within you" (Yechezkel 36:26), WHICH MEANS THAT AS LONG AS THE HEART OF STONE IS NOT REMOVED, THE SPIRIT OF HASHEM DOES NOT DWELL IN US, SINCE IT IS NOT SWEETENED BY BINAH. IT IS ALSO CALLED "a tried stone, a precious corner stone" (Yeshayah 28:16).

456. תָּא חֲזֵי
, הַאי אֶבֶן, אִיהוּ אֶבֶן טָבָא, וְדָא הוּא רָזָא דִּכְתִיב וּמְלֵאתָ בוֹ מִלּוּאַת אֶבֶן אַרְבָּעָה טוּרֵי אֶבֶן. וְאִלֵּין אִינּוּן סִדְרִין דְּאֶבֶן טָבָא, אַשְׁלְמוּתָא דְּאֶבֶן יְקָרָה, בְּגִין דְּאִית אֶבֶן אָחֳרָא. דִּכְתִיב וַהֲסִירוֹתִי אֶת לֵב הָאֶבֶן וגו׳, וּכְתִיב וְאֶת רוּחִי אֶתֵּן בְּקִרְבְּכֶם. וְהַאי אִיהוּ אֶבֶן בֹּחַן פִּנַּת יִקְרַת וְאוֹקְמוּהָ.

457. In regard to this secret, it is written "tablets of stone" (Shemot 31:18), for this is where the stones were hewn, FROM THE PRECIOUS STONE. They are therefore named after this stone. This is the secret of the verse, "From thence the shepherd, the stone of Yisrael" (Beresheet 49:24), as we learned, THAT THIS IS TOO THE SECRET OF THE PRECIOUS STONE.

457. וְעַל רָזָא דָא כְּתִיב, לוּחוֹת הָאֶבֶן, דְּאִינּוּן לוּחוֹת אִתְגְּזָרוּ מֵהָכָא, וְע״ד אִקְרוּן עַל שְׁמֵיהּ דְּהַאי אֶבֶן, וְהַאי הוּא רָזָא דִּכְתִיב, מִשָּׁם רוֹעֶה אֶבֶן יִשְׂרָאֵל כְּמָה דְּאִתְּמַר.

458. פְּתַח ר׳ חִזְקִיָּה וַאֲמַר, וְהָאֲבָנִים תִּהְיֶיָן ׳ עַל שְׁמוֹת בְּנֵי יִשְׂרָאֵל שְׁתֵּים עֶשְׂרֵה, אִלֵּין אַבְנֵי יְקָרִין עִלָּאִין, דְּאִתְקְרוּן אַבְנֵי הַמָּקוֹם, כְּד״א וַיִּקַּח מֵאַבְנֵי הַמָּקוֹם. וְהָא אוֹקְמוּהָ. וְהָאֲבָנִים עַל שְׁמוֹת בְּנֵי יִשְׂרָאֵל, כְּמָה דְּאִית י״ב שְׁבָטִים לְתַתָּא, הָכִי נָמֵי לְעֵילָא תְּרֵיסַר שְׁבָטִין, וְאִינוּן תְּרֵיסַר אֲבָנִין יַקִּירִין, וּכְתִיב שֶׁשָּׁם עָלוּ שְׁבָטִים וגו׳, עֵדוּת לְיִשְׂרָאֵל דָּא יִשְׂרָאֵל, רָזָא דִלְעֵילָא, וְכֻלְּהוּ לְהוֹדוֹת לְשֵׁם ה׳, וְע״ד וְהָאֲבָנִים תִּהְיֶיָן ׳ עַל שְׁמוֹת בְּנֵי יִשְׂרָאֵל.

458. Rabbi Chizkiyah opened the discussion saying: "And the stones shall be with the names of the children of Yisrael, twelve" (Shemot 28:21). These are the supernal precious stones called the stones of the place, as it is written: "And he took of the stones of that place" (Beresheet 28:11), as has been explained. THESE ARE THE SFIROT OF THE NUKVA, AND THE NUKVA IS CALLED PLACE. "And the stones shall be with the names of the children of Yisrael" as there are twelve tribes below, so there above, IN THE NUKVA, twelve tribes which are twelve precious stones. It is also written: "There the tribes go up, the tribes of Yah, for a testimony unto Yisrael" (Tehilim 122:4). This is the secret of the supernal Yisrael; NAMELY ZEIR ANPIN WHICH POURS THESE TWELVE UNTO THE NUKVA. They are all there "to give thanks to the name of Hashem" (Ibid.), WHICH IS THE NUKVA CALLED THE NAME OF HASHEM. Therefore it is written, "And the stones shall be with the names of the children of Yisrael."

459. וּכְמָה דְּאִית י״ב שָׁעֵי בְּיוֹמָא, הָכִי אִית י״ב שָׁעֵי בְּלֵילְיָא, בְּיוֹמָא לְעֵילָא, בְּלֵילְיָא לְתַתָּא, כֹּלָּא דָא לְקָבֵל דָּא, הַנֵּי י״ב שָׁעֵי דִּבְלֵילְיָא מִתְפַּלְגֵי לִתְלַת פְּלָגָאן, וְכַמָּה מְמַנֵּי תְּרֵיסִין קָיְימֵי תְּחוֹתַיְיהוּ, דַּרְגִּין עַל דַּרְגִּין, כֻּלְּהוּ מְמַנָּן בְּלֵילְיָא, וְנָטְלֵי טַרְפָּא בְּקַדְמֵיתָא.

459. Just as there are twelve hours in the day, THE TWELVE OF ZEIR ANPIN, so there are twelve hours at night, THE TWELVE OF THE NUKVA. The daytime ones are above, and the nightly below, THE TWELVE OF ZEIR ANPIN BEING ABOVE AND THOSE OF THE NUKVA BELOW, TO WIT, THEY RECEIVE FROM THE TWELVE OF ZEIR ANPIN WHICH ARE ABOVE. The ones correspond to the others. The twelve nightly hours are divided into three parts, THE THREE WATCHES WE MENTIONED. Numerous legions are stationed beneath them over various grades, all of them in charge by night. They first receive their food, AND THEN CHANT HYMNS, AS IT IS WRITTEN: "SHE RISES ALSO WHILE IT IS YET NIGHT, AND GIVES FOOD TO HER HOUSEHOLD..." (MISHLEI 31:15).

460. וּכְדֵין כַּד אִתְפְּלִיג לֵילְיָא, קָיְימִין תְּרֵין סִדְרִין מִסִּטְרָא דָא, וּתְרֵין סִדְרִין מִסִּטְרָא אָחֳרָא, וְרוּחָא עִלָּאָה נָפֵק בֵּינַיְיהוּ, וּכְדֵין כָּל אִינוּן אִלָּנִין דִּבְגִנְתָּא דְעֵדֶן, כֻּלְּהוּ פָּתְחֵי שִׁירָתָא, וְקוּדְשָׁא בְּרִיךְ הוּא עָאל בְּגִנְתָּא דְעֵדֶן, הה״ד אָז יְרַנְּנוּ וגו׳ כִּי בָא לִשְׁפּוֹט אֶת הָאָרֶץ, כְּמָה דִכְתִיב, וְשָׁפַט בְּצֶדֶק דַּלִּים. בְּגִין דְּמִשְׁפָּט עָאל בֵּינַיְיהוּ וְאִתְמַלְיָא מִנַּיְיהוּ גַּן עֵדֶן.

460. At midnight, there are two settings on the one side and two settings on the other side. A Supernal Spirit comes out from between them. Then, all the trees in the Garden of Eden start to sing and the Holy One, blessed be He, enters the Garden of Eden. This is described in the verse: "Then shall the trees of the wood sing for joy at the presence of Hashem, because he comes to judge the earth" (I Divrei Hayamim 16:33), as it is written: "With righteousness shall he judge the poor" (Yeshayah 11:4). For justice, ZEIR ANPIN comes in between them and the Garden of Eden is filled with it.

461. וְרוּחָא דְצָפוֹן אִתְעַר בְּעָלְמָא, וְחֶדְוָה אִשְׁתַּכַּח וְנָשֵׁיב הַהוּא רוּחָא בְּאִינוּן בּוֹסְמִין, וְסָלְקִין רֵיחִין לְעֵילָא, וּמִתְעַטְּרִין צַדִּיקַיָּא בְּעִטְרַיְיהוּ, וּמִתְהַנָּן מִגּוֹ זִיוָא דְּאַסְפַּקְלַרְיָאה דְּנָהֲרָא.

461. And a northern wind is stirred in the world and joy abounds, FOR AFTER THE BALANCING OF THE CENTRAL COLUMN, NORTH IS CLOTHED BY SOUTH, AND CHOCHMAH BY CHASSADIM. THEN THERE IS JOY IN THE ILLUMINATION OF THE NORTH, THE LEFT COLUMN. HE EXPLAINS, The wind, THE CENTRAL COLUMN, blows at the perfumes, THE SECRET OF THE ILLUMINATION OF CHOCHMAH, THROUGH WHICH THE ILLUMINATION OF CHOCHMAH IS CLOTHED BY PERFUMES OF CHASSADIM WITHIN THE SPIRIT, and THE PERFUMES raise odor from below upward, and the righteous are adorned with their crowns MEANING THAT THEY RECEIVE MOCHIN, and enjoy the splendor of the shining mirror, ZEIR ANPIN.

462. זַכָּאִין אִינוּן צַדִּיקַיָּא, דְּזָכָאן לְהַהוּא נְהוֹרָא עִלָּאָה, וְהַהוּא נְהוֹרָא דְּאַסְפַּקְלַרְיָאה דְּנָהֲרָא, נָהִיר לְכָל סִטְרִין, וְכָל חַד וְחַד מֵאִלֵּין צַדִּיקַיָּא, נָטִיל לְחוּלָקֵיהּ כִּדְקָא חָזֵי לֵיהּ, וַהֲוָה נָטִיל כָּל חַד וְחַד כְּפוּם עוֹבָדוֹי דְּעָבַד בְּהַאי עָלְמָא, אִית מִנְּהוֹן דְּמִתְכַּסְּפֵי, מֵהַהוּא נְהִירוּ דְּנָטִיל חַבְרֵיהּ יַתִּיר וְנָהִיר, וְהָא אוֹקְמוּהָ.

462. Happy are the righteous who attain that supernal light and the light of the mirror which shines to all sides, RIGHT AND LEFT. Each of the righteous receives his appropriate share, according to his deeds in this world. Some of them are in shame before the light since their neighbor has received more to illuminate. This has already been explained.

463. חוּלָקֵיהּ דְּלֵילְיָא, מִכַּד שָׁארֵי לֵילְיָא לְמֵיעַל. כַּמָּה גַרְדִּינֵי נְמוּסִין מִתְעָרִין, וְשָׁטָאן בְּעָלְמָא, וּפָתְחִין סִתִּימִין, וּלְבָתַר כַּמָּה זִינִין לִזְנֵיהוּ, כְּמָה דְאוֹקִימְנָא. וּכְדֵין כַּד אִתְפְּלִיג לֵילְיָא, סִטְרָא דְצָפוֹן נָחֵית מֵעֵילָא לְתַתָּא, וְאָחֵיד בֵּיהּ בְּלֵילְיָא, עַד תְּרֵין חוּלָקִין דְּלֵילְיָא.

463. The watches in the night ARE from the setting of night, several accusers are awakened to roam about the world and the ports OF LIGHTS are closed. THIS IS THE FIRST WATCH. Afterwards, DURING THE SECOND WATCH, all sorts OF EMISSARIES OF JUDGMENT ARE ROUSED as we explained, THAT THE SECOND WATCH PERTAINS TO THE LEFT COLUMN, THE NORTH WIND, FOR AS LONG AS IT IS NOT CONNECTED WITH THE SOUTH WIND, WHICH IS OF THE RIGHT, MANY JUDGMENTS WILL COME FROM IT. At midnight IN THE MIDDLE OF THE SECOND WATCH, the northern wind descends from above downward and holds on to night, WHICH IS THE NUKVA, until the end of the second watch.

464. וּלְבָתַר סִטְרָא דְּדָרוֹם אִתְעַר, עַד דְּאָתֵי צַפְרָא, וְכַד אָתֵי צַפְרָא, כְּדֵין דָּרוֹם וְצָפוֹן אֲחִידוּ בֵּיהּ, וּכְדֵין אָתָאן יִשְׂרָאֵל לְתַתָּא, סָלְקִין לָהּ בְּצְלוֹתְהוֹן וּבְעוּתְהוֹן לְעֵילָא, עַד דְּסָלְקָא וְאִתְגְּנִיזַת בֵּינַיְיהוּ, וְנָטְלָא בִּרְכָאן מֵרֵישָׁא דְּכָל רֵישִׁין.

464. Then, AT THE THIRD WATCH, the south side, CHESED, is aroused TO BE ATTACHED TO THE NORTH THROUGH THE STRENGTH OF THE CENTRAL COLUMN until morning. When morning comes, SOUTH AND NORTH ARE ALREADY ATTACHED TO THE NUKVA. Then the children of Yisrael come below with their prayer and request and raise her above TO ZEIR ANPIN until she ascends to be concealed among THE LIGHTS OF ZEIR ANPIN. TO WIT, SHE REDUCED HERSELF AND BECAME NULL TO THE GRADE OF ZEIR ANPIN, then receives blessings from the King's head.

465. וְאִתְבָּרְכָא מֵהַהוּא טַלָּא דְּאִתְמַשְׁכָא מִלְּעֵילָא, וּמֵהַהוּא טַלָּא פָּרִישׁ לְכַמָּה סִטְרִין, וְכַמָּה רַבְוָון אִתְּזָנוּ מִנֵּיהּ מֵהַהוּא טַלָּא, וּמִנֵּיהּ עֲתִידִין לַאֲחָיָיא מֵיתַיָּיא, הה"ד הָקִיצוּ וְרַנְּנוּ שׁוֹכְנֵי עָפָר כִּי טַל אוֹרוֹת טַלֶּךָ, טַלָּא מֵאִינּוּן נְהוֹרִין עִלָּאִין דְּנָהֲרִין לְעֵילָא.

465. She is blessed from the dew that flows UNTO ZEIR ANPIN from above. The dew is divided TO ILLUMINATE on several sides, BOTH RIGHT AND LEFT. AND THOUGH THE DEW ITSELF IS BUT THE LIGHT OF CHESED, myriads of grades are sustained by it, which will raise the dead in the future. This is the meaning of the verse: "Awake and sing, you that dwell in dust: for your dew is as the dew on herbs (lit. 'of lights')" (Yeshayah 26:19); TO WIT, the dew from the supernal lights which shine above.

466. עַד דַּהֲווֹ יָתְבֵי אִתְפְּלִיג לֵילְיָא, א"ל ר' יְהוּדָה לְר' יוֹסֵי, הַשְׁתָּא רוּחָא דְצָפוֹן אִתְעַר, וְלֵילְיָא אִתְפְּלַג, וְהַשְׁתָּא עִדָּנָא דְקוּדְשָׁא ב"ה תָּאֵיב לְקָלְהוֹן דְּצַדִּיקַיָּא בְּהַאי עָלְמָא, אִינּוּן דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, הַשְׁתָּא קוּדְשָׁא בְּרִיךְ הוּא צַיִּית לָן, בְּהַאי אֲתַר, לָא נִפְסוֹק מִלֵּי דְאוֹרַיְיתָא.

466. While they were sitting, midnight arrived. Rabbi Yehuda said to Rabbi Yosi, Now that the north wind is awakened at midnight, it is time when the Holy One, blessed be He, longs for the voices of the righteous in this world who are occupied in the Torah. The Holy One, blessed be He, now listens to them. Let us not stop from studying the Torah in this place.

44. "The angel who redeemed," part two
The redeeming angel, Matatron, receives blessings and then bestows them upon the world. This angel is male when procuring blessings for the world, and is female when there is judgment in the world. The angel includes all the colors--red, white, and green--and has many shapes.
The Relevance of this Passage
The power of redemption, blessing, and balance between mercy and judgement and male and female energies, is made available to the readers of this ancient text. This effect is achieved through a mystical connection to the angel Matatron.

467. פְּתַח וַאֲמַר, הַמַּלְאָךְ הַגּוֹאֵל אוֹתִי מִכָּל רָע, הָא אִתְּמַר וְאוֹקְמוּהָ. אֲבָל תָּא חֲזֵי, כְּתִיב הִנֵּה אָנֹכִי שׁוֹלֵחַ מַלְאָךְ וגו', דָּא הוּא מַלְאָךְ דְּאִיהוּ פָּרוֹקָא דְעָלְמָא, נְטִירוּ דִּבְנֵי נָשָׁא, וְהַאי אִיהוּ דְּאַזְמִין בִּרְכָאן לְכָל עָלְמָא, בְּגִין דְּאִיהוּ נָטִיל לוֹן בְּקַדְמֵיתָא, וּלְבָתַר אִיהוּ אַזְמִין לוֹן בְּעָלְמָא, וּבְגִין דָּא כְּתִיב, הִנֵּה אָנֹכִי שׁוֹלֵחַ מַלְאָךְ לְפָנֶיךָ. וְשָׁלַחְתִּי לְפָנֶיךָ מַלְאָךְ.

467. He opened the discussion saying: "The angel who redeemed me from all evil." We have studied it already, yet it is written, "Behold, I send an angel before you..." (Shemot 23:20). This is the angel who redeems the world, CALLED THE REDEEMING ANGEL, who protects people, AS IT SAYS "TO KEEP YOU IN THE WAY" (IBID.). It secures blessings for the whole world, first receiving them, and then providing them to the world; NAMELY THE ANGEL MATATRON. It is therefore written, "Behold, I send an angel before you" and "and I will send an angel before you" (Ibid. 33:2).

468. This angel is now male, now female. When procuring blessings for the world he is male and called male. As a male, he orders blessings for the female. And when there is judgment in the world, she is called female, and as a pregnant female, she is filled with judgments, and is then called a female. Therefore, now he is male, and now she is female. All this is one mystery.

468. וְהַאי אִיהוּ מַלְאָךְ, דִּלְזִמְנִין דָּכָר, וּלְזִמְנִין נוּקְבָא, וְהָכֵי אִיהוּ, דִּבְזִמְנָא דְּאִיהוּ אַזְמִין בִּרְכָאן לְעַלְמָא, כְּדֵין אִיהוּ דָּכָר, וְאִקְרֵי דָּכָר. כְּדְכוּרָא דְּאַזְמִין בִּרְכָאן לְנוּקְבָא. הָכֵי אִיהוּ אַזְמִין בִּרְכָאן לְעַלְמָא. וּבְזִמְנָא דְּקַיְּימָא בְּדִינָא עַל עַלְמָא, כְּדֵין אִקְרֵי נוּקְבָא, כְּנוּקְבָא דְּאִיהִי עוּבְּרָא, הָכֵי אִיהוּ אִתְמְלֵי מִן דִּינָא, וּכְדֵין אִקְרֵי נוּקְבָא. וְעַל דָּא לְזִמְנִין אִקְרֵי דְּכוּרָא, וּלְזִמְנִין אִקְרֵי נוּקְבָא, וְכֹלָּא רָזָא חָדָא.

469. It is likewise written: "And the bright blade of a revolving sword" (Beresheet 3:24); NAMELY there are angel messengers in the world which revolve and turn into several shapes, sometimes female and sometimes male, now Judgment and now Mercy, and all is the same matter. In the same manner, this angel has many shapes, and all the colors, WHITE, RED, AND GREEN, of the world, THE NUKVA, are in this place. This is the mystery of: "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of Hashem" (Yechezkel 1:28). THE APPEARANCE OF THE BOW, THE NUKVA, CONTAINS THE THREE COLORS. Since the angel has the three colors, he leads the world.

469. כְּגַוְונָא דָא כְּתִיב, וְאֶת לַהַט הַחֶרֶב הַמִּתְהַפֶּכֶת, מַלְאָכִין אִית שְׁלָחוּן בְּעַלְמָא, דְּמִתְהַפְּכִין לְכַמָּה גַוְונִין, לְזִמְנִין נוּקְבֵי, לְזִמְנִין דְּכוּרֵי, לְזִמְנִין דִּינָא, לְזִמְנִין רַחֲמֵי, וְכֹלָּא בְּחַד גַוְונָא. כְּגַוְונָא דָא הַאי מַלְאָךְ, בְּגַוְונִין סַגִּיאִין אִיהוּ, וְכָל גַוְונִין דְּעַלְמָא, כֻּלְּהוּ אִיתְנָהוּ בְּהַאי אֲתַר. וְרָזָא דָא כְּמַרְאֵה הַקֶּשֶׁת אֲשֶׁר יִהְיֶה בֶּעָנָן בְּיוֹם הַגֶּשֶׁם כֵּן מַרְאֵה הַנֹּגַהּ סָבִיב הוּא מַרְאֵה דְּמוּת כְּבוֹד ה׳. וּכְמָה דְּאִית בֵּיהּ כָּל אִינּוּן גַוְונִין, הָכֵי נָמֵי אַנְהֵיג לְכָל עָלְמָא.

45. Three colors

Here we first learn that the colors white, red, and green correspond to the Right, Left, and Central Columns respectively. These colors are connected, they encircle the realm of Malchut, and they are reflected in the Malchut. The illumination of Malchut, we learn, is concealed from those below. Whoever tries to behold her will be rejected if they lack the appropriate merit. And whoever understands how to unite and adjust the three colors properly will be preserved in this world and in the next.

The Relevance of this Passage

The ability to balance and manage the three primal spiritual energy forces known as Right, Left and Central Columns is bestowed up the reader. The colors white, red, and green embody these three forces and they shine brightly in our souls so that our lives are more balanced, harmonious, and aligned with the spiritual structure of creation. This balance brings forth the wisdom to know when and how to receive for the purpose of sharing with others.

Tosefta (addendum)

470. Exalted, beloved men of intelligence, behold THE SOULS FROM THE RIGHT COLUMN. Litigants with a sailor stick, approach so you may know, THOSE OF THE LEFT COLUMN, WHENCE ARE JUDGMENTS. Those of you of intelligent eyes, OF THE CENTRAL COLUMN, WHO GAINED CHOCHMAH RECEIVED THROUGH TEVUNAH, know that when it came up in the wish of the mystery of mysteries to issue forth three colors bound together, the white, red, and green, THE THREE COLUMNS: RIGHT IS WHITE, LEFT IS RED, AND THE CENTRAL GREEN, the three colors combined and mingled together. Then the lower shovel, THE NUKVA, was dyed and came out of these colors.

תּוֹסֶפְתָּא

470. רְחִימֵי עִלָּאֵי, מָארֵי דְּסִכְלְתָּנוּ אִסְתַּכְּלוּ, הוּרְמָנֵי יְדִיעָן בְּקוּלְפֵי דְּסִיכְתָא, קְרִיבוּ לְמִנְדַּע, מַאן מִנְּכוֹן מָארֵי דְּעַיְינִין בְּסִכְלְתָּנוּ, וְיָדַע בְּשַׁעְתָּא דְּסָלִיק בִּרְעוּתָא דְּרָזָא דְּרָזִין, לַאֲפָקָא תְּלַת גַוְונִין כַּחֲדָא כְּלִילָן, וְאִינּוּן: חִוַּור וְסוּמָק וְיָרוֹק, תְּלַת גַוְונִין כַּחֲדָא אִשְׁתְּלִיבָאן דָּא עִם דָּא, מִזְדַּוְוגָן דָּא עִם דָּא, מַגְרוֹפַיָּא תַּתָּאָה אִצְטַבַּע, וְנָפְקָא מִגּוֹ גַוְונִין אִלֵּין.

471. וְכָל גּוֹנִין אִלֵּין, אִתְחַזּוּן בְּהַאי, חֵיזוּ אִיהוּ לְאִסְתַּכְּלָא, כְּעֵינָא דִּבְרוֹלְחָא אִתְחֲזֵי בְּשַׁעְתָּא, כְּגַוְונָא דְּבָטֵשׁ בְּגַוָּהּ, הָכֵי אִתְחֲזֵי לְבַר, אִלֵּין תְּלַת גּוֹנִין סַחֲרָן לְהַאי, וְגוֹנָא אָזְלָא סָלְקָא וְנָחֲתָא, קְסָטוֹרִין דְּקִטְרָא קָבִיעֵי בְּגַוָּהּ.

471. All these colors, WHITE, RED, AND GREEN, are reflected IN THE NUKVA, a looking mirror, SINCE ONLY IN IT ONE CAN SEE when it is crystal-like. When he struck it, THE NUKVA was seen outside. The three colors circle it TO ITS RIGHT, LEFT AND MIDDLE; the color goes up and down. TO WIT, THE WHITE COLOR, RIGHT, GOES TO BE INCLUDED WITHIN THE LEFT; THE RED COLOR, LEFT, GOES UP, NAMELY SHINES FROM BELOW UPWARD; THE GREEN IN THE MIDDLE GOES DOWN, BY SHINING FROM ABOVE DOWNWARD. There are executioners in charge within it-WHO PUNISH THOSE WHO DRAW THE ILLUMINATION OF THE LEFT FROM ABOVE DOWNWARD.

472. גּוֹנִין סַחֲרִין כְּלִילָן כַּחֲדָא, סָלְקִין לָהּ לְעֵילָא בִּימָמָא, וְנָחֲתָא בְּלֵילְיָא, שְׁרַגָּא דְּדָלִיק אִתְחֲזֵי בְּלֵילְיָא, בִּימָמָא אִסְתַּתְּרַת נְהוֹרָא, טְמִירָא בְּמָאתָן וְאַרְבָּעִין וּתְמַנְיָא עָלְמִין, כֻּלְּהוּ אָזְלִין לְגַוָּהּ מִלְּעֵילָא לְתַתָּא, גּוֹ תְּלַת מְאָה וְשִׁתִּין וְחָמֵשׁ שַׁיְיפִין גְּנִיזָא וְאִתְכַּסְיָא לְתַתָּא.

472. The colors that are connected which encircle THE NUKVA, raise her up by day, and she descends by night. SHE IS LIKE a burning candle, WHOSE ILLUMINATION is seen by night, and by day it is concealed AND CANNOT BE SEEN. The light is hidden in 248 worlds, which all shine within her from above downward into 365 parts, which are concealed and covered from below.

473. מַאן דְּמִפַּשְׁפֵּשׁ לְאַשְׁכָּחָא לָהּ, יִתְּבַר גַּדְפִּין קְלִיפִּין טְמִירִין, וְיִפְתַּח תַּרְעִין, מַאן דְּזָכֵי לְמֶיחֱמֵי, יֶחֱמֵי גּוֹ יְדִיעָה וְסֻכְלְתָנוּ, כְּמַאן דְּחָמֵי בָּתַר כּוֹתְלָא. בַּר מִן מֹשֶׁה נְבִיאָה, מְהֵימְנָא עִלָּאָה, דַּהֲוָה חָמֵי לֵיהּ עֵינָא בְּעֵינָא, לְעֵילָא בַּאֲתַר דְּלָא אִתְיְדַע.

473. Whoever solicits to attain her will break the wings WHICH CONCEAL HER and the hidden Klipot, and then open the gates. Whoever may look will behold with knowledge and intelligence as if from behind a wall, save the exalted faithful prophet Moshe, who saw it eye to eye above, where it is inconceivable.

474. מַאן דְּלָא זָכֵי, דָּחוּ לֵיהּ לְבַר, כַּמָּה חֵבִילֵי טְהִירִין אִזְדַּמְּנוּ לְגַבֵּיהּ, אִזְדַּמְּנָן נָפְקֵי עֲלֵיהּ, וַאֲפָקוּ לֵיהּ דְּלָא יִסְתַּכַּל בְּעִנּוּגָא דְּמַלְכָּא, וַוי לוֹן לְאִינּוּן חַיָּיבִין דְּעַלְמָא, דְּלָא זָכָאן לְאִסְתַּכְּלָא, כְּד״א וְלֹא יָבֹאוּ לִרְאוֹת כְּבַלַּע אֶת הַקֹּדֶשׁ וגו׳.

474. Whoever did not merit it is rejected outside. Several battalions of angels are ready for him, to go out to him and escort him out so he will not behold the pleasure of the King. Woe to the wicked in the world, who have not the merit of beholding, as it says, "But they shall not go in to see when the holy things are covered..." (Bemidbar 4:20).

475. אֲמַר רִבִּי יְהוּדָה, מִסְתַּכֵּל הֲוֵינָא, וְהָא מִגּוֹ זְהִירִין אִלֵּין, מִסְתַּכְּלָן נִשְׁמַתְהוֹן דְּצַדִּיקַיָּא, כַּד אִתְדַּבְּקוּ בְּהַאי אֲתַר, מִגּוֹ זְהִירִין אִלֵּין מִסְתַּכְּלִין נִשְׁמַתְהוֹן דְּצַדִּיקַיָּא. אִינּוּן גּוֹנִין, סָלְקִין וְאִתְכְּלִילָן כַּחֲדָא. זַכָּאָה אִיהוּ מַאן דְּיָדַע לְאַכְלְלָא וּלְיַחֲדָא כֻּלְּהוּ כַּחֲדָא, לְאַתְקָנָא כֹּלָּא בַּאֲתַר דְּאִצְטְרִיךְ לְעֵילָא לְעֵילָא, וּכְדֵין אִתְנְטִיר בַּר נָשׁ בְּהַאי עַלְמָא, וּבְעַלְמָא דְּאָתֵי.
ע״כ תוספתא

475. Rabbi Yehuda said: I was looking and, behold, through these lights, THE THREE COLORS, the souls of the righteous are looking. When they cleave to this place, THE NUKVA, the souls of the righteous look from among these lights. The colors, WHITE, RED, AND GREEN, go up to be included together. Happy is he who knows how to comprise and unite them all as one, and correct all where it is needed to be, high above. Then is man preserved in this world and in the World to Come.
(End of Tosefta)

46. "The king's strength also loves judgment"
Rabbi Yosi explains that the title verse refers to God and the power by which He strengthened the realm of Malchut. This power was derived through judgment. Malchut, and therefore the congregation of Yisrael, was established through judgment--that is, the Mochin that includes Chochmah and Chassadim together.
The Relevance of this Passage
Spiritual balance between mercy and judgment is created within our souls and the world around us by virtue of the spiritual energy bottled up within the mystical words of this ancient text. Balance is critical if we are to live a life of fulfillment. For instance, if the scales are tipped towards the side of judgement, we'll find the world extra hard on us. The objective of this passage is to balance our ability to extend mercy and judgement to others so

that we receive the same compassionate blend of judgment and mercy from the world.

476. Rabbi Yosi opened the discussion saying: "The king's strength also loves judgment (or justice), you do establish equity" (Tehilim 99:4). "The king's strength also loves judgment" refers to the Holy One, blessed be He; NAMELY THE NUKVA WHO LOVES JUSTICE, WHICH IS MOCHIN INCLUDED OF RIGHT AND LEFT TOGETHER. "The king's strength" is the power with which the Holy One, blessed be He, strengthened THE NUKVA, which comes only through justice, as it is written: "The king by justice establishes the land" (Mishlei 29:4) BY BEING INCLUDED OF CHOCHMAH AND CHASSADIM TOGETHER, CHASSADIM ON THE RIGHT AND CHOCHMAH ON THE LEFT.

476. פְּתַח רִבִּי יוֹסֵי וַאֲמַר, וְעֹז מֶלֶךְ מִשְׁפָּט אָהֵב אַתָּה כּוֹנַנְתָּ מֵישָׁרִים וגו׳, וְעֹז מֶלֶךְ מִשְׁפַּט אָהֵב, דָּא קוּדְשָׁא בְּרִיךְ הוּא. וְעֹז מֶלֶךְ: תּוֹקְפָא דְּאִתְקַף קוּדְשָׁא בְּרִיךְ הוּא, לָאו אִיהוּ אֶלָּא בְּמִשְׁפָּט, דְּהָא בְּמִשְׁפָּט אִתְקַיָּים אַרְעָא, כְּד״א מֶלֶךְ בְּמִשְׁפָּט יַעֲמִיד אָרֶץ.

477. This is the reason SCRIPTURE SAYS, "The king's strength also loves justice," for the Congregation of Yisrael, THE NUKVA, is not established save through justice, WHICH IS MOCHIN INCLUDED OF CHOCHMAH AND CHASSADIM TOGETHER. Since it is fed thereof, THE SECRET OF CHASSADIM and all the blessings it receives are from there, THE SECRET OF CHOCHMAH. Therefore, "the king's strength also loves Judgment," for all it desires and craves is to receivejustice. "You do establish equity (lit. 'equities')" is the secret of the two Cherubs below CALLED EQUITIES, who rectify and render the world inhabited.

477. וּבְגִין כָּךְ, וְעֹז מֶלֶךְ מִשְׁפָּט אָהֵב, וְלָא אִתְתַּקְּנַת כְּנֶסֶת יִשְׂרָאֵל אֶלָּא בְּמִשְׁפָּט, בְּגִין דְּמִתַּמָּן אִתְזָנַת, וְכָל בִּרְכָאן דְּנַטְלָא, מִתַּמָּן נָטְלָא. וּבְגִין כָּךְ וְעֹז מֶלֶךְ מִשְׁפָּט אָהֵב, כָּל תְּאִיבוּ, וְכָל רְחִימוּ דִּילֵהּ לְקַבֵּיל מִשְׁפָּט. אַתָּה כּוֹנַנְתָּ מֵישָׁרִים, רָזָא דִתְרֵין כְּרוּבִים לְתַתָּא, דְּאִינּוּן תִּקּוּנָא וְיִישׁוּבָא דְעַלְמָא, וְהָא אִתְּמַר.

47. "Haleluyah! Give praise, O servants of Hashem"

The rabbis explain that when one person praises another, the praise should be in accordance with that person's merit. This is because praise given that is not deserved becomes a reproach. Through a discussion of the title verse, we learn that the name 'Haleluyah' is among the highest kinds of praise to God since it contains both the highest name as well the praise itself. The rest of the title portion reveals the name of the praised and those who address the praise. This means that they, the servants of The Creator, praised the place called "the Name of Yah," Malchut. We're then told of the significance of the Yud ? in the Hebrew translation of the word let, and its relationship to "the drawing from the most hidden." The discourse then reveals the meaning of the words, "From the rising of the sun to its setting." This alludes to Zeir Anpin, whence the sun shines and Malchut, the place to which Faith is bound.

The Relevance of this Passage

The wisdom to offer praise to others with purity and in the appropriate measure is awakened in us. The Holy Name of "Haleluyah" and the letter Yud ? connect us to lofty levels in the spiritual atmosphere, arousing Light, blessing, and praise throughout our physical world [Malchut]. We are inspired to become worthy of praise through spiritual growth and transformation.

478. Rabbi Chizkiyah opened the discussion with the verse, "Haleluyah! Give praise, O servants of Hashem, praise the name of Hashem" (Tehilim 113:1). Let us examine this verse. After saying Haleluyah, why ADD "Give praise, O servants of Hashem" and then "praise the name of Hashem"? HE ANSWERS: We have so learned that whoever praises someone else should do so in accordance with his merits, and praise should be the extent of that person's merit. We have learned that he who gives him praise which he does not deserve, it is considered to be a reproach; TO WIT, his blame shall be revealed. Therefore, he who mourns another man should do so according to his merit and no more. For the praise might turn EVENTUALLY into blame. Praise should always agree with merits.

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478. רִבִּי חִזְקִיָּה פְּתַח וַאֲמַר, הַלְלוּ יָהּ הַלְלוּ עַבְדֵי ה׳ הַלְלוּ אֶת שֵׁם ה׳, הַאי קְרָא אִית לְאִסְתַּכְּלָא בֵּיהּ, כֵּיוָן דַּאֲמַר הַלְלוּיָהּ, אַמַּאי הַלְלוּ עַבְדֵי ה׳, וּלְבָתַר הַלְלוּ אֶת שֵׁם ה׳. אֶלָּא הָכֵי תְּנִינָן, מַאן דְּמְשַׁבַּח לְאַחֲרָא, אִצְטְרִיךְ לְשַׁבָּחָא לֵיהּ כְּפוּם יְקָרֵיהּ, וּכְפוּם יְקָרֵיהּ הָכֵי אִצְטְרִיךְ שִׁבְחֵיהּ, וְתָנִינָן מַאן דְּמְשַׁבַּח לְאַחֲרָא, בְּשִׁבְחָא דְּלֵית בֵּיהּ, הוּא גָּלֵי גְנוּתֵיהּ, וְצָבֵי לְגַלָּאָה לֵיהּ, וְעַל דָּא, מַאן דְּעָבִיד הֶסְפֵּדָא עַל בַּר נָשׁ, אִצְטְרִיךְ כְּפוּם יְקָרֵיהּ, וְלָא יַתִּיר, דְּמִגּוֹ שִׁבְחֵיהּ אָתֵי לְגְנוּתֵיהּ, וּבְכֹלָּא שִׁבְחָא אִצְטְרִיךְ כְּפוּם יְקָרֵיהּ.

479. Come and see: "Haleluyah." There is here a supreme praise to the Master of everything, whom no eye can behold or know, who is most hidden. Who is He? THE NAME OF Yah, the highest name of all.

479. תָּא חֲזֵי, הַלְלוּיָהּ: הָכָא אִית שִׁבְחָא עִלָּאָה דְּמָארֵי דְּכֹלָּא, אֲתַר דְּלָא שָׁלְטָא בֵּיהּ עֵינָא לְמִנְדַּע וּלְאִסְתַּכְּלָא, דְּאִיהוּ טְמִירָא דְּכָל טְמִירִין, וּמַאן אִיהוּ. י״ה, שְׁמָא עִלָּאָה עַל כֹּלָּא.

480. וּבְגִ״כ הַלְלוּיָהּ: שִׁבְחָא וּשְׁמָא כַּחֲדָא, כְּלִילָן כַּחֲדָא, וְהָכָא סְתִים מִלָּה דַּאֲמַר הַלְלוּיָהּ, וְלָא אֲמַר מַאן הַלְלוּיָהּ, לְמַאן אֲמָרוּ הַלְלוּ, אֶלָּא כְּמָה דְּיִ״ה סְתִים, הָכִי שִׁבְחָא דְּשַׁבּוּחֵי סְתִים אִינּוּן, דְּמְשַׁבְּחֵי לָא יְדַעְנָא מַאן אִינּוּן, וְהָכִי אִצְטְרִיךְ לְמֶהֱוֵי כֹּלָּא סְתִים, בְּרָזָא עִלָּאָה, וּלְבָתַר דְּסְתִים בְּרָזָא עִלָּאָה, גַּלֵּי וַאֲמַר, הַלְלוּ עַבְדֵי ה׳ הַלְלוּ אֶת שֵׁם ה׳, בְּגִין דְּדָא אִיהוּ אֲתַר, דְּלָא סְתִים, כְּהַהוּא עִלָּאָה טְמִירָא דְּכָל טְמִירִין, דָּא הוּא אֲתַר דְּאִקְרֵי שֵׁם, כְּד״א אֲשֶׁר נִקְרָא שֵׁם שֵׁם ה׳.

480. Therefore "Haleluyah (lit. 'praise Yah')" contains a praise and a name in one. Here it is undisclosed since he says Haleluyah, yet does not mentions the speaker, or to whom the word is addressed. As the name Yah is undisclosed, so is the praise, and I do not know who are those who address the praise. All should be thus covered in the supernal secret. After being concealed by the supernal secret, it is now revealed and said: "Give praise, O servants of Hashem, praise the name of Hashem," BY WHICH THE NAME OF THOSE WHO PRAISE AND THE PRAISED ARE MADE KNOWN. This is because the place is not as hidden as that supernal and most hidden of all, WHICH IS YAH, but is the place called name, NAMELY THE NUKVA, as it is written: "Whose name is called by the name of Hashem" (II Shmuel 6:2), WHICH MEANS THE NUKVA CALLED NAME.

481. קַדְמָאָה סְתִים דְּלָא גַלְיָא, תִּנְיָינָא סְתִים וְגַלְיָא, וּבְגִין דְּקַיְּימָא בְּאִתְגַּלְיָיא, אֲמַר אִינּוּן דְּקָא מְשַׁבְּחֵי לְהַהוּא אֲתַר מַאן אִינּוּן, וְקָאֲמַר דְּאִינּוּן עַבְדֵי ה׳, דְּאִתְחַזּוּן לְשַׁבְּחָא לַאֲתַר דָּא.

481. The first one, YAH, is covered and undisclosed, while the second, THE NAME OF YAH, is both undisclosed and disclosed. And since it may be revealed, SCRIPTURE says that they praise the place CALLED THE NAME OF YAH. Who are those who praise? The servants of Hashem, who are worthy of praising this place, THE NUKVA.

482. יְהִי שֵׁם ה׳ מְבוֹרָךְ, מַאי שְׁנָא דְּקָאֲמַר יְהִי. אֶלָּא יְהִי, רָזָא דְּאַמְשָׁכוּתָא מֵהַהוּא אֲתַר עִלָּאָה, דְּאִיהוּ סְתִים דְּקָאֲמָרָן, דְּאִיהוּ י״ה, עַד רָזָא דִּבְרִית, דְּאִיהוּ יו״ד תַּתָּאָה, כְּגַוְונָא דְּיוּ״ד עִלָּאָה, שֵׁירוּתָא כְּסוֹפָא.

482. "Blessed be the name of Hashem" (Tehilim 113:2). HE ASKS: Why does it say here "be (Heb. yehi-or Yud-Hei-Yud)"? HE REPLIES: This word is the secret of drawing from that supernal, hidden place we mentioned, Yah, unto the secret of the covenant, the lower Yud which resembles the upper Yud, the beginning is like the end.

483. וּבְגִין כָּךְ יְהִי, רָזָא דְּאַמְשָׁכוּתָא מִטְּמִירָא דְּכָל טְמִירִין, עַד דַּרְגָּא תַּתָּאָה, וּבְמִלָּה דָּא אִתְקַיָּים כָּל עוֹבָדָא דִּבְרֵאשִׁית, כְּד״א יְהִ״י רָקִיעַ, יְהִ״י מְאוֹרוֹת, יְהִ״י אוֹר.

483. Therefore 'Yud-Hei-Yud' is the secret of drawing from the most hidden, THE FIRST YUD OF YUD-ALEPH-HEI-DALET-VAV-NUN-HEI-YUD unto the lower grade, THE LAST YUD OF YUD-ALEPH-HEI-DALET-VAV-NUN-HEI-YUD. THIS IS THE SECRET OF THE TWO YUD OF YUD-HEI-YUD. With its support the Creation prevailed, as it says, "Let (Heb. yehi) there be firmament," "let there be lights," and "let there be light."

484. בְּכָל אִינּוּן עוֹבָדִין דִּלְעֵילָא כְּתִיב יְהִי, בְּכָל אִינּוּן עוֹבָדִין דִּלְתַתָּא, לָא כְּתִיב יְהִ״י, בְּגִין דְּרָזָא דָּא דְּאִיהוּ אַמְשָׁכוּתָא מֵרָזָא עִלָּאָה, סְתִימִין דְּכָל סְתִימִין, לָא אִתְקַיָּים אֶלָּא בְּמִלִּין עִלָּאֵי דִּלְעֵילָא, וְלָא אִתְּמַר בְּאִינּוּן מִלִּין תַּתָּאִין דִּלְתַתָּא.

484. In all the works above, THE FIRMAMENT, LIGHT AND THE LIGHTS, it is written Yud-Hei-Yud; in all the works below, THE EARTH, THE SEAS AND ALL THAT IS IN THEM, it does not say Yud-Hei-Vav, since the secret OF YUD-HEI-VAV, the drawing from the most hidden, THE FIRST YUD OF YUD-ALEPH-HEI-DALET-VAV-NUN-HEI-YUD, does not prevail save by the supernal works above and not those below.

485. וּבְדָא מִתְבָּרַךְ שְׁמָא קַדִּישָׁא בְּכֹלָּא, וְעַל דָּא כְּתִיב יְהִי שֵׁם יי׳ מְבוֹרָךְ וגו׳, מִמִּזְרַח שֶׁמֶשׁ עַד מְבוֹאוֹ, דָּא אֲתַר עִלָּאָה, דְּקָא נָהִיר מִנֵּיהּ שִׁמְשָׁא, וְנָהִיר לְכֹלָּא, וְדָא הוּא אֲתַר דְּרֵישָׁא עִלָּאָה סְתִימָאָה.

485. Through this, the most Holy Name is blessed by everything. It is therefore written: "Blessed be (Yud-Hei-Yud) the name of Hashem." "From the rising of the sun" (Tehilim 113:3) is the supernal place whence the sun, ZEIR ANPIN, shines from, the place of the supernal undisclosed head, THE HEAD OF ARICH ANPIN.

486. "To its setting" (Ibid.): To this place to which faith, THE NUKVA, is well bound, BEING THE PLACE OF THE UNISON BETWEEN ZEIR ANPIN AND THE NUKVA, whence blessings issue forth to all, and the world, THE NUKVA, is fed thereof, as we learned. Hence this place, THE NUKVA, is fed and blessed from above. All depends upon awakening below, when the servants of Hashem are aroused while blessing the holy name, THE NUKVA, like we said. And when she is revealed, it is written, "Give praise, O servants of Hashem, praise the name of Hashem."

486. וְעַד מְבוֹאוֹ: דָּא הוּא אֲתַר קְשִׁרָא, דְּאִתְקַשַּׁר בֵּיהּ מְהֵימְנוּתָא כִּדְקָא חָזֵי, וּמִתַּמָּן נָפְקָן בִּרְכָאן לְכֹלָּא, וְעַלְמָא מֵהָכָא אִתְּזָן, כְּמָה דְאִתְּמַר, וּבְגִין כָּךְ קַיְּימָא הַאי אֲתַר לְאִתְּזָנָא מֵעֵילָא, וּלְאִתְבָּרְכָא מִתַּמָּן, וְכֹלָּא קַיְּימָא בְּאִתְעָרוּתָא דִּלְתַתָּא, דְּמִתְעָרֵי אִינּוּן עַבְדֵי יי׳, כַּד מְבָרְכֵי שְׁמָא קַדִּישָׁא, כִּדְקָאֲמָרָן. וּבְגִין כָּךְ דְּאִיהוּ בְּאִתְגַּלְיָיא, כְּתִיב הַלְּלוּ עַבְדֵי יי׳ הַלְּלוּ אֶת שֵׁם יי׳.

487. By this time, the morning broke and they came out of the cave, not having slept that night. They walked along the way and when they came out of the mountains, they sat down and prayed. They reached a village where they sat the whole day. At night, they slept until midnight when they rose to study the Torah.

487. אַדְהָכֵי הֲוָה נָהִיר צַפְרָא, נָפְקוּ מִן מְעָרְתָּא, וּבְהַהוּא לֵילְיָא לָא דְּמִיכוּ, אָזְלוּ בְּאָרְחָא, כַּד נָפְקוּ מֵאִינּוּן טוּרִין, יָתְבוּ וְצַלּוּ צְלוֹתָא, מָטוּ לְחַד כְּפַר, וְיָתְבוּ תַּמָּן כָּל הַהוּא יוֹמָא, בְּהַהוּא לֵילְיָא נָמוּ, עַד דַּהֲוָה פַּלְגוּת לֵילְיָא קָמוּ, לְאִתְעַסְקָא בְּאוֹרַיְיתָא.

48. "And he blessed them that day"
The discussion begins with an interpretation of the title verse. We are told that the phrase "that day" signifies the unity between Zeir Anpin and Binah. "By you" alludes to the unity of the blessings from both high and low grades. "Yisrael," we learn, is an allusion to Yisrael-Saba, who receives blessings from above and confers them on Malchut. The rabbis then explain why the name Efraim is mentioned first in the verse, "Elohim make you as Efraim and Menashe." The first explanation of the title verse concludes with the teaching that love of one's grandchildren often surpasses the love of one's own children.
Rabbi Yosi provides an additional explanation for the title verse, revealing that men are blessed first, since women are blessed only through the blessings of men.
The Relevance of this Passage
In order for a lamp to illuminate a darkened room, it must be connected to a source of energy. Likewise, for spiritual Light to brighten our darkened world, we must connect ourselves to the source of energy that powers the entire cosmos. The word "that day" indicates a connection between Zeir Anpin and Binah, two Sfirot that occupy the Upper Worlds. The phrases "By you" and "Yisrael" correspond to the connection between our souls and the entire physical dimension to Zeir Anpin. Spiritual current is now free to flow and illuminate all of mankind once these cosmic "power stations" are connected to one another.

488. "And he blessed them that day, saying (Heb. lemor), 'By you shall Yisrael bless'" (Beresheet 48:20). HE ASKS: What is the meaning of "that day"? It would have been enough to say just "And he blessed them." Also the word 'lemor' is normally spelled without Vav, but here there is an additional Vav. What is the reason for the difference?

488. פְּתַח רִבִּי יְהוּדָה וַאֲמַר וַיְבָרְכֵם בַּיּוֹם הַהוּא לֵאמוֹר בְּךָ יְבָרֵךְ יִשְׂרָאֵל וגו׳, וַיְבָרְכֵם בַּיּוֹם הַהוּא, מַאי בַּיּוֹם הַהוּא, דְּהָא סַגִּי דְּקָאֲמַר וַיְבָרְכֵם. וְתוּ, כָּל לֵאמֹר כְּתִיב חָסֵר, וְהָכָא לֵאמֹר בְּוי״ו כְּתִיב, מַאי שְׁנָא.

489. HE ANSWERS: "And he blessed them that day" is a mystery. That day is the secret of the grade in charge over the blessings above, BINAH; "That day" is the day, ZEIR ANPIN, which is from the supernal place called "that (lit. 'he')" WHICH IS BINAH. "That day" INDICATES THAT there is no separation between "day" and "he." Wherever IT IS SAID "that day," there are two grades: the supernal grade, BINAH, and the lower, ZEIR ANPIN, when they are together; TO WIT, WHEN ZEIR ANPIN ASCENDED TO BINAH AND BECAME LIKE IT.

489. אֶלָּא רָזָא אִיהוּ, וַיְבָרְכֵם בַּיּוֹם הַהוּא, מַאי בַּיּוֹם הַהוּא, רָזָא דְּדַרְגָּא דְּאִתְמַנָּא עַל בִּרְכָאן לְעֵילָא. יוֹם הַהוּא: יוֹם מֵהַהוּא אֲתַר עִלָּאָה, דְּאִקְרֵי הוּא, וְהַאי יוֹם הַהוּא, דְּלֵית פְּרוּדָא בֵּין יוֹם וּבֵין הוּא, וּבְכָל אֲתַר הַיּוֹם הַהוּא, דָּא תְּרֵין דַּרְגִּין, דַּרְגָּא עִלָּאָה וְתַתָּאָה דְּאִינּוּן כַּחֲדָא.

490. וּבְגִין כָּךְ, כַּד בָּעָא יַעֲקֹב לְבָרְכָא לִבְנוֹי דְיוֹסֵף, בָּרֵיךְ לוֹן בְּיִחוּדָא דִלְעֵילָא וְתַתָּא כֻּלְּהוּ כַּחֲדָא, בְּגִין דְּיִתְקַיְּים בִּרְכָתְהוֹן, וּלְבָתַר כְּלִיל כֻּלָּא כַּחֲדָא, וַאֲמַר בָּךְ יְבָרֵךְ יִשְׂרָאֵל. מַאי בָּךְ. וַדַּאי דָּא רָזָא דְיִחוּדָא, בְּקַדְמֵיתָא מִתַּתָּא לְעֵילָא, וּלְבָתַר נָחֵית לְאֶמְצָעִיתָא, וּלְתַתָּא. לֵאמוֹר בּוא״ו הָא אֶמְצָעִיתָא. וּלְבָתַר נָחֵית לְתַתָּא בָּךְ. וְהָכֵי הוּא יָאוֹת כִּדְקָא חָזֵי, מִתַּתָּא לְעֵילָא, וּמֵעֵילָא לְתַתָּא.

490. This is why when Ya'akov wished to bless Yosef's children, he blessed them all as one by the unison of high and low, so that their blessing would prevail. He then included them all together, saying: "By you shall Yisrael bless." What is "By you"? Assuredly this is the secret of unison. First he blessed from below upward, TO WIT, IN "AND HE BLESSED THEM THAT DAY," WHICH IS ZEIR ANPIN AND BINAH TOGETHER, and then he descended into the middle TO ZEIR ANPIN and down TO THE NUKVA. 'Lemor' with Vav is the middle, SINCE VAV IS AN ALLUSION TO ZEIR ANPIN. He then went down, SAYING "by you," WHICH REFERS TO THE NUKVA. Thus THE BLESSING is well formed, being from below upward and from above downward.

491. בָּךְ יְבָרֵךְ יִשְׂרָאֵל, מַאי יִשְׂרָאֵל, יִשְׂרָאֵל סָבָא, יְבוֹרֵךְ יִשְׂרָאֵל לָא כְּתִיב, אֶלָּא יְבָרֵךְ, דְּהָא יִשְׂרָאֵל נָטִיל בִּרְכָאן מִלְּעֵילָא, וּלְבָתַר אִיהוּ מְבָרֵךְ לְכֻלָּא, בְּהַאי דַּרְגָּא תַּתָּאָה דַיְיקָא, דְּקָאָמַר בָּךְ יְבָרֵךְ יִשְׂרָאֵל לֵאמֹר.

491. "By you shall Yisrael bless": HE ASKS: What is Yisrael? HE ANSWERS: It is Yisrael Saba, ZEIR ANPIN OF BINAH. It does not say, 'Shall Yisrael be blessed' but "Shall Yisrael bless," WHICH MEANS HE WILL BLESS OTHERS. This is because Yisrael SABA receives blessings from above and then blesses all through the low grade, THE NUKVA, by saying "By you shall Yisrael bless, saying:" WHICH MEANS THAT THROUGH "BY YOU (HEB. BECHA)," BY THE NUKVA, YISRAEL SABA SHALL BLESS ALL.

492. יְשִׂימְךָ אֱלֹהִים כְּאֶפְרַיִם וְכִמְנַשֶּׁה, אַקְדִּים לֵיהּ לְאֶפְרַיִם בְּקַדְמֵיתָא, בְּגִין דְּאֶפְרַיִם עַל שְׁמָא דְיִשְׂרָאֵל אִקְרֵי. מנ״ל. מֵהָא, דְּכַד שִׁבְטָא דְאֶפְרַיִם נָפַק, עַד לָא אִשְׁתְּלִים זִמְנָא דְשִׁעְבּוּדָא דְמִצְרַיִם, דְּחֲקוּ שַׁעְתָּא וְנָפְקוּ מִן גָּלוּתָא, קָמוּ עֲלֵיהוֹן שַׂנְאֵיהוֹן וּקְטָלוּ לוֹן, וּכְתִיב בֶּן אָדָם הָעֲצָמוֹת הָאֵלֶּה כָּל בֵּית יִשְׂרָאֵל הֵמָּה, מַשְׁמַע דִּכְתִיב כָּל בֵּית יִשְׂרָאֵל הֵמָּה וְעַל דָּא אַקְדִּים לְאֶפְרַיִם קֶדֶם מְנַשֶּׁה. בְּגִין כָּךְ אֶפְרַיִם מָטוֹלֵיהּ לְסִטַר מַעֲרָב, וּמַטְלָנוֹי הֲוָה.

492. "Elohim make you as Efraim and Menashe": He mentions Efraim first, since Efraim is called by the name of Yisrael. Whence do we know that? The tribe of Efraim left before the time was over of the Egyptian enslavement, by trying to force time and come out of exile, and their foes rose against them and killed them. It is written, "Son of man, these bones are the whole house of Yisrael" (Yechezkel 37:11). From this, it is understood that EFRAIM IS CONSIDERED AS YISRAEL, since it says "the whole house of Yisrael." Ya'akov therefore put Efraim before Menashe. Thus Efraim journeyed on the west side, which was his path, AS THE SHECHINAH IS ON THE WEST, WHO COMPRISES ALL YISRAEL. THEREFORE EFRAIM, BEING CALLED YISRAEL, WAS ON THE SIDE OF THE SHECHINAH.

493. תָּא חֲזֵי
, בִּרְכָתָא דְּבָרֵיךְ לִבְנֵי יוֹסֵף, אַמַּאי אַקְדִּים לוֹן בִּרְכָאן, עַד לָא יְבָרֵךְ לִבְנוֹי. אֶלָּא מִכָּאן, דַּחֲבִיבוּתָא דִּבְנֵי בְּנוֹי, חָבִיב עֲלֵיהּ דב״נ יַתִּיר מִבְּנוֹי, וּבְגִין כָּךְ, אַקְדִּים חֲבִיבוּתָא דִּבְנֵי בְּנוֹי קוֹדֶם לִבְנוֹי, לְבָרְכָא לוֹן בְּקַדְמֵיתָא.

493. Come and see: Why did the blessing he gave to Yosef's children precede that of his own children? HE ANSWERS: This teaches us that love of grandchildren surpasses the love of one's own children. Therefore, SINCE HIS LOVE FOR HIS GRANDCHILDREN IS STRONGER THAN THAT FOR HIS CHILDREN, he blessed them first.

494. וַיְבָרְכֵם בַּיּוֹם הַהוּא לֵאמֹר, ר׳ יוֹסֵי פָּתַח וַאֲמַר, יי׳ זְכָרָנוּ יְבָרֵךְ יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל וגו׳, יי׳ זְכָרָנוּ יְבָרֵךְ: אִלֵּין גּוּבְרִין. יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל: אִלֵּין נָשִׁין. בְּגִין דִּדְכוּרִין בָּעְיָין לְאִתְבָּרְכָא בְּקַדְמֵיתָא, וּלְבָתַר נָשִׁין, וְנָשִׁין לָא מִתְבָּרְכָן אֶלָּא מִבִּרְכָתְהוֹן דִּדְכוּרִין, דְּכַד דְּכוּרִין מִתְבָּרְכָן כְּדֵין נָשִׁין מִתְבָּרְכָן. וְאִי תֵּימָא מֵהָא, דִּכְתִיב וְכִפֶּר בַּעֲדוֹ וּבְעַד בֵּיתוֹ, דְּבָעֵי לְכַפָּרָא עֲלֵיהּ בְּקַדְמֵיתָא, וּלְבָתַר עַל בֵּיתֵיהּ, בְּגִין דְּמִתְבָּרְכָא מִנֵּיהּ.

494. "And he blessed them that day, saying": Rabbi Yosi opened the discussion saying: "Hashem has remembered us: He will bless, He will bless the house of Yisrael" (Tehilim 115:12). WHY IS IT WRITTEN TWICE "BLESS"? HE SAYS, "Hashem has remembered us: He will bless" refers to the men. "He will bless the house of Yisrael" refers to the women. For the men should be blessed first and then the women, since women are blessed only through the blessing of men. When the men are blessed, the women are blessed. THIS MAY BE DERIVED from the verse, if you wish "And shall make atonement for himself and for his house" (Vayikra 16:6). One should first atone for himself and only then for his house, SINCE MEN COME BEFORE WOMEN, so that she will be blessed from him.

495. תָּא חֲזֵי
, דְּנָשִׁין לָא מִתְבָּרְכָן אֶלָּא מִגּוּבְרִין, כַּד אִתְבָּרְכָן אִינּוּן בְּקַדְמֵיתָא, וּמֵהַאי בִּרְכָתָא מִתְבָּרְכָן. אֶלָּא בְּמַאי אוֹקִימְנָא יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל, אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא יְהַב תּוֹסֶפֶת בִּרְכָאן לִדְכוּרָא דְּנָסִיב, בְּגִין דְּמִתְבָּרְכָא מִינֵיהּ אִתְּתָא וְכֵן בְּכָל אֲתַר, יְהֵיב קוּדְשָׁא בְּרִיךְ הוּא תּוֹסֶפֶת בִּרְכָאן לִדְכוּרָא דְּנָסִיב, בְּגִין דְּמִתְבָּרְכָא מֵהַהוּא תּוֹסֶפֶת דְּבִרְכָאן. כֵּיוָן דְּאִנְסִיב ב״נ יְהֵיב לֵיהּ תְּרֵין חוּלָקִין, חַד לֵיהּ וְחַד לְנוּקְבֵיהּ, וְאִיהוּ, נָטֵיל כֻּלָּא, חוּלָקֵיהּ וְחוּלַק נוּקְבֵיהּ.

495. Come and see: Women are blessed only through men, who are blessed first, and by their blessings they are blessed, AND NEED NO SPECIAL BLESSING FOR THEMSELVES. HE ASKS: How can we account for the words: "He will bless the house of Yisrael," SEEING THAT WOMEN NEED NO SPECIAL BLESSING FOR THEMSELVES? HE ANSWERS: The Holy One, blessed be He, gives an additional blessing to a married man, so that his wife may be blessed from him. So always, the Holy One, blessed be He, gives an extra blessing to a married man, and gives him two portions, the one for him and another for his wife. And he receives everything, his own, and his wife's portion. HENCE THERE IS A SPECIAL BLESSING FOR THE WOMEN "HE WILL BLESS THE HOUSE OF YISRAEL?," SINCE IT IS THEIR OWN PORTION. THOUGH MEN RECEIVE THEIR PORTION TOO, THEY LATER GIVE IT TO THEM, AS EXPLAINED.

496. תָּא חֲזֵי וַיְבָרֲכֵם בַּיּוֹם הַהוּא, לְבָתַר לֵאמוֹר בְּוא״ו, הָכָא אִתְרְמִיזָא בְּרָא בּוּכְרָא, בְּנִי בְּכוֹרִי יִשְׂרָאֵל, וּכְתִיב וְאֶפְרַיִם בְּכוֹרִי הוּא, וְעַל דָּא תּוֹסֶפֶת וא״ו.

496. "And he blessed them that day" is joined by the word 'lemor' (saying), with Vav. Here is an allusion to a firstborn son, SINCE VAV ALLUDES TO BIRTHRIGHT, as it is written: "Yisrael is my son, my firstborn" (Shemot 4:22) and "Efraim is my firstborn" (Yirmeyah 31:8). For this, there is an additional Vav, FOR EFRAIM WHO WAS INCLUDED WITHIN THAT BLESSING.

49. "Your eyes did see my unshaped flesh"
Rabbi Chizkiyah discourses on the title verse, revealing that before descending to earth, all souls stand before God in the same shape and form that they will possess in this world. The title verse alludes to this fact, since God sees all before they are seen in the world.
The Relevance of this Passage
Before a soul descends into the physical dimension, it stands before The Creator and promises to complete its correction process, seeking redemption for past life iniquities by way of spiritual transformation. The negative angel Satan and the trappings of our seductive material world cause forgetfulness. We succumb to temptations that glorify our own ego and thus, break our commitment to The Creator. Here we can awaken remembrance of our divine promise and receive inspiration and passion to pursue the path of spiritual transformation.

497. ר׳ חִזְקִיָּה פְּתַח, גָּלְמִי רָאוּ עֵינֶיךָ וְעַל סִפְרְךָ כֻּלָּם יִכָּתֵבוּ וגו׳, הַאי קְרָא אוֹקְמוּהָ בְּכַמָּה אֲתַר. אֲבָל תָּא חֲזֵי, כָּל אִינּוּן נִשְׁמָתִין דַּהֲווֹ מִיּוֹמָא דְּאִתְבְּרֵי עָלְמָא, כֻּלְּהוּ קָיְימֵי קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא עַד לָא נָחֲתוּ לְעָלְמָא, בְּהַהוּא דְּיוֹקְנָא מַמָּשׁ דְּאִתְחַזּוּן לְבָתַר בְּעָלְמָא, וְהַהוּא חֵיזוּ דְּגוּפָא דְּבַר נָשׁ דְּקָאִים בְּהַאי עָלְמָא, הָכֵי קָאִים לְעֵילָא.

497. Rabbi Chizkiyah opened the discussion saying: "Your eyes did see my unshaped flesh; for in Your book all things are written" (Tehilim 139:16). This verse has been expounded in several places. Yet come and see: All the souls which have existed since the Creation of the world, all stand before the Holy One, blessed be He, before descending into the world, assuming the very shape in which they are seen in the world. In that same appearance of the person's body that stands in this world, so does it stand above.

498. וּבְשַׁעְתָּא דְּנִשְׁמָתָא דָּא זְמִינָא לַאֲחָתָא בְּעָלְמָא, הַהִיא נִשְׁמָתָא בְּהַהִיא דְּיוֹקְנָא מַמָּשׁ דְּקָיְימָא בְּהַאי עָלְמָא, הָכֵי קָאִים קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, וְאוֹמֵי לָהּ קוּדְשָׁא בְּרִיךְ הוּא דְּיִטּוֹר פִּקּוּדֵי אוֹרַיְיתָא, וְלָא יַעֲבָר עַל קָיְימִין.

498. When the soul is ready to descend into the world with the very shape it is about to have in this world, it stands before the Holy One, blessed be He, who adjures it to observe the precepts of the Torah and never transgress them.

499. וּמִנַּ"ל דְּקַיְּימִין קַמֵּיהּ, דִּכְתִיב חַי יי' אֲשֶׁר עָמַדְתִּי לְפָנָיו, עָמַדְתִּי וַדַּאי, וְהָא אוֹקְמוּהָ. וּבְגַ"כ גָּלְמִי רָאוּ עֵינֶיךָ, עַד לָא יִתְחַזֵּי בְּעַלְמָא. וְעַל סִפְרְךָ כֻּלָּם יִכָּתֵבוּ, דְּהָא כָּל נִשְׁמָתִין, בְּהַהוּא דְּיוֹקְנָא דִּלְהוֹן, כְּלְהוּ בְּסִפְרָא כְּתִיבִין. יָמִים יֻצָּרוּ, הָא אוֹקְמוּהָ יֻצָּרוּ וַדַּאי, וְלֹא אֶחָד בָּהֶם, בְּהַאי עַלְמָא לְמֵיקַם בְּקִיּוּמָא דְּמָארֵיהוֹן, כִּדְקָא חָזֵי.

499. Whence do we know that THE SOULS stand before Him? From the verse: "As Hashem, the Elohim of Yisrael lives, before whom I stood" (I Melachim 17:1), stood assuredly BEFORE BEING CREATED, as has been explained. Therefore, "Your eyes did see my unshaped flesh" before it was seen in the world; "for in Your book all things are written" as all the souls in their very shapes are recorded in a book. "The days also in which they are to be fashioned" (Tehilim 139:16), indeed they are fashioned, as explained, TO WIT, THEY ARE MADE A GARMENT TO WEAR; "and there is one not one among them" (Ibid.), AS NOT ONE DAY in this world could stand properly before its Master.

50. "The measure of my days, what it is?"

The discussion opens to reveal that the days of the righteous who gain merit through good deeds are blessed from Binah. We're also told that the phrase "my end" indirectly alludes to David. Rabbi Yehuda then states that the title verse relates to the seventy years that were taken from Adam and apportioned to David. We learn that David corresponds to Malchut, upon whom the seven Sfirot shine. David wished to know why the rest of the supernal lights had light of their own while he did not--he was, however, denied permission.

The Relevance of this Passage

The quality and length of one's days is directly affected by the deeds and degree of spiritual change a person seeks and attains in his lifetime. Upon the merit of the righteous, we draw blessings of long life from above [Binah] and shower them upon the entire world [David, the embodiment of Malchut]. We are inspired to use this Light and increased longevity to accomplish our spiritual purpose and correction.

500. תָּא חֲזֵי, יוֹמִין דְּב"נ, כַּד זָכֵי בְּהַאי עַלְמָא בְּעוֹבְדִין טָבָאן, יוֹמִין דִּילֵיהּ אִתְבָּרְכָאן לְעֵילָא, מֵהַהוּא אֲתַר דְּאִיהוּ מִדַּת יוֹמוֹי. פְּתַח וַאֲמַר הוֹדִיעֵנִי יי' קִצִּי וּמִדַּת יָמַי מַה הִיא וגו', הַאי קְרָא אוֹקְמוּהָ, אֲבָל תָּא חֲזֵי, קִצִּי: דָּא קֵץ הַיָּמִין, דְּאִיהוּ מִתְקַשֵּׁר בֵּיהּ בְּדָוִד. וּמִדַּת יָמַי מַה הִיא, דָּא אִיהוּ דְּאִתְמַנֵּי מַמָּשׁ עַל יוֹמוֹי.

500. Come and see that when a man has merit in this world through good deeds, his days are blessed above from the place called "the measure of days" (Tehilim 39:5), WHICH IS BINAH. He opened the discussion saying: "Hashem, make me to know my end, and the measure of my days, what it is" (Idib.). This verse has already been explained, yet "my end" is the end of the right, which is connected to David. "The measure of my days" is in charge of his days, WHICH IS BINAH.

501. א"ר יְהוּדָה, הָא שְׁמַעְנָא מֵר' שִׁמְעוֹן, דְּהַאי קְרָא אִתְּמַר, עַל אִינּוּן יוֹמִין דְּאִתְגְּזָרוּ עֲלוֹי מֵאָדָם קַדְמָאָה, דְּאִינּוּן ע'. דְּהָא אִתְּמַר, דְּחַיִּין כְּלַל לָא הֲווֹ לֵיהּ, אֶלָּא דְּיָהֵיב לֵיהּ אָדָם מֵאִינּוּן יוֹמִין דִּילֵיהּ, שַׁבְעִין שְׁנִין.

501. Rabbi Yehuda said: I have heard from Rabbi Shimon that this verse talks about the days that were portioned from Adam, seventy years. For we have learned that David had no life whatsoever, but the seventy years given him by Adam.

502. וְרָזָא דָא, וִילוֹן לָא מְשַׁמֵּשׁ כְּלוּם, וְסִיהֲרָא לָא נָהֲרַת מִגַּרְמָהּ כְּלַל, וְשַׁבְעִין שְׁנִין נָהֲרִין לָהּ, בְּכָל סִטְרָהָא. וְאִינּוּן חַיֵּי דָוִד סְתָם. וְעַל דָּא בָּעָא דָוִד לְקוּדְשָׁא בְּרִיךְ הוּא, לְמִנְדַּע רָזָא דָא, עַל מָה לֵית לָהּ חַיִּין לְסִיהֲרָא מִגַּרְמָהּ, וּלְמִנְדַּע עִקָּרָא דִילָהּ.

502. It is a mystery THAT THE FIRMAMENT IS a curtain WHICH CORRESPONDS TO MALCHUT, which serves no purpose, since the moon, MALCHUT, has no light of her own. THE SECRET IS THAT DAVID, WHO CORRESPONDS TO MALCHUT, HAS NO LIFE. Seventy years shine upon her, UPON MALCHUT, on all her sides, BEING THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT OF ZEIR ANPIN, EACH INCLUDES OF TEN, WHICH ALTOGETHER AMOUNT TO SEVENTY. This is the life of David. He therefore desired to learn from the Holy One, blessed be He, this secret of why the moon has no life of her own, and wanted to know of her root.

503. "And the measure of my days, what it is": This is a supernal, undisclosed grade, BINAH, CALLED THE MEASURE OF MY DAY, since it is situated over all the days which form the life OF MALCHUT, AS CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT ARE DRAWN FROM BINAH, a place which shines upon everything. "I will know how frail I am" (Tehilim 39:5). David said: Let me know wherefore I have not MY OWN light, and cannot be like the rest of the supernal lights, which have THEIR OWN lives. Why MY LIGHT IS frail, and wherefore it is withheld from me. This is what David desired to know, but was not given permission to know.

503. וּמִדַּת יָמַי מַה הִיא, דָּא הוּא דַרְגָּא עִלָּאָה סְתִימָא, דְּאִיהוּ קָיְימָא עַל כָּל אִינּוּן יוֹמִין, דְּאִינּוּן חַיִּין דִּילָהּ, אֲתַר דְּנָהִיר לְכֹלָּא. אֵדְעָה מֶה חָדֵל אָנִי: אָמַר דָּוִד: אִנְדַּע עַל מַה חָדֵל אֲנָא נְהוֹרָא מִגַּרְמִי, וְאִתְמְנַע מִנִּי, כְּשְׁאָר כָּל אִינּוּן נְהוֹרָאִין עִלָּאִין דְּאִית לוֹן חַיִּין לְכֻלְּהוּ, וַאֲנָא עַל מַה אֲנָא חָדֵל, וְעַל מַה אִתְמְנַע מִנִּי. וְדָא הוּא דְּבָעָא דָוִד לְמִנְדַּע, וְלָא אִתְיְיהִיב לֵיהּ רְשׁוּתָא לְמִנְדַּע.

51. All blessings were given to this grade
Malchut is called "a cup of blessing," because although she has no light of her own, all the blessings, joy, and goodness are in it and issue from her. All the Sfirot are included in Malchut, and she possesses all the supernal blessings. We therefore recite the Halel prayer to praise Malchut. The three grades of the Halel are the pious, the righteous, and the Congregation of Yisrael, corresponding to the right, left, and central Columns.
The Relevance of this Passage
The supernal blessings embedded into the world of Malchut are unleashed in all their splendor. The balance and harmony of the Three Column System, and the energy aroused through the prayer, connection known as Halel, are instilled within us as our eyes make contact with the mystical verses composing this passage.

504. Come and see: All the supernal blessings were given to this grade, MALCHUT, so it would bless everything. And though it has not its own light, yet all the blessings, joy and goodness are in it, and issue from it. It is therefore called "a cup of blessing," an actual blessing, as it says, "The blessing of Hashem, it makes rich" (Mishlei 10:22), AS THE BLESSING OF HASHEM IS MALCHUT. It is therefore written: "And full with the blessing of Hashem: possess you the west and the south" (Devarim 33:23).

504. תָּא חֲזֵי, כָּל בִּרְכָאן עִלָּאִין, כֻּלְּהוּ אִתְמְסָרוּ לְהַאי דַרְגָּא, לְבָרְכָא לְכֹלָּא. וְאע״ג דְּלֵית לָהּ נְהוֹרָא מִגַּרְמָהּ, כָּל בִּרְכָאן, וְכָל חֵידוּ, וְכָל טִיבוּ, כֻּלְּהוּ קָיְימִין בָּהּ, וּמִנָּהּ נָפְקֵי, וְעַל דָּא אִתְקְרִיאַת כּוֹס שֶׁל בְּרָכָה. וְאִקְרֵי בְּרָכָה מַמָּשׁ, כְּמָה דִּכְתִיב בִּרְכַּת ה׳ הִיא תַּעֲשִׁיר, וְעַל דָּא כְּתִיב וּמָלֵא בִּרְכַּת ה׳ יָם וְדָרוֹם יְרָשָׁה.

505. Hence MALCHUT has a residue of all THE SFIROT, SINCE THEY ARE ALL INCLUDED WITHIN HER, and she is filled by them all and has something from them all. She is blessed from supernal blessings, which were handed to her to confer. HE ASKS: Whence do we know that? HE REPLIES: Rabbi Yitzchak said: Ya'akov blessed Yosef's sons from this place, which was given all the blessings to confer, as it says, "And you shall be a blessing" (Beresheet 12:2), WHICH MEANS HE WILL MERIT MALCHUT, THE SECRET OF BLESSING, AND THEN from now on the blessings were delivered to you, SINCE ALL BLESSINGS ARE IN THE HANDS OF MALCHUT.

505. וּבְגִין כָּךְ אִית לָהּ בְּכֻלְּהוּ שִׁיּוּר, וּמִכֻּלְּהוּ אִתְמַלְיָא, וּמִכֻּלְּהוּ אִית בָּהּ, וְאִתְבָּרְכָא מִכָּל אִינּוּן בִּרְכָאן עִלָּאִין, וְאִתְמְסָרוּ לָהּ בִּרְכָאן לְבָרְכָא, מְנָלָן, דַּאֲמַר רִבִּי יִצְחָק, יַעֲקֹב בָּרֵיךְ לִבְנוֹי דְיוֹסֵף, מֵאֲתַר דָּא דְכָל בִּרְכָאן אִתְמְסָרוּ בִּידֵיהּ לְבָרְכָא, כְּד״א וֶהְיֵה בְּרָכָה, מִכָּאן וּלְהַלְאָה בִּרְכָאן אִתְמְסָרוּ בִּידָךְ.

506. Come and behold: in the same manner SHE IS ESTABLISHED BY THE SEVEN SFIROT OF ZEIR ANPIN, we bless and praise this name, MALCHUT, and hence the Halel (lit. 'praise') prayer we recite during certain days. Rabbi Chiya said: We need three grades to the Halel: the pious, the righteous and Yisrael. The pious are on the right, the righteous on the left and Yisrael on all sides, since the children of Yisrael comprise all, BEING THE CENTRAL COLUMN, WHICH INCLUDES THE TWO COLUMNS RIGHT AND LEFT. THEY CORRESPOND TO THE THREE COLUMNS, WHICH MALCHUT RECEIVES FROM ZEIR ANPIN, THOUGH SHE HAS NOTHING OF HER OWN. Therefore the praise of the Holy One, blessed be He, MALCHUT, was raised above THE SFIROT. Also, wherever the children of Yisrael praise the Holy One, blessed be He, from below, THAT IS, RAISE MAYIN NUKVIN (FEMALE WATERS), His glory is elevated throughout THE SFIROT.

506. תָּא חֲזֵי, כְּגַוְונָא דָא אֲנַן מְבָרְכָן וּמְשַׁבְּחִין לִשְׁמָא דָא, וְע״ד הַלֵּילָא, דְּאִינּוּן יוֹמִין דְּקָאַמְרֵי הַלֵּילָא. דַּאֲמַר רִבִּי חִיָּא בְּהַלֵּילָא צְרִיכִין ג׳ דַּרְגִּין, חֲסִידִים, צַדִּיקִים, וְיִשְׂרָאֵלִים. חֲסִידִים, מִסִּטְרָא דִימִינָא, צַדִּיקִים מִסִּטְרָא דִשְׂמָאלָא, וְיִשְׂרָאֵל מִכָּל אִינּוּן סִטְרִין, בְּגִין דְּיִשְׂרָאֵל כְּלִילָן מִכֻּלְּהוּ, וְעַל דָּא אִסְתַּלַּק תּוּשְׁבַּחְתָּא דְקוּדְשָׁא בְּרִיךְ הוּא מִכֹּלָּא, וְכֵן בְּכָל אֲתַר דְּיִשְׂרָאֵל מְשַׁבְּחָן לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא מִתַּתָּא, אִסְתַּלַּק יְקָרֵיהּ בְּכֹלָּא.

52. The sound of a wheel rolling

The powers appointed over punishment and reward turn the wheel continually. The sound of the chirping of the two birds, Chochmah and Binah, joins with the sound of the wheel, illuminating the lights described in the poem for Shabbat day. Blessings are drawn by a whisper from the Right Column to the Central Column through the sound of the Shofar or ram's horn. When the turning wheel, the Central Column, is filled with Chesed, Chochmah is clothed with Chassadim and ceases to whisper, shining fully. When someone has merit, the wheel brings the illuminations of the three columns under the power of the right, and that person enjoys the illumination of supernal blessings. However, the wheel draws judgment upon he whom does not deserve supernal blessings.

The Relevance of this Passage

Conversing in the lyrical language of metaphor, the Zohar describes the intimate connection between human behavior, the cosmos, the concepts of punishment and reward, and the spiritual tools of the Torah that can help one draw blessing into their life and remove judgments. By virtue of this discourse, the energy of blessing and the cleansing power of the Light fill our lives so that judgement and mercy shine upon us in perfect measure.

Tosefta (addendum)

507. The sound of a wheel rolling from below upward, closed Chariots roll about, a pleasant voice rises and falls, roams about the world. The sound of a Shofar is heard through the depth of the grades and the wheel turns round.

תּוֹסֶפְתָּא

507. קָל גַּלְגַּלָּא מִתְגַּלְגְּלָא מִתַּתָּא לְעֵילָא, רְתִיכָהָא טוֹרְקָהָא אָזְלִין וּמִתְגַּלְגְּלֵי. קָל נְעִימוּתָא סָלְקָא, וְנָחֲתָא, אָזְלָא וְשַׁטְיָא בְּעַלְמָא. קָל שׁוֹפָרָא נָגִיד בְּעוֹמְקֵי דְּדַרְגֵּי אַסְחַר גַּלְגַּלָּא סַחְרָנָהָא.

508. Two shovels are placed, THE POWERS APPOINTED OVER PUNISHMENT AND REWARD, DRAWN to the right and left, included within each other by two colors, the one white, and the other red. Both turn the wheel up. When it turns to the right, the white ascends and when it turns to the left, the red descends. The wheel keeps turning and never rests.

508. יָתְבִין תְּרֵין מַגְרוֹפִין, מִימִינָא וּמִשְׂמָאלָא, בִּתְרֵין גּוֹוָנִין מִשְׁתַּאֲבִין דָּא בְּדָא, דָּא חִוַּור וְדָא סוּמָק, וְתַרְוַוּיְיהוּ סָחֲרִין גַּלְגַּלָּא לְעֵילָא, אַסְחַר לִימִינָא חִוָּורָא סַלְקָא, וְאַסְחַר לִשְׂמָאלָא סוּמְקָא נָחֲתָא. וְגַלְגַּלָּא אַסְחַר תָּדִיר וְלָא שָׁכִיךְ.

509. Two birds, CHOCHMAH AND BINAH OF THE NUKVA, go up and chirp, the one, CHOCHMAH, to the south and the other, BINAH, to the north, and soar in the air. TO WIT, THEY SHINE ONLY UPON THE SIX EXTREMITIES OF CHOCHMAH AND BINAH CALLED AIR. The chirping OF THE BIRDS, WHICH IS THE SECRET OF THE NUKVA, and the pleasant sound of the wheel, THE SECRET OF ZEIR ANPIN, join together and then: "A Psalm, a poem for the Shabbat day" (Tehilim 92:1). TO WIT, WHEN THEY JOIN THE LIGHTS ILLUMINATE WHICH ARE DESCRIBED IN THE POEM FOR THE SHABBAT DAY. All the blessings, WHICH ARE THE SECRET OF CHOCHMAH, are drawn by a whisper, clothed by the pleasantness OF THE WHEEL, WHICH IS THE RIGHT COLUMN OF ZEIR ANPIN, WHICH IS CHASSADIM through the love of the sound of the Shofar, WHICH IS THE CENTRAL COLUMN OF ZEIR ANPIN.

509. תְּרֵין צִפֳּרִין סָלְקִין, דְּקָא מְצַפְּצְפָן, חַד לְסִטַר דָּרוֹם, וְחַד לְסִטַר צָפוֹן. פָּרְחִין בַּאֲוִירָא צִפְצוּפָא, וְקָל נְעִימוּ דְּגַלְגַּלָּא מִתְחַבְּרָן כַּחֲדָא, כְּדֵין מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת. וְכָל בִּרְכָאן נָגְדִין בִּלְחִישׁוּ בְּדָא נְעִימוּ, מִגּוֹ רְחִימוּ דְּקוֹל שׁוֹפָרָא.

510. In order to receive the blessings, SO THAT CHOCHMAH WILL BE CLOTHED BY CHASSADIM, the blessings go down from above, WHICH ARE THE SECRET OF CHOCHMAH, to be treasured deep inside the well, THE NUKVA; TO WIT, IT CANNOT SHINE WITHOUT CHASSADIM. The spring from the well does not cease to whisper, WHICH MEANS IT DOES NOT ILLUMINATE, until the turning wheel is filled, WHICH IS THE CENTRAL COLUMN, THE PRINCIPAL THAT TURNS THE WHEELS.

510. לְקַבְּלָא אִינּוּן בִּרְכָאן, נָחֲתִין מִלְּעֵילָא לְתַתָּא, וְאִתְגְּנִיזוּ כַּחֲדָא בְּגוֹ עוֹמְקָא דְּבֵירָא, נְבִיעוּ דְּבֵירָא דְּלָא פְּסִקָא בִּלְחִישׁוּ, עַד דְּאִתְמַלְיָא הַהוּא גַּלְגַּלָּא סַחֲרָא.

511. אינון תְּרֵין מַגְרוֹפִין סָחֲרָן, חַד דִּימִינָא, קָרֵא בְחָיִל וַאֲמַר, זְהִירוּ דְּזַהֲרִין דְּסָלְקָא וְנָחֲתָא, תְּרֵי אַלְפֵי עָלְמִי״ן אִזְדַּהֲרוּ. עַלְמָא דְּאֶמְצָעִיתָא בְּגַוּוֵיהוּ, אִזְדַּהַר בְּזוֹהֲרָא דְּמָארֵי דְּעַיְינִין, אִסְתַּכְּלוּ וּפְקְחוּ עֵינֵיכוֹן, וְתִזְכּוּן לְהַאי נְהִירוּ, לְהַאי עִדּוּנָא, אִלֵּין אִינּוּן בִּרְכָאן דְּנָגְדֵי מִלְּעֵילָא, מַאן דְּזָכֵי, גַּלְגַּלָא סָלְקָא אַסְחַר לִימִינָא, וְאַנְגִיד וְאַמְשֵׁיךְ לְהַהוּא דְּזָכֵי, וְאִתְעַדַּן מֵאִלֵּין בִּרְכָאן עִלָּאִין דְּזַהֲרָן, זַכָּאִין אִינּוּן דְּזָכָאן בְּהוֹ.

511. Of the two turning shovels, the one to the right, WHICH ROLLS THE THREE COLUMNS UNDER THE POWER OF THE RIGHT, cries loudly, saying, the illumination of the lights which ascend and descend, SINCE BEING RIGHT, ITS ILLUMINATION GOES FROM ABOVE DOWNWARD, the two thousand worlds, CHOCHMAH AND BINAH CALLED THOUSANDS AND DRAWN FROM THE TWO COLUMNS RIGHT AND LEFT, shine! The middle world inside them, DA'AT, DRAWN FROM THE CENTRAL COLUMN, shine by the light of your Master! All those have eyes; TO WIT, THOSE WORTHY OF ATTAINING CHOCHMAH CALLED EYES, look and open your eyes, to attain this light, this delight. These are the blessings which are drawn from above. When someone has merit, the wheel goes up and turns to the right. TO WIT, IT BRINGS THE ILLUMINATIONS OF THE THREE COLUMNS UNDER THE POWER OF THE RIGHT, and brings and draws them upon he who achieved it, and he takes pleasure in the supernal luminous blessings. Happy are those who attained them.

512. וְכַד לָא זָכֵי, גַּלְגַּלָא אַסְחַר, וְהַהוּא מַגְרוֹפָא דִּלְסִטַר שְׂמָאלָא, אַסְחַר וְנָחֵת לְתַתָּא, וְאַמְשֵׁיךְ דִּינָא עַל הַאי דְּלָא זָכֵי, וְקָלָא נָפְקַת, וַוי לְאִינּוּן חַיָּיבִין דְּלָא זָכוּ. מֵהַהוּא סִטְרָא, נָפֵיק אֶשָּׁא דְשַׁלְהוֹבָא דְּדָלִיק, דְּשָׁארֵי עַל רֵישֵׁיהוֹן דְּחַיָּיבַיָּא. זַכָּאִין אִינּוּן, כָּל אִינּוּן דַּאֲזָלוּ בְּאוֹרַח קְשׁוֹט בְּהַאי עָלְמָא, לְמִזְכֵּי לְהַהוּא נְהוֹרָא עִלָּאָה, בִּרְכָאן דְּצַחְצָחָן, כְּמָה דְּאַתְּ אָמֵר וְהִשְׂבִּיעַ בְּצַחְצָחוֹת נַפְשֶׁךָ.
עד כאן תוספתא.

512. For he who does not achieve it, the wheel turns and the shovel on the left side turns it. TO WIT, IT BRINGS ABOUT THE ILLUMINATION OF THE COLUMNS UNDER THE POWER OF THE LEFT, and brings LIGHT down BY DRAWING THE ILLUMINATION OF THE LEFT FROM ABOVE DOWNWARD, thus drawing Judgment upon he who did not attain it. A voice resounds, saying: Woe to the wicked who have no merit. From the LEFT side, a flame comes out to burn and abides on the head of the wicked. Happy are those who walk the true path in this world and attain the supernal light, the blessings of brightness, as it says, "And satisfy your soul in drought (also: 'brightness')" (Yeshayah 58:11).
(end of Tosefta).

53. "Gather yourselves together, that I may tell you"

Rabbi Aba first discourses on the verse, "He turned to the prayer of the lonely" He explains that God accepts all public prayers, whether they are from righteous or sinful people. However, when a solitary man offers a prayer to God, he becomes subject to scrutiny. God examines that man's sins and virtues. Therefore, we're told, a man should say his prayers in public. Another explanation for this verse interprets it as a reference to Ya'akov, who is included within the many. Therefore, his prayer is like a public prayer.

The discourse then reveals the meaning and significance of the word "called" (Heb. vayikra) in a number of contexts. We learn that when Ya'akov called for his sons, they appeared, accompanied by the spirit of the Shechinah. The title verse, we're further told, indicates that Ya'akov commanded his sons to bond themselves to their supernal roots in Malchut, so that he could draw the secret of wisdom upon them. Ya'akov then quoted the title verse and told them of the exile that would occur when the Yisrael entered the Holy Land.

The Relevance of this Passage

The power of unity and harmony between people underscores this passage of Zohar. When people congregate in love and unity to make connections with the Light of The Creator, the most sinful soul among the group will see his prayer ascend to the same lofty heights as the most righteous soul among the group, such is the power of unity. By connecting us to Ya'akov, who embodies the collective souls of humankind, this passage ensures that all our prayers will be considered to have been made in public and thus, will reach the same majestic heights as the prayers of Ya'akov.

513. וַיִּקְרָא יַעֲקֹב אֶל בָּנָיו וַיֹּאמֶר הֵאָסְפוּ וגו׳, רִבִּי אַבָּא פְּתַח וַאֲמַר, פָּנָה אֶל תְּפִלַּת הָעַרְעָר וְלֹא בָזָה אֶת תְּפִלָּתָם, הַאי קְרָא אוֹקְמוּהָ, וְאַקְשׁוּ בֵּיהּ חַבְרַיָּיא, פָּנָה, הִקְשִׁיב מִבָּעֵי לֵיהּ, אוֹ שָׁמַע, מַאי פָּנָה.

513. "And Ya'akov called to his sons, and said: 'Gather yourselves together...'" (Beresheet 49:1). Rabbi Aba opened the discussion saying: "He turned to the prayer of the lonely and did not despise their prayer" (Tehilim 102:18). This verse has already been explained, yet the friends found it difficult as to why it says "turned" when it should have been 'listened' or 'hearkened.'

514. אֶלָּא כָּל צְלוֹתִין דְּעַלְמָא צְלוֹתִין. וּצְלוֹתָא דְיָחִיד, לָא עָאל קַמֵי מַלְכָּא קַדִּישָׁא, אֶלָּא בְּחֵילָא תַּקִּיפָא. דְּעַד לָא עָאֲלַת הַהִיא צְלוֹתָא לְאִתְעַטְּרָא בְּדוּכְתָּהּ, אַשְׁגַּח בָּהּ קוּדְשָׁא בְּרִיךְ הוּא, וְאִסְתְּכִי בָּהּ, וְאִסְתְּכִי בְּחוֹבוֹי וּבְזְכוּתֵיהּ דְּהַהוּא ב״נ, מַה דְּלָא עָבֵיד כֵּן בְּצְלוֹתָא דְסַגִּיאִין, דְּצְלוֹתָא דְסַגִּיאִין כַּמָּה אִינּוּן צְלוֹתִין דְּלָא מִן זַכָּאִין אִינּוּן, וְעָאלִין כֻּלְּהוּ קַמֵי קוּדְשָׁא בְּרִיךְ הוּא, וְלָא אַשְׁגַּח בְּחוֹבַיְיהוּ.

515. בְּג״כ, פָּנָה אֶל תְּפִלַּת הָעַרְעָר, מְהַפֵּךְ וְאִסְתְּכִי בָּהּ, וְאִסְתְּכִי בָּהּ בַּמֶּה רְעוּתָא אִתְעֲבִיד, וּמַאן הַהוּא ב״נ דְּצַלֵּי צְלוֹתָא דָא, וּמַאן אִינּוּן עוֹבָדוֹי. בְּג״כ, לִיבָּעֵי לֵיהּ לְב״נ, דְּלִצַלֵּי צְלוֹתָא בְּצִבּוּרָא. מַאי טַעְמָא, בְּגִין דְּלָא בָזָה אֶת תְּפִלָּתָם, אע״ג דְּלָאו כֻּלְּהוּ בְּכַוָּונָה וּרְעוּתָא דְּלִבָּא.

516. ד״א פָּנָה אֶל תְּפִלַּת הָעַרְעָר, דָּא יְחִידָאי דְּאִתְכְּלִיל בְּסַגִּיאִין. וּמַאן הוּא יְחִידָאי דְּאִתְכְּלִיל בְּסַגִּיאִין, הֲוֵי אֵימָא דָא יַעֲקֹב, דְּאִיהוּ כָּלִיל בִּתְרֵין סִטְרִין, וּקְרָא לְבָנוֹי, וְצַלֵּי צְלוֹתֵיהּ עֲלַיְיהוּ. מַאן צְלוֹתָא דְּיִתְקַבְּלוּן בִּשְׁלִימוּ לְעֵילָא, צְלוֹתָא דְּלָא יִשְׁתֵּצוּן בְּגָלוּתָא.

517. בְּהַאי שַׁעְתָּא דְיַעֲקֹב קָרָא לוֹן, אִסְתַּלַּק מִנֵּיהּ שְׁכִינְתָּא, וְהָא אוֹקְמוּהָ. וְתָא חֲזֵי, בְּשַׁעְתָּא דְיַעֲקֹב הֲוָה קָארֵי לְבָנוֹי, אִזְדַּמְּנוּ אַבְרָהָם וְיִצְחָק תַּמָּן, וּשְׁכִינְתָּא עַל גַּבַּיְיהוּ. וּשְׁכִינְתָּא הֲוָה חָדֵי בֵּיהּ בְּיַעֲקֹב, לְאִתְחַבְּרָא בַּאֲבָהָן, לְאִתְקַשְּׁרָא עִם נַפְשַׁיְיהוּ כְּחַד, לְמֶהֱוֵי רְתִיכָא.

518. בְּשַׁעְתָּא דִּפְתַח יַעֲקֹב, וַאֲמַר הֵאָסְפוּ וְאַגִּידָה לָכֶם אֵת אֲשֶׁר יִקְרָא אֶתְכֶם בְּאַחֲרִית הַיָּמִים, בְּאַחֲרִית: דָּא שְׁכִינְתָּא, כְּבִיכוֹל יְהַב עֲצִיבוּ בֵּיהּ, וְאִסְתַּלַּק. וּלְבָתַר אַהְדְּרוּ לָהּ בְּנוֹי, בְּיִחוּדֵי דְמִילַיְיהוּ, וּפָתְחוּ וְאָמְרוּ שְׁמַע יִשְׂרָאֵל וגו׳. בְּהַהִיא שַׁעְתָּא קָאִים לָהּ יַעֲקֹב, וַאֲמַר בשכמל״ו, וְאִתְיַישְׁבַת שְׁכִינְתָּא בְּדוּכְתָּהּ.

514. HE ANSWERS: All the prayers in the world, THAT IS, THE PUBLIC PRAYERS, are considered prayers, but the prayer of a solitary man does not enter before the holy King, save through great effort. For before the prayer enters to be adorned in its place, the Holy One, blessed be He, examines it and searches that man's sins and virtues. He does not do this to the prayers of the many, and though some of the prayers come not of the righteous, yet they all come before the Holy One, blessed be He, and He does not regard their sins.

515. Therefore, "He turned to the prayer of the lonely." It means that He turned the prayer and examined every side to find out with what mind it was offered, who is the man who prayed and what his deeds were like. A man therefore should say his prayers in public. Why? Since He "did not despise their prayer," though not all are offered with devotion and a willing heart.

516. Another explanation for: "He turned to the prayer of the lonely": IT SIMPLY MEANS THAT HE ACCEPTS HIS PRAYER, ONLY THAT this is the individual who becomes part of the many, AND THEREFORE HIS PRAYER IS AS A PUBLIC PRAYER. Who is the individual, who is included within the many? He is said to be Ya'akov, who is included within the two sides, RIGHT AND LEFT, AVRAHAM AND YITZCHAK. He called to his sons and prayed for them. What is the prayer which is wholly accepted above? That Yisrael shall not perish in exile.

517. When Ya'akov sent for them, the Shechinah departed from him, as was already explained. Come and see: When Ya'akov called for his sons, Avraham and Yitzchak appeared there with the Shechinah upon them. The Shechinah rejoiced in Ya'akov, that he would be united with the fathers, to become a Chariot together with their souls.

518. When Ya'akov opened the discussion saying: "Gather yourselves together, that I may tell you that which shall befall you in the latter end of days," the latter end being the Shechinah, THE LAST OF THE SFIROT, BY MENTIONING "THAT WHICH SHALL BEFALL YOU IN THE LATTER END OF DAYS," HE MENTIONED THE EXILE. The Shechinah was saddened and departed. Later, his sons brought her back by the unison created by the words they uttered, "Hear, O Yisrael..." (Devarim 6:4). Then Ya'akov stayed her and said: 'Blessed be the name of the glory of His sovereignty for evermore.' The Shechinah then settled in her place.

519. "And Ya'akov called": HE ASKS: What call is this? HE REPLIES: This call establishes their place, MALCHUT CALLED PLACE, FOR WHEN HE CALLED THEM HE CONNECTED THEM TO THEIR ROOT; to establish them above IN THEIR ROOT, and below IN THIS WORLD. Come and see, wherever "calling" is mentioned, it is always in the same way, as it is written: "And Moshe called Hoshea son of Nun, Yehoshua" (Bemidbar 13:6), IN ORDER to secure his place, WHICH IS MALCHUT, where it should be and connect him to it. It also says, "And he called his name Ya'akov" (Beresheet 25:26), and "and called it El, the Elohim of Yisrael" (Beresheet 33:20), thus establishing this place through the name he gave it, as naming brings securing AND STRENGTHENING.

519. וַיִּקְרָא יַעֲקֹב, מַאי קְרִיאָה הָכָא. אֶלָּא קְרִיאָה, לְקַיְּימָא דּוּכְתֵּיהוּ, לְקַיְּימָא לוֹן לְעֵילָא וְתַתָּא. תָּא חֲזֵי, בְּכָל אֲתַר קְרִיאָה בְּהַאי גַּוְונָא, דִּכְתִיב וַיִּקְרָא מֹשֶׁה לְהוֹשֵׁעַ בִּן נוּן יְהוֹשֻׁעַ, לְקַיְּימָא דּוּכְתֵּיהּ, בַּאֲתַר דְּאִצְטְרִיךְ, וּלְקַשְׁרָא לֵיהּ. וְכֵן וַיִּקְרָא שְׁמוֹ יַעֲקֹב. וּכְתִיב וַיִּקְרָא לוֹ אֵל אֱלֹהֵי יִשְׂרָאֵל, קוּדְשָׁא בְּרִיךְ הוּא קַיְּים לֵיהּ לַאֲתַר דָּא בִּשְׁמָא דָא. קְרִיאָה לְקַיְּימָא קָא אַתְיָא.

520. You may ask about the verse: "And called mightily to Elohim" (Yonah 3:7), and "I called from my sorrow unto Hashem" (Yonah 2:3), WHAT ESTABLISHING IS HERE? HE ANSWERS: Assuredly THE CALLING HERE connects and establishes it above. How so? The arranging of the praises of his Master and all the words of prayer give strength and might to his Master, thus showing that all depends upon Him and not on any other place. Hence, THE CALLING HERE brings endurance. In the same manner "Ya'akov called to his sons," thus wholly establishing them, and also "Hashem called (Heb. vayikra) to Moshe" (Vayikra 1:1), THUS establishing him in his place.

520. אִי תֵּימָא וְיִקְרְאוּ אֶל אֱלֹקִים, קָרָאתִי מִצָּרָה לִי אֶל ה׳, הָכֵי הוּא וַדַּאי, לְקַשְׁרָא וּלְקַיְּימָא קִיּוּמָא לְעֵילָא, וּמַאן אִיהוּ, סִדּוּרָא דְשִׁבְחָא דְמָארֵיהּ, וְכָל אִינּוּן מִלִּין דְּבָעָאן קַמֵּי מָארֵיהּ, קִיּוּמָא יָהֵיב לֵיהּ לְמָארֵיהּ, דְּאַחֲזֵי דְּכֻלֵּיהּ תַּלְיָא כֹּלָּא, וְלָא בַּאֲתַר אָחֳרָא, הָא כֹּלָּא קַיְּים קִיּוּמָא. כה״ג וַיִּקְרָא יַעֲקֹב אֶל בָּנָיו, קַיְּים לוֹן בְּקִיּוּמָא שְׁלִים. כְּגַוְונָא דָא וַיִּקְרָא אֶל מֹשֶׁה, אִתְקַיְּים בְּקִיּוּמֵיהּ.

521. Rabbi Yitzchak said: Why is the Aleph in the word 'vayikra' small, IF IT IS SUPPOSED TO INDICATE EXISTENCE AND STRENGTH? He said to him: Moshe was established in wholeness THROUGH THE CALLING, but not completely, since he abstained BECAUSE OF THIS from his wife. THEREFORE THE ALEPH IS SMALL. In ancient books, it is said that THE SEPARATION FROM HIS WIFE is a praise to him AND DOES NOT DIMINISH HIM. But we have learned that he separated FROM HIS WIFE AND CLOVE above, when he had to connect both above and below, TO WIT, TO HIS WIFE TOO. Then would he be perfect. THE SEPARATION FROM HIS WIFE IS THEN CONSIDERED AS DIMINISHING, TO WHICH THE SMALL ALEPH ALLUDES. Also, the small Aleph indicates the small place it came from; TO WIT, THE CALLING IS FROM THE SMALL PLACE, MALCHUT, which is great when united above WITH ZEIR ANPIN, THE SECRET OF MOSHE. THEREFORE "HASHEM CALLED TO MOSHE" TO MAKE IT GREAT.

521. אָמַר רִבִּי יִצְחָק, א׳ דְוַיִּקְרָא, אַמַּאי הִיא זְעֵירָא. א״ל, אִתְקַיְּים מֹשֶׁה בִּשְׁלִימוּ, וְלָא בְּכֹלָּא, דְּהָא אִסְתַּלַּק מֵאִתְּתֵיהּ. בְּסִפְרֵי קַדְמָאֵי אָמְרֵי לְשִׁבְחָא, וַאֲנַן הָכֵי תְּנִינָן, מַאי דְּאִסְתַּלַּק לְעֵילָא, יִתְקַשַּׁר לְעֵילָא וּלְתַתָּא, וּכְדֵין, אִיהוּ שְׁלִים. תּוּ, אָלֶ״ף זְעֵירָא מֵאַתַר זְעֵירָא הֲוָה, זְעֵירָא דְּאִיהוּ רַב בְּאִתְחַבְּרוּתֵיהּ לְעֵילָא.

522. "And said": HE ASKS: THE WORDS "AND SAID: GATHER YOURSELVES" MEAN THAT THEY WERE NOT WITH HIM THEN. What means "and said"? TO WHOM DID HE THEN ADDRESS THE WORDS? HE ANSWERS: as in the verse "If you shall say in your heart" (Devarim 7:17), he whispered them; TO WIT, HE ADDRESSED UPWARDS THE WORDS "GATHER YOURSELVES," AND NOT TO HIS SONS. "GATHER YOURSELVES": HE ASKS: IF HE TOLD THE MESSENGERS TO GATHER HIS SONS, he should have said 'Gather' instead of "Gather yourselves," as in "Gather my pious ones together" (Tehilim 50:5). HE ANSWERS: It is clear to us that "Gather" is from a high place; TO WIT, HE TOLD THEM TO GATHER THEMSELVES TO THEIR SUPERNAL ROOTS WITHIN MALCHUT, SO THAT THEY WOULD BE GATHERED into a complete bond, and union. "That I may tell you": HE ASKS: What does it mean? HE REPLIES: It is the secret of Wisdom; TO WIT, "I MAY TELL YOU" MEANS THAT HE WILL DRAW UPON THEM THE SECRET OF WISDOM.

522. וַיֹּאמֶר, מַאי וַיֹּאמֶר. הָא אוֹקְמוּהָ, וְאָמַרְתָּ בִּלְבָבֶךָ, אֲמִירָה בַּחֲשַׁאי. הֵאָסְפוּ, אִסְפוּ מִבָּעֵי לֵיהּ, כְּד״א אִסְפוּ לִי חֲסִידַי. אֶלָּא קִים לָן הֵאָסְפוּ מֵאַתַר דִּלְעֵילָא הוּא. הֵאָסְפוּ בְּקִשּׁוּרָא שְׁלִים בְּיִחוּדָא חַד. וְאַגִּידָה לָכֶם, מַאי וְאַגִּידָה, רָזָא דְחָכְמְתָא אִיהוּ.

523. Rabbi Yosi asked Rabbi Shimon, "I may tell you," "he may tell" or "they may tell" are all DERIVED FROM "TELL" (HEB. HAGADAH), which we learned to be of the secret of Wisdom. Why does this word contain the secret of Wisdom? He said to him: It is because the word is spelled with Gimel and Dalet without division between them, WHICH HINTS AT THE WHOLE UNISON, FOR GIMEL IS THE SECRET OF YESOD AND DALET THE SECRET OF MALCHUT. It is the secret of wisdom that a word is perfected by the secret of the letters GIMEL AND DALET, because they are in THE SECRET OF Wisdom. But Dalet without Gimel brings no perfection, and also Gimel without Dalet, since they are connected to each other with nothing dividing them, and whoever separates them, brings death unto himself. This is the secret of Adam's sin, THE DRAWING OF LIGHT OF MALCHUT FROM ABOVE DOWNWARD AND SEPARATING HER FROM YESOD OF ZEIR ANPIN, AND DALET FROM GIMEL.

523. רִבִּי יוֹסֵי שָׁאֵיל לְר״ש, א״ל, וְאַגִּידָה, אוֹ וְיַגֵּד, אוֹ וְיַגִּידוּ, וְכֵן כֻּלְּהוּ, דְּתָנִינָן דְּרָזָא דְחָכְמְתָא אִיהִי, אַמַּאי בְּמִלָּה דָא אִיהוּ רָזָא דְחָכְמְתָא. א״ל, בְּגִין דְּאִיהוּ מִלָּה דְאַתְיָא בְּגִימ״ל דְל״ת בְּלָא פְּרוּדָא, וְהַאי אִיהוּ רָזָא דְחָכְמְתָא. מִלָּה דְאַתְיָא בִּשְׁלִימוּ בְּרָזָא דְאַתְוָון, הָכֵי הוּא, כַּד אִינוּן בְּחָכְמְתָא, אֲבָל דְל״ת בְּלָא גִימ״ל, לָאו הוּא שְׁלִימוּ, וְכֵן גִימ״ל בְּלָא דְל״ת. דְּהָא דָא בְּדָא אִתְקַשְּׁרוּ בְּלָא פְּרוּדָא, וּמַאן דְּאַפְרֵישׁ לוֹן, גָּרִים לְגַרְמֵיהּ מוֹתָא, וְרָזָא דָא חוֹבָא דְּאָדָם.

524. בְּג״כ, הוּא מִלָּה דְרָזָא דְחָכְמְתָא, וְאע״ג דְּאִית יו״ד לְזִמְנִין בֵּין גִימ״ל לְדְל״ת, לָאו הֲוֵי פְּרוּדָא, וְכֻלָּא קְשׁוּרָא חָדָא, וְע״ד מִלָּה דָא הָכֵי הוּא וַהַאי, וְאַגִּידָה לָכֶם, רָזָא דְחָכְמְתָא, בָּעָא לְגַלָּאָה סוֹפָא דְכָל עוֹבָדֵיהוֹן דְּיִשְׂרָאֵל.

524. Therefore, hagadah (telling) is a word which pertains to the secret of Wisdom, and though there may be Yud between Gimel and Dalet, LIKE IN "VE'AGIDAH (THAT I MAY TELL)," there is no separation and all is connected into one knot, SINCE YUD ALSO ALLUDES TO YESOD. Therefore, this is surely the meaning of this word. HERE TOO: "That I may tell you" is the secret of Wisdom. He wished to reveal the outcome of Yisrael's deeds, NAMELY THE SECRET OF THE END.

525. You may say that he did not reveal what he wanted to reveal. Why then are the words of perfect Ya'akov written in the Torah, SEEING THAT they were belied later and were not perfected? Assuredly they were perfected, he revealed whatever was needful for him to reveal, and he concealed, revealing outwardly and withholding internally. A word of the Torah can never be defective.

525. וְאִי תֵּימָא, דְּלָא גָלֵי מַאי דְּבָעָא לְגַלָּאָה, א״ה אַמַּאי כְּתִיב בְּאוֹרַיְיתָא מִלָּה דְיַעֲקֹב שְׁלִימָא, וְאִתְפְּגִים לְבָתַר, וְלָא אִשְׁתְּלִים מִלָּה. אֶלָּא וַדַּאי אִשְׁתְּלִים, כָּל מַה דְּאִצְטְרִיךְ לְגַלָּאָה גַּלֵּי וְסָתֵים, אֲמַר מִלָּה וְגַלֵּי לְבַר וְסָתֵים לְגוֹ. וּמִלָּה דְאוֹרַיְיתָא לָא אִתְפְּגִים לְעָלְמִין.

526. Everything in the Torah is undisclosed, since the Torah is the perfection of all, perfection above and below, not a word or a letter in the Torah is defective. Ya'akov said whatever he had to say, but he revealed and concealed. From what he wanted to reveal, he did not render defective not one letter.

526. וְכֻלָּא הוּא סָתֵים בֵּיהּ בְּאוֹרַיְיתָא, בְּגִין דְּאוֹרַיְיתָא הוּא שְׁלִימוּ דְכֻלָּא, שְׁלִימוּ דְלְעֵילָא וְתַתָּא, וְלָא אִית מִלָּה אוֹ אָת בְּאוֹרַיְיתָא פְּגִימוּ, וְיַעֲקֹב כָּל מַה דְּאִצְטְרִיךְ לֵיהּ לְמֵימַר אֲמַר, אֲבָל גַּלֵּי וְסָתֵים, וְלָא פָּגֵים מִכָּל מַה דְּבָעָא אֲפִילוּ אוֹת אַחַת.

527. Rabbi Yehuda and Rabbi Yosi sat one day at the gate of Lod. Rabbi Yosi said to Rabbi Yehuda, We know that Ya'akov blessed his sons from the verse: "And blessed them" (Beresheet 49:28), but what are their blessings? He said to him: these are the blessings he blessed them, such as "Yehuda you are he whom your brethren shall praise," "Dan shall judge his people" and "Out of Asher his bread shall be fat" (Beresheet 49).

527. רִבִּי יְהוּדָה וְר׳ יוֹסֵי, הֲווֹ יַתְבֵי יוֹמָא חַד אֲפִתְחָא דְלוֹד. אֲמַר רִבִּי יוֹסֵי לְרִבִּי יְהוּדָה, הָא דְחָמִינָן דְּיַעֲקֹב בָּרֵיךְ לִבְנוֹי, חָמִינָן מִמַּה דְּכְתִיב, וַיְבָרֶךְ אוֹתָם, אֲבָל אָן בִּרְכָתָא דִלְהוֹן. א״ל כֹּלָּא בִּרְכָאן אִינוּן דְּבָרֵיךְ לְהוֹ, כְּגוֹן, יְהוּדָה אַתָּה יוֹדוּךָ אַחֶיךָ. דָּן יָדִין עַמּוֹ. מֵאָשֵׁר שְׁמֵנָה לַחְמוֹ. וְכֵן כֻּלְּהוּ.

528. אֲבָל מַה דִּבְעֵי לְגַלֵּי לוֹן לָא גַּלֵּי, דִּבְעָא לְגַלָּאָה לְהוֹ אֶת הַקֵּץ. וְהָא אוֹקְמוּהָ, דְּאִית קֵץ לִימִינָא, וְאִית קֵץ לִשְׂמָאלָא, וּבְעָא לְגַלָּאָה לוֹן אֶת הַקֵּץ, בְּגִין לְאִסְתַּמְּרָא וּלְאִתְדַּכְּאָה מֵעָרְלָה. וּמַאן דְּגַלֵּי לוֹן אִתְּיִדַּע וְאִתְגַּלֵּי, עַד דְּעָאלוּ לְאַרְעָא קַדִּישָׁא, אֲבָל מִלִּין אָחֲרָנִין לָאו אִינּוּן בְּאִתְגַּלְיָיא, וּסְתִימִין אִינּוּן בְּאוֹרַיְיתָא, בְּהַאי פָּרְשָׁתָא דְיַעֲקֹב, וּבְאִינּוּן בִּרְכָאן.

528. But he did not reveal that which he wanted to reveal, for he wanted to reveal the end to them. It has been explained that there is an end of the right and an end of the left. He wanted to tell them of the end OF THE RIGHT, so that they will be kept and be purified from the foreskin OF THE END OF THE LEFT. What he revealed to them pertained to when they came to the Holy Land. But he did not disclose other things openly; they are hidden within the Torah in this portion of Ya'akov and in these blessings.

54. "Reuven, you are my firstborn"

The discussion first reveals that the title verse indicates that Ya'akov placed Reuven's blessings in the hands of God to hold until Reuven was worthy of them.

Rabbi Elazar then comments on the verse, "Prophesy to the wind," revealing that it alludes to the lower and upper awakening of wisdom.

Rabbi Shimon then explains why God brings souls into the world knowing that they will one day die. We also learn that when the soul ascends to be attached to Malchut, it becomes perfected and Malchut and Zeir Anpin are united.

Finally, we are told that when Ya'akov departed from the world, the Shechinah was in front of his bed. Seeing this, he gathered his sons around her and he blessed his sons.

The Relevance of this Passage

Sometimes a person performs a positive action, but their previous sins create a black hole of negativity that consumes their rewards. However, the Light that we arouse in life can be entrusted into the hands of The Creator until such time that we cleanse ourselves of our negativity. Then we can receive our recompense. It's interesting to note that the Hebrew word for sin also means "to give over." This passage ensures that our Light is given over to The Creator for safekeeping, as opposed to the dark forces that seek to nourish from it. The power of Ya'akov's blessings, plus the energy of the Shechinah and the uniting of our Lower World with the Upper, takes place when our eyes allow the Light of these mystical verses to shine upon our souls. Other benefits associated with this Light include protection and the removal of darkness from the world and our personal lives.

529. פְּתַח וַאֲמַר, רְאוּבֵן בְּכֹרִי אַתָּה כֹּחִי וְרֵאשִׁית אוֹנִי, מַאי קָא חָמָא יַעֲקֹב לְמִפְּתַּח בִּרְאוּבֵן, לִיפְתַּח בִּיהוּדָה, דְּאִיהוּ קַדְמָאָה לְכָל מַשְׁרְיָין, וְאִיהוּ מַלְכָּא, וְחָמִינָן דְּלָא בָּרְכֵיהּ וְסָלֵיק בִּרְכָאן מִנֵּיהּ, עַד דְּאָתָא מֹשֶׁה וְצַלֵּי צְלוֹתָא עֲלֵיהּ, כְּמָה דְּאַתְּ אָמַר יְחִי רְאוּבֵן וְאַל יָמוּת.

529. He opened the discussion saying: "Reuven, you are my firstborn, my might and the beginning of my strength." HE ASKS: Why did Ya'akov begin by blessing Reuven. Why not start with Yehuda, who, WHEN THE STANDARDS TRAVEL, is a king and is the first to journey among the camps, AS IT SAYS, "THESE SHALL FIRST SET FORTH" (BEMIDBAR 2:9). Moreover, we saw that he did not bless REUVEN and the blessings were removed from him until Moshe prayed for him, as it says, "Let Reuven live, and not die" (Devarim 33:6). ACCORDING TO THIS, IT WOULD HAVE BEEN BETTER TO BEGIN WITH YEHUDA AND START WITH A BLESSING.

530. אֲבָל וַדַּאי בָּרְכֵיהּ, וְסָלְקָא הַהוּא בִּרְכְתָּא לְאַתְרֵיהּ. לְבַר נָשׁ דַּהֲוָה לֵיהּ בַּר, כַּד מָטָא זִמְנֵיהּ לְאִסְתַּלְּקָא מֵעַלְמָא, אָתָא מַלְכָּא עֲלֵיהּ, אֲמַר, הָא כָּל מָמוֹנָא דִילִי, לֶיהֱוֵי בִּידָא דְמַלְכָּא נָטִיר לִבְרָאי. כַּד חָמֵי מַלְכָּא דִּבְרִי אִתְחֲזֵי, יָהִיב לֵיהּ. כָּךְ יַעֲקֹב אֲמַר, רְאוּבֵן בְּכֹרִי אַתָּה, רְחִימָא דְּמֵעַיַי אַנְתְּ, אֲבָל בִּרְכָאן דִילָךְ יִסְתַּלְּקוּן בִּידָא דְמַלְכָּא קַדִּישָׁא, עַד דְּיֶחֱמֵי בָךְ, בְּגִין דַּאֲזַלְתְּ לְקָבֵל אַפָּךְ וגו׳, כְּתַרְגּוּמוֹ.

530. HE ANSWERS: Assuredly he blessed REUVEN, and the blessing arose to its place. This is like the story of a man who had a son. When the time came for him to pass away from the world, the king came to him. He said: Let all my money be in the hands of the king, who will keep it for my son. When the king sees that my son is worthy of it, he will give it to him. Ya'akov also said: "Reuven, you are my firstborn," you are beloved of my heart and bowels, yet your blessings shall be in the hands of the holy King until He shall see you ARE WORTHY OF THEM. THIS IS BECAUSE you followed your anger LIKE WATER, according to the Aramaic translation TO "UNSTABLE AS WATER."

531. רְאוּבֵן בְּכוֹרִי אַתָּה וגו׳. רִבִּי אֶלְעָזָר פְּתַח וַאֲמַר, וַיֹּאמֶר אֵלַי הִנָּבֵא אֶל הָרוּחַ וגו׳. כַּמָּה אֲטִימִין אִינּוּן בְּנֵי נָשָׁא, דְּלָא יָדְעִין וְלָא מַשְׁגִּיחִין בִּיקָרָא דְמַלְכָּא, דְּהָא אוֹרַיְיתָא אַכְרֵיז עֲלַיְיהוּ בְּכָל יוֹמָא, וְלֵית מַאן דְּצַיֵּית אוּדְנֵיהּ לְקַבְלֵיהּ. הַאי קְרָא קַשְׁיָא, כֵּיוָן דְּכְתִיב הִנָּבֵא אֶל הָרוּחַ, אַמַּאי זִמְנָא אָחֳרָא הִנָּבֵא בֶּן אָדָם וְאָמַרְתָּ אֶל הָרוּחַ.

531. "Reuven, you are my firstborn": Rabbi Elazar opened the discussion saying: "Then he said to me, 'Prophesy to the wind (also: 'breath')...'" (Yechezkel 37:9). How obtuse are people, who neither know nor care for the glory of the King. Though the Torah announces it to them daily, no one lends an ear. This verse is difficult to understand. After saying "Prophesy to the wind," why add: "Prophecy, son of man, and say to the wind."

532. From this, we learned the secret of Wisdom. There are two commands here, the first is to arouse from below upward, for if they are not wakened FIRST from below, there is no awakening above. Through the lower awakening, there is an upper awakening. THE SECOND COMMAND IS TO AROUSE FROM ABOVE DOWNWARD. "Prophesy to the wind" is from below upward, and "prophecy, son of man, and say to the wind" is from above downward.

532. אֶלָּא מִכָּאן אוֹלִיפְנָא רָזָא דְחָכְמְתָא, תְּרֵין קְיָימִין הָכָא, חַד לְאִתְעָרָא מִתַּתָּא לְעֵילָא, דְּאִי לָא מִתְעָרִין לְתַתָּא, לָא מִתְעָרִין לְעֵילָא, וּבְאִתְעָרוּתָא דִלְתַתָּא אִתְעַר לְעֵילָא. הִנָּבֵא אֶל הָרוּחַ מִתַּתָּא לְעֵילָא. הִנָּבֵא בֶּן אָדָם וְאָמַרְתָּ אֶל הָרוּחַ, מֵעֵילָא לְתַתָּא.

533. For even above, when there is stirring below, the supernal receives from that which is even superior to it, like it is said in the next words, "Come from the four winds, O wind" (Yechezkel 37:9). The four winds are south, east, north, west-CHESED, TIFERET, GVURAH, AND MALCHUT. The wind coming from the west, MALCHUT, joins the others, SOUTH, NORTH, EAST, WHICH ARE CHESED, GVURAH, AND TIFERET, as it says "that the nobles of the people delved" (Bemidbar 21:18).

533. דְּהָא אֲפִילוּ לְעֵילָא, בְּאִתְעָרוּתָא דִלְתַתָּא, נָקִיט הַהוּא עִלָּאָה מֵעִלָּאָה מִנֵּיהּ. כְּגוֹן הַאי קְרָא, כֹּה אָמַר ה׳ מֵאַרְבַּע רוּחוֹת בֹּאִי הָרוּחַ, מֵאַרְבַּע רוּחוֹת, דָּא דָרוֹם וּמִזְרָח וְצָפוֹן וּמַעֲרָב, וְרוּחַ אַתְיָא מִמַּעֲרָב, בְּאִתְחַבְּרוּתָא דְאִלֵּין אָחֳרָנִין, כְּד״א כָּרוּהָ נְדִיבֵי הָעָם וגו׳.

534. Spirits and souls issue forth from MALCHUT to receive the impression from the inhabitants of the world; NAMELY TO RECEIVE THEIR SHAPES, THE SHAPE OF THE FIRST THREE SFIROT. "And breathe UPON THESE SLAIN" as in the verse: "And breathed into his nostrils the breath of life" (Beresheet 2:7). Come and see: MALCHUT receives on one side and gives on another. This is the reason why "all the rivers run into the sea; yet the sea is not full" (Kohelet 1:7). It is not full since it receives and gives, takes in and out.

534. וּמֵהָכָא נָפְקִין רוּחִין וְנִשְׁמָתִין לִבְנֵי עָלְמָא לְאִצְטַיְּירָא בְּהוֹ. וּפַחֵי: כְּד״א וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים, תָּא חֲזֵי, נָקִיט מֵהַאי גִיסָא, וְיָהֵיב בְּגִיסָא אָחֳרָא, וְעַל דָּא כָּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם וְהַיָּם אֵינֶנּוּ מָלֵא. אַמַּאי אֵינֶנּוּ מָלֵא, בְּגִין דְּנָקִיט וְיָהֵיב, אָעֵיל וְאַפֵּיק.

535. Rabbi Elazar asked Rabbi Shimon a question. He said: Since it is known to the Holy One, blessed be He, that people die, why then did he bring souls down into the world? What purpose do they serve? He said to him: Many sages were asked this question by their students. They explained it THOUGH IT IS DIFFICULT. The Holy One, blessed be He, sends souls into the world to declare His glory. Yet He takes them away. Wherefore did they descend?

535. רִבִּי אֶלְעָזָר שָׁאֵיל שְׁאֵלְתָּא לְר״ש, אֲמַר, הוֹאִיל וְקוּדְשָׁא בְּרִיךְ הוּא גָּלֵי קַמֵּיהּ, דִּבְנֵי נָשָׁא יְמוּתוּן, אַמַּאי נָחֵית נִשְׁמָתִין לְעַלְמָא, וְאַמַּאי אִצְטְרִיךְ לֵיהּ. א״ל שְׁאֵילְתָּא דָא קַמַּיְיהוּ דְרַבָּנָן שְׁאִילוּ כַּמָּה וְכַמָּה, וְאוֹקְמוּהָ. אֲבָל קוּדְשָׁא בְּרִיךְ הוּא יָהֵיב נִשְׁמָתִין דְּנָחֵתִין לְהַאי עַלְמָא, לְאִשְׁתְּמוֹדְעָא יְקָרֵיהּ, וְנָקִיט לוֹן לְבָתַר, אִי הָכֵי אַמַּאי נָחֵתוּ.

536. HE ANSWERS: The explanation is as follows: He opened the discussion saying: "Drink waters out of your own cistern, and flowing streams out of your own well" (Mishlei 5:15). We have explained that a cistern is a place out of which no water flows, WHILE A WELL FLOWS BY ITSELF. When does water flow BY ITSELF? When the soul is perfected in this world, and ascends to where it is attached, MALCHUT. Then it is completed on all sides, above and below.

536. אֶלָּא, רָזָא דָא, הָכֵי הוּא. פְּתַח וַאֲמַר, שְׁתֵה מַיִם מִבּוֹרֶךָ וְנוֹזְלִים מִתּוֹךְ בְּאֵרֶךָ, הָא אוֹקִימְנָא, בּוֹר: אֲתַר דְּלָא נָבִיעַ מִגַּרְמֵיהּ, וְאֵימָתַי נָבְעִין הַנֵּי מַיָּא, בְּשַׁעְתָּא דְאִשְׁתְּלֵים נִשְׁמָתָא בְּהַאי עַלְמָא, כַּד סָלְקָא לְהַהוּא אֲתַר דְּאִתְקַשַּׁר בֵּיהּ, כְּדֵין הוּא שְׁלִים, מִכָּל סִטְרִין מִתַּתָּא וּמֵעֵילָא.

537. When the soul ascends, the desire of the female is stirred toward the male, and then the water flows IN MALCHUT from below upward, AND THAT WHICH WAS a cistern becomes a well of flowing water. Then there is a joining in union and desire, for that place, MALCHUT, is perfected by the souls of the righteous, friendship and goodwill are aroused above, AND ZEIR ANPIN AND MALCHUT are joined as one.

537. וְכַד נִשְׁמָתָא סָלְקָא, כְּדֵין אִתְעַר תֵּיאוּבְתָּא דְנוּקְבָא לְגַבֵּי דְכוּרָא, וּכְדֵין נָבְעִין מַיָּא מִתַּתָּא לְעֵילָא, וּבוֹר, אִתְעֲבִיד בְּאֵר, מַיִין נְבִיעָאן, וּכְדֵין אִתְחַבְּרוּתָא וְיִחוּדָא וְתֵיאוּבְתָּא וְרַעֲוָא אִשְׁתַּכַּח, דְּהָא בְּנִשְׁמָתָא דְצַדִּיקָא אִשְׁתְּלֵים הַהוּא אֲתַר, וְאִתְעַר חֲבִיבוּתָא וּרְעוּתָא לְעֵילָא, וְאִתְחַבַּר כְּחַד.

538. "Reuven, you are my firstborn." Assuredly so, for he was of the first seed of Ya'akov, WHO HAD NO POLLUTION IN HIS DAYS, whose thoughts were directed to another place, NAMELY RACHEL as we learned. Come and see Reuven and all the twelve tribes were joined with the Shechinah. When Ya'akov saw the Shechinah upon him, he called his sons to be united with her.

538. רְאוּבֵן בְּכֹרִי אַתָּה, הָכֵי הוּא וַדַּאי, טִפָּה קַדְמָאָה דְיַעֲקֹב הֲוָה, וּרְעוּתֵיהּ בַּאֲתַר אָחֳרָא הֲוָה כְּמָה דְאִתְּמַר. תָּא חֲזֵי, רְאוּבֵן וְכֻלְּהוּ שִׁבְטִין תְּרֵיסַר, כֻּלְּהוּ אִתְאַחֲדָן בִּשְׁכִינְתָּא, וְכַד חָמָא יַעֲקֹב לִשְׁכִינְתָּא עַל גַּבֵּיהּ, קָרָא לִבְנוֹי תְּרֵיסַר לְאִתְחַבְּרָא בָּהּ.

539. Come and see: There was never a more complete bed since the universe was created. At the time when Ya'akov wanted to depart from the world, Avraham was on his right, Yitzchak on his left and Ya'akov was lying between them with the Shechinah in front of him. When Ya'akov saw this, he called his sons and placed them around the Shechinah with perfect order.

539. וְתָא חֲזֵי, עַרְסָא שְׁלֵימְתָא לָא אִשְׁתַּכַּח, מִן יוֹמָא דְאִתְבְּרֵי עַלְמָא, כְּהַהִיא שַׁעְתָּא דְבָעָא יַעֲקֹב לְאִסְתַּלְּקָא מֵעַלְמָא, אַבְרָהָם מִימִינֵיהּ, יִצְחָק מִשְּׂמָאלֵיהּ, יַעֲקֹב הֲוָה שָׁכִיב בֵּינַיְיהוּ, שְׁכִינְתָּא קַמֵּיהּ. כֵּיוָן דְּחָמָא יַעֲקֹב כָּךְ, קָרָא לִבְנוֹי, וְאָחִיד לוֹן סַחֲרָנֵיהּ דִּשְׁכִינְתָּא, וְסַדַּר לוֹן בְּסִדּוּרָא שְׁלִים.

540. Whence do we know that he arranged them around the Shechinah? From the words "Gather yourselves," THAT IS, GATHER ABOVE AROUND THE SHECHINAH. Then was everything brought to perfection with several supernal Chariots around them. They opened the discussion saying: "Yours, O Hashem, is the greatness, and the power..." (I Divrei Hayamim 29:11). Then the sun, NAMELY YA'AKOV WHO IS ZEIR ANPIN, was gathered to the moon, THE NUKVA, and east, ZEIR ANPIN, drew near to the west, THE NUKVA. This is what is meant by the verse: "He gathered up his feet into the bed" (Beresheet 49:33), WHICH IS AN INDICATION OF MATING, and the moon shone by him and attained perfection. We therefore learned that surely Ya'akov did not die, BUT MATED WITH THE SHECHINAH. When Ya'akov saw the perfect order, which had never been vouchsafed to any man, he rejoiced and praised the Holy One, blessed be He, and started blessing each of his sons according to what he deserved.

540. מנ״ל דְּסַדַּר לוֹן סַחֲרָנֵיהּ דִּשְׁכִינְתָּא, דִּכְתִיב הֵאָסְפוּ, וּכְדֵין אִשְׁתַּכַּח תַּמָּן שְׁלִימוּ דְּכֹלָּא, וְכַמָּה רְתִיכִין עִלָּאִין סַחֲרָנֵיהוּ. פָּתְחֵי וְאָמְרֵי, לְךָ ה׳ הַגְּדוּלָּה וְהַגְּבוּרָה וגו׳, כְּדֵין אִתְכְּנֵיש שִׁמְשָׁא לְגַבֵּיהּ דְּסִיהֲרָא, וְאִתְקְרֵיב מִזְרָח בְּמַעֲרָב, הה״ד וַיֶּאֱסֹף רַגְלָיו אֶל הַמִּטָּה, וְאִתְנְהִיר סִיהֲרָא, וְאִשְׁתַּכַּח בִּשְׁלִימוּ, וּכְדֵין וַדַּאי תָּנִינָן, יַעֲקֹב אָבִינוּ לָא מִית. כֵּיוָן דְּחָמָא יַעֲקֹב סִטְרָא שְׁלִים, מַה דְּלָא אִשְׁתַּכַּח הָכֵי לְבַר נָשׁ אָחֳרָא, חָדֵי, וְשַׁבַּח לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, וּפְתַח וּבָרֵיךְ לִבְנוֹי, כָּל חַד וְחַד כִּדְקָא יָאוֹת לֵיהּ.

55. "Out of Asher his bread shall be fat"

Rabbi Yosi and Rabbi Yisa go to visit Rabbi Shimon to discover the meaning of the title verse. We learn that Asher is one of the pillars that support the world. It is the supernal gate of the righteous that, when blessed, gives blessings to the world. The meaning of the title verse, we're told, is that when the two Columns are joined, the bread of poverty is rectified by Asher.

The Relevance of this Passage

The Light that shines from the supernal gate of the righteous radiates into our lives, helping to remove poverty from the landscape of human civilization, while bringing readers of this passage the blessing of sustenance.

541. Rabbi Yosi and Rabbi Yisa were walking along the road. Rabbi Yisa said: We have surely learned that all of Ya'akov's sons were put in a perfect order, BY BECOMING A CHARIOT TO THE ARRANGEMENT OF THE SUPERNAL SFIROT. They were blessed each according to his worth. What then is the meaning of this verse, "Out of Asher his bread shall be fat..."? He said to him: I do not know, for I have not learned it from the holy lamp, WHICH IS RABBI SHIMON. Let us go, you and I, to the holy lamp. When they came before him, they spoke and raised that question. He said to them, Surely this is the secret of Wisdom.

541. ר׳ יוֹסֵי וְרִבִּי יֵיסָא הֲווֹ אָזְלֵי בְּאָרְחָא, אֲמַר ר׳ יֵיסָא הָא וַדַּאי תָּנִינָן, כָּל בְּנוֹי דְיַעֲקֹב אִתַּקְּנוּ בְּסִדּוּרָא שְׁלִים, וְאִתְבָּרְכוּ כָּל חַד וְחַד כִּדְקָא יָאוֹת לֵיהּ, מַאי קָא נַיְמָא בְּהַאי קְרָא, דִּכְתִיב מֵאָשֵׁר שְׁמֵנָה לַחְמוֹ וגו׳. א״ל לָא יְדַעְנָא, בְּגִין דְּלָא שָׁמַעְנָא בֵּיהּ מִבּוּצִינָא קַדִּישָׁא, אֶלָּא אֲנַתְּ וַאֲנָא נֵיזִיל לְגַבֵּי בּוּצִינָא קַדִּישָׁא. אָזְלֵי כַּד מָטוּ לְגַבֵּי דְּרִבִּי שִׁמְעוֹן, אֲמָרוּ מִלָּה, וְשָׁאִילוּ שְׁאֵילְתָּא, אֲמַר לוֹן, וַדַּאי רָזָא דְחָכְמְתָא הוּא.

542. פְּתַח וַאֲמַר, אָשֵׁר יָשַׁב לְחוֹף יַמִּים וְעַל מִפְרָצָיו יִשְׁכּוֹן, אַמַּאי יָתֵיב תַּמָּן. אֶלָּא מַאן דְּיָתֵיב בְּשִׂפְתָא דְיַמָּא, אִשְׁתַּמֵּשׁ בְּתַפְנוּקֵי עַלְמָא, וְהָכָא אָשֵׁר דָּא פִּתְחָא עִלָּאָה דְצַדִּיק כַּד אִתְבָּרְכָא לַאֲרָקָא בִּרְכָאן בְּעַלְמָא. וְהַאי פִּתְחָא אִשְׁתְּמוֹדַע תְּדִיר בִּרְכָאן דְּעַלְמָא, וְאִקְרֵי אָשֵׁר, וְדָא הוּא עַמּוּדָא מֵאִינּוּן דְּקָאִים עַלְמָא עֲלַיְיהוּ.

542. He opened the discussion saying: "Asher continued on the sea shore, and abode by his bays" (Shoftim 5:17). HE ASKS: Why did he dwell there? HE ANSWERS: For whoever dwells by the sea shore, YESOD OF MALCHUT CALLED SEA, has access to luxuries of the world, NAMELY MOCHIN FROM EDEN. Here, Asher is the supernal gate of the righteous, YESOD, which, when blessed, pours blessings upon the world. This is the gate which sends blessings to the world, and is called Asher. It is one of the pillars upon which the world is supported.

543. וְהַהוּא אֲתַר דְּאִקְרֵי לֶחֶם עוֹנִי, מֵהַהוּא אֲתַר אַתְקִין, הה"ד מֵאָשֵׁר שְׁמֵנָה לַחְמוֹ, מַה דַּהֲוָה לַחְמָא דְמִסְכֵּנָא, אִתְהַדַּר לֶחֶם פַּנַּג. בְּגִין דַּאֲרִיק וְאַרְמֵי בֵּיהּ בִּרְכָאן וְתַפְנוּקִין, וְסוֹפָא דִקְרָא אוֹכַח, וְהוּא יִתֵּן מַעֲדַנֵּי מֶלֶךְ. מַאן מֶלֶךְ, דָּא כְּנֶסֶת יִשְׂרָאֵל, דְּמִנָּהּ אִתְּזָן בְּתַפְנוּקֵי עַלְמָא, וְדָא יָהֵיב לְהַאי מֶלֶךְ כָּל בִּרְכָאן, כָּל חֵידוּ, וְכָל טִיבוּ, הוּא יָהֵיב, וּמִנָּהּ נַפְקֵי. אֲמָרוּ, אִי לָא אֲתֵינָא לְעַלְמָא, אֶלָּא לְמִנְדַּע דָּא טַב לָן.

543. The place called bread of poverty, THE NUKVA WHILE RECEIVING FROM THE LEFT COLUMN ALONE, is rectified by the place ASHER, WHICH BECOMES A CURTAIN TO THE CENTRAL COLUMN, WHICH JOINS THE RIGHT AND THE LEFT COLUMNS. The meaning of, "Out of Asher his bread shall be fat," is that what was previously bread of poverty became once more, AFTER THE TWO COLUMNS WERE JOINED TOGETHER, millet bread, since he poured and gave it blessings and dainties, as shown by the end of the verse, "and he shall yield royal dainties (lit. 'dainties of the king')." Who is the king? It is the Congregation of Yisrael, NAMELY MALCHUT, from which THE WORLD is nourished by royal dainties. It is he who gives the king, MALCHUT, all blessings, joy and goodness. He gives MALCHUT, and from her it pours down upon THE LOWER BEINGS. They said; were we to come into the world only to hear this, it would have sufficed.

56. "Unstable as water, you shall not excel"
Rabbi Chiya interprets the title verse, explaining that it signifies Reuven was blessed. However, the kingship, priesthood, and birthright to which he was entitled were taken from him. This verse also reveals, we learn, that Reuven would dwell outside of the land of Yisrael. We are then told that Reuven is aligned with both Chesed and Gvurah. Rabbi Shimon next tells the rabbis that Reuven's sons are in exile, dispersed among the four corners of the world. One day, we hear, they will wage two wars in the land of Yisrael, and they will try to seize the kingship from the Messiah when he rises up to conquer the nations.
The Relevance of this Passage
Here we ignite a particular frequency of spiritual energy that helps to hasten the arrival of the Mashiach in a merciful manner, for us personally, and for our neighbors who inhabit our global village.

544. רְאוּבֵן בּוּכְרָא דְיַעֲקֹב הֲוָה, אֲמַר רִבִּי חִיָּא, לֵיהּ הֲוָה אִתְחֲזֵי כֹּלָּא, וְאִתְעֲבַר מִינָּהּ כֹּלָּא, וְאִתְיְהִיב מַלְכוּ לִיהוּדָה, בְּכִירוּתָא לְיוֹסֵף, כְּהוּנָתָא לְלֵוִי, הה"ד פַּחַז כַּמַּיִם אַל תּוֹתַר: לָא תִשְׁתָּאַר בְּהוֹ. וּמַה דַּאֲמַר כֹּחִי וְרֵאשִׁית אוֹנִי, הָכָא בָּרְכֵיהּ וּפַקְדֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא.

544. Reuven was Ya'akov's firstborn. Rabbi Chiya said: He was entitled to everything, KINGSHIP, BIRTHRIGHT AND PRIESTHOOD, but it was all taken from him. Kingship was given to Yehuda, the birthright to Yosef and the priesthood to Levi. This is the meaning of the words: "Unstable as water, you shall not excel (lit. 'leave')"; NAMELY you shall not be left with them. In saying "my might and the beginning of my strength," he blessed him and remembered him to the Holy One, blessed be He.

545. לִרְחִימָא דְמַלְכָּא, יוֹמָא חַד אַעֲבַר בְּרֵיהּ בְּשׁוּקָא, אֲמַר לְמַלְכָּא, דָּא הוּא בְּרִי, וַדַּאי רְחִימָא דְנַפְשָׁאי, שָׁמַע מַלְכָּא, וְיָדַע דְּהָא שָׁאֵיל עַל בְּרֵיהּ. כָּךְ יַעֲקֹב, אֲמַר רְאוּבֵן בְּכוֹרִי אַתָּה כֹּחִי וגו', הָכָא פַּקְדֵיהּ לְמַלְכָּא.

545. This is like the favorite of the king. One day when his son went in the city, he said to the king, This is my son, beloved of my soul. The king heard and understood that he was asking of him TO FAVOR his son. Ya'akov said: "Reuven, you are my firstborn..." to ask the King TO BE KINDLY TOWARD HIM.

546. פַּחַז כַּמַּיִם אַל תּוֹתַר, הָכָא אָמַר מַה דְּאִעְרַע לֵיהּ, דְּלָא אִשְׁתָּאַר בְּאַרְעָא, וְשָׁדֵי לֵיהּ לְבַר מֵאַרְעָא. לָקֶבֶל דָּא, חַד מִמַּנָּא מִסִּטְרָא דְּמִשְׁכְּנָא לְעֵילָא, דִּי מִמַּנָּא תְּחוֹת יָדָא דְּמִיכָאֵל, וְאָמְרֵי לָהּ תְּחוֹת יָדָא דְּגַבְרִי״אֵל. וּמִיכָאֵל הוּא רֵישָׁא בְּכָל אֲתַר מִסִּטְרָא דְחֶסֶ״ד, וְגַבְרִיאֵל מִסִּטְרָא דִשְׂמָאלָא דִגְבוּרָ״ה. וִיהוּדָה עֹד רָד עִם אֵל, סִטַר גְּבוּרָה, בֵּי דִינָא אִקְרֵי, וְסָמִיךְ לֵיהּ רְאוּבֵן, אע״ג דְּמַלְכוּ הֲוָה דִיהוּדָה, רְאוּבֵן סָמוּךְ לְקִבְלֵיהּ הֲוָה.

547. אר״ש, זְמִינִין אִינּוּן בְּנֵי רְאוּבֵן, לַאֲגָחָא תְּרֵין קְרָבִין בְּגוֹ אַרְעָא. תָּא חֲזֵי, כְּתִיב כֹּחִי, בְּגָלוּתָא דְּמִצְרַיִם. וְרֵאשִׁית אוֹנִי, דְּאִינּוּן הֲווֹ קַדְמָאִין לְגַבֵּי אֲחוּהוֹן לְקָרְבָא. יֶתֶר שְׁאֵת, לְגָלוּתָא דְאַשּׁוּר, דְּמִתַּמָּן גָּלוּ בְּנֵי גָד וּבְנֵי רְאוּבֵן קַדְמָאי מִכֻּלְּהוּ, וְסָבְלֵי כַּמָּה בִּישִׁין, וְכַמָּה עִנּוּיִין סָבְלוּ, וְלָא תָבוּ עַד כְּעַן.

548. וְיֶתֶר עֹז לְזִמְנָא דְּמַלְכָּא מְשִׁיחָא יִתְעַר בְּעַלְמָא, אִינּוּן יִפְקוּן וְיִגְחוּן קְרָבִין בְּעַלְמָא, וְיִנַּצְחוּן, וְיִתְּקְפוּן עַל עַמְּמַיָּא, וּבְנֵי עַלְמָא יִדְחֲלוּן מִנַּיְיהוּ וְיִרְתְּתוּן קָמַיְיהוּ, וְיַחְשְׁבוּ לְאִתְגַּבְּרָא בְּמַלְכוּתָא, וְלָא יִשְׁתָּאֲרוּן בֵּיהּ, הה״ד פַּחַז כַּמַּיִם אַל תּוֹתַר, מ״ט לָא יִשְׁתָּאֲרוּן בֵּיהּ, וַאֲפִילוּ בְּסִטְרָא חַד דְּעַלְמָא, בְּגִין כִּי עָלִיתָ מִשְׁכְּבֵי אָבִיךָ, דִּזְמִינִין לַאֲעָלָא וּלְאַגָּחָא קְרָבִין בְּגוֹ אַרְעָא קַדִּישָׁא, מִשְׁכְּבֵי אָבִיךָ דַּיְיקָא, זוֹ יְרוּשָׁלֵם.

549. תָּא חֲזֵי, בְּאַרְבַּע סִטְרֵי עַלְמָא, אִתְבַּדְּרוּ בְּנֵי רְאוּבֵן בְּגָלוּתָא, לְקִבְלֵיהוֹן דְּכָל יִשְׂרָאֵל, דְּאִתְגָּלוּ בְּגָלוּתָא אַרְבַּע זִמְנִין, בְּאַרְבַּע סִטְרֵי עַלְמָא, הה״ד, כֹּחִי חַד, וְרֵאשִׁית אוֹנִי תְּרֵי, יֶתֶר שְׁאֵת תְּלַת, וְיֶתֶר עֹז אַרְבָּעָה. כְּגַוְונָא דָא זְמִינִין אִינּוּן לַאֲגָחָא קְרָבָא בְּאַרְבַּע סִטְרֵי עַלְמָא, וּלְמִשְׁלַט בְּקִרְבַּיְיהוּ עַל כֹּלָּא, וְיִנַּצְחוּן עֲמָמִין סַגִּיאִין, וְיִשְׁלְטוּן עֲלַיְיהוּ.

546. "Unstable as water, you shall not excel." Here he stated his fate, that he would not remain in the land of Yisrael but dwell outside it, NAMELY EAST OF THE JORDAN. Correspondingly, the officer in charge, on the side of the tabernacle above, THE NUKVA, in charge under Michael, IS ALSO REJECTED OUTSIDE THE TABERNACLE. Some say THAT THE TRUSTEE THAT WAS REJECTED FROM THE TABERNACLE ABOVE WAS under Gavriel. AND THOUGH REUVEN IS CHESED, Michael is the first OF THE ANGELS on the side of Chesed, and Gavriel is THE FIRST on the left side, Gvurah, REUVEN IS NEVERTHELESS ALSO OF THE SIDE OF GVURAH, WHICH WE LEARN FROM THE VERSE, "But Yehuda still rules (also: 'descends') with El" (Hoshea 12:1), THE DESCENT WHICH INDICATES THAT HE IS OF the side of Gvurah and called court of justice. Reuven's inheritance was adjacent to his. YEHUDA'S PORTION WAS WEST OF THE JORDAN AND REUVEN'S WAS EAST OF THE JORDAN. THIS SHOWS THAT REUVEN, TOO, IS OF THE SIDE OF GVURAH. And though kingship (Malchut), THE SECRET OF LOWER GVURAH, was taken from Reuven and belongs to Yehuda, HE IS NEVERTHELESS NOT WHOLLY CLEANSED OF GVURAH, SINCE THE INHERITANCE OF Reuven is adjacent to his, WHICH IS AN INDICATION OF GVURAH.

547. Rabbi Shimon said: Reuven's sons will in the future wage two wars in the land of Yisrael. Come and behold: it is written "my might," namely, the exile in Egypt; "and the beginning of my strength," NAMELY they were the first among the brothers to fight. "The excellency of dignity" is the exile of Assyria (Ashur), where the sons of Gad and Reuven were the first to go down and suffered much torture, and did not return FROM THERE until now.

548. "And the excellency of power" refers to the time when Mashiach will rise in the world and they will go forth and make war in the world and win, and conquer the nations. The inhabitants of the world will fear them and tremble before them. THE SONS OF REUVEN will plan to seize the kingship yet shall not retain it, hence the words: "Unstable as water, you shall not excel." Why will they not retain mastery even in one place in the world? Because "you went up to your father's bed," for they are going to wage war within the Holy Land. "Your father's bed" is Jerusalem. THEY WILL STRIVE TO TAKE IT FROM MASHIACH.

549. Come and see the sons of Reuven dispersed into exile in the four corners of the world, in correspondence with all of Yisrael, who were exiled four times into the four corners of the world. Hence it says, "My might," which is the first exile; "and the beginning of my strength," the second; "the excellency of dignity" the third and "the excellency of power" the fourth. Likewise, they will wage war in the four corners of the world, thus ruling over everything. They will conquer many peoples and rule over them.

550. פַּחַז כַּמַּיִם אַל תּוֹתַר כִּי עָלִיתָ מִשְׁכְּבֵי אָבִיךָ, הָכָא אִתְרְמִיז עַל הִרְהוּרָא קַדְמָאָה דַּהֲוָה לֵיהּ לְיַעֲקֹב. בְּהַאי טִפָּה קַדְמָאָה בְּרָחֵל, דְּאִלְמְלֵא הִרְהוּרָא דַּהֲהִיא טִפָּה הֲוָה בְּאַתְרָהּ, אִשְׁתָּאַר רְאוּבֵן בְּכֹלָּא, אֲבָל פַּחַז כַּמַּיִם אַל תּוֹתַר כִּי עָלִיתָ מִשְׁכְּבֵי אָבִיךָ, עָלִיתָ, בְּהִרְהוּרָא אָחֳרָא, אָז חִלַּלְתָּ וגו׳.

550. "Unstable as water, you shall not excel; because you went up to your father's bed." Here is an allusion to the first thought Ya'akov had when issuing the first seed, which was about Rachel. Were the thought combined with the first seed in its place, LEAH, Reuven would retain all, THE KINGSHIP, THE PRIESTHOOD AND THE BIRTHRIGHT, but "unstable as water, you shall not excel; because you went up to your father's bed" namely you came up through other thoughts, and "then you did defile it..."

551. דָּבָר אַחֵר, פַּחַז כַּמַּיִם אַל תּוֹתַר, דְּהָא כַּד יִגְחוּן קְרָבָא בְּנֵי רְאוּבֵן בְּעַלְמָא, וּינַצְּחוּן עֲמָמִין סַגִּיאִין, לָא יִשְׁתָּאֲרוּן בְּמַלְכוּתָא, מ״ט, כִּי עָלִיתָ מִשְׁכְּבֵי, דִּזְמִינִין לַאֲגָחָא קְרָבָא בְּאַרְעָא קַדִּישָׁא דַּיְיקָא, דִּכְתִיב כִּי עָלִיתָ מִשְׁכְּבֵי אָבִיךָ דָּא יְרוּשָׁלַיִם. מִשְׁכְּבֵי, מִשְׁכַּב מִבָּעֵי לֵיהּ. אֶלָּא, אָבִיךָ דָּא יִשְׂרָאֵל סָבָא, מִשְׁכְּבֵי אָבִיךָ וְלָא מִשְׁכַּב, בְּגִין דְּהָא בִּתְרֵי זִמְנֵי אִתְבְּנֵי יְרוּשָׁלַיִם, וּתְלִיתָאָה לְזִמְנָא דְּמַלְכָּא מְשִׁיחָא. וְעַל דָּא מִשְׁכְּבֵי אָבִיךָ. וְהָכָא אִתְגַּלְיָיא בְּרָכָה, וּמַאי דַּהֲוָה בְּהַהוּא זִמְנָא, וּמָא דַּהֲוָה כַּד עָאלוּ יִשְׂרָאֵל לְאַרְעָא, וּמַה דִּיהֵא בְּזִמְנָא דְּמַלְכָּא מְשִׁיחָא בְּעוֹבָדָא דִּרְאוּבֵן.

551. Another explanation for "unstable as water, you shall not excel": When the sons of Reuven will wage war in the world and conquer many nations, they will not remain rulers. HENCE IT IS WRITTEN, "YOU SHALL NOT EXCEL." What is the reason for this? "Because you went up to your father's bed (lit. 'beds')," as they are destined to wage war in the Holy Land, precisely mentioned in the words "your father's bed," which refer to Jerusalem. HE ASKS: WHY DOES SCRIPTURE SAY "beds," instead of 'bed'? HE ANSWERS: "Your father" is Yisrael Saba, NAMELY ZEIR ANPIN, AND THEREFORE IT SAYS "beds" instead of 'bed', since Jerusalem was twice destroyed, and WILL BE BUILT a third time at the time of Mashiach. Hence the plural. Here, the blessing is revealed IN THE VERSE: "YOU ARE MY FIRSTBORN, MY MIGHT AND THE BEGINNING OF MY STRENGTH." And also what happened at that time THAT THE BIRTHRIGHT, KINGSHIP AND PRIESTHOOD WERE TAKEN FROM HIM, AS SAID "UNSTABLE AS WATER, YOU SHALL NOT EXCEL," that which will be when Yisrael shall come to the land of Yisrael, THAT HE WILL HAVE NO PORTION IN IT BUT ACROSS THE JORDAN. And Reuven's deeds at the time of Mashiach, NAMELY THAT HE WILL WAGE WARS AGAINST MANY PEOPLES AND IN JERUSALEM.

57. "Shimon and Levi are brothers"
Rabbi Yitzchak explains to Rabbi Yosi that Shimon was not worthy of a blessing and that Levi came from the side of strict judgment. After explaining the meaning of the verse, "So is the great and wide sea", Rabbi Yehuda reveals that Shimon and Levi were not blessed by their father, but rather were delivered to Moshe to receive blessings. Rabbi Shimon then explains the reason for this. We learn that Ya'akov wished to bless Shimon and Levi when he was about to depart from the world; however, he did not because of the Shechinah, who stood over him. Knowing that to bless them would render the Shechinah defective, he decided to deliver them to Moshe, the master of the house. Ya'akov knew that he would be able to bless Shimon and Levi without damaging the Shechinah. Rabbi Chiya concludes the passage by explaining that because they were both of strict judgment, Shimon and Levi were divided and dispersed so that all of Yisrael received from their strict judgment.
The Relevance of this Passage
Strict judgement is removed from our midst through the power of Moshe, even though we and the rest of world may not be worthy of such cleansing. In addition, the Light of the Shechinah showers us with protection upon the merit of Moshe.

552. שִׁמְעוֹן וְלֵוִי אַחִים, אֲמַר ר׳ יִצְחָק, הָכָא אָחֵיד לוֹן, בְּסִטְרָא שְׂמָאלָא דִּשְׁכִינְתָּא. דְּחָמָא עוֹבָדִין דְּדִינָא קַשְׁיָא, דְּלָא יָכֵיל עַלְמָא לְמִסְבַּל. אֲמַר ר׳ יוֹסֵי, בִּרְכְתָא דִּלְהוֹן אָן הִיא. אֲמַר רִבִּי יִצְחָק, שִׁמְעוֹן לָא אִתְחֲזֵי לְהַאי, דְּחָמָא לֵיהּ כַּמָּה עוֹבָדִין בִּישִׁין. וְלֵוִי דְּאָתֵי מִסִּטְרָא דְּדִינָא קַשְׁיָא, וּבִרְכְתָא לָא תַלְיָא בֵּיהּ, וַאֲפִילוּ כַּד אָתָא מֹשֶׁה, לָא תָּלֵי בִּרְכָתֵיהּ בֵּיהּ, דִּכְתִיב בָּרֵךְ ה׳ חֵילוֹ וּפוֹעַל יָדָיו תִּרְצֶה, בְּקוּדְשָׁא בְּרִיךְ הוּא תַּלְיָיא.

552. "Shimon and Levi are brothers." Rabbi Yitzchak said: Here he attached them to the left side of the Shechinah, for he saw they have acted with strict judgment, which the world cannot endure. Rabbi Yosi asked, Where is their blessing? Rabbi Yitzchak said: Shimon was not worthy of it, for he saw in him many evil deeds. Levi came from the side of strict judgment, from which blessing does not stem. Even Moshe did not attach his blessing to him, as said: "Bless, Hashem, his substance, and accept the work of his hands" (Devarim 33:11), so that his blessing came from the Holy One, blessed be He.

553. תָּא חֲזֵי כְּתִיב זֶה הַיָּם גָּדוֹל וּרְחַב יָדַיִם שָׁם רֶמֶשׂ וְאֵין מִסְפָּר חַיּוֹת קְטַנּוֹת עִם גְּדוֹלוֹת. זֶה הַיָּם גָּדוֹל, דָּא שְׁכִינְתָּא, דְּקַיְּימָא עֲלֵיהּ דְּיַעֲקֹב, כַּד בָּעָא לְאִסְתַּלְּקָא מֵעַלְמָא. וּרְחַב יָדַיִם, דְּהָא כָּל עַלְמָא אִמְלֵי וְאִשְׁתְּלִים וְאִתְצַמְצַם תַּמָּן. שָׁם רֶמֶשׂ וְאֵין מִסְפָּר, דְּכַמָּה מַלְאֲכֵי עִלָּאֵי וְקַדִּישָׁאֵי אִשְׁתַּכְּחוּ תַּמָּן. חַיּוֹת קְטַנּוֹת עִם גְּדוֹלוֹת, אִלֵּין אִינּוּן י״ב שְׁבָטִין, בְּנוֹי דְּיַעֲקֹב, דְּאִשְׁתַּכְּחוּ בְּהוֹן בִּשְׁלִימוּ, חַד אַיָּלָה, וְחַד זְאֵב, וְחַד אָרִי, וְחַד טָלֶה. אָמַר רִבִּי יִצְחָק, אַרְיֵה חַד, וְטָלֶה חַד, חַד זְאֵב, וְחַד גְּדִי, וְכֵן כֻּלְּהוּ, לְאִשְׁתַּכְּחָא חַיּוֹת קְטַנּוֹת עִם גְּדוֹלוֹת.

553. Come and see it is written: "So is the great and wide sea, wherein are creeping things innumerable, both small and great beasts" (Tehilim 104:25). The great sea is the Shechinah, which stood over Ya'akov when he wished to depart from the world. It is wide, for all the world is filled and made whole, and contracted within THE SHECHINAH, SINCE SHE WAS FILLED AND MADE WHOLE BY THE SOUTH AND CONTRACTED BY THE NORTH. "Wherein are creeping things innumerable," since there are many supernal and holy angels there. The "small and great beasts" are the twelve tribes, Ya'akov's sons, who are found there in wholeness. There is a hind, NAFTALI; a wolf, BINYAMIN; a lion, YEHUDA; and a lamb, YOSEF, AS SAID "THAT LEADS YOSEF LIKE FLOCK" (TEHILIM 80:2). Rabbi Yitzchak said: A lion and a lamb, a wolf and a kid (Heb. gedi), NAMELY GAD, and so on, there are small beasts with great ones.

554. רִבִּי יְהוּדָה אָמַר, כֻּלְּהוּ שַׁפִּיר, אֲבָל יְהוּדָה אַרְיֵה, שִׁמְעוֹן שׁוֹר, וְהָא אוֹקְמוּהָ חַבְרַיָּיא דַּהֲווֹ מִשְׁגִּיחִין דָּא לְקֻבֵּל דָּא, דָּא מִימִינָא, וְדָא מִשְּׂמָאלָא. לְתוֹרָא דְּעוֹבָדוֹי בִּישִׁין, אֲמָרוּ נְצַיֵּיר אִקּוּנִין דְּאַרְיֵה בְּקוֹפְטֵיהּ, וְיִסְתַּכֵּל בְּדָא וְיִדְחַל מִנֵּיהּ, כָּךְ שִׁמְעוֹן שׁוֹר, יְהוּדָה אַרְיֵה.

554. Rabbi Yehuda said: It was well said about all THE TRIBES, THAT THERE ARE GREAT AND SMALL BEASTS, but Yehuda is a lion and Shimon an ox, AS SHIMON IS OF GVURAH, WHICH IS THE FACE OF AN OX. The friends have explained that they were facing each other, YEHUDA on the right and SHIMON on the left. THIS IS LIKE A MAN WHO HAD a vicious ox. He said: I shall paint the figure of a lion in his stall, and it will see it and fear it. Thus Shimon is an ox and Yehuda a lion, AS SHIMON THE OX, NAMELY GVURAH, IS SUBDUED THROUGH LOOKING AT YEHUDA THE LION, WHICH IS CHESED.

555. שִׁמְעוֹן לָא זָכָה לְבִרְכָאן, אֶלָּא טָפַל לֵיהּ מֹשֶׁה בִּיהוּדָה, כְּתִיב הָכָא שְׁמַע ה׳ קוֹל יְהוּדָה, וּכְתִיב הָתָם כִּי שָׁמַע ה׳ כִּי שְׂנוּאָה אָנֹכִי. א״ר יְהוּדָה, שִׁמְעוֹן וְלֵוִי, אֲבוּהוֹן סָלֵיק לוֹן לְמֹשֶׁה. א״ל ר׳ יוֹסֵי, מ״ט אֲבוּהוֹן סָלֵיק לוֹן לְמֹשֶׁה. א״ל, אַף אֲנַן נַסְלֵיק לֵיהּ לְבוּצִינָא קַדִּישָׁא עִלָּאָה.

555. Shimon did not receive any blessing FROM YA'AKOV, but Moshe attached him to Yehuda, as it is written: "Hear (Heb. sh'ma), Hashem, the voice of Yehuda" (Devarim 33:7) and elsewhere "because Hashem has heard (Heb. shama) that I was hated" (Beresheet 29:33). THEREFORE, SHE NAMED HIM SHIMON. THERE IS AN ANALOGY BETWEEN THE VERSES. AS THERE IS HEARING IN THE NAME OF SHIMON, SO THE HEARING IN REALATION TO YEHUDA INCLUDES SHIMON. Rabbi Yehuda said: Shimon and Levi WERE NOT BLESSED BY their father SINCE HE brought them to Moshe TO BLESS THEM. Rabbi Yosi said to him: Wherefore DID their father NOT BLESS THEM BUT delivered them to Moshe? Rabbi Yehuda said to him: We too shall bring THE QUESTION before the holy lamp, RABBI SHIMON.

556. אָתוּ שָׁאֲלוּ לֵיהּ לר״ש, אֲמַר כַּמָּה חֲבִיבִין מִלִּין אַטְפַּח בִּידוֹי וּבְכָה, אֲמַר מַאן יְגַלֵּי לָךְ מְהֵימְנָא קַדִּישָׁא, אִסְתַּלַּקְתְּ בְּחַיָּיךָ עַל בְּנֵי נָשָׁא, אִסְתַּלַּקְתְּ בְּמוֹתָךָ, וְאַסְתִּים דְּיוֹקְנָךָ. מַפְתְּחָן דְּמָארֵךְ אִתְמַסְרוּ בִּידָךָ תָּדִיר.

556. They came and asked Rabbi Shimon. He said: How sweet are the words. He clapped his hands and wept. He said: Who will uncover you, holy faithful, NAMELY MOSHE. In your lifetime you were raised above men, and in your death you were elevated and your image covered. The keys of your Master were always delivered to your hands.

557. תָּא חֲזֵי, יַעֲקֹב הֲוָה לֵיהּ אַרְבַּע נָשִׁין, וְאוֹלִיד בְּנִין מִכֻּלְּהוּ, וְאִשְׁתְּלִים בִּנְשׁוֹי. כַּד בָּעָא יַעֲקֹב לְאִסְתַּלָּקָא, שְׁכִינְתָּא קַיְּימֵי עֲלוֹי, בָּעָא לְבָרוּכֵי לְאִלֵּין, וְלָא יָכִיל, מִקַּמֵּי שְׁכִינְתָּא דְּדָחֵיל, אֲמַר, הֵיךְ אַעֲבִיד, דְּהָא תַּרְוַוּיְיהוּ מִסִּטְרָא דְּדִינָא קַשְׁיָא קָא אַתְיָין, אִי אַתְקִיף בִּשְׁכִינְתָּא לָא יָכִילְנָא, דְּהָא אַרְבַּע נָשִׁין הֲווֹ לִי, וְאִשְׁתַּלִּימְנָא בְּהוֹן, אֶלָּא אֲסַלֵּק לוֹן לְמָארֵי דְּבֵיתָא, דְּהָא בֵּיתָא בִּרְעוּתֵיהּ קַיְּימָא, וּמַה דְּבָעֵי יַעֲבִיד.

558. כָּךְ יַעֲקֹב אֲמַר, חוּלָקִין דִּנְשִׁין וּבְנִין הָא נָסְבִית בְּהַאי עַלְמָא, וְאִשְׁתַּלִּמְנָא, הֵיךְ אַתְקִיף בְּמַטְרוֹנִיתָא יַתִּיר, אֶלָּא אֲסַלֵּק מִלִּין לְמָארֵי מַטְרוֹנִיתָא, וְהוּא יַעֲבֵד מַה דְּבָעֵי, וְלָא יִדְחַל.

559. תָּא חֲזֵי מַה כְּתִיב, וְזֹאת הַבְּרָכָה אֲשֶׁר בֵּרַךְ מֹשֶׁה אִישׁ הָאֱלֹקִים, מָארֵיהּ דְּבֵיתָא, מָארֵיהּ דְּמַטְרוֹנִיתָא. כְּמָה דִּכְתִיב אִישָׁהּ יְקִימֶנּוּ וְאִישָׁהּ יְפֵרֶנּוּ. דְּהָא כַּלַּת מֹשֶׁה כְּתִיב. וְעַל דָּא, מֹשֶׁה בָּרֵיךְ מַאן דְּבָעָא וְלָא דָחֵיל, כְּדָאוֹקִימְנָא. וּבְגִין כָּךְ אֲמַר יַעֲקֹב, הָא חָמֵינָן דְּבָנַי אִלֵּין בְּסִטְרָא דִּדִינָא קַשְׁיָא, יֵיתֵי מָארֵיהּ דְּבֵיתָא וִיבָרֵךְ לוֹן.

560. מֹשֶׁה וַדַּאי אִישׁ הָאֱלֹקִים הָיָה, וּרְעוּתֵיהּ עָבִיד בְּבֵיתֵיהּ, כְּד״א אִישָׁהּ יְקִימֶנּוּ. הה״ד וַיֹּאמֶר מֹשֶׁה קוּמָה ה׳. וְאִישָׁהּ יְפֵרֶנּוּ, הה״ד וּבְנֻחֹה יֹאמַר שׁוּבָה ה׳. וַדַּאי רְעוּתֵיהּ עָבַד מָארֵיהּ דְּבֵיתָא וְלֵית דִּימְחֵי בִידֵיהּ. כְּבַר נָשׁ דְּגָזַר עַל אִנְתְּתֵיהּ, וְעָבְדָא רְעוּתֵיהּ. וְעַל דָּא יַעֲקֹב אע״ג דַּהֲוָה אָחִיד בְּאִילָנָא דְחַיֵּי, לָא הֲוָה מָארֵי דְּבֵיתָא, אֶלָּא לְתַתָּא, מֹשֶׁה הוּא לְעֵילָא, בְּגִין כָּךְ סָלִיק לוֹן לְמָארֵיהּ דְּבֵיתָא.

557. Come and see: Ya'akov had four wives. He begot children by them all, and was perfected through his wives. When Ya'akov wished to depart FROM THE WORLD, the Shechinah stood over him. He wanted to bless SHIMON AND LEVI but could not, since he feared the Shechinah. He said to himself, How can I do this, seeing that both of them come from the side of strict judgment, AND TO BLESS THEM WILL RENDER THE SHECHINAH DEFECTIVE. I cannot force the Shechinah, since I had four wives WHO WERE DRAWN FROM THE FOUR ASPECTS, CHESED, GVURAH, TIFERET, AND MALCHUT OF THE SHECHINAH, AND I WAS PERFECTED THROUGH THEM, SINCE THEY BORE ME TWELVE TRIBES, THE SECRET OF ALL PERFECTION. SINCE I RECEIVED MY PERFECTION FROM THE SHECHINAH, HOW CAN I BLESS SHIMON AND LEVI AGAINST HER WISH? I shall deliver them to the landlord of the house, MOSHE, THE HUSBAND OF THE MATRON, who is the owner, and he shall do as he pleases.

558. Ya'akov said: I have received my portion of wives and children in this world FROM THE SHECHINAH, and became perfected. How can I force the Matron, THE SHECHINAH? I shall deliver the matter to the master of the Matron, MOSHE, who will do as he pleases without fear.

559. Come and see it is written, "And this is the blessing, with which Moshe the man of the Elohim blessed" (Devarim 33:1), which means master of the house, master of the Matron, SINCE MAN MEANS MASTER, as it is written: "Her husband (man) may let it stand, or her husband may make it void" (Bemidbar 30:14) and "Moshe had finished (Heb. kalot)," FOR THE SHECHINAH IS CALLED 'MOSHE'S BRIDE (HEB. KALAT)'. Therefore, Moshe may bless whomever he pleases, without fear OF DAMAGING THE SHECHINAH, SINCE HE CAN FIX HER ACCORDING TO HIS WISHES, as has been explained. Therefore Ya'akov said: I see that these sons of mine are from the side of strict judgment, let the master of the house come and bless them.

560. Assuredly Moshe was a man of Elohim, and did as he pleased in his house, as it says, "Her husband may let it stand" BY GIVING HER MOCHIN OF CHOCHMAH CALLED RISING UP, in accordance with the verse, "Moshe said: Rise up, Hashem, and let your enemies be scattered" (Bemidbar 10:35). BECAUSE ON THE WAY, THERE IS FOOTHOLD TO THE KLIPOT AND THE MOCHIN OF CHOCHMAH SCATTER THE KLIPOT. "Or her husband may make it void," which agrees with the words "And when it rested, he said: 'Return, Hashem'" (Ibid. 35), FOR WHEN THE SHECHINAH IS AT REST, THE KLIPOT CANNOT HOLD HER AND THERE IS NO FEAR. THEREFORE, "HER HUSBAND MAY MAKE IT VOID." BY STRENGTH OF THE CENTRAL COLUMN, HE MAKES VOID THE FIRST THREE SFIROT OF CHOCHMAH IN ORDER TO CLOTHE HER WITH CHASSADIM, THE SECRET OF THE VERSE "AND WHEN IT RESTED, HE SAID: 'RETURN, HASHEM.'" Assuredly the master of the house does as he pleases and no one may protest, as a man who has decided for his wife and she does his bidding. Therefore, Ya'akov, though he was attached to The Tree of Life, ZEIR ANPIN, was not the master of the house LIKE MOSHE for he was attached below and Moshe above. Ya'akov therefore delivered them to the landlord TO BE BLESSED BY HIM.

561. בְּסוֹדָם אַל תָּבֹא נַפְשִׁי וגו׳, ר׳ אַבָּא פְּתַח וַאֲמַר סוֹד יי׳ לִירֵאָיו וגו׳. סוֹד יי׳ לִירֵאָיו, רָזָא עִלָּאָה דְּאוֹרַיְיתָא, לָא יָהֵיב קוּדְשָׁא בְּרִיךְ הוּא אֶלָּא לְאִינּוּן דַּחֲלֵי חַטָּאָה. וּמַאן דְּאִינּוּן דַּחֲלֵי חַטָּאָה אִתְגְּלֵי לוֹן רָזָא עִלָּאָה דְּאוֹרַיְיתָא, וּמַאן אִיהוּ, רָזָא עִלָּאָה דְּאוֹרַיְיתָא, הֲוֵי אִימָא, דָּא אָת קַיְימָא קַדִּישָׁא, דְּאִקְרֵי סוֹד ה׳ בְּרִית קֹדֶשׁ.

561. "Let my soul not come into their council" (Beresheet 49:6). Rabbi Aba opened the discussion saying: "The counsel of Hashem is for them that fear Him" (Tehilim 25:14). It is the supernal mystery of the Torah that the Holy One, blessed be He, gives only to those who fear sin. Whoever fears sin, the supernal secret of the Torah is revealed to him, the sign of the holy covenant called the secret of Hashem.

562. שִׁמְעוֹן וְלֵוִי, אַטְרְחוּ גַּרְמַיְיהוּ עַל הַאי סוֹד, בְּאַנְשֵׁי שְׁכֶם, דְּיִגְזְרוּן גַּרְמַיְיהוּ וִיקַבְּלוּי עֲלוֹן הַאי סוֹד. וּקְרָא אַסְהֵיד בְּמִרְמָה. תּוּ בְּעוֹבְדָא דְּזִמְרִי בֶּן סָלוּא, דְּפָסַל הַאי סוֹד. וְיַעֲקֹב אֲמַר בְּסוֹדָם אַל תָּבֹא נַפְשִׁי. מַאי נַפְשִׁי. דָּא נַפְשָׁא דְּעָאלַת וְאִתְאַחֲדַת בִּבְרִית עִלָּאָה לְעֵילָא, וְאִקְרֵי נֶפֶשׁ צְרוֹרָא דְּחַיֵּי.

562. Shimon and Levi took pains on account of that secret OF THE HOLY COVENANT, that the people of Shchem will circumcise themselves and accept that secret upon them; TO WIT, TO PRESERVE THE SIGN OF THE HOLY COVENANT. But the scripture bears testimony that it was done with guile. Also Zimri, son of Salu, WHO WAS A CHIEF OF A FAMILY OF THE TRIBE OF SHIMON, defiled that secret WITH KOZBI, THE DAUGHTER OF TZUR. IN RELATION TO THIS, Ya'akov said: "Let my soul not come into their council (lit. 'secret')" (Beresheet 49:6). What soul is this? The soul which rises up to be united with the supernal covenant above, NAMELY MALCHUT WHICH IS UNITED WITH THE SUPERNAL COVENANT, YESOD OF ZEIR ANPIN, called the soul of the bundle of life.

563. בִּקְהָלָם אַל תֵּחַד כְּבוֹדִי. הָא אוֹקְמוּהָ, כְּד״א וַיַּקְהֵל עֲלֵיהֶם קֹרַח. אַל תֵּחַד כְּבוֹדִי, דָּא כְּבוֹד יִשְׂרָאֵל סְתָם. וְע״ד לָא בָּרֵיךְ לוֹן אֲבוּהוֹן, בְּגִין דְּסָלֵיק לוֹן לְמֹשֶׁה. ר׳ חִיָּיא אֲמַר מֵהַנֵּי קְרָאֵי מַשְׁמַע דְּלָא אִתְאַחֵיד דָּא בְּדָא, וְאִצְטְרִיךְ הָכֵי. וְע״ד אִית בֵּיהּ כֹּלָּא, וְלֵית לָךְ דָּרָא בְּעַלְמָא, דְּלָא נָחֲתָא דִּינָא דִּלְהוֹן לְקַטְרְגָא בְּעַלְמָא וְאַסְגִּיאוּ מְהַדְּרֵי עַל פְּתָחַיְיהוּ דִּבְנֵי נָשָׁא, הֵא לָךְ כֹּלָּא.

563. "To their assembly let my honor not be united." This has been explained to refer to the words, "And Korach gathered all the congregation" (Bemidbar 16:19), FOR YA'AKOV'S NAME IS NOT MENTIONED, ONLY "KORACH, THE SON OF YITZHAR, THE SON OF KEHAT," AND NOT "THE SON OF YA'AKOV." "Let my honor not be united," the honor of Yisrael. Therefore, DUE TO THESE DEEDS, their father did not bless them but delivered them to Moshe. Rabbi Chiya said: From these verses, we understand that they were not joined together, BUT SCATTERED, AS IT SAYS "I WILL DIVIDE THEM IN YA'AKOV, AND SCATTER THEM IN YISRAEL" (BERESHEET 49:7), as should be, FOR THEY NEED SCATTERING DUE TO THEIR BEING OF STRICT JUDGMENT. Therefore there is everything in it, SINCE THEIR STRICT JUDGMENT PERVADES THROUGHOUT YISRAEL, FOR BY SCATTERING THEM IN YISRAEL, YISRAEL RECEIVED FROM THEIR STRICT JUDGMENT. There is no generation in the world, upon which their Judgment has not descended to bring accusation on the world, which causes beggars to multiply. Thus, all OF YISRAEL WERE HURT BY THEIR JUDGMENT.

58. The nations by the sun and Yisrael by the moon
Here we find a discourse on the moon. The Yisraelites use the cycles of the moon to calculate seasons, holidays, and years. In contrast, the nations of the world use the cycles of the sun, which, we're told, comprise an inferior system.
The Relevance of this Passage
Like the moon, mankind has no Light of its own. As the moon derives its light from the sun, mankind and this entire earthly realm draw spiritual Light from the Upper World domain known as Zeir Anpin. This passage helps us rise above any negative celestial influences that appear throughout the lunar/solar calendar year, connecting us only to the positive energy that the moon and sun release into the cosmos.

564. יְהוּדָה אַתָּה יוֹדוּךָ אַחֶיךָ יָדְךָ בְּעֹרֶף אוֹיְבֶיךָ וגו׳. ר׳ יוֹסֵי פְּתַח עָשָׂה יָרֵחַ לְמוֹעֲדִים וגו׳. עָשָׂה יָרֵחַ בְּגִין לְקַדְּשָׁא בֵּיהּ רֵישׁ יַרְחִין, וְרֵישׁ שַׁתִּין. וּלְעָלְמִין סִיהֲרָא לָא נָהֵיר אֶלָּא מִשִּׁמְשָׁא, וְכַד שִׁמְשָׁא שַׁלִּיט, סִיהֲרָא לָא שָׁלְטָא, כַּד אִתְכְּנֵיש שִׁמְשָׁא, כְּדֵין סִיהֲרָא שָׁלְטָא, וְלֵית חוּשְׁבַּן לְסִיהֲרָא אֶלָּא כַּד אִתְכְּנֵיש שִׁמְשָׁא.

564. "Yehuda you are he whom your brethren shall praise: your hand shall be on the neck of your enemies" (Beresheet 49:8). Rabbi Yosi opened the discussion saying: "He made the moon for seasons" (Tehilim 104:19). "He made the moon" with which to sanctify the first day of months and new years. The moon never shines but from the sun. When the sun reigns, the moon does not; when the sun is gathered, the moon rules. The moon is of no account, save when the sun is gathered.

565. וְתַרְוַוּיְיהוּ עֲבַד קוּדְשָׁא בְּרִיךְ הוּא לְאַנְהָרָא, הה"ד וַיִּתֵּן אֹתָם אֱלֹקִים בִּרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל הָאָרֶץ וגו'. וְהָיוּ לְאוֹתוֹת, אִלֵּין שַׁבָּתוֹת, דִּכְתִיב כִּי אוֹת הִיא. וּלְמוֹעֲדִים, אִינּוּן י"ט. וּלְיָמִים, אִלֵּין רֵישֵׁי יַרְחִין. וּלְשָׁנִים, אִלֵּין רֵישֵׁי שְׁנִין. דְּלֶהֱוֹן אוּמּוֹת הָעוֹלָם עָבְדִין חֶשְׁבַּן לְשִׁמְשָׁא, וְיִשְׂרָאֵל לְסִיהֲרָא.

565. The Holy One, blessed be He, made both so that they will shine, as it is written in the verse, "And Elohim set them in the firmament of heaven to give light upon the earth" (Beresheet 1:17), to "let them be for signs," Shabbat CALLED SIGNS, as in "It is a sign" (Shemot 31:17). "And for seasons," the holidays; "and for days," the days of the beginning of the month; "and years" (Beresheet 1:14), are new year days. The nations in the world reckon by the sun and Yisrael by the moon.

566, וְאָזְלָא הָא, כִּי הָא דַּאֲמַר ר' אֶלְעָזָר, כְּתִיב הִרְבִּיתָ הַגּוֹי לוֹ הִגְדַּלְתָּ הַשִּׂמְחָה. הִרְבִּיתָ הַגּוֹי, אִלֵּין יִשְׂרָאֵל, דִּכְתִיב בְּהוֹ כִּי מִי גּוֹי גָּדוֹל. וּכְתִיב גּוֹי אֶחָד בָּאָרֶץ. לוֹ: בְּגִינֵיהּ. הִגְדַּלְתָּ הַשִּׂמְחָה, דָּא סִיהֲרָא, דְּאִתְרְבְיָאת בְּנַהוֹרָא בְּגִינֵיהוֹן דְּיִשְׂרָאֵל. אוּמּוֹת הָעוֹלָם לְשִׁמְשָׁא, וְיִשְׂרָאֵל לְסִיהֲרָא, הֵי מִנַּיְיהוּ עָדִיף. וַדַּאי סִיהֲרָא לְעֵילָא, וְשִׁמְשָׁא דְּאוּמּוֹת הָעוֹלָם, תְּחוֹת הַאי סִיהֲרָא הוּא, וְהַהוּא שִׁמְשָׁא מֵהַאי סִיהֲרָא נָהִיר. חָמֵי מַה בֵּין יִשְׂרָאֵל, לְהוֹ. יִשְׂרָאֵל אֲחִידוּ בְּסִיהֲרָא, וְאִשְׁתַּלְשְׁלוּ בְּשִׁמְשָׁא עִלָּאָה, וְאִתְאַחֲדוּ בַּאֲתַר דְּנָהִירָא מִשַּׁמְשָׁא עִלָּאָה, וּמִתְדַּבְּקָן בֵּיהּ, דִּכְתִיב וְאַתֶּם הַדְּבֵקִים בַּיי' אֱלֹהֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם.

566. This accords with Rabbi Elazar's discourse upon the verse: "You have multiplied the nation, and increased its joy" (Yeshayah 9:2). The "nation" is Yisrael, of whom it says, "For what nation is there so great" (Devarim 4:7) and "a single nation on the earth" (I Divrei Hayamim 17:21). "Its" means 'for it', "increased its joy" of the moon, which light grew for Yisrael's sake. The nations of the world RECKON TIMES BY THE CYCLE OF the sun and Yisrael BY THE CYCLE OF the moon. HE ASKS: Which one is superior, THE RECKONING BY THE SUN OR BY THE MOON? HE REPLIES: Surely the moon is above, and the sun of the peoples of the world is underneath this moon. That sun RECEIVES LIGHT from the moon and illuminates. See the difference between Yisrael and THE NATIONS OF THE WORLD: The children of Yisrael are attached to the moon and linked to the Supernal Sun. They are united with the place which shines by the Supernal Sun and cleave to it, as it is written: "But you that did cleave unto Hashem your Elohim are alive every one of you this day" (Devarim 4:4).

59. "Yehuda you are he whom your brethren shall praise"
Rabbi Shimon explains that the kingship was given to Yehuda, since he is the fourth leg of the supernal Throne and the Chariot to the attribute of Malchut. Rabbi Shimon proceeds by discussing the meaning of the verse, "The King's daughter is all glorious within." This, we learn, signifies that the Female Principle within Atzilut is clothed by and joined with Gvurah. The discourse then turns to address the verse, "So He drove out the man" This refers to Adam, who by his sin, brought death upon himself and the entire world, and drove the Female Principle out of the Garden of Eden. We learn that fiery flames guard the way to the Tree of Life, the Female Principle, which rests on the angels Matatron and Sandalfon. We also learn that after she was driven out, the Female Principle was flawed until she was rectified--first by Noah, and then by Avraham. She stood in wholeness by Avraham and his sons, and Yehuda cleaved to her and became stronger in his kingship because of this. Indeed, the verse, "The sons of your father shall bow down before you," signifies that all the tribes shall bow down to Yehuda. We also learn that Yehuda, referred to as a "lion," escaped the Angel of Death. The mighty Shechinah is also compared to a lion and a lioness because of her strength and because she crouches to await her prey, the idolatrous nations. Finally, we are told that the verse, "The staff shall not depart from Yehuda," indicates that the Shechinah shall rise up in exile.
The Relevance of this Passage
An abundance of Light radiates throughout this complex passage of Zohar. This Light helps correct the original sin of Adam, which in turn, assists in weakening the grip of the Angel of Death over mankind. Our souls are strengthened by the Light of Noach, Avraham, and Yehuda, which helps us correct our owns transgressions and cleanse us of negativity, which also helps correct the original sin of Adam.

567. "Yehuda, you are...": Rabbi Shimon said: The kingship was assigned to Yehuda, as we said in relation to the words, "Now will I praise Hashem" (Beresheet 29:35), because he was the fourth. "I will praise Hashem," since he is the fourth leg of the throne. Yud-Hei-Vav, WHICH ARE CHESED, GVURAH, AND TIFERET, are the impress of the supernal name ZEIR ANPIN, which is completed by Hei, MALCHUT, the last Hei of the Holy Name, THROUGH WHICH the Holy Name is made whole with its letters. AND IT IS the knot which binds THE LETTERS OF THE HOLY NAME. Therefore "your brethren shall praise" you, for thanks to you the kingship, Malchut, is able to exist, YOU BEING THE CHARIOT TO THE ATTRIBUTE OF MALCHUT. It is written, "Yehuda still rules with El, and is faithful with Holy Ones" (Hoshea 12:1). HE ASKS: Who are these Holy Ones? AND ANSWERS, They are the supernal Holy Ones, THE HOLY SFIROT CHESED, GVURAH, AND TIFERET, who all acknowledged him and made him faithful, TO WIT, BY GIVING HIM ALL THAT IS IN THEM. He is therefore first in everything and king over all.

567. יְהוּדָה אַתָּה וגו׳. ר׳ שִׁמְעוֹן אָמַר, מַלְכוּ לִיהוּדָה אִתְקַיֵּים, וְהַיְינוּ דְּאַמְרִינָן, מַאי דִּכְתִיב, הַפַּעַם אוֹדֶה אֶת ה׳, בְּגִין דְּאִיהוּ רְבִיעָאָה, אוֹדֶה אֶת ה׳, בְּגִין דְּאִיהוּ רַגְלָא רְבִיעָאָה לְכָרְסְיָא. יה״ו, דָּא רְשִׁימָא דִשְׁמָא עִלָּאָה, וּבַמֶּה אִשְׁתְּלִים, בְּה״א, וְהַיְינוּ ה״א בַּתְרָאָה דִשְׁמָא קַדִּישָׁא, שְׁמָא קַדִּישָׁא שְׁלִים בְּאַתְוָוי, וְקֶשֶׁר דְּאָחִיד לוֹן, עַל דָּא יוֹדוּךָ אַחֶיךָ, דְּמַלְכוּ לָךְ אִתְחַזְיָא לְאִתְקַיְּימָא וַדַּאי. וִיהוּדָה עֹד רָד עִם אֵל וְעִם קְדוֹשִׁים נֶאֱמָן, מַאן קְדוֹשִׁים, אִלֵּין קְדוֹשִׁים עֶלְיוֹנִין, דְּכֻלְּהוּ אוֹדָן לְגַבֵּיהּ, וְשַׁוְיוּהָ נֶאֱמָן, בְּגִין כָּךְ הוּא קַדְמָאָה בְּכוֹלָא, הוּא מַלְכָּא עַל כֹּלָּא.

568. Rabbi Shimon opened the discussion saying: "The king's daughter is all glorious (Heb. kevudah) within" (Tehilim 45:14). "Kevudah" refers to the Congregation of Yisrael, NAMELY THE NUKVA, CALLED 'KEVUDAH', because He, ZEIR ANPIN, IS CALLED 'kavod' (glory); the one upon the other, AS BOTH ARE ONE; the one, ZEIR ANPIN, a male, IS CALLED 'KAVOD,' and the other, MALCHUT, a female, is called 'kevudah,' WITH THE ADDITIONAL HEI OF THE FEMININE. The king's daughter is Bat-Sheva (lit. 'daughter of seven'), WHICH IS THE NUKVA, AND ALSO an echo (lit. 'a voice's daughter'), while he is called a great voice, being the supernal King, ZEIR ANPIN, WHILE THE NUKVA IS CALLED THE DAUGHTER OF A VOICE. It is "within" as there is a king, NAMELY MALCHUT, which is not as far within as him, FOR SOMETIMES MALCHUT IS CLOTHED IN BRIYAH, while the king's daughter is all glorious within IN ATZILUT.

568. ר״ש פְּתַח וַאֲמַר, כָּל כְּבוּדָה בַּת מֶלֶךְ פְּנִימָה. כָּל כְּבוּדָה, דָּא כנ״י, כְּבוּדָה: בְּגִין דְּאִיהוּ כָּבוֹד, דָּא עַל דָּא, דָּא דָּכָר, וְדָא נוּקְבָא, וְאִתְקְרֵי כְּבוּדָה. בַּת מֶלֶךְ, הַיְינוּ בַּת שֶׁבַע, בַּת קוֹל דְּאִיהוּ קוֹל גָּדוֹל, וְהַאי מֶלֶךְ עִלָּאָה הוּא. פְּנִימָה: בְּגִין דְּאִית מֶלֶךְ דְּלָאו אִיהוּ לְגוֹ כַּוָּוֹתֵיהּ, וְהַאי כְּבוּדָה בַּת מֶלֶךְ.

569. "Her clothing is inwrought with gold," since she is clothed and joined by the supernal Gvurah, NAMELY THE LEFT SIDE OF IMA, WHO IS CALLED GOLD, ACCORDING TO THE SECRET OF THE VERSE, "GOLD COMES OUT OF THE NORTH" (IYOV 37:22). IMA is also called a king, and on her account the land endures, WHICH IS MALCHUT. When is MALCHUT established? When coupled with justice, WHICH IS ZEIR ANPIN, as it says, "The king by justice establishes the land" (Mishlei 29:4), WHICH IS MALCHUT. We call it the kingdom of heaven. Yehuda was united with it, and he therefore inherited the kingdom on earth.

569. מִמְשְׁבְּצוֹת זָהָב לְבוּשָׁהּ, בְּגִין דְּאִתְלַבְּשַׁת וְאִתְאַחֲדַת בִּגְבוּרְתָּא עִלָּאָה, וְהַאי, אוֹף נָמֵי מֶלֶךְ אִקְרֵי, וּבְגִינָהּ קָיְימָא אַרְעָא, אִימָתַי, בְּשַׁעְתָּא דְּאִתְאַחֲדַת בְּמִשְׁפָּט, כְּד״א מֶלֶךְ בַּמִּשְׁפָּט יַעֲמִיד אָרֶץ. וְדָא קָרֵינָן מַלְכוּ דִשְׁמַיָּא, וִיהוּדָה אִתְאֲחִיד בָּהּ, וְיָרֵית מַלְכוּתָא דְבְאַרְעָא.

570. Rabbi Yehuda and Rabbi Yitzchak were walking along the way. Rabbi Yitzchak said: Let us discourse on the words of the Torah as we go. Rabbi Yitzchak opened the discussion saying: "So He drove out the man; and He placed at the east of the Garden of Eden..." (Beresheet 3:24). This verse has been expounded upon by the friends. Yet "He drove" has the same meaning of a man divorcing his wife, TO WIT, THE HOLY ONE, BLESSED BE HE, DIVORCING THE NUKVA. "The man" is correct, AS THE NUKVA IS CALLED ET (THE).

570. ר׳ יְהוּדָה וְר׳ יִצְחָק הֲווֹ קָאָזְלֵי בְּאָרְחָא. אֲמַר ר׳ יִצְחָק, נִפְתַּח בְּמִלֵּי דְאוֹרַיְיתָא וְנֵיזֵיל. פְּתַח ר׳ יִצְחָק וַאֲמַר, וַיְגָרֶשׁ אֶת הָאָדָם וַיַּשְׁכֵּן מִקֶּדֶם לְג״ע וגו׳. הַאי קְרָא אוֹקְמוּהָ חַבְרַיָּיא. אֲבָל וַיְגָרֶשׁ, כְּב״נ דְּגָרֵישׁ לְאִנְתְּתֵיהּ, אֶת הָאָדָם דַּיְיקָא.

571. Come and see the secret meaning of this matter. Adam was caught for his sin and brought death upon himself and upon the world, and caused the tree, by which he sinned, NAMELY THE NUKVA, to be driven on his account, and be driven because of his descendants' SINS forever. Hence it says, "So He drove out the man," Et (the) having a precise meaning, such as in, "I saw (et) Hashem" (Yeshayah 6:1), WHICH MEANS THE NUKVA. Here too, "the man" REFERS TO THE NUKVA.

571. תָּא חֲזֵי, רָזָא דְמִלָּה, אָדָם בַּמֶּה דְחָטָא אִתְּפַס, וְגָרֵים מוֹתָא לֵיהּ וּלְכָל עָלְמָא, וְגָרֵים לְהַהוּא אִילָנָא דְחָטָא בֵּיהּ, תֵּירוּכִין, לְאִתְּרָכָא בֵּיהּ, וּלְאִתְּרָכָא בִּבְנוֹי לְעָלְמִין. הה״ד וַיְגָרֶשׁ אֶת הָאָדָם, אֶת דַּיְיקָא, כְּמָה דִכְתִיב וָאֶרְאֶה אֶת ה׳, אוֹף הָכֵי אֶת הָאָדָם.

572. "And He placed at the east of the Garden of Eden," This is below ATZILUT. As there are Cherubs above IN ATZILUT, A MALE AND A FEMALE, so there are Cherubs below ATZILUT, THE ANGELS MATATRON AND SANDALFON. The tree, WHICH IS THE NUKVA CALLED THE TREE OF KNOWLEDGE, rests upon them, and "the bright blade of a revolving sword" is the shapes of fiery flames come out from the brightness of the sword, WHICH GUARD THE WAY TO THE TREE OF LIFE, NOT THE BRIGHT BLADE OF THE SWORD ITSELF. "Revolving" refers to the sword, which sucks from the two sides, RIGHT AND LEFT, and revoles now to this side now to the other. According to another explanation, "revolving" alludes to the shapes of the fiery flames which are revolving, like we said. They revolve and change forms, now to men, now to women. They revolve in their places and change forms, in order to guard the way to The Tree of Life. What is a way? As in "who makes a way in the sea" (Yeshayah 43:16), IT REFERS TO YESOD OF THE NUKVA.

572. וַיַּשְׁכֵּן מִקֶּדֶם לְג״ע וגו׳, הַאי לְתַתָּא. וּכְמָה דִכְרוּבִים לְעֵילָא, אִית כְּרוּבִים לְתַתָּא, וְהַאי אִילָנָא אַשְׁרֵי עֲלַיְיהוּ. וְאֶת לַהַט הַחֶרֶב הַמִּתְהַפֶּכֶת, אִינּוּן טָפְסֵי דְשַׁלְהוֹבֵי דְאֶשָּׁא, מֵהַהוּא חַרְבָּא דְמִתְלַהֲטָא. הַמִּתְהַפֶּכֶת, דָּא הַאי חַרְבָּא, דְיָנְקָא בִּתְרֵין סִטְרִין, וְאִתְהַפְכָא מִסִּטְרָא דָא לְסִטְרָא אָחֳרָא. ד״א הַמִּתְהַפֶּכֶת, דָּא לַהַט אִינּוּן טָפְסֵי דְשַׁלְהוֹבָא דְקָאֲמָרָן, דְּמִתְהַפְכָן, לְזִמְנִין גּוּבְרִין וּלְזִמְנִין נָשִׁין וּמִתְהַפְכָן מִדּוּכְתַּיְיהוּ לְכֹלָּא, וְכָל דָּא, לְשָׁמוֹר אֶת דֶּרֶךְ עֵץ הַחַיִּים. מַאן דֶּרֶךְ. כְּד״א הַנּוֹתֵן בַּיָּם דֶּרֶךְ.

573. Rabbi Yehuda said: Well said, and assuredly correct. Adam caused that tree, in regard to which he sinned, WHICH IS THE NUKVA, to be driven out. So did other men, WHICH CAUSE IT TO BE DRIVEN OUT THROUGH THEIR SINS, as said in the verse, "And for your transgressions was your mother put away" (Yeshayah 50:1). And yet it is true to say that it refers to himself, as it is written, "the man," ET (THE) BEING THE NUKVA, man's perfection. BY DRIVING HER OUT, HE LOST HIS WHOLENESS.

573. אָמַר ר׳ יְהוּדָה שַׁפִּיר, וְהָכִי הוּא וַדַּאי, דְּגָרִים אָדָם לְהַהוּא אִילָנָא דְחָטָא בֵּיהּ לְאִתְרְכָא, וַאֲפִילוּ שְׁאָר בְּנֵי עַלְמָא נָמֵי, כְּד״א וּבְפִשְׁעֵיכֶם שֻׁלְּחָה אִמְּכֶם, אֲבָל שַׁפִּיר קָאֲמַרְתְּ, דְּהָא מִדּוּכְתֵּיהּ מַשְׁמַע, דִּכְתִיב וַיְגָרֶשׁ אֶת הָאָדָם, בְּגִין דְּדָא שְׁלִימוּ דְּאָדָם הוּא.

574. From the day SHE WAS DRIVEN OUT, the moon, THE NUKVA, became flawed, until Noah entered the ark. Then came evil men, and she was flawed again, until Avraham came AND RECTIFIED HER. She stood in wholeness by Ya'akov and his sons, and Yehuda came, held on to her and became stronger through the kingship, and inherited it for ever, for him and his sons after him. Hence the verse: "Yehuda you are whom your brethren shall praise." Indeed, when Yisrael stood by the sea AND THE TRIBE OF YEHUDA WERE THE FIRST TO ENTER IT they all praised him and went into the sea after him.

574. וּמֵהַהוּא יוֹמָא אִתְפְּגִים סִיהֲרָא, עַד דְּאָתָא נֹחַ וְעָאל בְּתֵיבוּתָא. אָתוֹ חַיָּיבַיָּא וְאִתְפְּגִים. עַד דְּאָתָא אַבְרָהָם, וְקַיְּימָא בִּשְׁלִימוּ דְיַעֲקֹב וּבְנוֹי. וְאָתָא יְהוּדָה וְאָחִיד בֵּיהּ, וְאִתְקַף בְּמַלְכוּתָא, וְאַחְסִין לֵיהּ אַחְסָנַת עָלְמִין, הוּא וְכָל בְּנוֹי בַּתְרוֹי, הה״ד יְהוּדָה אַתָּה יוֹדוּךָ אַחֶיךָ. וַדַּאי בְּשַׁעְתָּא דְקַיְּימוּ יִשְׂרָאֵל עַל יַמָּא, דְּכֻלְּהוּ אוֹדוּ לֵיהּ, וְנָחֲתוּ אֲבַתְרֵיהּ בְּיַמָּא.

575. "Your hand shall be on the neck of your enemies" as it says, "Yehuda shall go up" (Shoftim 1:2) TO WAR. "The sons of your father shall bow down before you" includes all the tribes, and hence the words: "The sons of your father" instead of 'your mother' as the sons of your father are the other tribes. And though the children of Yisrael were divided into two kingdoms, yet when they went up to Jerusalem, they would kneel and bow to the king in Jerusalem, since the kingdom of Jerusalem WHICH DREW from the holy kingdom, THE NUKVA, was from YEHUDA.

575. יָדְךָ בְּעֹרֶף אוֹיְבֶיךָ, כְּד״א יְהוּדָה יַעֲלֶה. יִשְׁתַּחֲוּ לְךָ בְּנֵי אָבִיךָ, כְּלָלָא דְכָל אִינּוּן שְׁאָר שִׁבְטִין, בְּגִין דָּא בְּנֵי אָבִיךָ, וְלָא בְּנֵי אִמֶּךָ, בְּנֵי אָבִיךָ, הָא כֻּלְּהוּ שְׁאָר שִׁבְטִין, דְּאַף עַל גַּב דְּאִתְפְּלִיג לְתְרֵין מַלְכְוָון, כַּד הֲווֹ סָלְקִין לִירוּשָׁלַם, הֲווֹ סְגִידִין וְכָרְעָן לְמַלְכָּא דְּבִירוּשָׁלַם, בְּגִין דְּמַלְכוּתָא דִירוּשָׁלַם, מִמַּלְכוּתָא קַדִּישָׁא מִנֵּיהּ הֲוָה.

576. "Shall bow down before you": It does not say, 'And shall bow', which would include other nations, AND MEAN THAT ALL THE NATIONS OF THE WORLD WILL BOW DOWN TO HIM. It does not say 'And shall bow' save at the time of Mashiach, WHEN it is written: "Princes also shall prostrate themselves" (Yeshayah 49:7). For now, he ONLY said "shall bow" to show that Yisrael alone shall bow down to the exilarch in Babylon, and no other nation.

576. יִשְׁתַּחֲוּ לְךָ, וְלָא כְתִיב וְיִשְׁתַּחֲוּ, דְּאִי כְתִיב וְיִשְׁתַּחֲוּ, לְאוֹסָפָא לִשְׁאָר עַמִּין, וְיִשְׁתַּחֲוּ לָא כְתִיב, אֶלָּא בְּזִמְנָא דְיֵיתֵי מַלְכָּא מְשִׁיחָא, דִּכְתִיב שָׂרִים וְיִשְׁתַּחֲוּ, הַשְׁתָּא דַּאֲמַר יִשְׁתַּחֲוּ, לְאַחֲזָאָה דְיִשְׂרָאֵל כֻּלְּהוּ בִּלְחוֹדַיְיהוּ, כֻּלְּהוּ יִפְלְחוּן לְרֵישָׁא דְגוֹלָה, לְרֹאשׁ דְּבָבֶל, וְלָא שְׁאָר עַמִּין.

577. גּוּר אַרְיֵה יְהוּדָה, בְּקַדְמֵיתָא גּוּר, וּלְבָתַר אַרְיֵה, וְרָזָא דְּמִלָּה בְּקַדְמֵיתָא נַעַר, וּלְבָתַר אִישׁ, יי׳ אִישׁ מִלְחָמָה. מִטֶּרֶף בְּנִי עָלִיתָ, מַאי מִטֶּרֶף. לְאַכְלָלָא מַלְאַךְ הַמָּוֶת, דְּאִיהוּ קָיְימָא עַל טֶרֶף, לְשֵׁיצָאָה בְּנֵי עָלְמָא, וְלָא מְשֵׁזִיב, כְּד״א וְטָרַף וְאֵין מַצִּיל. וּמֵהַהוּא טֶרֶף אִסְתַּלְּקַת שְׁכִינְתָּא.

577. "Yehuda is a lion's whelp" First he was a whelp and then a lion. HENCE THE REPETITION: A WHELP AND A LION. The secret of the matter is that first, WHEN ZEIR ANPIN IS IN MOCHIN OF SMALLNESS, IT IS CALLED a youth, and later, WHEN IN MOCHIN OF GREATNESS, IT IS CALLED a man, AS IT IS WRITTEN: "Hashem is a man of war" (Shemot 15:3). YEHUDA TOO, WHEN IN MOCHIN OF SMALLNESS, IS CALLED A WHELP, AND WHEN IN MOCHIN OF GREATNESS, HE IS CALLED A LION. "From the prey, my son, you are gone up." HE ASKS: What prey is this? It includes the Angel of Death, who stands by its prey to exterminate the world, and none can save from it, as in "and tears in pieces, and none can deliver" (Michah 5:7). From that prey, the Shechinah was gone up. THE WORDS: "FROM THE PREY, MY SON, YOU ARE GONE UP" MEAN THAT YEHUDA ESCAPED THE ANGEL OF DEATH, WHICH IS THE SATAN, THE EVIL INCLINATION, INSTEAD OF STUMBLING BY IT.

578. כָּרַע: בְּגָלוּתָא דְּבָבֶל. רָבַץ: בְּגָלוּתָא דֶּאֱדוֹם. כְּאַרְיֵה: דְּאִיהוּ תַּקִּיפָא. וּכְלָבִיא: דְּאִיהוּ תַּקִּיפָא יַתִּיר, כָּךְ יִשְׂרָאֵל תַּקִּיפִין אִינּוּן דִּבְנֵי עָלְמָא עעכו״ם, מְסַתְּיִין וְדָחֲקִין לוֹן, וְאִינּוּן קָיְימֵי בְּדָתֵיהוֹן וּבְנִימוּסֵיהוֹן כְּאַרְיֵה וּכְלָבִיא.

578. "He stooped down" in the exile in Babylon "and he couched" in the exile of Edom "as a lion" which is mighty "and as a lioness" which is mightier than a lion. So are the children of Yisrael mighty, for though the idolatrous people of the world entice and oppress them, they adhere to their laws and customs like a lion and a lioness.

579. כָּךְ שְׁכִינְתָּא, דְּאע״ג דִּכְתִיב, נָפְלָה לֹא תוֹסִיף קוּם בְּתוּלַת יִשְׂרָאֵל, הִיא תַּקִּיפָא כְּאַרְיֵה וּכְלָבִיא בְּהַאי נְפִילָה. מַה אַרְיֵה וְלָבִיא לָא נָפְלִין, אֶלָּא בְּגִין לְמִטְרַף טַרְפָּא, וּלְשַׁלְטָאָה, דְּהָא מֵרָחִיק אָרַח טַרְפֵּיהּ, וּמִשַּׁעְתָּא דְּאָרַח נָפַל, וְלָא קָם עַד דְּדָלֵיג עַל טַרְפֵּיהּ וְאָכִיל לָהּ, כָּךְ שְׁכִינְתָּא לָא נָפְלָה אֶלָּא כְּאַרְיֵה וּכְלָבִיא, בְּגִין לְנַקָּמָא מֵעַמִּין עעכו״ם, וּלְדַלְגָא עֲלַיְיהוּ, כְּמָא דְּאַתְּ אָמֵר צוֹעֶה בְּרוֹב כֹּחוֹ.

579. The Shechinah also is as strong as a lion and a lioness when she thus falls, though it is written, "The virgin of Yisrael is fallen; she shall no more rise" (Amos 5:2). As a lion and a lioness only crouch to hunt their prey, and when they smell it from afar they fall; TO WIT, THEY CROUCH ON THE GROUND TO PREPARE TO JUMP ON THE PREY and do not rise until they jump upon it and eat it. The Shechinah also does not fall but as a lion and a lioness, in order to revenge the idolatrous nations, leap upon them, as it says "striding in the greatness of his strength" (Yeshayah 63:1).

580. מִי יְקִימֶנּוּ, הוּא לָא יָקוּם לְנַקָּמָא מִנַּיְיהוּ נוּקְמָא זְעֵירָא, אֶלָּא מִי יְקִימֶנּוּ. מִי כְּד״א, מִי יִרְפָּא לָךְ, וְהוּא אִיהוּ עָלְמָא עִלָּאָה, דְּבֵיהּ שָׁלְטָנוּתָא לְאִתְּקָפָא לְכֹלָּא. וּכְתִיב, מִבֶּטֶן מִי יָצָא הַקֶּרַח וְאוֹקְמוּהָ.

580. "Who shall rouse him up?" (Beresheet 49:9). He shall not rise to take petty vengeance upon them, but who shall rouse him, 'who' being, as in the verse "who can heal you" (Eichah 2:13). It is the supernal world, NAMELY BINAH CALLED WHO, which has dominion over all. It is written "out of whose womb (Lit. 'the womb of who') came the ice?" (Iyov 38:29), which has been explained THAT THROUGH THE JUDGMENT CALLED ICE, IT SUBDUES ALL THE KLIPOT.

581. לֹא יָסוּר שֵׁבֶט מִיהוּדָה וגו׳, אוֹקְמוּהָ חַבְרַיָּא, אֲבָל עַד כִּי יָבֹא שִׁיל״ה בְּה״א, בְּגִין דְּשָׁאַר בּוּ׳, לְאַחֲזָאָה הָכָא רָזָא דִשְׁמָא קַדִּישָׁא י״ה, בַּאֲתַר אָחֳרָא שִׁילוֹ בְּלָא ה׳, בַּאֲתַר אָחֳרָא שִׁלֹה בְּלָא י׳, וְהָכָא שִׁיל״ה בְּיו״ד ה״א, רָזָא דִשְׁמָא קַדִּישָׁא עִלָּאָה, דִּשְׁכִינְתָּא תְּקוּם בִּשְׁמָא דְּי״ה וְאִיהוּ רָזָא מ״י, כִּדְקָאַמְרִינָן.

581. "The staff shall not depart from Yehuda" has been explained by the friends, but "until Shilo come" is spelled with Hei, while in other PLACES IT IS SPELLED SHILO with Vav. This is an indication of the secret of the Holy Name Yud-Hei, for in other places it is spelled Shilo without Hei, or without Yud. Here it is spelled Shiloh with both Yud and Hei, which is the secret of the supernal Holy Name, and means that the Shechinah shall rise FROM HER FALL IN THE EXILE through this name of Yud-Hei, which, as we said, is the mystery of 'who', FOR YAH IS THE NAME OF BINAH, ALSO NAMED 'WHO'.

60. "Binding his foal to the vine," part one

Here we learn that God protects and preserves the deserving in this world and in the next. The soul of he who does not have merit, however, will be dragged to Gehenom by legions of demons. This soul is then delivered to the angel Dumah, who takes it to be locked behind the seven gates of fire.

Every Shabbat, the souls in Gehenom are allowed to go to the outer gates, where they meet with other souls that convene there but do not enter Gehenom. It is said that the evil are sentenced to the heat of the burning fire and then the intense cold of snow. Though they first feel relief when they enter the snow, they soon moan again, realizing they are still in Gehenom. The rabbis then explain that the title verse signifies the children of Yisrael and the Messiah are destined to conquer the idolatrous nations. The Mashiach is called "poor', we're told, because He is drawn from the moon, Malchut, who has no illumination of her own. Proceeding on from this, the discussion turns to the subject of dreams and prophecy. Dreams are of a much lower grade than prophecy and are accessible to all, even the wicked. We learn that Yosef was able to correctly interpret his dream about the Pharaoh's cup of poison. Indeed, we are told that through the power of the vine, the Female Principle, the heathen nations were subjugated and their force subdued. The discourse then remarks upon the double precepts practiced by the Yisraelites so that they may avoid being sent to Gehenom of snow. Following an explanation of the verse, "She is not afraid of the snow of her household", the section concludes when the rabbis meet a young boy who travels without his former companion.

The Relevance of this Passage

The cleansing power of this passage purifies our souls, helping us merit a place in the world to come without having to pass through the gates of Gehenom. The arrival of the Messiah is also quickened, and readers who peruse these verses with a pure heart, help to ensure that the appearance of the Mashiach happens in a manner that is merciful for all mankind. In addition, we gain the ability to utilize our sleep and dream states in a fashion that will facilitate our spiritual development.

582. "Binding his foal to the vine, and his ass's colt to the choice vine": Rabbi Chiya opened the discussion saying: "Hashem shall preserve you from all evil: He shall preserve your soul" (Tehilim 121:7). HE ASKS: After saying: "Hashem shall preserve you from all evil," why add "He shall preserve your soul"? HE ANSWERS: "Hashem shall preserve you from all evil" in this world and "shall preserve your soul" in the world of Truth.

582. אֹסְרִי לַגֶּפֶן עִירֹה וְלַשֹּׂרֵקָה בְּנִי אֲתֹנוֹ וגו׳. רִבִּי חִיָּיא פָּתַח, ה׳ יִשְׁמָרְךָ מִכָּל רָע יִשְׁמוֹר אֶת נַפְשֶׁךָ, כֵּיוָן דַּאֲמַר ה׳ יִשְׁמָרְךָ מִכָּל רָע, אַמַּאי יִשְׁמוֹר אֶת נַפְשֶׁךָ. אֶלָּא ה׳ יִשְׁמָרְךָ מִכָּל רָע, בְּהַאי עָלְמָא. יִשְׁמוֹר אֶת נַפְשֶׁךָ בְּהַהוּא עָלְמָא.

583. By the keeping in this world is meant that a man is protected from evil accusing demons, which go in the world to bring charges against people and cling to them. By the keeping in the world of Truth is meant that when a man passes away from this world, if he be meritorious, his soul ascends to be adorned in its place. But it he is not MERITORIOUS, several legions of demons appear before him and drag him into Gehenom, where he is delivered to the hands of Dumah, who hands him to the chief in charge over Gehenom. There are 13,000 chieftains with him, who all await the souls of the wicked.

583. שְׁמִירָה דְּהַאי עָלְמָא הוּא, לְמֶהֱוֵי נָטִיר ב״נ, מִכַּמָּה זִינִין בִּישִׁין מְקַטְרְגִין, דְּאָזְלִין לְקַטְרְגָא בְּנֵי נָשָׁא בְּעָלְמָא, וּלְאִתְדַּבְּקָא בְּהוֹ. בְּהַהוּא עָלְמָא מַאי הוּא, כְּמָה דַּאֲמָרָן, כַּד נָפֵיק ב״נ מֵהַאי עָלְמָא, אִי אִיהוּ זָכֵי, נִשְׁמָתָא דִּילֵיהּ סָלְקָא וְאִתְעַטְּרַת בְּאַתְרֵיהּ. וְאִי לָא, כַּמָּה חֵבִילִין טְרִיקִין אִזְדַּמְּנָן, לְאִנְגְּדָא לֵיהּ לַגֵּיהִנֹּם, וּלְאִמְסְרָא לֵיהּ בִּידָא דְּדוּמָה, דְּאִתְמַסְּרָא לְמַמְנָא עַל גֵּיהִנֹּם, וּתְלֵיסַר אֶלֶף רִבּוֹא מְמַנָּן עִמֵּיהּ, וְכֻלְּהוּ אִזְדַּמְּנָן עַל נַפְשַׁיְיהוּ דְּחַיָּיבַיָּא.

584. Come and see: There are seven chambers in Gehenom, and seven gates. The soul of the wicked enters THERE. There are several fiends, spirits and gate keepers, and one chief in charge over each gate. The souls of the wicked are delivered to these chiefs by Dumah. Once they are delivered, THEY close the gates of burning fire.

584. תָּא חֲזֵי, שִׁבְעָה מָדוֹרִין אִית בֵּיהּ בַּגֵּיהִנֹּם, וְשִׁבְעָה פִּתְחִין. וְנִשְׁמָתָא דְּחַיָּיבַיָּא עָאלַת, וְכַמָּה טְרִיקִין, טְהִירִין, נְטוּרֵי תַּרְעֵי, וַעֲלַיְיהוּ חַד מְמַנָּא בְּכָל תַּרְעָא וְתַרְעָא, וְנִשְׁמַתְהוֹן דְּחַיָּיבַיָּא אִתְמַסְּרוּן לְאִינוּן מְמַנָּן, עַל יְדָא דְּדוּמָה, כֵּיוָן דְּאִתְמַסְּרָן בִּידַיְיהוּ, סָתְמִין תַּרְעִין דְּאֶשָּׁא דְּמִלַּהֲטָא.

585. There are double gates, which are opened and closed, the outer ones are open and the inner closed. Every Shabbat all of them are open. The wicked go out as far as the outer gates, where they meet other souls, which tarry there, BUT DO NOT ENTER GEHENOM. When Shabbat goes out, the herald comes out to each gate and said "The wicked shall return to Sh'ol" (Tehilim 9:18). Come and behold: the souls of the righteous are protected by the Holy One, blessed be He, from being delivered into the hands of the chieftain Dumah, as it is written: "Hashem shall preserve your going out and your coming in" (Ibid. 121:8) and "He shall preserve your soul."

585. דְּהָא תַּרְעִין בָּתַר תַּרְעִין הֲווֹ, תַּרְעִין כֻּלְּהוּ פְּתִיחִין וּסְתִימִין, אִינוּן דִּלְבַר פְּתִיחִין, דִּלְגוֹ סְתִימִין. וּבְכָל שַׁבָּת וְשַׁבָּת כֻּלְּהוּ פְּתִיחִין, וְנָפְקִין חַיָּיבַיָּא עַד אִינוּן פְּתִחִין דִּלְבַר, וּפָגְעִין נִשְׁמָתִין אָחֳרָנִין, דְּמִתְעַכְּבִין בְּפִתְחִין דִּלְבַר. כַּד נָפַק שַׁבַּתָּא, כְּרוֹזָא קָאֵי בְּכָל פִּתְחָא וּפִתְחָא, וַאֲמַר יָשׁוּבוּ רְשָׁעִים לִשְׁאוֹלָה וגו׳. תָּא חֲזֵי, נִשְׁמָתִין דְּצַדִּיקַיָּיא, קוּדְשָׁא בְּרִיךְ הוּא נָטִיר לוֹן, דְּלָא יִתְמַסְּרוּן בִּידָא דְּדוּמָה, דְּהוּא מְמַנָּא, הה״ד, יְשְׁמָר צֵאתְךָ וּבֹאֶךָ וּכְתִיב יִשְׁמוֹר אֶת נַפְשֶׁךָ.

586. אֹסְרִי לַגֶּפֶן עִירֹה. מַאי גֶּפֶן, דָּא כְּנֶסֶת יִשְׂרָאֵל, כְּד״א גֶּפֶן מִמִּצְרַיִם תַּסִּיעַ. וּכְתִיב אֶשְׁתְּךָ כְּגֶפֶן פֹּרִיָּה, אֶשְׁתְּךָ, כְּהַאי גֶּפֶן קַדִּישָׁא. א״ר יוֹסֵי, הַאי גֶּפֶן, דִּמְבָרְכִינָן בֵּיהּ בּוֹרֵא פְּרִי הַגָּפֶן. בּוֹרֵא, הַיְינוּ דִכְתִיב, עֵץ עוֹשֶׂה פְּרִי. פְּרִי הַגֶּפֶן, דָּא עֵץ פְּרִי. עוֹשֶׂה פְּרִי, דְּכַר, עֵץ פְּרִי דָּא נוּקְבָא. בְּגִינֵי כָּךְ, בּוֹרֵא פְּרִי הַגֶּפֶן דָּא דְּכַר וְנוּקְבָא כַּחֲדָא.

586. "Binding his foal to the vine": HE ASKS: What is a vine? HE SAYS, It is the Congregation of Yisrael, THE NUKVA, as it says, "You have brought a vine out of Egypt" (Tehilim 80:9) and "Your wife shall be like a fruitful vine" (Ibid. 128:3). Your wife is as the holy vine, THE SUPERNAL NUKVA. Rabbi Yosi said about the vine over which we say the benediction--'Who created the fruit of the vine (Heb. bore peri hagefen)'--'created' means "a tree yielding fruit" (Beresheet 1:12). 'The fruit of the vine' is a fruit tree, 'yielding fruit' is the male, NAMELY ZEIR ANPIN, and the 'fruit tree' is a female, NAMELY THE NUKVA OF ZEIR ANPIN. Therefore, "who created the fruit of the vine" includes a male and a female together, ZEIR AND NUKVA.

587. אֹסְרִי לַגֶּפֶן עִירֹה, דָּא מַלְכָּא מְשִׁיחָא, דְּזַמִּין לְשַׁלְטָאָה עַל כָּל חֵילֵי עֲמָמַיָּא, חֵילִין דִּי מְמַנָּן עַל עַמִּין עעכו״ם, וְאִינוּן תּוֹקְפָא דִלְהוֹן לְאִתְתַּקְפָא, וְזַמִּין מַלְכָּא מְשִׁיחָא לְאִתְגַּבְּרָא עֲלַיְיהוּ.

587. "Binding his foal to the vine": This is King Mashiach, who will rule over the nations' armies, and over the hosts in charge upon the idolatrous nations who derive their strength from them. King Mashiach is destined to overpower them.

588. בְּגִין דְּהַאי גֶּפֶן, שַׁלִּיט עַל כָּל אִלֵּין כִּתְרִין תַּתָּאִין, דְּשָׁלְטֵי בְּהוֹ עֲמָמַיָּא עעכו״ם, הַאי נָצַח לְעֵילָא. יִשְׂרָאֵל, דְּאִינוּן שׂרֵקָה, יְשֵׁיצוּן וּינַצְּחוּן חֵילִין אָחֳרָנִין לְתַתָּא, וְעַל כֻּלְּהוּ יִתְגַּבֵּר מַלְכָּא מְשִׁיחָא. הה״ד עָנִי וְרוֹכֵב עַל חֲמוֹר וְעַל עַיִר. עַיִר וַחֲמוֹר תְּרֵין כִּתְרִין אִינוּן, דְּשָׁלְטֵי בְּהוֹ עֲמָמַיָּא עעכו״ם, וְאִינוּן מִסְּטַר שְׂמָאלָא סִטְרָא דְּחוֹל.

588. Because the vine, THE NUKVA, rules over the lower crowns, through which the idolatrous nations reign, and is victorious above. The children of Yisrael, who are called "the choice vine," will conquer and annihilate the other legions below, and King Mashiach will overpower all of them. It is written "poor and riding upon an ass, and upon a colt" (Zecharyah 9:9). The ass and the colt are two crowns, through which the idolatrous nations rule. They are of the left side, the side of profanity. AND KING MASHIACH OVERCOMES THEM.

589. וּמַה דַּאֲמַר עָנִי, וְכִי מַלְכָּא מְשִׁיחָא עָנִי אִקְרֵי. אֶלָּא הָכֵי אֲמַר ר״ש, בְּגִין דְּלֵית לֵיהּ מִדִּילֵיהּ וְקָרִינָן לֵיהּ מֶלֶךְ הַמָּשִׁיחַ. דָּא הוּא סִיהֲרָא קַדִּישָׁא לְעֵילָא, דְּלֵית לָהּ נְהוֹרָא אֶלָּא מִשִּׁמְשָׁא.

589. HE ASKS: Why DOES SCRIPTURE SAY ABOUT KING MASHIACH THAT he is poor? Can King Mashiach be called poor? HE ANSWERS: Rabbi Shimon said it is so, because he has nothing of his own, SINCE IT IS THE NUKVA OF ZEIR ANPIN which is called King Mashiach. But it is the holy moon above, THE NUKVA OF ZEIR ANPIN, which has no light of her own, save what she receives from the sun, ZEIR ANPIN. SHE IS THEREFORE CALLED POOR.

590. מַלְכָּא מְשִׁיחָא דָּא, יִשְׁלוֹט בְּשָׁלְטָנֵיהּ, יִתְיַיחֵד בְּדוּכְתֵּיהּ, וּכְדֵין הִנֵּה מַלְכֵּךְ יָבֹא לָךְ סְתָם. אִי לְתַתָּא עָנִי הוּא, דְּהָא בְּסִטְרָא דְּסִיהֲרָא הוּא. אִי לְעֵילָא עָנִי, אַסְפַּקְלַרְיָא דְּלָא נָהֲרָא. לֶחֶם עֹנִי. וְעִם כָּל דָּא, רוֹכֵב עַל חֲמוֹר וְעַל עַיִר, תּוֹקְפָא דְעַמִּין עעכו״ם, לְאִכַּפְיָיא תְּחוֹתֵיהּ, ח וְיִתְתַּקַּף קוּדְשָׁא בְּרִיךְ הוּא בְּדוּכְתֵּיהּ.

590. King Mashiach , THE NUKVA, will have dominion and will be united in his place above. Then "behold, your king comes to you" (Zecharyah 9:9). It does not say what king, SINCE HE INCLUDES THE NUKVA ABOVE AND MASHIACH BELOW. Below he is poor because he is of the aspect of the moon, WHICH IS THE SUPERNAL NUKVA. FOR MASHIACH BELOW IS DRAWN FROM THE NUKVA, AND IS THEREFORE CALLED POOR LIKE HER. Above she is poor, THE NUKVA HERSELF, because she is the mirror which does not shine OF HER OWN, BUT FROM ZEIR ANPIN, AND IS THEREFORE CALLED bread of poverty. With all that, MASHIACH IS "riding upon an ass, and upon a colt," which are the stronghold of the idolatrous nation, to subdue them. The Holy One, blessed be He, THE NUKVA, will be strengthened in His place ABOVE, AS THE VERSE: "BEHOLD, YOUR KING COMES TO YOU" INCLUDES THEM BOTH.

591. כִּבֵּס בַּיַּיִן לְבוּשׁוֹ, כְּד״א מִי זֶה בָּא מֵאֱדוֹם חֲמוּץ בְּגָדִים מִבָּצְרָה, וּכְתִיב פּוּרָה דָרַכְתִּי לְבַדִּי וגו׳. כִּבֵּס בַּיַּיִן דָּא סִטְרָא גְבוּרָה, דִּינָא קַשְׁיָא, לְמֶהֱוֵי עַל עֻמְּמַיָּא עעכו״ם, וּבְדַם עֲנָבִים סוּתֹה, דָּא אִילָנָא לְתַתָּא, בֵּי דִינָא דְאַקְרֵי עֲנָבִים, וְיַיְנָא אִתְמְסַר בְּדַם עֲנָבִים, בְּגִין לְאִתְלַבְּשָׁא בְּתַרְוַוְיִיהוּ, לְתַבְרָא תְּחוֹתֵיהּ כָּל שְׁאָר עַמִּין עעכו״ם וּמַלְכִין דְּעַלְמָא.

591. "He washes his garments in wine" is like the verses: "Who is this that comes from Edom, with crimsoned garments from Botzra?" (Yeshayah 63:1) and "I have trodden the winepress alone" (Ibid. 3). The wine is the side of Gvurah OF ZEIR ANPIN, of strict Judgment upon the idolatrous nations. "And his clothes in the blood of grapes" refers to the lower tree, THE NUKVA, the court of law called grapes. The wine is mingled with the blood of grapes in order to be clothed by both THE STRICT JUDGMENT OF ZEIR ANPIN AND THE JUDGMENT OF THE NUKVA, to crush beneath it all the other idolatrous nations and the kings of the world.

592. ר׳ יוֹסֵי פְּתַח וַאֲמַר אֹסְרִי לַגֶּפֶן עִירֹה. וּכְתִיב וּבַגֶּפֶן שְׁלֹשָׁה שָׂרִיגִים וְהִיא כְּפוֹרַחַת עָלְתָה נִצָּהּ. תָּא חֲזֵי, כַּמָּה אֲטִימִין אִינּוּן בְּנֵי נָשָׁא, דְּלָא יָדְעִין וְלָא מַשְׁגִּיחִין בִּיקָרָא דְּמָארֵיהוֹן, וְלָא מִסְתַּכְּלֵי בְּמִלֵּי דְאוֹרַיְיתָא, וְלָא יָדְעֵי אָרְחַיְיהוּ בַּמֶּה יִתְפְּסוּן, דִּכְתִיב דֶּרֶךְ רְשָׁעִים כַּאֲפֵלָה לֹא יָדְעוּ בַּמֶּה יִכָּשֵׁלוּ.

592. Rabbi Yosi opened the discussion with the verses, "Binding his foal to the vine" and "And on the vine were three tendrils: and it was as though it budded, and its blossoms shot forth" (Beresheet 40:10). Come and see how stupid are people who neither know nor care for the glory of their Master, or regard the words of the Torah. They do not know their ways, or what they are caught in, as it is written: "The way of the wicked is like darkness: they know not at what they stumble" (Mishlei 4:19).

593. בְּזִמְנָא קַדְמָאָה הֲוַת נְבוּאָה שַׁרְיָא עֲלַיְיהוּ דִּבְנֵי נָשָׁא, וַהֲווֹ יָדְעִין וּמִסְתַּכְּלֵי לְמִנְדַּע בִּיקָרָא עִלָּאָה. כֵּיוָן דְּפָסְקָא נְבוּאָה מִנַּיְיהוּ, הֲווֹ מִשְׁתַּמְּשֵׁי בְּבַת קוֹל. הַשְׁתָּא פָּסְקָא נְבוּאָה וּפָסְקָא בַּת קוֹל, וְלָא מִשְׁתַּמְּשֵׁי בְּנֵי נָשָׁא אֶלָּא בְּחֶלְמָא.

593. At the earliest time, prophecy rested upon people who would know and look to know the highest glory. When prophecy was stopped from them, they resorted to divine voices. Now both have ceased, and people resort only to dreams.

594. וְחֶלְמָא דַּרְגָּא תַּתָּאָה הוּא לְבַר, דְּהָא תְּנִינָן חֶלְמָא אֶחָד מִשִּׁשִּׁים לִנְבוּאָה. מַאי טַעְמָא, בְּגִין דְּאַתְיָיא מִדַּרְגָּא שְׁתִיתָאָה לְתַתָּא, וְהָא אִתְּמַר. תָּא חֲזֵי, חֶלְמָא לְכֹלָּא אִתְחֲזֵי, בְּגִין דְּחֶלְמָא מִסִּטְרָא שְׂמָאלָא אַתְיָיא, וְנָחֵית בְּכַמָּה דַרְגִּין, וְאִתְחֲזֵי חֶלְמָא, אֲפִילוּ לְחַיָּיבָיָא. וַאֲפִילוּ לְעכו״ם.

594. The dream is from the lower grade outside, for we learn that a dream is the sixtieth part of prophecy. Why? Because it comes from the sixth grade below, as was already explained, THAT IT IS FROM HOD OF THE NUKVA, WHICH IS THE SIXTH GRADE FROM NETZACH AND HOD OF ZEIR ANPIN WHERE PROPHECY IS. Come and behold: dream is accessible to all, since it is from the left side, HOD OF THE NUKVA, and descends many grades DOWN TO THE ANGEL GAVRIEL, WHO DELIVERS THE DREAMS. A dream may be seen even by wicked men and even by gentiles.

595. בְּגִין דִּזְמִנִּין, נָקְטִין חֶלְמָא וְשָׁמְעִין הַנֵּי זִינֵי בִּישִׁין, וּמוֹדְעִין לִבְנֵי נָשָׁא, מִנַּיְיהוּ דְּחַיָּיכָן בִּבְנֵי נָשָׁא, וּמוֹדִיעִין לוֹן מִלִּין כְּדִיבִין. וּלְזִמְנִין מִלִּין דְּקָשׁוֹט דְּשָׁמְעִין. וּלְזִמְנִין דְּאִינּוּן שְׁלוּחִין לְחַיָּיבָיָא, וּמוֹדְעֵי לוֹן מִלִּין עִלָּאִין.

595. Sometimes evil angels receive and hear the dream, and inform men. Some of them mock at men and tell them false things, and sometimes true things which they heard. Sometimes, they are sent to the evil to tell them lofty matters.

596. הַאי רָשָׁע מַאי כְּתִיב בֵּיהּ, חָמָא חֶלְמָא דְּקָשׁוֹט, דִּכְתִיב וּבַגֶּפֶן שְׁלֹשָׁה שָׂרִיגִים. מַאי גֶּפֶן. דָּא כְּנֶסֶת יִשְׂרָאֵל, דִּכְתִיב הַבֵּט מִשָּׁמַיִם וּרְאֵה וּפְקוֹד גֶּפֶן זֹאת. מִשָּׁמַיִם, דְּהָא מֵאַתַר דָּא אִתְרַמֵּי, כְּד״א הִשְׁלִיךְ מִשָּׁמַיִם אָרֶץ. וּפְקוֹד גֶּפֶן זֹאת, גֶּפֶן דְּהִיא זֹאת, וַהַאי.

596. It is written of this wicked man that he saw a true dream, as it is written: "And on the vine were three tendrils." What is the vine? It is the Congregation of Yisrael, THE NUKVA, as it is written: "Look down from heaven, and behold, and be mindful of this vine" (Tehilim 80:15). It says "from heaven" IN "LOOK DOWN FROM HEAVEN," since it has been cast from there, according to the words: "And cast down from heaven to earth" (Eichah 2:1). "And be mindful of this vine," NAMELY the vine which is "this," THE NUKVA CALLED THIS.

597. שְׁלֹשָׁה שָׂרִיגִים, כְּד״א שְׁלֹשָׁה עֲדָרֵי צֹאן רֹבְצִים עָלֶיהָ. וְהִיא כְּפוֹרַחַת, דִּכְתִיב, וַתֵּרֶב חָכְמַת שְׁלֹמֹה, דְּאִתְנְהִיר סִיהֲרָא. עָלְתָה נִצָּהּ, דָּא יְרוּשָׁלַם דְּלְתַתָּא. ד״א עָלְתָה נִצָּהּ, לְעֵילָא, הַהוּא דַרְגָּא דְּקַיְּימָא עֲלָה וְיַנִּיק לָהּ, כְּד״א אֲשֶׁר זַרְעוֹ בוֹ עַל הָאָרֶץ. הִבְשִׁילוּ אַשְׁכְּלוֹתֶיהָ עֲנָבִים, לְנַטְרָא בְּהוֹ יַיִן דִּמְנַטְרָא.

597. "Three tendrils" as in the verse: "There were three flocks of sheep lying by it" (Beresheet 29:2), ARE THE SECRET OF THE THREE COLUMNS. "And it was as though it budded," as it is written: "And Solomon's Wisdom excelled" (I Melachim 5:10) means that the moon shone, THE NUKVA CALLED SOLOMON'S WISDOM; "and its blossoms shot forth" refers to the lower Jerusalem, THE NUKVA. Another explanation for, "and its blossoms shot forth": It refers to the grade above THE NUKVA, which suckles her, NAMELY YESOD, as it says, "whose seed is in itself, upon the earth" (Beresheet 1:11), WHICH ALLUDES TO YESOD, THAT POURS UPON THE NUKVA CALLED EARTH. "And its clusters brought forth ripe grapes," in which to keep the preserved wine, SO THAT THE KLIPOT WILL NEVER HAVE A HOLD ON IT.

598. חָמֵי כַּמָּה חָמָא הַהוּא רָשָׁע, מַה כְּתִיב, וְכוֹס פַּרְעֹה בְּיָדִי וָאֶקַּח אֶת הָעֲנָבִים וָאֶשְׂחַט אוֹתָם. הָכָא חָמָא הַהוּא כּוֹס תַּרְעֵלָה, יַנִּיקָא דְּבֵי דִינָא, דְּנָפֵיק מֵאינוּן עֲנָבִים דְּאִתְיְהִיב לְפַרְעֹה וְשָׁתֵי לֵיהּ, כְּמָה דַהֲוָה בְּגִינֵיהוֹן דְּיִשְׂרָאֵל. כֵּיוָן דְּשָׁמַע יוֹסֵף דָּא, חָדֵי, וְיָדַע מִלָּה דְקֻשְׁטָא בְּהַאי חֶלְמָא. בְּגִינֵי כָּךְ פְּשַׁר לֵיהּ חֶלְמָא לְטַב, עַל דְּבַשַּׂר לְיוֹסֵף בְּהַאי.

598. See how much this wicked man saw. It is written: "And Pharaoh's cup was in my hand: and I took the grapes, and pressed them" (Beresheet 40:11). He saw here the cup of poison, the sucking of the court of justice, which issues from these grapes. It was given to Pharaoh, who drank it, as it came to pass AT THE TIME OF THE EXODUS FROM EGYPT, on account of Yisrael. When Yosef heard this, he rejoiced and recognized the truth in that dream. Hence, he interpreted his dream for the good, for bringing him good tidings.

599. תָּא חֲזֵי, אֹסְרִי לַגֶּפֶן עִירֹה, דְּאִתְכַּפְיָין תְּחוֹת הַאי גֶּפֶן כָּל אִינּוּן חֵילִין תַּקִּיפִין דְּעַמִּין עע״ז, כְּדְאָמְרָן, בְּגִין הַאי גֶּפֶן, אִתְקַשַּׁר וְאִתְכַּפְיָא הַהוּא חֵילָא דִלְהוֹן. וְאִתְּמַר.

599. Come and see: "Binding his foal to the vine" since strong forces of the heathen nations were subjugated underneath this vine, as we said that through the power of the vine, THE NUKVA, their force was bound up and subdued, as has been explained.

600. ר׳ שִׁמְעוֹן אָמַר, אִית גֶּפֶן, וְאִית גֶּפֶן. אִית גֶּפֶן קַדִּישָׁא עִלָּאָה, וְאִית גֶּפֶן דְּאִקְרֵי, גֶּפֶן סְדוֹם, וְאִית גֶּפֶן נָכְרִיָּה בַּת אֵל נֵכָר. בְּגִין כָּךְ כְּתִיב גֶּפֶן זֹאת, הַהִיא דְּאִקְרֵי כֻּלָּה זֶרַע אֱמֶת. שׂוֹרֵק אֵלּוּ יִשְׂרָאֵל, דְּנָפְקֵי מֵהַאי גֶּפֶן. כַּד חָבוּ יִשְׂרָאֵל, וְשָׁבְקוּ לְהַאי גֶּפֶן, מַה כְּתִיב, כִּי מִגֶּפֶן סְדוֹם גַּפְנָם וגו׳. וּבְגִין כָּךְ אִית גֶּפֶן וְאִית גֶּפֶן.

600. Rabbi Shimon said: There is a vine and there is a vine. There is a holy supernal vine, THE NUKVA, and there is a vine called "the vine of Sdom" (Devarim 32:32), WHICH IS AN EVIL KLIPAH. There is also "a strange vine" (Yirmeyah 2:21), the daughter of a strange El. Therefore, it is written "this vine," WHICH HINTS THAT SHE IS THE NUKVA CALLED this, the same that is called "an entirely right seed" (Ibid.) "a noble vine," AS IT SAYS, "AND I HAD PLANTED YOU A NOBLE VINE" (IBID.), refers to the children of Yisrael who issued from this vine. When Yisrael sinned and abandoned this vine, it says, "For their vine is of the vine of Sdom" (Devarim 32:32).

601. ר׳ יְהוּדָה וְר׳ יִצְחָק הֲווֹ אָזְלֵי בְּאָרְחָא. א״ר יְהוּדָה לְר׳ יִצְחָק, נֵיזֵיל בְּהַאי חֲקַל, דְּהוּא אֹרַח מֵישַׁר יַתִּיר. אֲזָלוּ. עַד דַּהֲווֹ אָזְלֵי, אָמַר רִבִּי יְהוּדָה, כְּתִיב לֹא תִירָא לְבֵיתָהּ מִשָּׁלֶג כִּי כָל בֵּיתָהּ לָבוּשׁ שָׁנִים. הַאי קְרָא, רִבִּי חִזְקִיָּה חַבְרָנָא אוֹקִים בֵּיהּ, דְּאָמַר, דִּינָא דְּחַיָּיבֵי דְּגֵיהִנֹּם תְּרֵיסַר יַרְחִין, פַּלְגָא מִנַּיְיהוּ בְּחַמָּה וּפַלְגָא מִנַּיְיהוּ בְּתַלְגָא.

601. Rabbi Yehuda and Rabbi Yitzchak were walking along the road. Rabbi Yehuda said to Rabbi Yitzchak, Let us walk through this field, which is more level. While they were walking, Rabbi Yehuda said: It is written, "She is not afraid of the snow for her household: for all her household are clothed with scarlet" (Mishlei 31:21). This verse has been explained by our friend Rabbi Chizkiyah. He said that the evil are sentenced to twelve months in Gehenom, half of them in heat OF BURNING FIRE and half in snow.

602. בְּשַׁעְתָּא דְּעָאלִין לְנוּרָא, אִינוּן אָמְרֵי דָא הוּא וַדַּאי גֵּיהִנֹּם, עָאלִין לְתַלְגָא, אָמְרֵי דָא חֲרִיפָא דְּסִיתְוָא דְקוּדְשָׁא בְּרִיךְ הוּא. שָׁרָאן וְאָמְרִין וַה, וּלְבָתַר אָמְרִין וַוי. וְדָוִד אֲמַר וַיַּעֲלֵנִי מִבּוֹר שָׁאוֹן מִטִּיט הַיָּוֵן וַיָּקֶם וגו׳. מֵאֲתַר דְּאָמְרֵי וַה, וּלְבָתַר וַוי.

602. When they enter the fire, they say, This must be Gehenom. When they go into the snow, they say, This is surely the intense cold of the Holy One's, blessed be He, winter. They start with, 'Hurrah', AND REJOICE FOR COMING OUT OF GEHENOM, but later, WHEN THEY UNDERSTAND IT IS A GEHENOM OF SNOW, they say, 'Woe'. David said: "He brought me up also out of the gruesome pit, out of the miry clay, and set my feet..." (Tehilim 40:3); NAMELY from where they first say 'Hurrah' and then 'Woe', AS THE WORD HAYAVEN (MIRE) CONTAINS BOTH VAV-HEI (HURRAH) AND VAV-YUD (WOE).

603. וְהֵיכָן מִשְׁתַּלְּמֵי נַפְשַׁיְיהוּ, בַּשֶׁלֶג, כְּד״א, בְּפָרֵשׂ שַׁדַּי מְלָכִים בָּהּ תַּשְׁלֵג בְּצַלְמוֹן. יָכוֹל אַף יִשְׂרָאֵל כֵּן, ת״ל לֹא תִירָא לְבֵיתָהּ מִשָּׁלֶג. מ״ט. בְּגִין דְּכָל בֵּיתָהּ לָבוּשׁ שָׁנִים. אַל תִּקְרֵי שָׁנִים אֶלָּא שְׁנַיִם: כְּגוֹן מִילָה וּפְרִיעָה, צִיצִית וּתְפִילִין, מְזוּזָה וְנֵר חֲנוּכָּה כו׳.

603. Where are their souls perfected? In A GEHENOM OF snow, as said: "When the Almighty scatters kings in it, snow falls in Tzalmon" (Tehilim 68:15). One might think this also applies to Yisrael, THAT THEY ARE SENTENCED TO SNOW. Of this, the verse says, "She is not afraid of the snow for her household" Why? "For all her household are clothed with scarlet." The word shanim (scarlet) may also be pronounced 'two (Heb. shnayim)'; to wit, the circumcision and uncovering, the Tzitzit (fringes) and the Tefilin, the Mezuzah and the Chanukah candle, and so on. TO WIT, YISRAEL ARE QUICK IN OBSERVING THE PRECEPTS AND HAVE DOUBLE PRECEPTS, FOR IN CIRCUMCISION THERE IS BOTH CIRCUMCISION AND UNCOVERING, IN PRAYER-THE TZITZIT (FRINGES) AND THE TEFILIN, ON THEIR DOORS THEY HAVE THE MEZUZAH AND THE CHANUKAH CANDLE. THEREFORE THEY ARE NOT AFRAID OF THE GEHENOM OF SNOW, WHICH COMES FOR LAZINESS AND SLACKNESS IN OBSERVING THE PRECEPTS.

604. תָּא חֲזֵי, לֹא תִירָא לְבֵיתָהּ מִשָּׁלֶג, דָּא כְּנֶסֶת יִשְׂרָאֵל, דְּאִיהִי כָּל בֵּיתָהּ לָבוּשׁ שָׁנִים, כְּמָה דַּאֲמָרָן, דִּכְתִיב חֲמוּץ בְּגָדִים וגו׳, לְבוּשָׁא דְּדִינָא קַשְׁיָא, לְאִתְפָּרְעָא מֵעַמִּין עע״ז, וְזַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְמִלְבַּשׁ לְבוּשָׁא סוּמְקָא, וְחַרְבָּא סוּמְקָא, וּלְאִתְפָּרְעָא מִן סוּמְקָא. לְבוּשָׁא סוּמְקָא, דִּכְתִיב, חֲמוּץ בְּגָדִים, וּכְתִיב מַדּוּעַ אָדוֹם לִלְבוּשֶׁךָ. סַיְיפָא סוּמְקָא, דִּכְתִיב חֶרֶב לַה׳ מָלְאָה דָם. וּלְאִתְפָּרְעָא מִן סוּמְקָא, דִּכְתִיב כִּי זֶבַח לַה׳ בְּבָצְרָה וגו׳. תּוּ, כִּי כָּל בֵּיתָהּ לָבוּשׁ שָׁנִים דְּהָא מִסִּטְרָא דְּדִינָא קַשְׁיָא קָא אַתְיָא.

604. Come and behold: "She is not afraid of the snow for her household." This is the Congregation of Yisrael, whose "household are clothed with scarlet," like we said in relation to the words "crimsoned garments" (Yeshayah 63:1), which is a robe of strict Judgment, in which punishment is exacted from the idolatrous nations. The Holy One, blessed be He, will don a red garment and a red sword and punish the red, ESAV. The garment is red as in "crimsoned garment" and "Why is your apparel red" (Ibid. 2). Of the red sword, we learn from the verse "The sword of Hashem is filled with blood" (Yeshayah 34:6). He will punish the red, as it is written: "For Hashem has a sacrifice in Botzra" (Ibid.). Also "her household are clothed with scarlet," since THE NUKVA comes from strict judgment, AND THEREFORE "SHE IS NOT AFRAID OF THE SNOW."

605. א״ר יִצְחָק, וַדַּאי הָכֵי הוּא, אֶלָּא כָּל בֵּיתָהּ לָבוּשׁ שָׁנִים, מַאי שָׁנִים, אִלֵּין שָׁנִים קַדְמוֹנִיּוֹת, בְּגִין דְּאִיהִי אִתְכְּלִילַת מִכֻּלְּהוּ, וְיָנְקָא מִכָּל סִטְרִין, כְּדִכְתִיב כָּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם.

605. Rabbi Yitzchak said: This is indeed so, but we should explain the words "her household are clothed with scarlet (Heb. shanim)." These are the primordial years (Heb. shanim), THE SECRET OF THE SEVEN SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT, for she is included of them all and sucks from all sides, as it is written: "All the rivers run into the sea" (Kohelet 1:7). SHE THEREFORE DOES NOT FEAR THE JUDGMENTS, WHICH ARE SNOW.

606. While they were walking, they met a child who was walking to Cappadocia behind a donkey, upon which rode an old man. The man said to the child, My son, read to me a passage of scripture. He said to him: I know not one but many passages, but alight first, or let me ride before you, and I will recite it. THE OLD MAN said to him: I am old and you are a child and I do not want to be put on the same level WITH YOU. THE CHILD said to him: Why then did you ask me to recite verses to you? He said: so that we shall walk together. The child said: may this old man hang himself, who rides and knows nothing but says he does not wish to be on a level with me. He left the old man and walked on the road.

606. עַד דַּהֲווֹ אָזְלֵי, פְּגְעוּ בֵּיהּ בְּהַהוּא יְנוּקָא, דַּהֲוָה אָזֵיל לְקַפּוֹטְקְיָא בְּקַסְטִירָא דְחַמְרָא, וְחַד סָבָא רָכֵיב. אֲמַר הַהוּא סָבָא לְהַהוּא יְנוּקָא, בְּרִי, אֵימָא לִי קְרָאיָךְ. אֲמַר לֵיהּ, קְרָאי לָאו חַד הוּא, אֶלָּא חוֹת לְתַתָּא, אוֹ אֶרְכַּב לְקַמָּךְ, וְאֵימָא לָךְ. אֲמַר לֵיהּ, לָא בְּעִינָא, אֲנָא סָבָא וְאַנְתְּ רַבְיָא, דְּאַתְקַל גַּרְמִי בַּהֲדָךְ. אֲמַר לֵיהּ, אִי הָכִי אַמַּאי שְׁאַלְתְּ קְרָאי. אֲמַר לֵיהּ, בְּגִין דְּנֵיזֵיל בְּאוֹרְחָא. אֲמַר תִּיפַּח רוּחֵיהּ דְּהַהוּא סָבָא, דְּהוּא רָכֵיב וְלָא יָדַע מִלָּה, וַאֲמַר דְּלָא יִתְקַל בַּהֲדִי, אִתְפְּרַשׁ מֵהַהוּא סָבָא, וַאֲזֵיל לֵיהּ בְּאוֹרְחָא.

607. When Rabbi Yehuda and Rabbi Yitzchak arrived, the child approached them. They asked him and he told them what happened. Rabbi Yehuda said: You have acted rightly, come with us and let us sit here and hear your words. He said to them, I am weary since I have not eaten today. They took out bread and gave it to him. A miracle happened and they found a streamlet under a tree. He drank of it, and they drank and sat down.

607. כַּד מָטוֹ ר׳ יְהוּדָה וְר׳ יִצְחָק, קְרֵיב לְגַבַּיְיהוּ שְׁאִילוּ לֵיהּ, וְסָח לוֹן עוֹבְדָא, אֲמַר לֵיהּ ר׳ יְהוּדָה, שַׁפִּיר קָא עֲבַדְתְּ, זִיל בַּהֲדָן, וְנֵיתֵיב הָכָא, וְנִשְׁמַע מִלָּה מִפּוּמָךְ. אֲמַר לוֹן, לָאֵי אֲנָא, דְּלָא אָכֵילְנָא יוֹמָא דֵין. אֲפִיקוּ נַהֲמָא, וִיהִיבוּ לֵיהּ. אִתְרְחֵישׁ לוֹן נִיסָּא, וְאַשְׁכְּחוּ חַד נְבִיעָא דְמַיָּא דְּקִיק תְּחוֹת אִילָנָא, שָׁתֵי מִנַּיְיהוּ, וְאִינּוּן שָׁתוּ וִיתִיבוּ.

61. "Fret not yourself because of evil doers"

The child whom the rabbis encounter in the previous section opens a discussion about the title verse. We learn that this verse is not a prayer or a song, but rather, it was spoken by the Holy Spirit. The verse warns us not to challenge the wicked, since we do not know about the previous incarnations of our own souls, let alone anyone else's. Furthermore, this verse instructs us that we should not look on the deeds of others for fear of feeling envious. Envy of another, we're told, transgresses three negative precepts commanded by God.

The Relevance of this Passage

Casting a jealous eye towards our friends and foe's possessions and/or positions in life diverts our attention away from our own lot. We fail to appreciate our good fortune. Continued lack of appreciation inevitably leads to the loss of all that we should've held dear to our hearts. The mystical effect of these verses shifts our attention away from others and redirects it towards our own spiritual treasures. Additionally, passing judgement upon others causes us to neglect negative deeds and immoral traits ingrained in our own nature. A spiritual individual realizes that the trials and tribulations that challenge us are a direct result of prior incarnations and they cannot be measured against the deeds and fortunes of others, for all is relative in the overall scheme of spiritual evolution.

608. The child opened the discussion saying: "To David. Fret not yourself because of evil doers, nor be envious against the workers of iniquity" (Tehilim 37:1). HE ASKS: "To David" shows it is not a song, like in "A psalm of David" nor a prayer, AS IN "A PRAYER OF DAVID." HE ANSWERS: Wherever it says just "To David," it was spoken by the Holy Spirit.

608. פְּתַח הַהוּא יְנוּקָא וַאֲמַר, לְדָוִד אַל תִּתְחַר בַּמְרֵעִים אַל תְּקַנֵּא בְּעוֹשֵׂי עַוְלָה. לְדָוִד, אִי שִׁירְתָא לָא קָאֲמַר, אִי תְּפִלָּה לָא קָאֲמַר, אֶלָּא בְּכָל אֲתַר לְדָוִד סְתָם, רוּחַ הַקֹּדֶשׁ אֲמָרוֹ.

609. "Fret not yourself because of evil doers." HE ASKS: What is the meaning thereof? It should have been 'Join not EVIL DOERS.' HE REPLIES: Do not challenge the wicked, for you do not know your origins, TO WIT, THE INCARNATIONS OF YOUR SOUL. IT MIGHT BE that you will not prevail against him, if he is a tree which was never uprooted, A SOUL WHICH WAS NEVER INCARNATED BEFORE, WHICH IS VERY STRONG. Then you will be repulsed by him.

609. אַל תִּתְחַר בַּמְרֵעִים. מַאי אַל תִּתְחַר בַּמְרֵעִים, אַל תִּתְחַבֵּר מִבְּעֵי לֵיהּ. אֶלָּא אַל תַּעֲבִיד תַּחֲרוּת בַּמְרֵעִים, בְּגִין דְּלָא יָדַעְתְּ יְסוֹדָא דְגַרְמָךְ, וְלָא תֵיכוּל לֵיהּ, דִּילְמָא אִיהוּ אִילָנָא דְּלָא אִתְעַקַּר לְעָלְמִין, וְתִדְחֵי קַמֵּיהּ.

610. "Nor be envious against the workers of iniquity": Do not look at their deeds, for you might be envious against them. For whoever sees their works and is not zealous for the glory of the Holy One, blessed be He, transgresses three negative precepts: "You shall have no other Elohim beside me: You shall not make for yourself any carved idol, or any likeness of any thing...you shall not bow down to them, nor serve them: for I Hashem your Elohim am a jealous El" (Shemot 20:5).

610. וְאַל תְּקַנֵּא בְּעוֹשֵׁי עַוְלָה, דְּלָא תִשְׁגַּח בְּעוֹבָדֵיהוֹן, וְלָא תֵיתֵי לְקַנְאָה עֲלַיְיהוּ, דְּכָל מַאן דְּחָמֵי עוֹבָדֵיהוֹן, וְלָא קָנֵי לְקוּדְשָׁא בְּרִיךְ הוּא, אַעֲבַר עַל תְּלַת לָאוִין, דִּכְתִיב לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל פָּנָי. לֹא תַעֲשֶׂה לְךָ פֶסֶל וְכָל תְּמוּנָה. לֹא תִשְׁתַּחֲוֶה לָהֶם וְלֹא תָעָבְדֵם כִּי אָנֹכִי ה׳ אֱלֹהֶיךָ אֵל קַנָּא.

62. Small Aleph

Here, the child, whom the rabbis encountered in section 59, first discourses on the verse, "And The Creator called to Moshe." The small Aleph ? in this verse, he explains, refers to Malchut alone. This is also the case in the verse, "and The Creator spoke to him out of the tent of meeting," since these words also came from Malchut alone. The Tent of Meeting is the Malchut, upon whom the calculation of time, all festivals, and Shabbat depends. The verse indicates that God spoke from above, from Binah. Zeir Anpin receives from Binah and gives to Malchut. In this way, Malchut was given permission from above to reveal supernal knowledge. We then learn about the verse, "And they brought the Tabernacle to Moshe." The reason the Tabernacle was brought to Moshe is that he corresponds to Zeir Anpin. Therefore, Moshe is the master of the house and may do what no other man can. When Moshe is addressed in the verse, "If any man of you bring an offering," it is Binah who is speaking. We are told that "an offering to The Creator" involves bringing the lower to join with that which is above, and "your offering" involves joining the upper with that which is below. All this is alluded to in the opening verses of Vayikra.

The Relevance of this Passage

Light radiates in the lives of all mankind when the realm of Zeir Anpin, the Upper World, enjoins with Malchut, our Lower World. Here, we connect to the Hebrew letter, the small Aleph ?, which embodies our physical dimension of time, space, and motion, known as Malchut. The Zohar's reference to the festivals, Shabbat, the Tabernacle, and Moses, is the mechanism by which Malchut [our world] makes contact with Zeir Anpin. Thus, each time our eyes fall upon these words, the two worlds are united and the Light of The Creator sparks our souls.

611. A man should therefore keep away from them, and turn his way from them. I therefore left and turned away from him. Now that I have found you, I shall recite these verses before you. He opened the discussion saying: "And Hashem called (Heb. vayikra) to Moshe" (Vayikra 1:1). Here IN VAYIKRA, the Aleph is small. HE ASKS why? HE ANSWERS: THIS SHOWS US that this calling was not perfect. Why? Because it was only in the tabernacle, WHICH IS TEMPORARY, and in a foreign land. For perfection is to be found only in the land of Yisrael.

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611. בְּג״כ, בָּעֵי לֵיהּ לְב״נ לְאִתְפְּרְשָׁא מִנַּיְיהוּ, וּלְמִסְטֵי אוֹרְחֵיהּ מִנַּיְיהוּ, עַל דָּא אִתְפְּרְשָׁנָא וְסָטִינָא אָרְחָאי. מִכָּאן וּלְהָלְאָה דְּאַשְׁכַּחְנָא לְכוּ, אֵימָא הַנֵּי קְרָאֵי קַמֵּיכוֹן. פְּתַח וַאֲמַר, וַיִּקְרָא אֶל מֹשֶׁה, הָכָא אָלֶ״ף זְעֵירָא אַמַּאי, בְּגִין דְּהַאי קְרִיאָה לָא הֲוָה בְּשְׁלִימוּ. מַאי טַעְמָא דְּהָא לָא הֲוָה אֶלָּא בְּמִשְׁכְּנָא, וּבְאַרְעָא אָחֳרָא, בְּגִין דְּשְׁלִימוּ לָא אִשְׁתַּכַּח אֶלָּא בְּאַרְעָא קַדִּישָׁא.

612. WE HAVE TO EXPLAIN further ABOUT THE SMALL ALEPH, THAT IT IS SO BECAUSE here, IN THIS CALLING TO MOSHE, is the Shechinah, while there is perfection of a male and a female TOGETHER, AS IT IS WRITTEN "Adam, Shet, Enosh" (I Divrei Hayamim 1:1), 'Adam' IS SPELLED WITH A BIG ALEPH, WHICH ALLUDES TO the perfection of male and female IN UNION. But here THE ALEPH IS SMALL, WHICH ALLUDES TO the Nukva ALONE; NAMELY THE SHECHINAH. ANOTHER EVIDENCE comes from the end of the verse "and Hashem spoke to him out of the Tent of Meeting." THE TENT OF MEETING IS THE NUKVA, HENCE THE WORDS CAME FROM THE NUKVA ALONE. Therefore the Aleph is small, AS SMALL LETTERS ALLUDE TO THE NUKVA, REGULAR ONES TO ZEIR ANPIN AND THE BIG TO IMA, OR TO THE PERFECTION OF MALE AND FEMALE TOGETHER, WHICH COMES THROUGH IMA ALONE.

612. תּוּ, הָכָא שְׁכִינְתָּא, הָתָם שְׁלִימוּ דִּדְכַר וְנוּקְבָא: אָדָם שֵׁת אֱנוֹשׁ. אָדָם: שְׁלִימוּ דִּכַר וְנוּקְבָא, הָכָא, נוּקְבָא. תּוּ סֵיפָא דִּקְרָא, וַיְדַבֵּר ה׳ אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר, בְּגִין כָּךְ אָלֶ״ף זְעֵירָא.

613. תוּ אָלֶ״ף זְעֵירָא, מִתַּל לְמַלְכָּא, דַּהֲוָה יָתִיב בְּכָרְסְיֵהּ, וְכִתְרָא דְּמַלְכוּתָא עֲלֵיהּ, אִקְרֵי מֶלֶךְ עִלָּאָה, כַּד נָחֵית וַאֲזַל לְבֵי עַבְדֵיהּ, מֶלֶךְ זוּטָא אִקְרֵי, כָּךְ קוּדְשָׁא בְּרִיךְ הוּא, כָּל זִמְנָא דְּאִיהוּ לְעֵילָא עַל כֹּלָּא, מֶלֶךְ עִלָּאָה אִקְרֵי, כֵּיוָן דְּנָחֵית מְדוֹרֵיהּ לְתַתָּא, מֶלֶךְ אִיהוּ, אֲבָל לָאו עִלָּאָה כְּקַדְמֵיתָא, בְּגִין כָּךְ אָלֶ״ף זְעֵירָא.

613. Further explanation CONCERNING the small Aleph: There is a story of a king who sat upon his throne, with a crown on his head. He is then called the supreme king. When he goes down to visit the house of his servant he is called little king. The Holy One, blessed be He, too, as long as He is above all, is called a supreme King. Once He comes to dwell below in the tabernacle, he is still a King, but not supreme as before. Therefore the Aleph is small.

614. וַיִּקְרָא: הָכִי תְּנִינָן, זִמִּין לֵיהּ לְהֵיכְלֵיהּ. מֵאֹהֶל מוֹעֵד. מַאן אֹהֶל מוֹעֵד. אֹהֶל דְּבֵיהּ תַּלְיָין מוֹעֵד וְחָגָא וְשַׁבַּתָּא לְמִמְנֵי, כְּד״א וְהָיוּ לְאוֹתוֹת וּלְמוֹעֲדִים, בֵּיהּ שַׁרְיָא חוּשְׁבְּנָא לְמִמְנֵי. וּמַאן אִיהוּ, סִיהֲרָא, כְּמָא דְּאַתְּ אָמֵר אֹהֶל בַּל יִצָּעֵן בַּל יִסַּע יְתֵדוֹתָיו לָנֶצַח.

614. "And he called" as we learned MEANS THAT he called and invited him to his palace. "From the Tent of Meeting (Heb. moed)": What is it? It is a tent, upon which depends the reckoning of times (Heb. moed), festivals and Shabbat, as it says, "And let them be for signs, and for seasons" (Beresheet 1:14). In her abides the reckoning. Who is she? The moon, NAMELY THE NUKVA, FROM WHICH COME ALL THE CHANGES FROM WEEK DAYS TO FESTIVALS AND SHABBAT, THROUGH CHANGES IN THE STATURE OF HER MOCHIN, as it says, "A tent that shall not be taken down: its pegs shall not be removed for ever" (Yeshayah 33:20), WHICH ALLUDES TO THE NUKVA CALLED TENT.

615. לֵאמֹר, מַאי לֵאמֹר. בְּגִין לְגַלָּאָה, מַה דַּהֲוָה סְתִים לְגוֹ. וּבְכָל אֲתַר לֵאמֹר, כְּד״א וַיְדַבֵּר ה׳ אֶל מֹשֶׁה לֵאמֹר, דְּאִתְיְהִיב רְשׁוּ לְגַלָּאָה. אֲבָל כֹּלָּא חַד הוּא, וְשַׁפִּיר הוּא, בְּגִין דְּהָא אִתְמַנֵּי לְסִיהֲרָא הַהִיא מִלָּה, מֵאֲתַר דְּמֹשֶׁה קָיְימָא.

615. "Saying": HE ASKS: What does this mean? HE ANSWERS: IT MEANS revealing what is hidden inside. Wherever it says "saying," like in: "And Hashem spoke to Moshe, saying," it means that permission was given to reveal. Yet all is one, and it is well since the revelation was given to the moon, THE NUKVA, from where Moshe stands, ZEIR ANPIN, ACCORDING TO ORDER.

616. וַיְדַבֵּר ה׳, לְעֵילָא. אֶל מֹשֶׁה, בְּאֶמְצָעִיתָא. לֵאמֹר, בַּתְרַיְיתָא, אֲתַר, דְּאִית רְשׁוּ לְגַלָּאָה. תוּ, וַיִּקְרָא אֶל מֹשֶׁה מַה כְּתִיב לְעֵילָא, וַיָּבִיאוּ אֶת הַמִּשְׁכָּן אֶל מֹשֶׁה וגו׳. אַמַּאי אֶל מֹשֶׁה. הָכִי אָמְרוּ, בְּגִין דְּמֹשֶׁה חָמָא לֵיהּ בְּטוּרָא, וְקוּדְשָׁא בְּרִיךְ הוּא אַחְמֵי לֵיהּ בְּחֵיזוּ דְעֵינָא, כְּד״א כַּאֲשֶׁר הֵרְאָה אוֹתְךָ בָּהָר, וּכְתִיב כַּמַּרְאֶה אֲשֶׁר הֵרְאָה ה׳ אֶת מֹשֶׁה וגו׳. וּכְתִיב וּרְאֵה וַעֲשֵׂה בְּתַבְנִיתָם אֲשֶׁר אַתָּה מָרְאֶה בָּהָר, הַשְׁתָּא אַיְיתִיאוּ לֵיהּ, בְּגִין דְּיֶחֱמֵי, אִי אִיהוּ כְּהַהוּא מִשְׁכְּנָא דְּחָמָא.

616. "And Hashem spoke," above, BINAH, "to Moshe," who is in the middle, ZEIR ANPIN, AS BINAH GIVES TO ZEIR ANPIN, "saying," which is the last one, THE NUKVA, WHO RECEIVES FROM ZEIR ANPIN. She is the place where permission to reveal is given. "And Hashem called to Moshe": It is written before, "And they brought the tabernacle to Moshe" (Shemot 39:33). Why bring it to Moshe? They said: "Moshe saw it upon mount Sinai, for the Holy One, blessed be He, showed it to him, as it says "as it was shown you in the mountain" (Shemot 27:8) "according to the pattern which Hashem had shown Moshe" (Bemidbar 8:4) and "And look that you make them after their pattern, which was shown to you in the mountain" (Shemot 25:40). They THEREFORE brought him THE TABERNACLE now, so he will see whether it resembles the tabernacle he has seen.

617. אֲבָל אַמַּאי וַיָּבִיאוּ אֶת הַמִּשְׁכָּן אֶל מֹשֶׁה. אֶלָּא, לְמַלְכָּא דְּבָעָא לְמִבְנֵי פַּלְטִרִין לְמַטְרוֹנִיתָא, פַּקִּיד לְאוּמָנִין הֵיכָלָא דָּא בְּדוּכָּא פְּלַן, וְהֵיכָלָא דָּא בְּדוּכָּא פְּלַן, הָכָא אֲתַר לְעַרְסָא, וְהָכָא אֲתַר לְנַיְיחָא. כֵּיוָן דַּעֲבִידוּ לוֹן אוּמָנִין, אַחְמִיוּ לְמַלְכָּא. כָּךְ וַיָּבִיאוּ אֶת הַמִּשְׁכָּן אֶל מֹשֶׁה, מָארֵי דְּבֵיתָא, אִישׁ הָאֱלֹקִים, כֵּיוָן דְּאִשְׁתַּכְלֵל הֵיכָלָא, מַטְרוֹנִיתָא זְמִינַת לְמַלְכָּא לְהֵיכָלָא, זְמִינַת לְבַעֲלָהּ עִמָּהּ, בְּגִין כָּךְ וַיִּקְרָא אֶל מֹשֶׁה.

617. But ACCORDING TO THIS, IT IS YET HARD TO UNDERSTAND why they brought the tabernacle to Moshe, INSTEAD OF MOSHE COMING TO THE TABERNACLE. This is like a king who wanted to build a palace for the Matron. He ordered the craftsmen to build a room in one place, and a room in another place. Here will be the bed and there a place to recline. When the craftsmen finished it, they showed it to the king. So "they brought the tabernacle to Moshe," who is the master of the house and a man of Elohim. MOSHE DID NOT GO TO THE TABERNACLE BUT IT WAS BROUGHT TO HIM. When the palace was built, the Matron invited the king to it, invited her husband THE KING to be with her. Therefore He "called to Moshe," IS SPELLED WITH A SMALL ALEPH. THE SMALL ALEPH, WHICH IS THE NUKVA, CALLED TO MOSHE, ZEIR ANPIN, HER HUSBAND, TO BE WITH HER.

618. וּבְגִין דְּמֹשֶׁה מָארֵי דְּבֵיתָא אִיהוּ, מַה כְּתִיב, וּמֹשֶׁה יִקַּח אֶת הָאֹהֶל וְנָטָה לוֹ מִחוּץ לַמַּחֲנֶה, מֹשֶׁה דְּאִיהוּ מָארֵי דְּבֵיתָא, עָבֵיד הָכֵי, מַה דְּלֵית רְשׁוּ לְבַר נָשׁ אָחֳרָא לְמֶעְבַּד הָכֵי.

618. And since Moshe is the master of the house, NAMELY ZEIR ANPIN, THE HUSBAND OF THE MATRON, it says, "And Moshe would take the Tent" --THE NUKVA CALLED TENT-"and pitch it outside the camp" (Shemot 33:6). Moshe, who is the master of the house, may do what no other man may.

619. וַיְדַבֵּר ה׳ אֵלָיו, דַּרְגָּא אָחֳרָא עִלָּאָה, וּכְדֵין בְּשַׁעְתָּא דְּאִזְדַּמַּן מֹשֶׁה לְמֵיעַל, כְּדֵין פְּתַח וַאֲמַר, אָדָם כִּי יַקְרִיב מִכֶּם. מַאי אָדָם הָכָא. אֶלָּא כַּד אִתְחַבְּרוּ שִׁמְשָׁא וְסִיהֲרָא כַּחֲדָא, פְּתַח וַאֲמַר אָדָם. כְּדִכְתִיב, שֶׁמֶשׁ יָרֵחַ עָמַד זְבוּלָה, עָמַד, וְלֹא עָמְדוּ.

619. "And (Hashem) spoke to him." This is a different, supernal grade, BINAH. "AND HE CALLED," THE NUKVA CALLED "TO MOSHE," TIFERET, "AND SPOKE" IS BINAH. And so when Moshe was entering THE NUKVA, BINAH opened the discussion saying: "If any man of you bring an offering" (Vayikra 1:2), BINAH IS THE SPEAKER HERE. HE ASKS: Why say "man" here when IT WOULD HAVE SUFFICED TO SAY, "IF ANY OF YOU BRING AN OFFERING"? HE ANSWERS: When the sun and moon were united, TIFERET AND MALCHUT TOGETHER, BINAH opened and said: "Man." AND THEY WERE BOTH NAMED "MAN" IN THE SINGULAR, as it is written: "The sun and moon stood still in their habitation" (Chavakuk 3:11), "stood still" in the singular instead of the plural, BECAUSE THE SCRIPTURE SPEAKS OF THEIR BEING IN UNION.

620. כִּי יַקְרִיב מִכֶּם, הָכָא אִתְרְמִיז, מַאן דְּיַעֲבִיד פּוּלְחָנָא דְקָרְבְּנָא שְׁלִים, דְּיִשְׁתַּכַּח דְּכַר וְנוּקְבָא. מַשְׁמַע דִּכְתִיב מִכֶּם, דְּיִשְׁתַּכַּח בְּחֵיזוּ דִלְכוֹן. קָרְבָּן לַה׳ דְּאַקְרֵיב כֻּלָּא, לְאִתְאַחֲדָא כַּחֲדָא, לְעֵילָא וְתַתָּא.

620. "If any man of you bring an offering": It is hinted here that whoever makes a service of sacrifice flawlessly, should be there as male and female; NAMELY BE MARRIED. This is derived from the words "of you (plur.)," which indicates that he will have your images; TO WIT, BINAH SAID THIS TO TIFERET AND MALCHUT, WHICH ARE THE SECRET OF MOSHE CALLED "MAN." "An offering to Hashem," by sacrificing all in order to be united both above and below. HENCE IT IS FIRST SAID "AN OFFERING TO HASHEM," WHICH IS THE JOINING FROM BELOW UPWARD, AND THEN "YOUR OFFERING," JOINING FROM ABOVE DOWNWARD, AS WAS SAID BEFORE.

621. מִן הַבְּהֵמָה, לְאַחֲזָאָה אָדָם וּבְהֵמָה, כֻּלָּא כַּחֲדָא. מִן הַבָּקָר וּמִן הַצֹּאן, אִלֵּין רְתִיכִין, דְּאִינּוּן דַּכְיָין, דְּכִיוָן דַּאֲמַר מִן הַבְּהֵמָה, יָכוֹל מִכֹּלָּא, בֵּין דַּכְיָין, בֵּין מְסָאֲבָן, הֲדַר וַאֲמַר מִן הַבָּקָר וּמִן הַצֹּאן.

621. "Of the cattle" shows the unity of man and beast as one, AS WAS SAID BEFORE: "AN OFFERING TO HASHEM" IS MAN, WHO IS THE UNISON FROM BELOW UPWARD, WHENCE IT IS DRAWN DOWNWARD BY THE SECRET OF "YOUR OFFERING" OF THE CATTLE. THE TWO UNISONS ILLUMINE TOGETHER. "Of the oxen and of the sheep": These are pure Chariots. In saying "of the cattle (lit. 'animal')," one might think it refers to all livng creatures, both clean and unclean. It therefore continues "of the oxen and of the sheep."

622. תַּקְרִיבוּ אֶת קָרְבַּנְכֶם. קָרְבָּנִי מִבָּעֵי לֵיהּ, מַאי קָרְבַּנְכֶם. אֶלָּא בְּקַדְמֵיתָא קָרְבָּן לַה׳, וְהַשְׁתָּא קָרְבַּנְכֶם. קָרְבָּן לַה׳ אָדָם. קָרְבַּנְכֶם מִן הַבְּהֵמָה מִן הַבָּקָר וּמִן הַצֹּאן: לְאַחֲזָאָה יִחוּדָא מִתַּתָּא לְעֵילָא, וּמֵעֵילָא לְתַתָּא. מִתַּתָּא לְעֵילָא, הַיְינוּ קָרְבָּן לַה׳. מֵעֵילָא לְתַתָּא, הַיְינוּ קָרְבַּנְכֶם.

622. "Shall you bring your offering": HE ASKS: It should have been "His offering," AS IT IS WRITTEN BEFORE "AN OFFERING TO HASHEM." Why say "your offering"? HE ANSWERS: First it should have been "an offering to Hashem" and now "your offering." HE EXPOUNDS UPON IT: "An offering to Hashem" is THE UNITY CALLED MAN, NAMELY THE RAISING OF THE NUKVA TO BE UNITED ABOVE THE CHEST OF ZEIR ANPIN, CALLED man. "Your offering...of the oxen, and of the flock" CONTINUES THE ILLUMINATION OF THE UNION OF THE CHEST UPWARD UNTO THE LOWER BEINGS WHO ARE FROM THE CHEST DOWNWARD in order to demonstrate the unison from below upward and from above downward. From below upward is "the offering to Hashem" and from above downward is "your offering."

623. לְמַלְכָּא, דְּאִיהוּ יָתֵיב בְּטוּרְסְקָא עִלָּאָה, לְעֵילָא לְעֵילָא, וְכָרְסְיָא אִתְתַּקַּן עַל הַהוּא טוּרְסְקָא, וּמַלְכָּא עִלָּאָה עַל כֹּלָּא. בַּר נָשׁ דְּקָרֵיב דּוֹרוֹנָא לְמַלְכָּא, בָּעָא לְסַלְקָא מִדַּרְגָּא לְדַרְגָּא, עַד דְּסָלִיק מִתַּתָּא לְעֵילָא לַאֲתַר דְּמַלְכָּא יָתֵיב, עִלָּאָה עַל כֹּלָּא, וּכְדֵין יְדָעִין דְּהָא סָלְקִין דּוֹרוֹנָא לְמַלְכָּא, וְהַהוּא דּוֹרוֹנָא דְּמַלְכָּא אִיהוּ. נָחֵית דּוֹרוֹנָא מֵעֵילָא לְתַתָּא, הָא יָדְעִין דְּהַהוּא דּוֹרוֹנָא דְּמַלְכָּא נָחֵית מֵעֵילָא, לְרַחִימָא דְּמַלְכָּא, דְּאִיהוּ לְתַתָּא.

623. This is like a king who sits high upon a great mountain, and his throne is fixed on it. The king WHO SITS ON THE THRONE is higher than anyone. A man who offers the king a present, should take it up step by step until he reaches the top where the king sits up high. Everyone knows then that a present is brought up to the king. And this is the present to the king. When a present is brought down, then surely it is a present from the king above to his friend below.

624. כָּךְ בְּקַדְמִיתָא, אָדָם סָלֵיק בְּדַרְגּוֹי מִתַּתָּא לְעֵילָא, וּכְדֵין קָרְבָּן לַה׳. מִן הַבְּהֵמָה מִן הַבָּקָר, נָחֵית בְּדַרְגּוֹי מֵעֵילָא לְתַתָּא, וּכְדֵין קָרְבַּנְכֶם. בְּגִינֵי כָּךְ כְּתִיב, אָכַלְתִּי יַעְרִי עִם דִּבְשִׁי שָׁתִיתִי יֵינִי עִם חֲלָבִי, הַיְינוּ אָדָם וְקָרְבָּן לַה׳. אִכְלוּ רֵעִים, הַיְינוּ מִן הַבְּהֵמָה מִן הַבָּקָר וּמִן הַצֹּאן, וּכְדֵין תַּקְרִיבוּ אֶת קָרְבַּנְכֶם.

624. So at first, man mounts the grades from below upward. This is "an offering to Hashem." "Of the cattle and of the oxen," he descends down the grades from above. This is "your offering." Hence it is written, "I have eaten my honeycomb with my honey; I have drunk my wine with my milk" (Shir Hashirim 5:1), which is a man and "an offering to Hashem," FOR IT IS THE HOLY ONE, BLESSED BE HE, WHO SAYS, "I HAVE EATEN..."; "Eat, O dear ones" "of the cattle, of the oxen and of the sheep." Then, "shall you bring your offering."

625. אֲתוֹ ר׳ יִצְחָק וְרִבִּי יְהוּדָה, וּנְשָׁקוּהָ עַל רֵישֵׁיהּ, אֲמָרוּ, בְּרִיךְ רַחֲמָנָא דְּזַכֵּינָא לְמִשְׁמַע דָּא, וּבְרִיךְ רַחֲמָנָא, דְּלָא אִתְאֲבִידוּ מִלִּין אִלֵּין בְּהַהוּא סָבָא. קָמוּ וַאֲזָלוּ, עַד דַּהֲווֹ אָזְלֵי, חָמוּ חַד גֶּפֶן נָטִיעַ בְּחַד גִּנָּא.

625. Rabbi Yitzchak and Rabbi Yehuda came to him and kissed his forehead. They said: 'Blessed by the Merciful one that these words were not wasted on that old man', WHO WOULD NOT HAVE UNDERSTOOD THEM, AND THE WORDS WOULD BE LOST. They rose and went. While they were walking, they saw a vine planted in a garden.

63. "Binding his foal to the vine," part two

This second discussion of the title verse interprets it as containing a warning against the Klipah of the mule and the foal. Were it not for the aspect of the Holy Name included here, we are told, these Klipot would have destroyed the world. The vine signifies the congregation of Yisrael, which accepts none, but God, as a vine will receive no graft from another tree. The child and the rabbis then discuss the verse "He washed his garments in wine." This is interpreted as signifying the Mashiach, the Female Principle, who will overpower the idolatrous nations. Another explanation is that the Yisraelites draw from Malchut in Holiness and she therefore brings them mercy and joy. The idolatrous nations, however, draw from Malchut excessively and are consequently subject to Judgment. We then learn the significance of the verse, "His eyes are red with wine, and his teeth white with milk." The Written Law of the Torah is called milk, and the Oral Law is called wine. The passage is an allusion to the illumination of Binah and the intoxicating Torah, Malchut, which transfers judgment to those who draw it downwards from above. Following this, through an interpretation of the verse, "And wine that makes glad the heart of man", we learn that wine begins in joy and ends in judgment. The "oil to brighten the face" signifies the drawing of Chassadim from Aba, through which all judgments are cancelled. The final verse of this discourse is "and bread which sustains the heart of man." It is a reference to the bread that sustains the world, signifying Zeir Anpin. The world depends on both bread and wine, the Female Principle and Zeir Anpin, since they sustain the world together. Therefore, when saying grace, there must be bread on the left side of the table and wine on the right, in order to pronounce a proper blessing on the Holy Name.

The Relevance of this Passage

All things must be in balance in order to generate and sustain fulfillment. Too much of a good thing eventually brings negativity. Common phrases, such as "killing him with kindness," help convey the lesson and Light being distilled in this passage. The wisdom and discipline to balance our desires to receive with our desire to share are infused into our being. We are inspired to direct and channel our desires for spiritual purposes as opposed to selfish, indulgent pursuits, the former generating fulfillment, the latter bringing judgement down upon this world.

626. פְּתַח הַהוּא יְנוּקָא וַאֲמַר, אֹסְרִי לַגֶּפֶן עִירֹה וְלַשֹּׂרֵקָה בְּנִי אֲתוֹנוֹ הַאי קְרָא רָזָא עִלָּאָה הוּא. אֹסְרִי, אָסַר מִבָּעֵי לֵיהּ. עִירֹה, עַיִר מִבָּעֵי לֵיהּ. אֶלָּא רָזָא הוּא, לְדַרְדְּקֵי דְּאִינּוּן בְּנֵי רַב, לְאִסְתַּמְּרָא מֵהַהוּא גִּירָא דְּעַיִר, וּשְׁמָא קַדִּישָׁא אִתְכְּלִיל תַּמָּן י״ה.

627. וּכְמָה דְּהָכָא אִתְרְמִיז שְׁמָא קַדִּישָׁא, הָכֵי נָמֵי וְלַשֹּׂרֵקָה, שׂוֹרֵק מִבָּעֵי לֵיהּ. בְּנִי בֶּן מִבָּעֵי לֵיהּ. שׂוֹרֵק, כִּדְכְתִיב וְאָנֹכִי נְטַעְתִּיךָ שׂוֹרֵק. בֵּן, כִּד״א בֶּן אֲתוֹנוֹת. אַמַּאי שׂוֹרֵקָה, וְאַמַּאי בְּנִי.

628. אֶלָּא, כְּמָה דְּאִית שְׁמָא קַדִּישָׁא לְאַכְפְּיָא לְעַיִר, הָכֵי נָמֵי, אִית שְׁמָא קַדִּישָׁא, לְאַכְפְּיָא חֵילָא אָחֳרָא, דְּאִיהִי חַמְרָא, דְּאִלְמָלֵא דְּשְׁמָא קַדִּישָׁא אִתְרְמִיז הָכָא, הֲווֹ מְטַרְטְשֵׁי עָלְמָא, י״ה בְּחֵילָא דָא, וְוי״ה בְּחֵילָא דָא, לְאִסְתַּמְּרָא עָלְמָא מִנַּיְיהוּ, וּלְאִסְתַּמְּרָא בַּר נָשׁ, דְּלָא יִשְׁלְטוּן בֵּיהּ בְּעָלְמָא.

628. אֹסְרִי לַגֶּפֶן, מַאי גֶּפֶן. דָּא כְּנֶסֶת יִשְׂרָאֵל, אַמַּאי אִתְקְרִיאַת גֶּפֶן. אֶלָּא מַה גֶּפֶן, לָא מְקַבְּלָא עֲלָהּ נְטִיעָא אָחֳרָא, הָכֵי נָמֵי כְּנֶסֶת יִשְׂרָאֵל, לָא מְקַבְּלָא עֲלָהּ אֶלָּא לְקוּדְשָׁא בְּרִיךְ הוּא, וּבְגִין כְּנֶסֶת יִשְׂרָאֵל, אִתְכַּפְיָין קַמָּהּ כָּל חֵילִין אָחֳרָנִין, וְלָא יָכְלִין לְאַבְאָשָׁא, וּלְשַׁלְטָאָה בְּעָלְמָא, וְע״ד אַטִּיל קְרָא שְׁמָא קַדִּישָׁא בֵּינַיְיהוּ, בְּהַאי גִּיסָא וּבְהַאי גִּיסָא. בְּנִי אֲתוֹנוֹ, דְּאִתְעַקַּר בְּגִין הַהוּא שׂוֹרֵק, כְּמָה דְּאַתְּ אָמַר, וְאָנֹכִי נְטַעְתִּיךָ שׂוֹרֵק וגו׳.

630. כִּבֵּס בַּיַּיִן לְבוּשׁוֹ וגו׳, כִּבֵּס, כּוֹבֵס מִבָּעֵי לֵיהּ. אֶלָּא כִּבֵּס, מִיּוֹמָא דְּאִתְבְּרֵי עָלְמָא, וּמַאן אִיהוּ דָא מַלְכָּא מְשִׁיחָא. בַּיַּיִן: סִטְרָא שְׂמָאלָא. וּבְדַם עֲנָבִים: סִטְרָא שְׂמָאלָא. לְתַתָּא. וְזַמִּין מַלְכָּא מְשִׁיחָא לְשַׁלְטָאָה לְעֵילָא עַל כָּל חֵילִין אָחֳרָנִין דְּעַמִּין עעכו״ם, וּלְתַבְּרָא תּוֹקְפֵיהוֹן מֵעֵילָא וּמִתַּתָּא.

626. The child opened the discussion saying: "Binding his foal to the vine, and his ass's colt to the choice vine." This verse contains a high mystery. HE ASKS: Why does it say "osri (binding)" instead of the customary 'oser' and "iroh (ass)" instead of 'ayir'? HE ANSWERS: It is the secret that the schoolchildren should beware of the sharp edge OF THE KLIPAH of the ass. The Holy Name Yud-Hei is included there in order to subdue it, TO WIT, THE YUD OF 'OSRI' TOGETHER WITH THE HEI OF 'IROH'.

627. Just as the Holy Name is hinted here, IT IS HINTED ALSO IN THE WORDS "AND HIS ASS'S COLT TO THE CHOICE VINE." It says "sorekah" (choice vine) instead of 'sorek' and bni (colt) instead of ben, as it is written: "And I have planted you a noble vine (Heb. sorek)" (Yirmeyah 2:21) WITHOUT HEI and "upon a colt (Heb. ben)" (Zecharyah 9:9) WITHOUT YUD. Why then is it written here sorekah and bni?

628. As there is a Holy Name which subdues the KLIPAH foal, so there is a Holy Name to subdue the power of another KLIPAH, the ass. IT IS THE YUD OF 'BNI' AND THE HEI OF 'SOREKAH'. Were it not for the Holy Name hinted here, THESE TWO KLIPOT would have destroyed the world. Therefore, there is Yud-Hei against this force and Yud-Hei against the other force, which protect the world against them, and preserve man so they would have no mastery over him in the world.

628. "Binding his foal to the vine": What is the vine? It is the Congregation of Yisrael. Wherefore is it called vine? As a vine will receive no graft from another tree, so the Congregation of Yisrael accepts none but the Holy One, blessed be He. Therefore, in front of the Congregation of Yisrael all other forces are subdued, THE FOAL AND THE ASS, and they cannot harm and rule the world. Therefore scripture inserts between them the Holy Name Yud-Hei on the side OF THE FOAL and the side OF THE ASS. The ass's colt is uprooted due to the choice vine, THE CONGREGATION OF YISRAEL, as said: "And I have planted you a noble vine."

630. "He washed his garments in wine." HE ASKS: Why does it say "washed" IN THE PAST TENSE instead of "washes"? HE ANSWERS: He has been washing since the world was created. Who has? King Mashiach, THE NUKVA, THEREFORE "WASHED" IS IN THE PAST TENSE. "In wine" is the left side, NAMELY GVURAH OF ZEIR ANPIN; "the blood of grapes" is the left side below; NAMELY THE LEFT SIDE OF THE NUKVA. WITH THE TWO GVUROT, OF ZEIR ANPIN AND OF THE NUKVA HERSELF, SHE WASHES HER GARMENTS. Mashiach, THE NUKVA, will rule above over all the other forces of the idolatrous nations, and crush their stronghold above and below.

631. Another explanation for "He washed his garments in wine": Wine is a sign of joy, AS IN THE VERSE, "MY WINE, WHICH CHEERS ELOHIM AND MAN" (SHOFTIM 9:13), and is all judgment, so King Mashiach, WHO IS THE NUKVA, brings joy to the children of Yisrael, WHO DRAW FROM IT IN HOLINESS, but is all judgment to the idolatrous nations, WHO DRAW FROM IT EXCESSIVELY. It is written, "And the spirit of Elohim hovered over the surface of the waters" (Beresheet 1:2). This is the spirit of King Mashiach, WHICH HOVERS TO AND FRO BETWEEN JUDGMENT AND MERCY. From the Creation of the world, He washes His garment in the holy wine, AS SAID ABOVE.

631. ד״א כִּבֵּס בַּיַּיִן לְבוּשׁוֹ, כְּגַוְונָא דְהַאי חַמְרָא, אַחֲזֵי חֵידוּ, וְכוּלֵיהּ דִּינָא, הָכֵי נָמֵי מַלְכָּא מְשִׁיחָא, יֶחֱזֵי חֵדוּ לְיִשְׂרָאֵל, וְכוּלֵיהּ דִּינָא לְעַמִּין עעכו״ם. כְּתִיב וְרוּחַ אֱלֹקִים מְרַחֶפֶת עַל פְּנֵי הַמָּיִם, דָּא רוּחָא דְמַלְכָּא מְשִׁיחָא, וּמִן יוֹמָא דְאִתְבְּרֵי עָלְמָא, אַסְחֵי לְבוּשֵׁיהּ בְּחַמְרָא עִלָּאָה.

632. The following words are, "His eyes are red with wine, and his teeth white with milk." "HIS EYES ARE RED WITH WINE" refers to the supernal wine, NAMELY THE ILLUMINATION OF THE LEFT OF BINAH. The Torah, THE NUKVA, when it intoxicating NAMELY TRANSFERS JUDGMENT TO THOSE WHO DRAW IT FROM ABOVE DOWNWARD, drinks it AND THEREFORE BINAH IS CONSIDERED, AS IF JUDGMENT COME FROM HER. "And his teeth white with milk" REFERS TO THE WRITTEN TORAH, ZEIR ANPIN, WHICH ACCEPTS CHASSADIM CALLED MILK, for the Torah is called wine and milk, the Written Torah, ZEIR ANPIN, IS CALLED MILK, and the Oral Law, THE NUKVA IS CALLED WINE. WINE IS COME FROM BINAH AND MILK FROM ABA.

632. חֲמֵי מַה כְּתִיב בַּתְרֵיהּ, חַכְלִילִי עֵינַיִם מִיָּיִן וּלְבֶן שִׁנַּיִם מֵחָלָב, דָּא חַמְרָא עִלָּאָה, דְּאוֹרַיְיתָא דְּמַרְוֵי, מִנֵּיהּ שָׁתֵי. וּלְבֶן שִׁנַּיִם מֵחָלָב, דְּהָא אוֹרַיְיתָא יַיִן וְחָלָב, תּוֹרָה שֶׁבִּכְתָב, וְתוֹרָה שֶׁבְּעַל פֶּה.

633. It is written, "And wine that makes glad the heart of man; oil to brighten the face" (Tehilim 104:15). Indeed it is from the place called oil, WHICH IS ABA. HE EXPLAINS HIS WORDS, Come and behold: wine first makes glad, because it is a place whence all joys come from, NAMELY BINAH, and ends in Judgment WHEN IT EXPANDS TOWARDS THE NUKVA. Why? Because its ending is the place of gathering of all THE SFIROT, NAMELY THE NUKVA, WHICH IS THEREFORE CALLED THE CONGREGATION OF YISRAEL; NAMELY THE PLACE OF GATHERING OF ZEIR ANPIN. It is Judgment by which the world is sentenced. Therefore, since wine starts with joy and ends in Judgment, therefore there is "oil to brighten the face," whence all the joys issue, FOR IN ORDER TO DRAW THE JOY OF WINE, AS IT WAS IN BINAH, IT DRAWS CHASSADIM FROM ABA, CALLED OIL. THROUGH THIS, ALL JUDGMENTS IN IT ARE CANCELLED AND IT ATTAINS THE FIRST THREE SFIROT, WHICH ARE CALLED FACE, THE SECRET OF "OIL TO BRIGHTEN THE FACE."

633. כְּתִיב וְיַיִן יְשַׂמַּח לְבַב אֱנוֹשׁ לְהַצְהִיל פָּנִים מִשָּׁמֶן, וַדַּאי מֵאַתַר דְּאִתְקְרֵי שָׁמֶן. תָּא חֲזֵי, שֵׁירָתָא דְחַמְרָא חֶדְוָה, הוּא אֲתַר דְּכָל חֵידוּ מִנֵּיהּ נַפְקָא. וְסוֹפֵיהּ דִּינָא, מ״ט. בְּגִין דְּסוֹפָא דִילֵיהּ, אֲתַר כְּנִישׁוּ דְכֹלָּא, דִּינָא הוּא, וּבֵיהּ אִתְדָּן עָלְמָא, וְעַל דָּא שֵׁירוּתָא חֶדְוָה, וְסוֹפָא דִינָא, בְּגִינֵי כָּךְ, לְהַצְהִיל פָּנִים מִשָּׁמֶן. מֵאַתַר דְּכָל חֶדְוָה מִנֵּיהּ נַפְקָא.

634. "And bread which sustains the heart of man" (Tehilim 104:15): HE ASKS: What is the bread MENTIONED HERE? HE RESPONDS: It is the bread which sustains the world, THE SECRET OF CHASSADIM DRAWN FROM CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN. You might say that the world depends on it alone. This is not true. IT NEEDS ALSO WINE, THE SECRET OF THE ILLUMINATION OF CHOCHMAH, AS WAS SAID BEFORE, since night cannot exist without day. BUT THE DAY, WHICH IS ZEIR ANPIN, AND THE NIGHT, WHICH IS THE NUKVA, SHOULD BE JOINED TOGETHER. HENCE WE NEED BREAD FROM ZEIR ANPIN AND WINE FROM THE NUKVA, WHICH BOTH TOGETHER NOURISH THE WORLD. One must not separate them, AND DRAW BREAD ALONE FROM ZEIR ANPIN WITHOUT THE NUKVA. Whoever separates them is separated from life, as it is written: "That He might make you know that man does not live by bread only" (Devarim 8:3). Thus one should not separate them.

634. וְלֶחֶם לְבַב אֱנוֹשׁ יִסְעָד, מַאן לֶחֶם. אֶלָּא לֶחֶם עָלְמָא סָעִיד, וְאִי תֵּימָא, דְּבֵיהּ תַּלְיָיא סְעִידוּ דְעָלְמָא בִּלְחוֹדוֹי, לָאו הָכֵי, דְּהָא לֵילְיָא בְּלָא יוֹמָא, לָא אִשְׁתַּכַּח, וְלָא בָּעֵי לְאַפְרְשָׁא לוֹן. וּמַאן דְּאַפְרֵישׁ לוֹן, יִתְפְּרַשׁ מֵחַיִּין, וְהַיְינוּ דִכְתִיב, לְמַעַן הוֹדִיעֲךָ כִּי לֹא עַל הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם. בְּגִין דְּלָא בָּעֵי לְאִתְפְּרְשָׁא.

635. וְאִי תֵּימָא, דָּוִד הֵיךְ קָאֲמַר וְלֶחֶם לְבַב אֱנוֹשׁ יִסְעָד, הוֹאִיל וְלָא תַּלְיָיא בֵּיהּ בִּלְחוֹדוֹי סְעִידוּ דְּעַלְמָא. אֶלָּא דַּיְיקָא דְּמִלָּה, וְלֶחֶם, וא״ו אִיתּוֹסַף, כְּמוֹ וַה׳, וְעַל דָּא, כֹּלָּא אִשְׁתַּכַּח כַּחֲדָא.

635. It may be asked why David said: "And bread which sustains the heart of man," seeing that the world does not depend on it alone for nourishment. HE ANSWERS: The exact meaning of the words IS THAT in "and bread" there is and extra Vav (= and) like "and Hashem," WHICH INCLUDES THE NUKVA, FOR WHEREVER IT SAYS "AND HASHEM," IT INCLUDES HIM AND HIS COURT OF JUSTICE, WHICH IS THE NUKVA. HERE TOO "AND" INCLUDES THE NUKVA, and therefore all is together, NAMELY IN UNISON.

636. תָּא חֲזֵי
, מַאן דִּמְבָרֵךְ עַל מְזוֹנָא, לָא יְבָרֵךְ עַל פְּתוֹרָא רֵיקָנְיָא, וּבְעֵי נַהֲמָא לְאִשְׁתַּכְּחָא עַל פָּתוֹרָא, וְכַסָּא דְּחַמְרָא בִּימִינָא, מַאי טַעְמָא, בְּגִין לְקַשְׁרָא שְׁמָאלָא בִּימִינָא, וְנַהֲמָא דִּיתְבָרֵךְ מִנַּיְיהוּ, וּלְאִתְקַשְׁרָא בְּהוּ, וּלְמֶהֱוֵי כֹּלָּא חַד קְשׁוּרָא, לְבִרְכָא שְׁמָא קַדִּישָׁא כִּדְקָא יָאוֹת. דְּהָא לֶחֶם אִתְקַשַּׁר בְּיַיִן, וְיַיִן בִּימִינָא, וּכְדֵין בִּרְכָאן שַׁרְיָין בְּעַלְמָא, וּפָתוֹרָא אִשְׁתְּלִים כִּדְקָא יָאוֹת.

636. HE FURTHER EXPLAINS, Come and see when saying grace after meals, one should not bless over an empty table. There should be bread, THE ABUNDANCE OF ZEIR ANPIN, WHICH IS RIGHT, on the table, WHICH IS THE SECRET OF THE NUKVA, ON THE LEFT SIDE, and a glass of wine, WHICH IS THE ABUNDANCE OF THE NUKVA, on the right side, WHICH ALLUDES TO ZEIR ANPIN. What is the reason thereof? It attaches the left to the right AND BINDS THEM. Thus the bread, WHICH IS RIGHT, will be blessed by them, THROUGH THE UNION WITH THE LEFT, and be attached to them, and they will all become one knot for the proper blessing of the Holy Name. For bread, WHICH IS THE RIGHT, FROM ZEIR ANPIN, is connected to wine, WHICH IS LEFT, FROM THE NUKVA; and wine, WHICH IS OF THE LEFT, will be attached to the right. Then blessings rest on the world and the table, WHICH IS THE NUKVA, is properly perfected.

637. א״ר יִצְחָק, אִלְמָלֵא לָא אִזְדַּמַּן לָן אוֹרְחָא דָּא אֶלָּא לְמִשְׁמַע מִלִּין אִלֵּין, דַּי לָן. א״ר יְהוּדָה, יָאוֹת הוּא לְהַאי יְנוּקָא, דְּלָא יְנַדַּע כָּל הַאי, וַאֲנָא מִסְתָּפֵינָא עֲלֵיהּ, אִי יִתְקַיֵּים בְּעַלְמָא בְּגִין הַאי. א״ר יִצְחָק וְלָמָה. א״ל, בְּגִין דְּהַאי רַבְיָא יָכִיל לְאִסְתַּכְּלָא, בְּאַתְרָא דְּלֵית רְשׁוּ לְבַר נָשׁ לְאִסְתַּכְּלָא בֵּיהּ, וּמִסְתָּפֵינָא עֲלוֹי, דְּעַד לָא יִמְטֵי לְפִרְקוֹי, יַשְׁגַּח וְיִסְתַּכַּל וְיַעֲנְשׁוּן לֵיהּ.

637. Rabbi Yitzchak said: Had we gone this way only to hear these words, it would have been worth our while. Rabbi Yehuda said: It would have been better for this child not to know so much and I fear that for this, he might not survive in the world. Why, said Rabbi Yitzchak. He said: Since this boy can look upon a place where a man is not permitted to look, I am afraid for him that he will observe and look there before the time will come for him to marry, BEFORE HE WILL COME OF AGE, and be punished for it.

638. שָׁמַע הַהוּא יְנוּקָא, אֲמַר לָא מִסְתָּפֵינָא מֵעוֹנְשָׁא לְעָלְמִין, דְּהָא בְּשַׁעְתָּא דְּאִסְתַּלֵּיק אַבָּא מֵעַלְמָא, בָּרֵיךְ לִי וְצַלֵּי עָלַי. וִידַעְנָא דִּזְכוּתָא דְּאַבָּא יָגֵין עָלַי. אֲמָרוּ לֵיהּ וּמַאן הוּא אֲבוּךָ. אֲמַר בְּרֵיהּ דְּרַב הַמְנוּנָא סָבָא, נְטָלוּ לֵיהּ, וְאַרְכְּבוּהָ עַל כְּתֵפַיְיהוּ, תְּלַת מִילִין.

638. The boy heard and said: I never fear punishment, because when my father passed away, he blessed me and prayed for me, and I know that my father's merit will protect me. They asked him, And who is your father? He said: I am the son of Rav Hamnuna Saba (the elder). They took him on their shoulders for three miles.

64. "Out of the eater came forth food"
The rabbis explain the title verse to the young son of Rav Hamnuna Saba (the elder). Their interpretation reveals that Yesod consumes the abundance from the Sfirot of Zeir Anpin. Through the strength of the Strict Judgment of Zeir Anpin, the Upper Worlds, signifying the Written Law, Malchut, our physical world, receives an abundance of illumination from the left. The Oral Law, called "honey," is this illumination of the left within Malchut. The righteous, we're told, provide "food" for the world, without which Malchut would be unable to endure. After delivering the young boy to his mother, the companions relate their experiences to Rabbi Shimon. A discussion of the verse, "Gird your sword upon your thigh," ensues. One interpretation provided reveals that this alludes to the vengeance of the Holy Covenant that the avenging sword wreaks on he who impairs the imprinted sign of the Holy Covenant. He who desires to protect the Holy Covenant should prepare and arm himself against the Evil Inclination by drawing this sword upon his thigh before it. Another explanation instructs us that before setting out on a journey, one should prepare oneself through prayers and supplication, and gird oneself with righteousness.
The Relevance of this Passage
Here, judgments that are hanging over us are sweetened with supernal "honey". The Light and the blessings of the righteous blanket us with protection and help generate sustenance. We are inspired to seek the path of the Torah and, in turn, we gain the strength to triumph over our Evil Inclinations. Finally, this passage provides us with protection for all of our journeys by igniting sparks of righteousness within our soul.

639. They recited the verse, "Out of the eater came forth food, and out of the strong came forth sweetness" (Shoftim 14:14). The boy said to them: You have spoken THIS VERSE, now explain it. They said to him: The Holy One, blessed be He, appointed us a path of life, you speak!

639. קָרוֹ עֲלֵיהּ, מֵהָאוֹכֵל יָצָא מַאֲכָל וּמֵעַז יָצָא מָתוֹק וגו׳. אָמַר לוֹן הַהוּא יְנוּקָא, מִלָּה אָתָא לִידַיְיהוּ, פָּרִישׁוּ לָהּ. אֲמָרוּ לֵיהּ, קוּדְשָׁא בְּרִיךְ הוּא זַמִּין לָן אָרְחָא דְחַיֵּי, אֵימָא אַנְתְּ.

640. He opened the discussion saying: "Out of the eater came forth food, and out of the strong came forth sweetness." There is another verse which shows that the eater is the righteous, which says, "The righteous eats to satisfy his soul" (Mishlei 13:25). The righteous, YESOD, indeed eats and takes all THE ABUNDANCE FROM THE SFIROT OF ZEIR ANPIN. Why? "To satisfy his soul" and to satisfy that place called David's soul, NAMELY THE NUKVA. "Came forth food": Were it not for the righteous, no food would be provided for the world, and the world THE NUKVA would not have been able to endure. "And out of the strong came forth sweetness." This is Yitzchak, who blessed Ya'akov "of the dew of heaven, and the fatness of the earth" (Beresheet 27:28).

640. פְּתַח וַאֲמַר, מֵהָאוֹכֵל יָצָא מַאֲכָל וּמֵעַז יָצָא מָתוֹק. הַאי קְרָא, אַסְמַכְתָּא אִית לָן בֵּיהּ, מֵהָאוֹכֵל, דָּא צַדִּיק, דִּכְתִיב צַדִּיק אוֹכֵל לְשׂוֹבַע נַפְשׁוֹ, צַדִּיק אוֹכֵל וַהַאי, וְנָטֵיל כֹּלָּא, אַמַּאי, לְשׂוֹבַע נַפְשׁוֹ, לְמֵיהַב שָׂבְעָא, לְהַהוּא אֲתַר דְּאִקְרֵי נַפְשׁוֹ דְּדָוִד. יָצָא מַאֲכָל, דְּאִלְמְלֵא הַהוּא צַדִּיק, לָא יִפּוֹק מְזוֹנָא לְעָלְמִין, וְלָא יָכֵיל עָלְמָא לְקַיְּימָא. וּמֵעַז יָצָא מָתוֹק, דָּא יִצְחָק, דְּבָרֵיךְ לְיַעֲקֹב בְּטַל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ.

641. TO EXPLAIN further, though all THE SFIROT ARE one, YET were it not for the strength of the strict judgment OF THE LEFT OF ZEIR ANPIN, no honey would have come forth, WHICH IS THE ABUNDANCE OF THE ILLUMINATION OF THE LEFT WITHIN THE NUKVA, RECEIVED FROM THE LEFT OF ZEIR ANPIN. What is this honey? It is the Oral Law, THE NUKVA, of which it says, "Sweeter also than honey and the honeycomb" (Tehilim 19:11). According to this, "the strong" is the Written Torah, WHICH IS THUS CALLED as it is written: "Hashem gives strength to His people" (Ibid. 29:11), ZEIR ANPIN WILL give strength. "Came forth sweetness": The Oral Law, NAMELY THE NUKVA, IN WHICH IS THE SECRET OF HONEY.

641. תו, אע״ג דְּכֹלָּא חַד, אִלְמְלֵא תּוֹקְפָא דְדִינָא קַשְׁיָא, לָא נָפְקָא דְבַשׁ. מַאן דְּבַשׁ. דָּא תּוֹרָה שֶׁבְּעַל פֶּה, דִּכְתִיב וּמְתוּקִים מִדְּבַשׁ וְנֹפֶת צוּפִים. מֵעַז: דָּא תּוֹרָה שֶׁבִּכְתָב, דִּכְתִיב ה׳ עֹז לְעַמּוֹ יִתֵּן. יָצָא מָתוֹק, דָּא תּוֹרָה שֶׁבְּעַל פֶּה.

642. They went together for three days until they reached the village where the CHILD'S mother LIVED. When she saw them she prepared the house and they stayed there for three more days, blessed him and went. They related what happened to Rabbi Shimon. He said: Surely he inherited the Torah. Were it not for ancestral merits OF RABBI HAMNUNA SABA (THE ELDER), he would have been punished from above. But the Holy One, blessed be He, is with those who follow the Torah. They inherit it and their descendants after them forever, as it is written: "As for me, this is my covenant with them, says Hashem; My spirit that is upon you" (Yeshayah 59:21).

642. אֲזָלוּ כַּחֲדָא תְּלַת יוֹמִין, עַד דְּמָטוּ לְטוּרְסָא דְקִירָא דְאִמֵּיהּ, כֵּיוָן דְּחָמַאת לוֹן אַתְקָנִית בֵּיתָא, וְיָתְבוּ תַּמָּן תְּלַת יוֹמִין אָחֳרָנִין. בֵּרְכוּהוּ, וַאֲזָלוּ, וְסִדְּרוּ מִלִּין קַמֵּיהּ דְּרַבִּי שִׁמְעוֹן. אֲמַר, וַדַּאי יְרוּתַת אוֹרַיְיתָא אַחְסִין, וְאִלְמְלֵא זְכוּתָא דַאֲבָהָן יִתְעַנַּשׁ מִלְּעֵילָא, אֲבָל קוּדְשָׁא בְּרִיךְ הוּא לְאִינּוּן דְּאָזְלִין בָּתַר אוֹרַיְיתָא, אַחְסִינוּ לָהּ אִינּוּן וּבְנַיְיהוּ לְעָלְמִין, הה״ד וַאֲנִי זֹאת בְּרִיתִי אוֹתָם אָמַר ה׳ רוּחִי אֲשֶׁר עָלֶיךָ וגו׳.

643. "Zvulun shall dwell at the shore of the sea; and he shall be a haven for ships, and his border (or: thigh)..." Rabbi Aba opened the discussion saying: "Gird your sword upon your thigh, O mighty warrior: Your glory and your majesty" (Tehilim 45:4). HE ASKS: Is there glory and majesty in girding and wearing a weapon? Whoever studies the Torah and is engaged in war for the Torah, and arms himself with it, he is praiseworthy. This is glory and majesty. Why does it say, "Gird your sword...YOUR GLORY AND YOUR MAJESTY"?

643. זְבוּלוּן לְחוֹף יַמִּים יִשְׁכּוֹן וְהוּא לְחוֹף אֳנִיּוֹת וְיַרְכָתוֹ וגו׳. ר׳ אַבָּא פְּתַח, חֲגוֹר חַרְבְּךָ עַל יָרֵךְ גִּבּוֹר הוֹדְךָ וַהֲדָרֶךָ. וְכִי דָּא הוֹד וְהָדָר, לְמֵיזַן זַיְינָא, וּלְאִזְדַּרְזָא בְּהַאי. מַאן דְּאִשְׁתַּדַּל בְּאוֹרַיְיתָא, וְאַגַּח קְרָבָא בְּאוֹרַיְיתָא, וְזָרִיז גַּרְמֵיהּ בָּהּ, דָּא הוּא שְׁבְחָא, דָּא הוּא הוֹד וְהָדָר, וְאַתְּ אֲמַרְתְּ חֲגוֹר חַרְבְּךָ.

644. אֶלָּא, וַדַּאי עִקָּרָא דְּמִלָּה, אֶת קַיְּימָא קַדִּישָׁא, יְהַב קוּדְשָׁא בְּרִיךְ הוּא, וְרָשִׁים לֵיהּ בִּבְנֵי נָשָׁא. בְּגִין דִּינְטְרוּן לֵיהּ, וְלָא יִפְגְּמוּן לֵיהּ בִּפְגִימוּ לְהַאי רְשִׁימָא דְּמַלְכָּא, וּמַאן דְּפָגִים לֵיהּ, הָא קָאִים לְקִבְלֵיהּ חֶרֶב נֹקֶמֶת נְקַם בְּרִית, לְנַקְמָא נוּקְמָא דִּבְרִית קַדִּישָׁא, דְּאִתְרְשִׁים בֵּיהּ, וְהוּא פָּגִים לֵיהּ.

644. HE ANSWERS: Assuredly the meaning of this is that the Holy One, blessed be He, imprinted the sign of the holy covenant upon men to preserve it and not blemish the impress of the King. Whoever impairs it, avenging sword rises before him and takes the vengeance of the holy covenant, which was imprinted upon him who impaired it.

645. וּמַאן דְּבָעֵי לְנַטְרָא הַאי אֲתַר, יְזַדְּרֵז וְיִתְקַן גַּרְמֵיהּ, וּשְׁוֵי לְקִבְלֵיהּ, בְּשַׁעְתָּא דְּיִצְרָא בִישָׁא יִתְקַף עֲלוֹי, לְהַאי חֶרֶב דְּקַיְּימָא עַל יָרֵךְ, לְאִתְפְּרָעָא מִמַּאן דְּפָגִים הַאי אֲתַר, וּכְדֵין חֲגוֹר חַרְבְּךָ עַל יָרֵךְ גִּבּוֹר, גִּבּוֹר אִיהוּ, גִּבּוֹר אִתְקְרֵי. וְעַל דָּא הוֹדְךָ וַהֲדָרֶךָ.

645. He who desires to keep this place, THE HOLY COVENANT, should prepare and arm himself and when the Evil Inclination assails him, he should draw before it this sword which is upon the thigh, thus taking vengeance upon him who impairs that place CALLED THIGH. Hence, "Gird your sword upon your thigh, O mighty warrior." He is mighty, WHO VANQUISHES THE EVIL INCLINATION, and is called mighty. This is "your glory and majesty."

646. ד״א חֲגוֹר חַרְבְּךָ עַל יָרֵךְ גִּבּוֹר. מַאן דְּנָפִיק בְּאָרְחָא, יְתַקַּן גַּרְמֵיהּ בְּצְלוֹתָא דְּמָארֵיהּ, וְיִזְדַּרֵז בְּהַאי צֶדֶק, חֶרֶב עִלָּאָה, בְּצְלוֹתָא וּבְעוּתִין עַד לָא יִפּוֹק לְאָרְחָא, כְּדִכְתִיב צֶדֶק לְפָנָיו יְהַלֵּךְ וְיָשֵׂם לְדֶרֶךְ פְּעָמָיו.

646. Another explanation for, "Gird your sword upon your thigh, O mighty warrior": Before setting out on a journey, one should prepare himself with a prayer to his Master, and gird himself with righteousness, NAMELY MALCHUT, which is the supernal sword, through prayers and supplication, as it is written: "Righteousness shall go before him, and walk in the way of his steps" (Tehilim 85:14).

647. תָּא חֲזֵי, זְבוּלוּן נָפִיק תְּדִירָא לִשְׁבִילִין, וְאָרְחִין, וְאַגַּח קְרָבִין, וְאִזְדַּרֵז בְּהַאי חֶרֶב עִלָּאָה, בְּצְלוֹתָא וּבְעוּתִין, עַד לָא נָפִיק בְּאָרְחָא, וּכְדֵין נָצַח עַמִּין, וְאִתְתַּקַּף עֲלַיְיהוּ. וְאִי תֵּימָא יְהוּדָה, הָא אִתְתַּקַּן בְּהַאי, לְאַגָּחָא קְרָבִין, וְתִקּוּנִין, בְּהַאי חֶרֶב, אַמַּאי זְבוּלוּן. אֶלָּא, תָּא חֲזֵי, הַנֵּי תְּרֵיסַר שִׁבְטִין, כְּלָּהוּ תִּקּוּנָא דְּמַטְרוֹנִיתָא הֲווֹ.

647. Come and see: Zvulun always went out on ways and paths, and engaged in wars, and armed himself with this supernal sword, WHICH IS THE NUKVA ON THE SIDE OF JUDGMENTS OF THE ILLUMINATION OF THE LEFT, with prayers and supplication, before setting out on his way. He then overcame and conquered nations. You may say that this was assigned to Yehuda, who was ready with the sword to wage wars and prepare amendments, FOR HE IS OF THE ASPECT OF MALCHUT, why then Zvulun? HE ANSWERS, Come and behold: the twelve tribes were the adornments of the Matron, WHO IS MALCHUT. THUS ZVULUN TOO IS OF THE ASPECT OF MALCHUT.

65. Two improvements of the Nukva

In Shir Hashirim, King Solomon made two corrections of the Nukva [Malchut]. One relates to the Jubilee, signifying Binah, and the other to the adornment of the bride, the Shmitah, signifying the Nukva. We learn that the creation was manifest in two places, the Upper and the Lower Worlds resembling each other perfectly. The upper Female Principle was corrected by Binah. These corrections were then drawn to the lower Nukva, thereby perfecting Malchut. The supernal correction is both concealed and revealed, because prophecy does not dwell outside the land of Yisrael. The lower correction is more exposed.

The Relevance of this Passage

Here we draw down Divine Light from the realm known as Binah that helps correct our souls and the entire world from previous iniquities. We draw the force of perfection from King Solomon, which helps bring about the final correction of the world and the age of Mashiach.

648. תְּרֵין תִּקּוּנִין דְּנוּקְבֵי אֲמַר שְׁלֹמֹה בְּשִׁיר הַשִּׁירִים, חַד לְרַעְיָא עִלָּאָה יוֹבֵלָא, וְחַד לְכַלָּה, שְׁנַת הַשְּׁמִיטָה. חַד תִּקּוּנָא לְעֵילָא, וְחַד תִּקּוּנָא לְתַתָּא. עוֹבָדָא דִּבְרֵאשִׁית, הָכֵי הוּא נָמֵי, בְּהַנֵּי תְּרֵי אַתְרֵי, חַד עוֹבָדָא לְעֵילָא, וְחַד עוֹבָדָא לְתַתָּא, וְע״ד פְּתִיחָא דְאוֹרַיְיתָא בְּב׳, עוֹבָדָא דִּלְתַתָּא, כְּגַוְונָא דִּלְעֵילָא, דָּא עֵבֶד עַלְמָא עִלָּאָה, וְדָא עֵבֶד עַלְמָא תַּתָּאָה. כְּגַוְונָא דָא, תְּרֵין תִּקּוּנִין דְּנוּקְבֵי קָאֲמַר שְׁלֹמֹה, חַד לְעֵילָא, וְחַד לְתַתָּא, חַד לְעֵילָא, בְּתִקּוּנָא עִלָּאָה דִּשְׁמָא קַדִּישָׁא, חַד לְתַתָּא, בְּתִקּוּנָא תַּתָּאָה כְּגַוְונָא דִּלְעֵילָא.

649. תָּא חֲזֵי, זַכָּאָה חוּלָקֵיהּ דְּיַעֲקֹב קַדִּישָׁא, דְּזָכָה לְהַאי. וְהָא אִתְּמַר מִיּוֹמָא דְּאִתְבְּרֵי עַלְמָא, לָא אִשְׁתַּכַּח עַרְסָא שְׁלִימְתָּא כְּעַרְסֵיהּ דְּיַעֲקֹב. וּבְשַׁעְתָּא דְּבָעָא לְאִסְתַּלָּקָא מֵעַלְמָא, כְּדֵין הֲוָה שְׁלִים, בְּכָל סִטְרוֹי, אַבְרָהָם מִימִינֵיהּ, יִצְחָק מִשְּׂמָאלֵיהּ, הוּא בְּאֶמְצָעִיתָא, שְׁכִינְתָּא קָמֵיהּ, כֵּיוָן דְּחָמָא יַעֲקֹב הַאי, קְרָא לִבְנוֹי, וַאֲמַר לוֹן הֵאָסְפוּ, בְּגִין דְּיִשְׁתַּכַּח תִּקּוּנָא דִּלְעֵילָא וְתַתָּא.

650. תָּא חֲזֵי רָזָא דְּמִלָּה, תְּרֵין תִּקּוּנִין אִשְׁתַּכְּחוּ תַּמָּן, חַד עִלָּאָה, וְחַד תַּתָּאָה, לְמֶהֱוֵי כֹּלָּא שְׁלִים כְּדְקָא יָאוֹת. תִּקּוּנָא עִלָּאָה, תִּקּוּנָא סְתִים וְגַלְיָא, דְּהָא תִּקּוּנָא דְּיוֹבֵלָא אִיהוּ, הַהוּא דַּאֲמַר שְׁלֹמֹה בְּשִׁיר הַשִּׁירִים כְּדְקָאֲמָרָן, רֵישָׁא סְתִים הֲוָה דְּלָא אִתְגַּלְיָא הָכָא, וְלָא יָאוֹת לְאִתְגַּלְיָא. דְּרוֹעִין וְגוּפָא אִתְגַּלְיָין, וְהָא יְדִיעִין. שׁוֹקִין סְתִימוּ וְלָא אִתְגַּלְיָין. מ״ט, בְּגִין דִּנְבוּאָה לָא שַׁרְיָא אֶלָּא בְּאַרְעָא קַדִּישָׁא. וְתִקּוּנָא דָא סְתִים וְגַלְיָא.

651. תִּקּוּנָא אָחֳרָא תַּתָּאָה, תִּקּוּנָא דְּכַלָּה דְּקָאֲמַר שְׁלֹמֹה בְּשִׁיר הַשִּׁירִים, הַאי תִּקּוּנָא דְּאִתְגַּלְיָא יַתִּיר, וְתִקּוּנָא דָא בְּתְרֵיסַר שִׁבְטִין דְּאִינּוּן תְּחוֹתָהּ, וְתִקּוּנָא דְּגוּפָא דִילָהּ.

648. Solomon mentioned two improvements of the Nukva in "Shir Hashirim," one for the supernal shepherdess, the Yovel (Jubilee), NAMELY BINAH, and one for the bride, the Shmitah (Sabbatical year), NAMELY THE NUKVA. One correction above IN BINAH and one below IN THE NUKVA. The Creation too was manifest in two places, one work above IN BINAH, and one below IN THE NUKVA. This is why the Torah begins with Bet (=two), WHICH ALLUDES TO THE TWO NUKVAS. The work below resembled IN ITS PERFECTION the work above. ABA made the upper world, BINAH, and ZEIR ANPIN made the lower world, THE NUKVA. In the same manner, of the two improvements of the Nukvas mentioned by Solomon, the one is above and the other below. The upper one is fixed by the upper establishment of the Holy Name, WHICH IS BINAH, and the lower by the establishment of the lower one, THE NUKVA, like the upper establishment IN BINAH. ALL THE IMPROVEMENTS HE MADE IN THE SUPERNAL NUKVA, HE DREW UNTO THE LOWER NUKVA, BY WHICH THE LOWER NUKVA, MALCHUT, WAS PERFECTED AS THE UPPER ONE, BINAH.

649. Come and see: Happy is the portion of holy Ya'akov, who merited this. We learned that since the world was created, there was not a more complete bed as Ya'akov's bed. When Ya'akov prepared to depart from the world, he was whole on all sides, Avraham, CHESED, on his right, Yitzchak, GVURAH, on his left, and he himself, TIFERET, in the middle. The Shechinah was before him. THIS IS THE SECRET OF THE PERFECTION OF THE FOUR LEGS OF THE SUPERNAL THRONE, EACH OF CHESED, GVURAH, TIFERET, AND MALCHUT INCLUDES THREE, AMOUNTING TO TWELVE, AND BINAH ABOVE THEM. When Ya'akov saw this, he called his sons and said to them, "Gather yourselves" so there will be adornment above and below.

650. Come and see: The secret of the matter is that two establishments were there, an upper and a lower one, so that all will be perfected; TO WIT, THE NUKVA PERFECTED LIKE BINAH. HE EXPLAINS, The supernal correction is concealed and revealed, since it is the adornment of the Yovel (Jubilee), which Solomon mentioned in "Shir Hashirim," which we said TO BE BINAH. The head, THE FIRST THREE SFIROT OF ZEIR ANPIN, is concealed, since it is not revealed here, nor should it be, AS THE HEAD OF ZEIR ANPIN IS ESTABLISHED BY CHESED AND GVURAH; the arms and the body, CHESED, GVURAH, AND TIFERET, are exposed and known; the legs, NETZACH AND HOD, are concealed and cannot be seen. Why? Because prophecy, THE SECRET OF ABUNDANCE OF NETZACH AND HOD, does not dwell outside the land of Yisrael, WHICH IS THE NUKVA, TO WIT, THEIR ABUNDANCE IS REVEALED IN THE NUKVA, THE ILLUMINATION OF CHOCHMAH WHICH BELONGS TO HER, AND NOT TO ZEIR ANPIN. And this establishment is concealed and revealed.

651. Another lower establishment (also: 'adornment') is the adornment of the bride, which Solomon mentioned in "Shir Hashirim," THE NUKVA. This adornment is more visible SINCE THE ILLUMINATION OF CHOCHMAH IS SHINING HERE. This adornment is done through the twelve tribes under her, and the adornment of her body; THEY ARE THE FOUR SFIROT CHESED AND GVURAH, NETZACH AND HOD, THREE KNOTS IN EACH AND TWELVE IN ALL. THE NUKVA, TIFERET BETWEEN THEM, IS ABOVE THEM, AS WAS SAID BEFORE.

66. Corrected by twelve in two worlds

Rabbi Aba begins the discussion by quoting the verse, "And he made a molten sea" It stood upon twelve oxen" We learn that when Ya'akov saw the adornment of the upper sea by the twelve chariots appointed from above, he wished to complete the adornment of the lower sea. He therefore called to his twelve sons to prepare to perfect the Faith. Thus, the Lower World, the Nukva, [Malchut] was perfected by the twelve tribes. Three tribes look to each of the four directions of the world, signifying Chesed, Gvurah, Netzach, and Hod, the arms and legs of the body of the Shechinah. We also

learn that "The seven eyes of The Creator" allude to the seventy members of the Sanhedrin. The hairs on his head are signified by the great numbers in the camp of Reuven and in the camp of Yehuda. The discourse then turns again to supernal correction of the Jubilee discussed in the previous section. Finally, the rabbis expand upon the significance of the twelve supports of Binah and the Nukva, the structure of the metaphorical body, the seven supernal eyes, and the hairs of the head.

The Relevance of this Passage

Readers of this passage rise above the negative celestial influences of the twelve constellations. Ascending over the signs allows us to become the captains of our own destiny. In addition, the protective Light of the Shechinah encircles our souls. The twelve tribes also signify the support and foundation of the spiritual worlds, and thus, we draw support for our own efforts towards spiritual evolvement.

652. Rabbi Aba opened the discussion with the verse, "And he made a molten sea... It stood upon twelve oxen, three looking towards the north, and three looking towards the west, and three looking towards the south, and three looking towards the east: and the sea was set above upon them" (1 Melachim, 7:23-25) and "twelve oxen under the sea" (Ibid. 44). "It stood upon twelve oxen" surely, for the sea is adorned by twelve within both worlds, THE SUPERNAL WORLD BINAH AND THE LOWER WORLD THE NUKVA. The upper twelve are the Chariots appointed from above, and the lower twelve are the twelve tribes. When Ya'akov saw the supernal adornment, CHESED, GVURAH, AND TIFERET, and the Shechinah in front of him, WHICH IS MALCHUT, THE SECRET OF THE FOUR LEGS OF THE SUPERNAL THRONE, he wanted to complete the adornment, so he called for his twelve sons and said to them "Gather yourselves" and prepare yourselves to perfect the faith, THE NUKVA. THEY SHOULD RECTIFY THEMSELVES WITH THE SECRET OF THE ADORNMENT OF THE NUKVA'S TWELVE, SO THAT THE NUKVA WILL BE COMPLETED, LIKE THE NUKVA ABOVE, BINAH, AND THE ADORNMENT WILL BE COMPLETED.

652. פְּתַח ר׳ אַבָּא וַאֲמַר, וַיַּעַשׂ אֶת הַיָּם מוּצָק וגו׳. וּכְתִיב עוֹמֵד עַל שְׁנֵי עָשָׂר בָּקָר שְׁלֹשָׁה פוֹנִים צָפוֹנָה וּשְׁלֹשָׁה פוֹנִים יָמָּה וּשְׁלֹשָׁה פוֹנִים נֶגְבָּה וגו׳ וְהַיָּם עֲלֵיהֶם מִלְּמַעְלָה וגו׳. וּכְתִיב וְאֶת הַבָּקָר שְׁנֵים עָשָׂר תַּחַת הַיָּם. עוֹמֵד עַל שְׁנֵי עָשָׂר בָּקָר, הָכֵי הוּא וַדַּאי, דְּדָא יָם מִתַּקְּנָא בְּי״ב בִּתְרֵין עָלְמִין, בִּתְרֵיסַר לְעֵילָא רְתִיכִין מִמַּנָּן, לְעֵילָא בִּתְרֵיסַר, לְתַתָּא תְּרֵיסַר שִׁבְטִין. כֵּיוָן דְּחָמָא יַעֲקֹב תִּקּוּנָא עִלָּאָה, וְחָמָא שְׁכִינְתָּא קָאֵים לְקִבְלֵיהּ, בָּעָא לְאַשְׁלָמָא תִּקּוּנָהָא, קָרָא לִבְנוֹהִי תְּרֵיסַר, וַאֲמַר לוֹן הֵאָסְפוּ, אַתְקִינוּ גַרְמַיְיכוּ לְאַשְׁלָמָא מְהֵימְנוּתָא.

653. Come and see the twelve tribes with four standards to the four directions: "Three looking towards the north, and three looking towards the west, and three looking towards the south, and three looking towards the east: and the sea was set above upon them." So three tribes look to each of the four directions of the world, three tribes to the right arm, CHESED, and three tribes to the left arm, GVURAH, three tribes to the right leg, NETZACH, and three tribes to the left leg, HOD. And the body of the Shechinah, TIFERET CALLED BODY, is above them, as it is written: "and the sea was set above upon them," AS THE SEA IS THE SHECHINAH.

653. תָּא חֲזֵי, תְּרֵיסַר שִׁבְטִין, בְּד׳ דִּגְלִין, בְּד׳ סִטְרִין, שְׁלֹשָׁה פוֹנִים צָפוֹנָה וּשְׁלֹשָׁה פוֹנִים יָמָּה וּשְׁלֹשָׁה פוֹנִים נֶגְבָּה וּשְׁלֹשָׁה פוֹנִים מִזְרָחָה וְהַיָּם עֲלֵיהֶם. וְהָכֵי הוּא וַדַּאי תְּלַת שִׁבְטִין לְכָל סִטַּר, לְד׳ רוּחֵי עָלְמָא, וּתְלַת שִׁבְטִין לִדְרוֹעָא דִּימִינָא, וּתְלַת שִׁבְטִין לִדְרוֹעָא דִשְׂמָאלָא, וּתְלַת שִׁבְטִין, לְיַרְכָא יְמִינָא, וּתְלַת שִׁבְטִין לְיַרְכָא שְׂמָאלָא, וְגוּפָא דִשְׁכִינְתָּא עֲלַיְיהוּ, הה״ד וְהַיָּם עֲלֵיהֶם.

654. Why are there three tribes per arm and three tribes per leg? The secret of this is that there are three joints in the right arm OF THE LOWER BODY, and so in the left arm, the right leg and the left leg. They are twelve altogether, attached to the body as above. Whence do we know that? From the verse, "All these are the twelve tribes of Yisrael: and this" (Beresheet 49:28). HE ATTACHED: "AND THIS IS THAT WHICH THEIR FATHER SPOKE TO THEM," THE NUKVA CALLED 'THIS', because the reckoning is complete with her, as it says, "And the sea was set above upon them," WHICH IS THE NUKVA CALLED SEA. THUS, THE TWELVE TRIBES ARE ATTACHED TO THE BODY OF THE NUKVA ABOVE THEM.

654. מַאי טַעְמָא תְּלַת שִׁבְטִין לִדְרוֹעָא, וּתְלַת שִׁבְטִין לְיַרְכָא, וְכֵן לְכֹלָא. אֶלָּא רָזָא דִמְלָה, תְּלַת קִשְׁרִין אִינּוּן בִּדְרוֹעָא יְמִינָא, וּתְלַת בִּשְׂמָאלָא, וּתְלַת בְּיַרְכָא יְמִינָא, וּתְלַת קִשְׁרִין בְּיַרְכָא שְׂמָאלָא, אִשְׁתַּכְּחוּ תְּרֵיסַר קִשְׁרִין לְאַרְבַּע סִטְרִין, וְגוּפָא עֲלַיְיהוּ. אִשְׁתַּכְּחוּ תְּרֵיסַר עִם גּוּפָא כְּגַוְונָא דִלְעֵילָא. מנ״ל, דִּכְתִיב כָּל אֵלֶּה שִׁבְטֵי יִשְׂרָאֵל שְׁנֵים עָשָׂר, וְזֹאת, בְּגִין דְּבָהּ אִשְׁתְּלֵים חוּשְׁבָּנָא, כְּמָה דְאִתְּמַר וְהַיָּם עֲלֵיהֶם מִלְּמַעְלָה.

655. שִׁבְעָה עֵינֵי ה׳ אינון שִׁבְעָה עֵינֵי הָעֵדָה. שִׁבְעִין סַנְהֶדְרִין. שַׁעֲרָהָא: כְּמָה דִכְתִיב, כָּל הַפְקוּדִים לְמַחֲנֵה יְהוּדָה מְאַת אֶלֶף וגו׳. כָּל הַפְקוּדִים לְמַחֲנֵה רְאוּבֵן, וְכֵן לְכֻלְּהוּ.

655. "The seven eyes of Hashem" (Zecharyah 4:10) are the seven eyes of the congregation, the seventy members of the Sanhedrin, AS EACH OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT IS INCLUDED OF TEN, SEVENTY IN ALL, IN THE SECRET OF THE VERSE "FOR THE JUDGMENT IS HASHEM'S" (DEVARIM 1:17). The hairs THAT GROW FROM THIS HEAD ARE ALLUDED TO in the verse, "All that were numbered in the camp of Yehuda were a hundred thousand" (Bemidbar 2:9). "All that were numbered in the camp of Reuven..." (Ibid. 16). ALL THOSE GREAT NUMBERS ARE CONSIDERED TO BE THE HAIRS OF THE NUKVA.

656. וְאִי תֵּימָא, בְּמִצְרַיִם בִּסְלִיקוּ דְיַעֲקֹב מֵעַלְמָא, דְּאִשְׁתַּכַּח שְׁלִימוּ בְּהַהִיא שַׁעְתָּא, כּוּלֵּי הַאי אָן הוּא. וְהַאי שַׁבְעִין נַפְשִׁין הֲווֹ, וְכָל אִינּוּן דְּאוֹלִידוּ בִּשְׁבַע עֶשְׂרֵה שְׁנִין, דְּלֵית לוֹן חוּשְׁבָּנָא, כְּמָה דִכְתִיב וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׁרְצוּ וַיִּרְבּוּ וַיַּעַצְמוּ בְּמְאֹד מְאֹד, וּכְתִיב עָצְמוּ מִשַּׂעֲרוֹת רֹאשִׁי. זַכָּאָה חוּלָקֵיהּ דְּיַעֲקֹב שְׁלֵימָא, דְּהוּא אִשְׁתְּלֵים לְעֵילָא וְתַתָּא.

656. You may ask: In Egypt, when Ya'akov departed from the world, where was perfection at that time, where were all those WHO WERE NUMBERED IN THE CAMPS, WHO ARE CONSIDERED THE HAIRS OF THE NUKVA? IF THEY WERE NOT THERE, THE NUKVA WOULD THEN BE IMPERFECT, FOR THEY ARE HER HAIRS. HE ANSWERS: Indeed they were seventy souls WHEN THEY ARRIVED IN EGYPT, CORRESPONDING TO THE MOCHIN OF THE SEVENTY MEMBERS OF THE SANHEDRIN, and they begot innumerable descendants during the seventeen years THAT YA'AKOV LIVED IN EGYPT, as it is written: "And the children of Yisrael were fruitful, and increased abundantly, and multiplied, and grew exceedingly mighty (Heb. vaya'atzmu)" (Shemot 1:7). THEY WERE ALSO CONSIDERED AS THE HAIRS OF THE NUKVA, as it is written: "They are more (Heb. atzmu) than the hairs of my head" (Tehilim 40:13). THE WORD 'VAYA'ATZMU' ALSO REFERS TO HAIRS. THEY LIVED AT THE TIME OF YA'AKOV'S DEPARTURE FROM THE WORLD, AND THEREFORE PERFECTION WAS NOT INCOMPLETE. Happy is the portion of perfect Ya'akov, who was perfected above and below.

657. אֲמַר ר׳ אֶלְעָזָר, וַדַּאי הָכֵי הוּא, אֲבָל בְּתִקּוּנָא עִלָּאָה דְּיוֹבֵלָא, הֵיךְ אִשְׁתַּכַּח כּוּלֵּי הַאי. א״ל, אַרְיָא, כֵּיוָן דְּסַדַּר רַגְלוֹי לְמֵיעָאל בְּכַרְמָא, מַאן אִיהוּ דְּעָיֵיל בַּהֲדֵיהּ.

657. Rabbi Elazar said TO RABBI ABA, Surely this is AS YOU SAID. But concerning the supernal correction of the Yovel (Jubilee), BINAH, how could there be so much there, NAMELY THE TWELVE ASPECTS? RABBI ABA said to him: After the lion was set to enter the vineyard, who should follow? WHICH MEANS, EXPLAIN IT YOURSELF.

658. פְּתַח רִבִּי אֶלְעָזָר וַאֲמַר, וְהוּא בְּאֶחָד וּמִי יְשִׁיבֶנּוּ וְנַפְשׁוֹ אִוְּתָה וַיַּעַשׂ. הַאי תִּקּוּנָא עִלָּאָה, הוּא כֻּלָּא חַד, לָא הֲוֵי בֵּיהּ פָּרוֹדָא, כְּהַאי תַּתָּאָה, דְּהָא כְתִיב וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים. וְאע״ג דְּאִית בֵּיהּ פָּרוֹדָא, כַּד יִסְתַּכְּלוּן מִלֵּי, כֻּלָּא סַלְקָא לְחַד.

658. Rabbi Elazar opened the discussion with the verse, "But He is unchangeable (lit. 'in one'), and who can turn Him? and what His soul desires, even that He does" (Iyov 23:13). The supernal establishment IN BINAH is all one, and there is no division in it, like in the lower ESTABLISHMENT IN THE NUKVA, as it says "and from thence it was parted, and branched into four streams" (Beresheet 2:10), FOR THERE IS SEPARATION WITHIN THE NUKVA. Though it is divided, it all comes to one when you examine it, FOR EVEN THE SEPARATION IN HER IS FIXED BY THE CORRECTION OF THE TWELVE, AND THEN SHE IS ALL ONE. BUT BINAH WAS NEVER DIVIDED, AND NEEDS NO CORRECTION OF THE TWELVE TO FIX HER.

659. אֲבָל הַאי תִּקּוּנָא עִלָּאָה דְּיוֹבֵלָא, קָיְימָא עַל תְּרֵיסַר, כְּהַאי תַּתָּאָה, וְאע״ג דְּאִיהוּ חַד, הַאי חַד אַשְׁלִים לְכָל סְטַר, בְּהַאי סְטַר, וּבְהַאי סְטַר. אִינּוּן שִׁית סִטְרִין עִלָּאִין תְּרֵיסַר הֲווֹ. דְּכָל חַד אוֹזִיף לְחַבְרֵיהּ, וְאִתְכְּלִיל מִנֵּיהּ, וְאִשְׁתַּכָּחוּ תְּרֵיסַר, וְגוּפָא, וְכֻלָּא קָיְימָא עַל תְּרֵיסַר. מַאן גּוּפָא, דָּא יַעֲקֹב, וְהָא אִתְּמַר, אֶלָּא רֵישָׁא וְגוּפָא בְּחַד קָיְימִי.

659. But the establishment of the supernal Yovel (Jubilee), BINAH, is also supported by twelve like the lower one, THE NUKVA. And though it is one, AND WAS NEVER PARTED, yet it perfects every side, this and that side-- IN OTHER WORDS, THE ONENESS OF THE SFIROT TO THE RIGHT COMPLETES THE LEFT SIDE, AND VICE VERSA. Thus the six supernal extremities, CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD OF BINAH, become twelve, since each of them lends ITS LIGHTS to its neighbor and is included of its neighbor's LIGHTS. Hence they are twelve, with the body OF BINAH above THEM. What is the body? It is Ya'akov, as we learned, NAMELY TIFERET, AND NOT BINAH WHICH IS THE HEAD AND NOT THE BODY. HOW CAN YOU SAY THAT BINAH IS THE BODY OVER THE TWELVE? HE ANSWERS: the head and the body are together, TO WIT, THEY ARE INCLUDED WITHIN EACH OTHER, AND THEREFORE THE ASPECT OF TIFERET EXISTS ALSO IN THE HEAD OF BINAH.

660. תּוּ תְּרֵיסַר, תְּלַת קְשָׁרִין דִּדְרוֹעָא יְמִינָא חֶסֶ״ד חֲסָדִים. תְּלַת קְשָׁרִין דִּדְרוֹעָא שְׂמָאלָא גְּבוּר״ה גְּבוּרוֹת. תְּלַת קְשָׁרִין בְּיַרְכָא יְמִינָא, נֶצַ״ח נְצָחִים. תְּלַת קְשָׁרִין בְּיַרְכָא שְׂמָאלָא, הוֹ״ד וְהוֹדוֹת. הָא תְּרֵיסַר. וְגוּפָא קַיְּימָא עֲלַיְיהוּ הָא תְּלֵיסַר. תּוּ, בִּתְלֵיסַר מִכִּילָן אוֹרַיְיתָא אִתְפְּרַשׁ, וְכֹלָּא חַד, מֵעֵילָא לְתַתָּא בִּיחוּדָא, עַד הַהוּא אֲתַר דְּקַיְּימָא עַל פְּרוֹדָא.

660. WE SHOULD further EXPLAIN THE SECRET OF twelve. There are three joints in the right arm, Chesed-Chassadim, WHICH MEANS ALL THREE PERTAIN TO CHESED, and three joints in the left arm, Gvurah-Gvurot, THAT IS THREE TIMES GVUROT, three joints in the right leg, Netzach-Netzachim, THAT IS, THREE TIMES NETZACH, and three joints in the left leg, Hod and Hodot. Together, there are twelve, and with the body, TIFERET, which stands above them, there are thirteen. The Torah too is expounded by the thirteen attributes, THE THIRTEEN ATTRIBUTES OF MERCY DRAWN FROM THE THIRTEEN CHARACTERISTICS OF THE BEARD OF ARICH ANPIN, which are all one WITHOUT, HEAVEN FORBID, ANY SEPARATION. They are drawn from above downward as one, until they reach that place, which is in division, THE NUKVA.

661. שִׁבְעָה עֵינִין עִלָּאִין, אִלֵּין דִּכְתִיב, עֵינֵי ה׳ הֵמָּה מְשׁוֹטְטִים דְּכוּרִין, דְּהָא אֲתַר דִּדְכוּרָא אִיהוּ. הָכָא עֵינֵי ה׳ מְשׁוֹטְטוֹת, בְּתִקּוּנֵי שְׁכִינְתָּא לְתַתָּא, אֲתַר דְּנוּקְבָא. שִׁבְעָה עֵינִין עִלָּאִין, לְקַבֵּיל הָא דִכְתִיב, לְךָ ה׳ הַגְּדוּלָּה וְהַגְּבוּרָה וגו׳. הַאי אֲתַר, אַשְׁלֵים לְכָל סִטְרָא.

661. There are seven supernal eyes, THE SEVEN SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT OF THE MOCHIN OF CHOCHMAH CALLED EYES. There are "the eyes of Hashem, they rove (masc.) to and fro through the whole earth" (Zecharyah 4:10), they are male; NAMELY OF ZEIR ANPIN, since it is the place of the male. It is written elsewhere, "For the eyes of Hashem run (fem.) to and fro" (II Divrei Hayamim 16:9), they are part of the adornments of the Shechinah below, the place of the female. The seven supernal eyes, EITHER OF THE MALE OR OF THE FEMALE, correspond to the verse, "Yours, O Hashem, is the greatness (Chesed), and the Gvurah, AND THE TIFERET, AND THE NETZACH, AND THE HOD: FOR ALL THAT IS IN HEAVEN AND ON EARTH (YESOD) IS YOURS; YOURS IS THE KINGDOM (MALCHUT), O HASHEM" (I Divrei Hayamim 29:11). This place, MALCHUT, completes each end OF THE SIX EXTREMITIES CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD.

662. תּוּ שַׂעֲרָא, כְּמָה דִכְתִיב, מִי יְמַלֵּל גְּבוּרוֹת ה׳. הה״ד, עָצְמוּ מִשַּׂעֲרוֹת רֹאשִׁי. וּכְתִיב חַסְדֵי ה׳ כִּי לֹא תָמְנוּ וגו׳. וְתִקּוּנִין אִלֵּין אִסְתַּלְקוּ לַאֲתַר אָחֳרָא. וְאע״ג דְּהָכָא אִתְּמַר טְפֵי, וְאִסְתַּלֵּיק בְּמַתְקְלָא יד עִלָּאָה וְתַתָּאָה, וּשְׁלֹמֹה מַלְכָּא אֲמָרָן, וְאִצְטְרִיכְנָא לְפָרְשָׁא לוֹן. זַכָּאָה חוּלְקֵהוֹן דְּצַדִּיקַיָּא יַתִּיר, דְּיָדְעִין אָרְחָא דְקוּדְשָׁא בְּרִיךְ הוּא, וְהָכָא כֹּלָּא אִתְגַּלְיָיא לְיָדְעֵי מִדִּין.

662. We have to look at the hairs OF THE MALE AND THE FEMALE, as it is written: "Who can utter the mighty acts (Heb. Gvurot) of Hashem?" (Tehilim 106:2). FOR THE HAIRS ARE CONSIDERED TO BE GVUROT. IT ALSO SAYS, "They are more than the hairs of my head" (Tehilim 40:13), and "Hashem's Chassadim have not ceased" (Eichah 3:22), SINCE THE HAIRS ARE GVUROT YET INNUMERABLE CHASSADIM ARE DRAWN THROUGH THEM, OF WHICH IT SAYS, THE "HASHEM'S CHASSADIM HAVE NOT CEASED." These adornments rise to another place, TO MOCHIN WITHOUT reckoning, though this place, THE MOCHIN OF RECKONING, THE SECRET OF THE SEVEN EYES OF HASHEM, is spoken of more, and put on a scale, NAMELY UPON THE CENTRAL COLUMN, WHICH BALANCES THE TWO SIDES OF THE SCALES, THE RIGHT AND THE LEFT, the upper, BINAH and the lower, MALCHUT. King Solomon expounded THE TWO NUKVAS, IN "SHIR HASHIRIM," and they need explaining UNLIKE THE MOCHIN OF THE HAIRS WHICH NEEDS NO EXPLAINING. Happier is the portion of the righteous who know the ways of the Holy One, blessed be He. And in here, IN THE MOCHIN OF RECKONING, all is made known to the knowledgeable in judgment and law.

67. "Zvulun shall dwell at the shore of the seas"

Rabbi Yehuda discourses on the title verse, explaining that the merchant Zvulun made an agreement with Yisachar, promising to support him while Yisachar studied the Torah. Zvulun was a merchant of the sea and he therefore dwelled among seamen for purposes of commerce. His border, we're told, reached Tzidion, a place of commerce. Although he did not occupy himself with the Torah, Zvulun is always placed before Yisachar during the blessings, because he took bread from his own mouth and gave to Yisachar. He who supports scholars of the Torah receives blessings from above and below, meriting wealth in this world and a portion in the world to come. Rabbi Aba then quotes the verse, "Nor shall you suffer the salt of the Covenant." We learn that salt is important because it washes away and perfumes bitterness to give it taste. Without salt, the world would be unable to endure the bitterness of judgment, and it is through judgment that the world learns righteousness. Salt signifies Yesod, the Covenant that supports the world. Therefore, a meal lacking salt symbolically separates Yesod and the Female Principle, a division that brings death. Rabbi Aba and Rabbi Yosi conclude with a discussion of the verse, "And that you will save alive my father and my mother" Their interpretation reveals that Rachav asked for a token of life, which, she said, rests upon the letter of truth. She was given a cord of scarlet thread, a token of Yehoshua, because the time had come for the moon to rule. She thus received a token of the moon, signifying Malchut.

The Relevance of this Passage

A profound spiritual truth emerges from this text concerning the ultimate purpose of Torah and the dangers of blind religiosity. The purpose of Torah study is not in any way related to academic, religious, or scholarly pursuits. Rather, the Torah is a tool for spiritual development with the sole

intention of leading one to the ultimate objective of "loving thy neighbor as thyself." Remarkably, many "devout" and religious men will behave with intolerance towards others in the name of God and for the sake of their own religious objectives. This is completely contrary to the underlying purpose of the Torah. The Zohar stresses this point by explaining that the biblical character of Zvulun, who was not a student of the Torah, is always placed before Yisachar during the blessings because he took bread from his own mouth and gave to a man named Yisachar. Additionally, this passage helps sweeten the judgments that must appear in our lives, demonstrating that the Torah and the Light of the Zohar offer mankind a path to spiritual perfection that is most merciful and meaningful.

663. Rabbi Yehuda said: Zvulun and Yisachar made an agreement between them that one will sit and study the Torah, YISACHAR, and the other will be a merchant, ZVULUN, and support Yisachar, as it is written: "And happy are those who hold (also: 'support') her" (Mishlei 3:18). He used to traverse the seas with merchandise. It fell in his portion since his inheritance was by the sea.

663. א״ר יְהוּדָה, זְבוּלֻן וְיִשָּׂשכָר תְּנַאי עֲבָדוּ, חַד יְתֵיב וְלָעֵי בְּאוֹרַיְיתָא, וְחַד נָפֵיק וְעָבֵיד פְּרַקְמַטְיָא, וְתָמִיךְ לְיִשָּׂשכָר, דִּכְתִיב וְתוֹמְכֶיהָ מְאוּשָּׁר. וַהֲוָה פָרֵישׁ ד בְּיַמֵּי לְמֶעְבַּד פְּרַקְמַטְיָא, וְחוּלָקֵיהּ הָכֵי הֲוָה, דְּהָא יַמָּא הֲוָה אַחֲסַנְתֵּיהּ.

664. He is therefore called "leg (Heb. yerech)," AS IT SAYS, "AND HIS BORDER (HEB. YARCHATO) SHALL BE AT TZIDON," for it is the function of the leg to go to and fro. Hence it is written, "Rejoice, Zvulun, in your going out; and Yisachar in your tents" (Devarim 33:18). "Zvulun shall dwell at the shore of the seas" among the seamen for the purposes of commerce. "The shore of the seas," though his inheritance was by one sea, THE GREAT SEA, YET "SEAS" IS IN THE PLURAL, since it dwelt between two seas, THE GREAT SEA AND THE SEA OF GALILEE, THOUGH ITS INHERITANCE DID NOT REACH THE SEA OF GALILEE.

664. וּבְגִינֵי כָּךְ קָרֵי לֵיהּ יָרֵךְ. דַּרְכֵּיהּ דְּיָרֵךְ לְנַפְקָא וּלְמֵיעַל, הה״ד, שְׂמַח זְבוּלוּן בְּצֵאתֶךָ וְיִשָּׂשכָר בְּאֹהָלֶךָ. לְחוֹף יַמִּים יִשְׁכּוֹן, בְּאִינּוּן פָּרִישֵׁי יַמִּים, לְמֶעְבַּד פְּרַקְמַטְיָא. לְחוֹף יַמִּים, אע״ג דְּחַד יַמָּא הֲוָה לֵיהּ בְּאַחֲסַנְתֵּיהּ, בִּתְרֵין יַמִּין שָׁרְיָיא.

665. Rabbi Yosi said: All the merchants of the other seas were interested in the merchandise of his own sea. HENCE IT SAYS "THE SHORE OF THE SEAS" IN THE PLURAL. "And he shall be a haven for ships," NAMELY, where all ships would assemble to trade. "And his border": THIS IS DIFFICULT TO EXPLAIN, FOR THE BORDER OF TZIDON IS FAR FROM ZVULUN. Rabbi Chizkiyah said to him: His leg reaches the border of Tzidon, A THIN STRIP OF LAND, RESEMBLING A LEG, STRETCHED FROM ZVULUN TO TZIDON. THROUGH THIS MEANS, Zvulun's border reached THE BORDER OF TZIDON, WHICH WAS a place of commerce, where all the tradesmen would come and go there with their merchandise.

665. ר׳ יוֹסֵי אָמַר, כָּל שְׁאָר יַמִּין, הֲווֹ מְהַדְּרָן קַרְפּוֹלִין בְּיַמָּא דִילֵיהּ. וְהוּא לְחוֹף אֲנִיּוֹת, אֲתַר דְּכָל אַרְבִּין מִשְׁתַּכְּחִין לְמֶעְבַּד סְחוֹרְתָא. וַיַּרְכָתוֹ, אָמַר ר׳ חִזְקִיָּה, יַרְכָתֵיהּ דִילֵיהּ מָטֵי עַל סְפַר צִידוֹן, וּתְחוּמָא פָרֵישׁ לְהַהוּא אֲתַר, וּפְרַקְמַטְיָא דְּכָל מָאנֵי סְחוֹרְתָא, סָחֲרִין וְתָיְיבִין בִּסְחוֹרְתַיְיהוּ לְהַהוּא אֲתַר.

666. Rabbi Acha said: It is written, "Nor shall you suffer the salt of the covenant of your Elohim to be lacking from your meal offering: with all your offerings you shall offer salt" (Vayikra 2:13). Why is salt SO IMPORTANT? Because it washes away and perfumes the bitterness to give it taste. Without salt, THE CENTRAL COLUMN WOULD NOT BE DRAWN and the world would not endure the bitterness. Hence it says, "For when your Judgments are on the earth, the inhabitants of the world learn righteousness" (Yeshayah 26:9). It is also written, "Righteousness and justice are the foundation of your throne" (Tehilim 89:15), FOR RIGHTEOUSNESS IS PERFECTED BY JUSTICE, THE SECRET OF SALT.

666. רִבִּי אַחָא אָמַר, כְּתִיב וְלֹא תַשְׁבִּית מֶלַח בְּרִית אֱלֹהֶיךָ מֵעַל מִנְחָתֶךָ עַל כָּל קָרְבָּנְךָ תַּקְרִיב מֶלַח, וְכִי אַמַּאי מֶלַח. אֶלָּא בְּגִין דְּאִיהוּ מְמָרֵק וּמְבַשֵּׂם מְרִירָא לְאַטְעָמָא, וְאִי לָאו הֲוֵי מִלְחָא, לָא יָכִיל עָלְמָא לְמִסְבַּל מְרִירָא. הה״ד כִּי כַּאֲשֶׁר מִשְׁפָּטֶיךָ לָאָרֶץ צֶדֶק לָמְדוּ יוֹשְׁבֵי תֵבֵל. וּכְתִיב צֶדֶק וּמִשְׁפָּט מְכוֹן כִּסְאֶךָ.

667. Salt is the covenant, YESOD; NAMELY THE CENTRAL COLUMN FROM THE CHEST DOWN, which supports the world, THE NUKVA, as it is written: "Thus says Hashem; If my covenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth" (Yirmeyah 33:25). Hence, THE CENTRAL COLUMN, YESOD, COMES ABOVE IT, SALT is called the covenant of your Elohim, YESOD BEING CALLED COVENANT, and the Salt Sea. The sea, WHICH IS THE NUKVA is called after THE SALT WHICH SWEETENS IT.

667. וּמֶלַח אִיהוּ בְּרִית, דְּעַלְמָא קָיְימָא בֵּיהּ, דִּכְתִיב אִם לֹא בְרִיתִי יוֹמָם וָלַיְלָה חֻקּוֹת שָׁמַיִם וָאָרֶץ לֹא שָׂמְתִּי. בְּגִין כָּךְ, אִקְרֵי בְּרִית אֱלֹהֶיךָ, וְאִקְרֵי יַם הַמֶּלַח, וְיַמָּא אִקְרֵי עַל שְׁמֵיהּ.

668. ר׳ חִיָּיא אָמַר, כְּתִיב כִּי צַדִּיק ה׳ צְדָקוֹת אָהֵב, דָּא מִלְּחָא בְּיַמָּא. וּמַאן דְּפָרֵיש לוֹן, גָּרִים לְגַרְמֵיהּ מִיתָה, בְּג״כ כְּתִיב, לֹא תַשְׁבִּית מֶלַח, דְּהָא דָא בְּלָא דָא לָא אָזְלָא.

668. Rabbi Chiya said: It is written, "For Hashem is righteous, He loves righteousness" (Tehilim 11:7). This is the salt, YESOD, of the sea, MALCHUT, RIGHTEOUS BEING YESOD AND RIGHTEOUSNESS BEING MALCHUT. Whoever divides between them brings death upon himself. Therefore, it is written: "Nor shall you suffer the salt...TO BE LACKING FROM YOUR MEAL OFFERING" THUS SEPARATING YESOD, WHICH IS SALT, FROM THE MEAL OFFERING, WHICH IS THE NUKVA. They are inseparable.

669. אָמַר ר׳ אַחָא, יַם חַד הוּא, וְאִקְרֵי יַמִּים. אֶלָּא אֲתַר אִית בְּיַמָּא דְּאִיהוּ מַיִין צְלִילָן, וַאֲתַר דְּאִית בֵּיהּ מַיִין מְתִיקָן, וַאֲתַר דְּאִית בֵּיהּ מַיִין מְרִירָן, בְּג״כ יַמִּים קָרִינָן, וְע״ד לְחוֹף יַמִּים. אָמַר ר׳ אַבָּא, כָּל שִׁבְטָא וְשִׁבְטָא, וְכָל חַד וְחַד קִשְׁרָא חַד, מֵאִינּוּן קִשְׁרִין דְּמִתְחַבְּרָן בְּגוּפָא.

669. Rabbi Acha said: The sea is one, but is called 'seas', IN THE VERSE, "ZVULUN SHALL DWELL AT THE SHORE OF THE SEAS," as the water is clear in some places, in some places water is sweet, in another it is bitter. Hence, SINCE THERE ARE DIFFERENT PLACES, it is called seas. Thus it says, "At the shore of the seas." Rabbi Aba said: Each tribe corresponds to one of the joints in the body, THE NUKVA. SINCE THERE ARE DIFFERENT PLACES WITHIN THE NUKVA CALLED SEA, ACCORDING TO THE PARTICULAR TRIBE, SHE IS THEREFORE CALLED SEAS IN THE PLURAL.

670. ר׳ אַבָּא הֲוָה יָתֵיב לֵילְיָא חַד, וְקָם לְמִלְּעֵי בְּאוֹרַיְיתָא, עַד דַּהֲוָה יָתֵיב, אָתָא רִבִּי יוֹסֵי, וּבָטַשׁ אֶפִּתְחָא, אֲמַר סִיפְטָא בְּטוּפְסְרָא קַפְּטְלָאי שְׁכִיחֵי.

670. Rabbi Aba rose one night to study the Torah. While he was sitting, Rabbi Yosi knocked on the door. He said: In the prince's chest there are jewels, TO WIT, HE WANTED TO HEAR PEARLS OF WISDOM OF THE TORAH FROM HIM.

671. יָתְבוּ וְלָעוּ בְּאוֹרַיְיתָא. אַדְהָכֵי קָם בְּרֵיהּ דְּאוּשְׁפִּיזָא, וְיָתֵיב קַמַּיְיהוּ, אֲמַר לוֹן מַאי דִּכְתִיב וְהַחֲיִיתֶם אֶת אָבִי וְאֶת אִמִּי וגו׳. וּכְתִיב וּנְתַתֶּם לִי אוֹת אֱמֶת. מַאי קָא בָּעֵאת מִנַּיְיהוּ. א״ר אַבָּא יָאוֹת שְׁאַלְתְּ, אֲבָל אִי שְׁמַעְתְּ מִידֵי אֵימָא בְּרִי. אֲמַר תּוּ שְׁאֵלְתָּא, דְּהָא אִינּוּן יַהֲבוּ לָהּ מַה דְּלָא בָּעֵאת מִנַּיְיהוּ, דִּכְתִיב, אֶת תִּקְוַת חוּט הַשָּׁנִי הַזֶּה תִּקְשְׁרִי בַּחַלּוֹן וגו׳.

671. They sat, occupied with the Torah. The son of the innkeeper rose and sat before them. He asked, What is the meaning of the verse, "And that you will save alive my father, and my mother" (Yehoshua 2:13) and before that "and give me a true token" (Ibid. 12). What did she ask of them? Rabbi Aba said: You have asked a good question, but tell me son, if you have heard something. He said: I HAVE another question: They did not give her what she asked for, but "you shall bind this cord of scarlet thread in the window" (Ibid. 18), WHICH ALLUDES TO MALCHUT, THE SECRET OF THE VERSE, "YOUR LIPS ARE LIKE A THREAD OF SCARLET" (SHIR HASHIRIM 4:3), WHEN SHE ASKED FOR A TOKEN OF TRUTH, WHICH ALLUDES TO TIFERET, AS WAS SAID BEFORE.

672. אֶלָּא הָכֵי אוֹלִיפְנָא, הִיא בָּעֵאת סִימָנָא דְּחַיֵּי, דִּכְתִיב וְהַחֲיִיתֶם אֶת אָבִי וגו׳, וַאֲמָרָה, סִימָנָא דְּחַיֵּי לָא שַׁרְיָיא, אֶלָּא בְּאוֹת אֱמֶת, וּמַאי אִיהוּ אוֹת אֱמֶת, דָּא אָת ו׳, בְּגִין דְּבֵיהּ שַׁרְיָין חַיִּין. הָכֵי אוֹלִיפְנָא, סִימָנָא דְּמֹשֶׁה קָא בָּעֵאת, וְאִינּוּן אַמַּאי יַהֲבוּ לָהּ תִּקְוַת חוּט הַשָּׁנִי.

672. HE ANSWERS: I have learned that she asked for a token of life, as it is written: "And that you will save alive my father, and my mother." She also said that the token of life rests only upon the letter of Truth, which is Vav OF THE NAME YUD-HEI-VAV-HEI, TIFERET, where there is life, BEING THE TREE OF LIFE. I have learned that she asked for the token of Moshe, THE SECRET OF TIFERET. Why did they give her the cord of scarlet thread, WHICH IS A TOKEN OF YEHOSHUA, THE SECRET OF MALCHUT?

673. אֶלָּא אִינּוּן אָמְרֵי, מֹשֶׁה הָא אִסְתַּלַּק מֵעַלְמָא, דְּהָא אִתְכְּנֵיש שִׁמְשָׁא, וְהָא מָטָא זִמְנָא דְּסִיהֲרָא לְמִשְׁלַט, סִימָנָא דְּסִיהֲרָא אִית לָן לְמֵיהַב לָךְ, וּמַאי אִיהוּ. תִּקְוַת חוּט הַשָּׁנִי הַזֶּה, כְּד״א כְּחוּט הַשָּׁנִי שִׂפְתוֹתַיִךְ, סִימָנָא דִּיהוֹשֻׁעַ יְהֵא גַּבָּךְ, בְּגִין דְּשׁוּלְטָנוּתָא דְּסִיהֲרָא הַשְׁתָּא. קָמוּ ר׳ אַבָּא וְר׳ יוֹסֵי וּנְשָׁקוּהוּ. אֲמָרוּ. וַדַּאי זַמִּין אַנְתְּ לְמֶהֱוֵי רֵישׁ מְתִיבְתָּא, אוֹ גַּבְרָא רַבָּא בְּיִשְׂרָאֵל, וּמַנּוּ. רִבִּי בּוֹן.

673. They told her that Moshe passed away from the world, since the sun has set, WHICH IS TIFERET AND THE ASPECT OF MOSHE. The time has come for the moon to rule. Therefore we give you the token of the moon, MALCHUT. What is it? The cord of scarlet thread, as it is written: "Your lips are like a thread of scarlet." You shall have the token of Yehoshua, THE SECRET OF MALCHUT, because now is the rule of the moon. Rabbi Aba and Rabbi Yosi rose and kissed him. They said: Surely you shall be a head of a Yeshivah, or a great man in Yisrael. Who is he? Rabbi Bon.

674. He asked further: All of Ya'akov's sons, the twelve tribes, were arranged below according to the order above, THE TWELVE KNOTS OF CHESED AND GVURAH, NETZACH AND HOD OF THE NUKVA. Why is Zvulun always placed before Yisachar during the blessings, although Yisachar was occupied with the Torah, which is universally put first? In the blessings, why was Zvulun placed before both by his father and Moshe?

674. תוּ שְׁאֵיל וַאֲמַר, בְּנוֹי דְיַעֲקֹב כֻּלְּהוּ תְּרֵיסַר שִׁבְטִין, אִתְסַדְּרוּ לְתַתָּא כְּגַוְונָא דְלְעֵילָא, אַמַּאי אַקְדֵּים בְּבִרְכָאן, זְבוּלוּן לְיִשָּׂשכָר תְּדִיר, וְהָא יִשָּׂשכָר אִשְׁתַּדְּלוּתֵיהּ בְּאוֹרַיְיתָא, וְאוֹרַיְיתָא אַקְדֵּים בְּכָל אֲתַר, אַמַּאי אַקְדֵּים לֵיהּ זְבוּלוּן בְּבִרְכָאן, אֲבוֹי אַקְדֵּים לֵיהּ, מ שֶׁ ה אַקְדֵּים לֵיהּ

675. HE ANSWERS: Zvulun was honored BY BEING PLACED BEFORE YISACHAR, since he took bread out of his own mouth and gave to Yisachar. He is therefore placed before YISACHAR in the blessings. From this, we learn that whoever supports a student of the Torah, receives blessings from above and below. He also merits two tables, which no other man is granted. He deserves to be blessed with wealth in this world, and a portion in the World to Come. Hence it says "at the shore of the sea; and he shall be a haven for ships." Since it says "Zvulun shall dwell the shore of the sea," why add "a haven for ships"? The "shore of the sea" is in this world and the "haven for ships" is in the World to Come, as it is written: "There go the ships" (Tehilim 104:26), WHICH WAS SAID OF "THIS GREAT AND WIDE SEA" (IBID. 25), WHICH IS BINAH, THE SECRET OF THE WORLD TO COME, for there abides the abundance of the World to Come.

675. אֶלָּא זְבוּלוּן זָכָה, עַל דַּאֲפִיק פִּתָּא מִפּוּמֵיהּ, וִיהַב לְפוּמֵיהּ דְיִשָּׂשכָר, בְּגִינֵי כָּךְ אַקְדֵּים לֵיהּ בְּבִרְכָאן. מֵהָכָא אוֹלִיפְנָא, מַאן דְּסָעִיד לְמָרֵיהּ דְּאוֹרַיְיתָא, נָטֵיל בִּרְכָאן מֵעֵילָא וְתַתָּא. וְלָא עוֹד אֶלָּא דְזָכֵי לִתְרֵי פְּתוֹרֵי, מַה דְּלָא זָכֵי ב״נ אַחֲרָא, זָכֵי לְעוֹתְרָא דְיִתְבָּרֵךְ בְּהַאי עַלְמָא, וְזָכֵי לְמֶהֱוֵי לֵיהּ חוּלְקָא בְּעַלְמָא דְאָתֵי. הה״ד זְבוּלוּן לְחוֹף יַמִּים יִשְׁכּוֹן וְהוּא לְחוֹף אֳנִיּוֹת. כֵּיוָן דִּכְתִיב לְחוֹף יַמִּים, אַמַּאי וְהוּא לְחוֹף אֳנִיּוֹת. אֶלָּא, לְחוֹף יַמִּים, בְּעַלְמָא דִין. לְחוֹף אֳנִיּוֹת, בְּעַלְמָא דְאָתֵי, כְּד״א שָׁם אֳנִיּוֹת יְהַלֵּכוּן וגו׳. דְּתַמָּן הוּא נְגִידוּ דְעַלְמָא דְאָתֵי.

68. "I charge you, O daughters of Jerusalem"

One explanation of the title verse tells us that the daughters of Jerusalem are the souls of the righteous, whom are always close to the King, informing Him daily of the welfare of Malchut. When a soul descends into this world, Malchut makes it swear to tell God of her love for Him so that He will be pleased with her. Man does this by proclaiming the union of the Holy Name with his mouth, heart, and soul. Another explanation of this verse interprets the daughters of Jerusalem as signifying the twelve tribes. Malchut stands upon twelve mountains and includes seven sides. The daughters of Jerusalem testify before God, declaring Yisrael love for Him. In this way, Malchut's love for Zeir Anpin is affirmed.

The Relevance of this Passage

Drawing upon the spiritual power of the righteous souls who have walked this earth throughout history, and the devout who dwell in our midst today, we unite our body and soul and our physical world with the Upper World realm called Zeir Anpin. This union produces bountiful beams of Light that brighten the lives of all mankind. The reference to the twelve Tribes is an indication to the twelve signs and the Zohar's assistance in helping us transcend the influences the stars and planets. Thus, control over our fate and fortunes is awarded to us through the spiritual power associated with this passage.

676. He opened the discussion saying: "I charge you, O daughters of Jerusalem, if you find my beloved, that you tell him, that I am sick with love" (Shir Hashirim 5:8). HE ASKS: Who is closer to the King than the Congregation of Yisrael, THE NUKVA? Why then does she charge them, "If you find my beloved, that you tell him." HE REPLIES: The daughters of Jerusalem are the souls of the righteous who are always near the King, and inform Him daily of the welfare of the Matron, THE NUKVA.

676. פְּתַח וַאֲמַר, הִשְׁבַּעְתִּי אֶתְכֶם בְּנוֹת יְרוּשָׁלִַם אִם תִּמְצְאוּ אֶת דּוֹדִי מַה תַּגִּידוּ לוֹ שֶׁחוֹלַת אַהֲבָה אָנִי. וְכִי מַאן קָרֵיב לְמַלְכָּא כְּכְנֶסֶת יִשְׂרָאֵל, דְּאִיהִי אָמְרַת אִם תִּמְצְאוּ אֶת דּוֹדִי מַה תַּגִּידוּ לוֹ. אֶלָּא בְּנוֹת יְרוּשָׁלִַם, אִלֵּין אִינוּן נִשְׁמַתְהוֹן דְּצַדִּיקַיָּיא דְּאִינוּן קָרֵיבִין לְמַלְכָּא תְּדִיר, וּמוֹדְעִין לְמַלְכָּא בְּכָל יוֹמָא עִסְקוֹי דְּמַטְרוֹנִיתָא.

677. For so we have learnt that when a soul descends into the world, the Congregation of Yisrael, THE NUKVA, makes it swear to tell the king and inform Him of her love for Him, so He shall be pleased with her.

677. דְּהָכֵי אוֹלִיפְנָא, בְּשַׁעְתָּא דְנִשְׁמָתָא נָחֲתַת לְעַלְמָא, כְּנֶסֶת יִשְׂרָאֵל, עָאלַת עֲלָהּ בְּקִיּוּמָא דְאוּמָאָה, דְּיִחֲוֵי לְמַלְכָּא, וְיוֹדַע לֵיהּ רְחִימוּתָא דִילָהּ לְגַבֵּיהּ, בְּגִין לְאִתְפַּיְיסָא בַּהֲדֵיהּ.

678. וּבַמֶּה, בְּגִין דְּחִיּוּבָא עַל ב״נ לְיַחֲדָא שְׁמָא קַדִּישָׁא בְּפוּמָא, בְּלִבָּא בְּנַפְשָׁא, וּלְאִקַּשְׁרָא כֻּלָּא, כְּשַׁלְהוֹבָא דְּאִתְקַשְׁרָא בְּטִיפְסָא, וּבְהַהוּא יִחוּדָא דְּעָבִיד, גָּרִים לְאִתְפַּיְיסָא מַלְכָּא בְּמַטְרוֹנִיתָא, וְאוֹדַע לֵיהּ לְמַלְכָּא רְחִימוּתָא דִילָהּ לְגַבֵּיהּ.

678. By which means DO THE SOULS INFORM THE KING OF THE LOVE OF THE NUKVA FOR HIM? A man should proclaim the unison of the Holy Name, THE NUKVA OF ZEIR ANPIN, by mouth, heart and soul, and attach himself wholly TO ZEIR AND THE NUKVA, like a flame to a burning coal, by the union which causes the King to be well disposed towards the Queen, and to proclaim before the King her love for Him.

679. ד״א בְּנוֹת יְרוּשָׁלַם, אִלֵּין תְּרֵיסַר שִׁבְטִין. דְּתָנִינָן יְרוּשָׁלַם עַל תְּרֵיסַר טוּרִין קָיְימָא. וּמַאן דַּאֲמַר עַל שִׁבְעָה, לָא קָאֲמַר לְאַשְׁלָמָא שְׁלִימוּ, וְאע״ג דְּכֹלָּא חַד, דְּאִית שִׁבְעָה, וְאִית ד׳, וְאִית תְּרֵיסַר, וְכֹלָּא חַד.

679. Another explanation: The daughters of Jerusalem are the twelve tribes; NAMELY THE TWELVE KNOTS OF CHESED AND GVURAH, NETZACH AND HOD UPON WHICH STANDS THE BODY OF THE NUKVA. For we have learned that Jerusalem, THE NUKVA, is established upon twelve mountains. Those who say that she stands upon only seven are not wholly correct, though all is one, for she includes seven SIDES; NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT, and has the four ASPECTS CHESED, GVURAH, TIFERET, AND MALCHUT and twelve ASPECTS, WHICH ARE THE TWELVE KNOTS WE MENTIONED. All is one, ONLY THAT THESE ARE GRADES WITHIN HER, BUT TWELVE IS PERFECTION.

680. וַדַּאי עַל תְּרֵיסַר טוּרִין קָיְימָא, תְּלַת טוּרִין לְסִטְרָא דָא, וּתְלַת טוּרִין לְסִטְרָא דָא, וְכֵן לְאַרְבַּע זִוּוִין, וּכְדֵין אִתְקְרֵי חַיָּה. כְּד״א הִיא הַחַיָּה אֲשֶׁר רָאִיתִי תַּחַת אֱלֹהֵי יִשְׂרָאֵל. וְאִלֵּין אִקְרוּן בְּנוֹת יְרוּשָׁלַיִם, בְּגִין דְּקָיְימָא עֲלַיְיהוּ. וְאִינוּן סָהֲדֵי סַהֲדוּתָא לְמַלְכָּא עַל כְּנֶסֶת יִשְׂרָאֵל, הה״ד, שִׁבְטֵי יָהּ עֵדוּת לְיִשְׂרָאֵל לְהוֹדוֹת לְשֵׁם יי׳. אֲמַר רִבִּי יְהוּדָה, זַכָּאָה חוּלְקֵהוֹן דְּיִשְׂרָאֵל, דְּיָדְעֵי אוֹרְחוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, עֲלַיְיהוּ כְּתִיב, כִּי עַם קָדוֹשׁ אַתָּה לַיי׳ אֱלֹהֶיךָ וּבְךָ בָּחַר יי׳ וגו׳.

680. Surely she is established upon twelve mountains, three to each side, THREE KNOTS TO THE SIDE OF CHESED, THREE TO GVURAH, THREE TO NETZACH AND THREE TO HOD, AND THE BODY OF THE NUKVA ABOVE THEM. They are then called living creature, as it is written: "This is the living creature that I saw under the Elohim of Yisrael" (Yechezkel 10:20). They are called the daughters of Jerusalem, since JERUSALEM, THE NUKVA, stands above them. They testify before the King OF THE LOVE of the Congregation of Yisrael, WHO CHARGES THEM, "IF YOU FIND MY BELOVED, THAT YOU TELL HIM, THAT I AM SICK WITH LOVE." Hence it says, "There the tribes used to go up, the tribes of Yah as a testimony unto Yisrael, to give thanks unto the name of Hashem" (Tehilim 122:4), TO TESTIFY BEFORE YISRAEL, ZEIR ANPIN, OF THE LOVE OF THE NUKVA. Rabbi Yehuda said: Happy is the portion of Yisrael, who know the ways of the Holy One, blessed be He. Of them it is written, "For you are a holy people to Hashem your Elohim, and Hashem has chosen you..." (Devarim 14:2).

69. "Yisachar is a strong ass"

Yisachar is compared to a ass because just as a ass will lie anywhere and accepts its burden without kicking its master, so Yisachar accepted the burden of the Torah and cared nothing for his own honor, only that of his Master. Another explanation of the title verse tells us that when night falls, dogs and ass roam, and fiends have permission to wreak havoc in the world. He who rises at night to study the Torah relegates the evil demons to the holes of the great abyss and subdues the Klipah of the ass, bringing it down into the holes underneath the ground. Through his study of the Torah, Yisachar subdued the Klipah of the mule, forcing it to descend and thereby preventing it from harming the world. Indeed, Yisachar studied the Torah constantly and cleaved so strongly to God that he weakened himself through his devotion. While walking, Rabbi Shimon, Rabbi Yosi, and Rabbi Chiya continue this discussion. Rabbi Shimon comments that he who studies the Torah receives a supernal reward that no other attains. This reward is alluded to in the name Yisachar. Indeed, we are told that when the truly righteous study the Torah, the power of the other nations will be subdued and the nations of the world will ask Yisrael to be their leaders. However, if the righteous do not study the Torah, the Klipah of the ass will cause Yisrael to go into exile, and they will be ruled by other nations. Rabbi Shimon next begins a discourse on the verse, "As I looked, thrones were placed" This means that when the Temple was destroyed, two thrones fell. The two thrones above are of Ya'akov and David, and the lower thrones signify Jerusalem and the students of the Torah.

The discussion then addresses the meaning of the verse, "The mandrakes give a fragrance." This alludes to Yisachar, who caused new and old studies of the Torah to be in the synagogues and colleges. We learn that all new expositions of the Torah ascend to the Garden of Eden where God sees them and rejoices. These words are then recorded in the supernal book. The section concludes by explaining that Yehuda, Yisachar, and Zvulun are all included in the same portion, each illuminating one of the three Columns.

The Relevance of this Passage

Each negative action that we've committed, large and small, knowingly or unknowingly, creates a negative blockage [Klipah] that dims the Light of our soul and diminishes the Light of The Creator in our lives. Torah study after midnight with a contrite heart summons forth awesome streams of Light that removes these blockages from our lives and the world, as evidenced by the Zohar's story of Yisachar. This mystical Light of the night shines forth in this passage when the eyes of man touch the letters that bespeak this ancient wisdom. Hence, we can remove the blockages [Klipot] that currently darken our daily lives through our connection to Yisachar. Moreover, we are inspired to pursue the secrets of the Torah through continued learning of Zohar, helping to hasten the final redemption. Yisachar embraced his burdens with great dedication, and so when our study of Torah and its spiritual treasures becomes difficult, that is when we draw upon the strength and character of Yisachar to struggle onward. These difficult times of study are when the greatest amount of Light is ready to be revealed.

681. יִשָּׂשכָר חֲמוֹר גָּרֶם רוֹבֵץ בֵּין הַמִּשְׁפְּתָיִם. אָמַר רִבִּי אֶלְעָזָר, וְכִי יִשָּׂשכָר חֲמוֹר אִקְרֵי. אִי בְּגִין דְּאִשְׁתַּדַּל בְּאוֹרַיְיתָא, נִקְרֵייהּ לֵיהּ סוּס אוֹ אַרְיֵה, אוֹ נְמֵר, אַמַּאי חֲמוֹר. אֶלָּא אֲמָרוּ, בְּגִין דַּחֲמוֹר נָטֵיל מָטוֹלָא, וְלָא בָּעֵיט בְּמָארֵיהּ כִּשְׁאָר בְּעִירֵי, וְלָא אִית בֵּיהּ גַּסּוּת הָרוּחַ, וְלָא חַיִּישׁ לְמִשְׁכַּב בַּאֲתַר מִתְתַּקַּן. אוֹף הָכִי יִשָּׂשכָר, דְּאִשְׁתַּדְּלוּתֵיהּ בְּאוֹרַיְיתָא, נָטֵיל מָטוֹלָא דְאוֹרַיְיתָא, וְלָא בָּעֵיט בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, וְלָא אִית בֵּיהּ גַּסּוּת הָרוּחַ, כַּחֲמוֹר, דְּלָא חָיֵיש לִיקָרָא דִילֵיהּ, אֶלָּא לִיקָרָא דְמָרֵיהּ. רוֹבֵץ בֵּין הַמִּשְׁפְּתָיִם, כִּדְאַמְרִינָן וְעַל הָאָרֶץ תִּישַׁן, וְחַיֵּי צַעַר תִּחְיֶה, וּבַתּוֹרָה אַתָּה עָמֵל.

681. "Yisachar is a strong ass couching down between the shipfolds." Rabbi Elazar said: Why is Yisachar called an ass? If it is because he studied the Torah, he should be called a horse, a lion or a leopard. Why an ass? Because it is known that an ass would bear any burden without kicking his master like other livng creatures. It is not fastidious and would lie anywhere. Yisachar too is occupied with the Torah, accepts the burden of the Torah and does not kick the Holy One, blessed be He. He is not haughty and, like the ass, does not care for his honor, but for the honor of his Master. He is "couching down between the sheepfolds" as we said, that one should lie on the ground, live a life of privation and labor for the Torah.

682. ד״א יִשָּׂשכָר חֲמוֹר גָּרֶם רוֹבֵץ וגו׳. פְּתַח וַאֲמַר, לְדָוִד ה׳ אוֹרִי וְיִשְׁעִי מִמִּי אִירָא יי׳ מָעוֹז חַיַּי מִמִּי אֶפְחָד, כַּמָּה חֲבִיבִין אִינּוּן מִלִּין דְּאוֹרַיְיתָא, כַּמָּה חֲבִיבִין אִינּוּן דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, דְּכָל מַאן דְּאִשְׁתַּדַּל בְּאוֹרַיְיתָא, לָא דָחֵיל מִפְּגִעֵי עַלְמָא, נָטִיר הוּא לְעֵילָא, נָטִיר הוּא לְתַתָּא. וְלָא עוֹד, אֶלָּא דְּכָפֵית לְכָל פְּגִיעֵי דְעַלְמָא, וְאָחֵית לוֹן לְעוֹמְקֵי דְתְהוֹמָא רַבָּא.

682. Another explanation for "Yisachar is a strong ass": He opened the discussion saying: "To David. Hashem is my light and my salvation; whom shall I fear? Hashem is the stronghold of my life: of whom shall I be afraid?" (Tehilim 27:1). How dear are the words of the Torah, how beloved those who study the Torah before the Holy One, blessed be He. He who studies the Torah need not be afraid of the fiends in the world, for he is protected above and protected below. Moreover, he subdues the demons in the world and pushes them down into the great abyss.

683. תָּא חֲזֵי, בְּשַׁעְתָּא דְעָאל לֵילְיָא, פָּתְחִין סְתִימִין, וְכַלְבֵּי וַחֲמָרֵי שַׁרְיָין וְשָׁטָאן בְּעַלְמָא, וְאִתְיְיהִיבַת רְשׁוּ לְחַבָּלָא, וְכָל בְּנֵי עַלְמָא נַיְימֵי בְּעַרְסַיְיהוּ, וְנִשְׁמַתְהוֹן דְּצַדִּיקַיָּיא סָלְקִין לְאִתְעֲנָגָא לְעֵילָא. כַּד אִתְעַר רוּחַ צָפוֹן, וְאִתְפְּלִיג לֵילְיָא, אִתְעֲרוּתָא קַדִּישָׁא אִתְעַר בְּעַלְמָא, וְאִתְּמַר בְּכַמָּה דוּכְתֵּי.

683. Come and see when night falls, the UPPER gates are closed, and dogs and asses dwell and roam about the world. Permission is given to the fiends to destroy, and the inhabitants of the world sleep in their beds. The souls of the righteous ascend to take pleasure above. When the north wind stirs at midnight, there is holy awakening in the world, as has been explained in several places.

684. זַכָּאָה חוּלָקֵיהּ דְּהַהוּא ב״נ, דְּאִיהוּ קָאֵים בְּהַהִיא שַׁעְתָּא, וְאִשְׁתַּדַּל בְּאוֹרַיְיתָא, כֵּיוָן דְּאִיהוּ פְּתַח בְּאוֹרַיְיתָא, כָּל אִינּוּן זִינִין בִּישִׁין אָעֵיל לוֹן בְּנוּקְבֵי דְתְהוֹמָא רַבָּה, וְכָפֵית לֵיהּ לַחֲמוֹר, וְנָחֵית לֵיהּ בְּטַפְסְרֵי דְתְחוֹת עַפְרָא, דְּזוּהֲמֵי קִסְרָא.

684. Happy is the portion of the man who rises from his bed at that time, to study the Torah. When he studies the Torah, he puts all the evil demons into the holes of the great abyss and subdues THE KLIPAH OF the ass and brings it down into the holes underneath the ground, into the filth of the refuse and the dung.

685. בְּגִינֵי כָּךְ, יִשָּׂשכָר, דְּאִשְׁתַּדְּלוּתֵיהּ בְּאוֹרַיְיתָא, כָּפֵית לֵיהּ לַחֲמוֹר, וְנָחֵית לֵיהּ. מֵהַהוּא גְּרַם הַמַּעֲלוֹת, דְּאִיהוּ סָלִיק לְנִזְקָא עַלְמָא, וְשַׁוֵּי מָדוֹרֵיהּ בֵּין הַמִּשְׁפְּתָיִם, בֵּין זוּהֲמֵי דְטַפְסְרֵי דְעַפְרָא.

685. Hence Yisachar, who studied the Torah, subdued THE KLIPAH OF the ass, and brought it down. THE ASS, who climbed the stairs (Heb. gerem) in order to harm the world, AS IT IS WRITTEN: "A STRONG (HEB. GAREM) ASS," was NOW brought into its place between the shipfolds, NAMELY AMONG THE REFUSE, the filth of the holes in the ground. THE VERSE TEACHES US THAT YISACHAR, BY STUDYING THE TORAH, BROUGHT DOWN THE KLIPAH OF THE STRONG ASS AND CAUSED HIM TO COUCH DOWN BETWEEN THE SHIPFOLDS, BY CASTING HIM DOWN INTO THE HOLES IN THE GROUND, AMONG THE REFUSE.

686. תָּא חֲזֵי
, מַה כְּתִיב, וַיַּרְא מְנוּחָה כִּי טוֹב וְאֶת הָאָרֶץ כִּי נָעֵמָה וַיֵּט שִׁכְמוֹ לִסְבּוֹל וַיְהִי לְמַס עוֹבֵד. וַיַּרְא מְנוּחָה כִּי טוֹב, דָּא תּוֹרָה שֶׁבִּכְתָב. וְאֶת הָאָרֶץ כִּי נָעֵמָה, דָּא תּוֹרָה שֶׁבְּע״פ. וַיֵּט שִׁכְמוֹ לִסְבּוֹל, לְמִסְבַּל עוּלָא דְאוֹרַיְיתָא, וּלְדָבְקָא בָּהּ יוֹמֵי וְלֵילֵי. וַיְהִי לְמַס עוֹבֵד, לְמֶהֱוֵי פְּלַח לְקוּדְשָׁא בְּרִיךְ הוּא, וּלְאִתְדַּבְּקָא בֵּיהּ, וּלְאַתְּשָׁא גַרְמֵיהּ בָּהּ.

686. Come and behold: It is written: "And he saw that rest was good and the land that it was pleasant and became a servant to tribute." "And he saw that rest was good" is the Written Law; while "and the land that it was pleasant" is the Oral Law. "And he bowed his shoulder to bear" the yoke of the Torah, and cleave to it days and nights, "and became a servant to tribute" to serve the Holy One, blessed be He, and cling to Him, thus weakening himself for it, BY STUDYING THE TORAH CONSTANTLY.

687. ר״ש וְר׳ יוֹסֵי וְר׳ חִיָּא, הֲווֹ קָא אָזְלֵי מִגָּלִילָא עִלָּאָה לְטִבֶרְיָה, אר״ש, נֵיהַךְ וְנִשְׁתַּדַּל בְּאוֹרַיְיתָא, דְּכָל מַאן דְּיָדַע לְאִשְׁתַּדְּלָא בְּאוֹרַיְיתָא, וְלָא אִשְׁתַּדַּל, אִתְחַיַּיב בְּנַפְשֵׁיהּ. וְלָא עוֹד אֶלָּא דְּיַהֲבִין לֵיהּ עוּלָא דְאַרְעָא, וְשִׁעְבּוּדָא בִּישָׁא, דִּכְתִיב בְּיִשָּׁשכָר, וַיֵּט שִׁכְמוֹ לִסְבּוֹל, מַהוּ וַיֵּט, סָטָא. כְּד״א וַיֵּטוּ אַחֲרֵי הַבָּצַע. מַאן דְּסָטָא אָרְחֵיהּ וְגַרְמֵיהּ, דְּלָא לְמִסְבַּל עוּלָא דְאוֹרַיְיתָא, מִיָּד וַיְהִי לְמַס עוֹבֵד.

687. Rabbi Shimon, Rabbi Yosi and Rabbi Chiya were walking from the upper Galilee to Tiberias. Rabbi Shimon said: Let us discourse upon the Torah as we walk, for whoever can study the Torah but does not do so, risks his life and suffers besides from worldly cares, and evil oppression OF THE KINGDOM, like it is said of Yisachar, "And he bowed his shoulder to bear." What is the meaning of "bowed (also: 'turned aside')"? It means he turned aside, as it says, "But turned aside after unjust gain" (I Shmuel 8:3); NAMELY TURNED ASIDE FROM THE PATH OF RIGHTEOUSNESS. For whoever turns aside and prefers not to suffer the yoke of the Torah, he forthwith "became a servant to tribute," WHICH MEANS HE SANK UNDER THE BURDEN OF THE LAW AND THE OPPRESSION OF THE KINGDOM.

688. פְּתַח ר״ש וַאֲמַר, לְהַנְחִיל אוֹהֲבַי יֵשׁ וְאוֹצְרוֹתֵיהֶם אֲמַלֵּא. זַכָּאִין אִינּוּן בְּנֵי עָלְמָא, אִינּוּן דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, דְּכָל מַאן דְּאִשְׁתַּדַּל בְּאוֹרַיְיתָא, אִתְרְחֵים לְעֵילָא, וְאִתְרְחֵים לְתַתָּא, וְאַחְסִין בְּכָל יוֹמָא, יְרוּתָא דְעָלְמָא דְאָתֵי, הה״ד, לְהַנְחִיל אוֹהֲבַי יֵשׁ. מַאי יֵשׁ. דָּא עָלְמָא דְאָתֵי דְּלָא פָּסַק מֵימוֹי לְעָלְמִין, וְנָטַל אַגַּר טַב עִלָּאָה, דְּלָא זָכֵי בֵּיהּ ב״נ אָחֳרָא, וּמַאי אִיהוּ. י״ש. וּבְגִינֵי כָּךְ, רָמֵיז לָן שְׁמָא דְיִשָּׁשכָר דְּאִשְׁתַּדַּל בְּאוֹרַיְיתָא, יֵשׁ שָׂכָר. דָּא הוּא אַגְרָא דְּאִינּוּן דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, י״ש.

688. Rabbi Shimon opened the discussion saying: "That I may cause those who love Me to inherit substance; and I will fill their treasures" (Mishlei 8:21). Happy are the children of the world who study the Torah, for whoever is occupied with the Torah is beloved above and beloved below. He inherits the World to Come, as it is written: "That I may cause those who love Me to inherit substance." The substance is the World to Come, BINAH, whose water, ITS ABUNDANCE, never stops flowing. FOR HE WHO STUDIES THE TORAH receives supernal reward, which no other man attains. What is it? It is substance (Heb. yesh), BINAH. This is alluded to by the name Yisachar, who studied the Torah, SINCE HIS NAME CONTAINS THE SYLABLES Yesh sachar (lit. 'there is a reward'), the reward for those who study the Torah; NAMELY THE MENTIONED Yesh.

689. כְּתִיב חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתִיב וגו׳ חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו, כַּד אִתְחָרַב בֵּי מַקְדְּשָׁא, תְּרֵי כָּרְסָוָן נָפְלוּ, תְּרֵי לְעֵילָא, תְּרֵי לְתַתָּא. תְּרֵי לְעֵילָא, בְּגִין דְּאִתְרְחֵיקַת תַּתָּאָה מֵעִלָּאָה, כָּרְסְיָיא דְיַעֲקֹב אִתְרְחֵיקַת מִכָּרְסְיָיא דְּדָוִד. וְכָרְסְיָיא דְּדָוִד נָפְלַת, הה״ד הִשְׁלִיךְ מִשָּׁמַיִם אֶרֶץ. תְּרֵי כָּרְסָוָן לְתַתָּא: יְרוּשָׁלַם, וְאִינּוּן מָארֵי דְאוֹרַיְיתָא. וְכָרְסָוָן דִּלְתַתָּא כְּגַוְונָא דִּכָרְסָוָן דִּלְעֵילָא, מָרֵיהוֹן דְּאוֹרַיְיתָא הֲוֵינוּ כָּרְסְיָיא דְיַעֲקֹב. יְרוּשָׁלַם הֲוֵינוּ כָּרְסְיָיא דְּדָוִד, וְעַל דָּא כְּתִיב, עַד דִּי כָרְסָוָן, וְלָא כָּרְסְיָא. כָּרְסָוָן סַגִּיאִין נָפְלוּ, וְכֻלְּהוּ לָא נָפְלוּ, אֶלָּא מֵעֶלְבּוֹנָהּ דְּאוֹרַיְיתָא.

689. It is written, "As I looked, thrones were placed, and an ancient of days did sit" (Daniel 7:9), WHICH MEANS THAT when the Temple was ruined, two thrones fell, for there are two thrones above and two below. HE EXPLAINS, There are two thrones above, THE THRONE OF YA'AKOV, ZEIR ANPIN, AND THE THRONE OF DAVID, MALCHUT. When the lower throne was removed from the upper throne, the throne of Ya'akov from that of David, the latter fell. Hence it says, "And cast down from heaven (to) earth" (Eichah 2:1). The two thrones below, Jerusalem and the students of the Torah, resemble the thrones above, for the students of the Torah are the throne of Ya'akov, ZEIR ANPIN, and Jerusalem is the throne of David, MALCHUT. HENCE TWO THRONES FELL, THE UPPER THRONE OF DAVID, THE NUKVA, AND THE THRONE OF THE TERRESTRIAL JERUSALEM. It is therefore written: "Thrones were placed" IN THE PLURAL instead of 'throne' IN THE SINGULAR, for more than one throne fell, for the sole reason of the insult to the Torah.

690. תָּא חֲזֵי, כַּד אִינּוּן זַכָּאֵי קְשׁוֹט מִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, כָּל אִינּוּן תּוֹקְפִין דִּשְׁאָר עַמִּין, דִּשְׁאָר חֵילִין, וְכָל חֵילִין דִּלְהוֹן, אִתְכַּפְיָין, וְלָא שָׁלְטֵי בְּעָלְמָא, וְיִשְׂרָאֵל אִזְדַּמַּן עֲלַיְיהוּ לְסַלְקָא לוֹן עַל כֻּלָּא, וְאִי לָא, חֲמוֹר גַּרְמָא לוֹן לְיִשְׂרָאֵל לְמֵיהַךְ בְּגָלוּתָא, וּלְמִנְפַּל בֵּינֵי עַמְּמַיָּא, וּלְמִשְׁלַט עֲלַיְיהוּ. וְכָל דָּא אַמַּאי, בְּגִין וַיַּרְא מְנוּחָה כִּי טוֹב, וּמִתַּקְנָא קַמֵּיהּ, וְיָכֵיל לְמִרְוַוח בְּגִינָהּ כַּמָּה טָבִין וְכַמָּה כְּסוּפִין, וְסָטָא אוֹרְחֵיהּ דִּלָּא לְמִסְבַּל עוּלָא דְּאוֹרַיְיתָא, בְּג״כ וַיְהִי לְמַס עוֹבֵד.

690. Come and see: when the truly righteous study the Torah, all the forces of the other nations and the armies, with all their power and legions, are subdued and no longer rule the world. Yisrael are appointed BY THE NATIONS OF THE WORLD, TO WIT, THEY ARE ASKED BY THEM to be their leaders. THIS IS THE SECRET OF THE NAME YISACHAR, YESH-SACHAR AS EXPLAINED. But if not, THE KLIPAH OF the ass causes Yisrael to go into exile and fall into the hands of the peoples and be ruled by them. And all this is because, "he saw rest that it was good," HE SAW THAT THE TORAH IS GOOD AND ready before him, and he could receive as his reward her benefits and comforts, yet he turned his way so as not to bear the burden of the Torah, and therefore "became a servant to tribute" IN EXILE.

691. כְּתִיב הַדּוּדָאִים נָתְנוּ רֵיחַ וְעַל פְּתָחֵינוּ כָּל מְגָדִים חֲדָשִׁים גַּם יְשָׁנִים וגו׳. הַדּוּדָאִים נָתְנוּ רֵיחַ, אִלֵּין אִינּוּן דְּאַשְׁכַּח רְאוּבֵן. כְּד״א, וַיִּמְצָא דוּדָאִים בַּשָּׂדֶה, וְלָא אִתְחַדְּשָׁן מִלֵּי דְּאוֹרַיְיתָא, אֶלָּא עַל יְדוֹי בְּיִשְׂרָאֵל, כְּד״א וּמִבְּנֵי יִשָּׂשכָר יוֹדְעֵי בִינָה לְעִתִּים וגו׳.

691. It is written, "The mandrakes give a fragrance, and at our gates are all manner of choice fruits, new and old" (Shir Hashirim 7:14). Reuven found those mandrakes in the field, as it is written: "And found mandrakes in the field" (Beresheet 30:14). New expositions of the Torah are discoursed only by him, as it is written: "And of the sons of Yisachar were those who had knowledge of the times" (I Divrei Hayamim 12:32).

692. וְעַל פְּתָחֵינוּ כָּל מְגָדִים, אִינּוּן גָּרְמוּ לְמֶהֱוֵי עַל פְּתָחֵינוּ, עַל פִּתְחֵי בָּתֵּי כְּנֵסִיּוֹת וּבָתֵּי מִדְרָשׁוֹת, כָּל מְגָדִים. חֲדָשִׁים גַּם יְשָׁנִים, כַּמָּה מִלֵּי חַדְתָּאן וְעַתִּיקִין דְּאוֹרַיְיתָא, דְּאִתְגַּלְיָין עַל יְדַיְיהוּ, לְקָרְבָא לְיִשְׂרָאֵל לַאֲבוּהוֹן דִּלְעֵילָא, הֲדָא הוּא דִכְתִיב לָדַעַת מַה יַּעֲשֶׂה יִשְׂרָאֵל.

692. "And at our gates are all manner of choice fruits": It is THE CHILDREN OF YISACHAR, who caused them to be at our gates; NAMELY the doors to the synagogues and colleges. "All manner of choice fruits, new and old" are studies of the Torah, new and old, which are revealed through them in order to bring near Yisrael to their Father above. Hence it says, "to know what Yisrael ought to do" (I Divrei Hayamim 12:32).

693. דּוֹדִי צָפַנְתִּי לָךְ, מֵהָכָא אוֹלִיפְנָא כָּל מַאן דְּאִשְׁתַּדַּל בְּאוֹרַיְיתָא כִּדְקָא יָאוֹת, וְיָדַע לְמֶחֱדֵי מִלִּין, וּלְחַדְּתוּתֵי מִלִּין כִּדְקָא יָאוֹת, אִינּוּן מִלִּין סָלְקִין עַד כָּרְסְיָיא דְּמַלְכָּא, וּכְנֶסֶת יִשְׂרָאֵל פָּתַח לוֹן תַּרְעִין, וְגָנֵיז לוֹן. וּכְשַׁעְתָּא דְּעָאל קוּדְשָׁא בְּרִיךְ הוּא לְאִשְׁתַּעְשָׁעָא עִם צַדִּיקַיָּיא בְּגִנְתָּא דְּעֵדֶן, אַפֵּיקַת לוֹן קַמֵּיהּ, וְקוּדְשָׁא בְּרִיךְ הוּא מִסְתַּכֵּל בְּהוֹ וְחָדֵי, כְּדֵין קוּדְשָׁא בְּרִיךְ הוּא מִתְעַטַּר בְּעִטְרִין עִלָּאִין, וְחָדֵי בְּמַטְרוֹנִיתָא, הה״ד, חֲדָשִׁים גַּם יְשָׁנִים דּוֹדִי צָפַנְתִּי לָךְ. וּמֵהַהִיא שַׁעְתָּא, מִלּוֹי כְּתִיבִין בְּסִפְרָא, הֲדָא הוּא דִכְתִיב, וַיִּכָּתֵב סֵפֶר זִכָּרוֹן לְפָנָיו.

693. "Which I have laid up for you, O my beloved" (Shir Hashirim 7:14): From this we learned that whoever studies the Torah appropriately and knows new, joyous words, these words rise up to the King's throne, WHICH IS THE NUKVA, THE THRONE OF ZEIR ANPIN. And the Congregation of Yisrael, THE NUKVA, opens the gates before them and conceals them. And when the Holy One, blessed be He, enters the Garden of Eden to take delight in the righteous AT MIDNIGHT, she brings THE NEW EXPOSITIONS ON THE TORAH before Him, and the Holy One, blessed be He, sees them and rejoices. He then crowns himself with supernal crowns and rejoices with the Matron, THE NUKVA. This is the meaning of the words "new and old, which I have laid up for you O my beloved," WHICH SHE UTTERS AT MIDNIGHT, WHEN BRINGING OUT THE NEW EXPOSITIONS ON THE TORAH BEFORE THE HOLY ONE, BLESSED BE HE. From that time on, the words OF THE STUDENT, WHO GLADDENS BY HIS WORDS, are written in the SUPERNAL book, as it says "and a book of remembrance was written before Him" (Malachi 3:16).

694. זַכָּאָה חוּלָקֵיהּ, מַאן דְּאִשְׁתַּדַּל בְּאוֹרַיְיתָא כִּדְקָא יָאוֹת, זַכָּאָה הוּא בְּהַאי עָלְמָא, וְזַכָּאָה הוּא בְּעָלְמָא דְאָתֵי. עַד הָכָא שׁוּלְטָנוּתָא דִיהוּדָה, דְּרוֹעָא דְאִתְכְּלִיל בְּכֹלָּא, בְּחֵילָא דְכָל סִטְרִין, תְּלַת קִשְׁרִין דִּדְרוֹעָא, לְאִתְגַּבְּרָא עַל כֹּלָּא.

694. Happy is the portion of him who studies the Torah appropriately, for he is happy in this world and will be happy in the World to Come. So far extends the sway of Yehuda, the arm which includes all THE THREE COLUMNS, through the strength of the sides, SOUTH, NORTH AND EAST, the three joints of the arm. TO WIT, YEHUDA, YISACHAR, AND ZVULUN ARE PLACED TOGETHER IN THIS PORTION, AS IN RELATION TO THE STANDARDS, FOR YEHUDA IS THE ILLUMINATION OF THE RIGHT COLUMN, YISACHAR THE LEFT AND ZVULUN THE CENTRAL COLUMN, so that Yehuda will overcome all THE OTHER SIDE.

70. "Dan shall judge his people"
The Zohar expounds upon the tribe of Dan. When the Jews were trekking through the desert, the tribe of Dan was placed in the rear to watch over the other tribes. The Zohar then speaks of the spiritual routes taken by each of the tribes, and in doing so, reveals that each route was already inscribed a cosmic blueprint designed to arouse spiritual Light in this world. Ya'akov specifically blessed the tribe of Dan with the words "Dan should be snake on the road." The Zohar then asks what this blessing means. The lower most dimension, in this case the end of the procession, represents the lowest level of Light and therefore represents the beginning and opening for negativity to enter. Dan is the watch guard protecting all the tribes from any intrusions from the negative snake known as the Satan.
The Relevance of this Passage
The cosmic sentinel that is the tribe of Dan, blankets us with a protective armor of Light that keeps negative entities, evil thoughts, and destructive emotions incited by the angel Satan, at bay.

695. דָּן יָדִין עַמּוֹ כְּאַחַד שִׁבְטֵי יִשְׂרָאֵל. רִבִּי חִיָּא אָמַר, הַאי קְרָא הָכֵי אִית לֵיהּ לְמֵימַר, דָּן יָדִין לְשִׁבְטֵי יִשְׂרָאֵל, אוֹ דָּן יָדִין לְשִׁבְטֵי יִשְׂרָאֵל כְּאֶחָד, מַהוּ דָּן יָדִין עַמּוֹ. וּלְבָתַר כְּאַחַד שִׁבְטֵי יִשְׂרָאֵל.

695. "Dan shall judge his people, as one of the tribes of Yisrael." Rabbi Chiya said: This verse should have been, 'Dan shall judge the tribes of Yisrael' or 'Dan shall judge the tribes of Yisrael as one.' What is the meaning of "Dan shall judge his people" followed by "as one of the tribes of Yisrael"?

696. אֶלָּא דָּן, הוּא דִּכְתִיב בֵּיהּ, מְאַסֵּף לְכָל הַמַּחֲנוֹת, דְּהוּא יַרְכָּא שְׂמָאלָא, וְאָזֵיל לְבַתְרַיְיתָא. תָּא חֲזֵי כֵּיוָן דִּיהוּדָה וּרְאוּבֵן נָטְלִין, לֵיוָאֵי וַאֲרוֹנָא פָּרְשִׁין דִּגְלִין, וְנָטֵיל דִּגְלָא דְאֶפְרַיִם דְּאִיהוּ לְמַעֲרָב, יַרְכָּא יְמִינָא נָטֵיל, בְּקַפְסִירֵי קִסְטָא. וְאִי תֵּימָא, זְבוּלֻן דְּאִיהוּ עָאל, וְנָפֵיק, דִּכְתִיב בֵּיהּ, שְׂמַח זְבוּלֻן בְּצֵאתֶךָ, וּכְתִיב וְיַרְכָתוֹ וגו׳. אֶלָּא וַדַּאי, יְהוּדָה אִתְכְּלִיל מִכֹּלָּא.

696. HE ANSWERS: Dan, whom it says was "rearward of all the camps" (Bemidbar 10:25), is the left thigh, NAMELY HOD, and went last. HE EXPLAINS, Come and see: when Yehuda and Reuven march, the Levites and the ark unfurl their standard and then the standard of Efraim marches to the west. The right thigh marches according to order, BY WHICH THE RIGHT THIGH GOES BEFORE THE LEFT THIGH, DAN. THEREFORE DAN IS THE LAST TO MOVE. You may say that Zvulun is the one who goes in and out, as it says of him, "Rejoice, Zvulun, in your going out" (Devarim 33:18), FOR HE PERTAINS TO THE THIGH, AS EXPRESSLY STATED, "And his border (also: 'thigh') shall be at Tzidon." ZVULUN THEN SHOULD BE THE THIGH AND NOT EFRAIM. HE ANSWERS: Yehuda comprises all of them.

697. תָּא חֲזֵי, מַלְכוּ דִּלְעֵילָא אִתְכְּלִיל מִכֹּלָּא, וִיהוּדָה אִיהוּ מַלְכוּ תַּתָּאָה. כְּמָה דְּמַלְכוּ עִלָּאָה אִתְכְּלִיל מִכֹּלָּא, הָכֵי נָמֵי מַלְכוּ תַּתָּאָה, אִתְכְּלִיל מִכֹּלָּא, מִגּוּפָא מִיַּרְכָא, בְּגִין לְאִתְגַּבְּרָא בְּתוֹקְפֵיהּ.

697. HE EXPLAINS THE ARRANGEMENT OF THE FOUR STANDARDS, SAYING: come and behold: the upper Malchut, THE NUKVA OF ZEIR ANPIN, comprised everything, ALL THE TWELVE JOINTS, and Yehuda is the lower Malchut. As the upper Malchut comprises everything, so does the lower Malchut (kingdom), Yehuda, comprise the whole body and the thigh; NAMELY TIFERET AND THE TWELVE JOINTS IN THE ARMS AND LEGS, in order to grow in strength.

698. כְּתִיב מִימִינוֹ אֵשׁ דָּת לָמוֹ, אוֹרַיְיתָא מִסִּטְרָא דִגְבוּרָה אִתְיְהִיב, וּגְבוּרָה אִתְכְּלִיל בִּימִינָא, וּבְגוּפָא, וְיַרְכָא, וּבְכֹלָּא. הָכֵי נָמֵי סִדְרָא קַדְמָאָה, יְהוּדָה אִיהוּ, מַלְכוּ דְּאָתֵי מִסִּטַּר גְּבוּרָה, וְאִתְכְּלִיל בִּימִינָא, בְּגוּפָא, וּבְיַרְכָא, בְּכֹלָּא אִתְכְּלִיל. כְּמָה דְּמַלְכוּ דִּלְעֵילָא, אִתְכְּלִיל מִכֹּלָּא.

698. It is written, "From his right hand went a fiery law for them" (Devarim 33:2), which means that the Torah was given from the side of Gvurah, WHICH IS FIRE. BUT Gvurah was included within the right, CHESED, in its body, TIFERET, and the thigh, NETZACH AND HOD, and all THE SFIROT. The first corps OF THE STANDARDS is Yehuda's, which is Malchut from the side of Gvurah, BUT included within the right in the body and in the thigh, and all THE SFIROT, like Malchut above, THE NUKVA OF ZEIR ANPIN, comprises all THE SFIROT.

699. סִדְרָא תִּנְיָינָא רְאוּבֵן, דְּאִיהוּ לִסְטַר דָּרוֹם, וְדָרוֹם אִיהוּ יְמִינָא, וְכָל חֵילָא דִּימִינָא, יְהוּדָה נָטֵיל לֵיהּ, בְּגִין דִּרְאוּבֵן אִתְעֲבִיר מִנֵּיהּ מַלְכוּ, כְּד״א פַּחַז כַּמַּיִם אַל תּוֹתַר, וְנָטֵיל לֵיהּ יְהוּדָה, וְאִתְגַּבַּר בְּתוֹקְפָא דִּימִינָא, דַּהֲוָה מֵרְאוּבֵן, וְכֵן כְּתִיב בְּדָוִד, נְאֻם יי׳ לַאדֹנִי שֵׁב לִימִינִי. בְּגִין דִּשְׂמָאלָא אִתְכְּלִיל בִּימִינָא, וְאִתְתַּקַּף בְּחֵילֵיהּ, הה״ד, יְמִין יי׳ עוֹשָׂה חָיִל וגו׳. יְהוּדָה וּרְאוּבֵן תְּרֵין דְּרוֹעִין הֲווֹ.

699. The second corps of the standards is Reuven's, who was on the south side, which is right, CHESED. But the strength of the right, OF REUVEN, was taken by Yehuda, since the kingship was removed from Reuven, for "unstable as water, you shall not excel." So Yehuda took it and was reinforced with the power of the right, which was Reuven's. It is also said of David, WHO IS COME FROM YEHUDA, "Hashem says to my master, 'Sit at my right hand'" (Tehilim 110:1), because left is included in the right and has become strengthened. And so is written, "The right hand of Hashem does valiantly" (Ibid. 118:16). SINCE YEHUDA TOOK ALL REUVEN'S POWER, HE WAS THE FIRST TO MARCH. Yehuda and Reuven were the two arms, REUVEN THE RIGHT AND YEHUDA THE LEFT ARM.

700. סִדְרָא תְּלִיתָאָה, אֶפְרַיִם, דְּאִיהוּ יַרְכָא יְמִינָא, וְנָטְלָא קַמֵּי שְׂמָאלָא תְּדִיר, וְדָן דְּאִיהוּ יַרְכָא שְׂמָאלָא, נָטֵיל לְבַתְרַיְיתָא, וְעַל דָּא הוּא הַמְאַסֵּף לְכָל הַמַּחֲנוֹת לְצִבְאוֹתָם, וְאָזֵיל לְבַתְרַיְיתָא.

700. The third corps of the standards is that of Efraim, who is the right thigh, NETZACH, which always goes before the left. Dan, who is the left thigh, HOD, goes last and is therefore "the rearward of all the camps" and marches last.

701. יְהוּדָה נָטֵיל חֵילָא בִּתְרֵין דְּרוֹעִין, בְּגִין דִּרְאוּבֵן דְּאִיהוּ יְמִינָא, אִתְאֲבִיד מִנֵּיהּ בְּכִירוּתָא כְּהוּנָתָא וּמַלְכוּתָא, וְעַל דָּא כְּתִיב בִּיהוּדָה, יָדָיו רָב לוֹ וְעֵזֶר מִצָּרָיו תִּהְיֶה.

701. Yehuda had a portion in the two arms, CHESED AND GVURAH, since Reuven, who is the right arm, lost his birthright, priesthood and the kingship. It therefore says of Yehuda, "Let his hands be sufficient for him; and be you a help to him from his enemies" (Devarim 33:7), WHICH REFERS TO THE TWO HANDS, CHESED AND GVURAH.

702. תָּא חֲזֵי, כְּתִיב וַיַּעַשׂ הַמֶּלֶךְ שְׁלֹמֹה כִּסֵּא שֵׁן גָּדוֹל. כָּרְסְיָיא דִּשְׁלֹמֹה, עֲבַד לֵיהּ כְּגַוְונָא דִּלְעֵילָא, וְכָל דְּיוֹקְנִין דִּלְעֵילָא עֲבַד הָכָא. וְעַל דָּא כְּתִיב, וַיֵּשֶׁב שְׁלֹמֹה עַל כִּסֵּא ה׳ לְמֶלֶךְ, מֶלֶךְ מִלָּה סְתִימָא הוּא. וְכֵן וּשְׁלֹמֹה יָשַׁב עַל כִּסֵּא דָּוִד אָבִיו וַתִּכּוֹן מַלְכוּתוֹ מְאֹד, דְּקַיְימָא סִיהֲרָא בְּאַשְׁלָמוּתָא.

702. Come and behold: It is written: "The king made a great throne of ivory" (I Melachim 10:18). The throne of Solomon was constructed after the supernal pattern, and all the supernal forms, NAMELY THE LION, THE OX, AND SO ON, were upon it. THUS THE LOWER MALCHUT, SOLOMON, WHO IS A DESCENDANT OF YEHUDA, INCLUDES ALL THE SFIROT LIKE THE UPPER MALCHUT. Of this says the verse, "Then Solomon sat on the throne of Hashem as king" (I Divrei Hayamim 29:23). The word king without attributes POSSIBLY DOES NOT REFER TO SOLOMON, BUT ALLUDES TO THE SUPERNAL MALCHUT. THE LESSON OF THE VERSE IS THAT "SOLOMON SAT ON THE THRONE OF HASHEM" LIKE A KING, THE SUPERNAL MALCHUT, AND LIKE IT COMPRISED ALL THE SFIROT. "Then Solomon sat upon the throne of David his father; and his kingdom was firmly established" (I Melachim 2:12). "HIS KINGDOM" REFERS TO THE SUPERNAL MALCHUT, WHICH MEANS THAT the moon, THE SUPERNAL KINGDOM, was full. HERE TOO, "AS KING" ALLUDES TO THE SUPERNAL MALCHUT.

703. דָּן יָדִין עַמּוֹ בְּקַדְמֵיתָא, וּלְבָתַר שִׁבְטֵי יִשְׂרָאֵל כְּאֶחָד: כְּיִחוּדוֹ שֶׁל עוֹלָם כְּמָה דַּהֲוָה בְּשִׁמְשׁוֹן, דְּאִיהוּ יְחִידָאי עָבֵיד דִּינָא בְּעַלְמָא, וְדָאִין וְקָטֵיל כַּחֲדָא, וְלָא אִצְטְרִיךְ סָמֶךְ.

703. "Dan shall judge his people" first, and then "the tribes of Yisrael." THE WORD "as one" MEANS like the lone one in the world, TO WIT, HE JUDGED ON HIS OWN LIKE THE ONLY ONE OF THE WORLD. This applies to Shimshon, who singlehandedly executed justice in the world, sentenced and killed by himself and needed no help.

704. "Dan shall judge his people." Rabbi Yitzchak said: Dan is a serpent which lurks in ways and paths. It may be said that this is true for Shimshon alone. NOT SO, but this is also true above. It is the little serpent in "the rearward of all the camps" AT THE END OF THE GRADES OF HOLINESS. It lurks in the ways and paths, and from it issue armies and hosts OF FIENDS, which lurk in wait for people, TO PUNISH THEM for the sins they cast behind their backs, TO WIT, WHICH THEY DID NOT NOTICE, AND THEN SAY THEY DID NOT COMMIT. Rabbi Chiya said: This was the primordial serpent above before it was tempered by the gladdening wine.

704. דָּן יָדִין עַמּוֹ. ר׳ יִצְחָק אָמַר, דָּן, הַיְינוּ חִוְיָא, כָּמִין עַל אוֹרְחִין וּשְׁבִילִין. וְאִי תֵּימָא דְּעַל שִׁמְשׁוֹן בִּלְחוֹדוֹי הוּא. אוֹף הָכִי נָמֵי לְעֵילָא, דָּא הוּא נָחָשׁ זוּטָא מְאַסֵּף לְכָל הַמַּחֲנוֹת, וְכָמִין לְאוֹרְחִין וּשְׁבִילִין. לְבָתַר, חֵילִין וּמַשִּׁירְיָין מֵהָכָא נָפְקִי, אִינּוּן דִּכְמָאן לִבְנֵי נָשָׁא, עַל חוֹבִין, דְּרָאמִין לְהוֹ לַאֲחוֹרָא, בָּתַר כִּתְפַיְיהוּ. אֲמַר רִבִּי חִיָּא, נָחָשׁ הַקַּדְמוֹנִי לְעֵילָא, עַד דְּלָא יִתְבַּסֵּם בְּחַמְרָא דְחֵידוּ.

705. "A serpent by the way": Come and see: as there is a way above IN BINAH, so there is a way below IN MALCHUT. The sea is divided THROUGH THESE TWO WAYS into several paths on each side, EACH INCLUDED OF BOTH. There is one path, which adds MOCHIN OF THE FIRST THREE SFIROT to the sea, MALCHUT. It breeds all kinds of bad fish, FOR THE KLIPOT APPROACH TO SUCK ABUNDANCE FROM THERE AND THUS GROW. As the water below breed good fish, bad fish and frogs, so bad fish issue FROM THE SUPERNAL SEA.

705. נָחָשׁ עֲלֵי דֶּרֶךְ. תָּא חֲזֵי, כְּמָה דְּאִית דֶּרֶךְ לְעֵילָא, הָכִי נָמֵי אִית דֶּרֶךְ לְתַתָּא, וּמִתְפָּרְשָׁא יַמָּא, לְכַמָּה אוֹרְחִין בְּכָל סְטַר. וְאִית אוֹרְחָא חַד, דְּאָתֵי וְאַסְגֵּי יַמָּא, וְרַבֵּי נוּנִין בִּישִׁין לְזַנְיֵיהוּ, כְּמָה דַאֲפִיקוּ מַיִין לְתַתָּא, נוּנִין טָבִין, נוּנִין בִּישִׁין, נוּנֵי עוּרְדְּעָנָיָא, כְּגַוְונָא דָא, נוּנִין בִּישִׁין לְזַנְיֵיהוּ.

706. When THE KLIPOT go by way of the sea, THEY SUCK ABUNDANCE FROM IT, they are seen riding on horses, and were it not for the serpent in the rearward of the camps, NAMELY DAN, THE LITTLE SERPENT which lies in the end of the paths and wards them off, they would destroy the world. OF THEM SAYS THE VERSE, "THAT BITES THE HORSE'S HEELS, SO THAT HIS RIDER SHALL FALL BACKWARD." THESE ARE THE DEMONS WHO RIDE HORSES. From the side OF THE KLIPOT, sorcerers come into the world. Come and behold: it is written of Bila'am: "He went not, as at other times, to seek for enchantments (lit. 'serpents')" (Bemidbar 24:1), which are made to cast spells with their charms.

706. וְכַד מִשְׁתַּמְּשֵׁי מֵאָרְחָא דְיַמָּא, אִתְחֲזוּן רָכְבִין עַל סוּסַיְיהוּ. וְאִלְמָלֵא דְּהַאי חִוְיָא, דְּאִיהוּ כָּנֵיש לְכָל מַשִּׁירְיָין, כָּמִין לְסוֹף אָרְחִין, וּבַדַּר לוֹן לַאֲחוֹרָא, הֲווֹ מְטַשְׁטְשֵׁי עַלְמָא. מִסִּטְרָא דְּהַנֵּי נָפְקִין חַרְשִׁין לְעָלְמָא. תָּא חֲזֵי, בְּבִלְעָם כְּתִיב, וְלֹא הָלַךְ כַּפַּעַם בְּפַעַם לִקְרַאת נְחָשִׁים, בְּגִין דְּאִינּוּן קָיְימִין לְלַחֲשָׁא בַּחַרְשֵׁי עַלְמָא.

707. See the words: "Dan shall be a serpent by the way." HE ASKS: What way is this? HE ANSWERS: Whoever follows the serpent, rejects the household of heaven, CAUSES DIMINUTION IN THE HOLY HOSTS IN THE SUPERNAL WORLD. How so? Because this is a way which begins above, as it is written: "Who makes a way in the sea" (Yeshayah 43:16). Whoever follows the serpent, it is as if he treads this way and lessens it, BY DIMINISHING ITS ABUNDANCE, since from this way the upper worlds are sustained. HE SPOILS THEIR NOURISHMENT AND CAUSES THEM TO BECOME THIN.

707. חָמֵי מַה כְּתִיב, יְהִי דָן נָחָשׁ עֲלֵי דֶּרֶךְ. מַאי עֲלֵי דֶּרֶךְ. אֶלָּא נָחָשׁ, מַאן דְּאִשְׁתַּדֵּל אֲבַתְרֵיהּ, אַכְחֵישׁ פַּמַלְיָא דִלְעֵילָא, וּמַאי אִיהוּ, הַהוּא דֶּרֶךְ עִלָּאָה דְּנַפַּק מִלְּעֵילָא, כְּד״א הַנּוֹתֵן בַּיָּם דֶּרֶךְ וגו׳. נָחָשׁ, מַאן דְּאִשְׁתַּדֵּל אֲבַתְרֵיהּ, כְּאִילוּ אָזֵיל עַל הַהוּא דֶּרֶךְ עִלָּאָה לְאַכְחָשָׁא לֵיהּ, בְּגִין דְּמֵהַהוּא דֶּרֶךְ, אִתְזָנוּ עַלְמִין עִלָּאֵי.

708. You may ask why Dan is in this grade, WHICH IS OF THE ASPECT OF THE EVIL KLIPAH. HE ANSWERS: Like "the bright blade of a revolving sword to guard the way to The Tree of Life" (Beresheet 3:24), IT SAYS here "that bites the horse's heels..." for the protection of all the camps. Rabbi Elazar said: This is the fixing of the throne. TO WIT, DAN HOLDING TO THE GRADE OF THE KLIPAH IS THE UPHOLDING OF THE NUKVA, TO KEEP HER FROM THE SUCKING OF THE FIENDS WHICH RIDE HORSES. Come and see: Upon Solomon's throne, there is a serpent dangling from the scepter above the lions THAT ARE ON THE THRONE, WHICH TEACHES US THAT THERE IS A SERPENT IN THE MAKING OF THE THRONE.

708. וְאִי תֵּימָא, דָּן, אַמַּאי אִיהוּ בְּדַרְגָּא דָא, אֶלָּא כְּדִכְתִיב, וְאֶת לַהַט הַחֶרֶב הַמִּתְהַפֶּכֶת לִשְׁמוֹר אֶת דֶּרֶךְ עֵץ הַחַיִּים, הָכִי נָמֵי הַנּוֹשֵׁךְ עִקְּבֵי סוּס וגו׳, בְּגִין לְנַטְרָא לֵיהּ לְכָל מַשִּׁירְיָין. אֲמַר רִבִּי אֶלְעָזָר, תִּקּוּנָא דְכוּרְסְיָיא אִיהוּ, תָּא חֲזֵי, כָּרְסְיָיא דִשְׁלֹמֹה מַלְכָּא, חַד חִוְיָא מְרַפְרַף, בְּקִטּוּרֵי שַׁרְבִּיטָא לְעֵילָא מֵאַרְיָוָתָא.

709. כְּתִיב וַתָּחֶל רוּחַ ה׳ לְפַעֲמוֹ בְּמַחֲנֵה דָן וגו׳. תָּא חֲזֵי, שִׁמְשׁוֹן נְזִיר עוֹלָם הֲוָה, וּפְרִישׁ עַלְמָא אִיהוּ, וְאִתְגַּבַּר בֵּיהּ חֵילָא תַּקִּיפָא, וְהוּא הֲוָה חִוְיָא בְּהַאי עַלְמָא, לְקָבֵל עַמִּין עכו״ם, דְּהָא אַחְסָנַת חוּלָקָא דְּבִרְכָתָא דְּדָן אֲבוּהִי יָרֵית, דִּכְתִיב יְהִי דָן נָחָשׁ עֲלֵי דֶרֶךְ וגו׳.

709. It is written: "And the spirit of Hashem began to move him in the camp of Dan" (Shoftim 13:25). Come and see: Shimshon was a permanent Nazir and a recluse of great strength. He was a serpent in this world against the heathen nations, for he inherited the portion of blessings of his ancestor Dan, as it is written: "Dan shall be a serpent by the way."

710. אֲמַר ר׳ חִיָּא, נָחָשׁ יְדִיעָא, שְׁפִיפוֹן מַאי נִיהוּ. א״ל, רָזָא דְתִקּוּנָא דַּחֲרָשִׁין, דְּנָחָשׁ אִיהוּ שְׁפִיפוֹן, הָכֵי נָמֵי הַהוּא רְשָׁע דְּבִלְעָם, בְּכֹלָּא הֲוָה יָדַע. תָּא חֲזֵי, כְּתִיב וַיֵּלֶךְ שֶׁפִי, לְזִמְנִין בְּהַאי, וּלְזִמְנִין בְּהַאי.

710. Rabbi Chiya said: We understand about the serpent, but what of the adder? He said to him: The secret of making spells is that the serpent is an adder, THOUGH THEY ARE TWO DIFFERENT SPECIES, THEY CAST THE SAME SPELLS AS IF THEY WERE OF THE SAME KIND. It is written also of the evil Bilaam, who was omniscient, that he "went to a steep place (Heb. shefi)" (Bemidbar 23:3), WHICH ALLUDES TO THE ADDER (HEB. SHEFIFON), THOUGH BEFORE IT IS WRITTEN: "HE WENT NOT, AS AT OTHER TIMES, TO SEEK SERPENTS." He used now the one now the other, NOW THE SERPENT AND NOW THE ADDER, SINCE HE HAD KNOWLEDGE OF BOTH.

711. וְאִי תֵּימָא דָן, לָאו דַּרְגֵּיהּ בְּהַאי. הָכֵי הוּא וַדַּאי, אֶלָּא אִתְמַנָּא עַל דַּרְגָּא דָא, לְמֶהֱוֵי סִטְרָא בַּתְרַיְיתָא, וְשַׁבְּחָא אִיהוּ דִילֵיהּ, מְמַנָּן דְּמַלְכָּא בְּהַאי, וּמְמַנָּא עַל הַאי, וּיקָרָא אִיהוּ לְכָל אִינּוּן מְמַנִּין. וְכָרְסְיָיא דְמַלְכָּא, בְּכָל אִינּוּן מְמַנָּן אִתְתַּקָּן, בְּכָל הַנֵּי מְמַנָּן תְּחוֹתַיְיהוּ מִתְפָּרְשָׁן אוֹרְחִין וְדַרְגִּין, הֵן לְטַב, הֵן לְבִישׁ, וְכֻלְּהוּ אִתְאַחֲדָן בְּהַנֵּי תִּקּוּנֵי דְכָרְסְיָיא, וּבְגִינֵי כָּךְ דָּן לִסְטַר צָפוֹן, בְּנוּקְבָא דְתְהוֹמָא רַבָּא, דְּסִטַר צָפוֹן כַּמָּה חֲבִילֵי טְרִיקִין אִזְדַּמְּנָן תַּמָּן, וְכֻלְּהוּ טַפְסִירָא דְקִסְטְרָא לְאַבְאָשָׁא עַלְמָא.

711. You may say that it does not pertain to Dan's grade to use THE SERPENT AND THE ADDER. HE REPLIES: Indeed it does not, but he was appointed over this grade TO USE IT FOR THE NEEDS OF HOLINESS, being of the last grade. This is to his honor, for there are chieftains charged by the King over this or that, and it is considered to be an honor to all the appointed TO BE APPOINTED BY THE KING, REGARDLESS AS TO WHAT THEY ARE APPOINTED OVER, for the King's throne is fixed through all the chiefs together, and under them there are paths and grades for the good and for evil, all of them united in the making of the throne, THE NUKVA. Hence Dan is to the north, NAMELY THE LEFT THIGH OF THE NUKVA WHICH IS HOD. In a hole of the great abyss, IN THE END OF THE LEFT THIGH, WHICH IS BINAH OF THE KLIPAH, there are many battalions of evil demons, all in charge of harming the world.

712. בְּגִינֵי כָּךְ צַלֵּי יַעֲקֹב וַאֲמַר, לִישׁוּעָתְךָ קִוִּיתִי ה׳. בְּכָל שְׁבָטִים לָא קָאֲמַר לִישׁוּעָתְךָ אֶלָּא בְּהַאי. בְּגִין דְּחָמָא לֵיהּ תּוֹקְפָא תַּקִּיפָא דְּחִוְיָא, מְרַחֲשָׁא דִינָא לְאִתְגַּבְּרָא.

712. For this reason, Ya'akov prayed, saying, "I wait for your salvation, O Hashem." HE ASKS: Why does he not ask for salvation in regard to the other tribes, only to this one. HE REPLIES: This is because he has seen the force and strength of the serpent, when judgment is aroused to overpower holiness. HE THEREFORE PRAYED FOR SALVATION.

713. ר׳ יוֹסֵי וְר׳ חִזְקִיָּה, הֲווֹ אָזְלֵי לְמֶחֱמֵי לְר״ש בְּקַפּוֹטְקִיָּא, אֲמַר רִבִּי חִזְקִיָּה, הַאי דְּאַמְרִינָן לְעוֹלָם יְסַדֵּר בַּר נָשׁ שִׁבְחָא דְמָרֵיהּ, וּלְבָתַר יְצַלֵּי צְלוֹתֵיהּ, הַאי מַאן דְּלִבֵּיהּ טָרֵיד, וּבָעֵי לְצַלָּאָה צְלוֹתֵיהּ, וְאִיהוּ בְּעָקוּ, וְלָא יְכֵיל לְסַדְּרָא שִׁבְחָא דְמָרֵיהּ כִּדְקָא יָאוֹת, מַאי הוּא.

713. Rabbi Yosi and Rabbi Chizkiyah were going to visit Rabbi Shimon in Cappadocia. Rabbi Chizkiyah said: It is known that a man should first pronounce the praises of his Master and only then to say his prayer. A QUESTION ARISES: What of a man who is in distress or in trouble and wishes to pray, yet cannot pronounce his Master's praises?

714. Rabbi Yosi said to him: He is not fully devoted in heart and desire, yet why should he fail to praise his Master? He should first pronounce his Master's praises, though not with perfect devotion, and then say his prayer. This is the meaning of "A prayer of David. Hear the right, O Hashem, attend to my cry" (Tehilim 17:1). First, "Hear the right, O Hashem," which is the praises for the Master, and only then "attend to my cry give ear to my prayer." Whoever can praise his Master, yet does not do so, of him it is written: "Even when you make many prayers, I will not hear..." (Yeshayah 1:15).

714. א"ל, אע"ג דְּלָא יָכִיל לְכַוְּונָא לִבָּא וּרְעוּתָא, סִדּוּרָא וְשִׁבְחָא דְּמָרֵיהּ אַמַּאי גָּרַע, אֶלָּא יְסַדֵּר שִׁבְחֵיהּ דְּמָארֵיהּ, אע"ג דְּלָא יָכִיל לְכַוְּונָא, וִיצַלֵּי צְלוֹתֵיהּ. הה"ד תְּפִלָּה לְדָוִד שְׁמָעָה ה' צֶדֶק הַקְשִׁיבָה רִנָּתִי, שְׁמָעָה ה' צֶדֶק בְּקַדְמֵיתָא, בְּגִין דְּאִיהוּ סִדּוּרָא דְּשִׁבְחָא דְּמָרֵיהּ. וּלְבָתַר הַקְשִׁיבָה רִנָּתִי הַאֲזִינָה תְּפִלָּתִי. מַאן דְּיָכִיל לְסַדְּרָא שִׁבְחָא דְּמָרֵיהּ, וְלָא עָבֵיד, עֲלֵיהּ כְּתִיב, גַּם כִּי תַרְבּוּ תְּפִלָּה אֵינֶנִּי שׁוֹמֵעַ יְדֵיכֶם וגו'.

715. It is written, "The one lamb shall you offer in the morning, and the other lamb shall you offer at evening" (Bemidbar 28:4). The prayers were ordained in the place of the daily offering, THE MORNING PRAYER CORRESPONDS TO THE MORNING OFFERING, MINCHAH TO THE EVENING OFFERING. Come and see: by the awakening below CAUSED BY THE SACRIFICE OF THE OFFERING, there is also awakening above. Through the awakening above towards that which is higher still, IT IS AROUSED too, until the awakening reaches the place where the candle is to be lit, and it is lit. Thus IT IS FOUND THAT through the ascent of the smoke WHICH RISES FROM THE OFFERING below, the candle is lit above, WHICH IS THE NUKVA. When this candle is lit, all other candles are lit and all the worlds are blessed through it. Thus the awakening of the offering is the support of the world, and the blessings of all worlds.

715. כְּתִיב אֶת הַכֶּבֶשׂ הָאֶחָד תַּעֲשֶׂה בַּבֹּקֶר וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעַרְבָּיִם. תְּפִלּוֹת כְּנֶגֶד תְּמִידִין תִּקָּנוּם. תָּא חֲזֵי, בְּאִתְעֲרוּתָא דִלְתַתָּא, אִתְעַר הָכֵי נָמֵי לְעֵילָא, וּבְאִתְעֲרוּתָא דִלְעֵילָא, הָכֵי נָמֵי לְעֵילָא מִנֵּיהּ, עַד דְּמָטֵי אִתְעֲרוּתָא לַאֲתַר דְּבָעְיָא בּוּצִינָא לְאַדְלָקָא וְאַדְלִיק, וּבְאִתְעֲרוּתָא דְתַנְנָא דִלְתַתָּא, אַדְלִיק בּוּצִינָא לְעֵילָא, וְכַד הַאי אַדְלִיק, כֻּלְּהוּ בּוּצִינִין אָחֲרָנִין דָּלְקִין, וּמִתְבָּרְכָאן מִנֵּיהּ כֻּלְּהוּ עָלְמִין. אִשְׁתַּכַּח, דְּאִתְעֲרוּתָא דְקָרְבָּנָא תִּקּוּנָא דְעָלְמָא, וּבִרְכָאן דְּעָלְמִין כֻּלְּהוּ.

716. HE EXPLAINS HIS WORDS: How is this performed? When the smoke from the offering commences to rise, the holy forms appointed over the world OF ASIYAH are prepared to rouse AND RAISE MAYIM NUKVIN (FEMALE WATER.) They are aroused towards the grades above them IN THE WORLD OF YETZIRAH, with great desire, as it says, "The young lions roar after their prey..." (Tehilim 104:21). Those OF THE WORLD OF YETZIRAH are aroused toward the grades above them IN THE WORLD OF BRIYAH, UNTIL THE AWAKENING REACHES THE PLACE WHERE THE CANDLE IS TO BE LIT; NAMELY until the King, ZEIR ANPIN, wishes to join the Matron, THE NUKVA.

716. הָא כֵּיצַד, שָׁאֲרֵי תִּנְנָא לְסָלְקָא, אִינּוּן דְּיוֹקְנִין קַדִּישִׁין דְּמִמַּנָּן עַל עָלְמָא אִתְתַּקְּנָן לְאַתְעָרָא, וּמִתְעָרִין לְדַרְגִּין בְּכִסּוּפָא דִלְעֵילָא, כְּד"א הַכְּפִירִים שֹׁאֲגִים לַטָּרֶף וגו'. אִלֵּין אִתְעָרִין לְדַרְגִּין עִלָּאִין דַּעֲלַיְיהוּ, עַד דְּמָטֵי אִתְעֲרוּתָא, עַד דְּבָעֵי מַלְכָּא לְאִתְחַבְּרָא בְּמַטְרוֹנִיתָא.

717. HE EXPLAINS THE MEANING OF MAYIN NUKVIN (FEMALE WATER), saying that through the desire below, the lower waters, NAMELY MAYIN NUKVIN, rise to receive the upper waters FROM THE GRADE ABOVE IT. The lower waters do not flow save through the arousal of the desire of the lower one. Then the desire OF THE LOWER AND THE UPPER cleave together, the lower waters flow to meet the DESCENDING upper waters, AND THE MATING IS CONSUMMATED. The worlds are blessed, all the candles lit, and the upper and lower beings are endowed with blessings.

717. וּבְכִסּוּפָא דִלְתַתָּא, נָבְעִין מַיִין תַּתָּאִין, לְקַבְלָא מַיִין עִלָּאִין, דְּהָא לָא נָבְעִין מַיִין עִלָּאִין, אֶלָּא בְּאִתְעֲרוּתָא דְכִסּוּפָא דִלְתַתָּא, וּכְדֵין תֵּיאוֹבְתָּא אִתְדַּבַּק, וְנָבְעִין מַיִין תַּתָּאִין לְקַבֵּל מַיִין עִלָּאִין, וְעָלְמִין מִתְבָּרְכָאן, וּבוּצִינִין כֻּלְּהוּ דְּלִיקָן, וְעִלָּאִין וְתַתָּאִין מִשְׁתַּכְּחֵי בְּבִרְכָאן.

718. תָּא חֲזֵי
, כֹּהֲנֵי וְלֵיוָאֵי, מִתְעָרֵי לְאִתְחַבְּרָא שְׂמָאלָא בִּימִינָא.
אֲמַר ר׳ חִזְקִיָּה, כֹּלָּא הָכֵי הוּא וַדַּאי, אֲבָל הָכֵי
שְׁמַעְנָא, כֹּהֲנֵי וְלֵיוָאֵי, דָּא אִתְעַר שְׂמָאלָא, וְדָא
אִתְעַר יְמִינָא, בְּגִין דְּאִתְחַבְּרוּתָא דִּדְכוּרָא לְגַבֵּי
נוּקְבָא, לָאו אִיהוּ אֶלָּא בְּשְׂמָאלָא וִימִינָא, כְּד״א
שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי. וּכְדֵין אִתְחַבַּר
דְּכַר בְּנוּקְבָא, וְתֵיאוּבְתָּא אִשְׁתַּכַּח, וְעַלְמִין
מִתְבָּרְכִין, וְעִלָּאֵי וְתַתָּאֵי בְּחֵידוּ.

719. וְעַל דָּא, כֹּהֲנֵי וְלֵיוָאֵי, מִתְעָרֵי מִלָּה לְתַתָּא,
לְאִתְעָרָא כִּסּוּפָא וַחֲבִיבוּתָא לְעֵילָא, דְּכֹלָּא תָּלְיָא
בִּימִינָא וּשְׂמָאלָא, אִשְׁתַּכַּח דְּקָרְבָּנָא יְסוֹדָא דְעָלְמָא,
תִּקּוּנָא דְעָלְמָא, חֵידוּ דְעִלָּאִין וְתַתָּאִין. אֲמַר ר׳ יוֹסֵי
וַדַּאי שַׁפִּיר קָא אֲמַרְתְּ, וְהָכֵי הוּא, וְהָכֵי שְׁמַעְנָא
מִלָּה, וְאַנְשֵׁינָא לָהּ, וַאֲנָא שְׁמַעְנָא הָא, וְכֹלָּא בְּחַד
סַלְקָא.

720. הַשְׁתָּא צְלוֹתָא בַּאֲתַר דְּקָרְבָּנָא, וּבְעֵי ב״נ
לְסַדְּרָא שִׁבְחָא דְמָרֵיהּ כִּדְקָא יָאוֹת, וְאִי לָא יְסַדֵּר,
לָאו צְלוֹתֵיהּ צְלוֹתָא. תָּא חֲזֵי סִדּוּרָא שְׁלִים דְּשִׁבְחָא
דְּקוּדְשָׁא בְּרִיךְ הוּא, מַאן דְּיָדַע לְיַחֲדָא שְׁמָא קַדִּישָׁא
כִּדְקָא יָאוֹת, דִּבְהַאי מִתְעָרִין עִלָּאִין וְתַתָּאִין, וְנַגְדֵּי
בִּרְכָאן לְכֻלְּהוּ עָלְמִין.

721. א״ר חִזְקִיָּה, לָא אַשְׁרֵי קוּדְשָׁא בְּרִיךְ הוּא
לְיִשְׂרָאֵל בְּגָלוּתָא בֵּינֵי עַמְּמַיָּא, אֶלָּא בְּגִין דִּיתְבָּרְכוּן
שְׁאָר עַמִּין בְּגִינֵיהוֹן, דְּהָא אִינּוּן נָגְדִּין בִּרְכָאן
מִלְּעֵילָא לְתַתָּא כָּל יוֹמָא.

722. אֲזָלוּ, עַד דַּהֲווֹ אָזְלֵי, חָמוּ חַד חִוְיָא דַּהֲוָה
קָמַסְחַר בְּאָרְחָא. סָטוּ מֵאָרְחָא. אָתָא ב״נ אָחֳרָא
לְגַבֵּיהוּ, קְטֵיל לֵיהּ חִוְיָא. אַהֲדְרוּ רֵישֵׁיהוּ, וְחָמוּ
לֵיהּ, לְהַהוּא ב״נ דְּמִית. אֲמָרוּ, וַדַּאי הַהוּא נָחָשׁ,
שְׁלִיחוּתָא דְמָרֵיהּ קָא עָבִיד. בְּרִיךְ רַחֲמָנָא
דְּשֵׁזְבִינָנָא.

718. Come and see: the priests FROM THE RIGHT COLUMN and the Levites FROM THE LEFT COLUMN are aroused WHEN THEY SACRIFICE THE OFFERING, so as to join the right with the left. Rabbi Chizkiyah said: This is true, yet I have heard AN EXPLANATION TO THIS. AT THE TIME OF OFFERING, the one stirs the left, NAMELY THE LEVITES, and the other, THE PRIESTS, the right. For the union of the male and the female occurs only through left and right, as it says, "His left hand is under my head, and his right hand embraces me" (Shir Hashirim 2:6). AFTER THE EMBRACE OF RIGHT AND LEFT, the male is united to the female with desire, all the worlds are blessed and there is joy high and low.

719. The priests and Levites then stir below THE OFFERING in order to arouse desire and love above, DESIRE BEING THE SECRET OF THE LEFT AND LOVE THE SECRET OF THE RIGHT, since all depends upon right and left. FOR THE CENTRAL COLUMN ONLY BRINGS THEM TOGETHER. It is found that the sacrifice is the foundation of the world, the making of the world, the joy of the upper and lower. Rabbi Yosi said: You have spoken well, and this is so. I, TOO, have heard the same, yet I forgot it. NOW that I hear it from you, it all comes up to one, NAMELY THROUGH THE CENTRAL COLUMN, WHICH BRINGS TOGETHER RIGHT AND LEFT AND COMPLETES THEM.

720. Now that prayer has taken the place of sacrifice, man should first pronounce the praise of the Holy One, blessed be He, fittingly, for if he does not, his prayer is no prayer. Come and see: The perfect praise for the Holy One, blessed be He, is made by him who knows how to properly unite the Holy Name, WHO CAN RAISE MAYIN NUKVIN (FEMALE WATERS) TO UNITE MALE AND FEMALE, for through this the upper and lower are awakened and draw blessings upon all the worlds.

721. Rabbi Chizkiyah said: The Holy One, blessed be He, put the children of Yisrael in exile among the nations for the sole purpose that the other nations be blessed through Yisrael, who daily draw blessings from above downward.

722. They went. As they were walking, they saw a snake on the road and turned aside. Another man came and the snake killed him. They turned their heads and saw the man dead. They said: Surely the snake acted by his Master's bidding; TO WIT, THE HOLY ONE, BLESSED BE HE, ORDERED HIM TO KILL THAT MAN. Blessed be the Merciful One who saved us.

723. פְּתַח רִבִּי יוֹסֵי וַאֲמַר, יְהִי דָן נָחָשׁ עֲלֵי דֶּרֶךְ. אֵימָתַי הֲוָה דָן נָחָשׁ, בְּיוֹמוֹי דִּירָבְעָם, דִּכְתִיב וְאֶת הָאֶחָד נָתַן בְּדָן אַמַּאי אִתְיְהִיב תַּמָּן עֲלֵי דֶּרֶךְ. עַל הַהוּא אֹרַח, דְּיִתְמְנַע דְּלָא יִסְלְקוּן לִירוּשָׁלַם. וְדָא דָן, הֲוָה לוֹן נָחָשׁ לְיִשְׂרָאֵל עֲלֵי דֶּרֶךְ, עֲלֵי דֶּרֶךְ וַהֲאי, כְּד״א וַיִּוָּעַץ הַמֶּלֶךְ וגו׳. שְׁפִיפוֹן עֲלֵי אֹרַח. דְּעָקִיץ לוֹן לְיִשְׂרָאֵל. וְכֹלָּא לָא הֲוָה אֶלָּא עֲלֵי דֶּרֶךְ, וַעֲלֵי אוֹרְחָא, לְאִתְמְנָעָא מִיִּשְׂרָאֵל דְּלָא יִסְלְקוּן לִירוּשָׁלַם, לְמֵיחַג חֲגַיְיהוּ, וּלְקָרְבָא קָרְבָּנִין וְעַלָּוָן, לְמִפְלַח תַּמָּן.

724. תָּא חֲזֵי בְּשַׁעְתָּא דְּמָטוּ בִּרְכָאן לִידָא דְּמֹשֶׁה, לְבָרְכָא לְכֻלְּהוּ שְׁבָטִים, חָמָא לְדָן דַּהֲוָה קָטִיר בְּחִוְיָא, אַהֲדַר קָטַר לֵיהּ בְּאַרְיָא, הֲדָא הוּא דִּכְתִיב וּלְדָן אָמַר דָּן גּוּר אַרְיֵה יְזַנֵּק מִן הַבָּשָׁן. מ״ט, בְּגִין דִּיהֵא שֵׁירוּתָא וְסוֹפָא דְּד׳ דִּגְלִין קָטִיר בִּיהוּדָה דְּאִיהוּ מַלְכָּא, כְּד״א, גּוּר אַרְיֵה יְהוּדָה, וְהוּא שֵׁירוּתָא דְּדִגְלִין, וְסוֹפָא דְּדִגְלִין דָּן, דִּכְתִיב דָּן גּוּר אַרְיֵה וגו׳, לְמֶהֱוֵי שֵׁירוּתָא וְסוֹפָא קָטִיר בְּחַד אֲתַר.

725. לִישׁוּעָתְךָ קִוִּיתִי ה׳, רִבִּי חִיָּא אֲמַר, כְּד״א וְהוּא יָחֵל לְהוֹשִׁיעַ אֶת יִשְׂרָאֵל מִיַּד פְּלִשְׁתִּים. אֲמַר ר׳ אַחָא, וְכִי אַמַּאי קִוִּיתִי וְהָא סָלִיק הֲוָה יַעֲקֹב מֵעַלְמָא בְּהַהוּא זִמְנָא מִכַּמָּה שְׁנִין, אַמַּאי אֲמַר דְּאִיהוּ מְחַכֶּה לְהַהוּא יְשׁוּעָה. אֶלָּא וַדַּאי רָזָא דְּמִלָּה, כְּדִכְתִיב, וְהָיָה כַּאֲשֶׁר יָרִים מֹשֶׁה יָדוֹ וְגָבַר יִשְׂרָאֵל, יִשְׂרָאֵל סְתָם. אוֹף הָכָא וְהוּא יָחֵל לְהוֹשִׁיעַ אֶת יִשְׂרָאֵל, יִשְׂרָאֵל סְתָם. בְּגִינֵי כָּךְ אֲמַר, לִישׁוּעָתְךָ קִוִּיתִי ה׳. אֲמַר ר׳ חִיָּא. וַדַּאי הָכֵי הוּא, וְשַׁפִּיר. זַכָּאָה חוּלְקְהוֹן דְּצַדִּיקַיָּיא, דְּיָדְעֵי לְאִשְׁתַּדְּלָא בְּאוֹרַיְיתָא, לְמִזְכֵּי בָּהּ לְחַיִּין דְּלְעֵילָא. כְּד״א כִּי הִיא חַיֶּיךָ וְאֹרֶךְ יָמֶיךָ לָשֶׁבֶת עַל הָאֲדָמָה וגו׳.

723. Rabbi Yosi opened the discussion with the verse: "Dan shall be a serpent by the way." When was Dan a serpent? In the days of Yerovaam, as it is written: "And the other put he in Dan" (I Melachim 12:29). BECAUSE "A SNAKE" REFERS TO IDOL WORSHIPPING. And why was he put there "by the road"? "By the way," so as to prevent the pilgrimage to Jerusalem. Dan was then a snake "by the way" of Yisrael. "By the way" indeed, as it says, "the king took counsel, AND MADE TWO CALVES OF GOLD, AND SAID TO THEM, IT IS TOO MUCH FOR YOU TO GO UP TO JERUSALEM" (IBID. 28). HE THUS MADE THIS SNAKE BY THE WAY TO JERUSALEM TO PREVENT THEIR GOING THERE ON PILGRIMAGE. "An adder in the path" bit Yisrael. They were put "by the way" and in the path to prevent the children of Yisrael from going up to Jerusalem to celebrate their festivals, offer sacrifices and offering and worship there.

724. Come and see: when it was time for Moshe to bless the tribes, he saw that Dan was attached to the serpent, and linked him again to the lion, WHICH IS CHESED. This is the meaning of the verse, "And of Dan he said: 'Dan is a lion's whelp, that leaps from Bashan'" (Devarim 33:22). Wherefore did he do this? So as to connect the first and the last standards: Yehuda's who is king, as it is written: "Yehuda is a lion's whelp," the first of the standards, and Dan's in the rear, as is written, "Dan is a lion's whelp, ..." so as to link the beginning and the end to one place, THE LION WHICH IS CHESED.

725. "I wait (lit. 'waited') for your salvation, O Hashem" (Beresheet 49:18): Rabbi Chiya said: It is written, "And he shall begin to deliver Yisrael out of the hand of the Plishtim" (Shoftim 13:5). THIS IS THE SALVATION YA'AKOV WAITED FOR. Rabbi Acha said: Why DOES IT SAY, "I waited"? Ya'akov would have been dead these many years by then. Why did he say he was waiting for salvation? The secret of this matter is the verse, "And it came to pass, when Moshe held up his hand, that Yisrael prevailed" (Shemot 17:11). The word Yisrael without attributes IS ZEIR ANPIN; NAMELY THE ASPECT OF YA'AKOV. THUS THE SALVATION THROUGH SHIMSHON CONCERNS YA'AKOV, THOUGH HE HAD ALREADY PASSED AWAY. Hence he said: "I wait (lit. 'waited') for your salvation, O Hashem." Rabbi Chiya said: Surely this is correct and well. Happy is the portion of the righteous who know how to study the Torah and merit through her life eternal, as it says "for he is your life, and the length of your days: that you may dwell in the land..." (Devarim 30:20).

71. "Gad, raiders shall maraud him"
Rabbi Yisa explains the name Gad indicates that many hosts and legions are dependent on him, and that armies will issue from him and engage in war. The name Gad also signifies the sustenance that the water of the river flowing from the Garden of Eden provides to the poor and the needy. Indeed, if not for his lineage, Gad would have risen higher than all the tribes because of his name. We learn that, similar to Reuven, he was born at a propitious time. However, perfection later departed from him, and also like Reuven, he thus did not receive a portion in the Holy Land, but instead dwelt on the other side of the river Jordan.
The Relevance of this Passage
The spiritual strength and fortitude to wage war on our own Evil Inclination is instilled within us. Additionally, we awaken the spiritual Light that brings forth sustenance into our lives, helping to remove both spiritual and physical poverty from the landscape of human civilization.

726. גָּד גְּדוּד יְגוּדֶנּוּ וְהוּא יָגוּד עָקֵב. רִבִּי יֵיסָא אָמַר, מִגָּד אִשְׁתְּמַע, דְּהָא חֵילִין יִפְקוּן לַאֲגָחָא קְרָבָא, מַשְׁמַע דִּכְתִיב גָּד, בְּכָל אֲתַר גִימ״ל דל״ת, חֵילִין וּמַשִּׁרְיָין נָפְקִי מִנַּיְיהוּ. דְּהָא גִימ״ל יָהֵיב, וְדל״ת לָקֵיט. וּמֵהָכָא כַּמָּה חֵילִין, וְכַמָּה מַשִּׁירְיָין, תַּלְיָין בְּהוֹ.

726. "Gad, raiders shall maraud him, but he shall overcome at the last." Rabbi Yisa said: From THE NAME Gad, we understand that armies will issue from him and engage in war. This is derived from the spelling of Gad, which is always spelled Gimel and Dalet, YESOD AND MALCHUT, from which UNION armies come forth, as Gimel gives, BEING YESOD, and Dalet receives, BEING MALCHUT. From this we understand how many hosts and legions come from them. HENCE IT SAYS, "GAD, RAIDERS SHALL MARAUD HIM..."

727. תָּא חֲזֵי, הַהוּא נָהָר דְּנָגִיד וְנָפִיק מֵעֵדֶן, לָא פָּסְקִין מֵימוֹי לְעָלְמִין, וְהוּא אַשְׁלִים לְמִסְכְּנֵי, וְעַל דָּא, קַיְימֵי כַּמָּה חֵילִין, וְכַמָּה מַשִּׁירְיָין, וְאִתְּזָנוּ מֵהָכָא. וְעַל דָּא גָּד, דָּא אַפִּיק וְיָהֵיב, וְדָא לָקֵיט וְנָקֵיט, וְאִתְּזָן בֵּיתָא, וְכָל אַנְשֵׁי בֵּיתָא.

727. Come and see the water of that river which comes out and flows from the Garden of Eden, BINAH, never stops flowing. It supports the poor BY GIVING THE LIGHT OF CHASSADIM THROUGH GIMEL WHICH IS YESOD TO MALCHUT, WHICH IS DALET, THAT IS POOR (HEB. DALA) AND NEEDY. Hence, hosts and legions wait here for sustenance FROM BINAH, THE SECRET OF THE SAID RIVER. THIS UNION is therefore CALLED BY THE NAME OF Gad, THE GIMEL taking out FROM BINAH to give and DALET accepting and receiving from it. The house, THE NUKVA, is sustained together with her household men, THE HOSTS AND LEGIONS OF ANGELS THAT EXTEND FROM HER.

728. א״ר יִצְחָק, אִלְמָלֵא דַּהֲוֵי גָּד מִבְּנֵי שְׁפָחוֹת, שַׁעְתָּא קַיְימָא לֵיהּ לְאַשְׁלָמָא יַתִּיר מִכֹּלָּא, הה״ד בָּא גָּד קָרֵי, וּכְתִיב בָּגָד חָסֵר אָלֶ״ף, דְּהָא שַׁעְתָּא קַיְימָא בִּשְׁלִימוּ, וְאִסְתַּלַּק מִנֵּיהּ, הה״ד, אַחַי בָּגְדוּ כְּמוֹ נָחַל, בְּגִין דְּהַהוּא נָהָר דְּנָגִיד, אִסְתַּלַּק בְּהַהִיא שַׁעְתָּא, וּכְתִיב בָּגָד חָסֵר אָלֶ״ף, וְעַל דָּא, לָא זָכָה בְּאַרְעָא קַדִּישָׁא וְאִסְתַּלַּק מִינָהּ.

728. Rabbi Yitzchak said: Were Gad not of the sons of a handmaids, WHO ARE CONSIDERED HINDER PARTS, he would have succeeded in rising higher than all the tribes, BECAUSE OF THE HIGH AND PERFECT ORIGIN OF THE NAME GAD. It is written "Ba Gad (Eng. 'Fortune comes')" (Beresheet 30:10), but spelled "Bagad (betrayed)" without Aleph, since the hour of his birth was propitious, but later PERFECTION departed from him. This is the meaning of the words: "My brethren have dealt deceitfully (Heb. bagdu) like a river" (Iyov 6:15), since the flowing river, WHICH IS BINAH CALLED RIVER, turned away at that time, SINCE GAD WAS OF THE HINDER PARTS, UPON WHICH THE RIVER BINAH DOES NOT FLOW, AND GIMEL HAD NOTHING TO POUR UPON DALET. HENCE, it says "bagad" without Aleph, WHICH ALLUDES TO THE LACK OF BINAH'S ABUNDANCE. He therefore did not receive a portion in the Holy Land, BUT DWELT ACROSS THE JORDAN.

729. ר׳ יְהוּדָה אָמַר, מִנַּיִן לִרְאוּבֵן דַּהֲוָה כְּהַאי גַּוְונָא, כְּדִכְתִיב פַּחַז כַּמַּיִם אַל תּוֹתַר דְּאִסְתַּלְּקוּ מַיִין, וְלָא נָגִידוּ, וְהָא אִתְּמַר בַּמָּה אַפְּגִים. וְתַרְוַוּיְיהוּ לָא זָכוּ בְּאַרְעָא קַדִּישָׁא, וְחֵילִין וּמַשִּׁירְיָין אַפִּיקוּ לְאַחְסָנָא לְהוֹ לְיִשְׂרָאֵל אַרְעָא. תָּא חֲזֵי, מַה דְּאִתְּפַּגִּים בָּגָד, אִשְׁתְּלִים בְּאָשֵׁר, הה״ד מֵאָשֵׁר שְׁמֵנָה לַחְמוֹ וְהוּא יִתֵּן מַעֲדַנֵּי מֶלֶךְ. הַשְׁתָּא אַשְׁלִים גִימ״ל לְדל״ת.

729. Rabbi Yehuda said: Whence do we know that the same happened to Reuven, WHO WAS AT FIRST OF A GREATER GRADE, WHICH LATER DEPARTED FROM HIM? From the verse: "Unstable as water, you shall not excel" WHICH MEANS that the water, THE LIGHTS OF BINAH, departed and did not flow. His deficiency was already explained THAT YA'AKOV THOUGHT OF RACHEL, AND THEREFORE HIS BIRTHRIGHT WAS TAKEN FROM HIM AND GIVEN TO YOSEF. Both REUVEN AND GAD did not receive a portion in the Holy Land, BUT ACROSS THE JORDAN, but they sent armies and troops AS THE VANGUARD BEFORE THE CHILDREN OF YISRAEL, to deliver the land to them. Come and behold: the flaw in Gad was made good in Asher, as it is written, "Out of Asher his bread shall be fat, and he shall yield royal dainties." Now Gimel perfects Dalet.

72. "Set me as a seal upon your heart"

While sheltering themselves from the bright sun in a cave, Rabbi Aba and Rabbi Elazar discuss the title verse. Rabbi Elazar tells of Rabbi Shimon's interpretation of this verse, explaining that only the souls of the righteous can raise the Female Waters of the Female Principle. After the male and female were joined, the Female Principle quoted the title verse, desiring to retain a likeness even in separation. Similarly, Yisrael desired to remain with the Shechinah in some way, even in exile. Yisrael' love for God is so strong that any separation from Him is as difficult to bear as the day when the spirit leaves the body.

The discussion then turns to the verse, "Jealousy is cruel as Sh'ol." We learn that jealousy is a sign of true love. Therefore, a man should be jealous of his wife so that he will be attached to her in complete love and will not look at other women. Another explanation is that when the wicked are brought down to Sh'ol, their sins are announced and the jealous demand reckoning for these sins. We then learn that the "flame of Yah" is the burning flame that comes out of the Shofar, the burning the flame of Yisrael love for God. This love burns so strongly that rather than extinguishing it, the "many waters" of Chesed add to it. Rabbi Shimon, Rabbi Yehuda, and Rabbi Yitzchak then join Rabbi Elazar and Rabbi Aba to conclude the discussion.

The Relevance of this Passage

Deep love for The Creator burns within us as Light and love emanate from these poetic words. This energy also helps to remove envy and jealousy of others from our hearts, while stirring a positive form of jealousy, passion, and appreciation for our spouses.

730. Rabbi Elazar and Rabbi Aba entered a cave in Lod to escape the bright sun upon the road. Rabbi Aba said: Let us encompass this cave with words of the Torah. Rabbi Elazar opened the discussion saying: "Set me as a seal upon your heart, as a seal upon your arm... its coals are coals of fire, the very flame of Hashem" (Shir Hashirim 8:6). We have already roused this verse; NAMELY EXPLAINED IT. Yet one night, when I was attending to my father, RABBI SHIMON, I heard from him that the Congregation of Yisrael, the NUKVA, had no perfection, desire and passion towards the Holy One, blessed be He, but from the souls of the righteous, who excite the flow of the lower waters OF THE NUKVA toward the supernal waters OF ZEIR ANPIN; TO WIT, THEY RAISE THE MAYIN NUKVIN (FEMALE WATERS) OF THE NUKVA. Then is a time of complete desire and passion to become one and produce fruit.

730. ר׳ אֶלְעָזָר וְרִבִּי אַבָּא, אִשְׁתְּמִיטוּ בְּמְעָרְתָּא דְּלוּד, דְּעָאלוּ קַמֵּי תּוֹקְפָא דְשִׁמְשָׁא, דַּהֲווֹ אָזְלֵי בְּאָרְחָא. אֲמַר רִבִּי אַבָּא נַסְחַר הַאי מְעָרְתָּא בְּמִלֵּי דְאוֹרַיְיתָא. פְּתַח ר׳ אֶלְעָזָר וַאֲמַר, שִׂימֵנִי כַחוֹתָם עַל לִבֶּךָ כַּחוֹתָם עַל זְרוֹעֶךָ וגו׳, רְשָׁפֶיהָ רִשְׁפֵי אֵשׁ שַׁלְהֶבֶת יָהּ, הַאי קְרָא אִתְעָרְנָא בֵּיהּ, אֲבָל לֵילְיָא חַד הֲוָה, כַּד הֲוֵינָא קָאֵים קַמֵּי אַבָּא, וְשָׁמַעְנָא מִנֵּיהּ מִלָּה, דְּלֵית שְׁלִימוּ וּרְעוּתָא וְכִסּוּפָא דִכְנֶסֶת יִשְׂרָאֵל בְּקוּדְשָׁא בְּרִיךְ הוּא, אֶלָּא בְּנִשְׁמַתְהוֹן דְּצַדִּיקַיָּיא, דְּאִינוּן מִתְעָרֵי נְבִיעוּ דְמַיָּא תַּתָּאֵי, לְקִבְלֵי עִלָּאֵי, וּבְהַהִיא שַׁעְתָּא שְׁלִימוּ דִּרְעוּתָא וְכִסּוּפָא בְּדִבְיקוּ חָדָא, לְמֶעְבַּד פֵּירִין.

731. Come and see: After THE MALE AND THE FEMALE cleaved to each other, and she was desirous OF ZEIR ANPIN, she said: "Set me as a seal upon your heart." Why a seal? Because a seal, when it is imprinted, even after it is removed, its impress remains there, and is never erased, but its shape and likeness stay. Thus said the Congregation of Yisrael, THE NUKVA: Now that I have cleaved to you, even though I shall leave and go into exile, "set me as a seal upon your heart" so that my likeness will remain with you, like the seal which leaves its imprint wherever it is pressed.

731. תָּא חֲזֵי
, בָּתַר דְּאִתְדַּבְּקוּ דָּא בְּדָא, וְהִיא קַבִּילַת רְעוּתָא, הִיא אֲמָרַת שִׂימֵנִי כַחוֹתָם עַל לִבֶּךָ, אַמַּאי כַחוֹתָם. אֶלָּא אָרְחֵיהּ דְּחוֹתָם, כֵּיוָן דְּאִתְדַּבַּק בַּאֲתַר חַד, אע״ג דְּאִתְעֲדֵי מִינֵיהּ, הָא אִשְׁתְּאַר רְשִׁימוּ בְּהַהוּא אֲתַר, וְלָא אַעֲדֵי מִנֵּיהּ, דְּכָל רְשִׁימוּ, וְכָל דְּיוֹקְנָא דִילֵיהּ, בֵּיהּ אִשְׁתְּאַר. כָּךְ אָמְרָה כְּנֶסֶת יִשְׂרָאֵל, הָא אִתְדַּבַּקְנָא בָךְ, אע״ג דְּאִתְעֲדֵי מִינָךְ וְאָזֵיל בְּגָלוּתָא, שִׂימֵנִי כַחוֹתָם עַל לִבֶּךָ, בְּגִין דְּיִשְׁתְּאַר כָּל דְּיוֹקְנִי בָךְ, כְּהַאי חוֹתָם דְּיִשְׁתְּאַר כָּל דְּיוֹקְנֵיהּ, בְּהַהוּא אֲתַר דְּאִתְדַּבַּק בֵּיהּ.

732. "For love is strong as death." It is as strong as the spirit taking leave of the body. For we have learned that when time comes for a man to depart from the world and he sees certain sights, the spirit goes to every limb in the body and courses on waves like a passenger UPON A BOAT at sea, without oars, helplessly going up and down. Nothing is more difficult than the day when the spirit takes leave of the body. So the love of the Congregation of Yisrael to the Holy One, blessed be He, is as strong as death is, when the spirit departs from the body.

732. כִּי עַזָּה כַמָּוֶת אַהֲבָה, תַּקִּיפָא הִיא, כְּפְרִישׁוּ דְרוּחָא מִן גּוּפָא. דְּתָנִינָן, בְּשַׁעְתָּא דְּב״נ מָטֵי לְאִסְתַּלָּקָא מִן עָלְמָא וְחָמֵי מַה דְּחָמֵי, רוּחָא אָזְלָא בְּכָל שַׁיְיפֵי דְגוּפָא וְסָלִיק גַּלְגַּלּוֹי, כְּמַאן דְּאָזֵיל בִּימָא בְּלָא שַׁיְיטִין, סָלִיק וְנָחֵית וְלָא מְהַנְיָיא לֵיהּ, אָתָא וְאִישְׁתָּאֵיל מִכָּל שַׁיְיפֵי גּוּפָא, וְלֵית תַּקִּיפוּ כְּיוֹמָא דְּפָרֵישׁ רוּחָא מִן גּוּפָא. כָּךְ תַּקִּיפוּ דְּרַחֲימוּ דְּכנ״י לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא, כְּתַקִּיפוּ דְמוֹתָא, בְּשַׁעְתָּא דְּבָעֵי רוּחָא לְאִתְפְּרָשָׁא מִן גּוּפָא.

733. קָשֶׁה כִּשְׁאוֹל קִנְאָה, כָּל מַאן דִּרְחֵים, וְלָא קָשִׁיר עִמֵּיהּ קִנְאָה, לָאו רְחִימוּתֵיהּ רְחִימוּתָא, כֵּיוָן דְּקַנֵּי, הָא רְחִימוּתָא אִשְׁתְּלִים. מִכָּאן אוֹלִיפְנָא דְּבָעֵי ב״נ לְקַנְּאָה לְאִנְתְּתֵיהּ, בְּגִין דְּיִתְקַשַּׁר עִמָּהּ רְחִימוּתָא שְׁלִים, דְּהָא מִגּוֹ כָּךְ לָא יְהֵיב עֵינוֹי בְּאִינְתּוּ אָחֳרָא. מַהוּ קָשֶׁה כִּשְׁאוֹל. אֶלָּא, מַה שְׁאוֹל קַשְׁיָא בְּעֵינַיְיהוּ דְּחַיָּיבִין לְמֵיחַת בֵּיהּ, כָּךְ קִנְאָה קַשְׁיָא בְּעֵינַיְיהוּ דְּמַאן דְּרָחֵים וְקַנֵּי, לְאִתְפְּרָשָׁא מֵרְחִימוּתָא.

733. "Jealousy is cruel as Sh'ol..." Whoever loves and is not jealous, his love is not true love. When he is jealous, love is perfected. From this we have learned that a man should be jealous of his wife, so as to be attached to her in complete love. For this way he does not look at other women. What is "cruel (lit. 'hard') as Sh'ol"? As it is hard for the wicked to descend to Sh'ol, so it is hard for the jealous lover to part from his love.

734. ד״א קָשֶׁה כִּשְׁאוֹל קִנְאָה, מַה שְׁאוֹל, בְּשַׁעְתָּא דְּנָחֲתִין לוֹן לְחַיָּיבַיָּא בֵּיהּ, מוֹדִיעִין לוֹן חוֹבַיְיהוּ עַל מָה נָחֲתִין לֵיהּ, וְקַשְׁיָא לְהוּ. כָּךְ, מַאן דְּקַנֵּי, הוּא תָּבַע עַל חוֹבֵיהּ, וְחָשֵׁיב כַּמָּה עוֹבָדִין, וּכְדֵין קַשּׁוּרָא דִּרְחִימוּתָא אִתְקַשַּׁר בֵּיהּ.

734. Another explanation for "jealousy is cruel as Sh'ol" is that when the wicked are brought down to Sh'ol, their sins are announced to them, for which they are brought down. They find it hard, so he who is jealous demands reckoning for sins, and enumerates all the SUSPICIOUS things SHE DID, and his love grows strong.

735. רְשָׁפֶיהָ רִשְׁפֵי אֵשׁ שַׁלְהֶבֶת יָהּ, מַאן שַׁלְהֶבֶת יָהּ, דָּא שַׁלְהוֹבָא דְּאִתּוֹקְדָא וְנַפְקָא מִגּוֹ שׁוֹפָר, דְּאִיהוּ אִתְעַר וְאוֹקִיד, וּמַאן אִיהוּ, שְׂמָאלָא. הה״ד שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי. דָּא אוֹקִיד שַׁלְהוֹבָא דִּרְחִימוּ דִּכְנֶסֶת יִשְׂרָאֵל, לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא.

735. "Its coals are coals of fire, the very flame of Yah." What is the very flame of Yah? It is the burning flame which comes out of the Shofar, YESOD OF IMA CALLED Yah. Once it is aroused, it burns. What is it? The Left COLUMN OF IMA, as it is written: "His left hand is under my head" (Shir Hashirim 8:3). It burns the flame of Yisrael's love, THE SHECHINAH, for the Holy One, blessed be He.

736. וּבְגִינֵי כָּךְ, מַיִם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת הָאַהֲבָה. דְּהָא כַּד אָתֵי יְמִינָא דְּאִיהוּ מַיִם, אוֹסִיף יְקִידוּ דִּרְחִימוּתָא, וְלָא כְּבֵי שַׁלְהוֹבָא דִּשְׂמָאלָא, כְּד״א וִימִינוֹ תְּחַבְּקֵנִי, הַאי אִיהוּ מַיִם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת הָאַהֲבָה, וְכֵן כֻּלָּא כְּהַאי גַּוְונָא.

736. Therefore, "many waters cannot quench love" (Shir Hashirim 8:7), for when the right comes, which is water, CHESED, it adds to the burning of love, instead of extinguishing the flame of the left, as it says "and his right hand embraces me" (Ibid. 3). Hence "many waters cannot quench love." All THE FOLLOWING VERSES are EXPOUNDED UPON in this manner.

737. עַד דַּהֲוָה יַתְבִּי, שָׁמְעוּ קָלֵיהּ דְּרִבִּי שִׁמְעוֹן, דַּהֲוָה אָתֵי בְּאוֹרְחָא, הוּא וְרִבִּי יְהוּדָה וְרִבִּי יִצְחָק. קָרֵיב לְמְעַרְתָּא, נָפְקוּ רִבִּי אֶלְעָזָר וְרִבִּי אַבָּא. אֲמַר רִבִּי שִׁמְעוֹן, מִכּוֹתְלֵי דִּמְעַרְתָּא חָמִינָא, דִּשְׁכִינְתָּא הָכָא. יָתְבוּ. אֲמַר ר׳ שִׁמְעוֹן בְּמַאי עַסְקִיתוּ. אֲמַר ר׳ אַבָּא, בִּרְחִימוּתָא דִּכְנֶסֶת יִשְׂרָאֵל לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא, וְר״א פָּרֵישׁ הַאי קְרָא בִּכְנֶסֶת יִשְׂרָאֵל, שִׂימֵנִי כַּחוֹתָם עַל לִבֶּךָ וגו׳. אֲמַר לֵיהּ, אֶלְעָזָר בִּרְחִימוּ עִלָּאָה וּקְשִׁירוּ דַּחֲבִיבוּתָא אִסְתַּכַּלְתְּ.

737. As they were sitting, they heard Rabbi Shimon, who was coming this way together with Rabbi Yehuda and Rabbi Yitzchak. RABBI SHIMON approached the cave, and Rabbi Elazar and Rabbi Aba came out. Rabbi Shimon said: From the walls of the cave I see that the Shechinah is here. They sat. Rabbi Shimon asked, What are you studying? Rabbi Aba said: The Congregation of Yisrael's love for the Holy One, blessed be He. Rabbi Elazar explained the verse, "Set me as a seal upon your heart" as referring to the Congregation of Yisrael. Rabbi Shimon said: Elazar, you have looked upon sublime love and the bond of amity.

738. Rabbi Shimon was silent for a while, then said: Silence is good everywhere, except in relation to the Torah. I have a hidden secret, which I do not wish to be lost from you. It is a supernal matter, which I found in the book of Rav Hamnuna Saba (the elder).

738. אִשְׁתִּיק רִבִּי שִׁמְעוֹן שַׁעְתָּא, אֲמַר בְּכָל אֲתַר בָּעֵיָא שְׁתִיקוּ, בַּר שְׁתִיקוּ דְאוֹרַיְיתָא. גִּינְזָא חָדָא אִית לִי גְנִיזָא, וְלָא בָּעֵינָא דְּיִתְאֲבִיד מִנַּיְיכוּ, וְהִיא מִלָּה עִלָּאָה, וְאַשְׁכַּחְנָא לָהּ בְּסִפְרָא דְרַב הַמְנוּנָא סָבָא.

739. Come and see: the male always chases after the female and arouses her love. Yet here I found that she arouses his love and courts him, AS SAID IN THE VERSE: "SET ME AS A SEAL UPON YOUR HEART..." According to custom, it is not proper that the female runs after the male. But OF NECESSITY this is a deep matter, a supernal matter HIDDEN among the King's treasures.

739. תָּא חֲזֵי, בְּכָל אֲתַר דְּכוּרָא רָדִיף בָּתַר נוּקְבָא, וְאִתְעַר לְגַבָּהּ רְחִימוּתָא, וְהָכָא אַשְׁכַּחְנָא, דְּהִיא אִתְעָרַת רְחִימוּתָא וְרָדְפָה אֲבַתְרֵיהּ, וְאוֹרְחֵיהּ דְּעַלְמָא, דְּלֵית שְׁבְחָא דְנוּקְבָא, לְמִרְדַּף בַּתְרֵיהּ דְּדְכוּרָא. אֶלָּא, מִלָּה סְתִימָא הִיא, וּמִלָּה עִלָּאָה דְּבֵי גְנָזַיָּיא דְּמַלְכָּא.

73. Three souls

A discussion of the three souls reveals that there are actually four. The first is the supernal soul of all souls, which is hidden and never revealed. The second is the Nukva. The third and forth are the souls of the righteous below, which come from the soul of the female and the male, Zeir Anpin. Through the analogy of a king who sends his son away to be raised in a village until he is ready to learn the ways of the palace, we learn why the soul descends to this world only to leave at a later time. The soul never leaves this world until the Matron comes for it and delivers it to the King's palace, where it remains. The discourse then returns to the subject of the previous section, Yisrael love for God. We are told that the souls of the righteous, who are male, incite the female love and desire for Zeir Anpin. The rabbis conclude by explaining that the verse, "The righteous is the foundation of the world," alludes to both Yesod of Zeir Anpin and the souls of the righteous.

The Relevance of this Passage

The wisdom woven throughout this passage awakens a deep desire within us to know our true purpose in this world. A love for the Light of The Creator and for spiritual truths is kindled in our hearts and soul, which, in turn, help unite the Lower and Upper Worlds.

Spiritual work requires both an intellectual and emotional understanding in order to provide us with the impetus to continue onward. Here, an emotional awakening concerning our source and origin is born within us as we realize that spiritual growth brings us nearer to our supernal Father.

740. Come and see: There are three souls which pertain to certain supernal grades. The three are really four. The first is a supernal soul, which cannot be perceived by the higher treasurer, much less by the lower one. It is the soul of all the souls, hidden and never revealed to be known. All stem from it.

740. תָּא חֲזֵי, תְּלַת נִשְׁמָתִין אִינּוּן, וְאִינּוּן סָלְקִין בְּדַרְגִּין עִלָּאִין יְדִיעָן, וְעַל דְּאִינּוּן תְּלָתָא אַרְבַּע אִינּוּן. חַד נִשְׁמָתָא עִלָּאָה דְּלָא אִתְפַּס, וְלָא אִתְעַר בֵּיהּ גִּזְבְּרָא דְּקַרְטִיטָאָה עִלָּאָה, כָּל שֶׁכֵּן תַּתָּאָה. וְהַאי נִשְׁמָתָא לְכָל נִשְׁמָתִין, וְהוּא סְתִים, וְלָא אִתְגַּלְיָא לְעָלְמִין, וְלָא אִתְיְדַע, וְכֻלְּהוּ בֵּיהּ תַּלְיָין.

741. It is wrapped in a garment made of the splendor of the Carmel, which drips pearls, all linked as one like the limbs of the body. The supernal soul enters them, and displays through them its works, AS THE BODY REVEALS THE WORKS OF THE SOUL. It and they are one with nothing to divide them. This is the supernal soul, the most hidden.

741. וְהַאי אִתְעַטַּף בְּעִטּוּפָא דְזָהֲרָא דְכַרְמְלָא, בְּגוֹ זְהִירוּתָא וְנָטִיף טִפִּין טִפִּין מַרְגְּלָאן. וְאִתְקְשָׁרוּ כֻּלְּהוּ כְּחַד, כְּקִשְׁרִין דְּשַׁיְיפֵי דְגוּפָא חַד. וְהוּא אָעִיל בְּגַוַּוְיהוּ, וְאַחֲזֵי בְּהוּ עֲבִידָתֵיהּ. הוּא וְאִינּוּן חַד הוּא, וְלֵית בְּהוּ פְּרִישׁוּ. הַאי נִשְׁמָתָא עִלָּאָה טְמִירוּ דְּכֹלָּא.

742. Another soul is the Nukva, which hides among her armies, it She is their soul and receives a body from them. SHE IS CLOTHED IN THEM AS A SOUL WITHIN A BODY, so as to display through them her handiwork to all the world, just as the body is a vessel which executes its works through the soul. They are ATTACHED AND UNITED TO EACH OTHER, like the hidden ones above are attached.

742. נִשְׁמָתָא אָחֳרָא, נוּקְבָא דְמִשְׁמְרָא בְּגוֹ חֵילָהָא, וְהִיא נִשְׁמָתָא לְהוֹ, וּמִנַּיְיהוּ אַחִידָא גּוּפָא, לְאַחֲזָאָה בְּהוֹ עֲבִידָתָא לְכָל עָלְמָא, כְּגוּפָא דְּאִיהוּ מָאנָא לְנִשְׁמָתָא, לְמֶעְבַּד בֵּיהּ עֲבִידָתָא, וְאִלֵּין כְּגַוַּוְנָא דְּאִינּוּן קְשִׁירִין טְמִירִין דִּלְעֵילָא.

743. נִשְׁמָתָא אָחֳרָא, הִיא, נִשְׁמַתְהוֹן דְּצַדִּיקַיָּיא לְתַתָּא. נִשְׁמַתְהוֹן דְּצַדִּיקַיָּיא אַתְיָין מֵאִינּוּן נִשְׁמָתִין עִלָּאִין, מִנִּשְׁמָתָא דְנוּקְבָא, וּמִנִּשְׁמָתָא דִּדְכוּרָא. וּבְגִין כָּךְ, נִשְׁמָתִין דְּצַדִּיקַיָּיא עִלָּאִין, עַל כָּל אִינּוּן חֵילִין וּמַשְׁרְיָין דִּלְעֵילָא.

743. Another soul is the souls of the righteous below. The souls of the righteous come from the supernal souls, the soul of the female and the soul of the male, ZEIR ANPIN. For this reason, the souls of the righteous are higher than all the armies and legions of angels above, SINCE ANGELS COME FROM THE OUTER PART OF THE NUKVA, BUT THE SOULS COME FROM THE INNER PART OF THE NUKVA AND ZEIR ANPIN, NAMELY FROM THEIR SOULS.

744. וְאִי תֵּימָא, הָא עִלָּאִין אִינּוּן מִתְּרֵין סִטְרִין, אַמַּאי נַחֲתִין לְהַאי עַלְמָא, וְאַמַּאי אִסְתַּלְּקוּ מִנֵּיהּ. לְמַלְכָּא דְּאִתְיְלִיד לֵיהּ בַּר, שַׁדַּר לֵיהּ לְחַד כְּפַר, לְמַרְבָּה לֵיהּ, וּלְגַדְּלָא לֵיהּ, עַד דְּיִתְרַבֵּי, וְיוֹלְפוּן לֵיהּ אָרְחֵי דְּהֵיכְלָא דְּמַלְכָּא. שָׁמַע מַלְכָּא, דְּהָא בְּרֵיהּ רַב וְאִתְרַבֵּי. מַה עָבַד בִּרְחִימוּ דִּבְרֵיהּ, מְשַׁדַּר לָהּ לְמַטְרוֹנִיתָא אִמֵּיהּ בְּגִינֵיהּ, וְאָעֵיל לְהֵיכְלֵיהּ, וְחָדֵי עִמֵּיהּ כָּל יוֹמָא.

744. HE ASKS: You may say that if the souls are elevated on two sides, OF ZEIR ANPIN AND THE NUKVA, AND COME FROM THEIR INWARDNESS, why then do they descend into this world, and why leave it? HE ANSWERS: THIS IS LIKE a king who begot a son. He sent him to be raised in a village until it was time for him to be taught the ways of the palace. When the king heard his son is grown up, out of love for him, he sent the Matron his mother to fetch him. She brought him to the palace, where he rejoiced with HIS SON every day.

745. כַּךְ קוּדְשָׁא בְּרִיךְ הוּא, אוֹלִיד בַּר בְּמַטְרוֹנִיתָא, וּמַאי אִיהוּ נִשְׁמָתָא עִלָּאָה קַדִּישָׁא, שַׁדַּר לֵיהּ לִכְפַר, לְהַאי עַלְמָא, דִּיתְרַבֵּי בֵּיהּ, וְיוֹלְפוּן לֵיהּ אוֹרְחֵי דְּהֵיכְלָא דְּמַלְכָּא, כֵּיוָן דְּיָדַע מַלְכָּא דְּהָא בְּרֵיהּ אִתְרַבֵּי בְּהַאי כְּפַר, וְעִידָן הוּא לְמַיְיתֵי לֵיהּ לְהֵיכְלֵיהּ. עָבַד בִּרְחִימוּ דִּבְרֵיהּ, מְשַׁדַּר לְמַטְרוֹנִיתָא בְּגִינֵיהּ וְאָעֵיל לֵיהּ לְהֵיכְלֵיהּ. נִשְׁמָתָא לָא סַלְקָא מֵהַאי עַלְמָא, עַד דְּאָתַת מַטְרוֹנִיתָא בְּגִינָהּ, וְאָעֵילַת לָהּ בְּהֵיכְלָא דְּמַלְכָּא, וִיתֵיבַת תַּמָּן לְעָלְמִין.

745. The Holy One, blessed be He, also begot a son by the Matron. Who is he? The Supernal Holy Soul, THE DESCENDANTS OF ZEIR AND NUKVA. He sent him to the village, NAMELY to this world, to be raised and be brought up in the ways of the King's palace. When the King saw that his son was grown up in this village, and that it was time to bring him to the palace, what did he do? Out of love for his son, he sent the Matron, who fetched him to his palace. The soul never leaves this world until the Matron comes for it, and brings it to the King's palace where it remains forever.

746. וְעִם כָּל דָּא, אוֹרְחָא דְעַלְמָא, דְּאִינּוּן בְּנֵי כְּפַר, בָּכָאן עַל פְּרִישׁוּ דִּבְרֵיהּ דְּמַלְכָּא מִנַּיְיהוּ. חַד פִּקֵּחַ הֲוָה תַּמָּן, אֲמַר לוֹן עַל מָה אַתּוּן בָּכָאן, וְכִי לָאו בְּרֵיהּ דְּמַלְכָּא אִיהוּ, וְלָא אִתְחֲזֵי לְמֵידַר יַתִּיר בֵּינַיְיכוּ, אֶלָּא בְּהֵיכְלָא דַּאֲבוּי. כָּךְ מֹשֶׁה, דַּהֲוָה פִּקֵּחַ, חָמָא בְּנֵי כְּפַר דַּהֲוָה בָּכָאן. עַל דָּא אֲמַר, בָּנִים אַתֶּם לַיי׳ אֱלֹהֵיכֶם לֹא תִתְגּוֹדְדוּ.

746. Yet it is the way of the world that the inhabitants of the village weep when the King's son parts from them. There was a wise man there, who said: Wherefore are you crying, is he not a king's son? It is not meet that he shall dwell among you any longer, but in his father's palace. Moshe too, who was wise, saw the inhabitants of the village crying, and said to them, "You are the children of Hashem your Elohim: you shall not gash yourselves" (Devarim 14:1).

747. תָּא חֲזֵי
, אִילּוּ הֲווֹ יָדְעִין כֻּלְּהוּ צַדִּיקַיָּיא הַאי, הֲווֹ חָדָאן הַהוּא יוֹמָא דְּמָטֵי לוֹן לְאִסְתַּלְּקָא מֵהַאי עַלְמָא, וְכִי לָאו יְקָרָא עִלָּאָה הוּא, דְּמַטְרוֹנִיתָא אָתַת בְּגִינַיְיהוּ, וּלְאוֹבְלָא לוֹן לְהֵיכְלָא לְמַלְכָּא, לְמֶחֱדֵי בְּהוֹ מַלְכָּא כָּל יוֹמָא, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא לָא אִשְׁתַּעְשַׁע אֶלָּא בְּנִשְׁמַתְהוֹן דְּצַדִּיקַיָּיא.

747. Come and see: if all the righteous knew that they would be glad when the day comes for them to depart from this world. For is it not a high honor that the Matron comes for them to escort them into the King's palace, and that the King will daily rejoice in them? For the Holy One, blessed be He, amuses Himself only with the souls of the righteous.

748. תָּא חֲזֵי, אִתְעֲרוּתָא דְּרַחִימוּ דִּכְנֶ"י, לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא, נִשְׁמַתְהוֹן דְּצַדִּיקַיָּא לְתַתָּא, מִתְעָרִין לָהּ, בְּגִין דְּאִינוּן אַתְיָין מִסִּטְרָא דְמַלְכָּא, מִסִּטְרָא דִּדְכוּרָא, וְאִתְעֲרוּתָא דָא מָטֵי לְנוּקְבָא מִסִּטְרָא דִּדְכוּרָא, וְאִתְעַר רְחִימוּתָא. אִשְׁתַּכַּח, דִּדְכוּרָא אִתְעַר חֲבִיבוּ וּרְחִימוּתָא לְנוּקְבָא, וּכְדֵין נוּקְבָא אִתְקַשְּׁרַת בִּרְחִימוּתָא, לְגַבֵּי דִכוּרָא.

748. Come and see: the love of the Congregation of Yisrael, THE NUKVA, for the Holy One, blessed be He, ZEIR ANPIN, is stirred by the souls of the righteous below. Since they come from the side of the King, ZEIR ANPIN, the side of the male, the female is aroused from the side of the male, and love is stirred. Thus the male incites affection and love within the female and she is united in love with the male. THIS SETTLES THE QUESTION, THAT IT IS NOT PROPER FOR THE FEMALE TO COURT THE MALE. NOW IT IS EXPLAINED, THAT THE SOULS OF THE RIGHTEOUS, WHO ARE MALE, INCITE IN HER THIS LOVE TO ZEIR ANPIN.

749. כְּהַאי גַּוְונָא, תֵּיאוּבְתָּא דְנוּקְבָא, לְמִשְׁדֵי מַיִין תַּתָּאִין לְקֵבֶל מַיִין עִלָּאִין, לָאו אִיהוּ, אֶלָּא בְּנִשְׁמַתְהוֹן דְּצַדִּיקַיָּא. זַכָּאִין אִינוּן צַדִּיקַיָּא בְּהַאי עָלְמָא, וּבְעָלְמָא דְאָתֵי, דְּעַלַיְיהוּ קַיְימִין עִלָּאִין וְתַתָּאִין. וְעַל דָּא וְצַדִּיק יְסוֹד עוֹלָם כְּתִיב סְתָם.

749. In the same manner, the desire of the female to pour forth lower waters towards the upper waters is aroused solely by the souls of the righteous. Happy are the righteous in this world and in the World to Come, for they support the upper and lower. Therefore it just says, "The righteous is the foundation of the world" (Mishlei 10:25), WHICH MAY MEAN EITHER THE SUPERNAL RIGHTEOUS, YESOD OF ZEIR ANPIN, OR THE SOULS OF THE RIGHTEOUS. BOTH MEANINGS ARE TRUE.

750. וְרָזָא דִּכְלָא, צַדִּיק, אִיהוּ יְסוֹדָא דִלְעֵילָא, וְאִיהוּ יְסוֹדָא לְתַתָּא, וּכְנֶסֶת יִשְׂרָאֵל אִתְכְּלִילַת מִצַּדִּיק, מִלְּעֵילָא וּמִתַּתָּא, צַדִּיק מֵהַאי סִטְרָא, וְצַדִּיק מֵהַאי סִטְרָא, יַרְתִּין לָהּ, הה"ד צַדִּיקִים יִרְשׁוּ אָרֶץ. יִרְשׁוּ אָרֶץ וַדַּאי. תָּא חֲזֵי, צַדִּיק אַחְסִין לָהּ לְהַאי אֶרֶץ, וְאָרִיק עֲלָהּ בִּרְכָאן בְּכָל יוֹמָא, וְיָהִיב לָהּ תַּפְנוּקִין וְעִדּוּנִין, בְּנִגִּידוּ עִלָּאָה דְנָגִיד עֲלָהּ, וְהָא אוֹקִימְנָא מִלָּה.

750. The secret thereof is that the righteous is Yesod above, YESOD OF ZEIR ANPIN, and Yesod below OF THE NUKVA AND THE SOULS OF THE RIGHTEOUS. The Congregation of Yisrael, THE NUKVA, comprises the upper and lower righteous. The righteous on this side, YESOD OF ZEIR ANPIN, and the righteous on that side, THE SOUL OF THE RIGHTEOUS BELOW, inherit THE NUKVA. Hence it says, "The righteous shall inherit the earth" (Tehilim 38:29), and assuredly they will inherit THE NUKVA CALLED earth. Come and see: The righteous, YESOD OF ZEIR ANPIN, inherits the earth, THE NUKVA, pours blessings upon it every day and furnishes it with delights and dainties which he draws FROM BINAH upon it. We have already explained this.

74. "Out of Asher his bread shall be fat"
A discussion of the title verse interprets it as signifying Binah, which gives "royal dainties" to Yesod, which in turn then gives to Malchut, our dimension of physical matter. There are two types of bread: the bread of poverty, which is the bread of Malchut, and millet bread, the bread of Zeir Anpin. The bread mentioned in the title verse is that of Zeir Anpin. Zeir Anpin nourishes Malchut through the righteous, and Malchut distributes the "royal dainties" among the grades beneath her.
Following a description of the double bread of Shabbat, there ensues a discussion of the verse, "For the bread is spent." We are told that the upper bread of Zeir Anpin is referred to as masculine and includes all types of food, while the lower bread of the Nukva is feminine and refers only to bread. Finally, the discourse informs us Moshe revealed that Asher is mentioned above in Binah. We also learn that Asher is mentioned below, in relation to Malchut and is included in the support of Malchut, below the twelve tribes.
The Relevance of this Passage
Here, the righteous sages of antiquity, and the pious who walk among us in the present, assist us in connecting our souls and the entire world [Malchut] to the level of Zeir Anpin, the fountainhead of spiritual energy, including financial sustenance for our physical reality.

751. וְרָזָא דִּכְתִיב מֵאָשֵׁר שְׁמֵנָה לַחְמוֹ וְהוּא יִתֵּן מַעֲדַנֵּי מֶלֶךְ. וְעִם כָּל דָּא, מִלָּה אָחֳרָא, כְּמָה דִכְתִיב, רָאוּהָ בָּנוֹת וַיְאַשְּׁרוּהָ, וְעַל דָּא אָמְרָה לֵאָה, בְּאָשְׁרִי כִּי אִשְּׁרוּנִי בָּנוֹת וְכֹלָּא שַׁפִּיר. וְתָא חֲזֵי מֵעַלְמָא דְאָתֵי, אִתְמְשֵׁיךְ וְנָגִיד לְהַאי צַדִּיק, לְמֵיהַב תַּפְנוּקִין וְעִדּוּנִין לְהַאי אֶרֶץ, דְּאִיהוּ לֶחֶם עוֹנִי, וְאִתְעֲבִיד לֶחֶם פַּנַּג, הַדָּא הוּא דִכְתִיב, מֵאָשֵׁר שְׁמֵנָה לַחְמוֹ וְהוּא יִתֵּן מַעֲדַנֵּי מֶלֶךְ וַדַּאי, וְהָא אוֹקִימְנָא.

751. This is the secret of the verse, "Out of Asher his bread shall be fat, and he shall yield royal dainties," WHICH MEANS THAT ASHER IS THE SAID RIGHTEOUS, YESOD OF ZEIR ANPIN, THAT POURS DAINTIES UPON THE NUKVA. Yet he is not YESOD OF ZEIR ANPIN, as it is written: "The daughters saw her, and called her happy" (Shir Hashirim 6:9), WHICH IS AN ASPECT OF THE NUKVA AND NOT YESOD OF ZEIR ANPIN. Leah therefore said "for the daughters will call me happy (Heb. oshri)" (Beresheet 30:13). This is correct. Come and see: From the World to Come, BINAH, issues a flow upon the righteous, YESOD OF ZEIR ANPIN, to pour delicacies and dainties upon the earth, which has been bread of poverty turned millet bread. This is the meaning of, "Out of Asher his bread shall be fat, and he shall yield royal dainties." We have already explained this. ASHER IS BINAH, WHICH GIVES ROYAL DAINTIES TO YESOD, AND YESOD TO THE NUKVA.

752. Come and see: "Out of Asher his bread shall be fat." This is the place which everyone calls happy. What is it? It is the World to Come, BINAH, which the upper and lower call happy and yearn for. "His bread shall be fat": HE ASKS: Whose BREAD? It does not specify the place OF BREAD. HE REPLIES: There is bread and bread, and in the same way there is a tree and tree. There is The Tree of Life, ZEIR ANPIN, and the tree upon which death depends, THE NUKVA. SO there is bread which is called bread of poverty, THE NUKVA, and there is bread called millet bread. What is THE MILLET BREAD? It is Vav OF THE NAME YUD-HEI-VAV-HEI, WHICH IS ZEIR ANPIN. This is "his bread (Heb. lachmo)": the bread (Heb. lechem) of Vav, NAMELY THE BREAD OF ZEIR ANPIN. Hence it says "Behold, I will rain bread from heaven" (Shemot 16:4), from heaven indeed, WHICH IS ZEIR ANPIN CALLED HEAVEN.

752. תָּא חֲזֵי, מֵאָשֵׁר שְׁמֵנָה לַחְמוֹ. דָּא הוּא אֲתַר דְּכֹלָּא מְאַשְׁרִין לֵיהּ, וּמַאי אִיהוּ. עַלְמָא דְאָתֵי, דְּעִלָּאֵי וְתַתָּאֵי מְאַשְׁרִין לֵיהּ, וּמְכַסְּפִין לֵיהּ. שְׁמֵנָה לַחְמוֹ, מַאן. עַד כָּאן לָא פָּרֵישׁ מַאן הוּא אֲתַר. אֶלָּא, אִית לֶחֶם, וְאִית לֶחֶם, כְּמָה דְאִית אִילָנָא, וְאִית אִילָנָא, אִית אִילָנָא דְחַיֵּי, וְאִית אִילָנָא דְתַלְיָיא בֵּיהּ מוֹתָא. אִית לֶחֶם דְּאִקְרֵי לֶחֶם עוֹנִי, וְאִית לֶחֶם דְּאִקְרֵי לֶחֶם פַּנַּג. וּמַאן אִיהוּ. דָּא ו׳, וְדָא הוּא לַחְמ״וֹ: לֶחֶ״ם ו׳, וְעַל דָּא כְּתִיב הִנְנִי מַמְטִיר לָכֶם לֶחֶם מִן הַשָּׁמַיִם, מִן הַשָּׁמַיִם וַדַּאי.

753. Hence, "out of Asher his bread shall be fat." "His bread" includes the sylables lechem and the letter Vav, TO WIT, THE BREAD OF ZEIR ANPIN CALLED 'VAV', since from him-FROM BINAH CALLED 'ASHER'-the tree is nourished, and he, BINAH, adorns it WITH THE FIRST THREE SFIROT, as it says "the crown with which his mother crowned him" (Shir Hashirim 3:11), TO WIT, BINAH CALLED 'MOTHER'. When ZEIR ANPIN receives, he shall surely yield royal dainties (lit. 'of the king'). Who is the king? The Congregation of Yisrael, NAMELY THE NUKVA, which is nourished BY ZEIR ANPIN, who gives to her via the righteous, the holy grade of the sign of the covenant, NAMELY YESOD OF ZEIR ANPIN, and from THE NUKVA unto the other grades below IN BRIYAH, YETZIRAH AND ASIYAH, which resemble the ones above, TO WIT, THE IMPLEMENTS IN BRIYAH, YETZIRAH AND ASIYAH RESEMBLE THOSE IN ATZILUT.

753. וְעַל דָּא, מֵאָשֵׁר שְׁמֵנָה לַחְמוֹ, לֶחֶם ו׳, דְּהָא מִינֵיהּ אִתְּזָן הַאי אִילָנָא, וְהוּא מְעַטְּרָא לֵיהּ, כְּדִכְתִיב בָּעֲטָרָה שֶׁעִטְּרָה לוֹ אִמּוֹ. וְכַד אִיהוּ נָקֵיט, וַדַּאי הוּא יִתֵּן מַעֲדַנֵּי מֶלֶךְ. וּמַאן מֶלֶךְ. דָּא כְּנֶסֶת יִשְׂרָאֵל, דְּהָא מִנֵּיהּ אִתְּזָנַת, וְהוּא יָהֵיב לָהּ עַל יְדָא דְּצַדִּיק, דַּרְגָּא קַדִּישָׁא אָת קַיְּימָא. וּמֵהָכָא לִשְׁאָר דַּרְגִּין דִּלְתַתָּא, וְכֻלְּהוּ כְּגַוְונָא דִלְעֵילָא.

754. In the book of Rav Hamnuna Saba (the elder), he said the following, "Out of Asher his bread shall be fat" refers to the Shabbat bread, which is doubly delightful, as it is written: "They gathered double bread" (Shemot 16:22). There are two kinds of breads, bread from heaven, FROM ZEIR ANPIN, and bread from the earth, FROM THE NUKVA. This is millet bread, BUT THE BREAD FROM THE EARTH DETACHED FROM THE BREAD FROM HEAVEN is the bread of poverty. On Shabbat, the lower bread OF THE NUKVA is included within the upper bread OF ZEIR ANPIN, and the lower is blessed by the upper. This is double bread.

754. בְּסִפְרָא דְּרַב הַמְנוּנָא סָבָא, אָמַר הָכִי, מֵאָשֵׁר שְׁמֵנָה לַחְמוֹ, דָּא לֶחֶם שַׁבָּת, דְּאִיהוּ פַּנַּג, עַל חַד תְּרֵין, כְּדִכְתִיב לָקְטוּ לֶחֶם מִשְׁנֶה. מַאי לֶחֶם מִשְׁנֶה. אֶלָּא, תְּרֵי לֶחֶם: לֶחֶם מִן הַשָּׁמַיִם, וְלֶחֶם מִן הָאָרֶץ, דָּא הוּא לֶחֶם פַּנַּג, וְדָא הוּא לֶחֶם דְּמִסְכֵּנָא, וּבְשַׁבָּת אִתְכְּלִיל לֶחֶם תַּתָּאָה, בְּלֶחֶם עִלָּאָה, וְאִתְבָּרֵךְ הַאי, בְּגִינֵי הַאי, וְאִיהוּ לֶחֶם מִשְׁנֶה.

755. RAV HAMNUNA SABA (THE ELDER) also said that the double bread of Shabbat, WHICH IS THE BREAD OF THE NUKVA, receives from the supernal Shabbat, BINAH, which flows and shines upon everything. The bread OF THE NUKVA is united with the bread OF BINAH and becomes double. HE EXPLAINS WHY HE DOES NOT TALK OF THE BREAD OF THE NUKVA AND THE BREAD OF ZEIR ANPIN, BUT THE BREAD OF BINAH. IT IS BECAUSE that uniformly the secret of bread is the Nukva, EITHER THE NUKVA OF ZEIR ANPIN, OR BINAH, WHICH IS ALSO A FEMALE. BUT THE ABUNDANCE OF ZEIR ANPIN IS NOT CALLED BREAD, SINCE IT IS MALE. Hence it is written: "Shall be fat" with a feminine suffix INSTEAD OF A MASCULINE. It also says "save the bread which he did eat" (Beresheet 39:6), WHICH ALLUDES TO the wife CALLED BREAD. HENCE BREAD IS AN ASPECT OF THE FEMALE.

755. וְתוּ הָוָה אָמַר, לֶחֶם מִשְׁנֶה דְּשַׁבָּת, נָקֵיט מִשַּׁבָּת עִלָּאָה, דְּאִיהוּ נָגִיד וְאַנְהִיר לְכֹלָּא, וְאִתְחַבַּר לֶחֶם בְּלֶחֶם, וְאִיהוּ מִשְׁנֶה. וּבְכָל אֲתַר, רָזָא דְּלֶחֶם, נוּקְבָא הִיא, בְּגִין כָּךְ שְׁמֵנָה כְּתִיב וְלָא שָׁמֵן. וּכְתִיב כִּי אִם הַלֶּחֶם אֲשֶׁר הוּא אוֹכֵל, דָּא אִנְתְּתֵיהּ.

756. וְאִי תֵּימָא וְהַלֶּחֶם אָזַל מִכֵּלֵינוּ, וְלָא כְּתִיב אָזְלַת. שְׁאָר מְזוֹנָא לֶחֶם קָרִינָן לֵיהּ, וְאִשְׁתְּמוֹדְעָן מִלִּין, מַאן הוּא שְׁאָר מְזוֹנָא, וּמַאן הוּא לֶחֶם מַמָּשׁ. לֶחֶם דִּלְעֵילָא, בְּכָל אֲתַר דְּכַר, לֶחֶם תַּתָּאָה, בְּכָל אֲתַר נוּקְבָא. וַאֲנַן אַשְׁכְּחִינָא דְּזִמְנִין כְּתִיב דְּכַר, וּלְזִמְנִין נוּקְבָא, וְכֹלָּא חַד מִלָּה, הַאי כְּהַאי, וְשַׁפִּיר כֹּלָּא.

756. One may ask about the verse: "For the bread is spent in our vessels" (I Shmuel 9:7), THAT THE WORD "SPENT" IS MASCULINE AND not feminine. THE REASON THEREFORE IS THAT other victuals BESIDES BREAD are also called bread. It can be noticed what would be other victuals and what would be bread, for upper bread OF ZEIR ANPIN is uniformly male, AND REFERS TO ALL KINDS OF FOOD. The lower bread OF THE NUKVA is uniformly female, AND REFERS TO BREAD ALONE. We find that it is sometimes written as masculine and sometimes as feminine. All is the same, and the one is like the other, ONLY ONE IS IN ZEIR ANPIN AND THE OTHER IN THE NUKVA, and all is correct.

757. תָּא חֲזֵי, אָשֵׁר, רָשֵׁים לְעֵילָא, וְרָשֵׁים לְתַתָּא, בְּתִקּוּנֵי כַלָּה, וְכֻלְּהוּ תְּרֵיסַר שִׁבְטִין יַמָּא קָאֵים עֲלַיְיהוּ, וְאִתְתַּקַּן בְּהוֹ, הה"ד וְהַיָּם עֲלֵיהֶם מִלְּמַעְלָה. וְרָזָא דְּמִלָּה, אִתְתַּקַּן לְעֵילָא, וְאִתְתַּקַּן לְתַתָּא בְּאַרְעָא. אִתְתַּקַּן לְעֵילָא בְּתִקּוּנִין יְדִיעָן, כְּגַוְונָא דְעַלְמָא עִלָּאָה. וְאִתְתַּקַּן לְתַתָּא בְּהַנֵּי תְּרֵיסַר שִׁבְטִין כְּגַוְונָא דִלְעֵילָא וְע"ד שְׁכִינְתָּא לְעֵילָא וּשְׁכִינְתָּא לְתַתָּא בְּגִינַיְיהוּ דְיִשְׂרָאֵל, וּבִתְרֵיסַר שִׁבְטִין אִתְכְּלִילַת וְאִתְתַּקְּנַת. אָשֵׁר בְּתִקּוּנָהָא קָיְימָא, כְּשְׁאָר שִׁבְטִין.

757. Come and see: Asher is mentioned above IN BINAH and mentioned below in relation to the adornments of the bride, WHO IS THE NUKVA, since the sea, THE NUKVA, rests upon and is supported by all the twelve tribes, THE SECRET OF THE TWELVE OXEN. This is the meaning of: "And the sea was set above upon them" (I Melachim 7:25). ASHER THEN IS PART OF THE SUPPORT OF THE NUKVA. The secret of the matter is that it is established above IN BINAH and below on earth, THE NUKVA, through certain amendments after the pattern of the supernal world BINAH. It is established below through the twelve tribes WHO SUPPORT THE NUKVA, after the supernal pattern OF BINAH WHICH IS ESTABLISHED UPON THE TWELVE SUPPORTS OF ZEIR ANPIN. Hence there is the Shechinah above, BINAH, WHICH RESTS UPON THE TWELVE SUPPORTS OF ZEIR ANPIN, THE THREE COLUMNS, EACH OF THEM FOUR FACED and there is the Shechinah below, the NUKVA, through which Yisrael is included and established by the twelve tribes, and Asher is part of her support like the other tribes.

758. וְאִי לָאו דְּגָלֵי מֹשֶׁה, לָא אִתְיְידַע, דִּכְתִיב וְטוֹבֵל בַּשֶּׁמֶן רַגְלוֹ. לְאַחֲזָאָה אֶן הוּא קִשְׁרָא דִּילֵיהּ בְּאַתְרֵיהּ, דְּאִיהוּ נָגִיד הַהוּא מְשַׁח רְבוּת מִלְּעֵילָא, בְּגִינֵי כָּךְ כְּתִיב, בָּרוּךְ מִבָּנִים אָשֵׁר וגו'.

759. If it were not for Moshe who revealed THAT ASHER IS IN BINAH, it would not be made known. Thus it says, "And let him dip his foot in oil" (Devarim 33:24) to indicate his attachment to his place, which pours the anointing oil from ITS PLACE above IN BINAH. Therefore it says, "Be Asher blessed above sons" (Ibid.).

75. "Naftali is a hind let loose"

An interpretation of this difficult section reveals that while Malchut is considered female, anything that rises above her to Binah is considered male. We learn that a male is considered perfect when he is circumcised, because he possesses the sign of the Covenant. Therefore, the verse, "a male without blemish", alludes to the virile member which must not be castrated. Although Binah is often referred to as female, since she has many feminine aspects, when the "final part," the aspect of maleness, is revealed, all turns into male. The discussion next moves to the question of why God omitted Yosef and put Efraim in his place when He ordered the four standards for the twelve tribes in order to adorn the Shechinah. We learn that although Yosef was righteous, he had the imprint of the male. Because the Shechinah's adornments are all female, Yosef was removed and Efraim, who is of the feminine aspect, was put in his place. Finally, the rabbis provide further insight into the title verse through an explanation of the words, "and your mouth (speech) is comely." The voice, which signifies Zeir Anpin, guides the speech, which signifies Malchut. Just as there is no voice without speech and vice versa, Malchut and Zeir Anpin cannot illuminate without each other. Thus, the whole depends on the part, and the part depends on the whole.

The Relevance of this Passage

The realization of the interconnectedness and perfect harmony of all reality begins to take hold within our consciousness. We receive purification of our negative sexual deeds and thoughts through the Light that is set aflame during circumcision. Our efforts of meditating upon these verses help to couple Malchut and Zeir Anpin bringing Light to the planet and balance to the male and female energies that permeate all worlds.

759. ר״ש פְּתַח וַאֲמַר, נַפְתָּלִי אַיָּלָה שְׁלוּחָה הַנּוֹתֵן אִמְרֵי שָׁפֶר. הָא אִתְּמַר, דְּעַלְמָא עִלָּאָה עַלְמָא דִּדְכוּרָא אִיהוּ, כֵּיוָן דְּסָלְקָא מִלָּה מִכְּנֶסֶת יִשְׂרָאֵל וּלְעֵילָא, כֻּלָּא הוּא דְּכַר. מְנָלָן, מֵעוֹלָה, אַמַּאי אִתְקְרֵי עוֹלָה, בְּגִין דְּסָלְקָא לְעֵילָא מִן נוּקְבָא. וּבְגִינֵי כָּךְ, עוֹלָה זָכָר תָּמִים יַקְרִיבֶנּוּ וגו׳.

759. Rabbi Shimon opened the discussion with: "Naftali is a hind let loose: he gives goodly words" (Beresheet 49:21). THIS VERSE IS CONSIDERED DIFFICULT, FOR SINCE IT SAYS "A HIND LET LOOSE," IT SHOULD END WITH 'SHE GIVES GOODLY WORDS', INSTEAD OF "HE." We have learned that the supernal world, BINAH, is the world of the male. Once something rises from the Congregation of Yisrael, WHICH IS FEMALE, it becomes male. Whence do we know that? From the burnt offering (Heb. olah). Why is it called olah (lit. 'goes up, fem.')? Because it rises up from the Nukva. Therefore, "let him offer a male without blemish" (Vayikra 1:3), AS ABOVE THE NUKVA IT IS MALE. FOR THIS REASON THE SUPERNAL WORLD, BINAH, IS CONSIDERED THE WORLD OF THE MALE.

760. אַמַּאי תָּמִים, וְכִי פִּיסְקֵי פִּיסְקֵי בְּעִינָן לֵיהּ, דַּאֲמַר תָּמִים, מַהוּ תָּמִים. אֶלָּא, כְּדִכְתִיב הִתְהַלֵּךְ לְפָנַי וֶהְיֵה תָמִים. אֵימָתַי תָּמִים, בְּשַׁעְתָּא דְּאִתְגְּזַר, דְּהָא דְּכוּרָא לָא הֲוֵי, וְלָא אִשְׁתְּמוֹדַע, אֶלָּא בְּהַהוּא אֲתַר דְּאִקְרֵי תָּמִים, וּמַאן אִיהוּ, דָּא אָת קַיְּימָא, דְּבֵיהּ אִשְׁתְּמוֹדַע דְּכוּרָא מִן נוּקְבָא, כְּדִכְתִיב אִישׁ צַדִּיק תָּמִים הָיָה. בְּגִינֵי כָּךְ זָכָר תָּמִים, דְּאִשְׁתְּמוֹדַע בֵּיהּ הַאי שַׁיְיפָא, וְלָא יְסָרְסוּן לֵיהּ.

760. HE ASKS: Why DOES SCRIPTURE say "A MALE without blemish"? Was there any intention of bringing it in pieces, that it admonishes "without blemish (lit. 'perfect')"? HE ANSWERS: What is perfect? It is expressed by the words: "Walk before me, and be perfect" (Beresheet 17:1). When was he perfect? At the time he was circumcised, since a male exists and is recognized only by the place called perfect, the sign of the covenant, which indicates the difference between male and female. Hence it says, "Noach was a righteous perfect man" (Beresheet 6:9), RIGHTEOUS BEING YESOD WHICH IS CALLED PERFECT. Therefore, the words "a male without blemish" allude to the virile member which must not be castrated.

761. וְאִי תֵּימָא, הָא כְּתִיב, נְקֵבָה תְּמִימָה. הָכֵי הוּא וַדַּאי, כְּמָה דְּאִקְרֵי צַדִּיק תָּמִים, כָּךְ אִקְרֵי צֶדֶק תְּמִימָה. בְּגִין דְּכֻלָּא, נָטְלָא מִנֵּיהּ, בְּגִינֵי כָּךְ, עוֹלָה דְּסָלְקָא מִן נוּקְבָא לְדְכוּרָא, וּמֵהַאי אֲתַר וּלְעֵילָא, כֻּלָּא הוּא דְּכוּרָא. וּמִן נוּקְבָא וּלְתַתָּא, כֻּלָּא הוּא נוּקְבָא, וְהָא אוֹקִימְנָא.

761. HE ASKS: Yet it also says "a female without blemish." HE ANSWERS: Assuredly, as YESOD is called "righteous perfect," so does the Nukva, since she receives everything from him AND IS THEREFORE CALLED PERFECT LIKE HIM. BUT THE ATTRIBUTE "PERFECT" MAINLY REFERS TO THE MALE. Hence, the burnt offering which rises from the female unto the male IS MALE, since from that place, THE NUKVA, upwards, all is male. From the Nukva downward all is female, as has already been explained.

762. וְאִי תֵּימָא, הָכֵי נָמֵי נוּקְבָא דִּלְעֵילָא. אֶלָּא, סִיּוּמָא דְּגוּפָא אַחֲזֵי עַל כָּל גּוּפָא דְּאִיהוּ דְּכַר, רֵישָׁא דְּגוּפָא נוּקְבָא, עַד דְּנָחֵית לְסִיּוּמָא, וְכַד סִיּוּמָא אִתְחֲזֵי, הָא עָבֵיד כֻּלָּא דְּכַר. אֲבָל הָכָא, רֵישָׁא וְסוֹפָא נוּקְבָא, דְּהָא כָּל תִּקּוּן גּוּפָא נוּקְבָא.

762. HE ASKS: But there is also a female above, BINAH. HE REPLIES: The final part of the body shows that the whole body is male. The head and body OF BINAH--BEING CHOCHMAH, BINAH, AND DA'AT, CHESED, GVURAH, AND TIFERET, are feminine until the final part, TO NETZACH, HOD, AND YESOD, CLOTHED IN THE HEAD OF ZEIR ANPIN TO ASSUME THE ASPECT OF THE MALE LIKE HIM, and when the final part shows THE ASPECT OF MALENESS all turns into male, EVEN ITS CHOCHMAH, BINAH, DA'AT, CHESED, GVURAH, AND TIFERET, WHICH ARE NOT CLOTHED WITH ZEIR ANPIN, ARE ALSO CONSIDERED TO BE MALE. But here IN THE NUKVA OF ZEIR ANPIN, the head and end are considered feminine, for her whole body is female, WITHOUT A TRACE OF MALE IN HER NETZACH HOD YESOD.

763. תָּא חֲזֵי, חַד רָזָא עִלָּאָה אִית בְּמִלָּה דָּא, דְּהָא חָמִינָן דְּיַעֲקֹב בָּרִיךְ לְיוֹסֵף בְּגוֹ אֲחוֹהִי, כֵּיוָן דְּמַנִּי קוּדְשָׁא בְּרִיךְ הוּא אַרְבַּע דְּגָלִים בִּשְׁכִינְתָּא, בִּתְרֵיסַר שִׁבְטִין לְאִתְתַּקְנָא בְּהוּ, גָּרַע מִנַּיְיהוּ לְיוֹסֵף, וְשַׁוִּי לְאֶפְרַיִם בְּאַתְרֵיהּ. מ״ט אִסְתַּלַּק יוֹסֵף מִנַּיְיהוּ, אִי תֵּימָא בְּגִין חוֹבוֹי, לָאו הָכֵי, דְּהָא זַכָּאָה אִיהוּ.

763. Come and see: There is a supernal secret in this, for we notice that Ya'akov blessed Yosef together with his brothers. But when the Holy One, blessed be He, ordered the four standards of the Shechinah for the twelve tribes, through which to adorn the Shechinah, he omitted Yosef and put Efraim in his place. Why did he omit Yosef? If you say that it was for his sins, this is not so, for he was righteous.

764. אֶלָּא, רָזָא דְמִלָּה, יוֹסֵף רְשִׁימָא דִּדְכוּרָא הֲוָה, דִּכְתִיב בֵּן פּוֹרָת יוֹסֵף בֵּן פּוֹרָת עֲלֵי עָיִן. וּכְתִיב מִשָּׁם רוֹעֶה אֶבֶן יִשְׂרָאֵל, מִתַּמָּן אִתְּזָן, הַאי אֶבֶן יִשְׂרָאֵל. אֶבֶן: דָּא כְּנֶסֶת יִשְׂרָאֵל, וַעֲלָה אָמַר דָּוִד אֶבֶן מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה. וּבְגִין דְּיוֹסֵף אִיהוּ רְשִׁימוּ דִּדְכוּרָא, אִקְרֵי יוֹסֵף הַצַּדִּיק, דְּהָא אִיהוּ צַדִּיק וַהַאי, מִשָּׁם רוֹעֶה אֶבֶן יִשְׂרָאֵל.

764. HE ANSWERS: The secret meaning of this is that Yosef was the imprint of the male, as it is written: "Yosef is a fruitful bough, a fruitful bough by a well," WHICH IS THE ASPECT OF YESOD CALLED A FRUITFUL BOUGH, and "from thence he fed the stone of Yisrael." The stone is the Congregation of Yisrael, NAMELY THE NUKVA, of which David said: "The stone which the builders rejected has become the head stone of the corner" (Tehilim 118:21). Since Yosef was the imprint of the male, he is called Yosef the righteous, for indeed he was righteous, YESOD. "From thence he fed the stone of Yisrael" WHICH GIVES TO THE NUKVA.

765. וּבְגִין דְּכָל תִּקּוּנֵי שְׁכִינְתָּא אִינּוּן נוּקְבָן, אִסְתַּלַּק יוֹסֵף מִתַּמָּן, וְאִתְמַנֵּי תְּחוֹתֵיהּ אֶפְרַיִם, וְאִיהוּ נוּקְבָא לְתִקּוּנָהָא. וּבְגִין דְּאִיהוּ הָכֵי, אִתְמַנֵּי לְסִטַר מַעֲרָב, אֲתַר דְּנוּקְבָא שַׁרְיָא, וְהַהוּא רְשִׁימוּ דְּאִיהוּ דְּכוּרָא, אִסְתַּלַּק מִתִּקּוּנָהָא, בְּגִין דְּאִיהוּ עַלְמָא דְּנוּקְבָא, וְלָא עַלְמָא דִּדְכוּרָא, וְכָל תִּקּוּנָהָא בָּעְיָין נוּקְבֵי.

765. Since all the adornments of the Shechinah are female, FOR FROM THE NUKVA DOWNWARD ALL IS FEMALE, Yosef was removed from them and Efraim was assigned in his place to the TWELVE adornments, for he is of the aspect of the female. He was then stationed on the west side, the dwelling of the female, THE SHECHINAH BEING ON THE WEST, and the impress of the male, NAMELY YOSEF, was removed from the adornments, which are all of the world of the female and not of the world of the male. All adornments need to bear the aspect of the female.

766. וּבְגִין כָּךְ, יוֹסֵף דְּאִיהוּ צַדִּיק, אִסְתַּלַּק מִתִּקּוּנָהָא, וְאִתְמַנֵּי אֶפְרַיִם תְּחוֹתֵיהּ. וְע"ד, כֻּלְּהוּ תְּרֵיסַר שִׁבְטִין, תִּקּוּנֵי שְׁכִינְתָּא אִינּוּן, וְכֻלְּהוּ בָּעְיָין כְּגַוְונָא דִלְעֵילָא, בַּר דַּרְגָּא דְּצַדִּיק, דְּאִיהוּ עָבֵיד כָּל שַׁיְיפִין דְּכַר, וְלָא בָּעֵי לְאַכְחָשָׁא לֵיהּ.

766. Hence Yosef the righteous, YESOD WHICH IS MALE, was removed from the adornments and Efraim was put in his stead. Therefore all the twelve tribes WHO ARE CONSIDERED FEMALE, are the adornments of the Shechinah, and must bear the likeness of above; TO WIT, TO BE FEMALES LIKE THE SHECHINAH, except the grade of righteous OF THE TRIBES, WHICH IS YESOD, which turn all the members of the body into male and should not be counted among the twelve implements so that there will be no need to deduct him.

767. נַפְתָּלִי אַיָּלָה שְׁלוּחָה הַנּוֹתֵן אִמְרֵי שָׁפֶר, הַיְינוּ דִּכְתִיב וּמִדְבָּרֵךְ נָאוָה, בְּגִין דְּקוֹל מַדְבַּר לֵיהּ לְדִבּוּר, וְלֵית קוֹל בְּלָא דִבּוּר, וְהַהוּא קוֹל אִשְׁתַּלַּח מֵאֲתַר עֲמִיקָא דִלְעֵילָא, וּשְׁלִיחַ מִקַּמֵּיהּ, לְאַנְהָגָא לְדִבּוּר, דְּהָא לֵית קוֹל בְּלָא דִבּוּר, וְלָא דִבּוּר בְּלָא קוֹל, וְדָא כְּלַל דְּצָרִיךְ לְפָרַט, וּפְרַט דְּצָרִיךְ לְכְלַל, וְדָא קוֹל נַפְקָא מִדָּרוֹם, וּמַדְבַּר לְמַעֲרָב, יָרֵית לְתְרֵין סִטְרִין, וְדָא הוּא דִכְתִיב, וּלְנַפְתָּלִי אָמַר וגו', יָם וְדָרוֹם יְרָשָׁה, לְעֵילָא דְכַר, לְתַתָּא נוּקְבָא, בְּגִין כָּךְ נַפְתָּלִי אַיָּלָה שְׁלוּחָה נוּקְבָא לְתַתָּא. כְּגַוְונָא דָא דְּכַר לְעֵילָא, דִּכְתִיב הַנּוֹתֵן אִמְרֵי שָׁפֶר, הַנּוֹתֵן כְּתִיב, וְלָא הַנּוֹתֶנֶת.

767. "Naftali is a hind let loose: he gives goodly words" as it says "and your mouth (speech) is comely" (Shir Hashirim 4:3), for the voice, ZEIR ANPIN, guides the speech, THE NUKVA. There is no voice without speech. The voice is sent from a deep place above, BINAH, to guide the speech, since there is no voice without speech nor speech without voice. This is the whole needing the part, and the part in need the whole. The voice comes forth from the south, WHICH IS THE RIGHT COLUMN, THE LIGHT OF CHASSADIM and leads the west, THE NUKVA, which inherits the two sides, THE LIGHT OF CHASSADIM FROM THE SOUTH AND THE LIGHT OF CHOCHMAH FROM THE WEST. Hence it is written, "And of Naftali he said... possess you the west and the south" (Devarim 33:23). Therefore it is said that "Naftali is a hind let loose," NAMELY THE NUKVA below. In the same manner, the male above SHINES TOGETHER WITH HER, FOR THEY DO NOT SHINE THE ONE WITHOUT THE OTHER. Hence, "he gives goodly words" is written in the masculine, WHICH IS ZEIR ANPIN, instead of the feminine.

76. Thought, voice, speech

Thought, we are told, is the beginning of all. In the beginning, there was no separation between thought, voice, and speech, as signified by the verse, "The Creator shall be one, and His Name One." Thought then expanded and was named Binah (Understanding) when it came to the place where the spirit dwelt. The spirit expands and utters a voice, which includes all forces and guides the speech.

The Relevance of this Passage

The energy flowing from this passage transports our souls back to the moment before creation where all was one. This all-embracing unity radiates Light that returns our entire being back to an embryonic state when we were free of any negativity and defilement. This process has a refining and purifying effect on us, removing blockages and darkness from the recesses of our souls. The Light of rejuvenation ignites within us, giving us renewed strength and power to continue our spiritual transformation.

768. תָּא חֲזֵי, מַחְשָׁבָה רֵאשִׁיתָא דְּכֹלָּא, וּבְגִין דְּאִיהִי מַחְשָׁבָה, אִיהִי לְגוֹ סְתִימָא וְלָא אִתְיְדַע. כָּךְ אִתְפַּשַּׁט הַאי מַחְשָׁבָה יַתִּיר, אַתְיָא לַאֲתַר דְּרוּחָא שַׁרְיָא, וְכַד מָטֵי לְהַהוּא אֲתַר אִקְרֵי בִּינָ"ה, וְהָא לָאו סְתִים כִּדְקַדְמֵיתָא, וְאע"ג דְּאִיהוּ סְתִים, הַאי רוּחָא אִתְפַּשַּׁט, וְאַפִּיק קָלָא, כְּלִיל מֵאֶשָׁא וּמַיָּא וְרוּחָא, דְּאִינוּן צָפוֹן וְדָרוֹם וּמִזְרָח. וְהַאי קָלָא, כְּלָלָא דְּכָל שְׁאָר חֵילִין, וְקָלָא דָּא מַדְבַּר לְדִבּוּר, וְדָא יָהֵיב מִלָּה בְּתִקּוּנָא, בְּגִין דְּקוֹל אִשְׁתַּלַּח מֵאֲתַר דְּרוּחָא, וְאָתֵי לְדַבְּרָא מִלָּה, לַאֲפָקָא מִלִּין תְּרִיצִין.

769. וְכַד תִּסְתַּכַּל בְּדַרְגִּין, הוּא מַחְשָׁבָה, הוּא בִּינָה, הוּא קוֹל, הוּא דִּבּוּר, וְכֹלָּא חַד, וְהִיא הִיא מַחְשָׁבָה, רֵאשִׁיתָא דְּכֹלָּא, וְלָא הֲוֵי פֵּרוּד, אֶלָּא כֹּלָּא חַד, וְקִשּׁוּרָא חַד, דְּאִיהוּ מַחְשָׁבָה מַמָּשׁ אִתְקַשַּׁר בְּאַיִן, וְלָא אִתְפְּרַשׁ לְעָלְמִין, וְדָא הוּא ה' אֶחָד וּשְׁמוֹ אֶחָד. וְעַל דָּא, הַנּוֹתֵן אִמְרֵי שֶׁפֶר כְּתִיב, דָּא גּוּפָא.

769. When you look at these grades, you shall find that thought, Binah, voice and speech are all one. This is the thought in the beginning of all. There was no separation but all was one and united. That very thought was attached to naught, KETER, never to separate. This is meant by: "Hashem shall be one, and His name One" (Zecharyah 14:9), and "he gives goodly words" refers to the body.

77. "Yosef is a fruitful bough"
The Zohar offers a complex discourse concerning the exact makeup of the great spiritual channel Yosef.
The Relevance of this Passage
Yosef is considered to be the foundation of our physical world. Within the structure of the Ten Sfirot, Yosef corresponds to the dimension of Yesod, the doorway through which all the energy of the Upper Worlds enters our material realm. Yosef also corresponds to sustenance. Hence, in this passage, we draw the power of good fortune and we strengthen our soul's connection to the true foundation of all spirituality.

770. סִיּוּמָא דְּגוּפָא, דָּא דִּכְתִיב בֵּן פּוֹרָת יוֹסֵף בֵּן פּוֹרָת עֲלֵי עָיִן, אַמַּאי תְּרֵי זִמְנֵי. אֶלָּא בֵּן פּוֹרָת לְעֵילָא. בֵּן פּוֹרָת לְתַתָּא. וְאַמַּאי לָאו אִיהוּ בֵּן פּוֹרָת לְתַתָּא, בְּתִקּוּנֵי מַטְרוֹנִיתָא. בְּגִין דִּבְנוֹת צָעֲדָה, לְמֶהֱוֵי עֲלֵי שׁוּר, דִּבְעָיְין בְּנוֹת לְתִקּוּנָהָא וְלָא בָנִים. כְּד"א רַבּוֹת בָּנוֹת עָשׂוּ חָיִל וגו'. רַבּוֹת בָּנוֹת עָשׂוּ חָיִל, אֵלֶּין תְּרֵיסַר שִׁבְטִין.

770. The ending of the body, YESOD, is referred to in the verse: "Yosef is a fruitful bough, a fruitful bough by a well." HE ASKS: Why does it say twice "A FRUITFUL BOUGH"? HE ANSWERS: There is a fruitful bough above and a fruitful bough below. Why is there no fruitful bough below among the implements of the Matron, NAMELY AMONG THE TWELVE TRIBES, THE SECRET OF THE TWELVE OXEN, WHICH SUPPORT THE MATRON ABOVE? HE REPLIES: "The daughters advanced upon the wall," WHICH MEANS THAT females are used as her implements, FEMALE ASPECTS, WHICH ARE THE SECRET OF THE TWELVE TRIBES, and not sons. AND YOSEF IS YESOD, WHICH IS A SON, NAMELY MALE. Hence it says, "Many daughters have done virtuously" (Mishlei 31:29). "Many daughters have done virtuously" are the twelve tribes, WHO ARE MADE A THRONE FOR THE NUKVA. THUS, THE VERSE ENDS WITH "BUT YOU EXCEL (LIT. 'RISES ABOVE') THEM ALL" (IBID.).

771. תָּא חֲזֵי, מַלְכוּתָא קַדִּישָׁא, לָא קַבִּיל מַלְכוּתָא קַדִּישָׁא שְׁלִימָתָא, עַד דְּאִתְחַבַּר בַּאֲבָהָן, וְכַד אִתְחַבַּר בַּאֲבָהָן, אִתְבְּנֵי בִּנְיָינָא שְׁלִימָא מֵעָלְמָא עִלָּאָה, דְּאִיהוּ עָלְמָא דִּדְכוּרָא, וְעָלְמָא עִלָּאָה אִקְרֵי ז' שְׁנִין, בְּגִין דְּכֻלְּהוּ ז' שְׁנִין בֵּיהּ.

771. Come and see: the holy Malchut does not attain perfection as holy Malchut, until it is united with the patriarchs, WHO ARE CHESED, GVURAH, AND TIFERET FROM THE CHEST AND ABOVE OF ZEIR ANPIN. When it joins them, the kingdom was turned into a complete building by the upper world, which is the world of the male, NAMELY BINAH, SINCE THEN CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN RECEIVE FROM ITS RIGHT SIDE, AND MALCHUT FROM BINAH'S LEFT SIDE. The supernal world is called seven years since it includes all seven years, AS BINAH INCLUDES WITHIN HER ALL THE SEVEN SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT CALLED SEVEN YEARS.

772. וְסִימָנֵיךָ וַיִּבְנֵהוּ שֶׁבַע שָׁנִים, דָּא עַלְמָא עִלָּאָה, וְלָא כְּתִיב בְּשֶׁבַע שָׁנִים, כְּד״א כִּי שֵׁשֶׁת יָמִים עָשָׂה ה׳ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וְלָא כְּתִיב בְּשֵׁשֶׁת וּכְתִיב אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם: בְּאַבְרָהָם. וְאַבְרָהָם, ז׳ יָמִים אִקְרֵי, וּבֵיהּ אִתְּבְנֵי עַלְמָא עִלָּאָה, וְאִלֵּין אִקְרוּן עַלְמָא דִּדְכוּרָא.

772. This is indicated by: "And he built it seven years" (I Melachim 6:38). This is the upper world BINAH, WHICH INCLUDES SEVEN YEARS. It therefore does not say 'in seven years', BUT SEVEN, as in: "For six days Hashem made heaven and earth" (Shemot 31:17), instead of 'in six days.' THIS MEANS THAT THE SIX DAYS CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD MADE HEAVEN AND EARTH; HERE ALSO IT MEANS THAT THE SEVEN YEARS, BINAH, BUILT IT. It is written: "These are the generations of the heaven and of the earth when they were created (Heb. be'hibar'am)," the letters of "be'avraham (Eng. 'in Avraham')," for Avraham, WHO IS CHESED, is called seven days, and by him the upper world, BINAH, was built. They are called the 'World of the Male'.

773. כְּגַוְונָא דָא לְתַתָּא, אִית ז׳ שְׁנִין, רָזָא דְעַלְמָא תַּתָּאָה, וְרָזָא דָא, דִּכְתִיב ז׳ יָמִים וְז׳ יָמִים י״ד יוֹם. דְּכֵיוָן דַּאֲמַר שִׁבְעַת יָמִים וְשִׁבְעַת יָמִים, לָא יְדַעְנָא דְאַרְבֵּיסַר אִינוּן. אֶלָּא, לְאַחֲזָאָה עַלְמָא עִלָּאָה, וְעַלְמָא תַּתָּאָה. וְאִינוּן שִׁבְעַת יָמִים וְשִׁבְעַת יָמִים. אִלֵּין דְּכוּרִין, וְאִלֵּין נוּקְבִין. אִלֵּין נוּקְבֵי הַאי עַלְמָא עַלַיְיהוּ, דִּכְתִיב רַבּוֹת בָּנוֹת עָשׂוּ חָיִל, אִלֵּין תְּרֵיסַר שִׁבְטִין, דְּאִינוּן עָשׂוּ חָיִל, כְּדִכְתִיב כָּל הַפְּקוּדִים לְמַחֲנֵה יְהוּדָה וגו׳, וְכֵן כֻּלְּהוּ.

773. Likewise there are seven years below, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT DIVIDED AMONG THE TWELVE TRIBES, the secret of the lower world, THE NUKVA. This is the secret meaning of the words:, "Seven days and seven days, fourteen days" (I Melachim, 8:66). HE ASKS: From "seven days and seven days," do I not know they amount to fourteen, WHY ADD "FOURTEEN DAYS"? HE ANSWERS: THEIR PURPOSE IS to indicate the upper and lower worlds, which are seven days and seven days, ALLUDED TO BY THE FOURTEEN DAYS. Those OF THE UPPER WORLD are males and those OF THE LOWER WORLD are females. This world, THE NUKVA, is above the females, CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD DIVIDED AMONG THE SAID TWELVE, as it is written: "Many daughters have done virtuously." This refers to the twelve tribes, that "have done virtuously," as "all that were numbered in the camp of Yehuda..." (Bemidbar 2:9) and the others MULTIPLIED EXCEEDINGLY. THUS THE VERSE ENDS WITH "BUT YOU RISE ABOVE THEM ALL," SINCE THE NUKVA IS OVER THEM.

774. וְאִי תֵּימָא רַבּוֹת, וְהָא תְּרֵיסַר אִינוּן, וְלָא יַתִּיר, בַּר הַהוּא חַיִל דְּעָבְדוּ, מַאי רַבּוֹת. אֶלָּא כְּמָה דִּכְתִיב, זַעֲקַת סְדוֹם וַעֲמוֹרָה כִּי רַבָּה, כְּמוֹ גְּדֹלָה. וְכֵן רַבּוֹת גְּדוֹלוֹת, עִלָּאִין, וְרַבְרְבִין עַל כֹּלָּא. וְאִלֵּין אִקְרוּן חַיּוֹת גְּדוֹלוֹת. עָשׂוּ חָיִל, הַהוּא חַיִל דְּעָבְדוּ דְּסַמִּיכִין עַלַיְיהוּ, אִקְרוּן חַיּוֹת קְטַנּוֹת, עִם גְּדוֹלוֹת, לְאִתְחַבְּרָא כַּחֲדָא, לְאִתְתַּקְנָא בְּהוֹ מַטְרוֹנִיתָא, לְמֶחֱדֵי בְּהוֹ עִלָּאִין וְתַתָּאִין, כְּד״א לִוְיָתָן זֶה יָצַרְתָּ לְשַׂחֶק בּוֹ, בְּגִינֵי כָּךְ רַבּוֹת בָּנוֹת עָשׂוּ חָיִל.

774. HE ASKS: You may say that the verse says "many" yet they are but twelve, excepting their virtuous deeds, FOR EACH MULTIPLIED, AS HINTED BY THE WORDS "HAVE DONE VIRTUOUSLY." Why does it say "many (Heb. rabot) daughters"? HE REPLIES: Like in the verse: "Because the cry of S'dom and Amorah is great (Heb. rabah)" (Beresheet 18:20), "many" means that they are great, above all and greater than all. These are the great livng creatures. They "have done virtuously" AS EACH TRIBE MULTIPLIED EXCEEDINGLY. "AND THOSE THAT ENCAMP BY HIM" (BEMIDBAR 2), YISACHAR AND ZVULUN BY THE STANDARD OF YEHUDA, AND SO ON, are called 'small livng creatures', which join as one the great livng creatures, YEHUDA, REUVEN, EFRAIM AND DAN, so that the Matron, THE NUKVA, will be established by them. The upper and lower will rejoice in them. Hence it says, "There is the Livyatan, whom you have made to play therein" (Tehilim 104:26). THE LIVYATAN IS THE CONNECTION BETWEEN THE SMALL AND GREAT LIVNG CREATURES. Therefore "many daughters have done virtuously..."

775. וְעַל דָּא בָּנוֹת צָעֲדָה עֲלֵי שׁוּר. בָּנוֹת צָעֲדָה, צָעֲדוֹת מִבָּעֵי לֵיהּ, אֶלָּא הַהוּא עַיִן דִּכְתִיב לְעֵילָא, וּמֵאַן אִיהוּ, עֵין מִשְׁפָּט, וְאִיהוּ קָאֵים עֲלֵי עָיִן, וְאִיהוּ עַיִן, צָעֲדָה, וּפָסְעַת לְמֵיטַל בָּנוֹת לְתִקּוּנָהָא, וְהַיְינוּ בָּנוֹת צָעֲדָה, וְלָא בָּנִים, בָּנוֹת צָעֲדָה, אִסְתַּכְּלַת לְתִקּוּנָהָא, וְלָא בָּנִים. וַיְמָרְרוּהוּ וָרֹבּוּ, בְּאִסְתַּכְּלוּתָא דִּרְחִימוּ לְגַבֵּיהּ, כְּדִכְתִיב הָסֵבִּי עֵינַיִךְ מִנֶּגְדִּי שֶׁהֵם הִרְהִיבוּנִי. וְעַל דָּא וַיִּשְׂטְמוּהוּ בַּעֲלֵי חִצִּים.

775. Hence "the daughters advanced upon the wall." HE ASKS: IT SAYS "daughters advanced (sing.)" INSTEAD OF IN THE PLURAL. HE ANSWERS: This is the reflection of that which is written above "A FRUITFUL BOUGH BY A WELL." What is this WELL? It is the well of justice, THE NUKVA, WHICH RECEIVES JUSTICE, TIFERET. YOSEF gives to the well, THE NUKVA, which advances to take daughters for its adornment. "The daughters advanced": THE NUKVA ADVANCED WITH DAUGHTERS but not with sons, for daughters are worthy to establish her, but sons are not. "They fiercely attacked him" by looking lovingly at him, as it is written: "Turn away your eyes from me, for they have overcome me" (Shir Hashirim 6:5), FOR THEY BURN ME WITH YOUR LOVE'S FLAME. HERE TOO HE COULD NOT SUFFER THE NUKVA'S ARROWS OF LOVE. THIS IS THE MEANING OF "THEY FIERCELY ATTACKED HIM" and "the archers hated him," THAT HE COULD NOT TOLERATE IT.

776. וַתֵּשֶׁב בְּאֵיתָן קַשְׁתּוֹ דָּא קֶשֶׁת. מַה קֶּשֶׁת. דָּא בַּת זוּגוֹ. בְּאֵיתָן: תּוֹקְפָא אַלְבִּישַׁת עֲלוֹי, דְּלָא אַחְלָשַׁת חֵילָא, דְּהָא יָדְעַת דְּיוֹסֵף לָא יִסְטֵי בְּהַהוּא דַּרְגָּא, דְּאָת קַיְימָא דִילֵיהּ, לִימִינָא וְלִשְׂמָאלָא.

776. "But his bow abode in strength." The bow IS THE NUKVA. HE ASKS: Why say "his bow" WHEN IT SHOULD HAVE BEEN 'BUT BOW ABODE...'? HE ANSWERS: It is YOSEF'S spouse, AND THEREFORE IT SAYS "HIS BOW." "In strength" means that she clothed him in strength and might, and so his strength will not be enfeebled FOR HIS UNION WITH HER. For she knew that Yosef would not turn aside within his grade; TO WIT, HE WOULD NOT TURN, DUE TO MATING, TO THE LEFT GRADE, THE PLACE OF JUDGMENTS, since his sign of the covenant turns both right and left IN ONE.

777. וַיָּפֻזוּ, מַאי וַיָּפֻזוּ. אֶלָּא כִּדְכְתִיב הַנֶּחֱמָדִים מִזָּהָב וּמִפָּז רָב. וּכְתִיב וּתְמוּרָתָהּ כְּלִי פָז. אִתְיַיקְרוּ דְּרוֹעוֹי בְּמַרְגְּלִיתָא עִלָּאָה. מִידֵי אֲבִיר יַעֲקֹב, מֵאִינוּן תְּרֵין סִטְרִין, דְּאִתְקִיף בְּהוֹ יַעֲקֹב. מִשָּׁם רוֹעֶה אֶבֶן יִשְׂרָאֵל, מִתַּמָּן אִתְּזָן הַהוּא אֶבֶן יְקָרָא, כִּדְקָאֲמָרָן. תּוּ, מֵאִינוּן תְּרֵיסַר סִטְרִין, אִתְּזָן הַהוּא אֶבֶן יְקָרָא, דְּאִינוּן צָפוֹן וְדָרוֹם, וְהִיא אִתְיַיהֲבַת בֵּינַיְיהוּ, וְאִתְבָּרְכָא מִנַּיְיהוּ, וְאִתְּזָנָא מִנְּהוֹן עַל יְדָא דְצַדִּיק.

777. What do the words "were made supple (Heb. vayafozu)" mean? HE ANSWERS: As it says, "More to be desired are they than gold, even much fine gold (Heb. paz)" (Tehilim 19:11) and "nor shall it be valued with pure gold (Heb. paz)" (Iyov 28: 18). HERE TOO, VAYAFOZU IS DERIVED FROM PAZ, FINE GOLD AND PRECARIOUSNESS, as his hands were precious with the sublime pearl, THE SUPERNAL NUKVA ABOVE THE CHEST, THAT RECEIVED ABUNDANCE FROM BEING UNITED. SHE RECEIVED "by the hand of the mighty One of Ya'akov" from the two sides, RIGHT AND LEFT, by which Ya'akov was strengthened. "From thence he fed the stone of Yisrael," from thence that precious stone, THE NUKVA, was fed, like we said. We should further explain that the precious stone was fed by the twelve sides, north and south, WHICH ARE THE HANDS OF YA'AKOV, FOR THERE ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD TO THE NORTH, AND CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD TO THE SOUTH, ALTOGETHER TWELVE. THE NUKVA is put in their midst to be blessed by them, fed by them via YOSEF the righteous.

778. תָּא חֲזֵי, לְיוֹסֵף אִתּוֹסַף לֵיהּ בִּרְכָה אָחֳרָא, כְּד״א מֵאֵל אָבִיךָ וְיַעֲזְרֶךָ וגו׳, הַאי קְרָא קַשְׁיָא, מֵאֵל אָבִיךָ, אֵל אָבִיךָ יַעַזְרֶךָ מִבָּעֵי לֵיהּ. מַאי מֵאֵל אָבִיךָ וּלְבָתַר יַעַזְרֶךָ. וְאֵת שַׁדַּי, וְאֵל שַׁדַּי מִבָּעֵי לֵיהּ, כְּמָה דִכְתִיב וְאֵל שַׁדַּי יִתֵּן לָכֶם רַחֲמִים לִפְנֵי הָאִישׁ. וִיבָרֲכֶךָ, יְבָרֲכֶךָ מִבָּעֵי לֵיהּ.

778. Come and see: Yosef was bestowed yet another blessing "by the El of your father, and He shall help you; AND BY (ET) SHADAI, AND HE SHALL BLESS YOU." This verse is hard to understand, since it says "by the El of your father," when it should have been 'the El shall of your father help you.' It says "Et Shadai" instead of the particle 'el' as in "and El Shadai give you Mercy before the man" (Beresheet 43:14). "And He shall bless you" should have been 'He shall bless you.'

779. אֶלָּא אַחְסִין לֵיהּ לְעֵילָא וְתַתָּא. אַחְסִין לֵיהּ לְעֵילָא, מֵאֵל אָבִיךָ, דְּאִיהוּ אַחְסָנָא עִלָּאָה, אֲתַר דְּאִקְרֵי שָׁמַיִם. וְיַעַזְרֶךָ, בְּגִין דְּלָא יַחֲלִיף הַאי אֲתַר, לַאֲתַר אָחֳרָא, וְסִיּוּעָא דִילֵיהּ לֶיהֱוֵי מֵאֲתַר דָּא, וְלָא מֵאַחֲרָא.

779. HE REPLIES: He inherited both above IN ZEIR ANPIN and below IN THE NUKVA. He inherited above, as it says "by the El of your father," which is the supernal inheritance, a place called heaven, NAMELY ZEIR ANPIN, WHICH CHARIOT YA'AKOV WAS. "And He shall help you": He shall not exchange it for another place, and His help shall be from this place and no other.

780. וְאֵת שַׁדַּי, מַהוּ וְאֵת שַׁדַּי, אֶלָּא, אִיהוּ דַרְגָּא אָחֳרָא תַּתָּאָה, דְּהָא תָּנִינָן, בְּכָל אֲתַר אֶת ה׳, דָּא שְׁכִינְתָּא, כְּמוֹ וָאֶרְאֶה אֶת ה׳, אֶת לְרַבּוֹת. וְאֶת לְאַכְלְלָא יוֹם בְּלַיְלָה, וְלַיְלָה בְּיוֹם, כִּדְכְתִיב וְאֵת שַׁדַּ״י, דְּהָא מִתַּמָּן נָפְקִין בִּרְכָאן לְבָרְכָא עָלְמִין.

780. "And (et) Shadai": What is the meaning of this phrase, SHOULD IT NOT HAVE BEEN 'EL SHADAI', AS ASKED ABOVE? But this is another lower grade, as we have learned that uniformly "Et (the) Hashem" is the Shechinah, as in "I saw (et) Hashem" (Yechezkel 6:1), Et includes THE SHECHINAH. "And the (Heb. et)" ALLUDES TO ZEIR ANPIN, thus comprising day, ZEIR ANPIN in night, and night in day, as it is written: "and (et) Shadai" WITH VAV (=AND), since from thence blessings issue into the world.

781. תּוּ, אַמַּאי לָא קָאָמַר וְאֵל שַׁדַּי, דְּהָא ה״נ מַשְׁמַע כִּדְקָאַמְרִינָן, דִּכְתִיב וְאֵל שַׁדַּי יִתֵּן לָכֶם רַחֲמִים, כֹּלָּא אֲתַר חַד הוּא, אַמַּאי שָׁבַק ל׳ וְכָתַב ת׳. אֶלָּא רָזָא אִיהוּ, דְּכַד אִינּוּן שְׁבִילִין נָפְקִין מֵעֵילָא, כְּלָלָא דְאוֹרַיְיתָא, אַחְסִין שָׁמַיִם, כְּד״א אֵת הַשָּׁמַיִם, כְּלָלָא דְכ״ב אַתְוָון. וּמֵהָכָא נָפְקֵי לְתוֹרָה שֶׁבְּע״פ דְּאִקְרֵי אֶרֶץ, כִּדְקָאַמְרִינָן וְאֵת הָאָרֶץ, כְּלָלָא דְכ״ב אַתְוָון. וְשָׁמַיִם כָּלֵיל כֹּלָּא כַּחֲדָא, וּכְדֵין מִתְעַטְּרָא סִיהֲרָא בְּכֹלָּא, וְיַתְבָא בְּאַשְׁלָמוּתָא, וּבִרְכָאן נָגְדִין כְּדֵין מִתַּמָּן, וְעַל דָּא וְאֵת שַׁדַּי.

781. We should explain further, Why it does not say 'And El Shadai', seeing that it has the same meaning as we said THAT IT TOO ALLUDES TO THE NUKVA, ALSO CALLED "EL SHADAI," as it is written: "and El Shadai give you mercy." All is the same SINCE "AND EL SHADAI" REFERS TO THE NUKVA LIKE "AND (ET) SHADAI." Why then omit the Lamed and replace IT with Tav? It is a mystery, that when these paths come from above, TO WIT, THE 22 LETTERS, FROM WHICH EVERY PERFECTION IS SUPPLIED, the whole of the Torah, THE ABUNDANCE OF ZEIR ANPIN, is inherited by heaven, ZEIR ANPIN, as it is written: "the (et) heaven" (Beresheet 1:1), ET (ALEPH TAV) including all the 22 letters FROM ALEPH TO TAV. From here, they depart to the Oral Law, called earth, NAMELY THE NUKVA, as it says "and the (et) earth" (Ibid.), ALEPH TAV including the 22 letters RECEIVED BY THE NUKVA. AT FIRST, heaven, ZEIR ANPIN, includes them all as one, and then the moon, THE NUKVA, is adorned by them all; TO WIT, SHE RECEIVES THEM FROM ZEIR ANPIN and dwells in perfection. Blessings are then drawn from there, and thus it says "and (et) Shadai," WHICH INDICATES THE GREAT PERFECTION OF THE INCLUSION OF THE 22 LETTERS OF THE NUKVA, WHENCE THERE ARE BLESSINGS.

782. וּיְבָרֶכְךָ, בְּגִין דִּיהֵא לֵיהּ קִיּוּם תְּדִיר וְיַתִּיר, דְּהָא בְּכָל אֲתַר דְּאִית בֵּיהּ וא״ו, תּוֹסֶפֶת אִית לֵיהּ, וְקִיּוּמָא. עַד כָּאן כְּלַל, וּלְבָתַר עָבִיד פְּרַט, דִּכְתִיב בִּרְכוֹת שָׁמַיִם וגו׳.

782. "And (Vav) he shall bless you" IS SPELLED WITH VAV, for further lasting prevalence TO THE BLESSINGS. For wherever there is Vav, it is an indication of an increase and maintenance. Up to this point, it was said in general. Now he gives details, as is written: "blessings of heaven..."

783. בִּרְכוֹת אָבִיךָ גָּבְרוּ עַל בִּרְכוֹת הוֹרַי. בִּרְכוֹת אָבִיךָ גָּבְרוּ וַדַּאי, דְּהָא יַעֲקֹב אַחְסִין שִׁבְחָא דְּכֹלָּא, יַתִּיר מֵאֲבָהָן, דְּהָא הוּא שְׁלִים הֲוָה בְּכֹלָּא. וְכֹלָּא יָהַב לֵיהּ לְיוֹסֵף, מ״ט. בְּגִין דְּהָכִי אִתְחֲזֵי, דְּהָא צַדִּיק כֹּלָּא נָטִיל, וְאַחְסִין כֹּלָּא כַּחֲדָא, וְכָל בִּרְכָאן בֵּיהּ שַׁרְיָין. הוּא אָרִיק בִּרְכָאן מֵרֵישָׁא לְעֵילָא, וְכָל שַׁיְיפֵי גּוּפָא כֻּלְּהוּ אִתְתַּקְנָן, לַאֲרָקָא בֵּיהּ בִּרְכָאן, וּכְדֵין אִתְעֲבִיד נָהָר דְּנָפִיק מֵעֵדֶן.

783. "The blessings of your father are potent above the blessings of my progenitors" The blessings of your father YA'AKOV, THE CENTRAL COLUMN, are surely more potent THAN THE BLESSINGS OF AVRAHAM AND YITZCHAK, since Ya'akov inherited more praises than the patriarchs, he being perfect in all. He gave it all to Yosef. Why? Because this is fit, for the righteous, YESOD, NAMELY YOSEF, takes and inherits all together; TO WIT, HE RECEIVES FROM ALL THE SFIROT OF ZEIR ANPIN TOGETHER; and all blessings dwell in him. He draws them from the head above, THE FIRST THREE SFIROT OF ZEIR ANPIN, and all the members of the body, CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD OF ZEIR ANPIN, prepare to pass the blessings TO YESOD, and then YESOD turns into a river which flows from Eden.

784. מַאי מֵעֵדֶן, אֶלָּא, בְּכָל שַׁעְתָּא דְּכָל שַׁיְיפִין יָתְבִין בְּקִשּׁוּרָא חָדָא, וְאִינּוּן בְּעִדּוּנָא דְּתֵיאוּבְתָּא מֵרֵישָׁא לְעֵילָא וּלְתַתָּא, וְכֻלְּהוּ מֵעִדּוּנָא וְתֵיאוּבְתָּא דִּלְהוֹן, מְרִיקִין בֵּיהּ, וְאִתְעֲבִיד נָהָר דְּנָגִיד וְנָפִיק מֵעֵדֶן וַדַּאי. תּוּ מֵעֵדֶן מֵחָכְמָה עִלָּאָה, נָגִיד כֹּלָּא לְאִתְמַשְׁכָא, וְעָבִיד נַהֲרָא, וְאִתְמַשְׁכָא עַד דְּמָטֵי לְהַאי דַּרְגָּא, וּכְדֵין כֹּלָּא בִּבְרָכָאן, וְכֹלָּא חַד.

784. HE ASKS OF THE MEANING OF "from Eden (lit. 'delight')." HE SAYS, When all the limbs are linked together in delight and desire from the abundance in the head above and from below, they all pour UPON YESOD their delight and desire, and it becomes a river which flows and comes out from Eden. WE SHOULD further EXPLAIN THAT the word "from Eden" MEANS that from supernal Chochmah called Eden, all flows and turns into a river, which pours down until it reaches the grade OF YESOD, and then all THE SFIROT OF ZEIR ANPIN are blessed, and all is one.

785. עַד תַּאֲוַת גִּבְעוֹת עוֹלָם, תֵּיאוּבְתָּא דְּאִינּוּן גִּבְעוֹת עוֹלָם. וּמַאי נִינְהוּ. תְּרֵי נוּקְבֵי, חַד לְעֵילָא, וְחַד לְתַתָּא, דְּכָל חַד אִקְרֵי עוֹלָם. וְתֵיאוּבְתָּא דְּכָל שַׁיְיסֵי גּוּפָא, בְּאִינּוּן תְּרֵין אִמְּהָן. תֵּיאוּבְתָּא לְיָנְקָא מֵאִמָּא עִלָּאָה. תֵּיאוּבְתָּא לְאִתְקַשְּׁרָא בְּאִמָּא תַּתָּאָה. וְתֵיאוּבְתָּא דְּכֻלָּא חַד, בְּגִין כָּךְ כֻּלְּהוּ, תִּהְיֶינָה לְרֹאשׁ יוֹסֵף וגו׳, לְאִתְבָּרְכָא הַהוּא דַּרְגָּא דְּצַדִּיק, וּלְנַטְלָא כֻּלָּא, כִּדְקָא חָזֵי.

785. "To the utmost bound (also: 'desires') of the everlasting (lit. 'world') hills" is the passion for the two everlasting hills. What are they? The two females, one above, BINAH, and one below, THE NUKVA OF ZEIR ANPIN, each called 'world'. The desire of all the members of the body, ALL THE SFIROT OF ZEIR ANPIN, is for these two mothers. They desire to suck from the upper mother, BINAH, and desire to be attached to the lower mother, THE NUKVA. These desires of them all is the same, and therefore "they shall be on the head of Yosef," WHO IS YESOD, who will receive them all as befits.

786. זַכָּאִין אִינּוּן דְּאִקְרוּן צַדִּיקִים, דְּהָא צַדִּיק לָא אִקְרֵי, אֶלָּא מַאן דְּנָטִיר הַאי דַּרְגָּא, הַאי אָת קַיְימָא קַדִּישָׁא. זַכָּאִין אִינּוּן בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי. נָפְקוּ מִן מְעָרְתָּא, אֲמַר ר׳ שִׁמְעוֹן, כָּל חַד וְחַד לֵימָא מִלָּה, וְנֵיהַךְ בְּאָרְחָא.

786. Happy are those who are called righteous, for only those who keep the grade of the sign of the holy covenant are so called. They are happy in this world and in the World to Come. They came out of the cave. Rabbi Shimon said: Let each of us discourse as we walk.

78. "Binyamin is a ravenous wolf"

The first explanation for why Binyamin is called a wolf tells us that this was engraved upon the throne. The second explanation interprets it as a reference to the altar upon which he offered the flesh of sacrifice daily. The third explanation indicates that through sacrifices, Binyamin appeased the accusers, called "wolf," in order that they would accuse Yisrael. The discussion then reveals the meaning of the verse, "In the morning he shall devour the prey." We are told that in the morning, the offering causes pleasure. At this time only, Ad, of the supernal throne of Binah, consumes the sacrifice. We next learn that the smoke of the sacrifice rises and unites Zeir Anpin and the Female Principle. Wine is also poured below, thereby bringing joy to the wine above. The awakening below should be performed with fine flour in oil in order to effect the union. The first sacrifices of the day are offered entirely to God, Whom then confers blessings on the supernal armies. This unites Zeir Anpin and Malchut and connects the Upper and the Lower Worlds. Indeed, we're told, it is forbidden for a man to greet anyone in the morning before blessing God.

The Relevance of this Passage

The underlying meaning behind any sacrifice to The Creator concerns the sacrifice of our own immoral qualities that dwell deep within our nature. By meditating to uproot our negative traits, and acknowledging our jealousies, ego, and selfishness, the Light issuing through the words of these verses burns away our Evil Inclination, thus facilitating our spiritual evolution.

787. פְּתַח ר׳ אֶלְעָזָר קְרָא אֲבַתְרֵיהּ, בִּנְיָמִין זְאֵב יִטְרָף וגו׳. בִּנְיָמִין זְאֵב יִטְרָף, זְאֵב אַמַּאי. אֶלָּא בְּגִין דְּהָכֵי אִתְרְשִׁים בְּכָרְסְיָיא, דְּהָא כָּל חֵיוָון רַבְרְבִין זְעִירִין רְשִׁימִין תַּמָּן, כְּמָה דִּכְתִיב חַיּוֹת קְטַנּוֹת עִם גְּדוֹלוֹת. וְכָרְסְיָיא דַּעֲבַד שְׁלֹמֹה, הָכֵי אִתְרְשִׁים, כְּגַוְונָא דִּלְעֵילָא.

787. Rabbi Elazar opened the discussion with the following verse, "Binyamin is a ravenous wolf." HE ASKS: Why is Binyamin called a wolf? HE ANSWERS: Because it was so engraved upon the throne, THE NUKVA, IN THE SHAPE OF A WOLF. For all the great and small livng creatures are imprinted UPON THE THRONE, as it is written "both small and great beasts" (Tehilim 104:25). The throne made by Solomon was also engraved in the same manner, after the pattern of the THRONE above.

788. תּוּ זְאֵב יִטְרָף, דְּהָא מִזְבֵּחַ בְּחוּלָקֵיהּ הֲוָה. וּמִזְבֵּחַ אִיהוּ זְאֵב. דְּאִי תֵּימָא בִּנְיָמִין אִיהוּ זְאֵב, לָאו הָכֵי, אֶלָּא מִזְבֵּחַ דַּהֲוָה בְּחוּלָקֵיהּ, הוּא זְאֵב, דַּהֲוָה אָכִיל בִּשְׂרָא כָּל יוֹמָא וּבִנְיָמִין הֲוָה זָן לֵיהּ, בְּגִין דְּהָא בְּחוּלָקֵיהּ הֲוָה, כִּבְיָכוֹל אִיהוּ מְפַרְנֵס וְזָן לְהַאי זְאֵב. תּוּ זְאֵב יִטְרָף, זְאֵב יָזוֹן. וּמַאן אִיהוּ, אִילֵּין מָארֵי דְּבָבוֹ, דְּאִינּוּן קַיְימֵי לְעֵילָא לְקַטְרְגָא, וְכֻלְּהוּ אִתְהֲנוּ וְאִתְתַּקְנָן מִקָּרְבָּנָא, וּמִתְעָרֵי אִתְעָרוּתָא לְעֵילָא.

788. Another explanation for "a ravenous wolf" is that the altar was in Binyamin's portion, and the altar is a wolf. If you say that Binyamin is a wolf, it is not so, the altar on his territory was the wolf, since it consumed flesh every day; NAMELY THE SACRIFICES OFFERED UPON IT. Binyamin used to feed it WITH SACRIFICES, because it was in his territory. It was as if he nourished and fed that wolf. "RAVENOUS" MEANS FEEDING, THE VERSE MAY READ 'BINYAMIN SHALL FEED THE WOLF,' THE ALTAR. Another explanation for "a ravenous wolf" is that 'he shall feed the wolf'. Who is the wolf? ANGELS sworn to enmity who are ready to accuse Yisrael from above. They are all appeased by the sacrifices, aroused with the arousal above. THUS BINYAMIN, IN WHOSE TERRITORY THE ALTAR LIES, FEEDS THE ACCUSERS CALLED WOLF, SO THAT THEY WILL NOT BRING ACCUSATION UPON YISRAEL.

789. בַּבֹּקֶר יֹאכַל עַד וְלָעֶרֶב יְחַלֵּק שָׁלָל. מַאי בַּבֹּקֶר יֹאכַל עַד. אֶלָּא בְּצַפְרָא, דְּאַבְרָהָם אִתְעַר בְּעַלְמָא, וְשַׁעְתָּא דְּרַעֲוָא אִשְׁתַּכַּח, קָרְבָּנָא עָבֵיד אִתְעֲרוּתָא וְנַיְיחָא וְסַלְקָא עַד ע״ד, הַהוּא אֲתַר, דִּכְתִיב וְשַׁבְתָּ עַד ה׳ אֱלֹהֶיךָ.

789. "In the morning he shall devour the prey (Heb. ad), and at night he shall divide the spoil" HE ASKS: What is the meaning of: "In the morning he shall devour the prey"? HE REPLIES: In the morning, when Avraham, CHESED, stirs in the world, and it is time of goodwill, the offering causes stirring and pleasure. It rises to 'ad', the place of which it says "and you shall return to (Heb. ad) Hashem your Elohim" (Devarim 30:2), WHICH IS ZEIR ANPIN, FROM THE CHEST UPWARD.

790. תּוּ בַּבֹּקֶר, מַאי בַּבֹּקֶר, דָּא אַבְרָהָם כִּדְקָאֲמָרָן, דִּכְתִיב וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר, בְּזִמְנָא דְּרַעֲוָא אִשְׁתַּכַּח, בְּהַהִיא שַׁעְתָּא לָא הֲוָה אָכֵיל קָרְבָּנָא אָחֳרָא, וּמַאן הֲוָה אָכֵיל, הַהוּא אֲתַר דְּאִקְרֵי ע״ד, וְאִיהוּ כָּרְסְיָיא עִלָּאָה,דְּאִיהוּ עֲדֵי עַד, כְּדִכְתִיב עֲדֵי עַד וגו׳.

790. "In the morning" refers to Avraham like we said: WHO IS CHESED, as it is written: "And Avraham rose up early in the morning" (Beresheet 22:3) when it is time of grace and no one else eats the sacrifice. Who would eat it? The place called Ad would. It is the supernal throne, CHESED, GVURAH, AND TIFERET FROM THE CHEST OF ZEIR ANPIN UPWARD, THE THRONE OF BINAH, 'adey ad (forever)', FOR EATING IS UNITING AS WAS SAID BEFORE.

791. וּזְמַן אֲכִילָה, בְּצַפְרָא דְּע״ד הוּא, וְהַאי עַד, לְעֵילָא, דִּכְתִיב בִּטְחוּ בַיי׳ עֲדֵי עַד. וּבַבֹּקֶר, הַיְינוּ קָרְבַּן לַה׳, וַדַּאי. יֹאכַל עַד, וְלָא אָחֳרָא.

791. Ad eats in the morning, NAMELY WHEN CHESED OF ZEIR ANPIN HAS THE ASCENDANCY. Ad is above THE CHEST OF ZEIR ANPIN, A PLACE WHICH IS ALL CHASSADIM, as it is written: "Trust in Hashem for ever (Heb. adey-ad)" (Yeshayah 26:4). FROM THIS, WE UNDERSTAND THAT AD IS A VERY HIGH PLACE. In the morning, WHEN CHESED OF ZEIR ANPIN REIGNS, there is a sacrifice unto Hashem, WHEN THE NUKVA CALLED SACRIFICE IS UNITED WITH HASHEM; THEREFORE "he shall devour ad (or: ad shall devour)," THAT IS ZEIR ANPIN AND RIGHT, WHICH IS CHESED, SHALL, and no other GRADE.

792. תְּנָנָא סָלִיק, וְאִתְעֲרוּתָא דִּרְחִימוּ קָשִׁיר, וְאִתְעַר לְעֵילָא וְקָיְימָא דָא לְקָבֵל דָּא, וְנוּרָא דָלִיק, וְאַנְהִיר בְּהַאי אִתְעֲרוּתָא דִלְתַתָּא. וְכַהֲנָא אִתְעַר, וְלֵיוָאֵי מְשַׁבְּחָן, וְאַחְזָיָין חֵידוּ, וּכְדֵין חַמְרָא אִתְנְסַךְ, לְאִתְקַשְׁרָא בְּמַיָּא, וְחַמְרָא נָהִיר וְאַחֲזֵי חֵידוּ, בְּגִינֵי כָּךְ, חַמְרָא טַב לְתַתָּא, לְאַחֲזָאָה חֵידוּ, לְחַמְרָא אָחֳרָא דִלְעֵילָא, וְכֹלָּא אִתְעַר, לְאִתְקַשְׁרָא שְׂמָאלָא בִּימִינָא.

792. HE EXPLAINS THE UNION WHICH IS BROUGHT ABOUT THROUGH THE SACRIFICE, SAYING the smoke OF THE SACRIFICE rises, THE AWAKENING FROM BELOW, love is aroused above and connects BETWEEN ZEIR ANPIN AND THE NUKVA, and they stand facing each other. The candle, THE NUKVA, is kindled and shines from the awakening below, TO WIT, IT RECEIVES ABUNDANCE FROM ZEIR ANPIN. The priest is stirred and the Levites praise with joy. The wine, OF THE LEFT SIDE AND GVURAH, is mingled with water, WHICH IS RIGHT AND CHESED. The wine illumines and brings joy, FOR WHEN GVUROT ARE CLOTHED IN CHASSADIM, THEY ARE CALLED 'GLADDENING WINE'. Therefore good wine should be poured from below, so as to gladden the other wine above. All then are aroused to connect the left with the right.

793. וְלֶחֶם דְּאִיהוּ סֹלֶת, מַלְכוּתָא דְּאִתְעַר אִתְעֲרוּתָא, נַקְטִין לָהּ שְׂמָאלָא בִּימִינָא, וּמְקַשְׁרֵי לָהּ בְּגוּפָא, וּכְדֵין נָגִיד מִשְׁחָא עִלָּאָה, וְלָקְטָא לֵיהּ, עַל יְדָא דְצַדִּי״ק. וְע״ד בָּעֵי לְמֶעְבַּד אִתְעֲרוּתָא דְסֹלֶת בְּמִשְׁחָא, וְאִתְקַשַּׁר כֹּלָּא כַּחֲדָא, וּכְדֵין עִדּוּנָא וְנַיְיחָין דִּיחוּדָא חַד, וְלָקְטִין עִדּוּנָא וְנַיְיחָא דִיחוּדָא, כָּל אִינּוּן כִּתְרִין, וְאִתְקַשַּׁר דָּא בְּדָא, וְאִתְנַהִיר סִיהֲרָא, וְאִתְקַשְׁרָא בְּשִׁמְשָׁא, וְיָתֵיב כֹּלָּא בְּעִדּוּנָא.

793. The bread of fine flour, which is Malchut, THE NUKVA, was roused by the stirring BELOW. THE NUKVA IS CALLED 'BREAD', ACCORDING TO THE SECRET MEANING OF THE VERSE: "SAVE THE BREAD WHICH HE DID EAT" (BERESHEET 39:6). She is taken by left and right, and attached to the body, NAMELY ZEIR ANPIN CALLED BODY. Then supernal oil is poured FROM ZEIR ANPIN and she receives it through the righteous, YESOD OF ZEIR ANPIN. Therefore, awakening below should be performed with fine flour in oil. All is attached together, and there is delight and pleasure in the unison, and the crowns, THE SFIROT OF THE NUKVA, receive that delight and pleasure of the unison. ZEIR ANPIN AND THE NUKVA are attached to each other; the moon, THE NUKVA, shines and joins the sun, and all settled delightedly.

794. וּכְדֵין קָרְבַּן לַיי׳, וְלָא לְאָחֳרָא, וְעַל דָּא, בַּבֹּקֶר יֹאכַל עַד, וְלָא לְאָחֳרָא, יֹאכַל עַד, וְיִתְעַדָּן וְיִתְקַשַּׁר בְּקִשּׁוּרֵיהּ בְּקַדְמֵיתָא. אֵימָתַי, בַּבֹּקֶר. דְּבָעֵי לְאִתְבָּרְכָא שְׁמָא קַדִּישָׁא בְּקַדְמֵיתָא, וּלְבָתַר יִתְבָּרְכוּן אָחֳרָנִין.

794. This is the sacrifice unto Hashem, WHEN THE NUKVA IS BROUGHT UNTO HASHEM and to no one else. Therefore "in the morning he shall devour the prey (Heb. ad)," AD SHALL EAT IN THE MORNING, WHICH IS ZEIR ANPIN CALLED 'AD', and none other. THE VERSE TEACHES US that first Ad, ZEIR ANPIN, shall eat and be delighted in his union in the morning, WHEN CHASSADIM RULE, for the holy name should be the first to be blessed. Then will the others be blessed, AS IT SAYS, "AND AT NIGHT HE SHALL DIVIDE THE SPOIL," AS WILL BE EXPLAINED.

795. וְעַל דָּא, אָסִיר לֵיהּ לְב״נ לְבָרְכָא לְחַבְרֵיהּ בְּצַפְרָא, עַד דִּיבָרֵךְ לְקוּדְשָׁא בְּרִיךְ הוּא, דְּאִיהוּ בָּעֵי לְאִתְבָּרְכָא בְּרֵישָׁא, וְהַיְינוּ בַּבֹּקֶר יֹאכַל עַד. וּלְבָתַר יִתְבָּרְכוּן אָחֳרָנִין, וְלָעֶרֶב יְחַלֵּק שָׁלָל. דְּהָא קָרְבָּנוֹת דַּהֲוָה בְּרֵישָׁא, כֻּלָּא אִתְקְרַב לְקוּדְשָׁא בְּרִיךְ הוּא, וְאִתְעֲרוּתָא סַלְקָא תַּמָּן. וּבְגִין דְּהָא הוּא אִתְבָּרַךְ, הֲוָה מְקַשַּׁר קִשְׁרִין לְכָל שְׁאָר חֵילִין עִלָּאִין, וּמַפְלִיג לוֹן בִּרְכָאן, לְכָל חַד וְחַד כִּדְקָא חָזֵי וְיָאוֹת לֵיהּ, וּמִתְבַּסְּמָן עָלְמִין, וְאִתְבָּרְכָאן עִלָּאִין וְתַתָּאִין.

795. This is why it is forbidden for a man to greet his neighbor in the morning before blessing the Holy One, blessed be He, who should be blessed first, as "in the morning he shall devour ad" (or: as shall devour) , WHICH IS ZEIR ANPIN. The others shall be blessed later; NAMELY "at night he shall divide the spoil" for the first sacrifices are offered entirely to the Holy One, blessed be He, and the stirring BELOW rises thither. Once he is blessed, he links by knots all the other supernal armies and confers blessings, each according to his worth. The worlds are sweetened and the upper and lower are blessed.

796. וְהַיְינוּ רָזָא דִכְתִיב, אָכַלְתִּי יַעְרִי עִם דִּבְשִׁי וגו׳, בְּקַדְמֵיתָא, לְבָתַר פָּלֵיג לְכֻלְּהוּ, וַאֲמַר אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דּוֹדִים. אָרֵיק בִּרְכָאן לְכֻלְּהוּ, וּמַפְלִיג לוֹן, לְכָל חַד וְחַד כִּדְקָא חָזֵי לֵיהּ, וְעַל דָּא וְלָעֶרֶב יְחַלֵּק שָׁלָל. דְּהָא שְׁמָא קַדִּישָׁא יִתְבָּרַךְ בְּקַדְמֵיתָא, וְהַשְׁתָּא פָּלֵיג בִּרְכָאן לְכֻלְּהוּ עָלְמִין. דְּלָא תֵימָא דְּקָרְבָּנָא מִתְקָרֵיב לוֹן, וְלָא לְשׁוּם חֵילָא אָחֳרָא, אֶלָּא כֻּלָּא מִתְקָרֵב לְקוּדְשָׁא בְּרִיךְ הוּא, וְהוּא אָרֵיק בִּרְכָאן, וּמַפְלֵיג בִּרְכָאן לְכֻלְּהוּ עָלְמִין, וּבְגִין כָּךְ קָרְבַּן לַיי׳, וְלָא לְאָחֳרָא.

796. This is the secret of the verse, "I have drunk my wine with my milk" first. Then, dividing amongst them all, he says, "Eat, O dear ones, and drink; drink deep, O loving companions" (Shir Hashirim 5:1), thus conferring blessings upon them all and allotting each with his fitting share. Therefore, "at night he shall divide the spoil" for the holy name is blessed first and then imparts blessings amongst all the worlds. Do not say that the sacrifice is offered them nor to any other force, but all is offered to the Holy One, blessed be He, who bestows blessings and divides them to all the worlds. Therefore it is a sacrifice to Hashem, and to no other GRADE.

797. אֲמַר ר״ש, בְּרִי, שַׁפִּיר קָא אֲמַרְתְּ. תּוּ אִתְעֲרוּתָא אָחֳרָא דְּקָרְבָּנָא, כֻּלָּא בְּגִין לְאַמְשָׁכָא בִּרְכָאן, וּלְאַתְעָרָא בִּרְכָאן, דְּיִתְבָּרְכוּן כֻּלְּהוּ עָלְמִין. בְּקַדְמֵיתָא קָרְבָּן לַיי׳, וְלָא לְאָחֳרָא, הַשְׁתָּא תַּקְרִיבוּ אֶת קָרְבַּנְכֶם, דְּיִתְקַשְּׁרוּן כֻּלְּהוּ עָלְמִין כַּחֲדָא, וְיִתְחַבְּרָן וְיִתְבָּרְכוּן עִלָּאֵי וְתַתָּאֵי.

797. Rabbi Shimon said: You have spoken well, my son. There is another awakening brought about by the sacrifice, that draws and incites blessings so that all the worlds shall be blessed. But first there is the sacrifice unto Hashem, TO BRING THE NUKVA TO THE GRADE OF ZEIR ANPIN, and to no other. Now THAT THE UNISON WITH ZEIR ANPIN IS PERFORMED, "shall you bring your offering" (Vayikra 1:2), NAMELY so that the worlds will be connected together and the upper and lower shall be blessed.

79. "And this is what their father spoke to them"
Rabbi Aba inquires why a passage of Scripture refers to the twelve tribes as "All these," as opposed to "These are the twelve tribes." The word "All," we learn, signifies the mechanism by which the twelve tribes are connected to the source of all blessings, the world of Malchut.
Moreover, it indicates the Lower World's connection to the Upper World.
We are then told that the upper realm, called Zeir Anpin [Male], correlates to "voice," whereas the physical dimension of Malchut [Female] equates to speech. Thus, male and female [Upper and Lower Worlds] are unified--just as voice and speech are unified when words are spoken, through the sacred text. "That which (he) spoke." Next, we learn that all blessing issues from both the Male and Female principles, or the union of Zeir Anpin and Malchut.
The Relevance of this Passage
Here, the Upper and Lower Worlds are enjoined so that we may be the recipients of many blessings. This Light of blessing can flow freely if we do not allow negativity from the twelve signs to influence us. This effect is illustrated within this passage through the mystical power of the twelve tribes, which help us ascend over the twelve signs.

798. פְּתַח רִבִּי אַבָּא, וַאֲמַר קְרָא אֲבַתְרֵיהּ, כָּל אֵלֶּה שִׁבְטֵי יִשְׂרָאֵל שְׁנֵים עָשָׂר וגו׳, כָּל אֵלֶּה שִׁבְטֵי יִשְׂרָאֵל, אֵלֶּה שִׁבְטֵי יִשְׂרָאֵל מִבָּעֵי לֵיהּ, מַאי כָּל אֵלֶּה. אֶלָּא, לְאִתְחַבְּרָא לוֹן, בַּאֲתַר דְּכָל בִּרְכָאן מְרִיקִין תַּמָּן. שְׁנֵים עָשָׂר. שְׁנֵים עָשָׂר וַדַּאי, קְשִׁרִין דְּתִקּוּנֵי מַטְרוֹנִיתָא, וְאִיהִי אִתְחַבְּרַת בַּהֲדַיְיהוּ, הה״ד שְׁנֵים עָשָׂר. וְזֹאת אֲשֶׁר דִּבֶּר לָהֶם אֲבִיהֶם וַיְבָרֶךְ אוֹתָם, דְּהָא בַּאֲתַר דָּא, דִּבּוּר שַׁרְיָא.

798. Rabbi Aba opened the discussion with the following verse: "All these are the twelve tribes of Yisrael..." HE ASKS: Why say "All these?" Should it not have been, 'These are the twelve tribes.' What means "All"? HE ANSWERS: It attaches the tribes to the place whence all blessings issue from, NAMELY THE NUKVA. IT THEREFORE SAYS, "All THESE." Indeed there are "twelve" knots in the implements of the Matron, THE NUKVA, and she herself is attached to them, ACCORDING TO THE SECRET OF THE VERSE "AND THE SEA WAS SET ABOVE UPON THEM" (I MELACHIM 7:25). Hence it says, "Twelve...and this is that which their father spoke to them, and blessed them," SINCE THE NUKVA CALLED THIS JOINED THE TWELVE TRIBES. For in this place speech dwells, AS ZEIR ANPIN IS CALLED VOICE AND THE NUKVA SPEECH.

799. תּוּ אֲשֶׁר דִּבֶּר, הָכָא קִשְׁרָא חַד, לְאִתְחַבְּרָא מִתַּתָּא לְעֵילָא, וּמֵעֵילָא לְתַתָּא. מִתַּתָּא, בְּאִלֵּין תְּרֵיסַר שִׁבְטִין, וְזֹאת, אִתְחַבְּרָא בַּהֲדַיְיהוּ. אֲשֶׁר דִּבֶּר, הָא חִבּוּרָא דְכַר וְנוּקְבָא, קִשּׁוּרָא לְתְרֵין סִטְרִין, מִתַּתָּא וּמִלְּעֵילָא, לְסוֹף קֶשֶׁר לוֹן בַּאֲתַר דִּלְעֵילָא, דְּכַר וְנוּקְבָא כַּחֲדָא. הה״ד אִישׁ אֲשֶׁר כְּבִרְכָתוֹ וגו׳. מַאי כְּבִרְכָתוֹ. אֶלָּא כְּבִרְכָתוֹ בַּת זוּגוֹ. אִישׁ אֲשֶׁר כְּבִרְכָתוֹ תַּרְוַוְיְיהוּ כַּחֲדָא.

799. We should explain the words: "That which (he) spoke." There is a link here which connects the lower to the upper and the upper to the lower. HE EXPLAINS, The lower TO THE UPPER via the twelve tribes, ACCORDING TO THE VERSE, "ALL THESE ARE THE TWELVE TRIBES OF YISRAEL" AND THE UPPER TO THE LOWER BY this, THE NUKVA, which was attached to them FROM ABOVE. "That which he spoke" indicates the union between male and female, FOR THERE IS NO SPEECH WITHOUT VOICE, ZEIR ANPIN. It is attached to two sides from below, THE SECRET OF TWELVE, and from above, THE SECRET OF THIS. Finally, he connected them to the supreme place, male and female FROM THE CHEST UPWARD, WHERE THEY ARE TOGETHER, AND THE FEMALE IS INCLUDED WITHIN THE ZEIR ANPIN IN THE SECRET OF THE CHASSADIM IN HIM. Hence it says "every one according to his blessing..." HE ASKS: What is "his blessing"? HE ANSWERS: "His blessing" is his spouse, NAMELY THE NUKVA CALLED SPOUSE. "Every one according to his blessing" means they are both as one, AS ZEIR ANPIN AND THE NUKVA ARE INCLUDED TOGETHER.

800. פְּתַח וַאֲמַר, יְבָרֶכְךָ יי׳ מִצִּיּוֹן וּרְאֵה בְּטוּב יְרוּשָׁלִָם וגו׳, יְבָרֶכְךָ יי׳ מִצִּיּוֹן, דְּמִנֵּיהּ נָפְקִין בִּרְכָאן, לְאַשְׁקָאָה לְגִינְתָּא, וְהוּא כָּלִיל כָּל בִּרְכָאן, וְיַהֲיב לָהּ, וּלְבָתַר וּרְאֵה בְּטוּב יְרוּשָׁלִָם. לְאַחֲזָאָה דְּכָל בִּרְכָאן אַתְיָין מִדְּכַר וְנוּקְבָא. כְּגַוְונָא דָא יְבָרֶכְךָ יי׳ וְיִשְׁמְרֶךָ. יְבָרֶכְךָ יי׳ מִדְּכוּרָא. וְיִשְׁמְרֶךָ מִנּוּקְבָא. יְבָרֶכְךָ יי׳ מִזָּכוֹר. וְיִשְׁמְרֶךָ מִשָּׁמוֹר. וְכֻלָּא חַד מִלָּה, בְּגִין דְּמִתַּרְוַוְיְיהוּ נָפְקִין בִּרְכָאן לְעָלְמִין. וְעַל דָּא, אִישׁ אֲשֶׁר כְּבִרְכָתוֹ בֵּרַךְ אוֹתָם.

800. He opened the discussion saying: "Hashem shall bless you out of Tzion: and you shall see the good of Jerusalem" (Tehilim 128:5). "Hashem shall bless you out of Tzion," for from it all blessings come forth to water the garden, and it includes all blessings and passes to her. Then "you shall see the good of Jerusalem," to show that all blessings issue from male and female. Similarly, "Hashem bless you, and keep you" (Bemidbar 6:24). "Hashem bless you" by the male, "and keep you" by the female, FOR KEEPING IS DRAWN FROM THE NUKVA. All this is one, for blessings issue from both into the world. Therefore "every one according to his blessing he blessed them."

80. "And Ya'akov made an end of commanding his sons"
Rabbi Yehuda explains that Ya'akov "commanded" his sons to be attached to the Shechinah, referencing the cave where Adam is buried, a place near the Garden of Eden. We're told that four couples are buried there: the three patriarchs, their wives, and Adam and Chavah. The Zohar explains that four are required to make up a Holy Chariot. The Creator, however, linked King David to the three patriarchs to form the chariot. So why, Rabbi Yehuda asks, does Adam rest in the cave with the three patriarchs while King David is buried elsewhere?
We are then told that Adam was allotted 1000 years of life, but 70 of his years were transferred to King David to allow for his physical existence. Therefore, both King David and Adam signify Malchut, which represents Female. The three patriarchs embody Zeir Anpin, which is Male. Thus, Adam could be the fourth aspect, "substituting" for David, allowing the Upper Worlds [the patriarchs] and the Lower World [David or Adam] to be united. It is then explained that the cave where King David is buried corresponds to the male energy of the Upper World, whereas King David embodies the female energy of Malchut. Hence, spiritual balance between the supernal and mundane worlds is achieved through this burial arrangement.
The Relevance of this Passage
The symmetry and perfection of the world and its inhabitants, which were brought into existence by The Creator, exist in all of us. This force of balance and union, ignited by our reading, allows the Light of the Shechinah and holy blessings to filter into our world. Our bond to the great patriarchs, King David and root of our soul, Adam, is strengthened and enriched.

801. ר׳ יְהוּדָה פְּתַח קְרָא וַאֲמַר, וַיְכַל יַעֲקֹב לְצַוּוֹת אֶת בָּנָיו וגו׳. וַיְכַל יַעֲקֹב לְצַוּוֹת אֶת בָּנָיו, לְצַוּוֹת, לְבָרֵךְ מִבָּעֵי לֵיהּ. אֶלָּא דְּפַקִּיד לוֹן לְגַבֵּי שְׁכִינְתָּא, לְאִתְקַשְׁרָא בַּהֲדָהּ. תּוּ, דְּפַקִּיד לוֹן עַל עִסְקֵי מְעָרְתָּא, דְּהִיא קְרֵיבָא לְגַן עֵדֶן, דְּתַמָּן הוּא אָדָם הָרִאשׁוֹן קָבוּר.

801. Rabbi Yehuda opened the discussion with the verse: "And Ya'akov made an end of commanding his sons." HE ASKS: It says "commanding," but wouldn't one expect 'blessing?' HE REPLIES: He commanded them to be attached to the Shechinah, and commanded them concerning the cave, which is close to the Garden of Eden, where Adam is buried.

802. תָּא חֲזֵי, הַהוּא אֲתַר אִקְרֵי קִרְיַת אַרְבַּע. מ״ט. בְּגִין דְּתַמָּן אִתְקְבְּרוּ אַרְבַּע זוּגוֹת: אָדָם וְחַוָּה. אַבְרָהָם וְשָׂרָה. יִצְחָק וְרִבְקָה. יַעֲקֹב וְלֵאָה. הָא קוּשְׁיָא הָכָא, דְּתָנִינָן, אֲבָהָן אִינּוּן רְתִיכָא קַדִּישָׁא, וּרְתִיכָא לָאו פָּחוֹת מֵאַרְבַּע, וְתָנִינָן קוּדְשָׁא בְּרִיךְ הוּא אִחַבַּר לְמַלְכָּא דָוִד בַּהֲדַיְיהוּ, וְאִתְעֲבִידוּ רְתִיכָא שְׁלִימְתָּא, הה״ד, אֶבֶן מָאֲסוּ הַבּוֹנִים וגו׳. דָּוִד מַלְכָּא אִתְחַבַּר לְמֶהֱוֵי רְתִיכָא שְׁלִימְתָּא בַּהֲדַיְיהוּ. אִי הָכֵי דָּוִד בָּעְיָא לְאִתְקְבְּרָא בְּגוֹ אֲבָהָן, וְיֶהֱוֵי קִרְיַת אַרְבַּע בַּהֲדֵיהּ, מ״ט לָא אִתְקְבַּר בַּהֲדַיְיהוּ.

802. Come and see: this place is called Kiryat Arba (lit. 'city of four') because four couples were buried there: Adam and Chavah, Avraham and Sarah, Yitzchak and Rivkah, and Ya'akov and Leah. There is a difficulty here. We learned that the patriarchs are a Holy Chariot, yet a Chariot consists of no less than four. We also learned that the Holy One, blessed be He, joined King David with THE PATRIARCHS, and they formed a complete Chariot OF FOUR. The meaning of: "The stone which the builders rejected has become the head stone of the corner" (Tehilim 118:21) is that King David joined them and formed with them a complete Chariot. David was then supposed to be buried with the patriarchs in Kiryat Arba. Why was he not buried with them?

803. אֶלָּא, דָּוִד מַלְכָּא אֲתַר מִתְתַּקֵּן הֲוָה לֵיהּ כִּדְקָא יָאוֹת, וּמַאן הוּא. צִיּוֹן, לְאִתְחַבְּרָא לֵיהּ כַּחֲדָא. וְאָדָם דְּאִתְקְבַּר בְּגוֹ אֲבָהָן, הָא אִינּוּן אִתְקְבְּרוּ בַּהֲדֵיהּ, בְּגִין דְּאִיהוּ מֶלֶךְ קַדְמָאָה הֲוָה, וְאִתְעֲבַר מִנֵּיהּ מַלְכוּ, וְאִתְיְהַב לְדָוִד מַלְכָּא, וּמִיּוֹמוֹי דְּאָדָם, אִתְקַיֵּים דָּוִד מַלְכָּא, דְּאָדָם אֶלֶף שְׁנִין אִתְגְּזַר עֲלוֹי, וְאִתְעֲבָרוּ מִנֵּיהּ שַׁבְעִין שְׁנִין, יוֹמוֹי דְּדָוִד מַלְכָּא, וְהוּא יָהֵיב לוֹן, וַאֲבָהָן הֵיךְ יְקוּמוּן עַד דְּיֵיתֵי דָּוִד מַלְכָּא, אֶלָּא זָכָה לְאַתְרֵיהּ, כִּדְקָא חָזֵי לֵיהּ, בְּגִינֵי כָּךְ לָא אִתְקְבַּר לְגַבֵּי אֲבָהָן.

803. HE REPLIES: A place was prepared for King David, Tzion, YESOD OF ZEIR ANPIN, with which to be united as one; and Adam was buried with the patriarchs. They were buried with him, since he was the first king, from whom kingdom was removed and transferred to King David. King David lived with Adam's days, for it was decreed that Adam should live a thousand years, but seventy were removed from him to form King David's life and he gave them to him. ADAM WAS THEREFORE CONSIDERED TO PERTAIN TO MALCHUT, AND HE COMPLEMENTED THE CHARIOT OF THE FATHERS TO A FOURSOME. OTHERWISE, how could the patriarchs rise TO HAVE A COMPLETE CHARIOT before the time of King David? OF NECESSITY DID ADAM COMPLEMENT THEM. DAVID WAS NOT BURIED WITH THEM, but merited a place worthy of him, WHICH IS TZION. Hence, he was not buried with the fathers.

804. תּוּ, אֲבָהָן בַּאֲתַר דִּדְכוּרָא שַׁרְיָין, וְדָוִד בַּאֲתַר דְּנוּקְבָא, וַאֲבָהָן נוּקְבָן אִתְקְבְּרוּ בַּהֲדַיְיהוּ. וְדָוִד אִתְקְבַּר וְאִתְחַבַּר בַּאֲתַר דִּדְכוּרָא, מִלָּה כִּדְקָא חָזֵי לֵיהּ.

804. Moreover, the patriarchs dwell in a male place, TO WIT, THEY ARE CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN, WHICH ARE MALES. David, WHO IS A CHARIOT TO MALCHUT, is in a female place. Hence the fathers were buried with their wives, and David was buried and attached to a male place, TZION, each as befits him.

81. "And he expired and he was gathered unto his people"

Among the many mysteries expounded upon in this passage, we learn that Ya'akov never died, but rather "expired," just as the sun expires every evening, leaving the moon to reflect its light. The intimate connection concerning the events that take place in Scripture, the characters that populate the Biblical stories, and the structure of the Upper World, are explored in detail by the Zohar. The underlying objective of this complex passage is to demonstrate how the male and female principles, Zeir Anpin and Malchut [the Nukva], are enjoined for the purpose filling all reality with the blessed Light of The Creator. The Zohar stresses the spiritual perfection of Ya'akov, whose existence positively influences all generations and unites the Lower and Upper Worlds.

The Relevance of this Passage

We are connected to the intricate structure of the supernal worlds and the processes by which the Lower and Upper worlds [Male and Female] are interlocked. This connection allows the Light of The Creator and the perfection of Ya'akov to freely flow into our lives, bringing blessing and removing the force of death from our midst.

805. וַיֶּאֱסוֹף רַגְלָיו אֶל הַמִּטָּה, בְּגִין דְּהָא אִיהוּ בַּאֲתַר דְּחַיִּין יָתֵיב. כַּד בָּעָא לְאִסְתַּלָּקָא מֵעַלְמָא, נָחֵית רַגְלוֹי לְגַבֵּי מִטָּה, וְאִתְכְּנֵישׁ וְאִסְתְּלַק מֵעַלְמָא, הֲדָא הוּא דִּכְתִיב וַיִּגְוַע וַיֵּאָסֵף אֶל עַמָּיו.

805. "He gathered up his feet into the bed" because he dwelt in the place of the living, BEING A CHARIOT TO ZEIR ANPIN, THE TREE OF LIFE. Therefore, when he wanted to depart from the world he put his feet down upon the bed, THE SECRET OF THE NUKVA, and was gathered and gone from the world. TO WIT, HE WENT UP TO MAYIN NUKVIN (FEMALE WATERS) TO BE INCLUDED WITHIN THE UNION OF MALE AND FEMALE. Hence it says that he "expired and was gathered to his people," BUT NOT THAT HE DIED, FOR HE ASCENDED TO BE PART OF THE SUPERNAL LIFE.

806. פְּתַח וַאֲמַר, נִכְסְפָה וְגַם כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה׳, מִלָּה דָא הָא אוֹקְמוּהָ חַבְרַיָּיא, אֲבָל תָּא חֲזֵי, אִית מָדוֹרִין תַּתָּאִין, וְאִית מָדוֹרִין עִלָּאִין, בְּעִלָּאִין לָאו שָׁרְיָין תַּמָּן, וּמַאן אִינּוּן, אִינּוּן בָּתֵּי גַוָּאֵי, וּבָתֵּי בְּרָאֵי. אִינּוּן אִקָּרוּן חַצְרוֹת ה׳, בְּגִין דְּאִינּוּן קַיְּימֵי בִּרְחִימוּ וְתֵיאוּבְתָּא לְגַבֵּי נוּקְבָא. תָּא חֲזֵי, כַּד נִשְׁמָתָא סַלְקָא אִתְעַר כֹּלָּא לְגַבֵּי נוּקְבָא, דְּהָא אִיהִי אִתְאַחֲדַת בְּתֵיאוּבְתָּא שְׁלִימְתָּא וְאִתְקְשְׁרַת בֵּיהּ.

806. He opened the discussion saying: "My soul longs, indeed, it faints for the courts of Hashem" (Tehilim 84:2). A DIFFICULTY IS RAISED WHY HE DOES NOT LONG FOR THE HOUSE OF HASHEM, BUT TO HIS COURTS. HE SAYS, This has already been explained by the friends, yet come and behold: there are lower stories IN BRIYAH, YETZIRAH, AND ASIYAH and upper stories IN ATZILUT. There are no SOULS in the upper ones, FOR SOULS DWELL ONLY IN BRIYAH, YETZIRAH AND ASIYAH. The stories are the inner houses IN ATZILUT and outer houses IN BRIYAH, YETZIRAH AND ASIYAH. The outer houses are called the courts of Hashem, because they are filled with love and desire for the female. DAVID SAID: "MY SOUL LONGS... FOR THE COURTS OF HASHEM" BECAUSE SOULS HAVE NO HOLD HIGHER THAN BRIYAH, YETZIRAH AND ASIYAH, CALLED THE COURTS OF HASHEM. BUT WHEN BRIYAH, YETZIRAH AND ASIYAH RISE UP TO ATZILUT, THE SOULS OF THE RIGHTEOUS ASCEND WITH THEM. Come and behold: when the soul rises, all stirs, ALL THE HOSTS OF BRIYAH, YETZIRAH AND ASIYAH, AND THEY RISE to the Nukva, WHO IS united THROUGH THEIR RISING TO HER with a complete desire WITH ZEIR ANPIN, and is attached to him.

807. יַעֲקֹב לָא מִית, בְּג״כ לָא אִתְּמַר בֵּיהּ מוֹתָא, אֶלָּא וַיִּגְוַע וַיֵּאָסֵף אֶל עַמָּיו. חָמֵי מַה כְּתִיב, וַיֶּאֱסוֹף רַגְלָיו אֶל הַמִּטָּה, דְּאִתְכְּנֵישׁ שִׁמְשָׁא לְגַבֵּי סִיהֲרָא, שִׁמְשָׁא לָא מִית, אֶלָּא אִתְכְּנֵישׁ מֵעַלְמָא, וְאָזֵיל לְגַבֵּי סִיהֲרָא.

807. Ya'akov did not die and therefore it does not say so, only that he "expired, and was gathered to his people." Look at the words "he gathered up his feet into the bed," WHICH IS THE NUKVA. IT MEANS that the sun, YA'AKOV, was gathered to the moon, THE NUKVA. The sun does not die. It is merely gathered from the world and goes to the moon.

808. תָּא חֲזֵי, בְּשַׁעְתָּא דְּאִתְכְּנֵישׁ יַעֲקֹב, אִתְנְהִיר סִיהֲרָא, וְתֵיאוּבְתָּא דְשִׁמְשָׁא עִלָּאָה אִתְעַר לְגַבָּהּ, בְּגִין דְּשִׁמְשָׁא כַּד סָלִיק, אִתְעַר שִׁמְשָׁא אָחֳרָא, וְאִתְדַּבַּק דָּא בְּדָא, וְאִתְנְהִיר סִיהֲרָא.

808. Come and see: When Ya'akov was gathered, the moon shone, and the desire of the Supernal Sun, ZEIR ANPIN, was awakened for her. For when the sun, YA'AKOV, arises, another sun is awakened, ZEIR ANPIN, and they cleave to each other, ZEIR ANPIN CLINGS TO THE NUKVA, and the moon, THE NUKVA, shines FROM ZEIR ANPIN.

809. אֲמַר ר״ש, שַׁפִּיר קָא אֲמַרְתְּ, אֲבָל הָא אִתְּמַר, דְּעִלָּאָה עַלְמָא דִּדְכוּרָא, אִתְקְשַׁר בְּתַתָּאָה, דְּאִיהוּ עַלְמָא דְנוּקְבָא, וְתַתָּאָה אִתְקְשַׁר בְּעִלָּאָה, וְכֹלָּא דָא כְּגַוְונָא דָא.

809. Rabbi Shimon said: You have spoken well. We also learned that the upper beings, the world of the male, NAMELY BINAH, is linked to the lower, the world of the female, NUKVA OF ZEIR ANPIN, and the lower is linked to the upper. So they all resemble each other.

810. וְהָא אִתְּמַר תְּרֵין עָלְמִין נִינְהוּ, כְּדִכְתִיב מִן הָעוֹלָם וְעַד הָעוֹלָם. וְאע״ג דִּתְרֵין נוּקְבֵי נִינְהוּ, חַד מִתְתַּקֵּן בִּדְכוּרָא, וְחַד בְּנוּקְבָא. דָּא שֶׁבַע, וְדָא בַּת שֶׁבַע. דָּא אֵם, וְדָא אֵם, דָּא אִקְרֵי אֵם הַבָּנִים. וְדָא אִקְרֵי אֵם שְׁלֹמֹה, כְּדִכְתִיב צְאֶנָה וּרְאֶנָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה וגו׳. בַּמֶּלֶךְ שְׁלֹמֹה, בַּמֶּלֶךְ דְּכָל שְׁלָמָא דִילֵיהּ. דָּא אֵם שְׁלֹמֹה, כְּדִכְתִיב, בַּת שֶׁבַע אֵם שְׁלֹמֹה.

810. We have learned that there are two worlds, as it is written: "from the world to the world" (I Divrei Hayamim 16:36)-BINAH AND THE NUKVA. And though both are females, SINCE BINAH TOO IS A FEMALE, yet BINAH is established by the male, FOR IN GREATNESS SHE IS CONSIDERED A MALE, and THE NUKVA OF ZEIR ANPIN is established by a female. BINAH is called seven and THE NUKVA daughter of seven (Bat-Sheva). Both are mothers, BINAH is "mother of children" and THE NUKVA is the mother of Solomon, as it is written: "Go forth, O daughters of Tzion, and behold King Solomon with the crown with which his mother crowned him" (Shir Hashirim 2:11). King Solomon is the king that the peace (Heb. shalom) is his, NAMELY ZEIR ANPIN, WHOSE MOTHER, BINAH IS THE MOTHER OF CHILDREN. The mother of Solomon, as it is written: "Bat-Sheva the mother of Solomon" (I Melachim 1:11) IS THE NUKVA, FOR HERE IT DOES NOT SAY "THE KING SOLOMON."

811. וּכְתִיב וַתֵּרֶב חָכְמַת שְׁלֹמֹה. חָכְמַת שְׁלֹמֹה, דָּא אֵם שְׁלֹמֹה, דִּכְתִיב דִּבְרֵי לְמוּאֵל מֶלֶךְ מַשָּׂא אֲשֶׁר יִסְּרַתּוּ אִמּוֹ. דִּבְרֵי לְמוּאֵל מֶלֶךְ, הַאי קְרָא לָאו אִתְיְדַע מַהוּ סְתִימָא דִילֵיהּ. אֶלָּא, דִּבְרֵי לְמוּאֵל מֶלֶךְ: דִּבְרִים דְּאִתְּמַר בְּגִין אֵל דְּאִיהוּ מֶלֶךְ, וּמַאן אִיהוּ. דָּא אֵל זוֹעֵם בְּכָל יוֹם. וְאֵל שַׁדַּי. כְּמָה דְּאִתְּמַר.

811. It is written: "And Solomon's Wisdom excelled" (I Melachim 5:10). Solomon's Wisdom is Solomon's mother, NAMELY THE NUKVA, in accordance with the verse: "The words of King Lemu'el, the prophecy, that his mother taught him" (Mishlei 31:1). "The words of King Lemu'el": This verse is not clear, FOR WE DO NOT KNOW WHO KING LEMU'EL IS. But "the words of King Lemu'el" means the words which were spoken to El, who is king. Who is he? The one of whom it says "and El who has indignation every day" (Tehilim 7:11) and "and El Shadai" NAMELY THE NUKVA, as has been explained.

812. לְמוּאֵל כְּד״א לְמוֹ פִי. לְמוּאֵל מֶלֶךְ, דְּאִיהוּ בַּת שֶׁבַע. מַשָּׂא אֲשֶׁר יִסְּרַתּוּ אִמּוֹ, כַּד אִתְגְּלֵי עֲלוֹי בְּגִבְעוֹן, בְּחֶלְמָא דְּלֵילְיָא.

812. Lemu'el, as in the verse "to my mouth (Heb. lemo fi)" (Iyov 40:4) MEANS HERE "TO (LIT. 'EL') EL. King Lemu'el is Bat-Sheva, THE NUKVA; "the prophecy, that his mother taught him," when he appeared before him in Givon in the vision of the night, IS "AND IF YOU WILL WALK BEFORE ME, AS DAVID YOUR FATHER WALKED" (I MELACHIM 9:4).

813. תָּא חֲזֵי יַעֲקֹב אִתְכְּנִיש לְגַבֵּי סִיהֲרָא, וְעָבִיד בָּהּ פֵּירִין לְעַלְמָא. וְלֵית לָךְ דָּרָא בְּעַלְמָא, דְּלָא אִית בֵּיהּ אִיבָּא דְיַעֲקֹב, בְּגִין, דְּהָא אִיהוּ אִתְעַר אִתְעַרוּתָא לְעֵילָא, בְּגִין דִּכְתִיב, וַיֶּאֱסוֹף רַגְלָיו אֶל הַמִּטָּה, דְּאִיהוּ מִטָּתֵיהּ דְיַעֲקֹב וַדַּאי.

813. Come and see: Ya'akov was gathered to the moon, THE NUKVA, BY RAISING MAYIN NUKVIN (FEMALE WATERS) TO ZEIR AND NUKVA WHEN HE PASSED AWAY, thus producing fruits by her, BY BRINGING UNION BETWEEN MALE AND FEMALE IN GREATNESS, WHICH PRODUCES SOULS CALLED THE FRUITS OF MALE AND FEMALE. There is no generation in the world without Ya'akov's fruit, THE SOULS WHICH ARE BORN OF THE MATING OF MALE AND FEMALE IN GREATNESS, WHICH YA'AKOV BROUGHT BY RAISING MAYIN NUKVIN. For he caused stirring above, A UNION BETWEEN MALE AND FEMALE as it says, "he gathered his feet into the bed," the bed of Ya'akov BEING THE NUKVA.

814. זַכָּאָה חוּלָקֵיהּ דְיַעֲקֹב, דְּהָא אִשְׁתְּלִים לְעֵילָא וְתַתָּא, דִּכְתִיב וְאַתָּה אַל תִּירָא עַבְדִּי יַעֲקֹב נְאֻם ה׳ וגו׳ כִּי אִתְּךָ אָנִי. כִּי אִתִּי אַתָּה לָא אִתְּמַר, אֶלָּא כִּי אִתְּךָ אָנִי, וְהָא אִתְּמַר.

814. Happy is the portion of Ya'akov who was made perfect above and below, as it is written: "Fear you not, O Ya'akov My servant, says Hashem: for I am with you" (Yirmeyah 46:28), not 'you are with me' but "I am with you." FOR HE WAS MADE PERFECT BELOW TOO THROUGH THE SHECHINAH.

82. "The mourning of Egypt"

Rabbi Yitzchak sheds light on the term, "the mourning of Egypt." We are told that when Ya'akov resided in Egypt, "the land was blessed, waters flowed and famine ceased." For this reason, scripture reads, "the mourning of Egypt" and not "the mourning of Yisrael [Ya'akov]."

Next, the significance of the word "utter" is examined in a particular verse of Torah. Yemalel, the Hebrew word for "utter," denotes the concept of severance and cutting. In the context of verse quoted by the Zohar, the word "utter" signifies the annulment and cancellation of judgments that emanate from the Sfirah of Gvurah, the Left Column force of Judgment.

Thereafter, we discover that the Egyptians were adept in the black arts and sorcery. However, while Ya'akov lived in this physical world, no nation, no matter how well versed in magic, could rule over Yisrael. Moreover, upon Ya'akov's passing from this physical plane, the Egyptians realized that Judgment would still rain down upon them; hence the term, "the mourning of Egypt."

Rabbi Shimon then reveals that upon his merit, he can protect those who are destined for death as a result of their wicked deeds, specifically, two

Roman informers. He chooses not to.

The Relevance of this Passage

Our connection to Ya'akov helps ensure that Light flows into our lives even during times of great Judgment and negativity. The additional spiritual influences arising herein, help annul Judgments that are handed down against us in the supernal courts. Finally, the exalted Light of the author of the Zohar, Rabbi Shimon, protects us from the Angel of Death, even though we might not merit exoneration.

815. Rabbi Yitzchak opened the discussion with the verse: "And they came to the threshing floor of Atad," "And when the inhabitants of the land, the Cna'anite, saw the mourning at the floor of Atad" (Beresheet 50:10-11). We have to examine these verses. Why should it concern us that they came to the threshing floor of Atad, and why was it named "the mourning of Egypt." It should have been named 'the mourning of Yisrael,' so why Egypt?

815. רִבִּי יִצְחָק פְּתַח וַאֲמַר, וַיָּבֹאוּ עַד גֹּרֶן הָאָטָד וגו׳, וּכְתִיב וַיַּרְא יוֹשֵׁב הָאָרֶץ הַכְּנַעֲנִי אֶת הָאֵבֶל בְּגֹרֶן הָאָטָד וגו׳. הַנֵּי קְרָאֵי אִית לְאִסְתַּכְּלָא בְּהוֹ, מַאי אִיכְפַּת לָן דְּאִינּוּן אָתוֹ עַד גֹּרֶן הָאָטָד. וּמ״ט אִתְכְּנַת אֲבֵלוּתָא דָא לְמִצְרַיִם, דְּהָא אֵבֶל יִשְׂרָאֵל מִבָּעֵי לֵיהּ, מ״ט לְמִצְרַיִם.

816. HE ANSWERS: So they said that as long as Ya'akov dwelt in Egypt, the land was blessed for his sake, and the Nile used to rise and water the land. Moreover, the famine ceased due to Ya'akov. Hence the Egyptians mourned, and the mourning was named after them.

816. אֶלָּא, הָכֵי אֲמָרוּ, כָּל הַהוּא זִמְנָא דַּהֲוָה יַעֲקֹב בְּמִצְרַיִם, אִתְבָּרַךְ אַרְעָא בְּגִינֵיהּ, וְנִילוֹס הֲוָה נָפֵיק וְאַשְׁקֵי אַרְעָא, וְעוֹד דְּפָסַק כַּפְנָא בְּגִינֵיהּ דְּיַעֲקֹב. וְעַל דָּא, מִצְרָאֵי עֲבָדוּ אֲבֵלוּתָא, וְאִתְכְּנֵי עֲלַיְיהוּ.

817. He opened the discussion saying: "Who can utter the mighty acts (Heb. Gvurot) of Hashem? who can declare all His praise?" (Tehilim 106:2). This verse has been explained, yet why say "utter" instead of the usual "speak." If, you say scripture is wont TO USE SYNONYMS FOR THE BEAUTY OF STYLE, it is not so. But all verses WITH SYNONYMS convey a specific meaning. Here, too, there is a specific meaning in "utter (Heb. yemalel)," as in the verse "pluck the ears (Heb. melilot)" (Devarim. 23:26), WHICH IS DERIVED FROM CUTTING AND SEVERANCE. "The Gvurot of Hashem" are numerous, since all verdicts come from thence, FROM THE GVUROT OF HASHEM, THE LEFT COLUMN. SCRIPTURE therefore SAYS: "WHO CAN UTTER GVUROT OF HASHEM," WHICH MEANS who will be able to cancel and annul one decree of the mighty acts performed by the Holy One, blessed be He.

817. פְּתַח וַאֲמַר, מִי יְמַלֵּל גְּבוּרוֹת ה׳ יַשְׁמִיעַ כָּל תְּהִלָּתוֹ, הַאי קְרָא אוֹקְמוּהָ. אֲבָל מַהוּ יְמַלֵּל יְדַבֵּר מִבָּעֵי לֵיהּ. וְאִי תֵּימָא דְּאָרְחֵיהּ דִּקְרָא הָכֵי הוּא, דְּהָא קְרָאֵי אִינּוּן הָכֵי. לָא. דְּכֻלְּהוּ לְאַחֲזָאָה מִלָּה קָא אַתְיָין. אוֹף הָכָא, לְאַחֲזָאָה מִלָּה קָא אַתְיָא, מִי יְמַלֵּל: כְּדִכְתִיב וְקָטַפְתָּ מְלִילוֹת. גְּבוּרוֹת ה׳, בְּגִין דְּסַגִּיאִין אִינּוּן, דְּהָא כָּל גְּזֵרָא דִּדִינָא, מִתַּמָּן קָא אַתְיָא, וְעַל דָּא, מַאן אִיהוּ דִּיסַלֵּק וְיַעֲבֵר גְּזֵרָה חָדָא, מֵאִינּוּן גְּבוּרָאן דְּעָבִיד קוּדְשָׁא בְּרִיךְ הוּא.

818. We should also add that 'utter' and 'speak' are the same and that UTTER MEANS speak. How numerous are the mighty acts, the prosecutors, the advocates and the executioners of those who break the Law. Speech cannot enumerate them, HENCE THE VERSE SAYS, "WHO CAN UTTER THE MIGHTY ACTS OF HASHEM."

818. תּוּ, מִי יְמַלֵּל, וִידַבֵּר, כֻּלָּא חַד. יְדַבֵּר, דְּהָא כַּמָּה וְכַמָּה גְּבוּרָאן אִינּוּן, דְּלֵית לוֹן חוּשְׁבָּנָא, כַּמָּה מָארֵי דְּדִינִין, כַּמָּה מָארֵי תְּרֵיסִין, כַּמָּה גַּרְדִּינֵי נְמוּסִין, וּמִלּוּלָא לָא יָכֵיל לְמַלָּלָא לוֹן.

819. THE MIGHTY ACTS OF HASHEM are made known through recital, which contains the secret of wisdom, AND THROUGH WISDOM THEY CAN BE KNOWN. For through utterance and speech, there is no uttering and knowing them, only through recital, as it is written: "One generation shall praise your works to another, and shall declare (recite) your mighty acts" (Tehilim 145:4), through which secret they are made known; NAMELY BY RECITAL, THE SECRET OF WISDOM. But of your Gvurah, the lower Gvurah WITHIN THE NUKVA, they shall talk, FOR IT CAN BE SPOKEN OF, as it is written: "and talk of your Gvurah" (Ibid. 11).

819. וּבַמָּה יְדִיעָן, כֻּלְּהוּ בְּהַגָּדָה, דְּאִית בֵּיהּ רָזָא דְּחָכְמְתָא, דְּהָא בְּמִלּוּלָא וּבַאֲמִירָה לָא יָכֵיל לְמַלָּלָא לוֹן. לְמִנְדַע לוֹן, אֲבָל בְּהַגָּדָה יְדִיעָן, כְּמָה דִּכְתִיב, דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ וּגְבוּרוֹתֶיךָ יַגִּידוּ, בְּרָזָא דָא יְדִעִין, אֲבָל גְּבוּרָתֶךָ דְּהִיא גְּבוּרָה תַּתָּאָה, יְדַבֵּרוּ, דִּכְתִיב וּגְבוּרָתְךָ יְדַבֵּרוּ.

820. "Who can declare all His praise?" For many judgments are seen by it and are united in praise, and several hosts join in praise, as it is written: "Is there any number to His armies" (Iyov 25:3). Hence "who can declare all His praise?"

820. יַשְׁמִיעַ כָּל תְּהִלָּתוֹ, דְּסַגִּיאִין אִינּוּן דִּינִין, דְּאִשְׁתְּמוֹדְעָן וּמִתְחַבְּרָן בִּתְהִלָּה, וְכַמָּה חֵילִין, וְכַמָּה מַשִּׁירְיָין דְּמִתְחַבְּרָן בָּהּ, כְּדִכְתִיב, הֲיֵשׁ מִסְפַּר לִגְדוּדָיו, וְעַל דָּא, מַאן יָכֵיל לְאִשְׁתְּמַע כָּל תְּהִלָּתוֹ.

821. תָּא חֲזֵי, מִצְרָאֵי כֻּלְּהוּ חַכִּימִין הֲווֹ, וּמִסִּטְרָא דִּגְבוּרָה קָא נָפְקִי, כַּמָּה חֵילִין וְכַמָּה מַשִּׁירְיָין, וְכַמָּה דַּרְגִּין עַל דַּרְגִּין, עַד דְּמָטוֹ לְגַבֵּי דַּרְגִּין תַּתָּאִין, וּמִצְרָאֵי הֲווֹ חַרְשִׁין וְחַכִּימִין בְּהוֹ, וְיָדְעִין סְתִימִין דְּעַלְמָא, וְאִסְתַּכְּלוּ הָא, דִּבְזִמְנָא דְיַעֲקֹב קַיָּים בְּעַלְמָא, לָא אִית עַמָּא דְּשָׁלְטָא עַל בְּנוֹי, וְיָדְעוּ דְּהָא יִשְׁתַּעְבְּדוּ בְּהוֹ בְּיִשְׂרָאֵל זִמְנִין סַגִּיאִין.

821. Come and see: All the Egyptians were wise, on the side of Gvurah, NAMELY THE LEFT COLUMN, whence legions and hosts come forth and grades that reach the lower grades. The Egyptians, who were sorcerers, had knowledge of them, and knew of the undisclosed secrets in the world. They saw that as long as Ya'akov lived in this world, no nation could rule over his children, yet they knew that they would enslave Yisrael for a long period.

822. כֵּיוָן דְּמִית יַעֲקֹב חָדוֹ, אִסְתַּכְּלוּ מַה יְהֵא בְּסוֹפָא, עַד דְּמָטוֹ לְגוֹרֶן הָאָטָד, דְּאִיהוּ גְזֵרָא דְדִינָא שַׁלִּיטָא, אָט"ד בְּגִי' יַד, כְּד"א וַיַּרְא יִשְׂרָאֵל אֶת הַיָּד הַגְּדוֹלָה וגו', כֵּיוָן דְּמָטוֹ לַאֲתַר דָּא, חָמוּ גְבוּרָאן דְּנָפְקִי מֵהַאי אָטָד. אַמַּאי אִקְרֵי אָטָד. אֶלָּא, מַה אָטָד נָפְקֵי כּוּבִין לְהַאי סִטְרָא וּלְהַאי סִטְרָא, הָכֵי נָמֵי י"ד, נָפְקֵי מִינָהּ אֶצְבְּעָאן, לְהַאי סִטְרָא וּלְהַאי סִטְרָא, וְכָל אֶצְבְּעָא וְאֶצְבְּעָא סָלֵיק בְּכַמָּה גְבוּרָאן, בְּכַמָּה דִינִין, וּבְכַמָּה נְמוּסִין, כְּדֵין וַיְסַפְּדוּ שָׁם מִסְפֵּד גָּדוֹל וְכָבֵד מְאֹד עַל כֵּן קָרָא שְׁמָהּ אָבֵל מִצְרָיִם, וַדַּאי אֵבֶל כָּבֵד זֶה לְמִצְרַיִם, וְלָא לְאָחֳרָא.

822. When Ya'akov died they rejoiced THAT NOW THEY WOULD BE ABLE TO ENSLAVE YISRAEL. They looked to see what would become of it and saw the threshing floor of Atad, the prevailing punishment, as 'Atad' has the same numerical value as 'hand', mentioned in the verse: "And Yisrael saw that great work (lit. 'hand') which Hashem did upon Egypt" (Shemot 14:31). When they came to this place, they saw the mighty acts coming from Atad UPON THEM, NAMELY THE TEN PLAGUES OF EGYPT AND THE PARTING OF THE RED SEA. Why is it called Atad (thorn-bush)? As the thorns grow on both sides of the thorn-bush, so do the fingers of the hand, each containing numerous Gvurot, punishments and decrees. Hence "they mourned with a great and very sore lamentation...so that the name of it was called the mourning of the Egyptians." This was truly a grievous mourning for the Egyptians, and no one else.

823. ר"ש פָּרֵישׁ פָּרְשָׁתָא. נָפְקִי מִגּוֹ מְעָרְתָּא, אֲמַר חָמֵינָא דְּיוֹמָא דֵּין יִנְפּוֹל בֵּיתָא בְּמָתָא, וְיִעְדְּרוּן תְּרֵי רוֹמָאֵי מְקַטְרְגִין. אִי אֲנָא בְּמָתָא לָא יִנְפּוֹל בֵּיתָא. אַהֲדְרוּ לְגוֹ מְעָרְתָּא יָתְבוּ.

823. When Rabbi Shimon explained the verses, they went out of the cave WHERE THEY SAT. He said: I see that today a house in town will collapse, and two Roman informers will die there. If I will be in town, the house will not fall, FOR MY MERIT WILL PROTECT THEM. They returned to the cave, FOR HE DID NOT WISH TO RETURN TO HIS TOWN, AND THAT HIS MERIT WILL PROTECT THEM. SO THE HOUSE SHOULD FALL, AND THE INFORMERS BE KILLED. They sat down.

83. "Lift up your voice, O daughter of Galim"

Rabbi Shimon discusses the importance of "praising The Creator" [uttering holy words that ignite awesome spiritual forces] with a pleasant voice. We learn that the "daughter of Galim (lit. 'waves')" refers to Malchut, our physical world, the fourth and completing aspect to the three patriarchs who represent the Upper World dimension called Zeir Anpin. We then discover that the term "daughter of the waves" signifies the abundance of Light that flows from Binah into Malchut. This energy embodies the Light of the blissful world to come. It is explained that Malchut was born from the side of judgment, and thus, has the power to break and triumph over the dark side. Malchut is called "poor," for like the moon, for she has no Light of her own. However, when our prayers and the singing from worlds above unite Male and Female, Malchut [the moon] shines with abundance and wholeness. Finally, the Zohar reveals that King David's spiritual endeavors elevated the world [moon] from spiritual poverty into wealth. Thus, when David left this world, Solomon assumed spiritual command over a world that was now spiritually whole.

The Relevance of this Passage

The spiritual Light that shines through these sacred verses sweetens our prayers with pleasantness and song so that they will be heard and well received above. The Light that awaits us in the world to come is ignited and its warm rays illuminate the here and now. Our connection to King David helps unite our body and soul and the cosmic male and female principles, bringing wholeness and radiance to our existence.

824. פְּתַח ר״ש וַאֲמַר, צַהֲלִי קוֹלֵךְ בַּת גַּלִּים וגו׳ צַהֲלִי קוֹלֵךְ, הַאי קְרָא לִכְנֶסֶת יִשְׂרָאֵל אִתְּמַר, בְּגִין דְּאִיהִי מְשַׁבַּחַת לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, בְּקָלָא מְשַׁבְּחָא, וְעַל דָּא צַהֲלִי קוֹלֵךְ. מֵהָכָא אוֹלִיפְנָא, כָּל מַאן דְּבָעֵי לְשַׁבְּחָא לְקוּדְשָׁא בְּרִיךְ הוּא בְּקָלָא, בָּעְיָא לֵיהּ קָלָא נְעִימוּתָא, דְּיֶעֱרַב לְאַחֲרָנִין דְּשָׁמְעִין לֵיהּ, וְאִי לָאו, לָא יְקוּם לַאֲרָמָא קָלָא.

825. תָּא חֲזֵי, לֵיוָאֵי דְּאַתְיָין מִסִּטְרָא דָא, דִּכְתִיב, וּמִבֶּן חֲמִשִּׁים שָׁנָה יָשׁוּב מִצְּבָא הָעֲבוֹדָה וגו׳. מ״ט. בְּגִין דְּקָלֵיהּ נָמִיךְ, וְלָא יֶעֱרַב לְאוּדְנִין, כִּשְׁאָר חַבְרוֹי, כְּדֵין מְעַבְּרִין לֵיהּ מֵהַאי צְבָא הָעֲבוֹדָה דִּלְעֵילָא, דְּקָיְימִין לְנַגְּנָא לְגַבֵּי הַאי עֲבוֹדָה, וּלְיַקְּרָא שְׁמָא קַדִּישָׁא כִּדְקָא חָזֵי.

826. חֵילִין לְעֵילָא, חֵילִין וּמַשְׁרְיָין לְגַבֵּי תַּתָּאֵי, לְשַׁבְּחָא שְׁמָא קַדִּישָׁא, וּלְזַמְּרָא לוֹן. וּבְגִינֵי כָּךְ יָשׁוּב מִצְּבָא הָעֲבוֹדָה, וּבְגִין דִּכְנֶ״י קָא מְשַׁבְּחָא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, אֲמַר קְרָא, צַהֲלִי קוֹלֵךְ בַּת גַּלִּים, בַּת אֲבָהָן.

827. תּוּ, בַּת גַּלִּים, עַלְמָא דְּאָתֵי אִקְרֵי גַּלִּים, בְּגִין דְּכֹלָּא קָיְימָא בֵּיהּ, וְאִתְכְּלִיל בֵּיהּ תִּלֵּי תִּלִּים, וְנַפְקָא מִנֵּיהּ לְכֹלָּא. תּוּ בַּת גַּלִּים, כְּדִכְתִיב, גַּל נָעוּל, וְכָל אִינּוּן גַּלִּים וּמַבּוּעִין, כֻּלְּהוּ נָפְקֵי מֵעַלְמָא דְּאָתֵי, וּכְנֶסֶת יִשְׂרָאֵל אִיהִי בַּת גַּלִּים.

828. תָּא חֲזֵי, הַאי קְרָא קַשְׁיָא, בְּקַדְמֵיתָא כְּתִיב צַהֲלִי קוֹלֵךְ, דְּהוּא בְּגִין לְזַמְּרָא וְלַאֲרָמָא קָלָא, וּלְבָתַר כְּתִיב, הַקְשִׁיבִי, אִי הָכִי אַמַּאי צַהֲלִי קוֹלֵךְ, כְּיָון דִּכְתִיב הַקְשִׁיבִי. אֶלָּא, צַהֲלִי, בְּגִין לְשַׁבְּחָא וּלְזַמְּרָא. תָּא חֲזֵי, אִי יִשְׂרָאֵל שָׁרָאן לְשַׁבְּחָא וּלְזַמְּרָא לְקוּדְשָׁא בְּרִיךְ הוּא, כְּדֵין כְּתִיב הַקְשִׁיבִי, מ״ט, בְּגִין דְּיִשְׂרָאֵל אִינּוּן מְשַׁבְּחָן וּמְזַמְּרָן בְּגִינָהּ לְקוּדְשָׁא בְּרִיךְ הוּא, וְעַל דָּא כְּתִיב צַהֲלִי קוֹלֵךְ, וּכְתִיב הַקְשִׁיבִי.

824. Rabbi Shimon opened the discussion saying: "Lift up your voice, O daughter of galim (lit. 'waves')..." (Yeshayah 10:30). "Lift up your voice" was addressed to the Congregation of Yisrael, which praises the Holy One, blessed be He, with a singing voice. Hence IT WAS SAID TO HER, "Lift up your voice." From this, we learn that whoever wishes to praise the Holy One, blessed be He, aloud, should have a pleasant voice, which would be agreeable to the listeners. Otherwise, he should not raise his voice.

825. Come and see: It is written of the Levites, who come of the side OF SINGING AND PRAISING: "And from the age of fifty years they shall go out of the ranks of the service" (Bemidbar 8:25). What is the reason thereof? IN OLD AGE, the voice fails, and is not agreeable to the ear, as THE VOICE OF his companions. He therefore retires from the high ranks of service, whose service is to play and to glorify the holy name as befits.

826. There are legions above and legions below, which praise the holy name and sing to it. Since THE SINGERS BELOW ARE THE LIKENESS OF THE SINGERS ABOVE, "they shall go out of the ranks of the service." Since the Congregation of Yisrael praises the Holy One, blessed be He, scripture says "Lift up your voice, O daughter of galim," NAMELY the daughter of the patriarchs, FOR THE NUKVA IS A FOURTH TO THE FATHERS, WHO ARE CHESED, GVURAH, AND TIFERET. SHE IS THEN THE DAUGHTER OF THE FATHERS.

827. "Daughter of the waves" is also the World to Come, BINAH, which is called waves, since everything is found in it in heaps, LIKE THE WAVES IN THE OCEAN whence they come forth unto all FACES AND WORLDS. We can also interpret "daughter of the waves" as in the words "a fountain (Heb. gal) sealed" (Shir Hashirim 4:12), THE NUKVA'S MOCHIN BEING CALLED GAL, DERIVED FROM 'REVEAL (HEB. GILUY)'. All the waves and springs come out from the World to Come, BINAH, and the Congregation of Yisrael, WHICH IS THE NUKVA, THE RECIPIENT OF BINAH, is called the daughter of the waves (Heb. galim).

828. Come and see: this verse is difficult. First it says, "Lift up your voice," and then "hearken." Why should she then lift up her voice, when she is asked to listen, AS THERE IS NO NEED TO RAISE THE VOICE WHILE LISTENING? HE ANSWERS: It says, "Lift up your voice" to sing and praise; TO WIT, RAISING THE VOICE IS FOR THE SAKE OF THE BEAUTY OF SONG, NOT TO SPEAK. Come and see: when the children of Yisrael start to sing and praise the Holy One, blessed be He, it says "hearken." Why? Because they praise the Holy One, blessed be He, for her sake, FOR THE SAKE OF THE NUKVA. Therefore it is written: "Lift up your voice" and "hearken." THE FORMER ALLUDES TO YISRAEL AND THE LATTER TO THE NUKVA, FOR WHICH SAKE THEY SING AND PRAISE.

829. לַיִּשָׁה: בְּגִין דְּאַתְיָא מִסִּטְרָא דִּגְבוּרָה, כְּד״א לַיִּשׁ גִּבּוֹר בַּבְּהֵמָה. וְהַאי לַיִּשָׁה, גִּבּוֹרָה, לְתַבְּרָא חֵילִין וְתוֹקְפִין. עֲנִיָּה עֲנָתוֹת, בְּגִין דְּאִיהִי אַסְפַּקְלַרְיָא דְּלָא נָהֲרָא, עֲנִיָּה וַדַּאי, לֵית לָהּ נְהוֹרָא לְסִיהֲרָא מִגַּרְמָהּ, אֶלָּא מַה דְּיַהֲיב לָהּ שִׁמְשָׁא.

829. "Layshah (lit. 'lioness')": HE ASKS ABOUT THE MEANING OF "HEARKEN LAYSHAH" (SHIR HASHIRIM 4:12) AND SAYS, Since THE NUKVA comes from the side of Gvurah, SHE IS CALLED A LIONESS. As "a lion which is strongest among beasts" (Mishlei 30:30), so is the lioness strong and breaks the power and strength OF THE OTHER SIDE. "O poor Anatot" (Yeshayah 10:30), WHY IS THE NUKVA SO CALLED? Because she is the mirror which does not shine, and is indeed poor, for the moon, THE NUKVA, has no light except what is given her by the sun.

830. עֲנָתוֹת אִיהוּ חֲקַל, כְּפַר חַד, וְשָׁרְיָין בֵּיהּ כֹּהֲנֵי מִסְכְּנֵי, דְּאַהַדְרָן עַל פִּתְחִין, וְלֵית מַאן דְּיִשְׁגַּח בְּהוֹ, בְּגִין דְּכָל אִינּוּן בְּנֵי הַהוּא כַּפְרָא, קְלִיסִין הֲווֹ בְּעֵינַיְהוּ דְּעַמָּא, וּבֵיתַיְהוּ רִיקַנְיָין יַתִּיר מִכָּל עַמָּא, בַּר מַה דְּיַהֲבִין לוֹן, כְּמִסְכְּנֵי קְלִיסִין דְּעַמָּא. בְּגִין כָּךְ, סִיהֲרָא לֵית לָהּ נְהוֹרָא מִגַּרְמָהּ, אֶלָּא בְּשַׁעְתָּא דְּאִתְחַבַּר עִמָּהּ שִׁמְשָׁא אִתְנְהִיר.

830. Anatot (poverty) is a village, where poor priests beg from door to door. But no one cares since all its inhabitants are scorned by the people, and their houses are more empty than THE HOUSE OF the people, except for what they are given, being the poorest of the poor. The moon is called Anatot too, for she has no light of her own, and shines only when the sun joins her.

831. תָּא חֲזֵי, דִּכְתִיב, וּלְאֶבְיָתָר הַכֹּהֵן אָמַר הַמֶּלֶךְ עֲנָתוֹת לֵךְ עַל שָׂדֶךָ כִּי אִישׁ מָוֶת אָתָּה. וְכִי עַל דְּזַמִּין לֵיהּ אֲדוֹנִיָּהוּ, אִישׁ מָוֶת אִקְרֵי. אֶלָּא, בְּגִין דַּהֲוָה מֵאַתַר מִסְכֵּנָא, דְּאִידְבַּק בֵּיהּ סִיהֲרָא, דְּאִיהִי עֲנִיָּה עֲנָתוֹת.

831. Come and see: It is written, "And to Evyatar the priest the king said: 'Get you to Anatot, to your own fields; for you are worthy of death'" (I Melachim 2:26). HE ASKS: Was he worthy of death because Adoniyahu summoned him TO HIS FEAST? HE ANSWERS: Because he came from a poor place, and the moon was attached to him, the poor Anatot.

832. וְאִי תֵּימָא, וְכִי הִתְעַנִּיתָ בְּכֹל אֲשֶׁר הִתְעַנָּה אָבִי, בְּגִינֵי כָּךְ זַכָּאָה דְּלָא קְטִיל לֵיהּ. אֶלָּא אֶבְיָתָר, בְּגִין דַּהֲוָה מֵאַתַר מִסְכֵּנָא, זָכָה בֵּיהּ דָּוִד, עַד לָא סָלֵיק לְמַלְכוּ, כַּד הֲוָה מְכַמָּאן לֵיהּ שָׁאוּל, וַהֲוֵי אָרְחוֹי כְּמִסְכֵּנָא, אֶבְיָתָר כְּגַוְונָא דָא, וּלְזִמְנָא דְשָׁלַט שְׁלֹמֹה, סִיהֲרָא קָיְימָא בְּאַשְׁלְמוּתָא, וַהֲוָה בְּחֶדְוָותָא דַּעֲתִירוּ, דְּכֹלָּא הֲוָה לֵיהּ, לָא זָכָה בֵּיהּ אֶבְיָתָר.

832. You may say, SINCE IT IS WRITTEN, "Because you have been afflicted in all my father's afflictions" (Ibid.), it was due TO HIS POVERTY then that he did not kill him, WHY THEN IS HE CALLED "WORTHY OF DEATH"? HE REPLIES: Since Evyatar was poor, David took recognition of him before he became king, when Shaul pursued him, for he acted like a poor man, and Evyatar too. ALSO WHEN HE BECAME KING, THE KINGDOM WAS NOT YET WHOLE. But when Solomon reigned, the moon, THE NUKVA, attained perfection. He rejoiced since all was his. Evyatar therefore could not join him.

833. וַדַּאי שְׂדֵה עֲנָתוֹת, רָזָא דְּמִלָּה הֲוָה, וְיִרְמְיָה דְּקָנֵי לֵיהּ, כֹּלָּא הֲוָה, בְּגִין לְאַחְסָנָא רָזָא עִלָּאָה. תָּא חֲזֵי, כָּךְ שָׁלְטָא סִיהֲרָא, שְׂדֵה תַּפּוּחִים אִקְרֵי, כָּךְ אִיהוּ בְּמִסְכֵּנוּ, שְׂדֵה עֲנָתוֹת. בְּגִינֵי כָּךְ, תּוּשְׁבַּחְתָּא דִּלְתַתָּא, עָבִיד לֵיהּ עֲתִירוּ, וּשְׁלִימוּתָא.

833. Assuredly, the field of Anatot contains this secret OF THE NUKVA UNDER THE REIGN OF THE LEFT. Yirmeyah bought THE FIELD OF ANATOT to attain the supernal secret. Come and see: when the moon, THE NUKVA, reigns, NAMELY IN FULL ILLUMINATION, she is called 'an apple field.' When she is poor, she is called 'the field of Anatot.' For this reason, the singing above brings her abundance and wholeness, BY BRINGING ABOUT THE UNION BETWEEN MALE AND FEMALE.

834. כְּמָה דְּדָוִד, כָּל יוֹמוֹי אִשְׁתַּדַּל לְמֶעְבַּד שְׁלִימוּ לָהּ, וּלְנַגְנָא זַמְרֵי, לְזַמְּרָא וּלְשַׁבְּחָא לְתַתָּא, וְכַד דָּוִד אִסְתַּלֵּיק מֵעַלְמָא, שָׁבִיק לָהּ בִּשְׁלִימוּ, וּשְׁלֹמֹה נָטַל לָהּ בְּעוֹתְרָא, בִּשְׁלִימוּתָא, דְּהָא סִיהֲרָא נָפְקָא מִמִּסְכֵּנוּ, וְעָאלַת לְעוֹתְרָא, דִּבְהַדֵּךְ עוֹתְרָא, שָׁלַט עַל כָּל מַלְכֵי אַרְעָא.

834. David strove all his days to perfect her by players who sang and praised her, FOR THROUGH THIS THE NUKVA ATTAINS PERFECTION. When David departed from the world, he left her whole and Solomon received her plentiful and whole. For the moon came out of poverty into wealth, through which he reigned over all the kings of the land.

84. "Silver was not accounted for anything in the days of Solomon"
Here, the Zohar reveals the mighty power of the sun, Zeir Anpin, and its ability to transmute the dust of the world into gleaming gold. Moreover, we're told that the merciful Light of Zeir Anpin removes judgment from Malchut, thereby increasing gold. Such was the spiritual landscape during the reign of King Solomon. Because David had already perfected Malchut, Solomon's mystical power was directed at arousing wealth, love, and Light. However, we learn that Solomon miscalculates the spiritual processes taking place in the Upper Worlds and rejects the Right Column energy of mercy [silver]. This action darkens the moon, allowing judgment to impact our world, hence the phrase, "Silver was not accounted for anything" Moreover, because sacrifices are no longer offered in the temple, Judgment occurs each day of our lives. The Zohar then explains that the prayers of man can perfect the Upper and Lower World and remove the Left Column force of judgment.
The Relevance of this Passage
When we extend mercy to our friends and enemies, the Light of Zeir Anpin illuminates our own lives with mercy, transmuting judgments set against us into praise. When mercy is not part of our consciousness, Judgment is allowed to befall us every day. Hence, this passage awakens mercy within us, so that we may bestow it upon others. Our connection to these words helps perfect the Upper and Lower Worlds, whose union also removes judgment from own lives.

835. For this reason, "silver was not accounted for anything in the days of Solomon" (I Melachim 10:21), but all was made of gold, and gold increased. At that time, it says, "And he had dust of gold" (Iyov 28:6), since the sun, ZEIR ANPIN, looked upon the upper dust, THE NUKVA, and through its strength, it turned the dust into gold.

835. וְעַל דָּא אֵין כֶּסֶף נֶחְשַׁב בִּימֵי שְׁלֹמֹה. אֶלָּא כֻּלָּא דְּהַב, דְּאִתְרַבֵּי דְּהַב, וּבְהַהוּא זִמְנָא כְּתִיב, וְעַפְרוֹת זָהָב לוֹ, דְּהָא עָפָר דִּלְעֵילָא, הֲוָה מִסְתַּכֵּל בֵּיהּ שִׁמְשָׁא, וּבְאִסְתַּכְּלוּתָא דִּשְׁמְשָׁא וְתוֹקְפֵיהּ, עַפְרָא עָבֵיד וְאַסְגֵּי דְּהַב.

836. Come and see: where the dust of the earth turns into gold on the mountains, where the sunlight is strong everything turns into gold. And were it not for the wild livng creatures which roamed there, people would not have been poor, because the power of the sun increases gold.

836. תָּא חֲזֵי, מִטּוּרֵי דְּנָהִירוּ, דְּתוֹקְפָא דִּשְׁמְשָׁא תַּמָּן, עַפְרָא דְּאַרְעָא בֵּינֵי טוּרֵי, כֻּלְּהוּ עָבְדֵי דְּהַב, וְאִלְמָלֵא חֵיוָון בִּישִׁין דִּרְבִיאוּ תַּמָּן, בְּנֵי נָשָׁא לָא הֲווֹ מִסְכְּנֵי, בְּגִין דְּתוֹקְפָא דִּשְׁמְשָׁא אַסְגֵּי דְּהַב.

837. Hence in the days of Solomon, "silver was not accounted for anything," for the strength of the sun was upon the dust and turned it into gold. Also, the dust is of the side of judgment, WHICH IS LEFT WITHOUT RIGHT, NOT ILLUMINATING, and when the sun, ZEIR ANPIN, looked upon it, NAMELY POURED CHASSADIM UPON IT, it removed the strength OF JUDGMENT FROM IT, and gold increased. When Solomon saw this, he praised it by saying: "All was of the dust" (Kohelet 3:20).

837. בְּג"כ, בְּיוֹמוֹי דִּשְׁלֹמֹה, אֵין כֶּסֶף נֶחְשַׁב לְמֵאוּמָה, דְּהָא תַּקִּיפָא דִּשְׁמְשָׁא אִסְתַּכַּל בְּעַפְרָא, וְאַסְגֵּי לֵיהּ דְּהַב. וְעוֹד דְּהַהוּא עַפְרָא סִטְרָא דִּדִינָא אִיהוּ, כַּד אִסְתַּכַּל בֵּיהּ שִׁמְשָׁא, נָטַל תּוֹקְפָא וְאִתְרַבֵּי דַּהֲבָא. כֵּיוָן דְּאִסְתַּכַּל שְׁלֹמֹה בָּהּ, שַׁבַּח וְאַכְרִיז וְאָמַר, הַכֹּל הָיָה מִן הֶעָפָר וגו'.

838. Hence Solomon had no need of playing like David, SINCE THE NUKVA WAS ALREADY MADE PERFECT, but he sang SHIR HASHIRIM, which is love and wealth, light and love, for all the songs of the world were in SOLOMON'S SONG, who recited the song of the Matron, the NUKVA, when she sat upon her throne facing the King.

838. וְע"ד שְׁלֹמֹה לָא אִצְטְרִיךְ לְנַגְנָא כְּדָוִד, אֶלָּא שִׁירָתָא דְּאִיהוּ רְחִימֵי דְעוֹתְרָא, דְּהוּא נְהִירוּ וּרְחִימוּ דְּכָל תּוּשְׁבְּחָן דְּעַלְמָא בֵּיהּ הֲווֹ, תּוּשְׁבַּחְתָּא דְּמַטְרוֹנִיתָא כַּד יָתְבָא בְּכָרְסְיָא לְקֳבְלֵיהּ דְּמַלְכָּא קָאֲמַר.

839. It is written: "And the king made silver to be in Jerusalem like stones" (I Melachim 10:27). Because all was made of gold and the dust, THE NUKVA, was linked to the left on the side of love, NAMELY LOVER'S LOVE, THE LOVE OF THE LEFT, as it is written: "His left hand is under my head" (Shir Hashirim 2:6). The sun, ZEIR ANPIN, cleaved to her, and did not part.

839. כְּתִיב וַיִּתֵּן הַמֶּלֶךְ אֶת הַכֶּסֶף בִּירוּשָׁלִַם כָּאֲבָנִים, בְּגִין דְּכֻלָּא הֲוָה דְּהַב, וְעַפְרָא אִתְקַשַּׁר בִּשְׂמָאלָא, בְּסִטְרָא דִּרְחִימוּ, כְּד"א שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי, וְשִׁמְשָׁא אִתְדַּבַּק בַּהֲדָהּ, וְלָא אִתְעֲדֵי מִינָהּ.

840. שְׁלֹמֹה טָעָה בְּהַאי, דְּהָא חָמָא דְּאִתְקְרֵיב סִיהֲרָא בְּשִׁמְשָׁא, וִימִינָא מְחַבְּקָא, וּשְׂמָאלָא תְּחוֹת רֵישָׁא, כֵּיוָן דְּאִתְקְרִיבוּ דָּא בְּדָא, אֲמַר הָא אִתְקְרִיבוּ כַּחֲדָא, יְמִינָא מַה הָכָא, דְּהָא יְמִינָא לָאו אִיהוּ אֶלָּא בְּגִין לְקָרְבָא, כֵּיוָן דְּאִתְקְרִיבוּ דָּא בְּדָא לְמַאי אִצְטְרִיךְ, מִיָּד אֵין כֶּסֶף נֶחְשַׁב בִּימֵי שְׁלֹמֹה.

840. Solomon made a mistake when he saw the moon attached to the sun, the right OF ZEIR ANPIN embracing her WITH CHASSADIM and the left OF ZEIR ANPIN under her head WITH THE ILLUMINATION OF CHOCHMAH. THE LEFT BECAME HER HEAD. As RIGHT AND LEFT were attached to each other, AND CHOCHMAH ON THE LEFT WAS ALREADY CLOTHED WITH THE RIGHT, he said: Now that they are linked together, what need is there for the right seeing that the function of the right, CHASSADIM, was to draw near ZEIR ANPIN AND THE NUKVA, SO THAT CHOCHMAH WITHIN THE NUKVA SHALL BE CLOTHED IN CHASSADIM OF ZEIR ANPIN? Now that they are together, there is no more need OF THE RIGHT, CHASSADIM. Straightaway "silver was not accounted for anything," FOR HE REJECTED THE SILVER, WHICH IS RIGHT, AS EXPLAINED.

841. א"ל קוּדְשָׁא בְּרִיךְ הוּא, אַנְתְּ דְּחֵית יְמִינָא, חַיָּיךְ, אַנְתְּ תִּצְטְרֵךְ לְחֶסֶד בְּנֵי נָשָׁא, וְלָא תִשְׁכַּח. מִיָּד סָטָא שִׁמְשָׁא מִלְּקַבֵּל סִיהֲרָא, וְסִיהֲרָא שַׁרְיָא לְאִתְחַשְׁכָּא, וַהֲוָה שְׁלֹמֹה מְהַדַּר עַל פִּתְחִין, וַאֲמַר, אֲנִי קֹהֶלֶת, וְלָא הֲוָה מַאן דְּיַעְבֵּד עִמֵּיהּ חֶסֶד, מ"ט, בְּגִין דְּדָחָה יְמִינָא, וְלָא חָשֵׁיב לֵיהּ, הה"ד, אֵין כֶּסֶף נֶחְשַׁב בִּימֵי שְׁלֹמֹה לְמֵאוּמָה.

841. The Holy One, blessed be He, said to him: You have rejected the right, WHICH IS CHESED. Upon your life, you shall yet need kindness (Chesed) from people, but you shall not be offered any. Immediately the sun, ZEIR ANPIN, declined from opposite the moon, THE NUKVA, and she began to darken. Solomon went begging, saying 'I am Kohelet,' but none did any kindness by him. Why? Because he rejected the right, CHESED, and did not consider it, as it says, "Silver was not accounted for anything in the days of Solomon."

842. וְע"ד, כָּל דְּאַסְגֵּי תּוּשְׁבְּחָן לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא, אַסְגֵּי שְׁלָמָא לְעֵילָא, בְּגִינֵי כָּךְ הַקְשִׁיבִי לַיְשָׁה. כְּתִיב לַיִּשׁ אוֹבֵד מִבְּלִי טֶרֶף וגו', לַיִּשׁ הַיְינוּ לַיְשָׁה, כְּדְכְתִיב, חָק חֻקָּה. אוֹבֵד: כְּדְכְתִיב, וּבָאוּ הָאוֹבְדִים. מִבְּלִי טֶרֶף: בְּגִין, דְּאִיהִי תָּבְעָה עָלֶיהָ לְמֵיהַב, כְּדְכְתִיב, וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ.

842. Hence, the more one praises the Holy One, blessed be He, THE RIGHT, peace abounds above. SCRIPTURE therefore SAYS, "Hearken Laysha," WHICH IS THE NUKVA WHEN SEPARATED FROM THE HOLY ONE, BLESSED BE HE, THE RIGHT. It is written: "The old lion (Heb. layish) perishes for lack of prey" (Iyov 4:11). Laysha is the feminine of layish, as chok (law) and chukat (ordinance).
THEY HAVE THE SAME MEANING, AS DO LAYISH AND LAYSHA. "Perishes (Heb. oved)": As in "who were lost (Heb. ovdim)" (Yeshayah 27:13), MEANS THAT IT IS LOST. "For lack of prey," since THE NUKVA demands FROM ZEIR ANPIN to give her, as it says, "She rises also while it is yet night, and gives food (prey) to her household" (Mishlei 31:15).

843. וּבְנֵי לָבִיא יִתְפָּרְדוּ. בְּגִין, דְּכֻלְּהוּ חֵילִין, כַּד אִיהִי יְהִיבַת, לְהוֹן טֶרֶף, כֻּלְּהוּ מִתְחַבְּרָן כְּחַד, וְיָנְקִין כְּחַד. וְכַד אִיהִי יָתְבָא מִבְּלִי טֶרֶף, דְּגָרַם גָּלוּתָא, וַדַּאי בְּנֵי לָבִיא יִתְפָּרְדוּ, מִתְפָּרְשָׁן כֻּלְּהוּ, לְכַמָּה סִטְרִין וְאָרְחִין, בְּגִין לְאַשְׁכָּחָא לְמֶעְבַּד דִּינָא. וְע"ד, בְּזִמְנָא דְקָרְבָּנָא אִתְעֲבִיד, כֹּלָּא מִתְתַּקְּנָן, וּמִתְקָרְבִין כַּחֲדָא, כְּדְקָאֲמָרָן, הַשְׁתָּא דְקָרְבָּנָא לָא אִתְעֲבִיד, וַדַּאי בְּנֵי לָבִיא יִתְפָּרְדוּ, וּבְגִינֵי כָּךְ, לֵית לָן יוֹם דְּלָא אִשְׁתַּכַּח בֵּיהּ דִּינָא, דְּהָא לָא מִתְעָרִין עִלָּאִין וְתַתָּאִין בִּשְׁלִימוּ עִלָּאָה כְּדְקָאֲמָרָן.

843. "And the lion's whelps are scattered abroad" (Iyov 4:11), for all the armies, NAMELY THE ANGELS WHO ISSUE FROM HER, come together as one when she gives them prey and feed together. But when she has no prey, on account of the exile, "the lion's whelps are scattered abroad" and her armies go different ways and roads to find a place to execute judgments. So, when sacrifices are offered, everybody is in order, and they come together like we said. Now, IN TIME OF EXILE, when sacrifice is not offered, surely "the lion's whelps are scattered abroad." Therefore, not a day passes without judgment, since the upper and lower are not aroused by supreme perfection.

844. תָּא חֲזֵי, הַשְׁתָּא צְלוֹתָא דִב״נ, אִתְעַר שְׁלִימוּ, לְעֵילָא וְתַתָּא, וּבְרִכְתָּא דְּבָרֵיךְ לְקוּדְשָׁא בְּרִיךְ הוּא, מִתְבָּרְכִין עִלָּאִין וְתַתָּאִין. וְע״ד בְּצְלוֹתָא דְּיִשְׂרָאֵל מִתְבָּרְכָאן עָלְמִין. מַאן דְּמְבָרֵךְ לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, יִתְבָּרַךְ. מַאן דְּלָא בָּרֵיךְ לְקוּדְשָׁא בְּרִיךְ הוּא, לָא יִתְבָּרַךְ. הֲדָא הוּא דִכְתִיב כִּי מְכַבְּדַי אֲכַבֵּד וּבוֹזַי יֵקָלוּ.

844. Come and see: now in the time of exile man's prayer causes perfection above and below, and the upper and lower are blessed by the blessing of the Holy One, blessed be He. Hence, Yisrael's prayer causes the worlds to be blessed. Whoever blesses the Holy One, blessed be He, shall be blessed, and whoever does not bless the Holy One, blessed be He, is not blessed, as it is written: "For them that honor me I will honor, and they that despise me shall be lightly esteemed" (I Shmuel 2:30).

85. The cup of blessing

Rav Hamnuna Saba expounds upon the significance of a wine cup, the table, and the blessings made over the wine. The sage equates the cup to the receptive nature of Malchut and the wine to the supernal blessings that light our world. It is explained that both hands are used to receive the cup, signifying the Right and Left Columns which are required to create a circuit of spiritual energy. We're told that one should also bless the table to ensure sustenance, signified by the bread and wine that sit upon it.

The Relevance of this Passage

The tremendous Light that is awakened and drawn to this world through the blessing of wine is summoned forth, bringing us Light, balance, and sustenance.

845. רַב הַמְנוּנָא סָבָא, כַּסָּא דִבְרִכְתָּא לָא יְהֵיב לֵיהּ לְב״נ אָחֳרָא לְבָרְכָא, אֶלָּא אִיהוּ אַקְדִּים וְנָטֵיל לֵיהּ בְּתְרֵי יְדוֹי וּמְבָרֵךְ. וְהָא אֲמָרָן, דְּבָעֵי לְנַטְלָא לֵיהּ בִּימִינָא וּבִשְׂמָאלָא, וְאע״ג דְּכֹלָּא אִתְעָרוּ בֵּיהּ, שַׁפִּיר הוּא, אֲבָל כַּסָּא דִבְרִכָה הָכֵי אִצְטְרִיךְ כּוֹס, דִּכְתִיב כּוֹס יְשׁוּעוֹת אֶשָּׂא, דְּהָא בְּהַאי כּוֹס, אִתְנְגִידוּ בִּרְכָאן, מֵאִינּוּן יְשׁוּעוֹת דִּלְעֵילָא, וְהוּא נָטֵיל לוֹן, וְכָנֵיש לוֹן לְגַבֵּיהּ, וְתַמָּן אִתְנְטֵיר חַמְרָא עִלָּאָה, וְאִתְכְּנֵיש בְּהַהוּא כּוֹס, וּבְעִינָן לְבָרְכָא לֵיהּ בִּימִינָא, וּבִשְׂמָאלָא, וְחַמְרָא דְּאִיהוּ בְּהַאי כּוֹס כָּנֵיש, דְּיִתְבָּרְכוּן כַּחֲדָא, וּבְעִינָן לְבָרְכָא פָּתוֹרָא, דְּלָא תְּהֵא רֵיקַנְיָא מִנַּהֲמָא וְחַמְרָא כֹּלָּא כַּחֲדָא.

845. Rav Hamnuna Saba (the elder) gave his cup of blessing to no one, but hastened to receive it with both hands and say the blessing. We have said that it should be received by both right and left, and though others have explained it differently, we agree with it. But the secret thereof is that for a cup of blessing we need a cup, as it is written "I will raise the cup of salvation" (Tehilim 116:13), NAMELY THE CUP CALLED THE NUKVA. By means of this cup blessings are drawn from the salvations above, AND THE CUP, THE NUKVA, receives and gathers them to it. There the supernal wine is preserved, THE ILLUMINATION OF THE LEFT FROM BINAH, and gathered in the cup, hence we need to bless it with both right and left; and the wine which is gathered in the cup will be blessed together, THAT IS, THE WINE WHICH IS THE ILLUMINATION OF THE LEFT FROM BINAH, TOGETHER WITH THE CUP, BEING THE NUKVA. We should also bless the table, THE NUKVA, that it will not be without both bread and wine.

846. תָּא חֲזֵי, כְּנֶסֶת יִשְׂרָאֵל, כּוֹס שֶׁל בְּרָכָה אִקְרֵי, וְכֵיוָן דְּאִיהוּ כּוֹס שֶׁל בְּרָכָה, בְּעִינָן יְמִינָא וּשְׂמָאלָא לְנַטְלָא לֵיהּ, וְהַהוּא כּוֹס אִתְיְהֵיב בֵּין יְמִינָא וּשְׂמָאלָא, וּבְעֵי דְּאִתְמַלְיָא חַמְרָא, בְּגִין חַמְרָא דְאוֹרַיְיתָא, דְּאִיהוּ נָפִיק מֵעָלְמָא דְאָתֵי.

846. Come and see: the Congregation of Yisrael, THE NUKVA, is called a cup of blessing. Since it is a cup of blessing, we need both the right and left hands to receive it, for the cup is given by the right and left hands, CHASSADIM AND CHOCHMAH, AS HAS BEEN EXPLAINED. It should be filled with wine, because of the wine of the Torah, THE SECRET OF THE ILLUMINATION OF THE LEFT, which comes from the World to Come, BINAH.

847. וְתָא חֲזֵי, כּוֹס שֶׁל בְּרָכָה, בְּהַאי אִתְגַּלְיָין מִלִּין עִלָּאִין, הָכָא דַּאֲנַן בְּמְעַרְתָּא, אֵימָא הָכָא אִתְגַּלְיָיא רָזָא דְּרִתִּיכָא קַדִּישָׁא, כּוֹס שֶׁל בְּרָכָה בָּעֵי לְקַבְּלָא לֵיהּ בִּימִינָא וּשְׂמָאלָא, דָּא צָפוֹן וְדָרוֹם, וְכוֹס שֶׁל בְּרָכָה דִּיהֵא נָטֵיל בְּרָכָה מִנַּיְיהוּ. מַאן כּוֹס שֶׁל בְּרָכָה, דָּא מִטָּתוֹ שֶׁלִּשְׁלֹמֹה, דִּבְעִינָן דְּאִתְיְיהִיב בֵּין צָפוֹן לְדָרוֹם, וּבָעֵי לַאֲנָחָא לָהּ בִּימִינָא, וְגוּפָא דְּיִתְתַּקַּן בַּהֲדַיְיהוּ, וְיַשְׁגַּח בֵּיהּ בְּהַהוּא כּוֹס, לְבָרְכָא לֵיהּ בְּאַרְבַּע בִּרְכָאן, בְּגִין דִּכְתִיב, תָּמִיד עֵינֵי ה׳ אֱלֹהֶיךָ בָּהּ וגו׳. אִשְׁתַּכַּח בְּכוֹס שֶׁל בְּרָכָה, רָזָא דִּמְהֵימְנוּתָא, צָפוֹן וְדָרוֹם וּמִזְרָח וּמַעֲרָב, הָא רְתִיכָא קַדִּישָׁא כִּדְקָא חָזֵי לֵיהּ.

848. וּפָתוֹרָא בְּנַהֲמָא, בְּגִין דִּיתְבָּרְכָא הַהוּא לֶחֶם דִּלְתַתָּא, וְיִתְבָּרֵךְ לֶחֶם עוֹנִי, וִיהֵא לֶחֶם פַּנַּג, וְהָא אוֹקִימְנָא. וְיִשְׁתַּכַּח דִּכְנֶסֶת יִשְׂרָאֵל מִתְבָּרְכָא בְּד׳ סִטְרֵי עַלְמָא, לְעֵילָא וְתַתָּא. וְכוֹס שֶׁל בְּרָכָה, לְאִתְחַבְּרָא דָּוִד מַלְכָּא בַּאֲבָהָן, וְיִתְבָּרֵךְ לְתַתָּא, דִּיתְבָּרֵךְ פָּתוֹרָא דְּב״נ, לְאִשְׁתַּכְּחָא בֵּיהּ מְזוֹנָא תָּדִיר.

849. קָמוּ כֻּלְּהוּ וּנְשָׁקוּ יְדוֹי, אֲמָרוּ בְּרִיךְ רַחֲמָנָא דְּאָעֵילְנָא הָכָא, וּשְׁמַעְנָא מִלִּין אִלֵּין. נָפְקוּ מִן מְעַרְתָּא, וַאֲזָלוּ, כַּד עָאלוּ בְּמָתָא, חָמוּ עִיטְרָא דִּבְנֵי נָשָׁא דְּמִיתוּ, דְּנָפַל בֵּיתָא עֲלַיְיהוּ, יָתְבוּ וְחָמוּ דְּקָא סַפְדֵי לְאִינּוּן דְּמִיתוּ, עִם אִינּוּן רוֹמָאֵי.

86. "The threshing floor of Atad"

Rabbi Shimon discusses the metaphor concerning the transference of earthly and spiritual power from Egypt to Yisrael. Next, we learn that Ya'akov's soul was the brightest since the Creation of the world. When Ya'akov departs this world from within the land of Egypt, which represents a domain of negativity, it is free from any influences issuing from the Other Side, and directly ascends to its proper place in the heavens.

The Relevance of this Passage

The ability to triumph over our Evil Inclinations [Egypt] and to transfer control and power to the will of our soul [Yisrael], is the great gift bestowed upon readers of this section. This action sets us on a course for greater spiritual growth, ensuring a lofty place in the world to come and increased fulfillment in the here and now.

850. פְּתַח רִבִּי שִׁמְעוֹן וַאֲמַר, וַיָּבֹאוּ עַד גֹּרֶן הָאָטָד, מַאן גֹּרֶן הָאָטָד. אֶלָּא, הָכָא אִתְרְמִיז שָׁלְטָנוּתָא דְּמִצְרָאֵי דְּאִתְעֲדֵי. גֹּרֶן הָאָטָד, דָּא מְמַנָּא שׁוּלְטָנָא דְּמִצְרָאֵי, דְּאִתְעֲדֵי מִקַּמֵּי שׁוּלְטָנוּתָא דְּיִשְׂרָאֵל, דְּהָא חָמוּ גֹּרֶן כַּד״א מְלוּבָּשִׁים בְּגָדִים בַּגֹּרֶן, וְע״ד וַיִּסְפְּדוּ שָׁם מִסְפֵּד גָּדוֹל וְכָבֵד מְאֹד וגו׳.

851. עַל כֵּן קָרָא שְׁמָהּ אָבֵל מִצְרַיִם עַד הַיּוֹם הַזֶּה, דְּוַדַּאי מִמִּצְרַיִם הֲוָה, אוֹף הָכָא לָאו דְּיוּדָאֵי נִינְהוּ אִלֵּין בָּכְיָין, אע״ג דְּמִיתוּ בֵּיהּ יוּדָאֵי, וְאִלֵּין יוּדָאֵי, אִלְמָלֵא הֲווֹ יוּדָאֵי, לָא מִיתוּ, וְכֵיוָן דְּמִיתוּ, קוּדְשָׁא בְּרִיךְ הוּא מְכַפֵּר חוֹבַיְיהוּ.

851. "So that the name of it was called the mourning of the Egyptians": Assuredly the Egyptians MOURNED FOR THEIR DOMINION WHICH PASSED, but here also the weeping was not for Jews, though there were Jews among the dead. Had they been good Jews, they would not have been killed. But having died, the Holy One, blessed be He, pardons their sins.

852. אֲמַר ר״ש תָּא חֲזֵי
, דְּיַעֲקֹב אע״ג דְּנָפְקַת נִשְׁמָתֵיהּ בְּמִצְרַיִם, לָאו בִּרְשׁוּתָא אָחֳרָא נָפְקַת, מ״ט, כְּמָה דְּאִתְּמַר דְּלָא הֲוָה מִיּוֹמָא דְּאִתְּבְּרֵי עָלְמָא, עַרְסָא שְׁלִימְתָּא, כְּהַהוּא עַרְסָא דְּיַעֲקֹב. בְּשַׁעְתָּא דַּהֲוָה סָלֵיק מֵעָלְמָא נִשְׁמָתֵיהּ מִיָּד אִתְקַשַּׁר בְּאַתְרֵיהּ, וְהָא אוֹקִימְנָא.
יו

852. Rabbi Shimon said, Come and behold: though Ya'akov yielded his soul in Egypt, it did not depart under the dominion of the other, NAMELY THE OTHER SIDE. Why? Because, as we learned, there has not been a bed more whole than Ya'akov's bed since the Creation of the world, FOR ALL HIS SONS WERE PROPER. As soon as he departed from the world, his soul joined its place, as has already been explained.

87. The embalming of Ya'akov

The Zohar reveals the luminous power and influence of Ya'akov by recounting how the scents of the Garden of Eden and candlelight radiate in a cave during his presence. Next, we learn that the souls of the righteous pass through the cave of the patriarchs to behold the spiritual deeds and Light they left behind. The process for embalming Kings is then expounded upon by Rabbi Aba and we learn that Ya'akov was embalmed to preserve both his body and soul so that he can join the Supernal Ark [Malchut]. Finally, it is revealed that Yosef is the chariot for Zeir Anpin, bridging Malchut with the Upper World. Hence, his keeping the covenant is deemed to have been accomplished in both worlds. This secret is alluded to by the two yuds ?? in the word Vayisem (Eng: 'and he was put'). When Yosef left this world from the land of Egypt, it is said that he was put into two arks, or coffins. This means that he avoided the clutches of the Other Side and connected directly to the Shechinah [the upper Ark].

The Relevance of this Passage

If we read this passage with a contrite heart and soul, we can ignite the righteousness and spiritual power of Ya'akov and Yosef to help us rise above negativity in life [Egypt]. We are inspired to recognize the value of keeping the covenant, which ensures a connection to the Light of the Shechinah in this world and in the world to come.

853. תָּא חֲזֵי, כַּד הֲוָה עָאל יַעֲקֹב בִּמְעַרְתָּא, כָּל רֵיחִין דְּגִנְתָּא דְּעֵדֶן אִשְׁתַּכַּח בִּמְעַרְתָּא, וּמְעַרְתָּא סָלְקָא נְהוֹרָא, וּשְׁרַגָּא חַד דָּלֵיק. וְכַד עָאלוּ אֲבָהָן לְגַבֵּי דְּיַעֲקֹב לְמִצְרַיִם, לְאִשְׁתַּכָּחָא עִמֵּיהּ, אִסְתַּלַּק נְהוֹרָא דִּשְׁרַגָּא, כֵּיוָן דְּעָאל יַעֲקֹב בִּמְעַרְתָּא, הַדְרָא שְׁרַגָּא לְאַתְרֵיהּ, כְּדֵין אִשְׁתְּלִים מְעַרְתָּא מִכָּל מַה דְּאִצְטְרִיךְ.

853. Come and behold: When Ya'akov entered the cave, all the perfumes of the Garden of Eden filled it. The cave was alight, for a candle burned THERE. When the patriarchs came to Ya'akov in Egypt to be with him, the candlelight was gone FROM THE CAVE. When Ya'akov came in to the cave, the candle returned. The cave was then perfected in all its needs.

854. וְעַד יוֹמֵי עָלְמָא, לָא קַבִּילַת מְעַרְתָּא ב״נ אָחֳרָא, וְלָא תְקַבֵּל. וְנִשְׁמָתִין דְּזַכָּאן אִעַבְּרָן מִקַּמַּיְיהוּ בְּבֵי מְעַרְתָּא, בְּגִין דְּיִתְעָרוּן, וְחָמִין זַרְעָא דִּשְׁבָקוּ בְּעָלְמָא, וְיֶחֱדוּ קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא.

854. Never has the cave received any other man, and never will it. The souls of the righteous pass AFTER THEIR DEMISE before THE FATHERS inside the cave, so that they will awake and behold the seed they left in the world, and rejoice before the Holy One, blessed be He.

855. אָמַר ר׳ אַבָּא, חֲנִיטָא דְיַעֲקֹב מַאי אִיהוּ, א״ל זִיל שְׁאֵיל לְאַסְיָא. תָּא חֲזֵי, כְּתִיב וַיְצַו יוֹסֵף אֶת עֲבָדָיו אֶת הָרֹפְאִים לַחֲנוֹט אֶת אָבִיו וַיַּחַנְטוּ הָרֹפְאִים אֶת יִשְׂרָאֵל, ס״ד כְּשֶׁאָר בְּנֵי נָשָׁא הֲוָה חֲנִיטָא דָא. אִי תֵּימָא בְּגִין אוֹרְחָא הוּא דַּעֲבָדוּ, הָא כְּתִיב וַיָּמָת יוֹסֵף בֶּן וגו׳ וַיִּישָׂם בָּאָרוֹן בְּמִצְרָיִם, הָא לָא אֲזָלוּ עִמֵּיהּ בְּאָרְחָא, דְּהָא תַּמָּן אִתְקַבַּר, וּכְתִיב וַיַּחַנְטוּ אוֹתוֹ.

856. אֶלָּא, אָרְחָא דְּמַלְכִין אִינּוּן, בְּגִין לְקַיְּימָא גּוּפַיְיהוּ, חֲנָטֵי לוֹן בְּמִשַּׁח רְבוּת, עִלָּאָה עַל כָּל מִשְׁחִין, מְעוֹרָב בְּבוּסְמִין, וְשָׁאֵיב לֵיהּ בְּגוּפָא, יוֹמָא בָּתַר יוֹמָא, בְּהַהוּא מִשְׁחָא טָבָא, אַרְבְּעִין יוֹמִין, דִּכְתִיב וַיִּמְלְאוּ לוֹ אַרְבָּעִים יוֹם כִּי כֵן יִמְלְאוּ יְמֵי הַחֲנוּטִים. בָּתַר דְּאִשְׁתְּלִים דָּא, קַיְּימָא גּוּפָא שְׁלִים זִמְנִין סַגִּיאִין.

857. בְּגִין דְּכָל הַהוּא אַרְעָא דִכְנַעַן, וְאַרְעָא דְּמִצְרַיִם, מְכַלָּה גּוּפָא וּמְרַקֵּב לֵיהּ לִזְמַן זְעֵיר, מִכָּל שְׁאָר אַרְעָא, וּבְגִין לְקַיְּימָא גּוּפָא עָבְדֵי דָא, וְעָבְדֵי חֲנִיטָא דָא מִגּוֹ וּמִבָּרָא. מִגּוֹ דְּשַׁוְיָין הַהוּא מִשְׁחָא עַל טַבּוּרָא, וְהוּא עָאל בְּטַבּוּרָא לְגוֹ, וְאִשְׁתְּאֵיב בְּמֵעוֹי, וְקָאִים לֵיהּ לְגוּפָא מִגּוֹ וּמִבָּרָא לִזְמִנִין סַגִּיאִין.

858. וְיַעֲקֹב הָכֵי הֲוָה בְּקִיּוּמָא דְגוּפָא, וְהָכֵי אִצְטְרִיךְ, דְּגוּפָא דַּאֲבָהָן אִיהוּ, וַהֲוָה בְּקִיּוּמָא בְּגוּפָא וְנַפְשָׁא. כְּגַוְונָא דָא לְיוֹסֵף, דְּאִיהוּ דּוּגְמָא דְּגוּפָא, וּבְקִיּוּמָא דְּגוּפָא וְנַפְשָׁא הוּא. בְּקִיּוּמָא דְּגוּפָא, דִּכְתִיב וַיַּחַנְטוּ אוֹתוֹ, בְּקִיּוּמָא דְּנַפְשָׁא, דִּכְתִיב וַיִּישָׂם בָּאָרוֹן בְּמִצְרָיִם.

859. וּתְנִינָן תְּרֵי יוּדִי״ן אַמַּאי. אֶלָּא, יוֹסֵף נָטַר לֵיהּ בְּרִית לְתַתָּא, וְנָטִיר לֵיהּ בְּרִית דְּלְעֵילָא, אִסְתַּלַּק מֵעָלְמָא, אִתְשַׁוִּי בִּתְרֵי אֲרוֹנֵי, בְּאָרוֹן לְתַתָּא, וּבְאָרוֹן לְעֵילָא. אָרוֹן דְּלְעֵילָא מַאן אִיהוּ. אֶלָּא, כְּד״א הִנֵּה אֲרוֹן הַבְּרִית אֲדוֹן כָּל הָאָרֶץ, דְּאָרוֹן דְּלְעֵילָא אֲרוֹן הַבְּרִית אִקְרֵי, דְּהָא לָא יָרֵית לֵיהּ אֶלָּא מַאן דְּנָטַר בְּרִית, וּבְגִין דְּיוֹסֵף נָטַר לֵיהּ לִבְרִית, אִתְשַׁוִּי בִּתְרֵי אֲרוֹנֵי.

855. Rabbi Aba said: What was the embalming of Ya'akov like? He said to him: Go and ask a physician. Come and see: it is written: "And Yosef commanded his servants the physicians to embalm his father: and the physicians embalmed Yisrael." Could you possibly think that he was embalmed like other people? If you say that it was done due to the voyage, FOR THEY HAD TO PRESERVE HIM, it says, "So Yosef died... and they embalmed him, and he was put in a coffin in Egypt" (Beresheet 50:26). He was not taken away, but buried there, yet "they embalmed him."

856. It is the custom to embalm kings, in order to preserve the body FROM ROTTING. They are embalmed with anointing oil, superior to any other oil, mixed with spices. The good oil is absorbed in the body day after day for forty days, as it is written: "And forty days were fulfilled for him: for so are fulfilled the days of those who are embalmed." After this procedure, the body is preserved for many days.

857. For the land of Cna'an and the land of Egypt consume and corrupt the body in a shorter time than other countries, and this is done in order to preserve the body. The embalming is both for the internal part of the body and the exterior. The oil is put on the navel, and it penetrates the inner part of the body, absorbed in the entrails and preserves it for a long time.

858. Ya'akov had need of the body and so it is appropriate: for he is the body of the fathers, AS HIS FATHERS, CHESED AND GVURAH, ARE THE TWO ARMS AND HE IS TIFERET, THE BODY. Both his body and soul endured. Yosef, too, resembles the body, FOR HE IS THE COVENANT, AND THE COVENANT AND THE BODY ARE CONSIDERED THE SAME. He was preserved in both body and soul: his body, as it is written: "And they embalmed him" and his soul, as it is written: "And he was put in a coffin (ark) in Egypt," WHICH MEANS THAT HIS SOUL JOINED THE SUPERNAL ARK, WHICH IS THE NUKVA.

859. We have learned why "VAYISEM (ENG. 'AND HE WAS PUT')" is spelt with two letters Yud. Yosef kept the covenant below and he kept the covenant above, BEING A CHARIOT TO ZEIR ANPIN. Therefore, when he passed away from the world, he was put in two arks (coffins), the ark above and the ark below. What is the 'ark above'? It is described by the words, "Behold, the ark of the covenant of (is) the master of all the earth" (Yehoshua 2:11). For the upper ark, THE SHECHINAH, is called 'the ark of the covenant'. It will be inherited only by him who keeps the covenant. Since Yosef kept the covenant, he was put in two arks.

88. "And he was put in a coffin in Egypt"
The Zohar expands upon the wisdom concealed inside the verse "And he was put in a coffin (also: 'ark') in Egypt." Egypt, we're told, is the land of

the Other Side, and though one may leave the world from this negative, foreign soil, the soul will merge with the Shechinah, as Yosef did, if it is righteous.

The Relevance of this Passage

The strength to rise above of the negativity and influence of our Evil Inclination [Egypt] is ignited, so that we may connect to the protective and nurturing Light of the Shechinah now, and in the world to come.

860. "And he was put in a coffin (also: 'ark') in Egypt." From this verse, we learn yet another secret. Though his soul departed in a foreign soil OF THE OTHER SIDE, it joined the Shechinah and "he was put in an ark," IN THE ARK above and IN THE ARK below. For he was righteous, and every righteous man inherits the Holy, Supernal Land, THE SHECHINAH, as it says, "Your people also shall be righteous: they shall inherit the land for ever; they shall be the branch of my planting, the work of My hands, that I may be glorified" (Yeshayah 60:21).

Blessed be Hashem for ever and ever, Amen and Amen.

The end of the book of Beresheet

860. וַיִּישָׂם בָּאָרֹן בְּמִצְרָיִם, הָכֵי הוּא וַדַּאי. וּקְרָא אוֹכַח רָזָא אָחֳרָא דְּאַף עַל גַּב דְּנָפְקַת נִשְׁמָתֵיהּ בְּרִשׁוּ אָחֳרָא, אִתְקַשַּׁר בִּשְׁכִינְתָּא, הֲדָא הוּא דִכְתִיב, וַיִּישָׂם בָּאָרוֹן, לְעֵילָא וּלְתַתָּא, בְּגִין דַּהֲוָה צַדִּיק, דְּכָל צַדִּיק יָרֵית אַרְעָא קַדִּישָׁא עִלָּאָה, כְּד״א וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִרְשׁוּ אָרֶץ נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר.

בָּרוּךְ ה׳ לְעוֹלָם אָמֵן וְאָמֵן.

סְלִיק סֵפֶר בְּרֵאשִׁית

1. "And these are the names"

An explanation of the title verse proceeds from a discussion of the meaning of the quotation, "And they who are wise..." This, we learn, contains the secret of the Firmament, which illuminates the Garden of Eden and the Tree of Life. Those imbued with supernal Wisdom - the internal and external angels, and the life giving souls born of the Tree of Life - inhabit the Tree, and these beings merit eternal life. The branches of the Tree spread over all forms and beings of Holiness, and the fruit of the Tree gives life to all. The side of Impurity, however, does not dwell in the Tree of Life, and derives no nourishment from it. There follows a description of the splendor of the Tree, which ascends to great heights, and the one radiation in the Tree, which contains the colors white, red and green. Rising in direct light and descending in returning light, these colors come to rest only in the Tree. From this Tree, the twelve Tribes of Israel went down into the exile of Egypt with the light that does not illuminate (Malchut), accompanied by multitudes of heavenly hosts.

The Relevance of this Passage

A reading of this section reveals the connectedness of all forms and beings of Holiness, including humans, animals, plant life, and even stars and constellations. We are reminded that there is a clear distinction between the sides of evil and purity, and it is incumbent on us to consciously position ourselves on the side of purity if we desire to merit the rewards of spiritual nourishment and everlasting life.

1. "And these are the names of the children of Yisrael who came into Egypt with Jacob, every man came with his household" (Shemot 1:1). "And they who are wise shall shine as the brightness of the firmament; and they who turn many to righteousness like the stars for ever and ever" (Daniel 12:3). "And they who are wise," are those who observe the secret of wisdom; "shall shine," means they illuminate and sparkle with the shine of supernal Chochmah; and "as the brightness," MEANS the brightness and sparkle of the river that emanates from Eden. This is the concealed secret that is called 'firmament'" for in it are located the stars and the constellations, the sun, WHICH IS THE ZEIR ANPIN, and moon, WHICH IS THE NUKVA, and all the candles that give light, WHICH ARE ALL THE LIGHTS THAT ARE IN THE WORLDS BRIYAH, YETZIRAH AND ASIYAH.

1. וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרָיְמָה אֵת יַעֲקֹב אִישׁ וּבֵיתוֹ בָּאוּ, וְהַמַּשְׂכִּילִים יַזְהִירוּ כְּזֹהַר הָרָקִיעַ וּמַצְדִּיקֵי הָרַבִּים כַּכּוֹכָבִים לְעוֹלָם וָעֶד וְהַמַּשְׂכִּילִים: אִלֵּין אִינּוּן דִּמְסִתַּכְּלֵי בְּרָזָא דְּחָכְמְתָא. יַזְהִירוּ: נַהֲרִין, וְנָצְצִין בְּזִיוָא דְּחָכְמְתָא עִלָּאָה. כְּזֹהַר: נַהֲירוּ וּנְצִיצוּ דְּנַהֲרָא דְּנָפִיק מֵעֵדֶן. וְדָא אִיהוּ רָזָא סְתִימָא, דְּאִקְרֵי רָקִיעַ. בֵּיהּ קַיְימִין כּוֹכְבַיָּא וּמַזָּלֵי שִׁמְשָׁא וְסִיהֲרָא, וְכָל אִינּוּן בּוּצִינִין דִּנְהוֹרָא.

2. The brightness of this firmament illuminates the garden, WHICH IS MALCHUT, and the Tree of Life, WHICH IS TIFERET, stands in the center of the garden - THAT IS, IN THE CENTRAL COLUMN. Its branches, ITS SFIROT, cover all forms, NEFASHOT, trees, RUCHOT, and spices, NESHAMOT, in the garden that are in fitted vessels, MEANING THEY HAVE THREE COLUMNS, RIGHT, LEFT AND CENTRAL. And all the animals of the field, WHO ARE THE EXTERNAL ANGELS, find shelter in its shadow. And all the birds of heaven, THE INTERNAL ANGELS, sit under its branches.

2. זֹהַר דְּהַאי רָקִיעַ נָהִיר בְּנַהֲירוּ עַל גִּנְתָּא. וְאִילָנָא דְּחַיֵּי קַיָּים בְּמְצִיעוּת גִּנְתָּא. דְּעַנְפּוֹי חַפְיָין עַל כָּל אִינּוּן דְּיוּקָנִין וְאִילָנִין וּבוּסְמִין דִּבְגִנְתָּא, בְּמָאנִין דְּכַשְׁרָן. וּתְטַלְּלִין תְּחוֹתֵיהּ כָּל חֵיוֹת בָּרָא. וְכָל צִפְּרֵי שְׁמַיָּא יְדוּרוּן תְּחוֹת אִינּוּן עַנְפִּין.

3. The splendor of the fruits of the tree, WHICH ARE THE SOULS THAT ARE BORN FROM IT, gives life to all. It exists forever. The Other Side OF IMPURITY does not dwell in it, MEANING THAT THE OTHER SIDE HAS NO NOURISHMENT FROM THE TREE OF LIFE, WHICH IS ZEIR ANPIN IN GREATNESS. Only the side of holiness is nourished. Fortunate are those who taste from it, for they live eternally, AS IS WRITTEN: "AND HE WILL TAKE ALSO FROM THE TREE OF LIFE AND EAT AND WILL LIVE FOREVER" (BERESHEET 3:22). They are called 'Wise Ones' and merit life in this world and in the World to Come.

3. זֹהַר אִיבָּא דְּאִילָנָא, יָהִיב חַיִּין לְכֹלָּא. קִיּוּמֵיהּ לְעָלַם וּלְעָלְמֵי עָלְמִין סִטְרָא אַחֲרָא לָא שַׁרְיָא בֵּיהּ, אֶלָּא סִטְרָא דִּקְדוּשָׁה. זַכָּאָה חוּלָקֵיהוֹן אִינּוּן דְּטַעֲמִין מִנֵּיהּ, אִינּוּן קַיְימִין לְעָלַם וּלְעָלְמֵי עָלְמִין. אִלֵּין אִקְרוּן מַשְׂכִּילִים, וְזַכָּאן חַיִּין בְּהַאי עָלְמָא, וְחַיִּין בְּעָלְמָא דְּאָתֵי.

4. The splendor of this tree, WHICH IS ZEIR ANPIN, rises higher, and higher. WHEN RISING it is a distance of 500 parasangs. WHEN RISING HIGHER, its spread is 600,000 parasangs. In this tree, there is one radiation, WHICH IS MALCHUT, in which body, all the colors - WHITE, RED, AND GREEN, WHICH ARE THE SECRET OF THE LIGHTS OF CHESED, GVURAH, AND TIFERET - are found. These colors rise IN OR YASHAR ('DIRECT LIGHT') and descend IN OR CHOZER ('RETURNING LIGHT'), and they do not settle in any place except in this tree BECAUSE IT IS THE SECRET OF THE CENTRAL COLUMN.

4. זֹהַר אִילָנָא דָּא, זַקְפָא לְעֵילָא לְעֵילָא. חֲמֵשׁ מְאָה פַּרְסֵי הִלּוּכֵיהּ, שְׁתִּין רִבּוֹא אִיהוּ, בְּפִשִׁיטוּתֵיהּ. בְּהַאי אִילָנָא, קַיְימָא חַד זֹהֲרָא, כָּל גַּוְונִין קַיְימִין בֵּיהּ אִינּוּן גַּוְונִין סָלְקִין וְנַחְתִּין, לָא מִתְיַשְׁבֵי בְּדוּכְתָּא אַחֲרָא בַּר בְּהַהוּא אִילָנָא.

5. כַּד נַפְקֵי מִנֵּיהּ לְאִתְחֲזָאָה בְּגוֹ זֹהַר דְּלָא נַהֲרָא, מִתְיַשְּׁבָן וְלָא מִתְיַשְּׁבָן, קַיְּימָן וְלָא קַיְּימָן, בְּגִין דְּלָא מִתְיַשְּׁבָן בְּאַתָּר אַחֲרָא. מֵאִילָּנָא דָּא נַפְקֵי תְּרֵיסַר שִׁבְטִין. דְּמִתְחַמָּן בֵּיהּ, וְאִינּוּן נַחְתּוּ בְּהַאי זֹהַר דְּלָא נַהֲרָא, לְגוֹ גָּלוּתָא דְּמִצְרַיִם, בְּכַמָּה מַשִּׁירְיָין עִלָּאִין, הה״ד וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל וְגוֹ׳.

5. When THE LIGHTS emanate from it, FROM THE TREE, to appear in the glow that does not illuminate, THESE LIGHTS sometimes settle and SOMETIMES do not settle in it; they are sometimes found and sometimes not found, because they settle in no other place EXCEPT THIS TREE. From this tree emanated twelve tribes whose boundaries are therein contained. They descended in this splendor that does not illuminate, into the exile of Egypt with many supernal camps. This is the meaning of: "And these are the names of the children of Yisrael..."

2. "The word of Hashem was"
From Rabbi Shimon's discourse on the title verse, we learn that the word hayah is repeated in the title quotation because the first refers to the exile in Egypt and the second to the Babylonian exile. Rabbi Shimon reinforces Ezekial's role as a faithful prophet in his comparison of the Babylonian and the Egyptian exiles. The Babylonian captivity, we learn, caused far more pain and suffering for the children of Israel than the Egyptian exile. The children of Israel were able to endure the exile in Egypt patiently because they were familiar with the suffering of their father, the righteous Jacob. However, the Babylonian exile brought suffering to the point of despair, and they came to believe that God had deserted them. As a result, they were pitied in heaven and on earth, and God called His entire celestial army together and sent them to be with the children of Yisrael in captivity. When they arrived, the spirit of Prophecy descended on Ezekial. He announced his vision to the children of Israel, but they did not believe him. Thus, he was compelled to reveal his entire celestial vision to them. At this, their joy and love for God returned. This is why Ezekial revealed the whole of his vision - and with the permission of God.
The Relevance of this Passage
A reading of this section will strengthen our inner resistance to suffering and make us more aware of the increased spiritual help we are able to receive in times of sorrow. Read in conjunction with Ezekial, it will open up the prophet's vision, revealing the depths of hidden meaning contained therein and bestowing it upon us like a blessing.

6. רִבִּי שִׁמְעוֹן פָּתַח, הָיֹה הָיָה דְּבַר ה׳, הָיֹה הָיָה תְּרֵי זִמְנֵי אֲמַאי. וְתוּ אִית לְשָׁאֲלָה, אִי יְחֶזְקֵאל נְבִיאָה מְהֵימְנָא הֲוָה, אֲמַאי גְּלֵי כָּל מַה דְּחָמָא, מַאן דְּמַלְכָּא אָעִיל לֵיהּ בְּהֵיכְלֵיהּ אִית לֵיהּ לְגַלָּאָה רָזִין דְּחָמֵי. אֶלָּא וַדַּאי יְחֶזְקֵאל נְבִיאָה מְהֵימְנָא הֲוָה, וְכָל מַה דְּחָמָא בִּמְהֵימְנוּתָא אִיהוּ, וּבִרְשׁוּתָא דְקוּדְשָׁא בְּרִיךְ הוּאגַּלֵּי כָּל מַה דְּגַלֵּי, וְכֹלָּא אִצְטְרִיךְ.

6. Rabbi Shimon opened the discussion saying: "The word of Hashem was (Heb. hayoh hayah)..." (Yechezkel 1:1). HE ASKS: Why is the word hayah repeated twice? We should further ask why Ezekiel revealed all that he saw if he was a faithful prophet. Should one whom the King brought into His sanctuary reveal what he sees? HE ANSWERS: Certainly Ezekiel was a faithful prophet, and all that he saw was by Faith, and whatever he revealed was with the permission of the Holy One, blessed be He, and all was as it should have been.

7. אָמַר ר״ש, מַאן דְּרָגִיל לְמִסְבַּל צַעֲרָא אע״ג דְּאָתֵי לְפוּם שַׁעְתָּא צַעֲרָא, סָבִיל מַטְלָנוֹי, וְלָא חָיִישׁ, אֲבָל מַאן דְּלָא רָגִיל בְּצַעַר, וַהֲוָה כָּל יוֹמוֹי בְּתַפְנוּקִין וְעִידּוּנִין, וְאָתֵי לֵיהּ צַעֲרָא, דָּא אִיהוּ צַעֲרָא שְׁלִים, וְעַל דָּא אִצְטְרִיךְ לְמִבְכֵּי.

7. Rabbi Shimon said: Even though pain comes to him temporarily, someone who is accustomed to suffer pain bears his yoke and does not worry. But when pain comes to one who has spent all his days in pleasures and luxuries and is not accustomed to pain, this is complete pain and deserves weeping.

8. כַּךְ יִשְׂרָאֵל, כַּד נַחְתּוּ לְמִצְרַיִם, רְגִילִין בְּצַעֲרָא הֲווֹ, דְּהָא כָּל יוֹמוֹי דְּהַהוּא זַכָּאָה אֲבוּהוֹן בְּצַעֲרָא הֲוָה, וְעַל דָּא סָבְלוּ גָּלוּתָא כַּדְקָא יָאוּת. אֲבָל גָּלוּתָא דְּבָבֶל הַהוּא הֲוָה צַעֲרָא שְׁלִים, הַהוּא הֲוָה צַעֲרָא דְּעִלָּאִין וְתַתָּאִין בָּכָאן עָלֵיהּ.

8. Yisrael was accustomed to pain when descending into Egypt, for all the days of that righteous man, their father, were spent in pain. Therefore, they endured the exile properly AND DID NOT WORRY GREATLY. But the exile of 'Babylon' was in complete pain; it was a pain for which both those above and below wept.

9. עִלָּאִין: דִּכְתִיב, הֵן אֶרְאֶלָּם צָעֲקוּ חוּצָה וְגוֹ׳. תַּתָּאִין: דִּכְתִיב, עַל נַהֲרוֹת בָּבֶל שָׁם יָשַׁבְנוּ וְגוֹ׳ כֻּלְּהוֹן בָּכוּ עַל גָּלוּתָא דְּבָבֶל. מ״ט. בְּגִין דַּהֲווֹ בְּתַפְנוּקֵי מַלְכִין דִּכְתִיב בְּנֵי צִיּוֹן הַיְּקָרִים וְגוֹ׳.

9. Those above wept, as it is written: "Behold, the mighty ones shall cry outside" (Yeshayah 33:7). Those below cried, as it is written: "By the rivers of Babylon, there we sat down..." (Tehilim 137:1). They all wept over the exile of Babylon. Why? Because previously they had the luxuries of kings, as is written: "The precious sons of Zion..." (Eichah 4:2).

10. דְּתַנָּן אָמַר רַבִּי יִצְחָק, מַאי דִּכְתִיב עַל הֶהָרִים אֶשָּׂא בְכִי וְנֶהִי. אֶלָּא, אִלֵּין אִינּוּן טוּרַיָּא רַמָּיָא דְּעָלְמִין. וּמַאן אִינּוּן טוּרַיָּא רַמָּיָא, אִינּוּן, בְּנֵי צִיּוֹן הַיְקָרִים הַמְסוּלָּאִים בַּפָּז וְהַשְּׁתָּא הֲווֹ נַחְתִּין בְּגָלוּתָא, בְּרֵיחַיָּא עַל קַדְלֵיהוֹן וּידֵיהוֹן מְהַדְּקָן לַאֲחוֹרָא. וְכַד עָאלוּ בְּגָלוּתָא בְּבָבֶל, חָשִׁיבוּ דְּהָא לֵית לְהוּ קִיּוּמָא לְעָלְמִין, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא שָׁבִיק לוֹן, וְלָא יַשְׁגַּח בְּהוֹן לְעָלְמִין.

11. וְתָנֵינָן, אָמַר רַבִּי שִׁמְעוֹן, בְּהַהִיא שַׁעֲתָא קָרָא קוּדְשָׁא בְּרִיךְ הוּא לְכָל פָּמַלְיָא דִילֵיהּ, וְכָל רְתִיכִין קַדִּישִׁין, וְכָל חֵילֵיהּ וּמַשְׁרְיָיתֵיהּ, וְרַבְרְבָנוֹי, וְכָל חֵילָא דִּשְׁמַיָּא, וְאָמַר לוֹן, מָה אִתּוּן עַבְדִּין הָכָא, וּמַה בְּנֵי רְחִימָאי בְּגָלוּתָא דְּבָבֶל, וְאִתּוּן הָכָא, קוּמוּ חוּתוּ כֻּלְּכוּן לְבָבֶל, וַאֲנָא עִמְּכוֹן. הֲדָא הוּא דִּכְתִיב, כֹּה אָמַר ה׳ לְמַעַנְכֶם שִׁלַּחְתִּי בָבֶלָה וְגוֹ׳. לְמַעַנְכֶם שִׁלַּחְתִּי בָבֶלָה, דָּא קוּדְשָׁא בְּרִיךְ הוּא. וְהוֹרַדְתִּי בָרִיחִים כּוּלָּם, אִלֵּין כָּל רְתִיכִין וּמַשְׁרְיָין עִלָּאִין.

12. כַּד נַחְתּוּ לְבָבֶל, אִתְפַּתְּחוּ שְׁמַיָּא, וְשָׁרָאת רוּחַ נְבוּאָה קַדִּישָׁא עַל יְחֶזְקֵאל, וְחָמָא כָּל מַה דְּחָמָא, וְאָמַר לוֹן לְיִשְׂרָאֵל, הָא מָארֵיכוֹן הָכָא, וְכָל חֵילֵי שְׁמַיָּא וּרְתִיכוּ, דְּאָתוּ לְמֵידָר בֵּינֵיכוֹן. לָא הֵימְנוּהוּ, עַד דְּאִצְטְרִיךְ לְגַלָּאָה כָּל מַה דְּחָמָא, וְאָרֵא כָּךְ, וְאָרֵא כָּךְ. וְאִי גַּלֵּי יַתִּיר, מַה דְּגַלֵּי כֻּלָּא אִצְטְרִיךְ. כֵּיוָן דְּחָמוּ יִשְׂרָאֵל כָּךְ, חַדּוּ. וְכַד שָׁמְעוּ מִלִּין מִפּוּמֵיהּ דִּיחֶזְקֵאל, לָא חַיְישׁוּ עַל גָּלוּתְהוֹן כְּלָל, דְּהָא יָדְעוּ דְקוּדְשָׁא בְּרִיךְ הוּא לָא שָׁבִיק לוֹן. וְכָל מַה דְּגַלֵּי בִּרְשׁוּתָא גַּלֵּי.

13. וְתָנֵינָן בְּכָל אֲתָר דְּיִשְׂרָאֵל גָּלוּ, תַּמָּן שְׁכִינְתָּא גָּלְתָה עִמְּהוֹן, וְהָכָא בְּגָלוּתָא דְּמִצְרַיִם מַה כְּתִיב, וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל וְגוֹ׳. כֵּיוָן דִּכְתִיב בְּנֵי יִשְׂרָאֵל, מַהוּ אֵת יַעֲקֹב, הַבָּאִים אִתּוֹ אִצְטְרִיךְ לְמֵימַר. אֶלָּא, אֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל אִינּוּן רְתִיכִין וּמַשְׁרְיָין עִלָּאִין, דְּנַחְתּוּ עִם יַעֲקֹב, בַּהֲדֵי שְׁכִינְתָּא, בְּגָלוּתָא דְּמִצְרַיִם.

10. As we learned, Rabbi Yitzchak said: What is meant by the verse, "On the mountains I will take up a weeping and wailing" (Yirmeyah 9:9)? The mountains that are referred to are the loftiest in the world. And who are these lofty mountains? They are "the precious sons of Zion comparable to fine gold." And now they are descending into exile with grindstones on their necks and their hands tied behind. And when they arrived in the exile of Babylon, they thought that they would never have support because the Holy One, blessed be He, had forsaken them and would no longer watch over them.

11. We learned that Rabbi Shimon said: At that moment, the Holy One, blessed be He, summoned all His company, all the Chariots and camps and His officers and all the hosts of heaven. And he said to them: 'What are you doing here? My beloved children are in the exile of Babylon and you are here! Arise, all of you descend to Babylon and I with you.' This is the meaning of: "Thus says Hashem, 'For your sake I have sent to Babylon'" (Yeshayah 43:14). This refers to the Holy One, blessed be He. "And will bring down all of them as fugitives..." (Ibid.). These are all the supernal Chariots and camps.

12. When they descended to Babylon, the heavens opened and the holy spirit of prophecy rested on Ezekiel. And he saw whatever he saw and said to Yisrael: 'Behold your Master is here and all the hosts of heaven and the Chariots that have come to dwell with you.' They did not believe him until he was obliged to reveal all that he saw - 'I saw thus, I saw thus...' and if he revealed more, whatever he revealed was altogether necessary. As soon as Yisrael saw this, they rejoiced. And when they heard the words from Ezekiel's mouth, they no longer feared their exile at all because they knew that the Holy One, blessed be He, would not leave them. And everything that he revealed, he revealed with permission.

13. We learned that in each and every place to which Yisrael was exiled, the Shechinah was exiled with them. And here by the exile of Egypt, it is written: "And these are the names of the children of Yisrael..." (Shemot 1:1). AND HE ASKS: Since it is written, "the children of Yisrael," why does it conclude: "with Jacob"? It should have said, 'Who came with him.' AND HE ANSWERS: "These are the names of the children of Yisrael," refers to the supernal Chariots and camps that descended with Jacob together with the Shechinah into the exile of Egypt. THIS ALSO ANSWERS WHY "HAYOH-HAYAH" (YECHEZKEL 1:3) IS WRITTEN TWICE. THE FIRST HAYOH REFERS TO THE EXILE OF EGYPT, AND THE SECOND HAYAH REFERS TO THE EXILE OF BABYLON.

3. "Come with me from Lebanon, my bride"

Rabbi Chiya opens a discussion of the meaning of the title verse with his interpretation. He explains that God spoke these words to the children of Israel upon the presenting them with the Torah on Mt. Sinai. Unlike the children of Seir and the children of Ishmael, who refused the Torah when it was offered to them, the children of Israel accepted the Torah, united in faith and Holiness. In answer to the question regarding the meaning of the verse, "He came in Holy multitudes," Rabbi Chiya refers to an ancient tradition that reveals how the heavenly multitudes protested at the moment when God was about to present the Torah to the children of Israel, since they desired it for themselves. God rebuked the angels, explaining that the

laws contained therein are not designed for those unable to participate in such evils as murder, adultery, falsehoods, and so on. The angels then ended their protests and praised God for His wisdom, which was even too subtle for them to grasp fully.
This explanation of, "He came in Holy multitudes," leads Rabbi Yosi to offer an alternative interpretation, relating it to the descent of the Shechinah into the Egyptian captivity.
Finally, Rabbi Shimon provides his contrasting interpretation of the title verse. He explains that this verse contains allusions to the mystical union between Voice and Speech. The relationship between these forms is one of interdependence, as wisdom cannot be transmitted orally without the throat, breath, tongue and lips, all of which are referenced in the verse.
The Relevance of this Passage
A reading of this section reveals the multiplicity of interpretations offered by the Zohar, that the Torah was designed as human law, and that it is in our own lives that it must be implemented. Understanding this, we will grow more conscious of our unique role and its accompanying obligations in this world, giving us greater access to the Light that drives all shadows away and hastens our return to the home we yearn to see again.

14. "And these are the names of the children of Yisrael who came into Egypt with Jacob; every man came with his household" (Shemot 1:1). Rabbi Chiya opened the discussion saying: "Come with me from Lebanon, My bride, with me from Lebanon: look from the top of Amanah, from the top of Senir and Chermon, from the lions' dens, from the mountains of the leopards" (Shir Hashirm 4:8). This verse refers to the Congregation of Yisrael, WHICH IS MALCHUT. At the time that Yisrael left Egypt and approached Mt. Sinai to receive the Torah, the Holy One, blessed be He, said to her, "with Me from Lebanon," MEANING that she comes from the supernal Eden, WHICH IS CHOCHMAH THAT IS CALLED 'LEBANON'. Bride MEANS 'whole', like the moon that is made whole by the sun with all the light and sparkle, WHICH ARE OR YASHAR ('DIRECT LIGHT') AND OR CHOZER ('RETURNING LIGHT'). "Come with me from Lebanon," in order that your children shall receive the Torah. UNTILL MALCHUT CAN RECEIVE CHOCHMAH, WHICH IS CALLED 'LEBANON', THE CHILDREN OF YISRAEL CAN NOT RECEIVE THE TORAH BECAUSE THEY LACK THE FIRST THREE SFIROT.

14. וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרַיְמָה אֵת יַעֲקֹב אִישׁ וּבֵיתוֹ בָּאוּ. רִבִּי חִיָּא פָּתַח אִתִּי מִלְּבָנוֹן כַּלָּה אִתִּי מִלְּבָנוֹן תָּבוֹאִי תָּשׁוּרִי מֵרֹאשׁ אֲמָנָה מֵרֹאשׁ שְׂנִיר וְחֶרְמוֹן מִמְּעוֹנוֹת אֲרָיוֹת מֵהַרְרֵי נְמֵרִים. הַאי קְרָא עַל כְּנֶסֶת יִשְׂרָאֵל אִתְּמַר, בְּשַׁעֲתָא דְּנַפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, וּקְרִיבוּ לְטוּרָא דְּסִינַי לְקַבְּלָא אוֹרַיְיתָא, אָמַר לָהּ קוּדְשָׁא בְּרִיךְ הוּא, אִתִּי מִלְּבָנוֹן: מִן הַהוּא עִדּוּנָא עִלָּאָה קָא אָתְאת. כַּלָּה: שְׁלִימָתָא, כְּהַאי סִיהֲרָא דְּאִשְׁתְּלִימַת מִן שִׁמְשָׁא בְּכָל נְהוֹרָא וּנְצִיצוּ, אִתִּי מִלְּבָנוֹן תָּבוֹאִי, בְּגִין לְקַבְּלָא בָּנַיִךְ אוֹרַיְיתָא.

15. "Look (Heb. tashuri) from the top of Amanah." "Tashuri" has the same meaning as in "There is not a present (Heb. teshurah) to bring" (I Shmuel 9:7). LIKEWISE, "TASHURI" MEANS accept a present for your children; "from the top of Amanah" - meaning when they came in the beginning with supernal Faith (Heb. Emunah) and said: "All that Hashem has spoken we will do and obey" (Shemot 24:7). And they were equal to supernal angels, as is written about them: "Bless Hashem, you angels of His, you mighty ones who perform His bidding, hearkening to the voice of His word" (Tehilim 103:20). Then the Congregation of Yisrael received a present WHICH IS REFERRED TO IN: "TASHURI FROM THE TOP OF AMANAH," WHICH MEANS ADDITIONAL MOCHIN.

15. תָּשׁוּרִי מֵרֹאשׁ אֲמָנָה, תָּשׁוּרִי: כד"א וּתְשׁוּרָה אֵין לְהָבִיא. תְּקַבִּיל תַּקְרוּבְתָּא עַל בָּנַיִךְ. מֵרֹאשׁ אֲמָנָה: מֵרֵאשִׁיתָא דְּעָאלוּ בְּמֵהֵימְנוּתָא עִלָּאָה, וְאָמְרוּ כָּל אֲשֶׁר דִּבֶּר ה' נַעֲשֶׂה וְנִשְׁמָע, וַהֲווֹ בְּמַתְקְלָא חֲדָא כְּמַלְאָכִין עִלָּאִין, דְּהָכִי כְּתִיב בְּהוּ, בָּרְכוּ ה' מַלְאָכָיו גִּבּוֹרֵי כֹחַ עוֹשֵׂי דְבָרוֹ לִשְׁמוֹעַ בְּקוֹל דְּבָרוֹ. כְּדֵין קַבִּילַת כְּנֶסֶת יִשְׂרָאֵל תְּשׁוּרָה.

16. "From the top of Senir and Chermon" (Shir Hashirum 4:8). This was Mount Sinai that they approached and gathered under, as is written: "And they stood at the foot of the mountain" (Shemot 19:17). "From the lions' dens" (Shir Hashirm 4:8). These are the children of Seir that the Holy One, blessed be He, invited to receive the Torah. But they did not want to accept it. "From the mountains of leopards," (Ibid.) are the children of Ishmael, as it is written: "Hashem came from Sinai, and rose from Seir to them; He shone forth from mount Paran, and He came from holy multitudes" (Devarim 33:2). PARAN IS THE CHILDREN OF ISHMAEL.

16. מֵרֹאשׁ שְׂנִיר וְחֶרְמוֹן: דָּא טוּרָא דְּסִינַי, דְּקִרִיבוּ לְגַבֵּיהּ, וְאִתְעַתְּדוּ תְּחוֹתֵיהּ. דִּכְתִיב, וַיִּתְיַצְּבוּ בְּתַחְתִּית הָהָר. מִמְּעוֹנוֹת אֲרָיוֹת: אִלֵּין בְּנֵי שֵׂעִיר דְּקוּדְשָׁא בְּרִיךְ הוּא זַמִּין לוֹן בְּאוֹרַיְיתָא, וְלָא בָּעוּ לְקַבְּלָהּ, מֵהַרְרֵי נְמֵרִים: אִלֵּין בְּנֵי יִשְׁמָעֵאל. דִּכְתִיב ה' מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר לָמוֹ הוֹפִיעַ מֵהַר פָּארָן וְאָתָא מֵרִבְבוֹת קֹדֶשׁ.

17. What is the meaning of: "And he came from holy multitudes" (Ibid.)? We learned that when the Holy One, blessed be He, wanted to give the Torah to Yisrael, camps of supernal angels came and said: "Hashem our ruler, how majestic is Your name in all the earth; who have set Your glory above the heavens" (Tehilim 8:2). Then they asked that the Torah be given to them AND NOT TO YISRAEL.

17. מַאי וְאָתָא מֵרִבְבוֹת קֹדֶשׁ. דְּתָנֵינָן, כַּד בָּעָא קוּדְשָׁא בְּרִיךְ הוּא לְמֵיהַב אוֹרַיְיתָא לְיִשְׂרָאֵל, אָתוּ מַשְׁרְיָין דְּמַלְאָכִין עִלָּאִין, פָּתְחוּ וְאָמְרוּ, ה' אֲדוֹנֵינוּ מָה אַדִּיר שִׁמְךָ בְּכָל הָאָרֶץ אֲשֶׁר תְּנָה הוֹדְךָ עַל הַשָּׁמָיִם, בָּעָאן דְּיִתְיְהִיב לוֹן אוֹרַיְיתָא.

18. אָמַר לוֹן קוּדְשָׁא בְּרִיךְ הוּא, וְכִי אִית בְּכוֹן מוֹתָא, דִּכְתִיב, אָדָם כִּי יָמוּת בְּאֹהֶל. וְכִי יִהְיֶה בְּאִישׁ חֵטְא מִשְׁפַּט מָוֶת וְהוּמָת. חֵטְא אִית בֵּינַיְיכוּ, וְכִי אַתּוּן בָּעָאן לְדִינִין. אִית בֵּנַיְיכוּ גֵּזֶל. אוֹ גְנֵבָה, דִּכְתִיב, לֹא תִגְנֹוב. אִית בֵּינַיְיכוּ נָשִׁין דִּכְתִיב, לֹא תִנְאָף. אִית בֵּינַיְיכוּ שִׁקְרָא, דִּכְתִיב, לֹא תַעֲנֶה בְרֵעֲךָ עֵד שָׁקֶר. אִית בֵּינַיְיכוּ חֶמְדָּה, דִּכְתִיב, לֹא תַחְמֹוד. מַה אָתּוּן בָּעָאן אוֹרַיְיתָא. מִיָּד פָּתְחוּ וְאָמְרוּ, ה׳ אֲדוֹנֵינוּ מָה אַדִּיר שִׁמְךָ בְּכָל הָאָרֶץ. וְאִלּוּ אֲשֶׁר תִּנָּה הוֹדְךָ עַל הַשָּׁמַיִם לָא כְתִיב. וע״ד וְאָתָא מֵרִבְבוֹת קֹדֶשׁ, כְּדֵין מִימִינוֹ אֵשׁ דָּת לָמוֹ.

18. The Holy One, blessed be He, said to them: 'Are you mortal, as written, "When a man shall die in a tent" (Bemidbar 19:14)? "And if a man have committed a sin worthy of death, and he is put to death" (Devarim 21:22). Do you have sins that you need laws? Is there robbery or stealing among you, as written, "You shall not steal" (Shemot 20:13)? Have you women, as written: "You shall not commit adultery" (Ibid.)? Do you have falsehood that it says, "Do not bear false witness against your neighbor" (Ibid. 14)? Do you have coveting that it is written, "You shall not covet" (Ibid. 13)? Why are you requesting the Torah?' Immediately they said: "Hashem our ruler, how majestic is Your Name in all the earth." But, "who have set Your glory above the heavens" is not written. Therefore it says, "And He came from holy multitudes" (Devarim 33:2), MEANING THAT HE CAME FROM NEGOTIATING WITH THE ANGELS. Then it says: "From His right hand went a fiery law for them," (Ibid.) WHICH IS THE TORAH WHICH IS LIKENED TO FIRE BECAUSE OF THE JUDGMENT THAT IS IN IT. THUS, SEIR AND ISHMAEL DID NOT WANT TO ACCEPT IT UPON THEMSELVES, AND THE ANGELS COULD NOT ACCEPT BECAUSE THEY DO NOT HAVE THE QUALITY OF JUDGMENT.

19. ר׳ יוֹסֵי אוֹקִים לְהַאי קְרָא, כַּד נַחְתָּא שְׁכִינְתָּא בְּגָלוּתָא דְּמִצְרַיִם. ור״ש אָמַר, הַאי קְרָא, עַל רָזָא דְּיִחוּדָא דְּמְהֵימְנוּתָא אִתְּמַר, אִתִּי מִלְּבָנוֹן כַּלָּה, קוֹל אָמַר לְדִבּוּר אִתִּי, בְּגִין דְּהָא קוֹל אָתֵי לְדִבּוּר, וּמְדַבֵּר לָהּ בַּהֲדֵיהּ, לְמֶהֱוֵי כַּחֲדָא בְּלָא פֵּרוּדָא כְּלָל. בְּגִין דְּקוֹל אִיהוּ כְּלָל, דִּבּוּר אִיהוּ פְּרַט. וע״ד כְּלָל אִצְטְרִיךְ לִפְרָט, וּפְרָט אִצְטְרִיךְ לְכְלָל. דְּהָא לֵית קוֹל בְּלָא דִּבּוּר, וְלֵית דִּבּוּר בְּלָא קוֹל. וע״ד אִתִּי מִלְּבָנוֹן כַּלָּה וְגוֹ׳, דְּעִקָּרָא דְּתַרְוַיְיהוּ מִלְּבָנוֹן קָא אַתְיָין.

19. Rabbi Yosi explains this verse as referring to when the Shechinah descended into exile in Egypt BECAUSE OF THE QUESTION OF RABBI ABA, WHO ASKS: DID SHE COME FROM LEBANON? INDEED, SHE ASCENDS TO LEBANON. IT SHOULD HAVE SAID, 'ASCEND WITH ME TO LEBANON!' HE EXPLAINS IT TO BE AT THE TIME THE SHECHINAH DESCENDED FROM THE PLACE LEBANON INTO EXILE IN EGYPT. THEREFORE IT SAYS, "COME WITH ME FROM LEBANON." And IN ORDER TO ANSWER THE PREVIOUS QUESTION OF WHY IT DOES NOT SAY 'ASCEND WITH ME TO LEBANON', Rabbi Shimon said: This verse is based upon the secret of the union of Faith, WHICH IS MALCHUT. It says, "Come with Me from Lebanon, My bride" (Shir Hashirm 4:8). 'Voice', WHICH IS ZEIR ANPIN, said to 'Speech', WHICH IS MALCHUT, "with me," because voice comes to speech and leads it, so as to be one, without any separation, for the voice is general. BEING THE LIGHT OF CHASSADIM, WHICH IS PRESENT IN ALL THE GRADES, speech is particular - BEING THE LIGHT OF CHOCHMAH, WHICH IS IN THE LEFT COLUMN OF BINAH, AND WHICH IS PRESENT ONLY IN MALCHUT. Therefore, the general needs the particular, AS ZEIR ANPIN DOES NOT HAVE THE THREE FIRST SFIROT, EXCEPT FOR THE LIGHT OF CHOCHMAH IN MALCHUT. And the particular needs the general, FOR THE LIGHT OF CHOCHMAH THAT IS IN MALCHUT DOES NOT ILLUMINATE, EXCEPT WHEN IT IS CLOTHED IN THE LIGHT OF CHASSADIM THAT IT RECEIVES FROM ZEIR ANPIN, WHICH IS GENERAL. Voice is not COMPLETE without speech and speech is not COMPLETE without voice. Therefore, it is written: "With me from Lebanon my bride," because the essence of both comes from Lebanon, WHICH IS BINAH.

20. תְּשׁוּרִי מֵרֹאשׁ אֲמָנָה: דָּא אִיהוּ גָּרוֹן, דְּמִתַּמָּן נַפְקָא רוּחָא לְאַשְׁלְמָא כֹּלָּא, מֵרָזָא דִּלְבָנוֹן סְתִים וְגָנִיז. מֵרֹאשׁ שְׂנִיר וְחֶרְמוֹן: דָּא אִיהִי לִישָׁנָא רֵישָׁא וְאֶמְצָעִיתָא, דְּמִתַּתְּכָא לַדִּבּוּר. מִמְּעוֹנוֹת אֲרָיוֹת: אִלֵּין אִינּוּן שִׁינַיִם. מֵהַרְרֵי נְמֵרִים: אִלֵּין אִינּוּן שִׂפְוָון, שְׁלִימוּ דְּאִשְׁתְּלִים בְּהוּ דִּבּוּר.

20. "Look from the top of Amanah." This is the throat, WHICH IS BINAH, WHICH RECEIVES FROM THE PALATE, WHICH IS THE SECRET OF CHOCHMAH, from which breath emanates, WHICH IS ZEIR ANPIN, to complete everything from the secret of concealed and hidden Lebanon - THAT ZEIR ANPIN OPENS WITH THE SECRET OF THE CENTRAL COLUMN. "From the top of Shenir and Chermon," is the top and the middle of the tongue, WHICH IS THE SECRET OF TIFERET, AND ITS TIP IS THE SECRET OF DA'AT that articulates speech. "From the dens of lions". These are the teeth, WHICH ARE NETZACH AND HOD. "From the mountains of the leopards". These are the lips, WHICH IS MALCHUT. AND ALL THESE SFIROT, WHICH ARE OF ZEIR ANPIN, ARE the completion through which speech is completed, WHICH IS MALCHUT, THE NUKVA OF ZEIR ANPIN.

4. "Do not eat the bread of one who has an evil eye"
Rabbi Chiya explains that if the children of Yisrael in Egypt had not tasted the bread of the evil Egyptians, they would not have suffered the oppression of the Egyptians and they would not have remained in exile. When Rabbi Yitzchak points out that the exile was a fulfillment of a divine

decree, Rabbi Chiya reminds him that the decree does not mention Egypt specifically. Thus, Rabbi Yitzchak understands and embraces the concept that one should not partake of the bread of an evil man.

The Relevance of this Passage

A reading of this section warns us against accepting or enjoying the gifts of those whose intentions are not pure, as dire and unforeseen consequences may ensue. By refusing to benefit from the fruits of evil, we may avoid punishment and maintain our connection with the Eternal.

21. "And these are the names of the children..." (Shemot 1:1). Rabbi Chiya opened the discussion saying: "Do not eat the bread of him who has an evil eye, nor desire his dainties" (Mishlei 23:6). "Do not eat the bread of him who has an evil eye," because the bread or benefit from that person who has an evil eye is not worth eating or benefiting from. When Yisrael descended into Egypt, had they not tasted the bread of Egypt, they would not have been forsaken in exile IN EGYPT, and the Egyptians would not have been able to harm them.

21. וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל. רִבִּי חִיָּיא פָּתַח, אַל תִּלְחַם אֶת לֶחֶם רַע עַיִן וְאַל תִּתְאָו לְמַטְעַמֹּתָיו. אַל תִּלְחַם אֶת לֶחֶם רַע עַיִן, בְּגִין דְּנַהֲמָא אוֹ הֲנָאָה דְּהַהוּא בַּר נָשׁ דְּהַוִי רַע עַיִן, לָאו אִיהוּ כְּדַאי לְמֵיכַל וּלְאִתְהַנֵּי מִנֵּיהּ. דְּאִי כַּד נַחֲתוּ יִשְׂרָאֵל לְמִצְרַיִם, לָא יִטְעֲמוּן נַהֲמָא דְּמִצְרָאֵי, לָא אִשְׁתְּבָקוּ בְּגָלוּתָא, וְלָא יְעִיקוּן לוֹן מִצְרָאֵי.

22. Rabbi Yitzchak said to him: But it was decreed THAT THE CHILDREN OF YISRAEL SHOULD BE IN EXILE, AND IT WAS INCUMBENT THAT IT BE FULFILLED EVEN IF THEY DID NOT EAT THEIR BREAD. He said to him: All this is right. But it was not decreed that the exile be necessarily in Egypt, since it is not written: 'Your seed will be a stranger in the land of Egypt' but rather "in a land that is not theirs" (Beresheet 15:13). And it could even be in a different land.

22. אָמַר לֵיהּ רִבִּי יִצְחָק, וְהָא גְּזֵרָא אִתְגְּזַר. א"ל, כֹּלָּא אִיהוּ כַּדְקָא יָאוּת, דְּהָא לָא אִתְגְּזַר בְּמִצְרַיִם דַּווּקָא, דְּהָא לָא כְּתִיב כִּי גֵר יִהְיֶה זַרְעֲךָ בְּאֶרֶץ מִצְרַיִם, אֶלָּא בְּאֶרֶץ לֹא לָהֶם, וַאֲפִילוּ בְּאַרְעָא אָחֳרָא.

23. Rabbi Yitzchak said: One with a Nefesh, who eats more than other people or one who follows his intestines, MEANING THAT HE IS ACCUSTOMED TO FILL HIS STOMACH WITH DAINTIES, should slaughter himself rather than eat his bread if he meets that evil-eyed one. For there is no worse bread in the world than the bread of an evil-eyed person. It is written: "Because the Egyptians could not eat bread with the Hebrews because it was an abomination to Egypt" (Beresheet 43:32), MEANING THEY COULD NOT LOOK UPON THE HEBREWS AS THEY ATE. Such is the bread of an evil-eyed!

23. אָמַר ר' יִצְחָק, מַאן דְּאִיהוּ בַּעַל נֶפֶשׁ, דְּמֵיכְלֵיהּ יַתִּיר מִשְּׁאָר בְּנֵי נָשָׁא, אוֹ מַאן דְּהוּא אָזִיל בָּתַר מֵעוֹי, אִי אִעְרַע בְּהַהוּא רַע עַיִן, יְכוּס גַּרְמֵיהּ וְלָא יֵיכוּל מִנַּהֲמָא דִּילֵיהּ, דְּלֵית נַהֲמָא בִּישָׁא בְּעָלְמָא, בַּר מֵהַהוּא לֶחֶם רַע עַיִן, מַה כְּתִיב כִּי לֹא יוּכְלוּן הַמִּצְרִים לֶאֱכֹל אֶת הָעִבְרִים לֶחֶם כִּי תוֹעֵבָה הִיא לְמִצְרָיִם, הָא לָךְ לֶחֶם רַע עַיִן.

5. Three who reject the Shechinah

This section discusses the three types of people who drive the Shechinah from this world and make it impossible for God to fix His abode here, thereby causing prayers to go unanswered. These people are: those who cohabit with women during menstruation, those who lie with heathens, and those who intentionally abort the embryo, thereby preventing it from coming to fruition. The world is Judged for these sins, we're told, and meets with war, famine, and pestilence as a result. We learn that in exile, the children of Israel remained free of such sins and fulfilled the commandment to increase and multiply. Consequently, they were worthy of liberation. Indeed, Rabbi Chiya discusses the verse, "And he made the laver of brass..." as an indication of the purity of the Israelite women in Egypt, whose ritual ablutions and eagerness to obtain husbands made them worthy of great honor.

The Relevance of this Passage

A reading of this section clearly warns us against the sins of sexual intercourse during the period of female menstruation, sexual intercourse with those of heathen nations, and abortion. These are considered assaults against God, and have drastic ramifications for the entire nation. Thus, we are reminded that our most intimate and private acts are not spiritually isolated, and therefore that they must be considered in the context of the whole. Knowing this will help erode our selfishness, providing the strength to overcome temptation when it smiles our way.

24. There are three kinds of people who reject the Shechinah away from the world and prevent the dwelling of the Holy One, Blessed be He, from inhabiting this world, and then people cry out IN PRAYER and their voices are not heard. They are: 1) One who lies with a menstruating woman, for there is no stronger impurity in the world like the impurity of the menstruation. The impurity of the menstruating woman is more severe than all the impurities of the world. He WHO DOES SO becomes impure and all who are close to him become impure with him. Wherever they go, the Shechinah is repelled by them.

24. תְּלָתָא אִינּוּן דְּדַחְיָין שְׁכִינְתָּא מֵעָלְמָא, וְגָרְמִין, דְּדִיוּרֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא לָא הֲוֵי בְּעָלְמָא, וּבְנֵי נָשָׁא צַוְוחִין וְלָא אִשְׁתְּמַע קָלֵיהוֹן. וְאִלֵּין אִינּוּן מַאן דְּשָׁכִיב בַּנִּדָּה, בְּגִין דְּלֵית מִסְאֲבוּ תַּקִּיף בְּעָלְמָא בַּר מִסְאֲבוּ דְּנִדָּה. מִסְאֲבוּ דְּנִדָּה קַשְׁיָא מִכָּל מִסְאֲבוּ דְּעָלְמָא, אִסְתְּאַב אִיהוּ, וְכָל דְּמִתְקָרְבִין בַּהֲדֵיהּ יִסְתַּאֲבוּן עִמֵּיהּ, בְּכָל אֲתָר דְּאַזְלִין אִתְדַּחְיָא שְׁכִינְתָּא מִן קַמַיְיהוּ.

25. And in addition, he brings bad sicknesses upon himself and on the children that he will beget. As soon as a person comes near to a menstruating woman, that impurity leaps onto him and remains STUCK in all his limbs. The children that he begets at that moment draw on the Spirit of Impurity. And all his days he will be in impurity, because the edifice and foundation of the baby is greater and stronger than all the impurities of the world. And as soon as a man comes near to a menstruating woman, her impurity leaps on him, as is written: "And her menstrual flow be upon him" (Vayikra 15:24).

25. וְלָא עוֹד, אֶלָּא דְּגָרִים מַרְעִין בִּישִׁין עַל גַּרְמֵיהּ, וְעַל הַהוּא זַרְעָא דְּיוֹלִיד, דְּכֵיוָן דְּיִקְרַב ב״נ לְגַבֵּי נִדָּה, הַהוּא מִסְאֲבוּ דָּלִיג עֲלוֹי, וְיִשְׁתְּאַר בְּכָל שַׁיְיפִין דִּילֵיהּ, זַרְעָא דְּיוֹלִיד בְּהַהוּא שַׁעֲתָא, מַשְׁכִּין עֲלוֹי רוּחַ מִסְאֲבוּ. וְכָל יוֹמוֹי יְהֵא בְּמִסְאֲבוּ, דְּהָא בִּנְיָנָא וְיסוֹדָא דִּילֵיהּ אִיהוּ בְּמִסְאֲבוּ רַב וְתַקִּיף מִכָּל מִסַּאֲבָא דְּעָלְמָא, דְּמִיָּד דְּקָרִיב ב״נ לְגַבֵּי נִדָּה, הַהוּא מִסְאֲבוּ דָּלִיג עֲלוֹי, דִּכְתִיב, וּתְהִי נִדָּתָהּ עָלָיו.

26. 2) One who lies with a daughter of a strange El, A GENTILE WOMAN, who inserts the sign of the Holy Covenant into another domain, as written: "And has married the daughter of a strange El" (Malachi 2:11). We have learned that there is no jealousy before Hashem like the zeal for of the Covenant, which is the Covenant of the Holy Name and the secret of the Faith. It is written: "And the people began to commit harlotry with the daughters of Moav" (Bemidbar 25:1), and immediately, "the anger of Hashem was kindled against Yisrael" (Ibid. 3).

26. מַאן דְּשָׁכִיב בְּבַת אֵל נֵכָר, דְּאָעִיל בְּרִית קוֹדֶשׁ וְאָת קַיְימָא בִּרְשׁוּ אַחֲרָא, דִּכְתִיב, וּבָעַל בַּת אֵל נֵכָר. וְתָנֵינָן, לֵית קִנְאָה קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא, בַּר קִנְאָה דִּבְרִית קַדִּישָׁא, דְּאִיהוּ קַיְימָא דִּשְׁמָא קַדִּישָׁא, וְרָזָא דִּמְהֵימְנוּתָא. מָה כְּתִיב וַיָּחֶל הָעָם לִזְנוֹת אֶל בְּנוֹת מוֹאָב מִיַּד וַיִּחַר אַף ה׳ בְּיִשְׂרָאֵל.

27. The leaders of the people who know this and do not protest are punished first, as is written: "Take all the chiefs of the people and hang them up before Hashem against the sun" (Ibid. 4). Rabbi Aba said: What is meant by, "against the sun," it means against the covenant that is called 'sun', of which it is said, "For Hashem Elohim is a sun and shield" (Tehilim 84:12)? "A sun and shield" is the Holy Covenant. In the same way that the sun shines and illuminates the world, the Holy Covenant shines and illuminates the body of man. In the same way that a shield protects the man, so does the Holy Covenant protect the man. And there is no injury that can approach one who protects it. This is: "against the sun."

27. רֵישֵׁי עַמָּא דְּיָדְעוּ וְלָא מְחוּ בִּידַיְיהוּ, אִתְעַנְּשׁוּ בְּקַדְמֵיתָא, דִּכְתִיב, קַח אֶת כָּל רָאשֵׁי הָעָם וְהוֹקַע אוֹתָם לה׳ נֶגֶד הַשָּׁמֶשׁ. רִבִּי אַבָּא אָמַר, מַאי נֶגֶד הַשָּׁמֶשׁ. נֶגֶד הַבְּרִית דְּאִקְרֵי שֶׁמֶשׁ, וַעֲלֵיהּ אִתְּמַר כִּי שֶׁמֶשׁ וּמָגֵן ה׳ אֱלֹהִים. שֶׁמֶשׁ וּמָגֵן: דָּא בְּרִית קַדִּישָׁא. מַה שֶּׁמֶשׁ זָרַח וְאַנְהִיר עַל עָלְמָא, אוּף הָכִי בְּרִית קַדִּישָׁא זָרַח וְאַנְהִיר גּוּפָא דב״נ. מָגֵן: מַה מָגֵן אִיהוּ לְאַגָּנָא עֲלֵיהּ דב״נ, אוּף הָכִי בְּרִית קַדִּישָׁא מָגֵן עֲלֵיהּ דב״נ, וּמַאן דְּנָטִיר לֵיהּ, לֵית נִזְקָא בְּעָלְמָא, דְּיָכִיל לְמִקְרַב בַּהֲדֵיהּ וְדָא הוּא נֶגֶד הַשָּׁמֶשׁ.

28. רֵישֵׁי עַמָּא, יִתְכַּסּוּן בְּכָל דָּרָא וְדָרָא בְּחוֹבָא דָּא, אִי יָדְעִין וְלָא מְקַנְּאִין לֵיהּ. בְּגִין דְּחוֹבָא דָּא עָלַיְיהוּ, לְקַנָּאָה לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא בְּהַאי בְּרִית, מַאן דְּאָעִיל קְדוּשָׁה דָּא בְּרִשׁוּתָא אַחֲרָא, עֲלֵיהּ כְּתִיב לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל פָּנָי. לֹא תִשְׁתַּחֲוֶה לָהֶם וְלֹא תָעָבְדֵם כִּי אָנֹכִי ה׳ אֱלֹהֶיךָ אֵל קַנָּא וְכֹלָּא קִנְאָה חֲדָא. וע״ד אִתְרַחְיָא שְׁכִינְתָּא מִקַּמֵּיהּ. מַאן דְּמִשַּׁקַּר בִּבְרִית קַדִּישָׁא דְּחָתִים בְּבִשָּׂרֵיהּ דב״נ, כְּאִילּוּ מְשַׁקֵּר בִּשְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא, מַאן דְּמִשַּׁקַּר חוֹתְמָא דְּמַלְכָּא, מְשַׁקַּר בֵּיהּ בְּמַלְכָּא, לֵית לֵיהּ חוּלָקָא בֶּאֱלָהָא דְּיִשְׂרָאֵל, אִי לָא בְּחֵילָא דְּתִיּוּבְתָּא תְּדִיר.

29. ר׳ יוֹסֵי פָּתַח וְאָמַר, וַיִּשְׁכְּחוּ אֶת ה׳ אֱלֹהֵיהֶם וְגוֹ׳, וַיַּעַזְבוּ אֶת ה׳. מַאי וַיִּשְׁכְּחוּ וַיַּעַזְבוּ. דְּדָחוּ מִנַּיְיהוּ בְּרִית קַיְּימָא קַדִּישָׁא, הֲווֹ גַּזְרִין וְלָא פַּרְעִין, עַד דְּאָתַת דְּבוֹרָה וּנְדִיבַת בְּהַאי לְכָל יִשְׂרָאֵל כְּמָה דְּכְתִיב, בִּפְרוֹעַ פְּרָעוֹת בְּיִשְׂרָאֵל בְּהִתְנַדֵּב עָם בָּרֲכוּ ה׳.

30. מַאן דְּקָטִיל בְּנוֹי, הַהוּא עוֹבְּרָא דְּמִתְעַבְּרָא אִתְּתֵיהּ, וְגָרִים לְקַטְלָא לֵיהּ בִּמְעָהָא, דְּסָתִיר בִּנְיָינָא דְּקוּדְשָׁא בְּרִיךְ הוּא וְאוּמָנוּתָא דִּילֵיהּ. אִית מַאן דְּקָטִיל ב״נ. וְהַאי קָטִיל בְּנוֹי.

31. תְּלָתָא בִּישִׁין עָבִיד דְּכָל עָלְמָא לָא יָכִיל לְמִסְבַּל, וְעַל דָּא עָלְמָא מִתְמוֹגְגָא זְעֵיר זְעֵיר, וְלֹא יְדִיעַ, וקוּדְשָׁא בְּרִיךְ הוּא אִסְתְּלַק מֵעָלְמָא, וְחַרְבָּא וְכַפְנָא וּמוֹתְנָא אַתְיָין עַל עָלְמָא. וְאִלֵּין אִינּוּן: קָטִיל בְּנוֹי, סָתִיר בִּנְיָינָא דְּמַלְכָּא. דָּחֵיא שְׁכִינְתָּא, דְּאַזְלָא וּמְשַׁטְטָא בְּעָלְמָא, וְלָא אַשְׁכְּחַת נַיְיחָא. וְעַל אִלֵּין, רוּחָא דְּקוּדְשָׁא בָּכְיָה. וְעָלְמָא אִתְדָּן בְּכָל הָנֵי דִּינִין. וַוי לְהַהוּא ב״נ, וַוי לֵיהּ, טָב לֵיהּ דְּלָא יִתְבְּרֵי בְּעָלְמָא.

32. זַכָּאִין אִינּוּן יִשְׂרָאֵל, דאע״ג דַּהֲווּ בְּגָלוּתָא דְּמִצְרַיִם, אִסְתְּמָרוּ מִכָּל הָנֵי תְּלָתָא, מִנִּדָּה, וּמִבַּת אֵל נֵכָר, וּמִקְטוֹל זַרְעָא, וְאִשְׁתְּדָלוּ בְּפַרְהֶסְיָא בִּפְרִיָה וּרְבִיָה. דְּאַף עַל גַּב דְּגְזֵרָה אִתְגַּזְרַת כָּל הַבֵּן הַיִּלּוֹד הַיְּאוֹרָה תַּשְׁלִיכוּהוּ, לָא אִשְׁתְּכַח בֵּינֵיהוֹן מַאן דְּקָטִיל עוּבְּרָא בִּמְעָהָא דְּאִתְּתָא, כ״ש לְבָתַר. וּבְזִכּוּתָא דָּא נָפְקוּ יִשְׂרָאֵל מִן גָּלוּתָא.

28. The leaders of the people are caught in every generation if they know of this sin and are not zealous in guarding against it. It is is incumbent upon them to be zealous in upholding this responsibility, for the Holy One, blessed be He, in this covenant against all who would bring this holiness in another domain. About this is written: "You shall have no other Elohim before me, do not bow down to them and do not worship them, for I Hashem your Elohim am a zealous El" (Shemot 20:3-5). And it is all the same zeal, EITHER ONE WHO LIES WITH A GENTILE WOMAN OR ONE WHO WORSHIPS IDOLS. Therefore, the Shechinah is repelled by him. One who is false to the Holy Covenant that is sealed in the flesh of a man is as though he is false to the Holy Name, because one who is false with the seal of the King, WHICH IS THE HOLY COVENANT, is false to the King himself. Therefore, he does not have any part with the Elohim of Yisrael, unless it is through the power of constant repentance.

29. Rabbi Yosi opened the discussion saying: "And when they forgot Hashem their Elohim," (I Shmuel 12:9) and "And they forsook Hashem" (Shoftim 2:13). AND HE ASKS: What is: "And when they forgot," and "And they forsook"? AND HE ANSWERS: They repelled from themselves the Holy Covenant, they circumcised but did not uncover until D'vorah came and offered this, BY INTRODUCING PRIAH ('UNCOVERING OF THE CORONA') throughout Yisrael, as it says, "In time of tumultuous strife (Heb. pra'ot) in Yisrael, when the people willingly offered themselves; praise Hashem" (Shoftim 5:2).

30. 3) One who slays his children, meaning the embryo that his wife conceived, BY HAVING INTERCOURSE WITH HER ON THE NINETIETH DAY OF CONCEPTION, WHICH HE SLAYS THE EMBRYO and causes it to be killed in her belly, OR HE DOES SOME ACTION THAT CAUSES HER TO ABORT THE EMBRYO. He thus demolishes the building of the Holy One, blessed be He, and His craft. There are people who slay a person, and such a one slays his children.

31. The three evils done, AS EXPLAINED, the whole world can not bear. Therefore, the world deteriorates little by little, although it is not known HOW IT COMES ABOUT. The Holy One, blessed be He, removes Himself from the world, and destruction and famine and death come to the world. These are THE THREE EVILS: he slays his children; he demolishes the structure of the King, NAMELY, HE ABOLISHES THE EMBRYO WHICH IS THE STRUCTURE OF THE HOLY ONE, BLESSED BE HE; and he repels the Shechinah, who roves in the world but can find no rest. For these evils, the Holy Spirit weeps and the world is judged. Woe to that man, woe to him, better that he was not created in the world.

32. Fortunate are Yisrael. Even though they were exiled in Egypt, they were guarded against all these three: from the impurity of menstruation; from daughters of foreign deities; and from killing the children. They attempted ACTIONS in public to awaken the state of being fruitful and multiplying. AS HE SAYS FURTHER: Even though it was decreed that "every son that is born you shall cast into the river" (Shemot 1:22), there was not found among them a person who would kill an embryo in the stomach of a woman, all the more so after BIRTH. Through this merit, Yisrael went out of exile.

33. מִנְּדָה: דְּתָנֵי רִבִּי חִיָּיא מַאי דִּכְתִיב וַיַּעַשׂ אֶת הַכִּיּוֹר נְחֹשֶׁת וְאֶת כַּנּוֹ נְחֹשֶׁת בְּמַרְאֹות הַצֹּבְאֹות. מִפְּנֵי מַה זָּכוּ נָשִׁין לְהַאי, בְּגִין דְּאִסְתָּמְרוּ גַרְמַיְיהוּ בְּגָלוּתָא דְּמִצְרַיִם, דִּלְבָתַר דְּאִתְדַּכְיָין הֲווֹ אַתְיָין מִתְקַשְּׁטָן וּמִסְתַּכְּלָן בַּמַּרְאָה בְּבְעָלֵיהוֹן, וּמְעוֹרְרָן לוֹן בְּפִרְיָה וּרְבִיָּה.

33. THEY GUARDED THEMSELVES IN EGYPT from the impurity of menstruation; for Rabbi Chiya taught: What is the verse, "And he made the laver of brass, and its pedestal of brass, of the mirrors of the women assembling" (Shemot 38:8)? Why did the women merit this, TO BRING THE MIRRORS TO THE TABERNACLE? Because they guarded themselves in the exile in Egypt, so that after they became purified from the impurity of their menstruation, they came and adorned themselves and looked in the mirror at their husbands, and aroused them to be fruitful and multiplying. SO THEY WERE GUARDED AGAINST THE IMPURITY OF MENSTRUATION IN THE EXILE OF EGYPT.

34. מִבַּת אֵל נֵכָר, דִּכְתִיב, יָצְאוּ כָל צִבְאוֹת ה׳ וְגוֹ׳. וּכְתִיב שִׁבְטֵי יָהּ עֵדוּת לְיִשְׂרָאֵל. עֵדוּת לְיִשְׂרָאֵל וַדַּאי. וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל. שִׁבְטֵי בְּנֵי יִשְׂרָאֵל. דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל.

34. THEY WERE GUARDED IN EGYPT "from the daughter of a foreign El," MEANING FOREIGN WOMEN, as is written: "All the hosts of Hashem left" (Shemot 12:41), and, "The tribes of Yah, as a testimony to Yisrael" (Tehilim 122:4). Assuredly, FOR THERE IS NO MIXTURE OF A FOREIGN NATION, AS WRITTEN: "These are the names of the children of Yisrael" (Shemot 1:1). "The tribes of the children of Yisrael" (Yehoshea 4:5), "Speak to the children of Yisrael." ALL THIS POINTS OUT THAT THERE IS NO FOREIGN MIXTURE IN THEM.

35. וְאִי תֵּימָא וְהָא כְתִיב וְהוּא בֶּן אִישׁ מִצְרִי. הָא וַדַּאי חַד הֲוָה, וּפִרְסְמוֹ קְרָא, דִּכְתִיב, וְהוּא בֶּן אִישׁ מִצְרִי וְגוֹ׳ וְשֵׁם אִמּוֹ שְׁלוֹמִית בַּת דִּבְרִי לְמַטֵּה דָן. פִּרְיָה וְרִבְיָה דִּכְתִיב וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׁרְצוּ וַיִּרְבּוּ וְגוֹ׳. וּמִכָּל הָנֵי אִסְתָּמְרוּ יִשְׂרָאֵל. בְּנֵי יִשְׂרָאֵל עָאלוּ, בְּנֵי יִשְׂרָאֵל נָפְקוּ, הה״ד וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל וְגוֹ׳.

35. You may ask why it is written: "And he was the son of a Egyptian man..." (Vayikra 24:10-11). AND HE ANSWERS: Certainly there was one, and the verse made him known, as written: "And he was the son of a Egyptian man...and his mother's name was Shelomit, the daughter of Divri, of the tribe of Dan." THEY WERE OBSERVANT IN EGYPT TO FULFILL being fruitful and multiplying, as it is written: "And the children of Yisrael were fruitful and increased abundantly..." (Shemot 1:7). Assuredly, the children of Yisrael were guarded IN EGYPT from all these: THE IMPURITY OF MENSTRUATION, FOREIGN WOMEN, AND FROM KILLING CHILDREN. Therefore, the children of Yisrael came INTO EGYPT. And the children of Yisrael went out TO FREEDOM. It is written: "And these are the names of the children of Yisrael who came..." BECAUSE "CAME" SIGNIFIES NOT TO REMAIN, BUT RATHER THAT THEY WOULD GO OUT FROM THERE. AND THIS IS THROUGH THE MERIT OF OBSERVING THE THREE THINGS MENTIONED ABOVE.

6. "Every man came with his household"
While walking, Rabbi Yosi asks Rabbi Elazar to explain Rabbi Shimon's interpretation of the verse, "And these are the names of the children of Israel..." If this verse refers to God and the heavenly hosts and Chariots who went into captivity with Jacob, he asks, what is the meaning of, "Each man and his household came"? Rabbi Elazar confirms Rabbi Shimon's interpretation and discusses the distinction between "the house of Hashem" and "the house of the king." This leads to a brief explanation of the shifting gender attributed to the King and the various grades of angels: the higher level is always referred to as male-which implies an active quality-in relation to the lower level, which is referred to as female, and implies a passive, receptive quality. Thus, he concludes, symbolically, the title verse refers to the angels, who are called "his house."
Rabbi Yosi then draws from Rabbi's Elazar's explanation to interpret the verse, "A closed garden is my sister..." as a reference to the children of Israel, who must be tended and nurtured, like a garden or vineyard.
The Relevance of this Passage
A reading of this section opens us to a greater understanding of the vast array of heavenly hierarchies that are concerned with implementing God's Great Plan. It serves to foster greater humility in our hearts and also greater determination to follow the path of Truth and thus participate in the Work rather than hindering its progress.

36. "And these are the names of the children of Yisrael" (Shemot 1:1). Rabbi Elazar and Rabbi Yosi were traveling. While they were walking, Rabbi Elazar said to Rabbi Yosi: Open your mouth and let your words illuminate. He said to him: If it pleases my master, may I ask him one thing that I find difficult? I have heard from the Holy Luminary that he used to say that, "And these are the names of the children of Yisrael," means Yisrael Saba. "WHO CAME INTO EGYPT," MEANS all the hosts and camps OF ANGELS who descended into exile with Jacob, as it is written, "with Jacob"; AND ACCORDING TO THIS IT IS DIFFICULT. Why does it say: "every man came with his household" (Shemot 1:1)? DO ANGELS HAVE HOUSEHOLDS? He said to him: Certainly it is so THAT THE ANGELS CAME, EACH ONE WITH HIS HOUSEHOLD. For so we have learned, anyone who receives from another is considered as household to the giver. Therefore, "every man came with his household," MEANS THE GIVER AND THE RECEIVER, WHICH ALSO APPLIES TO ANGELS.

36. וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל. רִבִּי אֶלְעָזָר וְרִבִּי יוֹסֵי הֲווֹ אַזְלֵי בְּאוֹרְחָא, עַד דַּהֲווֹ אַזְלֵי, אָמַר רִבִּי אֶלְעָזָר לְרִבִּי יוֹסֵי, אַפְתַּח פּוּמָךְ, וְיִנְהֲרוּן מִילָּךְ אָמַר לֵיהּ נִיחָא קָמֵיהּ דְּמָר, דְּאֶשְׁאַל מִלָּה חֲדָא דְּקַשְׁיָא לִי, הָא שְׁמַעְנָא מִבּוּצִינָא קַדִּישָׁא, דַּהֲוָה אָמַר, וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל, יִשְׂרָאֵל סָבָא. כָּל אִינּוּן חֵילִין וּמַשְׂרְיָין דַּהֲווֹ נַחְתִּין לְגָלוּתָא בַּהֲדֵי יַעֲקֹב, דִּכְתִיב, אֵת יַעֲקֹב. מַהוּ דִּכְתִיב אִישׁ וּבֵיתוֹ בָּאוּ. אָמַר לֵיהּ, וַדַּאי הָכִי הוּא. אֶלָּא הָא תְּנִינָן, כָּל דִּמְקַבֵּל מֵאָחֳרָא, אִיהוּ בֵּיתָא מֵהַהוּא דְיָהִיב, וְעַל דָּא אִישׁ וּבֵיתוֹ בָּאוּ.

37. Rabbi Elazar opened the discussion saying: "And when Solomon finished building the house of Hashem and the house of the King..." (I Melachim 9:1). HE ASKS: Since it said "the house of Hashem," what is the meaning of, "the house of the King"? You may reason that of Solomon it is said "THE HOUSE OF THE KING," yet it is not so. Indeed, "the house of Hashem," refers to the Temple and "the house of the King" refers to the Holy of Holies.

37. פָּתַח רִבִּי אֶלְעָזָר וְאָמַר, וַיְהִי כְּכַלּוֹת שְׁלֹמֹה לִבְנוֹת אֶת בֵּית ה׳ וְאֶת בֵּית הַמֶּלֶךְ וְגוֹ׳. וְכִי כֵּיוָן דְּאָמַר אֶת בֵּית ה׳, מַהוּ וְאֶת בֵּית הַמֶּלֶךְ, אִי בְּגִין שְׁלֹמֹה אִתְּמַר, לָאו הָכִי, אֶלָּא אֶת בֵּית ה׳ דָּא בֵּית הַמִּקְדָּשׁ, וְאֶת בֵּית הַמֶּלֶךְ דָּא קֹדֶשׁ הַקָּדָשִׁים.

38. AND HE EXPLAINS HIS WORDS: "The house of Hashem" is the Temple, that is, the courtyards, chambers, the hall leading to the interior of the Temple and the sanctuary. This is the Temple, WHICH IS MALCHUT. Most certainly, it is called "the house of Hashem." "The house of the King" is the Holy of Holies which is innermost of all, NAMELY BINAH that is called simply 'King'. This King, though he is Supernal King, is considered female in relation to the Highest Point that is concealed from all, WHICH IS CHOCHMAH. But even though it is female, nevertheless it is male compared to the king below, WHICH IS ZEIR ANPIN - MEANING THAT THE HIGHER LEVEL IS ALWAYS CONSIDERED MALE IN RELATION TO THE LOWER, AND THE LOWER IS CONSIDERED FEMALE. YET, IN COMPARISON TO WHAT IS STILL LOWER, IT IS CONSIDERED MALE. AND SO IT IS ALWAYS. Therefore, everything is in this way. Of the lower beings, THE ANGELS THAT DESCENDED WITH JACOB INTO EGYPT, it is written: "every man came with his household," EVEN THOUGH THEY DO NOT HAVE HOUSEHOLDS, FOR MAN WITH HIS HOUSEHOLD MEANS MALE AND FEMALE. FOR EVERY HIGHER LEVEL AMONG THEM IS CONSIDERED AS MALE IN RELATION TO THE LOWER LEVEL, AND EVERY LOWER LEVEL IS CONSIDERED AS FEMALE TO THE HIGHER LEVEL AND MALE TO ITS LOWER LEVEL.

38. בֵּית ה׳ דְּאִיהוּ בֵּית הַמִּקְדָּשׁ כְּגוֹן: עֲזָרוֹת וּלְשָׁכוֹת וּבֵית הָאוּלָם וְהַדְּבִיר, דָּא בֵּית הַמִּקְדָּשׁ, וַדַּאי אִקְרֵי בֵּית ה׳. בֵּית הַמֶּלֶךְ: דָּא קֹדֶשׁ הַקָּדָשִׁים, דְּאִיהוּ פְּנִימָאָה דְּכֹלָּא, הַמֶּלֶךְ סְתָם. מֶלֶךְ דָּא, אע״ג דְּאִיהוּ מֶלֶךְ עִלָּאָה, אִיהוּ נוּקְבָא לְגַבֵּי נְקוּדָה עִלָּאָה, סְתִימָא דְּכֹלָּא. וְאע״ג דְּאִיהוּ נוּקְבָא, אִיהוּ דְּכוּרָא לְגַבֵּי מֶלֶךְ דִּלְתַתָּא, וּבְגִין כָּךְ כֹּלָּא כְּגַוְונָא דָּא וְעַל דָּא, תַּתָּאֵי, בְּרָזָא דָּא כְּתִיב בְּהוּ, אִישׁ וּבֵיתוֹ בָּאוּ.

39. "And these are the names..." (Shemot 1:1). Rabbi Yosi opened the discussion saying: "A garden locked is my sister, my bride, a spring shut up, a fountain sealed" (Shir Hashirm 4:12). "A garden locked," refers to the Congregation of Yisrael, THE NUKVA, as Rabbi Elazar said: Just as one must cultivate a garden, water and prune it, so too does the Congregation of Yisrael needs to be cultivated, watered and pruned, WHICH IS THE SERVICE OF THE RIGHTEOUS - TO RAISE MAYIN NUKVIN ('FEMALE WATERS') AND TO PRUNE THE KLIPOT THAT SURROUND THE NUKVA. Therefore, it is called "garden" and it is also called "vineyard" for Yisrael - MEANING THE HOUSE OF YISRAEL, WHICH IS THE NUKVA - needs to be cultivated, watered and pruned just as the vineyard does. It is written: "For the vineyard of Hashem Tzeva'ot is the House of Yisrael" (Yeshayah 5:7), and it is written, "And he broke ground and cleared away its stones..." (Ibid. 2).

39. וְאֵלֶּה שְׁמוֹת, רִבִּי יוֹסֵי פָּתַח וְאָמַר, גַּן נָעוּל אֲחוֹתִי כַּלָּה גַּל נָעוּל מַעְיָן חָתוּם. גַּן נָעוּל: דָּא כְּנֶסֶת יִשְׂרָאֵל שֶׁהִיא גַּן נָעוּל. דְּאָמַר רִבִּי אֶלְעָזָר, מַה הַגַּן הַזֶּה צָרִיךְ לִשְׁמוֹר, לַעְדּוֹר, וּלְהַשְׁקוֹת, וּלְזַמּוֹר. כַּךְ כְּנֶסֶת יִשְׂרָאֵל, צְרִיכָה לַעְדּוֹר, וְלִשְׁמוֹר, וּלְהַשְׁקוֹת, וּלְזַמּוֹר, וְנִקְרֵאת גַּן, וְנִקְרֵאת כֶּרֶם, מַה הַכֶּרֶם הַזֶּה צָרִיךְ לַעְדּוֹר וּלְהַשְׁקוֹת וּלְזַמּוֹר וַלַחְפּוֹר, כַּךְ יִשְׂרָאֵל, הַדָּא הוּא דִּכְתִיב, כִּי כֶרֶם ה׳ צְבָאוֹת בֵּית יִשְׂרָאֵל וּכְתִיב, וַיְעַזְּקֵהוּ וַיְסַקְּלֵהוּ וְגוֹ׳.

7. The wheels of the holy Chariot travel

In this long and highly complex section, Rabbi Shimon describes the nature and workings of the Holy Chariot, one of the quintessential emblems of Kabbalah and thus of enormous importance to anyone seriously practising this discipline. It cannot really be summarized but must be read carefully many, many times before it will begin to unfold its profound meaning, which sheds light on numerous related concepts, like the three columns and the secret names of God.

The Relevance of this Passage

The very act of studying this section arouses the will and mental capability to understand its deeper meanings, opening long-unused areas in the brain that are required to assimilate such knowledge. Truth here is at so potent a level that we can often feel it burn within our minds, which signifies profound transformations are taking place that prepare the mortal flesh to merge with the immortal and eternal One at the end of days.

Tosefta (addendum)

תוספתא

40. Mishnah. Rabbi Shimon said: We open our eyes and see the wheels of the Holy Chariot traveling in their travels, and the sound of a song sweet to the ears, WHICH IS BINAH, and good for the heart, SYMBOLIZING MALCHUT, which ascends and descends, and walks but does not travel. Thousands upon thousands tremble, and tens upon tens of thousands start with the singing OF CHOCHMAH from below upwards.

40. מַתְנִיתִין: אָמַר רִבִּי שִׁמְעוֹן, אֲנַן פַּתְחִין עֵינָנָא חֲמָאן, גַּלְגַּלֵּי רְתִיכָתָא קַדִּישָׁתָא נַטְלִין בְּמַטְלָנוֹי, וְקַל שִׁירָתָא בְּסִימָא לְאוּדְנִין, יָאֶה לְלִבָּא, סַלְקָא וְנַחְתָּא, אַזְלָא וְלָא נַטְלָא, מִזְדַּעְזְעִין אֶלֶף אַלְפִין, וְרִבּוֹא רִבְבָן וּפַתְחִין שִׁירָתָא מִלְּרַע לְעֵילָא.

41. To that pleasant sound FROM THE TRAVELING OF THE WHEELS stand 450,000 eyed ones, who gather into one group on the right side. They see, yet do not see, and are completely present. The two other sides, WHICH ARE LEFT AND CENTER, turn white because of them - MEANING THAT THEIR JUDGMENTS, WHICH ARE RED, ARE CHANGED, BECAUSE THEY RECEIVE CHASSADIM FROM THE RIGHT COLUMN. And on the left side are 250,000.

41. לְקָל נְעִימוּתָא הַהוּא, קַיְימִין מַאן דְּקַיְימִין, וּמִתְכַּנְּפִין בְּכִנּוּפְיָא לְסִטְרָא דִימִינָא, אַרְבַּע מְאָה וְחַמְשִׁין אַלְפִין מָארֵי דְעַיְינִין. חַמָּאן וְלָא חַמָּאן, קַיְימִין בְּקִיּוּמֵיהוֹן. תְּרֵין סִטְרִין אָחֳרָנִין אִתְחַוְּורוּ בְּגִינֵיהוֹן. וּלְסִטְרָא דִשְׂמָאלָא מָאתָן וְחַמְשִׁין אַלְפִין.

42. THE 250,000 MENTIONED EARLIER, the weepers, sob and wail from their dwellings WHENCE THEY COME, and they commence with Judgment and conclude with Judgment. They sob a second time and the Judgment is revealed, and the books are opened TO LOOK AT THE JUDGMENTS THAT ARE IN THEM. At that moment, the Judge who was standing over them ascends, and sits on the chair of Judgment, and the singing subsides before the Judgment is concluded.

42. אִינּוּן מָארֵיהוֹן דִּיבָבָא, מִיַּבְּבִין וּמְיַלְּלִין מֵאֲתַר בֵּית מוֹתְבֵיהוֹן, פַּתְחִין בְּדִינָא וּמְסַיְּימִין בְּדִינָא. מִיַּבְּבִין תִּנְיָינוּת, וְדִינָא יָתִיב, וְסִפְרִין פְּתִיחוּ. בֵּיהּ שַׁעֲתָא, סָלִיק מָארֵיהּ דְּדִינָא, דְּקָאֵים עֲלֵיהוֹן, וְיָתִיב בְּכוּרְסְיָיא דְּדִינָא, וְשִׁירָתָא אִשְׁתְּכַךְ, עַד לָא תִּסְתַּיֵּים דִּינָא.

43. HERE HE EXPLAINS THE TWO ACTIONS OF THE RIGHT COLUMN AND SAYS: Those who have eyes of the right side encircle, together with eighteen thousand others. They blow, THAT IS, DRAW CHASSADIM, WHICH IS CALLED 'BLOWING', A SIMPLE SOUND. AND THEN THOSE WHO ARE RECEIVING CHOCHMAH FROM THE RIGHT COLUMN do not sob or wail. They commence with singing, DRAWING CHOCHMAH. And the 250,000 ones who sob tremble.

43. סָחֲרָן מָארֵי דְעַיְינִין דִּלְסִטְרָא יְמִינָא, וְעִמְּהוֹן תַּמְנֵיסַר אַלְפִין אַחֲרָנִין תַּקְעִין, וְלָא מִיַּבְּבִין וְלָא מְיַלְּלִין פַּתְחִין שִׁירָתָא, מִזְדַּעְזְעָן מָאתָן וְחַמְשִׁין אַלְפִין מָארֵי דִיבָבָא.

44. He blows AND DRAWS CHASSADIM a second time, WHICH IS THE SECOND ACTION ON THE RIGHT COLUMN, without sobbing. The Protector, ZEIR ANPIN, travels from that throne OF JUDGMENT and sits in the throne of Mercy TO DRAW MANY CHASSADIM. At that moment he, MEANING ZEIR ANPIN, mentions the Holy Name, YUD HEI VAV HEI, FULLY SPELLED TO AMOUNT NUMERICALLY TO 45: YUD-VAV-DALET; HEI-ALEPH; VAV-ALEPH-VAV; HEI-ALEPH. For with this Name, life is drawn for everyone.

44. תְּקַע תִּנְיָינוּת וְלָא מִיַּבְּבִין נָטִיל פַּטְרוֹנָא, מֵהַהוּא כּוּרְסְיָיא וְיָתִיב בְּכוּרְסְיָיא דְּוַותְּרָנוּתָא. בֵּיהּ זִמְנָא הוּא מִדְּכַר שְׁמָא קַדִּישָׁא עִלָּאָה רַבָּא, דִּבְהַהוּא שְׁמָא חַיִּים לְכֹלָּא.

45. HERE HE EXPLAINS THE TWO ACTIONS OF THE CENTRAL COLUMN. He commences, ZEIR ANPIN WHICH IS THE CENTRAL COLUMN, saying one time: Yud-Vav-Dalet; Hei-Aleph; Vav-Aleph-Vav; Hei-Aleph-YUD-VAV-DALET; HEI-ALEPH; VAV-ALEPH- VAV ARE THE SECRET OF THE THREE COLUMNS, RIGHT, LEFT, AND CENTRAL, THAT ARE INCLUDED IN ZEIR ANPIN. THE LAST HEI-ALEPH IS THE NUKVA THAT RECEIVES FROM THEM, as is written: "And proclaimed the Name of Hashem" (Shemot 34:5). The holy wheels OF THE CHARIOT commence as before and thousands of thousands, WHICH IS THE SECRET OF CHOCHMAH, and tens upon tens of thousands, WHICH IS THE SECRET OF CHASSADIM, ATTIRE THEM and recite songs. THE ANGELS praise and say: "Blessed is the honor of Hashem from His dwelling place," SO THAT THE SHECHINAH SHALL BE BLESSED FROM ZEIR ANPIN, AND RECEIVE FROM IT CHOCHMAH ATTIRED IN CHASSADIM.

45. פָּתַח וְאָמַר זִמְנָא חֲדָא יוֹ״ד הֵ״א וָא״ו הֵ״א כד״א וַיִּקְרָא בְשֵׁם יְהוָה. פַּתְחִין כִּקַדְמֵיתָא מָאתַיִ גַּלְגַּלֵּי קַדִּישִׁין. וְאֶלֶף אַלְפִּין, וְרִבּוֹא רִבְבָן, וְאַמְרֵי שִׁירָתָא, מְשַׁבְּחִין וְאָמְרִין, בְּרִיךְ יְקָרָא דה׳ מֵאֲתַר בֵּית שְׁכִינְתֵּיהּ.

46. Then that garden, NAMELY THE SHECHINAH, comes - which is hidden in 250 worlds. This is the precious Shechinah in its shine OF CHOCHMAH that goes out from the shine OF CHOCHMAH AND COMBINES AND HIDES in the shine OF CHASSADIM. And the shine is drawn from it to the four directions - CHESED, GVURAH, TIFERET, MALCHUT, WHICH ARE THE FOUR branches - in order to provide for them IN MOCHIN. THIS IS THE SECRET OF THE VERSE: "AND FROM THENCE IT WAS PARTED, AND BRANCHED INTO FOUR STREAMS..." (BERESHEET 2:10). And this shine is drawn from it to all that are below, and it is called 'the Garden of Eden'.

46. אַתְיָא הַהוּא גִּנְתָּא, דְּאִיהִי טְמִירָא בְּמָאתָן וְחַמְשִׁין עָלְמִין, הוּא שְׁכִינְתָּא יְקָרָא בְּזִיוָהּ, דְּנָפִיק מִזִּיוָא לְזִיוָא, וְזִיוָהּ נָגִיד מִנֵּיהּ, לְד׳ סִטְרִין רֵישִׁין, לְקַיְּימָא, מֵהַהוּא זִיוָא אִתְמְשָׁךְ לְכֻלְּהוּ דְּאִינּוּן לְתַתָּא, וְהַהִיא אִקְרֵי גִּנְתָּא דְּעֵדֶן.

47. That old man commenced speaking again, REFERRING TO ZEIR ANPIN, FOR AFTER IT ASCENDED TO ARICH ANPIN IT IS ALSO CALLED 'OLD'. AND THIS IS THE SECOND ACTION OF THE CENTRAL COLUMN, WHICH IS ZEIR ANPIN. He protects everything, MEANING BOTH THE DRAWING OF CHOCHMAH AND THE DRAWING OF CHASSADIM, and mentions the name Yud-Vav-Dalet; Hei-Aleph; Vav-Aleph-Vav; Hei-Aleph. And they all commence by DRAWING THE LIGHTS FROM the Thirteen Measures of Mercy. Who has seen these strong lights which are the highest of the high, strongest of the strong! The holy Chariots and the heavens and their hosts tremble and shake with great fear, and praise the Holy Name and recite poetry. Fortunate are the souls of the Righteous who are present in this luxuriousness and know this. About this, it is said: "Who would not fear you, King of the nations? For to You it is fitting..." (Yirmeyah 10:7).
End of Tosefta

47. פָּתַח תִּנְיָינוּת הַהוּא סָבָא, פַּטְרוֹנָא דְּכֹלָּא וּמִדְּכַר שְׁמֵיהּ יוֹ״ד הֵ״א וָא״ו הֵ״א, וְכֻלְּהוּ פַּתְחֵי בִּתְלִיסַר מְכִילָן דְּרַחֲמֵי. מַאן חָמֵי כָּל אִלֵּין תַּקִּיפִין, רָאמִין דְּרָאמִין, תַּקִּיפִין דְּתַקִּיפִין, רְתִיכִין קַדִּישִׁין, וּשְׁמַיָּא, וְכָל חֵילֵהוֹן, מִזְדַּעְזְעִין וּמִתְחַלְחֲלָן בְּאֵימָתָא סַגְיָא, מְשַׁבְּחָן שְׁמָא קַדִּישָׁא, וְאַמְרִין שִׁירָתָא. זַכָּאִין אִינּוּן נִשְׁמָתְהוֹן דְּצַדִּיקַיָּיא, דְּאִינּוּן בְּהַהוּא עִדּוּנָא, וְיַדְעִין דָּא, עַל הַאי אִיתְּמַר מִי לֹא יִירָאֲךָ מֶלֶךְ הַגּוֹיִם כִּי לְךָ יָאָתָה וְגוֹ׳.
(ע״כ תוספתא)

48. Rabbi Shimon said: When the Shechinah descended into Egypt, one beast OF THE FOUR LIVING CREATURES OF THE HOLY CHARIOT, whose name is Yisrael, descended in the form of that old man MENTIONED IN THE PREVIOUS VERSE, WHO IS ZEIR ANPIN. And 42 holy attendants descended with it, MEANING 42 ANGELS, and each one had a holy letter from the Holy Name OF MEM-BET (42). THESE ANGELS THAT ATTEND THE LIVING CREATURES WHOSE NAME IS YISRAEL ARE CALLED 'THE CHILDREN OF YISRAEL' AND ARE DRAWN FROM THE NAME OF MEM-BET (42), WHICH IS THE SECRET OF THE FIRST THREE SFIROT OF THAT LIVING CREATURES. And they all descended with Jacob into Egypt. This is what is written: "And these are the names of the children of Yisrael who came into Egypt with Jacob" (Shemot 1:1). Rabbi Yitzchak said: This is the meaning of "the children of Yisrael," followed by "(Et) Jacob," instead of 'with Jacob.'

48. אָמַר רִבִּי שִׁמְעוֹן, כַּד נַחְתַּת שְׁכִינְתָּא לְמִצְרַיִם, נַחְתַּת חַיָּה חֲדָא, דִּשְׁמָהּ יִשְׂרָאֵל, בְּדִיוּקְנָא דְּהַהוּא סָבָא, וְאַרְבְּעִין וּתְרֵין שַׁמָּשִׁין קַדִּישִׁין עִמֵּיהּ, וְכָל חַד וְחַד אָת קַדִּישָׁא עִמֵּיהּ, מִשְּׁמָא קַדִּישָׁא, וְכֻלְּהוּ נַחְתָּן עִם יַעֲקֹב לְמִצְרַיִם, הֲדָא הוּא דִּכְתִיב, וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרַיְמָה אֵת יַעֲקֹב. א״ר יִצְחָק, מִמַּשְׁמַע דְּקָאָמַר בְּנֵי יִשְׂרָאֵל, וְאַחַר כָּךְ אֵת יַעֲקֹב, וְלֹא נֶאֱמַר אִתּוֹ.

49. Rabbi Yehuda asked Rabbi Elazar, the son of Rabbi Shimon: You learned from your father the portion of "And these are the names" THAT HE EXPLAINED by the supernal secret, AND THAT THE CHILDREN OF YISRAEL ARE 42 HOLY ANGELS, AS EXPLAINED ABOVE. So what is the meaning of, "every man came with his household"? ANGELS DO NOT HAVE A HOUSEHOLD. RABBI ELAZAR said to him: What my father said MEANS the supernal angels, those who are higher than those who are lower among them. This is what is written: "every man came with his household." THE HIGHER ANGEL IS CALLED "MAN" AND THE ONE LOWER THAN HIM IS CALLED "HIS HOUSEHOLD." Likewise, my father said that all the angels in the higher level are called "males" and those in the level below them are called "females," and ARE CALLED "household" because a female receives from the male AND SHE IS LIKE A HOUSE TO HIM.

49. שָׁאַל רִבִּי יְהוּדָה לְרִבִּי אֶלְעָזָר בַּר״שׁ, כְּיוָן דְּשַׁמְעַת מֵאָבוּךָ, פָּרָשַׁת וְאֵלֶּה שְׁמוֹת בְּרָזָא עִלָּאָה, מַאי קָאָמַר אִישׁ וּבֵיתוֹ בָּאוּ. אָמַר לֵיהּ, הַהוּא מִלָּה דַּהֲוָה אָמַר אַבָּא, אִינּוּן הָווּ מַלְאָכִין עִלָּאִין, דְּאִינּוּן לְעֵילָא עַל תַּתָּאֵי מִנְּהוֹן, הַיְינוּ דִּכְתִיב אִישׁ וּבֵיתוֹ בָּאוּ, וְהָכִי אָמַר אַבָּא, כָּל אִינּוּן מַלְאָכִין דִּבְדַרְגָּא עִלָּאָה, אִקְרוּן גּוּבְרִין דּוּכְרִין, וְאִינּוּן דִּבְדַרְגָּא תַּתָּאָה מִנְּהוֹן, אִתְקְרוּן נוּקְבָתָא בֵּית, דְּאִתְּתָא נוּקְבָא דִּמְקַבְּלָא מִן דְּכוּרָא.

8. "...with Jacob; every man came with his household"
In reply to the question posed by Rabbi Yitzchak, Rabbi Elazar affirms that the Shechinah did indeed accompany Jacob into Egypt. A discussion ensues in which Rabbi Elazar, Rabbi Aba, and Rabbi Yehuda each cite verses that indicate that thousands of celestial beings accompanied the Shechinah. Rabbi Elazar explains that in the verse, "And the children of Yisrael journeyed from Raamses to Sukkot about six hundred thousand footmen," (Shemot 12:37) the reference to the children of Israel is an allusion to the celestial hosts, God's servants, who naturally went with God when He went down into Egypt with Jacob, as was promised. Moreover, we're told that the children of Israel hurried to depart from Egypt because they realized these celestial beings were detained for their sake. Rabbi Aba then cites the verse, "Come and behold the works of Hashem Who has made desolations (Heb. shamot) in the earth" (Tehilim 46:9), and explains that the word 'desolations' can also be read as 'names'. In corroboration with Rabbi Chiya's statement that earthly counterparts exist for all that is in heaven, Rabbi Aba concludes that just as there are holy names in earth, so are there holy names on heaven. Thus, "And these are the names of the children of Yisrael," refers to the angels who came to Egypt. Rabbi Yehuda then provides an interpretation of the verse, "Behold the litter, that of Shlomo..." (Shir Hashirim 3:7) to reveal that this verse also refers to the angels that went with the Schechinah into Egypt. Finally, while travelling with Rabbi Yosi, Rabbi Chiya deduces that since all of Israel went with Moses to meet his father-in-law, God's heavenly company would certainly have accompanied Him into Egypt.
The Relevance of this Passage
A reading of this section illustrates the power of the Zohar to illuminate hidden meanings found in the Scriptures. Through this insight, we will come to a greater understanding of God's eternal compassion and wisdom, making our prayers more ardent and our work here on earth more dedicated to His glory than to our own petty concerns.

50. Rabbi Yitzchak was studying before Rabbi Elazar, the son of Rabbi Shimon, and said to him: Did the Shechinah REALLY descend into Egypt with Jacob? He said to him: Did she not? Is it not written: "And I will descend with you" (Beresheet 46:4)? He said to him: Come and behold. The Shechinah descended into Egypt with Jacob and six hundred thousand holy Chariots with Her. This is what is written: "About six hundred thousand footmen" (Shemot 12:37). And we learned that six hundred thousand holy Chariots descended with Jacob into Egypt, and they all ascended from there when the children of Yisrael left Egypt. This is what is written: "And the children of Yisrael journeyed from Ramses to Sukot about six hundred thousand footmen" (Ibid.). It does not say 'six hundred thousand', rather it says "about six hundred thousand." THIS IMPLIES THAT as the six hundred thousand BELOW left, so those SIX HUNDRED THOUSAND HOLY CHARIOTS FROM ABOVE WHO WERE WITH THEM left.

50. רִבִּי יִצְחָק הֲוָה קָאִים קָמֵיהּ דְּרִבִּי אֶלְעָזָר בַּר רִבִּי שִׁמְעוֹן, אָמַר לֵיהּ שְׁכִינְתָּא נַחְתַּת לְמִצְרַיִם עִם יַעֲקֹב. א״ל וְלָא, וְהָא כְּתִיב אָנֹכִי אֵרֵד עִמָּךְ. אָמַר לֵיהּ תָּא חֲזֵי, שְׁכִינְתָּא נַחְתַּת לְמִצְרַיִם אֵת יַעֲקֹב וְשִׁית מְאָה אַלְפִין רְתִיכִין קַדִּישִׁין עִמָּהּ, וְהַיְינוּ דִּכְתִיב כְּשֵׁשׁ מֵאוֹת אֶלֶף רַגְלִי, תְּנִינָן שִׁית מֵאָה אַלְפִין רְתִיכִין קַדִּישִׁין נַחְתּוּ עִם יַעֲקֹב לְמִצְרַיִם, וְכֻלְּהוּ סְלִיקוּ מִתַּמָּן, כַּד נָפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם. הָדָא הוּא דִּכְתִיב, וַיִּסְעוּ בְּנֵי יִשְׂרָאֵל מֵרַעְמְסֵס סֻכּוֹתָה כְּשֵׁשׁ מֵאוֹת אֶלֶף רַגְלִי וְגוֹ׳. שֵׁשׁ מֵאוֹת לֹא נֶאֱמַר, אֶלָּא כְּשֵׁשׁ מֵאוֹת, כְּגַוְונָא דְּנָפְקוּ אִלֵּין, כַּךְ נָפְקוּ אִלֵּין.

51. Come and behold: This is the secret of the matter. When those holy Chariots and holy encampments departed, the children of Yisrael then saw and knew they were being detained FROM LEAVING because of them, SINCE THEY WERE NOT LEAVING. And all the haste of Yisrael was for them. This is the meaning of what is written: "And could not delay" (Shemot 12:39). It should have said, 'And they did not want to delay', but instead it is written: "And could not." AND THIS WAS OUT OF NECESSITY BECAUSE OF THE HOST OF ANGELS THAT WERE TARRYING FOR THEM! And it is actually understood from here that the children of Yisrael IN THE PHRASE were all the children of Yisrael of the firmament - NAMELY THE ANGELS. Thus it is written: "The children of Yisrael who came into Egypt with Jacob" (Shemot 1:1). It does not state, 'And these are the names of the children of Yisrael who came into Egypt with him', but: "And these are the names of the children of Yisrael who came into Egypt with Jacob," MEANING who came to Egypt in the beginning, REFERRING TO THE ANGELS, AS STATED PREVIOUSLY. And with whom did they come? With Jacob.

51. וְתָא חֲזֵי רָזָא דְּמִלָּה, בְּעִדָּנָא דְּנָפְקוּ אִלֵּין רְתִיכִין קַדִּישִׁין, מַשְׁרְיָיתָא קַדִּישְׁתָּא, חָמוּ יִשְׂרָאֵל וְיָדְעוּ, דַּהֲווּ מִתְעַכְּבִין בְּגִינֵיהוֹן, וְכֻלְּהוּ בְּהִילוּ דְּעָבְדוּ יִשְׂרָאֵל, בְּגִינֵיהוֹן הֲוָה, וְהַיְינוּ דִּכְתִיב וְלֹא יָכְלוּ לְהִתְמַהְמֵהַּ, הֲוָה לֵיהּ לְמֵימַר וְלָא רָצוּ לְהִתְמַהְמֵהַּ אֲבָל לָא כְּתִיב אֶלָּא וְלֹא יָכְלוּ. וְאִתְיְידַעוּ מִמָּשׁ, דְּכֻלְּהוּ בְּנֵי יִשְׂרָאֵל, הֲווּ בְּנֵי יִשְׂרָאֵל דִּרְקִיעָא, וְהַיְינוּ דִּכְתִיב, בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרַיְמָה אֵת יַעֲקֹב, וְעַל דָּא לָא נֶאֱמַר וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרַיְמָה אִתּוֹ, אֶלָּא וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרַיְמָה אֵת יַעֲקֹב, הַבָּאִים מִצְרַיְמָה בְּקַדְמֵיתָא וְעִם מִי, אֵת יַעֲקֹב.

52. Rabbi Yehuda states: We have a situation involving a minor to major inference. At the time when Jacob was saved from Laban, it is written: "And Jacob went on his way, and angels of Elohim met him" (Beresheet 32:2). Then, when he descended into Egypt, the Holy One, blessed be He, said, "I will go down with you into Egypt" (Beresheet 46:4). And if the Master descends, is it not the rule ALL THE MORE SO that His attendants will descend with Him? Thus, it is written: "Who came into Egypt with Jacob" (Shemot 1:1), INSTEAD OF 'WITH HIM'. Rabbi Ya'akov of the village of Chanan asks in the name of Rabbi Aba: Who are the children of Yisrael mentioned here? AND HE ANSWERS: Those who are actually called 'the children of Yisrael', NAMELY THE TRIBES.

52. א"ר יְהוּדָה, ק"ו, וּמַה כַּד אִשְׁתְּזִיב יַעֲקֹב מִלָּבָן, כְּתִיב, וְיַעֲקֹב הָלַךְ לְדַרְכּוֹ וַיִּפְגְּעוּ בוֹ מַלְאֲכֵי אֱלֹהִים. כַּד נָחַת בְּגָלוּתָא, וְקוּדְשָׁא ב"ה אָמַר, אָנֹכִי אֵרֵד עִמָּךְ מִצְרַיְמָה, לָאו הֵינָא, הוֹאִיל וּפַטְרוֹנָא נַחְתָּא דְּיֵיחְתּוּן שַׁמָּשׁוֹי עִמֵּיהּ, הַיְינוּ דִּכְתִיב הַבָּאִים מִצְרַיְמָה אֵת יַעֲקֹב. רִבִּי יַעֲקֹב דִּכְפַר חָנָן אָמַר מִשְּׁמֵיהּ דר' אַבָּא, מַאן אִינּוּן בְּנֵי יִשְׂרָאֵל דְּהָכָא. אִינּוּן דְּאִתְקְרוּן בְּנֵי יִשְׂרָאֵל מִמָּשׁ.

53. Rabbi Aba opened the discussion TO BRING PROOF TO HIS WORDS saying: "Come and behold the works of Hashem who has made desolations (Heb. shamot) in the earth" (Tehilim 46:9). Do not pronounce it shamot, but rather shemot (Lit. 'names'). This follows a similar thought expressed by Rabbi Chiya that, as the Holy One, blessed be He, has done in heaven, so has He done on earth. Just as there are Holy Names in heaven, so are there Holy Names here on earth. THESE ARE THE NAMES OF THE TRIBES OF WHICH IT IS WRITTEN: "THESE ARE THE NAMES OF THE CHILDREN OF YISRAEL..." (SHEMOT 1:1).

53. ר' אַבָּא פָּתַח וְאָמַר, לְכוּ חֲזוּ מִפְּעֻלּוֹת יְיָ' אֲשֶׁר שָׂם שַׁמּוֹת בָּאָרֶץ. אַל תִּקְרֵי שַׁמּוֹת. אֶלָּא שֵׁמוֹת. וְאַזְלָא הָא כְּהָא דְּאָמַר ר' חִיָּיא, כְּגַוְונָא דִּרְקִיעָא, עָבַד קוּדְשָׁא בְּרִיךְ הוּא בְּאַרְעָא בִּרְקִיעַ אִית שְׁמָהָן קַדִּישִׁין, בְּאַרְעָא אִית שְׁמָהָן קַדִּישִׁין.

54. Rabbi Yehuda said that six hundred thousand supernal angels descended with Jacob on the day that Jacob descended into Egypt. Rabbi Yehuda commenced TO BRING PROOF OF HIS WORDS: "Behold the litter, that of Solomon. Sixty valiant men are round about it" (Shir Hashirm 3:7). There are locks that are forged to accommodate a key, AND THE KEYS turn inside THE LOCK. The locks are in the seventh SFIRAH OF MALCHUT, and they are carved in the sixth SFIRAH OF YESOD. This is the meaning of what is written: "Sixty valiant men are round about it."

54. אָמַר רִבִּי יְהוּדָה בְּהַהוּא יוֹמָא דְּנָחַת יַעֲקֹב לְמִצְרַיִם, נָחֲתוּ עִמֵּיהּ שִׁתִּין רִבּוֹא דְּמַלְאֲכֵי עִלָּאֵי. ר' יְהוּדָה פָּתַח, הִנֵּה מִטָּתוֹ שֶׁלִּשְׁלֹמֹה שִׁשִּׁים גִּבּוֹרִים סָבִיב וְגוֹ' קוּזְמִיטִין דִּגְלִיפִין בְּקַלְדִּיטָא, סָחֲרָן בְּדוּכְתֵּיהּ קוּזְמִיטִין בִּשְׁבִיעָאָה, גְּלִיפִין בִּשְׁתִיתָאָה, הה"ד, שִׁשִּׁים גִּבּוֹרִים סָבִיב לָהּ.

55. הִנֵּה מִטָּתוֹ: דָּא אִיהִי שְׁכִינְתָּא. שֶׁלִּשְׁלֹמֹה: מַלְכָּא דִּשְׁלָמָא דִּילֵיהּ. שִׁשִּׁים גִּבּוֹרִים סָבִיב לָהּ: אִלֵּין אִינּוּן שִׁתִּין רִבּוֹא דְּמַלְאֲכֵי עִלָּאֵי, דְּאִינּוּן מֵחֵילָא דִּשְׁכִינְתָּא, דְּנַחְתָּת עִם יַעֲקֹב לְמִצְרַיִם. מִגִּבּוֹרֵי יִשְׂרָאֵל: יִשְׂרָאֵל דִּלְעֵילָא, הה״ד וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל וְגוֹ׳, אִישׁ וּבֵיתוֹ בָּאוּ: אִינּוּן וְנִימוּסֵיהוֹן.

55. HE CONTINUES TO EXPLAIN THE ENTIRE VERSE AND SAYS: "Behold the litter," refers to the Shechinah, WHICH IS CALLED 'BED'. "Of Solomon" (Shlomo), refers to the King, to Whom the peace (Heb. shalom) belongs, ZEIR ANPIN, THE CENTRAL COLUMN THAT BRINGS PEACE BETWEEN RIGHT AND LEFT. "Sixty valiant men are round about it," are the six hundred thousand supernal angels of the host of the Shechinah that descended with Jacob into Egypt. THE REASON THAT THEIR NUMBER IS SIXTY IS BECAUSE THE SHECHINAH HAS THE SHAPE OF THE KEY. "Of the mighty men of Yisrael," refers to supernal Yisrael, WHICH IS ZEIR ANPIN, FOR GVURAH ('MIGHT') IS DRAWN TO THEM FROM THERE. The verse: "And these are the names of the children of Yisrael..."; "...every man came with his household," REFERS TO them and their customs, BECAUSE "CAME WITH HIS HOUSEHOLD" MEANS HIS WAYS AND CUSTOMS. FOR EVERY ANGEL HAS A PARTICULAR TASK AFTER WHICH HE IS NAMED, AS WE KNOW.

56. ר׳ חִיָּא הֲוָה אָזִיל מֵאוּשָׁא לְלוּד, וַהֲוָה רָכִיב עַל חֲמָרָא, וַהֲוָה ר׳ יוֹסֵי עִמֵּיהּ, נָחִית ר׳ חִיָּא, וְשַׁקְלֵיהּ בִּידוֹי לַר׳ יוֹסֵי, א״ל, אִי בְּנֵי עָלְמָא יַדְעִין יְקָרָא סַגִּיאָה דְּיַעֲקֹב, בְּשַׁעְתָּא דא״ל קוּדְשָׁא בְּרִיךְ הוּא, אָנֹכִי אֵרֵד עִמָּךְ מִצְרַיְמָה, הָווּ מְלַחֲכֵי עַפְרָא, תְּלַת פַּרְסֵי קָרִיב לְקִבְרֵיהּ, דְּהָכִי מְפַרְשֵׁי מָרָנָא רַבְרְבֵי עָלְמָא, מָארֵיהוֹן דְּמַתְנִיתָא, כְּתִיב וַיֵּצֵא מֹשֶׁה לִקְרַאת חוֹתְנוֹ, אַהֲרֹן חָמָא לְמֹשֶׁה דְּנָפַק, וְנָפַק עִמֵּיהּ, וְאֶלְעָזָר וּנְשִׂיאֵי וְסָבֵי נַפְקוּ עִמֵּיהּ, רָאשֵׁי אֲבָהָן, וּמְעַרְעֵי כְּנִשְׁתָּא, וְכָל יִשְׂרָאֵל נַפְקוּ עִמְּהוֹן, אִשְׁתַּכְּחוּ דְּכָל יִשְׂרָאֵל כֻּלְּהוּ, נַפְקוּ לְקַבְלֵיהּ דְּיִתְרוֹ, מַאן חָמָא לְמֹשֶׁה דְּנָפִיק וְלָא יִפּוּק, לְאַהֲרֹן וּלְרַבְרְבֵי דְּנַפְקֵי, וְלָא יִפּוּק. אִשְׁתְּכַח, דִּבְגִין מֹשֶׁה נַפְקוּ כּוּלְּהוֹן. וּמָה, אִי בְּגִין מֹשֶׁה כַּךְ, בְּגִין קוּדְשָׁא בְּרִיךְ הוּא, כַּד אָמַר אָנֹכִי אֵרֵד עִמָּךְ מִצְרַיְמָה, עאכ״ו.

56. Rabbi Chiya was traveling from Usha to Lod. He was riding on a donkey, and Rabbi Yosi was with him. Rabbi Chiya dismounted, waving his hands toward Rabbi Yosi. He said to him: If the people of the world knew the great respect given to Jacob when the Holy One, blessed be He, said to him: "I will descend with you into Egypt" (Beresheet 46:4), they would lick the dust in the three parasangs around his grave. Thus, our teachers, the greatest men in the world, the sages of the Mishnah expound upon it. It is written: "Moses went out towards his father-in-law" (Shemot 18:7). AND THEY EXPLAIN: When Aaron saw Moses going out, he joined him. Elazar and the princes and the elders accompanied him, and the heads of the house of the fathers and men of mark in the Congregation and all Yisrael accompanied them. So it came about that all of Yisrael went out to meet Yitro, because who would see Moses and Aaron and the princes going out and not accompany them? Thus, because of Moses, they all went out! Now if this occurred because of Moses, when the Holy One, blessed be He, said, "I will descend with you into Egypt," certainly THE WHOLE HEAVENLY COURT DESCENDED WITH HIM. NOW IT IS COMPREHENSIBLE WHY IN THE BEGINNING THE HOLY ONE, BLESSED BE HE, SAID, "I WILL DESCEND WITH YOU INTO EGYPT," which insinuates THAT HE ALONE WOULD DESCEND. AND AFTERWARDS IT SAYS, "AND THESE ARE THE NAMES OF THE CHILDREN OF YISRAEL," WHICH MEANS ALL THE HEAVENLY COURT. FOR BY MOSES ALSO, IT IS WRITTEN, "AND MOSES WENT OUT," YET ALL YISRAEL WENT OUT WITH HIM!

9. "The word of Hashem was"
Upon meeting Rabbi Yosi and Rabbi Chiya immersed in discussion, Rabbi Aba offers an additional verse to reinforce their conclusion that the angels accompanied the children of Israel into Egypt. He alludes to the vision Ezekial revealed to the children of Israel to prove that God had not and would not abandon them in captivity in Babylon. Just as God was with them in Babylon, Rabbi Aba explains, so He and His heavenly company went with them into Egypt.
The Relevance of this Passage
A reading of this section reminds us that God never abandons the Righteous, especially during times when we most despair, fostering in us the confidence required to persevere in the task of bringing down divine light into a world of shadows. It is invaluable for those who may feel their energy sapped or their resolve weakening, granting them strength and the courage to always stand after a fall and carry on in the Truth, rather than succumb to inducements of an easier life offered by those who real purpose is to thwart the Great Plan, imprisoning God's people in this cage of materialism.

57. While they were still traveling, Rabbi Aba met them. Rabbi Yosi said: Behold the Shechinah is here, because one of the masters of the Mishnah is here with us. Rabbi Aba asked: What are you engaged in? Rabbi Yosi said: "I will descend with you into Egypt" (Beresheet 46:4). When Jacob descended into Egypt, it is written: "Now these are the names of the children of Yisrael who came into Egypt..." (Shemot 1:1). You learn that they all descended with Jacob into Egypt. THE IMPLICATION IS THAT ALL THE CHARIOTS AND HOSTS DESCENDED WITH JACOB INTO EGYPT AND NOT THE HOLY ONE, BLESSED BE HE, ALONE AS IS IMPLIED IN THE VERSE: "I WILL DESCEND WITH YOU INTO EGYPT."

57. עַד דַּהֲווּ אַזְלֵי, פְּגַע בְּהוּ ר׳ אַבָּא. א״ר יוֹסֵי, הָא שְׁכִינְתָּא הָכָא, דְּחָד מִמָּארֵיהוֹן דְּמַתְנִיתִין עִמָּנָא. אָמַר ר׳ אַבָּא, בְּמָאי עַסְקִיתוּ. א״ר יוֹסֵי, בְּהַאי קְרָא, דִּכְתִיב אָנֹכִי אֵרֵד עִמְּךָ מִצְרַיְמָה וְגוֹ׳. כַּד נָחַת יַעֲקֹב לְמִצְרַיִם, דִּכְתִיב, וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרַיְמָה, אַתְּ אוֹלִיף, דְּכֻלְּהוּ נָחֲתוּ עִם יַעֲקֹב לְמִצְרַיִם.

58. Rabbi Aba said to him: Yet this one was alone. He opened the discussion saying: "The word of Hashem came to Ezekiel the priest, the son of Buzi, in the land of Chaldeans by the river Kevar" (Yechezkel 1:3). There are three difficulties here. One difficulty is that we learned that the Shechinah does not dwell outside the land of Yisrael WHILE THE PROPHECY OF EZEKIEL IS IN THE LAND OF CHALDEANS. Another difficulty is that he was not trusted like Moses, as is written: "For he is the trusted one in all My house" (Bemidbar 12:7). But he, EZEKIEL, revealed and publicized all the treasures of the King, MORE THAN MOSES. And another difficulty is that apparently he was not of a wholesome mind, FOR IF HE WAS OF A WHOLESOME MIND HE WOULD NOT HAVE REVEALED SO MUCH.

58. א״ל ר׳ אַבָּא, וְדָא לְחוּד הֲוַת. פָּתַח וְאָמַר הָיֹה הָיָה דְּבַר יְיָ׳ אֶל יְחֶזְקֵאל בֶּן בּוּזִי הַכֹּהֵן בְּאֶרֶץ כַּשְׂדִּים עַל נְהַר כְּבָר. תְּלַת פְּלוּגְתָּן הָכָא. חֲדָא, דְּתַנִּינָן, אֵין שְׁכִינָה שׁוֹרָה בְּחוּצָה לָאָרֶץ. וַחֲדָא, דְּלָא הֲוָה מְהֵימָן כְּמֹשֶׁה, דִּכְתִיב בֵּיהּ, בְּכָל בֵּיתִי נֶאֱמָן הוּא, וְהוּא, גַּלֵּי וּפַרְסֵם כָּל גְּנַזַּיָּא דְּמַלְכָּא. וַחֲדָא, דְּאִתְחֲזֵי כְּמַאן דְּלָא שְׁלִים בְּדַעְתֵּיהּ.

59. HE ANSWERS: Rather this is the explanation of our Mishnah. Heaven forbid that he revealed more than necessary, because Ezekiel was perfect in his opinion. Whatever he revealed was with the permission of the Holy One, blessed be He, and it was necessary that he reveal whatever he revealed. For so we have learned, "One who is accustomed to bear pain..." (AS MENTIONED EARLIER IN THE ZOHAR, VERSES 7-14) and all was necessary. And never did the Holy One, blessed be He, leave the children of Yisrael in exile before He came and caused His Shechinah to dwell with them. And of course, it was with Jacob, who was descending into exile, that the Holy One, blessed be He, and His Shechinah and the Supernal Holy Ones and the Chariots all descended with Jacob. As it is written: "Who came into Egypt with Jacob" (Shemot 1:1). AND WITH THIS IS THE ANSWER TO THE QUESTION OF RABBI YOSI ABOVE - THAT EVEN THOUGH IT SAYS, "I WILL DESCEND WITH YOU INTO EGYPT," IT DOES NOT IMPLY HE ALONE, BUT RATHER WITH HIS SHECHINAH AND HIS HOSTS AND HIS CHARIOTS. FOR THIS IS THE WAY OF THE HOLY ONE, BLESSED BE HE, IN ALL EXILES, AS EZEKIEL REVEALED BY THE EXILE OF BABYLON.

59. אֶלָּא הָכִי אַסִּיקְנָא בְּמַתְנִיתָא דִּילָן, ח״ו דְּהָא יְחֶזְקֵאל נְבִיאָה שְׁלִימָא הֲוָה, וּבִרְשׁוּתָא דְקוּדְשָׁא בְּרִיךְ הוּא גַּלֵּי כָּל מַה דְּגַלֵּי. וְכֻלְּהוּ אִצְטְרִיךְ דְּגַלֵּי וּפַרְסֵם, עַל חַד תְּרֵין מִמַּה דְּגַלֵּי, דְּהָכִי תְּנַן, מַאן דְּרָגִיל לְמִסְבַּל צַעֲרָא וכו׳. וְכֹלָּא אִצְטְרִיךְ, וּמֵעָלְמִין לָא שָׁבִיק קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל בְּגָלוּתָא, עַד דַּהֲוָה אָתֵי לְמֵידַר דִּיוֹרֵיהּ עִמְּהוֹן, כָּל שֶׁכֵּן בְּיַעֲקֹב, דַּהֲוָה נָחִית בְּגָלוּתָא, וְקוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ, וְקַדִּישִׁין עִלָּאִין, וּרְתִיכִין, דְּנָחְתוּ כֻּלְּהוּ עִם יַעֲקֹב, הה״ד הַבָּאִים מִצְרַיְמָה אֵת יַעֲקֹב.

10. "Come with me from Lebanon, my bride"

In this section, Rabbi Yitzchak first explains that he who studies Torah and performs good deeds will inherit a complete world, while he whose good deeds are incomplete will inherit according to what he deserves. He who does not study Torah or acquire any good deeds will inherit neither this world nor the world to come. Following this, a discussion of the title verse begins. Rabbi Yehuda explains that God addressed these words to the Shechinah in the upper Sanctuary and announced that the children of Israel would receive the Torah. This would be their shield in exile, to protect them from the idolatrous and oppressive heathen nations. Rabbi Aba adds that God was first in the company that included the Shechinah and 600,000 ministering angels that descended into Egypt with Him. Rabbi Yitzchak interprets the phrase, "look from the top of Amanah," as referring to the Sanctuary above and below, and "From the top of Senir and Chermon," as signifying Mount Sinai. Finally, Rabbi Yehuda offers a contrasting interpretation of, "from the lions' den," as a reference to the students of the Torah, who are lions and leopards in the Torah.

The Relevance of this Passage

60. ר׳ אַבָּא פָּתַח וְאָמַר, אִתִּי מִלְּבָנוֹן כַּלָּה אִתִּי מִלְּבָנוֹן תָּבוֹאִי תָּא חֲזֵי וַוי לוֹן בְּנֵי נָשָׁא, דְּלָא יַדְעִין, וְלָא מַשְׁגִּיחִין בְּפוּלְחָנָא דְּמָארֵיהוֹן, דְּתַנְיָא א״ר יִצְחָק, בְּכָל יוֹמָא וְיוֹמָא בַּת קוֹל נַפֶּקֶת מִטּוּרָא דְּחוֹרֵב, וְאָמַר, וַוי לוֹן לִבְנֵי נָשָׁא מִפּוּלְחָנָא דְּמָארֵיהוֹן, וַוי לוֹן לִבְנֵי נָשָׁא מֵעֶלְבּוֹנָהּ דְּאוֹרַיְיתָא. דְּאָמַר ר׳ יְהוּדָה, כָּל מַאן דְּאִשְׁתַּדַּל בְּאוֹרַיְיתָא בְּהַאי עָלְמָא, וּמְסַגֵּל עוֹבָדִין טָבִין יָרִית עָלְמָא שְׁלִימָא. וְכָל מַאן דְּלָא אִשְׁתַּדַּל בְּאוֹרַיְיתָא בְּהַאי עָלְמָא, וְלָא עָבֵיד עוֹבָדִין טָבִין, לָא יָרִית לָא הַאי וְלָא הַאי. וְהָא תְּנַן, אִית מַאן דְּיָרִית עָלְמֵיהּ כְּפוּם אַתְרֵיהּ, וּכְפוּם מַה דְּחָזֵי לֵיהּ. א״ר יִצְחָק, לָא תְּנַן, אֶלָּא מַאן דְּלֵית לֵיהּ עוֹבָדִין טָבִין כְּלָל.

60. Rabbi Aba commenced the discussion and said: "Come with Me from Lebanon, My bride, with Me from Lebanon" (Shir Hashirm 4:8). Come and behold: Woe to those people who do not know and are not careful of the service to their Creator. For we learned that Rabbi Yitzchak said: Every day a divine voice emanates from Mount Horeb and says, 'Woe is to those WHO DISREGARD the service of their Creator, woe to those who denigrate the honor of the Torah.' For Rabbi Yehuda said: All who study Torah in this world and acquire good deeds will inherit a complete world. And all who do not study Torah in this world and do not do good deeds will not inherit this or that - MEANING NOT THIS WORLD AND NOT THE WORLD TO COME. YOU MAY WONDER WHY IT IS SAID EITHER HE INHERITS A COMPLETE WORLD OR HE LOSES TWO WORLDS, and yet we have learned there is one who inherits according to his station and what is deserving to him, MEANING THERE IS A MIDDLE WAY. Rabbi Yitzchak said: We did not learn THAT HE DOES NOT HAVE TWO WORLDS, except for one who has no good deed at all. BUT ONE WHO DOES HAVE GOOD DEEDS, EVEN THOUGH THEY ARE INCOMPLETE, INHERITS HIS WORLD ACCORDING TO WHAT HE DESERVES BOTH IN THIS WORLD AND IN THE WORLD TO COME.

61. א״ר יְהוּדָה, אִלְמָלֵי הֲווֹ יַדְעִין בְּנֵי נָשָׁא, רְחִימוּתָא דְּרָחִים קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, הֲווֹ שָׁאֲגִין כִּכְפִירַיָּא לְמִרְדַּף אֲבַתְרֵיהּ. דְּתַנְיָא, בְּשַׁעֲתָא דְּנָחַת יַעֲקֹב לְמִצְרַיִם, קְרָא קוּדְשָׁא בְּרִיךְ הוּא לְפָמַלְיָא דִּילֵיהּ אָמַר לְהוֹן, כֻּלְּכוֹן חוּתוּ לְמִצְרַיִם, וַאֲנָא אֵיחוּת עִמְּכוֹן. אָמְרָה שְׁכִינְתָּא רִבּוֹנָא דְּעָלְמָא, אִית צְבָאוֹת בְּלָא מַלְכָּא, אָמַר לָהּ, אִתִּי מִלְּבָנוֹן כַּלָּה, מִלְּבָנוֹן: מֵאַתְרָא דְּעֵדֶן, דְּמִלּוּבָּן בְּכָל עוֹבָדוֹי. כַּלָּה: דָּא שְׁכִינְתָּא, דְּהִיא כַּלָּה בְּחוּפָּה. וְאַזְלָא הָא כְּהָא דְּתַנְיָא א״ר יְהוּדָה, מַאי דִּכְתִיב, וַיְהִי בְּיוֹם כַּלּוֹת מֹשֶׁה, כַּלּוֹת כְּתִיב, בְּיוֹמָא דְּעָאלַת כַּלָּה לַחוּפָּה, וּשְׁכִינְתָּא דָּא הִיא כַּלָּה.

61. Rabbi Yehuda said: If people knew the love that the Holy One, blessed be He, has for the children of Yisrael, they would roar like lions to pursue Him AND ADHERE TO HIM. At the time that Jacob descended into Egypt, the Holy One, blessed be He, summoned His company OF ANGELS and said to them: 'All of you descend into Egypt and I will descend with you'. The Shechinah said, 'Master of the Universe, are there hosts without a king?' FOR THE SHECHINAH IS CONSIDERED THE KING OF THE ANGELS BECAUSE THEY ALL FLOW FROM HER. He said to Her: "Come with Me from Lebanon, My bride," you will come with Me from Lebanon from the place of Eden, WHICH IS CHOCHMAH, that is refined in all its actions. "Bride" is the Shechinah, which is the bride under the canopy. It follows what we have learned, that Rabbi Yehuda said: What is the meaning of, "And it came to pass on the day that Moses had finished (Heb. kalot)..." (Bemidbar 7:1)? Kalot is spelled without a Vav, for this is the day that the kalah (Lit. 'bride') enters the Chupah (wedding canopy), and the bride is the Shechinah, WHICH IS IN THE TEMPLE, THE BRIDE UNDER THE CHUPAH.

62. אִתִּי מִלְּבָנוֹן תָּבוֹאִי, מֵאַתָּר בֵּי מַקְדְּשָׁא דִּלְעֵילָא. תְּשׁוּרִי מֵרֹאשׁ אֲמָנָה, מֵרֵישָׁא דְּמַאן. מֵרָאשֵׁיהוֹן דִּבְנֵי מְהֵימְנוּתָא. וּמַאן נִינְהוּ. יַעֲקֹב וּבְנוֹי. מֵרֹאשׁ שְׂנִיר וְחֶרְמוֹן, דְּאִינּוּן עֲתִידִין לְקַבְּלָא אוֹרַיְיתָא דִּילִי, מִטּוּרָא דְּחֶרְמוֹן, וּלְאַגָּנָא עָלַיְיהוּ בְּגָלוּתְהוֹן. מִמְּעוֹנוֹת אֲרָיוֹת: אִלֵּין אִינּוּן עַמִּין עעכו״ם, דְּדַמְיָין לְאַרְיָוָתָא וּנְמֵרִין, דְּמְעַנִּין לְהוֹן בְּכָל פּוּלְחָנָא דְּקַשְׁיוּ.

62. "...with me from Lebanon..." (Shir Hashirm 4:8) meaning from the place of the supernal Temple. "Look from the top of Amanah." HE ASKS: From the top of what? AND ANSWERS: From the head (top) of those who have Faith (Heb. Emunah). And who are they? Jacob and his sons. "From the top of Senir and Chermon," for they are destined to receive My Torah from Mount Chermon - MEANING MOUNT SINAI, WHICH IS CALLED 'CHERMON' - to protect them in exile, WHICH IS CALLED 'CHERMON', DERIVED FROM DESTRUCTION (HEB. CHEREM). "From the lions' dens," is in reference to the nations that serve idols, who are compared to lions and leopards that oppress YISRAEL with all types of hard labor.

63. ר׳ אַבָּא אָמַר, אִתִּי מִלְּבָנוֹן כַּלָּה וְגוֹ׳. וְכִי מִלְּבָנוֹן אָתַת, וַהֲלָא לְלְבָנוֹן עוֹלָה. אֶלָּא א״ר אַבָּא, בְּשַׁעֲתָא דְּנַחְתַּת שְׁכִינְתָּא לְמִצְרַיִם, נַחְתּוּ בַּהֲדָהּ שִׁתִּין רִבּוֹא שֶׁל מַלְאֲכֵי הַשָּׁרֵת, וְקוּדְשָׁא בְּרִיךְ הוּא בְּקַדְמֵיתָא הה״ד וַיַּעֲבוֹר מַלְכָּם לִפְנֵיהֶם וה׳ בְּרֹאשָׁם.

63. Rabbi Aba said: "Come with Me from Lebanon, My bride." AND HE ASKS: Is she coming from Lebanon? Yet she is going up to Lebanon. AND SHE IS ASCENDING TO LEBANON TO RECEIVE CHOCHMAH! THUS, IT SHOULD HAVE SAID, 'ASCEND WITH ME TO LEBANON.' Therefore Rabbi Aba said: When the Shechinah descended into Egypt, six hundred thousand ministering angels descended with Her, and the Holy One, blessed be He, was first, as is written: "And their King passed before them and Hashem at their head" (Michah 2:13).

64. Rabbi Yitzchak said, "Come with Me from Lebanon, My bride," refers to the Shechinah. "...with Me from Lebanon..." MEANS from the place of the supernal Temple, WHICH IS BINAH. "Look from the Top of Amanah," MEANS from the place of the Temple above and the Temple below. For Rabbi Yehuda said: The Shechinah has never moved from the western wall of the Temple, as is written: "Behold, He stands behind our wall" (Shir Hashirm 2:9). And He is the top of Amanah for the whole world. "From the top of Senir and Chermon," MEANS from the place whence the Torah went out to the world, MEANING MOUNT SINAI, WHICH IS CALLED 'CHERMON'. And why IS THIS? In order to protect the children of Yisrael. "The lions' dens," (Shim Hashirm 4:8) are the nations who worship idols. Rabbi Yudan says: "The lions' dens," refers to scholars who study the Torah in the Torah academies and synagogues, who are lions and leopards in the Torah.

64. ר׳ יִצְחָק אָמַר, אִתִּי מִלְּבָנוֹן כַּלָּה, דָּא אִיהִי שְׁכִינְתָּא. אִתִּי מִלְּבָנוֹן תָּבֹאִי, מֵאֲתָר בֵּי מַקְדְּשָׁא דִּלְעֵילָא. תָּשׁוּרִי מֵרֹאשׁ אֲמָנָה, מֵאֲתָר בֵּי מַקְדְּשָׁא דִּלְעֵילָא, וּמֵאֲתָר בֵּי מַקְדְּשָׁא דִּלְתַתָּא דְּאָמַר ר׳ יְהוּדָה, מֵעוֹלָם לֹא זָזָה שְׁכִינְתָּא מִכּוֹתְלֵי דְּמַעַרְבָּא, דְּבֵי מַקְדְּשָׁא, דִּכְתִיב, הִנֵּה זֶה עוֹמֵד אַחַר כָּתְלֵנוּ. וְהוּא רֹאשׁ אֲמָנָה לְכָל עָלְמָא. מֵרֹאשׁ שְׂנִיר וְחֶרְמוֹן מֵאֲתָרָא דְּאוֹרַיְיתָא נַפְקַת לְעָלְמָא, וְלָמָּה. לְאַגָּנָא עַל יִשְׂרָאֵל, מִמְּעוֹנוֹת אֲרָיוֹת: אִלֵּין עַמִּין עַעבו״ם. ר׳ יוּדָן אוֹמֵר, מִמְּעוֹנוֹת אֲרָיוֹת: אִלֵּין אִינּוּן ת״ח, דְּעַסְקֵי בְּאוֹרַיְיתָא בְּמְעוֹנוֹת הַמִּדְרָשׁוֹת, וּבְבָתֵּי כְּנֵסִיּוֹת, דְּאִינּוּן אַרְיָוָן וּנְמֵרִים בְּאוֹרַיְיתָא.

11. "Seventy souls"
In reference to the title verse, Rabbi Chiya asks Rabbi Shimon to explain the significance of the number seventy, and why the Torah first enumerates the sons of Jacob as twelve, and then as seventy. Rabbi Shimon's explanation is that seventy corresponds to the seventy nations of the world, and the nation of Israel was equal to all of them. Furthermore, we learn that just as the world cannot exist without the four winds, the other nations of the world cannot exist without Israel, as the twelve tribes illuminate the seventy nations.
The Relevance of this Passage
A reading of this section will reveal that the privileged and illuminating role of the nation of Yisrael, and the dependant position of the other nations, means that the righteous and those following the path of truth carry a heavy burden, since the world is sustained by their goodness. This will summon up reserves of strength within us, because so many depend upon our actions for their existence and we cannot afford to fail them, for in failing them we are failing God.

65. Rabbi Chiya was sitting before Rabbi Shimon. He said to him: In the beginning, why did the Torah count twelve sons of Jacob, yet afterwards they were seventy, as is written: "All the souls of the house of Jacob who came into Egypt were seventy" (Beresheet 46:27)? And what is the reason that they were seventy and not more? RABBI SHIMON said to him: It corresponds to the seventy nations in the world. They were one nation equal to them all.

65. ר׳ חִיָּא הֲוָה יָתִיב קָמֵיהּ דר״ש, א״ל, מַה חָמָת אוֹרַיְיתָא לְמִמְנֵי בְּנוֹי דְּיַעֲקֹב, דְּאִינּוּן תְּרֵיסָר בְּקַדְמֵיתָא, וּלְבָתַר כֵּן שִׁבְעִים דִּכְתִיב כָּל הַנֶּפֶשׁ לְבֵית יַעֲקֹב הַבָּאָה מִצְרַיְמָה שִׁבְעִים. ומ״ט שִׁבְעִים וְלָא יַתִּיר. א״ל, לְקֵבֵיל ע׳ אוּמִין, דְּאִינּוּן בְּעָלְמָא, וְאִינּוּן הֲווֹ אוּמָה יְחִידָאָה לְקֵבֵל כֻּלְּהוֹן.

66. And he also said to him: Come and behold. Let us consider the keys that illuminate. THEIR branches are set in their travels, MEANING WHEN THEY ARE ILLUMINATING IN THE JOURNEYS OF THE THREE COLUMNS AND ARE APPOINTED OVER THE SEVENTY NATIONS, that emanate from twelve engravings and knots that surround them in their travels IN THE ORDER OF THE THREE COLUMNS, striking against the four directions of the world, THAT IS, CHESED, GVURAH, TIFERET, AND MALCHUT. This is what is written: "He set the bounds of the people according to the number of the children of Yisrael" (Devarim 32:8), MEANING THAT THE NUMBER TWELVE THAT IS IN THE CHILDREN OF YISRAEL ILLUMINATES TO THE SEVENTY NATIONS. And this is what is written: "As the four winds of the heavens have I spread you abroad" (Zecharyah 2:10), so THAT THE THREE COLUMNS ILLUMINATE IN ALL THE FOUR DIRECTIONS - CHESED AND GVURAH, TIFERET AND MALCHUT - to show that they exist for the sake of the children of Yisrael, WHO ARE THE TWELVE TRIBES, AS MENTIONED EARLIER. It does not say, 'In the four,' but rather, "As the four," because as it is impossible for the world to exist without the four winds, so it is impossible for the world to exist without Yisrael.

66. וְתוּ א״ל, תָּא חֲזֵי, קַלְדִּיטִין דְּנַהֲרִין עַנְפִּין יַתְבִּין בְּמַטַּלְנֵיהוֹן, מִמָּנָן עַל שִׁבְעִין עַמִּמִין, נָפְקִין מִתְּרֵיסָר גְּלִיפִין קְטוּרִין דְּאִסְתַּחֲרָן בְּמַטַּלְנֵיהוֹן, לְמִתְקְלָן לְאַרְבַּע רוּחֵי עָלְמָא, הה״ד, יַצֵּב גְּבוּלוֹת עַמִּים לְמִסְפַּר בְּנֵי יִשְׂרָאֵל. וְהַיְינוּ דִּכְתִיב, כִּי כְּאַרְבַּע רוּחוֹת הַשָּׁמַיִם פֵּרַשְׂתִּי אֶתְכֶם, לְאַחֲזָאָה דְּאִינּוּן קַיְימִין בְּגִין יִשְׂרָאֵל. כְּאַרְבַּע לָא נָאֵמַר, אֶלָּא כְּאַרְבַּע. כְּמָה דְּאִי אֶפְשָׁר לְעָלְמָא בְּלָא אַרְבַּע רוּחוֹת כַּךְ אִי אֶפְשָׁר לְעָלְמָא בְּלָא יִשְׂרָאֵל.

12. "...that let the feet of the ox and the ass..."
Rabbi Aba opens a discussion of the meaning of the title verse. He explains that the children of Yisrael are worthy in the sight of God because they "sow beside all waters," that is, according to Righteousness. Reference is then made to the book of Rabbi Yiba Saba. It describes the Chamber of Guilt, which is of the side of Mercy, and the Chamber of Merit, which is of the Other Side. Children, longevity, and sustenance, we learn, do not depend on either Chamber, but rather on mazal. The children of Israel cleave to the side of Holiness, thereby banishing the evil symbolized by the union of the ox and the ass.
The Relevance of this Passage
A reading of this section provides insight into recondite meanings contained in the Scripture, enabling us to avoid drawing judgment together with impure intentions, since this path leads to great suffering and destruction.It will also heighten our powers of discernment, helping us to make better, wiser, choices in both this life and the eternal one.

67. "Now there arose a new king" (Shemot 1:8). Rabbi Aba commenced: "Blessed are you that sow beside all waters, that let the feet of the ox and the ass range freely" (Yeshayah 32:20). Fortunate are Yisrael, who Hashem desired more than all the nations and, and who He brought close to Him, as it is written: "Hashem has chosen you to be a special possession to Himself..." (Devarim 14:2) It is also written: "For Hashem's portion is His people, Jacob is the lot of His inheritance" (Devarim 32:9). And Yisrael cleave to the Holy One, blessed be He, as it is written: "But you that did cleave to Hashem your Elohim are alive every one of you this day..." (Devarim 4:4).

67. וַיָּקָם מֶלֶךְ חָדָשׁ. ר׳ אַבָּא פָּתַח אַשְׁרֵיכֶם זוֹרְעֵי עַל כָּל מָיִם מְשַׁלְּחֵי רֶגֶל הַשּׁוֹר וְהַחֲמוֹר, זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בְּהוּ מִכָּל שְׁאַר עַמִּין, וְקָרִיב לוֹן לְגַבֵּיהּ, דִּכְתִיב, וּבָךְ בָּחַר יְיָ׳ לִהְיוֹת לוֹ לְעַם סְגֻלָּה וְגוֹ׳, וּכְתִיב כִּי חֵלֶק יְיָ׳ עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ, יִשְׂרָאֵל מִתְדַּבְּקִין בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, דִּכְתִיב וְאַתֶּם הַדְּבֵקִים בַּיְיָ׳ אֱלֹהֵיכֶם חַיִּים כּוּלְּכֶם הַיּוֹם.

68. And they are therefore Righteous before Him, because they sow beside all waters. AND HE ASKS: What is "beside all waters"? AND HE SAYS: They sow for righteousness (Heb. tzedakah) - MEANING THEY ELEVATE MAYIM NUKVIN ('FEMALE WATERS') TO DRAW MOCHIN INTO MALCHUT, SO IT WILL BE CALLED 'TZEDAKAH'. FOR WITHOUT MOCHIN, IT IS CALLED TZEDEK (JUSTICE) WITHOUT HEI. And of one who sows for Righteousness, it is written: "For your kindness is great above (Heb. me'al) the heavens (Heb. shamayim)..." (Tehilim 108:5). Me'al shamayim also means beside to all waters (Heb. al kol mayim). And what is, "above the heavens"? It is the World to Come, WHICH IS BINAH THAT IS ABOVE ZEIR ANPIN, WHICH IS CALLED "HEAVENS." And Yisrael sow seeds, MEANING THEY ELEVATE MAYIM NUKVIN ('FEMALE WATERS') beside (Lit. 'above') above all waters, WHICH IS BINAH, IN ORDER TO DRAW MOCHIN TO MALCHUT, SO THAT IT SHOULD BE CALLED 'TZEDAKAH'.

68. וע״ד זַכָּאִין אִינּוּן קָמֵיהּ, בְּגִין דְּאִינּוּן זָרְעִין עַל כָּל מָיִם. מַאי עַל כָּל מָיִם. דְּזָרְעִין לְצִדְקָה. וּמַאן דְּזָרַע לְצִדְקָה, כְּתִיב בֵּיהּ כִּי גָדוֹל מֵעַל שָׁמַיִם חַסְדֶּךָ. מֵעַל שָׁמַיִם: עַל כָּל מַיִם אִיהוּ הֲוֵי, וּמַאן אִיהוּ מֵעַל שָׁמַיִם. דָּא עָלְמָא דְּאָתֵי. וְיִשְׂרָאֵל זָרְעֵי זַרְעָא עַל כָּל מַיִם.

69. In the book of Rabbi Yiba Saba, it says as follows: It is written, "This matter is by the decree of the watchers, and the sentence by the words of the holy ones" (Daniel 4:14). For all the verdicts in this world and all the decrees and all the questions are all in one chamber, where 72 judges deliberate the sentences of the world. And that chamber is called the 'Chamber of Merit', because when a person is judged, his merit is presented first.

69. בְּסִפְרָא דְּרַב יֵיבָא סָבָא הָכִי אָמַר, כְּתִיב בְּגִזְרַת עִירִין פִּתְגָמָא וּמֵאמַר קַדִּישִׁין שְׁאֵלְתָּא, כָּל דִּינִין דְּהַאי עָלְמָא, וְכָל גִּזְרִין, וְכָל שְׁאֵלְתִּין, כֻּלְּהוּ קַיְּימֵי בְּחַד הֵיכָלָא, דְּתַמָּן ע״ב סַנְהֶדְרִין מְעַיְּינִין בְּדִינִין דְּעָלְמָא. וְהַהוּא הֵיכָלָא אִקְרֵי הֵיכָל זְכוּתָא, בְּגִין, דְּכַד דַּיְּינִין דִּינָא, מְהַפְּכִין בִּזְכוּתָא דְּבַר נָשׁ בְּקַדְמֵיתָא.

70. This is not so in the level of the Other Side, where there is a place called 'Guilt', because all the actions in that place are of the Serpent, the Wife of Harlotry, and their only purpose is to condemn the person and to slander the servant before his Master!

70. מַה דְּלָאו הָכִי, בְּדַרְגָּא דְּהַהוּא סִטְרָא אַחֲרָא, דְּתַמָּן אִיהוּ אֲתַר דְּאִקְרֵי חוב״ה, בְּגִין דְּכָל עוֹבְדּוֹי דְּהַהוּא אֲתַר, דְּנָחָשׁ אֵשֶׁת זְנוּנִים, לָא אִיהוּ אֶלָּא לְמְהַפְּכָא בְּחוֹבָה דב״נ, וּלְמִלְשָׁן עַבְדָּא לְמָארֵיהּ.

71. אינון דְּהֵיכְלָא דִּזְכוּתָא, אִקְרוּן מַיִם מְתוּקִים, מַיִם צְלוּלִין. אינון דְּהֵיכְלָא דְּחוֹבָה, אִקְרוּן מַיִין מְרִירִין, מֵי הַמָּרִים הַמְאָרְרִים. בְּהַהוּא הֵיכְלָא דִּזְכוּתָא, לָא קַיְימֵי אִלֵּין תְּלַת: בְּנֵי, חַיֵּי, וּמְזוֹנֵי. וְלָאו בְּהַהוּא אֲתָר דְּחוֹבָה, לָא בְּמַיִם מְתִיקָן וּצְלִילָן, וְלָאו בְּמַיִם מְרִירִין מְלַטְּטִין.

71. Those that are in the Chamber of Merit are called 'sweet waters', 'clear waters'. Those that are in the Chamber of Guilt are called the 'bitter water' - "The bitter water that causes the curse" (Bemidbar 5:18). In that Chamber of Merit these three are not found: children, longevity, and sustenance; nor are these found in that place of Guilt; nor in the 'sweet and clear waters'; nor in the 'bitter' and 'curse-causing waters'!

72. וְעַל דָּא, יִשְׂרָאֵל זַרְעֵי עַל כָּל מַיִם, זַרְעָא קַדִּישָׁא דְּאוֹלִידוּ עַל כָּל מַיִם, אִיהוּ, דְּהָא לָאו נָכוֹן זַרְעָא דִּילְהוֹן אֶלָּא לְעֵילָא. וע"ד אוּקְמוּהָ מ"מ, בְּנֵי חַיֵּי וּמְזוֹנֵי, לָאו בִּזְכוּתָא תַּלְיָא מִלְּתָא, אֶלָּא בְּמַזָּלָא קַדִּישָׁא תַּלְיָא מִלְּתָא, וַאֲתָר דָּא עַל כָּל מַיָּא אִיהוּ.

72. Therefore, Yisrael sows beside all the waters a holy seed - MEANING THEY ELEVATE MAYIM NUKVIN ('FEMALE WATERS') TO SUPERNAL BINAH, WHICH IS CALLED 'ABOVE ALL WATERS' - and they beget above all waters, they whose seed is not appropriate except for above IN BINAH. Therefore, the Masters of the Mishnah explain that children, longevity and sustenance are not dependent ON THE CHAMBER OF Merit, but rather are dependent upon the Holy Mazal, WHICH IS THE HOLY BEARD OF ARICH ANPIN, WHICH IS ITS ASPECT OF BINAH WHICH HAS EMERGED. This place is "above all waters."

73. מְשַׁלְּחֵי רֶגֶל הַשּׁוֹר וְהַחֲמוֹר, דְּלָא אִית לוֹן בְּהַהוּא סִטְרָא בִּישָׁא כְּלוּם, וּמְשַׁדְּרָן מִנַּיְיהוּ כָּל חוּלָקִין בִּישִׁין, וּמִתְדַּבְּקִין בְּהַהוּא סִטְרָא טָבָא, דְּכָל קַדּוּשִׁין עִלָּאִין, שׁוֹר וַחֲמוֹר כַּד מִזְדַּוְּוגָן כַּחֲדָא, תְּרֵין פְּגָעִין בִּישִׁין אִינּוּן לְעָלְמָא. שׁוֹר: סִטְרָא דְּדִינָא קַשְׁיָא אִיהוּ, וְאִתְדַּבְּקוּתָא דְּסִטְר קַדִּישָׁא אִיהוּ. חֲמוֹר: כַּד אִזְדַּוּוג בַּהֲדֵיהּ, דְּאִיהוּ מִסִּטְרָא אַחֲרָא, תְּרֵין פְּגָעִין בִּישִׁין אִינּוּן לְעָלְמָא.

73. "...that let the feet of the ox and the ass range freely..." They do not contain anything in that side OF THE KLIPOT OF THE OX AND THE ASS; for they have banished all the evil parts and cleave to the good side of all supernal Holy Ones. When the ox and ass join together, they become two evil plagues of the world. The ox is the side of Severe Judgment and originates in the cleaving of the side of Holiness. When the ass joins with it from the Other Side OF THE KLIPOT, they become two evil plagues of the world.

74. וְעַל דָּא, שִׁמְעוֹן תּוּקְפָּא דְּדִינָא קַשְׁיָא הֲוָה בֵּיהּ, וְכַד מִזְדַּוְּוגָן כַּחֲדָא, לָא יָכִיל עָלְמָא לְמִסְבַּל, וּבְגִין כָּךְ, לֹא תַחֲרוֹשׁ בְּשׁוֹר וּבַחֲמוֹר יַחְדָּו. וְעַל דָּא, שָׁדַר יַעֲקֹב לְעֵשָׂו מִלָּה דָּא, דִּכְתִיב, וַיְהִי לִי שׁוֹר וַחֲמוֹר. וְאִי לָאו דְּמָאיִךְ יַעֲקֹב גַּרְמֵיהּ, דְּחִילוּ סַגְיָא נָפַל בֵּיהּ בְּעֵשָׂו.

74. Hence, Shimon had in him the strength of Severe Judgment, AS HE HAD IN HIMSELF THE ASPECT OF THE OX. And when they combine, the world can not tolerate it. Therefore, "You shall not plow with an ox and an ass together" (Devarim 22:10). Therefore, Jacob sent this to Esau: "I have oxen and asses" (Beresheet 32:6), MEANING THAT HE SUBJUGATED THEM TO HOLINESS. And had Jacob not humbled himself, a great fear would have fallen on Esau, BECAUSE HE HAD THE POWER TO OVERPOWER THESE TWO FORCES.

13. "Now there arose a new king"

This section begins with an interpretation of the title verse found in the book of Rabbi Hamnuna Saba. From this, we learn that the rise to power of any nation is a result of the subjugation of the children of Yisrael, as seen in the examples of Egypt, Babylon, and Rome. This is because the nation of Yisrael is equal to all the other nations combined, and therefore when a nation dominates the children of Israel, it's celestial chieftain gains dominion over the chieftains of the other nations.

According to Rabbi Chiya, the impending rise or fall of a nation is announced on earth through small children, simple-minded people and the behavior of birds thirty days before the event. While these proclamations usually go unnoticed, if a nation is deserving, the leaders receive news of the imminent disaster so that they can call their people to repent and return to God while there is still time. When a nation falls from power, Rabbi Yitzchak explains, God first punishes its celestial representative. The chieftain passes through a River of Fire, his power vanishes; then the event is proclaimed above, and later below. This relates to Rabbi Yosi's profound experience, which he describes to Rabbi Elazar, Rabbi Aba, and Rabbi Yehuda while they sit at the gate of Lydda. That morning, Rabbi Yosi tells them, a bird informed him of the raising up of three rulers on earth, and the deposing of an existing ruler. When asked about their identity, the bird threw down three arrows from his right wing, and one from his left wing. On examining these arrows, Rabbi Elazar interprets their significance as an indication of the impending domination of the Egyptians and the children of Israel by three great rulers in Rome. Three children who pass by the Rabbis in succession and announce imminent doom for Egypt reinforce this interpretation. This leads to a discussion of the importance of sages, without whom man would not be able to understand the Torah or God's Commandments.

Finally, Rabbi Yehuda and Rabbi Shimon discuss the title verse, revealing that the "new king" is a reference to the Pharaoh who, like Achashverosh, "arose" through the power of his wealth, and not because he was worthy.

The Relevance of this Passage

A reading of this section attunes us more finely to the wisdom that God reveals to us through conduits we often fail to recognize, heightening the significance of all things around us by making us more fully conscious of the Creator's presence within His creation. In time we will come to see that no thing is without meaning and value, and that previously ignored or even despised aspects of the world have much to teach us if we do but pay attention to them.

75. "Now there arose a new king over Egypt" (Shemot 1:8). In the book of Rabbi Hamnuna Saba, it is written thus what is the meaning of "now there arose a new king over Egypt"? Come and behold: all the nations of the world and all the kings in the world did not become secure in their dominion save for the sake of the children of Yisrael. Egypt did not rule over the whole world until the children of Yisrael came and entered into exile there. Then they overpowered all the nations of the world. Babylon did not acquires power over all the nations of the world, only so that the children of Yisrael would be in exile by them. Edom acquires power over all the nations of the world only so that Yisrael will be exiled among them. For these nations were once humble among the other nations, and were lower than all of them, and because of Yisrael they became strong.

75. וַיָּקָם מֶלֶךְ חָדָשׁ עַל מִצְרָיִם. בְּסִפְרָא דְּרַב הַמְנוּנָא סָבָא הָכִי אִתְּמַר, מַאי דִּכְתִיב וַיָּקָם מֶלֶךְ חָדָשׁ עַל מִצְרָיִם, תָּא חֲזֵי, כָּל עַמִּין דְּעָלְמָא, וְכָל מַלְכִין דְּעָלְמָא, לָא אִתְּתְקָפוּ בְּשׁוּלְטָנֵיהוֹן, אֶלָּא בְּגִינַיְיהוּ דְּיִשְׂרָאֵל, מִצְרַיִם לָא הֲווֹ שַׁלְטִין עַל כָּל עָלְמָא, עַד דְּאָתוּ יִשְׂרָאֵל, וְעָאלוּ תַּמָּן בְּגָלוּתָא, כְּדֵין אִתְּתְקָפוּ עַל שְׁאַר עַמִּין דְּעָלְמָא. בָּבֶל לָא אִתְּתְקָפוּ עַל כָּל עַמִּין דְּעָלְמָא, אֶלָּא בְּגִין דְּיִשְׂרָאֵל דְּלֶהֱוֵיִן בְּגָלוּתְהוֹן. אֱדוֹם לָא אִתְּתְקָפוּ עַל כָּל עַמִּין דְּעָלְמָא אֶלָּא בְּגִינֵיהוֹן דְּיִשְׂרָאֵל, דְּלֶהֱוֵיִן בְּגָלוּתְהוֹן. דְּהָא עַמִּין אִלֵּין בְּשִׁפְלוּתָא הֲווֹ בְּשְׁאַר עַמִּין, וּמְאִיכִין הֲווֹ מִכֻּלְּהוּ, וּבְגִין יִשְׂרָאֵל אִתְּתְקָפוּ.

76. Egypt WAS LOWLIER THAN ALL THE NATIONS, for it is written OF THEM: "From the house of bondage" (Shemot 20:2). They are called 'actual slaves', because the Egyptians were [formerly] lowlier than all the nations. Babylon WAS LOWLY, as it is written: "Behold the land of Chaldeans; this people was not" (Yeshayah 23:13). Edom WAS LOWLY, as it is written: "Behold, I make you small among the nations; you are greatly despised" (Ovadyah 1:2).

76. מִצְרַיִם: דִּכְתִיב מִבֵּית עֲבָדִים. עֲבָדִים אִקְרוּן מַמָּשׁ, דְּהָא מִצְרַיִם בְּשִׁפְלוּתָא דִּשְׁאַר עַמִּין הֲווֹ. בָּבֶל: דִּכְתִיב, הֵן אֶרֶץ כַּשְׂדִּים זֶה הָעָם לֹא הָיָה. אֱדוֹם: דִּכְתִיב הִנֵּה קָטֹן נְתַתִּיךָ בַּגּוֹיִם בָּזוּי אַתָּה מְאֹד.

77. And they all received power only on account of Yisrael; for when the children of Yisrael were in exile among them, they immediately become powerful over all the nations in the world. What is the reason? Because Yisrael alone are comparable to all the nations in the world. When Yisrael began their exile in Egypt, Egypt immediately experienced an elevation and their rule was strengthened above all the nations, as it is written: "Now there arose a new king over Egypt" (Shemot 1:8). "Arose," MEANS they rose and became strong! And THE ANGEL, who is the minister appointed to the rule of Egypt, was strengthened and rose. He was given power and dominion over all who were appointed over the other nations, because dominion IS GIVEN first to the one who is appointed above and then to his nation below. Therefore, THE VERSE SAYS, "Now there arose a new king over Egypt." This is the one who was appointed over them. He was new, because until that time, he had no dominion over the other nations; then he was raised to rule over all the nations in the world. Then this was fulfilled: "For three things the earth is disquieted...for a slave when he becomes king..." (Mishlei 30:21) BECAUSE THE EGYPTIANS WERE SLAVES.

77. וְכֻלְּהוּ לָא נַטְלוּ תּוּקְפָּא אֶלָּא בְּגִינֵיהוֹן דְּיִשְׂרָאֵל. דְּכַד יִשְׂרָאֵל בְּגָלוּתְהוֹן מִיַּד מִתְתַּקְפֵי עַל כָּל שְׁאַר עַמִּין דְּעָלְמָא. מ״ט, בְּגִין דְּיִשְׂרָאֵל אִינּוּן בִּלְחוֹדַיְיהוּ, לְקֵבֶל כָּל עַמִּין דְּעָלְמָא. כַּד עָאלוּ יִשְׂרָאֵל בְּגָלוּתָא דְּמִצְרַיִם, מִיַּד הֲוָה קִימָה לְמִצְרַיִם, וְאִתְּתְקַף שׁוּלְטָנוּתָא דְּלֶהוֹן לְעֵילָא עַל כָּל שְׁאַר עַמִּין, דִּכְתִיב וַיָּקָם מֶלֶךְ חָדָשׁ עַל מִצְרָיִם, וַיָּקָם: קִימָה הֲוָה לוֹן, דְּאִתְתַּקַּף וְקָם הַהוּא מְמָנָא שׁוּלְטָנָא דְּמִצְרַיִם, וְאִתְיְיהִיב לֵיהּ תּוּקְפָּא וְשֵׁלְטָנוּתָא, עַל כָּל מְמָנָן דְּשְׁאַר עַמִּין דְּהָא בְּקַדְמֵיתָא אִית שׁוּלְטָנוּתָא לְהַהוּא מְמָנָא דְּלְעֵילָא, וּלְבָתַר לְעַמָּא דִּילֵיהּ דְּלְתַתָּא. וּבְגִין כָּךְ, וַיָּקָם מֶלֶךְ חָדָשׁ עַל מִצְרָיִם. דָּא הוּא מְמָנָא דְּלֶהוֹן, חָדָשׁ הֲוָה, דְּעַד יוֹמָא הָדֵין לָא הֲוָה לֵיהּ שׁוּלְטָנָא עַל שְׁאַר עַמִּין, וְהַשְׁתָּא אִתְּקַם לְשַׁלְטָאָה עַל כָּל שְׁאַר עַמִּין דְּעָלְמָא, וּכְדֵין אִתְקַיָּים תַּחַת שָׁלֹשׁ רָגְזָה אֶרֶץ תַּחַת עֶבֶד כִּי יִמְלוֹךְ.

78. ר׳ חִיָּיא אָמַר, תְּלָתִין יוֹמִין עַד לָא יֵיתֵי תּוּקְפָּא לְעַמָּא בְּאַרְעָא, אוֹ עַד לָא תֵּיתֵי תְּבִירוּ לְעַמָּא בְּאַרְעָא, מַכְרִיזֵי בְּעָלְמָא הַהוּא מִלָּה, וּלְזִמְנִין דְּאִתְּמְסַר הַהוּא מִלָּה בְּפוּמָא דְּרַבְיָיא, וּלְזִמְנִין לְאִינּוּן בְּנֵי נָשָׁא דְּלֵית בְּהוּ דַּעְתָּא וּלְזִמְנִין מסר הַהוּא מִלָּה אִתְּמְסַר בְּפוּמָא דְּעוֹפֵי וּמַכְרִיזֵי בְּעָלְמָא, וְלֵית מַאן דְּיִשְׁגַּח בְּהוּ. כַּד עַמָּא זַכָּאִין, אִתְּמְסַר הַהוּא מִלָּה לְאִינּוּן רֵישִׁין זַכָּאִין דְּעָלְמָא, בְּגִין דְּיוֹדִיעוּ לוֹן, וְיִתּוּבוּן לְמָארֵיהוֹן, וְכַד לָאו אִינּוּן זַכָּאִין, הֲוֵי כִּדְקָאמְרַן.

79. ר׳ אֶלְעָזָר, הֲוָה יָתִיב יוֹמָא חַד אַתַּרְעָא דְּלוּד, וַהֲוָה יָתִיב עִמֵּיהּ רִבִּי אַבָּא, וְרִבִּי יְהוּדָה, וְרִבִּי יוֹסֵי. א״ר יוֹסֵי אֵימָא לְכוּ, מַה דְּחָמִית יוֹמָא דָּא בְּצַפְרָא קָמֵית בִּנְהוֹרָא, חָמֵית חַד עוֹפָא, דַּהֲוָה טָאִיס זָקֵף לְעֵילָא תְּלַת זִמְנֵי, וּמָאִיךְ חַד, וַהֲוָה אָמַר, עִלָּאֵי עִלָּאֵי, בְּיוֹמָא דָּא טָסֵי רְקִיעִין תְּלַת מְמָנָן זַקְפִּין שָׁלְטָנִין עַל אַרְעָא, חָד יָתִיב דְּלָא יָתִיב, אַעְבְּרוּ לֵיהּ בְּנוּרָא דְּדָלִיק, מְעַבְּרִין קַיְּימֵיהּ, מְעַבְּרִין שֶׁלְטָנֵיהּ, תְּלַת סַמְכִין שַׁלִּיטִין עִלָּאִין, קַיְּימִין עַל עָלְמָא.

80. רְמֵינָא לְהַהוּא עוֹפָא קַלָּא, אֲמֵינָא לֵיהּ עוֹפָא עוֹפָא, אֵימָא לִי תְּלַת דְּקַיְּימִין מְמָנָן, וְחַד דְּמְעַבְּרִין שֶׁלְטָנֵיהּ, מַאן אִינּוּן. רְמָא לִי תְּלַת גִּירִין אִלֵּין מִגַּדְפָּא יְמִינָא, וְדֵין חַד מִשְּׂמָאלָא, וְלָא יָדַעְנָא מַאי רְמִיזָא.

81. נָסִיב לְהוּ רִבִּי אֶלְעָזָר, נָחֵית לְהוֹ לְנַחִירוֹי, נָפַק דָּמָא מִנַּחִירוֹי. אָמַר, וַדַּאי תְּלַת שָׁלְטָנֵי עֲמִמִּין קַיְּימִין בְּרוֹמִי בְּאַרְעָא, וּזְמִינִין לְמֶעְבַּד גְּזֵרִין בִּישִׁין לְיִשְׂרָאֵל, מִסִּטְרָא דְּרוֹמָאֵי. נָסִיב הַהוּא גִּירָא דְּמִגַּדְפָּא שְׂמָאלָא, אָרַח, וְנָפַק אֶשָּׁתָא אוּכְמָא מִנֵּיהּ, אָמַר שֶׁלְטָנָא דְּמִצְרָאֵי אַעְדִּיאוּ וְזַמִּין חַד מַלְכָּא דְּרוֹמָאֵי, לְאַעְבְּרָא בְּכָל אַרְעָא דְּמִצְרַיִם, וּלְמַנָּאָה בְּמִצְרַיִם רַבְרְבֵי תְּרִיסִין, וְסָתִיר בִּנְיָן, וּבָנֵי סְתִירִין. רְמָא לוֹן ר׳ אֶלְעָזָר לְאַרְעָא, נַפְלוּ אִלֵּין תְּלַת עַל חַד דְּמִסִּטְרָא שְׂמָאלָא.

78. Rabbi Chiya said: Thirty days before power comes to a nation on earth or before a crisis comes to a nation on the earth, it is announced in the world. Sometimes it is given over to the mouth of a child, and sometimes to people who have no sense, and sometimes it is given over to the birds and they announce in the world and nobody listens to them. And when people are righteous, it is given over to the leaders, the righteous of the world, so they may notify the people and repent to their Master. And if the people are not righteous, then it is as we said!

79. Rabbi Elazar was once sitting in the gate of the city of Lod with Rabbi Aba, Rabbi Yehuda and Rabbi Yosi. Rabbi Yosi said: I will tell you what I saw this morning. I got up with the MORNING light and I saw a bird - THAT IS, AN ANGEL - that was flying. It raised itself three times and lowered itself one time, and was saying: Exalted ones, Exalted ones, on this day the firmaments are soaring. Three upright overseers rule over the world, and one is sitting yet not sitting. HE ALSO WANTS TO STAND AND NOT SIT. He passed through a burning fire, his position is removed and his dominion removed. And three pillars, supernal rulers, stand over the world.

80. I threw a clod of earth towards that bird and I said to it: Bird, Bird, tell me of the three who are appointees and the one who was removed from rulership. Who are they? It cast three arrows at me from the right wing, WHICH IS THE SECRET OF ZEIR ANPIN, and one from the left, WHICH IS THE SECRET OF THE NUKVA. I did not know to what it was alluding - MEANING I DID NOT KNOW THE NEW THOUGHT IT WAS TRYING TO TEACH ME.

81. Rabbi Elazar took those arrows, lowered them to his nostrils and blood started to flow from them - AN ALLUSION TO JUDGMENT COLORED RED. He said: Surely there are three rulers among the nations standing in THE CITY OF Rome on earth, BECAUSE THEY ARE DRAWN FROM CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN, and they will impose evil laws against Yisrael from the side of the Romans. THIS MEANS THAT THE BLEMISH THAT YISRAEL CAUSED IN CHESED, GVURAH AND TIFERET ENABLED THE ROMANS TO DESTROY THE TEMPLE AND TO IMPOSE EVIL DECREES. He took that arrow THAT THE BIRD THREW from its left wing, smelled it, and a black fire burst forth from it. THIS IS THE LEFT COLOR THAT IS UNIQUE TO THE NUKVA WHICH IS NOT INCLUDED IN THE THREE COLORS OF THE RAINBOW - WHITE, RED AND GREEN, WHICH COME FROM THE THREE COLUMNS CHESED, GVURAH, TIFERET, AND DO NOT CONTAIN BLACK. He said: They have deposed the rule of the Egyptians WHO DRAW THE LIGHT OF THE LEFT FROM ABOVE DOWN. In the future, a Roman king will pass through the whole land of Egypt and will appoint in Egypt officers and warriors. He will destroy buildings THAT WERE BUILT AND DRAWN FROM THE LEFT SIDE, and will rebuild ruins THAT WERE DESTROYED BECAUSE THEY WERE FROM THE RIGHT, AND EGYPT HAD NO DESIRE FOR THEM. Rabbi Elazar threw those ARROWS to the ground, MEANING THAT HE DREW THEIR ILLUMINATION FROM ABOVE DOWN. The three arrows fell upon the one from the left side AND THE ONE FROM THE LEFT SIDE WAS BURNT, AND THE THREE ARROWS OF THE RIGHT SIDE REMAINED,

AS SHALL BE EXPLAINED.

82. While they were still sitting, a young boy passed by and was reading: "The burden of Egypt. Behold Hashem rides on a light cloud and comes to Egypt" (Yeshayah 19:1). His friend, a second boy, passed and said: "The land of Egypt will be desolate." A third friend passed and said: "The wisdom of Egypt is lost." They saw that the arrow of the left wing was burnt and the arrows that were on it were not burnt.

82. עַד דְּהֲווּ יַתְבֵי, אַעְבַּר חַד יְנוֹקָא, וַהֲוָה קָאֲרֵי מַשָּׂא מִצְרַיִם הִנֵּה ה׳ רוֹכֵב עַל עָב קַל וּבָא מִצְרַיִם. אַעְבַּר תִּנְיָינָא חַבְרֵיהּ, וְאָמַר, וְאֶרֶץ מִצְרַיִם תִּהְיֶה שְׁמָמָה. אַעְבַּר תְּלִיתָאָה חַבְרֵיהּ, וְאָמַר, וְאָבְדָה חָכְמַת מִצְרַיִם. חָמוּ הַהוּא גִּירָא דְּגַדְפָא שְׂמָאלָא דְּאִתּוֹקַד, וּתְלַת אַחֲרָנִין דְּהֲווּ עָלֵיהּ לָא אִתּוֹקְדָן.

83. Rabbi Elazar said: That of the bird and that of the boys are all one thing, FOR THE CHILDREN WITH THEIR VERSES ALSO SAID THAT EGYPT - WHICH IS THE LEFT COLUMN THAT ILLUMINATED FROM ABOVE DOWN - WILL BECOME DESOLATE AND WILL BE DESTROYED. This is all a supernal prophecy THAT WAS GIVEN TO BIRDS AND CHILDREN, and the Holy One, blessed be He, wanted to show us the supernal secrets He affected, and this HE HAS SENT TO US. This is what is written: "Surely Hashem Elohim will do nothing, without revealing His secret to His servants the prophets" (Amos 3:7).

83. א״ר אֶלְעָזָר, הַאי דְּעוֹפָא, וְהַאי דְּדַרְדְּקֵי כֹּלָּא הוּא חַד, וְכֹלָּא נְבוּאָה עִלָּאָה הוּא, וּבָעָא קוּדְשָׁא בְּרִיךְ הוּא לְאַחֲזָאָה לָן, סִתְרֵי עִלָּאֵי דְּהוּא עָבֵיד, הה״ד כִּי לֹא יַעֲשֶׂה ה׳ אֱלֹהִים דָּבָר כִּי אִם גָּלָה סוֹדוֹ אֶל עֲבָדָיו הַנְּבִיאִים.

84. Sages are always superior to prophets, because the Holy Spirit sometimes dwells upon prophets and sometimes does not. As for sages, the Holy Spirit is not removed from them even for a moment, and they know what is above and below though they must not reveal. Rabbi Yosi said: Everything pertains to wisdom and the wisdom of Rabbi Elazar IS SUPERIOR to all. Rabbi Aba said: If not for the sages, people would not know what Torah is and what are the commandments of the Master of the World, and there would be no difference between the spirit of man and the spirit of animals.

84. וְחַכִּימֵי עֲדִיפֵי מִנְּבִיאֵי בְּכָל זְמָן, דְּהָא לִנְבִיאֵי לְזִמְנִין שָׁרַת עָלַיְיהוּ רוּחַ קוּדְשָׁא, וּלְזִמְנִין לָא, וְחַכִּימִין לָא אַעְדֵּי מִנְּהוֹן רוּחַ קוּדְשָׁא אֲפִילוּ רִגְעָא חָדָא, דְּיַדְעִין מַה דִּי לְעֵילָא וְתַתָּא, וְלָא בָּעוּ לְגַלָּאָה. א״ר יוֹסֵי כֹּלָּא חָכְמְתָא, וְחָכְמְתָא דר׳ אֶלְעָזָר יַתִּיר מִכֻּלְּהוּ. רִבִּי אַבָּא אָמַר, אִלְמָלֵא לָא הֲווֹ חַכִּימִין, לָא הֲווֹ יַדְעִין בְּנֵי נָשָׁא, מַהוּ אוֹרַיְיתָא, וּמַה פִּקּוּדוֹי דְּמָארֵי עָלְמָא, וְלָא אִתְפְּרְשָׁא רוּחָא דִּבְנֵי נָשָׁא, מֵרוּחָא דִּבְעִירָא.

85. Rabbi Yitzchak said: When the Holy One, blessed be He, brings Judgment upon a nation, first He judges the minister above who is appointed over them. As it is written: "Hashem will punish the hosts of heaven in the heavens and upon the kings of the earth on the earth" (Yeshayah 24:21) - FIRST ON ALL THE HOSTS OF HEAVEN, MEANING THE APPOINTED ANGEL, AND AFTERWARDS UPON THE KINGS OF THE EARTH.

85. א״ר יִצְחָק, כַּד אַיְיתֵי קוּדְשָׁא בְּרִיךְ הוּא דִּינָא עַל עַמָּא, בְּקַדְמֵיתָא עָבֵיד דִּינָא, בְּהַהוּא מְמָנָא דְּמְמָנָא עָלַיְיהוּ לְעֵילָא, דִּכְתִיב יִפְקֹד ה׳ עַל צְבָא הַמָּרוֹם בַּמָּרוֹם וְעַל מַלְכֵי הָאֲדָמָה עַל הָאֲדָמָה.

86. HE ASKS: How is Judgment accorded to an appointee above? AND HE ANSWERS: They pass him through Nahar Dinur ('the River of fire') that stretches and exits FROM BEFORE HASHEM, and then his dominion is removed. Immediately the announcement that the dominion of a certain appointee has been removed from him reaches the firmament, until it travels throughout the firmaments and reaches those who rule this world, WHO DEPEND UPON THAT APPOINTEE. And the announcement is made throughout the whole world until it reaches the birds and children and those fools among the people who know not WHAT THEY SPEAK.

86. בְּמַאי דִּינָא אִתְּדָן הַהוּא מְמָנָא דִּלְעֵילָא. אַעְבְּרוּ לֵיהּ בְּהַהוּא נַהַר דִּינוּר דְּנָגִיד וְנָפִיק, וּכְדֵין אַעְדִּיוּ הַהוּא שׁוּלְטָנוּתָא דִּילֵיהּ, וּמִיַּד מַכְרִיזֵי עָלֵיהּ בִּרְקִיעָא, שׁוּלְטָנוּתָא דִּמְמָנָא פְּלָנְיָא אַעְדִּיוּ מִנֵּיהּ, עַד דְּמָטֵי הַהוּא קָלָא בְּכָל אִינּוּן רְקִיעִין עַד דְּמָטֵי בְּאִינּוּן דְּשַׁלְטִין בְּהַאי עָלְמָא, וְנָפִיק קָלָא וְאַכְרִיז בְּכָל עָלְמָא, עַד דְּמָטֵי לְעוֹפֵי וְלִינוֹקֵי, וּלְאִינּוּן טִפְּשִׁין דִּבְנֵי נָשָׁא דְּלָא יַדְעִין.

87. "Now there arose a new king..." (Shemot 1:8). Rabbi Chiya said: "a new king," MEANS actually LITERALLY new. Rabbi Yosi says THAT IT MEANS that he made new decrees that no king had decreed until now. "Who did not know Joseph" (Ibid.), MEANS THAT HE DID NOT KNOW all the good that Joseph did in Egypt, as is written: "And Joseph brought the money to the house of Pharaoh" (Beresheet 47:14), and he kept them alive during the years of famine. He did not remember and pretended not to know ALL THIS.

87. וַיָּקָם מֶלֶךְ חָדָשׁ. רִבִּי חִיָּיא אָמַר, מֶלֶךְ חָדָשׁ, חָדָשׁ מַמָּשׁ הֲוָה. רִבִּי יוֹסֵי אָמַר דַּהֲוָה מְחַדֵּשׁ גְּזֵירִין, דְּלָא חִידֵּשׁ מַלְכָּא אַחֲרָא מִקַּדְמַת דְּנָא. אֲשֶׁר לֹא יָדַע אֶת יוֹסֵף. כָּל הַהוּא טִיבוּ, דְּעָבֵד יוֹסֵף בְּאַרְעָא דְּמִצְרַיִם, דִּכְתִיב, וַיָּבֵא יוֹסֵף אֶת כָּל הַכֶּסֶף בֵּיתָה פַרְעֹה. וְקַיֵּים לוֹן בִּשְׁנֵי כַּפְנָא, כָּל הַאי לָא דָּכִיר, וְעָבֵד גַּרְמֵיהּ דְּלָא יָדַע בֵּיהּ.

88. Rabbi Yosi and Rabbi Yehuda were sitting and studying Torah before Rabbi Shimon. Rabbi Yehuda said: It is written, "Now there arose a new king over Egypt." We learn that he arose of himself, one who was humbled arose TO REIGN EVEN THOUGH he was not worthy of ruling, but by THE POWER OF riches he arose. Rabbi Shimon said: So it was similar to Achashverosh, who was not worthy of ruling but he arose to rule by himself, and he arose by THE POWER OF riches and wanted to destroy Yisrael from the world. This is also the case WITH PHARAOH: he was not worthy of ruling, yet he arose and ruled by himself and wanted to destroy Yisrael from the world, as is written: "And he said to his people...come let us deal wisely with them..." (Shemot 1:9-10). When a king arises above, MEANING THE APPOINTED ANGEL, then a king arises below.

88. רִבִּי יוֹסֵי וְרִבִּי יְהוּדָה, הֲווֹ יַתְבִי וְלָעָאן בְּאוֹרַיְיתָא קֳמֵיהּ דר״ש, אָמַר רִבִּי יְהוּדָה, הַאי דִּכְתִיב וַיָּקָם מֶלֶךְ חָדָשׁ עַל מִצְרָיִם, וְתָנֵינָן, דְּאִיהוּ קָם מִגַּרְמֵיהּ, מַה דַּהֲוָה שָׁפַל, קָם, וְלָא אִתְחָזֵי לְמַלְכָּא, וּבְעוּתְרָא קָם. אָמַר רִבִּי שִׁמְעוֹן, כֹּלָּא הָכִי הוּא, כְּגַוְונָא דְּאַחַשְׁוֵרוֹשׁ דְּלָא אִתְחָזֵי לְמַלְכָּא, וְקָם מִגַּרְמֵיהּ, וְקָם בְּעוּתְרָא, וּבָעָא לְאוֹבְדָא לְיִשְׂרָאֵל מֵעָלְמָא, אוּף הָכָא, הַאי לָא אִתְחָזֵי לְמַלְכָּא, וְקָם מִגַּרְמֵיהּ, וּבָעָא לְאוֹבְדָא לְיִשְׂרָאֵל מֵעָלְמָא, דִּכְתִיב וַיֹּאמֶר אֶל עַמּוֹ וְגוֹ׳, הָבָה נִתְחַכְּמָה לוֹ וְגוֹ׳, וְכַד הֲוָה קָם מַלְכָּא לְעֵילָא, קָם מַלְכָּא לְתַתָּא.

14. "The burden of Egypt"
On their way to Tzipori, Rabbi Elazar, Rabbi Aba, and Rabbi Yosi encounter a Jew who quotes the title verse and then asks them why God Himself came into Egypt, rather than simply exercising His will from above. The reason, we're told, is that God came for the sake of the Shechinah, to raise Her up, as He would do when the Roman captivity of the children of Yisrael ended. God did not go to the Shechinah during Her exile with the children of Yisrael in Babylon because of their sins. In Egypt, however, they remained pure. Whosoever holds the children of Yisrael captive becomes accountable to God, and He punishes their supernal representatives and those who worship them below. God punished Egypt severely, in spite of the relatively good treatment given to the children of Yisrael at first. We may therefore conclude that all the nations who have oppressed the children of Yisrael will receive punishment, including Rome and Assyria - the nation that "oppressed them without cause" and stole their land.
The Relevance of this Passage
A reading of this section makes us more zealous to follow the path of righteousness by reminding us that all those who deserve to be punished severely shall receive their just deserts in the end, none can escape the consequences of his actions, because there is no one who can hide from the eyes of God or his own conscience. This instills gratitude in us for God's mercy, for finding ourselves born into a life in which we are able to approach the Light and be aware of the still, small voice within correcting our path before we lose our way and waste the precious gifts bestowed upon us.

89. Rabbi Elazar and Rabbi Yosi were journeying from Tiberias to Tzipori. While they were walking, a Jew met them and said: "The burden of Egypt. Behold, Hashem rides on a swift cloud and shall come into Egypt: and the idols of Egypt shall be moved at His presence" (Yeshayah 19:1). Come and behold: All the kings of the world and all the nations of the world are considered as nothing before the Holy One, blessed be He, as is written: "And all the inhabitants of the earth are considered as nothing: and He does according to His will in the host of Heaven" (Daniel 4:32). Here in Egypt, despite all these acts of power and the raised hand that the Holy One, blessed be He, revealed, it is written: "Behold, Hashem rides upon a swift cloud and shall come into Egypt." What is the difference? This was not so by all the nations of the world, rather the Holy One, blessed be He, ordered a decree and it was done. Yet here IN EGYPT, He Himself came TO CARRY PUNISHMENT UPON THEM, as is written: "And shall come into Egypt," and: "And I will pass over the land of Egypt...I am Hashem" (Shemot 12:12).

89. רִבִּי אֶלְעָזָר וְרִבִּי אַבָּא וְרִבִּי יוֹסֵי, הֲווֹ אַזְלֵי מִטְּבֶרְיָא לְצִפּוֹרִי, עַד דַּהֲווּ אַזְלֵי, פָּגַע בְּהוּ חַד יוּדָאִי, פָּתַח וְאָמַר, מַשָּׂא מִצְרָיִם הִנֵּה ה׳ רוֹכֵב עַל עָב קַל וּבָא מִצְרַיִם וְנָעוּ אֱלִילֵי מִצְרַיִם מִפָּנָיו. תָּא חֲזֵי, כָּל מַלְכִין דְּעָלְמָא, וְכָל עַמִּין דְּעָלְמָא, לָא חֲשִׁיבֵי כְּלוּם קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, דִּכְתִיב, וְכָל דַּיְּרֵי אַרְעָא כְּלָא חֲשִׁיבִין וּכְמִצְבְּיֵהּ עָבֵיד בְּחֵיל שְׁמַיָּא. וְהָכָא בְּמִצְרַיִם, אַף עַל גַּב דְּכָל אִינּוּן גְּבוּרָאן, וְדַרְעָא מְרַמְּמָא גְּלֵי קוּדְשָׁא ב״ה בְּמִצְרַיִם, מַה כְּתִיב הִנֵּה ה׳ רוֹכֵב עַל עָב קַל וּבָא מִצְרַיִם. מַאי שְׁנָא, בְּכָל עַמִּין דְּעָלְמָא, דְּלָא הֲוָה הָכִי, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא גָּזַר גְּזֵרָה וְאִתְעֲבִיד, וְהָכָא אִיהוּ אָתָא, דִּכְתִיב וּבָא מִצְרַיִם. וּכְתִיב, וְעָבַרְתִּי בְּאֶרֶץ מִצְרַיִם וְגוֹ׳ אֲנִי ה׳.

90. אֶלָּא, בְּגִין דְּמַלְכָּא הֲוָה אָתֵי, לְאַפָּקָא לְמַטְרוֹנִיתָא דַּהֲוָות תַּמָּן. וּבְגִין יְקָרָא דְּמַטְרוֹנִיתָא הֲוָה אָתֵי. וְעַל דָּא הֲוָה קוּדְשָׁא בְּרִיךְ הוּא בָּעֵי בִּיקָרָהּ, וְאָתֵי לְגַבָּהּ לַאֲקָמָא לָהּ, וּלְמֵיהַב לָהּ יְדָא, וּלְזַקְפָא לָהּ, כְּמָה דְּזַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְמֶעְבַּד בְּסוֹף גָּלוּתָא דֶּאֱדוֹם.

91. אָמַר רִבִּי יֵיסָא, אִי הָכִי, דִּבְגִין דְּמַטְרוֹנִיתָא הֲוָה, הָא בְּגָלוּתָא דְּבָבֶל, מַטְרוֹנִיתָא תַּמָּן הֲוָת, אֲמַאי לָא הֲוָה כַּךְ. אָמַר לֵיהּ, הָא תְּנִינָן, דְּחַטָּאָה גָּרַם, דְּנָטְלוּ נָשִׁים נָכְרִיּוֹת, וְאָעִילוּ בְּרִית קַיְּימָא קַדִּישָׁא בִּרְשׁוּתָא אָחֳרָא. וּבְגִין כַּךְ אִתְאֲבִידוּ מִנְּהוֹן נִסִּין, וְאַתְוָון, דְּאִתְחָזֵי לְמֶעְבַּד לְהוּ, מַה דְּלָא הֲוָה הָכִי בְּגָלוּתָא דְּמִצְרַיִם, דְּכֻלְּהוּ הֲווֹ שִׁבְטֵי יָהּ, בְּנֵי יִשְׂרָאֵל עָאלוּ, בְּנֵי יִשְׂרָאֵל נָפְקוּ.

92. בְּגָלוּתָא דֶּאֱדוֹם, בָּעֵי קוּדְשָׁא בְּרִיךְ הוּא לְאִתְיַקְּרָא בְּעָלְמָא, וּלְמֵיתֵי אִיהוּ לְאַקָּמָא לְמַטְרוֹנִיתָא, וּלְנַעֲרָא לָהּ מֵעַפְרָא. וַוי לְמַאן דְּיֵעֲרַע תַּמָּן קָמֵיהּ, בְּשַׁעְתָּא דְּיֵימָא הִתְנַעֲרִי מֵעָפָר קוּמִי שְׁבִי יְרוּשָׁלַיִם הִתְפַּתְּחִי מוֹסְרֵי צַוָּארֵךְ. מַאן הוּא מַלְכָּא וְעַמָּא דְּיֵיקוּם קָמֵיהּ.

93. וְנָעוּ אֱלִילֵי מִצְרַיִם מִפָּנָיו, אֱלִילֵי מִצְרַיִם, לָאו עַל אֲבָנִין וְאָעִין אִתְּמַר, אֶלָּא עַל כָּל אִינּוּן דַּרְגִּין מְמַנָּן עִלָּאִין, וְעַל אִינּוּן פּוּלְחָנִין תַּתָּאִין דִּלְהוֹן. וּבְכָל אֲתַר דְּגָלוּ יִשְׂרָאֵל, קוּדְשָׁא בְּרִיךְ הוּא בָּעֵי עָלַיְיהוּ, וְאִתְקְבִיל מֵאִינּוּן עַמִּין.

90. AND HE ANSWERS: Because the King came to take out the Queen that was there, and because of the honor of the Queen, WHO IS THE SHECHINAH THAT DESCENDED WITH THEM TO EXILE, He came. Since the Holy One, blessed be He, wanted Her honor, He came to raise Her, and extended His hand to Her so as to lift Her up, as the Holy One, blessed be He, will do at the end of the exile of Edom.

91. Rabbi Yisa said: If it be so, THAT THE HOLY ONE, BLESSED BE HE, CAME TO EGYPT because of the Queen, why was it not also thus in the exile of Babylon when the Queen was also there? He said to him: We have learned that the sin caused it, because they married foreign women, and they brought the Holy Covenant into foreign domain. Therefore, the miracles and signs were lost from them that should have been done for them. Not so in the exile of Egypt where they were all the Tribes of Yah. The children of Yisrael came INTO EXILE and the children of Yisrael left EXILE, MEANING WITHOUT SIN.

92. By the Exile of Edom, the Holy One, blessed be He, wishes to be honored in the world and to come Himself to uplift the Matron and shake the dust from Her. Woe to the one who is present before Him at the time when he will say: "Shake the dust off yourself, arise and sit down, O Jerusalem: loose yourself from the bands of your neck" (Yeshayah 52:2). Who are the king and the people who will stand up before Him?

93. "And the idols of Egypt shall be moved from before him" (Yeshayah 19:1). It is written, "the idols of Egypt," of the stones and trees of which they made the idols; but on all the levels of the supernal appointees and those who worshipped them below, THEY ARE MOVED AND PUNISHED. Wherever Yisrael exiled, the Holy One, blessed be He, seeks them and they are accepted from among those nations.

94. תָּא חֲזֵי, מַה כְּתִיב, כֹּה אָמַר ה׳ מִצְרַיִם יָרַד עַמִּי בָרִאשׁוֹנָה לָגוּר שָׁם וְאַשּׁוּר בְּאֶפֶס עֲשָׁקוֹ תּוּרְעֵמָא דְּאִתְרְעַם קוּדְשָׁא בְּרִיךְ הוּא עַל אַשּׁוּר, וְאָמַר, חָמוּ מַה עָבֵד לִי אַשּׁוּר, דְּהָא מִצְרַיִם דַּאֲנָא עֲבָדִית בְּהוּ כָּל אִינּוּן דִּינִין, וְעַמִּי נַחְתּוּ תַּמָּן, לְדַיְּירָא בֵּינֵיהוֹן, וְקַבְּלוּם מִצְרָאֵי בֵּינַיְיהוּ, וְיָהֲבוּן לוֹן שֵׁפֶר אַרְעָא אֶרֶץ גֹּשֶׁן, וּאע״ג דְּאָעִיקוּ לוֹן בְּגָלוּתָא, לָא אַעְדּוּ אַרְעָא מִנְּהוֹן, דִּכְתִיב, רַק בְּאֶרֶץ גֹּשֶׁן אֲשֶׁר שָׁם בְּנֵי יִשְׂרָאֵל וְגוֹ׳. וּמֵיטַב אַרְעָא דְּמִצְרַיִם הֲוָה, דִּכְתִיב בְּמֵיטַב הָאָרֶץ בְּאֶרֶץ רַעְמְסֵס. וְתוּ, דְּלָא אַעְדּוּ מִדְּלְהוֹן כְּלוּם, דִּכְתִיב וּמִמִּקְנֵה בְּנֵי יִשְׂרָאֵל וְגוֹ׳. וּעכ״ד אִתְּדָנוּ בְּכַמָּה דִּינִין.

94. Come and behold: it is written, "Thus said Hashem, 'My people went down aforetime to Egypt to sojourn there, and Ashur oppressed them without cause'" (Yeshayah 52:4). THIS IS the complaint that the Holy One, blessed be He, made against Assyria. He said: 'See what Assyria has done to me. To Egypt, upon whom I have rendered all these punishment, my people descended to sojourn among them, and the Egyptians accepted them among them, and gave them the best of the land, which is the Land of Goshen. Even though the Egyptians persecuted them in exile, they did not take away the land from them, as is written: "Only in the land of Goshen where the children of Yisrael were..." (Shemot 9:26). It was the best part of the land of Egypt, as is written: "In the best part of the land in the land of Ramses" (Beresheet 47:11), WHICH WAS IN GOSHEN. Moreover, they caused them no loss, as is written: "But of the cattle of the children of Yisrael..." (Shemot 9:6). SO WE SEE THAT THEY DID NOT STEAL THEIR ANIMALS, yet still altogether they were punished with many punishments.

95. אֲבָל אַשּׁוּר בְּאֶפֶס עֲשָׁקוֹ, אַטִּיל לוֹן בְּאַרְעָא דְּסַיְּיפֵי עָלְמָא, וְנָטַל לוֹן אַרְעָא דִּלְהוֹן. וּמַה מִצְרָאֵי, דְּעָבְדֵי כָּל הָנֵי טָבָאן לְיִשְׂרָאֵל, אִתְּדָנוּ בְּכָל אִינּוּן דִּינִין. אַשּׁוּר וֶאֱדוֹם וּשְׁאַר עַמִּין, דְּמֵעִיקִין לוֹן, וְקָטְלִין לוֹן, וְנַטְלִין לוֹן מָמוֹנֵיהוֹן, עאכ״ו דְּקוּדְשָׁא בְּרִיךְ הוּא בָּעֵי לְיַקָּרָא שְׁמֵיהּ עָלַיְיהוּ, דִּכְתִיב וְהִתְגַּדַּלְתִּי וְהִתְקַדַּשְׁתִּי וְנוֹדַעְתִּי. הָתָם בְּמִצְרַיִם בְּמַלְכָּא חַד, וְהָכָא בְּכָל מַלְכִין דְּעָלְמָא.

95. "And Ashur oppressed them without cause" (Yeshayah 52:4). For they cast them in a land at the end of the world, and took away their land. Now the Egyptians, who had done so many favors for the children of Yisrael, were punished with so many punishments. Then Ashur, Edom and the other nations that oppressed them, and killed them, and took away their money would most certainly be punished. For the Holy One, blessed be He, desired to glorify His Name over them, as is written: "I will magnify Myself and sanctify Myself and I will make Myself known" (Yechezkel 38:23). This happened in Egypt with one king, and IN THE COMPLETE REDEMPTION THAT WILL COME ABOUT, it will be with all the kings of the world.

15. The coming of Messiah

In this long and complex section, Rabbi Shimon first describes the time when God shall make Himself known throughout the world, which is the prelude to the arrival of the Messiah. We learn that when God reveals His glory to the world, all the nations and their kings will rise up against the children of Yisrael, and the children of Yisrael will suffer greatly. A pillar of fire reaching from heaven to earth will appear for forty days. At this time, the Messiah will rise in Galilee and begin to wage war on the world from there, because this is where the devastation first began. The earth will shake, and everybody will seek refuge in caves and rocky places, as alluded to in the verse, "And they shall go into the holes..." After forty days, a bright star from the east will battle with seven stars surrounding it, extinguishing them night after night for a period of seventy days. Then the one star will be hidden and the Messiah will be concealed in the pillar of fire for twelve months, though it will not be visible to the world. After the twelve months, the Messiah will ascend to receive the power and the crown of the Kingdom. Then the pillar of fire will again be visible on earth and the Messiah will reveal himself and declare war on the world. Many nations will join him to wage war on the nations of the world, which will unite to fight against him. Then a time will come when the world will remain in darkness for fifteen days, and many of the children of Yisrael will perish.

Rabbi Shimon then explains to Rabbi Elazar that the Messiah resides in the lower Garden of Eden, surrounded by saints, angels and the souls of the righteous. There is a concealed place in Eden called "Bird's Nest" which is revealed to the Messiah by the bird that awakens daily in the Garden. In the Bird's Nest is the Cloak of Majesty, and the images of all the nations that banded against Yisrael are woven into this garment. The Messiah enters this place and sees the Patriarchs visiting the ruins of God's Sanctuary and God trying to comfort Rachel, who weeps incessantly. Then he weeps loudly and all of Eden shakes and laments with him. When he cries for a second time, the Holy Throne summons them and they ascend to above. There, God makes them swear to avenge the children of Yisrael through the Messiah and to draw God's goodness towards the children of Yisrael so that they may enjoy His rich rewards. At that time, God will arise to renew the world, and the letters of the Holy Name will shine in perfect union. A mighty star and a flame will then appear in the sky. After forty days, the star will gradually overpower the flame. The star will illuminate twelve pathways for twelve days, and after another twelve days the world will tremble and darkness will fall. A sound shall be heard out of great thunder and lightning, causing the earth to shake and many to die. Then a flame of fire will appear in Rome, and it will burn many towers and places, and many mighty rulers and ministers will perish. For twelve months following, the kings of the nations will unite and persecute the children of Yisrael. Then a tribe will arise in Yisrael, led by the Messiah. The Messiah will be aroused and perfected through the Garden of Eden. He will enter the Bird's Nest, take the Garment of Jealousy, and be hidden there for forty days. After this time, he will ascend to receive God's blessing, and will be crowned with a Holy Crown. He then receives a royal red garment from the mourners of Zion to avenge the destruction of the Temple, and is concealed in the Bird's Nest for thirty days. Then he will descend to earth in a bright light, and no one will know the significance of this light except the sages. He will console Rachel, and she will finally accept consolation, and then the light will settle in the city of Jericho. After twelve months, the Messiah will be revealed to the world in Galilee, and those who study the Torah will surround him and give him additional strength. After waiting for another twelve months, he will raise the Shechinah and gather the exiled from the world. Then God will perform for the children of Yisrael the signs and wonders that He did in Egypt. Rabbi Shimon next discusses the doctrine of Faith contained in the verse, "O Hashem our Elohim; other masters beside you have had dominion..." In exile, we learn, the children of Yisrael are ruled by the Other Side, the Shechinah is separated from Her Spouse, and the two Names of God are also separated. During the first exile, Yisrael had no divine light to guide her. However, upon their return to the Holy Land, not all of the children of Yisrael were Righteous and pure, and therefore the light that returned to guide them was weaker than it had originally

been. Consequently, Yisrael was involved in many wars until the destruction of the second Temple, and the Roman captivity was prolonged. After 1266 years, we're told, God shall perform many miracles and wonders, and after another 66 years, the Holy Name will be perfectly engraved, above and below. After a further 132 years, the Holy Land will be purified and God will shake the wicked from the earth and raise the dead. Finally, 144 years later, the remaining dead of Yisrael who are in other lands will also be raised, and the Other Side will be destroyed. Then the Shechinah will be crowned and the holy spirits of the children of Yisrael will be invested with new, holy bodies, and they shall be called 'saints'. After 1266 years, we're now told, God shall perform many miracles and wonders, and after another 66 years, the Holy Name will be perfectly engraved, above and below. After a further 132 years, the Holy Land will be purified and God will shake the wicked from the earth and raise the dead. Finally, 144 years later, the remaining dead of Yisrael who are in other lands will also be raised, and the Other Side will be destroyed. Then, after the seventh millenium, the Shechinah will be crowned and the holy spirits of the children of Yisrael will be invested with new, holy bodies, and they shall be called Holy Ones.

The Relevance of this Passage

Most of all, a reading of this passage fills us with awe and wonder at the grandeur and majesty of God's great plan. Knowing of the events that await us, we will cling still more devoutly to the truths of Torah and lend our prayers to the energy building up for the fierce yet triumphant days of the Messiah, when all that was and all that is will combine to form all that ever will be. The hope of these days has sustained righteous men through many a dark time, and the consciousness of this will elevate our souls to sing with joy at the sheer wonder of creation and the mystery of time wrapped in eternity.

96. רִבִּי שִׁמְעוֹן זָקַף יָדוֹי וּבָכָה, וְאָמַר, וַוי מַאן דְּיִזְדַּמַּן בְּהַהוּא זִמְנָא, וְזַכָּאָה חוּלָקֵיהּ מַאן דְּיִזְדַּמַּן וְיִשְׁתְּכַח בְּהַהוּא זִמְנָא, וַוי מַאן דְּיִזְדַּמַּן בְּהַהוּא זִמְנָא, בְּגִין דְּכַד יֵיתֵי קוּדְשָׁא בְּרִיךְ הוּא לְפַקְדָּא לְאַיָּלְתָּא, יִסְתָּכַּל מַאן אִינּוּן דְּקַיְּימִין בַּהֲדָהּ, בְּכָל אִינּוּן דְּמִשְׁתַּכְּחֵי עִמָּהּ, בְּכָל עוֹבָדוֹי דְּכָל חַד וְחַד, וְלָא יִשְׁתְּכַּח זַכָּאי. דִּכְתִיב, וְאַבִּיט וְאֵין עוֹזֵר. וְכַמָּה עַקְתִּין עַל עַקְתִּין לְיִשְׂרָאֵל.

96. Rabbi Shimon raised his hands, wept and said: Woe to he who is present at that time, and blissful is the portion of he who is present AND WILL BE ABLE TO attend at that time. AND HE EXPLAINS: Woe to he who is present at that time, because when the Holy One, blessed be He, comes to visit the Gazelle WHO IS THE SHECHINAH, He will observe who is standing by Her, and all those who are with Her. He will contemplate the actions of each and every one, and no righteous person will be found, as is written: "And I looked and there was none to help" (Yeshayah 63:5). And how many troubles upon troubles will there be for Yisrael.

97. זַכָּאָה מַאן דְּיִזְדַּמַּן וְיִשְׁתְּכַח בְּהַהוּא זִמְנָא, בְּגִין דְּהַהוּא דְּיִתְקָיְּים בְּהַהוּא זִמְנָא בִּמְהֵימְנוּתָא, יִזְכֶּה לְהַהוּא נְהִירוּ דְּחֶדְוָה דְּמַלְכָּא. וְעַל הַהוּא זִמְנָא כְּתִיב, וּצְרַפְתִּים כִּצְרוֹף אֶת הַכֶּסֶף וּבְחַנְתִּים כִּבְחוֹן אֶת הַזָּהָב וְגוֹ׳.

97. Happy is he who is present, because he who is present at that time with Faith, will merit that light of joy of the King. In relation to that time it is written: "And I will refine them as silver is refined, and will try them as gold is tried" (Zecharyah 13:9).

98. לְבָתַר דְּאִינּוּן עַקְתִּין מִתְעָרֵי עַל יִשְׂרָאֵל, וְכָל עַמִּין וּמַלְכֵיהוֹן יִתְיַיעֲטוּן כַּחֲדָא עָלַיְיהוּ, וּמִתְעָרֵי כַּמָּה גְזֵירִין בִּישִׁין, כֻּלְּהוּ סַלְקֵי בְּעֵיטָא חֲדָא עָלַיְיהוּ, וְיֵיתוּן עַקְתָּא עַל עַקְתָּא, בַּתְרַיְיתָא מְשַׁכְּחָן קָמַיְיתָא. כְּדֵין יִתְחֲזֵי חַד עַמּוּדָא דְּאֶשָׁא, קָאֵים מֵעֵלָּא לְתַתָּא, אַרְבְּעִין יוֹמִין, וְכָל עַמִּין דְּעָלְמָא חָמָאן לֵיהּ.

98. After these troubles have been aroused against Yisrael, all the peoples and their kings will counsel together against them, raise many bad decrees, and come upon them with one mind. There will come troubles upon troubles and the later troubles will cause the earlier ones to be forgotten. Then a pillar of fire shall be seen there, standing from above down for forty days. And all the nations of the world will see it.

99. בְּהַהוּא זִמְנָא, יִתְעַר מַלְכָּא מְשִׁיחָא, לְנַפְקָא מִגּוֹ גִנְתָּא דְּעֵדֶן, מֵהַהוּא אֲתָר דְּאִתְקְרֵי ק״ן צִפּוֹ״ר, וְיִתְעַר בְּאַרְעָא דְּגָלִיל, וְהַהוּא יוֹמָא דְּיִפּוּק לְתַמָּן, יִתְרַגַּז כָּל עָלְמָא, וְכָל בְּנֵי עָלְמָא מִתְחַבְּאִין גּוֹ מְעָרָתֵי וְטִנָּרֵי, דְּלָא יַחְשְׁבוּן לְאִשְׁתְּזָבָא. וְעַל הַהוּא זִמְנָא כְּתִיב, וּבָאוּ בִּמְעָרוֹת צוּרִים וּבִמְחִלּוֹת עָפָר מִפְּנֵי פַּחַד ה׳ וּמֵהֲדַר גְּאוֹנוֹ בְּקוּמוֹ לַעֲרוֹץ הָאָרֶץ.

99. At that time the king, Messiah, will arise to go out of the Garden of Eden from the place called the 'bird's nest' and he will become revealed in the land of Galilee. On the day that MESSIAH goes there, the whole world will tremble and all the people of the world will hide in the caves and CRACKS in the rocks and will not expect to survive. And concerning that time, it is written: "And they shall go into the holes of the rocks, and in the caves of the earth, for fear of Hashem, and for the glory of His majesty, when He arises to shake the earth terribly" (Yeshayah 2:19).

100. מִפְּנֵי פַּחַד ה׳, דָּא הַהוּא רְגִיזוּ דְּכָל עָלְמָא. וּמֵהֲדַר גְּאוֹנוֹ דָּא מָשִׁיחַ. בְּקוּמוֹ לַעֲרֹץ הָאָרֶץ, כַּד יְקוּם וְיִתְגְּלֵי בְּאַרְעָא דְּגָלִיל, בְּגִין דְּאִיהוּ הוּא אֲתָר קַדְמָאָה דְּאִתְחָרְבָא בְּאַרְעָא קַדִּישָׁא, וּבג״כ, יִתְגְּלֵי תַּמָּן קַדְמָאָה לְכָל אֲתָר, וּמִתַּמָּן יִתְּעַר קְרָבִין לְכָל עָלְמָא.

100. AND HE EXPLAINS: "For fear of Hashem." This is the trembling of the whole world, "and for the glory OF HIS majesty" is Messiah. "... When He arises to shake the earth terribly..." refers to when MESSIAH will arise and be revealed in the land of Galilee, because this was the first place in the Holy Land that was destroyed BY ASHUR. Therefore, He will be revealed there before any other place, and from there He will stir wars all over the world.

101. לְבָתַר אַרְבְּעִין יוֹמִין, דְּעַמּוּדָא יְקוּם מֵאַרְעָא לִשְׁמַיָּא, לְעֵינֵיהוֹן דְּכָל עָלְמָא, וּמָשִׁיחַ יִתְגְּלֵי, יְקוּם מִסִּטְרָא מִזְרָח, חַד כּוֹכְבָא מְלַהֲטָא בְּכָל גַּוְונִין, וְשִׁבְעָה כּוֹכְבִין אַחֲרָנִין דְּסַחֲרָן לְהַהוּא כּוֹכְבָא, וְיַגִּיחוּן בֵּיהּ קְרָבָא בְּכָל סִטְרִין, תְּלַת זִמְנִין בְּיוֹמָא, עַד שַׁבְעִין יוֹמִין, וְכָל בְּנֵי עָלְמָא חָמָאן.

101. After 40 days, the pillar will stand from the earth to the heaven before the eyes of the whole world, and Messiah will be revealed. There will arise from the East side a star that will glow with variety of colors, and seven other stars will surround that star and will war with it on all sides, three times a day up to seventy days. And all the people of the world will see.

102. וְהַהוּא כּוֹכְבָא, יַגִּיחַ בֵּהוּ קְרָבָא, בְּטִיסִין דְּנוּרָא, מְלַהֲטִין מְנַצְּצִין לְכָל עֵבֶר, וּבָטֵשׁ בֵּהוּ, עַד דְּבָלַע לוֹן, בְּכָל רַמְשָׁא וְרַמְשָׁא, וּבְיוֹמָא אַפִּיק לוֹן. וְיַגִּיחוּן קְרָבָא לְעֵינֵיהוֹן דְּכָל עָלְמָא, וְכֵן בְּכָל יוֹמָא, עַד שַׁבְעִין יוֹמִין. לְבָתַר שַׁבְעִין יוֹמִין, יִתְגְּנִיז הַהוּא כּוֹכְבָא, וְיִתְגְּנִיז מָשִׁיחַ, עַד תְּרֵיסָר יַרְחִין, וְיִתְהַדַּר הַהוּא עַמּוּדָא דְּאֶשָׁא כְּמִלְּקַדְמִין, וּבֵיהּ יִתְגְּנִיז מָשִׁיחַ, וְהַהוּא עַמּוּדָא לָא יִתְחָזֵי.

102. And that star will do battle with them with flames of fire that will burn and sparkle in every direction, and it will smite them until it will swallow them every night; and by day, AGAIN it shall take them out where they will battle before the eyes of the whole world. And so it shall ensue, every day for seventy days! After seventy days, that star will be hidden and Messiah will be concealed for up to twelve months. Then the pillar of fire will return as originally, and in it Messiah will be concealed, and that pillar is invisible.

103. לְבָתַר תְּרֵיסָר יַרְחִין, יְסַלְּקוּן לֵיהּ לְמָשִׁיחַ, בְּהַהוּא עַמּוּדָא, לְגוֹ רְקִיעָא, וְתַמָּן יְקַבֵּל תּוּקְפָּא וְעִטְרָא דְּמַלְכוּתָא. וְכַד נָחִית, יִתְחָזֵי הַהוּא עַמּוּדָא דְּאֶשָׁא כְּמִלְּקַדְמִין, לְעֵינֵיהוֹן דְּכָל עָלְמָא, וְיִתְגְּלֵי לְבָתַר מָשִׁיחַ, וְיִתְכַּנְּשׁוּן לְגַבֵּיהּ עַמִּין סַגִּיאִין, וְיִתְּעַר קְרָבִין בְּכָל עָלְמָא. וּבְהַהוּא זִמְנָא יִתְּעַר קוּדְשָׁא בְּרִיךְ הוּא גְּבוּרְתֵּיהּ לְכָל עַמִּין דְּעָלְמָא, וּמַלְכָא מְשִׁיחָא יִתְיְדַע בְּכָל עָלְמָא, וְכָל מַלְכִין דְּעָלְמָא יִתְעָרוּן לְאִתְחַבְּרָא לְאַגָּחָא קְרָבָא בֵּיהּ.

103. After twelve months, Messiah will be elevated within that pillar to the sky, and there he will receive the power and crown of the Kingdom. And when he descends TO THE EARTH, that pillar of fire will again appear as originally, before the eyes of the whole world. Afterwards, Messiah will appear and many nations will gather to him and he will wage wars throughout the entire world. At that time the Holy One, blessed be He, will rise with His might against all the nations of the world. Messiah will be publicly known throughout the world, and all the kings of the world will join together to do battle with Him.

104. וְכַמָּה מִפְּרִיצֵי יְהוּדָאִין יִתְהַפְּכוּ לְאַהֲדְּרָא לְגַבֵּיהוּ, וְיֵיתוּן עִמְּהוֹן, לְאַגָּחָא קְרָבָא עַל מַלְכָּא מְשִׁיחָא. כְּדֵין יִתְחַשַּׁךְ כָּל עָלְמָא חֲמֵשׁ עֲשְׂרֵה יוֹמִין, וְסַגִּיאִין מֵעַמָּא דְּיִשְׂרָאֵל יְהוֹן מֵתִין בְּהַהוּא חֲשׁוֹכָא. וְעַל דָּא כְּתִיב, כִּי הִנֵּה הַחֹשֶׁךְ יְכַסֶּה אֶרֶץ וַעֲרָפֶל לְאֻמִּים.

104. Many of the oppressors of Yisrael will turn and join THESE NATIONS to war against the king Messiah; then will the world darken for fifteen days. Many of Yisrael will perish during this darkness. Of this it is written: "For, behold, the darkness shall cover the earth, and gross darkness the peoples" (Yeshayah 60:2).

105. פָּתַח וְאָמַר כִּי יִקָּרֵא קֵן צִפּוֹר לְפָנֶיךָ בַּדֶּרֶךְ בְּכָל עֵץ אוֹ עַל הָאָרֶץ אֶפְרוֹחִים אוֹ בֵיצִים וְהָאֵם רוֹבֶצֶת וְגוֹ׳, שַׁלֵּחַ תְּשַׁלַּח אֶת הָאֵם וְגוֹ׳, הַאי קְרָא אוֹקִימְנָא לֵיהּ, וְאִיהוּ חַד מִפִּקּוּדֵי אוֹרַיְיתָא גְּנִיזִין, וַאֲנָן אִית לָן בֵּיהּ רָזֵי דְּאוֹרַיְיתָא גְּנִיזִין, שְׁבִילִין וְאָרְחִין יְדִיעָן לְחַבְרַיָּיא, בְּאִינּוּן תְּלָתִין וּתְרֵין שְׁבִילִין דְּאוֹרַיְיתָא.

105. He opened the discussion saying: "If a bird's nest chance to be before you in the way in any tree or on the ground, whether they be young ones or eggs, and the mother bird sitting upon the young, or upon the eggs, you shall not take the mother together with the young: but you shall surely let the mother go" (Devarim 22:6). We have explained this verse and it is one of the concealed commandments of the Torah. We have in it concealed secrets of the Torah, paths and ways known to the friends in the 32 paths of the Torah.

106. אָמַר רִבִּי שִׁמְעוֹן לְרִבִּי אֶלְעָזָר בְּרֵיהּ, אֶלְעָזָר, בְּזִמְנָא דְּיִתְעַר מַלְכָּא מְשִׁיחָא, כַּמָּה אָתִין וְנִסִּין אָחֲרָנִין יִתְעָרוּן בְּעָלְמָא. תָּא חֲזֵי, בְּגִנְתָּא דְּעֵדֶן דִּלְתַתָּא, אִית אֲתָר חַד גְּנִיז וְטָמִיר דְּלָא אִתְיְדַע, וְאִיהוּ מְרַקְּמָא בְּכַמָּה גַּוְונִין, וּבֵיהּ גְּנִיזִין אֶלֶף הֵיכָלִין דְּכִסּוּפִין. וְלֵית מַאן דְּעָיֵיל בְּהוּ, בַּר מָשִׁיחַ, דְּאִיהוּ קָאֵים תָּדִיר בְּגִנְתָּא דְּעֵדֶן.

106. Rabbi Shimon said to his son Rabbi Elazar: Elazar, when Messiah awakens, so many other signs and miracles will be aroused in the world. Come and behold: in the terrestrial Garden of Eden, there is one place which is concealed and hidden and is not known, and it is woven with many colors. Therein are hidden a thousand pleasant chambers and no one enters them except for Messiah, who is ever present in the Garden of Eden.

107. וְכָל גִּנְתָּא מְסַחֲרָא בִּרְתִיכִין סַגִּיאִין דְּצַדִּיקַיָּא, וּמָשִׁיחַ קָאֵים עָלַיְיהוּ, וְעַל כַּמָּה חֵילִין וּמַשִּׁירְיָין דְּנִשְׁמָתִין דְּצַדִּיקַיָּא תַּמָּן, וּבְרָאשֵׁי יַרְחֵי, וּבְזִמְנֵי, וּבְשַׁבָּתֵי, מָשִׁיחַ עָאל בְּהַהוּא אֲתָר לְאִשְׁתַּעְשָׁעָא בְּכָל אִינּוּן הֵיכָלִין.

107. The entire Garden is surrounded by many Chariots of the righteous, and Messiah stands over them and over many hosts and camps of souls of the righteous who are there. And Messiah enters that place on the first day of the month and festivals and Shabbatot, WHERE THERE ARE A THOUSAND CHAMBERS OF PLEASURES, to delight in all these chambers.

108. לְגוֹ לְגוֹ מִכָּל אִינּוּן הֵיכָלִין, אִית אֲתָר אַחֲרָא טָמִיר וְגְנִיז דְּלָא אִתְיְדַע כְּלָל, וְאִקְרֵי עֵדֶן. וְלֵית מַאן דְּיָכִיל לְמִנְדַּע בֵּיהּ. וּמָשִׁיחַ אַגְנִיז לְבַר, סַחֲרָנֵיהּ דְּהַהוּא אֲתָר, עַד דְּאִתְגְּלֵי לֵיהּ חַד אֲתָר. דְּאִקְרֵי קֵן צִפּוֹר, וְאִיהוּ אֲתָר דְּכָרִיז עָלֵיהּ הַהוּא צִפּוֹר. דְּאִתְעַר בְּגִנְתָּא דְּעֵדֶן בְּכָל יוֹמָא.

108. Innermost from all these THOUSAND chambers OF PLEASURES, there is one place concealed and hidden that is entirely unknown, called 'Eden'. There is no one who can conceive it. Messiah is concealed outside around that place, until a place called 'bird's nest' is revealed to him. This place is announced by the bird, which awakens daily in the Garden of Eden.

109. וּבְהַהוּא אֲתָר, מְרַקְּמָן דְּיוּקְנִין דְּכָל שְׁאַר עַמִּין, דְּאִתְכְּנָשׁוּ עָלַיְיהוּ דְּיִשְׂרָאֵל לְאַבָּאשָׁא לוֹן. עָאל בְּהַהוּא אֲתָר, זָקִיף עֵינוֹי, וְחָזֵי אֲבָהָן, דְּעָאלִין בְּחָרְבַּן בֵּית אֱלָהָא, עַד דְּחָמֵי לְרָחֵל דְּדִמְעָהָא בְּאַנְפָּהָא, וְקוּדְשָׁא בְּרִיךְ הוּא מְנַחֵם לָהּ, וְלָא צְבִיאַת לְקַבְּלָא תַּנְחוּמִין, כְּמָה דְּאַתְּ אָמַר, מֵאֲנָה לְהִנָּחֵם עַל בָּנֶיהָ. כְּדֵין. מָשִׁיחַ אָרִים קָלֵיהּ וּבְכֵי, וְאִזְדַּעְזַע כָּל גִּנְתָּא דְּעֵדֶן, וְכָל אִינּוּן צַדִּיקַיָּא דְּתַמָּן גָּעוּ וּבְכוּ עִמֵּיהּ.

109. In that place CALLED 'BIRD'S NEST', the images of all the nations that gathered against the children of Yisrael to harm them are woven IN A GARMENT CALLED 'THE CLOAK OF MAJESTY'. MESSIAH enters that place, raises his eyes and sees the patriarchs who entered the house of Elohim that was destroyed, until he sees Rachel with tears on her cheeks. And the Holy One, blessed be He, is consoling her but she refuses to accept condolences, as it is written: "She refuses to be comforted for her children..." (Yirmeyah 31:14). Then, Messiah raises his voice and weeps, and the whole Garden of Eden shakes. All the righteous who are there break down and weep with him.

110. גְּעִי וּבְכִי זִמְנָא תִּנְיָינָא, וְאִזְדַּעְזַע הַהוּא רְקִיעַ דְּעַל גַּבֵּי גִּנְתָּא, אֶלֶף וְחָמֵשׁ מֵאָה רִבּוֹא מַשְׁרְיָין עִלָּאִין, עַד דְּמָטֵי לְגוֹ כֻּרְסְיָיא עִלָּאָה. כְּדֵין, קוּדְשָׁא בְּרִיךְ הוּא רָמִיז לְהַהוּא צִפָּרָא, וְעָאל לְהַהוּא קֵן דִּילֵהּ, וְיָתְבָא לְגַבֵּי מָשִׁיחַ, וְקָרֵי מַה דְּקָרֵי, וְאִתְּעַר מַה דְּאִתְּעַר.

110. He cries bitterly a second time, and the firmament above the Garden trembles. So too do 15,000,000 supernal angels until MESSIAH reaches the supernal throne. Then the Holy One, blessed be He, motions to that bird. It enters its nest, sits next to Messiah, and cries whatever it cries and awakens whatever it awakens.

11. עַד דְּמִגּוֹ כֻּרְסְיָיא קַדִּישָׁא, אִתְקְרֵי תְּלַת זִמְנִין הַהוּא קֵן צִפּוֹר, וּמָשִׁיחַ, וְכֹלָּא סַלְקִין לְעֵילָא, וְאוּמֵי לוֹן קוּדְשָׁא בְּרִיךְ הוּא, לְאַעְבְּרָא מַלְכוּ חַיָּיבָא מִן עָלְמָא, עַל יְדָא דְּמָשִׁיחַ, וּלְנָקְמָא נַקְמִין דְּיִשְׂרָאֵל. וְכָל אִינּוּן טַבְוָון, דְּזָמִין קוּדְשָׁא בְּרִיךְ הוּא לְמֶעְבַּד לְעַמֵּיהּ. וְתָב הַהוּא קֵן צִפּוֹר וּמָשִׁיחַ לְדוּכְתֵּיהּ. וְתָב מָשִׁיחַ וְאִתְגְּנִיז גּוֹ הַהוּא אֲתָר כְּמִלְּקַדְּמִין.

111. This continues until from the holy throne, WHICH IS BINAH, that same bird's nest is called three times - NAMELY THE THREE COLUMNS, ONE AFTER THE OTHER. Messiah and everyone then ascend above TO BINAH, and the Holy One, blessed be He, makes them swear to remove the Wicked Kingdom from the world through Messiah, to avenge Yisrael and TO DRAW all the goodness that the Holy One, blessed be He, will do for His people. The bird's nest and Messiah then return to their places and Messiah is again concealed in that place, THAT IS, THE BIRD'S NEST, as previously!

112. וּבְזִמְנָא דְּיִתְּעַר קוּדְשָׁא בְּרִיךְ הוּא לְאַתְקָנָא עָלְמִין, וְאִתְנְהִירוּ אַתְוָון דְּשְׁמֵיהּ בְּשְׁלִימוּ, יו״ד בְּהֵ״א, וָא״ו בְּהֵ״א, לְמֶהֱוֵי כֹּלָּא בְּשְׁלִימוּ חַד. כְּדֵין יִתְּעַר חַד כּוֹכְבָא דְּחִילָא, בְּאֶמְצַע רְקִיעָא, כְּגָוֵן אַרְגְּוָונָא, לָהִיט וְנָצִיץ בִּימָמָא לְעֵינֵיהוֹן דְּכָל עָלְמָא.

112. At the time that the Holy One, blessed be He, will be aroused to remedy the worlds, and the letters of the Name will illuminate completely. The Yud OF THE NAME, WHICH IS CHOCHMAH, WILL ILLUMINATE the Hei, WHICH IS BINAH; Vav OF THE NAME, WHICH IS TIFERET, WILL ILLUMINATE the SECOND Hei, WHICH IS MALCHUT. YUD- HEI will be in complete union WITH VAV-HEI - THAT IS TO SAY, one awful star will rise, WHICH IS TIFERET, CALLED 'AWFUL', in the middle of the firmament, IT BEING THE CENTRAL COLUMN, of the color purple, THAT AS IT INCLUDES ALL THE COLORS, SO IT INCLUDES ALL THE THREE COLUMNS. It will flame and sparkle by day, MEANING WITH THE LIGHT OF CHASSADIM CALLED 'DAY', before the eyes of the whole world - MEANING ALSO WITH THE LIGHT OF CHOCHMAH, WHICH IS CALLED 'EYES'.

113. וִיקוּם חַד שַׁלְהוֹבָא דְּאֶשָּׁא מִסִּטְרָא דְּצָפוֹן, גּוֹ רְקִיעָא, וִיקוּם דָּא לָקְבֵל דָּא אַרְבְּעִין יוֹמִין וְיִתְבָּהֲלוּן כָּל בְּנֵי עָלְמָא. לְסוֹף אַרְבְּעִין יוֹמִין, יַגְּחוּן קְרָבָא, כּוֹכְבָא וְשַׁלְהוֹבָא, לְעֵינֵיהוֹן דְּכֹלָּא, וְיִתְפַּשַּׁט הַהוּא שַׁלְהוֹבָא בִּיקִידוּ דְּאֶשָּׁא, מִסִּטְרָא דְּצָפוֹן, גּוֹ רְקִיעָא, וְיַחֲשׁוֹב לְמִבְלַע הַהוּא כּוֹכְבָא, וְכַמָּה שַׁלִּיטִין וּמַלְכִין וְאוּמַיָּא וְעַמַּמְיָא, יִתְבָּהֲלוּן מֵהַאי.

113. A flame of fire will rise from the North side, MEANING FROM THE LEFT COLUMN, FOR AT THE MOMENT THAT CHOCHMAH FROM ABOVE IS DRAWN TO BELOW, ITS LIGHT IS CONVERTED TO A FLAME OF FIRE in the firmament, and they stand opposite each other for forty days. THE FLAME, WHICH IS FROM THE LEFT COLUMN, SEPARATES ITSELF FROM EACH OF CHOCHMAH AND BINAH, TIFERET AND MALCHUT THAT ARE IN THE CENTRAL COLUMN, EACH MADE UP OF TEN SFIROT, SO THEY ARE FORTY. And all the people of the world will be confused. At the end of forty days, MEANING THE LAST SFIRAH, WHICH IS MALCHUT OF MALCHUT, the star and the flame will wage war before everyone's eyes, and the flame will spread with a fiery conflagration within the firmament on the north side. Many rulers and kings and nations will become confused by this - MEANING, FROM THE STRENGTHENING OF THE FLAME!

114. כְּדֵין יִסְתַּלַּק הַהוּא כּוֹכְבָא לְסִטַר דָּרוֹם, וְיִשְׁלוֹט עַל הַהוּא שַׁלְהוֹבָא, וְהַהוּא שַׁלְהוֹבָא יִתְבְּלַע זְעֵיר זְעֵיר בִּרְקִיעָא, מִקָּמֵי הַהוּא כּוֹכְבָא, עַד דְּלָא יִתְחֲזֵי כְּלָל. כְּדֵין, הַהוּא כּוֹכְבָא יַעְבִּיד אוֹרְחִין בִּרְקִיעַ, בִּתְרֵיסַר תְּחוּמִין, וְקַיְּימִין אִינּוּן נְהוֹרִין בִּרְקִיעָא תְּרֵיסַר יוֹמִין.

114. Then the star will ascend to the south side, WHICH IS THE RIGHT COLUMN AND THE LIGHT OF CHESED, AND CHASSADIM WILL AGAIN ILLUMINATE THE WORLD. THUS, it will rule over the flame, and the flame will be swallowed bit by bit in the firmament because of the star, until it is no longer visible. Then the star will make pathways in the sky in twelve borders. AND WHEN ITS THREE COLUMNS WILL BE INCLUDED IN EACH ONE OF CHOCHMAH AND BINAH, TIFERET AND MALCHUT, THREE TIMES FOUR ARE TWELVE PATHWAYS. And these lights will stand in the sky for twelve days. FOR EVEN MALCHUT ITSELF ILLUMINATES ONLY IN THE THREE COLUMNS CHESED, GVURAH, AND TIFERET. BUT MALCHUT IN IT DOES NOT ILLUMINATE; THEREFORE, THERE ARE ONLY TWELVE LIGHTS.

115. לְבָתַר תְּרֵיסַר יוֹמִין יִזְדַּעְזְעוּן כָּל בְּנֵי עָלְמָא, וְיִתְחַשַּׁךְ שִׁמְשָׁא בְּפַלְגוּת יוֹמָא, כְּמָה דְּאִתְחַשַּׁךְ יוֹמָא דְּאִתְחָרַב בֵּי מַקְדְּשָׁא, עַד דְּלָא יִתְחַזּוּן שְׁמַיָּא וְאַרְעָא. וְיִתְעַר חַד קָלָא בְּרַעַם וְזִיקִין, וְאִתְחַלְחַלָּא אַרְעָא מֵהַהוּא קָלָא, וְכַמָּה חֵילִין וּמַשִּׁירְיָין יְמוּתוּן מִנֵּיהּ.

115. WHEN HE DESIRES TO DRAW THEIR ILLUMINATION after twelve days, MEANING TO THE ASPECT OF MALCHUT, all the people of the world will tremble BECAUSE OF THE ATTRIBUTE OF JUDGMENT IN MALCHUT. The sun will be darkened at midday, as it was darkened on the day that the Temple was destroyed, to a point that both heaven and earth will not be visible. And a sound will erupt in thunder and lightning, MEANING A SOUND FROM THE ATTRIBUTE OF JUDGMENT IN MALCHUT. The world will shudder because of that sound, and numerous hosts and companies will perish because of it.

116. וְהַהוּא יוֹמָא, יִתְעַר בְּקַרְתָּא דְּרוֹמִי רַבְּתָא, חַד שַׁלְהוֹבָא דְּאֶשָּׁא, בְּהַהוּא קָלָא דְּיִתְעַר בְּכָל עָלְמָא. וְיוֹקִיד כַּמָּה מִגְדָּלִין, וְכַמָּה הֵיכָלִין, וְכַמָּה מִגְדָּלִין יִפְּלוּן, וְכַמָּה פַּרְדַּשְׁכֵּי וְרַבְרְבֵי יִפְּלוּן בְּהַהוּא יוֹמָא וְכֻלְּהוּ, יִתְכַּנְּשׁוּן עָלָה לְבִישׁ. וְכָל בְּנֵי עָלְמָא לָא יַכְלִין לְאִשְׁתִּזְבָא.

116. And that day, WHICH IS MALCHUT, WILL CAUSE there to be ignited in the great city of Rome - WHICH IS THE SECRET OF BINAH OF KLIPOT - a flame of fire, WHICH IS THE JUDGMENTS OF THE LEFT. That sound will be stirred up in the whole world, WHICH IS FROM THE ATTRIBUTE OF JUDGMENT IN MALCHUT, THAT IS, THESE TWO KINDS OF JUDGMENTS WILL BE COMBINED. It will burn many towers and many palaces, and many towers will collapse and many potentates and ministers will fall on that day. All of them, MEANING ALL OF THE JUDGMENTS, will gather upon it to cause harm. And all the people of the world will be unable to be saved.

117. מֵהַהוּא יוֹמָא, עַד תְּרֵיסַר יַרְחִין, יִתְיַעֲטוּן כָּל מַלְכַיָּא, וְיִגְזְרוּן כַּמָּה גְזֵרוֹת, וְכַמָּה שְׁמָדוֹת עַל יִשְׂרָאֵל, וְיִצְלְחוּן בְּהוֹן, כְּמָה דְּאִתְּמַר זַכָּאָה אִיהוּ מַאן דְּיִעְרַע תַּמָּן, וְזַכָּאָה אִיהוּ מַאן דְּלָא יִעְרַע תַּמָּן וְכָל עָלְמָא יְהֵא בְּערְבּוּבְיָא סַגְיָא.

117. From that day for twelve months time, THAT IS, UNTIL THE ILLUMINATIONS OF THE TWELVE BOUNDARIES ALSO IN MALCHUT SHALL BE REMEDIED - BECAUSE IN ZEIR ANPIN THEY ARE CALLED TWELVE DAYS, BUT IN MALCHUT THEY ARE CALLED 'TWELVE MONTHS' - all the kings will counsel and will make numerous decrees and numerous persecutions against Yisrael and they will succeed with them. As we learned, "Fortunate is he who will chance to be there," MEANING IN THE DAYS OF MESSIAH. Fortunate is he who will not be there, THAT HE WILL BE SAVED FROM THESE JUDGMENTS, and the whole world will be greatly confused.

118. לְסוֹף תְּרֵיסַר יַרְחֵי, יָקוּם שֵׁבֶט מִיִּשְׂרָאֵל, דָּא מַלְכָּא מְשִׁיחָא, דְּיִתְעַר גּוֹ גִנְתָּא דְּעֵדֶן. וְכָל אִינּוּן צַדִּיקַיָּא יַעְטְרוּן לֵיהּ תַּמָּן, וְיַחְגְּרוּן לֵיהּ מָאנֵי זַיְינָא, בְּאַתְוָון רְשִׁימָן דְּמָאנֵי דִּשְׁמָא קַדִּישָׁא.

118. At the end of twelve months, MEANING AFTER THE TWELVE LIGHTS IN MALCHUT ARE RECTIFIED, there will arise a tribe in Yisrael, which is the king Messiah who will awaken in the Garden of Eden. All the righteous will crown him there, and will gird him with weapons with engraved letters of the vessels of the Holy Name.

119. וְקָלָא יִתְפּוֹצֵץ בְּעַנְפֵי אִילָנִין דְּגִנְתָּא, קָרֵי בְּחַיִל, וְאָמַר, אִתְעֲרוּ קַדִּישֵׁי עֶלְיוֹנִין, קוּמוּ מִקֳּמֵי מְשִׁיחָא, הָא עִדָּנָא לְאִתְחַבְּרָא אִיתְּתָא בְּבַעְלָהּ, וּבַעְלָהּ בָּעֵי לְנַקְמָא לָהּ נוּקְמִין דְּעָלְמָא, וּלְאָקְמָא לָהּ, וּלְאַנְעָרָה לָהּ מֵעַפְרָא.

119. A voice will explode in the branches of the trees in the garden that cries powerfully and says: Awaken, supernal Holy Ones, arise before Messiah. Behold, it is the time for a wife to join with her husband, MEANING TIFERET WITH MALCHUT. Her husband, TIFERET, wishes to avenge her in the world, raise her and shake the dust off her.

120. כְּדֵין יְקוּמוּן כֻּלְּהוּ, וְיַחְגְּרוּן לֵיהּ כְּמִלְּקַדְּמִין מָאנֵי זַיְינֵיהּ, אַבְרָהָם מִימִינֵיהּ, יִצְחָק מִשְּׂמָאלֵיהּ, יַעֲקֹב קָמֵיהּ, מֹשֶׁה רַעְיָא מְהֵימְנָא, עַל כָּל אִלֵּין צַדִּיקַיָּא, אָזִיל וְרָקִיד גּוֹ גִנְתָּא דְּעֵדֶן.

120. Then they will all arise and will gird him with weapons as before, Abraham at his right, Isaac at his left, Jacob before him, Moses the Faithful Shepherd above all these righteous, walking and dancing in the Garden of Eden.

121. כֵּיוָן דְּאִתְקַן מְשִׁיחַ, עַל יְדָא דְּצַדִּיקַיָּא בְּגִנְתָּא דְּעֵדֶן. יֵעוּל בְּהַהוּא דּוּכְתָּא דְּאִקְרֵי קַ״ן צִפּוֹ״ר כְּמִלְּקַדְּמִין, וְחָמֵי תַּמָּן הַהוּא דִּיוּקְנָא דְּחָרְבַּן בֵּית מַקְדְּשָׁא, וְכֻלְּהוּ צַדִּיקַיָּא דְּאִתְקְטָלוּ בֵּיהּ. כְּדֵין נָטִיל מִתַּמָּן עֶשֶׂר, לְבוּשִׁין, וְאִינּוּן אִקְרוּן. עֶשֶׂר לְבוּשֵׁי קִנְאָה. וְיִתְגְּנִיז תַּמָּן אַרְבְּעִין יוֹמִין, דְּלָא אִתְגַּלְיָא כְּלָל.

122. לְסוֹף אַרְבְּעִין יוֹמִין, קָלָא חַד יִתְעַר, וְיִתְקְרֵי מִגּוֹ כּוּרְסְיָיא עִלָּאָה, הַהוּא קַ״ן צִפּוֹ״ר בְּמַלְכָּא מְשִׁיחָא דְּאִתְגְּנִיז בֵּיהּ. וּכְדֵין סַלְקִין לֵיהּ לְעֵילָא, וְקוּדְשָׁא בְּרִיךְ הוּא חָמֵי לֵיהּ לְמַלְכָּא מְשִׁיחָא, מִתְלַבַּשׁ בִּלְבוּשָׁא נוּקְמָא, וְחָגִיר מָאנֵי זַיְינֵי נָטִיל לֵיהּ, וְנָשִׁיק לֵיהּ עַל רֵישֵׁיהּ.

123. כְּדֵין, מִזְדַּעְזְעָן ג׳ מְאָה וְתִשְׁעִין רְקִיעִין, וְאַרְמִיז קוּדְשָׁא בְּרִיךְ הוּא לְחַד רְקִיעָא מֵאִינּוּן דַּהֲוָה גְּנִיז מִשֵּׁשֶׁת יְמֵי בְּרֵאשִׁית, וְאַפִּיק מֵחַד הֵיכְלָא דְּבֵהַהוּא רְקִיעָא חַד כִּתְרָא גְּלִיפָא, מְחַקְּקָא בִּשְׁמָהָן קַדִּישִׁין. בְּהַהוּא עִטְרָא אִתְעַטַּר קוּדְשָׁא בְּרִיךְ הוּא, כַּד עָבְרוּ יִשְׂרָאֵל יַת יַמָּא, לְמֵיטַל נוּקְמִין מִכָּל רְתִיכֵי פַּרְעֹה וּפָרָשׁוֹי, וְאַעְטַר לֵיהּ לְמַלְכָּא מְשִׁיחָא.

124. כֵּיוָן דְּאִתְעַטַּר וְאִתְתַּקַּן בְּכָל הָנֵי תִּקּוּנִין, נָטִיל לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא וְנָשִׁיק לֵיהּ כְּמִלְּקַדְּמִין. מַאן חָמֵי, רְתִיכִין קַדִּישִׁין, וּמַשְׁרְיָין עִלָּאִין, דְּסָחֲרִין לֵיהּ, וְיָהֲבִין לֵיהּ מַתְּנָן וּנְבִזְבִּזָן סַגִּיאִין, וְיִתְעַטַּר מִכֻּלְּהוּ.

125. עָאל תַּמָּן בְּחַד הֵיכְלָא, וְחָמֵי כָּל אִינּוּן מַלְאֲכֵי עִלָּאֵי, דְּאִקְרוּן אֲבֵלֵי צִיּוֹן, אִינּוּן דְּבָכוּ עַל חָרְבַּן בֵּי מַקְדְּשָׁא, וּבָכָאן תְּדִיר, וְאִינּוּן יַהֲבִין לֵיהּ חַד פּוּרְפִּירָא סוּמְקָא, לְמֶעְבַּד נוּקְמִין. כְּדֵין, קוּדְשָׁא בְּרִיךְ הוּא גְּנִיז לֵיהּ בְּהַהוּא קַן צִפּוֹר, וְאִתְכַּסֵּי תַּמָּן תְּלָתִין יוֹמִין.

126. לְבָתַר תְּלָתִין יוֹמִין, בְּהַהוּא קַן צִפּוֹר, יֵחוּת מְעֵטָר בְּכָל אִינּוּן תִּקּוּנִין מֵעֵילָא וּמִתַּתָּא, כַּמָּה מַשְׁרְיָין קַדִּישִׁין סַחֲרָנֵיהּ, וְיֵחְמוּן כָּל עָלְמָא, חַד נְהִירוּ, תָּלֵי מֵרְקִיעָא לְאַרְעָא, וְיֵקוּם שִׁבְעָה יוֹמִין, וְכָל בְּנֵי עָלְמָא יִתְמְהוּן וְיִתְבְּהֲלוּן, וְלָא יִנְדְּעוּן כְּלָל, בַּר אִינּוּן חַכִּימִין, דְּיַדְעִין בְּרָזִין אִלֵּין, זַכָּאָה חוּלָקֵיהוֹן.

121. As soon as Messiah is perfected through the righteous in the Garden of Eden, he will enter as before in this place that is called 'bird's nest'. He sees a picture of the destroyed Temple and all the righteous who were killed there. Then, he takes from there ten garments called 'garments of jealousy' to be hidden there for forty days and not to be revealed at all.

122. At the end of forty days, a voice will stir and will call from the Supernal throne, WHICH IS BINAH, to the bird's nest that conceals the king Messiah. Then he is raised up. And the Holy One, blessed be He, sees the King Messiah who is dressed in garments of revenge and is girded with his weapons. He takes him and kisses him on his head.

123. Then 390 firmaments tremble and the Holy One, blessed be He, beckoned to one firmament that had been concealed since the Six Days of Creation, and took a crown engraved with Holy Names from one chamber in that firmament. The Holy One, blessed be He, who crowned Himself with this crown when Yisrael crossed the sea to take revenge on the chariots and riders of Pharaoh, then crowned the King Messiah with THE CROWN.

124. Once MESSIAH was crowned and perfected with all these perfections, the Holy One, blessed be He, took him and kissed him again. Who saw this? The holy Chariots and companies of supernal angels that surround him and give him presents and many precious things. He is crowned with them all.

125. He enters there into one chamber and sees all the supernal angels who are called the 'Mourners of Zion'. They weep over the destruction of the Temple and weep constantly, and they give him a royal purple garment to avenge. Then the Holy One, blessed be He, conceals him in that bird's nest, and he is hidden there for thirty days.

126. After thirty days, having disappeared in that bird's nest, he will descend ornamented with all those adornments from above, with many holy companies around him, and the whole world will see one light suspended from the sky to the earth. It will remain seven days IN THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT IN MALCHUT, AND CAN BE FOUND ILLUMINATING EVEN IN MALCHUT OF MALCHUT. All the inhabitants of the world will wonder and be shocked and will not understand at all, except for those sages who know these secrets - blessed be their portion.

127. And all these seven days, he will be adorned on the earth - WHICH IS THE SECRET OF MALCHUT - in that bird's nest, WHICH IS THE SECRET OF THE VERSE: "IF A BIRD'S NEST CHANCE TO BE BEFORE YOU" (DEVARIM 22:6) THAT ALLUDES TO THE KING MESSIAH WHO IS ADORNED WITH A BIRD'S NEST. Which place is it? "In the way," which is the grave of Rachel, for she stands on the crossroads. MESSIAH IS ALSO ADORNED WITH THE LIGHT OF MALCHUT OF MALCHUT THAT IS CAPABLE OF THE GATHERING OF THE EXILES. Therefore, he will bear these good tidings to her and console her. Then she will accept consolations, UNLIKE AS DESCRIBED PREVIOUSLY: "SHE REFUSES TO BE COMFORTED FOR HER CHILDREN BECAUSE THEY ARE NOT" (YIRMEYAH 31:14). And she will arise and kiss MESSIAH!

127. וְכָל אִינּוּן שִׁבְעָה יוֹמִין יִתְעָטַר בְּאַרְעָא, בְּהַהוּא קֵ״ן צִפּוֹ״ר. בְּאָן אֵתָר. בַּדֶּרֶךְ, דָּא קְבוּרַת רָחֵל, דְּאִיהִי קַיְימָא בְּפַרְשַׁת אוֹרְחִין. וְיִבַשֵּׂר לָהּ, וַיְנַחֵם לָהּ, וּכְדֵין תְּקַבֵּל תַּנְחוּמִין, וְתָקוּם וְתְנַשֵּׁיק לֵיהּ.

128. Then shall the light arise from that place, THAT IS, RACHEL'S GRAVE, and settle in Yericho, the city of trees, AS IS WRITTEN: "In any tree" (Devarim 22:6) - which is Yericho, THE CITY OF PALM TREES, THAT JOSHUA WAS NOT ABLE TO MEND COMPLETELY. THEREFORE HE SAID, "CURSED BE THE MAN BEFORE HASHEM, THAT RISES UP TO BUILD THIS CITY YERICHO" (YEHOSHUA 6:26), BECAUSE IT IS DRAWN FROM THE ATTRIBUTES OF JUDGMENT WHICH IS IN MALCHUT OF MALCHUT, AND NOW MESSIAH WILL MEND IT WITH THE LIGHT OF THE SEVEN DAYS. "Or on the ground" (Devarim 22:6), this is Jerusalem WHICH IS THE EXTERNAL PART OF MALCHUT, and he will be concealed in that light in the bird's nest for twelve months.

128. לְבָתַר יֵקוּם הַהוּא נְהִירוּ מֵהַהוּא אֵתָר, וְשָׁרֵי בִּירִיחוֹ קַרְתָּא דְּאִילָנֵי. בְּכָל עֵץ דָּא יְרִיחוֹ. אוֹ עַל הָאָרֶץ, דָּא יְרוּשָׁלַיִם. וְיֶהֱא גָּנִיז בְּהַהוּא נְהִירוּ דְּקֵ״ן צִפּוֹ״ר תְּרֵיסַר יַרְחֵי.

129. After twelve months, that light will be stretched between the heaven and the earth and rest on in the Land of Galilee, since the exile of Yisrael, NAMELY THE EXILE OF ASHUR, was initiated in Galilee. Then will MESSIAH be revealed from that very same light of the "bird's nest," and return to his place. On that day, the whole earth will tremble as earlier, from one end of heaven to the other end, and then the whole world will see that Messiah has been revealed in the land of Galilee!

129. בָּתַר תְּרֵיסַר יַרְחֵי, יִזְדְּקַף הַהוּא נְהִירוּ בֵּין שְׁמַיָּא וְאַרְעָא, וְיִשְׁרֵי בְּאַרְעָא דְּגָלִיל, דְּתַמָּן הֲוָה שֵׁירוּתָא דְּגָלוּתָא דְּיִשְׂרָאֵל. וְתַמָּן יִתְגְּלֵי מֵהַהוּא נְהִירוּ דְּקֵן צִפּוֹר, וְתָב לְאַתְרֵיהּ. וְהַהוּא יוֹמָא יִזְדַּעְזַע כָּל אַרְעָא כְּמִלְּקַדְמִין, מִסַּיְיפֵי שְׁמַיָּא עַד סַיְיפֵי שְׁמַיָּא, וּכְדֵין יֶחֱזוּן כָּל עָלְמָא, דְּהָא אִתְגְּלֵי מַלְכָּא מְשִׁיחָא, בְּאַרְעָא דְּגָלִיל.

130. And all those who were occupied with Torah, THOSE WHO ARE CALLED IN THE VERSE 'CHILDREN' ('YOUNG'), will gather to him. They are few in the world, and in the merit of school children, the strength OF MESSIAH will grow greatly. And this is the secret of the young IN THE VERSE. And if these are not to be found, then the infants that sit in their mother's lap and suckle, as written, "Those that are weaned from milk, and removed from the breasts" (Yeshayah 28:9); these are the "eggs" (Devarim 22:6). It is because of these that the Shechinah dwells with the children of Yisrael in the exile.

130. וְיִתְכַּנְּשׁוּן לֵיהּ כָּל אִינּוּן דְּלָעָאן בְּאוֹרַיְיתָא, וְאִינּוּן זְעִירִין בְּעָלְמָא. וּבִזְכוּת יְנוּקֵי דְּבֵי רַב, יִתְתַּקַּף חֵילֵיהּ לְאִתְגַּבְּרָא, וְרָזָא דָּא אֶפְרוֹחִים. וְאִי לָא יִשְׁתְּכְחוּן אִלֵּין, הָא יְנוּקֵי דְּיַתְבִין בְּתוּקְפָּא דְּאִמְּהוֹן וְיַנְקֵי, כד״א, גְּמוּלֵי מֵחָלָב עַתִּיקֵי מִשָּׁדָיִם. וְהַיְינוּ אוֹ בֵיצִים, דִּבְגִין אִלֵּין, שַׁרְיָא שְׁכִינְתָּא עִמְּהוֹן דְּיִשְׂרָאֵל בְּגָלוּתָא.

131. For the sages WHO ARE CALLED 'CHILDREN' ('YOUNG') will be few in that time, and this is what is meant: "And the mother bird sitting upon the young or upon the eggs, do not take the mother bird together with the young," SINCE THEN THERE WILL BE NO CHILDREN. THEREFORE, DO NOT TAKE THE MOTHER, WHO IS SHECHINAH; and MESSIAH will tarry up to another twelve months. Then Her husband, WHO IS ZEIR ANPIN, will come to raise her from the dust as is said, "I will raise up the tabernacle of David that is fallen" (Amos 9:11).

131. דְּהָא חַכִּימִין זְעִירִין אִינּוּן דְּיִשְׁתַּכְּחוּן בְּהַהוּא זִמְנָא, וְהַיְינוּ וְהָאֵם רוֹבֶצֶת עַל הָאֶפְרוֹחִים אוֹ עַל הַבֵּיצִים, לֹא תִּקַּח הָאֵם עַל הַבָּנִים וְיִתְעַכַּב עַד תְּרֵיסַר יַרְחִין אַחֲרָנִין. לְבָתַר, יֵיתֵי בַּעְלָהּ, וְיוֹקִים לָהּ מֵעַפְרָא, כד״א, אָקִים אֶת סֻכַּת דָּוִד הַנֹּפֶלֶת.

132. בְּהַהוּא יוֹמָא, מַלְכָּא מְשִׁיחָא שָׁאֲרֵי וְיִכְנוֹשׁ גָּלוּתָא, מִסַּיְפֵי עָלְמָא עַד סַיְפֵי עָלְמָא, כד״א אִם יִהְיֶה נִדַּחֲךָ בִּקְצֵה הַשָּׁמַיִם וְגוֹ׳. מֵהַהוּא יוֹמָא, כָּל אִתִּין וְנִסִּין וּגְבוּרָאן דְּעָבֵד קוּדְשָׁא בְּרִיךְ הוּא בְּמִצְרַיִם, יַעֲבִיד לוֹן לְיִשְׂרָאֵל, כד״א כִּימֵי צֵאתְךָ מֵאֶרֶץ מִצְרַיִם אַרְאֶנּוּ נִפְלָאוֹת.

132. On that day, Messiah will start to gather the exiled from one end of the world to the other, as it is written: "If your outcast be at the utmost parts of heaven..." (Devarim 30:4). From that day, all the signs and miracles and mighty acts that the Holy One, blessed be He, performed in Egypt, He will perform for Yisrael: "As in the days of your coming out of the land of Egypt I will show him marvelous things" (Michah 7:15).

133. אר״ש, אֶלְעָזָר בְּרִי, כָּל אִלֵּין מִלִּין תִּשְׁכַּח בְּרָזָא דִּתְלָתִין וּתְרֵין שְׁבִילִין דִּבְשֵׁמָא קַדִּישָׁא, וְעַד דְּנִסִּין אִלֵּין לָא יִתְעֲרוּן בְּעָלְמָא, לָא יִשְׁתְּלִים רָזָא דִּשְׁמָא קַדִּישָׁא, וְלָא תִתְעַר לְאַהֲבָה, כד״א הִשְׁבַּעְתִּי אֶתְכֶם בְּנוֹת יְרוּשָׁלִַיִם בִּצְבָאוֹת. בִּצְבָאוֹת: דָּא מַלְכָּא מְשִׁיחָא דְּאִקְרֵי צְבָאוֹת. אוֹ בְּאַיָּלוֹת הַשָּׂדֶה שֶׁאָר חֵילִין וּמַשְׁרְיָין דִּלְתַתָּא. אִם תָּעִירוּ וְאִם תְּעוֹרְרוּ אֶת הָאַהֲבָה: דָּא יְמִינָא דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּאִקְרֵי אַהֲבָ״ה. עַד שֶׁתֶּחְפָּץ הַהִיא דִּשְׁכִיבַת לְעַפְרָא, וְיֵהֵא רְעוּתָא דְּמַלְכָּא בָּהּ. זַכָּאָה אִיהוּ מַאן דְּיִזְכֵּי לְהַהוּא דָּרָא, זַכָּאָה אִיהוּ בְּעָלְמָא דֵּין, וְזַכָּאָה אִיהוּ בְּעָלְמָא דְּאָתֵי.

133. Rabbi Shimon said: Elazar my son, all these things you shall find in the secret of 32 paths OF CHOCHMAH of the Holy Name. And as long as these miracles do not happen in the world, the secret of the Holy Name will not be completed, nor will love awaken - as it is said: "I charge you, O daughters of Jerusalem by the gazelles for hosts or by the hinds of the fields" (Shir Hashirm 2:7). Hosts refer to the King Messiah, who is so called "The kinds of the fields." This refers to the other hosts and encampments below. "That you stir not up, nor awake my love" (Ibid.), is the right hand of the Holy One, blessed be He, MEANING THE SFIRAH OF CHESED, which is called 'love'. "Till it please," refers to she who lies in the dust, WHICH IS THE SHECHINAH IN EXILE, that the King should desire her! Righteous is he who will have the merit to be in that generation. He is righteous in this world and righteous in the World to Come.

134. ר׳ שִׁמְעוֹן אָרִים יְדוֹי בְּצִלּוֹ לְקוּדְשָׁא בְּרִיךְ הוּא, וְצַלֵּי צְלוֹתֵיהּ, לְבָתַר דְּצַלֵּי צְלוֹתֵיהּ, אָתוּ ר׳ אֶלְעָזָר בְּרֵיהּ, ור׳ אַבָּא וְיָתְבוּ קָמֵיהּ. עַד דְּהֲווּ יַתְבֵי קָמֵיהּ, חָמוּ חַד נְהִירוּ דִּימָמָא דְּאִתְחַשָּׁךְ, וְאִשְׁתְּקַע חַד צִנּוֹרָא דְּשַׁלְהוֹבָא דְּאֶשָּׁא גּוֹ יַמָּא דִּטְבֶרְיָה, וְאִזְדַּעְזַע כָּל הַהוּא אֲתָר.

134. Rabbi Shimon raised his hands in prayer before the Holy One, blessed be He, and prayed. After he recited his prayer, his son, Rabbi Elazar, and Rabbi Aba sat before him. While they were sitting before him, they saw a ray of daylight become dim, and a conduit of flaming fire, THAT IS, A STREAM OF BURNING FIRE, sink into the sea of Galilee, and the whole place was agitated.

135. אר״ש, וַדַּאי הַשְׁתָּא הוּא עִדָּנָא, דְּקוּדְשָׁא בְּרִיךְ הוּא אִדְּכַּר לִבְנוֹי, וְאָחִית תְּרֵין דְּמְעִין לְגוֹ יַמָּא רַבָּא. וְכַד נַחֲתִין, פַּגְעִין בְּהַאי צִנּוֹרָא דְּשַׁלְהוֹבָא דְּאֶשָּׁא, וְיִשְׁתַּקְעוּ דָּא בְּדָא בְּיַמָּא. בָּכָה ר״ש וּבָכוּ חַבְרַיָּיא.

135. Rabbi Shimon said: Certainly now is the time that the Holy One, blessed be He, remembers His children, and He lowers two tears into the Great Sea. As they descend, they touch this conduit of flaming fire and sink TOGETHER into the sea, one with the other. Rabbi Shimon wept and the friends wept.

136. אר״ש, הָא אִתְּעַרְנָא בְּרָזֵי דְּאַתְוָון דִּשְׁמָא קַדִּישָׁא, בְּסִתְרָא דְּאִתְעָרוּתָא דִּילֵיהּ, לְגַבֵּי בְּנוֹי, אֲבָל הַשְׁתָּא, אִית לִי לְגַלָּאָה, מַה דְּלָא אִתְיְהִיב רְשׁוּ לב״נ אַחֲרָא לְגַלָּאָה. אֶלָּא זְכוּ דְּדָרָא דָּא, יְקַיֵּים עָלְמָא עַד דְּיֵיתֵי מַלְכָּא מְשִׁיחָא. אר״ש לר׳ אֶלְעָזָר בְּרֵיהּ וּלְרִבִּי אַבָּא, קוּמוּ בְּקִיּוּמַיְיכוּ. קָמוּ ר׳ אֶלְעָזָר ור׳ אַבָּא. בָּכָה ר״ש זִמְנָא אַחֲרָא, אָמַר וַוי מַאן יְקוּם בְּמַה דַּחֲמִינָא גָּלוּתָא יִתְמְשַׁךְ, מַאן יָכִיל לְמִסְבַּל.

136. Rabbi Shimon said: I have stirred in the secret of the letters of the Holy Name in the secret of the awakening OF THE HOLY ONE, BLESSED BE HE, towards His children. But now I may reveal that which was not permitted to any other person to reveal, but the merit of this generation will preserve the world till the King Messiah will come. Rabbi Shimon said to his son Rabbi Elazar and to Rabbi Aba: Get up on your legs. Rabbi Elazar and Rabbi Aba got up. Rabbi Shimon wept a second time and said: Oh, who will arise then? For what I see is that the exile will be lengthened. Who will be able to endure?

137. אוּף אִיהוּ קָם וְאָמַר ה׳ אֱלֹהֵינוּ בְּעָלוּנוּ אֲדֹנִים זוּלָתֶךָ לְבַד בְּךָ נַזְכִּיר שִׁמְךָ הַאי קְרָא אוּקְמוּהָ. אֲבָל בְּהַאי קְרָא אִית רָזָא עִלָּאָה, גּוֹ מְהֵימְנוּתָא. ה׳ אֱלֹהֵינוּ: דָּא הוּא שֵׁירוּתָא דְּרָזִין עִלָּאִין, אֲתָר דְּמִתַּמָּן נָפְקִין כָּל נְהִירוּ דְּשִׁרְגִּין כֻּלְּהוּ לְאַדְלָקָא. וְתַמָּן תַּלְיָא כָּל רָזָא דְּמְהֵימְנוּתָא, שְׁמָא דָּא שַׁלִּיט עַל כֹּלָּא.

137. RABBI SHIMON also got up and said: "O Hashem our Elohim; other masters besides You have had dominion over us. But by You only will we make mention of Your Name" (Yeshayah 26:13). This verse is explained. But this verse contains a supernal secret in the secret of Faith. "Hashem our Elohim," is the beginning of the supernal secrets, NAMELY CHOCHMAH AND BINAH. From these, all the light emanates to kindle all the candles, MEANING THAT ALL THE MOCHIN OF MALE AND FEMALE AND BRIYAH, YETZIRAH AND ASIYAH EMANATE FROM CHOCHMAH AND BINAH THAT ARE CALLED "HASHEM OUR ELOHIM." There is the essence of the entire secret of Faith, WHICH IS FEMALE, MEANING IN THE SECRET OF THE VERSE: "AND OF THE SIDE WHICH HASHEM ELOHIM HAD TAKEN..." (BERESHEET. 2:22) WHICH IS THE SECRET OF CHOCHMAH AND BINAH. THE SIDE IS THE SECRET OF THE NUKVA, WHICH IS CALLED 'FAITH'.

138. בְּעָלוּנוּ אֲדֹנִים זוּלָתֶךָ. דְּהָא עַמָּא דְּיִשְׂרָאֵל, לֵית מַאן דְּשַׁלִּיט עֲלֵיהּ בַּר שְׁמָא עִלָּאָה דָּא. וְהַשְׁתָּא בְּגָלוּתָא שַׁלִּיט עֲלֵיהּ סִטְרָא אַחֲרָא.

138. "Other masters besides You have had dominion over us." There is no one to dominate over the nation of Yisrael except for the Supernal Name, HASHEM OUR ELOHIM, AS EARLIER MENTIONED. And now in exile, the Other Side holds dominion over it. THIS IS WHAT IS WRITTEN: "OTHER MASTERS BESIDES YOU HAVE HAD DOMINION OVER US."

139. לְבַד בְּךָ נַזְכִּיר שִׁמְךָ. רָזָא דְּשִׁמָּא קַדִּישָׁא, כְּלָלָא דְּעֶשְׂרִין וּתְרֵין אַתְוָון, וכנ״י לָא מִתְבָּרְכָא אֶלָּא מִגּוֹ שְׁמָא דָּא דְּאִקְרֵי בְּךָ, כד״א אֲשֶׁר נִשְׁבַּעְתָּ לָהֶם בָּךְ בְּךָ יְבָרֵךְ יִשְׂרָאֵל. כִּי בְּךָ אָרוּץ גְּדוּד. וּבְזִמְנָא דְּשְׁלִימוּ אִשְׁתְּכַח, לָא הֲוָה מִתְפְּרַשׁ דָּא מִן דָּא. וְאָסִיר לְאַפְרָשָׁא דָּא מִן דָּא, אִתְּתָא מִבַּעְלָהּ, לָאו בְּרַעְיוֹנֵי, וְלָאו בְּדִכּוּרוּ, בְּגִין דְּלָא לְאַחֲזָאָה פְּרוּדָא, וְהַשְׁתָּא בְּגָלוּתָא פְּרוּדָא אִשְׁתְּכַח, דְּמִגּוֹ עָאקוּ דְּכָל זִמְנָא וְזִמְנָא, אֲנָן עַבְדִּין פְּרוּדָא, לְאַדְכָּרָא הַהוּא שֵׁם, בַּר מִבַּעְלָהּ, בְּגִין דְּאִיהִי שְׁכִיבַת לְעַפְרָא, וְהַיְינוּ לְבַד בְּךָ נַזְכִּיר שִׁמְךָ.

139. "But by You only will we make mention of Your Name," (Yeshayah 26:13) MEANING the secret of the Holy Name, NAMELY THE NUKVA, is the inclusion of all 22 letters. THEREFORE, SHE IS CALLED 'ET' (ALEPH-TAV), WHICH ALLUDES TO THE 22 LETTERS FROM ALEPH TO TAV. And the Congregation of Yisrael, WHICH IS THE NUKVA, is blessed only through that name called 'Becha' ('by you'), WHICH IS ZEIR ANPIN THAT INCLUDES ALSO 22 LETTERS, LIKE "BECHA" WHICH NUMERICALLY TOTALS 22, as is written: "To whom You did swear by Your own self (Heb. becha)" (Shemot 32:13). "By You (Heb. becha) shall Yisrael bless" (Beresheet 48:20) and "For by You (Heb. becha) I run upon a troop" (Tehilim 18:30) also ALLUDE TO ZEIR ANPIN. At the time when perfection was prevalent, the ZEIR ANPIN AND THE NUKVA were not separated from each other. And it is prohibited to separate them one from the other, a wife from her husband, neither in thought, nor by allusion, in order not to show separation. And now in exile, separation is prevalent because of the trouble THAT COMES UPON US at all times, which we cause THROUGH THIS separation by mentioning that name - WHICH IS THE NUKVA away from her husband, ZEIR ANPIN, because she is lying on the dust. This is: "But by You only will we make mention of Your Name..."

140. בַּר מִבַּעְלָהּ, אֲנָן דַּכְּרִין לְהַאי שֵׁם בְּפְרוּדָא, בְּגִין דַּאֲנַן רְחִיקִין מִינָךְ, וְשַׁלְּטִין אַחֲרָנִין עֲלָן, וּשְׁמָךְ אִיהוּ בְּפְרוּדָא מִן שְׁמָא דְּאִקְרֵי בְּךָ, וְהַאי בְּיוֹמֵי דְּגָלוּתָא.

140. HE EXPLAINS: WHEN THE NUKVA is separated from her husband, IT IS CONSIDERED as if we mention this name separately, since we are far from You. AND WE CAUSED that others should rule over us. And Your Name, WHICH IS THE NUKVA, is separated from the name becha (Lit. 'In You') WHICH IS ZEIR ANPIN, AS MENTIONED EARLIER. And this is so during the days of exile.

141. בְּגִין דְּגָלוּתָא קַדְמָאָה הֲוָה מִבֵּית רִאשׁוֹן, וּבֵית רִאשׁוֹן הוּא רָזָא דְּה׳ קַדְמָאָה, וְלָקְבֵל ע׳ שְׁנִין דִּילָהּ, גָּלוּתָא דְּבֵית רִאשׁוֹן הֲוָה ע׳ שְׁנִין, וְאִינּוּן ע׳ שְׁנִין לָא אִשְׁתְּכַחַת אִימָא רְבִיעָא עָלַיְיהוּ, וַהֲוָה פְּרוּדָא מִן שְׁמָא עִלָּאָה, רָזָא דְּה׳ עִלָּאָה. וּכְדֵין יו״ד, רָזָא עִלָּאָה, אִסְתַּלָּק לְעֵילָא לְעֵילָא לְאֵין סוֹף, וּבֵית רִאשׁוֹן עִלָּאָה קַדִּישָׁא, לָא נָבִיעַ נְבִיעוּ דְּמַיִין חַיִּין, דְּהָא מְקוֹרָא דִּילָהּ אִסְתַּלָּק.

141. The first exile was since the First Temple and the First Temple is the secret of the first Hei OF THE NAME YUD HEI VAV HEI, WHICH IS BINAH. Corresponding to its seventy years, WHICH ARE THE SEVEN LOWER SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, the exile of the First Temple lasted seventy years, SINCE EVERY SFIROT INCLUDES TEN, TOTALING SEVENTY. During these seventy years, the mother, WHICH IS THE THREE FIRST SFIROT OF BINAH, was not sitting on them and they were separated from the Supernal Name, which is the secret of the first Hei OF YUD HEI VAV HEI. Then the Yud OF YUD HEI VAV HEI, which is the supernal secret OF BINAH, ascends above, above into the Endless World (Heb. Ein Sof), and the First Temple, WHICH IS BINAH, does not gush forth a flow of living water, because its source, WHICH IS THE YUD OF YUD HEI VAV HEI, WHICH IS CHOCHMAH, has departed.

142. וְאִיהִי ע׳ שְׁנִין בְּגָלוּתָא, בְּגִין דְּאִיהִי ז׳ שְׁנִין אִקְרֵי, כד״א וַיִּבְנֵהוּ שֶׁבַע שָׁנִים. וְאִי תֵּימָא, דְּשָׁלְטָא מַלְכוּת בָּבֶל לְעֵילָא בְּרָזָא דְּע׳ שְׁנִין, ח״ו. אֶלָּא בְּזִמְנָא דַּהֲוָה בֵּי מַקְדְּשָׁא קַיָּים, נְהוֹרָא וּנְבִיעוּ דְּאִמָּא עִלָּאָה, הֲוָה נָהִיר וְנָחִית לְתַתָּא. כֵּיוָן דְּחָטוּ יִשְׂרָאֵל, וְאִתְחָרַב מַקְדְּשָׁא, וְשָׁלְטָא מַלְכוּת בָּבֶל, הֲוָה חָפֵי, וְאַחְשִׁיךְ הַהוּא נְהִירוּ, וְתַתָּאֵי קַדִּישִׁין לָא הֲווֹ נְהִירִין.

143. כֵּיוָן דְּתַתָּאֵי לָא הֲווֹ נְהִירִין, בְּגִין שָׁלְטָנוּ דְּמַלְכוּתָא דְּבָבֶל. אִסְתַּלָּק הַהוּא נְהוֹרָא, וְהַהוּא מַבּוּעָא עִלָּאָה דַּהֲוָה נְבִיעַ רָזָא דִּי׳, אִסְתַּלָּק לְעֵילָא לְעֵילָא בְּאֵין סוֹף, כְּדֵין אִינּוּן ע׳ שְׁנִין לָא הֲווֹ נְהִירִין, בְּגִין הַהוּא נְהִירוּ דְּאִתְמְנַע. וְדָא הוּא וַדַּאי גָּלוּתָא דְּע׳ שְׁנִין.

144. כֵּיוָן דְּאַעְדִּיאוּ שָׁלְטָנוּ דְּבָבֶל, וְשָׁרִיאַת הֵ״א תִּתָּאָה לְאַנְהָרָא. יִשְׂרָאֵל כֻּלְּהוּ, לָא אָתְדְּרוּ לְאַדְכָּאָה לְמֶהֱוֵי סְגוּלָה שְׁלִימְתָא כְּמִלְּקַדְּמִין, אֶלָּא זְעֵיר זְעֵיר, וְכֵיוָן דִּשְׁלִימוּ לָא אִשְׁתְּכַח, כְּדֵין, י׳ נְבִיעוּ עִלָּאָה לָא נָחִית כ״כ לְאַנְהָרָא, כְּמָה דַּהֲוָה כְּמִלְּקַדְּמִין, אֶלָּא זְעֵיר זְעֵיר בְּעַרְבּוּבְיָא, דְּלָא הֲווֹ דַּכְיִין כְּמִלְּקַדְּמִין כְּמָה דְּאִתְחָזֵי, וְעַל כָּךְ נְבִיעוּ עִלָּאָה, וְלָא נְבִיעַ, וְלָא נָהִיר, אֶלָּא דְּאַהְדָּר לְאַנְהָרָא זְעֵיר זְעֵיר, מִגּוֹ דְּחֵקָא דִּשְׁמָא.

145. וע״ד, אִתְגָּרוּ בְּהוּ בְּיִשְׂרָאֵל קְרָבִין סַגִּיאִין, עַד דְּהַחֹשֶׁךְ יְכַסֶּה אֶרֶץ, וְה׳ תַּתָּאָה אִתְחַשָּׁךְ, וְנַפְלַת לְאַרְעָא, וּנְבִיעוּ עִלָּאָה אִסְתַּלָּק כְּמִלְּקַדְּמִין, בְּגִין דְּמַלְכוּת אֱדוֹם אִתְתַּקַּף, וְיִשְׂרָאֵל אָהַדְּרוּ לְסַרְחָנַיְיהוּ.

146. וע״ד, ה׳ בַּית שֵׁנִי אִתְחָרַב, וְכָל אִינּוּן תְּרֵיסַר שְׁבָטִין דִּילֵהּ, כְּחוּשְׁבָּן מַשְׁרְיָין דִּלְהוֹן, אִינּוּן בְּגָלוּתָא דְּמַלְכוּת אֱדוֹם. וּנְבִיעוּ עִלָּאָה, אִסְתַּלָּק מֵהַהוּא נְבִיעוּ, דְּקַיְּימָא עָלֵהּ, כד״א, הַצַּדִּיק אָבָד, אֲבַד הַהוּא נְבִיעוּ דְּמִקּוֹרָא עִלָּאָה, דַּהֲוָה נָגִיד וּמָשִׁיךְ מִלְּעֵילָא.

142. And it, THE FIRST HEI OF YUD HEI VAV HEI, is the seventy years in exile, because it is called 'seven years' as is said: "So was he seven years in building it" (I Melachim 6:38), REFERRING TO THE FIRST TEMPLE, WHICH IS THE FIRST HEI. HE ASKS: Would you say that the kingdom of Babylon ruled above in the secret of seventy years, WHICH IS BINAH? Heaven forbid! AND HE ANSWERS: During the time that the Temple existed, the pouring forth of the Supernal Mother, WHICH IS BINAH, illuminated and descended below. However, when Yisrael sinned and the Temple was destroyed, the Kingdom of Babylon reigned, that light was covered and darkened, and the holy lower beings did not illuminate.

143. Since the lower beings were not illuminating, because of the dominion of the kingdom of Babylon, that light OF BINAH departed and that supernal emanation that poured forth TO BINAH - which is the secret of Yud OF YUD HEI VAV HEI, WHICH IS CHOCHMAH - withdrew higher and higher into the Endless World. Then those seventy years OF BINAH did not illuminate because of that illumination OF THE YUD that was prevented FROM ILLUMINATING UPON THE HEI. This was certainly the exile of seventy years OF BINAH, WHICH IS THE SECRET OF THE FIRST TEMPLE.

144. As soon as the reign of Babylon was removed and the second Hei OF YUD-HEI-VAV-HEI commenced to illuminate, all of Yisrael did not purify to be a perfect possession as earlier, but rather bit by bit RETURNED FROM BABYLONIAN EXILE TO THE LAND OF YISRAEL. And since there was no perfection, the Yud OF YUD HEI VAV HEI did not descend to illuminate as it illuminated originally, but rather bit by bit without order, because Yisrael were not purified properly, as before. Therefore, the Supernal Fountain, WHICH IS THE SECRET OF THE YUD OF YUD HEI VAV HEI, did not gush forth and did not illuminate. It returned to illuminate bit by bit because of the need of the Name.

145. Therefore, the children of Yisrael were challenged in many wars until the darkness covered the earth and the Lower Hei, WHICH IS THE NUKVA, became darkened and fell to the earth. The Supernal Fountain, WHICH IS THE YUD OF YUD HEI VAV HEI, withdrew again, because the kingdom of Edom became strong and the children of Yisrael returned to their sins.

146. Therefore, the LOWER Hei, WHICH IS the Second Temple that was destroyed, and all its twelve tribes, OF THE LOWER HEI - as the number of the legions OF YISRAEL, WHO ARE THE TWELVE TRIBES OF YAH - are in exile of the kingdom of Edom. And the Supernal Fountain, WHICH IS THE VAV OF YUD HEI VAV HEI, ZEIR ANPIN, withdrew from that fountain that it supplies, WHICH IS YESOD OF ZEIR ANPIN. As it is said: "the righteous perishes...(lost)" (Yeshayah 57:1) - WHICH IS YESOD, that lost that outpouring of the upper source that flowed from above.

147. Then there was a separation in the Hei, WHICH IS the Second Temple, THAT SEPARATED FROM THE VAV OF YUD HEI VAV HEI, WHICH IS ZEIR ANPIN, and it GOES INTO the exile in Edom with all these twelve tribes and their legions OF YISRAEL. Twelve tribes add up to a great number, AS WRITTEN BEFORE US, and since the secret of the Hei was included in this number, the exile therefore continues A LONG TIME.

147. וּכְדֵין הֲוָה פְּרוּדָא בְּהֵ״א, בַּיִת שֵׁנִי, וְאִיהִי בְּגָלוּתָא דֶּאֱדוֹם, בְּכָל אִינּוּן תְּרֵיסַר שְׁבָטִין וּמַשְׁרְיָין דִּילְהוֹן, תְּרֵיסַר שְׁבָטִין סַלְקִין לְחוּשְׁבַּן סַגִּי, וְעַל דְּרָזָא דְּה׳ הֲוָה בְּהוּ, בְּכָל הַהוּא חוּשְׁבָּנָא, גָּלוּתָא אִתְמְשַׁךְ.

148. The secret of secrets is given over to the wise of heart. The ten tribes are one thousand years. Two tribes are two hundred years. SINCE TWELVE LIGHTS OF THE NUKVA, WHICH ARE CALLED 'TRIBES', ARE DRAWN FROM BINAH, WHOSE SFIROT ARE IN THE SECRET OF HUNDREDS, THEY ARE THEREFORE TWELVE HUNDRED. Tears started to fall - MEANING THAT RABBI SHIMON STARTED WEEPING. He opened the discussion saying, "She weeps sore in the night, and her tears are on her cheeks" (Eichah 1:2). At the end of the twelve tribes of exile, MEANING AT THE END OF ONE THOUSAND AND TWO HUNDRED AS MENTIONED, the night will darken for Yisrael until the Vav awakens at the sixty-sixth year.

148. רָזָא דְּרָזִין לְחַכִּימֵי לִבָּא אִתְמְסַר. י׳ שְׁבָטִין אֶלֶף שְׁנִין, תְּרֵין שְׁבָטִין מָאתַן שְׁנִין. שְׁארוּ דִּמְעִין לְמִנְפַּל, פְּתַח וְאָמַר, בָּכוֹ תִבְכֶּה בַּלַּיְלָה וְדִמְעָתָהּ עַל לְחָיֶיהָ. לְסוֹף תְּרֵיסַר שְׁבָטִין דְּגָלוּתָא, לֵילְיָא יִתְחַשַּׁךְ לְיִשְׂרָאֵל, עַד דְּיִתְעַר וָא״ו, לִזְמַן שִׁתִּין וְשִׁית שְׁנִין.

149. At the end of twelve tribes, which are twelve hundred years of exile, and at the end of 66 years of the darkness of night, WHICH IS THE EXILE: "Then will I remember My covenant with Jacob" (Vayikra 26:42), WHICH IS TIFERET. This is the awakening of the letter Vav - WHICH IS TIFERET, WHICH IS THE VAV OF YUD HEI VAV HEI - which is soul, MEANING THE INNER PART of the house of Jacob; WHICH IS THE NUKVA THAT IS CALLED THE 'HOUSE OF JACOB'. And this is the secret of: "All the souls that came with Jacob were sixty-six" (Beresheet 46:26), which is Vav, the soul of the Second Temple, the secret of the lower Hei. And this Vav is the secret of 66, sixty for the awakening of Jacob, WHO IS TIFERET, and six for the awakening of Joseph, WHO IS YESOD. Therefore, it is A FULLY SPELLED Vav (Vav-Vav), WHICH ALLUDES TO TIFERET AND YESOD, which are two in one combination and one secret, BECAUSE YESOD AND TIFERET ARE CONSIDERED AS ONE AND ARE THEREFORE ALLUDED TO IN THE TWO VAVS OF THE FULLY SPELLED VAV, WHICH FORM ONE LETTER.

149. לְבָתַר תְּרֵיסַר שְׁבָטִין, דְּאִינּוּן אֶלֶף וּמָאתָן שְׁנִין דְּגָלוּתָא, וּלְבָתַר שִׁתִּין וְשִׁית שְׁנִין בְּחָשׁוֹכָא דְּלֵילְיָא, כְּדֵין, וְזָכַרְתִּי אֶת בְּרִיתִי יַעֲקֹב. דָּא אִתְעָרוּתָא דְּאָת ו׳, דְּאִיהוּ נֶפֶשׁ דְּבֵית יַעֲקֹב. וְרָזָא דָּא, כָּל הַנֶּפֶשׁ הַבָּאָה לְיַעֲקֹב מִצְרַיְמָה וְגוֹ׳ שִׁשִּׁים וָשֵׁשׁ, וְאִיהוּ ו׳, נֶפֶשׁ דְּבַיִת שֵׁנִי, רָזָא דְּה׳ תַּתָּאָה, וְדָא ו׳ רָזָא דְּשִׁשִּׁים וָשֵׁשׁ, שִׁשִּׁים: לְאִתְעָרוּתָא דְּיַעֲקֹב. וְשֵׁשׁ: לְאִתְעָרוּתָא דְּיוֹסֵף. וע״ד אִיהוּ וָ״ו, דְּאִנּוּן תְּרֵין בְּחִבּוּרָא חֲדָא, וְרָזָא חֲדָא.

150. From then on, the Holy One, Blessed be He, will stir these miracles and signs that we mentioned earlier, and all the troubles that we said will rise against Yisrael. Then it is said: "And also My covenant with Isaac," (Vayikra 26:42) BECAUSE ISAAC IS THE SECRET OF GVURAH AND JUDGMENT. Afterwards, Messiah will wage wars throughout the whole world with the right hand of the Holy One, blessed be He, WHICH IS CHESED, as is said: "Your right hand, Hashem, is glorious in power" (Shemot 15:6). Then IT IS SAID: "And also My covenant with Abraham will I remember," (Vayikra 26:42) FOR ABRAHAM IS THE SECRET OF CHESED. Afterwards, "And I will remember the land" (Ibid.). This is the last Hei OF YUD HEI VAV HEI; NAMELY, THE NUKVA THAT IS CALLED 'LAND'. About that time it is written: "And Hashem shall be king over all the earth; on that day Hashem shall be One and His Name One" (Zecharyah 14:9).

150. מִתַּמָּן וּלְהָלְאָה, יִתְעַר קוּדְשָׁא בְּרִיךְ הוּא לְאִינּוּן נִסִּין וְאָתִין דְּקָאַמַרָן, וְיִתְעָרוּן עַל יִשְׂרָאֵל אִינּוּן עַקְתִּין דְּקָאַמַרָן, וּכְדֵין, וְאַף אֶת בְּרִיתִי יִצְחָק. וּלְבָתַר כַּד יַגִּיחַ מַלְכָּא מְשִׁיחָא קְרָבִין בְּכָל עָלְמָא בִּימִינָא דְקוּדְשָׁא בְּרִיךְ הוּא, כד״א יְמִינְךָ ה׳ נֶאְדָּרִי בַּכֹּחַ. כְּדֵין, וְאַף אֶת בְּרִיתִי אַבְרָהָם אֶזְכּוֹר, וּלְבָתַר וְהָאָרֶץ אֶזְכּוֹר, דָּא ה׳ בַּתְרָאָה, בְּהַהוּא זִמְנָא כְּתִיב, וְהָיָה ה׳ לְמֶלֶךְ עַל כָּל הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה ה׳ אֶחָד וּשְׁמוֹ אֶחָד.

151. לְסוֹף שִׁתִּין וְשִׁית שְׁנִין אַחֲרָנִין, דְּאִינּוּן מֵאָה וּתְלָתִין וּתְרֵין שְׁנִין, יִתְחַזּוּן אַתְוָון בִּשְׁמָא קַדִּישָׁא, גְּלִיפָן בִּשְׁלִימוּ, עֵילָא וְתַתָּא כַּדְקָא יֵאוֹת. וְרָזָא דָא ה״ה עִלָּאָה וְתַתָּאָה, וְכָל אִינּוּן שְׁבִילִין, דְּאִינּוּן תְּלָתִין וּתְרֵין שְׁנִין דְּכִלִּילָן בְּרָזָא דְּאָת ו״ה, ו״ה, רָזָא דִּשְׁלִימוּ דְּמֵאָה וּתְלָתִין וּתְרֵין.

151. After the end of 66 more years, which is 132 years TOGETHER WITH THE AFOREMENTIONED 66, the letters in the Holy Name, OF THE 66, will appear engraved to perfection, above IN TIFERET and below IN THE NUKVA, as is proper. This is the secret of the supernal and lower Hei THAT ARE IN THE LOWER HEI FULLY SPELLED (HEI-HEI). SIMILAR TO VAV, THAT CONTAINS ANOTHER VAV WHEN FULLY SPELLED, AS MENTIONED THAT THE UPPER VAV EMANATES THE SECRET OF SIXTY TO THE UPPER HEI, AND THE LOWER VAV EMANATES THE SECRET OF SIX TO THE LOWER HEI. And all these paths, which are 32 years OF THE AFOREMENTIONED 132, are included in the secret of the letters Vav-Hei, Vav-Hei, THE FIRST VAV-HEI BEING TWO TIMES SIXTY, AND THE SECOND VAV-HEI BEING TWO TIMES SIX, AS MENTIONED TOGETHER THEY AMOUNT TO 132, OUT OF WHICH, THE NUMBER 32 ALLUDES TO the secret of the completeness of 132, MEANING THAT THE PREPARATION WAS MADE IN THEM TO RECEIVE THE 32 PATHS OF WISDOM FROM THE YUD OF YUD HEI VAV HEI, AS WRITTEN BEFORE.

152. לְסוֹף מֵאָה וּתְלָתִין וּתְרֵין שְׁנִין אַחֲרָנִין, יִתְקַיְּמוּן, לֶאֱחוֹז בְּכַנְפוֹת הָאָרֶץ וְיִנָּעֲרוּ רְשָׁעִים מִמֶּנָּה. וְיִתְדַּכֵּי אַרְעָא קַדִּישָׁא. וקוּדְשָׁא בְּרִיךְ הוּא יִתְּעַר מֵתַיָּיא דְּאַרְעָא קַדִּישָׁא, וְיִקּוּמוּן חַיָּילִין חַיָּילִין בְּאַרְעָא דְּגָלִיל.

152. At the end of the other 132 years - AS THOSE 132 THAT WERE COMPLETED IN TIFERET AND THE NUKVA, WHICH ARE VAV-HEI OF YUD HEI VAV HEI, ALSO HAVE TO ILLUMINATE IN CHOCHMAH AND BINAH, WHICH ARE YUD-HEI OF YUD HEI VAV HEI - THE VERSE will be fulfilled: "That it might take hold of the ends of the earth that the wicked might be shaken out of it" (Iyov 38:13). The Holy Land will be purified and the Holy One, blessed be He, will resurrect the dead in the Holy Land, and hosts upon hosts will arise in the Galilee.

153. וּכְדֵין יִתְּעַר סְתִימוּ דְּנָבִיעוּ עִלָּאָה אָת י׳, וְיִתְקַיְּימוּן תְּלָתִין וּתְרֵין שְׁבִילִין בִּשְׁלִימוּ, לְנַגְדָּא לְתַתָּא, וְיִתְקַיְּימוּן אַתְוָון דִּשְׁמָא קַדִּישָׁא כֻּלְּהוּ בְּקִיּוּמַיְּיהוּ ידו״ד, דְּעַד כְּעַן לָא יְהוֹן בִּשְׁלִימוּ.

153. Then will be mended the obstruction, which is in the Supernal Fountain OF YUD HEI VAV HEI - WHICH IS the letter Yud, WHICH IS CHOCHMAH - and the 32 paths IN CHOCHMAH will be established in completeness to emanate down. The letters of the Holy Name will be established, all of them completely, MEANING THE NAME Yud Hei Vav Hei, that was not complete heretofore.

154. עַד זְמַן דְּיַנְגִּיד וְיִתְמְשַׁךְ הַהוּא נְבִיעוּ עִלָּאָה, בְּחִבּוּרָה דְּאַתְוָון, גּוֹ ה׳ בַּתְרָאָה, וְדָא אִיהוּ לְסוֹף תִּשְׁלוּם מֵאָה וְאַרְבְּעִין וְאַרְבָּעָה שְׁנִין אַחֲרָנִין דְּיִשְׁתַּלְּמוּן. וְיִתְעָרוּן שְׁאַר מְתֵי יִשְׂרָאֵל דְּבִשְׁאַר אַרְעָאן.

154. Then shall come the time that the Supernal Fountain will flow and be drawn, WHICH IS YUD CONNECTED WITH HEI-VAV, WHICH ARE BINAH AND TIFERET, into the last Hei OF THE YUD HEI VAV HEI, WHICH IS THE NUKVA. This will be at the culmination of another 144 years. FOR THEY ARE THE SECRET OF THE THIRD 132 TO BE THERE WITH THE TWELVE TRIBES THAT ARE IN THE NUKVA, WHICH TOGETHER ARE 144 YEARS. The other dead in the other countries will be resurrected, NAMELY THE DEAD OUTSIDE OF THE LAND OF YISRAEL.

155. דְּיִשְׁתְּכַח כָּל דָּא בְּחִשְׁבַּן חֵ״ת, דְּאִתְיַישִׁיב עָלְמָא וְיִתְבָּסֵם, וְיִתְעֲבַר סִטְרָא אָחֲרָא מֵעָלְמָא. וְהֵ״א תַּתָּאָה תִּתְמַלֵּי מִגּוֹ נְבִיעוּ עִלָּאָה, וְתִתְעַטַּר וְתִתְנַהִיר בִּשְׁלִימוּ. וּכְדֵין כְּתִיב, וְהָיָה אוֹר הַלְּבָנָה כְּאוֹר הַחַמָּה וְאוֹר הַחַמָּה יִהְיֶה שִׁבְעָתַיִם.

155. All this adds up to Chet-Tav, WHICH ARE TWO TIMES 132, PLUS 144 WHICH TOTALS TAV-CHET (=408). The world will settle and have fragrance, and the Other Side will be removed from the world. And the lower Hei, WHICH IS THE NUKVA, will become filled from the Supernal Fountain, WHICH IS YUD OF YUD HEI VAV HEI AND THE SECRET OF CHOCHMAH, and be crowned and illuminated perfectly. Then, it is written: "And the light of the moon will be like the light of the sun, and the light of the sun shall be sevenfold" (Yeshayah 30:26).

156. עַד דִּיהֵא שַׁבָּת לַה׳, לְאַלְקָטָא נַפְשִׁין בְּתַעֲנוּגֵי קֻדּוּשָׁא, כָּל הַהוּא אֶלֶף שְׁבִיעָאָה, וְדָא אִיהוּ אִתְעָרוּתָא דְּרוּחִין קַדִּישִׁין, דְּעַמָּא דְּיִשְׂרָאֵל, לְאִתְלַבְּשָׁא לְבָתַר שַׁבָּת, בְּגוּפִין אַחֲרָנִין קַדִּישִׁין, לְאִתְקְרֵי קַדִּישִׁין, דִּכְתִיב, וְהָיָה הַנִּשְׁאָר בְּצִיּוֹן וְהַנּוֹתָר בִּירוּשָׁלִַם קָדוֹשׁ יֵאָמֶר לוֹ. עַד כָּאן מִלִּין דְּרָזִין סְתִימִין.

156. There will be a Shabbat for Hashem to gather souls with holy delight, NAMELY TO DRAW ADDITIONAL SOULS IN THE SECRET OF THE SUPERNAL UNION, during the entire seventh millennium, WHICH IS ENTIRELY SHABBAT. This is the stirring of the Holy Spirits of the nation of Yisrael to clothe themselves after Shabbat - NAMELY AFTER THE SEVENTH MILLENIUM - in other holy bodies, so as to be called 'Holy Ones', as is written: "And it shall come to pass, that he that is left in Zion, and he that remains in Jerusalem shall be called Holy..." (Yeshayah 4:3). Up to this point are words of the concealed secrets.

16. "Now there arose a new king," part two

Here, Rabbi Yosi explains that God creates new angels every day. The reference to "a new king" in the title verse alludes to the creation of a new supernal representative for Egypt that emanated from the place of Separation. Consequently, "he knew not Joseph," since Joseph represents the sphere where unity rests, called Righteousness.

The Relevance of this Passage

A reading of this section reminds us that God's labor did not stop with the creation of the world. He constantly creates and renews the universe and every single thing that is in it. The knowledge of this will help to make us more sincere and energetic in our efforts to help complete the Great Work, rousing us to pray at night and work all day, for to be conscious when one's consciousness is filled with the glory of God is worth more than any sleep or rest from labor.

157. וַיָּקָם מֶלֶךְ חָדָשׁ. ר׳ יוֹסִי אָמַר, בְּכָל יוֹמָא, קוּדְשָׁא בְּרִיךְ הוּא עָבֵיד מַלְאָכִין שְׁלִיחָן עַל עָלְמָא, דִּכְתִיב, עוֹשֶׂה מַלְאָכָיו רוּחוֹת. עָשָׂה לָא כְּתִיב, אֶלָּא עוֹשֶׂה, בְּגִין דְּכָל יוֹמָא וְיוֹמָא עוֹשֶׂה. וּבְהַהוּא זִמְנָא אִתְמְנָא מְמָנָא חַד עַל מִצְרַיִם, וְדָא אִיהוּ דִּכְתִיב וַיָּקָם מֶלֶךְ חָדָשׁ, חָדָשׁ וַדַּאי.

157. "Now there arose a new king" (Shemot 1:8). Rabbi Yosi says: Every day the Holy One, blessed be He, makes angels into messengers to the world, as is written: "Who makes the winds His messengers" (Tehilim 104:4). It is not written, 'made', but rather, "makes," in the PRESENT TENSE, because every day He "makes." And at that time was appointed AN ANGEL as an overseer of Egypt, and the meaning of: "Now there arose a new king." He is definitely new, FOR HE IS THE OVERSEER THAT THE HOLY ONE, BLESSED BE HE, JUST MADE.

158. אֲשֶׁר לָא יָדַע אֶת יוֹסֵף: דְּהָא מֵאַתָּר דְּפֵרוּדָא הֲוָוֹ, כד״א, וּמִשָּׁם יִפָּרֵד וְקַדְמָאָה מֵהַהוּא פֵּרוּדָא, נַהֲרָא דְּמִצְרַיִם אִיהוּ. וּבְגִין כַּךְ אֲשֶׁר לא יָדַע אֶת יוֹסֵף, אַתָּר דְּכָל יִחוּדָא שַׁרְיָא בֵּיהּ, דְּאִקְרֵי צַדִּיק.

158. "Who knew not Joseph" (Shemot 1:8), because THE OVERSEER was from the place of separation, as is written: "And from thence it was parted, AND BRANCHED INTO FOUR STREAMS" (Beresheet 2:10). The first to separate was the River of Egypt, AS IS WRITTEN: "THE NAME OF THE FIRST WAS PISHON" (IBID. 11), WHICH IS THE RIVER OF EGYPT. Because of this, he knew not Joseph, who is the place where all unity resides, which is called 'righteous'. FOR JOSEPH IS THE SECRET OF YESOD, WHICH IS CALLED 'RIGHTEOUS' BECAUSE ALL THE UNIONS OF ZEIR ANPIN AND THE NUKVA ARE MADE ITS HELP. AND THE SEPARATION DOES NOT WANT TO KNOW THE UNION.

17. The morning star

Rabbi Elazar and Rabbi Yosi are travelling at dawn when they see two stars shooting across the sky from opposite sides. After explaining that it is the time when the morning stars prepare to glorify God's Name, Rabbi Elazar proceeds to discuss the verse, "To the chief musician upon the morning star..." The "hind of the morning," we're told, indicates the time when the east lightens and the darkness of night disperses. An angel that oversees the east draws a thread of light from the south until the sun rises and illuminates the world. Then a black light comes to unite with the day, as the light of day (which signifies Zeir Anpin) draws the hind of the morning (which signifies the Nukva) to include it. David composed a psalm about this hind when it was separated from day after being included in it. Thus, we learn that the verse, "My El, my El, why have You forsaken me?" mourns the separation of the Nukva from Zeir Anpin.

The Relevance of this Passage

A reading of this section awakens the consciousness to the spiritual dimensions of the universe and is essential in the process of meditation, which can be based upon concentration on a light like the star that sits in the eastern sky to herald the dawn. Focus on such a light and the sense that it is but a small speck of God's limitless brilliance which shines through it will draw down the divine rays to illuminate our lives and the world, so we may never again feel the sorrow of separation.

159. ר׳ אֶלְעָזָר ור׳ יוֹסֵי הֲווֹ אַזְלֵי בְּאוֹרְחָא, וּקְדִימוּ בְּנְהוֹרָא לְמֵיזָל. חָמוּ חַד כּוֹכְבָא דַּהֲוָה רָהִיט מִסִּטְרָא דָּא, וְכוֹכְבָא אַחֲרָא מִסִּטְרָא דָּא. א״ר אֶלְעָזָר, הַשְׁתָּא מָטָא זִמְנָא דְּכוֹכְבֵי בֹּקֶר לְשַׁבְּחָא לְמָארֵיהוֹן, וְרַהֲטֵי מִדְּחִילוּ וְאֵימָתָא דְּמָארֵיהוֹן, לְשַׁבְּחָא וּלְזַמְּרָא לֵיהּ, הה״ד, בְּרֹן יַחַד כּוֹכְבֵי בֹּקֶר וַיָּרִיעוּ כָּל בְּנֵי אֱלֹהִים. בְּגִין דְּכֻלְּהוּ בְּיִחוּדָא חֲדָא קָא מְשַׁבְּחָן לֵיהּ.

159. Rabbi Elazar and Rabbi Yosi were walking on the road, and they left before the light of day. They saw a star flying on one side and another THAT WAS FLYING on another side. Rabbi Elazar said: The time has now arrived for the morning stars to praise their Master, and they are running, because of the fear and terror of their Master to praise and sing BEFORE HIM. This is what is written: "When the morning stars sang together and all the children of Elohim shouted for joy (Iyov 38:7). Because all the stars together praises before Him."

160. פָּתַח וְאָמַר, לַמְנַצֵּחַ עַל אַיֶּלֶת הַשַּׁחַר מִזְמוֹר לְדָוִד. אַיֶּלֶת הַשַּׁחַר: דְּכַד נְהִירוּ אַנְפּוֹי דְּמִזְרָח, וְאִתְפַּרְשָׁא חֲשׁוֹכָא דְּלֵילְיָא, חַד מְמָנָא אִית לְסִטַר מִזְרָח, וּמְשִׁיךְ חַד חוּטָא דִּנְהִירוּ דְּסִטַר דָּרוֹם, עַד דְּאָתֵי וְנָפִיק שִׁמְשָׁא, וּבָקַע בְּאִינּוּן כַּוִּי רְקִיעָא, וְאַנְהִיר עָלְמָא, וְהַהוּא חוּטָא אַפְרִישׁ חֲשׁוֹכָא דְּלֵילְיָא.

160. He opened the discussion saying: "To the chief musician upon Ayelet Hashachar ('the morning star' - lit. 'the hind of dawn'), a psalm of David" (Tehilim 22:1). 'The hind of dawn' MEANS when the east lights up and the darkness of night is dispersed, there is one overseer for the east side - WHICH IS THE SECRET OF THE CENTRAL COLUMN - that draws one thread of light from the south side, WHICH IS THE RIGHT COLUMN, until the sun rises, and cracks the windows of the firmament and illuminates the world. And the thread THAT IT DRAWS FROM THE SOUTH SIDE disperses the darkness of the night.

161. כְּדֵין אַיֶּלֶתָא דְּשַׁחְרָא אָתֵי, וְאָתֵי נְהִירוּ אוֹכְמָא בְּקַדְרוּ, לְאִתְחַבְּרָא בִּימָמָא, וְנָהִיר יְמָמָא. וּנְהִירוּ דִּימָמָא, כָּלִיל וְשָׁאִיב בְּגַוֵּיהּ, לְהַהוּא אַיֶּלֶתָא וְעַל הַאי אַיֶּלֶתָא, כַּד אִתְפְּרַשׁ מִיּוֹמָא, לְבָתַר דְּכָלִיל לָהּ, אָמַר דָּוִד שִׁירְתָא, דִּכְתִיב לַמְנַצֵּחַ עַל אַיֶּלֶת הַשַּׁחַר.

161. Then comes the hind of dawn, MEANING THAT a black light comes - WHICH IS THE NUKVA IN THE SECRET OF THE HIND OF DAWN - to unite with the day, WHICH IS ZEIR ANPIN, and the day shines. The light of day includes and draws into it that hind, WHICH IS NUKVA. David composed a psalm about this hind, when it was separated from the day after it was already included in it, as is written: "To the chief musician upon the hind of dawn."

162. וּמַאי קָא אָמַר אֵלִי אֵלִי לָמָה עֲזַבְתָּנִי. דְּהָא אִתְפְּרַשׁ אַיֶּלֶתָא דְּשַׁחְרָא, מִנְּהִירוּ דִּימָמָא. עַד דַּהֲווּ אַזְלֵי, נָהִיר יְמָמָא, וּמַטָּא עִידָן צְלוֹתָא, א״ר אֶלְעָזָר, נְצַלֵּי צְלוֹתָא וְנֵיזִיל, יָתְבוּ וְצַלּוּ. לְבָתַר קָמוּ וְאָזְלוּ.

162. And DAVID said: "My El, my El, why have you forsaken me?" (Tehilim 22:2) because the hind of dawn, WHICH IS THE NUKVA, had separated from the light of day, WHICH IS ZEIR ANPIN. THEREFORE, SHE HAD NOTHING TO BESTOW AND HAD LEFT HIM. While they were still walking, daylight appeared and the time for prayer arrived. Rabbi Elazar said: Let us pray and then go. They sat down and prayed, and afterwards they arose and went.

18. Righteous men to whom it happens according to the deeds of the wicked

In this section, Rabbi Elazar begins by discussing the verse, "There is a vanity..." before the discussion turns to examine the seemingly incongruous system of worldly rewards and punishments. We learn that the world (the Nukva) stands upon the seven vanities (the seven Sfirot of Zeir Anpin). These vanities are the seven pillars that support the world, and they correspond to the seven Firmaments. Just as other Firmaments cleave to and issue from the seven Firmaments, there are other vanities that emanate from the seven vanities, all of which are mentioned by Solomon in his book of Ecclesiastes. The Foundation (Yesod), which emanates from the supernal vanities, is maintained and strengthened by the souls of the Righteous who died before they sinned on earth. Enoch, who was taken before his time to die had arrived, is an example of such a soul. An explanation of the title subject then ensues from a discussion of the two reasons why the Righteous are removed from the world before their time. We learn that when He foresees that the righteous will sin if they live longer, He removes them from the world and they are Judged as though they had sinned. Conversely, He allows wicked men to live if He foresees that they will repent or that they will have Righteous children. Another interpretation of the verse relating to the title quotation reveals that God is glorified by both the deeds of the Righteous and the good deeds that the wicked perform. Finally, Rabbi Elazar provides further insight into the verse, "All things have I seen in the days of my vanity..." (Kohelet 7:15). When Solomon was granted wisdom, we're told, he saw everything at the time when the moon reigned. "A just man who perishes in his righteousness" is an allusion to the Foundation of the world and the Nukva, which have no power during the time of the exile. Therefore, supernal blessings do not reach a just man in exile and he "perishes in his righteousness." "And there is a wicked man who prolongs his life in his wickedness," alludes to Samael and his wife, the Serpent, who gives strength and peace to the other kings that rule Yisrael in exile.

The Relevance of this Passage

A reading of this passage makes us more keenly attuned to the vanity of all human wishes, which has a salutory effect on the soul for it helps us become less possessed by ego, the main wall built between us and the Light. Knowing of the enormous value placed upon acts of righteousness, and the impossibility of unravelling the ways of God, we are helped to concentrate on what we can do rather than what we cannot grasp with our minds. The consequence is that our time is increasingly given over to being and doing, rather than questioning and dreaming. We thus learn to be more fully alive.

163. Rabbi Elazar opened the discussion, saying: "There is a vanity (Heb. hevel) which is done upon the earth; that there are just men to whom it happens according to the deeds of the wicked...I said that this also is vanity" (Kohelet 8:14). This verse is explained, but THE WORDS, "There is vanity," MEAN THAT King Solomon wrote this book and based it on seven vanities, WHICH ARE THE SEVEN SFIROT OF ZEIR ANPIN, WHICH IS THE LIGHT OF THE RUACH. AND THE SEVEN LOWER SFIROT OF RUACH ARE CALLED 'VANITIES'. The world, WHICH IS THE NUKVA, is based on them, AS ITS SEVEN SFIROT ARE UPHELD BY THE SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN. FOR THE NUKVA IS THE SECRET OF SPEECH, AND THERE IS NO SPEECH WITHOUT AIR (HEB. HEVEL) THAT BEATS UPON THE FIVE ARTICULATION PLACES IN THE MOUTH, AS IS KNOWN.

163. פָּתַח ר׳ אֶלְעָזָר וְאָמַר יֶשׁ הֶבֶל אֲשֶׁר נַעֲשָׂה עַל הָאָרֶץ אֲשֶׁר יֶשׁ צַדִּיקִים אֲשֶׁר מַגִּיעַ אֲלֵיהֶם כְּמַעֲשֵׂה הָרְשָׁעִים וְגוֹ׳ אָמַרְתִּי שֶׁגַּם זֶה הֶבֶל. הַאי קְרָא אוּקְמוּהָ וְאִתְּמַר, אֲבָל יֵשׁ הֶבֶל, שְׁלֹמֹה מַלְכָּא עָבֵד סִפְרָא דָּא, וְאוֹקִים לֵיהּ עַל שִׁבְעָה הֲבָלִים, דְּעָלְמָא קַיְּימָא עָלַיְיהוּ.

164. These seven vanities are called 'the seven pillars that support the world', WHICH IS THE NUKVA, and they correspond to the seven firmaments. And these are: Curtain, Firmament, Skies, Temple, Dwelling, Institute, Heaven. "'Vanities of Vanities,' said Kohelet, 'vanities of vanities; all is vanity,'" (Kohelet 1:2) corresponds to them. WE HAVE HERE SEVEN VANITIES. BECAUSE "VANITY OF VANITIES," ARE THREE, TOGETHER WITH "VANITY OF VANITIES," THERE ARE SIX, AND WITH "VANITY," MENTIONED AT THE END OF THE VERSE, IT EQUALS SEVEN.

164. וְאִינּוּן שִׁבְעָה עַמּוּדִין סַמְכִין דְּעָלְמָא, לְקֵבֵל שִׁבְעָה רְקִיעִים, וְאִלֵּין אִינּוּן: וִילוֹ״ן. רָקִי״עַ, שְׁחָקִי״ם זְבוּ״ל. מָעוֹ״ן. מְכוֹ״ן. עֲרָבוֹ״ת. וּלְקֵבְלַיְיהוּ הֲבֵל הֲבָלִים אָמַר קֹהֶלֶת הֲבֵל הֲבָלִים הַכֹּל הָבֶל.

165. As there are seven firmaments, and there are other firmaments that are attached to them and spread out and emanate from them - WHICH ARE THE SEVEN FIRMAMENTS THAT ARE IN THE NUKVA - so there are other vanities, MEANING OF THE NUKVA, that spread out and emanate from these SEVEN VANITIES OF ZEIR ANPIN. Solomon mentioned them all IN HIS BOOK OF KOHELET.

165. כְּמָה דְּאִינּוּן שִׁבְעָה רְקִיעִין, וְאִית אַחֲרָנִין דְּדַבְקֵי בְּהוּ, וּמִתְפַּשְׁטֵי וְנַפְקֵי מִנַּיְיהוּ, הָכִי נָמֵי אִית הֲבָלִים אַחֲרָנִין, דְּמִתְפַּשְׁטֵי וְנַפְקֵי מֵאִלֵּין, וְכֻלְּהוּ אָמַר שְׁלֹמֹה.

166. And here is the secret of Chochmah, meaning in the verse: "There is a vanity," THE ASPECT OF YESOD OF THE VANITIES, that emanates from the supernal vanities AFOREMENTIONED, upon which the world, WHICH IS THE NUKVA, is based. And this is THE MEANING OF: "Which is done upon the earth" (Kohelet 8:14), MEANING ON THE NUKVA THAT IS CALLED 'EARTH'. "WHICH IS DONE," MEANS THAT YESOD is maintained and its power is strengthened by the tillers of earth, WHO ARE THE RIGHTEOUS, and in the elevation OF THEIR MAYIN NUKVIN ('FEMALE WATERS') that rise from the earth. And this, YESOD, is appointed TO POUR upon the earth. All its might and existence is from the souls of the righteous that were gathered from the earth, MEANING THEY DIED while being righteous, before they sinned, when they were still emanating a fragrant scent. For example, it is written about Enoch: "And he was not, for Elohim took him" (Beresheet 5:24). For He took him before his time had arrived TO DIE, and He delighted in him. And it is so with the other righteous of the world.

166. וְהָכָא רָזָא דְּחָכְמְתָא אִית בֵּיהּ. יֵשׁ הֶבֶל, דְּנַפְקָא מֵאִינּוּן הֲבָלִים עִלָּאִין, דְּעָלְמָא קַיְּימָא עָלַיְיהוּ, וְדָא נַעֲשָׂה עַל הָאָרֶץ, וְאִתְקַיֵּים בְּקִיּוּמֵיהּ, וְאִתְתַּקַּף בְּתוּקְפֵּיהּ בְּעוֹבְדֵי אַרְעָא, וּבְסָלִיקוּ דְּסַלְקָא מֵאַרְעָא, וְדָא אִתְמְנָא עַל אַרְעָא, וְכָל תּוּקְפָּא וְקִיּוּמָא דִּילֵיהּ, בְּאִינּוּן נִשְׁמָתִין דְּצַדִּיקַיָּא, דְּאִתְלְקִיטוּ מֵאַרְעָא, כַּד אִינּוּן זַכָּאִין, עַד לָא סָרְחוּ, בְּעוֹד דְּיָהֲבֵי רֵיחָא טָב, כְּגוֹן חֲנוֹךְ, דִּכְתִיב בֵּיהּ, וְאֵינֶנּוּ כִּי לָקַח אוֹתוֹ אֱלֹהִים. וְנָטַל לֵיהּ עַד לָא מָטָא זְמַנֵּיהּ, וְאִשְׁתַּעֲשַׁע בֵּיהּ, וְכֵן שְׁאַר זַכָּאִין דְּעָלְמָא.

167. We learned that two things cause the righteous to leave the world before their time: One, because of the sins of the generation; when the wicked multiply in the world then the righteous who are among them are caught in their sins. Another is when it is revealed before the Holy One, blessed be He, that they will sin later on. He then removes them from the world before their time. This is what is written: "There are just men to whom it happens according to the deeds of the wicked" (Kohelet 8:14). They are treated as though they had sinned and acted wicked by celestial Justice.

167. דְּתַנְיָנָן, עַל תְּרֵין מִלִּין, צַדִּיקַיָּא מִסְתַּלְּקִי מֵעָלְמָא, עַד לָא יִמְטֵי זְמַנַּיְיהוּ, חַד, עַל חוֹבֵי דָּרָא, דְּכַד אַסְגִּיאוּ חַיָּיבַיָּא בְּעָלְמָא, אִינּוּן זַכָּאִין דְּמִשְׁתַּכְּחֵי בֵּינַיְיהוּ, אִתְּפְסוּן בְּחוֹבֵיהוֹן, וְחַד כַּד אִתְגְּלֵי קָמֵי קוּדְשָׁא בְּרִיךְ הוּא דְּיִסְרְחוּן לְבָתַר, סָלִיק לוֹן מֵעָלְמָא, עַד לָא מָטָא זְמַנַּיְיהוּ, הה״ד, אֲשֶׁר יֵשׁ צַדִּיקִים אֲשֶׁר מַגִּיעַ אֲלֵיהֶם כְּמַעֲשֵׂה הָרְשָׁעִים, מָטֵי עָלַיְיהוּ דִּינָא דִּלְעֵילָא, כְּאִילוּ עָבְדוּ חוֹבִין וְעוֹבָדִין דְּרַשִׁיעַיָּא.

168. One time, Rabbi Yosi ben Jacob, the leader of Kfar Ono asked Rabbi Meir about the time that Rabbi Akiva and his friends passed from the world and died in that manner, MEANING THAT THEY WERE KILLED BY THE GOVERNMENT. He said to him: Is it written anywhere in the Torah thus, THAT RIGHTEOUS PEOPLE SHOULD SUFFER SO? RABBI MEIR said to him: It is not WRITTEN SO, and did not Solomon say, "There are just men to whom it happens according to the deeds of the wicked"? They are judged from above as though they sinned and acted like the wicked. "There are wicked men, to whom it happens according to the deeds of the righteous " (Kohelet 8:14). They sit quietly and peacefully in this world and Judgment does not reach them as though they had acted like righteous people.

168. דְּהָא זִמְנָא חֲדָא, שָׁאִיל רִבִּי יוֹסֵי ב״ר יַעֲקֹב, אִישׁ כְּפַר אוֹנוֹ בְּזִמְנָא דְּרִבִּי עֲקִיבָא וְחַבְרוֹי אִסְתַּלְּקוּ מֵעָלְמָא, וּמִיתוּ בְּהַהוּא גַּוְונָא, לְרִבִּי מֵאִיר, אָמַר לֵיהּ, וְכִי כְּתִיב דָּא בְּכָל אוֹרַיְיתָא כֵּלָּה, אָמַר לֵיהּ וְלָא, וְהָא אָמַר שְׁלֹמֹה, אֲשֶׁר יֵשׁ צַדִּיקִים אֲשֶׁר מַגִּיעַ אֲלֵיהֶם כְּמַעֲשֵׂה הָרְשָׁעִים. מָטֵי עָלַיְיהוּ דִּינָא מִלְּעֵילָא, כְּאִילוּ עָבְדוּ חוֹבִין וְעוֹבָדִין דְּרַשִׁיעַיָּיא. וְיֵשׁ רְשָׁעִים שֶׁמַּגִּיעַ אֲלֵיהֶם כְּמַעֲשֵׂה הַצַּדִּיקִים, יַתְבֵי בְּשֶׁקֶט וּשְׁלָם בְּהַאי עָלְמָא, דִּינָא לָא מָטָא עָלַיְיהוּ, כְּאִילוּ עָבְדוּ עוֹבָדִין דְּצַדִּיקַיָּיא.

169. HE ASKS: Why DOES IT HAPPEN TO THEM ACCORDING TO THE RIGHTEOUS? AND HE ANSWERS: Either because it is revealed before the Holy One, blessed be He, that they will repent, or that a righteous person will descend from them, as Terach, from whom emanated the true seed of Abraham; or Achaz from whom came Chizkiyahu. AND SO the other wicked of the world. Therefore on both sides, MEANING BY THE RIGHTEOUS AND THE WICKED, VANITY IS DONE that we said, and is strengthened upon the earth, as we have said.

169. אֲמַאי, אִי בְּגִין דְּאִתְגְּלֵי קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא, דְּיִתוּבוּן בְּתִיּוּבְתָּא, אוֹ דְּיִפּוֹק מִנַּיְיהוּ זַרְעָא, דְּיֵהֵא קְשׁוֹט בְּעָלְמָא, כְּגוֹן תֶּרַח דְּנָפַק מִנֵּיהּ זַרְעָא דִּקְשׁוֹט, אַבְרָהָם. אָחָז, דְּנָפַק מִנֵּיהּ חִזְקִיָּהוּ. וּשְׁאַר חַיָּיבִין דְּעָלְמָא. וּבְגִין כַּךְ, בְּסִטְרָא דָּא, וּבְסִטְרָא דָּא, הֶבֶל דְּקָאַמְרָן, נַעֲשָׂה וְאִתְתְּקַף עַל הָאָרֶץ, כְּדְקָאַמְרָן.

170. Another explanation OF THE VERSE: "There is a vanity which is done upon the earth." As we said, ITS MEANING IS that it prevails in the world. How? Because "there are just men, to whom it happens according to the deeds of the wicked," meaning that the actions of sinners confront them - SUCH AS a daughter of idol worshippers, or other actions that are actions of the wicked - but they make their stand AND DO NOT SIN, because of fear of their Master, and they do not wish to become impure. Like many truly righteous, they are confronted by similar actions. And they are valiant for they have done the desire of their Master and did not sin. On this is written: "Vanity has been done of the earth," and its might has grow strong.

170. ד״א יֵשׁ הֶבֶל אֲשֶׁר נַעֲשָׂה עַל הָאָרֶץ, כְּדְקָאַמְרָן דְּאִתְתְּקַף עַל עָלְמָא. בְּמַאי, בְּגִין דְּיֵשׁ צַדִּיקִים אֲשֶׁר מַגִּיעַ אֲלֵיהֶם כְּמַעֲשֵׂה הָרְשָׁעִים, מָטָאן לִידַיְיהוּ כְּאִינּוּן עוֹבָדִין דְּחַיָּיבַיָּיא, כְּגוֹן בַּת עע״ז, אוֹ חַד מֵאִינּוּן עוֹבָדִין, דְּאִינּוּן מִמַּעֲשֵׂה הָרְשָׁעִים, וְאִינּוּן קַיְּימֵי בְּקִיּוּמַיְיהוּ, מִדְּחִילוּ דְּמָארֵיהוֹן, וְלָא בָּעָאן לְאִסְתַּאֲבָא, כְּגוֹן כַּמָּה זַכָּאֵי קְשׁוֹט דְּמָטוּ לִידַיְיהוּ כְּעוֹבָדִין אִלֵּין, וְאִינּוּן גִּבּוֹרֵי כֹּחַ, דְּעַבְדֵי רְעוּתָא דְּמָארֵיהוֹן, וְלָא חָטְאוּ. וְעַל דָּא, הֶבֶל נַעֲשָׂה עַל הָאָרֶץ וְאִתְתְּקַף בְּתוּקְפֵּיהּ.

171. "Again, there are wicked men to whom it happens according to the deeds of the righteous." IT IS when they are presented with a good deed, which is an action of the righteous, that they merit it and fulfill it. For example, there was a JEWISH murderer in the hills with heathen murderers, and when a Jew would pass by there he would save him and guard him from the others. Rabbi Akiva would declare of him: "There are wicked men to whom it happens according to the deeds of the righteous."

171. וְיֵשׁ רְשָׁעִים שֶׁמַּגִּיעַ אֲלֵיהֶם כְּמַעֲשֵׂה הַצַּדִּיקִים, מָטֵי לִידַיְיהוּ חַד מִצְוָה, דְּאִיהוּ עוֹבָדָא דְּצַדִּיקַיָּיא, וְזָכָאן בָּהּ, וְעַבְדִּין יָתָהּ. כְּגוֹן לִסְטִים מְקַפְּחָא הֲוָה מִשְׁתְּכַח בְּטוּרַיָּיא, בַּהֲדֵי אִינּוּן לִסְטִים עע״ז, וְכַד הֲוָה יוּדָאי אַעְבַּר תַּמָּן, הֲוָה מַשְׁזִיב לֵיהּ, וְנָטִיר לֵיהּ מִנַּיְיהוּ, וַהֲוָה קָרֵי עָלֵיהּ רִבִּי עֲקִיבָא, יֵשׁ רְשָׁעִים אֲשֶׁר מַגִּיעַ אֲלֵיהֶם כְּמַעֲשֵׂה הַצַּדִּיקִים.

172. וּכְגוֹן הַהוּא חַיָּיבָא, דַּהֲוָה בְּשִׁבְבוּתֵיהּ דְּרִבִּי חִיָּיא, דְּלֵילְיָא חַד פְּגַע בָּהּ בְּהַהִיא אִתְּתָא דַּהֲוַת אַזְלַת לְבֵי בְּרַתָּהּ. בָּעָא לְמִתְקַף בָּהּ, אָמְרָה לֵיהּ, בְּמָטוּ מִינָךְ, אוֹקִיר לְמָרָךְ, וְלָא תֶּחֱטָא גַּבָּאי. שַׁבְקָהּ וְלָא חָב בָּהּ. הֲוֵי אוֹמֵר, וְיֵשׁ רְשָׁעִים אֲשֶׁר מַגִּיעַ אֲלֵיהֶם כְּמַעֲשֵׂה הַצַּדִּיקִים אָמַרְתִּי שֶׁגַּם זֶה הֶבֶל, כְּמָה דְּאִתְתַּקַּף הַהוּא הֶבֶל, בַּהֲדֵי אִינּוּן צַדִּיקַיָּא, דְּמָטוּ לִידַיְיהוּ עוֹבְדֵי דְּחַיָּיבַיָּא, וְלָא חָטָאן. אוּף הָכִי, אִתְתַּקַּף בַּהֲדֵי אִינּוּן חַיָּיבַיָּא, דְּמָטֵי לִידַיְיהוּ עוֹבְדֵי דְּאִינּוּן צַדִּיקַיָּא, וְעַבְדֵי לְהוּ.

172. Another instance is that wicked person who was the neighbor of Rabbi Chiya, who met a woman one night who was going to her daughter's home. He wanted to rape her. She said to him: I beg of you, honor your Master and do not sin by me. He left her and did not sin by her. He said: "There are wicked men to whom it happens according to the deeds of the righteous: I said that this also is vanity," meaning that vanity becomes powerful by the righteous to whom it happens according to the deeds of the wicked, yet they do not sin. Similarly, it becomes powerful by the wicked to whom it happens according to the deeds of the righteous, and they do fulfill them.

173. דְּתָנֵינָן עָבֵד קוּדְשָׁא בְּרִיךְ הוּא צַדִּיקִים וּרְשָׁעִים בְּעָלְמָא. וְכַמָּה דְּאִתְיַקַּר אִיהוּ בְּעָלְמָא, בְּעוֹבְדֵי דְּצַדִּיקַיָּא, הָכִי נָמֵי אִתְיַקַּר אִיהוּ בְּרַשִׁיעַיָּיא, כַּד עַבְדֵי עוֹבָדָא טָבָא בְּעָלְמָא. כְּמָה דְּאַתְּ אָמַר, אֶת הַכֹּל עָשָׂה יָפֶה בְּעִתּוֹ. וַוי לַחַיָּיבָא, כַּד עָבִיד גַּרְמֵיהּ רַע, וְאִתְתַּקַּף בְּחוֹבֵיהּ, כְּמָה דְּאַתְּ אָמַר, אוֹי לָרָשָׁע רָע וְגוֹ׳.

173. For we have learned, the Holy One, blessed be He, has made righteous and wicked people in the world. Just as He is honored in the world by the actions of the righteous, so He is honored by the wicked when they do good actions in the world. As is written: "He has made every thing beautiful in its time" (Kohelet 3:11). Woe to the wicked when he does evil to himself and strengthens in his sins, as it is written: "Alas! it shall be ill with the wicked..." (Yeshayah 3:11).

174. תּוּ פָּתַח וְאָמַר, אֶת הַכֹּל רָאִיתִי בִּימֵי הֶבְלִי וְגוֹ׳. הַאי קְרָא אוּף הָכִי אוּקְמוּהָ חַבְרַיָּיא, אֲבָל כַּד אִתְיְהִיב חָכְמָה לִשְׁלֹמֹה, חָמָא כּוֹלָא, בְּזִמְנָא דְּשַׁלְטָא סִיהֲרָא, יֵשׁ צַדִּיק דָּא עַמּוּדָא דְּעָלְמָא. אוֹבֵד: כד״א, הַצַּדִּיק אָבָד, בְּזִמְנָא דְּגָלוּתָא בְּצִדְקוֹ: בְּגִין דְּהִיא שְׁכִיבַת לְעַפְרָא, צָדֵק דָּא, כָּל זִמְנָא דְּיִשְׂרָאֵל בְּגָלוּתָא, אִיהִי עִמְּהוֹן בְּגָלוּתָא, וּבְגִין כַּךְ, צַדִּיק אוֹבֵד בְּצִדְקוֹ. דְּהָא לָא מָטָאן לְגַבֵּיהּ אִינּוּן בִּרְכָּאן עִלָּאִין.

174. Again, he opened the discussion saying: "All things have I seen in the days of my vanity..." (Kohelet 7:15). This passage was also explained by the friends. When wisdom was granted to Solomon, he saw everything when the moon reigned, WHICH IS NUKVA WHEN SHE IS FULL, BECAUSE SOLOMON RECEIVED FROM HER. "There is a just man." This is the pillar of the world, MEANING THE FOUNDATION THAT THE WORLD STANDS UPON is lost, as is written: "The righteous perishes" (Yeshayah 57:1) at the time of exile, WHEN HE CAN NOT BESTOW ABUNDANCE ON ANYONE AND IS CONSIDERED AS LOST. "In his righteousness," REFERS TO THE NUKVA THAT IS CALLED 'RIGHTEOUSNESS', because when she lies on the dust, THE RIGHTEOUS MAN HAS NO ONE UPON WHOM TO BESTOW ABUNDANCE, AND THEREFORE HE IS LOST IN HIS RIGHTEOUSNESS. As long as Yisrael are in exile, righteousness is with them in exile, and therefore, "there is a just man who perishes in his righteousness," (Kohelet 7:15) because the supernal blessings do not reach him.

175. וְיֵשׁ רָשָׁע מַאֲרִיךְ בְּרָעָתוֹ, דָּא סמאל, דְּאוֹרִיךְ שֶׁקֶט וְשַׁלְוָה לֶאֱדוֹם, בְּמָאי בְּרָעָתוֹ. בְּהַהִיא רָעָה אִתְּתֵיהּ, נָחָשׁ תַּקִּיפָא, דְּהָא לָא מָטָא עָלַיְיהוּ שֶׁקֶט וְשַׁלְוָה, אֶלָּא בְּגִין דְּאִתְדַּבָּק בְּהַהִיא נוּקְבָא. כְּגַוְונָא דָּא לִשְׁאַר מַלְכְּוָון, עַד דְּקוּדְשָׁא בְּרִיךְ הוּא יָקִים מֵעַפְרָא, לְהַהִיא סוּכַּת דָּוִד הַנּוֹפֶלֶת, דִּכְתִיב אָקִים אֶת סֻכַּת דָּוִד הַנּוֹפֶלֶת.

175. "And there is a wicked man who prolongs his life in his wickedness" (Ibid.). This is Samael who prolongs the quiet and tranquillity to Edom. How does he do this? By "his wickedness," BECAUSE HE IS WICKED, AND HIS WIFE IS CALLED 'WICKEDNESS', for she is a strong serpent. For they receive quiet and tranquility only because SAMAEL cleaves to that female, AND HIS FEMALE GIVES THEM THIS. Similarly, he supplies the other kings, SO THAT THE CHILDREN OF YISRAEL ARE IN EXILE AMONG THEM. This is until the Holy One, blessed be He, raises the fallen tabernacle of David, WHICH IS THE NUKVA WHO IS FALLEN DURING EXILE, as is written: "I will raise the tabernacle of David that is fallen" (Amos 9:11).

19. "And there went a man of the house of Levi"

Rabbi Yosi begins the discussion with an interpretation of the verse, "My beloved has gone down to His garden..." We learn that this is a reference to the children of Yisrael, who are filled with the fragrance of the world to come. The righteous souls that inhabit the lower Garden of Eden, which emit a fragrance when God descends into this place, belong to those who lived in this world or who will someday descend to dwell there. These souls have the outward form that was or will be their likeness on earth, and the impression of the spirit is engraved within. When the spirit leaves

the body, it returns to the Garden in the form of the body it wore in this world because the spirit is like a seal, an inward engraving that produces an outward protrusion. The discussion then turns to the meaning of the title verse. This, we're told, is a reference to Gavriel, who is also called 'Night', and his relationship to the souls of the Righteous. Gavriel takes the soul from the Garden and delivers it to the body of the Righteous at the time of birth, and he guards it. Another explanation of the title verse interprets it as a reference to Amran, who was told by a celestial voice to marry Yocheved because their son would bring the time of the redemption of Yisrael closer. When they united, the Shechinah was with them and She never ceased to cleave to their son, Moses. Yocheved saw that "he was a goodly son," because when he was born he was marked with the sign of the Covenant (he was born circumcised), and the house was filled with light.

The Relevance of this Passage

A reading of this passage is invaluable as a tool for further meditation upon the nature of the soul and its relationship to God. This makes us more discerning in our relationships with others, for we learn to trust that inner sense which can read the markings of another soul and warns us subtly of those who will not help us on the path to truth. Similarly, the same process helps us draw closer to those whose presence is like a blessing in our progress towards the Light.

176. "And there went a man of the house of Levi" (Shemot 2:1). Rabbi Yosi opened the discussion saying: "My beloved is gone down to his garden to the bed of spices" (Shir Hashirm 6:2). His garden is the Congregation of Yisrael, WHICH IS THE NUKVA, because she is a "bed of spices," included with all kinds of spices and fragrances of the World to Come, WHICH IS BINAH. At the time that the Holy One, blessed be He, descends to this garden, WHICH IS THE NUKVA, all the souls of the righteous adorn themselves there, MEANING THAT THEY RECEIVE MOCHIN AND ILLUMINATIONS. They all exude fragrance, as is written: "The smell of your ointments than all spices" (Shir Hashirm 4:10). These are the souls of the Righteous, WHO ARE CALLED 'SPICES', AND AFTER THEM, THE NUKVA IS CALLED 'A BED OF SPICES'. For Rabbi Yitzchak said: All these souls of the Righteous who were in this world, and all the souls that will descend in the future to this world, are in this garden, WHICH IS THE NUKVA.

176. וַיֵּלֶךְ אִישׁ מִבֵּית לֵוִי. רִבִּי יוֹסֵי פָּתַח דּוֹדִי יָרַד לְגַנּוֹ לַעֲרוּגוֹת הַבּוֹשֶׂם וְגוֹ׳. לְגַנּוֹ: דָּא כְּנֶסֶת יִשְׂרָאֵל, בְּגִין דְּהִיא עֲרוּגַת הַבּוֹשֶׂם, דְּאִיהִי כְּלִילָא מִכָּל זִינֵי בּוֹסְמִין וְרֵיחִין דְּעָלְמָא דְּאָתֵי. בְּשַׁעְתָּא דְּקוּדְשָׁא בְּרִיךְ הוּא נָחִית לְגִנְתָּא דָּא כָּל אִינּוּן נִשְׁמָתְהוֹן דְּצַדִּיקַיָּא, מִתְעַטְּרָן תַּמָּן, כֻּלְּהוּ יַהֲבֵי רֵיחָא, כמד״א וְרֵיחַ שְׁמָנֶיךָ מִכָּל בְּשָׂמִים, אִלֵּין אִינּוּן נִשְׁמָתְהוֹן דְּצַדִּיקַיָּא, דְּאָמַר רִבִּי יִצְחָק, כָּל אִינּוּן נִשְׁמָתִין דְּצַדִּיקַיָּא, דְּהָווּ בְּהַאי עָלְמָא, וְכָל אִינּוּן נִשְׁמָתִין, דְּזִמִּינִין לְנַחֲתָא לְהַאי עָלְמָא, כֻּלְּהוּ בְּגִנְתָּא דָּא קַיְּימִין.

177. In the terrestrial Garden of Eden, they all retain the form and image that they had in this world, and their secrets and mystery were given over to the sages. The spirit that descends to people, which is of the female side, is always engraved on like a seal, WHOSE LETTERS ARE ETCHED. This is because the form of the body in this world protrudes outward, and the spirit is engraved internally. When the spirit removes itself from the body AND ASCENDS TO THE TERRESTRIAL GARDEN OF EDEN, that spirit protrudes in the terrestrial Garden of Eden in the form and shape of the body exactly as in this world, because it is always like a seal.

177. בְּגִנְתָּא דִּי בְּאַרְעָא, כֻּלְּהוּ קַיְּימִין בְּדִיוּקְנָא וְצִיּוּרָא דְּהָווּ קַיְּימִין בְּהַאי עָלְמָא, וְסִתְרָא וְרָזָא דָּא אִתְמְסַר לְחַכִּימֵי. רוּחָא דְּנָחִית לִבְנֵי נָשָׁא, דְּאִיהוּ מִסִּטְרָא דְּנוּקְבָא, מִתְגַּלְּפָא תְּדִיר בְּגַלּוּפָא כְּהַאי חוֹתָם. צִיּוּרָא דְּגוּפָא דְּבַר נָשׁ בְּהַאי עָלְמָא, בָּלִיט לְבַר, וְרוּחָא אִתְגְּלִיף לְגוֹ. כַּד אִתְפְּשַׁט רוּחָא מִן גּוּפָא, הַהוּא רוּחַ בָּלִיט בְּגִנְתָּא דְּאַרְעָא, בְּצִיּוּרָא וּדְיוּקְנָא דְּגוּפֵיהּ מַמָּשׁ דְּבְהַאי עָלְמָא, בְּגִין דַּהֲוָה תְּדִיר כַּחוֹתָם.

178. And therefore she said: "Set me as a seal" (Shir Hashirm 8:6). As a seal is engraved inwards, and THAT WHICH IS SEALED takes shape with an outward protruding form, so is the spirit that is from her side in that way exactly in this world; it is engraved inwards, AS WRITTEN EARLIER IN THE PREVIOUS VERSE. When it removes itself from the body and enters the terrestrial Garden of Eden, in the air there - MEANING THAT IT CLEAVES THERE TO ITS LEVEL, WHICH IS THE SPIRIT IN THE GARDEN OF EDEN PROTRUDING FROM THAT ENGRAVING WHICH IS INWARDS to assume a shape - it takes shape with a form that protrudes outwardly as the configuration of the body was in this world.

178. וְעַל דָּא אָמְרָה אִיהִי, שִׂימֵנִי כַּחוֹתָם, מַה חוֹתָם גָּלִיף בְּגַלּוּפָא לְגוֹ, וְאִתְצַיַּיר בְּצִיּוּרָא בָּלִיטָא לְבַר. אוּף הָכִי אִיהִי רוּחָא, דַּהֲוָה מִסִּטְרָא דִּילָהּ, כְּהַאי גַּוְונָא מַמָּשׁ בְּהַאי עָלְמָא, גָּלִיף בְּגַלּוּפָא לְגוֹ, וְכַד אִתְפְּשַׁט מִן גּוּפָא, וְעָאל בְּגִנְתָּא דְּאַרְעָא, אֲוִירָא דְּתַמָּן בָּלִיט הַהוּא גַּלּוּפָא לְאִתְצַיְּירָא לְבַר, וְאִתְצַיַּיר בְּצִיּוּרָא בָּלִיטָא לְבַר, כְּגַוְונָא דְּצִיּוּרָא דְּגוּפָא בְּהַאי עָלְמָא.

179. The soul OF THE PERSON which is born of the Tree of Life, FROM ZEIR ANPIN, is formed there above in that bundle of life, WHICH IS MALCHUT, to delight in the beauty of Hashem, as is written: "To behold the beauty of Hashem, and to inquire in His temple" (Tehilim 27:4).

179. נִשְׁמָתָא, דְּאִיהִי מֵאִילָנָא דְּחַיָּיא, אִתְצַיַּיר תַּמָּן לְעֵילָא, בְּהַהוּא צְרוֹרָא דְּחַיֵּי, לְאִתְעַנְּגָא בְּנוֹעַם יְיָ׳, כְּמָה דְּאַתְּ אָמַר לַחֲזוֹת בְּנוֹעַם יְיָ׳ וּלְבַקֵּר בְּהֵיכָלוֹ.

180. "And there went a man of the house of Levi" (Shemot 2:1). This is Gavriel, as written: "And the man Gavriel whom I saw in a vision" (Daniel 9:21). The house of Levi is the Congregation of Yisrael, WHICH IS MALCHUT, that comes from the left side, BECAUSE GAVRIEL IS FROM THE LEFT SIDE. "And took to wife a daughter of Levi" (Shemot 2:1); that is, the soul.

180. וַיֵּלֶךְ אִישׁ מִבֵּית לֵוִי, דָּא גַּבְרִיאֵל, כמד״א וְהָאִישׁ גַּבְרִיאֵל אֲשֶׁר רָאִיתִי בֶּחָזוֹן וְגוֹ׳. מִבֵּית לֵוִי: דָּא כנ״י, דְּאַתְיָא מִסִּטְרָא דִשְׂמָאלָא. וַיִּקַּח אֶת בַּת לֵוִי דָּא נִשְׁמְתָא.

181. For we have learned that at the time that the body of a righteous is born in this world, the Holy One, blessed be He, calls Gavriel. Gavriel takes that soul that is in the Garden, WHICH IS MALCHUT, and lowers it to the body of the righteous man who is born in this world, and he, GAVRIEL, is appointed over it and guards it.

181. דְּתָנִינָן, בְּשַׁעֲתָא דְאִתְיְלִיד גּוּפָא דְצַדִּיק, בְּהַאי עָלְמָא, קוּדְשָׁא בְּרִיךְ הוּא קָרֵי לֵיהּ לְגַבְרִיאֵל, וְנָטִיל הַהִיא נִשְׁמְתָא דִּי בְּגִנְּתָא, וְנַחְתָּא לָהּ לְהַאי גּוּפָא דְצַדִּיקָא, דְּאִתְיְלִיד בְּהַאי עָלְמָא, וְאִיהִי אִתְפְּקַד עָלָה וְנָטִיר לָהּ.

182. You may ask why the angel who is appointed over the spirits of the righteous is named 'Night', and yet you say that he is Gavriel? Most certainly HIS NAME IS NIGHT, because he comes from the left side and everything that comes from the left side is called 'NIGHT', BUT HIS NAME IS ACTUALLY GAVRIEL.

182. וְאִי תֵּימָא, הַהוּא מַלְאָכָא דְּאִתְמְנָא עַל רוּחֵיהוֹן דְּצַדִּיקָיָא, לֵילָה שְׁמֵיהּ, וְאַתְּ אָמַרְתְּ דְּאִיהוּ גַּבְרִיאֵל. הָכִי הוּא וַדַּאי, בְּגִין דְּאָתֵי מִסִּטְרָא דִשְׂמָאלָא, וְכָל מַאן דְּאָתֵי מִסִּטְרָא דִשְׂמָאלָא הָכִי אִקְרֵי.

183. "And there went a man." This is Amran. "And took to wife a daughter of Levi." This is Yocheved. A heavenly voice came down and said to Amran that he should marry her because the time for the redemption of Yisrael is near, and it will come through the son that shall be born from them.

183. וַיֵּלֶךְ אִישׁ: דָּא עַמְרָם. וַיִּקַּח אֶת בַּת לֵוִי: דָּא יוֹכֶבֶד. וּבַת קוֹל נַחְתַּת וְאַמְרַת לֵיהּ לְאִזְדַּוְּוגָא בָּהּ, דְּהָא קָרִיב זִמְנָא דְּפוּרְקָנָא דְּיִשְׂרָאֵל, עַל יְדָא דְּבְרָא דְּאִתְיְלִיד מִנַּיְיהוּ.

184. And the Holy One, blessed be He, assisted him, for we learned the Shechinah dwelt on their bed and that their intention when they cleaved together was on the Shechinah. Therefore, the Shechinah was not removed from the son whom they bore, so as to fulfill what is written: "And you shall sanctify yourselves and you shall be holy" (Vayikra 11:44). A person sanctifies himself from below, so the Holy One, blessed be He, sanctifies him from above. As their intention was the cleaving of the Shechinah, so did the Shechinah cleave to their very actions.

184. וְקוּדְשָׁא בְּרִיךְ הוּא סִיֵּיעַ בֵּיהּ, דְּתָנִינָן, שְׁכִינְתָּא שַׁרְיָא עַל עַרְסֵיהוּ וּרְעוּתָא דִלְהוֹן בְּדִבֵּקוּתָא חֲדָא, הֲוָה בָּהּ בִּשְׁכִינְתָּא, וע״ד, לָא אִתְעָדֵי שְׁכִינְתָּא, מֵהַהוּא בְּרָא דְּאוֹלִידוּ לְקַיְּימָא, דִּכְתִיב וְהִתְקַדִּשְׁתֶּם וִהְיִיתֶם קְדוֹשִׁים. ב״נ דְּמְקַדֵּשׁ גַּרְמֵיהּ מִלְּרַע, קוּדְשָׁא בְּרִיךְ הוּא מְקַדֵּשׁ לֵיהּ לְעֵילָא, כְּמָה דִּרְעוּתָא דִלְהוֹן הֲוָה בְּדִבֵּקוּתָא דִשְׁכִינְתָּא. הָכִי אִתְדַּבְּקָא שְׁכִינְתָּא, בְּהַהוּא עוֹבָדָא מַמָּשׁ דְּעָבְדוּ.

185. Rabbi Yitzchak said: Fortunate are the righteous, whose desire is to cleave to the Holy One, blessed be He, always. As they cleave to Him constantly, thus does He cleave to them and never leaves them. Woe to the wicked, that their desire and cleaving are far removed from Him, FROM THE HOLY ONE, BLESSED BE HE. For not only are they distanced from Him, but they also cleave to the Other Side, MEANING THE SIDE OF IMPURITY. Come and behold: from Amran who cleaved to the Holy One, blessed be He, Moses came. The Holy One, blessed be He, never turned from him, and the Shechinah cleaved to him always; thus, blessed is his lot.

185. א״ר יִצְחָק, זַכָּאִין אִינּוּן צַדִּיקַיָּא דִּרְעוּתָא דִלְהוֹן בְּדִבֵּקוּתָא דקוּדְשָׁא בְּרִיךְ הוּא תָּדִיר, וְכְמָה דְּאִינּוּן מִתְדַּבְּקִין בֵּיהּ תָּדִיר, הָכִי נָמֵי אִיהוּ אִתְדַּבָּק בְּהוּ, וְלָא שָׁבִיק לוֹן לְעָלְמִין. וַוי לְרַשִׁיעַיָּא, דִּרְעוּתָא דִלְהוֹן, וּדְבֵקוּתָא דִלְהוֹן, מִתְרַחֲקָא מִנֵּיהּ. וְלָא דֵּי לְהוּ דְּמִתְרַחֲקָן מִנֵּיהּ, אֶלָּא דְּמִתְדַּבְּקָן בְּסִטְרָא אַחֲרָא. תָּא חֲזֵי, עַמְרָם דְּאִתְדַּבָּק בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא. נָפַק מִנֵּיהּ מֹשֶׁה, דְּקוּדְשָׁא בְּרִיךְ הוּא לָא אַעְדֵּי מִנֵּיהּ לְעָלְמִין, וּשְׁכִינְתָּא אִתְדַּבְּקַת בַּהֲדֵיהּ תָּדִיר, זַכָּאָה חוּלָקֵיהּ.

186. "And the woman conceived and she bore a son: and when she saw that he was a goodly son" (Shemot 2:2). HE ASKS: What is the meaning of, "that he was a goodly son"? Rabbi Chiya said: The meaning is that he was born circumcised, because the secret of the covenant is called 'good', as is written: "Say of the righteous, that it shall be well ('good') with him" (Yeshayah 3:10), AND THE RIGHTEOUS IS THE SECRET OF THE COVENANT.

186. וַתַּהַר הָאִשָּׁה וַתֵּלֶד בֵּן וַתֵּרֶא אוֹתוֹ כִּי טוֹב הוּא. מַאי כִּי טוֹב הוּא. אָמַר רִבִּי חִיָּיא, דְּאִתְיְלִיד מָהוּל. בְּגִין, דְּרָזָא דִּבְרִית, טוֹב אִקְרֵי, דִּכְתִיב אִמְרוּ צַדִּיק כִּי טוֹב.

187. Rabbi Yosi said: She saw the light of the Shechinah that shone in him. For at the time that he was born, the entire house was filled with light, as is written: "And when she saw that he was a goodly son," and, "Elohim saw the light that it was good" (Beresheet 1:4). AND AS GOOD ALLUDES TO LIGHT, SO HERE GOOD ALLUDES TO LIGHT. And hence it is written, "that he was a goodly son." Everything was included in him; HE CONTAINED THE LIGHT OF THE SHECHINAH, AND ALSO, AS WAS WRITTEN EARLIER, HE WAS BORN CIRCUMCISED.

187. רִבִּי יוֹסֵי אָמַר, נְהִירוּ דִּשְׁכִינְתָּא דְּנָהִיר בֵּיהּ חָמָאת, דִּבְשַׁעֲתָא דְּאִתְיְלִיד אִתְמַלְיָא כָּל בֵּיתָא נְהוֹרָא, דִּכְתִיב וַתֵּרֶא אוֹתוֹ כִּי טוֹב הוּא, וּכְתִיב וַיַּרְא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב. וְעַל דָּא כִּי טוֹב הוּא כְּתִיב, וְכֹלָּא הֲוָה.

20. "And she hid him three months"
In his discussion of the title verse, Rabbi Yehuda explains the significance of "three months" and reveals that the "ark of papyrus" is an allusion to the Ark of the Covenant, while the "child" signifies Yisrael. Another explanation of the verse, "A man of the House of Levi" interprets this as a reference to God, Who went from the place where Aba and Ima (the supernal Mother and Father) unite as the Foundation.....
The Relevance of this Passage

188. "And she hid him three months" (Shemot 2:2). HE ASKS: What is the significance of three months? Rabbi Yehuda said: It is an allusion to THE VIRTUE OF Moses not being recognized by the supernal radiance for three months, as is written: "In the third month" (Shemot 19:1). For then the Torah was given through him, and the Shechinah was revealed and dwelt upon him before everyone's eyes, as is written: "And Moses went up to the Elohim, and the Hashem called to him" (Ibid. 3). THIS IS WHAT IS WRITTEN: "And when she could no longer hide him" (Shemot 2:3). For until that time, his communication with the Holy One, blessed be He, was not known. And then it is written: "Moses speaks, and the Elohim answers him by a voice" (Shemot 19:19).

188. וַתִּצְפְּנֵהוּ שְׁלֹשָׁה יְרָחִים, ג׳ יְרָחִים מַאי קָא מַיְירֵי. אָמַר ר׳ יְהוּדָה, רֶמֶז הוּא דְּקָא רָמַז, דְּלָא אִשְׁתְּמוֹדָע מֹשֶׁה בְּזִהֲרָא עִלָּאָה, עַד ג׳ יְרָחִים. דִּכְתִיב בַּחֹדֶשׁ הַשְּׁלִישִׁי, דְּהָא כְּדֵין אִתְיְהִיבַת תּוֹרָה עַל יְדוֹי, וּשְׁכִינְתָּא אִתְגַּלְיָא, וְשַׁרְיָא עֲלוֹי לְעֵינֵיהוֹן דְּכֹלָּא, דִּכְתִיב וּמֹשֶׁה עָלָה אֶל הָאֱלֹהִים וַיִּקְרָא אֵלָיו יְיָ׳, וְלָא יָכְלָה עוֹד הַצְּפִינוֹ, דְּעַד הַהוּא שַׁעְתָּא, לָא אִשְׁתְּמוֹדַע מִלּוֹלֵיהּ בְּקוּדְשָׁא ב״ה, וּכְתִיב מֹשֶׁה יְדַבֵּר וְהָאֱלֹהִים יַעֲנֶנּוּ בְּקוֹל.

189. "She took for him a box (Lit. 'ark') made of papyrus" (Shemot 2:3). This is an allusion to the ark in which the tablets of the covenant came. "An ark made of papyrus" is the Ark of the Covenant. "And daubed it with slime clay and with pitch," because the ark was overlaid inside and out. Rabbi Yehuda said: This is the Torah that the Holy One, blessed be He, inscribed with positive commandments and negative commandments.

189. וַתִּקַּח לוֹ תֵּבַת גֹּמֶא, רֶמֶז עַל הָאָרוֹן, דְּלוּחוֹת קַיְּימָא עָאלִין בְּגַוֵּיהּ, תֵּיבַת גֹּמֶא, אֲרוֹן הַבְּרִית אִיהוּ. וַתַּחְמְרָה בַחֵמָר וּבַזָּפֶת דְּהָא הָאָרוֹן הֲוָה מְחוּפֶּה מִלְּגָו וּמִלְּבַר. רִבִּי יְהוּדָה אָמַר, דָּא הִיא אוֹרַיְיתָא, דְּהֶחֱמִירָה קוּדְשָׁא בְּרִיךְ הוּא בְּמִצְוֹת עֲשֵׂה וּבְמִצְוֹת לֹא תַעֲשֶׂה.

190. "...and put the child in it..." (Ibid. 3). These are Yisrael, as is said: "When Yisrael was still a youth, I loved him" (Hoshea 11:1). "And she laid it in the rushes (Heb. suf)," (Ibid.) so there was no obligation to perform the commandments of the Torah until the end (Heb. sof), when Yisrael came to the land at the end of forty years. "... by the river's brink (Heb. safah)..." meaning according to the speech of those who teach Torah and laws to Yisrael. BECAUSE THE WORD "SAFAH" IS LIKE THE WORD 'LANGUAGE' (HEB. SAFAH) AND SPEECH, AND THE WORD "YEOR" ('RIVER') HAS THE MEANING OF MOREH ('TEACHER').

190. וַתָּשֶׂם בָּהּ אֶת הַיֶּלֶד, אֵלּוּ יִשְׂרָאֵל, כד״א כִּי נַעַר יִשְׂרָאֵל וָאֹהֲבֵהוּ. וַתָּשֶׂם בַּסּוּף דְּלָא הֲווֹ פִּקּוּדֵי אוֹרַיְיתָא חוּמְרָא לְמֶעְבַּד, עַד סוֹף, דְּעָאלוּ יִשְׂרָאֵל לְאַרְעָא, לְסוֹף אַרְבְּעִין שְׁנִין. עַל שְׂפַת הַיְאוֹר: עַל מֵימְרָא דְּאִינּוּן דְּמוֹרִים אוֹרַיְיתָא וְחוּקָּה לְיִשְׂרָאֵל.

191. ד״א וַיֵּלֶךְ אִישׁ, דָּא קוּדְשָׁא בְּרִיךְ הוּא, דִּכְתִיב יְיָ׳ אִישׁ מִלְחָמָה. מִבֵּית לֵוִי, דָּא קוּדְשָׁא בְּרִיךְ הוּא, אֲתָר דְּחָכְמָה עִלָּאָה, וְהַהוּא נָהָר, מִתְחַבְּרָן כַּחֲדָא, וְלָא מִתְפָּרְשִׁין לְעָלְמִין. מִבֵּית לֵוִי דְּאַשְׁרֵי לִוְיָתָן לְחִידוּ בְּעָלְמָא, הה״ד, לִוְיָתָן זֶה יָצַרְתָּ לְשַׂחֶק בּוֹ. וַיִּקַּח אֶת בַּת לֵוִי, דָּא קוּדְשָׁא בְּרִיךְ הוּא, אֲתָר דְּנְהִירוּ דְּסִיהֲרָא נָהִיר.

191. Another explanation: "A man," refers to the Holy One, blessed be He, as is written: "Hashem is a Man of war" (Shemot 15:3). "Of the house of Levi," refers to the Holy One, blessed be He, WHO WENT FROM the place where the supernal Wisdom, THIS BEING SUPERNAL ABA, and that river, WHICH IS SUPERNAL IMA, join together and never separate. HE WENT FROM THE PLACE OF THE YESOD OF SUPERNAL ABA AND IMA. "Of the house of Levi" IS DERIVED FROM THE WORD LIVYATAN, MEANING YESOD; He caused the Livyatan (Lit. 'whale') to dwell in this world to bring joy into the world, WHICH IS THE SHECHINAH. It is written: "There is the Livyatan, whom you have made to play therein" (Tehilim 104:26). "And took to wife a daughter of Levi." This is the Holy One, blessed be He, MEANING the place where the light of the moon illuminates, WHICH IS THE SHECHINAH.

192. וַתַּהַר הָאִשָּׁה וַתֵּלֶד בֵּן. הָאִשָּׁה וַדַּאי, כד״א לְזֹאת יִקְרֵא אִשָּׁה. בְּקַדְמֵיתָא בַּת לֵוִי, וְהָכִי הוּא וַדַּאי, וְכִי בַּת לֵוִי בְּקַדְמֵיתָא, וְהַשְׁתָּא אִשָּׁה. אֶלָּא הָכִי הוּא וַדַּאי, וְהָכִי אוֹלִיפְנָא, אִתְּתָא עַד לָא אִזְדַּוְּוגַת, אִתְקְרִיאַת בַּת פְּלוֹנִי, בְּתַר דְּאִזְדַּוְּוגַת אִתְקְרִיאַת אִשָּׁה. וְהָכָא, בַּת, וְאִשָּׁה, וְכַלָּה, חַד דַּרְגָּא אִיהוּ.

192. "And the woman conceived, and bore a son" (Shemot 2:2). The woman, MEANING THE SHECHINAH IS most certainly CALLED A 'WOMAN', as is written: "She shall be called woman" (Beresheet 2:23), AND "THIS" IS THE NAME OF THE SHECHINAH. Originally she was a daughter of Levi, WHICH IS YESOD OF ABA AND IMA THAT IS CALLED 'LIVYATAN', AS MENTIONED EARLIER, and it is certainly so, AS ABA AND IMA BUILT THE NUKVA. THEREFORE, HE ASKS: Originally she was a daughter of Levi and now she is a woman? AND HE ANSWERS: It is certainly so, as we have learned, that a woman is called the daughter of so and so before she marries, MEANING BY THE NAME OF HER FATHER AND MOTHER. After she marries, she is called a woman BY HER OWN NAME and here, daughter, woman and bride, are all one level, MEANING THE SHECHINAH.

193. וַתִּצְפְּנֵהוּ שְׁלֹשָׁה יְרָחִים. אִלֵּין תְּלַת יַרְחִין, דְּדִינָא קַשְׁיָא שַׁרְיָא בְּעָלְמָא וּמָאי נִינְהוּ. תַּמּוּז, אָב, טֵבֵת, מַאי מַשְׁמַע. דְּעַד לָא נָחַת מֹשֶׁה לְעָלְמָא, שְׁכִינְתָּא הֲוָה אִיהוּ לְעֵילָא, וְעַל דָּא אִזְדַּוְּוגַת בֵּיהּ שְׁכִינְתָּא, מִיּוֹמָא דְּאִתְיְלִיד. מִכָּאן אָמַר רִבִּי שִׁמְעוֹן, רוּחֵיהוֹן דְּצַדִּיקַיָּא, שְׁכִיחִין אִינּוּן לְעֵילָא, עַד לָא יֶחֱתוּן לְעָלְמָא.

193. "She hid him three months" (Shemot 2:2). These are the three months in which Severe Judgment is prevalent in the world. And which are they? THEY ARE Tamuz, Av, and Tevet IN WHICH THERE IS NO REVELATION OF THE SHECHINAH BECAUSE OF THE JUDGMENTS IN THE WORLD. HE ASKS: What is he trying to tell us? AND HE ANSWERS THAT HE IS TELLING US THAT before Moses descended to this world, he was above WITH THE SHECHINAH. Therefore, the Shechinah joined with him from the day he was born. From this Rabbi Shimon derived that the spirits of the righteous were above IN THE GARDEN OF EDEN before they descended into this world.

194. וְלֹא יָכְלָה עוֹד הַצְּפִינוֹ וְגוֹ׳. מַאי וַתִּקַּח לוֹ תֵּבַת גֹּמֶא. דְּחָפַת לֵיהּ בְּסִימָנָהָא, לְמֶהֱוֵי נָטִיר מֵאִינּוּן נוּנֵי יַמָּא, דְּשָׁאטִין בְּיַמָּא רַבָּא, דִּכְתִיב שָׁם רֶמֶשׂ וְאֵין מִסְפָּר. וְהִיא חָפַת לֵיהּ, לְמֶהֱוֵי נָטִיר מִנַּיְיהוּ, בְּחָפוּ יַקִּירָא, דִּתְרֵין גַּוְונִין חִוָּר וְאוּכָם, וְאָנַח לֵיהּ לְמֹשֶׁה בֵּינַיְיהוּ, דְּיִשְׁתְּמוֹדָע עִמְּהוֹן, בְּגִין דְּזָמִין לְסַלְקָא בֵּינַיְיהוּ זִמְנָא אַחֲרָא, לְקַבְּלָא אוֹרַיְיתָא.

194. "And when she could no longer hide him..." (Ibid. 3). HE ASKS: What is the meaning of, "She took for him a box made of papyrus"? HE ANSWERS: She covered him with signs, so that he should be protected from the fish that swam in the Great Sea, MEANING KLIPOT AND THE DEMONS, as is written: "Where there are creeping things innumerable" (Tehilim 104:25). She covered him, to be guarded against them, with a precious cover of two colors, white and black. THE SLIME IS WHITE, WHICH IS THE SECRET OF THE RIGHT COLUMN, AND THE PITCH IS BLACK, WHICH IS THE SECRET OF THE LEFT COLUMN THAT IS MIXED WITH MALCHUT OF THE ATTRIBUTE OF JUDGMENT. THEN THE RED IN IT CONVERTS TO BLACK, WHICH IS THE SECRET OF OUR SAGES - THAT BLACK IS REALLY RED THAT HAS BEEN AFFECTED. And she placed Moses, WHO IS THE SECRET OF THE CENTRAL COLUMN, among them so that he should be recognized with them AS THE SECRET OF DA'AT WHICH IS THE CENTRAL COLUMN, because he was going to ascend among them at a different time, to receive the Torah.

195. וַתֵּרֶד בַּת פַּרְעֹה לִרְחֹץ עַל הַיְאוֹר. דָּא אִיהִי דְּאַתְיָא מִסִּטְרָא דִּשְׂמָאלָא דְּדִינָא קַשְׁיָא, כְּמָה דְּאַתְּ אָמַר, לִרְחֹץ עַל הַיְאוֹר, עַל הַיְאוֹר דַּיְיקָא, וְלֹא עַל הַיָּם.

195. "And the daughter of Pharaoh came down to wash herself at the river" (Shemot 2:5). This DAUGHTER OF PHARAOH came from the left side of the Strict Judgment as is written: "To wash herself at the river" - in the river and not in the sea. THE SEA ALLUDES TO MALCHUT OF HOLINESS, BUT THE RIVER IS THE ATTRIBUTE OF STRICT JUDGMENT OF THE LEFT SIDE. AND THE EGYPTIANS MADE IT THEIR IDOL, AND SINCE THE DAUGHTER OF PHARAOH BATHED THERE, SHE WAS ALSO OF STRICT JUDGMENT.

196. וְאִי תֵּימָא, וְהָא כְּתִיב, וּמַטְּךָ אֲשֶׁר הִכִּיתָ בּוֹ אֶת הַיְאוֹר, וּמֹשֶׁה לָא מָחָא אֶלָּא יַמָּא, וְקַרְיֵיהּ יְאוֹר. אֶלָּא יְאוֹר הֲוָה דְּמָחָא אַהֲרֹן ע״י דְּמֹשֶׁה, וְשַׁוְיֵיהּ קְרָא דְּאִיהוּ עָבִיד.

196. And you may ask why, then, it is written: "And your rod, with which you smote the river" (Shemot 17:5). Moses smote only the sea, which THE VERSE also calls a 'river'. SO THE TERM 'RIVER' IS NOT PRECISE. AND HE ANSWERS: Aaron smote the river through Moses, and the verse considers it as though he himself did it.

197. כה״ג, וַיִּמָּלֵא שִׁבְעַת יָמִים אַחֲרֵי הַכּוֹת ה׳ אֶת הַיְאוֹר. וְאַהֲרֹן הִכָּהוּ. אֶלָּא עַל דְּאָתָא מִסִּטְרָא דְּקוּדְשָׁא בְּרִיךְ הוּא, קַרְיֵיהּ קְרָא אַחֲרֵי הַכּוֹת ה׳, לְבָתַר קַרְיֵיהּ בִּשְׁמָא דְּמֹשֶׁה. וְנַעֲרוֹתֶיהָ הוֹלְכוֹת עַל יַד הַיְאוֹר, אִלֵּין שְׁאַר מַשְׁרְיָין דְּאַתְיָין מִסִּטְרָא דָּא.

197. Similarly, it is written: "And seven days were completed, after Hashem had smitten the river" (Shemot 7:25), even though Aaron smote it. But since it came from the Holy One, blessed be He, the Torah refers to it as, "after Hashem smote." Thus, afterwards it is called in the name of Moses, BECAUSE AARON DID IT AT HIS INSTRUCTION. "And her maidens walked along by the river's side" (Shemot 2:5). They are the other companies who came from that side OF THE RIVER.

198. וַתִּפְתַּח וַתִּרְאֵהוּ אֶת הַיֶּלֶד. וַתִּרְאֵהוּ וַתֵּרֶא מִבָּעֵי לֵיהּ. מַאי וַתִּרְאֵהוּ. אָמַר רִבִּי שִׁמְעוֹן, לֵית לָךְ מִלָּה בְּאוֹרַיְיתָא, דְּלֵית בָּהּ רָזִין עִלָּאִין וְיַקִּירִין. אֶלָּא הָכִי אוֹלִיפְנָא, רְשִׁימָא דְּמַלְכָּא וּמַטְרוֹנִיתָא אִשְׁתְּכַח בֵּיהּ, וְאִיהוּ רְשִׁימָא דְּוָא״ו הֵ״א. וּמִיַּד וַתַּחְמוֹל עָלָיו וְגוֹ׳. עַד כָּאן לְעֵילָא, מִכָּאן וּלְהַלְאָה לְתַתָּא, בַּר מֵהַאי קְרָא.

198. "And when she had opened it, she saw (him,) the child" (Ibid. 6). HE ASKS: It is written: "She saw him," but it should say 'she saw'. Why, then, does it state: "She saw him?" Rabbi Shimon said: There is nothing in the Torah that does not have supernal and precious secrets. For this is what we learned, that the mark of the King and Queen, MEANING TIFERET AND MALCHUT, are found in him. It is the mark of Vav-Aleph-Vav, Hei-Aleph; FOR VAV IS TIFERET AND HEI IS MALCHUT. THEREFORE IT SAYS, "SHE SAW HIM"; THE WORD CONTAINS EXTRA VAV AND HEI. Immediately, WHEN SHE SAW THIS, "she had compassion on him" (Shemot 2:6). Until this point, the Torah talks about THE SUPERNAL WORLDS above. From here and further, it talks about THE WORLDS BELOW, except for this verse: "AND HIS SISTER STOOD ..." (Ibid. 4).

21. "And his sister stood afar off"

Initially, a discussion of the title verse identifies "his sister" as the children of Yisrael, from whom Zeir Anpin is concealed at a distance. The discussion then turns to reinforce the idea that the Righteous, and especially Moses, are known above before they descend to this world, and their souls are drawn from a high place. We learn that just as the body has both a mother and father, the soul also has a mother and father. Indeed, everything above and below is produced by a male and a female. Finally, a further interpretation of the title verse reveals that, "And his sister stood," is lower Wisdom, which would stand "afar off" when Judgment accused Yisrael for their sins. Then the Shechinah distanced Herself from them too.

The Relevance of this Passage

This section can be used to focus the consciousness on the eternal aspects of our own soul, expanding our ideas of who we are to include who we have been and who we will be. This expansion of the mind's grasp helps to weaken the hold of the lower nature and removes the veils between us and the Light, which can only fill us with its effulgence if we are first empty to receive it.

199. וַתֵּתַצַּב אֲחוֹתוֹ מֵרָחוֹק וְגוֹ׳. וַתֵּתַצַּב אֲחוֹתוֹ, אֲחוֹתוֹ דְּמַאן. אֲחוֹתֵיהּ, דְּהַהוּא דְּקָרָא לִכְנֶסֶת יִשְׂרָאֵל אֲחוֹתִי. כְּמָה דְּאַתְּ אָמַר, פִּתְחִי לִי אֲחוֹתִי רַעְיָתִי. מֵרָחוֹק: כְּמָה דְּאַתְּ אָמַר מֵרָחוֹק ה׳ נִרְאָה לִי.

199. "And his sister stood afar off..." (Shemot 2:4). HE ASKS: Whose sister? AND HE ANSWERS: The sister of he who called the Congregation of Yisrael "my sister," MEANING ZEIR ANPIN, as is said: "Open to me my sister, my love" (Shir Hashirm 5:2) - MEANING THE SHECHINAH STOOD BY MOSES TO GUARD HIM. "Afar off" is as is written: "Hashem appeared of old (also: 'from afar') to me" (Yirmeyah 31:2), MEANING THAT KEEPING IS NOT IN THE OPEN, BUT RATHER HIDDEN, FROM A DISTANCE.

200. מַשְׁמַע, דְּאִינּוּן זַכָּאִין, עַד לָא נַחְתּוּ לְעָלְמָא, אִשְׁתְּמוֹדְעָאן אִינּוּן לְעֵילָא, לְגַבֵּי כֻּלָּא, וְכָל שֶׁכֵּן מֹשֶׁה. וּמַשְׁמַע נָמֵי, דִּנְשְׁמָתֵהוֹן דְּצַדִּיקַיָּא, אִתְמְשָׁכוּ מֵאֲתָר עִלָּאָה, כְּמָה דְּאוֹקִימְנָא. וְרָזָא דְּמִלָּה אוֹלִיפְנָא, דְּמַשְׁמַע, דְּאָב וְאֵם אִית לְנִשְׁמָתָא, כְּמָה דְּאִית אָב וְאֵם לְגוּפָא בְּאַרְעָא, וּמַשְׁמַע, דִּבְכָל סִטְרִין, בֵּין לְעֵילָא, בֵּין לְתַתָּא, מִדְּכָר וְנוּקְבָא אַתְיָין כֻּלָּא וּמִשְׁתַּכְחֵי. וְהָא אוּקְמוּהָ רָזָא, דִּכְתִיב, תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה. הָאָרֶץ: דָּא כְּנֶסֶת יִשְׂרָאֵל. נֶפֶשׁ חַיָּה: נַפְשָׁא דְּאָדָם קַדְמָאָה עִלָּאָה, כְּמָה דְּאִתְּמַר. אֲתָא רִבִּי אַבָּא וּנְשָׁקֵיהּ. אָמַר וַדַּאי שַׁפִּיר קָאֲמַרְתְּ, וְהָכִי הוּא וַדַּאי זַכָּאָה חוּלָקֵיהּ דְּמֹשֶׁה נְבִיאָה מְהֵימְנָא, עַל כָּל שְׁאַר נְבִיאֵי עָלְמָא.

200. It seems that the righteous are known above before their descent to the world; this refers to all THE RIGHTEOUS, and all the more so to Moses. THEREFORE IT IS SAID OF HIM, "SHE SAW HIM" (SHEMOT 2:6) SPELLED WITH HEI-VAV, WHICH IS THE SECRET OF THE IMPRESSION MADE BY THE KING AND THE QUEEN, AS ALREADY MENTIONED. And it is also understood that the souls of the righteous are drawn from a high place, as we explained IN THE PASSAGE: "AND THERE WENT A MAN OF THE HOUSE OF LEVI" (SHEMOT 2:1) - WHICH IS THE SECRET OF YESOD OF CHOCHMAH AND BINAH, WHICH IS A HIGH PLACE. The secret of this is what we learned from here: that the soul has a father and a mother, WHICH ARE ZEIR ANPIN AND THE NUKVA, BECAUSE MAN IS ZEIR ANPIN AND THE DAUGHTER OF LEVI IS THE NUKVA. Similarly, there is a father and mother to the body on earth. And it appears that in all aspects, whether above or below, everything comes forth from a male and a female, and we have explained the secret of the passage: "Let the earth bring forth living creatures" (Beresheet 1:24). "The earth," refers to the Congregation of Yisrael, WHO IS NUKVA. "Living creatures" (Lit. 'soul'), is the soul of Adam, as we explained - BECAUSE ZEIR ANPIN AND NUKVA ARE FATHER AND MOTHER OF THE FIRST MAN, AS WE EXPLAINED. Rabbi Aba came and kissed him. He said: Assuredly, you are speaking beautifully and it is definitely so. Fortunate is the portion of Moses, the faithful prophet, above all the other prophets of the world.

201. ד״א וַתֵּתַצַּב אֲחוֹתוֹ דָּא הִיא חָכְמָה, כְּמָה דְּאַתְּ אָמַר, אֱמוֹר לַחָכְמָה אֲחוֹתִי אָתְּ. אָמַר רִבִּי יִצְחָק, מֵעוֹלָם לָא אִתְעֲדִיאַת גְּזֵרַת דִּינָא מֵעָלְמָא, דְּהָא בְּכָל שַׁעְתָּא דְּהֲווּ יִשְׂרָאֵל חָטָאן, הֲוָה דִּינָא מְקַטְרְגָא עִמְּהוֹן, וּכְדֵין, וַתֵּתַצַּב אֲחוֹתוֹ מֵרָחוֹק. כְּמָה דְּאַתְּ אָמַר מֵרָחוֹק ה׳ נִרְאָה לִי.

201. "And his sister stood" (Shemot 2:4). This is Chochmah, THE NUKVA THAT IS CALLED THE 'LOWER CHOCHMAH'. As is said: "Say to wisdom, 'You are my sister" (Mishlei 7:4). Rabbi Yitzchak said: The decree of Judgment was never removed from the world. For every time that Yisrael sinned, Judgment accused them, and then "his sister stood afar off." FOR THE SHECHINAH DISTANCED HERSELF FROM THEM, as is said: "Hashem appeared from afar to me" (Yirmeyah 31:2).

22. "And the daughter of Pharaoh came down"

The opening discussion of the title verse reveals that it contains an allusion to the attribute of Judgment that comes down to bathe in the blood of Yisrael when they separate from and neglect the Torah. Rabbi Yehuda then speaks about the importance of repentance and prayer, especially prayer accompanied by weeping. The Shechinah stands over Yisrael and argues their merits. When She saw the children of Yisrael repent before God with tearful supplications, She had great compassion for them and considered them as gentle and good in contrast to the other stubborn and hard-hearted nations.

Rabbi Yitzchak then reiterates the concept that the redemption of Yisrael depends on weeping. We learn that the tears Esav wept before his father over his lost birthright brought Yisrael into captivity. When the force of Esav's tears is exhausted, the redemption of Yisrael will arrive.

The Relevance of this Passage

A reading of this section reveals the spiritual impact of true and deeply felt emotion, and thereby reminds us of that we must both feel and outwardly show our repentance. Dwelling on these great symbols and their images, we can learn to draw into our own lives the purity and courage of those who lived long before us in order to show the way through eons of darkness. The sense of continuity and connection with the past raises our consciousness to become in tune with that higher consciousness represented by the patriarchs.

202. וַתֵּרֶד בַּת פַּרְעֹה לִרְחֹץ עַל הַיְאוֹר. בְּשַׁעְתָּא דְּהֲווּ פַּסְקֵי יִשְׂרָאֵל מֵאוֹרַיְיתָא, מִיָּד וַתֵּרֶד בַּת פַּרְעֹה לִרְחֹץ עַל הַיְאוֹר. הֲוָת נַחְתַּת מִדַּת הַדִּין, לְאִסְתַּחֲאָה מִדְּמָא דְּיִשְׂרָאֵל, עַל עֶלְבּוֹנָה דְּאוֹרַיְיתָא. וְנַעֲרוֹתֶיהָ הוֹלְכוֹת עַל יַד הַיְאוֹר, אִלֵּין אוּמַיָּא, דְּאִינּוּן אַזְלִין וְרַדְפִין אֲבַתְרַיְיהוּ, עַל יַד הַיְאוֹר, עַל סִבַּת עֶלְבּוֹנָה דְּאוֹרַיְיתָא, וְאִינּוּן דְּמוֹרִים בָּהּ, דְּרָפוּ יְדַיְיהוּ מִינָהּ.

202. "And the daughter of Pharaoh came down to wash herself at the river" (Shemot 2:5). When Yisrael severed themselves from the Torah, "the daughter of Pharaoh came down to wash herself at the river," immediately. The attribute of Judgment, WHICH IS CALLED 'THE DAUGHTER OF PHARAOH', would come down to wash herself with the blood of Yisrael, MEANING WITH THEIR BLEMISH, because of the disregard of the Torah - BECAUSE 'RIVER' MEANS TORAH. "And her maidens walked along by the river's side," because of the disregard to the Torah, for those who studied it loosened their hands from it.

203. Rabbi Yehuda said: Everything in the world depends upon repentance and prayer that the person prays to the Holy One, blessed be He - one who sheds tears during his prayer especially, for there is no gate that these tears can not enter. It is written: "And when she had opened it, she saw the child." "And she opened," refers to the Shechinah, who stands over Yisrael as a mother over her children, and she always opens with the merit of Yisrael.

203. א"ר יְהוּדָה, כָּל מִלִּין דְּעָלְמָא, תַּלְיָין בִּתְשׁוּבָה, וּבְצְלוֹתָא דְּצַלֵּי ב"נ לְקוּדְשָׁא בְּרִיךְ הוּא, וְכָל שֶׁכֵּן, מַאן דְּאוֹשִׁיד דִּמְעִין בְּצְלוֹתֵיהּ, דְּלֵית לֵיהּ תַּרְעָא, דְּלָא עָאלִין אִינּוּן דִּמְעִין. מַה כְּתִיב וַתִּפְתַּח וַתִּרְאֵהוּ אֶת הַיֶּלֶד. וַתִּפְתַּח, דָּא שְׁכִינְתָּא, דְּקַיְּימָא עֲלַיְיהוּ דְּיִשְׂרָאֵל, כְּאִימָּא עַל בְּנִין, וְהִיא פָּתְחָה תָּדִיר בִּזְכוּתֵיהוֹן דְּיִשְׂרָאֵל.

204. As soon as she opened it, "she saw the child," MEANING "a darling child" (Yirmeyah 31:19), referring to Yisrael who are constantly sinning before the King. But they immediately beseeched the Holy One, blessed be He, returned in repentance, and wept before Him as a son weeps before his father. As is written: "Behold, a weeping boy" (Shemot 2:6). Since he wept, all the difficult decrees were removed from him. It is written: "And she had compassion on him," because she was stirred with compassion and she pitied him.

204. כֵּיוָן שֶׁפָּתְחָה, וַתִּרְאֵהוּ אֶת הַיֶּלֶד, יֶלֶד שַׁעֲשׁוּעִים. דְּאִינּוּן יִשְׂרָאֵל, דְּמִתְחַטָּאן קָמֵי מַלְכֵיהוֹן בְּכֹלָּא, וּמִיָּד דְּמִתְחַנְּנָן קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, הַדְרֵי בִּתְשׁוּבָה, וּבָכָאן קָמֵיהּ, כִּבְרָא דְּבָכֵי קָמֵי אֲבוֹי, מַה כְּתִיב, וְהִנֵּה נַעַר בּוֹכֶה. כֵּיוָן דְּבָכֵי, אִתְעֲדוּ כָּל גְּזָרִין בִּישִׁין דְּעָלְמָא, מַה כְּתִיב וַתַּחְמוֹל עָלָיו, אִתְעַר עֲלוֹי בְּרַחֲמִים, וּמְרַחֵם לֵיהּ.

205. "And said: 'This is one of the Hebrews' children'" (Ibid. 6). For they are soft-hearted, not children of the idol worshippers, who are stiff-necked and hard-hearted. "...the Hebrews' children..." are soft-hearted in THE MERIT OF the fathers and mothers, to repent before their Master. "And the maid went and called the child's mother" (Ibid. 8). THIS IS IN REFERENCE TO RACHEL THE MATRIARCH who was weeping. This is the verse: "A voice was heard in Rama, lamentation, and bitter weeping: Rachel weeping for her children..." (Yirmeyah 31:14). And he is crying, MEANING YISRAEL, and the mother of the child is weeping, REFERRING TO RACHEL, THE MOTHER OF YISRAEL.

205. וַתֹּאמֶר מִיַּלְדֵי הָעִבְרִים זֶה, דְּאִינּוּן רַכֵּי לִבָּא, וְלָא מִיַּלְדֵי העכו"ם, דְּאִינּוּן קְשֵׁי קְדָל, וּקְשֵׁי לִבָּא. מִיַּלְדֵי הָעִבְרִים רַכֵּי לִבָּא מֵאֲבָהָן וּמֵאִמָּהָן לְאָתְבָא קָמֵי מָארֵיהוֹן. וַתִּקְרָא אֶת אֵם הַיָּלֶד. שֶׁהָיְתָה בּוֹכָה, הה"ד, קוֹל בְּרָמָה נִשְׁמָע נְהִי בְּכִי תַּמְרוּרִים רָחֵל מְבַכָּה עַל בָּנֶיהָ וְגוֹ', הוּא בּוֹכֶה וְאֵם הַיֶּלֶד הִיא בּוֹכָה.

206. Rabbi Yehuda said: For the future, this is what is written, "They shall come with weeping, and with supplications will I lead them" (Ibid. 8). HE ASKS: What is the meaning of, "They shall come with weeping"? AND HE ANSWERS: In the merit of the weeping of the mother of the child, THE MOTHER OF YISRAEL, who is Rachel, they will come, and will be gathered from the exile. Rabbi Yitzchak said: The redemption of Yisrael is dependent only upon weeping, MEANING when the tears that Esau wept before his father will be finished and come to an end. THEN THEY WILL BE REDEEMED, as is written: "And Esau raised his voice and wept" (Beresheet 27:38). These tears lowered Yisrael into exile. THEREFORE, as soon as these tears cease through the weeping of Yisrael, they will go out of exile. This is the meaning of: "They shall come with weeping, and with supplications will I lead them."

206. א"ר יְהוּדָה, לְזִמְנָא דְּאָתֵי מַה כְּתִיב, בִּבְכִי יָבוֹאוּ וּבְתַחֲנוּנִים וְגוֹ'. מַהוּ בִּבְכִי יָבוֹאוּ. בִּזְכוּת בְּכִי דְּאֵם הַיֶּלֶד, שֶׁהִיא רָחֵל, יָבוֹאוּ וְיִתְכַּנְּשׁוּן מִן גָּלוּתָא. וְאָמַר רִבִּי יִצְחָק, פּוּרְקָנָא דְּיִשְׂרָאֵל לָא תַּלְיָא אֶלָּא בִּבְכִי, כַּד יִשְׁתַּלְּמוּן וְיִכְלוּן, בְּכִי דְּמָעוֹת דְּבָכָה עֵשָׂו קָמֵי אָבִיו, דִּכְתִיב וַיִּשָּׂא עֵשָׂו קוֹלוֹ וַיֵּבְךְּ. וְאִינּוּן דְּמִעִין, אֲחִיתוּ לְיִשְׂרָאֵל בְּגָלוּתֵיהּ. כֵּיוָן דְּיִכְלוּן אִינּוּן דְּמִעִין בְּבִכְיָה דְּיִשְׂרָאֵל, יִפְקוּן מִגָּלוּתֵיהּ, הה"ד בִּבְכִי יָבוֹאוּ וּבְתַחֲנוּנִים אוֹבִילֵם.

23. "And he looked this way and that"

This section discusses the episode wherein Moses kills an Egyptian who is beating an Yisrael. "He looked this way and that," we're told, to see if the Egyptian proclaimed the Divine Unity, performed any good works, or would produce a righteous son. Though wicked men often beget good sons, and these are especially precious to God since they represent light from darkness, Moses saw through the Holy Spirit that the Egyptian would not have such a son.

The Relevance of this Passage

A reading of this passages sharpens those inner faculties we have from God that enable us to see beyond the surface of both people and things, and to understand the essence within. Through cultivating these faculties we will avoid many disasters caused by wolves in sheeps' clothing, and also be able to help others do the same.

207. "And he looked this way [Heb. koh (Caf-Hei)] and that (koh)" (Shemot 2:12). SINCE he saw in these fifty letters that Yisrael proclaim twice every day the prayer: "Shma Yisrael" (Hear O Yisrael), that contains Caf-Hei (=25) and Caf-Hei LETTERS twice; but he did not see THAT THE EGYPTIAN WOULD BE SAYING THEM. "And he looked Koh and Koh." Rabbi Aba said: THE FIRST Koh IS BECAUSE he looked to see whoever possessed good deeds, and THE SECOND Koh IS BECAUSE he desired to perceive whether a righteous son would emerge from him. Immediately, "he saw that there was no man" he saw by the Holy Spirit that no righteous son would not emerge from him.

207. וַיִּפֶן כֹּה וָכֹה. חָמָא בְּאִלֵּין נ׳ אַתְוָון, דְּמְיַחֲדִין לֵיהּ יִשְׂרָאֵל בְּכָל יוֹמָא, שְׁמַע יִשְׂרָאֵל פַּעֲמַיִם, דְּאִית בְּהוֹן כ״ה כ״ה תְּרֵי זִמְנֵי, וְלָא חָמָא בֵּיהּ. וַיִּפֶן כֹּה וָכֹה וְגוֹ׳. כֹּה וָכֹה, אָמַר רִבִּי אַבָּא, כֹּה חָמָא, אִי הֲווֹ בֵּיהּ עוֹבָדִין דְּכַשְׁרָן. וָכֹה אִי זַמִּין לְנָפְקָא מִנֵּיהּ בְּרָא מְעַלְיָא, מִיָּד וַיַּרְא כִּי אֵין אִישׁ. חָמָא בְּרוּחַ קוּדְשָׁא, דְּלָא זַמִּין לְנָפְקָא מִנֵּיהּ בְּרָא מְעַלְיָא.

208. Rabbi Aba said: How many wicked people are there in the world who beget good children, more than the righteous. And that good son who comes from the wicked person is even better because he is pure from impure, light from darkness, wisdom from foolishness and this is the best of all.

208. דְּאָמַר רִבִּי אַבָּא, כַּמָּה חַיָּיבִין אִינּוּן בְּעָלְמָא, דְּמָפְקֵי בְּנֵי מְעַלְיָא, יַתִּיר מֵאִינּוּן זַכָּאִין. וְהַהוּא בְּרָא מְעַלְיָא דְּנָפַק מִן חַיָּיבָא, אִיהוּ מְעַלְיָא יַתִּיר, לְמֶהֱוֵי טָהוֹר מִטָּמֵא. נְהוֹרָא מִגּוֹ חֲשׁוֹכָא. חָכְמְתָא מִגּוֹ טִפְּשׁוּתָא. וְדָא אִיהוּ מְעַלְיָא מִכֹּלָּא.

24. "And he sat by the well"
In this section we learn that God allowed Moses to see all through the Holy Spirit, so that he would kill the Egyptian and go to the same well to which Jacob came. While Jacob "looked" at the well, Moses "sat" by the well, which reveals that although both were of the same level of Holiness, Moses ascended higher than Jacob. This well, Rabbi Yitzchak tells Rabbi Yosi, is not the same well that Isaac and Abraham dug. Rather, it was created at the same time that the world was created, and its mouth was created by Shabbat eve at twilight. There follows a description of the system of unification of the three Columns and the roles of the Sfirot within this system. After, Rabbi Yehuda quotes the verse, "And the priest of Midyan has seven daughters..." and questions how the daughters could have drawn water from Jacob's well when there was a large stone covering its mouth. Rabbi Chiya resolves this difficulty, explaining that there was no longer a stone covering the mouth of the well because Jacob removed it, as it was no longer needed.
The Relevance of this Passage
A reading of this awakens within us the ability to look beyond the Torah stories to the eternal truths contained within them, seeing how it is possible to conceal a lifetime's wisdom with a few simple images; and seeing also that the rabbis' responses in the Zohar quite often mask wisdom with humor. The sense of being suddenly connected across the centuries to these extraordinary men helps to lift one's horizons until we realize that it is to everything that lives we are joined by a common bond of faith in God.

209. HE ASKS: WHAT IS THE ALLUSION IN THE MENTIONING OF "HE SAW" TWICE? "And he saw AN EGYPTIAN MAN...and when he saw THAT THERE IS NO MAN.." (Shemot 2:11-12). AND HE ANSWERS: He observed and saw everything with the Holy Spirit. Therefore he looked at him and killed him, MEANING THAT HE KILLED HIM BY LOOKING AT HIM. THEREFORE, IT SAYS A SECOND TIME "HE SAW." And the Holy One, blessed be He, caused all this so that MOSES should go to that well as Jacob went to that well, as it is written "and he sat down by a well" (Ibid. 15). HE ASKS: By Jacob, it is written, "And he looked, and behold a well in the field," (Beresheet 29:2) while by Moses it says, "And dwelt in the land of Midyan: and he sat down by a well". BY JACOB, IT DID NOT SAY 'SAT', BUT ONLY "HE LOOKED." AND HE ANSWERS: IT IS BECAUSE even though Moses and Jacob were on one level, MEANING THE CENTRAL COLUMN, IN ALL Moses became elevated more than him - BECAUSE JACOB IS THE ASPECT OF TIFERET AND MOSES IS THE ASPECT OF DA'AT, WHICH IS THE INNER PART OF TIFERET. AND THE INNER MEANING OF THE WELL IS MALCHUT, THE SPOUSE OF TIFERET, AND SINCE MOSES WAS THE INNER PART OF TIFERET, THEREFORE BY HIM IT SAYS, "SAT" AND BY JACOB ONLY, "HE SAW."

209. וַיַּרְא וַיַּרְא דְּהָכָא, כֹּלָּא בְּרוּחַ קוּדְשָׁא אִסְתְּכַל וְחָמָא, וּבְגִין כַּךְ אִסְתְּכַל בֵּיהּ וְקָטַל לֵיהּ, וְקוּדְשָׁא בְּרִיךְ הוּא סִבֵּב כֹּלָּא, לְמֵהַךְ לְהַהוּא בֵּירָא, כְּמָה דְּאָזַל יַעֲקֹב לְגַבֵּי הַהוּא בֵּירָא, דִּכְתִיב, וַיֵּשֶׁב עַל הַבְּאֵר. בְּיַעֲקֹב כְּתִיב, וַיַּרְא וְהִנֵּה בְּאֵר. בְּמֹשֶׁה כְּתִיב, וַיֵּשֶׁב בְּאֶרֶץ מִדְיָן וַיֵּשֶׁב עַל הַבְּאֵר. בְּגִין דְּמֹשֶׁה וְיַעֲקֹב, אע״ג דִּבְרַרְגָּא חֲדָא הֲווֹ, אִסְתְּלַק מֹשֶׁה בְּהַאי יַתִּיר מִנֵּיהּ.

210. רִבִּי יוֹסֵי וְרִבִּי יִצְחָק הֲווֹ אַזְלֵי בְּאוֹרְחָא. אָמַר רִבִּי יוֹסֵי, הַהוּא בְּאֵר דְּחָמָא יַעֲקֹב, וְחָמָא מֹשֶׁה, אִי דָּא הֲוָה הַהוּא בֵּירָא, דְּחָפַר אַבְרָהָם וְיִצְחָק. א"ל לָאו. אֶלָּא, בְּשַׁעֲתָא דְּאִתְבְּרֵי עָלְמָא, אִתְבְּרֵי הַאי בֵּירָא. וּבְעֶרֶב שַׁבָּת בֵּין הַשְּׁמָשׁוֹת, אִתְבְּרֵי פּוּמָא דִּילֵיהּ, וְהַאי אִיהוּ בְּאֵר דְּחָמוּ יַעֲקֹב וּמֹשֶׁה.

(תוספתא)

210. Rabbi Yosi and Rabbi Yitzchak were traveling on the road. Rabbi Yosi said: The well that Jacob and Moses saw was the same well that Abraham and Isaac dug, WHICH ARE THE TWO COLUMNS, RIGHT AND LEFT OF ZEIR ANPIN. He said to him: No, THE WELL OF JACOB AND MOSES WAS NOT OF THE SAME STATUS AS THE WELL THAT ABRAHAM AND ISAAC DUG. This well was created at the same time that the world was created, and by Shabbat eve at twilight, the mouth of the well was created. And this is the well that Jacob and Moses saw. THEREFORE IT SAYS, "AND HE SAT DOWN BY A WELL."
Tosefta (Addendum)

211. מַתְנִיתִין. אִינּוּן דְּרַדְפֵי קְשׁוֹט, אִינּוּן דְּתַבְעֵי רָזָא דִּמְהֵימְנוּתָא. אִינּוּן דְּאִתְדְּבָקוּ בְּקִשּׁוּרָא מְהֵימְנָא. אִינּוּן דְּיָדְעִין אוֹרְחוֹי דְּמַלְכָּא עִלָּאָה. קָרִיבוּ שִׁמְעוּ.

211. Mishnah. Those who pursue righteousness, THAT IS, WHO PURSUE TO PERFECT MALCHUT THAT IS CALLED 'RIGHTEOUSNESS', THROUGH THREE COLUMNS, RIGHT, LEFT, AND CENTRAL, WHICH ARE "ZEIR ANPIN. Those who FORCIBLY demand the secret of Faith, WHICH IS THE SECRET OF EXTENDING THE LEFT COLUMN TO MALCHUT WHICH IS CALLED 'FAITH'. Those who have adhered with the bond of Faith, WHICH IS THE BOND WHICH IS IN THE RIGHT COLUMN, those who know the ways of the Supernal King - WHICH IS ZEIR ANPIN, THE SECRET OF THE CENTRAL COLUMN. THE MASTER OF THE TOSEFTA - CALLS THEM AND SAYS TO THEM: Draw near and hearken. THOSE WHO ARE PURSUING TO PERFECT OF MALCHUT AND ITS ILLUMINATION WITH THE THREE COLUMNS, HEARKEN THE SYSTEM OF THIS UNIFICATION, AND HOW IT IS DONE.

212. כַּד סְלִיקוּ תְּרֵין, וְנַפְקוּ לְקַדְמוּת חַד, מְקַבְּלִין לֵיהּ בֵּין תְּרֵין דְּרוֹעִין. תְּרֵין נַחְתֵּי לְתַתָּא תְּרֵין אִינּוּן, חַד בֵּינַיְיהוּ. תְּרֵין אִלֵּין מוֹתְבָא דִּנְבִיאֵי יַנְקִין בְּהוּ. חַד בֵּינַיְיהוּ, חִבּוּרָא אִיהוּ דְּכֹלָּא, אִיהוּ נָטִיל מִכֹּלָּא.

212. When the two COLUMNS, CHOCHMAH AND BINAH, ascend and emerge towards the one CENTRAL COLUMN, they receive it between the two arms, WHICH ARE CHESED AND GVURAH. DUE TO THEIR RECEPTION OF THE CENTRAL COLUMN, CHOCHMAH AND BINAH DESCENDED TO BECOME CHESED AND GVURAH. FOR THE FIRST THREE OF THE FIRST THREE SFIROT WERE GONE FROM THEM. MALCHUT CANNOT AS YET RECEIVE CHOCHMAH FROM THEM, AS THE LIGHT OF CHASSADIM PREVAILS, WHILR CHOCHMAH THERE IS HIDDEN. Until the two, WHICH ARE CHESED AND GVURAH, descend below, MEANING THAT THEY BECOME NETZACH AND HOD, they are two, AS THE MAIN MOCHIN ARE TWO, RIGHT AND LEFT, THAT BECOME NETZACH AND HOD, and one between them - MEANING THAT THEY NEED THE CENTRAL COLUMN TO RECONCILE BETWEEN THEM, AND THAT IS YESOD. THE ARBITRATOR BETWEEN CHESED AND GVURAH IS CALLED 'TIFERET', AND THE ARBITRATOR BETWEEN NETZACH AND HOD IS CALLED 'YESOD'. AND HE EXPLAINED HIS WORDS: These two, THAT DESCENDED BELOW, are the place from which the prophets gain nourishment; NAMELY NETZACH AND HOD. There is one between them, WHICH IS YESOD. It joins everything, BOTH THE RIGHT COLUMN AND THE LEFT COLUMN; it receives from everything, BOTH CHOCHMAH AND CHASSADIM, SINCE IT IS THE CENTRAL COLUMN THAT SUSTAINS THEIR ILLUMINATING, AND THEREFORE IT ALSO RECEIVES THEIR ILLUMINATION TO ITSELF. FOR THIS IS THE RULE: ALL THE ILLUMINATIONS THAT THE LOWER CAUSES TO BE SUSTAINED AMONG THE SUPERNAL IT TOO ATTAINS IN ITS ENTIRETY.

213. That holy well, WHICH IS MALCHUT, WITH THE MOCHIN OF THE FIRST THREE SFIROT, is situated under them, MEANING UNDER NETZACH, HOD, AND YESOD - that is, the field of holy apple trees. From that well they would water the flocks - WHO ARE all these Chariots OF ANGELS, and all these ANGELS have wings. Three were found lying by this well. THEY ARE THE THREE SFIROT NETZACH, HOD, AND YESOD, AS MENTIONED, and this well is filled by them IN THE LIGHT OF THE THREE FIRST SFIROT, and it is called 'Adonai'. About this is written: "Adonai Elohim, you have begun..." (Devarim 3:24) And it is written: "And cause Your face to shine upon Your sanctuary that is desolate for the sake of Adonai, the Master of the whole earth" (Daniel 9:17). WHEN IT HAS THE THREE FIRST SFIROT, IT IS REFERRED TO IN THE MASCULINE, MASTER. This is what is written: "Behold the Ark of the Covenant (of) the Master of the whole earth..." (Yehoshua 3:11). In it is concealed one holy source, THAT IS YESOD, that flows into it constantly and fills it. And it is called Hashem Tzeva'ot, blessed is He, for ever and ever.
(End of Tosefta)

213. הַהוּא בֵּירָא קַדִּישָׁא, קָאֵים תְּחוֹתַיְיהוּ, חַקְלָא דְּתַפּוּחִין קַדִּישִׁין אִיהוּ מֵהַאי בֵּירָא אִתְשַׁקְיָין עֲדָרַיָּיא, כָּל אִינּוּן רְתִיכִין, כָּל אִינּוּן מָארֵי דְּגַדְפִּין. תְּלַת קַיְימִין רְבִיעִין עַל הַאי בֵּירָא. הַאי בֵּירָא מְנַיְיהוּ אִתְמְלֵי. אֲדֹנָ״י אִתְקְרֵי, עַל דָּא כְּתִיב, אֲדֹנָי יְיָ׳ אַתָּה הַחִלּוֹתָ וְגוֹ׳. וּכְתִיב וְהָאֵר פָּנֶיךָ עַל מִקְדָּשְׁךָ הַשָּׁמֵם לְמַעַן אֲדֹנָי, אֲדוֹן כָּל הָאָרֶץ, הה״ד הִנֵּה אֲרוֹן הַבְּרִית אֲדוֹן כָּל הָאָרֶץ. בֵּיהּ גְּנִיז חַד מְקוֹרָא קַדִּישָׁא, דִּנְבִיעַ בֵּיהּ תְּדִיר, וְאַמְלֵי לֵיהּ, יְיָ׳ צְבָאוֹת אִקְרֵי. בְּרִיךְ הוּא לְעָלַם וּלְעָלְמֵי עָלְמִין.
(ע״כ תוספתא)

214. "Now the priest of Midyan has seven daughters and they came and drew water" (Shemot 2:16). Rabbi Yehuda said: If this well was the well of Jacob, is it not written BY JACOB: "And there were: all the flocks gathered and they rolled the stone from the well's mouth" (Beresheet 29:3)? Yet here the daughters of Yitro did not need this. They just came and drew water without any other effort - MEANING OF ROLLING THE STONE FROM THE MOUTH OF THE WELL.

214. וּלְכֹהֵן מִדְיָן שֶׁבַע בָּנוֹת וַתָּבֹאנָה וַתִּדְלֶנָה וְגוֹ׳. א״ר יְהוּדָה, אִי בֵּירָא דָא, אִיהוּ בֵּירָא דְיַעֲקֹב, הָא כְּתִיב בֵּיהּ, וְנֶאֱסְפוּ שָׁמָּה כָּל הָעֲדָרִים וְגָלְלוּ וְגוֹ׳. וְהָכָא בְּנוֹת יִתְרוֹ לָא אִצְטְרִיכוּ לְהַאי. אֶלָּא וַתָּבֹאנָה וַתִּדְלֶנָה בְּלֹא טוֹרַח אַחֲרָא.

215. Rabbi Chiya answered: Jacob removed THE STONE from the well. It is written that when the flocks gathered there, they "put the stone back upon the well's mouth" (Ibid.). But by Jacob it is not written that 'he put the stone back', because afterwards there was no more need for the stone, since originally the water would not rise. But when Jacob came, the water rose toward him BECAUSE THE WATER INCREASED. Therefore, that stone was no longer on the mouth of the well, SINCE THEY DID NOT NEED PROTECTION ANYMORE. Therefore, IT SAYS BY THE DAUGHTERS OF YITRO, that they "came and drew," WITHOUT ANY EFFORT OF ROLLING THE STONE.

215. א״ר חִיָּא, יַעֲקֹב אַעְדֵּי לָהּ מִן בֵּירָא, דְּהָא כְּתִיב, כַּד מִתְכַּנְּשֵׁי תַּמָּן כָּל עֲדָרַיָּיא, וְהֵשִׁיבוּ אֶת הָאֶבֶן. וּבְיַעֲקֹב, לָא כְּתִיב וַיָּשֶׁב אֶת הָאֶבֶן, דְּהָא לָא אִצְטְרִיךְ לְבָתַר כֵּן, דְּהָא בְּקַדְמִיתָא מַיָּא לָא הֲווֹ סַלְקִין, כֵּיוָן דְּאָתָא יַעֲקֹב, סְלִיקוּ מַיָּא לְגַבֵּיהּ, וְהַהוּא אַבְנָא, לָא הֲוָה עַל פּוּם בֵּירָא, וּבְגִין כַּךְ וַתָּבֹאנָה וַתִּדְלֶנָה.

25. "Come from the four winds, O breath"
Rabbi Elazar begins by quoting the title verse and asks how Ezekiel could have prophesied on the wind when it is clearly written that man cannot control the wind. The answer to this question, we're told, is that he prophesied by God's will. Furthermore the spirit (wind) was embodied in material form in this world, and Ezekiel called to it to come from the region where it resides. This place is not the Garden of Eden, Rabbi Elazar explains, but rather the Throne that stands on four pillars. The soul ascends from the Garden to the Throne and then descends to the world, and just as the body is taken from the four regions of the world, the spirit is taken from the four pillars of the Throne.
This discussion prompts the Jew who sits with the companions to describe his remarkable experience in the desert. He tells them that after entering a fragrant cavern, he found himself in a remarkable place where he encountered a man with a scepter who gave him a bundle of writings to give to the Fellowship. This man then struck him with his scepter, causing him to fall asleep. In his dream, he heard many voices and saw crowds of people arriving at that place. When the man with the scepter touched them with it and spoke to them, they proceeded on and then flew up into the air and disappeared. When he awoke, the Jew continues, the man with the scepter explained that the crowds in his dream were Righteous spirits on their way to the Garden of Eden. He then proceeded to discuss the relationship between the four elements of the body and the four spiritual elements of the body. After concluding his story, the Jew gives the bundle of writings to Rabbi Elazar. When he opens them, a flame explodes and envelops Rabbi Elazar. This allows him to gain new spiritual insight before the bundle flies from his hand, and though he is left grateful and happy, Rabbi Elazar tells nothing of this to his colleagues.
The Relevance of this Passage
No man knows when the messenger of God will arrive in his life, and none knows if he will recognize either messenger or message whern they come. This section helps us understand more deeply this idea, and learn to be always alert to whispers from eternity, never dismissing any vessel or vehicle as unworthy to be God's mouthpiece. This will increase our attention to what is happening around us, and we will learn to find the maker's hand in all that He has made, His eyes staring back at us from every face we look upon, and His joy in every little moment of our lives.

216. Rabbi Elazar and Rabbi Aba were traveling from Tiberias to Tzipori. While they were walking, a Jew met them. He joined them. Rabbi Elazar said: Let everyone say a word of Torah.

216. ר׳ אֶלְעָזָר ור׳ אַבָּא הֲווֹ אַזְלֵי מִטְּבֶרְיָא לְצִפּוֹרִי. עַד דַּהֲווֹ אַזְלֵי, פְּגַע בְּהוּ חַד יוּדָאִי, אִתְחַבַּר בַּהֲדַיְיהוּ, א״ר אֶלְעָזָר, כָּל חַד לֵימָא מִלָּה דְּאוֹרַיְיתָא.

217. RABBI ELAZAR opened the discussion saying: "Then He said to me, 'Prophesy to the breath, prophesy, son of man, and say to the breath ('wind')'..." (Yechezkel 37:9). From this passage, I know from which place the wind emerges, for how was Ezekiel able to prophesy the wind, seeing as it is written: "Man does not have power over the wind to control the wind" (Kohelet 8:8). Man can not control the wind, but the Holy One, blessed be He, rules over everything and Ezekiel was prophesying by His command. Furthermore, the spirit (or: 'wind') was already in the body in this world, BECAUSE THERE DEAD IN THE CAVE, WHOM HE RESURRECTED. Therefore, he prophesied to it, "Come from the four winds, O wind" (Yechezkel 37:9), MEANING from that place which pillars serve as borders at the four winds of the world - WHICH ARE THE SECRET OF THE LOWER THRONE, WHICH IS MALCHUT, THE THRONE FOR ZEIR ANPIN. IT HAS FOUR PILLARS IN THE SECRET OF THE FOUR DIRECTIONS OF THE WORLD, WHICH ARE CHESED AND GVURAH, TIFERET AND MALCHUT, WHERE THE SPIRIT STAYS BEFORE IT RETURNS INTO A BODY IN THIS WORLD.

217. פָּתַח אִיהוּ וְאָמַר, וַיֹּאמֶר אֵלַי הִנָּבֵא בֶּן אָדָם הִנָּבֵא אֶל הָרוּחַ וְאָמַרְתָּ אֶל הָרוּחַ וְגוֹ׳. מֵהַאי קְרָא יְדַעְנָא, אֵתַר דְּהָרוּחַ נַפְקָא מִנֵּיהּ, וְכִי יָכִיל הֲוָה יְחֶזְקֵאל לְנַבְּאָה עַל הָרוּחַ, וְהָא כְּתִיב אֵין אָדָם שַׁלִּיט בְּרוּחַ לִכְלוֹא אֶת הָרוּחַ. אֶלָּא, בַּר נָשׁ לָא יָכִיל לְשַׁלְּטָאָה בְּרוּחַ, אֲבָל קוּדְשָׁא בְּרִיךְ הוּא אִיהוּ שַׁלִּיט בְּכֹלָּא, וְעַל מֵימְרֵיהּ הֲוָה מִתְנַבֵּי יְחֶזְקֵאל. וְתוּ דְּהָא רוּחַ הֲוָה בְּגוּפָא בְּהַאי עָלְמָא, וּבְגִין כַּךְ אִתְנַבֵּי עָלֵיהּ, מֵאַרְבַּע רוּחוֹת בּוֹאִי הָרוּחַ, מֵהַהוּא אֲתַר דְּאִתְּחָם בְּסַמְכוֹי בְּאַרְבַּע סִטְרִין דְּעָלְמָא.

218. That Jew WHO JOINED THEM sprang up before him. Rabbi Elazar said to him: What did you see? He answered: I saw something. He said to him: What is it? He replied: If the spirit of people is attired in the Garden of Eden in the form and image of the body of this world, AND IT RESIDES THERE, it should have been written IN THE PASSAGE: 'Come from the Garden of Eden, O breath (or: 'spirit').' Why does it say, "From the four winds"?

218. דְּלִיג הַהוּא יוּדָאִי קָמֵיהּ, אָמַר לֵיהּ רִבִּי אֶלְעָזָר, מַאי חָמֵית. אָמַר מִלָּה חָמֵינָא. אָמַר לֵיהּ מַאי הִיא. אָמַר לֵיהּ רוּחַ בְּנֵי אָדָם, אִי אִתְלַבַּשׁ בג״ע בִּלְבוּשָׁא דְּדִיוּקְנָא בְּגוּפָא דְּהַאי עָלְמָא, הֲוָה לֵיהּ לְמִכְתַּב, כֹּה אָמַר ה׳ מג״ע בּוֹאִי הָרוּחַ, מַהוּ מֵאַרְבַּע רוּחוֹת.

219. He said to him: The spirit does not descend to this world, until it ascends from the earthly Garden of Eden to the throne - WHICH IS MALCHUT that stands on four pillars, WHICH ARE CHESED, GVURAH, TIFERET, AND MALCHUT. When the spirit ascends there, it draws into itself from that throne of the King and descends to this world. The body receives from the four directions of the world, WHICH ARE THE FOUR ELEMENTS: FIRE, AIR, WATER, AND EARTH. The spirit also receives from the four directions of the throne. THEY ARE CHESED, GVURAH, TIFERET, AND MALCHUT. Thus, it becomes perfected through them.

219. א״ל, רוּחָא לָא נַחְתָּא לְהַאי עָלְמָא, עַד דְּסַלְקָא מִגִּנְתָּא דְּאַרְעָא, לְגוֹ כּוּרְסְיָיא, דְּקַיְּימָא עַל אַרְבַּע סַמְכִין. כֵּיוָן דְּסַלְקָא תַּמָּן, אִשְׁתַּאֲבָא מִגּוֹ הַהוּא כּוּרְסְיָיא דְּמַלְכָּא, וְנַחְתָּא לְהַאי עָלְמָא, גּוּפָא אִתְנְטִיל מֵאַרְבַּע סִטְרֵי עָלְמָא, רוּחַ אוּף הָכִי אִתְנְטִיל מֵאַרְבַּע סִטְרֵי דְּכוּרְסְיָיא, דְּמִתְּתְקָנָא עָלַיְיהוּ.

220. That man said to him: When I jumped before you it WAS BECAUSE I saw something on this subject. One day I was walking in the desert and I saw a tree, which was pleasant to behold, and there was a cave under it. I approached it, and saw that from that cave emanated different scents. I braced myself and entered that cave, and descended certain steps in a place that had many trees, fragrances, and spices that I could not endure.

220. אָמַר לֵיהּ הַהוּא בַּר נָשׁ, דְּלִיגָא דְּקָא דְּלִיגְנָא קָמַיְיכוּ, מִלָּה חָמֵינָא מֵהַאי סִטְרָא. בְּגִין דְּיוֹמָא חַדָּא הֲוֵינָא אָזִיל בְּמַדְבְּרָא, וַחֲמֵינָא אִילָנָא חַד דְּמִרְגַּג לְמֶחֱזֵי, וְחַד מְעַרְתָּא תְּחוֹתֵיהּ, קְרִיבְנָא גַּבֵּיהּ וַחֲמֵינָא הַהִיא מְעַרְתָּא, דְּסַלְקָא רֵיחִין מִכָּל זִינֵי רֵיחִין דְּעָלְמָא. אִתְתַּקַּפְנָא בְּגַרְמָאי וְאָעִילְנָא בְּהַהִיא מְעַרְתָּא, וְנָחִיתְנָא בְּדַרְגִּין יְדִיעָן בְּגוֹ דּוּכְתָּא חַדָּא, דְּהֲווּ בֵּיהּ אִלְּנִין סַגִּיאִין וְרֵיחִין וּבוּסְמִין, דְּלָא יְכִילְנָא לְמִסְבַּל.

221. And there I saw a man with a scepter in his hand, standing in an entrance. When he saw me he was surprised, and stood by me. He said to me: What are you doing here and who are you? I became very frightened. I said to him: Sir, I am one of the friends and as I saw such and such in the desert, I entered this cave and came down here.

221. וְתַמָּן חֲמֵינָא חַד בַּר נָשׁ, וְשַׁרְבִּיטָא חַד בִּידֵיהּ. וַהֲוָה קָאֵים בְּחַד פִּתְחָא, כֵּיוָן דְּחָמָא לִי, תָּוֵה וְקָם לְגַבָּאי. אָמַר לִי, מָה אַתְּ הָכָא, וּמֵאָן אַתְּ, אֲנָא דְּחִילְנָא סַגְיָא, אֲמֵינָא לֵיהּ, מָארִי מִן חַבְרַיָּיא אֲנָא, כַּךְ וְכַךְ חֲמֵינָא בְּמַדְבְּרָא, וְעָאלְנָא בְּהַאי מְעַרְתָּא, וְנָחִיתְנָא הָכָא.

222. He said to me: Since you are one of the friends, accept this bundle of writings and give it to the friends, to those who know the secrets of the spirits of the righteous ones. He struck me with the wand THAT WAS IN HIS HAND and I fell asleep. During my sleep, I saw many hosts and companies that were coming along the way to that place, and then that man struck with his wand and told them: Go by way of the trees. While they were still going, they flew in the air and ascended but I do not know where. And I heard the sounds of many hosts, and I did not know who they were. I awoke and saw nothing. And I was frightened in that place.

222. אָמַר לִי, הוֹאִיל וּמִן חַבְרַיָּיא אַנְתְּ, טוֹל הַאי קִיטְרָא דִּכְתָבָא, וְהָב לֵיהּ לְחַבְרַיָּיא, אִינּוּן דְּיַדְעִין רָזִין דְּרוּחֵיהוֹן דְּצַדִּיקַיָּא, בָּטַשׁ בִּי בְּהַהוּא שַׁרְבִּיטָא, וְדָמִיכְנָא. אַדְּהָכִי, חֲמֵינָא כַּמָּה חֵילִין וּמַשִּׁירְיָין גּוֹ שֵׁינָתָא, דַּהֲווֹ אַתְיָין בְּאוֹרְחָא, לְהַהוּא דּוּכְתָּא. וְהַהוּא גַּבְרָא בָּטַשׁ בְּהַהוּא שַׁרְבִּיטָא, וְאָמַר בְּאוֹרְחָא דְּאִילָנֵי זִילוּ. אַדְּהָכִי דַּהֲווֹ אַזְלִי, פַּרְחֵי בַּאֲוִירָא וְסַלְקֵי, וְלָא יְדַעְנָא לְאָן אֲתָר. וּשְׁמַעְנָא קָלִין דְּמַשִּׁירְיָין סַגִּיאִין, וְלָא יְדַעְנָא מֵאָן אִינּוּן. אִתְּעַרְנָא, וְלָא חֲמֵינָא מִידִי, וְדָחִילְנָא בְּהַהוּא אֲתָר.

223. Meanwhile, I saw that man. He asked me: Have you seen something? I said to him: I saw something. I saw in my sleep such and such. He said: On that road, the spirits of the righteous go to the Garden of Eden to enter there. And what you heard from them, MEANING THE SOUNDS OF MANY HOSTS, IS BECAUSE they are standing in the Garden in their forms of this world, and they are rejoicing with the righteous who are coming there.

223. אַדְּהָכִי, חֲמֵינָא לְהַהוּא בַּר נָשׁ, אָמַר לִי, חָמֵית מִידִי, אֲמֵינָא לֵיהּ, חֲמֵינָא גּוֹ שֵׁינָתָא כַּךְ וְכַךְ. אָמַר, בְּהַהוּא אָרְחָא אַזְלֵי רוּחֵיהוֹן דְּצַדִּיקַיָּא, גּוֹ גִּנְתָּא דְּעֵדֶן לְאָעָלָא תַּמָּן. וּמַה דְּשַׁמְעַת מִנַּיְיהוּ, הוּא, דְּקַיְּימֵי בְּגִנְתָּא בְּדִיוּקְנָא דְּהַאי עָלְמָא וְחַדָּאן בְּרוּחֵיהוֹן דְּצַדִּיקַיָּא דְּעָאלִין תַּמָּן.

224. As the body is built in this world by the binding of the four elements, FIRE, AIR, WATER AND EARTH, and is formed from them in this world, so the spirit is formed of the four spirits that stand in the Garden of Eden, WHICH ARE CHESED, GVURAH, TIFERET AND MALCHUT. The spirit is enveloped there and is formed in the image of the body that is formed in this world. And if not for these four spirits which are the air in the Garden - MEANING CHESED, GVURAH, TIFERET AND MALCHUT FROM THE LIGHT OF CHASSADIM, THAT IS CALLED 'AIR' - they would not form any image at all and no spirit would be enveloped there.

224. וּכְמָה דְּגוּפָא אִתְבְּנֵי בְּהַאי עָלְמָא, מִקְּטוּרָא דְּאַרְבַּע יְסוֹדֵי, וְאִתְצַיָּיר בְּהַאי עָלְמָא. אוּף הָכִי רוּחָא, אִתְצַיָּיר בְּגִינְתָּא, מִקְּטוּרָא דְּאַרְבַּע רוּחִין דְּקַיְּימָא בְּגִנְתָּא, וְהַהוּא רוּחָא, אִתְלַבְּשָׁא תַּמָּן, וּמִתְצַיְּירַת מִנַּיְיהוּ, בְּצִיּוּרָא דְּדִיוּקְנָא דְּגוּפָא, דְּאִתְצַיָּיר בְּהַאי עָלְמָא. וְאִלְמָלֵא אִינּוּן אַרְבַּע רוּחִין, דְּאִינּוּן אֲוִירִין דְּגִנְתָּא, רוּחָא לָא מִתְצַיְּירָא בְּצִיּוּרָא כְּלָל, וְלָא אִתְלַבְּשָׁא בְּהוּ.

225. These four spirits are intertwined one with another, and the spirit is formed and wrapped with them, as the body is formed in the bond of the four elements of the world: FIRE, AIR, WATER, AND DUST. Therefore, EZEKIEL SAID: "Come from the four winds, O wind" (Yechezkel 37:9), MEANING these four spirits of the Garden of Eden with which it is clothed and formed. And now accept this bundle of writings and go on your way and give it to the friends.

225. אִינּוּן ד׳ רוּחִין, קְטִירִין אִלֵּין בְּאִלֵּין כַּחֲדָא, וְהַהוּא רוּחַ אִתְצַיָּיר וְאִתְלַבַּשׁ בְּהוּ, כְּגַוְונָא דְּגוּפָא אִתְצַיָּיר בְּקִטּוּרֵי, דְּד׳ יְסוֹדֵי עָלְמָא. וּבְגִין כַּךְ, מֵאַרְבַּע רוּחוֹת בּוֹאִי הָרוּחַ, מֵאִינּוּן אַרְבַּע רוּחִין דג״ע, דְּאִתְלַבְּשָׁא וְאִתְצַיְּירַת בְּהוּ, וְהַשְׁתָּא טוֹל הַאי קִיטְרָא דִּכְתָבָא וְזִיל לְאָרְחָךְ, וְהָב לֵיהּ לְחַבְרַיָּיא.

226. Rabbi Elazar and the friends approached the Jew, kissing him on the forehead. Rabbi Elazar said: Blessed is the Merciful who sent you here, because this is certainly clarification of the matter. The Holy One, blessed be He, brought to my mouth this passage: "COME FROM THE FOUR WINDS," SO THAT YOU WOULD REVEAL TO ME ITS SECRET. The man gave him the bundle of writings. As soon as Rabbi Elazar took it and opened it, a conflagration emerged and surrounded him. He saw in the bundle of writings what he saw, and the bundle flew out of his hands.

226. אָתָא רִבִּי אֶלְעָזָר, וְאִינּוּן חַבְרַיָּיא, וְנְשָׁקוּהוּ בְּרֵישֵׁיהּ, א״ר אֶלְעָזָר, בְּרִיךְ רַחֲמָנָא, דְּשַׁדְּרָךְ הָכָא, דְּוַדַּאי דָּא הוּא בְּרִירָא דְּמִלָּה, וְקוּדְשָׁא בְּרִיךְ הוּא אַזְמִין לְפוּמִי הַאי קְרָא. יְהַב לוֹן הַהוּא קִיטְרָא דִּכְתָבָא, כֵּיוָן דְּנָטַל לֵיהּ רִבִּי אֶלְעָזָר, וּפְתַח לֵיהּ, נָפַק אֲפוּתָא דְּאֶשָּׁא, וְאַסְחַר לֵיהּ, חָמָא בֵּיהּ מַה דְּחָמָא, וּפְרַח מִן יְדוֹי.

227. Rabbi Elazar wept and said: Who can fathom the secrets of the King, as it is written: "Hashem, who shall abide in Your tent? Who shall dwell in Your holy hill?" (Tehilim 15:1). Blessed is the way and the moment that we met you. And from that day, Rabbi Elazar rejoiced and said nothing to his friends OF WHAT HE SAW IN THE WRITINGS. While they were still traveling, they came upon a well of water, stood there and drank of the water.

227. בָּכָה ר׳ אֶלְעָזָר, וְאָמַר מַאן יָכִיל לְקַיְּימָא בְּגִנְזַיָּיא דְּמַלְכָּא, ה׳ מִי יָגוּר בְּאָהֳלֶךָ מִי יִשְׁכֹּן בְּהַר קָדְשֶׁךָ. זַכָּאָה הַאי אוֹרְחָא, וְהַהִיא שַׁעֲתָא דְּאִעְרַעְנָא בָךְ. וּמֵהַהוּא יוֹמָא הֲוָה חֲדֵי רִבִּי אֶלְעָזָר, וְלֹא אָמַר כְּלוּם לְחַבְרַיָּיא, עַד דַּהֲווֹ אַזְלֵי, פְּגְעוּ בְּחַד בֵּירָא דְּמַיָּא, קַיְּימוּ עָלֵיהּ, וְשָׁתוּ מִן מַיָּא.

26. The well of Moses and Jacob

In this section, Rabbi Elazar discourses on the well of Jacob and Moses. The waters of this well arose towards Jacob and he found his spouse, Rachel, there. Similarly, when Moses came across the well, the waters rose towards Moses and he joined there with his spouse, Tziporah. The discussion then turns to Yitro, a heathen priest who renounced paganism and ceased to worship idols. Because of this renunciation, Yitro's people excommunicated him and they drove his daughters away so they could not water his flock. Through the Holy Spirit, Moses knew that their mistreatment was caused by their rejection of idolatry, and so Moses helped Yitro's daughters. With the help of a metaphorical example, Rabbi Chiya then explains that their rescue was actually due to the Egyptian whom Moses killed.

The Relevance of this Passage

The fugue-like repetitions of the theme of the dead Egyptian stretching across many of the surrounding sections here, helps to make us more aware of the complex chains of cause and effect in our own lives, enabling us to see the importance of only creating righteous effects, and also not judging the actions of others because we cannot know from whence they really sprang to begin with. This lesson of tolerance is invaluable, for unless we cease to judge we shall not be spared judgement ourselves.

228. Rabbi Elazar said: Blessed is the portion of the righteous. Jacob fled from his brother and he chanced upon a well, WHICH IS THE SECRET OF NUKVA. As soon as the well saw him, the waters recognized their master, and they rose toward him, IN THE SECRET OF MAYIN NUKVIN ('FEMALE WATERS'). And they rejoiced with him and then his soulmate, RACHEL, joined him. Moses fled from Pharaoh and chanced upon that well, and the waters saw him and recognized their master and rose towards him, IN THE SECRET OF MAYIN NUKVIN, and there he was joined by his soulmate, TZIPORAH.

228. א״ר אֶלְעָזָר, זַכָּאָה חוּלְקֵיהוֹן דְּצַדִּיקַיָּא, יַעֲקֹב עָרַק מִקֳּמֵי אֲחוּי, וְאִזְדְּמַן לֵיהּ בֵּירָא, כֵּיוָן דְּבֵירָא חָמָא לֵיהּ, מַיָּא אִשְׁתְּמוֹדְעוּ לְמָארֵיהוֹן, וְסַלְקִין לְגַבֵּיהּ, וְחַדוּ בַּהֲדֵיהּ, וְתַמָּן אִזְדַּוְּוּגַת לֵיהּ בַּת זוּגֵיהּ. מֹשֶׁה עָרַק מִקֳּמֵי פַּרְעֹה, וְאִזְדְּמַן לֵיהּ הַהוּא בֵּירָא, וּמַיִין חָמוּ לֵיהּ, וְאִשְׁתְּמוֹדְעוּ לְמָארֵיהוֹן, וְסַלְקוּ לְגַבֵּיהּ, וְתַמָּן אִזְדַּוְּוּגַת לֵיהּ בַּת זוּגֵיהּ.

229. What was the difference between Moses and Jacob? MEANING THERE IS REALLY NO DIFFERENCE BETWEEN MOSES AND JACOB. It is written of Jacob: "And it came to pass that when Jacob saw Rachel... and rolled the stone..." (Beresheet 29:10). Of Moses it is written: "And the shepherds came and drove them away: but Moses stood up and helped them" (Shemot 2:17). After he saw the waters rising towards him, certainly Moses knew that he would find his soulmate there. Also, the Holy Spirit never departed from him, and through it he knew that Tziporah would be his wife. Moses said: 'Certainly when Jacob came here and the waters rose towards him, someone came to him who took him to his home and gave him all his needs. So will it be with me!'

229. מַה בֵּין מֹשֶׁה לְיַעֲקֹב, יַעֲקֹב כְּתִיב בֵּיהּ, וַיְהִי כַּאֲשֶׁר רָאָה יַעֲקֹב אֶת רָחֵל וְגוֹ׳. וַיִּגַּשׁ יַעֲקֹב וַיָּגֶל אֶת הָאֶבֶן וְגוֹ׳. מֹשֶׁה מַה כְּתִיב בֵּיהּ, וַיָּבוֹאוּ הָרוֹעִים וַיְגָרְשׁוּם וַיָּקָם מֹשֶׁה וַיּוֹשִׁיעָן וְגוֹ׳. בְּוַדַּאי יָדַע הֲוָה מֹשֶׁה, כֵּיוָן דְּחָמָא מַיָּא דְּסַלְקִין לְגַבֵּיהּ, דְּתַמָּן תִּזְדְּמַן לֵיהּ בַּת זוּגֵיהּ. וְתוּ, דְּהָא רוּחַ קוּדְשָׁא, לָא אִתְעֲדֵי מִנֵּיהּ לְעָלְמִין וּבֵיהּ הֲוָה יָדַע, דְּצִפּוֹרָה תֶּהֱוֵי בַּת זוּגֵיהּ. אָמַר מֹשֶׁה, וַדַּאי יַעֲקֹב אָתָא לְהָכָא, וּמַיָּא סְלִיקוּ לְגַבֵּיהּ, אִזְדְּמַן לֵיהּ בַּר נָשׁ דְּאַכְנִיס לֵיהּ לְבֵיתֵיהּ, וְיָהַב לֵיהּ כָּל מַה דְּאִצְטְרִיךְ. אָנָא אוּף הָכִי.

230. That man said: So have I learned that Yitro was a priest to idols; as soon as he saw that there is nothing in idolatry, he separated from its service. The people arose and excommunicated him. When the people saw his daughters COMING TO WATER HIS SHEEP, they drove them away. For originally, they THEMSELVES herded his sheep, SINCE HE WAS THEIR PRIEST. As soon as Moses saw, by the Holy Spirit, that they were doing this because of the matter of idolatry, "Moses stood up and helped them, and watered their flock." And all this was done through zealousness for the Holy One, blessed be He.

230. אָמַר הַהוּא בַּר נָשׁ, הָכִי אוֹלִיפְנָא, דְּיִתְרוֹ כּוֹמֶר לכו״ם הֲוָה. כֵּיוָן דְּחָמָא דכו״ם לֵית בָּהּ מַמָּשׁוּ. אִתְפְּרַשׁ מִפּוּלְחָנָא דִּילֵהּ. קָמוּ עַמָּא וְנִדּוּהוּ. כֵּיוָן דְּחָמָא בְּנָתֵיהּ, הֲווֹ מִתְרְכָן לוֹן, דְּהָא בְּקַדְמִיתָא אִינּוּן הֲווֹ רַעָאן עָאנֵיהּ. כֵּיוָן דְּחָמוּ מֹשֶׁה בְּרוּחַ קוּדְשָׁא, דְּעַל מִלָּה דכו״ם הֲווֹ עַבְדֵי, מִיָּד וַיָּקָם מֹשֶׁה וַיּוֹשִׁיעָן וַיַּשְׁק אֶת צֹאנָם. וְאִתְעֲבִיד קִנְאָה לְקוּדְשָׁא בְּרִיךְ הוּא בְּכֹלָּא.

231. Rabbi Elazar said to him: You are with us but we do not know your name. He said: I am Yoezer, the son of Jacob. The friends came and kissed him and said: You have been with us and we did not know you. They walked together all that day and the morrow they escorted him three miles and he went on his way.

231. אָמַר לֵיהּ רִבִּי אֶלְעָזָר, אַנְתְּ לְגַבָּן, וְלָא יְדַעְנָא שְׁמֶךָ. אָמַר, אֲנָא יוֹעֶזֶר בֶּן יַעֲקֹב. אָתוּ חַבְרַיָּיא וּנְשָׁקוּהוּ, אָמְרוּ, וּמָה אַנְתְּ לְגַבָּן, וְלָא הֲוֵינָן יַדְעִין בָּךְ. אָזְלוּ כַּחֲדָא כָּל הַהוּא יוֹמָא לְיוֹמָא אַחֲרָא אַזְפּוּהוּ תְּלַת מִילִין, וְאָזִיל לְאוֹרְחֵיהּ.

232. "And they said: 'An Egyptian man delivered us'" (Shemot 2:19). Rabbi Chiya said: The friends explained this to mean that the Holy Spirit flickered in them WHEN THEY SAID "AN EGYPTIAN MAN DELIVERED US." They spoke but did not know what they spoke. FOR EXAMPLE, a man was dwelling in a wilderness and many days passed that he ate no food. One day, a bear came to catch a lamb. The lamb fled and the bear PURSUED him until they reached that man in the wilderness. He saw the lamb, grabbed it, slaughtered it and ate the meat. WE FIND THAT THE BEAR CAUSED THAT MAN TO EAT FOOD. ALSO, HERE THE EGYPTIAN THAT WAS KILLED BY MOSES CAUSED MOSES TO FLEE AND COME TO MIDYAN, TO THE WELL. THEREFORE, THEY SAID: "AN EGYPTIAN MAN DELIVERED US," WITH THE HOLY SPIRIT, MEANING THE EGYPTIAN MAN THAT MOSES KILLED.

232. וַתֹּאמַרְנָ אִישׁ מִצְרִי הִצִּילָנוּ. רִבִּי חִיָּא אָמַר, הָא אוּקְמוּהָ חַבְרַיָּיא, דְּנִצְנְצָא בְּהוּ רוּחַ קוּדְשָׁא, וְאָמְרוּ, וְלָא יָדְעוּ מָה אָמְרוּ. לְבַר נָשׁ, דַּהֲוָה יָתִיב בְּמַדְבְּרָא, וַהֲווֹ יוֹמִין דְּלָא אָכַל בִּשְׂרָא. יוֹמָא חַד אָתָא דּוֹבָא לְנַטְלָא חַד אִימְרָא, עָרַק אִימְרָא, וְדוֹבָא אֲבַתְרֵיהּ, עַד דְּמָטוּ לְגַבֵּי הַהוּא בַּר נָשׁ לְמַדְבְּרָא, חָמָא אִימְרָא, וְאַתְקִיף בֵּיהּ וּשְׁחָטֵיהּ וְאָכַל בִּשְׂרָא.

27. "I am black, but comely"
In answer to questions regarding the verse, "And these are the names of the children of Yisrael," Rabbi Yehuda explains the title verse, "I am black but comely..." This, we learn, is a reference to the Shechinah who is described as "black" because Yisrael are in captivity, but "comely" because they cleave to the Torah and good deeds. For this, the children of Yisrael will inherit the heavenly Jerusalem.
The Relevance of this Passage
A reading of this section reminds us that it is our faith and good works rather than our circumstances that make us beautiful in the eyes of God. The image of the celestial Jerusalem gains greater significance too, and we will find it easier to summon up this potent image in prayer and everyday life, feeling the energy of the Shechinah drawing closer each day, bringing with her the limitless Light of the beloved One.

233. Another explanation of: "And these are the names of the children of Yisrael" (Shemot 1:1). HE WAS PRESENTED WITH THIS DIFFICULTY: YISRAEL IS THE NAME OF GREATNESS, AND SO WHY IS THIS NAME MENTIONED WHEN THEY CAME TO THE EXILE IN EGYPT? AND WHY DOES HE REPEAT AFTERWARDS "WITH JACOB," WHICH IS THE NAME OF SMALLNESS? AND TO ANSWER THIS, Rabbi Yehuda opened the discussion saying: "I am black, but comely..." (Shir Hashirm 1:5). "I am black, but comely," refers to the Congregation of Yisrael, THAT IS, THE SHECHINAH that is black from the exile, "but comely" with Torah, commandments and good deeds THAT THE CHILDREN OF YISRAEL DO. "O, daughters of Jerusalem"; THESE ARE THE SOULS, WHO ARE OCCUPIED WITH TORAH AND THE PRECEPTS. Therefore, they merit inheriting the celestial Jerusalem, WHICH IS THE SHECHINAH. "Like the tents of Kedar" - although she is blackened (Heb. koderet) in exile, STILL IN ALL in actions She is "like the curtains of Solomon" (Heb. Shlomo), MEANING like the curtains, WHICH IS THE SECRET OF THE LIGHTS of the King, to Whom peace (Heb. shalom) belongs, WHICH IS ZEIR

233. ד״א וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל. רִבִּי יְהוּדָה פָּתַח וְאָמַר, שְׁחוֹרָה אֲנִי וְנָאוָה וְגוֹ׳, שְׁחוֹרָה אֲנִי וְנָאוָה, דָּא כְּנֶסֶת יִשְׂרָאֵל, דְּהִיא שְׁחוֹרָה מִן גָּלוּתָא, וְנָאוָה, דְּהִיא נָאוָה בְּאוֹרַיְיתָא, וּבְפִקּוּדִין, וּבְעוֹבְדִין דְּכַשְׁרָן. בְּנוֹת יְרוּשָׁלַם, דְּעַל דָּא, זַכָּאִין לְיְרוּתָאָה יְרוּשָׁלֵם דִּלְעֵילָא. כְּאָהֳלֵי קֵדָר, אַף עַל גַּב דְּהִיא קוֹדֶרֶת בְּגָלוּתָא, בְּעוֹבְדִין הִיא כִּירִיעוֹת שְׁלֹמֹה, כִּירִיעוֹת, דְּמַלְכָּא דִּשְׁלָמָא כֹּלָּא דִּילֵיהּ.

ANPIN.

28. "Make haste, my beloved"
When Rabbi Chiya the Great goes to visit Rabbi Shimon bar Yochai to learn from the masters of the Mishnah, he see a curtain of fire behind which Rabbi Shimon and his students converse. Deciding to listen to the conversation from outside of the house, he hears an explanation of the title verse. According to the masters, we learn that this verse signifies the longing of Yisrael for God, as they implore Him not distance Himself from them without looking back.
Rabbi Shimon then hears Rabbi Chiya weeping outside of the house and tells his students that the Shechinah is with him. Knowing that the Shechinah will protect him from being burned by the fiery curtain, Rabbi Elazar is about to go and bring him in when he hears a voice that stops him. Rabbi Chiya then quotes the title verse and the curtain parts, a sign granting Rabbi Chiya permission to enter. Rabbi Shimon then stands up and the fire moves from the place where he stands to Rabbi Chiya, causing him to become mute. Rabbi Chiya enters with his eyes lowered and is unable to speak until Rabbi Elazar passes his hand over Rabbi Chiya's mouth. Rabbi Chiya then expounds upon his newfound insight: "It is good to die in the good golden fire that is burning." This is the place of Rabbi Shimon bar Yochai. From here, sparks fly on all sides and ascend to the 370 Chariots, each of which then separates into thousands until it reaches the Ancient of Days, who sits on a throne. The throne trembles, and this trembling penetrates to 260 worlds until it reaches the righteous in Eden and is heard throughout all the Firmaments. When Rabbi Shimon expounds on the Torah, all the celestial beings listen to his voice in silence. After he concludes, all rejoice and the souls and angels come to kneel before God, raising up the secrets of the spices that are in Eden to the Ancient of Days. Rabbi Shimon then explains that six levels of Holiness (Sfirot) descended with Jacob into Egypt, and corresponding to these are the six levels of Yisrael and the six steps to the supernal Throne. Each of the aforementioned six are equal to ten, and so there are sixty in all, corresponding to the sixty mighty men that surround the Shechinah. When Rabbi Chiya points out that there are seven Sfirot, Rabbi Shimon explains that the level of Malchut is not counted because it does not illuminate of itself.
The Relevance of this Passage
So mighty and awesome is the description in this section that a reading of its soul-stirring poetry is alone sufficient to elevate one's consciousness until it is in tune with these great souls of old, and with the sheer grandeur and majesty of the creation. It is then possible to grasp just a tiny sense of what it means to be in the presence of God, for if His creation is so ineffably beautiful in form and so inspiring in feel, how much more so will be its creator? The sense of wonder thus cultivated must then be retained, for there is nowhere within His creation that the creator does not exist.

234. Rabbi Chiya Raba went to the masters of the Mishnah to learn from them. He went to Rabbi Shimon bar Yochai, and saw a curtain OF FIRE that divided the house. AND RABBI SHIMON AND HIS STUDENTS WERE IN THE INSIDE OF THE CURTAIN. Rabbi Chiya was mystified and said: I will hear a word from his mouth from here, FROM OUTSIDE THE FIERY CURTAIN.

234. רִבִּי חִיָּיא רַבָּא, הֲוָה אָזִיל לְגַבֵּי מָארֵיהוֹן דְּמַתְנִיתָא, לְמֵילַף מִנַּיְיהוּ. אָזָל לְגַבֵּי רִבִּי שִׁמְעוֹן בֶּן יוֹחַאי, וְחָמָא פַּרְגּוֹד חַד, דַּהֲוָה פָּסִיק בְּבֵיתָא. תָּוָה רִבִּי חִיָּיא, אָמַר, אֶשְׁמַע מִלָּה מִפּוּמֵיהּ מֵהָכָא.

235. He heard THE VOICE OF ONE OF THE STUDENTS OF RABBI SHIMON, who said: "Make haste, my beloved, and be you like a gazelle or a young hart" (Shir Hashirm 8:14). All the longings that Yisrael had for the Holy One, blessed be He, were AS Rabbi Shimon said: the desire of Yisrael is that the Holy One, blessed be He, should not distance Himself, but rather run like a gazelle or a young deer.

235. שְׁמַע דַּהֲוָה אָמַר, בְּרַח דּוֹדִי וּדְמֵה לְךָ לִצְבִי אוֹ לְעוֹפֶר הָאַיָּלִים. כָּל כִּסּוּפָא דִּכְסִיפוּ יִשְׂרָאֵל מִקּוּדְשָׁא בְּרִיךְ הוּא הוּא, דאר"ש, תַּאֲוָתָם שֶׁל יִשְׂרָאֵל, שֶׁיִּהְיֶה הַקּוּדְשָׁא בְּרִיךְ הוּא לֹא הוֹלֵךְ וְלֹא מִתְרַחֵק, אֶלָּא בּוֹרֵחַ כַּצְּבִי אוֹ כְּעוֹפֶר הָאַיָּלִים.

236. Rabbi Shimon said: What is the reason that there is no animal in the world who does as the gazelle or young deer, which when he flees, goes a measure and turns his head to the place whence he left. He always turns his head backwards. So did Yisrael say: 'Master of the Universe, if we cause that You ascend from us, let it be Your desire that You shall flee like a gazelle or young deer who flees, and turns his head to the place that he left' - MEANING THE PLACE HE WAS BEFORE, FROM WHERE HE FLED. This is what is written: "And yet for all that, when they are in the land of their enemies, I will not cast them away, nor will I abhor them, to destroy them utterly" (Vayikra. 26:44). Another explanation is that the deer sleeps with one eye, while the other eye is awake. So did Yisrael say to the Holy One, blessed be He: 'Do as the deer; "Behold, the Guardian of Yisrael neither slumbers nor sleeps" (Tehilim 121:4)'.

236. מ"ט, אר"ש, אֵין חַיָּה בָּעוֹלָם עוֹשָׂה כְּמוֹ הַצְּבִי אוֹ כְּעוֹפֶר הָאַיָּלִים, בִּזְמַן שֶׁהוּא בּוֹרֵחַ הוֹלֵךְ מְעַט מְעַט, וּמַחֲזִיר אֶת רֹאשׁוֹ לְמָקוֹם שֶׁיָּצָא מִמֶּנּוּ, וּלְעוֹלָם תָּמִיד הוּא מַחֲזִיר אֶת רֹאשׁוֹ לַאֲחוֹרָיו. כַּךְ אָמְרוּ יִשְׂרָאֵל, רבש"ע, אִם אָנוּ גּוֹרְמִים שֶׁתִּסְתַּלֵּק מִבֵּינֵינוּ, יְהִי רָצוֹן, שֶׁתִּבְרַח כְּמוֹ הַצְּבִי אוֹ כְּמוֹ עוֹפֶר הָאַיָּלִים, שֶׁהוּא בּוֹרֵחַ וּמַחֲזִיר אֶת רֹאשׁוֹ לְמָקוֹם שֶׁהִנִּיחַ, הה"ד, וְאַף גַּם זֹאת בִּהְיוֹתָם בְּאֶרֶץ אוֹיְבֵיהֶם לֹא מְאַסְתִּים וְלֹא גְעַלְתִּים לְכַלּוֹתָם. ד"א, הַצְּבִי כְּשֶׁהוּא יָשֵׁן, הוּא יָשֵׁן בְּעַיִן אַחַת, וְהָאַחֶרֶת הוּא נֵעוֹר, כַּךְ אָמְרוּ יִשְׂרָאֵל לְקוּדְשָׁא בְּרִיךְ הוּא, עֲשֵׂה כְּמוֹ הַצְּבִי, שֶׁהִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל.

237. שָׁמַע רִבִּי חִיָּא וְאָמַר, אִי עִלָּאִין עַסְקִין בְּבֵיתָא, וַאֲנָא יָתִיב אַבְרָאי, בָּכָה. שָׁמַע ר״ש וְאָמַר, וַדַּאי שְׁכִינְתָּא לְבָרָא, מַאן יִפּוּק. אָמַר רִבִּי אֶלְעָזָר בְּרֵיהּ. אִי אֲנָא קָלֵינָא, לָא קָלֵינָא דְּהָא שְׁכִינְתָּא בָּרָא מִנָּנָא, לֵיעוּל שְׁכִינְתָּא, וְתֶיהֱוֵי אֶשָּׁתָא שְׁלֵימְתָא. שָׁמַע קָלָא דְּאָמַר, עַד לָא סַמְכִין אִסְתְּמְכוּ, וְתַרְעִין לָא אִתְתַּקְנוּ, וּמִזּוּטְרֵי דְּבוּסְמִיָּא דְּעֵדֶן הִכְּעָן הוּא, לָא נָפַק ר׳ אֶלְעָזָר.

238. יָתִיב רִבִּי חִיָּא, בָּכָה וְאִתְגַּנַּח, פָּתַח וְאָמַר, סוֹב דְּמֵה לְךָ דּוֹדִי לִצְבִי אוֹ לְעֹפֶר הָאַיָּלִים. אִתְפְּתַח תַּרְעָא דְּפַרְגּוֹדָא, לָא עָיֵיל רִבִּי חִיָּא, זָקִיף רִבִּי שִׁמְעוֹן עֵינוֹי וְאָמַר, ש״מ אִתְיְהִיב רְשׁוּתָא לְמַאן דְּאִיהוּ אַבְרָאי וַאֲנָן לְגוֹ. קָם רִבִּי שִׁמְעוֹן, אָזַל אֶשָּׁא מִדּוּכְתֵּיהּ, עַד דּוּכְתָּא דְּרִבִּי חִיָּא, אָמַר רִבִּי שִׁמְעוֹן, קוּזְטִיפָא דִּנְהוֹרָא דְּקַלִּיטְרָא לְבַר, וַאֲנָא הָכָא לְגוֹ, אִתְאַלַּם פּוּמֵיהּ דְּרִבִּי חִיָּא.

239. כֵּיוָן דְּעָאל לְגוֹ, מַאיִךְ עֵינוֹי, וְלָא זָקִיף רֵישֵׁיהּ. אָמַר רִבִּי שִׁמְעוֹן לְרִבִּי אֶלְעָזָר בְּרֵיהּ, קוּם אַעְבַּר יָדָךְ אֲפוּמֵיהּ, דְּלָא יָדַע בְּהַאי, דְּלָא רָגִיל בֵּיהּ. קָם רִבִּי אֶלְעָזָר, אַעְבַּר יְדֵיהּ אֲפוּמֵיהּ דְּרִבִּי חִיָּא, פָּתַח פּוּמֵיהּ רִבִּי חִיָּא, וְאָמַר, חָמָא עֵינָא מַה דְּלָא חֲמֵינָא, אִזְדְּקַף דְּלָא חֲשִׁיבְנָא, טָב לְמֵימַת בְּאֶשָּׁא דְּדַהֲבָא טָבָא דְּלִיק.

240. בְּאַתָּר דְּשִׁבִּיבִין זַרְקִין לְכָל עִיבָּר, וְכָל שְׁבִיבָא וּשְׁבִיבָא, סָלִיק לְתֵלַת מְאָה וְשַׁבְעִין רְתִיכִין. וְכָל רְתִיכָא, אִתְפְּרַשׁ לְאֶלֶף אַלְפִין, וְרִבּוֹא רִבְוָון, עַד דְּמָטוּ לְעַתִּיק יוֹמִין, דְּיָתִיב עַל כֻּרְסְיָא, וְכֻרְסְיָא מִזְדַּעְזְעָא מִנֵּיהּ, לְמָאתָן וְשִׁתִּין עָלְמִין.

241. עַד דְּמָטָא לַאֲתָר עִדּוּנָא דְּצַדִּיקַיָּא, עַד דְּאִשְׁתְּמַע בְּכָל רְקִיעִין, וְכָל עִלָּאִין וְתַתָּאִין, וְכֻלְּהוּ בְּזִמְנָא חֲדָא, תָּוְוהִין וְאַמְרִין, הָדֵין הוּא רִבִּי שִׁמְעוֹן בֶּן יוֹחָאי, דַּהֲוָה מַרְעִישׁ כֹּלָּא, מַאן יָכִיל לְמֵיקַם קָמֵיהּ. דֵּין הוּא רשב״י, דִּבְשַׁעֲתָא דְּפָתַח פּוּמֵיהּ לְמִשְׁרֵי לְמִלְעֵי בְּאוֹרַיְיתָא, צַיְיתִין לְקָלֵיהּ, כָּל כֻּרְסְוָון וְכָל רְקִיעִין וְכָל רְתִיכִין, וְכָל אִינּוּן דְּמְשַׁבְּחֵי לְמָרֵיהוֹן.

237. Rabbi Chiya heard and said: Those higher ones are occupied WITH TORAH inside the house and I sit outside. He wept. Rabbi Shimon heard and said: Assuredly, the Shechinah is outside, MEANING WITH RABBI CHIYA, who will go out AND BRING HIM IN. His son Rabbi Elazar said: If I am burned BY GOING OUT THROUGH THE FIERY CURTAIN, I will not be burned because the Shechinah is outside BY RABBI CHIYA. Let the Shechinah enter and the fire OF THE CURTAIN will be complete. Rabbi Elazar heard a voice that said: The pillars have not yet been supported, WHICH IS THE SECRET OF THE THREE COLUMNS, and the gates have still not been completed, MEANING THE FIFTY GATES OF BINAH, and he is now of the smaller spice trees of Eden, MEANING OF THE SMALLEST SOULS WHO ARE CALLED "SPICES". THEREFORE, Rabbi Elazar did not go out TO BRING HIM IN.

238. Rabbi Chiya sat, wept and sighed. He opened the discussion, saying: "Turn, my beloved, and be you like a gazelle or young hart" (Shir Hashirm 2:17), MEANING ACCORDING TO THE EXPLANATION THAT HE HEARD FROM RABBI SHIMON - THAT EVEN THOUGH THAT HE WAS FLEEING, HE TURNED HIS HEAD BACK AND DID NOT DISTANCE HIMSELF, AND THEN the gate of the curtain opened. BUT Rabbi Chiya did not enter. Rabbi Shimon raised his eyes AND SAW THAT THE ENTRANCE OF THE CURTAIN OPENED. He said: Apparently, permission has been granted to whoever is outside, yet we are inside, AND WE MUST NOT BRING HIM IN. Rabbi Shimon stood up and the fire moved from its place to the place of Rabbi Chiya. Rabbi Shimon said: The spark of the ingathering light HAS ALREADY SPREAD outside, TO RABBI CHIYA, yet I am here inside AND I MUST NOT BRING HIM IN. Rabbi Chiya's mouth became mute BECAUSE OF THE FIRE THAT SPREAD TOWARDS HIM.

239. As soon as RABBI CHIYA entered inside, he lowered his eyes and did not raise his head. Rabbi Shimon said to his son Rabbi Elazar: Pass your hand over the mouth OF RABBI CHIYA because he does not know about this, as he is not accustomed to it. AND HE DID NOT KNOW WHAT TO DO. Rabbi Elazar arose and passed his hand over Rabbi Chiya's mouth. Rabbi Chiya opened his mouth and said: My eye has seen what I have not EVER seen and my stature has straightened, for I have never thought SO. It is good to die in the good golden fire that is burning.

240. In the place OF RABBI SHIMON BAR YOCHAI, which casts sparks to all sides, every single spark ascends to 370 Chariots. THEN, every single Chariot separates to thousands, and tens of thousands, until it reaches Atik Yomin that sits on a throne. And the throne trembles from it to 260 worlds.

241. Until RABBI SHIMON BAR YOCHAI reaches the place of Eden of the righteous, until THE SUPERIORITY OF RABBI SHIMON BAR YOCHAI is heard throughout the firmaments, those above and below at the same time are amazed and say: Is this Rabbi Shimon bar Yochai who shook everything up? Who can stand before him? This is Rabbi Shimon whos voice, at the moment he opens his mouth to start occupying himself with Torah, all the thrones, and all the firmaments, and all the Chariots hearken to, and also all those that praise their Master.

242. לֵית דְּפַתְחִין וְלֵית דְּמְסַיְּימִין, כֻּלְּהוּ מִשְׁתַּבְּחִין, עַד לָא אִשְׁתְּמַע בְּכָל רְקִיעַיָּא דִּלְעֵילָא וְתַתָּא, פִּטְרָא. כַּד מְסַיֵּים רִבִּי שִׁמְעוֹן לְמִלְּעֵי בְּאוֹרַיְיתָא, מַאן חָמֵי שִׁירִין, מַאן חָמֵי חֶדְוָתָא, דְּמְשַׁבְּחִין לְמָרֵיהוֹן, מַאן חָמֵי קָלִין דְּאַזְלִין בְּכֻלְּהוּ רְקִיעִין. אַתְיָין כֻּלְּהוּ בְּגִינֵיהּ דר״ש, וְכַרְעִין וְסַגְדִין קַמֵּי דְּמָרֵיהוֹן, סַלְקִין רֵיחִין דְּבוּסְמִין דְּעֵדֶן, עַד עַתִּיק יוֹמִין, וְכָל הַאי בְּגִינֵיהּ דר״ש.

242. There is no one to open TO SING PRAISES, and there is no one to end HIS SONG OF PRAISE. THAT IS TO SAY, THOSE WHO ARE IN THE MIDDLE OF THEIR PRAISES DO NOT FINISH THEIR PRAISES, FOR they are all there TO HEARKEN TO THE VOICE OF RABBI SHIMON BAR YOCHAI. It comes to a point that no utterance is heard in all the heavens above and below. When Rabbi Shimon concludes his occupation with Torah, who has seen songs, who has seen joy of those that praise their Master, who has seen the voices that permeate all the heavens. And because of Rabbi Shimon they all come, MEANING ALL THE SOULS AND ANGELS, and kneel and bow before their Master, raising up the secrets of the spices that are in Eden, WHICH IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH, until Atik Yomin. And all this is because of Rabbi Shimon.

243. פָּתַח רִבִּי שִׁמְעוֹן פּוּמֵיהּ וְאָמַר, שִׁית דַּרְגִּין נַחֲתוּ עִמֵּיהּ דְּיַעֲקֹב לְמִצְרַיִם וְכָל חַד וְחַד עֲשָׂרָה אֶלֶף רִבּוֹא. וְלָקְבֵלֵיהוֹן שִׁית דַּרְגִּין לְיִשְׂרָאֵל. וְלָקְבֵלֵיהוֹן שִׁית דַּרְגִּין לְכֻרְסְיָיא דִּלְעֵילָא. וְלָקְבֵלֵיהוֹן שִׁית דַּרְגִּין לְכֻרְסְיָיא דִּלְתַתָּא. דִּכְתִיב שֵׁשׁ מַעֲלוֹת לַכִּסֵּא. הה״ד רְבָבָה כְּצֶמַח הַשָּׂדֶה נְתַתִּיךְ וְגוֹ׳, הֲרֵי שִׁית. וְלָקְבֵלֵיהוֹן כְּתִיב, וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׁרְצוּ וַיִּרְבּוּ וַיַּעַצְמוּ וְגוֹ׳.

243. Rabbi Shimon opened his mouth and said: Six levels descended with Jacob to Egypt. THEY ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD. And each one EXPANDS TO ten, WHEN THEY ARE IN THE ILLUMINATION OF ZEIR ANPIN ALONE. THEN THEY ARE SIXTY, AND ARE one thousand WHEN THEY RECEIVE THE ILLUMINATION OF CHOCHMAH, WHICH IS THE SECRET OF THOUSANDS. THEN, THEY ARE SIXTY THOUSAND, UP TO ten thousand, WHEN RECEIVING THE ILLUMINATION OF CHASSADIM FROM ATIK, AND THEY ARE SIX HUNDRED THOUSAND. And corresponding to them are six levels to Yisrael - BECAUSE FROM YISRAEL THEY DESCEND TO JACOB. Corresponding to them are six steps to the supernal throne, WHICH ARE CHESED, GVURAH, TIFERET OF ZEIR ANPIN THAT INCLUDES NETZACH, HOD, YESOD. And corresponding to them are the six steps to the lower throne, WHICH IS MALCHUT, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD as is written: "The throne had six steps" (I Melachim 10:19). This is the meaning of: "I will cause you to increase like the plant of the field" (Yechezkel 16:7), WHICH IS THE FIRST GRADE; "AND YOU DID INCREASE," WHICH IS THE SECOND; "AND GROW BIG," THE THIRD; "AND YOU DID COME TO POSSESS GREAT ATTRACTIONS," THE FOURTH; "YOUR BREASTS WERE FIRM," THE FIFTH; "AND YOUR HAIR WAS GROWN," THE SIXTH. Correspondingly, it is written: "And the children of Yisrael were fruitful" (Shemot 1:7), WHICH IS THE FIRST; "and increased abundantly," THE SECOND; "and multiplied," THE THIRD; "and grew," THE FOURTH; "exceedingly," THE FIFTH; and "mighty," THE SIXTH.

244. תָּא חֲזֵי, כָּל חַד וְחַד סָלִיק לַעֲשָׂרָה, וַהֲווֹ שִׁתִּין, וְאִינּוּן שִׁתִּין גַּבְרִין דִּבְסַחֲרָנֵי שְׁכִינְתָּא, וְאִינּוּן שִׁתִּין רִבְּבָן, דְּנַפְקוּ עִם יִשְׂרָאֵל מִגָּלוּתָא, וּדְעָאלוּ עִם יַעֲקֹב בְּגָלוּתָא.

244. Come and behold: each one OF THE AFOREMENTIONED SIX EXTREMITIES equals ten - MEANING FROM THE ILLUMINATION OF ZEIR ANPIN ITSELF, WHOSE SFIROT ARE COUNTED BY TENS, AS AFOREMENTIONED - and THE SIX EXTREMITIES become sixty. THEN they are the sixty valiant men who surround the Shechinah, AS IS WRITTEN: "BEHOLD THE LITTER, THAT OF SOLOMON" (SHIR HASHIRM 3:7), WHICH IS THE SHECHINAH THAT IS CALLED 'BED'. "SIXTY VALIANT MEN ARE ROUND ABOUT IT, OF THE MIGHTY MEN OF YISRAEL." And they are six hundred thousand," WHEN SHE RECEIVES THE ILLUMINATION OF CHASSADIM FROM ATIK YOMIN AS MENTIONED ABOVE, that emerged with Yisrael from the exile, and came with Jacob to the exile.

245. Rabbi Chiya said to him: But they are seven: CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT. AND WHEN EACH ONE BECOME TEN they add up to seventy, AND NOT SIXTY. Rabbi Shimon said to him that seventy does not apply here, BECAUSE HERE ARE CONSIDERED THE LEVELS THAT ILLUMINATE, AND THE LEVEL OF MALCHUT DOES NOT ILLUMINATE OF ITSELF. And if you wish to consider seven, MEANING TO COUNT ALSO MALCHUT WITH THE SIX EXTREMITIES, it is written: "And six branches shall come out of its sides; three branches of the candlestick out of the one side..." (Shemot 25:32). FOR THEY CORRESPOND TO CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD, and one branch that is central, WHICH IS MALCHUT, is not counted, as it is written: "...the seven lamps shall give light towards the body of the candlestick..." (Bemidbar 8:2). BECAUSE MALCHUT DOES NOT ILLUMINATE OF ITSELF, IT ONLY RECEIVES FROM THE SIX CANDLES.

245. א״ל ר׳ חִיָּיא, וְהָא הֲווֹ שִׁבְעָה, וְסַלְקִין לְשַׁבְעִין, א״ל ר׳ שִׁמְעוֹן, שַׁבְעִין לָאו מֵהָכָא, וְאִי ס״ד שִׁבְעָה, הָא כְּתִיב וְשִׁשָּׁה קָנִים יוֹצְאִים מִצִּדֶּיהָ שְׁלֹשָׁה קְנֵי מְנוֹרָה וְגוֹ׳. וְקָנֶה הָאֶחָד הָאֶמְצָעִי לָאו בְּחִשְׁבָּנָא, דִּכְתִיב אֶל מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ וְגוֹ׳.

29. Wherefore exile, and wherefore to Egypt

Rabbi Elazar begins the discussion by asking his father why God allowed Yisrael to go into exile, and why into Egypt. After receiving encouragement from his father, he interprets the verse, "There are sixty queens, eighty concubines and young women without number." We then learn that God scattered all the nations across the earth and appointed supernal ministers over them, taking Yisrael as His portion. Indeed, God created the world for the sake of Yisrael and endowed it with permanence through Abraham (Wisdom), Isaac (Understanding) and Jacob (Knowledge). Once the twelve Tribes were born to Jacob, the supernal pattern was complete, as ordained from the beginning. If Yisrael assimilated with other nations, all the worlds would become tainted. Therefore, God caused Yisrael to wander the earth until they fell among the Egyptians, who made them slaves and despised them and their customs. Because the Egyptians hated them and would not mingle with them, they became perfected completely within the Holy Seed (without any mixture of foreign people) and the guilt of the other nations became complete.

The Relevance of this Passage

246. While they were still sitting, Rabbi Elazar said to his father, Rabbi Shimon: Why did the Holy One, blessed be He, cause the children of Yisrael to go down to Egypt in exile? He said to him: Are you asking one question or two questions? RABBI ELAZAR said to him: Two. I AM ASKING: why the exile? And why, PARTICULARLY, in Egypt? Rabbi Shimon said to him: They are two questions that result in one question! RABBI SHIMON said to him: Establish yourself, THAT IS, IN YOUR LEVEL. Because of this you will be established above, IN THE HEAVENLY YESHIVAH, in your name. Speak up, my son, speak up.

246. עַד דַּהֲווֹ יַתְבֵי, אר״א לְרִבִּי שִׁמְעוֹן אֲבוּי, מָה חָמָא קוּדְשָׁא בְּרִיךְ הוּא, לְנַחְתָּא יִשְׂרָאֵל, לְמִצְרַיִם בְּגָלוּתָא. א״ל חֲדָא שְׁאֵלְתָּא אַתְּ שָׁאִיל, אוֹ תְּרֵין. א״ל תְּרֵין. גָּלוּתָא לָמָה. וּלְמִצְרַיִם לָמָה. א״ל תְּרֵין אִינּוּן וְאִתְחָזְרוּ לְחַד. א״ל קוּם בְּקִיּוּמָךְ בְּגִינָךְ יִתְקַיְּים לְעֵילָא, מִשְּׁמָךְ הַאי מִלָּה, אֵימָא בְּרִי אֵימָא.

247. He opened the discussion saying: "There are sixty queens, eighty concubines and young women without number" (Shir Hashirm 6:8). "There are sixty queens"; they are the mighty men of above, from the side of Gvurah, who hold onto the inscriptions, MEANING THE EXTERIORS, of the holy living creature of Yisrael, WHICH IS MALCHUT, AND THEREFORE BAMED AFTER IT: "SIXTY QUEENS." THEY ARE THE ANGELS WHO ARE APPOINTED OVER THE NATIONS, AS WRITTEN FURTHER. "And eighty concubines" are THE ANGELS who are appointed in the inscriptions of the queens which are under THE SIXTY QUEENS. THEREFORE, THEY ARE CALLED 'CONCUBINES' AND NOT 'QUEENS'. "And young women without number," is as is written: "Is there any number to His armies?" (Iyov 25:3). And yet it is written: "My Dove, my undefiled is but one, she is the only one of her mother..." (Shir Hashirm 6:9). This is the Holy Shechinah that emerges from twelve lights, AND IS the shine that illuminates everything. Therefore it is called 'mother', AS IT IS WRITTEN: "SHE IS THE ONLY ONE OF HER MOTHER."

247. פָּתַח וְאָמַר שִׁשִּׁים הֵמָּה מְלָכוֹת וּשְׁמוֹנִים פִּילַגְשִׁים. שִׁשִּׁים הֵמָּה מְלָכוֹת, אִינּוּן גַּבְרַיָּא דִּלְעֵילָא מֵחֵילָא דִּגְבוּרָא דְּאִתְאַחֲדָן בִּגְלִיפִין, דְּחֵיוָתָא קַדִּישָׁא דְּיִשְׂרָאֵל. וּשְׁמוֹנִים פִּילַגְשִׁים, מִמְּנָן בִּגְלִיפוֹי דְּתְחוֹתוֹי. וַעֲלָמוֹת אֵין מִסְפָּר, כד״א הֲיֵשׁ מִסְפָּר לִגְדוּדָיו. וְעִם כָּל דָּא כְּתִיב, אַחַת הִיא יוֹנָתִי תַּמָּתִי אַחַת הִיא לְאִמָּהּ, דָּא הִיא שְׁכִינְתָּא קַדִּישָׁא דְּנָפְקָא מִתְּרֵיסַר זִיהֲרָא, דְּזִהֲרָא דְּנָהִיר לְכֹלָּא, וְאִיהִי אִתְקְרֵי אִמָּא.

248. כְּגַוְונָא דָא עָבִיד קוּדְשָׁא בְּרִיךְ הוּא בְּאַרְעָא, זָרִיק לְכָל עַמִּין לְכָל עִיבָּר, וּמָנֵי עֲלֵיהֶן רַבְּרְבֵי, הה"ד אֲשֶׁר חָלַק ה' אֱלֹהֶיךָ אוֹתָם לְכֹל הָעַמִּים, וְהוּא נָסִיב לְחוּלָקֵיהּ כְּנִישְׁתֵּיהּ דְּיִשְׂרָאֵל, הה"ד כִּי חֵלֶק ה' עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ. וְקָרָא לָהּ אַחַת הִיא יוֹנָתִי תַּמָּתִי אַחַת הִיא לְאִמָּהּ, דָּא הִיא שְׁכִינַת יְקָרֵיהּ, דְּאַשְׁרֵי בֵּינֵיהוֹן, אַחַת הִיא וּמְיוּחֶדֶת לֵיהּ. רָאוּהָ בָנוֹת וַיְאַשְּׁרוּהָ, כד"א רַבּוֹת בָּנוֹת עָשׂוּ חָיִל וְאַתְּ עָלִית עַל כֻּלָּנָה. מְלָכוֹת וּפִילַגְשִׁים וַיְהַלְלוּהָ, אִלֵּין רַבְּרְבֵי עַמִּין דְּאִתְפַּקְּדָן עָלַיְיהוּ.

249. וְעוֹד רָזָא דְּמִלָּה הִיא דְּתָנִינָן בַּעֲשָׂרָה מַאֲמָרוֹת נִבְרָא הָעוֹלָם, וְכַד תִּסְתַּכַּל תְּלָתָא אִינּוּן, וְעָלְמָא בְּהוּ אִתְבְּרֵי, בְּחָכְמָה וּבְתְבוּנָה וּבְדַעַת, וְעָלְמָא לָא אִתְבְּרֵי אֶלָּא בְּגִינֵיהוֹן דְּיִשְׂרָאֵל, כַּד בְּעָא לְקַיְּימָא עָלְמָא, עָבֵד לְאַבְרָהָם בְּרָזָא דְּחָכְמָה. לְיִצְחָק, בְּרָזָא דְּתְבוּנָה. לְיַעֲקֹב בְּרָזָא דְּדַעַת. וּבְהַאי אִתְקְרֵי, וּבְדַעַת חֲדָרִים יִמָּלְאוּ. וּבְהַהִיא שַׁעְתָּא אִשְׁתַּכְלַל כָּל עָלְמָא. וּמִדְּאִתְיְלִידוּ לְיַעֲקֹב תְּרֵיסַר שְׁבָטִין, אִשְׁתְּכְלַל כֻּלָּא, כְּגַוְונָא דִּלְעֵילָא.

250. כַּד חָמָא קוּדְשָׁא בְּרִיךְ הוּא חֶדְוָותָא סַגִּיאָה דְּהַאי עָלְמָא תַּתָּאָה, דְּאִשְׁתַּכְלַל כְּגַוְונָא דִּלְעֵילָא, אָמַר, דִּילְמָא ח"ו יִתְעָרְבּוּן בִּשְׁאַר עַמִּמִין, וְיִשְׁתְּאַר פְּגִימוּתָא בְּכֻלְּהוּ עָלְמִין. מַה עָבֵד קוּדְשָׁא בְּרִיךְ הוּא, טְלֵטֵל לְכֻלְּהוּ מֵהָכָא לְהָכָא, עַד דְּנַחְתּוּ לְמִצְרַיִם, לְמֵידָר דְּיוּרֵיהוֹן בְּעַם קְשֵׁי קָדָל, דְּמְבַזִּין נִמּוּסֵיהוֹן, וּמְבַזִּין לְהוֹן לְאִתְחַתְּנָא בְּהוּ, וּלְאִתְעָרְבָא בַּהֲדַיְיהוּ, וְחָשִׁיבוּ לְהוֹן עַבְדִּין. גּוּבְרִין גָּעֲלָן בְּהוֹן, נוּקְבָתָא גָּעֲלָן בְּהוֹן עַד דְּאִשְׁתַּכְלַל כֻּלָּא בְּזַרְעָא קַדִּישָׁא, וּבֵין כָּךְ וּבֵין כָּךְ שְׁלִים חוֹבָא דִּשְׁאַר עַמִּין, דִּכְתִיב כִּי לֹא שָׁלֵם עֲוֹן הָאֱמֹרִי עַד הֵנָּה. וְכַד נָפְקוּ, נָפְקוּ זַכָּאִין קַדִּישִׁין, דִּכְתִיב שִׁבְטֵי יָהּ עֵדוּת לְיִשְׂרָאֵל. אָתָא ר' שִׁמְעוֹן וּנְשָׁקֵיהּ בְּרֵישֵׁיהּ, א"ל קָאֵים בְּרִי בְּקִיּוּמָךְ, דְּשַׁעְתָּא קַיְּימָא לָךְ.

248. Similarly, the Holy One, blessed be He, did in this world. He cast all the nations to every side and appointed overseers over them, as is written: "Which Hashem your Elohim has allotted to all the nations" (Devarim 4:19). And He, MEANING THE HOLY ONE, BLESSED BE HE, took as His portion the Congregation of Yisrael. This is written: "For Hashem's portion is His people, Jacob is the lot of His inheritance" (Devarim 32:9). And He called it: "My Dove, my undefiled is but one, she is the only one of her Mother." This is the Shechinah of His glory, which He caused to dwell among them. She is the only one and is selected for Him. "The daughters saw her and called her happy," as is written: "Many daughters have done virtuously, but you excel them all" (Mishlei 31:29). "And the queens and the concubines praised her" (Shir Hasirim 6:9). These were the Princes of the nations that were appointed over them.

249. And another secret we have learned is that the world was created by ten sayings, but when you observe it closely, they are really three through which the world was created - NAMELY Chochmah, Tevunah, and Da'at. And the world was created only for Yisrael. When the Holy One, blessed be He, wanted to preserve the world, He did for Abraham with the secret of Chochmah, for Isaac with the secret of Tvunah, and for Jacob with the secret of Da'at. It is written: "And by knowledge are the chambers filled" (Mishlei 24:4). THIS IS THE SECRET OF CHESED, GVURAH, TIFERET, WHICH ARE ABRAHAM, ISAAC AND JACOB. THEY ROSE TO BECOME CHOCHMAH, BINAH, AND DA'AT. At that moment, the entire world was perfected. And when the twelve tribes were born to Jacob, WHICH ARE THE SECRET OF THE TWELVE DIAGONAL BORDERS, everything was perfected IN THIS WORLD as above IN ATZILUT.

250. When the Holy One, blessed be He, saw the great joy of this world when it was perfected as above, He said: 'Heaven forbid that THE TWELVE TRIBES become mixed among the other nations and there will remain a blemish in all the worlds.' What did the Holy One, blessed be He, do? He caused them to move from here to there until they descended to Egypt to settle in their homes among a stiff-necked people who ridiculed their customs, were too scornful to intermarry with them and to mingle with them, and considered them slaves. The men scorned them and the women scorned them, until they became perfected completely into a holy seed, WITHOUT ANY MIXTURE OF A FOREIGN PEOPLE. In the meantime, the sin of the nations was completed as is written: "For the iniquity of the Emori is not yet full" (Beresheet 15:16). When they left, they left holy and righteous as is written: "The tribes of Yah, as a testimony for Yisrael" (Tehilim 122:4). Rabbi Shimon came and kissed him on his head, and said to him: stand in your position, my son - MEANING AT YOUR LEVEL - for the moment is at your command.

30. "He did neither eat bread nor drink water"

After two days of continual discussion without food or water, Rabbi Shimon quotes the title verse to Rabbi Elazar. He observes that since they were caught up in Divine contemplation for just two days, forgetting to eat or drink, it is understandable that when Moses "was there with Hashem forty days and forty nights, he did neither eat bread nor drink water."

Upon hearing this, Rabbi Shimon ben Gamliel compares Rabbi Shimon to a fearful lion, different to other lions. He explains that Rabbi Shimon is so close to God that he does not order a fast for what he prays for; he simply decrees and God fulfills. Moreover, he may even annul God's decrees, for as God rules over man, the righteous man rules over God.

The Relevance of this Passage

This profoundly mystical section helps us to grasp one of the most extraordinary of all Kabbalistic concepts: that the wholly righteous man, the purified man, is in effect his own God, and can be said to rule over God. This was the original idea of royalty, that the royal man was he who had

completed himself, was thus one with God. A reading of the section will inspire in us the urge to arrange a time when we can retreat to a spiritually conducive place to spend a few days fasting and in contemplation solely of our Heavenly Father. Such a retreat will further help us to appreciate the self-control and sheer willpower of the Zohar's rabbis, and gain some idea of what it takes to wring such insights and wisdom from scripture. In the process we will also learn the importance of mastering our own desires if we are to advance in knowledge of the truth.

251. Rabbi Shimon sat while his son, Rabbi Elazar, stood and explained the secrets of the words of wisdom, and his face shone like the sun. And the word spread and flew in the sky. They sat two days and neither ate nor drank, and they did not know if it was day or night. When they went out, they realized that already two days had passed and they had eaten nothing. Rabbi Shimon exclaimed: "And he was there with Hashem forty days and forty nights, he did neither eat bread nor drink water" (Shemot 34:28). If for us, WHO MERITED TO CLEAVE TO HASHEM for a while it was so, THAT AND WE SPENT TWO DAYS IN THE LIGHT OF HASHEM AND DID NOT KNOW WHERE WE WERE, with Moses, about whom the Torah bears witness: "And he was there with Hashem forty days" - it is much more so.

251. יָתִיב ר׳ שִׁמְעוֹן, ור׳ אֶלְעָזָר בְּרֵיהּ קָאֵים וּמְפָרֵשׁ מִלֵּי דְּרָזֵי דְּחָכְמְתָא, וַהֲווֹ אַנְפּוֹי נְהִירִין כְּשִׁמְשָׁא. וּמִלִּין מִתְבַּדְּרִין וְטָאסִין בִּרְקִיעָא. יָתְבוּ תְּרֵין יוֹמִין דְּלָא אָכְלוּ וְלֹא שָׁתוּ, וְלָא הֲווֹ יַדְעִין אִי הֲוָה יְמָמָא אוֹ לֵילְיָא. כַּד נָפְקוּ, יָדְעוּ דַּהֲווֹ תְּרֵין יוֹמִין דְּלָא טָעֲמוּ מִידִי. קָרָא עַל דָּא רִבִּי שִׁמְעוֹן, וַיְהִי שָׁם עִם ה׳ אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה לֶחֶם לֹא אָכַל וְגוֹ׳. וּמָה אִי אֲנָן בְּשַׁעֲתָא חֲדָא כַּךְ, מֹשֶׁה, דִּקְרָא אַסְהִיד בֵּיהּ, וַיְהִי שָׁם עִם ה׳ אַרְבָּעִים יוֹם וְגוֹ׳, עַל אַחַת כַּמָּה וְכַמָּה.

252. When Rabbi Chiya came before Rabbi and told him the story, Rabbi was amazed. His father, Rabbi Shimon ben Gamliel said to him: My son, Rabbi Shimon ben Yochai is a lion, and his son Rabbi Elazar is a lion, and Rabbi Shimon is not like the other lions. About him is written: "A lion has roared, who will not fear?" (Amos 3:8). Now that the higher worlds tremble before him, we certainly do. He is man who never decreed a fast for what he asked or prayed for. He would just decree and the Holy One, blessed be He, would fulfill. The Holy One, blessed be He, decrees and he annuls. This is what we learned of the meaning of the passage: "He that rules over men must be just, ruling in the fear of Elohim" (Shmuel II 23:3). The Holy One, blessed be He, rules over man, and who rules over the Holy One, blessed be He, but the righteous man. For He decrees and the righteous man annuls it.

252. כַּד אָתָא רִבִּי חִיָּא קָמֵיהּ דְּרִבִּי, וְסָח לֵיהּ עוֹבָדָא, תָּוֵה רִבִּי, וְאָמַר לֵיהּ ר׳ שִׁמְעוֹן בֶּן גַּמְלִיאֵל אָבוּי, בְּרִי, ר׳ שִׁמְעוֹן בֶּן יוֹחָאי אַרְיָא, וְרִבִּי אֶלְעָזָר בְּרֵיהּ אַרְיָא, וְלָאו ר׳ שִׁמְעוֹן כְּשָׁאַר אַרְיָוָתָא, עָלֵיהּ כְּתִיב אַרְיֵה שָׁאָג מִי לֹא יִירָא וְגוֹ׳. וּמָה עָלְמִין דְּלְעֵילָא מִזְדַּעְזְעִין מִינֵּיהּ, אֲנָן עאכ״ו. גַּבְרָא דְּלָא גָזַר תַּעֲנִיתָא לְעָלְמִין עַל מַה דְּשָׁאִיל וּבָעֵי, אֶלָּא הוּא גוֹזֵר, קוּדְשָׁא בְּרִיךְ הוּא מְקַיֵּים. קוּדְשָׁא בְּרִיךְ הוּא גוֹזֵר, וְאִיהוּ מְבַטֵּל. וְהַיְינוּ דִּתְנָן, מַאי דִּכְתִיב מוֹשֵׁל בָּאָדָם צַדִּיק מוֹשֵׁל יִרְאַת אֱלֹהִים, הַקּוּדְשָׁא בְּרִיךְ הוּא מוֹשֵׁל בָּאָדָם, וּמִי מוֹשֵׁל בְּהַקּוּדְשָׁא בְּרִיךְ הוּא, צַדִּיק. דְּאִיהוּ גוֹזֵר גְּזֵרָה, וְהַצַּדִּיק מְבַטְּלָהּ.

31. Twelve mountains of balsam trees

This section begins with reference to Rabbi Yehuda's comment that although God delights in the prayers of the Righteous, He does not always grant their requests. There follows an account illustrating this idea. Once, during a drought, Rabbi Eliezer prayed and decreed forty fasts to no avail, yet after Rabbi Akiva prayed, the wind and rain came immediately. Seeing Rabbi Eliezer's chagrin, Rabbi Akiva stood before the congregation and told them a parable. In it, he compared Rabbi Eliezer to a friend of a king who loved him so dearly that he delayed granting his friend's request in order to prolong his visit. In contrast, the king instantly granted the requests of his servant in order to dispense with him quickly. Rabbi Eliezer then tells Rabbi Akiva his dream, in which he saw the verse, "Therefore pray you not for this people..." and reveals that he was crestfallen because although he knew another could pray for them, the congregation thought he was of a lower degree than Rabbi Akiva. Rabbi Eliezer then describes the dream in which he saw twelve mountains of balsam trees; the one who wears a breastplate and Efod entered and prayed to God to have mercy on the world. He explains that there are eighteen mountains of balsam. The Righteous souls enter there, and from there 49 aromas ascend daily to Eden. These correspond to the 49 pure aspects and the 49 impure aspects of the Torah, the 49 letters of the names of the twelve Tribes, and the 49 day interval between the exodus and the handing of the Torah to Yisrael. The one who wears the breastplate sits on a holy throne supported by the four pillars, the Patriarchs, who receive from the twelve stones that illuminate in the breastplate. They raise their eyes and see the sparks that glitter on 620 sides of the Crown, on which the Holy Name is engraved. Then the pillars tremble, "And the heavens become revealed like a book" (Yeshayah 34:4).

The Relevance of this Passage

This section, like the earlier one, is designed to evoke our deepest wonder at the splendor of these rabbinical visions of creation's structures, with all their complexity and precision. Yet we also learn here of the deep humility required of those who would gain access to the hidden worlds. It helps us cultivate this most vital of qualities by reminding us that, no matter how high we progress in our studies, we shall never reach the heights of a Rabbi Akiva, and yet he was the humblest and gentlest of men - a far more worthy role model than the greatest world leader or most brilliant artist there has ever been.

253. תְּנָן, אָמַר רַ׳ יְהוּדָה, אֵין לָךְ דָּבָר בַּחֲבִיבוּתָא קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, כְּמוֹ תְּפִלָּתָן שֶׁל צַדִּיקִים, וְאַף עַל גַּב דְּנִיחָא לֵיהּ, זְמִנִּין דְּעָבֵיד בָּעוּתְהוֹן, זְמִנִּין דְּלָא עָבֵיד.

253. We learned that Rabbi Yehuda said: There is nothing that is so cherished by the Holy One, blessed be He, as the prayers of the righteous. Even though it pleases Him, sometimes He grants their request and sometimes He does not.

254. תְּנוּ רַבָּנָן, זְמַנָּא חֲדָא הֲוָה עָלְמָא צְרִיכָא לְמִטְרָא, אֲתָא רִבִּי אֱלִיעֶזֶר, וְגָזַר אַרְבְּעִין תַּעֲנִיתָא, וְלָא אֲתָא מִטְרָא, צַלֵּי צְלוֹתָא, וְלָא אֲתָא מִטְרָא. אֲתָא רִבִּי עֲקִיבָא, וְקָם וְצַלֵּי, אָמַר מַשִּׁיב הָרוּחַ, וְנָשַׁב זִיקָא, אָמַר וּמוֹרִיד הַגֶּשֶׁם, וְאֲתָא מִטְרָא. חָלַשׁ דַּעְתֵּיהּ דְּרִבִּי אֱלִיעֶזֶר, אִסְתָּכַּל רִבִּי עֲקִיבָא בְּאַנְפּוֹי.

254. The sages have taught that one time the world needed rain. Rabbi Eliezer came and decreed forty fasts, but rain did not come. He prayed, but rain did not come. Rabbi Akiva came, stood and prayed. He said: "He makes the wind to blow," and the wind blew strong and powerful. He said: "And He makes the rain fall" and rain came. Rabbi Elazar was crestfallen. Rabbi Akiva looked into his face AND SENSED HE WAS DISCOURAGED.

255. קָם רִבִּי עֲקִיבָא קָמֵי עַמָּא וְאָמַר, אֶמְשׁוֹל לָכֶם מָשָׁל, לְמַה הַדָּבָר דּוֹמֶה, רִבִּי אֱלִיעֶזֶר דָּמֵי לְרַחִימָא דְּמַלְכָּא, דְּרָחִים לֵיהּ יַתִּיר, וְכַד עָאל קָמֵי מַלְכָּא, נִיחָא לֵיהּ, וְלָא בָּעֵי לְמִיתָּן לֵיהּ בָּעוּתֵיהּ בְּבְהִילוּ, כִּי הֵיכִי דְּלָא לִיתְפְּרַשׁ מִנֵּיהּ, דְּנִיחָא לֵיהּ דְּלִישְׁתְּעֵי בַּהֲדֵיהּ. וַאֲנָא דָּמֵי לְעַבְדָּא דְּמַלְכָּא, דְּבָעָא בָּעוּתֵיהּ קָמֵיהּ, וְלָא בָּעֵי מַלְכָּא דְּלֵיעוּל לְתַרְעֵי פַּלְטֵרִין, וכ״ש דְּלִישְׁתְּעֵי בַּהֲדֵיהּ, אָמַר מַלְכָּא, הָבוּ לֵיהּ בָּעוּתֵיהּ בְּבְהִילוּ, וְלָא לֵיעוּל הָכָא. כַּךְ רִבִּי אֱלִיעֶזֶר אִיהוּ רְחִימָא דְּמַלְכָּא, וַאֲנָא עַבְדָּא, וּבָעֵי מַלְכָּא לְאִשְׁתְּעֵי בַּהֲדֵיהּ כָּל יוֹמָא, וְלָא יִתְפְּרִישׁ מִנֵּיהּ. וַאֲנָא, לָא בָּעֵי מַלְכָּא דְּאִיעוּל תַּרְעֵי דְּפַלְטֵרִין. נָח דַּעְתֵּיהּ דְּרִבִּי אֱלִיעֶזֶר.

255. Rabbi Akiva stood up before the people and said: I will give an example similar to the situation. Rabbi Eliezer is compared to the friend of the king, who is cherished exceedingly. And when he appears before the king, he is very pleasantly accepted, and the king does not want to grant him his wish quickly so that he will not leave him, because it is so pleasant to speak with him. But I am likened to the servant of the king who makes a request of him, and the king does not want him to enter the gates of the palace, and naturally does not want not to speak to him. The king says: Grant his request immediately and do not let him enter here. Similarly, Rabbi Eliezer is the friend of the King and I am a servant. The king desires to speak with him constantly and not to be away from him. But as for me, the king does not want me to enter the gates of the palace, THEREFORE HE GRANTS MY WISH IMMEDIATELY. Rabbi Eliezer regained his composure.

256. א״ל, עֲקִיבָא, תָּא וַאֵימָא לָךְ מִלְּתָא, דְּאִתְחַזְיָא לִי בְּחֶלְמָא הַאי פְּסוּקָא, דִּכְתִיב, וְאַתָּה אַל תִּתְפַּלֵּל בְּעַד הָעָם הַזֶּה וְאַל תִּשָּׂא בַעֲדָם רִנָּה וּתְפִלָּה וְאַל תִּפְגַּע בִּי. תָּא חֲזֵי, תְּרֵיסַר טוּרֵי אֲפַרְסְמוֹנָא, עָאל. הַהוּא דְּלָבִישׁ חוֹשְׁנָא וֶאֱפוֹדָא, וּבָעָא מִן קוּדְשָׁא בְּרִיךְ הוּא, לְמֵיחַס עַל עָלְמָא וְעַד הָאִידָנָא תָּלֵי אִיהוּ. אִי הָכִי אֲמַאי חָלַשׁ דַּעְתֵּיהּ דְּרִבִּי אֱלִיעֶזֶר. מִשּׁוּם בְּנֵי נָשָׁא, דְּלָא יַדְעִין בְּהַאי.

256. RABBI ELIEZER said to him: Akiva, come and I will tell you something. In a dream, there appeared to me the passage: "Therefore pray you not for this people; lift up neither cry nor prayer for them, nor make intercession to Me" (Yirmeyah 7:16). Behold, DUE TO THE SINS OF THE GENERATION, THE PRAYER ON THEIR BEHALF IS NOT ACCEPTED, AND STILL IT SAYS, "THEREFORE PRAY YOU NOT FOR THIS PEOPLE." THIS IMPLIES THAT OTHERS MAY PRAY ON THEIR BEHALF. THEREFORE I WAS NOT ANSWERED, BUT YOU WERE ANSWERED. AND MORE THAN THIS, THERE ARE CERTAIN THINGS ON WHOSE BEHALF NO RIGHTEOUS MAN IN THE WORLD CAN PRAY. Come and behold: twelve mountains of balsam trees. THE ONE WHO RAISES FEMALE WATERS, the one who wears the breastplate and Efod, enters and prays to the Holy One, blessed be He, BY RAISING FEMALE WATERS TO BINAH, to have mercy on the world. Until now, his prayer is still suspended, THAT IS, IT HAS NOT BEEN ACCEPTED. FOR THESE ARE THINGS FOR WHICH PRAYERS ARE NOT ACCEPTED. AND HE ASKS: If so, why was Rabbi Eliezer crestfallen, SINCE HE SAW IN HIS DREAM, "THEREFORE PRAY YOU NOT..." FROM WHICH IT IS UNDERSTOOD THAT ANOTHER MAY PRAY. AND HE ANSWERS: That was because of the people who did not know this. THEY THOUGHT THAT HE WAS ON A LOWER DEGREE THAN RABBI AKIVA.

257. Rabbi Eliezer said: There are eighteen mountains of supernal balsam trees. The souls of the righteous enter BY RAISING FEMALE WATERS. And 49 fragrances, WHICH IS THE SECRET OF THE FIFTY GATES OF BINAH LESS ONE, ascend daily FROM BINAH to that place called 'Eden', WHICH IS CHOCHMAH. Corresponding to this, the Torah was given in 49 impure aspects and in 49 pure aspects, FOR BECAUSE OF THE LACK OF THE FIFTIETH GATE, THERE EVOLVED 49 IMPURE ASPECTS IN ACCORDANCE WITH THE SECRET OF THE VERSE: "THE ELOHIM HAS MADE THE ONE AS WELL AS THE OTHER" (KOHELET 7:14). The 49 letters in the names of the tribes AND LIKEWISE the 49 days OF THE SFIRAH OF THE OMER, in order to receive the Torah, FOR THEY CONTAIN 49 SUPERNAL DAYS OF THE MALE AND FEMALE, are going to receive permission, MEANING TO BECOME PERFECTED daily from THESE 49 DAYS, the illuminating stones THAT ARE FILLED in the engraving of that breastplate.

257. אָמַר רִבִּי אֱלִיעֶזֶר תַּמְנֵי סָרֵי טוּרֵי אַפַּרְסְמוֹנָא עִלָּאִין, עָאלִין נִשְׁמָתֵהוֹן דְּצַדִּיקַיָּא, וְאַרְבְּעִין וְתִשְׁעָה רֵיחִין, סַלְקִין בְּכָל יוֹמָא, עַד הַהוּא אֲתָר דְּאִתְקְרֵי עֵדֶן, דִּי לְקֻבֵּל דָּא, אִתְיְהִיבַת אוֹרַיְיתָא, בְּמ״ט פָּנִים טָמֵא, וּבְמ״ט פָּנִים טָהוֹר. מ״ט אַתְוָון בִּשְׁמָהֵן דִּשְׁבָטִי. מ״ט יוֹמִין לְקַבְּלָא אוֹרַיְיתָא. מ״ט יוֹמִין קַדִּישִׁין עִלָּאִין קַיְימִין, לְמִיטַל רְשׁוּתָא בְּכָל יוֹמָא מֵאֲבָנִין זְהִירִין, דְּגְלִיפָאן בְּהַהוּא חוֹשְׁנָא.

258. And he who wears the breastplate, BEING ZEIR ANPIN IN THE MOCHIN OF GREATNESS, sits on the precious holy throne, MEANING THAT IT ILLUMINATES WITHIN MALCHUT THAT IS CALLED 'THRONE'. The four pillars OF THIS THRONE, WHO ARE MICHAEL, GAVRIEL, URIEL, AND REFAEL, stand and observe the breastplate - MEANING THAT THEY RECEIVE FROM THE TWELVE STONES THAT ARE ILLUMINATING IN IT. By the word OF THE WEARER OF THE BREASTPLATE do they come, and according to his word do they leave. They raise their eyes and look up, and see the sparks that glitter in 620 sides, WHICH ALLUDES TO KETER, WHOSE NUMERICAL VALUE IS 620, BECAUSE IT IS BOUND UPON THE FOREHEAD AND SKULL, WHICH IS THE SECRET OF KETER. And the Holy Name is engraved on it. And THE AFOREMENTIONED PILLARS tremble and shake, bound on the right side, WHICH IS ZEIR ANPIN, while the left, WHICH IS MALCHUT, takes into its hands the pillars of heaven - WHICH IS THE SECRET OF THE THREE COLUMNS IN ZEIR ANPIN, WHICH IS CALLED 'HEAVEN'. It clears them and reveals them. This is what is written: "And the heavens become revealed like a book" (Yeshayah 34:4).

258. וְהַהוּא דְּלָבִישׁ חוֹשְׁנָא, יָתִיב בְּכֻרְסְיָיא קַדִּישָׁא יַקִּירָא, דְּאַרְבַּע סַמְכִין קַיְימִין מִסְתַּכְּלִין בְּחוֹשְׁנָא, עַל מֵימְרֵיהּ עָאלִין, וְעַל מֵימְרֵיהּ נָפְקִין, זַקְפָן עַיְנִין וּמִסְתַּכְּלִין לְעֵילָא, חָמָאן צִיצָא, דְּלָהִיט בְּשִׁית מְאָה וְעֶשְׂרִין עִיבָר, וּשְׁמָא קַדִּישָׁא עִלָּאָה, גְּלִיף עֲלוֹי, מִזְדַּעְזְעָן וּמִתְחַלְחֲלָן. קְטִירֵי בְּסִטְרוֹי דִּימִינָא קַדִּישָׁא, דִּשְׂמָאלָא נָטִיל בִּידוֹי סַמְכֵי שְׁמַיָּא, עָלִיל לוֹן, וְגַלֵּי לוֹן. הֲדָא הוּא דִּכְתִיב, וְנָגוֹלוּ כַּסֵּפֶר הַשָּׁמָיִם.

32. "I went down into the garden of nuts"

Rabbi Eliezer begins by explaining and expounding upon the meaning of the title verse to Rabbi Akiva. The "garden," we learn, is the garden that comes out of Eden, and it signifies the Shechinah. The "nut," which has four sections, signifies the holy Chariot, and the phrase "I went down" signifies a penetration to the inner meaning. In answer to Rabbi Chiya's question regarding the symbolic significance of the (dirt of the) nut's shell, Rabbi Eliezer reveals its meaning through its connection with the almonds. Although the two types of almond, bitter and sweet, imply an illusion to severe Judgment and Holiness, every open illusion to almonds in the Torah describes only their aspect of Judgement. He then draws a comparison between the Hebrew words for 'almonds', 'watched' and 'hasten', which reinforces their aspect of Judgment.

The Relevance of this Passage

A reading of this section opens us to the idea that we can learn much about God through nature around us and through the language of the Torah, and therefore helps us to seek enlightenment through our physical world.

259. Rabbi Akiva said to him: What is the meaning of the passage, "I went down into the garden of nuts" (Shir Hashirm 6:11)? He said to him: Come and behold. This garden comes out of Eden, and this is the Shechinah. Nut is the holy supernal Chariot, which is the four headwaters of the rivers that separates from the garden, WHICH IS THE SECRET OF THE FOUR FACES - NAMELY THE FACE OF A LION, THE FACE OF AN OX, THE FACE OF AN EAGLE, THE FACE OF A MAN. This nut has four holy heads inside, MEANING IN ITS FRUIT, AND IT ALSO HAS FOUR KLIPOT ('PEELS') THAT COVER THE FRUIT, WHICH ALLUDES TO THE FOUR KLIPOT: A STORM WIND; A GREAT CLOUD; A FIRE FLARING UP; AND A BRIGHTNESS, LIKE THE SUPERNAL CHARIOT. And when he said: "I went down," IN "I WENT DOWN INTO THE GARDEN OF NUTS," it is as we learned that so and so descended to the Chariot.

259. א״ל ר׳ עֲקִיבָא, מַהוּ דִּכְתִיב, אֶל גִּנַּת אֱגוֹז יָרַדְתִּי. א״ל תָּא חֲזֵי, הַהוּא גִּנְתָּא נָפְקָא מֵעֵדֶן, וְדָא הִיא שְׁכִינְתָּא. אֱגוֹז: דָּא הִיא רְתִיכָא עִלָּאָה קַדִּישָׁא, דְּאִינּוּן אַרְבַּע רֵישִׁין דְּנַהֲרִין, דְּמִתְפְּרְשָׁן מִן גִּנְתָּא, כְּהַאי אֱגוֹזָא, דְּאִינּוּן אַרְבַּע רֵישִׁין קַדִּישִׁין לְגוֹ. וּמָאי דְּאָמַר יָרַדְתִּי, כְּמָה דְּתָנָן, יָרַד פְּלוֹנִי לַמֶּרְכָּבָה.

260. Rabbi Akiva said to him: If so, he should have said: 'I went down into the nut', WHICH IS THE CHARIOT. Why does it say, "I went down into the garden of nuts"? He said to him: Because THE GARDEN, WHICH IS MALCHUT, has all that is goodly in the nuts, FOR THEY GROW IN AND EMERGE FROM THIS GARDEN, WHICH IS MALCHUT. THEREFORE, HE MENTIONS THE GARDEN SPECIFICALLY. AND HE CONTINUES TO EXPLAIN HIS WORDS, AS TO WHY THE CHARIOT WAS ALLUDED TO IN THE NUT. Just as the nut is hidden and concealed from all sides IN ITS PEEL, so the Chariot that emerges from the garden, WHICH IS MALCHUT, is concealed from all sides. All these four heads in the nut are attached to each other on this side, MEANING IN THEIR CENTER, and separate on this side, OUTWARDLY. Thus, THE FOUR ASPECTS OF the Chariot attain each other in unity, in joy, in completeness, and they separate, each one to its individual aspect for which it was appointed. This is what is written: "That it is which compasses the whole land of Chavilah" (Beresheet 2:11). Likewise, "that is it which goes toward the east of Ashur" (Ibid. 14). It is the same with the rest of them.

260. א״ל ר׳ עֲקִיבָא, אִי הָכִי, הֲוָה לֵיהּ לְמֵימַר, לְאֶגּוֹז יָרַדְתִּי, מַהוּ אֶל גִּנַּת אֱגוֹז יָרַדְתִּי. א״ל, מִשּׁוּם דְּהִיא שִׁבְחָא דְּאֶגּוֹזָא. מָה אֶגּוֹזָא, טְמִירָא וּסְתִימָא מִכָּל סִטְרוֹי, כַּךְ רְתִיכָא דְּנָפְקָא מִגִּנְתָּא, סְתִימָא מִכָּל סִטְרוֹי. מַה אִינּוּן אַרְבַּע קְרִישִׁין דִּי בְּאֶגּוֹזָא, מִתְחַבְּרָן בְּהַאי גִּיסָא, וּמִתְפָּרְשָׁן מֵהַאי גִּיסָא. כַּךְ רְתִיכָא, מִתְחַבְּרָן בְּאַחֲדוּתָא בְּחֶדְוָותָא בְּשְׁלִימוּתָא, וּמִתְפָּרַשׁ כָּל חַד בְּעִבְרוֹי, עַל מַה דְּאִתְמְנֵי הה״ד, הוּא הַסּוֹבֵב אֶת כָּל אֶרֶץ הַחֲוִילָה הוּא הַהוֹלֵךְ קִדְמַת אַשּׁוּר, וְכֵן כּוּלָּם.

261. Rabbi Akiva said: This dirt in the peel of the nut, MEANING IN THE FOUR KLIPOT THAT SURROUND IT, to what do they allude? He said to him: Even though the Torah did not reveal it, BECAUSE THE TORAH SPEAKS ONLY IN THE ASPECT OF GOOD IN THE NUT, it did reveal in this - MEANING IN THE ALMONDS - AS WILL BE EXPLAINED WILL THAT THE TORAH SPEAKS ABOUT THE FOUR KLIPOT OF THE ALMOND IN PARTICULAR, ALLUDING TO JUDGMENT, AND NOT THE ASPECT OF THEIR GOOD.

261. אָמַר רִבִּי עֲקִיבָא, הַאי לְכְלוּכָא דְּהִיא בְּקְלִיפּוֹי דְּאֶגּוֹזָא, לְמָאי רְמִיזָא. אָמַר לֵיהּ, אע״ג דְּאוֹרַיְיתָא לָא גַּלֵּי לֵיהּ, בְּהַאי גַּלֵּי.

262. Come and behold: Some almonds are bitter BECAUSE OF THEIR PEELS, and some are sweet, implying that some are of Severe Judgment, TO WHICH THE BITTER ALMONDS ALLUDE, and some serve HOLINESS, TO WHICH THE SWEET ALMONDS ALLUDE. But we see that every open allusion TO THEM in the Torah is about Judgment, AND DOES NOT DISCUSS THE GOOD IN THEM - THE SWEET ONES. And so it is in Jeremiah, who was shown the Judgment THAT IS IN THEM as is written: "I see a rod of an almond tree (Heb. shaked)" (Yirmeyah 1:11). What is the meaning of shaked? Actual almonds - "AND IT WAS SAID TO HIM, 'FOR I WILL HASTEN (HEB. SHOKED) MY WORD TO PERFORM IT,'" MEANING TO UPROOT, CRUSH, DESTROY AND DEMOLISH...It is written by the rod of Aaron: "And yielded almonds" (Bemidbar 17:23), AND IT BECAME A SIGN TO THE REBELLIOUS PEOPLE. SO WE SEE THAT THE TORAH SPEAKS ONLY OF THEIR ASPECT OF JUDGMENT. And from the word itself, THAT THEY ARE CALLED 'ALMONDS' (HEB. SHKEDIM) it is understood that it refers to Severe Judgment, as is written: "And Hashem watched (Heb. yishkod) over the evil" (Daniel 9:14). And, "I will hasten my word," and so all of them. So it IS CLEAR THAT THE WORD "SHAKED" REFERS TO SEVERE JUDGMENT. Rabbi Akiva said to him: It seems that one could gain much wisdom from everything the Holy One, blessed be He, does, as is written: "Whatever Hashem has done is for His own purpose" (Mishlei 16:4). Rabbi Elazar says: We learn it from these words, "And Elohim saw everything that He had made and, behold, it was very good" (Beresheet 1:31). That is the meaning of "very" - IT IS GOOD to learn supernal Wisdom from it.

262. תָּא חֲזֵי, שְׁקֵדִים, מִנְּהוֹן מְרִירָן, וּמִנְּהוֹן מְתִיקָן, וּרְמִיזָא אִית לוֹן, אִית מָארֵי דִּדִינָא קַשְׁיָא, וְאִית מָארֵי דְּשִׁירוּתָא, אֲבָל כָּל רְמִיזָא דְּגַלֵּי בְּאוֹרַיְיתָא חָזִינָן דִּדִינָא הֲוֵי, וְהָכִי הוּא לְיִרְמְיָהוּ, אַחְזוּ לֵיהּ בְּדִינָא, דִּכְתִיב, מַקֵּל שָׁקֵד אֲנִי רוֹאֶה. מַאי שָׁקֵד. שְׁקֵדִים מַמָּשׁ. וְכֵן בְּמַטֵּה אַהֲרֹן, וַיִּגְמֹל שְׁקֵדִים. וּמִן תֵּיבוּתָא מַמָּשׁ, אִשְׁתְּמַע, דְּהוּא דִּינָא קַשְׁיָא. דִּכְתִיב, וַיִּשְׁקוֹד ה׳ עַל הָרָעָה. וְכֵן שׁוֹקֵד אֲנִי עַל דְּבָרִי, וְכֵן כּוּלָּם. אָמַר לֵיהּ ר׳ עֲקִיבָא, מַשְׁמַע כָּל מַה דְּעָבֵד קוּדְשָׁא בְּרִיךְ הוּא, לְמֵילַף מִנֵּיהּ חָכְמְתָא סַגִּיאָה, דִּכְתִיב כָּל פָּעַל ה׳ לַמַּעֲנֵהוּ. ר׳ אֶלְעָזָר אָמַר מֵהָכָא, דִּכְתִיב, וַיַּרְא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד. מַהוּ מְאֹד. לְמֵילַף מִנֵּיהּ חָכְמְתָא עִלָּאָה.

33. "The one as well as the other"

The discussion here begins with an interpretation of the title verse, revealing that the earthly realm corresponds symbolically in all its aspects to the heavenly realm. Rabbi Aba's comment regarding human ignorance of lost wisdom pertaining to the natural world leads to a discourse on the classification of trees and herbs and their relationships to divine elements. We learn that it is forbidden to "sow your field with mingled seed" because each seed has an individual name, a separate secret, and an appointed supervisor above. Planting mixed seeds mingles their authority and their names. This concept also applies to the twelve Tribes, and explains the Scriptural emphasis on the names of these tribes, as seen in the verse, "These are the names of the children of Yisrael."

The Relevance of this Passage

A reading of this section reminds us of the profound significance of names and opens us up to a greater understanding of the divine Wisdom made manifest in the physical world around us. The theme of seeds being explored also provides us with a great image for meditation: the seed. Dwelt on

for long enough, the image of a seed will reveal layer upon layer of meaning relating to spiritual growth, from the hard skin or husk needed to protect it in the early stages to the final plant or tree which had lain concealed but fully formed within the tiny seed.

263. Rabbi Yehuda said: What is the meaning of that which is written, "The Elohim has made the one as well as the other" (Kohelet 7:14)? IT INSTRUCTS US THAT similar to those things that are in heaven, the Holy One, blessed be He, made on earth, AND ALL THAT THERE IS ON THE EARTH alludes to what is above IN THE SKY. For when Rabbi Aba saw a tree whose fruits were ripe and from which the birds flew, he wept and said: If people knew what they were suggesting, they would rend their clothes down to their navel, for the fact that this wisdom was forgotten by them. Even more so for the other things that the Holy One, blessed be He, has made on earth.

263. א"ר יְהוּדָה, מַאי דִּכְתִיב, גַּם אֶת זֶה לְעֻמַּת זֶה עָשָׂה הָאֱלֹהִים. כְּגַוְונָא דִּרְקִיעָא, עָבֵד קוּדְשָׁא בְּרִיךְ הוּא בְּאַרְעָא, וְכֻלְּהוּ רְמִיזָא לְמַה דִּלְעֵילָא. דְּכַד הֲוָה חָמֵי ר' אַבָּא, חַד אִילָנָא, דְּאַבִּיהּ אִתְעֲבִיד עוֹפָא דְּפָרַח מִנֵּיהּ, הֲוָה בָּכֵי וְאָמַר, אִי הֲווֹ בְּנֵי נָשָׁא יַדְעֵי לְמַאי רְמִיזָאן, הֲווֹ מְבַזְּעָן מַלְבּוּשֵׁיהוֹן עַד טַבּוּרֵיהֶן, לְמַאי דְּאִתְנְשֵׁי חָכְמָה מִנְּהוֹן. כ"ש בִּשְׁאַר מַה דְּעָבֵד קוּדְשָׁא בְּרִיךְ הוּא בְּאַרְעָא.

264. As Rabbi Yosi said: The trees from which wisdom is visible - meaning the Carob tree, Palm tree, and Ground Nut tree, WHICH IS A KIND OF NUT TREE, and those similar to them - were all grafted into one, because all these trees that produce fruit, except for apples, WHICH ARE NETZACH, HOD, AND YESOD, have the same secret, WHICH ALLUDES TO TIFERET. That is, except for the paths in which they are separate, BECAUSE EVERY TREE HAS A UNIQUE PATH IN WHICH IT ILLUMINATES.

264. כְּדְאָמַר ר' יוֹסֵי, אִלָּנִין, אִינּוּן דְּאִתְחָזֵי מִנְּהוֹן חָכְמְתָא, כְּגוֹן חֲרוּבָא, דְּקַל, פִּסְתּוּקָא, וְכַדּוֹמֶה לוֹן, כֻּלְּהוּ בְּחַד רְכִיבָא אִתְרְכָבוּ. כָּל אִינּוּן דְּעַבְדִּין פֵּירִין, בַּר מִתַּפּוּחִין, רָזָא חֲדָא אִינּוּן, בַּר שְׁבִילִין דְּאִתְפְּרְשָׁן.

265. All these trees that do not produce fruits, all the large ones - except for the willow, which has its own secret similar to above, WHICH ARE NETZACH AND HOD - gain nourishment from one source. THEY GAIN NOURISHMENT FROM THE EXTERIOR PART IN THE SECRET OF ANOTHER EL THAT DOES NOT PRODUCE FRUIT. And every one of the small trees except for the Hyssop, WHICH ALLUDES TO YESOD, were born of one mother, MEANING THE NUKVA.

265. כָּל אִינּוּן דְּלָא עַבְדִּין פֵּירִין, וְאִינּוּן רַבְרְבִין, בַּר מֵעַרְבִין דְּנַחֲלָא, דְּאִית לְהוּ רָזָא בִּלְחוֹדוֹי כְּגַוְונָא דִּלְעֵילָא, מֵחַד יְנִיקָא יְנִיקוּ, וְכָל חַד מֵאִינּוּן דְּאִינְהוּ זוּטְרֵי, בַּר מֵאֵזוֹבָא, מֵאִימָא חֲדָא אִתְיְלִידוּ.

266. All the herbs of the earth have powerful ministers appointed over them in heaven. FOR THERE IS NO PLANT ON EARTH THAT DOES NOT HAVE A STAR AND CONSTELLATION IN THE SKY THAT PRODS IT AND SAYS: GROW. Each and every one of them has a separate secret, similar to above, JUST AS THEY HAVE INDIVIDUAL APPOINTED SUPERVISORS ABOVE THEM. Therefore it is written: "You shall not sow your field with mingled seed" (Vayikra 19:19), because each one enters alone and emerges alone. FOR NO APPOINTEE MINGLES WITH ANOTHER, AND ONE WHO PLANTS MINGLED SEEDS, MINGLES THEIR AUTHORITY, ONE WITH ANOTHER. This is the meaning: "Do you know the ordinances of the heavens, can you establish His dominion in the earth" (Iyov 38:33), and: "He calls them all by names" (Yeshayah 40:26). Everything in the world has its own secret and the Holy One, blessed be He, did not want to reveal it FROM ITS PLACE and mix it WITH ANOTHER, and thus called, EACH AND EVERY ONE by name. The sons of Jacob, who are holy tribes, who maintain the world, all the more so, as it is written: "These are the names of the children of Yisrael" (Shemot 1:1).

266. כָּל עֲשָׂבִין דְּאַרְעָא, דְּאִתְמַנֵּי עֲלֵיהוֹן רַבְרְבִין תַּקִּיפִין בִּשְׁמַיָּא. כָּל חַד וְחַד רָזָא בִּלְחוֹדוֹי, כְּגַוְונָא דִּלְעֵילָא, וּבְגִין כַּךְ כְּתִיב, שָׂדְךָ לֹא תִזְרַע כִּלְאָיִם. דְּכָל חַד וְחַד עָאל בִּלְחוֹדוֹי, וְנָפִיק בִּלְחוֹדוֹי, הה"ד, הֲיָדַעְתָּ חֻקּוֹת שָׁמָיִם אִם תָּשִׂים מִשְׁטָרוֹ בָּאָרֶץ. וּכְתִיב לְכֻלָּם בְּשֵׁם יִקְרָא. וּמַה בְּכָל מַה, דִּבְעָלְמָא רָזָא בִּלְחוֹדוֹי וְלָא בָּעָא קוּדְשָׁא בְּרִיךְ הוּא לְגַלָּאָה לוֹן, וּלְעַרְבְּבָא לוֹן, וּקְרָאן בִּשְׁמָהָן. בְּנֵי יַעֲקֹב דְּאִינּוּן שִׁבְטִין קַדִּישִׁין, דְּאִינּוּן קִיּוּמָא דְּעָלְמָא, עַל אַחַת כַּמָּה וְכַמָּה, הה"ד וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל.

34. The children of Yisrael, the children of Jacob

This discussion provides greater insight into the verse, "These are the names of the children of Yisrael." Rabbi Yosi first reinforces this verse as an indication of the importance of the twelve Tribes who sustain the world. His comment on the title names reveals a lack of distinction between the terms; this relates closely to the death and descent of Joseph and his brothers and is the subject of the discourse that ensues. We learn that the Shechinah and the supernal angels went with Jacob and his sons into Egypt while he was alive. Then, after the death of Joseph and the tribes, Yisrael descended into exile, and the Shechinah (with the twelve Tribes inscribed in Her) and the supernal angels descended with them. Consequently, Yisrael became known as the children of Jacob, since they descended to the level of the children of Jacob.

The Relevance of this Passage

A reading of this section provides insight into the connection between the names, 'the children of Yisrael' and 'the children of Jacob', providing greater depth to our understanding of what the Torah is really teaching. The more one studies scripture in this light the more one sees that it concerns now, not then, and that its histories and stories are merely a casing for the message that is timeless and universal, speaking to all men

and women in search of God and truth.

267. Rabbi Yosi ben of Rabbi Yehuda, said: If it had said: 'These are the names', it would infer that this is so! AS RABBI YEHUDA SAID THAT: "AND THESE ARE THE NAMES OF THE CHILDREN OF YISRAEL," REFERS TO THE IMPORTANCE OF THE TRIBES WHO SUSTAIN THE WORLD. But now that it is written: "And these are the names," WITH AN ADDED VAV ('and'), it infers that it is adding on to the first ones. Just as the first ones were the children of Jacob, so these are also the children of Jacob.

267. ר׳ יוֹסֵי בַּר׳ יְהוּדָה אָמַר, אִילוּ נֶאֱמַר אֵלֶּה שְׁמוֹת, מַשְׁמַע דְּהָכִי הוּא. הַשְׁתָּא דִּכְתִיב וְאֵלֶּה שְׁמוֹת, מַשְׁמַע דְּעַל הָרִאשׁוֹנִים מוֹסִיף, מַה הָרִאשׁוֹנִים בְּנֵי יַעֲקֹב, אַף כָּאן בְּנֵי יַעֲקֹב.

268. Rabbi Yehuda said TO RABBI YOSI BEN RABBI YEHUDA: Heaven forbid that when the Holy One, blessed be He, said: "I will descend with you to Egypt," that it should occur to you that the Shechinah descended with Him, precisely in that moment. THIS WAS BECAUSE RABBI YEHUDA THOUGHT THE IMPLICATION OF RABBI YOSI BEN RABBI YEHUDA WAS THAT THEY WERE IN THE LEVEL OF THE CHILDREN OF JACOB, MEANING 'DESCENDING', IMMEDIATELY UPON THEIR ARRIVAL IN EGYPT. But rather, the Shechinah descended at the time His children experienced descent. This is what is written: "I will go down with you into Egypt; and I will also surely bring you up again" (Beresheet 46:4, MEANING THAT as long as you will ascend, then I will also ascend; and when you descend, I will descend with you. After Joseph and all his brothers died and they descended, the Shechinah also descended with them. And as they descended, MEANING THE CHILDREN OF YISRAEL, so did these descend, MEANING THE SHECHINAH AND HER HOSTS.

268. א״ר יְהוּדָה, ח״ו, בְּשַׁעֲתָא דְּאָמַר קוּדְשָׁא בְּרִיךְ הוּא, אָנֹכִי אֵרֵד עִמָּךְ מִצְרַיְמָה, ס״ד דִּשְׁכִינְתָּא תֵּיחוֹת עִמֵּיהּ בְּהַהִיא שַׁעֲתָא מַמָּשׁ, אֶלָּא, בְּשַׁעֲתָא דַּהֲוָת יְרִידָה לִבְנוֹהִי, נַחְתַּת שְׁכִינְתָּא, הה״ד, אָנֹכִי אֵרֵד עִמָּךְ מִצְרַיְמָה, וְאָנֹכִי אַעֲלֶךָ גַּם עָלֹה, כָּל זִמְנָא דִּיהֲוֵי לָךְ עֲלוּיָה, כִּבְיָכוֹ״ל עֲלוּיָה אִית לִי, וּבְשַׁעֲתָא דִּיהֲוֵי לָךְ יְרִידָה, כִּבְיָכוֹ״ל אָנֹכִי אֵרֵד עִמָּךְ. וְעַד דְּמִית יוֹסֵף וְכָל אֶחָיו, וַהֲוָת לוֹן יְרִידָה, קָמַת שְׁכִינְתָּא וְנַחְתַּת עִמְּהוֹן, כְּמָה דְּנַחְתּוּ אִלֵּין, כַּךְ נַחְתּוּ אִלֵּין.

269. Rabbi Yosi ben Rabbi Yehuda, said TO HIM: It is written above, "And Joseph died, being 110 years old" (Beresheet 50:26). At the time that Joseph and all the tribes died and descended, the children of Yisrael descended into exile, and the Shechinah and the supernal angels descended with them, MEANING AS RABBI YEHUDA SAID. This is what is written: "And these are the names of the children of Yisrael"; THE VAV OF "VE'ELEH" ('AND THESE') is added to the first ones that descended into exile AFTER THE DEATH OF JOSEPH AND HIS BROTHERS. THEREFORE, THEY MUST BE THE CHILDREN OF JACOB, NAMELY IN DESCENT.

269. אָמַר ר׳ יוֹסֵי בַּר׳ יְהוּדָה, מַה כְּתִיב לְעֵיל מִנֵּיהּ, וַיָּמָת יוֹסֵף בֶּן מֵאָה וָעֶשֶׂר שָׁנִים וְגוֹ׳, בְּהַהִיא שַׁעֲתָא דְּמִית יוֹסֵף, וְכֻלְּהוּ שְׁבָטִין, וַהֲוָה לוֹן יְרִידָה, נַחְתּוּ בְּנֵי יִשְׂרָאֵל בְּגָלוּתָא, וּשְׁכִינְתָּא וּמַלְאֲכֵי עִלָּאֵי נַחְתּוּ עִמְּהוֹן, הה״ד, וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל, דְּאִינּוּן אִתּוֹסָפוּ עַל קַדְמָאֵי לְמֵיחַת בְּגָלוּתָא.

270. RABBI YEHUDA said to him: If so, was Jacob dead or not? He said to him: He was dead! So he said to him: It is written, "Who came to Egypt with Jacob" (Shemot 1:1). If he was alive, IT IS POSSIBLE to say "with Jacob," BUT IF THE TORAH IS SPEAKING of after his death, remove "with Jacob," SINCE HE HAD ALREADY DIED - SINCE THE VAV ('AND') ADDS TO THE FIRST ONES. But come and behold: the verse does not say 'who came (lit. 'come') into Egypt with Jacob' but IT IS WRITTEN: "who came." For until then, there was no descent for Jacob. And we learn that THE SHECHINAH AND THE TWELVE TRIBES THAT ARE IN IT came with Jacob TO EGYPT, and went from there until the descent into exile, MEANING AFTER THE DEATH OF JACOB AND THE TRIBES. And then those descended with them, MEANING THE SHECHINAH AND THE TWELVE TRIBES IN HER. Therefore the passage: "And these are the names OF THE CHILDREN OF YISRAEL," REFERS TO THEIR GREAT LEVEL AND IMPORTANCE, SINCE IT REFERS TO THE DAYS OF ASCENT AND NOT THE DAYS OF DESCENT.

270. א״ל, אִי הָכִי, יַעֲקֹב הֲוָה מִית אוֹ לָא. א״ל מִית. א״ל, וּמַהוּ דִּכְתִיב הַבָּאִים מִצְרַיְמָה אֵת יַעֲקֹב, אִי בְּחַיֵּי, אִימָא אֵת יַעֲקֹב, וְאִי בָּתַר דְּמִית, אַפִּיק מִתַּמָּן אֵת יַעֲקֹב. אֶלָּא תָּא חֲזֵי, לָא אָמַר קְרָא הַיּוֹרְדִים מִצְרַיְמָה אֵת יַעֲקֹב, דְּעַד כְּעַן לָא הֲוַת יְרִידָה לְיַעֲקֹב, אֶלָּא הַבָּאִים, אוֹלִיפְנָא דְּאָתוּ עִמֵּיהּ דְּיַעֲקֹב, וְאָזְלוּ לְהוֹן, עַד דְּנַחְתּוּ אִלֵּין בְּגָלוּתָא, נַחְתּוּ אִלֵּין עִמְּהוֹן, הה״ד וְאֵלֶּה שְׁמוֹת וְגוֹ׳.

271. Rabbi Dustai said: Every day they would come, THE SHECHINAH AND THE TWELVE TRIBES THAT WERE IN HER, and leave. This is what is written: "Who come into Egypt," IN THE PRESENT TENSE, and not 'Who came', IN THE PAST TENSE. This means that in the beginning it is written, "Who come into Egypt with Jacob," BEFORE THE DESCENT, and when they descended, it is written: "Every man came with his household," IN PAST TENSE. Come and behold: the children of Jacob had already died by that time, and the others descended INTO EXILE.

271. ר׳ דּוֹסְתַּאי אָמַר, בְּכָל יוֹמָא וְיוֹמָא הֲווֹ אַתְיָין, וְאַזְלִין לוֹן, הה״ד הַבָּאִים מִצְרַיְמָה, וְלָא כְּתִיב אֲשֶׁר בָּאוּ, וְהַיְינוּ דִּכְתִיב הַבָּאִים מִצְרַיְמָה בְּקַדְמֵיתָא אֵת יַעֲקֹב. וּלְבָתַר כַּד הֲוַת לוֹן יְרִידָה אִישׁ וּבֵיתוֹ בָּאוּ. וְתָא חֲזֵי, בְּנֵי יַעֲקֹב כֻּלְּהוּ הֲווֹ מֵתִין בְּהַהוּא זִמְנָא וְנַחְתּוּ אִלֵּין וְאִלֵּין.

272. רִבִּי יוֹסֵי וְרִבִּי אֶלְעָזָר אָמְרוּ, הַאי פַּרְשְׁתָּא מִלִּין עִלָּאִין אִית בָּהּ, דִּתְנָן, בְּשַׁעֲתָא דְּנַחְתּוּ אִלֵּין רְתִיכִין וּמַשְׁרְיָין קַדִּישִׁין, דְּיוֹקְנֵיהוֹן דְּשִׁבְטִין, דְּגְלִיפִין לְעֵילָא, כֻּלְּהוּ עָאלָן לְמֵידָר עִמְּהוֹן. הה״ד, אִישׁ וּבֵיתוֹ בָּאוּ, וּכְתִיב רְאוּבֵן שִׁמְעוֹן לֵוִי.

272. Rabbi Yosi and Rabbi Elazar said: This portion contains lofty subjects. For we learned that at the time these holy companies and Chariots descended, WHICH ARE the form of the TWELVE tribes which are engraved above IN THE SHECHINAH, they all came to sojourn with them. This is the meaning of: "Every man came with his household" (Shemot 1:1), WHICH ALLUDES TO THE ANGELS WHO CAME TO SOJOURN IN EGYPT WITH THE CHILDREN OF YISRAEL, and: "Reuven, Shimon, Levi..." (Ibid. 2). THEY ALLUDE TO THE FORMS OF THE TWELVE TRIBES IN THE SHECHINAH.

273. ד״א וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרַיְמָה אֵת יַעֲקֹב וְגוֹ׳. אִתְחֲזָר פַּרְשְׁתָּא דָּא, לְמָה דא״ר יוֹסֵי בְּרִבִּי יְהוּדָה, וְכֹלָּא הֲוָה.

273. Another explanation of: "And these are the names of the children of Yisrael who came into Egypt with Jacob...": HE HAD DIFFICULTY UNDERSTANDING WHY IT OPENED WITH "THE CHILDREN OF YISRAEL," AND CONCLUDED WITH "JACOB," AND SAYS: This portion reverted FROM THE CHILDREN OF YISRAEL TO JACOB. IT IS according to what Rabbi Yosi ben Rabbi Yehuda, said earlier - THAT THE CHILDREN OF YISRAEL DESCENDED TO THE LEVEL OF THE CHILDREN OF JACOB. And it all occurred, MEANING THAT ALL THE LITERAL EXPLANATIONS ARE TRUE.

35. "Every man came with his household"
A discussion of the title verse elaborates on a concept mentioned in the previous section - that the Tribes descended into Egypt twice, once when alive and once when dead. According to Rabbi Elazar, when the children of Yisrael went into exile, all the souls of the tribes gathered at the cave of Machpelah. They cried to Jacob, lamenting that a heathen nation had enslaved Yisrael. This awakened the spirit of Jacob, and after gaining permission from God, Jacob, the Tribes, the Shechinah and the supernal angels descended into Egypt. Thus, even in death Jacob did not separate from Yisrael.
The Relevance of this Passage
A reading of this section awakens the energy of Jacob within us, allowing us to climb higher in our actions and meditations, moving rung by rung further from materialism and closer to our heavenly goal. It also makes us more conscious of the need to leave material desires behind us before we die, for otherwise we will carry them on our backs into the next world as excess baggage anchoring us to the world of matter.

274. וְתָא חֲזֵי, רִבִּי אֶלְעָזָר בֶּן עֲרָךְ, כַּד הֲוָה מָטֵי לְהַאי פָּסוּק, הֲוָה בָּכֵי, דְּתַנְיָא, א״ר אֶלְעָזָר בֶּן עֲרָךְ, בְּשַׁעֲתָא דְּאִזְדְּלוּ יִשְׂרָאֵל בְּגָלוּתָא, אִתְכְּנָשׁוּ כֻּלְּהוּ נִשְׁמָתֵהוֹן דְּשִׁבְטִין, לְמְעָרַתְּא דְּכַפְלְתָּא, צָוְוחוּ וְאָמְרוּ: סָבָא סָבָא, כְּאֵבָא דְּבְנִין לָאו בַּלָּאוּתָא דְּעָלְמָא דֵּין, בְּנֵיךָ כֻּלְּהוּ מִשְׁתַּעְבְּדִין בְּקַשְׁיוּ, עַם אַחֲרָן עַבְדִין בְּהוּ נוּקְמִין דְּעָלְמָא.

274. Come and behold: when Rabbi Elazar ben Arach reached this passage: "AND THESE ARE THE NAMES..." he would weep. Rabbi Elazar ben Arach said: We learned that when the children of Yisrael went into exile, all the souls of the tribes gathered at the cave of Machpelah. They cried and said: 'Grandfather, grandfather, there is no greater labor in pain of the children, there is no greater labor in this world THAT IT. Your children are all enslaved WITH HARD LABOR by others, who execute upon them ALL MANNERS OF vengeance in the world.'

275. בְּהַהִיא שַׁעֲתָא, אִתְּעַר רוּחֵיהּ דְּהַהוּא סָבָא, רְשׁוּתָא שָׁאִיל, וְנָחִית, קָרָא קוּדְשָׁא בְּרִיךְ הוּא לְכָל רְתִיכוֹי וּמַשְׁרְיָיתֵיהּ, וּמַלְכֵיהוֹן בְּרָאשֵׁיהוֹן. וְנַחְתּוּ כֻּלְּהוּ עִם יַעֲקֹב וְעִם שִׁבְטוֹהִי. שִׁבְטִין נַחְתּוּ חַיִּין עִם אֲבוּהוֹן, וּשְׁבָטִין נַחְתּוּ מֵתִים עִם אֲבוּהוֹן, הה״ד וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרַיְמָה וְגוֹ׳ וּכְתִיב רְאוּבֵן שִׁמְעוֹן לֵוִי וְגוֹ׳. וּתָא חֲזֵי, מֵתִים הֲווֹ, וְנַחְתּוּ, וּכְתִיב וְיוֹסֵף הָיָה בְּמִצְרָיִם. אָמַר רִבִּי אַבָּא, בְּהַאי אִתְקְרֵי כְּרַחֵם אָב עַל בָּנִים.

275. At that moment, the spirit of that grandfather was stirred, MEANING JACOB, requested permission. and descended INTO EGYPT. The Holy One, blessed be He, summoned His companies and Chariots, and their King, WHICH IS THE SHECHINAH at their head. And they all descended with Jacob and his tribes. The tribes descended alive with their father TO EGYPT. They also descended dead with their father TO EGYPT. This is what is written: "And these are the names of the children of Egypt who came into Egypt... Reuven, Shimon, Levi..." (Shemot 1:1-2). Come and behold: now they are dead, AS MENTIONED EARLIER, yet they descended TO EGYPT. And it was written: "And Joseph was in Egypt" (Ibid. 5). FOR HIS SPIRIT DID NOT LEAVE EGYPT AFTER HIS DEATH, THAT HE SHOULD HAVE TO RETURN AND DESCEND AS THE OTHER TRIBES DID. Rabbi Aba said: After this he, JOSEPH, is called: "As a father pities his children" (Tehilim 103:13), BECAUSE HE DID NOT LEAVE THEM, EVEN AFTER HIS DEATH.

36. The dead know of the pain of the living
This section consists chiefly of a parable in which Rabbi Yehuda and Rabbi Aba participate. While travelling, the two come across a place where they decide to spend the night. They lay down to sleep, resting their heads on some raised ground under which is a grave. A voice from this grave

speaks to them, and they learn that it belongs to a Jew who is unable to enter the Garden of Eden because his young son was stolen by an abusive heathen. He tells the Rabbis that not only do the dead know of the sufferings of the living, but without the prayers of the dead, they would not survive for half a day. The voice then tells them his son is being beaten at that moment and orders them to leave. Rabbi Yehuda and Rabbi Aba run for half a mile and wait until morning, at which time they see a man with blood running from his shoulders. When they question him, they discover that he is Lachma bar Livai, the son of the dead man. Yet, they do not converse with him or return to the grave sight out of fear.
Rabbi Yehuda then explains the two promises God made to Jacob: that He would go down into exile with Jacob, and that He would raise Jacob from his grave to witness the joy of the celestial company that dwelled with Yisrael in captivity. Finally, Rabbi Shimon interprets the verse, "A new king arose..." revealing that Egypt was not granted dominion over all the nations until after Joseph's death.
The Relevance of this Passage
A reading of this section reveals that the connection between the living and the dead is reciprocal. As we mourn for and pay respect to the dead, the prayers of the dead protect us and help us through the pain and suffering we endure in this world. This continuity of consciousness is vital to remember, since it frees us from the delusion that death is an end, thus making our actions all the more poignant and significant since we know they will continue to affect us and those we are tied to in the next world as well as all the worlds thereafter.

276. Rabbi Yehuda bar Shalom was traveling with Rabbi Aba. They entered a place and lodged there. They ate and when they wanted to lie down, they lay their heads on a mound of earth where there was a grave. Before they fell asleep, someone called from the grave and said: MY seed is going into the ground - MEANING GOING TO WASTE. It has been twelve years that I have not awakened, except now, for I see the face of my son here!

276. רִבִּי יְהוּדָה בַּר שָׁלוֹם, הֲוָה אָזִיל בְּאוֹרְחָא, וְרִבִּי אַבָּא הֲוָה עִמֵּיהּ, עָאלוּ לְחָד אַתְרָא, וּבָתוּ תַּמָּן, אָכְלוּ, כַּד בָּעוּ לְמִשְׁכַּב, שָׁווֹ רֵישֵׁיהוֹן בְּהַהוּא תִּלָּא דְּאַרְעָא, דַּהֲוָה חַד קִבְרָא תַּמָּן, עַד דְּלָא דְּמִיכוּ, קָרָא חַד קָלָא מִן קִבְרָא, אָמַר זַרְעָא לְאַרְעָא אַזְלָא, תְּרֵיסַר שְׁנִין הֲוָה דְּלָא אִתְּעָרִית, בַּר הָאִידָנָא, דְּסַרְצוּפָא דִּבְרִי חֲמֵינָא הָכָא.

277. Rabbi Yehuda said: Who are you? He said to him: I am a Jew, and I sit alone, AS IN EXCOMMUNICATION. For I can not enter THE GARDEN OF EDEN because of the pain of my son who was stolen, when he was still small, by a heathen who beats him every day. His pain prevents me from entering my place, and I awoke just now in this place.

277. א״ר יְהוּדָה, מַאן אַתְּ. א״ל יוּדָאי אֲנָא, וַאֲנָא יָתִיב נְזִיפָא, דַּאֲנָא לָא יָכִילְנָא לְמֵיעַל, בְּגִין דַּהוּא צַעֲרָא דִּבְרִי, דְּגַנְבֵיהּ דַּהוּא עכו״ם, כַּד אִיהוּ הֲוָה זְעֵירָא, וְאַלְקֵי לֵיהּ כָּל יוֹמָא, וְצַעֲרָא דִּילֵיהּ דָּחֵי לִי לְמֵיעָאל בְּדוּכְתָּאי, וּבְהַאי אַתְרָא לָא אִתְּעָרִית, בַּר הָאִידָנָא.

278. He said to him: Do you know the pain of the living? He said to him: I SWEAR by the minister of my grave that were it not for our prayers for the living, they would not survive in the world for even a half day. I awoke here, for they were telling me every day that my son would come here soon, but I do not know if alive or after his death.

278. אָמַר לֵיהּ וְאָתוּן יַדְעִין בְּצַעֲרָא דְּחַיֵּי. א״ל, שָׁרֵי קִבְרִי, אִי לָאו בָּעוּתָא דִּילָן עַל חַיֵּי, לָא יִתְקַיְּימוּן פַּלְגוּת יוֹמָא בְּעָלְמָא, וְהָאִידָנָא אִתְּעָרִית הָכָא, דַּהֲווֹ אַמְרִין לִי כָּל יוֹמָא, דְּלַעֲגָלָא ייֵתִי בְּרִי הָכָא, וְלָא יָדַעְנָא אִי בְּחַיֵּי אִי בְּמוֹתָא.

279. Rabbi Yehuda said to him: What do you do in that world? The grave rumbled and he said: Go, arise, for now they are beating my son. They were amazed and fled from there about a half a mile. They sat until morning light. They rose to go and saw a man who was running and fleeing FROM HIS MASTER - AS HE WAS SAVED FROM HIM BY THE PRAYERS OF HIS DEAD FATHER. And he was bleeding from his shoulders. They held him and he told them THE STORY OF THE HEATHEN WHO KIDNAPPED HIM WHEN HE WAS A CHILD, AND WHO BEAT HIM UNTIL HE STARTED TO BLEED. They said to him: What is your name? He said to them: Lachma bar Livai. They said: Was not Livai bar Lachma THE NAME OF that deceased? We are afraid to talk with him anymore! They did not return to him. Rabbi Aba said: This is what they said - that the prayers of the dead protect the living. How do we know? IT IS because it is written: "And they went up to the Negev and he came to Cherubs" (Bemidbar 13:22), MEANING TO PRAY AT THE GRAVE OF THE PATRIARCHS, THAT THEY WOULD PRAY FOR THEM.

279. א״ל רִבִּי יְהוּדָה, מַאי עֲבִידְתַּיְיכוּ בְּהַהוּא עָלְמָא. אִתְרְגִישׁ קִבְרָא, וְאָמַר, אַזִילוּ קוּמוּ, דְּהָאִידָנָא יִלְקוּן לִבְרִי, תַּווּהוּ, וְעָרְקוּ מִתַּמָּן כְּפַלְגוּת מִיל, יָתְבוּ עַד דְּנָהִיר צַפְרָא. קָמוּ לְמֵיזַל, חָמוּ חַד בַּר נָשׁ, דַּהֲוָה רָהִיט וְעָרַק, וַהֲוָה שָׁתִית דָּמָא אֲכַתְפּוֹי, אַחְדוּ בֵּיהּ, וְסָח לְהוֹ עוֹבָדָא, אָמְרוּ לֵיהּ מַה שְׁמָךְ. אָמַר לְהוּ, לַחְמָא בַּר לֵיוָאֵי. אָמְרוּ, וּמַה לֵיוָאֵי בַּר לַחְמָא הֲוָה הַהוּא מֵיתָא, וּמִסְתָּפֵינָא לְאִשְׁתַּעוּיֵי יַתִּיר בַּהֲדֵיהּ. לָא אֲהַדְרוּ. אָמַר רִבִּי אַבָּא, הַאי דְּאָמְרוּ, דְּצְלוֹתְהוֹן דְּמֵתַיָּיא, מְגִינָן עַל חַיֵּי. מְנָלָן. דִּכְתִיב וַיַּעֲלוּ בַנֶּגֶב וַיָּבֹא עַד חֶבְרוֹן.

280. Rabbi Yehuda said: Come and behold. The Holy One, blessed be He, made two vows to Jacob. He would descend with him and sojourn with him in exile, and He would raise him from his grave to see the joy of the holy camp OF THE CHARIOTS AND THE ANGELS, who sojourned with his children IN EXILE DURING THE REDEMPTION. This is the meaning of: "I will go down with you into Egypt" (Beresheet 46:4), MEANING I will descend with you into exile. "And I will surely bring you up again," MEANING DURING THE REDEMPTION, BECAUSE "BRING YOU UP" IS AN EXPRESSION OF REDEMPTION, as is written: "And I will bring you up from your graves, my people" (Yechezkel 37:12), and: "There the tribes used to go up..." (Tehilim 122:4).

280. א״ר יְהוּדָה, תָּא חֲזֵי, תְּרֵין נְדָרִין נָדַר קוּדְשָׁא בְּרִיךְ הוּא לְיַעֲקֹב. חַד, דְּיֵיחוּת עִמֵּיהּ לְמֵידָר עִמֵּיהּ בְּגָלוּתָא, וְחַד דְּיֵסְקִינֵיהּ מִקִּבְרֵיהּ, לְמֶחֱמֵי חֶדְוָותָא דְּסִיעְתָּא קַדִּישָׁא דְּדַיְרֵי עִם בְּנוֹהִי, הה״ד, אָנֹכִי אֵרֵד עִמְּךָ מִצְרָיְמָה אָנֹכִי אֵרֵד עִמְּךָ בְּגָלוּתָא. וְאָנֹכִי אַעֲלְךָ גַּם עָלֹה, כד״א וְהַעֲלִיתִי אֶתְכֶם מִקִּבְרוֹתֵיכֶם עַמִּי. וּכְתִיב שֶׁשָּׁם עָלוּ שְׁבָטִים וְגוֹ׳.

281. Another explanation of: "Now there arose a new king..." (Shemot 1:8) Rabbi Shimon said: On that day, permission was granted to the Minister of Egypt to be SUPERIOR over all the other nations. For we learned that before Joseph died, Egypt was not granted dominion over Yisrael, but when Joseph died, "Now there arose a new king." "Arose" MEANS as one who was lowly and arose, FOR ON THAT DAY THE MINISTER OF EGYPT AROSE TO BE GREAT, AS MENTIONED EARLIER.

281. ד״א וַיָּקָם מֶלֶךְ חָדָשׁ עַל מִצְרָיִם וְגוֹ׳, אר״ש, בְּהַהוּא יוֹמָא, אִתְיְהִיב לֵיהּ רְשׁוּתָא לְשָׁרוֹ שֶׁל מִצְרַיִם, עַל כָּל שְׁאַר עַמִּין, דְּתָנָא, עַד דְּלָא מִית יוֹסֵף, לָא אִתְיְהִיב שֶׁלְטָנוּ לְשֶׁלְטָנָא דְּמִצְרַיִם עַל יִשְׂרָאֵל, כֵּיוָן דְּמִית יוֹסֵף, כְּדֵין וַיָּקָם מֶלֶךְ חָדָשׁ עַל מִצְרָיִם, וַיָּקָם: כְּמַאן דַּהֲוָה מָאִיךְ וְקָם.

37. "While the king was reclining at his board"
Rabbi Yitzchak opens with the first of three interpretations of the title verse. Rabbi Tanchum concludes this section by explaining that every nation has a minister above and the rise of one minister coincides with the fall of another. Thus, when God gave dominion to the minister of Egypt, he gained dominion only because of Yisrael.
The Relevance of this Passage
A reading of this section provides an illustration of the universe's interconnectedness that we can use to bring our own lives into harmony by making sure all our actions will breed good and holy results, since nothing occurs without an effect occurring as a consequence, nothing rises without the falling of something else, nothing is installed without something being replaced, nothing can be added without something being removed. This image should be used in a meditation on the utter perfection of the universe of God's creation.

282. Rabbi Yitzchak opened the discussion saying: "While the king was reclining at his board, my nard sent forth its fragrance" (Shir Hashirim 1:12). "While the king," refers to the Holy One, blessed be He, as is written: "Thus says Hashem, the King of Yisrael" (Yeshayah 44:6), and: "And he was King in Yeshurun" (Devarim 33:5). "While the King was reclining at His board," MEANS between the wings of Cherubs THAT WERE ON THE ARK OF THE TESTIMONY. "My nard gave forth its fragrance," MEANS THEY CAUSED THE HOLY ONE, BLESSED BE HE, to depart from among them, AND "GIVES FORTH ITS FRAGRANCE" MEANS THEIR BAD ODOR!

282. רִבִּי יִצְחָק פָּתַח, עַד שֶׁהַמֶּלֶךְ בִּמְסִבּוֹ נִרְדִּי נָתַן רֵיחוֹ. עַד שֶׁהַמֶּלֶךְ: דָּא קוּדְשָׁא בְּרִיךְ הוּא. הה״ד, כֹּה אָמַר יְיָ׳ מֶלֶךְ יִשְׂרָאֵל. וּכְתִיב וַיְהִי בִישֻׁרוּן מֶלֶךְ. בִּמְסִבּוֹ: בֵּין כַּנְפֵי הַכְּרוּבִים. נִרְדִּי נָתַן רֵיחוֹ, דְּגָרְמוּ לְאִסְתַּלְּקָא מִבֵּינֵיהוֹן.

283. Another explanation of : "While the King was reclining at His board," meaning while the Holy One, blessed be He, was still giving the Torah to Yisrael, as it is written: "And he was there with Hashem forty days and forty nights" (Shemot 34:28). While he was still writing the Torah for Yisrael, they abandoned their good fragrance and said: "These are your Elohim, Yisrael" (Shemot 32:4). THE MEANING OF "SENT FORTH" IS 'ABANDONED.'

283. ד״א, עַד שֶׁהַמֶּלֶךְ בִּמְסִבּוֹ, בְּעוֹד דְּקוּדְשָׁא בְּרִיךְ הוּא הֲוָה יָהִיב אוֹרַיְיתָא לְיִשְׂרָאֵל, דִּכְתִיב וַיְהִי שָׁם עִם ה׳ אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה לֶחֶם לֹא אָכַל וְגוֹ׳. בְּעוֹד דַּהֲוָה כְּתִיב אוֹרַיְיתָא לְיִשְׂרָאֵל, שָׁבְקוּ רֵיחֵיהוֹן טָב, וְאָמְרוּ אֵלֶּה אֱלֹהֶיךָ יִשְׂרָאֵל.

284. Another explanation of: "While the King was reclining at His board." While the Holy One, blessed be He, was still descended on Mount Sinai to give the Torah to the children of Yisrael, "my nard sent forth its fragrance," MEANING, LITERALLY, THAT IT GAVE ITS GOOD FRAGRANCE. It is written THAT THEY SAID: "Will we do, and obey" (Shemot 24:7).

284. ד״א עַד שֶׁהַמֶּלֶךְ בִּמְסִבּוֹ, בְּעוֹד דַּהֲוָה קוּדְשָׁא בְּרִיךְ הוּא נָחִית עַל טוּרָא דְּסִינַי, לְמִיהַב אוֹרַיְיתָא לְיִשְׂרָאֵל, נִרְדִּי נָתַן רֵיחוֹ, דִּכְתִיב נַעֲשֶׂה וְנִשְׁמָע.

38. Yisrael corresponds to all the other nations of the world

Continuing the discussion of the previous section, Rabbi Yitzchak explains that the single nation of Yisrael is equivalent to all of the seventy other nations, and therefore whoever rules over Yisrael dominates the whole world. Because of this powerful status, the children of Yisrael are subjected to the rule of other nations in order that the world may be elevated through them. Rabbi Yitzchak also explains the great symbolic significance of the numbers one and seventy in this context. Seventy is the number of nations, the number of Yisrael who came into Egypt, and the number of Names for God, while God is One and Yisrael is one, on a par with the rest of the world.

The Relevance of this Passage

A reading of this section invokes the resonance of the numbers one and seventy, which in the symbolism of gematria are of immense, if not unequaled, importance. By concentrating on the form and meaning of these numbers, we can draw their energy like great chords of music into our hearts, helping them attune to the holy radiance of the Light of One.

285. Rabbi Tanchum said: Every nation has a minister above and when the Holy One, blessed be He, gives dominion to one, He humbles another. When He gave dominion to that Minister OF EGYPT, he had that dominion only because of Yisrael. This is the meaning of: "Her adversaries have become the chief" (Eichah 1:5).

285. רִבִּי תַּנְחוּם אָמַר, כָּל אוּמָה וְאוּמָה אִית לָהּ שַׂר לְעֵילָא, וְכַד קוּדְשָׁא בְּרִיךְ הוּא יָהִיב שֶׁלְטָנוּתָא לְדֵין, אַנְחִית לְדֵין, וְכַד יָהִיב שֶׁלְטָנוּתָא לְהַהוּא שַׂר, לֵית לֵיהּ שֶׁלְטָנוּתָא, אֶלָּא בְּגִין יִשְׂרָאֵל, הה״ד הָיוּ צָרֶיהָ לְרֹאשׁ.

286. Rabbi Yitzchak said: Yisrael corresponds to all the other nations of the world. As all the other nations are seventy, Yisrael is also seventy. It is written: "All the souls of the House of Jacob who came into Egypt were seventy" (Beresheet 46:27). And it is as if he who rules over the children of Yisrael, rules over the whole world.

286. רִבִּי יִצְחָק אָמַר, יִשְׂרָאֵל אִינּוּן לְקֻבֵּיל כָּל שְׁאַר אוּמִין דְּעָלְמָא, מַה שְׁאַר עַמִּין אִינּוּן שִׁבְעִים, אוּף יִשְׂרָאֵל אִינּוּן שִׁבְעִים, הה״ד, כָּל הַנֶּפֶשׁ לְבֵית יַעֲקֹב הַבָּאָה מִצְרַיְמָה שִׁבְעִים. וּמַאן דְּשָׁלִיט עַל יִשְׂרָאֵל, כְּאִילוּ שָׁלִיט עַל כָּל עָלְמָא.

287. Rabbi Aba said: From here IT IS UNDERSTOOD THAT YISRAEL IS SEVENTY, AS IS WRITTEN: "And the children of Yisrael were fruitful, and increased abundantly and multiplied and became exceedingly mighty" (Shemot 1:7). We have here seven LEVELS, and every level INCLUDES ten; thus, there are seventy. What is written after this? "Now there arose a new king over Egypt" (Ibid. 8). BY REASON OF HIS DOMINION OVER YISRAEL, THAT CORRESPONDS TO THE SEVENTY NATIONS, HE WAS CONSIDERED AS A NEW KING.

287. רִבִּי אַבָּא אָמַר מֵהָכָא, וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׁרְצוּ וְגוֹ׳, הָא שִׁבְעָה. וְכָל דַּרְגָּא לַעֲשָׂרָה, הָא שִׁבְעִים. מַה כְּתִיב בַּתְרֵיהּ, וַיָּקָם מֶלֶךְ חָדָשׁ עַל מִצְרָיִם.

288. Rabbi Huna said: Why were Yisrael enslaved among all the nations? It was in order that the world should be elevated through them. For they correspond to the whole world. And it is written: "On that day Hashem shall be One and his name One" (Zecharyah 14:9). As THE HOLY ONE, BLESSED BE HE, is One, so is Yisrael one, as is written: "one nation in the earth" (II Shmuel 7:23). As the name OF THE HOLY ONE, BLESSED BE HE, is One and is explained in seventy NAMES, Yisrael is also one and interpreted by seventy.

288. אָמַר רַב הוּנָא, אֲמַאי אִשְׁתַּעְבִּידוּ יִשְׂרָאֵל בְּכָל הָאוּמִין, בְּגִין דְּיִשְׁתְּאַר בְּהוֹן עָלְמָא, דְּאִינּוּן לְקֻבֵּיל כָּל עָלְמָא, וּכְתִיב, בַּיּוֹם הַהוּא יִהְיֶה ה׳ אֶחָד וּשְׁמוֹ אֶחָד. וּמַה הוּא חַד, אוּף יִשְׂרָאֵל חַד, דִּכְתִיב גּוֹי אֶחָד בָּאָרֶץ. מַה שְׁמֵיהּ חַד, וּנְתְפְּרַשׁ בְּע׳, אוּף יִשְׂרָאֵל חַד, וּנְתְפְּרַשׁ בְּשַׁבְעִין.

39. "For a slave when he becomes king"

Rabbi Yehuda begins the discussion by interpreting the title verse, explaining that it refers to Egypt, whom God despises more than any other nation, and Ishmael, who torments and persecutes Yisrael for their Faith. Following this we learn of an incident involving Rabbi Yehoshua, who saw a meeting between a Jew and an Arab with his son. The Arab told his son to insult the Jew and spit in his face, however when the boy grabbed the Jew's beard, Rabbi Yehoshua prayed to the Patriarchs and the earth opened up and swallowed the Arabs.

The Relevance of this Passage

A reading of this section reminds us that while divisions and prejudices may be deeply ingrained in people, we must remember that the mighty will eventually pay for their misdeeds, and that our contribution to the rise of the downtrodden comes through spiritual enlightenment and loving kindness, not intolerance and force.

289. Rabbi Yehuda opened the discussion saying: "For three things the earth is disquieted... for a slave when he becomes king" (Mishlei 30:21). We learned that there is no nation as lowly, despised and degraded before the Holy One, blessed be He, as the Egyptians. And the Holy One, blessed be He, gave them dominion because of Yisrael. "And a handmaid that is heir to her mistress" (Ibid.), is Hagar, who bore Ishmael who has done so much evil to Yisrael, dominated them and oppressed them with all kinds of oppressions, and decreed against them many devastations. They dominate Yisrael to this day, and do not permit them to observe their religion. There has been no exile as hard on Yisrael as the exile of Ishmael.

289. רִבִּי יְהוּדָה פָּתַח, תַּחַת שָׁלֹשׁ רָגְזָה אֶרֶץ וְגוֹ׳, תַּחַת עֶבֶד כִּי יִמְלוֹךְ, דְּתַנְיָא לֵית לָךְ אוּמָא מְכִיכָא וּקְלִילָא וְנִבְזֵית קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא, כְּוָותַיְיהוּ דְּמִצְרָאֵי, וְיָהִיב לוֹן קוּדְשָׁא בְּרִיךְ הוּא שֶׁלְטָנוּתָא בְּגִינַיְיהוּ דְּיִשְׂרָאֵל. וְשִׁפְחָה כִּי תִירַשׁ גְּבִירְתָּהּ, דָּא הָגָר, דְּאוֹלִידַת לְיִשְׁמָעֵאל, שֶׁעָשָׂה כַּמָּה רָעוֹת לְיִשְׂרָאֵל, וְשָׁלַט בָּהֶם, וְעִינָּה אוֹתָם בְּכָל מִינֵי עִנּוּיִין, וְגָזַר עֲלֵיהֶם כַּמָּה שְׁמָדוֹת, וְעַד הַיּוֹם הֵם שׁוֹלְטִים עֲלֵיהֶם, וְאֵינָם מַנִּיחִים לָהֶם לַעֲמוֹד בְּדָתָם. וְאֵין לָךְ גָּלוּת קָשָׁה לְיִשְׂרָאֵל כְּמוֹ גָּלוּת יִשְׁמָעֵאל.

290. Rabbi Yehoshua was going up to Jerusalem and, as he was traveling, he saw an Arab walking with his son. They met a Jew. THE ARAB said to his son: This is a loathsome Jew who is despised by his Master. Soil him and spit into his beard seven times, for he is of the seed of high ones - MEANING FROM ABRAHAM, ISAAC AND JACOB, yet I know that seventy nations are subjugating them! His son went and grasped the beard OF THE JEW. Rabbi Yehoshua said: Lofty one, lofty ones, MEANING THAT HE PRAYED IN THE MERIT OF THE PATRIARCHS, I decree on the high ones, MEANING ON THE ARAB AND HIS SON WHO CONSIDERED THEMSELVES HIGHER THAN THE YESRAEL, that they should descend down under. Before Rabbi Yehoshua finished his words, they were swallowed up IN THE GROUND where they stood.

290. ר׳ יְהוֹשֻׁעַ הֲוָה סְלִיק לִירוּשְׁלֵם, וַהֲוָה אָזִיל בְּאוֹרְחָא, חָמָא חַד עַרְבָּאָה, דַּהֲוָה אָזִיל בְּאוֹרְחָא, וּבְרֵיהּ עִמֵּיהּ. פָּגְעוּ בְּיוּדָאי חַד. אָמַר לִבְרֵיהּ, הַאי יוּדָאי גְּעֵלָא, דְּמָאִיס בֵּיהּ מָרֵיהּ. נָוֹל לֵיהּ, וְרָקִיק לֵיהּ בְּדִיקְנֵיהּ ז׳ זִמְנִין, דְּאִיהוּ מִזַּרְעָא דְּרָאמִין, דַּאֲנָא יָדַעְנָא דְּמִשַּׁעְבְּדָן בְּהוּ שַׁבְעִין עַמְּמִין, אָזִיל בְּרֵיהּ וְאַחִיד בְּדִיקְנֵיהּ. אָמַר רִבִּי יְהוֹשֻׁעַ רָאמִין רָאמִין, גּוֹזַרְנָא עַל עִלָּאִין, דְּיֵחֲתוּן לְתַתָּא. עַד לָא סִיֵּים אִתְבְּלָעוּ בְּאַתְרֵיהוֹן.

40. "Before the day cools"

Rabbi Yitzchak opens with an explanation of the title verse. We learn that the subjugation of Yisrael will end after one thousand years, whereupon God will appear in the terrestrial Jerusalem to purify it. At this time, He will drive the heathen nations from the Holy City and shake the wicked out of the earth. If the exile lasts longer than one thousand years, we're told, it is because Yisrael will not return in repentance to God.

The Relevance of this Passage

A reading of this section reveals that we are instrumental in bringing God's decrees to fruition, since our spiritual enlightenment is a necessary condition for the manifestation of God's terrestrial rewards. It will help us learn that we are not responsible for other people, but we are responsible to them.

291. Rabbi Yitzchak opened the discussion saying: "Before the day cools, and the shadows flee away" (Shir Hashirm 4:6). "Before the day cools" refers to the exile of Yisrael, and that they would be subjugated in exile until that day when the rule of the nations who end. For we have learned that Rabbi Yitzchak said that the dominion of all nations together over the children of Yisrael would last one thousand years. There is no nation that would not subjugate them. The one day corresponds to the wordsut it shall be one particular day which shall be known as Hashem's..." (Zecharyah 14:7).

291. רִבִּי יִצְחָק פָּתַח, עַד שֶׁיָּפוּחַ הַיּוֹם וְנָסוּ הַצְּלָלִים וְגוֹ׳, עַד שֶׁיָּפוּחַ הַיּוֹם, הַאי קְרָא עַל גָּלוּתָא דְּיִשְׂרָאֵל אִתְּמַר, דְּאִינּוּן יִשְׁתַּעְבְּדוּן בְּגָלוּתָא, עַד דְּיִסְתַּיֵּים הַהוּא יוֹמָא דְּשֶׁלְטָנוּתָא דְּאוּמִין. דְּתָנָן, א״ר יִצְחָק, אֶלֶף שְׁנִין הוּא שֶׁלְטָנוּתָא דְּכָל אוּמִין כַּחֲדָא, עֲלַיְיהוּ דְּיִשְׂרָאֵל. וְלֵית לָךְ אוּמָה דְּלָא יִשְׁתַּעְבֵּד בְּהוֹן. וְיוֹמָא חֲדָא, הוּא לָקְבֵלֵיהּ דְּכְתִיב, וְהָיָה יוֹם אֶחָד הוּא יִוָּדַע לַיְיָ׳ וְגוֹ׳.

292. ד״א, עַד שֶׁיָּפוּחַ הַיּוֹם קֹדֶם דְּיָפוּחַ הַהוּא יוֹמָא דְּאוּמִין. וְנָסוּ הַצְּלָלִים, אִינּוּן שׁוּלְטָנִין דְּשַׁלְּטוּ עֲלַיְיהוּ. אֵלֵךְ לִי אֶל הַר הַמּוֹר, אָמַר קוּדְשָׁא בְּרִיךְ הוּא, אֵלֵךְ לִי, לְנַעֲרָא הָאוּמוֹת מִירוּשָׁלֵם דְּהוּא הַר הַמּוֹר, כְּמָה דִּכְתִיב, בְּהַר הַמּוֹרִיָּה אֲשֶׁר בִּירוּשָׁלִַם. וְאֶל גִּבְעַת הַלְּבוֹנָה, דָּא בֵּי מַקְדְּשָׁא דִּי בְּצִיּוֹן, דִּכְתִיב בְּיֹפֶה נוֹף מְשׂוֹשׂ כָּל הָאָרֶץ הַר צִיּוֹן וְגוֹ׳, כד״א, לֶאֱחֹז בְּכַנְפוֹת הָאָרֶץ וְיִנָּעֲרוּ רְשָׁעִים מִמֶּנָּה. כְּהַאי דְּאָחִיד בְּטַלִּית, לְנַעֲרָא טִנּוּפָא מִנָּהּ.

292. Another explanation. "Before the day cools," meaning before that day the nations will cool. "And the shadows flee away," are the governments that dominate them. "I will get me to the mountain of myrrh" (Shir Hashirm 4:6), said the Holy One, blessed be He: 'I will betake myself to shake the nations from, Jerusalem which is the mountain of myrrh, as is written: 'of the mountain of Moria that is in Jerusalem.' "And to the hill of frankincense," is the Temple that is in Zion, about which is written: "Fair in situation, the joy of the whole earth; Mount Zion" (Tehilim 48:3). AND THIS IS ALSO TO SHAKE OUT FROM THERE ALL THE WICKED PEOPLE, as is written: "To grasp the corners of the earth and to shake all the wicked people from it" (Iyov 38:13), as one holds a garment to shake all the filth from it.

293. א״ר יוֹסֵי, עָתִיד קוּדְשָׁא בְּרִיךְ הוּא לְאִתְגַּלְיָיא בִּירוּשָׁלֵם דִּלְתַתָּא, וּלְדַכְּאָה יָתָהּ מִטִּנּוּפֵי עַמְמַיָּא, עַד דְּלָא אִשְׁתְּלִים הַהוּא יוֹמָא דְּאוּמִין. דא״ר חִיָּיא, לֵית שׁוּלְטָנוּ לְאוּמִין עֲלַיְיהוּ דְּיִשְׂרָאֵל, אֶלָּא יוֹמָא חֲדָא לְחוֹד, דְּהוּא יוֹמוֹ שֶׁל הַקּוּדְשָׁא בְּרִיךְ הוּא, וְהוּא אֶלֶף שָׁנִים. הה״ד, נְתָנַי שׁוֹמֵמָה כָּל הַיּוֹם דָּוָה. יוֹמָא חַד לְחוֹד, וְלָא יַתִּיר.

293. Rabbi Yosi said: The Holy One, blessed be He, will eventually be revealed in terrestrial Jerusalem, and purify it from the filth of the nations, before that day of the nations is complete. For Rabbi Chiya said: The dominion of the nations over Yisrael last only one day, and that is the day of the Holy One, blessed be He, which is one thousand years long. This is what is written: "He has made me desolate and faint all the day" (Eichah 1:13), meaning one day only, and no more.

294. א״ר יוֹסֵי, אִי יַתִּיר יִשְׁתַּעְבְּדוּן, לֹא עַל פּוּם גְּזֵרַת מַלְכָּא הוּא, אֶלָּא עַל דְּלָא בַּעְיִין לְמֵיהַדָּר לְקֳבְלֵיהּ, וּכְתִיב וְהָיָה כִּי יָבוֹאוּ עָלֶיךָ כָּל הַדְּבָרִים הָאֵלֶּה וְגוֹ׳, וּכְתִיב, אִם יִהְיֶה נִדַּחֲךָ בִּקְצֵה הַשָּׁמַיִם מִשָּׁם יְקַבֶּצְךָ וְגוֹ׳.

294. Rabbi Yosi said: If they are subjugated more than one thousand years, it is not because of the decree of the King, but rather because they do not wish to return IN REPENTANCE before Him. And it is written: "And it shall be when all these things come upon you... THEN YOU WILL RETURN TO HASHEM YOUR ELOHIM" (Devarim 30:1-2), and: "If your outcasts be at the utmost part of heaven, from there will Hashem gather you..." (Ibid. :4).

41. "And he said to his people"

Rabbi Shimon begins the discussion by explaining that the title verse refers to the supernal minister over Egypt who revealed to the Egyptians that the minister over Yisrael was stronger than theirs. Rabbi Shimon then clarifies the distinction between "King of Egypt," which refers to the supernal minister over Egypt, and "Pharaoh, the King of Egypt," which refers to the actual Pharaoh. Similarly, we learn from Rabbi Yitzchak that in the title verse, "the people of the children of Yisrael," refers to the children of the supernal Yisrael above. While the other nations are called the people of their appointed rulers, Yisrael are called the people of Hashem because they are the only nation directly under God. Rabbi Yochanan then asks about Balak's reference to Yisrael in the verse, "Behold, there is a people come out from Egypt." Rabbi Yitzchak explains that sorcerers prefer to avoid all ambiguity, and therefore when referring to someone, they mention only the mother's name because only maternal descent is certain. Moreover, the demons also adhere to this strict code. Rabbi Aba, however, interprets Balak's reference as one of contempt that implies that the origin of Yisrael is unknown. The discussion then turns to expound upon the concept that God punishes His own children first so that they will guard against sin more than the other nations. Rabbi Yosi provides a personal incident to illustrate this idea, and concludes that God punishes students of the Torah so that they will not separate themselves from the Tree of Life (the Torah) for even a moment.

Finally, we learn from an episode involving Rabbi Yitzchak that an earthquake is a physical sign of the appointment of a minister in heaven who will cause suffering to Yisrael. This is in accordance with the verse, "For three things the earth is disquieted..."

The Relevance of this Passage

This section deepens our understanding of the profound interconnectedness of everything in Creation, and will make more attuned to the language of the planet itself, just as it further opens the language of the Zohar, enabling us to see that all selfish seeking is really a form of sorcery, or the attempt to coerce what may not belong to us from those too weak to prevent us taking it. There cannot be imbalance in the universe, thus we must become aware of what it is we truly own.

295. וַיֹּאמֶר אֶל עַמּוֹ הִנֵּה עַם בְּנֵי יִשְׂרָאֵל. א״ר שִׁמְעוֹן תָּא חֲזֵי, דְּהָא עַל כָּל פָּנִים מַלְאָכָא שִׁלְטוֹנָא דְּמָמְנָא עַל מִצְרָאֵי הֲוָה, וְהָכִי הוּא, דְּרוּבָא דְּפַרְשְׁתָּא לָא אִתְּמַר, אֶלָּא מֶלֶךְ מִצְרַיִם סְתָם, וְהַיְינוּ מָמְנָא רַבְּרְבָא עַל מִצְרָאֵי. פַּרְעֹה מֶלֶךְ מִצְרַיִם, פַּרְעֹה מַמָּשׁ.

295. "And he said to his people, 'Behold the people of the children of Yisrael'" (Shemot 1:9). Rabbi Shimon said: Come and behold. In all instances, a ruling angel was appointed over Egypt and SAID TO HIS PEOPLE, "BEHOLD, THE CHILDREN OF YISRAEL..." And so it is in the majority of the portion that says plainly, "king of Egypt," means the minister who is appointed over Egypt. However, when it is written: "Pharaoh, the King of Egypt," IT IS actually Pharaoh, AND NOT THE ANGEL, WHO IS APPOINTED OVER THEM!

296. א״ר שִׁמְעוֹן, לְפִיכָךְ כְּתִיב, וַיֹּאמֶר כְּלוֹמַר אַכְנִיס בְּלִבְּהוֹן מִלְּתָא דָּא, כד״א, כִּי יְיָ׳ אָמַר לוֹ קַלֵּל אֶת דָּוִד. מַחֲשֶׁבֶת הַלֵּב בִּלְבַד. וְכֵן וַיֹּאמֶר הָמָן בְּלִבּוֹ, וְכֵן וַיֹּאמֶר בְּלִבּוֹ הַלְּבֶן מֵאָה שָׁנָה. אוּף הָכָא נָמֵי, אַכְנִיס מַחֲשַׁבְתָּא בְּלִבְּהוֹן, דְּאָמְרוּ רַב וְעָצוּם מִמֶּנּוּ. מַאי מִמֶּנּוּ. ר״ל מִמָּנָא דִּילְהוֹן, אִינּוּן אָמְרוּ בְּלִבַּיְיהוּ, דְּחֵילָא וְתוּקְפָּא דִּילְהוֹן, רַבְּרְבָא וְתַקִּיפָא מִמֶּנּוּ, מִשּׁוּלְטָנָא דִּילְהוֹן.

296. Rabbi Shimon said: Therefore it is written, "And he said TO HIS PEOPLE" (Shemot 1:9), MEANING I will introduce this into their hearts THAT THEY SHOULD THINK SO. As the Torah says, "Because Hashem said to him, 'Curse David'" (II Shmuel 16:10), MEANING the thought of his heart alone, THAT HASHEM INTRODUCED INTO HIS HEART. Also, "And Haman said in his heart" (Ester 6:6), and so, "And he said in his heart, 'Shall a child be born to him that is a hundred years old?'" (Beresheet 17:17). THE MEANING OF "HE SAID" IS also to introduce a thought into their hearts, that they should say IN THEIR HEARTS. "More and mightier than we" (Shemot 1:9). Why does it say "than we"? It means, than the angel who is appointed over them, because they thought in their hearts that Elohim and their power, THAT IS, OF YISRAEL, is greater and stronger than us - than THE APPOINTED ANGEL who rules over Egypt.

297. ר׳ יִצְחָק אָמַר, כָּל אוּמִין דְּעָלְמָא, מַשְׁכִּין תּוּקְפָּא מִשָּׂרֵיהוֹן, וְיִשְׂרָאֵל נַגְדִּין חֵילֵיהוֹן מִקּוּדְשָׁא בְּרִיךְ הוּא, וְאִינּוּן אִתְקְרוּן עַמָּא דַיְיָ׳, וְלָא עַמָּא דְּשׁוּלְטָנָיָא. ר׳ יְהוּדָה אָמַר, הָכָא אִתְקְרוּן עַמּוֹ, דִּכְתִיב וַיֹּאמֶר אֶל עַמּוֹ, וְהָתָם כְּתִיב, רָאֹה רָאִיתִי אֶת עֳנִי עַמִּי, עַמִּי מַמָּשׁ, יִשְׂרָאֵל אִקְרוּן עַם יְיָ׳, וּשְׁאַר אוּמִין אִקְרוּן, עַמּוֹ דְּשׁוּלְטָנָא דִּילְהוֹן דִּכְתִיב, כִּי כָּל הָעַמִּים יֵלְכוּ אִישׁ בְּשֵׁם אֱלֹהָיו וַאֲנַחְנוּ נֵלֵךְ בְּשֵׁם יְיָ׳ אֱלֹהֵינוּ לְעוֹלָם וָעֶד.

297. Rabbi Yitzchak said: All the nations of the world draw strength from the Ministers WHO ARE APPOINTED IN HEAVEN over them. And the children of Yisrael draw their powers from the Holy One, blessed be He. And they are called 'the people of Hashem', and not 'the people of a ruler WHO WAS APPOINTED'. Rabbi Yehuda said: Here, the Egyptians are called the people OF THE APPOINTED, as is written: "And he said to his people," (Shemot 1:9) and there it is written, "I have surely seen the affliction of My people" (Shemot 3:7), MEANING actually, "My people." The children of Yisrael are called 'the people of Hashem', and the other nations are called 'the people of their appointed rulers', as it is written: "For let all people walk, everyone in the name of his Elohim, and we will walk in the name of Hashem our Elohim, forever and ever" (Michah 4:5).

298. אָמַר רִבִּי אַבָּא, הַאי פְּסוּקָא, הֲוָה לֵיהּ לְמֵימַר בְּנֵי יִשְׂרָאֵל רַב וְעָצוּם מִמֶּנּוּ, מַהוּ עַם בְּנֵי. אֶלָּא עַם בְּנֵי יִשְׂרָאֵל מַמָּשׁ, מֵהַהוּא יִשְׂרָאֵל דִּלְעֵילָא, דַּחֲשִׁיבוּ דְּעַם בְּנֵי יִשְׂרָאֵל הֲווֹ, וְלָא עַם יְיָ׳, וּכְתִיב וַיָּקוּצוּ מִפְּנֵי בְּנֵי יִשְׂרָאֵל, וְלָא כְּתִיב מִפְּנֵי עַם בְּנֵי יִשְׂרָאֵל, אֶלָּא מִפְּנֵי בְּנֵי יִשְׂרָאֵל מַמָּשׁ.

298. Rabbi Aba said: This passage should have read, 'The children of Yisrael are more and mightier than we'. Why does it say: "the people of the children..."? AND HE ANSWERS: It means the actual people of the children of Yisrael, THAT IS, THE PEOPLE OF THE CHILDREN OF YISRAEL OF BELOW, WHICH IS THE CORPOREAL YISRAEL WHO IS DRAWN from that Yisrael of above, WHICH IS ZEIR ANPIN. SINCE THE PEOPLE ARE NOT CONNECTED TO THE SUPERNAL YISRAEL, THEY ADDED THE WORD "PEOPLE" because they thought that they were the people of the children of Yisrael OF BELOW, and not the people of Hashem, WHICH IS ZEIR ANPIN. It is written: "And they were mortified on account of the children of Yisrael" (Shemot 1:12), instead of, 'On account of the people of the children of Yisrael', WHICH IS YISRAEL OF BELOW. FOR EVENTUALLY, THEY RECOGNIZED THAT THEY WERE THE SUPERNAL CHILDREN OF YISRAEL OF ABOVE, MEANING THE PEOPLE OF HASHEM.

299. Rabbi Yochanan was before Rabbi Yitzchak. He said: Why did Balak choose to say, "Behold, there is a people come out from Egypt" (Bemidbar 22:5), and did not say, "Behold the people of the children of Yisrael." Rabbi Yitzchak said to him: Balak was a great sorcerer, and it is the way of sorcerers to select a matter that is completely certain. Similarly, they never mention the father's name of a person, but rather his mother's name, which is certain. THEREFORE, BILA'AM DID NOT MENTION THE CHILDREN OF YISRAEL, WHICH IS THE NAME OF THE FATHER.

299. רִבִּי יוֹחָנָן הֲוָה קָאִים קֳמֵיהּ דְּר׳ יִצְחָק, אָמַר, מָה חָמָא בָּלָק לְמֵימַר, הִנֵּה עַם יָצָא מִמִּצְרַיִם, וְלֹא אָמַר הִנֵּה עַם בְּנֵי יִשְׂרָאֵל. א״ל ר׳ יִצְחָק, בָּלָק מְכַשֵּׁף גָּדוֹל הֲוָה, וְכֵן דֶּרֶךְ הַמְכַשְּׁפִים לָקַחַת הַדָּבָר שֶׁאֵין בּוֹ חֲשָׁדָא, וְכֵן אֵין מַזְכִּירִין לְעוֹלָם שֵׁם אָבִיו שֶׁל אָדָם, אֶלָּא שֵׁם אִמּוֹ, דָּבָר שֶׁאֵין בּוֹ חֲשָׁדָא.

300. This is the way of the demons. They examine the matter that is said to them BY THE SORCERERS. If it is false, they notify them with false words. And if it is true, whatever they tell them is true at least for a short time. Especially if the sorcerers desire an action of them, THEY ARE PARTICULARLY CAUTIOUS TO SAY THE TRUTH, THAT IS BEYOND SUSPICION. THEREFORE, THEY DO NOT MENTION THE NAME OF A PERSON'S FATHER. Rabbi Acha said: Balak used a degrading tone, "Behold, there is a people come out from Egypt," meaning we do not know where they are from.

300. דְּכֵן דֶּרֶךְ הַשֵּׁדִים, דִּמְעַיְּינִים בְּהַהוּא מִלָּה דְּקָאמְרֵי לְהוּ, אִי אִיהוּ כְּדִיבָא, מוֹדִיעִין לֵיהּ מִלִּין כְּדִיבִין, וְאִי הוּא קְשׁוֹט, כָּל מַה דְּאַמְרִין לְזִמְנָא זְעֵירָא קוּשְׁטָא הוּא, כָּל שֶׁכֵּן לְמֶעְבַּד עֲבִידְתָּא. רִבִּי אָחָא אָמַר, בָּלָק אוֹרְחָא דְּקָלְנָא נָקֵט, הִנֵּה עַם יָצָא מִמִּצְרַיִם, כְּלוֹמַר, דְּלֵית אֲנָן יַדְעִין מִמָּאן אִינּוּן.

301. Rabbi Yochanan said: Why is it that a people THAT IS UNDER THE GUIDANCE of ministers guard themselves, and the people of the Holy One, blessed be He, do not guard themselves? Rabbi Yitzchak said: The poor man is not comparable to the rich man. The poor man needs to guard what is his, BECAUSE PEOPLE ARE NOT AFRAID TO CHALLENGE HIM. The rich man does not guard his possessions, BECAUSE EVERYONE IS AFRAID TO CHALLENGE HIM. All the more so, Yisrael are UNDER THE GUIDANCE OF a King who loves Truth and Justice. And He does justice with His household first, because He wants them to be protected against sin more than all THE NATIONS. This is what is written: "You only have I known of all the families of the earth" (Amos 3:2).

301. אָמַר רִבִּי יוֹחָנָן, מִפְּנֵי מַה עַמָּא דְּרַבְרְבִין נְטִירִין, וְעַמָּא דְּקוּדְשָׁא בְּרִיךְ הוּא לָא נְטִירִין. אָמַר רִבִּי יִצְחָק, לָא דָּמֵי מִסְכְּנָא לַעֲתִירָא. מִסְכְּנָא בָּעֵי לְנַטְרָא דִּילֵיהּ, עֲתִירָא לָא נָטִיר דִּילֵיהּ, וְכָל שֶׁכֵּן דְּיִשְׂרָאֵל, אִינּוּן מִמַּלְכָּא דְּרָחִים קְשׁוֹט וְדִינָא. וְדִינָא קַדְמָאָה עָבֵיד בְּגוּבְרִין דְּבֵיתֵיהּ, דְּבָעֵי דְּאִינּוּן לֶהֱוֵון נְטִירִין מֵחַטָּאָה יַתִּיר מִכֻּלְּהוּ הֲדָא הוּא דִּכְתִיב, רַק אֶתְכֶם יָדַעְתִּי מִכֹּל מִשְׁפְּחוֹת הָאֲדָמָה וְגוֹ׳.

302. Rabbi Yosi went on the road and Rabbi Acha bar Ya'akov went with him. While they were traveling, Rabbi Yosi kept quiet FROM WORDS OF THE TORAH, and reflected on worldly things. But Rabbi Acha CONTINUED to meditate on the words of the Torah. Rabbi Yosi saw a snake that was running after him. Rabbi Yosi said to Rabbi Acha: Do you see the snake that is chasing me? Rabbi Acha said to him: I do not see it. Rabbi Yosi ran with the snake after him. Rabbi Yosi fell and the blood flowed from his nose. He heard them saying, "You only have I known of all the families of the earth." DUE TO THIS, HE WAS SAVED FROM THE SNAKE. Rabbi Yosi said: If for just one moment I CEASED FROM THE WORDS OF TORAH AND TURNED TO WORLDLY THINGS, AND THIS HAPPENED TO ME, it is much worse for one who has suspended his mind entirely FROM WORDS OF TORAH.

302. רִבִּי יוֹסֵי נָפַק לָאוֹרְחָא, וַהֲוָה רִבִּי אַחָא בַּר יַעֲקֹב אָזִיל עִמֵּיהּ, עַד דַּהֲווֹ אַזְלֵי שָׁתִיק רִבִּי יוֹסֵי, וְהִרְהֵר בְּמִלֵּי דְּעָלְמָא. וְרִבִּי אַחָא הִרְהֵר בְּמִלֵּי דְּאוֹרַיְיתָא. חָמָא רִבִּי יוֹסֵי חַד חִוְיָא, דַּהֲוָה רָהִיט אֲבַתְרֵיהּ. אָמַר רִבִּי יוֹסֵי לְרִבִּי אַחָא, חָזֵית הַאי חִוְיָא דְּרָהִיט אֲבַתְרָאי. אָמַר לֵיהּ רִבִּי אַחָא, אֲנָא לָא חֲמֵינָא לֵיהּ. רָהַט רִבִּי יוֹסֵי וְחִוְיָא אֲבַתְרוֹי. נָפַל רִבִּי יוֹסֵי, וְדָמָא שָׁתַת וְנָחַת מֵחוֹטְמוֹי, שָׁמַע דַּהֲווֹ אַמְרִין, רַק אֶתְכֶם יָדַעְתִּי מִכֹּל מִשְׁפְּחוֹת הָאֲדָמָה וְגוֹ׳, אָמַר רִבִּי יוֹסֵי, וּמָה עַל שַׁעֲתָא חֲדָא כַּךְ, מַאן דְּמִתְיָיאֵשׁ מִנָּהּ עַל אַחַת כַּמָּה וְכַמָּה.

303. He opened the discussion saying: "For Hashem your Elohim has blessed you in all the work of your hand: He knows your walking through..." (Devarim 2:7). "Who led you...venomous serpents and scorpions" (Devarim 8:15). HE ASKS: Why were there venomous serpents here IN THE WILDERNESS? AND HE ANSWERS: To punish the children of Yisrael any time they separate from the Tree of Life, of which it is written: "For he is your life, and the length of your days" (Devarim 30:20).

303. פָּתַח וְאָמַר, כִּי ה׳ אֱלֹהֶיךָ בֵּרַכְךָ בְּכָל מַעֲשֵׂה יָדֶךָ יָדַע לֶכְתְּךָ וְגוֹ׳ הַמּוֹלִיכֲךָ וְגוֹ׳, נָחָשׁ שָׂרָף וְעַקְרָב וְגוֹ׳, נָחָשׁ שָׂרָף לָמָּה הָכָא. אֶלָּא, לָקַחַת עוֹנְשָׁן מִיִּשְׂרָאֵל, כָּל זְמַן שֶׁמִּתְפָּרְשִׁין מִן עֵץ הַחַיִּים. דִּכְתִיב כִּי הוּא חַיֶּיךָ וְאוֹרֶךְ יָמֶיךָ.

304. תָּא חֲזֵי, אָמַר רִבִּי חִיָּיא, כְּתִיב חוֹשֵׂךְ שִׁבְטוֹ שׂוֹנֵא בְנוֹ וְגוֹ׳. וּכְתִיב אָהַבְתִּי אֶתְכֶם אָמַר ה׳. וּכְתִיב, וְאֶת עֵשָׂו שָׂנֵאתִי. מַהוּ שָׂנֵאתִי, דִּכְתִיב חוֹשֵׂךְ שִׁבְטוֹ שׂוֹנֵא בְנוֹ. כְּלוֹמַר שָׂנֵאתִי אוֹתוֹ, וְעַל כֵּן חָשַׂכְתִּי שֵׁבֶט מֵהֶם, כָּל שֶׁכֵּן וְכָל שֶׁכֵּן תַּלְמִידֵי חֲכָמִים, דְּלָא בָּעֵי קוּדְשָׁא בְּרִיךְ הוּא דְּיִתְפְּרְשׁוּן מֵעֵץ הַחַיִּים אֲפִילוּ רִגְעָא חֲדָא.

304. Come and behold. Rabbi Chiya said: It is written, "He that spares his rod hates his son..." (Mishlei 13:24) and, "'I have loved you,' says Hashem" (Malachi 1:2), and also: "And I hated Esau" (Ibid. 3). What does "hate" REFER TO? It is written: "He that spares his rod hates his son," meaning: I hate him, therefore, I spare his rod from him. This is even more so with scholars; HE DOES NOT SPARE HIS ROD FROM THEM, for the Holy One, blessed be He, does not want them to become separated from the Tree of Life, even for one moment.

305. וַיֹּאמֶר אֶל עַמּוֹ. יָהֵב לְהוֹן עֵיטָא, לְמֶעְבַּד עִמְּהוֹן בִּישָׁא. אָמַר רִבִּי תַּנְחוּם, יַדְעִין הֲווֹ מִצְרָאֵי בְּאִצְטַגְנִינוּת דִּלְהוֹן, שֶׁסּוֹפָן לְמִלְקֵי בְּגִין יִשְׂרָאֵל, וּלְכָךְ אַקְדִּים שׁוּלְטָנָא דִּלְהוֹן, לְמֶעְבַּד עִמְּהוֹן בִּישׁ.

305. "And he said to his people" (Shemot 1:9). He gave them advice in order to do evil with them. Rabbi Tanchum said: The Egyptians knew by their knowledge of astrology that they would eventually be smitten because of Yisrael. Therefore, their Minister did evil to them first.

306. רִבִּי יִצְחָק פָּגַע בְּהַהוּא טוּרָא, וְחָמָא חַד בַּר נָשׁ דַּהֲוָה נָאִים תְּחוֹת חַד אִילָן. יָתִיב תַּמָּן, אַדְהֲוָה יָתִיב, חָמָא אַרְעָא דְּמִתְחַלְחֲלָא, וְאִתְּבַּר הַהוּא אִילָנָא, וְנָפַל, וְחָמָא בְּקִיעִין גּוּמִין בְּאַרְעָא, וְאַרְעָא סַלְקָא וְנַחְתָּא.

306. Rabbi Yitzchak came upon a mountain and saw a man sleeping under a tree. RABBI YITZCHAK sat down there. While he was sitting, he noticed the earth moving, and saw that tree break and fall. He saw fissure holes in the earth, and the earth was rising and falling

307. אִתְּעַר הַהוּא גַּבְרָא, צַוּוח לְקֳבֵלֵיהּ דְּרִבִּי יִצְחָק, וְאָמַר לֵיהּ יוּדָאי יוּדָאי, בְּכֵי וְנָהִים, דְּהָאִידָּנָא מְקִימִין בְּרְקִיעָא חַד רַבְרְבָא מִמָּנָא שֶׁלְטָנָא עִלָּאָה, וְהוּא זַמִּין לְמֶעְבַּד עִמְּכוֹן בִּישׁ סַגִּי, וְהַאי רְגִשָׁא דְּאַרְעָא בְּגִינֵיכוֹן הֲוָה. דְּכָל זִמְנָא דְּרָגְשָׁא אַרְעָא, כַּד קָם מִמָּנָא, דְּיַעֲבִיד עִמְּכוֹן בִּישָׁא.

307. The man awoke and screamed towards Rabbi Yitzchak: Jew, Jew, cry and wail, because now they are setting up in heaven a minister, a supernal ruler, who is destined to do great evil with your people. These tremors in the earth are because of you, for whenever the earth rumbles it is when a minister arises in the heaven, who will do evil with you!

308. תָּוָוה רִבִּי יִצְחָק וְאָמַר, וַדַּאי כְּתִיב, תַּחַת שָׁלֹשׁ רָגְזָה אֶרֶץ, וּכְתִיב תַּחַת עֶבֶד כִּי יִמְלוֹךְ. מִמָּנָא דַּהֲוָה תְּחוֹת שֶׁלְטָנָא אַחֲרָא, וּמְלִיךְ, וְיָהֲבִין לֵיהּ שֶׁלְטָנָא, וכ״ש כַּד שָׁלִיט בְּיִשְׂרָאֵל.

308. Rabbi Yitzchak was astonished and said: It is certainly written, "For three things the earth is disquieted...for a slave when he becomes king" ((Mishlei 30:21-22). ITS MEANING refers to a minister who was ORIGINALLY SUBJUGATED under a different ruler, AND NOW that he rules, and they give him dominion, THE SCRIPTURE SAYS THAT THE EARTH QUAKES and, moreover, when THAT APPOINTED ONE rules over Yisrael, CERTAINLY THE EARTH QUAKES AND IS DISQUIETED.

309. א״ר חָמָא בַּר גּוּרְיָא, כַּד אֲנָח לְיִשְׂרָאֵל תְּחוֹת שֶׁלְטָנוּתָא דְּאוּמִין, יָתִיב וְגָעֵי וּבְכֵי, הֲדָא הוּא דִּכְתִיב, בְּמִסְתָּרִים תִּבְכֶּה נַפְשִׁי. אָמַר רִבִּי יוֹסֵי, בְּמִסְתָּרִים דַּיְווּקָא.

309. Rabbi Chama bar Guria said: When the Holy One, blessed be He, placed the children of Yisrael under the dominion of other nations, He sat and wailed and wept. This is what is written: "My soul shall weep in secret" (Yirmeyah 13:17). Rabbi Yosi said: "In secret" is precise, THAT IS, IN THE WORLD OF ATZILUT.

42. "Behold, the mighty ones shall cry outside"
Rabbi Elazar tells Rabbi Yehuda that the title verse refers to God's ministers who weep in the outer chambers when God, Who is in the inner chambers, is sad and weeping. We learn that these are called angels of peace, and are distinct from the various other types of angels. Rabbi Yehuda then asks why the ministers of the other nations oppress Yisrael knowing that this causes God to suffer. Rabbi Elazar's reply indicates that they carry out their duties in accordance with God's will.
The Relevance of this Passage
This section drives further home the important teaching that all that was, is or will be, is the will of God, thus it is incorrect to think of anything happening that is not part of the divine Plan. When we are tempted to think that something in the world has 'gone wrong', a reading of this section

helps to elevate the mind to see beyond appearances to where all is One.

310. Rabbi Yehuda came to Rabbi Elazar and found him sitting with his hand in his mouth. He was sad. He asked him: With what is Sir occupied? He said to him that it is written: "In the light of the King's countenance is life" (Mishlei 16:15). If the Master is sad and especially IF HE weeps and wails, what do His ministers do? It is written: "Behold, the mighty ones shall cry outside" (Yeshayah 33:7). "...outside..." meaning that their Master is within, AS IS WRITTEN: "MY SOUL WEEPS IN SECRET," and they are outside. Their Master is in the inner rooms, WHICH ARE IN ATZILUT, while they are in the outer rooms, WHICH ARE IN BRIYAH, YETZIRAH AND ASIYAH. HE ASKS: What are the inner rooms? Rabbi Yitzchak said: They are from the ten crowns of the King, MEANING OF THE TEN SFIROT OF ZEIR ANPIN IN ATZILUT.

310. רִבִּי יְהוּדָה עָאל לְגַבֵּיהּ דְּרִבִּי אֶלְעָזָר, אַשְׁכַּחֵיהּ דַּהֲוָה יָתִיב, וִידֵיהּ בְּפוּמֵיהּ, וַהֲוָה עֲצִיב. אָמַר לֵיהּ, בְּמָאי קָא עָסִיק מַר. אָמַר לֵיהּ דִּכְתִיב, בְּאוֹר פְּנֵי מֶלֶךְ חַיִּים. אִי טַרְנָא עָצִיב, וכ״ש דְּגָעֵי וּבָכֵי, שַׁמָּשׁוֹי מַאי עַבְדֵי, הֲדָא הוּא דִּכְתִיב, הֵן אֶרְאֶלָּם צָעֲקוּ חוּצָה. מַאי חוּצָה. מָרֵיהוֹן בְּגוֹ, וְאִינּוּן לְבַר. מָרֵיהוֹן בְּבָתֵּי גָוָאי, וְאִינּוּן בְּבָתֵּי בָרָאי. בָּתֵּי גָוָאי מַאי אִינּוּן. אָמַר רִבִּי יִצְחָק, אִינּוּן מֵעֲשָׂרָה כִּתְרֵי מַלְכָּא.

311. "The ambassadors of peace shall weep bitterly" (Ibid.). HE ASKS: Are there any angels who are not for peace? He said to him: Yes. Come and behold: there are angels who are of severe Judgment, WHO ARE DRAWN FROM THE ASPECT OF GVURAH. There are those of Judgment not severe, WHO ARE DRAWN FROM MALCHUT. And there are those who have Judgment and Compassion WHO ARE DRAWN FROM TIFERET. And there are those of Compassion that contain no Judgment at all, WHO ARE DRAWN FROM BINAH, and they are called the 'angels of peace'. Pertaining to these ANGELS of below, WHICH ARE EXTERNAL, it is written: "I clothe the heavens with blackness, and I make sackcloth their covering" (Yeshayah 50:3), and: "And all the host of heaven shall rot away" (Yeshayah 34:4).

311. מַלְאֲכֵי שָׁלוֹם מַר יִבְכָּיוּן, וְכִי יֵשׁ מַלְאָכִים שֶׁאֵינָם שֶׁל שָׁלוֹם. אָמַר לֵיהּ אִין. תָּא חֲזֵי, אִית מָארֵי דִּדִינָא קַשְׁיָא, וְאִית מָארֵי דִּדִינָא דְּלָא קַשְׁיָא, וְאִית מָארֵי דִּינָא וְרַחֲמָנוּתָא. וְאִית מָארֵי דְּרַחֲמָנוּתָא דְּלֵית בְּהוּ דִּינָא כְּלָל. וְאִלֵּין אִתְקְרוּן מַלְאֲכֵי שָׁלוֹם. וְעַל אִינּוּן דִּלְתַתָּא, כְּתִיב, אַלְבִּישׁ שָׁמַיִם קַדְרוּת וְשַׂק אָשִׂים כְּסוּתָם. וּכְתִיב וְנָמַקּוּ כָּל צְבָא הַשָּׁמַיִם.

312. HE ASKS: If this is so, then why do all the ministers who are appointed over the other nations enslave His children with heavy labor when they see that their Master is sad, BECAUSE OF THE SUBJUGATION OF YISRAEL? Rabbi Elazar said: They only do that which is incumbent upon them, and they are doing the desire of their Master!

312. אִי הָכִי, כָּל אִינּוּן שׁוּלְטָנִין דִּמְמָנָן עַל שְׁאַר עַמִּין, כַּד חָמָאן לְמָרֵיהוֹן עָצִיב, לְמָאי עַבְדִּין פָּרוֹכָא לִבְנוֹהִי. א״ר אֶלְעָזָר, לָא עַבְדִּי אֶלָּא מַאי דְּאִתְפְּקְדוּ, וּרְעוּתָא דְּמָרֵיהוֹן עַבְדִּין.

43. Two tears sink into the great abyss

Rabbi Dustai explains that when the children of Yisrael are delivered to the supernal ministers of the other nations, twelve courts convene and the Master weeps. Then two tears sink into the great abyss, and both the higher and the lower celestial beings descend multiple levels. We also learn that when God delivered Yisrael into the power of the supernal minister of Egypt, He made seven decrees that Egypt should subjugate them, and seven decrees bestowing benefits on Yisrael.

The Relevance of this Passage

A reading of this section teaches us to recognize the good fortune that can exist even in times of great suffering, and indeed that out of great suffering great good must come to set the balance straight. The passage is also ideal for a meditation on two, twelve and seven, providing images that assist in our inner understanding of the profound wisdom that is contained by number.

313. Rabbi Dustai said: As soon as the children of the Holy One, blessed be He, are given over to the rulers of the nations, twelve courts will convene, MEANING MALCHUT HAS TWELVE PERMUTATIONS OF ADONAI, WHICH CONTAINS THE LETTERS OF DINA ('JUDGMENT'). SINCE THE UNION OF YUD HEI VAV HEI ADONAI WAS ABOLISHED, IN WHICH THE TWELVE PERMUTATIONS OF ADONAI RECEIVED FROM THE TWELVE PERMUTATIONS OF YUD HEI VAV HEI, THE TWELVE PERMUTATIONS OF ADONAI GATHERED and sank in the great Abyss, WHICH IS BINAH. The Master, WHICH IS BINAH, weeps by raising the voice CALLED 'WAILINGS'. Two teardrops fell FROM THE EYE SOCKETS, WHICH IS BINAH, to the depths of the Great Sea, WHICH IS MALCHUT. This is the meaning of: "Your Judgments are a great deep" (Tehilim 36:7). Those above rolled downward, and the lower beings broke asunder and descended 240 levels. This is what is written, "The lion has roared, who will not fear" (Amos 3:8).

313. ר׳ דּוֹסְתַּאי אָמַר בְּעִדָּנָא דְּאִתְמַסְּרָן בְּנוֹי דְּקוּדְשָׁא ב״ה, לְשׁוּלְטָנֵי עַמְּמִין, מִתְכַּנְּפִין תְּרֵיסַר בָּתֵּי דִּינִין, וּמִשְׁתַּקְּעָן גּוֹ תְּהוֹמָא רַבָּה, גָּעֵי טַרְנָא, גָּעִין, וּרְהִיטָן וְנַחְתִּין תְּרֵין דִּמְעִין לִשְׁקִיעָא דְּיַמָּא רַבָּה, הה״ד מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה. וּמִתְגַּלְגְּלָן עִלָּאִין לְתַתָּא, אִתְבַּקְּעָן תַּתָּאִין, וְנַחְתִּין מָאתַן וְאַרְבְּעִין דַּרְגִּין הה״ד אַרְיֵה שָׁאָג מִי לֹא יִירָא.

314. תָּנָא, בְּשַׁעֲתָא דְּמָסַר קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל לְשָׁרָא דְּמִצְרָאֵי, גָּזַר עָלַיְיהוּ ז׳ גְּזֵרוֹת, שֶׁיִּשְׁתַּעְבְּדוּ בְּהוֹן מִצְרָאֵי. הה״ד וַיְמָרְרוּ אֶת חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה בְּחֹמֶר וּבִלְבֵנִים וְגוֹ׳. וְלָקְבֵלֵיהוֹן שִׁבְעָה לְטָב, וּבְנֵי יִשְׂרָאֵל פָּרוּ, וַיִּשְׁרְצוּ, וַיִּרְבּוּ, וַיַּעַצְמוּ, בִּמְאֹד, מְאֹד, וַתִּמָּלֵא הָאָרֶץ אוֹתָם.

314. We learned that at the time that the Holy One, blessed be He, gave the children of Yisrael to the Minister of Egypt, He made seven decrees that Egypt should subjugate them. This is what is written: "And they made their lives bitter, with hard bondage in the mortar and in brick, and all manner of bondage in the field, all their bondage, wherein they made them serve was with rigor" (Shemot 1:14). He correspondingly made seven to the good: "And the children of Yisrael were fruitful and increased abundantly, and multiplied and grew exceedingly mighty; and the land was filled with them" (Ibid. 7).

44. "Come, let us deal wisely with them"
The title verse, we learn, refers to the ministering angels that agreed in their judgment against the supernal children of Yisrael. Rabbi Yitzchak compares them to thorns and thistles continually stinging Yisrael so that they would not multiply and grow stronger.
The Relevance of this Passage
This section contains a profound teaching regarding the necessity of clinging to God alone, and not to His ministers or angels; for harm can come from any quarter - even angels - the moment we lower our sights from the Highest of the High to rest on any lesser goal.

315. הָבָה נִתְחַכְּמָה לוֹ. רִבִּי יוֹסֵי אָמַר, אֵין הָבָה אֶלָּא לָשׁוֹן הַזְּמָנָה, לְמֶעְבַּד דִּינָא. כְּמָה דְּאַתְּ אָמֵר, הָבָה נֵרְדָה. הָבָה תָּמִים. אָמַר רִבִּי יוֹחָנָן, הָבָה כּוּלָּם, לָשׁוֹן הַסְכָּמָה וְהַזְּמָנָה. כְּמוֹ הָבָה נִבְנֶה לָנוּ עִיר. הָבוּ לָכֶם עֵצָה. הָבוּ לַה׳ בְּנֵי אֵלִים.

315. "Come, let us deal wisely with them" (Shemot 1:10). Rabbi Yosi said: "Come (Heb. hava)" is an expression of preparation to do justice, as is said, "Come, let us go down" (Beresheet 11:7). "Give (Heb. hava) a perfect lot" (I Shmuel 14:41). Rabbi Yochanan said: Hava is always an expression of agreement and invitation, as in, "Come, let us build us a city" (Beresheet 11:4). "Give counsel" (II Shmuel 16:20); "ascribe (Heb. havu) to Hashem, O you mighty" (Tehilim 29:1).

316. רִבִּי יִצְחָק אָמַר, הָבָה נִתְחַכְּמָה לוֹ נֶהֱוֵי בְּהַסְכָּמַת דִּינָא לְגַבֵּיהּ. פֶּן יִרְבֶּה, וְרוּחַ הַקֹּדֶשׁ אוֹמֶרֶת כֵּן יִרְבֶּה, וְכֵן יִפְרוֹץ. וּמַלְאֲכֵי הַשָּׁרֵת הֲווֹ לְהוּ לְשִׁכִּים וּלְצִנִּינִים הה״ד, וַיָּקוּצוּ מִפְּנֵי בְּנֵי יִשְׂרָאֵל. דַּהֲווֹ מִתְעַקְּצֵי מִמַּלְאֲכֵי הַשָּׁרֵת, כְּהָנֵי קוֹצֵי דְּמִתְעַקְּצֵי בְּהוּ אִינְשֵׁי.

316. Rabbi Yitzchak said: "Come, let us deal wisely with him," MEANING: we will agree in Judgment concerning them. "Lest they multiply" (Shemot 1:10); and the Holy Spirit says, "So would it multiply and so would it spread." And the ministering angels were to them as thistles and thorns. This is what is written: "And they were mortified (Heb. yakutzu) on account of the children of Yisrael" (Ibid. 12). ITS MEANING IS THAT THE SUPERNAL CHILDREN OF YISRAEL, WHO ARE THE ANGELS, AS SAID EARLIER, were being stung by the ministering angels, like the thorns (Heb. kotz) that prick people.

45. "And against all the Elohim of Egypt I will execute Judgments!"
The discussion in this section encompasses the Judgments that God executed against the Egyptians. According to Rabbi Yochanan, when Moses spoke the words of the title verse, Dumah, the supernal minister of Egypt, ran in fear. His authority was taken from him and he was appointed as minister over Gehenom, to judge the souls of the wicked. After punishing the gods of Egypt, causing the Egyptian idols to melt or rot, God commanded the public desecration of the lamb, the chief Egyptian deity. He then punished the nation itself. Rabbi Shimon, son of Rabbi Yosi, then comments that the premonition of all these events is apparent in the Pharaoh's words, "Come, let us deal wisely with them; lest they multiply, and it shall come to pass, when any war should chance..."
The Relevance of this Passage
This section further enhances our understanding of the Zohar's great symbol for materialism and selfish seeking - Egypt - where the power of gold, force of arms, and mighty buildings belies a shallow, empty core where things are worshipped instead of God. This image will help to remind us when we fall prey to the 'idol worship' of earthly fame and glory - for just as ancient Egypt is but yesterday in the eye of God, so are our whole lives as brief and transient as windblown clouds in the high, blue air.

317. א״ר יוּדָאי א״ר יִצְחָק, מַה הֲוָה מַחֲשַׁבְתְּהוֹן דְּמִצְרָאֵי, דְּמִמְנַע מִיִּשְׂרָאֵל פְּרִיָּה וּרְבִיָּה, וְשֵׁלְטָנָא דְּמִמְנָא עֲלֵיהוֹן דְּאָעִיל בְּלִבְּהוֹן כָּךְ. אֶלָּא, אָמַר לְהוֹן, הֲווֹ יַדְעִין, דְּזַמִּין בְּרָא חָדָא לְמֵיפַּק מִיִּשְׂרָאֵל, דְּיִתְעֲבֵיד דִּינָא בְּאֱלָהֵיהוֹן עַל יְדֵיהּ.

317. Rabbi Yudai said, said Rabbi Yitzchak: What was the thought of the Egyptians to prevent Yisrael from being fruitful and multiplying, AND THE THOUGHT OF the minister who was appointed over them to bring this into their hearts? BECAUSE "AND HE SAID TO HIS PEOPLE," REFERS TO THEIR MINISTER? AND HE ANSWERS: But he said to them, 'know that one son will emerge from Yisrael and Judgment will be done by his hand against your Elohim.'

318. דְּאָמַר רִבִּי יוֹחָנָן, בְּשָׁעָה שֶׁאָמַר מֹשֶׁה, וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים הָלַךְ דּוּמָה שָׂרוֹ שֶׁל מִצְרַיִם, ד׳ מֵאוֹת פַּרְסָה. אָמַר לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, גְּזֵרָה נִגְזְרָה לְפָנַי, דִּכְתִיב יִפְקֹד יְיָ׳ עַל צְבָא הַמָּרוֹם בַּמָּרוֹם וְגוֹ׳. בְּאוֹתָה שָׁעָה נִטְלָה הַשְּׁרָרָה מִמֶּנּוּ, וְנִתְמַנָּה דּוּמָה שַׂר שֶׁל גֵּיהִנָּם, לִידוֹן שָׁם נַפְשׁוֹת הָרְשָׁעִים. וְרִבִּי יְהוּדָה אוֹמֵר עַל הַמֵּתִים נִתְמַנָּה.

319. אָמַר רִבִּי חֲנִינָא, כְּתִיב וּבֵאלֹהֵיהֶם עָשָׂה יְיָ׳ שְׁפָטִים. וְכִי בֶּאֱלֹהַּ שֶׁל כֶּסֶף, וְשֶׁל זָהָב, וְשֶׁל עֵץ, וְשֶׁל אֶבֶן, יֵשׁ שְׁפָטִים. אֶלָּא אָמַר רִבִּי יוֹסֵי, שֶׁל כֶּסֶף וְשֶׁל זָהָב הָיוּ נִתָּכִים מֵאֲלֵיהֶם, וְשֶׁל עֵץ מִתְרַקְּבִין.

320. אָמַר רִבִּי אֶלְעָזָר, אֱלוֹהַּ שֶׁל מִצְרַיִם שֶׂה הָיָה, וְצִוָּה הַקּוּדְשָׁא בְּרִיךְ הוּא לַעֲשׂוֹת בּוֹ שְׁפָטִים, לְשָׂרוֹף אוֹתוֹ בָּאֵשׁ, כְּמָה דְּאַתְּ אָמַר, פְּסִילֵי אֱלֹהֵיהֶם תִּשְׂרְפוּן בָּאֵשׁ. כְּדֵי שֶׁיְּהֵא רֵיחוֹ נוֹדֵף. וְעוֹד, רֹאשׁוֹ עַל כְּרָעָיו וְעַל קִרְבּוֹ. וְעוֹד, שֶׁעַצְמוֹתָיו מוּשְׁלָכִים בַּשּׁוּק. וְזֹאת הָיְתָה לְמִצְרַיִם קָשֶׁה מִכּוּלָּן, הֲדָא הוּא דִּכְתִיב, שְׁפָטִים.

321. אָמַר רִבִּי יְהוּדָה בֵּאלֹהֵיהֶם מַמָּשׁ וְזֶהוּ שַׂר שֶׁלָּהֶם, לְקַיֵּים, יִפְקֹד ה׳ עַל צְבָא הַמָּרוֹם בַּמָּרוֹם וְעַל מַלְכֵי הָאֲדָמָה עַל הָאֲדָמָה. וְכָל זֶה הָיוּ יוֹדְעִים הַחֲכָמִים שֶׁבָּהֶם, וכ״ש שַׂר שֶׁלָּהֶם. עַל כֵּן כְּתִיב, הָבָה נִתְחַכְּמָה לוֹ.

322. רִבִּי יוֹחָנָן אָמַר, הַרְבֵּה ע״ז הָיוּ בְּמִצְרַיִם, וְנִילוּס אֱלוֹהַּ שֶׁלָּהֶם הָיָה, וּבְכֻלָּל אֱלֹהֵיהֶם הָיָה הוּא, וּבְכוּלָּם עָשָׂה ה׳ שְׁפָטִים. אָמַר רִבִּי אַבָּא, הָא דְּר׳ יוֹחָנָן דַּיְיקָא, וּפְשִׁיטָא, מִשּׁוּם דֶּאֱלֹהֵיהֶם נִלְקִים בַּתְּחִלָּה, ואח״כ הָאוּמָּה, וְכֵן נִילוּס נִלְקֶה בַּתְּחִלָּה, וְהָעֵצִים וְהָאֲבָנִים, הה״ד וַיְהִי הַדָּם בְּכָל אֶרֶץ מִצְרַיִם וּבָעֵצִים וּבָאֲבָנִים, שֶׁהָיוּ לָהֶם אֱלֹהוּת מַמָּשׁ. וְאָמַר רִבִּי יִצְחָק, עַל צְבָא הַמָּרוֹם בַּמָּרוֹם כְּתִיב, וְנִילוּס לֹא הָיָה בַּמָּרוֹם. א״ר יוֹחָנָן, רוֹב מֵימָיו כְּדוּגְמָתָן בַּמָּרוֹם. אָמַר רִבִּי יִצְחָק, שַׂר שֶׁלָּהֶם נִלְקֶה בַּתְּחִלָּה, ואח״כ שְׁאַר אֱלֹהֵיהֶם.

318. For Rabbi Yochanan said: When Moses said, "And against all the Elohim of Egypt I will execute Judgments" (Shemot 12:12). Dumah, the Minister of Egypt went four hundred parasangs FROM GREAT FEAR. The Holy One, blessed be He, said to him: 'A decree was decreed before Me, AND IT CAN NOT BE RESCINDED for it is written: "Hashem shall punish the host of the high ones on high..." (Yeshayah 24:21). At that moment, his authority was removed and Dumah was appointed TO BE the minister of Gehenom, to judge the souls of the wicked there. And Rabbi Yehuda said: He was appointed over the dead.

319. Rabbi Chanina said: It is written, "Upon their Elohim Hashem inflicted punishments" (Bemidbar 33:4). AND HE ASKS: Are there Judgments upon Elohim of silver or of gold or of wood or of stone? Rabbi Yosi said: Those of silver or gold melted of themselves, and those of wood rotted.

320. Rabbi Elazar said: The deity of Egypt was a lamb and the Holy One, blessed be He, commanded the execution of Judgments upon it, to burn it in fire, as is written: "The carvings of their Elohim shall you burn with fire" (Devarim 7:25), in order that its odor should spread, and, "its head, with its legs, and its entrails," IN A DISRESPECTFUL WAY. Furthermore, its bones shall be thrown in the marketplace. And this was the hardest of all to Egypt. This is the meaning of Judgments.

321. Rabbi Yehuda said: Upon their very Elohim DID HE EXECUTE JUDGMENTS, and this is their minister, to fulfill: "Hashem shall punish the hosts of the high ones on high, and the kings of the earth upon the earth" (Yeshayah 24:21). Their sages, and of course their minister, knew all this. Therefore it is written, "Come, let us deal wisely."

322. Rabbi Yochanan said: There were many idols in Egypt and the Nile RIVER was their deity, and the Holy One, blessed be He, executed Judgments on all of them. Rabbi Aba said: This OPINION of Rabbi Yochanan is exact and clear, since their deities were smitten first, then the nation. The Nile also was smitten first, and the wood and stones THAT THEY WORSHIPPED. This is what is written: "That there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stones" (Shemot 7:19), that were for them their actual Elohim. And Rabbi Yitzchak said TO RABBI YOCHANAN: It is written, "the hosts of the high ones on high," yet the Nile was not on high, BUT RATHER ON THE EARTH. Rabbi Yochanan said: Because of the vast amount of water of the Nile, it appeared as though THE RIVER was on high. Rabbi Yitzchak said: Their minister was smitten first and afterwards the rest of their Elohim!

323. רִבִּי שִׁמְעוֹן בְּרִבִּי יוֹסֵי אוֹמֵר, לָקוּת אוּמָה שֶׁל מִצְרַיִם מַמָּשׁ, לָא הָיָה אֶלָּא בַּיָּם, דִּכְתִיב, לֹא נִשְׁאַר בָּהֶם עַד אֶחָד. וְקוֹדֶם זֶה, נַעֲשָׂה שְׁפָטִים בֵּאלֹהֵיהֶם. וע"ד כְּתִיב, הָבָה נִתְחַכְּמָה לוֹ פֶּן יִרְבֶּה וְהָיָה כִּי תִקְרֶאנָה. וְנִתְנַבְּאוּ עַל הֶעָתִיד, כְּפִי מַה שֶׁאֵירַע לָהֶם. וְנוֹסַף גַּם הוּא עַל שׂוֹנְאֵינוּ, נִבְּאוּ עַל מַחֲנוֹת עֶלְיוֹנִים, שֶׁיִּהְיוּ שְׁרוּיִים בְּתוֹכָם. וְנִלְחַם בָּנוּ, נִבְּאוּ עַל מַה דִּכְתִיב ה' יִלָּחֵם לָכֶם וְגוֹ'. וְעָלָה מִן הָאָרֶץ, כְּמָה דְּאַתְּ אָמַר וּבְנֵי יִשְׂרָאֵל יוֹצְאִים בְּיַד רָמָה.

323. Rabbi Shimon, the son of Rabbi Yosi, said: The actual smiting of the nation of Egypt was done only by the sea, as is written: "There remained of them not even one" (Shemot 14:28). Before, Judgments were executed upon their Elohim, and therefore it is written: "Come, let us deal wisely with them; lest they multiply, and it shall come to pass, when any war should chance" (Shemot 1:10). They prophesied about the future according to what occurred to them. "They also join our enemies" (Ibid.); they prophesied about the supernal camps OF ANGELS that would dwell among them, "and fight against us." They prophesied about the words: "Hashem shall fight for you" (Shemot 14:14). "And so go up out of the land," as is said: "And the children of Yisrael went out with a high hand" (Ibid. 8).

46. "The song of songs, which is Solomon's"

Rabbi Elazar expounds upon the title verse, explaining that God after created heaven and earth and the divisions of day and night, He created angels to sing praises by day, and angels to sing praises at night. The angels that sing by day are on the right side, while the angels that sing by night are on the left side. The angels of the night include all three Columns, and they are above all the other singers. When they listen to the songs of the children of Yisrael by day, they gain knowledge and understanding of matters that they were unable to grasp previously. Heaven and earth, signifying the Male and the Female, also gain strength through this singing. Rabbi Nechemyah then explains that he who achieves knowledge of the celestial singing will also merit profound knowledge of the Torah and Wisdom, through which he will learn what was and what will be. It was in this way that both David and Solomon gained knowledge. Indeed, through that song, Solomon was able to penetrate the essence of Wisdom and he then composed many proverbs and wrote a book that he called "The Song of Songs."

Rabbi Elazar then explains that the supernal singers began to sing at Levi's birth, however their singing was not perfected until after Moshe was born, Aharon was anointed, and the Levites became sanctified. Because the actions of the lower beings complete the supernal ones, when the singing of below issued from the tribes of Levi, all were sanctified above and below and the worlds became one, with one King dwelling over them. We learn that the singers of below are called Levites because they are joined to and united with the singers above. Also, the seed of Levi is joined to the Shechinah through Moses, Aharon, and Miriam. Before the birth of these three figures, the supernal singers could not perform their function. We're also told that Levi's descendant Amram was called this because the mightiest nation descended from him. However, his name is not mentioned because he secretly left his wife and later returned to her. When this happened, God rebuked the heavenly singers and they ceased their song until God extended His right hand to Amram.

The Relevance of this Passage

This section introduces the theme of heavenly music that threads throughout the Zohar and is closely related to the mystery and wisdom of numbers. A reading of it helps to open and attune the inner ear, enabling us to start hearing the heartbreakingly beautiful chords of supernal music drifting in like distant waves, and, unlike earthly music, carrying with it wisdom that defies all other forms of language and settles upon our souls like petals made of light.

324. וַיֵּלֶךְ אִישׁ מִבֵּית לֵוִי וַיִּקַּח אֶת בַּת לֵוִי. רִבִּי אֶלְעָזָר פָּתַח, שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה. תָּנָא, כְּשֶׁבָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת עוֹלָמוֹ, עָלָה בְּחֵפֶץ לְפָנָיו, וּבָרָא אֶת הַשָּׁמַיִם בִּימִינוֹ וְהָאָרֶץ בִּשְׂמֹאלוֹ, וְעָלָה בְּחֵפֶץ לְפָנָיו, לְנַהוֹג הַיּוֹם וְהַלַּיְלָה. וּבָרָא הַמַּלְאָכִים הַמְּמוּנִים בְּחַסְדּוֹ, בַּיּוֹם. וּבָרָא הַמַּלְאָכִים הַמְּמוּנִים לוֹמַר שִׁירָה בַּלַּיְלָה. הֲדָא הוּא דִּכְתִיב, יוֹמָם יְצַוֶּה יְיָ' חַסְדּוֹ וּבַלַּיְלָה שִׁירָה עִמִּי. אֵלּוּ מִיָּמִין, וְאֵלּוּ מִשְּׂמֹאל, אֵלּוּ מַקְשִׁיבִים שִׁירַת הַיּוֹם, שִׁירָתָם שֶׁל יִשְׂרָאֵל קָדוֹשׁ. רִבִּי יִצְחָק אָמַר, אוֹתָם שֶׁאוֹמְרִים שִׁירָה בַּלַּיְלָה, מַקְשִׁיבִים שִׁירָתָם שֶׁל יִשְׂרָאֵל בַּיּוֹם, הֲדָא הוּא דִּכְתִיב, חֲבֵרִים מַקְשִׁיבִים לְקוֹלֵךְ.

324. "And there went a man of the house of Levi, and took to wife a daughter of Levi" (Shemot 2:1). Rabbi Elazar opened the discussion saying: "The song of songs, which is Solomon's" (Shir Hashirm 1:1). We learned that when the Holy One, blessed be He, WHICH IS BINAH, created His world, the wish He so wished, and He created the heavens, WHICH IS ZEIR ANPIN, with His right hand, WHICH IS THE SECRET OF CHASSADIM, and the earth, WHICH IS THE NUKVA, with His left hand, WHICH IS THE SECRET OF GVUROT. And He so desired to guide the day and the night, THAT THEY SHOULD BE PAIRED IN THE SECRET OF THE PASSAGE: "AND THERE WAS EVENING AND THERE WAS MORNING, ONE DAY" (BERESHEET 1:5). He created the angels, WHO ARE DRAWN FROM ZEIR ANPIN, who are appointed by His kindness by day, and He created the angels who are appointed to sing praises by night. FOR THE SONG IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH THAT IS DRAWN THROUGH THE NUKVA, THAT IS CALLED 'NIGHT'. This is what is written, "Hashem will command his steadfast love (Heb. chesed) in the daytime," (Tehilim 42:9) THROUGH THE ANGELS WHO ARE APPOINTED OVER CHESED, "and in the night His song shall be with me" (Ibid.), THROUGH THE ANGELS WHO ARE APPOINTED OVER THE SINGING, those on the right, MEANING THOSE APPOINTED OVER CHESED, and those on the left, MEANING THOSE APPOINTED OVER THE SINGING. Those OF THE RIGHT listen to the singing of the day, the singing of holy Yisrael, BECAUSE YISRAEL SINGS PRAISES BY DAY. Rabbi Yitzchak said: Those who say songs of praise by night listen to the singing of Yisrael by day, as is written: "The companions hearken for your voice" (Shir Hashirm 8:13).

325. Rabbi Shimon said: One group, WHICH IS THE LEFT COLUMN, is comprised of three groups, MEANING THAT IT IS COMPRISED OF ALL THREE COLUMNS, and recites songs during the night. This is the meaning of: "She rises also while it is yet night and gives food to her household" (Mishlei 31:15).

325. אָמַר רִבִּי שִׁמְעוֹן, כַּת אַחַת, כְּלוּלָה מִשָּׁלֹשׁ כִּתּוֹת, אוֹמֶרֶת שִׁירָה בַּלַּיְלָה. הה"ד, וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ.

326. Rabbi Elazar said: Ten things were created on the first day, among them being the attribute of night, WHICH IS MALCHUT, and the attribute of day, WHICH IS TIFERET. It is written about the attribute of night: "She rises also while it is yet night, and gives food (Heb. teref) to her household." FOR FOOD IS JUDGMENTS, as is written: "He tears (Heb. taraf) me in his wrath" (Iyov 16:9), MEANING THE WRATH OF HASHEM TORE ME. It is also written: "...and tears in pieces, and none can deliver" (Michah 5:7). and, "and a portion (Heb. chok) to her maidens" (Mishlei 31:15). Rations are also Judgments, AS IS WRITTEN: "a statute (Heb. chok) and an ordinance" (Shemot 15:25), and "his statutes and his ordinances" (Tehilim 147:19). "For this is a statute for Yisrael, an ordinance of the Elohim of Jacob" (Tehilim 81:5). From here, IT IS UNDERSTOOD that the attribute of Judgment rules at night.

326. אָמַר רִבִּי אֶלְעָזָר, עֲשָׂרָה דְּבָרִים נִבְרְאוּ בְּיוֹם רִאשׁוֹן, מֵהֶם מִדַּת לַיְלָה, וּמֵהֶם מִדַּת יוֹם, וְעַל מִדַּת לַיְלָה כְּתִיב, וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ. כד"א, אַפּוֹ טָרַף. וּכְתִיב, וְטָרַף וְאֵין מַצִּיל. וְחֹק לְנַעֲרוֹתֶיהָ, כְּמָה דְּאַתְּ אָמַר חֹק וּמִשְׁפָּט. חֻקָּיו וּמִשְׁפָּטָיו. כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפַּט וְגוֹ'. מִכָּאן שמה"ד שׁוֹלֶטֶת בַּלַּיְלָה.

327. We learned that those who sing praises at night are singers WHO RISE above all those who sing. When the living, MEANING THE LOWER BEINGS, start singing, the supernal ones gain added strength to know and to recognize and to grasp what they could not grasp before. Heaven and earth, WHICH ARE MALE AND FEMALE, ALSO gain added strength through this singing.

327. וְתָנָא, אֵלּוּ הָאוֹמְרִים שִׁירָה בַּלַּיְלָה, אֵלּוּ הֵם שָׂרִים עַל כָּל בַּעֲלֵי שִׁיר. וּכְשֶׁפּוֹתְחִין הַחַיִּים שִׁירָה, מוֹסִיפִים הָעֶלְיוֹנִים כֹּחַ, לָדַעַת וּלְהַכִּיר וּלְהַשִּׂיג מַה שֶּׁלֹּא הִשִּׂיגוּ. שָׁמַיִם וָאָרֶץ, מוֹסִיפִין כֹּחַ בְּהַאי שִׁירָה.

328. Rabbi Nechemyah said: Fortunate is one who achieves knowledge of that singing, MEANING THAT MOCHIN OF THE ILLUMINATION OF CHOCHMAH. For we learned, the one who merits the singing will know the subjects of Torah and wisdom, and will hear and ascertain and add strength and power in what was, and into what is going to be. And by this, Solomon gained knowledge.

328. אָמַר רִבִּי נְחֶמְיָה, אַשְׁרֵי הַזּוֹכֶה לָדַעַת בְּאוֹתוֹ שִׁיר, דְּתַנְיָא הַזּוֹכֶה בְּאוֹתוֹ שִׁיר, יָדַע בְּעִנְיְנֵי הַתּוֹרָה וְהַחָכְמָה, וְיַאֲזִין וְיַחֲקוֹר וְיוֹסִיף כֹּחַ וּגְבוּרָה בַּמֶּה שֶׁהָיָה, וּבַמֶּה שֶׁעָתִיד לִהְיוֹת, וּבָזֶה זָכָה שְׁלֹמֹה לָדַעַת.

329. For Rabbi Shimon taught that David, may he rest in peace, knew of this, MEANING HE ACHIEVED THE MOCHIN OF CHOCHMAH INSIDE DA'AT. THEREFORE, he composed many songs and praises, and in them alluding to what would come in the future. He added strength and power through the Holy Spirit, WHICH IS THE SECRET OF THE NUKVA AT THE TIME THAT IT IS RECEIVING A SPIRIT FROM HOLINESS, WHICH IS THE SECRET OF CHOCHMAH. He knew the subjects of Torah and Wisdom, and heard and ascertained and added strength and power in the Holy Language, WHICH IS THE SECRET OF THE NUKVA WHEN IT IS RECEIVING DA'AT FROM HOLINESS, WHICH IS THE SECRET OF CHOCHMAH.

329. דְּתָנֵי רִבִּי שִׁמְעוֹן, דָּוִד ע"ה, יָדַע בָּזֶה, וְתִקֵּן שִׁירִים וְתוּשְׁבָּחוֹת הַרְבֵּה, וְרָמַז בָּהֶם הָעֲתִידוֹת לָבוֹא, וְהוֹסִיף כֹּחַ וּגְבוּרָה בְּרוּחַ הַקֹּדֶשׁ. יָדַע בְּעִנְיְנֵי הַתּוֹרָה וְהַחָכְמָה, וְאִזֵּן וְחִקֵּר וְהוֹסִיף כֹּחַ וּגְבוּרָה בְּלָשׁוֹן הַקֹּדֶשׁ.

330. And Solomon gained more merit through the song and achieved wisdom, and weighed and searched and composed many proverbs, and wrote a book from that very poem, as written: "I acquired men singers and women singers" (Kohelet 2:8). This means: I learned the science of poetry from those lofty poems, and those lower than them. This is the meaning of the words, "The song of songs:" a song of all those singers of above, a song which includes all that pertains to the Torah and to wisdom, to strength and might, what was and what will be; a song that the singers above sing.

330. וּשְׁלֹמֹה זָכָה יוֹתֵר בְּאוֹתוֹ הַשִּׁיר, וְיָדַע הַחָכְמָה, וְאִזֵּן וְחִקֵּר וְתִקֵּן מְשָׁלִים הַרְבֵּה, וְעָשָׂה סֵפֶר מֵאוֹתוֹ הַשִּׁיר מַמָּשׁ, וְהַיְינוּ דִּכְתִיב, עָשִׂיתִי לִי שָׁרִים וְשָׁרוֹת. כְּלוֹמַר, קָנִיתִי לִי לָדַעַת שִׁיר, מֵאוֹתָן הַשִּׁירִים הָעֶלְיוֹנִים, וַאֲשֶׁר תַּחְתָּם. וְהַיְינוּ דִּכְתִיב, שִׁיר הַשִּׁירִים, כְּלוֹמַר, שִׁיר, שֶׁל אוֹתָם שָׁרִים שֶׁל מַעְלָה. שִׁיר, שֶׁכּוֹלֵל כָּל עִנְיְנֵי הַתּוֹרָה וְהַחָכְמָה, וְכֹחַ וּגְבוּרָה, בְּמַה שֶׁהָיָה, וְעָתִיד לִהְיוֹת, שִׁיר שֶׁהַשָּׁרִים שֶׁל מַעְלָה מְשׁוֹרְרִים.

331. Rabbi Elazar said: All those who sing, MEANING THE SUPERNAL SINGERS, stopped SINGING PRAISES until Levi was born. Since the birth of Levi and afterwards, they said praises, BUT IT WAS STILL NOT COMPLETE. When Moses was born and Aaron was anointed and the Levites became sanctified, the singing became complete. And they stood, THE SUPERNAL SINGERS, on their watches.

331. א"ר אֶלְעָזָר, אֵלּוּ הַשָּׁרִים, עָמְדוּ, עַד שֶׁנּוֹלַד לֵוִי, אֲבָל מִשֶּׁנּוֹלַד לֵוִי וְאֵילָךְ אָמְרוּ שִׁיר. כֵּיוָן שֶׁנּוֹלַד מֹשֶׁה וְנִמְשַׁח אַהֲרֹן, וְנִתְקַדְּשׁוּ הַלְּוִיִּם, נִשְׁלַם הַשִּׁיר, וְעָמְדוּ עַל מִשְׁמְרוֹתָם.

332. Rabbi Elazar also said: At the moment of Levi's birth, they opened above and said THAT THE SHECHINAH SAID TO ZEIR ANPIN, "O that You were as my brother, that sucked the breasts of my mother! When I should find You outside, and would kiss You; and none would scorn me" (Shir Hashirm 8:1). "O THAT YOU WERE MY BROTHER," MEANING THAT YOU SHOULD GIVE ME CHOCHMAH, BECAUSE FROM THE POINT OF VIEW OF CHOCHMAH, ZEIR ANPIN AND THE NUKVA ARE CALLED 'BROTHER' AND 'SISTER' "THAT SUCKED THE BREASTS OF MY MOTHER." FOR THEN THEY BOTH SUCK FROM BINAH, AND ARE OF AN EQUAL LEVEL. "WHEN I SHOULD FIND YOU OUTSIDE, AND WOULD KISS YOU," FOR THE ILLUMINATION OF CHOCHMAH WITHOUT CHASSADIM IS ON THE OUTSIDE. SHE ASKED HIM TO KISS HIM AND SHINE FROM HIM ALSO WHEN SHE IS OUTSIDE. "AND NONE WOULD SCORN ME" REFERS TO THE KLIPOT THAT ARE ROUSED ON THE OUTSIDE TO SCORN THE SHECHINAH, AS IT IS WRITTEN: "SIN CROUCHES AT THE DOOR" (BERESHEET 4:7). As soon as the singing of below emerged from the tribe of Levi, DIVIDING INTO RIGHT AND LEFT PRIESTS AND LEVITES, they were all sanctified, standing on their watches - MEANING THE SUPERNAL MINISTERS and THESE ANGELS became sanctified, corresponding to these LEVITES - companions as one. BECAUSE THE ACTIONS OF THE LOWER BEINGS COMPLETE THE SUPERNAL ONES, THEN the worlds BECOME as one and one King dwells over them. AFTER ALL THESE PREPARATIONS, Solomon came and composed a book from the song of those singers, AS MENTIONED, and the Chochmah was concealed in it!

332. וְאָמַר רִבִּי אֶלְעָזָר, בְּאוֹתָה שָׁעָה שֶׁנּוֹלַד לֵוִי, פָּתְחוּ לְמַעְלָה וְאָמְרוּ, מִי יִתֶּנְךָ כְּאָח לִי יוֹנֵק שְׁדֵי אִמִּי אֶמְצָאֲךָ בַחוּץ אֶשָּׁקְךָ גַּם לֹא יָבוּזוּ לִי. כֵּיוָן שֶׁיִּצְאוּ מִשֵּׁבֶט לֵוִי הַמְּשׁוֹרְרִים שֶׁל מַטָּה, וְנִתְקַדְּשׁוּ כּוּלָּם, וְעָמְדוּ עַל מִשְׁמְרוֹתָם, וְנִתְקַדְּשׁוּ אֵלֶּה לְנוֹכַח אֵלֶּה, חֲבֵרִים כְּאֶחָד, וְהָעוֹלָמוֹת אֶחָד, וּמֶלֶךְ אֶחָד שׁוֹכֵן עֲלֵיהֶם, בָּא שְׁלֹמֹה, וְעָשָׂה סֵפֶר מֵאוֹתוֹ שִׁיר שֶׁל אוֹתָם שָׁרִים, וְנִסְתַּם הַחָכְמָה בּוֹ.

333. Rabbi Yehuda said: Why are the singers of below called Levites? IT IS because they are attached (Heb. nilvim) and joined as one above. THE REASON BEING that the soul of the one became attracted and attached above TO HASHEM, who hears the singing. Therefore Leah said: "Will my husband be joined to me" (Beresheet 29:34). Rabbi Tanchum said: THE REASON HE WAS CALLED LEVI IS BECAUSE the seed of Levi is entirely attached to the Shechinah by Moses, Aaron and Miriam, and to all his children after him. They are attached to Hashem to serve Him.

333. א"ר יְהוּדָה, לָמָּה נִקְרְאוּ הַשָּׁרִים שֶׁל מַטָּה לְוִיִּים, עַל שֶׁנִּלְוִים וְנֶחְבָּרִים לְמַעְלָה כְּאֶחָד. וְהַשּׁוֹמֵעַ, נִלְוָה וְנִדְבָּק נַפְשׁוֹ לְמַעְלָה. וע"כ אָמְרָה לֵאָה, יִלָּוֶה אִישִׁי אֵלַי. רִבִּי תַּנְחוּם אָמַר, שֶׁבְּכֹל נִלְוָה זֶרַע לֵוִי עִם הַשְּׁכִינָה, בְּמֹשֶׁה וְאַהֲרֹן וּמִרְיָם, וּבְכָל זַרְעוֹ אַחֲרָיו, וְהֵם הַנִּלְוִים אֶל ה' לְשָׁרְתוֹ.

334. Come and behold: at the time that the poets stood above, they did not keep their post until the three brethren, Moses, Aaron and Miriam, were born. This may apply to Moses and Aaron, but why Miriam? Rabbi Yosi said: It is written: "And women singers" (Kohelet 2:8), and, "And Miriam answered them" (Shemot 15:21).

334. תָּא חֲזֵי, בְּשָׁעָה שֶׁעָמְדוּ הַמְּשׁוֹרְרִים לְמַעְלָה, לֹא עָמְדוּ עַל מִשְׁמַרְתָּם, עַד שֶׁנּוֹלְדוּ שְׁלֹשָׁה הָאַחִים: מֹשֶׁה, אַהֲרֹן, וּמִרְיָם. תִּינַח מֹשֶׁה וְאַהֲרֹן, מִרְיָם לָמָּה. אָמַר רִבִּי יוֹסֵי, הה"ד, וְשָׁרוֹת. כד"א, וַתַּעַן לָהֶם מִרְיָם.

335. We have learned that when Levi was born, the Holy One, blessed be He, took him and chose him from all his brothers, and set him in the land. And he begot Kehat, and Kehat begot Amram, who begot Aaron and Miriam. He separated from his wife, and when he brought her back, the singers above were singing. The Holy One, blessed be He, reproved them, and the song ceased until He stretched out His right hand and extended it to Amram.

335. תָּאנָא, בְּאוֹתָה שָׁעָה שֶׁנּוֹלַד לֵוִי, נְטָלוֹ הַקּוּדְשָׁא בְּרִיךְ הוּא, וּבְחָרוֹ מִכָּל אֶחָיו וְהוֹשִׁיבוֹ בָּאָרֶץ, וְהוֹלִיד לִקְהָת, וּקְהָת הוֹלִיד לְעַמְרָם, וְהוּא הוֹלִיד לְאַהֲרֹן וּמִרְיָם. פֵּרַשׁ מֵאִשְׁתּוֹ, וְהֶחֱזִירָהּ, בְּאוֹתָה שָׁעָה הָיוּ הַמְשׁוֹרְרִים שֶׁל מַעְלָה עוֹמְדִים וּמְשׁוֹרְרִים, גָּעַר בָּהֶם הַקּוּדְשָׁא בְּרִיךְ הוּא, וְנִשְׁתַּכֵּךְ הַשִּׁיר, עַד שֶׁנָּטָה קַו יְמִינוֹ, וְהוֹשִׁיט לְעַמְרָם.

336. Why was he called Amram? Because a mighty nation (Heb. am ram) over all mighty nations descended from him. Why was his name not mentioned? In the name of Rabbi Abahu, Rabbi Yehuda said it was because he discreetly left and secretly returned to his wife, so that he would not be recognized, as written: "And there went a man," instead of, 'And Amram went', openly. "And took to wife a daughter of Levi" (Shemot 2:1). She also returned in secret, and was not mentioned by name.

336. מ״ט נִקְרָא עַמְרָם. שֶׁיָּצָא מִמֶּנּוּ עַם רָם עַל כָּל רָמִים, וְלֹא נִזְכַּר שְׁמוֹ. מ״ט לֹא נִזְכַּר שְׁמוֹ. רִבִּי יְהוּדָה אָמַר בְּשֵׁם רִבִּי אַבָּהוּ, מִפְּנֵי שֶׁבִּצְנִעָא הָלַךְ, וּבְצִנְעָא חָזַר לְאִשְׁתּוֹ, כְּדֵי שֶׁלֹּא יַכִּירוּ בּוֹ, הה״ד וַיֵּלֶךְ אִישׁ, וְלֹא נֶאֱמַר וַיֵּלֶךְ עַמְרָם בְּפַרְהֶסְיָא. וַיִּקַּח אֶת בַּת לֵוִי, אַף הִיא בְּצִנְעָא חָזְרָה, וְלֹא נִזְכְּרָה שְׁמָהּ.

47. "And there went a man"
While Rabbi Abahu interprets the title verse as a reference to Gavriel, who brought Amram's wife back to him, Rabbi Yehuda states that it refers to Amram, who decided to marry his wife because he was urged to do so from above. Rabbi Yitzchak then explains that Amram was not worthy to give birth to Moses until he obtained a portion in the Shechinah by marrying "a daughter of Levi". He was then worthy of bearing a son with a great voice, to whom God attached His Name, "Good". Amram himself then merited a divine voice, and in this way he advanced to a higher level.
The Relevance of this Passage
Once more we are shown the intricate clockwork mechanisms of cause and effect in life, how, as the saying goes, 'One good deed deserves another,' and that by helping others we help ourselves, for there really is no 'other' when all is One. A reading of this passage also encourages the development of our inner 'voice', by which we can emanate righteousness, using holy thoughts and sacred words silently, or to spread the great peace we feel when close to the Light, letting it wash against the walls and doors and lives of all we pass by or meet each day, pushing back the shadows by a hair's breadth each time, to pave the streets with the jewels of our yearning for the feet of Mashiach to walk upon.

337. Rabbi Abahu said: "And there went a man" (Shemot 2:1), refers to Gavriel, as it is written, "And the man Gavriel" (Daniel 9:21), for he went and returned her to Amram. Rabbi Yehuda said it was actually Amram, but his name is not mentioned because he was not going to marry his wife out of his own volition, but rather from above. BECAUSE THE URGING OF THE HOLY ONE, BLESSED BE HE, PREVAILED ON HIM, HE WENT.

337. וַיֵּלֶךְ אִישׁ. רִבִּי אַבָּהוּ אָמַר, וַיֵּלֶךְ אִישׁ, זֶה גַּבְרִיאֵל. דִּכְתִיב, וְהָאִישׁ גַּבְרִיאֵל. שֶׁהָלַךְ הוּא וְהֶחֱזִירָהּ לְעַמְרָם. רִבִּי יְהוּדָה אָמַר, עַמְרָם מַמָּשׁ הָיָה, וְלֹא נִזְכַּר שְׁמוֹ, מִפְּנֵי שֶׁהֲלִיכָה זוֹ לֹא הָיְתָה מִמֶּנּוּ לְהִזְדַּוֵּג לְאִשְׁתּוֹ, אֶלָּא מִלְּמַעְלָה.

338. Rabbi Yitzchak said: WHY IS IT THAT by Aaron and Miriam the union of their parents is not mentioned in the Torah, but by Moses is written: "And took to wife a daughter of Levi" (Shemot 2:1)? AND HE ANSWERS: IT IS to show that the Shechinah is named after 'Levi', and Amram was not worthy to beget Moses until he took part with the Shechinah. Then did he beget Moses This is what is written: "And took to wife a daughter of Levi," WHICH IS SHECHINAH. Therefore, it is written: "And when she saw that he was a goodly (lit. 'good')..." MEANING THAT THE SHECHINAH DWELT ON HIM.

338. רִבִּי יִצְחָק אָמַר, בְּאַהֲרֹן וּמִרְיָם לֹא נֶאֱמַר זִיווּג אֲבוֹתָם בַּתּוֹרָה, וּבְמֹשֶׁה כְּתִיב וַיִּקַּח אֶת בַּת לֵוִי, לְהוֹרוֹת, שֶׁהַשְּׁכִינָה נִקְרֵאת עַל שֵׁם לֵוִי. וְלֹא הָיָה עַמְרָם רָאוּי לְהוֹלִיד לְמֹשֶׁה, עַד שֶׁנָּטַל חֵלֶק בַּשְּׁכִינָה, וְהוֹלִיד לְמֹשֶׁה. הֲדָא הוּא דִכְתִיב, וַיִּקַּח אֶת בַּת לֵוִי. וּלְפִיכָךְ כְּתִיב, וַתֵּרֶא אוֹתוֹ כִּי טוֹב הוּא.

339. Rabbi Elazar said: Amram merited that there should emerge from him a son who would merit a great voice, WHICH IS ZEIR ANPIN, as is written: "And the Elohim answered him by a voice" (Shemot 19:19). And Amram merited a divine voice, WHICH IS MALCHUT, as is written: "And took to wife a daughter of Levi," meaning a divine voice (lit. 'a daughter of a voice'). Therefore it says, "And there went," meaning he went to this level! We learned that when Moses was born, the Holy One, blessed be He, united His name over him, as is written: "And when she saw that he was good..." AND GOOD IS THE NAME OF THE HOLY ONE, BLESSED BE HE, as is written: "Hashem is good to all" (Tehilim 145:9), and "O taste and see that Hashem is good" (Tehilim 34:9). HENCE, THE HOLY ONE, BLESSED BE HE, IS CALLED 'GOOD'.

339. רִבִּי אֶלְעָזָר אָמַר, זָכָה עַמְרָם שֶׁיֵּצָא מִמֶּנּוּ בֵּן, שֶׁזָּכָה לְקוֹל גָּדוֹל, דִּכְתִיב וְהָאֱלֹהִים יַעֲנֶנּוּ בְּקוֹל. וְעַמְרָם זָכָה לְבַת קוֹל, דִּכְתִיב וַיִּקַּח אֶת בַּת לֵוִי. כְּלוֹמַר, בַּת קוֹל. וּלְפִיכָךְ כְּתִיב וַיֵּלֶךְ. כְּלוֹמַר, שֶׁהָלַךְ לְמַדְרֵגָה זוֹ. תָּאנָא, כְּשֶׁנּוֹלַד מֹשֶׁה, יִיחֵד הַקּוּדְשָׁא בְּרִיךְ הוּא שְׁמוֹ עָלָיו, דִּכְתִיב וַתֵּרֶא אוֹתוֹ כִּי טוֹב הוּא. וּכְתִיב, טוֹב ה׳ לַכֹּל. וּכְתִיב, טַעֲמוּ וּרְאוּ כִּי טוֹב ה׳.

48. "And the king of Egypt died"
Rabbi Yehoshua of Sachnin explains that God did not remember or hear the prayers of Yisrael until the time when the supernal minister of Egypt fell from power, as signified by the title verse.
The Relevance of this Passage
A reading of this section reminds us that we must wait patiently for change, as the universal structure necessarily impedes the speed with which our prayers are answered - and impatience is its own obstacle.

340. "And it came to pass in the course of those many days" (Shemot 2:23). Rabbi Yehoshua of Sachnin said it was at the end of their exile that Yisrael were subjugated with all kinds of labor. "In the course of those many days." They were many to THE SOJOURN OF Yisrael in Egypt, MEANING THAT THE END HAD ARRIVED. Since the end of their exile was complete, it is written: "And the king of Egypt died" (Ibid.). What is the meaning? IT IS that the Minister of Egypt was lowered from his high position and fell from his glory. THEREFORE, THE TORAH SAYS ABOUT HIM, "AND THE KING OF EGYPT DIED," SINCE HIS DESCENT WAS CONSIDERED BY HIM AS DEATH. Since the king of Egypt who was their minister fell, the Holy One, blessed be He, remembered Yisrael and heard their prayers.

340. וַיְהִי בַיָּמִים הָרַבִּים הָהֵם. רִבִּי יְהוֹשֻׁעַ דְּסַכְנִין אָמַר, וַיְהִי בַיָּמִים הָרַבִּים הָהֵם, סוֹף גָּלוּתָם הָיָה, שֶׁהָיוּ יִשְׂרָאֵל מְשׁוּעֲבָדִים בְּכָל עֲבוֹדָה. בַּיָּמִים הָרַבִּים הָהֵם, שֶׁהָיוּ רַבִּים לְיִשְׂרָאֵל בְּמִצְרַיִם, וְכֵיוָן שֶׁנִּשְׁתַּלֵּם קֵץ גָּלוּתָם, מַה כְּתִיב, וַיָּמָת מֶלֶךְ מִצְרַיִם. מ״ט. שֶׁהוּרַד שַׂר מִצְרַיִם מִמַּעֲלָתוֹ, וְנָפַל מִגַּאֲוָתוֹ. וְכֵיוָן שֶׁנָּפַל מֶלֶךְ מִצְרַיִם, שֶׁהוּא שַׂר שֶׁלָּהֶן, זָכַר הַקּוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, וְשָׁמַע תְּפִלָּתָם.

341. Rabbi Yehuda said: Come and behold. As RABBI YEHOSHUA OF SACHNIN SAID, as long as the minister held sway over Yisrael, the cries of Yisrael were not heard. But as soon as their minister fell, it is written: "And the king of Egypt died." Immediately, "the children of Yisrael sighed by reason of their bondage, and they cried, and their beseeching rose to the Elohim" (Ibid.). BUT until that time, their beseeching was not answered.

341. אָמַר רִבִּי יְהוּדָה, בֹּא וּרְאֵה שֶׁכָּךְ הוּא, שֶׁכָּל זְמַן שֶׁהַשַּׂר שֶׁלָּהֶם נִתְּנָה לוֹ שִׁרְרָה עַל יִשְׂרָאֵל, לֹא נִשְׁמַע צַעֲקָתָם שֶׁל יִשְׂרָאֵל, כֵּיוָן שֶׁנָּפַל הַשַּׂר שֶׁלָּהֶם, כְּתִיב וַיָּמָת מֶלֶךְ מִצְרַיִם, וּמִיָּד וַיֵּאָנְחוּ בְּנֵי יִשְׂרָאֵל מִן הָעֲבוֹדָה וַיִּזְעָקוּ וַתַּעַל שַׁוְעָתָם אֶל הָאֱלֹהִים. שֶׁעַד אוֹתָהּ שָׁעָה לֹא נַעֲנוּ בְּצַעֲקָתָם.

49. Two tears into the Great Sea
Rabbi Elazar explains that when God has mercy on Yisrael, He suppresses the attribute of Judgment by dropping two tears (signifying two attributes of Judgment) into the Great Sea (signifying the Sea of Wisdom) in order to sweeten them. In this way, He turns the attribute of Justice into the attribute of Compassion.
Rabbi Yitzchak then clarifies the apparent contradiction in the verse, "Behold, Egypt marched after them," explaining that it refers to the deposed and powerless supernal minister of Egypt.
Finally, Rabbi Aba answers Rabbi Yosi's question regarding the verse, "Behold, the day of Hashem comes..." This, we're told, refers to the day on which God will Judge the heathen nations and their ministers will fall from power.
The Relevance of this Passage
This section is a living explanation of how the Light flows through the Sfirot, and that no quality of the Holy One is static, but each flows a little into and out of the others according to the actions of the Righteous in this world. So that - as it is here - Justice can be tempered with Compassion, just as Wisdom can be enhanced with understanding, as the situation merits. Thus we learn that our every deed is vital to the world and stands like a lock-keeper with his hands upon the wheel: a turn to the left, and the river of Light is shut out; a turn to right, and it pours through again in a torrent of blinding Glory that overflows its banks, quenching the parched and patient dust.

342. אָמַר רִבִּי אֶלְעָזָר, בֹּא וּרְאֵה רַחֲמָנוּתוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, כְּשֶׁהוּא מְרַחֵם עַל יִשְׂרָאֵל, כּוֹפֶה לְמִדַּת הַדִּין, וּמוֹרִידָהּ, וּמְרַחֵם עֲלֵיהֶם. וְהֵיינוּ דִּתְנַן, שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא מוֹרִיד שְׁתֵּי דְּמָעוֹת לַיָּם הַגָּדוֹל. מַאן אִינּוּן שְׁתֵּי דְּמָעוֹת. אָמַר רִבִּי יוֹסֵי, לָאו מִלָּא בְּרִירָא הִיא, דְּהָא א"ל לְאוֹבָא טַמְיָא, דְּהוּא כָּרִיב, וּמִלֵּיהּ כְּרִיבָן.

342. Rabbi Elazar said: Come and behold the compassion of the Holy One, blessed be He. When He has mercy for Yisrael, He subjugates the attribute of Judgment, lowers it, and has compassion for them. We learned that the Holy One, blessed be He, drops two tears into the Great Sea. HE ASKS: What are the two tears? Rabbi Yosi said: It is not clear. We see that one should say to a medium who obtains information through the bones of the dead that he and his words are false.

343. א"ר אֶלְעָזָר, לָאו בָּתַר אוֹבָא טַמְיָא אַזְלִינָן, דִּבְרִירָא דְּמִלָּה הוּא, דִּתְנַן, בַּעֲשָׂרָה כִּתְרֵי מַלְכָּא, אִית תְּרֵין דְּמִעִין לְקוּדְשָׁא בְּרִיךְ הוּא, וְהֵן שְׁתֵּי מִדּוֹת דִּין, שֶׁהַדִּין בָּא מִשְּׁתֵּיהֶן, כד"א, שְׁתַּיִם הִנֵּה קוֹרְאוֹתַיִךְ. וּכְשֶׁהַקּוּדְשָׁא בְּרִיךְ הוּא זוֹכֵר אֶת בָּנָיו, הוּא מוֹרִיד אוֹתָם לַיָּם הַגָּדוֹל, שֶׁהוּא יָם הַחָכְמָה לְהַמְתִּיקָן, וְהוֹפֵךְ מִדַּת הַדִּין לְמִדַּת רַחֲמִים, וּמְרַחֵם עָלֵיהוּ. א"ר יְהוּדָה, שְׁתֵּי דְּמָעוֹת, שֶׁמֵּהֶם בָּאִים הַדְּמָעוֹת, מֵהֶם בָּא הַדִּין.

343. Rabbi Elazar said: We do not follow the Klipah of necromancy. IT IS NOT SO, RATHER the clarification of the matter is, because we learned that in the ten Sfirot of the King there are two tears to the Holy One, blessed be He, and they are two attributes of Judgment. Judgment comes from both of them, as is written: "These two things have befallen you" (Yeshayah 51:19). And when the Holy One, blessed be He, remembers His children, He lowers them to the Great Sea, the Sea of Wisdom, WHICH IS MALCHUT, to sweeten them. THEN the attribute of Judgment IN MALCHUT is changed into the attribute of Mercy and has compassion for them. Rabbi Yehuda said: There are two tears, from where the tears come, and Judgment comes.

344. א"ר יְהוּדָה כְּתִיב, וְהִנֵּה מִצְרַיִם נוֹסֵעַ אַחֲרֵיהֶם. וא"ר יוֹסֵי זֶה שַׂר שֶׁל מִצְרַיִם, הוּא, וְאַתְּ אָמַרְתְּ וַיָּמָת מֶלֶךְ מִצְרַיִם, זֶה שַׂר שֶׁל מִצְרַיִם. א"ר יִצְחָק, הַאי מִלָּה קָא מְסַיְּיעַ לְהַהוּא דִּלְעֵילָא, כְּתִיב הָכָא וְהִנֵּה מִצְרַיִם, וּכְתִיב הָתָם וַיָּמָת מֶלֶךְ מִצְרַיִם. מְלַמֵּד דְּעַכְשָׁיו לֹא הָיָה מֶלֶךְ, דְּהוֹרִידוּהוּ מִגְּדוּלָּתוֹ. וּלְפִיכָךְ כְּתִיב, וְהִנֵּה מִצְרַיִם, וְלָא כְּתִיב מֶלֶךְ מִצְרַיִם. וּמַה דְּאָמַר וַיָּמָת. כד"א כִּי מֵתוּ כָּל הָאֲנָשִׁים הַמְבַקְּשִׁים אֶת נַפְשֶׁךָ.

344. Rabbi Yehuda said: It is written, "And behold, Egypt marched after them" (Shemot 14:10). And Rabbi Yosi said: This is the minister of Egypt. IT APPEARS THAT HE WAS STILL IN AUTHORITY AT THE TIME THE CHILDREN OF YISRAEL LEFT EGYPT, yet you say that, "And the king of Egypt died," (Shemot 2:23) refers to the minister of Egypt, AND THIS WAS BEFORE YISRAEL LEFT EGYPT. Rabbi Yitzchak said these words OF RABBI YOSI ARE NOT CONTRADICTORY, BUT EVEN maintain the above explanation of the passage, WHICH IS THAT THE KING OF EGYPT DIED. For it is written here: "And, behold, Egypt," and there, "And the king of Egypt died." This teaches that AFTER THE EXODUS FROM EGYPT, there was no king, because BEFOREHAND they had removed him from his high position. Therefore, it is written: "And, behold, Egypt" instead of, 'And, behold, the king of Egypt.' "And...died," DOES NOT MEAN THAT HE WAS NULLIFIED ALTOGETHER, ONLY THAT THEY REMOVED HIM FROM HIS HIGH POSITION AND HE COULD NO LONGER HARM, as is written: "For all the men are dead who sought your life" (Shemot 4:19). THIS MEANS THAT THEY CAN NO LONGER DO HARM; ALSO "DIED" HERE MEANS THAT HE COULD NO LONGER DO HARM BECAUSE HE HAD BEEN REMOVED FROM HIS HIGH POSITION!

345. א"ר יִצְחָק א"ר יְהוֹשֻׁעַ, בֹּא וּרְאֵה, כָּל מַלְכֵי מִצְרַיִם פַּרְעֹה שְׁמָם. וּבְכָאן לֹא נֶאֱמַר אֶלָּא מֶלֶךְ מִצְרַיִם סְתָם. וּבִמְקוֹמוֹ פַּרְעֹה, וְהוּא פַּרְעֹה מַמָּשׁ. תָּא חֲזֵי, בְּעוֹד דְּאִית שׁוּלְטָנוּתָא דִּלְעֵילָא, אִית שׁוּלְטָנוּתָא בְּעַמָּא דִּלְתַתָּא, אִתְעֲדֵי שׁוּלְטָנוּתָא דִּלְעֵילָא, אִתְעֲדֵי שׁוּלְטָנוּתָא דִּלְתַתָּא.

345. Said Rabbi Yitzchak, said Rabbi Yehoshua: Come and behold. All the kings of Egypt were named Pharaoh, yet here it says merely that the king of Egypt DIED, AND DOES NOT SAY 'PHARAOH, THE KING OF EGYPT'. THAT IS BECAUSE WHAT IS BEING DISCUSSED IS THE MINISTER OF EGYPT, AS MENTIONED EARLIER, AND IF IT WERE WRITTEN 'Pharaoh' instead, then it would actually mean Pharaoh AND NOT THE MINISTER OF EGYPT. Come and behold: as long as there is rule over the nation above BY THE MINISTER, there is rule over the nation below. When dominion above is removed FROM THE MINISTER OF THE NATION, then dominion below is also removed.

346. Rabbi Yosi said: It is written, "Behold, the day of Hashem comes..." (Zecharyah 14:1), "but it shall one day be known as Hashem's..." (Ibid. 7). HE ASKS: And are not the rest of the days also Hashem's? Rabbi Aba said: It teaches that the other days are given over to the ministers, and that day will be of the Holy One, blessed be He, and not the ministers' in order to execute Judgment upon the heathen. On that day, all the ministers will fall from their high positions and it is therefore written: "And Hashem alone will be exalted on that day" (Yeshayah 2:17). Because on that day, the ministers will have no exaltation.

346. א"ר יוֹסֵי, כְּתִיב הִנֵּה יוֹם בָּא לַיְיָ' וְגוֹ' וְהָיָה יוֹם אֶחָד הוּא יִוָּדֵע לַיְיָ' וְגוֹ'. וְכִי שְׁאַר יוֹמִין לָאו אִינּוּן דִּילֵיהּ. אֶלָּא אָמַר רִבִּי אַבָּא, מְלַמֵּד, שֶׁשְּׁאָר הַיָּמִים, נִתָּנִים לְשָׂרִים, וְאוֹתוֹ יוֹם, אֵינוֹ שֶׁל הַשָּׂרִים, אֶלָּא שֶׁל הַקּוּדְשָׁא בְּרִיךְ הוּא, כְּדֵי לַעֲשׂוֹת דִּין בעכו"ם. מִפְּנֵי שֶׁבְּאוֹתוֹ יוֹם, יִפְּלוּ כָּל הַשָּׂרִים מִמַּעֲלָתָם. וע"ד כְּתִיב, וְנִשְׂגַּב ה' לְבַדּוֹ בַּיּוֹם הַהוּא. שֶׁאוֹתוֹ יוֹם לא יִהְיֶה מַעֲלָה לְשָׂרִים.

50. Does Hashem have a sword?

Rabbi Aba and Rabbi Yitzchak discourse on the sword of God, by which He executes Justice. The verse that describes the angel of God, who stands "with a drawn sword in his hand," signifies that he was granted permission to execute Judgment. The words of the Angel of Death, "and I will reveal their place of slaughter," refer to the disclosure of the sin that is the cause of death. Finally, the verse, "And he put up his sword again into its sheath," signifies the return of the permission to execute Judgment to the Judge to whom it belongs, God.

The Relevance of this Passage

This majestic vision of power and perfect order should be studied until it remains mdelibly printed in our minds and can be summoned up in times of doubt or fear, to remind us that the Lord our God is One, and, just as He holds up the arch of heaven with unerring might and reason, the unimaginable vastness of galaxies, sphere within swirling sphere, no more than a wedding-band of Light upon his finger, so he surely can govern without fault the querulous little kingdoms of our lives.

347. Rabbi Aba said: When the Holy One, blessed be He, executes Judgment upon the ministers above, it is written: "For my sword is sated in heavens" (Yeshayah 34:5). AND HE ASKS: Does Hashem have a sword? Rabbi Yitzchak said: He does have a sword, as it is written: "The sword of Hashem is full of blood" (Ibid. 6) and, "And with His sword, upon all flesh..." (Ibid. 66:16).

347. א"ר אַבָּא, כְּשֶׁהַקּוּדְשָׁא בְּרִיךְ הוּא עוֹשֶׂה דִּין בַּשָּׂרִים שֶׁל מַעְלָה, מַה כְּתִיב, כִּי רִוְתָה בַּשָּׁמַיִם חַרְבִּי. וְכִי חֶרֶב אִית לַיְיָ'. אֶלָּא אָמַר רִבִּי יִצְחָק, חֶרֶב אִית לֵיהּ, דִּכְתִיב, חֶרֶב לַיְיָ' מְלֵאָה דָם. וּכְתִיב וּבְחַרְבּוֹ אֶת כָּל בָּשָׂר.

348. Rabbi Aba said: With this sword Hashem accomplishes the Judgment that He performs, as is written: "And saw the angel of Hashem standing between the earth and the heaven, with a drawn sword in his hand" (I Divrei Hayamim 21:16). AND HE ASKS: Was there a drawn sword in the hand of the angel? AND HE ANSWERS: Rather, it means he was granted permission to execute Judgment, AND THIS PERMISSION IS TERMED "SWORD."

348. א"ר אַבָּא, הַחֶרֶב הַזֶּה הוּא הַדִּין שֶׁעוֹשֶׂה, דִּכְתִיב, וַיַּרְא אֶת מַלְאַךְ ה' עוֹמֵד בֵּין הָאָרֶץ וּבֵין הַשָּׁמַיִם וְחַרְבּוֹ שְׁלוּפָה בְּיָדוֹ. וְכִי חֶרֶב שְׁלוּפָה הָיְתָה בְּיַד הַמַּלְאָךְ, אֶלָּא, שֶׁהָיְתָה הָרְשׁוּת נְתוּנָה בְּיָדוֹ לַעֲשׂוֹת דִּין.

349. HE RAISE A DIFFICULTY. For Rabbi Yehoshua bar Levi, said: The Angel of Death told me, 'Were it not for my consideration for the honor of creatures, I would reveal the place of slaughter (the slit in the neck) just like in an animal.' SO IT APPEARS THAT THERE IS AN ACTUAL SWORD IN THE HANDS OF THE ANGEL OF DEATH. Rabbi Aba said: Everything, MEANING WHEREVER IT IS WRITTEN "SWORD" BY THE SUPERNAL ONES, INFERS permission was granted to him to execute judgment, AND NOT THE ACTUAL USING OF A SWORD. "AND I WILL REVEAL THEIR PLACE OF SLAUGHTER," MEANS THAT HE WILL REVEAL THE CAUSE OF DEATH, MEANING THE SIN, WHICH IS LIKE A PLACE OF SLAUGHTER, WHICH IS THE CAUSE OF DEATH OF THE ANIMAL. It is written: "With his sword drawn in his hand" (Yehoshua 5:13), as permission was given to him to execute judgment. HE ASKS: If so, what is the meaning of the passage: "And he put up his sword again into its sheath" (I Divrei Hayamim 21:27)? Rabbi Aba said: IT MEANS that the Judgment was returned to the Judge, and the permission TO EXECUTE JUDGMENT WAS RETURNED to the one who possesses the permission, MEANING TO HASHEM.

349. וְהָא אָמַר ריב"ל, אָמַר לִי מַלְאָךְ הַמָּוֶת, אִי לָאו דְּחַיְיסְנָא לִיקָרָא דִּבְרִיָּיתָא, פְּרַעְנָא לְהוּ בֵּית הַשְׁחִיטָה, כַּבְּהֵמָה. א"ר אַבָּא, כֹּלָּא מִשּׁוּם דְּאִתְיְיהִיב רְשׁוּתָא בִּידֵיהּ, לְמֶעְבַּד גְּמַר דִּינָא, הה"ד, וְחַרְבּוֹ שְׁלוּפָה בְּיָדוֹ, הָרְשׁוּת נְתוּנָה בְּיָדוֹ לַעֲשׂוֹת דִּין. אִי הָכִי מַאי וַיָּשֶׁב חַרְבּוֹ אֶל נִדְנָהּ. אָמַר רִבִּי אַבָּא, שֶׁנֶּחֱזַר הַדִּין לְבַעַל הַדִּין, וְהָרְשׁוּת לְמִי שֶׁהָרְשׁוּת שֶׁלּוֹ.

51. "And the children of Yisrael sighed"
From the discourse on the title verse, we learn that this refers to the supernal children of Yisrael above. Rabbi Elazar then describes the nature of the punishment that the ministers of the other nations receive when God Judges them. We learn that they are made to pass through the River of Fire, the fire that defeats fire, where they lose their power and positions to ministers of other nations, who rule in their place.
The Relevance of this Passage
The vanity of human wishes is laid out here in this potent image showing how the mighty of this world fall: no matter who they were, it is what they were and what they did that matter in the end, when a whole lifetime will seem like a brief and troubled dream. It is an image we should use when tempted by the baubles and glittering trash with which the world rewards to serve another master. A rose has thorns, but a tempting apple does not...

350. "And the children of Yisrael sighed" (Shemot 2:23). HE ASKS: It is not written 'they sighed' with a reflexive form, WHICH WOULD SIGNIFY THAT THEY SIGHED BECAUSE OF THEIR OWN TROUBLES, but rather with a transitive form, WHICH CAN BE CONSTRUED TO MEAN THAT THEY POSSIBLY SIGHED BECAUSE OF THE TROUBLES OF OTHERS. HE ANSWERS: That is to say they sighed from above, that the sighing was from them above, MEANING THAT THE ANGELS SIGHED FOR THE CHILDREN OF YISRAEL.

350. וַיֵּאָנְחוּ בְּנֵי יִשְׂרָאֵל, וַיִּתְאַנְּחוּ לָא כְּתִיב, אֶלָּא וַיֵּאָנְחוּ, כְּלוֹמַר, נִתְאַנְּחוּ לוֹ לְמַעְלָה שֶׁהֶאֱנָחָה הָיְתָה בִּשְׁבִילָם לְמַעְלָה.

351. Rabbi Brachyah said: THE PASSAGE, "THE CHILDREN OF YISRAEL SIGHED" (IBID.), refers to the children of Yisrael above, MEANING THE ANGELS. THE CONCLUSION OF THE PASSAGE: "FROM THE LABOR" IS TO TEACH who are the children of Yisrael IN THIS PASSAGE. Those who are called "those who serve," mean those who are of the supernal service; NAMELY THE MINISTERING ANGELS. THEREFORE, IT IS NOT NECESSARY TO DEDUCE THIS FROM THE FACT THAT IT IS NOT WRITTEN WITH A REFLEXIVE VERB AS THE WORDS OF THE PREVIOUS PARAGRAPH. "And their cry rose up to the Elohim" TEACHES US that until that hour their cry did not rise up before Him.

351. ר׳ בְּרֶכְיָה אָמַר, בְּנֵי יִשְׂרָאֵל דִּלְעֵילָא הֲווֹ, וּמַאן אִינּוּן בְּנֵי יִשְׂרָאֵל. אִינּוּן דְּאִתְקְרוּן בְּנֵי פּוּלְחָנָא. כְּלוֹמַר, אוֹתָם שֶׁהֵם מִן הָעֲבוֹדָה שֶׁל מַעְלָה. וַתַּעַל שַׁוְעָתָם אֶל הָאֱלֹהִים, שֶׁעַד אוֹתָהּ שָׁעָה לָא עָלְתָה שַׁוְעָתָם לְפָנָיו.

352. Rabbi Yitzchak said: When the Holy One, blessed be He, punishes the company of supernal ministers, NAMELY THE MINISTERING ANGELS, AND THE MINISTERS OF THE SEVENTY NATIONS, what is the nature of that punishment? Rabbi Elazar said: He has them pass through Nahar Dinur ('the river of fire'), and depose them from their positions, and appoints different ministers of the other nations. He said to him: But it is written: "The flames of fire His ministers" (Tehilim 104:4). THUS, HOW DOES THIS AFFECT THEM IF THEY PASS THROUGH THE RIVER OF FIRE? He said to him: There is fire that is stronger than fire, and there is fire that rejects fire. THEREFORE, EVEN THOUGH THEY ARE OF FIRE, THE FIRE OF THE RIVER OF FIRE IS STRONGER. AND THERE, PUNISHMENT IS DONE TO THE FIERY ANGELS.

352. א״ר יִצְחָק כַּד עָבֵיד קוּדְשָׁא בְּרִיךְ הוּא דִּינָא בְּפָמַלְיָא שֶׁל מַעְלָה, הַהוּא דִּינָא מַאי הֲוֵי. אָמַר רִבִּי אֶלְעָזָר, מַעְבַּר לְהוּ בְּהַהוּא נְהַר דִּינוּר, וְאַעְבַּר לוֹן מִשּׁוּלְטָנֵיהוֹן, וּמָנֵי שׁוּלְטָנִין אַחֲרָנִין דִּשְׁאַר עַמִּין. א״ל וְהָא כְּתִיב מְשָׁרְתָיו אֵשׁ לוֹהֵט. א״ל, אִית אֶשָּׁא קַשְׁיָא מֵאֶשָּׁא, וְאִית אֶשָּׁא דְּדַחְיָא אֶשָּׁא.

52. A sigh, a cry, a wail
Rabbi Yitzchak discusses the distinction between a sigh, a cry and a wail. We learn that crying involves words, while wailing is crying without words. Because it comes from the heart, prayer with wailing is the most powerful form of prayer. Rabbi Brachyah gives the example of Samuel, who "wailed to Hashem all night" because this form of prayer allows the closest access to God. The intensity of this silent expression of prayer and sorrow is such that it can effect a change in the decreed Judgment for the individual, since wailing dominates the aspect of Justice in this world and the world to come.
The Relevance of this Passage
This section picks up again the theme of inner music, of sound and vibration, and should be read before plunging deeply into prayer that exceeds the boundaries of words and instead amplifies the pure chord of a yearning soul until it swoops outward as the music of humanity and its waves wash up against the Throne upon which the Great King sits listening. For each wave that reaches Him, two more will be returned mingled within the echoing waters that break into a surf of Light over the heart of he or she who prays sincerely, seeking only to give and not receive.
A reading of this section broadens our understanding of various forms of prayer and stimulates us to express our most true and unutterable emotions. The outward expression of our spiritual emotions is a powerful tool that brings us into a closer connection with the Eternal.

353. אָמַר רִבִּי יִצְחָק, תְּלַת עִנְיָנֵי הָכָא: אֲנָחָה, שַׁוְעָה, צְעָקָה. וְכָל חַד מִתְפָּרְשָׁא מֵאַחֲרָא. אֲנָחָה: כְּתִיב, וַיֵּאָנְחוּ בְּנֵי יִשְׂרָאֵל. צְעָקָה: דִּכְתִיב, וַיִּצְעָקוּ. שַׁוְעָה: דִּכְתִיב, וַתַּעַל שַׁוְעָתָם. וְכָל חַד בִּלְחוֹדוֹי מִתְפָּרְשָׁא, וְכֻלְּהוּ עָבְדוּ יִשְׂרָאֵל. אָמַר רִבִּי יְהוּדָה, צְעָקָה וְשַׁוְעָה עָבְדוּ, אֲנָחָה לָא עָבְדוּ, מַשְׁמַע מִדִּכְתִיב וַיֵּאָנְחוּ וּלְמַעְלָה הֲוָתָה הָאֲנָחָה בִּשְׁבִילָם.

353. Rabbi Yitzchak said: There are three subjects here: a sigh, a cry, a wail, and each one is different from the other. THEY ARE NOT SIMILAR TO EACH OTHER. "Sigh" as is written, "And the children of Yisrael sighed" (Shemot 2:23); "wail" as written, "And they wailed" (Ibid.); and "cry" as is written, "And their cry went up to Hashem." Each one is explained individually, and the children of Yisrael did all of them. Rabbi Yehuda said: The children of Yisrael did cry and wail, but they did not sigh! This is implied from what is written: "And they sighed," INSTEAD OF USING THE REFLEXIVE VERB, as there was sighing for them from above.

354. צְעָקָה וְשַׁוְעָה בְּמַאי אִתְפָּרְשָׁן, אָמַר רִבִּי יִצְחָק, אֵין לָךְ שַׁוְעָה, אֶלָּא בַּתְּפִלָּה. שֶׁנֶּאֱמַר, שְׁמָעָה תְּפִלָּתִי יְיָ׳ וְשַׁוְעָתִי הַאֲזִינָה. אֵלֶיךָ יְיָ׳ שִׁוַּעְתִּי. שִׁוַּעְתִּי אֵלֶיךָ וַתִּרְפָּאֵנִי. צְעָקָה שֶׁצּוֹעֵק וְאֵינוֹ אוֹמֵר כְּלוּם. אָמַר רִבִּי יְהוּדָה, הִלְכָּךְ גְּדוֹלָה צְעָקָה מִכּוּלָּן, שֶׁצְּעָקָה הִיא בַּלֵּב. הה״ד, צָעַק לִבָּם אֶל יְיָ׳. צְעָקָה וּזְעָקָה דָּבָר אֶחָד הוּא, וְזֶה קָרוֹבָה לְהַקּוּדְשָׁא בְּרִיךְ הוּא, יוֹתֵר מִתְּפִלָּה וַאֲנָחָה, דִּכְתִיב כִּי אִם צָעוֹק יִצְעַק אֵלַי שָׁמֹעַ אֶשְׁמַע צַעֲקָתוֹ.

354. HE ASKS: How are wailing and crying different? Rabbi Yitzchak said: There is no crying, except in prayer! As written: "Hear my prayer, Hashem, and give ear to my cry," (Tehilim 39:13) AND SO, "But to you have I cried, Hashem" (Tehilim 88:14) and, "I cried to you and you have healed me" (Tehilim 30:3). SO WE SEE THAT "CRY" MEANS WORDS OF PRAYER, and "wailing" means wailing without saying anything, MEANING WITHOUT WORDS. Rabbi Yehuda said: Wailing is therefore greater than all of them, because wailing is in the heart. This is written: "Their heart wailed to Adonai" (Eichah 2:18). Wailing and crying out in prayer are closer to the Holy One, blessed be He, than prayer and sighing, for it is written: "And they wail to me, I will surely hear their wail!" (Shemot 22:22).

355. אָמַר רִבִּי בְּרֶכְיָה, בְּשָׁעָה שֶׁאָמַר הַקּוּדְשָׁא בְּרִיךְ הוּא לִשְׁמוּאֵל, נִחַמְתִּי כִּי הִמְלַכְתִּי אֶת שָׁאוּל לְמֶלֶךְ. מַה כְּתִיב, וַיִּחַר לִשְׁמוּאֵל, וַיִּצְעַק אֶל יְיָ׳ כָּל הַלָּיְלָה. הִנִּיחַ הַכֹּל, וְלָקַח צְעָקָה, מִשּׁוּם דְּהִיא קְרוֹבָה לְקוּדְשָׁא בְּרִיךְ הוּא יַתִּיר מִכֻּלְּהוּ, הה״ד, וְעַתָּה הִנֵּה צַעֲקַת בְּנֵי יִשְׂרָאֵל בָּאָה אֵלַי.

355. Rabbi Brachyah said: The Holy One, blessed be He, said to Shmuel, "I regret that I have set up Saul to be king" (II Shmuel 15:11). It is written: "It grieved Shmuel, and he wailed to Hashem all night" (Ibid.). He forsook everything, MEANING SIGHING AND CRYING, and took to bewailing because it is closer to the Holy One, blessed be He, than all of them. This is what is written: "And now, behold the wail of the children of Yisrael have come before Me" (Shemot 3:9).

356. ת״ר, הַאי מַאן דְּצַלֵּי וּבָכֵי וְצָעִיק, עַד לָא יָכִיל לְמִרְחַשׁ בְּשִׂפְוָותֵיהּ, הַאי צְלוֹתָא שְׁלִימְתָא דְּהִיא בְּלִבָּא, וּלְעוֹלָם לָא הַדְרָא רֵיקָנָיָא. אָמַר רִבִּי יְהוּדָה, גְּדוֹלָה צְעָקָה, שְׁקוֹרֵעַ גְּזַר דִּינוֹ שֶׁל אָדָם מִכָּל יָמָיו.

356. The sages taught that it is considered a complete prayer in the heart when one prays and weeps and wails until he can no longer move his lips. It never returns empty, but rather is accepted. Rabbi Yehuda said: Wailing has great value, for it tears the decreed Judgment of a person from all his days.

357. רִבִּי יִצְחָק אָמַר, גְּדוֹלָה צְעָקָה, שֶׁמּוֹשֶׁלֶת עַל מִדַּת הַדִּין שֶׁל מַעְלָה. רִבִּי יוֹסֵי אָמַר, גְּדוֹלָה צְעָקָה, שֶׁמּוֹשֶׁלֶת בעוה״ז ובעוה״ב. בִּשְׁבִיל צְעָקָה נוֹחֵל הָאָדָם העוה״ז והעוה״ב, דִּכְתִיב, וַיִּצְעֲקוּ אֶל ה׳ בַּצַּר לָהֶם מִמְּצוּקוֹתֵיהֶם יַצִּילֵם.

357. Rabbi Yitzchak said: Wailing is of great value for it has power over the attribute of judgment above. Rabbi Yosi said: Wailing is of great value for it has power in this world and in the World to Come. Because of wailing, a person acquires this world and the World to Come, as is written: "They wailed to Hashem in their distress. He delivered them from their afflictions" (Tehilim 107:6).

53. "My beloved is mine, and I am his: he feeds among the roses"

Rabbi Shimon first discourses on the creation of the upper and lower worlds. He explains that God created both worlds at the same moment by one thought. He chose the angels to be His servants in the upper realm and He chose Yisrael to be His children in the lower realm. In the title verse, "My beloved is mine, and I am His," signifies the reciprocation of this filial relationship between God and Yisrael.

Rabbi Shimon then interprets the symbolic meaning of, "He feeds among the roses." This, we're told, signifies that God leads this world from the attribute of Judgment, alluded to by the red color of the rose, to the attribute of Mercy, alluded to by the white color of the nectar. Rabbi Aba then expounds upon the spiritual significance of the scent of the rose, and explaining that this is why we smell the myrtle at the end of Shabbat.

Another explanation of the title verse interprets it as an allusion to the sinner, who is called 'red', who puts a sacrificial offering into the fire, which is also red, and then sprinkles the blood around the altar. The white smoke that rises from the burnt offering alludes to the conversion of the attribute

of Justice into the attribute of Compassion. The burning of incense involves the same principle, since both the offering and the scent of the offering is red and white. Rabbi Yosi then explains that this also applies to the individual, who must offer red and white in order to obtain atonement. Since the destruction of the Temple, man must sacrifice his own fat (white) and blood (red) by fasting. The fasting causes the body to weaken and burn, symbolizing the sacrificial fire, and the scent that rises from his mouth is then an altar of atonement.

The section concludes with alternative explanations of the title verse, one of which points out that just as roses could not exist without thorns, the Righteous would not be recognizable without the wicked.

The Relevance of this Passage

This section is of tremendous importance, for all of its component parts are concerned with the subject that is only raised directly at the end: the question of the nature and purpose of evil in the world. This is one of the most profound issues in all of the Zohar, and is not as easily grasped as one might think at first. We must give its metaphors and analogies space to grow, to expand and reveal themselves fully; for although day may seem like the opposite of night, darkness is not the opposite of Light in reality, but rather the absence of Light - and an absence is not a true quality. We must thus be careful in equating evil with good, for it is incorrect to think of the situation as if it were two mighty and opposed empires. The Lord our God is One: He has no rivals or contenders for the Throne. And if we were truly aware of who it is we harm when we harm another, it would not be possible to inflict that harm. The question of whether evil is ever consciously performed, or whether it is just what happens in the absence of good, is far too complex to own a simple straightforward answer. Indeed, it is bound up within the mysteries of Creation and duality themselves. And the Zohar rarely deals with simple questions, which is why its circling, echoing debates often require the reader to partake, with the rabbis, of the very thought-processes themselves that sometimes lead to answers or conclusions too deep for words - yet nonetheless accessible to a mind sufficiently stilled to become a mirror for the heart. For those who desire it diligently enough, the Zohar can teach us how to think with the heart, and how to feel with the mind. It is a process sometimes referred to as transmuting base metals into gold. Bear in mind, though, that no one would want a heart of gold, since it is a light heart that lives long. Although they often punch the very envelope of the mind's ability to understand, and to understand itself - so that which sees can see itself - the rabbis always manage to enjoy themselves as well. They laugh as often as they weep. So should we.

358. "Now Moses kept the flock of Yitro his father-in-law, the priest of Midyan" (Shemot 3:1). Rabbi Shimon opened the discussion, saying: "My Beloved is mine, and I am His: He feeds among the roses" (Shir Hashirm 2:16). Rabbi Shimon said: Woe to people who do not pay attention and do not know that all the worlds arose in one thought at the moment it arose in thought before Hashem to create His world. And with this thought were they all created, as it is written: "In wisdom have You made them all" (Tehilim 104:24). And with this thought, which is wisdom, this world and the world above were created.

358. וּמֹשֶׁה הָיָה רוֹעֶה אֶת צֹאן יִתְרוֹ חוֹתְנוֹ כֹּהֵן מִדְיָן. רִבִּי שִׁמְעוֹן פָּתַח, דּוֹדִי לִי וַאֲנִי לוֹ הָרוֹעֶה בַּשּׁוֹשַׁנִּים. אר"ש, אוֹי לָהֶם לַבְּרִיּוֹת, שֶׁאֵינָם מַשְׂגִּיחִים וְאֵינָם יוֹדְעִים, בְּשָׁעָה שֶׁעָלָה בְּמַחֲשָׁבָה לִפְנֵי הַקָּדוֹשׁ ב"ה, לִבְרוֹא עוֹלָמוֹ, כָּל הָעוֹלָמוֹת עָלוּ בְּמַחֲשָׁבָה אַחַת, וּבְמַחֲשָׁבָה זוּ נִבְרָאוּ כוּלָּם, הה"ד, כֻּלָּם בְּחָכְמָה עָשִׂיתָ. וּבְמַחֲשָׁבָה זוּ, שֶׁהִיא הַחָכְמָה, נִבְרָא הָעוֹלָם הַזֶּה, וְהָעוֹלָם שֶׁל מַעְלָה.

359. He stretched out His right hand and created the world above, WHICH IS ZEIR ANPIN. He stretched out His left hand and created this world, WHICH IS MALCHUT. This is what is written: "My hands have also laid the foundation of the earth," WHICH IS MALCHUT, "and my right hand has spanned the heavens," WHICH IS ZEIR ANPIN. "When I call to them, they stand up together" (Yeshayah 48:13). All of them were created in a moment, and He made this world corresponding to the world above. The model of all that is above EMERGED below, FOR THERE IS NOTHING BELOW THAT HAS NO ROOT IN THE HIGHER WORLDS. The sea is the model of all that there is below ON THE EARTH, and it is all one. He created angels in the higher worlds. He created people in this world. He created a Livyatan in the sea, as is written: "To couple the tent together, that it might be one" (Shemot 36:18).

359. נָטָה יְמִינוֹ, וּבָרָא הָעוֹלָם שֶׁל מַעְלָה. נָטָה שְׂמֹאלוֹ, וּבָרָא הָעוֹלָם הַזֶּה, הה"ד, אַף יָדִי יָסְדָה אֶרֶץ וִימִינִי טִפְּחָה שָׁמָיִם. קוֹרֵא אֲנִי אֲלֵיהֶם יַעַמְדוּ יַחְדָּו. וְכֻלָּם בְּרֶגַע אַחַת נִבְרָאוּ, וְעָשָׂה הָעוֹלָם הַזֶּה, כְּנֶגֶד הָעוֹלָם שֶׁל מַעְלָה. וְכָל מַה שֶּׁיֵּשׁ לְמַעְלָה, כְּדוּגְמָתוֹ לְמַטָּה. וְכָל מַה שֶּׁיֵּשׁ לְמַטָּה, כְּדוּגְמָתוֹ בַּיָּם. וְהַכֹּל אֶחָד. בָּרָא בְּעֶלְיוֹנִים הַמַּלְאָכִים, בָּרָא בעוה"ז בְּנֵי אָדָם, בָּרָא בַּיָּם לִוְיָתָן, כד"א לְחַבֵּר אֶת הָאֹהֶל לִהְיוֹת אֶחָד.

360. It is written about Adam: "For in the image of Elohim made He man" (Beresheet 9:6), and: "Yet You have made him a little lower than the angels" (Tehilim 8:5). If people are so precious with their actions yet they perish from the dust of the well, MEANING THEY PERISH THROUGH THE KLIPOT THAT CLING TO THE DUST OF MALCHUT, WHICH IS CALLED 'WELL', how can they come to draw SUSTENANCE from the well? And He chose those above, THE ANGELS, and He chose the children of Yisrael. He did not call those above children, but those below He did call 'children'. This is what is written: "You are the children of Hashem your Elohim" (Devarim 14:1). He called them children and they called Him Father, as is written: "For You are our Father" (Yeshayah 63:16), and also: "My Beloved is mine, and I am His" (Shir Hashirm 2:16). He chose me and I chose Him.

360. כְּתִיב בְּאָדָם, כִּי בְּצֶלֶם אֱלֹהִים עָשָׂה אֶת הָאָדָם. וּכְתִיב, וַתְּחַסְּרֵהוּ מְעַט מֵאֱלֹהִים. אִי בְּנֵי נָשָׁא יַקִּירִין בְּעוֹבָדוֹי כָּל הַאי, וְאִינוּן מִתְאַבְּדִין מֵעָפָר דְּבֵירָא, בְּמָה אַתְיָין לְשַׁאֲבָא מִנֵּיהּ. וּבָחַר בְּעֶלְיוֹנִים, וּבָחַר בְּיִשְׂרָאֵל, לְעֶלְיוֹנִים לֹא קָרָא בָּנִים, לַתַּחְתּוֹנִים קָרָא בָּנִים. הה"ד בָּנִים אַתֶּם לַה' אֱלֹהֵיכֶם. הוּא קָרָא לָהֶם בָּנִים, וְהֵם קָרְאוּ לוֹ אָב, דִּכְתִיב כִּי אַתָּה אָבִינוּ. וּכְתִיב דּוֹדִי לִי וַאֲנִי לוֹ. הוּא בָּחַר בִּי, וַאֲנִי בָּחַרְתִּי בּוֹ.

361. הָרוֹעֶה בַּשּׁוֹשַׁנִּים, הוּא רוֹעֶה בַּשּׁוֹשַׁנִּים, אע״פ שֶׁהַקּוֹצִים סָבִיב לָהֶם, וְאֵין אַחֵר יָכוֹל לִרְעוֹת בַּשּׁוֹשַׁנִּים כְּמוֹתוֹ. ד״א הָרוֹעֶה בַּשּׁוֹשַׁנִּים, מַה שּׁוּשָׁן זֶה הוּא אָדוֹם, וּמִימָיו לְבָנִים, כַּךְ הַקּוּדְשָׁא בְּרִיךְ הוּא, מַנְהִיג עוֹלָמוֹ, ממה״ד למה״ר. וּכְתִיב אִם יִהְיוּ חֲטָאֵיכֶם כַּשָּׁנִים כַּשֶּׁלֶג יַלְבִּינוּ.

361. "He feeds among the roses". He grazes among the roses even though the thorns surround them, MEANING THE KLIPOT, and no other can feed among the roses as He. Another explanation of, "He feeds among the roses," is that as the rose is red and the nectar THAT IS SUCKED FROM IT is white, so the Holy One, blessed be He, leads His world from the attribute of Judgment, ALLUDED TO BY THE RED, to the attribute of Mercy, WHICH IS ALLUDED TO IN THE COLOR WHITE. As it is written: "Though your sins be like scarlet, they shall be white as snow" (Yeshayah 1:18).

362. רִבִּי אַבָּא הֲוָה אָזִיל בְּאוֹרְחָא, וַהֲוָה עִמֵּיהּ רִבִּי יִצְחָק. אַדְהֲווֹ אַזְלֵי, פָּגַע בְּאִינּוּן וְרָדִים, נָטַל חַד רִבִּי אַבָּא בִּידּוֹי וַהֲוָה אָזִיל. פָּגַע בְּהוּ רִבִּי יוֹסֵי, אָמַר וַדַּאי שְׁכִינְתָּא הָכָא, וַאֲנָא חֲמֵינָא בִּידּוֹי דְּרִבִּי אַבָּא, לְמֵילַף חָכְמְתָא סַגִּיאָה, דְּהָא יָדַעְנָא, דְּרִבִּי אַבָּא לָא נָטַל הַאי, אֶלָּא לְאַחֲזָאָה חָכְמְתָא.

362. Rabbi Aba was traveling on the road with Rabbi Yitzchak. They came upon some roses. Rabbi Aba took one ROSE in his hands and continued walking. Rabbi Yosi met them and said: It is certain that the Shechinah is here. I see a rose in the hands of Rabbi Aba AND THAT HE IS to learn FROM IT much wisdom, because I know he took it only to teach that wisdom.

363. אָמַר רִבִּי אַבָּא, תִּיב בְּרִי תִּיב. יָתְבוּ. אָרַח רִבִּי אַבָּא בְּהַהוּא וַרְדָא, אָמַר, וַדַּאי אֵין הָעוֹלָם מִתְקַיֵּים אֶלָּא עַל הָרֵיחַ. דְּהָא חָזֵינָא דְּלֵית נַפְשָׁא מִתְקַיְּימָא אֶלָּא עַל רֵיחָא. וְעַל דָּא, הֲדַס בְּמוֹצָאֵי שַׁבָּת.

363. Rabbi Aba said: Sit, my son, sit. They sat down. Rabbi Aba smelled that rose. He said the world is definitely maintained only by the scent. FOR IT IS THE SECRET OF THE MOCHIN OF THE ILLUMINATION OF CHOCHMAH THAT RADIATE FROM BELOW UPWARDS, AS DOES SCENT. Because I see that the soul is maintained only through the scent, therefore we smell the myrtle at the end of Shabbat IN ORDER TO DRAW THE MOCHIN OF THE ILLUMINATION OF CHOCHMAH, WHICH IS THE SECRET OF ITS SCENT, AS ALREADY MENTIONED.

364. פָּתַח וְאָמַר דּוֹדִי לִי וַאֲנִי לוֹ הָרוֹעֶה בַּשּׁוֹשַׁנִּים. מִי גָּרַם לִי, שֶׁאֲנִי לְדוֹדִי וְדוֹדִי לִי, מִפְּנֵי שֶׁהוּא מַנְהִיג עוֹלָמוֹ בַּשּׁוֹשַׁנִּים. מַה שּׁוּשָׁן יֵשׁ בּוֹ רֵיחַ, וְהוּא אָדוֹם, מוֹצְקִין אוֹתוֹ, וְהוּא מִתְהַפֵּךְ לַלָּבָן, וּלְעוֹלָם רֵיחוֹ לֹא זָז. כַּךְ הַקּוּדְשָׁא בְּרִיךְ הוּא, מַנְהִיג עוֹלָמוֹ בְּדִרֶךְ זֶה, שֶׁאִלְמְלֵא כֵּן לֹא יִתְקַיֵּים הָעוֹלָם בִּשְׁבִיל הָאָדָם הַחוֹטֵא. וְהַחוֹטֵא נִקְרָא אָדוֹם, כְּמָה דְּאַתְּ אָמַר, אִם יִהְיוּ חֲטָאֵיכֶם כַּשָּׁנִים כַּשֶּׁלֶג יַלְבִּינוּ, מַקְרִיב קָרְבָּנוֹ לָאֵשׁ שֶׁהוּא אָדוֹם. זוֹרֵק הַדָּם, סָבִיב לַמִּזְבֵּחַ שֶׁהוּא אָדוֹם. מִדַּת הַדִּין אָדוֹם, מוֹצְקִין אוֹתוֹ, וְעוֹלֶה הֶעָשָׁן כֻּלּוֹ לָבָן, וְאָז הָאָדוֹם נֶהְפַּךְ לְלָבָן, נֶהְפַּךְ מִדַּת הַדִּין לְמִדַּת הָרַחֲמִים.

364. He opened the discussion, saying: "My beloved is Mine, and I am His, He feeds among the roses" (Shir Hashirm 2:16), MEANING that my Beloved is mine and I am His, because He leads His world with roses. The rose has a scent and it is red, yet squeeze it and it turns white. But its scent never leaves, and the Holy One, blessed be He, does lead his world in this way, for otherwise the world would not exist, because of the sinner. And the sinner is called 'red', as written: "Through your sins be like scarlet, they shall be white as snow" (Yeshayah 1:18). SIMILARLY, THE SINNER makes his offering to fire, which is red, then sprinkles the blood, which is red, around the altar. So it is for the attribute of Justice, WHICH IS ALLUDED TO IN red. Squeeze it, MEANING WHEN THE OFFERING IS BURNED ON THE ALTAR, and the smoke rises all white. Then the red turns into white, WHICH INDICATES THAT the attribute of Justice turns into the attribute of Compassion.

365. Come and behold: the attribute of Judgment needs its scent only from the red part, BECAUSE THE SCENT, WHICH IS THE SECRET OF THE RADIANCE OF CHOCHMAH, IS NOT DRAWN FROM THE WHITE PART - WHICH IS THE RIGHT COLUMN WHICH IS ENTIRELY CHASSADIM - BUT RATHER FROM THE RED PART, WHICH IS THE LEFT COLUMN, FROM WHICH SOURCE IS CHOCHMAH. And Rabbi Yehuda said that it is written: "And they cut themselves according to their fashion with swords and lances till the blood gushed out upon them" (I Melachim 18:28), but they knew that they would not get from the attribute of judgment, WHICH IS MALCHUT, what they wanted - NAMELY, TO DRAW THE CHOCHMAH FROM ABOVE TO BELOW, WHICH ALL IDOL WORSHIPERS WANT - except with red - MEANING THROUGH THE LEFT COLUMN, WHICH IS RED. AND THEY THEREFORE CUT THEMSELVES WITH SWORDS UNTIL BLOOD GUSHED OVER THEM, IN ORDER TO ATTRACT THE RED.

365. וְתָא חֲזֵי, כָּל מִדָּה"ד, אֵין צָרִיךְ הָרֵיחַ שֶׁלּוֹ, אֶלָּא מִצַּד אוֹדֶם. וְהַיְינוּ דְּאָמַר רִבִּי יְהוּדָה, מַה דִּכְתִיב, וַיִּתְגּוֹדְדוּ כְּמִשְׁפָּטָם וְגוֹ' עַד שְׁפָךְ דָּם עֲלֵיהֶם. אֶלָּא הָיוּ יוֹדְעִים, שֶׁלֹּא יַשִּׂיגוּ מִמִּדַּת הַדִּין כִּרְצוֹנָם, זוּלָתִי בָּאוֹדֶם.

366. Rabbi Yitzchak said: moreover, red and white, WHICH ARE LEFT AND RIGHT, are always close and the scent arises from them both. This is BECAUSE THE CHOCHMAH, WHICH IS IN THE LEFT, IS NOT ABLE TO ILLUMINATE WITHOUT BEING CLOTHED WITH THE LIGHT OF CHASSADIM, THAT IS IN THE RIGHT. AND THEREFORE, as the rose is red and white, so is the scent of the offering and the offering ITSELF is of red and white. Come and behold: from the scent of the incense, some of the spices are red and some are white; namely, the frankincense is white, pure myrrh is red, and the scent rises from red and white. Therefore, He leads His world in roses, which are red and white. And it is written: "To offer Me the fat and the blood" (Yechezkel 44:15). THE FAT IS WHITE AND THE BLOOD IS RED.

366. אָמַר רִבִּי יִצְחָק, וְעוֹד, אוֹדֶם וְלָבָן נִקְרַב לְעוֹלָם, וְהָרֵיחַ עוֹלֶה מִשִּׁתֵּיהֶן. מַה הַשּׁוֹשָׁן אָדוֹם וְלָבָן, כַּךְ רֵיחַ הַקָּרְבָּן. וְהַקָּרְבָּן, מֵאָדוֹם וְלָבָן. בֹּא וּרְאֵה מֵרֵיחַ הַקְּטוֹרֶת, שֶׁהַשַּׂמְנִים, מֵהֶם אֲדוּמִים, וּמֵהֶם לְבָנִים, כְּגוֹן הַלְּבוֹנָה, שֶׁהוּא לָבָן, מָר דְּרוֹר אָדוֹם, וְהָרֵיחַ עוֹלֶה מֵאָדוֹם וְלָבָן. וע"כ מַנְהִיג עוֹלָמוֹ בַּשּׁוֹשַׁנִּים, שֶׁהוּא אָדוֹם וְלָבָן. וּכְתִיב לְהַקְרִיב לִי חֵלֶב וָדָם.

367. Correspondingly, a person who offers his fat and blood is granted atonement, for the one is red and the other is white. Just as the rose, which is red and white, is not cast to turn completely white, save in fire, similarly the offering is not cast so as to turn it completely white, except in fire. Now one who fasts and offers his fat and blood does not get thin so as to turn completely white, save in fire. For Rabbi Yitzchak said, through the fasting of man, his limbs become weakened and the fire gains control over him, and at that time he must offer his fat and blood in that fire, and that is called 'the Altar of Atonement'.

367. כְּנֶגֶד זֶה, אָדָם מַקְרִיב חֶלְבּוֹ וְדָמוֹ, וּמִתְכַּפֵּר לוֹ, זֶה אָדוֹם, וְזֶה לָבָן. מַה הַשּׁוֹשָׁן שֶׁהוּא אָדוֹם וְהוּא לָבָן, אֵין מוֹצְקִין אוֹתוֹ לַחֲזוֹר כֻּלּוֹ לָבָן, אֶלָּא בָּאֵשׁ. כַּךְ הַקָּרְבָּן אֵין מוֹצְקִין אוֹתוֹ לַחֲזוֹר כֻּלּוֹ לָבָן, אֶלָּא בָּאֵשׁ. עַכְשָׁיו, מִי שֶׁיּוֹשֵׁב בְּתַעֲנִיתוֹ, וּמַקְרִיב חֶלְבּוֹ וְדָמוֹ, אֵינוֹ נִצְמַק לַחֲזוֹר כֻּלּוֹ לָבָן, אֶלָּא בָּאֵשׁ. דאר"י, מִתּוֹךְ תַּעֲנִיתוֹ שֶׁל אָדָם, מַחֲלִישִׁין אֵבָרָיו, וְגוֹבֵר עָלָיו הָאֵשׁ, וּבְאוֹתָהּ שָׁעָה, צָרִיךְ לְהַקְרִיב חֶלְבּוֹ וְדָמוֹ בְּאוֹתוֹ הָאֵשׁ, וְהוּא הַנִּקְרָא מִזְבַּח כַּפָּרָה.

368. This is what Rabbi Elazar would pray and say when he fasted: It is revealed and known before You, Hashem, my Elohim and the Elohim of my fathers, that I have offered up before You my fat and blood, and I have seethed them with the heat of the weakness of my body. May it be Your will that the scent that rises from my mouth at this moment shall be as the scent that rises from an offering in the fire of the altar, and You shall favor me.

368. וְהַיְינוּ דְּרִבִּי אֶלְעָזָר, כַּד הֲוָה יָתִיב בְּתַעֲנִיתָא, הֲוָה מְצַלֵּי וְאָמַר, גָּלוּי וְיָדוּעַ לְפָנֶיךָ ה' אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי, שֶׁהִקְרַבְתִּי לְפָנֶיךָ חֶלְבִּי וְדָמִי, וְהִרְתַּחְתִּי אוֹתָם בַּחֲמִימוּת חוּלְשַׁת גּוּפִי, יְהִי רָצוֹן מִלְּפָנֶיךָ, שֶׁיִּהְיֶה הָרֵיחַ הָעוֹלֶה מִפִּי בְּשָׁעָה זוֹ, כְּרֵיחַ הָעוֹלֶה מֵהַקָּרְבָּן בָּאֵשׁ הַמִּזְבֵּחַ, וְתִרְצֵנִי.

369. So we find that a person offers in his fasting the fat and blood, and the scent that rises from his mouth is an altar of atonement. Therefore, they instituted prayer in place of the offering, with the stipulation that one should intend that which we said. Rabbi Yitzchak said: From here and further it is written, "Everything that passes through the fire, you shall make it go through fire, and it shall be clean" (Bemidbar 31:23), MEANING THAT THROUGH THE FIRE IT HAS BEEN RETURNED TO BE ENTIRELY WHITE. Rabbi Yosi said: When the Temple was in existence, a person would offer his sacrifices in this manner, IN THE SECRET OF THE RED AND WHITE AND THE SCENT THAT RISES FROM THEM, AND ITS RETURN TO WHITENESS THROUGH THE FIRE, AS EXPLAINED. And he is granted atonement. Now, the prayer of a person atones for him in place of the offering in that way, OF THE INTENTION CONCERNING THE OFFERING.

369. נִמְצָא, שֶׁאָדָם הוּא מַקְרִיב בְּתַעֲנִיתוֹ הַחֵלֶב וְהַדָּם, וְהָרֵיחַ שֶׁעוֹלֶה מִפִּיו, הוּא מִזְבַּח כַּפָּרָה, וּלְפִיכָךְ תִּקְנוּ הַתְּפִלָּה בַּמָּקוֹם הַקָּרְבָּן, וּבְלִבַּד שֶׁיִּתְכַּוֵּין לְמָה דְּאָמַרְן. אָמַר רִבִּי יִצְחָק, מִכָּאן וּלְהַלְאָה כְּתִיב, כָּל דָּבָר אֲשֶׁר יָבוֹא בָּאֵשׁ תַּעֲבִירוּ בָאֵשׁ וְטָהֵר. אָמַר רִבִּי יוֹסֵי, כְּשֶׁהָיָה בֵּית הַמִּקְדָּשׁ קַיָּים, אָדָם מַקְרִיב קָרְבָּנוֹ בְּעִנְיָן זֶה, וּמִתְכַּפֵּר לוֹ. עַכְשָׁיו, תְּפִלָּתוֹ שֶׁל אָדָם מְכַפֵּר לוֹ בְּמָקוֹם הַקָּרְבָּן, כִּי הַאי גַּוְונָא.

370. Another explanation OF THE PASSAGE: "My Beloved is mine, and I am His: He feeds among the roses" (Shir Hashirm 2:16). Just as the roses have thorns prevalent among them, the Holy One, blessed be He, conducts His world with righteous and wicked people. Just as the roses could not exist without the thorns, the righteous would not be recognizable were it not for the wicked. For Rabbi Yehuda said: How are the righteous recognized? Because there are wicked people. Another explanation: "He feeds among the roses," He leads his world in six years. BECAUSE THE WORD "SHOSHANIM" ('ROSES') IS COMPOSED OF THE LETTERS SHESH-SHANIM (SIX YEARS), and the seventh is Shabbat to Hashem. Another explanation: "Among the roses," MEANS by those who study the Torah, BECAUSE "SHOSHANIM" HAS THE SAME DERIVATION AS SHONEH ('TO STUDY').

370. דָּבָר אַחֵר, דּוֹדִי לִי וַאֲנִי לוֹ הָרוֹעֶה בַּשּׁוֹשַׁנִּים. מַה הַשּׁוֹשַׁנִּים קוֹצִין מְצוּיִין בְּתוֹכָם, אַף הַקָּדוֹשׁ בָּרוּךְ הוּא, מַנְהִיג עוֹלָמוֹ בְּצַדִּיקִים וּרְשָׁעִים. מַה הַשּׁוֹשַׁנִּים, אִלְמָלֵא הַקּוֹצִים, אֵין הַשּׁוֹשַׁנִּים מִתְקַיְּימִין. כַּךְ אִלְמָלֵא הָרְשָׁעִים, אֵין הַצַּדִּיקִים נִיכָּרִים. דְּאָמַר רִבִּי יְהוּדָה, בְּמָה הַצַּדִּיקִים נִיכָּרִים, מִתּוֹךְ שֶׁיֵּשׁ רְשָׁעִים, דְּאִלְמָלֵא רְשָׁעִים אֵין הַצַּדִּיקִים נִיכָּרִים. דְּ״א הָרוֹעֶה בַּשּׁוֹשַׁנִּים, הַמַּנְהִיג עוֹלָמוֹ בְּשֵׁשׁ שָׁנִים, וְהַשְּׁבִיעִית שַׁבָּת לַה׳. דְּ״א בַּשּׁוֹשַׁנִּים, בְּאוֹתָם שֶׁשּׁוֹנִים בַּתּוֹרָה.

54. "Now Moses kept the flock"

Rabbi Chiya begins the discourse on the title verse by explaining that as a worthy shepherd guides his flock to good pastures and treats them tenderly, God guides His children on the straight and righteous path. We learn that God saw that Moses was a wise and considerate shepherd over Yitro's flock and He knew that Moses would lead Yisrael with these same qualities. Therefore, God made him king over all of Yisrael. Rabbi Yehuda then expounds upon the qualities and benefits of a good leader of Yisrael.

Rabbi Yosi follows this discussion with a discourse on Moses' journey to Mount Sinai. We learn that both Moses and the mountain were prepared for each other from the time of Creation. As soon as Moses saw it, he knew it was the mountain of God and he was drawn to it. He saw birds flying from the mountain and falling at his feet, and interpreting this sign, he led Yisrael "far away into the desert," and ascended the Mountain alone. From this, there follows a discussion of the fiery flame in which God appeared to Moses. We learn that this flame represents Judgment, since the flame appeared at the time of Minchah. In their discussion, the Rabbis also explain that because the evening is a time of Judgment and the morning is a time of Mercy, it is proper to eat bread in the morning and meat at night.

The Relevance of this Passage

This section too is of immense importance, outlining for us the pivotal moment in human history that is also the turning point in every human life. Like the previous passage, this one is not susceptible to simple exposition, either. Would man have stood face to face with God, talking with him "like a friend" and receiving the Law, if there had been no Moses? Are the Ten Suggestions for a decent life in a righteous society 'natural law'? Does every person instinctively know right from wrong? Or is this knowledge earned through suffering?

Why does God seem to require suffering from those He befriends? Why does Moses require the counsel of Yitro? Why does he allow Aaron to construct the golden calf? What does this signify? Why does Moses have to veil his face from the people? What is the meaning of the 'cloudy pillar' or 'pillar of cloud' in which God appears? Why do we need to know every last detail and measurement of the Ark? Is this section analogous to the building of Solomon's Temple? If so, why the special significance of a craftsman who specializes in bronze-casting in both accounts? And what relevance can all this have for us now? These are the kinds of questions that will be posed and handled, often recurring, throughout the many, many pages ahead, until an answer has been delivered to head, heart, or soul, or all three.

What is most relevant here is that we are witnessing the blueprint for a righteous society on the drawing board, and will learn that without righteousness there is no world, indeed no Creation. For it sometimes appears that the Creation exists so that we can learn to be righteous in it; and it is sustained solely by righteousness. By righteousness, too, will we see God, Who is a hidden treasure waiting to be found, and wanting to be found -since for this did He make the universe. There should be a sense of awe in the reader, at this stage, knowing that he or she is about to discover, not just life's secrets, but God's very own secrets. If the Torah is the key, then the Zohar is the lock in which it turns.

371. "Now Moses kept the flock of Yitro his father-in-law, the priest of Midyan" (Shemot 3:1). Rabbi Chiya opened the discussion, saying: "A Psalm of David, Hashem is my shepherd; I shall not want" (Tehilim 23:1). "Hashem is my shepherd," means "the shepherd of mine." In the same way that a shepherd leads his sheep and brings them to a good pasture, to a fat pasture, to a place of a stream of water, He straightens their path with righteousness and Justice. Also of the Holy One, blessed be He, it is written, "He makes me to lie down in green pastures, he leads me beside the still waters. He restores my soul."

371. וּמֹשֶׁה הָיָה רוֹעֶה אֶת צֹאן יִתְרוֹ חוֹתְנוֹ כֹּהֵן מִדְיָן. רִבִּי חִיָּא פָּתַח וְאָמַר, מִזְמוֹר לְדָוִד יְיָ׳ רוֹעִי לֹא אֶחְסָר. כְּלוֹמַר, יְיָ׳ רוֹעִי: יְיָ׳ הָרוֹעֶה שֶׁלִּי. מַה הָרוֹעֶה מַנְהִיג אֶת הַצֹּאן, וּמוֹלִיכָם לְמִרְעֶה טוֹב, לְמִרְעֶה שָׁמֵן, בִּמְקוֹם נַחֲלֵי מָיִם, מְיַשֵּׁר הֲלִיכָתָן בְּצֶדֶק וּבְמִשְׁפָּט. אַף הַקָּדוֹשׁ בָּרוּךְ הוּא, כְּתִיב בִּנְאוֹת דֶּשֶׁא יַרְבִּיצֵנִי עַל מֵי מְנוּחוֹת יְנַהֲלֵנִי נַפְשִׁי יְשׁוֹבֵב.

372. Rabbi Yosi said: The way of the shepherd is to lead his flock with righteousness, to distance them from stealing, to lead them on a plain, and at all times the rod is in his hand so that they do not turn off right or left. So does the Holy One, blessed be He, do. He herds Yisrael, leading them on a plain, with the rod constantly in His hand, so they will not turn right or left.

372. אָמַר רִבִּי יוֹסֵי, דֶּרֶךְ הָרוֹעֶה, לִנְהוֹג בְּצֶדֶק אֶת צֹאנוֹ, לְהַרְחִיקָם מִן הַגְּזֵל, לְהַנְהִיגָם בְּמִישׁוֹר, וְהַשֵּׁבֶט בְּיָדוֹ שֶׁלֹּא יַטּוּ יָמִין וּשְׂמֹאל. כַּךְ הַקָּדוֹשׁ בָּרוּךְ הוּא, הוּא רוֹעֶה אֶת יִשְׂרָאֵל לְהַנְהִיגָם בְּמִישׁוֹר, וּבְכָל עֵת הַשֵּׁבֶט בְּיָדוֹ שֶׁלֹּא יַטּוּ יָמִין וּשְׂמֹאל.

373. Another explanation of: "Now Moses kept the flock." Rabbi Yosi said: Know that as long as the shepherd is skillful in managing his sheep, he is ready to accept the yoke of the Kingdom of Heaven. If the shepherd is a simpleton, it is said of him: "There is more hope of a fool than of him" (Mishlei 26:12).

373. דָּבָר אַחֵר וּמֹשֶׁה הָיָה רוֹעֶה, אָמַר רִבִּי יוֹסֵי, תֵּדַע לְךָ, שֶׁכָּל זְמַן שֶׁהָרוֹעֶה חָכָם לְנַהֵל אֶת צֹאנוֹ, הוּא מוּכָן לְקַבֵּל עוֹל מַלְכוּת שָׁמַיִם. אִם הָרוֹעֶה שׁוֹטֶה, עָלָיו נִקְרָא תִּקְוָה לִכְסִיל מִמֶּנּוּ.

374. Rabbi Yehuda said: Moses was wise and knowledgeable in leading his flock. Come and behold: we learn this from David, "And he is tending the sheep" (I Shmuel 16:11), which teaches us that he was very wise and tended his sheep properly and appropriately. The Holy One, blessed be He, therefore made him king over all of Yisrael. And why sheep and not cows? Because the children of Yisrael are named sheep, as written: "But you my flock, the flock of my pasture, are men" (Yechezkel 34:31), and, "Like the flock of sacrifices, like the flock of Jerusalem" (Yechezkel 36:38).

374. אָמַר רִבִּי יְהוּדָה, מֹשֶׁה חָכָם הָיָה, וּבָקִי לִנְהוֹג אֶת צֹאנוֹ. בֹּא וּרְאֵה, מִדָּוִד, שֶׁנֶּאֱמַר וְהִנֵּה רוֹעֶה בַּצֹּאן. לְלַמֶּדְךָ שֶׁדָּוִד חָכָם גָּדוֹל הָיָה, וְהָיָה רוֹעֶה צֹאנוֹ כַּדִּין וְכַשּׁוּרָה. לְפִיכָךְ, עֲשָׂהוּ הַקּוּדְשָׁא בְּרִיךְ הוּא מֶלֶךְ עַל כָּל יִשְׂרָאֵל. וְלָמָּה צֹאן וְלֹא בָּקָר. אָמַר רִבִּי יְהוּדָה, יִשְׂרָאֵל נִקְרָאִים צֹאן. שֶׁנֶּאֱמַר, וְאַתֵּן צֹאנִי צֹאן מַרְעִיתִי אָדָם אַתֶּם. וּכְתִיב, כְּצֹאן קֳדָשִׁים כְּצֹאן יְרוּשָׁלַיִם.

375. As one attains life in the World to Come due to the sheep, when they are offered upon the altar, he who leads the children of Yisrael properly attains due to them life in the World to Come. Furthermore, he who herds the sheep takes the lambs to his bosom when the ewes give birth, so that they will not tire and be fatigued, and the shepherd carries the LAMBS after their mothers, and pities them. So should the leader of the children of Yisrael lead them mercifully and without cruelty. And thus did Moses say, "That You should say to me, 'Carry them in your bosom'" (Bemidbar 11:12).

375. מַה הַצֹּאן, כְּשֶׁיִּקָּרְבוּ עַל הַמִּזְבֵּחַ, בִּשְׁבִילָם זוֹכֶה לְחַיֵּי הָעוֹלָם הַבָּא. כַּךְ הַמַּנְהִיג לְיִשְׂרָאֵל כַּדִּין וְכַשּׁוּרָה, בִּשְׁבִילָם זוֹכֶה לְחַיֵּי הָעוֹלָם הַבָּא. וְעוֹד, הָרוֹעֶה אֶת הַצֹּאן, כְּשֶׁהַצֹּאן יוֹלֶדֶת, הָרוֹעֶה נוֹטֵל אוֹתָם טְלָאִים בְּחֵיקוֹ, כְּדֵי שֶׁלֹּא יִלְאוּ וְיִגְעוּ, וּמוֹלִיכָם אַחֲרֵי אִמּוֹתָם, וּמְרַחֵם עֲלֵיהֶם. כַּךְ הַמַּנְהִיג לְיִשְׂרָאֵל, צָרִיךְ לְהַנְהִילָם בְּרַחֲמִים, וְלֹא בְּאַכְזָרִיּוּת. וְכֵן אָמַר מֹשֶׁה, כִּי תֹאמַר אֵלַי, שָׂאֵהוּ בְחֵיקֶךָ וְגוֹ׳.

376. מַה הָרוֹעֶה אֶת הַצֹּאן, כְּשֶׁהוּא רוֹעֶה טוֹב, מַצִּיל אֶת הַצֹּאן מִן הַזְּאֵבִים, וּמִן הָאֲרָיוֹת. כַּךְ הַמַּנְהִיג לְיִשְׂרָאֵל, אִם הוּא טוֹב, מַצִּילָן מִן העכו״ם, וּמִדִּין שֶׁל מַטָּה, וּמִדִּין שֶׁל מַעְלָה, וּמַדְרִיכָן לְחַיֵּי הָעוֹלָם הַבָּא. כַּךְ מֹשֶׁה, רוֹעֶה נֶאֱמָן הָיָה, וְרָאָה הַקּוּדְשָׁא בְּרִיךְ הוּא, שֶׁכְּדַאי הוּא לִרְעוֹת אֶת יִשְׂרָאֵל, בְּאוֹתוֹ הַדִּין מִמָּשׁ, שֶׁהָיָה רוֹעֶה אֶת הַצֹּאן, לַכְּשָׂבִים, כְּפִי הָרָאוּי לָהֶן. וְהַנְּקֵבוֹת כְּפִי הָרָאוּי לָהֶן.

376. As a good shepherd saves the sheep from the wolves and lions, the leader of Yisrael, if he is good, saves them from the heathen and the Judgment of below and of above, and guides them into the life of the World to Come. Moses was such a Faithful shepherd, and the Holy One, blessed be He, saw that he was worthy of shepherding Yisrael, using the same principles that he used to tend to the sheep, the lambs according to their needs and to the females according to their needs.

377. וּלְפִיכָךְ כְּתִיב, וּמֹשֶׁה הָיָה רוֹעֶה אֶת צֹאן יִתְרוֹ חוֹתְנוֹ, וְלֹא שֶׁלּוֹ, דְּאָמַר רִבִּי יוֹסֵי, וְכִי מַה שֶׁנָּתַן אֶת צִפּוֹרָה בִּתּוֹ לְמֹשֶׁה, לֹא נָתַן לוֹ צֹאן וּבָקָר, וַהֲלֹא יִתְרוֹ עָשִׁיר הָיָה. אֶלָּא מֹשֶׁה לֹא הָיָה רוֹעֶה אֶת צֹאנוֹ, כְּדֵי שֶׁלֹּא יֹאמְרוּ בִּשְׁבִיל שֶׁהָיָה צֹאנוֹ עִמּוֹ, הָיָה רוֹעֶה אוֹתָן בְּטוֹב. וְלָכֵן כְּתִיב אֶת צֹאן יִתְרוֹ חוֹתְנוֹ, וְלֹא אֶת שֶׁלּוֹ. כֹּהֵן מִדְיָן, רִבִּי תַּנְחוּם אָמַר, אַף עַל גַּב שֶׁהָיָה עוֹבֵד כו״ם, בִּשְׁבִיל שֶׁעָשָׂה עִמּוֹ חֶסֶד, הָיָה רוֹעֶה צֹאנוֹ כַּדִּין וְכַשּׁוּרָה, בְּמִרְעֶה טוֹב שָׁמֵן וְדָשֵׁן.

377. It is therefore written: "Now Moses kept the flock of Yitro his father-in-law" (Shemot 3:1) and not his own. Rabbi Yosi said: As he gave Moses his daughter Tziporah to wife, did he not give him cows and sheep, for Yitro was rich? But Moses did not tend to his own sheep, lest one would say that since his flock was with him, he tended to them well. Therefore, it says, "The flock of Yitro his father-in-law" and not his own. "The priest of Midyan": Rabbi Tanchum said: Though he was an idolater, since he was kind by him, he tended to his flock properly, in a good, fatty and rich pasture.

378. וַיַּנְהֵג אֶת הַצֹּאן אַחַר הַמִּדְבָּר. רִבִּי יוֹסֵי אָמַר, מֹשֶׁה, מִיּוֹם שֶׁנּוֹלַד, לֹא זָזָה מִמֶּנּוּ רוּחַ הַקּוֹדֶשׁ. רָאָה בְּרוּחַ הַקּוֹדֶשׁ, שֶׁאוֹתוֹ מִדְבָּר הָיָה קָדוֹשׁ, וּמוּכָן לְקַבֵּל עוֹל מַלְכוּת שָׁמַיִם עָלָיו. מַה עָשָׂה, הִנְהִיג אֶת הַצֹּאן אַחַר הַמִּדְבָּר. רִבִּי יִצְחָק אָמַר, אַחַר הַמִּדְבָּר עכ״פ, וְלֹא בַּמִּדְבָּר, שֶׁלֹּא רָצָה שֶׁיִּכָּנְסוּ בְּתוֹכוֹ, אֶלָּא הִרְחִיקָם אַחַר הַמִּדְבָּר.

378. "And he led the flock far away into the desert" (Ibid.). Rabbi Yosi said: Since the day that Moses was born, the Holy Spirit did not move away from him. He saw through the Holy Spirit that that desert was holy, and prepared to receive upon it the yoke of heavenly kingdom. What did he do? He led the flock to the desert. Rabbi Yitzchak said: "Far away (lit. 'after') the desert" and not in the desert, for he did not want them to come into it but led them away from the desert.

379. וַיָּבֹא אֶל הַר הָאֱלֹהִים חֹרֵבָה, הוּא לְבַדּוֹ בְּלֹא צֹאן. אר״י, הַאי אַבְנָא, דִּמְקַבְּלָא פַּרְזְלָא, כַּד חָמֵי לֵיהּ, מְדַלְּגָא עֵילּוֹי. כַּךְ מֹשֶׁה וְהַר סִינַי, כְּשֶׁנִּרְאוּ זֶה עִם זֶה, דִּלֵּג עָלָיו. הה״ד, וַיָּבֹא אֶל הַר הָאֱלֹהִים חֹרֵבָה.

379. "And came to the mountain of the Elohim to Horeb" (Shemot 3:1). He alone CAME without the sheep. Rabbi Yitzchak said: There is a stone that draws and receives metal, and THE METAL jumps on it when it sees it. So with Moses and mount Sinai: when they appeared to each other he jumped on it. This is what is written: "And he came to the mountain of Elohim to Horeb."

380. א״ר אַבָּא, מוּכָנִים הָיוּ מִשֵּׁשֶׁת יְמֵי בְּרֵאשִׁית, זֶה עִם זֶה. וְאוֹתוֹ הַיּוֹם, נִתְרַגֵּשׁ הָהָר לְמוּל מֹשֶׁה. וְכֵיוָן שֶׁרָאָהוּ שֶׁנִּכְנָס לְתוֹכוֹ, וְדִלֵּג בּוֹ, עָמַד הָהָר. מְלַמֵּד, שֶׁשְּׂמֵחִים הָיוּ זֶה עִם זֶה.

380. Rabbi Aba said: They were designated from the six days of Creation, the one together with the other. On that day, the mountain quaked before Moses. When he saw him entering it and jumping upon it, the mountain quieted. This teaches us that they were happy with each other.

381. Rabbi Yanai said: Moses knew that the mountain was the mount of the Elohim, as written: "And came to the mountain of the Elohim." We learned what Moses saw on that mountain. He saw birds fly, spreading their wings yet not approaching it.

381. א"ר יַנַּאי, יוֹדֵעַ הָיָה מֹשֶׁה, שֶׁאוֹתוֹ הַר, הַר הָאֱלֹהִים הוּא. דִּכְתִיב וַיָּבֹא אֶל הַר הָאֱלֹהִים. דִּתְנָן, מָה רָאָה מֹשֶׁה בְּאוֹתוֹ הַר, רָאָה עוֹפוֹת שֶׁהָיוּ פּוֹרְחִים, וּפוֹרְשִׂים כַּנְפֵיהֶם וְלֹא הָיוּ נִכְנָסִים בּוֹ.

382. Rabbi Yitzchak says: He saw birds flying and soaring from there, falling at Moses's feet. He immediately noticed it, and stood the flock away from the desert and entered alone.

382. רִבִּי יִצְחָק אוֹמֵר, רָאָה הָעוֹפוֹת פּוֹרְחִים וְטָסִים מִשָּׁם, וְנוֹפְלִים לְרַגְלָיו שֶׁל מֹשֶׁה, מִיַּד הִרְגִּישׁ בָּעִנְיָן, וְהֶעֱמִיד אֶת הַצֹּאן אַחַר הַמִּדְבָּר, וְהוּא נִכְנַס לְבַדּוֹ.

383. "And the angel of Hashem appeared to him in a flame of fire out of the midst of a bush" (Shemot 3:2). Rabbi Tanchum said: It was the time for the afternoon prayer, upon which the attribute of Judgment has sway. Rabbi Yochanan said that it is written: "Hashem will command his Chesed in the daytime" (Tehilim 42:9). It mentions the attribute of Chesed, not the attribute of Judgment. Rabbi Yitzchak said: When the light sets until it descends, it is called 'day', which is the attribute of Chesed. Once it descends, it is called evening, which is the attribute of Judgment, as written: "And Elohim called the light day" (Beresheet 1:5).

383. וַיֵּרָא מַלְאַךְ ה' אֵלָיו בְּלַבַּת אֵשׁ מִתּוֹךְ הַסְּנֶה. רִבִּי תַּנְחוּם אוֹמֵר, שְׁעַת הַמִּנְחָה הָיְתָה, שֶׁמִּדַּת הַדִּין שׁוֹלֶטֶת בּוֹ. רִבִּי יוֹחָנָן אָמַר, וְהָא כְּתִיב, יוֹמָם יְצַוֶּה יי' חַסְדּוֹ. מִדַּת חֶסֶד קָאָמַר, וְלֹא מה"ד. אָמַר רִבִּי יִצְחָק, מִשֶּׁיּוֹצֵא הָאוֹר, עַד שֶׁנּוֹטֶה לָרֶדֶת, נִקְרָא יוֹם, וְהוּא מִדַּת חֶסֶד. מִשֶּׁנּוֹטֶה לָרֶדֶת, נִקְרָא עֶרֶב, וְהוּא מה"ד. וְהַיְינוּ דִּכְתִיב, וַיִּקְרָא אֱלֹהִים לָאוֹר יוֹם.

384. Rabbi Yochanan said: The time of Minchah is from the sixth hour or less. As we learned, Rabbi Yitzchak said that it is written: "At evening you shall eat meat, and in the morning you shall be filled with bread" (Shemot 16:12). At twilight, the time of Judgment, "you shall eat meat." And it is written: "And while the meat was yet between their teeth... the wrath of Hashem was inflamed against the people" (Bemidbar 11:33). This is because at twiligjt, the Judgment of Malchut has sway. "And in the morning you shall be filled with bread," since that time is considered Chesed. It is also written: "The Mercy of El endures continually (lit. 'all the day')," (Tehilim 52:3) and, "And Elohim called the light day," which is in the morning.

384. א"ר יוֹחָנָן, שְׁעַת הַמִּנְחָה הוּא, מוֹ' שָׁעוֹת וּלְמַטָּה. דְּתַנְיָא ר' יִצְחָק אוֹמֵר, מ"ד בֵּין הָעַרְבַּיִם תֹּאכְלוּ בָשָׂר וּבַבֹּקֶר תִּשְׂבְּעוּ לָחֶם. בֵּין הָעַרְבַּיִם, דְּהוּא שַׁעֲתָא דְּדִינָא תֹּאכְלוּ בָשָׂר. וּכְתִיב, הַבָּשָׂר עוֹדֶנּוּ בֵּין שִׁנֵּיהֶם וְאַף יְי' חָרָה בָעָם. מִשּׁוּם, דְּבֵין הָעַרְבַּיִם, דִּינָא דְּמַלְכוּתָא שָׁלִיט. וּבַבֹּקֶר תִּשְׂבְּעוּ לָחֶם, מִשּׁוּם דְּאִקְרֵי חֶסֶד הַהוּא שַׁעֲתָא, וּכְתִיב, חֶסֶד אֵל כָּל הַיּוֹם. וּכְתִיב, וַיִּקְרָא אֱלֹהִים לָאוֹר יוֹם. דְּאִיהוּ מִצַּפְרָא.

385. Rabbi Tanchum said: The one is red and the other is white; red at twilight, as written: "At evening you shall eat meat," and white in the morning, as written: "And in the morning you shall be filled with bread." Rabbi Yitzchak said: It is written, "And the whole assembly of the Congregation of Yisrael shall kill it towards evening," (Shemot 12:6) which is the time to execute Judgment. Rabbi Yehuda said: We have deduced from the two daily sheep, one is offered to correspond to the attribute of Chesed, and the second corresponds to Judgment.

385. רִבִּי תַּנְחוּם אוֹמֵר, דָּא סוּמָק, וְדָא חִוָּור. סוּמָק: בֵּין הָעַרְבַּיִם. דִּכְתִיב, בֵּין הָעַרְבַּיִם תֹּאכְלוּ בָשָׂר. וְחִוָּורָא: בַּבֹּקֶר תִּשְׂבְּעוּ לָחֶם. דִּכְתִיב, וּבַבֹּקֶר תִּשְׂבְּעוּ לָחֶם. רִבִּי יִצְחָק אָמַר, כְּתִיב, וְשָׁחֲטוּ אוֹתוֹ כָּל קְהַל עֲדַת יִשְׂרָאֵל בֵּין הָעַרְבַּיִם וְגוֹ'. דְּהוּא שַׁעֲתָא לְמֶעְבַּד דִּינָא. רִבִּי יְהוּדָה אָמַר, יַלְפִינָן מִשְּׁנֵי כְּבָשִׂים שֶׁבְּכָל יוֹם, הָאֶחָד מִתְקָרֵב כְּנֶגֶד מִדַּת הַחֶסֶד, וְהַב' כְּנֶגֶד מה"ד.

386. Rabbi Yehuda also said: Why is it written, "The one lamb shall you offer in the morning" (Bemidbar 28:4). Instead of 'The first lamb'? But "The one lamb," sole one to corresponds to the attribute of Chesed. For it never says of the second that it was good.

386. וא"ר יְהוּדָה, מ"ד, אֶת הַכֶּבֶשׂ הָאֶחָד תַּעֲשֶׂה בַבֹּקֶר, וְלֹא כְּתִיב אֶת הַכֶּבֶשׂ הָרִאשׁוֹן, אֶלָּא אֶת הַכֶּבֶשׂ הָאֶחָד, מְיוּחָד, כְּנֶגֶד מִדַּת הַחֶסֶד. דִּבְכָל מָקוֹם, שֵׁנִי, לֹא נֶאֱמַר בּוֹ כִּי טוֹב.

387. רִבִּי תַּנְחוּם אָמַר, לְפִיכָךְ, יִצְחָק תִּקֵּן תְּפִלַּת הַמִּנְחָה, שֶׁהוּא כְּנֶגֶד מה"ד. א"ר יִצְחָק, מִכָּאן, אוֹי לָנוּ כִּי פָנָה הַיּוֹם כִּי יִנְטוּ צִלְלֵי עָרֶב. כִּי פָנָה הַיּוֹם: זֶה מִדַּת הַחֶסֶד. כִּי יִנְטוּ צִלְלֵי עָרֶב: שֶׁכְּבָר גָּבַר מה"ד. אַבְרָהָם תִּקֵּן תְּפִלַּת שַׁחֲרִית, כְּנֶגֶד מִדַּת הַחֶסֶד.

387. Rabbi Tanchum said: Isaac therefore composed the prayer of Minchah, which is corresponds to the attribute of Judgment. Rabbi Yitzchak said: From this, "Woe to us! For the day declines, for the shadows of the evening are lengthened" (Yirmeyah 6:4). "For the day declines" is the attribute of Chesed. "For the shadows of the evening are lengthened," for the attribute of Judgment has already gained the ascendancy. Abraham composed the morning prayer corresponds to the attribute of Chesed.

388. ת"ר, בְּהַהִיא שַׁעֲתָא דְּעָאל מֹשֶׁה לְטוּרָא דְסִינַי, מ"ט אִתְגְּלֵי לֵיהּ בְּשַׁלְהוֹבֵי אֶשָׁתָא, דְּהוּא דִּינָא. א"ר יַעֲקֹב כְּעֵין שַׁעֲתָא הֲוָה גָרִים. ר' יוֹסֵי אָמַר, כֹּלָּא לְחָד גִּזְעָא אִשְׁתְּרְשָׁא. כְּתִיב, וַיָּבֹא אֶל הַר הָאֱלֹהִים חֹרֵבָה. וּכְתִיב, וּבְחֹרֵב הִקְצַפְתֶּם אֶת יְיָ'. וּכְתִיב, וַיֵּרָא מַלְאַךְ יְיָ' אֵלָיו בְּלַבַּת אֵשׁ מִתּוֹךְ הַסְּנֶה. מִתּוֹךְ שֶׁהֵם עֲתִידִים לִהְיוֹת כַּסְּנֶה, כְּהַאי דִּכְתִיב, קוֹצִים כְּסוּחִים בָּאֵשׁ יִצַּתּוּ.

388. The sages taught why He appeared to Moses in a fiery flame, which is Judgment, at the time that Moses ascended on Mount Sinai. Rabbi Ya'akov said: Then the time caused it, MEANING IT WAS THE TIME OF JUDGMENT, NAMELY THE TIME OF MINCHAH. Rabbi Yosi said: Everything, MEANING THE FLAME OF FIRE, THE NAME HOREB AND THE BUSH, is all rooted to one stem. It is written: "He came to the mountain of the Elohim to Horeb" (Shemot 3:1), "And at Horeb you angered Hashem" (Devarim 9:8), and: "And the angel of Hashem appeared to him in a flame of fire out of the midst of a bush" (Shemot 3:2), MEANING they would eventually be like a bush, as it is written: "As thorns cut down, burned in fire" (Yeshayah 33:12). THE PLACE CAUSED IT, FOR THE CHILDREN OF YISRAEL WOULD EVENTUALLY SIN THERE, AND BECOME LIKE A BUSH. THEREFORE, HE APPEARED IN A FIERY FLAME, WHICH IS JUDGMENT, THAT BURNS UP THE WICKED, AS WRITTEN: "THORNS CUT DOWN, BURNED IN FIRE."

55. "out of the midst of a bush"
Rabbi Yehuda first explains that the burning bush is an allusion to the fire of Gehenom that punishes but does not utterly destroy the wicked. Thus, it signifies God's compassion towards the wicked.
We then learn that God appeared to Moses in the flame of fire because Moses was unlike all the other prophets, and only he was able to approach the flame without being burned by it. This was because Moses' soul was drawn from a place from where no other was drawn; his unique connection to Mercy allowed him to confront Judgment without fear. Rabbi Shimon then establishes that although Bila'am was Moses' counterpart, Bila'am drew strength from the lower crowns and he acted according to impurity below, while Moses drew from the holy Crown above and his actions were performed according to Holiness. This follows the duality inherent in all aspects of the universe.
Finally, Rabbi Yochanan refers to Rabbi Yitzchak's interpretation of the title verse to explain that the burning bush was a sign to reassure Moses that Yisrael would not succumb under the burden of their oppression.
The Relevance of this Passage
While it is an awesome prospect, the Burning Bush is also here defined as a gentle, reassuring symbol, its flames much like the fires of love that give delight and do not burn, or the supernal Light in which form God first manifests Himself within creation. Another analogy would be atomic energy used for peaceful purposes: a raging, white-hot holocaust that destroys nothing. Aware that they are about open the vault of God's secrets, the rabbis are now intent on gently leading us in to take our place at their feet with deceptively simple answers to even more deceptively simple questions. Few symbols are more relevant or potent as the Burning Bush, though, and this section allows us raise it high into the soul's dark night, as guiding light, and emblem of the power that binds the atom and also rages within the molten inferno of stars - and yet also lights our way with the promise that not so much as a hair on our head will be ever be in danger of burning. The Zohar, at this point, begins to feel like a mighty ship whose engine's turbines are gathering speed, whose vast wheels within wheels begin to turn, faster and faster, churning the waters into foam, as it heads for open sea.

389. אָמַר ר' יְהוּדָה, מִכָּאן לָמַדְנוּ, רַחֲמָנוּתוֹ שֶׁל מָקוֹם עַל הָרְשָׁעִים, דִּכְתִיב, וְהִנֵּה הַסְּנֶה בּוֹעֵר בָּאֵשׁ, לַעֲשׂוֹת בָּהֶם דִּין בָּרְשָׁעִים, וְהַסְּנֶה אֵינֶנּוּ אוֹכֵל, אֵין לָהֶם כְּלָיָה. בּוֹעֵר בָּאֵשׁ, עכ"פ רֶמֶז, לָאֵשׁ שֶׁל גֵּיהִנֹּם. אֲבָל הַסְּנֶה אֵינֶנּוּ אוֹכֵל, לִהְיוֹת בָּהֶם כְּלָיָה.

389. Rabbi Yehuda said: From here we learn the compassion of the Place, MEANING OF THE HOLY ONE, BLESSED BE HE, towards the wicked, for it is written, "and behold, the bush burned with fire" (Shemot 3:2), to punish the wicked with it, AS MENTIONED ABOVE. "But the bush was not consumed" (Ibid.), meaning that they were not utterly destroyed. "Burned with fire" is all the same an allusion to the fire of Gehenom, MEANING EVEN THOUGH THE FIRE APPEARED TO MOSES, WHO WAS RIGHTEOUS, IT IS NONETHELESS AN ALLUSION TO THE FIRE OF GEHENOM WHICH IS FOR THE WICKED. "But the bush was not consumed," so it does not destroy them utterly.

390. Another explanation of: "And the angel of Hashem appeared to him in a flame of fire" (Shemot 3:2). HE ASKS: Why did He appear to Moses in a flame of fire, and not to the other prophets. Rabbi Yehuda said: Moses is not like the other prophets, for we learned that everyone who approaches the fire is burnt by it. Yet Moses approached it and was not burnt, as it is written: "And Moses drew near to the thick darkness where the Elohim was" (Shemot 20:18), and, "And the angel of Hashem appeared to him in a flame of fire out of the midst of a bush."

390. ד"א וַיֵּרָא מַלְאַךְ יְיָ׳ אֵלָיו בְּלַבַּת אֵשׁ. מ"ט לְמֹשֶׁה בְּלַבַּת אֵשׁ, וְלִשְׁאַר נְבִיאִים לָא. א"ר יְהוּדָה, לָאו מֹשֶׁה כִּשְׁאַר נְבִיאִים. דְּתְנָן, מַאן דְּקָרִיב לְאֶשָּׁא בֵּיהּ אִתּוֹקַד, וּמֹשֶׁה קָרִיב לְאֶשָּׁא וְלָא אִתּוֹקַד. דִּכְתִיב, וּמֹשֶׁה נִגַּשׁ אֶל הָעֲרָפֶל אֲשֶׁר שָׁם הָאֱלֹהִים. וּכְתִיב, וַיֵּרָא מַלְאַךְ יְיָ׳ אֵלָיו בְּלַבַּת אֵשׁ מִתּוֹךְ הַסְּנֶה.

391. Rabbi Aba said: IN THIS SUBJECT of Moses, we should observe it with supernal Wisdom. Why is it written: "Because I drew him out of the water" (Shemot 2:10)? THIS COMES TO TEACH US that one who is drawn from water, WHICH IS CHESED, does not fear fire, WHICH IS JUDGMENT. Rabbi Yehuda said: Because we have learned the place from where THE SOUL OF Moses was derived, no other person was derived. Rabbi Yochanan said he was composed of the ten levels OF ZEIR ANPIN as is written: "He is the trusted one in all My house" (Bemidbar 12:7), WHICH IS THE NUKVA. It is not written: 'the trusted of My house', WHICH WOULD IMPLY THE TRUSTED OF THE NUKVA, BUT RATHER IT IS WRITTEN, "HE IS THE TRUSTED," WHICH MEANS THE TRUSTED OF ZEIR ANPIN, WHICH IS HIGHER THAN THE NUKVA. Blessed is the portion of the person whose Master testifies of him thus.

391. רִבִּי אַבָּא אָמַר, הַאי דְּמֹשֶׁה, אִית לְאִסְתַּכְּלָא בֵּיהּ בְּחָכְמְתָא עִלָּאָה, עַל מַה כְּתִיב, כִּי מִן הַמַּיִם מְשִׁיתִיהוּ. מַאן דְּאִתְמְשָׁךְ מִן מַיָּא, לָא דָחִיל מִנּוּרָא. דְּתַנְיָא אָמַר רִבִּי יְהוּדָה, מֵאַתָּר דְּאִתְגְּזַר מֹשֶׁה, לָא אִתְגְּזַר בַּר נָשׁ אָחֳרָא. א"ר יוֹחָנָן, בַּעֲשָׂרָה דַּרְגִּין אִשְׁתְּכְלָל. דִּכְתִיב, בְּכָל בֵּיתִי נֶאֱמָן הוּא. וְלָא נֶאֱמָן בֵּיתִי. זַכָּאָה חוּלָקֵיהּ דב"נ, דְּמָרֵיהּ אַסְהִיד כְּדֵין עֲלוֹי.

392. Rav Dimi said: Is it not written, "And there arose not a prophet since in Yisrael like Moses" (Devarim 34:10)? And Rabbi Yehoshua bar Levi said: In Yisrael none arose but among the nations of the world there did arise, and who is he? He is Bila'am. SO HOW CAN YOU SAY THAT NO OTHER PERSON WAS HEWN FROM THE PLACE THAT MOSES WAS HEWN? Rabbi Elazar said to him: Certainly, you speak well. He remained silent. When Rabbi Shimon bar Yochai came, they asked him this matter.

392. אָמַר רַב דִּימִי, וְהָא כְּתִיב וְלָא קָם נָבִיא עוֹד בְּיִשְׂרָאֵל כְּמֹשֶׁה. וְאָמַר ריב"ל, בְּיִשְׂרָאֵל לֹא קָם, אֲבָל באוה"ע קָם, וּמַנּוֹ בִּלְעָם. א"ל, וַהַאי שַׁפִּיר קָאֲמָרַת, אִשְׁתִּיק. כַּד אָתָא רשב"י, אָתוּ, שָׁאִילוּ קֳמֵיהּ הַאי מִלָּה.

393. RABBI SHIMON opened the discussion, saying: Heaven forbid that the fluid flowing from the BLOOM FLOWER, THAT HAS A FOUL ODOR, would mix, with the good balsam - MEANING, ARE YOU, HEAVEN FORBID, COMPARING THE WICKED BILA'AM, TO OUR MASTER MOSES? But certainly this is THE MEANING OF: "Among the nations of the world there did arise, who is Bila'am's"; that Moses's actions were above IN HOLINESS and Bila'am below IN IMPURITY. Moses utilized the holy crown of the Supernal King, WHICH IS ZEIR ANPIN above. Bila'am utilized the lower crowns, which are unholy below. And in that manner precisely it is written: "And Bila'am, the son of Be'or the sorcerer, the children of Yisrael slew by the sword" (Yehoshua 13:22). WE SEE THAT HE IS CALLED "THE SORCERER" BECAUSE HIS ACTIONS WERE IN IMPURITY, and if you can not conceive that he did more THAN THIS, look to his mule. FOR HE BECAME IMPURE WITH HER AND COPULATED WITH HER, AS OUR SAGES OF BLESSED MEMORY SAID. Rabbi Yosi came and kissed his hands and said: Behold, the stone that was in my heart has gone, MEANING THAT THIS QUESTION WEIGHED UPON HIS HEART LIKE A STONE IN HIS HEART AND NOW IT HAS LEFT AND HE IS RELEASED FROM IT.

393. פָּתַח וְאָמַר, קוּטִיפָא דְּקַרְנָטֵי, אִתְעָרְבָא בַּאֲפַרְסְמוֹנָא טָבָא ח"ו. אֶלָּא, וַהַאי כַּךְ הוּא, באוה"ע קָם, וּמַנּוֹ בִּלְעָם. מֹשֶׁה עוֹבָדוֹי לְעֵילָא, וּבִלְעָם לְתַתָּא. מֹשֶׁה, אִשְׁתַּמַּשׁ בְּכִתְרָא קַדִּישָׁא דְּמַלְכָּא עִלָּאָה לְעֵילָא. וּבִלְעָם, אִשְׁתַּמַּשׁ בְּכִתְרִין תַּתָּאִין דְּלָא קַדִּישִׁין לְתַתָּא. וּבְהַהוּא גַּוְונָא מַמָּשׁ כְּתִיב, וְאֶת בִּלְעָם בֶּן בְּעוֹר הַקּוֹסֵם הָרְגוּ בְּנֵי יִשְׂרָאֵל בַּחֶרֶב. וְאִי סַלְקָא דַּעְתָּךְ יַתִּיר, זִיל שָׁאִיל לְאַתְנֵיהּ. אָתָא רִבִּי יוֹסֵי, וְנָשַׁק יְדוֹי, אָמַר, הָא חַמְרָא דְּלִבָּאי נָפַק לְבַר.

394. From this, THE WORDS OF RABBI SHIMON, it appears that there are those above and those below, right and left, Mercy and Judgment, the children of Yisrael and the heathen. The children of Yisrael utilize the crowns of above, which are holy. The heathen utilize the crowns of below, which are not holy. Those OF YISRAEL are of the right, and those OF THE HEATHEN are of the left. Nevertheless, the upper prophets OF YISRAEL differ divided from the lower prophets OF THE HEATHEN; the prophets of holiness are separate from the prophets that are not from holiness.

394. דְּהָכָא מַשְׁמַע, דְּאִית עִלָּאִין וְתַתָּאִין, יְמִינָא וּשְׂמָאלָא, רַחֲמֵי וְדִינָא, יִשְׂרָאֵל ועכו"ם. יִשְׂרָאֵל, מִשְׁתַּמְּשִׁין בְּכִתְרִין עִלָּאִין קַדִּישִׁין. עכו"ם, בְּכִתְרִין תַּתָּאִין דְּלָא קַדִּישִׁין. אִלֵּין דִּימִינָא, וְאִלֵּין דִּשְׂמָאלָא, ועכ"פ, מִתְפָּרְשִׁין נְבִיאֵי עִלָּאֵי מִנְּבִיאֵי תַּתָּאֵי. נְבִיאֵי דְּקוּדְשָׁא, מִנְּבִיאֵי דְּלָאו דְּקוּדְשָׁא.

395. Rabbi Yehuda said: Just as Moses differed from all the prophets in the holy supernal prophecy, Bila'am was similarly separate from the other prophets below, the magicians of non holy prophecy. Moses nevertheless was above and Bila'am below, and many levels divided them.

395. אָמַר רִבִּי יְהוּדָה, כְּגַוְונָא דַּהֲוָה מֹשֶׁה, פָּרִישׁ מִכָּל נְבִיאֵי, בִּנְבוּאָה קַדִּישָׁא עִלָּאָה. כַּךְ הֲוָה בִּלְעָם, פָּרִישׁ מִשְּׁאָר נְבִיאֵי וְחַרְשֵׁי, בִּנְבוּאָה דִּלָּאו קַדִּישָׁא לְתַתָּא. ועכ"פ מֹשֶׁה הֲוָה לְעֵילָא, וּבִלְעָם לְתַתָּא, וְכַמָּה דַּרְגִּין וְדַרְגִּין מִתְפָּרְשִׁין בֵּינַיְיהוּ.

396. Rabbi Yochanan said in the name of Rabbi Yitzchak, that Moses thought and said: 'Perhaps, heaven forbid, the children of Yisrael will expire from this hard labor', as it is written: "And looked on their burdens" (Shemot 2:11). Therefore, "the angel of Hashem appeared to him in a flame of fire...and he looked, and, behold, the bush burned with fire" (Shemot 3: 2). That is, they are enslaved to hard labor, but "the bush was not consumed"; NAMELY, THEY DO NOT PERISH IN EXILE, AS MENTIONED ABOVE. Happy are Yisrael that the Holy One, blessed be He, separated them from all nations and called them 'children', as it is written: "You are the children of Hashem your Elohim" (Devarim 14:1).

396. אָמַר רִבִּי יוֹחָנָן אָמַר רִבִּי יִצְחָק, מֹשֶׁה הֲוָה מְהַרְהֵר וְאוֹמֵר, שֶׁמָּא ח"ו יִשְׂרָאֵל יִכְלוּ בְּהַאי עֲבוֹדָה קָשָׁה, הֲדָא הוּא דִּכְתִיב, וַיַּרְא בְּסִבְלוֹתָם. לְפִיכָךְ, וַיֵּרָא מַלְאַךְ יְיָ' אֵלָיו בְּלַבַּת אֵשׁ וְגוֹ', וַיַּרְא וְהִנֵּה הַסְּנֶה בּוֹעֵר בָּאֵשׁ וְגוֹ'. כְּלוֹמַר, מְשׁוּעְבָּדִים הֵם בַּעֲבוֹדָה קָשָׁה, אֲבָל וְהַסְּנֶה אֵינֶנּוּ אוֹכֵל. זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא פָּרִישׁ לוֹן מִכָּל עַמִּין, וְקָרָא לוֹן בְּנִין, דִּכְתִיב בָּנִים אַתֶּם לַה' אֱלֹהֵיכֶם.

1. "And I appeared...by the name of El Shadai, but by my name, Hashem, I was not known to them"
This passage begins with: "And Elohim spoke to Moses and said to him, 'I am Hashem, and I appeared to Abraham, Isaac and Jacob as El Shadai.'" Rabbi Aba talks about "Trust in Hashem forever...for Yad Hashem is an everlasting rock," and we hear many interpretations of this scripture. One is that people have permission to observe and understand up to the level of Hashem but no higher. Rabbi Yehuda offers the interpretation that the world was created with justice and is sustained by the name Hashem. Next the discussion moves to Moses, who said, "Adonai why did you do wrong to this nation. Why did you send me etc. And from the time that I have come to Pharaoh to speak in your name it has become worse for these people and you did not deliver your people." Rabbi Yehuda wonders how anyone can talk to God like this without being punished, and Rabbi Yitzchak replies that it was because Moses had authority over Malchut like someone over his household - thus he was able to speak without fear. We hear next of judgment and mercy being joined together, and then of the reason for the name 'El Shadai.' We are told a parable about a king and his daughter to clarify that Yud Hei Vav Hei spoke to Abraham, Isaac and Jacob only through his somewhat lower intermediary, El Shadai - and El Shadai is Malchut. Next Rabbi Yosi changes the topic to the verse: "The earth is Hashem's and the fullness thereof, the world, and they that dwell in it." He tells us that 'the earth' means The Holy Land, and that it receives the first of the blessings and the water from Hashem. Afterwards the rest of the world receives what is left over. Rabbi Yosi also talks about the verse: "For he founded it upon seas." He says that the seas are the seven pillars or Sfirot upon which the world is supported. The Sea of Galilee - Malchut - rules over them. Rabbi Yehuda does not like the phrase 'rules over them,' and he contends that Malchut receives from the Sfirot; thus the Sea of Kineret is filled from them. Rabbi Shimon explains why Jacob does not rule over the land of Yisrael like Moses does, saying that Jacob forsook the higher realms for the lower world. Therefore Yud hei vav hei spoke to him only in the name El Shadai. Lastly we learn from Rabbi Chiya that everyone who is circumcised and observes the sign of the covenant is righteous and inherits the land, as in the verse: "And I have also established My covenant with them to give them the land of Canaan."
The Relevance of this Passage
In this section there are four names for God: El Shadai, Adonai, Hashem and Yud Hei Vav Hei. Because of their different levels of development, Moses and Jacob received messages from different aspects or manifestations of God. As each of us seeks and resonates to our own spiritual level, we can think about this concept while trying to raise ourselves higher and higher - thus becoming ever more worthy to hear the voice of the One God.

1. "And Elohim spoke to Moshe and said to him, 'I am Hashem and I appeared to Abraham, to Isaac, and to Jacob, by the name of El Shadai'" (Shemot 6:2-3). Rabbi Aba opened the discussion saying, "Trust in Hashem forever (Heb. adei ad), for Yah Hashem is an everlasting rock" (Yeshayah 26:4). "Trust in Hashem" MEANS THAT all the people of the world have to strengthen themselves in the Holy One, blessed be He, and trust in Him.

1. וַיְדַבֵּר אֱלֹהִים אֶל מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי יְיָ׳ וָאֵרָא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב בְּאֵל שַׁדָּי וְגוֹ׳. רִבִּי אַבָּא פָּתַח, בִּטְחוּ בַיְיָ׳ עָדֵי עַד כִּי בְּיָהּ יְיָ׳ צוּר עוֹלָמִים. בִּטְחוּ בַיְיָ׳, כָּל בְּנֵי עָלְמָא בַּעְיָין לְאִתְתַּקְפָּא בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, וּלְמֶהֱוֵי רָחֲצָנוּ דִּלְהוֹן בֵּיהּ.

2. HE ASKS, If so, what is the meaning of "adei ad"? AND ANSWERS, It means that the strength of a person should be in the place which sustains and connects everything, and which is called "ad," WHICH IS ZEIR ANPIN, as is written: "In the morning he shall devour the prey (Heb. ad)" (Beresheet 49:27). "Ad" is the place that unites this side and that side, MEANING THAT IT IS THE CENTRAL COLUMN THAT CONNECTS THE RIGHT SIDE AND THE LEFT SIDE TO EACH OTHER, for sustenance and connecting, NAMELY, SO THAT THE TWO COLUMNS ARE SUSTAINED, AND THEIR ILLUMINATIONS ARE LINKED TO EACH OTHER, a connection that will not be destroyed.

2. אִי הָכִי מַהוּ עָדֵי עַד. אֶלָּא, בְּגִין דִּיהֵא תִּקְפָּא דְּבַר נָשׁ, בַּאֲתַר דְּאִיהוּ קִיּוּמָא וְקִשּׁוּרָא דְּכֹלָּא, וְאִקְרֵי עַד, וְהָא אוּקְמוּהָ, כְּמָה דְּאַתְּ אָמַר, בַּבֹּקֶר יֹאכַל עַד. וְהַאי עַד, אֲתָר דְּאָחִיד לְכָל סִטְרִין, לְסִטְרָא דָּא, וּלְסִטְרָא דָּא, לְאִתְקַיְּימָא, וּלְאִתְקְשָׁרָא קְשָׁרָא, דִּי לָא תִּעְדֵּי.

3. And everything directs its desire towards "Ad," as written: "to (Heb. ad) the utmost bound (or desire) of the everlasting hills" (Beresheet 49:26). Who are the everlasting hills? These are the two matriarchs, MEANING BINAH AND MALCHUT, WHICH ARE females AND ARE CALLED Jubilee and Sabbatical year. BINAH IS CALLED YOVEL (ENG. JUBILEE) AND MALCHUT SHMITAH (ENG. SABBATICAL YEAR), and both are called "everlasting hills (lit. 'hills of the world')." EACH ONE OF THEM IS CALLED A HILL OF THE WORLD. THEY ARE CALLED 'world' as you say "from everlasting to everlasting (lit. 'from the world to the world')" (Tehilim 106:48), MEANING BINAH AND MALCHUT, FOR BOTH ARE CALLED 'WORLD'.

3. וְהַאי עַד, תִּיאוּבְתָּא דְּכֹלָּא בֵּיהּ, כְּמָה דְּאַתְּ אָמַר, עַד תַּאֲוַת גִּבְעוֹת עוֹלָם. מַאן אִינּוּן גִּבְעוֹת עוֹלָם. אִלֵּין אִינּוּן תְּרֵין אִמָּהָן נוּקְבֵי, יוֹבֵל, וּשְׁמִטָּה, דְּאִקְרוּן גִּבְעוֹת עוֹלָם. עוֹלָם: כְּמָה דְּאַתְּ אָמַר, מִן הָעוֹלָם וְעַד הָעוֹלָם.

4. And they desire Ad, WHICH IS ZEIR ANPIN, SINCE BEING THE CENTRAL COLUMN, it sustains all sides, MEANING THE RIGHT SIDE AND THE LEFT SIDE. AND THEREFORE, Jubilee, WHICH IS BINAH, desires Ad, to adorn it WITH THE TOP THREE SFIROT, and to pour on it blessings, WHICH IS THE SECRET OF THE ABUNDANT FLOW OF CHASSADIM, and to pour sweet springs onto it, WHICH ARE THE SECRET OF CHOCHMAH SWEETENED WITH CHASSADIM. This is the meaning of: "Go forth, O daughters of Zion, and behold King Solomon with the crown with which his mother crowned him" (Shir Hashirim 3:11). KING SOLOMON (HEB. SHLOMO) IS THE SECRET OF THE KING THAT THE PEACE (HEB. SHALOM) IS HIS, WHICH IS ZEIR ANPIN; HIS MOTHER IS THE SECRET OF BINAH. Sabbatical year, WHICH IS MALCHUT, desires Ad, THAT IS ZEIR ANPIN, to be blessed by it and to illuminate from it. THUS the everlasting hills, WHICH ARE BINAH AND MALCHUT, assuredly desire Ad, THE ONE TO POUR ON IT ITS ABUNDANCE AND THE OTHER TO RECEIVE.

4. וְתִיאוּבְתָּא דִּילְהוֹן בְּהַאי עַד, דְּאִיהוּ קִיּוּמָא דְּכָל סִטְרִין. תִּיאוּבְתָּא דְּיוֹבְלָא לְגַבֵּי דְּעַד, לְאַעְטָרָא לֵיהּ, וּלְנַגְדָּא עָלֵיהּ בִּרְכָאן, וּלְאַרְקָא עָלֵיהּ מַבּוּעִין מְתִיקִין, הֲדָא הוּא דִּכְתִיב, צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בַּעֲטָרָה שֶׁעִטְּרָה לוֹ אִמּוֹ. תִּיאוּבְתָּא דִּשְׁמִטָּה, לְאִתְבָּרְכָא מִנֵּיהּ, וּלְאִתְנַהֲרָא מִנֵּיהּ. וַדַּאי הַאי עַד תַּאֲוַת גִּבְעוֹת עוֹלָם אִיהוּ.

5. Therefore THE VERSE SAYS, "Trust in Hashem forever" (Yeshayah 26:4), WHICH IS ZEIR ANPIN. For from there up, NAMELY CHOCHMAH AND BINAH, WHICH ARE ABOVE ZEIR ANPIN, the place is covered and hidden, as none can conceive it. It is a place from which the worlds, WHICH ARE MALE AND FEMALE, emerge and are formed. This is the meaning of: "For Yah Hashem is an everlasting rock." YAH IS CHOCHMAH, YUD HEI VAV Hei IS BINAH, AND THEY DESIGN AND PRODUCE THE WORLDS THAT ARE MALE AND FEMALE. This place is hidden and concealed. Therefore, THE SCRIPTURE SAYS, "Trust in Hashem forever (Heb. adei ad)," TO TEACH that up to here, TO ZEIR ANPIN WHICH IS CALLED AD, everyone is permitted to observe. From here and further, MEANING IN CHOCHMAH AND BINAH AS MENTIONED, no one is permitted to observe because it is concealed from everyone. And what is THE PLACE THAT IS PROHIBITED TO BE OBSERVED-IT IS Yah, Yud Hei Vav Hei, WHICH ARE CHOCHMAH AND BINAH whence all the worlds were formed, and no one is able to understand that place, IN ORDER TO CONCEIVE ANYTHING.

5. בְּגִין כַּךְ, בִּטְחוּ בַיְיָ׳ עֲדֵי עַד, דְּהָא מִתַּמָּן וּלְעֵילָא, אֲתָר טָמִיר וְגָנִיז אִיהוּ, דְּלָא יָכִיל לְאִתְדַּבְּקָא. אֲתָר הוּא, דְּמִנֵּיהּ נָפְקוּ וְאִצְטַיְּירוּ עָלְמִין, הֲדָא הוּא דִּכְתִיב, כִּי בְּיָהּ יְיָ׳ צוּר עוֹלָמִים וְהוּא אֲתָר גָּנִיז וְסָתִים, וע״ד בִּטְחוּ בַיְיָ׳ עֲדֵי עַד, עַד הָכָא אִית רְשׁוּ לְכָל ב״נ לְאִסְתַּכְּלָא בֵּיהּ, מִכָּאן וּלְהָלְאָה, לֵית לֵיהּ רְשׁוּ לב״נ לְאִסְתַּכְּלָא בֵּיהּ, דְּהָא אִיהוּ גָּנִיז מִכֹּלָּא, וּמַאן אִיהוּ יָהּ יְדוֹד. דְּמִתַּמָּן אִצְטַיְּירוּ עָלְמִין כֻּלְּהוּ, וְלֵית מַאן דְּקָאֵים עַל הַהוּא אֲתָר.

6. Rabbi Yehuda said, The scripture proves this, THE PRECLUSION OF UNDERSTANDING ABOVE ZEIR ANPIN. For is written: "For ask now the days that are past...FROM ONE SIDE OF HEAVEN (WHICH IS ZEIR ANPIN) TO THE OTHER" (Devarim 4:32). SO IT IS EXPRESSED IN THE SCRIPTURE THAT QUESTIONING AND UNDERSTANDING PERTAIN ONLY TO THE LEVEL OF HEAVEN, WHICH IS ZEIR ANPIN, FROM ONE SIDE TO THE OTHER. Up to here, one is permitted to observe, but from here and further, MEANING ABOVE ZEIR ANPIN, no one can comprehend it.

6. א״ר יְהוּדָה, קְרָא אוֹכַח עָלֵיהּ, דִּכְתִיב כִּי שְׁאַל נָא לְיָמִים רִאשֹׁנִים וְגוֹ׳. עַד הָכָא אִית רְשׁוּ לב״נ לְאִסְתַּכְּלָא, מִכָּאן וּלְהָלְאָה לֵית מַאן דְּיָכִיל לְמֵיקַם עָלֵיהּ.

7. Another explanation OF THE PASSAGE: "Trust in Hashem forever" IS THAT a person has to strengthen himself in the Holy One, blessed be He, throughout his life. No one can harm one who properly places his trust and strength in Him, since one who places his strength in the Holy Name endures forever.

7. ד״א בִּטְחוּ בַיְיָ׳ עֲדֵי עַד, כָּל יוֹמוֹי דְּבַר נָשׁ, בָּעֵי לְאִתַּתְקָפָא בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, וּמַאן דְּשַׁוֵּי בֵּיהּ, בִּטְחוֹנֵיהּ וְתוּקְפֵּיהּ כַּדְקָא יֵאוֹת, לָא יַכְלִין לְאַבְאָשָׁא לֵיהּ, כָּל בְּנֵי עָלְמָא. דְּכָל מַאן דְּשַׁוֵּי תוּקְפֵּיהּ בִּשְׁמָא קַדִּישָׁא, אִתְקַיָּים בְּעָלְמָא.

8. HE ASKS, What is the reason, AND ANSWERS, since the world endures by His Holy Name. This is the meaning of: "For Yah Hashem is an everlasting (lit. 'worlds') rock (Heb. tzur)" (Yeshayah 26:4), WHICH MEANS the former (Heb. tzayar) of worlds. For by two letters were the worlds created, this world and the World to Come. This world was created with Judgment and is maintained, NAMELY EXISTS, on Judgment. This is the meaning of: "In the beginning Elohim created" (Beresheet 1:1), AS THIS NAME ALLUDES TO JUDGMENT. The reason is so that people would conduct themselves according to judgment (law) and would not digress from the path.

8. מַאי טַעֲמָא, בְּגִין דְּעָלְמָא, בִּשְׁמֵיהּ קַדִּישָׁא אִתְקַיָּים. הה״ד כִּי בְּיָהּ יְיָ׳ צוּר עוֹלָמִים: צַיָּיר עָלְמִין. דְּהָא בִּתְרֵין אַתְוָון, אִתְבְּרוּן עָלְמִין, עָלְמָא דֵּין, וְעָלְמָא דְּאָתֵי. עָלְמָא דָּא, בְּדִינָא אִתְבְּרֵי, וְעַל דִּינָא קַיְּימָא, הה״ד, בְּרֵאשִׁית בָּרָא אֱלֹהִים. מ״ט, בְּגִין דְּיִתְנַהֲגוּן בְּנֵי נָשָׁא בְּדִינָא, וְלָא יִפְקוּן מֵאוֹרְחָא לְבַר.

9. תָּא חֲזֵי כְּתִיב וַיְדַבֵּר אֱלֹהִים אֶל מֹשֶׁה, גְּזֵרַת דִּינָא דְּקַיְּימָא עָלֵיהּ, מַה כְּתִיב לְעֵילָא, וַיָּשָׁב מֹשֶׁה אֶל ה׳, וַיֹּאמַר אֲדֹנָ״י, בְּאָל״ף דָּל״ת נו״ן יו״ד. חָמֵי תּוּקְפָּא דְּמֹשֶׁה, בְּשֵׁירוּתָא דְּנְבִיאוּתֵיהּ, לָא נָח רוּחֵיהּ בְּהַאי אֲתָר, אָמַר, אֲדֹנָי לָמָה הֲרֵעֹתָה לָעָם הַזֶּה וְגוֹ׳, וּמֵאָז בָּאתִי אֶל פַּרְעֹה לְדַבֵּר בִּשְׁמֶךָ הֵרַע לָעָם הַזֶּה וְהַצֵּל לֹא הִצַּלְתָּ אֶת עַמֶּךָ. מַאן הוּא דְּיֵימָא כְּדֵין, אֶלָּא מֹשֶׁה, דְּיָדַע, דְּהָא דַּרְגָּא אָחֳרָא עִלָּאָה זַמִּין לֵיהּ.

9. Come and see: It is written, "And Elohim spoke to Moshe" (Shemot 6:1). THE NAME ELOHIM ALLUDES TO the decree of Judgment that is looming over him. It is written before: "And Moshe returned to Hashem, and said, Adonai" (Shemot 5:22) spelled Aleph Dalet Nun Yud, WHICH IS THE NAME OF MALCHUT. See the strength of Moshe, THAT AS SOON AS he started prophesying, his spirit did not rest at this place, WHICH IS MALCHUT. He said, "Adonai, why have you dealt ill with this people? why is it that you have sent me? for since I came to Pharaoh to speak in your name he has done evil to this people; neither have you delivered your people at all" (Ibid. 22-23). Who CAN talk like this? Only Moshe who knew that a another, higher level THAN MALCHUT was intended for him, BECAUSE HE WAS A CHARIOT TO ZEIR ANPIN, WHICH IS THE HUSBAND OF QUEEN.

10. אָמַר רִבִּי יִצְחָק, בְּשֵׁירוּתָא דְּאִתְיְהִיב לֵיהּ בֵּיתָא, פָּקִיד לָהּ, כְּבַר נָשׁ דְּפָקִיד לְבֵיתֵיהּ, וְאָמַר כָּל מַאן דְּבָעֵי בְּלָא דְּחִילוּ. אוּף הָכִי מֹשֶׁה, לְבֵיתֵיהּ קָאָמַר, וְלָא דָּחִיל.

10. Rabbi Yitzchak said, at first, the house, WHICH IS MALCHUT, was given to him, FOR BEING A CHARIOT TO ZEIR ANPIN, WHICH IS THE HUSBAND OF MALCHUT, HE MERITED THE LEVEL OF MALCHUT AS HIS HOUSE, AS IT IS A HOUSE FOR ZEIR ANPIN. THEREFORE, he commanded it like a man would command his household, and spoke whatever he wished to without fear. Moshe too spoke to his household, WHICH IS MALCHUT, without fear.

11. דָּבָר אַחֵר וַיְדַבֵּר אֱלֹהִים, גְּזֵרַת דִּינָא, וַיֹּאמֶר אֵלָיו אֲנִי יְיָ׳, דַּרְגָּא אָחֳרָא דְּרַחֲמֵי. וְהָכָא אִתְקַשַּׁר כּוּלָּא כַּחֲדָא, דִּינָא וְרַחֲמֵי. הֲדָא הוּא דִּכְתִיב, וַיֹּאמֶר אֵלָיו אֲנִי יְיָ׳. אָמַר רִבִּי שִׁמְעוֹן אִי כְּתִיב וַיְדַבֵּר אֱלֹהִים אֶל מֹשֶׁה אֲנִי ה׳, הֲוֵינָא אָמַר הָכִי. אֶלָּא לָא כְּתִיב, אֶלָּא וַיְדַבֵּר אֱלֹהִים אֶל מֹשֶׁה בְּקַדְמֵיתָא, וּלְבָתַר וַיֹּאמֶר אֵלָיו אֲנִי ה׳, דְּמַשְׁמַע דַּרְגָּא בָּתַר דַּרְגָּא.

11. Another explanation of: "And Elohim spoke": THIS IS the decree of Judgment, AS THE NAME ELOHIM IS JUDGMENT, NAMELY MALCHUT. "And said to him, 'I am Hashem'": This is a different grade, NAMELY, ZEIR ANPIN which is Mercy, and here everything is connected together, Judgment and Mercy TOGETHER, WHICH IS GREAT WHOLENESS. This is the meaning of: "And said to him, 'I am Hashem'", WHICH IS THE ATTRIBUTE OF MERCY. Rabbi Shimon said, If it were written: "And Elohim spoke to Moshe, 'I am Hashem'", I would say THAT FOR HIM JUDGMENT AND MERCY WERE LINKED TOGETHER. But it is not written so. Rather, it is first written: "And Elohim spoke to Moshe" and then: "And said to him, 'I am Hashem,'" which means they are a grade after another grade INSTEAD OF JUDGMENT AND MERCY LINKED TOGETHER.

12. וְאָמַר רִבִּי יוֹסֵי, מֹשֶׁה, אִלְמָלֵא דַּהֲוָה מָארֵיהּ דְּבֵיתָא, אִישׁ הָאֱלֹהִים, אִתְעַנַּשׁ עַל מַה דְּאָמַר, אֲבָל בְּגִינֵי הַאי, לָא אִתְעַנַּשׁ. לְבַר נָשׁ דְּנָפַל לֵיהּ קְטָטָה בְּדִבְיתֵהוּ, וְאָמַר לָהּ מִלִּין, שְׁרַאת הִיא לְאִתְרַעֲמָא, כֵּיוָן דְּשָׁארִית מִלָּה, הֲוָה תַּמָּן מַלְכָּא, נָטַל מַלְכָּא מִלָּה, וְהִיא שַׁתְקַת וּפַסְקַת לְמַלָּלָא. אָמַר לֵיהּ מַלְכָּא, וְכִי לָא יָדַעְתְּ דַּאֲנָא הוּא מַלְכָּא, וּמִקָּמָאי מַלִּילַת מִלִּין אִלֵּין, כְּבִיכוֹל אוּף הָכִי מֹשֶׁה, וַיָּשָׁב מֹשֶׁה אֶל יְיָ׳ וַיֹּאמַר אֲדֹנָי לָמָה הֲרֵעוֹתָה וְגוֹ׳. מִיָּד, וַיְדַבֵּר אֱלֹהִים אֶל מֹשֶׁה, שָׁארֵי לְאִתְרַעֲמָא, מִיָּד נָטַל מַלְכָּא מִלָּה וַיֹּאמֶר אֵלָיו אֲנִי יְיָ׳ וְלָא יָדַעְתְּ דַּאֲנָא הוּא מַלְכָּא, וּמִקָּמָאי מַלִּילַת מִלִּין אִלֵּין.

12. Rabbi Yosi said, Had not Moshe been the master of the house, AS IS WRITTEN ABOUT HIM: "A PRAYER BY MOSHE, the man of Elohim" (Tehilim 90:1), he would have been punished for saying TO ADONAI, "WHY HAVE YOU DEALT ILL WITH THIS PEOPLE..." (SHEMOT 5:22). But since HE WAS THE MASTER OF THE HOUSE, he was not punished. THIS IS LIKENED TO a man who had a quarrel with his wife, WHO WAS THE KING'S DAUGHTER, and spoke to her IMPROPER words. She started to complain, but as soon as she started speaking, the king, who was present, took over the matter, and she became silent and stopped speaking. The king said TO HER HUSBAND, Don't you know that I am the king, and that it is in my presence that you spoke these words? Similarly, so to speak, with Moshe, AS IS WRITTEN, "And Moshe returned to Hashem and said 'Adonai, why have you dealt ill...'" Immediately "Elohim spoke to Moshe", WHICH IS THE ATTRIBUTE OF JUDGMENT BECAUSE THE KING'S DAUGHTER started to complain. Immediately, the King took up the complaint, "And said to him 'I am Hashem.'" Did you not know that I am King, and it is in My presence that you spoke these words?

13. "And I appeared to Abraham, to Isaac, and to Jacob by, the name of El Shadai" Why did He use a different name than the names before, WHICH WERE ADONAI, YUD HEI VAV HEI ELOHIM, AND HERE HE SAID EL SHADAI. HE ANSWERS, THIS IS LIKENED to a king who had an unmarried daughter, and also a beloved friend. When the king wanted to speak with his beloved friend, he used to send his daughter to speak to him and thus the king spoke to him through his daughter. The time has come for his daughter to marry. On the day she married, the king said to her, precious queen, until now I spoke through you to whomever I wished to. From now on, I will tell your husband and he will speak with whomever it is necessary. After some time, the husband said HARSH words to her in the king's presence. Before she started to talk, the king took the cause and said to him, am I not the king? Until this day no person spoke to me except through my daughter. And I gave you my daughter, and I spoke to you openly, a thing I have not done for any other person.

13. וְאֵרָא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב בְּאֵל שַׁדָּי. אֲמַאי שְׁנֵי שְׁמָא הָכָא מֵאִלֵּין דִּלְעֵילָא. אֶלָּא לְמַלְכָּא, דַּהֲוָה לֵיהּ בְּרַתָּא, דְּלָא אִתְנְסִיבַת, וַהֲוָה לֵיהּ רְחִימָא. כַּד בָּעֵי מַלְכָּא לְמַלָּלָא בְּהַהוּא רְחִימָא, מְשַׁדַּר לִבְרַתֵּיהּ לְמַלָּלָא עִמֵּיהּ, וַהֲוָה מַלְכָּא עַל יְדָא דִּבְרַתֵּיהּ, מְמַלֵּיל עִמֵּיהּ. אָתָא זִמְנָא דִּבְרַתֵּיהּ לְאִתְנַסָּבָא, הַהוּא יוֹמָא דְּאִתְנְסִיבַת, אָמַר מַלְכָּא, קְרוּן לָהּ לִבְרַתָּא, קְרוּסְפּוּנְיָא מַטְרוֹנִיתָא. וְאָמַר לָהּ, עַד הָכָא, מַלִּילְנָא עַל יְדָךְ, לְמַאן דְּמַלִּילְנָא מִכָּאן וּלְהַלְאָה אֲנָא אֵימָא לְבַעְלִיךְ, וְהוּא יֵימָא לְמַאן דְּאִצְטְרִיךְ. לְיוֹמִין, אָמַר לָהּ בַּעְלָהּ מִלִּין קָמֵי מַלְכָּא, עַד דְּהִיא שָׁרָאת לְמַלָּלָא, נָטַל מַלְכָּא מִלָּה, אָמַר לֵיהּ, וְלָאו אֲנָא מַלְכָּא, דְּעַד יוֹמָא דָּא לָא מַלִּיל אֵינָשׁ עִמִּי, אֶלָּא עַל יְדָא דִּבְרַתִּי, וַאֲנָא יָהִיבְנָא לָךְ בְּרַתִּי, וּמַלִּילְנָא עִמָּךְ בְּאִתְגַּלְיָא, מַה דְּלָא עֲבִידְנָא לְאָחֳרָא.

14. Similarly, "And I appeared to Abraham, to Isaac, and to Jacob, by the name of El Shadai," WHICH IS THE NAME OF MALCHUT BEFORE SHE UNITED WITH ZEIR ANPIN FACE TO FACE. THIS MEANS, I APPEARED TO THE PATRIARCHS BY THE NAME OF EL SHADAI, WHICH IS MALCHUT when she was unmarried in my house. I was not spoken to face to face as I did with you, and you, at the beginning of your speech, said to my daughter in my presence such words. Therefore, IT IS WRITTEN: "And I appeared to Abraham, to Isaac, and to Jacob, by the name of El Shadai, but by my name, Hashem, I was not known to them," THAT IS, to speak to them in the grade in which I spoke to you.

14. כַּךְ, וְאֵרָא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב בְּאֵל שַׁדָּי, כַּד אִיהִי בְּבֵיתִי וְלָא אִתְנְסִיבַת, וְלָא מַלִּילוּ עִמִּי אַנְפִּין בְּאַנְפִּין, כְּמָה דְּעַבִּידְנָא לָךְ. וְאַתְּ, בְּשֵׁירוּתָא דְּמִלּוּלָךְ, מַלִּילַת לִבְרַתִּי קָמָאי מִלִּין אִלֵּין, אֶלָּא בְּגִינֵי כַּךְ, וְאֵרָא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב בְּאֵל שַׁדָּי וּשְׁמִי יְיָ׳ לֹא נוֹדַעְתִּי לָהֶם, לְמַלָּלָא עִמְּהוֹן בְּדַרְגָּא דָּא דְּעִמָּךְ מַלִּילְנָא.

15. Rabbi Yosi opened the discussion saying, "A psalm of David. The earth is Hashem's and the fullness thereof; the world, and they that dwell in it" (Tehilim 24:1). The earth refers to the Holy land of Yisrael that is the first to be blessed by Him and watered by Him, BY HASHEM. Afterwards, the whole world is watered from it. "The world, and they that dwell in it" refers to the rest of the lands that drink from it. How do we know this? From the words: "And He will judge the world in righteousness" (Tehilim 9:9).

15. רִבִּי יוֹסֵי פָּתַח, לְדָוִד מִזְמוֹר לַיְיָ׳ הָאָרֶץ וּמְלוֹאָהּ תֵּבֵל וְיוֹשְׁבֵי בָּהּ. הָאָרֶץ: דָּא אַרְעָא קַדִּישָׁא דְּיִשְׂרָאֵל, דְּאִיהִי קַיְּימָא לְאִתְשַׁקְיָיא מִנַּיהּ, וּלְאִתְבָּרְכָא מִנַּיהּ בְּקַדְמֵיתָא, וּלְבָתַר מִנָּהּ אִתְשַׁקְיָיא עָלְמָא כֻּלָּא. תֵּבֵל וְיוֹשְׁבֵי בָּהּ: דָּא שְׁאַר אַרְעָאן, דְּשַׁתְּאָן מִינָּהּ, מִנָּא לָן. דִּכְתִיב, וְהוּא יִשְׁפּוֹט תֵּבֵל בְּצֶדֶק.

16. "For He has founded it upon seas" (Tehilim 24:2). There are seven pillars, WHICH ARE SEVEN SFIROT-CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN, on which the earth supports itself, and which are seven seas. The Sea of Kineret (Galilee), WHICH IS MALCHUT, rules over them. Rabbi Yehuda said, Do not say it rules over them BECAUSE MALCHUT DOES NOT RULE OVER THE SEVEN SFIROT OF ZEIR ANPIN, but THE SEA OF KINERET is filled from them, BECAUSE MALCHUT RECEIVES FROM THEM: "And established it on the rivers" (Ibid.) HE ASKS, Which rivers are being referred to? AND HE ANSWERS, It is written: "The floods have lifted up, Hashem, the floods (lit. 'rivers') have lifted up their voice" (Tehilim 93:3), WHICH ARE THE SFIROT OF YESOD OF ZEIR ANPIN WHICH IS CALLED RIVER, as written: "And a river went out from Eden to water the garden" (Beresheet 2:10). Therefore, IT IS WRITTEN: "He established it on the rivers."

16. כִּי הוּא עַל יַמִּים יְסָדָהּ, אִלֵּין שִׁבְעָה עַמּוּדִים, דְּאַרְעָא סְמִיכָא עָלַיְיהוּ. וְאִינּוּן שִׁבְעָה יַמִּים. וְיַם כִּנֶּרֶת שַׁלְטָא עָלַיְיהוּ. א״ר יְהוּדָה, לָא תֵּימָא דְּשַׁלְטָא עָלַיְיהוּ, אֶלָּא דְּאִתְמַלְיָיא מִנַּיְיהוּ. וְעַל נְהָרוֹת יְכוֹנְנָהָ, מַאן אִינּוּן נְהָרוֹת. אֶלָּא, כד״א, נָשְׂאוּ נְהָרוֹת קוֹלָם יִשְׂאוּ נְהָרוֹת דְּכִיָּם, אִינּוּן נְהָרוֹת, כד״א, וְנָהָר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגָּן, וּבְגִין כַּךְ, וְעַל נְהָרוֹת יְכוֹנְנָהָ.

17. Come and see, this land, WHICH IS MALCHUT, is called BY THE NAME the land of Yisrael WHEN FACE TO FACE WITH ZEIR ANPIN THAT IS CALLED YISRAEL. HE ASKS, Why does not Jacob, who is Yisrael, rule over it like Moshe? FOR HE IS ALSO A CHARIOT TO ZEIR ANPIN, WHICH IS CALLED YISRAEL. For it is written: "And I appeared to Abraham, to Isaac, and to Jacob, by the name of El Shadai", WHICH IS THE NAME OF THE NUKVA, BEFORE SHE UNITES WITH ZEIR ANPIN, and no more.

17. תָּא חֲזֵי, הַאי אֶרֶץ, אִקְרֵי אֶרֶץ יִשְׂרָאֵל. יַעֲקֹב דְּאִיהוּ יִשְׂרָאֵל, אֲמַאי לָא שָׁלִיט עַל דָּא כְּמֹשֶׁה, דְּהָא כְּתִיב וָאֵרָא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב בְּאֵל שַׁדָּי וְלָא יַתִּיר.

18. HE ANSWERS, We have already established that Jacob took the terrestrial house, THAT IS, IN THIS WORLD. Therefore, he lost the celestial house, WHICH IS MALCHUT, but with the terrestrial house, THAT IS, THE FOUR WIVES, he reestablished the celestial house, WHICH IS MALCHUT, with twelve tribes, with seventy branches REFERRING TO ITS SEVENTY NAMES, WHICH IS THE MEANINF OF THE SEVENTY SOULS WHO CAME TO EGYPT. And we have already established that Moshe took the celestial house, WHICH IS MALCHUT, and forsook the terrestrial house BECAUSE HE SEPARATED FROM HIS WIFE. Therefore, it is written of Jacob: "By the name of El Shadai", AS MENTIONED. BECAUSE ONLY by the name El Shadai did the Holy One, blessed be He, speak to him and no more THAN THIS. "But by my name, Hashem, I was not known to them," MEANING to speak to them in this level OF YUD HEI VAV HEI, which is superior.

18. אֶלָּא, יַעֲקֹב הָא אוֹקִימְנָא, נָטַל בֵּיתָא דִּלְתַתָּא, וְאִשְׁתְּבִיק מִנֵּיהּ בֵּיתָא דִּלְעֵילָא. וְעִם בֵּיתָא דִּלְתַתָּא, אַתְקִין בֵּיתָא דִּלְעֵילָא, בִּתְרֵיסָר שְׁבָטִין, בְּשַׁבְעִין עֲנָפִין, וְהָא אוּקְמוּהָ. מֹשֶׁה, נָטַל בֵּיתָא דִּלְעֵילָא, וְשָׁבִיק בֵּיתָא דִּלְתַתָּא. וע״ד, כְּתִיב בְּיַעֲקֹב בְּאֵל שַׁדָּי. בְּאֵל שַׁדָּי מַלִּיל עִמֵּיהּ קוּדְשָׁא בְּרִיךְ הוּא, וְלָא יַתִּיר. וּשְׁמִי יְיָ׳ לֹא נוֹדַעְתִּי לָהֶם, לְמַלָּלָא עִמְּהוֹן בְּדַרְגָּא דָּא דְּאִיהוּ עִלָּאָה.

19. "And I appeared to Abraham, to Isaac, and to Jacob." Rabbi Chiya said, The glory of the patriarchs was Jacob, who was all-perfect. By all, it is written "to Abraham, to Isaac," but by him a letter was added, as is written: "and (=Vav) to Jacob." The letter Vav was added to him to show that he was more whole than them all. But notwithstanding, he did not merit uniting with it, WITH MALCHUT, like Moshe did, AS EARLIER MENTIONED.

19. וָאֵרָא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב. א״ר חִיָּיא, תּוּשְׁבְּחָן דַּאֲבָהָן יַעֲקֹב הֲוָה, דְּהוּא שְׁלִימוּ דְּכֹלָּא. בְּכֻלְּהוּ כְּתִיב, אֶל אַבְרָהָם, אֶל יִצְחָק, וּבֵיהּ אִתּוֹסַף אָת חַד, דִּכְתִיב, וְאֶל יַעֲקֹב. אִתּוֹסַף בֵּיהּ ו׳, לְאַחֲזָאָה דְּאִיהוּ שְׁלִימָא יַתִּיר מִכֻּלְּהוּ. וְעִם כָּל דָּא, לָא זָכָה לְאִשְׁתַּמְּשָׁא בֵּיהּ כְּמֹשֶׁה.

20. "And I have also established my covenant with them to give them the land of Canaan" (Shemot 6:4). IT IS because they were circumcised. For all who are circumcised inherit the land. THEREFORE THE TORAH SAYS, "TO GIVE THEM THE LAND OF CANAAN." For the land is inherited only by a righteous person and everyone who is circumcised is called righteous, as is written: "Your people also shall be all righteous, they shall inherit the land forever" (Yeshayah 60:21). Everyone who is circumcised and observes the sign of the covenant is called righteous. Come and learn this from Joseph, who was not called righteous in his life until he observed that covenant, the sign of the holy covenant. Once he observed it BY THE INCIDENT OF THE WIFE OF POTIFAR, he was called righteous, namely, Joseph the righteous.

20. וְגַם הֲקִימוֹתִי אֶת בְּרִיתִי אִתָּם לָתֵת לָהֶם אֶת אֶרֶץ כְּנָעַן, בְּגִין דְּאִתְגְּזָרוּ. דְּכָל מַאן דְּאִתְגְּזַר, יָרִית אַרְעָא, דְּהָא לָא יָרִית אַרְעָא, אֶלָּא צַדִּיק, וְכָל מַאן דְּאִתְגְּזַר, אִקְרֵי צַדִּיק. דִּכְתִיב וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ, כָּל מַאן דְּאִתְגְּזַר, וְנָטִיר הַאי אָת קַיְּימָא, אִקְרֵי צַדִּיק, תָּא חֲזֵי מִן יוֹסֵף, דְּכָל יוֹמוֹי לָא אִקְרֵי צַדִּיק, עַד דְּנָטִיר הַהוּא בְּרִית, אָת קַיְּימָא קַדִּישָׁא. כֵּיוָן דְּנָטַר לֵיהּ, אִקְרֵי צַדִּיק, יוֹסֵף הַצַּדִּיק.

2. Visible and invisible colors

Rabbi Elazar wonders why in the passage: "And I appeared to Abraham, to Isaac and to Jacob etc.," it says, "And I appeared" rather than "And I spoke." Rabbi Shimon explains the secret of visible and invisible colors. The patriarchs saw the visible colors of El Shadai that are the reflection of the supernal colors. Moses was the only person to be able to see the higher colors of Chesed-Gvurah-Tiferet. Next Rabbi Shimon turns to: "And they who are wise shall shine like the brightness of the firmament; and they who turn many to righteousness like the stars for ever and ever," saying that the 'wise' are the kind of person who understands higher matters intuitively because they are too deep for words. He explains that there are four lights: the light that illuminates, the light that shines, purple light and the light that does not illuminate. These correspond to Chesed, Gvurah, Tiferet and Malchut. The three higher lights are reflected in Malchut. We are told that there are three colors in the eye - white, red and green - which are like the three colors of Zeir Anpin. The pupil of the eye is black, the mirror that does not illuminate. Rabbi Shimon says that the secret of seeing the three concealed lights is to close your eyes and turn them inwardly toward Cholam, Shuruk and Chirik - the three places that receive love, power and beauty. When the eye is closed it sees the higher colors as did Moses, but when it is open it sees only the lower colors. This explains why Moses was spoken to by Yud Hei Vav Hei but the patriarchs were spoken to by El Shadai. Finally, Rabbi Shimon tells us that one is not allowed to greet a wicked person, but if one greets a righteous person it is the same as though he were greeting Hashem.

21. One day Rabbi Shimon was sitting one day with his son Rabbi Elazar, and Rabbi Aba. Rabbi Elazar said, in the passage: "And I appeared to Abraham, to Isaac, and to Jacob...", why is "And I appeared" stated? It should state 'And I spoke.' RABBI SHIMON said to him, Elazar my son, this is a very high secret.

21. רִבִּי שִׁמְעוֹן הֲוָה יָתִיב יוֹמָא, חַד, וְרִבִּי אֶלְעָזָר בְּרֵיהּ, וְרִבִּי אַבָּא עִמֵּיהּ. א״ר אֶלְעָזָר, הַאי קְרָא דִּכְתִיב, וָאֵרָא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב וְגוֹ׳. מַהוּ וָאֵרָא, וַאֲדַבֵּר מִבָּעֵי לֵיהּ. אָמַר לֵיהּ, אֶלְעָזָר בְּרִי, רָזָא עִלָּאָה אִיהוּ.

22. Come and see: There are visible colors and invisible colors. And both are a high secret of the Faith, but people neither know it nor observe it. No one was worthy of the visible COLORS until the patriarchs came and understood them, THAT IS, CONCEIVED THEM. Of this it is written: "And I appeared," since they saw the visible colors.

22. תָּא חֲזֵי, אִית גַּוְונִין דְּמִתְחַזְיָין, וְאִית גַּוְונִין דְּלָא מִתְחַזְיָין. וְאִלֵּין וְאִלֵּין, אִינּוּן רָזָא עִלָּאָה דְּמֵהֵימְנוּתָא, וּבְנֵי נָשָׁא לָא יַדְעִין לֵיהּ, וְלָא מִסְתַּכְּלִין בֵּיהּ וְאִלֵּין דְּמִתְחַזְיָין, לָא זָכָה בְּהוּ בַּר נָשׁ, עַד דְּאָתוּ אֲבָהָן, וְקָיְימוּ עָלַיְיהוּ. וְעַל דָּא כְּתִיב וָאֵרָא, דְּחָמוּ, אִינּוּן גַּוְונִין דְּאִתְגַּלְיָין.

23. And which colors appeared? They are of El Shadai, WHICH IS MALCHUT, which are the reflection of the supernal colors, WHICH ARE IN CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. These are THE visible COLORS, WHICH MEANS THAT THEY CONTAIN CHOCHMAH. And the colors above, IN CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, which are concealed since they are invisible, WHICH MEANS THEY DO NOT CONTAIN CHOCHMAH BUT ONLY THE LIGHT OF CHASSADIM, no person understood them TO PERCEIVE THEM THERE, IN ZEIR ANPIN, except for Moshe. Of this it is written: "But by my name, Hashem, I was not known to them," WHICH MEANS I did not appear to them in the superior colors IN CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, WHICH IS CALLED YUD HEI VAV HEI. And if you claim that the patriarchs did not know THE NAME YUD HEI VAV HEI, WHICH IS CHESED, GVURAH AND TIFERET OF ZEIR ANPIN; THIS IS UTTERLY IMPOSSIBLE, FOR THE PATRIARCHS ARE A CHARIOT TO CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. But rather, they knew it from those colors that were visible IN MALCHUT.

23. וּמַאן גַּוְונִין דְּאִתְגַּלְיָין. אִינּוּן דְּאֵל שַׁדַּי, דְּאִינּוּן חֵיזוּ דְּגַוְונִין עִלָּאִין, וְאִלֵּין אִתְחַזְיָין. וּגַוְונִין דִּלְעֵילָא, סְתִימִין דְּלָא אִתְחַזְיָין, לָא קָאֵים אִינִישׁ עָלַיְיהוּ, בַּר מֹשֶׁה. וְעַל דָּא כְּתִיב, וּשְׁמִי יְיָ׳ לֹא נוֹדַעְתִּי לָהֶם, לָא אִתְגַּלֵּיתִי לוֹן בִּגַוְונִין עִלָּאִין. וְאִי תֵּימָא, דַּאֲבָהָן לָא הֲווֹ יַדְעֵי בְּהוּ. אֶלָּא הֲווֹ יַדְעֵי, מִגּוֹ אִינּוּן דְּאִתְגַּלְיָין.

24. It is written: "And they who are wise shall shine like the brightness of the firmament; and they who turn many to righteousness like the stars for ever and ever" (Daniel 12:3). HE ASKS, In "And they who are wise shall shine," who are the wise ones. HE ANSWERS, This refers to the wise one who will perceive on his own LOFTY things that people cannot utter by mouth BECAUSE OF THEIR GREAT HEIGHT. And these are called "wise ones." "Shall shine like the brightness of the firmament": HE ASKS, What is the firmament? HE ANSWERS, This is the firmament of Moshe, which is situated in the center, NAMELY, ZEIR ANPIN, WHICH IS THE SECRET OF THE CENTRAL COLUMN THAT INCLUDES THE TWO COLUMNS AS WELL, THE RIGHT AND THE LEFT. And its brightness is concealed and not revealed IN CHOCHMAH THAT IS CALLED BRIGHTNESS, THOUGH ITS LIGHT IS GREAT. By means of its color THAT INCLUDES ALL THREE COLORS, it is situated over and shines on the firmament that does not illuminate, WHICH IS MALCHUT, in which the colors are visible, WHICH MEANS IT ILLUMINATES WITH CHOCHMAH WHICH IS CALLED SIGHT. And even though these colors are visible in it, they do not illuminate like the brightness of those of unrevealed colors, WHICH ARE THE COLORS OF ZEIR ANPIN THAT IS CALLED THE ILLUMINATING FIRMAMENT.

24. כְּתִיב וְהַמַּשְׂכִּילִים יַזְהִירוּ כְּזֹהַר הָרָקִיעַ וּמַצְדִּיקֵי הָרַבִּים כַּכּוֹכָבִים לְעוֹלָם וָעֶד. וְהַמַּשְׂכִּילִים יַזְהִירוּ, מַאן אִינּוּן מַשְׂכִּילִים. אֶלָּא דָּא הוּא, הַהוּא חָכָם דְּיִסְתַּכַּל מִגַּרְמֵיהּ מִלִּין, דְּלָא יָכְלִין בְּנֵי נָשָׁא לְמַלָּלָא בְּפוּמָא, וְאִלֵּין אִקְרוּן מַשְׂכִּילִים. יַזְהִירוּ כְּזֹהַר הָרָקִיעַ, מַאן הוּא הָרָקִיעַ. דָּא הוּא רְקִיעַ דְּמֹשֶׁה, דְּקַיְימָא בְּאֶמְצָעִיתָא, וְהַאי זֹהַר דִּילֵיהּ, אִיהוּ סְתִים, וְלָא אִתְגַּלְיָיא מִגָּוֵן דִּילֵיהּ קַיְימָא עַל הַהִיא רְקִיעָא דְּלָא נָהִיר, דְּאִתְחַזְיָין בֵּיהּ גַּוְונִין, וְאִינּוּן גַּוְונִין אע״ג דְּאִתְחַזְיָין בֵּיהּ, לָא זַהֲרֵי כְּזֹהֲרָא בְּגִין דְּאִינּוּן גַּוְונִין סְתִימִין.

25. תָּא חֲזֵי, אַרְבַּע נְהוֹרִין אִינּוּן. תְּלַת מִנַּיְיהוּ סְתִימִין, וְחַד דְּאִתְגַּלְיָיא: נְהוֹרָא דְּנָהִיר. נְהוֹרָא דְּזְהַרָא. וְאִיהוּ נָהִיר כְּזְהִירוּ דִּשְׁמַיָּא בְּדַכְיוּ. נְהוֹרָא דְּאַרְגְּוָונָא, דְּנָטִיל כָּל נְהוֹרִין. נְהוֹרָא דְּלָא נָהִיר אִסְתַּכַּל לְגַבֵּי אִלֵּין, וְנָטִיל לוֹן. וְאִתְחַזְיָין אִינּוּן נְהוֹרִין בֵּיהּ, כַּעֲשָׁשִׁיתָא, לְקֶבֶל שִׁמְשָׁא.

25. Come and see: There are four lights. Three of them are concealed, NAMELY, CHESED, GVURAH AND TIFERET, and one, NAMELY, MALCHUT, is revealed. THEY ARE: (A) The shining light, WHICH IS CHESED AND THE RIGHT COLUMN; (B) the bright light, WHICH IS GVURAH AND THE LEFT COLUMN. And it shines like the brightness of the heaven for its clarity. THEREFORE IT IS REFERRED TO AS SHINING. (C) purple light, WHICH IS TIFERET AND THE CENTRAL COLUMN that receives all the lights, FOR THE CENTRAL COLUMN INCLUDES THE RIGHT AND THE LEFT; and (D) the light that does not illuminate, WHICH IS MALCHUT, that looks to these THREE ABOVE MENTIONED LIGHTS and receives them. These lights are visible in it like a reflector, which is A PLATE OF POLISHED METAL and is placed against the sun, AND THE SUN IS SEEN IN IT. SO THE THREE LIGHTS OF ZEIR ANPIN THAT IS CALLED SUN ARE VISIBLE IN MALCHUT, AND IN THIS RESPECT MALCHUT IS CALLED A REFLECTOR THAT RECEIVES FROM THE SUN AND THE SUN IS SEEN IN IT.

26. וְאִלֵּין תְּלַת דְּקַאמְרָן, סְתִימִין וְקַיְּימִין עַל הַאי דְּאִתְגַּלְיָיא. וְרָזָא דָא עֵינָא תָּא חֲזֵי, בְּעֵינָא אִית תְּלַת גַּוְונִין, דְּאִתְגַּלְיָין רְשִׁימִין בֵּיהּ, וְכֻלְּהוּ לָא מִזְדַּהֲרֵי, בְּגִין דְּקַיְּימֵי בִּנְהוֹרָא דְּלָא נָהִיר. וְאִלֵּין אִינּוּן כְּגַוְונָא דְּאִינּוּן סְתִימִין דְּקַיְּימֵי עָלַיְיהוּ וְאִלֵּין אִינּוּן דְּאִתְחַזְיָין לַאֲבָהָן, לְמִנְדַּע אִינּוּן סְתִימִין דְּמִזְדַּהֲרִין, מִגּוֹ אִלֵּין דְּלָא מִזְדַּהֲרֵי. וְאִינּוּן דְּמִזְדַּהֲרֵי וְאִינּוּן סְתִימִין, אִתְגַּלְיָין לְמֹשֶׁה, בְּהַהוּא רְקִיעָא דִּילֵיהּ. וְאִלֵּין קַיְּימֵי, עַל אִינּוּן גַּוְונִין דְּאִתְחַזְיָין בֵּיהּ בְּעֵינָא.

26. And those three LIGHTS we mentioned ABOVE are concealed IN THEIR PLACE IN ZEIR ANPIN, and are situated over this FOURTH, visible LIGHT, WHICH IS MALCHUT. THAT IS TO SAY, THE THREE LIGHTS FLOW TO THE FOURTH LIGHT, WHERE THE THREE LIGHTS BECOME REVEALED AND SHINE WITH CHOCHMAH. This secret is the eye. Come and see: there are three colors in the eye, WHITE, RED AND GREEN, that are visible THROUGH THE ILLUMINATION OF CHOCHMAH, AND were imprinted on it, NAMELY, ON THE FOURTH LIGHT THAT IS IN IT, WHICH IS THE BLACK OF THE EYE. None of them shines because they are placed in the light that does not shine, FOR THEIR MAIN SOURCE IS THE BLACK IN THE EYE, WHICH IS MALCHUT, WHICH IS THE MIRROR THAT DOES NOT ILLUMINATE. And these THREE COLORS THAT ARE IN THE EYE are like those THREE COLORS OF ZEIR ANPIN, which are hidden and are situated over them, THAT IS, THEY ARE THE ASPECTS OF THE THREE COLUMNS OF ZEIR ANPIN BUT ILLUMINATE AND APPEAR IN THE PLACE OF MALCHUT. And they are the ones that appeared to the patriarchs in order to know and perceive these hidden THREE IN ZEIR ANPIN that appeared from within those that did not illuminate, MEANING THE THREE IN MALCHUT. And those that are bright yet hidden, WHICH ARE THE THREE IN THE PLACE OF ZEIR ANPIN, WERE REVEALED to Moshe in his firmament. And these are situated over AND POUR ABUNDANCE TO these THREE colors that are visible in the eye, MEANING THESE THAT APPEARED TO THE PATRIARCHS.

27. וְרָזָא דָא סָתִים עֵינָךְ, וְאַסְחַר גַּלְגַּלָּךְ, וְיִתְגַּלְיָין אִינּוּן גַּוְונִין דְּנַהֲרִין, דְּמִזְדַּהֲרֵי, וְלָא אִתְיְיהִיב רְשׁוּ לְמֵיחֲמֵי, אֶלָּא בְּעַיְינִין סְתִימִין, בְּגִין דְּאִינּוּן סְתִימִין עִלָּאִין, קַיְּימֵי עַל אִינּוּן גַּוְונִין דְּאִתְחַזְיָין, דְּלָא מִזְדַּהֲרֵי.

27. And it is a secret, THAT HE WHO WISHES TO SEE THE THREE CONCEALED IN ZEIR ANPIN, IS TOLD: Close your eyes, MEANING THAT HE SHOULD NOT DRAW CHOCHMAH WHICH IS CALLED EYES, and turn the EYE balls TOWARDS THREE PLACES-CHOLAM, SHURUK AND CHIRIK- THAT DRAW THE THREE COLUMNS OF CHESED, GVURAH AND TIFERET AS MENTIONED. In this way, the THREE colors IN ZEIR ANPIN will appear that illuminate WITH CHASSADIM and shine FROM THE BRIGHTNESS OF THE LEFT COLUMN. YET THEY ARE HIDDEN AND COVERED, since permission is given to see only with closed eyes these THREE hidden superior COLORS IN ZEIR ANPIN that are situated over and POUR ABUNDANCE TO these three colors that are visible IN MALCHUT that do not shine.

28. And of this we learned that Moshe merited the illuminating mirror, THE THREE COLUMNS OF ZEIR ANPIN AS MENTIONED that is placed over AND ILLUMINATES TO that MIRROR, which does not illuminate, WHICH IS MALCHUT. Other people in the world WERE WORTHY of the mirror, which does not illuminate ONLY, WHICH IS MALCHUT. But the patriarchs saw from within these three colors that appear IN MALCHUT those hidden THREE COLORS that are situated over them AND SHINE ON THEM, WHICH ARE THE THREE COLUMNS OF ZEIR ANPIN, which THREE VISIBLE IN MALCHUT do not shine. SO WE CONCLUDE THAT ALSO THE PATRIARCHS CONCEIVED CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, THOUGH NOT FROM THEIR PLACE IN ZEIR ANPIN, BUT ONLY FROM CHESED, GVURAH AND TIFERET THAT ARE RECEIVED IN MALCHUT AND APPEAR THERE. Therefore it is written: "And I appeared to Abraham, to Isaac, and to Jacob, by the name of El Shadai", that is, by the THREE colors that are visible IN MALCHUT THAT IS CALLED EL SHADAI.

28. וְעַל דָּא קָרֵינָן, מֹשֶׁה זָכָה בְּאַסְפַּקְלַרְיָא דְּנַהֲרָא דְּקַיְּימָא עַל הַהוּא דְּלָא נַהֲרָא. שְׁאַר בְּנֵי עָלְמָא, בְּהַהוּא אַסְפַּקְלַרְיָא דְּלָא נָהֲרָא. וַאֲבָהָן הֲווֹ חָמָאן מִגּוֹ אִלֵּין גַּוְונִין דְּאִתְגַּלְיָין, אִינּוּן סְתִימִין, דְּקַיְּימֵי עָלַיְיהוּ דְּאִינּוּן דְּלָא נָהֲרִין, וע״ד כְּתִיב, וָאֵרָא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב בְּאֵל שַׁדָּי, בְּאִינּוּן גַּוְונִין דְּאִתְחַזְיָין.

29. "But by my name, Hashem, I was not known to them": These are the supernal colors that are hidden yet illuminate, THE SECRET OF CHESED, GVURAH AND TIFERET THAT IS CALLED YUD HEI VAV HEI that Moshe merited to observe. And this is the secret reason why the eye is SOMETIMES closed and SOMETIMES OPEN AND visible. IF IT IS closed, it sees the illuminating mirror, WHICH IS CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, AND IF IT IS open, it sees the mirror that does not illuminate, WHICH IS MALCHUT, AS MENTIONED. Therefore, THE VERSE SAYS, "And I appeared" in the mirror that does not illuminate, which is revealed, AS THE THREE COLORS ARE VISIBLE IN IT. Sight is mentioned in relation to it. BUT in relation to the illuminating mirror, WHICH IS ZEIR ANPIN, which is concealed, THAT IS, SIGHT DOES NOT PERTAIN TO IT, knowledge is mentioned, as is written: "BUT BY MY NAME, HASHEM, I was not known." AND IT DOES NOT SAY 'I DID NOT APPEAR,' SINCE SIGHT APPLIES ONLY TO MALCHUT. Rabbi Elazar and Rabbi Aba approached and kissed the hands OF RABBI SHIMON. Rabbi Aba wept and said, Woe, when you are gone from the world and the world will remain orphaned from you. Who will be able to illuminate THEN the words of Torah?

29. וּשְׁמִי יְיָ׳ לֹא נוֹדַעְתִּי לָהֶם, אִלֵּין גַּוְונִין עִלָּאִין סְתִימִין דְּזַהֲרִין, דְּזָכָה בְּהוּ מֹשֶׁה לְאִסְתַּכְּלָא בְּהוֹן. וְרָזָא דָא, דְּעֵינָא סָתִים וְגַלְיָא. סָתִים, חָמֵי אַסְפַּקְלַרְיָא דְּנַהֲרָא, אִתְגַּלְיָיא, חָמֵי אַסְפַּקְלַרְיָא דְּלָא נַהֲרָא. וְעַל דָּא, וָאֵרָא, בְּאַסְפַּקְלַרְיָא דְּלָא נָהֲרָא, דְּאִיהוּ בְּאִתְגַּלְיָיא, בֵּיהּ כְּתִיב רְאִיָּה. בְּאַסְפַּקְלַרְיָא דְּנַהֲרָא דְּאִיהוּ בְּסִתִימוּ, כְּתִיב בֵּיהּ יְדִיעָה, דִּכְתִיב לֹא נוֹדַעְתִּי. אָתוּ רִבִּי אֶלְעָזָר וְרִבִּי אַבָּא וְנָשְׁקוּ יְדוֹי. בָּכָה רִבִּי אַבָּא, וְאָמַר, וַוי כַּד תִּסְתַּלַּק מֵעָלְמָא, וְיִשְׁתְּאַר עָלְמָא יָתוֹם מִינָךְ, מַאן יָכִיל לְאַנְהָרָא מִלִּין דְּאוֹרַיְיתָא.

30. "And thus (Heb. koh) shall you say so to him, a hearty greeting (lit. 'to the living')! Peace be both to you, and peace to your house, and peace to all that you have" (I Shmuel 25:6). HE ASKS, IT IS WRITTEN, "And you shall say koh to the living", WHICH MEANS THAT RICHES AND HONOR BEFIT A LIVING MAN, THAT IS, A RIGHTEOUS MAN. Did not David know Naval TO BE EVIL, to have said of him, SAYING TO HIM: "koh to the living?" HE ANSWERS, That day was the holy day of Rosh Hashanah and the Holy One, blessed be He, was sitting in judgment over the world. For the Holy One, blessed be He, he said, "And you shall say koh to the living" in order to attach 'koh' WHICH IS MALCHUT, to the 'living', WHICH IS YESOD OF ZEIR ANPIN, from which all life comes. "Peace be both to you." HE ASKS, What is "both to you?" IT SHOULD SAY 'YOU', SO WHEREFORE IS 'VAV (BOTH)?' HE ANSWERS, "both to you" refers to the Holy One, blessed be He, in order to connect the link of Faith, WHICH IS MALCHUT, WHICH IS CALLED "YOU" TO ZEIR ANPIN THAT IS CALLED VAV as is proper. THEREFORE, "BOTH TO YOU" IS SPELLED WITH A VAV.

30. פָּתַח רִבִּי אַבָּא וְאָמַר, וַאֲמַרְתֶּם כֹּה לֶחָי וְאַתָּה שָׁלוֹם וּבֵיתְךָ שָׁלוֹם וְכֹל אֲשֶׁר לְךָ שָׁלוֹם. וַאֲמַרְתֶּם כֹּה לֶחָי, וְכִי דָּוִד לָא הֲוָה יָדַע בֵּיהּ בְּנָבָל, דְּאִיהוּ אָמַר בְּגִינֵיהּ, וַאֲמַרְתֶּם כֹּה לֶחָי, אֶלָּא, הַהוּא יוֹמָא, יוֹמָא טָבָא דר״ה הֲוָה, וְקוּדְשָׁא בְּרִיךְ הוּא יָתִיב בְּדִינָא עַל עָלְמָא, וּבְגִין קוּדְשָׁא בְּרִיךְ הוּא קָאָמַר, וַאֲמַרְתֶּם כֹּה, לֶחָי, לְקַשְׁרָא כֹּה, לֶחָי, דְּכָל חַיִּין בֵּיהּ תַּלְיָין. וְאַתָּה שָׁלוֹם, מַאי וְאַתָּה אַתָּה מִבָּעֵי לֵיהּ. אֶלָּא, וְאַתָּה כֹּלָּא לְקוּדְשָׁא בְּרִיךְ הוּא קָאָמַר, בְּגִין לְקַשְׁרָא קִשְׁרָא דְּמְהֵימְנוּתָא וְכַדְקָא יָאוֹת.

31. מִכָּאן אוֹלִיפְנָא, דְּהָא לְבַר נָשׁ חַיָּיבָא, אָסוּר לְאַקְדְּמָא לֵיהּ שְׁלָם, וְאִי אִצְטְרִיךְ, יַקְדִּים לֵיהּ כְּדָוִד, דְּבָרִיךְ לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, וְאִתְחַזֵּי דְּבְגִינֵיהּ קָאָמַר. וְאִי תֵּימָא דְּרַמָּאוּת הֲוָה. לָאו. דְּהָא כָּל מַאן דְּסָלִיק לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, וְאִתְחַזֵּי דְּבְגִינֵיהּ קָאָמַר, לָאו רַמָּאוּת הוּא. וּמַאן דְּאַקְדִּים שְׁלָם לְזַכָּאָה, כְּאִילוּ אַקְדִּים לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, כ״ש מַר, דְּאִיהוּ שְׁלָמָא לְעֵילָא וְתַתָּא.

31. From this I deduce that it is forbidden to be the first to greet a wicked person and, if he is forced TO DO SO, he should be the first TO GREET like David who blessed the Holy One, blessed be He, though it seemed he spoke to him, NAVAL. And if you say it was deception, it is not so because it is not considered deception for anyone to offer up HIS WORDS to the Holy One, blessed be He, though it seems he spoke TO A PERSON. BECAUSE THIS IS THE WAY OF THE RIGHTEOUS, WHO SEEMINGLY SPEAK TO A PERSON, BUT OFFER THEIR WORDS TO THE HOLY ONE, BLESSED BE HE, IN ORDER TO FULFILL THE PASSAGE: "I HAVE SET HASHEM ALWAYS BEFORE ME" (TEHILIM 16:8). Whoever is the first to greet a righteous person, it is as though he is the first to greet the Holy One, blessed be He, and all the more so my master, MEANING RABBI SHIMON, who is the peace of above and below.

3. The four elements - fire, air, water, earth

Rabbi Chizkiyah tells us that when man was created he was made from the dust of the Holy Temple of below, and that the four winds of the world - Chesed, Gvurah, Tiferet and Malchut - became joined there. These four winds joined in the four elements of the world: fire, air, water and dust. Furthermore, the four directions of the world joined in the four elements. In this way the body of man is composed of and joins together the lower world and the world above. Next Rabbi Chizkiyah says that gold, silver, copper and iron are emitted from fire, air, water and dust. He explains further that fire stands in the direction of north, air in the east, water in the south and dust in the west. Opposites are combined, in that fire has power of heat and dryness, and it combines with the cold moist north. Water combines with the hot dry south. The east draws from them both so it is hot and moist. Fire and water circulate back and forth between these directions. They are in conflict, though, because fire wants to burn up water and water wants to extinguish fire. It is the air that reconciles them, as is seen in: "And the wind of Elohim hovers upon the surface of the water." Dust, then, receives from fire, water and air. The air is hot and moist because it draws from fire and water. Because dust is cold and dry it can receive from all of them. Next we are told how the metals are created from earth, air, fire and water. When the dust fused with fire, water and air to produce gold, silver and copper, the dirt became stronger and brought forth other metals. It also produced four rivers where the twelve precious stones are found that correspond to the twelve tribes and the twelve oxen under the sea. However, the main sustenance of the world is still the air, or spirit. Without it nothing could exist. The soul, Nefesh, could not exist without the air, Ruach. This is the secret of: "Also, that the soul be without knowledge is not good." Rabbi Shimon says that man's body was created from the dust of Malchut yet his soul was given to him from the dust of Binah. When he was created from the dust of above and below the fire, air and water of above and below were combined in him. This is how man was completed with a body and a soul.

The Relevance of this Passage

At last we are told how the elements that make up the world are combined in the human being, and how the spirit sustains everything. We can use the images of fire, water and air circulating and exchanging properties to remind ourselves what amazing creatures we are, well suited to the amazing creation of the world we inhabit. Another thing to contemplate while reading this section is the question of whether the elements could ever have combined at all if they hadn't done so in the human being, and if this isn't the essential reason for the creation of mankind.

32. וָאֵרָא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב בְּאֵל שַׁדָּי וּשְׁמִי יְיָ׳ לֹא נוֹדַעְתִּי לָהֶם. רִבִּי חִזְקִיָּה פָּתַח, אַשְׁרֵי אָדָם לֹא יַחְשֹׁב ה׳ לוֹ עָוֹן וְגוֹ׳. כַּמָּה אִינּוּן בְּנֵי נָשָׁא אֲטִימִין, דְּלָא יָדְעִין, וְלָא מִסְתַּכְּלָן, עַל מַה קַיְּימִין בְּעָלְמָא. דְּהָא קוּדְשָׁה ב״ה כַּד בְּרָא עָלְמָא, עָבֵד לֵיהּ לְבַר נָשׁ בְּדִיוּקְנָא דִּילֵיהּ, וְאַתְקִין לֵיהּ בְּתִקּוּנוֹי, בְּגִין דְּיִשְׁתַּדַּל בְּאוֹרַיְיתָא, וְיֵהַךְ בְּאוֹרְחוֹי.

32. "And I appeared to Abraham, to Isaac, and to Jacob, by the name of El Shadai, but by my name, Hashem, I was not known to them" (Shemot 6:3). Rabbi Chizkiyah opened the discussion saying, "Blessed is the man to whom Hashem imputes no iniquity..." (Tehilim 32:2). How obtuse are people who do not know and do not observe why they are in the world. For when the Holy One, blessed be He, created the world, He made man in His image and made him the way He did, in order that he should be occupied with the Torah and walk in His ways.

33. דְּהָא כַּד אִתְבְּרֵי אָדָם, מֵעַפְרָא דְּמַקְדְּשָׁא דִּלְתַתָּא אִתְתַּקַּן וְאַרְבַּע סִטְרֵי דְּעָלְמָא, אִתְחַבְּרוּ בְּהַהוּא אֲתָר דְּאִקְרֵי בֵּי מַקְדְּשָׁא. וְאִינּוּן אַרְבַּע סִטְרִין דְּעָלְמָא, אִתְחַבְּרוּ בְּאַרְבַּע סִטְרִין, דְּאִינּוּן יְסוֹדִין דְּעָלְמָא, אֵ״ש רו״ח וּמַי״ם וְעָפ״ר, וְאִתְחַבְּרוּ אַרְבַּע סִטְרִין אִלֵּין, בְּד׳ יְסוֹדִין דְּעָלְמָא, וְאַתְקִין מִנַּיְיהוּ קוּדְשָׁא בְּרִיךְ הוּא חַד גּוּפָא בְּתִקּוּנָא עִלָּאָה. וְהַאי גּוּפָא, אִתְחַבַּר מִתְּרֵין עָלְמִין, מֵעָלְמָא דָא תַּתָּאָה, וּמֵעָלְמָא דִּלְעֵילָא.

33. For when Adam was created, he was composed of the earth of the terrestrial Temple, WHICH IS MALCHUT THAT IS CALLED EARTH, THOUGH IT IS MALCHUT SWEETENED BY BINAH, WHICH IS CALLED THE EARTH OF THE TERRESTRIAL TEMPLE. And the four directions of the world, WHICH ARE CHESED, GVURAH, TIFERET AND MALCHUT, were joined the that place called the Temple, MEANING IN MALCHUT THAT IS MITIGATED BY BINAH. These four directions of the world joined in four aspects, which are the elements of the world, WHICH ARE fire, air, water and earth, WHICH ARE THE INNER PART OF CHESED, GVURAH, TIFERET AND MALCHUT, and the four directions of the world joined the four elements of the world. The Holy One, blessed be He, formed from them one body of supernal arrangement, WHICH IS BINAH, MEANING THAT MALCHUT IN IT WAS REFINED IN BINAH. THUS, this body is composed of two worlds, this lower world, WHICH IS MALCHUT, and the world above, WHICH IS BINAH.

34. אר"ש, תָּא חֲזֵי, ד' קַדְמָאֵי אִינּוּן רָזָא דִּמְהֵימְנוּתָא. וְאִינּוּן אֲבָהָן דְּכֻלְּהוּ עָלְמִין. וְרָזָא דְּרִתִּיכָא עִלָּאָה קַדִּישָׁא. וְאִינּוּן ד' יְסוֹדִין: אֵ"ש רוּ"חַ וּמַי"ם וְעָפָ"ר. אִלֵּין אִינּוּן רָזָא עִלָּאָה. וּמֵאִינּוּן נְפִקִין, זְהָ"ב וְכֶסֶ"ף וּנְחֹשֶׁ"ת וּבַרְזֶ"ל. וּתְחוֹת אִלֵּין מַתְכָּאן אַחֲרָנִין, דְּדַמְיָין לוֹן.

34. Rabbi Shimon said, Come and see: The four first ones, WHICH ARE THE FOUR DIRECTIONS OF THE WORLD, are the secret of the Faith, WHICH IS THE NUKVA THAT IS CORRECTED BY THEM. They are the patriarchs of all the worlds, BECAUSE ALL THE WORLDS, BINAH, ZEIR ANPIN AND MALCHUT IN ATZILUT AND THE THREE WORLDS BRIYAH, YETZIRAH, AND ASIYAH WERE FORMED FROM CHESED, GVURAH, TIFERET AND MALCHUT, WHICH ARE THREE COLUMNS, AND MALCHUT THAT RECEIVE FROM THEM. And they are the secret of the supernal holy Chariot, MEANING BINAH, WHICH IS A CHARIOT TO CHOCHMAH. And these four elements - fire, air, water and earth - are a supernal secret CONTAINED IN THE FOUR DIRECTIONS OF THE WORLD, MEANING THAT THEY ARE THE INNER PART OF CHESED, GVURAH, TIFERET, AND MALCHUT. Gold, silver, brass, and iron originate in these four ELEMENTS, MEANING THAT GOLD ORIGINATES FROM THE UNION OF ZEIR ANPIN AND MALCHUT UNDER THE DOMINATION OF FIRE OF THE LEFT COLUMN; SILVER ORIGIAES IN THE UNION OF ZEIR ANPIN AND MALCHUT UNDER THE DOMINATION OF WATER OF THE RIGHT COLUMN; BRASS ORIGINATES IN THE DOMINATION OF THE CENTRAL COLUMN AND IRON IN MALCHUT WHEN IT IS NOT UNITED WITH ZEIR ANPIN. Under these FOUR, there are other similar metals. FROM THE GOLD METAL A GREEN METAL ALLOY IS PRODUCED AND FROM THE SILVER METAL, LEAD, ETC.

35. תָּא חֲזֵי. אֵ"ש רוּ"חַ וּמַי"ם וְעָפָ"ר, אִלֵּין אִינּוּן קַדְמָאֵי וְשָׁרְשִׁין דִּלְעֵילָא וְתַתָּא, וְתַתָּאִין וְעִלָּאִין עָלַיְיהוּ קַיְּימִין. וְאִלֵּין אִינּוּן אַרְבַּע, לְאַרְבַּע סִטְרֵי עָלְמָא, וְקַיְּימִין בְּאַרְבַּע אִלֵּין: צָפוֹ"ן, וְדָרוֹ"ם, וּמִזְרָ"ח, וּמַעֲרָ"ב. אִלֵּין אִינּוּן אַרְבַּע סִטְרִין דְּעָלְמָא, וְקַיְּימִין בְּאַרְבַּע אִלֵּין. אֵ"ש לְסִטַר צָפוֹ"ן. רוּ"חַ לְסִטַר מִזְרָ"ח. מַי"ם לְסִטַר דָּרוֹ"ם. עָפָ"ר לְסִטַר מַעֲרָ"ב. וְאַרְבַּע אִלֵּין, בְּאַרְבַּע אִלֵּין קִטִירִין, וְכֻלְּהוּ חַד, וְאִלֵּין עַבְדֵי אַרְבַּע מַתְכָּאן, דְּאִינּוּן זְהָ"ב וְכֶסֶ"ף וּנְחֹשֶׁ"ת וּבַרְזֶ"ל הָא אִינּוּן תְּרֵיסָר, וְכֻלְּהוּ חַד.

35. Come and see, fire, air, water and earth are the first ones and the roots above and below; upper and lower beings are based on them. These four ELEMENTS - FIRE, AIR, WATER AND EARTH-correspond to the four directions of the world, BECAUSE THE RELATION BETWEEN THEM IS THAT OF AN OUTER TO THE INNER. THEREFORE, THEY are situated in these four - north, south, east and west - which are the four directions of the world, and the four ELEMENTS abide in them. Fire IS to the north side, WHICH ARE THE VOWEL SHURUK, THE LEFT COLUMN AND THE SFIRAH OF GVURAH. Air is to the east side, WHICH IS THE VOWEL CHIRIK, THE CENTRAL COLUMN AND THE SFIRAH OF TIFERET. Water is to the south side, WHICH IS THE VOWEL CHOLAM, THE RIGHT COLUMN AND THE SFIRAH OF CHESED. Earth is to the west, WHICH IS THE SFIRAH OF MALCHUT THAT RECEIVES THE THREE, FIRE, AIR AND WATER. And these four ELEMENTS - FIRE, AIR, WATER EARTH - are connected to the four DIRECTIONS - NORTH, SOUTH, EAST, AND WEST. And they are all one, EXCEPT THEY ARE WRAPPED ONE WITHIN THE ANOTHER AS OUTER AND INNER. And these FIRE, AIR, WATER, EARTH produce four metals, NAMELY BY MEANS OF UNION WITH MALCHUT, which are gold, silver, brass and iron. And together there are twelve ASPECTS, and are all one, NAMELY THREE COLUMNS AND MALCHUT THAT RECEIVES THEM. AND THEY ARE THUS THREE TIMES FOUR, BECAUSE THE FIRST EIGHT ARE INNER AND OUTER, AND THE FOUR METALS ARE PRODUCED BY THEM, AS SHALL BE SAID.

36. תָּא חֲזֵי, אֵשׁ הוּא בִּשְׂמָאלָא, לְסִטַר צָפוֹן, דְּהָא אֵשׁ, תּוּקְפָּא דַּחֲמִימוּתָא בֵּיהּ, וְיָבִישׁוּ דִּילֵיהּ תַּקִּיף. וְצָפוֹן בְּהִפּוּכָא דִּילֵיהּ הוּא, וְאִתְמְזִיג חַד בְּחַד וְאִיהוּ חַד. מַיִם לִימִינָא, וְהוּא לְסִטַר דָּרוֹם. וְקוּדְשָׁא בְּרִיךְ הוּא, לְחַבְּרָא לוֹן כַּחֲדָא, עָבִיד מִזְגָּא דָא כְּמִזְגָּא דָא.

36. Come and see: Fire is in the Left COLUMN to the north side, WHICH IS GVURAH. Because in the fire are the power of the heat and the power of the dryness. Its opposite is the north, WHICH IS COLD AND MOIST. The one blends with the other and they are one. Water is in the Right COLUMN and is to the south side, WHICH IS CHESED AND IS HOT AND DRY, AS SHALL BE SAID. And the Holy One, blessed be He, in order to join them together, mate the disposition of the one as the disposition of the other.

37. צָפוֹן אִיהוּ קַר וְלַח, אֶשָּׁא חַם וְיָבֵשׁ. אַחְלַף לוֹן לִסְטַר דָּרוֹם. דָּרוֹם, אִיהוּ חַם וְיָבֵשׁ. מַיִם קָרִים וְלַחִים. וְקוּדְשָׁא בְּרִיךְ הוּא מָזִיג לוֹן כְּחַד דְּנַפְקֵי מַיָּא מִדָּרוֹם, וְעָאלִין בְּגוֹ צָפוֹן. וּמִצָּפוֹן נַגְדֵּי מַיָּא. נָפִיק אֶשָּׁא מִצָּפוֹן, וְעָאל בְּתוּקְפָּא דְּדָרוֹם, וּמִדָּרוֹם נָפִיק תּוּקְפָּא דַּחֲמִימוּתָא לְעָלְמָא. בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא אוֹזִיף דָּא בְּדָא, וְכָל חַד וְחַד אוֹזִיף לְחַבְרֵיהּ מִדִּילֵיהּ כַּדְקָא חֲזֵי לֵיהּ. כְּגַוְונָא דָּא רוּחַ וּמִזְרָח, בְּגִין דְּיוֹזִיף כָּל חַד לְחַבְרֵיהּ, וְאִתְכְּלִיל דָּא בְּדָא, לְאִתְחַבְּרָא כְּחַד.

37. HE EXPLAINS FURTHER, IN the north, WHICH is cold and moist, WAS fire PLACED, WHICH IS hot and dry. SIMILARLY, He switched them in the south side. IN the south, WHICH is hot and dry, water WAS PLACED, WHICH IS cold and moist. NOW HE EXPLAINS THE BLENDING TOGETHER THAT HE AFFECTED. AND HE SAYS, And the Holy One, blessed be He, blended them as one, because water emerges from the south and enters into the north, and water flows from the north. SIMILARLY fire emerges from the north and comes into the power of the south, and the power of heat emerges into the world from the south. WE SEE THAT THE NORTH BRINGS FORTH WATER THAT APPERTAINS TO THE SOUTH, AND THE SOUTH PRODUCES HEAT THAT APPERTAINS TO THE NORTH because the Holy One, blessed be He, CAUSED them to borrow from each other. And each one lent the other of its own, as appropriate. Similarly, the wind and the east side, WHICH ARE HOT AND MOIST, CONTAINS TWO OPPOSITES BECAUSE HEAT COMES FROM THE FIRE, WHICH IS IN THE NORTH, AND MOISTURE COMES FROM WATER, WHICH IS IN THE SOUTH, in order that they should lend one to the other, to be included and join with each other.

38. תָּא חֲזֵי, אֶשָּׁא מִסִּטְרָא דָּא, מַיִם מִסִּטְרָא דָּא. וְאִינּוּן מַחֲלוֹקֶת. עָאל רוּחַ בֵּינַיְיהוּ, וְאָחִיד לִתְרֵין סִטְרִין. הֲדָא הוּא דִּכְתִיב וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל פְּנֵי הַמָּיִם. דְּהָא אֶשָּׁא קָאֵים לְעֵילָא בְּסִטְרָא דָּא. וּמַיִם קַיְימֵי. רוּחָא אָעִיל בֵּינַיְיהוּ, וְאָחִיד לִתְרֵין סִטְרִין, וְאַפְרִישׁ מַחֲלוֹקֶת. עָפָר מַיָּא קַיְימֵי עָלֵיהּ וְרוּחָא וְאֶשָּׁא וּמְקַבְּלָא מִכֻּלְּהוּ, בְּחֵילָא דִּתְלָתָא אִלֵּין דְּקַיְימֵי עָלָהּ.

38. HE EXPLAINS THE OPPOSITES CONTAINED AIR AND IN THE EAST, AND SAYS, Come and see, fire is on the one side, SOUTH, and water is on the other, NORTH. They are in conflict, AS FIRE WANTS TO BURN THE WATER AND WATER WANTS TO EXTINGUISH FIRE. Air comes between them and holds both sides together, UPHOLDING THEM BOTH, as is written: "And a wind from Elohim moved over the surface of the water" (Beresheet 1:2). For fire is situated above to the SOUTH side and water to the NORTH side. Air comes between them, holds both sides and settles the quarrel. The water, air and fire stand over the earth, and by means of the three over it, it receives from all of them.

39. תָּא חֲזֵי, רוּחַ וּמִזְרָח. מִזְרָח, חַם וְלַח, רוּחַ, חַם וְלַח אִיהוּ, וּבְגִינֵי כָּךְ, אָחִיד לִתְרֵין סִטְרִין, דְּהָא אֵשׁ חַם וְיָבֵשׁ, וּמַיִם קָרִים וְלַחִים, רוּחַ אִיהוּ חַם וְלַח, סִטְרָא דְּאִיהוּ חַם, אָחִיד בְּאֶשָּׁא. סִטְרָא דְּאִיהוּ לַח, אָחִיד בְּמַיָּא. וְעַל דָּא אַסְכִּים בֵּינַיְיהוּ, וְאַפְרִישׁ מַחֲלוֹקֶת דְּאֶשָּׁא וּמַיָּא.

39. HE EXPLAINS FURTHER, SAYING, Come and see, air IS TO the east. BEHOLD, the east is hot and moist AND SO air is hot and moist. Therefore, it is attached to both sides, since fire is hot and dry and water is cold and moist. SO the hot aspect in air, which is hot and moist, is attached to fire and the cold aspect in it is attached to water. It therefore brought peace and nullified the conflict between fire and water.

40. עָפָר אִיהוּ קַר וְיָבֵשׁ, וע"ד מְקַבֵּל עָלֵיהּ כֻּלְּהוּ, וְכֻלְּהוּ עַבְדֵי בֵּיהּ עֲבִידְתַּיְיהוּ, וּמְקַבְּלָא מִכֻּלְּהוּ, לְאַפָּקָא בְּחֵילֵיהוֹן מְזוֹנָא לְעָלְמָא. בְּגִין דְּבְמַעֲרָב אִתְאֲחִיד עַפְרָא, דְּאִיהוּ קַר וְיָבֵשׁ. וְסִטְרָא דְּאִיהוּ קַר, אָחִיד בַּצָּפוֹן דְּאִיהוּ קַר וְלַח, דְּהָא קְרִירָא אִתְאֲחִיד בִּקְרִירָא. בג"כ צָפוֹן אִתְאֲחִיד בַּמַּעֲרָב בְּסִטְרָא דָּא. דָּרוֹם דְּאִיהוּ חַם וְיָבֵשׁ, בְּהַהוּא יְבֵישׁוּתָא דִּילֵיהּ, אָחִיד לִיבֵשׁוּתָא דְּמַעֲרָב בְּסִטְרָא אָחֳרָא, וְאִתְאֲחִיד מַעֲרָב בִּתְרֵין סִטְרִין.

40. Earth is cold and dry; therefore, it can receive upon itself all of them, NAMELY THE FIRE, WATER AND AIR. They all perform their tasks by it, and it receives from all of them in order to produce by their powers sustenance to the world. Because the earth is attached to the west, being cold and dry LIKE THE WEST, and the cold aspect IN THE EARTH is attached to the north, which is cold and moist, because cold is attached to cold, therefore, the north is attached to the west from the one side. That which is dry in the south, which is hot and dry, is attached to the dryness of the west on the other side OF THE WEST. And so the west is attached to the two sides.

41. וְכֵן אִתְאַחִיד דָּרוֹם בְּמִזְרָח, דְּהָא חֲמִימוּתָא דְּדָרוֹם, אִתְאַחִיד בֵּיהּ בַּחֲמִימוּתָא דְּמִזְרָח. וּמִזְרָח אִתְאַחִיד בַּצָּפוֹן דְּהָא לָחוּתָא דִּילֵיהּ אִתְאַחִיד בְּלָחוּתָאדְצָפוֹן. הַשְׁתָּא אִשְׁתְּכַח דְּרוֹמִי״ת מִזְרָחִי״ת. מִזְרָחִי״ת צָפוֹנִי״ת. צָפוֹנִי״ת מַעֲרָבִי״ת. מַעֲרָבִי״ת דְּרוֹמִי״ת וְכֻלְּהוּ כְּלִילָן דָּא בְּדָא, לְאִשְׁתַּלְשְׁלָא חַד בְּחַד.

41. The south similarly is attached to the east, for the heat of the south fuses with the heat of the east. Similarly the east is attached to the north, because its moistness fuses with the moistness of the north. Now there is south-east, MEANING THAT THEY ADHERE TO EACH OTHER THROUGH THEIR MUTUAL HEAT, north-east, THROUGH THEIR MUTUAL MOISTNESS, north-west THROUGH THEIR MUTUAL COLDNESS, and south-west THROUGH THEIR MUTUAL DRYNESS. They all are combined with each other, for they evolve from one to another.

42. כְּגַוְונָא דָא, צָפוֹן עָבִיד דַּהֲבָא. דְּמִסְטְרָא דְּתוּקְפָּא דְּאֶשָּׁא, אִתְעָבִיד דַּהֲבָא. וְהַיְינוּ דִּכְתִיב, מִצָּפוֹן זָהָב יֵאָתֶה. דְּאֵשׁ אִתְאַחִיד בֶּעָפָר, וְאִתְעָבִיד דַּהֲבָא. וְהַיְינוּ דִּכְתִיב, וַעֲפָרוֹת זָהָב לוֹ. וְרָזָא דָא, שְׁנַיִם כְּרוּבִים זָהָב.

42. In a similar way, north produces gold, because gold is formed by the potency of the fire. This is the meaning of: "From the north comes forth gold" (Iyov 37:22), since fire fuses with the earth and gold is formed. This is the meaning of: "He has gold dust" (Iyov 28:6), and the secret meaning of "two gold Cherubs" (Shemot 25:18).

43. מַיִם אִתְאַחִיד בֶּעָפָר, וּקְרִירוּתָא בְּלָחוּתָא עָבִיד כֶּסֶף, הַשְׁתָּא הָא עָפָר אִתְאַחִיד בִּתְרֵין סִטְרִין, בַּזָּהָב וּבַכֶּסֶף, וְאִתְיְיהִיב בֵּינַיְיהוּ. רוּחָא אָחִיד לְמַיִם, וְאָחִיד לְאֵשׁ, וְאַפִּיק תְּרֵין כְּחַד, דְּאִיהוּ עֵין נְחֹשֶׁת קָלָל. וְעָפָר דְּקַאמְרָן, כַּד אִיהוּ בְּלָחוּדוֹי, בִּיבִישׁוּ וּקְרִירוּ דִּילֵיהּ, נָפִיק בַּרְזֶל, וְסִימָנֵיךָ, אִם קָהָה הַבַּרְזֶל וְגוֹ׳.

43. Water fuses with earth, and the coldness OF THE EARTH with the moistness of the water produces silver, WHICH IS THE SECRET OF THE LIGHT OF CHASSADIM IN THE SOUTH, WHICH FLOWS FROM ABOVE DOWNWARDS. WHEN IT FUSES WITH THE COLDNESS AND DRYNESS IN THE EARTH, THE DRYNESS OF THE EARTH IS VOIDED AND BECOMES MOIST, MEANING THAT IT FLOWS FROM ABOVE DOWNWARDS. THIS GRADE OF EARTH IS CALLED SILVER. Now earth is attached to two sides, to gold and silver, and is placed between them. Air holds to water and fire, BEING THE CENTRAL COLUMN AS MENTIONED, and brings them both out as one which is CONSIDERED: "like burnished brass" (Daniel 10:6). When earth is on its own, with its coldness and dryness, it produces iron, as mentioned. This is deduced from: "If the iron is blunt (Heb. kehah)..." (Kohelet 10:10). EARTH, WHICH IS MALCHUT, IS CALLED THE DARK (HEB. KEHAH) HAND BECAUSE MALCHUT IS THE SECRET OF THE HAND TEFILIN, AS IS KNOWN.

44. וְהַאי עָפָר, אִתְאַחִיד בְּכֻלְּהוּ, וְכֻלְּהוּ עַבְדִין בֵּיהּ כְּגַוְונָא דִּלְהוֹן. תָּא חֲזֵי, בְּלָא עָפָר, לֵית זָהָב וָכֶסֶף וּנְחֹשֶׁת, דְּהָא כָּל חַד וְחַד אוֹזִיף לְחַבְרֵיהּ מִדִּילֵיהּ, לְאִתְקַשְׁרָא דָא בְּדָא. וְאִתְאַחִיד עָפָר בְּכֻלְּהוּ, בְּגִין דְּתְרֵין סִטְרִין אֲחִידָן לֵיהּ, אֶשָּׁא וּמַיָּא. וְרוּחָא אִתְקְרִיב בֵּיהּ, בְּגִין אִלֵּין תְּרֵין וְעָבִיד בֵּיהּ עֲבִידְתָּא.

44. This earth fuses with them all, NAMELY WITH FIRE, AIR AND WATER, and they all produce with it according to their likeness. FIRE PRODUCES GOLD, WHICH IS LIKE IT AND SO DOES WATER PRODUCE SILVER, WHICH IS LIKE IT. Come and see: Without earth, there is neither gold, silver nor brass, because each one lends to the other of its characteristics IN ORDER to combine one with the other. And the earth fuses with all of them because the two sides, fire and water, fuse with it. FOR THE COLDNESS IN IT FUSES WITH THE WATER AND THE DRYNESS IN IT FUSES WITH THE FIRE. And air, WHICH IS ZEIR ANPIN, is attracted to it because IT COMBINES these two - FIRE AND WATER - and performs its deed by it. AIR ALSO COMBINES FIRE AND WATER, FOR THE HEAT IN IT IS FROM FIRE AND THE MOISTNESS IN IT IS FROM WATER.

45. אִשְׁתְּכַח, דְּכַד אִתְחַבַּר עַפְרָא בַּהֲדַיְיהוּ, עָבִיד וְאוֹלִיד עַפְרָא אַחֲרָנִין, כְּגַוְונָא דִּלְהוֹן. כְּגַוְונָא דְּזָהָב, אוֹלִיד עַפְרָא סוּסְפִּיתָא יְרוֹקָא, דְּאִיהוּ כְּגַוְונָא דְּדַהֲבָא מַמָּשׁ. כְּגַוְונָא דְּכֶסֶף, אוֹלִיד עוֹפֶרֶת. כְּגַוְונָא דְּנְחֹשֶׁת עִילָּאָה, אוֹלִיד קְסִיטְרָא דְּאִיהוּ נְחֹשֶׁת זוּטָא. כְּגַוְונָא דְּבַרְזֶל, אוֹלִיד בַּרְזֶל, וְסִימָנָךְ בַּרְזֶל בְּבַרְזֶל יָחַד.

45. We find that when the earth fused WITH FIRE, WATER AND AIR THAT PRODUCED WITH IT GOLD, SILVER AND BRASS, EARTH ACQUIRED STRENGTH. EARTH made and produced other METALS similar TO GOLD, SILVER AND BRASS. In the likeness of gold, the earth produces dross OF GOLD, which is green just like real gold. In the likeness of silver, it produces lead, WHICH IS LIKE SILVER, and in the likeness of the superior brass, it produces tin, which is called brass minor. In the likeness of iron, it produces a DIFFERENT kind of iron. This is derived from: "Iron sharpens iron" (Mishlei 27:17). IT SHOWS THAT THERE ARE TWO KINDS OF IRON.

46. תָּא חֲזֵי, אֵשׁ רוּחַ מַיִם וְעָפָר, כֻּלְּהוּ אֲחִידָן דָּא בְּדָא, וְאִתְקַשְּׁרָן דָּא בְּדָא. וְלָא הֲוֵי בְּהוּ פְּרוּדָא. וְעָפָר דָּא, כַּד אִיהוּ אוֹלִיד לְבָתַר, לָא מִתְקַשְּׁרָן דָּא בְּדָא בְּאִינּוּן עִלָּאֵי, כְּמָה דְּאַתְּ אָמַר, וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים, בְּאִלֵּין הֲוֵי פְּרוּדָא.

46. Come and see: Fire, air, water and earth are all attached to each other and connected to one another. There is no division between them. THEREFORE THERE IS NO DISCONNECTION BETWEEN GOLD, SILVER AND BRASS THAT EMERGED FROM THEM. But those that earth produces afterwards, NAMELY THE DROSS OF GOLD, LEAD, TIN AND IRON, do not connect with each other as those superior do, NAMELY GOLD, SILVER AND BRASS THAT EMERGE FROM FIRE, WATER AND AIR, WHEN COMBINED WITH EARTH. This is stated in the verse: "And from thence it was parted, and branched into four streams" (Beresheet 2:10). Among those there is division.

47. בְּגִין דְּהָא עָפָר, כַּד אִיהוּ אוֹלִיד בְּחֵילָא דִּתְלַת עִלָּאֵי, אַפִּיק אַרְבָּעָה נַהֲרִין, דְּתַמָּן מִשְׁתַּכְּחֵי אַבְנֵי יְקָר, וּבַאֲתַר חַד אִינּוּן, דִּכְתִיב שָׁם הַבְּדֹלַח וְאֶבֶן הַשֹּׁהַם. וְאִלֵּין אַבְנֵי יְקָר אִינּוּן תְּרֵיסַר, וְאִינּוּן לְאַרְבַּע סִטְרֵי עָלְמָא, לְקָבֵיל תְּרֵיסַר שִׁבְטִין, דִּכְתִיב וְהָאֲבָנִים תִּהְיֶיךָן עַל שְׁמוֹת בְּנֵי יִשְׂרָאֵל שְׁתֵּים עֶשְׂרֵה עַל שְׁמוֹתָם. וְאִלֵּין תְּרֵיסַר בָּקָר, דְּאִינּוּן תְּחוֹת יַמָּא.

47. Since when the earth produced by the power of the three upper ones, it brought forth ON ITS OWN four rivers, where there are precious stones. They concentrate in one place, NAMELY IN THE RIVER PISHON ONLY, THAT ORIGINATES FROM THE POWER OF THE FIRE WHICH IS IN THE EARTH, as is written: "There is the crystal and the onyx stone" (Ibid. 12). And these precious stones are twelve in number, to the four directions of the world, THREE TO EVERY SIDE. FOR WHEN THEY ARE INCLUDED WITHIN EACH OTHER THERE ARE ONLY THREE TO EACH OF FIRE, WATER, AIR AND EARTH, INSTEAD OF FOUR TO EACH SIDE, SINCE EARTH HAS NO ILLUMINATION OF ITS OWN, BEING JUST THE RECIPIENT. And they correspond to the twelve tribes, as is written: "And the stones shall be with the names of the children of Yisrael, twelve, according to their names" (Shemot 28:21). And these are the twelve oxen that stood under the sea THAT SOLOMON MADE, MENTIONED IN I MELACHIM 7:25.

48. תָּא חֲזֵי, כָּל אַרְבָּעָה סִטְרִין עִלָּאִין דְּקַאמְרָן, אַף עַל גַּב דְּמִתְקַשְּׁרָן דָּא בְּדָא, וְאִינּוּן קִיּוּמָא דִּלְעֵילָא וְתַתָּא, קִיּוּמָא דְּעָלְמָא יַתִּיר רוּחַ, בְּגִין דְּכֹלָּא קַיְּימָא בְּגִינֵיהּ, וְנַפְשָׁא לָא קַיְּימָא אֶלָּא בְּרוּחָא, דְּאִי גָּרַע רוּחָא אֲפִילוּ רִגְעָא חֲדָא, נַפְשָׁא לָא יָכִילַת לְאִתְקַיְּימָא, וְרָזָא דָּא כְּתִיב, גַּם בְּלֹא דַעַת נֶפֶשׁ לֹא טוֹב. נַפְשָׁא בְּלָא רוּחָא לָאו אִיהוּ טוֹב, וְלָא יַכְלָא לְאִתְקַיְּימָא.

48. Come and see: Even though the four aspects that we mentioned are interconnected and sustain the world, it is mostly sustained on air. Everything exists because of it. The Nefesh exists only with air (Ruach), for if air would be missing FROM IT even for one moment, the Nefesh could not exist. This is the secret of what is written: "Also, that the soul (Nefesh) be without knowledge is not good" (Mishlei 19:2). DA'AT (KNOWLEDGE) IS THE CENTRAL COLUMN THAT IS CALLED AIR. A Nefesh without Ruach is no good and cannot exist.

49. וְתָא חֲזֵי, אִינּוּן תְּרֵיסַר דְּקַאמְרָן, דְּאִינּוּן תְּרֵיסַר אַבְנִין, אִינּוּן תְּרֵיסַר בָּקָר, דִּתְחוֹת יַמָּא. בְּגִין כָּךְ, נָטְלוּ אִינּוּן תְּרֵיסַר נְשִׂיאִים, כָּל הַבָּקָר לְעֹלָה שְׁנֵים עָשָׂר פָּרִים וְגוֹ'. וְכֹלָּא רָזָא עִלָּאָה הוּא, וּמַאן דְּיַשְׂגַּח בְּמִלִּין אִלֵּין, יַשְׂגַּח בְּרָזָא דְּחָכְמְתָא עִלָּאָה, דְּעִקָּר דְּכֹלָּא בֵּיהּ.

49. Come and see: These twelve stones we mentioned are the twelve oxen that are under the sea THAT SOLOMON MADE. FOR THE NUKVA IS CALLED SEA, AND IT STANDS UPON TWELVE OXEN, WHICH ARE FOUR OXEN EACH ONE COMPOSED OF THREE IN THE WORLD OF BRIYAH. THEY ARE CALLED OXEN BECAUSE THEY ARE MOSTLY UNDER THE DOMINATION OF THE LEFT, AS IT IS SAID: "THE FACE OF AN OX ON THE LEFT SIDE" (YECHEZKEL 1:10). Therefore, the twelve tribal princes took, AS IS SAID: "All the oxen for burnt offering were twelve bullocks..." (Bemidbar 7:87). It is all a lofty secret, and one who will observe these things will understand the secret of Supernal Wisdom wherein lies the essence of everything.

50. אָמַר ר׳ שִׁמְעוֹן, הָא דְּאָמַר ר׳ חִזְקִיָּה, דְּכַד בָּרָא קוּדְשָׁא בְּרִיךְ הוּא לְאָדָם, מֵעַפְרָא דְּמַקְדְּשָׁא דִּלְתַתָּא אִתְבְּרִי, מֵעַפְרָא דְּמַקְדְּשָׁא דִּלְעֵילָא אִתְיְהִיב בֵּיהּ נִשְׁמְתָא. כְּמָה דְּכַד אִתְבְּרִי מֵעַפְרָא דִּלְתַתָּא, אִתְחַבְּרוּ בֵּיהּ תְּלַת סִטְרָא יְסוֹדֵי עָלְמָא. הָכִי נָמִי כַּד אִתְבְּרִי מֵעַפְרָא דִּלְעֵילָא, אִתְחַבְּרוּ בֵּיהּ תְּלַת סִטְרֵי יְסוֹדֵי עָלְמָא, וְאִשְׁתְּלִים אָדָם. וְהַיְינוּ דִּכְתִיב, אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְיָ׳ לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה. אֵימָתַי לֹא יַחְשֹׁב יְיָ׳ לוֹ עָוֹן, בִּזְמַן דְּאֵין בְּרוּחוֹ רְמִיָּה.

50. Rabbi Shimon said, Rabbi Chizkiyah said that when the Holy One, blessed be He, created Adam, NAMELY HIS BODY, it was created from the earth of the terrestrial Temple, WHICH IS MALCHUT. Yet his soul was given to him from the earth of the celestial Temple, WHICH IS BINAH. As he was created from the lower earth, three aspects of the elements of the world, WHICH ARE LOWER FIRE, AIR, AND WATER were combined with it, WITH EARTH. So when he was created from the upper earth, three aspects of the elements of the world, UPPER FIRE, AIR AND WATER, were combined WITH EARTH, and Adam was complete IN BODY AND IN SOUL. This is the meaning of: "Blessed is the man to whom Hashem imputes no iniquity, and in whose spirit there is no guile" (Tehilim 32:2). When will Hashem not impute iniquity to him? When there is no guile in his spirit, NAMELY, WHEN HE HAS A SOUL FROM BINAH.

51. תָּא חֲזֵי, מֹשֶׁה אִשְׁתְּלִים יַתִּיר מֵאֲבָהָן, בְּגִין דְּמַלִּיל עִמֵּיהּ קוּדְשָׁא בְּרִיךְ הוּא, מִדַּרְגָּא עִלָּאָה יַתִּיר מִכֻּלְּהוּ, וּמֹשֶׁה פְּנִימָאָה דְּבֵי מַלְכָּא עִלָּאָה הֲוָה, וְעַל דָּא כְּתִיב, וָאֵרָא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב וְגוֹ׳, וְהָא אוֹקִימְנָא מִלֵּי.

51. Come and see: Moshe was more perfect than the patriarchs because the Holy One, blessed be He, spoke to him from a higher grade than all of them, THAN THE GRADE OF THE PATRIARCHS. Moshe frequented the inside of the King's house, WHICH IS ZEIR ANPIN, NAMELY THAT HE WAS OF THE ASPECT OF DA'AT, WHO IS INNER ASPECT OF ZEIR ANPIN. Therefore it is written: "And I appeared to Abraham, to Isaac, and to Jacob..." and we already explained this.

4. "And I will bring you out...and I will deliver you... and I will redeem you"
Rabbi Yehuda tells us that the exodus from Egypt was the most important part of the events in the title verse; that is why it was mentioned first. But Rabbi Yosi thinks that the best parts are: "and I will deliver you" "and I will redeem you" because this meant the children of Yisrael would not be followed or harmed and they would be redeemed. Furthermore, Hashem promised to accept them as His people and bring them to the land of Yisrael.
The Relevance of this Passage
For deeper understanding of this section it is essential to remember that it applies to each of us as individuals. Remembering God's promise to deliver us from any kind of servitude, to keep us safe, to bring us back to Himself and to give us a home, we can go through our days with renewed faith and hope in our own futures.

52. לָכֵן אֱמֹר לִבְנֵי יִשְׂרָאֵל אֲנִי יְיָ׳ וְהוֹצֵאתִי אֶתְכֶם. רִבִּי יְהוּדָה אָמַר, הַאי קְרָא אִפְּכָא הוּא, דִּכְתִיב וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סִבְלוֹת מִצְרַיִם בְּקַדְמֵיתָא, וּלְבָתַר וְהִצַּלְתִּי אֶתְכֶם מֵעֲבוֹדָתָם, וּלְבָתַר וְגָאַלְתִּי אֶתְכֶם, הֲוָה לֵיהּ לְמֵימַר מֵעִיקָּרָא וְגָאַלְתִּי אֶתְכֶם, וּלְבָתַר וְהוֹצֵאתִי אֶתְכֶם. אֶלָּא, עִקָּרָא דִּכֹלָּא בְּקַדְמֵיתָא, דְּבָעָא קוּדְשָׁא בְּרִיךְ הוּא לְבַשְּׂרָא לוֹן בִּשְׂבָחָא דִּכֹלָּא בְּקַדְמֵיתָא.

52. "Therefore say to the children of Yisrael, 'I am Hashem and I will bring you out'" (Shemot 6:6). Rabbi Yehuda said this passage is in reverse order, for it is first written: "And I will bring you out from under the burdens of Egypt" and then: "And I will deliver you out of their bondage" and then: "And I will redeem you." Should it not have first said, 'I will redeem you' and then: 'And I will bring you out.' AND HE ANSWERS, The most important point of all HE MENTIONED first. Because the Holy One, blessed be He, wanted to herald to them first the best of all, WHICH IS THE EXODUS FROM EGYPT.

53. אָמַר רִבִּי יוֹסֵי, וְהָא שְׁבָחָא דִּכֹלָּא, וְלָקַחְתִּי אֶתְכֶם לִי לְעָם וְהָיִיתִי לָכֶם לֵאלֹהִים, וְאָמַר לֵיהּ לְבָתַר. א״ל, בְּהַהוּא זִמְנָא, לֵית לְהוּ שְׁבָחָא אֶלָּא יְצִיאָה. דְּחָשִׁיבִי דְּלָא יִפְקוּן מֵעַבְדוּתְהוֹן לְעָלְמִין, בְּגִין דַּהֲווֹ חָמָאן תַּמָּן דְּכָל אֲסִירֵי דַּהֲווֹ בֵּינַיְיהוּ מְקַשְּׁרוּ לוֹן בְּקִשְׁרָא דְּחַרְשֵׁי, וְלָא יַכְלִין לְנַפְקָא מִבֵּינַיְיהוּ לְעָלְמִין. וּבְגִין כַּךְ, מַה דְּחָבִיב עָלַיְיהוּ מִכֹּלָּא, אִתְבַּשָּׂרוּ בֵּיהּ.

53. Rabbi Yosi said, But the best of all is: "And I will take you to Me for a people, and I will be to you as an Elohim" (Ibid. 7). YET He told them this afterwards. He said to him that there was nothing better for them than an exodus at that time, because they thought they would never leave their bondage. For they saw that all the prisoners among them were tied with knots of sorcery, and that they would be forever prevented to go free from them. Therefore, they were announced FIRST of that which was more dear to them than anything else.

54. And if you argue that even though they left EGYPT, the Egyptians might follow them to harm them, THEREFORE it is written: "And I will deliver you out of their bondage." If you say it is possible that they would go out and be saved BUT they would not be redeemed, the Torah says, "And I will redeem you with an outstretched arm." If you say that He would not accept them AS HIS PEOPLE, it is written: "And I will take". And if you say that when He accepts them AS A PEOPLE, He will not bring them to the land of Yisrael, of this is written: "And I will bring you into the land..." (Shemot 6:8).

54. וְאִי תֵּימָא אע״ג דְּנָפְקוּ, הָא דִּילְמָא יִזְלוּן בַּתְרַיְיהוּ לְאַבְאָשָׁא לוֹן, כְּתִיב וְהִצַּלְתִּי אֶתְכֶם מֵעֲבוֹדָתָם. וְאִי תֵּימָא הָא יִפְקוּן וְיִשְׁתֵּזְבוּן, וְלָא יְהֵא לוֹן פְּרִיקָא, ת״ל וְגָאַלְתִּי אֶתְכֶם בִּזְרוֹעַ נְטוּיָה. וְאִי תֵּימָא לָא יְקַבְּלֵם, הָא כְּתִיב וְלָקַחְתִּי. וְאִי תֵּימָא כְּשֶׁיְּקַבְּלֵם לָא יְבִיאֵם לָאָרֶץ, הָא כְּתִיב וְהֵבֵאתִי אֶתְכֶם וְגוֹ׳.

5. General and particular

Rabbi Yosi opens with: "And I shall take you to me as a people and I will be to you as a Elohim and you will know that I am Hashem your Elohim." Rabbi Shimon tells us that the first and most important precept is to know God in the general sense - to know that there is a supernal ruler who is the master of the world and who created all the worlds, heaven and earth, and all their beings. Just as this is the beginning of the precepts, the end of them is to know Him particularly: General and Particular are Beginning and End. They are also the secret of male and female as in Zeir Anpin and Nukva. At the end of 40 years of wandering after leaving Egypt, Moses told the children of Yisrael: "Know therefore this day, and consider it in your heart that Yud hei vav hei is the Elohim." This then is the particular. Rabbi Shimon says that the fear of Hashem is the beginning of knowing Him in particular. We are told next that a person should perfect the 248 limbs of the soul of the soul of man - the 248 positive precepts. After he has been perfected in general he will know in particular. Rabbi Shimon turns to a discussion of the limbs, the days of the year, the Sfirot and their cures. Blessings, life and cures come down to a person only after he completes all 248 precepts. The first word of the Torah when it was given on Mount Sinai was "Anochi (I am)" which is the secret of the first precept of knowing Him in general. "For Hashem your Elohim is a consuming fire" is an allusion to the particular.

The Relevance of this Passage

It seems that we can in no way learn to know God until we acknowledge that He exists and that He created all the worlds, heaven and earth, and all their inhabitants. If we find it difficult to 'know' God, to encounter Him in a particular and personal way, a reading of this passage can encourage us by bringing us back to encounter Him in general. We may softly think to ourselves about what we know of the world and its people, and what we imagine of heaven and the angels, and then remember that God made them all. This understanding will lead us to the wisdom which enables us to encounter God in the particular.

Ra'aya Meheimna (The Faithful Shepherd)

55. "And I will take you to me for a people, and I will be to you as an Elohim; and you shall know that I am Hashem your Elohim..." (Shemot 6:7). This commandment is the first of all the precepts BECAUSE the very beginning of all the precepts IS to know the Holy One, blessed be He, in the general ASPECT. HE ASKS, What is meant by general? HE ANSWERS, IT IS to know that there is a Supernal Ruler, who is the Master of the world, and who created all the worlds, heaven and earth, and all their hosts. This is in general. And everything ends in the particular, NAMELY to know Him in the details.

רעיא מהימנא

55. וְלָקַחְתִּי אֶתְכֶם לִי לְעָם וְהָיִיתִי לָכֶם לֵאלֹהִים וִידַעְתֶּם כִּי אֲנִי יְיָ׳ אֱלֹהֵיכֶם וְגוֹ׳ פִּקּוּדָא דָּא קַדְמָאָה דְּכָל פִּקּוּדִין. רֵאשִׁיתָא קַדְמָאָה דְּכָל פִּקּוּדִין, לְמִנְדַּע לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא בִּכְלָלָא. מַאי בִּכְלָלָא. לְמִנְדַּע דְּאִית שַׁלִּיטָא עִלָּאָה, דְּאִיהוּ רִבּוֹן עָלְמָא, וּבְרָא עָלְמִין כֻּלְּהוּ, שְׁמַיָּא וְאַרְעָא וְכָל חֵילֵיהוֹן. וְדָא אִיהוּ בִּכְלָלָא. וְסוֹפָא דְּכֹלָּא בִּפְרָט, לְמִנְדַּע לֵיהּ בִּפְרָט.

56. General and particular is beginning and end. THEY ARE the secret of male and female as one BECAUSE ZEIR ANPIN IS CALLED GENERAL AND THE NUKVA IS CALLED PARTICULAR. Thus man in this world WHO IS OCCUPIED WITH PRECEPTS is occupied with the general and particular, WHICH ARE THE BEGINNING AND THE END OF THE PRECEPTS. AND WE FIND man in this world to be general and particular MEANING THAT HE HAS TO BE PERFECTED BY BOTH. And the perfection of this world is general and particular, SO THE GENERAL, WHICH IS ZEIR ANPIN, WOULD BE UNITED WITH THE NUKVA, WHICH IS PARTICULAR. Therefore, it is first of all necessary to know that there is a ruler and judge in the world, who is the master of all the worlds, who created man from dust and blew into his nostrils the breath of life. This is general.

56. וּכְלָל וּפְרָט אִיהוּ רֵישָׁא וְסוֹפָא רָזָא דְּכָר וְנוּקְבָא כַּחֲדָא, וְאִשְׁתְּכַח בַּר נָשׁ בְּהַאי עָלְמָא, דְּאִתְעֲסָק בִּכְלָל וּפְרָט, בַּר נָשׁ בְּהַאי עָלְמָא אִיהוּ כְּלָל וּפְרָט. תִּקּוּנָא דְּהַאי עָלְמָא, אִיהוּ כְּלָל וּפְרָט. בג״כ, רֵאשִׁיתָא דְּכֹלָּא, לְמִנְדַּע דְּאִית שַׁלִּיט וְדַיָּין עַל עָלְמָא, וְאִיהוּ רִבּוֹן כָּל עָלְמִין. וּבְרָא לֵיהּ לְבַר נָשׁ מֵעַפְרָא, וְנָפַח בְּאַפּוֹי נִשְׁמְתָא דְּחַיֵּי, וְדָא אִיהוּ בְּאוֹרַח כְּלָל.

57. When the children of Yisrael left Egypt, they did not know the Holy One, blessed be He. When Moshe came to them, he taught them this first precept, as written: "And you shall know that I am Hashem your Elohim, who brings you out..." Were it not for this commandment, the children of Yisrael would not be faithful TO HASHEM, EVEN AFTER all these miracles and mighty acts that THE HOLY ONE, BLESSED BE HE, performed for them in Egypt. After they knew this commandment in general, miracles and mighty deeds were performed for them, FOR THEY WERE ALREADY CERTAIN THAT THEY WOULD BELIEVE IN HASHEM THROUGH THEM, AS IS WRITTEN: "AND YISRAEL SAW...AND BELIEVED IN HASHEM, AND IN MOSHE HIS SERVANT" (SHEMOT 14:31).

57. כַּד נָפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, לָא הֲווֹ יַדְעֵי לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא כֵּיוָן דְּאָתָא מֹשֶׁה לְגַבַּיְיהוּ, פִּקּוּדָא קַדְמָאָה דָּא אוֹלִיף לוֹן, דִּכְתִיב, וִידַעְתֶּם כִּי אֲנִי יְיָ אֱלֹהֵיכֶם הַמּוֹצִיא אֶתְכֶם וְגוֹ׳. וְאִלְמָלֵא פִּקּוּדָא דָּא, לָא הֲווֹ יִשְׂרָאֵל מֵהֵימְנִין, בְּכָל אִינּוּן נִיסִין וּגְבוּרָן דְּעָבֵד לוֹן בְּמִצְרַיִם. כֵּיוָן דְּיָדְעוּ פִּקּוּדָא דָּא בְּאוֹרַח כְּלָל, אִתְעֲבִידוּ לְהוֹן נִסִּין וּגְבוּרָן.

58. At the end of forty years, they endeavored in all the precepts of the Torah that Moshe taught them, both those that apply in the Holy Land and those that are also applicable outside the Holy Land. Then he taught them the particular, as is written: "Know therefore this day, and consider it in your heart", "this day" is precise, that which they had no permission TO KNOW beforehand-"that Hashem is the Elohim" (Devarim 4:39). This is KNOWING by the way of particulars. In this word, PARTICULAR, there are many secrets and mysteries. This PASSAGE: "HASHEM IS THE ELOHIM" and the previous PASSAGE: "AND YOU SHALL KNOW THAT I AM HASHEM YOUR ELOHIM" all pertain to the same thing, only one is in general and the other is in particular.

58. וּלְסוֹף מ׳ שְׁנִין, דְּקָא אִשְׁתְּדָלוּ בְּכָל אִינּוּן פִּקּוּדִין דְּאוֹרַיְיתָא, דְּאוֹלִיף לוֹן מֹשֶׁה, בֵּין אִינּוּן דְּמִתְנַהֲגֵי בְּאַרְעָא בֵּין אִינּוּן דְּמִתְנַהֲגֵי לְבַר מֵאַרְעָא כְּדֵין, אוֹלִיף לוֹן בְּאוֹרַח פְּרָט, הה״ד וְיָדַעְתָּ הַיּוֹם וְהֲשֵׁבוֹתָ אֶל לְבָבֶךָ, הַיּוֹם דַּיְיקָא, מַה דְּלָא הֲוָה רְשׁוּ מִקַּדְמַת דְּנָא. כִּי יְיָ׳ הוּא הָאֱלֹהִים, דָּא בְּאוֹרַח פְּרָט, בְּמִלָּה דָּא, כַּמָּה רָזִין וְסִתְרִין אִית בָּהּ. וְדָא, וְהַהוּא דְּקַדְמֵיתָא, כֹּלָּא מִלָּה חֲדָא, דָּא בִּכְלָל, וְדָא בִּפְרָט.

59. And if you ask, Is it not written: "The fear of Hashem is the beginning of knowledge" (Mishlei 1:7) AND MALCHUT, WHICH IS THE SECRET OF PARTICULAR, IS CALLED THE FEAR OF HASHEM, YET STILL IN ALL, IT IS REFERRED TO AS "THE BEGINNING." SO WE SEE THAT THE PARTICULAR IS THE BEGINNING AND NOT THE GENERAL. The explanation is that we are here discussing the particular itself, MEANING THE BEGINNING OF THE PARTICULAR IS THAT IT IS NECESSARY to know FIRST what the fear of Hashem is. BUT THE BEGINNING OF EVERYTHING IS THE GENERAL AND NOT THE PARTICULAR. And one should fear Him, before knowing AND COCEIVING THE FEAR OF HASHEM, SO WHY IT IS WRITTEN: "THE FEAR OF HASHEM IS THE BEGINNING OF KNOWLEDGE" WHICH SEEMS TO MEAN IT IS FIRST NECESSARY TO KNOW HIM? HE ANSWERS, Yet here it is written: "the beginning of knowledge," MEANING THAT FIRST IT IS NECESSARY TO FEAR HIM AND THROUGH FEAR WE COME TO THE BEGINNING OF KNOWLEDGE AND to know Him, SINCE THE FEAR OF HASHEM IS the beginning of knowing Him in particular, AS MENTIONED.

59. וְאִי תֵּימָא, הָא כְּתִיב, יִרְאַת יְיָ׳ רֵאשִׁית דָּעַת. תִּירוּצָא, דָּא בְּאוֹרַח פְּרָט, לְמִנְדַּע מַאן אִיהוּ יִרְאַת יְיָ׳. וְאע״ג דְּאִית לֵיהּ לְבַר נָשׁ לְרַחֲלָא מִנֵּיהּ, עַד לָא יִנְדַּע, אֲבָל הָכָא כְּתִיב רֵאשִׁית דַּעַת, לְמִנְדַּע לֵיהּ דְּהָא אִיהוּ רֵאשִׁיתָא, לְמִנְדַּע לֵיהּ בְּאוֹרַח פְּרָט.

60. Therefore, the first commandment is to know the Holy One, blessed be He, in general and in particular, in the beginning and in the end, AS IS WRITTEN IN EGYPT: "AND YOU SHALL KNOW THAT I AM HASHEM YOUR ELOHIM...", WHICH IS IN THE FUTURE TENSE THAT CULMINATES AT THE END OF FORTY YEARS IN PARTICULAR. And this is the secret meaning of: "I am first and I am last" (Yeshayah 44:6). "I am first" in general, "and I am last" in particular. It is all spoken with the same principle and secret meaning. After knowing this in general, one should perfect all his limbs. And what are THE LIMBS? THEY ARE the 248 positive precepts, which are the 248 limbs of THE SOUL OF man. BECAUSE EVERY POSITIVE PRECEPT PERFECTS A LIMB WHICH CORRESPONDS TO IT IN THE SOUL OF THE PERSON. After being perfected in them in general, one should know in particular, because this, MEANING PARTICULAR, is healing for everything, and one will know how all the days of the year, MEANING ALL THE SFIROT OF MALCHUT THAT IS CALLED YEAR, join to give healing to all the limbs THAT ARE THE PRECEPTS, THAT IS, THEY MAKE THEM WHOLE.

60. בְּגִין כַּךְ, פִּקּוּדָא קַדְמָאָה לְמִנְדַּע לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא בִּכְלָל וּפְרָט, בְּרֵישָׁא וּבְסוֹפָא. וְרָזָא דָּא אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן. אֲנִי רִאשׁוֹן בִּכְלָל, וַאֲנִי אַחֲרוֹן בִּפְרָט. וְכֹלָּא בִּכְלָלָא חֲדָא, וְרָזָא חֲדָא. כֵּיוָן דְּיִנְדַּע דָּא בִּכְלָל, יַשְׁלִים כָּל שַׁיְיפּוֹי. וּמַאן אִינּוּן. רמ״ח פִּקּוּדִין, דְּאִינּוּן רמ״ח שַׁיְיפִין דְּבַר נָשׁ. כֵּיוָן דְּאִשְׁתְּלִים בְּהוּ עַל הַאי בִּכְלָל, כְּדֵין יִנְדַּע בְּאוֹרַח פְּרָט, דְּדָא אִיהוּ אַסְוָותָא לְכֻלְּהוּ, וְיִנְדַּע כָּל יוֹמֵי שַׁתָּא, דְּמִתְחַבְּרָן לְמֵיהַב אַסְוָותָא לְכָל שַׁיְיפִין.

61. And if you ask, How do all the days of the year cure all the limbs, SEEING THAT MALCHUT, WHICH IS THE SECRET OF THE YEAR, HAS NOTHING OF ITS OWN. ON THE CONTRARY, THE LIMBS, WHICH ARE THE SECRET OF THE GENERAL, NAMELY THE 248 CHANNELS OF ABUNDANCE OF ZEIR ANPIN, ARE THOSE THAT POUR EVERYTHING TO MALCHUT. HE ANSWERS, Certainly it is so above and below, NAMELY IN MALE AND FEMALE AND IN LOWER MAN, that the year and its days, THAT ARE ITS SFIROT, supply cure for all the limbs above IN ZEIR ANPIN, and below IN MAN. The limbs supply a flow of blessings for the days of the year, WHICH ARE THE SFIROT OF MALCHUT, WHICH IS THE PARTICULAR. FOR BY THE POSITIVE PRECEPTS A PERSON PERFORMS, HE DRAWS A FLOW OF BLESSINGS FROM A LIMB, WHICH IS THE SECRET OF ONE CHANNEL OF ZEIR ANPIN, TO ONE OF THE DAYS OF THE YEAR, WHICH IS THE MEANING OF PARTICULAR. Then, healing and life are suspended over us from above UNTIL THE LIMBS become filled with all PERFECTION, AND SUPPLY THEM TO THE PARTICULAR, WHICH IS THE YEAR. THEN THE MOCHIN OF THE PARTICULAR ARE REVEALED. Who caused THE LIMBS to be filled with all PERFECTION-The days of the year ARE THOSE THAT CAUSED THIS BECAUSE THE LIMBS WERE TO PERFECT IT. AND IF THE YEAR DID NOT NEED IMPROVEMENT, THE LIMBS, WHICH ARE THE CHANNELS OF THE FLOW FROM ZEIR ANPIN, WOULD NOT BECOME FILLED WITH ABUNDANCE. THEREFORE, IT IS CONSIDERED AS THOUGH THE DAYS OF THE YEAR GAVE HEALING AND LIFE TO THE LIMBS.

61. וְאִי תֵּימָא, כָּל יוֹמֵי שַׁתָּא, הֵיךְ יַהֲבִין אַסְוָתָא לְכָל שַׁיְיפִין. וַדַּאי הָכִי הוּא עֵילָא וְתַתָּא, שַׁתָּא וְיוֹמֵי דִּילֵיהּ, יַהֲבִין אַסְוָתָא לְכָל שַׁיְיפִין עֵילָא וְתַתָּא, דְּשַׁיְיפִין אֲרִיקוּ בִּרְכָאן לְיוֹמֵי שַׁתָּא כְּדֵין אַסְוָתָא וְחַיִּין תַּלְיָין עֲלָן מִלְּעֵילָא, וְאִתְמַלְיָין מִכֹּלָּא. מַאן גָּרִים לוֹן. יוֹמֵי שַׁתָּא.

62. And so it is below. When a person perfects himself with these 248 POSITIVE precepts in the Torah, there is no day that will not be blessed him, BY THAT MAN, and when they are blessed from him, life and healing are suspended over him from above. THIS MEANS THAT THEY ARE NOT DRAWN TO MALCHUT BEFORE MAN COMPLETES ALL THE 248 POSITIVE PRECEPTS IN THEIR ENTIRETY, AND THEY ARE SUSPENDED ABOVE HIM FROM ABOVE UNTIL THEN. What caused THE SUPERNAL CHANNELS TO BE FILLED WITH HEALING AND LIFE-the days of the year, AS MENTIONED BEFORE. THEREFORE, IT IS CONSIDERED AS THOUGH THE DAYS OF THE YEAR GAVE THEM HEALING AND LIFE, AS MENTIONED. Just as the days of the year are blessed from above from the secret of man, WHICH IS ZEIR ANPIN, they are also blessed below from the secret of THE LOWER man, THROUGH THE PRECEPTS THAT HE FULFILLS.

62. אוּף הָכִי נָמֵי לְתַתָּא, כַּד בַּר נָשׁ יַשְׁלִים גּוּפֵיהּ בְּאִינּוּן פִּקּוּדִין דְּאוֹרַיְיתָא לֵית לָךְ כָּל יוֹמָא דְּלָא אִתְיָיא לְאִתְבָּרְכָא מִנֵּיהּ, וְכַד אִינּוּן אִתְבָּרְכָאן מִנֵּיהּ, כְּדֵין חַיִּין וְאַסְוָתָא תַּלְיָין עָלֵיהּ מִלְּעֵילָא. מַאן גָּרִים לֵיהּ. אִינּוּן יוֹמֵי שַׁתָּא. יוֹמֵי שַׁתָּא, כְּמָה דְּאִתְבָּרְכָאן מִלְּעֵילָא מֵרָזָא דְּאָדָם. הָכִי נָמֵי אִתְבָּרְכָאן מִתַּתָּא מֵרָזָא דְּאָדָם.

63. Fortunate are the children of Yisrael in this world with those precepts THAT THEY OBSERVE, for they are called men BECAUSE OF THIS, as is written: "are men" (Yechezkel 34:31). THIS MEANS you are called men and idol worshippers are not called men. Since the children of Yisrael are called men, they should strive in the precepts of the Torah, WHICH ARE 613 CORRESPONDING TO THE 248 LIMBS AND 365 SINEWS THAT ARE IN THE HUMAN BODY, so they would all form one body in accordance with the secret meaning of man.

63. זַכָּאִין אִינּוּן יִשְׂרָאֵל בְּהַאי עָלְמָא, בְּאִלֵּין פִּקּוּדִין דְּאוֹרַיְיתָא, דְּאִקְרוּן אָדָם, דִּכְתִיב. אָדָם אַתֶּם. אַתֶּם קְרוּיִים אָדָם, ועכו״ם לָא אִקְרוּן אָדָם. וּבְגִין דְּיִשְׂרָאֵל אִקְרֵי אָדָם, אִית לוֹן לְאִשְׁתַּדְּלָא בְּאִינּוּן פִּקּוּדִין דְּאוֹרַיְיתָא, לְמֶהֱוֵי כֹּלָּא חַד, בְּרָזָא דְּאָדָם.
(ע״כ רעיא מהימנא)

64. When the Holy One, blessed be He, gave the Torah to the children of Yisrael on Mount Sinai, the first word was: "I (Heb. anochi)." 'I' contains many secrets, and here is the secret of the first precept of knowing Him in general. For it is written: "I", which alludes to the existence of an Elohim, a Supernal Ruler over the world, WHICH IS THE SECRET OF ZEIR ANPIN, WHICH IS GENERAL, as written: "For Hashem your Elohim is a consuming fire" (Devarim 4:24), WHICH IS THE SECRET OF ZEIR ANPIN and is the first precept of the aspect of general. SO THERE IS HERE AN ALLUSION to the particular, for it is written: "Hashem your Elohim" which is a particular. And this general and particular is the first precept of the need to know in the beginning and in the end as we explained.
(End of Ra'aya Meheimna)

64. כַּד יָהַב קוּדְשָׁא בְּרִיךְ הוּא אוֹרַיְיתָא לְיִשְׂרָאֵל עַל טוּרָא דְּסִינַי, מִלָּה קַדְמָאָה אִיהוּ אָנֹכִי, אָנֹכִי סַלְקָא לְרָזִין סַגִּיאִין. וְהָכָא אִיהוּ רָזָא דִּפְקוּדָא קַדְמָאָה, לְמִנְדַּע לֵיהּ בִּכְלָלָא. בְּגִין דִּכְתִיב אָנֹכִי, הָא קָא רָמִיז, דְּאִית אֱלָהָא שַׁלִּיטָא עִלָּאָה עַל עָלְמָא, כד״א כִּי יְיָ׳ אֱלֹהֶיךָ אֵשׁ אוֹכְלָה הוּא, פִּקּוּדָא קַדְמָאָה בִּכְלָל. בִּפְרָט: בְּגִין דִּכְתִיב, ה׳ אֱלֹהֶיךָ דָּא פְּרָט, וְדָא כְּלָל וּפְרָט, פִּקּוּדָא קַדְמָאָה, דְּאִצְטְרִיךְ לְמִנְדַּע בְּרֵישָׁא וּבְסוֹפָא, כְּמָה דְּאוֹקִימְנָא.

6. "But they hearkened not to Moshe for anguish of spirit"
Rabbi Yehuda says "anguish of spirit" means the people did not have enough rest or enough breath. But Rabbi Shimon answers that it means two things: that Binah had not yet released joy so rest and freedom were not yet available; and that Malchut had not yet ruled in the world to institute just laws.

65. "And Moshe spoke so to the children of Yisrael, but they hearkened not to Moshe for anguish of spirit" (Shemot 6:9). HE ASKS, What is "anguish of spirit"? Rabbi Yehuda said, They did not rest FROM THEIR LABOR and they did not gather into themselves SUFFICIENT breath. Rabbi Shimon said, Anguish of spirit MEANS the Jubilee was still not released, WHICH IS BINAH, to give them rest AND FREEDOM, and the last spirit, WHICH IS MALCHUT, had not yet ruled IN THE WORLD to institute JUST laws IN THE WORLD. Therefore, there was anguish of spirit. Which spirit is it? It is the last spirit that we mentioned, WHICH IS MALCHUT, WHO WAS TOO HELPLESS TO SAVE YISRAEL, WHICH IS THE MEANING OF "ANGUISH OF SPIRIT."

65. וַיְדַבֵּר מֹשֶׁה כֵּן אֶל בְּנֵי יִשְׂרָאֵל וְלֹא שָׁמְעוּ אֶל מֹשֶׁה מִקֹּצֶר רוּחַ. מַאי מִקֹּצֶר רוּחַ. א״ר יְהוּדָה, דְּלָא הֲווֹ נְפִישֵׁי, וְלָא הֲווֹ לְקִיטֵי רוּחָא. א״ר שִׁמְעוֹן, מִקֹּצֶר רוּחַ: דְּעַד לָא נָפַק יוֹבְלָא, לְמֵיהַב לוֹן נְפִישׁוּ. וְרוּחַ בַּתְרָאָה, עַד לָא שַׁלְטָא לְמֶעְבַּד נִימוּסֵי, וּכְדֵין הֲוָה עָאקוּ דְּרוּחָא. מַאן אִיהוּ. רוּחַ בַּתְרָאָה דְּקַאמְרָן.

7. Voice and speech
Rabbi Shimon begins with: "Behold the children of Yisrael did not listen to me and how will Pharaoh hearken to me and I have impeded lips?" He says that Zeir Anpin is voice and Malchut is speech or words. Moses was voice but while the people were in exile he had no speech until he reached Mount Sinai and was given the Torah. Then voice combined with speech and he spoke words. We hear that 'said' in "For Elohim has said lest the people regret" does not mean speaking by mouth but is rather the silent wish of the heart. Rabbi Shimon turns to the verse: "And I appeared to Abraham, to Isaac and to Jacob." He tells us that Jacob was a vehicle for Tiferet, the central column, while Abraham and Isaac are the right and left columns, their perfection depending on the central one. Lastly he says that whoever has earned a covenant has earned the land, because the two are combined.

66. Come and see: It is written: "Behold, the children of Yisrael did not listen to me; how than shall Pharaoh hear me, who am of uncircumcised lips" (Shemot 6:12). HE ASKS, What is "who am of uncircumcised lips"? At first it was written: "I am not an eloquent man... but I am slow of speech, and of a slow tongue" to which the Holy One, blessed be He, replied, "Who gave man a mouth" and He said, "And I will be with your mouth" (Shemot 4:10-12). Can you imagine that it was not so? Yet now he says, I "am of uncircumcised lips." If so, where is the previous assurance of the Holy One, blessed be He, to him, NAMELY THE ASSURANCE, "AND I WILL BE WITH YOUR MOUTH..."

66. תָּא חֲזֵי, כְּתִיב הֵן בְּנֵי יִשְׂרָאֵל לֹא שָׁמְעוּ אֵלַי וְאֵיךְ יִשְׁמָעֵנִי פַרְעֹה וַאֲנִי עֲרַל שְׂפָתָיִם, מַאי וַאֲנִי עֲרַל שְׂפָתָיִם. וְהָא בְּקַדְמֵיתָא כְּתִיב לֹא אִישׁ דְּבָרִים אָנֹכִי וְגוֹ׳ כִּי כְבַד פֶּה וּכְבַד לָשׁוֹן אָנֹכִי, וְקוּדְשָׁא בְּרִיךְ הוּא הֲוָה אוֹתִיב לֵיהּ, מִי שָׂם פֶּה לָאָדָם וגו׳, וְהוּא אָמַר וְאָנֹכִי אֶהְיֶה עִם פִּיךָ, ס״ד דְּלָא הֲוָה כֵּן, וְהַשְׁתָּא אָמַר וַאֲנִי עֲרַל שְׂפָתָיִם, אִי הָכִי, אָן הוּא מִלָּה דְּאַבְטַח לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא בְּקַדְמֵיתָא.

67. AND HE ANSWERS: It is a secret. Moshe IS voice, NAMELY ZEIR ANPIN THAT IS CALLED VOICE, and speech, which is his words, NAMELY MALCHUT, was in exile. THEREFORE, Moshe was impeded IN MOUTH from explaining things, and therefore he said, "how then shall Pharaoh hear me" when my speech, WHICH IS MALCHUT, is still in exile, and I am speechless, a speechless voice, for it is in exile. Therefore the Holy One, blessed be He, made Aaron a partner to him, INSTEAD OF MALCHUT, AS HE IS THE QUEEN'S BEST MAN.

67. אֶלָּא רָזָא אִיהוּ, מֹשֶׁה קָלָא, וְדִבּוּר דְּאִיהוּ מִלָּה דִּילֵיהּ, הֲוָה בְּגָלוּתָא, וַהֲוָה אִיהוּ אָטִים לְפָרְשָׁא מִלִּין, וּבְגִין דָּא אָמַר, וְאֵיךְ יִשְׁמָעֵנִי פַרְעֹה, בְּעוֹד דְּמִלָּה דִּילִי אִיהִי בְּגָלוּתָא דִּילֵיהּ, דְּהָא לֵית לִי מִלָּה. הָא אֲנָא קָלָא מִלָּה גָּרַע, דְּאִיהִי בְּגָלוּתָא, וע"ד, שְׁתַּף קוּדְשָׁא בְּרִיךְ הוּא לְאַהֲרֹן בַּהֲדֵיהּ.

68. Come and see, as long as speech, WHICH IS MALCHUT, was in exile, voice, WHICH IS ZEIR ANPIN, was gone FROM SPEECH, and speech was uncircumcised, voiceless. When Moshe came, the voice came BECAUSE HE WAS A CHARIOT TO ZEIR ANPIN, WHICH IS CALLED VOICE. Moshe was voice without speech because SPEECH was in exile. And Moshe went while speech was in exile to Mount Sinai and the Torah was given. At that time, voice joined with speech, NAMELY ZEIR ANPIN WITH MALCHUT, and then he spoke words. This is the meaning of: "And Elohim spoke all these words" (Shemot 20:1) IN THE ASPECT OF VOICE WITHOUT SPEECH, AND SO HE WENT UNTIL THESE BECAME CLOSE. Then Moshe became properly whole with speech, BECAUSE voice and speech were whole together.

68. תָּא חֲזֵי, כָּל זִמְנָא דְּדִבּוּר הֲוָה בְּגָלוּתָא, קָלָא אִסְתְּלַק מִנֵּיהּ, וּמִלָּה הֲוָה אָטִים בְּלָא קוֹל, כַּד אָתָא מֹשֶׁה, אָתָא קוֹל. וּמֹשֶׁה הֲוָה קוֹל בְּלָא מִלָּה, בְּגִין דַּהֲוָה בְּגָלוּתָא, וְכָל זִמְנָא דְּדִבּוּר הֲוָה בְּגָלוּתָא, מֹשֶׁה אָזִיל קָלָא בְּלָא דִּבּוּר, וְהָכִי אָזִיל עַד דְּקָרִיבוּ לְטוּרָא דְּסִינַי, וְאִתְיְהִיבַת אוֹרַיְיתָא, וּבְהַהוּא זִמְנָא, אִתְחַבָּר קָלָא בְּדִבּוּר, וּכְדֵין מִלָּה מַלִּיל, הה"ד, וַיְדַבֵּר אֱלֹהִים אֵת כָּל הַדְּבָרִים הָאֵלֶּה. וּכְדֵין, מֹשֶׁה אִשְׁתְּכַח שְׁלִים בְּמִלָּה כַּדְקָא יָאוֹת, קוֹל וְדִבּוּר כַּחֲדָא בִּשְׁלִימוּ.

69. And Moshe complained that he lacked speech, except for the time when MALCHUT spoke to reproach him, NAMELY at the time that is written: "for since I came to Pharaoh to speak in your name, HE HAD DONE EVIL TO THIS PEOPLE..." (Shemot 5:23). Immediately, "And Elohim spoke to Moshe," SINCE MALCHUT, THE SECRET OF WORD, WHICH IS CALLED ELOHIM, SPOKE TO HIM STERNLY, AS THE WORD 'SPEAK' IMPLIES A STERN LANGUAGE. SHE REPROACHED HIM FOR SAYING, "FOR SINCE I CAME TO PHARAOH..." MALCHUT STARTED TO SPEAK TO HIM, EVEN THOUGH SHE WAS IN EXILE, THE REASON BEING THAT THE SPEECH WAS ONLY TO SHOW ANGER. Come and see that it was so, because speech started speaking and then stopped, and the voice, WHICH IS ZEIR ANPIN, completed it. Hence the passage ENDS: "And said to him, I am Hashem" BECAUSE HASHEM IS ZEIR ANPIN. That is because speech was still in exile, and its time to speak had not yet come. THEREFORE ZEIR ANPIN SPOKE WITH HIM.

69. וְעַל דָּא מֹשֶׁה אִתְרְעִים, דְּמִלָּה גָּרַע מִנֵּיהּ, בַּר הַהוּא זִמְנָא דְּמַלִּילַת לְאִתְרַעֲמָא עֲלוֹי, בְּזִמְנָא דִּכְתִיב, וּמֵאָז בָּאתִי אֶל פַּרְעֹה לְדַבֵּר בִּשְׁמֶךָ, מִיַּד וַיְדַבֵּר אֱלֹהִים אֶל מֹשֶׁה. תָּא חֲזֵי דְּהָכִי הוּא דְּשָׁרָא מִלָּה לְמַלְלָא וּפְסַק לָהּ, בְּגִין דְּעַד לָא מָטָא זִמְנָא דִּכְתִיב וַיְדַבֵּר אֱלֹהִים וְגוֹ'. וּפְסַק וְאַשְׁלִים קָלָא, הה"ד וַיֹּאמֶר אֵלָיו אֲנִי ה'. בְּגִין דְּדִבּוּר הֲוָה בְּגָלוּתָא, וְלָא מָטָא זִמְנָא לְמַלְלָא.

70. Because of this, Moshe was not whole in the beginning, NOT HAVING THE WORD, THAT IS MALCHUT. For he was voice THAT NEEDS THE WORD, and came for speech to take it out of the exile. As soon as it emerged from the exile, and voice and speech united at Mount Sinai AS MENTIONED, Moshe was perfected and was cured OF HIS SPEECH IMPEDIMENT. And then we find voice and word together wholly.

70. בְּגִינֵי כַּךְ, מֹשֶׁה לָא הֲוָה שְׁלִים מִלָּה בְּקַדְמֵיתָא, דְּאִיהוּ קוֹל, וְאָתֵי בְּגִין דִּבּוּר, לְאַפְּקָא לֵיהּ מִן גָּלוּתָא. כֵּיוָן דְּנָפַק מִן גָּלוּתָא, וְאִתְחַבָּרוּ קוֹל וְדִבּוּר כַּחֲדָא בְּטוּרָא דְּסִינַי, אִשְׁתְּלִים מֹשֶׁה וְאִתְסֵי, וְאִשְׁתְּכַח כְּדֵין קוֹל וְדִבּוּר כַּחֲדָא בִּשְׁלִימוּ.

71. Come and see: All the days that Moshe was in Egypt and wanted to take out the word from exile, the word, which is speech, did not speak. As soon as it emerged from the exile, and voice and speech combined, that word which is speech, NAMELY MALCHUT, led and guided Yisrael, but did not speak until YISRAEL approached Mount Sinai. It opened with the Torah, which is the proper way. And if you claim IT IS WRITTEN: "For Elohim said, lest the people repent" (Shemot 13:17). AND THE NAME ELOHIM DENOTES MALCHUT, SO IT SPOKE BEFORE TORAH WAS GIVEN. HE ANSWERS, It says "said," which is NOT SPEAKING BY MOUTH, BUT RATHER the silent wish of the heart, WHICH IS CALLED "SAYING" AS IN "HAMAN THOUGHT (LIT. 'SAID') IN HIS HEART" (ESTER 6:6), as we have already explained.

71. תָּא חֲזֵי, כָּל יוֹמִין דַּהֲוָה מֹשֶׁה בְּמִצְרַיִם, דְּבָעָא לְאַפְּקָא מִלָּה מִן גָּלוּתָא, לָא מַלִּיל מִלָּה, דְּאִיהוּ דִּבּוּר. כֵּיוָן דְּנָפַק מִן גָּלוּתָא, וְאִתְחַבָּר קוֹל בְּדִבּוּר, הַהוּא מִלָּה דְּאִיהוּ דִּבּוּר, אַנְהִיג וְדָבַר לוֹן לְיִשְׂרָאֵל, אֲבָל לָא מַלִּיל, עַד דְּקָרִיבוּ לְטוּרָא דְּסִינַי, וּפָתַח בְּאוֹרַיְיתָא, דְּהָכִי אִתְחָזֵי. וְאִי תֵּימָא, כִּי אָמַר אֱלֹקִים פֶּן יִנָּחֵם הָעָם, לָא כְּתִיב כִּי דִּבֵּר, אֶלָּא כִּי אָמַר, דְּאִיהוּ רְעוּתָא דְּלִבָּא בַּחֲשָׁאי, וְהָא אוֹקִימְנָא.

72. "And Elohim spoke to Moshe, and said to him, 'I am Hashem'" (Shemot 6:2). Rabbi Yehuda opened the discussion saying, "I rose to open to my beloved; but my beloved has turned away, and was gone..." (Shir Hashirim 5:6). "I rose to open to my beloved": This is voice, WHICH IS ZEIR ANPIN, WHICH IS THE BELOVED OF MALCHUT. Come and see: When the Congregation of Yisrael, WHICH IS MALCHUT, is in exile, the voice was gone from it, and the words subsided from it, as is written: "I was dumb with silence" (Tehilim 39:3). And if the word awakened, MEANING THAT IT WAS STIMULATED TO SPEAK, it is written, "But my beloved has turned away, and was gone," since the voice was gone from it and the word discontinued. Hence, "And Elohim spoke to Moshe." It started to speak and then stopped and remained silent. And afterwards the voice finished the sentence, WHICH IS ZEIR ANPIN, and said, "And said to him, 'I am Hashem.'"

72. וַיְדַבֵּר אֱלֹהִים אֶל מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי ה׳. ר׳ יְהוּדָה פָּתַח, קַמְתִּי אֲנִי לִפְתּוֹחַ לְדוֹדִי וְדוֹדִי חָמַק עָבָר וְגוֹ׳. קַמְתִּי אֲנִי לִפְתּוֹחַ לְדוֹדִי, דָּא קָלָא. תָּא חֲזֵי, כְּנֶסֶת יִשְׂרָאֵל כַּד אִיהִי בְּגָלוּתָא, קָלָא אִסְתְּלַק מִינָהּ, וּמִלָּה אִשְׁתְּכַךְ מִינָהּ, כמד״א נֶאֱלַמְתִּי דּוּמִיָּה. וְאִי אִתְּעַר מִלְּתָא, מַה כְּתִיב, וְדוֹדִי חָמַק עָבָר, דְּהָא קָלָא אִסְתְּלַק מִינָהּ, וּפְסְקָא מִלָּה. וְעַל דָּא וַיְדַבֵּר אֱלֹהִים אֶל מֹשֶׁה, שָׁרִיאַת לְמַלְּלָא, וּפְסַק וְשָׁתִיק. לְבָתַר אַשְׁלִים קָלָא וְאָמַר וַיֹּאמֶר אֵלָיו אֲנִי ה׳.

73. "And I appeared to Abraham, to Isaac, and to Jacob." By Jacob, there is an additional Vav (=and) AS IS SAID, "AND TO JACOB" TO SHOW that he is the selected of the patriarchs. VAV DENOTES TIFERET, WHICH IS THE CENTRAL COLUMN OF ZEIR ANPIN, AND JACOB WAS A CHARIOT FOR IT, AND ABRAHAM AND ISAAC ARE THE TWO COLUMNS, RIGHT AND LEFT OF ZEIR ANPIN, AND THEIR PERFECTION IS DEPENDENT ON THE CENTRAL COLUMN, WHICH IS JACOB. The same way, it is said, "The Elohim of Abraham, the Elohim of Isaac and the Elohim of Jacob" (Shemot 3:6). By Jacob there is an additional Vav (=and). Rabbi Yosi said, If so, it is written: "I am Hashem, Elohim of Abraham your father, and Elohim of Isaac" (Beresheet 28:13). Here Isaac is written with an additional Vav. BUT SURELY IT IS THE CONJUNCTIVE VAV. IT DOES NOT CARRY A HOMILETICAL REASON.

73. וָאֵרָא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב, בְּיַעֲקֹב תּוֹסֶפֶת וָא״ו, דְּאִיהוּ שְׁלִימוּ דַּאֲבָהָן, כְּמָה דְּאַתְּ אָמַר, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב, בְּיַעֲקֹב תּוֹסֶפֶת וָא״ו. אָמַר רִבִּי יוֹסֵי, אִי הָכִי, הָא כְּתִיב אֲנִי ה׳ אֱלֹהֵי אַבְרָהָם אָבִיךָ וֵאלֹהֵי יִצְחָק, הָא בְּיִצְחָק תּוֹסֶפֶת וָא״ו.

74. He said to him, It is well, AND THERE IS NO DIFFICULTY because Jacob was alive, and THE VERSE included Jacob in Isaac, whose eyes were dim, and who was as one who is dead. Because as long as a person lives in this world, the Holy Name is not mentioned in relation to him. Therefore, he was included in Isaac. THEREFORE THERE IS AN ADDITIONAL VAV BY ISAAC, but now that Jacob has died, the matter has returned to its place. This is the meaning of: "And I appeared to Abraham, to Isaac, and to Jacob" with an additional Vav.

74. אָמַר לֵיהּ, שַׁפִּיר הֲוָה, בְּגִין דְּיַעֲקֹב הֲוָה קַיָּים, וְאַכְלִיל לֵיהּ לְיַעֲקֹב בְּיִצְחָק, דְּאִתְחַשְׁכוּ עֵינוֹי, וַהֲוָה כַּמֵּת, דְּהָא בְּעוֹד דב״נ אִיהוּ קַיָּים בְּהַאי עָלְמָא, לָא אִדְכַּר עֲלוֹי שְׁמָא קַדִּישָׁא, וְעַל דָּא אַכְלִיל לֵיהּ בְּיִצְחָק. הַשְׁתָּא דְּמִית יַעֲקֹב, אָתָא מִלָּה בְּאַתְרֵיהּ. הה״ד וָאֵרָא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב, בְּתוֹסֶפֶת ו׳.

75. "By the name of El Shadai" means I appeared to them from within the mirror that does not illuminate, WHICH IS MALCHUT THAT IS CALLED EL SHADAI, but did not appear through the illuminating mirror, WHICH IS ZEIR ANPIN CALLED YUD HEI VAV HEI. And if you say the PATRIARCHS united with the Nukva only, NAMELY MALCHUT, and not more, come and see that ZEIR ANPIN never separated FROM THE NUKVA IN RELATION TO THE PATRIARCHS. This is the meaning of: "And I have also established my covenant with them" (Shemot 6:4), because the covenant THAT IS THE YESOD OF ZEIR ANPIN joined with MALCHUT.

75. בְּאֵל שַׁדָּי: אִתְחַזֵּינָא לְהוּ, מִגּוֹ אַסְפַּקְלַרְיָא דְּלָא נָהֲרָא. וְלָא אִתְחַזֵּינָא מִגּוֹ אַסְפַּקְלַרְיָא דְּנָהֲרָא. וְאִי תֵּימָא דְּהָא אִשְׁתַּמְּשׁוּ בְּנוּקְבָא בִּלְחוֹד וְלָא יַתִּיר. תָּא חֲזֵי, דְּלָא אִתְפְּרְשָׁן לְעָלְמִין, הה״ד וְגַם הֲקִימוֹתִי אֶת בְּרִיתִי אִתָּם, דְּהָא בְּרִית אִתְחַבַּר עִמָּהּ.

76. One should learn from the Holy One, blessed be He, NOT TO SEPARATE BETWEEN ZEIR ANPIN AND THE NUKVA because He did not separate them, as is written: "El Shadai", WHICH IS THE NUKVA, and also, "And also I have sustained my covenant with them", WHICH IS YESOD OF ZEIR ANPIN THAT HAS JOINED WITH HER. And we learned that whoever has merited to a covenant, TO YESOD OF ZEIR ANPIN, merited the land, WHICH IS THE NUKVA, SINCE THEY ARE JOINED TOGETHER, as mentioned.

76. מִקּוּדְשָׁא בְּרִיךְ הוּא אִית לֵיהּ לְבַר נָשׁ לְמֵילַף, דְּהָא אִיהוּ קָאָמַר דְּלָא פָּרִישׁ לוֹן, דִּכְתִיב בְּאֵל שַׁדָּי, וּכְתִיב וְגַם הֲקִימוֹתִי אֶת בְּרִיתִי אִתָּם, בְּגִין לְקַיְּימָא קִיּוּמָא בְּיִחוּדָא חַד, וְגַם הֲקִימוֹתִי אֶת בְּרִיתִי אִתָּם וְגוֹ׳. הָא אִתְּמַר, מַאן דְּזַכֵּי לִבְרִית, יָרִית לְאַרְעָא.

8. "Be afraid of the sword"
Rabbi Shimon speaks to Rabbi Chiya and Rabbi Yosi about the verse: "Be afraid of the sword. For wrath brings the punishment of the sword, that

you may know that there is a judgment." He says 'the sword' is "the sword that avenges the revenge of the covenant," in other words, that punishes anyone who cheats the covenant or is perverse. "For wrath brings the punishments of the sword" because all who falsify the covenant decrease the desire of Malchut to take sustenance from Zeir Anpin. On the other hand, everyone who observes the covenant stimulates it properly, thereby blessing those above and those below. The covenant is stimulated whenever righteous people are found in the world. As evidence for this Rabbi Shimon offers: "And also I have sustained my covenant with them to give them the Land of Canaan, the land of their sojourns (Heb. megureihem)." When the covenant was still remembered and kept by the children of Yisrael all the Sfirot combined in one to liberate them from Egypt.

77. One day, Rabbi Chiya and Rabbi Yosi were before Rabbi Shimon. Rabbi Shimon opened the discussion saying, "Be afraid of the sword. For wrath brings the punishments of the sword, that you may know that there is a judgment" (Iyov 19:29). HE ASKS, It is written: "Be afraid of the sword." What sword? HE ANSWERS, This is "a sword...that shall avenge my covenant" (Vayikra 26:25). This sword, WHICH IS MALCHUT, stands to observe who is false to the covenant, WHICH IS YESOD, because anyone who is false to the covenant BLEMISHES IT WITH SEXUAL MISCONDUCT OR SPILLING SEMEN IN VAIN, it is this sword that takes vengeance on him.

77. רִבִּי חִיָּא וְרִבִּי יוֹסִי, הֲווֹ שְׁכִיחֵי יוֹמָא חַד קֳמֵיהּ דְּרִבִּי שִׁמְעוֹן, פָּתַח רִבִּי שִׁמְעוֹן וְאָמַר, גּוּרוּ לָכֶם מִפְּנֵי חֶרֶב כִּי חֵמָה עֲוֹנוֹת חֶרֶב לְמַעַן תֵּדְעוּן שַׁדִּין. שַׁדִּין כְּתִיב. גּוּרוּ לָכֶם מִפְּנֵי חֶרֶב, מַאן חֶרֶב. דָּא חֶרֶב נוֹקֶמֶת נְקַם בְּרִית, דְּהָא הַאי חֶרֶב קָאֵים לְאִסְתַּכְּלָא מַאן דְּמְשַׁקַּר בִּבְרִית, דְּכָל מַאן דְּמְשַׁקַּר בִּבְרִית, נוּקְמָא דְּנַקְמִין מִנֵּיהּ, הַאי חֶרֶב הוּא.

78. This is the meaning of: "For wrath brings the punishments of the sword." What is the reason? IT IS that anyone who is false to the covenant distances the desire OF MALCHUT TO RECEIVE SUSTENANCE FROM ZEIR ANPIN, and thus whoever should receive SUSTENANCE, NAMELY YESOD does not receive it, and does not give to his place, since his place, WHICH IS MALCHUT, is not awakened toward him. BECAUSE OF THE BLEMISH IN THE COVENANT THE DESIRE TO RECEIVE SUSTENANCE WAS REMOVED FROM IT. Everyone who observes this covenant arouses the covenant towards its place, WHICH IS MALCHUT, and the upper and lower beings are blessed.

78. הֲדָא הוּא דִּכְתִיב, כִּי חֵמָה עֲוֹנוֹת חֶרֶב. מַאי טַעֲמָא. בְּגִין דְּמַאן דְּמְשַׁקַּר בִּבְרִית, פָּרִישׁ תִּיאוּבְתָּא, וְלָא נָטִיל מַאן דְּנָטִיל, וְלָא יָהִיב לְאַתְרֵיהּ, דְּהָא לָא אִתְּעַר לְגַבֵּיהּ אַתְרֵיהּ. וְכָל מַאן דְּנָטִיר לֵיהּ לְהַאי בְּרִית, אִיהוּ גָּרִים לְאִתְּעָרָא לְהַאי בְּרִית לְאַתְרֵיהּ. וְאִתְבָּרְכָאן עִלָּאִין וְתַתָּאִין.

79. Who awakens this covenant to its place? When there are righteous people in the world, THEY AWAKEN IT. How do we know this? From the words: "And I have also established my covenant with them, to give them the land of Canaan, the land of their sojourns (Heb. megureihem)" (Shemot 6:4). What is 'megureihem'? IT IS as written: "Be afraid (Heb. guru) of the sword", WHICH IS MALCHUT AS MENTIONED. Because it is a place that causes fear in the world. Therefore IT SAYS: "Be afraid of the sword." SO THE PATRIARCHS STIMULATED THE COVENANT TO ITS PLACE, WHICH IS MALCHUT, OF WHICH IT SAYS, "TO GIVE TO THEM THE LAND OF THEIR SOJOURNS," AS EXPLAINED.

79. מַאן אִתְּעַר הַאי בְּרִית לְאַתְרֵיהּ. כַּד אִשְׁתְּכָחוּ זַכָּאִין בְּעָלְמָא. מְנָא לָן, מֵהָכָא, דִּכְתִיב וְגַם הֲקִימוֹתִי אֶת בְּרִיתִי אִתָּם לָתֵת לָהֶם אֶת אֶרֶץ כְּנָעַן אֶת אֶרֶץ מְגוּרֵיהֶם. מַאי מְגוּרֵיהֶם. כְּמָה דְּאַתְּ אָמַר גּוּרוּ לָכֶם מִפְּנֵי חֶרֶב. בְּגִין דְּאִיהוּ אֲתָר, דְּאַשְׁרֵי מָגוֹר בְּעָלְמָא, וְעַל דָּא גּוּרוּ לָכֶם מִפְּנֵי חֶרֶב.

80. "in which they sojourned (Heb. garu)" (Ibid.). 'GARU' MEANS THAT from the day that they approached the Holy One, blessed be He, they had feared in it FROM HASHEM and it consisted of a supernal fear in observing His commandments. BECAUSE MALCHUT IS THE ASPECT OF FEAR, and if a person will not place fear over his head IN OBSERVING THE COVENANT, he will never fear of the Holy One, blessed be He, in the other precepts.

80. אֲשֶׁר גָּרוּ בָהּ, מִיּוֹמָא דְּאִתְקְרִיבוּ לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא, דְּחִילוּ בָהּ דְּחִילוּ, וּדְחִילוּ עִלָּאָה בָּהּ לְמִיטַר פִּקּוּדוֹי. דְּאִי בְּהַאי לָא יְשַׁדֵּי דְּחִילוּ עַל רֵישֵׁיהּ דְּבַר נָשׁ, לָא דָּחִיל לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא לְעָלְמִין בִּשְׁאַר פִּקּוּדוֹי.

81. Come and see, of the awakening from below, when the children of Yisrael were awakened towards the Holy One, blessed be He, and cried before Him, it is written: "And I have remembered my covenant" (Shemot 6:5), because He remembered the covenant. Then the desire arose to connect everything in one bond, as since the covenant was awakened, WHICH IS YESOD OF ZEIR ANPIN, the bond of all THE SFIROT OF ZEIR ANPIN became awakened. "And I have remembered my covenant" MEANS to attach it to its place, WHICH IS MALCHUT. Therefore it is written, "Therefore say to the children of Yisrael, I am Hashem" (Ibid. 6) FOR ALL THE SFIROT JOINED INTO ONE BOND TO REDEEM YISRAEL FROM EGYPT.

81. תָּא חֲזֵי, בְּאִתְעָרוּתָא דִּלְתַתָּא, כַּד אִתְּעָרוּ יִשְׂרָאֵל לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא, וְצַוְּחוּ לְקֳבְלֵיהּ, מַה כְּתִיב, וְאֶזְכּוֹר אֶת בְּרִיתִי, דְּהָא בִּבְרִית הֲוֵי זָכוֹר. וּכְדֵין אִתְּעַר תִּיאוּבְתָּא, לְאִתְקַשְׁרָא כֹּלָּא בְּקִשּׁוּרָא חַד. כְּיוָן דְּהַאי בְּרִית אִתְּעַר, הָא קִשּׁוּרָא דְּכֹלָּא אִתְּעַר. וְאֶזְכּוֹר אֶת בְּרִיתִי, לְאִזְדַּוְּגָא לֵיהּ בְּאַתְרֵיהּ. וְעַל דָּא, לָכֵן אֱמוֹר לִבְנֵי יִשְׂרָאֵל אֲנִי ה׳.

9. "These are the heads of their fathers' houses"
This section opens with the verse: "And Hashem spoke to Moses and Aaron and commanded them about the children of Yisrael and about Pharaoh the king of Egypt." Rabbi Yosi explains that this means the children of Yisrael were to be led with gentleness and the Pharaoh was to be treated with honor and respect. Rabbi Yisa wonders why it says: "These are the leaders of their fathers' house," and Rabbi Shimon answers that they were kings and the children of kings, leaders of their clans who did not deny their customs or mingle with other nations. Moses and Aaron were without equal among the princes of Yisrael because of their lineage, especially because of Pinchas who saved so many thousands when he killed Zimri and Kozbi and halted the plague. God saw that two of Aaron's sons would eventually blemish the covenant, so he did not want to send Aaron on the mission, but when he saw Pinchas repairing the blemish - sustaining the covenant - he reinstated Aaron with Moses. Rabbi Shimon adds that Moses is air or spirit and Aaron is water, and together they combine Tiferet and Chesed.
The Relevance of this Passage
When people are chosen to be leaders it is because they have some quality or qualities that make them fit for leadership. As we think about this section we can study the ways in which Moses and Aaron exhibited these qualities by showing gentleness, honor and respect to both their own people and their adversary. This ability in a man to transcend his own nature and honor his enemies - for even criminals treat their friends with respect - is the sign of a great soul, one who has overcome his lower nature and thereby rules his inner kingdom. This is the true 'royal man', who is also the natural choice for a temporal leader. Reading this section will make us more fit for leadership ourselves, and help us guide others to their own freedom.

82. "And Hashem spoke to Moshe and to Aaron, and gave them a charge to the children of Yisrael, and to Pharaoh king of Egypt" (Shemot 6:13). Rabbi Yosi said, THE REASON IT SAYS, "AND GAVE THEM A CHARGE to the children of Yisrael," is that He commanded to lead them with gentleness as necessary. "And to Pharaoh" MEANS treating him with honor. This has already been explained.

82. וַיְדַבֵּר ה׳ אֶל מֹשֶׁה וְאֶל אַהֲרֹן וַיְצַוֵּם אֶל בְּנֵי יִשְׂרָאֵל וְאֶל פַּרְעֹה מֶלֶךְ מִצְרָיִם. ר׳ יוֹסֵי אָמַר, אֶל בְּנֵי יִשְׂרָאֵל לְדַבְּרָא לוֹן בְּנַחַת כַּדְקָא חֲזֵי, וְאֶל פַּרְעֹה: לְאַנְהָגָא בֵּיהּ יְקָר, וְאוּקְמוּהָ.

83. Rabbi Yisa said, Why did THE TORAH place close to the verse THE PARAGRAPH OF: "These are the heads of their fathers' houses" (Ibid. 14)? HE ANSWERS, The Holy One, blessed be He, said to him, Speak to the children of Yisrael gently, because even though they are in hard labor, they are kings, the children of kings. Therefore it is written, "These are the heads of their fathers' houses," AS HE SAID TO HIM, These that you see are the heads of fathers' houses.

83. אָמַר רִבִּי יֵיסָא, אֲמַאי סָמִיךְ הָכָא אֵלֶּה רָאשֵׁי בֵית אֲבוֹתָם. אֶלָּא, אָמַר לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, דַּבְּרוּ לוֹן לִבְנֵי יִשְׂרָאֵל בְּנַחַת, דאע״ג דְּאִינּוּן יַתְבֵי בְּפוּלְחָנָא קַשְׁיָא, מַלְכִין בְּנֵי מַלְכִין אִינּוּן. וּבְגִין כַּךְ, כְּתִיב, אֵלֶּה רָאשֵׁי בֵית אֲבוֹתָם אִלֵּין דְּאַתְּ חָמֵי, רֵישֵׁי בֵּית אֲבָהָן אִינּוּן.

84. Rabbi Chiya said, THIS IS WHY, "THESE ARE THE HEADS OF THEIR FATHERS' HOUSES" IS THE ADJASCENT VERSE, TO TEACH that they all did not deny their customs, did not mingle with any other nation. There are those who stood on their holy ground and were not false by mingling with the Egyptians. Rabbi Acha said, THE REASON "THESE ARE THE HEADS OF THEIR FATHERS' HOUSES...," IS ADJASCENT IS in order to express THE LINEAGE of Moshe and Aaron, that they were suitable to take out the children of Yisrael, to speak to Pharaoh, and to chastise him with the rod. Their equal was not to be found among all the princes of Yisrael.

84. א״ר חִיָּא, דְּכֻלְּהוּ לָא שַׁקְּרוּ נִימוּסֵיהוֹן, וְלָא אִתְעָרְבוּ בְּעַמָּא אַחֲרָא אִלֵּין אִינּוּן דְּקַיְּימוּ בְּדוּכְתַּיְיהוּ קַדִּישָׁא, וְלָא שָׁקְרוּ לְאִתְעָרְבָא בְּהוּ בְּמִצְרָאֵי. אָמַר רִבִּי אֲחָא, בְּגִין לְאַיְתָאָה לְמֹשֶׁה וּלְאַהֲרֹן, דְּאִינּוּן אִתְחָזוּן לְאַפָּקָא לְהוּ לְיִשְׂרָאֵל, וּלְמַלְלָא לְפַרְעֹה, וּלְרַדָּאָה לֵיהּ בְּחוּטְרָא, בְּגִין דְּבְכָל רֵישֵׁיהוֹן דְּיִשְׂרָאֵל, לָא אִשְׁתְּכַח כְּוָותַיְיהוּ.

85. Come and see, IT IS WRITTEN: "And Elazar the son of Aaron took him one of the daughters of Putiel to wife; and she bore him Pinchas. These are the heads of the fathers of the Levites" (Shemot 6:25). HE ASKS, WHY DOES IT SAY, "These are the heads," IN PLURAL? PINCHAS was only one. HE ANSWERS, Because Pinchas saved so many thousands and tens of thousands of Yisrael, and saved many heads of fathers WHEN HE KILLED ZIMRI AND KOZBI, SO THE PLAGUE WAS STAYED FROM YISRAEL. Therefore, it is written of him: "These" IN PLURAL.

85. תָּא חֲזֵי, וְאֶלְעָזָר בֶּן אַהֲרֹן לָקַח לוֹ מִבְּנוֹת פּוּטִיאֵל לוֹ לְאִשָּׁה וַתֵּלֶד לוֹ אֶת פִּינְחָס אֵלֶּה רָאשֵׁי אָבוֹת הַלְוִיִּם. וְכִי אֵלֶּה רָאשֵׁי, וְהָא הוּא בִּלְחוֹדוֹי הֲוָה. אֶלָּא, בְּגִין דְּפִינְחָס קַיְּים כַּמָּה אַלְפִין וְרִבְוָון מִיִּשְׂרָאֵל, וְהוּא קַיְּים לְרָאשֵׁי אֲבָהָן, כְּתִיב בֵּיהּ אֵלֶּה.

86. תוּ, וַתֵּלֶד לוֹ אֶת פִּינְחָס אֵלֶּה רָאשֵׁי, אוֹבְדָא דְּרֵישֵׁי דְּלֵיוָאֵי אִשְׁתְּכַח בֵּיהּ, וּמַה דְּאִינּוּן גָּרְעוּ וְאִתּוּקְדוּ, הוּא אַשְׁלִים, וְרָוַוח כְּהוּנָתָא דִּילְהוֹן, וְשַׁרְיָא בֵּיהּ טַסְטוּקָא דְּתַרְוַוּיְיהוּ. אוֹבְדָא דְּרֵישֵׁי דְּלֵיוָאֵי אִשְׁתְּכַח בֵּיהּ, וּמַאן נִינְהוּ. נָדָב וַאֲבִיהוּא. אִינּוּן פְּרִישׁוּ אֶת קַיְּימָא מֵאַתְרֵיהּ, וְהוּא אָתָא וְחָבַר לוֹן. בְּגִין כַּךְ, אִתְיְיהִיב לֵיהּ יְרוּתָא, וְרוּחָא דְּתַרְוַוּיְיהוּ. וְאַדְכַּר הָכָא עַל מַה דְּלֶהֱוֵי לְבָתַר.

86. Another EXPLANATION OF THE PASSAGE THAT SAYS, "And she bore Pinchas. These are the heads" IN PLURAL: Because the loss of the heads of the Levites was recovered in him, and he restored whatever they missed and was burned. He earned their priesthood and the form of both of them dwelt IN PINCHAS. HE ASKS, You say that the loss of the heads of Levites is found in him. Who are they? HE ANSWERS, They are Nadab and Abihu. They separated the sign of the covenant from its place, WHICH IS MALCHUT, BECAUSE THEY OFFERED A STRANGE FIRE, and he came and connected them. Therefore the inheritance and the spirit of both of them was given to him. And it is mentioned here IN THE PASSAGE what will occur later on. THEREFORE IT IS WRITTEN BY HIM: "THESE ARE THE HEADS," IN PLURAL.

87. וְאִי תֵּימָא, אֲמַאי אַדְכַּר הָכָא פִּינְחָס. אֶלָּא חָמָא קוּדְשָׁא בְּרִיךְ הוּא לְאַהֲרֹן, בְּשַׁעֲתָא דְּאָמַר וְאֶזְכּוֹר אֶת בְּרִיתִי, דִּזְמִינִין תְּרֵין בְּנוֹהִי דְּאַהֲרֹן לְאַפְּגָמָא לֵיהּ לְהַאי בְּרִית, וְהַשְׁתָּא דְּקָא מְשַׁדַּר לֵיהּ לְמִצְרַיִם, בָּעָא לְאַעְבְּרָא לֵיהּ לְאַהֲרֹן, דְּלָא לְמֵיהַךְ בִּשְׁלִיחוּתָא דָּא. כֵּיוָן דְּחָמָא קוּדְשָׁא בְּרִיךְ הוּא, דְּקָאֵים פִּינְחָס וְקַיֵּים לֵיהּ לְהַאי בְּרִית בְּאַתְרֵיהּ, וְאַתְקִין עֲקִימָא דִּילְהוֹן, מִיָּד הוּא אַהֲרֹן וּמֹשֶׁה. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, הַשְׁתָּא הוּא אַהֲרֹן, אִיהוּ אַהֲרֹן דְּקַדְמֵיתָא.

87. And if you ask, Why is Pinchas mentioned here; AFTER ALL, THE PASSAGE CAME ONLY TO IMPRESS THE LINEAGE OF MOSHE AND AARON AS MENTIONED. HE ANSWERS, Because the Holy One, blessed be He, saw of Aaron, when He said, "And I remembered my covenant," that his two sons would eventually blemish this covenant. Now that He was sending him to Egypt TO TAKE OUT YISRAEL, He wanted to remove Aaron, not allowing him to go on this mission. BUT as soon as the Holy One, blessed be He, saw Pinchas standing and sustaining this covenant in its place, and repairing the blemish OF NADAB AND ABIHU, immediately THE PASSAGE SAYS, "These are that Aaron and Moshe" (Shemot 6:26). The Holy One, blessed be He, said, Now he is Aaron, the original Aaron, AS BEFORE NADAB AND ABIHU BLEMISHED THE COVENANT, BECAUSE PINCHAS REPAIRED THE BLEMISH.

88. הוּא אַהֲרֹן וּמֹשֶׁה אֲשֶׁר אָמַר ה׳ לָהֶם הוֹצִיאוּ אֶת בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם וְגוֹ׳. הוּא אַהֲרֹן וּמֹשֶׁה. הֵם אַהֲרֹן וּמֹשֶׁה מִבָּעֵי לֵיהּ. אֶלָּא, לְאַכְלָלָא דָּא בְּדָא, רוּחָא בְּמַיָּא. הוּא מֹשֶׁה וְאַהֲרֹן: לְאַכְלָלָא מַיָּא בְּרוּחָא, וְעַל דָּא כְּתִיב הוּא, וְלֹא הֵם.

88. "These are that Aaron and Moshe, to whom Hashem said 'Take out the children of Yisrael from the Land of Egypt...'" HE ASKS, THE PASSAGE SAYS, "These are that (lit. 'he is') Aaron and Moshe", but it should say, 'These are Aaron and Moshe.' HE ANSWERS, it is to combine the air, WHICH IS MOSHE, with water, WHICH IS AARON. AND WHEN IT SAYS, "He is Moshe and Aaron" (Ibid. 27), it is to combine water, WHICH IS AARON, with air, WHICH IS MOSHE. MOSHE IS THE ASPECT OF AIR, WHICH IS TIFERET OF ZEIR ANPIN, AND AARON IS THE ASPECT OF WATER, WHICH IS CHESED OF ZEIR ANPIN. Therefore, it is written: "He is AARON AND MOSHE" instead of "These are" BECAUSE THEY ARE COMBINED ONE WITH THE OTHER, AS EXPLAINED.

10. "Know therefore this day, and consider it in your heart"
Rabbi Elazar opens the discussion, saying: "And you should know today and lay it to your heart (Heb. levavecha) that Hashem is Elohim." Rabbi Shimon says if you really want to understand this and know that Hashem is Elohim, you need to know that the good and evil inclinations dwell in the heart together, and that you must love Him with both. One should convert the evil attributes so that instead of sinning they serve Hashem. Then the evil inclination and the good inclination will be one, and you will find that Hashem is Elohim. In this way judgment and mercy are included together. We are told that the wicked prevent the blessings from above from being drawn down to them, as in: "And He will hold up the heaven so that there shall be no rain." This is because they separate the evil inclination from the good one, using the evil one. Rabbi Shimon speaks about the left and right, and how they relate to Judgment. He next returns to a discussion in the previous section, reiterating that the element of air combined with that of water in Moses and Aaron - thus combining Tiferet with Chesed. He also repeats the admonition to unify the Holy Name properly by worshipping with one's whole heart and with one's whole soul.

89. רִבִּי אֶלְעָזָר וְרִבִּי אַבָּא, הֲווֹ שְׁכִיחֵי לֵילְיָא חַד בְּבֵי אוֹשְׁפִּיזַיְיהוּ בְּלוּד, קָמוּ לְאִשְׁתַּדְּלָא בְּאוֹרַיְיתָא. פָּתַח רִבִּי אֶלְעָזָר וְאָמַר, וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבוֹתָ אֶל לְבָבֶךָ כִּי ה׳ הוּא הָאֱלֹהִים. הַאי קְרָא הָכִי מִבָּעֵי לֵיהּ. וְיָדַעְתָּ הַיּוֹם כִּי ה׳ הוּא הָאֱלֹהִים וַהֲשֵׁבוֹתָ אֶל לְבָבֶךָ. תּוּ, וַהֲשֵׁבוֹתָ אֶל לִבֶּךָ מִבָּעֵי לֵיהּ.

89. One night, Rabbi Elazar and Rabbi Aba were in their lodgings in Lod. They awoke to study Torah. Rabbi Elazar opened the discussion saying, "Know therefore this day, and consider it in your heart (Heb. levavecha), that Hashem He is Elohim" (Devarim 4:39). HE ASKS, This passage should have said, 'Know therefore this day, that Hashem He is Elohim' AND AT THE END, 'and consider it in your heart.' BECAUSE THE KNOWLEDGE THAT HASHEM IS ELOHIM PREPARES ONE TO CONSIDER IT IN THE HEART SO, AND IF HE HAS ALREADY CONSIDERED IT IN HIS HEART ONE MOST CERTAINLY HAS THE KNOWLEDGE. Also, it should have said 'libecha (heart, with one Bet)' NOT "LEVAVECHA (WITH TWO BET'S)."

90. אֶלָּא, אָמַר מֹשֶׁה, אִי אַתְּ בָּעֵי לְמֵיקַם עַל דָּא, וּלְמִנְדַּע כִּי ה׳ הוּא הָאֱלֹהִים, וַהֲשֵׁבוֹתָ אֶל לְבָבֶךָ וּכְדֵין תִּנְדַּע לֵיהּ. לְבָבֶךָ: יֵצֶר טוֹב וְיֵצֶר רָע, דְּאִתְכְּלִיל דָּא בְּדָא, וְאִיהוּ חַד, כְּדֵין תִּשְׁכַּח כִּי ה׳ הוּא הָאֱלֹהִים, דְּהָא אִתְכְּלִיל דָּא בְּדָא, וְאִיהוּ חַד. וְעַל דָּא וַהֲשֵׁבוֹתָ אֶל לְבָבֶךָ, לְמִנְדַּע מִלָּה.

90. HE ANSWERS, But Moshe said, If you really want to understand this and know that Hashem is Elohim, then "consider it in your heart (levavcha)", and thus know it. For "levavcha" MEANS the Good Inclination and Evil Inclination THAT DWELL IN THE HEART are included within one another and are one. "AND YOU SHALL LOVE HASHEM YOUR ELOHIM WITH ALL YOUR HEART (HEB. LEVAVCHA)" (DEVARIM 6:5), MEANING WITH BOTH YOUR INCLINATIONS, THE GOOD INCLINATION AND THE EVIL INCLINATION. THUS HE SHOULD CONVERT THE EVIL ATTRIBUTES OF THE EVIL INCLINATION TO BE GOOD, NAMELY TO SERVE HASHEM WITH THEM AND NOT SIN THROUGH THEM. THEN, CERTAINLY THERE IS NO MORE DIFFERENCE BETWEEN THE GOOD INCLINATION AND THE EVIL INCLINATION, AND THEY ARE ONE. Then you will find that Hashem is Elohim. THE ATTRIBUTE OF JUDGMENT, WHICH IS CALLED ELOHIM, IS INCLUDED IN YUD HEI VAV HEI, WHICH IS THE ATTRIBUTE OF MERCY because they are included the one within the other, AS THE EVIL INCLINATION AND THE GOOD INCLINATION ARE COMBINED IN THE HEART, and they are one. SO IT CAN NOT BE KNOWN THAT HASHEM IS ELOHIM EXCEPT THROUGH CONSIDERING IT IN THE HEART. Therefore, THE PASSAGE MENTIONED FIRST, "and consider it in your heart" to know THROUGH IT that HASHEM HE IS ELOHIM.

91. תּוּ אָמַר רִבִּי אֶלְעָזָר, חַיָּיבִין עַבְדִּין פְּגִימוּתָא לְעֵילָא, מַאי פְּגִימוּתָא. דִּשְׂמָאלָא לָא אִתְכְּלִיל בִּימִינָא. דְּיֵצֶר רָע לָא אִתְכְּלִיל בְּיֵצֶר טוֹב, בְּגִין חוֹבַיְיהוּ דִּבְנֵי נָשָׁא. וּפְגִימוּ לָא עַבְדֵי, אֶלָּא לוֹן מַמָּשׁ, הֲדָא הוּא דִּכְתִיב, שִׁחֵת לוֹ לֹא בָּנָיו מוּמָם. כְּבִיכוֹל עַבְדֵי וְלָא עַבְדֵי. עַבְדֵי: דְּלָא יִתְמַשֵּׁךְ עֲלַיְיהוּ בִּרְכָּאן דִּלְעֵילָא, כְּמָה דְּאַתְּ אָמַר וְעָצַר אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר. וְלָא עַבְדֵי: דְּהָא שְׁמַיָּא נַטְלֵי לוֹן לְגַרְמַיְיהוּ בִּרְכָּאן מַאי דְּאִצְטְרִיךְ. וְלָא נַטְלֵי לְאַמְשָׁכָא לְתַתָּא וַדַּאי מוּמָם דְּאִינּוּן חַיָּיבִין אִיהוּ.

91. Rabbi Elazar also said, The wicked cause a blemish above WITH THEIR EVIL ACTIONS. What is the blemish? IT IS that the left is not included within the right ABOVE, IT RATHER DOMINATES BY MEANS OF JUDGMENT BY ITSELF. THIS IS BECAUSE the Evil Inclination BELOW is not included in the Good Inclination, TO WORK WITH IT TO DRAW GOOD AS MENTIONED because of the sins of people WHO SIN, THROUGH THE EVIL INCLINATION, AND ATTRACT BY IT THE DOMINATION OF JUDGMENT. And they do not cause a blemish ABOVE, but actually to themselves. This is the meaning of: "Not His the corruption, but the blemish of His sons (or: His (Heb. lo, with Vav) the corruption, not (Heb. lo, with Aleph) the blemish...)" (Devarim 32:5). FIRST IT IS SAID "HIS THE CORRUPTION", SEEMINGLY INDICATING THAT THEY BLEMISH ABOVE AND THEN, "NOT THE BLEMISH OF HIS SONS" SEEMINGLY, THAT THEY DO NOT CAUSE BLEMISH ABOVE. It is as if they cause A BLEMISH yet do not cause A BLEMISH. They cause, THAT IS, THEY BRING ABOUT that blessings from above do not flow to them, as is written: "And shut up the heavens, that there be no rain" (Devarim 11:17). THEY DAMAGE THE CHANNELS OF SUSTENANCE ABOVE yet they do not cause, because the heavens, NAMELY THE CHANNELS OF ABOVE, receive for themselves as much blessings AND SUSTENANCE as they need, but they do not receive SUSTENANCE to pour downward. Certainly THIS IS NOT A BLEMISH AND FLAW OF THE ABOVE, BUT RATHER, it is the blemish of these wicked, AND IT IS UPON THEM THAT THIS FLAW RESTS AND NOT ABOVE.

92. Also, IT CAN BE EXPLAINED, "His" (Heb. lo, with Vav) MEANS that the right is not included in the left ABOVE, so that blessings are not drawn downwards AND TO THIS IS SAID 'HIS' WITH VAV. "not (Heb. lo) is spelled with Aleph," since they do not receive BLESSINGS to draw to those below. THEREFORE THEY REST BLEMISHED. Who caused this? IT IS because the wicked separate the Evil Inclination from the Good Inclination and cleave to the Evil Inclination.

92. תּוּ, לוֹ בְּוָ׳, דְּלָא אִתְכְּלִיל יְמִינָא בִּשְׂמָאלָא, בְּגִין דְּלָא יִתְמַשְׁכוּן בִּרְכָאן לְתַתָּא. לֹא בְּאָלֶ״ף, דְּהָא לָא נַטְלֵי לְאִתְמַשְׁכָא לְתַתָּאֵי. מַאן גָּרִים דָּא. בְּגִין דְּחַיָּיבִין מַפְרִישִׁין יֵצֶר רָע מִיֵּצֶר טוֹב, וּמִתְדַּבְּקִין בְּיֵצֶר רָע.

93. Come and see: Judah is come from the left side BECAUSE JUDAH IS THE SECRET OF MALCHUT AND MALCHUT ORGINATES IN THE LEFT SIDE, and he cleft to the right in order to overpower nations and break their power. For had he not cleft to the right he would not break their power. And if you ask, Why DID HE CLEAVE to the right, seeing that it is the left that provokes judgments in the world. AND WHY WAS NOT THE LEFT SUFFICIENT FOR HIM TO BREAK THE POWER OF THE NATIONS?

93. תָּא חֲזֵי יְהוּדָה אָתֵי מִסִּטְרָא דִּשְׂמָאלָא, וְאִתְדְּבַק בִּימִינָא, בְּגִין לְנַצְחָא עַמִּין, וּלְתַבְּרָא חֵילֵיהוֹן. דְּאִי לָא אִתְדְּבָק בִּימִינָא, לָא יִתְבַּר חֵילֵיהוֹן. וְאִי תֵּימָא אַמַּאי בִּימִינָא. וְהָא שְׂמָאלָא אִתְעַר דִּינִין בְּעָלְמָא.

94. HE ANSWERS, But this is a secret. When the Holy One, blessed be He, judges Yisrael, He judges them only from the left side, in order to reject them with the left and beckon them with the right. But with the other nations, He fends them off with the right, and draws them with the left. And this may be deduced from the proselyte by conviction, NAMELY BECAUSE WHEN ONE OF THEM BECOMES ATTRACTED TO HOLINESS AND HE CONVERTS, HE IS CALLED A PROSELYTE BY CONVICTION (LIT. 'A CONVERT OF RIGHTEOUSNESS'). RIGHTEOUSNESS IS THE NAME OF THE LEFT ASPECT OF MALCHUT. SO WE SEE THAT HE ATTRACTS THEM WITH THE LEFT. AND HE EXPLAINS, He fends them off with the right, as it is written: "Your right hand, Hashem, is glorious in power; Your right hand, Hashem, has dashed the enemy in pieces" (Shemot 15:6). He attracts them with the left, as we already said, THAT THE ONE FROM AMONG THEM, WHO HAS COME CLOSER TO JUDAISM IS CALLED A CONVERT OF RIGHTEOUSNESS, WHICH IS LEFT.

94. אֶלָּא רָזָא דָא, בְּשַׁעֲתָא דְּקוּדְשָׁא בְּרִיךְ הוּא דָּן לְהוּ לְיִשְׂרָאֵל, לָא דָּן לְהוּ אֶלָּא מִסִּטְרָא דִּשְׂמָאלָא, בְּגִין דִּיהֵא דָּחֵי לוֹן בִּשְׂמָאלָא, וּמְקָרֵב בִּימִינָא. אֲבָל לִשְׁאַר עַמִּין, דָּחֵי לוֹן בִּימִינָא, וּמְקָרֵב לוֹן בִּשְׂמָאלָא. וְסִימָנֵיךָ גֵּר צֶדֶק, דָּחֵי לוֹן בִּימִינָא, כְּמָה דִּכְתִיב, יְמִינְךָ ה׳ נֶאְדָּרִי בַּכֹּחַ יְמִינְךָ ה׳ תִּרְעַץ אוֹיֵב. מְקָרֵב לוֹן בִּשְׂמָאלָא כְּמָה דְּאַמְרָן.

95. Therefore, Judah, who is from the left side, combined with the right IN ORDER TO SUBDUE THE NATIONS, and his journeys were to the right OF THE STANDARDS. Those TRIBES that were with him all joined to the right. Yisaschar toiled in Torah, which is right, as is written, "From His right hand a fiery law unto them" (Devarim 33:2). And so Zvulun who supported the Torah which is right. It is written: "the right thigh" (Vayikra 7:32) BECAUSE THE RIGHT LEG SUPPORTS THE RIGHT SIDE OF THE BODY. Therefore, Judah was attached to this side and that side, NAMELY TO THE LEFT AND THE RIGHT, north, which is left, to water, which is right.

95. בְּגִינֵי כַּךְ, יְהוּדָה דְּאִיהוּ מִסִּטְרָא שְׂמָאלָא, אִתְדְּבַק בִּימִינָא, וּמְטַלְנוֹי לִימִינָא. וְאִינּוּן דְּעִמֵּיהּ אִתְחַבְּרוּ כֻּלְּהוּ לִימִינָא. יִשָּׂשכָר דְּלָעֵי בְּאוֹרַיְיתָא, דְּאִיהִי יְמִינָא, דִּכְתִיב, מִימִינוֹ אֵשׁ דָּת לָמוֹ. זְבוּלוּן דְּאִיהוּ תָּמִיךְ אוֹרַיְיתָא יְמִינָא, כד״א שׁוֹק הַיָּמִין. וע״ד יְהוּדָה אִתְקְשָׁר מִסִּטְרָא דָא וְדָא. צָפוֹן בַּמַּיִם, שְׂמָאלָא בִּימִינָא.

96. Reuben, who sinned against his father, dwelt in the right, WHICH IS CHESED. BECAUSE OF THE SIN, he connected with the left and clove to it. Therefore those who are with him IN HIS STANDARD are left. Shimon is left because OF THE LIVING CREATURE THAT HAS THE FACE of the ox, WHICH IS GVURAH, as is written: "The face of an ox on the left side" (Yechezkel 1:10). Gad is the left leg, NAMELY HOD, as is written: "Gad, raiders shall maraud him, but he shall overcome at last (lit. 'heel')" (Beresheet 49:19). OVERCOMING IS THE ACTION OF THE LEFT, AND HEEL IS THE LEG. Thus, south clove to fire, right with the left.

96. רְאוּבֵן דְּחָטָא לְגַבֵּי אֲבוֹי, שָׁרָא בִּימִינָא, וְאִתְקְשַׁר בִּשְׂמָאלָא, וְאִתְדְּבַק בֵּיהּ. וע״ד, אִינּוּן דְּאִשְׁתְּכָחוּ עִמֵּיהּ, אִינּוּן שְׂמָאלָא. שִׁמְעוֹן דְּאִיהוּ שְׂמָאלָא מִסִּטְרָא דְּשׁוֹר, דִּכְתִיב, וּפְנֵי שׁוֹר מֵהַשְּׂמֹאל. גָּד שׂוֹקָא שְׂמָאלָא, כְּתִיב גָּד גְּדוּד יְגוּדֶנּוּ וְהוּא יָגוּד עָקֵב. הָכָא, אִתְדַּבַּק דָּרוֹם בְּאֶשָּׁא, יְמִינָא בִּשְׂמָאלָא.

97. וע״ד הָא דְּאַמְרָן וְהֲשֵׁבוֹתָ אֶל לְבָבֶךָ, לְאַכְלְלָא לוֹן כַּחֲדָא, שְׂמָאלָא בִּימִינָא. כְּדֵין תֵּדַע כִּי ה׳ הוּא הָאֱלֹהִים. א״ר אַבָּא וַדַּאי הָכִי הוּא, וְהַשְׁתָּא יְדִיעָא, הוּא אַהֲרֹן וּמֹשֶׁה, הוּא מֹשֶׁה וְאַהֲרֹן, רוּחָא בְּמַיָּא, וּמַיָּא בְּרוּחָא, לְמֶהֱוֵי חַד. וע״ד כְּתִיב הוּא.

97. And similarly the purpose of what we said: "And you shall lay on your heart (Heb. levavecha, spelled with two Bet's)" is to include them together, the left and the right, and then you will know that "Hashem He is the Elohim." Rabbi Aba said, Definitely it is so. And now it is understandable, WHAT IS SAID, "He is Aaron and Moshe" (Shemot 6:26), "he is Moshe and Aaron" (Ibid. 27). IT IS TO TEACH THAT air, WHICH IS TIFERET, COMBINED with water, WHICH IS CHESED, and water, WHICH IS CHESED, COMBINED with air, WHICH IS TIFERET, to be one. Therefore, it is written "he."

98. ר׳ אַבָּא פָּתַח וְאָמַר, וְאָהַבְתָּ אֶת ה׳ אֱלֹהֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדֶךָ. כְּהַאי גַּוְונָא הָכָא אִתְרְמִיז יִחוּדָא קַדִּישָׁא, וְאַזְהָרָה הוּא לְבַר נָשׁ, לְיַחֲדָא שְׁמָא קַדִּישָׁא כַּדְקָא יָאוֹת, בְּרַחִימוּ עִלָּאָה. בְּכָל לְבָבְךָ: דָּא יְמִינָא וּשְׂמָאלָא דְּאִקְרֵי יֵצֶר טוֹב וְיֵצֶר רָע. וּבְכָל נַפְשְׁךָ: דָּא נֶפֶשׁ דָּוִד, דְּאִתְיְהִיבַת בֵּינַיְיהוּ. וּבְכָל מְאֹדֶךָ לְאַכְלְלָא לוֹן לְעֵילָא בַּאֲתָר דְּלֵית בֵּיהּ שִׁעוּרָא. הָכָא הוּא יִחוּדָא שְׁלִים לְמִרְחַם לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא כַּדְקָא יָאוֹת.

98. Rabbi Aba opened the discussion saying, "And you shall love Hashem your Elohim with all your heart, and with all your soul, and with all your might" (Devarim 6:5). Similarly, WHAT WE SAID ABOUT THE UNIFICATION OF RIGHT AND LEFT, the holy unification is also alluded to here, and it serves as an admonition to man to profess the unity the Holy Name properly with supernal love. "With all your heart": NAMELY WITH BOTH YOUR INCLINATIONS, WHICH ARE right and left and are called Good Inclination and Evil Inclination. "And with all your soul": This is the soul of David that is placed between them, "and with all your might" MEANING to join them, THE RIGHT AND THE LEFT, above in the place where there is no limit.

99. תּוּ, וּבְכָל מְאֹדֶךָ: דָּא יַעֲקֹב, דְּאִיהוּ אָחִיד לְכָל סִטְרִין, וְכֻלָּא הוּא יִחוּדָא שְׁלִים כַּדְקָא יָאוֹת, בְּגִינֵי כָּךְ, הוּא אַהֲרֹן וּמֹשֶׁה הוּא מֹשֶׁה וְאַהֲרֹן, כֻּלָּא הוּא חַד בְּלָא פֵּרוּדָא.

99. Another explanation of: "And with all your might": This is Jacob, NAMELY ZEIR ANPIN, who is attached to all sides TO THE RIGHT AND TO THE LEFT, BEING THE CENTRAL COLUMN. And it all is the complete unity as it should be. Therefore, THE PASSAGE SAYS, "He is Aaron and Moshe," "he is Moshe and Aaron." It is all one, FOR THEY HAVE UNITED ONE WITH THE OTHER without division BETWEEN THEM.

11. "Take your rod...and it shall turn into a snake"
Rabbi Yehuda talks about how much he loves studying and talking about the Torah and praising God for his righteous laws. He says that David as the King of Yisrael had to judge and lead his people to keep them on the way of truth.
The Relevance of this Passage
Again we have the recurring themes of the law, or the Word as expressed in the Torah, and judgment and leadership. The title verse talks about the rod that turned into a snake in front of the Pharaoh. Imagining the snake/rod as the symbol of stewardship will help us pull these themes together for our meditation. When the power was given to Aaron to do this miracle he enabled himself and Moses to assume leadership over the people, and therefore also the right to judge them. The rod was the symbol of authority. Remembering that the snake was symbolic of man's original fall, we can see that assuming leadership at a high level gives one power over even original sin. Thus when we pray we may use the lesson in this text to pray for our own accession to a level where God may use us as leaders in His battle against sin.

100. כִּי יְדַבֵּר אֲלֵיכֶם פַּרְעֹה לֵאמֹר. רִבִּי יְהוּדָה פָּתַח וְאָמַר, מָה אָהַבְתִּי תוֹרָתֶךָ כָּל הַיּוֹם הִיא שִׂיחָתִי. וּכְתִיב, חֲצוֹת לַיְלָה אָקוּם לְהוֹדוֹת לָךְ עַל מִשְׁפְּטֵי צִדְקֶךָ. תָּא חֲזֵי, דָּוִד אִיהוּ מַלְכָּא דְּיִשְׂרָאֵל, וְאִצְטְרִיךְ לְמֵידָן עַמָּא, לְדַבְּרָא לוֹן לְיִשְׂרָאֵל, כְּרַעְיָא דְּמַדְבַּר עָאנֵיהּ דְּלָא יִסְטוּן מֵאוֹרְחָא דְּקִשׁוֹט. הָא בַּלַּיְלָה כְּתִיב, חֲצוֹת לַיְלָה אָקוּם לְהוֹדוֹת לָךְ עַל מִשְׁפְּטֵי צִדְקֶךָ. וְאִיהוּ אִתְעֲסַק בְּאוֹרַיְיתָא וּבְתוּשְׁבְּחָן דְּקוּדְשָׁא בְּרִיךְ הוּא, עַד דְּאָתֵי צַפְרָא.

100. "When Pharaoh shall speak to you...IT SHALL TURN INTO A SNAKE" (Shemot 7:9). Rabbi Yehuda opened the discussion saying, "How I love Your Torah! it is my meditation all the day" (Tehilim 119:97) and it is written: "At midnight I will rise to give thanks to You because of Your righteous laws" (Ibid. 62). Come and see, David is the King of Yisrael and he has to judge the people, to lead the children of Yisrael as a shepherd leads his sheep, so that they will not turn off the way of truth. And at night it is written, "At midnight I will rise to give thanks to You because of Your righteous laws." And he occupied himself with the Torah and praised the Holy One, blessed be He, until morning came.

12. Midnight and day

101. וְאִיהוּ אִתְּעַר צַפְּרָא, כְּמָה דִּכְתִיב, עוּרָה כְבוֹדִי עוּרָה הַנֵּבֶל וְכִנּוֹר אָעִירָה שָׁחַר. כַּד אָתֵי יְמָמָא, אָמַר הַאי קְרָא, מָה אָהַבְתִּי תוֹרָתֶךָ כָּל הַיּוֹם הִיא שִׂיחָתִי. מַאי כָּל הַיּוֹם הִיא שִׂיחָתִי. אֶלָּא, מִכָּאן אוֹלִיפְנָא, דְּכָל מַאן דְּיִשְׁתְּדַל בְּאוֹרַיְיתָא, לְאַשְׁלְמָא דִּינָא עַל בּוּרְיֵיהּ, כְּאִילּוּ קַיְּים אוֹרַיְיתָא כֻּלָּא. בג"כ, כָּל הַיּוֹם הִיא שִׂיחָתִי.

101. He wakened the dawn, as is written: "Wake up, my glory; awake, the harp and the lyre; I will awake the dawn" (Tehilim 57:9). And when day came, he said this passage: "How I love Your Torah! it is my meditation all the day." HE ASKS, What is the meaning of: "it is my meditation all the day"? HE ANSWERS, From here we learn that all who study the Torah to complete and clarify the law with lucidity, it is as though they fulfilled the entire Torah. Therefore, THE VERSE SAYS, "it is my meditation all the day" BECAUSE HE WAS OCCUPIED WITH ELUCIDATING THE LAW.

102. תָּא חֲזֵי, בְּיוֹמָא אִשְׁתַּדַּל בְּאוֹרַיְיתָא, לְאַשְׁלְמָא דִּינִין. בְּלֵילְיָא, אִשְׁתַּדַּל בְּשִׁירִין וְתוּשְׁבְּחָן, עַד דְּאָתֵי יְמָמָא. מ"ט. כָּל יוֹמָא אִתְעֲסַק לְאַשְׁלְמָא דִּינִין, בְּגִין לְאַכְלְלָא שְׂמָאלָא בִּימִינָא. בְּלֵילְיָא, בְּגִין לְאַכְלְלָא דַּרְגָּא דְּלֵילְיָא בִּימָמָא.

102. Come and see: By day, he was occupied with the Torah to carry out justice. And at night, he was occupied with songs and praises until day came. What was the reason? IT WAS because he was occupied all day to complete and clarify the laws, WHICH ARE THE ASPECT OF THE LEFT, in order to include the left in the right, BECAUSE DAY IS THE ASPECT OF THE RIGHT, WHICH IS CHESED. By night, HE WAS OCCUPIED WITH PRAISES WHICH ARE CHASSADIM in order to include the grade of the night, WHICH IS JUDGMENT, with day, WHICH IS CHESED.

103. וְתָא חֲזֵי, בְּיוֹמֵי דְּדָוִד מַלְכָּא, הֲוָה מְקָרֵב כָּל אִינּוּן חַיְתוֹ שָׂדֶי, לְגַבֵּי יַמָּא. כֵּיוָן דְּאָתָא שְׁלֹמֹה, נָפַק יַמָּא וְאִתְמְלֵי, וְאַשְׁקֵי לְהוּ. הֵי מִנַּיְיהוּ אִתְשַׁקְיָין בְּקַדְמֵיתָא. הָא אוּקְמוּהָ. אִלֵּין תַּנִּינַיָּא רַבְרְבִין עִלָּאִין, דִּכְתִיב בְּהוּ, וּמִלְּאוּ אֶת הַמַּיִם בַּיַּמִּים.

103. And come and see: In the days of King David, he brought close all the beasts in the field, WHO INHABITED THE THREE WORLDS - BRIYAH, YETZIRAH AND ASIYAH - to the sea, WHICH IS MALCHUT. When Solomon arrived AND THE NUKVA WAS IN HER FULLNESS IN HIS DAYS, the sea, WHICH IS THE NUKVA, flowed and became full, MEANING THAT IT ASCENDED TO SUPERNAL ABA AND IMA, and watered them, FOR THERE IS ITS ABSOLUTE FULFILLMENT. THEN ALL THE INHABITANTS OF BRIYAH, YETZIRAH AND ASIYAH ASCENDED TO ATZILUT AND RECEIVED THEIR SUSTENANCE FROM THE SEA. HE ASKS, Which was watered first? HE ANSWERS, It was already explained that they are the supernal great crocodiles about which it is written: "And fill the waters in the seas" (Beresheet 1:22). THEY ARE MATATRON AND SANDALFON OF BRIYAH WHO ARE SUPERIOR TO ALL THE INHABITANTS OF BRIYAH, YETZIRAH AND ASIYAH.

13. The serpent couches in the midst of the streams

104. א"ר אֶלְעָזָר, בְּסִטְרָא יְמִינָא עִלָּאָה, נָפְקִין תְּלֵיסָר מַבּוּעִין עִלָּאִין, נְהָרִין עֲמִיקִין, אִלֵּין סַלְקִין, וְאִלֵּין נַחְתִּין, עָיֵיל כָּל חַד בְּחַבְרֵיהּ. חַד אַפִּיק רֵישֵׁיהּ, וְאָעִיל לֵיהּ בִּתְרֵין גּוּפִין, חַד גּוּפָא דְּנַהֲרָא נָטִיל מִיָּמִין לְעֵילָא, אַפְרִישׁ לְתַתָּא אֶלֶף יְאוֹרִין, נָפְקִין לְאַרְבַּע סִטְרִין.

104. RABBI YEHUDA BRINGS HERE THE WORDS OF RABBI ELAZAR, TO DIFFERENTIATE BETWEEN THE GREAT CROCODILES (HEB. TANINIM) OF HOLINESS AND THE GREAT CROCODILE OF THE KLIPAH. FOR THE PREVIOUSLY MENTIONED PASSAGE OPENED WITH THE PHRASE: "WHEN PHARAOH SHALL SPEAK TO YOU...THEN YOU SHALL SAY TO AARON, TAKE YOUR ROD, AND CAST IT BEFORE PHARAOH, AND IT SHALL TURN INTO A SNAKE" (SHEMOT 7:9). AFTERWARDS, IT IS WRITTEN: "AND THE MAGICIANS OF EGYPT, THEY ALSO DID IN LIKE MANNER WITH THEIR SECRET ARTS. FOR THEY CAST DOWN EVERY MAN HIS ROD, AND THEY TURNED TO SNAKES (HEB. TANINIM)" (IBID. 11-12). AND THE DIFFERENCE BETWEEN THE SERPENT OF HOLINESS OF AARON'S ROD AND THE SERPENT OF THE SORCERERS IS EXPLAINED IN THE WORDS OF RABBI ELAZAR.
Rabbi Elazar said, On the supernal right side, NAMELY FROM THE RIGHT COLUMN OF BINAH, emerge thirteen supernal springs and deep rivers. THIS IS THE SECRET OF THE SUPERNAL THRONE WHICH IS BINAH. AND THERE ARE FOUR LEGS OF THE THRONE WHICH ARE CHESED, GVURAH, TIFERET AND MALCHUT OF ZEIR ANPIN, EACH CONTAINING CHESED, GVURAH, TIFERET, SO THEY ARE TWELVE, AND BINAH ITSELF WHICH IS OVER THEM, WHICH IS THE SECRET OF THE THRONE, IS THIRTEENTH. THEY ARE DIVIDED INTO TWO COLUMNS, RIGHT AND LEFT, BECAUSE TIFERET IS ALSO DIVIDED INTO RIGHT AND LEFT, WHICH ARE CHESED AND GVURAH. THOSE ON THE RIGHT SIDE ARE CALLED SPRINGS, AND THOSE ON THE LEFT, RIVERS. The ones ascend, NAMELY THOSE

THAT BELONG TO THE LEFT, WHICH ILLUMINATE FROM BELOW UPWARDS. And the others descend, NAMELY THOSE THAT BELONG TO THE RIGHT, ILLUMINATING FROM ABOVE DOWNWARDS. They interpenetrate each other, MEANING THAT THEY COMBINE ONE WITH THE OTHER, because one, WHICH IS THE CENTRAL COLUMN, withdraws, THAT IS, IT LESSENS its head OF THE LEFT COLUMN THAT IS CALLED RIVER, and brings it in two bodies CALLED STREAM AND RIVER. One body FROM THE ASPECT of river, WHICH IS LEFT AND CHOCHMAH, receives FROM THE CHASSADIM of the right above and brings forth TO THE LOWER BEINGS a thousand streams that emerge to four sides, WHICH ARE CHESED, GVURAH, TIFERET AND MALCHUT, EACH CONTAINING 250 STREAMS.

105. מֵאִינּוּן נַהֲרִין מַבּוּעִין תְּלֵיסָר, מִתְפָּרְשָׁן תְּלֵיסַר יְאוֹרִין, עָאלִין וְנַטְלֵי מַיָּא, אַרְבַּע מֵאָה וְתִשְׁעִין וְתִשְׁעָה יְאוֹרִין וּפַלְגָּא, מִסִּטְרָא דָא. וְאַרְבַּע מְאָה וְתִשְׁעִין וְתִשְׁעָה יְאוֹרִין וּפַלְגָּא, מִסִּטְרָא דָא בְּשֻׁמָּאלָא. אִשְׁתְּאַר פַּלְגָּא מִכָּאן, וּפַלְגָּא מִכָּאן, וְאִתְעֲבֵיד חַד. דָּא אָעִיל בֵּין יְאוֹרִין, וְאִתְעֲבֵיד חִוְיָא.

105. From these thirteen rivers OF THE LEFT, and the springs ON THE RIGHT AS MENTIONED, emerge thirteen streams, WHICH ARE LIGHTS OF THE LEFT. Entering into them, 499 and one half FROM THE RIGHT and 499 and one half from the left, take water. One half on this side and one half from this side remain, and the two halves become one. This enters between the streams and turns into a serpent.

106. רֵישָׁא: סוּמְקָא כְּוַרְדָּא. קַשְׁקַשּׁוֹי: תַּקִּיפִין כְּפַרְזְלָא. גַּדְפּוֹי: גַּדְפִּין שָׁטָאן וְאִתְפָּרְשָׁן לְכָל אִינּוּן יְאוֹרִין. כַּד סָלִיק זַנְבֵּיהּ, מָחֵי וּבָטֵשׁ לִשְׁאַר נוּנִין, לֵית מַאן דְּיֵקוּם קָמֵיהּ.

106. The head OF THE SERPENT (HEB. TANIN) is red like a rose. THE COLOR RED DENOTES JUDGMENTS THAT ARE DRAWN FROM BINAH. Its scales are hard as iron, FOR THE ASPECT OF MALCHUT IS ESSENTIALLY CALLED IRON, WHICH IS THE SECRET OF THE ATTRIBUTE OF JUDGMENT. Its wings are swimming wings, NAMELY FINS, and they go into all these streams THAT WERE MENTIONED. When he raises his tail, he smites and kicks the other fish, and no one can withstand him.

107. פּוּמֵיהּ: מְלַהֲטָא אֶשָּׁא. כַּד נָטִיל בְּכָל אִינּוּן יְאוֹרִין, מִזְּדַעְזְעָן שְׁאַר תַּנִּינַיָּא, וְעַרְקִין וְעָאלִין בְּיַמָּא. חַד לְשַׁבְעִין שְׁנִין רָבִיץ לְסִטְרָא דָא. וְחַד לְשַׁבְעִין שְׁנִין רָבִיץ לְסִטְרָא דָא. אֶלֶף יְאוֹרִין חָסֵר חַד אִתְמַלְיָין מִנֵּיהּ. דָּא תַּנִּינָא, רָבִיץ בֵּין אִינּוּן יְאוֹרִין.

107. The mouth OF THE SERPENT is a flaming fire. When he swims in all these streams, NAMELY, WHEN HE DRAWS CHOCHMAH FROM ABOVE DOWNWARDS LIKE THE STREAMS, the other fish there, MEANING THE GRADES, tremble and flee from there to the sea, WHICH IS MALCHUT OF HOLINESS. Once in seventy years, he couches this way, NAMELY IN 499 AND ONE HALF STREAMS ON THE RIGHT AND COMPLETES THE HALF THAT IS MISSING ON THE RIGHT. And once in seventy years, he couches that way, NAMELY IN 499 AND ONE HALF STREAMS ON THE LEFT, AND COMPLETES THE HALF THAT IS MISSING ON THE LEFT, SINCE THE SERPENT IS CONSTRUCTED FROM THESE TWO HALVES THAT ARE MISSING IN THEM. THUS the thousand streams less one were filled by him, THAT IS, BECOME COMPLETED BY HIM. The serpent couches in the midst of the streams, BUT DOES NOT SWIM IN THEM. FOR CROUCHING DOES NO ACTION AND DOES NOT DRAW CHOCHMAH FROM ABOVE DOWNWARDS, UNLIKE SWIMING, WHICH ACTS AND DRAWS FROM ABOVE DOWNWARDS, AND THEREFORE ITS ASPECT OF JUDGMENT IS REVEALED, AS IS MENTIONED AND WRITTEN BEFORE US.

108. כַּד נָטִיל נָפִק חַד פָּסוּתָא דְּאֶשָּׁא בִּקְלִיפִּין, כֻּלְּהוּ קַיְימִין וְזַעְפִּין בְּזַעְפּוֹי, מִתְעָרְבִין אִינּוּן יְאוֹרִין לְעֵין תְּכֵלָא אוּכְמָא. וְגַלְגְּלִין נַטְלִין לְאַרְבַּע סִטְרֵי דְּעָלְמָא. זָקִיף זַנְבֵּיהּ, מָחֵי לְעֵילָא, מָחֵי לְתַתָּא, כֹּלָּא עַרְקִין קָמֵיהּ.

108. BUT when he swims IN THEM, a flame of fire emerges among the Klipot. And THEN THE STREAMS all rise and storm, MEANING THAT THEY RAISE THEIR WAVES ABOVE AND BRING THEM DOWN, WHICH IS CALLED STORM IN RHETORICAL LANGUAGE. These streams mix ONE WITH THE OTHER, and receive the blue color that tends to black, WHICH IS THE COLOR OF MALCHUT. And wheels move ABOVE to the four directions of the world, NAMELY THE WHEELS OF THE CHARIOT OF HOLINESS DRAW THE TOP THREE SFIROT BY THEIR TRAVELS, and the serpent straightens up his tail and smites upward THE WHEELS, THUS DAMAGING THEM, and smites below THE RIVERS. They all flee him.

109. Until a certain flame of fire arises in the north side, and a proclamation resounds, 'Stand in groups and disperse to four sides, for he who will put a snare upon the face of the serpent has awoken,' as written, "And I will put hooks in your jaws..." (Yechezkel 29:4). THIS REFERS TO THE SERPENT THAT COUCHES IN THE MIDST OF its streams on the STREAMS. Then all THE GROUPS scatter, take the serpent and puncture his face by the side of his jaws, and bring him into a hole in the great abyss, WHICH IS BINAH OF THE KLIPOT until his power is broken. Then he is returned to his rivers.

109. עַד דְּלִסְטַר צָפוֹן, קָם חַד שַׁלְהוֹבָא דְּאֶשָּׁא, וְכָרוֹזָא קָרֵי, אִזְדַּקְפוּ סַבְּתִּין אִתְבַּדְּרוּ לְד׳ זָוִיָּין, הָא אִתְּעַר מַאן דְּשַׁוֵּי קוֹלָא, עַל אַנְפּוֹי דְּתַנִּינָא, כְּמָה דְּאִתְּמַר, וְנָתַתִּי חַחִים בִּלְחָיֶיךָ וְגוֹ׳. כְּדֵין כֻּלְּהוּ אִתְבַּדְּרוּן. וְנַקְטִין לֵיהּ לְתַנִּינָא, וְנָקְבֵי אַנְפּוֹי בְּסִטַר עִלְעוֹי, וְעָאלִין לֵיהּ לְנוּקְבָא דִּתְהוֹמָא רַבָּא, עַד דְּאִתְבַּר חֵילֵיהּ, כְּדֵין אֲהַדְּרוּ לֵיהּ לְנַהֲרוֹי.

110. This is done to him once in seventy years, BECAUSE WHEN HE REACHES THE END OF SEVENTY YEARS WHICH IS HIS MALCHUT OF MALCHUT, THE POWER OF JUDGMENT IN HIS TAIL IS AGAIN STIMULATED, so that he would not ruin the places of the firmaments and their pillars. For this they all praise and laud: "Come, let us prostrate and bow down, let us kneel before Hashem our maker" (Tehilim 95:6).

110. חַד לְשַׁבְעִין שְׁנִין עַבְדִּין לֵיהּ כְּדֵין, בְּגִין דְּלָא יִטַּשְׁטֵשׁ אַתְרִין דִּרְקִיעִין וּסְמָכֵיהוּ. וְעָלַיְיהוּ כֻּלָּא אוֹדָן, וּמְבָרְכָאן וְאָמְרִין, בּוֹאוּ נִשְׁתַּחֲוֶה וְנִכְרָעָה נִבְרְכָה לִפְנֵי ה׳ עוֹשֵׂנוּ.

111. BUT the supernal serpents that stand above IN HOLINESS, WHO ARE LIVYATAN AND HIS SPOUSE, are the ones who were blessed as written: "And Elohim blessed them" (Beresheet 1:22). These rule over all the other fish, WHICH ARE THE VARIED LEVEL GRADES IN THE STREAMS, as is written: "And fill the waters in the seas." And of this, it is written, "Hashem, how manifold are Your works! In wisdom have You made them all." (Tehilim 104:24).

111. תַּנִּינַיָּא עִלָּאִין לְעֵילָא קַיְּימִין אִינּוּן דְּמִתְבָּרְכָאן, כמד״א וַיְבָרֶךְ אוֹתָם אֱלֹהִים. אִלֵּין שַׁלְטִין עַל כָּל שְׁאַר נוּנִין, דִּכְתִיב וּמִלְאוּ אֶת הַמַּיִם בַּיַּמִּים. וְעַל דָּא כְתִיב, מָה רַבּוּ מַעֲשֶׂיךָ ה׳ כֻּלָּם בְּחָכְמָה עָשִׂיתָ.

14. "The bright blade of a revolving sword"
Tosefta (addendum)

תוספתא

112. "My beloved is to me a cluster of henna" (Shir Hashirim 1:14). A cluster refers to Supernal Ima, NAMELY BINAH. As a cluster is decorated with so many leaves and so many branches to the children of Yisrael who eat it, so the Supernal Shechinah, WHICH IS BINAH, is decorated. SHE ELEVATES MAYIN NUKVIN (FEMALE WATERS) TO CHOCHMAH, with many jewels of eight vessels, NAMELY THE FOUR LETTERS OF YUD HEI VAV HEI AND THE FOUR LETTERS OF ADONAI, WHICH ARE MALE AND FEMALE, many offerings THAT YISRAEL OFFER, and many kinds of ornaments of atonement for her children. She stands in them before the King, WHICH IS CHOCHMAH, and immediately, "And I will look upon it, that I may remember the everlasting covenant" (Beresheet 9:16), MEANING THAT HE UNITES WITH HER. AND BINAH gives us from her petitions SHE ASKED FROM CHOCHMAH FOR OUR SAKES, THROUGH those blessings that the sages composed to request before the King in the prayer service.

112. אֶשְׁכּוֹל הַכּוֹפֶר דּוֹדִי לִי. אֶשְׁכּוֹל: דָּא אִימָּא עִלָּאָה. מַה אֶשְׁכּוֹל מִתְקַשֵּׁט בְּכַמָּה עָלִין בְּכַמָּה זְמוֹרוֹת לְיִשְׂרָאֵל דְּאַכְלִין לֵיהּ, הָכִי שְׁכִינְתָּא עִלָּאָה, מִתְקַשֶּׁטֶת בְּכַמָּה קְשׁוּטִין דְּשְׁמֹנֶה כֵּלִים, מִכַּמָּה קָרְבָּנִין, מִכַּמָּה מִינֵי תַּכְשִׁיטִין דְּכַפָּרָה לִבְנָהָא, וְאִיהִי קָמַת בְּהוֹן קָמֵי מַלְכָּא, וּמִיַּד וּרְאִיתִיהָ לִזְכּוֹר בְּרִית עוֹלָם. וּיְהִיבַת לָן שְׁאֵילְתִּין דִּילָהּ, בְּאִלֵּין בִּרְכָאן דְּתָקִינוּ רַבָּנָן בִּצְלוֹתָא, לְמִשְׁאַל קָמֵי מַלְכָּא.

113. At the time OF THE AFOREMENTIONED UNION OF CHOCHMAH AND BINAH, all the Judgments of the Lower Shechinah, WHICH IS MALCHUT which is Hei Vav Hei Yud Adonai, convert into Mercy such as Yud Hei Vav Hei, to fulfill the verse: "though your sins be like scarlet, they shall be as white as snow" (Yeshayah 1:18), NAMELY Yud Hei Vav Hei. "Though they be like red crimson", which is Hei Vav Hei Yud "they shall be as white as wool", WHICH IS Yud Hei Vav Hei. All the Judgments of this, NAMELY OF MALCHUT, become whitened by the supernal Shechinah, WHICH IS BINAH.

113. בְּהַהוּא זִמְנָא, כָּל דִּינִין דְּשְׁכִינְתָּא תַּתָּאָה, דְּאִיהִי הוה״י אֲדֹנָ״י, מִתְהַפְּכָן לְרַחֲמֵי, כְּגַוְונָא דָּא ידו״ד, לְקַיֵּים אִם יִהְיוּ חֲטָאֵיכֶם כַּשָּׁנִים כַּשֶּׁלֶג יַלְבִּינוּ, ידו״ד. אִם יַאְדִּימוּ כַתּוֹלָע. דוד״י. כַּצֶּמֶר יִהְיוּ, ידו״ד. כָּל דִּינִין דְּדָא, מִתְלַבְּנִין מִשְׁכִינְתָּא עִלָּאָה.

114. And the Shechinah, which is Hei Vav Hei Yud, is "the bright blade of a revolving sword to guard the way to the Tree of Life" (Beresheet 3:24). The sages explained THAT THE REASON IT IS CALLED THE BLADE OF A REVOLVING SWORD IS BECAUSE it revolves sometimes to Mercy and sometimes to Judgment, sometimes to men and sometimes to women; sometimes to Judgment as in Hei Vav Hei Yud, sometimes to Mercy, as in Yud Hei Vav Hei. It is from the side of the Tree of Life, MEANING THAT IF THE SHECHINAH JOINS WITH THE TREE OF LIFE, WHICH IS ZEIR ANPIN THAT ASCENDED TO BINAH, all the Judgments that it contains turn to Mercy. And from the side of the Tree of Knowledge of Good and Evil, MEANING THE SHECHINAH THAT IS NOT ATTACHED TO THE TREE OF LIFE, all the Mercy contained in it turns to Judgment, to judge all those who transgress the words of Torah.

114. וְאִיהִי שְׁכִינְתָּא דוד״י, לַהַט הַחֶרֶב הַמִּתְהַפֶּכֶת לִשְׁמוֹר אֶת דֶּרֶךְ עֵץ הַחַיִּים. וְאוּקְמוּהָ רַבָּנָן, דְּמִהַפְּכָא זִמְנִין רַחֲמֵי, זִמְנִין דִּינָא פְּעָמִים אֲנָשִׁים, פְּעָמִים נָשִׁים. זִמְנִין דִּינָא, כְּגַוְונָא דָא דוד״י. זִמְנִין רַחֲמֵי, כְּגַוְונָא דָא ידו״ד. דְּהָא אִיהוּ מִסִּטְרָא דְּאִילָנָא דְּחַיֵּי, כָּל דִּינִין מִתְהַפְּכִין לְרַחֲמֵי. וּמִסִּטְרָא דְּעֵץ הַדַּעַת טוֹב וָרָע, כָּל רַחֲמֵי מִתְהַפְּכָן לְדִינָא, לְמֵידָן בְּהוּ לְאִינּוּן דְּעַבְרֵי עַל פִּתְגָמֵי אוֹרַיְיתָא.

115. And this tree OF LIFE is in the World to Come, which is Binah, in which all the names of Judgment turn into Mercy, and the sages therefore explained that the World to Come, WHICH IS BINAH, is not like this world, WHICH IS MALCHUT. FOR GOOD TIDINGS IN THIS WORLD, WE SAY 'BLESSED IS HE WHO IS GOOD AND DOES GOOD'. AND FOR BAD TIDINGS WE SAY, 'BLESSED IS THE TRUE JUDGE'. BUT IN THE WORLD TO COME, HE IS COMPLETELY GOOD AND DOES GOOD, AS THERE IS NO JUDGMENT THERE. Therefore, Binah is the blade of a revolving sword that revolves from Judgment to Mercy for the righteous, to give them reward in the World to Come. Malchut is the blade of a revolving sword that revolves from Mercy to Judgment to judge the wicked in this world

115. וְעֵץ דָּא בְּעָלְמָא דְּאָתֵי, דְּאִיהוּ בִּינָה, כָּל שְׁמָהָן דְּדִינָא מִתְהַפְּכִין בָּהּ רַחֲמֵי, בְּגִין דָּא אוּקְמוּהָ רַבָּנָן, לֹא כְּהָעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. וּבְגִין דָּא, בִּינָה, אִיהִי לַהַט הַחֶרֶב הַמִּתְהַפֶּכֶת, דְּמִתְהַפֶּכֶת מִדִּינָא לְרַחֲמֵי לַצַּדִּיקִים, לְמֵיהַב לוֹן אַגְרָא בְּעָלְמָא דְּאָתֵי. מַלְכוּת, לַהַט הַחֶרֶב הַמִּתְהַפֶּכֶת, מֵרַחֲמֵי לְדִינָא, לְמֵידָן בָּהּ לְרַשִׁיעַיָּיא בְּעָלְמָא דֵּין.

116. But from the tree of the knowledge of good and evil, which is similar to the rod THAT TURNED INTO A SERPENT, MEANING IT IS TURNED TO REAL EVIL AND NOT FROM MERCY INTO JUDGMENT AS MENTIONED, sometimes women turn into female demons and men to male demons. Hence "And Jacob told Rachel" (Beresheet 29:12). Therefore, our sages explained that a man should not have intercourse with his wife before he converses with her, since his wife might has been exchanged with a demon, because the blade in the tree of the knowledge of good and evil revolves from good to REAL evil. And if you ask about the sorcerers of Pharaoh, of whom it is written: "And the magicians did so with their secret arts (lit. 'blades')" (Shemot 8:3), who turned their rods into serpents through their blades, HOW THEY COULD DO THIS? HE ANSWERS, Because of these rotations IN THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL, they could do it.
(End of Tosefta)

116. אֲבָל מֵעֵץ הַדַּעַת טוֹב וָרָע, דְּאִיהוּ כְּגַוְונָא דְּמַטֶּה, זִמְנִין דְּמִתְהַפְּכִין הַנָּשִׁים לְשֵׁדוֹת, אֲנָשִׁים לְשֵׁדִים. וּבְגִין דָּא, וַיַּגֵּד יַעֲקֹב לְרָחֵל. וּבְגִין דָּא, אוּקְמוּהָ רַבָּנָן, דְּלֵית לֵיהּ לְבַר נָשׁ לְשַׁמְשָׁא עִם אִתְּתֵיהּ, עַד דְּמְסַפֵּר עִמָּהּ, שֶׁמָּא נִתְחַלְּפָה לוֹ בְּשֵׁידָה. בְּגִין דְּלַהַט בְּעֵץ הַדַּעַת טוֹב וָרָע, מִתְהַפֶּכֶת מִטּוֹב לָרָע, וְאִי תֵּימָא דְּמְכַשְּׁפֵי פַּרְעֹה, דִּכְתִיב וַיַּעֲשׂוּ כֵן הַחַרְטֻמִּים בְּלָטֵיהֶם. הֲווֹ מְהַפְּכִין אִינּוּן מַטּוֹת דִּלְהוֹן לִנְחָשִׁין. וּמִסִּטְרָא דְּאִלֵּין הִפּוּכָן יַכְלִין לְאִתְהַפְּכָא.
(ע״כ תוספתא)

15. "Take your rod"

117. "Then you shall say to Aaron, 'Take your rod'" (Shemot 7:9). HE ASKS, What is the reason the rod of Aaron and not the rod of Moshe WAS SELECTED FOR THIS? HE ANSWERS, The rod of Moshe was especially holy because the Holy Name was carved into it in the Supernal Garden of Eden, and the Holy One, blessed be He, did not want to defile it with the rods of the sorcerers, BECAUSE IT HAD TO SWALLOW THEM, AS WRITTEN: "AND THE ROD OF AARON SWALLOWED THEIR RODS." Moreover, in order to subdue all that comes from the left side, THE ROD OF AARON IS NECESSARY, because Aaron, a priest, came from the right, and the left is subjected to the right.

117. וְאָמַרְתָּ אֶל אַהֲרֹן קַח אֶת מַטֶּךָ. מַאי טַעְמָא מַטֵּה אַהֲרֹן, וְלֹא מַטֵּה מֹשֶׁה. אֶלָּא, הַהוּא דְּמֹשֶׁה אִיהוּ קַדִּישָׁא יַתִּיר, דְּאִתְגְּלִיף בְּגִנְתָּא עִלָּאָה בִּשְׁמָא קַדִּישָׁא, וְלָא בָּעֵי קוּדְשָׁא בְּרִיךְ הוּא לְסָאֲבָא לֵיהּ בְּאִינּוּן חוּטְרִין דְּחַרְשַׁיָּא. וְלֹא עוֹד, אֶלָּא לְאַכְפְּיָיא לוֹן לְכָל אִינּוּן דְּאַתְיָין מִסִּטְרָא דִּשְׂמָאלָא, בְּגִין דְּאַהֲרֹן אָתָא מִימִינָא, וּשְׂמָאלָא אִתְכַּפְיָיא בִּימִינָא.

118. רִבִּי חִיָּא שָׁאִיל לְרִבִּי יוֹסֵי, הָא גַּלֵּי קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, דְּאִינּוּן חַרְשִׁין יַעֲבְדוּן תַּנִּינַיָּא, מַאי גְּבוּרְתָּא אִיהוּ לְמֶעְבַּד קָמֵי פַּרְעֹה תַּנִּינַיָּא. א״ל, בְּגִין דְּמִתַּמָּן הוּא שֵׁירוּתָא לְאַלְקָאָה, וּמִשֵּׁירוּתָא דְּתַנִּינָא שָׁאֲרִי שׁוּלְטָנֵיהּ, כְּדֵין, חֲדוּ כּוּלְּהוּ חַרְשֵׁי, דְּהָא רֵישׁ חָכְמְתָא דְּנָחָשׁ דִּילְהוֹן הָכִי הֲוָה. מִיָּד אִתְהַדַּר הַהוּא תַּנִּינָא דְּאַהֲרֹן לְאָעָא יְבֵישָׁא, וּבְלַע לוֹן.

118. Rabbi Chiya asked Rabbi Yosi, It was revealed before the Holy One, blessed be He, that these sorcerers will make serpents AND, IF SO, what is the significance of making serpents before Pharaoh? He said to him, It is because the origin of the punishments is in there, MEANING THE PRIMORDIAL SERPENT THAT CAUSED ADAM AND EVE TO FAIL. The reign OF PHARAOH starts at the origin of the serpent, NAMELY FROM THE LEFT SIDE. Then WHEN THEY SAW THE TRANSITION OF AARON'S ROD TO A SERPENT, all the sorcerers rejoiced, because the beginning of the wisdom of their serpent was such. Immediately Aaron's rod turned back into a dry piece of wood and swallowed them.

119. וע״ד תַּוּוּהוּ, וְיָדְעוּ דְּשׁוּלְטָנָא עִלָּאָה אִית בְּאַרְעָא, דְּאִינּוּן חֲשִׁיבוּ, דְּהָא לְתַתָּא, בַּר מִנַּיְיהוּ לָא אִית שֵׁלְטָנָא לְמֶעְבַּד מִידִי, כְּדֵין, וַיִּבְלַע מַטֵּה אַהֲרֹן, מַטֵּה אַהֲרֹן דַּיְיקָא, דְּאִתְהַדַּר לְאָעָא וּבְלַע לוֹן.

119. Because of this, they were amazed and knew that there was a higher dominion on earth, for they thought that below, ON EARTH, there is no dominion aside from them to do anything. Then, "And the rod of Aaron swallowed their rods." It is precisely "the rod of Aaron," as THE SERPENT reverted into wood, and swallowed them.

120. וע״ד עָבֵד אַהֲרֹן תְּרֵין אָתִין, חַד לְעֵילָא, וְחַד לְתַתָּא. חַד לְעֵילָא, תַּנִּינָא עִלָּאָה דְּשַׁלְטָא עַל אִינּוּן דִּלְהוֹן. חַד לְתַתָּא, דְּשָׁלִיט אָעָא עַל תַּנִּינָא דִּילְהוֹן. וּפַרְעֹה חַכִּים הֲוָה מִכָּל חַרְשׁוֹי, וְאִסְתַּכַּל דְּשֵׁלְטָנָא עִלָּאָה שָׁלִיט עַל אַרְעָא, שָׁלִיט לְעֵילָא שָׁלִיט לְתַתָּא.

120. Therefore Aaron made two signs, one above and one below. The one above, NAMELY that the supernal serpent of Holiness overpowered their serpents, and the one below, namely that the wood dominated their serpents, BY SWALLOWING THEM. And Pharaoh was wiser than all his sorcerers, and he perceived that the supernal dominion ruled over the earth, ruling above and below.

121. אָמַר רִבִּי יוֹסֵי, אִי תֵּימָא, חַרְשַׁיָּא כָּל מַה דְּעַבְדִּין לָאו אִיהוּ אֶלָּא בְּחֵיזוּ דְּעֵינָא, דְּהָכִי אִתְחָזֵי, וְלָא יַתִּיר, קָא מַשְׁמַע לָן וַיִּהְיוּ דַּיְיקָא, דִּכְתִיב וַיִּהְיוּ לְתַנִּינִים. וְאָמַר רִבִּי יוֹסֵי, אֲפִילּוּ אִינּוּן תַּנִּינַיָּא דִּילְהוֹן אֲהַדְּרוּ לְמֶהֱוֵי אָעַיוֹ, וְאָעָא דְּאַהֲרֹן בְּלַע לוֹן.

121. Rabbi Yosi said, Lest you say that everything the sorcerers do, they do only with optical illusions, that it only appears so, but not more, the Torah tells us: "And they turned" precisely, as written: "And they turned snakes" (Shemot 7:12), AS THEY ACTUALLY MADE THE SERPENTS. And Rabbi Yosi said, Even when their serpents returned to be wood, the wood of Aaron swallowed them. BECAUSE IT IS SAID, "AND THE ROD OF AARON SWALLOWED THEIR RODS."

122. כְּתִיב, הִנְנִי עָלֶיךָ פַּרְעֹה מֶלֶךְ מִצְרַיִם הַתַּנִּים הַגָּדוֹל הָרוֹבֵץ בְּתוֹךְ יְאוֹרָיו. מִתַּמָּן שֵׁרוּתָא לְתַתָּא בְּשׁוּלְטָנָא דִּילְהוֹן. אֲבָל חָכְמְתָא דִּילְהוֹן, לְתַתָּא מִכֻּלְּהוּ דַּרְגִּין אִיהוּ.

122. It is written: "Behold I am against you, Pharaoh King of Egypt, the great crocodile that couches in the midst of his streams" (Yechezkel 29:3). HE IS CALLED SO, BECAUSE from THE GREAT SERPENT starts their dominion below, but their wisdom is drawn from under all the levels OF THE SERPENT AND HIS STREAMS.

123. תָּא חֲזֵי, חָכְמְתָא דִּילְהוֹן בְּדַרְגִּין תַּתָּאִין, לְאַכְפְּיָין לוֹן לְאִלֵּין דַּרְגִּין בְּדַרְגִּין עִלָּאִין, רֵישֵׁי שׁוּלְטָנוּתְהוֹן וְעִקָּרָא דִּילְהוֹן, לְתַתָּא מֵהַהוּא תַּנִּינָא, וּמִשְׁתַּלְשְׁלָן בְּתַנִּינָא, דְּהָא מִתַּמָּן נָטִיל חֵילָא דַּרְגָּא עִלָּאָה דִּילְהוֹן. מַשְׁמַע דִּכְתִיב, אֲשֶׁר אַחַר הָרֵחָיִם.

123. Come and see, their wisdom abides in the lowest levels in order to subdue and subjugate these levels to the upper levels, WHICH ARE THE GREAT SERPENT AND HIS STREAMS, TO BE INCLUDED IN THEM, AND THEN THEY CAN DRAW LIGHT TO THE LOWER LEVELS. The tops of their dominion and their sources are under the serpent. They hold to the serpent, because their highest level, WHICH IS THE KING, receives power from there. THEREFORE THEIR KING IS LIKENED TO A GREAT SERPENT WHO COUCHES IN THE MIDST OF HIS STREAMS. This is understood from the verse: "That is behind the mill," (Shemot 11:5), MEANING BEHIND THE HIGHEST LEVELS THAT ARE CALLED MILL, SINCE THEY ARE NOT CAPABLE OF RECEIVING THE LIGHT OF CHOCHMAH, WHICH IS CALLED FIRSTBORN, EXCEPT BY SUBDUING AND SUBJUGATING IT TO THE HIGHER LEVELS AS MENTIONED. THEREFORE, THEY ARE CALLED THE FIRSTBORN OF THE MAIDSERVANT.

124. רִבִּי חִיָּא, הֲוָה יָתִיב יוֹמָא חֲדָא, אֲבָבָא דְּתַרְעָא דְּאוּשָׁא. חָמָא לֵיהּ לְרִבִּי אֶלְעָזָר חַד קַטְפִּירָא טָאסָא גַּבֵּיהּ, אָמַר לֵיהּ לְרִבִּי אֶלְעָזָר, מַשְׁמַע, דַּאֲפִילּוּ בְּאוֹרְחָךְ כֹּלָּא תְּאִיבִין לְמֵהַךְ אֲבַתְרָךְ. אַהְדַּר רֵישָׁא וְחָמָא לֵיהּ. אָמַר, וַדַּאי שְׁלִיחוּתָא אִית גַּבֵּיהּ. דְּהָא קוּדְשָׁא בְּרִיךְ הוּא בְּכֹלָּא עָבֵיד שְׁלִיחוּתֵיהּ, וְכַמָּה שְׁלִיחִין אִית לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, דְּלָא תֵּימָא מִלִּין דְּאִית בְּהוּ רוּחָא בִּלְחוֹדַיְיהוּ, אֶלָּא אֲפִילּוּ אִינּוּן מִלִּין דְּלֵית בְּהוּ רוּחָא.

125. פָּתַח וְאָמַר, כִּי אֶבֶן מִקִּיר תִּזְעָק וְכָפִיס מֵעֵץ יַעֲנֶנָּה. כַּמָּה אִית לֵיהּ לְבַר נָשׁ לְאִזְדַּהֲרָא מֵחוֹבוֹי, דְּלָא יֶחֱטָא קָמֵי קוּדְשָׁא בְּרִיךְ הוּא. וְאִי יֵימָא מַאן יַסְהִיד בֵּיהּ. הָא אַבְנֵי בֵּיתֵיהּ וְאָעֵי בֵּיתֵיהּ יַסְהִידוּ בֵּיהּ. וּלְזִמְנִין דְּקוּדְשָׁא בְּרִיךְ הוּא הוּא עָבֵיד בְּהוּ שְׁלִיחוּתָא. תָּא חֲזֵי חוּטְרָא דְּאַהֲרֹן, דְּאִיהוּ אָעָא יְבֵישָׁא, קֻדְשָׁא בְּרִיךְ הוּא שֵׁירוּתָא דְּנִסִּין עָבֵד בֵּיהּ, וּתְרֵי שְׁלִיחוּתֵי בֵּיהּ אִתְעֲבִידוּ. חַד דְּאִיהוּ אָעָא יְבֵישָׁא וּבְלַע לְאִינּוּן תַּנִּינַיָּא דִּילְהוֹן. וְחַד דְּהָא לְשַׁעֲתָא אִתְהַדַּר בְּרוּחָא וְאִתְעֲבִיד בְּרִיָּה.

126. אָמַר רִבִּי אֶלְעָזָר, תִּפַּח רוּחֵיהוֹן, דְּאִינּוּן דְּאַמְרִין, דְּלָא זַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְאַחֲיָיא מֵתַיָּיא, וְהֵיךְ יִתְעֲבִיד מִנַּיְיהוּ בְּרִיָּה חַדְתָּא. יֵיתוּן וְיֶחֱמוּן אִינּוּן טִפְּשָׁאִין חַיָּיבָיָא, רְחִיקִין מֵאוֹרַיְיתָא, רְחִיקִין מִנֵּיהּ, בִּידֵיהּ דְּאַהֲרֹן הֲוָה חוּטְרָא, אָעָא יְבֵישָׁא, וְקוּדְשָׁא בְּרִיךְ הוּא לְפוּם שַׁעֲתָא אַהְדַּר לֵיהּ בְּרִיָּה, מְשַׁנְיָא בְּרוּחָא וְגוּפָא. אִינּוּן גּוּפִין, דַּהֲווֹ בְּהוּ רוּחִין וְנִשְׁמָתִין קַדִּישִׁין, וְנָטְרוּ פִּקּוּדֵי אוֹרַיְיתָא, וְאִשְׁתַּדְּלוּ בְּאוֹרַיְיתָא יְמָמָא וְלֵילֵי, וְקוּדְשָׁא בְּרִיךְ הוּא טָמִיר לוֹן בְּעַפְרָא. לְבָתַר, בְּזִמְנָא דְּיִחֲדֵי עָלְמָא, עַל אַחַת כַּמָּה וְכַמָּה דְּיַעֲבִד לְהוּ בְּרִיָּה חַדְתָּא.

127.

124. Rabbi Chiya was sitting one day at the gate of Usha. He saw Rabbi Elazar and A BIRD THAT IS NAMED Katfira flying by him. He said to Rabbi Elazar, It seems that even when you are going on the road everyone desires to follow you. RABBI ELAZAR turned his head and saw it. He said, Certainly THE BIRD has a mission since the Holy One, blessed be He, accomplishes His missions through everyone, and the Holy One, blessed be He, has many messengers. Do not say THAT HE DOES HIS MISSION only with living things, but also with inanimate things.

125. He opened the discussion saying, "For the stone will cry out of the wall and the beam out of the timber shall answer it" (Chavakuk 2:11). How careful a person must be not to sin before the Holy One, blessed be He. And if you ask who will bear testimony against him, lo and behold the stones of his house and the beams of his house will bear testimony against him. And sometimes the Holy One, blessed be He, carries out His missions through them. Come and see the rod of Aaron, which was a dry piece of wood, the Holy One, blessed be He, performed with it the first of the miracles. Two missions were accomplished with it: One is though it was a dry piece of wood yet it swallowed their serpents; the second is that it temporarily received the spirit OF LIFE and became a creature.

126. Rabbi Elazar said, May the spirit expire of those who say that the Holy One, blessed be He, will not resurrect the dead, because it is not possible that He could make a new creature of them. Let these wicked, foolish people, who are far from Torah and far from THE HOLY ONE, BLESSED BE HE, see that Aaron had in his hands a rod, dry wood, which the Holy One, blessed be He, turned it temporarily into a creature. That is, it changed in spirit and body. The Holy One, blessed be He, concealed in the dust those bodies that already had holy spirits and souls, observed the precepts of the Torah, and were occupied with Torah days and nights. At the time when the world will rejoice, MEANING AFTER THE END OF CORRECTION, how much more so will the Holy One, blessed be He, make them new creatures.

127. Rabbi Chiya said, not only this but that body that previously existed will rise. This is understood from the words: "Your dead will again live" (Yeshayah 26:19). It is not written: '...will He create', so it means that they were already created before, but THEY ONLY NEED to come alive again. One bone will remain from the body under the earth, and that bone never rots or disappears in the dust. At that time, the Holy One, blessed be He, will soften it and make it like leaven in the dough, and it will rise and spread to four corners, and the body and all its limbs will be completed from it. Afterwards, the Holy One, blessed be He, will put the spirit into it. Rabbi Elazar said to him, It is so. Come and see, this bone is softened with dew, as written: "For the dew of lights is your dew..." (Ibid.).

127. אָמַר רִבִּי חִיָּא, וְלֹא עוֹד, אֶלָּא דְּהַהוּא גּוּפָא דַּהֲוָה, יָקוּם. מַשְׁמַע דִּכְתִיב, יִחְיוּ מֵתֶיךָ, וְלָא כְּתִיב יִבְרָא, מַשְׁמַע דְּבִרְיָין אִינּוּן אֲבָל יִחְיוּ. דְּהָא גַּרְמָא חַד, יִשְׁתְּאַר מִן גּוּפָא תְּחוֹת אַרְעָא, וְהַהוּא לָא אִתְרְקַב וְלָא אִתְבְּלֵי בְּעַפְרָא לְעָלְמִין, וּבְהַהוּא זִמְנָא, קוּדְשָׁא בְּרִיךְ הוּא יַרְכֵּךְ לֵיהּ, וְיַעְבִּיד לֵיהּ כַּחֲמִירָא בְּעִיסָה, וְיִסְתְּלֵק וְיִתְפְּשַׁט לְאַרְבַּע זְוָיִן וּמִנֵּיהּ יִשְׁתַּכְלֵל גּוּפָא וְכָל שַׁיְיפּוֹי. וְקוּדְשָׁא בְּרִיךְ הוּא יָהִיב בֵּיהּ רוּחָא לְבָתַר. אָמַר לֵיהּ רִבִּי אֶלְעָזָר הָכִי הוּא. וְתָא חֲזֵי, הַהוּא גַּרְמָא בְּמָה אִתְרְכַךְ. בַּטָּל. דִּכְתִיב, כִּי טַל אוֹרוֹת טַלֶּךָ וְגוֹ׳.

16. "That they may become blood"

128. וַיֹּאמֶר ה׳ אֶל מֹשֶׁה אֱמוֹר אֶל אַהֲרֹן קַח מַטְּךָ וּנְטֵה יָדְךָ עַל מֵימֵי מִצְרַיִם עַל נַהֲרוֹתָם עַל יְאוֹרֵיהֶם וְעַל אֲגַמֵּיהֶם וְעַל כָּל מִקְוֵה מֵימֵיהֶם וַיִּהְיוּ דָם וְגוֹ׳. אָמַר רִבִּי יְהוּדָה, הַאי קְרָא אִית לְאִסְתַּכְּלָא בֵּיהּ, וְהֵיךְ יָכִיל לְמֵהַךְ לְכָל הָנֵי אַתְרֵי. וְתוּ, דְּהָא כְּתִיב וַיִּמָּלֵא שִׁבְעַת יָמִים אַחֲרֵי הַכּוֹת ה׳ אֶת הַיְאוֹר. אֶת הַיְאוֹר כְּתִיב, וְאַתְּ אָמַרְתְּ עַל מֵימֵי מִצְרַיִם עַל נַהֲרוֹתָם עַל יְאוֹרֵיהֶם וְעַל אֲגַמֵּיהֶם.

128. "And Hashem said to Moshe, 'Say to Aaron, take your rod and stretch your hand on the waters of Egypt on their streams, on their canals, and on their ponds, and on all their pools of water, that they may become blood...'" (Shemot 7:19). Rabbi Yehuda said, We must concentrate on this passage. How could he have gone to all these places, NAMELY TO ALL THE WATERS OF EGYPT AND ALL THEIR PONDS THROUGHOUT THE LAND OF EGYPT? It is also written, "And seven days were completed, after Hashem had smitten the River" (Ibid. 25). It is written: "The River," yet you say: "on the waters of Egypt, on their streams, on their canals, and on their ponds."

129. אֶלָּא, מֵימֵי מִצְרַיִם נִילוּס הֲוָה. וּמִתַּמָּן אִתְמַלְיָין כָּל אִינּוּן שְׁאַר אֲגַמִּין וּיְאוֹרִין וּמַבּוּעִין וְכָל מֵימִין דִּילְהוֹן. וְעַל דָּא, אַהֲרֹן לֹא נָטָה לְמַחֲאָה אֶלָּא לְנִילוּס בִּלְחוֹדוֹי. וְתָא חֲזֵי דְּהָכִי הוּא, דִּכְתִיב וְלֹא יָכְלוּ מִצְרַיִם לִשְׁתּוֹת מַיִם מִן הַיְאוֹר.

129. HE ANSWERS, "The waters of Egypt" is the Nile. All the other ponds and streams and wellsprings and all their waters were filled from there. Therefore, Aaron raised his hand only to smite the Nile. Come and see that it is so, for it is written, "And Egypt could not drink of the water of the River" (Ibid. 21). SO WE SEE THAT THE RIVER INCLUDES ALL THE WATERS OF EGYPT.

130. אָמַר רִבִּי אַבָּא, תָּא חֲזֵי, מַיִין תַּתָּאִין מִתְפָּרְשָׁאן לְכַמָּה סִטְרִין, וּמַיִין עִלָּאִין מִתְכַּנְּשֵׁי בְּבֵי כְּנִישׁוּ מַיָּא, דִּכְתִיב, וַיֹּאמֶר אֱלֹהִים יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל מָקוֹם אֶחָד. וּכְתִיב וּלְמִקְוֵה הַמַּיִם קָרָא יַמִּים. הַאי קְרָא אוּקְמוּהָ. וְתָא חֲזֵי, הַהוּא רְקִיעָא דְּאִית בֵּיהּ שִׁמְשָׁא וְסִיהֲרָא כּוֹכְבַיָּיא וּמַזָּלֵי, דָּא אִיהוּ בֵּי כְּנִישׁוּת מַיָּא רַבָּא, דְּהוּא נָטִיל כָּל מַיִין, וְאַשְׁקֵי לְאַרְעָא, דְּהִיא עָלְמָא תַּתָּאָה, כֵּיוָן, דְּנָטַל מַיָּא בְּדַר לוֹן, וּפָלִיג לוֹן לְכָל עִיבָּר, וּמִתַּמָּן אִתְשַׁקְיָין כֻּלָּא.

130. Rabbi Aba said, Come and see, the lower waters spread in many directions, NAMELY RIGHT AND TO LEFT, and the upper waters gather in the gathering place of the water, WHICH IS YESOD OF ZEIR ANPIN, as written: "And Elohim said, 'Let the waters under the heaven be gathered together to one place'...and the gathering together of the waters He called seas" (Beresheet 1:9-11). This passage was explained. Come and see, the firmament that contains the sun and moon and stars and constellations, WHICH IS YESOD OF ZEIR ANPIN, THAT INCLUDES WITHIN IT ALL THE LIGHTS OF ZEIR ANPIN, is the gathering place of the water, for it receives all the water, NAMELY ALL THE LIGHTS, and waters the earth which is the lower world, NAMELY MALCHUT. As soon as THE EARTH receives the waters, it spreads them and divides them to every side, and from there everything is watered.

131. וּבִזְמַנָּא דִּדִינָא שַׁרְיָא, עָלְמָא תַּתָּאָה לָא יַנְקָא מִן הַהוּא רְקִיעָא, וְיַנְקָא מִסִּטְרָא שְׂמָאלָא, וּכְדֵין אִקְרֵי חֶרֶב לַה׳ מְלֵאָה דָם. וַוי לְאִינּוּן דְּיִנְקִין כְּדֵין מִינָּהּ, וְאִתְשַׁקְיָין מִינָּהּ, דְּבְהַהוּא זִמְנָא יַמָּא יַנְקָא מִתְּרֵין סִטְרִין, הֲוָה אִתְפְּלַג לְתְרֵין חוּלָקִין, חִוָּור וְסוּמָק. וּכְדֵין שָׁדֵי לְיאוֹרָא חוּלָקָא דְּמִצְרַיִם, וְאַלְקֵי לְעֵילָא וְאַלְקֵי לְתַתָּא. וְעַל דָּא שָׁתָאן יִשְׂרָאֵל מַיָּא. וּמִצְרָאֵי דָּמָא.

131. During the time when Judgment dwells, the lower world, WHICH IS MALCHUT, does not nurture from that firmament, but nurtures from the left side THAT IS NOT INCLUDED IN THE RIGHT. Then MALCHUT is called: "The sword of Hashem is filled with blood" (Yeshayah 34:6). Woe to those who then nurture from her and are sustained by her, because at that time the sea, WHICH IS MALCHUT, was nurturing from two sides, FROM YESOD OF ZEIR ANPIN AND FROM THE LEFT SIDE. THEREFORE, it is divided into two parts, white FROM THE SIDE OF YESOD, and red FROM THE LEFT SIDE. Then it casts into the River the portion of Egypt, NAMELY THE RED, smites THEIR SOURCE above, and smites below. Therefore, Yisrael drink water BECAUSE THEY ARE ATTACHED TO YESOD OF ZEIR ANPIN, WHICH IS THE WHITE PART OF MALCHUT, and the Egyptians drink blood, WHICH IS THE RED PART OF MALCHUT.

132. אִי תֵּימָא בְּגִין גִּיעוּלָא הֲוָה וְלָא יַתִּיר. תָּא חֲזֵי, שָׁתָאן דָּמָא וְעָאל לְמֵעַיְיהוּ, וְאִסְתַּלָּק וּבְקַע, עַד דַּהֲווֹ מְזַבְּנִין לוֹן יִשְׂרָאֵל מַיָּא בְּמָמוֹנָא, וּכְדֵין שָׁתָאן מַיָּא בְּגִינֵי כַּךְ שֵׁירוּתָא לְאַלְקָאָה לוֹן הֲוָה דָּמָא.

132. So if you say that THE PLAGUE OF BLOOD was only to repel them, come and see. They drank the blood, which entered their intestines, broke through and rose. So Yisrael sold them water for money. Then they drank water. Therefore, the first plague that smote them was blood.

133. רִבִּי יִצְחָק פָּתַח הַאי קְרָא, אֲרוֹמִמְךָ אֱלֹהַי הַמֶּלֶךְ וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד. תָּא חֲזֵי, דָּוִד לְקָבֵיל דַּרְגָּא דֵּילֵיהּ קָאָמַר, דִּכְתִיב אֱלֹהַי דִּידִי. בְּגִין דְּבָעָא לְסַלְקָא שְׁבָחֵיהּ, וּלְאַעֲלָא לֵיהּ לְנַהוֹרָא עִלָּאָה, לְאִתְעָרְבָא דָּא בְּדָא, לְמֶהֱוֵי כֹּלָּא חַד. בְּגִינֵי כַּךְ, אֲרוֹמִמְךָ אֱלֹהַי הַמֶּלֶךְ וְגוֹ׳.

133. Rabbi Yitzchak opened the discussion with this passage: "I will extol You, my Elohim, O King; and I will bless Your name forever and ever" (Tehilim 145:1). Come and see that David spoke of his level, "I WILL EXTOL YOU," for he wrote "my Elohim," MEANING my own ELOHIM, NAMELY MALCHUT, WHICH IS HIS LEVEL. For he wanted to raise the praise OF MALCHUT, and to bring it to the supernal light, NAMELY BINAH, to mix them one with the other, so THAT MALCHUT AND BINAH should be one. Therefore he said, "I will extol You, my Elohim, O King..."

134. דְּתָנִינָן, כָּל יוֹמוֹי דְּדָוִד, אִשְׁתַּדַּל לְאַתְקָנָא כּוּרְסְיָה, וּלְאַנְהָרָא אַנְפָּהָא, בְּגִין דְּיִגִּין עָלֵיהּ וְאִיתְנְהִיר תְּדִיר נַהוֹרָא תַּתָּאָה בְּנַהוֹרָא עִלָּאָה, לְמֶהֱוֵי כֹּלָּא חַד. וְכַד אָתָא שְׁלֹמֹה, אַשְׁכַּח עָלְמָא שְׁלִים, וְסִיהֲרָא דְּאִתְמַלְיָא, וְלָא אִצְטְרִיךְ לְאַטְרְחָא עִלָּה לְאַנְהָרָא.

134. For we learned that David endeavored all the days of his life to restore the Throne, WHICH IS MALCHUT, and to illuminate its face WITH THE LIGHT OF BINAH so it would protect it, and constantly illuminate the lower light, WHICH IS MALCHUT, with the upper light, WHICH IS BINAH, so that they would be one. MEANING THAT MALCHUT WOULD ASCEND TO BINAH, WHEN THEY ARE ONE. And when Solomon came, he found a world, WHICH IS MALCHUT, whole, and the moon, WHICH IS MALCHUT, full. MALCHUT HAD ALREADY ASCENDED TO BINAH, AND WAS COMPLETED AND FILLED WITH ALL ITS LIGHTS and he no longer had to toil at illuminating it.

135. תָּא חֲזֵי, בְּשַׁעֲתָא דְּבָעֵי קוּדְשָׁא בְּרִיךְ הוּא לְמֵיסַב נוּקְמִין מֵעַמִּין עוֹבְדֵי ע״ז, אִתְּעַר שְׂמָאלָא, וְאִתְמַלְיָא סִיהֲרָא מֵהַהוּא סִטְרָא דָּמָא. וּכְדֵין, נַבְעִין מַבּוּעִין וּנְחָלִין דִּלְתַתָּא, כָּל אִינּוּן דִּלְסִטְרָא שְׂמָאלָא דָּמָא. וע״ד, דִּינָא דִּילְהוֹן דָּמָא.

135. Come and see, when the Holy One, blessed be He, wishes to do vengeance upon the idol-worshipping nations, the left SIDE is stimulated and the moon becomes full, FOR IT IS MALCHUT with blood from that side. Then the springs and rivers of below and all that are on the left side flow with blood. Therefore their punishment is blood.

136. Come and see: When this blood is aroused against any nation, it is the blood of killed people, because another nation is provoked to come and kill them. But in Egypt, the Holy One, blessed be He, did not want to bring another nation to arouse blood against them, NAMELY TO KILL THEM, because of Yisrael that were living among them, so that YISRAEL who dwelt in their country would not be distressed. The Holy One, blessed be He, smote them with blood in their streams instead, so they were not able to drink.

136. תָּא חֲזֵי, כַּד הַאי דָּמָא אִתְּעַר עַל עַמָּא, הַהוּא דָּמָא דְּקָטוּלִין אִינּוּן דְּיִתְּעַר עָלַיְיהוּ עַמָּא אַחֲרָא וְקָטִיל לוֹן. אֲבָל בְּמִצְרַיִם, לָא בָּעָא קוּדְשָׁא בְּרִיךְ הוּא לְאַיְיתָאָה עָלַיְיהוּ עַמָּא אַחֲרָא לְאַתְעֲרָא עָלַיְיהוּ דָּמָא בְּגִין דְּיִשְׂרָאֵל הֲווֹ בֵּינַיְיהוּ, וְלָא יִצְטַעֲרוּן בְּגִין דְּדַיְירִין בְּאַרְעָא דִּילְהוֹן, אֲבָל קוּדְשָׁא בְּרִיךְ הוּא מָחָא לוֹן בְּדָמָא, בְּנַהֲרִין דִּלְהוֹן, דְּלָא הֲווֹ יַכְלִין לְמִשְׁתֵּי.

137. Since their dominion rules over that river, the Holy One, blessed be He, punished their dominion first, in order that their deity would be smitten first, because the Nile was one of their deities. Similarly their other deities were gushing with blood. This is the meaning of: "And that there may be blood throughout all the Land of Egypt both in vessels of wood, and in vessels of stone" (Shemot 7:19).

137. וּבְגִין דְּשׁוּלְטָנוּתָא דִּלְהוֹן, שַׁלְטָא בְּהַהוּא נַהֲרָא, פָּקִיד קוּדְשָׁא בְּרִיךְ הוּא לְשׁוּלְטָנוּתָא דִּלְהוֹן בְּקַדְמֵיתָא, בְּגִין דְּיַלְקֵי דַּחֲלָא דִּלְהוֹן בְּקַדְמֵיתָא, בְּגִין דְּנִילוּס חַד דַּחֲלָא דִּלְהוֹן הֲוָה, וְכֵן שְׁאַר דַּחֲלִין דִּלְהוֹן נַבְעִין דָּמָא. הה"ד וְהָיָה דָם בְּכָל אֶרֶץ מִצְרַיִם וּבָעֵצִים וּבָאֲבָנִים.

138. Rabbi Chiya arose one night to study Torah. The young Rabbi Yosi, who was still a child, was with him. Rabbi Chiya opened the discussion saying, "Go your way, eat your bread with joy, and drink your wine with a merry heart; for the Elohim has already accepted your works" (Kohelet 9:7). HE ASKS, What did Solomon see that caused him to say this passage.

138. ר' חִיָּא קָם לֵילְיָא חַד לְמִלְעֵי בְּאוֹרַיְיתָא, וַהֲוָה עִמֵּיהּ ר' יוֹסֵי זוּטָא, דַּהֲוָה רַבְיָא. פָּתַח ר' חִיָּא וְאָמַר, לֵךְ אֱכוֹל בְּשִׂמְחָה לַחְמֶךָ וּשְׁתֵה בְלֶב טוֹב יֵינֶךָ כִּי כְבָר רָצָה הָאֱלֹהִים אֶת מַעֲשֶׂיךָ. מַאי קָא חָמָא שְׁלֹמֹה דְּאָמַר הַאי קְרָא.

139. AND HE ANSWERS, All the words of Solomon were said with wisdom. "Go your way, eat your bread with joy" MEANS that the Holy One, blessed be He, brings a person who goes in the ways of the Holy One, blessed be He, close to Him, and gives him tranquillity and repose. Then, he eats and drinks the bread and wine with a joyful heart because the Holy One, blessed be He, has accepted his actions.

139. אֶלָּא שְׁלֹמֹה כָּל מִלּוֹי בְּחָכְמָה הֲווֹ, וְהַאי דְּאָמַר לֵךְ אֱכוֹל בְּשִׂמְחָה לַחְמֶךָ, בְּשַׁעְתָּא דְּבַר נָשׁ אָזִיל בְּאוֹרְחוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, קוּדְשָׁא בְּרִיךְ הוּא מְקָרֵב לֵיהּ לְגַבֵּיהּ, וְיָהִיב לֵיהּ שַׁלְוָה וְנַיְיחָא, כְּדֵין נַהֲמָא וְחַמְרָא דְּאָכִיל וְשָׁתֵי, בְּחֶדְוָה דְּלִבָּא, בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בְּעוֹבָדוֹי.

140. That boy said to him, If so, then you have said that all the words of Solomon were with wisdom, so where is the wisdom here IN THIS PASSAGE. RABBI CHIYA said to him, My son, cook your food, MEANING CONCENTRATE WELL, and you will understand this passage. The boy said to him, Before I have cooked, I already know. RABBI CHIYA said to him, How do you know?

140. א"ל הַהוּא רַבְיָא, אִי הָכִי, הָא אָמַרְתְּ דְּכָל מִלּוֹי דִּשְׁלֹמֹה בְּחָכְמְתָא הֲווֹ, אָן הוּא חָכְמְתָא הָכָא. א"ל בְּרִי תְּבַשֵּׁל בְּשׁוּלָךְ, וְתֶחֱמֵי הַאי קְרָא. א"ל עַד לָא בְּשִׁילְנָא יָדַעְנָא. א"ל מנ"ל.

141. The boy said to him, I heard one voice, MEANING ONE THING my father used to say about this passage. Solomon cautioned people to crown the Congregation of Yisrael, WHICH IS MALCHUT, with joy, which is the right side, NAMELY THE LIGHT OF CHASSADIM, which is bread, so it would be crowned with joy. BREAD ALLUDES TO THE LIGHT OF CHASSADIM. Then it should be crowned with wine, which is the left side, NAMELY THE ILLUMINATION OF CHOCHMAH, WHICH IS THE LEFT OF BINAH, so that the Faith of all, NAMELY MALCHUT, will be in complete joy in the right and left. When it will be between both, all the blessings will dwell in the world. THIS IS THE UTMOST PERFECTION OF MALCHUT, THAT THE ILLUMINATION OF THE LEFT, WHICH IS CHOCHMAH, WOULD BE ENVELOPED IN THE LIGHT OF CHASSADIM THAT IS ON THE RIGHT, FOR THEN BOTH ILLUMINATE IN HER. FOR THIS IS THE SECRET OF BREAD AND WINE. All this occurs when the Holy One, blessed be He, accepts the deeds of people as written: "For the Elohim has already accepted your works" (Kohelet 9:7). Rabbi Chiya approached and kissed him. He said, I swear my son that I left this for you, MEANING THAT EVEN THOUGH I ALSO KNEW IT, I DID NOT SAY IT, AND I LEFT IT FOR YOU TO SAY. And now I know that the Holy One, blessed be He, wishes to crown you with Torah.

141. א"ל קָלָא חַד שְׁמַעְנָא מֵאַבָּא, דַּהֲוָה אָמַר בְּהַאי קְרָא, דְּשְׁלֹמֹה קָא אַזְהַר לֵיהּ לב"נ, לְאַעְטָרָא לָהּ לכנ"י בְּשִׂמְחָה, דְּאִיהוּ סִטְרָא דִּימִינָא, וְאִיהוּ נַהֲמָא, דְּיִתְעַטַּר בְּחֶדְוָה. וּלְבָתַר, יִתְעַטַּר בְּחַמְרָא, דְּאִיהוּ שְׂמָאלָא, בְּגִין דְּתִשְׁתְּכַח בִּמְהֵימְנוּתָא דְּכֹלָּא, חֶדְוָותָא שְׁלִימָתָא, בִּימִינָא וּשְׂמָאלָא, וְכַד תֶּהֱוֵי בֵּין תַּרְוַוֵיהוּ כְּדֵין כָּל בִּרְכָּאן שְׁרָאן בְּעָלְמָא. וְכָל דָּא, כַּד אִתְרְעֵי קוּדְשָׁא בְּרִיךְ הוּא בְּעוֹבְדֵיהוֹן דִּבְנֵי נָשָׁא, הה"ד כִּי כְּבָר רָצָה הָאֱלֹהִים אֶת מַעֲשֶׂיךָ. אָתָא ר' חִיָּיא וּנְשָׁקֵיהּ, אָמַר, חַיֶּיךָ בְּרִי הַאי מִלָּה שְׁבַקְנָא בְּגִינָךְ, וְהַשְׁתָּא יְדַעְנָא, דְּקוּדְשָׁא בְּרִיךְ הוּא בָּעֵי לְאַעְטָרָא לָךְ בְּאוֹרַיְיתָא.

142. Rabbi Chiya again opened the discussion saying, "Say to Aaron, 'Take your rod, and stretch your hand on the waters of Egypt'..." (Shemot 7:19). HE ASKS, Why Aaron and not Moshe, AND ANSWERS, For the Holy One, blessed be He, said, water remains in the place where Aaron is, BECAUSE WATER IS IN THE RIGHT, and the left wants to draw water from there. Aaron, who comes from that side, will stimulate A FLOW OF WATER, and when the left, WHICH IS EGYPT, receives it, it will be transformed into blood.

142. תּוּ פָּתַח ר' חִיָּיא וְאָמַר, אֱמוֹר אֶל אַהֲרֹן קַח מַטְּךָ וּנְטֵה יָדְךָ עַל מֵימֵי מִצְרַיִם. מ"ט אַהֲרֹן וְלֹא מֹשֶׁה. אֶלָּא, אָמַר קוּדְשָׁא בְּרִיךְ הוּא, אַהֲרֹן מַיִין קַיְימִין בְּדוּכְתֵּיהּ, וּשְׂמָאלָא בָּעֵי לְנַגְדָּא מַיִין מִתַּמָּן, אַהֲרֹן דְּאָתֵי מֵהַהוּא סִטְרָא יִתְּעַר לֵיהּ, וְכַד שְׂמָאלָא נָקִיט לוֹן, אִינּוּן יִתְהַדְּרוּן דָּמָא.

143. Come and see, the lowest of all levels, WHICH IS MALCHUT, WHICH IS CALLED "THE SWORD OF HASHEM IS FILLED WITH BLOOD," smote first, AND THEIR WATERS TURNED INTO BLOOD. Rabbi Shimon said, The Holy One, blessed be He, started to smite from the lowest, WHICH IS MALCHUT. His hand THAT CONTAINS TEN FINGERS, WHICH IS THE SECRET OF THE TEN SFIROT smote with each finger, FROM MALCHUT UNTIL KETER. And when He reached their highest level, WHICH IS THE FIRSTBORN OF ALL THE LEVELS, NAMELY CORRESPONDING TO KETER, He acted and passed over the land of Egypt and killed them all. Therefore, He killed all the firstborn in the land of Egypt, because this is their highest level and the firstborn to everything.

143. תָּא חֲזֵי תַּתָּאָה דְּכָל דַּרְגִּין מָחָא בְּקַדְמֵיתָא. אר"ש מִתַּתָּאָה שָׁרָא קוּדְשָׁא בְּרִיךְ הוּא. וִידָא דִּילֵיהּ, מָחָא בְּכָל אֶצְבְּעָא וְאֶצְבְּעָא. וְכַד מָטָא לְדַרְגָּא עִלָּאָה דְּכָל דַּרְגִּין, עָבֵד אִיהוּ דִּילֵיהּ, וְעָבַר בְּאַרְעָא דְּמִצְרַיִם, וְקָטַל כֹּלָּא. וּבְגִינֵי כַּךְ קָטַל כָּל בּוּכְרִין בְּאַרְעָא דְּמִצְרַיִם, בְּגִין דְּאִיהוּ דַּרְגָּא עִלָּאָה וּבוּכְרָא דְּכֹלָּא.

17. "And the River shall bring forth frogs in swarms"

144. The River shall bring forth frogs in swarms" (Yechezkel 29:3). Therefore, first his river was turned into blood. Afterward, frogs CAME OUT OF IT that plagued EGYPT with sounds that shook within their bowels. They came out of the River and onto the ground with high pitched voices in all directions until the Egyptians fell as if dead in their homes.

144. וְתָא חֲזֵי, פַּרְעֹה הֲוָה שׁוּלְטָנֵיהּ בְּמַיָּא, דִּכְתִיב הַתַּנִּים הַגָּדוֹל הָרוֹבֵץ בְּתוֹךְ יְאוֹרָיו, בג"כ אִתְהַפַּךְ נַהֲרֵיהּ בְּדָמָא בְּקַדְמֵיתָא. לְבָתַר צְפַרְדְּעִים דְּמִשַּׁמְטֵי לוֹן בְּקָלִין טְסִירִין מְקַרְקְרִין בְּגוֹ מֵעַיְיהוּ, וְנַפְקֵי מִגּוֹ יְאוֹרָא, וְסַלְקֵי בְּיַבֶּשְׁתָּא וְרָאמִין קָלִין בְּכָל סִטְרִין, עַד דְּאִינּוּן נַפְלִין כְּמֵתִין בְּגוֹ בֵּיתָא.

145. And the secret of the matter is that all the ten signs the Holy One, blessed be He, performed originated from the strong hand, WHICH IS GVURAH, and this hand overpowered all the levels of their dominion in order to confuse them. They did not know what to do TO BE SAVED. When the grades tried to do something, it became apparent to all that they could do nothing TO BE SAVED FROM THE PLAGUES because of the strong hand that rested upon them.

145. וְרָזָא דְּמִלָּה, כָּל אִינּוּן עֶשֶׂר אָתִין דְּעָבֵד קוּדְשָׁא בְּרִיךְ הוּא, כֻּלְּהוּ הֲווֹ מִגּוֹ יָדָא תַּקִּיפָא, וְהַהוּא יָדָא אִתְּתַקַּף עַל אִינּוּן דַּרְגִּין כּוּלְּהוּ שֵׁלְטָנוּתָא דִּלְהוֹן, בְּגִין לְבַלְבְּלָא דַּעְתַּיְיהוּ, וְלָא הֲווֹ יַדְעֵי לְמֶעְבַּד מִידִי. תָּא חֲזֵי, כָּל אִינּוּן דַּרְגִּין דִּלְהוֹן, כֵּיוָן דְּנַפְקֵי לְמֶעְבַּד מִידִי, דְּאִתְחָזֵי לְכֹלָּא לָא יַכְלִין לְמֶעְבַּד מִידִי. בְּגִין הַהוּא יָדָא תַּקִּיפָא דְּשַׁרְיָא עָלַיְיהוּ.

146. "And the River shall bring forth frogs in swarms, and these will go up and come into your house" (Shemot 7:28). Rabbi Shimon opened the discussion saying, "A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children..." (Yirmeyah 31:14). Come and see: This passage has been explained in many places. But this passage is difficult, for it says, "Rachel weeping for her children," yet only Joseph and Benjamin were the children of Rachel and no more, while Leah had her six tribes, so why did Rachel weep and not Leah?

146. וְשָׁרַץ הַיְאוֹר צְפַרְדְּעִים וְעָלוּ וּבָאוּ בְּבֵיתֶךָ. ר׳ שִׁמְעוֹן פָּתַח וְאָמַר, קוֹל בְּרָמָה נִשְׁמָע נְהִי בְּכִי תַּמְרוּרִים רָחֵל מְבַכָּה עַל בָּנֶיהָ וְגוֹ׳. תָּא חֲזֵי, הַאי קְרָא אוּקְמוּהָ בְּכַמָּה אַתְרֵי. וְהַאי קְרָא קַשְׁיָא, רָחֵל מְבַכָּה עַל בָּנֶיהָ, בְּנָהָא דְּרָחֵל יוֹסֵף וּבִנְיָמִין הֲווֹ וְלָא יַתִּיר, וְלֵאָה שִׁית שְׁבָטִין הֲווֹ דִּילָהּ, אֲמַאי בָּכַת רָחֵל וְלֵאָה לָא.

147. HE ANSWERS, But it has been said, it is written: "And Leah's eyes were weak" (Beresheet 29:17). Why were they weak? Because everyday she would go out to the crossroads and ask about Esav. They would tell her about the actions of that wicked man, and she feared she would fall into his lot, so she wept daily until her eyes became weak.

147. אֶלָּא הָכִי אָמְרוּ כְּתִיב, וְעֵינֵי לֵאָה רַכּוֹת. אֲמַאי רַכּוֹת. בְּגִין דְּכָל יוֹמָא נַפְקַת לְפַרְשַׁת אֹרְחִין, וְשָׁאֲלַת עַל עֵשָׂו, וַהֲווֹ אַמְרִין לָהּ עוֹבָדוֹי דְּהַהוּא רָשָׁע, וְדָחִילַת לְמִנְפַּל בְּגוֹ עַדְבֵּיהּ, וַהֲוַת בָּכַת כָּל יוֹמָא, עַד דְּאִתְרְכָכוּ עֵינָהָא.

148. The Holy One, blessed be He, said, You are weeping to merit that righteous man, Jacob, and not be the lot of that wicked man. Upon your life, your sister will rise at the crossroads and weep over the exile of Yisrael. But you will be inside, NAMELY IN THE CAVE OF MACHPELAH, and will not weep over them. Rachel will weep over the exile of Yisrael.

148. וְקוּדְשָׁא בְּרִיךְ הוּא אָמַר, אַנְתְּ בָּכַת בְּגִין הַהוּא צַדִּיקָא, דְּלָא תֶּהֱוֵי בְּעַדְבֵּיהּ דְּהַהוּא רָשָׁע. חַיָּיךְ, אַחָתָךְ תְּקוּם בְּפַרְשַׁת אֹרְחִין, וְתִבְכֵּי עַל גָּלוּתְהוֹן דְּיִשְׂרָאֵל, וְאַתְּ תְּקוּם לְגוֹ וְלָא תִּבְכֵּי עָלַיְיהוּ וְרָחֵל אִיהִי בָּכַת עַל גָּלוּתְהוֹן דְּיִשְׂרָאֵל.

149. However, this passage really refers to what we said, MEANING THAT ACCORDING TO THE LITERAL MEANING IT IS INTERPRETED THIS WAY, but the secret meaning of the matter is that Rachel and Leah are two worlds. THE NUKVA FROM THE CHEST UP OF ZEIR ANPIN IS CALLED LEAH, AND THE NUKVA THAT IS FROM THE CHEST DOWN OF ZEIR ANPIN IS CALLED RACHEL. One is the world of concealment, NAMELY LEAH, and one is the world of revelation, NAMELY RACHEL. Therefore, the one, LEAH, was buried and concealed within the cave and was covered, while the other, RACHEL, remains at the crossroads, FOR SHE WAS BURIED ON THE WAY TO EFRAT, in the open. And everything is in the likeness of above. Therefore, Jacob did not bring RACHEL into the cave or to any other place, as it is written: "yet there was but a little way to come to Efrat" (Beresheet 48:7). He did not bring her to the city, because he knew that her place was in an open spot.

149. אֲבָל הַאי קְרָא, אִיהוּ עַל מַה דְּאַמְרָן. אֲבָל רָזָא דְּמִלָּה, דְּרָחֵל וְלֵאָה תְּרֵי עָלְמִין נִינְהוּ. חַד עָלְמָא דְּאִתְכַּסְיָא, וְחַד עָלְמָא דְּאִתְגַּלְיָא. וע״ד, דָּא אִתְקַבְּרַת וְאִתְחַפְיָאַת לְגוֹ בְּמְעָרְתָּא וְאִתְכַּסְיָאַת. וְדָא קַיְּימָא בְּפַרְשַׁת אָרְחִין בְּאִתְגַּלְיָא. וְכֹלָּא כְּגַוְונָא עִלָּאָה. וּבְגִין כַּךְ לָא אָעִיל לָהּ יַעֲקֹב בְּמְעָרְתָּא, וְלָא בַּאֲתָר אַחֲרָא, דְּהָא כְּתִיב בְּעוֹד כִּבְרַת אֶרֶץ לָבוֹא אֶפְרָתָה, וְלָא אָעִיל לָהּ לְמָתָא. בְּגִין דַּהֲוָה יָדַע דְּאַתְרָהּ הֲוָה בְּאַתְרָא דְּאִתְגַּלְיָא.

150. תָּא חֲזֵי, כְּנֶסֶת יִשְׂרָאֵל הָכִי אִקְרֵי, רָחֵל. כְּמָה דְּאַתְּ אָמַר, וּכְרָחֵל לִפְנֵי גּוֹזְזֶיהָ נֶאֱלָמָה. אֲמַאי נֶאֱלָמָה. דְּכַד שַׁלְטִין שְׁאַר עַמִּין, קָלָא אִתְפְּסַק מִינָהּ, וְהִיא אִתְאַלְּמַת.

150. Come and see, the Congregation of Yisrael, WHICH IS MALCHUT, is called Rachel, as written: "And as a sheep (Heb. rachel) before her shearers is dumb" (Yeshayah 53:7). Why is she dumb? IT IS because her voice, WHICH IS ZEIR ANPIN, is stopped when other nations rule, and she becomes dumb.

151. וְדָא הוּא דִּכְתִיב, קוֹל בְּרָמָה נִשְׁמָע נְהִי בְּכִי תַּמְרוּרִים. קוֹל בְּרָמָה נִשְׁמָע דָּא יְרוּשָׁלַיִם לְעֵילָא. רָחֵל מְבַכָּה עַל בָּנֶיהָ, כָּל זְמַנָּא דְּיִשְׂרָאֵל אִינּוּן בְּגָלוּתָא, אִיהִי מְבַכָּה עָלַיְיהוּ דְּאִיהִי אִימָא דִּלְהוֹן. מֵאֲנָה לְהִנָּחֵם עַל בָּנֶיהָ. מ״ט. כִּי אֵינֶנּוּ. כִּי אֵינָם מִבָּעֵי לֵיהּ. אֶלָּא, בְּגִין דְּבַעְלָהּ דְּאִיהוּ קוֹל, אִסְתַּלָּק מִינָהּ, וְלָא אִתְחַבָּר בַּהֲדָהּ.

151. This is the meaning of: "A voice was heard in Ramah, lamentation, and bitter weeping..." "A voice was heard in Ramah" refers to celestial Jerusalem, NAMELY BINAH. "Rachel weeping for her children": As long as the children of Yisrael are in exile, she weeps for them because she is their mother. "She refused to be comforted for her children." What is the reason? "Because he is not." HE ASKS, It should have said, 'Because they are not', AND ANSWERS it is because her husband, WHO IS ZEIR ANPIN called voice, is gone from her and is not joined to her.

152. וְתָא חֲזֵי, לָאו שַׁעְתָּא חֲדָא, אִיהִי דְּבָכַת עָלַיְיהוּ דְּיִשְׂרָאֵל, אֶלָּא בְּכָל זְמַנָּא וְזְמַנָּא דְּאִינּוּן בְּגָלוּתָא. וּבְגִינֵי כַּךְ, קוּדְשָׁא בְּרִיךְ הוּא גָּרַם לוֹן קָלָא לְמִצְרָאֵי, דִּכְתִיב וְהָיְתָה צְעָקָה גְּדוֹלָה בְּכָל אֶרֶץ מִצְרַיִם אֲשֶׁר כָּמוֹהוּ לֹא נִהְיָתָה וְגוֹ׳. וְזָמִין לוֹן קָלִין אַחֲרָנִין, בְּאִינּוּן עוּרְדְּעָנִין, דְּרָמָאן קָלִין בְּמֵעַיְיהוּ, וַהֲווֹ נַפְלֵי בַּשְׁוָקֵי כַּמֵּתִים.

152. Come and see: She did not just weep over Yisrael just once, but rather every moment they were in exile. For the reason THEY BLEMISHED THE VOICE, WHICH WAS GONE FROM RACHEL, the Holy One, blessed be He, brought about a voice to the Egyptians TO PUNISH THEM, as written: "And there shall be a great cry throughout all the land of Egypt, such as there was none like it..." (Shemot 11:6). He also arranged for them other voices in these frogs that raised their voices in their intestines, so they fell dead in the marketplaces.

153. וַתַּעַל הַצְּפַרְדֵּעַ, חֲדָא הֲוָת, וְאוֹלִידַת, וְאִתְמַלְיָית אַרְעָא מִינַיְיהוּ. וַהֲווֹ כֻּלְּהוּ מַסְרִין גַּרְמַיְיהוּ לְאֶשָּׁא, דִּכְתִיב וּבְתַנּוּרֶיךָ וּבְמִשְׁאֲרוֹתֶיךָ, וּמַאי הֲווֹ אָמְרוּ. בָּאנוּ בָּאֵשׁ וּבַמַּיִם וַתּוֹצִיאֵנוּ לָרְוָיָה. וְאִי תֵּימָא, אִי הָכִי, מַאי אִכְּפַת לְהוּ לְמִצְרָאֵי, דְּעָאלִין לְאֶשָּׁא כָּל אִינּוּן עוּרְדְּעָנִין. אֶלָּא, כֻּלְּהוּ עָאלִין לְאֶשָּׁא, וְאַזְלִין בְּתַנּוּרָא וְלָא מֵתִים. וְאִינּוּן דְּמֵתִים מַאי קָא עַבְדֵי, נָהֲמָא הֲוָה בְּתַנּוּרָא, וְעָאלִין בְּגוֹ נָהֲמָא, וּמִתְבַּקְּעִין, וְנַפְקֵי מִנַּיְיהוּ אַחֲרָנִין, וְאִשְׁתַּאֲבִין בְּנָהֲמָא. אָתוּ לְמֵיכַל מִינָהּ, הַהוּא פִּתָּא אִתְהַדַּר עוּרְדְּעָנְיָא בְּמֵעַיְיהוּ, וְרַקְדָן, וְרָמָאן קָלִין, עַד דַּהֲווֹ מֵתִים. וְדָא קַשְׁיָא לוֹן מִכֹּלָּא. תָּא חֲזֵי, כְּתִיב וְשָׁרַץ הַיְאוֹר צְפַרְדְּעִים וְעָלוּ וָבָאוּ בְּבֵיתֶךָ וּבַחֲדַר מִשְׁכָּבְךָ וְעַל מִטָּתֶךָ. פַּרְעֹה אִיהוּ אַלְקֵי קַדְמָאָה מִכֻּלְּהוּ, וְיַתִּיר מִכֻּלְּהוּ. לֶהֱוֵי שְׁמֵיהּ דִּי אֱלָהָא מְבָרַךְ מִן עָלְמָא וְעַד עָלְמָא, דְּהוּא פָּקִיד עוֹבָדִין דִּבְנֵי נָשָׁא, בְּכָל מַה דְּעַבְדֵי.

153. "And the frog came up" (Shemot 8:2). IT SHOULD HAVE SAID 'FROGS' IN THE PLURAL. HE ANSWERS, It was one frog, but it bred and the land became filled with them. And they all gave themselves over to the fire, as written: "And into your ovens, and into your kneading troughs" (Shemot 7:28). What did they say: "We went through fire and through water; but You did bring us out into abundance" (Tehilim 66:12). And if you ask, how does this concern the Egyptians that all these frogs went into the fire? HE ANSWERS, they all came into the fire and went into the ovens yet did not die. Those that did die, what did they do? There was bread in the oven, and they came into the bread and burst, and others came out of them and were swallowed in the bread. And when they wanted to eat of the bread, the bread in their bowels turned back into frogs that danced and raised their voices until THE EGYPTIANS died. This PLAGUE was harder on them than all the others. Come and see, it is written: "And the River shall bring forth frogs in swarms, and these will go up and come into your house, and on your bedchamber...AND THE FROGS SHALL COME UP BOTH ON (LIT. 'IN') YOU, AND ON (IN) YOUR PEOPLE, AND ON (IN) ALL YOUR SERVANTS" (Shemot 7:28-29). SO THEY CAME INSIDE THEIR BODIES. Pharaoh was smitten first and more than everyone else, FOR IT SAYS, "ON YOU, AND ON YOUR PEOPLE, AND ON ALL YOUR SERVANTS." May the name of Hashem be blessed from everlasting to everlasting, for He examines the actions of people in everything they do.

154. כְּתִיב וַיִּרְאוּ אוֹתָהּ שָׂרֵי פַרְעֹה וַיְהַלְלוּ אוֹתָהּ אֶל פַּרְעֹה וַתֻּקַּח הָאִשָּׁה בֵּית פַּרְעֹה. הַאי קְרָא לְדַרְשָׁא הוּא דְּאָתָא. תְּלַת פַּרְעֹה הָכָא. חַד, בְּהַהוּא זִמְנָא. וְחַד, בְּיוֹמוֹי דְיוֹסֵף. וְחַד, בְּיוֹמוֹי דְּמֹשֶׁה דְּאַלְקֵי בְּקוֹלְפּוֹי.

154. It is written: "And the princes also of Pharaoh saw her, and commended her before Pharaoh; and the woman was taken into the house of Pharaoh" (Beresheet 12:15). This passage is to be interpreted as Pharaoh is mentioned three times. One Pharaoh refers to Pharaoh of that time, one ALLUDES to Pharaoh during the time of Joseph, and one ALLUDES to Pharaoh in the days of Moshe, who was smitten with his rod.

155. פַּרְעֹה קַדְמָאָה, בְּשַׁעֲתָה דְּאִתְנְסִיבַת שָׂרָה לְגַבֵּיהּ, רָמַז לְאוּמָנִין, וְצִיְּירוּ הַהוּא דְּיוּקְנָא בְּאִדְּרֵיהּ, עַל עַרְסֵיהּ בְּכוֹתְלָא, לָא נָח דַּעְתֵּיהּ, עַד דְּעָבְדוּ דְּיוּקְנָא דְּשָׂרָה בְּנִסְיוֹנוֹ, וְכַד סָלִיק לְעַרְסֵיהּ, סָלִיק לָהּ עִמֵּיהּ. כָּל מַלְכָּא דְּאָתָא אֲבַתְרֵיהּ, הֲוָה חָמֵי הַהוּא דְּיוּקְנָא מְצַיְּירָא צִיּוּרָא, וַהֲווֹ עָאלִין קָמֵיהּ בְּדִיחִין, כַּד סָלִיק לְעַרְסֵיהּ הֲוָה אִתְהֲנֵי בְּהַהוּא צִיּוּר. בְּגִין כַּךְ, מַלְכָּא אַלְקֵי הָכָא יַתִּיר מִכֹּלָּא. הַיְינוּ דִּכְתִיב, וּבַחֲדַר מִשְׁכָּבְךָ וְעַל מִטָּתֶךָ. וּלְבָתַּר, וּבְבֵית עֲבָדֶיךָ וּבְעַמֶּךָ. וּבְכֻלְּהוּ לָא כְּתִיב עַל מִטָּתָם, אֶלָּא לֵיהּ בִּלְחוֹדֵיהּ.

155. The first Pharaoh, when Sarah was taken to him, hinted to his artists and they drew her picture in his room on the wall over his bed. He had no peace until they made a picture of Sarah on a panel and when he entered his bed, he brought the panel with him. Every king who succeeded him saw the painted image, and jesters came before him, so when he got into his bed he enjoyed that picture. Therefore the king was smitten here more than everyone else. This is the meaning of: "And into your bedchamber, and on your bed," and afterwards "and into the house of your servants, and on your people" (Shemot 7:28). The expression "on your bed," appears in relation to none except him alone.

156. ר׳ אַבָּא פָּתַח, כָּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם וְהַיָּם אֵינֶנּוּ מָלֵא אֶל מָקוֹם שֶׁהַנְּחָלִים הוֹלְכִים שָׁם הֵם שָׁבִים לָלֶכֶת. הַאי קְרָא אִתְּמַר, וְאַמְרֵי לֵיהּ חַבְרַיָּיא. אֲבָל תָּא חֲזֵי, כַּד אִינּוּן נָחֲלִין עָאלִין לְגוֹ יַמָּא, וַיַּמָּא נָקִיט לוֹן, וְשָׁאִיב לוֹן בְּגַוֵּיהּ, בְּגִין דְּקָפָאן מַיָּא בְּגוֹ יַמָּא, וְהַהוּא גְלִידִי שָׁאִיב כָּל מַיָּא דְּעָאלִין בֵּיהּ, וּלְבָתַר נָפְקִין מַיָּא בְּתוּקְפָּא דְּדָרוֹם, וְאַשְׁקֵי יַת כָּל חֵיוַת בָּרָא, כמד״א יַשְׁקוּ כָּל חַיַּתוֹ שָׁדָי.

156. Rabbi Aba opened the discussion saying, "All the rivers run into the sea, yet the sea is not full. To the place where the rivers flow, thither they return" (Kohelet 1:7). This passage is explained and the sages have spoke of it. Yet come and see, when these rivers, WHICH ARE THE LIGHTS OF ZEIR ANPIN, run to the sea, WHICH IS MALCHUT, the sea receives them and absorbs them in itself because the water freezes in the sea, and the ice draws to itself all the water that flows to it. Afterwards, the water emerges with the power of the south, NAMELY CHASSADIM ON THE RIGHT SIDE, and waters all the wild animals, as written: "they give drink to every wild beast" (Tehilim, 104:11).

157. וְתָא חֲזֵי, יַמָּא דְּקָפָא שָׁאִיב כָּל מַיָּא, וְאִשְׁתְּרֵי בְּתוּקְפָּא דְּדָרוֹם, כְּמָה דְּאִתְּמַר, וּבְגִין כַּךְ אֵינֶנּוּ מָלֵא, וְאִתְּמַר.

157. Come and see, the frozen sea draws in all the water and melts by the power of the south, as we have learned. This is why it "is not full." This has already been explained

158. וְהָא אִתְּעָרוּ בֵּיהּ חַבְרַיָּיא. אֶל מָקוֹם שֶׁהַנְּחָלִים הוֹלְכִים שָׁם הֵם שָׁבִים לָלֶכֶת. מַאי טַעֲמָא הֵם שָׁבִים. בְּגִין דְּהַהוּא נָהָר דְּנָגִיד וְנָפִיק מֵעֵדֶן לָא פָּסִיק לְעָלְמִין, וְהוּא אַפִּיק תְּדִיר מַיָּא לְיַמָּא, וְעַל דָּא, מַיִין שָׁבִין לָלֶכֶת, וְתָבִין, וְאַזְלִין וְתָבִין, וְלָא פָּסְקִין לְעָלְמִין. וְכַד אִיהוּ תָּב לָלֶכֶת, בְּגִין לְמֵהַךְ לְאַשְׁקָאָה לְכֹלָּא, וְאָתֵי רוּחַ צָפוֹן וְקָפֵי מַיָּא, וְרוּחָא דְּדָרוֹם דְּאִיהוּ חֲמִימָא, שָׁרֵי לוֹן לְמֵהַךְ לְכָל סְטָר. וְעַל דָּא, הַאי יַמָּא יָתִיב בֵּין תְּרֵי סִטְרֵי אִלֵּין, וּבְגִינַיְיהוּ קַיְּימָא, וְאַרְבִּין אַזְלִין וְנַטְלִין לְכָל סְטָר.

158. Here, the friends remarked ABOUT THE PASSAGE: "To the place where the rivers flow, thither they return." Wherefore do they return? HE ANSWERS, Because the river that flows and comes out of Eden, WHICH IS YESOD OF ZEIR ANPIN, never interrupts its flow FROM MALCHUT, and always supplies water to the sea. Therefore, the waters return, flow and again return, never stopping. When it again flows to water everything, NAMELY TO DRAW CHOCHMAH THAT SUBDUES ALL THE KLIPOT, a northern wind arrives and the water freezes. And the southern wind, which is warm, thaws it so it can flow in every direction. Therefore, that sea abides between the two sides, NORTH AND SOUTH, and through them THE SEA perseveres. Ships, WHICH ARE THE GRADES THAT RECEIVE FROM MALCHUT, travel in it in every direction, NAMELY, AFTER ALL THE DIRECTIONS-SOUTH, NORTH, EAST AND WEST-ARE INCLUDED WITHIN EACH OTHER.

159. תָּא חֲזֵי, כַּד מַלְכָּא, אָתֵי לְעַרְסֵיהּ, בְּשַׁעֲתָא דְּאִתְפְּלִיג לֵילָא, רוּחָא דְּצָפוֹן אִתְּעַר, דְּאִיהוּ אִתְּעַר חֲבִיבוּתָא לְגַבֵּי מַטְרוֹנִיתָא, דְּאִלְמָלָא אִתְּעָרוּתָא דְּצָפוֹן, לָא אִתְחַבָּר מַלְכָּא בַּהֲדָהּ, בְּגִין דְּצָפוֹן שָׁאֲרִי חֲבִיבוּתָא, כְּמָה דְּאִתְּמַר, שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי. וְדָרוֹם חָבִיק בִּרְחִימוּ דִּכְתִיב וִימִינוֹ תְּחַבְּקֵנִי, כְּדֵין כַּמָּה בְּדִיחִין מִתְעָרִין שִׁירָתָא, עַד דְּאָתֵי צַפְרָא, דִּכְתִיב, בְּרָן יַחַד כּוֹכְבֵי בֹּקֶר וַיָּרִיעוּ כָּל בְּנֵי אֱלֹהִים.

159. Come and see: when the King, WHO IS ZEIR ANPIN, comes to His bed, WHICH IS MALCHUT, at midnight, the northern wind awakens, WHICH IS THE LEFT SIDE, which arouses love towards the Queen, NAMELY TO MALCHUT. Without the stimulation of the north, the King would not join with her, because love starts at the north, as is said, "His left hand is under my head" (Shir Hashirim 2:6). The south, WHICH IS THE RIGHT COLUMN, embraces with love, as written: "And his right hand embraces me" (Ibid.). Then many jesters call forth songs until the morning comes, as written: "When the morning stars sang together and all the sons of Elohim shouted for joy" (Iyov 38:7).

160. וְכַד אָתֵי צַפְרָא, כֻּלְּהוּ עִלָּאֵי וְתַתָּאֵי אַמְרֵי שִׁירָתָא, וְיִשְׂרָאֵל כְּגַוְונָא דָּא לְתַתָּא, דִּכְתִיב, הַמַּזְכִּירִים אֶת יְיָ׳ אַל דֳּמִי לָכֶם. אַל דֳּמִי לָכֶם לְתַתָּא דַּיְיקָא.

160. When morning comes, all the upper and lower beings recite songs. BECAUSE AT NIGHT, ONLY THE ANGELS THAT ARE DRAWN FROM THE LEFT COLUMN RECITE POETRY, BUT IN THE MORNING THEY ALL RECITE SONGS, MEANING EVEN THOSE THAT ARE DRAWN FROM THE RIGHT. THEN ALL THE COLUMNS ARE COMBINED ONE WITH THE OTHER UNDER THE DOMINION OF THE RIGHT, and similarly YISRAEL RECITE POEMS below, as written: "You that make mention of Hashem, take no rest" (Yeshayah 62:6). THIS IS ADDRESSED specifically to the lower beings, NAMELY TO YISRAEL.

161. כַּד אִתְּפְּלִיג לֵילְיָא, אִינּוּן דְּתִיאוּבְתָּא דִּילְהוֹן לְאַדְכָּרָא תְּדִיר לְקוּדְשָׁא בְּרִיךְ הוּא, לָא יָהֲבֵי שְׁכִיבוּ לְלִבָּא, וְקַיְימִין לְאַדְכָּרָא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא. כַּד סָלִיק צַפְרָא מַקְדִּימִין לְבֵי כְּנִישְׁתָּא, וּמְשַׁבְּחָאן לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא. וְכֵן בָּתַר פַּלְגוּת יוֹמָא. וְכֵן בְּלֵילְיָא, כַּד אִתְחַשְׁכָא וְאִתְדְּבַק לֵילְיָא בְּחָשׁוֹכָא, וּבַת שְׁמָשָׁא. עַל אִלֵּין כְּתִיב הַמַּזְכִּירִים אֶת יְיָ׳ אַל דֳּמִי לָכֶם. וְדָא עַמָּא קַדִּישָׁא דְּיִשְׂרָאֵל.

161. At midnight, those who desire to constantly mention the Holy One, blessed be He, do not allow their hearts to be silent and rise FROM THEIR BEDS to make mention of the Holy One, blessed be He. With the light of morning, they hasten to the synagogue to praise the Holy One, blessed be He, and again after midday, MEANING AT MINCHAH (THE AFTERNOON PRAYER), and also at night, when darkness falls, and night is enveloped in darkness and the sun has rest. About these is written: "You that make mention of Hashem, take no rest." This refers to Yisrael, the holy nation.

162. וְעַל דָּא, אַדְכַּר לוֹן קוּדְשָׁא בְּרִיךְ הוּא בְּמִצְרַיִם, וְסָלִיק עַל פַּרְעֹה, אִלֵּין דְּלָא מִשְׁתַּכְּכֵי יְמָמָא וְלֵילְיָא, וּמַאן אִינּוּן. אוּרְדְּעַנְיָא, דְּקֻלְּהוֹן לָא מִשְׁתְּכַּךְ תְּדִיר, בְּגִין דְּאִתְקִיף בְּעַמָּא קַדִּישָׁא, דְּלָא מִשְׁתַּכְּכֵי יְמָמָא וְלֵילֵי, לְשַׁבְּחָא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא. וְלָא הֲוָה ב״נ בְּמִצְרַיִם, דְּיָכִיל לְמִשְׁתְּעֵי בַּהֲדֵי הֲדָדֵי. וּמִנַּיְיהוּ אִתְחַבְּלַת אַרְעָא. וּמִקֻּלְּהוֹן הֲווֹ יְנוֹקִין וְרַבְיָין מֵתִין.

162. The Holy One, blessed be He, remembered them for that in Egypt, and those that take no rest day or night rose against Pharaoh. And who are they? They are the frogs whose voices are never still. It is because He strengthened the holy people that are not silent day or night from praising the Holy One, blessed be He. And there was no one in Egypt who could speak with another. The land became devastated because of them, and babies and children died because of their sound.

163. וְאִי תֵּימָא הֵיךְ לָא יַכְלִין לְקָטְלָא לוֹן. אֶלָּא, אִי אָרִים בַּר נָשׁ חוּטְרָא, אוֹ אֲבָנָא, לְקָטְלָא חֲדָא, אִתְבַּקְעַת, וְנָפְקִין שִׁית מִינָהּ, מִגּוֹ מְעָהָא, וְאַזְלֵי וְטַרְטָשֵׁי בְּאַרְעָא, עַד דְּהַוֵי, מִתְמַנָּע לְמִקְרַב בְּהוּ.

163. And if you ask, Why were they not able to kill THE FROGS? HE ANSWERS, For when one raised a stick or a stone to kill one, it would burst and six frogs emerged from its bowels, which went and kicked about the land so eventually they refrained from approaching them.

164. Come and see how many rivers and how many streams emerged from the supernal sea, WHICH IS MALCHUT, at the time the water was thawed and flowed. Many rivers divide in many directions into many streams and many brooks. They belong to the minister appointed over the aspect of Egypt. These are swarming waters, for there are no waters that come from the sea, that do not bring forth fishes after their kind.

164. תָּא חֲזֵי, כַּמָּה נְהָרִין, כַּמָּה יְאוֹרִין, נַפְקָא מִגּוֹ יַמָּא עִלָּאָה, כַּד אִתְמַשְּׁכָן וּמִשְׁתְּרָן מַיָּא, וּמִתְפַּלְגִין כַּמָּה נְחָלִין, לְכַמָּה סִטְרִין, לְכַמָּה יְאוֹרִין, לְכַמָּה נְהָרִין. וְחוּלְקָא דְּמַמְנָא דְּסִטְרָא דְּמִצְרַיִם אִינּוּן מַיִין מְרַחֲשָׁן אִלֵּין, דְּלֵית לָךְ מַיִין דְּנָפְקִין מִגּוֹ יַמָּא, דְּלָא מַפְקֵי נוּנִין לְזִינִין.

165. HE ASKS, IF THE RIVERS AND STREAMS ARE HIGH LEVELS THAT ARE DRAWN FROM MALCHUT, then who are the fishes? HE ANSWERS, They are messengers in the world who are appointed to do the bidding of their master. And they are appointed with the spirit of wisdom. Therefore we have learned, there is water that raises wise people and there is water that raises fools, according to these rivers that split to all the aspects.

165. מַאן אִינּוּן נוּנִין. אִינּוּן שְׁלִיחָן בְּעָלְמָא, מְמָנָן לְמֶעְבַּד רְעוּתָא דְּמָארֵיהוֹן, מְמָנָן בְּרוּחָא דְּחָכְמְתָא. וע"ד תְּנִינָן, אִית מַיִין מְגַדְּלִין חַכִּימִין. וְאִית מַיִין מְגַדְּלִין טִפְּשִׁין. לְפוּם אִינּוּן נְהָרִין דְּמִתְחַלְּקִין לְכָל סִטְרִין.

166. The rivers of Egypt raise sorcerers, WHICH ARE strong fish, bound in the ten levels of sorcery, as written: "...that uses, divinations, soothsayer, or an enchanter, or a witch, or a charmer, or a medium, or a wizard, or a necromancer" (Devarim 18:11-12). "THAT USES" IS ONE, AND "DIVINATIONS" IS SECOND, SO WE HAVE THREE, AND WITH THE OTHER SEVEN THERE ARE TEN. These are ten kinds in the art of sorcery.

166. וְהָכָא נַהֲרֵי דְּמִצְרָאֵי, מְגַדְּלִין מָארֵי דְּחָרְשִׁין, נוּנִין בְּסִיטִין, קָסִיטִין בְּעֶשֶׂר דַּרְגִּין דְּחָרְשִׁין, דִּכְתִיב, קוֹסֵם, קֶסֶם, מְעוֹנֵן, וּמְנַחֵשׁ, וּמְכַשֵּׁף, וְחוֹבֵר חָבֶר, וְשׁוֹאֵל אוֹב, וְיִדְּעוֹנִי, וְדוֹרֵשׁ אֶל הַמֵּתִים. הָא עֶשֶׂר זִינִין דְּחָכְמְתָא דְּחָרְשַׁיָּא.

167. At the time OF THE EXODUS FROM EGYPT, the Holy One, blessed be He, extended His finger and mixed these streams and rivers of Egypt, WHICH ARE THE HIGH LEVELS FROM WHICH EGYPT ARE NURTURED. Their fish of wisdom were prevented FROM ISSUING TO THEM WISDOM. One reason was that it changed into blood, and another is that the fish, NAMELY THE FROGS, raised their voices, TO DRAW THE SPIRIT OF WISDOM, in vain; the spirit of their arts did not rest on them.

167. וּבְהַהוּא זִמְנָא, אוֹשִׁיט קוּדְשָׁא בְּרִיךְ הוּא אֶצְבְּעָא דִידֵיהּ, וּבַלְבֵּל אִינּוּן נְחָלִין נַהֲרִין דְּמִצְרָאֵי, וְאִתְמְנָעוּ אִינּוּן נוּנֵי דְּחָכְמְתָא דִילְהוֹן. חַד אִתְהַפַּךְ לְדָמָא, וְחַד דְּסָלִיקוּ נוּנֵי קָלִין, בְּלָא תּוֹעַלְתָּא, וְלָא אָתֵי עָלַיְיהוּ רוּחָא דְּאִינּוּן חָכְמָתָן.

168. The swarm of gnats (lit. 'mixture') is ALSO like that, in that He mixed the various kinds OF LEVELS of their wisdom so they could not attain them. Even those LEVELS OF THEIR WISDOM that were already available in the land were bringing destruction upon the land, NAMELY THEY BECAME DEMONS and turned their ways evil. What is mixture? HE ANSWERS, It is a medley, as written: "A garment mingled of linen and wool" (Vayikra 19:19), and: "You shall not sow your field with mingled seed" (Ibid.), WHICH MEANS TO SOW many species by throwing by hand. SIMILARLY, MIXTURE THAT IS MENTIONED HERE MEANS A MEDLEY.

168. עָרוֹב: כִּי הַאי גַּוְונָא, דְּעַרְבֵּב לוֹן זִינֵי דְּחָכְמְתָא דִילְהוֹן, וְלָא יַכְלִין לְאִתְדַּבְּקָא, וְלָא עוֹד, אֶלָּא אֲפִילוּ דְּהָנֵי דְּאִשְׁתְּכָחוּ בְּאַרְעָא, מְחַבְּלָן לוֹן בְּאַרְעָא, וּמְחַבְּלָן אוֹרְחַיְיהוּ. עָרוֹב, מַאי עָרוֹב. עַרְבּוּבְיָא. כמד"א וּבֶגֶד כִּלְאַיִם. עַרוּבִין: שָׂדְךָ לֹא תִזְרַע כִּלְאָיִם: זִינִין סַגִּיאִין בְּאָרְמוּת יְדָא.

169. Come and see how many powers were aroused above as one. The Holy One, blessed be He, mixed them together in order to confuse their strong powers above. All these mighty deeds that the Holy One, blessed be He, performed in Egypt were with one hand, WHICH IS THE STRONG HAND AS MENTIONED, for He raised His hand upon them above and below. Hence, the wisdom of Egypt was lost, as written: "for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid" (Yeshayah 29:14).

169. תָּא חֲזֵי, כַּמָּה חֵילִין אִתְעָרוּ לְעֵילָא כְּחַד, וּבַלְבֵּל לוֹן קוּדְשָׁא בְּרִיךְ הוּא כַּחֲדָא, בְּגִין לְבַלְבְּלָא חֵיילַיְיהוּ תַּקִּיפָא לְעֵילָא. וְכָל אִינּוּן גְּבוּרָן דְּעָבֵד קוּדְשָׁא בְּרִיךְ הוּא בְּמִצְרַיִם, בִּידָא חֲדָא הֲוָה, דְּאָרִים יְדֵיהּ עָלַיְיהוּ, לְעֵילָא וְתַתָּא, וּמִתַּמָּן אִתְאֲבִידַת חָכְמְתָא דְּמִצְרַיִם, דִּכְתִיב, וְאָבְדָה חָכְמַת חֲכָמָיו וּבִינַת נְבוֹנָיו תִּסְתַּתָּר.

170. Come and see: it is written: "And I will set Egypt against Egypt" (Yeshayah 19:2), MEANING THAT HE WILL INCITE Egypt of above, WHICH ARE THEIR MINISTERS, against Egypt on earth. These hosts of above, appointed over the hosts of below, were mixed; THEIR ARRAYS were confused above, and the Egyptians were not able to attain through their sorcery these places OF THEIR MINISTERS ABOVE, that they were able to attain before, because they were confused. Therefore, He brought upon them the plague of mixture, THAT IS, a mixture of animals.

170. וְתָא חֲזֵי, כְּתִיב, וְסִכְסַכְתִּי מִצְרַיִם בְּמִצְרַיִם. מִצְרַיִם לְעֵילָא, בְּמִצְרַיִם לְתַתָּא. בְּגִין דְּאִינּוּן חֵילִין לְעֵילָא, מְמָנָן עַל חֵילִין דִּלְתַתָּא, וְאִתְעָרְבוּ כֻּלְּהוּ. אִתְעָרְבוּ לְעֵילָא, דְּלָא הֲווֹ מִצְרָאֵי יַכְלֵי לְאִתְקַשְּׁרָא בְּחָרְשַׁיְיהוּ, בְּאִינּוּן דּוּכְתֵּי דַּהֲווֹ מִתְקַשְּׁרֵי בְּקַדְמֵיתָא, דְּהָא אִתְבַּלְבְּלוּ. וְעַל דָּא אַיְיתֵי עָלַיְיהוּ עָרוֹב, חִיוָון דַּהֲווֹ מִתְעָרְבֵי דָּא בְּדָא.

171. WHAT IS THE MEANING OF the lice that the dust of the land raised. Come and see: every creature that is produced on earth IS DRAWN from the power of a minister above that was sown on it, and everything is based on supernal pattern.

171. כִּנִּים, דְּסַלְקָא עַפְרָא דְּאַרְעָא. וְתָא חֲזֵי, כָּל אִיבָּא דְּאִתְיְלִידַת בְּאַרְעָא, מֵחֵילָא דִּלְעֵילָא מְמָנָא דְּאִזְדְּרַע עָלָה אִיהוּ, וְכֹלָּא הֲוָה כְּגַוְונָא דִּלְעֵילָא.

172. Come and see that the Holy One, blessed be He, made seven firmaments and similarly seven lands. They are the boundaries that are explained in their place, NAMELY THAT THEY CORRESPOND TO THE SEVEN SFIROT: CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. There are seven firmaments above and seven peripheries of the earth above. Similarly, the grades spread below, seven firmaments and seven peripheries of the earth. And the friends explained that the seven lands are like boxes one over the other.

172. וּתָא חֲזֵי, שִׁבְעָה רְקִיעִין עָבֵד קוּדְשָׁא בְּרִיךְ הוּא, כְּגַוְונָא דָּא שִׁבְעָה אַרְעָאן. וְאִינּוּן תְּחוּמִין דְּמִתְפָּרְשָׁן בְּדוּכְתַּיְיהוּ. ז׳ רְקִיעִין לְעֵילָא, שִׁבְעָה תְּחוּמֵי אַרְעָא לְעֵילָא, כְּהַאי גַּוְונָא לְתַתָּא מִתְפָּרְשָׁן דַּרְגִּין, ז׳ רְקִיעִין, וְז׳ תְּחוּמֵי אַרְעָא. וְהָא אוּקְמוּהוּ חַבְרַיָּיא, בְּז׳ אַרְעִין כְּסוּפְטָא דָּא עַל דָּא.

173. These seven peripheries of the earth above, WHICH CORRESPOND TO CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, each expands into ten, BECAUSE EACH ONE OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT IS COMPOSED OF TEN SFIROT. Therefore, they divide to seventy princes who were appointed over the 70 nations, and those lands, which are the boundaries of every nation, WHICH ARE SEVENTY LANDS, surround the Holy Land of Yisrael, as written: "Behold it is his litter, that of Solomon! Sixty valiant men are round about it, of the mighty men of Yisrael" (Shir Hashirim 3:7). There are ten concealed in them, WITH WHICH THEY ARE SEVENTY, and they are the seventy that surround the Holy Land. This is above and is also so below.

173. וְאִינּוּן ז׳ תְּחוּמֵי אַרְעָא לְעֵילָא, כָּל חַד וְחַד מִתְפָּרְשָׁן לְעֶשֶׂר, וְאִינּוּן מִתְפַּלְגָאן לְע׳ מְמָנָן, דְּמְמָנָן עַל שַׁבְעִין עַמִּין. וְהַהוּא אַרְעָא, תְּחוּמָא דְּכָל עַמָּא וְעַמָּא, סַחֲרָא לְאַרְעָא קַדִּישָׁא דְּיִשְׂרָאֵל. כד״א הִנֵּה מִטָּתוֹ שֶׁלִּשְׁלֹמֹה שִׁשִּׁים גִּבֹּרִים סָבִיב לָהּ מִגִּבֹּרֵי יִשְׂרָאֵל וַעֲשָׂרָה בְּגַוַוּיְיהוּ טְמִירִין, וְאִינּוּן ע׳ דְּסַחֲרָן אַרְעָא קַדִּישָׁא. וְדָא הוּא לְעֵילָא, כְּגַוְונָא דָּא לְתַתָּא.

174. Come and see that land, the boundary of the portion of Egypt. The Holy One, blessed be He, stretched out His finger at that time, and flames of fire were produced in that periphery. All these boundaries that were moist with water were dried out, as was every drop of spring water. Then, below, IN THE LAND OF EGYPT, the lice appeared from the dust of the earth.

174. וּתָא חֲזֵי, הַהוּא אַרְעָא, תְּחוּמָא דְּחוּלָקָא דְּמִצְרָאֵי, בְּהַהוּא זִמְנָא, אוֹשִׁיט קוּדְשָׁא בְּרִיךְ הוּא אֶצְבְּעָא דִּילֵיהּ, וְאִתְיְלִידוּ טַפְסִירִין בְּהַהוּא תְּחוּמָא, וְאִתְיְבָשׁוּ כָּל אִינּוּן תְּחוּמִין דְּרַכִּיכוּ מַיָּא. וְכָל יְרוֹקָא דְּמַיִין דְּנַבְעִין, כְּדֵין לְתַתָּא, אִתְחֲזִיאוּ קִלְמִין מֵעַפְרָא דְּאַרְעָא.

175. HE ASKS, It says that Aaron was smiting THE DUST OF THE EARTH WITH LICE AND YOU SAY THAT THE HOLY ONE, BLESSED BE HE, EXTENDED HIS FINGER, ETC. HE ANSWERS, For this reason, Aaron was smiting, to show that the right hand of the Holy One, blessed be He, broke the enemies, as written: "Your right hand, Hashem, has dashed the enemy in pieces" (Shemot 15:6). BECAUSE AARON IS A PRIEST, WHO IS A CHARIOT FOR THE RIGHT HAND OF THE HOLY ONE, BLESSED BE HE. The Holy One, blessed be He, is going to bring the like upon the great city of Rome, as is written: "And its streams shall be turned into pitch, and its dust into brimstone" (Yeshayah 34:9). And because HE DRIED THE WATER FROM THE DUST OF EGYPT AS MENTIONED, all the dust of the land became lice in the whole land of Egypt.

175. וְהָא אִתְּמַר דְּאַהֲרֹן הֲוָה מָחֵי. אֲבָל בְּגִין דָּא אַהֲרֹן הֲוָה מָחֵי, לְאַחֲזָאָה דִּימִינָא דְקוּדְשָׁא ב״ה תָּבַר לְשַׂנְאִין, כד״א, יְמִינְךָ יְיָ׳ תִּרְעַץ אוֹיֵב. כְּגַוְונָא דָא, זָמִין קוּדְשָׁא בְּרִיךְ הוּא לְאַיְיתָאָה עַל קַרְתָּא דְרוֹמִי רַבְּתָא, דִּכְתִיב וְנֶהֶפְכוּ נְחָלֶיהָ לְזֶפֶת וַעֲפָרָהּ לְגָפְרִית. וְעַל דָּא, כָּל עֲפַר הָאָרֶץ הָיָה כִנִּים בְּכָל אֶרֶץ מִצְרָיִם.

18. "And he built it seven years"

176. Rabbi Yehuda and Rabbi Chiya were traveling on the road. Rabbi Chiya said, When they are on the road, the friends have to travel with one heart. And if it happens that either wicked of the world or people who are not of the King's palace should walk among them, they must separate from them. Whence do we know this? From Kalev, for it is written: "but my servant Kalev, because he had another spirit with him, and followed me fully" (Bemidbar 14:24). What is "another spirit"? It is that he separated from the spies as is written: "And they ascended to the Negev and he came to Chevron" (Bemidbar 13:22). IT SHOULD HAVE SAID, 'AND THEY CAME' IN PLURAL, but he separated from the spies and he alone came to Chevron to prostrate himself on the graves of the Patriarchs. THEREFORE IT IS SAID ABOUT HIM, "AND HE CAME TO CHEVRON" IN THE SINGULAR.

176. רִבִּי יְהוּדָה וְרִבִּי חִיָּא, הֲווֹ אַזְלֵי בְּאוֹרְחָא. אָמַר רִבִּי חִיָּא, חַבְרַיָּיא כַּד אִינּוּן בְּאוֹרְחָא, בַּעְיָין לְמֵהַךְ בְּלִבָּא חַד. וְאִי אִיעֲרָעוּ, אוֹ אַזְלֵי בְּגַוַוּיְיהוּ חַיָּיבֵי עָלְמָא, אוֹ בְּנֵי נָשָׁא דְּלָאו אִינּוּן מֵהֵיכָלָא דְּמַלְכָּא, בָּעוּ לְאִתְפְּרְשָׁא מִנַּיְיהוּ. מְנָא לָן. מִכָּלֵב, דִּכְתִיב, וְעַבְדִּי כָלֵב עֵקֶב הָיְתָה רוּחַ אַחֶרֶת עִמּוֹ וַיְמַלֵּא אַחֲרָי. מַאי רוּחַ אַחֶרֶת. דְּאִתְפְּרַשׁ מֵאִינּוּן מְאַלְּלִין, דִּכְתִיב, וַיַּעֲלוּ בַנֶּגֶב וַיָּבֹא עַד חֶבְרוֹן. דְּאִתְפְּרַשׁ מֵאִינּוּן מְאַלְּלִין וְאָתָא אִיהוּ בִּלְחוֹדוֹי לְחֶבְרוֹן, לְאִשְׁתַּטְחָא עַל קִבְרֵי אֲבָהָן.

177. Chevron was given to him as a portion and inheritance to strengthen himself with, as is written: "And to him shall I give the land that he walked in it" (Devarim 1:36). HE ASKS, Why was Chevron given to him? If it is because he prostrated himself there on the graves of the Patriarchs to be delivered from the plans OF THE SPIES and he was delivered, it is not so.

177. וְחֶבְרוֹן, אִתְיְהִיב לֵיהּ חוּלָק אַחֲסָנָא לְאִתְתַּקְפָּא בֵּיהּ, כְּמָה דְּאַתְּ אָמַר, וְלוֹ אֶתֵּן אֶת הָאָרֶץ אֲשֶׁר דָּרַךְ בָּהּ. אֲמַאי יְהִיבוּ לֵיהּ חֶבְרוֹן. אִי בְּגִין דְּאִשְׁתְּטַח בְּקִבְרֵי אֲבָהָן לְאִשְׁתְּזָבָא מֵהַהוּא עֵיטָא דִּילְהוֹן דְּאִשְׁתְּזִיב. לָא.

178. HE ANSWERS, I heard the secret meaning of this matter IS similar to the words: "David inquired of Hashem saying, 'Shall I go up into any of the cities of Judah?' And Hashem said to him, 'Go up.' And David said, 'Where shall I go up?' And He said, 'To Chevron'" (II Shmuel 2:1). Here we have to reflect. Since Saul was already dead and David was anointed to receive the kingship even during the days of Saul, IF SO, why was David not made king if Saul had died? And why did not he receive the reign over all the children of Yisrael, BUT came to Chevron and received the reign over Judah alone for seven years, and he tarried there all those seven years. Only after the death of Ish Boshet did he receive the reign over Yisrael in Jerusalem.

178. אֶלָּא, רָזָא דְּמִלָּה שְׁמַעְנָא. כְּגַוְונָא דָא כְּתִיב, וַיִּשְׁאַל דָּוִד בַּיְיָ׳ לֵאמֹר הַאֶעֱלֶה בְּאַחַת עָרֵי יְהוּדָה וַיֹּאמֶר יְיָ׳ אֵלָיו עֲלֵה וַיֹּאמֶר דָּוִד אָנָה אֶעֱלֶה וַיֹּאמֶר חֶבְרוֹנָה. הָכָא אִית לְאִסְתַּכְּלָא, כֵּיוָן דְּהָא מִית שָׁאוּל, וְדָוִד בְּיוֹמֵי דְּשָׁאוּל אִתְמְשַׁח לְקַבְּלָא מַלְכוּ. כֵּיוָן דְּמִית שָׁאוּל אֲמַאי לָא אַמְלִיכוּ לֵיהּ לְדָוִד, וְלָא קַבִּיל מַלְכוּ עַל כָּל יִשְׂרָאֵל, וְאָתָא לְחֶבְרוֹן, וּמַלְכוּ קַבִּיל עַל יְהוּדָה בִּלְחוֹדוֹי שֶׁבַע שָׁנִים, וְאִתְעַכָּב תַּמָּן כָּל הָנֵי שֶׁבַע שָׁנִים. וּלְבָתַר דְּמִית אִישׁ בּוֹשֶׁת, קַבִּיל מַלְכוּ עַל כָּל יִשְׂרָאֵל בִּירוּשָׁלַיִם.

179. אֶלָּא, כֹּלָּא הוּא רָזָא קָמֵי קוּדְשָׁא בְּרִיךְ הוּא. תָּא חֲזֵי, מַלְכוּתָא קַדִּישָׁא לָא קַבִּיל מַלְכוּ שְׁלִימָתָא, עַד דְּאִתְחַבָּר בַּאֲבָהָן. וְכַד אִתְחַבָּר בְּהוּ, אִתְבְּנֵי בְּבִנְיָינָא שְׁלִימוּ, מֵעָלְמָא עִלָּאָה, וְעָלְמָא עִלָּאָה אִקְרֵי שֶׁבַע שָׁנִים, בְּגִין דְּכֻלְּהוּ בֵּיהּ.

179. HE ANSWERS, But it is all a secret before the Holy One, blessed be He. Come and see: The Holy Malchut OF ABOVE did not receive THE LIGHT OF Malchut completely until she joined with the Patriarchs, WHO ARE CHESED, GVURAH AND TIFERET THAT ARE FROM THE CHEST UP OF ZEIR ANPIN. When she joined with them, she was built a complete edifice from the higher world, WHICH IS BINAH. And the upper world is called seven years, because all THE SEVEN SFIROT: CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT-are INCLUDED in it.

180. וְסִימָנֵיךָ וַיִּבְנֵהוּ שֶׁבַע שָׁנִים, דָּא עָלְמָא עִלָּאָה. וְלָא כְּתִיב וַיִּבְנֵהוּ בְּשֶׁבַע שָׁנִים. כְּמָה דְּאַתְּ אָמַר, כִּי שֵׁשֶׁת יָמִים עָשָׂה ה׳ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. מַאן שֵׁשֶׁת יָמִים, דָּא אַבְרָהָם. דִּכְתִיב, אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם בְּאַבְרָהָם. וְאַבְרָהָם שֵׁשֶׁת יָמִים אִקְרֵי. וּבְגִין דְּאִיהוּ שֵׁשֶׁת יָמִים, אִתְבְּנֵי עָלְמָא. בְּהַהוּא גַּוְונָא וַיִּבְנֵהוּ שֶׁבַע שָׁנִים.

180. This is understood from: "And he built it seven years" (I Melachim 6:38). This is the upper world, and THEREFORE it is not written: 'In seven years' BECAUSE IT REFERS TO THE UPPER WORLD WHICH IS CALLED SEVEN YEARS, as is written: "For six days Hashem made the heavens and the earth" (Shemot 31:17). Who are the six days, namely Abraham, as written: "These are the generations of the heaven and of the earth (behibar'am) when they were created" (Beresheet 2:4) WHICH IS SPELLED WITH THE SAME LETTERS AS 'beAbraham' (with Abraham)? Abraham is called six days, FOR HE IS CHESED OF ZEIR ANPIN, WHICH INCLUDES CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. The world was built with him, because he is six days. Similarly, "he built it seven years", WHICH ENCOMPASSES THE UPPER WORLD, WHICH IS BINAH, CALLED SEVEN YEARS.

181. וְתָא חֲזֵי, דָּוִד בָּעָא לְאִתְבְּנָאָה בְּמַלְכוּ שְׁלִימָתָא לְתַתָּא, כְּגַוְונָא דִּלְעֵילָא, וְלָא אִתְבְּנֵי, עַד דְּאָתָא וְאִתְחַבָּר בַּאֲבָהָן. וְקָאֵים שֶׁבַע שָׁנִים לְאִתְבְּנָאָה בְּגַוַוּיְהוּ. לְבָתַר שֶׁבַע שָׁנִים, אִתְבְּנֵי בְּכֹלָּא, אִתְמַשְׁכָא מַלְכוּתֵיהּ דִּי לָא תַּעְדֵּי לְעָלְמִין. וְאִי לָאו דְּאִתְעֲבַד בְּחֶבְרוֹן לְאִתְחַבְּרָא בְּרוּכְתֵּיהּ, לָא אִתְבְּנֵי מַלְכוּתֵיהּ לְאִתְמַשְׁכָא כַּדְקָא יֵאוֹת. כְּהַאי גַּוְונָא כָּלֵב, אִתְנְהִיר בֵּיהּ רוּחָא דְּחָכְמְתָא, וְאָתָא לְחֶבְרוֹן, לְאִתְחַבְּרָא בַּאֲבָהָן, וּלְרוּכְתֵּיהּ אָזֵל, וּלְבָתַר, דּוּכְתֵּיהּ הֲוָה, וְיָרִית לֵיהּ.

181. Come and see: David wished to be built in the complete lower Malchut (kingdom), in the likeness of the upper MALCHUT. Yet he was not built until he came to join with the Patriarchs IN CHEVRON. He stayed there seven years to be built among them. After seven years, he was built in everything NECESSARY and his reign was formed so that it would never be removed from him. Were he not made ready in Chevron to join his place WITH THE PATRIARCHS, his reign would not have been constructed ENABLING IT to persevere properly. Similarly, Kalev, within whom the spirit of Chochmah shone, came to Chevron to join with the Patriarchs, and to his own place did he go, BECAUSE THE ASPECT OF THE SPIRIT OF CHOCHMAH IS ACQUIRED ONLY THROUGH LINKING WITH THE PATRIARCHS, AS ALL THIS IS SAID. Afterwards it became his place, SINCE IT WAS GIVEN TO HIM, AS MENTIONED, and he inherited it.

19. Ways, paths, pleasantness and peace

182. רִבִּי יֵיסָא וְרִבִּי חִזְקִיָּה, הֲווֹ אַזְלֵי מִקַּפּוּטְקִיָּא לְלוּד, וַהֲוָה עִמְּהוֹן חַד יוּדָאי בְּמָטוּל דְּקַטְפִּירָא דְּחַמְרָא. עַד דַּהֲווֹ אַזְלֵי, א״ר יֵיסָא לְרִבִּי חִזְקִיָּה, אַפְתַּח פּוּמָךְ, וְאֵימָא חַד מִלָּה, מֵאִינּוּן מִלֵּי מְעַלְיָיתָא דְּאוֹרַיְיתָא, דְּאַתְּ אֲמַרְתְּ בְּכָל יוֹמָא, קָמֵי בּוּצִינָא קַדִּישָׁא.

182. Rabbi Yisa and Rabbi Chizkiyah were traveling from Cappadocia to Lod. A Jew who had a load of BIRDS CALLED Katfira was with them on a donkey. While they were traveling, Rabbi Yisa said to Rabbi Chizkiyah, Open your mouth and say something of those good words of Torah that you speak everyday before the holy luminary, RABBI SHIMON.

183. פָּתַח וְאָמַר, דְּרָכֶיהָ דַרְכֵי נֹעַם וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם. דְּרָכֶיהָ דַרְכֵי נֹעַם, אִלֵּין אוֹרְחִין דְּאוֹרַיְיתָא, דְּמַאן דְּאָזִיל בְּאוֹרְחֵי דְּאוֹרַיְיתָא, קוּדְשָׁא בְּרִיךְ הוּא, אַשְׁרֵי עָלֵיהּ נְעִימוּתָא דִּשְׁכִינְתָּא, דְּלָא תַּעְדֵּי מִנֵּיהּ לְעָלְמִין. וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם, דְּכָל שְׁבִילִין דְּאוֹרַיְיתָא, כּוּלְהוֹן שְׁלָם. שְׁלָם לֵיהּ לְעֵילָא, שְׁלָם לֵיהּ לְתַתָּא. שְׁלָם לֵיהּ בְּעָלְמָא דֵּין, שְׁלָם לֵיהּ בְּעָלְמָא דְּאָתֵי.

183. He opened the discussion saying, "Her ways are ways of pleasantness, and all her paths are peace" (Mishlei 3:17). "Her ways are ways of pleasantness" refers to the ways of Torah, because whoever goes in the way of the Torah, the Holy One, blessed be He, causes the pleasantness of the Shechinah to dwell upon him to never be removed from him. "And all her paths are peace" ARE THE PATHS OF THE TORAH, because all the paths of the Torah are peace. He has Peace above, peace below, he has peace in this world, peace in the World to Come.

184. אָמַר הַהוּא יוּדָאי אִיסּוּרָא בְּקִיסְטְרָא, בְּהַאי קְרָא אִשְׁתְּכַח. א״ל מְנַיִּין לָךְ. אָמַר לֵיהּ, מֵאַבָּא שְׁמַעְנָא, וְאוֹלִיפְנָא הָכָא בְּהַאי קְרָא מִלָּה טָבָא.

184. The Yisrael said, There is a coin in the box, MEANING THERE IS AN INNER MEANING TO THIS PASSAGE. He said to him, How do you know this? He said to him, I heard it from my father and I learned here in this passage a good thing.

185. פָּתַח וְאָמַר, הַאי קְרָא בִּתְרֵין גַּוְונִין אִיהִי, וּבִתְרֵין סִטְרִין. קְרֵי בֵּיהּ דְּרָכִים, וְקְרֵי בֵּיהּ נְתִיבוֹת. קְרֵי בֵּיהּ נוֹעַם, וְקְרֵי בֵּיהּ שָׁלוֹם. מַאן דְּרָכִים. וּמַאן נְתִיבוֹת. מַאן נֹעַם. וּמַאן שָׁלוֹם.

185. He opened the discussion saying, This passage has two manners and two aspects. You read in it of ways, and read of paths. You read in it of pleasantness and read of peace. What is ways and what is paths? What is pleasantness and what is peace?

186. אֶלָּא, דְּרָכֶיהָ דַרְכֵי נֹעַם, הַיְינוּ דִּכְתִיב, הַנּוֹתֵן בַּיָּם דֶּרֶךְ. דְּהָא כָּל אֲתָר דְּאִקְרֵי בְּאוֹרַיְיתָא דֶּרֶךְ, הוּא אוֹרְחָא פְּתִיחָא לְכֹלָּא. כְּהַאי אוֹרְחָא דְּהוּא פָּתִיחַ לְכָל ב״נ. כַּךְ דְּרָכֶיהָ, אִלֵּין דְּרָכִים דְּאִינּוּן פְּתִיחָן מֵאֲבָהָן, דְּכָרָאן בְּיַמָּא רַבָּא, וְעָאלִין בְּגַוֵּיהּ. וְאִינּוּן אוֹרְחִין מִתְפַּתְּחִין לְכָל עִיבָר, וּלְכָל סִטְרֵי עָלְמָא.

186. HE ANSWERS, "Her ways are ways of pleasantness" resembles the words: "Who places a way in the sea" (Yeshayah 43:16), for any "way" in the Torah is a road open to all, like a way that is open to everyone. Similarly, her ways are the ways that are open by MEANS OF the Patriarchs, WHO ARE CHESED, GVURAH AND TIFERET, who carved in the great sea, WHICH IS MALCHUT, and entered it. These are the roads that open to all sides and all directions in the world.

187. וְהַאי נֹעַם, הוּא נְעִימוּ דְּנָפִיק מֵעָלְמָא דְּאָתֵי, וְנָהִיר לְכָל בּוּצִינִין, וּמִתְפָּרְשִׁין לְכָל עִיבָר, וְהַהוּא טִיבוּ, וּנְהוֹרָא דְּעָלְמָא דְּאָתֵי, דִּינְקִין אֲבָהָן, אִקְרֵי נֹעַם. דָּבָר אַחֵר, עָלְמָא דְּאָתֵי, אִקְרֵי נֹעַם. וְכַד אִתְּעַר עָלְמָא דְּאָתֵי, כָּל טִיבוּ, וְכָל חֵידוּ, וְכָל נְהוֹרִין, וְכָל חֵירוּ דְּעָלְמָא אִתְּעַר. וּבְגִינֵי כַּךְ, אִקְרֵי נֹעַם.

187. And this pleasantness THE VERSE SPEAKS OF is the pleasantness that emanates from the World to Come, WHICH IS BINAH, and illuminates on all the lights, WHICH ARE MALE AND FEMALE, and they spread in all direction, NAMELY TO RIGHT AND LEFT. The Patriarchs, WHO ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, nourish on the goodness and the light of the World to Come that is called pleasantness. Another explanation is that the World to Come is called pleasantness because when the World to Come is roused TO BESTOW, all goodness, all joy, all the lights and all the freedom of the world are awakened. Therefore THE WORLD TO COME, WHICH IS BINAH, is called pleasantness.

188. וְעַל דָּא תָּנֵינָן, חַיָּיבִין דְּגֵיהִנָּם, בְּשַׁעֲתָא דְּעָאל שַׁבְּתָא, כֻּלְּהוּ נַיְיחִין, וְאִית לְהוּ חֵידוּ, וְנַיְיחָא בְּשַׁבְּתָא. כְּיוָן דְּנָפִיק שַׁבְּתָא, אִית לָן לְאַתְעָרָא חֵידוּ עִלָּאָה עָלָנָא, דְּנִשְׁתֵּזִיב מֵהַהוּא עוֹנְשָׁא דְּחַיָּיבָיא, דְּאִתְדָּנוּ מֵהַהִיא שַׁעֲתָא וּלְהָלְאָה. וְאִית לָן לְאַתְעָרָא וְלֵימָא, וִיהִי נֹעַם יְיָ׳ אֱלֹהֵינוּ עָלֵינוּ. דָּא הוּא נֹעַם עִלָּאָה, חֵידוּ דְּכֹלָּא. וְעַל דָּא, דְּרָכֶיהָ דַרְכֵי נֹעַם וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם.

188. Therefore we have learned, the wicked who are in Gehenom all have joy and rest on Shabbat, once Shabbat enters. As the end of Shabbat, we have to arouse the supernal joy over us in order to be delivered from the punishment of the wicked, who, from that moment onwards, are punished. We have to awaken, saying: "And let the pleasantness of Hashem our Elohim be upon us" (Tehilim 90:17), for this DRAWS AGAIN the supernal pleasantness, WHICH IS THE MOCHIN OF BINAH, which is general joy. Therefore, "Her ways are ways of pleasantness and all her paths are peace."

189. מַאן נְתִיבוֹתֶיהָ. אִלֵּין אִינּוּן נְתִיבוֹת וּשְׁבִילִין, דְּנַפְקֵי מִלְּעֵילָא, וְכֻלְּהוּ נָקִיט לוֹן בְּרִית יְחִידָאי, דְּאִיהוּ אִקְרֵי שָׁלוֹם, שְׁלָמָא דְּבֵיתָא, וְעָאיל לוֹן לְיַמָּא רַבָּא, כַּד אִיהוּ בְּתוּקְפֵּיהּ. וּכְדֵין יָהִיב לֵיהּ שָׁלָם. הה"ד וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם. אָתוּ רִבִּי יֵיסָא וְר' חִזְקִיָּה, וְנָשְׁקוּ לֵיהּ, אָמְרוּ וּמַה כָּל הָנֵי מִלִּין עִלָּאִין טְמִירִין גַּבָּךְ, וְלָא יְדַעְנָא. אָזְלוּ. כַּד מָטוּ חַד בֵּי חֲקַל, חָמוּ בְּעִירֵי דְּבֵי חֲקַל מֵתִין, אָמְרוּ וַדַּאי דֶּבֶר דִּבְעִירֵי אִית בַּאֲתַר דָּא.

189. HE ASKS, What is "her paths"? HE ANSWERS, These are the paths and courses that emerge from above, FROM ABA AND IMA. A single covenant called peace receives them, WHICH IS YESOD OF ZEIR ANPIN, household peace, and brings them to the great sea, WHICH IS MALCHUT, when in full strength, and thus it grants it peace. Hence it says: "And all her paths are peace." AND THIS EXPLAINS THE MEANING OF PATHS AND PEACE. Rabbi Yisa and Rabbi Chizkiyah came and kissed him. They said, All these lofty words were hidden by you, yet we were not aware of it. They went. When they reached a field and saw that the animals of the field were dead, they said, most certainly there is an animal pestilence in this place.

20. "Behold, the hand of Hashem is"

190. אָמַר הַהוּא יוּדָאִי, הָא דְּאַמְרִיתוּ דְּקוּדְשָׁא ב"ה קָטַל בְּמִצְרַיִם, כָּל אִינּוּן עָאנֵי, כָּל אִינּוּן בְּעִירֵי. תְּלַת מוֹתָנֵי הֲווֹ בְּבְעִירֵי. חַד, דֶּבֶר. וְחַד, אִינּוּן דְּקָטִיל בָּרָד. וְחַד, אִינּוּן בּוּכְרֵי דִּבְעִירֵי.

190. The Jew said, You said that the Holy One, blessed be He, had killed in Egypt all those cattle and all those sheep. There were three types of deaths among the animals: 1) Pestilence; 2) those killed by hail; and 3) the firstborn of the animals THAT DIED DURING THE PLAGUE OF THE FIRSTBORN.

191. וּמַה הֲוָה מוֹתָנָא דִּילְהוֹן. אֶלָּא, הָא, כְּתִיב בְּקַדְמֵיתָא, הִנֵּה יַד יְיָ' הוֹיָה בְּמִקְנְךָ אֲשֶׁר בַּשָּׂדֶה, אֲמַאי בְּכֻלְּהוּ לָא כְּתִיב יַד יְיָ'. אֶלָּא, הָכָא אִיהוּ יָדָא בַּחֲמִשָּׁה אֶצְבְּעָאן. דְּהָא בְּקַדְמֵיתָא כְּתִיב, אֶצְבַּע אֱלֹהִים הִיא. וְהָכָא כֻּלְּהוּ חָמֵשׁ אֶצְבְּעָאן, וְכָל אֶצְבְּעָא וְאֶצְבְּעָא, קָטַל זִינָא חֲדָא. וַחֲמִשָּׁה זִינִין הֲווֹ, דִּכְתִיב, בַּסּוּסִים, בַּחֲמוֹרִים, בַּגְּמַלִּים, בַּבָּקָר, וּבַצֹּאן. הָא חֲמִשָּׁה זִינִין, לַחֲמִשָּׁה אֶצְבְּעָאן, דְּאִקְרוּן יַד. בְּגִינֵי כַּךְ, הִנֵּה יַד יְיָ' הוֹיָה וְגוֹ' דֶּבֶר כָּבֵד מְאֹד. דַּהֲווֹ מֵתִים מִגַּרְמֵיהוּ, וְאִשְׁתְּכָחוּ מֵתִים.

191. HE ASKS, What was their type of death? HE ANSWERS, it is first written: "Behold the hand of Hashem is on your cattle which is in the field" (Shemot 9:3). Why is it that it is not written: "The hand of Hashem" of all the plagues? Here a hand with five fingers is concerned, because at first, BY THE PLAGUE OF LICE, it is written: "This is the finger of Elohim" (Shemot 8:15). Here all five fingers participate, each finger killing one species. And there were five species as written: "On the horses, on the asses, on the camels, on the oxen, and on the sheep" (Shemot 9:3). We see five kinds for the five fingers, which are considered a hand. Therefore, "Behold, the hand of Hashem...there shall be a very grievous plague." They died of themselves, for they were found dead.

192. בָּתַר דְּלָא אֲהַדְּרוּ מִצְרָאֵי, אִינּוּן אַתְוָון מַמָּשׁ, אֲהַדְּרוּ וְקָטְלוּ כָּל אִינּוּן דְּאִשְׁתְּאָרוּ. וְדֶבֶר, אַהְדָּר בָּרָד. מַה בֵּין הַאי לְהַאי. אֶלָּא דָּא בְּנִיחוּתָא, וְדָא בְּתֻקִּיפוּ דְּרוּגְזָא. וּתְרֵין אִלֵּין, הֲווֹ בַּאֲתַר חַד, בְּחָמֵשׁ אֶצְבְּעָאן.

192. Since Egypt did not return IN REPENTANCE, the very letters OF 'PESTILENCE (HEB. DEVER, DALET BET RESH)' returned and killed all those that survived, AND THE LETTERS Dalet Bet Resh turned into hail (Heb. barad, Bet Resh Dalet). What is the difference between them? PESTILENCE is affected quietly while HAIL with the strength of anger. Both of these were in one place, namely in five fingers.

193. תָּא חֲזֵי, דֶּבֶר אַתְוָון דַּהֲווֹ בְּנִיחוּתָא, מוֹתָנָא בְּנַיְיחָא, דַּהֲווֹ מֵתִין מִגַּרְמֵיהוּ. בָּרָד, דְּאִתְהַדְּרוּ אַתְוָון בְּתֻקּוֹף רוּגְזָא, וְקָטַל כֹּלָּא. יָתְבוּ בְּהַהוּא חֲקַל, חָמוּ עָאנֵי דְּאַתְיָין לַאֲתָר חַד, וּמֵתִין תַּמָּן, קָם הַהוּא יוּדָאי לְגַבֵּי הַהוּא אֲתָר, וְחָמָא תְּרֵין קַטְפִּירֵי, דְּמַלְיָין אַקּוּסְטְרָא.

193. Come and see, pestilence (Dalet Bet Resh): These are letters that are quiet, a quiet death, for they died of themselves. There was hail (Bet Resh Dalet) since the letters changed to be with the strength of anger, and killed everything. They remained sitting in that field. They saw sheep coming to a certain place and die there. That Jew rose AND WENT to that place, and saw two dead birds called Katfiri full of worms AND POISON THAT CAUSED THE SHEEP TO DIE.

21. "And I will make of you a great nation"

194. He opened the discussion saying, "And I will make of you a great nation, and I will bless you, and make your name great; and you shall be a blessing" (Beresheet 12:2). This matter is of Rabbi Elazar, who said, "And I will make of you a great nation" corresponds to THE WORDS "Get you out." "And I will bless you" corresponds to THE WORDS: "of your country," "and make your name great" corresponds to "and from your kindred." "And you shall be a blessing" corresponds to "and from your father's house" (Ibid. 1). One corresponds to the other.

194. פָּתַח וְאָמַר, כְּתִיב וְאֶעֱשְׂךָ לְגוֹי גָּדוֹל וַאֲבָרֶכְךָ וַאֲגַדְּלָה שְׁמֶךָ וְהְיֵה בְּרָכָה, הַאי מִלָּה דְּרִבִּי אֶלְעָזָר, דְּאָמַר, וְאֶעֱשְׂךָ לְגוֹי גָּדוֹל, לְקֵבֵל לֶךְ לְךָ. וַאֲבָרֶכְךָ, לְקֵבֵל מֵאַרְצְךָ. וַאֲגַדְּלָה שְׁמֶךָ, לְקֵבֵל וּמִמּוֹלַדְתְּךָ. וְהְיֵה בְּרָכָה, לְקֵבֵל וּמִבֵּית אָבִיךָ. וְדָא לְקֵבֵל דָּא.

195. Rabbi Shimon said, There is a secret of wisdom here. "And I will make of you a great nation" corresponds to the right aspect, WHICH IS CHESED. "And I will bless you" corresponds to the left aspect, WHICH IS GVURAH. "And make your name great" corresponds to central aspect, WHICH IS TIFERET and "And you shall be a blessing" corresponds to the aspect of the Land of Yisrael, WHICH IS MALCHUT. This is all the secret of the Holy Chariot, BECAUSE CHESED, GVURAH AND TIFERET AND MALCHUT ARE THE FOUR LEGS OF THE CHARIOT.

195. ר׳ שִׁמְעוֹן אָמַר, רָזָא דְּחָכְמְתָא הָכָא. וְאֶעֱשְׂךָ לְגוֹי גָּדוֹל, לְקֵבֵל סִטְרָא יְמִינָא. וַאֲבָרֶכְךָ, לְקֵבֵל סִטְרָא שְׂמָאלָא. וַאֲגַדְּלָה שְׁמֶךָ, לְקֵבֵל סִטְרָא אֶמְצָעִיתָא. וְהְיֵה בְּרָכָה, לְקֵבֵל סִטְרָא אַרְעָא דְּיִשְׂרָאֵל. וְכֻלָּא רָזָא דְּרַתִּיכָא קַדִּישָׁא.

196. Come and see, through the awakening below there is an awakening above. There will be no awakening above to dwell on one before the awakening below. It is written of Abraham: "And they went out with them from Ur Chaldeans" (Beresheet 11:31). HE ASKS, "They went out with them" should have been 'And they went out with him' since it says, "And Terach took Abram his son..." (Ibid.). Why then does it say, "They went out with them"? HE ANSWERS, Rather Terach and Lot went out with Abraham and Sarah. For after Abraham was saved from the fire, Terach again reverted to doing his bidding. Therefore it is written: "They went out with them," BECAUSE TERACH AND LOT WENT OUT WITH ABRAHAM AND SARAH. And since they were awakened below first TO GO TO THE LAND OF CANAAN, IMMEDIATELY THERE WAS AN AWAKENING TOWARDS HIM ABOVE AND the Holy One, blessed be He, said to him "Get you out" (Beresheet 12:1).

196. תָּא חֲזֵי, בְּאִתְעָרוּתָא דִּלְתַתָּא, אִתְּעַר לְעֵילָא. וְעַד לָא יִתְּעַר לְתַתָּא, לָא יִתְּעַר לְעֵילָא, לְאַשְׁרָאָה עָלֵיהּ. מַה כְּתִיב בְּאַבְרָהָם, וַיֵּצְאוּ אִתָּם מֵאוּר כַּשְׂדִּים. וַיֵּצְאוּ אִתָּם, וַיֵּצְאוּ אִתּוֹ מִבָּעֵי לֵיהּ. דְּהָא כְּתִיב וַיִּקַּח תֶּרַח אֶת אַבְרָם בְּנוֹ וְגוֹ׳. מַהוּ וַיֵּצְאוּ אִתָּם. אֶלָּא, תֶּרַח וְלוֹט נָפְקוּ עִם אַבְרָהָם וְשָׂרָה, דְּכֵיוָן דְּאִשְׁתְּזִיב אַבְרָהָם מִן נוּרָא, אִתְהַדַּר תֶּרַח לְמֶעְבַּד רְעוּתֵיהּ. וּבְגִין כָּךְ, וַיֵּצְאוּ אִתָּם. כֵּיוָן דְּאִינּוּן אִתְעֲרוּ בְּקַדְמֵיתָא, א״ל קוּדְשָׁא בְּרִיךְ הוּא לָךְ לְךָ.

197. Rabbi Shimon said, "Get you out (or: for yourself)", namely, to better yourself; "from your land," from that aspect of habitation that you weigh, where you were born, NAMELY FROM THE RIGHT SIDE BEFORE IT WAS INCLUDED IN THE LEFT. AND THE HOLY ONE, BLESSED BE HE, TOLD HIM TO GO FROM THERE, "and from your kindred," from your own generations, NAMELY FROM THE LEFT SIDE BEFORE IT WAS INCLUDED IN THE RIGHT, FOR THE LEFT IS THE PRODUCT OF THE RIGHT. "And from your father's house" that you regard their source. AND THE HOLY ONE, BLESSED BE HE, SAID TO HIM THAT HE MUST NO LONGER HEED THEM. "To the land that I will show you," for there that which you desire will be revealed to you, namely the power that is appointed over it, which is deep and hidden. Immediately, "So Abram departed, as Hashem has spoken to him" (Ibid. 4). We wish to go from here in order to acquire the secret of wisdom. (THE END IS MISSING)

197. רִבִּי שִׁמְעוֹן אָמַר, לֶךָ לְךָ. לְתִקּוּנָךָ לְגַרְמָךָ. מֵאַרְצְךָ, מֵהַהוּא סִטְרָא דְּיִשּׁוּבָא דְּאַתְּ תְּקִיל, דְּאִתְיְלִידַת בֵּיהּ. וּמִמּוֹלַדְתְּךָ, מֵהַהוּא תּוֹלְדָה דִּילָךְ. וּמִבֵּית אָבִיךָ, דְּאַתְּ אַשְׁגַּח בְּשָׂרְשָׁא דִּלְהוֹן. אֶל הָאָרֶץ אֲשֶׁר אַרְאֶךָּ, תַּמָּן אִתְגְּלֵי לָךְ, מַה דְּאַתְּ בָּעֵי, הַהוּא חֵילָא דְּמִמְנָא עָלָה, דְּאִיהוּ עָמִיק וְסָתִים. מִיָּד, וַיֵּלֶךְ אַבְרָם כַּאֲשֶׁר דִּבֶּר אֵלָיו יְיָ׳. וַאֲנָן קָא בָּעֵינָן לְמֵהַךְ מֵהָכָא לְמִנְדַּע רָזָא דְּחָכְמְתָא.

22. "But Sarai was barren"

198. רִבִּי יוֹסֵי וְרִבִּי חִיָּיא הֲווֹ אַזְלֵי בְּאוֹרְחָא. א״ר יוֹסֵי לְרִבִּי חִיָּיא, אֲמַאי אַתְּ שָׁתִיק, הָא אוֹרְחָא לָא אִתְתַּקַּן, אֶלָּא בְּמִלֵּי דְּאוֹרַיְיתָא. אִתְנַגִּיד רִבִּי חִיָּיא, וּבְכָה, פָּתַח וְאָמַר, וַתְּהִי שָׂרַי עֲקָרָה אֵין לָהּ וָלָד וַוי עַל דָּא, וַוי עַל הַהוּא זִמְנָא דְּאוֹלִידַת הָגָר לְיִשְׁמָעֵאל.

198. Rabbi Yosi and Rabbi Chiya were traveling on the road. Rabbi Yosi said to Rabbi Chiya, Why are you silent? The road is not improved save with words of Torah. Rabbi Chiya sighed and wept. He opened the discussion saying, "But Sarai was barren; she had no child" (Beresheet 11:30). Woe unto this, woe unto the time that Hagar bore Ishmael.

199. א״ל רִבִּי יוֹסֵי, אֲמַאי. וְהָא אוֹלִידַת לְבָתַר, וַהֲוָה לָהּ בְּרָא גִּזְעָא קַדִּישָׁא. א״ל, אַתְּ חָמֵי, וַאֲנָא חָמֵינָא, וְהָכִי שְׁמַעְנָא מִפּוּמוֹי דר״ש מִלָּה, וּבְכֵינָא וַוי עַל הַהוּא זִמְנָא, דִּבְגִין דְּשָׂרָה אִתְעַכְּבַת, כְּתִיב, וַתֹּאמֶר שָׂרַי אֶל אַבְרָם וְגוֹ׳ בֹּא נָא אֶל שִׁפְחָתִי וְגוֹ׳. וְעַל דָּא, קַיְּימָא שַׁעֲתָא לְהָגָר, לְמֵירַת לְשָׂרָה גְּבִירְתָּהּ, וַהֲוָה לָהּ בְּרָא מֵאַבְרָהָם.

199. Rabbi Yosi said to him, Why? SARAH gave birth after ISHMAEL WAS BORN, and had a son of a holy stock. WHY DO YOU SAY WOE? He said to him, You see, and I see, and so I heard the matter from the mouth of Rabbi Shimon, and I wept. FOR HE SAID, Woe for that time, because since Sarah was tardy, it is written: "And Sarai said to Abram...I pray you, go in to my maid" (Beresheet 16:2). Therefore, the moment was propitious for Hagar to inherit Sarah her mistress, and HAGAR bore a son from Abraham.

200. וְאַבְרָהָם אָמַר, לוּ יִשְׁמָעֵאל יִחְיֶה לְפָנֶיךָ, ואע״ג דְּקוּדְשָׁא בְּרִיךְ הוּא הֲוָה מְבַשֵּׁר לֵיהּ עַל יִצְחָק, אִתְדְּבַק אַבְרָהָם בְּיִשְׁמָעֵאל, עַד דְּקוּדְשָׁא בְּרִיךְ הוּא אָתִיב לֵיהּ, וּלְיִשְׁמָעֵאל שְׁמַעְתִּיךָ וְגוֹ׳. לְבָתַר אִתְגְּזַר, וְעָאל בְּקַיְּימָא קַדִּישָׁא, עַד לָא יִפּוּק יִצְחָק לְעָלְמָא.

200. And Abraham said, "O that Ishmael might live before you" (Beresheet 17:18). Even though the Holy One, blessed be He, gave him the news about Isaac, Abraham cleaved to Ishmael, until the Holy One, blessed be He, answered him, "And as for Ishmael, I have heard you..." (Ibid. 20). He was later circumcised and entered the holy covenant before Isaac came into the world.

201. וְתָא חֲזֵי, אַרְבַּע מְאָה שְׁנִין, קַיְּימָא הַהוּא מְמָנָא דִּבְנֵי יִשְׁמָעֵאל, וּבְעָא קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא, א״ל, מַאן דְּאִתְגְּזַר אִית לֵיהּ חוּלָקָא בִּשְׁמָךְ. א״ל אִין. א״ל וְהָא יִשְׁמָעֵאל דְּאִתְגְּזַר, אֲמַאי לֵית לֵיהּ חוּלָקָא בָּךְ כְּמוֹ יִצְחָק. א״ל, דָּא אִתְגְּזַר כַּדְקָא יָאוֹת וּכְתִיקוּנוֹי, וְדָא לָאו הָכִי. וְלָא עוֹד, אֶלָּא דְּאִלֵּין מִתְדַּבְּקִין בִּי כַּדְקָא יָאוֹת, לְתַמְנְיָא יוֹמִין וְאִלֵּין רְחִיקִין מִנִּי עַד כַּמָּה יָמִים. א״ל, וְעִם כָּל דָּא, כֵּיוָן דְּאִתְגְּזַר לָא יְהֵא לֵיהּ אַגְר טָב בְּגִינֵיהּ.

201. Come and see, for four hundred years, the minister of the children of Ishmael stood and begged before the Holy One, blessed be He. He said to Him, Whoever is circumcised has a portion in Your name. THE HOLY ONE, BLESSED BE HE, said to him, it is so. He said to Him, Behold Ishmael who is circumcised. Why does he not have a portion in You like Isaac? He said to him, It is not so, the one was circumcised well and properly, while the other was not so. Moreover, the ones cleave to Me properly at the eighth day, while the others are distanced from me for many days. THE APPOINTED MINISTER said to Him, But still in all, since he is circumcised, would not he have a good reward for this?

202. וַוי עַל הַהוּא זִמְנָא, דְּאִתְיְלִיד יִשְׁמָעֵאל בְּעָלְמָא, וְאִתְגְּזַר. מַה עָבֵד קוּדְשָׁא בְּרִיךְ הוּא, אַרְחִיק לְהוּ לִבְנֵי יִשְׁמָעֵאל, מִדְּבֵקוּתָא דִּלְעֵילָא, וְיָהַב לְהוּ חוּלָקָא לְתַתָּא בְּאַרְעָא קַדִּישָׁא, בְּגִין הַהוּא גְּזִירוּ דִּבְהוֹן.

202. Woe is to the time that Ishmael was born into the world and was circumcised. What did the Holy One, blessed be He, do PERTAINING TO THE COMPLAINT OF THE MINISTER OF ISHMAEL? He distanced the children of Ishmael from supernal cleaving and gave them a portion below in the Holy Land, because of their circumcision.

203. וּזְמִינִין בְּנֵי יִשְׁמָעֵאל, לְמִשְׁלַט בְּאַרְעָא קַדִּישָׁא, כַּד אִיהִי רֵיקָנְיָא מִכֹּלָּא, זִמְנָא סַגִּי, כְּמָה דִּגְזִירוּ דִּלְהוֹן בְּרֵיקָנְיָא בְּלָא שְׁלִימוּ. וְאִינּוּן יְעַכְּבוּן לְהוֹן לבנ״י לְאָתָבָא לְדוּכְתַּיְיהוּ, עַד דְּאִשְׁתְּלִים הַהוּא זְכוּתָא דִּבְנֵי יִשְׁמָעֵאל.

203. The children of Ishmael are destined to rule over the Holy Land for a long time when it is empty from anything, like their circumcision, which is empty and imperfect. And they will prevent the children of Yisrael from returning to their place until the reward for the merit of the children of Ishmael reaches completion.

204. The children of Ishmael will cause great wars in the world and the children of Edom will gather against them, and wage war against them, one on the sea, one on the dry land, and one near Jerusalem. And they will rule over each other, but the Holy Land will not be given over to the children of Edom.

204. וּזְמִינִין בְּנֵי יִשְׁמָעֵאל, לְאַתְעָרָא קְרָבִין תַּקִּיפִין בְּעָלְמָא, וּלְאִתְכַּנְּשָׁא בְּנֵי אֱדוֹם עָלַיְיהוּ, וְיִתְעָרוּן קְרָבָא בְּהוּ, חַד עַל יַמָּא, וְחַד עַל יַבֶּשְׁתָּא וְחַד סָמוּךְ לִירוּשְׁלֵים, וְיִשְׁלְטוּן אִלֵּין בְּאִלֵּין, וְאַרְעָא קַדִּישָׁא לָא יִתְמְסַר לִבְנֵי אֱדוֹם.

205. At that time, a nation from the end of the earth will be roused against evil Rome and wage war against it for three months. Nations will gather there, and will fall into their hands until all the children of Edom will gather against it from all the corners of the world. Then the Holy One, blessed be He, will be roused against them. This is the meaning of: "For Hashem has a sacrifice in Botzrah" (Yeshayah 34:6). And afterwards, it is written: "That it might take hold of the ends of the earth..." (Iyov 38:13). He will destroy the descendants of Ishmael from the land, and break all the powers of above. There will not remain any power above over the eternal people, MEANING YISRAEL, except the power of Yisrael alone. This is the meaning of: "Hashem is your shade upon your right hand" (Tehilim 121:5).

205. בְּהַהוּא זִמְנָא, יִתְעַר עַמָּא חַד מִסַּיְיפֵי עָלְמָא, עַל רוֹמִי חַיָּיבָא, וְיִגַּח בָּהּ קְרָבָא תְּלַת יַרְחִין, וְיִתְכַּנְּשׁוּן תַּמָּן עֲמַמְיָא, וְיִפְּלוּן בִּידַיְיהוּ, עַד דְּיִתְכַּנְּשׁוּן כָּל בְּנֵי אֱדוֹם עָלָה, מִכָּל סַיְיפֵי עָלְמָא. וּכְדֵין יִתְעַר קוּדְשָׁא בְּרִיךְ הוּא עָלַיְיהוּ, הה"ד כִּי זֶבַח לַיְיָ' בְּבָצְרָה וְגוֹ'. וּלְבָתַר דָּא מַה כְּתִיב, לֶאֱחֹז בְּכַנְפוֹת הָאָרֶץ וְגוֹ' וִישֵׁיצֵי לִבְנֵי יִשְׁמָעֵאל מִינָהּ, וְיִתְבַּר כָּל חֵילִין דִּלְעֵילָא וְלָא יִשְׁתְּאַר חֵילָא לְעֵילָא עַל עַמָּא דְּעָלְמָא, אֶלָּא חֵילָא דְּיִשְׂרָאֵל בִּלְחוֹדוֹי. הה"ד, יְיָ' צִלֶּךָ עַל יַד יְמִינֶךָ.

206. For the Holy Name is on the right, and the Torah is on the right. Therefore, everything stems from the right. We learned that we should raise the right over the left, as it is written: "At His right hand was a fiery law unto them" (Devarim 33:2). In the future to come, IT IS WRITTEN: "Save with Your right hand and answer me" (Tehilim 60:7). And of that time, it is written: "For then I will convert the peoples to a purer language, that they may all call upon the name of Hashem, to serve Him with one consent" (Tzefanyah 3:9), and: "On that day Hashem shall be one, and His name One" (Zecharyah 14:9). Blessed is Hashem forever, amen and amen.

206. בְּגִין דִּשְׁמָא קַדִּישָׁא בִּימִינָא, וְאוֹרַיְיתָא בִּימִינָא, וְעַל דָּא בִּימִינָא תַּלְיָא כֹּלָּא וְתָנִינָן, דִּבְעֵי לְזַקְפָא יְמִינָא עַל שְׂמָאלָא, כְּמָה דְּאוּקְמוּהָ. דִּכְתִיב, מִימִינוֹ אֵשׁ דָּת לָמוֹ. וּבְזִמְנָא דְּאָתֵי, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי. וּבְהַהוּא זִמְנָא כְּתִיב, כִּי אָז אֶהְפּוֹךְ אֶל עַמִּים שָׂפָה בְרוּרָה לִקְרֹא כֻלָּם בְּשֵׁם יְיָ' לְעָבְדוֹ שְׁכֶם אֶחָד. וּכְתִיב, בַּיּוֹם הַהוּא יִהְיֶה ה' אֶחָד וּשְׁמוֹ אֶחָד.
בָּרוּךְ יְיָ' לְעוֹלָם אָמֵן וְאָמֵן:

1. "If there an angel over him, an interpreter"
Rabbi Yehuda tells us that people who study Torah and observe its commandments have an Advocate stand up for them before God rather than an Accuser, for just as there are accusers in the world below, there are adversaries above as well. Rabbi Chiya wonders why if someone keeps the commandments it is necessary to have an angel intercede for him. Rabbi Yehuda answers that it is true that God sees everything, but He gave permission to the Other Side to accuse people in this world.

1. "And Hashem said to Moses, 'Go in to Pharaoh, for I have hardened his heart...'" (Shemot 10:1). Rabbi Yehuda opened the discussion, saying: "Happy is the people that know the joyful note; they shall walk, Hashem, in the light of Your countenance" (Tehilim 89:16). How much should people walk in the ways of the Holy One, blessed be He, and observe the commandments of the Torah in order to merit the World to Come, and that they mey be delivered from all Accusers above and below. For as there are Accusers in the world below, so there are Adversaries above whose functions is to ACCUSE people.

1. וַיֹּאמֶר יְיָ אֶל מֹשֶׁה בֹּא אֶל פַּרְעֹה כִּי אֲנִי הִכְבַּדְתִּי אֶת לִבּוֹ וְגוֹ׳. רִבִּי יְהוּדָה פָּתַח וְאָמַר, אַשְׁרֵי הָעָם יוֹדְעֵי תְרוּעָה יְיָ׳ בְּאוֹר פָּנֶיךָ יְהַלֵּכוּן. כַּמָּה אִצְטְרִיכוּ בְּנֵי נָשָׁא, לְמֵהַךְ בְּאָרְחֵי דְּקוּדְשָׁא בְּרִיךְ הוּא, וּלְמִטַּר פִּקּוּדֵי אוֹרַיְיתָא, בְּגִין דִּיזְכּוּן בָּהּ לְעָלְמָא דְּאָתֵי, וּלְשֵׁזְבָא לוֹן מִכָּל קַטְרוּגִין דִּלְעֵילָא וְתַתָּא. בְּגִין, דְּהָא כְּמָה דְּאִשְׁתְּכָחוּ מְקַטְרְגִין בְּעָלְמָא לְתַתָּא, הָכִי נָמֵי אִשְׁתְּכָחוּ מְקַטְרְגִין לְעֵילָא דְּקַיְימֵי עָלַיְיהוּ דִּבְנֵי נָשָׁא.

2. Those who observe the commandments of the Torah and walk the right path in fear of their Master, good Advocates are situated above them, as is written: "If there be an angel over him, an interpreter, one among a thousand...then He is gracious to him, and says, 'Deliver him from going down to the pit: I have found a ransom'" (Iyov 33:23). Therefore, fortunate is he who observes the commandments of the Torah.

2. אִינּוּן דְּעַבְדִּין פִּקּוּדֵי אוֹרַיְיתָא, וְאַזְלֵי בְּאוֹרַח מֵישָׁר, בִּדְחֵלָא דְּמָארֵיהוֹן, כַּמָּה אִינּוּן סַנֵּיגּוֹרִין דְּקַיְימִין עָלַיְיהוּ לְעֵילָא, כְּמָה דְּאַתְּ אָמַר אִם יֵשׁ עָלָיו מַלְאָךְ מֵלִיץ אֶחָד מִנִּי אָלֶף וְגוֹ׳. וּכְתִיב וַיְחֻנֶּנּוּ וַיֹּאמֶר פְּדֶעֵהוּ מֵרֶדֶת שַׁחַת מָצָאתִי כֹפֶר. בְּגִין כַּךְ, זַכָּאָה אִיהוּ מַאן דְּנָטִיר פִּקּוּדֵי אוֹרַיְיתָא.

3. Rabbi Chiya said to him: If so, why is it necessary to have an angel to intercede for the person, seeing it is written: "For Hashem will be your confidence and will keep your foot from being caught" (Mishlei 3:26). "Hashem will guard you from all evil" (Tehilim 121:7). For the Holy One, blessed be He, sees everything that a man does in the world, both good and evil. And so He says, "'Can any hide himself in secret places that I shall not see him?' Says Hashem" (Yirmeyah 23:24). IF THIS IS SO, WHY DO WE NEED AN ANGEL TO INTERCEDE OR ACCUSE?

3. אָמַר לֵיהּ רִבִּי חִיָּיא, אִי הָכִי, אֲמַאי אִצְטְרִיךְ הָכָא מַלְאָךְ דְּלֵיהֲוֵי סַנֵּיגּוֹרָא עָלֵיהּ דְּבַר נָשׁ וְהָא כְּתִיב כִּי יְיָ׳ יִהְיֶה בִּכְסִלֶּךָ וְשָׁמַר רַגְלְךָ מִלָּכֶד, וּכְתִיב יְיָ׳ יִשְׁמָרְךָ מִכָּל רָע. דְּהָא חָמֵי קוּדְשָׁא בְּרִיךְ הוּא, כָּל מַה דְּבַר נָשׁ עָבִיד בְּעָלְמָא, הֵן טָב הֵן בִּישׁ. וְכֵן הוּא אוֹמֵר, אִם יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא אֶרְאֶנּוּ נְאֻם יְיָ׳.

4. Rabbi Yehuda said: Certainly it is so THAT THE HOLY ONE, BLESSED BE HE, SEES EVERYTHING. But it is written: "And touch his bone and his flesh" (Iyov 2:5), and "although you did move me against him to destroy him without cause" (Ibid. 3). This shows that permission was granted to the Other Side to accuse in worldly matters, and they should be given into his hands. All these things are to stay concealed before the Holy One, blessed be He, and you have no right to follow them TO INVESTIGATE THEM, because they are the statutes of the Holy One, blessed be He. Humans are not permitted to be particular about them except for those truly Righteous who know the secrets of the Torah and go in the way of wisdom to know these hidden things in the Torah. THIS IS THE MEANING OF: "HAPPY IS THE PEOPLE THAT KNOW THE JOYFUL NOTE (LIT. 'TRUAH')" (TEHILIM 89:16), THAT IS, THEY KNOW THE WAYS OF BLESSED HASHEM, AND THAT HE BRINGS EVIL AND GOOD THROUGH MESSENGERS, ALTHOUGH HE CAN DO IT HIMSELF. SO IN THE PASSAGE: "GO IN TO PHARAOH," THE HOLY ONE, BLESSED BE HE, WANTED PHARAOH TO LET THE CHILDREN OF YISRAEL GO, EVEN THOUGH HE WAS ABLE TO TAKE THEM OUT AGAINST HIS WILL.

4. אָמַר לֵיהּ רִבִּי יְהוּדָה, כֹּלָּא הָכִי הוּא וַדַּאי. אֲבָל הָא כְּתִיב, וְגַע אֶל עַצְמוֹ וְאֶל בְּשָׂרוֹ. וּכְתִיב, וַתְּסִיתֵנִי בּוֹ לְבַלְּעוֹ חִנָּם. לְאַחֲזָאָה דְּהָא רְשׁוּ אִתְמְסַר לְסִטְרָא אַחֲרָא לְקַטְרְגָא, עַל מִלִּין דְּעָלְמָא, וּלְאִתְמַסְרָא בִּידוֹי. וְכָל אִלֵּין אָרְחִין טְמִירִין קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, וְלֵית אַנְתְּ כְּדַאי לְמֵהַךְ אֲבַתְרַיְיהוּ, בְּגִין דְּאִינּוּן נְמוּסִין דְּקוּדְשָׁא בְּרִיךְ הוּא, וּבְנֵי נָשָׁא לָאו אִינּוּן רַשָּׁאִין לְדַקְדְּקָא אֲבַתְרַיְיהוּ, בַּר אִינּוּן זַכָּאֵי קְשׁוֹט דְּיַדְעִין רָזֵי אוֹרַיְיתָא, וְאָזְלִין בְּאָרְחָא דְּחָכְמְתָא לְמִנְדַּע אִינּוּן מִלִּין סְתִימִין דְּאוֹרַיְיתָא.

2. "Now there was a day...and the Adversary came also among them"
Rabbi Elazar begins by talking about Rosh Hashanah, Judgment Day. He says there are messengers who are appointed by God to watch over the actions of people, and at Judgment Day these messengers accuse those whose actions were improper. When Yisrael sin, they weaken God, but when they perform good actions they give might and power to Him. Rabbi Elazar speaks about "The Adversary also came among them," and recounts the conversation between God and Satan wherein God distracts Satan from his accusation of Yisrael, by asking him if he has considered His servant Job. Satan always requests justice from God. We read that Job was judged as he had judged Yisrael, since he had been one of Pharaoh's advisors. The Satan was given permission to afflict Job's bones and flesh, but not to kill him. We are told that God does not want to destroy the whole world on the word of the Accuser, since the Accuser's desire is always to destroy. The discussion turns to "The end of all flesh" which is the Satan, and "the end of days" that is in Holiness. On Rosh Hashanah those who come before God with repentance deserve to be written on the side of Life; those who come with evil actions are written on the Other Side, which is Death. We are told then of the balance, where the world is half Life and half Death, and the actions of one Righteous man or one wicked person can tip the balance so that all the world is written to Life or Death. A person should not be set apart by himself because he can be noticed and accused from above. Job, who was set apart, and who was tested severely, did not even then join the Other Side. He should, however, have given a part of his sacrifice to the Other Side because then the Other Side would have removed himself from the Temple. The conclusion of this section is that God judged Job, giving him first good and then bad and then good again; thus it is proper for a person to know good and bad, and to return himself to good.

5. Rabbi Elazar opened the discussion, saying: "Now there was a day when the sons of Elohim came to present themselves before Hashem, and the Adversary came also among them" (Iyov 1:6). "Now there was a day," refers to Rosh Hashanah (the Jewish New Year), the day that the Holy One, blessed be He, rises to judge the world. Similarly, "And it happened one day, that he came there" (II Melachim 4:11). That day was the holy day of Rosh Hashanah.

5. רִבִּי אֶלְעָזָר פָּתַח, וַיְהִי הַיּוֹם וַיָּבֹא בְּנֵי הָאֱלֹהִים לְהִתְיַצֵּב עַל יְיָ׳ וַיָּבֹא גַם הַשָּׂטָן בְּתוֹכָם. וַיְהִי הַיּוֹם: דָּא רֹאשׁ הַשָּׁנָה, דְּקוּדְשָׁא בְּרִיךְ הוּא קָאֵים לְמֵידָן עָלְמָא. כְּגַוְונָא דָא, וַיְהִי הַיּוֹם וַיָּבֹא שָׁמָּה. הַהוּא יוֹמָא יוֹם טוֹב דְּרֹאשׁ הַשָּׁנָה הֲוָה.

6. "And the sons of Elohim came." These are the appointed ministers whose mission in the world is to observe the actions of people. "To present themselves before Hashem," as is written: "And all the hosts of heaven standing by Him on His right hand and on His left" (I Melachim 22:19). But in the passage: "To present themselves before Hashem," I have found the love of the Holy One, blessed be He, toward Yisrael. These messengers who are appointed to observe the actions of people wander around IN THE WORLD and take all these actions, and on the day that Judgment rises to judge the world, they became accuser so they are DEMOUNCING against people. Come and behold: of all the nations in the world, THE MINISTERS stand to watch over the activities of Yisrael only, because they are the children of the Holy One, blessed be He.

6. וַיָּבֹאוּ בְּנֵי הָאֱלֹהִים, אִלֵּין רַבְרְבִין מְמָנָן שְׁלִיחָן בְּעָלְמָא, לְאַשְׁגְּחָא בְּעוֹבְדִין דִּבְנֵי נָשָׁא. לְהִתְיַצֵּב עַל ה׳: כְּמָה דְּאַתְּ אָמַר, וְכָל צְבָא הַשָּׁמַיִם עוֹמְדִים עָלָיו מִימִינוֹ וּמִשְּׂמֹאלוֹ. אֲבָל לְהִתְיַצֵּב עַל ה׳ בְּהַאי קְרָא אַשְׁכַּחְנָא רְחִימוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא עֲלַיְיהוּ דְּיִשְׂרָאֵל. בְּגִין, דְּהָנֵי שְׁלִיחָן, דְּאִינּוּן מְמָנָן לְאַשְׁגְּחָא עַל עוֹבְדִין דִּבְנֵי נָשָׁא, אַזְלִין וְשָׁאטִין וְנַטְלִין אִינּוּן עוֹבְדִין כֻּלְּהוּ, וּבְיוֹמָא דְּקָאֵי דִּינָא לְמֵיקָם, לְמֵידָן עָלְמָא, אִתְעֲבִידוּ קַטֵּיגּוֹרִין לְמֵיקָם עָלַיְיהוּ דִּבְנֵי נָשָׁא. וְתָא חֲזֵי, מִכָּל עַמִּין דְּעָלְמָא, לָא קַיְימִין לְאַשְׁגְּחָא בְּעוֹבְדֵיהוֹן, בַּר בְּיִשְׂרָאֵל בִּלְחוֹדַיְיהוּ, בְּגִין דְּאִלֵּין בְּנִין לְקוּדְשָׁא בְּרִיךְ הוּא.

7. When the actions of the children of Yisrael were found to be improper, the appointed messengers stand against these actions of Yisrael, and stand by Hashem. For when the children of Yisrael perform actions that are not good, they weaken, so to speak, the strength of the Holy One, blessed be He. When they perform good actions, they give might and power to the Holy One, blessed be He. Of this, it is written: "Give strength to Elohim" (Tehilim 68:35). How IS STRENGTH GIVEN? By good actions. Therefore, all the appointed ministers gathered by (lit. 'upon') Hashem on that day. 'Upon' Hashem most certainly, for they gathered TO BRING ACCUSATIONS upon Yisrael, WHICH AMOUNTS TO having gathered against Hashem TO WEAKEN HIS STRENGTH, SO TO SPEAK.

7. וְכַד לָא אִשְׁתְּכָחוּ עוֹבְדִין דְּיִשְׂרָאֵל כַּדְקָא יָאוֹת, כְּבְיָכוֹ״ל אִינּוּן מְמָנָן שְׁלִיחָן, כַּד בָּעָאן לְקַיְימָא עַל אִינּוּן עוֹבְדִין דְּיִשְׂרָאֵל, עַל ה׳ וַדַּאי קַיְימִין, דְּהָא כַּד יִשְׂרָאֵל עַבְדִין עוֹבְדִין דְּלָא כַּשְׁרָן, כְּבְיָכוֹ״ל מַתְּישִׁין חֵילָא דְּקוּדְשָׁא בְּרִיךְ הוּא. וְכַד עַבְדִין עוֹבְדִין דְּכַשְׁרָן, יַהֲבִין תּוּקְפָּא וְחֵילָא לְקוּדְשָׁא בְּרִיךְ הוּא. וְעַל דָּא כְּתִיב, תְּנוּ עֹז לֵאלֹהִים. בְּמָה. בְּעוֹבְדִין דְּכַשְׁרָן. וְעַל דָּא, בְּהַהוּא יוֹמָא, כֻּלְּהוּ רַבְרְבָן מְמָנָן אִתְכָּנְּשׁוּ עַל ה׳. עַל ה׳ וַדַּאי, דְּהָא כֵּיוָן דְּעַל יִשְׂרָאֵל אִתְכָּנְּשׁוּ, עָלֵיהּ אִתְכָּנְּשׁוּ.

8. "The Adversary also came among them." The word "also" adds to THE CHILDREN OF ELOHIM, because they all came to accuse Yisrael, and THE ADVERSARY also joined them because he was the greatest slanderer of them all. As soon as the Holy One, blessed be He, saw that they all came to accuse, immediately, "And Hashem said to the Adversary, 'From where do you come?'" (Iyov 1:7), SINCE HE WAS THE GREATEST OF THEM ALL. HE ASKS: Did not the Holy One, blessed be He, know where he came from SO THAT HE HAD TO ASK HIM? HE ANSWERS: Rather only to allow the matter to the wishes of the Satan, MEANING THAT WITH THESE WORDS HE GAVE HIM AN OPENING TO ACCUSE AS HE WISHES.

8. וַיָּבֹא גַּם הַשָּׂטָן בְּתוֹכָם, גַּם, לְאַסְגָּאָה עָלַיְהוּ, דְּכֻלְּהוּ אַתְיָין לְמֶהֱוֵי קַטֵּיגּוֹרִין עָלַיְהוּ דְּיִשְׂרָאֵל, וְדָא אִתּוֹסָף עָלַיְהוּ, בְּגִין דְּאִיהוּ דַּיְלִטוֹרָא רַבְּרְבָא מִכֻּלְּהוּ, קַטֵּיגּוֹרָא מִכֻּלְּהוּ, כְּיוָן דְּחָמָא קוּדְשָׁא בְּרִיךְ הוּא, דְּכֻלְּהוּ אַתְיָין לְקַטְרְגָא. מִיָּד וַיֹּאמֶר יְיָ׳ אֶל הַשָּׂטָן מֵאַיִן תָּבֹא. וְכִי לָא הֲוָה יָדַע קוּדְשָׁא בְּרִיךְ הוּא, מֵאָן הֲוָה אָתֵי. אֶלָּא לְאַיְתָאָה עוֹבְדָא לִרְעוּתֵיהּ.

9. "And Hashem said to the Adversary... Then the Adversary answered Hashem and said, 'From going to and fro in the earth'" (Iyov 1:7). From here I learned that the settling of the earth is given over to Others Side, NAMELY THE SEVENTY NATIONS, except for the land of Yisrael exclusively, WHICH IS SECURED IN HOLINESS FOR THE CHILDREN OF YISRAEL. THEREFORE, since he said, "From going to and fro in the earth," THE WORD "EARTH" IS UNSPECIFIED AND MEANS THE LAND OF YISRAEL. The Holy One, blessed be He, saw that the Satan wanted to slander Yisrael AND NOT JOB OR OTHERS WHO WERE CONSIDERED OF THE NATIONS WHO INHABIT THE OTHER LANDS. Immediately, "Hashem said to the Adversary, 'Have you considered my servant Job, that there is none like him on earth...'" (Ibid. 8).

9. וַיֹּאמֶר יְיָ׳ אֶל הַשָּׂטָן וְגוֹ׳ וַיַּעַן הַשָּׂטָן אֶת יְיָ׳ וַיֹּאמַר מִשּׁוּט בָּאָרֶץ. מִכָּאן אוֹלִיפְנָא, דִּישׁוּבָא דְּאַרְעָא אִתְמְסַר לְסִטְרִין אַחֲרָנִין, בַּר אַרְעָא דְּיִשְׂרָאֵל בִּלְחוֹדָהָא. כְּיוָן דְּאָמַר מִשּׁוּט בָּאָרֶץ, אַשְׁגַּח קוּדְשָׁא בְּרִיךְ הוּא, דְּבָעֵי לְמֶהֱוֵי דַּיְלִטוֹרָא עָלַיְהוּ דְּיִשְׂרָאֵל. מִיָּד, וַיֹּאמֶר יְיָ אֶל הַשָּׂטָן הֲשַׂמְתָּ לִבְּךָ עַל עַבְדִּי אִיּוֹב כִּי אֵין כָּמוֹהוּ בָּאָרֶץ.

10. He saw THAT NOW WAS the opportune time to give THE SATAN a portion with which to be occupied, so he would be kept afar from Yisrael. They explained this to be similar to a shepherd who wanted to get his sheep across a river WHEN A WOLF CAME TO ATTACK THE SHEEP. WHAT DOES AN EXPERIENCED SHEPHERD DO? HE TAKES A BIG HE-GOAT AND GIVES IT TO THE WOLF, SAYING: LET HIM FIGHT WITH THE HE-GOAT UNTIL I LET MY SHEEP CROSS OVER THE RIVER AND THEN I WILL RETURN AND TAKE THIS ONE ALSO. THE HOLY ONE, BLESSED BE HE, DID LIKEWISE. HE GAVE JOB TO THE ADVERSARY TO BE OCCUPIED WITH SO HE WOULD NOT ACCUSE YISRAEL. Immediately, the Satan busied himself with him and did not accuse Yisrael.

10. חָמָא שַׁעֲתָא לְמֵיהַב לֵיהּ חוּלָקָא, בְּמָה דְּיִתְעֲסַק, וְיִתְפְּרַשׁ מִנַּיְיהוּ דְּיִשְׂרָאֵל, וְהָא אוּקְמוּהָ, לְרַעְיָא דְּבָעָא לְמֶעְבַּר עָאנֵיהּ בְּחַד נַהֲרָא וְכוּ׳, מִיָּד אִתְעַסַּק בֵּיהּ הַהוּא שָׂטָן, וְלָא קְטֵרֵג עָלַיְהוּ דְּיִשְׂרָאֵל.

11. "And the Adversary answered Hashem and said, 'Is it for naught that Job fears Elohim?'" (Ibid. 9). It is not surprising that a servant, whose master does his desire, fears him. Remove Your supervision from him and You will see if he still fears You or not.

11. וַיַּעַן הַשָּׂטָן אֶת יְיָ וַיֹּאמַר הַחִנָּם יָרֵא אִיּוֹב אֱלֹהִים. לָאו תְּוָוהָא לְעַבְדָא דְּמָארֵיהּ עָבִיד לֵיהּ כָּל רְעוּתֵיהּ, דְּיֵהֵא דָּחִיל לֵיהּ, אַעְדֵּי אַשְׁגָּחוּתָךְ מִנֵּיהּ, וְתֶחֱמֵי אִי דָּחִיל לָךְ וְאִם לָאו.

12. Come and behold: During a time of duress, when a portion is given to this Side with which to occupy itself, it goes away by following it entirely. Similarly, a he-goat is sacrificed on the first day of the month and on Yom Kippur (Day of Atonement). THIS IS THE SECRET MEANING OF GIVING A PORTION TO THE OTHER SIDE, WHICH IS GIVEN TO IT in order that it shall be occupied, and so leave Yisrael in their kingdom. The time had arrived to take this portion from the whole seed of Abraham FOR the Other Side, as was written: "Behold Milkah, she also has born...Utz his firstborn..." (Beresheet 22:21). JOB WAS IN THE LAND OF UTZ, MEANING THAT HE WAS OF THE FAMILY OF ABRAHAM.

12. ת"ח, בְּשַׁעֲתָא דְּעָאקוּ, כַּד אִתְיְיהֵב חוּלָקָא חֲדָא לְהַאי סִטְר לְאִתְעַסְקָא בֵּיהּ, אִתְפְּרִישׁ לְבָתַר מִכֹּלָּא. כְּגַוְונָא דָּא שָׂעִיר בְּר"ח. שָׂעִיר בְּיוֹמָא דְּכִפּוּרֵי. בְּגִין דְּאִתְעַסַּק בֵּיהּ, וְשָׁבִיק לָהוּ לְיִשְׂרָאֵל בְּמַלְכֵיהוֹן, וְהָכָא, מָטָא זִמְנָא לְמֵיטַל חוּלָקָא דָּא, מִכָּל זַרְעָא דְּאַבְרָהָם, בְּסִטְרָא אַחֲרָא. כְּמָה דְּאַתְּ אָמַר, הִנֵּה יָלְדָה מִלְכָּה גַּם הִיא וְגוֹ׳ אֶת עוּץ בְּכוֹרוֹ וְגוֹ׳.

13. ות״ח, בְּשַׁעֲתָא דְּאָמַר מִשּׁוּט בָּאָרֶץ, בָּעָא מִינֵּיהּ, לְמֶעְבַּד דִּינָא בְּיִשְׂרָאֵל, דְּהָא דִּינָא הֲוָה לֵיהּ עַל אַבְרָהָם, לְמִתְבַּע מִקּוּדְשָׁא בְּרִיךְ הוּא. בְּגִין, דְּלָא אִתְעֲבִיד דִּינָא בְּיִצְחָק, כַּד אִתְקְרִיב ע״ג מַדְבְּחָא, דְּהָא לָא הֲוָה לֵיהּ לְאַחְלָפָא קָרְבְּנָא דְּאַזְמִין עַל מַדְבְּחָא, בְּאָתְרָא, כְּמָה דְּאַתְּ אָמַר, לֹא יַחֲלִיפֶנּוּ. וְהָכָא קָאִים יִצְחָק עַל גַּבֵּי מַדְבְּחָא, וְלָא אִשְׁתְּלִים מִנֵּיהּ קָרְבְּנָא, וְלָא אִתְעֲבִיד בֵּיהּ דִּינָא, וּבָעָא דָּא מֵעִם קוּדְשָׁא בְּרִיךְ הוּא, כְּמָה דְּבָעָא דִּינֵיהּ דְּיוֹסֵף לְכַמָּה דָּרִין. וְכָל מַה דְּבָעָא, בְּאוֹרַח דִּינָא בָּעָא.

13. Come and behold: When THE ADVERSARY said, "From going to and fro in the earth," he requested Hashem to execute Judgment on the children of Yisrael. THE UNSPECIFIED WORD "EARTH" REFERS TO THE LAND OF YISRAEL, because he had an accusation against Abraham and he claimed it from the Holy One, blessed be He. AND THAT WAS because justice was not performed against Isaac when he was offered on the altar, and he should not have exchanged the offering that he prepared on the altar for another, NAMELY THE RAM, as it is written: "And he should not exchange it" (Vayikra 27:10). Isaac was already on the altar. He was not consummated to be a sacrifice, yet no punishment was carried against him. He requested this from the Holy One, blessed be He, as he requested Justice for the selling of Joseph for many generations. Anything that THE SATAN requests, HE REQUESTS by means of Judgment.

14. וּמֵהַהוּא זִמְנָא דְּאִשְׁתְּזִיב יִצְחָק, וְאִתְחַלַּף קָרְבְּנֵיהּ, זַמִּין לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, לְהַהוּא מְקַטְרְגָא, הַאי לְחוּלָקֵיהּ, כְּמָה דְּאַתְּ אָמַר הִנֵּה יָלְדָה מִלְכָּה גַּם הִיא וְגוֹ׳ אֶת עוּץ בְּכוֹרוֹ. וְהָכָא, מָטָא לְמֵיטָל חוּלָקֵיהּ עָלֵיהּ, מִכָּל זַרְעֵיהּ דְּאַבְרָהָם, וְלָא יִקְרַב בְּסִטְרָא אַחֲרָא.

14. After Isaac was saved and his offering exchanged, the Holy One, blessed be He, prepared this FOR the Accuser, NAMELY JOB, for his portion. AS IT IS WRITTEN: "Behold Milkah, she also has born...Utz his firstborn..." NAMELY JOB, WHO DWELT IN THE LAND OF UTZ. THIS WAS SAID IMMEDIATELY AFTER THE BINDING OF ISAAC. Here, AT THE BIRTH OF UTZ, THE SATAN arrived to take for his portion from all the seed of Abraham, so he would not approach TO DAMAGE another side, NAMELY THE CHILDREN OF YISRAEL.

15. וְכֹלָּא בְּדִינָא אָתָא. כְּמָה דְּאִיהוּ דָּן, הָכִי אִתְּדָן. בְּגִין דְּאִיּוֹב מִקְּרִיבֵי עֵיטָא דְּפַרְעֹה הֲוָה, וְכַד קָם פַּרְעֹה עָלַיְיהוּ דְּיִשְׂרָאֵל, בָּעָא לְקָטְלָא לוֹן. אָמַר לֵיהּ לָא, אֶלָּא טוֹל מָמוֹנֵהוֹן וּשְׁלוֹט עַל גּוּפֵיהוֹן, בְּפוּלְחָנָא קַשְׁיָא, וְלָא תִּקְטוֹל לוֹן. אָמַר לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, חַיֶּיךָ, בְּהַהוּא דִּינָא מַמָּשׁ, תֵּהֵא דָּאִין, מַה כְּתִיב, אוּלָם שְׁלַח נָא יָדְךָ וְגַע אֶל עַצְמוֹ וְאֶל בְּשָׂרוֹ וְגוֹ׳. כְּמָה דְּאִיהוּ דָּן, הָכִי אִתְּדָן. ואע״ג דְּבְכָל שְׁאַר הֲוָה דָּחִיל לְקוּדְשָׁא בְּרִיךְ הוּא.

15. Everything is according to Justice. Just as JOB judged, so was he judged. Job was one of Pharaoh's advisers. When Pharaoh arose against Yisrael and wanted to kill them, JOB said to him: 'No, just take their money and rule over their bodies with hard labor, but do not kill them'. The Holy One, blessed be He, said to him: 'I swear on your life that you shall be judged with the same punishment THAT YOU PRONOUNCED AGAINST THE CHILDREN OF YISRAEL. It is written: "But put forth your hand now, and touch his bone and his flesh..." (Iyov 2:5). He HIMSELF was judged as he judged YISRAEL. Even though he feared the presence of the Holy One, blessed be He, in all other things, AS IS WRITTEN ABOUT HIM: "AND HE FEARED ELOHIM," HE WAS NOT SPARED FROM JUDGMENT.

16. ת״ח, מַה כְּתִיב, אַךְ אֶת נַפְשׁוֹ שְׁמוֹר. וְאִתְיְהִיב לֵיהּ רְשׁוּ, לְמִשְׁלַט עַל בְּשָׂרָא, בְּגִין רָזָא דִּכְתִיב, קֵץ כָּל בָּשָׂר בָּא לְפָנַי וְאוּקְמוּהָ, בָּא לְפָנַי וַדַּאי, וְדָא אִיהוּ קֵץ כָּל בָּשָׂר, וְלָא רוּחָא. וְאִיתְּמַר, דְּאִיהוּ קֵץ דְּאָתֵי מִסִּטְרָא דְּחֹשֶׁךְ, כְּמָה דְּאַתְּ אָמַר, קֵץ שָׂם לַחֹשֶׁךְ וּלְכָל תַּכְלִית הוּא חוֹקֵר. וּלְכָל בְּשָׂרָא, בְּגִין דְּאִית קֵץ אַחֲרָא, וְאִקְרֵי קֵץ הַיָּמִין, וְדָא אִיהוּ קֵץ אַחֲרָא, מִסִּטְרָא דִּשְׂמָאלָא, דְּאִיהוּ חֹשֶׁךְ. וע״ד אִתְיְהִיב לֵיהּ רְשׁוּ בְּעַצְמוֹ וּבְשָׂרוֹ.

16. Come and behold: it is written, "Only spare his soul" (Ibid. 6). He was given permission to rule over his flesh. For this is the secret of the verse: "The end of all flesh has come before Me" (Beresheet 6:13). And it was explained, "Has come before Me," assuredly MEANS THAT THE END OF ALL FLESH, WHICH IS THE SATAN THE DESTROYER, "HAS COME BEFORE ME" TO RECEIVE PERMISSION. This is WHAT IS CALLED 'the end of all flesh' and not CALLED 'THE END OF ALL spirit'. They explained that it is the end that comes from the side of darkness, NAMELY FROM THE ASPECT OF THE JUDGMENTS OF THE MALE, as written: "He put an end to darkness, and searches out all perfection" (Iyov 28:3). "ALL PERFECTION" RESEMBLES "all flesh," for there is another end which is the "end of days (also: 'right')" (Daniel 12:13), WHICH IS IN HOLINESS. This one HERE is a different end from the left side, which is dark. Therefore, he received permission to afflict his bone and flesh.

17. "Although you did move Me against him, to destroy him without cause" (Iyov 2:3). HE ASKS: If so, then was he punished unlawfully, only because of the talk of the Accuser who provoked Him and turned Him. HE ANSWERS: Rather, everything was only done according to Justice, and Elihu did say to him: "For the work of a man shall He pay back to him, and according to his ways will He cause to befall every man" (Iyov 34:11). As we said, as he decreed against the children of Yisrael by Pharaoh, such was decreed against him.

17. וַתְּסִיתֵנִי בוֹ לְבַלְּעוֹ. אִי הָכִי, לָאו בְּדִינָא הֲוָה, אֶלָּא בְּמֵימַר הַהוּא מְקַטְרְגָא, דְּאָסִית לֵיהּ, וְאַסְטֵי לֵיהּ. אֶלָּא, כֻּלָּא בְּדִינָא הֲוָה, וְהָכִי אָמַר לוֹ אֱלִיהוּא, כִּי פֹעַל אָדָם יְשַׁלֶּם לוֹ וּכְאֹרַח אִישׁ יַמְצִיאֶנּוּ. וְהָכִי הֲוָה כְּמָה דְּאִתְּמַר, כְּמָה דְּאִיהוּ גָּזַר, הָכִי אִתְּגְּזַר עָלֵיהּ.

18. Yet He said, "Although you did move Me against him, to destroy him without cause." THE EXPLANATION IS THAT it is not written: 'Although you did move Me to destroy him', rather it says, "Although you did move Me against (or: in) him," which means in his mind. For he thinks that "you did move Me," as JOB said, "And shine upon the counsel of the wicked" (Iyov 10:3). Similarly, "Nevertheless they did flatter Him with their mouths, and they lied to Him with their tongues" (Tehilim 78:36), WHICH IS ALSO DIFFICULT, FOR IS IT POSSIBLE TO ENTICE THE HOLY ONE, BLESSED BE HE? It is not written: 'They did flatter Him with, and they lied to Him," but rather, "They did flatter him with their mouths." Only by their mouths it was so, that He was enticed, MEANING THAT THEY THOUGHT SO, BUT IN TRUTH IT WAS NOT SO.

18. וְהַאי דְּאָמַר וַתְּסִיתֵנִי בוֹ לְבַלְּעוֹ חִנָּם, וַתְּסִיתֵנִי לְבַלְּעוֹ לָא כְּתִיב, אֶלָּא וַתְּסִיתֵנִי בוֹ, בֵּיהּ קַיְימָא בְּדַעְתֵּיהּ, דְּאִיהוּ חָשִׁיב דְּהָא תְּסִיתֵנִי, כְּמָה דְּאָמַר וְעַל עֵצַת רְשָׁעִים הוֹפָעְתָּ. כְּגַוְונָא דָא, וַיְפַתּוּהוּ בְּפִיהֶם וּבִלְשׁוֹנָם יְכַזְּבוּ לוֹ. וַיְפַתּוּהוּ וַיְכַזְּבוּ לוֹ. לָא כְּתִיב, אֶלָּא וַיְפַתּוּהוּ בְּפִיהֶם. בְּפִיהֶם קַיְימָא מִלָּה דָא דְּהָא אִתְפַּתָּה.

19. Rabbi Aba said: This is all well, but so have I learned. We learned, "He goes up and accuses." HE ASKS: Can he accuse BEFORE THE HOLY ONE, BLESSED BE HE, WHO KNOWS EVERYTHING? HE ANSWERS: Yes, because he is an old foolish king, as written: "Better is a poor and wise child than an old and foolish king" (Kohelet 4:13). SINCE HE IS A KING OVER PEOPLE, he can therefore accuse man. What is the reason? Because he is trusted over the actions of people. SINCE HE REIGNS OVER THEM, HE IS TRUSTED OVER THEIR ACTIONS.

19. א"ר אַבָּא, כֻּלָּא הוּא שַׁפִּיר, אֲבָל הָכִי אוֹלִיפְנָא, דִּתְנַן, סָלִיק וְאַסְטִין. וְכִי אִיהוּ יָכִיל לְאַסְטָנָא. אִין. דְּהָא אִיהוּ מֶלֶךְ זָקֵן וּכְסִיל, דִּכְתִיב טוֹב יֶלֶד מִסְכֵּן וְחָכָם מִמֶּלֶךְ זָקֵן וּכְסִיל. וע"ד, יָכִיל לְאַסְטָנָא לְבַר נָשׁ. מַאי טַעֲמָא. בְּגִין דְּאִיהוּ מְהֵימָן עַל עוֹבְדּוֹי דִּבְנֵי נָשָׁא.

20. Come and behold: THIS IS SO ONLY with judging an individual, but concerning the judging of the world, it is written: "And Hashem descended to see" (Beresheet 11:5), "I will go down and see" (Beresheet 18:21). He was not trusted, rather it was in the hands OF THE HOLY ONE, BLESSED BE HE, alone because He did not want to destroy the world according to the word of the Accuser, whose desire is always to destroy. How do we know that? Because it is written: "He put an end to darkness, and searches out all perfection" (Iyov 28:3), MEANING that he searches to destroy everything. And this is the meaning of: "The end of all flesh has come before Me" (Beresheet 6:13). THE ADVERSARY, WHO IS CALLED "THE END OF ALL FLESH," has certainly come to destroy.

20. ת"ח, הַאי בְּדִינָא דְּיָחִיד, אֲבָל בְּדִינָא דְּעָלְמָא, כְּתִיב, וַיֵּרֶד יְיָ' לִרְאוֹת. אֵרְדָה נָא וְאֶרְאֶה. דְּלָא אִתְיְיהִיב מְהֵימְנוּתָא אֶלָּא בִּידֵיהּ בִּלְחוֹדוֹי, דְּהָא לָא בָּעָא לְאוֹבְדָא עָלְמָא, עַל מֵימַר דְּהַהוּא מְקַטְרְגָא, דְּתִיאוּבְתֵּיהּ אִיהוּ תָּדִיר לְשֵׁיצָאָה. מְנָלָן דִּכְתִיב, קֵץ שָׂם לַחֹשֶׁךְ וּלְכָל תַּכְלִית הוּא חוֹקֵר. לְשֵׁיצָאָה כֻּלָּא, הוּא חוֹקֵר. וְדָא אִיהוּ קֵץ כָּל בָּשָׂר בָּא לְפָנַי, וַדַּאי בְּגִין לְשֵׁיצָאָה.

21. Come and behold: "Now there was a day when the sons of Elohim came to present themselves before Hashem" (Iyov 1:6), as explained THAT IT WAS ON ROSH HASHANAH. For on that day, two sides are before the world. All those who come before the Holy One, blessed be He, with repentance and good deeds, merit to be written on that side which is Life, which brings out the effects of life. And whoever is from its side is recorded for Life. All those who come with evil actions are written on the Other Side, which is Death. It is called 'death', and in it death dwells, TO KILL PEOPLE.

21. ות"ח, וַיְהִי הַיּוֹם וַיָּבוֹאוּ בְּנֵי הָאֱלֹהִים לְהִתְיַצֵּב עַל יְיָ'. כְּמָה דְּאִתְּמַר. וְהַהוּא יוֹמָא, קַיְימִין תְּרֵין סִטְרִין, לְקַבְלָא בְּנֵי עָלְמָא. כָּל אִינּוּן דְּאַתְיָין קָמֵי קוּדְשָׁא בְּרִיךְ הוּא בְּתִיוּבְתָּא וּבְעוֹבְדִין טָבִין, אִינּוּן זַכְיָין לְמֶהֱוֵי כְּתִיבִין לְגַבֵּיהּ דְּהַהוּא סִטְרָא דְּאִיהוּ חַיִּים, וְאַפִּיק תּוֹצָאוֹת חַיִּים. וּמַאן דְּאִיהוּ מִסִּטְרֵיהּ, אִכְתִּיב לְחַיִּים. וְכָל אִינּוּן דְּאַתְיָין בְּעוֹבְדִין בִּישִׁין, אִינּוּן כְּתִיבִין לְהַהוּא סִטְרָא אַחֲרָא דְּאִיהוּ מוֹתָא, וְאִקְרֵי מָוֶת, וּבֵיהּ שַׁרְיָא מוֹתָא.

22. וּבְהַהוּא יוֹמָא, קַיְימִין אִלֵּין תְּרֵין סִטְרִין: חַיִּים, וּמָוֶת. אִית מַאן דְּאַכְתִּיב לְסִטְרָא דְּחַיִּים. וְאִית מַאן דְּאַכְתִּיב לְסִטְרָא דְּמָוֶת. וּלְזִמְנִין דְּעָלְמָא שַׁרְיָא בְּאֶמְצָעִיתָא, אִי קַיְימָא חַד זַכָּאָה בְּעָלְמָא, דְּאַכְרַע עָלַיְיהוּ, כֻּלְּהוּ קַיְימִין וְאַכְתִּיבוּ לְחַיִּים. וְאִי חַד חַיָּיבָא אַכְרַע עָלְמָא, כֻּלְּהוּ אַכְתִּיבוּ לְמִיתָה.

22. **On that day these two sides exist, Life and Death. Some are written to the side of Life, and some are written to the side of Death. Sometimes the world is in the middle, MEANING HALF DESERVING AND HALF GUILTY. If there is one righteous man to tip the balance in the world, they all stand and are written to Life, but if one wicked person ever balances the world, they are all written to Death.**

23. וְהַהוּא זִמְנָא, עָלְמָא הֲוָה קַיָּים בְּאֶמְצָעִיתָא, וְהַהוּא מְקַטְרְגָא בָּעָא לְאַסְטָאָה. מִיַּד מַה כְּתִיב, הֲשַׂמְתָּ לִבְּךָ עַל עַבְדִּי אִיּוֹב כִּי אֵין כָּמוֹהוּ בָּאָרֶץ וְגוֹ׳. כֵּיוָן דְּאִשְׁתְּמוֹדָע אִיהוּ בִּלְחוֹדוֹי, מִיַּד אַתְקִיף בֵּיהּ מְקַטְרְגָא. וע״ד תָּנֵינָן, דְּלָא אִצְטְרִיךְ לֵיהּ לְבַר נָשׁ לְאִתְפְּרְשָׁא מִכְּלָלָא דְּסַגִּיאִין, בְּגִין דְּלָא יִתְרְשִׁים אִיהוּ בִּלְחוֹדוֹי, וְלָא יְקַטְרְגוּן עָלֵיהּ לְעֵילָא.

23. **The time that the world was in the middle, MEANING HALF GUILTY AND HALF MERITORIOUS, the Prosecutor wanted to accuse AND TO TIP THE WORLD TO THE SCALE OF GUILT. Immediately, it is written, "Have you considered my servant Job, that there is none like him on earth..." (Iyov 1:8). As soon as he was set apart, the Accuser immediately attacked him. Therefore, we learn that a person should not remove himself from the community so that he will not be noted apart, and he will not be accused from above.**

24. דִּכְתִיב בַּשּׁוּנַמִּית, וַתֹּאמֶר בְּתוֹךְ עַמִּי אָנֹכִי יוֹשָׁבֶת. לָא בְּעֵינָא לְאַפְקָא גַּרְמִי מִכְּלָלָא דְּסַגִּיאִין, בְּתוֹךְ עַמִּי יָתִיבְנָא, עַד יוֹמָא דָּא, וּבְתוֹךְ עַמִּי, בְּכְלָלָא חֲדָא אִשְׁתְּמוֹדָע לְעֵילָא. וְהָכָא אִיּוֹב, כֵּיוָן דְּאִשְׁתְּמוֹדָע לְעֵילָא וְאִתְרְשִׁים, מִיַּד אַתְקִיף בֵּיהּ מְקַטְרְגָא, וְאָמַר הֲחִנָּם יָרֵא אִיּוֹב אֱלֹהִים, כָּל מַה דְּדָחִיל לָךְ וְאִתְתְּקַף, לָאו לְמַגְנָא עָבִיד, הֲלֹא אַתָּה שַׂכְתָּ בַעֲדוֹ וּבְעַד וְגוֹ׳. אֲבָל טוֹל כָּל הַאי טָבָא דְּאַנְתְּ עָבֵד לֵיהּ, וּמִיַּד אִם לֹא עַל פָּנֶיךָ יְבָרְכֶךָּ. יִשְׁבּוֹק לָךְ, וְיִתְדַּבַּק בְּסִטְרָא אַחֲרָא, דְּהָא הַשְׁתָּא בְּפִתּוֹרָךְ אִיהוּ אָכִיל, סְלִיק פִּתּוֹרָךְ מִנֵּיהּ, וְנֶחֱזֵי מִמַּאן אִיהוּ, וּבְאָן סִטְרָא יִתְדַּבַּק.

24. **It is written by the Shunamit woman: "And she said, 'I dwell among my own people,'" (II Melachim 4:13) MEANING she does not want to be set apart from the public. I dwell among my people to this day, and I will be known among my people as one whole above. Since Job was known above and was distinguished, the Accuser immediately attacked him and said, "Does Job fear Elohim for naught?" The reason he fears You and has fortified himself WITH GOOD DEEDS is not for naught; "Have You not made a hedge about him..." (Iyov 1:10). However, take away from him all this good that You did for him, and You will immediately see if "he will curse You to Your face" (Ibid. 11). He will leave You and cleave to the Other Side. For he eats at Your table at present; remove Your table from him and we will see whose he is, and to which side he will cleave.**

25. מִיַּד, וַיֹּאמֶר יְיָ אֶל הַשָּׂטָן הִנֵּה כָּל אֲשֶׁר לוֹ בְּיָדֶךָ. לְאַחֲזָאָה, דִּדְחִילוּ דְּאִיּוֹב לְגַבֵּיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, הוּא לְנַטְרָא עוּתְרֵיהּ. וּמֵהָכָא אוֹלִיפְנָא, דְּכָל אִינּוּן דְּדַחֲלִין לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, עַל עוּתְרַיְיהוּ, אוֹ עַל בְּנַיְיהוּ, לָאו אִיהוּ דְּחִילוּ כַּדְקָא יֵאוֹת. וְעַל דָּא קָטְרֵג הַהוּא מְקַטְרְגָא וְאָמַר, הֲחִנָּם יָרֵא אִיּוֹב אֱלֹהִים הֲלֹא אַתָּה שַׂכְתָּ בַעֲדוֹ וְגוֹ׳ מַעֲשֵׂה יָדָיו בֵּרַכְתָּ. וְעַל דָּא אִיהוּ דְּחִיל לָךְ וְאִתְיְיהִיב לֵיהּ רְשׁוּ לְקַטְרְגָא בֵּיהּ, וּלְאַחֲזָאָה, דְּלָא פָּלַח אִיּוֹב לְקוּדְשָׁא בְּרִיךְ הוּא בִּרְחִימוּ.

25. **Immediately "And Hashem said to the Adversary, 'Behold, all that he has is in your power,'" (Ibid. 12) to show that the fear of Job for the Holy One, blessed be He, was to guard his wealth. From here, we learn that all those who fear the Holy One, blessed be He, because of their wealth or their children, do not have proper fear. Therefore, the Accuser accused and said, "Is it for naught that Job fears Elohim. Behold you have made a hedge about him...You have blessed the works of his hands." Therefore, he fears You. Then he was granted permission to persecute him and show that Job did not serve Hashem out of love.**

26. As soon as he was tested, he left the path and did not retain his integrity. It is written: "In all this, Job did not sin with his lips" (Iyov 2:10), but he did sin in his will. Afterwards, he sinned in everything; AS IT IS WRITTEN THAT HE SAID, "THE EARTH IS GIVEN INTO THE HAND OF WICKED..." (IYOV 9:24) AND SIMILARLY, RABA SAID, "JOB ABUSED IN TORRENTS..." LOOK THERE.

26. דְּכֵיוָן דְּאִתְנַסֵּי, נָפַק מֵאוֹרְחָא, וְלָא קָאֵים בְּקִיּוּמֵיהּ, מַה כְּתִיב, בְּכָל זֹאת לֹא חָטָא אִיּוֹב בִּשְׂפָתָיו. לֹא חָטָא בִּשְׂפָתָיו אֲבָל בִּרְעוּתֵיהּ חָטָא, וּלְבָתַר חָטָא בְּכֹלָּא.

27. One may question why no person was tested EXCEPT JOB? Indeed, it is written: "Hashem tries the righteous..." (Tehilim 11:5). Therefore, Job was ALSO tried. Even though he did not retain his strength as he should have, he did not leave the domain of his Master to join the Other Side.

27. וְאִי תֵּימָא דְּלָא אִתְנַסֵּי בַּר נָשׁ, הָא כְּתִיב ה׳ צַדִּיק יִבְחָן וְגוֹ׳. וּבְגִין כַּךְ אִתְנַסֵּי אִיּוֹב. וּאע״ג דְּלָא קָאֵים בְּקִיּוּמֵיהּ כַּדְקָא יֵאוֹת, לָא נָפַק מִתְּחוֹת רְשׁוּתָא דְּמָרֵיהּ לְאִתְדַּבְּקָא בְּסִטְרָא אַחֲרָא.

28. HE ASKS: How long was his test? HE ANSWERS: The duration of the dominion of the Other Side is twelve months. As we learned, the punishment of the wicked in Gehenom lasts twelve months. Since he did not join the Other Side, it is written: "So Hashem blessed the latter end of Job more than his beginning" (Iyov 42:12).

28. וְכַמָּה הֲוָה הַהוּא נִסּוּתָא דִּילֵיהּ. תְּרֵיסַר יַרְחֵי, שׁוּלְטָנוּתָא דְּהַהוּא סִטְרָא אַחֲרָא. כְּמָה דְּתָנִינָן, דִּינָא דְּחַיָּבְיָא בְּגֵיהִנָּם י״ב יַרְחֵי, וּבְגִין דְּלָא אִתְדַּבַּק בְּסִטְרָא אַחֲרָא כְּתִיב, וַיְיָ׳ בֵּרַךְ אֶת אַחֲרִית אִיּוֹב מֵרֵאשִׁיתוֹ.

29. Rabbi Shimon said: Job's was not a test from the Holy One, blessed be He, like the test of the other Righteous men, because it is not written: 'And the Elohim tested Job', as in: "Elohim did test Abraham" (Beresheet 22:1). Abraham offered his only son to the Holy One, blessed be He, with his own hand. But Job gave nothing, and did not give anything to the Holy One, blessed be He.

29. ר׳ שִׁמְעוֹן אָמַר, הַאי דְּאִיּוֹב, לָאו נִסּוּתָא אִיהוּ דְּקוּדְשָׁא בְּרִיךְ הוּא, כְּנִסּוּתָא דִּשְׁאַר צַדִּיקַיָּא, דְּהָא לָא כְּתִיב וְהָאֱלֹהִים נִסָּה אֶת אִיּוֹב, כְּמָה דִּכְתִיב וְהָאֱלֹהִים נִסָּה אֶת אַבְרָהָם. דְּאַבְרָהָם, אִיהוּ בִּידֵיהּ אַקְרִיב לִבְרֵיהּ יְחִידָאי דִּילֵיהּ לְגַבֵּי קב״ה, וְאִיּוֹב לָא יָהִיב כְּלוּם, וְלָא מָסַר לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּאכְּלוּם.

30. He was not told about the test AS ABRAHAM WAS, because it was revealed before Him that he would not be able to withstand it properly. It was instead given over to the Accuser. And it was done through the Judgment of the Holy One, blessed be He, BECAUSE HE BROUGHT THE HEAVY LABOR ON THE CHILDREN OF YISRAEL IN EGYPT. The Holy One, blessed be He, aroused this Judgment by the Accuser, as written: "Have you considered my servant Job?" (Iyov 1:8)

30. וְלָא אִתְּמַר לֵיהּ, דְּהָא גַּלֵּי קֳמֵיהּ, דְּלָא יָכִיל לְקַיְּימָא בֵּיהּ, אֲבָל אִתְּמְסַר בִּידָא דְּמַקְטְרְגָא. וּבְדִינָא דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְעֲבִיד, וְקוּדְשָׁא בְּרִיךְ הוּאאִתְּעַר דִּינָא דָא, לְהַהוּא מְקַטְרְגָא לְגַבֵּיהּ, הה״ד הֲשַׂמְתָּ לִבְּךָ עַל עַבְדִּי אִיּוֹב וְגוֹ׳.

31. He opened the discussion, saying: "And in process of time it came to pass (lit. 'at the end of days'; Heb. yamim) that Kayin brought of the fruit of the ground" (Beresheet 4:3). It is written "the end of yamim" and not 'the end of right (Heb. yamin). "THE END OF DAYS" IS THE OTHER SIDE AND THE END OF RIGHT IS HOLINESS, since he rejected 'the end of right' but came near 'the end of days'. And we explained, THAT IT IS WRITTEN: "But go you your way till the end be" (Daniel 12:13), and Daniel said, "To which end" - if to "the end of right" or to "the end of days"? THE HOLY ONE, BLESSED BE HE, said to him, "to the end of right," WHICH IS IN HOLINESS. This is what David feared and said, "Hashem, make me know my end, and the measure of my days, what it is" (Tehilim 39:4), MEANING either "the end of days" or "the end of right." And here is it written: "at the end of days," WHICH PERTAINS TO THE OTHER SIDE and not 'the end of right', WHICH IS IN HOLINESS. Therefore his offering was not accepted, because it was from the Other Side.

31. פָּתַח וְאָמַר, וַיְהִי מִקֵּץ יָמִים וַיָּבֵא קַיִן מִפְּרִי הָאֲדָמָה. מִקֵּץ יָמִים, וְלֹא מִקֵּץ יָמִין. אִיהוּ דָּחָה לְקֵץ יָמִין, וְאִתְקְרִיב לְקֵץ יָמִים. וְהָא אוֹקִימְנָא, וְאַתָּה לֵךְ לְקֵץ. וְאָמַר דָּנִיאֵל, לָאָן קֵץ, לְקֵץ הַיָּמִין, אוֹ לְקֵץ הַיָּמִים. עַד דא״ל לְקֵץ הַיָּמִין. וע״ד דָּוִד דָּחִיל וְאָמַר, הוֹדִיעֵנִי יְיָ׳ קִצִּי וּמִדַּת יָמַי מַה הִיא, אוֹ לְקֵץ הַיָּמִים אוֹ לְקֵץ הַיָּמִין. וְהָכָא מַה כְּתִיב וַיְהִי מִקֵּץ יָמִים, וְלֹא מִקֵּץ יָמִין, ובג״כ לָא אִתְקַבַּל קָרְבָּנֵיהּ, דְּהָא מִסִּטְרָא אַחֲרָא הֲוָה.

32. Come and behold: "And Abel, he also brought..." (Beresheet 4:4). HE ASKS: What is the meaning of "also"? HE ANSWERS: "Also" is to add one to the other, MEANING THAT HE ALSO BROUGHT SOME TO THE OTHER SIDE, LIKE KAYIN. However, his offering was entirely to the Holy One, blessed be He, NAMELY, the main part of the offering was to the Holy One, blessed be He. But he gave a portion to the Other Side, as written: "and of the fat parts thereof" (Ibid.)-WHICH MEANS THAT THE MAIN PART OF THE OFFERING, NAMELY THE FAT PARTS, WAS OFFERED TO HASHEM, AND HE GAVE THE INFERIOR PART TO THE OTHER SIDE. But Kayin made the main part of the offering for the end of days, which is the secret of the Other Side, and only gave a portion to the Holy One, blessed be He. Therefore, it was not accepted.

32 ת"ח, מַה כְּתִיב וְהֶבֶל הֵבִיא גַּם הוּא. מַאי גַּם הוּא. לְאַסְגָּאָה דָּא בְּדָא, קָרְבָּנֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא הֲוָה כֻּלָּא, וְעִקָּרָא דְּקָרְבָּנָא לקב"ה, וְיָהַב חוּלָקָא לְסִטְרָא אַחֲרָא, כד"א וּמֵחֶלְבֵיהֶן. וְקַיִן, עִקָּרָא עָבֵד מִקֵּץ יָמִים, רְזָא דְּסִטְרָא אַחֲרָא, וְיָהִיב חוּלָקָא לְקוּדְשָׁא בְּרִיךְ הוּא, וְעַל דָּא לָא אִתְקַבַּל.

33. Of Job it is written: "And his sons used to go and feast...and they used to call for their three sisters to eat and drink with them. And when the days of feasting were gone about..." (Iyov 1:4-5). At the feast, the Accuser was present every day, but he could not overcome him. How do we know? Because it is written, "Have You not made a hedge about him, and about his house..." (Ibid. 10). But he never gave a part TO THE OTHER SIDE, because it is written: "And offered burnt offerings according to the number of them all" (Ibid. 5). The burnt offering rises high up and does not give a part to the Other Side. Had he given him a part, THE ADVERSARY would not have been able to overcome him afterwards; and everything that the Satan took from him was his BECAUSE HE DID NOT GIVE THE SATAN A PART OF HIS OFFERINGS.

33. בְּאִיּוֹב מַה כְּתִיב, וְהָלְכוּ בָנָיו וְעָשׂוּ מִשְׁתֶּה וְגוֹ', וְשָׁלְחוּ וְקָרְאוּ לִשְׁלֹשֶׁת אַחְיוֹתֵיהֶם לֶאֱכֹל וְלִשְׁתּוֹת עִמָּהֶם וַיְהִי כִּי הִקִּיפוּ יְמֵי הַמִּשְׁתֶּה וְגוֹ', וּבְמִשְׁתִּיָּא בְּכָל יוֹמָא מְקַטְרְגָא שְׂכִיחַ, וְלָא יָכִיל לֵיהּ. מְנָא לָן. דִּכְתִיב, הֲלֹא אַתָּה שַׂכְתָּ בַּעֲדוֹ וּבְעַד בֵּיתוֹ וּבְעַד כָּל אֲשֶׁר לוֹ מִסָּבִיב וּלְעוֹלָם לָא יָהִיב חוּלָקָא כְּלָל לְגַבֵּיהּ, דְּהָא כְּתִיב וְהֶעֱלָה עוֹלוֹת מִסְּפַר כֻּלָּם. עוֹלָה סַלְקָא לְעֵילָא לְעֵילָא, וְלָא יָהִיב חוּלָקָא לְסִטְרָא אַחֲרָא. דְּאִלְמָלֵא יָהַב לֵיהּ חוּלָקָא, לָא יָכִיל לֵיהּ לְבָתַר, וְכָל מַה דְּנָטַל מִדִּילֵיהּ נָטַל.

34. One may ask why the Holy One, blessed be He, did harm to him, BECAUSE HE DID NOT GIVE A PORTION TO THE SATAN. HE ANSWERS: Had he given a part TO THE OTHER SIDE, it would have cleared the way OF HOLINESS, BECAUSE THE OTHER SIDE would have gone from the Temple. Then, the Holy Side would have ascended high up. Because he did not do so, the Holy One, blessed be He, demanded justice from him.

34. וְאִי תֵּימָא אֲמַאי אַבְאִישׁ לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא. אֶלָּא. דְּאִלְמָלֵא יָהַב לֵיהּ חוּלָקָא, יִפְנֵי אָרְחָא וְיִסְתְּלַק מֵעַל מַקְדְּשָׁא, וְסִטְרָא דְּקֻדּוּשָׁה אִסְתְּלִיק לְעֵילָא לְעֵילָא. וְאִיהוּ לָא עָבֵד כֵּן, וע"ד קוּדְשָׁא בְּרִיךְ הוּא תָּבַע בְּדִינָא.

35. Come and behold: In the same way that he separated and did not combine good and evil - IN THAT HE DID NOT GIVE A PART TO THE OTHER SIDE SO AS TO PURIFY HOLINESS, AS MENTIONED EARLIER - He judged him, first giving him good and afterwards bad; then, He again established him in goodness. This is proper for a person, to know good and know evil, and to return himself to good. This is the secret of the Faith, WHICH IS THE NUKVA. Come and behold: Job was one of the servants of Pharaoh, as indicated by the verse: "He that feared the word of Hashem among the servants of Pharaoh" (Shemot 9:20).

35. ת"ח, כְּמָה דְּאִיהוּ אִתְפְּרַשׁ, וְלָא אַכְלִיל טוֹב וְרָע, אִיהוּ דָּן לֵיהּ בְּהַהוּא גַּוְונָא, יָהִיב לֵיהּ טוֹב, וּלְבָתַר רָע, וּלְבָתַר אֲהַדְרֵיהּ לְטוֹב. דְּהָכִי אִתְחָזֵי לב"נ, לְמִנְדַּע טוֹב, וּלְמִנְדַּע רַע, וּלְאַהְדְּרָא גַּרְמֵיהּ לְטוֹב, וְדָא אִיהוּ רָזָא דְּמֵהֵימְנוּתָא. ת"ח, אִיּוֹב מֵעַבְדֵי פַרְעֹה הֲוָה, וְדָא הוּא דִּכְתִיב בֵּיהּ, הַיָּרֵא אֶת דְּבַר יְיָ' מֵעַבְדֵי פַרְעֹה.

3. The crocodiles

Rabbi Shimon speaks about "Behold, I am against you, Pharaoh, king of Egypt, the great crocodile that couches in the midst of his streams." He explains that God brought Moses into the innermost rooms to see the secret of the great crocodile, from where many levels evolve and descend. As Moses was afraid, God had to wage war with the crocodile Himself. Rabbi Shimon turns to, "And Elohim created the great crocodiles (Heb. taninim) and every living soul that crawls the waters swarmed forth according to their kinds." He says that the crocodiles are the Levyatan and his spouse. God killed the female, leaving only the male - otherwise the world could not have survived. "The streams" in the scripture are the nine rivers that he lies in, corresponding to the nine Sfirot. The crocodile comes into the river Keter whose waters are serene and quiet, which strengthens the river. Rabbi Shimon describes the rise and flow of the rivers, the emergence of the ten rivers including Keter, and the nine crocodiles, one in each river. There is a long description of the implications of the correspondence between the ten crocodiles and the ten acts of creation in Beresheet. The grasses beside the rivers are explained to be the light that sprouts from the sowing of the confined hidden light. Rabbi Shimon says that "And Elohim said, 'Let there be luminaries in the firmaments of the heavens'" refers to the Piercing Serpent that tempted Eve. Since this serpent is on dry land it always triumphs when it battles the crocodile that is in the water.

36. Rabbi Shimon said: Now it is proper to reveal secrets that are attached above and below. It is written: "Come to Pharaoh," but it should have said 'Go to Pharaoh'. What is the meaning of "Come"? HE ANSWERS: He brought MOSES in to the innermost rooms, to a very powerful crocodile, from which many levels evolve and come down. And what was it? It was the secret of the great serpent.

36. אָמַר רִבִּי שִׁמְעוֹן, הַשְׁתָּא אִית לְגַלָּאָה רָזִין, דְּאִינּוּן מִתְדַּבְּקִין לְעֵילָא וְתַתָּא, מַה כְּתִיב בֹּא אֶל פַּרְעֹה, לֵךְ אֶל פַּרְעֹה מִבָּעֵי לֵיהּ, מַאי בֹּא. אֶלָּא, דְּעָיֵיל לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, אִדְּרִין בָּתַר אִדְּרִין, לְגַבֵּי תַּנִּינָא חֲדָא עִלָּאָה תַּקִּיפָא, דְּכַמָּה דַּרְגִּין מִשְׁתַּלְשְׁלִין מִנֵּיהּ. וּמַאן אִיהוּ. רָזָא דְּהַתַּנִּין הַגָּדוֹל.

37. Moses was afraid and approached only the rivers that were at his grade. But he feared THE SERPENT itself, and did not approach because he saw that it was rooted in high sources.

37. וּמֹשֶׁה דָּחִיל מִנֵּיהּ, וְלָא קָרִיב אֶלָּא לְגַבֵּי אִינּוּן יְאוֹרִין, וְאִינּוּן דַּרְגִּין דִּילֵיהּ, אֲבָל לְגַבֵּיהּ דָּחִיל וְלָא קָרִיב, בְּגִין דְּחָמָא לֵיהּ מִשְׁתָּרֵשׁ בְּשָׁרְשִׁין עִלָּאִין.

38. When the Holy One, blessed be He, saw that Moses was afraid and that other appointed messengers above could not approach him, the Holy One, blessed be He, said: "Behold, I am against you, Pharaoh, king of Egypt, the great crocodile that couches in the midst of his streams" (Yechezkel 29:3). The Holy One, blessed be He, had to wage war with him and no other. He said, "I am Hashem." WE INTERPRET THIS TO MEAN I AND NOT A MESSENGER. They explained the secret of the wisdom of, "the great crocodile that couches in the midst of his streams," to those scholars of jurisprudence, who recognize the secret of their Master.

38. כֵּיוָן דְּחָמָא קוּדְשָׁא בְּרִיךְ הוּא דְּדָחִיל מֹשֶׁה, וּשְׁלִיחָן מִמָּנָן אַחֲרָנִין לְעֵילָא, לָא יַכְלִין לְקָרְבָא לְגַבֵּיהּ. אֲמַר קוּדְשָׁא בְּרִיךְ הוּא, הִנְנִי עָלֶיךָ פַּרְעֹה מֶלֶךְ מִצְרַיִם הַתַּנִּים הַגָּדוֹל הָרֹבֵץ בְּתוֹךְ יְאוֹרָיו. וְקוּדְשָׁא בְּרִיךְ הוּא אִצְטְרִיךְ לְאַגָּחָא בֵּיהּ קְרָבָא, וְלָא אַחֲרָא. כְּמָה דְּאַתְּ אָמַר, אֲנִי ה׳, וְאוּקְמוּהָ רָזָא דְּחָכְמְתָא דְּהַתַּנִּים הַגָּדוֹל הָרוֹבֵץ בְּתוֹךְ יְאוֹרָיו לְאִינּוּן מָארֵי מִדִּין, דְּיַדְעִין בְּרָזִין דְּמָארֵיהוֹן.

39. Rabbi Shimon opened the discussion, saying: "And Elohim created the great crocodiles (Heb. taninim), and every living creature that moves, which the waters brought forth abundantly after their kind" (Beresheet 1:21). This passage was explained. Yet "And Elohim created the crocodiles," is a secret. It is the Livyatan and his spouse. "Taninim" is spelled without the Yud because the Holy One, blessed be He, killed the female and brought her up for the Righteous, as it was explained. THEREFORE, ONLY THE ONE GREAT CROCODILE (TANIN) REMAINED. AND KNOW THAT THE LIVYATAN IS A KOSHER FISH, AS OUR SAGES SAY.

39. פָּתַח ר״ש וְאָמַר, וַיִּבְרָא אֱלֹהִים אֶת הַתַּנִּינִם הַגְּדוֹלִים וְאֵת כָּל נֶפֶשׁ הַחַיָּה הָרֹמֶשֶׂת אֲשֶׁר שָׁרְצוּ הַמַּיִם לְמִינֵיהֶם. הַאי קְרָא אוּקְמוּהָ לֵיהּ. אֲבָל וַיִּבְרָא אֱלֹהִים אֶת הַתַּנִּינִים הוּא רָזָא דָא לִוְיָתָן וּבַת זוּגוֹ. תַּנִּינָם חָסֵר כְּתִיב, בְּגִין דְּקָטַל לְנוּקְבָא, וְסַלְקָא קוּדְשָׁא בְּרִיךְ הוּא לְצַדִּיקַיָּא. וְאוּקְמוּהָ.

40. The great crocodile IS THE MALE LIVYATAN THAT REMAINED ALIVE. IT IS SAID ABOUT HIM, "THAT COUCHES IN THE MIDST OF HIS STREAMS." There are nine rivers that he lies in, CORRESPONDING TO NINE SFIROT: CHOCHMAH, BINAH, DA'AT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. And there is one river whose waters are quiet. THIS IS KETER. The blessings of the waters of the Garden, WHICH IS MALCHUT OF ATZILUT, pour into it three times a year. THIS IS THE SECRET OF THE THREE COLUMNS - RIGHT, LEFT AND CENTRAL, OF WHICH IT IS SAID, "THREE TIMES A YEAR SHALL ALL YOUR MALES APPEAR" (DEVARIM 16:16). If they pour in twice, MEANING ONLY TWO COLUMNS, RIGHT AND LEFT, the river is blessed, but not as much BECAUSE THE CENTRAL COLUMN IS MISSING. If only one pours in, MEANING EITHER ONLY THE RIGHT OR ONLY THE LEFT, it is not BLESSED BY IT. THE NINE RIVERS, THE LOWER NINE SFIROT, RECEIVE FROM THE RIVER, WHICH IS KETER.

40. הַתַּנִּים הַגָּדוֹל, תִּשַׁע יְאוֹרִין אִינּוּן, דְּאִיהוּ רָבִיץ בֵּינַיְיהוּ, וְחַד יְאוֹרָא אִיהוּ, דְּמֵימָיו שְׁכִיכִין, וּבִרְכָאן דְּמֵימִין דְּגִנְתָּא, נַפְלִין בֵּיהּ תְּלַת זִמְנִין בְּשַׁתָּא. וְכַד תְּרֵין זִמְנִין, מִתְבָּרֵךְ הַהוּא יְאוֹרָא וְלָא כ״כ, וְכַד חַד לָאו הָכִי.

41. This crocodile comes into that river, WHICH IS KETER OF THE RIVERS, becomes strengthened by it, continues to swim and enters into the sea, WHICH IS MALCHUT OF ATZILUT, where it swallows many kinds of fish and rules. THESE ARE LEVELS IN THE SEA THAT ARE INFERIOR TO HIM; HE SWALLOWS THEM AND THEY BECOME PERFECTED IN HIM. He returns to that QUIET river, and these nine rivers continue to rise TO HIM, MEANING TO RECEIVE THEIR SUSTENANCE, BECAUSE THEY RECEIVE THEIR SUSTENANCE FROM THE QUIET RIVER, WHICH IS THEIR KETER. There are various kinds of trees and vegetation around THE RIVER. It is the first river AMONG THE RIVERS, NAMELY KETER.

41. וְהַאי תַּנִּינָא, עָאל בְּהַהוּא יְאוֹרָא, אִתְתָּקִיף וְאָזִיל וְשָׁאט עָאל גּוֹ יַמָּא, וּבְלַע נוּנִין לְכַמָּה זִינִין, וְשָׁלִיט, וְתָב לְהַהוּא יְאוֹרָא. אִלֵּין תִּשְׁעָה יְאוֹרִין אַזְלִין וְסַלְקִין וְסַחֲרָנֵיהּ כַּמָּה אִלֵּין וַעֲשָׂבִין לְזַנְיֵיהוּ, יְאוֹרָא קַדְמָאָה.

42. AND NOW HE EXPLAINS THE SYSTEM OF THE EMERGENCE OF THE TEN RIVERS. Three drops emerge from the left side, from one conduit that is drawn and emerges, THAT IS, YESOD OF ZEIR ANPIN. THEY ARE FROM THE THREE COLUMNS - RIGHT, LEFT, AND CENTRAL-INCLUDED IN THE LEFT COLUMN. Every drop spreads into three drops AND THEY BECOME NINE DROPS. One river is formed from each separate drop. These are the nine rivers that grow strong and continue to flow and encircle all the firmaments.

42. נָפְקָא מִסִּטְרָא שְׂמָאלָא, בְּחַד צִנּוֹרָא דְּנָגִיד וְנָפִיק, תְּלַת טִפִּין, וְכָל טִפָּה וְטִפָּה אִתְפְּרַשׁ לִתְלַת טִפִּין, וְכָל טִפָּה וְטִפָּה אִתְעֲבִיד מִנֵּיהּ יְאוֹרָא חַד, וְאִלֵּין אִינּוּן תִּשְׁעָה יְאוֹרִין, דְּמִתְתָּקְפִין וְאָזְלִין וְשָׁטָאן וְסָחֲרָן בְּכָל אִינּוּן רְקִיעִין.

43. After these drops finish coming out, of those that remain, NAMELY ALL THE ASPECTS OF KETER AND CHOCHMAH THAT ARE ABOVE BINAH THAT ARE NOT DRAWN THROUGH THE THREE COLUMNS, THERE remains one drop. It emerges silently and falls AMONG THE RIVERS. And from it, one river is formed. This is the river that we said flows silently, NAMELY THE QUIET RIVER MENTIONED ABOVE.

43. מִמַּה דְּאִשְׁתְּאַר מֵאִינּוּן טִפִּין כַּד סַיְּימִין לְמֵיפַק, אִשְׁתְּאַר טִפָּה חֲדָא, דְּנָפְקָא בִּשְׁכִיכוּ, נָפַל בֵּינַיְיהוּ, וְאִתְעֲבִיד מִנֵּיהּ יְאוֹרָא חַדָּא. הַאי יְאוֹרָא אִיהוּ, הַהוּא דְּאַמְרָן דְּאַזְלָא בִּשְׁכִיכוּ.

44. The stream that comes out and flows, YESOD IN ZEIR ANPIN, pours out other drops of blessings from the right side, THAT IS, WHEN IT BESTOWS UPON MALCHUT FROM THE THREE COLUMNS THAT ARE INCLUDED IN THE RIGHT COLUMN. FROM WHATEVER WAS LEFT OF THESE DROPS AND DID NOT EMERGE WITH THEM AT THE TIME, NAMELY THOSE SFIROT ABOVE BINAH THAT ARE NOT DRAWN WITH THE THREE COLUMNS AS MENTIONED, there remains one drop from these blessings that EMERGES SILENTLY AND falls into that quiet river. THUS THE QUIET RIVER ALSO HAS THE ILLUMINATION OF THE RIGHT. This is the best river.

44. הַאי יְאוֹרָא, כַּד הַהוּא נָהָר דְּנָגִיד וְנָפִיק, אַפִּיק טִפִּין אַחֲרָנִין דְּבִרְכָאָן, מִסִּטְרָא דִּימִינָא, מַה דְּאִשְׁתְּאַר מֵאִינּוּן טִפִּין, אִשְׁתְּאַר טִפָּה חֲדָא בִּשְׁכִיכוּ מֵאִינּוּן בִּרְכָאן, וְנָפַל בְּהַהוּא יְאוֹרָא דְּאִיהוּ שָׁכִיךְ. וְהַאי אִיהוּ יְאוֹרָא דְּעָדִיף מִכֻּלְּהוּ.

45. When these four rivers that emerge from the Garden of Eden separate, that river called Pishon falls into the QUIET river and merges with it. Therefore, the Kingdom of Babylon is associated with this RIVER, for Pishon is the Kingdom of Babylon. BECAUSE PISHON IS THE FIRST STREAM OF THE FOUR RIVERS AND BABYLON IS THE FIRST OF THE FOUR EMPIRES, OF WHICH IT IS SAID: "YOU ARE THE HEAD OF GOLD" (DANIEL 2:38), AND THEREFORE PISHON IS BABYLON. From this QUIET river, all the other rivers are sustained and filled.

45. כַּד נָפְקִין וּמִתְפָּרְשָׁן אִינּוּן אַרְבַּע נַהֲרִין דְּנָפְקִין מִגִּנְתָּא דְּעֵדֶן, הַהוּא דְּאִקְרֵי פִּישׁוֹן, נָפִיל בְּהַהוּא יְאוֹרָא וְאִתְכְּלִיל בֵּיהּ. וע״ד מַלְכוּת בָּבֶל, אִתְכְּלִיל בְּהַאי. וּפִישׁוֹן אִיהוּ מַלְכוּת בָּבֶל. מִיְּאוֹרָא דָּא אִתְּזָנוּ וְאִתְמַלְיָין כָּל אִינּוּן יְאוֹרִין אַחֲרָנִין.

46. In each river, one crocodile swims. Thus there are nine crocodiles. Each has a hole punctured in his head, as is written: "You broke the heads of the sea monsters in the water" (Tehilim 74:13). And even this great sea monster is so, because they all blow air upwards and not downwards.

46. בְּכָל יְאוֹרָא וְיאוֹרָא, אַזְלָא וְשָׁאט חַד תַּנִּינָא, וְאִינּוּן תֵּשַׁע. וְכָל חַד וְחַד נָקִיב נוּקְבָא בְּרֵישֵׁיהּ, כד״א, שִׁבַּרְתָּ רָאשֵׁי תַנִּינִים וְגוֹ׳. וַאֲפִילוּ הַאי הַתַּנִּין הַגָּדוֹל הָכִי הוּא, בְּגִין דְּכֻלְּהוּ נַפְחִין רוּחִין לְגַבֵּי עֵילָא וְלָא לְתַתָּא.

47. It is written: "In the beginning Elohim created" (Beresheet 1:1), and also: "And Elohim created the great crocodiles" (Ibid. 21). IN BOTH CASES IT IS WRITTEN, "CREATED." THIS TEACH US that for every action of the ten sayings IN THE WORKS OF CREATION, there are ten rivers, and one crocodile blows wind against each of them. THIS MEANS THAT ONE CROCODILE FOR EACH OF THE TEN RIVERS BLOWS WIND AGAINST THE ACT CORRESPONDING TO HIM OF THE TEN SAYINGS OF CREATION.

47. כְּתִיב בְּרֵאשִׁית בָּרָא אֱלֹהִים. וּכְתִיב וַיִּבְרָא אֱלֹהִים אֶת הַתַּנִּינִים הַגְּדוֹלִים, בְּכָל עוֹבָדָא דְּאִינּוּן עֶשֶׂר אֲמִירָן, קַיְימִין לָקְבְלֵיהוּ אִינּוּן עֶשֶׂר יְאוֹרִין. וְחַד תַּנִּינָא מִתְרַפְרְפָא בְּרוּחָא, לָקְבֵל כָּל חַד וְחַד.

48. Therefore, the world shakes once in seventy years, since everything in the river shakes WHEN this great crocodile raises his fins and shakes. The whole world shudders and the earth trembles, for they are all included in this great crocodile.

48. וְעַל דָּא, חַד לְשַׁבְעִין שְׁנִין מִזְדַּעְזָע עָלְמָא, בְּגִין דְּהַאי תַּנִּין הַגָּדוֹל כַּד הוּא סָלִיק סְנַפִּירוֹי וְאִזְדַּעְזַע, כְּדֵין כֻּלְּהוּ מִזְדַּעְזְעָן בְּאִינּוּן יְאוֹרִין, וְכָל עָלְמָא מִזְדַּעְזְעָא, וְאַרְעָא מִתְחַלְחֶלֶת, וְכֻלְּהוּ כְּלִילָן בְּהַאי תַּנִּין הַגָּדוֹל.

49. "And the earth was without form" (Ibid. 2). Rabbi Shimon said: The friends are familiar and are occupied with the works of Creation. But few know the works of Creation as alluding to the great crocodile. We learned that the whole world evolves AND COMES from the fin OF THE GREAT CROCODILE. THEREFORE, WE MUST UNDERSTAND HOW HE IS ALLUDED TO THROUGHTOUT THE WORKS OF CREATION.

49. וְהָאָרֶץ הָיְתָה תֹוהוּ וָגוּ׳, אָמַר רִבִּי שִׁמְעוֹן, עוֹבָדָא דִּבְרֵאשִׁית, חַבְרַיָּא לָעָאן בֵּיהּ, וְיַדְעִין בֵּיהּ, אֲבָל זְעִירִין אִינּוּן, דְּיַדְעִין לְרַמְזָא עוֹבָדָא דִּבְרֵאשִׁית, בְּרָזָא דְּתַנִּין הַגָּדוֹל. וע״ד תְּנִינָן, דְּכָל עָלְמָא לָא מִשְׁתַּלְשְׁלָא אֶלָּא עַל סְנַפִּירוֹי דְּדָא.

50. Come and behold: IT IS WRITTEN, "And the earth was without form and void..." We learned that it "was" EARLIER; NAMELY, IT WAS FORMLESS BEFORE THE CORRECTION BEGAN, and it has been explained. When the great crocodile enters that first river, NAMELY THE QUIET RIVER, it becomes full. It swims and extinguishes the sparks that were gathered in from the worlds that were destroyed earlier.

50. ת״ח וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וָגוּ׳, תְּנִינָן הָיְתָה, וְאוֹקִימְנָא. בְּגִין דְּבְּהַאי יְאוֹרָא קַדְמָאָה דְּקַאמְרָן, כַּד הַאי תַּנִּין הַגָּדוֹל עָאל בֵּיהּ, כְּדֵין אִתְמַלְיָיא, וְשָׁאטֵי וְדָעִיךְ נִיצוֹצִין דְּאִתְלְקָטוּ בְּאִינּוּן עָלְמִין דְּאִתְחַרְבוּ בְּקַדְמֵיתָא.

51. Those other crocodiles that we mentioned were and were not, FOR THEIR ILLUMINATION WAS NOT REVEALED IN THEM, SO IT IS AS THOUGH THEY DID NOT EXIST. THIS IS SO, because their strength was weakened so they would not destroy the world, except once every seventy years, when they grow strong with the power of that great crocodile, which alone grows strong. If his female had been alive with him, the world would not have survived them.

51. אִינּוּן תַּנִּינִין אַחֲרָנִין דְּקַאמְרָן, הֲווֹ וְלָא הֲווֹ, אֲמַאי. בְּגִין דְּאִתְחַלָּשׁ חֵילַיְיהוּ דְּלָא יְטַשְׁטְשׁוּן עָלְמָא, בַּר לְשַׁבְעִין שְׁנִין, חַד זִמְנָא, וְאִינּוּן אִתְתַּקְפוּ בְּחֵילָא דְּהַהוּא תַּנִּין הַגָּדוֹל, וְהַאי אִיהוּ בִּלְחוֹדוֹי לְאִתַּתְקָפָא. וְאִלְמָלֵא נוּקְבֵיהּ קַיְימָת לְגַבֵּיהּ, לָא יָכִיל עָלְמָא לְמִסְבַּל לוֹן.

52. Until the Holy One, blessed be He, killed the female OF THE LIVYATAN, the earth was without form. It was formless and THE EARTH was void after He slew her, WHICH MEANS THE EARTH started to be sustained: "And darkness was ON THE FACE OF THE DEEP" (Beresheet 1:2). It still had not illuminated DUE TO THE ACTION THAT HE PERFORMED.

52. עַד לָא קָטַל קב״ה לְנוּקְבָא, הָאָרֶץ הָיְתָה תֹהוּ. תֹהוּ הָיְתָה. וּלְבָתַר דְּקָטַל לָהּ, הֲוָה בֹּהוּ, שָׁרָאת לְאִתְקַיְּימָא. וְחֹשֶׁךְ עַל. עַד לָא הֲוַת נְהִירָא עוֹבָדָא דְּעָבֵד.

53. What did the Holy One, blessed be He, do? He crushed the head of the male OF THE GREAT CROCODILES. AND THE CROCODILE was subdued because the deep below did not illuminate. HE ASKS: What is the reason that it did not illuminate? HE ANSWERS: Because this great crocodile blew wind over the deep, darkened it, and it did not hover below.

53. מָה עָבִיד קוּדְשָׁא בְּרִיךְ הוּא, מָחַץ רֵישֵׁיהּ דְּדִכּוּרָא לְעֵילָא, וְאִתְכַּפְיָא, בְּגִין דְּהָא תְּהוֹמָא לְתַתָּא, לָא הֲוָה נָהִיר. מ״ט לָא הֲוָה נָהִיר, בְּגִין דְּהַאי תַּנִּין הַגָּדוֹל, הֲוָה נָשִׁיב רוּחָא עַל תְּהוֹמָא, וְאַחְשִׁיךְ לֵיהּ, וְלָא מְרַפְרְפָא לְתַתָּא.

54. Then another wind from above crossed, blew and struck that wind and placated it, FOR IT NEUTRALIZED IT. That is what is written: "And a wind from Elohim moved over the surface of the water" (Beresheet 1:2). So we learned that the Holy One, blessed be He, struck one wind with another and created the world.

54. וְעָבַר רוּחָא אַחֲרָא דִּלְעֵילָא, וְנָשַׁב וּבְטַשׁ בְּהַהוּא רוּחָא, וְשָׁכִיךְ לֵיהּ, הֲדָא הוּא דִּכְתִיב וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל פְּנֵי הַמָּיִם. וְהַיְינוּ דְּתָנֵינָן, דְּקוּדְשָׁא בְּרִיךְ הוּא בָּטַשׁ רוּחָא בְּרוּחָא, וּבָרָא עָלְמָא.

55. "And Elohim said, 'Let there be light.' And there was light" (Ibid. 3), because the Supernal Light illuminated and struck on the blowing wind and it was removed from over the deep and did not cover it. As soon as the deep was lit up and the wind left, it became light, AS IS WRITTEN: "AND THERE WAS LIGHT."

55. וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי אוֹר, נָהִיר נְהִירוּ דִּלְעֵילָא, וּבְטַשׁ עַל גַּבֵּי רוּחָא דְּנָשִׁיב, וְאִסְתַּלָּק מֵעַל תְּהוֹמָא, וְלָא חָפָא לֵיהּ. כֵּיוָן דִּתְהוֹמָא אִתְנְהִיר, וְאִיהוּ אִסְתַּלָּק, כְּדֵין הֲוָה נְהִירוּ.

56. This light shone over the head OF THE GREAT CROCODILE. Water flowed from its nostrils TO SUSTAIN THE OTHER LEVELS, and wind blew up. AND HE EXPLAINS WHY THE WATER FLOWED OUT, AND WIND BLEW ABOVE, SAYING THAT THIS IS BECAUSE BEFOREHAND, this COMPLETE luminary illuminated until the light descended FROM BINAH and sparkled to the 72 lights of the Sun, WHICH IS ZEIR ANPIN. Since these lights were impressed in the sun below, wicked people in the world knew of them and worshipped the sun, MEANING THEY WORSHIPPED TO DRAW THE LIGHT FROM ABOVE DOWNWARDS. When the Holy One, blessed be He, observed that these wicked WANTED TO DRAW THE LIGHT FROM ABOVE DOWNWARDS, He raised the Light and concealed it. Why did He conceal it BECAUSE OF THE ACTIONS OF THE WICKED? For this crocodile was ascending and descending, AND ALSO DREW THE LIGHT FROM ABOVE DOWNWARDS BECAUSE OF THE ACTIONS OF THE WICKED, and struck these rivers, until He hid the Light and it was no longer visible.

56. דָּא נָהִיר עַל רֵישֵׁיהּ, וּמַיָּא הֲווֹ נַפְקֵי מִגּוֹ אֲפוּתֵיהּ, וְרוּחָא נָשִׁיב לְעֵילָא. וְנָהִיר מִנְּהִירוּ דָּא, עַד דַּהֲוָה נָחִית נְהוֹרֵיהּ, מְנַצְנְצָא לְשַׁבְעִין וּתְרֵין נְהוֹרִין דְּשִׁמְשָׁא, כֵּיוָן דְּאִינּוּן נְהוֹרִין אִתְרְשִׁימוּ בְּגוֹ שִׁמְשָׁא לְתַתָּא, הֲווֹ חַיָּיבַיָּא דְּעָלְמָא יַדְעִין בְּהוּ, וַהֲווֹ פַּלְחִין לְשִׁמְשָׁא. כֵּיוָן דְּאִסְתַּכַּל קוּדְשָׁא בְּרִיךְ הוּא בְּאִינּוּן חַיָּיבַיָּא, סָלִיק נְהוֹרֵיהּ וְגָנִיז לֵיהּ אֲמַאי גָּנִיז לֵיהּ. בְּגִין דְּהַהוּא תַּנִּין, הֲוָה סָלִיק וְנָחִית, וּבְטַשׁ בְּאִינּוּן יְאוֹרִין, עַד דְּגָנַז לֵיהּ וְלָא אִתְגַּלְיָא.

57. And He sowed that seed through one Righteous, WHICH IS YESOD OF ZEIR ANPIN, who is the Gardener of the Garden. The seed sown in the Garden, WHICH IS MALCHUT, is the storing and concealing of this Light - MEANING THAT CONCEALMENT DOES NOT CONNOTE ABSENCE, BUT RATHER THE OPPOSITE. IT IS THE ASPECT OF THE SEED PLANTED FOR THE UPCOMING BLESSING, AS THE CONCEALMENT ITSELF WILL BECOME LIGHT AGAIN, LIKE A PLANT THAT COMES FORTH FROM A SEED.

57 וְזָרַע לֵיהּ זְרוּעָא בְּחַד צַדִּיק, דְּאִיהוּ גָּנָנָא דְּגִנְתָּא, וּזְרוּעָא דְּזָרַע בְּגִנְתָּא, בְּגְנִיזוּ בִּטְמִירוּ דְּהַאי אוֹר אִיהוּ.

58. When this great crocodile saw that the seed of this Light grew in the garden, WHICH IS MALCHUT, he awakened to provide for the second side, the SECOND river OF THE FOUR RIVERS called Gichon. And then the waters of the River Gichon were divided BY one path OF THE CROCODILE, FOR THE REASON THAT WILL BE EXPLAINED FURTHER AHEAD. THE CROCODILE goes to the seed that has sprouted AND HAS BECOME LIGHT in the Garden, WHICH IS MALCHUT, AND RECEIVES IT and illuminates upon THE RIVER with THE LIGHT OF the greatness of this seed, which is called 'Gichon'.

58. כַּד הַאי הַתַּנִּין הַגָּדוֹל, חָמֵי דְּצָמַח בְּגִנְתָּא זְרוּעָא דְּאוֹר דָּא, כְּדֵין אִתְעַר לְסִטְרָא אָחֳרָא, לְהַהוּא נָהָר דְּאִקְרֵי גִּיחוֹן. וְאִתְפְּלָגוּ מֵימוֹי דְּהַאי גִּיחוֹן, חַד שְׁבִילָא דִּילֵיהּ, אִיהוּ אָזִיל גּוֹ הַהוּא זְרוּעָא דְּאַצְמְחָא גּוֹ גִּנְתָּא, וְאַנְהִיר בֵּיהּ בְּרִבּוּ דִּזְרוּעָא דָּא, וְאִקְרֵי גִּיחוֹן.

59. And from that greatness of this seed, King Solomon rose to greatness when he rose to kingship, as written: "And bring him down to Gichon...anoint him there" (I Melachim 1:33-34). Bring him "there" and not to a different place, because King David knew that other waters rise to a different kingdom, and THIS MALCHUT FROM GICHON is a stronger kingdom.

59. וּמִגּוֹ הַהוּא רִבּוּ דִּזְרוּעָא דָּא, אִסְתְּלַק לְרִבּוּ דְּשְׁלֹמֹה מַלְכָּא, כַּד אִסְתְּלַק לְמַלְכוּ, דִּכְתִיב וְהוֹרַדְתֶּם אוֹתוֹ אֶל גִּיחוֹן, וּכְתִיב וּמְשַׁח אוֹתוֹ שָׁם. שָׁם, וְלָא בַּאֲתַר אַחֲרָא, בְּגִין דַּהֲוָה יָדַע דָּוִד מַלְכָּא דָּא, וּמֵימוֹי אַחֲרָנִין אִסְתְּלָקוּ לְמַלְכוּ אַחֲרָא, וְדָא אִיהוּ מַלְכָּא דְּאִיהוּ תַּקִּיפָא.

60. וְהַאי תַּנִּין הַגְּדוֹל, אִתְּעַר לֵיהּ, וְאִסְתַּלָּק סְנַפִּירוֹי דְּהַאי תַּנִּין, בְּהַהוּא נָהָר, לְאִתְּתַקְּפָא בֵּיהּ. וְכָל אִינּוּן שְׁאַר יְאוֹרִין כֻּלְּהוּ, סַלְּקִין וְנַחְתִּין בְּתֻקְפָּא דְּהַאי תַּנִּין הַגְּדוֹל, וְתָאַב וְעָאל לְהַהוּא יְאוֹרָא שְׁכִיכָא, וְאִשְׁתְּכַךְ בֵּיהּ.

60. This great crocodile became aroused toward it, THE RIVER GICHON, TO SUSTAIN IT. The fins of this crocodile, WHICH ARE HIS MALCHUT, were elevated in that river, GICHON, and grew stronger in it. And all the other rivers ascended and descended by means of the great crocodile. AFTER SHINING ON THE RIVER GICHON, he again entered that quiet river and became quiet in it.

61. וּכְדֵין, כַּד הַהוּא אוֹר אִתְגְּנִיז לְעִיּוּלָא לֵיהּ הַהוּא גְּנָנָא דְּקַאמְרָן, כְּדֵין נָפַק חֹשֶׁךְ קַדְמָאָה, וּבְטַשׁ עַל רֵישֵׁיהּ, בְּהַהוּא נוּקְבָּא דְּאִתְמַתְּחָא בֵּיהּ, וְאִתְפְּרַשׁ חַד חוּטָא, בֵּין הַהוּא נְהִירוּ דְּאוֹר דָּא דְּאִתְגְּנִיז, וּבֵין הַהוּא חֲשׁוֹכָא דְּחֹשֶׁךְ דָּא, דִּכְתִיב, וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ.

61. When that Light was concealed above the Gardener, the original darkness, FROM BEFORE THE LIGHT EMERGED, came out and hit the head of the crocodile on the hole that was made there. A thread was spread between that illumination THAT REMAINED from this Light that was concealed and the dimness of this darkness, as is written: "And Elohim divided the Light from the Darkness" (Beresheet 1:4).

62. הַאי תַּנִּין, תָּב בְּהַהוּא פְּרִישׁוּ דְּהַאי חוּטָא דְּאַפְרִישׁ, וְאַפְרִישׁ לְאִינּוּן יְאוֹרִין, גּוֹ חֲשׁוֹכָא, וְאִתְפְּרָשׁוּ נוּנִין לְזַנְיֵיהוּ אִלֵּין מֵאִלֵּין, בְּהַהוּא פְּרִישׁוּ.

62. This crocodile, through the division the thread made, again divided ALSO in these rivers above the darkness. The fish separated from each other according to their kinds by that division THAT WAS MADE IN THE RIVERS.

63. וְכַד אִתְפְּרָשׁוּ מַיִין עִלָּאִין קַדִּישִׁין. כָּל אִינּוּן יְאוֹרִין אִתְפְּרָשׁוּ, וְעָאלוּ לְגוֹ הַהוּא יְאוֹרָא שְׁכִיכָא דְּאִתְבְּרִיר מִכֻּלְּהוּ, וְנָפִיק וְעָאלִין בֵּיהּ תְּלַת זִמְנִין בְּיוֹמָא.

63. When the holy supernal waters were divided, all the rivers were divided and rose into the quiet river, which is the clearest. They go in and out of it three times daily.

64. וְכָל אִינּוּן נוּנִין דִּמְגַדְּלָן גּוֹ אִינּוּן יְאוֹרִין, פְּרִישָׁן אִלֵּין מֵאִלֵּין, וְאִקְרוּן לֵילוֹת, וְאִלֵּין אִינּוּן רָאשִׁין לְכָל אִינּוּן נוּנִין דְּנָפְקִין לְבַר, וְאִלֵּין שַׁלְטִין עַל כֻּלְּהוּ. וְאִלֵּין אִקְרוּן בְּכוֹרֵי מִצְרַיִם, וּמֵהָכָא אִתְבַּדָּר לְבַר בּוּכְרִין, וְכֻלְּהוּ אִתְּזָנוּ מִשַּׁקְיוּ דְּאִינּוּן יְאוֹרִין. וְהַאי תַּנִּין הַגְּדוֹל, שַׁלְטָא עַל כֻּלְּהוּ.

64. And all these fish, WHICH ARE GRADES AND SOULS that grow in these rivers, were separated one from another, and are called 'nights', BECAUSE THE GRADES OF THE LEFT ARE CALLED 'NIGHT'. The ones were chief to all the others that emerged outside, and the others INSIDE ruled over everything. These were called 'the Firstborn of Egypt', which have spread from here outside of the firstborn. All these were sustained from the watering of these rivers, and this great crocodile rules all of them.

65. וְכֹלָּא בִּפְרִישׁוּ דְּמַיִין עִלָּאִין, דִּכְתִיב וַיְהִי מַבְדִּיל בֵּין מַיִם לָמָיִם, וְאִתְרְשִׁימוּ מַיִין קַדִּישִׁין עִלָּאִין, וְאִתְפְּרָשׁוּ לְעֵילָא, וּמַיִין תַּתָּאִין, אִתְפְּרָשׁוּ כֻּלְּהוּ אִלֵּין מֵאִלֵּין, קַדִּישִׁין וּדְלָא קַדִּישִׁין, וע"ד אִקְרוּן מַלְאָכִין עִלָּאִין פְּרִישָׁן, בְּגִין דְּאִתְפְּרָשׁוּ אִלֵּין מֵאִלֵּין לְזַנְיֵיהוּ.

65. All this came about by the division of the upper water FROM THE LOWER, as is written: "And let it divide water from water" (Beresheet 1:6). The holy upper waters were marked and separated to be above, and the lower waters were all separated from those TO BE BELOW. The holy ones WERE DIVIDED from the unholy. Therefore, the upper angels are called 'separate', because the ones were divided from the others according to their kinds.

66. "And Elohim said, 'Let the earth bring forth grass, herb yielding seed'" (Beresheet 1:11). THE EARTH IS THE SECRET OF MALCHUT, AND GRASSES ARE THE LIGHT THAT SPROUTS FROM SOWING OF THE TREASURED LIGHT. This is the secret: when the great crocodile would blow wind through the hole IN HIS HEAD that blew upwards, he would dry all these grasses until another wind would blow against that wind OF THE CROCODILE and would quiet him below. And the grasses grew as before, and ruled and praised and offered thanks before the Holy One, blessed be He.

66. וַיֹּאמֶר אֱלֹהִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע, רָזָא דָא, כַּד הַאי הַתַּנִּין הַגְּדוֹל, הֲוָה נָשִׁיב רוּחָא בְּהַהוּא נוּקְבָא, וּמְרַפְרְפָא לְגַבֵּי עֵילָא, כָּל אִינּוּן עֲשָׂבִין הֲוָה מְהַפֵּךְ לוֹן לִיבִישׁוּ, עַד דְּרוּחָא אַחֲרָא נָשִׁיב בְּהַהוּא רוּחָא, וְשָׁכִיךְ לֵיהּ לְתַתָּא, וַעֲשָׂבִין צָמְחוּ כְּמִלְּקַדְּמִין. וְשַׁלְּטִין וּמְשַׁבְּחָן וְאוֹדָן קָמֵי קוּדְשָׁא בְּרִיךְ הוּא.

67. From the left side and from within the quiet river, emerge animals according to their species. They attempt to approach these grasses but cannot. They then return to their place. All these rivers swim with that crocodile, which dominates them, and surround these grasses but cannot BENEFIT FROM THEM, except sometimes, when the supernal wind does not blow and THE CROCODILE exhales wind through that hole IN HIS HEAD. That wind then rules over the grasses THAT IS, IT DRIES THEM.

67. מִסִּטְרָא שְׂמָאלָא, וּלְגוֹ יְאוֹרָא שְׁכִיכָא, נָפְקִין בְּעִירִין לְזִנְיֵיהוּ, וְאַזְלִין לְמִקְרַב לְגַבֵּי דְּאִינּוּן עֲשָׂבִין וְלָא יַכְלִין, וְתָבִין לְאַתְרַיְיהוּ. כָּל אִלֵּין יְאוֹרִין אַזְלִין וְשָׁאטִין, עִם הַהוּא תַּנִּינָא דְּשַׁלְּטֵי בְּהוּ, וְסַחֲרִין לְאִינּוּן עֲשָׂבִין, וְלָא יַכְלִין. בַּר לְזִמְנִין, דְּרוּחָא עִלָּאָה לָא נָשִׁיב, וְאִיהוּ מְרַפְרְפָא רוּחָא בְּהַהוּא נוּקְבָא דִּלְעֵילָא, כְּמָה דְּאוֹקִימְנָא, כְּדֵין שָׁלִיט הַהוּא רוּחָא עַל אִינּוּן עֲשָׂבִין.

68. HE HAS ANOTHER OPPORTUNITY TO APPROACH THE GRASSES, WHEN the quiet river returns FROM MALCHUT to its place, rising and falling. Since its waters are quiet, it flows quietly. The great crocodile rises to these rivers AND IS NOT THERE IN THE QUIET RIVER. All the grasses grow around that quiet river, growing on all sides. Then that Crocodile goes up TO THE GRASSES and grows among them, AND AFTERWARDS returns to all these rivers.

68. וְיאוֹרָא שְׁכִיכָא תָּב לְאַתְרֵיהּ, וְסַלְקָא וְנַחְתָּא. וּבְגִין דְּמֵימוֹי שְׁכִיכִין, אָזִיל בִּשְׁכִיכוּ, וְהַאי הַתַּנִּים הַגְּדוֹל סַלְקָא לְגַבֵּי אִינּוּן יְאוֹרִין, וַעֲשָׂבִין כֻּלְּהוּ מְגַדְּלָן סַחֲרָנֵיהּ דְּהַהוּא יְאוֹרָא שְׁכִיכָא וְאִלֵּין מְגַדְּלִין בְּכָל עִיבָר, כְּדֵין סַלְקָא הַהוּא תַּנִּינָא וְאִתְרַבֵּי בֵּינַיְיהוּ, וְתָב לְכָל אִינּוּן יְאוֹרִין.

69. "And Elohim said, 'Let there be luminaries in the firmament of heaven'" (Beresheet 1:16). This refers to the Piercing Serpent (Heb. bariach). Why IS IT CALLED Bariach (also: 'bolt')? This is because it locks in both sides, WHICH ARE THE TWO COLUMNS, RIGHT AND LEFT, AND DOES NOT ALLOW THE THIRD COLUMN THAT RECONCILES THEM TO EXPAND. It does not go out to HARM the world except once in a Jubilee.

69. וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת בִּרְקִיעַ הַשָּׁמַיִם, דָּא אִיהוּ נָחָשׁ בָּרִיחַ. אֲמַאי בָּרִיחַ. בְּגִין דְּסָגִיר לְתָרֵין סִטְרִין, וְלָא נָפִיק לְעָלְמִין אֶלָּא חַד זִמְנָא לְיוֹבְלָא.

70. In ancient books, THEY SAID ABOUT THE VERSE, "LET THERE BE LUMINARIES," THAT it refers to the Piercing Serpent that always goes crookedly and brought curses on the world, BECAUSE HE ENTICED EVE WITH THE TREE OF KNOWLEDGE. When this one rose, the strength of the GREAT crocodile was broken so that he could not rise, so much so that he lost his body. Because the Holy One, blessed be He, folds him into the sea when he comes to Him, treading upon the strength of the sea. The strength of the sea is the GREAT crocodile, as is written: "And He treads upon the waves of the sea" (Iyov 9:8).

70. וּבְסִפְרֵי קַדְמָאֵי, דָּא נָחָשׁ עֲקַלְתּוֹן, דְּאִיהוּ בְּעַקִּימוּ תְּדִיר, וְאַיְיתֵי לְוָוטִין עַל עָלְמָא, כַּד הַאי קָם, אִתְּבַר תּוּקְפֵּיהּ דְּהַהוּא תַּנִּינָא, וְלָא יָכִיל לְמֵיקָם, עַד דְּאָבִיד גִּשְׁמֵיהּ. בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא כָּפִיף לֵיהּ גּוֹ יַמָּא, כַּד עָאל לְגַבֵּיהּ. וְאִיהוּ דָּרֵךְ עַל תֻּקְפֵּיהּ דְּיַמָּא. וְתֻקְפֵּיהּ דְּיַמָּא דָּא, אִיהוּ תַּנִּינָא, כד"א וְדוֹרֵךְ עַל בָּמֳתֵי יָם.

71. וְכַד הַאי נָחָשׁ קָם, כְּדֵין מַה כְּתִיב, וְהָרַג אֶת הַתַּנִּין אֲשֶׁר בַּיָּם, דָּא אִיהוּ הַתַּנִּין הַגָּדוֹל. וע״ד כְּתִיב, הִנְנִי עָלֶיךָ. וְדָא נָחָשׁ, אִיהוּ מְאֹרֹת, בְּלָוָטִין לְכֹלָּא, בְּגִין דְּאִיהוּ תַּקִּיפָא עָלֵיהּ, בְּתֻקְפֵּיהּ דְּהַהוּא נָהָר רַבְּרְבָא, דְּאִקְרֵי חִדֶּקֶל, וְהָא אוֹקִימְנָא.

71. When this serpent rises it is written, "And He shall slay the crocodile that is in the sea" (Yeshayah 27:1), which is the great crocodile. Therefore, it is written: "Behold I am against you... THE GREAT CROCODILE THAT COUCHES IN THE MIDST OF HIS STREAMS" (Yechezkel 29:3). And this snake is 'luminaries (Heb. me'orot)' WITHOUT VAV, WHICH DENOTES AN EXPRESSION OF CURSE, AS IS WRITTEN: "THE CURSE (HEB. ME'ERAT) OF HASHEM IS IN THE HOUSE OF THE WICKED" (MISHLEI 3:33), for he brings curses to everyone. And He overpowers THE CROCODILE with the power of the great river, which is called Chidekel. This has already been explained.

72. הַהוּא נָחָשׁ אִיהִי בְּיַבֶּשְׁתָּא כַּד נָפְקִין דָּא בְּדָא, דָּא דְּבְיַבֶּשְׁתָּא אִתְתְּקַף תְּדִיר, בְּגִין דְּכָל אוֹרְחוֹי וְתֹקְפּוֹי בְּיַבֶּשְׁתָּא אִיהוּ, וְאָכִיל אַרְעָא וְעַפְרָא תְּדִיר, כד״א וְעָפָר תֹּאכַל כָּל יְמֵי חַיֶּיךָ. דָּא גַּדִּיל בְּעַפְרָא, וְדָא גַּדִּיל בְּמַיָּא. נָחָשׁ דְּאִתְגַּדִּיל בְּמַיָּא, לָאו תַּקִּיפָא כְּהַאי דְּאִתְגַּדִּיל בְּיַבֶּשְׁתָּא, וע״ד כְּתִיב מְאֹרֹת חָסֵר.

72. That snake is on dry land. When they go to battle each other, the one on dry land always triumphs, because all his ways and his power are on dry land, WHERE MALCHUT IS WHICH CONTAINS ALL THE JUDGMENTS. And he always eats dirt and dust, as it is written: "And dust shall you eat all the days of your life" (Beresheet 3:14). The one grows in the dust and the other grows in water. The snake that grows in the water is not as strong as the one that grows on dry land. Therefore, it is written ABOUT THE SNAKE, me'orot with a defective spelling WITHOUT A VAV, BECAUSE HIS POWER IS STRONG ENOUGH TO KILL EVERYTHING.

73. וְדָא אִזְדְּמַן לְגַבֵּי הַהוּא דְּמַיָּא. ואע״ג דְּאִזְדְּמַן לְגַבֵּיהּ, לָא אֲגַח לְגַבֵּיהּ, אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא בִּלְחוֹדוֹי, דְּקָטִיל לֵיהּ מִגּוֹ יַמָּא, כְּמָה דְּאוֹקִימְנָא בְּגִין גַּסּוּת רוּחָא דְּבֵיהּ, כד״א אֲשֶׁר אָמַר לִי יְאֹרִי וְגוֹ׳.

73. And this SNAKE comes across that CROCODILE, which is in the water. Although he meets him, he does not fight with him; the Holy One, blessed be He, alone kills him in the sea. As we explained it, because of the haughtiness in him, it is written: "My river is my own, and I have made it for myself" (Yechezkel 29:3).

4. "For Hashem will pass through...on the lintel, and on the two side posts"
Rabbi Shimon tells us why God required the sign of blood to be placed outside the entrance so that He would pass over Yisrael's houses when He killed the Egyptians. He says that idol worshipping is the only thing which is punished without a person having had to commit an action of some kind. The blood placed on the three places of the lintel and side posts corresponds to the three columns. There is some discussion of the color of the columns and the color of blood, and of the two bloods of Passover and Circumcision that correspond to Mercy and Judgment. At the same time that the Egyptians were being killed, Yisrael were being healed from their circumcision. We are told that the entrance, in "And Hashem will pass over on the entrance," is the opening to draw the spirit and the body, which opening is only freed upon circumcision. Rabbi Aba says that when "pass through" is written, as in "And Hashem will pass through to smite Egypt," it always means that God passed down through the emanations of the Sfirot to perform either Judgment or Mercy.

74. וְעָבַר יְיָ׳ לִנְגּוֹף אֶת מִצְרַיִם וְגוֹ׳. תְּנָא א״ר יוֹסֵי, הַאי קְרָא קַשְׁיָא, וְכִי וְרָאָה אֶת הַדָּם ואח״כ וּפָסַח, דְּמַשְׁמַע דְּסִימָנָא הוּא דְּעָבִיד. וְאִי תֵּימָא בְּגִין דְּמָא דְּאִיהוּ מִצְוָה, אֲמַאי לְבַר. וַאֲמַאי בִּתְלַת דּוּכְתֵּי דְּסִתְרָא. וְהָא כְּתִיב הוּא גֹּלֵי עֲמִיקָתָא וְגוֹ׳. ומ״ט בָּעָא דְּאִתְגַּלְיָא דְּמָא עַל הַמַּשְׁקוֹף וְעַל שְׁתֵּי הַמְּזוּזוֹת.

74. "For Hashem will pass through to smite Egypt..." (Shemot 12:23) We learned, as Rabbi Yosi said, that this passage is difficult. Could it be that first "He sees the blood" and then He "will pass over" (Ibid.), which means He made a sign? If you say it is because of the commandment to place the blood, then why WAS IT PLACED outside THE DOOR, and why on the lintel and two side posts? WHY DID HE NEED THIS? IS NOT EVERYTHING REVEALED BEFORE THE HOLY ONE, BLESSED BE HE? It is written: "He reveals the deep and secret things" (Daniel 2:22). And why did He have to have to reveal the blood on the lintel and two side posts?

75. HE ANSWERS: But we studied that it is written: "And when Hashem saw it, He abhorred them" (Devarim 32:19), and also, "And Hashem saw that the wickedness of man was great in the earth" (Beresheet 6:5). Yet we learned that providence is not seen above unless an action below becomes manifest from it. Before an action is done below, there is no looking to punish, except for the thought of idolatry, WHICH IS PUNISHED WITHOUT AN ACTION, as is written: "Take heed to yourselves, that your heart be not deceived" (Devarim 11:16). After the action is done, providence is aroused. Therefore everything, both good and bad, depends upon action.

75. אֶלָּא תָּנָא, כְּתִיב, וַיַּרְא יְיָ׳ וַיִּנְאָץ, וּכְתִיב, וַיַּרְא יְיָ׳ כִּי רַבָּה רָעַת הָאָדָם בָּאָרֶץ. וְתָנִינָן לָא אִתְחֲזֵי אַשְׁגָּחוּתָא דִּלְעֵילָא, אֶלָּא כַּד אִתְחֲזֵי לְתַתָּא עוֹבָדָא דְּאִתְעֲבִידוּ עוֹבָדָא מִנֵּיהּ וְעַד דְּעַבְדִּין עַבְדָּא לְתַתָּא לָא מַשְׁגִּיחִין לְאַבְאָשָׁא, בַּר הִרְהוּרָא דע״ז, דִּכְתִיב הִשָּׁמְרוּ לָכֶם פֶּן יִפְתֶּה לְבַבְכֶם. וּמִדְּאִתְעֲבִיד עוֹבָדָא, אַשְׁגָּחוּתָא דִּלְעֵילָא אִתְּעַר, וּבְגִין כַּךְ, כֹּלָּא, בֵּין לְטָב וּבֵין לְבִישׁ, בְּעוֹבָדָא תַּלְיָא מִלְּתָא.

76. Rabbi Yosi said: All the marketplaces of Egypt were full of idols. Moreover, every house had kinds OF WITCHCRAFTERS who with their witchcraft connected with the lower crowns that were below to arouse the Impure Spirit amongst them.

76. א״ר יוֹסֵי, כָּל שְׁוָקֵי מִצְרַיִם, מַלְיָין טַעֲוָון הֲווֹ, וְעוֹד דִּבְכָל בֵּיתָא וּבֵיתָא, הֲווֹ שְׁכִיחֵי זִינִין, דְּמִתְקַטְרֵי בְּחָרְשַׁיְיהוּ, בְּאִינּוּן כְּתָרִין תַּתָּאִין דִּלְתַתָּא, וּמִתְעָרִין רוּחַ מְסָאֲבָא בְּגַוַּיְיהוּ.

77. We have learnt the secret meaning of it. It is written: "And take a bunch of hyssop, and dip it in the blood that is in the basin, and touch with it the lintel and two side posts..." (Shemot 12:22). HE ASKS: Why a bunch of hyssops? HE ANSWERS: In order to destroy the Impure Spirit from among them and to indicate on their houses at these three places the Complete Faith, one on this side and one on that side - ON THE TWO SIDE POSTS THAT ALLUDE TO THE TWO COLUMNS, RIGHT AND LEFT - and one between them ON THE LINTEL THAT ALLUDES TO THE CENTRAL COLUMN. Therefore, "Hashem will pass over the door, and will not allow the Destroyer to come into your houses to smite you" (Ibid. 23), for He sees the Holy Name marked on the entrance, WHICH IS THE SECRET OF THE THREE COLUMNS.

77. וְרָזָא דְּמִלָּה תָּנָא, כְּתִיב, וּלְקַחְתֶּם אֲגֻדַּת אֵזוֹב וּטְבַלְתֶּם בַּדָּם אֲשֶׁר בַּסַּף וְהִגַּעְתֶּם אֶל הַמַּשְׁקוֹף וְאֶל שְׁתֵּי הַמְּזוּזוֹת. אֲגוּדַת אֵזוֹב לָמָּה. בְּגִין לְבַעֲרָא רוּחַ מְסָאֲבָא מִבֵּינַיְיהוּ, וּלְאַחֲזָאָה בְּפִתְחַיְיהוּ, בְּהָנֵי תְּלַת דּוּכְתֵּי, מְהֵימָנוּתָא שְׁלִימָתָא. חַד הָכָא, וְחַד הָכָא, וְחַד בְּגַוַּיְיהוּ בְּגִין כַּךְ, וּפָסַח יְיָ׳ עַל הַפֶּתַח וְלֹא יִתֵּן הַמַּשְׁחִית לָבֹא אֶל בָּתֵּיכֶם לִנְגֹּף, מִשּׁוּם דְּחָמֵי שְׁמָא קַדִּישָׁא רָשִׁים עַל פִּתְחָא.

78. Rabbi Yehuda said: If THEY ALLUDE TO THE THREE COLUMNS, why IS THIS DONE with blood? Did we not learn THAT THE COLORS OF THE THREE COLUMNS ARE white and red, and the one THAT IS BETWEEN THEM combines both colors; ITS COLOR IS GREEN LIKE THE SUN THAT COMBINES WHITE AND RED. AND WHY ARE ALL THREE COLUMNS ALLUDED TO WITH THE RED COLOR, WHICH IS BLOOD? He said to him: There were two kinds of blood, one of the Pascal sacrifice and one of circumcision AS THEY CIRCUMCISED THEMSELVES. The blood of the circumcision is Mercy, EVEN THOUGH IT IS RED, and the blood of the Pascal sacrifice is Judgment. IT THEREFORE DOES NOT DEPEND UPON COLORS IN THIS CASE.

78. א״ר יְהוּדָה, אִי הָכִי אֲמַאי דָּמָא, דְּהָא תָּנִינָן, חִוָּור וְסוּמָק וְחַד דְּכָלִיל בֵּינֵי גַּוְוֵנֵי. א״ל, תְּרֵי דָּמֵי הֲווֹ, חַד דְּמִילָה, וְחַד דְּפִסְחָא. דְּמִילָה רַחֲמֵי. דְּפִסְחָא דִּינָא.

79. Rabbi Yehuda said: It is not so, but rather as I learned that the Holy One, blessed be He, turned that blood into Mercy as though it was the white among the colors. This is the meaning of: "And when I passed by you, and saw you weltering in your blood and I said to you, 'In your blood live'..." (Yechezkel 16:6). Even though it was red, it was transformed into Mercy, for "In your blood live." IT IS NOT DEPENDENT UPON COLORS IN THIS CASE, and one therefore marked the entrance on three sides, one here, one there and one between them FOR THEY ALLUDE TO THE THREE COLUMNS.

79. א״ר יְהוּדָה, לָאו הָכִי, אֶלָּא כְּמָה דְּאוֹלִיפְנָא, דְּאַחֲזָר הַהוּא דָּמָא קוּדְשָׁא בְּרִיךְ הוּא לְרַחֲמֵי, כְּאִילּוּ הֲווֹ חִוָּור בְּגוֹ גַּוְוֵנֵי הה״ד, וְאֶעֱבוֹר עָלַיִךְ וָאֶרְאֵךְ מִתְבּוֹסֶסֶת בְּדָמָיִךְ וְאוֹמֵר לָךְ בְּדָמָיִךְ חֲיִי וְגוֹ׳. ואע״ג דַּהֲוָה סוּמְקָא, אִתְחֲזַר לְרַחֲמֵי, דִּכְתִיב בְּדָמָיִךְ חֲיִי. ובג״כ, רָשִׁים פִּתְחָא בִּתְלַת סִטְרִין, חַד הָכָא, וְחַד הָכָא, וְחַד בֵּינַיְיהוּ.

80. תָּאנֵי ר׳ חִזְקִיָּה, תְּרֵין דָּמֵי אִתְחָזוּ, לְקֻבֵּל תְּרֵי כִּתְרִין, דְּאִתְחָזוּ לְעֵילָא בְּהַהִיא שַׁעֲתָא. א״ר יוֹסֵי, חַד כִּתְרָא דִּכְלִילָא בִּתְרֵין סִטְרִין טְמִירִין, בְּרַחֲמֵי וְדִינָא.

80. Rabbi Chizkiyah learned that two types of blood appeared, THE BLOOD OF THE PASSOVER AND THE BLOOD OF CIRCUMCISION, which correspond to two crowns, MEANING SFIROT, that appeared above at that time - WHICH ARE THE TWO COLUMNS, CHESED AND GVURAH. Rabbi Yosi said: THEY CORRESPOND TO one crown that combines the two concealed sides, NAMELY, Mercy and Judgment.

81. אָמַר רִבִּי אַבָּא, בְּכַמָּה אַתְרִין חָס קוּדְשָׁא בְּרִיךְ הוּא עַל בְּנוֹי: עָבֵד בַּר נָשׁ בֵּיתָא, וְקוּדְשָׁא בְּרִיךְ הוּא אָמַר לֵיהּ, כְּתוֹב שְׁמִי, וְשַׁוִּי לְפִתְחָךְ, וְאַתְּ שָׁרֵי לְגוֹ בֵּיתָא, וַאֲנָא אוֹתִיב לְבַר בְּפִתְחָךְ לְנַטְרָא לָךְ. וְהָכָא אָמַר, רְשִׁים עַל פִּתְחָא רָזָא דְּמְהֵימְנוּתָא דִּילִי, וְאַתְּ שָׁרֵי לְגוֹ בֵּיתָךְ, וַאֲנָא נָטִיר לָךְ לְבַר, דִּכְתִיב וְאַתֶּם לֹא תֵצְאוּ אִישׁ מִפֶּתַח בֵּיתוֹ עַד בֹּקֶר, וּכְתִיב וְרָאָה אֶת הַדָּם עַל הַמַּשְׁקוֹף וְעַל שְׁתֵּי הַמְּזוּזוֹת וּפָסַח ד׳ עַל הַפֶּתַח וְלֹא יִתֵּן הַמַּשְׁחִית לָבֹא אֶל בָּתֵּיכֶם לִנְגוֹף.

81. Rabbi Aba said: The Holy One, blessed be He had compassion for His children on many occasions. A man made a house and the Holy One, blessed be He, said to him: 'Write My Name and place it on your door so when you sit in your house, I will sit outside by your door to guard you.' Here AT PASSOVER, He said: 'Mark on your entrance the secret of Faith in Me,' NAMELY THE THREE COLUMNS ON THE TWO SIDE POSTS AND ON THE LINTEL, AS MENTIONED. 'Sit in your house and I will guard you from outside,' as it is written: "And none of you shall go out at the door entrance of his house until the morning...and when He sees the blood on the lintel, and on the two side posts, Hashem will pass over the door, and will not allow the Destroyer to come into your house to smite you" (Shemot 12:22-23). SO WE SEE THAT THE HOLY ONE, BLESSED BE HE, GUARDED THEM FROM OUTSIDE.

82. תּוּ אָמַר רִבִּי אַבָּא, כְּגַוְונָא דִּשְׁמָא קַדִּישָׁא ה עֲבָדוּ בְּהַהוּא שַׁעֲתָא. מַה שְׁמָא קַדִּישָׁא אִתְחֲזָר בְּהַאי שַׁעֲתָא דִּינָא, אוּף הָכִי אִתְחֲזָר הַאי דָּמָא בְּהַאי שַׁעֲתָא דִּינָא, דִּכְתִיב וְרָאָה אֶת הַדָּם עַל הַמַּשְׁקוֹף וְעַל שְׁתֵּי הַמְּזוּזוֹת, רְשִׁימָא דְּכֻלְּהוּ סוּמְקָא, לְאִתְחַזָּאָה, דְּהָא אִתְחֲזָר בְּדִינָא, לְמֶעְבַּד נוּקְמִין.

82. Rabbi Aba also said: theymade the semblance of the Holy Name Hei at the time, NAMELY THREE LINES - TWO ON THE SIDE POSTS AND ONE ON THE LINTEL ABOVE - WHICH RESEMBLES THE FORM OF THE LETTER HEI, WHICH IS MALCHUT. THEREFORE, as the Holy Name changed at that time to be of Judgment AGAINST THE EGYPTIANS, so did the blood change at that moment into Judgment, as written: "and when He sees the blood on the lintel, and on the two side posts." For everybody's mark was red, WHICH ALLUDES TO JUDGMENT, to show THAT EVEN THOUGH IT WAS MERCY FOR YISRAEL, it changed to Judgment to wreak revenge AGAINST THE EGYPTIANS

83. וְרָזָא דְּמִלָּה, כְּגַוְונָא דְּהַוֵי לְעֵילָא בְּהַהוּא שַׁעֲתָא, כַּד בָּעֵי לְאִתְחַזָּאָה לְתַתָּא, אִי רַחֲמֵי רַחֲמֵי, וְאִי דִּינָא דִּינָא, הֲדָא הוּא דִּכְתִיב, וּטְבַלְתֶּם בַּדָּם אֲשֶׁר בַּסַּף וְהִגַּעְתֶּם וְגוֹ׳. וּלְזִמְנָא דְּאָתֵי כְּתִיב, מִי זֶה בָּא מֵאֱדוֹם חֲמוּץ בְּגָדִים מִבָּצְרָה. דְּזַמִּין לְאַחֲזָאָה כֻּלְּהוּ דִּינָא לְמֶעְבַּד נוּקְמִין.

83. The secret of this matter is that they had to display below in the same manner it was above at the time-if it was Mercy, then Mercy, if Judgment, then Judgment. Since ABOVE THERE WAS JUDGMENT AGAINST EGYPT, it is written: "And dip it in the blood that is in the basin, and touch with it the lintel..." (Shemot 12:22), FOR BLOOD ALLUDES TO JUDGMENT. About the future time to come, it is written: "Who is this that comes from Edom, with crimsoned garments from Botzrah" (Yeshayah 63:1), for He will show Judgment to them all to wreak revenge. HIS GARMENTS WILL THEN REDDEN WITH BLOOD.

84. וְאַתֶּם לֹא תֵצְאוּ אִישׁ מִפֶּתַח בֵּיתוֹ עַד בֹּקֶר. מַאי טַעֲמָא, מִשּׁוּם דְּתָנִינָן, אָמַר רִבִּי יִצְחָק, לָא לִיבָעֵי לֵיהּ לְאִינִשׁ לְמֵיזַל בְּשׁוּקָא, וּלְאִשְׁתַּכְּחָא בְּשׁוּקָא, בְּזִמְנָא דְּדִינָא תַּלְיָא בְּמָתָא, דְּכֵיוָן דְּרִשׁוּתָא אִתְיְיהִיב לְמְחַבְּלָא, מַאן דְּפָגַע בֵּיהּ אִתְּזַק. וְהָכָא מִשּׁוּם דְּדִינָא אִשְׁתְּכַח, לָא בַּעְיָא לְנָפְקָא לְבַר.

84. "And none of you shall go out at the door of his house until the morning." HE ASKS: What is the reason THAT THEY WERE PROHIBITED TO GO OUT OF THEIR HOUSE DOOR? HE ANSWERS: We learned that a person should not go in the market place and be in the market place at the time when Judgment hovers over the city, because once the Destroyer has been granted permission, whomever he meets comes to harm. THEREFORE, since there was Judgment FOR THE EGYPTIANS, they must not go out.

85. תַּנְיָא אָמַר רִבִּי יוֹסֵי, בְּהַהוּא מַמָּשׁ דְּאִשְׁתְּכַח דִּינָא לְמִצְרָאֵי, בְּהַהוּא מַמָּשׁ אִשְׁתְּכַח רַחֲמֵי לְיִשְׂרָאֵל, הֲדָא הוּא דִּכְתִיב, וְרָאִיתִי אֶת הַדָּם וּפָסַחְתִּי עֲלֵיכֶם. וְכֵן תָּנָא, בְּכָל אִינּוּן כִּתְרִין קַדִּישִׁין דִּלְעֵילָא, כְּמָה דְּאִשְׁתְּכַח דִּינָא, אִשְׁתְּכַח רַחֲמֵי, וְכֹלָּא בְּשַׁעֲתָא חֲדָא. תָּנָא רִבִּי חִזְקִיָּה, כְּתִיב, וְנָגַף יְיָ׳ אֶת מִצְרַיִם נָגוֹף וְרָפֹא. נָגוֹף לְמִצְרַיִם, וְרָפֹא לְיִשְׂרָאֵל. מַאי וְרָפֹא. מַאי שֶׁנִּימּוֹלוּ צְרִיכִים רְפוּאָה.

85. We learned, as Rabbi Yosi said, in the same place where there was Judgment for the Egyptians, there also was Mercy for the children of Yisrael. This is the meaning of: "And when I see the blood, I will pass over you" (Shemot 12:13). So have we learned that throughout the holy crowns above, as there is Judgment in them, so is Mercy simultaneously. Rabbi Chizkiyah taught that it is written: "And Hashem will smite Egypt, He shall smite and heal" (Yeshayah 19:22), MEANING the smiting of Egypt and the healing of Yisrael. HE ASKS what is the healing for, AND ANSWERS they needed healing from their circumcision.

86. וְתָנָא, בְּאוֹתָה שָׁעָה שֶׁנִּגְּפוּ מִצְרָאֵי, בְּאוֹתָה שָׁעָה נִתְרַפְּאוּ יִשְׂרָאֵל. דְּתַנְיָא אָמַר רִבִּי יוֹסֵי, מ״ד, וּפָסַח יְיָ עַל הַפֶּתַח, מַאי עַל הַפֶּתַח. וּפָסַח יְיָ׳ עֲלֵיכֶם מִבָּעֵי לֵיהּ. אֶבָל עַל הַפֶּתַח, עַל הַפֶּתַח מַמָּשׁ זֶהוּ פֶּתַח הַגּוּף. וְאִי זֶהוּ פֶּתַח הַגּוּף. הֱוֵי אוֹמֵר זוֹ מִילָה.

86. We learned that the children of Yisrael were healed at the same moment the Egyptians were smitten. Rabbi Yosi said, we learned the verse: "Hashem will pass over the door." Why does it say "over the door," when it should have stated: 'Hashem will pass over you'? HE ANSWERS: Rather, "over the door," refers to the actual door, the opening of the body. And what is the opening of the body? Say it is the circumcision, MEANING THAT HE HEALED IT.

87. רִבִּי שִׁמְעוֹן אָמַר, בְּשַׁעֲתָא דְּאִתְפְּלַג לֵילְיָא, וְכִתְרָא קַדִּישָׁא אִתְּעַר לְגַבָּהּ דְּכוּרָא. וּמַאן דְּכוּרָא. חֶסֶד עִלָּאָה, דְּמִשְׁמַע, דְּדָא בְּלָא דָא לָא סַלְקָא, וּבְגִין דָּא, דָּא מָחֵי, וְדָא מַסֵּי, וְכֹלָּא בְּשַׁעֲתָא חֲדָא.

87. Rabbi Shimon said: at midnight, the male is awakened towards the holy crown, WHICH IS MALCHUT. Who is that male? He is supreme Chesed OF ZEIR ANPIN, as is known that one does not come about without the other. EVEN THOUGH THE NIGHT IS THE ASPECT OF MALCHUT ALONE, IT WILL NEVER OCCUR THAT MALCHUT SHALL BE WITHOUT ZEIR ANPIN, HER HUSBAND. Therefore, MALCHUT smites and ZEIR ANPIN heals at the same time.

88. וּכְתִיב, וּפָסַח יְיָ עַל הַפֶּתַח הַיָּדוּעַ. מַאי הַפֶּתַח, מִשּׁוּם דְּאִיהוּ פִּתְחָא וּמְשִׁיכָא דְּרוּחָא וְגוּפָא, וְתָא חֲזֵי, עַד לָא אִתְגְּזַר אַבְרָהָם, הֲוָה אָטִים וְסָתִים מִכָּל סִטְרוֹי. מִדְּאִתְגְּזַר אִתְפְּתַח מִכֹּלָּא, וְלָא הֲוֵי אָטִים וְסָתִים כְּקַדְמִיתָא.

88. And it is written: "Hashem will pass over the door," NAMELY the known door, THE DOOR OF THE BODY AS MENTIONED ABOVE. What is the door, WHY IS IT CALLED DOOR? It is the opening to draw the spirit and the body, BECAUSE THEY WERE BORN FROM THERE. Come and behold: until Abraham was circumcised, he was shut off and closed from all sides, AND WAS NOT ABLE TO BEGET IN HOLINESS. As soon as he was circumcised, everything in him opened up, and he was no longer blocked and closed as before.

89. וְהַיְינוּ רָזָא דְּתַנְיָנָן, וְהוּא יֹשֵׁב פֶּתַח הָאֹהֶל. מִשּׁוּם דְּאִתְגַּלְיָיא יוֹ״ד. מַאי קָא מַיְירֵי. אֶלָּא אָמַר רִבִּי יִצְחָק דְּהוּא אַשְׁרֵי בְּגִלּוּיָא דָא, חֶסֶד בְּצֶדֶק. וְדָא הוּא פִּתְחָא, דְּמַשְׁכְּנָא עִלָּאָה קַדִּישָׁא, מַשְׁמַע דִּכְתִיב הָאֹהֶל, הָאֹהֶל הַיָּדוּעַ.

89. And this is the secret that we learned: "As he sat in the tent door" (Beresheet 18:1), because Yud was revealed. HE ASKS: Why does he say so? HE ANSWERS: But Rabbi Yitzchak says, by this revealing OF THE YUD, He caused Chesed to dwell in Righteousness. This is the entrance of the supernal holy Tabernacle, WHICH IS MALCHUT. This is understood from "the tent," meaning the specific tent, WHICH IS MALCHUT CALLED 'TENT'.

90. אָמַר רִבִּי אֶלְעָזָר, כַּד אִתְגַּלְיָיא הַאי יוֹ״ד, אִתְבְּשַׂר, וְאִתְבְּרַךְ בְּפֶתַח הָאֹהֶל, דְּהִיא צֶדֶק, לְאִתְבַּסְּמָא בְּחֶסֶ״ד. הֲדָא הוּא דִּכְתִיב, כְּחוֹם הַיּוֹם, דְּהוּא שַׁעֲתָא דְּשַׁלְטָא חֶסֶד, חוּלְקָא דְּאַבְרָהָם. ומ״ל דְּהַאי פֶּתַח הָאֹהֶל, אִתְבַּסַּם לְקַבְלֵיהּ דְּאַבְרָהָם. דִּכְתִיב, וַיְיָ בֵּרַךְ אֶת אַבְרָהָם בַּכֹּל, דְּאִתְבְּסָם בְּחֶסֶ״ד, מִדְּאִתְגַּלְיָיא יוֹ״ד.

90. Rabbi Elazar said: When this Yud was revealed, ABRAHAM was given the news and was blessed at the tent door, which is Righteousness, NAMELY MALCHUT that was sweetened with Chesed. This is the meaning of: "in the heat of the day," as DAYTIME is the time when Chesed reigns, which is the portion of Abraham, SINCE ABRAHAM IS A CHARIOT TO CHESED OF ZEIR ANPIN. How do we know that the tent door, WHICH IS MALCHUT, was mellowed with Chesed by the powers of Abraham? IT IS BECAUSE it is written: "And Hashem blessed Abraham in all things (Heb. bakol)" (Beresheet 24:1). BAKOL IS MALCHUT sweetened with Chesed BY ABRAHAM after Yud was revealed in him THROUGH CIRCUMCISION.

91. Rabbi Aba said: "As he sat in the tent door," is similar to: "And Hashem blessed Abraham in all things (Heb. bakol)." As THE TENT door IS MALCHUT THAT IS CALLED "BAKOL." It is the tenth crown, WHICH IS MALCHUT. 'CROWN' MEANS A SFIRAH. "In the heat of the day" MEANS as the Sfirah of Chesed THAT IS CALLED 'DAY' was given to him, SO DID HE MERIT THE TENT DOOR, FOR CHESED OPENS MALCHUT CALLED 'TENT', SO IT CAN ILLUMINATE. As he sits IN CHESED, THAT IS CALLED 'DAY', so does he sit IN MALCHUT THAT IS CALLED 'THE TENT DOOR', because one does not rise without the other.

91. אָמַר רִבִּי אַבָּא, וְהוּא יוֹשֵׁב פֶּתַח הָאֹהֶל, כְּמָה דִּכְתִיב וַיְיָ בֵּרַךְ אֶת אַבְרָהָם בַּכֹּל. דְּדָא הוּא פִּתְחָא קַדִּישָׁא, כִּתְרָא עֲשִׂירָאָה. כְּחוֹם הַיּוֹם, כְּמָה דְּאִתְיְהִיב לֵיהּ כִּתְרָא דְּחֶסֶד, הֲדָא הוּא דִּכְתִיב כְּחוֹם הַיּוֹם. כְּמָה דְּיָתִיב בְּהַאי, כַּךְ יָתִיב בְּהַאי, דְּלָא סָלִיק הַאי בְּלָא הַאי.

92. Another explanation FOR, "For Hashem will pass through to smite Egypt." THE MEANING OF "pass through" is that He went over the line of Judgment of the crowns that were connected with other crowns above, and disconnected them from their sustenance. THUS THE HOLY ONE, BLESSED BE HE, forwent His ways, NAMELY, HE DISRUPTED THE EVOLUTION OF THE CROWNS, in order to perform Judgment BY EGYPT, and to guard Yisrael. It is so wherever it is written: "He will pass through"; "I will pass through"; "He passed through." IT INDICATES THAT the Holy One, blessed be He, forwent His ways, MEANING THE ORDER OF THE EVOLUTION OF THE SFIROT, either to perform Judgment or for Mercy. Here, "He will pass through," MEANS to perform Judgment, while, "And Hashem passed by BEFORE HIM..." (Shemot 34:6) is in order to have mercy.

92. ד"א וְעָבַר יְיָ לִנְגוֹף אֶת מִצְרַיִם. מַאי וְעָבַר. דְּעָבַר עַל שׁוּרֵי דִּינָא דִּכְתִרִין, דַּהֲווֹ מִתְקַשְּׁרֵי בְּכִתְרִין אַחֲרָנִין דִּלְעֵילָא, וְשָׁרָא לְהוּ מִקִּיּוּמֵיהוֹן, וְעָבַר עַל אוֹרְחוֹי, בְּגִין לְמֶעְבַּד בְּהוּ דִּינָא, וּלְנַטְרָא לְהוּ לְיִשְׂרָאֵל, וּכְדֵין הוּא, כָּל וְעָבַר, וְעָבַרְתִּי, וַיַּעֲבֹר, דְּקוּדְשָׁא בְּרִיךְ הוּאעָבַר עַל כָּל אוֹרְחוֹי, אוֹ לְדִינָא, אוֹ לְרַחֲמֵי. הָכָא וְעָבַר, בְּגִין לְמֶעְבַּד דִּינָא, הָתָם וַיַּעֲבֹר, בְּגִין לְרַחֲמָא.

5. "And it came to pass, that at midnight"
Rabbi Chiya and Rabbi Yosi pause during their travelling to pray, because it is important to be punctual about the Minchah service. As they continue on, Rabbi Yosi is contemplating leadership, and says that the world gains from good leaders and suffers from bad ones, and yet if the bad leader is punished for his sin, then the people are spared. After it turns dark, the rabbis sit under a tree in some fear, until at midnight they see a doe, crying and then they hear shouting, a voice saying that their Master is going into the Garden of Eden to rejoice with the Righteous. After this event, Rabbi Yosi returns to the story of the Passover, and wonders why the slaughter of the firstborn was not done in the daytime so everyone could see it, and why all were killed rather than just those kings and ministers and warriors who cause war. They wait until daylight and then go to Rabbi Shimon for an answer. Rabbi Shimon is speaking about the philosophies of the other nations of the world, and says that their faith is as nothing, since they comprehend neither supernal mysteries nor lower wisdom. He turns to the story of Creation, and says that God created the heavens with His right hand, Chesed, and that He created the earth with His left hand, Judgment. It is "this," Malchut, that draws them together; the Sfirah Malchut dominates at midnight in Mercy for Yisrael and in Judgment for the heathen nations. Rabbi Shimon brings up the question of how Moses could have known it was exactly midnight, in the verse, "And it came to pass, that at midnight." He speaks of how Moses was from the highest levels, which no other man ever attained, and Moses surely knew that the night must divide in order to perform its functions; it performed its functions in the second half of the night at that time that Malchut dominates. We hear that Pharaoh, being wiser than his sorcerers, knew that Judgment would be executed against him and that his land would be destroyed. To answer Rabbi Yosi's original question about why "every firstborn" was killed, Rabbi Shimon says this means that all the upper and lower levels were broken from their dominion. Because the Egyptians were holding Yisrael by sorcery, it took the strength and dominion of God to free them. Because of the three bonds of faith, the three Covenants of Abraham, Isaac and Jacob, God saved Yisrael. Every holiday and festival and Sabbath is in memory of the deliverance from Egypt; that is the foundation and source of the Torah and all the commandments and the faith of Yisrael. Rabbi Shimon says: Why was the judgment of Egypt not by day? Because the night opened knots and did revenge, being the secret of Malchut called 'night'. Rabbi Chiya and Rabbi Yosi praise Rabbi Shimon, as being the one who can open the gates of the secrets of Wisdom. Lastly Rabbi Shimon talks about watchfulness, the watchnight, and the watchman; these allude to male and female, and wherever male and female are together all praise is directed to the male.

93. "And it came to pass, that at midnight Hashem smote all the firstborn..." (Shemot 12:29) Rabbi Chiya and Rabbi Yosi were traveling from Usha to Lod and Rabbi Chiya was riding on a donkey. Rabbi Yosi said: Let us rest here and pray, for the time for Minchah ('the afternoon service') has come. And we have learned that one should always be punctual about the Minchah service. Why DOES HE HAVE TO BE punctual? Because it is the time when Judgment is impending over the world, and one must concentrate his mind. Rabbi Chiya got down FROM THE DONKEY and prayed.

93. וַיְהִי בַּחֲצִי הַלַּיְלָה וַיְיָ׳ הִכָּה כָל בְּכוֹר וְגוֹ׳. ר׳ חִיָּיא ור׳ יוֹסֵי הֲווֹ אַזְלֵי מֵאוּשָׁא לְלוּד, וַהֲוָה רִבִּי חִיָּיא רָכִיב בְּחַמְרָא. אָמַר ר׳ יוֹסֵי, נֵיתִיב הָכָא וְנַצְלֵי, דְּהָא מָטָא זִמְנָא דְּצְלוֹתָא דְּמִנְחָה, וְתָנִינָן, לְעוֹלָם יְהֵא אָדָם זָהִיר בְּצְלוֹתָא דְּמִנְחָה. אֲמַאי זָהִיר. מִשּׁוּם דְּהִיא שַׁעְתָּא דְּתַלְיָא דִּינָא וּבָעֵי ב"נ לְכַוְּונָא דַּעְתֵּיהּ, נָחַת ר׳ חִיָּיא וְצַלֵּי.

94. While they were still traveling, the sun was setting. Rabbi Chiya said to Rabbi Yosi: Why are you silent? Rabbi Yosi said: I was contemplating that the world exists only because of the leaders of the people. If the leaders of the people are righteous, it is good for the world and good for the people. If they are not righteous, woe to the world, woe to the people.

94. עַד דַּהֲווֹ אַזְלֵי, נָטָה שִׁמְשָׁא לְמֵיעַל. א״ר חִיָּיא לר׳ יוֹסֵי אֲמַאי אַתְּ שָׁתִיק. א״ר יוֹסֵי, מִסְתַּכֵּל הֲוֵינָא בְּדַעְתָּאי, דְּלֵית עָלְמָא מִתְקַיְּימָא, אֶלָּא עַל רֵישֵׁיהוֹן דְּעַמָּא. אִי רֵישֵׁי עַמָּא זַכָּאִין, טַב לְעָלְמָא, טַב לְעַמָּא. וְאִי לָא זַכָּאִין, וַוי לְעָלְמָא, וַוי לְעַמָּא.

95. Rabbi Chiya said: It is certainly so. How do we know? Because it is written: "I saw all Yisrael scattered upon the mountains, like sheep that have no shepherd; and Hashem said, 'These have no master; let them return therefore every man to his house in peace'" (II Divrei Hayamim 18:16). HE ASKS: It says "Yashuvu" ('let them return') when it should say 'Yeshvu' ('let them sit'), and similarly, "to his house" should say 'in his house'. For THE PEOPLE were in their abode, AND WHERE WERE THEY TO RETURN?

95. א״ר חִיָּיא, וַדַּאי כַּךְ הוּא, מְנָלָן. דִּכְתִיב, רָאִיתִי אֶת כָּל יִשְׂרָאֵל נְפוֹצִים עַל הֶהָרִים כְּצֹאן אֲשֶׁר אֵין לָהֶן רוֹעֶה וַיֹּאמֶר יְיָ לֹא אֲדוֹנִים לָאֵלֶּה יָשׁוּבוּ אִישׁ לְבֵיתוֹ בְּשָׁלוֹם. יָשׁוּבוּ, יֵשְׁבוּ מִבָּעֵי לֵיהּ. לְבֵיתוֹ, בְּבֵיתוֹ מִבָּעֵי לֵיהּ. דְּהָא בְּאַתְרֵיהוּ קַיְימֵי.

96. HE ANSWERS: But this is what we learned. If the leader of the people is not worthy IN HIS DEEDS, the people is caught in his sin. Whence do we know - from the words: "And David spoke...Lo, I have sinned, and I have done perversely; but these sheep, what have they done?" (II Shmuel 24:17). So David sinned and Yisrael suffered. If the chief of the people is caught in his sin, then the people is spared, as Judgment no longer dwells upon them, as the passage says: "And Hashem said, 'These have no master,'" meaning there are no leaders for the people, BECAUSE ACHAV WAS SLAIN. THEREFORE, "let them return therefore every man to his house in peace" from the path, AND EVEN THOUGH JUDGMENT HAS RIDDEN ON THEM IN THIS PATH, SINCE THEIR LEADER WAS SLAIN AND CAUGHT IN HIS SIN, THEY WILL RETURN IN PEACE. They are all saved if their leader is caught. It was decreed that, because he joined with Achav, even Yehoshafat would have been punished, were it not for his crying, as is written: "And Yehoshafat cried out" (I Melachim 22:32).

96. אֶלָּא הָכִי תְּנִינָן, אִי רֵישָׁא דְּעַמָּא לָא זָכֵי, עַמָּא מִתְפְּסָן בְּחוֹבֵיהּ. מְנָלָן. דִּכְתִיב, וַיֹּאמֶר דָּוִד וְגוֹ׳ הִנֵּה אָנֹכִי חָטָאתִי וְאָנֹכִי הֶעֱוֵיתִי וְאֵלֶּה הַצֹּאן מֶה עָשׂוּ, דָּוִד חָב, וְיִשְׂרָאֵל סָבְלוּ. וְאִי רֵישָׁא דְּעַמָּא מִתְפַּס בְּחוֹבֵיהּ, עַמָּא מִשְׁתֵּזְבָן. דְּהָא דִּינָא לָא שַׁרְיָא עֲלֵיהוּ. דִּכְתִיב, וַיֹּאמֶר יְיָ לֹא אֲדוֹנִים לָאֵלֶּה, כְּלוֹמַר, אֵלּוּ לָא הֲווֹ רֵישִׁין לְעַמָּא, מֵהַאי אוֹרְחָא יָשׁוּבוּ אִישׁ לְבֵיתוֹ בְּשָׁלוֹם. כֻּלְּהוּ מִשְׁתֵּזְבָן, אִי רֵישֵׁיהוֹן מִתְפְּסָן. וַאֲפִילוּ יְהוֹשָׁפָט אִתְגְּזַר עֲלֵיהּ לְאִתְעַנְּשָׁא, מִשּׁוּם דְּאִתְחַבָּר בְּאַחְאָב. אִי לָאו הַהוּא צְוָוחָא, דִּכְתִיב, וַיִּזְעַק יְהוֹשָׁפָט.

97. While they were still traveling, it became dark. They said: What shall we do? If continue traveling, it is ALREADY dark and, if we stay IN OUR PLACE, it is frightening. They turned off from the road and sat under a tree. They rested and discussed Torah there, and did not sleep.

97. עַד דַּהֲווֹ אַזְלֵי רָמַשׁ לֵילְיָא, אָמְרוּ, מַה נַּעְבִּיד, אִי נֵיזִיל חָשַׁךְ לֵילְיָא, אִי נֵיתִיב דַּחֲלָא הוּא. סָטוּ מֵאוֹרְחָא, יָתְבוּ תְּחוֹת אִילָנָא חַד. וְיָתְבוּ וַהֲווֹ אַמְרֵי מִלֵּי דְּאוֹרַיְיתָא, וְלָא דְּמִיכוּ.

98. At midnight they saw a doe passing before them, shouting and crying out loud. When they heard it, Rabbi Chiya and Rabbi Yosi got up and trembled. They heard a voice announcing and saying: Those who are awake rise, those who sleep awake. Worlds, prepare for Your Master. For your Master is going out to Garden of Eden, which is His palace, NAMELY MALCHUT, to delight with the Righteous, as it is written: "And in His temple everyone speaks of His glory" (Tehilim 29:9).

98. בְּפַלְגוּת לֵילְיָא, חָמוּ חַד אַיָּלְתָּא דְּעָבְרָא קָמַיְיהוּ, וַהֲוָת צַוְחַת וּרְמִיאַת קָלִין שָׁמְעוּ, קָמוּ ר׳ חִיָּיא ור׳ יוֹסֵי וְאִזְדַּעְזָעוּ. שָׁמְעוּ חַד קָלָא דְּמַכְרְזָא וְאָמַר, מִתְעָרִין קוּמוּ. נַיְימִין אִתְּעָרוּ. עָלְמִין, אִזְדַּמְּנוּ לְקַדְמֵת מָרֵיכוֹן. דְּהָא מָרֵיכוֹן מַפִּיק לג״ע, דְּאִיהוּ הֵיכָלֵיהּ, לְאִשְׁתַּעְשָׁעָא עִם צַדִּיקַיָּא, דִּכְתִיב וּבְהֵיכָלוֹ כֻּלּוֹ אוֹמֵר כָּבוֹד.

99. Rabbi Chiya said: Now it is exactly midnight, and this voice THAT WE HEARD is the voice that emerges and causes pain to the doe above, WHICH IS MALCHUT, and below, as it is written: "The voice of Hashem makes the hinds to calve" (Ibid.). Fortunate are we to hear this.

99. א״ר חִיָּיא, הַשְׁתָּא פַּלְגוּ דְּלֵילְיָא מַמָּשׁ. וְקָלָא דָּא, הוּא קָלָא דְּנָפַק, וְכָאִיב אַיָּלְתָּא דְּלְעֵילָא וְתַתָּא, דִּכְתִיב קוֹל יְיָ׳ יְחוֹלֵל אַיָּלוֹת. זַכָּאָה חוּלְקָנָא, דְּזָכֵינָא לְמִשְׁמַע דָּא.

100. Come and behold the secret of the matter. At the time that the Holy One, blessed be He, is revealed over the Garden, the whole Garden gathers, NAMELY ALL THE RIGHTEOUS IN THE GARDEN, but does not separate from Eden, WHICH IS CHOCHMAH. Springs emerge from this Eden, NAMELY THE ILLUMINATION OF CHOCHMAH, to many ways and paths, FOR THE CONCEPTION OF THE RIGHTEOUS. This Garden is called 'The Bundle of Life', where the Righteous derive pleasure from the illumination of the World to Come. And at that time, the Holy One, blessed be He, reveals Himself to them.

100. וְתָא חֲזֵי רָזָא דִּמְלָה, בְּשַׁעֲתָא דְקוּדְשָׁא בְּרִיךְ הוּא אִתְחָזֵי עַל גִּנְתָּא, כָּל גִּנְתָּא אִתְכְּנַשׁ, וְלָא מִתְפְּרַשׁ מֵעֵדֶן. וּמֵהַאי עֵדֶן מַבּוּעֵי נָפְקִין, לְכַמָּה אוֹרְחִין וּשְׁבִילִין, וְהַאי גִּנְתָּא, אִתְקְרֵי צְרוֹרָא דְחַיֵּי, דְּתַמָּן מִתְעַדְּנִין צַדִּיקַיָּא, מִנְּהִירוּ דְעָלְמָא דְאָתֵי. וּבְהַאי שַׁעֲתָא, קוּדְשָׁא בְּרִיךְ הוּא אִתְגְּלֵי עָלַיְיהוּ.

101. Rabbi Chiya and Rabbi Yosi sat down. Rabbi Yosi said: Many a time I asked about the words: "And it came to pass, that at midnight Hashem smote all the firstborn in the land of Egypt..." Why did this not happen by day so the miracle would be visible to all? And why did all these weaklings behind the millstones and the lambs of the sheep die? And why did not only kings, princes and soldiers die, as it was by the episode of Sancheriv, of which it is written: "the Angel of Hashem went out and smote in the camp of Ashur..." (II Melachim 19:35). We learned that they were all kings, princes, ministers and officers, and the might of a single messenger of the Holy One, blessed be He, was seen there even greater THAN THIS MIRACLE THAT WAS DONE BY HIS OWN HAND. IT SEEMS THAT His miracle should have been even more GREAT.

101. יָתְבוּ ר״ח וְרִבִּי יוֹסֵי, אָמַר רִבִּי יוֹסֵי, בְּכַמָּה זִמְנִין שָׁאִילְנָא, הַאי דִּכְתִיב, וַיְהִי בַּחֲצִי הַלַּיְלָה וַיְיָ׳ הִכָּה כָל בְּכוֹר בְּאֶרֶץ מִצְרַיִם אֲמַאי לָא הֲוָה בִּימָמָא, דְּיִתְגְּלֵי לְכָל פִּרְסוּמֵי נִיסָא, וַאֲמַאי מִיתוּ כָּל אִינּוּן חַלָּשֵׁי דְּבָתַר רֵחַיָּא, וְאִינּוּן טַלְיָיא דִּבְנֵי עָאנָא, וְלָא מִיתוּ מַלְכֵי וּפַרְדַּשְׁכֵי, וְגוּבְרֵי מַגִּיחֵי קְרָבָא, כְּמָה דַּהֲוָה בְּסַנְחֵרִיב, דִּכְתִיב וַיֵּצֵא מַלְאַךְ יְיָ׳ וַיַּךְ בְּמַחֲנֵה אַשּׁוּר וְגוֹ׳. וְתָנִינָן, כֻּלְּהוּ מַלְכִין בְּנֵי מַלְכִין רוּפִינוּס וּפַרְדַּשְׁכֵי, הָתָם אִתְחָזֵי גְּבוּרְתָּא דְּחַד שְׁלִיחָא דִּילֵיהּ, יַתִּיר מֵהַאי, דַּהֲוָה יָאוֹת לְמֶהֱוֵי דִּילֵיהּ יַתִּיר.

102. He said to him: You asked well, and I have heard nothing about this. So I have nothing to say. But since we were worthy of all this, and the way was set before us, let us go to Rabbi Shimon bar Yochai as I have heard he is cleansing the market places of the city of Tiberias. They stayed until daybreak. When it became light, they got up and went. When they reached him, they found him sitting with a book of homiletics in his hand.

102. אָמַר לֵיהּ יָאוֹת שְׁאַלְתְּ, וַאֲנָא לָא שְׁמַעְנָא מִידִי בְּהַאי, וְלָא אִימָא, אֲבָל הָא זְכֵינָא לְכָל הַאי, וְאָרְחָא אִתְתְּקַן קָמָן. אֲנָא שְׁמַעְנָא דרשב״י מַדְכֵּי שְׁוָקִין דְּטִבֶּרְיָה, נֵיזִיל גַּבֵּיהּ. יָתְבוּ, עַד דַּהֲוָה נָהִיר יְמָמָא. כַּד סָלִיק נְהוֹרָא, קָמוּ וְאַזְלֵי. כַּד מָטוּ גַּבֵּיהּ. אַשְׁכְּחוּהוּ, דַּהֲוָה יָתִיב, וְסִפְרָא דְּאַגַּדְתָּא בִּידֵיהּ.

103. He opened the discussion, saying: "All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity" (Yeshayah 40:17). HE ASKS: Since it said, "All nations before Him are as nothing," why is it written also, "And they are counted to Him less than nothing, and vanity"? AND HE ANSWERS: I have learned the philosophies of all the nations of the world, whose Faith is as nothing. They conceive neither the upper LEVELS nor the lower. They place for themselves a Faith of foolishness; "and they are counted to Him less than nothing, and vanity" like chaff that turns in the wind and rolls during the summer IN THE FIELDS empty, FOR IT HAS NO CONTENTS AT ALL. This is the meaning of: "And all the inhabitants of the earth are reputed as nothing" (Daniel 4:32).

103. פָּתַח וְאָמַר, כָּל הַגּוֹיִם כְּאַיִן נֶגְדּוֹ מֵאֶפֶס וָתֹהוּ נֶחְשְׁבוּ לוֹ. כֵּיוָן דְּאָמַר, כָּל הַגּוֹיִם כְּאַיִן נֶגְדּוֹ, לָמָּה כְּתִיב מֵאֶפֶס וָתֹהוּ נֶחְשְׁבוּ לוֹ. אֶלָּא אוֹלִיפְנָא, דַּעְתַּיְיהוּ דְּכָל עַמִּין דְּעָלְמָא, דִּמְהֵימְנוּתָא דִלְהוֹן הוּא כְּאַיִן, דְּלָא אִדְבְּקוּ עִלָּאִין וְתַתָּאִין, וְשַׁוְיִין לְקֻבְלַיְיהוּ מְהֵימְנוּתָא דִשְׁטוּתָא, אֲבָל מֵאֶפֶס וָתֹהוּ נֶחְשְׁבוּ לוֹ, כְּהַאי עִלְעוֹלָא, דְּסַחְרָא בְּרוּחָא, וּמִתְגַּלְגְּלָא בְּקַיְטָא בְּרֵיקַנְיָא, הה״ד וְכָל דַּיְירֵי אַרְעָא כְּלָא חֲשִׁיבִין.

104. He again opened the discussion, saying: "In the beginning Elohim created the heavens and the earth" (Beresheet 1:1). The first "Et" ('the') is the right hand of the Holy One, blessed be He, and that Et ('the') is His left hand. I learned that the Holy One, blessed be He, stretched His right hand - WHICH IS CHESED - and created the heavens, and stretched His left hand - WHICH IS JUDGMENT - and created the earth. This is the meaning of: "My hand also has laid the foundation of the earth, and My right hand has spanned the heavens: when I call to them, they stand up together" (Yeshayah 48:13).

104. עוֹד פָּתַח וְאָמַר, בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ, אֵת דָּא יְמִינָא דְקוּדְשָׁא בְּרִיךְ הוּא, וְאֵת דָּא שְׂמָאלָא. אוֹלִיפְנָא, דְּסָטָא קוּדְשָׁא בְּרִיךְ הוּא יְמִינֵיהּ, וּבָרָא יַת שְׁמַיָּא, וְסָטָא שְׂמָאלָא, וּבָרָא יַת אַרְעָא. הה״ד, אַף יָדִי יָסְדָה אֶרֶץ וִימִינִי טִפְּחָה שָׁמָיִם קוֹרֵא אֲנִי אֲלֵיהֶם יַעַמְדוּ יַחְדָּו.

105. מַהוּ יַעַמְדוּ יַחְדָּו. ס"ד שְׁמַיָּא וְאַרְעָא לָאו הָכִי, אֶלָּא יְמִינָא וּשְׂמָאלָא דְּאִינּוּן אֵ"ת וְאֵ"ת, וְהֵיאַךְ יַעַמְדוּ יַחְדָּו. בְּזֹאת הַהִיא, דְּשַׁלְטָא בְּפַלְגוּת לֵילְיָא, דְּכְלִילָא אֵ"ת בְּזֹאת.

105. HE ASKS: What is the meaning of THE VERSE: "They stand up together"? HE ANSWERS: If you think that these are heaven and earth THAT ARE ZEIR ANPIN AND HIS NUKVA, it is not so. THEY DO NOT STAND TOGETHER. Rather, THEY ARE right and left, SEPARATE, which are the (et) and the (et) AS MENTIONED ABOVE. THEREFORE, THE VERSE SAYS, "THEY STAND UP TOGETHER." How do they stand together? By means of "this," WHICH IS MALCHUT that rules at midnight, for then Et WHICH IS CHESED is combined with "this," WHICH IS MALCHUT, SO THEY STAND TOGETHER.

106. וְתָנֵינָן, כְּתִיב אֶת הַכֹּל עָשָׂה יָפֶה בְּעִתּוֹ. אֶ"ת, הָא דְּאַמְרָן. הַכֹּל, כד"א, וַיְיָ' בֵּרַךְ אֶת אַבְרָהָם בַּכֹּל. וְתָאנָא, דְּהִיא כְּתָרָא דְּאִתְקְרֵי זֹא"ת, דְּכְלִילָא מֵאֶ"ת וְאֵ"ת. וְשַׁלְטָא בְּפַלְגוּת לֵילְיָא, בְּתְרֵין סִטְרוֹי, בְּרַחֲמֵי וְדִינָא, רַחֲמֵי לְיִשְׂרָאֵל, וְדִינָא לְעַמִּין עכו"ם.

106. We learned that it is written: "He has made every (Heb. kol) thing beautiful in its time" (Kohelet 3:11). Et MEANS CHESED OF ZEIR ANPIN as we said. "kol" is as is said, "And Hashem blessed Abraham in all (Heb. kol) things" (Beresheet 24:1). We learned that "kol" is the Sfirah that is called "this," NAMELY MALCHUT that includes Et and Et AS MENTIONED EARLIER, and rules at midnight in two aspects, Mercy and Judgment - Mercy for Yisrael and Judgment for the heathen nations. AND THE SCRIPTURE SAYS, "HE HAS MADE ET KOL," SO THAT THEY WOULD BE UNITED TOGETHER, "BEAUTIFUL IN ITS TIME," NAMELY AT MIDNIGHT.

107. פָּתַח ר' חִיָּיא וְאָמַר, אִי נִיחָא קָמֵיהּ דְּמָר, דְּנִימָא חַד מִלָּה, עַל מַה דְּאָתֵינָא כְּתִיב, וַיְהִי בַּחֲצִי הַלַּיְלָה וַיְיָ' הִכָּה כָל בְּכוֹר בְּאֶרֶץ מִצְרַיִם. וּמֵהַאי דְּאָמַר מָר, אִשְׁתְּמַע דְּהַאי פְּסוּקָא בְּהַהוּא. מִלָּה אָתָא וַאֲנָן אוֹרְחָא אִתְתַּקְנָא קָמָן, לְמֵיתֵי לְמִשְׁאַל קַמָּךְ.

107. Rabbi Chiya opened the discussion, saying: If it pleases my master, I will say one thing, why I came. It is written: "And it came to pass, that at midnight Hashem smote every firstborn in the land of Egypt..." From this THING that Sir said, it is understood that this passage is ALSO explained in that manner. As for us, the way was propitious before us, to come and ask before you.

108. פָּתַח ר"ש וְאָמַר, מִי כַיְיָ' אֱלֹהֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת וְגוֹ'. מִי כַיְיָ' אֱלֹהֵינוּ, דְּסָלִיק וְאִתְעַטַּר לְאִתְיַשְׁבָא בְּכִתְרָא עִלָּאָה קַדִּישָׁא, נְהִירוּ עַל כָּל בּוּצִינֵי דְּנָהֲרוּ כִּתְרִין וְעִטְרִין. הַמַּשְׁפִּילִי לִרְאוֹת, דְּנָחִית בְּכִתְרוֹי, מִכִּתְרָא לְכִתְרָא, מִגַּזְרָא לְגַזְרָא, מִנְּהִירוּ לְנְהִירוּ, מִבּוּצִינָא לְבוּצִינָא. לְאַשְׁגָּחָא בְּעִלָּאִין וְתַתָּאִין, הה"ד יְיָ' מִשָּׁמַיִם הִשְׁקִיף עַל בְּנֵי אָדָם וְגוֹ'.

108. Rabbi Shimon opened the discussion, saying: "Who is like Hashem our Elohim, Who is enthroned on high...?" (Tehilim 113:5) MEANING, "Who is like Hashem our Elohim," WHO IS ZEIR ANPIN, that ascends and is crowned to settle in the holy upper crown, WHICH IS BINAH, which illumination is above all the shining lights, crowns and wreaths, FOR ALL THE MOCHIN IN THE WORLDS ARE DRAWN FROM BINAH. "and yet looks far down" (Ibid.), descending in His Sfirot from crown to crown, MEANING FROM THE RIGHT COLUMN OF BINAH TO HIS OWN RIGHT, from diadem to diadem, FROM THE LEFT COLUMN OF BINAH TO HIS OWN LEFT; from illumination to illumination, FROM THE CENTRAL COLUMN OF BINAH TO HIS OWN CENTRAL COLUMN; from luminary to luminary, FROM MALCHUT OF BINAH TO HIS OWN MALCHUT, to supervise over the upper beings IN THE HEAVENS and the lower beings ON EARTH. This is the meaning of: "Hashem looked down from heaven upon the children of man" (Tehilim 14:2).

109. Come and behold: it is written, "And it came to pass, that at midnight..." It should have said, 'approximately midnight' or "About midnight" (Shemot 11:4), as Moses had said. And YOU MAY CONTEND, as the friends said, that this is because the astrologers of Pharaoh might say that Moses was a liar, BECAUSE IT IS IMPOSSIBLE TO DETERMINE THE EXACT MOMENT OF MIDNIGHT. So the difficult question remains in three forms, and even the children of Yisrael will agree. 1) If so, it should have said, 'And Moses said, about midnight'. Why does it say, "Thus says Hashem," if Hashem said, "At midnight"? No matter how punctual he will be, they will not blame Moses, but rather the Master, because he said, "Thus says Hashem." 2) Moses said, "even to the firstborn of the maidservant that is behind the mill" (Ibid. 5), yet it was not so, but "to the firstborn of the captive that was in the dungeon" (Shemot 12:29). Regardless, even Yisrael will agree THAT HE IS A LIAR, because these things did not occur exactly AS HE SAID. 3) He said in the name of the Master, 'About midnight' but it is written: "And it came to pass, that at midnight" AND NOT 'ABOUT MIDNIGHT', AS MOSES SAID.

109. תָּא חֲזֵי, כְּתִיב, וַיְהִי בַּחֲצִי הַלַּיְלָה. כַּחֲצִי מִבְּעֵי לֵיהּ, אוֹ כַּחֲצוֹת, כְּגַוְונָא דְּאָמַר מֹשֶׁה. וְאִי כְּמָה דְּאַמְרֵי חַבְרָנָא, דְּלָא יֵימְרוּן אִצְטַגְנִינֵי פַּרְעֹה, מֹשֶׁה בַּדַּאי הוּא. הָא קוּשְׁיָא בְּאַתְרֵיהּ קַיְּימָא, בג׳ גַּוְונֵי, דְּאֲפִילוּ יִשְׂרָאֵל יֵימְרוּן הָכִי. חַד, דְּאִי הָכִי הֲוָה לֵיהּ לְמֵימַר וַיֹּאמֶר מֹשֶׁה כַּחֲצוֹת הַלַּיְלָה. אֲמַאי קָאָמַר, כֹּה אָמַר יְיָ׳ וְגוֹ׳. כְּמָה דְּלָא אִתְכְּוֵון שַׁעֲתָא, דְּהָא לָא יִתְפְּסוּן בְּמֹשֶׁה, אֶלָּא בְּפַטְרוֹנָא, בְּגִין דְּאָמַר כֹּה אָמַר יְיָ׳ וְגוֹ׳. תְּרֵי, דְּהָא מֹשֶׁה אָמַר, עַד בְּכוֹר הַשִּׁפְחָה אֲשֶׁר אַחַר הָרֵחָיִם, וְלָא הֲוָה הָכִי, אֶלָּא עַד בְּכוֹר הַשְּׁבִי אֲשֶׁר בְּבֵית הַבּוֹר. עכ״פ אֲפִילוּ יִשְׂרָאֵל נַמֵּי יֵימְרוּן הָכִי, דְּהָא לָא אִתְבַּרְרוּן מִלֵּי. תְּלַת דְּאִיהוּ אָמַר מִשְּׁמָא דְּפַטְרוֹנָא כַּחֲצוֹת, וּכְתִיב וַיְהִי בַּחֲצִי הַלַּיְלָה.

110. And also regarding your question, WHICH IS HEAVIER than a load an animal can carry. YOU ASKS: Why was the smiting of the firstborn at night and not by day? And why did the weaklings who were behind the millstone die? This is all a supernal secret among the reapers of the field, MEANING THOSE WHO MERITED THE PLANTS OF THE HIDDEN LIGHT THAT WERE SOWN IN MALCHUT THAT IS CALLED 'FIELD'. And it is all correct according to THE WORDS OF the faithful prophet.

110. וְעוֹד, שְׁאֵלְתָּא דִּילְכוֹן, יַתִּיר עַל מָטוּל דְּלָא יָכִיל בְּעִירָא לְמִסְבַּל. אֲמַאי הֲוָה בְּפַלְגוּת לֵילְיָא, וְלָא בִּימְמָא. וַאֲמַאי מִיתוּ כָּל אִינּוּן חַלָּשִׁין דְּבָתַר רֵחַיָּא. אֶלָּא כֹּלָּא רָזָא עִלָּאָה הוּא, בֵּין מְחַצְּדֵי חַקְלָא, וְכֹלָּא אִתְכְּשַׁר בִּנְבִיאָה מְהֵימְנָא.

111. Praiseworthy is the portion of Moses, about whom it is written: "You are fairer than the children of men, grace is poured into your lips: therefore Elohim has blessed you forever" (Tehilim 45:3). "You love righteousness, and hate wickedness. Therefore Elohim, your Elohim, has anointed you with the oil of gladness above your fellows" (Ibid. 8). "You are fairer than the children of men," MEANS more than Seth and Enoch. "Grace is poured into you lips," more so than Noach and his sons, OF WHOM IT SAYS: "AND NOACH FOUND FAVOR" (BERESHEET 6:8). "Therefore Elohim, your Elohim, has anointed you," more than Abraham and Isaac. "With the oil of gladness" more than Jacob. "above your fellows," refers to the other prophets. Is it possible that a man who rose to the highest levels to which no other man rose did not know what he was saying?

111. זַכָּאָה חוּלָקֵיהּ דְּמֹשֶׁה, דְּעָלֵיהּ כְּתִיב יָפִיפִיתָ מִבְּנֵי אָדָם הוּצַק חֵן בְּשִׂפְתוֹתֶיךָ עַל כֵּן בֵּרַכְךָ אֱלֹהִים לְעוֹלָם. אָהַבְתָּ צֶדֶק וַתִּשְׂנָא רָשָׁע עַל כֵּן מְשָׁחֲךָ אֱלֹהִים אֱלֹהֶיךָ שֶׁמֶן שָׂשׂוֹן מֵחֲבֵרֶיךָ. יָפִיפִיתָ מִבְּנֵי אָדָם: מִשֵּׁת וַחֲנוֹךְ. הוּצַק חֵן בְּשִׂפְתוֹתֶיךָ: מִנֹּחַ וּבָנָיו. עַל כֵּן מְשָׁחֲךָ אֱלֹהִים אֱלֹהֶיךָ: מֵאַבְרָהָם וְיִצְחָק. שֶׁמֶן שָׂשׂוֹן: מִיַּעֲקֹב. מֵחֲבֵרֶיךָ: מִשְּׁאָר נְבִיאֵי. וְכִי גֶּבֶר דְּסָלִיק בְּדַרְגִּין עִלָּאִין דְּלָא סָלִיק ב״נ אַחֲרָא, לָא יָדַע מַה דְּאָמַר.

112. But this is what we learned. This Sfirah that is called "zot ('this' fem.)" - NAMELY MALCHUT - is called 'woman', as is written: "She (Heb. zot fem.) shall be called woman" (Beresheet 2:23). And why IS SHE CALLED SO? BECAUSE "she (zot) was taken out of man" (Ibid.). Who is this man? He is the one who is called "zeh ('this')" and is a male man, NAMELY ZEIR ANPIN, as is written: "for as for this (Heb. zeh masc.) Moses, the man" (Shemot 32:23) SO 'man' is called 'zeh', and 'zeh' is called 'man'. And zot is taken from zeh that is called 'male'.

112. אֶלָּא הָכִי תְּנִינָן, הַאי כִּתְרָא דְּאִקְרֵי זֹא״ת, אִתְקְרֵי אִשָּׁ״ה, כד״א, לְזֹאת יִקְרֵא אִשָּׁה. אֲמַאי. מִשּׁוּם כִּי מֵאִישׁ לֻקְחָה זֹאת. מַאן הוּא אִישׁ. הַהוּא דְּאִקְרֵי זֶה. וְדָא הוּא אִישׁ דְּכָר, כד״א כִּי זֶה מֹשֶׁה הָאִישׁ. הָאִישׁ הַזֶּה. וְאִקְרֵי אִישׁ זֶה, וְזֶה אִישׁ. וְזֹאת, אִתְנְסִיבַת מִזֶּה דְּאִקְרֵי זָכָר.

113. וּבְגִין דָּא, אִיהִי תָּמָר דְּכָר וְנוּקְבָא, דְּלָא סָלִיק דָּא בְּלָא דָּא. תָּמָר: כד״א, כְּתִמְרוֹת עָשָׁן. מַה עָשָׁן, סָלִיק חִוָּור וְאוּכָם, אוּף הָכָא, כֻּלָּא כָּלִיל בָּהּ בְּפַלְגוּת לֵילְיָא, לְמֶעְבַּד נִימוּסוֹי בְּחַד שַׁעֲתָא, חִוָּור לְיִשְׂרָאֵל, וְאוּכָם לעכו״ם.

113. Therefore, she, NAMELY MALCHUT, is CALLED "a palm tree" (Heb. tamar), WHICH DENOTES male and female, because the palm tree does not grow one without the other, MALE WITHOUT FEMALE. SHE IS THEREFORE CALLED Tamar, as is written, "like pillars (Heb. timrot) of smoke" (Shir Hashirim 3:6). The same way as smoke rises with both white and black, so here too WITH MALCHUT THAT IS CALLED 'ZOT'. Everything is included in her at midnight, so she will perform her deeds together AT ONCE, white for Yisrael, WHICH IS MERCY, and black for the heathen nations, WHICH IS JUDGMENT.

114. וְעוֹד דְּהַאי לֵילְיָא לָא אִתְפְּלַג, לָא עָבֵיד נִימוּסוֹי מ״ל. מֵאַבְרָהָם. דִּכְתִיב וַיֶּחָלֵק עֲלֵיהֶם לַיְלָה, דְּאִתְפְּלַג לְמֶעְבַּד נִימוּסוֹי. אוּף הָכָא, מֹשֶׁה אָמַר כַּחֲצוֹת, כְּמִפְלַג. דְּמֹשֶׁה יָדַע דְּלָא יַעְבֵּיד נִימוּסוֹי, עַד דְּאִתְפְּלַג.

114. Before the night is divided in half at midnight, it does not perform its functions. Whence do we know this? From Abraham, as is written: "And he divided himself against them...night" (Beresheet 14:15), WHICH MEANS that it was divided in order to do its functions. Here too, Moses said, "About midnight," MEANING when THE NIGHT reaches the middle, for Moses knew that its functions would not be performed until it does.

115. וְהָכִי הֲוָה, דְּלָא עָבֵיד לֵילְיָא נִימוּסוֹי, עַד דְּאִתְפְּלַג, בְּפַלְגוּת בַּתְרָאָה, עָבֵד נִימוּסוֹי, הה״ד וַיְהִי בַּחֲצִי הַלַּיְלָה. מַאי בַּחֲצִי. בְּפַלְגוּת בַּתְרָאָה, בְּזִמְנָא דְּאִיהִי שַׁלְטָא, וְאִשְׁתְּכַח הַאי זֹאת, לְמֶעְבַּד נִמוּסִין תְּדִירָא, וְכָל נִימוּסָא דְּאִתְעֲבִיד בְּלֵילְיָא, בְּפַלְגוּתָא בַּתְרָאָה אִתְעֲבִיד.

115. And so it was that the night did not perform its functions until midnight, for it performed its functions in the second half of the night. This is the meaning of: "And it came to pass, that at midnight." What is the connotation of "mid"? IT MEANS that during the second half, when MALCHUT, rules, zot, MALCHUT is always present to perform actions, and every action that was done at night was done in the second half.

116. וַיְיָ׳ הִכָּה כָל בְּכוֹר, וַיְיָ׳: הוּא וּבֵית דִּינוֹ, וַיְיָ׳: הוּא וְנִימוּסוֹי. הִכָּה כָל בְּכוֹר הִכָּה, מֹשֶׁה לֹא אָמַר אֶלָּא וּמֵת וְגוֹ׳, מַהוּ הִכָּה. אֶלָּא, דְּאִתְעַר כֹּה, כְּמָה דְּאַגְזִים מֹשֶׁה, דִּכְתִיב וְהִנֵּה לֹא שָׁמַעְתָּ עַד כֹּה.

116. "And Hashem smote every firstborn." "And Hashem" IS DEFINED AS Him, ZEIR ANPIN, and His court, WHICH IS MALCHUT. "And Hashem," REFERS TO Him and His actions. "Smote every firstborn" - HE ASKS: Moses only said, "And all the firstborn...shall die" (Shemot 11:5). Why DOES IT SAY HERE "smote"? HE ANSWERS: But MALCHUT OF THE ASPECT OF JUDGMENT, WHICH IS CALLED "KOH', became aroused and Moses threatened him, as is written: "Behold, till now (Lit. 'to koh) you would not hear." THEREFORE, IT IS SAID, "HASHEM SMOTE (HEB. HIKAH)," WHICH IS THE NAME KOH THAT SLEW ALL THE FIRSTBORN OF EGYPT.

117. וְתָאנָא, פַּרְעֹה חַכִּים הֲוָה מִכָּל חַרְשׁוֹי, וְאִסְתַּכַּל בְּהַאי זֹאת, דְּיַעֲבִיד בֵּיהּ דִּינָא, וְזַמִּין לְחָרְבָא אַרְעֵיהּ, כְּמָה דְּאָמַר מֹשֶׁה, בְּזֹאת תֵּדַע כִּי אֲנִי יְיָ׳. וּבְאִיהוּ מַה כְּתִיב, וַיִּפֶן פַּרְעֹה. מַהוּ וַיִּפֶן. דְּאַפְנֵי לִבֵּיהּ מֵהַרְהוּרָא דָּא. כד״א, וַיִּפֶן אַהֲרֹן. וַיָּבוֹא אֶל בֵּיתוֹ וְלֹא שָׁת לִבּוֹ גַּם לְזֹאת. גַּם לְרַבּוֹת הַאי דְּזִמְנָא לְחָרְבָא אַרְעֵיהּ, וְלָא שָׁוֵי לִבֵּיהּ לְקַבְלֵיהּ דְּזֹא״ת.

117. We learned that Pharaoh was wiser than all his sorcerers, and observed that zot, NAMELY MALCHUT, would execute Judgment upon him and destroy his land, as Moses said, "In this (zot) you shall know that I am Hashem" (Shemot 7:17). It is written about him: "And Pharaoh turned" (Ibid. 23), "turned" MEANING that he turned his heart away from this thought, as written: "And Aaron turned" (Bemidbar 12:10). "And went to his house, neither did set his heart even to this (Heb. zot)" (Ibid.) THE WORD "also," WHICH IS SUPERFLUOUS, is to add that one which will destroy his land, "neither did set his heart even to this," MEANING THE WORD "ALSO" IMPLIES THAT EVEN THOUGH HE KNEW THAT THE NAME 'ZOT', WHICH IS MALCHUT, WOULD DESTROY HIS LAND, HE DID NOT PAY ATTENTION TO IT.

118. IT IS WRITTEN: "all the firstborn." "FIRSTBORN" IS THE ASPECT CHOCHMAH, AND "ALL THE FIRSTBORN" DENOTES THAT even upper and lower levels were broken in power - MEANING all those levels that rule by THE POWER OF their wisdom, WHICH IS THE WISDOM OF EGYPT as is written: "ALL THE FIRSTBORN in the land of Egypt." All the upper and lower levels that were broken in power are all alluded to in the verse, "From the firstborn of Pharaoh that sits on his throne, even to the firstborn of the maidservant that is behind the mill; and all the firstborn of cattle" (Shemot 11:5). So we see that they are all alluded to in the passage.

118. כָּל בְּכוֹר, אֲפִילוּ דַּרְגִּין עִלָּאִין וְתַתָּאִין, אִתְּבְּרוּ מִשּׁוּלְטָנֵהוֹן, כָּל אִינּוּן דְּשַׁלְטִין בְּחָכְמְתָא דִּלְהוֹן, דִּכְתִיב, בְּאֶרֶץ מִצְרַיִם. וְכֻלְּהוּ דַּרְגִּין, עִלָּאִין וְתַתָּאִין, דְּאִתְּבְּרוּ מִשּׁוּלְטָנֵהוֹן, כֻּלְּהוּ בְּפְסוּקָא אִתְחָזוּן, דִּכְתִיב מִבְּכוֹר פַּרְעֹה הַיּוֹשֵׁב עַל כִּסְאוֹ עַד בְּכוֹר הַשִּׁפְחָה אֲשֶׁר אַחַר הָרֵחַיִם וְכֹל בְּכוֹר בְּהֵמָה, הָא כֻּלְּהוּ אִתְחָזוּן בְּפְסוּקָא.

119. In brief, "From the firstborn of Pharaoh that sits on his throne," REFERS TO the power of the lowest Sfirah OF THE KLIPOT, WHICH RECEIVE from the upper Malchut. "even to the firstborn of the maidservant," refers to the left Sfirah, which is under the power MENTIONED EARLIER, from behind four mills, which are the four legions OF THE KLIPOT. This is understood, because it is written, "behind the millstone," and not 'from the millstone'. "And all the firstborn of cattle," REFERS TO THOSE below the lower ones MENTIONED EARLIER. It is a female, of the females of asses, cattle and donkeys, large and small animals, WHICH ARE THE LEVELS OF IMPURITY. Males and females come out from them. "To the firstborn of the captive that was in the dungeon," MEANS those that descend from the maidservant, for with them, SORCERY is performed on the prisoners in order to enslave them forever and ensure they never go free.

119. סִתְמָא דְּמִלָּה, מִבְּכוֹר פַּרְעֹה הַיּוֹשֵׁב עַל כִּסְאוֹ, כִּתְרָא תַּתָּאָה דְּקוּזְמִיטָא דְּמַלְכוּתָא דִּלְעֵילָא. עַד בְּכוֹר הַשִּׁפְחָה, כִּתְרָא שְׂמָאלָא, תַּתָּאָה מִינָּהּ, דְּקוּזְמִיטָא מִבָּתַר אַרְבַּע רְחַיִּין, אַרְבַּע מַשִּׁירְיָין. מַשְׁמַע, מִשּׁוּם דִּכְתִיב אַחַר הָרֵחַיִם, וְלָא מִן הָרֵחַיִם. וְכֹל בְּכוֹר בְּהֵמָה, תַּתָּאִין מִתַּתָּאִין, נוּקְבָא מִנּוּקְבָתָא, דְּאִשְׁתְּכָחוּ בְּאָתְנֵי בִּבְעִירֵי וַחֲמָרֵי, בְּרַבְרְבֵי בְּזוּטְרֵי, וּמְקַבְּלִין מִנְּהוֹן גּוּבְרִין וְנוּקְבִין. עַד בְּכוֹר הַשְּׁבִי אֲשֶׁר בְּבֵית הַבּוֹר, אִינּוּן דְּנָפְקִין מִשִּׁפְחָה. דִּי בְּהוֹן עַבְדִּין לַאֲסִירֵי, דְּיִשְׁתַּעְבְּדוּן בְּהוֹן לְעָלְמִין, וְלָא יִפְקוּן לְחֵירוּ.

120. Because they relied upon these levels, the Egyptians refused TO LET THE CHILDREN OF YISRAEL GO, for they formed a knot OF SORCERY against Yisrael so they would never be able to leave their bondage. The strength and dominion of the Holy One, blessed be He, is seen in this, and this memory will never cease from Yisrael for generations and generations. If not for the strength and power of the Holy One, blessed be He, none the kings of the nations and all the sorcerers of the world would be able to deliver Yisrael from bondage. For He opened their bonds and smashed all these crowns OF THE FIRSTBORN OF THE CAPTIVE MENTIONED EARLIER in order to take them out TO FREEDOM. Referring to this, it is written: "Who would not fear You, O King of the nations? For to You it is fitting. For among all the wise men of the nations, and in all their kingdom, there is none like You" (Yirmeyah 10:7).

120. וּבְרוּחְצָנוּתָא דְּאִלֵּין דַּרְגִּין, סָרִיבוּ מִצְרָאֵי, דִּי בְּהוֹן עֲבָדוּ קִשְׁרָא לְיִשְׂרָאֵל, דְּלָא יִפְקוּן מִן עַבְדוּתְהוֹן לְעָלְמִין. וּבְהַאי אִתְחֲזֵי גְּבוּרְתָּא וְשֶׁלְטָנוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא, וְדִכְרָנָא דָּא לָא יִשְׁתֵּצֵי מִיִּשְׂרָאֵל לְדָרֵי דָּרִין, דְּאִי לָא הֲוָה חֵילָא וּגְבוּרְתָּא דְּקוּדְשָׁא בְּרִיךְ הוּא, כָּל מַלְכֵי עַמִּין, וְכָל חָרְשֵׁי עָלְמִין, וְחַכִּימֵי עָלְמִין, לָא יִפְקוּן לְיִשְׂרָאֵל מִן עַבְדוּתָא, דְּשָׁרָא קִטְרִין דִּלְהוֹן, וְתָבַר כָּל אִינּוּן כִּתְרִין, בְּגִין לְאַפָּקָא לוֹן. עַל דָּא כְּתִיב, מִי לֹא יִרָאֲךָ מֶלֶךְ הַגּוֹיִם כִּי לְךָ יָאָתָה כִּי בְכָל חַכְמֵי הַגּוֹיִם וּבְכָל מַלְכוּתָם מֵאֵין כָּמוֹךָ.

121. Rabbi Shimon wept, raised his voice and sighed. He said: There is an attachment formed. Have you thought HOW MUCH the Holy One, blessed be He, ATTACHED HIMSELF, AND praised HIMSELF SO many times FOR THE EXODUS FROM EGYPT? It is written: "who brought you out of the Land of Egypt" (Devarim 5:6); "Hashem your Elohim brought you forth out of Egypt" (Devarim 16:1); "Hashem your Elohim brought you out from there" (Devarim 5:15); "I brought your hosts out" (Shemot 12:17); "Remember this day, in which you came out from Egypt" (Shemot 13:3); "and brought you out, He Himself being present, with His mighty power out of Egypt" (Devarim 4:37); "Hashem brought you out from this place" (Shemot 13:3). THE EXODUS FROM EGYPT IS MENTIONED IN THE TORAH FIFTY TIMES.

121. בָּכָה ר"ש, אָרִים קָלֵיהּ וְאַתְנַח, אָמַר קִנְטוּרָא דְּקִיטְפָא אִשְׁתְּכַח, חֲשַׁבְתּוּן דְּשָׁבַח קוּדְשָׁא בְּרִיךְ הוּא כַּמָּה זִמְנִין, אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם, הוֹצִיאֲךָ יְיָ אֱלֹהֶיךָ מִמִּצְרַיִם, וַיּוֹצִיאֲךָ יְיָ אֱלֹהֶיךָ מִשָּׁם, הוֹצֵאתִי אֶת צִבְאוֹתַיִכֶם, זָכוֹר אֶת הַיּוֹם הַזֶּה אֲשֶׁר יְצָאתֶם מִמִּצְרַיִם, וַיּוֹצִיאֲךָ בְּפָנָיו בְּכֹחוֹ הַגָּדוֹל מִמִּצְרַיִם, הוֹצִיא יְיָ אֶתְכֶם מִזֶּה.

122. אֶלָּא תָּאנָא, י׳ כִּתְרִין, אִינּוּן לְתַתָּא, כְּגַוְונָא דִּלְעֵילָא, וְכֻלְּהוּ סְתִימִין, בְּתְלָתָא אִלֵּין דְּאַמְרָן. וּתְלַת קִשְׁרִין קֶשִׁירוּ בְּהוּ, עַל ג׳ דַּרְגִּין אִלֵּין דִּבְהוּ עַבְדוּ, דְּיִשְׂרָאֵל לָא יִפְקוּן מִשִּׁעְבּוּדְהוֹן לְעָלְמִין.

122. HE ANSWERS: Yet we learned that there are ten crowns, MEANING SFIROT, below IN THE KLIPOT, as above IN HOLINESS. They are all blocked by the three KLIPOT we mentioned, NAMELY THE FIRSTBORN OF PHARAOH, THE FIRSTBORN OF THE MAIDSERVANT AND THE FIRSTBORN OF CATTLE. They formed three ties on these three levels, with which they caused that Yisrael would never leave their bondage.

123. זַכָּאִין אַתּוּן אַבְרָהָם יִצְחָק וְיַעֲקֹב, דְּבִזְכוּתְכוֹן שָׁרִיאוּ קִטְרִין, וְקוּדְשָׁא בְּרִיךְ הוּא דְּכָר תְּלַת קִטְרֵי מְהֵימְנוּתָא דִּלְכוֹן הה״ד וַיִּזְכֹּר אֱלֹהִים אֶת בְּרִיתוֹ אֶת אַבְרָהָם אֶת יִצְחָק וְאֶת יַעֲקֹב. אֶת אַבְרָהָם, הָא קִשְׁרָא חֲדָא, דְּאַבְרָהָם. אֶת יִצְחָק, הָא קִשְׁרָא תִּנְיָינָא, דְּיִצְחָק. וְאֶת יַעֲקֹב, הָא קִשְׁרָא תְּלִיתָאָה, שְׁלִימָתָא דְּיַעֲקֹב.

123. Fortunate are you, Abraham, Isaac and Jacob, for the ties were untied for your sakes, and the Holy One, blessed be He, remembered your three ties of Faith. This is the meaning of: "And Elohim remembered His covenant with Abraham, with Isaac, and with Jacob" (Shemot 2:24). "With Abraham," is one tie of Abraham, "with Isaac," is the second tie of Isaac, and "with Jacob," is the third whole tie of Jacob.

124. תָּנָא, כָּל זְמָנִין וְחַגִּין וְשַׁבָּתִין, כֻּלְּהוּ דּוּכְרָנָא לְהַאי, וְעַל הַאי אִתְקַיְּימוּ כֻּלְּהוּ, דְּאִלְמָלֵא הַאי, לָא הֲוָה נָטוּרָא דִּזְמָנִין וְחַגִּין וְשַׁבָּתִין. וּבְגִינֵי כַּךְ, לָא אִשְׁתְּצֵי דִּכְרָנָא דְּמִצְרַיִם מִכָּל זְמָנִין וְחַגִּין וְשַׁבָּתִין. ת״ח הֵינָא דָּא, הוּא יְסוֹדָא וְשָׁרְשָׁא דְּאוֹרַיְיתָא, וְכָל פִּקּוּדוֹי, וְכָל מְהֵימְנוּתָא שְׁלִימָתָא דְּיִשְׂרָאֵל.

124. We learned that every holiday, festival and Shabbat are all in memory of this, THE EXODUS OUT OF EGYPT. They are all based on this and were it not for this, there would be no observance of the holidays, festivals and Shabbat. Therefore, the memory of Egypt has not ceased from all holidays, festivals and Shabbatot. Come and behold: this Judgment IN THE EXODUS FROM EGYPT is the foundation and source of the Torah and all the commandments and the complete Faith of the children of Yisrael. THEREFORE, THE EXODUS OUT OF EGYPT IS MENTIONED MANY TIMES IN THE TORAH.

125. וְעוֹד אֲמַאי לָא הֲוָה בִּימָמָא דְּשָׁאִילְתּוּ. תְּנִינָן, כְּתִיב הַיּוֹם אַתֶּם יוֹצְאִים, וּכְתִיב הוֹצִיאֲךָ יְיָ׳ אֱלֹהֶיךָ מִמִּצְרַיִם לַיְלָה. אֶלָּא תָּאנָא, עִקָּרָא דְּפוּרְקָנָא דְּיִשְׂרָאֵל, לָא הֲוָה אֶלָּא בַּלַּיְלָה, דְּלֵילְיָא שָׁרָא קִטְרִין, וְעָבֵד נוּקְמִין, וְיוֹמָא אַפִּיק לוֹן בְּרִישׁ גַּלֵּי, הֲדָא הוּא דִּכְתִיב יָצְאוּ בְּנֵי יִשְׂרָאֵל בְּיַד רָמָה לְעֵינֵי כָּל מִצְרָיִם. וּכְתִיב וּמִצְרַיִם מְקַבְּרִים אֵת אֲשֶׁר הִכָּה יְיָ׳ בָּהֶם כָּל בְּכוֹר, דָּא הוּא פִּרְסוּמֵי נִיסָא.

125. Also regarding your question why the Judgment of Egypt did not occur by day, we learned that it is written: "This day you came out" (Shemot 13:4), and, "Hashem your Elohim brought you forth out of Egypt by night" (Devarim 16:1). But we learned that the redemption of the children of Yisrael was mainly by night, WHICH IS THE SECRET OF MALCHUT CALLED 'NIGHT', for the night opened the ties and wreaked revenge, while the day brought them out with a high hand. This is the meaning of: "The children of Yisrael went out with a high hand in the sight of all Egypt. And Egypt was burying all their firstborn whom Hashem had smitten among them" (Bemidbar 33:3). This was in order to make the miracle famous.

126. אָתוּ ר׳ חִיָּא ור׳ יוֹסֵי, אִשְׁתְּטָחוּ קָמֵיהּ, וְנָשְׁקוּ יְדוֹי. וּבְכוּ וְאָמְרוּ, גְּלִיפִין עִלָּאִין וְתַתָּאִין, זַקְפָן רֵישָׁא בְּגִינָךָ, עָבֵד קוּדְשָׁא בְּרִיךְ הוּא יְרוּשָׁלַיִם לְתַתָּא, כְּגַוְונָא דִּלְעֵילָא. עָבֵד שׁוּרֵי קַרְתָּא קַדִּישָׁא וְתַרְעוֹי. מַאן דְּעָיֵיל, לָא עָיֵיל, עַד דְּיִפְתְּחוּן תַּרְעִין. מַאן דְּסָלִיק, לָא סָלִיק, עַד דְּיִתְתַּקְנוּן דַּרְגִּין דְּשׁוּרֵי מַאן יָכִיל לְמִפְתַּח תַּרְעִין דְּקַרְתָּא קַדִּישָׁא, וּמַאן יָכִיל לְאַתְקָנָא דַּרְגִּין דְּשׁוּרֵי, דָּא רשב״י, דְּאִיהוּ פָּתַח תַּרְעִין דְּרָזֵי דְּחָכְמְתָא, וְאִיהוּ אַתְקִין דַּרְגִּין עִלָּאִין, וּכְתִיב יֵרָאֶה כָּל זְכוּרְךָ אֶת פְּנֵי הָאָדוֹן יְיָ׳. מַאן פְּנֵי הָאָדוֹן יְיָ׳, דָּא רשב״י, דְּמַאן דְּאִיהוּ דְּכוּרָא מִן דְּכָרְנִיא, בָּעֵי לְאִתְחַזָּאָה קָמֵיהּ.

126. Rabbi Chiya and Rabbi Yosi came and prostrated before him, and kissed his hands. They wept and said: Upper and lower images raise their heads through your merit. The Holy One, blessed be He, made terrestrial Jerusalem, WHICH IS MALCHUT, in the likeness of celestial Jerusalem, WHICH IS BINAH. And He made the outer walls of the Holy City and its gates. One can not enter until the gates are opened for him. One can not ascend until the steps to the outer walls are prepared. Who can open the gates of the Holy City? And who can repair the steps to the outer walls? This is Rabbi Shimon bar Yochai, who opens the gates of the secrets of Wisdom and repairs the upper levels. And it is written: "Every one of your males shall appear before the Master Hashem" (Shemot 34:23). Who is before the Master Hashem? This is Rabbi Shimon bar Yochai. For he who is a memory (Heb. zecher) of the remembrances, THAT IS, HE IS THE ASPECT OF THE MALE (HEB. ZACHAR) OF THE SUPERNAL MOCHIN THAT ARE CALLED 'REMEMBRANCES (HEB. ZICHRONOT)', WHICH ARE OF THE MOCHIN OF ABA AND IMA, has to appear before Him.

127. אָמַר לוֹן, עַד הַשְׁתָּא, לָא סִיּוּמְנָא מִלָּה דִּשְׁאֵלְתָּא דִּילְכוֹן, דְּהָא תָּנִינָן, וַיְיָ׳ הִכָּה כָּל בְּכוֹר, כָּל בְּכוֹר סְתָם, כִּדְקָאמְרַן. וְכֻלָּא הֲוָה כְּמָה דְּאִינּוּן דְּמִיתוּ, אִינּוּן קְטוּרֵי קְטָרִין, דַּהֲווֹ מִשְׁתַּמְּשֵׁי בְּחָרְשַׁיְיהוּ בְּאִינּוּן כְּתָרִין. מִנְּהוֹן מִשְׁתַּמְּשֵׁי בְּעִלָּאֵי, וּמִנְּהוֹן בְּתַתָּאֵי, וְאַף עַל גַּב דְּכֻלְּהוּ תַּתָּאִין אִינּוּן. וְכָל אַרְעָא דְּמִצְרַיִם מַלְיָא חַרְשִׁין הֲוָה. וּכְתִיב כִּי אֵין בַּיִת אֲשֶׁר אֵין שָׁם מֵת.

127. He said to them: Even now, I have still not finished ANSWERING your questions. For we learned, "And Hashem smote all the firstborn." "all the firstborn" is general; IT DOES NOT SAY 'THE FIRSTBORN OF EGYPT', BECAUSE IT REFERS ALSO TO THE LEVELS THE EGYPTIANS WERE ATTACHED TO, WHICH ARE THE FOUR LEVELS OF THE KLIPOT, of which we spoke before. For everyone it was the same as for those that died, MEANING THAT WHATEVER WAS DONE TO THE FIRSTBORN OF EGYPT WHO DIED WAS LIKEWISE DONE TO THE LEVELS OF KLIPOT. Of those who tied the ties and used these crowns in their witchcraft, some employed the upper, and some the lower, and even though they were all lower, THEY ALSO EMPLOYED THE UPPER. And the whole land of Egypt was full of sorcery, as is written: "For there was not a house where there was not one dead" (Shemot 12:30).

128. וְאִתְעֲבִיד דִּינָא בְּכֻלָּא, בְּשַׁעֲתָא דְּאִתְכְּנָשׁוּ כֻּלְּהוּ בְּבָתֵּיהוֹן, וְלָא הֲווֹ מִתְפַּזְּרֵי בְּמַדְבְּרָא וּבְחַקְלָא, אֶלָּא כֻּלְּהוּ אִשְׁתְּכָחוּ בְּבָתֵּיהוֹן, וְעָבֵד לֵילְיָא דִּינוֹי בְּכֻלָּא בְּהַהִיא שַׁעֲתָא. וְתָנָא הֲוָה נָהִיר לֵילְיָא כְּיוֹמָא דִּתְקוּפָה דְּתַמּוּז, וְחָמָא כָּל עַמָּא דִּינוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, הה״ד וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁכָה כָּאוֹרָה.

128. And Judgment was executed against them all. When they were all gathered in their homes, and were not scattered in the wilderness or in the field, the night, WHICH IS MALCHUT, executed its Judgments. And we learned that the night shone just like the day is the solstice of Tamuz, and the whole people saw the Judgments of the Holy One, blessed be He. This is the meaning of: "But the night shines like the day: the darkness and the light are both alike" (Tehilim 139:12).

129. וּבְשַׁעֲתָא דְּנָפְקוּ אִשְׁתְּכָחוּ כֻּלְּהוֹן מֵתִין בַּשְׁוָקִין לְעֵינֵיהוֹן דְּכֹלָּא, בַּעְיָין לְאַקְבְּרָא לְהוּ וְלָא אַשְׁכָּחוּ, וְדָא אַקְשֵׁי לְהוּ מִכֹּלָּא. חָמוּ לְיִשְׂרָאֵל נָפְקִין לְעֵינֵיהוֹן בְּחַד גִּיסָא, וְחָמוּ לְמֵיתֵיהוֹן בְּאִידָךְ גִּיסָא. וּבְכֹלָּא הֲוָה פִּרְסוּמֵי נִיסָא, דְּלָא הֲוָה כְּהַאי מִיּוֹמָא דְּאִתְבְּרֵי עָלְמָא.

129. When YISRAEL left, they were all found dead in the marketplace before everyone's sight. They wanted to bury them but could not find them, BECAUSE THE DOGS HAD EATEN THEM. HOWEVER, NOT ALL OF THEM WERE EATEN UP. SOME OF THEM DID REMAIN, OF WHOM IT IS SAID, "AND EGYPT WAS BURYING" (BEMIDBAR 33:4). This was the most difficult thing for them, as from one side they saw Yisrael leaving and from the other side they saw their dead. It was all in order to publicize the miracle, for there was nothing like it since the day the world was created.

130. ות״ח, כְּתִיב לֵיל שִׁמּוּרִים הוּא לַיְיָ׳ לְהוֹצִיאָם וְגוֹ׳, הוּא הַלַּיְלָה הַזֶּה לַיְיָ׳ שִׁמּוּרִים לְכָל בְּנֵי יִשְׂרָאֵל וְגוֹ׳, הַאי פְּסוּקָא קַשְׁיָא כֵּיוָן דְּאָמַר לֵיל, מַהוּ שִׁמּוּרִים, וְלָא שִׁמּוּר, שִׁמּוּר מִבָּעֵי לֵיהּ. וּכְתִיב הוּא הַלַּיְלָה הַזֶּה, לֵיל קָאָמַר בְּקַדְמֵיתָא, וּבָתַר לַיְלָה.

130. Come and behold: it is written, "It is a night of (Heb. leil) watchfulness to Hashem for bringing them out...this is Hashem's watch night (Heb. lailah) for all the children of Yisrael" (Shemot 12:42). This passage is difficult. Since it says "leil," why does it say "watchfulness" using the plural suffix instead of the singular? MOREOVER, it is also written "lailah." Why does it first say "leil" and afterwards "lailah"?

131. אֶלָּא הָכִי תָּנִינָן, כְּתִיב, כִּי יִהְיֶה נַעֲרָה בְתוּלָה. נַעַר כְּתִיב, מ״ט. מִשּׁוּם דְּכָל זְמַן דְּלָא קַבִּילַת דְּכַר, אִתְקְרֵי נַעַר, מִדְּקַבִּילַת דְּכַר, אִתְקְרֵי נַעֲרָה. אוּף הָכָא, לֵיל עַד לָא קַבִּילַת דְּכַר. וּאע״ג דְּכְתִיב בֵּיהּ שִׁמּוּרִים דְּכַר הֲוָה זַמִּין לְאִתְחַבְּרָא עִמָּהּ וּבְשַׁעֲתָא דְּאִתְחַבָּר עִמָּהּ דְּכַר, כְּתִיב, הוּא הַלַּיְלָה הַזֶּה לַיְיָ׳ שִׁמּוּרִים. שִׁמּוּרִים: דְּכַר וְנוּקְבָא. וּבְגִינֵי כַּךְ כְּתִיב הַלַּיְלָה הַזֶּה.

131. HE ANSWERS: But this is what we learned. It is written: "If there is a virgin maiden (Heb. na'ara)" (Devarim 22:23). It is spelled "na'ara" without Hei. What is the reason thereof? Because as long as she does not accept a male, she is called "na'ara." After she receives a male, she is considered "na'arah." Also, MALCHUT IS CALLED "leil" before she receives a male, WHICH IS ZEIR ANPIN. Even though it is written: "night of watchfulness" IN THE PLURAL, WHICH SUGGESTS THAT IT ALSO INCLUDES ZEIR ANPIN, IT IS because the male - WHICH IS ZEIR ANPIN - was going to unite with her, BUT DID NOT YET. When the male united with her, it is written: "This is Hashem's watch night (plural)," WHICH INDICATE male and female, NAMELY ZEIR ANPIN AND MALCHUT. Therefore, it is spelled "lailah" with Hei.

132. And wherever male and female are together, the praise is directed only to the male. The children of Yisrael also directed their praises to the male and not the female. This is the meaning of: "This (zeh masc.) is my El and I shall glorify Him" (Shemot 15:2). When both male and female are present, then the praise is directed only to the male. And this is what the children of Yisrael await, as written: "This (zeh) is Hashem; we have waited for Him, we will be glad and rejoice in His salvation" (Yeshayah 25:9). For He will do so for them, as is written: "As in the days of your coming out of the land of Egypt, I will show him marvelous things" (Michah 7:15).

132. וּבְאֵתַר דְּאִשְׁתְּכָחוּ דְּכַר וְנוּקְבָא, לֵית שְׁבָחָא אֶלָּא לִדְכוּרָא. וְהָכִי שַׁבְּחוּ יִשְׂרָאֵל בְּתוּשְׁבַחְתַּיְיהוּ. לִדְכוּרָא וְלָא לְנוּקְבָא, הה"ד, זֶה אֵלִי וְאַנְוֵהוּ. דְּלֵית שְׁבָחָא בְּאֵתָר דְּדְכוּרָא וְנוּקְבָא אִשְׁתְּכָחוּ, אֶלָּא לִדְכוּרָא. וְעַל דָּא מְחַכָּאן יִשְׂרָאֵל, דִּכְתִיב זֶה יְיָ׳ קִוִּינוּ לוֹ נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתוֹ. מִשּׁוּם דְּהָכִי זַמִּין לְמֶעְבַּד לְהוּ, דִּכְתִיב כִּימֵי צֵאתְךָ מֵאֶרֶץ מִצְרַיִם אַרְאֶנּוּ נִפְלָאוֹת.

133. Such is this secret, as is written here: "leil" and "lailah." So will the Holy One, blessed be He, do for them in the future, as is written: "Watchman what is of the night (Heb. lailah), Watchman what is of the night (Heb. leil)" (Yeshayah 21:11). As there was watching and "leil" there, so here is also watching and "leil." As there was watching and "lailah" there, so here also is watching and "lailah."

133. וְרָזָא דָא הָכִי הוּא, כְּגַוְונָא דְּהָכָא לֵיל וְלַיְלָה, כַּךְ זַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְמֶעְבַּד לְהוּ, דִּכְתִיב שׁוֹמֵר מַה מִּלַּיְלָה שׁוֹמֵר מַה מִּלֵּיל. מַה לְּהַלָּן שְׁמִירָה וְלֵיל, אוּף כָּאן שְׁמִירָה וְלֵיל. מַה לְּהַלָּן שְׁמִירָה וְלַיְלָה, אוּף כָּאן שְׁמִירָה וְלַיְלָה.

134. It is called "lailah" because of the male THAT IS INCLUDED IN HER AS MENTIONED. This is as written: "The morning comes, and also the night" (Ibid. 12), WHICH ARE ZEIR ANPIN AND MALCHUT, because morning MEANS as written: "And Abraham rose up early in the morning" (Beresheet 22:3). This is his own attribute, NAMELY CHESED OF ZEIR ANPIN, WHICH IS CALLED 'MORNING'. It is written: "My voice shall you hear in the morning, O Hashem" (Tehilim 5:4), NAMELY ALSO the morning itself, WHICH IS ZEIR ANPIN IN THE ASPECT OF CHESED.

134. וְלַיְלָה אִתְקְרֵי אֲגַב דְּכוּרָא, הה"ד, אָתָא בֹּקֶר וְגַם לַיְלָה. בֹּקֶר: כד"א וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר. דְּהוּא מִדָּתוֹ מַמָּשׁ. וּכְתִיב יְיָ׳ בֹּקֶר תִּשְׁמַע קוֹלִי, בֹּקֶר מַמָּשׁ.

135. Rabbi Chiya and Rabbi Yosi were sitting. RABBI SHIMON was teaching them the secret of the Laws of Priests. They came back every day and sat before him. One day, Rabbi Shimon went out. They went with him until they reached a field and sat down.

135. יָתְבוּ ר׳ חִיָּא ור׳ יוֹסֵי, וְאוֹלִיף לְהוּ רָזָא דְּתוֹרַת כֹּהֲנִים, וַהֲווֹ מְהַדְּרֵי בְּכָל יוֹמָא וְיָתְבֵי קֳמֵיהּ. חַד יוֹמָא נָפַק ר"ש לְבַר, אָזְלוּ בַּהֲדֵיהּ, מָטוּ לְחַד חַקְלָא יָתְבוּ.

6. "All things have I seen in the days of my vanity"

Rabbi Shimon says that the verse, "I have seen everything in the days of my vanity. There is a righteous man who perishes in his righteousness and there is a wicked man who prolongs his life in his evil doing," contains two themes: Solomon was alluding to wisdom, but God is patient with the wicked until they repent. A person should live among the righteous because he will receive good due to their merit, while if he lives among the wicked he will be caught in their sins. Rabbi Shimon offers another explanation of the title verse, that is that Solomon was called by seven names, the seventh of which was Kohelet, that is equivalent to them all. His names were called after Wisdom, and therefore he composed three books, Shir Hashirim, Kohelet and Mishlei, corresponding to Chesed, Judgment and Mercy. Thus he perfected wisdom. Rabbi Shimon moves to the question of breath and voice, saying that breath is made of air and water, and everything in the world is made of breath. Breath has the power to produce voice, but actual voice has the enduring power to produce speech. He says that sometimes vanity nurtures from judgment, sometimes from mercy. Then while the rabbis are sitting in the field, they see a column of smoke from incense rising and falling. Meanwhile a scent arose from the field that was more fragrant, for it was the fragrance of the Shechinah.

136. פָּתַח ר״ש וְאָמַר, תָּא חֲזֵי, כְּתִיב, אֶת הַכֹּל רָאִיתִי בִּימֵי הֶבְלִי יֵשׁ צַדִּיק אוֹבֵד בְּצִדְקוֹ וְיֵשׁ רָשָׁע מַאֲרִיךְ בְּרָעָתוֹ, שְׁלֹמֹה דַּהֲוַת חָכְמְתָא יְתֵירָא עַל כֹּלָּא, מַאי קָאָמַר בְּהַאי קְרָא. אֶלָּא, שְׁלֹמֹה רָמֵז דְּחָכְמְתָא קָא רָמֵז. דְּהָא חֲזֵינָן אוֹרְחוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא דְּלָאו הָכִי, דְּהָא כְּתִיב, וְלָתֵת לְאִישׁ כְּדַרְכָּיו וְכִפְרִי מַעֲלָלָיו. אֶלָּא תְּרֵי עִנְיָנֵי נִינְהוּ, דְּקָא רָמֵז הָכָא.

136. Rabbi Shimon opened the discussion, saying: Come and behold. It is written: "All things have I seen in the days of my vanity. There is a just man who perishes in his righteousness and there is a wicked man who prolongs his life in his wickedness" (Kohelet 7:15). What did Solomon, who possessed more wisdom then any other person, speak of in this verse? HE RESPONDS: Solomon alluded to wisdom. We see that the ways of the Holy One, blessed be He, are not so, for it is written: "To give every man according to his ways, and according to the fruit of his doings" (Yirmeyah 17:10). But he is alluding to two themes here.

137. דְּתָנֵינָן, כַּד עֵינוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא בָּעָאן לְאַשְׁגָּחָא בְּעָלְמָא, וּלְעַיְּינָא בֵּיהּ, כְּמָה דִּכְתִיב כִּי יְיָ׳ עֵינָיו מְשׁוֹטְטוֹת בְּכָל הָאָרֶץ, וְאַשְׁכְּחָן חַיָּיבִין בְּעָלְמָא, הַהוּא צַדִּיקָא דְּאִשְׁתְּכַח בְּדָרָא, אִתְּפַס בְּחוֹבַיְיהוּ. וְחַיָּיבָא מַאֲרִיךְ קוּדְשָׁא בְּרִיךְ הוּא רוּגְזֵיהּ עִמְּהוֹן עַד דְּיִתּוּבוּן. וְאִי לָאו, לָא יִשְׁתְּכַח מַאן דְּיִתְבַּע רַחֲמֵי עֲלֵיהוֹן, הה״ד, יֵשׁ צַדִּיק אוֹבֵד בְּצִדְקוֹ, מִשּׁוּם דְּהַהוּא זַכָּאָה, אִסְתַּלָּק מֵעָלְמָא.

137. We have learned that the eyes of the Holy One, blessed be He, wish to watch over the world and observe it, as is written: "For the eyes of Hashem run to and fro throughout the whole earth" (II Divrei Hayamim 16:9). If there are wicked people in the world, the righteous man in that generation is snared in their sins. The Holy One, blessed be He, is longsuffering with the wicked until they repent. If they do not REPENT, then there will be no one to plead mercy for them BECAUSE THE RIGHTEOUS HAS ALREADY DIED. This is the meaning of: "There is a just man who perishes in his righteousness." It is because he is righteous that he has departed from the world, SO HE WOULD NOT PLEAD MERCY FOR THE GENERATION.

138. בְּגִינֵי כַּךְ תָּנֵינָן, לְעוֹלָם אַל יָדוּר אָדָם אֶלָּא בִּמְקוֹם שֶׁאַנְשֵׁי מַעֲשֶׂה דָּרִים בְּתוֹכוֹ. מַאי טַעְמָא. מִשּׁוּם דְּוַוי לְהַאי דְּמָדוֹרֵיהּ בֵּין חַיָּיבָא, דְּהוּא אִתְּפַס בְּחוֹבַיְיהוּ, וְאִי דְּיוֹרֵיהּ בֵּין זַכָּאִין, אוֹטִיבִין לֵיהּ בְּגִינֵיהוֹן.

138. Therefore we learned that a person should only live in a place where men of action live. For what reason? Woe unto the person who dwells among the wicked, for he is caught in their sins. And if he dwells among the righteous, he is dealt well with due to their merit.

139. דְּהָא רַב חַסְדָּא, הֲוָה דְּיוֹרֵיהּ בְּקַדְמֵיתָא בֵּינֵי קַפּוּטְקָאֵי, וַהֲוָה דְּחִיקָא לֵיהּ שַׁעְתָּא, וּמַרְעִין רַדְפִין אֲבַתְרוֹי. נָטַל וְשַׁוֵּי מָדוֹרֵיהּ בֵּין מָארֵי תְּרִיסִין דְּצִפּוֹרִי, וְסָלִיק, וְזָכָה לְכַמָּה טָבִין, לְכַמָּה עוּתְרָא, לְכַמָּה אוֹרַיְיתָא, וְאָמַר, כָּל הַאי זָכֵינָא, עַל דְּעָאלִית בֵּין אִינּוּן דְּקוּדְשָׁא בְּרִיךְ הוּא אַשְׁגַּח לְאוֹטָבָא לְהוּ.

139. Rabbi Chasda lived at first among the people of Cappadocia, and it was difficult for him and he was plagued with sickness. He then moved his dwelling among the protectors of Tzipori, MEANING AMONG TORAH SCHOLARS WHO ARE CALLED 'PROTECTORS'. He became great and merited much good, many riches and much Torah, and he said: I merited all this because I came among these people, whom the Holy One, blessed be He, takes care of, to do good for them.

140. ד״א, אֶת הַכֹּל רָאִיתִי בִּימֵי הֶבְלִי. וְכִי שְׁלֹמֹה, דְּדַרְגִּין עִלָּאִין דְּחָכְמְתָא הֲווֹ בֵּיהּ, עַל כָּל בְּנֵי דָּרָא דִּכְתִיב וַיֶּחְכַּם מִכָּל הָאָדָם, דִּכְתִיב וַיֵּשֶׁב שְׁלֹמֹה עַל כִּסֵּא יְיָ׳ לְמֶלֶךְ, אָמַר בִּימֵי הֶבְלִי. וּכְתִיב, הֶבֶל הֲבָלִים אָמַר קֹהֶלֶת.

140. Another explanation of the verse: "All things have I seen in the days of my vanity." Solomon had all the highest levels of wisdom, more than all the people of the generation, as it is written: "For he was wiser than all men" (I Melachim 5:11), and, "Then Solomon sat on the throne of the Hashem as king" (I Divrei Hayamim 29:23). Could he say about his life, "In the days of my vanity"? And, "'Vanity of vanities,' said Kohelet" (Kohelet 1:2)?

141. We learned that Solomon was called by seven names: Solomon, Yedidyah, Agur, Bin Yake, Itiel, Lemuel, Kohelet - AND THE NAME Kohelet is equal to them all. Each of them is named in the likeness of above. Kohelet IS ALSO CALLED 'a sacred congregation of ten men'. Therefore, it is said 'Less than ten people is not considered a congregation (Heb. kahal).' A congregation could even be a hundred or more, BUT NOT LESS THAN TEN. Kohelet includes everyone, ALL OF YISRAEL, as is written: "The congregation (Heb. kehilat) of Jacob" (Devarim 33:4).

141. וְתָנָא, ז׳ שֵׁמוֹת נִקְרָא: שְׁלֹמֹה. יְדִידְיָ״ה, אָגוּר. בִּן יָקֶ״א, אִיתִיאֵ״ל, לְמוּאֵל. קֹהֶלֶת. קֹהֶלֶת כְּנֶגֶד כֻּלָּם. וְכֻלָּם נִקְרָא כְּעֵין שֶׁל מַעְלָה, קֹהֶלֶת כְּנוּפְיָא קַדִּישָׁא דְּבֵי עֲשָׂרָה, בְּגִין כַּךְ קָהָל אֵין פָּחוּת מֵעֲשָׂרָה. וְקָהָל אֲפִילוּ מֵאָה, וְקֹהֶלֶת כְּלָלָא דְּכֹלָּא, כמד״א קְהֻלַּת יַעֲקֹב.

142. We learned that his names were called after Wisdom, and therefore he composed three books: Shir Hashirim, Kohelet and Mishlei. The purpose of them all is to perfect wisdom. Shir Hashirim corresponds to Chesed, Kohelet corresponds to Judgment, and Mishlei corresponds to Mercy - NAMELY, THEY CORRESPOND TO THE THREE COLUMNS, CHESED, JUDGMENT, MERCY. This is in order to perfect Wisdom. Everything that he did was for the purpose of displaying wisdom and in correspondence to the highest level. He said ABOUT HIMSELF: "In the days of my vanity," and, "Vanity of vanities" (Kohelet 1:2).

142. וְתָאנָא, שְׁמוֹתָיו עַל שֵׁם הַחָכְמָה אִתְקְרוּן, וּבְגִין כַּךְ ג׳ סִפְרִין עָבֵד, שִׁיר הַשִּׁירִים. קֹהֶלֶת. מִשְׁלֵי. וְכֻלְּהוּ לְאַשְׁלְמָא חָכְמְתָא. שִׁיר הַשִּׁירִים לְקֶבֶל דְּחֶסֶד. קֹהֶלֶת לְקֶבֶל דְּדִינָא. מִשְׁלֵי לְקֶבֶל דְּרַחֲמֵי. בְּגִין לְאַשְׁלְמָא חָכְמְתָא, וְהוּא עָבֵד כָּל מַה דְּעָבֵד בְּגִין לְאַחֲזָאָה חָכְמְתָא, וְלְקֶבֶל דַּרְגָּא עִלָּאָה, וְהוּא אָמַר בִּימֵי הֶבְלִי הֶבֶל הֲבָלִים.

143. HE ANSWERS: But vanity (Heb. hevel) is a precious secret. It is the breath (Heb. hevel) that comes out of the mouth, and by means of the breath that comes out from the mouth a sound is formed. We learned that the world exists only through the breath of the mouths of the schoolchildren who have not sinned, THAT IS, who have not actually sin. IT IS NOT THAT THEY DID NOT SIN BUT IT IS NOT CONSIDERED A SIN BECAUSE OF THEIR MINOR AGE. Breath is made of air and water, and everything in the world is made of breath. The inner meaning of the breath of these children becomes a sound and spreads throughout the world. They are the guards of the world and the guards of the city. This is the meaning of: "Unless Hashem keeps the city..." (Tehilim 127:2).

143. אֶלָּא, רָזָא דְּהֶבֶל יַקִּירָא הוּא. וְהוּא הֶבֶל דְּנָפִיק מִפּוּמָא, וְרָזָא דְּהֶבֶל דְּנָפִיק מִפּוּמָא, קָלָא אִתְעֲבִיד מִנֵּיהּ. וְתָאנָא, אֵין הָעוֹלָם מִתְקַיֵּים אֶלָּא בְּהֶבֶל פִּיהֶם שֶׁל תִּינוֹקוֹת שֶׁל בֵּית רַבָּן שֶׁלֹּא חָטְאוּ. שֶׁלֹּא חָטְאוּ מַמָּשׁ. וְהֶבֶל אִתְעֲבִיד בְּרוּחָא וּמַיָּא, וְכָל מַה דְּאִתְעֲבִיד בְּעָלְמָא בְּהֶבֶל אִתְעֲבִיד. וְרָזָא דְּהַאי הֶבֶל שֶׁל תִּינוֹקוֹת אִתְעֲבִיד קָלָא, וְאִתְפְּשַׁט בְּעָלְמָא, וְאִינּוּן נְטוּרֵי עָלְמָא, וּנְטוּרֵי קַרְתָּא, הה״ד אִם יְיָ׳ לֹא יִשְׁמֹר עִיר וְגוֹ׳.

144. Come and behold: it is both breath and a sound. What is the difference between them? Breath has the power to produce a sound BUT actual sound has the power to produce words. Abel, who inherited from his father, is called Abel, and whatever SOLOMON saw came through him, and even though he had much support from above, from other LEVELS, he said, "In the days of my vanity," to make known that this word comes from there.

144. ות״ח, הוּא הֶבֶל, הוּא קָלָא. מַה בֵּין הַאי לְהַאי. הֶבֶל קָאֵים בְּחֵילָא, לְמֵיפַּק קָלָא. קָלָא מַמָּשׁ קָאֵים בְּקִיּוּמֵהּ לְאַפָּקָא מִלָּה. וְהַהוּא הֶבֶל דַּהֲוָה אַחַסְנְתֵּיהּ דַּאֲבוֹי קָרֵיהּ הֶבֶל, וּמִנֵּיהּ חָזָא כָּל מַה דְּחָזָא. ואע״ג דְּסִיּוּעִין סַגִּיאִין מֵעֵילָא אַחֲרָנִין הֲווֹ לֵיהּ, וְלְאִשְׁתְּמוֹדְעָא מִלָּה, אָמַר בִּימֵי הֶבְלִי. דְּמִלָּה דָּא מִתַּמָּן אָתָא.

145. וְרָזָא דְּמִלָּה הַכֹּל הֶבֶל אֶת הַכֹּל רָאִיתִי בִּימֵי הֶבְלִי, יֵשׁ צַדִּיק אוֹבֵד בְּצִדְקוֹ, דָּא הוּא רָזָא דְּמִלָּה, דְּגַלֵּי וּפַרְסֵם, דְּכֹלָּא תַּלְיָא בִּימֵי הֶבְלִי, כְּלוֹמַר בְּזִמְנָא דְּהַאי הֶבֶל יַנְקָא מִן דִּינָא, בְּגִין לְמֶעְבַּד דִּינָא, צַדִּיק אוֹבֵד בְּצִדְקוֹ, וּבְזִמְנָא דְּהַאי הֶבֶל יַנְקָא מֵרַחֲמֵי. רָשָׁע מַאֲרִיךְ בְּרָעָתוֹ. וְתַרְוַוּיְהוּ תַּלְיָין בְּהַאי הֶבֶל, ובג״כ כְּתִיב בִּימֵי, וְלָא כְּתִיב בְּיוֹם. וְכֹלָּא תַּלְיָין בִּימֵי הֶבֶל דָּא. מַאן דְּאַעְרַע בְּדִינָא, בְּדִינָא. מַאן דְּאַעְרַע בְּרַחֲמֵי, בְּרַחֲמֵי.

145. And the secret meaning of the words: "All is vanity...," "...in the days of my vanity, I saw everything..." and, "there is a just person who perishes in his righteousness," is the secret of that which he revealed and made known, that everything depends on "the days of my vanity." This means that when Hevel nurtures from Judgment, in order to execute Judgment - BEFORE THE RECONCILIATION OF THE CENTRAL COLUMN - "There is a just man who perishes in his righteousness" BECAUSE OF THAT JUDGMENT. When Hevel nurtures from Mercy, MEANING AFTER THE RECONCILIATION OF THE CENTRAL COLUMN, then "there is a wicked man who prolongs his life in his wickedness," AS BECAUSE OF MERCY HE IS LONGSUFFERING and both THE WICKED AND THE RIGHTEOUS are dependent upon this Hevel. Therefore, it is written, "In the days," and not, 'in the day', for they all depend on this Hevel. Whoever HAPPENS TO BE at the time of Judgment is treated with Judgment, and whoever HAPPENS TO BE at the time of Mercy is treated with Mercy.

146. וְאִי תֵּימָא יֵשׁ צַדִּיק אוֹבֵד וְלָא קָאָמַר אָבוּד. הָכִי הוּא אוֹבֵד מַמָּשׁ. דְּהַהוּא דִּינָא אוֹבֵד לַצַּדִּיק מֵעָלְמָא וּמִדָּרָא. וְיֵשׁ רָשָׁע מַאֲרִיךְ בְּרָעָתוֹ, מַאֲרִיךְ מַמָּשׁ, דְּהַהוּא דִּינָא כַּד יַנְקָא מֵרַחֲמֵי, עָבִיד רַחֲמֵי לְהַהוּא רָשָׁע, וּמַאֲרִיךְ לֵיהּ.

146. It is written: "There is a just man who perishes" IN THE PRESENT CONTINUOUS TENSE. HE ASKS: Why does not it say 'perished? FOR IF IT IS DEPENDENT UPON TIME, IT SHOULD HAVE BEEN SAID IN THE PAST RATHER THAN IN THE PRESENT TENSE. HE ANSWERS: EVERY TIME IT IS AROUSED, Judgment removes the righteous man from the world and from the generation. IT IS ALWAYS THIS WAY. "There is a wicked man who prolongs his life in his wickedness, who actually prolongs his life IN HIS SIN, for when that Judgment nurtures from Mercy, it bestows mercy on that wicked man and forebears with him.

147. עַד דַּהֲווֹ יַתְבֵי חָמוּ קְטוֹרָא דַּהֲוָה סָלִיק לְעֵילָא וְנָחִית לְתַתָּא. אָמַר אִתְעַטְרוּתָא אִתְעַטָּר בְּטִינָתָא דְּאַרְעָא, מִגּוֹ לְעֵילָא. אַדְּהָכִי, סָלִיק הַהוּא חַקְלָא רֵיחָא, מִכָּל בּוֹסְמִין, אָמַר נֵיתִיב הָכָא, דִּשְׁכִינְתָּא גַּבָּן אִתְקָיְים. בְּגִין כַּךְ, כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרֲכוֹ יְיָ׳.

147. While they were still sitting, they saw a column of incense smoke rising up and going down. He said: this crowning, THE SMOKE is surrounded with mud of the earth from above. IT THEREFORE GOES UP AND DOWN, WHICH ALLUDES TO THE HEVEL MENTIONED BEFORE. In the meantime, there arose a scent from the field, WHICH WAS MORE FRAGRANT THAN ALL THE SPICES. He said: Let us sit here for the Shechinah is by us, as is written: "Like the smell of a field which Hashem has blessed" (Beresheet 27:27).

7. "And he smelled the smell of his garments"
Rabbi Shimon says that when Jacob entered before his father, the scent of the Garden of Eden went in with him, and that the clothes he wore belonged to Adam. He asks what happened to the clothes of Eve, and in what clothing were Adam and Eve buried? He answers himself by saying that when they left they threw off the supernal splendor with which God had clothed them. We learn that as soon as God was clothed, as in "Who covers Himself with light as with a garment," He created the world. The question arises of how Isaac knew about "the smell of a field that Hashem has blessed." Rabbi Shimon explains that the field in "And Isaac went out to meditate in the field at the evening time," was the field near the cave of the Machpelah, and that Jacob saw the Shechinah on it, and it raised supernal holy scents. The conclusion Rabbi Shimon draws is that Isaac blessed Jacob because Isaac did not attribute the scent to the clothes at all; he attributed it to Jacob himself because he saw that he was worthy and deserving of his blessing. The rabbis then talk about the tenth day of the seventh month, Yom Kippur, and the sacrifice of the lamb. We are reminded that Yisrael does an action below, and God does the action above.

148. פָּתַח וְאָמַר, וַיָּרַח אֶת רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי וְגוֹ׳, וַיָּרַח אֶת רֵיחַ בְּגָדָיו, מַשְׁמַע דְּאִינּוּן לְבוּשִׁין הֲווֹ סַלְקִין רֵיחָא טָבָא, דְּלָא אִתְעֲדֵי מִנְּהוֹן הַהוּא רֵיחָא. הַשְׁתָּא אִית לְאִסְתַּכְּלָא, כְּתִיב, רֵיחַ בְּגָדָיו, וּכְתִיב רֵיחַ בְּנִי, וְלָא אָמַר רֵיחַ הַבְּגָדִים, אֶלָּא רֵיחַ בְּנִי. אֶלָּא תָּאנָא, כֵּיוָן שֶׁנִּכְנַס יַעֲקֹב, נִכְנַס עִמּוֹ ג״ע. וְתָאנָא, אוֹתָן הַבְּגָדִים הָיוּ שֶׁל אָדָם הָרִאשׁוֹן, דִּכְתִיב, וַיַּעַשׂ יְיָ׳ אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כָּתְנוֹת עוֹר וַיַּלְבִּישֵׁם, וְהוֹצִיאָם מג״ע.

148. He opened the discussion, saying: "And he smelled the smell of his garments, and blessed him, and said, 'See, the smell of my son is like the smell of a field which Hashem has blessed'" (Beresheet 27:27). "And he smelled the smell of his garments" means that the garments emitted a pleasant scent that had never left them. Now we should examine this closely; it is written: "The smell of his garments," and, "The smell of my son." It does not say, 'The smell of the garments, but rather "the smell of my son." HE ANSWERS: But we learned that when Jacob entered the Garden of Eden entered with him, and we learned that those garments belonged to Adam, as written: "For the man also and for his wife did Hashem Elohim make coats of skins, and clothed them" (Beresheet 3:21), and He took them out from the Garden of Eden.

149. You may argue that it is written: "And they sewed fig leaves together" (Ibid. 7), and from them were THE SKIN GARMENTS THAT HASHEM MADE FOR THEM. If so, then why is it written, "did Hashem Elohim make?", IF THEY SEWN THEM THEMSELVES, and: "Coats of skins," when they were but a fig leaf. But as the Aramaic translation OF "COATS OF SKINS," it is 'precious garments'. And they emitted a scent from the spices of Eden.

149. וְאִי תֵּימָא, דִּכְתִיב וַיִּתְפְּרוּ עֲלֵה תְאֵנָה דְּאִינּוּן הֲווֹ, אִי הָכִי, אֲמַאי כְּתִיב וַיַּעַשׂ ה׳ אֱלֹהִים. וּכְתִיב כָּתְנוֹת עוֹר, הָא לָא הֲווֹ אֶלָּא עֲלֵה תְאֵנָה אֶלָּא כְּתַרְגּוּמוֹ, לְבוּשִׁין דִּיקָר וַהֲווֹ סַלְקִין רֵיחִין מִבּוּסְמָא דְּעֵדֶן.

150. And we learned that they were made with the full Name, as is written: "did Hashem Elohim make..." WHICH IS THE FULL NAME that even the heavens and earth were not made with. FOR ONLY ELOHIM IS MENTIONED IN RELATION TO THEM. HE ASKS: Is it not written: "In the day that Hashem Elohim made the earth and the heavens" (Beresheet 2:4)? HE ANSWERS: There is no difficulty here, for when they were first made they were not made with the full Name, but when they became permanent, they were maintained by the full Name. THE VERSE, "IN THE DAY THAT HASHEM ELOHIM MADE," WAS SAID FOR THE PURPOSE OF MAINTENANCE.

150. וְתַנְיָא, בְּשֵׁם מָלֵא אִתְעֲבִידוּ, דִּכְתִיב וַיַּעַשׂ ה׳ אֱלֹהִים. מַה דְּלָא אִתְעֲבִידוּ בֵּיהּ שְׁמַיָּא וְאַרְעָא. וְלָא. וְהָא כְּתִיב, בְּיוֹם עֲשׂוֹת יְיָ׳ אֱלֹהִים אֶרֶץ וְשָׁמָיִם. לָא קַשְׁיָא הַאי כַּד אִתְעֲבִידוּ, לָא אִתְעֲבִידוּ בְּשֵׁם מָלֵא, בַּר כַּד אִתְקַיְּימוּ, בְּשֵׁם מָלֵא אִתְקַיְּימוּ.

151. And concerning what was said, that these garments came to the wicked Esau, who took them from Nimrod, we explained this matter and it is difficult to understand. If so, why it is written: "For the man also and for his wife"? He made clothing for Adam and He made clothing for Eve, but what happened to the clothes of Eve? And if so, in what were they buried? Could you possibly conceive that they left and threw from themselves the supernal splendor that the Holy One, blessed be He, gave them.

151. וּמַה דְּאָמְרוּ דְּאִינּוּן לְבוּשִׁין אָתוּ לְהַהוּא רָשָׁע דְּעֵשָׂו, דְּנָסִיב לוֹ מִן נִמְרוֹד הָכִי אוֹקִימְנָא, וְקַשְׁיָא מִלָּה, דְּאִי הָכִי הָא כְּתִיב לְאָדָם וּלְאִשְׁתּוֹ, לְבוּשִׁין לְאָדָם, וּלְבוּשִׁין לְחַוָּה. לְבוּשִׁין דְּחַוָּה מַה אִתְעֲבִידוּ. וְתוּ, דְּאִי הָכִי בְּמָאִי אִתְקְבָרוּ, ס״ד דְּאִינּוּן שָׁבְקוּ וְרָאמוּ מִנְּהוֹן זְהֲרָא עִלָּאָה, דְּיָהִיב לוֹן קוּדְשָׁא בְּרִיךְ הוּא.

152. No one else wore the garments with which Adam and Eve clothed themselves, because they were in likeness of above in these garments. If you think that they wore them by themselves, come and behold, it is written: "And clothed them," in that the Holy One, blessed be He, clothed them. Blessed is their portion.

152. אֶלָּא אִינּוּן לְבוּשִׁין דְּאִתְלְבָּשׁוּ בְּהוּ אָדָם וְאִתְּתֵיהּ, לָא אִתְלַבַּשׁ בְּהוּ ב״נ אַחֲרָא, דְּבְאִינּוּן לְבוּשִׁין דָּמוּ כְּגַוְונָא דִּלְעֵילָא וְאִי ס״ד, דְּאִינּוּן אִתְלַבָּשׁוּ מִגַּרְמֵיהוֹן בְּהוּ. תָּא חֲזֵי, כְּתִיב וַיַּלְבִּישֵׁם, דְּקוּדְשָׁא בְּרִיךְ הוּאאַלְבִּישׁ לוֹן, זַכָּאָה חוּלְקֵהוֹן.

153. It is written: "O Hashem my Elohim You are very great, You are clothed with glory and majesty" (Tehilim 104:1), "Glory and majesty are before Him" (Tehilim 96:6), and: "Who covers Himself with light as with a garment..." (Tehilim 104:2). As soon as He was clothed, He accomplished His deed, THAT IS, HE CREATED THE WORLD. It teaches that the Holy One, blessed be He, clothed Himself in Light and created the heaven. THE GARMENTS OF ADAM WERE SIMILAR TO THIS CLOTHING. But how do we explain the verse: "The best clothes...which were with her in the house" (Beresheet 27:15)? HERE, the "best clothes" MEANS kingly garments of silk and gold, and it is the custom of the world to store them in spices and scents, because of the preciousness of the garments.

153. כְּתִיב. ה׳ אֱלֹהַי גָּדַלְתָּ מְאֹד הוֹד וְהָדָר לָבָשְׁתָּ. וּכְתִיב הוֹד וְהָדָר לְפָנָיו. וּכְתִיב עוֹטֶה אוֹר כַּשַּׂלְמָה וְגוֹ׳. כֵּיוָן דְּאִתְלַבַּשׁ עָבֵד מַה דְּעָבֵד. מְלַמֵּד, שֶׁנִּתְעַטֵּף קוּדְשָׁא בְּרִיךְ הוּא בְּאוֹר, וּבָרָא יַת שְׁמַיָּא. אֶלָּא בְּמַאי אוֹקִימְנָא הַחֲמוּדוֹת אֲשֶׁר אִתָּהּ בְּבַיִת. הַחֲמוּדוֹת: בִּגְדֵי מַלְכוּת בְּמֶשִׁי וְזָהָב, וְאָרְחָא דְּעָלְמָא דְּגַנְזֵי לוֹן בְּבוּסְמִין וְרֵיחִין, לִיקָרָא דִּלְבוּשֵׁיהוֹן.

154. Come and behold: first, "he smelled the smell of his garments" (Ibid. 27), BECAUSE HE THOUGHT THE SCENT CAME FROM THEM. But when he felt it, he said, "See, the smell of my son," because he knew that the scent came from him and for his sake, AND NOT FROM THE GARMENTS. "Like the smell of a field which Hashem has blessed." HE ASKS: How did Isaac know about "the smell of a field which Hashem has blessed"?

154. תָּא חֲזֵי וַיָּרַח אֶת רֵיחַ בְּגָדָיו, בַּתְּחִלָּה. וְכַד אַרְגִּישׁ, אָמַר רְאֵה רֵיחַ בְּנִי, דְּיָדַע דְּבֵיהּ הֲוָה תַּלְיָא מִלְּתָא, דְּבְגִינֵיהּ סָלִיק רֵיחָא. כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרֲכוֹ יְיָ׳, וְכִי מְנַיִּין הֲוָה יָדַע יִצְחָק רֵיחַ שָׂדֶה אֲשֶׁר בֵּרֲכוֹ יְיָ׳.

155. אֶלָּא, תְּרֵין מִלִּין אִינּוּן, וְכֹלָּא הוּא חַד. דִּכְתִיב, וַיֵּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה לִפְנוֹת עָרֶב. וְכִי לָא הֲוָה לֵיהּ בֵּיתָא, אוֹ מָקוֹם אַחֵר לְהִתְפַּלֵּל. אֶלָּא אוֹתָהּ הַשָּׂדֶה הָיָה אֲשֶׁר קָנָה אַבְרָהָם סָמוּךְ לַמְּעָרָה, דִּכְתִיב הַשָּׂדֶה אֲשֶׁר קָנָה אַבְרָהָם מֵאֵת בְּנֵי חֵת. וּבְשַׁעְתָּא דַּהֲוָה יִצְחָק עָאל גַּבֵּיהּ, חָמָא שְׁכִינְתָּא עָלֵיהּ, וְסָלִיק רֵיחִין עִלָּאִין קַדִּישִׁין, וּבְגִינֵי כַּךְ הֲוָה מְצַלֵּי תַּמָּן, וּקְבָעֵיהּ לְצָלוֹתֵיהּ.

155. HE ANSWERS: Rather, there are two things, which amount to the same. For it is written: "And Isaac went out to meditate in the field at the evening time" (Beresheet 24:63), AND THAT IS THE SAME ONE AS "A FIELD THAT HASHEM HAS BLESSED." Did not he have a house or another place to pray? But that field was the one that Abraham purchased near the cave OF MACHPELAH, as is written: "The field which Abraham purchased of the sons of Chet" (Beresheet 25:10). When Isaac came to the field, he saw the Shechinah over it, and it raised supernal holy scents. Therefore he prayed there, and set it AS A PLACE for prayer.

156. וְאַבְרָהָם אֲמַאי לָא הֲוָה מְצַלֵּי תַּמָּן, מִשּׁוּם דִּקְבִיעוּתָא דְּאַתְרָא אַחֲרָא הֲוָה לֵיהּ בְּקַדְמֵיתָא, וּמִלָּה אַחֲרָא רֵיחָא דְּחָמָא בְּהַר הַמּוֹרִיָּה. וְלָמָּה נִקְרָא מוֹרִיָּה. ע״ש הַמֹּר הַטּוֹב דַּהֲוָה תַּמָּן.

156. HE ASKS: Why did Abraham not pray there, IN THE FIELD OF THE CAVE OF MACHPELAH LIKE ISAAC? HE ANSWERS: Because he had a set prayer place before. Another reason was the scent that he saw at Mount Moriyah. Why was it called Mount Moriyah? Due to the good myrrh (Heb. mor) that was there.

157. וְכֹלָּא הֲוָה, וג״ע דְּעָאל עִמֵּיהּ וּבְרִכֵיהּ. וּבְגִין כַּךְ לָא תְּלָה מִלָּה בִּלְבוּשִׁין, אֶלָּא בְּיַעֲקֹב מַמָּשׁ, דְּחָמָא דְּבֵיהּ הֲוָה תַּלְיָא מִלָּה וְאִתְחַזֵּי, וּזְכוּתֵיהּ סָלִיק לְאִתְבָּרְכָא, וְעָאל עִמֵּיהּ ג״ע. ובג״כ כַּד אִתְרָעֵם עֵשָׂו, אֲמַר גַּם בָּרוּךְ יִהְיֶה.

157. And all was present BY JACOB SINCE IN ADDITION TO HIS OWN SCENT, the Garden of Eden also entered with him. Therefore, he blessed him. He did not attribute it to the garments, but rather to Jacob himself, for he saw that the scent originated in him, that he was worthy, and that he merited to be blessed and that the Garden of Eden entered with him. For this reason, when Esau stormed and protested, he said, "moreover, he shall be blessed" (Beresheet 27:33).

158. אָמַר רִבִּי יִצְחָק, לָא אִצְטְרִיךְ אוֹרַיְיתָא לְמִכְתַּב אֶלָּא מֵהַחֹדֶשׁ הַזֶּה לָכֶם רֹאשׁ חֳדָשִׁים. מַאי טַעֲמָא. מִשּׁוּם דְּשֵׁירוּתָא דְּסִיהֲרָא הֲוֵי, וע״ד אוֹרַיְיתָא הֲוָה אִצְטְרִיךְ לְמִכְתַּב מֵהָכָא, דְּהָא בְּקוּדְשָׁא בְּרִיךְ הוּאאִתְקְשַׁר מִלָּה.

158. Rabbi Yitzchak said: The Torah should have started with, "This month shall be to you the beginning of months" (Shemot 12:2). What is the reason? Because it is the beginning OF THE RULE of the moon. Therefore, the Torah should have STARTED with these words, for the subject is connected with the Holy One, blessed be He. THE MOON IS THE SECRET OF MALCHUT, WHICH, WHEN FULL, UNITES WITH THE HOLY ONE, BLESSED BE HE. THEREFORE, THE TORAH SHOULD HAVE STARTED AT THE BEGINNING OF THE FULLNESS OF THE MOON, WHICH IS: "THIS MONTH SHALL BE TO YOU THE BEGINNING OF MONTHS."

159. וְלָא קַשְׁיָא, דְּלָא כְּתִיב זֹאת, הַחֹדֶשׁ הַזֹּאת, דְּהָא זֶה וְזֹאת כְּחַד מִתְקַשְּׁרִין וּבַאֲתַר דְּאִית בֵּיהּ דְּכָר וְנוּקְבָא כַּחֲדָא, לֵית שְׁבָחָא אֶלָּא לִדְכוּרָא, וְעַל דָּא רִאשׁוֹן הוּא לָכֶם לְחָדְשֵׁי הַשָּׁנָה, לְחָדְשֵׁי הַשָּׁנָה וַדַּאי. אָמַר רִבִּי יְהוּדָה, לָכֶם תְּרֵי זִמְנֵי לָמָּה. אָמַר רִבִּי יִצְחָק, מִנַּיְיהוּ, אִשְׁתְּמַע יַתִּיר, כְּמָה דִּכְתִיב, כִּי חֵלֶק ה׳ עַמּוֹ. אִתְקְשָׁרוּתָא דָּא לָכֶם, וְלָא לִשְׁאַר עַמִּין.

=======חסר סינופסיס========

159. It does not pose a difficulty, for it is not written: 'This (zot fem.)', NAMELY 'this month' BECAUSE THE NAME OF THE MOON IS 'ZOT', and this is because zeh ('this' masc.) and zot are connected together. Wherever male and female are together, the praise is directed only to the male. THEREFORE, IT SAYS "THIS (ZEH) MONTH," INSTEAD OF 'ZOT', and therefore it says, "It shall be the first month of the year to you" (Ibid.). Assuredly, it is "of the year," TO INDICATE THAT IT REFERS TO MALCHUT THAT IS CALLED 'A YEAR', ONLY IT PLACES THE PRAISE ON THE MALE. Rabbi Yehuda said: Why is "to you" said twice, AS WRITTEN, "THIS MONTH SHALL BE TO YOU...IT SHALL BE THE FIRST...TO YOU." Rabbi Yitzchak said: FROM THE DOUBLING OF "TO YOU," we understand even more THAT IT IS ONLY FOR YISRAEL AND NOT FOR THE OTHER NATIONS, as is written: "For Hashem's portion is His people" (Devarim 32:9). This connection WITH THE MONTH is to you and not to the other nations.

8. "A lamb, according to the house of their fathers"

160. דַּבְּרוּ אֶל כָּל עֲדַת יִשְׂרָאֵל לֵאמֹר בֶּעָשׂוֹר לַחֹדֶשׁ הַזֶּה וְיִקְּחוּ לָהֶם אִישׁ שֶׂה וְגוֹ׳, בֶּעָשׂוֹר, אֲמַאי בֶּעָשׂוֹר. אָמַר רִבִּי אַבָּא, בִּזְמַנָּא דְּאַנְהִיר יוֹבְלָא לְסִיהֲרָא, דִּכְתִיב בְּיוֹבְלָא, בֶּעָשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה יוֹם הַכִּפּוּרִים הוּא.

160. "Speak to all the Congregation of Yisrael, saying, On the tenth day of this month they shall take to them every man a lamb..." (Shemot 12:3). HE ASKS: Why on the tenth of the month? Rabbi Aba said: It is the time that the Jubilee, WHICH IS BINAH, shines on the moon, WHICH IS MALCHUT. As is written in regard to the Jubilee, "On the tenth day of this seventh month shall be Yom Kippur" (Vayikra 23:27). AND YOM KIPPUR IS THE ILLUMINATION OF BINAH, FOR WE SEE THE ILLUMINATION OF BINAH IN MALCHUT IS ON THE TENTH DAY OF THE MONTH.

161. וְיִקְּחוּ לָהֶם אִישׁ שֶׂה לְבֵית אָבוֹת, אֲמַאי, בְּגִין דִּבְזִמְנָא דָּא אִצְטְרִיךְ לְמֵיגַד לֵיהּ. דְּהָא תָּנִינָן, בְּמִלְּתָא דָּא אִתְּבַר כִּתְרָא תַּתָּאָה, דְּמִתְאַחֲדִין בֵּיהּ כָּל שְׁאַר כִּתְרִין תַּתָּאִין, וְעַל דָּא פָּרִישׁ מֹשֶׁה וְאָמַר, מְשְׁכוּ וּקְחוּ לָכֶם צֹאן, כְּמָה דִּכְתִיב, צֹאן וְעֶבֶד וְשִׁפְחָה.

161. "They shall take to them every man a lamb, according to the house of their fathers." Why? Because they had to draw it at that time, for we learned that the lower crown, to which all the other lower crowns OF THE KLIPAH are attached, is broken by this TAKING OF THE LAMB. Therefore, Moses was specific in his words, "Draw out and take you lambs" (Shemot 12:21), WHICH IS according to the verse: "Flocks, and menservants and womenservants" (Beresheet 32:6), WHICH ARE LOWER CROWNS OF THE KLIPOT, AND THE TERM FLOCK INCLUDES THEM ALL. AND THE EGYPTIANS MADE THEM INTO DEITIES.

162. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, עֲבִידוּ אַתּוּן עוֹבָדָא לְתַתָּא, וַאֲנָא אִתְּבַר תֻּקְפֵּיהוֹן לְעֵילָא, וּכְמָה דְּתַעְבְּדוּן בְּנוּרָא אַתּוּן, דִּכְתִיב כִּי אִם צְלִי אֵשׁ, אֲנָא אוּף הָכִי אַעְבִּיר אוֹתוֹ בָּאֵשׁ בְּנַהַר דִּינוּר.

162. The Holy One, blessed be He, said: 'Perform an action below BY DRAWING AND TAKEING SHEEP, and I will break their power above. As you prepare them by burning them by fire, as it is written, "but roast with fire" (Shemot 12:9) I, also, ABOVE, will pass him through fire, through Nahar Dinur (the River of Fire)."

163. אֲמַאי אִתְנְגִיד בַּעֲשָׂרָה, וְאִתְנְכִיס בְּאַרְבָּעָה עָשָׂר. אָמַר רִבִּי אַבָּא בְּדָא אִתְקַשְּׁרוּ יִשְׂרָאֵל אַרְבַּע מְאָה שְׁנִין. וְאַף עַל גַּב דְּאַרְבַּע מְאָה שְׁנִין לָא אִשְׁתַּעְבִּידוּ בְּהוּ, מִכָּל מָקוֹם, הוֹאִיל וַהֲוָה זַמִּין לְאִתְקַשְּׁרָא בְּהוּ, אִתְחַשִּׁיב עָלֵיהּ כְּאִילוּ אִשְׁתַּעְבִּידוּ בְּהוּ כָּל ת׳ שְׁנִין. בג״כ, מְעַכְּבִין לֵיהּ אַרְבַּע יוֹמִין, קְטִירָא בִּרְשׁוּתַיְיהוּ דְּיִשְׂרָאֵל, וּלְבָתַר וְשָׁחֲטוּ אוֹתוֹ כֹּל קְהַל עֲדַת יִשְׂרָאֵל בֵּין הָעַרְבַּיִם.

163. אֲמַאי אִתְנְגִיד בַּעֲשָׂרָה, וְאִתְנְכִיס בְּאַרְבָּעָה עָשָׂר. אָמַר רִבִּי אַבָּא בְּדָא אִתְקַשְּׁרוּ יִשְׂרָאֵל אַרְבַּע מְאָה שְׁנִין. וְאַף עַל גַּב דְּאַרְבַּע מְאָה שְׁנִין לָא אִשְׁתַּעְבִּידוּ בְּהוּ, מִכָּל מָקוֹם, הוֹאִיל וַהֲוָה זַמִּין לְאִתְקַשְּׁרָא בְּהוּ, אִתְחַשִּׁיב עָלֵיהּ כְּאִילוּ אִשְׁתַּעְבִּידוּ בְּהוּ כָּל ת׳ שְׁנִין. בג״כ, מְעַכְּבִין לֵיהּ אַרְבַּע יוֹמִין, קְטִירָא בִּרְשׁוּתַיְיהוּ דְּיִשְׂרָאֵל, וּלְבָתַר וְשָׁחֲטוּ אוֹתוֹ כֹּל קְהַל עֲדַת יִשְׂרָאֵל בֵּין הָעַרְבַּיִם.

163. HE ASKS: Why was it drawn on the tenth day OF THE MONTH and slaughtered on the fourteenth? Rabbi Aba said: through THE LAMB, WHICH IS THE ELOHIM OF EGYPT, AS MENTIONED BEFORE, Yisrael were bound by slavery 400 years. Even though they were not enslaved 400 years, they were designated to be bound to them for 400 years. HAD NOT THE HOLY ONE, BLESSED BE HE, HASTENED THE END, it would have been as if they were enslaved all 400 years. Therefore, they detained the lamb four days, tied in the property of Yisrael, and afterwards: "and the whole assembly of the Congregation of Yisrael shall kill it towards evening" (Shemot 12:6).

164. אֲמַאי בֵּין הָעַרְבַּיִם. בְּשַׁעְתָּא דְּדִינָא תַּלְיָא, וּבְשַׁעְתָּא דְּאִתְּמְסַר מִלָּה דָּא לֵיהּ, עַל יְדוֹי דְּאַבְרָהָם, דִּכְתִיב וַיְהִי הַשֶּׁמֶשׁ בָּאָה וְתַרְדֵּמָה נָפְלָה עַל אַבְרָם וְהִנֵּה אֵימָה חֲשֵׁכָה גְּדוֹלָה נוֹפֶלֶת עָלָיו. אֵימָה: כִּתְרָא חָדָא. חֲשֵׁכָה: כִּתְרָא אַחֲרָא. גְּדוֹלָה: הַאי דְּהִיא רַבְּרְבָא מִכֻּלָּא. וּאע״ג דְּאוֹקִימְנָא קְרָא דָּא עַל שְׁאַר שִׁעְבּוּדַיְיהוּ דְּיִשְׂרָאֵל, וְכֻלָּא הֲוָה. כְּגַוְונָא דָּא, כִּי מָחֹה אֶמְחֶה, אַתּוּן מִתַּתָּא, וַאֲנָא מֵעֵילָא.

164. HE ASKS: Why WAS IT SLAUGHTERED at twilight? HE ANSWERS: That is when Judgment is impending, and the time when this decree OF THE EXILE IN EGYPT was given through Abraham, as is written: "And when the sun was going down, a sleep fell upon Abram; and, lo, a horror of great darkness fell upon him" (Beresheet 15:12). "Horror" is one crown OF THE KLIPAH, "darkness" is another crown and "great" is greater than all THE CROWNS. Even though we explained this passage as referring to other kinds of bondage of Yisrael - THAT HORROR REFERS TO BABYLON, DARKNESS IS MEDIA, GREAT IS GREECE, it refers to everything. THEY ALLUDE TO THE THREE CROWNS OF THE KLIPAH AND ALSO THE EXILES. In the same way WE SPOKE OF THE LAMB, OF WHICH THE HOLY ONE, BLESSED BE HE, SAID: 'YOU PERFPRM AN ACTION BELOW AND I WILL BREAK THEIR POWER ABOVE,' SO, "I will utterly blot out" (Shemot 17:14). You ACT below and I WILL ACT above.

165. תָּנָא, לָא נָפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, עַד דְּאִתְּבָרוּ כֻּלְּהוּ שִׁלְטוֹנִין דִּלְעֵילָא מִשּׁוּלְטָנֵיהוֹן, וְנַפְקוּ יִשְׂרָאֵל מֵרְשׁוּתְהוֹן, וְאָעֵלוּ לִרְשׁוּתָא קַדִּישָׁא עִלָּאָה בְּקוּדְשָׁא בְּרִיךְ הוּא, וְאִתְקְטִירוּ בֵּיהּ, הֲדָא הוּא דִּכְתִיב, כִּי לִי בְנֵי יִשְׂרָאֵל עֲבָדִים עֲבָדַי הֵם. מַאי טַעְמָא עֲבָדַי הֵם. אֲשֶׁר הוֹצֵאתִי אוֹתָם מֵאֶרֶץ מִצְרָיִם, דְּאַפְּקִית לְהוּ מֵרְשׁוּתָא אַחֲרָא, וְעָאלִית לוֹן בִּרְשׁוּתִי.

165. We learned that Yisrael did not leave Egypt until the dominion of all their ministers above was broken. They left their domain, came under the authority of the Holiness above of the Holy One, blessed be He, and were bound to Him. This is the meaning of: "For to Me the children of Yisrael are servants; they are My servants" (Vayikra 25:55). What is the reason "they are My servants"? For "whom I brought forth out of the land of Egypt" (Ibid.). I took them out of another domain and brought them unto My authority.

9. Leaven and leavened dough

In this discussion we read that leaven, leavened fermentation and leavened bread are all the same thing. In response to Rabbi Yehuda's query about why, if it is so important, Yisrael is only restricted from eating leaven seven days a year, Rabbi Shimon replies that this is an annual celebration of the days that they went out of bondage.

166. וְהַיְינוּ דְּאָמַר רִבִּי שִׁמְעוֹן, מַאי דִּכְתִיב, אַךְ בַּיּוֹם הָרִאשׁוֹן תַּשְׁבִּיתוּ שְׂאוֹר מִבָּתֵּיכֶם כִּי כָּל אוֹכֵל מַחְמֶצֶת. אֶנָא הָכִי אוֹקִימְנָא, הַאי שְׂאוֹר, וְהַאי מַחְמֶצֶת, דַּרְגָּא חַד אינוּן, וְכֻלְּהוּ חַד. רְשׁוּ אוֹחֲרֵי, אינוּן שָׁלְטָנִין, דִּמְמָנָן עַל שְׁאַר עַמִּין, וְקָרֵינָן לְהוּ יֵצֶר הָרָע, רְשׁוּתָא אַחֲרָא, אֵל נֵכָר, אֱלֹהִים אֲחֵרִים. אוּף הָכִי, שְׂאוֹר, וּמַחְמֶצֶת, וְחָמֵץ, וְכֻלָּא חַד. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, כָּל הָנֵי שְׁנֵי, קַיְּימְתּוּ בִּרְשׁוּתָא אַחֲרָא, עַבְדִּין לְעַם אַחֲרָא, מִכָּאן וּלְהָלְאָה דְּאַתּוּן בְּנֵי חוֹרִין, אַךְ בַּיּוֹם הָרִאשׁוֹן תַּשְׁבִּיתוּ שְׂאוֹר מִבָּתֵּיכֶם. כָּל מַחְמֶצֶת לֹא תֹאכֵלוּ. וְלֹא יֵרָאֶה לְךָ חָמֵץ.

166. This is what Rabbi Shimon said: It is written, "But on the first day you shall remove leaven out of your houses; for whoever eats leavened bread" (Shemot 12:15). I have explained it thus: leaven and leavened dough are one level, and are all the same. The other dominion is the ministers appointed over the other nations, whom we call Evil Inclination, another dominion, strange El, Other Elohim. Here also, leaven, leavened dough and leavened bread are all the same. The Holy One, blessed be He, said: 'All these years, you were under the authority of others and served another nation. From now on, you are free men. "But on the first day you shall remove leaven out of your houses...you shall eat nothing leavened" (Ibid. 20) and "there shall no leavened bread be seen with you" (Shemot 13:7).

167. אָמַר רִבִּי יְהוּדָה, אִי הָכִי כָּל יְמֵי שַׁתָּא נָמֵי, אֲמַאי שִׁבְעַת יוֹמִין, דִּכְתִיב שִׁבְעַת יָמִים שְׂאוֹר לֹא יִמָּצֵא בְּבָתֵּיכֶם, שִׁבְעַת יָמִים, וְלָא יַתִּיר. א״ל, כָּל זִמְנָא דְּאִתְחַיָּיב בַּר נָשׁ לְאִתְחַזָּאָה גַּרְמֵיהּ בֶּן חוֹרִין, הָכִי אִצְטְרִיךְ, כָּל זִמְנָא דְּלָא אִתְחַיָּיב לָא אִצְטְרִיךְ.

167. Rabbi Yehuda said: If so, WE SHOULD NOT EAT LEAVEN all the days of the year. Why only seven days, as is written, "Seven days shall there be no leaven found in your houses," and not more? He said to him: At all times that a person is obliged to show himself free, it is required NOT TO EAT LEAVENED BREAD, but whenever he is not obligated then he does not need TO OBSERVE THE PROHIBITION OF LEAVENED BREAD.

168. לְמַלְכָּא דְּעָבֵד לְחַד בַּר נָשׁ רוּפִינוּס, כָּל אינוּן יוֹמִין דְּסָלִיק לְהַאי דַּרְגָּא, חַדֵּי, וְלָבִיש לְבוּשֵׁי יְקָר, לְבָתַר לָא אִצְטְרִיךְ. לְשַׁתָּא אַחֲרָא נָטִיר אינוּן יוֹמִין דְּסָלִיק לְיָקִירוּ דָּא, וְלָבַשׁ אינוּן לְבוּשִׁין, וְכֵן כָּל שַׁתָּא וְשַׁתָּא כְּהַאי גַּוְונָא יִשְׂרָאֵל, כְּתִיב, שִׁבְעַת יָמִים שְׂאוֹר לֹא יִמָּצֵא, דְּאינוּן יוֹמֵי חֶדְוָותָא, יוֹמִין דְּסָלִיקוּ לִיקָרָא דָּא, וְנַפְקוּ מִשִּׁעְבּוּדָא אַחֲרָא. וּבְגִין כַּךְ, נַטְרִין בְּכָל שַׁתָּא וְשַׁתָּא, יוֹמִין דְּסָלִיקוּ לְהַאי יְקָר, וְנַפְקוּ מֵרְשׁוּתָא אַחֲרָא, וְעָאלוּ בִּרְשׁוּתָא קַדִּישָׁא, וְעַל דָּא כְּתִיב, שִׁבְעַת יָמִים מַצּוֹת תֹּאכֵלוּ.

168. This is comparable to a king who appointed a person to be a minister. He rejoiced and wore clothes of glory all those days that he was being elevated to this level, but afterwards he did not need it. The following year, he observed those days that he rose to this honor and wore those clothes, and he did so each and every year. Similarly with Yisrael, it is written: "Seven days shall there be no leaven found," for they are days of rejoicing, the days that they arose to this honor, and went out of another bondage. Every year, they observe those days when they rose to this honor and went out of another authority and came under holy authority. Therefore, it is written: "Seven days shall you eat unleavened bread."

10. Matzah of Judgment

Rabbi Shimon talks about the time that the moon was in a decreased state, when Yisrael had not yet completed the Covenant by the uncovering of the corona. After they were uncovered, God gave them bread from a higher place, from the heavens. Then Yisrael observe those days when they entered under the wings of the Shechinah and guarded the bread, the matzot, that came from its side.

The bonds which Rabbi Shimon refers to next are those that join the upper to the lower levels, and in the observance of the sacrifice those bonds are strengthened, as when the lamb is sacrificed.

169. Rabbi Shimon said: Matzat (unleavened bread) is spelled WITHOUT VAV, as, "visions (Heb. mar'ot) of Elohim" (Yechezkel 1:1) IS WITHOUT VAV; THEREFORE, IT ALLUDES TO JUDGMENT. Why were they called Matzat-for their being of Judgment, Holy Judgment, Judgment that is attached to the Holy Name, Judgment that was not strong throughout that time among Yisrael, because the moon was flawed. And since the moon was flawed, it is written: "The bread of affliction" (Devarim 16:3).

169. אָמַר רִבִּי שִׁמְעוֹן, מַצַּת כְּתִיב, כְּמַד״א, מַרְאֹת אֱלֹהִים. וְלָמָּה אִתְקְרֵי מַצַּת. דִּינָא. דִּינָא קַדִּישָׁא. דִּינָא דְּאִתְאַחֲדָא בִּשְׁמָא קַדִּישָׁא. דִּינָא דְּלָא הֲוָה תַּקִּיפָא כָּל הַהוּא זִמְנָא בְּגַוַוּיְיהוּ דְּיִשְׂרָאֵל, דְּהָא קַיְּימָא סִיהֲרָא בִּפְגִימוּתָא. וְעַל דְּקַיְּימָא סִיהֲרָא בִּפְגִימוּתָא, לֶחֶם עֹנִי כְּתִיב.

170. HE ASKS: What is the reason THAT THE MOON, WHICH IS MALCHUT, was in a waning state? HE ANSWERS: Because they were not uncovered and the holy sign was not revealed. Yisrael were circumcised, but did not uncover the corona. When they did, it is written: "There He made for them a statute and an ordinance, and there He tested him" (Shemot 15:25). And even though we have explained this passage as referring to something else, it was all in context, and it is well.

170. מ״ט קַיְּימָא בִּפְגִימוּתָא. בְּגִין דְּלָא אִתְפְּרָעוּ, וְלָא אִתְגַּלְיָא הַאי אָת קַדִּישָׁא. גְּזִירִין הֲווֹ וְלָא אִתְפְּרָעוּ, אֵימָתַי אִתְפְּרָעוּ, בְּשַׁעֲתָא דִּכְתִיב, שָׁם שָׂם לוֹ חֹק וּמִשְׁפָּט וְשָׁם נִסָּהוּ, וְאע״ג דְּאוֹקִימְנָא הַאי קְרָא בְּמִלָּה אַחֲרָא, כֹּלָּא הֲוָה וְיֵאוֹת.

171. If you wonder that it seems they had to be uncovered in the days of Yehoshua, this was not so. Only those about whom it is written: "But all the people that were born in the wilderness by the way as they came out of Egypt, them they had not circumcised" (Yehoshua 5:5). After they were uncovered, the Holy One, blessed be He, said to them: 'Before, you ate unleavened bread because the moon remained waned, and it was called "the bread of affliction." But from now on, bread will be from a different place', as written: "Behold, I will rain bread from heaven for you" (Shemot 16:4). Not from the moon, WHICH IS MALCHUT, as at that time BEFORE THEY WERE UNCOVERED, but actually from the heavens, WHICH IS ZEIR ANPIN, as is written: "Therefore Elohim give you of the dew of heaven" (Beresheet 27:28).

171. וְאִי תֵּימָא דְּבִימֵי יְהוֹשֻׁעַ אִתְפְּרָעוּ. לָאו הָכִי, אֶלָּא אִינּוּן דִּכְתִיב וְכָל הָעָם הַיּוֹלְדִים בַּמִּדְבָּר בַּדֶּרֶךְ וְגוֹ׳. בָּתַר דְּאִתְפְּרָעוּ, אָמַר קוּדְשָׁא בְּרִיךְ הוּא, בְּקַדְמֵיתָא אֲכַלְתּוּן מַצּוֹת, דְּקַיְּימָא סִיהֲרָא בִּפְגִימוּתָא, וְאִקְרֵי לֶחֶם עֹנִי, מִכָּאן וּלְהָלְאָה הַאי לֶחֶם מֵאֵתָר אַחֲרָא לֶהֱוֵי. מַאי הוּא. דִּכְתִיב הִנְנִי מַמְטִיר לָכֶם לֶחֶם מִן הַשָּׁמָיִם. לָא מִן סִיהֲרָא כְּהַהוּא זִמְנָא, אֶלָּא מִן הַשָּׁמָיִם מַמָּשׁ, כְּמָה דִּכְתִיב וְיִתֶּן לְךָ הָאֱלֹהִים מִטַּל הַשָּׁמַיִם.

172. And holy Yisrael observe the days when they came under the wings of the Shechinah and kept the bread that came from its side, NAMELY THE MATZOT, as is written: "And you shall observe the commandment of unleavened bread" (Shemot 12:17). What is the meaning of: "And you shall observe...the unleavened bread?" It is similar to: "And keep My covenant" (Shemot 19:5), WHICH IS THE COVENANT OF CIRCUMCISION. And it all rises and is attached to the same level, AS MENTIONED BEFORE.

172. וְיִשְׂרָאֵל קַדִּישִׁין, נַטְרִין אִינּוּן יוֹמִין דְּעָאלוּ תְּחוֹת גַּדְפּוֹי דִּשְׁכִינְתָּא, וְנַטְרִין הַהוּא נַהֲמָא דְּאַתְיָא מִסִּטְרָהָא, וע״ד כְּתִיב, אֶת חַג מַצּוֹת תִּשְׁמֹר וְגוֹ׳, וּכְתִיב וּשְׁמַרְתֶּם אֶת הַמַּצּוֹת. מַהוּ וּשְׁמַרְתֶּם אֶת הַמַּצּוֹת. כד״א, וּשְׁמַרְתֶּם אֶת בְּרִיתִי. וְכֹלָּא בְּחַד דַּרְגָּא סַלְקָא וְאִתְאֲחַד.

173. One may wonder how it could be that Moses did not uncover them BUT LET THEM REMAIN CIRCUMCISED WITHOUT BEING UNCOVERED. HE ANSWERS: In order that Yisrael would not be delayed there until they became healed, HE THEREFORE DID NOT UNCOVER THEM. Pertaining to this, it is written: "Seven days shall you eat unleavened bread with it, the bread of affliction" (Devarim 16:3). Why WAS IT "the bread of affliction"? Because, "for you came forth...in haste" (Ibid.) and SIMILARLY, it is written: "and could not delay" (Shemot 12:39). THEREFORE, THEY WERE NOT UNCOVERED, AND CIRCUMCISION WITHOUT UNCOVERING BRINGS ABOUT THE BREAD OF AFFLICTION.

173. וְאִי תֵּימָא מֹשֶׁה הֵיךְ לָא פָּרַע לְהוּ. אֶלָּא, בְּגִין דְּלָא יִתְעַכְּבוּן יִשְׂרָאֵל תַּמָּן עַד דְּיִתְסִיאוּ, וְעַל דָּא כְּתִיב, שִׁבְעַת יָמִים תֹּאכַל עָלָיו מַצּוֹת לֶחֶם עֹנִי. מ״ט לֶחֶם עֹנִי, מִשּׁוּם כִּי בְּחִפָּזוֹן יָצָאתָ וְגוֹ׳ וּכְתִיב וְלֹא יָכְלוּ לְהִתְמַהְמֵהַּ.

174. תָּא חֲזֵי, כַּד עָאלוּ יִשְׂרָאֵל לְאַרְעָא, עָאלוּ גְזִירִין וְאִתְפְּרָעוּ. וּמַה כְּתִיב, אֶרֶץ אֲשֶׁר לֹא בְּמִסְכֵּנוּת תֹּאכַל בָּהּ לֶחֶם. מַאי בְּמִסְכֵּנוּת. לֶחֶם עֹנִי. אֲמַאי אִקְרֵי לֶחֶם עֹנִי. מִשּׁוּם דְּקַיְּימָא סִיהֲרָא בִּפְגִימוּתָא, וְלָא מִתְבָּרְכָא מִשִּׁמְשָׁא, וְלָא מִתְנַהֲרָא מִן שִׁמְשָׁא, כְּמָה דְּאַתְּ אָמַר, כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ, וְלָא אִתְנַהֲרָא מִיּוֹבְלָא. מַאי טַעֲמָא. מִשּׁוּם דְּלָא אִתְפְּרָעוּ. אֲבָל הָכָא, דְּאִתְגְּזָרוּ יִשְׂרָאֵל וְאִתְפְּרָעוּ, לֹא תֶחְסַר כֹּל בָּהּ כְּתִיב, וְעַל דָּא לֹא בְּמִסְכֵּנוּת תֹּאכַל בָּהּ לֶחֶם. מַאי טַעֲמָא. מִשּׁוּם דְּלָא תֶחְסַר כ״ל בָּהּ, כְּמָה דְּחָסְרוּ לֵיהּ בְּמִצְרַיִם.

175. וּבְכָל שַׁתָּא וְשַׁתָּא דּוּכְרָנָא דְּמִצְרַיִם קָא עַבְדֵי יִשְׂרָאֵל, וְאַכְלֵי וְלָא אִשְׁתְּצֵי מִדְּרֵי דָּרִין. וּבְגִין דְּלָא אִתְפְּרָעוּ הָכָא בְּמִצְרַיִם, חַסְרוּ לֵיהּ לְהַאי כָּל, וְקַיְּימָא סִיהֲרָא בִּפְגִימוּתָא, וְאִקְרֵי לֶחֶם עֹנִי, עֹנִי: כְּתַרְגּוּמוֹ מִסְכֵּנוּת. וּמַאי דְּאַכְלוּ לֵיהּ תַּמָּן בְּאַרְעָא, בְּגִין דּוּכְרָנָא דְּמִצְרַיִם הֲוָה, וְהַאי לְדָרֵי דָּרִין, וּלְזִמְנָא דְּאָתֵי כְּתִיב, לֹא יָבֹא עוֹד שִׁמְשֵׁךְ וִירֵחֵךְ וְגוֹ׳.

176. תַּנָּא א״ר שִׁמְעוֹן כְּתִיב בֶּעָשׂוֹר לַחֹדֶשׁ הַזֶּה וְיִקְחוּ לָהֶם וְגוֹ׳, וּכְתִיב אַךְ בֶּעָשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה יוֹם הַכִּפּוּרִים הוּא, אִשְׁתְּמַע כְּמָה דְּאִתְּמַר, דִּכְתִיב בֶּעָשׂוֹר לַחֹדֶשׁ הַזֶּה. מַאי קָא מַיְּירֵי. אֶלָּא בֶּעָשׂוֹר, מִלָּה דָּא בֶּעָשׂוֹר תַּלְיָא. לַחֹדֶשׁ הַזֶּה בַּחֹדֶשׁ הַזֶּה מִבָּעֵי לֵיהּ. אֶלָּא, כַּד אָתָא נִימוּסָא לְהַאי דַּרְגָּא, כְּתִיב לַחֹדֶשׁ הַזֶּה דַּיְקָא.

174. Come and behold: when Yisrael came to the Holy Land, they came circumcised and uncovered, and it is written: "A land in which you shall eat bread without scarceness" (Devarim 8:9). And what is "scarceness"? It is "the bread of affliction." And why is it called "the bread of affliction"? This is because the moon, WHICH IS MALCHUT, is waning and is not blessed from the sun, WHICH IS ZEIR ANPIN, and does not shine from the sun, as is written: "For all (Heb. kol) that is in heaven and on earth" (I Divrei Hayamim 29:11), - MEANING THAT KOL ('ALL'), WHICH IS YESOD OF ZEIR ANPIN, IS ATTACHED TO HEAVEN, WHICH IS ZEIR ANPIN, AND TO THE EARTH, WHICH IS MALCHUT, AND RECEIVES FROM THE HEAVENS AND GIVES TO THE EARTH. What is the reason that it did not shine from the Jubilee, WHICH IS BINAH? This is because they did not uncover themselves, AS MENTIONED BEFORE, but now that Yisrael were circumcised and uncovered UPON ARRIVING INTO THE HOLY LAND, it is written: "You shall not lack anything (Heb. kol) in it" (Devarim 8:9), NAMELY, YESOD OF ZEIR ANPIN THAT ILLUMINATES ON MALCHUT AND IS CALLED 'KOL'. What is the reason for: "In which you will not eat bread without scarceness"? It is because "You shall not lack kol in it," the way they did in Egypt.

175. And every year, the children of Yisrael make a memorial to Egypt and eat UNLEAVENED BREAD and have not interrupted this for generations and generations. Because they did not uncover themselves in Egypt, they lacked this "kol," and the moon was waning and is called "the bread of affliction." Affliction MEANS 'poverty', as in the Aramaic translation. The reason they ate the bread of affliction in the Holy Land, EVEN THOUGH THEY HAD ALREADY UNCOVERED THEMSELVES, serves as a remembrance to Egypt. This is a custom for generations and generations. And for the future to come, it is written: "Your sun shall no more set; nor shall your moon withdraw itself" (Yeshayah 60:20), MEANING THAT THE WANING OF THE MOON, WHICH IS MALCHUT, WILL BE NO MORE.

176. We learned that Rabbi Shimon said: It is written, "On the tenth day of this month they shall take..." (Shemot 12:3), and, "Also on the tenth day of this seventh month there shall be Yom Kippur" (Vayikra 23:27). It is derived from what we learned, as written, "on the tenth day of this month." THE ZOHAR WONDERS AND ASKS: What does it mean by this? HE ANSWERS THAT IT ALLUDES TO THE WORDS, "on the tenth." The business OF TAKING THE LAMB comes from the tenth, WHICH IS BINAH THAT SHINES ON MALCHUT, AS MENTIONED. AND THIS IS WHY HE FIRST MENTIONS THE ANALOGY BETWEEN THE TENTH IN THIS CONTEXT AND THE TENTH OF YOM KIPPUR, WHICH IS BINAH. AND HE ASKS: It is written, "of this month," but it should say, 'In this month'. HE ANSWERS: IT IS BECAUSE when the illumination came to this level, WHICH IS MALCHUT, the prase "of this month"; "OF THE MONTH" is exact, WHICH IS MALCHUT THAT IS CALLED 'MONTH'.

177. "They shall take to them every man a lamb, according to the houses of their fathers, a lamb for a house." We learned that there are three bonds: the firstborn of cattle, the firstborn of the captive, and the firstborn of the maidservant. All the other levels OF THE KLIPAH are connected to these three aspects above. They are all bound to the one called flock, and everything is included in it. IT IS THE HIGHEST LEVEL AMONG THEM. The flock BELOW is connected to the flock ABOVE, and is unable to separate from its bond. SO WE SEE that they are all connected to this, TO THE FLOCK. This is why it is written BY IT: "and you shall keep it" (Shemot 12:6) MEANING bind it with a knot, and it would be given into your hands under your control until you slaughter it and execute Judgment upon it. In the time to come, it is written: "Who is this that comes from Edom?" (Yeshayah 63:1) and: "For Hashem has a sacrifice in Botzrah" (Yeshayah 34:6), MEANING THAT HE WILL DESTROY ALL THE OTHER SIDE FROM THE EARTH. And THEN it is written: "And Hashem shall be king over all the earth. On that day Hashem shall be one and His Name One" (Zecharyah 14:9).

177. וְיִקָּחוּ לָהֶם אִישׁ שֶׂה לְבֵית אָבוֹת שֶׂה לְבָיִת. תָּנָא תְּלַת קִשְׁרִין אִינּוּן, בְּכוֹר בְּהֵמָה, בְּכוֹר הַשְּׁבִי, בְּכוֹר הַשִּׁפְחָה. דְּכָל שְׁאַר מִתְקַשְּׁרֵי בְּהוּ בְּאִלֵּין תְּלַת גַּוְוֵנֵי דִּלְעֵילָא. וּבְהַאי דְּאִתְקְרֵי צֹאן, אִתְקְשַׁר כֻּלָּא, וְכֻלָּא כָּלִיל בַּצֹּאן, אִתְקְשַׁר צֹאן בַּצֹּאן, וְלָא יָכִיל לְאִתְפְּרְשָׁא מִקִּטְרוֹי, וּבְהַאי כֻּלְּהוּ אִתְקַשְּׁרוּ, וע"ד כְּתִיב, וְהָיָה לָכֶם לְמִשְׁמֶרֶת, קְטִירוּ לֵיהּ בְּקִטִירוּתָא, וְיֵהָא אִתְמְסַר בִּידֵיכוֹן בִּרְשׁוּתְכוֹן, עַד דְּתַנְכְּסוּ לֵיהּ, וְתַעְבְּדוּן בֵּיהּ דִּינָא, וּלְזִמְנָא דְּאָתֵי כְּתִיב מִי זֶה בָּא מֵאֱדוֹם. וּכְתִיב, כִּי זָבַח לַיְיָ׳ בְּבָצְרָה. וּכְתִיב, וְהָיָה יְיָ׳ לְמֶלֶךְ עַל כָּל הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יְיָ׳ אֶחָד וּשְׁמוֹ אֶחָד.

11. Relating the praise of the exodus from Egypt

We hear again about the commandment to remove the leaven from the bread. Then we are told that Yisrael must say the praises of the exodus from Egypt, and when relating that account they will rejoice with the Shechinah in the World to Come. When God hears that praise, His retinue gathers round and rejoices and praises Him, and then His strength and power are increased above. Just as it is important for a person to relate the miracles of God, it is important for him to relate his own sins; this is because when a person enumerates every one of his sins beforehand, he leaves no open issue for the Accuser to exploit when standing before God to seek retribution. If the person repents, all will be well, but if he does not, the Accuser will return and demand judgment. Lastly, we hear again of the commandment to eat matzah on Passover because it is a remembrance for generations and generations of the secret of the Faith.

Ra'aya Meheimna (The Faithful Shepherd)

רעיא מהימנא

178. וְיִשָּׂא הָעָם אֶת בְּצֵקוֹ טֶרֶם יֶחְמָץ וְגוֹ׳. כ"ה פִּקּוּדָא דָא, לְבָעֵר חָמֵץ. דְּהָא פִּקּוּדָא דָא, אִתְמְסַר לְהוּ לְיִשְׂרָאֵל וְיִשָּׂא הָעָם אֶת בְּצֵקוֹ טֶרֶם יֶחְמָץ. וּכְתִיב שְׂאוֹר לֹא יִמָּצֵא בְּבָתֵּיכֶם, וְהָא אוּקְמוּהָ חַבְרַיָּא, וְרָזָא אוֹקִימְנָא, בֵּין חָמֵץ וּמַצָּה דְּכַמָּה דּוּכְתֵּי, דָּא יֵצֶר רַע, וְדָא יֵצֶר טוֹב.

178. "And the people took their dough before it was leavened" (Shemot 12:34). This (25th) commandment is to remove the leaven. For this commandment was given over to Yisrael: "And the people took up and carried their dough before it was leavened," and: "shall there be no leaven found in your houses" (Ibid. 19). The friends have already explained it, and we have explained the secret meaning of the difference between leavened and unleavened bread OF THE EXODUS FROM EGYPT in many places - that one is the Evil Inclination and the other is the Good Inclination.

179. כ"ו פִּקּוּדָא בָּתַר דָּא, לְסַפֵּר בְּשֶׁבָחָא דִּיצִיאַת מִצְרַיִם, דְּאִיהוּ חִיּוּבָא עַל בַּר נָשׁ, לְאִשְׁתָּעֵי בְּהַאי שְׁבָחָא לְעָלְמִין. הָכִי אוֹקִימְנָא, כָּל בַּר נָשׁ דְּאִשְׁתָּעֵי בִּיצִיאַת מִצְרַיִם, וּבְהַהוּא סִפּוּר חַדֵּי בְּחֶדְוָה, זַמִּין אִיהוּ לְמֶחֱדֵי בִּשְׁכִינְתָּא לְעָלְמָא דְּאָתֵי דְּהוּא חֶדְוָה מִכֹּלָּא, דְּהַאי אִיהוּ בַּר נָשׁ דְּחַדֵּי בְּמָרֵיהּ, וְקוּדְשָׁא בְּרִיךְ הוּא חַדֵּי בְּהַהוּא סִפּוּר.

179. The following (26th) commandment is to relate the praise of the exodus from Egypt, which is incumbent upon every person always to relate these praises. We have explained that every person who relates the exodus from Egypt and rejoices when relating that account is destined to rejoice with the Shechinah in the World to Come, which is joy from all sides. For such is a person who rejoices in his Master, and the Holy One, blessed be He, rejoices in his story.

180. בֵּיהּ שַׁעֲתָא, כְּנִישׁ קוּדְשָׁא בְּרִיךְ הוּא לְכָל פָּמַלְיָיא דִּילֵיהּ, וְאָמַר לוֹן, זִילוּ וּשְׁמָעוּ סִפּוּרָא דִּשְׁבָחָא דִּילִי, דְּקָא מִשְׁתָּעוּ בָּנַי, וְחַדָּאן בְּפוּרְקָנִי. כְּדֵין כֻּלְּהוּ מִתְכַּנְּשִׁין, וְאַתְיָין וּמִתְחַבְּרִין בַּהֲדַיְיהוּ דְּיִשְׂרָאֵל, וּשְׁמָעוּ סִפּוּרָא דִּשְׁבָחָא, דְּקָא חַדָּאן בְּחֶדְוָא דְּפוּרְקָנָא דְּמָרֵיהוֹן, כְּדֵין אַתְיָין וְאוֹדָן לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, עַל כָּל אִינּוּן נִסִּין וּגְבוּרָן וְאוֹדָאן לֵיהּ עַל עַמָּא קַדִּישָׁא דְּאִית לֵיהּ בְּאַרְעָא, דְּחַדָּאן בְּחֶדְוָה דְּפוּרְקָנָא דְּמָארֵיהוֹן.

181. כְּדֵין אִתּוֹסָף לֵיהּ חֵילָא וּגְבוּרְתָּא לְעֵילָא, וְיִשְׂרָאֵל בְּהַהוּא סִפּוּרָא יַהֲבֵי חֵילָא לְמָארֵיהוֹן, כְּמַלְכָּא, דְּאִתּוֹסָף חֵילָא וּגְבוּרְתָּא, כַּד מְשַׁבְּחִין גְּבוּרָתֵיהּ, וְאוֹדָן לֵיהּ, וְכֻלְּהוּ דַּחֲלִין מִקָּמֵיהּ, וְאִסְתַּלָּק יְקָרֵיהּ עַל כֻּלְּהוּ. וּבְגִין כָּךְ, אִית לְשַׁבְּחָא וּלְאִשְׁתָּעֵי בְּסִפּוּר דָּא כְּמָה דְּאִתְּמַר. כְּגַוְונָא דָּא, חוֹבָה אִיהוּ עַל בַּר נָשׁ, לְאִשְׁתָּעֵי תְּדִיר קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, וּלְפַרְסוּמֵי נִיסָא בְּכָל אִינּוּן נִיסִּין דְּעָבַד.

182. וְאִי תֵּימָא, אֲמַאי אִיהוּ חוֹבָתָא, וְהָא קוּדְשָׁא בְּרִיךְ הוּא יָדָע כֹּלָּא, כָּל מַה דַּהֲוָה, וְיֶהֱוֵי לְבָתַר דִּנָא, אֲמַאי פִּרְסוּמָא דָּא קָמֵיהּ, עַל מַה דְּאִיהוּ עָבַד, וְאִיהוּ יָדַע. אֶלָּא וַדַּאי אִצְטְרִיךְ בַּר נָשׁ לְפַרְסוּמֵי נִיסָא, וּלְאִשְׁתָּעֵי קָמֵיהּ בְּכָל מַה דְּאִיהוּ עָבַד, בְּגִין דְּאִינּוּן מִלִּין סַלְקִין, וְכָל פָּמַלְיָא דִּלְעֵילָא מִתְכַּנְּשִׁין, וְחָמָאן לוֹן, וְאוֹדָאן כֻּלְּהוּ לְקוּדְשָׁא בְּרִיךְ הוּא, וְאִסְתַּלָּק יְקָרֵיהּ עָלַיְיהוּ עֵילָא וְתַתָּא.

183. כְּגַוְונָא דָּא, מַאן דְּאִשְׁתָּעֵי וּמְפָרֵט חֲטָאוֹי עַל כָּל מַה דְּעָבַד, אִי תֵּימָא לְמָאי אִצְטְרִיךְ. אֶלָּא מִקַּטְרְגָא קָאֵים תְּדִיר קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, בְּגִין לְאִשְׁתָּעֵי וּלְמִתְבַּע חוֹבֵי בְּנֵי נָשָׁא, וּלְמִתְבַּע עֲלֵיהוֹן דִּינָא. כֵּיוָן דְּאַקְדִּים בַּר נָשׁ, וּמְפָרֵיט חֲטָאוֹי, כָּל חַד וְחַד, לָא אַשְׁאִיר פִּטְרָא דְּפוּמָא לְהַהוּא מִקַּטְרְגָא, וְלָא יָכִיל לְמִתְבַּע עָלֵיהּ דִּינָא. דְּהָא תְּדִיר תָּבַע דִּינָא בְּקַדְמֵיתָא, וּלְבָתַר מִשְׁתָּעֵי וּמְקַטְרֵג פְּלוּנִי עָבֵד כַּךְ. וְעַל דָּא, אִצְטְרִיךְ לֵיהּ לְבַר נָשׁ לְאַקְדָּמָא, וּלְפָרֵט חֲטָאוֹי.

180. At that time, the Holy One, blessed be He, gathers His whole retinue, and says to them: 'Go and listen to the account of My excellency that My children are relating, rejoice in My redemption.' At that time, they all gather and come and join with Yisrael to hear the story of the praise. They rejoice with the joy of the deliverance by their Master, and come to thank and praise the Holy One, blessed be He, for all these miracles and mighty deeds, and thank Him for the Holy Nation that He has on earth that rejoices in the joy of the deliverance of their Master.

181. Then His strength and power are increased above. By their recounting, the children of Yisrael give power to their Master, like a king whose strength and power are increased when his strength is praised and he is acknowledged. All fear him and his glory rises above all of them. Therefore, it is incumbent to praise and relate this story, as we learned. Similarly, it is the duty of every person to relate before the Holy One, blessed be He, and publicize the miracle among all these miracles that He did.

182. One may ask why it is obligatory TO RELATE THE MIRACLES; does not the Holy One, blessed be He, know everything, everything that was and will be in the future? And wherefore this publicity before Him of what He did, if He knows? HE REPLIES: BUT surely one has to make the miracle known and relate before Him all that He did, because these words ascend and all the company above gather and see them, and give thanks before the Holy One, blessed be He, and His glory rises over them above and below.

183. It is the same with he who relates and enumerates his sins, of everything that he did. If you ask why this is necessary, it is because the Accuser is constantly before the Holy One, blessed be He, in order to recount and seek retribution for the sins of people, and to demand Judgment against them. However, when the person enumerates each and every one of his sins beforehand, he does not leave any pretext to the Accuser to exploit. And the Accuser can not demand any Judgment against him, for he always demands Judgment first, and afterwards enumerates and accuses. Therefore, the person should take his own initiative before the Accuser and enumerate his own sins.

184. כֵּיוָן דִּמְקַטְרְגָא חָמֵי דָּא, לֵית לֵיהּ פִּטְרָא דְּפוּמָא עָלֵיהּ, וּכְדֵין אִתְפְּרַשׁ מִנֵּיהּ מִכֹּל וָכֹל. אִי תָּב בְּתִיּוּבְתָּא יֵאוֹת, וְאִי לָאו, הָא מְקַטְרְגָא אִשְׁתְּכַח עָלֵיהּ, וְאָמַר פְּלוֹנִי דְּאָתָא לְקֻמָּךְ בְּתוּקְפָּא דְּאַפִּין, בְּעִיט בְּמָרֵיהּ, חוֹבוֹי כַּךְ וְכָךְ. עַל דָּא יֵאוֹת לְאִזְדַּהֲרָא בַּר נָשׁ בְּכָל הָנֵי, בְּגִין דְּיִשְׁתְּכַח עַבְדָּא מְהֵימְנָא קָמֵי קוּדְשָׁא בְּרִיךְ הוּא.

184. As soon as the Accuser sees this, he has no pretext to complain against him, and then takes leave from him entirely. If he repents, well, but if not, the Accuser rests on him and says: 'So and so who came before you AND CONFESSED unashamedly, he kicked his Master, his sins are such and such.' Therefore, it is advisable that a person be careful in all this, so that he should be considered a faithful servant before the Holy One, blessed be He.

185. כ״ז פִּקּוּדָא בָּתַר דָּא, לֶאֱכוֹל מַצָּה בְּפֶסַח, בְּגִין דְּאִיהוּ דּוּכְרָנָא לְדָרֵי דָרִין, עַל רָזָא דִּמְהֵימְנוּתָא. וְהָא אוּקְמוּהָ, דְּיִשְׂרָאֵל נָפְקוּ בְּהַהוּא זִמְנָא מֵרָזָא דְּטַעֲוָון אַחֲרָן, וְעָאלוּ בְּרָזָא דִּמְהֵימְנוּתָא. וְהָא אוּקְמוּהָ רָזָא דְּנָא בְּכַמָּה דּוּכְתֵּי.

185. The following (27th) commandment is to eat Matzah on Pesach (Passover), because it is a remembrance for generations and generations of the secret of the Faith. It has been explained that Yisrael went out at that time from the secret of other Elohim and came into the secret of Faith. This secret has been explained in many places.

12. The Pascal sacrifice

The ordinance of the Passover is to slaughter the sacrifice at twilight of the fourteenth day of Nissan as a remembrance of the Passover in Egypt. The moon becomes complete on the fifteenth day, and the sacrifice should be slaughtered at twilight of the fourteenth day because that is the time that Judgment hangs over the world. The main part of the commandment is to gain pleasure from the scent that spreads from the roasting over the fire. Only one who is circumcised can eat of it. At the time when God came to Egypt and saw the blood marked on the entrances of the houses of Yisrael, the people used hyssop to spread the blood, since hyssop removes evil spirits and any aspect of a bad odor because it arouses the supernal Redemption of Yisrael. In the time to come, God will slaughter the Evil Inclination. Because God slew all the firstborn of the Egyptians, He obligated all the firstborn of Yisrael to redeem themselves, and He guarded them against everything. Scripture says, about the sacrifice, "Neither shall you break a bone of it", because the bones were the deities of the Other Side, and the children of Yisrael threw them out in contempt to express their contempt for the Egyptian deities.

186. וַיֹּאמֶר יְיָ׳ אֶל מֹשֶׁה וְאַהֲרֹן זֹאת חֻקַּת הַפֶּסַח וְגוֹ׳. כ״ח פִּקּוּדָא דָּא, לְמִשְׁחַט פֶּסַח בֵּין הָעַרְבַּיִם, בְּי״ד בְּנִיסָן, דּוּכְרָנָא דְּהַהוּא פֶּסַח דְּמִצְרַיִם. וְדָא אִיהוּ חוֹבָתָא עַל כֹּלָּא, כְּמָה דְּאַתְּ אָמַר, וְשָׁחֲטוּ אוֹתוֹ כָּל קְהַל עֲדַת יִשְׂרָאֵל בֵּין הָעַרְבַּיִם.

186. "And Hashem said to Moses and Aaron, 'This is the ordinance of the Passover'" (Shemot 12:43). This (28th) commandment is to slaughter the Passover at twilight of the fourteenth day of Nissan, a remembrance to the Passover in Egypt. And this is incumbent upon everyone, as it is written: "And the whole assembly of the Congregation of Yisrael shall kill it towards evening" (Ibid. 6).

187. פֶּסַח דָּא, אִצְטְרִיךְ לְמֶהֱוֵי נָטִיר, מֵעֲשָׂרָה יוֹמִין וּלְהָלְאָה, דִּכְתִיב בֶּעָשׂוֹר לַחֹדֶשׁ הַזֶּה וְיִקְחוּ לָהֶם וְגוֹ׳. מַאי טַעֲמָא. בְּגִין דְּהָא כְּדֵין שָׁרְיָאת סִיהֲרָא לְאַנְהָרָא, מֵעֲשָׂרָה יוֹמִין וּלְהָלְאָה, עַד דְּאִשְׁתְּלִים בַּחֲמִישָׁר. וְאַרְבִּיסָר דְּלֵיהֱוֵי נָכִיס, בְּשַׁעֲתָא דְּדִינָא תַּלְיָא עַל עָלְמָא.

187. This Pascal sacrifice has to be kept since the tenth day of the month, as is written: "On the tenth day of this month, and they shall take..." (Shemot 12:3). What is the reason? It is because that is when the moon starts to shine, from the tenth day and further until it becomes full on the fifteenth day. It should be slaughtered on the fourteenth day at the time that Judgment is impending over the world, NAMELY AT TWILIGHT.

188. רְזָא דָא, לְאַעְבְּרָא זוּהֲמָא, מִקְּמֵי בְּרִית קַדִּישָׁא, וּלְאִתְהֲנָאָה בְּהַהוּא רֵיחָא דְּנָדִיף טְוִי נוּר. וְעַל דָּא לָא אַתְיָא אֶלָּא עַל שָׂבְעָא. וְעַל דָּא, וְכָל עָרֵל לֹא יֹאכַל בּוֹ. מַאן דְּאִית בֵּיהּ בְּרִית קַדִּישָׁא, יֵיכוּל בֵּיהּ. מַאן דְּלָא אִית בֵּיהּ בְּרִית קַדִּישָׁא, לָא יֵיכוּל בֵּיהּ. דְּהַאי מִבְּנֵי בְּרִית אִיהוּ לְתַבְרָא תּוּקְפָּא דְּחֵילָא אַחֲרָא, לְאַעְבְּרָא עָרְלָה מִקְּמֵי בְּרִית. בְּגִין כַּךְ, הַאי בִּבְנֵי בְּרִית אִיהוּ לְמֶעְבַּד, וְלָא בִּבְנֵי עָרְלָה.

188. The meaning behind this is to remove the foreskin from before the Holy Covenant and to gain pleasure from the scent that spreads from the meat roasted on fire, MEANING THE MAIN PART OF THE COMMANDMENT IS TO ENJOY ITS SCENT. Its purpose is only satiation, THEN ONE DOES NOT NEED TO EAT ANYMORE. Therefore, "no uncircumcised person shall eat of it" (Ibid. 48) but one who has the holy covenant may eat of it. This is because he of the members of the covenant breaks the power of the Other Side, and removes the foreskin from the covenant. Therefore, it must be done by members of the covenant and not by uncircumcised ones.

189. כַּד אָתָא קוּדְשָׁא בְּרִיךְ הוּא לְמִצְרַיִם, חָמָא דָּמָא דְּהַהוּא פֶּסַח, דַּהֲוָה רָשִׁים עַל פִּתְחָא, וְדָמָא דִּבְרִית, הֵיךְ הֲווֹ קַיְימִין עַל פִּתְחָא, דִּכְתִיב, וּלְקַחְתֶּם אֲגֻדַּת אֵזוֹב וּטְבַלְתֶּם בַּדָּם אֲשֶׁר בַּסַּף וְהִגַּעְתֶּם וְגוֹ'. אֵזוֹבָא, הָא אוֹקִימְנָא דְּאִיהוּ מַעְבַּר רוּחִין בִּישִׁין, וְכָל סִטְרָא דְּרוּחַ בִּישָׁא, מַעְבַּר בְּאִתְעָרוּתָא דִּילֵיהּ, בְּפוּרְקָנָא עִלָּאָה דְּיִשְׂרָאֵל.

189. When the Holy One, blessed be He, came to Egypt, He saw how the blood of the Passover that was marked on the entrance and the blood of the circumcision were on the door, as is written: "And take a bunch of hyssop, and dip it in the blood that is in the basin, and touch with it..." (Shemot 12:22). We have explained that hyssop removes evil spirits and any aspect of a bad odor when it is operative for the supernal redemption of Yisrael.

190. לְזִמְנָא דְּאָתֵי, יֵיתֵי קוּדְשָׁא בְּרִיךְ הוּא לְיֵצֶר הָרָע וְיִכּוֹס לֵיהּ. וְהַשְׁתָּא בְּפוּרְקָנָא דָּא, כְּתִיב וְשָׁחֲטוּ אוֹתוֹ כָּל קְהַל עֲדַת יִשְׂרָאֵל וְגוֹ'. דּוּכְרָנָא דִּזְמְנָא דְּאָתֵי, בְּהַהוּא פּוּרְקָנָא עִלָּאָה.

190. In the future to come, the Holy One, blessed be He, will come upon the Evil Inclination and slaughter it. By this redemption FROM EGYPT, it is written: "and the whole assembly of the Congregation of Yisrael shall kill it," for it is a token of remembrance for the time to come of the supernal redemption THAT IS HIGHER THAN THE ONE FROM EGYPT.

191. עַל שְׁתֵּי הַמְּזוּזוֹת וְעַל הַמַּשְׁקוֹף בְּהַאי רְשִׁימוּ דְּאָת יו"ד, וּבְהַאי רְשִׁימוּ דְּאָת יו"ד, לְאַחֲזָאָה רְשִׁימוּ דִּבְרִית קַדִּישָׁא, וְאִתְּבַר עָרְלָה מִקְּמֵי דָּמָא דִּבְרִית, רָשִׁים עַל כֹּלָּא, וְאָתָא דָּמָא עַל דָּמָא. כַּד עָבַר הַהוּא מַשְׁחִית, הֲוָה חָמֵי דָּמָא, וְאִזְדְּקִיף מִבֵּיתָא, כְּמָה דְּאַתְּ אָמֵר וְלֹא יִתֵּן הַמַּשְׁחִית וְגוֹ'.

191. "The lintel and the two side posts..." They marked the letter Yud ON THE DOOR POSTS. They marked the letter Yud ON THE LINTEL to show THROUGH THEM the mark of the holy covenant, WHICH IS THE YUD, and the foreskin was broken before the blood of the covenant that was marked on all. And blood came upon blood, NAMELY THE BLOOD OF THE PASCAL SACRIFICE ON THE BLOOD OF THE CIRCUMCISION. When the Destroyer passed, he would see blood and distance himself from the house, as is written: "And will not allow the Destroyer..." (Shemot 12:23)

192. אִי קוּדְשָׁא בְּרִיךְ הוּא בִּלְחוֹדוֹי קָטִיל, אֲמַאי כְּתִיב וְלֹא יִתֵּן הַמַּשְׁחִית, דְּמַשְׁמַע דְּמַשְׁחִית הֲוָה אָזִיל וְלָא קוּדְשָׁא בְּרִיךְ הוּא. אֶלָּא וַדַּאי קוּדְשָׁא בְּרִיךְ הוּא הֲוָה קָטִיל, וּמַשְׁחִית הֲוָה אָזִיל לְאַשְׁכְּחָא עִילָּה לְיִשְׂרָאֵל, כֵּיוָן דַּהֲוָה חָמֵי הַהוּא תְּבִירוּ דְּעָרְלָה, בִּתְרֵין סִטְרִין, הֲוָה עָרַק וְאִתְפְּרַשׁ מִנַּיְיהוּ.

192. HE ASKS: If the Holy One, blessed be He, Himself was killing, why is it written: "And will not allow the Destroyer," which implies that the Destroyer was doing it and not the Holy One, blessed be He. HE ANSWERS: Assuredly the Holy One, blessed be He, alone was carrying out the killing and the Destroyer was seeking to find a pretext against Yisrael TO ACCUSE THEM. As soon as he saw the breakage of the foreskin in two aspects, BY THE BLOOD OF THE PASSOVER AND THE BLOOD OF CIRCUMCISION, he would flee and leave them.

193. וְעַל דְּקָטַל קוּדְשָׁא בְּרִיךְ הוּא כָּל אִינּוּן בּוּכְרִין דְּהַהוּא סִטְרָא, יָהִיב בּוּכְרִין דְּיִשְׂרָאֵל לְפוּרְקָנָא, דְּלָא יִשְׁכַּח עִלַּיְיהוּ סִטְרָא אַחֲרָא עִילָּה כְּלָל, וּבְכֹלָּא נָטִיר לוֹן לְיִשְׂרָאֵל קוּדְשָׁא בְּרִיךְ הוּא, כְּאַבָּא עַל בְּנִין.

193. Because the Holy One, blessed be He, slew all the firstborns of that side, He obligated the firstborn of Yisrael to redeem THEMSELVES so that the Other Side will find no pretext against them. The Holy One, blessed be He, guarded them against everything, like a father over children.

194. בְּבַיִת אֶחָד יֵאָכֵל לֹא תוֹצִיא מִן הַבַּיִת וְגוֹ׳, פִּקּוּדָא כ״ט דְּא, לְמֵיכַל הַאי פֶּסַח. עַל מַצּוֹת וּמְרוֹרִין, מַצּוֹת מַצַּת כְּתִיב. מַאי הַאי לָקֶבֶל הַאי, אֶלָּא לְאַחֲזָאָה גָּלוּתָא דִּשְׁכִינְתָּא עִמְּהוֹן דְּיִשְׂרָאֵל, בְּהַהוּא מְרִירוּ דְּלְהוֹן, דִּכְתִיב וַיְמָרְרוּ אֶת חַיֵּיהֶם בַּעֲבוֹדָה קָשָׁה וְגוֹ׳. וְכַד אַכְלִין לְהַאי פֶּסַח, לְאַחֲזָאָה כָּל הַאי דְּעָבְדוּ לוֹן בְּמִצְרַיִם, בְּהַהוּא גָּלוּתָא וּבְהַהוּא שִׁעְבּוּדָא.

194. "In one house shall it be eaten, you shall not take any of the meat outside, out of the house" (Shemot 12:46). This (29th) commandment is to eat the Passover with Matzot and bitter herbs. Matzot is spelled without a Vav. HE ASKS: What is MATZOT with regard to BITTER HERBS, THAT THE VERSE OBLIGATED TO EAT THEM TOGETHER? HE ANSWERS: It is only to show the exile of the Shechinah with Yisrael in their bitterness, as written: "And they made their lives bitter with hard bondage..." (Shemot 1:14). When the Pascal sacrifice is eaten, it shows everything that was done to them in Egypt in that exile and that bondage. THEREFORE, IT IS EATEN WITH MATZOT AND BITTER HERBS.

195. מַה כְּתִיב וְעֶצֶם לֹא תִשְׁבְּרוּ בוֹ, לְאַחֲזָאָה בֵּיהּ קַלָּנָא, וּבְכָל אִינּוּן טַעֲוָון דְּמִצְרָאֵי. דְּהָא גַּרְמִין הֲווֹ רָמָאן בְּשׁוּקָא, וְאָתוּ כַּלְבֵּי וַהֲווֹ גָּרְרֵי לוֹן מֵאֲתָר לַאֲתָר, וְדָא קַשְׁיָא לוֹן מִכֹּלָּא, דְּהָא גַּרְמֵי אִינּוּן תִּקּוּנָא דְּגוּפָא, וְדָמֵי לְגַוְונָא אַחֲרָא, וְיִשְׂרָאֵל רָמָאן לוֹן בְּשׁוּקָא אוֹרַח קַלָּנָא, וע״ד כְּתִיב וְעֶצֶם לֹא תִשְׁבְּרוּ בוֹ, אַתּוּן לָא תִשְׁבְּרוּן, אֲבָל כַּלְבֵּי הֲווֹ אַתְיָין וּמְתַבְּרִין לֵיהּ.

195. What is the meaning of: "Neither shall you break a bone of it" (Shemot 12:46)? To show contempt to it, and all the deities of Egypt because the unbroken bones were thrown out to the marketplace and dogs would come and drag them from place to place. This was the most difficult thing for them, because the bones put the body in order and resemble another side, NAMELY THEIR OTHER DEITIES. The children of Yisrael cast them out into the marketplace in contempt. Therefore, it is written: "Neither shall you break a bone of it." You must not break them, but dogs came and broke them.

196. תּוּ, מִצְרָאֵי הֲווֹ אַתְיָין לְבָתַר, וַהֲווֹ חָמָאן אִינּוּן גַּרְמֵי דַּהֲווֹ נַטְלֵי כַּלְבֵּי מֵאֲתָר לַאֲתָר, וּמַדְקֵן לוֹן, וַהֲווֹ מִצְרָאֵי טָמְנֵי לוֹן גּוֹ עַפְרָא, בְּגִין כַּלְבֵּי דְּלָא יִשְׁכְּחוּן לוֹן, וְדָא אִיהוּ בִּטּוּלָה דְּעַכּוּ״ם, יַתִּיר, מִסִּטְרָא דִּלְהוֹן. וּבְדָא קוּדְשָׁא בְּרִיךְ הוּא אִסְתְּלַק בִּיקָרֵיהּ, וְאִתְכַּפְיָין כָּל חֵילִין אַחֲרָנִין, דְּהָא כְּדֵין אִתְכַּפְיָין יַתִּיר, כַּד בָּטִילוּ אִשְׁתְּכַח מִסִּטְרָא דִּלְהוֹן, וְע״ד יִשְׂרָאֵל לָא מְבַטְּלֵי לוֹן, דִּכְתִיב וְעֶצֶם לֹא תִשְׁבְּרוּ בוֹ.

196. IT CAN also BE EXPLAINED: the Egyptians came afterwards and saw the dogs dragging these bones from place to place and breaking them. The Egyptians would bury them in the ground so that the dogs could not find them, which was the greatest obliteration of their idols on their side. The Holy One, blessed be He, was elevated in His glory by this. And all the other powers OF THE IDOLS were subdued. When the subjugation of the idols is from their own side, it is even more profound, NAMELY WHEN THEY BURIED BONES OF THEIR IDOLS IN THE EARTH. Therefore, it is not Yisrael that voided them, as written: "Neither shall you break a bone of it."

13. "Sanctify to Me all the firstborn"

We are told that most people are under the domination of both the Evil Inclination and the Good Inclination. The average person should wish for two things: to be redeemed from the domination of the Evil Inclination, and to ascend to the level of Adam. Rabbi Shimon tells us how Gavriel, the Good Inclination, wrestles with man before he is born and teaches him seventy languages, and how the Evil Inclination causes him to forget the seventy languages. A man's merits and sins are always wrestling to wage war within him. Four angels descend with a man: if he has ancestral merit then they are Michael, Gavriel, Nuriel and Refael, and the Good Inclination stands above him; if he has no merit then they are the four angels of destruction - Sin, Destroyer, Anger and Fury - and the Evil Inclination stands above him to judge him in the World to Come. This is why both Gavriel and Samael judge the average person. Every person has the four elements Fire, Air, Water and Earth, but according to which of these elements is first, a different angel comes first. Next we learn of the four aspects Lion, Ox, Eagle and Adam of the right and left sides, and we are told about the characteristics of those men who are under each aspect and how they differ depending on whether they do or do not study Torah. We read that the Master Scholars of the Mishnah declared: A person should always view himself as if the whole world depends on him, because he can tip the balance. Rabbi Shimon closes by saying that every living creature is marked with the letters of the Holy Name, in order to recognize who created it.

197. "Sanctify to Me all the firstborn, whatever opens the womb..." (Shemot 13:2). This commandment is to sanctify the firstborn of the animals. A common person needs two things. He should be redeemed from under the power of the Evil Inclination, which is his master. As Jacob said to Esau, "Let my master, I pray you, pass over before his servant" (Beresheet 33:14), MEANING in this world HE IS the master because of the many sins upon the body. As we explained, the Evil Inclination judges the wicked, and the Good Inclination judges the righteous. The average man is judged by both; an average man is a brother of the Evil Inclination and a brother of the Good Inclination, AS IS WRITTEN: "My brother; keep what you have to yourself" (Ibid. 9).

197. קַדֵּשׁ לִי כָּל בְּכוֹר פֶּטֶר רֶחֶם וְגוֹ׳. פִּקּוּדָא דָּא לְקַדֵּשׁ בְּכוֹר בְּהֵמָה, וְעַם הָאָרֶץ צָרִיךְ תְּרֵין מִילִין, חַד דִּיהֵא פָּדוּי מִתְּחוֹת שֶׁלְטָנוּתָא דְּיֵצֶר הָרָע, דְּאִיהִי אֲדוֹן דִּילֵיהּ, כְּגַוְונָא דְּאָמַר יַעֲקֹב לְעֵשָׂו, יַעֲבֹר נָא אֲדֹנִי לִפְנֵי עַבְדּוֹ. בְּהַאי עָלְמָא. אֲדוֹן מִצַּד חוֹבִין דִּנְפִישִׁין עַל גּוּפָא, כְּמָה דְּאוּקְמוּהָ, חַיָּיבָא, יֵצֶר הָרָע שׁוֹפְטוֹ. זַכָּאָה, יֵצֶר הַטּוֹב שׁוֹפְטוֹ. בֵּינוֹנִי זֶה וְזֶה שׁוֹפְטוֹ. בֵּינוֹנִי, הֲוֵינוּ אָח דְּיֵצֶר הָרָע, וְאָח דְּיֵצֶר הַטּוֹב, אָחִי יְהִי לְךָ אֲשֶׁר לָךְ.

198. And when the merits are numerous, the wind breaks two of the watches OF THE NIGHT, WHICH ARE a braying donkey and barking dogs, and rises to the THIRD watch of the dawn wherein there is man, THAT IS, A WIFE CONVERSING WITH HER HUSBAND. Man again becomes master OVER ALL THE CREATURES. This is the meaning of: "And I have oxen, and asses, flocks, and menservants, and womenservants" (Beresheet 32:6). He ascends to the level of man, of which it says: "And have dominion over the fish in the sea, and over the birds of air..." (Beresheet 1:28) as well as: "And the fear of you and the dread of you..." (Beresheet 9:2). THIS IS THE SECOND THING THAT A COMMON PERSON SHOULD STRIVE FOR.

198. וְכַד זַכְוָון נְפִישִׁין, רוּחָא תָּבַר תְּרֵין מִשְׁמָרוֹת, דַּחֲמוֹר נוֹעֵר, כְּלָבִים צוֹעֲקִים, וְסָלִיק לְמִשְׁמֶרֶת דְּשַׁחַר, דְּבֵיהּ אָדָם וְאִתְהַדַּר בַּר נָשׁ אֲדוֹן, הה״ד, וַיְהִי לִי שׁוֹר וַחֲמוֹר צֹאן וְעֶבֶד וְשִׁפְחָה, וְסָלִיק לְדַרְגָּא דְּאָדָם, דְּאִתְּמַר בֵּיהּ, וּרְדוּ בִּדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וְגוֹ׳, וּמוֹרַאֲכֶם וְחִתְּכֶם וְגוֹ׳.

199. When there is an average amount of merits: "And there wrestled a man with him" (Beresheet 32:25), MEANING that the merits and sins wrestle in war. From the side of the merits, IT IS WRITTEN: "And when he saw that he did not prevail against him" (Ibid. 26). From the side of the sins, IT IS WRITTEN: "he touched the hollow of his thigh," in the sinew of the thigh (Heb. nashe)." "Nashe" is derived from: "For Elohim has made me forget (Heb. nashani) all my toil" (Beresheet 41:51). It is a term of forgetfulness, which is one compartment of the seven lands. Whoever descends there forgets his knowledge.

199. וְכַד זַכְוָון בֵּינוֹנִים, וַיֵּאָבֵק אִישׁ עִמּוֹ, זַכְוָון וְחוֹבִין מִתְחַבְּקָן לְאַגָּחָא קְרָבָא. מִסִּטְרָא דְּזַכְוָון, וַיַּרְא כִּי לֹא יָכוֹל לוֹ. מִסִּטְרָא דְּחוֹבִין, וַיִּגַּע בְּכַף יְרֵכוֹ בְּגִיד הַנָּשֶׁה. נָשֶׁה: לָשׁוֹן כִּי נַשַּׁנִי אֱלֹהִים אֶת כָּל עֲמָלִי וְאִיהוּ לְשׁוֹן נִשְׁיָה. חַד מָדוֹרָא מֵאִינּוּן שִׁבְעָה אַרְעָאן, מַאן דְּנָחִית תַּמָּן אִתְנְשֵׁי מִנֵּיהּ אוֹרַיְיתָא.

200. Before a person comes to this world and emerges from his mother's womb; "And there wrestled a man with him," that is Gavriel. "AND THERE WRESTLED (HEB. VAYE'AVEK)" MEANS in the dust (Heb. avak) of earth, as is written: "And Hashem Elohim formed (Heb. vayyitzer) man of the dust of the ground" (Beresheet 2:7). SO WE FIND THAT MAN IS EARTH AND THE DUST OF THAT EARTH IS THE EVIL INCLINATION, AND GAVRIEL IS THE GOOD INCLINATION WHO BATTLES WITH THE EVIL INCLINATION CALLED 'DUST'. He teaches him seventy languages. Therefore, "vayyitzer" IS SPELLED WITH TWO YUDS, one YUD corresponds to the Good Inclination, WHICH IS GAVRIEL, who taught him seventy languages, and one YUD corresponds to the Evil Inclination who wrestled with him, as written: "Because he touched the hollow of Jacob's thigh in the sinew of the vein" (Beresheet 32:33). And he caused him to forget the seventy languages which the Good Inclination taught him.

200. וְקֹדֶם דְּיֵיתֵי בַּר נָשׁ בְּהַאי עָלְמָא וְיִפּוּק מֵרֶחֶם אִמֵּיהּ, וַיֵּאָבֵק אִישׁ עִמּוֹ, דָּא גַּבְרִיאֵל, בְּהַהוּא אָבָק דְּעָפָר, דְּאִתְּמַר וַיִּיצֶר יְיָ׳ אֱלֹהִים אֶת הָאָדָם עָפָר מִן הָאֲדָמָה, וְאוֹלִיף לֵיהּ שִׁבְעִים לָשׁוֹן. ובג״ד, וַיִּיצֶר: חַד יֵצֶר הַטּוֹב, דְּאוֹלִיף לֵיהּ שִׁבְעִים לָשׁוֹן. וְחַד, יֵצֶר הָרָע דְּאָבִיק עִמֵּיהּ. דְּאִתְּמַר, כִּי נָגַע בְּכַף יֶרֶךְ יַעֲקֹב בְּגִיד הַנָּשֶׁה, וְאַשְׁכַּח מִנֵּיהּ שִׁבְעִין לָשׁוֹן, דְּאוֹלִיף לֵיהּ יֵצֶר הַטּוֹב.

201. Before all this, four angels descended with him, as is written: "For He shall give His angels charge over you" (Tehilim 91:11). If he has ancestral merit, THEN one is Michael by the merit of Abraham, the second is Gavriel by the merit of Isaac, the third who descends with him is Nuriel by the merit of Jacob and the fourth is Refael by the merit of Adam. And the Good Inclination is above him.

201. וְקֹדֶם כָּל דָּא, נַחְתִּין עִמֵּיהּ אַרְבָּעָה מַלְאָכִין, דְּאִתְּמַר בְּהוֹן כִּי מַלְאָכָיו יְצַוֶּה לָךְ. אִי אִית לֵיהּ זְכוּת אָבוֹת, חַד מִיכָאֵל, בִּזְכוּת אַבְרָהָם. וְתִנְיָינָא גַּבְרִיאֵל, בִּזְכוּת יִצְחָק. וּתְלִיתָאָה דְּנָחִית עִמֵּיהּ נוּרִיאֵל, בִּזְכוּתָא דְּיַעֲקֹב. וּרְבִיעָאָה רְפָאֵל, בִּזְכוּתָא דְּאָדָם קַדְמָאָה. וְיֵצֶר הַטּוֹב לְעֵילָא מִנֵּיהּ.

202. If he has no merit, then four ANGELS OF DESTRUCTION accompany him: Sin, Destroyer, Anger and Fury. And the Evil Inclination is over them to judge him in the World to Come. Therefore, they explained that a wicked person is judged by the Evil Inclination, a righteous person is judged by the Good Inclination and an average man is judged by both. Therefore, if he is an average person, both Gavriel, who is the Good Inclination, and Samael, the Evil Inclination, judge him.

202. וְאִי לֵית לֵיהּ זְכוּת, אַזְלֵי עִמֵּיהּ ד׳, עָוֹן, מַשְׁחִית, אַף, וְחֵימָה, וְיֵצֶר הָרָע לְעֵילָא מִנַּיְיהוּ, לְמֵידָן לֵיהּ לְעָלְמָא דְּאָתֵי. וּבְגִין דָּא אוּקְמוּהָ, רָשָׁע, יֵצֶר הָרָע שׁוֹפְטוֹ. צַדִּיק, יֵצֶר הַטּוֹב שׁוֹפְטוֹ. בֵּינוֹנִי, זֶה וְזֶה שׁוֹפְטוֹ. וּבְגִין דָּא, אִי אִיהוּ בֵּינוֹנִי, גַּבְרִיאֵל דְּאִיהוּ יֵצֶר הַטּוֹב, וְסַמָּאֵ״ל דְּאִיהוּ יֵצֶר הָרָע, זֶה וְזֶה שׁוֹפְטוֹ.

203. For every person who has in him the four elements - FIRE, AIR, WATER, EARTH - four angels descend with him to his right and four to his left. The four on the right ARE Michael, Gavriel, Refael and Nuriel, while the four on the left are Sin, Destroyer, Anger and Fury. And on the side of the body, Metatron descends upon him on the right and Samael on the left.

203. דְּלְכָל בַּר נָשׁ דְּאִית בֵּיהּ אַרְבַּע יְסוֹדִין, אַרְבַּע מַלְאָכִים נַחֲתִין עִמֵּיהּ מִימִינָא, וְאַרְבַּע מִשְׂמָאלָא. אַרְבַּע מִימִינָא: מִיכָאֵ״ל, גַּבְרִיאֵ״ל, רְפָאֵ״ל, נוּרִיאֵ״ל. וְאַרְבַּע מִשְׂמָאלָא: עָוֹ״ן, מַשְׁחִי״ת, אַ״ף, וְחֵמָ״ה. מִסִּטְרָא דְּגוּפָא, מְטַטְרוֹ״ן נָחִית עָלֵיהּ מִימִינָא, וְסָמָאֵ״ל מִשְׂמָאלָא.

204. There is no person that does not have the four elements - FIRE, AIR, WATER, EARTH - but the four elements line after the preceding element. If his sign is Lion, WHICH IS CHESED, Michael comes first, followed by Gavriel, Nuriel and Refael. If his sign is Ox, WHICH IS GVURAH, Gavriel precedes followed by Michael, Nuriel and Refael. If his sign is Eagle, WHICH IS TIFERET, Nuriel precedes, then Michael, Gavriel and finally Rafael. If his sign is man, WHICH IS MALCHUT, Rafael precedes, followed by Michael, Gavriel and Nuriel.

204. וְלֵית בַּר נָשׁ דְּלֵית בֵּיהּ אַרְבַּע יְסוֹדִין, אֶבָל כְּפוּם יְסוֹדָא דְּאַקְדִּים בֵּיהּ, הָכִי מַתְחִילִין אִלֵּין אַרְבַּע. אִי מַזָּל דִּילֵיהּ אַרְיֵ״ה, אַקְדִּים מִיכָאֵ״ל, וְאָבַתְרֵיהּ גַּבְרִיאֵ״ל וְאָבַתְרֵיהּ נוּרִיאֵ״ל, וְאָבַתְרֵיהּ רְפָאֵ״ל. וְאִי מַזָּלֵיהּ שׁוֹר, אַקְדִּים גַּבְרִיאֵ״ל, וְאָבַתְרֵיהּ מִיכָאֵ״ל, וְאָבַתְרֵיהּ נוּרִיאֵ״ל, וְאָבַתְרֵיהּ רְפָאֵל. וְאִי מַזָּלֵיהּ נֶשֶׁר, אַקְדִּים נוּרִיאֵ״ל, וְאָבַתְרֵיהּ מִיכָאֵ״ל, וְאָבַתְרֵיהּ גַּבְרִיאֵ״ל, וְאָבַתְרֵיהּ רְפָאֵ״ל. וְאִי מַזָּלֵיהּ אָדָ״ם. אַקְדִּים רְפָאֵ״ל, וְאָבַתְרֵיהּ מִיכָאֵ״ל, וְאָבַתְרֵיהּ גַּבְרִיאֵ״ל, וְאָבַתְרֵיהּ נוּרִיאֵ״ל.

205. All FOUR aspects - LION, OX, EAGLE, MAN - of those on the right side, which is the aspect of Michael, are of Mercy. Such men perform charitable deeds and have a pale face. Such a man is charitable, pious and wise if he is occupied with Torah. If he does not OCCUPY HIMSELF WITH TORAH, he is the opposite, coming from the side of the Evil Inclination. He is a thief, a fool and has no kindness because 'an unlearned person cannot be pious'.

205. וְאִינּוּן מִסִּטְרָא דִּימִינָא, מִסִּטְרָא דְּמִיכָאֵל, כֻּלְּהוּ אַנְפִּין דִּילֵיהּ, אִינּוּן רַחֲמֵי, בַּעַל גְּמִילוּת חֲסָדִים, אַנְפּוֹי חִוָּורִין, וְהַאי בַּר נָשׁ גָּמִיל חֶסֶד. חָסִיד, וְחָכָם, אִי אִשְׁתַּדַּל בְּאוֹרַיְיתָא. וְאִי לָאו, בְּהֵפֶךְ, מִסִּטְרָא דְּיֵצֶר הָרָע, גַּזְלָן, טִפֵּשׁ, לֵית בֵּיהּ חֶסֶד. דְּלָא עַם הָאָרֶץ חָסִיד.

206. From the side of Gavriel, WHICH IS LEFT, his four faces - OX, LION, EAGLE, MAN - are Judgment, namely the quality of Judgment against the wicked, and he provokes them as we have explained that it is permitted to provoke the wicked in this world. He prevails against his inclination, and fears sins. He will be a magistrate if he is occupied in Torah, and excels in his study. Conversely, if he is from the side of the Evil Inclination, he provokes the righteous to punish them heavily, and he will exceed in committing transgressions. He does not fear sin, his face is reddish and he spills blood LIKE Esau.

206. מִסִּטְרָא דְּגַבְרִיאֵל, אַרְבַּע אַנְפִּין דִּילֵיהּ דִּינָא, מִדַּת הַדִּין עַל רְשִׁיעַיָּא, וּמִתְגָּרֶה בְּהוּ, כְּמָה דְּאוּקְמוּהָ, מוּתָּר לְהִתְגָּרוֹת בָּרְשָׁעִים בָּעוֹלָם הַזֶּה. גְּבוֹר בְּיִצְרֵיהּ, יְרֵא חֵטְא, דַּיָּין יְהֵא, אִי יִתְעַסֵּק בְּאוֹרַיְיתָא, וְגִבּוֹר בְּתַלְמוּדֵיהּ. בְּהִפּוּכָא מִסִּטְרָא דְּיֵצֶר הָרָע, מִתְגָּרֶה בְּצַדִּיקַיָּא, דִּינָא קָשֶׁה לוֹן, גְּבוֹר בַּעֲבֵירָה, לְמֶעְבַּד לֵיהּ, לָאו דָּחִיל חַטָּאָה הוּא, וּגְוָונִין דְּאַנְפּוֹי סוּמְקִין, עֵשָׂו שׁוֹפֵךְ דָּמִים.

207. מַאן דְּמַזָּלֵיהּ נֶשֶׁ״ר, לָאו רַחֲמָן סַגִּי, וְלָאו מִדַּת הַדִּין סַגִּי, אֶלָּא בֵּינוֹנִי, בְּיֵצֶר טוֹב בְּמִדּוֹת טָבִין דִּילֵיהּ, וּבֵינוֹנִי בְּיֵצֶר רָע בְּמִדּוֹת בִּישִׁין, וְלֵיהּ אַנְפִּין חִוָּרִין וְסוּמָקִין.

207. One whose sign is Eagle, WHICH IS OF THE CENTRAL COLUMN, is neither excessively compassionate nor has an excess of the quality of Judgment, but is rather intermediate in his Good Inclination and in his good traits, and intermediate in his Evil Inclination and in bad traits. His face is both pale and reddish.

208. מַאן דְּמַזָּלֵיהּ אָדָם, מִסִּטְרָא דְּטוֹב, כָּלִיל מִכָּל מִדּוֹת טוֹבוֹת, חָסִיד, וְחָכָם, וְגִבּוֹר בַּתּוֹרָה, יָרֵא חֵטְא, מְמוּלָא בְּכָל מִדּוֹת טָבִין, וּגְוָון אַנְפּוֹי אוּכְמִין. וּמִסִּטְרָא דְּיֵצֶר הָרָע, מְמוּלָא מִכָּל מִדּוֹת בִּישִׁין.

208. One whose sign is man, WHICH IS MALCHUT, incorporates from the good side every good trait; he is pious, wise, mighty in the Torah, fears sin, full with many good qualities and his face will be blackish. If he is of the side of the Evil Inclination, he will be full of all kinds of bad traits.

209. וְאִי חוֹבוֹי דְּבַר נָשׁ, נְפִישִׁין שַׁלְטִין עָלֵיהּ כָּל מַשְׁרְיָין דְּיֵצֶר הָרָע, עַד דְּיִסְתְּלָקוּ מִנֵּיהּ כֻּלְּהוּ מַשְׁרְיָין דְּיֵצֶר טוֹב, וְאַמְלִיךְ עַל אֵבָרִין דִּילֵיהּ, סְמָאֵ״ל וְכָל מַשְׁרְיָיתֵיהּ.

209. If the sins of a person are in the majority, then all the legions of the Evil Inclination have power over him until all the legions of the Good Inclination leave him. He causes Samael and all his legions to reign over his limbs.

210. וְאִי נְפִישִׁין זַכְוּוֹי, שַׁלְטִין מַשְׁרְיָין דְּיֵצֶר הַטּוֹב, עַד דְּיִסְתְּלָקוּ מִנֵּיהּ כָּל מַשְׁרְיָין דְּיֵצֶר הָרָע. וְאַמְלִיךְ עַל כָּל אֵבָרִין דִּילֵיהּ, מַשִּׁירְיָין דְּיֵצֶר הַטּוֹב, בְּהַהוּא זִמְנָא, שָׁלִיט עָלֵיהּ שֵׁם יְדוֹ״ד.

210. If his merits are in the majority, then the legions of the Good Inclination dominate him until all the legions of the Evil Inclination leave him. He causes the legions of the Good Inclination to reign over his limbs. At that time, the name of Yud-Hei-Vav-Hei rules over him.

211. וְאִם הוּא בֵּינוֹנִי, צְבָא הַשָּׁמַיִם עוֹמְדִים עָלָיו מִימִינוֹ וּמִשְּׂמֹאלוֹ, אִלֵּין מַיְימִינִים לִזְכוּת, וְאִלֵּין מַשְׂמְאִילִים לְחוֹבָה, וּמַאן דְּאָלִים גָּבַר. וּבְגִין דָּא אוּקְמוּהָ מָארֵי מַתְנִיתִין, לְעוֹלָם יֵרָאֶה אָדָם עַצְמוֹ כְּאִילוּ כָּל הָעוֹלָם כּוּלּוֹ תָּלוּי בּוֹ.

211. If he is average, then the hosts of heaven stand by him on his right and on his left, some urge him toward the right to merit and others urge towards the left towards sin, and whichever is stronger prevails. Therefore the sages of the Mishnah declared: A person should always view himself as if the whole world depends on him, MEANING THAT HE SHOULD CONSIDER HIMSELF AS AVERAGE PERSON AND THAT THE WHOLE WORLD IS AVERAGE. IF HE PERFORMS ONE GOOD DEED, HE TIPS THE SCALE FOR HIMSELF AND THE WHOLE WORLD TOWARDS MERIT. IF HE COMMITS ONE SIN, HE TIPS FOR THE SCALE FOR HIMSELF AND FOR THE WHOLE WORLD TOWARDS GUILT.

212. וּמִסִּטְרָא דְּמִיכָאֵל, אִתְקְרֵי בְּכוֹר, דְּדַרְגֵּיהּ כֶּסֶף חִוָּרוּ, וּבְגִין דָּא, פִּדְיוֹן הַבְּכוֹר כֶּסֶף, ה׳ סְלָעִים, כְּחוּשְׁבָּן ה׳ דְּאַבְרָהָם, דְּאִי יַחְכִּים בַּתּוֹרָה יִתּוֹסַף עָלֵיהּ י׳, דְּאִיהוּ קֹדֶשׁ, דְּבֵיהּ צָרִיךְ לְקַדֵּשׁ בְּכוֹר בְּהֵמָה, דְּהַיְינוּ קֹדֶשׁ יִשְׂרָאֵל לַיְיָ׳. וּבֵיהּ צָרִיךְ לְעַשֵּׂר וְלָדוֹת, דְּכָל וָלָד אִיהוּ מִסִּטְרָא דְּבֵן י״ה, וְאִיהוּ ו׳.

212. From the side of Michael, man is called 'firstborn' whose level is white silver, WHICH ALLUDES TO CHESED. Therefore, the redemption of the firstborn son is by silver, five Selas, like the numerical value of Hei (=five) of Abraham. For if he grows wise with Torah, Yud will be added to him, which is holy, NAMELY CHOCHMAH, with which one should make holy the firstborn of cattle; namely, "Yisrael is holy to Hashem" (Yirmeyah 2:3). He needs this to tithe newborns, for each baby is from the side of the son of Yud-Hei, who is Vav, NAMELY TIFERET.

213. דְּכָל חֵיוָן דְּאִינּוּן חֵיוֹת הַקֹּדֶשׁ, בְּאַתְוָון דִּשְׁמָא קַדִּישָׁא אִתְקְרִיאוּ, הֲדָא הוּא דִּכְתִיב, כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו. אֲפִילוּ כָּל בְּרְיָין דְּאִתְבְּרִיאוּ בְּהוֹן, וְלֵית בְּרִיאָה דְּלָא אִתְרְשִׁים בְּהַאי שְׁמָא, בְּגִין לְאִשְׁתְּמוֹדְעָא לְמַאן דְּבְרָא לֵיהּ, וְהַאי יוֹ״ד, אִיהוּ דְּיוּקְנָא דְּרֵישָׁא דְּכָל בְּרְיָין. ה׳ ה׳: דְּיוּקְנָא דְּה׳ אֶצְבְּעָאן דִּימִינָא, וְה׳ דִּשְׂמָאלָא. ו׳ דְּיוּקְנָא דְּגוּפָא.

213. All animals, which are the holy living creatures, are named after the letters of the Holy Name. This is the meaning of: "Every one that is called by My Name: for I have created him for My glory" (Yeshayah 43:7). Even all the creatures were created with THE LETTERS OF THE HOLY NAME, and there is no creature that is not marked with this name, in order to recognize who created it. This Yud OF THE NAME YUD-HEI-VAV-HEI is the shape of the head of every creature. Hei-Hei OF THE NAME are the shapes of the five fingers of the right HAND and five of the left HAND. Vav is the shape of the body.

14. "For you saw no manner of form"

The discussion here turns around the verse, "'To whom then will you compare Me, that I should be equal,' says the Holy One." We learn that when the illumination of Malchut descends and spreads to people, then God appears to every individual according to their vision and imagination. It is prohibited to make Him out as a form or image at all. After He created the Chariot of supernal Adam, He is called by the ten Sfirot, so that men could grasp His essence by way of His attributes. However, one must not compare Him even to one of His own aspects. When His domination rises above those aspects, there is no way of comprehending His image. This is like the sea, where the waters have no shape or form, but only gain their form by way of the vessel, which is the earth. Rabbi Shimon tells us about the vessel Binah that is divided into seven streams; there is a source, a spring, a sea and seven streams which equal ten. If the vessels were broken, however, the water would return to its source and the broken vessels would remain dry. God called Himself "endless" because there is no end to the welling forth of the light from Keter, the source of His ten Sfirot - and there is no vessel by which one can give Him any form, so He cannot be known. We also learn of the vessels He made called Wisdom and Understanding. Rabbi Shimon explains that Wisdom only exists when a Wise Man fills it with his own welling forth, and the same is true for Understanding. He describes how God called Himself by the qualities of His Sfirot. While He can increase or decrease all the vessels, there is no one over Him who can increase or decrease Him. We read of the servants, the throne, and the angels that He created, and are told that the faith of the Egyptians in their god was broken when they saw that he was merely a horse under the Chariot of God. Again the importance of repentance is emphasized by Rabbi Shimon.

214. This is the reason it says, "'To whom then will you liken Me, that I should be his equal,' says the Holy One" (Yeshayah 40:25). There is no creature that is equal to Me, and even though I created it in the form of My letters, I can erase this form and form it AGAIN many times. There is no other deity that can erase My form.' Therefore it says, "For their rocks is not as our Rock, even our enemies being judges" (Devarim 32:31).

214. וּבְגִין דָּא אָמַר, וְאֶל מִי תְּדַמְּיוּנִי וְאֶשְׁוֶה יֹאמַר קְדוֹשׁ. לֵית בְּכָל בְּרִיָּה דְּאֶשְׁוֶה כְּוָותִי, וְאַף עַל גַּב דְּבָרָאתִי לָהּ כִּדְמוּת אַתְוָון דִּילִי, דַּאֲנָא יָכִיל לְמַחֲאָה הַהִיא צוּרָה, וּלְמֶעְבַּד לָהּ כַּמָּה זִמְנִין, וְלֵית אֱלוֹהַּ אַחֲרָא עָלַי דְּיָכִיל לְמִמְחֵי דִּיוּקָנִי׳ ובג״ד כִּי לֹא כְצוּרֵנוּ צוּרָם וְאוֹיְבֵינוּ פְּלִילִים.

215. One may ask, is it not written: "For you saw no manner of form" (Devarim 4:15)? HOW CAN WE ATTRIBUTE TO HIM LETTERS AND NAMES? He will answer that this image that I saw is analogous to the meaning of: "And the similitude of Hashem does he behold" (Bemidbar 12:8), WHICH REFERS TO THE SFIRAH OF MALCHUT, and to no other image that He created and formed with letters. Therefore He said, "'To whom then will you like Me, that I should be his equal,' says the Holy One," and "To whom then will you liken El, or what likeness will you compare to Him" (Yeshayah 40:18).

215. וְאִי יִקְשֶׁה ב״נ, דְּהָא כְּתִיב כִּי לֹא רְאִיתֶם כָּל תְּמוּנָה. אִיהוּ יְתָרֵץ לֵיהּ, הַאי תְּמוּנָה חָזֵינָא, דְּהָא כְּתִיב וּתְמוּנַת ה׳ יַבִּיט. וְלֹא בְּכָל תְּמוּנָה אַחֲרָא דְּבָרָא וְיָצַר בְּאַתְוָוי, וּבְגִין דָּא אָמַר, וְאֶל מִי תְּדַמְּיוּנִי וְאֶשְׁוֶה וְאֶל מִי תְּדַמְּיוּן אֵל וּמַה דְּמוּת תַּעַרְכוּ לוֹ.

216. Even this image, WHICH IS IN MALCHUT, does not belong in the place OF MALCHUT, but rather only when THE LIGHT OF MALCHUT descends and spreads to the creatures, TO RULE OVER THEM. Then it appears to them, to every individual, according to their vision and imagination, MEANING ONLY IN THE RECEIPIENTS THEMSELVES, BUT NOT THE ESSENCE OF MALCHUT. And this is: "and used similes by the means of the prophets" (Hoshea 12:11).

216. וַאֲפִילוּ הַאי תְּמוּנָה, לֵית לֵיהּ בְּאַתְרֵיהּ, אֶלָּא כַּד נָחִית לְאַמְלָכָא עַל בְּרִיָּין, וְיִתְפְּשַׁט עָלַיְיהוּ, יִתְחֲזֵי לוֹן לְכָל חַד, כְּפוּם מַרְאֶה וְחֶזְיוֹן וְדִמְיוֹן דִּלְהוֹן, וְהַאי אִיהוּ וּבְיַד הַנְּבִיאִים אֲדַמֶּה.

217. Therefore THE HOLY ONE, BLESSED BE HE, says to them: 'Even though I am like you in your forms,' MEANING IN VISION AND LIKENESS, 'still in all: "To whom then will you liken Me, that I should be his equal." Before the Holy One, blessed be He, created an image in the world and BEFORE He formed a form, the Holy One, blessed be He, was alone in the world, without a form or likeness. For one who conceives Him before the grade of Briyah, WHICH IS BINAH when He is without any form, must not make any form or image in the world - neither with the letter Hei nor with the letter Yud, or even to call Him by the Holy Name or any letter of dot. This is why the Torah says: "For you saw no manner of form," MEANING you did not see anything with a form or likeness.

217. וּבְגִין דָּא יֵימָא אִיהוּ, אע״ג דַּאֲנָא אֲדַמֶּה לְכוּ בְּדִיוּקָנֵיכוּ, אֶל מִי תְּדַמְּיוּנִי וְאֶשְׁוֶה, דְּהָא קֹדֶם דְּבָרָא קוּדְשָׁא בְּרִיךְ הוּא דִּיוּקְנָא בְּעָלְמָא, וְצַיֵּיר צוּרָה, הֲוָה הוּא יְחִידָאי בְּלָא צוּרָה וְדִמְיוֹן, וּמַאן דְּאִשְׁתְּמוֹדָע לֵיהּ, קֹדֶם בְּרִיאָה, דְּאִיהוּ לְבַר מִדִּיוּקְנָא, אָסוּר לְמֶעְבַּד לֵיהּ צוּרָה וּדְיוּקְנָא בְּעָלְמָא, לֹא בְּאוֹת ה׳, וְלֹא בְּאוֹת י׳ וַאֲפִילוּ בִּשְׁמָא קַדִּישָׁא, וְלֹא בְּשׁוּם אוֹת וּנְקוּדָה בְּעָלְמָא, וְהַאי אִיהוּ כִּי לֹא רְאִיתֶם כָּל תְּמוּנָה, מִכָּל דָּבָר דְּאִית בֵּיהּ תְּמוּנָה וְדִמְיוֹן לֹא רְאִיתֶם.

218. אֲבָל בָּתַר דְּעָבֵד הַאי דְּיוּקְנָא דְּמֶרְכָּבָה דְּאָדָם עִלָּאָה, נָחִית תַּמָּן, וְאִתְקְרֵי בְּהַהוּא דְּיוּקְנָא יְדוֹ״ד, בְּגִין דְּיִשְׁתְּמוֹדְעוּן לֵיהּ בְּמִדּוֹת דִּילֵיהּ, בְּכָל מִדָּה וּמִדָּה, וְקָרָא: אֵל, אֱלֹהִים, שַׁדַּי, צְבָאוֹת, אדי״ד. בְּגִין דְּיִשְׁתְּמוֹדְעוּן לֵיהּ, בְּכָל מִדָּה וּמִדָּה, אֵיךְ יִתְנַהֵג עָלְמָא, בְּחֶסֶ״ד וּבְדִינָא, כְּפוּם עוֹבָדֵיהוֹן דִּבְנֵי נָשָׁא, דְּאִי לָא יִתְפַּשַּׁט נְהוֹרֵיהּ עַל כָּל בְּרִיָּין, אֵיךְ יִשְׁתְּמוֹדְעוּן לֵיהּ, וְאֵיךְ יִתְקַיֵּים, מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ.

218. After He made that image of the Chariot of supernal man, He descended AND WAS ATTIRED there. In him, He is named by the form of THE FOUR LETTERS Yud-Hei-Vav-Hei, NAMELY THE TEN SFIROT - KETER, CHOCHMAH, BINAH, TIFERET AND MALCHUT-so people could grasp Him by way of His attributes, WHICH ARE THE SFIROT in each and every attribute. He was called El, Elohim, Shadai, Tzva'ot, Ehe'yeh, in order that they could recognize Him in each and every attribute, and how He rules the world with Chesed and Judgment according to the actions of the people. If His Light had not spread over all the creatures, how would they recognize Him and how would this be fulfilled: "The whole earth is full of His glory" (Yeshayah 6:3)?

219. וַוי לֵיהּ, מַאן דְּיִשְׁוֶה לֵיהּ, לְשׁוּם מִדָּה, וַאֲפִילוּ מֵאִלֵּין מִדּוֹת דִּילֵיהּ, כָּל שֶׁכֵּן לִבְנֵי הָאָדָם, אֲשֶׁר בֶּעָפָר יְסוֹדָם, דְּכָלִים וְנִפְסָדִים. אֶלָּא דְּמִיוֹנָא דִּילֵיהּ, כְּפוּם שָׁלְטָנוּתֵיהּ עַל הַהִיא מִדָּה, וַאֲפִילוּ עַל כָּל בְּרִיָּין. וּלְעֵילָא מֵהַהִיא מִדָּה. וְכַד אִסְתְּלִיק מִינָהּ, לֵית לֵיהּ מִדָּה, וְלָא דְּמִיוֹן, וְלָא צוּרָה.

219. Woe to anyone who compares Him to any attribute, even to one of His own attributes, and certainly not to humans "whose foundation is in the dust" (Iyov 4:19), who are perishable and worthless. But the likening THAT WE EMPLOY is only according to His power over that aspect, or even ACCORDING TO HIS DOMINATION over all the creatures. There is no LIKENING above that attribute, and when HIS POWER goes up from THAT ATTRIBUTE, there is no attribute, likeness or form to Him.

220. כְּגַוְונָא דְּיַמָּא, דְּלֵית בְּמַיָּא דְּיַמָּא דְּנַפְקֵי מִינֵיהּ, תְּפִיסוּ כְּלָל וְלָא צוּרָה, אֶלָּא דְּאִתְפַּשְׁטוּתָא דְּמַיָּא דְּיַמָּא עַל מָאנָא, דְּאִיהוּ אַרְעָא, אִתְעֲבִיד דְּמִיוֹן, וְיָכִילְנָא לְמֶעְבַּד חוּשְׁבַּן תַּמָּן, כְּגוֹן הַמָּקוֹר דְּיַמָּא הָא חַד. נָפִיק מִינֵיהּ מַעְיָן, כְּפוּם אִתְפַּשְׁטוּתָא דִּילֵיהּ מֵהַהוּא מָאנָא, כְּעִגּוּלָא דְּאִיהִי י׳, הָא מָקוֹר חַד, וּמַעְיָן דְּנָפִיק מִנֵּיהּ הָא תְּרֵין.

220. This is like the sea. For the water of the sea that flow from it has no conceivable shape or form. But by the expansion of the sea water over the vessel, which is the earth, it gains a form, and we can then calculate - NAMELY the source of the sea is one. A spring emerges from it, according to its expansion in a round vessel, which is a Yud. SO WE HAVE TWO FORMS, the source is one, and the spring that emerges from it is second. THE SOURCE IS THE SECRET OF KETER, AND THE SPRING IS THE SECRET OF CHOCHMAH.

221. לְבָתַר עָבֵד מָאנָא רַבְרְבָא כְּגוֹן מַאן דְּעָבֵד חֲפִירָא רַבְרְבָא וְאִתְמְלֵי מִן מַיָּא, דְּנָפִיק מִן מַעְיָן. הַהִיא מָאנָא אִתְקְרֵי יָם, וְהוּא מָאנָא תְּלִיתָאָה, וְהַהוּא מָאנָא רַבְרְבָא, וְאִתְפְּלִיג לְז׳ נְחָלִין, כְּפוּם מָאנִין אֲרִיכִין, הָכִי אִתְפַּשַּׁט מַיָּא מִן יַמָּא, לְשִׁבְעָה נְחָלִין וְהָא מָקוֹר, וּמַעְיָן, וְיַמָּא, וְז׳ נְחָלִין, אִינּוּן י׳ וְאִי יְתָבַּר אוּמָנָא אִלֵּין מָאנִין דְּתַקִּין, יְהַדְּרוּן מַיָּא לְמָקוֹר, וְיִשְׁתָּאֲרוּ מָאנִין תְּבִירִין יְבֵשִׁין בְּלָא מַיָּא.

221. Afterwards He made a large vessel, similar to a large excavation, which was filled with the water that flowed from the spring. This vessel is called 'sea'. It is the third vessel, NAMELY BINAH, and that large vessel divides into seven streams. The water spread from the sea to the seven streams as into long receptacles. And so there is a source, a spring, a sea and seven streams, which amount to ten. If the Craftsman will break these vessels that He has fashioned, the water will return to the source and the broken vessels will remain dry without water.

222. הָכִי עִלַּת הָעִלּוֹת, עָבֵיד עֶשֶׂר סְפִירוֹת, וְקָרָא לְכֶתֶר מָקוֹר, וּבֵיהּ לֵית סוֹף לְנָבִיעוּ דִּנְהוֹרֵיהּ. וּבג״ד קָרָא לְגַרְמֵיהּ אֵין סוֹף, וְלֵית לֵיהּ דְּמוּת וְצוּרָה, וְתַמָּן לֵית מָאנָא לְמִתְפַּס לֵיהּ, לְמִנְדַּע בֵּיהּ יְדִיעָא כְּלָל. וּבג״ד אָמְרוּ בֵּיהּ, בַּמּוּפְלָא מִמְּךָ אַל תִּדְרוֹשׁ, וּבַמְּכוּסֶה מִמְּךָ אַל תַּחְקוֹר.

222. So the Cause of Causes made ten Sfirot and called Keter the source, and there is no end to the welling of its light. Therefore, He called Himself "endlessness," and He has no likeness or image. There is no vessel there able to conceive Him or have any knowledge of Him at all. Therefore, it has been said of Him, 'Do not seek that which is inconceivable to you nor search that which is hidden from you'.

223. Afterwards He made a small vessel that is the Yud. It was filled from THE SOURCE, and He called it 'a spring welling wisdom. He called himself in it Wise, and the vessel He called Chochmah ('Wisdom'). Then, He made a large vessel and called it 'sea'. He called it Binah ('Understanding') and He called Himself an Understanding One.

223. לְבָתַר עָבֵד מָאנָא זְעֵירָא, וְדָא י׳, וְאִתְמַלְיָא מִנֵּיהּ, וְקָרָא לֵיהּ מַעְיָן נוֹבֵעַ חָכְמָה, וְקָרָא גַּרְמֵיהּ בָּהּ חָכָם, וּלְהַהוּא מָאנָא קָרָא לֵיהּ חָכְמָ״ה. וּלְבָתַר עָבֵד מָאנָא רַבְּרְבָא, וְקָרָא לֵיהּ יָם, וְקָרָא לֵיהּ בִּינָה, וְהוּא קָרָא לְגַרְמֵיהּ מֵבִין בָּהּ.

224. He is wise of Himself and understands of Himself, because Chochmah is not called Chochmah of its own accord, but rather because of the Wise One who filled it with His own welling. Binah is not called so of its own accord, but rather because of the Understanding One who filled it from His own, and if He had removed Himself and risen from it, it would have remained dry. This is the meaning of: "The waters fail from the sea, and the river is parched, and dries up" (Iyov 14:11).

224. חָכָם מֵעַצְמוֹ, וּמֵבִין מֵעַצְמוֹ, כִּי חָכְמָה אִיהִי לָא אִתְקְרִיאַת חָכְמָה מִגַּרְמָהּ, אֶלָּא בְּגִין הַהוּא חָכָם דְּאַמְלֵי לָהּ מִנְּבִיעוּ דִּילֵיהּ. וְאִיהִי לָא אִתְקְרִיאַת בִּינָה מִגַּרְמָהּ, אֶלָּא ע״ש הַהוּא מֵבִין דְּאַמְלֵי לָהּ מִנֵּיהּ. דְּאִי הֲוָה מִסְתַּלֵּק מִנָּהּ, אִשְׁתַּאֲרַת יְבֵשָׁה. הה״ד אָזְלוּ מַיִם מִנִּי יָם וְנָהָר יֶחֱרַב וְיָבֵשׁ.

225. Afterwards, "and He shall smite it in seven streams" (Yeshayah 11:15), He made seven precious vessels and called them 'Greatness', NAMELY CHESED, Gvurah, Tiferet, Netzach, Hod, Yesod, and Malchut. He called Himself Great in Greatness and also Pious (Heb. chasid), mighty in Gvurah ('Might'), glorious in Tiferet ('Glory') and victorious in battles in Netzach Netzachim ('Victory'). In Hod ('Majesty'), He called Himself 'The Majesty of our Creator' and in Yesod, He called himself 'Righteous'. Foundation (Yesod) supports everything, all the vessels and all the worlds. And in Malchut ('Kingdom'), He called Himself 'King'. To Him is "the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in heaven," NAMELY YESOD, and to Him is "the kingdom" (I Divrei Hayamim 29:11), THAT IS MALCHUT.

225. לְבָתַר וְהִכָּהוּ לְשִׁבְעָה נְחָלִים. וְעָבֵד לֵיהּ לְז׳ מָאנִין יַקִּירִין, וְקָרָא לוֹן: גְּדוּלָ״ה. גְּבוּרָ״ה. ת״ת. נֶצַ״ח. הוֹ״ד. יְסוֹ״ד. מַלְכוּ״ת. וְקָרָא גַּרְמֵיהּ גָּדוֹל בַּגְּדוּלָ״ה וְחָסִי״ד. גִּבּוֹר, בַּגְּבוּרָ״ה. מְפוֹאָר, בַּתִּפְאֶרֶ״ת. מָארֵי נַצָּחָן קְרָבִין, בְּנֶצַ״ח נְצָחִים. וּבְהוֹ״ד קָרָא שְׁמֵיהּ, הוֹד יוֹצְרֵנוּ. וּבַיְסוֹ״ד קָרָא שְׁמֵיהּ צַדִּיק. וְיסוֹ״ד, כֹּלָּא סָמִיךְ בֵּיהּ, כָּל מָאנִין וְכָל עָלְמִין. וּבְמַלְכוּת, קָרָא שְׁמֵיהּ מֶלֶךְ. וְלוֹ הַגְּדוּלָ״ה וְהַגְּבוּרָ״ה וְהַתִּפְאֶרֶ״ת וְהַנֵּצַ״ח וְהַהוֹ״ד כִּי כ״ל בַּשָּׁמַיִם, דְּאִיהוּ צַדִּי״ק. וְלוֹ הַמַּמְלָכָה: דְּאִיהוּ מַלְכוּ״ת.

226. Everything is in His authority, whether to lessen the vessels or to increase or decrease their gushing, as is His desire with them. He does not have over Him a deity to increase or decrease in Him. THEREFORE, THIS REFERS TO THE VESSELS OF THE WORLD OF ATZILUT.

226. כֹּלָּא בִּרְשׁוּתֵיהּ, לְמֶחֱסַר בְּמָאנִין, וּלְאוֹסָפָא בְּהוֹן נְבִיעוּ, וּלְמֶחֱסַר כְּפוּם רְעוּתֵיהּ בְּהוֹן וְלֵית עָלֵיהּ אֱלָהָא, דְּיוֹסִיף בֵּיהּ, אוֹ יִגְרַע בֵּיהּ.

227. Then He created servants to these vessels OF ATZILUT, a throne with four pillars and six steps for the throne. Altogether, they are ten. All TOGETHER IS CALLED "throne," WHICH IS THE WORLD OF BRIYAH, like the Cup of Blessing to which they ascribed ten things because of the Torah that was given in Ten Commandments and because of the world, which was the work of Creation that was created with Ten Sayings.

227. לְבָתַר עָבֵד מְשַׁמְּשִׁין, לְאִלֵּין מָאנִין, כֻּרְסְיָיא בְּאַרְבַּע סַמְכִין. וְשִׁית דַּרְגִּין לְכֻרְסְיָיא. הָא עֶשֶׂר. וְכֹלָּא אִיהוּ כֻּרְסְיָיא. כְּגוֹן כּוֹס דִּבְרָכָה, דְּתָקִינוּ בוֹ עֲשָׂרָה דְּבָרִים, בְּגִין תּוֹרָה דְּאִתְיְהִיבַת בַּעֲשָׂרָה דִּבְּרָן. בְּגִין עָלְמָא דְּאִיהוּ מַעֲשֵׂה בְּרֵאשִׁית, דְּאִתְבְּרֵי בַּעֲשָׂרָה מַאֲמָרוֹת.

228. He then arranged groups to serve the throne, who are angels - Serafim, living creatures, Ofanim, Chashmalim, Elim, Elohim, sons of Elohim, Ishim. He made servants for these, Samael and all his groups, that are like clouds to ride on in order to descend to the earth. And they are like horses FOR THE ANGELS.

228. וְתָקִין לְכֻרְסְיָיא כִּתּוֹת לְשַׁמְּשָׁא לֵיהּ, דְּאִינּוּן מַלְאָכִים. אֲרָאֵלִים שְׂרָפִים. חַיּוֹת אוֹפַנִּים. חַשְׁמַלִּים. אֵלִים. אֱלֹהִים. בְּנֵי אֱלֹהִי״ם. אִישִׁי״ם. וּלְאִלֵּין עָבִיד שַׁמְּשִׁין, סָמְאֵ״ל, וְכָל כִּתּוֹת דִּילֵיהּ, דְּאִינּוּן כַּעֲנָנִים לְמֶרְכַּב בְּהוֹן לְנַחְתָּא בְּאַרְעָא, וְאִינּוּן כְּסוּסִין לוֹן.

229. וּמִנָּלָן דַּעֲנָנִים אִקְרוּן מֶרְכָּב. הה"ד, הִנֵּה יְיָ' רוֹכֵב עַל עָב קַל וּבָא מִצְרַיִם. וְדָא מִמָּנָא דְּמִצְרַיִם,וּמִיָּד דְּחָזוּ דֵּאֱלָהָא דִּי הוּא מִמָּנָא דִּלְהוֹן, חֲזוּ לֵיהּ כְּסוּסְיָא, תְּחוֹת מֶרְכַּבְתֵּיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, מִיָּד וְנָעוּ אֱלִילֵי מִצְרַיִם מִפָּנָיו, וּלְבַב מִצְרַיִם יִמַּס, נָעוּ מֵאֱמוּנָה דִּלְהוֹן, וְלֵב דִּלְהוֹן נָמֵס כַּדּוֹנַג, מֵהַהִיא אֱמוּנָה, וְאַמְרִי, וְכִי עַד כְּעַן אֱמוּנָה מִמָּנָא דִּילָן כְּסוּסְיָא, הֲוָה נָע לִבְּהוֹן מֵאֱמוּנָה דִּלְהוֹן, וְנָמֵס כַּדּוֹנַג. וּמִנָּלָן דְּיִמַּס לְשׁוֹן נָמֵס כַּדּוֹנַג אִיהוּ כד"א, הָיָה לִבִּי כַּדּוֹנַג נָמֵס בְּתוֹךְ מֵעַי.

229. How do we know that clouds are called 'chariots'? From the verse: "Behold Hashem rides on a swift cloud and shall come into Egypt" (Yeshayah 19:1)? This is the appointed minister of Egypt WHO IS CALLED "A SWIFT CLOUD." As soon as they saw their deity, who is their minister, and saw him as a horse under the chariot of the Holy One, blessed be He, immediately "the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt" (Ibid.). They moved away from their Faith and their heart melted like wax from their Faith, THEY HAD IN THEIR APPOINTED MINISTER. They said: 'And now our Faith, NAMELY OUR DEITY appointed over us, has become like a horse'. Their heart was removed from their Faith and melted like wax, and we know that melting means melting like wax from the verse: "My heart is become like wax, it is melted in the midst of my bowels" (Tehilim 22:15).

230. וְכָל פֶּטֶר חֲמוֹר תִּפְדֶּה בְשֶׂה וְגוֹ'. פִּקּוּדָא דָּא לְפִדּוֹת פֶּטֶר חֲמוֹר, וְלַעֲרוֹף פֶּטֶר חֲמוֹר, אִם לֹא יִפְדֶּה לֵיהּ. הה"ד וְאִם לֹא תִּפְדֶּה וַעֲרַפְתּוֹ. וְרָזָא דָּא יצה"ר, יָכוֹל לְאַחְזְרָא בְּתִיּוּבְתָּא, וּלְבָתַר לְאַחְזְרָא יֵצֶר הַטּוֹב, כְּמָה דְּאוּקְמוּהָ, אִם זָכָה עֵזֶר, אִם לֹא זָכָה כְּנֶגְדּוֹ. בְּגִין דְּאִינּוּן דְּיוּקְנָא, חַד דְּשֶׂה, וְחַד דַּחֲמוֹר, וְאִי זָכָה לְאַחְזְרָא בְּתִיּוּבְתָּא, אע"ג דְּאִיהוּ חֲמוֹר עַם הָאָרֶץ, תִּפְדֶּה מִן גָּלוּתָא בְשֶׂה, דְּאִיהוּ שֶׂה פְּזוּרָה יִשְׂרָאֵל. וְאִי לָא הֲדַר בְּתִיּוּבְתָּא, וַעֲרַפְתּוֹ, שָׁוֵי לֵיהּ עַם קְשֵׁה קֹדֶל, דַּעֲתִידִין לְאִתְמְחָאָה מִן סֵפֶר חַיִּים, דְּעָלַיְיהוּ אִתְּמַר, מִי אֲשֶׁר חָטָא לִי אֶמְחֶנּוּ מִסִּפְרִי.

230. "And every firstling of an ass you shall redeem with a lamb..." (Shemot 13:13). This commandment is to redeem the firstling of an ass or to break the neck of the firstling of an ass, if it is not redeemed. This is the meaning of: "And if you will not redeem it, then you shall break its neck" (Ibid.). The secret behind this is that the Evil Inclination can repent and afterwards become the Good Inclination, as was established IN THE VERSE: "I WILL MAKE HIM A HELP TO MATCH HIM" (BERESHEET 2:18). If one merits, it is a help. If one does not merit, then it is a match against him. These images of a lamb and of an ass - AS IS SAID ABOUT THEM, "AND EVERY FIRSTLING OF AN ASS YOU SHALL REDEEM WITH A LAMB" - MEAN even though he is an ass, MEANING an ignoramus, if he has merit to repent, he will be redeemed from exile by a lamb, because he is: "Yisrael is a scattered sheep" (Yirmeyah 50:17). If he does not repent, then "break its neck," for he has made himself like a stiff-necked people who will be blotted out from the book of Life. About them, it is said, "Whoever has sinned against Me, him will I blot out of My book" (Shemot 32:33).

15. The Tefilin

Rabbi Shimon expounds upon the importance and the secret of the hand Tefilin and the head Tefilin. The Tfilah, or prayer, draws holiness from above, as "All the rivers run into the sea." We are told that the four portions of the head Tefilin are Chochmah and Binah, Tiferet and Malchut, in the secret of the supernal Light that emerges from nothingness, Keter. Then Rabbi Shimon describes in detail the first portion, "sanctify," the second portion, Binah, the third portion, Sh'ma, and the fourth portion, the secret of Severe Justice. The hand Tefilin are similar, but are all in one compartment. Rabbi Shimon reminds us that a person must put on the Tfilin every day in order to be in the high image of the Above. Then Bo closes with the assertion that one day all people will know and fear God.

231. וְהָיָה לְאוֹת עַל יָדְכָה וּלְטוֹטָפוֹת בֵּין עֵינֶיךָ וְגוֹ' פִּקּוּדָא דָּא, פִּקּוּדָא דְּאִקְרֵי בְּגַוְונָא אַחֲרָא, דְּלָא אִקְרֵי מִצְוָה, אֶלָּא קְדוּשָׁה, וְאִלֵּין אִינּוּן תְּפִילִין. תְּפִלָּה שֶׁל יַד, וּתְפִלָּה שֶׁל רֹאשׁ. תִּקּוּנָא פְּאֵרָא שַׁפִּירוּ דְּגַוְונִין עִלָּאִין. וְע"ד אִקְרוּן טוֹטָפוֹת, כד"א, יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאָר.

231. "And it shall be for a token upon your hand, and for frontlets between your eyes" (Shemot 13:16). This commandment is considered in a different category, since it is not considered a commandment but rather a matter of holiness. And these are the Tefilin, the hand Tefilin and the head Tefilin, for they are a manifestation of glorification and beauty of supernal visions. Therefore they are called "frontlets," as is written: "Yisrael, in whom I will be glorified" (Yeshayah 49:3).

232. It is written: "When Yisrael was a child, then I loved him" (Hoshea 11:1). It refers to young Yisrael, MEANING ZEIR ANPIN WITH MOCHIN OF SMALLNESS, and "Hear, O Yisrael (Heb. Sh'ma Yisrael)" refers to Yisrael Saba (old), WHICH IS BINAH WITH MOCHIN OF GREATNESS, which is beautiful in appearance above IN BINAH and below IN MALCHUT. HE EXPLAINS HOW ALL THE MOCHIN OF YISRAEL-SABA AND T'VUNAH COME DOWN, SAYING Joseph, WHO IS YESOD OF ZEIR ANPIN, rises up TO BINAH and is adorned there WITH TWO COLORS, WHITE AND RED, WHICH ARE IN THE TWO COLUMNS OF BINAH, BY HIS RECONCILING THE TWO COLUMNS OF BINAH, IN ACCORDANCE WITH THE MEANING OF 'THREE EMERGE FROM ONE; ONE EXISTS IN THREE'. Before HE ASCENDED TO BINAH, he is CALLED a 'lad', and in the end, AFTER HE WAS CROWNED WITH THE MOCHIN OF BINAH, he is CALLED 'righteous'. How beautiful are the sights seen in him. This is the secret of: "And Joseph was good looking and well favored" (Beresheet 39:6). HE was fair on both sides, WHICH ARE RIGHT AND LEFT; on two levels, WHICH ARE CHOCHMAH AND CHASSADIM; in two appearances, WHICH ARE WHITE AND RED; above IN BINAH and below IN MALE AND FEMALE. FOR AFTER HE MEDIATES IN BINAH, HE DESCENDS AND MEDIATES BETWEEN MALE AND FEMALE.

232. וּכְתִיב כִּי נַעַר יִשְׂרָאֵל וָאֹהֲבֵהוּ, יִשְׂרָאֵל זוּטָא. שְׁמַע יִשְׂרָאֵל, יִשְׂרָאֵל סָבָא, שֶׁפִּירוּ דִּגְוָונִין, עֵילָא וְתַתָּא. יוֹסֵף סָלִיק וְאִתְעַטַּר בִּתְרֵין גַּוְונִין בְּקַדְמֵיתָא נַע"ר, וּבְסוֹפָא צַדִּי"ק. כַּמָּה יָאַן בֵּיהּ גַּוְונִין לְמֵחֱזֵי, וְרָזָא דָא וַיְהִי יוֹסֵף יְפֵה תֹאַר וִיפֵה מַרְאֶה. שֶׁפִּירָא בִּתְרֵין סִטְרִין, בִּתְרֵין דַּרְגִּין, בִּתְרֵין גַּוְונִין, עֵילָא וְתַתָּא.

233. It is written: "And you shall do that which is right and good" (Devarim 6:18). The "right" refers to the hand Tefilin, WHICH IS MALCHUT, TO IMPROVE HER, MEANING to bestow on her by the head Tefilin, WHICH IS ZEIR ANPIN, so that they shall become one. The hand Tefilin is DONNED before the head Tefilin, and there must be no separation at all between them.

233. כְּתִיב וְעָשִׂיתָ הַיָּשָׁר וְהַטּוֹב. הַיָּשָׁר: דָּא תְּפִלָּה שֶׁל יַד, לְאַמְשָׁכָא לֵיהּ בִּתְפִילִין שֶׁל רֹאשׁ, לְאִתְיַחֲדָא כַּחֲדָא. וּתְפִלָּה שֶׁל יַד, אַקְדִּים לְשֶׁל רֹאשׁ. וְאִצְטְרִיךְ דְּלָא הֲוֵי פְּרוּדָא בֵּינַיְיהוּ כְּלָל.

234. One who is crowned with Tefilin is in the same category as the above, and apprehends the two meanings we mentioned in relation to Joseph, who is called a 'lad' and also called 'Righteous', MEANING in the secret of faithful servant and the secret of only son. These are the hand Tefilin, WHICH IS THE SECRET OF THE LAD AND FAITHFUL SERVANT, and the head Tefilin, WHICH IS THE SECRET OF THE RIGHTEOUS AND ONLY SON. They are both actually one principle, AS MENTIONED.

234. מַאן דְּמִתְעַטְּרָא בִּתְפִלִין, קָאֵים בְּרָזָא דְּגַוְונָא עִלָּאָה וְקָאֵים בְּאִינּוּן תְּרֵין רָזִין דְּקָאמְרָן כְּיוֹסֵף, דְּאִקְרֵי נַעַר, וְאִקְרֵי צַדִּיק, בְּרָזָא דְּעֶבֶד נֶאֱמָן, בְּרָזָא דְּבֶן יְחִידָאי. וְאִלֵּין אִינּוּן תְּפִלָּה שֶׁל יַד, וּתְפִלָּה שֶׁל רֹאשׁ, וְאִינּוּן כְּלָלָא חֲדָא בְּלָא פְּרוּדָא.

235. The four passages that are in the Tefilin are in four compartments in the head Tefilin. As there are four compartments in the head Tefilin, so are they all in one compartment in the hand Tefilin. This is because the hand Tefilin, WHICH IS MALCHUT, has nothing of its own, but what it receives from above, FROM ZEIR ANPIN. SINCE IT RECEIVES THEM AT ONCE, IT HAS ONLY ONE COMPARTMENT. BUT ZEIR ANPIN RECEIVES THEM ONE AFTER THE OTHER; THEREFORE, THEY ARE IN FOUR COMPARTMENTS. This is the secret meaning of: "All the rivers run into the sea" (Kohelet 1:7), FOR "THE RIVERS" WHICH ARE FLOWING FROM ZEIR ANPIN FLOW TO MALCHUT, WHICH IS CALLED 'SEA'. Because it receives them from above, FROM BINAH, it is called Tefilin, and is sanctified with their holiness. It is called 'Holiness' BECAUSE THE MOCHIN OF BINAH ARE CALLED 'HOLINESS', and it is called 'Tefilin', and then Malchut is called 'the Complete Kingdom of Heaven'.

235. אַרְבַּע פָּרְשִׁיָּין דִּתְפִלִין בְּד' בָּתִּים, בְּאִינּוּן תְּפִלִין שֶׁל רֹאשׁ. וּכְמָה דְּאִינּוּן ד' פָּרְשִׁיָּין בְּאִינּוּן תְּפִלִין שֶׁל רֹאשׁ, אוּף הָכִי כֻּלְּהוּ בִּתְפִלִין שֶׁל יַד בְּבַיִת א'. דְּהָא בַּתְּפִלָּה שֶׁל יַד, לֵית לָהּ מִגַּרְמָהּ כְּלוּם, אֶלָּא מַה דְּנַקְטָא מִלְּעֵילָא. וְרָזָא דָא, כָּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם. וּמִגּוֹ דְּנַקְטָא לוֹן מִלְּעֵילָא, אִקְרֵי תְּפִלָּה, וְאִתְקַדְּשַׁת בִּקְדוּשַׁתְהוֹן אִקְרֵי קְדוּשָׁה. וְאִקְרֵי תְּפִלָּה וּכְדֵין אִקְרֵי מַלְכוּת, מַלְכוּת שָׁמַיִם שְׁלֵימָה.

236. We have already explained the meaning of the four passages in many places. But the first passage: "Sanctify to Me all the firstborn" (Heb. kadosh) (Shemot 13:2), WHICH IS CHOCHMAH, is a supernal secret that incorporates all four compartments, WHICH ARE CHOCHMAH AND BINAH, TIFERET AND MALCHUT in the secret of the supernal Light, WHICH IS CHOCHMAH that emerges from nothingness, WHICH IS KETER CALLED 'NOTHINGNESS'. EACH OF THE FOUR PASSAGES - CHOCHMAH, BINAH, TIFERET AND MALCHUT - INCLUDES THEM ALL AND EACH HAS CHOCHMAH AND BINAH, TIFERET AND MALCHUT.

236. ד' פָּרְשִׁיָּין, הָא אוֹקִימְנָא רָזָא דִּלְהוֹן, בְּכַמָּה דּוּכְתֵּי. אֲבָל פָּרְשָׁה קַדְמָאָה, קַדֵּשׁ לִי כָּל בְּכוֹר, דָּא אִיהוּ רָזָא עִלָּאָה, דְּכָלִיל כָּל ד' בָּתִּים, בְּרָזָא דִּנְהִירוּ עִלָּאָה, דְּנָפְקָא מֵאַיִן.

237. וְכָל אִינּוּן ד׳ אִתְרְמִיזוּ הָכָא, קַדֵּשׁ: דָּא קְדוּשָׁה עִלָּאָה. רָזָא דְּחָכְמְתָא עִלָּאָה, דְּמִתַּמָּן כֹּלָּא אִתְקַדַּשׁ, בְּרָזָא דְּגָנִיזוּ עִלָּאָה, דְּאִתְקְרֵי קַדֵּשׁ. לִי: דָּא בִּינָה, רָזָא דְּעָלְמָא עִלָּאָה, הֵיכָלָא פְּנִימָאָה. כָּ״ל: רָזָא דְּחֶסֶד, בְּכָל דּוּכְתָּא, בֵּין לְעֵילָא בֵּין לְתַתָּא. בְּכוֹ״ר: דָּא בֶּן בְּכוֹר, דִּכְתִיב, בְּנִי בְכוֹרִי יִשְׂרָאֵל, וְהַאי בֶּן בְּכוֹר, כְּלִיל כָּל סִטְרִין, וְכָל גַּוְונִין. וּבְגִין כַּךְ, קְרָא כְּלִיל כֻּלְּהוּ אַרְבַּע, בְּרָזָא דְּחָכְמְתָא עִלָּאָה. אֲבָל דָּא בְּאוֹרַח כְּלָל, לְמִנְדַּע דְּכֹלָּא כְּלִיל בְּהַאי, אֲבָל בְּאוֹרַח פְּרָט, כָּל חַד בִּלְחוֹדוֹי, דָּא אִיהוּ פַּרְשְׁתָּא קַדְמָאָה, דְּכְלִיל כָּל שְׁאַר פַּרְשִׁיָּין.

237. All these four, CHOCHMAH AND BINAH, TIFERET AND MALCHUT, are alluded to in here, IN THE FIRST PASSAGE, "SANCTIFY" BECAUSE "sanctify" is the supernal Holiness, which is the secret of supernal Chochmah THAT IS CALLED 'HOLINESS'. From there, everything was sanctified by means of the supernal concealment that is called "sanctify." "To me" is Binah, which is the secret of the upper world, the internal chamber. "All" is uniformly the secret of Chesed, either above or below, NAMELY TIFERET OF THE ASPECT OF CHESED. "Firstborn" is the firstborn son, as is written: "Yisrael is my son, my firstborn" (Shemot 4:22), NAMELY TIFERET, and this firstborn son includes all aspects and all colors, THAT IS, IT INCLUDES MALCHUT IN IT AS WELL. Because of this, the verse includes all four - CHOCHMAH AND BINAH, TIFERET AND MALCHUT - within the secret of supernal Chochmah, WHICH IS THE FIRST PASSAGE. This is a general description to know that everything is included in it, but in details, each one in itself CORRESPONDS TO AN INDIVIDUAL SFIRAH. And the first passage includes the other passages.

238. פָּרָשָׁה תִּנְיָינָא, וְהָיָה כִּי יְבִיאֲךָ וְגוֹ׳, דָּא בִּינָה, דְּהָא בְּפַרְשְׁתָּא דָּא, אִיהִי יְצִיאַת מִצְרַיִם, דַּהֲוָה מִסִּטְרָא דְּיוֹבְלָא. וְע״ד שֵׁירוּתָא דִּילָהּ וְהָיָ״ה, דְּהָא מִלָּה דָּא אִיהִי בְּיוֹבְלָא. וּבְגִין כַּךְ שְׁמָא דִּילָהּ וְהָיָ״ה, דְּלֵית וְהָיָה אֶלָּא בַּאֲתָר דָּא, דְּאִיהוּ זַמִּין לְאִתְמַשְׁכָא לְתַתָּא, וּלְאַנְהָרָא בּוּצִינִין, וּלְאִשְׁתַּכְחָא בְּדַרְגָּא תַּתָּאָה, וְכֹלָּא בְּרָזָא חֲדָא. וּבְגִין דְּאִיהוּ בְּאוֹרַח טָמִיר, לָא אִקְרֵי בְּאִתְגַּלְיָיא בִּשְׁמָא דָּא, אֶלָּא אִתְמְסַר לְחַכִּימִין לְמִנְדַּע. וְעַל דָּא אִתְרְשִׁים בִּשְׁמָא קַדִּישָׁא, בְּמִלָּה דָּא.

238. The second passage, "And it shall be when Hashem shall bring you..." (Heb. vehayah ki yevia'cha) (Shemot 13:11) is Binah. The exodus from Egypt is contained in this passage, which came about from the side of Jubilee WHICH IS BINAH. Therefore it begins with: "And it shall be," because this term pertains to Jubilee. Therefore its name is "And it shall be," because THE FORM OF "And it shall be (Heb. vehayah)," IN THE FUTURE TENSE, pertains only here IN BINAH, and WHOSE MEANING IS that it will flow down to shine on the luminaries, WHICH ARE MALE AND FEMALE, and exist in the lower level, WHICH IS MALCHUT, all pertaining to the same secret. Since it illuminates in a secret way, it is not called openly by this name, VEHAYAH, but is rather given over to wise to know. Therefore, BINAH is marked with the holy name in the word, VEHAYAH (VAV-HEI-YUD-HEI).

239. פָּרָשָׁה תְּלִיתָאָה, שְׁמַע, דָּא אִיהוּ רָזָא דִּימִינָא, דְּאִקְרֵי חֶסֶד עִלָּאָה. דְּאִיהוּ קָא מְיַיחֵד יְחוּדָא דְּכֹלָּא לְד׳ סִטְרִין, וְקוּדְשָׁא בְּרִיךְ הוּא מְסַדֵּר בֵּיהּ, סִדּוּרָא דְּכָל עָלְמָא, וְדָא אִיהוּ דְּקָא מִתְפַּשַּׁט בְּכָל סִטְרִין, אֲפִילּוּ גּוֹ תְּהוֹמֵי תַּתָּאֵי. בְּדָא קוּדְשָׁא בְּרִיךְ הוּא בָּרָא עָלְמָא, כַּד אִתְעַטַּף קוּדְשָׁא בְּרִיךְ הוּא בְּעִטּוּפָא דְּזִהֲרָא, וְדָא דְּקָא מְיַיחֵד יְחוּדָא, וּבְגִין כַּךְ, שְׁמַע סָמִיךְ לְוְהָיָ״ה.

239. The third passage WHICH IS hear (Heb. sh'ma) (Devarim 6:4) is the secret of the right that is called supernal Chesed, MEANING DA'AT. For DA'AT unites all the four sides, THE SECRET OF THREE COLUMNS AND MALCHUT THAT RECEIVES THEM. The Holy One, blessed be He, arranges the order of the whole world through it, FOR THE WHOLE WORLD EXISTS THROUGH IT. This is what spreads in every direction and even into the lower depths, NAMELY BY MEANS OF DA'AT THAT SPREADS TO THE LOWER BEINGS. The Holy One, blessed be He, created the world with it when He wrapped Himself in a cloak of Light, and this is what affects the unison. SINCE IT IS THE CENTRAL COLUMN THAT UNITES THE TWO COLUMNS, RIGHT AND LEFT, WHICH ARE CHOCHMAH AND BINAH, therefore, "Shma" is adjacent to "vehayah" BECAUSE "VEHAYAH" IS BINAH, AND "SHMA" IS DA'AT THAT MEDIATES BETWEEN CHOCHMAH AND BINAH.

240. יְחוּדָא דְּכָל יוֹמָא, אִיהוּ, יְחוּדָא לְמִנְדַּע וּלְשַׁוָּאָה רְעוּתָא. יְחוּדָא דָּא הָא אֲמָרָן בְּכַמָּה דּוּכְתֵּי, יְחוּדָא דְּכָל יוֹמָא, אִיהוּ יְחוּדָא דִּקְרָא, שְׁמַע יִשְׂרָאֵל יְיָ׳ אֱלֹהֵינוּ יְיָ׳ הָא כֻּלְּהוּ חַד, וְעַל דָּא אִקְרֵי אֶחָד. הָא תְּלַת שְׁמָהָן אִינּוּן, הֵיךְ אִינּוּן חַד, וְאַף עַל גַּב דְּקָרֵינָן אֶחָד, הֵיךְ אִינּוּן חַד.

240. The daily profession of unity is a meditation for the sake of knowledge and for paying attention. We have explained this meditation in many places. The daily meditation is the profession of unity in the verse, "Hear, O Yisrael (Sh'ma Yisrael), Hashem our Elohim; Hashem is One." And they are all one. Therefore He is called One. HE ASKS: There are three names here, so how are they one? We proclaim One, NAMELY "HEAR O YISRAEL, HASHEM OUR ELOHIM; HASHEM IS ONE," yet how can they be one?

241. אֶלָּא, בְּחֶזְיוֹנָא דְּרוּחַ קֻדְשָׁא אִתְיְדָע, וְאִינּוּן בְּחֵיזוּ דְּעֵינָא סְתִימָא, לְמִנְדַּע דְּתִלְתָּא אִלֵּין אֶחָד. וְדָא אִיהוּ רָזָא דְּקוֹל דְּאִשְׁתְּמַע, קוֹל אִיהוּ חַד, וְאִיהוּ תְּלָתָא גַּוְונִין, אֶשָּׁא וְרוּחָא וּמַיָּא, וְכֻלְּהוּ חַד, בְּרָזָא דְּקוֹל. אוּף הָכָא: יְיָ׳ אֱלֹהֵינוּ יְיָ׳ אִינּוּן חַד. תְּלָתָא גַּוְונִין, וְאִינּוּן חַד.

241. This is made known through the vision of the Holy Spirit. They become part of the mystery of the mirror of the closed eye, to make known that the three COLUMNS ALLUDED TO IN "HASHEM OUR ELOHIM, HASHEM" are one, and this is the secret of the audible sound. Sound is one, and has three aspects - fire, air and water - which are all one in the secret of the sound. Also here, "Hashem, our Elohim; Hashem" are one. They are three aspects but are one.

242. וְדָא אִיהוּ קוֹל דְּעָבִיד בַּר נָשׁ בְּיִחוּדָא, וּלְשַׁוָּאָה רְעוּתֵיהּ בְּיִחוּדָא דְּכֹלָּא, מֵאֵין סוֹף עַד סוֹפָא דְּכֹלָּא, בְּהַאי קוֹל דְּקָא עָבִיד בְּהָנֵי תְּלָתָא דְּאִינּוּן חַד. וְדָא אִיהוּ יִחוּדָא דְּכָל יוֹמָא, דְּאִתְגְּלֵי בְּרָזָא דְּרוּחַ קוּדְשָׁא.

242. And this is a sound that a person emits AS MEANS OF of professing the unity, tending to uniting all THE LEVELS - from the Endless World to the end of everything-by means of the unification affected by this sound he produces through these three COLUMNS which are one. This is the daily profession of unity that has been revealed by means of the Holy Spirit.

243. וְכַמָּה גַּוְונִין דְּיִחוּדָא אִתְעֲרוּ, וְכֻלְּהוּ קְשׁוֹט. מַאן דְּעָבִיד הַאי עָבִיד. וּמַאן דְּעָבִיד הַאי עָבִיד. אֲבָל הַאי יִחוּדָא דְּקָא אֲנָן מִתְעָרֵי מִתַּתָּא, בְּרָזָא דְּקוֹל דְּאִיהוּ חַד דָּא הוּא בְּרִירָא דְּמִלָּה, הַאי בִּכְלָלָא, לְבָתַר פְּרָט, כִּדְקָאַמְרָן.

243. Many manners of unification were spoken of, and they are all correct. Whoever creates this UNIFICATION does WELL and one who does another UNIFICATION does WELL. But this unification that we awaken from below, by means of sound which is one, clarifies the matter. It is in general, MEANING THAT THE PASSAGE "HEAR" (HEB. SHMA) INCLUDES WITHIN IT ALL THE THREE COLUMNS IN THE SECRET: "HASHEM OUR ELOHIM; HASHEM." Besides that, it is a detail, AS THE PASSAGE SHMA IS ONLY ONE DETAIL, NAMELY ZEIR ANPIN, as has already been stated.

244. פָּרָשָׁה רְבִיעָאָה, הוּא רָזָא דְּדִינָא קַשְׁיָא, הִשָּׁמְרוּ לָכֶם. אִלֵּין אִינּוּן תְּפִלִּין דְּרֵישָׁא. וּתְפִלִּין דְּדְרוֹעָא, כְּגַוְונָא דָּא בְּחַד בֵּיתָא, וְהָא אִתְּעַרְנָא בְּהוּ, וְכֻלְּהוּ רָזָא חֲדָא.

244. The fourth passage is the secret of Severe Judgment, NAMELY MALCHUT, OF WHICH IT IS WRITTEN: "Take heed to yourselves" (Devarim 11:16), WHICH IS AN EXPRESSION OF JUDGMENT. These are THE FOUR PASSAGES of the head Tefilin, WHICH ARE IN FOUR COMPARTMENTS. The hand Tefilin ARE ALSO similar to these FOUR PASSAGES, BUT they are in one compartment. We have already commented that they all pertain to the same secret.

245. קְשָׁרָא דְּתְפִלִּין דְּרֵישָׁא, אִיהוּ דָּלֶ״ת, וְעַל דָּא כְּתִיב, וְרָאִיתָ אֶת אֲחֹרָי. וְע״ד אִיהוּ לַאֲחוֹרָא, וְתַמָּן אִתְקַשַּׁר כֹּלָּא בְּקִשְׁרָא חֲדָא.

245. The knot of the head Tefilin is in the shape of a letter Dalet, and of this it is written: "And you shall see my back" (Shemot 33:23). Therefore, the knot is in the back where everything is tied into one knot.

246. וְאִיהִי, כַּד מַנְחַת אִלֵּין תְּפִלִּין דְּדְרוֹעָא לְאִתְקַשְׁרָא, אִית קִשְׁרָא אַחֲרָא, רָזָא דִּבְרִית קַדִּישָׁא, רָזָא דָּא, כְּמָה דְּאִתְּעַר בְּכַמָּה דּוּכְתֵּי, וְכֹלָּא רָזָא חֲדָא. זַכָּאִין אִינּוּן יִשְׂרָאֵל דְּיַדְעִין רָזָא דָּא, וְאִצְטְרִיךְ בַּר נָשׁ לַאֲנָחָא לוֹן כָּל יוֹמָא, לְמֶהֱוֵי בְּדִיוּקְנָא עִלָּאָה, וְעָלֵיהּ כְּתִיב, וּרְאוּ כָּל עַמֵּי הָאָרֶץ כִּי שֵׁם יְיָ׳ נִקְרָא עָלֶיךָ וְיָרְאוּ מִמֶּךָּ.
(ע״כ רעיא מהימנא)

246. When MALCHUT dons the hand Tefilin to connect WITH ZEIR ANPIN, there is another knot, NAMELY THE KNOT OF THE HAND TEFILIN, WHICH IS IN THE SHAPE OF A LETTER YUD. This is the secret of the Holy Covenant, MEANING YESOD, WITH WHICH MALCHUT CONNECTS. This secret is explained in many places, and it is all the same secret. Happy are Yisrael who know this secret. A person must don them every day to be in the celestial image. Of this it is written: "And all people of the earth shall see that you are called by the name of Hashem; and they shall be afraid of You" (Devarim 28:10).
End of Ra'aya Meheimna (The Faithful Shepherd)

1. "And Elisha passed to Shunem"
Rabbi Shimon opens by talking about Habakkuk, but then discusses the entire story recounted in II Melachim about Elisha and the Shunamite woman who had fed him bread when he passed by, and prepared for him a "small upper chamber...with walls...a bed and table and chair and a lamp." We are told that on the day Elisha came to the Shunamite and promised her that she would bear a son it was Rosh Hashanah, when the barren women of the world were remembered. We are told that one must not be alone on the Day of Judgment because one might be noticed on his own and more subject to judgment, and the Mercies of God are always present over the whole people together. Rabbi Shimon says that when Elisha asked the woman if she would be spoken for to the king, he was offering to beseech the Supernal King on her behalf, but she did not want to separate from her people. We hear that the reason the child born to her later died was because he was from the Female side, since he was given to her and not her husband. Elisha was not told by the Holy One, blessed be He, that the boy would die, so that he would not try to save him through prayer. His servant Gehazi was not worthy of the miracle being performed through him, so the Shunamite woman insisted that Elisha come with her. When Elisha lay upon the boy to bring him back to life he reconnected him to a different high place, the place where life is found. Rabbi Shimon returns now to Habakkuk, with whom this passage began, and says that Chavakuk means 'two embraces': one from his mother and one from Elisha, one from the Female area and one from the Male. He tells us that there were various types of praises available to the prophets to cause the Spirit of Prophecy to dwell upon them, and that all prophets need pleasantness in order to draw that Spirit upon themselves. Only for Moses was this unnecessary. Rabbi Shimon ends by saying that the children of Yisrael only tasted death when they departed from Egypt, but that God healed them.

1. "And it came to pass, when Pharaoh had let the people go, that Elohim led them not through the way of the land of the Philistines..." (Shemot 13:17). Rabbi Shimon opened the discussion, saying: "A prayer of the prophet Habakkuk upon errors" (Chavakuk 3:1). This passage is difficult, and should be investigated. What is the reason FOR WRITING, "A prayer of the prophet Habakkuk," rather than any other prophet of the world, for by them, it is not written, 'A prayer of Yeshayah the Prophet', or of Yirmeyah, or Ezekiel or Hosea, or the other prophets of the world?

1. וַיְהִי בְּשַׁלַּח פַּרְעֹה אֶת הָעָם וְלֹא נָחָם אֱלֹהִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים וְגוֹ׳. רִבִּי שִׁמְעוֹן פָּתַח, תְּפִלָּה לַחֲבַקּוּק הַנָּבִיא עַל שְׁגִיאוֹנוֹת. הַאי קְרָא קַשְׁיָא, וְאִית לְאִסְתַּכְּלָא בֵּיהּ, מ״ש תְּפִלָּה לַחֲבַקּוּק הַנָּבִיא, יַתִּיר מִכָּל שְׁאַר נְבִיאֵי עָלְמָא, דְּלָא כְּתִיב בְּהוּ תְּפִלָּה לִישַׁעְיָה הַנָּבִיא, אוֹ לִירְמְיָה, אוֹ לִיחֶזְקֵאל, אוֹ לְהוֹשֵׁעַ, אוֹ לִשְׁאַר נְבִיאֵי עָלְמָא.

2. HE RESPONDS: We have learned that Elisha merited in the world what no other prophet did, except for Moses. Come and behold: it is written, "And it fell on a day and Elisha passed to Shunem, where there was a great woman" (II Melachim 4:8). What is meant by "a great woman"? It is that she was great in her actions and the entire household was proud of her. She was the mistress of the house and, since her husband was not present in the house to be the master, she was mentioned instead of him.

2. אֶלָּא הָכִי תְּנִינָן, אֱלִישָׁע זָכָה בְּהַאי עָלְמָא מַה דְּלָא זָכָה נְבִיאָה אָחֳרָא, בַּר מִמֹּשֶׁה. תָּא חֲזֵי, מַאי כְּתִיב, וַיְהִי הַיּוֹם וַיַּעֲבוֹר אֱלִישָׁע אֶל שׁוּנֵם וְשָׁם אִשָּׁה גְּדוֹלָה. מַאי אִשָּׁה גְּדוֹלָה. אֶלָּא גְּדוֹלָה בְּעוֹבְדָהָא, דְּכָל בְּנֵי בֵיתָא, מִשְׁתַּבְּחִין בָּהּ, וְהִיא עִקָּרָא דְּבֵיתָא, וּבְגִין דְּבַעֲלָהּ לָא הֲוָה שְׁכִיחַ בְּבֵיתָא, לְמֶהֱוֵי עִקָּרָא, לָא הֲוָה אִדְכַּר הוּא, אֶלָּא הִיא.

3. "Where there was a great woman." Another EXPLANATION IS that she was greater than all the other women in the world because the other women were vexed and distressed when they saw a guest in the house, and they would not spend money on him. But she rejoiced with a guest, and spent money on him. When she saw Elisha she was moreover very happy with him. All the praise goes to the woman, because the guest of the house is the woman's. Therefore, it is written: "Where there was a great woman," for she was greater than all other women.

3. וְתוּ, וְשָׁם אִשָּׁה גְּדוֹלָה: גְּדוֹלָה עַל כָּל שְׁאַר נְשֵׁי עָלְמָא, דְּהָא שְׁאַר נְשֵׁי עָלְמָא, כַּד חָמָאן אוּשְׁפִּיזָא בְּבֵיתָא, מִצְטַעֲרָן בֵּיהּ, וְדָחֲקָן בֵּיהּ כָּל שֶׁכֵּן לְאַפָּקָא עָלֵיהּ מָמוֹנָא, וְהִיא חֲדַת בֵּיהּ בְּאוּשְׁפִּיזָא, וּלְאַפָּקָא עָלֵיהּ מָמוֹנָא, כָּל שֶׁכֵּן כֵּיוָן דְּחָמַת לֵיהּ לֶאֱלִישָׁע חֲדַת בֵּיהּ לַחֲדָא. וְעַל דָּא, שְׁבָחָא דְּכֹלָּא דְּאִתְּתָא הִיא, דְּהָא אוּשְׁפִּיזָא דְּבֵיתָא דְּאִתְּתָא הִיא. וּבְגִין כַּךְ וְשָׁם אִשָּׁה גְּדוֹלָה, גְּדוֹלָה עַל שְׁאַר נָשִׁין.

4. "And she said to her husband, 'Behold now, I know that this is a holy man of Elohim'" (Ibid. 9). HE ASKS: How did she know THAT HE WAS A HOLY MAN? HE RESPONDS: THE friends explained that she would spread a white sheet on his bed and never saw an emission of semen on it. Also, a fly never passed on his table.

4. וַתֹּאמֶר אֶל אִישָׁהּ הִנֵּה נָא יָדַעְתִּי כִּי אִישׁ אֱלֹהִים קָדוֹשׁ הוּא, בְּמָה יָדְעָה. אֶלָּא הָא אוּקְמוּהָ חַבְרַיָּא, דְּשׁוּשִׁיפָא חִוָּורָא זְרִיקַת לֵיהּ בְּעַרְסֵיהּ. וְלָא חָמַת בֵּיהּ קְרִי מֵעוֹלָם, וְלָא אַעְבָּר זְבוּבָא בְּפָתוֹרֵיהּ.

5. הָנֵי מִילֵי קַשְׁיָין, אִי תֵּימָא דְּלָא חָמַת בֵּיהּ קָרִי, הָא סַגִּיאִין אִינּוּן בְּנֵי נָשָׁא הָכִי בְּעָלְמָא, מַה שְׁנוּיָא הָכָא. וְאִי תֵּימָא דְּלָא עָבַר זְבוּבָא בְּפָתוֹרֵיהּ. אֲמַאי כְּתִיב, הִנֵּה נָא יָדַעְתִּי, וְכִי הִיא יַדַּעַת, וְלָא אָחֳרָא, וְהָא כָּל אִינּוּן דְּחָמוּ לֵיהּ אָכִיל בְּפָתוֹרֵיהּ הֲווֹ יַדְּעֵי.

5. HE ASKS: These words are difficult. You say that she never saw an accidental emission from him, but there are many people in the world who are so AND HAVE NO ACCIDENTAL EMISSIONS. What is the difference here? If you say that a fly never passed over his table, why is it written: "Behold now, I know"? Did only she and no one else know? Yet all those who saw him eat at his table knew, JUST LIKE HER.

6. אֶלָּא שַׁפִּיר קָאַמְרַת, אֲבָל הִנֵּה נָא יָדַעְתִּי, הִיא יַדְּעָה, וְלָא אָחֳרָא, בְּגִין דְּהִיא מְתַקְּנַת עַרְסֵיהּ, בְּשַׁעֲתָא דְּשָׁכִיב בְּלֵילְיָא, וּבְשַׁעֲתָא דְּקָאִים בְּצַפְרָא. וְהַאי דְּקַאמְרֵי דְּשׁוּשִׁיפָא חִוָּרָא זְרִיקַת לֵיהּ בְּעַרְסֵיהּ, הָכִי הֲוָה, וּבָהּ יַדְּעָה, דְּאָרְחָא דְּעָלְמָא, כֵּיוָן דְּקָאִים בַּר נָשׁ מֵעַרְסֵיהּ, סָלִיק שׁוּשִׁיפָא דְּנָאִים בָּהּ, רֵיחָא מְנוּוָלָא. וְהַאי, בְּשַׁעֲתָא דְּסַלְקַת הַהוּא שׁוּשִׁיפָא מֵעַרְסֵיהּ, הֲוָה סָלִיק רֵיחִין, כְּרֵיחִין דְּגִנְתָּא דְּעֵדֶן. אָמְרָה אִי לָאו דְּקַדִּישָׁא הוּא, וּקְדוּשָׁה דְּמָרֵיהּ עָלֵיהּ, לָא סָלִיק רֵיחָא קַדִּישָׁא הָכִי.

6. HE RESPONDS: But rather she spoke well, "Behold now, I know." Only she knew because she arranged his bed when he lay down in it at night and when he arose in the morning. It was so that she spread a white sheet in his bed, and by this did she know, for the way of the world is that when a person arises from his bed, the sheet on which he slept exudes a foul odor. But when she removed the sheet from his bed, it exuded scents like those in the Garden of Eden. She said: 'If it were not for the fact that he is holy and the Holiness of his Master is upon him, a holy scent would not arise FROM THE SHEET.'

7. בְּגִינֵי כַּךְ, בָּעֵי לְאִתְפְּרְשָׁא מִן בֵּיתָא, דְּלָא אִזְדְּהַר בַּר נָשׁ כָּל כַּךְ בְּבֵיתָא. אֲבָל אַמְרַת, נַעֲשֶׂה נָא עֲלִיַּת קִיר קָטַנָּה וְנָשִׂים לוֹ שָׁם מִטָּה וְשֻׁלְחָן וְכִסֵּא וּמְנוֹרָה, אַרְבַּע אִלֵּין לָמָּה. אֶלָּא בְּגִין דְּאִינּוּן תִּקּוּנָא דִּכְנֶסֶת יִשְׂרָאֵל, דְּאִתְקְרִיאַת עֲלִיַּת קִיר, וְהָכִי אִתְקְרֵיא, כְּמָה דִּכְתִיב וַיַּסֵּב חִזְקִיָּה פָּנָיו אֶל הַקִּיר.

7. As a result, he had to separate from the house, because a person can not be so careful inside the house. But she said, "Let us make a small upper chamber, I pray you, with walls; and let us set for him there a bed and table, and a chair, and a lamp" (Ibid. 10). HE INQUIRES: Why these four? HE RESPONDS: Because they restore the Congregation of Yisrael, WHICH IS MALCHUT, that is called an 'upper chamber with walls'. And so is it called, for it is written: "Then Chizkiyahu turned his face towards the wall" (Yeshayah 38:2).

8. מִטָּה וְשֻׁלְחָן וְכִסֵּא וּמְנוֹרָה, לָאו אִינּוּן כְּתִיקוּן דְּשִׁמּוּשָׁא, דְּהָא כִּסֵּא קָא בָּעֵי בְּקַדְמֵיתָא, וּלְבָתַר שֻׁלְחָן, לְבָתַר מְנוֹרָה, לְבָתַר מִטָּה, אֲמַאי אַקְדִּימַת מִטָּה. בְּגִין דְּהִיא חֲבִיבָה עָלֵיהּ יַתִּיר מִכֹּלָּא, וְאַקְדִּים בַּר נָשׁ מַה דְּחָבִיב עָלֵיהּ.

8. "A bed, and a table, and a chair, and a lamp." HE ASKS: the order of the passage is not the order of the usage, because first a chair is needed, and afterwards a table, and afterwards a lamp, and then a bed. So why did she start with the bed? HE RESPONDS: Because she liked the bed better than everything, and a person places that which he likes first - FOR SHE NOTICED IN THE BED A HIGHER DEGREE OF HOLINESS ABOVE EVERYTHING.

9. וַיְהִי הַיּוֹם וַיָּבוֹא שָׁמָּה. וַיְהִי הַיּוֹם, מַאן הוּא יוֹמָא דָּא. אֶלָּא כְּמָה דְּאוּקְמוּהָ. ות"ח. הַהוּא יוֹמָא, יוֹמָא טָבָא דְּרֹאשׁ הַשָּׁנָה הֲוָה, דְּאִתְפְּקְדוּ בֵּיהּ עֲקָרוֹת דְּעָלְמָא, וְאִתְפַּקְדָן בֵּיהּ בְּנֵי עָלְמָא. קָרָא לַשּׁוּנַמִּית וְאָמַר, הִנֵּה חָרַדְתְּ אֵלֵינוּ אֶת כָּל הַחֲרָדָה הַזֹּאת. בְּגִינֵי כַּךְ, אִצְטְרִיכְנָא לְעַיְּינָא יוֹמָא דָּא בְּדִינֵי דְּעָלְמָא, דְּקוּדְשָׁא בְּרִיךְ הוּא דָּאִין בְּיוֹמָא דָּא לְעָלְמָא, וּבְגִין דְּאִתְפְּרַשְׁנָא בִּלְחוֹד בַּאֲתָר דָּא, אִצְטְרִיכְנָא לְאִסְתַּכְּלָא בְּרִגְּזוּ דְּעָלְמָא.

9. "And it happened one day, that he came there" (II Melachim 4:11). HE ASKS: "And it happened one day." What day was it? HE RESPONDS: It is as we explained. Come and behold: that day was the holy day of Rosh Hashanah (the Jewish New Year), when the barren women of the world and the inhabitants of the world were remembered. He called the Shunamite and said, "Behold, you have been careful to take all this trouble for us" (Ibid. 13). Therefore, I must study the Judgments of the world today, because today the Holy One, blessed be He, Judges the world, and because I separated myself to be alone in this place, IN THE UPPER CHAMBER WITH WALLS WHICH WAS PREPARED FOR ME. I must search the sentences of the world, MEANING THAT WHOEVER SEPARATES TO BE ALONE ON THE DAY OF JUDGMENT IS SNARED FIRST, THOUGH HE MAY BE GUILTLESS.

10. HE ASKS: "What is to be done for you? Would you be spoken for to the king, or to the captain of the host?" (Ibid.) Is this important to a woman who never goes out or goes to the king's palace? But this day caused all the inhabitants of the world to await Judgment and on that day, the Holy One, blessed be He, shall be proclaimed as King, the King of Judgment. He said to her, 'If you need the Supernal King TO FORGIVE YOU for your actions, I WILL SPEAK AND BESEECH ON YOUR BEHALF.'

10. וּמַה לַעֲשׂוֹת לָךְ הַיֵּשׁ לְדַבֵּר לָךְ אֶל הַמֶּלֶךְ אוֹ אֶל שַׂר הַצָּבָא. וְכִי מִלָּה דָּא לְמָה אִצְטְרִיכָא לְגַבֵּי אִתְּתָא, דְּלָא נַפְקַת וְלָא אַזְלַת וְלָא עָאלַת בְּהֵיכְלָא דְּמַלְכָּא. אֶלָּא, יוֹמָא דָּא הֲוָה גָּרִים, דְּכָל בְּנֵי עָלְמָא יַתְבִּין בְּדִינָא, וּבְהַהוּא יוֹמָא אִקְרֵי קוּדְשָׁא בְּרִיךְ הוּא מֶלֶךְ. הַמֶּלֶךְ הַמִּשְׁפָּט. אָמַר לָהּ, אִי אַתְּ אִצְטְרִיךְ לָךְ לְגַבֵּי מַלְכָּא עִלָּאָה, עַל עוֹבָדִין דִּי בִידָךְ.

11. "And she answered, 'I dwell among my people'." HE ASKS: What does she mean? AND HE RESPONDS: At the time when Judgment prevails over the world, a person should not separate himself from the general community and be apart. Then he will not be singled out above, and will not be noticed on his own. For at the time when Judgment prevails over the world, those who were distinctly known and recorded apart are caught first, even though they may be righteous. Therefore, a person should never separate to be apart from the people, for the Mercies of the Holy One, blessed be He, are always present over the whole people together. Therefore, she said, "I dwell among my people" and I do not want to be separate from them, as I have done until this day.

11. וַתֹּאמֶר בְּתוֹךְ עַמִּי אָנֹכִי יֹשָׁבֶת. מַאי קָאַמְרַת. אֶלָּא בְּשַׁעֲתָא דְּדִינָא תַּלְיָא בְּעָלְמָא, לָא יִתְפְּרַשׁ בַּר נָשׁ בִּלְחוֹדוֹי, וְלָא יִתְרְשִׁים לְעֵילָא, וְלָא יִשְׁתְּמוֹדְעוּן בֵּיהּ בִּלְחוֹדוֹי, דְּהָא בְּזִמְנָא דְּדִינָא תַּלְיָא בְּעָלְמָא, אִינּוּן דְּאִשְׁתְּמוֹדְעוּן וּרְשִׁימִין בִּלְחוֹדַיְיהוּ, אע״ג דְּזַכָּאִין אִינּוּן, אִינּוּן אִתְּפְּסָן בְּקַדְמֵיתָא. וְעַל דָּא, לָא לִבְעֵי לֵיהּ לְאִינִישׁ, לְאִתְפְּרָשָׁא מִבֵּין עַמָּא לְעָלַם, דִּבְכָל זִמְנָא רַחֲמֵי דְּקוּדְשָׁא בְּרִיךְ הוּא עַל עַמָּא כֻּלְּהוּ כְּחַד. וּבְגִינֵי כַּךְ אָמְרָה, בְּתוֹךְ עַמִּי אָנֹכִי יֹשָׁבֶת, וְלָא בְּעֵינָא לְאִתְפְּרָשָׁא מִנַּיְיהוּ, כְּמָה דְּעֲבַרְנָא עַד יוֹמָא דֵּין.

12. "And Gechazi answered, 'Verily she has no child'" (II Melachim 4:14). Elisha said to her: 'Certainly, the time is favorable for you TO REDEEM YOURSELF WITH A SON, because the day induces it', FOR ON ROSH HASHANAH, BARREN WOMEN ARE REMEMBERED. "And he said, 'About this time, in the coming year, you shall embrace a son'...And the woman conceived and bore a son in the season of which Elisha had spoken to her"(Ibid. 16-17). Assuredly, at that time and afterwards he died. HE INQUIRES: What is the reason that he died? HE RESPONDS: Because the child was given to her and not to her husband, and he was bound to the Female place. Death awaits one who is bound to the Female. Whence do we know that he was given to her? Because it is written: "And you shall embrace a son."

12. וַיֹּאמֶר גֵּחֲזִי אֲבָל בֵּן אֵין לָהּ וְגוֹ׳. אָמַר לָהּ אֱלִישָׁע. הָא וַדַּאי שַׁעֲתָא קַיְּימָא, דְּהָא יוֹמָא גָּרִים. וַיֹּאמֶר לַמּוֹעֵד הַזֶּה כָּעֵת חַיָּה אַתְּ חוֹבֶקֶת בֵּן. וַתַּהַר הָאִשָּׁה וַתֵּלֶד בֵּן לַמּוֹעֵד הַזֶּה כָּעֵת חַיָּה אֲשֶׁר דִּבֶּר אֵלֶיהָ אֱלִישָׁע. לַמּוֹעֵד וַדַּאי. לְבָתַר מִית. מַאי טַעֲמָא מִית. אֶלָּא בְּגִין דְּאִתְיְיהִב לָהּ, וְלָא לְבַעְלָהּ. וּמֵאֵתָר דְּנוּקְבָא אִתְקְשָׁר, וּמַאן דְּאִתְקְשָׁר בְּנוּקְבָא, מוֹתָא אִזְדַּמְּנַת קָמֵיהּ. מְנָא לָן דְּלָהּ אִתְיְהִיב, דְּכְתִיב אַתְּ חוֹבֶקֶת בֵּן.

13. Come and behold: by Abraham, it is written, "I will certainly return to you at this season" (Beresheet 18:10), and not to her. He will be bound to you indeed, and not with a female, for death is premature for one who comes from the Female side. "And she went up, and laid him on the bed of the man of Elohim," because she saw there a Holiness that was higher than that of everyone.

13. תָּא חֲזֵי, בְּאַבְרָהָם כְּתִיב שׁוּב אָשׁוּב אֵלֶיךָ, וְלֹא אֵלֶיהָ, אֵלֶיךָ וַדַּאי, בָּךְ אִתְקְשָׁר, וְלָא בְּנוּקְבָא. מַאן דְּאָתֵי מִסִּטְרָא דְּנוּקְבָא, מוֹתָא אַקְדִּים לְרַגְלוֹי. וַתַּעַל וַתַּשְׁכִּיבֵהוּ עַל מִטַּת אִישׁ הָאֱלֹהִים, בְּגִין דְּתַמָּן חָמַת קְדוּשָׁה עִלָּאָה מִכֹּלָּא.

14. "And say to her, 'Is it well with you, is it well with your husband, is it well with the child?" (II Melachim 4:26). From here, we know that she is the mainstay of the house, FOR HE INQUIRED FIRST ABOUT HER WELL-BEING, AND THEN HER HUSBAND'S WELL-BEING. She went behind THE PROPHET, but before her husband. "And Gechazi came near to thrust her away." This has already been explained.

14. וַיֹּאמֶר לָהּ הֲשָׁלוֹם לָךְ הֲשָׁלוֹם לְאִישֵׁךְ הֲשָׁלוֹם לַיָּלֶד. מִכָּאן, דְּהִיא עִקָּרָא דְּבֵיתָא, וְלָא עוֹד אֶלָּא דְּאִיהִי אַזְלַת אֲבַתְרֵיהּ, וְלָא בַּעְלָהּ. וַיִּגַּשׁ גֵּחֲזִי לְהָדְפָהּ הָא אוּקְמוּהָ.

15. "But the man of Elohim said, 'Let her alone'." HE INQUIRES: Why is it that here the verse calls him "the man of Elohim," yet he was referred to as "Elisha" when he was in the city? HE RESPONDS: Here he was assuredly "the man of Elohim," because here is his place, and not in the city, not at the time when the sons of the prophets were before him. THUS, THERE HE WAS NOT CALLED 'THE MAN OF ELOHIM', BUT RATHER "ELISHA."

15. וַיֹּאמֶר אִישׁ הָאֱלֹהִים הַרְפֵּה לָהּ. מַאי שְׁנָא הָכָא דְּאָמַר אִישׁ הָאֱלֹהִים, וְכַד הֲוָה בְּמָתָא אֱלִישָׁע. אֶלָּא הָכָא וַדַּאי אִישׁ הָאֱלֹהִים, דְּהָכָא הוּא דּוּכְתֵּיהּ, וְלָא בְּמָתָא, וְלָא בְּשַׁעֲתָא דַּהֲווֹ בְּנֵי נְבִיאֵי קָמֵיהּ.

16. "And Hashem has hid it from me..." IS as written: "And Hashem rained upon S'dom and Amorah" (Beresheet 19:24), WHEREBY "AND HASHEM" MEANS HE AND HIS COURT OF JUSTICE, AND this is the court of law of below, MEANING MALCHUT. "And has not told me" (II Melachim 4:27). HE ASKS: Why did Elisha not know? HE RESPONDS: the Holy One, blessed be He, said, 'How can I kill this one? If I tell him, he will not let him die because it is his present. HE WILL PRAY FOR HIM, AND NOT PERMIT HIM TO DIE.' But he must die; as we learned, it is written: "You will embrace a son." HE WAS BOUND TO THE PLACE OF THE FEMALE, and death was caused from the Female place. Therefore, He did not tell him.

16. וַיְיָ׳ הֶעְלִים מִמֶּנִּי וְגוֹ׳, כְּמָה דְּאַתְּ אָמַר וַיְיָ׳ הִמְטִיר עַל סְדוֹם וְעַל עֲמוֹרָה, דָּא בֵּי דִינָא דִּלְתַתָּא. וְלֹא הִגִּיד לִי, מַאי טַעְמָא לָא יָדַע אֱלִישָׁע. אֶלָּא אָמַר קוּדְשָׁא בְּרִיךְ הוּא, וּמָה אֲנָא קָטִיל לְהַאי, אִי אֵימָא לֵיהּ, לָא יָמוּת, דְּהָא נְבִזְבְּזָא דִילֵיהּ הוּא. וַדַּאי אִית לֵיהּ לְמֵימַת, דְּהָא אִתְּמַר, דִּכְתִיב אַתְּ חוֹבֶקֶת בֵּן, וּמֵאַתָּר דְּנוּקְבָא גָּרִים מוֹתָא, וּבְגִינֵי כַּךְ לָא אָמַר לֵיהּ.

17. "And he said to Gechazi, 'Gird your loins, and take my staff in your hand and go you away'." It was explained that the ability to perform the miracle had departed from him, FOR HE WAS NOT WORTHY OF IT. "As Hashem lives, and as your soul lives, I will not leave you." HE INQUIRES: Why DID SHE CONTINUE TO INSIST THAT HE SHOULD GO HIMSELF, although Gechazi was already going. HE ANSWERS: She recognized the manners of that wicked Gechazi that he is not worthy for a miracle to be performed through him.

17. וַיֹּאמֶר לְגֵחֲזִי חֲגוֹר מָתְנֶיךָ וְקַח מִשְׁעַנְתִּי בְיָדְךָ וָלֵךְ. וְהָא אוּקְמוּהָ וְאִסְתְּלַק נִיסָא מִנֵּיהּ. חַי יְיָ׳ וְחֵי נַפְשֶׁךָ אִם אֶעֱזָבֶךָ, אֲמַאי כֵּיוָן דְּגֵיחֲזִי הֲוָה אָזִיל. אֶלָּא הִיא יַדְעַת אָרְחוֹי דְּהַהוּא רָשָׁע דְּגֵיחֲזִי, דְּלָאו אִיהוּ כְּדַאי דְּיִשְׁתְּכַח נִיסָא עַל יְדוֹי.

18. "And he put his mouth upon his mouth and his eyes upon his eyes..." HE ASKS: Why DID HE DO IT THAT WAY. HE ANSWERS: Elisha observed and knew that this place OF THE FEMALE, to which he is bound now, caused him TO DIE. CONSEQUENTLY, "he put his mouth upon his mouth and his eyes upon his eyes," in order to bind him in a different, high place - MEANING IN THE PLACE OF THE MALE, the place where there is life.

18. וַיָּשֶׂם פִּיו עַל פִּיו וְעֵינָיו עַל עֵינָיו וְגוֹ׳. אֲמַאי, אֶלָּא דְּאַשְׁגַּח אֱלִישָׁע וְיָדַע דְּאַתְרָא דָּא הוּא דְּגָרִים, דְּאִתְקְשָׁר בֵּיהּ הַשְׁתָּא. וַיָּשֶׂם פִּיו עַל פִּיו וְעֵינָיו עַל עֵינָיו, לְקַשְׁרָא לֵיהּ בְּאַתְרָא אָחֳרָא עִלָּאָה, אֲתָר דְּחַיִּין אִשְׁתְּכָחוּ בֵּיהּ.

19. But he was not able to uproot him from the FEMALE place, to which he was connected before until he aroused a spirit from above. He connected to the SUPERNAL place and returned to him his soul. If he had not DONE so, he would never have returned TO LIFE. "And the child sneezed seven times," and not more THAN SEVEN, WHICH CORRESPONDS TO THE SEVENTY YEARS OF HIS LIFE, as is written: "The days of our years are seventy" (Tehilim 90:10).

19. וְלָא יָכִיל לְאַעְקָרָא לֵיהּ מֵאַתָּר דְּאִתְקְשָׁר בֵּיהּ בְּקַדְמֵיתָא, אֶלָּא אִתְּעַר רוּחָא חֲדָא מִלְּעֵילָא, וְאִתְקְשַׁר בְּהַאי אַתָּר, וְאָתִיב לֵיהּ נַפְשֵׁיהּ. דְּאִי לָאו הָכִי לָא הֲוָה קָאֵים לְעָלְמִין. וַיְזוֹרֵר הַנַּעַר עַד שֶׁבַע פְּעָמִים, וְלָא סָלִיק יַתִּיר, כְּמָה דְּאַתְּ אָמַר יְמֵי שְׁנוֹתֵינוּ בָּהֶם שִׁבְעִים שָׁנָה.

20. This is Habakkuk the prophet, as it says, "You shall embrace (Heb. choveket) a son." HABAKKUK IS DERIVED FROM 'EMBRACE'. HE ASKS: If so, he should have been called Chavuk ('embraced'). Why WAS HE CALLED 'Habakkuk', which means two EMBRACES? HE RESPONDS: One EMBRACE IS of his mother and one EMBRACE IS of Elisha, who embraced him WHEN HE REVIVED HIM. Another explanation: He received two embraces, one from HIS MOTHER'S side and one from the PROPHET'S side. One embrace from the place from which he came originally - MEANING FROM THE FEMALE PLACE, AS MENTIONED - and another embrace that raised him to the higher levels, MEANING TO THE PLACE OF THE MALE, AS MENTIONED. BOTH THESE EMBRACES ARE INCLUDED IN HIS MOTHER'S EMBRACE, AND ALSO IN THE PROPHET'S EMBRACE. He was therefore called 'Habakkuk', which means two EMBRACES.

20. וְדָא הוּא חֲבַקּוּק נְבִיאָה, כְּמָה דְּאַתְּ אָמַר אַתְּ חוֹקֶבֶת בֵּן. אִי הָכִי חָבוּק מִבָּעֵי לֵיהּ, אֲמַאי חֲבַקּוּק תְּרֵי. אֶלָּא, חַד דְּאִמֵּיהּ, וְחַד דְּאֱלִישָׁע, דְּאִתְחַבָּק עִמֵּיהּ. ד״א תְּרֵי חִבּוּקִין הֲווֹ בֵּיהּ, בֵּין לְהַאי סִטְרָא בֵּין לְהַאי סִטְרָא. חִבּוּקָא חֲדָא, הַהוּא אַתָּר דַּהֲוָה תָּלֵי בֵּיהּ בְּקַדְמֵיתָא. חִבּוּקָא אַחֲרִינָא דְּסָלִיק לֵיהּ לְדַרְגִּין עִלָּאִין יַתִּיר, ובג״כ חֲבַקּוּק תְּרֵי.

21. "A prayer (Heb. tfilah) of the prophet Habakkuk" (Chavakuk 3:1). HE ASKS: What is the prayer THAT IS MENTIONED HERE? HE RESPONDS: This is the place to which he was originally connected FROM HIS MOTHER'S ASPECT, and this is the hand Tfilah ('phylactery'), MEANING THE NUKVA OF ZEIR ANPIN that is called 'Tfilah. "Upon errors" (Ibid.) MEANS that on the day he became bound to it, the errors of the world were suspended before the Holy One, blessed be He, WHICH WAS ROSH HASHANAH, AS MENTIONED. And Gvurah, WHICH IS NUKVA, dominated. This Tfilah, WHICH IS THE NUKVA, was therefore bound to him.

21. תְּפִלָּה לַחֲבַקּוּק הַנָּבִיא, מַאי תְּפִלָּה. אֶלָּא דָּא הוּא אֲתָר, דַּהֲוָה קָשִׁיר בֵּיהּ בְּקַדְמֵיתָא, וְדָא הוּא תְּפִלָּה שֶׁל יָד. עַל שְׁגִיּוֹנוֹת. דְּהַהוּא יוֹמָא דְּאִתְקְשָׁר בֵּיהּ, שְׁגִיּוֹנוֹת דְּעָלְמָא הֲווֹ תַּלְיִין קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, וּגְבוּרָה הֲוָה שָׁלִיט, וְע״ד אִתְקְשַׁר בֵּיהּ הַאי תְּפִלָּה.

22. Another explanation for "A prayer of the prophet Habakkuk" is that a prayer of Habakkuk MEANS for Habakkuk, FOR THE TWO EMBRACES, which THE PROPHET gave him. "Hashem, I heard the report of You, and I was afraid" (Ibid. 2). Come and behold: when the spirit of the prophet was awakened over him - THAT IS, THE MALE WHEN HE EMBRACES, over this place, OVER THE SPIRIT OF THE FEMALE, which is Tfilah (lit. 'prayer'), WHICH HE HAD FROM THE EMBRACE OF HIS MOTHER - he approached with fear and trembling, LEST THE JUDGMENTS OF THE NUKVA SHOULD NOT REVISIT HIM. THEREFORE, HE SAID, "HASHEM, I HEARD THE REPORT OF YOU, AND I WAS AFRAID." This, they said, is like the proverb: 'One who is bitten by a dog trembles from his bark.'

22. ד״א תְּפִלָּה לַחֲבַקּוּק הַנָּבִיא, תְּפִלָּה לַחֲבַקּוּק: בְּגִין חֲבַקּוּק, דְּאִיהוּ עָבִיד בְּגִינֵיהּ. יְיָ׳ שָׁמַעְתִּי שִׁמְעֲךָ יָרֵאתִי וְגוֹ׳, ת״ח, כַּד הֲוָה אִתְּעַר עָלֵיהּ רוּחָא דִּנְבוּאָה עַל אֲתָר דָּא דְּהוּא תְּפִלָּה, הֲוָה אָתֵי וַהֲוָה דָּחִיל וּמִזְדַּעְזֵעַ. מַתְלָא אַמְרִי, מַאן דְּנָשִׁיךְ מִכַּלְבָּא, מִקָּלֵיהּ אִזְדַּעְזָע.

23. "Hashem, revive Your work in the midst of the years" (Ibid.). HE ASKS: What is "Your work"? AND HE REPLIES: He said it ABOUT HIMSELF, that He is His work. "Revive Your work in the midst of the years" MEANS give him life to serve You among the supernal years, WHICH ARE THE SFIROT. Another explanation: Revive him so that he shall not die again.

23. יְיָ׳ פָּעָלְךָ בְּקֶרֶב שָׁנִים חַיֵּיהוּ, מַאן פָּעָלְךָ. אֶלָּא, עָלֵיהּ קָאָמַר, דְּאִיהוּ פֹּעַל דִּילֵיהּ. בְּקֶרֶב שָׁנִים חַיֵּיהוּ. הָב לֵיהּ חַיִּין לְהַאי פָּעָלְךָ, בְּקֶרֶב שְׁנִין עִלָּאִין. ד״א, חַיֵּיהוּ דְּלָא יָמוּת כַּד בְּקַדְמֵיתָא.

24. "On errors (Heb. shigyonot)": HE INQUIRES: What is "shigyonot"? It should have said 'shgiot', as is written: "Who can discern errors (Heb. shgiot)?" (Tehilim 19:13). But "shigyonot" is defined as is written: "shigayon ('musical instrument') to David" (Tehilim 7:1). THAT IS A LYRIC USED FOR PRAISE, for there were various types of praises available to the prophets to cause the Spirit of Prophecy to dwell upon them, as it is written: "That you shall meet a band of prophets coming down from the high place with a lute, and a timbrel" (I Shmuel 10:5), and: "But now bring me a minstrel" (II Melachim 3:15). Habakkuk needed pleasantness more than all of them, to sweeten that place, WHICH IS THE NUKVA, TO WHICH HE WAS PREVIOUSLY BOUND. THIS WAS IN ORDER to draw the Spirit of Prophecy upon himself. It is the same for all the other prophets except for Moses, who rose above all the prophets of the world. Happy is his portion.

24. עַל שְׁגִיּוֹנוֹת, מַאי עַל שְׁגִיּוֹנוֹת, עַל שְׁגִיאוֹת מִבָּעֵי לֵיהּ. כד״א שְׁגִיאוֹת מִי יָבִין. אֶלָּא שְׁגִיּוֹנוֹת, כד״א שִׁגָּיוֹן לְדָוִד. זִינֵי תּוּשְׁבְּחָן הֲווֹ קָמַיְיהוּ דִּנְבִיאֵי, לְמִישְׁרֵי עָלַיְיהוּ רוּחַ נְבוּאָה, כד״א וּפָגַעְתָּ חֶבֶל נְבִיאִים יוֹרְדִים מֵהַבָּמָה וְלִפְנֵיהֶם נֵבֶל וְתוֹף וְגוֹ׳, וּכְתִיב וְעַתָּה קְחוּ לִי מְנַגֵּן וְגוֹ׳. וְכָל שֶׁכֵּן חֲבַקּוּק, דְּאִצְטְרִיךְ לֵיהּ יַתִּיר מִכֻּלְּהוֹן, לְנַיְיחָא דְּרוּחָא, וּלְבַסְּמָא לְהַהוּא אֲתָר, לְאַמְשָׁכָא עָלֵיהּ רוּחַ נְבוּאָה. וְכֵן כֻּלְּהוּ נְבִיאֵי כְּהַאי גַּוְונָא, בַּר מִמֹּשֶׁה דְּסָלִיק עַל כָּל שְׁאַר נְבִיאֵי דְּעָלְמָא, זַכָּאָה חוּלָקֵיהּ.

25. Come and behold: when the Yisrael left Egypt, their spirits were broken and they heard the praises OF THE ANGELS, but they could not celebrate. When all the legions OF THE ANGELS and Chariots left with the Shechinah, they all raised THEIR VOICES in praise and song before the Holy One, blessed be He, and the Holy One, blessed be He, aroused the spirits of Yisrael. Then they heard the praises OF THE ANGELS, as their spirits remained within them and did not fly from them.

25. ת״ח, כַּד נַפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, רוּחֵיהוֹן הֲוָה תָּבִיר בְּגַוַוּיְיהוּ, וַהֲווֹ שַׁמְעִין אִינּוּן תּוּשְׁבְּחָן, וְלָא יַכְלִין לְמֶחֱדֵי, וּבְשַׁעֲתָא דְּכֻלְּהוּ אוֹכְלְסִין וּרְתִיכִין נַפְקוּ בִּשְׁכִינְתָּא, כֻּלְּהוּ אָרִימוּ תּוּשְׁבְּחָן וְשִׁירִין קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, וְאִתְּעַר קוּדְשָׁא בְּרִיךְ הוּא רוּחֵיהוֹן דְּיִשְׂרָאֵל, וַהֲווֹ שַׁמְעִין אִינּוּן תּוּשְׁבְּחָן, וְקָאֵים רוּחֵיהוֹן בְּגַוַוּיְיהוּ דְּלָא פַּרְחָן.

26. בַּר נָשׁ כַּד אִיהוּ שָׁבִיק פּוּלְחָנָא, כְּדֵין יָדַע תְּבִירוּ דְּגַרְמוֹי, תְּבִירוּ דְּרוּחֵיהּ. כַּך יִשְׂרָאֵל, כַּד נַפְקוּ מִמִּצְרַיִם, כְּדֵין טָעִימוּ טַעֲמָא דְּמוֹתָא, וְקוּדְשָׁא בְּרִיך הוּא אַסֵּי לוֹן, דִּכְתִיב וַיְיָ׳ הוֹלֵך לִפְנֵיהֶם יוֹמָם וְגוֹ׳. וְכָל אוֹרְחִין, הֲווֹ סַלְקִין רֵיחִין דְּאַסְוָתָא, וְעָאלִין לְגוּפַיְיהוּ וְאִתְּסְיָין, וְקָל תּוּשְׁבְּחָן דַּהֲווֹ שַׁמְעִין, הֲווֹ חַדָּאן וְנַיְיחִין בְּרוּחֵיהוֹן.

26. One knows AND FEELS his broken bones and broken spirit only after he leaves his work. Yisrael only tasted death when they departed from Egypt, but the Holy One, blessed be He, healed them, as is written: "And Hashem went before them by day..." (Shemot 13:21). All the roads exuded scents of healing which entered their bodies, and they were healed. From the sound of the praises that they heard, they rejoiced and reposed and purified their spirit.

27. וּפַרְעֹה וְכָל אִינּוּן אוּכְלוֹסִין דִּילֵיהּ, הֲווֹ אַזְלֵי בַּתְרַיְיהוּ, לְאוֹזְמָא לוֹן, עַד דְּנַפְקוּ מֵאַרְעָא דְּמִצְרַיִם. וְכֵן כָּל אִינּוּן רַבְרְבִין דִּמְמָנָן עֲלֵיהוֹן, וְעַל שְׁאַר עַמִּין, אוֹזִיפוּ לָהּ לִשְׁכִינְתָּא וּלְיִשְׂרָאֵל כֻּלְּהוּ, עַד דְּשָׁארוּ בְּאֵיתָם בִּקְצֵה הַמִּדְבָּר, הה״ד, וַיְהִי בְּשַׁלַּח פַּרְעֹה אֶת הָעָם וְגוֹ׳. כִּי קָרוֹב הוּא, כִּי קָרוֹב הוּא. הַהוּא אוֹמָאָה דְּאוֹמֵי אֲבִימֶלֶך לַאֲבָהָן, עַל הַהוּא טִיבוּ דְּעָבְדוּ פְּלִשְׁתִּים לַאֲבָהָן, דִּכְתִיב כַּחֶסֶד אֲשֶׁר עָשִׂיתִי עִמָּך תַּעֲשֶׂה עִמָּדִי וְעִם הָאָרֶץ אֲשֶׁר גַּרְתָּ בָּהּ.

27. **Pharaoh and all his people went after Yisrael to accompany them until they left Egypt. Likewise, all the supreme princes, who were appointed over them and the other nations, accompanied the Shechinah and all of Yisrael until they camped at Eitam, on the edge of the wilderness. This is what is written: "And it came to pass when Pharaoh had let the people go...although that was near" (Ibid. 17). "... that was near..." MEANS because that oath is near, the oath which Avimelech swore to the Patriarchs because of the good that the Philistines did for the Patriarchs, as is written: "But according to the kindness that I have done to you, you shall do to me, and to the land in which you have sojourned" (Beresheet 21:23).**

2. Three deaths

We hear that at the time of the first Passover, there were three revengeful deaths performed against Egypt: the one that related to the deaths of the firstborn, the one that God killed at midnight, and the one when Pharaoh saw the death in his own house. Rabbi Shimon says that Pharaoh himself killed all the ministers and advisers who counseled him to refuse to send out the children of Yisrael. Then he called Moses and Aaron and told them to leave, "and bless me also." Then he accompanied them out of the country.

28. וַיְהִי בְּשַׁלַּח פַּרְעֹה אֶת הָעָם, מַה כְּתִיב לְעֵילָא, וַיָּקָם פַּרְעֹה לַיְלָה הוּא וְכָל עֲבָדָיו. תָּא חֲזֵי, נוּקְמָא עִלָּאָה דְּעָבֵד קוּדְשָׁא בְּרִיך הוּא בְּמִצְרַיִם. תְּלַת מוֹתָנֵי הֲווֹ. חַד, דְּעָבְדוּ בּוּכְרִין בְּמִצְרַיִם, דְּקָטִילוּ כָּל אִינּוּן דְּאַשְׁכָּחוּ. וְחַד, דְּקָטַל קוּדְשָׁא בְּרִיך הוּא בְּפַלְגוּת לֵילְיָא. וְחַד, כַּד חָמָא פַּרְעֹה מוֹתָנָא בְּבֵיתֵיהּ בִּבְנוֹי וּבְעַבְדּוֹי, קָם וְזָרִיז גַּרְמֵיהּ, וְקָטִיל אֲפַרְכִין וְסַרְכִין, וְכָל דְּאַמְלִיכוּ לֵיהּ לְסָרְבָא בְּעַמָּא עַד דְּאוֹרַיְיתָא אַסְהִידַת עָלֵיהּ דְּאִיהוּ קָם בְּלֵילְיָא מַמָּשׁ. כְּמָה דְּלֵילְיָא קָטַל בּוּכְרִין וְעָבֵד נוּקְמִין, הָכִי קָם פַּרְעֹה בְּאַרְעָא דְּמִצְרַיִם, וְקָטַל וְעָבֵד נוּקְמִין בְּסַרְכּוֹי, וְאָפַרְכּוֹי, וַאֲמַרְכְּלוֹי, וּבְכָל אִינּוּן רַבְרְבִין הה״ד וַיָּקָם פַּרְעֹה לַיְלָה, דְּקָם לְקַטְלָא וּלְשֵׁיצָאָה.

29. אוֹרְחוֹי דְּכַלְבָּא, כַּד מַחְיָין לֵיהּ בְּאַבְנָא, אִיהוּ אָתֵי וְנָשִׁיךְ לְחַבְרֵיהּ, כַּךְ פַּרְעֹה, לְבָתַר אִיהוּ הֲוָה אָזִיל בַּשְׁוָקֵי, וַהֲוָה מַכְרִיז וְאָמַר, קוּמוּ צְאוּ מִתּוֹךְ עַמִּי, אַתּוּן קְטַלְתּוּן לְכָל בְּנֵי מָתָא, אַתּוּן קְטַלְתּוּן סָרְכֵי וְאַפַּרְכֵי וְכָל בְּנֵי בֵּיתִי, הה״ד וַיִּקְרָא לְמֹשֶׁה וּלְאַהֲרֹן לַיְלָה. כְּיוָן דְּבִידְכוֹן הֲוָה כֹּלָּא, וּבְרַכְתֻּם גַּם אוֹתִי, דְּלָא תִּקְטְלוּן לִי. לְבָתַר אִיהוּ בְּגַרְמֵיהּ אוֹזִיף לוֹן, וְאַפִּיק לוֹן מֵאַרְעָא, הה״ד וַיְהִי בְּשַׁלַּח פַּרְעֹה אֶת הָעָם וְגוֹ׳.

29. The nature of a dog is that when you hit him with a stone, he goes and bites its neighbor. Pharaoh did likewise. Afterwards, he went out in the marketplaces and announced, "Rise up, and get you out from among my people" (Shemot 12:31) - you killed all the inhabitants of the city, you killed the rulers and ministers and all the members of my household. Hence, it is written: "And he called Moses and Aaron by night" (Ibid.). Since everything was caused by you, "And bless me also" (Ibid. 32), by not killing me. Afterwards, he himself accompanied them and took them out of the country. This is what is written: "And it came to pass, when Pharaoh had let the people go..."

3. "And Elohim led the people about"
Rabbi Yehuda wonders why after the children of Yisrael were circumcised, had offered the Passover sacrifice and were bound to God, He still calls them "the people" and not "My people." Rabbi Shimon explains that it was because they were still attached to the mixed multitude. There follows a short story about Rabbi Yitzchak and Rabbi Yehuda turning themselves away from an evil man, wishing not to associate with him. Rabbi Yitzchak then speaks about "Fret not yourself because of evil doers." We learn that if it were not for the mixed multitudes the people of Yisrael would not have died, because the molten calf would never have been made. The Holy One, blessed be He, had wanted at that time to liberate them from death and the yoke of other nations, but that deed caused ruin to everything. The rabbis, saying that Moses instructed the people to accept the mixed multitudes, then dispute gently about how many of the multitudes were from the nation of Yisrael. Rabbi Shimon talks about the Jubilee, the fifty gates of Binah, and the fifty days that Yisrael lingered to receive the Torah. He explains why Moses took the bones of Joseph with him when they left Egypt. Serah the daughter of Asher showed Moses where the bones were hidden.

30. וַיַּסֵּב אֱלֹהִים אֶת הָעָם דֶּרֶךְ הַמִּדְבָּר יַם סוּף לְתַקָּנָא אָרְחָא לְאַתְרֵיהּ. ר׳ יְהוּדָה אָמַר, מַאי שְׁנָא כַּד הֲווֹ יִשְׂרָאֵל בְּמִצְרַיִם, דִּכְתִיב, שַׁלַּח אֶת עַמִּי, כִּי אִם מָאֵן אַתָּה לְשַׁלֵּחַ אֶת עַמִּי, בְּנִי בְּכוֹרִי יִשְׂרָאֵל, וּבְהַהוּא זִמְנָא לָא הֲווֹ גְזִירִין, וְלָא אִתְקַשָּׁרוּ בֵּיהּ כַּדְקָא יֵאוֹת. וְהָכָא דַּהֲווֹ גְזִירִין, וְעָבְדוּ פִּסְחָא, וְאִתְקַשָּׁרוּ בֵּיהּ, קָרֵי לוֹן אֶת הָעָם.

30. "And Elohim led the people about, through the way of the wilderness of the sea of Suf," NAMELY, to make way to His place IN ORDER TO EVENTUALLY SPLIT THE SEA OF SUF. IF NOT FOR THIS, IT WOULD HAVE BEEN ENOUGH TO SIMPLY LEAD THEM THROUGH THE WILDERNESS, AND NOT BY WAY OF THE SEA OF SUF. Rabbi Yehuda said: Why the difference? When Yisrael were in Egypt, it is written: "Let My people go" (Shemot 5:1); "if you refuse to let My people go" (Shemot 10:4); and, "Yisrael is My son, my first born" (Shemot 4:22). They were not circumcised at that time and were not bound TO THE HOLY ONE, BLESSED BE HE, properly. But once they were circumcised, had offered the Passover sacrifice, and were bound to Him, He calls them "the people" and not "My people."

31. אֶלָּא בְּגִין הַהוּא עֵרֶב רַב, דְּאִתְדְּבָקוּ בְּהוּ, וְאִתְעָרְבוּ בַּהֲדַיְיהוּ, קָרֵי לוֹן אֶת הָעָם סְתָם. כד״א, וַיִּגּוֹף יְיָ׳ אֶת הָעָם עַל אֲשֶׁר עָשׂוּ אֶת הָעֵגֶל. וַיִּקָּהֵל הָעָם עַל אַהֲרֹן. וַיַּרְא הָעָם כִּי בֹשֵׁשׁ מֹשֶׁה. וְכֵן כֻּלְּהוּ.

31. HE ANSWERS: It was due to the mixed multitude that attached themselves to them and were mixed with them that He calls them "the people" AND NOT "MY PEOPLE." It is written: "And Hashem plagued the people for the calf they made" (Shemot 32:35); "the people gathered themselves together to Aaron"; and, "the people saw that Moses delayed" (Ibid. 1). DURING A PERIOD WHEN THE CHILDREN OF YISRAEL WERE IN A DECADENT STATE, HE CALLS THEM SIMPLY, "THE PEOPLE" AND NOT "MY PEOPLE."

32. ר׳ יִצְחָק וְר׳ יְהוּדָה הֲווֹ אַזְלֵי מֵאוּשָׁא לְלוּד, וַהֲוָה עִמְּהוֹן יוֹסֵי טַיָּיעָא, בִּקְטִירָא דְּגַמְלֵי עֲטוּפִירָא בְּכַתְפֵיהוּ. עַד דַּהֲווֹ אַזְלֵי, אַשְׁכַּח הַהוּא יוֹסֵי טַיָּיעָא אִנְתּוּ חֲדָא דִּשְׁאַר עַמִּין, דְּקָטִיר בִּירוֹקֵי חַקְלָא, אִשְׁתְּמִיט מִנַּיְיהוּ וְאַתְקִיף בָּהּ, וְאָתָא עָלָהּ. תַּוְוּהוּ ר׳ יִצְחָק וְר׳ יְהוּדָה, אָמְרוּ נֵיתוּב מֵאָרְחָא דָּא, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא בָּעָא לְאַחְזָאָה לָן, דְּלָא נִתְחַבַּר בַּהֲדֵיהּ. תָּבוּ מֵאָרְחָא, בָּדְקוּ בַּתְרֵיהּ, וְאַשְׁכְּחוּ דִּבְרֵיהּ דְּבַת אֵל נֵכָר הֲוָה, וַאֲבוּהָ פָּסִיל זַרְעָא הֲוָה. אָמְרוּ, בְּרִיךְ רַחֲמָנָא דְּשֵׁזִיב לָן.

32. Rabbi Yitzchak and Rabbi Yehuda were traveling from Usha to Lod with camels tied TO ONE ANOTHER IN SINGLE FILE, and with loads on their shoulders. They were accompanied by Yosi the Merchant. While they were traveling, Yosi the Merchant found a woman of the other nations who was gathering among the grasses in the field. He turned away from them, and then raped her, coming in to her. Rabbi Yitzchak and Rabbi Yehuda wondered and said: Let us return from this road, for the Holy One, blessed be He, wishes to show us that we should not associate with him. They returned from that way. They investigated him and learned that he was the son of a gentile woman while his father was of unfit ancestry. They said: Blessed is the Merciful One who has saved us.

33. Rabbi Yitzchak opened the discussion, saying: "Fret not yourself because of evil doers" (Tehilim 37:1). HE ASKS: Who are these evil doers, for it is not written 'sinners' or 'wicked'? HE RESPONDS: Rather "evil doers" are those that bring evil to themselves and to those who join up with them. Rabbi Yehuda said, "FRET NOT YOURSELF BECAUSE OF evil doers," IS DEFINED as staying away from evil doers so that you do not become friends and associate with them. Also, this is so that their actions do not hurt you and you are not caught for their sins.

33. פָּתַח ר׳ יִצְחָק וְאָמַר אַל תִּתְחַר בַּמְרֵעִים. מַאן אִינּוּן מְרֵעִים, דְּלָא כְּתִיב חַטָּאִים, אוֹ רְשָׁעִים. אֶלָּא מְרֵעִים, דְּאַבְאִישִׁין לְגַרְמַיְיהוּ, וּלְהָנֵי דְּמִתְחַבְּרָן בַּהֲדַיְיהוּ. ר׳ יְהוּדָה אָמַר, מְרֵעִים: אַרְחִיק גַּרְמָךְ מִמְּרֵעִים דְּלָא תֶּהֱוֹוֹן רֵעִים וַחֲבֵרִים כַּחֲדָא, דְּלָא יַבְאִישׁוּ לָךְ עוֹבְדּוֹי, וְתִתְפַּס בְּחֶטְאוֹי.

34. Come and behold: if it were not for the mixed multitudes that joined with Yisrael, the deed OF THE MOLTEN CALF would not have occurred, and all those people of Yisrael would not have died. They would not have brought all that they did upon Yisrael. Come and behold: this deed and iniquity was the cause of Yisrael's exile.

34. ת״ח, אִי לָא הֲוֹוּ אִינּוּן עֵרֶב רַב דְּאִתְחַבְּרוּ בְּהוֹן יִשְׂרָאֵל, לָא אִתְעֲבִיד הַהוּא עוֹבְדָא, וְלָא מִיתוּ מִיִּשְׂרָאֵל, כָּל אִינּוּן דְּמִיתוּ, וְלָא גָּרִים לוֹן לְיִשְׂרָאֵל כָּל מַה דְּגָרִים. ות״ח, הַהוּא עוֹבְדָא, וְהַהוּא חוֹבָה מַמָּשׁ, גָּרִים גָּלוּתְהוֹן דְּיִשְׂרָאֵל.

35. For we studied that the Holy One, blessed be He, desired that Yisrael be at that time, DURING THE RECEPTION OF THE TORAH, as the supernal angels. And He desired to liberate them from everything: freedom (Heb. cherut) from death, and liberation from the yoke of other nations, as is said: "engraved (Heb. chaurut) on the tablets" (Shemot 32:16). Do not pronounce it "chaurut" WITH THE VOWEL A, but RATHER ONLY WITH THE E: 'cherut'.

35. דְּתָנִינָן, בָּעָא קוּדְשָׁא בְּרִיךְ הוּא, דְּיִשְׁתַּכְּחוּן יִשְׂרָאֵל בְּהַהוּא שַׁעֲתָא כְּמַלְאֲכֵי עִלָּאֵי, וּלְמֶעְבַּד לוֹן חֵירִין מִכֹּלָּא, חֵירִין מִמּוֹתָא, וּלְמֶהֱוֵי חֵירִין מִן שִׁעְבּוּדָא דְּשַׁאַר עַמִּין, כמד״א, חָרוּת עַל הַלּוּחוֹת, אַל תִּקְרֵי חָרוּת, אֶלָּא חֵירוּת.

36. As soon as that deed was done, they instigated everything. They caused the deaths of thousands among Yisrael, they caused submission to other kingdoms, and they caused the breaking of the original tablets. All this was due to the connection of the mixed multitudes who joined with them.

36. כֵּיוָן דְּאִתְעֲבִיד הַהוּא עוֹבְדָא, גָּרִימוּ כֹּלָּא. גָּרִימוּ מוֹתָא, גָּרִימוּ שִׁעְבּוּד מַלְכְּוָן, גָּרִימוּ דְּאִתְּבְרוּ אִינּוּן לוּחֵי קַדְמָאֵי, גָּרִימוּ דְּמִיתוּ מִיִּשְׂרָאֵל, כַּמָּה אַלְפִין מִנַּיְיהוּ. וְכָל דָּא, בְּגִין אִתְחַבְּרוּתָא דְּאִינּוּן עֵרֶב רַב, דְּאִתְחַבְּרוּ בְּהוּ.

37. Here too, due to THE MOTLEY CROWD, they were not called 'children of Yisrael', nor 'Yisrael', nor 'My people', but merely, "the people." You may reason THAT IT IS INDEED WRITTEN: "And the children of Yisrael went up armed" (Shemot 13:18). This is because the motley crowd had not yet joined up with them when they first rose out of Egypt. Thus, He still calls them "the children of Yisrael." They are referred to as "the people" as soon as they were joined with them, as mentioned in the scripture: "And a mixed multitude went up also with them" (Shemot 12:38).

37. אוּף הָכָא, בְּגִינֵיהוֹן, לָא אִתְקְרוּן בְּנֵי יִשְׂרָאֵל, וְלָא יִשְׂרָאֵל, וְלָא עַמִּי, אֶלָּא הָעָם סְתָם. וְאִי תֵּימָא וַחֲמוּשִׁים עָלוּ בְּנֵי יִשְׂרָאֵל. כַּד הֲוֹוּ סַלְקִין מִמִּצְרַיִם, וְלָא אִתְחַבְּרוּ בַּהֲדַיְיהוּ אִינּוּן עֵרֶב רַב, קָרֵי לוֹן בְּנֵי יִשְׂרָאֵל, כֵּיוָן דְּאִתְחַבְּרוּ בַּהֲדַיְיהוּ, דִּכְתִיב וְגַם עֵרֶב רַב עָלָה אִתָּם, קָרֵי לוֹן הָעָם.

38. Rabbi Yosi insisted and said: It is written, "For as you have seen Egypt today you will never see them again" (Shemot 14:13). Yet every day they saw the mixed multitude, WHO WERE EGYPTIANS. Rabbi Yehuda said: It is written, "a mixed multitude" and not 'Egypt', for there were many other nations in Egypt AND FROM THEM CAME THE MOTLEY CROWD. Moreover all of them were circumcised and, since they were circumcised, they were not considered Egyptians.

38. רִבִּי יוֹסֵי אַקְשֵׁי וְאָמַר, כְּתִיב כִּי אֲשֶׁר רְאִיתֶם אֶת מִצְרַיִם הַיּוֹם לֹא תוֹסִיפוּ לִרְאוֹתָם עוֹד עַד עוֹלָם. אִי הָכִי, כָּל יוֹמָא הֲוֹוּ חָמָאן לְהַהוּא עֵרֶב רַב. אָמַר רִבִּי יְהוּדָה, עֵרֶב רַב כְּתִיב, וְלָא מִצְרַיִם, דְּהָא כַּמָּה שְׁאַר עַמִּין הֲוֹוּ דַּיְּרֵי בְּמִצְרַיִם. וְלָא עוֹד אֶלָּא דְּכֻלְּהוּ אִתְגְּזָרוּ, וְכֵיוָן דְּאִתְגְּזָרוּ, לָא אִקְרוּן מִצְרָאֵי.

39. וְעַל פּוּמָא דְּמֹשֶׁה קַבִּילוּ לוֹן. וְהַיְינוּ מַה דְּאָמַר הַכָּתוּב, לֵךְ רֵד כִּי שִׁחֵת עַמְּךָ סָרוּ מַהֵר מִן הַדֶּרֶךְ אֲשֶׁר צִוִּיתִם. צִוִּיתָם כְּתִיב. וַחֲמֻשִׁים עָלוּ בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם, חַד מֵחֲמִשָּׁה הֲוֹוּ. וְר׳ יוֹסֵי אוֹמֵר חֲמִשָּׁה מִיִּשְׂרָאֵל, וְחַד מִנַּיְיהוּ. רִבִּי יְהוּדָה אוֹמֵר, וַחֲמֻשִׁים: אֶחָד מֵחֲמִשִּׁים.

39. According to the instructions of Moses, they accepted them. This is what the verse said: "Go, get you down; for your people...have become corrupt: they have turned aside quickly out of the way which I commanded them" (Shemot 32:7-8). "I commanded them," is written, WHICH MEANS THAT MOSES HAD INSTRUCTED THEM TO ACCEPT THE MIXED MULTITUDES. "And the children of Yisrael went up armed (Heb. chamushim) out of the land of Egypt," MEANING one out of five (Heb. chamisha) were YISRAEL. Rabbi Yosi said: Five were of Yisrael and one FROM THE MIXED MULTITUDES. Rabbi Yehuda said: "chamushim," one out of fifty (Heb. chamishim) WERE OF THE MIXED MULTITUDES.

40. אר״ש, בְּגִין דְּהַהוּא יוֹבְלָא סָלִיק לוֹן מִמִּצְרַיִם, בְּגִין כָּךְ וַחֲמֻשִׁים עָלוּ בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם. וְאִי לָאו, לָא סְלִיקוּ, וְעַל דָּא אִתְעַכְּבוּ חַמְשִׁין יוֹמִין לְקַבְּלָא אוֹרַיְיתָא. וּמֵהַהוּא אֲתָר נַפְקַת אוֹרַיְיתָא, וְאִתְיְהִיבַת, וְעַל דָּא וַחֲמֻשִׁים חָסֵר. דִּבְגִין דָּא עָלוּ בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם.

40. Rabbi Shimon said: the Jubilee, WHICH IS BINAH, did take them up from the land of Egypt. Therefore, it is written: "And the children of Yisrael went up armed (Heb. chamushim) out of the land of Egypt," WHICH REFERS TO BINAH, CALLED 'JUBELEE (HEB. YOVEL), THAT CONTAINS FIFTY (HEB. CHAMISHIM) GATES. If not FOR YOVEL, they would not have left. Therefore, they tarried fifty days to receive the Torah. The Torah did emerge and was given from that place OF YOVEL. Therefore, "chamushim" is without a Vav, MEANING THAT IF IT HAD MEANT "ARMED," IT WOULD HAVE BEEN SPELLED WITH A VAV. BUT IT ONLY INDICATES THE NUMBER FIFTY (HEB. CHAMISHIM), WHICH IS THE SECRET OF JUBILEE. Due to it the children of Yisrael went up from Egypt.

41. וַיִּקַּח מֹשֶׁה אֶת עַצְמוֹת יוֹסֵף וְגוֹ׳. אֲמַאי סָלִיק גַּרְמוֹי. אֶלָּא, בְּגִין דַּהֲוָה רֵישָׁא לְנַחְתָּא לְגָלוּתָא. וְלָא עוֹד, אֶלָּא דְּאִיהוּ סִימָנָא דִּגְאוּלָה הֲוָה לֵיהּ וְאוּמֵי לְהוּ לְיִשְׂרָאֵל עַל דָּא, הה״ד כִּי הַשְׁבֵּעַ הִשְׁבִּיעַ אֶת בְּנֵי יִשְׂרָאֵל, וְהָא אִתְּמַר.

41. "And Moses took the bones of Joseph..." (Shemot 13:19) HE ASKS: Why did MOSES bring up his bones? HE ANSWERS: It is because he was the first to descend into exile. And in addition, only he possessed the sign for the redemption, NAMELY, "WILL SURELY VISIT YOU" (IBID.). He bound Yisrael by oath in this. This is what is written: "He had laid an oath on the children of Yisrael" (Ibid.). And this was explained.

42. זַכָּאָה חוּלָקָא דְּמֹשֶׁה, דְּיִשְׂרָאֵל הֲווֹ עַסְקִי לְמִשְׁאַל מָמוֹנָא מִמִּצְרָאֵי, וּמֹשֶׁה הֲוָה עָסִיק בְּאוּמָאָה דְּיוֹסֵף. וְאִית דְּאַמְרֵי אֲרוֹנָא בְּנִילוּס הֲוָה, וּבְשְׁמָא קַדִּישָׁא סָלִיק לֵיהּ, וְעוֹד אָמַר מֹשֶׁה, יוֹסֵף, הִגִּיעַ זְמַן פּוּרְקָנָא דְּיִשְׂרָאֵל, וְאָמַר עֲלֵה שׁוֹר. וְסָלִיק. וְאִית דְּאַמְרֵי, בֵּין מַלְכֵי מִצְרָאֵי הֲוָה, וּמִתַּמָּן סָלִיק. וְאִית דְּאַמְרֵי, בְּגִין דְּלָא יַעַבְדּוּן לֵיהּ ע״ז, שָׁוּוֹ בְּנִילוּס וְסֶרַח בַּת אָשֵׁר חַיְּיאַת לֵיהּ לְמֹשֶׁה.

42. Fortunate is the part of Moses, for Yisrael were occupied with borrowing silver from Egypt and Moses was occupied with the oath of Joseph. Some said that his casket was in the Nile River, and he raised it by the Holy Name. Moses also said: 'Joseph, the time for the redemption of Yisrael has arrived.' And he said: 'Rise ox', and he rose - SINCE JOSEPH IS CALLED 'OX', AS IS WRITTEN: "HIS FIRSTLING OF HIS HERD, GRANDEUR IS HIS" (DEVARIM 33:17). Some said he was among the kings of Egypt and he ascended from there. And some said that they put him into the Nile in order that they would not make him into an idol. Serach, the daughter of Asher, WHO WAS ALIVE DURING THE HAPPENING, showed Moses HIS PLACE.

4."And Hashem went before them by day"
Rabbi Yosi says that it is necessary to be occupied with the Torah day and night, and that one must rise after midnight to study Torah because it is then that the Holy One, blessed be He, enters into the Garden of Eden to delight Himself with the righteous there. He draws a thread of kindness during the day for those who occupy themselves with Torah in the night. Rabbi Yitzchak talks about "And Hashem went before them by day," saying that the Shechinah traveled with the Patriarchs - Abraham, Isaac, Jacob and King David. They are all the Holy Chariot of above. The people traveled day and night when they left Egypt, so that they would be complete with everything, night and day together - the aspect of Zeir Anpin and the aspect of Nukva. The "pillar of cloud" was Chesed, Abraham, and the "pillar of fire" was Gvurah, Isaac, so that Yisrael was illuminated by day and by night. Again we are told of the fifty days' delay after their redemption from Egypt before they received the Torah at Mount Sinai. Then the fifty days of Jubilee, the fifty gates of Binah, dwelled upon them. Rabbi Yitzchak says that the Pharaoh's wise men and sorcerers, who saw that Yisrael were traveling by day and by night, told him that the people had fled.

43. "And Hashem went before them by day" (Shemot 13:21). Rabbi Yosi opened the discussion, saying: "To the Chief Musician upon the hind of dawn. A psalm of David" (Tehilim 22:1). How beloved is the Torah before the Holy One, blessed be He, for anyone who is occupied with Torah is beloved above and below. The Holy One, blessed be He, hearkens to his words, He does not forsake him in this world and He does not forsake him in the World to Come.

43. וַיְיָ׳ הוֹלֵךְ לִפְנֵיהֶם יוֹמָם. רִבִּי יוֹסֵי פָּתַח, לַמְנַצֵּחַ עַל אַיֶּלֶת הַשַּׁחַר מִזְמוֹר לְדָוִד. כַּמָּה חֲבִיבָא אוֹרַיְיתָא קֳמֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּכָל מַאן דְּאִשְׁתְּדַל בְּאוֹרַיְיתָא, רָחִים הוּא לְעֵילָא, רָחִים הוּא לְתַתָּא, קוּדְשָׁא בְּרִיךְ הוּא אָצִית לֵיהּ לְמִלּוֹלוֹי, לָא שָׁבִיק לֵיהּ בְּהַאי עָלְמָא וְלָא שָׁבִיק לֵיהּ בְּעָלְמָא דְּאָתֵי.

44. It is necessary to be occupied with the Torah by day and night, as is written: "But you shall meditate therein day and night" (Yehoshua 1:8), and, "If my Covenant be not day and night..." (Yirmeyah 33:25). HE ASKS: It is justified by day, WHICH IS A TIME FOR WORK FOR EVERYBODY, but during the night, WHICH IS A TIME FOR REST, why IS IT NECESSARY TO BE OCCUPIED WITH TORAH? HE ANSWERS: So that a complete Holy Name will be present by him. For as there is no day without night, and it is only complete when one is with the other, so is it necessary for the Torah to be present with the person day and night. The completeness should be with the person day and night.

44. וְאוֹרַיְיתָא בָּעֵי לְמִלְעֵי בָּהּ בִּימָמָא וּבְלֵילְיָא, דִּכְתִיב, וְהָגִיתָ בּוֹ יוֹמָם וָלַיְלָה. וּכְתִיב אִם לֹא בְרִיתִי יוֹמָם וָלַיְלָה וְגוֹ׳. תִּינַח בִּימָמָא, בְּלֵילְיָא אֲמַאי. בְּגִין דְּיֵהֵא שְׁכִינַח לְגַבֵּי שְׁמָא קַדִּישָׁא שְׁלִים. כַּמָּה דְּלֵית יוֹמָם בְּלָא לֵילְיָא, וְלָאו אִינּוּן שְׁלִים, אֶלָּא דָּא עִם דָּא, כַּךְ בָּעֵי אוֹרַיְיתָא, לְאִשְׁתַּכְּחָא עִמֵּיהּ דב״נ יוֹמָא וְלֵילְיָא, לְמֶהֱוֵי שְׁלִימוּתָא לְגַבֵּי דב״נ יוֹמָם וָלַיְלָה.

45. We have learned that the main part of the night is from midnight and further. Even though the first half of the night is part of the night, the Holy One, blessed be He, enters the Garden of Eden at midnight to delight Himself with the Righteous WHO ARE THERE. Then a person should wake up and become occupied with Torah.

45. וְהָא אִתְּמַר, דְּעִקָּרָא דְּלֵילְיָא, מִפַּלְגוּתָא וְאִילָךְ. וּאע״ג דְּפַלְגוּ קַדְמָיתָא בִּכְלָלָא דְּלֵילְיָא הוּא, אֲבָל בְּפַלְגוּת לֵילְיָא, קוּדְשָׁא בְּרִיךְ הוּא עָאל בְּגִנְתָּא דְּעֵדֶן, לְאִשְׁתַּעְשָׁעָא עִם צַדִּיקַיָּא, וּכְדֵין, בָּעֵי לֵיהּ לְבַר נָשׁ לְמֵיקַם, וּלְמִלְעֵי בְּאוֹרַיְיתָא.

46. We have learned that the Holy One, blessed be He, hearkens to the voices of all the Righteous in the Garden of Eden, as is written: "You who dwell in the gardens, the companions hearken to your voice; cause me to hear it" (Shir Hashirim 8:13). They have already explained it. "You who dwell in the gardens" is the Congregation of Yisrael, NAMELY MALCHUT, that praises the Holy One, blessed be He, with the praise of the Torah during the night. Blessed is the portion of he who joins with Her to praise the Holy One, blessed be He, with the praise of Torah.

46. וְהָא אִתְּמַר, דְּקוּדְשָׁא בְּרִיךְ הוּא וְכָל צַדִּיקַיָּא דִּבְגִנְתָּא דְּעֵדֶן, כֻּלְּהוּ צַיְיתִין לְקָלֵיהּ, הה״ד הַיּוֹשֶׁבֶת בַּגַּנִּים חֲבֵרִים מַקְשִׁיבִים לְקוֹלֵךְ הַשְׁמִיעֵנִי, וְהָא אוּקְמוּהָ, הַיּוֹשֶׁבֶת בַּגַּנִּים: דָּא כְּנֶסֶת יִשְׂרָאֵל, דְּאִיהִי מְשַׁבְּחַת לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, בְּשִׁבְחָא דְּאוֹרַיְיתָא, בְּלֵילְיָא. זַכָּאָה חוּלָקֵיהּ, מַאן דְּאִשְׁתַּתַּף בַּהֲדָהּ, לְשַׁבְּחָא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, בְּשִׁבְחָא דְּאוֹרַיְיתָא.

47. When the morning arrives, the Congregation of Yisrael comes, WHICH IS MALCHUT, and delights with the Holy One, blessed be He. And He extends the scepter of kindness not only to Her, but to all those who join her. We have learned it is written: "Yet Hashem will command His steadfast love in the daytime, and in the night His song shall be with me" (Tehilim 42:9). THIS MEANS THAT THE HOLY ONE, BLESSED BE HE, DRAWS A THREAD OF KINDNESS DURING THE DAY FOR HE WHO OCCUPIES HIMSELF WITH TORAH DURING THE NIGHT. THEREFORE, MALCHUT is called 'the hind of dawn', SINCE SHE PRAISES THE HOLY ONE, BLESSED BE HE, DURING THE NIGHT WITH THE PRAISE OF TORAH.

47. וְכַד אָתֵי צַפְרָא, כ״י אַתְיָא וּמִשְׁתַּעְשָׁעָא בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, וְאוֹשִׁיט לָהּ לְגַבָּהּ שַׁרְבִּיטָא דְּחֶסֶד, וְלָא עָלָהּ בִּלְחוֹדָהָא, אֶלָּא עָלָהּ, וְעַל אִינּוּן דְּמִשְׁתַּתְּפִין בַּהֲדָהּ, וְהָא אִתְּמַר דִּכְתִיב, יוֹמָם יְצַוֶּה יְיָ׳ חַסְדּוֹ וּבַלַּיְלָה וְגוֹ׳. וְעַל דָּא אַיֶּלֶת הַשַּׁחַר אִקְרֵי.

48. Rabbi Shimon said: At the time when morning is to light up, the light becomes darkened and blackened and the blackness is prevalent. Then a wife unites with her husband, for we have learned that at THE THIRD WATCH, a wife converses with her husband, NAMELY, MALE AND FEMALE, to mate with him and she enters his sanctuary.

48. וא״ר״ש, בְּשַׁעֲתָא דְּבָעֵי לְאִתְנַהֲרָא צַפְרָא, אִתְחֲשַׁךְ וְאִתְקַדַּר נְהוֹרָא, וְקַדְרוּתָא אִשְׁתְּכַח. כְּדֵין אִתְחַבְּרַת אִתְּתָא בְּבַעְלָהּ, דְּתָנִינָן, אִשָּׁה מְסַפֶּרֶת עִם בַּעְלָהּ, לְמִשְׁתְּעֵי בַּהֲדֵיהּ, וְעָאלַת לְהֵיכְלֵיהּ.

49. When the sun must set, the night lights up and comes and takes him. Then all the gates are closed, the donkeys bray, and the dogs bark. At midnight, the King starts to arise and the Queen, WHICH IS MALCHUT STARTS, to sing. The King, WHO IS ZEIR ANPIN, comes and knocks on the gate of the sanctuary and says, "Open for Me, My Sister, My love..." (Shir Hashirim 5:2). Then He delights with the souls of the righteous.

49. לְבָתַר כַּד בָּעֵי שִׁמְשָׁא לְמֵיעַל, אִתְנְהִיר וְאָתַת לֵילְיָא, וְנָטִיל לֵיהּ. כְּדֵין כָּל תַּרְעִין סְתִימִין, וְחַמְרִין נַעֲרִין, וְכַלְבִּין נַבְחִין, כַּד אִתְפְּלַג לֵילְיָא, שָׁאֲרִי מַלְכָּא לְמֵיקַם, וּמַטְרוֹנִיתָא לְזַמְּרָא, וְאָתֵי מַלְכָּא וְאָקִישׁ לְתַרְעָא דְּהֵיכְלָא, וְאָמַר פְּתְחִי לִי אֲחוֹתִי רַעְיָתִי וְגוֹ׳. וּכְדֵין מִשְׁתַּעֲשָׁע בְּנִשְׁמַתְהוֹן דְּצַדִּיקַיָּא.

50. Blessed is the portion of he who arose at that time with words of Torah. Therefore, all the inhabitants of the sanctuary of the Queen must arise at that time to praise the King, and they all praise before Him. The praise that rises from this world, which is far FROM HIM, is more acceptable to the Holy One, blessed be He, than all the rest.

50. זַכָּאָה חוּלְקֵיהּ דְּהַהוּא, דְּאִתְּעַר הַהוּא זִמְנָא בְּמִלֵּי דְאוֹרַיְיתָא, בְּגִין דָּא, כָּל אִינּוּן דִּבְנֵי הֵיכְלָא דְּמַטְרוֹנִיתָא, כֻּלְּהוּ בַּעְיָין לְמֵיקַם בְּהַהוּא זִמְנָא, לְשַׁבְּחָא לְמַלְכָּא וְכֻלְּהוּ מְשַׁבְּחָן קָמֵיהּ, וּשְׁבָחָא דְּסָלִיק מֵהַאי עָלְמָא, דָּא דְּאִיהוּ רָחִיק, דָּא נִיחָא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא מִכֹּלָּא.

51. When the night is gone, the morning comes and it becomes dark. The King and the Queen are in the secret of gladness, MEANING COUPLING. And He gives presents to Her and to all those in the sanctuary. Fortunate is he who is counted among THE MEMBERS OF THE SANCTUARY.

51. כַּד אִסְתְּלִיק לֵילְיָא, וְאָתֵי צַפְרָא, וְאִתְקְדַּר, כְּדֵין מַלְכָּא וּמַטְרוֹנִיתָא בְּרָזָא בְּחֶדְוָה, וְיָהִיב לָהּ מַתְּנָן, וּלְכָל בְּנֵי הֵיכְלָהּ. זַכָּאָה חוּלְקֵיהּ מַאן דְּאִיהוּ בְּמִנְיָינָא.

52. "And Hashem went before them by day." "AND HASHEM" MEANS the Holy One, blessed be He, and His court of law, WHICH IS MALCHUT, BECAUSE THE VAV (='AND') OF VAV YUD HEI VAV HEI ('AND HASHEM') INCLUDES MALCHUT. Rabbi Yitzchak said: We learned that the Shechinah travels with the Patriarchs, BECAUSE "went before them by day," is Abraham, "in a pillar of a cloud," is Isaac, and "to lead them the way," is Jacob, of whom it is written: "And Jacob went on his way" (Beresheet 32:2). "By night in a pillar of fire, to give them light" is King David.

52. וַיְיָ׳ הוֹלֵךְ לִפְנֵיהֶם יוֹמָם. קוּדְשָׁא בְּרִיךְ הוּא, וּבֵית דִּינֵיהּ. אָמַר רִבִּי יִצְחָק, הַיְינוּ דְּתָנֵינָן, שְׁכִינְתָּא בַּאֲבָהָתָא נַטְלָא. הוֹלֵךְ לִפְנֵיהֶם יוֹמָם: דָּא אַבְרָהָם. בְּעַמּוּד עָנָן: דָּא יִצְחָק. לַנְחוֹתָם הַדֶּרֶךְ: דָּא יַעֲקֹב. דִּכְתִיב בֵּיהּ וַיַּעֲקֹב הָלַךְ לְדַרְכּוֹ. וְלַיְלָה בְּעַמּוּד אֵשׁ לְהָאִיר לָהֶם: דָּא דָוִד מַלְכָּא.

53. They are all the holy Chariot of above. ABRAHAM, ISAAC AND JACOB ARE CHESED, GVURAH AND TIFERET, THE THREE LEGS OF THE THRONE, AND KING OF DAVID IS THE FOURTH LEG. In order that Yisrael should be perfect in everything and that the Patriarchs should see their redemption, as it is written: "And I will also surely bring you up" (Beresheet 46:4) with the Chariot, and: "And Hashem went...that they might go by day and by night." HE ASKS: Why did they travel day and night? Let them walk by day, and not by night like people who are fleeing. If the Holy One, blessed be He, guarded them, AND THEY DID NOT FEAR, why did they march day and night. HE ANSWERS: So they should be complete with everything, because there is no completeness unless day is with night, AS DAY IS THE ASPECT OF ZEIR ANPIN AND NIGHT IS THE ASPECT OF THE NUKVA. AND ALL PERFECTION PREVAILS WHEN THEY ARE JOINED TOGETHER IN THE SECRET OF: "AND THERE WAS EVENING AND THERE WAS MORNING, ONE DAY" (BERESHEET 1:5).

53. וְכֻלְּהוּ רְתִיכָא עִלָּאָה קַדִּישָׁא, לְמֵהַךְ יִשְׂרָאֵל בִּשְׁלִימוּתָא דְּכֹלָּא, בְּגִין דְּיֶחֱזוּן אֲבָהָן פּוּרְקָנָא דִּלְהוֹן, דִּכְתִיב וְאָנֹכִי אֶעֱלְךָ גַּם עָלֹה, עִם הַמֶּרְכָּבָה. וּכְתִיב וַיְיָ׳ הוֹלֵךְ וְגוֹ׳, לָלֶכֶת יוֹמָם וָלָיְלָה. וְכִי אֵמַאי הֲווֹ אַזְלֵי יוֹמָם וָלָיְלָה, יַהֲכוּן בִּימָמָא, וְלָא יַהֲכוּן בְּלֵילְיָא, כִּבְנֵי אֱנָשָׁא דְּעַרְקִין, כֵּיוָן דְּקוּדְשָׁא בְּרִיךְ הוּא נָטִיר לוֹן, אֲמַאי אַזְלִין בִּימָמָא וּבְלֵילְיָא. אֶלָּא, לְאִשְׁתַּכְחָא בְּהוּ שְׁלִימוּתָא דְּכֹלָּא, דְּלֵית שְׁלִימוּ אֶלָּא יוֹם וָלָיְלָה.

54. Rabbi Aba said: We have determined, "And Hashem went before them by day in a pillar of a cloud," refers to Abraham, WHO IS CHESED, and "by night in a pillar of fire," refers to Isaac, WHO IS GVURAH. If so, we can ask: where is Jacob, WHO IS TIFERET? HE ANSWERS: In the first word he is mentioned, and there he dwells, as is written: "And Hashem," WHICH IS TIFERET AND MALCHUT, AND JACOB IS TIFERET.

54. א״ר אַבָּא, הָכִי אוֹקִימְנָא, וַיְיָ׳ הוֹלֵךְ לִפְנֵיהֶם יוֹמָם בְּעַמּוּד עָנָן: דָּא אַבְרָהָם. וְלַיְלָה בְּעַמּוּד אֵשׁ: דָּא יִצְחָק. וְאִי הָכִי יַעֲקֹב אָן הוּא. אֶלָּא בְּמִלָּה קַדְמָאָה אִתְּמַר, וְתַמָּן שָׁאֲרִי, כְּמָה דִּכְתִיב וַיְיָ׳.

55. "And by night in a pillar of fire," in order to illuminate on this side BY DAY, WITH CHESED, and on that side BY NIGHT, WITH GVURAH. This was in order that when the Egyptians chased after them with their chariots and horsemen, THEY WOULD DROWN AND NOT EVEN ONE OF THEM WOULD SURVIVE, in order to glorify the Name of the Holy One, blessed be He. FOR THIS, HE NEEDED THE ASPECT OF GVURAH. In order to go day and night MEANS the illuminating mirror, WHICH IS ZEIR ANPIN THAT IS CALLED 'DAY', and the mirror that does not illuminate, WHICH IS MALCHUT THAT IS CALLED 'NIGHT'. It was also done in order to fool the Egyptians so they would say that it was a coincidence, AND IT WAS NOT HASHEM WHO DELIVERED THEM. THEREFORE, THEY WERE TRAVELING DAY AND NIGHT AS IF THEY WERE FLEEING, as written: "The Princes of Tzoan are become fools" (Yeshayah 19:13). "He turns wise men backwards" (Yeshayah 44:25). Therefore, they traveled day and night.

55. וְלַיְלָה בְּעַמּוּד אֵשׁ, הֲוָה נָהִיר, בְּסִטְרָא דָא וּבְדָא. בְּגִין דְּיִרְדְּפוּן מִצְרָאֵי בַּתְרֵיהוֹן, לְאִתְיַיקְרָא שְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא, בְּרִתּוּכוֹי וּפָרְשׁוֹי. בְּגִין לְמֵיזַל יְמָמָא וְלֵילְיָא, אַסְפַּקְלַרְיָא דְּנַהֲרָא, וּדְלָא נָהֲרָא. וְתוּ, בְּגִין לְאַטְעָאָה לְמִצְרָאֵי דְּיֵמְרוּן מִקְרֶה הוּא, דִּכְתִיב נוֹאֲלוּ שָׂרֵי צוֹעַן, וּכְתִיב מֵשִׁיב חֲכָמִים אָחוֹר, וְע״ד אַזְלֵי בִּימָמָא וּבְלֵילְיָא.

56. Rabbi Aba said: Happy is the portion of Yisrael, for the Holy One, blessed be He, delivered them from Egypt in order that they should be His portion and inheritance. Come and behold: from the side of Jubilee, WHICH IS BINAH, there is freedom for Yisrael. And so in the future to come, it is written: "And it shall come to pass on that day, that a great horn shall be blown" (Yeshayah 27:13).

56. רִבִּי אַבָּא אָמַר, זַכָּאָה חוּלָקְהוֹן דְּיִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא אַפִּיק לוֹן מִמִּצְרַיִם, לְמֶהֱוֵי חוּלָקֵיהּ וְאַחֲסַנְתֵּיהּ. וְת״ח, בְּסִטְרָא דְּיוֹבְלָא, אִשְׁתְּכַח חֵירוּ לְיִשְׂרָאֵל. וְכֵן לְזִמְנָא דְּאָתֵי, דִּכְתִיב וְהָיָה בַּיּוֹם הַהוּא יִתָּקַע בְּשׁוֹפָר גָּדוֹל וְגוֹ׳.

57. Because of that Jubilee, they were delayed for fifty days AFTER THEIR REDEMPTION FROM EGYPT to receive the Torah and to approach Mount Sinai. THIS WAS BECAUSE THERE ARE FIFTY GATES IN JUBILEE, AND IN ORDER TO BETTER THEMSELVES BY THEM THEY NEEDED FIFTY DAYS. Since they traveled during the day, they ALSO traveled during the night so that it would all be one day, and there would be no separation between day and night, WHICH ARE MALE AND FEMALE.

57. וּבְגִין הַהוּא יוֹבְלָא עִלָּאָה, אִתְעַכְּבוּ חַמְשִׁין יוֹמִין, לְקַבְּלָא אוֹרַיְיתָא, וּלְמִקְרַב לְטוּרָא דְּסִינַי. וְכֵיוָן דְּאָזְלֵי בִּימָמָא, אָזְלֵי בְּלֵילְיָא, לְמֶהֱוֵי כֹּלָּא חַד יוֹמָא, בֵּין יְמָמָא וְלֵילְיָא, וְלָא אִשְׁתְּכַח פְּרִישׁוּ.

58. And even more, they all went at their leisure, according to their own desire, IN ORDER TO COMBINE DAY AND NIGHT, WHICH ARE MALE AND FEMALE. On the day that they received the Torah, there were 50 complete days and nights, as it should be. There is no day without night, and there is no night without day, FOR THERE IS NO COMPLETENESS TO ZEIR ANPIN WITHOUT MALCHUT, AND THERE IS NO COMPLETENESS TO MALCHUT WITHOUT ZEIR ANPIN. Night and day are called 'one day', AS IS WRITTEN: "AND THERE WAS EVENING AND THERE WAS MORNING, ONE DAY" (BERESHEET 1:5). When they traveled fifty whole days, these fifty days of Jubilee dwelt upon them, WHICH ARE THE FIFTY GATES OF BINAH, and then the Torah was given to them through the side of Jubilee. Therefore, they traveled day and night.

58. וְלָא עוֹד, אֶלָּא דְּכֻלְּהוּ בְּנַיְיחָא אַזְלִין, לְרַעוּתָא דְּנַפְשַׁיְיהוּ, בְּיוֹמָא דְּקַבִּילוּ אוֹרַיְיתָא, הֲווֹ חַמְשִׁין יוֹמִין שְׁלִמִין, יוֹמֵי וְלֵילֵי כַּדְקָא יָאוֹת, דְּלֵית יוֹם בְּלָא לֵילָה, וְלֵית לֵילָה בְּלָא יוֹם, וְלֵילָה וְיוֹם אִקְרֵי יוֹם אֶחָד. וְכֵיוָן דְּאָזְלוּ חַמְשִׁין יוֹמִין שְׁלִימִין, כְּדֵין שָׁארוּ עָלַיְיהוּ אִינּוּן נ׳ יוֹמִין דְּיוֹבְלָא, וּמִסִּטְרָא דְּיוֹבְלָא אִתְיְיהִיב לְהוּ אוֹרַיְיתָא, וּבג״כ אַזְלִין יוֹמָא וְלֵילְיָא.

59. Rabbi Aba said: It is written: "And it came to pass, that when Isaac was old, and his eyes were dim" (Beresheet 27:1). Why? We have explained that one who loves the wicked, HIS EYES BECOME DIM. Come and behold: in Isaac, WHO IS GVURAH, night is included, WHICH IS MALCHUT, and the night is not bright. Therefore, "his eyes were dim." It is all one, BECAUSE THE INCLUSION OF NIGHT IN ISAAC IS IN THE SAME CONTEXT AS THE LOVE OF ISAAC FOR ESAU.

59. וא״ר אַבָּא, כְּתִיב וַיְהִי כִּי זָקֵן יִצְחָק וַתִּכְהֶיָן עֵינָיו, אֲמַאי. הָא אוֹקִימְנָא, מַאן דְּרָחִים לַחַיָּיבָא, הָכִי הוּא. וְת״ח, בְּיִצְחָק אִתְכְּלִיל לֵילְיָא, וְלֵילְיָא לָא בָהִיר, וְע״ד וַתִּכְהֶיָן עֵינָיו, וְכֹלָּא חַד.

60. Rabbi Yitzchak opened the discussion, saying: "And it was told the king of Egypt that the people had fled" (Shemot 14:5). HE ASKS: "And it was told." Who told him? HE ANSWERS: We have explained that his wise men and sorcerers gathered about him and informed him that the people had fled. Why did they say this? Because they saw, in their wisdom, that YISRAEL were traveling day and night. They said they were fleeing and they saw that they were not traveling on the straight road, as is written: "And they turn and encamp before Pi Hachirot" (Ibid. 2). AND THEY INFORMED HIM OF THIS ALSO. THEREFORE, HE CHASED AFTER THEM.

60. ר׳ יִצְחָק פָּתַח וְאָמַר, וַיֻּגַּד לְמֶלֶךְ מִצְרַיִם כִּי בָרַח הָעָם, וַיֻּגַּד, מַאן קָאָמַר לֵיהּ. אֶלָּא, הָא אוּקְמוּהָ. אֲבָל חַכְמוֹי וְחַרְשׁוֹי אִתְכְּנָשׁוּ לְגַבֵּיהּ, וְאוֹדְעוּהוּ כִּי בָרַח הָעָם. וַאֲמַאי קָאמְרוּ דָּא. אֶלָּא חָמוּ בְּחָכְמְתָא דִּלְהוֹן, דַּהֲווֹ אַזְלֵי יְמָמָא וְלֵילְיָא, אָמְרוּ וַהֲאי עַרְקִין אִינּוּן. וְלָא עוֹד אֶלָּא דְּחָמוּ דְּלָא הֲווֹ אַזְלֵי בְּאוֹרַח מֵישָׁר, כְּמָה דִּכְתִיב וְיָשׁוּבוּ וְיַחֲנוּ לִפְנֵי פִּי הַחִירוֹת.

5. "And he took six hundred chosen chariots"
Rabbi Yosi says that the 600 chosen chariots corresponds to the number of the children of Yisrael, "about 600,000 men on foot." Rabbi Chiya tells us that when the Holy One, blessed be He, gives dominion to the ministers of the nations above, He gives it to their nations below, and when He brings them down from their grade above, He brings down their nations below. The minister of Egypt led the chariots of the other peoples, all of whom fell in the sea. Rabbi Chiya explains how Pharaoh harnessed the mares before the stallions, then the stallions before the mares, depending on whether he wanted them to run, or to fight. He compares this to the verse, "And Hashem went before them by day," saying that afterwards the Shechinah went behind the children of Yisrael.

61. "And he took six hundred chosen chariots" (Ibid. 7). HE ASKS: Why 600 chariots? Rabbi Yosi said: This corresponds to the number of the children of Yisrael, as is written: "About six hundred thousand men on foot" (Shemot 12:37). The word "chosen" corresponds to the men THAT WERE IN YISRAEL, who were the principal part of all the nation of Yisrael. "And all the chariots of Egypt," were all the other chariots that were secondary and behind THE SIX HUNDRED THAT WERE MENTIONED EARLIER. They correspond to the children IN YISRAEL WHO WERE NOT INCLUDED IN THE SIX HUNDRED THOUSAND MEN ON FOOT, BUT WERE SECONDARY TO THEM, as is said: "Besides children." He did everything according to the advice of his sorcerers and wise men. "And captains over every one of them." He did everything with wisdom, for they corresponded to the celestial levels - WHICH ARE PLACED two and one OVER THEM. Rabbi Yitzchak said: This accords with the Aramaic translation: 'stimulating officers', for they were swift in everything.

61. וַיִּקַּח שֵׁשׁ מֵאוֹת וְגוֹ׳. שֵׁשׁ מֵאוֹת אֲמַאי. א״ר יוֹסֵי, לְקֻבֵּל מִנְיָינָא דְּיִשְׂרָאֵל, דִּכְתִיב כְּשֵׁשׁ מֵאוֹת אֶלֶף רַגְלִי. בָּחוּר: לְקֻבֵּל הַגְּבָרִים דְּאִינּוּן עִקָּרָא דְּכָל יִשְׂרָאֵל. וְכָל רֶכֶב מִצְרָיִם: שְׁאַר רְתִיכִין, דְּאִינּוּן טְפָלִין לַאֲחוֹרֵי, לְקֻבֵּל הַטַּף דִּכְתִיב לְבַד מִטַּף. וְכֻלָּא עָבֵיד בְּעֵיטָא דְּחַרְשׁוֹי וְחַכְמוֹי. וְשָׁלִישִׁים עַל כֻּלּוֹ, כֻּלָּא בְּחָכְמְתָא, לְקֻבֵּל דַּרְגִּין עִלָּאִין, תְּרֵין וְחָד. ר׳ יִצְחָק אָמַר, כְּתַרְגּוּמוֹ, וּמְזָרְזִין. זְרִיזִין הֲווֹ בְּכֹלָּא.

62. "And he took six hundred chosen chariots." Rabbi Chiya said: It is written, "That Hashem shall punish the host of the high ones on high, and the kings of the earth upon the earth" (Yeshayah 24:21). At the time that the Holy One, blessed be He, gives dominion to the ministers of the nations above, He gives it to their nations below; and when He brings them down from their grade above, He brings down their nations below. "And he took six hundred chosen chariots." It was their minister WHO TOOK THEM. We have established that he led the chariots of the other peoples, FOR THESE SIX HUNDRED CHARIOTS WERE NOT FROM EGYPT, BUT WERE ONLY FROM THE OTHER NATIONS. They all fell in the army camp of Sisra. And this is the meaning of "SIX HUNDRED CHARIOTS chosen." Afterwards, "all the chariots of Egypt," FOR ONCE IT IS WRITTEN: "AND ALL THE CHARIOTS OF EGYPT," THEN "SIX HUNDRED CHOSEN CHARIOTS" IS SUPERFLUOUS. CERTAINLY, "SIX HUNDRED CHOSEN CHARIOTS" IS ONLY FROM THE OTHER NATIONS, AND THEREFORE IT SAYS AFTERWARDS, "AND ALL THE CHARIOTS OF EGYPT."

62. וַיִּקַּח שֵׁשׁ מֵאוֹת רֶכֶב בָּחוּר. ר׳ חִיָּא אָמַר, כְּתִיב יִפְקוֹד יְיָ׳ עַל צְבָא הַמָּרוֹם בַּמָּרוֹם וְעַל מַלְכֵי הָאֲדָמָה עַל הָאֲדָמָה. בִּזְמַנָּא דְּקוּדְשָׁא בְּרִיךְ הוּא יָהִיב שֶׁלְטָנוּתָא לְרַבְרְבֵי עַמִּין לְעֵילָא, יָהִיב לְהוּ לְעַמָּא דִּלְהוֹן לְתַתָּא. וּבְשַׁעֲתָא דְּנָחִית לוֹן מִדַּרְגֵּיהוֹן דִּלְעֵילָא, נָחִית לוֹן לְעַמָּא לְתַתָּא, וַיִּקַּח שֵׁשׁ מֵאוֹת רֶכֶב בָּחוּר, הָא מְמָנָא דִּלְהוֹן, וְאוּקְמוּהָ, דְּדָבַר רְתִיכִין דִּשְׁאַר עַמִּין, וְכֻלְּהוּ נָפְלוּ בְּמַשְׁרִיתָא דְּסִיסְרָא לְבָתַר וַהֲיֵינוּ בָּחוּר וְכָל רֶכֶב מִצְרָיִם.

63. כְּתִיב לְסֻסָתִי בְּרִכְבֵי פַרְעֹה דִּמִּיתִיךְ רַעְיָתִי. תָּא חֲזֵי, כְּדוּגְמַת סוּסְיָא נוּקְבָא, אִתְחָזֵי לְהוֹן לְסוּסֵיהוֹן דְּפַרְעֹה, וְאוּקְמוּהָ. אֶלָּא לְסוּסָתִי בְּרִכְבֵי פַרְעֹה, תָּא חֲזֵי, פַּרְעֹה בְּשַׁעֲתָא דַּהֲוָה רָדִיף אֲבָתְרַיְיהוּ דְּיִשְׂרָאֵל, מַה עָבֵד, נָטַל סוּסְוָון נוּקְבָן, וְכָפַת לוֹן בִּרְתִּיכוֹי בְּקַדְמֵיתָא, וְסוּסִין דּוּכְרָאֵי כָּפַת לוֹן לְאַחוֹרֵיהוֹן, וַהֲווֹ מְזַיְּינִין דּוּכְרֵי לְקֳבֵל נוּקְבֵי, וְנוּקְבֵי לָא בְּעָאן, וְאוֹחָן לְמֵיזָל. כֵּיוָן דְּקָרִיב לְגַבַּיְיהוּ דְּיִשְׂרָאֵל, נָטַל נוּקְבֵי וְשַׁוֵּי לוֹן לְאַחוֹרֵי, וְסוּסְוָון דּוּכְרִין לְקַדְמִין, לְאַבְאָשָׁא לְיִשְׂרָאֵל, וּלְאַגָּחָא בְּהוּ קְרָבָא.

64. כְּגַוְונָא דָא, וַיְיָ׳ הוֹלֵךְ לִפְנֵיהֶם יוֹמָם, וּבָתַר חָזְרָה שְׁכִינְתָּא לַאֲחוֹרֵיהוֹן דְּיִשְׂרָאֵל, דִּכְתִיב וַיִּסַּע מַלְאַךְ הָאֱלֹהִים וְגוֹ׳. בְּגִינֵי כַּךְ דִּמִּיתִיךְ רַעְיָתִי.

63. It is written: "I compare you, O my love, to a mare of the chariots of Pharaoh" (Shir Hashirim 1:9). Come and behold: he appeared in the image of a mare to Pharaoh's horses, AND THEREFORE THEY CHASED AFTER HER, INTO THE SEA. And they explained this. But, "to a mare of the chariots of Pharaoh." Come and behold: when Pharaoh was chasing after the children of Yisrael, what did he do? He took female horses and harnessed them to the chariot up front first, and harnessed male horses behind them. The males warmed to the females, but the females were reluctant and hastened to run. When they approached Yisrael, he took the females and placed them behind and the male horses in front in order to do harm to Yisrael and to war against them, BECAUSE THE MALE HORSES WERE STRONGER THAN THE FEMALES FOR WAR.

64. Similar to this: "And Hashem went before them by day" (Shemot 13:21). Afterwards, the Shechinah returned to the rear of Yisrael, as it is written: "And the angel of Hashem...moved and went behind them" (Shemot 14:19). Therefore, "I compare you, O my love..."

6. "And when Pharaoh drew near"
Rabbi Yosi tells us that Pharaoh actually caused the children of Yisrael to come closer to the Holy One, blessed be He, because it is in times of tribulation that they remember and pray to Him. Then He becomes full of compassion for them. Speaking of Moses, Rabbi Shimon said that the shepherd of the people is really the whole people, for if he is deserving then all the people are righteous, and if he is not, the people are punished because of him. Rabbi Yehuda concludes that the merit of Jacob protected the Congregation of Yisrael.

65. וּפַרְעֹה הִקְרִיב, וְהַאי קְרָא הָא אוּקְמוּהָ. דְּאַקְרִיב לְכָל חֵילוֹי וּרְתִּיכוֹי, לְאַגָּחָא קְרָבָא. וְתוּ וּפַרְעֹה הִקְרִיב. רִבִּי יוֹסֵי אָמַר, הָא אִתְּמַר דְּקָרִיב לוֹן לִתְשׁוּבָה. וּפַרְעֹה הִקְרִיב.

65. "And when Pharaoh drew near" (Shemot 14:10). This passage has already established that he brought close his whole army and chariot riders to do battle. Rabbi Yosi said: We have learned here that he drew them closer to repentance; THEREFORE IT IS WRITTEN: "And when Pharaoh drew near," OTHERS AND NOT 'AND PHARAOH DREW NEAR' HIMSELF.

66. כְּתִיב יְיָ׳ בַּצַּר פְּקֹדוּךָ צָקוּן לַחַשׁ וְגוֹ׳. בַּצַּר פְּקֹדוּךָ: לָא פַּקְדִין יִשְׂרָאֵל לְקוּדְשָׁא בְּרִיךְ הוּא, בְּשַׁעֲתָא דְּנַיְיחָא, אֶלָּא בְּשַׁעֲתָא דְּעָקִין לְהוּ, וּכְדֵין כֻּלְּהוּ פַּקְדִין לֵיהּ. צָקוּן לַחַשׁ: וְכֻלְּהוּ צַלָּאן בִּצְלוֹתִין וּבְבָעוּתִין, וְאָרִיקוּ קֳמֵיהּ צְלוֹתִין. אֵימָתַי. מוּסָרֶךָ לָמוֹ, בְּשַׁעֲתָא דְּפָקִיד לוֹן קוּדְשָׁא בְּרִיךְ הוּא בְּרַצּוּעוֹי. כְּדֵין קוּדְשָׁא בְּרִיךְ הוּא קָאִים עָלַיְיהוּ בְּרַחֲמֵי, וְנִיחָא קֳמֵיהּ הַהוּא קָלָא דִּלְהוֹן, בְּגִין לְאִתְפָּרְעָא מִן שַׂנְאֵיהוֹן, וְאִתְמְלֵי עָלַיְיהוּ בְּרַחֲמֵי.

66. It is written: "Hashem, in trouble have they sought You, they poured out a silent prayer" (Yeshayah 26:16). "In trouble have they sought You," MEANS Yisrael did not seek the Holy One, blessed be He, at times of comfort. Only when they have trouble do they all remember and seek Him. "They poured out a silent prayer." they all pray with prayers and beseeching, and pour out prayers before Him. When? "When Your chastening was upon them" (Ibid.), at the time that the Holy One, blessed be He, chastened them with His whip. The Holy One, blessed be He, stands over them with Mercy. Their voice is favorable to Him in order to take revenge from their enemies, and He becomes full of compassion for them.

67. כְּמָה דְּאוֹקִימְנָא, מִתָּל לְיוֹנָה עִם הַנֵּץ וְכוּ׳, כַּךְ יִשְׂרָאֵל הֲווֹ קְרִיבִין לְיַמָּא, וַהֲווֹ חָמָאן לְיַמָּא קָמֵיהוּ. אָזִיל וְסָעִיר וְגַלְגַּלּוֹהִי זַקְפִין לְעֵילָא, הֲווֹ דְּחִילִין. זָקְפוּ עֵינֵיהוּ וְחָמוּ לְפַרְעֹה וּלְמַשִּׂירָיְיתֵיהּ, וְאַבְנֵי גִירִין וּבַלִּסְטְרָאִין, כְּדֵין וַיִּירְאוּ מְאֹד. מַה עָבְדוּ, וַיִּצְעֲקוּ בְּנֵי יִשְׂרָאֵל מֵאַן גָּרִים הַאי דְּקָרִיבוּ יִשְׂרָאֵל לְגַבֵּי אֲבוּהוֹן דִּלְעֵילָא, פַּרְעֹה. הֲדָא הוּא דִּכְתִיב וּפַרְעֹה הִקְרִיב וְהָא אִתְּמַר.

68. וַיֹּאמֶר מֹשֶׁה אֶל הָעָם אַל תִּירָאוּ הִתְיַצְּבוּ וּרְאוּ אֶת יְשׁוּעַת יְיָ׳. אָמַר רִבִּי שִׁמְעוֹן זַכָּאָה חוּלָקֵיהוֹן דְּיִשְׂרָאֵל, דְּהָא רַעְיָא כְּמֹשֶׁה אָזִיל בְּגַוַּוּיְיהוּ. כְּתִיב וַיִּזְכּוֹר יְמֵי עוֹלָם מֹשֶׁה עַמּוֹ. וַיִּזְכּוֹר יְמֵי עוֹלָם: דָּא קוּדְשָׁא בְּרִיךְ הוּא. מֹשֶׁה עַמּוֹ: שְׁקִיל הֲוָה מֹשֶׁה כְּכָל יִשְׂרָאֵל. וְאוֹלִיפְנָא מֵהָא, כִּי רַעְיָא דְּעַמָּא הוּא מַמָּשׁ עַמָּא כֻּלְּהוּ, אִי אִיהוּ זָכֵי, עַמָּא כֻּלְּהוּ זָכָאן. וְאִי אִיהוּ לָא זָכֵי, עַמָּא כֻּלְּהוּ לָא זָכָאן וְאִתְעֲנָשׁוּ בְּגִינֵיהּ, וְהָא אוּקְמוּהָ.

69. הִתְיַצְּבוּ וּרְאוּ, לֵית לְכוּ לְאַגָּחָא קְרָבָא, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא, יַגִּיחַ קְרָבָא בְּגִינֵיכוֹן, כְּמָה דְּאַתְּ אָמַר, יְיָ׳ יִלָּחֶם לָכֶם וְאַתֶּם תַּחֲרִישׁוּן. תָּא חֲזֵי, הַהוּא לֵילְיָא, כָּנַשׁ קוּדְשָׁא בְּרִיךְ הוּא לְפַמְלְיָא דִּילֵיהּ, וְדָאִין דִּינֵיהוּ דְּיִשְׂרָאֵל, וְאִלְמָלֵא דְּאַקְדִּימוּ אֲבָהָן עָלַיְיהוּ דְּיִשְׂרָאֵל, לָא אִשְׁתֵּזִיבוּ מִן דִּינָא. רִבִּי יְהוּדָה אָמַר, זְכוּתָא דְּיַעֲקֹב אַגִּין עָלַיְיהוּ דְּיִשְׂרָאֵל, הה״ד לוּלֵי יְיָ׳ שֶׁהָיָה לָנוּ יֹאמַר נָא יִשְׂרָאֵל, יִשְׂרָאֵל סָבָא.

67. As we have explained the parable of the dove with the hawk, so it is with Yisrael. They were approaching the sea and saw the sea before them, raging and storming. Its waves were towering above, and they feared. They raised their eyes and saw Pharaoh and his army and flying stones and arrows, and they feared greatly. What did they do? "And the children of Yisrael cried out." Who caused the children of Yisrael to come closer to their Father in heaven? Pharaoh. This is what is written: "And when Pharaoh drew near." It has already been explained.

68. "And Moses said to the people, 'Fear not, stand still and see the salvation of Hashem'" (Shemot 14:13). Rabbi Shimon said: Fortunate is the portion of Yisrael that a shepherd like Moses goes among them. It is written: "Then He remembered the days of old, Moses, and his people" (Yeshayah 63:11). "Then He remembered the days of old" refers to the Holy One, blessed be He; "Moses, and his people," because Moses was equal to all of Yisrael. We learned from this that the shepherd of the people is really the whole people. If he merits, then all the people are righteous. If he does not merit, then all of the people have no merit and are punished because of him. This has already been explained.

69. "Stand still and see." You do not have to do battle because the Holy One, blessed be He, will do battle for you, as written: "Hashem shall fight for you, and you shall hold your peace" (Ibid. 14). Come and behold: that night, the Holy One, blessed be He, gathered His retinue and Judged the Judgment of Yisrael. If the Patriarchs had not hastened TO PRAY for Yisrael, they would not have been saved from the Judgment. Rabbi Yehuda said: the merit of Jacob protected the Congregation of Yisrael. This is what is written: "If not for Hashem, Who was with us, let Yisrael now say" (Tehilim 124:1), who IS Yisrael Saba, NAMELY JACOB.

7. "Hashem shall fight for you, and you shall hold your peace"
Rabbi Aba says that one who observes the Sabbath is as though he observed the whole Torah, as the Sabbath is the delight of everything. One should invite the Sabbath in, like a guest. On the Sabbath secular speech is forbidden because it stimulates secular things above, and the Sabbath becomes blemished. When Pharaoh was coming to do battle with Yisrael, "Hashem shall fight for you, and you shall hold your peace"; this meant that the arousal took place from above - the children of Yisrael did not need to arouse anything from below. Rabbi Yosi wonders why if Hashem is always a connotation of Mercy, there seemed to be no mercy in the act of drowning the Egyptians. Rabbi Yehuda quotes Rabbi Shimon as saying that the Judgment had been tempered with Mercy since God had desired their honor that they be buried in the ground, and He had stretched out his hand so the earth would accept them. If Yisrael had aroused from below, Judgment would not have been executed with Mercy. Even though Hashem does Judgment, He is still compassionate for His creations.

70. יְיָ יִלָּחֵם לָכֶם וְאַתֶּם תַּחֲרִישׁוּן. רִבִּי אַבָּא פָּתַח אִם תָּשִׁיב מִשַّבָּת רַגְלֶיךָ עֲשׂוֹת חֶפְצֶיךָ בְּיוֹם קָדְשִׁי. זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְרָעֵי בְּהוֹן, לְאִתְדַּבְּקָא בְּהוּ, מִכָּל שְׁאַר עַמִּין דְּעָלְמָא, וּמִגּוֹ רְחִימוּתָא דִּלְהוֹן, קָרִיב לוֹן לְגַבֵּיהּ, וְיָהַב לוֹן אוֹרַיְיתָא, וְיָהַב לוֹן שַׁבָּת, דְּאִיהוּ קַדִּישָׁא מִכָּל שְׁאַר יוֹמִין, וְנַיְיחָא מִכֻּלָּא, וְחֶדְוָה דְּכֹלָּא, וְשָׁקִיל שַׁבָּת, לְקֻבֵּל אוֹרַיְיתָא כֻּלָּא, וּמַאן דְּנָטִיר שַׁבָּת, כְּאִילּוּ נָטִיר אוֹרַיְיתָא כֻּלָּא.

70. "Hashem shall fight for you, and you shall hold your peace" (Shemot 14:14). Rabbi Aba opened the discussion, saying: "If you restrain your foot because of the Shabbat, from pursuing your business on My Holy Day" (Yeshayah 58:13). Fortunate are Yisrael that the Holy One, blessed be He, desires them and wishes to join with them more than all the nations of the world. Because of His love for them, He brought them close to Him and gave them the Torah and the Shabbat, which is holier than all the other days. And IN IT is rest from everything, and the joy of everyone. Shabbat is equal to the entire Torah, and one who observes the Shabbat is as though he observed the whole Torah.

71. וְקָרָאתָ לַשַّבָּת עוֹנֶג, עִנּוּגָא דְּכֹלָּא, עִנּוּגָא דְּנַפְשָׁא וְגוּפָא עִנּוּגָא דְּעִלָּאִין וְתַתָּאִין. וְקָרָאתָ לַשַّבָּת, מַאי וְקָרָאתָ. דְּיַזְמִין לֵיהּ. כד״א, מִקְרָאֵי קֹדֶשׁ, כְּלוֹמַר, זְמִינִין, כְּמָה דְּמַזְמִין אוּשְׁפִּיזָא לְבֵיתֵיהּ. וְע״ד וְקָרָאתָ לַשַّבָּת עֹנֶג, דְּיַזְמִין לֵיהּ, כְּמָה דְּמַזְמִנִין אוּשְׁפִּיזָא, בְּפָתוֹרָא מְתַקָּנָא, בְּבֵיתָא מְתַקָּנָא כַּדְקָא יֵאוֹת, בְּמֵיכְלָא וּבְמִשְׁתְּיָא כַּדְקָא יֵאוֹת, יַתִּיר עַל שְׁאַר יוֹמִין. וְקָרָאתָ לַשַّבָּת מִבְּעוֹד יוֹם. לְקֹדֶשׁ יְיָ׳ מְכוּבָּד: דָּא יוֹם כִּפּוּרִים. תְּרֵי דְּאִינּוּן חַד. וְכִבַּדְתּוֹ מֵעֲשׂוֹת דְּרָכֶיךָ, כְּמָה דְּאוֹקִימְנָא.

71. "And call the Shabbat a delight" (Ibid.). NAMELY, delight of all, delight of the soul and the body, delight of those above and those below. "And call the Shabbat." HE ASKS: What does "call" mean? HE ANSWERS: ITS MEANING IS that he should invite it, as is written: "holy gatherings (lit. 'callings of holiness')" (Vayikra 23:4), which means invited FROM THE HOLINESS, as when inviting a guest to his home. And, "And call the Shabbat a delight," is that you should call and invite it as you invite a guest with a set table, with a house which is in order as it should be, with proper food and drink, more than on the other days. "And call the Shabbat," meaning beforehand, THAT YOU SHOULD ADD FROM THE WEEKDAY TO THE HOLY. "The holy day of Hashem, Honorable" (Ibid.) is Yom Kippur (Day of Atonement), and they are two that are one, BECAUSE YOM KIPPUR AND SHABBAT ARE ONE. THEREFORE, IT SAYS IMMEDIATELY FOLLOWING THEM, "And you shall honor it, not doing your own ways" in the singular, as we explained.

72. מִמְּצוֹא חֶפְצְךָ וְדַבֵּר דָּבָר, וְהָא אִתְּמַר, בְּגִין דְּהַהִיא מִלָּה סַלְקָא, וְאִתְּעַר מִלָּה דְּחוֹל לְעֵילָא. מַאן דְּמַזְמִין אוּשְׁפִּיזָא, בֵּיהּ בָּעֵי לְאִשְׁתַּדְּלָא, וְלָא בְּאָחֳרָא.

72. "Nor pursuing your own business, nor speaking of vain matters" (Yeshayah 58:13). And it is explained THAT YOUR SPEECH OF SHABBAT SHOULD NOT BE LIKE YOUR SPEECH OF WEEKDAY. Because that talk, SECULAR SPEECH THAT IS SPOKEN ON SHABBAT, rises and stimulates secular things above. AND THE SHABBAT BECOMES BLEMISHED. One who invites a guest should strive to please him, and not someone else.

73. תָּא חֲזֵי הַהוּא מִלָּה דְּנָפִיק מִפּוּמֵיהּ דְּבַר נָשׁ, סַלְקָא וְאִתְּעַר אִתְעָרוּתָא לְעֵילָא, אִי לְטָב, אִי לְבִישׁ. וּמַאן דְּיָתִיב בְּעִנּוּגָא דְּשַׁבְּתָא, אָסִיר לֵיהּ לְאִתְּעָרָא מִלָּה דְּחוֹל, דְּהָא פָּגִים פְּגִימוּ בְּיוֹמָא קַדִּישָׁא. מַאן דְּיָתִיב בְּהִילּוּלָא דְּמַלְכָּא, לָא יִתְחַזֵּי לְמִשְׁבַּק לְמַלְכָּא, וְיִתְעַסֵּק בְּאַחֲרָא.

73. Come and behold: that word that comes from the mouth of a person rises and stimulates an awakening above, either for good or for evil. And whoever dwells in the delight of Shabbat is forbidden to stir to secular subjects, because he causes a blemish on the Holy Day. One who participates in the celebration of a king is not permitted to forsake the king and deal with someone else.

74. וּבְכָל יוֹמָא בָּעֵי לְאַחֲזָאָה עוֹבָדָא, וּלְאִתְּעָרָא אַתְעָרוּתָא מִמָּה דְּאִצְטְרִיךְ. וּבְשַׁבָּת, בְּמִלֵּי דִּשְׁמַיָּא, וּבְקֻדּוּשָׁה דְּיוֹמָא בָּעֵי לְאִתְּעָרָא, וְלָא בְּמִלָּה אַחֲרָא.

74. Every day, it is necessary to perform an action to aweken FROM BELOW of what must be awakened. BUT on Shabbat, it is necessary to awaken ONLY in the words of the Name and the Holiness of the day, and not in any other thing. FOR AN AWAKENING FROM BELOW IS NOT NECESSARY ON SHABBAT.

75. תָּא חֲזֵי, הָכָא כַּד אִתְקְרִיב פַּרְעֹה לְאַגָּחָא קְרָבָא בְּהוּ בְּיִשְׂרָאֵל, בְּהַהִיא זִמְנָא, לָא בָּעֵי קוּדְשָׁא בְּרִיךְ הוּא, דְּיִתְעָרוּן יִשְׂרָאֵל אִתְעָרוּתָא לְתַתָּא כְּלָל, דְּהָא אִתְעָרוּתָא לְעֵילָא הוּא, דְּהָא אֲבָהָן אַקְדִּימוּ וְאַתְּעָרוּ אִתְעָרוּתָא דָּא לְעֵילָא, וּזְכוּתָא דִּלְהוֹן קָאִים קֳמֵיהּ, וְלָא בָּעָא קוּדְשָׁא בְּרִיךְ הוּא דְּיִשְׂרָאֵל יִתְעָרוּן לְתַתָּא כְּלָל. הֲדָא הוּא דִּכְתִיב יְיָ יִלָּחֵם לָכֶם וְאַתֶּם תַּחֲרִישׁוּן. תַּחֲרִישׁוּן וַדַּאי, וְלָא תִתְעָרוּן מִלָּה, דְּלָא אִצְטְרִיךְ לְכוּ, וְהָכָא אִתְכְּלִיל שְׁמָא קַדִּישָׁא בְּאַתְוָון רְשִׁימָן, וְהָא אִתְעֲרוּ בֵּיהּ חַבְרַיָּיא.

75. Come and behold: when Pharaoh approached to do battle with Yisrael, the Holy One, blessed be He, did not want Yisrael to awaken from below at all, because the Patriarchs preceded and caused this awakening from above. And their merit stood before Him. The Holy One, blessed be He, did not want Yisrael to arouse from below at all. This is the meaning of, "Hashem shall fight for you, and you shall hold your peace." Assuredly, you shall hold your peace, and do not arouse what is not needed by you. THE REASON IS MENTIONED LATER, and here the Holy Name is included in imprinted letters, YUD HEI VAV HEI, WHICH INDICATE MERCY, FOR IT SAYS, "HASHEM SHALL FIGHT FOR YOU," EVEN THOUGH YUD HEI VAV HEI IS MERCY AND WAR IS JUDGMENT. The friends have already commented on this, AS IS DISCUSSED AHEAD OF US.

76. רִבִּי יוֹסֵי וְרִבִּי יְהוּדָה הֲווֹ אַזְלֵי בְּאָרְחָא. אָמַר רִבִּי יוֹסֵי לְרִבִּי יְהוּדָה, וַדַּאי תָּנִינָא, יְיָ, בְּכָל אֲתָר רַחֲמֵי, וְאַף עַל גַּב דְּאַגָּח קְרָבָא, וְעָבֵיד דִּינָא, הַהוּא דִּינָא בְּרַחִימוּתָא הוּא. וְהָכָא חֲמֵינָא, דִּכְתִיב יְיָ יִלָּחֵם לָכֶם, וְלָא אִתְחֲזֵי בְּהַהוּא דִּינָא רַחֲמֵי כְּלָל, דְּהָא כְּתִיב לֹא נִשְׁאַר בָּהֶם עַד אֶחָד.

76. Rabbi Yosi and Rabbi Yehuda were traveling on the road. Rabbi Yosi said to Rabbi Yehuda: Most certainly, we have learned that Hashem is always a connotation of Mercy, and even though He carrys out wars and executes Judgment, that Judgment is with Mercy. Yet here we saw that it is written: "Hashem shall fight for you," but no Mercy was visible at all in that Judgment, for it is written: "There remained not so much as one of them" (Shemot 14:28).

77. אָמַר לֵיהּ, מִלָּה דָּא שְׁמַעְנָא מֵרִבִּי שִׁמְעוֹן דְּאָמַר, דַּאֲפִילוּ הָכָא דִּינָא בְּרַחֲמֵי הֲוָה, דְּחָפָא עֲלֵיהוֹן יַמָּא וּמִיתוּ, וּלְבָתַר אַפִּיק לוֹן יַמָּא, וְקוּדְשָׁא בְּרִיךְ הוּא בָּעָא בִּיקָרֵיהוֹן, וְאִתְקְבְּרוּ בְּאַרְעָא, וְלָא בָּעֵאת אַרְעָא לְקַבְּלָא לוֹן, עַד דְּאוֹשִׁיט לָהּ קוּדְשָׁא בְּרִיךְ הוּא יְמִינֵיהּ, וְקַבִּילַת לוֹן, הה"ד, נָטִיתָ יְמִינְךָ תִּבְלָעֵמוֹ אָרֶץ. וּבְגִין דָּא, הַאי דִּינָא בְּרַחֲמֵי הֲוָה.

77. He said to him: This subject I heard from Rabbi Shimon, for he said that there was Judgment with Mercy even here, because the sea covered them over, they perished, and afterwards the sea ejected them. But the Holy One, blessed be He, desired their honor, that they should be buried in the ground. The earth did not want to accept them until the Holy One, blessed be He, stretched out His right hand to her, and she accepted them. This is the meaning of: "You stretched out Your right hand, the earth swallowed them" (Shemot 15:12). And because of this, this Judgment was tempered with Mercy.

78. וְעַל דָּא, לָא בָּעָא קוּדְשָׁא בְּרִיךְ הוּא דְּיִתְעָרוּן יִשְׂרָאֵל מִלָּה בְּעָלְמָא, דְּאִי יִתְעָרוּן יִשְׂרָאֵל מִלָּה, לָא יִתְעָרוּן שְׁמָא דְּרַחֲמֵי, וְלָא יִתְעֲבִיד דִּינָא בְּרַחֲמֵי, הֲדָא הוּא דִּכְתִיב יְיָ יִלָּחֵם לָכֶם וְאַתֶּם תַּחֲרִישׁוּן, דְּלָא תִתְעָרוּן מִידִי. דְּהָא שְׁמָא דְּרַחֲמֵי בָּעֵי לְאִתְעָרָא עָלַיְיהוּ, לְמֶעְבַּד דִּינָא בְּרַחֲמֵי. וְעַל דָּא בָּעֵי, דְּלָא תַּעַבְרוּן פְּגִימוּ, וְתִתְעָרוּן מִלָּה אַחֲרָא.

78. For that reason, the Holy One, blessed be He, did not want the children of Yisrael to arouse anything in the world FROM BELOW. For if the children of Yisrael had aroused something FROM BELOW, the name of Mercy would not have been aroused, and Judgment would not have been executed with Mercy. This is what is written: "Hashem shall fight for you, and you shall hold your peace." You should not arouse anything, because the name of Mercy must be aroused upon them in order to do the Judgment with Mercy. Therefore, it is necessary not to make a blemish and arouse something else; NAMELY, JUDGMENT WITHOUT MERCY. AN AWAKENING FROM BELOW WOULD CAUSE THE ACTIVATION OF ONLY JUDGMENT.

79. אָמַר לֵיהּ, וְהָא כְּתִיב, וְיָצָא יְיָ וְנִלְחַם בַּגּוֹיִם הָהֵם. אִי הָכִי דָּא דִּינָא בְּרַחֲמֵי הֲוָה. אָמַר לֵיהּ, הָכִי הֲוָה וַדַּאי, דִּינָא הוּא בְּרַחֲמֵי, דְּמוֹתָא דִּלְהוֹן לָא אִשְׁתְּכַח כְּמוֹתָנָא דִּשְׁאַר בְּנֵי עָלְמָא, אֶלָּא חָס עָלַיְיהוּ קוּדְשָׁא בְּרִיךְ הוּא, דְּלָא יְהוֹן כְּמוֹתָנָא דִּשְׁאַר בְּנֵי עָלְמָא, דְּקָטִילוּ לוֹן, אֶלָּא בְּנַחַת בְּלָא צַעֲרָא, הָא דִּינָא בְּרַחֲמֵי אִיהוּ.

79. He said to him: But it is written, "Then shall Hashem go out, and fight against those nations" (Zecharyah 14:3). Was this Judgment with Mercy?! He said to him: Certainly, the Judgment was with Mercy because their death was not like the death of the other people of the world. Rather, the Holy One, blessed be He, had Mercy on them, so that their deaths should not be like those of the other people of the world. For they were slain gently, without pain, NAMELY, "HIS FLESH WAS CONSUMED AWAY WHILE HE STANDS UPON HIS FEET" (IBID. 12). Hence, the Judgment contained Mercy.

80. וּבְכָל אֵתָר, שְׁמָא דָא, דִּינָא בְּרַחֲמֵי אִיהוּ, בַּר אֵתָר חַד, דִּכְתִיב יְיָ כַּגִּבּוֹר יֵצֵא וְגוֹ׳. וְכִי כַּגִּבּוֹר וְלֹא גִּבּוֹר. אֶלָּא יְשַׁנֵּי לְבוּשׁוֹי, וְיִלְבַּשׁ לְבוּשִׁין אַחֲרָנִין. כְּאִישׁ מִלְחָמוֹת, יְשַׁנֵּי זִינֵיהּ.

80. This Name always refers to Judgment with Mercy, except for one place, as written: "Hashem shall go forth like a mighty man..." (Yeshayah 42:13). HE ASKS: IS HASHEM ONLY like a mighty one, but not ACTUALLY mighty? HE SAYS: rather, He will change His garments and don other garments; THAT IS, HE WILL CHANGE HIS TRAIT OF MERCY AND DON THE GARMENT OF JUDGMENT. "Like a man of war" (Ibid.), shall He change his weapons FROM MERCY TO JUDGMENT. SO WE SEE THAT IN THIS PLACE, THE MERCY WAS CHANGED TO BECOME JUDGMENT.

81. וְעִם כָּל דָּא, דִּינָא הוּא יַתִּיר, אֲבָל רַחֲמֵי בֵּיהּ, כְּמָה דִּכְתִיב, כַּגִּבּוֹר, וְלֹא גִּבּוֹר. כְּאִישׁ מִלְחָמוֹת, וְלֹא אִישׁ מִלְחָמוֹת. דְּוַדַּאי אַף עַל גַּב דְּעָבִיד דִּינָא, חָס עַל עוֹבָרוֹי, וְעַל דָּא, יְיָ יִלָּחֵם לָכֶם וַדַּאי וְאַתֶּם תַּחֲרִישׁוּן. זַכָּאָה חוּלָקֵהוֹן דְּיִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא בָּרִיר לוֹן לְחוּלָקֵיהּ וְאַחֲסָנָתֵיהּ, דִּכְתִיב כִּי חֵלֶק יְיָ עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ.

81. And with all this, ONLY the Judgment is HERE more THAN MERCY, yet there is some Mercy here, as it is written, "like a mighty man," and not AN ACTUAL mighty man, WHO IS COMPLETELY JUDGMENT. "Like a man of war" (Ibid.), and not literally a man of war, WHO IS COMPLETELY JUDGMENT. Even though He does Judgment, He is still compassionate for His creations. And therefore, "Hashem shall fight for you," most certainly, "and you shall hold your peace," IN ORDER THAT YOU SHALL NOT AROUSE JUDGMENT ALONE, AS MENTIONED EARLIER. Blessed is the portion of Yisrael that the Holy One, blessed be He, has selected them for His portion and His legacy, as is written: "For the portion of Hashem is His people, Jacob is the lot of His inheritance" (Devarim 32:9).

8. "Why do you cry out to me"
Rabbi Yehuda speaks about Jonah crying out to Hashem out of the belly of the fish. Rabbi Elazar confirms his statement that the fish died while Jonah was still in its belly, and says that when Jonah prayed his prayer, God revived the fish and brought it out to the dry land where it vomited out Jonah. He returns to the subject of the splitting of the sea, telling us that God told the children of Yisrael to go forward and refrain from speaking, because this was not a time for prayer.

82. וַיֹּאמֶר יְיָ אֶל מֹשֶׁה מַה תִּצְעַק אֵלָי. מִלָּה דָא הוּא אוּקְמוּהָ בְּסִפְרָא דִּצְנִיעוּתָא, וְתַמָּן הוּא רָזָא דִּילֵיהּ, וַיֹּאמֶר יְיָ אֶל מֹשֶׁה. ר׳ יְהוּדָה פָּתַח וְאָמַר, וַיִּתְפַּלֵּל יוֹנָה אֶל יְיָ אֱלֹהָיו מִמְּעֵי הַדָּגָה, מַה כְּתִיב לְעֵילָא, וַיְמַן יְיָ דָּג גָּדוֹל. וַיְמַן: כמד״א וַיְמַן לָהֶם הַמֶּלֶךְ דְּבַר יוֹם בְּיוֹמוֹ. אֲשֶׁר מִנָּה אֶת מַאֲכָלְכֶם.

82. "And Hashem said to Moses, 'Why do you cry out to Me?'" (Shemot 14:15). This is explained in Sifra Detzni'uta ('the Hidden Book), and there is its secret. "And Hashem said to Moses..." Rabbi Yehuda opened the discussion, saying: "Then Jonah prayed to Hashem his Elohim out of the fish's belly" (Yonah 2:2). In, "Now Hashem had appointed a great fish" (Ibid. 1), "appointed" MEANS as you say, "And the king appointed them a daily provision" (Daniel 1:5), as well as, "Who has appointed your food" (Ibid. 10), WHICH IS A TERM OF GIVING A PORTION.

83. אֲבָל הַאי קְרָא הָכִי מִבָּעֵי לֵיהּ, וַיְמַן יְיָ אֶת יוֹנָה לַדָּג, דְּהוּא מָנָה הוּא דְּמִשַּׁדַּר לֵיהּ. אֶלָּא וַדַּאי, הַהוּא דָּג הוּא הֲוָה מָנָה לְיוֹנָה, לְנַטְרָא לֵיהּ מִן שְׁאַר נוּנֵי יַמָּא, וְיֶהֱוֵי גָּנִיז בְּגַוֵּיהּ. וְכֵיוָן דְּאַעֲלֵיהּ בְּגַוֵּיהּ, חָמָא יוֹנָה בְּמֵעוֹי, פּוּתְיָא דַּאֲתָר דְּמֵעוֹי כְּמוֹ הֵיכְלָא רַבְרְבָא, וּתְרֵין עֵינוֹי דְּהַהוּא נוּנָא, דְּנַהֲרִין כְּשִׁמְשָׁא, וְאֶבֶן טָבָא הֲוָה בְּמֵעוֹי, דְּנַהִיר לֵיהּ, וַהֲוָה חָמֵי כָּל מַה דִּי בְּיַמָּא וּבִתְהוֹמוֹי.

83. But this passage should have said, 'And Hashem appointed Jonah for the fish', for he was the portion that HASHEM sent to THE FISH. AND HE ANSWERS: Assuredly, this fish was a portion for Jonah, to guard him from all the other fish of the sea, and that he would be concealed in it. As soon as HASHEM brought him into the fish, Jonah saw in its belly the breadth of his entrails, WHICH WAS like a large chamber, and the two eyes of the fish were brightly illuminating, like the sun. There was a precious stone in its entrails that shown on for him, and he saw everything existing in the sea and in its depths.

84. וְאִי תֵּימָא, אִי הָכִי, מַאי דִּכְתִיב קָרָאתִי מִצָּרָה לִי, הָא לָא אִתְחֲזֵי, דְּכָל הַאי רְוָוחָא הֲוָה לֵיהּ. אֶלָּא וַדַּאי, כֵּיוָן דְּאַחְמֵי לֵיהּ הַהוּא נוּנָא, כָּל מַה דִּי בְּיַמָּא וּבִתְהוֹמוֹי, מִית, דְּלָא יָכִיל תְּלַת יוֹמִין לְמִסְבַּל. כְּדֵין עָקַת לֵיהּ לְיוֹנָה.

84. And you may question the meaning of: "I cried to Hashem out of my distress (also: 'narrow')" (Yonah 2:3)? It does not seem FROM THIS that he had very much space. HE ANSWERS: Rather, after this fish showed him all that there is in the sea and in the depths, it died. For it could not tolerate him for three days. Then it became 'narrow' for Jonah.

85. Rabbi Elazar said: When Jonah saw all that spaciousness, he rejoiced. The Holy One, blessed be He, said: And what do you need more, is it for this that I brought you here? What did THE HOLY ONE, BLESSED BE HE, do? He slew that fish and it died. All the other fish circled around the fish; one bit it from one side and another bit from another side. Then Jonah saw himself in distress. Immediately, "Jonah prayed to Hashem."

85. דְּאָמַר רִבִּי אֶלְעָזָר, כֵּיוָן דְּחָמָא יוֹנָה כָּל הַהוּא רְוָוחָא, הֲוָה חַדֵּי. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, וּמַה תִּבְעֵי יַתִּיר, לְהָא אַעֵילְנָא לָךְ הָכָא. מָה עֲבַד, קָטַל לְהַהוּא נוּנָא וּמִית, וְכָל שְׁאַר נוּנֵי יַמָּא, הֲווֹ סַחֲרֵי סַחֲרָנֵיהּ דְּהַהוּא נוּנָא, דָּא נָשִׁיךְ לֵיהּ מֵהַאי גִּיסָא, וְדָא נָשִׁיךְ לֵיהּ מֵהַאי גִּיסָא. כְּדֵין חָמָא יוֹנָה גַּרְמוֹי בְּעָקוּ, מִיַּד וַיִּתְפַּלֵּל יוֹנָה אֶל יְיָ׳.

86. HE ASKS: First the verse refers to it as "dag" ('fish': masc.) and then it refers to it "dagah" ('fish': fem.). HE ANSWERS: IT IS BECAUSE IT HAD ALREADY DIED, AS IS WRITTEN: "And the fish (Heb. dagah) in the river died" (Shemot 7:21). Then it is written: "I cried to Hashem out of my distress," and it is not written 'I was in distress' or 'I dwelt in distress', but rather, " I cried" out of distress, as the fish of the sea distressed me. "Out of the belly of Sheol I cried" (Yonah 2:3), for it had died. It is not written: 'out of the belly of a living thing,' or 'out the belly of a fish,' but rather it was definitely dead, AND THEREFORE IT WAS CALLED 'SHEOL'.

86. בְּקַדְמֵיתָא דָּג, וְהַשְׁתָּא דָּגָה. כד״א, וְהַדָּגָה אֲשֶׁר בַּיְאוֹר מֵתָה. וּכְדֵין כְּתִיב, קָרָאתִי מִצָּרָה לִי. וְלָא כְּתִיב הֲוֵיתִי בַּצָּרָה, אוֹ יָשַׁבְתִּי בַּצָּרָה, אֶלָּא קָרָאתִי, מֵהַהוּא עָקוּ דְּעָאקִין לִי נוּנֵי יַמָּא. מִבֶּטֶן שְׁאוֹל שִׁוַּעְתִּי, דְּהָא מִית. וְלָא כְּתִיב מִבֶּטֶן חַי, אוֹ מִבֶּטֶן דָּג, אֶלָּא דְּוַדַּאי הֲוָה מִית.

87. As soon as he prayed his prayer, the Holy One, blessed be He, accepted it. He revived that fish and brought it out to the dry land before the eyes of everyone, as is written: "And Hashem spoke to the fish and it vomited out Jonah" (Yonah 2:11). They all saw the work of the Holy One, blessed be He.

87. כֵּיוָן דְּצַלֵּי צְלוֹתֵיהּ, קַבִּיל לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, וְאַחְיֵיהּ לֵיהּ לְהַאי נוּנָא, וְאַפִּיק לֵיהּ לְיַבֶּשְׁתָּא לְעֵינֵיהוֹן דְּכֹלָּא. דִּכְתִיב, וַיֹּאמֶר יְיָ׳ לַדָּג וַיָּקִא אֶת יוֹנָה. וְחָמוּ כֻּלְּהוּ, עֲבִידְתָּא דְּקוּדְשָׁא בְּרִיךְ הוּא.

88. It is written, "Then Jonah prayed to Hashem his Elohim from the fish's belly," MEANING THAT HE PRAYED to the place to which he was bound, THE ASPECT OF MALCHUT. This is understood from the words: "Hashem his Elohim." It is not written: 'Then he prayed to Hashem' and nothing more, but "Hashem his Elohim," WHICH ALLUDES TO THE ASPECT TO WHICH HE WAS BOUND. Here also, "And Hashem said to Moses, 'Why do you cry to Me?'" "...to Me," NAMELY, TO MY ASPECT, WHICH IS TIFERET, TO WHICH MOSES WAS CONNECTED. BUT RATHER IT WAS DEPENDENT UPON MAZAL AS IT IS WRITTEN THAT THE SPLITTING OF THE RED SEA IS DERIVED FROM MAZAL, THE SECRET OF THE HOLY DIKNA ('BEARD').

88. מַה כְּתִיב, וַיִּתְפַּלֵּל יוֹנָה אֶל יְיָ׳ אֱלֹהָיו מִמְּעֵי הַדָּגָה, לַאֲתָר דַּהֲוָה קָשִׁיר בֵּיהּ, מַשְׁמַע דִּכְתִיב יְיָ׳ אֱלֹהָיו, וְלָא כְּתִיב וַיִּתְפַּלֵּל אֶל יְיָ׳ וְלָא יַתִּיר, אֶלָּא יְיָ׳ אֱלֹהָיו. אוּף הָכָא, וַיֹּאמֶר יְיָ׳ אֶל מֹשֶׁה מַה תִּצְעַק אֵלָי. אֵלָי דַּיְיקָא.

89. "Speak to the children of Yisrael, that they go forward" (Shemot 14:15), MEANING that they should go forward and refrain from speaking excessively, because now is not a time for prayer. HE ASKS: "That they go forward." To which place did He command them to go, seeing that they were camping by the sea? HE ANSWERS: It refers to the above, as it is written, "Why do you cry to Me?" WHICH MEANS TIFERET, AS MENTIONED EARLIER. They all stood in this place, IN TIFERET, FOR ALL THE CHILDREN OF YISRAEL WERE CONNECTED TO TIFERET. Therefore, he said, "that they go forward," that the children of Yisrael should go forth FROM TIFERET, AND COME AND CONNECT WITH MAZAL. WHICH IS DIKNA ('BEARD'), AS MENTIONED. For now is not the time FOR TIFERET, BUT RATHER THE MATTER DEPENDS UPON MAZAL, AS MENTIONED BEFORE.

89. דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְיִסָּעוּ. וְיִסָּעוּ מִלְּאַסְגָּאָה מִלִּין, לָאו עִידָּנָא דְּצַלּוֹתָא הַשְׁתָּא. וְיִסָּעוּ, וְכִי לְאָן אֲתָר פָּקִיד לוֹן דְּיִנְטְלוּן, דְּהָא עַל יַמָּא הֲווֹ שָׁרָאן. אֶלָּא אַהֲדָר לְעֵילָּא, דִּכְתִיב מַה תִּצְעַק אֵלָי, דְּהָא כֻּלְּהוּ בַּאֲתָר דָּא קַיְימֵי. וְע״ד וַיִּסָּעוּ, יִנְטְלוּן מִן דָּא, דְּלָאו עִדָּנָא הוּא.

9. "But lift up your rod"

Rabbi Elazar says that the rod, whether it is called 'the rod of Moses' or 'the rod of Elohim', is for the purpose of rekindling the aspect of Gvurah. Rabbi Shimon clarifies that since water emerges from the side of Gvurah, "lift up your rod" is to dry up the water, and "stretch out your hand" is to return the water and spill it over the Egyptians.

90. "But lift up your rod" (Shemot 14:16). Lift up your rod, upon which is etched the Holy Name, and stretch your hand to the side of the Holy Name. As soon as the waters see the Holy Name, they will flee from it. Therefore, stretch your hand to one side OF THE ROD, because the other sides of the rod will be necessary for other matters, NAMELY, TO HIT THE ROCK.

90. וְאַתָּה הָרֵם אֶת מַטְּךָ וְגוֹ׳. הָרֵם אֶת מַטְּךָ, דִּי בֵּיהּ רָשִׁים שְׁמָא קַדִּישָׁא, אַרְכִּין יְדָךְ בְּסִטְרָא דִּשְׁמָא קַדִּישָׁא, וְכֵיוָן דִּיֶחֱמוּן מַיָּא שְׁמָא קַדִּישָׁא, יְעַרְקוּן מִנֵּיהּ. וְעַל דָּא, וּנְטֵה אֶת יָדְךָ, לְסִטְרָא חֲדָא, דְּסִטְרִין אַחֲרָנִין דְּהַהוּא מַטֶּה, אִצְטְרִיךְ לֵיהּ לְמִלִּין אַחֲרָנִין.

91. Rabbi Elazar said: I see that sometimes this rod is called 'the rod of Elohim' and sometimes it is called 'the rod of Moses'. Rabbi Shimon said: In the book of Rabbi Hamnuna Saba (the elder), he says that it is all one, whether it says 'THE ROD of the Holy One, blessed be He', or 'THE ROD of Moses'. The purpose of this rod is to rekindle the aspect of Gvurah. Therefore, THE VERSE SAYS, "Stretch out your hand," WHICH MEANS the left hand, which is at the side of Gvurah.

91. אָמַר רִבִּי אֶלְעָזָר, חֲמֵינָא, דִּזְמִנִּין אִתְקְרֵי הַאי מַטֶּה, מַטֵּה הָאֱלֹהִים, וּלְזִמְנִין אִתְקְרֵי מַטֵּה דְּמֹשֶׁה. אָמַר ר׳ שִׁמְעוֹן בְּסִפְרָא דְּרַב הַמְנוּנָא סָבָא, שַׁפִּיר קָאָמַר, דְּכֻלְּהוּ חַד, בֵּין תֵּימָא דְּקוּדְשָׁא בְּרִיךְ הוּא, וּבֵין תֵּימָא דְּמֹשֶׁה, וְהַאי מַטֶּה, לְאַתְעָרָא סִטְרָא דִּגְבוּרָה. וְעַל דָּא, וּנְטֵה אֶת יָדְךָ, יְדָא דִּשְׂמָאלָא, דְּאִיהוּ בְּסִטְרָא דִּגְבוּרָה.

92. Rabbi Shimon said: Woe to those who do not see and do not look at the Torah. The Torah calls before them daily but they do not pay attention. Come and behold: water rises in the world and water emerges from the side of Gvurah. But now the Holy One, blessed be He, wanted to dry up the water. Thus, why DOES THE VERSE SAY, "And stretch out your hand," which is the left hand, NAMELY GVURAH?

92. אָמַר רִבִּי שִׁמְעוֹן, וַוי לְאִינּוּן דְּלָא חָמָאן, וְלָא מִסְתַּכְּלִין בְּאוֹרַיְיתָא, וְאוֹרַיְיתָא קָארֵי קָמַיְיהוּ בְּכָל יוֹמָא, וְלָא מַשְׁגִּיחִין. תָּא חֲזֵי, בְּסִטְרָא דִּגְבוּרָה מִתְעָרֵי מַיָּא בְּעָלְמָא, וְנַפְקֵי מַיָּא, וְהַשְׁתָּא בְּעֵי קוּדְשָׁא בְּרִיךְ הוּא לְנַגְבָּא מַיָּא, אֲמַאי וּנְטֵה אֶת יָדְךָ, דְּאִיהוּ שְׂמָאלָא.

93. HE ANSWERS: Rather, "lift up your rod," is to dry up the water, and "stretch out your hand," is to return the water, to activate the side of Gvurah and to turn the water on Egypt. Therefore, there are two things here, for it is written: "Lift up your rod, and stretch out your hand over the sea, and divide it." ONE ELEMENT IS TO DRY OUT THE WATER, AND THE OTHER IS TO TURN THE WATER OVER EGYPT.

93. אֶלָּא הָרֵם אֶת מַטְּךָ, לְנַגְבָּא מַיָּא. וּנְטֵה אֶת יָדְךָ, לְאָתְבָא מַיָּא, לְאַתְעָרָא סִטְרָא דִּגְבוּרָה, וּלְאָתְבָא מַיָּא עַל מִצְרַיִם. וּבְגִין כַּךְ, תְּרֵין מִלִּין הָכָא, דִּכְתִיב הָרֵם אֶת מַטְּךָ, וּנְטֵה אֶת יָדְךָ עַל הַיָּם וּבְקָעֵהוּ.

94. HE ASKS: HOW WAS IT POSSIBLE TO DRY THE LAND IN THE MIDST OF THE SEA, for there were pits IN IT? HE ANSWERS: THE Holy One, blessed be He, performed a miracle within a miracle, as is written: "And the depths were congealed in the heart of the sea" (Shemot 15:8). They were walking on the dry ground within the sea. This is what is written: "And the children of Yisrael went into the midst of the sea on the dry ground" (Shemot 14:22).

94. וְהָא תְּהוֹמֵי הֲווֹ. אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא, עָבֵד נִיסָא גּוֹ נִיסָא, כד״א קָפְאוּ תְהוֹמוֹת בְּלֶב יָם. וַהֲוָה אַזְלִין בְּיַבֶּשְׁתָּא בְּגוֹ יַמָּא, הה״ד וַיָּבֹאוּ בְּנֵי יִשְׂרָאֵל בְּתוֹךְ הַיָּם בַּיַּבָּשָׁה.

10. "And He took off their chariot wheels"

Rabbi Shimon opens with "And He took off their chariot wheels," and, "Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures." He tells us that The Holy One, blessed be He establishes His dominion through the Patriarchs. Jacob is attached to the Tree of Life, which never has any death in it, so God made him the chosen among the Patriarchs. The thrust of this whole section is that when the Holy One, blessed be He wants to remove someone from power on this earth, He first removes their dominion above. We read about the legions of above with all the Chariots entwined together and under the command of the highest holy beast. They all go and swim in the great sea, where the waves are judgments. Rabbi Yitzchak tells us that when the children of Yisrael approached the Red Sea, the Holy One, blessed be He called the minister who was appointed over the sea and told him that it was time to fulfill the condition that had been made when the sea was first created, that it should split before His children when the time came. And the reason that the Egyptians were killed by the sea was that the upper sea aroused against them. The minister over Egypt had oppressed the Congregation of Yisrael with enslavement, so he was broken first, and then all the kingdoms below were broken.

95. "And He took off their chariot wheels" (Shemot 14:25). Rabbi Shimon opened the discussion with the verse: "Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures" (Yechezkel 1:15). This passage has been explained, and we studied it. Yet come and behold: the Holy One, blessed be He, shows His dominion in every way, and His dominion will not depart forever and ever.

95. וַיָּסַר אֶת אוֹפַן מַרְכְּבוֹתָיו. ר"ש פָּתַח, וָאֵרֶא הַחַיּוֹת וְהִנֵּה אוֹפַן אֶחָד בָּאָרֶץ אֵצֶל הַחַיּוֹת. הַאי קְרָא אוּקְמוּהָ וְאִתְּמַר, אֲבָל ת"ח, קוּדְשָׁא בְּרִיךְ הוּא בְּכוֹלָא אִתְחֲזֵי שֵׁלְטָנוּתָא דִּילֵיהּ, וְשֵׁלְטָנֵיהּ דִּי לָא תַּעְדֵּי לְעָלַם וּלְעָלְמֵי עָלְמִין.

96. And He establishes His dominion through the Patriarchs. He took Abraham and maintained the world through him, as written: "These are the generations of the heavens and earth when they were created (Heb. behibar'am)" (Beresheet 2:4). And they explained it. DO NOT READ IT AS "BEHIBAR'AM" BUT RATHER "BEABRAHAM" ('IN ABRAHAM') FOR HEAVEN AND EARTH HAD BEEN MAINTAINED THROUGH HIM. He took Isaac and planted the world through him so it should exist always. This is what is written: "And My Covenant will I establish with Isaac" (Beresheet 17:21). He took Jacob and placed him before Him, and was delighted with him and glorified Himself with him. This is what is written, "Yisrael, in whom I will be glorified" (Yeshayah 49:3).

96. וְעָבִיד שׁוּלְטָנוּתָא בַּאֲבָהָן, נָטַל לְאַבְרָהָם, וְקַיֵּים בֵּיהּ עָלְמָא, דִּכְתִיב אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם, וְאוּקְמוּהָ. נָטִיל יִצְחָק, וְשָׁתִיל בֵּיהּ עָלְמָא, דְּאִיהוּ קַיֶּים לְעָלְמִין, הה"ד וְאֶת בְּרִיתִי אָקִים אֶת יִצְחָק. נָטַל יַעֲקֹב, וְאוֹתְבֵיהּ קֳמֵיהּ, וְאִשְׁתַּעֲשַׁע בַּהֲדֵיהּ, וְאִתְפָּאַר בֵּיהּ, הה"ד יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאָר.

97. And behold: Jacob is attached to the Tree of Life, which never has any death in it, for all the living are established and perfected in this tree that gives life to all that grasp on to it. Therefore, Jacob did not die. And when did he die? It occurred when it was written: "He gathered up his feet into the bed" (Beresheet 49:33). "The bed" is as you say, "Behold it is his litter, that of Solomon" (Shir Hashirim 2:7), WHICH IS MALCHUT. About this bed, it is written: "Her feet go down to death" (Mishlei 5:5). Therefore, it is written: "He gathered up his feet into the bed," and then, "and he expired and was gathered unto his people." BUT AS LONG AS HE HELD ON TO THE TREE OF LIFE, WHICH IS ZEIR ANPIN, HE DID NOT DIE BECAUSE DEATH IS ONLY FROM THE ASPECT OF MALCHUT, AS EXPLAINED. Then the Holy One, blessed be He, made Jacob the chosen among the Patriarchs. This is what is written: "Jacob whom I have chosen" (Yeshayah 41:8).

97. ות"ח, יַעֲקֹב אָחִיד בְּאִילָנָא דְּחַיֵּי, דְּלֵית בֵּיהּ מוֹתָא לְעָלְמִין, דְּכָל חַיִּין בְּהַהוּא אִילָנָא אִשְׁתְּכְלָלוּ, וְיָהַב חַיִּין לְכָל אִינּוּן דַּאֲחִידָן בֵּיהּ. ובג"כ, יַעֲקֹב לָא מִית. וְאֵימָתַי מִית, בְּשַׁעֲתָא דִּכְתִיב וַיֶּאֱסֹף רַגְלָיו אֶל הַמִּטָּה. כד"א הִנֵּה מִטָּתוֹ שֶׁלִּשְׁלֹמֹה, בְּגִין דְּבְהַאי מִטָּה כְּתִיב, רַגְלֶיהָ יוֹרְדוֹת מָוֶת, ובג"כ וַיֶּאֱסֹף רַגְלָיו אֶל הַמִּטָּה כְּתִיב, כְּדֵין וַיִּגְוַע וַיֵּאָסֶף אֶל עַמָּיו. וְעָבֵד קוּדְשָׁא בְּרִיךְ הוּא לְיַעֲקֹב שְׁלִימוּ דַּאֲבָהָן, הה"ד יַעֲקֹב אֲשֶׁר בְּחַרְתִּיךָ.

98. Come and behold: see all the legions of above THAT ARE DRAWN FROM THE FOUR COMPANIES OF THE SHECHINAH, WHICH ARE THE WHEELS. All the Chariots are entwined with each other, levels with levels. The upper and the lower EVOLVE, THE ONE FROM THE OTHER, AND COMBINE, THE ONE WITH THE OTHER. And there is a holy living creature over them, WHICH IS THE NUKVA. FOR THERE ARE FOUR LIVING CREATURES, AS MENTIONED, AND THE NUKVA IS THE FOURTH. All the multitude hosts and the legions travel under her command. They travel and camp according to her instructions, FOR ALL THE CHARIOTS AND THE LIVING CREATURES AND THE WHEELS POSSESS ONLY WHAT THEY RECEIVE FROM THIS HIGHEST HOLY LIVING CREATURE.

98. ת"ח, כָּל מַשְׂרְיָין דִּלְעֵילָא, וְכָל אִינּוּן רְתִיכִין, כֻּלְּהוּ אֲחִידָן אִלֵּין בְּאִלֵּין, דַּרְגִּין בְּדַרְגִּין, אִלֵּין עִלָּאִין וְאִלֵּין תַּתָּאִין. וְחִיוָתָא קַדִּישָׁא עָלַיְיהוּ, וְכֻלְּהוּ אוֹכְלוֹסִין וּמַשְׂרְיָין, כֻּלְּהוּ נַטְלִין תְּחוֹת יְדָהָא, עַל מֵימְרָהָא נַטְלִין, וְעַל מֵימְרָהָא שָׁרָאן.

99. This is the living creature that all the other living creatures hold on to. And from her evolved many other living creatures upon living creatures, MEANING THAT MANY LIVING CREATURES EVOLVED ONE FROM ANOTHER, and levels combined with levels. All those of above and of below go and swim in the sea, WHICH IS THE NUKVA, FOR THOSE OF ABOVE ARE INCLUDED IN HER, THEY GIVE FORTH INFLUENCE TO HER. AND THE LOWER ARE INCLUDED IN HER AND RECEIVE FROM HER. This is what is written: "So is this great and wide sea, wherein are creeping things innumerable" (Tehilim 104:25).

99. וְדָא הוּא חֵיוָתָא, דְּכָל שְׁאַר חֵיוָתָא, אֲחִידָן בָּהּ וְאִשְׁתַּלְשָׁלוּ בְּגִינָהּ כַּמָּה חֵיוָן לְחֵיוָן. וְאִתְאַחֲדָן דַּרְגִּין בְּדַרְגִּין, וְכֻלְּהוּ עִלָּאִין וְתַתָּאִין אַזְלִין וְשָׁאטִין בְּיַמָּא, הה"ד זֶה הַיָּם גָּדוֹל וּרְחַב יָדַיִם שָׁם רֶמֶשׂ וְאֵין מִסְפָּר וגו'.

100. When the sea raises its waves, WHICH ARE JUDGMENTS, all the ships go up and down, MEANING THEY GO UP UNTO THE HEAVENS AND DOWN TO THE DEPTHS. It is stormy and a strong wind blows over it powerfully. And the fish of the sea are scattered to every side, these to east and these to west, these to north and these to south. THESE FISH OF THE SEA see a sign on all the people of the world BECAUSE OF THEIR SIN, and they take them and swallow them in caves in the ground.

100. וְכַד סָלִיק יַמָּא גַּלְגַּלּוֹי, כֻּלְּהוּ אַרְבִּין סַלְּקִין נַחְתִּין, וְזַעְפָּא אִשְׁתְּכַח, וְרוּחָא תַּקִּיפָא אַזְלָא עָלֵיהּ בְּתָקִיפוּ. וְנוּנֵי יַמָּא מִתְבַּדְּרִין לְכָל סִטַר, אִלֵּין לְמִזְרָח, וְאִלֵּין לְמַעֲרָב, אִלֵּין לְצָפוֹן, וְאִלֵּין לְדָרוֹם. וְכָל אִינּוּן בְּנֵי עָלְמָא, דְּחָמָאן רְשִׁימָא עָלַיְיהוּ, נַטְלִין לוֹן, וּבַלְעִין לוֹן בְּקַפְטִירֵי עַפְרָא.

101. None of the ships move from their places, or go up or down, except when the one leader of the sea arrives and knows how to settle and appease the stormy wind of the sea. As soon as he rises over the sea, it rests from its rage and becomes placid. Then all the ships continue on their straight course and do not turn right or left. This is what is written: "There go the ships: this is the Livyatan, whom you have made to play therein" (Ibid. 26). "This" is exact, WHICH IS THE SECRET OF YESOD OF ZEIR ANPIN THAT IS CALLED 'THIS' (MASC.), WHICH IS THE SECRET OF THE CENTRAL COLUMN. All the fish of the sea gather to their place and all the animals rejoice with them, and the animals of the supernal field rejoice. This is what is written: "Where all the wild beasts play" (Iyov 40:20).

101. וְכָל אַרְבִּין לָא נַטְלִין מֵאַתְרַיְיהוּ, וְלָא סַלְּקִין וְנַחְתִּין, בַּר מֵהַהוּא שַׁעֲתָא, דְּאָתֵי חַד דִּבְרָא בְּיַמָּא, וְיָדַע לְאַשְׁלְמָא רוּחָא דְּזַעְפָּא דְּיַמָּא, כֵּיוָן דְּסָלִיק דָּא עָלֵיהּ דְּיַמָּא, שָׁכִיךְ מֵרוּגְזָא, וְנַיְיחָא אִשְׁתְּכַח, וּכְדֵין כֻּלְּהוּ אַרְבִּין אַזְלִין בְּאֹרַח מֵישָׁר, וְלָא סָטָאן לִימִינָא וּשְׂמָאלָא, הה"ד, שָׁם אֳנִיּוֹת יְהַלֵּכוּן לִוְיָתָן זֶה יָצַרְתָּ לְשַׂחֶק בּוֹ. זֶה דַּיְיקָא. וְכָל נוּנֵי יַמָּא מִתְכַּנְּשִׁין לְאַתְרַיְיהוּ. וְכָל אִינּוּן חֵיוָון חַדָּאן עָלָה, וְחֵיוָון חַקְלָא עִלָּאָה חַדָּאן, הה"ד וְכָל חַיַּת הַשָּׂדֶה יְשַׂחֲקוּ שָׁם.

102. Come and behold: as it is above, IN CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN, so is it below, IN NETZACH, HOD, AND YESOD OF ZEIR ANPIN. And what is below is also in the Lower Sea, WHICH IS MALCHUT. ANOTHER VERSION: as it is above, IN CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN, so it is in the supernal sea, WHICH IS BINAH, and as it is in the higher above, so it is down below, IN NETZACH, HOD, AND YESOD OF ZEIR ANPIN. Whatever is down below is in the Lower Sea, WHICH IS MALCHUT.

102. ת"ח, כְּגַוְונָא דִּלְעֵילָא, אִית לְתַתָּא. כְּגַוְונָא דִּלְתַתָּא, אִית בְּיַמָּא. כְּגַוְונָא דִּלְעֵילָא, אִית לְעֵילָא בְּיַמָּא עִלָּאָה. כְּגַוְונָא דִּלְעֵילָא אִית לְתַתָּא. כְּגַוְונָא דִּלְתַתָּא, אִית בְּיַמָּא תַּתָּאָה.

103. I have already commented to the friends about the body of that SUPERNAL sea, WHICH IS BINAH. The length and breadth OF IT, the head and arms and the body are all as they should, and each is called by its name. Similarly, below in the Lower Sea, WHICH IS MALCHUT, there is also the head of the sea, the arms of the sea, and the body of the sea.

103. גּוּפָא דְּהַהוּא יַמָּא, הָא אִתְעַרְנָא לְחַבְרָנָא, אוֹרְכָא וּפוּתְיָא, רֵישָׁא וּדְרֹעִין וְגוּפָא, כֹּלָּא כְּמָה דְּאִצְטְרִיךְ, וְכֹלָּא בִּשְׁמֵיהּ אִתְקְרֵי. וּכְגַוְונָא דָּא לְתַתָּא לְיַמָּא דִּלְתַתָּא, הָכִי נָמֵי רֵישָׁא דְּיַמָּא, וּדְרוֹעִין דְּיַמָּא, וְגוּפָא דְּיַמָּא.

104. It is written: "Zvulun shall dwell at the shore of the seas" (Beresheet 49:13). HE ASKS: But there was only one sea in his Heritage, WHY DOES IT SAY "AT THE SHORE OF THE SEAS"? HE ANSWERS: But what does "the shore of the seas" mean, for the comrades certainly explained it in accordance with the supernal secret. "And his border shall be at Tzidon" (Ibid.), is as it is written: "That came out of the loins (also thigh) of Jacob" (Shemot 1:5), for Zvulun was the right thigh of the body, WHICH IS NETZACH. AND THEREFORE THE TORAH VERSE SAYS, "AND HIS BORDER (ALSO: 'THIGH')." The Sea of Galilee was in his inheritance, and from here the purple fish is available for the purple dye.

104. כְּתִיב זְבוּלוּן לְחוֹף יַמִּים יִשְׁכּוֹן. וְהָא יַמָּא חַד הֲוָה בְּעַדְבֵיהּ אֶלָּא מַאי לְחוֹף יַמִּים, וַדַּאי אוּקְמוּהָ חַבְרַיָּיא בְּרָזָא עִלָּאָה. וְיַרְכָתוֹ עַל צִידוֹן, כד"א יוֹצְאֵי יֶרֶךְ יַעֲקֹב. זְבוּלוּן שׁוֹקָא דִּימִינָא דְּגוּפָא הֲוָה, וַיָּם כִּנֶּרֶת הֲוָה בְּעַדְבֵיהּ, וּמֵהָכָא אִשְׁתְּכַח חִלָּזוֹן לְתִכֵּלְתָּא.

105. ת"ח, כַּמָּה רְתִיכִין עַל רְתִיכִין אִשְׁתְּכָחוּ, וְגַלְגַּלּוֹי דִּרְתִּיכָא רָהֲטִין בְּבַהִילוּ, וְלָא מִתְעַכְּבֵי אִינּוּן סַמְכֵי רְתִיכָא, לְנַטְלָא עֲלֵיהוֹן. וְכֵן כֻּלְּהוּ. ת"ח, רְתִיכָא דִּי מְמָנָא עַל מִצְרָאֵי, אוּקְמוּהָ, רְתִיכָא שְׁלִימְתָא לָא אִשְׁתְּכַח, דְּהָא כְּתִיב וַיָּסַר אֵת אֹפַן מַרְכְּבוֹתָיו, כַּמָּה רְתִיכִין הֲווֹ, דַּהֲווֹ נַטְלִין עַל חַד סָמִיךְ גַּלְגַּלָּא, דְּאִתְפְּקְדוּ עֲלֵיהוּ, כֵּיוָן דְּאִתְעֲבָר הַאי מִשּׁוּלְטָנוּתָא דִּילֵיהּ, כֻּלְּהוּ רְתִיכִין אִתְעֲבָרוּ מִשּׁוּלְטָנֵיהוֹן, וְלָא נַטְלוּ. כְּדֵין כֻּלְּהוּ לְתַתָּא אִתְעֲבָרוּ מִשּׁוּלְטָנוּתָא, דִּכְתִיב עַל מִצְרַיִם וְעַל פַּרְעֹה וְעַל הַבּוֹטְחִים בּוֹ.

105. Come and behold: how many chariots upon chariots there are, and the wheels of the chariot race speedily, and the supports of the chariot do not refrain from traveling on them. And it is so for all of them. Come and behold: examine the Chariot of the minister over Egypt. As was explained, there was no complete chariot to be found, as it is written: "And He took off their chariot wheels" (Shemot 14:25). There were many chariots that traveled upon the support of one wheel that was appointed over them. As soon as it was removed from its dominion, then all the Chariots were removed from their control and could not travel. Then all of those below, IN THIS WORLD, were removed from their dominion, as is written: "And Egypt even Pharaoh, and all those who trust in him" (Yirmeyah 46:25).

106. וּבְהַהוּא זִמְנָא, שֵׁלְטָנוּתָא דְּמִצְרַיִם שָׁלִיט עַל כָּל שְׁאַר עַמִּין, כֵּיוָן דְּאִתְתַּבַּר חֵילָא דְּמִצְרַיִם, אִתְּבַר חֵילָא דִּשְׁאַר עַמִּין. מְנָלָן, דִּכְתִיב אָז נִבְהֲלוּ אַלּוּפֵי אֱדוֹם וְגוֹ'. וּכְתִיב שָׁמְעוּ עַמִּים יִרְגָּזוּן וְגוֹ'. בְּגִין דְּכֻלְּהוּ הֲווֹ אֲחִידָן בְּפוּלְחָנָא דְּמִצְרַיִם, וַאֲחִידָן בְּמִצְרַיִם לְסִיּוּעָא דִּלְהוֹן. וּבְהַהוּא זִמְנָא, כֻּלְּהוּ בָּעָאן לְסִיּוּעָא דְּמִצְרַיִם, לְאִתַּתְקָפָא. וְעַל דָּא, כֵּיוָן דְּשָׁמְעוּ גְּבוּרָן דְּעָבֵד קוּדְשָׁא בְּרִיךְ הוּא בְּמִצְרַיִם, רָפוּ יְדֵיהוֹן, וְלָא יָכִילוּ לְמֵיקַם, וְאִזְדַּעֲזָעוּ כֻּלְּהוּ, וְאִתְּבָרוּ מִשּׁוּלְטָנָתְהוֹן.

106. At that time, the government of Egypt ruled over all the other nations. As soon as the power of Egypt was crushed, the power of the other nations was broken. How do we know? For it is written: "Then the chiefs of Edom shall be amazed" (Shemot 15:15). And, "The people shall hear, and be afraid" (Ibid. 14), because at that time they were all attached to the service of Egypt, they depended upon Egypt to help them, and they all requested assistance from Egypt to strengthen themselves. Therefore, when they heard of the mighty acts that the Holy One, blessed be He, performed in Egypt, they were discouraged and were unable to stand firm. And they all quaked and trembled and lost their power.

107. וַדַּאי כַּד אִתְּבַר חֵילָא דִּלְהוֹן לְעֵילָא, אִתְּבַר חֵילָא דְּכָל אִינּוּן דַּאֲחִידָן בֵּיהּ, כֵּיוָן דְּאִתְתַּבַּר חֵילָא דְּכֻלְּהוּ לְעֵילָא, כָּל הָנֵי דִּלְתַתָּא אִתְּבָרוּ, בְּגִין הַאי חֵילָא דְּאִתְתַּבַּר בְּקַדְמֵיתָא. ובג"כ וַיָּסַר אֵת אֹפַן מַרְכְּבוֹתָיו כְּתִיב. וַיְנַהֲגֵהוּ בִּכְבֵדוּת, דְּהָא כַּד דָּא אִתְּבַר, לָא הֲווֹ אַזְלִין.

107. Certainly, when their strength was broken above, the strength of all those attached to him was broken, for once the strength of all of them was broken above, all those below were broken because of that strength which was broken first. Therefore, "He took off his chariot wheels (lit. 'wheel')," NAMELY, THE STRENGTH FROM ABOVE, AS MENTIONED EARLIER. "That they drove heavily" (Shemot 14:25). Once it was broken, they could not move.

108. תָּא חֲזֵי דְּהָכִי הוּא, דְּלָא כְּתִיב וַיָּסַר אֵת אוֹפַנֵּי מַרְכְּבוֹתָיו, אוֹ אוֹפַן מֶרְכַּבְתּוֹ, אֶלָּא וַיָּסַר אֵת אוֹפַן מַרְכְּבוֹתָיו. בְּגִין הַאי חֵילָא, דְּכֻלְּהוּ הֲווֹ מִתְדַּבְּקָן בֵּיהּ.

108. Come and behold: it is so, for it is not written: 'And He took off his chariots' wheels' or 'chariot wheel', MEANING EITHER BOTH IN PLURAL, OR BOTH IN SINGULAR. But rather it is written: "And He took off his chariots' wheel." "WHEEL" IS SINGULAR, AND "HIS CHARIOTS" IS PLURAL, AND THAT IS because 'WHEEL' (HEB. OFAN) is the power to which all of them were attached, AS IS WRITTEN ABOVE. IT IS THEREFORE WRITTEN IN THE SINGULAR FORM.

109. WE CAN also EXPLAIN: "And he took off his chariots' wheel." Come and behold: happy is the portion of Yisrael that the Holy One, blessed be He, wanted to join with them and to be their portion, and that they should be His portion. This is what is written: "And hold fast to Him" (Devarim 13:5), and, "But you that did cleave to Hashem your Elohim" (Devarim 4:4), to Hashem indeed. It is also written, "For Yah, has chosen Jacob for Himself" (Tehilim 135:4), and, "For Hashem's portion is His people, Jacob is the lot of His inheritance" (Devarim 32:9), for He brought them forth from the holy seed to be His portion. THIS IS NOT SO FOR THE OTHER SIDE AND THE NATIONS OF THE WORLD, WHICH HAVE NO CONNECTION TO ZEIR ANPIN. Therefore, He gave them the Holy Torah that was concealed two hundred years before the world was created, and this has already been explained. Because of His love, He gave it to the children of Yisrael to follow and to cleave unto it.

109. וְתוּ, וַיָּסַר אֵת אוֹפַן מַרְכְּבוֹתָיו, תָּא חֲזֵי, זַכָּאָה חוּלָקֵהוֹן דְּיִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְרָעֵי בְּהוּ, לְאִתְדַּבְּקָא בְּהוּ, וּלְמֶהֱוֵי לְהוּ חוּלָק, וּלְמֶהֱוֵי אִינּוּן חוּלָקֵיהּ. הֲדָא הוּא דִּכְתִיב, וּבוֹ תִדְבָּקוּן. וּכְתִיב וְאַתֶּם הַדְּבֵקִים בַּיְיָ אֱלֹהֵיכֶם, בַּיְיָ מַמָּשׁ. וּכְתִיב כִּי יַעֲקֹב בָּחַר לוֹ יָהּ. וּכְתִיב כִּי חֵלֶק יְיָ עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ. דְּאַפִּיק לוֹן מִזַּרְעָא קַדִּישָׁא, לְמֶהֱוֵי חוּלָקֵיהּ, וְעַל דָּא יָהַב לוֹן אוֹרַיְיתָא קַדִּישָׁא עִלָּאָה, גְּנִיזָא תְּרֵי אַלְפִין שְׁנִין, עַד לָא יִתְבְּרֵי עָלְמָא, וְהָא אִתְּמַר. וּבְגִין רְחִימוּתָא דִּילֵיהּ יָהֲבָא לְיִשְׂרָאֵל, לְמֵהַךְ אֲבַתְרֵהּ, וּלְאִתְדַּבְּקָא בָּהּ.

110. Come and behold: All the camps of above and all the Chariots are all joined one to the other, levels by levels; those of above and those of below ARE BOUND TOGETHER. And it was explained that it is written: "So is this great and wide sea" (Tehilim 104:25). And the living creature is over them, WHICH IS THE NUKVA THAT IS FROM THE CHEST AND HIGHER OF ZEIR ANPIN THAT RECEIVES FROM THE THREE LIVING CREATURES OF ZEIR ANPIN. AND SHE IS THE FOURTH LIVING CREATURE THAT ALL RECEIVE FROM, EVEN THE CHARIOTS OF THE OTHER SIDE, AND THE NATIONS OF THE WORLD. All the multitudes and the camps travel under her command. According to her instructions they travel, and by her word they rest. When she travels they all travel, because they are all joined to her.

110. תָּא חֲזֵי, כָּל מַשִּׁירְיָין דִּלְעֵילָא, וְכָל אִינּוּן רְתִיכִין, כֻּלְּהוּ אֲחִידָן אִלֵּין בְּאִלֵּין, דַּרְגִּין בְּדַרְגִּין, אִלֵּין עִלָּאִין, וְאִלֵּין תַּתָּאִין, וְהָא אוּקְמוּהָ, דִּכְתִיב זֶה הַיָּם גָּדוֹל. וְחֵיוָתָא קַדִּישָׁא עָלֵיהּ, וְכֻלְּהוּ אוּכְלוֹסִין וּמַשִּׁירְיָין, כֻּלְּהוּ נַטְלִין תְּחוֹת יְדָהּ, עַל מֵימְרָהּ נַטְלִין, לְהוּ מֵימְרָהּ שָׁרָאן. בְּעִדְנָא דְּהִיא נַטְלָא, כֻּלְּהוּ נְטִילִין, בְּגִין דְּכֻלְּהוּ אֲחִידָן בָּהּ.

111. Come and behold: when the Holy One, blessed be He, wanted to remove the multitudes of Pharaoh below, He first removed their power, as we explained. What did He do? He removed and detached that upper holy place that led all those Chariots OF THE MINISTER OF EGYPT ABOVE, AS EVERY CHARIOT WAS UNDER ITS COMMAND, EVEN THOSE OF THE OTHER SIDE. As soon as it left, then all the camps AND THE CHARIOTS could not travel. Since they could not, the Minister of Egypt was removed from his dominion with a flaming fire, and then the dominion of Egypt was removed. Therefore, THEY SAID, "Let us flee from the face of Yisrael." What is the reason? Because they saw the Minister of Egypt burned in fire.

111. ות"ח, בְּשַׁעֲתָא דְּבָעֵי קוּדְשָׁא בְּרִיךְ הוּא, לְאַעְבְּרָא לְאוּכְלוֹסִין דְּפַרְעֹה לְתַתָּא אַעְבַּר בְּקַדְמֵיתָא לְהַהוּא חֵילָא דִּלְהוֹן, כְּמָה דְּאוֹקִימְנָא. מַה עָבֵד. אַעְבָּר וְסָלִיק הַהוּא אֲתָר קַדִּישָׁא עִלָּאָה, דַּהֲוָה מַדְבָּר לְכָל אִינּוּן רְתִיכִין, כְּיוָן דְּהַאי אִסְתְּלִיק, הַנְהוּ כֻּלְּהוּ מַשִּׁירְיָין לָא יָכִילוּ לְדַבְּרָא, כְּיוָן דְּאִינּוּן לָא יָכִילוּ, הַהוּא מְמָנָא דְּמִצְרָאֵי אַעְבְּרוּ לֵיהּ מִשּׁוּלְטָנֵיהּ, וְאַעְבַּר בְּנוּרָא דְּדָלִיק, וּכְדֵין שֵׁלְטָנוּתָא דְּמִצְרָאֵי אִתְעָדֵי. וְעַל דָּא, אָנוּסָה מִפְּנֵי יִשְׂרָאֵל. מ"ט, בְּגִין דְּחָמוּ מְמָנָא דְּמִצְרַיִם אִתּוֹקַד בְּנוּרָא.

112. Rabbi Yitzchak said: When Yisrael approached the sea, the Holy One, blessed be He, called the minister who was appointed over the sea. He said to him: 'At the time that I made the world, I appointed you over the sea, and conditioned the sea so that its water should split before My children. Now the time has arrived for My children to pass in the midst of the sea.' And afterwards, it is written: "And the sea returned to its strength (Heb. eitano) when the morning appeared" (Shemot 14:27). What is Eitano? The condition (Heb. tenao) that it had with the Holy One, blessed be He, when He created the world, BECAUSE EITANO ('ITS STRENGTH') IS SPELLED WITH THE SAME LETTERS AS TENAO ('HIS CONDITION').

112. ר' יִצְחָק אָמַר, בְּשַׁעֲתָא דְּקָרִיבוּ יִשְׂרָאֵל לְיַמָּא, קָרָא קב"ה לְמְמָנָא רַבְרְבָא דְּעַל יַמָּא, אָמַר לֵיהּ, בְּשַׁעֲתָא דַּעֲבָדִית אֲנָא עָלְמָא, מָנִיתִי לָךְ עַל יַמָּא, וּתְנָאי אִית לִי עַל יַמָּא, דִּי יִבְזַע מֵימוֹי מִקָּמֵי בָּנַי. הַשְׁתָּא מָטָא עִדְנָא, דִּיעַבְרוּן בָּנַי בְּגוֹ יַמָּא. לְבָתַר מַה כְּתִיב, וַיָּשֶׁב הַיָּם לְפְנוֹת בֹּקֶר לְאֵיתָנוֹ. מַאי לְאֵיתָנוֹ, לְתְנָאוֹ דַּהֲוָה לֵיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא כַּד בְּרָא עָלְמָא.

113. וַהֲווֹ יִשְׂרָאֵל שָׁרָאן עַל יַמָּא, וַהֲווֹ יִשְׂרָאֵל חָמָאן, גַּלְגַּלֵּי יַמָּא סַלְקִין וְנַחְתִּין, זָקְפוּ עֵינֵיהוּ, וְחָמוּ לְפַרְעֹה וּלְאוּכְלוֹסִין דִּילֵיהּ, דְּחִילוּ וְצָעֲקוּ. וְהָא אִתְּמַר. הַיָּם רָאָה, מָה חָמָא יַמָּא. אֲרוֹנָא דְּיוֹסֵף קָא חָמָא, וְעָרַק מִקָּמֵיהּ. מ״ט, בְּגִין דִּכְתִיב וַיָּנָס וַיֵּצֵא הַחוּצָה. וְעַל דָּא הַיָּם רָאָה וַיָּנוֹס, וּכְתִיב וַיָּסַר אֶת אֹפַן מַרְכְּבוֹתָיו וְגוֹ׳ אָנוּסָה מִפְּנֵי יִשְׂרָאֵל. מַאי טַעֲמָא. בְּגִין דְּחָמוּ אַרְעָא דְּמִצְרַיִם, כְּאִלּוּ אִתּוֹקַד בְּנוּרָא, כְּדֵין אָמְרוּ אָנוּסָה מִפְּנֵי יִשְׂרָאֵל.

113. Yisrael were dwelling by the sea and saw the waves rising and falling. They raised their eyes and saw Pharaoh and his multitudes. They feared and cried out, as has already been explained: "The sea saw" (Tehilim 114:3). HE ASKS: What did the sea see? AND HE ANSWERS: It saw the coffin of Joseph and fled from before it. For what reason? Because it is written OF JOSEPH, "And fled, and went outside" (Beresheet 39:12). DUE TO THIS, "The sea saw it, and fled." It is written: "And He took off their chariot wheels...Let us flee from the face of Yisrael." What is the reason? It is because they saw the land of Egypt and it looked as though it was burning with fire. Then they said, "Let us flee from the face of Yisrael."

114. רִבִּי חִיָּא וְרִבִּי יוֹסֵי, הֲווֹ אַזְלֵי בְּמַדְבְּרָא, אָמַר רִבִּי חִיָּא לְרִבִּי יוֹסֵי, תָּא וְאֵימָא לָךְ, דְּכַד קוּדְשָׁא בְּרִיךְ הוּא בָּעֵי לְאַעְבְּרָא שׁוּלְטָנוּתָא דְּאַרְעָא, לָא עָבֵיד, עַד דְּאַעְבַּר שֶׁלְטָנוּתָא דִּלְהוֹן בִּרְקִיעָא, וְלָא אַעְבַּר שֶׁלְטָנָא דִּלְהוֹן, עַד דְּמָנֵי אַחֲרָא בְּאַתְרֵיהּ, בְּגִין דְּלָא יִגְרַע שִׁמּוּשָׁא דִּלְהוֹן בִּרְקִיעָא, בְּגִין לְקַיֵּימָא מַה דִּכְתִיב, וּלְמַן דִּי יִצְבֵּא יִתְּנִינֵהּ. א״ר יוֹסֵי, וַדַּאי הָכִי הוּא.

114. Rabbi Chiya and Rabbi Yosi were traveling in the wilderness. Rabbi Chiya said to Rabbi Yosi: Come and I will tell you. When the Holy One, blessed be He, wishes to remove a government on the earth, He does not do it until he removes its dominion in heaven. And He does not remove the dominion in the heaven until He appoints another in its place, so that their service in heaven shall not be lacking, in order to fulfill what is written: "And gives it to whomever He will" (Daniel 4:14). Rabbi Yosi said: Certainly, it is so.

115. פְּתַח ר׳ יוֹסֵי וְאָמַר, יְיָ׳ אֲדוֹנֵינוּ מַה אַדִּיר שִׁמְךָ בְּכָל הָאָרֶץ. יְיָ׳ אֲדוֹנֵינוּ: כַּד בָּעֵי קוּדְשָׁא בְּרִיךְ הוּא לְתַבְּרָא חֵילָא דְּעַמִּין עכו״ם, אַתְקִיף דִּינֵיהּ עָלַיְיהוּ, וְתָבַר לוֹן, וְאַעְבַּר מִקָּמֵיהּ שׁוּלְטָנוּתָא דִּלְהוֹן.

115. Rabbi Yosi opened the discussion, saying: "Hashem our Master, how majestic is Your Name on all the earth" (Tehilim 8:2). "Hashem our Master," MEANS that when the Holy One, blessed be He, wishes to break the power of the heathen nations, He strengthens His Judgment over them, breaks them, and removes their dominion from before Himself.

116. אֲשֶׁר תְּנָה הוֹדְךָ עַל הַשָּׁמַיִם, אֲשֶׁר נָתַתָּ מִבְּעֵי לֵיהּ, אוֹ תְּנָה הוֹדְךָ, מַהוּ אֲשֶׁר תְּנָה הוֹדְךָ. אֶלָּא דָּא הוּא רָזָא דְּנַהֲרָא עֲמִיקָא דְּכֹלָּא, וְדָוִד בָּעָא בְּעוּתֵיהּ, לְמִנְגַּד מִנֵּיהּ עַל הַשָּׁמַיִם, וְדָא הוּא אֲשֶׁר. כד״א, אֶהְיֶה אֲשֶׁר אֶהְיֶה.

116. "Who (Heb. asher) have set Your glory above the heavens" (Ibid.). HE ASKS: It should have been written 'who have set' 'or set Your glory'. Why, "Who have set Your glory"? HE ANSWERS: This is the secret of the river that is the deepest of all, WHICH IS BINAH. And David prayed his prayer to draw from it unto the heaven, WHICH IS ZEIR ANPIN. And this "asher," WHICH IS THE NAME OF BINAH, is as is written: "I will ever be what (Heb. asher) I am" (Shemot 3:14).

117. בְּשַׁעֲתָא דְּהַאי נַהֲרָא עֲמִיקְתָא דְּכֹלָּא, נָגִיד וְנָפִיק עַל הַשָּׁמַיִם, כְּדֵין כֹּלָּא בְּחִידוּ, וּמַטְרוֹנִיתָא אִתְעַטְרַת בְּמַלְכָּא, וְכָל עָלְמִין כֻּלְּהוּ בְּחִידוּ, וְשֶׁלְטָנוּתָא דְּעַמִּין עעכו״ם, אִתְעֲבָר מִקָּמֵי מַטְרוֹנִיתָא, וּכְדֵין זַקְפִין רֵישָׁא כָּל מַאן דְּאֶחִידוּ בָּהּ.

117. At the time that this deepest river, WHICH IS BINAH, is drawn and goes out over the heaven, WHICH IS ZEIR ANPIN, then everything is joyous. And the Queen, WHO IS MALCHUT, crowns Herself with the King, WHO IS ZEIR ANPIN, and all the worlds are joyful. The domination of the heathen nations is removed before the Queen, and then all who cling to Her raise their heads.

118. אַדְּהָכִי חָמוּ חַד ב״נ, דַּהֲוָה אָתֵי, וְחַד מָטוּלָא קָמֵיהּ. א״ר חִיָּא, נְזִיל, דִּלְמָא הַאי בַּר נָשׁ עעכו״ם הוּא, אוֹ עַם הָאָרֶץ הוּא, וְאָסִיר לְאִשְׁתַּתְּפָא בַּהֲדֵיהּ בְּאָרְחָא. א״ר יוֹסֵי, נֵיתִיב הָכָא, וְנֶחֱמֵי, דִּלְמָא גַּבְרָא רַבָּא הוּא.

118. In the meantime, they saw a man coming with a load in front of him. Rabbi Chiya said: Let us go. Perhaps this man is a heathen or an ignoramus, and it is forbidden to join him on the road. Rabbi Yosi said: Let us sit here and watch. Perhaps he is a great man.

119. In the meantime, he passed before them and said to them: At this crossing place, which is dangerous, I need company, FOR I AM AFRAID TO TRAVEL ALONE. I know a different way, let us turn off from this way. And I wish to say to you, I will not sin against you and I will not transgress what is written: "Nor put a stumbling block before the blind" (Vayikra 19:14), because you are like blind people on this way and you must not endanger yourselves. Rabbi Yosi said: Blessed is the Merciful One that we waited here. They joined him. He said to them: Do not speak anything here until we pass from here. They turned to a different way.

119. אַדְּהָכִי, אַעְבַּר קֳמַיְיהוּ, א״ל, בְּדוּקְפָּא דְּמַעְבְּרָא דְּקוֹטִיפָא דְּהַאי, חַבְרוּתָא אִבְעֵי, וַאֲנָא יְדַעְנָא אָרְחָא אַחֲרָא, וְנִסְטֵי מֵהַאי, וַאֲנָא בְּעֵינָא דְּאֵימָא לְכוּ, וְלָא אִתְחַיַּיבְנָא בְּכוּ, וְלָא אַעְבַּר עַל מַה דְּכְתִיב וְלִפְנֵי עִוֵּר לֹא תִתֵּן מִכְשׁוֹל, וְאַתּוּן כְּסוּמִין בְּאָרְחָא דָּא, וְלָא תִסְתַּכְּנוּ בְּנַפְשַׁיְיכוּ. א״ר יוֹסֵי, בְּרִיךְ רַחֲמָנָא דְּאוֹרִיכְנָא הָכָא, אִתְחַבְּרוּ בַּהֲדֵיהּ. אָמַר לוֹן, לָא תִשְׁתָּעוּ מִידִי הָכָא, עַד דְּנַעֲבֹר בְּהַאי. סָטוּ בְּאָרְחָא אַחֲרָא.

120. After they left that place, he said to them: On that other path, THE DANGEROUS ONE, a scholarly priest and a layman priest were once traveling. The ignoramus priest arose against him at that place and killed him. From that day AND FURTHER, anybody who passes that place endangers himself, and robbers of the hills gather there to kill and rob people. Those who are aware of this do not pass there. And the Holy One, blessed be He, demands the blood of that priest every day.

120. בָּתַר דְּנָפְקוּ מֵהַהוּא אֲתָר, אָמַר לוֹן, בְּהַהוּא אָרְחָא אַחֲרָא, הֲווֹ אַזְלֵי זִמְנָא חֲדָא, חַד כֹּהֵן חָכָם, וְחַד כֹּהֵן עַם הָאָרֶץ בַּהֲדֵיהּ, קָם הַהוּא ע״ה בְּהַהוּא אֲתָר עָלֵיהּ וְקַטְלֵיהּ. מֵהַהוּא יוֹמָא כָּל מַאן דְּאַעְבַּר בְּהַהוּא אֲתָר, מִסְתַּכֵּן בְּנַפְשֵׁיהּ. וְהָא מִתְחַבְּרִין תַּמָּן מְשַׁדְּדֵי טוּרַיָּא, וְקַטְלִין וְקַפְחִין לִבְנֵי נָשָׁא, וְאִינּוּן דְּיַדְעֵי לָא עַבְרֵי תַּמָּן, וּבְעֵי קוּדְשָׁא בְּרִיךְ הוּא דָּמָא דְּהַהוּא כַּהֲנָא כָּל יוֹמָא.

121. He opened the discussion with the verse: "This very day He will halt in Nov" (Yeshayah 10:32). The students of the Yeshivah have already explained this. But I do not say it this way to you, because I have learned the secret of the matter. What is "This very day"? It is written, "And Aaron took him Elisheva the daughter of Aminadav...to wife" (Shemot 6:23), and this is the secret regarding the Congregation of Yisrael, WHICH IS MALCHUT CALLED 'ELISHEVA', BECAUSE OF THE SEVEN (SHEVA) SFIROT SHE POSSESSES. Aaron is Her attendant who manages her house and serves Her, and brings Her to the King, WHICH IS ZEIR ANPIN, to join them together. From now onwards, every priest who serves in the Temple is MALCHUT'S ATTENDANT, like Aaron.

121. פָּתַח וְאָמַר, עוֹד הַיּוֹם בְּנוֹב לַעֲמוֹד וְגוֹ׳ הָא אוּקְמוּהָ אִינּוּן מָארֵי מְתִיבְתָּא. אֲבָל אֲנָא לָא אֲמֵינָא לְכוּ הָכִי, אֶלָּא דְּרָזָא דְּמִלָּה אוֹלִיפְנָא. עוֹד הַיּוֹם, מַאן יוֹמָא דֵּין. אֶלָּא, הָכִי כְּתִיב, וַיִּקַּח אַהֲרֹן אֶת אֱלִישֶׁבַע בַּת עַמִּינָדָב. וְרָזָא הוּא, עַל כְּנֶסֶת יִשְׂרָאֵל, דְּאַהֲרֹן הוּא שׁוֹשְׁבִינָא דִּילֵיהּ, לְתַקָּנָא בֵּיתָהּ וּלְשַׁמְּשָׁא לָהּ, וּלְמֵיעַל לָהּ לְמַלְכָּא לְאִזְדַּוְּוגָא כַּחֲדָא, מִכָּאן וּלְהַלְאָה, כָּל כֹּהֵן דְּמְשַׁמֵּשׁ בְּמַקְדְּשָׁא, כְּגַוְונָא דְּאַהֲרֹן.

122. Achimelech was the supernal High Priest, and all priests that were with him were all best men of the Queen, WHICH IS MALCHUT. After they were killed, the Queen remained alone, WITHOUT UNION WITH ZEIR ANPIN. Her attendant was lost, and there was no one to serve Her and manage Her house and make Her happy in order to be united with the King. So from that day, She went over to the left side, and stood lurking over the world. That sin killed Saul and his sons, and many thousands and ten thousands of Yisrael died. It was suspended, until Sancheriv came and terrified everyone.

122. אֲחִימֶלֶךְ כַּהֲנָא רַבָּא עִלָּאָה הֲוָה, וְכָל אִינּוּן כַּהֲנֵי בַּהֲדֵיהּ, כֻּלְּהוּ הֲווֹ שׁוֹשְׁבִינִין דְּמַטְרוֹנִיתָא, כֵּיוָן דְּאִתְקְטִילוּ, אִשְׁתַּאֲרַת מַטְרוֹנִיתָא בִּלְחוֹדָהָא, וְאִתְאֲבִיד שׁוֹשְׁבִינָא דִּילֵיהּ, וְלָא אִשְׁתְּכַח מַאן דְּמְשַׁמֵּשׁ קָמָהּ, וִיתַקֵּן בֵּיתָהּ, וִיחַדֵּי לָהּ לְאִזְדַּוְּוגָא עִם מַלְכָּא. כְּדֵין מֵהַהוּא יוֹמָא, אִתְעַבְּרָא לִשְׂמָאלָא, וְקָיְימָא עַל עָלְמָא, כְּמִין עַל כֹּלָּא, קָטִיל לְשָׁאוּל וְלִבְנוֹי, אִתְאֲבִיד מִינַיְיהוּ מַלְכוּ, מִיתוּ מִיִּשְׂרָאֵל כַּמָּה אַלְפִין וְכַמָּה רִבְוָון. וְעַד כְּעַן, הַהוּא חוֹבָה הֲוָה תָּלֵי, עַד דְּאָתָא סַנְחֵרִיב וְאַרְגִּיז כֹּלָּא.

123. וְדָא הוּא עוֹד הַיּוֹם בְּנוֹב, דָּא הוּא יוֹמָא עִלָּאָה, וּמַאן אִיהוּ. דָּא כ״י, דְּאַבְדַת שׁוּשְׁבִינִין דִּילָהּ, הַהִיא דְּאִשְׁתְּאַרַת בְּלָא יְמִינָא, לְאִתְדַּבְּקָא בִּשְׂמָאלָא. דְּכַהֲנָא יְמִינָא הוּא. וּבְגִין כַּךְ, עוֹד הַיּוֹם בְּנוֹב לַעֲמוֹד.

123. Thus, the meaning of, "This very day he will halt in Nov," is the supernal day. What is it? This is the Congregation of Yisrael, WHICH IS MALCHUT, who lost her attendant, so that She remained without the right to join with the left, because the priest is the right. And therefore, "this very day He will halt in Nov," TO DEMAND JUDGMENT FOR THE SLAYING OF NOV, THE CITY OF THE PRIESTS, UNTIL, THROUGH THAT SIN, THE VERSE CONCLUDES: "AND LEBANON SHALL FALL BY A MIGHTY ONE" (YESHAYAH 10:34).

124. תָּא חֲזֵי, כְּתִיב גִּבְעַת שָׁאוּל נָסָה, שָׁאוּל אֲמַאי הָכָא. אֶלָּא בְּגִין דְּהוּא קָטִיל לְכַהֲנֵי, וְגָרִים דְּרוֹעָא יְמִינָא, לְאִתְעַקְרָא מֵעָלְמָא. אוּף הָכָא, מֵהַהוּא יוֹמָא, לָא אַעְבָּר ב״נ בְּהַהוּא דּוּכְתָּא, בְּגִין דְּלָא אִסְתַּכֵּן בְּנַפְשֵׁיהּ. אָמַר לֵיהּ רִבִּי יוֹסֵי לְרִבִּי חִיָּא, וְלָא אֲמָרִית לָךְ דְּלָמָא גַּבְרָא רַבָּא הוּא.

124. Come and behold: it is written: "Giv'at Shaul is fled" (Ibid. 29). HE ASKS: Why is Saul mentioned here? AND HE ANSWERS: It is because he killed the priests IN NOV and caused that the right arm should be uprooted from the world, AS MENTIONED. BECAUSE OF HIS SIN, THE INHABITANTS OF HIS DWELLING, GIV'AT SHAUL, FLED FROM THE KING OF ASHUR (ASSYRIA). From that day onward, no person passed that place, in order not to endanger himself. Rabbi Yosi said to Rabbi Chiya: Did I not say to you that he might be a great man?!

125. פָּתַח וְאָמַר, אַשְׁרֵי אָדָם מָצָא חָכְמָה. אַשְׁרֵי אָדָם, כְּגוֹן אֲנָן, דְּאַשְׁכַּחְנָא לָךְ, וְיָדַעְנָא מִינָּךְ מִלָּה דְּחָכְמְתָא. וְאָדָם יָפִיק תְּבוּנָה, כְּגוֹן אֲנָן, דְּאוֹרִיכְנָא לָךְ לְאִתְחַבְּרָא בַּהֲדָךְ. וְדָא הוּא ב״נ דְּזַמִּין לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא נְבִזְבְּזָא בְּאָרְחָא, אַנְפּוֹי דִּשְׁכִינְתָּא, וְעַל דָּא כְּתִיב, וְאֹרַח צַדִּיקִים כְּאוֹר נֹגַהּ. אָזְלוּ.

125. He opened the discussion, saying: "Happy is the man who finds wisdom" (Mishlei 3:13). "Happy is the man," means like us, who found you and learned from you a word of wisdom. "And the man who brings forth understanding" (Ibid.), like us who waited for you, to join with you. Such is a man for whom the Holy One, blessed be He, prepared a treasure on the road, the face of Shechinah. Referring to this, it is written: "But the path of just men is like the gleam of sunlight" (Mishlei 4:18). They walked on.

126. פָּתַח הַהוּא גַּבְרָא וְאָמַר לְדָוִד מִזְמוֹר לַיְיָ׳ הָאָרֶץ וּמְלוֹאָהּ וְגוֹ׳. לְדָוִד מִזְמוֹר בַּאֲתָר חַד, וּבַאֲתַר אַחֲרָא מִזְמוֹר לְדָוִד, מַה בֵּין הַאי לְהַאי. אֶלָּא לְדָוִד מִזְמוֹר, שִׁירְתָא דְּקָאָמַר דָּוִד, עַל כְּנֶסֶת יִשְׂרָאֵל. מִזְמוֹר לְדָוִד, שִׁירְתָא דְּקָאָמַר דָּוִד, עַל גַּרְמֵיהּ.

126. That man opened the discussion, saying: "To David a Psalm. The earth is Hashem's and the fullness thereof" (Tehilim 24:1). HE ASKS: "To David a Psalm," IS WRITTEN in one place, and in another place, IT IS WRITTEN, "A Psalm to David." What is the difference between these? HE ANSWERS: "To David a Psalm," denotes a psalm that David said about the Congregation of Yisrael, WHICH IS MALCHUT. "A psalm to David," denotes a psalm that David said about himself.

127. לַיְיָ׳ הָאָרֶץ וּמְלוֹאָהּ. לַיְיָ׳: דָּא קוּדְשָׁא בְּרִיךְ הוּא. הָאָרֶץ וּמְלוֹאָהּ: דָּא כְּנֶסֶת יִשְׂרָאֵל, וְכָל אוּכְלוֹסִין דִּילָהּ, דְּמִתְחַבְּרָן בַּהֲדָהּ, וְאִקְרוּן מְלוֹאָהּ וַדַּאי הוּא. כְּמָה דְּאַתְּ אָמֵר, מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ תֵּבֵל וְיוֹשְׁבֵי בָהּ: דָּא הוּא אַרְעָא דִּלְתַתָּא, דְּאִקְרֵי תֵּבֵל, וַאֲחִידַת בְּדִינָא דִּלְעֵילָא, הֲדָא הוּא דִּכְתִיב וְהוּא יִשְׁפּוֹט תֵּבֵל בְּצֶדֶק, בֵּין לְחָד, בֵּין לְעַמָּא חַד, בֵּין לְכָל עָלְמָא, מֵהַאי דִּינָא הוּא אִתְּדָן.

127. "The earth is Hashem's." This is the Holy One, blessed be He, MEANING ZEIR ANPIN. "The earth...and the fullness thereof" is the Congregation of Yisrael, WHICH IS MALCHUT, and all the multitudes that join with Her. They are called "the fullness thereof," for assuredly it is so, as is written: "The whole world is full of His glory" (Yeshayah 6:3). "The world and they that dwell in it," is the earth below that is called Tevel' ('world'), and is held by the Judgment of above, MEANING MALCHUT. This is what is written: "And He will Judge the world in righteousness" (Tehilim 9:9). Whether an individual, a nation, or the whole world, they will be Judged according to this Judgment, MEANING FROM THE JUDGMENT OF MALCHUT THAT IS CALLED 'RIGHTEOUSNESS'.

128. תָּא חֲזֵי, פַּרְעֹה מֵהַאי דִּינָא יָנִיק, עַד דְּאִתְאֲבִידוּ הוּא וְכָל עַמֵּיהּ. כֵּיוָן דְּהַאי דִּינָא אִתְּעַר עָלֵיהּ, הַהוּא מְמָנָא דְּאִתְמְנָא עֲלַיְיהוּ בְּשֻׁלְטָנוּתָא, אִתְעֲדֵי וְאִתְעֲבַר, כְּדֵין כֻּלְּהוּ דִּלְתַתָּא, אִתְאֲבִידוּ, דִּכְתִיב וַיָּסַר אֶת אוֹפַן מַרְכְּבוֹתָיו. מַאי אוֹפַן מַרְכְּבוֹתָיו. מַרְכְּבוֹתָיו דְּפַרְעֹה. וּמַאן אִיהוּ הַהוּא אוֹפַן דִּלְהוֹן, הַהוּא מְמָנָא דְּשָׁלִיט עֲלַיְיהוּ. וְעַל דָּא מִיתוּ כֻּלְּהוּ בְּיַמָּא. אֲמַאי בְּיַמָּא, אֶלָּא יַמָּא עִלָּאָה אִתְּעַר עֲלַיְיהוּ, וְאִתְמְחוּ בִּידָהָא. וּבְגִין כַּךְ טֻבְּעוּ בַּיָּם סוּף כְּתִיב. אָמַר רִבִּי יוֹסֵי וַדַּאי הָכִי הוּא, וְעַל דָּא כְּתִיב, טֻבְּעוּ בְּיַם סוּף. סוֹפָא דְּדַרְגִּין.

129. רִבִּי חִיָּא אָמַר, וַיְנַהֲגֵהוּ בְּכָבֵדוּת. בְּכָבֵדוּת מַהוּ. אֶלָּא מִכָּאן אוֹלִיפְנָא, דְּבְהַהוּא דַּבְּרוּתָא דְּאִתְדַּבַּר בֵּיהּ בַּר נָשׁ, מְדַבְּרִין לֵיהּ. בְּפַרְעֹה כְּתִיב וַיִּכְבַּד לֵב פַּרְעֹה. בְּהַהוּא מִלָּה, דִּבַּר לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, בְּכָבֵדוּת מַמָּשׁ. אָמַר לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, רְשָׁע, אַתְּ אוֹקִיר לִבָּךְ. אֲנָא אַדְבַּר לָךְ בְּהַאי, עַל דָּא וַיְנַהֲגֵהוּ בְּכָבֵדוּת.

130. וַיֹּאמֶר מִצְרַיִם אָנוּסָה מִפְּנֵי יִשְׂרָאֵל וְגוֹ׳. וַיֹּאמֶר מִצְרַיִם, דָּא מְמָנָא דְּאִתְמְנֵי עַל מִצְרָאֵי. אָמַר רִבִּי יוֹסֵי, הַאי מִלָּה קַשְׁיָא, כֵּיוָן דְּאַעְבְּרוּ לֵיהּ מִשׁוּלְטָנוּתֵיהּ, הֵיךָ יָכִיל הוּא לְמִרְדַּף אֲבַתְרַיְיהוּ דְּיִשְׂרָאֵל.

131. אֶלָּא וַדַּאי הָכִי הוּא. אֲבָל דָּא וַיֹּאמֶר מִצְרַיִם, מִצְרַיִם דִּלְתַתָּא. כִּי יְיָ׳ נִלְחָם לָהֶם בְּמִצְרָיִם, מִצְרַיִם דִּלְעֵילָא, דְּכֵיוָן דְּאִתְבַּר חֵילֵהוֹן מִלְּעֵילָא, כְּדֵין אִתְבַּר חֵילָא וְתוּקְפָּא דִּלְהוֹן לְתַתָּא, הֲדָא הוּא דִּכְתִיב כִּי יְיָ׳ נִלְחָם לָהֶם בְּמִצְרָיִם. בְּמִצְרַיִם דַּיְקָא. דָּא הוּא תוּקְפָּא דִּלְהוֹן דִּלְעֵילָא. וְדָא הוּא דְּאוּקְמוּהָ מֶלֶךְ מִצְרַיִם סְתָם. הָכָא, וַיֹּאמֶר מִצְרַיִם אָנוּסָה מִפְּנֵי יִשְׂרָאֵל, דְּחָמוּ דְּהָא אִתְּבַר חֵילֵיהוֹן, וְתוּקְפָּא דִּלְהוֹן, דִּלְעֵילָא.

132. תָּא חֲזֵי, כַּד אִתְּעָרַת הַאי כְּנֶסֶת יִשְׂרָאֵל, אִתְּעָרוּ כָּל אִינּוּן דְּאֲחִידָן בָּהּ, וְכֻלְּהוּ אַחֲרָנִין דִּלְתַתָּא, וְיִשְׂרָאֵל לְעֵילָא מִכֻּלְּהוּ, דְּהָא אִינּוּן נַטְלֵי לָהּ בְּגוּפָא דְּאִילָנָא, וְהָא אוּקְמוּהָ. וּבְגִינֵי כַּךְ יִשְׂרָאֵל אֲחִידָן בָּהּ, יַתִּיר מִכָּל עוֹבְדֵי כו״ם. וְכַד אִינּוּן מִתְּעָרִין, אִתְּבַר תּוּקְפֵּהוֹן מֵאִינּוּן דְּשַׁלְּטֵי עָלַיְיהוּ.

128. Come and behold: Pharaoh was nurtured by this Judgment, and so he and all his people perished. After this Judgment OF MALCHUT was aroused against them, the minister that was appointed to rule over them was removed. Then all those below perished, as it is written: "And He took off their chariots' wheels." What is "their chariots' wheels"? MEANING the chariots of Pharaoh. And who is their wheel? THE MEANING is that minister who rules over them. Therefore, they all died in the sea. And why in the sea? Rather the upper sea, WHICH IS MALCHUT, aroused against them, and they were exterminated by it. Therefore, it is written that they "drowned in the Red Sea (Heb. suf)." Rabbi Yosi said: Assuredly it is so. And therefore, it is written: "drowned in the Red Sea (Heb. suf)," WHICH MEANS the end (Heb. sof) of the levels, NAMELY MALCHUT - THAT THEY WERE OBLITERATED BY HER.

129. Rabbi Chiya said: "that they drove heavily." What is the meaning of "heavily"? From here, we learn that a person is subsequently led on the path that he chooses to go. By Pharaoh, it is written: "And the heart of Pharaoh was hard (lit. 'heavy')" (Shemot 9:7). In this same manner, the Holy One, blessed be He, led him with actual heaviness. The Holy One, blessed be He, said to him: 'Evil one, you made your heart heavy. I will lead you in a similar way.' Therefore, "they drove heavily."

130. "So that Egypt said, 'Let us flee from the face of Yisrael...'" "Egypt said," is the minister who was appointed over Egypt, NAMELY THEIR MINISTER IN THE LOFTY HEAVENS. Rabbi Yosi said: This is difficult. Since he was already removed from his dominion, how was he able to chase after Yisrael?

131. HE ANSWERS: But certainly it is Thus. the passage, "So that Egypt said," IS NOT THEIR MINISTER BUT RATHER Egypt of below, "for Hashem fights for them against Egypt," namely Egypt of above, THEIR MINISTER. Since their power was broken above, their power and might was broken below. Hence, it is written: "For Hashem fights for them against Egypt," against Egypt specifically, which is their power above, NAMELY THEIR APPOINTED MINISTER. And as we established above, IN THE PLACE WHERE IT SAYS merely "king of Egypt," MEANING THAT PHARAOH IS NOT MENTIONED, THE REFERENCE IS TO THE MINISTER WHO IS APPOINTED OVER EGYPT. HERE ALSO, "AGAINST EGYPT," REFERS TO THE MINISTER APPOINTED OVER EGYPT. And, "So that Egypt said, 'Let us flee from the face of Yisrael,'" REFERS TO EGYPT OF BELOW, for they saw that their power and might of above were broken, NAMELY THEIR MINISTER.

132. Come and behold: When this Congregation of Yisrael becomes aroused, WHICH IS MALCHUT, all those who are affiliated with Her and all the others of below, NAMELY ALL THE NATIONS, are aroused. Yisrael are higher above all because they grasp Her by the trunk of the tree, MEANING WHEN SHE IS CONNECTED TO ZEIR ANPIN THAT IS CALLED THE 'TREE OF LIFE'. Therefore, Yisrael are more attached to it than all the nations of the world. And when they become aroused TO HARM THE CHILDREN OF YISRAEL, the power of those who dominate over them is broken, MEANING THEIR MINISTERS ABOVE.

133. Come and behold: that minister, the governor of Egypt, oppressed Yisrael with many types of enslavements, as we have established. He was broken first, and then all the kingdoms below were broken. It is written: "For Hashem fights for them against Egypt." Indeed, He fights for them.

133. תָּא חֲזֵי, הַאי מְמָנָא שֵׁלְטָנָא דְּמִצְרָאֵי, דְּחִיק לוֹן לְיִשְׂרָאֵל, בְּכַמָּה שִׁעְבּוּדִין, כְּמָה דְּאוּקְמוּהָ. לְבָתַר דְּאִתְבַּר הוּא בְּקַדְמֵיתָא, אִתְּבָרוּ אִינּוּן מַלְכְּוָתָא מִלְּתַתָּא, הה"ד כִּי יְיָ' נִלְחָם לָהֶם בְּמִצְרַיִם. נִלְחָם לָהֶם וַדַּאי.

11. "And the Angel of Elohim...moved"
This passage contains an obscure but beautiful description of the energy flow on the supernal levels, the sea with its waves of judgments rising and falling, the angels which are the fish of that sea, and the four directions of the world. It ends by saying: Let those who have wings stand firm. Let those who have faces cover their faces until He departs on His journeys. Then, "And the Angel of Elohim...moved."
Tosefta (addendum)

134. "And the Angel of Elohim...moved..." (Shemot 14:19). Mishnah: Before there was pure air and before it shone, the punctured stones were clogged. Three winds that are included in three were submerged, and water was concealed under the holes. By the 72 letters, these stones returned to their place.

תוֹסֶפְתָּא

134. וַיִּסַּע מַלְאַךְ הָאֱלֹהִים וְגוֹ'. (מַתְנִיתִין) עַד לָא אִשְׁתְּכַח אֲוִירָא דַּכְיָא, וְלָא נְהִירִין, אֲבָנִין נְקִיבָן הֲווֹ סְתִימָאן. תְּלַת רוּחִין דִּכְלִילָן בִּתְלַת, הֲווֹ שְׁקִיעָן. וּמַיִין סְתִימָן תְּחוֹת נוּקְבֵי. בְּשַׁבְעִין וּתְרֵין אַתְוָון אִתְהַדְּרוּ לְאַתְרַיְיהוּ אִינּוּן אֲבָנִין.

135. After the 72 levels, which are three times 72 LETTERS, the stones were split and punctured under an engraved bundle. And the levels gathered together and became one group.

135. בָּתַר שַׁבְעִין וּתְרֵין דַּרְגִּין, וְכֵן תְּלַת זִמְנִין, אִתְבְּקָעוּ וְאִתְנְקִיבוּ אֲבָנֵי, תְּחוֹת צְרוֹרָא דַּהֲוָה חָקִיק, וְאִתְכְּנָפוּ דַּרְגִּין, וְאִתְעֲבִידוּ כְּנוּפְיָא חֲדָא.

136. Afterwards, they divided and became two levels OF WATER. Half of the water congealed and half of it sank. Part went up and part went down. From here, the world started to divide.

136. לְבָתַר אִתְפְּלָגוּ, וְאִתְעֲבִידוּ תְּרֵין דַּרְגִּין, פַּלְגוּתָא מַיָּא אַגְלִידוּ, וּפַלְגוּתָא אִשְׁתְּקָעוּ. אִלֵּין סְלִיקוּ, וְאִלֵּין נַחְתּוּ, מֵהָכָא שָׁרָא עָלְמָא לְאִתְפַּלְגָא.

137. There is another bundle above that is engraved with 72 seals of the strong seal ring, and in these the waves of the sea are submerged. When they travel, they divide to four corners. One part rises, FOR IT ILLUMINATES FROM BELOW UPWARDS, THAT IS, THE NUKVA, WHICH IS THE SECRET OF WEST. One part descends, FOR IT ILLUMINATES FROM ABOVE DOWNWARDS WITH THE LIGHT OF CHASSADIM, NAMELY ZEIR ANPIN, WHICH IS THE SECRET OF EAST. One part towards the north, WHICH IS THE LEFT COLUMN, GVURAH, and one part towards the south, WHICH IS THE RIGHT COLUMN, CHESED. When they unite together, there are flaming coals in the blade of the Revolving Sword.

137. צְרוֹרָא אַחֲרָא אִית לְעֵילָא, וְהוּא גְּלִיפָא בע"ב חֲתִימָן דְּגוּשְׁפַּנְקָא תַּקִּיפָא, וּבְהוּ שְׁקִיעַן גַּלְגַּלּוֹי דְּיַמָּא. כַּד נַטְלִין, אִתְפְּלָגוּ לְאַרְבַּע זָוָיִן. פַּלְגוּ חֲדָא סָלִיק, וּפַלְגוּ חֲדָא נָחִית, פַּלְגוּ חֲדָא לִסְטַר צָפוֹן, וּפַלְגוּ חֲדָא לִסְטַר דָּרוֹם. כַּד מִתְחַבְּרָן כַּחֲדָא, גּוּמְרִין דְּלַהֲטִין קַיְימִין, בְּלַהַט שִׁנְנָא דְּחַרְבָּא דְּמִתְהַפְּכָא.

138. One pillar is thrust into the sea. The level, which is a messenger of the supernal state - WHICH IS MALCHUT THAT IS FROM THE CHEST AND HIGHER - rises in this pillar higher and higher, and looks at a distance TO SEE a band of ships floating in the sea. Who observes the waves rising and falling, BECAUSE OF THE JUDGMENTS THAT THEY CONTAIN, and the wind, WHICH IS THE CENTRAL COLUMN, blows on them AND QUIETS THEM, and the fish of the sea, WHICH ARE THE ANGELS, pull all these ships in all directions of the world. IN THIS MANNER IS CHOCHMAH REVEALED.

138. חַד קַיְימָא נָעִיץ בְּגוֹ יַמָּא, דַּרְגָּא שְׁלִיחָא דְּאַפַּרְכָא עִלָּאָה, סָלִיק בְּהַהוּא קַיְימָא לְעֵילָא לְעֵילָא, אִסְתַּכַּל לְמֵרְחִיק, קְטוּרָא דְּאַרְבִּין דְּשָׁאטִין בְּיַמָּא. מַאן חָמֵי גַּלְגַּלִּין דְּסַלְקִין וְנַחְתִּין וְרוּחָא דְּנָשִׁיב בְּהוּ, וְנוּנֵי יַמָּא נַגְדִּין כָּל אִינּוּן אַרְבִּין לְכָל סִטְרֵי עָלְמָא.

139. When that level, NAMELY METATRON descended FROM ABOVE THE CHEST, a thousand stand at his right and a thousand stand at his left, MEANING THAT HE DRAWS CHOCHMAH - THAT IS ALLUDED TO IN THE NUMBER 1,000 - BOTH ON HIS RIGHT AND ON HIS LEFT. And he returns FROM THE CHEST AND LOWER, and sits in his place like a king on his throne. When the sea, WHICH IS MALCHUT, swims to the four directions of the world, that level goes out with it and returns with it, and it returns with the establishing of the king.

139. הַהוּא דַּרְגָּא, כַּד נָחִית מֵהַהוּא, קַיְימֵי אֶלֶף מִימִינֵיהּ, וְאֶלֶף מִשְׂמָאלֵיהּ, הֲוָה תָּב וְיָתִיב בְּאַתְרֵיהּ, כְּמַלְכָּא בְּכוּרְסְיֵיהּ, הַהוּא דַּרְגָּא דְּכַד שָׁאטֵי יַמָּא לְאַרְבַּע סִטְרֵי עָלְמָא, עִמֵּיהּ נַפְקַת, בֵּיהּ תֵּבֵת, הוּא תָּב בְּקִיּוּמָא דְּמַלְכָּא.

140. Then announcements are made. Let him, WHO IS OF THOSE who have eyes, raise them higher and higher. Let those who have wings stand firm. Let those who have faces cover their faces until He departs on His journeys. Then, "And the Angel of Elohim...moved" (End of Tosefta)

140. כְּדֵין כְּרוֹזִין נָפְקִין, מַאן מָארֵי דְּעַיְינִין, יִזְדַּקְפָּאן לוֹן לְעֵילָא לְעֵילָא. מָארֵיהוֹן דְּגַדְפִּין יְקוּמוּן בְּקִיּוּמֵיְיהוּ. מָארֵי דְּאַנְפִּין, חַפְיָין לוֹן, עַד דְּנָטִיל בְּמַטְלָנוֹי. כְּדֵין וַיִּסַּע מַלְאַךְ הָאֱלֹהִים.
(עד כאן)

12. "She is like the merchant ships"
Rabbi Chiya opens with the verse, "She is like the merchant ships; she brings her food from afar," and "from afar she brings her food." He says that the merchant ships is the Congregation of Yisrael, and that "brings her food" means by a level that dwells on her, that is the central column. He speaks about "all the rivers flow into the sea," telling of the movement and flow through that level, Yesod, down to the sea, Malchut, and from Binah to Yesod, back and forth. Rabbi Yitzchak says that those who merit the World to Come will merit the pairing of supernal Aba and Ima, which never separate.

141. Rabbi Chiya opened the discussion with the verse: "She is like the merchant ships; she brings her food from afar" (Mishlei 31:14). "She is like the merchant ships," refers to the Congregation of Yisrael, NAMELY MALCHUT. "She brings her food from afar," as is written: "Behold the Name of Hashem comes from afar" (Yeshayah 30:27). "She brings her food," meaning by one level that dwells upon her, WHICH IS THE CENTRAL COLUMN, WHICH IS THE SECRET OF YESOD OF ZEIR ANPIN. All the rivers and springs that run into the sea flow through it, as is written: "All the rivers run into the sea" (Kohelet 1:7).

141. רִבִּי חִיָּיא פָּתַח, הָיְתָה כָּאֳנִיּוֹת סוֹחֵר מִמֶּרְחָק תָּבִיא לַחְמָהּ. הָיְתָה כָּאֳנִיּוֹת סוֹחֵר, דָּא כנ״י. מִמֶּרְחָק תָּבִיא לַחְמָהּ, כְּמָה דְּאַתְּ אָמַר, הִנֵּה שֵׁם יְיָ׳ בָּא מִמֶּרְחָק. תָּבִיא לַחְמָהּ, בְּחַד דַּרְגָּא דְּשָׁארִי עָלָהּ, וּבֵיהּ אִתְמְשָׁכוּ כָּל אִלֵּין נְחָלִין וּמַבּוּעִין דְּאַזְלִין בְּיַמָּא, כְּמָה דְּאַתְּ אָמַר, כָּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם וְגוֹ׳.

142. "To the place that the rivers flow" (Ibid.). Although all the rivers flow through that level, WHICH IS YESOD, and that level lowers them down to the sea, WHICH IS MALCHUT, do not think that it poured those rivers INTO THE SEA, so that others do not dwell in it and do not flow through it as before. THEREFORE, it says again, "To the place that the rivers flow, thither they return" (Kohelet 1:7). THEY RETURN to the place of that level that the rivers went out from once - "Thither they return to go." There, they return from that high supernal place, NAMELY, FROM BINAH THEY RETURN AGAIN TO YESOD, FOR THE FLOW never halts from there and they all gather in that place IN YESOD. And why, "to go"? To go to that place of the sea, WHICH IS MALCHUT, as we have learned. And what is the name of that level? It is called 'Righteous', NAMELY YESOD OF ZEIR ANPIN.

142. אֶל מָקוֹם שֶׁהַנְּחָלִים הוֹלְכִים, אע״ג דְּכֻלְּהוּ נְחָלִין אִתְמַשְׁכָן בְּהַהוּא דַּרְגָּא, וְהַהוּא דַּרְגָּא נָחִית לוֹן לְהַהוּא יַמָּא, לָא תֵּימָא. דְּהָא אָרִיק לוֹן, וְהָא לָא שַׁרְיָין בֵּיהּ אַחֲרָנִין, וְלָא נַגְדִּין בֵּיהּ כְּמִלְקַדְמִין, אַהְדָּר וְאָמַר אֶל מָקוֹם שֶׁהַנְּחָלִים הוֹלְכִים שָׁם הֵם שָׁבִים, אֶל מָקוֹם דְּהַהוּא דַּרְגָּא דְּנַחֲלִין אַזְלִין זִמְנָא חֲדָא, שָׁם הֵם שָׁבִים לָלֶכֶת, תַּמָּן אִינּוּן תַּיְיבִין מֵהַהוּא אַתָּר עִלָּאָה, וְלָא פַּסְקִין לְעָלְמִין, וּמִתְכַּנְּשִׁי כֻּלְּהוּ בְּהַהוּא אַתָּר. וְלָמָה. לָלֶכֶת. לְמֵהַךְ לְהַהוּא אַתָּר דְּיַמָּא, כְּמָה דְּאִתְּמַר, מַה שְׁמֵיהּ דְּהַהוּא דַּרְגָּא. צַדִּיק אִקְרֵי.

143. Rabbi Yehuda said: It is written: "There go the ships: there is the Livyatan, whom You have made to play therein" (Tehilim 104:26). "There go the ships" MEANS THAT in this sea traverse and go THE SHIPS until they approach to join at that level, WHICH IS YESOD. Then it is written: "There is the Livyatan, whom You have made to play therein," BECAUSE LIVYATAN IS YESOD IN ZEIR ANPIN.

143. רִבִּי יְהוּדָה אָמַר, כְּתִיב שָׁם אֳנִיּוֹת יְהַלֵּכוּן לִוְיָתָן זֶה יָצַרְתָּ לְשַׂחֶק בּוֹ. שָׁם אֳנִיּוֹת יְהַלֵּכוּן, בְּהַהוּא יַמָּא דְּאַזְלִין וְשָׁאטִין, עַד דְּאַתְיָין לְאִתְחַבְּרָא בְּהַהוּא דַּרְגָּא, כְּדֵין כְּתִיב לִוְיָתָן זֶה יָצַרְתָּ לְשַׂחֶק בּוֹ.

144. רִבִּי יִצְחָק אָמַר, לְעֵילָא לְעֵילָא יַתִּיר, אִית זִוּוּגָא אַחֲרָא, דְּשָׁארִי בַּחֲבִיבוּתָא, וְלָא מִתְפְּרַשׁ לְעָלְמִין. אָמַר רִבִּי יְהוּדָה, מַאן זָכֵי לְהַהוּא זִוּוּגָא. אָמַר לֵיהּ, מַאן דְּאִית לֵיהּ חוּלָקָא בְּעָלְמָא דְּאָתֵי. בְּעָלְמָא דְּאָתֵי דַּיְקָא.

144. Rabbi Yitzchak said: there is one union that is kept in friendship very high, and they never separate - WHICH IS THE SECRET OF THE UNION OF SUPERNAL ABA AND IMA, WHICH ARE THE FIRST THREE SFIROT OF BINAH. Rabbi Yehuda said: Who merits that union? He said to him: One who has a share in the World to Come, WHICH IS BINAH. And it is specifically "the World to Come," FOR ONE WHO DID NOT MERIT THE WORLD TO COME, WHICH IS BINAH, WILL NOT MERIT THAT UNION.

145. אָמַר לֵיהּ, וְהָא מֵהָכָא אוֹלִיפְנָא, דִּכְתִיב לִוְיָתָן זֶה יָצַרְתָּ לְשַׂחֶק בּוֹ, מַשְׁמַע דְּקָאָמַר זֶה, וְזֶה וְזֹאת יְדִיעָן אִינּוּן. אָמַר רִבִּי אַבָּא, תַּרְוַוֵיכוּ שַׁפִּיר קָאָמְרִיתּוּ, וְהָא דְּרִבִּי יְהוּדָה שַׁפִּיר דַּיְקָא, וְכֹלָּא זַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְאִתְעַנְּגָא בְּהוּ לְצַדִּיקַיָּיא, הה"ד אָז תִּתְעַנַּג עַל יְיָ'.

145. RABBI YEHUDA said to him: Behold, from here we learned what is written: "There is the Livyatan, whom (Heb. zeh) You have made to play therein." So it seems, "zeh," is mentioned WHICH IS YESOD, and Zeh ('this', masc.) and Zot ('this', fem.) are known TO BE YESOD AND MALCHUT. SO WE SEE THAT EVEN IF HE DOES NOT MERIT BINAH, HE MERITS TO RECEIVE FROM THE SUPERNAL UNION. Rabbi Aba said: You both speak well and these words of Rabbi Yehuda are beautifully exact. And the Holy One, blessed be He, has prepared everything to delight the Righteous with them. This is what is written: "Then shall you delight yourself in Hashem" (Yeshayah 58:14).

13. "And the Angel of Elohim...moved"
In this section we read of the Great Queen, Malchut, into whose hands the Holy One, blessed be He gave His authority. She is called "the way to the Tree of Life," and when she travels, her camps travel with her. We are told that she is "the Angel of Elohim" in the title verse, and she is the messenger of all, both from below to above and from above to below. Anyone who desires to speak to the Holy One, blessed be He must first notify the Queen, Malchut. The Congregation of Yisrael is also called Malchut, who are placed under her jurisdiction. Rabbi Yosi speaks about the pillar of cloud that always appears with the Shechinah. Rabbi Shimon adds that the pillar of cloud and the pillar of fire, which are Abraham and Isaac, are both present in the Shechinah. To conclude, he says that the passage, "And the Angel of Elohim, who went before the camp of the children of Yisrael, moved and went behind them," means that he moved from the side of Chesed and joined the side of Gvurah, because the time had come to become attired with Judgment.

146. אָמַר רִבִּי אַבָּא, כַּמָּה אַלְפִין, כַּמָּה רִבְבָן דְּמַשִּׁירְיָין קַדִּישִׁין, אִית לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, מָארֵי דְּאַנְפִּין עִלָּאִין, מָארֵי דְּעַיְינִין, מָארֵי דְּזַיְינִין, מָארֵי דִּילָלָה, מָארֵי דִּיבָבָא, מָארֵי דְּרַחֲמֵי, מָארֵי דִּדִינָא, וְעֵילָא מִנַּיְיהוּ אַפְקַד לְמַטְרוֹנִיתָא לְשַׁמְשָׁא בְּהֵיכְלָא קֳמֵיהּ.

146. Rabbi Aba said: How many thousands and how many ten thousands of holy camps does the Holy One, blessed be He, have. NAMELY, those with supernal faces, those with eyes, those with weapons, those who lament, those who sob, those who are merciful and those who judge. Above them, He appointed the Queen, WHO IS MALCHUT, to serve before Him in His sanctuary.

147. לְקֳבֵיל אִלֵּין, אִית לָהּ לְמַטְרוֹנִיתָא, מַשִּׁירְיָין מְזַיְינִין. בְּשִׁתִּין אַנְפִּין מִשְׁתַּכְחוּ מַשִּׁרְיָין מְזוּיְינִין. וְכֻלְּהוּ חֲגִירָן חַרְבָּא, קַיְימָאן בְּסַחֲרָנָהָא, כַּמָּה נָפְקִין, כַּמָּה עָיְילִין. בְּשִׁית גַּדְפִּין טָאסִין כָּל עָלְמָא. קַמֵּי כָּל חַד וְחַד גּוּמְרִין דְּנוּר דָּלִיק. לְבוּשׁוֹי, מִתְלַהֲטָא בְּכָל עָלְמָא, לְנַטְרָא קֳמָהּ. הה"ד וְאֵת לַהַט הַחֶרֶב הַמִּתְהַפֶּכֶת לִשְׁמוֹר אֶת דֶּרֶךְ עֵץ הַחַיִּים.

147. Corresponding to them, the Queen, WHO IS MALCHUT, has armed camps OF ANGELS. These armed camps have sixty faces. They are all girded with swords encircling MALCHUT. Many are leaving and many are coming. With six wings, they fly over the whole world. Fiery coals are lit before each one so that its garments are a flaming fire, and at his back is the blade of the sword that flames in the whole world to guard before Her. This is what is written: "And the bright blade of a revolving sword to guard the way to the Tree of Life" (Beresheet 3:24).

148. מַאן דֶּרֶךְ עֵץ הַחַיִּים. דָּא הִיא מַטְרוֹנִיתָא רַבְּתָא, דְּהִיא אָרְחָא, לְהַהוּא אִילָנָא רַבְּרְבָא תַּקִּיף, אִילָנָא דְּחַיֵּי. דִּכְתִיב הִנֵּה מִטָּתוֹ שֶׁלִּשְׁלֹמֹה שִׁשִּׁים גִּבּוֹרִים סָבִיב לָהּ מִגִּבּוֹרֵי יִשְׂרָאֵל. יִשְׂרָאֵל דִּלְעֵילָא, כֻּלָּם אֲחוּזֵי חֶרֶב.

148. HE ASKS: Who is it that is called "the way to the Tree of Life"? HE ANSWERS: This is the Great Queen, WHO IS MALCHUT, which is the path to the great strong tree, WHICH IS ZEIR ANPIN called 'the Tree of Life'. It is written: "Behold it is his litter, that of Solomon; sixty valiant men are round about it, of the mighty men of Yisrael" (Shir Hashirim 3:7), that is Yisrael of above, THAT IS ZEIR ANPIN, "all girt with swords" (Ibid.).

149. כַּד נַטְלָא מַטְרוֹנִיתָא, כֻּלְּהוּ נַטְלִין בַּהֲדָהּ, הה״ד וַיִּסַּע מַלְאַךְ הָאֱלֹהִים. וְכִי מַלְאַךְ הָאֱלֹהִים אִתְקְרֵי. א״ר אַבָּא אִין. ת״ח, הָכִי א״ר שִׁמְעוֹן, אַתְקִין קוּדְשָׁא בְּרִיךְ הוּא קֳמֵיהּ, הֵיכָלָא קַדִּישָׁא, הֵיכָלָא עִלָּאָה, קַרְתָּא קַדִּישָׁא, קַרְתָּא עִלָּאָה. יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ אִקְרֵי, מַאן דְּעָאל לְמַלְכָּא, לָא עָאל, אֶלָּא מֵהַהוּא קַרְתָּא קַדִּישָׁא, נָטִיל אָרְחָא לְמַלְכָּא, דְּאָרְחָא מֵהָכָא אִתְתְּקַן.

149. When the Queen travels, they all travel with Her. This is what is written: "And the Angel of Elohim...moved" (Shemot 14:19). HE ASKS: Is then MALCHUT called "the Angel of Elohim"? Rabbi Aba said: Yes. Come and behold. Rabbi Shimon said: the Holy One, blessed be He, prepared before Him the Holy Sanctuary, the Supernal Sanctuary, the Holy City, the Supernal City. Jerusalem is called 'the Holy City'. ALL THESE ARE THE NAMES OF MALCHUT. Whoever comes to the King enters only from that Holy City, WHICH IS MALCHUT. FROM THERE begins the path to the King, because the path has been constructed from here.

150. הה״ד זֶה הַשַּׁעַר לַיְיָ׳ צַדִּיקִים יָבוֹאוּ בוֹ. כָּל שְׁלִיחוּתָא דְּבָעֵי מַלְכָּא מִבֵּי מַטְרוֹנִיתָא נָפְקָא, וְכָל שְׁלִיחוּתָא מִתַּתָּא לְמַלְכָּא, לְבֵי מַטְרוֹנִיתָא עָיֵיל בְּקַדְמֵיתָא, וּמִתַּמָּן לְמַלְכָּא. אִשְׁתְּכַח דְּמַטְרוֹנִיתָא אִיהִי שְׁלִיחָא דְּכֹלָּא, מֵעֵילָא לְתַתָּא, וּמִתַּתָּא לְעֵילָא. וְעַל דָּא, אִיהִי שְׁלִיחָא דְּכֹלָּא, הה״ד וַיִּסַּע מַלְאַךְ הָאֱלֹהִים הַהוֹלֵךְ לִפְנֵי מַחֲנֵה יִשְׂרָאֵל, יִשְׂרָאֵל דְּלְעֵילָא. מַלְאַךְ הָאֱלֹהִים, הה״ד בֵּיהּ, וַיְיָ׳ הוֹלֵךְ לִפְנֵיהֶם וְגוֹ׳, וְהַאי לֶלֶכֶת יוֹמָם וְלַיְלָה, כְּמָה דְּאוּקְמוּהָ.

150. Hence, it is written: "This is the gate to Hashem, into which the Righteous shall enter" (Tehilim 118:20). Every mission that the King, WHO IS ZEIR ANPIN desires, goes forth from the house of the Queen, WHO IS MALCHUT. Every mission THAT COMES from below the King, WHO IS ZEIR ANPIN, first enters before the Queen, and from there to the King. So in actuality, the Queen is the messenger of all, BOTH from below up and from above down. Therefore, she is the messenger of all. This is what is written: "And the Angel of Elohim, who went before the camp of Yisrael," meaning Yisrael of above, WHICH IS ZEIR ANPIN, and the Angel of Elohim, WHO IS MALCHUT. This is what is written about Him: "And Hashem went before them...by day and by night," and, "that they might go by day and night," as we established earlier, TO MEAN ZEIR ANPIN AND MALCHUT. SO WE SEE THAT MALCHUT WENT IN FRONT OF THE CHILDREN OF YISRAEL. THIS IS WHAT IS WRITTEN: "AND THE ANGEL OF ELOHIM, WHO WENT BEFORE THE CAMP OF THE CHILDREN OF YISRAEL, MOVED..."

151. וְכִי יִקָּרָא הוּא דְּמַלְכָּא, דְּמַטְרוֹנִיתָא תֵּזִיל, וְהִיא תִּגַּח קְרָבָא, וְהִיא אַזְלַת שְׁלִיחָא. אֶלָּא, לְמַלְכָּא דְּאִזְדַּוַּג בְּמַטְרוֹנִיתָא עִלָּאָה, חָמָא מַלְכָּא יְקִירוּ דִּילָהּ, עַל כָּל שְׁאַר מַטְרוֹנִיתָא דְּעָלְמָא, אָמַר כֻּלְּהוּ מִשְׁתַּכְּחִין לְחֵינָתָא, לָקֳבֵל הַאי מַטְרוֹנִיתָא דִּילִי. הִיא סַלְקָא עַל כֹּלָּא, מַה אַעְבִּיד לָהּ. אֶלָּא כָּל בֵּיתָא דִּילִי יְהֵא בִּידָהָא, אַפִּיק מַלְכָּא כָּרוֹזָא, מֵהָכָא כָּל מִלִּין דְּמַלְכָּא בִּידָא דְּמַטְרוֹנִיתָא יִתְמַסְּרוּן. מַה עָבִיד. אַפְקִיד מַלְכָּא בִּידָהָא כָּל זַיְינִין דִּילֵיהּ, כָּל אִינּוּן מָארֵי מַגִּיחִין קְרָבָא, כָּל אִינּוּן אֲבָנִין יְקִרִין דְּמַלְכָּא, כָּל גִּנְזַיָּיא דְּמַלְכָּא. אָמַר, מֵהָכָא, כָּל מַאן דְּיִצְטְרִיךְ לְמַלָּלָא עִמִּי, לָא יָכִיל לְמַלָּלָא עִמִּי, עַד דְּאוֹדַע לָהּ מַטְרוֹנִיתָא.

151. HE ASKS: Is it an honor for the King, WHO IS ZEIR ANPIN, that the Queen, WHO IS MALCHUT, should go and do battle and go on a mission? HE ANSWERS: THIS IS SIMILAR to a king who married a lofty queen. The king saw her preciousness and that she exceeded all the other queens in the world. He said: 'All the others are considered concubines compared this queen of mine. She is above them all. What shall I do for her? All my house shall be in Her hands.' The king made an announcement: 'From now on, all the matters of the king will be given over to the hand of the queen.' What did He do? The king placed in Her hands all his weapons, all the men-of-war and the precious stones of the king - all the treasures of the king. He said: 'From now on, anyone who desires to speak with Me will not be able to speak to me, until he notifies the queen.

152. So the Holy One, blessed be He, in His great affection and love for the Congregation of Yisrael, WHO IS MALCHUT, placed everything in Her jurisdiction. He said: All the rest are considered as nothing compared to Her. He said: "There are sixty queens...My dove, my undefiled, is but one" (Shir Hashirim 6:8-9). What shall I do for Her? Thus, all My house will be in Her hands. The King made an announcement. From now on all the matters of the King would be given over into the hands of the Queen. He placed in her hands all his weapons, spears, swords, bows, arrows, knives, catapult STONES, fortifications, wood, rocks and all soldiers. This is what is written, "Behold it is his litter, that of Solomon, sixty valiant men...all girt with swords, and expert in war..." (Shir Hashirim 3:8)

152. כַּך קוּדְשָׁא בְּרִיך הוּא, מִסְּגִיאוּת חֲבִיבוּתָא וּרְחִימוּתָא דִּילֵיהּ בכ״י, אַפְקִיד כֹּלָּא בִּרְשׁוּתָהּ, אָמַר, הָא כָּל שְׁאָרִי, לָא מִשְׁתַּכְּחֵי כְּלוּם לְגַבָּהָא. אָמַר, שִׁשִּׁים הֵמָּה מְלָכוֹת וְגוֹ׳, אַחַת הִיא יוֹנָתִי תַּמָּתִי. מַה אַעְבִּיד לָהּ, אֶלָּא, הָא כָּל בֵּיתָא דִּילִי בִּידָהָא. אַפִּיק מַלְכָּא כְּרוֹזָא, מֵהָכָא כָּל מִלִּין דְּמַלְכָּא, בִּידָא דְּמַטְרוֹנִיתָא יִתְמַסְּרוּן. אַפְקִיד בִּידָהָא כָּל זַיְינִין דִּילֵיהּ, רוּמְחִין, וְסַיְיפִין, קַשְׁתִּין, חִצִּין, וַחֲרָבִין, בַּלְסְטְרִין. קַסְטִירָאִין, אָעִין, אֲבָנִין, כָּל אִינּוּן מָאנֵי מַגִּיחֵי קְרָבָא. הה״ד, הִנֵּה מִטָּתוֹ שֶׁלִּשְׁלֹמֹה שִׁשִּׁים גִּבּוֹרִים וְגוֹ׳ כֻּלָּם אֲחוּזֵי חֶרֶב מְלוּמְּדֵי וְגוֹ׳.

153. The King said: From now on, My wars are given over into your hand. My weapons and my soldiers shall be in your hand, and from now on you will guard me. It is written, "He who keeps Yisrael" (Tehilim 121:3), WHICH IS ZEIR ANPIN CALLED 'YISRAEL'. From now on, whoever needs me will not be able to talk to me until he notifies the queen. This is what is written: "Thus (lit. 'with Zot') shall Aaron come into the holy place" (Vayikra 16:3). AND ZOT ('THIS', FEM.) IS MALCHUT, the representative of the King in everything as we have established, so we find that everything is in Her hands. This is the honor of the Queen. This is what is written: "And the Angel Elohim...moved" (Shemot 14:19), as we have learned.

153. אָמַר מַלְכָּא, מִכָּאן וּלְהָלְאָה, קְרָבָא דִּילִי אִתְמְסַר בִּידָךְ, זַיְינִין דִּילִי, מָאנֵי מַגִּיחֵי קְרָבָא בִּידָךְ. מִכָּאן וּלְהָלְאָה אַתְּ הֲוֵי נַטְרָא לִי, הה״ד, שׁוֹמֵר יִשְׂרָאֵל. מִכָּאן וּלְהָלְאָה, מַאן דְּאִצְטְרִיךְ לִי, לָא יָכִיל לְמַלָּלָא עִמִּי, עַד דְּאוֹדַע לְמַטְרוֹנִיתָא, הה״ד, בְּזֹאת יָבֹא אַהֲרֹן אֶל הַקֹּדֶשׁ. שְׁלִיחָא דְּמַלְכָּא בְּכֹלָּא, כְּמָה דְּאוֹקִימְנָא. אִשְׁתְּכַח דְּכֹלָּא בִּידָהָא, וְדָא הוּא יְקָרָא דְּמַטְרוֹנִיתָא. הֲדָא הוּא דִּכְתִיב, וַיִּסַּע מַלְאַךְ הָאֱלֹהִים וְגוֹ׳, כְּמָה דְּאִתְּמַר.

154. "And went behind them" (Ibid.). HE ASKS: What is the reason he went behind them? HE ANSWERS: It was in order that warriors, catapultors, spearsmen and swordsmen should be positioned in front of them, so that they should be visible in front of them, because other camps were coming from above to do battle against Yisrael. Therefore, he "went behind them," IN ORDER TO GIVE ROOM FOR THE MEN OF WAR OF YISRAEL'S SIDE TO FIGHT WITH THEM.

154. וַיֵּלֶךְ מֵאַחֲרֵיהֶם, מ״ט מֵאַחֲרֵיהֶם. בְּגִין דְּיִשְׁתְּכְחוּ לְקַמָּהָא מָאנֵי מַגִּיחֵי קְרָבָא, מָאנֵי בַּלְסְטְרָאוֹת, מָאנֵי רוּמְחִין וְסַיְיפִין, וְאִתְגְּלוּן קַמָּהָא, דְּהָא הֲווֹ אַתְיָין מַשִּׁירְיָין אַחֲרָנִין, לְאַגָּחָא קְרָבָא בְּיִשְׂרָאֵל מִלְּעֵילָא, וְע״ד וַיֵּלֶךְ מֵאַחֲרֵיהֶם.

155. We learned at that time the reigning minister who was appointed over Egypt came and gathered six hundred chariots of persecutors, with six hundred appointed ruling prosecuting officers on every single chariot. This is what is written: "And he took six hundred chosen chariots..." (Shemot 14:7). HE ASKS: Were not the six hundred chosen chariots the chariots of Egypt? For what reason DOES IT SAY AFTERWARDS: "And all the chariots of Egypt"? HE ANSWERS: We learned that Samael loaned six hundred prosecuting chariots to help THE PATRON ANGEL OF EGYPT. This is what is written: "And he took six hundred chosen chariots," THAT WERE NOT OF EGYPT.

155. וְתָאנָא, בְּהַהִיא שַׁעֲתָא, אִתָּא רַבְרְבָא שֶׁלְּטָנָא דְּמִמָּנָא עַל מִצְרָאֵי, וְכָנַשׁ שִׁית מְאָה רְתִיכִין מְקַטְרְגִין, וְעַל כָּל רְתִיכָא וּרְתִיכָא, שִׁית מְאָה שָׁלְטָנִין מְמָנָן קַטֵּיגּוֹרִין, הה״ד וַיִּקַּח שֵׁשׁ מֵאוֹת רֶכֶב בָּחוּר וְגוֹ׳. וְכִי שֵׁשׁ מֵאוֹת רֶכֶב בָּחוּר, לָא הֲווֹ רִכְבֵי מִצְרַיִם, מ״ט וְכֹל רֶכֶב מִצְרָיִם. אֶלָּא הָכִי תָּאנָא, הֲוָה סָמָאֵ״ל אוֹזִיף לֵיהּ, שִׁית מְאָה רְתִיכִין מְקַטְרְגִין לְסַיְיעָא לֵיהּ. הה״ד וַיִּקַּח שֵׁשׁ מֵאוֹת רֶכֶב בָּחוּר.

156. אֵימָתַי אַשְׁלִים קוּדְשָׁא בְּרִיךְ הוּא לְסָמְאֵ״ל. בִּקְרָבָא דְּסִיסְרָא, דְּעִקַּר קוּדְשָׁא בְּרִיךְ הוּא לְכָל אִינּוּן רְתִיכִין, וְאִתְמְסָרוּ בִּידָא דְּמַטְרוֹנִיתָא. הה״ד, נַחַל קִישׁוֹן גְּרָפָם נַחַל קְדוּמִים וְגוֹ׳. וּלְזִמְנָא דְּאָתֵי, יִתְמְסָרוּ כֻּלְּהוּ, הה״ד, מִי זֶה בָּא מֵאֲדוֹם חֲמוּץ בְּגָדִים מִבָּצְרָה וְגוֹ׳. וְע״ד וַיֵּלֶךְ מֵאַחֲרֵיהֶם, דְּזִמִינָא שְׁכִינְתָּא בְּסוֹף יוֹמַיָּא לְאַעְקָרָא לוֹן מִן עָלְמָא.

156. When did the Holy One, blessed be He, repay Samael? It was during the wars of Sisra that the Holy One, blessed be He, uprooted all these chariots and they were given over to the hands of the Queen. This is what is written: "The waters of Kishon swept them away, that ancient brook..." (Shoftim 5:21). In the days to come, they will all be handed over, as is written: "Who is this that comes from Edom, with crimsoned garments from Batzrah..." (Yeshayah 63:1). Therefore, he "went behind them," MEANING THAT the Shechinah shall uproot them from the world in the end of the days.

157. וַיִּסַּע עַמּוּד הֶעָנָן מִפְּנֵיהֶם, מַאן עַמּוּד הֶעָנָן דָּא. רִבִּי יוֹסֵי אָמַר, דָּא הוּא עֲנָנָא דְּאִתְחֲזֵי תְּדִיר עִם שְׁכִינְתָּא. וְדָא הוּא עֲנָנָא דְּעָאל מֹשֶׁה בְּגַוֵּיהּ. רִבִּי אַבָּא אָמַר, כְּתִיב וַיְיָ׳ הוֹלֵךְ לִפְנֵיהֶם יוֹמָם, אֶלָּא סִיּוּעָא דְּצַדִּיק הוּא, וּפְרִישׁוּ דְּרִשִׁימוּ דִּילֵיהּ, וְע״ד אָזִיל הַאי עָנָן יוֹמָם, וּכְתִיב יוֹמָם יְצַוֶּה יְיָ׳ חַסְדּוֹ. וּמִסִּטְרָא דְּחֶסֶ״ד אִתָּא עֲנָנָא דָּא, וְדָא חֶסֶד אִתְקְרֵי, וַעֲנָנָא אַחֲרָא אָזִיל בְּלֵילְיָא, וְאִתְקְרֵי עַמּוּד אֵשׁ.

157. "And the pillar of cloud went from before their face" (Shemot 14:19). HE ASKS: What is this pillar of cloud? Rabbi Yosi said: This is the cloud that always appears with the Shechinah, WHO IS THE ANGEL MICHAEL, and this is the cloud into which Moses entered. Rabbi Aba said: It is written: "And Hashem went before them by day in a pillar of cloud," SO WE SEE THAT IT IS NOT MICHAEL WHICH IS THE ASPECT OF SHECHINAH, but rather it is the support of the righteous, THAT IS, YESOD IN ZEIR ANPIN. He spreads CHASSADIM of his imprint, FOR YESOD SPREADS OUT CHASSADIM OVER THE CHOCHMAH IN MALCHUT AND THEN SHE IS ABLE TO ILLUMINATE. Therefore, this cloud goes by day, WHICH IS THE TIME WHEN CHASSADIM SHINE, as is written: "Yet Hashem commands his steadfast love (lit. 'Chesed') in the daytime" (Tehilim 42:9), because this cloud comes from the side of Chesed and is called 'Chesed'. A different cloud goes by night, and is called 'a pillar of fire', WHICH IS FROM THE SIDE OF MALCHUT.

158. רִבִּי שִׁמְעוֹן אָמַר, עָמְדוּ הֶעָנָן יוֹמָם: דָּא אַבְרָהָם. וַעֲמוּד הָאֵשׁ לַיְלָה: דָּא יִצְחָק. וְתַרְוַוֵיהוּ אִשְׁתְּכָחוּ בִּשְׁכִינְתָּא, וּמַה דְּאָמַר רִבִּי אַבָּא, הָכִי הוּא וַדַּאי, דְּעַל יְדָא דְּהַאי דַּרְגָּא, אִשְׁתְּכָחוּ.

158. Rabbi Shimon said: "By day in a pillar of a cloud," refers to Abraham, who is Chesed. "By night the pillar of fire," refers to Isaac, WHO IS GVURAH, and both of them are present in the Shechinah. Rabbi Aba said THAT IT IS THE SUPPORT OF THE RIGHTEOUS, for THEY are present IN THE SHECHINAH through that level.

159. וְהַאי וַיִּסַּע מַלְאַךְ הָאֱלֹהִים הַהוֹלֵךְ לִפְנֵי מַחֲנֵה יִשְׂרָאֵל וַיֵּלֶךְ מֵאַחֲרֵיהֶם. וַיִּסַּע: דְּנָטִיל מִסִּטְרָא דְּחֶסֶ״ד, וְאִתְדְּבַק בְּסִטְרָא דִּגְבוּרָה, בְּגִין דְּהָא מָטָא שַׁעֲתָא לְאִתְלַבְּשָׁא בְּדִינָא.

159. The passage: "And the Angel of Elohim, who went before the camp of Yisrael, moved and went behind them," MEANS that he moved from the side of Chesed and joined the side of Gvurah - BECAUSE CHESED IS FRONT AND GVURAH IS BACK - because the time had come to become attired with Judgment.

14. "And...moved...and it came...and...stretched out"

Rabbi Aba tells us that at that moment the moon, Malchut, became attired on one side with the crowns of supernal Chesed, on the left side by the spears of Gvurah and on the third side by a purple garment called Tiferet. The number 72 is used repeatedly for emphasis and to draw together the various concepts. The 72 crowns in each of the three columns are combined in Malchut, and the Holy Name ascends from them, which is the secret of the Chariot. Rabbi Aba explains how the 72 letters are written and arranged. We learn that the Holy One, blessed be He is perfect because He encompasses the left side and the right side and we must never forget that Judgment is part of His concealed nature, so we must be careful not to incur it.

Rabbi Yitzchak returns to the time when Yisrael were trapped on the seashore with the enemy behind and the sea in front, and says that their prayers and cries to God awakened the collective light of above, and the sea executed the supernal laws. Rabbi Shimon adds that when the world needs Mercy the Holy One, blessed be He, takes pity and listens.

160. תָּא חֲזֵי, בְּהַהִיא שַׁעֲתָא אִשְׁתְּלִים סִיהֲרָא מִכֹּלָּא, וְיָרְתָא שַׁבְעִין וּתְרֵין שְׁמָהָן קַדִּישִׁין, בְּתֵלַת סִטְרִין. חֲדָא אִתְלַבְּשָׁא בְּעִטְרוֹי דְּחֶסֶד עִלָּאָה, בְּשַׁבְעִין גְּלִיפִין דְּנְהִירוּ דְּאַבָּא עִלָּאָה, דְּאַנְהִיר לָהּ.

160. Come and behold: at that moment, the moon became full, WHICH IS MALCHUT of all THE ASPECTS, and she inherited 72 Holy Names on three sides, NAMELY THREE COLUMNS. On one side, MALCHUT was attired with the crowns of the supernal Chesed, with seventy engravings of the light of supernal Aba illuminating Her, WHICH IS THE SECRET OF "MOVED."

161. On the second side, MALCHUT was attired with the spears of Gvurah, MEANING THE JUDGMENTS IN HER, by 60 lashes of fire and ten lashes of Her own that descended from the side of supernal Ima in set Judgments. AND THIS IS THE SECRET OF THE LEFT COLUMN AND THE PASSAGE: "AND IT CAME..."

161. סִטְרָא תִּנְיָינָא, אִתְלַבְּשַׁת בְּרוֹמְחֵי דִּגְבוּרָ״ה, בְּשִׁתִּין פּוּלְסֵי דְּנוּרָא, וַעֲשָׂרָה דִּילָהּ דְּנַחֲתוּ מִסִּטְרָא דְּאִמָּא עִלָּאָה בְּנִימוּסֵי גְּלִיפִין.

162. On the third side, MALCHUT was attired in a purple garment that the supernal King, called 'Tiferet', wore and which the Holy Son, WHO IS TIFERET, inherited with the seventy supernal crowns from the side of Aba and Ima. He includes both sides, NAMELY THE RIGHT, WHICH IS CHESED, AND THE LEFT, WHICH IS GVURAH, WHICH IS THE SECRET OF "STRETCHED OUT."

162. סִטְרָא תְּלִתָּאֵי, אִתְלַבְּשַׁת בִּלְבוּשֵׁי אַרְגְּוָנָא, דְּלָבִישׁ מַלְכָּא עִלָּאָה קַדִּישָׁא, דְּאִקְרוּן תִּפְאֶרֶ״ת, דְּיָרִית בְּרָא קַדִּישָׁא, בְּשַׁבְעִין עִטְרִין עִלָּאִין, מִסִּטְרָא דְּאַבָּא וְאִמָּא, וְהוּא כָּלִיל לְהַאי סִטְרָא וּלְהַאי סִטְרָא.

163. There are two crowns from the side of Aba and Ima, which are Ayin-Bet (72) names. We learned that there are seventy from the side of Chesed plus two witnesses. From the side of Gvurah, there are seventy plus two scribes. From the side of Tiferet, there are seventy plus two colors for glorification.

163. וּתְרֵין עִטְרִין מִסִּטְרָא דְּאַבָּא וְאִימָּא, וְאִינּוּן שַׁבְעִין וּתְרֵין שְׁמָהָן. וְתָנֵינָן מִסִּטְרָא דְּחֶסֶ״ד שַׁבְעִין, וּתְרֵין סָהֲדִין. מִסִּטְרָא דִּגְבוּרָא שַׁבְעִין, וּתְרֵין סוֹפְרִין. מִסִּטְרָא דְּת״ת שַׁבְעִין, וּתְרֵין גַּוְונִין לְאִתְפָּאַרָא.

164. In this place, NAMELY MALCHUT, they are engraved one in the other, SO THAT THE 72 CROWNS IN EVERY COLUMN ARE COMBINED WITH EACH OTHER. And the Holy Name emerges from them, which is the secret of the Chariot, FOR THEY BECOME AYIN-BET (72) NAMES, EACH ONE CONSISTING OF THREE LETTERS. Here the Patriarchs are engraved, WHICH ARE CHESED, GVURAH, AND TIFERET, THE THREE COLUMNS to be joined together. Thus is the Holy Name, AYIN-BET, engraved with its letters.

164. וּבְהַאי אֲתָר, אִתְגְּלִיף חַד בְּחַד, וְאִסְתְּלִיק שְׁמָא קַדִּישָׁא, רָזָא דִּרְתִּיכָא, וְהָכָא אִתְגְּלִיפוּ אֲבָהָתָא, לְאִתְחַבְּרָא בְּחַד, וְהוּא שְׁמָא קַדִּישָׁא גְּלִיפָא בְּאַתְווֹי.

165. The combination of these letters are as follows. the first set of letters, NAMELY THE 72 LETTERS IN THE PASSAGE, "AND THE ANGEL... MOVED," are written in their order in a straightforward manner - BECAUSE STRAIGHT IS AN INDICATION OF CHESED - and all the original letters are in Chesed, NAMELY, IN THE RIGHT COLUMN, to follow a straightforward manner, in a proper order.

165. צְרוּפָא דְּאַתְוָון אִלֵּין, אַתְוָון קַדְמָאֵי, רְשִׁימִין כְּסִדְרָן בְּאֹרַח מֵישָׁר, בְּגִין דְּכֻלְּהוּ אַתְוָון קַדְמָאֵי אִשְׁתְּכָחוּ בְּחֶסֶ״ד, לְמֵהַךְ בְּאֹרַח מֵישָׁר, בְּסִדּוּרָא מְתֻתָּקָן.

166. The second set of letters, NAMELY THE 72 LETTERS IN THE PASSAGE, "AND IT CAME," are written backwards, MEANING THEY ARE WRITTEN FROM BELOW UPWARDS, AS WRITTEN FURTHER IN THE SECOND DIAGRAM. All the second 72 letters pertain to Gvurah so as to reveal Judgments and weapons that come from the left side. AND WHEN THEY ARE IN REVERSE ORDER, THEY ALLUDE TO JUDGMENTS.

166. אַתְוָון תִּנְיָינֵי, רְשִׁימִין בְּגִלְגּוּלָא לְמַפְרֵעַ, בְּגִין דְּכֻלְּהוּ אַתְוָון תִּנְיָינֵי, מִשְׁתַּכְּחוּ בְּגְבוּרָה, לְגַלָּאָה דִּינִין וְזִינִין דְּאַתְיָין מִסִּטְרָא דִּשְׂמָאלָא.

167. The third set of letters, NAMELY THE 72 LETTERS IN THE PASSAGE, "AND MOSES STRETCHED OUT," are letters that are written so as to expose the colors, WHICH ARE THE JUDGMENTS, with which to adorn the Holy King, WHICH IS THE SECRET OF THE 72 COLORS OF GLORIFICATION. They all join and are bound to Him BECAUSE HE IS THE CENTRAL COLUMN. And He glorifies in His crowns in a straight forward manner and makes an imprint on this side and the other side - NAMELY, TO THE RIGHT COLUMN AND TO THE LEFT COLUMN - AS HE ESTABLISHES THE ILLUMINATION OF BOTH OF THEM as a King who is adorned with everything.

167. אַתְוָון תְּלִיתָאֵי, אִינּוּן אַתְוָון רְשִׁימָן, לְאַחֲזָאָה גַּוְונִין, לְאִתְעַטְרָא בְּמַלְכָּא קַדִּישָׁא. וְכֹלָּא בֵּיהּ מִתְחַבְּרָן וּמִתְקַשְּׁרָן, וְהוּא אִתְעַטַּר בְּעִטְרוֹי בְּאֹרַח מֵישָׁר, וְרָשִׁים לְהַאי סִטְרָא וּלְהַאי סִטְרָא, כְּמַלְכָּא דְּאִתְעַטַּר בְּכֹלָּא.

168. הָכָא אִתְרְשִׁים שְׁמָא קַדִּישָׁא גְּלִיפָא בְּע״ב תֵּיבִין, דְּמִתְעַטְּרֵי בַּאֲבָהָתָא, רְתִיכָא קַדִּישָׁא עִלָּאָה. וְאִי תֵּימָא, הָנֵי אַתְוָון תְּלִיתָאֵי, מ״ט לָאו אִינּוּן כְּתִיבִין, מִנְּהוֹן בְּאֹרַח מֵישָׁר כְּסִדּוּרָן, וּמִנְּהוֹן לְמַפְרֵעַ, לְיַשְׁרָא לְהַאי סִטְרָא, וּלְהַאי סִטְרָא, דְּהָא תְּנֵינָן, אַתָּה כּוֹנַנְתָּ מֵישָׁרִים, קוּדְשָׁא בְּרִיךְ הוּא עָבִיד מֵישָׁרִים לִתְרֵי סִטְרֵי, וּכְתִיב וְהַבְּרִיחַ הַתִּיכֹן בְּתוֹךְ הַקְּרָשִׁים וְגוֹ׳, דָּא קוּדְשָׁא בְּרִיךְ הוּא. רִבִּי יִצְחָק אָמַר, דָּא יַעֲקֹב, וְכֹלָּא חַד.

168. Here is marked the Holy Name, engraved with 72 letters. THAT IS, THREE TIMES 72 LETTERS IN EACH OF THE THREE COLUMNS COMBINE AND JOIN TOGETHER, AND THEY FORM 72 WORDS. EACH WORD CONTAINS THREE LETTERS FROM THE THREE COLUMNS that are adorned with the Patriarchs, NAMELY CHESED, GVURAH, AND TIFERET, which are the supernal Holy Chariot. HE ASKS: Why is the third group of letters not written IN 2 WAYS, part of them straightforward and part of them in reverse, in order to be equal to both sides - MEANING TO THE RIGHT COLUMN AND TO THE LEFT COLUMN, SINCE IT SUSTAINS THE ILLUMINATION OF BOTH. Because we learned that, "You have established equity" (Tehilim 99:4), means that the Holy One, blessed be He, establishes equity AND SUSTAINS on both sides. It is written: "And the middle bar in the midst of the boards" (Shemot 26:28), which is the Holy One, blessed be He, NAMELY THE CENTRAL COLUMN THAT SUSTAINS THE TWO SIDES. IF SO, IT SHOULD HAVE BEEN WRITTEN 'HALF STRAIGHT', LIKE THE RIGHT COLUMN, AND 'HALF IN REVERSE ORDER', LIKE THE LEFT COLUMN. Rabbi Yitzchak said: This is Jacob, and it is all one, BECAUSE JACOB ALSO INDICATES THE CENTRAL COLUMN.

169. אֶלָּא לְמַלְכָּא דְּאִיהוּ שְׁלִים מִכֹּלָּא, דַּעְתֵּיהּ שְׁלִים מִכֹּלָּא, מָה אָרְחֵיהּ דְּהַהוּא מַלְכָּא. אַנְפּוֹי נְהִירִין כְּשִׁמְשָׁא תְּדִיר, בְּגִין דְּאִיהוּ שְׁלִים. וְכַד דָּאִין, דָּאִין לְטָב וְדָאִין לְבִישׁ. וְעַל דָּא בָּעֵי לְאִסְתַּמְּרָא מִינֵּיהּ. מַאן דְּאִיהוּ טִפְּשָׁא, חָמֵי אַנְפּוֹי דְּמַלְכָּא נְהִירִין וְחַיְּיכָן, וְלָא אִסְתַּמַּר מִינֵּיהּ. וּמַאן דְּאִיהוּ חַכִּימָא, אַף עַל גַּב דְּחָמֵי אַנְפּוֹי דְּמַלְכָּא נְהִירִין, אָמַר מַלְכָּא וַדַּאי שְׁלִים הוּא, שְׁלִים הוּא מִכֹּלָּא, דַּעְתֵּיהּ שְׁלִים, אֲנָא חָמֵי דִּבְהַהוּא נְהִירוּ, דִּינָא יָתִיב וְאִתְכַּסְיָא, אע״ג דְּלָא אִתְחַזְיָא, דְּאִי לָאו הָכִי, לָא יְהֵא מַלְכָּא שְׁלִים, וְעַל דָּא בָּעֵי לְאִסְתַּמְּרָא.

169. HE ANSWERS: This is similar to a king who is perfect in everything and his mind is wholesome. What is the custom of that king? His face always shines like the sun, because he is perfect. And when he judges, he judges for good and for bad. Therefore, it is necessary to be guarded from him. He who is stupid sees the shining, laughing face of the king and does not guard himself from him. But even though he sees the face of the king shining, the wise man says: the king is surely perfect and complete in everything, his mind is whole. Yet I see that in that shine there sits judgment, but it is concealed, even though it is not visible, because otherwise the king would not be perfect, it is necessary to be cautious.

170. כַּךְ קוּדְשָׁא בְּרִיךְ הוּא, שְׁלִים תְּדִיר בְּהַאי גַּוְונָא וּבְהַאי גַּוְונָא, אֲבָל לָא אִתְחַזְיָא, אֶלָּא בְּנְהִירוּ דְּאַפִּין. וּבְגִין כַּךְ, אִינּוּן טִפְּשִׁין חַיָּיבִין לָא אִסְתַּמְּרָן מִנֵּיהּ. אִינּוּן חַכִּימִין זַכָּאִין, אָמְרִין, מַלְכָּא שְׁלִים הוּא, אַף עַל גַּב דְּאַנְפּוֹי אִתְחַזְיָין נְהִירִין, דִּינָא אִתְכַּסְיָא בְּגַוֵּיהּ, בְּגִין כַּךְ בָּעֵי לְאִסְתַּמְּרָא מִנֵּיהּ.

170. So it is with the Holy One, blessed be He. He is always perfect in this manner and that manner, MEANING IN THE RIGHT SIDE AND IN THE LEFT SIDE, but He only appears with a shining face. Therefore, these wicked fools are not cautious with Him. But the righteous wise men say: the King is perfect, and even though His face appears shining, Judgment is concealed in it. Therefore, it is necessary to be cautious with Him.

171. אָמַר רִבִּי יְהוּדָה, מֵהָכָא, אֲנִי יְיָ׳ לֹא שָׁנִיתִי. לָא דָּלִיגְנָא לַאֲתָר אַחֲרָא, בִּי אִתְכְּלִיל כֹּלָּא. הָנֵי תְּרֵי גַּוְונֵי בִּי אִתְכְּלִילָן, בְּגִין כַּךְ כֹּלָּא בְּאֹרַח מֵישָׁר אִתְחַזְיָא, וְאַף עַל גַּב דְּאַתְוָון אֲחִידָן לְהַאי סִטְרָא וּלְהַאי סִטְרָא, כְּסִדְרָן כְּתִיבִין.

171. Rabbi Yehuda said: From here, WE CAN ANSWER THE QUESTION OF WHY THE 72 LETTERS OF THE CENTRAL COLUMN WERE NOT WRITTEN HALF FORWARD AND HALF IN REVERSE, FOR IT IS WRITTEN: "For I am the Hashem, I do not change" (Malachi 3:6), WHICH MEANS, 'I did not move to a different place. EVEN THOUGH THE TWO COLUMNS ARE INCLUDED IN ME, STILL IN ALL I DID NOT CHANGE MYSELF BECAUSE OF THIS TO JUMP TO THE LEFT ASPECT. RATHER, I REMAINED IN THE RIGHT ASPECT, because everything is included in Me and these two colors, WHITE AND RED, are included in Me, NAMELY IN MY CHASSADIM. THE ILLUMINATION OF THE LEFT IS NOT VISIBLE IN ME BUT IN MALCHUT.' THEREFORE, all THE LETTERS THAT ARE IN THE CENTRAL COLUMN appear in a straight way, even though the letters are attached to both sides, NAMELY, TO THE RIGHT AND LEFT. STILL IN ALL, they are written in their order in a straightforward way.

172. "And the Angel of Elohim, who went before the camp of Yisrael, moved and went behind them; and the pillar of the cloud went from before their faces, and stood behind them" (Shemot 14:19-20). Until this point is one side, Chesed to Abraham, THE RIGHT COLUMN. Rabbi Shimon said: Elazar, my son, come and behold, this secret. When Atika Kadisha shone upon the King, WHO IS ZEIR ANPIN, he illuminated on Him and crowned Him with the supernal holy crowns, WHICH ARE THE LIGHT OF CHASSADIM OF SUPERNAL ABA AND IMA, THE FIRST THREE SFIROT. When CHASSADIM reached Him, the Patriarchs, WHO WERE THE THREE COLUMNS, CHESED, GVURAH, AND TIFERET, were adorned. Then there was complete perfection. Then the Queen went on Her journeys with that perfection of the Patriarchs. And when She becomes adorned with them all, THE THREE PATRIARCHS THAT ARE THREE COLUMNS, then She is joined and has authority over everything.

172. וַיִּסַּע מַלְאַךְ הָאֱלֹהִים הַהוֹלֵךְ לִפְנֵי מַחֲנֵה יִשְׂרָאֵל וַיֵּלֶךְ מֵאַחֲרֵיהֶם וַיִּסַּע עַמּוּד הֶעָנָן מִפְּנֵיהֶם וַיַּעֲמֹד מֵאַחֲרֵיהֶם. עַד כָּאן סִטְרָא חַד, חֶסֶד לְאַבְרָהָם. אָמַר רִבִּי שִׁמְעוֹן, אֶלְעָזָר בְּרִי, תָּא חֲזֵי רָזָא דָא. כַּד עַתִּיקָא קַדִּישָׁא אַנְהִיר לְמַלְכָּא, אַנְהִיר לֵיהּ, וְעִטְרִין לֵיהּ, בְּכִתְרִין קַדִּישִׁין עִלָּאִין, כַּד מָטָאן לְגַבֵּיהּ מִתְעַטְּרֵי אֲבָהָתָא, בְּשַׁעֲתָה דְּמִתְעַטְּרֵי אֲבָהָתָא, כְּדֵין הוּא שְׁלִימוּ דְּכֹלָּא. כְּדֵין מַטְרוֹנִיתָא, נַטְלָא בְּמַטְלָמָהָא, בְּהַהוּא שְׁלִימוּ דַּאֲבָהָתָא. וְכַד מִתְעַטְּרָא מִכֻּלְּהוֹן, כְּדֵין אִתְבְּרְכָא, וּרְשׁוּתָא דְּכֹלָּא בִּידָהָא.

173. Similarly, the Holy Name is engraved with the letters that are imprinted on the supernal Chariot, for they are the adornment of the Patriarchs.

173. כְּגַוְונָא דָא שְׁמָא קַדִּישָׁא גְּלִיפָא בְּאַתְוֹוי רְשִׁימִין בִּרְתִיכָא עִלָּאָה קַדִּישָׁא עִטּוּרָא דַּאֲבָהָן.

174. Rabbi Yisa said: We found this secret in the blowing OF THE SHOFAR of Rabbi Hamnuna Saba (the elder) three times: "thus"; "thus"; "thus." THAT IS, IN: "THUS INSTILL THE OF YOU"; "THUS SPREAD THE OF YOU"; AND "THUS GIVE GLORY." BUT IT DOES NOT ACCEPT, "THUS SHALL THE RIGHTEOUS." They correspond to these three PASSAGES: "AND THE ANGEL...MOVED"; "AND IT CAME"; "AND MOSES STRETCHED OUT." This is the order, THREE AND NO MORE. Rabbi Yosi said: Everything is included and concealed in the Holy Name, MEANING THAT ALL THREE COLUMNS OF THE NAME OF AYIN-BET (72) ARE INCLUDED IN MALCHUT, so we find that the perfection of the holy Chariot is IN MALCHUT. THEREFORE, THERE ARE FOUR TIMES 72: THE THREE COLUMNS, CHESED, GVURAH, AND TIFERET AND MALCHUT. THEREFORE, "THUS" IS ALSO FOUR TIMES - MEANING, THAT HE MENTIONS ALSO, "THUS SHALL THE RIGHTEOUS."

174. אָמַר רִבִּי יֵיסָא, אַשְׁכַּחְנָא בְּרָזָא דָא בִּתְקִיעוּתָא דְּרַב הַמְנוּנָא סָבָא, תְּלַת וּבְכֵן וּבְכֵן, לְקָבְלֵי הָנֵי תְּלַת. וְכָךְ הוּא סִדּוּרָא. א״ר יוֹסֵי, כֹּלָּא אִתְכְּלִיל בְּהַאי שְׁמָא קַדִּישָׁא, וְאִסְתָּיִים בֵּיהּ, אִשְׁתְּכַח דִּשְׁלִימוּ דִּרְתִיכָא קַדִּישָׁא אִית בֵּיהּ.

175. Rabbi Shimon said: This is the Holy Name, the adornment of the Patriarchs, WHO ARE CHESED, GVURAH, AND TIFERET. For they become adorned in their engraving when they join together. They are the perfection of the holy Chariot, which is included in 48 words and is the perfection of everything and the mainstay of the roots.

175. אָמַר רִבִּי שִׁמְעוֹן, הַאי הוּא שְׁמָא קַדִּישָׁא, עִטּוּרָא דַּאֲבָהָן, דְּמִתְעַטְּרָא בְּגִלּוּפַיְיהוּ, בְּחִבּוּרָא כַּחֲדָא. שְׁלִימוּ דִּרְתִיכָא קַדִּישָׁא. וְאִתְכְּלִיל בְּאַרְבְּעִין וּתְמַנְיָא תֵּיבוּתָא, דְּאִיהוּ שְׁלִימוּ דְּכֹלָּא, וְעִקָּרָא דְּשָׁרְשִׁין.

176. Come and behold: the trunk of the tree is the name Aleph-Nun-Yud, THAT IS FOUND IN THE MIDDLE OF THE 72 NAMES, NAMELY, THE 37TH NAME. The top of all the branches of the tree IS THE NAME Vav-Hei-Vav, WHICH IS THE FIRST NAME OF THE SEVENTY TWO NAMES. The friends have already observed that the whole of the branches and the trunk and the root are found in 48 words, MEANING IN THE FIRST TWO-THIRDS OF THE SEVENTY WORDS. So it is etched in the three upper worlds - WHICH ARE CHOCHMAH, BINAH, AND DA'AT, THAT ARE INCLUDED IN THE FIRST 24 WORDS, WHICH ARE CHESED AND THE RIGHT COLUMN - and in the three lower worlds - WHICH ARE CHESED, GVURAH, AND TIFERET, THAT ARE INCLUDED IN THE SECOND 24 WORDS, WHICH ARE GVURAH AND THE LEFT COLUMN.

176. תָּא חֲזֵי, גּוּפָא דְּאִילָנָא, אֲנ״י אָל״ף נו״ן יו״ד. רֵישָׁא דְּכָל עַנְפֵי אִילָנָא, וָה״ו. וְהָא אִתְעֲרוּ חַבְרַיָּא, כְּלָלָא דַּעֲנָפִין וְגוּפָא וְשָׁרְשָׁא, בְּאַרְבְּעִין וּתְמַנְיָא תֵּיבִין. וְהָא אִתְרְשִׁים בִּתְלַת עָלְמִין עִלָּאִין, ובג׳ עָלְמִין תַּתָּאִין.

177. לְקֻבְלֵיהּ, קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה׳ צְבָאוֹת. קָדוֹשׁ לְעֵילָא. קָדוֹשׁ בְּאֶמְצָעִיתָא. קָדוֹשׁ לְתַתָּא. קָדוֹשׁ חֶסֶד. קָדוֹשׁ גְּבוּרָה. קָדוֹשׁ תִּפְאֶרֶת. וְכֻלְּהוּ בְּשַׁבְעִין וּתְרֵין אִתְגְּלִיפוּ, כְּמָה דְּאִתְּמַר. בְּרִיךְ הוּא, בְּרִיךְ שְׁמֵיהּ לְעָלַם וּלְעָלְמֵי עָלְמִין אָמֵן.

177. Corresponding TO THESE - CHESED, GVURAH, AND TIFERET IN THE THREE COLUMNS OF THE NAME AYIN-BET (72) - is: "Holy, holy, holy, is Hashem Tzva'ot" (Yeshayah 6:3). "Holy," above IN CHOCHMAH, BINAH, AND DA'AT; holy in the center, IN CHESED, GVURAH, AND TIFERET; and holy below, IN NETZACH, HOD, AND YESOD. AND SO THE FIRST "Holy" is Chesed, THE SECOND "Holy" is Gvurah, and THE THIRD "Holy" is Tiferet - THAT IS, AS WAS WRITTEN BEFORE, THAT CHESED, GVURAH, AND TIFERET ARE THE SECRET OF CHOCHMAH, BINAH, DA'AT, CHESED, GVURAH, AND TIFERET, AND NETZACH, HOD AND YESOD. They are all engraved in, as explained. Blessed is He, blessed is His Name forever and ever. Amen.

178. אָמַר רִבִּי יִצְחָק, בְּשַׁעֲתָא דְּשָׁרוּ יִשְׂרָאֵל עַל יַמָּא, חָמוּ לְכַמָּה אִכְלוֹסִין, לְכַמָּה חֵילִין, לְכַמָּה מַשִּׁירְיָין, מֵעֵילָא וְתַתָּא, וְכֻלְּהוּ בְּכְנוּפְיָא עֲלַיְיהוּ דְּיִשְׂרָאֵל, שָׁרִיאוּ בְּצִלּוֹ מִגּוֹ עָאקוּ דִּלְהוֹן.

178. Rabbi Yitzchak said: At the time that Yisrael camped by the sea, they saw many multitudes, many soldiers, and many camps above and below. They all came and gathered against Yisrael, who started to pray from their anguish.

179. בֵּיהּ שַׁעֲתָא, חָמוּ יִשְׂרָאֵל עָאקוּ מִכָּל סִטְרִין, יַמָּא בְּגַלּוֹהִי דְּזַקְפָן קָמַיְיהוּ. בַּתְרַיְיהוּ, כָּל אִינּוּן אִכְלוֹסִין, כָּל אִינּוּן מַשִּׁירְיָין דְּמִצְרַיִם, לְעֵילָא עֲלַיְיהוּ כַּמָּה קַטֵּיגּוֹרִין. שָׁרִיאוּ צַוְוחִין לְקוּדְשָׁא בְּרִיךְ הוּא.

179. At that moment, Yisrael saw trouble on all sides. The sea with its towering waves was in front of them, all these multitudes and all the camps of Egypt were behind them, and above there were many Prosecutors against them. They started to cry to the Holy One, blessed be He.

180. כְּדֵין כְּתִיב, וַיֹּאמֶר יְיָ׳ אֶל מֹשֶׁה מַה תִּצְעַק אֵלָי. וְתָאנָא בְּסִפְרָא דִּצְנִיעוּתָא, אֵלַי, דַּיְיקָא, בְּעַתִּיקָא תַּלְיָא כֹּלָּא. בֵּיהּ שַׁעֲתָא אִתְגְּלֵי עַתִּיקָא קַדִּישָׁא, וְאִשְׁתְּכַח רַעֲוָא בְּכֻלְּהוּ עָלְמִין עִלָּאִין, כְּדֵין נְהִירוּ דְּכֹלָּא, אִתְנְהִיר.

180. Then it is written: "And Hashem said to Moses, 'Why do you cry to Me?'" (Shemot 14:15). We learned in the Hidden Book that "to Me" is exact, FOR IT IS THE ATTRIBUTE OF ZEIR ,ANPIN, BECAUSE it all depends upon Atika. At that moment, Atika Kadisha was revealed, goodwill was present in all the worlds above, and then the collective light shone.

181. אָמַר רִבִּי יִצְחָק, כְּדֵין, כַּד אִתְנְהִיר כֹּלָּא כַּחֲדָא, וְעָבֵד יַמָּא נִימוּסִין עִלָּאִין, וְאִתְמְסָרוּ בִּידוֹי עִלָּאִין וְתַתָּאִין. וּבְגִינֵי כַּךְ, קַשְׁיָא קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא כֹּלָּא, כִּקְרִיעַת יָם סוּף, וְכֹלָּא הָכִי אוֹקְמוּהָ. מַאי טַעֲמָא. בְּגִין דִּקְרִיעַת יָם סוּף בְּעַתִּיקָא תַּלְיָא.

181. Rabbi Yitzchak said: Then, when everything shone together, the sea executed the supernal laws-NAMELY, THE COMMANDMENT TO DROWN THE EGYPTIANS AND SAVE YISRAEL - because those above and those below were given over to it. Therefore, we say THAT ADMINISTERING CHILDREN, LONGEVITY AND SUSTENANCE are as difficult before the Holy One, blessed be He, as the splitting of the Red Sea. And everybody says this. What is the reason? Because splitting the sea depends on Atika, AS WRITTEN IN THE FORMER PARAGRAPH.

182. אָמַר רִבִּי שִׁמְעוֹן, חַד אַיָּילְתָּא אִית בְּאַרְעָא, וְקוּדְשָׁא בְּרִיךְ הוּא עָבִיד סַגְיָא בְּגִינָהּ, בְּשַׁעֲתָא דְּהִיא צַוְוחַת, קוּדְשָׁא בְּרִיךְ הוּא שָׁמַע עָאקוּ דִּילָהּ, וְקַבִּיל קָלָהּ. וְכַד אִצְטְרִיךְ עָלְמָא לְרַחֲמֵי לְמַיָּא, הִיא יָהֲבַת קֻלִּין, וְקוּדְשָׁא בְּרִיךְ הוּא שָׁמַע קָלָהּ, וּכְדֵין חַיּוּס עַל עָלְמָא, הה״ד כְּאַיָּל תַּעֲרוֹג עַל אֲפִיקֵי מָיִם.

182. Rabbi Shimon said: there is one deer on earth and the Holy One, blessed be He, does much for her. When she cries, the Holy One, blessed be He, hearkens to her distress and listens to her voice. And when the world needs Mercy in relation to water, she utters voice and the Holy One, blessed be He, hearkens to her voice. Then THE HOLY ONE, BLESSED BE HE, has pity on the world, as is written: "As the heart pants after the water brooks" (Tehilim 42:2).

183. When she needs to give birth, she is stopped from all sides. She places her head between her knees, cries and screams, and the Holy One, blessed be He, has pity on her. He sends a snake that bites her genitals and opens her and tears that place for her, and she gives birth immediately. Rabbi Shimon said: In this matter do not question and do not test Hashem. For this exactly so.

183. וְכַד בַּעְיָא לְאוֹלָדָא, הִיא סְתִימָא מִכָּל סִטְרִין, כְּדֵין אַתְיָיא וְשַׁוּיְאַת רֵישָׁא בֵּין בִּרְכָהָא, וְצוֹוַחַת וְרָמַת קָלִין, וְקוּדְשָׁא בְּרִיךְ הוּא חַיִּיס עָלָהּ, וְזַמִּין לְקַבְּלָהּ חַד נָחָשׁ, וְנָשִׁיךְ בְּעַרְיָיתָא דִּילָהּ, וּפָתַח לָהּ, וְקָרַע לָהּ הַהוּא אֲתָר, וְאוֹלִידַת מִיָּד. אר"ש בְּהַאי מִלָּה,לָא תִּשְׁאַל וְלָא תְּנַסֶּה אֶת יְיָ', וְהָכִי דַּוְוקָא.

184. "Thus Hashem saved Yisrael that day...and Yisrael saw Egypt dead" (Shemot 14:30). The Holy One, blessed be He, showed them the minister appointed over Egypt who He had passed through the River of fire, that was on the shore of the Upper Sea, WHICH IS MALCHUT. "Dead." What is the reason that he died, AS THERE IS NO DEATH AMONG THE ANGELS? It is, as we have established, that he was removed from his dominion, AND IT WAS CONSIDERED FOR HIM AS DEATH.

184. וַיּוֹשַׁע יְיָ' בַּיּוֹם הַהוּא אֶת יִשְׂרָאֵל וְגוֹ', וַיַּרְא יִשְׂרָאֵל אֶת מִצְרַיִם מֵת, הַהוּא שֶׁלְּטָנָא מִמָּנָא דְּמִצְרָאֵי, אַחְמֵי לוֹן קוּדְשָׁא בְּרִיךְ הוּא, דְּאַעְבַּר לֵיהּ, בְּנַהַר דִּינוּר, דַּהֲוָה בִּשְׂפָתָא דְּיַמָּא רַבָּא. מֵת, מַאי טַעֲמָא מֵת. כְּמָה דְּאוּקְמוּהָ, דְּאַעְבְּרוּ לֵיהּ, מֵהַהוּא שֶׁלְּטָנוּתָא דִּילֵיהּ.

15. "And Yisrael saw that great work"
Rabbi Chiya opens with "And the children of Yisrael saw that great work (lit. 'hand')." We read of the meaning of the five fingers of each hand, and the miracles that the Holy One, blessed be He does with them; it was the miracles at the Red Sea that led Yisrael and the Pharaoh to full belief in Hashem. Until then the Pharaoh had hardened his heart against Hashem. We read that the righteous are often snared in the sins of the wicked, as were the Egyptians who had not oppressed the children of Yisrael but were nonetheless slain. When Yisrael was sent into exile in Egypt, the Holy One, blessed be He gave them constant reassurance to counter their fear. At the time they were delivered from Egypt all the patriarchs gathered to see the promises that He had made to them fulfilled, for the sake of the covenants that He had made with them. Rabbi Aba says that there is a world above and a world below; from the lower world the judgments upon the lower beings are aroused. The Holy One, blessed be He performs miracles for His people in this lower world, and it was thus that the Egyptians sank into the sea.

185. "And Yisrael saw that great work (lit. 'hand')..." (Shemot 14:31). Rabbi Chiya said: Here, WITH THE GREAT HAND was the LEFT hand completed, WHICH IS GVURAH, and all the fingers-CHESED, GVURAH, TIFERET, NETZACH, AND HOD - THAT ARE IN IT. And the LEFT hand is completed BY REASON OF it being included in the right. For we have learned that everything is included in the right and depends on the right. This is what is meant by: "Your right hand, Hashem, is glorious in power; Your right hand, Hashem, has dashed the enemy in pieces" (Shemot 15:6). EVEN THOUGH THIS PERTAINS TO GVURAH, SINCE IT DEPENDS ON THE RIGHT HAND, IT IS THEREFORE CALLED AFTER IT.

185. וַיַּרְא יִשְׂרָאֵל אֶת הַיָּד הַגְּדוֹלָה וְגוֹ'. רִבִּי חִיָּא אָמַר, הָכָא אִשְׁתְּלִים יְדָא, וְכֻלְּהוּ אֶצְבְּעָן, וְאִשְׁתְּלִים יְדָא, דְּאִתְכְּלִיל בֵּיהּ בִּימִינָא, דְּהָכִי תָּנִינָן, כֹּלָּא בִּימִינָא אִתְכְּלִיל, וּבִימִינָא תַּלְיָא, הֲדָא הוּא דִּכְתִיב, יְמִינְךָ יְיָ' נֶאְדָּרִי בַּכֹּחַ יְמִינְךָ יְיָ' תִּרְעַץ אוֹיֵב.

186. And Rabbi Yitzchak said: We did not find one who hardened his heart towards the Holy One, blessed be He, like Pharaoh. Rabbi Yosi said: But Sichon and Og also HARDENED THEIR HEARTS. He said to him: It is not so. They hardened their hearts against Yisrael, but they did not harden their hearts against the Holy One, blessed be He, as Pharaoh hardened his spirit against Him, for he saw His mighty acts, yet did not repent.

186. וְאָמַר רִבִּי יִצְחָק, לָא אַשְׁכַּחְנָא, מַאן דְּאַתְקִיף לְבֵיהּ, לְגַבֵּיהּ קוּדְשָׁא בְּרִיךְ הוּא, כְּפַרְעֹה. אָמַר רִבִּי יוֹסֵי, סִיחוֹן וְעוֹג הָכִי נַמִּי. אָמַר לֵיהּ, לָאו הָכִי. אִינּוּן לְגַבֵּיהּ דְּיִשְׂרָאֵל אִתְתַּקְפוּ, אֲבָל לְגַבֵּיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, לָא, כְּמָה דְּאִתְתַּקַּף פַּרְעֹה רוּחֵיהּ לְקֳבְלֵיהּ, וַהֲוָה חָמֵי כָּל יוֹמָא גְּבוּרָאן דִּילֵיהּ, וְלָא הֲוָה תָּב.

187. א״ר יְהוּדָה א״ר יִצְחָק, פַּרְעֹה חַכִּים מִכָּל חַרְשׁוֹי הֲוָה, וּבְכָל אִינּוּן כִּתְרִין, וּבְכָל אִינּוּן יְדִיעָן, אִסְתַּכַּל. וּבְכָל סִטְרָא דִלְהוֹן, לָא חָמָא פּוּרְקָנָא דִלְהוֹן יִשְׂרָאֵל, וְלָא הֲוָה תָּלֵי בְּחַד מִנַּיְיהוּ. וְעוֹד, דְּהָא בְּכֻלְּהוּ קֶשִׁירוּ קְשָׁרָא עֲלַיְיהוּ דְיִשְׂרָאֵל, וּפַרְעֹה לָא סָבַר דְּאִית קְשָׁרָא אַחֲרָא דְּמְהֵימְנוּתָא, דְּאִיהוּ שַׁלִּיט עַל כֹּלָּא. וְעַל דָּא הֲוָה אַתְקִיף לִבֵּיהּ.

187. Rabbi Yehuda said in the name of Rabbi Yitzchak: Pharaoh was wiser than all his sorcerers, and he gazed into all these crowns and all the knowledge OF THE OTHER SIDE. He did not see redemption for Yisrael in their entire side, and it was not dependent on any of their crowns. For in all THE SUPERNAL POWERS OF THE OTHER SIDE they found a bond against Yisrael, THAT THEY WOULD NOT BE ABLE TO EMERGE FROM UNDER THIS CONTROL. Pharaoh did not think that there was another bond of Faith that dominated all THE POWERS OF THE OTHER SIDE. Therefore, he hardened his heart.

188. רִבִּי אַבָּא אָמַר, לָא אַתְקִיף לִבָּא דְּפַרְעֹה, אֶלָּא שְׁמָא דָא. דְּכַד הֲוָה אָמַר מֹשֶׁה, כֹּה אָמַר יְיָ׳, דָּא מִלָּה מַמָּשׁ, אַתְקִיף לִבֵּיהּ, הֲדָא הוּא דִכְתִיב, וַיְחַזֵּק יְיָ׳ אֶת לֵב פַּרְעֹה. דְּהָא בְּכָל חָכְמְתָא דִילֵיהּ, לָא אִשְׁתְּכַח, דִּשְׁמָא דָא שָׁלִיט בְּאַרְעָא. וְעַל דָּא אָמַר, מִי יְיָ׳. וּלְבָתַר אָמַר, יְיָ׳ הַצַּדִּיק. אָמַר רִבִּי יוֹסֵי, לְבָתַר אָמַר, חָטָאתִי לַיְיָ׳ הַהוּא פּוּמָא דְּאָמַר דָּא, אָמַר דָּא.

188. Rabbi Aba said: It was not Pharaoh who strengthened his heart, but this Name, YUD HEI VAV HEI. Because when Moses said, "Thus says Hashem," the very word, NAMELY YUD HEI VAV HEI, hardened his heart, as is written: "And Hashem hardened the heart of Pharaoh" (Shemot 9:12). In all his wisdom, he did not find that this Name should dominate in the world, and therefore he said, "Who is Hashem?" (Shemot 5:2). WHEN HE THOUGHT OF REPENTING afterwards, he said, "Hashem is Righteous" (Shemot 9:27). Rabbi Yosi said: Afterwards, he said, "I have sinned against Hashem" (Shemot 10:16) with the same mouth that said, "WHO IS HASHEM?"

189. רִבִּי חִזְקִיָּה פָּתַח וְאָמַר, אַחַת הִיא עַל כֵּן אָמַרְתִּי תָּם וְרָשָׁע הוּא מְכַלֶּה. הַאי קְרָא, אוּקְמוּהָ בְּרָזָא דְחָכְמְתָא. אַחַת הִיא, מַאי אַחַת הִיא. הֲדָא הוּא דִכְתִיב, אַחַת הִיא יוֹנָתִי תַּמָּתִי אַחַת הִיא לְאִמָּהּ. וּבְהַאי, קוּדְשָׁא בְּרִיךְ הוּא דָּאִין דִּינוֹי לְתַתָּא, וְדָאִין דִּינוֹי לְעֵילָּא בְּכֹלָּא.

189. Rabbi Chizkiyah opened the discussion, saying: "Therefore I said, 'It is all one; He destroys the innocent and the wicked'" (Iyov 9:22). This passage was interpreted in the secret of wisdom. What is, "It is all one"? HE ANSWERS: It is written, "My dove, My undefiled is but one, she is the only one of her mother" (Shir Hashirim 6:9), SHE BEING MALCHUT. And with this does the Holy One, blessed be He, execute His Judgments below and execute His Judgments above, in everything.

190. וְכַד קוּדְשָׁא בְּרִיךְ הוּא אִתְּעַר דִּינוֹי, דָּאִין דִּינוֹי בְּהַאי כִּתְרָא, כְּדֵין כְּתִיב, תָּם וְרָשָׁע הוּא מְכַלֶּה. בְּגִין דְּאִינּוּן צַדִּיקַיָּיא, מִתְּפַסָּאן בְּחוֹבֵיהוֹן דְּרַשִׁיעַיָּא, דִּכְתִיב וַיֹּאמֶר יְיָ׳ לַמַּלְאָךְ הַמַּשְׁחִית בָּעָם רַב וְגוֹ׳, וְעַל דָּא אָמַר אִיּוֹב מִלָּה דָא, וְלָא אַגְמַר מִלָּה, וְאוֹקְמוּהָ טוֹל הַרֶב, רִבִּי יֵיסָא אָמַר, אַחַת הִיא: דָּא כְּנֶסֶת יִשְׂרָאֵל בְּגָלוּתָא דְּמִצְרַיִם, דִּבְגִינָהּ קָטַל קוּדְשָׁא בְּרִיךְ הוּא בְּמִצְרָאֵי, וְעָבֵד בְּהוּ נוּקְמִין, הה״ד תָּם וְרָשָׁע הוּא מְכַלֶּה.

190. When the Holy One, blessed be He, arouses His judgments, He executes His Judgments with this crown, WHICH IS MALCHUT. Then it is written: "He destroys the innocent and the wicked," because the Righteous are snared in the sins of the wicked, as is written: "And said to the angel that destroyed the people, 'It is enough (Heb. rav)..." (II Shmuel 24:16) WHICH MEANS take the greatest (Heb. rav) among them. Therefore Job said, "HE DESTROYS THE INNOCENT AND THE WICKED," but he did not explain THAT IT MEANT THE RIGHTEOUS WHO WERE SNARED IN THE SINS OF THE WICKED. Rabbi Yisa said: "It is all one," refers to the Congregation of Yisrael in exile in Egypt and; for Her, the Holy One, blessed be He, slew the Egyptians and took vengeance among them. This is what is meant by the verse, "He destroys the innocent and the wicked," FOR THERE WERE ALSO INNOCENTS PRESENT THERE WHO DID NOT ENSLAVE YISRAEL AND WERE SLAIN TOGETHER WITH THE WICKED AMONG THEM.

191. ר׳ חִיָּיא אָמַר, אִיּוֹב לָא אַלְקִי, אֶלָּא בְּזִמְנָא דְּנָקְפוּ יִשְׂרָאֵל מִמִּצְרַיִם. אָמַר אִיּוֹב, אִי הָכִי, כָּל אַפַּיָּיא שָׁוִין, תָּם וְרָשָׁע הוּא מְכַלֶּה, פַּרְעֹה אַתְקִיף בְּהוּ בְּיִשְׂרָאֵל, וְאָמַר מִי יְיָ׳ אֲשֶׁר אֶשְׁמַע בְּקוֹלוֹ. וַאֲנָא לָא אַתְקִיפְנָא בְּהוּ, וְלָא עֲבִידְנָא מִידִי, תָּם וְרָשָׁע הוּא מְכַלֶּה. הה״ד הַיָּרֵא אֶת דְּבַר יְיָ׳ מֵעַבְדֵי פַּרְעֹה, זֶה אִיּוֹב.

191. Rabbi Chiya said: Job was not stricken until the time that Yisrael went out of Egypt. Job said: 'If so, then all people are equal: "He destroys the innocent and the wicked." Pharaoh oppressed Yisrael and said, "Who is Hashem, that I should obey His voice" - I did not oppress them and I did nothing, but "He destroys the innocent and the wicked." "He who feared the word of Hashem among the servants of Pharaoh" (Shemot 9:20), refers to Job, BECAUSE HE WAS PRESENT AT THE TIME OF THE EXODUS FROM EGYPT.

192. Rabbi Yehuda said: the hailstones that were falling ON THE EGYPTIANS and were stopped by Moses wreaked vengeance later on, in the days of Joshua. And in the time to come, the rest will drop on Edom and its descendants. Rabbi Yosi said: This is what is written: "As in the days of your coming out of the land of Egypt, I will show him marvelous things" (Michah 7:15).

192. ר׳ יְהוּדָה אָמַר, אִינּוּן אַבְנֵי בַרְדָא, דַּהֲווֹ נַחְתִּין, אִתְעַכְּבוּ עַל יְדוֹי דְּמֹשֶׁה, לְבָתַר עָבְדוּ נוּקְמִין, בְּיוֹמֵי דְיְהוֹשֻׁעַ. וּלְזִמְנָא דְאָתֵי, זְמִינִין לְאַחֲתָא אִינּוּן דְּאִשְׁתָּאֲרוּ, עַל אֱדוֹם וּבְנוֹתֶיהָ. א״ר יוֹסֵי, הה״ד, כִּימֵי צֵאתְךָ מֵאֶרֶץ מִצְרַיִם אַרְאֶנּוּ נִפְלָאוֹת.

193. Another explanation of: "And Yisrael saw the great hand." the beginning of the verse is not RELATED to the ending, nor is the ending RELATED to its beginning. First, "And Yisrael saw," and afterwards, "and the people feared Hashem." IS, "AND YISRAEL SAW" THE CAUSE THAT "THE PEOPLE FEARED HASHEM"? AND BEFOREHAND, DID THEY NOT FEAR HASHEM? But Rabbi Yehuda said: That old man who went down with his children into exile and suffered the exile himself, actually saw all the vengeances and all the mighty deeds that the Holy One, blessed be He, did against Egypt. Hence, it is written: "And Yisrael saw." It was actually Yisrael, NAMELY JACOB.

193. דָּבָר אַחֵר וַיַּרְא יִשְׂרָאֵל אֶת הַיָּד הַגְּדוֹלָה וְגוֹ׳, הַאי קְרָא לָאו רֵישֵׁיהּ סֵיפֵיהּ, וְלָאו סֵיפֵיהּ רֵישֵׁיהּ. בְּקַדְמֵיתָא וַיַּרְא יִשְׂרָאֵל, וּבָתַר וַיִּירְאוּ הָעָם אֶת יְיָ׳. אֶלָּא אָמַר רִבִּי יְהוּדָה, הַהוּא סָבָא דְּנָחַת עִם בְּנוֹי בְּגָלוּתָא, וְסָבִיל עֲלֵיהּ גָּלוּתָא, וְאָעִיל לְבָנוֹי בְּגָלוּתָא, הוּא מַמָּשׁ חָמָא, כָּל אִינּוּן נוּקְמִין, וְכָל גְּבוּרָאן, דְּעָבֵד קוּדְשָׁא בְּרִיךְ הוּא בְּמִצְרַיִם, הה״ד וַיַּרְא יִשְׂרָאֵל, יִשְׂרָאֵל מַמָּשׁ.

194. Rabbi Yehuda also said: the Holy One, blessed be He, raised that old man and said to him, 'Arise, see your children who are going out from a strong nation; arise, see the mighty deeds that I did for your children in Egypt.'

194. וְאָמַר רִבִּי יְהוּדָה, סָלִיק קוּדְשָׁא בְּרִיךְ הוּא לְהַאי סָבָא, וְאֲמַר לֵיהּ, קוּם חָמֵי בְּנָיךָ דְּנָפְקִין מִגּוֹ עַמָּא תַּקִּיפָא. קוּם חָמֵי גְּבוּרָן דַּעֲבָדִית, בְּגִין בְּנָיךָ בְּמִצְרַיִם.

195. Rabbi Yisa said: When Yisrael traveled to descend into the exile in Egypt, a strong fear and terror fell upon him. The Holy One, blessed be He, said to Jacob: 'Why do you fear?' "Fear not to go down to Egypt" (Beresheet 46:3). From the words: "fear not," we understand that he did fear.

195. וְהַיְינוּ דְּאָמַר רִבִּי יֵיסָא, בְּשַׁעְתָּא דְּנַטְלֵי יִשְׂרָאֵל לְנַחְתָּא בְּגָלוּתָא דְּמִצְרַיִם, דְּחִילוּ וְאֵימָתָא תַּקִּיפָא נָפַל עֲלוֹי. אָמַר לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא לְיַעֲקֹב, אֲמַאי אַתְּ דָּחִיל, אַל תִּירָא מֵרְדָה מִצְרַיְמָה. מִמַּה דְּכְתִיב אַל תִּירָא, מַשְׁמַע דְּחִילוּ הֲוָה דָּחִיל.

196. He said to him: "For I will there make of you a great nation" (Ibid.). He said to Him: 'I fear that they will destroy my children.' "He said to him, 'I will go down with you Egypt'." Again, he said to Him: 'I also fear that I will not merit to be buried among my fathers and I will not see the deliverance of my children, and the mighty deeds that You will do for them.' He said to him, "And I will surely bring you up again (lit. 'bringing you up')." "I will bring you up" to be buried in the tomb of your fathers, "bringing you up" to see the deliverance of your children, and the mighty deeds that I will do for them.

196. אָמַר לֵיהּ כִּי לְגוֹי גָּדוֹל אֲשִׂימְךָ שָׁם. אָמַר לֵיהּ, דָּחִילְנָא דִּי יְשִׁיצוּן בָּנַי. אָמַר לֵיהּ, אָנֹכִי אֵרֵד עִמְּךָ מִצְרַיְמָה. אָמַר לֵיהּ תּוּ דָּחִילְנָא, דְּלָא אַזְכֵּי לְאִתְקַבְּרָא בֵּינֵי אֲבָהָתַי, וְלָא אֲחֲמֵי פּוּרְקָנָא דִּבְנֵי, וּגְבוּרָאן דְּתַעְבִּיד לְהוּ. אָמַר לֵיהּ, וְאָנֹכִי אֲעַלְךָ גַּם עָלֹה, אַעַלְךָ לְאִתְקַבְּרָא בְּקִבְרֵי אֲבָהָתָךְ. גַּם עָלֹה, לְמֵחֲמֵי פּוּרְקָנָא דִּבְרָךְ, וּגְבוּרָאן דְּאַעְבִּיד לְהוּ.

197. On the day that Yisrael went out from Egypt, the Holy One, blessed be He, raised Jacob and said to him: 'Arise and see the redemption of your children, for so many years and mighty deeds did I for them.' Jacob was there and saw everything, as it is written: "And Yisrael saw the great hand."

197. וְהַהוּא יוֹמָא דְּנָפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, סָלִיק לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא לְיַעֲקֹב, וְאָמַר לֵיהּ, קוּם, חָמֵי בְּפוּרְקָנָא דִּבְרָךְ, דְּכַמָּה חֵילִין וּגְבוּרָאן עֲבָדִית לְהוּ, וְיַעֲקֹב הֲוָה תַּמָּן, וְחָמָא כֹּלָּא, הה״ד וַיַּרְא יִשְׂרָאֵל אֶת הַיָּד הַגְּדוֹלָה.

198. Rabbi Yitzchak said: From here it IS UNDERSTOOD THAT JACOB WAS PRESENT AT THE TIME OF THE REDEMPTION, FOR IT IS WRITTEN, "And brought you out, He Himself being present, with His mighty power, out of Egypt" (Devarim 4:37). What is the meaning of "being present"? It refers to Jacob, because He brought all PATRIARCHS there. Rabbi Chizkiyah said: "being present (lit. 'in his face')," refers to Abraham, as it is written, "And Abraham fell on his face" (Beresheet 17:3).

198. ר׳ יִצְחָק אָמַר, מֵהָכָא, וַיּוֹצִיאֲךָ בְּפָנָיו בְּכֹחוֹ הַגָּדוֹל מִמִּצְרַיִם. מַאי בְּפָנָיו. בְּפָנָיו דָּא יַעֲקֹב, דְּאָעִיל לְכֻלְּהוּ תַּמָּן. רִבִּי חִזְקִיָּה אָמַר, וַיּוֹצִיאֲךָ בְּפָנָיו, בְּפָנָיו: דָּא אַבְרָהָם. דִּכְתִיב, וַיִּפֹּל אַבְרָהָם עַל פָּנָיו.

199. Come and behold: Abraham said, "Shall a child be born to him that is a hundred years old?" (Ibid. 17). The Holy One, blessed be He, said to him: 'I swear, you will see many multitudes and many camps that have emerged from you.' By the time that Yisrael left Egypt, all the tribes and all those myriads did the Holy One, blessed be He, bring up to Abraham, who saw them. This is what is written: "And brought you out, He Himself being present." Rabbi Aba said: All the Patriarchs gathered there throughout that redemption. This is what is written: "And brought you out, He Himself being present." What is the meaning of "in his face"? these are the Patriarchs.

199. תָּא חֲזֵי, אַבְרָהָם אָמַר, הַלְּבֶן מֵאָה שָׁנָה יִוָּלֵד וְגוֹ׳, אָמַר לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, חַיֶּיךָ, אַתְּ תֶּחֱמֵי כַּמָּה אַכְלוֹסִין, וְכַמָּה חֵילִין דְּיִפְקוּן מִמָּךְ. בְּשַׁעְתָּא דְּנָפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, כָּל אִינּוּן שְׁבָטִין, כָּל אִינּוּן רִבְוָון, סָלִיק קוּדְשָׁא בְּרִיךְ הוּא לְאַבְרָהָם, וְחָמָא לוֹן, הה״ד וַיּוֹצִיאֲךָ בְּפָנָיו. רִבִּי אַבָּא אָמַר כֻּלְּהוּ אֲבָהָתָא אִזְדַּמְנוּ תַּמָּן בְּכָל הַהוּא פּוּרְקָנָא. הֲדָא הוּא דִּכְתִיב וַיּוֹצִיאֲךָ בְּפָנָיו. מַאי בְּפָנָיו אִלֵּין אֲבָהָתָא.

200. Rabbi Elazar said: "And brought you out, He Himself being present." This refers to Jacob; "with His power," refers to Isaac; "mighty," refers to Abraham. Rabbi Shimon said: For the sake of the patriarchs there always occurs a redemption for Yisrael, as is written: "Then I will remember My Covenant with Jacob, and also my Covenant with Isaac, and also my Covenant with Abraham will I remember: and I will remember the land" (Vayikra 26:42). HE ASKS: THE Patriarchs are worthy of being remembered, but what is the meaning of, "And I will remember the land"? HE ANSWERS: In order to include David among them, NAMELY MALCHUT, THAT IS CALLED 'THE LAND', who is a Chariot together with the Patriarchs, WHO ARE CHESED GVURAH, AND TIFERET. And they always arouse redemption for the children of Yisrael.

200. רִבִּי אֶלְעָזָר אָמַר, וַיּוֹצִיאֲךָ בְּפָנָיו: דָּא יַעֲקֹב. בְּכֹחוֹ: דָּא יִצְחָק. הַגָּדוֹל: דָּא אַבְרָהָם. א״ר שִׁמְעוֹן, וְכֵן בְּגִינֵיהוֹן דַּאֲבָהָתָא, אִזְדַּמַּן פּוּרְקָנָא תְּדִיר לְיִשְׂרָאֵל, דִּכְתִיב וְזָכַרְתִּי אֶת בְּרִיתִי יַעֲקוֹב וְאַף אֶת בְּרִיתִי יִצְחָק וְאַף אֶת בְּרִיתִי אַבְרָהָם אֶזְכּוֹר וְהָאָרֶץ אֶזְכּוֹר. אֲבָהָתָא תִּינַח, מַהוּ וְהָאָרֶץ אֶזְכּוֹר. אֶלָּא, לְאַכְלְלָא עִמְּהוֹן דָּוִד מַלְכָּא, דְּאִיהוּ רְתִיכָא בַּאֲבָהָתָא וְאִינּוּן מִתְעָרִין פּוּרְקָנָא תְּדִיר לְיִשְׂרָאֵל.

201. "And Yisrael saw that great hand which Hashem did upon Egypt." HE ASKS: Did He do it now? It was done earlier. What is "the great hand which Hashem did"? HE ANSWERS: A hand is not so considered if there are less than five fingers. "That great," MEANS that it includes five other fingers OF THE LEFT HAND, AND THEN it is called 'great', BECAUSE THE ASPECT OF THE FIRST THREE SFIROT IS ACQUIRED BY THE RIGHT HAND BY BEING INCLUDED IN THE LEFT, and every individual finger is of great value. The Holy One, blessed be He, performs miracles and mighty deeds with them, and this way all the levels are uprooted from having continuity.

201. וַיַּרְא יִשְׂרָאֵל אֶת הַיָּד הַגְּדוֹלָה אֲשֶׁר עָשָׂה יְיָ׳ בְּמִצְרַיִם. וְכִי הַשְׁתָּא עָשָׂה, וְהָא מִקַּדְמַת דְּנָא אִתְעֲבִיד, מַאי אֶת הַיָּד הַגְּדוֹלָה אֲשֶׁר עָשָׂה יְיָ׳. אֶלָּא, יַד לָא אִקְרֵי פָּחוּת מֵחָמֵשׁ אֶצְבְּעָאן. הַגְּדוֹלָה: דִּכְלִילָן בָּהּ חָמֵשׁ אֶצְבְּעָאן אַחֲרָנִין, וְאִתְקְרוּן כְּדֵין גְּדוֹלָה. וְכָל אֶצְבְּעָא וְאֶצְבְּעָא, סָלִיק לְחוּשְׁבָּנָא רַבָּא, וקב״ה עָבֵיד בְּהוּ נִיסִין וּגְבוּרָן, וּבְהַאי אִתְעַקְּרוּ כֻּלְּהוּ דַּרְגִּין מִשִּׁלְשׁוּלֵיהוֹן.

202. From here we learn that with the five first fingers, NAMELY, THE FIRST FIVE PLAGUES, it is written: "And the heart of Pharaoh was hardened." As soon as these five fingers OF THE LEFT HAND were completed, there was nothing left under Pharaoh's jurisdiction TO HARDEN HIS HEART, and it is written: "And Hashem hardened the heart of Pharaoh."

202. מִכָּאן אוֹלִיפְנָא דָּא, דִּבְחָמֵשׁ אֶצְבְּעָאן קָמָאי, כְּתִיב, וַיֶּחֱזַק לֵב פַּרְעֹה, כֵּיוָן דְּאִשְׁתְּלַמּוּ אִינּוּן חָמֵשׁ, תּוּ לָא הֲוָה מִלָּה בִּרְשׁוּתֵיהּ דְּפַרְעֹה, כְּדֵין כְּתִיב וַיֶּחֱזַק יְיָ׳ אֶת לֵב פַּרְעֹה.

203. Therefore, "And Yisrael saw that great hand... and believed in Hashem." HE ASKS: Until now did they not believe in Hashem? Yet it is written: "And the people believed, and...they heard" (Shemot 4:31). And they did see all the mighty deeds that the Holy One, blessed be He, performed for them in Egypt. HE ANSWERS: But what is the meaning of: "and believed"? THEY BELIEVED what he said, "And Moses said to the people, 'Fear not, stand still, and see...'"

203. וְע״ד וַיַּרְא יִשְׂרָאֵל אֶת הַיָּד הַגְּדוֹלָה וְגוֹ׳, וַיַּאֲמִינוּ בַּיְיָ׳. וְכִי עַד הַשְׁתָּא לָא הֶאֱמִינוּ בַּיְיָ׳, וְהָא כְּתִיב וַיַּאֲמֵן הָעָם וַיִּשְׁמְעוּ וְגוֹ׳. וְהָא חָמוּ כָּל אִינּוּן גְּבוּרָאן דְּעָבֵד לְהוּ קוּדְשָׁא בְּרִיךְ הוּא בְּמִצְרַיִם. אֶלָּא מַאי וַיַּאֲמִינוּ, הַהוּא מִלָּה דְּאָמַר וַיֹּאמֶר מֹשֶׁה אֶל הָעָם אַל תִּירָאוּ הִתְיַצְּבוּ וּרְאוּ וְגוֹ׳.

204. Rabbi Yisa said: It is written, "And Yisrael saw Egypt dead," and it is written, "You will not see them again any more for ever" (Shemot 14:13). Rabbi Yosi said: they saw them dead. He said to him: If it had been written: 'You will not see them again alive,' I would say so. Rabbi Aba said to him: You asked well.

204. ר׳ יֵיסָא שָׁאִיל וְאָמַר, כְּתִיב וַיַּרְא יִשְׂרָאֵל אֶת מִצְרַיִם מֵת, וּכְתִיב לֹא תוֹסִיפוּ לִרְאוֹתָם עוֹד עַד עוֹלָם. א״ר יוֹסֵי, מֵתִין חָמוּ לְהוּ. אָמַר לֵיהּ, אִי כְּתִיב לֹא תוֹסִיפוּ לִרְאוֹתָם חַיִּים, הֲוָה אֲמֵינָא הָכִי. אָמַר לֵיהּ ר׳ אַבָּא יֵאוֹת שָׁאֵילְתָּא.

205. But, come and behold: it is written, "For ever and ever (lit. 'from the world and until the world')" (I Divrei Hayamim 16:36). We learned that there is a world above and there is a world below. From the world of above is the beginning of kindling the candles, WHICH IS BINAH, THE SOURCE OF ALL MOCHIN THAT ARE CALLED 'CANDLES'. The lower world is the culmination, NAMELY, MALCHUT THAT CULMINATES ALL THE SFIROT, and it is composed of them all. And from this lower world are aroused the Judgments upon the lower beings.

205. אֶלָּא תָּא חֲזֵי, כְּתִיב מִן הָעוֹלָם וְעַד הָעוֹלָם, וְתָנֵינָן, עוֹלָם לְעֵילָא, וְעוֹלָם לְתַתָּא. עוֹלָם דִּלְעֵילָא, מִתַּמָּן הוּא שֵׁירוּתָא לְאַדְלָקָא בּוּצִינִין. עוֹלָם דִּלְתַתָּא, תַּמָּן הוּא סִיּוּמָא, וְאִתְכְּלִיל מִכֹּלָּא, וּמֵהַאי עוֹלָם דִּלְתַתָּא, מִתְעָרָן גְּבוּרָן לְתַתָּאֵי.

206. The Holy One, blessed be He, performs miracles for Yisrael in this LOWER world, and marvels occur for them. When this world aroused to do miracles, all the Egyptians sank in the sea through the actions of this world, and a miracle occurred to Yisrael in this world. Therefore, it is written: "You shall not see them again any more for ever (lit. 'until the world')," MEANING until that world is aroused and they are given over to its Judgments. As soon as they were given over to it to be judged, it is written: "And Yisrael saw Egypt dead upon the sea shore." This is the meaning of the verse: "from the world and until the world" - until the world precisely, MEANING UNTIL THE WORLD OF BELOW IS AROUSED. Then it is written, "And believed in Hashem and in Moses his servant."

206. וּבְהַאי עוֹלָם, עָבֵיד קוּדְשָׁא בְּרִיךְ הוּא אָתִין לְיִשְׂרָאֵל, וְרָחִישׁ לוֹן נִיסָא. וְכַד אִתְּעַר הַאי עוֹלָם לְמֶעְבַּד נִסִּין, כֻּלְּהוּ מִצְרָאֵי אִשְׁתְּקָעוּ בְּיַמָּא, עַל יְדָא דְּהַאי עוֹלָם, וְאִתְרְחִישׁ לוֹן לְיִשְׂרָאֵל נִיסָא בְּהַאי עוֹלָם. וְע״ד כְּתִיב, לֹא תוֹסִיפוּ לִרְאוֹתָם עוֹד עַד עוֹלָם, עַד דְּיִתְּעַר הַהוּא עוֹלָם, וְיִתְמַסְּרוּן בְּדִינוֹי, וְכֵיוָן דְּאִתְמְסָרוּ בֵּיהּ לְמִתְּדָן, כְּדֵין כְּתִיב וַיַּרְא יִשְׂרָאֵל אֶת מִצְרַיִם מֵת עַל שְׂפַת הַיָּם, הה״ד מִן הָעוֹלָם וְעַד הָעוֹלָם, עַד הָעוֹלָם דַּיְקָא. כְּדֵין כְּתִיב, וַיַּאֲמִינוּ בַּיְיָ׳ וּבְמֹשֶׁה עַבְדּוֹ.

16. "Then sang Moses"

Rabbi Yehuda opens with "Before I found you in the belly I knew you." He says that the Holy One, blessed be He sent down for the children of Yisrael a true prophet and a faithful shepherd, who was Moses. He put a great and holy spirit into him, and appointed him over all that was His. When Moses emerged into the world the Shechinah illuminated him, and the Holy One, blessed be He read over him, "Before I found you in the belly I knew you; and before you did come out of the womb I sanctified you, and I ordained you a prophet to the nations." We read various interpretations of "Then sang Moses, and the children of Yisrael." Rabbi Shimon says that it is the song of the Queen to the Holy One, blessed be He; it contains the world that has passed, and the World to Come, and the bonds of faith, and the days of King Messiah - and all the other praises of those above and below are dependent on it. Rabbi Yosi submits that "This song to Hashem" is the river that is Binah that emerges from Eden. And lastly, Rabbi Yehuda speaks about the time that "Hashem caused the sea to go back by a strong east wind all the night," saying that all the Egyptians below and the Princes above were given over into the hands of the Queen, for her to do vengeance on them.

207. אָז יָשִׁיר מֹשֶׁה. ר׳ יְהוּדָה פָּתַח, בְּטֶרֶם אֶצָּרְךָ בַבֶּטֶן יְדַעְתִּיךָ וְגוֹ׳. זַכָּאָה חוּלָקֵהוֹן דְּיִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בְּהוּ יַתִּיר מִכָּל שְׁאַר עַמִּין. וּמִסְּגִיאוּת רְחִימוּתָא דְּרָחִים לְהוּ, אוֹקִים עָלַיְיהוּ נְבִיאָה דְּקִשׁוֹט, וְרַעְיָא מְהֵימְנָא. וְאִתְּעַר עָלֵיהּ רוּחָא קַדִּישָׁא, יַתִּיר מִכָּל שְׁאַר נְבִיאֵי מְהֵימְנֵי, וְאַפִּיק לֵיהּ מֵחוּלָקֵיהּ מַמָּשׁ, מִמַּה דְּאַפְרִישׁ יַעֲקֹב מִבְּנוֹי לְקוּדְשָׁא בְּרִיךְ הוּא, שִׁבְטָא דְּלֵוִי, וְכֵיוָן דַּהֲוָה לֵוִי דִּילֵיהּ, נָטַל לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, וְאַעְטַר לֵיהּ בְּכַמָּה עִטְרִין, וּמָשַׁח לֵיהּ בְּמִשְׁחָ רְבוּת קַדִּישָׁא דִּלְעֵילָא, וּכְדֵין אַפִּיק מִבְּנוֹי, רוּחָא קַדִּישָׁא לְעָלְמָא, וְזָרִיז לֵיהּ בְּהֵימְנוֹיֵי קַדִּישֵׁי, מְהֵימְנוּתָא רַבָּא.

207. "Then sang Moses" (Shemot 15:1): Rabbi Yehuda opened the discussion, saying: "Before I formed you in the belly I knew you" (Yirmeyah 1:5). Blessed is the portion Yisrael that the Holy One, blessed be He, desired them more than all the other nations. And for the great love that He had for them, He set up for them a true prophet and a faithful shepherd, and aroused over him a Holy Spirit, more than the other faithful prophets. He took him out of His own portion, MEANING from what Jacob had separated as a tithe of his sons to the Holy One, blessed be He, namely, the tribe Levi. Since Levi was His, the Holy One, blessed be He, received him and adorned him with many crowns, and anointed him with the holy anointing oil of above. And then he produced from his children a Holy Spirit into the world and girded him with his holy girdles of the great Faith, WHICH IS BINAH.

208. תָּנָא, בְּהַהִיא שַׁעֲתָא דְּמָטָא זְמְנֵיהּ דְּמֹשֶׁה נְבִיאָה מְהֵימְנָא לְאַחֲתָא לְעָלְמָא, אַפִּיק קוּדְשָׁא בְּרִיךְ הוּא רוּחָא קַדִּישָׁא מִגַּזְרָא דְּסַפִּירוּ דְּאֶבֶן טָבָא, דַּהֲוָה גְנִיז בְּמָאתַן וְאַרְבְּעִין וּתְמַנְיָא נְהוֹרִין, וְאִתְנְהִיר עָלֵיהּ. וְאַעְטְרֵיהּ בְּשס״ה עִטְרִין, קַיְימֵי קָמֵיהּ, וְאַפְקִיד לֵיהּ בְּכָל דִּילֵיהּ. וְיָהַב לֵיהּ מְאָה וְשִׁבְעִין וּתְלַת מַפְתְּחִין. וְאַעְטַר לֵיהּ בְּחָמֵשׁ עִטְרִין, וְכָל עִטְרָא וְעִטְרָא סָלִיק וְאַנְהִיר בְּאַלְף עָלְמִין דְּנַהֲרִין, וּבוּצִינִין דְּגְנִיזִין בְּגִנְזַיָּא דְּמַלְכָּא קַדִּישָׁא עִלָּאָה.

208. We learned that at that moment, the time had come for Moses, the faithful prophet, to descend to the world. The Holy One, blessed be He, withdrew a Holy Spirit from a hewn block of the precious stone, sapphire, WHICH IS MALCHUT, that was concealed within 248 lights, and shone on him. And He crowned him with 365 crowns and they stood before Him, and He appointed him over all that was His. He gave him 173 keys, and crowned him with five crowns. Every single crown ascended and illuminated in a thousand worlds that illuminate and in the candles that were concealed in the treasures of the Supernal Holy King.

209. כְּדֵין אַעְבְּרֵיהּ בְּכָל בּוּצִינִין דִּבְגִנְתָּא דְּעֵדֶן, וְאַעֲלֵיהּ בְּהֵיכְלֵיהּ, וְאַעְבְּרֵיהּ בְּכָל חֵילִין וְגַיְיסִין דִּילֵיהּ. כְּדֵין אִזְדַּעְזְעוּ כֻּלְּהוּ, פָּתְחוּ וְאָמְרוּ, אִסְתַּלְּקוּ מִסַּחֲרָנֵיהּ, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא אִתְּעַר רוּחָא לְשַׁלְטָאָה לְמִרְגַּז עָלְמִין. קָלָא נָפַק וְאָמַר, מַאן הוּא דֵּין, דְּכָל מַפְתְּחָן אִלֵּין בִּידוֹי. פָּתַח קָלָא אַחֲרָא וְאָמַר, קַבִּילוּ לֵיהּ בְּגַוָּוֵיכוּ, דָּא הוּא דְּזַמִּין לְנַחְתָּא בֵּין בְּנֵי נָשָׁא, וּזְמִינָא אוֹרַיְיתָא, גְּנִיזָא דְּגִנְזַיָּא, לְאִתְמַסְרָא בִּידוֹי, וּלְאַרְעֲשָׁא עָלְמִין דִּלְעֵילָא וְתַתָּא עַל יְדָא דְּדֵין. בֵּיהּ שַׁעֲתָא אִתְרְגִישׁוּ כֻּלְּהוּ, וְנַטְלִין אֲבַתְרֵיהּ, פָּתְחוּ וְאָמְרוּ, הִרְכַּבְתָּ אֱנוֹשׁ לְרֹאשֵׁנוּ בָּאנוּ בָּאֵשׁ וּבַמַּיִם.

209. Then He passed him through all the lights in the Garden of Eden and brought him into His Palace, and passed him by His hosts and camps. Then they all trembled, opened and said: Remove yourselves from his vicinity, for the Holy One, blessed be He, has aroused a spirit to dominate and provoke the worlds. A voice emitted and said: Who is this with all these keys in his hands? Another voice said: Accept him among you, he is the one who will descend among the people. And the Torah, which is the most concealed of everything that is concealed, is going to be given into his hands, to shake the worlds that are above and below through him. At that moment, they all became excited and traveled after him. They opened the discussion, saying: "You have caused a man to ride over our heads; we went through fire and through water" (Tehilim 66:12).

210. Then that spirit OF MOSES rose and stood before the King. The open Mem rose and put on its crowns, while He crowned THE SPIRIT with 325 crowns and deposited His keys into his hands. The Shin ALLUDES to the three Patriarchs, who crowned him with these holy crowns, deposited all the keys of the King in his hands, and appointed him faithfully TO BE the trustee of the house. The Hei rose and crowned itself with its crowns, and received him from the King.

210. כְּדֵין סַלְקָא הַהוּא רוּחָא, וְקַיְימָא קָמֵי מַלְכָּא. מ פְּתִיחָא, סָלִיק וְאִתְעַטָּר בְּעִטְרוֹי, וְאַעְטְרֵיהּ בְּתֵלַת מְאָה וְעֶשְׂרִין וְחָמֵשׁ עִטְרִין, וְאַפְקִיד מַפְתְּחוֹי בִּידוֹי. ש דַּאֲבָהָתָא, אַעְטְרוּ לֵיהּ בְּתֵלַת עִטְרִין קַדִּישִׁין, וְאַפְקִידוּ כָּל מַפְתְּחָן דְּמַלְכָּא בִּידֵיהּ, וְאַפְקִידוּ לֵיהּ בְּהֵימְנוּתָא, מְהֵימְנָא דְּבֵיתָא. ה סַלְקָא וְאִתְעַטְרָא בְּעִטְרוֹי, וְקַבִּילַת לֵיהּ מִן מַלְכָּא.

211. Then that spirit OF MOSES alighted on the ships that sail in that great Sea, WHICH IS MALCHUT, AND MALCHUT accepted him in order to raise him to the King. She gave him weapons from there with which to smite Pharaoh and his whole land. And on Shabbat and the first day of the month, She elevates him to the King, WHO IS ZEIR ANPIN. Then his name is expressed in these letters that we etched, WHICH ARE MEM, SHIN, AND, HEI AS WRITTEN ABOVE.

211. כְּדֵין, נָחַת הַהוּא רוּחָא בְּאַרְבִּין דְּשָׁאטָן, בְּהַהוּא יַמָּא רַבָּא, וְקַבִּילַת לֵיהּ לְגַדְלָא לֵיהּ לְמַלְכָּא, וְהִיא יָהֲבַת לֵיהּ מִתַּמָּן זִיוּנִין, לְאַלְקָאָה לְפַרְעֹה וּלְכָל אַרְעֵיהּ. וּבְשַׁבְּתָא וּבְרֵישֵׁי יַרְחֵי, סַלְקַת לֵיהּ לְמַלְכָּא, כְּדֵין אִקְרֵי שְׁמֵיהּ, בְּאִלֵּין אַתְוָון רְשִׁימִין.

212. At the moment that he emerged to descend to the earth to become clothed in a body in the seed of Levi, 425 candles were prepared for the King, WHO IS ZEIR ANPIN, and 425 appointed engravings escorted the spirit OF MOSES to his place. When he emerged in the world, the Hei, WHICH IS THE SHECHINAH, illuminated on him and the House became full with its shine. At that moment, the Holy One, blessed be He, read over him, "Before I formed you in the belly I knew you; and before you did come out of the womb I sanctified you, and I ordained you a prophet to the nations" (Yirmeyah 1:5).

212. וּבְהַהִיא שַׁעֲתָא, דְּנָפַק לְנַחְתָּא לְאַרְעָא, בְּזַרְעָא דְּלֵוִי, אִתְתַּקְנוּ אַרְבַּע מְאָה וְעֶשְׂרִין וְחָמֵשׁ בּוּצִינִין לְמַלְכָּא, וְאַרְבַּע מְאָה וְעֶשְׂרִין וְחָמֵשׁ גְּלִיפִין מְמָנָן, אוֹזְפוּהָ לְהַהוּא רוּחָא לְאַתְרֵיהּ, כַּד נָפַק לְעָלְמָא, אִתְנַהֲרָא ה בְּאַנְפּוֹי, וּבֵיתָא אִתְמַלְיָא מִזִּיוָתֵיהּ. בֵּיהּ שַׁעֲתָא, קָרָא עָלֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, בְּטֶרֶם אֶצָּרְךָ בַבֶּטֶן יְדַעְתִּיךָ וּבְטֶרֶם תֵּצֵא מֵרֶחֶם הִקְדַּשְׁתִּיךָ נָבִיא לַגּוֹיִם נְתַתִּיךָ.

213. Rabbi Yitzchak said: At that time, the Holy One, blessed be He, slew the minister appointed over Egypt. Moses and Yisrael saw him, then recited the song. This is what is written: "And Yisrael saw Egypt dead...Then sang Moses and the children of the children of Yisrael."

213. רִבִּי יִצְחָק אָמַר, בֵּיהּ שַׁעֲתָא קָטַל קוּדְשָׁא בְּרִיךְ הוּא לְרַבְרְבָא מִמָּנָא דְּמִצְרָאֵי, וְחָמוּ לֵיהּ מֹשֶׁה וּבְנֵי יִשְׂרָאֵל, כְּדֵין אָמְרוּ שִׁירָה. הה״ד, וַיַּרְא יִשְׂרָאֵל אֶת מִצְרַיִם מֵת, אָז יָשִׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל.

214. "Then sang Moses and the children of Yisrael..." Rabbi Aba opened the discussion, saying: I examined all the praises with which they praised the Holy One, blessed be He, and they all started with: "Then (Heb. az)": "Then spoke Solomon" (I Melachim 8:12); "Then spoke Joshua" (Yehoshua 10:12); "Then sang Moses and Yisrael." What is the reason for this?

214. אָז יָשִׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל וְגוֹ׳. רִבִּי אַבָּא פָּתַח וְאָמַר, אִסְתַּכַּלְנָא בְּכָל תּוּשְׁבְּחָן דְּשַׁבְּחוּ לְקוּדְשָׁא בְּרִיךְ הוּא, וְכוּלָּם פָּתְחוּ בְּאָז. אָז אָמַר שְׁלֹמֹה. אָז יִדַּבֵּר יְהוֹשֻׁעַ, אָז יָשִׁיר יִשְׂרָאֵל. מ״ט.

215. אֶלָּא הָכִי תָּאנָא, כָּל נִסִּין וְכָל גְּבוּרָן דְּאִתְעֲבִידוּ לְהוּ לְיִשְׂרָאֵל, כַּד אִתְנְהִיר נְהִירוּ דְּעַתִּיקָא קַדִּישָׁא בְּעִטְרוֹי, גְּלִיפִין רְשִׁימִין בא׳, בא׳ אַנְקִיב בַּחֲשׁוֹכֵי, וְנָהִיר לְכָל עִיבָּר. וְכַד אִתְחַבָּר נְהִירוּ דְּאָלֶ״ף וּמָטֵי לְזַיִי״ן, מַאן זַיִי״ן, דָּא חֶרֶב לַיְיָ׳ מָלְאָה דָם. כְּדֵין עָבֵיד נִסִּין וּגְבוּרָאן, בְּגִין דְּאִתְחַבָּר א׳ עִם ז׳. וְדָא הוּא שִׁירְתָּא. שִׁירְתָּא הִיא דְּכָל סִטְרִין, וְדָא הוּא אָז יָשִׁיר.

215. HE ANSWERS: This is what we learned. All the miracles and all the mighty deeds that were performed for Yisrael HAPPENED when the light of Atika Kadisha shone, WHICH IS ARICH ANPIN, with its crowns. They are engraved and imprinted by Aleph, SO THAT THE TOP YUD OF THE ALEPH IS THE RIGHT COLUMN AND THE LOWER LINE IS THE LEFT COLUMN, AND THE LINE BETWEEN THEM IS THE CENTRAL COLUMN THAT MEDIATES. The Aleph penetrates the darkness, ALLUDING TO THE CENTRAL LINE COLUMN OF THE ALEPH THAT PENETRATES AND DIMINISHES THE LEFT COLUMN, WHICH IS DARKNESS, INTO THE ASPECT OF SIX ENDS OF THE FIRST THREE SFIROT. THEN IT shines to every side, MEANING BOTH WITH CHOCHMAH AND IN CHASSADIM. And when the light of the Aleph joins and reaches the Zayin, that Zayin (lit. 'weapon') is: "The sword of Hashem is filled with blood" (Yeshayah 34:6), NAMELY, MALCHUT WHEN IT IS STRETCHED TOWARDS THE LEFT. Then it performs miracles and mighty deeds, because the Aleph and Zayin have joined. And this is a song, a song that illuminates to all sides, BOTH CHOCHMAH AND CHASSADIM. And hence "Then (Heb. az, Aleph-Zayin) sang."

216. יָשִׁיר, שַׁר מִבָּעֵי לֵיהּ. אֶלָּא מִלָּה דָּא תַּלְיָא, וְאַשְׁלִים לְהַהוּא זִמְנָא, וְאַשְׁלִים לְזִמְנָא דְּאָתֵי, דְּזִמִּינִין יִשְׂרָאֵל לְשַׁבְּחָא שִׁירְתָּא דָּא. מֹשֶׁה וּבְנֵי יִשְׂרָאֵל, מִכָּאן אוֹלִיפְנָא, דְּצַדִּיקַיָּיא קַדְמָאֵי, אע״ג דְּאִסְתְּלָקוּ בְּדַרְגִּין עִלָּאִין דְּלֵעֵילָא, וְאִתְקַשְּׁרוּ בְּקִשּׁוּרָא דִּצְרוֹרָא דְּחַיֵּי, זִמִּינִין כֻּלְּהוּ לְאַחֲיָיא בְּגוּפָא, וּלְמֶחֱמֵי אַתְיָין וּגְבוּרָן דְּקָא עָבֵיד קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל. וּלְמֵימַר שִׁירְתָּא דָּא, הה״ד אָז יָשִׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל.

216. HE ASKS: "Then sang (lit. 'will sing') MOSES." Should it have been written: "sang MOSES"? HE ANSWERS: This matter is suspended UNTIL THE TIME TO COME, for he perfected it for that time and perfected it for the future to come. For Yisrael will praise this song IN THE TIME TO COME. "Moses and the children of the children of Yisrael." From here we learned that even though the early righteous men ascended to the highest levels that are above and have been bound in the bond of life, they will all stand up to be resurrected in a body and recite this song. This is what is written: "Then will sing Moses and the children of Yisrael."

217. רִ׳ שִׁמְעוֹן אָמַר מֵהָכָא, יוֹסִיף יְיָ׳ שֵׁנִית יָדוֹ לִקְנוֹת אֶת שְׁאַר עַמּוֹ. לִקְנוֹת: כד״א, יְיָ׳ קָנָנִי רֵאשִׁית דַּרְכּוֹ. אֶת שְׁאַר עַמּוֹ: אִלֵּין אִינּוּן צַדִּיקַיָּיא דְּבְהוֹן, דְּאִקְרוּן שְׁאַר, כד״א וַיִּשָּׁאֲרוּ שְׁנֵי אֲנָשִׁים בַּמַּחֲנֶה. וְתָנִינָן, לֵית עָלְמָא מִתְקַיְּימָא אֶלָּא עַל אִינּוּן דְּעַבְדֵי גַּרְמַיְיהוּ שִׁירַיִּים.

217. Rabbi Shimon said: Hence, "Hashem shall again, a second time stretch forth His hand to recover the remnant of His people" (Yeshayah 11:11). "To recover" (Heb. liknot)" has the meaning as in: "Hashem created me (Heb. kanani) as the beginning of His way" (Mishlei 8:22). "The remnant of His people" refers to the Righteous among them, who are called 'remnants (Heb. she'ar)' as is written: "And there remained two men in the camp" (Bemidbar 11:26). We learned why they are called remnants: it is because the world exists only for the sake of those who make themselves into songs (Heb. shirim). THEREFORE, THE RIGHTEOUS ARE CALLED 'REMNANTS', DERIVED FROM 'SONGS'.

218. וְאִי תֵּימָא, הוֹאִיל וְאִתְקַשְּׁרוּ בִּצְרוֹרָא דְּחַיֵּי, וּמִתְעַנְּגֵי בְּעִנּוּגָא עִלָּאָה, אֲמַאי יָחִית לוֹן קוּדְשָׁא בְּרִיךְ הוּא לְאַרְעָא. פּוּק וְאוֹלִיף מִזִּמְנָא קַדְמָאָה, דְּכָל אִינּוּן רוּחִין וְנִשְׁמָתִין, דַּהֲווֹ בְּדַרְגָּא עִלָּאָה דְּלֵעֵילָא וְקוּדְשָׁא בְּרִיךְ הוּא אָחִית לְהוּ לְאַרְעָא לְתַתָּא. כָּל שֶׁכֵּן הַשְׁתָּא, דְּבָעֵי קוּדְשָׁא בְּרִיךְ הוּא לְיַשְׁרָא לַעֲקִימָא, כד״א כִּי אָדָם אֵין צַדִּיק בָּאָרֶץ אֲשֶׁר יַעֲשֶׂה טוֹב וְלֹא יֶחֱטָא. וְאִי תֵּימָא, אִינּוּן דְּמִיתוּ בְּעֶטְיוֹ דְּנָחָשׁ. אֲפִילוּ אִינּוּן יְקוּמוּן, וִיהוֹן מָארֵי דְּעֵיטָא, לְמַלְכָּא מְשִׁיחָא.

218. You may ask, since they are bundle in the bond of Life and delight in the supernal delight, why does the Holy One, blessed be He, lower them to the earth? Go and learn, even from the first time, THE TIME THEY WERE BORN AND EMERGED INTO THE WORLD, when all the spirits and souls were in the highest level above, the Holy One, blessed be He, lowered them to the earth below. All the more so now, since the Holy One, blessed be He, wants to straighten out that which is crooked BY SHOWING THEM THE MIRACLES AND MARVELS THAT HE WILL PERFORM FOR THE CHILDREN OF YISRAEL. EVEN THOUGH THEY ARE RIGHTEOUS, NEVERTHELESS, it is written: "For there is no righteous man upon the earth who does good and does not sin" (Kohelet 7:20). And you may ask: what of those who died because of the advice of the serpent, WHO DID NO SIN, WHY SHOULD THEY ARISE? HE ANSWERS: Even they will arise and will be advisers to the Messiah.

219. וְעַל דָּא תְּנִינָן, מֹשֶׁה זַמִּין לְמֵימַר שִׁירְתָּא לְזִמְנָא דְּאָתֵי. מ״ט. בְּגִין דִּכְתִיב, כִּימֵי צֵאתְךָ מֵאֶרֶץ מִצְרַיִם אַרְאֶנּוּ נִפְלָאוֹת. אַרְאֶנּוּ, אַרְאֶךָ מִבְּעֵי לֵיהּ. אֶלָּא אַרְאֶנּוּ מַמָּשׁ, לְמַאן דְּחָמָא בְּקַדְמֵיתָא, יֶחֱמֵי לֵיהּ תְּנִיינוּת, וְדָא הוּא אַרְאֶנּוּ, וּכְתִיב אַרְאֶנּוּ בִּישׁוּעַת אֱלֹהִים, וְאַרְאֵהוּ בִּישׁוּעָתִי. וּכְדֵין אָז יָשִׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת הַשִּׁירָה הַזֹּאת לַיְיָ׳.

219. Therefore, we learned Moses will sing the song in the future to come. What is the reason? Because it is written: "As in the days of your coming out the land of Egypt, I will show him marvelous things" (Michah 7:15). HE ASKS: Should "I will show him" have been said 'I will show you'? HE ANSWERS: Rather, I will show the very one who saw originally, NAMELY MOSES, for he will see a second time, and this is the meaning of "I will show him." It is written: "I will show him the salvation of Elohim" (Tehilim 50:23), and, "show him My salvation" (Tehilim 91:16). And "Then shall sing Moses and the children of Yisrael to Hashem."

220. שִׁירְתָּא דְּמַטְרוֹנִיתָא לְקוּדְשָׁא בְּרִיךְ הוּא. תְּנִינָן, כָּל בַּר נָשׁ דְּאָמַר שִׁירְתָּא דָּא בְּכָל יוֹמָא, וּמְכַוֵּון בָּהּ, זָכֵי לְמֵימְרָא לְזִמְנָא דְּאָתֵי. דְּהָא אִית בָּהּ עָלְמָא דְּעָבַר, וְאִית בָּהּ עָלְמָא דְּאָתֵי, וְאִית בָּהּ קִשְׁרֵי מְהֵימְנוּתָא, וְאִית בָּהּ יוֹמֵי דְּמַלְכָּא מְשִׁיחָא. וְתָלֵי עָלָהּ, כָּל אִינּוּן תּוּשְׁבְּחָאן אַחֲרָנִין, דְּקָאמְרֵי עִלָּאֵי וְתַתָּאֵי.

220. It is the song of the Queen, WHICH IS MALCHUT, to the Holy One, blessed be He. We learned that every person who says this song daily and has the proper intention merits to say it in the time to come. It contains the world that has passed, and it contains the World to Come, and it contains the bonds of Faith, and it contains the days of King Messiah. And all the other praises of those above and those below stir from it.

221. הַשִּׁירָה שִׁיר זֶה מִבְּעֵי לֵיהּ. אֶלָּא שִׁירְתָּא, דְּקָא מְשַׁבְּחַת מַטְרוֹנִיתָא לְמַלְכָּא. וּמֹשֶׁה מִתַּתָּא לְעֵילָּא קָאָמַר, וְהָא אוּקְמוּהָ. לַיְיָ׳: בְּגִין דְּאַנְהִיר לָהּ מַלְכָּא אַנְפָּהָא, ר׳ יוֹסֵי אָמַר, דְּכָל אִינּוּן מְשָׁחִין, דַּהֲווֹ נַגְדִּין, מָשִׁיךְ מַלְכָּא קַדִּישָׁא לְקַבְּלָהּ, בְּגִינֵי כַּךְ מְשַׁבְּחָא לֵיהּ מַטְרוֹנִיתָא.

221. HE ASKS: IT IS WRITTEN, "Hashirah" ('this song') which IS FEMININE, but should it not have said 'shir zeh' ('this song') IN THE MASCULINE FORM? HE ANSWERS: But this is the song with which the Queen praises the King, ZEIR ANPIN, and that Moses said from below to above, FROM MALCHUT TO ZEIR ANPIN. THEREFORE IT IS SAID SHIRAH (FEMININE), and it has already been explained. "To Hashem." SHE SINGS TO HASHEM because the King has welcomed Her. Rabbi Yosi said: All these ointments, MEANING THE LIGHTS that flowed, the Holy King poured to Her. Therefore, the Queen praised Him.

222. אָמַר רִבִּי יְהוּדָה, אִי הָכִי, אֲמַאי כְּתִיב מֹשֶׁה וּבְנֵי יִשְׂרָאֵל, וְהָא מַטְרוֹנִיתָא בַּעְיָא לְשַׁבְּחָא. אֶלָּא, זַכָּאָה חוּלָקֵהוֹן דְּמֹשֶׁה וְיִשְׂרָאֵל, דְּאִינּוּן הֲווֹ יַדְעִין לְשַׁבְּחָא לְמַלְכָּא, בְּגִין מַטְרוֹנִיתָא כַּדְקָא יָאוֹת, בְּגִין דְּכָל הַהוּא חֵילָא וּגְבוּרָה דִּילָהּ, יָרְתָא מִן מַלְכָּא.

222. Rabbi Yehuda said: If so, THAT IT IS THE SONG OF THE QUEEN TO THE KING, why is it written: "Moses and the children of Yisrael," seeing that it is for the Queen to praise? HE ANSWERS: Blessed is the portion of Moses and Yisrael that they knew how to praise the King for the Queen's sake in the proper manner, because She inherited all Her strength and might from the King.

223. ר׳ חִיָּא פָּתַח וְאָמַר, קוּמִי רוֹנִי בַּלַּיְלָה לְרֹאשׁ אַשְׁמוּרוֹת. קוּמִי רוֹנִי: דָּא כְּנֶסֶת יִשְׂרָאֵל. בַּלַּיְלָה: בְּגָלוּתָא. ר׳ יוֹסֵי אָמַר, בַּלַּיְלָה: בְּזִמְנָא דְּהִיא שַׁלְטָא וּמִתְּעָרָא, לְרֹאשׁ אַשְׁמוּרוֹת, בְּרֹאשׁ מִבְּעֵי לֵיהּ. אֶלָּא לְרֹאשׁ, כְּמָה דִּכְתִיב, עַל רֹאשׁ הַמִּטָּה. וְאוֹקִימְנָא, רֹאשׁ הַמִּטָּה, דָּא יְסוֹד. אוּף הָכָא לְרֹאשׁ, דָּא יְסוֹד, דְּמַטְרוֹנִיתָא מִתְבָּרְכָא בֵּיהּ. רֹאשׁ אַשְׁמוּרוֹת: דָּא הוּא רֵישָׁא, דְּנֶצַח וְהוֹד.

223. Rabbi Chiya opened the discussion, saying: "Arise, cry out in the night: in the beginning of the watches" (Eichah 2:19). "Arise, cry out," refers to the Congregation of Yisrael, WHICH IS MALCHUT; "in the night," means the Exile. Rabbi Yosi says: "In the night," refers to the time when She dominates and awakens, BECAUSE MALCHUT DOMINATES AT NIGHT. "In the beginning of the watches," should have been written, 'At the beginning'. HE ANSWERS: "In the beginning (lit. 'head')," is as it is written: "Upon the bed's head" (Beresheet 47.31). We have established that the head of the bed is Yesod. Also, here the head with which the Queen is blessed is Yesod. "Head ('beginning') of the watches" is the head of Netzach and Hod, WHICH IS YESOD.

224. Rabbi Yosi said: This is the beginning of all the crowns of the King and the end. FOR FROM THE ASPECT OF THE NINE SFIROT OF DIRECT LIGHT OF ZEIR ANPIN, IT IS THE BOTTOM ONE THAT ENDS. FROM THE ASPECT OF THE NINE SFIROT OF RETURNING LIGHT OF ZEIR ANPIN THAT ILLUMINATE FROM BELOW UPWARD, YESOD IS CONSIDERED THE KETER OF RETURNING LIGHT. SINCE IT IS THE BEGINNING OF THE SFIROT OF RETURNING LIGHT, THE TORAH THEREFORE CALLS IT "THE BEGINNING OF THE WATCHES." Rabbi Aba said: "watches" is spelled without A VAV, WHICH ALLUDES TO MALCHUT, and this is YESOD, WHICH IS HER head, AND IS THUS CALLED "the bed's head." It is all said in reference to the Supernal Holy King, THAT IS ZEIR ANPIN, MEANING YESOD OF ZEIR ANPIN, and this is THE MEANING OF, "THIS SONG to Hashem," MEANING TO YESOD OF ZEIR ANPIN.

224. ר׳ יוֹסֵי אָמַר, דָּא הוּא רֵישָׁא דִּכְתָרֵי מַלְכָּא וְסִיּוּמָא. רִבִּי אַבָּא אָמַר, לְרֹאשׁ אַשְׁמֻרוֹת כְּתִיב חָסֵר, וְדָא הוּא רֵישָׁא, רֹאשׁ הַמִּטָּה. וְכֻלָּא בְּמַלְכָּא קַדִּישָׁא עִלָּאָה אִתְּמַר, וְדָא הוּא לַיְיָ׳.

225. Rabbi Yisa said: "This song to Hashem" is the river, WHICH IS BINAH, that emerges from Eden, WHICH IS CHOCHMAH, MEANING BINAH THAT EMERGED FROM THE HEAD OF ARICH ANPIN. For all the oil and greatness, MEANING ALL THE MOCHIN OF MALE AND FEMALE, AND BRIYAH, YETZIRAH, AND ASIYAH, emerge from it. This is understood from the following PASSAGE, which saya: "I will sing to Hashem," which refers to the Supernal Holy King, ZEIR ANPIN. Therefore it is not written, 'I will sing to Him', BECAUSE THE PREVIOUS "TO HASHEM," IN, "THIS SONG TO HASHEM," IS BINAH AND NOT ZEIR ANPIN.

225. רִבִּי יֵיסָא אָמַר, הַשִּׁירָה הַזֹּאת לַיְיָ׳, דָּא הוּא נַהֲרָא דְּנָפִיק מֵעֵדֶן, דְּכָל מִשְׁחָא וּרְבוּ נָפִיק מִנֵּיהּ, לְאַדְלָקָא בּוּצִינִין. וּמִשְׁמַע לְבָתַר דִּכְתִיב אָשִׁירָה לַיְיָ׳, דָּא הוּא מַלְכָּא קַדִּישָׁא עִלָּאָה, וְעַל דָּא לָא כְּתִיב אָשִׁירָה לוֹ.

226. "And spoke, saying," MEANING the following generations so that this will not ever be forgotten from them. Anyone who is worthy of this song in this world merits it in the World to Come, and will be worthy of praising with it in the days of King Messiah in the rejoining of the Congregation of Yisrael with the Holy One, blessed be He. It is written, "saying," meaning "saying" it at that time, "saying" it in the Holy Land in the time when Yisrael will be settled in the land, "saying" it during exile, "saying" it at the redemption of Yisrael, "saying" it in the World to Come.

226. וַיֹּאמְרוּ לֵאמֹר, לְדָרֵי דָּרִין, בְּגִין דְּלָא יִתְנַשֵּׁי מִנַּיְיהוּ לְעָלְמִין. דְּכָל מַאן דְּזָכֵי לְהַאי שִׁירְתָּא בְּהַאי עָלְמָא, זָכֵי לָהּ בְּעָלְמָא דְּאָתֵי, וְזָכֵי לְשַׁבְּחָא בָּהּ בְּיוֹמוֹי דְּמַלְכָּא מְשִׁיחָא, בְּחֶדְוָותָא דכ״י בְּקוּדְשָׁא בְּרִיךְ הוּא. דִּכְתִיב לֵאמֹר, לֵאמֹר בְּהַהוּא זִמְנָא. לֵאמֹר בְּאַרְעָא קַדִּישָׁא, בְּזִמְנָא דְּשָׁרוּ יִשְׂרָאֵל בְּאַרְעָא. לֵאמֹר בְּגָלוּתָא. לֵאמֹר בְּפוּרְקָנָא דְּלֵהוֹן דְּיִשְׂרָאֵל. לֵאמֹר לְעָלְמָא דְּאָתֵי.

227. "I will sing to Hashem." HE ASKS: It should have said, 'We will sing'. Why DOES IT SAY, "I will sing"? HE ANSWERS: It is because they were reciting the praises of the Queen, AS MENTIONED EARLIER, AND IT IS THEREFORE WRITTEN: "I WILL SING" IN THE SINGULAR. "To Hashem," refers to the Holy King, WHO IS ZEIR ANPIN "for He has triumphed gloriously," meaning that He ascended and was crowned with His crowns to bring forth blessings and strength and mighty deeds, with all of which to be elevated. "For He has triumphed" in this world, "gloriously" in the World to Come. He triumphed gloriously at that time in order to be crowned AFTERWARDS, with His crowns in complete joy.

227. אָשִׁירָה לַיְיָ׳ נָשִׁיר מִבָּעֵי לֵיהּ, מַאי אָשִׁירָה. אֶלָּא בְּגִין דַּהֲווֹ מְשַׁבְּחָן תּוּשַׁבְּחָתָא דְּמַטְרוֹנִיתָא. לַיְיָ׳: דָּא מַלְכָּא קַדִּישָׁא. כִּי גָאֹה גָּאָה: דְּסָלִיק וְאִתְעַטַּר בְּעִטְרוֹי, לְאַפָּקָא בִּרְכָאן וְחֵילִין וּגְבוּרָאן, לְאַסָּקָא בְּכֻלָּא. כִּי גָאֹה גָּאָה: גָּאֹה בְּהַאי עָלְמָא, גָּאָה בְּעָלְמָא דְּאָתֵי. כִּי גָאֹה בְּהַהוּא זִמְנָא, גָּאָה, בְּגִין דְּיִתְעַטַּר בְּעִטְרוֹי בְּחֶדְוָותָא שְׁלִימוּתָא.

228. "The horse and his rider He cast into the sea" (Shemot 15:1), NAMELY, the dominion of below, WHICH IS THE HORSE, and the dominion of above they grasp onto, WHICH IS "HIS RIDER." Both of them were given over to that Great Sea and the great dominion, to take revenge on them. And we learned, the Holy One, blessed be He, does not execute Judgment below until He does so with their government above. This is the meaning: "Hashem will punish the host of the high ones on high, and the kings of the earth upon the earth" (Yeshayah 24:21).

228. סוּס וְרוֹכְבוֹ רָמָה בַּיָּם, שׁוּלְטָנוּתָא דִּלְתַתָּא, וְשׁוּלְטָנוּתָא דִּלְעֵילָא דַּאֲחִידָן בְּהוּ, אִתְּמְסָרוּ בְּהַהוּא יַמָּא רַבָּא, וְשֶׁלְטָנוּתָא רַבָּא לְמֶעְבַּד בְּהוּ נוּקְמִין. וְתָנִינָן, לָא עָבִיד קוּדְשָׁא בְּרִיךְ הוּא דִּינָא לְתַתָּא, עַד דְּיַעֲבִיד בְּשׁוּלְטָנֵיהוֹן לְעֵילָא, הה״ד, יִפְקֹד יְיָ׳ עַל צְבָא הַמָּרוֹם בַּמָּרוֹם וְעַל מַלְכֵי הָאֲדָמָה עַל הָאֲדָמָה.

229. "He cast into the sea." Rabbi Yehuda said: That night, a mighty power was awakened, as is written: "And Hashem caused the sea to go back by a strong east wind all that night" (Shemot 14:21). At that time, the Queen requested of the King that all the multitudes OF THE EGYPTIANS below and all the Princes above be given over into Her hands. They were all given over into Her power to do vengeance with them. As it is written: "The horse and its rider He cast into the sea." Here, "Into the sea" IS WRITTEN without adjectives, ALLUDING BOTH TO THE SEA above and THE SEA below.

229. רָמָה בַּיָּם, אָמַר ר׳ יְהוּדָה, בֵּיהּ בְּלֵילְיָא, אִתְּעַר גְּבוּרָא תַּקִּיפָא, דִּכְתִיב בֵּיהּ וַיּוֹלֶךְ יְיָ׳ אֶת הַיָּם בְּרוּחַ קָדִים עַזָּה כָּל הַלַּיְלָה. בְּהַהוּא זִמְנָא, בָּעָאת מַטְרוֹנִיתָא מִן מַלְכָּא, כָּל אִינּוּן אַכְלוֹסִין דִּלְתַתָּא, וְכָל אִינּוּן שׁוּלְטָנִין דִּלְעֵילָא, דְּיִתְמַסְרוּן בִּידָהָא. וְכֻלְּהוּ אִתְמְסָרוּ בִּידָהָא, לְמֶעְבַּד בְּהוּ נוּקְמִין, הה״ד סוּס וְרוֹכְבוֹ רָמָה בַּיָּם. בַּיָּם סְתָם, לְעֵילָא וְתַתָּא.

17. "Yah is my strength and song"
Rabbi Chiya reminds us that the Holy One, blessed be He created the world and created man to dominate everything in the world; He brought him into the Garden so that he should have joy. He commanded him not to eat of one tree, but man did not obey. If Adam had observed the commandment, he could have lived forever and stayed there in the Garden forever. He knew the supernal Wisdom more than the supernal angels did, yet after he sinned the wellsprings of Wisdom became stopped for him. Adam emerged from Male and Female, says Rabbi Aba, as the Nukva was the partner of Zeir Anpin. Rabbi Yosi holds that "Yah is my strength and song" refers to those that are included one with the other and do not separate one from the other. From them the rivers flow to bless everything. Rabbi Chizkiyah then analyzes the verse, "A friend loves at all times, and a brother is born for adversity," telling us that the children of Yisrael are called brothers of the Holy One, blessed be He. From Rabbi Yisa we learn that the Holy One, blessed be He calls 'beloved' everyone who loves Him and serves Him with love. Rabbi Shimon tells Rabbi Yehuda that every person who weeps and sings to God will merit joy when Hashem returns Zion.

230. "Yah is my strength and song" (Shemot 15:2). Rabbi Chiya opened the discussion, saying: "You have beset me behind and before, and You placed Your hand on me" (Tehilim 139:5). How much must a person honor the Holy One, blessed be He, because when He created the world, He saw that man would dominate everything, and he was similar to those above and those below. He lowered him to the world in a glorious form and the creatures saw him, gathered, and bowed before him. And a fear and terror fell upon them because of the fear of him. This is the meaning of: "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every bird of the air" (Beresheet 9:2).

230. עָזִּי וְזִמְרָת יָהּ. רִבִּי חִיָּא פָּתַח וְאָמַר, אָחוֹר וְקֶדֶם צַרְתָּנִי וַתָּשֶׁת עָלַי כַּפֶּכָה. כַּמָּה אִצְטְרִיכוּ בְּנֵי נָשָׁא לְיַקָּרָא לְקוּדְשָׁא בְּרִיךְ הוּא, בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא כַּד בְּרָא עָלְמָא, אִסְתְּכַל בֵּיהּ בְּאָדָם לְמֶהֱוֵי שַׁלִּיט עַל כֹּלָּא. וַהֲוָה דָּאמֵי לְעִלָּאִין וְתַתָּאִין. נָחֵת לֵיהּ בִּדְמוּת יַקִּירָא, וְחָמוּ לֵיהּ בְּרִיָּין, כְּדֵין אִתְכְּנָשׁוּ לְגַבֵּיהּ, וְסָגִידוּ לְקֳבָלֵיהּ, וְאֵימָתָא וְדַחֲלָא נָפְלַת עָלַיְיהוּ מִדַּחֲלָתֵיהּ, הה״ד וּמוֹרַאֲכֶם וְחִתְּכֶם יִהְיֶה עַל כָּל חַיַּת הָאָרֶץ וְעַל כָּל עוֹף הַשָּׁמָיִם.

231. He brought him into the garden that He planted to guard it, and so that he should have joy upon joy, and delight in it. He made for him a canopy covered with precious stones, and the supernal angels used to rejoice before him. Afterwards, He commanded him not to eat of one tree, but he did not heed the commandment of his Master.

231. עַיְילֵיהּ לְגִנְּתֵיהּ דְּנָטַע, לְנַטְרֵיהּ לְמֶהֱוֵי לֵיהּ חֶדְוָה עַל חֶדְוָה, וּלְאִשְׁתַּעְשָׁעָא בֵּיהּ. עָבֵד לֵיהּ טְרוֹצְטְבוּלִין מְחַפְּיָין בְּאַבְנֵי יְקָר, וּמַלְאָכִין עִלָּאִין חַדָּאן קָמֵיהּ. לְבָתַר פָּקִיד לֵיהּ עַל אִילָנָא חַד וְלָא קָאִים בְּפִקּוּדָא דְּמָארֵיהּ.

232. I found in the Book of Enoch that, after the Holy One, blessed be He, elevated ENOCH and showed him all the treasures of the King, those above and those below, He showed him the Tree of Life and the tree that Adam was cautioned against. And He showed him the place of Adam in the Garden of Eden. And he saw that if Adam had observed this commandment, OF THE TREE OF KNOWLEDGE, he could have lived forever and always been there. He did not observe the commandment of his Master, so he was judged and punished.

232. אַשְׁכַּחְנָא בְּסִפְרָא דְּחֲנוֹךְ, דִּלְבָתַר דְּסָלִיק לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, וְאַחְמֵי לֵיהּ כָּל גִּנְזַיָּא דְּמַלְכָּא, עִלָּאֵי וְתַתָּאֵי, אַחְמֵי לֵיהּ אִילָנָא דְּחַיֵּי, וְאִילָנָא דְּאִתְפְּקַד עָלֵיהּ אָדָם, וְאַחְמֵי לֵיהּ דּוּכְתֵּיהּ דְּאָדָם בְּגִנְּתָא דְּעֵדֶן. וְחָמָא, דְּאִלְמָלֵי נָטִיר אָדָם פִּקּוּדָא דָּא, יָכִיל לְקַיְּימָא תְּדִירָא, וּלְמֶהֱוֵי תְּדִירָא תַּמָּן. הוּא לָא נָטַר פִּקּוּדָא דְּמָארֵיהּ, נָפַק בְּדִימוֹס וְאִתְעֲנַשׁ.

233. Rabbi Yitzchak said: Adam was created with two faces, and this was the way they explained it: "And He took one of his sides" (Beresheet 2:21). The Holy One, blessed be He, has sown it and it became two, from the east and from the west, ADAM FROM THE EAST AND EVE FROM THE WEST. This is what is written: "You have beset me behind and before." "Behind" is west and "before" is east.

233. רִבִּי יִצְחָק אָמַר, אָדָם הוּ פַּרְצוּפִין אִתְּבְרֵי, וְהָא אוֹקִימְנָא, וַיִּקַּח אַחַת מִצַּלְעוֹתָיו, נְסָרוּ הַקּוּדְשָׁא בְּרִיךְ הוּא וְאִתְעֲבִידוּ תְּרֵין, מִמִּזְרָח וּמִמַּעֲרָב, הֲדָא הוּא דִּכְתִיב, אָחוֹר וְקֶדֶם צַרְתָּנִי. אָחוֹר דָּא מַעֲרָב, וְקֶדֶם דָּא מִזְרָח.

234. Rabbi Chiya said: What did the Holy One, blessed be He, do? He prepared that female, perfected her beauty, and brought her to Adam. This is what is written: "And of the side, which Hashem Elohim has taken from the man, He made a woman" (Ibid. 22). Come and behold: it is written above: "And He took one of his sides." What is "one"? It is as in: "My dove, My undefiled is but one; she is the only one of her mother" (Shir Hashirim 6:9), WHICH IS MALCHUT. "Of his sides," MEANING from his sides, as is written: "And for the second side of the tabernacle" (Shemot 26:20), BECAUSE SHE WAS TAKEN FROM THE LEFT SIDE.

234. ר׳ חִיָּא אָמַר, מַה עָבִיד קוּדְשָׁא בְּרִיךְ הוּא, תַּקִּין לְהַהוּא נוּקְבָא וְשַׁכְלִיל שְׁפִירוּתָהּ עַל כֻּלָּא, וְעַיְּילָהּ לְאָדָם, הה״ד וַיִּבֶן יְיָ׳ אֱלֹהִים אֶת הַצֵּלָע אֲשֶׁר לָקַח מִן הָאָדָם לְאִשָּׁה. תָּא חֲזֵי, מַה כְּתִיב לְעֵילָא, וַיִּקַּח אַחַת מִצַּלְעוֹתָיו. מַאי אַחַת. כד״א אַחַת הִיא יוֹנָתִי תַּמָּתִי אַחַת הִיא לְאִמָּהּ. מִצַּלְעוֹתָיו: מִסִּטְרוֹי. כד״א, וּלְצֶלַע הַמִּשְׁכָּן.

235. Rabbi Yehuda said: The Holy One, blessed be He, placed a supernal soul in Adam and included in it wisdom and understanding to know everything. HE ASKS: From which place did He give him a soul? Rabbi Yitzchak said: From the place the other souls come from, NAMELY BINAH, FOR THE LIGHT OF BINAH IS CALLED 'NESHAMAH'.

235. ר׳ יְהוּדָה אָמַר, קוּדְשָׁא בְּרִיךְ הוּא נִשְׁמְתָא עִלָּאָה יָהַב בֵּיהּ בְּאָדָם, וְכָלִיל בֵּיהּ חָכְמְתָא וְסָכְלְתָנוּ, לְמִנְדַּע כֹּלָּא. מֵאָן אֲתָר יָהַב בֵּיהּ נִשְׁמְתָא. ר׳ יִצְחָק אָמַר, מֵאֲתָר דִּשְׁאַר נִשְׁמָתִין קַדִּישִׁין קָא אַתְיָין.

236. Rabbi Yehuda said: We understand it from here, as it is written: "Let the earth bring forth living creatures (lit. 'Nefesh')" (Beresheet 1:24). HE ASKS: From which place in the earth? HE ANSWERS: From the place where the Temple is located, BECAUSE EARTH IS MALCHUT, AND THE PLACE OF THE TEMPLE IS BINAH, THAT IS IN IT. "Living soul" (Heb. Nefesh) is simply written, "living soul," WITHOUT EXPLAINING WHOSE SOUL. AND HE SAYS: This is the Nefesh of Adam who was first of all.

236. ר׳ יְהוּדָה אָמַר, מֵהָכָא. דִּכְתִיב תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה, מַאן הָאָרֶץ. מֵהַהוּא אֲתָר דְּמַקְדְּשָׁא אִשְׁתְּכַח בֵּיהּ. נֶפֶשׁ חַיָּה, נֶפֶשׁ חַיָּה סְתָם, דָּא נַפְשָׁא דְּאָדָם קַדְמָאָה דְּכֹלָּא.

237. Rabbi Chiya said: Adam knew supernal Wisdom more than the supernal angels, and he gazed into everything and knew and recognized his Master more than all the inhabitants of the world. After he sinned, the wellsprings of Wisdom became stopped for him. It is written: "And Hashem Elohim sent him out of the Garden of Eden to till the ground" (Beresheet 3:23).

237. ר׳ חִיָּא אָמַר, אָדָם הֲוָה יָדַע חָכְמְתָא עִלָּאָה, יַתִּיר מִמַּלְאֲכֵי עִלָּאֵי, וַהֲוָה מִסְתַּכֵּל בְּכֹלָּא, וְיָדַע וְאִשְׁתְּמוֹדָע לְמָארֵיהּ, יַתִּיר מִכָּל שְׁאַר בְּנֵי עָלְמָא. בָּתַר דְּחָב, אַסְתִּימוּ מְנֵיהּ מַבּוּעֵי דְּחָכְמְתָא, מַה כְּתִיב וַיְשַׁלְּחֵהוּ יְיָ׳ אֱלֹהִים מִגַּן עֵדֶן לַעֲבֹד אֶת הָאֲדָמָה.

238. Rabbi Aba said: Adam emerged from Male and Female, NAMELY ZEIR ANPIN AND NUKVA. This is what is written: "And Elohim said, 'Let us make man in our image, after our likeness'" (Beresheet 1:26). Therefore, EVEN BY MAN male and female were made united, and were separated FROM EACH OTHER afterwards. You may question why it says, "The earth from where he was taken," AND NOT FROM THE SUPERNAL MALE AND FEMALE. HE ANSWERS: It is certainly so, THAT HE WAS TAKEN FROM THE EARTH, but this refers to the Nukva OF ZEIR ANPIN. And the Holy One, blessed be He, MEANING ZEIR ANPIN, was Her partner. These are the Male and Female THAT WE MENTIONED. And it is all one thing.

238. ר׳ אַבָּא אָמַר, אָדָם הָרִאשׁוֹן מִדְּכַר וְנוּקְבָא אִשְׁתְּכַח, הה״ד וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵינוּ, וְעַל דָּא, דְּכַר וְנוּקְבָא אִתְעֲבִידוּ כַּחֲדָא, וְאִתְפְּרְשׁוּ לְבָתַר. וְאִי תֵּימָא, הָא דְּאָמַר הָאֲדָמָה אֲשֶׁר לֻקַּח מִשָּׁם. הָכִי הוּא וַדַּאי, וְדָא הִיא נוּקְבָא, וְקוּדְשָׁא בְּרִיךְ הוּא אִשְׁתַּתַּף עִמָּהּ, וְדָא הוּא דְּכַר וְנוּקְבָא, וְכֹלָּא הוּא מִלָּה חֲדָא.

239. Rabbi Yosi said: "Yah is my strength and song," REFERS TO those that are included one with the other and do not separate one from the other. They are always in love with one desire, FOR THEY ARE ABA AND IMA THAT ARE CALLED YUD-HEI. From them spring the currents of the rivers and springs to supply everyone and to bless everything, and the waters of these springs do not fail. This is the meaning of: "And like a spring of water, whose waters fail not" (Yeshayah 58:11). Therefore, "He is become my salvation" (Shemot 15:2). For this reason does the Holy King draw and cause to inherit below, and the right becomes aroused to perform miracles.

239. ר׳ יוֹסֵי אָמַר, עֻזִּי וְזִמְרָת יָהּ, אִינּוּן דְּכִלִילָן דָּא בְּדָא וְלָא אִתְפְּרְשָׁאן דָּא מִן דָּא וּלְעָלְמִין אִינּוּן בַּחֲבִיבוּתָא, בִּרְעוּתָא חֲדָא, דְּמִתַּמָּן אִשְׁתְּכָחוּ מְשִׁיכָן דְּנַחֲלִין וּמַבּוּעִין לְאִסְתַּפְּקָא כֹּלָּא, וּלְבָרְכָא כֹּלָּא, לָא כְּדִיבוּ מֵימֵי מַבּוּעִין, כד״א וּכְמוֹצָא מַיִם אֲשֶׁר לֹא יְכַזְּבוּ מֵימָיו וְע״ד וַיְהִי לִי לִישׁוּעָה, דִּבְגִינֵי כַּךְ, מַלְכָּא קַדִּישָׁא מָשִׁיךְ וְאַחֲסִין לְתַתָּא, וְאִתְּעַר יְמִינָא לְמֶעְבַּד נִסִּין.

240. "He is my El, and I will glorify Him." This is the righteous, NAMELY YESOD, from whom emerge blessings in unity. "And I will glorify Him," in that place where there is love, which is the Temple. "Elohim of my father and I will exalt Him" (Ibid.). Moses said this to the place, from which the Levites come, NAMELY THE LEFT SIDE. Therefore, ONCE MOSES SAID ABOUT THAT SIDE, "AND I WILL EXALT HIM" there is complete perfection in it, BECAUSE, "AND I WILL EXALT HIM," MEANS THAT HE CAUSES IT TO BE COMPRISED IN THE RIGHT SIDE, THIS BEING THE ENTIRE PERFECTION.

240. זֶה אֵלִי וְאַנְוֵהוּ. דָּא צַדִּיק, דְּמִנֵּיהּ נָפְקִין בִּרְכָאן בְּזִוּוּג. וְאַנְוֵהוּ: בְּהַהוּא אֲתָר דַּחֲבִיבוּתָא אִשְׁתְּכַח בֵּיהּ, וְדָא הוּא מַקְדְּשָׁא. אֱלֹהֵי אָבִי וַאֲרוֹמְמֶנְהוּ, מֹשֶׁה קָאָמַר דָּא, לְגַבֵּי אֲתָר דְּלֵוָאֵי אַתְיָין מֵהַהוּא סִטְרָא וְע״ד שֶׁלֵּימוּתָא דְּכֹלָּא הוּא בְּהַהוּא אֲתָר.

241. Rabbi Yitzchak said: "And He is become my salvation." This is the Holy King, WHO IS ZEIR ANPIN, and so He is. How do we know this? I have found this in another passage, in which it is written: "Yah is my strength and song, and He is become my salvation." It is understood from, "Hashem...is become my salvation," that it refers to the Holy King WHO IS CALLED 'YUD HEI VAV HEI', NAMELY ZEIR ANPIN.

241. ר׳ יִצְחָק אָמַר, וַיְהִי לִי לִישׁוּעָה, דָּא מַלְכָּא קַדִּישָׁא, וְהָכִי הוּא. וּמְנָלָן. מִקְרָא אַחֲרִינָא אַשְׁכַּחְנָא לֵיהּ, דִּכְתִיב כִּי עֻזִּי וְזִמְרָת יָהּ יְיָ׳ וַיְהִי לִי לִישׁוּעָה, מִמַּשְׁמַע דְּקָאָמַר יְיָ׳ וַיְהִי לִי לִישׁוּעָה, דָּא מַלְכָּא קַדִּישָׁא.

242. "Yah is my strength and my song." Rabbi Chizkiyah opened the discussion with the verse: "A friend loves at all times, and a brother is born for adversity" (Mishlei 17:17). "A friend loves at all times," refers to the Holy One, blessed be He, of whom it is written: "Do not forsake your own friend, and your father's friend" (Mishlei 27:10).

242. עֻזִּי וְזִמְרָת יָהּ וְגוֹ׳, ר׳ חִזְקִיָּה פָּתַח וְאָמַר, בְּהַאי קְרָא דִּכְתִיב, בְּכָל עֵת אוֹהֵב הָרֵעַ וְאָח לְצָרָה יִוָּלֵד. בְּכָל עֵת אוֹהֵב הָרֵעַ, דָּא קוּדְשָׁא בְּרִיךְ הוּא, דִּכְתִיב בֵּיהּ רֵעֲךָ וְרֵעַ אָבִיךָ אַל תַּעֲזוֹב.

243. "And a brother is born for adversity." At the time that your enemy oppresses you, what does the Holy One, blessed be He, say? "For the sake of my brethren and my comrades, I will now say, 'Peace be within you'" (Tehilim 122:8). Yisrael are called 'brothers' and 'comrades' of the Holy One, blessed be He. What is the meaning of "is born" - is he born now, in time of trouble? HE ANSWERS: During the trouble shall be born in the world one who will be a brother to you, to save you from all those who oppress you.

243. וְאָח לְצָרָה יִוָּלֵד, בְּשַׁעֲתָא דִּיעִיקוּן לָךְ שַׂנְאָךְ, קב״ה מַה אָמַר, לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה נָא שָׁלוֹם בָּךְ, דְּיִשְׂרָאֵל, אִקְרוּן אַחִים וְרֵעִים לְקוּדְשָׁא בְּרִיךְ הוּא. יִוָּלֵד מַהוּ, וְכִי הַשְׁתָּא יִוָּלֵד. אֶלָּא בְּשַׁעֲתָא דְּעַקְתָּא יִוָּלֵד בְּעָלְמָא, אָח יְהֵא לְקֻבְלָךְ, לְשֵׁזְבָא לָךְ מִכָּל אִינּוּן דְּעָקִין לָךְ.

244. Rabbi Yehuda said: "is born" means that the Holy King will be aroused with this strength to take revenge on the nationsbecause of you, and to nurture you from Ima, WHICH IS BINAH, on this LEFT side, as is written: "Yah is my strength and song, and He is become my salvation." He will awaken powers against the idolatrous nations.

244. רִבִּי יְהוּדָה אָמַר, יִוָּלֵד: דְּמַלְכָּא קַדִּישָׁא יִתְּעַר בְּהַאי עֹז, לְנַקְמָא לָךְ מֵאוּמִין, לְיַנְקָא לָךְ מֵאִימָא, בְּהַהוּא סִטְרָא, כד״א, עֻזִּי וְזִמְרָת יָהּ וַיְהִי לִי לִישׁוּעָה. לְאִתְּעָרָא גְּבוּרָאן לְקֻבֵּל אוּמִין עכו״ם.

245. Rabbi Yisa opened the discussion, saying: How much must a person love the Holy One, blessed be He, for there is no service before the Holy One, blessed be He, except love. The Holy One, blessed be he, calls 'beloved' everyone who loves Him and serves Him with love. HE ASKS: If so, how is it possible to reconcile these two passages: "Do not forsake your own friend, and your father's friend" (Mishlei 27:10), and, "Let your foot be seldom in your neighbor's (also: 'friend's') house" (Mishlei 25:17).

245. ר׳ יֵיסָא פָּתַח וְאָמַר, כַּמָּה אִית לֵיהּ לְבַר נָשׁ לְרַחֲמָא, לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, דְּהָא לֵית לֵיהּ פּוּלְחָנָא לְקוּדְשָׁא בְּרִיךְ הוּא, אֶלָּא רְחִימוּתָא. וְכָל מַאן דְּרָחִים לֵיהּ, וְעָבִיד פּוּלְחָנָא בְּרְחִימוּתָא, קָאֲרֵי לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא רְחִימָא. אִי הָכִי, בְּמָאי אוֹקִימְנָא הָנֵי קְרָאֵי, רֵעֲךָ וְרֵעַ אָבִיךָ אַל תַּעֲזוֹב. וּכְתִיב הוֹקַר רַגְלְךָ מִבֵּית רֵעֶךָ.

246. HE ANSWERS: But the scholars have already explained that this passage, "DO NOT FORSAKE YOUR OWN FRIEND, AND YOUR FATHER'S FRIEND," is written in reference to burnt offerings, BUT IN REFERENCE TO SIN OFFERINGS AND GUILT OFFERINGS, IT IS SAID, "LET YOUR FOOT BE SELDOM IN YOUR NEIGHBOR'S HOUSE." Now WE WILL EXPLAIN: "Do not forsake your own friend, and your father's friend." DO NOT FORSAKE serving Him and cleaving unto Him and doing His commandments. "Do not forsake," indeed. And, "Let your foot be seldom in your neighbor's house" means: let your inclination be seldom there, so that it would not provoke you or dominate you, and so that no strange thought will rise "from your neighbor's house." What is "your neighbor's house"? It is the holy soul that your friend placed in you and put inside you.

246. אֶלָּא הָא אוּקְמוּהָ חַבְרַיָּיא, הַאי קְרָא בְּעוֹלוֹת כְּתִיב. הַשְׁתָּא, רֵעֲךָ וְרֵעַ אָבִיךָ אַל תַּעֲזוֹב, לְמִפְלַח לֵיהּ, וּלְאִתְדַּבְּקָא בֵּיהּ, וּלְמֶעְבַּד פִּקּוּדוֹי. אַל תַּעֲזוֹב וַדַּאי. וְהָא דְּאִתְּמַר הוֹקַר רַגְלְךָ מִבֵּית רֵעֶךָ. כְּלוֹמַר הוֹקַר יִצְרְךָ, דְּלָא יִרְתַּח לָקֳבָלָךְ, וְלָא יִשְׁלוֹט בָּךְ, וְלָא תַּעֲבִיד הִרְהוּרָא אַחֲרָא. מִבֵּית רֵעֶךָ, מַאן בֵּית רֵעֶךָ. דָּא נִשְׁמְתָא קַדִּישָׁא, דְּאָעִיל בָּהּ רֵעֶךָ וְיָהֲבָהּ בְּגַוָּךְ.

247. Therefore, the service of the Holy One, blessed be He, is to love Him in everything HE MAY DO TO YOU, as is written: "And you shall love Hashem your Elohim" (Devarim 6:5). "This is my El and I will glorify Him," for all of Yisrael saw at the sea what Ezekiel the prophet did not see. Even embryos in their mothers' womb saw and praised the Holy One, blessed be He, and they all said: "This is my El and I will glorify Him, Elohim of my father and I will exalt Him." "Elohim of my father," is as is written: "Elohim of Abraham."

247. וְעַל דָּא פּוּלְחָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא, לְרַחֲמָא לֵיהּ בְּכֹלָּא, כְּמָה דִּכְתִיב וְאָהַבְתָּ אֶת יְיָ׳ אֱלֹהֶיךָ. זֶה אֵלִי וְאַנְוֵהוּ, דְּכָל יִשְׂרָאֵל חָמוּ עַל יַמָּא, מַה דְּלָא חָמָא יְחֶזְקֵאל נְבִיאָה, וַאֲפִילוּ אִינּוּן עוּבָּרֵי דְּבִמְעֵי אִמְּהוֹן, הֲווֹ חָמָאן וּמְשַׁבְּחָן לְקוּדְשָׁא בְּרִיךְ הוּא, וְכֻלְּהוּ הֲווֹ אַמְרִין זֶה אֵלִי וְאַנְוֵהוּ אֱלֹהֵי אָבִי וַאֲרוֹמְמֶנְהוּ, כד״א אֱלֹהֵי אַבְרָהָם.

248. Rabbi Yosi said: If so, why does it say, "And I will exalt Him," seeing that Elohim of Abraham is above, AND THERE IS NO NEED TO EXALT HIM. IT MEANS THAT ELOHIM OF ISAAC, WHO IS THE LEFT COLUMN, NEEDS TO BE EXALTED, NOT THE RIGHT COLUMN. He said to him: Even so, it is needed TO EXALT HIM. And it all pertains to the same issue. "And I will exalt Him," on all SIDES. Also, one who knows how to proclaim the oneness of the Holy and Great Name, MUST EXALT HIM, for this is the loftiest service of the Holy One, blessed be He.

248. א״ר יוֹסֵי, אִי הָכִי אֲמַאי וַאֲרוֹמְמֶנְהוּ, דְּהָא אֱלֹהֵי אַבְרָהָם לְעֵילָא הוּא. אָמַר לֵיהּ, אֲפִילוּ הָכִי אִצְטְרִיךְ, וְכֹלָּא חַד מִלָּה, וַאֲרוֹמְמֶנְהוּ בְּכֹלָּא, לְאַכְלְלָא, מַאן דְּיָדַע לְיַחֲדָא שְׁמָא קַדִּישָׁא רַבָּא, דְּהָא הוּא פֻּלְחָנָא עִלָּאָה דְּקוּדְשָׁא בְּרִיךְ הוּא.

249. Rabbi Yehuda was sitting before Rabbi Shimon and reading, it is written: "The voice of your watchmen is heard, they lift up the voice, together shall they sing" (Yeshayah 52:8). "The voice of your watchmen." Who are the watchmen? HE ANSWERS: Those who are waiting for the time when the Holy One, blessed be He, will have Mercy to build His house. "They lift up the voice." HE ASKS: It should have said, 'They will lift up the voice'; what is the meaning of, "They lift up the voice"? HE ANSWERS: Every person who weeps and raises his voice for the destruction of the House of the Holy One, blessed be He, will merit what is written afterwards, "Together shall they sing," and merit to see it restored in joy.

249. ר׳ יְהוּדָה הֲוָה יָתִיב קֳמֵיהּ דְּר׳ שִׁמְעוֹן, וְהוּא קָאֲרֵי, כְּתִיב קוֹל צוֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּיו יְרַנֵּנוּ. קוֹל צוֹפַיִךְ, מַאן אִינּוּן צוֹפַיִךְ. אֶלָּא אִלֵּין אִינּוּן דְּמִצְפָּאן, אֵימָתַי יְרַחֵם קוּדְשָׁא בְּרִיךְ הוּא, לְמִבְנֵי בֵּיתֵיהּ. נָשְׂאוּ קוֹל, יִשְׂאוּ קוֹל מִבָּעֵי לֵיהּ, מַאי נָשְׂאוּ קוֹל. אֶלָּא, כָּל בַּר נָשׁ דְּבָכֵי, וְאָרִים קָלֵיהּ עַל חָרְבַּן בֵּיתֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, זָכֵי לְמָה דִּכְתִיב לְבָתַר יַחְדָּיו יְרַנֵּנוּ. וְזָכֵי לְמֶחֱמֵי לֵיהּ בְּיִשּׁוּבָא בְּחֶדְוָותָא.

250. בְּשׁוּב יְיָ׳ צִיּוֹן, בְּשׁוּב יְיָ׳ אֶל צִיּוֹן מִבָּעֵי לֵיהּ, מַאי בְּשׁוּם יְיָ׳ צִיּוֹן אֶלָּא בְּשׁוּב יְיָ׳ צִיּוֹן וַדַּאי. תָּא חֲזֵי, בְּשַׁעֲתָא דְּאִתְחָרִיב יְרוּשָׁלַם לְתַתָּא, וּכְנֶסֶת יִשְׂרָאֵל אִתְּתָרְכַת, סְלִיק מַלְכָּא קַדִּישָׁא לְצִיּוֹן, וְאַנְגִיד לֵיהּ לְקָבְלֵיהּ, בְּגִין דִּכְנֶסֶת יִשְׂרָאֵל אִתְּתָרְכַת. וְכַד תִּתְהַדַּר כְּנֶסֶת יִשְׂרָאֵל לְאַתְרָהּ, כְּדֵין יֵתוּב מַלְכָּא קַדִּישָׁא לְצִיּוֹן לְאַתְרֵיהּ, לְאִזְדַּוּוּגָא חַד בְּחַד, וְדָא הוּא בְּשׁוּב יְיָ׳ צִיּוֹן. וּכְדֵין זְמִינִין יִשְׂרָאֵל לְמֵימַר, זֶה אֵלִי וְאַנְוֵהוּ. וּכְתִיב, זֶה יְיָ׳ קִוִּינוּ לוֹ נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתוֹ, בִּישׁוּעָתוֹ וַדַּאי.

250. "When Hashem returns Zion" (Ibid.). HE ASKS: Should it not have said, 'When Hashem returns to Zion'? What is the meaning of, "When Hashem returns Zion"? HE ANSWERS: "When Hashem returns Zion" is exact. Come and behold: at the time that the earthly Jerusalem was destroyed and the Congregation of Yisrael, WHICH IS MALCHUT, were exiled, the Holy King, WHO IS ZEIR ANPIN, ascended to Zion, THAT IS YESOD OF MALCHUT, and sighed before her because of the Congregation of Yisrael was exiled. When the Congregation of Yisrael return to her place, then the Holy King will return to His place, Zion, so one would unite with the other. And at is the meaning of: "When Hashem returns Zion," AND NOT 'TO ZION' BECAUSE "HASHEM ZION" INDICATES THE UNION OF HASHEM WITH ZION. Then Yisrael will say: "This is my El and I will glorify Him," and: "This is Hashem; we have waited for Him, we will be glad and rejoice in His salvation" (Yeshayah 25:9), in His salvation, assumedly NAMELY, IN THE REDEMPTION OF HASHEM WHEN HE RETURNS TO ZION.

18. "Hashem is a man of war"

Rabbi Shimon says that the "Book of the Wars of Hashem" means the wars of Torah, which are peace and love rather than quarrels and destruction. Then he turns to "Seek out the Book of Hashem, and read," saying that all the powers and strengths that the Holy One, blessed be He has are dependent on that Book, that is Malchut, and emerge from there. When His powers and wars are provoked, the Judgments of the right side and the Judgments of the left side arouse mighty deeds; then "Hashem is a Man of war."

251. יְיָ׳ אִישׁ מִלְחָמָה יְיָ׳ שְׁמוֹ. רִבִּי אַבָּא פָּתַח עַל כֵּן יֵאָמַר בְּסֵפֶר מִלְחֲמוֹת יְיָ׳ אֶת וָהֵב בְּסוּפָה וְאֶת הַנְּחָלִים אַרְנוֹן. כַּמָּה אִית לָן לְאִסְתַּכְּלָא בְּפִתְגָּמֵי אוֹרַיְיתָא, כַּמָּה אִית לָן לְעַיְּינָא בְּכָל מִלָּהָא, דְּלֵית לָךְ מִלָּה בְּאוֹרַיְיתָא, דְּלָא אִתְרְמִיזָא בִּשְׁמָא קַדִּישָׁא עִלָּאָה, וְלֵית לָךְ מִלָּה בְּאוֹרַיְיתָא, דְּלֵית בָּהּ כַּמָּה רָזִין, כַּמָּה טַעֲמִין, כַּמָּה שָׁרְשִׁין, כַּמָּה עֲנָפִין.

251. "Hashem is a man of war: Hashem is His name." Rabbi Aba opened the discussion, saying: "Wherefore is said in the book of the wars of Hashem, Vahev in Sufah and the wadis of Arnon" (Bemidbar 21:14). How much must we observe on the words of Torah, how much must we concentrate on every word, for you have not one word in the Torah that does not allude to the Holy Supernal Name. And there is no word in the Torah that does not have many secrets, many senses, many sources, and many branches.

252. הָכָא אִית לְאִסְתַּכְּלָא, ע״כ יֵאָמַר בְּסֵפֶר מִלְחֲמוֹת יְיָ׳, וְכִי סֵפֶר מִלְחֲמוֹת יְיָ׳, אָן הוּא. אֶלָּא הָכִי אִתְּעָרוּ חַבְרַיָּיא, כָּל מַאן דְּאַגַּח קְרָבָא בְּאוֹרַיְיתָא, זָכֵי לְאַסְגָּאָה שְׁלָמָא בְּסוֹף מִלּוֹי. כָּל קְרָבִין דְּעָלְמָא, קְטָטָה וְחֻרְבָּנָא. וְכָל קְרָבִין דְּאוֹרַיְיתָא, שְׁלָמָא וּרְחִימוּתָא, הה״ד עַל כֵּן יֵאָמַר בְּסֵפֶר מִלְחֲמוֹת יְיָ׳ אֶת וָהֵב בְּסוּפָה, כְּלוֹמַר, אַהֲבָה בְּסוּפָה. דְּלֵית לָךְ אַהֲבָה וּשְׁלָמָא בַּר מֵהַאי.

252. Here we should observe what is written: "Wherefore is said in the book of the wars of Hashem." HE ASKS: Where is "the book of the wars of Hashem?" HE ANSWERS: This is what the friends explained. Every person who wages war in Torah merits an increase in peace at the end of his words. All the wars of the world are quarrels and destruction, and all the wars of Torah are peace and love. This is what is meant by: "Wherefore is said in the book of the wars of Hashem," NAMELY THE WARS OF TORAH. "Vahev in Sufah," meaning love (Heb. ahavah) at its end (Heb. sufah). For you have no other love and peace except this.

253. תּוּ קַשְׁיָא בְּאַתְרֵיהּ. ע״כ יֵאָמַר בְּסֵפֶר מִלְחֲמוֹת יְיָ׳, בְּתוֹרַת מִלְחֲמוֹת יְיָ׳ מִבָּעֵי לֵיהּ, מַאי בְּסֵפֶר. אֶלָּא רָזָא עִלָּאָה הוּא, אֲתָר אִית לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, דְּאִקְרֵי סֵפֶר כד״א, דִּרְשׁוּ מֵעַל סֵפֶר יְיָ׳ וְקִרְאוּ. דְּכָל חֵילִין וּגְבוּרָן דְּעָבֵיד קוּדְשָׁא בְּרִיךְ הוּא, בְּהַהוּא סֵפֶר תַּלְיָין, וּמִתַּמָּן נָפְקִין.

253. But the question remains standing, for it is written: "Wherefore is said in the book of the wars of Hashem," AND IF IT REFERS TO THE WARS IN TORAH, it should have said 'in the Torah of the wars of Hashem' What is the meaning of "in the book"? HE ANSWERS: It is a supernal secret. The Holy One, blessed be He, has a place which is called 'book', WHICH IS MALCHUT, as is written: "Seek out of the book of Hashem, and read" (Yeshayah 34:16). All the powers and strengths that the Holy One, blessed be He, has originate from that book, and from there they emerge.

254. אֶת וָהֵב בְּסוּפָה, מַאן וָהֵב. אֶלָּא כָּל אִינּוּן חֵילִין, וְכָל אִינּוּן גְּבוּרָאן דְּעָבִיד קוּדְשָׁא בְּרִיךְ הוּא, בְּהַהוּא סֵפֶר תַּלְיָין. וְכַד אַגַּח קוּדְשָׁא בְּרִיךְ הוּא קְרָבוֹי, בְּחַד אֲתָר דְּאִיהוּ בְּסוֹפָא דְּדַרְגִּין, וְאִקְרֵי וָהֵב. כד״א לַעֲלוּקָה שְׁתֵּי בְּנוֹת הַב הַב. בְּסוּפָה: בְּסוֹף דַּרְגִּין אִשְׁתְּכַח. בְּסוּפָה: יָם סוֹף אִתְקְרֵי, יָם דְּאִיהוּ סוֹף לְכָל דַּרְגִּין.

254. "Vahev in Sufah." HE ASKS: What is Vahev? HE ANSWERS: All the strengths and all these mighty deeds that the Holy One, blessed be He, has come from that book, WHICH IS MALCHUT. When the Holy One, blessed be He, wages His wars, it is in one place which is the end of the levels, called 'Vahev', as is written: "The leech has two daughters, crying, 'Give, give (Heb. hav-hav)" (Mishlei 30:15). THEY ARE THE PLACE OF PUNISHMENTS UNDERNEATH MALCHUT. "In Sufah" means that it is at the end (Heb. sof) of the levels. Sufah is called the 'Red (Heb. suf) Sea', MALCHUT, MEANING the sea that is the end of all the levels.

255. וְאֶת הַנְּחָלִים אַרְנוֹן וְעִם נַחֲלַיָּא דְּאִשְׁתְּכְחוּ וְאַתְנֶגִּידוּ. לְגַבֵּיה, מֵהַהוּא אֲתָר עִלָּאָה, דְּאִקְרֵי אַרְנוֹן מַאי אַרְנוֹן. זִוּוּגָא עִלָּאָה דַּחֲבִיבוּתָא, דְּלָא מִתְפָּרְשָׁאן לְעָלְמִין, כְּמָה דְּאַתְּ אָמֵר וְנָהָר יוֹצֵא מֵעֵדֶן. וּבְדָא, מִשְׁתְּרְשָׁן שָׁרְשׁוֹי, וְאִתְרְבִיאוּ עֲנָפָיו, לְאוֹשְׁטָא קְרָבוֹי בְּכָל אֲתָר, לְאוֹשְׁטָא חֵילִין וּגְבוּרָאן, וּלְאִתְחַזָּאָה שׁוּלְטָנָא רַבָּא וְיַקִּירָא דְּכֹלָּא.

255. "And the wadis of Arnon" MEANS with the rivers that come and are drawn TO MALCHUT, WHICH IS THE SECRET OF "VAHEV IN SUFAH," from that highest place which is called "Arnon." What is Arnon? It is the supernal union of love that never separates, WHICH IS THE UNION OF THE SUPERNAL ABA AND IMA. As you say: "And a river went out of Eden" (Beresheet 2:10). A RIVER, WHICH IS BINAH, AND EDEN, WHICH IS CHOCHMAH, ARE COLLECTIVELY CALLED 'ABA AND IMA', BECAUSE ARNON IS COMPOSED OF THE LETTERS OF OR-NUN ('THE LIGHT OF FIFTY'), NAMELY THE LIGHT OF THE FIFTY GATES OF BINAH. This way its roots are rooted, and its branches OF MALCHUT grow so as to do battles in every place, perform deeds of strength and might, and show the greatest dominion and majesty.

256. ת״ח, כַּד מִתְעָרִין גְּבוּרָאן וּקְרָבִין דְּקוּדְשָׁא בְּרִיךְ הוּא, כַּמָּה גַּרְדִּינֵי טְהִירִין, מִתְעָרִין לְכָל עִיבָר, כְּדֵין שַׁנְּנָן רוּמְחִין, וְסַיְיפִין, וּמִתְעָרִין גְּבוּרָאן, וַיַּמָּא אִתְרְגִישַׁת וְגַלְגַּלּוֹי סַלְקִין וְנַחְתִּין, וְאַרְבִּין דְּאַזְלִין וְשָׁאטָן בְּיַמָּא, לְכָל עִיבָר מִסְתַּלְקִין. שִׁנְּנָא קְרָבָא בְּאַבְנֵי בַּלִּסְטְרָאוֹת, מָארֵי דְּרוּמְחִין וְסַיְיפִין, כְּדֵין חִצָּיךְ שְׁנוּנִים וְקוּדְשָׁא בְּרִיךְ הוּא אִתְתָּקִיף בְּחֵילוֹי, וּלְאִתְעָרָא קְרָבָא. וַוי לְאִינּוּן דְּמַלְכָּא קַדִּישָׁא יִתְעָר עָלַיְיהוּ קְרָבָא. כְּדֵין כְּתִיב, יְיָ׳ אִישׁ מִלְחָמָה.

256. Come and behold: when the powers and wars of the Holy One, blessed be He, are provoked, many Prosecutors of Judgments are stirred on every side. Then spears, WHICH ARE THE SECRET OF JUDGMENTS OF THE RIGHT SIDE, and sharp swords, WHICH ARE THE JUDGMENTS OF THE LEFT SIDE, arouse mighty deeds. The sea becomes agitated and its waves rise and fall, and the ships that tread and sail on the sea scatter to all sides. The war escalates with catapult stones, spears-men, and swordsmen. Then it is written: "Your arrows are sharp" (Tehilim 45:6). And the Holy One, blessed be He, strengthens Himself with His powers to wage war. Woe to those against whom the Holy King provokes war. It is then written: "Hashem is a man of war" (Shemot 15:3).

257. וּמֵהָכָא, וּמֵאִינּוּן אַתְוָון, וּמֵהַאי קְרָא, נָפְקִין טוּרֵי קְרָבָא לְאִינּוּן חַיָּיבַיָּא, לְאִילֵּין מָארֵי דְּבָבוּ דְּחָבוּ לְקוּדְשָׁא בְּרִיךְ הוּא. וְאַתְוָון אִתְגַּלְיָין לְאִינּוּן מָארֵי קְשׁוֹט, וְהָא אִתְפָּרְשָׁן מִלִּין וְהָא אִתְּמַר.

257. From this PASSAGE: "HASHEM IS A MAN OF WAR," from these letters and from this passage emerge lines of warriors against these wicked people and these enemies who sinned against the Holy One, blessed be He. The secret of the letters is revealed to these men of Truth. These things are explained and elucidated, and we have already learned this.

258. יְיָ׳ אִישׁ מִלְחָמָה יְיָ׳ שְׁמוֹ. כֵּיוָן דִּכְתִיב יְיָ׳ אִישׁ מִלְחָמָה, לָא יְדַעְנָא דַּיְיָ׳ שְׁמוֹ. אֶלָּא, כְּמָה דִּכְתִיב וַיְיָ׳ הִמְטִיר עַל סְדוֹם וְעַל עֲמוֹרָה גָּפְרִית וָאֵשׁ מֵאֵת יְיָ׳ מִן הַשָּׁמָיִם. וְכֹלָּא בְּהַאי סֵפֶר תַּלְיָין, כד״א יְגַלּוּ שָׁמַיִם עֲוֹנוֹ וְאֶרֶץ מִתְקוֹמְמָה לוֹ.

258. "Hashem is a Man of War, Hashem is His Name." HE ASKS: Since it is written, "Hashem is a man of war," do I not know that "Hashem is His Name"? HE ANSWERS: But it is written, "And Hashem rained upon Sdom and upon Amorah brimstone and fire from Hashem out of heaven" (Beresheet 11:24), IN WHICH "AND HASHEM" MEANS YUD HEI VAV HEI AND HIS COURT OF JUSTICE, WHICH IS MALCHUT. THEREFORE, IT SAYS AFTERWARDS, "FROM HASHEM." HERE TOO, "HASHEM IS A MAN OF WAR" MEANS YUD HEI VAV HEI AND, "HASHEM IS HIS NAME," MEANS MALCHUT. For all comes from that book, WHICH IS MALCHUT, as is written: "The heaven will reveal his iniquity" (Iyov 20:27), MEANING ZEIR ANPIN, CALLED 'HEAVEN'. "And the earth shall rise up against him," MEANS MALCHUT THAT IS CALLED 'EARTH'.

19. "The chariots of Pharaoh and his host"
We are told that in the time to come, the Holy One, blessed be He will wage a great and powerful war against the nations in order to honor His Name.

Rabbi Yehuda narrates a dialogue between God and the angel who was appointed over the sea, wherein we learn that when He created the sea it was on condition that it would split for the children of Yisrael. Rabbi Elazar says that all the Chariots and hosts above were given into the hands of Judgment of Malchut, called the 'Great Sea' to break them in their level; when they were broken, then those below were broken and lost in the sea. He returns to the subject of the ten fingers of the hands, corresponding to the ten saying with which the Holy One, blessed be He was afterwards named. Rabbi Elazar says that all the ten plagues that He caused in Egypt were all by one hand, because the left hand was included in the right. Now Rabbi Yitzchak begins to describe the seven firmaments created by God, in each of which stars are stationed and fly; above them all is Aravot, the seventh heaven. Above Aravot is the firmament of the four holy beasts, that are comparable to all those that are below them. He talks of the seven depths and the seven sanctuaries, then of the sea that is Malchut where all the fish swim and gather and descend, illuminating downward; all the Chariots are called by their name. The dominion of the Other Side is broken by the strong power of Hashem, at the splitting of the sea.

259. Come and behold: all the time that the Holy One, blessed be He, arouses war in the world, those above and those below, NAMELY, THE NATION BELOW AND THEIR PATRONS ABOVE, are dislodged from their places, as we have established. This is the meaning of the verse: "The chariots of Pharaoh and his host has He thrown into the sea" (Shemot 15:4). And in the time to come, the Holy One, blessed be He, shall wage a great and powerful war against the nations in order to glorify His Name, as is written: "Then Hashem shall go forth and fight against those nations, as when He fights in the day of battle" (Zecharyah 14:3), and: "Thus will I magnify Myself and sanctify Myself; and I will make Myself known..." (Yechezkel 38:23).

259. תָּא חֲזֵי, בְּשַׁעֲתָא דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְּעַר קְרָבָא בְּעָלְמָא, עִלָּאֵי וְתַתָּאֵי אִתְּעַקְּרוּ מֵאַתְרַיְיהוּ, כְּמָה דְּאוֹקִימְנָא הה״ד מַרְכְּבוֹת פַּרְעֹה וְחֵילוֹ יָרָה בַיָּם. וּלְזִמְנָא דְּאָתֵי, זַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְאַגָּחָא קְרָבָא עִלָּאָה וְתַקִּיפָא בַּעֲמַמְיָא, בְּגִין לְאוֹקָרָא שְׁמֵיהּ, הה״ד וְיָצָא יְיָ׳ וְנִלְחַם בַּגּוֹיִם הָהֵם כְּיוֹם הִלָּחֲמוֹ בְּיוֹם קְרָב וּכְתִיב וְהִתְגַּדַּלְתִּי וְהִתְקַדַּשְׁתִּי וְנוֹדַעְתִּי וְגוֹ׳.

260. Rabbi Yehuda opened the discussion, saying: "The waters saw You, Elohim, the waters saw You; they were afraid..." (Tehilim 77:17). At the time that Yisrael crossed the sea, the Holy One, blessed be He, said to the angel, who was appointed over the sea: 'Divide your waters.' He asked Him: 'Why?' He said to him: 'In order that My children may cross through you.' He said to Him: 'breaking the yoke of the reckoning is true', MEANING FORGIVENESS OF SINS IS TRUE, BECAUSE THE HOLY ONE, BLESSED BE HE, INDEED FORGIVES AND PARDONS SINS-'but what is the difference between the two? IF YOU FORGIVE THE CHILDREN OF YISRAEL, THEN ALSO FORGIVE THE EGYPTIANS.'

260. ר׳ יְהוּדָה פָּתַח וְאָמַר, רָאוּךָ מַיִם אֱלֹהִים רָאוּךָ מַיִם יָחִילוּ וְגוֹ׳, בְּשַׁעֲתָא דְּעָבְרוּ יִשְׂרָאֵל יַת יַמָּא, אָמַר קוּדְשָׁא בְּרִיךְ הוּא לְמַלְאָכָא דִּי מְמָנָא עַל יַמָּא, פְּלִיג מֵימָךְ. א״ל לְמָה. א״ל בְּגִין דְּבָנַי יַעַבְרוּן בְּגַוָּךְ. אָמַר לֵיהּ, פּוּרְקָנָא דְּקִיטְנָא קְשׁוֹט. מ״ש אִלֵּין מֵאִלֵּין.

261. THE HOLY ONE, BLESSED BE HE, said to him: It was on this condition that I made the sea when I created the world, MEANING THE CONDITION THAT IT WOULD BE SPLIT FOR THE CHILDREN OF YISRAEL. What did the Holy One, blessed be He, do? He roused His might and the waters folded. This is what is meant by: "The waters saw You, Elohim, the waters saw You: they were afraid." The Holy One, blessed be He, said TO THE PATRON ANGEL OF THE SEA: Slay all these multitudes and afterwards cast them out. Afterwards the sea covered them, as is written: "The chariots of Pharaoh and his host has He thrown into the sea."

261. א״ל עַל, תְּנַאי דָּא, עֲבָדִית לְיַמָּא כַּד בָּרָאתִי עָלְמָא. מַה עָבֵיד קוּדְשָׁא בְּרִיךְ הוּא, אִתְּעַר גְּבוּרְתָּא דִּילֵיהּ, וְאִתְקְמָטוּ מַיָּא. הה״ד רָאוּךָ מַיִם אֱלֹהִים רָאוּךָ מַיִם יָחִילוּ. א״ל קוּדְשָׁא בְּרִיךְ הוּא, קְטוֹל כָּל אִינּוּן אַכְלוֹסִין, לְבָתַר אַרְמִי לוֹן לְבַר. לְבָתַר חָפֵי יַמָּא עָלַיְיהוּ, הה״ד מַרְכְּבוֹת פַּרְעֹה וְחֵילוֹ יָרָה בַיָּם.

262. Rabbi Elazar said: Come and behold. The Holy One, blessed be He, made above many Chariots, many multitudes, and many hosts which are all tied to each other. They are all Chariots to each other, FOR EVERY LOWER IS A CHARIOT TO THAT WHICH IS ABOVE IT; there are levels upon levels. And from the left side, dominating Chariots are come that are not Holy. And they are all specific levels above.

262. אָמַר רִבִּי אֶלְעָזָר, פּוּק חֲמִי כַּמָּה רְתִיכִין עָבֵד קוּדְשָׁא בְּרִיךְ הוּא לְעֵילָא, כַּמָּה אַכְלוֹסִין, כַּמָּה חַיָּילִין, וְכֻלְּהוּ קְשִׁירִין אִלֵּין בְּאִלֵּין. כֻּלְּהוּ רְתִיכִין אִלֵּין לְאִלֵּין, דַּרְגִּין עַל דַּרְגִּין, וּמִסִּטְרָא דִּשְׂמָאלָא מִתְעָרִין רְתִיכִין דְּלָא קַדִּישִׁין שַׁלִּיטִין. וְכֻלְּהוּ דַּרְגִּין יְדִיעָן לְעֵילָא.

263. We have already noted by the first born of Pharaoh, that is one level, that the Holy One, blessed be He, slew and broke loose from its strong chain. Under its domination were many Chariots and many hosts of mighty men of the left side. Some of them were attached to the highest place of their dominion, and some of them were attached to Malchut above, and some of them were attached under the four living creatures, as we already learned.

263. וְהָא אִתְּעַרְנָא בְּבְכוֹר פַּרְעֹה, דְּהוּא דַּרְגָּא חַד, דְּקָטַל קוּדְשָׁא בְּרִיךְ הוּא וְתָבַר לֵיהּ מִשּׁוּלְשֶׁלֵיהּ תַּקִּיפָא, תְּחוֹת שׁוּלְטָנֵיהּ,כַּמָּה רְתִיכִין וְכַמָּה חַיָּילִין דְּקוּזְמִיטִין מִסִּטְרָ שְׂמָאלָא, מִנְּהוֹן אֲחִידָן בַּאֲתָר עִלָּאָה דְּשׁוּלְטָנוּתָא דִּלְהוֹן, וּמִנְּהוֹן אֲחִידָן בְּמַלְכוּתָא דִּלְעֵילָא. מִנְּהוֹן אֲחִידָן בָּתַר אַרְבַּע חַיָּוָן, כְּמָה דְּאִתְּמַר.

264. And they were all given over into the hands of the Judgment of Malchut, that is called the 'Great Sea', to break them from their level. When these were broken above, then all these below were broken, and lost in the sea below. Hence, it is written: "The chariots of Pharaoh and his host has He thrown into the sea." "The sea," without attributes SHOWS BOTH THE SEA ABOVE FOR THEIR MINISTERS, AND ALSO THE LOWER SEA OF THE EGYPTIANS BELOW.

264. וְכֻלְּהוּ אִתְּמְסָרוּ בִּידֵיהּ, בְּדִינָא דְּמַלְכוּתָא, דְּאִקְרֵי יַמָּא רַבָּא, לְתַבְרָא לוֹן מִדַּרְגֵּיהוֹן, וְכַד אִינּוּן אִתְּבְּרוּ לְעֵילָא, כָּל אִינּוּן דִּלְתַתָּא אִתְּבְּרוּ, וְאִתְאֲבִידוּ בְּיַמָּא תַּתָּאָה. הה"ד, מַרְכְּבוֹת פַּרְעֹה וְחֵילוֹ יָרָה בַיָּם. בַּיָּם סְתָם.

265. "His chosen captains also are drowned in the sea of Suf." "His chosen captains" has already been explained. "And captains over every one of them" (Shemot 14:7). All the levels were as two and one FROM ABOVE, ones upon the others; they were made in the likeness of above. And all of them were given over to the hands OF MALCHUT, to break them from their domination, the ones as well as the others, THOSE ABOVE AND THOSE BELOW.

265. וּמִבְּחַר שָׁלִישָׁיו טֻבְּעוּ בְיַם סוּף. וּמִבְּחַר שָׁלִישָׁיו, הָא אִתְּמַר, וְשָׁלִישִׁים עַל כֻּלּוֹ, כֻּלְּהוּ דַּרְגִּין תְּרֵין וְחָד. אִלֵּין עַל אִלֵּין. כְּגַוְונָא עִלָּאָה הָכִי אִתְעֲבִידוּ. וְכֻלְּהוּ אִתְּמְסָרוּ בִּידָהָא, לְאִתְּבְּרָא מִשּׁוּלְטָנֵיהוֹן, אִלֵּין וְאִלֵּין.

266. Come and behold: we have learned that the ten plagues that the Holy One, blessed be He, caused in Egypt were all by one hand, because the left hand was included in the right. And ten fingers were included in each other, corresponding to the ten sayings with which the Holy One, blessed be He, was afterwards named. Corresponding to them all, the one of the sea was strong and great and dominating, as is said: "And afterward (lit. 'the last one') He afflicted her more" (Yeshayah 8:23). This is what is meant by: "The chariots of Pharaoh and his host has he thrown into the sea." In the time to come, the Holy One, blessed be He, shall slay multitudes, and different officers, and leaders of Edom. This is what is said: "Who is this, who comes from Edom, with crimsoned garments from Batzrah?" (Yeshayah 63:1).

266. ת"ח, הָא אִתְּמַר דְּכֻלְּהוּ עֶשֶׂר מַחֲאַן דְּעָבֵד קוּדְשָׁא בְּרִיךְ הוּא בְּמִצְרַיִם, כֻּלָּא הֲוָה יְדָא חֲדָא, דִּשְׂמָאלָא אַכְלִיל בִּימִינָא. דְּעֶשֶׂר אֶצְבְּעָן כְּלִילָן דָּא בְּדָא, לָקֳבֵל עֶשֶׂר אֲמִירָן, דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְקְרֵי בְּהוּ לְבָתַר. לָקֳבְלֵיהּ דְּכֹלָּא הַאי דְּיַמָּא, תַּקִּיף וְרַב וְשַׁלִּיטָא. כד"א, וְהָאַחֲרוֹן הִכְבִּיד. הה"ד מַרְכְּבוֹת פַּרְעֹה וְחֵילוֹ יָרָה בַיָּם וְגוֹ'. וּלְזִמְנָא דְּאָתֵי, זַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְקַטְלָא אַכְלוֹסִין וְקוּזְתוּרְנָטִין וְקוֹנְטִירִיסִין וְקָלַטִירוֹלְסִין דֶּאֱדוֹם הה"ד מִי זֶה בָּא מֵאֱדוֹם חֲמוּץ בְּגָדִים מִבָּצְרָה.

267. "The chariots of Pharaoh and his host has He thrown into the sea." Rabbi Yitzchak opened the discussion, saying: "When His voice resounds with the great mass of water in the heavens, and He raises vapors from the ends of the earth; when He makes lightning flashes among the rain, and brings forth the wind out of His storehouses" (Yirmeyah 10:13). We have learned that the Holy One, blessed be He, made seven firmaments CORRESPONDING TO CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT, and stars are stationed in every firmament, MEANING FROM THE ASPECT OF "AND RETURNED" (YECHEZKEL 1:14). Stars fly in every single firmament, MEANING LEVELS FROM THE ASPECT OF "RAN" (IBID.). And above all of them is Aravot, WHICH IS THE FIRST THREE SFIROT OF THE FIRMAMENTS.

267. מַרְכְּבוֹת פַּרְעֹה וְחֵילוֹ יָרָה בַיָּם. רִבִּי יִצְחָק פָּתַח, לְקוֹל תִּתּוֹ הֲמוֹן מַיִם בַּשָּׁמַיִם וַיַּעֲלֶה נְשִׂיאִים מִקְצֵה הָאָרֶץ בְּרָקִים לַמָּטָר עָשָׂה וַיּוֹצֵא רוּחַ מֵאוֹצְרוֹתָיו. הָא תָּנֵינָן, שִׁבְעָה רְקִיעִין עָבֵד קוּדְשָׁא בְּרִיךְ הוּא, וּבְכָל רְקִיעָא וּרְקִיעָא כֹּכָבִין קְבִיעִין, וְרַהֲטִין בְּכָל רְקִיעָא וּרְקִיעָא, וּלְעֵילָא מִכֻּלְּהוּ עֲרָבוֹת.

268. And every firmament is two hundred years' walk in length and five hundred years high. Between each firmament is a distance of 500 years. And Aravot is 1,500 years' walk in length and 1,500 years wide, and all these firmaments are illuminated from its radiance.

268. וְכָל רְקִיעָא וּרְקִיעָא בְּהִלּוּכוֹ מָאתַן שְׁנִין, וְרוּמֵיהּ חֲמֵשׁ מְאָה שְׁנִין. וּבֵין רְקִיעָא וּרְקִיעָא, חֲמֵשׁ מְאָה שְׁנִין. וְהַאי עֲרָבוֹת הִלּוּכוֹ בְּאוֹרְכֵיהּ, אֶלֶף וַחֲמֵשׁ מֵאָה שְׁנִין. וּפוּתְיֵיהּ, אֶלֶף וַחֲמֵשׁ מֵאָה שְׁנִין, וּמִזְיוָא דִילֵיהּ, נָהֲרִין כָּל אִינּוּן רְקִיעִין.

269. We have learned that above Aravot is the firmament of the living creatures, WHERE THERE ARE FOUR LIVING CREATURES: LION, OX, EAGLE AND MAN. The hoofs of the living creatures and their height resemble all of those THAT ARE UNDER THEM, BECAUSE THE UPPER ONE CONTAINS WITHIN IT ALL THAT IS BELOW IT. Above them are the ankles of living creatures, and they resemble all of those THAT ARE BELOW THEM. The shanks of the living creatures resemble all of those THAT ARE BELOW. The thighs of the living creatures resemble all of those THAT ARE BELOW. The buttocks of the living creatures resemble all of those THAT ARE BELOW, and the torsos of the living creatures resemble all of those THAT ARE BELOW. The wings resemble all of those THAT ARE BELOW. Their necks resemble all of those THAT ARE BELOW. The heads of the living creatures resemble all of those THAT ARE BELOW. HE ENUMERATES HERE TEN ASPECTS CORRESPONDING TO TEN SFIROT. HE ASKS: What is the meaning of 'resemble all of those'? AND HE ANSWERS: THEY ARE CONSIDERED comparable to all those THAT ARE BELOW THEM.

269. וְהָא תְּנִינָן, לְעֵילָא מֵעֲרָבוֹת, רְקִיעַ דְּחַיּוֹת. פַּרְסוֹת דְּחַיּוֹת קַדִּישִׁין וְרוּמְהוֹן, כְּכֻלְּהוּ. לְעֵילָא מִנְּהוֹן קַרְסוּלִין דְּחַיּוֹת כְּכֻלְּהוּ. שׁוֹקֵי הַחַיּוֹת, כְּכֻלְּהוּ. אַרְכּוּבִין דְּחַיּוֹת, כְּכֻלְּהוּ. יַרְכִין דְּחַיּוֹת, כְּכֻלְּהוּ. עַגְבֵי דְּחַיּוֹת, כְּכֻלְּהוּ. וְגוּפָא דְּחַיּוֹת כְּכֻלְּהוּ. גַּדְפַּיְיהוּ, כְּכֻלְּהוּ. וְצַוָּארַיְיהוּ, כְּכֻלְּהוּ. רָאשֵׁי הַחַיּוֹת, כְּכֻלְּהוּ. מַאי כְּכֻלְּהוּ. כְּקֻבְלֵי כֻּלְּהוּ.

270. Every single limb in the living creatures corresponds to the seven depths. It corresponds to seven sanctuaries, WHICH ARE THE SECRET OF THE SEVEN MALCHUYOT, and corresponds to from the earth to the firmament, WHICH IS YESOD. It corresponds to from the firmament to the firmament, WHICH ARE CHESED, GVURAH, NETZACH, AND HOD, AS MENTIONED. Their measure and height is 25,000 parts of the measure of the Holy One, blessed be He, as we have established.

270. וְכָל שַׁיְיפָא וְשַׁיְיפָא דִּבְחַיּוֹת, לְקֻבֵּל שִׁבְעָה תְּהוֹמִין, וְלְקֻבֵּל שִׁבְעָה הֵיכָלִין וְלְקֻבֵּל מֵאַרְעָא לְרְקִיעָ. וְלְקֻבֵּל מֵרְקִיעָ לְרְקִיעָ, וְשִׁיעוּרָא דְּכֻלְּהוּ וְרוּמְהוֹן עֶשְׂרִין וַחֲמִשָּׁה אַלְפִין חוּלָקִין, מִשִּׁיעוּרָא דְּקוּדְשָׁא בְּרִיךְ הוּא, כְּמָה דְּאוֹקִימְנָא.

271. There is one more firmament above the horns of the living creatures, as is written: "And over the heads of beasts there was the likeness of a firmament" (Yechezkel 1:22). Below THAT FIRMAMENT are many Chariots on the right and left.

271. וְעוֹד רְקִיעָא חַד לְעֵילָא, מִן קַרְנֵי הַחַיּוֹת, דִּכְתִיב וּדְמוּת עַל רָאשֵׁי הַחַיָּה רָקִיעַ. מִלְּרַע כַּמָּה רְתִיכִין, בִּימִינָא וּשְׂמָאלָא.

272. Below the sea, WHICH IS MALCHUT, dwell all the fish of the sea. They swim and gather in their four corners - WHICH ARE CHESED, GVURAH, TIFERET AND MALCHUT - and descend in their level, MEANING THEY ILLUMINATE FROM ABOVE DOWNWARDS, and all the Chariots are called by their name. Below these go the small ones, levels upon levels, as is written: "So is this great and wide sea, wherein are creeping things innumerable, both small and great beasts" (Tehilim 104:25). We have already established these things.

272. מִתְּחוֹת יַמָּא שָׁרָאן כֻּלְּהוּ נוּנֵי יַמָּא, וְשָׁטָאן, אִתְכְּנָפוּ בְּזָוִיהוֹן אַרְבַּע, נַחְתִּין בְּדַרְגֵּיהוּ, וְכֻלְּהוּ רְתִיכִין אִקְרוּן בִּשְׁמָהָן. מִתְּחוֹת אִלֵּין, אַזְלִין וְשָׁאטִין אִינּוּן זְעִירִין, דַּרְגִּין עַל דַּרְגִּין, דִּכְתִיב זֶה הַיָּם גָּדוֹל וּרְחַב יָדַיִם שָׁם רֶמֶשׂ וְאֵין מִסְפָּר חַיּוֹת קְטַנּוֹת עִם גְּדוֹלוֹת. וְהָא אוֹקִימְנָא מִלֵּי.

273. In the lower left side there is the dominion of the Other Side. FOR, "ELOHIM HAS MADE THE ONE AS WELL AS THE OTHER" (KOHELET 7:14). AND TO EVERYTHING THAT IS IN BRIYAH, YETZIRAH, ASIYAH OF HOLINESS, THERE IS A CORRESPONDING ONE IN THE OTHER SIDE. And they grasp onto those above, FOR THEY NURTURE FROM HOLINESS. AND NOW, AT THE SPLITTING OF THE SEA OF SUF, they descend, broken by the strong power of Holiness, as we have established: "The chariots of Pharaoh and his host..."

273. מִסְטָר שְׂמָאלָא תַּתָּאָה, קוּזְמִיטָא סִטְרָא אַחֲרָא וְאַחִידָן מֵאִינּוּן דִּלְעֵילָא, וְנַחְתּוּ לְאִתְבְּרָא מֵחֵילָא תַּקִּיפָא קַדִּישָׁא. כְּמָה דְּאוֹקִימְנָא, מַרְכֹּבֹת פַּרְעֹה וְחֵילוֹ וְגוֹ׳.

20. "Your right hand, Hashem, is glorious in power"
Rabbi Shimon, speaking of the doe that is Malchut, says that a person who studies Torah at midnight comes with the doe to stand before the King, and when morning comes a thread of grace is drawn over him. As he gazes at the firmament the light of understanding of the Holy Knowledge dwells upon him, and he is crowned with it. He says, "Hashem is near to all those who call upon Him, to all those who call upon Him in Truth," which means that he knows how to proclaim the unity of the Holy Name in his prayers, properly, and thus establishes a single nation in the world. Everyone who comes to pray without concentrating with his heart, desire and fear, is cast away. Rabbi Shimon talks about "The Righteous perishes," or "The righteous lost," telling us that the Righteous lost since blessings no longer dwell on him as they once did, and since the children of Yisrael, Malchut, has become distanced from him. In the time to come, his spouse will be returned to him. Man is really divided in order that he should later accept his spouse and the two should truly become one body. Rabbi Shimon compares this to "your right hand," which is divided in order to accept the left. In the time to come, in the time of Messiah, he says, "Your right hand, Hashem, has dashed (lit. 'will dash') the enemy in pieces." Then will be Armageddon and also the resurrection of the dead. Rabbi Shimon says that at that time those who will remain in the world, those who are circumcised and received the Holy Covenant, shall be blessed. Rabbi Chiya concludes that the pleasantness that sent forth light when God gave the Torah to Yisrael has been covered and concealed since the Holy Temple was destroyed.

274. "Your right hand, Hashem, is glorious in power" (Shemot 15:6). Rabbi Shimon said: At the time when the morning shines, WHICH IS THE SECRET OF THE LIGHT OF CHASSADIM OF ZEIR ANPIN, the doe, WHICH IS MALCHUT, stands firm. She is filled from her aspect, BECAUSE THE LEFT, WHICH IS HER SIDE, IS THEN ATTIRED IN CHASSADIM AND HER LIGHT BECOMES FULL. She enters into two hundred sanctuaries of the King, WHICH IS THE SECRET OF THE RIGHT COLUMN, WHICH CONTAINS ONLY KETER AND CHOCHMAH. EACH ONE NUMBERS ONE HUNDRED; THUS, THEY ARE TWO HUNDRED. AFTER MALCHUT HAS BEEN COMPLETED AND FILLED FROM THE LEFT COLUMN, SHE IS ENTIRELY INCLUDED IN THE RIGHT, WHICH IS THE SECRET OF THE TWO HUNDRED SANCTUARIES. A person who has studied Torah at midnight - at the time that the North Wind stirs, NAMELY THE LEFT, and it is the desire of this doe to be aroused in the world TO BESTOW PLENTY - he comes with her to stand before the King. And during the time of morning light, a thread of grace is drawn over him.

274. יְמִינְךָ יְיָ׳ נֶאְדָּרִי בַּכֹּחַ. אָמַר ר״ש, בְּשַׁעֲתָא דְּצַפְרָא נָהִיר, וְאַיָּלְתָּא קַיְימָא בְּקִיּוּמָהּ, אִתְעַבְּרַת בְּסִטְרָהָא, וְעָאלַת בְּמָאתָן הֵיכְלִין דְּמַלְכָּא. בַּר נָשׁ דְּאִשְׁתַּדַּל בְּפַלְגוּת לֵילְיָא בְּאוֹרַיְיתָא, בְּשַׁעֲתָא דְּאִתְעַר רוּחָא דְּצָפוֹן, וְתִיאוּבְתָּא דְּאַיָּלְתָּא דָּא לְאִתְעָרָא בְּעָלְמָא, אָתֵי עִמָּהּ לְקַיְימָא קֳדָם מַלְכָּא, בְּשַׁעֲתָא דְּנָהִיר צַפְרָא מַשְׁכִּין עָלֵיהּ חַד חוּטָא דְּחֶסֶד.

275. As he gazes at the firmament, MEANING THAT HE RECEIVES FROM THE FIRMAMENT, WHICH IS YESOD OF ZEIR ANPIN, the light of understanding of the Holy Knowledge dwells upon him, and the man is crowned with it, BY ATTAINING THE FIRST THREE SFIROT. And all fear him. Then this person is called 'a son of the Holy One, blessed be He', 'a resident of the King's sanctuary', WHICH IS MALCHUT, MEANING A SON TO ZEIR ANPIN AND NUKVA. And he enters all the gates of the King and nobody can hinder him.

275. מִסְתַּכֵּל בִּרְקִיעָא, שַׁרְיָא עָלֵיהּ נְהִירוּ דְּסָכְלְתָּנוּ דְּדַעְתָּא קַדִּישָׁא, וּמִתְעַטַּר בֵּיהּ בַּר נָשׁ, וְדַחֲלִין מִנֵּיהּ כֻּלָּא. כְּדֵין הַאי בַּר נָשׁ אִקְרֵי בְּרָא לְקוּדְשָׁא בְּרִיךְ הוּא, בַּר הֵיכְלָא דְּמַלְכָּא. עָאל בְּכָל תַּרְעוֹי, לֵית דְּיִמְחֵי בִּידֵיהּ.

276. At the time that he is summoned to the King's sanctuary, it is written about him: "Hashem is near to all those who call upon Him, to all those who call upon Him in Truth" (Tehilim 145:18). What is "in Truth"? It is as we established in the passage: "Show Truth to Jacob" (Michah 7:20), WHICH MEANS that he knows how to proclaim the unity of the Holy Name in his prayers properly. And this is the service of the Holy King.

276. בְּשַׁעֲתָא דְּקָרֵי לְהֵיכְלָא דְּמַלְכָּא, עָלֵיהּ כְּתִיב, קָרוֹב יְיָ׳ לְכָל קוֹרְאָיו לְכֹל אֲשֶׁר יִקְרָאוּהוּ בֶּאֱמֶת. מַאי בֶּאֱמֶת. כְּמָה דְּאוֹקִימְנָא, תִּתֵּן אֱמֶת לְיַעֲקֹב, דְּיָדַע לְיַחֲדָא שְׁמָא קַדִּישָׁא בְּצְלוֹתֵיהּ כַּדְקָא יָאוֹת. וְדָא פּוּלְחָנָא דְּמַלְכָּא קַדִּישָׁא.

277. Anyone who knows how to proclaim the unity of the Holy Name properly establishes a single nation in the world, as written: "And what one nation in the earth is like Your people, like Yisrael" (II Shmuel 7:23). Therefore, we have established that the service of any priest who does not know how to proclaim the unity of the Holy Name properly is not a proper service. This is because everything depends UPON THE PRIEST, both the service above, WHICH IS THE ESTABLISHING OF UNITY OF THE NAME, and the service below, OF SACRIFICES. And he must concentrate his heart and desire so that those above and those below are blessed.

277. וּמַאן דְּיָדַע לְיַחֲדָא שְׁמָא קַדִּישָׁא כַּדְקָא יָאוֹת, אוֹקִים אוּמָא יְחִידָא בְּעָלְמָא, דִּכְתִיב וּמִי כְעַמְּךָ יִשְׂרָאֵל גּוֹי אֶחָד בָּאָרֶץ. וְעַל דָּא אוֹקִימְנָא, כָּל כֹּהֵן דְּלָא יָדַע לְיַחֲדָא שְׁמָא קַדִּישָׁא כַּדְקָא יָאוֹת, לָאו פּוּלְחָנֵיהּ פּוּלְחָנָא. דְּהָא כֹּלָּא בֵּיהּ תַּלְיָא, פּוּלְחָנָא עִלָּאָה, וּפּוּלְחָנָא תַּתָּאָה. וּבָעֵי לְכַוְּונָא לִבָּא וּרְעוּתָא, בְּגִין דְּיִתְבָּרְכוּן עִלָּאֵי וְתַתָּאֵי.

278. כְּתִיב כִּי תָבֹאוּ לֵרָאוֹת פָּנָי. כָּל בַּר נָשׁ דְּאָתֵי לְיַחֲדָא שְׁמָא קַדִּישָׁא, וְלָא אִתְכַּוָּן בֵּיהּ בְּלִבָּא וּרְעוּתָא וּרְחִילוּ, בְּגִין דְּיִתְבָּרְכוּן בֵּיהּ עִלָּאֵי וְתַתָּאֵי, רָמָאן לֵיהּ צְלוֹתֵיהּ לְבַר, וְכֻלָּא מַכְרִיזֵי עָלֵיהּ לְבִישׁ. וְקוּדְשָׁא בְּרִיךְ הוּא קָרֵי עָלֵיהּ כִּי תָבֹאוּ לֵרָאוֹת פָּנָי.

278. It is written: "When you come to appear before Me (lit. 'see My face')" (Yeshayah 1:12), for the prayer of every person who comes to proclaim the unity of the Holy Name but does not concentrate with his heart, desire and fear in order that by it those above and those below shall be blessed, is cast away. All announce against him. And the Holy One, blessed be He, declares of him: "When you come to see My face."

279. כִּי תָבֹאוּ לִרְאוֹת מִבָּעֵי לֵיהּ, מַאי לֵרָאוֹת פָּנָי. אֶלָּא כָּל אִינּוּן אַנְפִּין דְּמַלְכָּא, טְמִירִין בְּעֻמְקָא לְבָתַר חֲשׁוֹכָא וְכָל אִינּוּן דְּיַדְעִין לְיַחֲדָא שְׁמָא קַדִּישָׁא כַּדְקָא יָאוֹת מִתְבַּקְעִין כָּל אִינּוּן כּוֹתְלֵי חֲשׁוֹכָא, וְאַנְפִּין דְּמַלְכָּא אִתְחַזְיָין, וְנָהֲרִין לְכֹלָּא. וְכַד אִינּוּן אִתְחַזְיָין וְנָהֲרִין, מִתְבָּרְכִין כֹּלָּא עִלָּאִין וְתַתָּאִין. כְּדֵין בִּרְכָאן אִשְׁתְּכָחוּ בְּכֻלְּהוּ עָלְמִין, וּכְדֵין כְּתִיב לֵרָאוֹת פָּנָי.

279. It should have been simply, "When you come to see." Why the additional "to see My face"? HE ANSWERS: For all these faces of King, NAMELY THE ILLUMINATION OF CHOCHMAH IN THE SECRET OF THE PASSAGE: "A MAN'S WISDOM MAKES HIS FACE TO SHINE" (KOHELET 8:1), are concealed in the depth of the darkness, WHICH IS THE SECRET OF THE JUDGMENTS IN THE LEFT COLUMN. For by all those who know how to proclaim the unity of the Holy Name properly, the walls of darkness split, and the face of the King appears and shines to everyone. When they are visible and shine, then blessed are all those above and below. Then blessings are prevalent in all the world, and it is written: "to see My face."

280. מִי בִקֵּשׁ זֹאת מִיֶּדְכֶם, מַאי קָא מַיְירֵי. אֶלָּא מַאן דְּאָתֵי לְיַחֲדָא שְׁמָא קַדִּישָׁא עִלָּאָה, בְּעֵי לְיַחֲדָא מִסִּטְרָא דְּזֹאת. כְּמָה דִּכְתִיב בְּזֹאת יָבֹא אַהֲרֹן אֶל הַקֹּדֶשׁ. בְּגִין דְּיִזְדַּוְּוגֻן כַּחֲדָא, אִינּוּן תְּרֵין: צַדִּיק וְצֶדֶק, בְּזִוּוּגָא חֲדָא. בְּגִין דְּיִתְבָּרְכוּן כֹּלָּא מִנַּיְיהוּ וְאִלֵּין אִקְרוּן חֲצֵרֶךָ, כְּמָה דִּכְתִיב, אַשְׁרֵי תִּבְחַר וּתְקָרֵב יִשְׁכֹּן חֲצֵרֶךָ.

280. "Who has required this (Heb. zot) from your hand" (Yeshayah 1:12). HE ASKS: What does the passage mean? HE ANSWERS: Everyone who comes to establish the unity of the Holy Supernal Name must do so from this aspect of zot, THAT IS MALCHUT, as is written: "Thus (Heb. zot) shall Aaron come into the holy place" (Vayikra 16:3). This is in order that the Righteous, WHICH IS YESOD, and righteousness, WHICH IS MALCHUT, shall unite together as one pair, so that everything shall be blessed from them. And these two are called "Your courts," as is written: "Happy is the man whom You choose, and cause to approach to You, that he may dwell in Your courts" (Tehilim 65:5).

281. וְאִי אִיהוּ אָתֵי לְיַחֲדָא שְׁמָא קַדִּישָׁא, וְלָא יִתְכַּוָּן בֵּיהּ בִּרְעוּתָא דְּלִבָּא, בִּדְחִילוּ וּרְחִימוּ. קוּדְשָׁא בְּרִיךְ הוּא אָמַר, מִי בִקֵּשׁ זֹאת מִיֶּדְכֶם רְמוֹס חֲצֵרָי. זֹאת וַדַּאי, דְּהָא לָא אִשְׁתְּכַח בְּהוּ בִּרְכָאן. וְלָא דַּי דְּלָא אִשְׁתְּכָחוּ בְּהוּ בִּרְכָאן, אֶלָּא דְּשַׁרְיָא בְּהוּ דִּינָא וְאִשְׁתְּכַח דִּינָא בְּכֹלָּא.

281. And to he who is about to unite the Holy name, but does not concentrate with the heartfelt desire, with fear and love, the Holy One, blessed be He, says: "who has required this (Heb. zot) at your hand, to trample My courts?" (Yeshayah 1:12) Zot is precise, because there are no blessings IN THE RIGHTEOUS AND RIGHTEOUSNESS WHICH ARE CALLED 'MY COURTS'. And not only are there no blessings, but rather Judgment dwells in them, and we find that everything is under Judgment.

282. ת"ח, יְמִינָא דְּקוּדְשָׁא בְּרִיךְ הוּא, מִנֵּיהּ מִתְעָרִין כָּל נְהִירוּ, כָּל בִּרְכָאן, וְכָל חִדּוּ. בֵּיהּ כְּלִיל שְׂמָאלָא כְּמָה דְּאִית בְּבַר נָשׁ יְמִינָא וּשְׂמָאלָא, וּשְׂמָאלָא אִתְכְּלִיל בִּימִינָא, וִימִינָא הוּא כְּלִיל כֹּלָּא. וְכַד אִתְעַר יְמִינָא שְׂמָאלָא אִתְעַר עִמֵּיהּ, דְּהָא בֵּיהּ אָחִיד וְאִתְכְּלִיל.

282. Come and behold: from the right side of the Holy One, blessed be He, WHICH IS CHESED, every light is aroused, all blessings, all joy. Within it is included the left. This is just as a person has right and left sides, and the left is included in the right, and the right includes everything. And when the right stirs, the left stirs with it, for it is linked to it and is included.

283. וְת"ח, בְּשַׁעְתָּא דְּאָרִים בַּר נָשׁ יְדֵיהּ בְּצְלוֹתָא, מְכַוֵּון בְּאֶצְבְּעָן דִּילֵיהּ לְעֵילָא. כְּמָה דִּכְתִיב וְהָיָה כַּאֲשֶׁר יָרִים מֹשֶׁה יָדוֹ וְגָבַר יִשְׂרָאֵל. דְּהָא בִּימִינָא תַּלְיָא כֹּלָּא. וּכְתִיב וַיִּשָּׂא אַהֲרֹן אֶת יָדָו, וּכְתִיב חָסֵר. וּכְדֵין אִתְכַּוָּן לְבָרְכָה לְעֵילָא.

283. Come and behold: when a person raises his hands in prayer, he points his fingers upwards, as is written: "And it came pass, when Moses held up his hand, that Yisrael prevailed" (Shemot 17:11). Everything depends on the right. It is written: "And Aaron lifted up his hands (Heb. yadav)" (Vayikra 9:22). YADAV is spelled without YUD, WHICH MEANS ONE HAND, THE RIGHT, and then he concentrates on blessing above.

284. It is not so with the Holy One, blessed be He. When THE HOLY ONE, BLESSED BE HE, raises His hand above, woe to those below, because all assistance and blessing has departed from them. How do we know this? For it is written: "You did stretch out Your right hand, the earth swallowed them" (Shemot 15:12). What is "You did stretch out Your right hand"? It is like its Aramaic translation: 'You raised Your right hand' and immediately, 'the earth swallowed them'. And when the right is present, the left is also with it. And if the right departs, then the left comes, Judgments stir in the world, and Judgments prevail overall.

284. וְקוּדְשָׁא בְּרִיךְ הוּא לָאו הָכִי, בְּשַׁעֲתָא דְּאָרִים יְמִינָא לְעֵילָא, וַוי לְהוּ לְתַתָּאֵי, דְּהָא כָּל סִיּוּעֲתָא וְכָל בִּרְכָאן אִסְתָּלִיקוּ מִנַּיְיהוּ. מְנָלָן. דִּכְתִיב נָטִיתָ יְמִינְךָ תִּבְלָעֵמוֹ אָרֶץ. מַאי נָטִיתָ יְמִינְךָ. כְּתַרְגּוּמוֹ, אֲרִימַת יְמִינְךָ. מִיָּד תִּבְלָעֵמוֹ אָרֶץ. וְכַד יְמִינָא אִשְׁתְּכַח, שְׂמָאלָא אִשְׁתְּכַח עִמֵּיהּ, וּכְדֵין לָא שַׁלְטִין דִּינִין בְּעָלְמָא, מ״ט, בְּגִין דִּימִינָא אִשְׁתְּכַח עִמֵּיהּ. וְאִי יְמִינָא אִסְתַּלְקַת, הָא שְׂמָאלָא אִזְדַּמְנַת, כְּדֵין דִּינִין מִתְעָרִין בְּעָלְמָא, וְדִינָא שַׁרְיָא בְּכֹלָּא.

285. When Rabbi Shimon reached this verse he wept, for it is written: "He has drawn back his right hand" (Eichah 2:3). Is it possible that He would draw back His right hand? AND HE ANSWERS: But because the left hastened to descent into the world first, the right remained in another place, NAMELY BEHIND.

285. ר״ש כַּד הֲוָה מָטֵי לְהַאי קְרָא, הֲוָה בָּכֵי, דִּכְתִיב הֵשִׁיב אָחוֹר יְמִינוֹ. וְכִי אֶפְשָׁר דְּהֵשִׁיב אָחוֹר יְמִינוֹ. אֶלָּא בְּגִין דְּאַקְדִּים שְׂמָאלָא לְנַחְתָּא בְּעָלְמָא, וִימִינָא אִשְׁתַּאֲרַת בַּאֲתָר אַחֲרָא.

286. Rabbi Shimon said: It is written, "The righteous perishes" (Yeshayah 57:1), and we explained the words. It does not say that 'the Righteous is lost', but rather, "The righteous lost." AND HE ANSWERS: From all the aspects of the King the only one who lost was the Righteous one, WHICH IS YESOD. He lost in two ways: one, since blessings no longer dwell on him as originally, and the second is that his spouse has become distanced from him, that is, the Congregation of Yisrael, NAMELY MALCHUT. Thus the Righteous one loses more than any of them, and pertaining to the time to come, it is written: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: Behold, your King comes to you, He is just, and a deliverer (lit. 'delivered')" (Zecharyah 9:9). It is not written, 'Just, and a deliverer' but rather "just, and delivered." He is most certainly delivered, BECAUSE HIS SPOUSE HAS RETURNED TO HIM. And we have already learned this.

286. אר״ש, כְּתִיב הַצַּדִּיק אָבָד. וְהָא אוֹקִימְנָא מִלֵּי, הַצַּדִּיק נֶאֱבַד לָא כְּתִיב, אֶלָּא הַצַּדִּיק אָבָד. מִכָּל אִינּוּן אַנְפֵּי מַלְכָּא, לָא אִשְׁתְּכַח דְּאָבַד, אֶלָּא צַדִּיק. אָבַד בִּתְרֵי סִטְרֵי: חַד, דְּלָא שָׁרָאן בֵּיהּ בִּרְכָאן, כַּד בְּקַדְמֵיתָא. וְחַד, דְּאִתְרְחִיקַת מִנֵּיהּ בַּת זוּגֵיהּ דְּהִיא כ״י. אִשְׁתְּכַח, דְּצַדִּיק אָבַד יַתִּיר מִכֹּלָּא. וּלְזִמְנָא דְּאָתֵי כְּתִיב, גִּילִי מְאֹד בַּת צִיּוֹן הָרִיעִי בַּת יְרוּשָׁלִַם הִנֵּה מַלְכֵּךְ יָבֹא לָךְ צַדִּיק וְנוֹשָׁע הוּא. צַדִּיק וּמוֹשִׁיעַ לָא כְּתִיב, אֶלָּא צַדִּיק וְנוֹשָׁע הוּא. הוּא נוֹשָׁע וַדַּאי. וְהָא אִתְּמַר.

287. "Your right hand, Hashem, is glorious (Heb. ne'edari) in power" (Shemot 15:6). "Why does it say "Ne'edari"? It should say the more common 'ne'edar'. AND HE ANSWERS: When the left comes to unite with the right, then is written: "Ne'edari...has dashed the enemy in pieces." It is always thus when it unites with the right, because the left is present in the right and is included in it.

287. יְמִינְךָ יְיָ׳ נֶאְדָּרִי בַּכֹּחַ. מַאי נֶאְדָּרִי, נֶאְדָּר מִבָּעֵי לֵיהּ. אֶלָּא, בְּשַׁעֲתָא דִּשְׂמָאלָא אַתְיָא לְאִזְדַּוְּוגָא בִּימִינָא, כְּדֵין כְּתִיב נֶאְדָּרִי תִּרְעַץ, וּלְעוֹלָם הָכִי הוּא בְּגִין דִּשְׂמָאלָא אִשְׁתְּכַח בִּימִינָא, וְאִתְכְּלִיל בֵּיהּ.

288. Rabbi Shimon said: It is as we established, because man is really divided, MEANING THAT HE IS ONLY HALF A BODY AND HIS SECOND HALF IS A WOMAN. What is the reason? In order that afterwards he should receive his spouse and the two should truly become one body. So is "Your right hand" really divided, IT IS ONLY HALF A BODY. What is the reason? In order to receive the left. And it is all so, one with one. With one hand, He smites and cures. Therefore, it is written: "Your right hand, Hashem, has dashed the enemy in pieces."

288. אָמַר רִבִּי שִׁמְעוֹן, כְּמָה דְּאוֹקִימְנָא הָכִי הוּא, דְּבַר נָשׁ אִשְׁתְּכַח דְּאִתְפְּלַג. מ״ט. בְּגִין לְקַבְּלָא עִמֵּיהּ בַּת זוּגֵיהּ, דְּיִתְעַבִּידוּ חַד גּוּפָא מַמָּשׁ. כַּד יְמִינְךָ, אִשְׁתְּכַח דְּאִתְפְּלַג. מ״ט. בְּגִין לְקַבְּלָא עִמֵּיהּ שְׂמָאלָא. וְהָכִי הוּא כֹּלָּא, חַד בְּחַד. וְעַל דָּא, בְּחַד מָחֵי וּמַסֵּי, הה״ד יְמִינְךָ יְיָ׳ תִּרְעַץ אוֹיֵב.

289. תָּא חֲזֵי, שִׁירְתָּא דָּא אִתְּמַר, עַל הַהוּא זִמְנָא, וְעַל זִמְנָא דְּאָתֵי, בְּיוֹמֵי דְּיִתְּעַר מַלְכָּא מְשִׁיחָא, דִּכְתִיב, יְמִינְךָ יְיָ׳ תִּרְעַץ אוֹיֵב, רָעַצְתָּ לָא כְּתִיב, אֶלָּא תִּרְעַץ. מַה כְּתִיב בְּקַדְמֵיתָא, הֵשִׁיב אָחוֹר יְמִינוֹ, מִפְּנֵי אוֹיֵב, בְּהַהוּא זִמְנָא הִיא, תִּרְעַץ אוֹיֵב לְזִמְנָא דְּאָתֵי.

289. Come and behold: this song was sung about that time and about the time to come, when King Messiah will be aroused, as written: "Your right hand, Hashem, has dashed (lit. 'will dash') the enemy in pieces." It is not written: 'has dashed', THAT IS IN THE PAST TENSE, but "will dash," IN THE FUTURE TENSE. THUS, THIS IS ALSO FOR THE FUTURE TO COME. It is written before, REGARDING THE EXILE: "He has drawn back His right hand from before the enemy." At that time, in the time to come, it "will dash the enemy in pieces"

290. וְכֹלָּא הָכִי הוּא, תַּהֲרוֹס קָמֶיךָ, הָרַסְתָּ לָא כְּתִיב, אֶלָּא תַּהֲרוֹס. תְּשַׁלַּח חֲרוֹנְךָ יֹאכְלֵמוֹ כַּקַּשׁ, כֹּלָּא לְזִמְנָא דְּאָתֵי. יְמִינְךָ יְיָ׳ נֶאְדָּרִי בַּכֹּחַ, בְּזִמְנָא דָּא, בְּעָלְמָא דֵּין. יְמִינְךָ יְיָ׳ תִּרְעַץ אוֹיֵב, בְּזִמְנָא דְּמַלְכָּא מְשִׁיחָא. וּבְרוֹב גְּאוֹנְךָ תַּהֲרוֹס קָמֶיךָ, לְבִיאַת גּוֹג וּמָגוֹג. תְּשַׁלַּח חֲרוֹנְךָ יֹאכְלֵמוֹ כַּקַּשׁ, לִתְחִיַּית הַמֵּתִים. דִּכְתִיב, וְרַבִּים מִיְּשֵׁנֵי אַדְמַת עָפָר יָקִיצוּ אֵלֶּה לְחַיֵּי עוֹלָם וְאֵלֶּה לַחֲרָפוֹת וּלְדִרְאוֹן עוֹלָם.

290. And it is all in this manner: "You have (lit. 'will') overthrown them that rose up against You" (Shemot 15:7). It is not written, "You have overthrown," but literally, 'You will overthrow,' and similarly, "You did (lit. 'will') send forth Your anger, which consumed them as stubble" (Ibid.). It is all in the time to come. "Your right hand, Hashem, is glorious in power" is in this time, in this world. "Your right hand, Hashem, will dash the enemy in pieces," refers to the time of King Messiah. "And in the greatness of Your excellency You have overthrown them that rose up against You," refers to the coming of Gog and Magog (Armageddon). "You will send forth Your anger, which will consume them as stubble," refers to the resurrection of the dead, as written: "And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Daniel 12:2).

291. בְּהַהוּא זִמְנָא, אָמַר רִבִּי שִׁמְעוֹן, זַכָּאִין אִינּוּן דְּיִשְׁתַּאֲרוּן בְּעָלְמָא, וּמַאן אִינּוּן. תָּא חֲזֵי, לָא יִשְׁתְּאַר מִבְּנֵי עָלְמָא, בַּר אִינּוּן גְּזִירִין, דְּקַבִּילוּ אָת קַיְּימָא קַדִּישָׁא, וְעָאלוּ בְּקַיְּימָא קַדִּישָׁא, בְּאִינּוּן תְּרֵין חוּלָקִין, כְּמָה דְּאוֹקִימְנָא. וְהוּא נָטִיר לֵיהּ לְהַהוּא קַיְּים, וְלָא עַיְּילֵיהּ בְּאַתָּר דְּלָא אִצְטְרִיךְ, אִלֵּין אִינּוּן דְּיִשְׁתַּאֲרוּן, וְיִכְתְּבוּן לְחַיֵּי עָלְמָא.

291. Rabbi Shimon said: During that time, blessed are those who will remain in the world. And who are they? Come and behold: there will not remain any in the world except those who are circumcised, who accepted the Holy Covenant, and entered into the two parts of the Holy Covenant, NAMELY CIRCUMCISION AND MEMBRANE UNCOVERING, as we have established. And one who guards the member the Covenant, not to insert it where he should not, these are those who will remain and be inscribed for eternal life.

292. מְנָלָן. דִּכְתִיב, וְהָיָה הַנִּשְׁאָר בְּצִיּוֹן וְהַנּוֹתָר בִּירוּשָׁלִַם קָדוֹשׁ יֵאָמֶר לוֹ כָּל הַכָּתוּב לְחַיִּים בִּירוּשָׁלִַם. מַשְׁמַע הַנִּשְׁאָר בְּצִיּוֹן וְהַנּוֹתָר בִּירוּשָׁלִַם, דְּכָל מַאן דְּאִתְגְּזַר, בְּאִלֵּין תְּרֵין דַּרְגִּין עָאל. וְאִי נָטִיר לְהַהוּא קַיְּים כַּדְקָא חָזֵי, וְיִזְדְּהַר בֵּיהּ, עָלֵיהּ כְּתִיב הַנִּשְׁאָר בְּצִיּוֹן וְהַנּוֹתָר בִּירוּשָׁלִַם. אִלֵּין יִשְׁתַּאֲרוּן בְּהַהוּא זִמְנָא, וְבֹהוּ זַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְחָדְתָּא עָלְמָא, וּלְמֵחֲדֵי בְּהוּ. עַל הַהוּא זִמְנָא כְּתִיב, יְהִי כְבוֹד יְיָ׳ לְעוֹלָם יִשְׂמַח יְיָ׳ בְּמַעֲשָׂיו.

292. How do we know this? From the words: "And it shall come to pass, that he that is left in Zion, and he that remains in Jerusalem, shall be called Holy, every one in Jerusalem that is written to Life" (Yeshayah 4:3). It is understood from, "He that is left in Zion, and he that remains in Jerusalem," that everyone who is circumcised attains these two levels, ZION AND JERUSALEM. If he observes that Covenant properly and is careful and particular about it, it is written: "He that is left in Zion, and he that remains in Jerusalem." These will remain in that time. And the Holy One, blessed be He, will renew the world and rejoice with them. In reference to that time, it is written: "May the glory of Hashem endure forever, let Hashem rejoice in His works" (Tehilim 104:31).

293. ר׳ חִיָּא הֲוָה אָזִיל לְגַבֵּי רִבִּי אֶלְעָזָר, אַשְׁכְּחֵיהּ, דַּהֲוָה יָתִיב לְגַבֵּיהּ דְּרִבִּי יוֹסֵי בר״ש בֶּן לָקוּנְיָא חָמוּי. עַד דְּזָקִיף רֵישֵׁיהּ, חָמָא לֵיהּ לְרִבִּי חִיָּא, אָמַר, בַּיּוֹם הַהוּא יִהְיֶה יִשְׂרָאֵל שְׁלִישִׁיָּה לְמִצְרַיִם וּלְאַשּׁוּר בְּרָכָה בְּקֶרֶב הָאָרֶץ אֲשֶׁר בֵּרֲכוֹ יְיָ׳ צְבָאוֹת לֵאמֹר בָּרוּךְ עַמִּי מִצְרַיִם וּמַעֲשֵׂה יָדַי אַשּׁוּר וְנַחֲלָתִי יִשְׂרָאֵל, וְכִי אַשּׁוּר וּמִצְרַיִם קְרִיבִין אִינּוּן לְקוּדְשָׁא בְּרִיךְ הוּא.

293. Rabbi Chiya was traveling to Rabbi Elazar. He found him sitting near Rabbi Yosi, the son of Rabbi Shimon, son of Lakunya, his father-in-law. He raised his head and saw Rabbi Chiya. He said: "In that day shall Yisrael be the third with Egypt and with Ashur (Assyria), a blessing in the midst of the land whom Hashem Tzeva'ot shall bless, saying, 'Blessed be Egypt, My people, and Ashur the work of My hands, and the children of Yisrael My inheritance" (Yeshayah 19:24-25). HE ASKS: Are then Ashur and Egypt close to the Holy One, blessed be He?

294. אֶלָּא, עַל גָּלוּתָא דִּיסְקוּן מִמִּצְרַיִם וּמֵאַשּׁוּר אִתְּמַר, וְאִי אִתְּמַר עַל מִצְרַיִם וְעַל אַשּׁוּר, עַל אִינּוּן חֲסִידִין דִּלְהוֹן, דְּאַהְדְּרוּ בְּתִיּוּבְתָּא, וְאִשְׁתַּאֲרוּן לְמִפְלַח לְיִשְׂרָאֵל וּלְמַלְכָּא מְשִׁיחָא, דִּכְתִיב וְיִשְׁתַּחֲווּ לוֹ כָּל מְלָכִים. וּכְתִיב, וְהָיוּ מְלָכִים אוֹמְנַיִךְ וְגוֹ׳.

294. HE ANSWERS: This refers to all those members of the exiles who will go up from Egypt and Ashur. And if we say that it refers to Egypt and Ashur THEMSELVES, it refers to the pious among them who repented, and remained to serve Yisrael and King Messiah, as it is written: "And may all kings fall down before Him" (Tehilim 72:11), and, "And kings shall be your foster fathers..." (Yeshayah 49:23).

295. א״ל, מַאי דִּכְתִיב, דְּרָכֶיהָ דַּרְכֵי נֹעַם א״ל כַּמָּה טִפְּשִׁין בְּנֵי עָלְמָא, דְּלָא יַדְעִין וְלָא מַשְׁגִּיחִין בְּמִלּוֹי דְּאוֹרַיְיתָא, דְּהָא מִלִּין דְּאוֹרַיְיתָא אִינּוּן אָרְחָא לְמִזְכֵּי בְּהַהוּא נֹעַם יְיָ׳ דִּכְתִיב דְּרָכֶיהָ דַּרְכֵי נֹעַם וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם. דַּרְכֵי נֹעַם וַדַּאי. מַאי נֹעַם. כְּמָה דִּכְתִיב לַחֲזוֹת בְּנֹעַם יְיָ׳, וְהָא אוּקְמוּהָ, בְּגִין דְּאוֹרַיְיתָא, וְאָרְחוֹי, מֵהַהוּא נֹעַם אַתְיָין, וְאִינּוּן אָרְחִין פְּרִישָׁן בֵּיהּ, וְעַל דָּא דְּרָכֶיהָ דַּרְכֵי נֹעַם וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם.

295. He said to him: What is the meaning of, "Her ways are ways of pleasantness, and all her paths are peace" (Mishlei 3:17)? He said to him: How foolish are the people of the world, who do not know or pay attention to the words of Torah. The words of Torah are the way to merit that pleasantness of Hashem, as it is written: "Her ways are ways of pleasantness, and all her paths are peace" They are "ways of pleasantness," indeed. HE ASKS: What is "pleasantness"? AND HE ANSWERS: It is as written, "To behold the pleasantness of Hashem" (Tehilim 27:4), WHICH IS BINAH. We established that this is because the Torah and her ways are derived from that pleasantness, and these ways are explained in it. And hence, "Her ways are ways of pleasantness, and all her paths are peace."

296. א״ר חִיָּא, תָּנֵינָן, בְּשַׁעֲתָא דְּקוּדְשָׁא בְּרִיךְ הוּא יָהַב אוֹרַיְיתָא לְיִשְׂרָאֵל, נָפַק נְהוֹרָא מֵהַהוּא נֹעַם, וְאִתְעַטַּר בֵּיהּ קוּדְשָׁא בְּרִיךְ הוּא, וּמֵהַהוּא נֹעַם אַבְהִיקוּ זִיוָון דְּכֻלְּהוּ, עָלְמִין דְּכֻלְּהוּ רְקִיעִין, דְּכֻלְּהוּ כִּתְרִין. עַל הַהִיא שַׁעֲתָא כְּתִיב, צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה וְגוֹ׳.

296. Rabbi Chiya said: We have learned at the time that the Holy One, blessed be He, gave the Torah to Yisrael, a light emitted from that pleasantness, WHICH IS BINAH. And the Holy One, blessed be He, WHO IS ZEIR ANPIN, crowned Himself with it, MEANING THAT HE RECEIVED THE FIRST THREE SFIROT FROM HER, CALLED 'A CROWN'. And from that pleasantness, the luster of all the worlds, of all the firmaments, and of all the crowns sparkled. About that moment, it is written: "Go forth, O daughters of Zion, and behold King Solomon..." (Shir Hashirim 3:11). KING SOLOMON IS ZEIR ANPIN, HIS MOTHER IS BINAH, AND THE CROWN IS THE FIRST THREE SFIROT.

297. וְהַהִיא שַׁעֲתָא דְּאִתְבְּנֵי מַקְדְּשָׁא, אִתְעַטַּר קוּדְשָׁא בְּרִיךְ הוּא בְּהַהוּא עֲטָרָה, וְיָתִיב בְּכֻרְסְיֵיא דִּילֵיהּ, וְאִתְעַטַּר בַּעֲטָרוֹי. וּמֵהַהוּא זִמְנָא דְּאִתְחָרַב בֵּי מַקְדְּשָׁא, לָא אִתְעַטַּר קוּדְשָׁא בְּרִיךְ הוּא בַּעֲטָרוֹי, וְהַהוּא נֹעַם אִתְטְמַר וְאִתְגְּנִיז.

297. At the time that the Temple was built, the Holy One, blessed be He, was crowned with that crown and sat on His throne, WHICH IS MALCHUT. From the time that the Temple was destroyed, the Holy One, blessed be He, was not crowned with His crowns, and that pleasantness, WHICH IS THE LIGHT OF BINAH, was covered and concealed.

21. When Moses entered into the cloud

Rabbi Elazar tells of Moses' journey into the cloud where he was met by the Angels Kemuel, and then Hadarniel and then Sandalfon, who receives prayers. Moses trembled in fright until the Holy One, blessed be He strengthened him, and Moses found his power in those realms through saying the 72 letters of the Supernal Holy Name. God taught him the Torah, but when the children of Yisrael sinned below, the Angels wished to harm Moses. God gave him His protection and His radiant light, and Moses went down with the tablets, his face shining with illumination. Rabbi Chiya says that as long as the children of Yisrael are occupied with Torah, the strength of all the heathen nations is broken.

298. Rabbi Elazar said: When Moses entered into the cloud, it is written: "And Moses went into the midst of the cloud" (Shemot 24:18). As one who goes in the place of the spirit, a great angel met him. We learned that his name is Kemuel, and he is assigned over 12,000 appointed messengers. He wanted to join with Moses. Moses opened his mouth with the twelve engraved letters of the Holy Name that the Holy One, blessed be He, taught him at the bush, and he distanced himself twelve parasangs from Moses, who was standing in the cloud, with his eyes glowing like coals of fire.

298. א"ר אֶלְעָזָר, בְּשַׁעֲתָא דְּעָאל מֹשֶׁה בְּגוֹ עֲנָנָא, כְּמָה דִּכְתִיב, וַיָּבֹא מֹשֶׁה בְּתוֹךְ הֶעָנָן, כְּבַר נָשׁ דַּהֲוָה אָזִיל בַּאֲתָר דְּרוּחָא. אִיעְרַע בֵּיהּ חַד מַלְאָכָא רַבְּרְבָא, וְתָאנָא, קְמוּאֵ"ל שְׁמֵיהּ. וְהוּא מְמָנָא עַל תְּרֵיסָר אַלְפִין מְמָנָן שְׁלִיחָן. בָּעָא לְאִזְדַּוְּוגָא בֵּיהּ בְּמֹשֶׁה, פְּתַח מֹשֶׁה פּוּמֵיהּ, בִּתְרֵיסַר אַתְוָון גְּלִיפָן דְּשְׁמָא קַדִּישָׁא דְּאוֹלִיף לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא בַּסְנֶה, וְאִתְרְחַק מִנֵּיהּ תְּרֵיסַר אַלְפִין פַּרְסִין, וַהֲוָה אָזִל מֹשֶׁה בַּעֲנָנָא, וְעֵינוֹי מְלַהֲטָן כְּגוּמְרִין דְּאֶשָׁא.

299. Then a certain angel who was greater and more honored than the first met him. We learned that Hadarniel is his name and he is six hundred and one thousand parasangs above the other angels, and his voice carries through two hundred thousand firmaments that revolve in a white fire. As soon as Moses saw him, he was unable to speak. He wanted to drop himself down from the midst of the cloud.

299. עַד דְּאִיעְרַע בֵּיהּ חַד מַלְאָכָא, רַבְּרְבָא וְיַקִּירָא מִן קַדְמָאָה, וְתָאנָא הֲדַרְנִיאֵ"ל שְׁמֵיהּ, וְהוּא עִלָּאָה עַל שְׁאַר מַלְאָכִין, אֶלֶף וְשִׁתִּין רִבּוֹא פַּרְסִין, וְקָלֵיהּ אָזִיל בְּמָאתָן אֶלֶף רְקִיעִין, דְּמִסְתַּחֲרָאן בְּאֶשָׁא חִיוָּרָא. כֵּיוָן דְּחָמָא לֵיהּ מֹשֶׁה, לָא יָכִיל לְמַלָּלָא. בָּעָא לְמִשְׁדֵּי גַּרְמֵיהּ מִגּוֹ עֲנָנָא.

300. The Holy One, blessed be He, said to him: 'Moses, are you really the one who spoke so much with Me at the bush, who wanted to know the secret of the Holy Name, and had no fear. Yet now you are afraid of one of my attendants!' As soon as Moses heard the voice of the Holy One, blessed be He, he was strengthened and opened his mouth with the 72 letters of the Supernal Holy Name. As soon as Hadarniel heard the letters of the Holy Name from the mouth of Moses, he shuddered. He approached him and said to him: Blessed is your portion Moses, for it has been revealed to you that which has not been revealed to the highest angels.

300. א"ל קוּדְשָׁא בְּרִיךְ הוּא, מֹשֶׁה, וְכִי אַנְתְּ הוּא דְּאַסְגִּית מִלִּין עִמִּי בַּסְנֶה, דְּבָעִית לְמִנְדַּע רָזָא דְּשְׁמָא קַדִּישָׁא, וְלָא דָּחַלְתְּ. וְהַשְׁתָּא אַתְּ דָּחִיל מֵחַד מִשַּׁמָּשַׁי. כֵּיוָן דְּשְׁמַע מֹשֶׁה קָלֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, אִתְתַּקַּף. פְּתַח פּוּמֵיהּ, בְּע"ב אַתְוָון דְּשְׁמָא עִלָּאָה, כֵּיוָן דְּשְׁמַע הֲדַרְנִי"אֵל אַתְוָון דְּשְׁמָא קַדִּישָׁא, מִפּוּמֵיהּ דְּמֹשֶׁה, אִזְדַּעְזָע. קָרִיב לְגַבֵּיהּ, א"ל, זַכָּאָה חוּלָקָךְ מֹשֶׁה, דְּאִתְגְּלֵי לָךְ, מַה דְּלָא אִתְגְּלֵי לְמַלְאֲכֵי עִלָּאֵי.

301. And he went with him until he reached the strong fire of an angel whose name is Sandalfon. We have learned that Sandalfon is 500 years higher than his other associates. He stands behind the curtain of his Master and he braids Him crowns from the requests of the prayers of Yisrael. And when this crown reaches the head of the Holy King, He receives all Yisrael's prayers. All the hosts and multitudes shudder and groan, and say: Blessed is the glory of Hashem from the dwelling place of His Shechinah.

301. וַהֲוָה אָזִיל עִמֵּיהּ, עַד דְּמָטוּ לְאֶשָׁא תַּקִּיפָא, דְּחַד מַלְאָכָא דִּי שְׁמֵיהּ סַנְדַּלְפוֹן. וְתָאנָא, סַנְדַּלְפוֹן עִלָּאָה הוּא עַל שְׁאַר חַבְרוֹי, חֲמֵשׁ מְאָה שְׁנִין. וְהוּא קָאֵים בָּתַר פַּרְגּוֹדָא דְּמָארֵיהּ, וְקָשֵׁר לֵיהּ כִּתְרִין, מִבָּעוּתֵיהוֹן דְּצְלוֹתָא דְּיִשְׂרָאֵל. וּבְשַׁעֲתָא דְּמָטֵי הַאי כֶּתֶר לְרֵישֵׁיהּ דְּמַלְכָּא קַדִּישָׁא, הוּא מְקַבֵּל צְלוֹתֵהוֹן דְּיִשְׂרָאֵל. וְכֻלְּהוּ חֵילִין וְאִכְלוֹסִין מִזְדַּעְזְעִין, וְנָהֲמִין וְאַמְרִין, בְּרִיךְ יְקָרָא דַּיְיָ' מֵאֲתַר בֵּית שְׁכִינְתֵּיהּ.

302. Hadarniel said to him: Moses, I can not go with you. I fear that the strong fire of Sandalfon will burn me. At that moment, Moses shuddered until the Holy One, blessed be He, grasped Moses, sat him before Him and taught him Torah. And He covered Moses with that Light and the radiant shine of that pleasantness, and the face of Moses illuminated throughout the firmaments. All the hosts of heaven were trembling before him at that moment that he descended with the Torah.

302. א״ל הֲדַרְנִיאֵל לְמֹשֶׁה, מֹשֶׁה, לֵית אֲנָא יָכִיל לְמֵהַךְ עִמָּךְ, דְּלָא יוֹקִיד לִי אֶשָּׁא תַּקִּיפָא דְּסַנְדַּלְפוֹן. בֵּיהּ שַׁעֲתָא אִזְדַּעְזָע מֹשֶׁה, עַד דְּאַתְקִיף בֵּיהּ קוּדְשָׁא בְּרִיךְ הוּא בְּמֹשֶׁה, וְאוֹתְבֵיהּ קֳמֵיהּ, וְאוֹלִיף לֵיהּ אוֹרַיְיתָא. וְחָפָא לֵיהּ לְמֹשֶׁה, בְּהַהוּא נְהוֹרָא וְזִיוָא דְּהַהוּא נֹעַם, וַהֲווֹ אַנְפּוֹי דְּמֹשֶׁה נְהִירִין בְּכָל אִינּוּן רְקִיעִין. וְכָל חֵילָא דִּשְׁמַיָּא הֲווֹ מִזְדַּעְזְעִין קֳמֵיהּ, בְּשַׁעֲתָא דַּהֲוָה נָחִית בְּאוֹרַיְיתָא.

303. As soon as Yisrael sinned below, the Holy One, blessed be He, took a thousand parts of that radiant shine from Moses. At that moment, the angels of above and all the multitudes wanted to burn Moses; NAMELY, when the Holy One, blessed be He, said to him, "Go, get you down; for your people...have become corrupt" (Shemot 32:7). Moses shuddered and could not speak until he increased and intensified supplications and prayers before the Holy One, blessed be He.

303. כֵּיוָן דְּחָבוּ יִשְׂרָאֵל לְתַתָּא, נָטַל קב״ה מִמֹּשֶׁה אֶלֶ״ף חוּלָקִין מֵהַהוּא זִיוָא. בֵּיהּ שַׁעֲתָא, בָּעוּ מַלְאָכִין עִלָּאִין, וְכָל אִינּוּן אַכְלוּסִין, לְאוֹקְדָא לְמֹשֶׁה, בְּשַׁעֲתָא דא״ל קוּדְשָׁא בְּרִיךְ הוּא לֵךְ רֵד כִּי שִׁחֵת עַמְּךָ. אִזְדַּעְזָע מֹשֶׁה, וְלָא יָכִיל לְמַלָּלָא, עַד דְּאַסְגֵּי בְּצְלוֹתִין וּבָעוּתִין קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא.

304. The Holy One, blessed be He, said to him: 'Moses, grasp My throne.' Until the Holy One, blessed be He, castigated all the multitudes, all these hosts AND THEN Moses held the two stone tablets and brought them down. That is the meaning of what is written: "A wise man scales the city of the mighty, and casts down the stronghold in which it trusts" (Mishlei 21:22). From that radiant shine that remained in him, the face of Moses sparkled. And if in this remnant that remained with him they could not gaze into his face, then into what had left and gone from him most surely WOULD THEY NOT BE ABLE TO GAZE.

304. א״ל קוּדְשָׁא בְּרִיךְ הוּא, מֹשֶׁה, אַתְקִיף בְּכוּרְסְיָיא דִּילִי, עַד דְּגָעַר קוּדְשָׁא בְּרִיךְ הוּא בְּכָל אִינּוּן אַכְלוּסִין, בְּכָל אִינּוּן חַיָּילִין, וְאַתְקִיף מֹשֶׁה בִּתְרֵין לוּחִין דְּאַבְנִין, וְאָחִית לוֹן לְתַתָּא. וְדָא הוּא דִּכְתִיב, עִיר גִּבּוֹרִים עָלָה חָכָם וַיּוֹרֶד עֹז מִבְטֶחָה. וּמֵהַהוּא זִיוָא דְּאִשְׁתְּאַר בֵּיהּ, הֲווֹ מַבְהִיקִין אַנְפּוֹי דְּמֹשֶׁה. וּמַה בְּהַאי דְּאִשְׁתְּאַר בֵּיהּ לָא הֲווֹ יַכְלִין לְאִסְתַּכְּלָא בְּאַנְפּוֹי, בְּהַהוּא דְּאִסְתַּלָּק מִינֵּיהּ עאכ״ו.

305. Rabbi Chiya said: "Your right hand, Hashem, is glorious in power" (Shemot 15:6), refers to the Torah, THAT GLORIFIES THE RIGHT, and therefore, "Your right hand, Hashem, has dashed the enemy in pieces." For there is nothing in the world that can break the power of the heathen peoples like Yisrael when they are occupied with Torah. As long as they are occupied with Torah, the right is strengthened, and the power and strength of the heathen are broken. Therefore, the Torah is called 'strength', as is written: "Hashem gives strength to His people" (Tehilim 29:11).

305. ר׳ חִיָּא אָמַר, יְמִינְךָ יְיָ׳ נֶאְדָּרִי בַּכֹּחַ, דָּא אוֹרַיְיתָא. וע״ד, יְמִינְךָ יְיָ׳ תִּרְעַץ אוֹיֵב. דְּלֵית מִלָּה בְּעָלְמָא דְּיִתְבַּר חֵילֵיהוֹן דְּעַמִּין עכו״ם, בַּר בְּשַׁעֲתָא דְּיִשְׂרָאֵל מִתְעַסְּקִין בְּאוֹרַיְיתָא. דְּכָל זְמַן דְּיִשְׂרָאֵל מִתְעַסְּקִין בְּאוֹרַיְיתָא, יְמִינָא אִתְתַּקַּף, וְאִתְּבַר חֵילָא וְתוּקְפָא דעעכו״ם. וּבְגִינֵי כַּךְ אוֹרַיְיתָא אִקְרֵית עֹז, כד״א יְיָ׳ עֹז לְעַמּוֹ יִתֵּן.

306. When Yisrael are not occupied with Torah, the left is strengthened and the power of the heathen nations, WHO NURTURE FROM THE LEFT, is strengthened. They rule over Yisrael and pass decrees which Yisrael can not tolerate. The children of Yisrael were exiled and dispersed among the nations for this reason.

306. וּבְשַׁעֲתָא דְּיִשְׂרָאֵל לָא מִתְעַסְּקִין בְּאוֹרַיְיתָא שְׂמָאלָא אִתְתַּקַּף, וְאִתְתַּקַּף חֵילֵיהוֹן דעעכו״ם, וְשַׁלְּטִין עָלַיְיהוּ, וְגַזְרִין עָלַיְיהוּ גְּזֵרִין, דְּלָא יַכְלִין לְמֵיקַם בְּהוּ. וְע״ד אִתְגְּלִיאוּ בְּנֵי יִשְׂרָאֵל, וְאִתְבַּדְּרוּ בֵּינֵי עַמְּמַיָּא.

307. דְּהָא הוּא דִּכְתִיב עַל מָה אָבְדָה הָאָרֶץ וְגוֹ׳, וַיֹּאמֶר יְיָ׳ עַל עָזְבָם אֶת תּוֹרָתִי. דְּהָא כָּל זִמְנָא דְּיִשְׂרָאֵל יִשְׁתַּדְּלוּן בְּאוֹרַיְיתָא, אִתְּבַר חֵילָא וְתוּקְפָּא דְּכָל עע״ז, הה״ד יְמִינְךָ יְיָ׳ תִּרְעַץ אוֹיֵב. א״ר אֶלְעָזָר, וַדַּאי הָכִי הוּא, דְּכָל זִמְנָא דְּקָלֵיהוֹן דְּיִשְׂרָאֵל, אִשְׁתְּמַע בְּבָתֵּי כְּנֵסִיּוֹת וּבְבָתֵּי מִדְרָשׁוֹת וְכוּ׳, כְּמָה דְּתַנִּינָא הַקּוֹל קוֹל יַעֲקֹב, וְאִי לָאו הַיָּדַיִם יְדֵי עֵשָׂו, וְהָא אוֹקִימְנָא.

307. This is the meaning of the verse, "Why does the land perish... And Hashem says, 'Because they have forsaken My Torah'" (Yirmeyah 9:11-12). As long as Yisrael are occupied with Torah, the strength of might of all the heathens is broken. This is what is meant by: "Your right hand, Hashem, has dashed the enemy in pieces." Rabbi Elazar said: It is certainly so, AS WE LEARNED that as long as the voice of Yisrael is heard in the synagogues and study halls, "The voice is the voice of Jacob" (Beresheet 27:22). But if not, then "the hands are the hands of Esau," as we have already explained.

22. "And in the greatness of Your excellency You have overthrown them that rose up against You"
Rabbi Chizkiyah opens with, "Why stand You afar off, Hashem? Why hide You Yourself in times of trouble?" He says that when the world sins the Holy One, blessed be He ascends farther away and people cry with no one to hear them; repentance is withheld from them. Rabbi Yitzchak says that the title verse of this section refers to the time that God will attire Himself with majesty over the nations that will come against Him, and destroy them. We hear that God shall resurrect the kings who were the enemies of Yisrael and provide them with a governing dominion above, and they will make war against Jerusalem; then God will take revenge on them. This will happen at the time of Messiah and Armageddon.

308. וּבְרֹב גְּאוֹנְךָ תַּהֲרוֹס קָמֶיךָ. ר׳ חִזְקִיָּה פָּתַח וְאָמַר, לָמָה יְיָ׳ תַּעֲמוֹד בְּרָחוֹק תַּעְלִים לְעִתּוֹת בַּצָּרָה, בְּשַׁעְתָּא דְּחוֹבֵי עָלְמָא גָּרְמוּ, קוּדְשָׁא בְּרִיךְ הוּא סָלִיק לְעֵילָא לְעֵילָא, וּבְנֵי נָשָׁא צַוְוחִין וְנַחְתִּין דִּמְעִין, וְלֵית מַאן דְּיִשְׁגַּח עָלַיְיהוּ. מ״ט. בְּגִין דְּאִיהוּ סָלִיק לְעֵילָא לְעֵילָא, וּתְשׁוּבָה אִתְמְנַע מִנַּיְיהוּ, כְּדֵין כְּתִיב, וּבְרֹב גְּאוֹנְךָ תַּהֲרוֹס קָמֶיךָ.

308. "And in the greatness of Your excellency You have overthrown them that rose up against You" (Shemot 15:7). Rabbi Chizkiyah opened the discussion, saying: "Why stand You afar off, Hashem? Why hide You Yourself in times of trouble?" (Tehilim 10:1). At the time that the inequities of the world cause it, the Holy One, blessed be He, ascends higher and higher and people shed tears and cry, yet there is no one to pay attention to them. What is the reason? Because the Holy One, blessed be He, ascends higher and higher and repentance is withheld from them. Then it is written: "And in the greatness of Your excellency You have overthrown them that rose up against You."

309. ר׳ יִצְחָק אָמַר, הַאי קְרָא, בְּשַׁעְתָּא דְּאִתְלַבַּשׁ קוּדְשָׁא בְּרִיךְ הוּא גָּאוּתָא, עַל עֲמַמְיָא דְּיִתְכַּנְּשׁוּן עָלֵיהּ, כְּמָה דְּכְתִיב, וְרוֹזְנִים נוֹסְדוּ יַחַד עַל יְיָ׳ וְעַל מְשִׁיחוֹ. וְתָאנָא זְמִינִין אִינּוּן שַׁבְעִין קַסְטוֹרִין מִכָּל עִיבָר, לְאִתְכַּנְּשָׁא בְּהַהוּא זִמְנָא בְּאוֹכְלוֹסִין דְּכָל עָלְמָא, וּלְמֶעְבַּד קְרָבָא עַל יְרוּשָׁלַם קַרְתָּא קַדִּישָׁא, וּלְאַחֲדָא עֵיטִין עָלֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא. וּמַאי אַמְרֵי, נוֹקִים עַל פַּטְרוֹנָא בְּקַדְמֵיתָא, וּלְבָתַר עַל עַמֵּיהּ, וְעַל הֵיכָלֵיהּ.

309. Rabbi Yitzchak said: This verse refers to the time when The Holy One, blessed be He, will attire Himself with majesty over the nations that shall gather against Him, as it is written: "And the princes take counsel together, against Hashem, and against His anointed" (Tehilim 2:2). As we have learned, seventy generals of armies shall gather from every side at that time with the hosts of the entire world to wage war against Jerusalem, the Holy City, and to plan against the Holy One, blessed be He. What do they say? 'Let us rise against the protector first, and then against His people and His sanctuary'.

310. כְּדֵין זִמִּין קוּדְשָׁא בְּרִיךְ הוּא לְחַיְּיכָא עָלַיְיהוּ. דִּכְתִיב יוֹשֵׁב בַּשָּׁמַיִם יִשְׂחָק יְיָ׳ יִלְעַג לָמוֹ. בְּהַהוּא זִמְנָא יִלְבַּשׁ קוּדְשָׁא בְּרִיךְ הוּא גָּאוּתָא עָלַיְיהוּ, וְיִשֵּׁיצִינּוּן מִן עָלְמָא, כְּמָה דִּכְתִיב וְזֹאת תִּהְיֶה הַמַּגֵּפָה אֲשֶׁר יִגֹּף יְיָ׳ אֶת כָּל הָעַמִּים אֲשֶׁר צָבְאוּ עַל יְרוּשָׁלַם הָמֵק בְּשָׂרוֹ וְהוּא עוֹמֵד עַל רַגְלָיו.

310. Then the Holy One, blessed be He, will laugh at them, as is written: "He who sits in the heavens laughs: Hashem has them in derision" (Ibid. 4). At that time, the Holy One, blessed be He, will don majesty against them and will destroy them from the world, as is written: "And this shall be the plague with which Hashem will smite all the peoples that have fought against Jerusalem; their flesh shall be consumed while they stand upon their feet" (Zecharyah 14:12).

311. רִבִּי אַבָּא אָמַר מִשְּׁמֵיהּ דְּרַב יֵיסָא סָבָא, וְהָכִי אר״ש, זַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְאַחֲיָיא לְכָל אִינּוּן מַלְכִין, דְּעָקוּ לְיִשְׂרָאֵל וְלִירוּשָׁלַם, לְאַנְדְּרִיאָנוּס, לְלוּפִינוֹס, וּנְבוּכַדְנֶצַר, וּלְסַנְחֵרִיב, וּלְכָל שְׁאַר מַלְכֵי עַמִּין, דְּחָרִיבוּ בֵּיתֵיהּ, וּלְשַׁלְטָאָה לוֹן כְּקַדְמִיתָא, וְיִתְכַּנְּשׁוּן עִמְּהוֹן שְׁאַר עַמִּין, וְזַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְאִתְפָּרְעָא מִנַּיְיהוּ בְּאִתְגַּלְיָיא, סַחֲרָנֵי יְרוּשָׁלַם. הה״ד, וְזֹאת תִּהְיֶה הַמַּגֵּפָה אֲשֶׁר יִגֹּף יְיָ׳ אֶת כָּל הָעַמִּים אֲשֶׁר צָבְאוּ עַל יְרוּשָׁלִַם. אֲשֶׁר יִצְבְּאוּ לָא כְּתִיב, אֶלָּא אֲשֶׁר צָבְאוּ. כְּדֵין כְּתִיב, וּבְרֹב גְּאוֹנְךָ תַּהֲרוֹס קָמֶיךָ, וְדָא לְזִמְנָא דְּאָתָא מְשִׁיחָא, כְּתִיב, וְשִׁירָתָא דָּא שִׁירָתָא דְּעָלְמִין הִיא.

311. Rabbi Aba said, quoting Rabbi Yesa Saba (the elder), and also Rabbi Shimon said: The Holy One, blessed be He, shall resurrect those kings that distressed Yisrael and Jerusalem, NAMELY Adrianus and Lupinus, Nebuchadnezzar and Sancheriv, and all the other kings of the world that took part in the destruction of His House. Then He will provide them with a governing dominion as before, and the rest of the nations will gather with them, AND THEY WILL WAR AGAINST JERUSALEM. The Holy One, blessed be He, will take revenge on them openly around Jerusalem. This is the meaning of: "And this shall be the plague with which Hashem will smite all the peoples that have fought against Jerusalem." It is not written, 'that will fight' but rather, "that have fought" IN THE PAST TENSE, BECAUSE IT REFERS TO NEBUCHADNEZZAR, WHO HAD ALREADY FOUGHT. Then it is written: "And in the greatness of Your excellency You have overthrown them that rose up against You." This is written about the time when Messiah will come, and this song is a never-ending song.

312. וּבְרוּחַ אַפֶּיךָ נֶעֱרְמוּ מַיִם, בְּהַהוּא זִמְנָא. וּבְגִין כַּךְ אִית בְּהַהוּא זִמְנָא, וּלְזִמְנָא דְּמַלְכָּא מְשִׁיחָא, וּלְזִמְנָא דְּגוֹג וּמָגוֹג. נִצְבוּ כְּמוֹ נֵד, לְזִמְנָא דְּעָלְמָא דְּאָתֵי, דְּאִיהוּ חֶדְוָותָא דְּכָל עָלְמִין.

312. "And with the blast of Your nostrils the waters piled up" (Shemot 15:8), namely, at that time. Therefore, THIS shall happen at that time, in the time of King Messiah, and in the time of Gog and Magog (Armageddon). "The flood stood upright like a heap," refers to the World to Come, which is the joy of all the worlds.

23. "The enemy said, 'I will purse, I will overtake'"
We are told that the enemy spoken of here is the great minister appointed over Egypt. Along with all the ministers appointed over all the heathen nations he wanted to destroy the children of Yisrael, but the Holy One, blessed be He protected them when he remembered the mountains of the world, the patriarchs.

313. אָמַר אוֹיֵב אֶרְדּוֹף אַשִּׂיג אֲחַלֵּק שָׁלָל. אָמַר אוֹיֵב, דָּא הַהוּא מְמָנָא רַבְרְבָא עַל מִצְרָאֵי, בְּשַׁעְתָּא דְּאִתְיְהִיב לֵיהּ שֶׁלְטָנוּתָא עַל יִשְׂרָאֵל, חָשִׁיב דְּיֵשֵׁיצִינּוּן תְּחוֹת שֶׁלְטָנֵיהּ. אֶלָּא דְּדָכַר קוּדְשָׁא בְּרִיךְ הוּא טוּרֵי עָלְמָא, דַּהֲווֹ מְגִינִין עָלַיְיהוּ. וְלָא תֵּימָא דָּא בִּלְחוֹדוֹי, אֶלָּא כָּל אִינּוּן רַבְרְבִין דִּמְמָנָן עַל כָּל עִעכוו״ם, וְכַד אִתְיְהִיב לְהוּ רְשׁוּתָא וְשֶׁלְטָנוּתָא עַל יִשְׂרָאֵל, כֻּלְּהוּ בָּעָאן דְּיֵשֵׁיצוּן יִשְׂרָאֵל תְּחוֹתַיְיהוּ.

313. "The enemy said, 'I will purse, I will overtake, I will divide the spoil'" (Shemot 15:9). The enemy is the great minister appointed over Egypt. When he was given dominion over Yisrael, he intended to destroy them under his domination, but the Holy One, blessed be He, remembered the mountains of the world, THE PATRIARCHS, who protected them. Do not think that he alone WANTED TO DESTROY THEM, because all the ministers who were appointed over all the heathen nations desired to destroy Yisrael under them when they were granted authority and dominion over Yisrael.

314. וְעַל דָּא, אִינּוּן עַמִּין דִּתְחוֹת שׁוּלְטָנֵיהוֹן דְּאִינּוּן מְמָנָן, כֻּלְּהוּ גַּזְרִין גְּזִרִין לְשֵׁיצָאָה לוֹן, אֶלָּא דְּקוּדְשָׁא בְּרִיךְ הוּא דְּכַר טוּרֵי עָלְמָא, וְאָגִין עָלַיְיהוּ. וְכַד חָמָא מֹשֶׁה דָּא, שָׁרָא לְשַׁבְּחָא לְקוּדְשָׁא בְּרִיךְ הוּא, וְאָמַר מִי כָמוֹכָה בָּאֵלִים יְיָ׳.

314. Therefore, these nations that are under the domination of these appointees all declare decrees to destroy Yisrael. But the Holy One, blessed be He, remembers the mountains of the world, WHICH ARE THE PATRIARCHS, and He protects them. When Moses saw this, he started to praise the Holy One, blessed be He, and said, "Who is like You among the mighty, Hashem."

24. "Who is like You among the mighty, Hashem"
Rabbi Shimon speaks of a great strong supernal tree that sustains those above and those below. The seventy branches are the seventy princes that are appointed over the seventy nations of the world; when their time of dominion arrives they want to destroy the trunk of the tree, that rules over the children of Yisrael. On the other hand, when the domination of the trunk reaches them it wants to guard them and to arrange peace among them all. It is said that this is like the Holy One, blessed be He, who guards everything and does not want to destroy the nations completely as they had wanted to do when they dominated. Rabbi Yosi turns to the verse, "I have seen all the works that are done under the sun; and behold, all is vanity and a striving after wind." In a dialogue with Rabbi Shimon we are told that a man's good deed turns into a breath that becomes an advocate before

God, but that his bad deed turns into a breath that breaks his spirit. The holy breath from the good deed leads the person when his soul leaves him, and raises him to the place of glory above, and is present to bind him in the bond of life. Rabbi Shimon says that when the Holy Temple was first built below it was based on Judgment and Anger, but in the time to come God shall perfect it in a different, higher level called 'righteousness'.

315. אָמַר ר״ש, אִילָנָא חַד רַבְרְבָא עִלָּאָה, תַּקִּיפָא, בֵּיהּ אִתְּזָנוּ עִלָּאִין וְתַתָּאִין. וְהוּא אִתְּחַם בִּתְרֵיסַר תְּחוּמִין, אִתְּתָקַף בְּאַרְבַּע סִטְרֵי עָלְמָא, דְּאִתְחַבְּרָן בְּדוּכְתַּיְיהוּ. שַׁבְעִין עֲנָפִין סַלְקִין בְּגַוֵּיהּ, וְאִתְּזָנוּ מִנֵּיהּ, בְּעִקַּר שָׁרְשׁוֹי יַנְיְקִין אִינּוּן סַחֲרָנֵיהּ, וְאִינּוּן עֲנָפִין דְּמִשְׁתַּכְחִין בְּאִילָנָא.

315. Rabbi Shimon said: There is a great and strong, tall supernal tree, WHICH IS ZEIR ANPIN. Those above and those below are sustained through it. And it is bordered by twelve DIAGONAL border-lines, WHICH ARE THE FOUR SFIROT - CHESED, GVURAH, TIFERET, AND MALCHUT - EACH ONE CONTAINING THREE COLUMNS. It is strengthened by the four directions of the world - WHICH ARE CHESED, GVURAH, TIFERET AND MALCHUT - that are attached to their place. And seventy branches, WHICH ARE THE SEVENTY PRINCES THAT ARE APPOINTED OVER THE SEVENTY NATIONS OF THE WORLD, rise in it and are nurtured by it. From the center of its roots they nurture from around. And they are the branches that are found in the tree.

316. כַּד מָטֵי עִדָּן שֵׁלְטָנֵיהּ דְּכָל עֲנָפָא וַעֲנָפָא, כֻּלְּהוּ בָּעָאן לְשֵׁיצָאָה כֹּלָּא גּוּפָא דְּאִילָנָא, דְּאִיהוּ עִקָּרָא דְּכֻלְּהוּ עֲנָפִין, הַהוּא דְּשָׁלִיט עָלַיְיהוּ, וְיִשְׂרָאֵל אֲחִידָן בֵּיהּ. כַּד מָטָא עָלַיְיהוּ שֵׁלְטָנוּתָא דְּהַהוּא גּוּפָא דְּאִילָנָא, חוּלָקָא דְּיִשְׂרָאֵל. בָּעֵי לְנַטְרָא לוֹן, וּלְמֵיהַב שְׁלָמָא בְּכֻלְּהוּ. וְעַל דָּא שִׁבְעִים פָּרֵי הֶחָג, לְמֵיהַב שְׁלָמָא לְשַׁבְעִין עֲנָפִין דִּבְגוֹ אִילָנָא.

316. When the time of dominion arrives for each branch, they all want to completely destroy the trunk of the tree, which is the mainstay of the branches, that rules over Yisrael who are joined with it. And when the domination of the trunk of the tree reaches them, which is the portion of Yisrael, it wants to guard them, and to arrange peace among them all. For this purpose, seventy oxen ARE OFFERED during Sukkot (the holiday of booths) to bring peace among the seventy branches in the tree, WHICH ARE THE SEVENTY PATRON ANGELS OF THE NATIONS OF THE WORLD.

317. וְעַל דָּא מִי כָמוֹכָה בָּאֵלִים יְיָ׳. מַאי בָּאֵלִים. אִילָנָא. כד״א, כִּי יֵבוֹשׁוּ מֵאֵילִים אֲשֶׁר חֲמַדְתֶּם. דְּהוּא אִילָנָא, דַּהֲווֹ פַּלְחִין לְחַד דְּפוּסָא, דְּמִתְחַקְּקִין בְּגַוֵּיהּ. וְאִקְרֵי אֵלִים אִילָנָא מִי כָמֹכָה דְּיַעֲבִיד כְּעוֹבָדָךְ וּיְרַחֵם עַל כֹּלָּא. מִי כָמֹכָה בְּכָל הַהוּא סַחֲרָנֵיהּ דְּאִילָנָא דְּאע״ג דְּאִיהוּ שַׁלְטָא, נָטִיר לְכֹלָּא, נָטִיר לְכָל שְׁאַר, וְלָא בָּעֵיָא לְמֶעְבַּד עִמְּהוֹן גְּמִירָא. מִי כָמֹכָה נֶאְדָּר בַּקֹּדֶשׁ, בְּהַהוּא חֵילָא עִלָּאָה דְּאִקְרֵי קֹדֶשׁ. נֶאְדָּר בַּקֹּדֶשׁ מַמָּשׁ, וְאִקְרֵי כֹּחַ יְיָ׳ נֹעַם יְיָ׳, וְהָא אוֹקִימְנָא מִילֵּי.

317. Pertaining to this, IT IS SAID: "Who is like You among the mighty (Heb. Elim), Hashem." What is the meaning of "Elim"? 'Tree', as is written: "For you shall be ashamed of the sacred oaks (Heb. eilim) on which you set your desires" (Yeshayah 1:29). For they worshipped an image that was engraved on this tree. "Who is like You," to do as You do and have Mercy upon all. "Who is like You," throughout the surrounding of the tree; even though He dominates, He guards everything, He guards all the rest and does not desire to destroy them completely, AS THEY WANTED TO DO WHEN THEY DOMINATED. "Who is like You, glorious in Holiness," MEANS THAT IT IS GLORIOUS with the supernal power, which is called 'Holiness'. Verily, it is glorious in Holiness, WHICH IS THE MOCHIN OF BINAH and is called "the strength of Hashem," and, "the pleasantness of Hashem." And we have hereby expounded on the words.

318. מִי כָמֹכָה בָּאֵלִים יְיָ׳. ר׳ יוֹסֵי פָּתַח רָאִיתִי אֶת כָּל הַמַּעֲשִׂים אֲשֶׁר נַעֲשׂוּ תַּחַת הַשָּׁמֶשׁ וְהִנֵּה הַכֹּל הֶבֶל וּרְעוּת רוּחַ. שְׁלֹמֹה מַלְכָּא, דְּאִסְתַּלָּק בְּחָכְמְתָא יְתֵירָא עַל כָּל בְּנֵי עָלְמָא, הֵיךְ אָמַר דְּכָל עוֹבָדִין הֶבֶל וּרְעוּת רוּחַ. יָכוֹל אַף מַעֲשֵׂה הַצְּדָקָה, וְהָא כְּתִיב וְהָיָה מַעֲשֵׂה הַצְּדָקָה שָׁלוֹם. אֶלָּא הָא אוּקְמוּהָ, כָּל הַמַּעֲשִׂים אֲשֶׁר נַעֲשׂוּ תַּחַת הַשָּׁמֶשׁ כְּתִיב. שָׁאנֵי מַעֲשֵׂה הַצְּדָקָה, דְּאִיהוּ לְעֵילָא מִן שִׁמְשָׁא.

318. "Who is like You among the mighty, Hashem." Rabbi Yosi opened the discussion with the verse: "I have seen all the works that are done under the sun; and, behold, all is vanity and a striving after wind" (Kohelet 1:14). HE ASKS: How could King Solomon, who was greater in his wisdom than all other people of the world, say that all the works are vanity and a striving after wind? Is it possible that the deed of righteousness IS ALSO VANITY AND A STRIVING AFTER WIND? Is it not written: "And the work of righteousness shall be peace" (Yeshayah 32:17)? HE ANSWERS: We have already established that it is written: "All the works that are done under the sun," but the work of righteousness is different, for it is above the sun.

319. "And, behold, all is vanity and a striving after wind." HE ASKS: What is its meaning? If, "all is vanity (Heb. hevel)," MEANS, as we established, being in the secret of Wisdom - as is said, "'Vanity of vanities', says Kohelet" (Kohelet 1:2), and these vanities are the sustenance of the upper and lower world - then what can be said of this verse here: "And, behold, all is vanity and a striving after wind?"

319. וְהִנֵּה הַכֹּל הֶבֶל וּרְעוּת רוּחַ, מַאי קָא מַיְירֵי. אִי תֵּימָא הַכֹּל הֶבֶל כְּמָה דְּאוֹקִימְנָא, דְּאִיהוּ בְּרָזָא דְּחָכְמְתָא, כד״א הֲבֵל הֲבָלִים אָמַר קֹהֶלֶת, וְאִינּוּן הֲבָלִים קִיּוּמָא דְּעָלְמָא דְּלֵעֵילָא וְתַתָּא. מַאי תֵּימָא בְּהַאי, דִּכְתִיב הָכָא, הַכֹּל הֶבֶל וּרְעוּת רוּחַ.

320. This is the way we explained it, and this is how it is. Come and behold: when deeds in the world are good, and one strives to be occupied with the service of the Holy King, the good deed that he does turns into a breath (Heb. hevel) above. And each and every breath from which a voice ascends above, becomes a defense counselor before the Holy One, blessed be He.

320. אֶלָּא הָכִי אוּקְמוּהָ, וְהָכִי הוּא. ת״ח, בְּשַׁעֲתָא דְּעוֹבְדִין מִתְכַּשְּׁרָן לְתַתָּא, וּבַר נָשׁ אִשְׁתַּדַּל בְּפוּלְחָנָא דְּמַלְכָּא קַדִּישָׁא, הַהוּא מִלָּה דְּעָבִיד, הֲבָל אִתְעָבִיד מִינֵיהּ לְעֵילָא. וְלֵית לָךְ הֲבָל, דְּלֵית לֵיהּ קָלָא, דְּסָלִיק וְאִתְעַטַּר לְעֵילָא, וְאִתְעָבִיד סַנֵּיגוֹרָא קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא.

321. All these works that a person is occupied with which are not in the service of the Holy One, blessed be He, become a breath, which goes and flies about the world. And when his soul departs, that breath rolls him through the world, like a stone in a sling, as is written: "And the souls of your enemies, them shall He sling out, as out of the hollow of a sling" (I Shmuel 25:29).

321. וְכָל אִינּוּן עוֹבְדִין דְּאִשְׁתַּדַּל בְּהוּ בַּר נָשׁ, דְּלָאו אִינּוּן פּוּלְחָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא, הַהוּא מִלָּה דְּעָבִיד, הֲבָל יִתְעָבִיד מִינֵיהּ, וְאָזְלָא וְשָׁאטַת בְּעָלְמָא. וְכַד נַפְקַת נִשְׁמָתֵיהּ דְּבַר נָשׁ, הַהוּא הֲבָל מְגַלְגְּלָא לֵיהּ בְּעָלְמָא, כְּאַבְנָא בְּקוֹסְפִיתָא, כְּמָה דִּכְתִיב, וְאֶת נֶפֶשׁ אוֹיְבֶיךָ יְקַלְּעֶנָּה בְּתוֹךְ כַּף הַקָּלַע.

322. HE ASKS: What is the meaning of "shall He sling out?" AND HE ANSWERS: That breath rolls it around in the world. Then all the things that are done and are not in the service of the Holy One, blessed be He, turn into a breath, which is the breaking of spirit, for this breaks the spirit that goes up and down and rolls throughout the world. This is what is meant by: "vanity and a striving after wind (also: 'spirit')."

322. מַאי יְקַלְּעֶנָּה. הַהוּא הֲבָל דְּמְגַלְגֵּל לֵיהּ סַחֲרָנֵיהּ בְּעָלְמָא, כְּדֵין כָּל מִלִּין דְּמִתְעַבְּדִין דְּלָאו אִינּוּן פּוּלְחָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא, הֲבָל יִתְעָבִיד מִנַּיְיהוּ, אִיהוּ תְּבִירָא דְּרוּחָא, דְּמִתְּבַר לְרוּחָא דְּסָלִיק וְנָחִית וּמִתְגַּלְגֵּל בְּעָלְמָא, הה״ד הֶבֶל וּרְעוּת רוּחַ.

323. But that thing that is in the service of his Master ascends to a level above the sun and becomes a holy breath. This is the seed that the person sows in that world. And what is it called? righteousness, as is written: "Sow for you by righteousness" (Hoshea 10:12).

323. אֲבָל הַהִיא מִלָּה דְּאִיהִי פּוּלְחָנָא דְּמָרֵיהּ דָּא סָלִיק לְעֵילָא מִן שִׁמְשָׁא, וְאִתְעָבִיד מִנֵּיהּ הֲבָל קַדִּישָׁא, וְדָא הוּא זַרְעָא דְּזָרַע בַּר נָשׁ בְּהַהוּא עָלְמָא, וּמַה שְׁמֵיהּ. צְדָקָה. דִּכְתִיב, זִרְעוּ לָכֶם לִצְדָקָה.

324. This leads the person when his soul leaves him, raises him to the place of glory above, and is present to bind him in the bundle of life. This is what is meant by: "And your righteousness shall go before you" (Yeshayah 58:8), in order to lead you and to raise you to the place that is called 'the glory of Hashem', WHICH IS MALCHUT, as it is written: "the glory of Hashem shall be your rearguard" (Ibid.).

324. הַאי מִדְּבָר לֵיהּ לְבַר נָשׁ, כַּד תִּיפּוּק נִשְׁמָתֵיהּ מִינֵיהּ, וְסַלְקָא לָהּ בְּאַתְרָא דְּכָבוֹד דְּלֵעֵילָא אִשְׁתְּכַח לְאִתְצַרְרָא בִּצְרוֹרָא דְּחַיֵּי, הה״ד וְהָלַךְ לְפָנֶיךָ צִדְקֶךָ בְּגִין לְדַבְּרָא לָךְ, לְסַלְקָא לָךְ, לַאֲתָר דְּאִקְרֵי כְּבוֹד יְיָ׳. דִּכְתִיב, כְּבוֹד יְיָ׳ יַאַסְפֶךָ.

325. כָּל אִינּוּן נִשְׁמָתִין, דְּהַהוּא הֶבֶל קַדִּישָׁא מִדְּבָר לְהוּ, הַהוּא דְּאִקְרֵי כְּבוֹד יְיָ, כָּנִישׁ לוֹן בְּגַוֵּיהּ, וְאִתְצְרִירָן בֵּיהּ. וְדָא אִקְרֵי נַיְיחָא דְּרוּחָא. אֲבָל אַחֲרָא וּרְעוּת רוּחַ אִקְרֵי. זַכָּאִין אִינּוּן צַדִּיקַיָּיא, דְּכָל עוֹבָדֵיהוֹן לְעֵילָא מִן שִׁמְשָׁא וְזַרְעִין זַרְעָא דִּצְדָקָה, לְמִזְכֵּי לוֹן לְעָלְמָא דְּאָתֵי, וְעַל דָּא כְּתִיב וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי שֶׁמֶשׁ צְדָקָה.

325. All these souls that the holy breath leads, which is called "the glory of Hashem," it gather into itself, and they are bound in it. Then there is peace of spirit. But the other BREATH THAT IS NOT THE SERVICE OF HASHEM is called "striving after wind." Blessed are the righteous, for all their actions are above the sun, NAMELY, THE SERVICE OF THE HOLY ONE, BLESSED BE HE, and they sow the seed of righteousness, so they merit in the World to Come. And about this, it is written: "But to you who fear my Name the sun of righteousness shall arise" (Malachi 3:20).

326. אָמַר רִבִּי שִׁמְעוֹן, ת"ח, בְּקַדְמִיתָא כַּד אִתְבְּנֵי בֵּי מַקְדְּשָׁא לְתַתָּא, לָא אִתְבְּנֵי אֶלָּא בְּדִינָא וְרוּגְזָא, כְּמָה דִּכְתִיב, כִּי עַל אַפִּי וְעַל חֲמָתִי וְגוֹ' בְּגִין דְּבַאֲתָר דְּדִינָא שַׁרְיָא. לְזִמְנָא דְּאָתֵי, זַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְמִבְנֵי לֵיהּ, וּלְאַתְקָנָא לֵיהּ בְּדַרְגָּא אַחֲרָא עִלָּאָה דְּאִקְרֵי צְדָקָה, דִּכְתִיב בִּצְדָקָה תִּכּוֹנָנִי. בְּגִין כַּךְ אִתְקַיָּים, וּשְׁמֵיהּ מַמָּשׁ צֶדֶק יִתְקְרֵי. מְנָלָן. דִּכְתִיב וְזֶה שְׁמוֹ אֲשֶׁר יִקְרָאוֹ יְיָ צִדְקֵנוּ.

326. Rabbi Shimon said: Come and behold. Originally, when the Holy Temple was built below, it was only based upon Judgment and Anger, as "a provocation of My anger and of My fury..." (Yirmeyah 32:31). This is because it is in the place where Judgment dwells. In the time to come, the Holy One, blessed be He, shall build and perfect it in a different, higher level called 'righteousness', WHICH IS THE PERFECTED MALCHUT, as written: "In righteousness (Heb. tzedakah) shall you be established" (Yeshayah 54:14). Therefore, it will endure AND WILL NOT BE DESTROYED AGAIN. And its actual name will be called 'righteousness (Heb. tzedek)'. How do we know? It is written, "And this is His Name whereby He shall be called, Hashem is our righteousness (Heb. tzedek)" (Yirmeyah 23:6).

25. "You did stretch out Your right hand, the earth swallowed them"
The rabbis have some difficulty with the fact that God stretched out His right hand seemingly to perform judgment, yet the right hand is of Chesed. The explanation is that He separated the right hand so that the left hand performed the acts of judgment. We are told that He has guided the righteous with His strength and His arm to His holy habitation. Rabbi Shimon speaks about the latter generation that Joshua circumcised, and in whom He revealed the holy imprint of the Name of God; everyone who is circumcised and in whom the holy marking has been revealed is called 'righteous'. Rabbi Shimon reminds us that there is no word or letter in the Torah that does not contain supernal secrets.

327. נָטִיתָ יְמִינְךָ תִּבְלָעֵמוֹ אָרֶץ. הָא אִתְּמַר, אֲרִימַת יְמִינָךְ. אָמַר רִבִּי יִצְחָק, הָא אִתְּעָרוּ בֵּיהּ חַבְרַיָּיא, דְּכָל אַפִּיק קוּדְשָׁא בְּרִיךְ הוּא לְמִצְרָאֵי מֵתִין מִתְּחוֹת מַיָּא, אָמַר לְאַרְעָא, כָּנִישׁ לוֹן בְּגַוָּוךְ, וְלָא בָּעָאת, עַד דְּאוֹשִׁיט קוּדְשָׁא בְּרִיךְ הוּא יְמִינָא לְקִבְלָהּ, וְאוּמֵי לָהּ, כְּדֵין בְּלָעַתְינוּן אַרְעָא, הה"ד תִּבְלָעֵמוֹ אָרֶץ. אָמַר ר' אֶלְעָזָר, נָטִיתָ יְמִינְךָ: לְאַפְרָשָׁא לָהּ מִשְּׂמָאלָא וּכְדֵין אִתְעֲבִיד בְּהוּ דִּינָא.

327. "You did stretch out Your right hand, the earth swallowed them" (Shemot 15:12): YET, HE WAS ASKED AGAIN, THE RIGHT ACTS WITH CHESED. AND HE ANSWERS: But we have learned THAT IT MEANS You have raised Your right hand, AND THE LEFT REMAINED ALONE AND PERFORMED ACTS OF JUDGMENT. Rabbi Yitzchak said: The friends observed that when the Holy One, blessed be He, extracted the dead Egyptians from under the water, He said to the earth: 'Gather them unto you.' It did not want to, until the Holy One, blessed be He, lifted the right hand against it and placed it under oath. Then it is written: "The earth swallowed them." Rabbi Elazar said: "You did stretch out your right hand," MEANING to separate it from the left, and Judgment was performed THROUGH THE LEFT.

328. נָחִיתָ בְּחַסְדְּךָ עַם זוּ גָּאָלְתָּ, כְּמָה דִּכְתִיב כִּי יְמִינְךָ וּזְרוֹעֲךָ וְאוֹר פָּנֶיךָ כִּי רְצִיתָם כִּי יְמִינְךָ: דָּא גְּדוּלָה. נֶהֱלַתָּ בְעָזֶךָ דָּא דִּכְתִיב וּזְרוֹעֲךָ, דָּא גְּבוּרָה. אֶל נְוֵה קָדְשֶׁךָ, דָּא דִּכְתִיב, וְאוֹר פָּנֶיךָ כִּי רְצִיתָם, דָּא צַדִּיק. וְכֻלְּהוּ מִשְׁתַּכְּחֵי בִּקְרָא.

328. "You in Your mercy led forth the people whom You have redeemed" (Shemot 15:13). This is as is written: "But Your right hand, and Your arm, and the light of Your countenance, because You did favorably accept them" (Tehilim 44:4). "But Your right hand," refers to greatness, NAMELY CHESED. "You have guided them in Your strength"; what is meant by, "and your arm," which is Gvurah. "To Your holy habitation," is what is written: "and the light of Your countenance, for You did favorably accept them." It is the Righteous, WHICH IS YESOD. And they are all present in the passage, ALL THE SIX SFIROT, BECAUSE CHESED AND GVURAH INCLUDE TIFERET, AND YESOD INCLUDES NETZACH AND HOD.

329. "Fear (Heb. eimatah) and dread shall fall upon them." HE ASKS: it is written "eimatah," but the more common form, 'eimah' should have been used. Why "eimatah"? There is not one word or letter in the Torah that does not contain high secrets. AND IF SO, what is the meaning of "eiamtah (also: 'the fear of her')?" Rabbi Shimon said: It means the terror of the Shechinah. AND IT IS LIKE THE DREAD OF HEI (EIMAT-HEI), WHICH IS THE SHECHINAH.

329. תִּפּוֹל עֲלֵיהֶם אֵימָתָה וָפַחַד. אֵימָתָה, אֵימָה מִבְּעֵי לֵיהּ, מַאי אֵימָתָה. דְּהָא לֵית לָךְ אָת אוֹ מִלָּה חֲדָא בְּאוֹרַיְיתָא, דְּלָא אִית בָּהּ רָזִין עִלָּאִין. מַאי אֵימָתָה. אָמַר רִבִּי שִׁמְעוֹן, כְּלוֹמַר דְּחִילוּ דִּשְׁכִינְתָּא.

330. Similarly, "You shall bring them (Heb. tevi'emo) in, and plant them (Heb. tita'emo) in the mountain of Your inheritance..." It should have said 'tevi'em' and 'tita'em'. Why tevi'emo (with Vav)? HE ANSWERS: The Holy Spirit is speaking about the latter generation that Joshua circumcised, and in whom He revealed the holy imprint of the Name of the Holy One, blessed be He. They were linked with the Vav, WHICH IS ZEIR ANPIN, and they were worthy to inherit the land, as is written: "Your people also shall be all Righteous: they shall inherit the land forever" (Yeshayah 60:21). Because everyone who is circumcised and in whom the holy marking has been revealed, and who observes it, is called 'righteous'. Therefore, "they shall inherit the land forever."

330. כְּהַאי גַּוְונָא, תְּבִיאֵמוֹ וְתִטָּעֵמוֹ בְּהַר נַחֲלָתְךָ וְגוֹ׳, תְּבִיאֵמוֹ וְתִטָּעֵמוֹ, תְּבִיאֵם וְתִטָּעֵם מִבְּעֵי לֵיהּ, מַאי תְּבִיאֵמוֹ. אֶלָּא רוּחָא דְּקוּדְשָׁא אָמַר, עַל אִינּוּן דָּרָא בַּתְרָאָה, דְּגָזַר יְהוֹשֻׁעַ, וְאִתְגַּלְיָא בְּהוּ גְּלוּיָא דִּרְשִׁימָא קַדִּישָׁא דִּשְׁמֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּאִלֵּין אֲחִידָן בֵּיהּ בְּו׳,וְאִלֵּין אִתְחֲזִיאוּ לְמֵירַת אַרְעָא. כְּמָה דִּכְתִיב וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ. דְּכָל מַאן דְּאִתְגְּזַר, וְאִתְגַּלְיָא בֵּיהּ רְשִׁימָא קַדִּישָׁא, וְנָטִיר לֵיהּ, אִקְרֵי צַדִּיק, בְּגִין, כַּךְ, לְעוֹלָם יִירְשׁוּ אָרֶץ.

331. Therefore "tevi'emo" is spelled with an extra Vav, WHICH MEANS that You will bring those attached to the Vav. "And plant them," as is said, "the branch of My planting, the work of My hands, that I may be glorified" (Ibid.), those that are connected to the Vav, THAT IS ZEIR ANPIN. And is the allusion to those latter ones, IN THE TIMES OF JOSHUA. There is no word or small letter in the Torah that does not contain supernal secrets and holy reasons. Blessed is the portion of those who are familiar with them.

331. וְע״ד תְּבִיאֵמוֹ, ו׳ יְתֵירָה, תְּבִיאֵמוֹ לְאִינּוּן דַּאֲחִידָן בְּו׳. וְתִטָּעֵמוֹ כד״א נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר. לְאִינּוּן דַּאֲחִידָן בְּו׳, וּלְאִינּוּן בַּתְרָאֵי, אִתְּעַר מִלָּה. וְלֵית לָךְ מִלָּה בְּאוֹרַיְיתָא, אוֹ אָת זְעֵירָא בְּאוֹרַיְיתָא, דְּלֵית בָּהּ רָזִין עִלָּאִין, וְטַעֲמִין קַדִּישִׁין, זַכָּאָה חוּלָקֵהוֹן דְּיַדְעִין בְּהוּ.

26. Building the lower Temple

We hear that it is a commandment to build the lower Temple similar to the Temple of above, and that the Temple must have windows in it. One must not pray in the field because an edifice is required to bring down the Shechinah to the human beings. Isaac prayed in the field, but he was one of the Patriarchs, so he was different.

Ra'aya Meheimna (the Faithful Shepherd).

332. It is a commandment to build the lower Temple similar to the Temple of above, as is written: "In the place, Hashem, which You have made for You to dwell in" (Shemot 15:17), because it is necessary to build a Temple below, to say a prayer in it every day, and to serve the Holy One, blessed be He, because prayer is called 'service'.

רעיא מהימנא

332. פִּקּוּדָא לְמִבְנֵי מַקְדְּשָׁא לְתַתָּא, כְּגַוְונָא דְּבֵי מַקְדְּשָׁא דִּלְעֵילָא, כד״א, מָכוֹן לְשִׁבְתְּךָ פָּעַלְתָּ יְיָ׳. דְּאִצְטְרִיךְ לְמִבְנֵי בֵּי מַקְדְּשָׁא לְתַתָּא, וּלְצַלָּאָה בְּגַוֵּיהּ צְלוֹתָא בְּכָל יוֹמָא, לְמִפְלַח לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, דְּהָא צְלוֹתָא אִקְרֵי עֲבוֹדָה.

333. It is necessary to build that particular synagogue with great beauty and to outfit it with all its necessities and improvements, because the synagogue below corresponds to the synagogue above.

333. וְהַהוּא בֵּי כְּנִשְׁתָּא, אִצְטְרִיךְ לְמִבְנֵי לֵיהּ בִּשְׁפִירוּ סַגְיָא, וּלְאַתְקָנָא לֵיהּ בְּכָל תִּקּוּנִין, דְּהָא בֵּי כְּנִשְׁתָּא דִּלְתַתָּא, קַיְימָא לְקָבֵל בֵּי כְּנִשְׁתָּא דִּלְעֵילָא.

334. בֵּית מִקְדָּשׁ לְתַתָּא, אִיהוּ קָאֵים כְּגַוְונָא דְּבֵית הַמִּקְדָּשׁ דִּלְעֵילָא, דְּקָאֵים דָּא לְקָבֵל דָּא. וְהַהוּא בֵּי מַקְדְּשָׁא, כָּל תִּקּוּנוֹי, וְכָל פּוּלְחָנוֹי, וְכָל אִינּוּן מָאנִין, וְשַׁמָּשִׁין, כֻּלְּהוּ אִינּוּן כְּגַוְונָא דִּלְעֵילָא. מִשְׁכְּנָא דְּקָא עָבֵד מֹשֶׁה בְּמִדְבָּרָא, כֹּלָּא הֲוָה כְּגַוְונָא דִּלְעֵילָא.

334. The Temple below stands similar to the Temple above, for the one corresponds to the other. All the improvements and all the services and all the vessels and the accessory instruments of that Temple are all similar to above. The Tabernacle that Moses erected in the wilderness was a similar reflection of the one above.

335. בֵּי מַקְדְּשָׁא דְּבָנָא שְׁלֹמֹה מַלְכָּא, הוּא בֵּי נַיְיחָא כְּגַוְונָא עִלָּאָה, בְּכָל אִינּוּן תִּקּוּנִין, לְמֶהֱוֵי בְּתִקּוּנָא דִּלְעֵילָא, בֵּי נַיְיחָא וְאַחֲסַנְתָּא. הָכִי בֵּי כְּנִשְׁתָּא, אִצְטְרִיךְ בְּכָל תִּקּוּנֵי שַׁפִּירוּ, לְמֶהֱוֵי כְּגַוְונָא עִלָּאָה, לְמֶהֱוֵי בֵּית צְלוֹתָא, לְאַתְקָנָא תִּקּוּנִין בִּצְלוֹתָא, כְּמָה דְּאוּקְמוּהָ.

335. The Temple that King Solomon built is a house of rest, similar to the one above in all ITS particulars, with all its supernal perfection, completed to become the house of rest and inheritance. Similarly, a synagogue must have all the accruements of beauty like the supernal one above to be a house of prayer, in which corrections are made through prayer, as has been explained.

336. וְהַהוּא בֵּי מַקְדְּשָׁא דְּלֵיהֱוֵי בֵּיהּ חַלּוֹנוֹת, דִּכְתִיב וְכִוּוּן פְּתִיחָן. כְּגַוְונָא דִּלְעֵילָא, וְע"ד מַשְׁגִּיחַ מִן הַחַלּוֹנוֹת מֵצִיץ מִן הַחֲרַכִּים. וְאִי תֵּימָא אֲפִילּוּ בְּחַקְלָא, בְּגִין דְּרוּחָא לֶהֱוֵי סָלִיק. לָאו הָכִי, דְּהָא אֲנָן צְרִיכִין בַּיִת וְלֵיכָא. לְאִשְׁתַּכְּחָא בַּיִת לְתַתָּא, כְּגַוְונָא דְּבַיִת עִלָּאָה, לְנַחְתָּא דִּיוּרָא עִלָּאָה לְדִיוּרָא תַּתָּאָה.

336. And that Temple MUST have windows in it, as is written, "and open windows" (Daniel 6:11), similar to above. Of this it is written: "He looks in at the windows; He peers through the lattice" (Shir Hashirim 2:9). If you ask whether IT IS PERMITTED TO PRAY in the field, because a spirit can ascend there, it is not so, because we need an edifice, and there is not any. It is necessary to establish an edifice below, similar to the edifice above, WHICH IS MALCHUT, to bring down the supernal dweller, WHICH IS THE SHECHINAH, to the inhabitants of below, HUMAN BEINGS.

337. וְתוּ דְּהַהוּא צְלוֹתָא, וְהַהוּא רוּחָא, אִצְטְרִיךְ לְסַלְקָא, וּלְנָפְקָא מִגּוֹ עָאקוּ, בְּאֹרַח מֵישָׁר, לְקָבֵל יְרוּשָׁלֵם. וְעַל דָּא כְּתִיב, מִן הַמֵּצַר קָרָאתִי יָהּ, דְּאִצְטְרִיךְ אֲתָר דְּחִיק בְּעָאקוּ, לְשַׁדְּרָא בְּגַוֵּיהּ הַהוּא רוּחָא, דְּלָא יִסְטֵי לִימִינָא וְלִשְׂמָאלָא. וּבְחַקְלָא לָא יָכִיל קָלָא לְשַׁדְּרָא לֵיהּ הָכִי, דְּהָא כְּגַוְונָא דָּא קָלָא דְּשׁוֹפָר, אִתְדַּחְיָיא לְבַר בְּאֹרַח מֵישָׁר, מִגּוֹ אֲתָר דְּחִיק, וְאָזִיל וּבְקַע רְקִיעִין, וְסָלִיק בִּסְלִיקוּ, לְאַתְעָרָא רוּחָא לְעֵילָא.

337. Also, that prayer and that spirit should ascend and exit from the narrow strait in a straight path towards Jerusalem. About this is written: "Out of my distress (lit. 'from the narrow strait') I called upon Yah" (Tehilim 118:5). For it is necessary to have a place that is narrow and tight to cast into it that spirit, so that it should not turn to the right or to left. But in a field the voice can not be projected to Him in this way. Similar to this is the sound of the Shofar that is projected outward in a smooth, straight way from a narrow place, and it goes and splits firmaments, and ascends upwards to stimulate the spirit of above.

338. וְאִי תֵּימָא, הָא כְּתִיב, וַיֵּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה. שְׁאנֵי יִצְחָק, דִּמְלָה אַחֲרָא הֲוָה בֵּיהּ, מַה דְּלָא הֲוָה בְּכָל עָלְמָא. וְתוּ דְּהַאי קְרָא לָאו לְהָכִי אָתָא, דְּוַדַּאי בַּשָּׂדֶה אַחֵר לָא הֲוָה מְצַלֵּי וְהָא אוֹקִימְנָא.

(ע"כ רעיא מהימנא)

338. And you may ask: is it not written, "And Isaac went out to meditate in the field?" (Beresheet 24:63). SO WE SEE THAT PRAYING TAKES PLACE EVEN IN THE FIELD. AND HE ANSWERS: Isaac was different, for he had something else that the rest of the world did not have. HE WAS ONE OF THE PATRIARCHS. And also this verse did not come for this purpose, TO PERMIT PRAYING IN THE FIELD. For certainly, in a different field he would not have been praying, as we have already explained THAT THIS FIELD WAS THE FIELD THAT ABRAHAM HAD PURCHASED.
(End of Ra'aya Meheimna)
Rabbi Aba speaks of a song that is composed of 22 holy engraved letters and ten sayings, and which is imprinted on the Holy name. Rabbi Shimon says that while the children of Yisrael were standing by the sea and singing, God appeared to them with all his Chariots and hosts; every one of them saw what the other prophets of the world did not. All of them sang the same song simultaneously and in rhythm, and the Holy Spirit was in their mouths. It is obvious that they all perceived the supernal Wisdom at that time. When the song was over the children of Yisrael did not want to leave because of their great longing to perceive God, until Moses showed them the radiant shine of the glory of the Holy One, blessed be He in the

wilderness. Thus it is called "the wilderness of Shur (lit 'observe')."

339. We have learned that Rabbi Aba said: Blessed is the portion of those who merit to sing this song in this world and merit to say it in the World to Come. This song is composed of 22 holy engraved letters and with ten sayings, and it is all imprinted on the Holy Name, and it is all the perfection of the Holy Name. And we have made observations about these things.

339. תַּנְיָא אָמַר רִבִּי אַבָּא, זַכָּאָה חוּלָקֵהוֹן, דְּאִינּוּן דְּזַכָּאן לְמֵימַר שִׁירְתָּא דָּא בְּהַאי עָלְמָא, דְּזַכָּאן לְמֵימַר לָהּ בְּעָלְמָא דְּאָתֵי. וְשִׁירְתָּא דָּא, אִתְּבְנֵי בְּעֶשְׂרִין וּתְרֵין אַתְוָון קַדִּישִׁין גְּלִיפָן, וּבְעֶשֶׂר אֲמִירָן, וְכֹלָּא אִתְרְשִׁים בִּשְׁמָא קַדִּישָׁא, וְכֹלָּא שְׁלִימוּתָא דִּשְׁמָא קַדִּישָׁא, וְהָא אִתְּעַרְנָא מִלֵּי.

340. Rabbi Shimon said: At the moment that Yisrael were standing by the sea and singing songs, the Holy One, blessed be He, appeared to them with all His Chariots and hosts, in order that they should know their King who had done for them all these miracles and mighty acts. Each and every one knew and noticed what the other prophets of the world did not know or notice.

340. א"ר שִׁמְעוֹן, בְּהַהִיא שַׁעֲתָא דַּהֲווֹ קַיְּימִין יִשְׂרָאֵל עַל יַמָּא, וַהֲווֹ אַמְרֵי שִׁירְתָּא, אִתְגְּלֵי קוּדְשָׁא בְּרִיךְ הוּא עָלַיְיהוּ, וְכָל רְתִיכוֹי וְחֵילוֹי, בְּגִין דִּינְדְּעוּן לְמַלְכֵּיהוֹן, דְּעָבֵד לוֹן כָּל אִינּוּן נִסִּין וּגְבוּרָאן, וְכָל חַד וְחַד יָדַע וְאִסְתַּכַּל, מַה דְּלָא יָדְעוּ וְאִסְתַּכְּלוּ שְׁאַר נְבִיאֵי עָלְמָא.

341. For if you say that they had no knowledge and did not attain supernal Wisdom, then from this song you can see that they all beheld Wisdom, and knew those things they recited. For if not, how could they all say the same words without varying one from another? Whatever this one said, the other one said, and one word was not said before the other, but rather they all said them in the same rhythm. And the Holy Spirit was in the mouth of each and every one, and the words were all enunciated as though they were emitted from one mouth. Most certainly, they all noticed and perceived the supernal Wisdom, and were familiarized with these lofty particulars, and the Holy Spirit was in the mouth of each and every one.

341. דְּאִי תֵּימָא דְּלָא יָדְעִין וְלָא אִדְבָּקוּ חָכְמְתָא עִלָּאָה, מִן שִׁירְתָּא דָּא תֶּחֱמֵי, דְּכֻלְּהוּ בְּחָכְמְתָא אִסְתַּכְּלוּ, וְיָדְעוּ מִלִּין וְאָמְרוּ. דְּאִי לָאו הָכִי, אֵיךְ אָמְרוּ כֻּלְּהוּ מִלִּין אֲחִידָן, דְּלָא סָטוּ אִלֵּין מֵאִלֵּין, וּמַה דְּאָמַר דָּא, אָמַר דָּא, וְלָא אַקְדִּים מִלָּה דָּא, לְמִלָּה דָּא, אֶלָּא כֻּלְּהוּ בְּשִׁקּוּלָא חֲדָא, וְרוּחָא דְּקוּדְשָׁא בְּפוּמָא דְּכָל חַד וְחַד, וּמִלִּין אִתְּמָרוּ כֻּלְּהוּ כְּאִלּוּ נָפְקִין מִפּוּמָא חַד. אֶלָּא וַדַּאי כּוּלְּהוּ בְּחָכְמְתָא עִלָּאָה אִסְתַּכְּלוּ, וְיָדְעוּ מִילִין עִלָּאִין, וְרוּחָא דְּקוּדְשָׁא בְּפוּם כָּל חַד וְחַד.

342. Even those in their mothers' wombs were saying the song all as one. They all saw that which even the prophet Ezekiel did not see, and they therefore watched, as though they saw eye to eye. When they concluded the words, they all bore fragrance on their own, and yearned to conceive and perceive, and did not want to travel from there, so great was their desire.

342. וַאֲפִילּוּ אִינּוּן דִּבְמֵעֵי אִמְּהוֹן, הֲווֹ אַמְרֵי שִׁירְתָּא כֻּלְּהוּ כַּחֲדָא, וַהֲווֹ חָמָאן כֻּלְּהוּ, מַה דְּלָא חָמָא יְחֶזְקֵאל נְבִיאָה. וְעַל כַּךְ הֲווֹ כֻּלְּהוּ מִסְתַּכְּלֵי, כְּאִלּוּ חָמָאן עֵינָא בְּעֵינָא. וְכַד סִיְּימוּ מִלִּין, כֻּלְּהוּ מִתְבַּסְּמָאן בְּנַפְשַׁיְיהוּ, וְתָאֲבוֹן לְמֵחֱמֵי וּלְאִסְתַּכְּלָא, וְלָא הֲווֹ בָּעָאן לְנַטְלָא מִתַּמָּן, מִסִּגִּיאוּת תִּיאוּבְתָּא.

343. At that moment, Moses said to the Holy One, blessed be He: 'Your children, because of their great longing to perceive You, do not want to travel from the sea.' What did the Holy One, blessed be He, do? He concealed His glory out of the wilderness, and there He appeared yet did not appear. Moses said to Yisrael: 'Many times have I said that you should travel from there, but you did not want to until I showed you the splendor of the glory of the Holy One, blessed be He, in the wilderness.' They were immediately desirous.

343. בְּהַהִיא שַׁעֲתָא, אָמַר מֹשֶׁה לְקוּדְשָׁא בְּרִיךְ הוּא, בָּנַיְיךָ מִסִّגִּיאוּת תִּיאוּבְתָּא לְאִסְתַּכְּלָא בָךְ, לָא בָּעָאן לְנַטְלָא מִן יַמָּא. מַה עָבֵד קוּדְשָׁא בְּרִיךְ הוּא, אַסְתִּים יְקָרֵיהּ לְבַר לְמַדְבְּרָא, וְתַמָּן אִתְגְּלֵי וְלָא אִתְגְּלֵי. אָמַר לוֹן מֹשֶׁה לְיִשְׂרָאֵל, כַּמָּה זִמְנִין אֲמֵינָא לְנַטְלָא מִתַּמָּן, וְלָא בָּעִיתוּן, עַד דִּי אַחֲזֵי לוֹן זִיוָא יְקָרָא דְּקוּדְשָׁא בְּרִיךְ הוּא בְּמַדְבְּרָא, וּמִיַּד הֲווֹ תָּאֲבִין.

344. וְלָא נַטְלוּ, עַד דְּאָחִיד בְּהוּ מֹשֶׁה וְאַחְמֵי לוֹן זִיוָא יְקָרָא דְּקב״ה בְּמַדְבְּרָא, כְּדֵין מִסְּגִיאוּת תִּיאוּבְתָּא וּרְעוּתָא לְאִסְתַּכְּלָא, אַנְטִיל לוֹן מֹשֶׁה, הה״ד וַיַּסַּע מֹשֶׁה אֶת יִשְׂרָאֵל מִיַּם סוּף וַיֵּצְאוּ אֶל מִדְבַּר שׁוּר. מַאי מִדְבַּר שׁוּר. מַדְבְּרָא, דַּהֲווֹ בְּעָאן לְאִסְתַּכְּלָא בֵּיהּ, זִיוָא יְקָרָא דְּמַלְכָּא קַדִּישָׁא, וְעַל דָּא אִקְרֵי מִדְבַּר שׁוּר: אִסְתַּכְּלוּתָא שָׁם.

344. But they did not travel until Moses grasped them and showed them the radiant shine of the glory of the Holy One, blessed be He, in the wilderness. Then, because of great longing and desire to perceive, Moses caused them to travel. This is what is meant by: "So Moses brought Yisrael from the Sea of Suf, and they went out into the wilderness of Shur" (Shemot 15:22). What is the meaning of "the wilderness of Shur"? This was the desert where they wanted to perceive and gaze upon the precious splendor of the Holy King. Therefore, it is called "the wilderness of Shur (lit. 'observe')," WHICH MEANS there is gazing there.

27. "And found no water"

And they marched three days in the wilderness, and found no water; water means the Torah, which had not yet been given to them. Rabbi Elazar says that is true, and that Torah is the Holy One, blessed be He. When they came to the bitter water of Marah, Hashem showed him a tree; the tree means Torah, and it means the Holy One, blessed be He. It was when they arrived at Marah that they entered fully into the Covenant with God, where He made for them a statute and an ordinance.

345. וַיֵּלְכוּ שְׁלֹשֶׁת יָמִים בַּמִּדְבָּר וְלֹא מָצְאוּ מָיִם. וְאֵין מַיִם אֶלָּא תּוֹרָה, שֶׁנֶּאֱמַר הוֹי כָּל צָמֵא לְכוּ לַמַּיִם. אָמַר רִבִּי יֵיסָא, וְכִי מַאן יָהַב לְהוּ אוֹרַיְיתָא הָכָא, וְהָא עַד כְּעַן לָא אִתְיְהִיבַת לוֹן אוֹרַיְיתָא.

345. "And they marched three days in the wilderness, and found no water" (Shemot 15:22). Water means nothing if not the Torah, as is written, "Ho, everyone that thirsts, come to the water" (Yeshayah 55:1). Rabbi Yisa said: And who gave them Torah here? For until now the Torah was not yet given to them.

346. אָמַר רִבִּי אֶלְעָזָר, אִינּוּן נָפְקוּ לְמַדְבְּרָא לְאִסְתַּכְּלָא, קוּדְשָׁא בְּרִיךְ הוּא נָטַל זִיוָא יְקָרָא דִּילֵיהּ מִתַּמָּן, וְאִינּוּן אָזְלוּ לְאִסְתַּכְּלָא בֵּיהּ, וְלָא אַשְׁכְּחוּהוּ. וְאוֹלִיפְנָא דְּקוּדְשָׁא בְּרִיךְ הוּאתּוֹרָה אִקְרֵי, וְאֵין מַיִם אֶלָּא תּוֹרָה, וְאֵין תּוֹרָה אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא.

346. Rabbi Elazar said: They went out into the wilderness to gaze and perceive, but the Holy One, blessed be He, removed His precious splendor from there. They went in order to conceive Him, but did not find Him. We have learned that the Holy One, blessed be He, is called 'Torah'. Therefore, water is Torah, and Torah is the Holy One, blessed be He.

347. אָמַר רִבִּי שִׁמְעוֹן, עַד דַּהֲווֹ אַזְלֵי בְּמַדְבְּרָא, אִתְגְּלֵי עָלַיְיהוּ רְשׁוּתָא אַחֲרָא, דְּשָׁאַר עַמִּין, הַהוּא דְּשָׁלִיט בְּמַדְבְּרָא, וְאִעֲרָעוּ בְּהוּ תַּמָּן. חָמוּ יִשְׂרָאֵל, דְּלָא הֲוָה הַהוּא זִיוָא יְקָרָא דְּמַלְכֵּיהוֹן, הֲדָא הוּא דִּכְתִיב, וַיָּבֹאוּ מָרָתָה וְלֹא יָכְלוּ לִשְׁתּוֹת מַיִם מִמָּרָה. מ״ט. כִּי מָרִים הֵם, לָא אִתְבְּסָם נַפְשַׁיְיהוּ כְּקַדְמִיתָא. וְלֹא עוֹד אֶלָּא דְּאָתֵי לְקַטְרְגָא עָלַיְיהוּ.

347. Rabbi Shimon said: While they were still traveling in the wilderness, a different government of the other nations, appeared to them, namely, that one which dominates the wilderness, and it met them there. Then Yisrael saw that it was not the precious splendor of their King. This is what is meant by, "And when they came to Marah, they could not drink the waters of Marah" (Shemot 15:28). Why? "For they were bitter." Their souls were not gratified, as before. And even more, he had come to accuse them.

348. מַה כְּתִיב, וַיִּצְעַק אֶל יְיָ׳ וַיּוֹרֵהוּ יְיָ׳ עֵץ, וְאֵין עֵץ אֶלָּא תּוֹרָה, דִּכְתִיב עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ. וְאֵין תּוֹרָה, אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא. רִבִּי אַבָּא אָמַר, אֵין עֵץ אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא, דִּכְתִיב כִּי הָאָדָם עֵץ הַשָּׂדֶה, עֵץ הַשָּׂדֶה וַדַּאי, דָּא עֵץ שָׂדֶה דְּתַפּוּחִין קַדִּישִׁין. וְכַד אִתְגְּלֵי זִיו יְקָרָא דְּמַלְכֵּהוֹן עָלַיְיהוּ, כְּדֵין וַיַּשְׁלֵךְ אֶל הַמַּיִם וַיִּמְתְּקוּ הַמָּיִם. מַאי וַיִּמְתְּקוּ הַמָּיִם. דְּקַטֵּיגוֹרָא אִתְעֲבִיד סַנֵּיגוֹרָא.

348. It is written: "And he cried to Hashem, and Hashem showed him a tree" (Ibid. 25). A "tree" means only Torah, as is written: "She is a Tree of Life to those who lay hold on her" (Mishlei 3:18). And Torah means the Holy One, blessed be He. Rabbi Aba said: "Tree" means the Holy One, blessed be He, as is written: "For a man is the tree of the field" (Devarim 20:19). The "tree of the field," assuredly is the Tree of the Field of the Holy Apples, MEANING THIS FIELD IS MALCHUT. "THE TREE OF THE FIELD" REFERS TO ZEIR ANPIN, HER HUSBAND. And when the splendor of the glory of the King appeared over them, then, "when he had cast into the waters, the waters were made sweet" (Shemot 15:25). What is the meaning of, "and the waters were made sweet"? It means that the Accuser has become an advocate.

349. Rabbi Aba said: Come and behold. When Yisrael first entered into the Covenant of the Holy One, blessed be He, they did not enter properly. Why? Because they circumcised but did not uncover, thus the holy sign was not revealed. But when they arrived here, TO MARAH, it is written: "There He made for them a statue and an ordinance" (Shemot 15:25), WHICH MEANS that Yisrael entered into the two holy parts, MALCHUT AND YESOD, WHICH THEY MERITED BY THE CIRCUMCISION AND MEMBRANE UNCOVERING. In that revealing, in which their sign was uncovered and revealed, they were called 'a statute and an ordinance'. Statute (Heb. chok) IS MALCHUT, as is written: "And gives food to her household, and a portion (Heb. chok) to her maidens" (Mishlei 31:15). IT ENCOMPASSES MALCHUT AND ALLUDES TO CIRCUMCISION. "Ordinance" as is written: "An ordinance of Elohim of Jacob" (Tehilim 81:5). THIS IS YESOD, ALLUDING TO MOCHIN THAT ARE REVEALED THROUGH THE MEMBRANE UNCOVERING THAT IS CALLED 'ORDINANCE'. "And there He tested them," namely with His holy sign. SINCE IT IS A STATUTE, IT CAN BE TESTED, as is written: "For this is a statute for Yisrael." Rabbi Yiba Saba (the elder) said in his book: It refers to that holy staff, REGARDING WHICH IS SAID, "AND HASHEM SHOWED HIM A TREE."

349. אָמַר רִבִּי אַבָּא, תָּא חֲזֵי בְּקַדְמֵיתָא כַּד עָאלוּ יִשְׂרָאֵל בְּקַיְימָא דְּקוּדְשָׁא בְּרִיךְ הוּא, לָא עָאלוּ כַּדְקָא יֵאוֹת. מַאי טַעְמָא. בְּגִין דְּאִתְגְּזָרוּ וְלָא אִתְפְּרָעוּ, וְלָא אִתְגַּלְיָיא רְשִׁימָא קַדִּישָׁא. כֵּיוָן דְּמָטוּ הָכָא, מַה כְּתִיב, שָׂם שָׂם לוֹ חֹק וּמִשְׁפָּט. תַּמָּן עָאלוּ יִשְׂרָאֵל בִּתְרֵין חוּלָקִין קַדִּישִׁין, בְּהַהוּא גִּלּוּיָא דְּאִתְגַּלְיָא רְשִׁימָא דִּלְהוֹן, וְאִקְרוּן חֹק וּמִשְׁפָּט. חֹק: כְּמָה דְּאַתְּ אָמַר וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרוֹתֶיהָ. וּמִשְׁפָּט: כְּמָה דְּאִתְּמַר מִשְׁפַּט לֵאלֹהֵי יַעֲקֹב. וְשָׁם נִסָּהוּ, בְּהַהוּא אָת קַדִּישָׁא. כד"א, כִּי חֹק לְיִשְׂרָאֵל הוּא. בְּסִפְרָא דְּרַב יֵיבָא סָבָא, אָמַר מִלָּה עַל הַהוּא חוּטְרָא קַדִּישָׁא.

28. "And He said, 'If you will diligently hearken to voice of Hashem'"
When they attained the Covenant, the children of Yisrael attained Malchut, Yesod, Netzach and Hod, and therefore reached the Holy King, Tiferet. We learn of the proper circumcision and uncovering and the holy anointing oil that allow the circumcised to bond with the Holy King. The text speaks of the protection for the holy mark for four things. The children of Yisrael merit welcoming the Shechinah through guarding against the impurity of menstruation. We hear of the protection of the Righteous, protection from the maidservant, protection from a heathen woman and protection from a harlot. We read that God did not want to give the children of Yisrael the Torah until they were close to Him, and He achieved this closeness by the Covenant of circumcision.

350. "And he said, 'If you will diligently hearken to voice of Hashem your Elohim'"(Shemot 15:26) What is the meaning of, "And He said"? It does not say who said this. Rather the Holy One, blessed be He, said this. Rabbi Chizkiyah said: We derive meaning from one vague saying to another. For it is written, "And He said to Moses, 'Come up to Hashem'" (Shemot 24:1). AND THERE IT REFERS TO MALCHUT, FOR IF IT WAS THE HOLY ONE, BLESSED BE HE, IT SHOULD HAVE SAID, "COME UP TO ME." HERE ALSO, IT MEANS MALCHUT.

350. וַיֹּאמֶר אִם שָׁמוֹעַ תִּשְׁמַע לְקוֹל יְיָ׳ אֱלֹהֶיךָ. וַיֹּאמֶר, מַאי וַיֹּאמֶר. לָא כְּתִיב מַאן קָאָמַר דָּא. אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא אָמַר. רִבִּי חִזְקִיָּה אָמַר, שַׁמְעִינָן אֲמִירָה סְתָם, מֵאֲמִירָה סְתָם. דִּכְתִיב וְאֶל מֹשֶׁה אָמַר עֲלֵה אֶל יְיָ׳. אָמַר, לָא כְּתִיב מַאן קָאָמַר. אוּף הָכָא וַיֹּאמֶר סְתָם, וְלָא כְּתִיב מַאן קָאָמַר.

351. Rabbi Yosi said: It is understood from the PREVIOUS verse, "And he cried to Hashem, and Hashem showed him a tree." From this we derive THE MEANING OF, "And He said," for it is understood who said this, NAMELY, THE HOLY ONE, BLESSED BE HE. 'To the voice of Hashem your Elohim,' or 'to my voice' should have been said. HE ANSWERS: THE meaning is this voice into which they had entered THROUGH CIRCUMCISION, WHICH IS THE VOICE OF MALCHUT. THEREFORE, IT DOES NOT SAY 'TO MY VOICE'.

351. אָמַר רִבִּי יוֹסֵי, מַשְׁמַע דִּכְתִיב, וַיִּצְעַק אֶל יְיָ׳ וַיּוֹרֵהוּ יְיָ׳ עֵץ, מֵהָכָא מַשְׁמַע וַיֹּאמֶר, וּמַשְׁמַע מַאן אָמַר מִלָּה. לְקוֹל יְיָ׳ אֱלֹהֶיךָ, לְקוֹלִי מִבָּעֵי לֵיהּ. אֶלָּא לְהַהוּא קוֹל דְּעָאלוּ בֵּיהּ.

352. Rabbi Aba said: After the holy sign was revealed in them, they attained two holy parts, as we learned, WHICH ARE YESOD AND MALCHUT. THROUGH CIRCUMCISION THEY MERITED MALCHUT, AND THROUGH THE MEMBRANE UNCOVERING, YESOD. As soon as they attained these two, they also attained these other two parts, WHICH ARE NETZACH AND HOD, because when they are elevated by NETZACH AND HOD, they will join with YESOD AND MALCHUT, and the blessings THAT YESOD WILL CAUSE TO FLOW TO MALCHUT will not be withheld. Therefore, they will reach through these up to the Holy King, WHICH IS ZEIR ANPIN.

352. אָמַר רִבִּי אַבָּא, בָּתַר דְּאִתְגַּלְיָא בְּהוּ רְשִׁימָא קַדִּישָׁא, עָאלוּ בִּתְרֵין חוּלָקִין קַדִּישִׁין, כְּמָה דְּאִתְּמַר, וְכֵיוָן דְּעָאלוּ בְּאִלֵּין תְּרֵין, עָאלוּ בְּאִלֵּין תְּרֵין חוּלָקִין אַחֲרָנִין, דְּכַד יִסְתַּלְּקוּן בְּאִלֵּין תְּרֵין אַחֲרָנִין, יִתְחַבְּרוּן בְּאִלֵּין, וְלָא מִמַּנְעֵי בִּרְכָאן, וּבג"כ, בְּאִלֵּין מָטוּ בִּרְכָאן, עַד מַלְכָּא קַדִּישָׁא.

353. And from the placement of the verse is the subject understood. For it is written: "And He said, 'If you will diligently hearken'." "And He said" refers to the Holy King. And what did He say? "If you hearken diligently to the voice of Hashem your Elohim"; it is as written: "For Hashem your Elohim is a consuming fire" (Devarim 4:24), which is the Congregation of Yisrael, NAMELY MALCHUT. "And will do that which is right in His sight" refers to the righteous, WHO IS CALLED 'RIGHT'; "and give ear to His commandments," refers to Netzach; and "keep all His statutes," refers to Hod. Since they have attained these - MALCHUT, YESOD, NETZACH AND HOD - they have reached the Holy King, WHO IS TIFERET, WHOSE PLACE IS AFTER NETZACH. THEREFORE, what is written afterwards? "I will put none of these diseases upon you, which I have brought upon Egypt; for I am Hashem that heals you." "For I am Hashem," refers to the Holy One, blessed be He, WHO IS TIFERET.

353. וּמֵאַתְרֵיהּ דִּקְרָא אִשְׁתְּמַע מִלָּה, דִּכְתִיב, וַיֹּאמֶר אִם שָׁמוֹעַ תִּשְׁמַע. וַיֹּאמֶר: דָּא מַלְכָּא קַדִּישָׁא. וּמַאי קָאָמַר, אִם שָׁמוֹעַ תִּשְׁמַע לְקוֹל יְיָ׳ אֱלֹהֶיךָ, כד״א כִּי יְיָ׳ אֱלֹהֶיךָ אֵשׁ אוֹכְלָה הוּא, דָּא כְּנֶסֶת יִשְׂרָאֵל. וְהַיָּשָׁר בְּעֵינָיו תַּעֲשֶׂה: דָּא צַדִּיק. וְהַאֲזַנְתָּ לְמִצְוֹתָיו: דָּא נֶצַח. וְשָׁמַרְתָּ כָּל חֻקָּיו: דָּא הוֹד. כֵּיוָן דְּעָאלוּ בְּאִלֵּין, הָא מָטוּ לְמַלְכָּא קַדִּישָׁא. לְבָתַר מַה כְּתִיב, כָּל הַמַּחֲלָה אֲשֶׁר שַׂמְתִּי בְּמִצְרַיִם לֹא אָשִׂים עָלֶיךָ כִּי אֲנִי יְיָ׳ רוֹפְאֶךָ. כִּי אֲנִי יְיָ׳: דָּא מַלְכָּא קַדִּישָׁא.

354. It is understood that whoever guards this holy sign, WHICH IS CIRCUMCISION, ascends from it unto the Supernal Holy King. HE ASKS: What is understood from these words? AND HE ANSWERS: It is understood that these two, NETZACH AND HOD, in which the seed accumulates FOR BLESSING, and the holy anointing oil that is poured over the head of the male organ, WHICH IS YESOD, combine together. And the Supernal King, TIFERET, is over them and they connect with Him. Therefore, whoever enters these two, YESOD AND MALCHUT, BY MEANS OF CIRCUMCISION AND UNCOVERING, and guards them, is connected to two others, NETZACH AND HOD, and enters them, and then reaches the Holy King, WHICH IS TIFERET.

354. אִשְׁתְּמַע, דְּכָל מַאן דְּנָטִיר לְהַאי רְשִׁימָא קַדִּישָׁא, מִנֵּיהּ סָלִיק עַד מַלְכָּא קַדִּישָׁא עִלָּאָה. מַאי מַשְׁמַע. מַשְׁמַע אִינּוּן תְּרֵין, דְּאִתְכְּנַשׁ בְּהוּ זַרְעָא, וּמְשַׁח רְבוּת קוּדְשָׁא, דְּשַׁדְיָין לֵיהּ בְּפוּם אָמָה, אִתְקַשָּׁרוּ כַּחֲדָא, וּמַלְכָּא עִלָּאָה עָלַיְיהוּ, וְאִתְקַשָּׁרוּ בֵּיהּ. וְעַל כַּךְ, מַאן דְּעָאל בְּאִלֵּין תְּרֵין, וְנָטִיר לוֹן, אִתְקְשָׁר בִּתְרֵין אַחֲרָנִין, וְעָאל בְּהוּ, וּכְדֵין מָטֵי לְמַלְכָּא קַדִּישָׁא.

355. Rabbi Yitzchak said: Most certainly, one who merits the Righteous, WHICH IS YESOD, merits Netzach and Hod, BECAUSE YESOD INCLUDES NETZACH AND HOD. And they are three with which the Congregation of Yisrael, WHICH IS MALCHUT, is blessed. And he who merits them merits also the Holy King, THAT IS TIFERET, and attains all four SFIROT, TIFERET, NETZACH, HOD, YESOD AND MALCHUT.

355. אָמַר רִבִּי יִצְחָק, וַדַּאי מַאן דְּזָכֵי בְּצַדִּיק, זָכֵי בְּנֶצַח וְהוֹד, וְאִלֵּין אִינּוּן תְּלָתָא, דְּאִתְבָּרְכָא בְּהוּ כְּנֶסֶת יִשְׂרָאֵל. וּמַאן דְּזָכוּ בְּהוּ, זָכֵי בְּמַלְכָּא קַדִּישָׁא, וְעָאל בְּכֻלְּהוּ אַרְבָּעָה.

356. And corresponding to these four, there is protection for the holy sign from four things: the protection of the Congregation of Yisrael, WHICH IS MALCHUT, which is protection from the impurity of menstruation; protection of the righteous, WHICH IS YESOD, that is protection from the maid servant; protection of Netzach, which is protection from a heathen woman; and protection of Hod, which is protection from a harlot. This is why "the voice of Hashem your Elohim," is the Congregation of Yisrael, WHICH IS MALCHUT, WHICH THEY ENTERED THROUGH CIRCUMCISION.

356. וְלָקְבֵלֵי אַרְבָּעָה אִלֵּין, נְטִירוּ לְהַאי רְשִׁימָא קַדִּישָׁא, מֵאַרְבַּע מִלִּין: נְטִירוּ דִּכְנֶסֶת יִשְׂרָאֵל, אִסְתַּמְּרוּתָא דְּנִדָּה. נְטִירוּ דְּצַדִּיק, אִסְתַּמְּרוּתָא דְּשִׁפְחָה. נְטִירוּ דְּנֶצַח, אִסְתַּמְּרוּתָא דְּבַת עכו״ם. נְטִירוּ דְּהוֹד, אִסְתַּמְּרוּתָא דְּזוֹנָה. וְעַל דָּא לְקוֹל יְיָ׳ אֱלֹהֶיךָ, דָּא כְּנֶסֶת יִשְׂרָאֵל.

357. How did Yisrael merit to welcome the Shechinah? It is through guarding against the impurity of menstruation. And about this is written: "Also you shall not approach a woman in the impurity of her menstrual flow, to uncover her nakedness" (Vayikra 18:19). HE ASKS: "To uncover her nakedness" - of whom? HE ANSWERS: Of the Congregation of Yisrael, MEANING NOT TO BLEMISH HER. And in this way, other things that the Congregation of Yisrael is bound to joined and connect to. And we have already explained this matter.

357. בַּמֶּה זָכָאן יִשְׂרָאֵל לְקַבְּלָא אַפֵּי שְׁכִינְתָּא, בְּאִסְתַּמְּרוּתָא מִן נִדָּה. וְעַל דָּא כְּתִיב, וְאֶל אִשָּׁה בְּנִדַּת טֻמְאָתָהּ לֹא תִקְרַב לְגַלּוֹת עֶרְוָתָהּ. מַאי לְגַלּוֹת עֶרְוָתָהּ דָּא כְּנֶסֶת יִשְׂרָאֵל. וּבְהַאי אֲחִידָן וּמִתְקַשְּׁרָן מִלִּין אַחֲרָנִין, דִּכְנֶסֶת יִשְׂרָאֵל אִתְקַשְּׁרַת בְּהוּ. וְהָא אוּקְמוּהָ מִלֵּי.

358. "And will do that which is right in His sight." This refers to the righteous, WHO IS YESOD, as is written: "The eyes of Hashem are toward the righteous" (Tehilim 34:16). We have discussed being wary of a maid servant in accordance with the verse: "And a handmaid that is heir to her mistress" (Mishlei 30:23), WHICH MEANS that it causes the righteous to cleave unto a handmaid. "And give ear to His commandments," refers to Netzach, for one should not insert this sign into a heathen woman, nor be false with it to Netzach. For it is written: "And also the Eternal One (lit. 'Netzach') of Yisrael will not lie" (I Shmuel 15:29). And he who observes this, THE HOLY COVENANT, fulfills His commandments, as is written: "For you shall worship no other El" (Shemot 34:14). "And keep all His statutes." This is Hod, to beware of a harlot.

358. וְהַיָּשָׁר בְּעֵינָיו תַּעֲשֶׂה: דָּא צַדִּיק. כְּמָה דִּכְתִיב, עֵינֵי יְיָ׳ אֶל צַדִּיקִים, לְאִסְתַּמְרָא מִשִּׁפְחָה. וְהָא אוֹקִימְנָא מִלֵּי. דִּכְתִיב וְשִׁפְחָה כִּי תִירַשׁ גְּבִירְתָּהּ, דְּגָרִים לַצַּדִּיק דְּאִתְדַּבָּק בְּשִׁפְחָה. וְהַאֲזַנְתָּ לְמִצְוֹתָיו: דָּא נֶצַח, לְאִסְתַּמְרָא דְּלָא יֵעוּל רְשִׁימָא דָּא בְּבַת אֵל נֵכָר, וְלֹא יְשַׁקֵּר בֵּיהּ בְּנֶצַח. דִּכְתִיב, וְגַם נֶצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר. וּמַאן דְּנָטִיר הַאי, קַיֵּים מִצְוֹתָיו, דִּכְתִיב כִּי לֹא תִשְׁתַּחֲוֶה לְאֵל אַחֵר. וְשָׁמַרְתָּ כָּל חֻקָּיו: דָּא הוֹד, לְאִסְתַּמְרָא מִן זוֹנָה.

359. This agrees with what we have learned. Rabbi Yehuda said: It is written: "Gird your sword upon your thigh, O mighty warrior: your glory and your majesty" (Tehilim 45:4). This refers to he who makes haste to place the fear of the strong sharpened sword, WHICH IS MALCHUT, before him, upon the thigh. What is "upon your thigh"? It means upon this holy sign, to guard it, as is written: "Put, I pray you, your hand under my thigh" (Beresheet 24:2).

359. וְאַזְלָא הָא, כְּמָה דְּתָנֵינָן, אָמַר רִבִּי יְהוּדָה, מַאי דִּכְתִיב חֲגוֹר חַרְבְּךָ עַל יָרֵךְ גִּבּוֹר הוֹדְךָ וַהֲדָרֶךָ. אֶלָּא, כָּל מַאן דִּמְזָרֵז גַּרְמֵיהּ, וְשַׁוֵּי דְּחִילוּ דְּחַרְבָּא שְׁנָנָא תַּקִּיפָא לָקֳבְלֵיהּ. עַל יָרֵךְ, מַאי עַל יָרֵךְ. דָּא רְשִׁימָא קַדִּישָׁא. כד״א, שִׂים נָא יָדְךָ תַּחַת יְרֵכִי.

360. Another explanation for "Gird your sword." It means expedite and strengthen yourself, overpower your Evil Inclination, which is your sword "upon your thigh," upon that Holy Covenant, to guard it. If he guards it, then he is called 'mighty'. And the Holy One, blessed be He, dresses him in His garments. What are the garments of the Holy One, blessed be He? They are Hod and Netzach, as is written: "You are clothed with glory and majesty" (Tehilim 104:1). Here also, "Your glory and your majesty." Then the person cleaves unto the Holy King properly.

360. ד״א חֲגוֹר חַרְבְּךָ, כְּלוֹמַר, זָרֵז וְאַתְקִיף יִצְרְךָ בִּישָׁא, דְּאִיהוּ חַרְבְּךָ. עַל יָרֵךְ, עַל הַהוּא רְשִׁימָא קַדִּישָׁא לְנַטְרָא לֵיהּ. וְאִי נָטַר לֵיהּ, כְּדֵין אִקְרֵי גִּבּוֹר, וְקב״ה אַלְבִּישׁ לֵיהּ בִּלְבוּשׁוֹי, וּמַאן לְבוּשׁוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא. הוֹד וְנֶצַח. דִּכְתִיב, הוֹד וְהָדָר לָבָשְׁתָּ. אוּף הָכָא הוֹדְךָ וַהֲדָרֶךָ, וּכְדֵין אִתְדַּבַּק בַּר נָשׁ בְּמַלְכָּא קַדִּישָׁא כַּדְקָא יָאוֹת.

361. From here and further: "I will put none of these diseases upon you, which I have brought upon Egypt; for I am Hashem that heals you." This is the Holy King. Therefore, He admonished them about that very thing that He gave and marked in them, WHICH IS THE COVENANT OF THE CIRCUMCISION, and no more. AND IT IS TRUE that although until now the Torah was not yet given to them, yet it is written, "there He made for them a stature and an ordinance," WHICH ARE CIRCUMCISION AND THE UNCOVERING OF THE MEMBRANE. Forthwith, "And He said, 'If you will diligently hearken...'" WHICH REFERS TO THE FOUR WAYS TO OBSERVE THE MEMBER OF THE HOLY COVENANT, AS EXPLAINED.

361. מִכָּאן וּלְהָלְאָה, כָּל הַמַּחֲלָה אֲשֶׁר שַׂמְתִּי בְּמִצְרַיִם לֹא אָשִׂים עָלֶיךָ כִּי אֲנִי יְיָ׳ רֹפְאֶךָ. דָּא מַלְכָּא קַדִּישָׁא, וְעַל דָּא אַזְהַר לוֹן עַל הַהוּא מִלָּה מַמָּשׁ, דְּיָהַב וְרָשִׁים בְּהוּ, וְלָא יַתִּיר וְעַד כְּעַן לָא אִתְיְיהִיבַת לְהוּ אוֹרַיְיתָא, אֶלָּא כֵּיוָן דִּכְתִיב, שָׁם שָׂם לוֹ חֹק וּמִשְׁפָּט, מִיָּד וַיֹּאמֶר אִם שָׁמוֹעַ תִּשְׁמַע וְגוֹ׳.

362. Come and behold: when the Holy One, blessed be He, wanted to admonish Yisrael about the Torah, with how many words and with how many persuasions of love did He draw them, like a father who draws his son to school. Come and behold: the Holy One, blessed be He, did not want to give them the Torah until they were close to Him. How did they become attracted to Him? By uncovering this sign, WHICH IS THE CIRCUMCISION, as we have learned.

362. תָּא חֲזֵי, כַּד בָּעָא קוּדְשָׁא בְּרִיךְ הוּא לְאַזְהָרָא לְיִשְׂרָאֵל, עַל אוֹרַיְיתָא, בְּכַמָּה מִלִּין מָשִׁיךְ לְהוּ, בְּכַמָּה מְשִׁיכָן דַּחֲבִיבוּתָא, כְּבַר נָשׁ דְּמָשִׁיךְ בְּרֵיהּ לְבֵי רַב. וְת״ח, לָא בָּעָא קב״ה לְמֵיהַב לְהוּ אוֹרַיְיתָא, עַד דְּקָרִיבוּ בַּהֲדֵיהּ. וּבַמָּה קְרִיבוּ בַּהֲדֵיהּ, בְּגִלּוּיָא דְּרִשִׁימָא דָּא, כְּמָה דְּאִתְּמַר.

363. Rabbi Yehuda said: Yisrael did not come close to Mount Sinai until they entered the portion of the Righteous, NAMELY, CIRCUMCISION, and attained it. How do we know this? Because it is written: "The same (Heb. zeh) day they came to the wilderness of Sinai" (Shemot 19:1). The very day exactly, WHICH IS YESOD THAT IS CALLED 'ZEH'. And it is written: "And it shall be said on that day, 'Lo, this is our Elohim; we have waited for Him...'" (Yeshayah 25:9).

363. אָמַר ר׳ יְהוּדָה, לָא קְרִיבוּ יִשְׂרָאֵל לְטוּרָא דְּסִינַי, עַד דְּעָאלוּ בְּחוּלָקָא דְּצַדִּיק, וְזָכוּ בֵּיהּ. מְנָלָן, דִּכְתִיב בַּיּוֹם הַזֶּה בָּאוּ מִדְבַּר סִינַי, בַּיּוֹם הַזֶּה מַמָּשׁ דַּיְיקָא. וּכְתִיב וְאָמַר בַּיּוֹם הַהוּא הִנֵּה אֱלֹהֵינוּ זֶה קִוִּינוּ לוֹ וְגוֹ׳.

29. the story of the manna

Rabbi Yehuda discusses the verse, "Blessed is he who considers the poor: Hashem will deliver him in the day of evil." Rabbi Chiya wonders about "For Hashem hears the poor," asking if He listens only to the poor and no others. Rabbi Shimon says merely that it is that they are closer to the King, as there is no one in the world who has a broken heart like a needy person. We are told a story of Rabbi Yisa who brought back a poor man from the dead. The poor man's soul went to the King's throne and learned that three chairs were prepared ready for Rabbi Yosi, the son of Rabbi Ya'akov, and Rabbi Chizkiyah. We read of another incident with a poor person and Rabbi Yitzchak, and a dream about Rabbi Shimon and a poor person. Every day the dew of Atika Kadisha drips down to Zeir Anpin and is drawn to those below, and it nourishes the holy angels. The children of Yisrael ate that food in the wilderness, because it was the manna. Rabbi Shimon says that those who are occupied with the Torah day and night are still nourished from it today. When the children of Yisrael left Egypt they had unleavened bread, but now they merited a different higher bread from a high place. Scholars who are occupied with Torah are nourished from a high place. Rabbi Elazar wonders why those scholars seem weaker than other people, and Rabbi Shimon explains that the Torah scholars eat the food of the spirit and soul, and do not eat the food of the body at all; therefore their bodies are weaker. This higher food is equated to Chochmah, or Wisdom. Returning to the question of the poor, we learn that one who helps fulfill the poor person has a letter added to Tzedek, righteousness, so that it becomes Tzedekah, Charity. More precious than these is the food of the sick, and more supreme than that is the food of spirits and souls that comes from Binah that has returned to become Chochmah, and more precious than all of them is the food that comes from the Supernal Chochmah, which is what the Torah scholars eat. This is because Torah emanates from the Supernal Chochmah. Rabbi Yosi says that all believers must request their food from God on a daily basis, and pray for it, because that causes that tree that contains everyone's food to be blessed from them. Therefore one need not cook food on one day for another day; one must "hope in His steadfast love." We are reminded that "The Righteous eats to satisfy his soul." Those who do not have faith burden themselves every day over food, out of fear that perhaps they will not acquire a loaf of bread. Rabbi Elazar taught that the Righteous shall eat of that manna in the World to Come. Rabbi Shimon says that every person who puts a desire before the Holy King must concentrate his whole will and heart on it in order to draw the blessing from the wellspring of all. A person must prepare his table on Sabbath night so that blessings from above will dwell on him; blessing is not present on an empty table. The Sabbath is the inclusion of all the other days, and from it they are blessed.

364. "And Hashem said to Moses, 'Behold, I will rain bread from heaven for you'" (Shemot 26:4). Rabbi Yehuda opened the discussion, saying: "Blessed is he who considers the poor: Hashem will deliver him in the day of evil" (Tehilim 41:2). We have explained this passage. It refers to when a person is lying ill, captured by the officers of the King. His head is chained, his feat in manacles, many soldiers guard him from all sides so that he shall not escape, his limbs are in straits and fighting among themselves, and food is taken from him.

364. וַיֹּאמֶר יְיָ׳ אֶל מֹשֶׁה הִנְנִי מַמְטִיר לָכֶם לֶחֶם מִן הַשָּׁמָיִם. רִבִּי יְהוּדָה פָּתַח וְאָמַר, אַשְׁרֵי מַשְׂכִּיל אֶל דָּל בְּיוֹם רָעָה יְמַלְּטֵהוּ יְיָ׳. הַאי קְרָא אוֹקִימְנָא לֵיהּ, בְּשַׁעֲתָא דְּבַר נָשׁ שָׁכִיב בְּבֵי מַרְעֵיהּ, הָא אִתְּפַס בְּאַטְרוֹנְיָא דְּמַלְכָּא, רֵישֵׁיהּ בְּקוּלְרָא, רַגְלוֹי בְּכוּפְסִירִין, כַּמָּה חֵילִין נַטְרִין לֵיהּ, מֵהַאי גִּיסָא, וּמֵהַאי גִּיסָא. שַׁיְיפוּי כֻּלְּהוּ בְּדוּחֲקָא, מַגִּיחִין אִלֵּין בְּאִלֵּין. מֵיכְלָא אִתְעֲדֵי מִנֵּיהּ.

365. At that time, they appoint for him an Interlocutor and a Defender in order to speak favorably about him to the King, as is written: "If there be an angel over him, an interpreter, one among a thousand" (Iyov 33:23). At that moment, blessed is the portion of a man who comes to him and teaches him a way to save him from Judgment. This is what is written, "Blessed is he who considers the poor."

365. בְּהַהוּא זִמְנָא, פַּקְדִין עָלֵיהּ אַפּוֹטְרוֹפָּא, לְמֵילַף עָלֵיהּ זְכוּת קֳמֵי מַלְכָּא, דִּכְתִיב אִם יֵשׁ עָלָיו מַלְאָךְ מֵלִיץ אֶחָד מִנִּי אָלֶף. בְּהַהִיא שַׁעֲתָא, זַכָּאָה חוּלָקֵיהּ דְּב״נ דְּעָאל עָלֵיהּ, וְאוֹלִיף לֵיהּ אָרְחָא, לְשֵׁיזָבוּתֵיהּ מִן דִּינָא. הה״ד אַשְׁרֵי מַשְׂכִּיל אֶל דָּל.

366. HE ASKS: And how can he save the sick person? HE ANSWERS: He should teach him the way of returning and repenting before his Master. Then an Intercessor is formed for him above, AND HE IS SAVED. What is his reward? It is that "Hashem will deliver him in the day of evil." Another explanation for: "Blessed is he who considers the poor." How strong is the reward of THE ONE WHO ASSISTS the needy before the Holy One, blessed be He.

366. וְהֵיךְ יָכִיל לְשֵׁזָבָא לֵיהּ, לְמֵילַף לֵיהּ אָרְחוֹי דְּחַיֵּי, לְאָתָבָא לְקֳמֵי מָארֵיהּ, כְּדֵין אִתְעֲבִיד אַפּוֹטְרוֹפּוֹסָא עָלֵיהּ לְעֵילָא. מַאי אַגְרֵיהּ. בְּיוֹם רָעָה יְמַלְּטֵהוּ יְיָ׳. ד״א, אַשְׁרֵי מַשְׂכִּיל אֶל דָּל, כַּמָּה תַּקִּיפָא אַגְרָא דְּמִסְכְּנָא, קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא.

367. Rabbi Chiya said: I wondered about this passage, "For Hashem hears the poor" (Tehilim 69:34). Does He hearken only unto the poor and no others? Rabbi Shimon said: It is because they are closer to the King, as is written: "A broken and a contrite heart, O Elohim, You will not despise" (Tehilim 51:19). And there is no one in the world one who has a broken heart like a needy person. Rabbi Shimon also said: Come and behold. All the people of the world appear before the Holy One, blessed be He, in body and soul. But the poor appear before the Holy One, blessed be He, only in soul, BECAUSE HIS BODY IS BROKEN, and the Holy One, blessed be He, is closer to the soul than to the body.

367. א"ר חִיָּא, תְּוַוהְנָא עַל הַאי קְרָא דִּכְתִיב, כִּי שׁוֹמֵעַ אֶל אֶבְיוֹנִים יְיָ׳, וְכִי אֶל אֶבְיוֹנִים שׁוֹמֵעַ וְלֹא לְאַחֲרָא. א"ר שִׁמְעוֹן, בְּגִין דְּאִינּוּן קְרִיבִין יַתִּיר לְמַלְכָּא, דִּכְתִיב, לֵב נִשְׁבָּר וְנִדְכֶּה אֱלֹהִים לֹא תִבְזֶה. וְלֵית לָךְ בְּעָלְמָא, דְּאִיהוּ תָּבִיר לִבָּא כְּמִסְכְּנָא. תּוּ אָמַר רִבִּי שִׁמְעוֹן, תָּא חֲזֵי, כָּל אִינּוּן בְּנֵי עָלְמָא, אִתְחַזְיָין קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא, בְּגוּפָא וְנַפְשָׁא, וּמִסְכְּנָא לָא אִתְחֲזֵי אֶלָּא בְּנַפְשָׁא בִּלְחוֹדוֹי, וְקוּדְשָׁא בְּרִיךְ הוּא קָרִיב לְנַפְשָׁא יַתִּיר מִגּוּפָא.

368. There was a poor man who lived in the neighborhood of Rabbi Yisa. No one paid any attention to him. He himself was bashful and did not press upon other people. One day he became ill. Rabbi Yisa came in to visit him and heard a voice saying: Justice, justice - MEANING THAT HE GAVE A STATEMENT OF JUSTICE TO HEAVEN. The soul is departing from me but my time has not yet arrived. Woe to the inhabitants of the city, for there is no one among them to return his soul to him. Rabbi Yisa arose and put some fig juice and a measure of spicy wine into his mouth. A sweat broke out in his face and his spirit returned to him.

368. מִסְכְּנָא חַד הֲוָה בִּשְׁבִבוּתֵיהּ דְּר׳ יֵיסָא, וְלָא הֲוָה מַאן דְּאַשְׁגַּח בֵּיהּ, וְהוּא הֲוָה אַכְסִיף, וְלָא תַּקִּיף בִּבְנֵי נָשָׁא, יוֹמָא חַד חָלַשׁ, עָאל עֲלֵיהּ רִבִּי יֵיסָא, שָׁמַע חַד קָלָא דְּאָמַר, טִילְקָא טִילְקָא, הָא נַפְשָׁא פַּרְחָא גַּבָּאי, וְלָא מָטוּ יוֹמוֹי. וַוי לִבְנֵי מָתֵיהּ דְּלָא אִשְׁתְּכַח בְּהוּ דְּיָתִיב נַפְשֵׁיהּ לְגַבֵּיהּ. קָם רִבִּי יֵיסָא, שַׁדֵּי בְּפוּמֵיהּ, מַיָּא דְּגַרְגְּרִין, אַפּוּתָא דְּקוּנְטָא אִתְבְּזַע זֵיעָא בְּאַנְפּוֹי, וְתָב רוּחֵיהּ לְגַבֵּיהּ.

369. Afterwards, he came to visit and he inquired about him. He said: I swear, Rabbi, the soul left me and reached the King's throne, and wanted to remain there. But the Holy One, blessed be He, wanted to award you, and they announced of you: Rabbi Yisa spirit will depart and he shall be bound in a particularly holy assembly, NAMELY IN THE GREAT ASSEMBLY (IDRA RABA), AND NOT IN THE SMALLER ASSEMBLY that the friends shall raise in the land. And they have prepared three chairs that are standing ready for you and your friends, RABBI YOSI, THE SON OF RABBI YA'AKOV, AND RABBI CHIZKIYAH, WHOSE SOULS DEPARTED DURING THIS ASSEMBLY. From that day onward, the inhabitants of the city watched and paid attention to him.

369. לְבָתַר אָתָא וְשָׁאִיל לֵיהּ, אָמַר חַיֶּיךָ רִבִּי, נַפְשָׁא נַפְקַת מִנַּאי, וּמָטוּ לָהּ קֳמֵי כּוּרְסְיָא דְּמַלְכָּא, וּבָעָת לְאִשְׁתַּאֲרָא תַּמָּן, אֶלָּא דְּבָעָא קוּדְשָׁא בְּרִיךְ הוּא לְזַכָּאָה לָךְ, וְאַכְרִיזוּ עָלָךְ, זַמִּין הוּא רִבִּי יֵיסָא, לְסַלְקָא רוּחֵיהּ, וּלְאִתְקְשָׁרָא בְּחַד אִדְרָא קַדִּישָׁא דִּזְמִינִין חַבְרַיָּיא לְאִתְעָרָא בְּאַרְעָא, וְהָא אַתְקִינוּ תְּלַת כֻּרְסְיָאן, דְּקַיְּימִן לָךְ וּלְחַבְרָךְ. מֵהַהוּא יוֹמָא הֲווֹ מַשְׁגִּיחִין בֵּיהּ בְּנֵי מָתֵיהּ.

370. Another incident occurred when a poor person passed before Rabbi Yitzchak with half a coin of silver in his hand. He said to Rabbi Yitzchak: Save my and my daughters' souls. He said: How can I make whole your souls, when I have only a half coin. He said: I will complete it hereby with the half coin I have in my possession. He took it out and gave it to him.

370. תּוּ, מִסְכְּנָא אַחֲרָא אַעְבָּר קָמֵיהּ דְּר׳ יִצְחָק, וַהֲוָה בִּידֵיהּ פְּלַג מְעָה דְּכֶסֶף. אָמַר לֵיהּ לְרִבִּי יִצְחָק, אַשְׁלִים לִי וְלִבְנַי וְלִבְנָתַי נַפְשָׁאן. אָמַר לֵיהּ וְהֵיךְ אַשְׁלִים נַפְשַׁיְיכוּ, דְּהָא לָא אִשְׁתְּכַח גַּבָּאי בַּר פְּלַג מְעָה. אָמַר לֵיהּ, בְּדָא אַשְׁלִימְנָא, בְּפְלַג אַחֲרָא דְּאִית גַּבָּאי, אַפְקֵיהּ וְיָהֲבֵיהּ לֵיהּ.

371. They showed him in his dream how he was traveling along the edge of the Great Sea and they wanted to throw in him into it. He described how Rabbi Shimon stretched out his hand towards him. And that poor person came, took him out and gave him into the hands of Rabbi Shimon, and he was saved. When he awoke, his mouth uttered this passage: "Blessed is he who considers the poor: Hashem will deliver him in the day of evil."

371. אַחְזִיאוּ לֵיהּ בְּחֶלְמֵיהּ, דַּהֲוָה אַעְבָּר בִּשְׂפָתָא דְּיַמָּא רַבָּא, וּבָעָאן לְמִשְׁדְּיֵיהּ בְּגַוֵּיהּ, חָמָא לְרִבִּי שִׁמְעוֹן, דַּהֲוָה אוֹשִׁיט יְדוֹי לְקָבְלֵיהּ, וְאָתֵי הַהוּא מִסְכְּנָא וְאַפְקֵיהּ, וְיָהֲבֵיהּ בִּידוֹי דְּרִבִּי שִׁמְעוֹן, וְאִשְׁתֵּזִיב. כַּד אִתְּעַר, נָפַל בְּפוּמֵיהּ, הַאי קְרָא, אַשְׁרֵי מַשְׂכִּיל אֶל דָּל בְּיוֹם רָעָה יְמַלְּטֵהוּ יְיָ׳.

372. וְתָא חֲזֵי, כָּל יוֹמָא וְיוֹמָא, נָטִיף טַלָּא מֵעַתִּיקָא קַדִּישָׁא לִזְעֵיר אַפִּין, וּמִתְבָּרְכָאן כָּל חֵקֶל תַּפּוּחִין קַדִּישִׁין. וּמֵהַהוּא טַלָּא אַנְגִּיד לְאִינּוּן דִּלְתַתָּא, וּמַלְאָכִין קַדִּישִׁין אִתְּזָנוּ מִנֵּיהּ, כָּל חַד וְחַד כְּפוּם מֵיכָלֵיהּ, הה"ד לֶחֶם אַבִּירִים אָכַל אִישׁ, וּמֵהַהוּא מְזוֹנָא אָכְלוּ יִשְׂרָאֵל בְּמִדְבָּרָא.

372. Come and behold: every day the dew of Atika Kadisha drips to Zeir Anpin, and the whole Field of Holy Apples is blessed, WHICH IS MALCHUT, and from that, dew is drawn to these below. The holy angels are nourished from it, each one according to his ability to eat. This is what is written: "Man ate the bread of angels" (Tehilim 78:25); NAMELY, THAT DEW MENTIONED EARLIER, WHICH IS THE BREAD OF ANGELS. Yisrael ate of that food in the wilderness, THE MANNA.

373. א"ר שִׁמְעוֹן, כַּמָּה בְּנֵי נָשָׁא מִתְּזָנִין בְּהַאי זִמְנָא מִנֵּיהּ, וּמַאן אִינּוּן. אִלֵּין חַבְרַיָּיא דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, יוֹמֵי וְלֵילֵי. וְכִי סַלְקָא דַעְתָּךְ מֵהַהוּא מְזוֹנָא מַמָּשׁ. לָא. אֶלָּא כְּעֵין הַהוּא מְזוֹנָא מַמָּשׁ, דְּשָׁקִיל עַל חַד תְּרֵין.

373. Rabbi Shimon said: Many people are nourished from it today. And who are they? They are the friends, who are occupied with Torah days and nights. And if it you think that it was actually the same food THAT THE CHILDREN OF YISRAEL ATE IN THE WILDERNESS, it is not, but it is very similar to that food, for it is worth double THE MANNA THAT THE CHILDREN OF YISRAEL ATE IN THE WILDERNESS.

374. תָּא חֲזֵי, יִשְׂרָאֵל כַּד עָאלוּ וְאִתְדְּבָקוּ בְּמַלְכָּא קַדִּישָׁא, בְּגִין גִּלּוּיָא דִּרְשִׁימָא קַדִּישָׁא, כְּדֵין זָכוּ לְמֵיכַל נַהֲמָא אַחֲרָא עִלָּאָה, יַתִּיר מִמַּה דַּהֲוָה בְּקַדְמֵיתָא. בְּקַדְמֵיתָא כַּד נָפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, עָאלוּ בְּנַהֲמָא, דְּאִקְרֵי מַצָּה, וְהַשְׁתָּא זָכוּ, וְעָאלוּ לְמֵיכַל נַהֲמָא אַחֲרָא עִלָּאָה יַתִּיר, מֵאַתָּר עִלָּאָה, דְּכְתִיב הִנְנִי מַמְטִיר לָכֶם לֶחֶם מִן הַשָּׁמָיִם. מִן הַשָּׁמָיִם מַמָּשׁ. וּבְהַהוּא זִמְנָא אִשְׁתְּכַח לְהוּ לְיִשְׂרָאֵל. מֵאַתָּר דָּא. חַבְרַיָּיא דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, מֵאַתָּר אַחֲרָא עִלָּאָה יַתִּיר אִתְּזָנוּ. מַאי הוּא. כְּמָה דִּכְתִיב הַחָכְמָה תְּחַיֶּה בְּעָלֶיהָ. אַתָּר עִלָּאָה יַתִּיר.

374. Come and behold: when Yisrael came and cleaved unto the Holy King, they merited then to eat a much higher bread because of the uncovering of the holy sign OF THE CIRCUMCISED ORGAN. Before, when they left Egypt, they came with bread called unleavened bread (Heb. Matzah), WHICH IS MALCHUT. Now they merited to eat a different, much higher bread, from a high place, as is written: "Behold I will rain bread from the heavens for you," actually from the heavens, WHICH IS ZEIR ANPIN, and it became available to Yisrael from this place at that time. The friends who are occupied with Torah are nourished from a higher place. What is it? It is as written: "Wisdom gives life to those who have it" (Kohelet 7:12), which is a place far higher THAN ZEIR ANPIN.

375. א"ל ר' אֶלְעָזָר, אִי הָכִי, אֲמַאי חַלְשָׁא נַפְשַׁיְיהוּ יַתִּיר מִשְׁאָר בְּנֵי עָלְמָא, דְּהָא שְׁאַר בְּנֵי נָשָׁא, בְּחֵילָא וְתוּקְפָּא יַתִּיר אִתְחָזוּן לְאִשְׁתַּכְּחָא. אָמַר לֵיהּ יָאוֹת שָׁאֵילְתָּא.

375. Rabbi Elazar said to him: If so, why are those occupied with Torah weaker than other people, for the other people appear to be stronger than those who are occupied with Torah? He said to him: You ask well.

376. תָּא חֲזֵי, כָּל מְזוֹנֵי דִּבְנֵי עָלְמָא מִלְּעֵילָא קָא אַתְיָין. הַהוּא מְזוֹנָא דְּאָתֵי מִן שְׁמַיָּא וְאַרְעָא, דָּא מְזוֹנָא דְּכָל עָלְמָא, וְהוּא מְזוֹנָא דְּכוֹלָא, וְהוּא מְזוֹנָא גַּס וְעָב. וְהַהוּא מְזוֹנָא דְּאָתֵי יַתִּיר מֵעֵילָא, הוּא מְזוֹנָא יַתִּיר דָּקִיק, קָאַתְיָא מֵאַתָּר דְּדִינָא אִשְׁתְּכַח, וְדָא הוּא מְזוֹנָא דְּאַכְלוּ יִשְׂרָאֵל כַּד נָפְקוּ מִמִּצְרַיִם. מְזוֹנָא דְּאִשְׁתְּכַח לְהוּ לְיִשְׂרָאֵל, בְּהַהוּא זִמְנָא בְּמִדְבָּרָא, מֵאַתָּר עִלָּאָה דְּאִקְרֵי שָׁמַיִם, הוּא מְזוֹנָא יַתִּיר דָּקִיקָא, דְּעָיִיל יַתִּיר לְנַפְשָׁא מִכֹּלָּא, וּמִתְפְּרַשׁ יַתִּיר מִגּוּפָא, וְאִקְרֵי לֶחֶם אַבִּירִים.

376. Come and behold: all the food of the inhabitants of the world comes from above. That food that comes from the heaven and the earth is the food of the whole world. It is the food of all, and it is coarse and thick nourishment. The food that comes from a higher source and is a finer food comes from the place where Judgment is prevalent, NAMELY MALCHUT, and this is the food that Yisrael ate when they left Egypt, NAMELY, UNLEAVENED BREAD. The food that was provided Yisrael at that time in the wilderness was from a higher place, called 'heavens', WHICH IS ZEIR ANPIN. It is a finer food that enters into the soul more THAN ANY OTHER FOOD. It is more separate from the body and is called 'the food of the angels', NAMELY MANNA.

377. מְזוֹנָא עִלָּאָה יַתִּיר מִכֹּלָּא, הוּא מְזוֹנָא דְּחַבְרַיָּיא, אִינּוּן דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, דְּאַכְלֵי מְזוֹנָא דְּרוּחָא וְנִשְׁמְתָא, וְלָא אַכְלֵי מְזוֹנָא דְּגוּפָא כְּלָל, וְהַיְינוּ מֵאֲתָר עִלָּאָה יַקִּירָא עַל כֹּלָּא, וְאִקְרֵי חָכְמָה. בְּגִינֵי כַּךְ חָלִישׁ גּוּפָא דְּחַבְרַיָּיא, יַתִּיר מִבְּנֵי עָלְמָא, דְּהָא לָא אַכְלֵי מְזוֹנָא דְּגוּפָא כְּלָל. וְאַכְלֵי מְזוֹנָא דְּרוּחָא וְנִשְׁמְתָא, מֵאֲתָר רְחִיקָא עִלָּאָה, יַקִּירָא מִכֹּלָּא. וּבְגִינֵי כַּךְ הַהוּא מְזוֹנָא דָּקִיק מִן דְּקִיקָא, יַתִּיר מִכֹּלָּא. זַכָּאָה חוּלְקֵהוֹן, הה"ד הַחָכְמָה תְּחַיֶּה בְּעָלֶיהָ. זַכָּאָה חוּלְקָא דְּגוּפָא, דְּיָכִיל לְאִתְּזָנָא בְּמְזוֹנָא דְּנַפְשָׁא.

377. The food that is the highest of all is the food of the friends, those who are occupied with Torah, who eat the food of the spirit and the soul and do not eat physical food at all. It is from the place that is more precious than anything, called Chochmah (Wisdom). Therefore, the bodies of the friends are weaker than the people of the world because they do not eat the food of the body at all. They eat only the food of the spirit and soul from the distant place, higher and more precious than all - WHICH IS CHOCHMAH, WHICH IS FAR AWAY, AS IS WRITTEN: "I SAID, 'I WILL BE WISE; BUT IT WAS FAR FROM ME'" (KOHELET 7:23). Therefore, that food is far more refined than all. Blessed is their portion. This is what is written: "Wisdom gives life to those who have it." Blessed is the portion of a body that can be nourished with the food of the soul.

378. א"ל ר' אֶלְעָזָר, וַדַּאי הָכִי הוּא. אֲבָל בְּהַאי זִמְנָא, אֵיךְ אִשְׁתַּכְּחֵי מְזוֹנֵי אִלֵּין. א"ל וַדַּאי יָאוֹת שָׁאֵילְתָּא. ת"ח, וְדָא הוּא בְּרִירוּ דְּמִלָּה, מְזוֹנָא קַדְמָאָה, הוּא מְזוֹנָא דְּכָל עָלְמָא, הַהוּא דְּאַתְיָא מִן שְׁמַיָּא וְאַרְעָא, וְהוּא מְזוֹנָא דְּגוּפָא.

378. Rabbi Elazar said to him: Certainly, it is so, but in the present time how is such food to be found? He said to him: You ask well. Come and behold: this is the clarification of the matter. The first food is the food of the whole world, that which comes from the heavens and earth. And it is the food of the body.

379. מְזוֹנָא דְּהוּא עִלָּאָה מִנֵּיהּ, הַהוּא דְּאִיהוּ דְּקִיקָא יַתִּיר, וְאִתָּא מֵאֲתָר דְּדִינָא שַׁרְיָא, דְּאִקְרֵי צֶדֶק, וְדָא הוּא מְזוֹנָא דְּמִסְכְּנֵי. וְרָזָא דְּמִלָּה, מַאן דְּאַשְׁלִים לְמִסְכְּנָא, אַשְׁלִים לֵיהּ אָת חַד, וְאִתְעֲבִיד צְדָקָה, וְרָזָא דָא גּוֹמֵל נַפְשׁוֹ אִישׁ חֶסֶד. גְּמִילוּת חֲסָדִים מַשְׁמַע, דְּהָא בְּדִינָא שַׁרְיָא, וְאַשְׁלִים לֵיהּ חֶסֶד, כְּדֵין הוּא רַחֲמֵי.

379. The food that is higher than it, which is finer, comes from the place where Judgment is prevalent, called righteousness (Heb. tzedek), WHICH IS MALCHUT. This is the food of the poor; NAMELY MATZAH, THAT IS CALLED 'THE BREAD OF AFFLICTION'. And the secret of the matter is that one who helps fulfill the poor person has a letter added to Tzedek, and it becomes "tzedakah ('charity')." This is the secret of, "The merciful man does good to his own soul" (Mishlei 11:17). Acts of kindness show that one is under Judgment but has perfected it with Chesed. Then it turns into Mercy.

380. מְזוֹנָא עִלָּאָה יַתִּיר מֵאִלֵּין, הוּא מְזוֹנָא עִלָּאָה וְיַקִּירָא, מֵאֲתָר דְּאִקְרֵי שָׁמַיִם, וְהוּא דָּקִיק מִכֻּלְּהוּ, וְהוּא מְזוֹנָא דִּבְנֵי מַרְעֵי, הה"ד יְיָ' יִסְעָדֶנּוּ עַל עֶרֶשׂ דְּוָי כָּל מִשְׁכָּבוֹ הָפַכְתָּ בְחָלְיוֹ. יְיָ', דַּיְיקָא, מ"ט. בְּגִין דְּהָנֵי בְּנֵי מַרְעֵי, לָא אִתְּזָנֵי אֶלָּא בְּהַהוּא דְּקוּדְשָׁא בְּרִיךְ הוּא מַמָּשׁ.

380. A food even higher than these is a supreme nourishment, more glorious and precious, from the place called 'heaven', WHICH IS ZEIR ANPIN - NAMELY MANNA, WHICH THE CHILDREN OF YISRAEL ATE IN THE WILDERNESS. It is finer than all of them. And this is the food of the sick. This is what is meant by: "Hashem strengthens him upon the bed of sickness: whenever he is prostrate You recover him in his illness" (Tehilim 41:4). Hashem is precise, WHICH IS ZEIR ANPIN. What is the reason? Because these ill people are fed only with the actual food of the Holy One, blessed be He, WHO IS ZEIR ANPIN.

381. מְזוֹנָא עִלָּאָה קַדִּישָׁא וְיַקִּירָא דָּא הוּא מְזוֹנֵי דְּרוּחִין וְנִשְׁמָתִין, וְהוּא מְזוֹנָא דַּאֲתָר רְחִיקָא עִלָּאָה, מֵהַהוּא אֲתָר דְּאִקְרֵי נוֹעַם יְיָ'.

381. A supreme food, holy and precious is the food of spirits and souls, and it is the food from a high and far away place - WHICH IS BINAH THAT HAS AGAIN BECOME CHOCHMAH - ABOUT WHICH IS SAID: "I SAID, 'I WILL BE WISE; BUT IT WAS FAR FROM ME'." It is the place that is called "the pleasantness of Hashem," MEANING BINAH THAT HAS RETURNED TO CHOCHMAH.

382. וְיַקִּירָא מִכֹּלָּא הוּא, מְזוֹנָא דְּחַבְרַיָּיא דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, וְהוּא מְזוֹנָא דְּאָתֵי מֵחָכְמָה עִלָּאָה. מ״ט מֵאַתָּר דָּא. בְּגִין דְּאוֹרַיְיתָא נַפְקָא מֵחָכְמָה עִלָּאָה, וְאִינּוּן דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, עַיְילֵי בְּעִקָּרָא דְּשָׁרְשָׁהָא, וְעַל דָּא, מְזוֹנָא דִּלְהוֹן, מֵהַהוּא אֲתָר עִלָּאָה קַדִּישָׁא קָא אַתְיָא.

382. And more precious than all of them is the food that the friends who are occupied with Torah EAT. It is the food that comes from the Supernal Chochmah, WHICH IS ACTUAL CHOCHMAH. What is the reason THAT IT COMES from this place? It is because Torah emanates from the supernal Chochmah, and those who are occupied with Torah enter into the main source of the roots. Therefore, their food comes from that high, holy place.

383. אָתָא ר׳ אֶלְעָזָר, וְנָשִׁיק יְדוֹי. אָמַר, זַכָּאָה חוּלָקִי דְּקָאִימְנָא בְּמִלִּין אִלֵּין. זַכָּאָה חוּלָקֵהוֹן דְּצַדִּיקַיָּיא, דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא יְמָמָא וְלֵילֵי, דְּזָכֵי לוֹן בְּהַאי עָלְמָא, וּבְעָלְמָא דְּאָתֵי, דִּכְתִיב כִּי הוּא חַיֶּיךָ וְאוֹרֶךָ יָמֶיךָ.

383. Rabbi Elazar approached and kissed the hands OF RABBI SHIMON, HIS FATHER. He said: Blessed is my portion that I understood these words. Blessed is the portion of the righteous who are occupied with Torah days and nights, for it merits them in this world and in the World to Come, as is written: "For He is your life, and the length of your days" (Devarim 30:20).

384. הִנְנִי מַמְטִיר לָכֶם לֶחֶם מִן הַשָּׁמָיִם. רִבִּי יוֹסֵי פָּתַח, פּוֹתֵחַ אֶת יָדֶךָ וּמַשְׂבִּיעַ לְכָל חַי רָצוֹן. מַה כְּתִיב לְעֵילָא, עֵינֵי כֹל אֵלֶיךָ יְשַׂבֵּרוּ. כָּל אִינּוּן בְּנֵי עָלְמָא, מְצַפָּאן וְזַקְפָּאן עַיְינִין לְקוּדְשָׁא בְּרִיךְ הוּא, בְּגִין כַּךְ, כָּל אִינּוּן בְּנֵי מְהֵימְנוּתָא בָּעָאן בְּכָל יוֹמָא וְיוֹמָא, לְשָׁאֲלָא מְזוֹנַיְיהוּ מִקּוּדְשָׁא בְּרִיךְ הוּא, וּלְצַלָּאָה צְלוֹתֵהוֹן עָלֵיהּ.

384. "Behold I will rain down bread from the heavens for you." Rabbi Yosi opened the discussion with the verse: "You open your hand, and satisfy the desire of every living thing" (Tehilim 145:16). What is written above? "The eyes of all wait upon You" (Ibid. 15). All the people of the world hope and raise their eyes to the Holy One, blessed be He. Therefore, all believers must request their food from the Holy One, blessed be He, on a daily basis, and pray their prayers for it.

385. מ״ט. בְּגִין דְּכָל מַאן דְּמְצַלֵּי צְלוֹתֵיהּ לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא עַל מְזוֹנֵיהּ, גָּרִים דְּיִתְבָּרֵךְ כָּל יוֹמָא עַל יְדוֹי, הַהוּא אִילָנָא דְּמָזוֹן דְּכֹלָּא בֵּיהּ. וְאע״ג דְּאִשְׁתְּכַח עִמֵּיהּ, בָּעֵי לְמִשְׁאַל קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, וּלְצַלָּאָה צְלוֹתָא עַל מְזוֹנָא כָּל יוֹמָא, בְּגִין דְּיִשְׁתְּכַחוּ עַל יְדוֹי בִּרְכָאן כָּל יוֹמָא וְיוֹמָא לְעֵילָא, וְדָא הוּא בָּרוּךְ יְיָ׳ יוֹם יוֹם.

385. HE ASKS: What is the reason? AND HE SAYS: Because everyone who says his prayer to the Holy One, blessed be He, for his food, causes that tree that contains everyone's food to be blessed through him. Although he has food, he still must ask for it before the Holy One, blessed be He, and pray his prayer for nourishment every day, in order that through him, blessings shall be prevalent above every single day. This is the meaning of: "Blessed be Adonai day by day" (Tehilim 68:20).

386. וְעַל דָּא, לָא לִבְעֵי לֵיהּ לְאֵינָשׁ לְבַשְּׁלָא מְזוֹנָא, מִן יוֹמָא לְיוֹמָא אַחֲרִינָא, דְּלָא לְעַכֵּב יוֹמָא לְיוֹמָא אַחֲרָא. הה״ד וְיָצָא הָעָם וְלָקְטוּ דְּבַר יוֹם בְּיוֹמוֹ. יוֹם בְּיוֹמוֹ, דַּיְיקָא. בַּר מֵעֶרֶב שַׁבָּת לְשַׁבָּת, כְּמָה דְּאוֹקִימְנָא. וּכְדֵין אִשְׁתְּכַח קוּדְשָׁא בְּרִיךְ הוּא מָלֵא בִּרְכָאן בְּכָל יוֹמָא. וּכְדֵין כְּתִיב פּוֹתֵחַ אֶת יָדֶךָ וְגוֹ׳. מַאי רָצוֹן. הַהוּא רָצוֹן דְּאִשְׁתְּכַח מֵעַתִּיקָא קַדִּישָׁא, וְנָפִיק מִנֵּיהּ רָצוֹן, לְאִשְׁתַּכְּחָא מְזוֹנֵי לְכֹלָּא. וּמַאן דְּשָׁאִיל מְזוֹנֵי בְּכָל יוֹמָא וְיוֹמָא, הַהוּא אִקְרֵי בְּרָא מְהֵימְנָא, בְּרָזָא דְּבִגִינֵיהּ מִשְׁתַּכְּחָן בִּרְכָאן לְעֵילָא.

386. Therefore, a person should not cook food on one day for another day, in order not to leave over from one day to another. This is what is meant by: "And the people shall go out and gather a certain portion every day" (Shemot 16:4). "Every day," is exact, except on Shabbat eve for Shabbat, as we have established. Then the Holy One, blessed be He, is full of blessings every day. Then it is written: "You open Your hand, and satisfy the desire of every living thing." What is the "desire"? That is that particular desire that comes from Atika Kadisha, WHICH IS KETER, and a desire emanates from Him that there shall be food available to all. And he who requests food every single day is called 'a faithful son', a son due to of whom blessings are prevalent above.

387. ר׳ אַבָּא פָּתַח וְאָמַר, רוֹצֶה יְיָ׳ אֶת יְרֵאָיו אֶת הַמְיַחֲלִים לְחַסְדּוֹ, כַּמָּה אִית לְהוּ לִבְנֵי נָשָׁא לְמֵהַךְ בְּאָרְחוֹי דְּמַלְכָּא קַדִּישָׁא, וּלְמֵהַךְ בְּאָרְחוֹי דְּאוֹרַיְיתָא, בְּגִין דְּיִשְׁתַּכְּחוּן בִּרְכָּאן לְכֻלְּהוּ, לְעִלָּאֵי וּלְתַתָּאֵי.

387. Rabbi Aba opened the discussion, saying: "Hashem takes pleasure in those who fear Him, in those who hope in His steadfast love" (Tehilim 147:11). How important it is for people to go in the ways of the Holy King, and to go in the paths of the Torah, so that blessings will be prevalent for everyone, those above and those below.

388. דְּתַנְיָא, מַאי דִּכְתִיב, יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאָר. אֶתְפָּאָר וַדַּאי. מַאי מַשְׁמַע. דִּבְגִין יִשְׂרָאֵל לְתַתָּא, קב״ה מִתְפָּאַר לְעֵילָא. וּמַאי פְּאַרָא דִּילֵהּ. דְּאִתְחַבָּשׁ בִּתְפִילִין, דְּמִתְחַבְּרָא גַוְונֵי לְאִתְפָּאַרָא.

388. For we have learned, it is written: "Yisrael, in whom I will be glorified" (Yeshayah 49:3). Indeed, "I will be glorified." What is its meaning? It is because of Yisrael below, WHO ELEVATE MAYIN NUKVIN ('FEMALE WATERS'), that the Holy One, blessed be He, is glorified above. What is His glory-He dons Tefilin, in which colors are mixed, with which to be glorified. FOR THE FOUR PORTIONS ARE THE SECRETS OF THREE COLORS, WHITE, RED, AND GREEN, AND THEY COMBINE IN THE SECRET OF THREE COLUMNS TO ILLUMINATE IN ALL PERFECTION.

389. תָּאנָא, רוֹצֶה יְיָ׳ אֶת יְרֵאָיו, רוֹצֶה יְיָ׳ בִּירֵאָיו מִבְּעֵי לֵיהּ. מַאי רוֹצֶה יְיָ׳ אֶת יְרֵאָיו, אֶלָּא רוֹצֶה יְיָ׳ אֶת יְרֵאָיו, כְּלוֹמַר, אַפִּיק הַאי רָצוֹן, וּמִתְרָעֵי בְּהוּ קוּדְשָׁא בְּרִיךְ הוּא, לִירֵאָיו דְּדָחֲלִין לֵיהּ. וּמַאן אִינּוּן יְרֵאָיו דְּאַפִּיק לוֹן הַאי רָצוֹן. הָדַר וְאָמַר, אֶת הַמְיַחֲלִים לְחַסְדּוֹ, אִינּוּן דְּמִצְפָּאן וּמְחַכָּאן בְּכָל יוֹמָא וְיוֹמָא, לְמִבְּעֵי מְזוֹנֵיהוּ מִן קוּדְשָׁא בְּרִיךְ הוּא, מַשְׁמַע דִּכְתִיב אֶת הַמְיַחֲלִים לְחַסְדּוֹ.

389. We learned, "Hashem takes pleasure in (or desires) those who fear Him." HE ASKS: It should have said 'Hashem takes pleasure in those who fear Him'. What is the meaning of, "Hashem takes pleasure those who fear Him"? AND HE ANSWERS: "Hashem desires those who fear Him," means that He produced this desires and with it fulfilled the desires of those who feared Him. And who are the fearful for whom He produced this desire? He repeats and says, "Those who hope in His steadfast love," MEANING those who hope and wait every single day to request their food from the Holy One, blessed be He. This we learn from the verse, "those who hope in His steadfast love."

390. רִבִּי יֵיסָא סָבָא, לָא אַתְקִין סְעוּדָתָא בְּכָל יוֹמָא, עַד דְּבָעָא בְּעוּתֵיהּ קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא, עַל מְזוֹנֵי. אָמַר, לָא נַתְקִין סְעוּדָתָא, עַד דְּתִתְיְהִיב מִבֵּי מַלְכָּא. לְבָתַר דְּבָעֵי בְּעוּתֵיהּ קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא, הֲוָה מְחַכֶּה שַׁעֲתָא חֲדָא, אָמַר הָא עִידָן דְּתִתְיְהִיב מִבֵּי מַלְכָּא, מִכָּאן וּלְהָלְאָה אַתְקִינוּ סְעוּדָתָא. וְדָא הוּא אָרְחָא, דְּאִינּוּן דַּחֲלֵי קוּדְשָׁא בְּרִיךְ הוּא, דַּחֲלֵי חַטָּאָה.

390. Rabbi Yisa Saba (the elder) did not prepare his meal every day until he prayed his prayer before the Holy One, blessed be He, for food. He said: We will not prepare the meal until it is given from the King's house. He then prayed his prayer before the Holy One, blessed be He, waited one hour, and then would say: By now it was already given from the King's house. From now on, prepare the meal. This is the way of those who fear the Holy One, blessed be He, those who fear sin.

391. אִינּוּן חַיָּיבַיָּא דְּאַזְלִין עֲקִימִין בְּאָרְחֵי אוֹרַיְיתָא, מַה כְּתִיב בְּהוּ. הוֹי מַשְׁכִּימֵי בַבֹּקֶר שֵׁכָר יִרְדֹּפוּ. וְע״ד רוֹצֶה יְיָ׳ אֶת יְרֵאָיו אֶת הַמְיַחֲלִים לְחַסְדּוֹ. לְחַסְדּוֹ דַּיְיקָא. וּבְהָא אִשְׁתְּמוֹדְעָן אִינּוּן בְּנֵי מְהֵימְנוּתָא בְּכָל יוֹמָא וְיוֹמָא, הֲדָא הוּא דִּכְתִיב, וְיָצָא הָעָם וְלָקְטוּ דְּבַר יוֹם בְּיוֹמוֹ. יוֹם בְּיוֹמוֹ קָאָמַר, וְלָא דְּבַר יוֹם לְיוֹם אַחֵר.

391. Of the wicked people who go crookedly in the ways of the Torah, it is written, "Woe to them that rise up early in the morning, that they may follow strong drink" (Yeshayah 5:11). And therefore, "Hashem takes pleasure in those who fear Him, in those who hope in His steadfast love." "His steadfast love," indeed. And by this those people of Faith are recognizable every single day, as is written: "And the people shall go out and gather a certain portion every day." "A certain portion every day," is said, and not a certain portion for the next day.

392. וְכָל כַּךְ לָמָּה. לְמַעַן אֲנַסֶּנּוּ הֲיֵלֵךְ בְּתוֹרָתִי אִם לֹא בְּכָאן אִשְׁתְּמוֹדְעָן אִינּוּן בְּנֵי מְהֵימְנוּתָא, דְּכָל יוֹמָא וְיוֹמָא אִינּוּן אַזְלֵי בְּאָרַח מֵישָׁר בְּאוֹרַיְיתָא. רִבִּי יִצְחָק אָמַר מֵהָכָא, צַדִּיק אוֹכֵל לְשׂוֹבַע נַפְשׁוֹ, בָּתַר דְּשָׂבַע נַפְשֵׁיהּ מִלְּצַלֵּי וּלְמִקְרֵי בְּאוֹרַיְיתָא.

392. HE ASKS: Why to such a degree? HE SAID: IT IS, "that I may test them, whether they will follow My Torah, or no" (Shemot 16:4). By this, MEANING IN THE EATING, these people of Faith are recognizable, for every day they walk in the straight path in the Torah. Rabbi Yitzchak said: From this we understand, "the righteous eats to satisfy his soul" (Mishlei 13:25), WHICH MEANS THAT not until he has satisfied his soul with prayer and the study of Torah DOES HE EAT.

393. רִבִּי שִׁמְעוֹן אָמַר, תָּא חֲזֵי, עַד לָא יָהַב קוּדְשָׁא בְּרִיךְ הוּא אוֹרַיְיתָא לְיִשְׂרָאֵל, אַבְחִין בֵּין אִינּוּן בְּנֵי מְהֵימְנוּתָא, וּבֵין אִינּוּן חַיָּיבָיָא דְּלָאו אִינּוּן בְּנֵי מְהֵימְנוּתָא, וְלָא קַיְּימִין בְּאוֹרַיְיתָא. וּבַמֶּה אַבְחִין לוֹן. בַּמָּן. כְּמָה דְּאִתְּמַר אֲנַסֶּנּוּ. וְכָל אִינּוּן דְּאִשְׁתְּכָחוּ דְּאִינּוּן בְּנֵי מְהֵימְנוּתָא, רָשִׁים לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, בִּרְשִׁימוּ דִּכְתְרָא דְּחֶסֶ"ד, כד"א הַמְיַחֲלִים לְחַסְדּוֹ, וְע"ד לְמַעַן אֲנַסֶּנּוּ. וְכָל אִינּוּן דְּלָא מִשְׁתַּכְּחֵי בְּנֵי מְהֵימְנוּתָא, אַעְדֵּי מִנַּיְיהוּ כִּתְרָא עִלָּאָה דָּא. וּמָנָא אַכְרִיז וְאָמַר, וּבֶטֶן רְשָׁעִים תֶּחְסָר. וְעִם כָּל דָּא לֹא הֶעְדִּיף הַמַּרְבֶּה וְהַמַּמְעִיט לֹא הֶחְסִיר.

394. תָּאנָא, בְּהַהוּא שַׁעֲתָא אִשְׁתְּלִימוּ יִשְׂרָאֵל לְתַתָּא, כְּגַוְונָא דִּלְעֵילָא, כְּמָה דְּאוֹקִימְנָא, דִּכְתִיב, וַיָּבוֹאוּ אֵלִימָה וְשָׁם שְׁתֵּים עֶשְׂרֵה עֵינוֹת מַיִם וְשִׁבְעִים תְּמָרִים וגו׳. וְאִתְתַּקַּף אִילָנָא קַדִּישָׁא, בִּתְרֵיסַר תְּחוּמִין, בְּאַרְבַּע סִטְרֵי עָלְמָא. וְאִתְתַּקַּף בְּשַׁבְעִין עַנְפִּין, וְכֹלָּא כְּגַוְונָא דִּלְעֵילָא.

395. בְּהַהִיא שַׁעֲתָא, נָטִיף טַלָּא קַדִּישָׁא, מֵעַתִּיקָא סְתִימָאָה, וּמַלְיָא לְרֵישֵׁיהּ דְּזְעֵיר אַנְפִּין, אֲתַר דְּאִקְרֵי שָׁמַיִם. וּמֵהַהוּא טַלָּא דְּנְהוֹרָא עִלָּאָה קַדִּישָׁא, הֲוָה נָגִיד וְנָחִית מִנָּא לְתַתָּא. וְכַד הֲוָה נָחִית, הֲוָה מִתְפְּרַשׁ גְּלִידִין גְּלִידִין, וְאַקְרִישׁ לְתַתָּא. הָדָא הוּא דִּכְתִיב דַּק כַּכְּפוֹר עַל הָאָרֶץ.

396. כָּל אִינּוּן בְּנֵי מְהֵימְנוּתָא, נַפְקִי וְלַקְטֵי, וּמְבָרְכָאן שְׁמָא קַדִּישָׁא עִלָּיהּ. וְהַהוּא מִנָּא, הֲוָה סָלִיק רֵיחִין דְּכָל בּוֹסְמִין דְּגִנְתָּא דְּעֵדֶן, דְּהָא בֵּיהּ אִתְמְשַׁךְ וְנָחִית לְתַתָּא. שַׁוְיֵהּ לְקַמֵּיהּ, בְּכָל טַעֲמָא דְּאִיהוּ בָּעֵי, הָכִי טָעִים לֵיהּ, וּמְבָרֵךְ לְמַלְכָּא קַדִּישָׁא עִלָּאָה.

397. וּכְדֵין מִתְבָּרֵךְ בְּמֵעוֹי, וַהֲוָה מִסְתַּכֵּל וְיָדַע לְעֵילָא, וְאִסְתָּכִי בְּחָכְמָה עִלָּאָה, וְעַל דָּא אִקְרוּן דּוֹר דֵּעָה. וְאִלֵּין הֲווֹ בְּנֵי מְהֵימְנוּתָא, וּלְהוֹן אִתְיְהִיבַת אוֹרַיְיתָא לְאִסְתַּכְּלָא בָּהּ, וּלְמִנְדַּע אָרְחָהָא.

393. Rabbi Shimon said: Come and behold. Before the Holy One, blessed be He, gave the Torah to Yisrael, He differentiated between these people of Faith and the wicked who were not faithful and did not want the Torah. How did He tell the difference between them? By the manna, as is written: "That I may test them." The Holy One, blessed be He, marked all those who were found to be faithful with the imprint of the Sfirah of Chesed. As is written: "Those who hope in his steadfast love (lit. 'Chesed')." And all those who are not found to be faithful, He removed from this supernal Sfirah. And the Manna announced and said: "but the belly of the wicked shall feel want" (Ibid.). And with all this, "he that gathered much had nothing over, and he that gathered little had no lack" (Shemot 16:18).

394. We learned that at that time Yisrael became perfected below, similar to above, as we have established by the verse: "And they came to Elim, where were twelve springs of water, and seventy palm trees..." (Shemot 15:27). THIS MEANS THAT the holy tree, WHICH IS ZEIR ANPIN, was strengthened by twelve boundaries in the four sides of the world, CHESED AND GVURAH, TIFERET AND MALCHUT, AND THERE ARE TWELVE BOUNDARIES, WHICH ARE THE SECRET OF THE TWELVE SPRINGS OF WATER. And it was strengthened with seventy branches, WHICH ARE THE SEVENTY MINISTERS, THE SECRET OF THE SEVENTY PALM TREES. And it all resembles that which is above.

395. At that time, the holy dew, MEANING THE ABUNDANT FLOW THAT IS CALLED 'DEW', drips from the concealed Atika, WHICH IS KETER, and fills the head of Zeir Anpin, the place that is called 'heaven'. From that dew of the supernal holy Light was the manna drawn and descended below. And when it descended, it spread like flakes of layered ice and congealed below. This is what is written: "As fine as the hoar frost on the ground" (Shemot 16:14).

396. All these people of Faith would go out and gather and bless the Holy Name over it. And the manna emitted fragrances of all the spices of the Garden of Eden, because they were drawn into it and descended below. And when one placed it before him, he tasted in it any taste he desired, and blessed the Supernal Holy King.

397. Then THE MANNA was blessed in his intestines, and he would observe closely and have knowledge of the above, to observe the supernal Chochmah. Therefore, they were called 'the Generation of Knowledge'. And these were people of Faith, and the Torah was given to them to gaze into it and to know her ways.

398. Of those who were not faithful, it is written: "And the people went about (Heb. shatu), and gathered it" (Bemidbar 11:8). What is "shatu"? They selected foolishness (Heb. shtut) for themselves because they were not people of Faith. It is written about them: "And ground it in mills, or beat it in mortar..." (Ibid.). Who made them toil so much? This is because they were not people of Faith.

398. וְאִינּוּן דְּלָא אִשְׁתְּכָחוּ בְּנֵי מְהֵימְנוּתָא, מַה כְּתִיב בְּהוּ, שָׁטוּ הָעָם וְלָקְטוּ. מַאי שָׁטוּ. שְׁטוּתָא הֲווֹ נַסְבֵּי לְגַרְמַיְיהוּ, בְּגִין דְּלָא הֲווֹ בְּנֵי מְהֵימְנוּתָא. מַה כְּתִיב בְּהוּ. וְטָחֲנוּ בָרֵחַיִם אוֹ דָכוּ בַּמְּדוֹכָה וְגוֹ׳. מַאן אַטְרַח לוֹן כָּל הַאי. אֶלָּא דְּאִינּוּן לָא הֲווֹ בְּנֵי מְהֵימְנוּתָא.

399. Similar to this are those who do not have Faith in the Holy One, blessed be He. They do not want to pay attention to His way, and they burden themselves every day after food, days and nights, out of fear that perhaps they will not acquire a loaf of bread. What caused them to do this? It is because they are not people of Faith.

399. כְּגַוְונָא דָא, אִינּוּן דְּלָא מְהֵימְנֵי בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, לָא בָּעָאן לְאִסְתַּכְּלָא בְּאָרְחוֹי, וְאִינּוּן בָּעָאן לְאַטְרְחָא גַּרְמַיְיהוּ כָּל יוֹמָא בָּתַר מְזוֹנָא, יְמָמָא וְלֵילֵי, דִּלְמָא לָא סָלִיק בִּידַיְיהוּ פִּתָּא דְּנַהֲמָא. מַאן גָּרִים לוֹן הַאי. בְּגִין דְּלָאו אִינּוּן בְּנֵי מְהֵימְנוּתָא.

400. Here also, the people "went about, and gathered" in their own foolishness. And they wanted to toil over it. This is what is written: "And ground it in mills." And after all this work, they were not successful, as is written: "And the taste of it was like the taste of oil cake" (Ibid.), and no more. What caused this for them? It is because they were not people of Faith.

400. אוּף הָכָא, שָׁטוּ וְלָקְטוּ, שָׁטוּ בִּשְׁטוּתָא דְּגַרְמַיְיהוּ, וּבָעָאן לְאַטְרְחָא עָלֵיהּ, הֲדָא הוּא דִּכְתִיב, וְטָחֲנוּ בָרֵחַיִם. בָּתַר כָּל טִרְחָא דָא, לָא סָלִיק בִּידַיְיהוּ, אֶלָּא דִּכְתִיב וְהָיָה טַעְמוֹ כְּטַעַם לְשַׁד הַשָּׁמֶן. וְלָא יַתִּיר. מַאן גָּרִים לוֹן הַאי, בְּגִין דְּלָא הֲווֹ בְּנֵי מְהֵימְנוּתָא.

401. Rabbi Yosi asked: What is "an oil (Heb. leshad) cake?" Some say that it was kneaded in oil, according to its Aramaic translation. And some say that as a demon (Heb. shed) changes to many modes, so does the manna change to many tastes, MEANING THAT THEY TASTED EVERY TASTE THEY WANTED IN IT. Rabbi Yehuda said: "An oil cake" MEANS nourishment from oil.

401. אָמַר רִבִּי יוֹסֵי, מַאי לְשַׁד הַשָּׁמֶן. אִיכָּא דְּאָמְרֵי, דְּלִישׁ בְּמִשְׁחָא, כְּתַרְגּוּמוֹ. וְאִיכָּא דְּאָמְרֵי, מַה הַשֵּׁד אִתְחֲזָר לְכַמָּה גַּוְונִין, אוּף מָנָא, אִתְחֲזָר לְכַמָּה גַּוְונִין. רִבִּי יְהוּדָה אָמַר, לְשַׁד הַשָּׁמֶן, יְנִיקָא דְּמִשְׁחָא.

402. Rabbi Yitzchak said: "They gathered every man according to his eating" (Shemot 16:21). HE ASKS: Does that mean that one who ate a little gathered a little, and one who ate more gathered more? Yet is it not written: "He that gathered much had nothing over, and he that gathered little had no lack"? HE ANSWERS: Rather, they gathered according to the eaters. This is understood FROM THE WORDS "his eating," MEANING, according to the number of eaters, and therefore it is not written, 'EACH MAN ACCORDING TO what he can eat'.

402. רִבִּי יִצְחָק אָמַר, אִישׁ לְפִי אָכְלוֹ לָקָטוּ. וְכִי מַאן דְּאָכִיל קְמִעָא, לָקִיט קְמִעָא, וּמַאן דְּאָכִיל יַתִּיר, לָקִיט יַתִּיר, וְהָא כְּתִיב לֹא הֶעְדִּיף הַמַּרְבֶּה וְהַמַּמְעִיט לֹא הֶחְסִיר. אֶלָּא לְפוּם אִינּוּן דְּאַכְלִין לַקְטִין. מִשְּׁמַע אָכְלוֹ, מַאן דַּהֲוָה אָכִיל לֵיהּ, וּבְגִינֵי כָּךְ לָא כְּתִיב אֲכִילָתוֹ.

403. מַאי קָא מַיְירֵי. אָחִיד בַּר נָשׁ בְּעַבְדָּא, אוֹ בְּאָמְתָא, וְאָמַר דְּהוּא דִּילֵיהּ. אָתָא חַבְרֵיהּ, וְאָמַר, הַאי עַבְדָּא דִּילִי הוּא. קְרִיבוּ לְקַמֵּיהּ דְּמֹשֶׁה לְדִינָא, אָמַר לוֹן כַּמָּה נַפְשָׁאן בְּבֵיתֶךָ, וְכַמָּה נַפְשָׁאן בְּבֵיתֵיהּ דְּדֵין, אָמַר כַּךְ וְכָךְ. וְהַהוּא שַׁעְתָּא אָמַר לוֹן מֹשֶׁה, לְקָטוּ מָחָר, וְכָל חַד מִנַּיְיכוּ יֵיתֵי לְגַבָּאי. לְמָחָר, נָפְקוּ וְלָקְטוּ, וְאַתְיָין קְמֵי מֹשֶׁה, שַׁוְוִיין קָמֵיהּ מְנָא, הֲוָה מָדִיד לֵיהּ. אִי הַהוּא עַבְדָּא דְּדֵין, אַשְׁכַּח הַהוּא עוֹמְרָא דְּעַבְדָּא, בְּהַאי מְנָא. דְּהָא חַד עוֹמְרָא לְכָל נֶפֶשׁ וְנֶפֶשׁ מִבֵּיתֵיהּ. מָדִיד לְדֵין, וְאִשְׁתְּכַח חַסְרָא, הַהוּא מֵיכְלָא דְּעַבְדָּא, בְּהַהוּא מְנָא דִּילֵיהּ, וְחַד עוֹמְרָא לְכָל נֶפֶשׁ וְנֶפֶשׁ מִבֵּיתֵיהּ. אָמַר עַבְדָּא דְּדֵין הוּא, הה"ד אִישׁ לְפִי אָכְלוֹ לָקָטוּ וּכְתִיב עֹמֶר לַגֻּלְגֹּלֶת מִסְפַּר נַפְשֹׁתֵיכֶם.

403. HE ASKS: What does this, THAT EACH ONE GATHERED ACCORDING TO THE AMOUNT OF EATERS, teach us? HE ANSWERS: If someone held a servant or maid servant, and said: He is mine, and his neighbor came and said: He is mine, they would approach Moses for judgments. He would say to them: How many people are there in your house and how many people are in the other's house. They would say the number. Then Moses would say to them: Gather tomorrow, and afterwards both of you come before me. The next day they would go out and gather and then go before Moses. They would place before him a vessel, which he would measure. If that servant was the owner's, then the portion of the servant would be in that vessel, because there was one Omer measured for each person of his household. He would measure for the other and would find that the food portion of the servant was lacking in his vessel, and there was one Omer for each person in his household. THEN he would say: The servant belongs to this one. This is what is meant by: "They gathered every man according to his eating," and it: "An Omer for every man, according to the number of your persons."

404. אָמַר ר' יֵיסָא, כְּתִיב, עֶרֶב וִידַעְתֶּם כִּי יְיָ' הוֹצִיא אֶתְכֶם מֵאֶרֶץ מִצְרַיִם וּבֹקֶר וּרְאִיתֶם אֶת כְּבוֹד יְיָ'. עֶרֶב וִידַעְתֶּם, בְּמַאי יִנְדְּעוּן. אֶלָּא הָכִי תָּאנָא, בְּכָל יוֹמָא וְיוֹמָא אִשְׁתְּכָחוּ נִימוּסֵי קוּדְשָׁא בְּרִיךְ הוּא, בְּצַפְרָא, אִתְּעַר חֶסֶד בְּעָלְמָא. בְּהַהוּא זִמְנָא דְּאִקְרֵי עֶרֶב, תַּלְיָא דִּינָא בְּעָלְמָא, וְהָא אוּקְמוּהָ, דְּבְגִינֵי כַּךְ, יִצְחָק תִּקֵּן תְּפִלַּת הַמִּנְחָה. וְעַל דָּא, עֶרֶב וִידַעְתֶּם, כַּד אִתְּעַר דִּינָא בְּעָלְמָא, תִּנְדְּעוּן, דְּבְהַהוּא דִּינָא אַפִּיק יְיָ' יַתְכוֹן מִמִּצְרַיִם. וּבֹקֶר וּרְאִיתֶם אֶת כְּבוֹד יְיָ' דְּהָא בְּהַהוּא זִמְנָא אִתְּעַר חֶסֶד בְּעָלְמָא וְיִתֵּן לְכוּ לְמֵיכַל.

404. Rabbi Yisa said: It is written, "At evening you shall know that Hashem has brought you out from the land of Egypt. And in the morning, you shall see the glory of Hashem" (Shemot 16:6-7). HE ASKS: "At evening you shall know." How will they know? HE ANSWERS: We have learned that every single day the laws of the Holy One, blessed be He, abide. In the morning, Chesed is roused in the world. And at the time that is called evening, Judgment is suspended over the world. As we have established, Isaac instituted the Minchah (Afternoon Prayer,) AND ISAAC IS GVURAH. Therefore, "At evening you shall know," when Judgment is aroused over the world, you will know that with this Judgment Hashem has brought you out of Egypt. "And in the morning, you shall see the glory of Hashem," because at that time Chesed is aroused over the world, and He will give you nourishment.

405. ר' חִיָּיא אָמַר אִיפְּכָא, מַה כְּתִיב לְעֵילָא, בְּשִׁבְתֵּנוּ עַל סִיר הַבָּשָׂר וְגוֹ'. בֵּיהּ שַׁעְתָּא, אִתְּעַר עֶרֶב, דְּהַהוּא זִמְנָא דְּאִתְּעַר דִּינָא, אִתְּעַר נָמֵי חֶסֶד בְּעָלְמָא. הה"ד, וִידַעְתֶּם כִּי יְיָ' הוֹצִיא אֶתְכֶם מֵאֶרֶץ מִצְרַיִם. תִּנְדְּעוּן הַהוּא חֶסֶד דְּעָבֵד עִמְּכוֹן, בְּזִמְנָא דְּדִינָא וְאַפִּיק יַתְכוֹן מֵאַרְעָא דְּמִצְרַיִם. וּבֹקֶר וּרְאִיתֶם אֶת כְּבוֹד יְיָ', כְּבוֹד יְיָ' הָא יְדִיעַ. וכ"כ לָמָּה. בִּשְׁמוֹעַ יְיָ' אֶת תְּלֻנּוֹתֵיכֶם וְגוֹ'.

405. Rabbi Chiya said: It is the opposite of what is written before, "When we sat by the flesh pots..." (Ibid. 3). At that moment, evening was awakened, NAMELY JUDGMENT. And at the time that Judgment was provoked, Chesed was also aroused in the world. This is what is written: "You shall know that Hashem has brought you out from the land of Egypt." You will know the Chesed that He performed by you during the time of Judgment, and that He brought you out of the land of Egypt, "and in the morning, you shall see the glory of Hashem." The glory of Hashem is already known TO BE MALCHUT. And why all this? Because "when Hashem hears your murmuring..." (Ibid. 8).

406. אָמַר ר' יֵיסָא, לָא שָׁנֵי קוּדְשָׁא בְּרִיךְ הוּא נִימוּסוֹי, בַּר דְּאִינּוּן חַיָּיבֵי עָלְמָא שַׁנְיִין לוֹן, וּמְהַפְּכֵי רַחֲמֵי לְדִינָא, כְּמָה דְּאִתְּמַר.

406. Rabbi Yesa said: The Holy One, blessed be He, did not change His laws SO THAT CHESED WOULD ILLUMINATE IN THE EVENING, AS RABBI CHIYA SAID. Only those wicked people of the world changed and turned Mercy into Judgment, as we learned.

407. Rabbi Elazar taught that the Righteous shall eat of that manna in the World to Come. And if you think that it is in that same manner THAT THE CHILDREN OF YISRAEL ATE IN THE WILDERNESS, it is not so, but rather more THAN THEY, in SUCH PERFECTION that never existed. What is it? It is as we have established, "to behold the pleasantness of Hashem, and to inquire in His temple" (Tehilim 27:4), and: "Neither has the eye seen, that an Elohim, beside You" (Yeshayah 64:3).

407. תָּאנֵי ר׳ אֶלְעָזָר, מֵהַאי מָנָא זְמִינִין צַדִּיקַיָּיא לְמֵיכַל לְעָלְמָא דְּאָתֵי, וְאִי תֵּימָא בְּהַאי גַּוְונָא. לָא. אֶלָּא יַתִּיר, דְּלָא הֲוָה כֵּן לְעָלְמִין. מַאי אִיהוּ. כְּמָה דְּאוֹקִימְנָא דִּכְתִיב לַחֲזוֹת בְּנֹעַם יְיָ׳ וּלְבַקֵּר בְּהֵיכָלוֹ. וּכְתִיב עַיִן לֹא רָאָתָה אֱלֹהִים זוּלָתֶךָ וְגוֹ׳.

408. "See, that Hashem has given you the Shabbat" (Shemot 16:29). Rabbi Chizkiyah opened the discussion, saying: "A song of ascents, out of the depths I have cried to You, Hashem" (Tehilim 130:1). HE ASKS: "A song of ascents," is unspecified, it does not explicitly reveal who says it. HE ANSWERS: But, "A song of ascents," MEANS that all the inhabitants of the world will eventually say this, because this song will be said for eternal generations.

408. רְאוּ כִּי יְיָ׳ נָתַן לָכֶם הַשַּׁבָּת. ר׳ חִזְקִיָּה פָּתַח שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְיָ׳. שִׁיר הַמַּעֲלוֹת סְתָם, וְלָא פָּרִישׁ מַאן אָמְרוּ. אֶלָּא שִׁיר הַמַּעֲלוֹת, דִּזְמִינִין כָּל בְּנֵי עָלְמָא לְמֵימַר, דְּזַמִּין הַאי שִׁיר לְמֵימְרֵיהּ לְדָרֵי עָלְמָא.

409. HE ASKS: What is THE MEANING OF, "Out of the depths I have cried to you"? HE ANSWERS: So have we learned. Everyone who prays his prayer before the Holy King must ask for his requests and pray from the depth of his heart, in order that his heart is completely with the Holy One, blessed be He. Thus, he should concentrate his heart and desire. THIS IS THE MEANING OF, "OUT OF THE DEPTHS I HAVE CRIED TO YOU." HE ASKS: Did David say it this way? Is it not written, "With my whole heart I have sought You" (Tehilim 119:10)? And this passage is sufficient, THAT IS, TO PRAY WITH THE WHOLE HEART. Why is, "out of the depths," necessary?

409. וּמַאי הוּא מִמַּעֲמַקִּים קְרָאתִיךָ. הָכִי תָּאנָא, כָּל מַאן דְּמְצַלֵּי צְלוֹתָא קֳמֵי מַלְכָּא קַדִּישָׁא, בָּעֵי לְמִבְּעֵי בָּעוּתֵיהּ, וּלְצַלָּאָה מֵעֹמֶק דִּלְבָּא, בְּגִין דְּיִשְׁתְּכַח לִבֵּיהּ שְׁלִים בְּקוּדְשָׁא בְּרִיךְ הוּא, וְיִכַּוֵּין לִבָּא וּרְעוּתָא. וּמִי אָמַר דָּוִד הָכִי, וְהָא כְּתִיב, בְּכָל לִבִּי דְּרַשְׁתִּיךָ. וְדָא קְרָא סַגִּי, מַאי בָּעֵי מִמַּעֲמַקִּים.

410. HE ANSWERS: We learned, every person who makes his request before the King must concentrate his mind and desire on the source of all sources, to draw blessings from the depth of the pit, in order that blessings shall flow from the wellspring of all. And what is it? It is at that place from where that river, WHICH IS CONCEALED CHOCHMAH, emerges and comes forth, as is written: "And a river went out of Eden" (Beresheet 2:10). FOR EDEN IS CHOCHMAH, AND RIVER IS BINAH, NAMELY BINAH THAT CAME OUT OF THE TOP OF ARICH ANPIN, WHICH IS CONCEALED CHOCHMAH. And it is written: "There is a river, whose streams make glad the city of Elohim" (Tehilim 46:5), and this is called "out of the depths." The depth of all, the depth of the pit from which springs emerge and are drawn to bless all. This is the beginning of drawing blessings downward from above.

410. אֶלָּא הָכִי תָּאנָא, כָּל בַּר נָשׁ דְּבָעֵי בָּעוּתֵיהּ קֳמֵי מַלְכָּא, בָּעֵי לְכַוְּונָא דַּעְתָּא וּרְעוּתָא, מֵעִיקָּרָא דְּכָל עִקָּרִין, לְאַמְשָׁכָא בִּרְכָּאן מֵעֹמֶק דְּבֵירָא, בְּגִין דְּיַנְגִּיד בִּרְכָּאן מִמַּבּוּעָא דְּכֹלָּא. וּמַאי הוּא. הַהוּא אֲתָר דְּנָפִיק מִנֵּיהּ, וְאִשְׁתְּכַח מִנֵּיהּ, הַהוּא נָהָר, דִּכְתִיב וְנָהָר יוֹצֵא מֵעֵדֶן. וּכְתִיב נָהָר פְּלָגָיו יְשַׂמְּחוּ עִיר אֱלֹהִים. וְדָא אִקְרֵי מִמַּעֲמַקִּים. עֹמֶק דְּכֹלָּא, עֹמֶק דְּבֵירָא, דְּמַבּוּעִין נָפְקִין וְנַגְדִּין לְבָרְכָא כֹּלָּא. וְדָא הוּא שֵׁרוּתָא לְאַמְשָׁכָא בִּרְכָּאן מֵעֵילָּא לְתַתָּא.

411. Rabbi Chizkiyah explains HIS WORDS: When the most concealed Atik desires to bring blessings for the world, He places and includes everything in that supreme depth, WHICH IS CONCEALED CHOCHMAH OF ARICH ANPIN, OF THE ASPECT OF BINAH EMERGING OUT OF IT. And from here a river, WHICH IS BINAH, is draws and flows, and rivers and wellsprings emerge from it, WHICH ARE THE MOCHIN. And everything is watered from it. FOR ALL THE MOCHIN OF THE MALE AND THE FEMALE AND BRIYAH, YETZIRAH, AND ASIYAH ARE DRAWN FROM THERE. And whoever says his prayer must concentrate his heart and desire to draw blessings from this depth of all, in order that his prayer is accepted and his desire is carried out.

411. א״ר חִזְקִיָּה, כַּד עַתִּיקָא סְתִימָאָה דְּכָל סְתִימִין, בָּעֵי לְזַמְּנָא בִּרְכָּאן לְעָלְמִין, אַשְׁרֵי כֹּלָּא, וְאַכְלִיל כֹּלָּא, בְּהַאי עֲמִיקָא עִלָּאָה, וּמֵהָכָא שָׁאִיב וְאִתְנַגִּיד נָהָרָא דְּנַחֲלִין וּמַבּוּעִין אִתְנַגִּידוּ מִנֵּיהּ, וּמִתְשַׁקְיָין מִנֵּיהּ כֻּלְּהוּ. וּמַאן דְּמְצַלֵּי צְלוֹתֵיהּ, בָּעֵי לְכַוְּונָא לִבָּא וּרְעוּתָא, לְאַמְשָׁכָא בִּרְכָּאן מֵהַהוּא עֲמִיקָא דְּכֹלָּא, בְּגִין דְּיִתְקַבַּל צְלוֹתֵיהּ, וְיִתְעֲבִיד רְעוּתֵיהּ.

412. "And Moses said to them, 'Let no man leave of it till morning'" (Shemot 16:19). Rabbi Yehuda said: Every single day, the world is blessed from that supernal day, for all the six days are blessed from the seventh day. And every day gives from that blessing that it receives on its own day.

412. וַיֹּאמֶר מֹשֶׁה אֲלֵיהֶם אִישׁ אַל יוֹתֵר מִמֶּנּוּ עַד בֹּקֶר. א״ר יְהוּדָה, בְּכָל יוֹמָא וְיוֹמָא, מִתְבָּרֵךְ עָלְמָא מֵהַהוּא יוֹמָא עִלָּאָה, דְּהָא כָּל שִׁיתָּא יוֹמִין מִתְבָּרְכָאן מִיּוֹמָא שְׁבִיעָאָה. וְכָל יוֹמָא יָהִיב מֵהַהוּא בְּרָכָה דְּקַבִּיל בְּהַהוּא יוֹמָא דִּילֵיהּ.

413. Therefore Moses said: "Let no man leave of it till morning." What is the reason? Because one day does not borrow or give to another. Rather, each one reigns exclusively, alone in its day, because one day can not reign in the day of its neighbor.

413. וְע״ד מֹשֶׁה אָמַר, אִישׁ אַל יוֹתֵר מִמֶּנּוּ עַד בֹּקֶר. מ״ט. בְּגִין דְּלָא יָהִיב, וְלָא יוֹזִיף יוֹמָא דָּא לְחַבְרֵיהּ, אֶלָּא כָּל חַד וְחַד שָׁלִיט בִּלְחוֹדוֹי, בְּהַהוּא יוֹמָא דִּילֵיהּ. דְּהָא לָא שָׁלִיט יוֹמָא בְּיוֹמָא דְּחַבְרֵיהּ.

414. Therefore, all these five days reign on their respective days, and that which they received is available in them. The sixth day contains more, and this is according to what Rabbi Elazar said: It is written, "the sixth day," WITH THE DEFINITE ARTICLE (=HEI), which is not written of the other days. But this is the way they established it. "The sixth day," WITH A HEI, shows that the Queen is joined with it, WHO IS CALLED HEI, WHICH IS MALCHUT, to prepare the table for the King. Therefore, it has two parts, one from the day itself and one from establishing the joy of the King with the Queen.

414. בְּגִינֵי כַּךְ, כָּל אִינּוּן חֲמִשָּׁא יוֹמִין שַׁלִּיטִין בְּיוֹמַיְיהוּ, וְאִשְׁתְּכַח בֵּיהּ, מַה דְּקַבִּילוּ, וְיוֹמָא שְׁתִיתָאָה אִשְׁתְּכַח בֵּיהּ יַתִּיר. וְאַזְלָא הָא, כְּהָא דְּאָמַר רִבִּי אֶלְעָזָר, מַאי דִּכְתִיב יוֹם הַשִּׁשִּׁי, וְלָא אִתְּמַר הָכִי בְּכָל שְׁאַר יוֹמִין. אֶלָּא הָכִי אוּקְמוּהָ, הַשִּׁשִּׁי. דְּאִזְדַּוְּוּגָא בֵּיהּ מַטְרוֹנִיתָא. לְאַתְקָנָא פָּתוֹרָא לְמַלְכָּא, וּבג״כ, אִשְׁתְּכָחוּ בֵּיהּ תְּרֵין חוּלָקִין, חַד לְיוֹמֵיהּ, וְחַד לְתִקּוּנָא, בְּחֶדְוָותָא דְּמַלְכָּא בְּמַטְרוֹנִיתָא.

415. That night is the joy of the Queen with the King and their uniting, and all the six days are blessed, each one on its own. Therefore, a person must prepare his table on Shabbat night so that blessings from above will dwell upon him, and a blessing is not present on an empty table. Therefore, scholars who know this secret mate only on Shabbat nights.

415. וְהַהוּא לֵילְיָא, חֶדְוָותָא דְּמַטְרוֹנִיתָא בְּמַלְכָּא, וְזִוּוּגָא דִּלְהוֹן, וּמִתְבָּרְכָאן כָּל שִׁיתָּא יוֹמִין, כָּל חַד וְחַד בִּלְחוֹדוֹי. בְּגִין כַּךְ, בָּעֵי בַּר נָשׁ לְסַדְּרָא פָּתוֹרֵיהּ בְּלֵילְיָא דְּשַׁבְּתָא, בְּגִין דְּשָׁארֵי עָלֵיהּ בִּרְכָאן מִלְּעֵילָא, וּבִרְכָתָא לָא אִשְׁתְּכַח עַל פָּתוֹרָא רֵיקָנְיָא, בג״כ, ת״ח דְּיַדְעִין רָזָא דָּא, זִוּוּגָא דִּלְהוֹן מע״ש לע״ש.

416. "See, that Hashem has given you the Shabbat." HE ASKS: What is Shabbat? HE ANSWERS: That is the day in which the other days rest. And it is the inclusion of all the other six days, and from it are they blessed. Rabbi Yisa said: The Congregation of Yisrael is also called 'Shabbat', for she is the spouse OF SHABBAT, and a bride, as is written: "You shall keep the Shabbat therefore, for it is holy to you" (Shemot 31:14). To you and not to the other nations. This is what is meant by: "Between Me and the children of Yisrael" (Ibid. 17). This portion is an eternal heritage of Yisrael; thus it is written: "If you restrain your foot because of Shabbat..." (Yeshayah 58:13). And we explained the matter where we discussed it.

416. רְאוּ כִּי יְיָ׳ נָתַן לָכֶם הַשַּׁבָּת, מַאי שַׁבָּת. יוֹמָא דְּבֵיהּ נַיְיחִין שְׁאַר יוֹמִין, וְהוּא כְּלָלָא דְּכָל אִינּוּן שִׁיתָּא אַחֲרָנִין, וּמִנֵּיהּ מִתְבָּרְכִין. רִבִּי יֵיסָא אָמַר, וְכֵן נָמֵי כְּנֶסֶת יִשְׂרָאֵל אִקְרֵי שַׁבָּת, בְּגִין דְּאִיהִי בַּת זוּגוֹ, וְדָא הִיא כַּלָּה. דִּכְתִיב וּשְׁמַרְתֶּם אֶת הַשַּׁבָּת כִּי קֹדֶשׁ הִיא לָכֶם. לָכֶם וְלָא לִשְׁאַר עַמִּין, הה״ד בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל. וְדָא הִיא אַחֲסָנַת יְרוּתַת עָלְמִין לְיִשְׂרָאֵל. וְע״ד, כְּתִיב אִם תָּשִׁיב מִשַּׁבָּת רַגְלֶךָ וְגוֹ׳ וּבְאַתְרֵיהּ אוֹקִימְנָא מִלֵּי.

417. כְּתִיב אַל יֵצֵא אִישׁ מִמְּקוֹמוֹ בַּיּוֹם הַשְּׁבִיעִי. מִמְּקוֹמוֹ. תְּנֵינָן, מֵהַהוּא מָקוֹם דְּאִתְחָזֵי לְמֵהַךְ. וְרָזָא דְּמִלָּה דִּכְתִיב, בָּרוּךְ כְּבוֹד יְיָ׳ מִמְּקוֹמוֹ, וְדָא אִיהוּ מָקוֹם. וְדָא אִיהוּ רָזָא דִּכְתִיב, כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד עָלָיו אַדְמַת קֹדֶשׁ הוּא. אֲתָר יְדִיעָא קָרֵינָן לֵיהּ מָקוֹם דְּאִשְׁתְּמוֹדְעָא יְקָרָא עִלָּאָה.

417. It is written: "Let no man go out of his place on the seventh day..." We learned that ITS MEANING IS from the place that is proper to go, MEANING OUT OF THE CITY. And the secret of the matter is, "Blessed be the glory of Hashem from his place" (Yechezkel 3:12), WHICH IS MALCHUT, and this is the place. This is the secret of what is written: "For the place on which you stand is holy ground" (Shemot 3:5). It is the known area that is called "place," which is known by the supernal glory, NAMELY MALCHUT.

418. וּבְגִין כַּךְ, אַזְהָרוּתָא לְבַר נָשׁ, דְּקָא מִתְעַטְּרָא בְּעִטּוּרָא קַדִּישָׁא דִּלְעֵילָא, דְּלָא יִפּוּק מִנֵּיהּ בְּפוּמֵיהּ מִלּוּלָא דְּחוֹל, בְּגִין דְּאִי יִפּוּק מִנֵּיהּ, קָא מְחַלֵּל יוֹמָא דְּשַׁבְּתָא, בִּידוֹי בְּעוֹבַדְתָּא. בְּרַגְלוֹי, לְמֵהַךְ לְבַר מִתְּרֵין אַלְפִין אַמִּין. כָּל אִלֵּין חִלּוּלָא דְּשַׁבְּתָא אִינּוּן.

418. Therefore, it is an admonition to the person who adorns himself with the holy crown of above ON THE SHABBAT DAY. From his mouth secular talk should not emerge, because if SECULAR TALK does emerge, he desecrates the Shabbat day. DESECRATING THE SHABBAT WITH THE HANDS is done by doing work; with his feet is by going out of the specified 2,000 cubits. All these are a desecration of the Shabbat.

419. אַל יֵצֵא אִישׁ מִמְּקוֹמוֹ, דָּא אִיהוּ אֲתָר יַקִּירָא דִּקְדוּשָׁה, דְּהָא לְבַר מִנֵּיהּ, אֱלֹהִים אֲחֵרִים נִינְהוּ. בָּרוּךְ כְּבוֹד יְיָ׳, דָּא כָּבוֹד דִּלְעֵילָא. מִמְּקוֹמוֹ, דָּא כָּבוֹד דִּלְתַתָּא. דָּא אִיהוּ רָזָא דַּעֲטָרָא דְּשַׁבָּת, בְּגִין כַּךְ אַל יֵצֵא אִישׁ מִמְּקוֹמוֹ. זַכָּאָה חוּלָקֵיהּ מַאן דְּזָכֵי לִיקָרָא דְּשַׁבְּתָא זַכָּאָה אִיהוּ בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי.

419. "Let no man go out of his place." This is the precious place of Holiness, because outside of it, there are other Elohim. "Blessed be the glory of Hashem." is the glory of above, NAMELY MALCHUT FROM THE CHEST AND ABOVE. "From his place," is the glory of below, NAMELY MALCHUT FROM THE CHEST AND BELOW. This is the secret of the crown of the Shabbat, WHICH IS CALLED 'PLACE'. Therefore, a person should not go out from his place, BECAUSE OUTSIDE OF IT ARE OTHER ELOHIM. Blessed is the portion of one who has merited the splendors of the Shabbat.

30. the Holy One, blessed be He, avenges the honor of the righteous

This section tells of cases where the Holy One, blessed be He did not punish someone who blasphemed against Him, but punished them when they oppressed the children of Yisrael, because the Holy One, blessed be He cares more for the honor of the Righteous than for His own honor. Rabbi Chiya says that when Moses said "They are almost ready to stone me," God told him to go before the people; he asked Moses if it was with their permission that Moses stood, or with the permission of Himself.

420. וַיֹּאמֶר יְיָ׳ אֶל מֹשֶׁה עֲבוֹר לִפְנֵי הָעָם וְגוֹ׳. רִבִּי חִיָּיא פָּתַח, חוֹנֶה מַלְאַךְ יְיָ׳ סָבִיב לִירֵאָיו וַיְחַלְּצֵם. זַכָּאִין אִינּוּן צַדִּיקַיָּיא, דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בִּיקָרֵיהוֹן, יַתִּיר עַל דִּילֵיהּ. תָּא חֲזֵי, כַּמָּה אִינּוּן בְּנֵי עָלְמָא, דְּמְחָרְפֵי וּמְגַדְּפֵי לְעֵילָא, כְּגוֹן סַנְחֵרִיב חֵרֶף וְגִדֵּף, וְאָמַר מִי בְּכָל אֱלֹהֵי הָאֲרָצוֹת וְגוֹ׳. וְקוּדְשָׁא בְּרִיךְ הוּא מָחִיל, וְלָא תָּבַע מִנֵּיהּ. כֵּיוָן דְּאוֹשִׁיט יָדֵיהּ עַל חִזְקִיָּה, מַה כְּתִיב וַיֵּצֵא מַלְאַךְ יְיָ׳ וַיַּךְ בְּמַחֲנֵה אַשּׁוּר וְגוֹ׳.

420. "And Hashem said to Moses, 'Pass before the people...'" (Shemot 17:5). Rabbi Chiya opened the discussion, saying: "The angel of Hashem encamps round about those who fear Him, and He delivers them" (Tehilim 34:8). Blessed are the Righteous, for the Holy One, blessed be He, cares about their honor more than His own. Come and behold: how many people in the world revile and blaspheme towards above, like Sancheriv who reviled and blasphemed, saying, "Which of all Elohim of the countries..." (II Melachim, 18:35). And the Holy One, blessed be He, forgave and did not order to punish him. As soon as he stretched out his hand against Chizkiyah, it is written "that the angel of Hashem went out and smote in the camp of Ashur (Assyria)..." (II Melachim 19:35).

421. יָרָבְעָם בֶּן נְבָט הֲוָה פָּלַח לע״ז, וּמְקָטֵר לָהּ, וּמְזָבַח לָהּ, וְקוּדְשָׁא בְּרִיךְ הוּא לָא תָּבַע מִנֵּיהּ. וְכַד אָתָא עִדּוֹ נְבִיאָה, וְאִתְנַבֵּי עָלֵיהּ, וְאוֹשִׁיט יָרָבְעָם יְדָא לְקָבְלֵיהּ, מַה כְּתִיב וַתִּיבַשׁ יָדוֹ וְגוֹ׳, וְלֹא יָכֹל לַהֲשִׁיבָהּ אֵלָיו.

421. Jerobaam, the son of Nevat, worshipped idols, sacrificed to them, and offered to them, yet the Holy One, blessed be He, did not order to punish him. But when Ido the prophet came and prophesied against Him, and Jerobaam stretched out his hand against him, it is written: "And his hand...dried up, so that he could not draw it back to him" (I Melachim 13:4).

422. Pharaoh reviled and blasphemed and said: "Who is Hashem" (Shemot 5:2). Yet the Holy One, blessed be He, did not punish him until he refused to send out Yisrael, as is written: "If as yet you do exalt yourself against My people" (Shemot 9:17). "FOR IF YOU REFUSE TO LET THEM GO, behold, the hand of Hashem is upon the cattle" (Ibid. 2-3). So the Holy One, blessed be He, always avenges the honor of the righteous more than His own.

422. פַּרְעֹה חֵרֵף וְגִדֵּף, וְאָמַר מִי יְיָ׳ וְגוֹ׳. וְקוּדְשָׁא בְּרִיךְ הוּא לָא תָּבַע מִנֵּיהּ, עַד דְּסָרִיב בְּהוּ בְּיִשְׂרָאֵל, דִּכְתִיב עוֹדְךָ מִסְתּוֹלֵל בְּעַמִּי. הִנֵּה יַד יְיָ׳ הוֹיָה בְּמִקְנְךָ וְגוֹ׳, וְכֵן בְּכָל אֵתָר, קוּדְשָׁא בְּרִיךְ הוּא תָּבַע עֶלְבּוֹנָא דְּצַדִּיקַיָּיא יַתִּיר עַל דִּילֵיהּ.

423. Here Moses said: "They are almost ready to stone me" (Shemot 17:4). The Holy One, blessed be He, said to him: Now is not the time to avenge your honor, Moses. Rather, "pass before the people," and we shall see who will stretch out his hand against you. Is it with their permission that you stand or with my permission?!

423. הָכָא מֹשֶׁה, אָמַר עוֹד מְעַט וּסְקָלוּנִי, אָמַר לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, מֹשֶׁה לָאו עִידָּן הוּא לְמִתְבַּע עֶלְבּוֹנָךְ, אֶלָּא עֲבוֹר לִפְנֵי הָעָם, וְאַחְמֵי מַאן יוֹשִׁיט יְדוֹי לְקָבְלָךְ, וְכִי בִּרְשׁוּתַיְיהוּ אַתְּ קָאֵים, אוֹ בִּרְשׁוּתִי.

31. The rock and the boulder

Rabbi Chiya talks about Moses' rod that was turned into a snake, and the verse, "The way of a snake upon a rock." He says that the rock is Malchut, and the rock is God. Rock always refers to Gvurah, so that when God wants to punish, Gvurah is aroused and punishes. The flow of water in "And you shall smite the rock, and there shall come water out of it" is the flow of Gvurah from the higher to the lower levels, drawn by the Holy Name of God engraved on the rod. Rabbi Aba says there is a supernal Rock and a lower rock that emerges from it. He tells us that wherever 'water' is written it refers to the light of Chesed; it is the sign and miracle of the Holy One, blessed be He that the rock, which is judgment, should inspire the flowing forth of Chassadim. Rabbi Shimon turns to the scripture, "He is the rock, His work is perfect," saying that the rock here is Abraham, who is Chesed. The sins of Yisrael weakened the rock from what it had been originally.

424. "And your rod, with which you smote the river, take in your hand, and go" (Ibid. 5). What is the reason? Because it was engraved with miracles? and the Supernal Holy Name was imprinted on it. At first, THE ROD WAS TURNED INTO a snake, WHICH IS THE SECRET OF YESOD OF ZEIR ANPIN OF SMALLNESS. As we have learned: "The way of a snake upon a rock" (Mishlei 30:19). The snake, it is known, arouses the rock, WHICH IS MALCHUT. In which area was THE HOLY ONE, BLESSED BE HE, revealed? Here He became revealed, as is written: "Behold, I will stand before you there upon the rock" (Shemot 17:6). And who is the rock? It is as written, "He is the rock, His work is perfect" (Devarim 32:4), WHICH IS MALCHUT. Moses realized there how the snake stood by the stone. And we have already explained these matters.

424. וּמַטֶּךָ אֲשֶׁר הִכִּיתָ בּוֹ אֶת הַיְּאוֹר קַח בְּיָדֶךָ וְהָלָכְתָּ. מ״ט. מִשּׁוּם דִּמְחַקֵּק בַּנִּסִּין הֲוָה, וּשְׁמָא קַדִּישָׁא עִלָּאָה רְשִׁימָא בֵּיהּ. בְּקַדְמֵיתָא נָחָשׁ, כְּמָה דְּאִתְּמַר, דֶּרֶךְ נָחָשׁ עָלַי צוּר. נָחָשׁ, הָא אִתְיְדַע דְּאִתְּעַר צוּר. בְּאָן אֵתָר אִתְגְּלֵי, הָכָא אִתְגְּלֵי דִּכְתִיב הִנְנִי עוֹמֵד לְפָנֶיךָ שָׁם עַל הַצּוּר. וּמַאן צוּר. כד״א הַצּוּר תָּמִים פָּעֳלוֹ, וְתַמָּן יָדַע מֹשֶׁה הֵיךְ קָאֵים נָחָשׁ עָלַי צוּר. וְהָא אוֹקִימְנָא מִלֵּי.

425. Rabbi Yehuda said: If the Torah had remained silent and had not said more, it would be good. But rather, it is written, "And you shall smite the rock, and there shall come water out of it" (Shemot 17:6). IS THIS THE CUSTOM OF THE HOLY NAME? He said to him: Certainly, it is so. For there is no single Name of all the Holy Names of the Holy One, blessed be He, that does not perform miracles and mighty acts, and does not bring forth whatever is necessary for the world, especially to bring forth water here.

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425. א״ר יְהוּדָה, אִי לִישְׁתִּיק קְרָא יֵאוֹת שָׁאִילְתָּא. אֶלָּא הָא כְּתִיב, וְהִכִּיתָ בַצּוּר וְיָצְאוּ מִמֶּנּוּ מַיִם. אָמַר לֵיהּ, וַדַּאי הָכִי הוּא, דְּלֵית לָךְ כָּל שְׁמָא וּשְׁמָא, מֵאִינּוּן שְׁמָהָן קַדִּישִׁין דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּלָא עָבֵד נִסִּין וּגְבוּרָאן, וְאַפִּיק כֹּלָּא דְּאִצְטְרִיךְ לְעָלְמָא, כ״ד לְאַפָּקָא הָכָא מַיָּא.

426. א״ל, אִי הָכִי, הָא כְּתִיב, הֵן הִכָּה צוּר וַיָּזוּבוּ מַיִם. מַאן מָחֵי לִשְׁמֵיהּ. א״ל, פַּטִּישָׁא חֲרִיפָא, בְּקִטְרוֹי יְדִיעַ, וְאַתְּ שָׁאִיל דָּא. אֶלָּא תָּא חֲזֵי, בְּכָל אֲתָר צוּר גְּבוּרָה, וְכַד בָּעֵי קוּדְשָׁא בְּרִיךְ הוּא לְמַחֲאָה, אוֹ לְאַלְקָאָה, אִתְּעַר גְּבוּרָה דָּא וְהַהוּא גְּבוּרָה מָחֵי וְלָקֵי, וְדָא הוּא דִּכְתִיב, הֵן הִכָּה צוּר וַיָּזוּבוּ מַיִם. וְאִי לָאו דְּאִתְּעַר צוּר, וְלָקֵי בְּאֲתָר דְּאִצְטְרִיךְ, לָא נַבְּיעִין מַיָּא.

426. He said to him: If so, it is written, "He smote the rock, that the waters gushed out" (Tehilim 78:20). Who strikes in His name? He said: It is recognizable from the blows that the hammer is sharp, MEANING A SHARP PERSON KNOWS HOW TO ASK, and you ask this. But come and behold: "rock" always refers to Gvurah, MEANING MALCHUT WHEN SHE IS IN THE ASPECT OF GVURAH. And when the Holy One, blessed be He, WHICH IS ZEIR ANPIN, wants to strike or punish, this Gvurah is aroused and that Gvurah smites and punishes. And this is what is written: "Behold, (he) smote the rock, that the waters gushed out," WHICH MEANS THAT THE ROCK DID SMITE. And if the rock had not been aroused to smite in the necessary place, the water would not have flowed.

427. א״ל, אִי הָכִי, הָא כְּתִיב, צוּר יְלָדְךָ תֶּשִׁי. וְתָנֵינָן מַאי תֶּשִׁי, כְּלוֹמַר חַלָּשֶׁת לֵיהּ. א״ל וַדַּאי הָכִי הוּא, דְּאִלְמָלֵי יְנַדְּעוּן חַיָּיבָיָא, דְּהַאי צוּר זְמִינָא לְאִתְּעָרָא לְקֻבְלֵיהוּ, וּלְאַלְקָאָה לוֹן, יִמְנְעוּן מִלְּמֵיחַב קָמֵיהּ, אֶלָּא חַלָּשָׁא אִיהִי בְּעֵינַיְיהוּ, הוֹאִיל וְלָא מִסְתַּכְּלֵי בָּהּ, וְלָא מִסְתַּכְּלֵי בְּאָרְחַיְיהוּ, וְעַל דָּא צוּר יְלָדְךָ תֶּשִׁי.

427. He said to him: If so, is it not written: "Of the Rock that begot you you are unmindful" (Devarim 32:18)? What is the meaning of "unmindful?" You weakened it, WHICH CAN NOT HAPPEN BY A NAME. He said to him: It is certainly so. For if the wicked had known that the rock was going to become aroused against them to punish them, they would have refrained from sinning against it. But it was weak in their sight, because they did not look at it, and it did not observe their ways TO PUNISH THEM IMMEDIATELY. And pertaining to this IT IS SAID: "Of the Rock that begot you you are unmindful."

428. ר׳ אַבָּא אָמַר, אִית צוּר, וְאִית צוּר, מִסִּטְרָא דְּצוּר עִלָּאָה, נָפֵק צוּר אַחֲרָא. וּמַאי צוּר עִלָּאָה. צוּר דְּכָל צוּרִים. וּמַאי אִיהוּ, הַהוּא דְּאוֹלִידַת לְיִשְׂרָאֵל, דִּכְתִיב צוּר יְלָדְךָ תֶּשִׁי. דְּהָא מִסִּטְרָא דְּצוּר עִלָּאָה דִּלְעֵילָא, נָפֵקָא צוּר אַחֲרָא. מִסִּטְרָא דְּאִימָא, נָפֵקָא גְּבוּרָה.

428. Rabbi Aba said: There is a rock and there is a rock. From the side of the supernal rock emerges a different rock. And what is the supernal Rock? He is the Rock of every rock. And who is it? It is She who bore the children of Yisrael, ZEIR ANPIN. It is written: "Of the Rock that begot you you are unmindful," MEANING BINAH THAT GAVE BIRTH TO YISRAEL. Because from the side of the supernal Rock of above emerges another rock; from the side of Ima, WHICH IS BINAH, emerges Gvurah, WHICH IS MALCHUT.

429. וְאַזְלָא הָא כְּהָא דא״ר אֶלְעָזָר, כְּתִיב מִי יְמַלֵּל גְּבוּרוֹת יְיָ׳. מַאי גְּבוּרוֹת יְיָ׳. לְאַכְלְלָא אִימָא עִלָּאָה דְּכֹלָּא, דְּאע״ג דְּלָאו אִיהִי דִּינָא, מִסִּטְרָהָא אִשְׁתְּכַח, דְּהָא מִסִּטְרָהָא גְּבוּרָה אִשְׁתְּכַח, וּבְגִינֵי כַּךְ צוּר עִלָּאָה אִקְרֵי. וַתִּשְׁכַּח אֵל מְחוֹלְלֶךָ, דָּא נְהִירוּ דְּאַבָּא. מַאי נִיהוּ. חֶסֶד עִלָּאָה, דְּאִיהוּ נְהִירוּ דְּאַבָּא.

429. And this proceeds as Rabbi Elazar said: It is written, "Who can utter the mighty acts of Hashem?" (Tehilim 106:2). What are the mighty acts of Hashem? It is to include the supreme Ima of all, WHICH IS BINAH, that even though she HERSELF is not of Judgment, yet from her side is Judgment prevalent, because from her side there is Gvurah, WHICH IS MALCHUT THAT IS SWEETENED IN BINAH. And therefore it is called 'the supernal Rock'. "And have forgotten El that formed you" (Devarim 32:18), is the light of Aba. What is it? It is supernal Chesed, which is the light of Aba.

430. תּוּ אָמַר רִבִּי אַבָּא, מַיִם בְּכָל מָקוֹם, הָא יְדִיעָא, וְקוּדְשָׁא בְּרִיךְ הוּא בְּהַאי צוּר אִתְּעַר לְאַרְקָא מַיָּא, דְּהָא לָא אִתְחָזֵי, וְדָא הוּא אָת וְנִיסָא דְּקוּדְשָׁא בְּרִיךְ הוּא. וְעַל דָּא שָׁבַח דָּוִד וְאָמַר, הַהֹפְכִי הַצּוּר אֲגַם מָיִם וְגוֹ׳. וּמַשְׁמַע הַהֹפְכִי, דְּהָא לָאו אָרְחוֹי דְּצוּר בְּכַךְ.

430. Rabbi Aba also said: Wherever water IS WRITTEN, it is known TO ALLUDE TO THE LIGHT OF CHESED. And the Holy One, blessed be He, becomes aroused by this rock, WHICH IS JUDGMENT, to cause water to flow, WHICH IS CHESED, because it is not proper FOR IT EMERGE UNLESS IT IS FROM CHESED. And this is the sign and miracle of the Holy One, blessed be He, THAT THE ROCK, WHICH IS JUDGMENT, SHOULD INSPIRE THE FLOWING FORTH OF CHASSADIM. David praised this and said: "Who turned the rock into a pond of water..." (Tehilim 114:8). And the meaning of "turned" IS THAT HE TURNED IT FROM JUDGMENT TO CHESED, because it is not the customary way of rock TO POUR FORTH CHESED.

431. And regarding this, through the supernal Rock, WHICH IS BINAH, He brought forth water from a lower place, FROM MALCHUT. And what is the name of that lower place? Boulder, as is written: "And you shall bring forth to them water out of the rock (boulder)" (Bemidbar 20:8). And this boulder brought forth water as with the power of the supernal Rock, WHICH IS BINAH.

431. וְעַל דָּא, בַּצּוּר עִלָּאָה, אַפִּיק מַיָּא מֵאֲתָר דִּלְתַתָּא. וּמַה שְׁמֵיהּ דְּהַהוּא דִּלְתַתָּא. סֶלַע. דִּכְתִיב וְהוֹצֵאתָ לָהֶם מַיִם מִן הַסֶּלַע. וּבְמֶה אַפִּיק הַאי סֶלַע מַיָּא. בְּחֵילָא דְּצוּר דִּלְעֵילָא.

432. Rabbi Shimon said, "He is the Rock, His work is perfect." What is the meaning of, "He is the Rock, His work is perfect"? IT IS that the Rock was turned and changed to do the work of the perfect one. And who is he? Abraham, WHO IS CHESED, of whom it is written: "Walk before Me, and be perfect" (Beresheet 17:1). This is the meaning of "who turned the rock into a pond of water..." - THAT IT CHANGED FROM EXECUTING JUDGMENT TO THE MINISTERING OF CHESED. This means that "His work is perfect," NAMELY CHESED. And this is Abraham, WHO IS CHESED.

432. ר"ש אָמַר, הַצּוּר תָּמִים פָּעֳלוֹ מַאי מַשְׁמַע הַצּוּר תָּמִים פָּעֳלוֹ. דְּאִתְהַפַּךְ צוּר, לְמֶעְבַּד פָּעֳלוֹ דְּתָמִים. וּמַאי אִיהוּ. אַבְרָהָם. דִּכְתִיב בֵּיהּ הִתְהַלֵּךְ לְפָנַי וֶהְיֵה תָמִים. וְדָא הוּא הַהֹפְכִי הַצּוּר אֲגַם מָיִם, וּמַשְׁמַע תָּמִים פָּעֳלוֹ, וְדָא אַבְרָהָם.

433. At this time, the rock reverted to being perfect. At another time, when Moses wanted to draw water from this rock, due to the sins of Yisrael, it did not return to perfection, as before. At that moment Moses raged and said: "Of the Rock that begot you you are unmindful" (Devarim 32:18). Namely, you weakened it from what it was before. For because of you it is not perfect now, and Judgment was executed; what was not so when it begot you, meaning in the days of your youth.

433. בְּשַׁעֲתָא דָא, אִתְהַדַּר הַצּוּר, תָּמִים. בְּשַׁעֲתָא אַחֲרָא תִּנְיָינָא, כַּד בָּעָא מֹשֶׁה לְאַפָּקָא מַיָּא בְּהַאי צוּר, בְּחוֹבַיְיהוּ דְּיִשְׂרָאֵל, לָא אִתְהַדַּר תָּמִים, כְּקַדְמִיתָא. בֵּיהּ זִמְנָא, אִתְרְעַם מֹשֶׁה וְאָמַר, צוּר יְלָדְךָ תֶּשִׁי. כְּלוֹמַר, חַלָּשְׁת לֵיהּ מִמַּה דַּהֲוָה בְּקַדְמֵיתָא, דִּבְגִינָךְ לָא אִשְׁתְּכַח תָּמִים הַשְׁתָּא, וְאִתְעֲבֵיד דִּינָא, מַה דְּלָא הֲוָה בְּיוֹמֵי יְלָדְךָ, כְּלוֹמַר עוּלֵימָךְ.

32. "Is Hashem among us"
Rabbi Shimon explains that in the verse, "Is Hashem among us or not (Heb. ayin)?" the word 'not' refers to the most concealed Atik of all, which is called Ayin (naught). Yisrael were trying to discern between Ayin and Zeir Anpin. Because Yisrael tested God, making a separation between Atik and Zeir Anpin, they were punished. "Then came Amalek."

434. Rabbi Aba said: It is written, "Is Hashem among us, or not?" (Shemot 17:7). Was Yisrael fools, who did not know this? Did they not see the Shechinah before them, and the clouds of Glory that surrounded them, that they said, "Is Hashem among us, or not?" These are people who saw the shine of the majesty of their King by the sea. And we have learned that a maidservant saw at the sea what the prophet Ezekiel never saw. It seems that they turned to be fools to say, "Is Hashem among us or not (Heb. ayin)?"

434. א"ר אַבָּא, מַאי דִּכְתִיב הֲיֵשׁ יְיָ׳ בְּקִרְבֵּנוּ אִם אָיִן. וְכִי טִפְּשִׁין הֲווֹ יִשְׂרָאֵל דְּלָא יַדְעֵי מִלָּה דָּא, וְהָא חָמוּ שְׁכִינְתָּא קֳמַיְיהוּ, וַעֲנָנֵי כָבוֹד עָלַיְיהוּ דְּסַחְרוֹן לוֹן, וְאִינּוּן אָמְרוּ הֲיֵשׁ יְיָ׳ בְּקִרְבֵּנוּ אִם אָיִן, גּוּבְרִין דְּחָמוּ זִיו יְקָרָא דְּמַלְכֵּיהוֹן עַל יַמָּא, וְתָנֵינָן, רָאָתָה שִׁפְחָה עַל הַיָּם מַה שֶׁלֹּא רָאָה יְחֶזְקֵאל, אִינּוּן אִשְׁתְּכָחוּ טִפְּשִׁין, וְאָמְרוּ הֲיֵשׁ יְיָ׳ בְּקִרְבֵּנוּ אִם אָיִן.

435. HE ANSWERS: But this is what Rabbi Shimon said. They wanted to discern between the most concealed Atik of all, WHICH IS KETER, which is called 'Ayin ('naught')' and Zeir Anpin, which is called 'Yud Hei Vav Hei'. Therefore, it is not written, 'If Hashem is among us or no' as is written: "Whether they will follow My Torah, or no" (Shemot 16:4), but rather, "Is Hashem among us or not (Heb. ayin)?"

435. אֶלָּא הָכִי קָאָמַר ר"ש, בָּעוּ לְמִנְדַּע, בֵּין עַתִּיקָא סְתִימָאָה דְּכָל סְתִימִין, דְּאִקְרֵי אַיִן. וּבֵין זְעֵיר אַפִּין דְּאִקְרֵי יְיָ׳. וְעַל דָּא, לָא כְתִיב הֲיֵשׁ יְיָ׳ בְּקִרְבֵּנוּ אִם לֹא, כְּמָה דִּכְתִיב הֲיֵלֵךְ בְּתוֹרָתִי אִם לֹא. אֶלָּא הֲיֵשׁ יְיָ׳ בְּקִרְבֵּנוּ אִם אָיִן.

436. אִי הָכִי אֲמַאי אִתְעַנְּשׁוּ. אֶלָּא עַל דַּעֲבִידוּ פֵּרוּדָא, וַעֲבִידוּ בְּנִסְיוֹנָא, דִּכְתִיב וְעַל נַסּוֹתָם אֶת יְיָ׳. אָמְרוּ יִשְׂרָאֵל, אִי הַאי נִשְׁאַל בְּגַוְונָא חַד. וְאִי הַאי נִשְׁאַל בְּגַוְונָא אַחֲרָא. וְע״ד מִיָּד וַיָּבֹא עֲמָלֵק.

436. HE ASKS: If so, why were they punished? HE ANSWERS: Because they caused a separation BETWEEN ATIK AND ZEIR ANPIN, and they did it by testing, as is written: "Because they tempted (also: 'tested') Hashem." Said Yisrael: 'If the one is AMONG US we will ask in one form, and if that one, then we will ask in another form.' Therefore, immediately, "Then came Amalek" (Shemot 17:8).

33. "Then came Amalek"
Rabbi Yosi opens with "Blessed are you that sow beside all waters, that let the feet of the ox and the ass range freely." He says that the Holy One, blessed be He has a tree, Zeir Anpin, that contains food for all. We are reminded that Yisrael is the trunk, and that the seventy branches are the ministers of the heathen nations. When Yisrael encamped beside the water, they dominated the waters that were under the branches of that tree. The ox and ass in the opening verse are from the left, and are brought into the discussion to emphasize that people must not give place to evil species, must remain separated from them. Rabbi Yehuda says that "Amalek was the first of the nations" because he did not fear Elohim. He is sentenced to everlasting perdition, and his name shall be utterly blotted out from the remembrance of man. Rabbi Aba now talks about "There is a sore evil which I have seen under the sun." Rabbi Shimon explains that "sore evil" is a lack of charity, wherein people cling to their money and even bear false witness in order to gain money. The Holy One, blessed be He had given Yisrael everything, yet they dealt with Him with false charges, and "Then came Amalek." The war of Amalek was a war above and a war below, ultimately a war against God. Amalek came to provoke Judgment over Mercy. During the war, when Moses held up his hands, he was fighting the battle above, while Joshua was fighting the battle below. From that time until the Redemption there will never be a greater battle. Joshua was worthy of fighting against Amalek because Moses saw that he came from the level of Metatron. Moses' hands were held up in faith, and it was this that gained them assistance from above. At the end, Moses built an altar called "Hashem is my banner"; Jacob built an altar and called it "El, the Elohim of the children of Yisrael."

437. וַיָּבֹא עֲמָלֵק וַיִּלָּחֶם עִם יִשְׂרָאֵל בִּרְפִידִים. רִבִּי יוֹסֵי פָּתַח, אַשְׁרֵיכֶם זוֹרְעֵי עַל כָּל מָיִם מְשַׁלְּחֵי רֶגֶל הַשּׁוֹר וְהַחֲמוֹר. אַשְׁרֵיכֶם זוֹרְעֵי עַל כָּל מָיִם, תַּמָּן תָּנֵינָן, כַּמָּה מַיִם וְכַמָּה מַיִם מִשְׁתַּכְּחִין. זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּלֵית זַרְעָא לְהוּ, אֶלָּא עַל הַמַּיִם, דִּכְתִיב וַיַּחֲנוּ שָׁם עַל הַמָּיִם, אִינּוּן דַּהֲווֹ תְּחוֹת עַנְפֵּי אִילָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא.

437. "Then came Amalek, and fought with Yisrael in Refidim" (Shemot 17:8). Rabbi Yosi opened the discussion, saying: "Blessed are you that sow beside all waters, that let the feet of the ox and the ass range freely" (Yeshayah 32:20). "Blessed are you that sow beside all waters." There we learned that there are various types of waters, THAT THERE ARE MANY KINDS OF LIGHTS, MEANING SWEET WATERS OF HOLINESS, BITTER WATERS, AND PROUD WATERS. Happy is Yisrael who sow their seeds only beside the water, IN ORDER TO SUBDUE ALL KINDS OF WATER OF THE OTHER SIDE. As is written: "And they camped there by the water" (Shemot 15:27), MEANING over those waters that were under the branches of the tree of the Holy One, blessed be He, WHICH ARE THE TREACHEROUS WATERS, AS IS WRITTEN BEFORE US.

438. דְּתַנְיָא, אִילָנָא אִית לְקוּדְשָׁא בְּרִיךְ הוּא, וְהוּא אִילָנָא רַבְּרְבָא וְתַקִּיפָא, וּבֵיהּ אִשְׁתְּכַח מְזוֹנָא לְכֹלָּא. וְהוּא אִתְּחַם בִּתְרֵיסַר תְּחוּמִין, בְּמַתְקָלָא, וְאִתְתַּקַּף בְּאַרְבַּע רוּחֵי עָלְמָא. וְע׳ עַנְפִּין אֲחִידָן בֵּיהּ וְיִשְׂרָאֵל מִשְׁתַּכְּחֵי בְּגוּפָא דְּהַהוּא אִילָנָא. וְאִינּוּן שַׁבְעִין עַנְפִּין סַחֲרָנָא דִּלְהוֹן.

438. For we have learned that the Holy One, blessed be He, WHO IS BINAH, has a tree. And this tree is big and strong, WHICH IS ZEIR ANPIN, and it contains food for all. And it is bordered with twelve borders, MEANING THREE COLUMNS TO EACH OF CHESED, GVURAH, TIFERET AND MALCHUT, WHICH ARE IN TOTAL TWELVE. And it is strengthened by the four corners of the world, THAT ARE CHESED, GVURAH, TIFERET AND MALCHUT. And seventy branches are attached to it, WHO ARE THE SEVENTY MINISTERS OF THE SEVENTY NATIONS. And Yisrael are located in the trunk of this tree, and the seventy branches are around them - AROUND YISRAEL, WHO ARE ATTACHED TO THE TRUNK OF THE TREE.

439. וְהַיְינוּ דִּכְתִיב, וַיָּבֹאוּ אֵלִימָה וְשָׁם שְׁתֵּים עֶשְׂרֵה עֵינוֹת מַיִם וְשִׁבְעִים תְּמָרִים, וְהָא אוּקְמוּהָ, וְאִתְּמַר בְּכַמָּה אֲתָר. מַאי וַיַּחֲנוּ שָׁם עַל הַמָּיִם. אֶלָּא בְּהַהוּא זִמְנָא, שָׁלִיטוּ עַל אִינּוּן מַיָּא, דְּאִינּוּן תְּחוֹת עַנְפִּין דְּאִילָנָא, דְּאִקְרוּן הַמַּיִם הַזֵּידוֹנִים. וְע״ד אַשְׁרֵיכֶם זוֹרְעֵי עַל כָּל מָיִם.

439. This is what is meant by: "And they came to Elim, where were twelve springs of water, and seventy palm trees" (Shemot 15:27), and we have already explained and learned the meaning of this in many places. What is the meaning of, "and they encamped there by the water?" At that time, Yisrael dominated those waters that were under the branches of the tree that are called "the proud water" (Tehilim 124:5). And referring to this IS WRITTEN: "Blessed are you that sow beside all waters," NAMELY, IN ORDER TO SUBDUE ALL KINDS OF WATERS OF THE OTHER SIDE.

440. "That let the feet of the ox and the ass range freely." These are two crowns of the left that the heathen peoples joined to, which are called 'ox' and an 'ass'. This is as is written: "And I have oxen, and asses (lit. 'an ox and an ass')" (Beresheet 32:6). Laban was an expert with sorcery and these lower crowns, and he wanted to destroy Jacob with THE OX AND THE ASS, as is written: "An Arammian wished to destroy my father" (Devarim 26:5). We have already learned that. When Yisrael is meritorious, they send them away so they can not dominate them. This is the meaning of: "That let (lit. 'send away') the feet of the ox and the ass range freely," so that they can not dominate them.

440. מְשַׁלְּחֵי רֶגֶל הַשּׁוֹר וְהַחֲמוֹר, אִינּוּן תְּרֵין כִּתְרֵי שְׂמָאלָא, דַּאֲחִידָן בְּהוּ עַמִּין עכו״ם, דְּאִקְרוּן שׁוֹר וַחֲמוֹר. וְהַיְינוּ דִּכְתִיב וַיְהִי לִי שׁוֹר וַחֲמוֹר. בְּגִין דְּלָבָן חַכִּים הֲוָה בַּחֲרָשִׁין וּבְאִינּוּן כִּתְרִין תַּתָּאִין, וּבְאִינּוּן בָּעָא לְאוֹבָדָא לְיַעֲקֹב, כְּמָה דִּכְתִיב אֲרַמִּי אוֹבֵד אָבִי, וְהָא אִתְּמַר. וּכְשֶׁיִּשְׂרָאֵל זַכָּאִין, מְשַׁלְּחֵי לְהוּ, וְלָא יַכְלֵי לְשַׁלְּטָאָה עָלַיְיהוּ, הה״ד מְשַׁלְּחֵי רֶגֶל הַשּׁוֹר וְהַחֲמוֹר דְּלָא שַׁלְּטֵי בְּהוּ.

441. Rabbi Aba said: When this pair is coupled together, the world is not able to tolerate it. And referring to this is written: "You shall not plough with an ox and an ass together" (Devarim 22:10). The word "together" IS precise. And we learned that a person should not give place to evil species. Because by the actions of a person, things are aroused that should not be. And when they paired together it was not possible to withstand them. From their side emerges a certain Klipah, called 'dog'. It is more disrespectful then all of them. This is what is meant by: "But against any of the children of Yisrael not a dog shall move its tongue" (Shemot 11:7). The Holy One, blessed be He, said: 'You said, "Is Hashem among us, or not?" Behold, I am giving you over to the dog.' Immediately, "Then came Amalek."

441. א״ר אַבָּא, כַּד מִזְדַּוְּוגֵי כַּחֲדָא, לָא יַכְלֵי בְּנֵי עָלְמָא לְמֵיקָם בְּהוּ, וְעַל דָּא כְּתִיב לֹא תַחֲרוֹשׁ בְּשׁוֹר וּבַחֲמוֹר יַחְדָּיו. יַחְדָּיו דַּיְיקָא. וְתָנִינָן, לָא יָהִיב אִינִישׁ דּוּכְתָּא לְזִינִין בִּישִׁין, דְּהָא בְּעוֹבָדָא דְּב״נ, אִתְּעַר מַה דְּלָא אִצְטְרִיךְ. וְכַד מִזְדַּוְּוגֵי כַּחֲדָא, לָא יַכְלִין לְמֵיקָם בְּהוּ. מֵבֵּין סִטְרָא דִּלְהוֹן נָפִיק מִתְּקִיפוּתָא דִּלְהוֹן דְּאִקְרֵי כֶּלֶב, וְדָא חֲצִיפָא מִכֻּלְּהוּ, הה״ד וּלְכָל בְּנֵי יִשְׂרָאֵל לֹא יֶחֱרַץ כֶּלֶב לְשֹׁנוֹ. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, אַתּוּן אֲמַרְתּוּן, הֲיֵשׁ יְיָ׳ בְּקִרְבֵּנוּ אִם אָיִן, הָרֵי אֲנִי מוֹסֵר אֶתְכֶם לַכֶּלֶב. מִיָּד וַיָּבֹא עֲמָלֵק.

442. Rabbi Yehuda said: "Amalek was the first of the nations, but his latter end shall be everlasting perdition" (Bemidbar 24:20). HE ASKS: Is Amalek really the first of the nations? Were there not many tongues, nations and peoples in the world before Amalek came?

442. ר׳ יְהוּדָה אָמַר, רֵאשִׁית גּוֹיִם עֲמָלֵק וְאַחֲרִיתוֹ עֲדֵי אוֹבֵד. וְכִי רֵאשִׁית גּוֹיִם עֲמָלֵק, וַהֲלֹא כַּמָּה לִישָׁנִין וְעַמִּין וְאוּמִין הֲווֹ בְּעָלְמָא, עַד לָא אָתָא עֲמָלֵק.

443. HE ANSWERS: When Yisrael left Egypt, the fear and terror of Yisrael fell upon all the nations of the world. This is what is meant by: "The people shall hear, and be afraid: trembling shall take hold of the inhabitants of Pleshet" (Shemot 15:14). There was no nation that did not fear the superior might of the Holy One, blessed be He. But Amalek was not afraid, as is written: "And he feared not Elohim" (Devarim 25:18). He did not fear to approach You. Therefore, he is the first among the nations.

443. אֶלָּא, כַּד נַפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, דְּחִילוּ וְאֵימָתָא נָפְלָה עַל כָּל עַמִּין דְּעָלְמָא מִיִּשְׂרָאֵל, הה״ד שָׁמְעוּ עַמִּים יִרְגָּזוּן חִיל אָחַז יוֹשְׁבֵי פְלֶשֶׁת. וְלָא הֲווֹ עַמָּא, דְּלָא הֲוָה דָּחִיל מִגְּבוּרָאן עִלָּאִין דְּקוּדְשָׁא בְּרִיךְ הוּא, וַעֲמָלֵק לָא הֲוָה דָּחִיל, הה״ד, וְלֹא יָרֵא אֱלֹהִים. לָא דָּחִיל לְמִקְרַב לְגַבָּךְ. וְעַל דָּא רֵאשִׁית גּוֹיִם.

444. The first who came to wage war against Yisrael was Amalek. Therefore, "his latter end shall be everlasting perdition," for it is written: "I will utterly blot out the remembrance of Amalek" (Shemot 17:14), and: "You shall blot out the remembrance of Amalek" (Devarim 25:19). It is written: "His latter end shall be everlasting perdition" (Bemidbar 24:20). HE ASKS: Should it not have been written, 'His everlasting perdition'? AND HE ANSWERS: It means until the Holy One, blessed be He, comes and destroys him, as is written: "I will utterly blot out..." Rabbi Elazar said: Come and behold. Even though "He is the Rock, His work is perfect," and He did kindness with them to bring forth water for them, He did not forsake His own, for it is written: "Then came Amalek"

444. קַדְמָאָה דְּאָתוּ לְאַגָּחָא קְרָבָא בְּיִשְׂרָאֵל עֲמָלֵק הֲוָה. וּבְגִינֵי כַּךְ וְאַחֲרִיתוֹ עֲדֵי אוֹבֵד, דִּכְתִיב כִּי מָחֹה אֶמְחֶה אֶת זֵכֶר עֲמָלֵק. וּכְתִיב, תִּמְחֶה אֶת זֵכֶר עֲמָלֵק, הה״ד וְאַחֲרִיתוֹ עֲדֵי אוֹבֵד. עֲדֵי אָבְדוֹ מִבָּעֵי לֵיהּ. אֶלָּא עַד דְּיֵיתֵי קוּדְשָׁא בְּרִיךְ הוּא וְיֹאבַד לֵיהּ, דִּכְתִיב כִּי מָחֹה אֶמְחֶה וְגוֹ׳. אָמַר ר׳ אֶלְעָזָר, ת״ח, אע״ג דְּהַצּוּר תָּמִים פָּעֳלוֹ, וְעָבֵד עִמְּהוֹן חֶסֶד לְאַפָּקָא לוֹן מַיָּא, לָא שָׁבַק דִּידֵיהּ, דְּהָא כְּתִיב וַיָּבֹא עֲמָלֵק.

445. Rabbi Aba opened the discussion, saying, "There is a sore evil which I have seen under the sun" (Kohelet 5:12). There are many people who have clogged hearts, because they are not occupied with Torah. "There is a sore evil." HE ASKS: Is there then an evil which is sore and an evil that is not sore? AND HE ANSWERS: Certainly, there is a sore evil, for we learned that from the left side there emerge Accusers who split the air.

445. ר׳ אַבָּא פָּתַח וְאָמַר, יֵשׁ רָעָה חוֹלָה רָאִיתִי תַּחַת הַשָּׁמֶשׁ. כַּמָּה בְּנֵי נָשָׁא אֲטִימִין לִבָּא, בְּגִין דְּלָא מִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא. יֵשׁ רָעָה חוֹלָה, וְכִי יֵשׁ רָעָה דְּהִיא חוֹלָה, וְיֵשׁ רָעָה דְּלָאו הִיא חוֹלָה. אֶלָּא וַדַּאי יֵשׁ רָעָה חוֹלָה, דְּתָנֵינָן, מִסִּטְרָא דִשְׂמָאלָא, נַפְקֵי כַּמָּה גַּרְדִּינֵי נִימוּסִין, דְּבַקְעָן בַּאֲוִירָא.

446. And when they want to go out, they go and are swallowed in the hole of the great depth. And afterwards they emerge, join together, split airs and traverse through the world. And they approach people, and each one is called 'evil' as is written: "No evil will befall you" (Tehilim 91:10), which means they came with false charges against people.

446. וְכַד בַּעְיָין לְמֵיפַּק, אַזְלִין וְאִשְׁתַּאֲבִין בְּנוּקְבָא דִתְהוֹמָא רַבָּה, לְבָתַר נָפְקִין וּמִתְחַבְּרָן כַּחֲדָא, וּבְקָעִין אֲוִירִין, וְשָׁאטִין בְּעָלְמָא, וּמִתְקָרְבִין לְגַבַּיְיהוּ דִּבְנֵי נָשָׁא, וְכָל חַד אִקְרֵי רָעָה, כד״א לֹא תְאוּנֶה אֵלֶיךָ רָעָה. מַאי לֹא תְאוּנֶה. בְּגִין דְּאַתְיָא בְּתַסְקוּפָא עַל בְּנֵי נָשָׁא.

447. HE ASKS: "a sore EVIL" - why is it sore (lit. 'ill')? HE ANSWERS: When it dwells on people, it makes them misers with their money. When the collector of charity comes to him, it tries to prevent him from giving, and says to him: Do not take out ANYTHING of yours. When poor people come, it tries to prevent him. When he wants to eat of his money, it tries to prevent him in order to guard the money for another. And from the day that it dwells on the person, he is ill like one who is bedridden because of his illness and does not eat or drink. Therefore, it is an ill evil.

447. חוֹלָה אֲמַאי הִיא חוֹלָה. כַּד שַׁרְיָא הַאי עַל בְּנֵי נָשָׁא, עָבֵיד לוֹן קַמְצָנִין מִמָּמוֹנֵיהוֹן, אַתְיָין גַּבָּאי צְדָקָה גַּבֵּיהּ, הִיא מָחָאת בִּידֵיהּ. א״ל לֹא תִיפּוֹק מִדִּידָךְ. אַתְיָין מִסְכְּנֵי, הִיא מָחָאת בִּידֵיהּ. אָתֵי הוּא לְמֵיכַל מִמָּמוֹנֵיהּ, מָחָאת בִּידֵיהּ, בְּגִין לְנַטְרָא לֵיהּ לְאָחְרָא. וּמִן יוֹמָא דְּשַׁרְיָא עָלֵיהּ דְּבַר נָשׁ, הִיא חוֹלָה, כְּהַאי שָׁכִיב מֵרַע דְּלָא אָכִיל וְלָא שָׁתֵי. וְעַל דָּא הִיא רָעָה חוֹלָה.

448. And king Solomon cried out in his wisdom and said: "A man to whom Elohim has given riches, wealth and honor..." (Kohelet 6:2). The beginning and end of this passage are seemingly incoherent, for it is written: "A man to whom Elohim has given riches..." IF SO, what is the meaning of, "Yet Elohim does not give him power to eat of it"? If so, then it is not in the possession of the person, AND SO ELOHIM HAS NOT GIVEN HIM ANYTHING.

448. וּשְׁלֹמֹה מַלְכָּא צָוַח בְּחָכְמְתָא וְאָמַר, אִישׁ אֲשֶׁר יִתֶּן לוֹ הָאֱלֹהִים עֹשֶׁר וּנְכָסִים וְכָבוֹד וְגוֹ׳. הַאי קְרָא, לָאו רֵישֵׁיהּ סֵיפֵיהּ, וְלָאו סֵיפֵיהּ רֵישֵׁיהּ, כְּתִיב אִישׁ אֲשֶׁר יִתֶּן לוֹ הָאֱלֹהִים עֹשֶׁר וּנְכָסִים וְכָבוֹד וְגוֹ׳, מַאי וְלֹא יַשְׁלִיטֶנּוּ הָאֱלֹהִים לֶאֱכוֹל מִמֶּנּוּ. אִי הָכִי, לָאו בִּרְשׁוּתֵיהּ הוּא דְּב״נ.

449. HE ANSWERS: If it had been written, 'Yet Elohim does not permit him to eat of it', then I would say THAT HE GAVE HIM NOTHING. But it is written: "does not give him power," because he believed in that evil and joined with it. IF SO, HE HIMSELF CAUSED THIS. The Holy One, blessed be He, did not give it dominion, THAT THE PERSON should be born under ITS DOMINATION, but rather he HIMSELF wanted it and held on to it.

449. אֶלָּא, אִי כְּתִיב וְלֹא יַעַזְבֶנּוּ הָאֱלֹהִים לֶאֱכוֹל מִמֶּנּוּ, הֲוֵינָא אָמַר הָכִי. אֶלָּא וְלֹא יַשְׁלִיטֶנּוּ, דְּבְגִין דְּהוּא הֵימְנֵיהּ לְהַהִיא רָעָה, וְאָחִיד בָּהּ. קוּדְשָׁא בְּרִיךְ הוּא לָא שַׁלְטֵיהּ עָלֵיהּ, לְאִתְבְּרָאָה תְּחוֹתֵיהּ, עַל דְּהוּא אִתְרְעֵי בָּהּ, וְאָחִיד בָּהּ.

450. All his ways are like one who is bedridden because of his illness. He does not eat or drink, he does not go near his money or spend any of it. And he guards it until he passes from the world and someone else comes and takes it, for he is its true owner.

450. וְכָל אָרְחוֹי כְּשָׁכִיב מֵרַע, דְּלָא אָכִיל וְלָא שָׁתֵי, וְלָא קָרִיב לְמָמוֹנֵיהּ, וְלָא אַפִּיק מִינֵיהּ, וְנָטִיר לֵיהּ עַד דְּהוּא יִפּוֹק מֵעָלְמָא, וְיֵיתֵי אַחֲרָא, וְיִטּוֹל לֵיהּ, דְּהוּא בְּעָלָיו.

451. וּשְׁלֹמֹה מַלְכָּא צָוַח וְאָמַר, עֹשֶׁר שָׁמוּר לִבְעָלָיו לְרָעָתוֹ. מַאן בְּעָלָיו. דָּא אַחֲרָא דִּירִית לֵיהּ. וְלָמָּה זָכָה הַאי אַחֲרָא לְמֶהֱוֵי בְּעָלָיו דְּהַהוּא עֻתְרָא. בְּגִין דְּהַאי הֵימִין לְהַהִיא רָעָה, וְאִתְּרְעֵי בָּהּ וְאִתְדְּבַק בָּהּ. בג״כ, הַאי אַחֲרָא דְּלָא אִתְדְּבַק בְּהַהִיא רָעָה, זָכָה לְמֶהֱוֵי בְּעָלָיו דְּהַהוּא עֻתְרָא הה״ד לְרָעָתוֹ, כְּלוֹמַר בְּגִין רָעָתוֹ דַּהֲוָה מִתְדְּבַק בָּהּ, רָוַח לֵיהּ הַאי.

451. And King Solomon cried and said: "Riches kept for their owner to his hurt (lit. 'evil')" (Kohelet 5:12). Who is its owner? He is another one who inherited him. And why did the other merit to become the owner of those riches? It is because the first believed in this evil and desired it, and joined it. Therefore, the other who did not join this evil merited to become the owner of those riches. This is what is meant by, "to his evil," meaning because of his evil, which he joined, the other person profited.

452. ד״א יֵשׁ רָעָה חוֹלָה, הַאי מַאן דְּיָתִיב בְּחוּלָקָא טָבָא, בְּבֵית אֲבוֹי, וְהוּא אָזִיל לְקָבֵל אֲבוֹי, בְּתַסְקוּפֵי מִלִּין, הָא אִתְדְּבַק בְּהַהוּא רָעָה חוֹלָה, כְּבַר נָשׁ שָׁכִיב מֵרַע דְּכָל אָרְחוֹי בְּתַסְקוּפָא, דָּא בְּעֵינָא, וְדָא לָא בְּעֵינָא, וּבְגִין הַאי עוּתְרָא אִתְדְּבַק בַּר נָשׁ בְּרָעָה חוֹלָה, וְאִתְעֲנַשׁ בְּהַאי עָלְמָא, וּבְעָלְמָא דְּאָתֵי, וְדָא הוּא עוֹשֶׁר שָׁמוּר לִבְעָלָיו לְרָעָתוֹ.

452. Another explanation for, "There is an ill evil..." It is he who dwells in a good part of his father's house, but accuses his father with false charges. He cleaves unto this ill evil like a person who is bedridden because of his illness, and all of his ways are false, saying: This I want and this I do not want. And because of these riches, this person has cleaved unto ill evil and is punished in this world and in the World to Come. This is "riches kept for their owner to his evil."

453. כַּךְ יִשְׂרָאֵל, קב״ה נָטִיל לוֹן עַל גַּדְפֵּי נְשָׁרִין, אִסְחַר לוֹן בַּעֲנָנֵי יְקָרָא, שְׁכִינְתֵּיהּ נָטִיל קָמַיְיהוּ, נָחֵת לוֹן מָנָא לְמֵיכַל, אַפִּיק לוֹן מַיָּיא מְתוּקִין, וְאִינּוּן הֲווֹ אַזְלִין עִמֵּיהּ בְּתַסְקוּפִין. מִיַּד וַיָּבֹא עֲמָלֵק.

453. It is the same with Yismael. The Holy One, blessed be He, took them upon the wings of eagles and surrounded them with clouds of glory. The Shechinah went before them, brought down for them the manna to eat, brought forth for them sweet water, yet they dealt with Him with false charges. Immediately, "Then came Amalek."

454. וַיָּבֹא עֲמָלֵק, א״ר שִׁמְעוֹן, רָזָא דְּחָכְמְתָא הָכָא, מִגְּזֵרַת דִּינָא קַשְׁיָא, קָא אַתְיָא קְרָבָא דָּא. וּקְרָבָא דָּא אִשְׁתְּכַח לְעֵילָא וְתַתָּא. וְלֵית לָךְ מִלָּה בְּאוֹרַיְיתָא, דְּלָא אִית בָּהּ רָזִין עִלָּאִין דְּחָכְמְתָא, דְּמִתְקַשְׁרִין בִּשְׁמָא קַדִּישָׁא. כְּבְיָכוֹל, אָמַר קב״ה, כַּד יִשְׂרָאֵל אִינּוּן זַכָּאִין לְתַתָּא, אִתְגַּבָּר חֵילָא דִילִי עַל כֹּלָּא. וְכַד לָא אִשְׁתְּכָחוּ זַכָּאִין, כְּבְיָכוֹל, מַתִּישִׁין חֵילָא דִּלְעֵילָא, וְאִתְגַּבַּר חֵילָא דְּדִינָא קַשְׁיָא.

454. "Then came Amalek..." Rabbi Shimon said: There is a secret of wisdom here. Because of the decree of Severe Judgment, this war came. And it took place both above and below. And there is no word in the Torah that does not contain superior secrets of Wisdom that are connected with the Holy Name. His as if the Holy One, blessed be He, said: 'When Yisrael are righteous below, My power becomes strengthened over all. But when they are not righteous, the superior power of above is weakened and the power of Severe Judgment gains strength.

455. ת״ח, בְּשַׁעֲתָא דְּחָבוּ יִשְׂרָאֵל לְתַתָּא, מַה כְּתִיב, וַיָּבֹא עֲמָלֵק וַיִּלָּחֶם עִם יִשְׂרָאֵל, אָתָא לְקַטְרְגָא דִּינָא בְּרַחֲמֵי. דְּכֹלָּא אִשְׁתְּכַח לְעֵילָא וְתַתָּא. בִּרְפִידִים: בְּרָפוּי יָדַיִם, דְּרָפוּ יְדֵיהוֹן מֵאוֹרַיְיתָא דְּקוּדְשָׁא בְּרִיךְ הוּא, כְּמָה דְּאוֹקִימְנָא. אָמַר ר׳ יְהוּדָה, תְּרֵי זִמְנֵי אַגַּח קְרָבָא עֲמָלֵק בְּיִשְׂרָאֵל, חַד הָכָא. וְחַד דִּכְתִיב, וַיֵּרֶד הָעֲמָלֵקִי וְהַכְּנַעֲנִי וְגוֹ׳.

455. Come and behold: When Yisrael sinned below, it is written: "Then came Amalek, and fought with Yisrael" (Shemot 17:8). He came to provoke Judgment over Mercy, WHICH IS HIS WAY OF WAR ABOVE, because everything exists above and below. "...in refidim," MEANS with weakened hands (Heb. rifyon yadaim), as they weakened their hands from the Torah of the Holy One, blessed be He, as we established. Rabbi Yehuda said: Amalek waged war twice against Yisrael, one here, and one as is written: "Then the Amaleki came down, and the Canaanite..." (Bemidbar 14:45).

456. אָמַר ר׳ שִׁמְעוֹן, לְעֵילָא וְתַתָּא. קְטִרוּגָא דְּקוּדְשָׁא בְּרִיךְ הוּא הֲוָה, לְעֵילָא, כְּמָה דְּאִתְּמַר. לְתַתָּא בְּקוּדְשָׁא בְּרִיךְ הוּא הֲוָה, דַּהֲווֹ נַסְבֵּי לְגַבְרֵי, וְגַזְרֵי לוֹן עָרְלָתָא דִּרְשִׁימָא קַדִּישָׁא, וְנַטְלֵי לְהוּ וְאַרְמוּ לוֹן לְעֵילָא, וְאַמְרֵי טוֹל לָךְ מַה דְּאִתְרְעִית. וּעכ״פ דְּקוּדְשָׁא בְּרִיךְ הוּא הֲוָה כֻּלָּא.

456. Rabbi Shimon said: Was THE WAR WITH AMALEK both above and below. Above was the provocation against the Holy One, blessed be He, as we learned. Below ALSO, it was all against the Holy One, blessed be He, for they took men and cut their foreskins of the holy sign, then took them and threw them upwards, and said: Take that which You desire. In any case, the entire WAR was against the Holy One, blessed be He.

457. וַיֹּאמֶר מֹשֶׁה אֶל יְהוֹשֻׁעַ בְּחַר לָנוּ אֲנָשִׁים וְצֵא הִלָּחֵם בַּעֲמָלֵק. וְכִי מַה חָמָא מֹשֶׁה, דְּסָלִיק גַּרְמֵיהּ, מֵהַאי קְרָבָא קַדְמָאָה דְּקוּדְשָׁא בְּרִיךְ הוּא פָּקִיד. אֶלָּא מֹשֶׁה זַכָּאָה חוּלְקֵיהּ, דְּאִסְתַּכַּל וְיָדַע עִקָּרָא דְּמִלָּה. אָמַר מֹשֶׁה, אֲנָא אַזְמִין גַּרְמֵי לְהַהוּא קְרָבָא דִּלְעֵילָא, וְאַנְתְּ יְהוֹשֻׁעַ זַמִּין גַּרְמָךְ לְקְרָבָא דִּלְתַתָּא.

457. "And Moses said to Joshua, 'Choose us out men, and go out, fight with Amalek'" (Shemot 17:9). HE ASKS: What did Moses foresee that he removed himself from this very first battle of the Holy One, blessed be He? HE ANSWERS: Blessed is Moses's portion, for he noticed and saw and realized the root of the matter. Moses said: 'I will prepare myself for this battle which is above and you, Joshua, prepare yourself for the war below.'

458. וְהַיְינוּ דִּכְתִיב, וְהָיָה כַּאֲשֶׁר יָרִים מֹשֶׁה יָדוֹ וְגָבַר יִשְׂרָאֵל: יִשְׂרָאֵל דִּלְעֵילָא. וּבְגִין כַּךְ סָלִיק מֹשֶׁה גַּרְמֵיהּ מִקְּרָבָא דִּלְתַתָּא, בְּגִין לְאִזְדָּרְזָא בִּקְרָבָא דִּלְעֵילָא, וְיִתְנַצַּח עַל יְדוֹי.

458. This is what is written: "And it came to pass, when Moses held up his hand, that Yisrael prevailed" (Shemot 17:11), MEANING Yisrael of above, ZEIR ANPIN. Therefore, Moses removed himself from the battle below, in order to expedite the battle above to be won through him.

459. אָמַר ר׳ שִׁמְעוֹן, וְכִי קַלָּה הִיא בְּעֵינֶיךָ, קְרָבָא דָּא דַּעֲמָלֵק. תָּא חֲזֵי, מִן יוֹמָא דְּאִתְבְּרֵי עָלְמָא, עַד הַהוּא זִמְנָא, וּמֵהַהוּא זִמְנָא, עַד דְּיֵיתֵי מַלְכָּא מְשִׁיחָא, וַאֲפִילוּ בְּיוֹמוֹי דְּגוֹג וּמָגוֹג, לָא יִשְׁתְּכַח כְּוָותֵיהּ. לָאו בְּגִין חַיָּילִין תַּקִּיפִין וְסַגִּיאִין, אֶלָּא בְּגִין דִּבְכָל סִטְרִין דְּקוּדְשָׁא בְּרִיךְ הוּא הֲוָה.

459. Rabbi Shimon said: Is this war of Amalek insignificant in your eyes?! Come and behold: from the day the world was created until that time, and from that time until King Messiah will come, and even in the days of Gog and Magog (Armageddon), there will not be anything comparable. And not because they were so mighty and numerous, but rather because it was in all the aspects of the Holy One, blessed be He.

460. וַיֹּאמֶר מֹשֶׁה אַל יְהוֹשֻׁעַ, אֲמַאי לִיהוֹשֻׁעַ, וְלָא לְאָחֳרָא, וְהָא בְּהַהוּא זִמְנָא רַבְיָא הֲוָה, דִּכְתִיב וִיהוֹשֻׁעַ בִּן נוּן נַעַר, וְכַמָּה הֲווֹ בְּיִשְׂרָאֵל תַּקִּיפִין מִנֵּיהּ. אֶלָּא מֹשֶׁה בְּחָכְמְתָא אִסְתַּכַּל וְיָדַע. מַאי חָמָא. חָמָא לְסַמָּאל דַּהֲוָה נָחִית מִסִּטְרָא דִּלְעֵילָא, לְסַיְּיעָא לַעֲמָלֵק לְתַתָּא. אָמַר מֹשֶׁה, וַדַּאי קְרָבָא הָכָא תַּקִּיפָא אִתְחֲזֵי.

460. "And Moses said to Joshua..." HE ASKS: Why to Joshua and no one else? At that time he was only a youth, as is written: "Joshua, the son of Nun, a young man" (Shemot 33:11), and there were many among Yisrael who were stronger than he. AND HE ANSWERS: But Moses gazed with wisdom and knew. What did he see? He saw Samael descending on the side above to assist Amalek below. Moses said: 'There seems to be a difficult war here.'

461. יְהוֹשֻׁעַ בְּהַהוּא זִמְנָא בְּדַרְגָּא עִלָּאָה יַתִּיר אִשְׁתְּכַח. אִי תֵּימָא דִּבְשְׁכִינְתָּא אִשְׁתְּכַח בְּהַהוּא זִמְנָא לָאו הָכִי, דְּהָא בְּמֹשֶׁה אִתְנְסִיבַת וְאִתְאַחֲדַת, אִשְׁתְּכַח יְהוֹשֻׁעַ דְּאִתְאַחַד לְתַתָּא מִינָּהּ. וּבַמֶּה. אָמַר ר׳ שִׁמְעוֹן, בְּהַהוּא אֲתָר, דְּאִתְקְרֵי נַע״ר.

461. Joshua at that time was situated in a very high level. If you think he was situated in the Shechinah at that particular time, it is not so, because She was taken and joined to Moses. So Joshua was joined below THE SHECHINAH. And where? Rabbi Shimon said: In that place that is called 'youth', WHICH IS METATRON.

462. וְהַיְינוּ דא״ר יְהוּדָה, מַאי דִּכְתִיב עֵינֶיךָ תִּרְאֶינָה יְרוּשָׁלַם נָוֶה שַׁאֲנָן אֹהֶל בַּל יִצָּעֶן בַּל יִסַּע יְתֵדוֹתָיו לָנֶצַח. יְרוּשָׁלַם: יְרוּשָׁלַם דִּלְעֵילָא, דְּאִקְרֵי אֹהֶל בַּל יִצָּעֶן, דְּלָא יִשְׁתְּכַח יַתִּיר לְמֵהַךְ בְּגָלוּתָא, וְדָא הוּא רָזָא דִּכְתִיב, וִיהוֹשֻׁעַ בִּן נוּן נַעַר. נַעַר וַדַּאי. לֹא יָמִישׁ מִתּוֹךְ הָאֹהֶל, הַהוּא דְּאִקְרֵי אֹהֶל בַּל יִצָּעֶן. מְלַמֵּד דְּבְכָל יוֹמָא וְיוֹמָא, הֲוָה יָנִיק מִשְׁכִינְתָּא, כְּמָה דְּהַהוּא נַעַר דִּלְעֵילָא, לֹא יָמִישׁ מִתּוֹךְ הָאֹהֶל, וְיָנִיק מִנֵּיהּ תְּדִירָא. כַּךְ הַאי נַעַר דִּלְתַתָּא לֹא יָמִישׁ מִתּוֹךְ הָאֹהֶל, וְיָנִיק מִנָּהּ תְּדִירָא.

463. בְּגִין כַּךְ, כַּד חָמָא מֹשֶׁה, לְסָמָאל, נָחִית לְסַיְּיעָא לַעֲמָלֵק, אָמַר מֹשֶׁה, וַדַּאי הַאי נַעַר יְקוּם לְקֳבְלֵיהּ, וְיִשְׁלוֹט עָלֵיהּ, לְנַצְחָא לֵיהּ. מִיַּד וַיֹּאמֶר מֹשֶׁה אֶל יְהוֹשֻׁעַ בָּחַר לָנוּ אֲנָשִׁים וְצֵא הִלָּחֵם בַּעֲמָלֵק, דִּילָךְ הַאי קְרָבָא דִּלְתַתָּא, וַאֲנָא אִזְדָּרֵז לִקְרָבָא דִּלְעֵילָא. בָּחַר לָנוּ אֲנָשִׁים, זַכָּאִין בְּנֵי זַכָּאִין, דְּיִתְחַזּוּן לְמֵהַךְ עִמָּךְ.

464. אר״ש, בְּשַׁעֲתָא דְּנָפִיק יְהוֹשֻׁעַ נַעַר. אִתְּעַר נַעַר דִּלְעֵילָא, וְאִתְתַּקַּן בְּכַמָּה תִּיקוּנִין בְּכַמָּה זַיְינִין, דְּאִתְקִינַת לֵיהּ אִמֵּיהּ, לִקְרָבָא דָּא, לְנַקְמָא נוּקְמָא דִּבְרִית. וְהַיְינוּ דִּכְתִיב, חֶרֶב נוֹקֶמֶת נְקַם בְּרִית, וְדָא הוּא רָזָא דִּכְתִיב, וַיַּחֲלֹשׁ יְהוֹשֻׁעַ אֶת עֲמָלֵק וְאֶת עַמּוֹ לְפִי חָרֶב. לְפִי חָרֶב וַדַּאי, וְלָא לְפוּם רוּמְחִין וְזַיְינִין, אֶלָּא בַּחֶרֶב וַדַּאי הִיא, הַאי דְּאִקְרֵי חֶרֶב נוֹקֶמֶת נְקַם בְּרִית.

465. וּמֹשֶׁה אִתְתַּקַּן לִקְרָבָא דִּלְעֵילָא, וִידֵי מֹשֶׁה כְּבֵדִים: כְּבֵדִים מַמָּשׁ, יַקִּירִין, קַדִּישִׁין, לָא אִסְתַּאֲבָן לְעָלְמִין. יְקִרִין דְּאִתְחַזּוּן לְאַגָּחָא בְּהוּ קְרָבָא דִּלְעֵילָא. וַיִּקְחוּ אֶבֶן וַיָּשִׂימוּ תַחְתָּיו וַיֵּשֶׁב עָלֶיהָ, בְּגִין דְּיִשְׂרָאֵל שַׁרְיָין בְּצַעֲרָא, וְיֵהֵא עִמְּהוֹן בְּצַעֲרֵיהוֹן.

462. This is what Rabbi Yehuda said of the verse: "Your eyes shall see Jerusalem a quiet habitation, a tent that shall not be taken down; its pegs shall never be removed for ever" (Yeshayah 33:20). "Jerusalem" refers to the upper Jerusalem that is called "a tent that shall not be taken down," MEANING that IT will no longer have to go into exile. And this is the secret of "Joshua, the son of Nun, a young man." "A young man" indeed, BECAUSE HE CLEAVED UNTO THE SUPERNAL LAD, METATRON. "Did not depart out of the tent" (Shemot 33:11), MEANING from the one which is called "a tent that shall not be taken down," WHICH IS THE SHECHINAH. This teaches us that each and every day, he was nurtured by the Shechinah. Just as the supernal Youth "did not depart out of the tent," and nurtured from Her constantly, so did that youth below, WHO WAS JOSHUA, who "did not depart out of the tent," and nurtured from it constantly.

463. Therefore, when Moses saw Samael descending to assist Amalek, he said: Certainly, this youth will stand up against him and will dominate over him to overcome him. Immediately, "And Moses said to Joshua, 'Choose us out men, and go out, fight with Amalek'" This battle below is yours, and I will hasten for the battle above. "Choose us out men," NAMELY righteous men, the sons of righteous men, that are worthy to go with you.

464. Rabbi Shimon said: At the moment that Joshua, the youth, went out, the youth of above, METATRON, stirred and made many preparations with many weapons that his Mother, WHO IS THE SHECHINAH, prepared for him, for this war to avenge the vengeance of the Covenant. This is what is meant by: "A sword...that shall avenge the Covenant" (Vayikra 26:25). And this is the secret of what is meant by: "And Joshua harried Amalek and his people with the edge of the sword" (Shemot 17:13). Assuredly, "with the edge of the sword," and not with spears and weapons, but by the sword specifically, the one called "a sword...that shall avenge the Covenant."

465. Moses prepared himself for the war above. "But the hands of Moses were heavy" (Shemot 17:12), actually heavy, holy and glorified, never impure. Glorified, as they were worthy to do through them a battle that is above. "And they took a stone, and put it under him, and he sat on it" (Ibid.), THAT IS because Yisrael was in sorrow and he wanted to be together with them in their pain.

466. "And Aaron and Chur supported his hands, the one on the one side, and the other on the other side; and his hands were heavy (lit. 'faith')" (Ibid.). HE ASKS: What is the meaning of "supported his hands" ('faith')? Is it that because Aaron and Chur supported his hands, his hands were 'faith'? HE ANSWERS: Whatever Moses did, he did with wisdom. Aaron and Chur, the one was from his own side, WHICH IS THE RIGHT, and the other from his side, WHICH IS THE LEFT. And the hands of Moses were in the center, IN THE CENTRAL COLUMN. Therefore, "And his hands were Faith"; faithful were Aaron, in order to arouse from his side, WHICH IS THE RIGHT, and Chur, in order to arouse from his side, WHICH IS THE LEFT. And they held his hands from here and here, in order that assistance would be available from above.

466. וְאַהֲרֹן וְחוּר תָּמְכוּ בְיָדָיו מִזֶּה אֶחָד וּמִזֶּה אֶחָד וַיְהִי יָדָיו אֱמוּנָה וְגוֹ׳, מַאי תָּמְכוּ בְיָדָיו. אֱמוּנָה. וְכִי עַל דְּאַהֲרֹן וְחוּר תָּמְכוּ לִידוֹי, הֲווֹ יְדוֹי אֱמוּנָה. אֶלָּא, מֹשֶׁה כֹּלָּא בְּחָכְמְתָא עָבִיד מַה דְּעָבִיד. אַהֲרֹן וְחוּר, דָּא מִסִּטְרָא דִּילֵיהּ, וְדָא מִסִּטְרָא דִּילֵיהּ, וְיָדוֹי בְּאֶמְצָעִיתָא, וְע״ד וַיְהִי יָדָיו אֱמוּנָה, מְהֵימְנוּתָא. אַהֲרֹן בְּגִין דְּיִתְעַר סִטְרָא דִּילֵיהּ, וְחוּר בְּגִין דְּיִתְעַר סִטְרָא דִּילֵיהּ, וַהֲווֹ אֲחִידָן בִּידוֹי מִכָּאן וּמִכָּאן, דְּאִשְׁתַּכְחָא סִיּוּעָא דִּלְעֵילָּא.

467. "And it came to pass, when Moses held up his hand, Yisrael prevailed." "When Moses held up," MEANS that he raised the right over the left. And he was intent UPON THIS when he raised his hands. Then "Yisrael prevailed," Yisrael of above, WHICH IS ZEIR ANPIN. "And when he let down his hand, Amalek prevailed," MEANING when Yisrael below ceased to pray, the hands of Moses could not stand up and remain straight, and Amalek prevailed. From here we learn that even though the priest spreads his hands during the offering in order to perfect himself in everything, Yisrael must be present with him during his prayers.

467. וְהָיָה כַּאֲשֶׁר יָרִים מֹשֶׁה יָדוֹ וְגָבַר יִשְׂרָאֵל. כַּאֲשֶׁר יָרִים: דְּזָקִיף יְמִינָא עַל שְׂמָאלָא, וְאִתְכַּוֵּן בְּפֵרוּשׁוֹ דִּידוֹי. וְגָבַר יִשְׂרָאֵל: יִשְׂרָאֵל דִּלְעֵילָּא. וְכַאֲשֶׁר יָנִיחַ יָדוֹ וְגָבַר עֲמָלֵק, בְּשַׁעְתָּא דְּיִשְׂרָאֵל לְתַתָּא, מִשְׁתַּכְּכִין מִצְלוֹתָא, לָא יַכְלִין יְדֵי מֹשֶׁה לְמֵיקַם בְּזְקִיפוּ, וְגָבַר עֲמָלֵק. מִכָּאן אוֹלִיפְנָא, אע״ג דְּכַהֲנָא פָּרִישׂ יְדוֹי, בְּקָרְבְּנָא, לְתַקָּנָא גַּרְמֵיהּ בְּכֹלָּא, יִשְׂרָאֵל בַּעְיָין לְאִשְׁתַּכְחָא בְּצִלוֹתְהוֹן, עִמֵּיהּ.

468. We have learned that in this war of Amalek were present both those of above, and those of below. Therefore, "And his hands were (lit. 'was') Faith," meaning proper Faith. HE ASKS: "And his hands was Faith." It should have said 'were'. HE ANSWERS: This is because everything depends upon the right hand. Therefore "was" is written, and "his hands," is written TO TEACH that the right is the most important of all. It is written: "Your right hand, Hashem, is glorious in power: Your right hand, Hashem, has dashed the enemy in pieces" (Shemot 15:6).

468. תָּאנָא, בְּקָרְבָא דָּא דַּעֲמָלֵק, אִשְׁתְּכָחוּ עִלָּאִין וְתַתָּאִין, וְעַל דָּא, וַיְהִי יָדָיו אֱמוּנָה, בְּהֵימְנוּתָא כַּדְקָא חֲזֵי. וַיְהִי יָדָיו אֱמוּנָה. וַיְהִיוּ יָדָיו מִבָּעֵי לֵיהּ. אֶלָּא, בְּגִין דְּתַלְיָא כֹּלָּא בִּימִינָא, כְּתִיב וַיְהִי. וּכְתִיב יָדָיו, בְּגִין דְּהוּא עִקָּרָא דְּכֹלָּא. וּכְתִיב, יְמִינְךָ יְיָ׳ נֶאְדָּרִי בַּכֹּחַ יְמִינְךָ יְיָ׳ תִּרְעַץ אוֹיֵב.

469. "And Hashem said to Moses, 'Write this for a memorial in a book...'" (Shemot 17:14). Come and behold: It is written above, "And Joshua harried Amalek and his people with the edge of the sword" HE ASKS: "harried (Heb. yachalosh)" should have been written, 'slew'. HE ANSWERS: But "yachalosh" is as we learned, "that did rule (Heb. cholesh) over the nations" (Yeshayah 14:12). Joshua ruled over them and, "a sword...that shall avenge the Covenant" slew them, as written, "by the edge of the sword," as we learned.

469. וַיֹּאמֶר יְיָ׳ אֶל מֹשֶׁה כְּתֹב זֹאת זִכָּרוֹן בַּסֵּפֶר וְגוֹ׳. תָּא חֲזֵי, מַה כְּתִיב לְעֵילָּא, וַיַּחֲלוֹשׁ יְהוֹשֻׁעַ אֶת עֲמָלֵק וְאֶת עַמּוֹ לְפִי חָרֶב. וַיַּחֲלֹשׁ, וַיַּהֲרוֹג מִבָּעֵי לֵיהּ. אֶלָּא, וַיַּחֲלֹשׁ, כְּמָה דְּאִתְּמַר, חוֹלֵשׁ עַל גּוֹיִם. יְהוֹשֻׁעַ הֲוָה חוֹלֵשׁ עָלַיְיהוּ, וְהַהוּא חֶרֶב נוֹקֶמֶת נְקַם בְּרִית קָטִיל לוֹן, דִּכְתִיב לְפִי חָרֶב כְּמָה דְּאִתְּמַר.

470. "Write this (Heb. zot) for a memorial." Zot is precise, WHICH IS A NAME OF MALCHUT; "and rehearse it in the ears of Joshua," because he is destined to slay other kings, NAMELY 31 KINGS. "That I will utterly blot out (lit. 'I will blot a blotting')." "Blotting" refers to above; "I will blot" refers to below. "The memory," means the memory above and the memory below.

470. כְּתֹב זֹאת זִכָּרוֹן, זֹאת דַּיְקָא. וְשִׂים בְּאָזְנֵי יְהוֹשֻׁעַ, דְּהָא הוּא זְמִין לְקָטְלָא מַלְכִין אַחֲרָנִין. כִּי מָחֹה אֶמְחֶה. מָחֹה: לְעֵילָּא. אֶמְחֶה: לְתַתָּא. זֵכֶר, דּוּכְרָנָא דִּלְעֵילָּא וְתַתָּא.

471. Rabbi Yitzchak said: It is written, "I will utterly blot out" WHICH INDICATES THAT THE HOLY ONE, BLESSED BE HE, WILL BLOT OUT, and: "You shall blot out the remembrance of Amalek" (Devarim 25:19), WHICH INDICATES THAT WE ARE OBLIGATED TO ERASE REMEMBRANCE OF HIM. HE ANSWERS: But the Holy One, blessed be He, said: You will blot out the memory OF AMALEK of below, and I shall blot out the memory OF AMALEK of above.

471. אָמַר רִבִּי יִצְחָק, כְּתִיב כִּי מָחֹה אֶמְחֶה, וּכְתִיב תִּמְחֶה אֶת זֵכֶר עֲמָלֵק. אֶלָּא, אָמַר קוּדְשָׁא בְּרִיךְ הוּא, אַתּוּן מָחוּן דּוּכְרָנֵיהּ לְתַתָּא, וַאֲנָא אֶמְחֶה דּוּכְרָנֵיהּ לְעֵילָּא.

472. אָמַר רִבִּי יוֹסֵי, עֲמָלֵק עַמִּין אַחֲרָנִין אֵיתִין עִמֵּיהּ, וְכֻלְּהוּ דְּחִילוּ לְקָרְבָא בְּהוּ בְּיִשְׂרָאֵל, בַּר אִיהוּ. וּבְגִין כַּךְ, יְהוֹשֻׁעַ הֲוָה חוֹלֵשׁ עָלַיְיהוּ. רִבִּי יֵיסָא אָמַר, וַיַּחֲלֹשׁ יְהוֹשֻׁעַ, דְּתָבַר חֵילָא דִּלְהוֹן מִלְּעֵילָא.

472. Rabbi Yosi said: Other allied nations accompanied Amalek. They were all afraid to approach Yisrael, except it (Amalek). Therefore, Joshua ruled over them. Rabbi Yisa said: "And Joshua harried," for he broke their power from above.

473. וַיִּבֶן מֹשֶׁה מִזְבֵּח וַיִּקְרָא שְׁמוֹ יְיָ׳ נִסִּי. וַיִּבֶן מֹשֶׁה מִזְבֵּח, לְקֻבֵּל הַהוּא דִּלְעֵילָא. וַיִּקְרָא שְׁמוֹ הַהוּא מֹשֶׁה יְיָ׳ נִסִּי. מַאי יְיָ׳ נִסִּי. בְּגִין דְּאִנְקִים נִקְמָתָא דְּהַהוּא רְשִׁימָא קַדִּישָׁא דְּיִשְׂרָאֵל, וּמֵהַהוּא זִמְנָא אִתְקְרֵי, חֶרֶב נוֹקֶמֶת נָקָם בְּרִית.

473. "And Moses built an altar, and called the name of it, Hashem is my Banner" (Shemot 17:15). "And Moses built an altar," corresponding to the supernal altar. "And called the name of it," OF THAT PARTICULAR ALTAR OF ABOVE; "Hashem is my banner," because it avenged the holy sign of Yisrael. And since that time, it was commonly called "a sword...that shall avenge the Covenant." AND MOSES CALLED IT: "HASHEM IS MY BANNER."

474. רִבִּי יוֹסֵי אָמַר, וַיִּבֶן מֹשֶׁה מִזְבֵּחַ, מִזְבֵּח לְכַפְּרָא עָלַיְיהוּ. וַיִּקְרָא שְׁמוֹ. שְׁמוֹ דְּמַאן. אָמַר רִבִּי חִיָּיא שְׁמֵיהּ דְּמַדְבְּחָא הַהוּא. יְיָ׳ נִסִּי: כד״א, וְשָׁם נִסָּהוּ. וְכֹלָּא מִלָּה חַד, עַל דְּאִתְפְּרַעוּ יִשְׂרָאֵל, וְאִתְגַּלְיָיא הַהוּא אָת קַיְּימָא, רְשִׁימָא קַדִּישָׁא. מִכָּאן אוֹלִיפְנָא, דְּכֵיוָן דְּאִתְגְּזַר בְּרֵיהּ דְּבַר נָשׁ, וְאִתְגַּלְיָיא בֵּיהּ אָת רְשִׁימָא קַדִּישָׁא קַיְּימָא. הַהוּא אִקְרֵי מִזְבֵּחַ לְכַפְּרָא עָלֵיהּ. וּמַה שְׁמֵיהּ. יְיָ׳ נִסִּי.

474. Rabbi Yosi said: "And Moses built an altar," NAMELY an altar to atone for YISRAEL. "And called the name of it." The name of what? Rabbi Chiya said: The name of that altar. "Hashem is my banner (Heb. nisi)," as is written: "And there he tested them (Heb. nisahu)," WHICH REFERS TO ELEVATION. It all pertains to the same issue, for Yisrael was elevated because he was uncovered, and the sign of that Covenant was revealed by them the holy sign. FROM HERE WE LEARNED that once a person's son is circumcised and the sign of the Holy Covenant is revealed by him, then that son is called 'an altar to atone upon it'. And what is its name? "Hashem is my banner."

475. כְּגַוְונָא דָא יַעֲקֹב, בְּנָה מַדְבְּחָא, דִּכְתִיב וַיַּצֶּב שָׁם מִזְבֵּחַ וַיִּקְרָא לוֹ אֵל אֱלֹהֵי יִשְׂרָאֵל. לְמַאן. לְהַהוּא אֲתָר דְּאִקְרֵי מִזְבֵּחַ. וּמַאן שְׁמֵיהּ. אֵל אֱלֹהֵי יִשְׂרָאֵל.

475. Similar to this, Jacob built an altar, as is written: "And he erected there an altar, and called it El, Elohim of Yisrael" (Beresheet 33:20). Whom did he call? That place which is called 'altar', NAMELY MALCHUT. And what is its name? "El Elohim of Yisrael."

34. "And they saw the Elohim of Yisrael"

This section proscribes looking at the rainbow above, the Shechinah, and the rainbow below, the sign of the Covenant that is imprinted on a person. Rabbi Chiya talks about the sapphire stone in "And there was under his feet a kind of paved work of sapphire stone," saying that it means the transparent light of the sapphire, the engravings of above that flash and illuminate. The borders in the great tree illuminate the Shechinah when she joins with Zeir Anpin; all these lights and paths illuminate upon the light of the Shechinah.

476. אָמַר רִבִּי יוֹסֵי, מַאי דִּכְתִיב, וַיִּרְאוּ אֵת אֱלֹהֵי יִשְׂרָאֵל וְגוֹ׳. וְכִי מַאן יָכִיל לְמֵחֱמֵי לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, וְהָא כְּתִיב כִּי לֹא יִרְאַנִי הָאָדָם וָחָי. וְהָכָא אָמַר וַיִּרְאוּ אֶלָּא דְּאִתְגַּלְיָא קֶשֶׁת עָלַיְיהוּ בִּגְוָונִין נְהִירִין, וְהָכִי תָּנֵינָן, כָּל מַאן דְּאִסְתַּכַּל בַּקֶּשֶׁת, כְּמַאן דְּמִסְתַּכַּל בַּשְׁכִינָה, וּלְאִסְתַּכְּלָא בִּשְׁכִינְתָּא אָסִיר.

476. Rabbi Yosi said: What is the meaning of the verse, "And they saw the Elohim of Yisrael..." (Shemot 24:10). HE ASKS: Who can possibly see the Holy One, blessed be He? Is it not written: "For no man shall see me, and live" (Shemot 33:20), yet here it says "and they saw" HE ANSWERS: Rather, the rainbow was revealed to them in illuminating colors, WHICH IS THE SHECHINAH THAT RECEIVES FROM THE THREE COLORS - WHITE, RED AND YELLOW. And so have we learned that whoever gazes upon the rainbow is as though he gazes upon the Shechinah. And it is prohibited to gaze upon the Shechinah.

477. וְעַל דָּא, אָסִיר לֵיהּ לְאִינִישׁ, לְאִסְתַּכְּלָא בְּאָצְבְּעֵיהוּ דְּכַהֲנֵי, בְּשַׁעֲתָא דְּפַרְסֵי יְדֵיהוּ. אָסוּר לְאִסְתַּכְּלָא בַּקֶּשֶׁת. מַאן קֶשֶׁת. אָמַר רִבִּי אַבָּא, בַּקֶּשֶׁת סְתָם אָמַר לֵיהּ מַאי בַּקֶּשֶׁת סְתָם א״ל בַּקֶּשֶׁת דִּלְעֵילָא, וּבַקֶּשֶׁת דִּלְתַתָּא.

477. Therefore, it is prohibited for a person to gaze upon the fingers of the priests when they stretch out their hands. It is prohibited to gaze upon the rainbow. HE ASKS: What rainbow? Rabbi Aba said: Any rainbow. He said to him: What is any rainbow? He said to him: BOTH the rainbow above AND ALSO the rainbow below.

478. בַּקֶּשֶׁת דִּלְעֵילָא, בִּגְוָונוֹי. דְּכָל מַאן דְּיִסְתַּכַּל בִּגְוָונוֹי, כְּאִילוּ אִסְתָּכַל בְּאַתָּר דִּלְעֵילָא, וְאָסִיר לְאִסְתַּכְּלָא בֵּיהּ, דְּלָא יַעֲבִיד קְלָנָא בִּשְׁכִינְתָּא. קֶשֶׁת דִּלְתַתָּא מַאי הִיא. הַהוּא אָת קַיְּימָא, דְּאִתְרְשִׁים בֵּיהּ בְּבַר נָשׁ, דְּכָל מַאן דְּיִסְתַּכַּל בֵּיהּ, עָבִיד קְלָנָא לְעֵילָא.

478. HE EXPLAINS HIS WORDS: Upon the rainbow above, THAT IT IS PROHIBITED TO GAZE UPON, MEANS upon its colors, WHITE, RED AND GREEN, WHICH ARE THE SECRET OF THE THREE COLUMNS THAT ILLUMINATE IN THE SHECHINAH. For anyone who gazes UPON ITS COLORS is as though he gazes upon a high, supernal place. It is prohibited to gaze at it since this is a disgraceful manner towards the Shechinah. What is the rainbow of below? It is that sign of that Covenant that is imprinted in the person, for anyone who gazes upon it conducts himself disgracefully against the above.

479. אָמַר רִבִּי יִצְחָק, אִי הָכִי וְהָכְתִיב שִׂים נָא יָדְךָ תַּחַת יְרֵכִי, דַּהֲוָה אוֹמֵי לֵיהּ בְּהַאי אָת. א״ל, אֲנַח לְהוּ לַאֲבָהָן דְּעָלְמָא, דְּלֵית אִינּוּן כְּשְׁאַר בְּנֵי עָלְמָא. וְעוֹד, שִׂים נָא יָדְךָ תַּחַת יְרֵכִי כְּתִיב, וְלָא כְּתִיב רְאֵה תַּחַת יְרֵכִי, בג״כ אָסִיר לְאִסְתַּכְּלָא בַּקֶּשֶׁת סְתָם, כְּמָה דְּתָנִינָן.

479. Rabbi Yitzchak said: Yet, does it not say, "Put, I pray you, your hand under my thigh" (Beresheet 24:2), that he made him swear by this sign? He said to him: Leave alone the fathers of the world, for they are not like the other people of the world. Moreover it is written, "Put, I pray you, your hand under my thigh," but not, 'Look under my thigh.' Therefore, it is prohibited to gaze upon the rainbow in general, as we learned.

480. תָּאנָא, וַיִּרְאוּ אֵת אֱלֹהֵי יִשְׂרָאֵל, דְּאִתְגַּלְיָא קֶשֶׁת עָלַיְיהוּ, בִּגְוָונִין שַׁפִּירִין נְהִירִין, מְלַהֲטָן לְכָל עִיבָר, מַשְׁמַע דִּכְתִיב, אֵת אֱלֹהֵי יִשְׂרָאֵל וְלָא כְּתִיב וַיִּרְאוּ אֱלֹהֵי יִשְׂרָאֵל. אָמַר רִבִּי יוֹסֵי, נְהוֹרָא דְּבוּצִינָא דִּשְׁכִינְתָּא. וּמַאי נִיהוּ. הַהוּא דְּאִקְרֵי נַעַר, דְּמְשַׁמֵּשׁ לִשְׁכִינְתָּא, בְּמַקְדְּשָׁא. וּבְגִין כַּךְ, אֵת דַּיְיקָא.

480. We learned, "And they saw the Elohim of Yisrael" (Shemot 24:10), as the rainbow was revealed to them in beautiful colors, illuminating, flashing on all sides, WHICH IS THE SHECHINAH. This is understood from the words, "the Elohim of Yisrael," instead of, 'And they saw Elohim of Yisrael,' AS THE SHECHINAH IS CALLED "ET ('THE')." Rabbi Yosi said: THIS IS the light of the luminary of the Shechinah. Who is it? It is the one called 'youth', MEANING METATRON, who serves the Shechinah in the Temple. Therefore, "Et ('the')" is precise BECAUSE IT IS THE NAME OF THE SHECHINAH THAT INCLUDES METATRON, HER SERVANT.

481. וְתַחַת רַגְלָיו כְּמַעֲשֵׂה לִבְנַת הַסַּפִּיר, דְּאִתְרְשִׁים בֵּיהּ תְּחוֹת דּוּכְתֵּיהּ, חַד לְבֵינָתָא מֵאִינּוּן לְבֵנִין דַּהֲווֹ בָּנִין בְּמִצְרַיִם, דְּתָנִינָן, אִתְּתָא חֲדָא אוֹלִידַת בְּמִצְרַיִם, וַהֲוָה אָתִין סַרְכֵּי פַּרְעֹה, וְעָאלַת לֵיהּ בְּחַד לְבֵינָתָא, וְאָתָא פַּס יְדָא וְאָחִיד לֵיהּ, וְאִתְרְשִׁים תְּחוֹת רַגְלוֹי דִּשְׁכִינְתָּא, וְקַיְּימָא קָמֵיהּ, עַד דְּאִתּוֹקַד בֵּי מַקְדְּשָׁא דִּלְתַתָּא, דִּכְתִיב, וְלֹא זָכַר הֲדוֹם רַגְלָיו.

481. "And there was under his feet a kind of paved work of sapphire stone" (Ibid.). A stone was marked there under His place, one of the stones that were used to build in Egypt. For we have learned that there was one woman who gave birth in Egypt. And the officers of Pharaoh came TO CAST HIM INTO THE RIVER, and she put him into THE PLACE OF a stone OF THE BUILDING. And the palm of a hand came and grasped it, and it was marked under the feet of the Shechinah. And it remained in his presence until the terrestrial Temple was burned down, as it is written, "And remembered not his footstool" (Eichah 2:1), THAT WAS THAT SAPPHIRE STONE.

482. ר׳ חִיָּא אָמַר, לִבְנַת הַסַּפִּיר: נְהִירוּתָא דְּסַפִּיר, קַלְדִּיטֵי בְּקַנְדִּיטֵי גְּלִיפִין עִלָּאִין דִּלְעֵילָא, דְּמִתְלַהֲטָא לְשַׁבְעִין וּתְרֵין עִבְרִי, הה״ד וִיסַדְתִּיךְ בַּסַּפִּירִים. וּכְעֶצֶם הַשָּׁמַיִם. מַאי עֶצֶם הַשָּׁמַיִם. א״ר אַבָּא, מָה עֶצֶם הַשָּׁמַיִם, גְּלִיפָא בְּשַׁבְעִין וּתְרֵין עֲנָפִין, פַּרְחִין מְלַהֲטָן בְּכָל עִיבָר. אוּף הָכָא, חֵיזוּ דְּהַהוּא עֶצֶם הַשָּׁמַיִם כְּחֵיזוּ שְׁמַיָּא מַמָּשׁ. רִבִּי יְהוּדָה אָמַר, כֹּלָּא אִתְרְשִׁים בְּהַהוּא נְהִירוּ, דְּחֵיזוּ דְּמִתְגַּלְפָא מִסִּטְרָא דִּשְׁכִינְתָּא.

482. Rabbi Chiya said: The sapphire stone MEANS the transparent light of the sapphire, the keys of the spiced wine, the superb engravings of above that flash to 72 directions. This is what is meant by: "And lay your foundations with sapphires" (Yeshayah 54:11). "The very heaven" (Shemot 24:10). What is "the very heaven"? Rabbi Aba said: "the very heaven," WHICH IS ZEIR ANPIN, is engraved with 72 branches blossoming to every direction, MEANING THE NAME OF AYIN-BET (72), THAT ILLUMINATES BOTH IN CHOCHMAH AND CHASSADIM. Here also, the appearance of that very heaven was exactly like the appearance of heaven itself, WHICH IS ZEIR ANPIN. Rabbi Yehuda said: It is all imprinted with that light of the vision that is engraved from the aspect of the Shechinah.

483. Rabbi Chizkiyah said: Behold, there are sixty that surround the Shechinah, as is written: "sixty valiant men are round about it" (Shir Hashirim 3:7). He said to him: It is certainly so. But these sixty illuminated from the twelve boundaries THAT ARE IN ZEIR ANPIN, and were never removed from around THE SHECHINAH. For we have learned the twelve superbly engraved borders ascended balanced equally, in the great and strong tree. THEY ARE THE SECRET OF THE THREE COLUMNS THAT ILLUMINATE IN THE FOUR DIRECTIONS CHESED, GVURAH, TIFERET AND MALCHUT, WHICH ADD UP TO TWELVE. And they illuminate the Queen, WHO IS THE SHECHINAH, when She joins with the King, WHO IS ZEIR ANPIN. "The very heaven" indeed, FOR SHE RECEIVES ALL THAT IS IN HEAVEN, WHICH IS ZEIR ANPIN. And all these lights and paths illuminate with the light of the Shechinah.

483. אָמַר רִבִּי חִזְקִיָּה, אִי הָכִי, וְהָא שִׁתִּין אִינּוּן, בְּסַחֲרָנֵיהּ דִּשְׁכִינְתָּא, דִּכְתִיב שִׁשִּׁים גִּבּוֹרִים סָבִיב לָהּ. א״ל הָכִי הוּא וַדַּאי. אֶלָּא אִינּוּן שִׁתִּין, אִתְנְהִירוּ בִּתְרֵיסַר תְּחוּמִין, וְלָא אַעְדִּיאוּ מִסַּחֲרָנוּתָהָא לְעָלְמִין. דְּתָנִינָן, תְּרֵיסַר תְּחוּמִין, גְּלִיפִין עִלָּאִין, בְּמַתְקְלָא סְלִיקוּ, בְּאִילָנָא קַדִּישָׁא רַבָּא וְתַקִּיף. וְכֻלְּהוּ נְהִירִין בְּמַטְרוֹנִיתָא, כַּד אִתְחַבְּרַת בְּמַלְכָּא. וְדָא הוּא עֶצֶם הַשָּׁמַיִם, עֶצֶם הַשָּׁמַיִם מַמָּשׁ. וְכָל אִינּוּן נְהִירִין שְׁבִילִין, מְנַהֲרִין בֵּיהּ, בְּנְהִירוּ דְּמַטְרוֹנִיתָא.

484. We have learned, the light of these sixty VALIANT MEN that surround THE SHECHINAH are imprinted in that particular youth, METATRON. We called them 'sixty lashes of fire' with which he was clothed from the aspect of the Shechinah, and they were blazing with Judgment. This is the meaning of: "sixty valiant men are round about it."

484. וְתָאנָא, נְהִירוּ דְּאִלֵּין שִׁתִּין, דְּסַחֲרָנָהָא, רְשִׁימִין בֵּיהּ בְּהַהוּא נַעַ״ר, וְקָרֵינָן לְהוּ שִׁתִּין פּוּלְסֵי דְּנוּרָא, דְּאִתְלַבַּשׁ בְּהוּ מִסִּטְרָא דִּשְׁכִינְתָּא, מִתְלַהֲטָן בְּדִינָא, הה״ד שִׁשִּׁים גִּבּוֹרִים סָבִיב לָהּ.

35. "And Moses erected an altar"
Rabbi Yehuda concludes Beshalach by saying that there is no generation that does not contain the evil seed of Amalek. The Holy One, blessed be He wages war against them, and "The sinners (sins) will be consumed out of the earth," meaning in this world and in the World to Come. About that same time it is written: "Bless you Hashem, O my soul. Haleluyah."

485. We have learned: "And Moses erected an altar" (Shemot 17:15), as we have explained. "And he called the name of it, Hashem is my banner" (Or: miracle) AS THE MIRACLE IS ASCRIBED TO HASHEM, "Hashem is my banner" indeed, Why? Because Amalek took all those who were circumcised but not uncovered and cut them and threw them up, and said: 'Take what You wanted.' At that moment, it is written: "For he said, 'Because Yah has sworn by His throne that Hashem will have war with Amalek from generation (Heb. midor) to generation (Heb. dor)'" (Ibid. 16). The words 'midor' and 'dor' are spelt without THE VAV TO TEACH US THAT THOSE GENERATIONS IN WHICH THERE WERE BATTLES AGAINST AMALEK lacked inhabitants above, FOR THE NAME WAS NOT COMPLETE, NOR WAS THE THRONE COMPLETE, and THEY WERE LACKING inhabitants below, FOR THERE IS NO COMPLETENESS FOR THE LOWER BEINGS.

485. תָּאנָא, וַיִּבֶן מֹשֶׁה מִזְבֵּחַ כְּמָה דַּאֲמִינָא. וַיִּקְרָא שְׁמוֹ ה׳ נִסִּי. ה׳ נִסִּי מַמָּשׁ. אֲמַאי. בְּגִין דַּעֲמָלֵק נָטַל כָּל אִינּוּן דַּהֲווֹ גְזִירִין, וְלָא אִתְפְּרָעוּ, וְגָזַר לוֹן וְשָׁדֵי לְהוּ לְעֵילָא, וְאָמַר טוֹל מַה דְּאִתְרְעִית בֵּיהּ. בֵּיהּ שַׁעֲתָא מַה כְּתִיב. וַיֹּאמֶר כִּי יַד עַל כֵּס יָהּ מִלְחָמָה לַה׳ בַּעֲמָלֵק מִדֹּר דֹּר. מִדֹּר דֹּר חֲסֵרִין, מִדִּיּוּרִין דִּלְעֵילָא, וּמִדִּיּוּרִין דִּלְתַתָּא.

486. Rabbi Yehuda said: In every single generation and in all the subsequent generations to come into the world, there is no generation that does not contain that evil seed OF AMALEK. The Holy One, blessed be He, wages war against them. About them, it is written: "The sinners (sins) will be consumed out of the earth..." (Tehilim 104:35). "Out of the earth," MEANING in this world and in the World to Come. About that same time is written: "Bless you Hashem, O my soul. Haleluyah" (Ibid.).

486. א״ר יְהוּדָה, בְּכָל דָּרָא וְדָרָא, בְּכָל דָּרִין דְּאַתְיָין לְעָלְמָא, לֵית לָךְ דָּר דְּלֵית בְּהוּ מֵהַהוּא זַרְעָא בִּישָׁא, וְקוּדְשָׁא בְּרִיךְ הוּא אֲגַח בְּהוּ קְרָבָא. וְעָלַיְיהוּ כְּתִיב יִתַּמּוּ חַטָּאִים מִן הָאָרֶץ וְגוֹ׳. מִן הָאָרֶץ: בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי. בֵּיהּ זִמְנָא כְּתִיב, בָּרְכִי נַפְשִׁי אֶת ה׳ הַלְלוּיָהּ.

1. "When Jethro...heard"
Rabbi Chizkiyah begins a discussion to do with raising up the hands. It is important to raise them only in prayer and blessing, as the ten fingers correspond to the ten potentates who receive blessings, and to the ten sayings. The lesson turns to the King and priest above, and the King and priest below, and we learn that there is a King and a priest of the Other Side as well. The number ten is additionally significant, as God struck the Pharaoh with ten plagues. About Jethro, we now learn that he gave advice to Moses on the administration of justice following the laws of God, and Moses listened to him. Though the people had seen the miracles done by Moses, they gave up their idol worship and believed in Moses' God only after Jethro, who was a powerful priest of Midian, acknowledged the greatness of Hashem. We read of the three advisors to the Pharaoh: Jethro, Job and Bilaam. Bilaam was a sorcerer, but Job had fear, and we are told of the great power of fear to draw down the spirit from above, whether it be Holy or from the Other side. While Job converted to worship of the Holy One due to the fear generated by his witnessing of the miracles, Jethro did not convert until after the drowning in the Red Sea. However, Bilaam neither repented nor converted; we are told that even in the Other Side there is a small streak of light that comes from the Holy side, and Bilaam knew how to use this. In the same way, Moses saw a fine streak of darkness from the Other Side. So we learn that all things connect to one another, the pure and the impure.

1. "When Jethro, the priest of Midian, Moses's father-in-law, heard of all that Hashem had done for Moses..." (Shemot 18:1). Rabbi Chizkiyah opened the discussion, saying: "And Aaron lifted up his hands" (Vayikra 9:22). "His hands" is spelled without Yud, thus meaning one hand only. And this is the reason: one should lift up his right hand above his left hand. And we have already explained this secret.

1. וַיִּשְׁמַע יִתְרוֹ כֹּהֵן מִדְיָן חֹתֵן מֹשֶׁה אֵת כָּל אֲשֶׁר עָשָׂה וְגוֹ׳. רַבִּי חִזְקִיָּה פָּתַח וְאָמַר, וְיִשָּׂא אַהֲרֹן אֶת יָדָו. כְּתִיב יָדוֹ חַד, בְּגִין דְּבָעֵי לְאָרְמָא יְמִינָא עַל שְׂמָאלָא, וְהָא אוֹקִימְנָא רָזָא.

2. I found this in the book of King Solomon: anyone who desires to raise his hands upwards, without any prayer or request in them, will be cursed by ten potentates. These are "ten rulers who are in a city" (Kohelet 7:19). These ten potentates are designated for those who spread their hands upwards, to receive this prayer or that blessing and to bestow upon them powers through which the Holy Name is exalted and blessed from below. When the Name is blessed from below, through the spreading of the hands upwards, it then receives blessings from above. Thus, it is exalted from all sides.

2. אַשְׁכַּחְנָא בְּסִפְרָא דִּשְׁלֹמֹה מַלְכָּא, דְּכָל מַאן דְּאָרִים יְדוֹי לְעֵילָא, וְלָאו אִינּוּן בְּצִלּוֹתִין וּבְעוּתִין, הַאי אִיהוּ בַּר נָשׁ, דְּאִתְלַטְיָיא מֵעֲשָׂרָה שׁוּלְטָנִין מִמָּנָן. וְאִינּוּן עֲשָׂרָה שַׁלִּיטִין אֲשֶׁר הָיוּ בָּעִיר. אִלֵּין אִינּוּן עַשְׂרָה דִּי מִמָּנָן עַל פְּרִישׂוּ דִּידִין לְעֵילָא לְנַטְלָא הַהוּא צְלוֹתָא, אוֹ הַהִיא בִּרְכָתָא, וְיָהֲבֵי בֵּיהּ חֵילָא, לְאִתְיַקְּרָא שְׁמָא קַדִּישָׁא, וְאִתְבָּרַךְ מִתַּתָּא. כֵּיוָן דְּמִתַּתָּא אִתְבָּרַךְ, מֵהַהוּא פְּרִישׂוּ דִּידִין לְעֵילָא, כְּדֵין אִתְבָּרְכָא מֵעֵילָא, וְאִתְיְקַר מִכָּל סִטְרִין.

3. These ten appointed potentates are there to receive the blessings from above and propel them below, to bless those who are deserving of these blessings. As it is written: "And I will bless them" (Bemidbar 6:27).

3. וְאִלֵּין עֲשָׂרָה מִמָּנָן, זְמִינִין לְנַטְלָא מֵאִינּוּן בִּרְכָאן דִּלְעֵילָא, וּלְאַרְקָא לְתַתָּא, וּלְבָרְכָא לְהַהוּא דִּמְבָרֵךְ לֵיהּ, דִּכְתִיב וַאֲנִי אֲבָרְכֵם.

4. Consequently, man must be careful that, at the time when he raises his hands upwards, they are raised in prayer, in blessing, or in entreaty. And he must not raise his hands idly, since those ten potentates are ready and are roused towards the spreading of the hands, and if it is in vain, these ten will curse it with two hundred and forty-eight curses. This is what is written: "For he loved cursing, and it came to him" (Tehilim 109:17).

4. בג״כ, יִסְתַּמַּר בַּר נָשׁ, בְּשַׁעֲתָא דְּיָרִים יְדוֹי לְעֵילָא, לְמֶהֱוֵי בְּצִלּוֹ, אוֹ בְּבִרְכָאן אוֹ בְּבָעוּתָא, וְלָא יָרִים יְדוֹי לְמַגְנָא, בְּגִין דְּאִלֵּין עֲשָׂרָה אִינּוּן זְמִינִין, וּמִתְעָרִין. לְגַבֵּי הַהוּא פְּרִישׂוּ דִּידִין, וְאִי הוּא לְמַגְנָא, אִינּוּן עֲשָׂרָה לַטְיָין לֵיהּ, בְּמָאתָן וְאַרְבְּעִין וּתְמַנְיָא לְוָוטִין. וְהַאי אִיהוּ דִּכְתִיב בֵּיהּ, וַיֶּאֱהַב קְלָלָה וַתְּבוֹאֵהוּ.

5. And thus, an impure spirit rests on these hands for its way is to rest in empty places. But blessings do not rest in empty places. Therefore, it is written: "I have raised my hand to Hashem, the most high El" (Beresheet 14:22), which is translated into Aramaic as 'with prayer'.

5. וּכְדֵין, רוּחַ מִסְאָבָא שַׁרְיָא עַל אִינּוּן יְדִין, דְּאִיהוּ אָרְחֵיהּ לְמִשְׁרֵי עַל אַתָּר רֵיקָנְיָא, וּבִרְכָתָא לָא שַׁרְיָא בַּאֲתָר רֵיקָנְיָא. וְע״ד כְּתִיב, הֲרִימוֹתִי יָדִי אֶל ה׳ אֵל עֶלְיוֹן, דְּמִתַּרְגְּמִינָן בְּצַלּוֹ.

6. This lifting of the hands has supreme secrets. At the time that one spreads out his hands and lifts them upwards, man glorifies the Holy One, blessed be He, with many supernal secrets, and is worthy of uniting the ten sayings in order to unify the whole and bless the Holy Name properly. He also unites the inner Chariots OF ATZILUT and the outer Chariots OUTSIDE ATZILUT so that the Holy Name may be blessed from all sides, and all becomes one above and below.

6. וּבְהַאי פְּרִישׂוּ דִּידִין, אִית רָזִין עִלָּאִין, בְּשַׁעֲתָא דְּאִתְפְּרִישׂוּ, וְאִזְדַּקְפוּ לְעֵילָא, אוֹקִיר בַּר נָשׁ לְקוּדְשָׁא בְּרִיךְ הוּא, בְּכַמָּה רָזִין עִלָּאִין. אַחְזֵי לְיַחֲדָא רָזָא דְּעֶשֶׂר אֲמִירָן, בְּגִין לְיַחֲדָא כֹּלָּא, וּלְאִתְבָּרְכָא שְׁמָא קַדִּישָׁא כַּדְקָא חָזֵי, וְאַחְזֵי לְיַחֲדָא רָזָא דִּרְתִּיכִין פְּנִימָאִין, וּרְתִּיכִין דִּלְבַר, בְּגִין דִּיתְבָּרֵךְ שְׁמָא קַדִּישָׁא בְּכָל סִטְרִין, וְיִתְיַחֵד כֹּלָּא כַּחֲדָא, עֵילָא וְתַתָּא.

7. He opened the discussion, saying: "and none shall appear before Me empty" (Shemot 23:15). This is the secret of the raising of the fingers. For when man spreads his fingers upwards, he should not do so in vain, but only with prayer, supplications and blessings. This is the secret of: "and none shall appear before Me (lit. 'My face') empty." It does not say, 'and none shall appear before Me', but rather (lit.) "My face," which refers to the secret of the raising of the fingers - that it should not be done without an intention, as we said.

7. פָּתַח וְאָמַר, וְלֹא יֵרָאוּ פָּנַי רֵיקָם, דָּא אִיהוּ רָזָא דְּזִקִּיפוּ דְּאֶצְבְּעָן, כַּד זָקִיף לוֹן בַּר נָשׁ לְעֵילָא, דְּבָעֵי דְּלָא לְאִזְדַּקְפָא בְּרֵיקָנְיָא, אֶלָּא בְּצַלּוּ וּבְבָעוּתִין וּבְבִרְכָאן. וע"ד וְלֹא יֵרָאוּ פָּנַי רֵיקָם. וְלֹא יֵרָאוּ לְפָנַי לָא כְּתִיב, אֶלָּא פָּנַי, רָזָא דְּזִקִּיפוּ דְּאֶצְבְּעָן, דְּלָא אִצְטְרִיכוּ לְזַקְפָא לְמַגְנָא, כְּמָה דְּאִתְּמַר.

8. The ten rulers of which we spoke are the lower ten sayings, according to the secret of the inscribed letters correlating to those above; and at first, they have control of the raising of the fingers. And through this, the whole side of Holiness is united above; thus, the Other Side yields all and acknowledges the Holy King.

8. עֲשָׂרָה שַׁלִּיטִין דְּקָאמְרָן, אִינּוּן עֶשֶׂר אֲמִירָן לְתַתָּא, בְּרָזָא דְּאַתְוָון רְשִׁימִין כְּגַוְונָא דִּלְעֵילָא, וְאִלֵּין קַיְּימִין בְּקַדְמֵיתָא עַל הַהוּא זְקִיפָן דְּאֶצְבְּעָאן. וּבְהָא כָּל סִטְרָא דִּקְדוּשָׁה אִתְאַחַד לְעֵילָא, לְאָרְמָא כְּדֵין כָּל סִטְרִין אַחֲרָנִין אִתְכַּפְיָין כֻּלְּהוּ, וְאוֹדָן לְמַלְכָּא קַדִּישָׁא.

9. Come and behold: in the secret doctrine of Holiness, there is a king and a priest who serves under him, both above and below. The King above is the secret of Holy of Holies, NAMELY BINAH. He is the King above; and under him there is a priest, the secret of primeval light who ministers before him, WHICH IS THE SFIRAH OF CHESED. He is the priest who is called 'great', at the right side.

9. ת"ח, בְּרָזָא דִּקְדוּשָׁה אִיהוּ מֶלֶךְ, וְכֹהֵן וּמְשַׁמֵּשׁ תְּחוֹתֵיהּ, בֵּין לְעֵילָא בֵּין לְתַתָּא. אִית מֶלֶךְ לְעֵילָא, דְּאִיהוּ רָזָא דִּקְדֶשׁ הַקֳּדָשִׁים, וְאִיהוּ מֶלֶךְ עִלָּאָה, וּתְחוֹתֵיהּ אִית כֹּהֵן רָזָא דְּאוֹר קַדְמָאָה, דְּקָא מְשַׁמֵּשׁ קָמֵיהּ, וְדָא אִיהוּ כֹּהֵן דְּאִקְרֵי גָּדוֹל, סִטְרָא דִּימִינָא.

10. There is a king below, NAMELY MALCHUT, in the likeness of the King above, and he is the king over all that is below, NAMELY THE WORLDS OF BRIYAH, YETZIRAH AND ASIYAH. And under him there is a priest who ministers to him, whom we signify as Michael, the High Priest at his right hand, NAMELY CHESED. This is the true secret of Faith, the side of Holiness.

10. אִית מֶלֶךְ לְתַתָּא, דְּאִיהוּ כְּגַוְונָא דְּהַהוּא מֶלֶךְ עִלָּאָה, וְאִיהוּ מֶלֶךְ עַל כֹּלָּא דִּלְתַתָּא. וּתְחוֹתֵיהּ אִית כֹּהֵן דְּמְשַׁמֵּשׁ לֵיהּ, רָזָא דְּמִיכָאֵל כַּהֲנָא רַבָּא, דְּאִיהוּ לִימִינָא. וְדָא אִיהוּ רָזָא דִּמְהֵימְנוּתָא שְׁלִימָתָא, סִטְרָא דִּקְדוּשָׁה.

11. On the Other Side, meaning the side which is not Holy, there is a secret, which is a king, and we have established that he is called "an old and foolish king" (Kohelet 4:13). THIS IS THE EVIL INCLINATION. And under him there is the priest of On, as it is written in the verse: "And Efraim said: 'Yet I am become rich, I have found wealth (Heb. ON) for myself'" (Hoshea 12:9). THIS IS THE PRIEST OF THE OTHER SIDE, because this power, On, ruled over an act of idolatry committed by Jerobaam. And if there had not been such power, he would not have been able to succeed in his act.

11. בְּסִטְרָא אַחֲרָא, דְּלָאו אִיהוּ סִטְרָא דִּקְדוּשָׁה, אִית רָזָא דְּאִיהוּ מֶלֶךְ, וְהָא אוֹקִימְנָא דְּאִקְרֵי מֶלֶךְ זָקֵן וּכְסִיל, וּתְחוֹתֵיהּ אִית כֹּהֵן אוֹן, וְדָא הוּא רָזָא דִּכְתִיב, וַיֹּאמֶר אֶפְרַיִם אַךְ עָשַׁרְתִּי מָצָאתִי אוֹן לִי, בְּגִין דְּחֵילָא דָא, שַׁלְטָא עַל הַהוּא עוֹבָדָא דַּעֲבַד יָרָבְעָם. וְאִלְמָלֵא דְּאַשְׁכַּח חֵילָא דָא, לָא יָכִיל לְאַצְלָחָא בְּהַהוּא עוֹבָדָא.

12. רָזָא דִּמְלָה, בְּשַׁעֲתָא דְּהַאי מֶלֶךְ וְהַאי כֹּהֵן אִתְכַּפְיָין, וְאִתְּבְּרוּ, כְּדֵין כָּל סִטְרִין אַחֲרָנִין אִתְכַּפְיָין, וְאוֹדָן לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, כְּדֵין קוּדְשָׁא בְּרִיךְ הוּא שָׁלִיט בְּלְחוֹדוֹי עֵילָא וְתַתָּא, כד"א, וְנִשְׂגַּב יְיָ לְבַדּוֹ בַּיּוֹם הַהוּא.

12. The essence of this matter is as follows. When this king and this priest OF THE OTHER SIDE yield, and their power is broken, then all the other sides yield and acknowledge the sovereignty of the Holy One, blessed be He. Then the Holy One, blessed be He, alone rules both above and below, as it is written: "And Hashem alone shall be exalted on that day" (Yeshayah 2:11).

13. כְּגַוְונָא דָא, וְרָזָא דָא מַמָּשׁ, עָבַד קוּדְשָׁא בְּרִיךְ הוּא בְּאַרְעָא, דְּתָבַר מֶלֶךְ זָקֵן וּכְסִיל, וְדָא הוּא פַּרְעֹה, בְּשַׁעֲתָא דְּאָתָא מֹשֶׁה לְפַרְעֹה, וְאָמַר, אֱלֹהֵי הָעִבְרִים נִקְרָא עָלֵינוּ, פַּתַח וְאָמַר, לֹא יָדַעְתִּי אֶת יְיָ, וּבְעָא קוּדְשָׁא בְּרִיךְ הוּא דְּיִתְיַקַּר שְׁמֵיהּ בְּאַרְעָא, כְּמָה דְּאִיהוּ יַקִּירָא לְעֵילָא. כֵּיוָן דְּאַלְקֵי לֵיהּ וּלְעַמֵּיהּ, אָתָא וְאוֹדֵי לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא.

13. The Holy One, blessed be He, acted in a similar manner and with this exact secret here on earth in breaking the old and foolish king, namely Pharaoh. In the hour that Moses came to Pharaoh and said to him: "the Elohim of the Hebrews had met with us" (Shemot 5:3), he replied: "I know not Hashem" (Ibid. 2). The Holy One, blessed be He, desired that His name be glorified on earth as it is glorified above AND HE STRUCK HIM WITH TEN PLAGUES. After He struck him and his nation, Pharoah came and acknowledged the Holy One, blessed be He.

14. וּלְבָתַר אִתְּבַר וְאִתְכַּפְיָא הַהוּא כֹּהֵן אוֹן, יִתְרוֹ, דִּמְשַׁמֵּשׁ תְּחוֹתֵיהּ, עַד דְּאָתָא וְאוֹדֵי לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, וְאָמַר בָּרוּךְ יְיָ אֲשֶׁר הִצִּיל אֶתְכֶם וְגוֹ', עַתָּה יָדַעְתִּי כִּי גָדוֹל יְיָ וְגוֹ', וְדָא הוּא כֹּהֵן אוֹן, סִטְרָא אַחֲרָא, דְּאִיהוּ סְטָר שְׂמָאלָא. וְדָא אִיהוּ רָזָא דְּאָמְרָה רָחֵל, כַּד חָמָאת דְּמִיתַת, כְּמָה דִּכְתִיב, בֶּן אוֹנִי. וּבְגִין דָּא אוֹחֵי יַעֲקֹב, וְאָמַר בֶּן יָמִין, וְלָא בֶּן אוֹנִי, סְטָר יְמִינָא, וְלָא שְׂמָאלָא.

14. Afterwards, He broke and humbled the priest of On, Jethro, that served under him, until he came and acknowledged the Holy One, blessed be He, saying "Blessed be Hashem, who has delivered you... Now I know that Hashem is great" (Shemot 18:10-11). And this is the priest of On, from the Other Side, which is the left side. And this is the secret Rachel communicated when she saw death. She said: "Ben-Oni (lit. 'son of my sorrow')" (Beresheet 35:18), and because of this Jacob hastened to say, "Benjamin (lit. 'son of the right')" the right side and not the left side.

15. וְכֵיוָן דְּהַהוּא מֶלֶךְ וְכֹהֵן אוֹדוּ לְקוּדְשָׁא בְּרִיךְ הוּא, וְאִתְּבְּרוּ קָמֵיהּ, כְּדֵין אִסְתְּלַק קוּדְשָׁא בְּרִיךְ הוּא בִּיקָרֵיהּ עַל כֹּלָא, עֵילָא וְתַתָּא, וְעַד דְּאִסְתְּלַק קוּדְשָׁא בְּרִיךְ הוּא בִּיקָרֵיהּ, כַּד אוֹדָן אִלֵּין קָמֵיהּ, לָא אִתְיְיהִיבַת אוֹרַיְיתָא. עַד לְבָתַר דְּאָתָא יִתְרוֹ, וְאוֹדֵי וְאָמַר, עַתָּה יָדַעְתִּי כִּי גָדוֹל יְיָ מִכָּל הָאֱלֹהִים. בָּרוּךְ יְיָ אֲשֶׁר הִצִּיל אֶתְכֶם וְגוֹ'. כְּדֵין אִסְתְּלַק קוּדְשָׁא בְּרִיךְ הוּא בִּיקָרֵיהּ, עֵילָא וְתַתָּא, וּלְבָתַר יָהַב אוֹרַיְיתָא בִּשְׁלִימוּ, דְּשֵׁלְטָנוּ עַל כֹּלָא.

15. When the king and that priest acknowledged the Holy One, blessed be He, and were humbled before Him, the Holy One, blessed be He, was then above everyone in glory, above and below. And before the Holy One, blessed be He, rose in glory before these acknowledged, the Torah was not yet given. It was only after Jethro came and acknowledged Him by saying, "I now know that Hashem is supreme over all other Elohim." "Blessed be Hashem, who has delivered you." Then the Holy One, blessed be He, rose in glory above and below. And only afterwards was the Torah given in full, expressing His sovereignty over all.

16. ר"א פָּתַח וְאָמַר, יוֹדוּךָ עַמִּים אֱלֹהִים יוֹדוּךָ עַמִּים כֻּלָּם, ת"ח, דָּוִד מַלְכָּא קָם וְשַׁבַּח וְאוֹדֵי לְמַלְכָּא קַדִּישָׁא. וְהוּא אִשְׁתַּדַּל בְּאוֹרַיְיתָא, בְּהַהִיא שַׁעֲתָא כַּד רוּחַ צָפוֹן אִתְּעַר, וַהֲוָה בָּטַשׁ בְּאִינּוּן נִימִין דְּכִנּוֹרָא, וְכִנּוֹרָא הֲוָה מְנַגֵּן וְאָמַר שִׁירָה וְכוּ', וּמַה שִׁירָה הֲוָה קָאָמַר.

16. Rabbi Elazar opened the discussion with the following verse: "Let the peoples praise You, Elohim, let all the peoples give thanks to You" (Tehilim 67:3). Come and behold: King David rose and praised and thanked the Holy King. He was studying the Torah at that moment when the north wind rose and struck the strings of his harp, and the harp made music. HE ASKS: Now what was the song of the harp?

17. AND HE RESPONDS: Come and behold. In the hour that the Holy One, blessed be He, is roused towards the Chariots to give them nourishment, as it is written: "She rises while it is night and gives food to her household and a portion to her maidens" (Mishlei 31:15), then everyone opens joyfully: "Elohim be gracious to us and bless us; and cause His face to shine upon us Selah" (Tehilim 67:2). And when the north wind is awakened and descends upon the world, it blows, saying: "that Your way may be known upon earth, Your salvation among all nations" (Ibid. 3). And the harp, at the hour that it is played by that wind, opens and says, "let all the peoples give thanks to you." When he was awakened and roused by the Holy Spirit, David said: "The earth has yielded her increase; and Elohim, even our Elohim shall bless us. Elohim shall bless us; and let all the ends of the earth fear Him" (Ibid. 8), so as to draw down the goodness of the Holy One, blessed be He, from above downwards. Later, David, roused by the Holy Spirit, arranged all the songs into one, AS IT IS WRITTEN, "ELOHIM WILL BLESS US..." He observed this scriptural verse of the harp, "LET ALL THE PEOPLES GIVE THANKS TO YOU" (IBID. 5), for the glorification of the Holy One, blessed be He, is above and below, NAMELY "AND LET ALL THE ENDS OF THE EARTH FEAR HIM."

17. תָּא חֲזִי, בְּשַׁעֲתָא דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְּעַר לְגַבֵּי כָּל אִינּוּן רְתִיכִין, לְמֵיהַב לוֹן טַרְפָּא, כְּמָה דְּאוֹקִימְנָא דִּכְתִיב, וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרוֹתֶיהָ. כְּדֵין, כֻּלְּהוּ בְּחֵדוּ, פַּתְחֵי וְאַמְרֵי, אֱלֹהִים יְחָנֵּנוּ וִיבָרְכֵנוּ יָאֵר פָּנָיו אִתָּנוּ סֶלָה. כַּד רוּחַ צָפוֹן אִתְּעַר וְנָחִית לְעָלְמָא, נָשִׁיב וְאָמַר, לָדַעַת בָּאָרֶץ דַּרְכֶּךָ בְּכָל גּוֹיִם יְשׁוּעָתֶךָ. כִּנּוֹר בְּשַׁעֲתָא דְּאִיהוּ מְנַגְּנָא בֵּיהּ בְּהַהוּא, רוּחָא, פָּתַח וְאָמַר יוֹדוּךָ עַמִּים כֻּלָּם דָּוִד כַּד הֲוָה קָם, וְאִתְּעַר עָלֵיהּ רוּחַ קֻדְשָׁא, פָּתַח וְאָמַר, אֶרֶץ נָתְנָה יְבוּלָהּ יְבָרְכֵנוּ אֱלֹהִים אֱלֹהֵינוּ יְבָרְכֵנוּ אֱלֹהִים וְיִירְאוּ אוֹתוֹ כָּל אַפְסֵי אָרֶץ. בְּגִין לְאַמְשָׁכָא טִיבוּ דְּקוּדְשָׁא בְּרִיךְ הוּא, מֵעֵילָא לְתַתָּא. לְבָתַר אָתָא דָּוִד בְּרוּחַ קֻדְשָׁא, וְסִדֵּר לוֹן כַּחֲדָא, אִסְתָּכַּל בְּכֹלָּא הַאי קְרָא דְּכִנּוֹרָא, דְּשִׁלִּימוּ דִּיקָרָא דְּקוּדְשָׁא בְּרִיךְ הוּא עֵילָא וְתַתָּא.

18. The hour when the other nations yielded came, and they acknowledged the Holy One, blessed be He. Once they yielded and acknowledged Him, the glory of the Holy One, blessed be He, became complete above and below. In the hour that Moses came to Pharaoh and said to him, "the Elohim of the Hebrews had met with us," Pharaoh replied, "I know not Hashem..."

18. בְּשַׁעֲתָא דְּשָׁאַר עַמִּין אִתְכַּפְיָין, אַתְיָין וְאוֹדָאן לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, כֵּיוָן דְּאִינּוּן אִתְכַּפְיָין, וְאוֹדָן לֵיהּ, כְּדֵין אִשְׁתְּלִים יְקָרָא דְּקוּדְשָׁא בְּרִיךְ הוּא עֵילָא וְתַתָּא. בְּשַׁעֲתָא דְּאָתָא מֹשֶׁה לְפַרְעֹה וְאָמַר לֵיהּ יְיָ׳ אֱלֹהֵי הָעִבְרִים נִקְרָא עָלֵינוּ וְגוֹ׳, פָּתַח אִיהוּ וְאָמַר לֹא יָדַעְתִּי אֶת יְיָ׳.

19. When the Holy One, blessed be He, desired that His name be glorified on earth as it is above, after He struck him and his nation, he came and acknowledged the Holy One, blessed be He, as it is written: "Hashem is righteous" (Shemot 9:27). The instant he, who was the most important king in the world, acknowledged Him, all the other kings acknowledged, as it is written: "then the chiefs of Edom shall be amazed" (Shemot 15:15).

19. וּבְעָא קוּדְשָׁא בְּרִיךְ הוּא, דִּיתְיַקַּר שְׁמֵיהּ בְּאַרְעָא, כְּמָה דְּאִיהוּ יַקִּירָא לְעֵילָא, כֵּיוָן דְּאַלְקֵי לֵיהּ וּלְעַמֵּיהּ, אָתָא וְאוֹדֵי לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, דִּכְתִיב, יְיָ׳ הַצַּדִּיק. אִיהוּ דַּהֲוָה מַלְכָּא קְרוֹפִינוֹס דְּכָל עָלְמָא, כֵּיוָן דְּאִיהוּ אוֹדֵי, כָּל שְׁאַר מַלְכִין אוֹדוּן, דִּכְתִיב, אָז נִבְהֲלוּ אַלּוּפֵי אֱדוֹם.

20. Jethro came, the great and supreme priest, appointed ruler over the whole pagan world, and acknowledged the Holy One, blessed be He, saying: "I now know that Hashem is supreme over all Elohim." Then the Holy One, blessed be He, was exalted in His glory from above and below, and afterwards He gave the Torah in the completeness of His dominion.

20. אָתָא יִתְרוֹ, כּוֹמְרָא עִלָּאָה וְרַבְרְבָא, רַב מְמָנָא דְּכָל טַעֲוָון אַחֲרָנִין, וְאוֹדֵי לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, וְאָמַר עַתָּה יָדַעְתִּי כִּי גָדוֹל יְיָ׳ מִכָּל הָאֱלֹהִים, כְּדֵין אִסְתַּלָּק וְאִתְיַקַּר קוּדְשָׁא בְּרִיךְ הוּא בִּיקָרֵיהּ עֵילָא וְתַתָּא, וּלְבָתַר יָהַב אוֹרַיְיתָא בִּשְׁלִימוּ, דְּשֵׁלְטָנוּ עַל כֹּלָּא.

21. Rabbi Shimon said to his son, Rabbi Elazar: Regarding this it is written, "Let all peoples praise You, O Elohim; let all the peoples give thanks to You." Then Rabbi Elazar came and kissed the hand of his father. Rabbi Aba wept and said: "As a father pities his children" (Tehilim 103:13). Who will have pity on Rabbi Elazar and bring his words to completion, except by the love of my master? How happy can we consider ourselves that we were privileged to hear these words so that we shall not be ashamed through them in the World to Come!

21. אר"ש לְרַ' אֶלְעָזָר בְּרֵיהּ, ע"ד כְּתִיב, יוֹדוּךָ עַמִּים אֱלֹהִים יוֹדוּךָ עַמִּים כּוּלָּם. אָתָא ר' אֶלְעָזָר וְנָשִׁיק יְדוֹי. בָּכָה ר' אַבָּא וְאָמַר, כְּרַחֵם אָב עַל בָּנִים. מַאן יְרַחֵם עַל ר' אֶלְעָזָר, וּלְאַשְׁלְמָא מִלּוֹי, בַּר רְחִימוּ דְּמָר, זַכָּאָה חוּלָקָנָא, דְּזָכֵינָא לְמִשְׁמַע מִלִּין אִלֵּין קָמֵיהּ, דְּלָא נִכְסוֹף בְּהוּ לְעָלְמָא דְּאָתֵי.

22. Rabbi Aba said: It was not written that Jethro was a priest of On, but rather of Midian. He said to him: It is all one. At first the father-in-law of Joseph was called a priest of On; afterwards, the father-in-law of Moses was called a priest of Midian. For all are of the same secret. THE PRIEST OF MIDIAN IS SIMILAR TO THE PRIEST OF ON. For these two, Moses and Joseph, are at the same grade of secret, the secret of the letter Vav THAT IS FULLY SPELLED WITH two Vavs together; THE FIRST VAV REFERS TO MOSES, TIFERET; THE SECOND VAV IS JOSEPH, YESOD. And what is said of the priest of Midian is the secret of a contentious (Heb. Midianim) woman.

22. אָמַר רַבִּי אַבָּא, הָא כֹּהֵן אוֹן לָא כְּתִיב בְּיִתְרוֹ, כֹּהֵן מִדְיָן כְּתִיב. א"ל, כֹּלָּא אִיהוּ חַד. בְּקַדְמֵיתָא חָמוּי דְּיוֹסֵף, כֹּהֵן אוֹן אִקְרֵי. וּלְבָתַר חָמוּי דְּמֹשֶׁה, כֹּהֵן מִדְיָן. וְכֹלָּא רָזָא חֲדָא, דְּהָא אִלֵּין תְּרֵין מֹשֶׁה וְיוֹסֵף. בְּדַרְגָּא דְּרָזָא חֲדָא קַיְימִין, בְּרָזָא דְּאָת וָ"ו, תְּרֵין וָוִין כַּחֲדָא. וּמַה דְּאִתְּמַר כֹּהֵן מִדְיָן, רָזָא דָּא אֵשֶׁת מִדְיָנִים.

23. Rabbi Aba raised his hands to his head and cried, saying: The light of the Torah now reaches the highest throne in heaven. When the master passes away from earth, who will light the lamp of the Torah? Woe to the world which will be orphaned from you. However, the words of the master will shine in the world until there comes the King Messiah, and then it is written: "the earth shall be full of the knowledge of Hashem" (Yeshayah 11:9).

23. אָרִים יְדוֹי עַל רֵישֵׁיהּ ר' אַבָּא וּבְכָה, אָמַר, נְהִירוּ דְּאוֹרַיְיתָא סַלְקָא הַשְׁתָּא עַד רוּם רְקִיעָא דְּכֻרְסְיָיא עִלָּאָה, לְבָתַר דְּיִסְתַּלַּק מָר מֵעָלְמָא, מַאן יַנְהִיר נְהִירוּ דְּאוֹרַיְיתָא. וַוי לְעָלְמָא דְּיִשְׁתְּאַר יָתוֹם מִינָּךְ. אֲבָל מִלִּין דְּמָר יִתְנַהִירוּ בְּעָלְמָא עַד דְּיֵיתֵי מַלְכָּא מְשִׁיחָא וּכְדֵין כְּתִיב, וּמְלֵאָה הָאָרֶץ דֵּעָה אֶת יְיָ' וְגוֹ'.

24. "When Jethro..." Rabbi Chiya said: We should look further into this verse. In the first instance it is written: "Everything that Elohim did for Moses" (Shemot 18:1). Later it is written: "and that Hashem has brought Yisrael out" (Ibid.). HE ANSWERS: This is the secret. "Everything that Elohim did," WHICH IS MALCHUT, is the Name that protected Moses and Yisrael, and did not move from them in exile. Later it was the Supreme Name which brought them out of Egypt, for the Name that brought them forth FROM EGYPT is the principle of Jubilee, WHICH IS BINAH.

24. וַיִּשְׁמַע יִתְרוֹ כֹּהֵן וְגוֹ, רַבִּי חִיָּיא אָמַר, הַאי קְרָא אִית לְאִסְתַּכְּלָא בֵּיהּ, בְּקַדְמֵיתָא כְּתִיב, אֵת כָּל אֲשֶׁר עָשָׂה אֱלֹהִים לְמֹשֶׁה, וּלְבָתַר כְּתִיב כִּי הוֹצִיא יְיָ'. אֶלָּא רָזָא דָּא אֵת כָּל אֲשֶׁר עָשָׂה אֱלֹהִים, דָּא שְׁמָא דְּאָגִין עַל מֹשֶׁה וְעַל יִשְׂרָאֵל, וְלָא אִתְעָדֵי מִנַּיְיהוּ בְּגָלוּתָא. וּלְבָתַר, שְׁמָא עִלָּאָה אַפִּיק לוֹן מִמִּצְרַיִם. דְּהָא שְׁמָא קַדִּישָׁא דְּאַפִּיק לוֹן, בְּרָזָא דְּיוֹבְלָא הֲוָה.

25. Another interpretation. "Everything that Elohim did for Moses," refers to when he was thrown into the river and was saved from the sword of Pharaoh. And "for Yisrael, His people," is as it is written: "And Elohim heard their groaning" (Shemot 2:24), and: "But the more they afflicted them, the more they multiplied and grew" (Shemot 1:12).

25. ד"א אֵת כָּל אֲשֶׁר עָשָׂה אֱלֹהִים לְמֹשֶׁה, כַּד אִתְרְמֵי לְנַהֲרָא, וְכַד שֵׁזִיב לֵיהּ מֵחַרְבָּא דְּפַרְעֹה, וּלְיִשְׂרָאֵל עַמּוֹ, דִּכְתִיב, וַיִּשְׁמַע אֱלֹהִים אֶת נַאֲקָתָם. וּכְתִיב וְכַאֲשֶׁר יְעַנּוּ אוֹתוֹ כֵּן יִרְבֶּה וְכֵן יִפְרוֹץ.

26. "When Jethro, the priest of Midian..." Rabbi Yosi began the discussion, saying: "He sent redemption to His people. He has commanded His covenant forever. Holy and revered is His Name" (Tehilim 111:9). HE ASKS: Why is there a difference? In all other verses, each verse has two letters in alphabetical order, SUCH AS THE VERSE BEFORE, WHICH IS SPELLED WITH TWO LETTERS, SAMECH AND AYIN. HOWEVER, in this verse, and the verse following it, there are three each. IN THIS VERSE, THERE ARE THREE LETTERS AND THE VERSE FOLLOWING HAS THREE LETTERS. THE REPLY: This is in order to complete six aspects by the alphabet, WHICH ARE THE THREE REDEMPTIONS OF YISRAEL AND THE THREE DIVISIONS OF THE SCRIPTURES - THE TORAH, THE PROPHETS AND THE WRITINGS. THIS VERSE corresponds to the three redemptions of Yisrael, BABYLON, GREECE AND EDOM, apart from the first redemption FROM EGYPT, WHICH HAD ALREADY TAKEN PLACE. The last verse corresponds to the Torah, the Prophets and the Writings. And everything is dependent upon this wisdom. SINCE THE TORAH, THE PROPHETS AND THE WRITINGS DEPEND AND COME FROM WISDOM, THE FOLLOWING VERSE THEREFORE BEGINS WITH: "THE BEGINNING OF CHOCHMAH."

26. וַיִּשְׁמַע יִתְרוֹ כֹּהֵן מִדְיָן. רַבִּי יוֹסִי פָּתַח, פְּדוּת שָׁלַח לְעַמּוֹ צִוָּה לְעוֹלָם בְּרִיתוֹ קָדוֹשׁ וְנוֹרָא שְׁמוֹ. מַאי שְׁנָא, בְּכָל שְׁאַר קְרָאֵי, דִּבְכֻלְּהוּ, תְּרֵין תֵּיבִין מֵאַלְפָא בֵּיתָא, וּבְהַאי קְרָא, וּבִקְרָא דַּאֲבַתְרֵיהּ, תְּלַת תְּלַת. אֶלָּא, בְּגִין לְאַשְׁלְמָא שִׁית סִטְרִין, בְּהַאי אַלְפָא בֵּיתָא, הַאי לָקֵבֵל תְּלַת פּוּרְקָנִין דְּיִשְׂרָאֵל, בַּר פּוּרְקָנָא קַדְמָאָה. קְרָא אַחֲרָא, לָקֵבֵל תּוֹרָה נְבִיאִים וּכְתוּבִים. וְכֹלָּא תַּלְיָא בְּהַאי חָכְמָה.

27. According to another interpretation of: "He sent redemption to His people," is when the Holy One, blessed be He, brought forth Yisrael from the land of Egypt and caused mighty deeds and miracles. "He had commanded His covenant forever." This is when Jethro came and was received by the Holy One, blessed be He, who brought him closer to His worship, and so all proselytes were brought near under the wings of the Shechinah. From then onward, "holy and revered is His name." For then the Holy Name of the Holy One, blessed be He, became hallowed. The Holy Name becomes further hallowed when the Other Side becomes broken and yielding, as it was with Jethro.

27. פְּדוּת שָׁלַח לְעַמּוֹ, כַּד פָּרִיק קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, מִגָּלוּתָא דְּמִצְרַיִם, וְעָבֵד לוֹן נִסִּין וּגְבוּרָן. צִוָּה לְעוֹלָם בְּרִיתוֹ, כַּד אָתָא יִתְרוֹ, וְקָבִיל לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, וְקָרִיב לֵיהּ לְפוּלְחָנֵיהּ. וּמִתַּמָּן, אִתְקְרִיבוּ כָּל אִינּוּן גִּיּוֹרִין, תְּחוֹת גַּדְפּוֹי דִּשְׁכִינְתָּא, מִתַּמָּן וּלְהָלְאָה, קָדוֹשׁ וְנוֹרָא שְׁמוֹ. דְּהָא כְּדֵין אִתְקַדָּשׁ שְׁמֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּהָא יִתְקַדָּשׁ שְׁמָא קַדִּישָׁא, כַּד אִתְּבַר, וְאִתְכַּפְיָא סִטְרָא אַחֲרָא, כְּמָה דַּהֲוָה בְּיִתְרוֹ.

28. "When Jethro..." HE ASKS: Only Jethro heard, while the rest of the world did not hear? Is it not written: "The people shall hear, and be afraid" (Shemot 15:14)? HE ANSWERS: Indeed, the whole world did hear, but they were not broken. THEREFORE, IT WAS AS IF THEY DID NOT HEAR. But he heard, and was broken and yielded before the Holy One, blessed be He, and was brought near to fearing Him. THEREFORE HIS IS INDEED A HEARING.

28. וַיִּשְׁמַע יִתְרוֹ וְגוֹ׳, וְכִי יִתְרוֹ שָׁמַע, וְכָל עָלְמָא לֹא שַׁמְעוּ, וְהָא כְּתִיב, שָׁמְעוּ עַמִּים יִרְגָּזוּן. אֶלָּא, כָּל עָלְמָא שָׁמְעוּ, וְלָא אִתְּבָרוּ, וְאִיהוּ שָׁמַע וְאִתְּבַר, וְאִתְכַּפְיָא מִקַּמֵּיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, וְאִתְקְרַב לְדַחֲלָתֵיהּ.

29. Rabbi Aba said: In many places we have learned that whatever the Holy One, blessed be He, does above or below, is all true and His works are true. And there is nothing in the world that man needs to reject or find despicable, for all are works of truth, and are all needed in the world.

29. רַבִּי אַבָּא אָמַר, בְּכַמָּה אֲתָר תְּנִינָן, דְּקוּדְשָׁא בְּרִיךְ הוּא, כָּל מַה דְּעָבֵד לְעֵילָא וְתַתָּא כֻּלָּא אִיהוּ קְשׁוֹט, וְעוֹבָדָא דְּקְשׁוֹט. וְלֵית לָךְ מִלָּה בְּעָלְמָא דְּבָעֵי בַּר נָשׁ לְדַחְיָא לֵיהּ מִנֵּיהּ, וּלְאַנְהָגָא בֵּיהּ קַלְנָא, דְּהָא כֻּלְּהוּ עוֹבָדָא דְּקְשׁוֹט אִינּוּן, וְכֹלָּא אִצְטְרִיךְ בְּעָלְמָא.

30. It once happened that Rabbi Elazar was walking along the road, accompanied by Rabbi Chizkiyah. They saw a snake and Rabbi Chizkiyah rose to kill it. Rabbi Elazar said to him: Leave it alone, do not kill it. He replied to him: But this is an evil thing that kills human beings. He said to Rabbi Chizkiyah: But it is written, "If the serpent bites and can not be charmed (lit. 'without a charm')" (Kohelet 10:11). The snake does not bite a person unless it is whispered to from above and ordered, 'Go and kill that person'!

30. דְּהָא זְמָנָא חֲדָא, הֲוָה ר׳ אֶלְעָזָר אָזִיל בְּאָרְחָא, וַהֲוָה אָזִיל עִמֵּיהּ ר׳ חִזְקִיָּה, חָמוּ חַד חִוְיָא, קָם ר׳ חִזְקִיָּה לְמִקְטְלֵיהּ. א״ל ר׳ אֶלְעָזָר, שְׁבִיק לֵיהּ לָא תְּקַטְלִינֵיהּ. א״ל, וְהָא מִלָּה בִּישָׁא אִיהוּ, דְּקָטִיל בְּנֵי נָשָׁא. א״ל לְרַ׳ חִזְקִיָּה, וְהָא כְּתִיב אִם יִשּׁוֹךְ הַנָּחָשׁ בְּלֹא לָחַשׁ. לָא נָשִׁיךְ חִוְיָא לְבַר נָשׁ, עַד דְּלָחֲשִׁין לֵיהּ מִלְּעֵילָא, וְאַמְרֵי לֵיהּ זִיל קָטִיל לֵיהּ לְפְלָנְיָא.

31. At times, just as it does this, so does it save man from other things. And thus, by its hand does the Holy One perform a miracle for men. Everything is in the hands of the Holy One, blessed be He, for it is all His creation. The world needs them. For if the world did not need them, the Holy One, blessed be He, would not have created them. Therefore man must not conduct himself in a despicable manner with things of the world; how much more so with the words or the acts of the Holy One, blessed be He.

31. וּלְזִמְנִין כְּמָה דְּעָבִיד הַאי, הָכִי נָמֵי שֵׁזִיב לְבַר נָשׁ, מִמִּלִּין אַחֲרָנִין, וְעַל יְדוֹי אַרְחִישׁ קוּדְשָׁא בְּרִיךְ הוּא נִיסָא לִבְנֵי נָשָׁא, וְכֹלָּא בִּידָא דְּקוּדְשָׁא בְּרִיךְ הוּא תַּלְיָא, וְכֹלָּא אִיהוּ עוֹבָדֵי יְדוֹי, וְאִצְטְרִיךְ עָלְמָא לְהוּ, וְאִי לָאו דְּאִיצְטְרִיךְ לוֹן עָלְמָא, לָא עָבֵד לוֹן קוּדְשָׁא בְּרִיךְ הוּא. וְע״ד לָא בָּעֵי בַּר נָשׁ לְאַנְהָגָא בְּהוּ קַלְנָא בְּמִלֵּי דְּעָלְמָא. בְּמִלּוֹי וּבְעוֹבְדוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא עאכ״ו.

32. He opened the discussion with the verse: "And Elohim saw everything that He had made and, behold, it was very good" (Beresheet 1:31). "And Elohim saw," refers to living Elohim, WHICH IS BINAH; "And Elohim saw," MEANS He was intent upon giving them Light, and guarding them; "everything that He had made," is everything united, above and below; "very," is the left side; "good," is the right side. As it was already established, "very," is the Angel of Death; "good," is the Angel of Life. It is all one secret, a secret to those who observe the mystery of Wisdom.

32. פָּתַח וְאָמַר, וַיַּרְא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד. וַיַּרְא אֱלֹהִים: דָּא אֱלֹהִים חַיִּים. וַיַּרְא: דְּאִסְתְּכַל לְאַנְהָרָא לוֹן, וּלְאַשְׁגְּחָא לוֹן. אֶת כָּל אֲשֶׁר עָשָׂה כֹּלָּא בְּכְלָלָא חֲדָא, עֵילָא וְתַתָּא. וְהִנֵּה טוֹב: דָּא סִטְרָא דִּימִינָא. מְאֹד: דָּא סִטְרָא דִּשְׂמָאלָא, וְהָא אוּקְמוּהָ, טוֹב: דָּא מַלְאַךְ חַיִּים מְאֹד: דָּא מַלְאַךְ הַמָּוֶת. וְכֹלָּא רָזָא חֲדָא. רָזָא הוּא, לְאִינּוּן דְּמִסְתַּכְּלֵי בְּרָזָא דְּחָכְמְתָא.

33. "And Elohim saw everything that He had made." HE ASKS: Throughout the works of Creation, it is written: "And Elohim saw that it was good." But here, it is written: "And Elohim saw everything He had made." HE ANSWERS: The lower Elohim, MALCHUT, rules those below. The Elohim above, BINAH, rules those above. ELOHIM ABOVE, THAT RULES THOSE ABOVE, is an aspect of the Living Elohim, WHICH IS BINAH. HENCE, "AND ELOHIM SAW EVERYTHING HE HAD MADE," as He illuminated and lit all candles above and below, and from there all lights emerge to illuminate.
Tosefta (addendum)

33. וַיַּרְא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה. בְּכָל עוֹבָדָא דְּבְרֵאשִׁית, כְּתִיב, וַיַּרְא אֱלֹהִים כִּי טוֹב, וְהָכָא וַיַּרְא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה. אֱלֹהִים לְתַתָּא, שָׁלִיט עַל תַּתָּאֵי. אֱלֹהִים לְעֵילָא, שָׁלִיט עַל עִלָּאֵי. דָּא אִיהוּ רָזָא דֶּאֱלֹהִים חַיִּים, דְּאַנְהִיר וְאַדְלִיק כָּל אִינּוּן בּוּצִינִין עִלָּאִין וְתַתָּאִין, וּמִתַּמָּן נָפְקִין כָּל אִינּוּן נְהוֹרִין לְאַנְהָרָא.

תוספתא

34. Upon the most hidden of all that is hidden, one imprint was impressed that is neither seen, nor revealed. This impression is an impression yet not an impression. Those of understanding and open eyes, GIFTED IN WISDOM, can not understand its nature. It maintains everything. This impression is so small as to be unseen and not revealed, existing there by the will to sustain all. It receives whatever it receives from that which has no impression or will, and is not visible.

34. בְּטָמִירוּ דִּטְמִירִין, אִתְרְשִׁים רְשִׁימוּ חַד, דְּלָא אִתְחָזֵי וְלָא אִתְגַּלְיָא. הַהוּא רְשִׁימוּ, רָשִׁים וְלָא רָשִׁים. מָארֵי דְּסִכְלְתָנוּ, וּפִקְחִין דְּעַיְינִין, לָא יַכְלִין לְמֵיקַם בֵּיהּ. אִיהוּ קַיּוּמָא דְּכֹלָּא. הַהוּא רְשִׁימוּ אִיהוּ זְעֵיר, דְּלָא אִתְחַזְיָא וְלָא אִתְגַּלְיָא. קַיְּימָא בִּרְעוּתָא, לְקַיְּימָא כֹּלָּא. לְנַטְלָא מַה דְּנַטְלָא, מִמַּה דְּלֵית בֵּיהּ רְשִׁימוּ, וְלָא רְעוּתָא, דְּלָא אִתְחָזֵי.

35. This impression desired to veil itself, and created for itself a chamber with which to be covered. It drew it from itself, and extended it with great expansion from all sides and adorned it with valuable attire, thereby opening up in it fifty gates.

35. הַהוּא רְשִׁימוּ בָּעָא לְאַחֲפָיָא גַּרְמֵיהּ, וְעָבֵד לֵיהּ לְגַרְמֵיהּ, לְאִתְטַמְּרָא בֵּיהּ, חַד הֵיכְלָא. הַהוּא הֵיכְלָא אַפִּיק לֵיהּ מִגַּרְמֵיהּ, וּמָתַח לֵיהּ בְּמִתְיְחוּ רַב וְסַגִּיא לְכָל סִטְרִין, אוֹקִיר לֵיהּ בִּלְבוּשֵׁי יְקָר, פָּתַח לֵיהּ חַמְשִׁין תַּרְעִין.

36. In the innermost part IN THAT CHAMBER, that impression was treasured and concealed. After being concealed, it was penetrated by light. From this light there issued forth lights and sparks, and it emerged through the gates of the chamber and shone upon everything.

36. לְגוֹ בְּגוֹ, אִתְטְמַר וְאִתְגְּנִיז הַהוּא רְשִׁימוּ. כֵּיוָן דְּאִתְגְּנִיז בֵּיהּ, וְעָאל בְּגַוֵּיהּ, אִתְמַלְיָא נְהוֹרָא. מֵהַהוּא נְהִירוּ, נַבְעִין נְהוֹרִין, וְנִצוֹצִין נָפְקִין מֵאִינּוּן תַּרְעִין, וְנָהֲרִין כֹּלָּא.

37. This chamber is cloaked, THAT IS TO SAY, CLOTHED with six screens. Yet these six screens are but five. In the innermost part of these screens, there prevails one embroidered screen. It is with this screen that the chamber is covered AND CLOTHED. From within, it monitors and sees everything.

37. הַהוּא הֵיכְלָא אִתְחַפְיָיא בְּשִׁית יְרִיעָן. אִינּוּן שִׁית יְרִיעָן, אִינּוּן חֲמֵשׁ. לְגוֹ בְּגוֹ אִינּוּן יְרִיעָן, קַיְימָא חַד יְרִיעָא מְרַקְּמָא, בְּהַהוּא יְרִיעָה אִתְחַפְיָיא הַהוּא הֵיכְלָא, מִנֵּיהּ אַשְׁגַּח וְחָמָא לְכֹלָּא.

38. This chamber is the opening of eyes - so that it does not sleep. It is forever attentive to shed light below, out of the light of the impression. This understanding, this concealed wisdom and the will of wills, is concealed and cloaked, and not revealed; it exists yet does not exist. Blessed be it from the concealed of all the concealed. Blessed be it forever and eternally, Amen.
(End of Tosefta)

38. הַאי הֵיכְלָא אִיהוּ פְּקִיחָא דְּעַיְינִין, דְּלָא נָיְים. אִיהוּ אַשְׁגַּח תָּדִיר לְאַנְהָרָא לְתַתָּא, מִגּוֹ נְהִירוּ דְּהַהוּא רְשִׁימוּ. הַהוּא סָכְלְתָנוּ, חָכְמְתָא טְמִירְתָּא, רְעוּ דִּרְעוּתִין הֲוֵי גְּנִיז וְטָמִיר, וְלָא אִתְגַּלְיָא, קַיְימָא וְלָא קַיְימָא. בְּרִיךְ הוּא מִטְּמִיר דִּטְמִירוּ, בְּרִיךְ הוּא לְעָלַם וּלְעָלְמֵי עַד אָמֵן.
(ע"כ תוספתא)

39. Come and behold: it was Jethro who gave advice to Moses on the administration of justice. And this is how it should be. And this is the secret of acknowledging the Holy One, blessed be He, and arranging openly the administration of justice: to teach what is written, "for the Judgment is Elohim's" (Devarim 1:17), and not of the Other Side. And these laws were given to Yisrael and to none other, as it is written: "His statutes and His judgments to Yisrael" (Tehilim 147:19). Come and behold: man must not despise another, and the words from a layman are still words, as it is written of Moses, "And Moses hearkened to the voice of his father-in-law."

39. תָּא חֲזִי, יִתְרוֹ הוּא דְּיָהַב עֵיטָא לְמֹשֶׁה, עַל תִּקּוּנָא דְּדִינִין, הָכִי אִצְטְרִיךְ. וְרָזָא דָא דְּאוֹדֵי לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, וְסִדֵּר קָמֵיהּ תִּקּוּנָא דְּדִינוֹי, לְאַחֲזָאָה מַה דִּכְתִיב, כִּי הַמִּשְׁפָּט לֵאלֹהִים הוּא, וְלָא לְסִטְרָא אַחֲרָא. וְדִינִין לְיִשְׂרָאֵל אִתְיְיהִיבוּ, וְלָא לְאַחֲרָא, דִּכְתִיב חֻקָּיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל. וְת"ח, לָא יְנַהִיג בַּר נָשׁ קְלָנָא בְּאַחֲרָא, וּמִלָּה דְּהֲדְיוֹטָא, מִלָּה אִיהוּ. דְּהָא בְּמֹשֶׁה כְּתִיב, וַיִּשְׁמַע מֹשֶׁה לְקוֹל חוֹתְנוֹ וְגוֹ'.

40. "When Jethro...heard" He opened the discussion, saying: "Therefore I will give thanks to You, Hashem, among the nations, and sing praises to Your Name" (Tehilim 18:50). King David said this, in the spirit of Holiness, when he saw that only the other nations exalted and glorified the Holy One, blessed be He, in the world. But if you say that the Holy One, blessed be He, exalts Himself in the world only for Yisrael, this is certainly so. For Yisrael is the base of the shine of the candle. Yet when the other nations come forth to acknowledge Him through worship of the glory of the Holy One, blessed be He, then the base of the candle increases and is strengthened. And then the Holy One, blessed be He, rules alone, above and below.

40. וַיִּשְׁמַע יִתְרוֹ וְגוֹ׳. פָּתַח וְאָמַר עַל כֵּן אוֹדְךָ בַּגּוֹיִם יְיָ׳ וּלְשִׁמְךָ אֲזַמֵּרָה. דָּוִד מַלְכָּא אָמַר דָּא בְּרוּחַ קֻדְשָׁא, בְּשַׁעֲתָא דְּחָמָא, דְּהָא יְקָרָא דְּקוּדְשָׁא בְּרִיךְ הוּא, לָא אִסְתְּלִיק בְּסִלִּיקוּ וְלָא אִתְיַיקְרָא בְּעָלְמָא, אֶלָּא מִסִּטְרָא דְּשָׁאַר עַמִּין. וְאִי תֵּימָא, הָא קוּדְשָׁא בְּרִיךְ הוּא לָא אִתְיַיקַר בְּעָלְמָא, אֶלָּא בְּגִינֵיהוֹן דְּיִשְׂרָאֵל. הָכִי הוּא וַדַּאי, דְּהָא יִשְׂרָאֵל אִינּוּן הֲוֵי יְסוֹדָא דְּשִׁרְגָּא לְאַנְהָרָא, אֲבָל כַּד שְׁאַר עַמִּין אָתָאן וְאוֹדָן לֵיהּ, בְּשִׁעְבּוּדָא דִּיקָרָא דְּקוּדְשָׁא בְּרִיךְ הוּא, כְּדֵין אִתּוֹסַף יְסוֹדָא דְּשִׁרְגָּא, וְאִתְתַּקַּף עַל כָּל עוֹבְדּוֹי. בְּחִבּוּרָא חֲדָא, וְשָׁלִיט קוּדְשָׁא בְּרִיךְ הוּא בִּלְחוֹדוֹי עֵילָא וְתַתָּא.

41. It happened that great fear and terror of the Holy One, blessed be He, fell upon the entire world WHEN THEY HEARD OF THE MIRACLES OCCURRING DURING THE EXODUS FROM EGYPT. And when Jethro came, the High Priest of the heathen deities, then the glory of the Holy One, blessed be He, was strengthened and He ruled over all.

41. כְּגַוְונָא דָּא, כָּל עָלְמָא, דְּחִילוּ וְאֵימָתָא נָפַל עָלַיְיהוּ מִקָּמֵי קוּדְשָׁא בְּרִיךְ הוּא. וְכֵיוָן דְּאָתָא יִתְרוֹ, דְּאִיהוּ כּוֹמְרָא עִלָּאָה, דְּכָל טַעֲוָון אַחֲרָנִין, כְּדֵין אִתְתַּקַּף וְשָׁלִיט יְקָרָא דְּקוּדְשָׁא בְּרִיךְ הוּא עַל כֹּלָּא.

42. For when the people of the entire world heard of the wonders of the Holy One, blessed be He, they trembled. Then they looked up to Jethro, who was the wisest and was appointed over all of the heathen deities. When they saw that he came to worship the Holy One, blessed be He, saying: "Now I know that Hashem is greater than all the Elohim," they gave up their idol worship, realizing their idols were worthless. At that time, the glory of the Holy Name of the Holy One, blessed be He, was exalted on all sides. Therefore this scriptural chapter has been recorded in the Torah, with Jethro's name at its beginning.

42. בְּגִין, דְּכָל עָלְמָא, כַּד שָׁמְעוּ שֵׁמַע גְּבוּרָתֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, זָעוּ. וְכֻלְּהוּ הֲווֹ מִסְתַּכְּלָן בְּיִתְרוֹ, דְּאִיהוּ חַכִּים וְרַב מְמָנָא דְּכָל טַעֲוָון דְּעָלְמָא, כֵּיוָן דְּחָמוּ, דְּאִיהוּ אָתָא וּפָלַח לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, וְאָמַר עַתָּה יָדַעְתִּי כִּי גָדוֹל יְיָ׳ מִכָּל הָאֱלֹהִים, כְּדֵין כֻּלְּהוּ אִתְרַחֲקוּ מִפּוּלְחָנֵיהוֹן, וְיָדְעוּ דְּלֵית בְּהוּ מַמָּשׁוּ. כְּדֵין אִתְיַיקַר יְקָרָא דִּשְׁמָא קַדִּישָׁא דְּקוּדְשָׁא בְּרִיךְ הוּא, בְּכָל סִטְרִין. וְעַל דָּא אִתְרְשִׁים פַּרְשְׁתָּא דָּא בְּאוֹרַיְיתָא, וְשֵׁירוּתָא דְּפַרְשְׁתָּא הֲוָה בֵּיהּ בְּיִתְרוֹ.

43. Jethro was one of the advisors to Pharaoh. Pharaoh had three advisors: Jethro, Job and Bilaam. One was Jethro, and there was no worship, appointed minister, sun or star that ruled over his empire that he did not know its appropriate service. Bilaam was a sorcerer in all manner of enchantments, whether by act or by word.

43. יִתְרוֹ חַד מֵחַכִּימִין דְּפַרְעֹה הֲוָה. תְּלַת חַכִּימִין הֲווֹ לֵיהּ לְפַרְעֹה, חַד יִתְרוֹ, וְחַד אִיּוֹב, וְחַד בִּלְעָם. חַד יִתְרוֹ: דְּלָא הֲוָה פּוּלְחָנָא וּמְמָנָא וְשַׁמְשָׁא וְכֹכְבָא דְּשָׁלִיט עַל שׁוּלְטָנֵיהּ, דְּלָא הֲוָה יָדַע פּוּלְחָנָא דְּאִתְחָזֵי לֵיהּ, וְהַהוּא שְׁמוּשָׁא דִּילֵיהּ. בִּלְעָם, הֲוָה חַרְשָׁא בְּכָל מִינֵי חֲרָשִׁין בֵּין בְּעוֹבְדָא בֵּין בְּמִלָּה.

44. Job had fear. This reverence was his mainstay, IT WAS THE ESSENCE OF HIS STRENGTH. For a word above, whether it be Holy or of the Other Side, man can draw down the spirit from above and unite with it below, only with fear, by concentrating his heart and mind with fear, broken-heartedly. And only then can he draw down the spirit of above, and the needed wish.

44. אִיּוֹב הֲוָה דָּחִיל בִּדְחִילוּ, וּבְהַהוּא דְּחִילוּ הֲוָה עִקָּרָא דִּילֵיהּ, בְּגִין דְּמִלָּה דִּלְעֵילָא, בֵּין דִּקְדוּשָׁה, בֵּין דְּסִטְרָא אַחֲרָא, לָא יָכִיל בַּר נָשׁ לְאַמְשָׁכָא רוּחָא דִּלְעֵילָא לְתַתָּא וּלְמִקְרַב גַּבֵּיהּ, אֶלָּא בִּדְחִילוּ. וּיְכַוֵּין לִבֵּיהּ וּרְעוּתֵיהּ בִּדְחִילוּ וּתְבִירוּ דְּלִבָּא, וּכְדֵין יַמְשִׁיךְ לְתַתָּא רוּחָא דִּלְעֵילָא וּרְעוּתָא דְּאִצְטְרִיךְ.

45. And if he does not direct his heart and mind in fear to that side, then his mind cannot cling to it, only with diminutive images, and not even with all of them, since they are ruled by those who require meditation of the heart and fear, and even more so in the case of those supernal objects who require much more fear, terror, and intention.

45. וְאִי לָא יְשַׁוֵּי לִבֵּיהּ וּרְעוּתֵיהּ בִּדְחִילוּ לְהַהוּא סִטְרָא, לָא יָכִיל לְאִתְדַּבְּקָא בֵּיהּ רְעוּתֵיהּ, בַּר לְהָנֵי טוֹפְסֵי דְּקִיקִין, וְלָא בְּכֻלְּהוּ, בְּגִין דְּאִית בְּהוּ שָׁלְטָנִין, דְּאִצְטְרִיךְ לְגַבַּיְיהוּ, רְעוּתָא דְּלִבָּא וּדְחִילוּ. כ״ש אִינּוּן מִלִּין עִלָּאִין, דְּאִצְטְרִיךְ דְּחִילוּ וְאֵימָתָא וּרְעוּתָא יַתִּיר.

46. Jethro had to worship that side continuously, whether his worshippers needed him or not, so that that side would cleave to him when he needed it. Bilaam was connected with that sorcery, as was stated before.

46. יִתְרוֹ אִצְטְרִיךְ פּוּלְחָנֵיהּ דְּהַהוּא סִטְרָא תָּדִיר, בֵּין בְּזִמְנָא דְּאִצְטְרִיךְ לֵיהּ לְבַר נָשׁ, בֵּין בְּזִמְנָא דְּלָא אִצְטְרִיךְ לֵיהּ, בְּגִין דְּהַהוּא סִטְרָא יְהֵא דָּבִיק לְגַבֵּיהּ, בְּשַׁעֲתָא דְּאִצְטְרִיךְ לֵיהּ. בִּלְעָם אִתְדָּבַק בְּאִינּוּן חַרְשִׁין, כְּמָה דְּאִתְּמַר.

47. Due to an overpowering sense of fear within him, when Job witnessed the miracles and mighty works the Holy One, blessed be He, had performed in Egypt, he returned to Egypt to worship the Holy One, blessed be He, in fear. Jethro did not convert to the worship of the Holy One, blessed be He, until the exodus from Egypt. All of the bonds and images that the Egyptians made were to no avail, for still they departed. And only when they drowned in the sea did Jethro convert to worship the Holy One, blessed be He.

47. אִיּוֹב בִּסְגִיאוּ דְּהַהוּא דְּחִילוּ דִּילֵיהּ אַהְדַּר בְּמִצְרַיִם לְמִדְחַל מִקָּמֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, כַּד חָמָא אִינּוּן גְּבוּרָן וְנִסִּין, דְּעָבֵד קוּדְשָׁא בְּרִיךְ הוּא בְּמִצְרַיִם. יִתְרוֹ, לָא אַהְדַּר בְּכָל דָּא, עַד דְּנָפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, וְכָל אִינּוּן קְשִׁרִין וְטִפְסִין דְּקָשִׁירוּ מִצְרָאֵי, לָא הֲווֹ כְּלוּם, וְנָפְקוּ. וּלְבָתַר דְּטָבַע לוֹן בְּיַמָּא, כְּדֵין תָּב, וְאַהְדַּר לְפוּלְחָנָא דְּקב״ה.

48. Bilaam did not repent or convert, since the impurities of the Other Side still clung to him. And yet, he observed from a distance, and prophesied through the impurities and the clinging to the Other Side. For in the Other Side there is one small thread of light that surrounds it, as it is written: "And a brightness was about it" (Yechezkel 1:27). And he saw through this small brightness from afar, though not in all matters.

48. בִּלְעָם לָא תָּב, וְלָא אַהְדַּר, דְּטִנּוּפָא דְּסִטְרָא אַחֲרָא הֲוָה מִתְדַּבַּק בֵּיהּ, וְעִם כָּל דָּא אִסְתַּכְּלוּתָא דְּמֵרָחִיק הֲוָה מִסְתַּכֵּל, בְּגוֹ הַהוּא טִנּוּפָא וְאִתְדַּבְּקוּתָא דְּסִטְרָא אַחֲרָא. דְּהָא בְּסִטְרָא אַחֲרָא אִית נְהִירוּ דָּקִיק חַד, דְּנָהִיר סַחֲרָנֵיהּ, כד״א וְנֹגַהּ לוֹ סָבִיב. וְדָא אִסְתַּכְּלוּתָא זְעֵיר הֲוָה מִסְתַּכֵּל מֵרָחִיק, וְלָא בְּכֻלְּהוּ מִלִּין.

49. And when he perceived this small streak of light, it was as if from behind a wall, and he spoke, yet did not know what he said. He perceived this light as if with the white part of the eye - as when the eye rolls and one sees covered light, yet does see. And this is the secret of: "whose eyes are opened" (Bemidbar 24:15). And we learned that "opened (Heb. satum, spelled with the Hebrew letter sin)" MEANS closed (Heb. satum, with the Hebrew letter Samech). And all pertains to the same thing.

49. וְכַד הֲוָה מִסְתַּכֵּל מִלָּה זְעֵיר מֵהַהוּא נְהִירוּ, כְּבָתַר כּוֹתְלָא הֲוָה, אָמַר וְלָא יָדַע מַאי קָאָמַר. וַהֲוָה מִסְתַּכֵּל בְּהַהוּא נְהִירוּ בִּסְתִימוּ דְּעֵינָא, וְאִתְגַּלְגַּל עֵינָא, וְחָזֵי בַּר נָשׁ נְהוֹרָא סְתִימָא, וְלָא חָזֵי. וְרָזָא דָּא שְׁתוּם הָעָין, וְאוּקְמוּהָ שְׁתוּם: סְתוּם, וְכֹלָּא חַד.

50. There can always be found a small streak of light that comes from the side of Holiness, as in most dreams, where in a pile of straw there is one grain of wheat. Except for those minor images that are most unclean. And it was in these, that Bilaam knew.

50. דְּהָא לֵית סִטְרָא אַחֲרָא, דְּלֵית בֵּיהּ נְהִירוּ דָּקִיק זְעֵיר מִסִּטְרָא דִּקְדוּשָׁה, כְּגַוְונָא דְּרוֹב חֶלְמִין, דְּבִסְגִיאוּת תַּבְנָא, אִית חַד גַּרְעִינָא דְּחִטִּין. בַּר אִלֵּין טַפְסֵי דְּקִיקִין חֲצִיפִין, דְּכֻלְּהוּ מְסָאֲבֵי יַתִּיר. וּבְהוּ הֲוָה בִּלְעָם יוֹדֵעַ.

51. Happy is the lot of Moses, who is high above all other supernal sanctities. For he perceived that which no other man on earth was ever given permission to observe. And just as Bilaam saw a small light, fine and thin, as if behind a wall, from within the Other Side, so through the great supernal light of Holiness did Moses see below, as if from behind a wall, a fine streak of darkness. And he did not see it always, just as Bilaam did not always see that light.

51. זַכָּאָה חוּלָקֵיהּ דְּמֹשֶׁה, דְּאִיהוּ לְעֵילָא בְּכָל קֻדּוּשִׁין עִלָּאִין, וְאִסְתַּכַּל, בְּמָה דְּלָא אִתְיְהִיב רְשׁוּ לְבַר נָשׁ אַחֲרָא בְּעָלְמָא לְאִסְתַּכְּלָא. וּכְמָה דְּבִלְעָם הֲוָה חָמֵי נְהִירוּ זְעֵיר דָּקִיק כְּמִבָּתַר כּוֹתְלָא, מִגּוֹ הַהוּא סִטְרָא אַחֲרָא. אוּף הָכִי מֹשֶׁה, מִגּוֹ נְהִירוּ עִילָּאָה רַב וְסַגִּי, הֲוָה חָמֵי לְתַתָּא כְּמִבָּתַר כּוֹתְלָא, חַד חֲשׁוֹכָא דָּקִיק, דְּאִתְחֲזֵי לֵיהּ. וְלָאו בְּכָל זִמְנָא, כְּמָה דְּבִלְעָם לָא הֲוָה מִסְתַּכֵּל הַהוּא נְהִירוּ בְּכָל זִמְנָא.

52. Happy is the lot of Moses, the faithful prophet. For it is written about him: "And an Angel of Hashem appeared to him in a flame of fire out of the midst of a bush" (Shemot 3:2). "...a bush..." REFERS TO A KLIPAH, which was in Holiness and was connected to it. For all things connect one to another, the pure and the impure. There is no purity except from within impurity.

52. זַכָּאָה חוּלָקֵיהּ דְּמֹשֶׁה נְבִיאָה מְהֵימְנָא, מַה כְּתִיב בֵּיהּ, וַיֵּרָא מַלְאַךְ יְיָ׳ אֵלָיו בְּלַבַּת אֵשׁ מִתּוֹךְ הַסְּנֶה. הַסְּנֶה וַדַּאי הֲוָה בְּגוֹ הַהוּא קֻדּוּשָׁה וְאִתְדְּבַק בֵּיהּ. דְּכֹלָּא אִתְדְּבַק דָּא בְּדָא, טָהוֹר וְטָמֵא, לֵית טָהוֹר אֶלָּא מִגּוֹ טָמֵא.

53. And this is the principle of: "Who can bring a clean thing out of an unclean?" (Iyov 14:4). The shell (Heb. Klipah) and the fruit are correlated, one with the other. And this Klipah will never be broken or be gone until the dead rise from the dust. Then the Klipah will be broken and the light will shine into the world, without any covering, from the inner part. Happy are the righteous in this world and in the World to Come.

53. וְרָזָא דָא, מִי יִתֵּן טָהוֹר מִטָּמֵא. קְלִיפָּה וּמוֹחָא דָּא בְּדָא סַלְקָא. וְדָא קְלִיפָּה לָא יִתְעֲדֵי וְלָא יִתְּבַר, עַד זִמְנָא דִּיקוּמוּן מֵתִין מֵעַפְרָא, כְּדֵין יִתְּבַר קְלִיפָּה, וּנְהִירוּ יַנְהִיר בְּעָלְמָא בְּלָא סְתִימוּ מִגּוֹ מוֹחָא. זַכָּאִין אִינּוּן צַדִּיקַיָּא בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי.

2. "and her two sons"
Three of the rabbis are wondering why the title verse says "her sons" instead of 'the sons of Moses'. Their comprehension is corrected by Rabbi Shimon, who tells them that the sons referred to belong to Jethro, not Moses, and that Jethro brought his whole family that they might enter under the wings of the Shechinah, who was joined celestially with Moses.

54. "...and her two sons..." (Shemot 18:3). Rabbi Chiya said: Why are they called "her sons" and not 'the sons of Moses'? HE ANSWERS: Because she raised them without her husband, the Torah calls them "her sons," and not 'his sons'. Rabbi Yosi said: Even though they were the sons of Moses, THEY WERE, BY A SECRET PRINCIPLE, most certainly her sons. BECAUSE, Rabbi Elazar said: Moses united himself in another holy, celestial place, and it would not have been respectful to call them his sons. Now, even though they were his sons, because of the dignity of the place in which he united, WHICH WAS THE SHECHINAH, they were here called "her sons." Afterwards, they were called "his sons." What is the reason? Because when they reached MOSES, Moses was talking to the Shechinah. Later, when he separated FROM THE SHECHINAH and went out to meet his father-in-law, then it is written: "And Jethro, Moses's father-in-law, came, with his sons" (Ibid. 5).

54. וְאֵת שְׁנֵי בָנֶיהָ, אָמַר רַבִּי חִיָּא, וְכִי בָנֶיהָ וְלֹא בָּנָיו שֶׁל מֹשֶׁה. אֶלָּא, בְּגִין דְּאִיהִי אִשְׁתַּדְּלַת אֲבַתְרַיְיהוּ, בְּלָא בַּעְלָהּ, קְרָא לוֹן אוֹרַיְיתָא בָּנֶיהָ, וְלֹא בָּנָיו. א״ר יוֹסִי, אע״ג דִּבְנוֹי דְּמֹשֶׁה הֲווֹ. מִלָּה דְּקֻשׁוֹט בָּנֶיהָ וַדַּאי. ר׳ אֶלְעָזָר אָמַר, הָא מֹשֶׁה הֲוָה מִזְדַּוֵּג בַּאֲתָר אַחֲרָא קַדִּישָׁא עִלָּאָה, וְלָאו יְקָרָא דִּילֵיהּ לְמִקְרֵי לוֹן בָּנָיו. הַשְׁתָּא אַף עַל גַּב דִּבְנוֹי הֲווֹ, בְּגִין יְקָרָא דְּהַהוּא אֲתָר דְּאִזְדַּוּג בֵּיהּ, קְרָא לוֹן בָּנֶיהָ הָכָא, לְבָתַר קְרָא לוֹן בָּנָיו מ״ט, בְּגִין דְּהַהוּא שַׁעֲתָא דְּמָטוּ, הֲוָה מֹשֶׁה מְמַלֵּל בִּשְׁכִינְתָּא. לְבָתַר דְּאִתְפְּרַשׁ וְנָפַק לְגַבֵּי חָמוּי, כְּדֵין כְּתִיב וַיָּבֹא יִתְרוֹ חֹתֵן מֹשֶׁה וּבָנָיו וְאִשְׁתּוֹ וְגוֹ׳.

55. אָמַר ר׳ שִׁמְעוֹן, אֶלְעָזָר אֶלְעָזָר, אֲנָא חֲמֵינָא בְּפַרְשְׁתָּא דָּא, דְּאַתְּ שָׁארִי מִלָּה כַּדְקָא יֵאוֹת, וְסִיוּמָא לָאו הָכִי. וַדַּאי בְּגִין יְקָרָא דִּשְׁכִינְתָּא, אִזְדַּוְּוגוּתָא עִלָּאָה דְּאִזְדַּוַּג בֵּיהּ בְּמֹשֶׁה, כְּתִיב בָּנֶיהָ. וְאִי תֵּימָא, וְהָא כְּתִיב וַיָּבֹא יִתְרוֹ חֹתֵן מֹשֶׁה וּבָנָיו וְאִשְׁתּוֹ אֶל מֹשֶׁה. כֹּלָּא אִיהוּ כְּלָלָא חֲדָא. וּבָנָיו, בָּנָיו דְּיִתְרוֹ, דְּהָא לְבָתַר דְּאָתָא מֹשֶׁה לְגַבֵּיהּ, הֲווֹ לֵיהּ בְּנִין.

55. Rabbi Shimon said: Elazar, Elazar. I see in this portion that the beginning of your interpretation is quite proper, but the ending is not the way you interpret it. Certainly, because of the respect of the Shechinah, who was joined celestially with Moses, it is written "her sons." And though it is written, "And Jethro, Moses's father-in-law, came, with his sons and his wife to Moses," IT STATES "HIS SONS," which is inclusive, and the words "his sons," refer to the sons of Jethro. For after Moses came to him, he had sons.

56. וְהָכִי הֲוָה בְּיַעֲקֹב, דְּכֵיוָן דְּאָתָא לְגַבֵּיהּ דְּלָבָן, וְשַׁוֵּי דִּיוֹרֵיהּ בֵּיהּ, הֲווֹ לֵיהּ בְּנִין. אוּף הָכָא מֹשֶׁה, כֵּיוָן דְּשַׁוֵּי דִּיוֹרֵיהּ בְּיִתְרוֹ, הֲווֹ לֵיהּ לְיִתְרוֹ בְּנִין וְכָל בֵּיתֵיהּ אַיְתֵי עִמֵּיהּ, לְמֵיעַל לוֹן תְּחוֹת גַּדְפֵּי דִּשְׁכִינְתָּא, וְיִתְרוֹ אָמַר לְמֹשֶׁה, אֲנִי חוֹתְנְךָ יִתְרוֹ בָּא אֵלֶיךָ וְאִשְׁתְּךָ וּשְׁנֵי בָנֶיהָ עִמָּהּ, וּשְׁנֵי בָנֶיהָ כְּתִיב, וְלָא כְּתִיב וּשְׁנֵי בָנֶיךָ. בְּנִין הֲווֹ לֵיהּ לְיִתְרוֹ, דִּכְתִיב וּבְנֵי קֵנִי חֹתֵן מֹשֶׁה עָלוּ מֵעִיר הַתְּמָרִים וּבְנוֹי שָׁבַק עִם מֹשֶׁה.

56. And so it was with Jacob. When he came to Laban and dwelt in his house, Laban had sons. Also here, when Moses dwelt with Jethro, he too had sons. And Jethro brought his whole family, so they might all enter together under the wings of the Shechinah. And Jethro said to Moses: "I, your father-in-law Jethro, am come to you, and your wife, and her two sons with her." And it is not written 'your two sons'. WHAT DO WE LEARN FROM THIS? That Jethro had children, as it is written: "And the children of the Kenite, Moses's father-in-law went up out of the city of palm trees" (Shoftim 1:16). And he left his sons with Moses.

3. "and Jethro, Moses's father-in-law, came"
The discussion turns around the verse, "And many nations shall go and say, 'Come and let us go up to the mountain of Hashem'," and we learn that the mountain is symbolic of conversion, to proselytize the soul.

57. וַיָּבֹא יִתְרוֹ חֹתֵן מֹשֶׁה. פָּתַח וְאָמַר, וְהָלְכוּ עַמִּים רַבִּים וְאָמְרוּ לְכוּ וְנַעֲלֶה אֶל הַר יְיָ׳ וְגוֹ׳. הַאי קְרָא אוּקְמוּהּ בְּכַמָּה אֲתָר. אֲבָל זְמִינִין שְׁאַר עַמִּין לְמֵהַךְ וּלְכִתְתָא רַגְלַיְיהוּ, לְמֵיעַל תְּחוֹת גַּדְפֵּי דִּשְׁכִינְתָּא. לְכוּ וְנַעֲלֶה כָּל טַעֲוָון דְּעָלְמָא אִית לוֹן יְרִידָה, וְקוּדְשָׁא בְּרִיךְ הוּא מַאן דְּאִתְדַּבַּק בֵּיהּ, אִית בֵּיהּ עֲלִיָּה.

57. "And Jethro, Moses' father-in-law came" (Shemot 18:5). He opened the discussion with the verse: "And many nations shall go and say, 'Come and let us go up to the mountain of Hashem'" (Yeshayah 2:3). This verse is explained in many places. Yet, the time will come when the other nations will strive to come under the wings of the Shechinah. "...let us go up..." All idol worshippers of the world pertain to descent, but those who cleave to the Holy One, blessed be He, will achieve an ascent. THEREFORE, IT IS WRITTEN: "LET US GO UP."

58. אֶל הַר יְיָ׳, דָּא אַבְרָהָם, דִּכְתִיב אֲשֶׁר יֵאָמֵר הַיּוֹם בְּהַר יְיָ׳ יֵרָאֶה, דְּהָא אַבְרָהָם קָרֵי לֵיהּ הַר. מַה הַר הֶפְקֵירָא לְכָל מַאן דְּבָעֵי בְּעָלְמָא, אוּף אֲתָר דָּא קַדִּישָׁא, הֶפְקֵירָא לְקַבְּלָא לְכָל מַאן דְּבָעֵי בְּעָלְמָא. אֶל בֵּית, דָּא יַעֲקֹב, דִּקְרָא לְהַאי אֲתָר בַּיִת, דִּכְתִיב אֵין זֶה כִּי אִם בֵּית אֱלֹהִים.

58. "...the mountain of Hashem..." refers to Abraham, as written: "as it is said to this day: In the mount Hashem will appear" (Beresheet 22:14). For Abraham called it 'a mountain'. Just as the mountain is abandoned property, free to all who care for it, so is this holy place, THE TEMPLE, open to all those who desire it on earth. "...to the house..." (Yeshayah 2:3) is Jacob, who called this place a "house," as it is written: "this is no other than the house of Elohim" (Beresheet 28:17).

59. ד״א, הַר וּבַיִת, אע״ג דְּכֹלָּא חַד דַּרְגָּא, סְלִיקוּ לְדָא מִן דָּא, הַר, לִשְׁאַר עַמִּין, כַּד אָתְאַן לְאָעָלָא תְּחוֹת גַּדְפּוֹי. בַּיִת, לְיִשְׂרָאֵל, לְמֶהֱוֵי עִמְּהוֹן כְּאִתְּתָא בְּבַעְלָהּ. בְּדִיוּרָא חַד בְּחֶדְוָוה, וּרְבִיעָא עָלַיְיהוּ כְּאִימָּא עַל בְּנִין.

59. Another interpretation. Though "mountain" and "house" pertain to the same grade, one is higher than the other. A "mountain" is for the rest of the nations who come to enter under its wings. A "house" is to the nation of Yisrael like a wife to her husband in one household - united in happiness, it adheres to them like a mother over her children.

60. תָּא חֲזֵי, מַה כְּתִיב הָכָא בְּיִתְרוֹ, וַיָּבֹא יִתְרוֹ חֹתֵן מֹשֶׁה וּבָנָיו וְאִשְׁתּוֹ אֶל מֹשֶׁה וְגוֹ׳, כֵּיוָן דִּכְתִיב אֶל מֹשֶׁה, אֲמַאי כְּתִיב אֶל הַמִּדְבָּר. אֶלָּא עִקָּרָא דִּכֹלָּא לְמָה דַּהֲוָה אָתֵי, אֶל הַמִּדְבָּר. וּמַאן אִיהוּ, הַר אֱלֹהִים, דְּדָא אִיהוּ אֲתָר לְגִיּוֹרֵי לְאִתְגַּיְּרָא. וְעַל דָּא כְּתִיב, אֶל מֹשֶׁה, אֶל הַמִּדְבָּר, לְמֹשֶׁה, לְגַיְּרָא לוֹן, וּלְאַעֲלָא לוֹן תְּחוֹת גַּדְפֵּי שְׁכִינְתָּא. אֶל הַמִּדְבָּר הֲוֹוּ אַתְיָין, דְּאִיהוּ הַר הָאֱלֹהִים, לְמֶעְבַּד נַפְשַׁיְיהוּ.

60. Come and behold: what is written here regarding Jethro? "...and Jethro, Moses's father-in-law, came, with his sons and his wife to Moses into the wilderness." HE ASKS: Since it is written, "to Moses," why does the verse add, "into the wilderness"? HE ANSWERS: What is important is what Jethro came to the desert for. And what is it? It is a mountain of Elohim, and it is a place for a stranger to convert. Therefore, it is written "...to Moses into the wilderness." "To Moses," to proselytize them and bring them under the wings of the Shechinah. "Into the wilderness," they would come. For the mountain of Elohim is to proselytize the soul, THAT IS, TO RECEIVE FROM THENCE THE NEFESH OF THE CONVERT.

61. וּבְגִין כַּךְ קַיְּימָא הַהוּא אֲתָר, בְּרָזָא דְּהַר דְּכָל מַאן דְּאָתֵי זָכֵי בֵּיהּ. וְאִקְרֵי גֵּר צֶדֶק. וְהָא אוֹקִימְנָא, גֵּר, אַף עַל גַּב דְּאִתְדַּבָּק בַּאֲתָר דָּא עִלָּאָה קַדִּישָׁא, כֵּיוָן דְּשָׁבַק עִמֵּיהּ וַאֲבַהְתּוֹי גֵּר. צֶדֶק אִקְרֵי, כְּמַאן דְּשַׁוֵּי מָדוֹרֵיהּ בַּאֲתָר דְּלָא יָדַע מִקַּדְמַת דְּנָא.

61. On account of this, the location stands as a mystery called "mountain," and everyone who comes there is credited with the title: "a convert of righteousness." We have explained that he is called a convert. Even though he united on high, with the celestial and holy, because he left his own country and kin, HE IS CALLED "A CONVERT." He is called "a convert of righteousness" since he set up his dwelling in a place he did not know before, WHICH IS IN THE SHECHINAH, CALLED 'RIGHTEOUSNESS'.

4. "This is the book"

We learn that the book in "This is the book of the generations of Adam" is actually two books, an upper and a lower, and comprises Male and Female together. They also incorporate the secret of 'keep' and 'remember'. Lastly we are also told that the book refers to the secret of the features of human beings by which the descendants of man can be recognized.

62. רַבִּי יִצְחָק וְרַבִּי יוֹסִי, הֲווֹ יַתְבֵי יוֹמָא חַד וְלָעָאן בְּאוֹרַיְיתָא בְּטִבֶּרְיָא. אַעְבָּר רַבִּי שִׁמְעוֹן, אָמַר לוֹן בְּמַאי עַסְקִיתּוּ, אָמְרוּ לֵיהּ, בְּהַאי קְרָא דְּאוֹלִיפְנָא מִנֵּיהּ דְּמָר, אָמַר לוֹן מַאי אִיהוּ. אָמְרוּ לֵיהּ, הַאי דִּכְתִיב זֶה סֵפֶר תּוֹלְדוֹת אָדָם בְּיוֹם בְּרוֹא אֱלֹהִים אָדָם בִּדְמוּת אֱלֹהִים עָשָׂה אוֹתוֹ. וְהָא אִתְּמַר, דְּאַחְמֵי קוּדְשָׁא בְּרִיךְ הוּא לְאָדָם הָרִאשׁוֹן, כָּל אִינּוּן דָּרִין דַּהֲווֹ זְמִינִין לְמֵיתֵי לְעָלְמָא, וְכָל אִינּוּן פַּרְנָסִין, וְכָל אִינּוּן חַכִּימִין, דַּהֲווֹ זְמִינִין בְּכָל דָּרָא וְדָרָא.

62. Rabbi Yitzchak and Rabbi Yosi were sitting and studying the Torah in Tiberias. Rabbi Shimon passed before them. He asked them: With what are you occupied? They answered him: The verse which we have learned from our master. He said to them: Which is that? They responded: That which is written, "This is the book of the generations of Adam. In the day that Elohim created man, in the likeness of Elohim He made him" (Beresheet 5:1). And after all, we have learned that the Holy One, blessed be He, showed to Adam all those generations that in the future will be born onto earth, and all the leaders and all the sages that in the future will be present in each and every generation.

63. וְרָזָא אוֹלִיפְנָא, זֶה סֵפֶר. אִית סֵפֶר וְאִית סֵפֶר. סֵפֶר לְעֵילָא, סֵפֶר לְתַתָּא. סֵפֶר לְתַתָּא אִקְרֵי סֵפֶר הַזִּכָּרוֹן, סֵפֶר דְּהַהוּא זִכָּרוֹן, וְדָא חַד צַדִּיק, וְאִקְרֵי זֶה. וּבְגִין דְּלָא לְאַפְרָשָׁא לוֹן, דְּאִינּוּן תְּרֵיר כַּחֲדָא בְּיִחוּדָא חֲדָא, כְּתִיב, זֶה סֵפֶר תְּרֵין דַּרְגִּין דְּאִינּוּן חַד, כְּלָלָא דְּכַר וְנוּקְבָא.

63. And this is a secret we have learned. "This is the Book," NAMELY there are two books. There is an upper book and there is a lower book. The lower book is called 'the Book of the Remembrance', WHICH MEANS the Book of that Remembrance, which is a certain Righteous one, NAMELY YESOD, called "this (Heb. zeh)." AND MALCHUT IS HIS BOOK. In order not to separate them, since they are always together and form one, it is therefore written: "This (Heb. zeh) is the book" - two levels which are one, the principle of Male and Female. FOR "THIS" IS MASCULINE, YESOD, AND THE "BOOK" IS FEMININE, MALCHUT.

64. And this is one principle: all those souls and spirits that fly into human beings, which consist of all the descendants, are assuredly in the secret of the generations of Adam, NAMELY THE DESCENDANTS OF THE UPPER MAN, REFERRING TO ZEIR ANPIN. This is because from this said Righteous all the souls fly forth with one desire. And this is the watering of the Garden that this river, which went forth from Eden, gives, as it is written: "And a river went out of Eden to water the Garden" (Beresheet 2:10). THE EXPLANATION: FROM YESOD FLOWED THE SOULS AND SPIRITS OF THE GARDEN, WHICH IS MALCHUT, and this is the secret of Adam, as it is written: "the generations of Adam."

64. וְדָא אִיהוּ כְּלָלָא חֲדָא, דְּכָל אִינּוּן נִשְׁמָתִין וְרוּחִין דְּפַרְחִין בִּבְנֵי נָשָׁא, כְּלָלָא דְּכָל תּוֹלְדוֹת, אִינּוּן בְּרָזָא תּוֹלְדוֹת אָדָם וַדַּאי. דְּהָא מֵהַהוּא צַדִּיק דְּקָאֲמַר, פַּרְחִין אִינּוּן נִשְׁמָתִין בְּתִיאוּבְתָּא חֲדָא, וְדָא אִיהוּ שַׁקְיוּ דְּגִנְתָּא דְּאַשְׁקֵי הַהוּא נָהָר דְּנָפִיק מֵעֵדֶן, דִּכְתִיב וְנָהָר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגָּן. וְדָא אִיהוּ רָזָא דְּאָדָם, דִּכְתִיב תּוֹלְדוֹת אָדָם.

65. Afterwards, THE WORDS, "In the day that Elohim created man," refer to the lower man, because there are two men mentioned in this verse. One refers to the secret OF ADAM from above, and one refers to the secret OF ADAM from below. Adam, in the secret of above, WHICH IMPLIES ZEIR ANPIN, is within the mystery of that verse concealed in Male and Female, in one secret. As it is stated, "This is the book," which comprises Male and Female together, AS STATED BEFORE. When they together produced offspring, they were openly called 'man' (Adam), as is written "the generations of Adam."

65. לְבָתַר בְּיוֹם בְּרוֹא אֱלֹהִים אָדָם, דָּא אָדָם דִּלְתַתָּא, דְּהָא תְּרֵין אָדָם כְּתִיבֵי בְּהַאי קְרָא, חַד רָזָא דִּלְעֵילָא, וְחַד רָזָא דִּלְתַתָּא, אָדָם דְּאִיהוּ רָזָא דִּלְעֵילָא, אִיהוּ בְּגִנְיוּ, דְּגָנִיז קְרָא, בִּדְכַר וְנוּקְבָא בְּרָזָא חֲדָא, דִּכְתִיב זֶה סֵפֶר, דָּא כְּלָלָא דְּכַר וְנוּקְבָא כַּחֲדָא. כֵּיוָן דְּעָבְדוּ תּוֹלְדוֹת כַּחֲדָא, קְרָא לוֹן אָדָם, דִּכְתִיב תּוֹלְדוֹת אָדָם.

66. After it was revealed from the first supernal mystery of the verse, NAMELY, IT WAS REVEALED THAT "THIS IS THE BOOK" ALLUDES TO THE SUPERNAL MAN, WHOSE GENERATIONS ARE THE SOULS AND SPIRITS OF HUMAN BEINGS AS WAS MENTIONED BEFORE, He created the lower man as it is written: "In the day that Elohim created man, in the likeness of Elohim He made him." "In the likeness," MEANS Adam was like a mirror with figures that appear in it; the figures do not stay fixed in the mirror for very long, but fade away from it. It is also HERE, "in the likeness of Elohim."

66. לְבָתַר דְּאִתְגַּלְיָיא מִלְּתָא, מִגּוֹ סְתִימוּ עִלָּאָה קַדְמָאָה דִּקְרָא, בָּרָא אָדָם לְתַתָּא, דִּכְתִיב בְּיוֹם בְּרוֹא אֱלֹהִים אָדָם בִּדְמוּת אֱלֹהִים עָשָׂה אוֹתוֹ. בִּדְמוּת דְּאָדָם אִיהוּ כְּהַאי חֵיזוּ דְּאִתְחָזֵי דִּיוּקְנִין בֵּיהּ, וְאִינּוּן דִּיוּקְנִין לָא קַיְימִין בְּהַהוּא חֵיזוּ בְּדִיוּקְנָא בְּקִיּוּמָא, אֶלָּא מִתְעַבְּרָן מִינֵיהּ, אוּף הָכִי בִּדְמוּת אֱלֹהִים.

67. Another interpretation: "In the likeness of Elohim," MEANS the shape of the limbs of male and female, in the secret of back and front. The back is of the secret of "keep," fOR THAT IS A FEMININE ASPECT. The front is the male, in the secret of "remember," WHICH IS ZEIR ANPIN. And on these all the commandments of the Torah depend, 613 commandments of the Torah, that are all inclusive. We have learned THAT MAN WAS CREATED after the Creation and before the act of the divine Chariot. And one is dependent upon the other. "In the likeness of Elohim," is in the exact shape OF MALCHUT. So it was explained to me by my master.

67. ד״א, בִּדְמוּת אֱלֹהִים, דִּיוּקְנָא דְּשַׁיְיפִין דִּכְר וְנוּקְבָא, בְּרָזָא דְּאָחוֹר וְקֶדֶם. אָחוֹר: בְּרָזָא דְּשָׁמוֹר. וְקֶדֶם: בְּרָזָא דְּזָכוֹר. וּבְאִלֵּין תַּלְיָין כָּל פִּקּוּדֵי אוֹרַיְיתָא, שִׁית מְאָה וּתְלֵיסָר פִּקּוּדֵי אוֹרַיְיתָא, כְּלָלָא דְּכֹלָּא. וְתָנֵינָן, אָחוֹר לְעוֹבָדָא דְּבְרֵאשִׁית, וְקֶדֶם לְעוֹבָדָא דְּמֶרְכָּבָה. וְכֹלָּא דָּא בְּדָא תַּלְיָא. בִּדְמוּת אֱלֹהִים, בְּהַהוּא דִּיוּקְנָא מַמָּשׁ, וְהָא אוֹקִים לֵיהּ מֹר.

68. More about, "This is the book of the generations of Adam." This refers to the secret of the features of human beings, the features with which to recognize the descendants of man, and the hidden meanings of these human features: the hair, the forehead, the eyes, the face, the lips, the lines on the hand, and the ears. With these seven human beings can be recognized.

68. תּוּ, זֶה סֵפֶר תּוֹלְדוֹת אָדָם: לְדִיוּקְנִין, בְּרָזֵי דְּדִיוּקְנִין דְּב״נ, לְאִשְׁתְּמוֹדְעָא בְּאִינּוּן תּוֹלְדוֹת דְּב״נ, דִּיוּקְנָא דְּרָזִין דְּב״נ, בְּשַׂעְרָא, בְּמִצְחָא, בְּעַיְינִין, בְּאַנְפִּין. בְּשִׂפְוָון, וּבְשִׂרְטוּטֵי יְדִין, וּבְאוּדְנִין. בְּאִלֵּין שְׁבַע בְּנֵי נָשָׁא אִשְׁתְּמוֹדְעָן.

5. And you shall behold the secret of the hair

This section describes the traits and motivations of persons with different types of hair. We are told that the mysteries of the varied types of hair are for those who are wise in Torah, who recognize what is hidden in human beings, and are in the image of Elohim. It is they who sit in judgment.

69. בְּשַׂעְרָא. הַאי מַאן דְּשַׂעֲרֵיהּ קָמִיט, וְסָלִיק לְעֵילָא עַל רֵישֵׁיהּ, מָארֵיהּ דְּרַגִּיזוּ. לִבֵּיהּ קָמִיט כְּטוּפְסָא, לָאו כַּשְׁרָאן עוֹבְדוֹי. בְּשׁוּתָּפוּ אִתְרְחַק מִנֵּיהּ.

69. One is recognized by the hair. All who have creased hair, MEANING CURLY HAIR, that is swept upwards, AND DOES NOT HANG DOWN FROM THE HEAD, IS OF an angry disposition. His heart is wrinkled like a rag, SIGNIFYING HIS HEART IS FULL OF FEAR. His actions are not good. In partnership, one must stay away from him.

70. שַׂעֲרָא שְׁעִיעַ יַתִּיר, וְתָלֵי לְתַתָּא, טָב אִיהוּ לְשׁוּתָּפוּ. וּרְוָוחָא אִשְׁתְּכַח בֵּיהּ. וְאִיהוּ בְּלְחוֹדוֹי לָאו הָכִי. מָארֵי דְּרָזִין אִיהוּ בְּאִינּוּן רָזִין עִלָּאִין. בְּרָזִין זְעִירִין לָא קַיְּימָא בְּהוּ. עוֹבְדוֹי כַּשְׁרָאן וְלָא כַּשְׁרָאן.

70. If his hair is unusually smooth, and hangs low, then it is good to associate with him, for gain is found within him. IN OTHER WORDS, ONE BENEFITS FROM AN ASSOCIATION WITH HIM. However, when he is alone (THAT IS, WITHOUT A COMPANION) it is not so. THERE IS NO SUCCESS WITH HIM. He can keep secrets of great importance, yet, in secrets of minor importance, he is not reliable. His actions are SOMETIMES good, AND SOMETIMES not good.

71. וְאִי תָּלֵי לְתַתָּא, וְלָא שְׁעִיעַ, לִבֵּיהּ לָא דָּחִיל, מָארֵיהּ דְּזִדּוֹנָא אִיהוּ. כָּסִיף בְּעוֹבְדִין דְּכַשְׁרָן, וְיָאָן קָמֵיהּ, וְלָא עָבֵיד. וְכַד אִיהוּ סִיב, אַהְדַּר לְמֶהֱוֵי דָּחִיל וְיָאָן עוֹבְדוֹי. וְהָנֵי מִילֵּי, בְּמִילֵּי דְּעָלְמָא. אֲבָל בְּמִילֵּי דִּשְׁמַיָּא, יִצְלַח מַאן דְּיִקְרַב בֵּיהּ. לָא יִתְגַּלּוּן לֵיהּ רָזִין עִלָּאִין, אֲבָל רָזִין זְעִירִין טָב אִיהוּ לְנַטְרָא לוֹן, מִמִּלָּה זְעֵירָא עָבֵיד רַב, וּמִלּוֹי אִשְׁתְּמָעוּ. וְרָזָא דָּא זַי"ן, בְּאִינּוּן אַתְוָון דְּשִׁיעוּרָא דְּמֹר.

71. If his hair hangs low and is not smooth, he has no fear in his heart. He is a malicious person. He desires good deeds, and thinks well of them, but he does not accomplish THEM. When he reaches old age, he returns to fear HASHEM, and his actions are proper. And these things pertain to the secular world, FOR THEN HE IS A MALICIOUS PERSON AND DOES NOT ACCOMPLISH GOOD DEEDS. But in esoteric matters, everyone benefits who associates with him. Do not reveal important secrets to him, but he will safeguard minor secrets. He can make big things from little things, and his words will be heard with respect. He is under the letter of Zayin, according to the letters taught by our master.

72. שַׂעֲרָא אוּכְמָא יַתִּיר צָהִיב, אַצְלַח בְּכָל עוֹבְדוֹי בְּמִלֵּי דְּעָלְמָא, וּבִסְחוֹרָא, וּבְדַרְמֵי לוֹן. וַתְרָן אִיהוּ דָּא אַצְלַח לְחוֹדוֹי. מַאן דְּמִתְחַבֵּר בַּהֲדֵיהּ, לָא אַצְלַח לְיוֹמִין סַגִּיאִין, אֶלָּא אַצְלַח מִיַּד, וְהַהִיא אַצְלָחוּתָא פַּרְחָא מִנֵּיהּ. וְרָזָא דָּא דְּאִיהוּ בְּכֻלָּא דְּאָת ז׳.

72. If the hair is black and extremely shiny, he will succeed in all his actions, specifically in worldly matters - THIS IS MALCHUT, CALLED 'WORLD' - and in commerce, WHICH IS THE ABUNDANCE OF MALCHUT, ACCORDING TO THE SECRET OF THE VERSE: "SHE IS LIKE THE MERCHANT SHIPS" (MISHLEI 31:5). He is benevolent, but he succeeds only when alone, WITHOUT AN ASSOCIATE. And whosoever joins him as an associate will not succeed for long, but will have only immediate success, and that success shall fly from him. This secret is included in the letter Zayin.

73. שַׂעֲרָא אוּכְמָא דְּלָא צָהִיב, לְזִמְנִין אַצְלַח, לְזִמְנִין לָא אַצְלַח. דָּא אִיהוּ לְשׁוּתָּפוּ וּלְאִשְׁתַּדְּלָא בַּהֲדֵיהּ, טָב לְזִמַּן קָרִיב, וְלָא לְזִמַּן רָחִיק, דְּהָא לְזִמַּן רָחִיק יַחֲשׁוֹב מַחֲשָׁבִין. וּבְגִין דְּלָא יִתְפְּרְשׁוּן מִנֵּיהּ, הֲוֵי טָב לְזִמַּן קָרִיב. דָּא יִצְלַח בְּאוֹרַיְיתָא. אִי יִשְׁתַּדַּל אֲבַתְרָהָא. וְיִצְלְחוּן בֵּיהּ אַחֲרָנִין. לֵית לֵיהּ רָזָא, לְזִמַּן רָחִיק. דָּחִיק לִבָּא אִיהוּ. יָחֵמֵי בְּשַׂנְאוֹי. לָא יַכְלִין לֵיהּ שַׂנְאוֹי, וְאִיהוּ דָּחִיק לִבָּא, וְאִיהוּ בְּרָזָא דְּאָת י׳, דְּלָא קַיְּימָא בְּכֻלָּא דְּאָת ז׳, אֶלָּא י׳ בְּלְחוֹדוֹי, בְּרָזָא דְּאַתְוָון דְּקִיקִין.

73. If his hair is black and not shiny, at times he will be successful and at times he will not succeed. It is good to associate and work with him for a short time, but not for a lengthy time, for during lengthy times he tends to think. So in order not to be parted from him, he is good for a short time. Such a one succeeds in Torah studies if he perseveres after it. And others will likewise succeed by him. He can not keep secrets for a long time. He is mean-hearted. He shall see his enemies, and they shall not prevail against him. He is mean (Heb. tzar)-hearted, as in the esoteric principle of the letter Yud, WHICH IS SMALL AND NARROW (HEB. TZAR) - and he is not included in the letter Zayin, AS STATED PREVIOUSLY, but the in letter Yud, in the secret of small letters.

74. שַׂעֲרָא דְּמָרִיט, יִצְלַח בְּעוֹבְדוֹי, וְרַמָּאָה אִיהוּ כַּפִּין בְּבֵיתֵיהּ. אִתְחֲזֵי דְּחִיל חַטָּאָה לְבַר, לָאו הָכִי לְגוֹ. דָּא עַד לָא סִיב. אִי שַׂעֲרֵיהּ מָרִיט, לְבָתַר דְּסִיב, אִתְהַפַּךְ מִכַּמָּה דַּהֲוָה בְּקַדְמֵיתָא, הֵן לְטָב הֵן לְבִישׁ.

74. If his hair is balding, he will succeed in business, but he is a swindler. There is a scarcity of food in his house. On the surface, it seems he fears sin, but it is not so within. And all this is so before he comes to old age. But if he becomes bald in his old age, he becomes the opposite of what he was before, for good or for bad.

75. וְהָנֵי מִילֵי שַׂעֲרָא דְּמָרִיט בֵּין עֵינוֹי, ע״ג מוֹחָא, בַּאֲתָר דְּאָנַח תְּפִלִּין. וְאִי בַּאֲתָר אַחֲרָא דְּרֵישָׁא, לָאו הָכִי. וְלָאו אִיהוּ רַמָּאָה, אֶלָּא מָארֵיהּ דְּלִישָׁנָא בִּישָׁא. בִּלְחִישׁוּ, בְּלָא אֲרָמוּת קָלָא. לְזִמְנִין דָּחִיל חַטָּאָה אִיהוּ, לְזִמְנִין לָא. וְדָא אִיהוּ בְּרָזָא דְּאָת ז׳, כַּד כָּלִיל אָת י׳.

75. The stated words refer to hair balding on the forehead, between the eyes, at the place where the Tefilin are placed. However, at another spot on the head, it is not so. He is not a swindler, but an evil gossiper, one who gossips quietly without raising his voice. At times he is fears sin, and at times he does not. Thus, he is under the secret of the letter Zayin, when it includes the letter Yud.

76. עַד הָכָא, רָזִין דְּשַׂעֲרָא לְמָרֵי מִדִּין, דְּיַדְעֵי אָרְחֵי וְרָזֵי דְּאוֹרַיְיתָא, לְאִשְׁתְּמוֹדְעָא טְמִירוּ דִּבְנֵי נָשָׁא, דְּאִינּוּן בְּצֶלֶם אֱלֹהִים סָתוּם שְׁמָא, דְּאִתְפְּרַשׁ לְכַמָּה אָרְחִין.

76. Until this point, the mysteries of the varied types of hair are for those who sit in judgment, know the ways and mysteries of the Torah, recognize what is hidden in human beings, and are in the image of Elohim, in whom this nomenclature, ELOHIM, is concealed - which is explained in many ways.

6. And you shall behold the secret of the forehead

This part examines the shape, size and slope of the forehead, together with the minute details of the furrows in the forehead; it uses these facts to explain the persons who have these sets of characteristics. The secret of the forehead is under the letter Nun, that is Gvurah.

77. בְּרָזָא דְּמִצְחָא, בְּאָת נ׳, דְּאִיהוּ שְׁלִימוּ דְּאָת זַי״ן, לְזִמְנִין אִתְכְּלִילַת בְּרָזָא דְּאָת ז׳, וּלְזִמְנִין אִיהוּ בִּלְחוֹדָהָא. מִצְחָא דְּאִיהוּ דָקִיק וְחַד, בְּלָא עִגּוּלָא דָּא הוּא בַּר נָשׁ דְּלָא מִתְיַישְׁבָא בְּדַעְתֵּיהּ, חָשִׁיב דְּאִיהוּ חַכִּים, וְלָא יָדַע. אִתְבְּהִיל בְּרוּחֵיהּ. נָשִׁיךְ בְּלִישָׁנֵיהּ כְּחִוְיָא.

77. The secret of the forehead. This is under the letter Nun, WHICH IS GVURAH, which is the perfection of the letter Zayin - WHICH IS MALCHUT, SINCE MALCHUT WAS BUILT FROM THE LEFT COLUMN, WHICH IS GVURAH. Sometimes THE NUN is included in the letter Zayin, and at times it stands by itself. A forehead which is small, rises sharply, and is not round, signifies a man who is not settled in his mind. He thinks he is wise, but knows little. He is frightened in spirit, and has a serpent's tongue.

78. קְמִיטִין דְּמִצְחֵיהּ רַבְרְבָן, וְלָאו אִינּוּן בְּזִווּגָא. בְּשַׁעֲתָא דְּמַלִּיל אִתְעֲבִידוּ אִינּוּן קְמִיטִין בְּמִצְחֵיהּ, וְלָאו בְּזִווּגָא. רְשִׁימִין אַחֲרָנִין דִּי בְּמִצְחֵיהּ כֻּלְּהוּ בְּזִווּגָא. דָּא, בָּעֵי דְּלָא לְאִזְדַּוְּוגָא לֵיהּ, אֶלָּא זִמְנָא זְעֵירָא, וְלָא זִמְנָא סַגִּי. כָּל מַה דְּעָבֵד וְחָשַׁב, אִיהוּ לְתוֹעַלְתֵּיהּ, וְלָא חָיִיש לְתוֹעַלְתָּא דְּאַחֲרָנִין. לָאו אִיהוּ מָארֵי דְּרָזִין כְּלָל. דָּא אִיהוּ, הוֹלֵךְ רָכִיל מְגַלֶּה סוֹד, וְלָא חָשִׁיב מִלּוֹי כְּלָל. דָּא אִיהוּ בְּרָזָא דְּאָת נ׳ דְּכְלִילָא בְּאָת ז׳, וְלָא אִקְרֵי נֶאֱמָן רוּחַ בְּקִיּוּמָא.

78. IF the furrows in his forehead are large and are not joined ONE WITH THE OTHER, and if when he speaks these same furrows are formed, but not joined, while the other lines in his forehead are all joined, ONE WITH THE OTHER, then one is not to associate with him for more than a brief period, and not for a lengthy time. Whatever he does and thinks is only for his own advantage, and he has no concern for the benefit of others. He can not keep a secret at all. Of him it is said: "A talebearer reveals secrets" (Mishlei 11:13). His words are not meaningful. This is the mystery of the letter Nun, which is included in the letter Zayin. He does not have a reliable disposition.

79. מִצְחָא דָקִיק בְּעִגּוּלָא, דָּא אִיהוּ בַּר נָשׁ חַכִּימָא, בְּמָה דְּאִסְתַּכַּל. לְזִמְנִין אִתְבְּהִיל בְּרוּחֵיהּ. רְחִימוּ דִּילֵיהּ בְּחֶדְוָה. רַחֲמָן אִיהוּ עַל כֹּלָּא, אִסְתַּכַּל בְּמִלִּין סַגִּיאִין. אִי יִשְׁתַּדַּל בְּאוֹרַיְיתָא לֶהֱוֵי חַכִּים יַתִּיר.

79. IF his forehead is small and rounded, he makes intelligent observations, yet, he is fearful in spirit. His love is joyous. He is kindhearted to everyone. He has interests in many things. If he studies the Torah, he will become quite wise.

80. תְּלַת קְמִיטִין עִלָּאִין רַבְּרְבִין בְּמִצְחֵיהּ בְּשַׁעֲתָא דְּאִיהוּ מַלִּיל. תְּלַת קְמִיטִין קְרִיב לְעֵינָא חַד. וּתְלַת קְמִיטִין עַל עֵינָא אַחֲרָא. בְּכֵי בְּשַׁעֲתָא דְּאַרְגִּיז. דָּא אִיהוּ טָב יַתִּיר מִכַּמָּה דְּאִתְחֲזֵי. אַרְמִי בָּתַר כִּתְפּוֹי כָּל מִלִּין דְּעָלְמָא, בֵּין בְּעוֹבְדּוֹי, בֵּין בְּמִלִּין אַחֲרָנִין, וְלָא חָיִיש. אַצְלַח בְּאוֹרַיְיתָא. כָּל בַּר נָשׁ דְּיִשְׁתְּדַל בַּהֲדֵיהּ יַתִּיר מִמִּלִּין אַחֲרָנִין דְּעָלְמָא, לְזִמְנִין אִתְדְּבָק רְעוּתֵיהּ בְּקֻדְשָׁא בְּרִיךְ הוּא, וּלְזִמְנִין לָא. בְּדִינָא לָא אַצְלַח. אִתְרְחַק אִיהוּ מִן דִּינָא. וְרָזָא דָּא אָת נ׳ בִּלְחוֹדוֹי, דְּלָא אִתְכְּלִילַת בְּאָת ז׳. וּבְגִין דְּלָא אִתְכְּלִילַת בְּאָת ז׳, אִתְרְחַק מִן דִּינָא, וְלָא קָאֵים בֵּיהּ, וּרְחִימוּתָא אִיהוּ סִטְרָא דִּילֵיהּ.

80. IF three large wrinkles are in his forehead at the time when he speaks, and three wrinkles are near one eye, and three wrinkles are near the other eye, and he cries at the time he is angry, then he is better than he appears to be. Whether it be in deeds or in words, he throws over his shoulders all secular matters, and cares not for them. He will have success in the study of the Torah. In fact, anyone who engages with him will profit even in secular matters, FOR WHICH HE ATTACHES NO IMPORTANCE. At times he clings to the will of the Holy One, blessed be He, and at times he does not. In legal matters, he has no success; he stays far away from legal judgments. And this is the secret of the letter Nun by itself, not included in the Zayin. Since it is not included in the letter Zayin, he keeps his distance from the law and does not stay there. Rather, love is his side.

81. מִצְחָא דְּאִיהוּ בְּלָא עִגּוּלָא, וְאִיהוּ רַבְּרְבָא. הַאי אִיהוּ בַּר נָשׁ דְּכָל זִמְנִין כַּד קָאֵים, וְכַד אָזִיל, כָּפִיף רֵישֵׁיהּ. הַאי אִתְפְּלִיג לִתְרֵין לְסִטְרִין, וְאִינּוּן סִטְרֵי שִׁגְעוֹנָא. סִטְרָא חֲדָא אִיהוּ שִׁגְעוֹנָא דְּאִתְחֲזֵי, וּבְנֵי נָשָׁא אַחֲרָנִין יַדְעִין שִׁגְעוֹנָא, דְּאִשְׁתְּמוֹדְעָא קְמֵי כֹּלָּא. וְאִיהוּ טִפְּשָׁא.

81. IF his forehead is not rounded but is large, this is a man who, whether he stands or walks, always bends his head. This type can be divided into two aspects of madness. One aspect is a noticeable madness, evident to all who observe and recognize it. He is the fool.

82. בְּמִצְחֵיהּ אִית ד׳ קְמִיטִין רַבְּרְבִין, לְזִמְנִין בְּשַׁעֲתָא דְּמַלִּיל קְמִיט לוֹן בְּמִצְחֵיהּ, וּלְזִמְנִין דְּאִתְפְּשַׁט מִצְחֵיהּ בְּמַשְׁכֵּיהּ, וְלָא אִתְחֲזוּן. אִינּוּן קְמִיטִין אִתְחֲזוּן, קְמִיטִין אַחֲרָנִין רַבְּרְבִין בְּסִטְרָא דְּעֵינוֹי, חַיְיךְ לְמַגְנָא. פּוּמֵיהּ רַבְּרְבָא. לָאו אִיהוּ בַּר נָשׁ לְתוֹעַלְתָּא. סִטְרָא אַחֲרָא אִיהוּ. שִׁגְעוֹנָא דְּאִתְכַּסֵּי בֵּיהּ, וּבְנֵי נָשָׁא לָא מִסְתַּכְּלָן בֵּיהּ. וְאִיהוּ אִתְחַכָּם בְּמָה דְּאִשְׁתַּדַּל, וַאֲפִילוּ בְּאוֹרַיְיתָא, אֲבָל לָא לִשְׁמָהּ, אֶלָּא בְּגִין לְאִתְגָּאָה בִּפְנֵי עַמָּא. וְכֹלָּא בִּלְחִישׁוּ וּבְגַאֲוָתוּת לִבָּא, לְאַחֲזָאָה דְּאִיהוּ זַכָּאָה וְלָאו הָכִי. כָּל מִלּוֹי לָאו אִינּוּן לִשְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא, אֶלָּא בְּגִין בְּנֵי נָשָׁא. וְחִשִּׁיב מַחֲשָׁבִין, וְאַנְהִיג גַּרְמֵיהּ. כְּמִנְהָגָא דִּלְבַר, דְּיִסְתַּכְּלוּן בֵּיהּ. הַאי אִיהוּ בְּרָזָא דְּאָת נ׳, דִּי בִּכְלָלָא דְּאָת ז׳.

82. IF he has four large wrinkles on his forehead - and sometimes when he speaks they appear on his forehead, while at other times the skin on his forehead is stretched so the wrinkles are not seen; there are wrinkles that are seen, and THEN other large wrinkles close to his eyes; he laughs freely WITHOUT REASON; and his mouth is large, this man has no worth, and is of the Other Side. Madness is concealed in him and people do not notice it. And he gets wiser in everything he does, even in the study of Torah - but not for its own sake but only to boast before people. And his custom is to be clandestine and conceited. He appears to be pious, but is not so. Everything he says is not for the sake of the Holy One, blessed be He, but for man. His thoughts and his behavior are for external appearance, to draw attention to himself. This is the mystery of the letter Nun, which is included in the letter Zayin.

83. מִצְחָא דְּאִיהוּ בְּעִגּוּלָא רַבְּרְבָא, פִּקִּיחָא אִיהוּ, דְּכַרְנוּ דְּכֹלָּא בֵּיהּ. יָדַע בְּכָל מַה דְּאִשְׁתַּדַּל, אֲפִילוּ בְּלָא אוּמְנָא דְּיוֹלִיף לֵיהּ. אַצְלַח בְּכָל מַה דְּאִשְׁתַּדַּל. וּבְמָמוֹנָא, לְזִמְנִין אַצְלַח, לְזִמְנִין לָא. מִמִּלָּה זְעֵירָא אִסְתָּכַל בְּמִלִּין סַגִּיאִין. נָבוֹן אִקְרֵי. לָא חָיִיש לְמִלִּין דְּעָלְמָא, וַאֲפִילוּ דְּיִנְדַּע דְּיִתְכַּסִּיף בְּהוּ לָא חָיִיש לוֹן, וְלָא שָׁוֵי עַל לִבֵּיהּ. רָכִיךְ לִבָּא אִיהוּ.

83. IF the forehead is rounded and large, he is clever. He remembers everything. He acquires wisdom from whatever he works hard at, and even without a trainer to teach him. He succeeds at whatever he endeavors. However, in money matters, sometimes he succeeds, and sometimes he does not. From little things, he can infer great things. He is called 'wise'. He does not concern himself with mundane matters, even when he knows that he may be embarrassed by not concerning himself with these matters. He pays no attention to them. He is soft-hearted.

84. תְּרֵין קְמִיטִין עִלָּאִין רַבְרְבִין בְּמִצְחֵיהּ. חַד קְמִיטָא עַל עֵינָא חַד, וְחַד קְמִיטָא עַל עֵינָא אַחֲרָא. וְאִשְׁתְּכָחוּ תְּלַת קְמִיטִין רַבְרְבִין בְּמִצְחֵיהּ, בְּאִלֵּין דְּעַיְינִין, בַּר קְמִיטָא תַּתָּאָה, דְּאִיהוּ אִתְפְּלַג עַל עַיְינִין. דָּא חָשִׁיב מַחֲשָׁבִין לְגוֹ וְלָא לְבַר. בְּגִין דְּלָא חָשִׁיב לְבְנֵי נָשָׁא בְּעוֹבְדוֹי, וְדָחִיל אִיהוּ לְפוּם שַׁעֲתָא, וְלָא יַתִּיר. לְפַיּוּסָא, אִתְפַּיְיסָא בְּעוֹבְדוֹי דִּלְבַר מִקֶּמֵי ב״נ, לָאו אִינּוּן, אֶלָּא לְזִמְנִין כְּרַבְיָא, וּלְזִמְנִין בְּחָכְמָה. דָּא אִיהוּ בְּרָזָא דְּאָת נ׳, דְּאִיהוּ בִּלְחוֹדוֹי, דְּלָא אִתְכְּלִיל בְּאָת ז׳. וְחַלְשָׁא אִיהוּ, דְּלָא אִתְכְּלִיל בְּאִלֵּין אַתְוָון קַדְמָאֵי, אֶלָּא אִסְתְּמִיךְ לְאָת ס׳ לְאִתְכְּלָלָא בֵּיהּ. וְלָא בְּאַתְוָון קַדְמָאֵי. עַד הָכָא רָזִין דְּחָכְמְתָא דְּמִצְחָא.

7. And you shall behold the secret of the eyes
The secret of the eyes is found in the secret of the letter Samech. Here one must discern the color of the eyes, and the way the eye rests in the socket. The eyebrows are also examined.

85. בְּרָזָא דְּעַיְינִין, בְּרָזָא דְּאָת ס׳, בְּהַהוּא גַּוְונָא דְּסַחֲרָא לְבַר, וּכְמָה דְּיָתְבָא עֵינָא, דְּיָתְבָא עַל שְׁלִימוּ, דְּלָא שְׁקִיעַ, הַאי לָאו רַמָּאָה הִיא, וְרָחִיק מֵרַמָּאוּתָא, דְּלָא אִית בֵּיהּ כְּלָל.

86. גַּוְונֵי דְּעַיְינִין אִינּוּן ד׳. חִוָּורוּ לְבַר, דְּסַחֲרָא עֵינָא, כְּגַוְונָא דְּכָל בַּר נָשׁ. לְגוֹ מִנֵּיהּ אוּכְמָא דְּסַחֲרָא, וְאִתְכְּלִיל חִוָּורוּ וְאוּכְמוּ כַּחֲדָא. לְגוֹ מִנֵּיהּ יְרוֹקָא. וְאִתְכְּלִיל בְּאוּכְמָה. לְגוֹ מִנֵּיהּ הַהוּא בַּת עֵינָא, נְקוּדָא אוּכְמָא. דָּא אִיהוּ בַּר נָשׁ דְּחַיְיךְ תָּדִיר, וְחַדֵּי בְּחֵדוּ. וְחָשִׁיב מַחֲשָׁבִין לְטָב, וְלָא אִשְׁתְּלִימוּ אִינּוּן מַחֲשָׁבִין, בְּגִין דְּסָלִיק לוֹן מִנֵּיד מֵרְעוּתֵיהּ. אִשְׁתַּדַּל בְּמִילֵי דְּעָלְמָא. וְכַד אִשְׁתַּדַּל בְּמִילֵי דְּשְׁמַיָּא, אַצְלַח. הַאי אִצְטְרִיךְ לְאִתַּתְקָפָא בֵּיהּ לְאִשְׁתַּדְּלָא בְּאוֹרַיְיתָא, דְּהָא יְצַלַּח בָּהּ.

87. גְּבִינֵי עֵינוֹי רַבְרְבִין, וְכַסְיָין לְתַתָּא. בְּאִינּוּן גַּוְונִין דְּעֵינָא אִית רְשִׁימִין סוּמְקִין דְּקִיקִין בְּאַרְכָּא. אִינּוּן רְשִׁימִין אִקְרוּן אַתְוָון זְעִירִין דְּעֵינָא. בְּגִין דְּאִינּוּן גַּוְונִין דְּעֵינָא. אִי נְהִירִין בְּנְהִירוּ, הַהוּא נְהִירוּ סָלִיק אַתְוָון לְאִתְחַזָּאָה, לְאִינּוּן מָארֵי דְּמִדִּין. בְּאִינּוּן רְשִׁימִין אַחֲרָנִין דְּקִיקִין, וְהַאי אִיהוּ בְּאָת ס׳, וּכְלִילָא בְּאָת ה׳.

84. IF there are two large wrinkles set high upon his forehead, one wrinkle over one eye, and one wrinkle over another eye, and there are also three large wrinkles in his forehead, those above his eyes, and apart FROM THEM a lower furrow split above the eyes, this signifies deep inner thought, not revealed on the outside because people do not pay attention to his actions. He is in fear for a short time only, but never more than that. As for pleasing, he is only concerned with his outward actions before people, and these, HIS ACTIONS, are nothing more than childish at times, and at times they are wise. This stands in the mystery of the letter Nun when it is alone and is not included in the letter Zayin. But it is weak because it has not been included in the original letters, but is supported by the letter Samech to be included with it, but not with the original letters. Until this point are the secrets of wisdom of the forehead.

85. As for the secret of the eyes, they may be found in the secret of the letter Samech. ONE MUST DISCERN the color that encircles the eyes from the outside, and the way the eye rests in its fullness, and that it is not immersed deeply in its socket. Such a one is not deceptive, and has not a trace of fraudulence.

86. There are four colors to be found in the eyes: A) There is the white outside, that circles the eye, common to every person. THAT IS, THERE IS NO DIFFERENCE IN THIS ASPECT FROM PERSON TO PERSON. B) Enclosed within it is a black color that encircles, and the black and white merge together, WHICH ALLUDES TO CHESED AND GVURAH, WHICH INCLUDE ONE WITH THE OTHER. C) Within this is a greenish color, ALLUDING TO TIFERET, included in the black. D) The innermost is the pupil of the eye, which is a black dot. THIS ALLUDES TO MALCHUT. This is a person who is always laughing and full of cheer. He has good intentions, but his intentions are never accomplished, since they slip from his mind. He is occupied with worldly matters, but when occupied with spiritual matters, he will succeed. Therefore, he should be encouraged to occupy himself with the Torah, for he will succeed in it.

87. IF his eyebrows are thick, inclining downwards, AND IF in the color of his eyes there are red lined impressions, these impressions are called "small letters of the eyes" because when these colors of the eye shine in the light, the light causes the letters to be revealed to those who judge, together with the other, small impressions. This is in the shape of the letter Samech, and is included in the letter Hei.

88. עַיְינִין יְרוֹקִין דְּסַחֲרִין בְּחִוָּורוּ, וּמִתְעָרְבִין אִינּוּן יְרוֹקִין, בְּהַהוּא חִוָּורוּ. רַחֲמָנָא אִיהוּ, וְאִיהוּ חָשִׁיב תְּדִיר לְתוֹעַלְתֵּיהּ, וְלָא חָשִׁיב לְנִזְקָא דְּאַחֲרָנִין כְּלוּם.

88. Green eyes that are surrounded in white, with the green blended in the white, implies that he is a merciful man, yet he thinks always for his own benefit. The harm of others does not concern him at all.

89. גַּוְונָא אוּכְמָא לָא אִתְחָזֵי בֵּיהּ. חָמִיד אִיהוּ וְלָא מִסְטְרָא בִּישָׁא. וְאִי סַלְקָא בִּידֵיהּ מִסְטְרָא בִּישָׁא, לָא יַתּוּב מִנֵּיהּ. מְהֵימְנָא אִיהוּ בְּמָה דְּאִשְׁתְּמוֹדְעָא. וּבְמָה דְּלָא אִשְׁתְּמוֹדְעָא לָאו מְהֵימְנָא אִיהוּ. מָארֵיהּ דְּרָזִין אִיהוּ, בְּמִלָּה דְּאִיהוּ רָזָא, עַד דְּיִשְׁמַע לֵהּ דְּהַהוּא רָזָא בְּאַתָּר אַחֲרָא. כֵּיוָן דְּשָׁמַע לֵיהּ גַּלֵּי כֻּלָּא. וְלָאו עִמֵּיהּ רָזָא כְּלָל, דְּכָל מִלּוֹי לָאו אִינּוּן בִּשְׁלִימוּ. גַּוְונֵי עֵינוֹי סָחֲרָן בְּחִוָּורוּ וּבִירוֹקָא. דָּא אִיהוּ בְּרָזָא דְּאָת ה׳, וְאִתְכְּלִיל בְּאָת ז׳, וּבְאָת ס׳.

89. IF the black color is not noticeable in his eyes, he is greedy, but not in an evil way. But if an opportunity should arise for him to accomplish evil, he will not turn from it. He can be trustworthy when speaking of things he knows, yet not trustworthy in things he does not know. He can keep a secret as long as it is a secret, until he hears the secret at another place. Once he hears about it, he reveals everything and it is no longer a secret with him at all, because nothing he does is perfect. The eye color encircled with white and green is the secret of the letter Hei when included with the letters Zayin and Samech.

90. עַיְינִין צְהִיבִין יְרוֹקִין, שִׁגְעוֹנָא אִית בֵּיהּ. וּבְגִין שִׁגְעוֹנֵיהּ אִיהוּ פּוּם מְמַלֵּל רַבְרְבָן, וְעָבִיד גַּרְמֵיהּ כְּבַר נָשׁ רַב, בְּרַבְרְבָנוּ. וּמַאן דְּאִתְתָּקַף בֵּיהּ, נָצַח לֵיהּ. לָא אִתְחָזֵי לְרָזִין דְּאוֹרַיְיתָא, דְּהָא לָא שָׁכִיךְ בְּלִבֵּיהּ, בְּאִינּוּן רָזִין. דְּעָבִיד גַּרְמֵיהּ רַב בְּהוּ. דָּא אִיהוּ בְּרָזָא דְּאָת ה׳, וְאִתְכְּלִיל בְּאָת ז׳ בִּלְחוֹדוֹי, וְאִתְרְחַק מֵאָת ס׳. וּבְגִין דְּאִיהוּ עָבֵד גַּרְמֵיהּ בְּרַבְרְבָנוּ, אִתְרְחַק מִנֵּיהּ מֵאָת ס׳, וְלָא אִתְקְרִיב בַּהֲדֵיהּ. דָּא כַּד אִיהוּ מַלִּיל, עָבֵיד קְמִיטִין סַגִּיאִין בְּמִצְחֵיהּ.

90. IF his eyes are yellowish-green, he has madness about him, and because of this madness his mouth speaks in a bombastic manner, and he carries a self-importance about himself, and whoever attacks him, conquers him. He is not worthy of the Torah secrets, since in his heart he can not keep silent about such secrets, AND HE REVEALS THEM TO OTHERS so that through them he can make himself seem a bigger MAN. This is the mystery of the letter Hei, which is only included in the letter Zayin, and is removed from the letter Samech. It is because he conducts himself with pride that he is far removed from the letter Samech and can not approach it. When he speaks, he produces many wrinkles on his forehead.

91. עַיְינִין חִוָּורִין, דְּסַחֲרָן זְעֵיר בִּירוֹקָא, מָארֵיהּ דְּרוּגְזָא, וְרַחֲמָנָא אִיהוּ לְרוֹב זִמְנִין. וְכַד אִתְמְלֵי רוּגְזָא, לֵית בֵּיהּ רְחִימוּ כְּלָל, וְאִתְהַפַּךְ לְאַכְזְרִיּוּת. לָאו אִיהוּ מָארֵיהּ דְּרָזִין, דָּא אִיהוּ בְּרָזָא דְּאָת ה׳, דְּאִתְכְּלִיל בְּאָת ס׳.

91. One with white eyes, encircled lightly with green, has an angry disposition, but for the most part, he is kind-hearted. However, when he is full of anger he has no love in him whatsoever, and becomes cruel. He can not be trusted with a secret. This belongs to the mystery of the letter Hei, which is included in the letter Samech.

92. עַיְינִין יְרוֹקִין וְחִוָּורִין כַּחֲדָא, וּזְעֵיר מִגַּוְון אוּכְמָא בְּהוּ, דָּא אִיהִי מָארֵיהּ דְּרָזִין, וְאַצְלַח בְּהוּ. וְאִי שָׁאֲרִי בְּאַצְלְחוּתָא אַצְלַח וְסָלִיק. שַׂנְאוֹי לָא יַכְלִין לֵיהּ, וְאִיהוּ שַׁלִּיט עֲלַיְיהוּ בְּשׁוּלְטָנוּ, וְאִתְכַּפְיָין קָמֵיהּ. דָּא אִיהוּ בְּרָזָא דְּאָת כ׳, דְּאִתְכְּלִיל בְּרָזָא דְּאָת ס׳. וְע״ד אִיהוּ שַׁלִּיט, אִי שָׁאֲרִי בֵּיהּ. עַד הָכָא רָזִין דְּעַיְינִין לְאִינּוּן מָארֵי דְּחָכְמְתָא.

92. He with eyes that are green and white together with a little black color in them, can be trusted with secrets and is successful in utilizing them. If he begins with success, then he will continue to succeed further. His enemies can not prevail against him and he rules over them entirely, and they are submissive to him. This is under the sign of the letter Caf, which is included in the letter Samech. Thus, he rules once he starts TO RULE. Thus far are the mysteries of the eyes, which are revealed to the wise.

8. And you shall behold the secret of the face

The secret of the face is for those who master inner wisdom. We learn that the features of the face are recognized not by outward impressions, but rather from the spirit and the impressions of inner secrets. The impressions of all 22 letters are engraved into the spirit, and these impressions enter into the face, to be seen only by those with wisdom. Also, the spirit projects the image of the face of a man, a lion, an ox and an eagle, all for a time.

93. רָזָא דְּאַנְפִּין, לְאִינּוּן מָארֵי דְּחָכְמְתָא פְּנִימָאָה. דְּיוּקְנִין דְּאַנְפִּין, לָאו אִינּוּן בִּרְשִׁימִין דִּלְבַר, אֶלָּא בְּגוֹ רְשִׁימָא דְּרָזִין פְּנִימָאִין. דְּדִיוּקְנִין דְּאַנְפִּין, מִתְהַפְּכָן מִגּוֹ דְּיוּקְנִין דִּרְשִׁימוּ דְּאַנְפִּין, סְתִימִין בְּרוּחָא דְּשַׁרְיָא לְגוֹ. וּמִגּוֹ הַהוּא רוּחָא, אִתְחָזֵי לְבַר דְּיוּקְנִין דְּאַנְפִּין, דְּאִשְׁתְּמוֹדְעָן לְגַבֵּי אִינּוּן חַכִּימִין.

93. The secret of the face is for those who master inner wisdom. The features of the face are not RECOGNIZED by the outward impressions ON THE SKIN OF THE FACE, AS WAS SAID OF THE FOREHEAD, but by the impressions of inner secrets. For the features of the face are inverted AND APPEAR by force of impressions of the face, which are concealed in the spirit that dwells within. And from this spirit, the features of the face appear outside, which are recognizable only to the wise OF INTERNAL WISDOM, AS MENTIONED ABOVE.

94. דְּיוּקְנִין דְּאַנְפִּין אִשְׁתְּמוֹדְעָן מִגּוֹ רוּחָא. רוּחָא אִית בְּבַר נָשׁ, דְּרָזִין דְּאַתְוָון חֲקִיקִין בֵּיהּ. וְכֻלְּהוּ אַתְוָון סְתִימִין גּוֹ הַהוּא רוּחָא, וּלְפוּם שַׁעֲתָא סַלְקִין רְשִׁימִין דְּאִינּוּן אַתְוָון לְגוֹ אַנְפִּין. וּכְמָה דְּאִינּוּן אַתְוָון סַלְקִין, הָכִי אִתְחָזוּן אַנְפִּין, בְּדִיוּקְנִין רְשִׁימִין לְפוּם שַׁעֲתָא, בְּחֵיזוּ דְּלָא קַיְּימָא. בַּר אִינּוּן מָארֵי דְּחָכְמְתָא דְּאִתְקַיְּימָן בְּהוּ, וְלָא אִתְנְשֵׁי מִנַּיְיהוּ.

94. The features of the face are recognized from the spirit. There is in man a spirit on which the secret of the letters are engraved, and all 22 letters are enclosed in that spirit. According to the seasons OF MAN, the impressions of these very same letters enter into the face. And as these letters come up, so does the face appear with these engraved impressions according to the time OF MAN. But this appearance does not last long, FOR THESE FEATURES SOON PASS. Only men of Wisdom see them, and they exist never to be forgotten by them.

95. הַהוּא אֲתָר דְּאִקְרֵי עָלְמָא דְּאָתֵי, וּמִתַּמָּן נַפְקָא רָזָא דְּאוֹרַיְיתָא, בְּכֻלְּהוּ אַתְוָון דְּאִינּוּן כ"ב אַתְוָון, כְּלָלָא דְּכֹלָּא. וְהַהוּא נַהֲרָא דְּנָפִיק מֵעֵדֶן, נָטִיל כֹּלָּא. וְכַד פַּרְחָן מִנַּיְיהוּ אִינּוּן רוּחִין וְנִשְׁמָתִין, כֻּלְּהוּ מִצְטַיְּירָן בְּצִיּוּרָא דְּאִינּוּן אַתְוָון, וְהָכִי נַפְקֵי כֻּלְּהוּ. וּבג"כ, רוּחָא דְּבַר נָשׁ דְּמִצְטַיְּירָא בְּצִיּוּרָא דְּאַתְוָון, עָבֵיד צִיּוּרָא בְּאַנְפִּין.

95. There is a place which is called the 'World to Come', WHICH IS BINAH. From there issues forth the secret of the Torah, WHICH IS ZEIR ANPIN THAT EMANATES FROM BINAH, with all its letters, consisting of 22 letters that comprise everything. And the river that goes forth from Eden, WHICH IS ZEIR ANPIN, receives everything. When the spirits and the souls soar from it, all are stamped with the imprint of these same letters. And everything emerges in this manner. Therefore, the spirit of man is stamped with the imprint of these letters, and the imprint forms a shape on the face OF MAN.

96. א"ל ר"ש, אִי הָכִי צִיּוּרָא דְּאִימָא, לָא מִצְטַיְּירָא גּוֹ הַהוּא רוּחָא, אָמְרוּ, הָכִי שְׁמַעְנָא מִנַּיְיהוּ דְּמָר, דְּצִיּוּרָא דְּאַתְוָון מִסִּטְרָא דִּלְעֵילָא, וְצִיּוּרָא דְּאִימָא מִצְטַיְּירָא בְּהַהוּא רוּחָא לְתַתָּא. צִיּוּרָא דְּאַתְוָון אִתְגְּנִיזוּ לְגוֹ, וְצִיּוּרָא דְּאִימָא בָּלִיט לְבַר.

96. Rabbi Shimon said to him: If so, the image of the mother OF THE SPIRIT, NAMELY MALCHUT, is not shaped from within that spirit, AS THE LETTERS COME FROM THE FATHER OF THE SPIRIT - NAMELY ZEIR ANPIN, AS MENTIONED. They replied to him: So we heard from our master, that the form of letters comes from above, FROM ZEIR ANPIN and the form of the mother - NAMELY MALCHUT CONTAINING FOUR FACES, LION, OX, AND SO ON - is formed in that spirit below. And the form of the letters, THAT COME FROM ZEIR ANPIN, are concealed within, and the form of Ima projects outwardly.

97. צִיּוּרָא דְּאִימָא, פְּנֵי אָדָ"ם, פְּנֵי אַרְיֵ"ה, פְּנֵי שו"ר, פְּנֵי נֶשֶׁ"ר. וְרוּחָא עָבֵיד צִיּוּרָא דְּכֻלְּהוּ לְבַר לְפוּם שַׁעֲתָא, בְּגִין דְּכָל מַה דְּאִיהוּ מִסִּטְרָא דְּרוּחָא בָּלְטָא לְבַר, וְאִתְחֲזֵי וְאִתְגְּנִיז. וְכָל הָנֵי דְּיוּקְנִין, אִתְחֲזְיָין, מִתְצַיְּירָן בְּצִיּוּרָא דְּאַתְוָון אע"ג דְּאִינּוּן גְּנִיזִין. אִלֵּין אַרְבַּע דְּיוּקְנִין אִתְחַזְיָין לְפוּם שַׁעֲתָא, לְאִינּוּן מָארֵי דְּעַיְּינִין, דְּיַדְעִין בְּרָזָא דְּחָכְמְתָא לְאִסְתַּכְּלָא בְּהוּ.

97. The form of Ima, WHICH IS MALCHUT, is the face of a man, the face of a lion, the face of an ox and the face of an eagle. And the spirit projects the image of all of them for a time, for everything belonging on the side of the spirit projects itself to the outside, and when it becomes visible, is IMMEDIATELY concealed. All these forms which become visible and are designed in the shape of letters, COME FROM ZEIR ANPIN, even though they are concealed FROM WITHIN, AS PREVIOUSLY MENTIONED. These four forms are visible for a time to those who have eyes to see, AND THESE ARE MEN OF WISDOM who comprehend, by the mystery of wisdom, how to contemplate them.

98. The first form is as follows. When a man walks in the way of Truth, those who know the secret of their Master discern him, because the spirit within is established in him and projects the design to the outside, WHICH INCLUDES the full design; that form becomes the form of man. This form is the most perfect of all other designs, and this is the design that passes for a time before the eyes of the wise-hearted. When they look at his appearance from the outside, at that face that is before them, the eyes of the heart are moved to love him.

98. ציור״א קדמא״ה, כַּד אָזִיל בַּר נָשׁ בְּאֹרַח קְשׁוֹט, אִינּוּן דְּיַדְעִין בְּרָזִין דְּמָרֵיהוֹן מִסְתַּכְּלָן בֵּיהּ, בְּגִין דְּהַהוּא רוּחָא דִּלְגוֹ, מִתַּתְקְנָא בֵּיהּ, וּבְלִיט לְבַר, צִיּוּרָא דְּכֹלָּא. וְהַהוּא צִיּוּרָא אִיהוּ צִיּוּרָא דְּאָדָם, וְדָא אִיהוּ צִיּוּרָא שְׁלִים יַתִּיר מִכָּל צִיּוּרִין. וְדָא אִיהוּ צִיּוּרָא, דְּאַעְבַּר לְפוּם שַׁעֲתָא, קָמֵי עֵינַיְיהוּ דְּחַכִּימֵי לִבָּא. הַאי כַּד מִסְתַּכְּלָן בְּאַנְפּוֹי לְבַר, אִינּוּן אַנְפִּין דְּקַיְימָן קָמֵיהּ, עַיְינִין דְּלִבָּא רָחִים לוֹן.

99. Four letter signs are impressed on it. One vein is conspicuous on his face in a depression, THAT IS TO SAY, IT IS NOT PROJECTED ON THE OUTSIDE, LIKE A CONSPICUOUS GROOVE, from the right side. There is another vein that includes and seizes two others that are attached to it from the left side OF THE FACE. These four signs are the four letters Ayin, Vav, Dalet, and Tav (Heb. edut, lit. 'testimony'). The sign Ayin is the vein on the right side and is conspicuous in its sunken position. The Dalet and the two letters attached to it, Vav and Tav, form a vein which includes two other veins ON THE LEFT SIDE OF THE FACE. This is the secret of the phrase: "This He ordained in Joseph for testimony" (Tehilim 81:6), for everyone who saw him loved him in their heart, and in this love he was perfected.

99. אַרְבַּע סִימָנִין דְּאַתְוָון אִית בֵּהוּ, שׁוּרְיְיקָא חַד בָּלִיט בִּשְׁכִיבוּ, בְּסִטְרָא דִימִינָא, וְשׁוּרְיְיקָא חַד דְּכָלִיל תְּרֵין אַחֲרָנִין דְּאַחִידָן בֵּיהּ, בְּסִטְרָא דִשְׂמָאלָא. וְאִלֵּין ד׳ סִימָנִים, אִינּוּן ד׳ אַתְוָון, דְּאִקָּרוּן עֵדוּת וְסִימָנָא דָא ע׳. הַהוּא שׁוּרְיְיקָא דְּסִטַר יְמִינָא, דְּבָלִיט בִּשְׁכִיבוּ. ד׳ וְאִינּוּן תְּרֵין אַתְוָון דְּמִתְחַבְּרָן בֵּיהּ ו״ת, אִינּוּן הַהִיא שׁוּרְיְיקָא דְּכָלִיל תְּרֵין אַחֲרָנִין, וְדָא אִיהוּ רָזָא דִכְתִיב עֵדוּת בִּיהוֹסֵף שָׂמוֹ דְּכָל מַאן דְּחָמָא לֵיהּ הֲוָה רָחִים לֵיהּ בְּלִבּוֹ, וּבְרַחִימוּ אִשְׁתְּלִים.

100. In the seed of David, the colors are reversed. This is why Samuel erred, as it is written: "look not on his countenance" (I Shmuel 16:7), since the Other Side was in Eliav, which was not so in David. For the features of David were covered, for the forms of the Other Side were included in his own features. And it is the form of the Other Side that is seen first, passing over the eyes temporarily and frightening the heart, yet afterwards: "a comely person, and Hashem is with him" (Ibid. 19). This gives testimony about him.

100. זַרְעָא דְּדָוִד מִתְהַפְּכָן בֵּיהּ חֵיזוּ דִּגְוָונִין, וּבג״כ טָעָה שְׁמוּאֵל, דִּכְתִיב אַל תַּבֵּט אֶל מַרְאֵהוּ, בְּגִין דְּסִטְרָא אַחֲרָא הֲוָה בֵּיהּ בֶּאֱלִיאָב, דְּלָא הֲוָה הָכִי בְּדָוִד, דְּיוּקְנִין דְּדָוִד טְמִירִין אִינּוּן, דְּהָא דְּיוּקְנִין דְּסִטְרָא אַחֲרָא, אִתְכְּלִיל גּוֹ דְּיוּקְנִין, וְהַהוּא דְּיוּקְנָא דְּסִטְרָא אַחֲרָא אִתְחָזֵי בֵּיהּ בְּקַדְמֵיתָא, דְּאַעְבַּר עַל עַיְינִין לְפוּם שַׁעֲתָא, וּבָהִיל לִבָּא וְדָחִיל, וּלְבָתַר וְטוֹב רוֹאִי וַיְיָ׳ עִמּוֹ. וְדָא אִיהוּ עֵדוּת לְגַבֵּיהּ.

101. The image of man includes all forms, and all forms include his. Such a man is not frightened in spirit, in times of anger he is calm, his words are calming and he is quickly appeased.

101. דְּיוּקְנָא דָא דְּאָדָם, כְּלִיל כָּל דְּיוּקְנִין, וְכֻלְּהוּ כְּלִילָן בֵּיהּ, הַאי לָא בָּהִיל בְּרוּחֵיהּ. בְּשַׁעֲתָא דְּרוּגְזֵיהּ אִיהוּ בְּנַיְיחָא, וּמִלּוֹי בְּנַיְיחָא, וּמִיָּד אִתְפַּיְיס.

102. In the seed of David - where the image OF THE OTHER SIDE is seen at first and passes briefly before the eyes, AS PREVIOUSLY DISCUSSED - he is self-controlled in anger, and quickly appeased. Yet, he must guard a serpentine hatred in the end. For it is that side that brought THIS about, surrounding itself on all sides UNTIL IT TAKES ITS REVENGE, but the fruit that is enclosed in its shell and the heart become righteous. This is true for righteous people, but in evil people, the original evil form is not turned aside from them, being fully attached to them.

102. זַרְעָא דְּדָוִד דְּאִתְחָזֵי בֵּיהּ הַהוּא דְּיוּקְנָא בְּקַדְמֵיתָא, דְּאַעְבַּר לְפוּם שַׁעֲתָא עַל עַיְינִין, בְּרוּגְזֵיהּ בְּנַיְיחָא, מִיָּד אִתְפַּיְיס. אֲבָל נָטִיר דְּבָבוּ כְּנָחָשׁ לְסוֹפָא. בְּגִין דְּהַהוּא סִטְרָא גַּרְמָא לֵיהּ, דְּסַחֲרָא בְּכָל סִטְרִין. אֲבָל מוֹחָא דִבְגוֹ קְלִיפָה וְלִבָּא מִתְיַשְׁרָא, וְיַצִּיבָא דָא לְאִינּוּן זַכָּאִין. אֲבָל חַיָּיבִין לָא מִתְעַבְּרָן מֵהַהוּא דְּיוּקְנָא קַדְמָאָה בִּישָׁא, וְאִתְחַבְּרָן בֵּיהּ בְּכֹלָּא.

103. צִיּוּר״א תְּנִיינָ״א, אִי הַהוּא בַּר נָשׁ לָא אָזִיל כָּל כַּךְ בְּאָרְחָא בִּישָׁא, וְאַסְטֵי מֵהַהוּא אָרְחָא, וְתָב לְמָארֵיהּ, לָא דְּהוּא רְגִילָא בְּאָרְחוֹי דְּמִתַּקְּנָן, אֶלָּא אִיהוּ דַּהֲוָה בְּאִינּוּן אוֹרְחֵי מִתְעַדֵּי, וְסָטֵי מִנַּיְיהוּ וְתָב לְמָארֵיהּ. הַאי אִיהוּ רוּחָא טָבָא שָׁארִי לְמִשְׁרֵי עֲלוֹי, וּלְאִתַּתְקְפָא עַל זוּהֲמָא קַדְמָאָה דַּהֲוָה בֵּיהּ, וּבָלִיט לְבַר, בְּאִסְתַּכְּלוּתָא, דְּעַיְינִין לְפוּם שַׁעֲתָא, כְּחַד דְּיוּקְנָא דְּאַרְיֵה דְּאִתְגַּבַּר הַאי בְּשַׁעֲתָא דְּחָמֵי לֵיהּ, הַהוּא חֵיזוּ גָּרִים לֵיהּ לְאַעְבָּר בְּלִבֵּיהּ אַרְיֵה דְּמִתְגַּבְּרָא לְפוּם שַׁעֲתָא.

104. הַאי מִסְתַּכְּלָן בְּאַנְפּוֹי לְבָתַר, אִינּוּן אַנְפִּין דְּלִבָּא לָא רָחִים לוֹן לְפוּם שַׁעֲתָא, וּמִיַּד תָּב לְבֵּיהּ וְרָחִים לֵיהּ. כַּד מִסְתַּכְּלָן בֵּיהּ אַכְסִיף, וְחָשִׁיב דְּכֹלָּא יַדְעִין בֵּיהּ. אַנְפּוֹי חַפְיָין דְּמָא לְפוּם שַׁעֲתָא, מִתְהַפְּכָן לְחִוְּרָא אוֹ לִירוֹקָא.

105. תְּלַת שׁוּרְיָיקָן אִית בְּאַנְפּוֹי. חַד לִימִינָא, דְּדָא אִתְפְּשַׁט בְּאַנְפּוֹי וְאִתְאַחִיד בֵּיהּ. חַד דְּסַלְקָא לְחוֹטְמֵיהּ לְעֵילָא, וּתְרֵין לִשְׂמָאלָא. וְחַד דְּאִתְפְּשַׁט לְתַתָּא מֵאִינּוּן תְּרֵין, וְאָחִיד בְּהַאי וּבְהַאי. וְאִלֵּין אִינּוּן אַתְוָון דְּמִתְחַקְּקָן בְּאַנְפּוֹי, וְאִינּוּן בַּלְטִין דְּלָא שְׁכִיבִין. וְכַד מִתְיַישְׁבָא וְאַרְגִּיל בְּאָרַח קְשׁוֹט, שְׁכִיבִין.

106. וְרָזָא דְּאִינּוּן אַתְוָון אִיהוּ קָרִיב. דָּא הֲוָה רָחִיק, וְהַשְׁתָּא אִינּוּן אַתְוָון בַּלְטִין בְּאַנְפּוֹי, וְסָהֲדִין בֵּיהּ בְּבְהִילוּ. וְסִימָנָא דָּא ק׳ מִסְטָר יְמִינָא אַתְוָון אַחֲרָנִין מִסְטָר שְׂמָאלָא, וְאע״ג דְּשׁוּרְיָיקֵי אַחֲרָנִין אִתְחַזּוּן בְּאַנְפּוֹי, לָא בַּלְטִין לְבַר כְּהָנֵי. בַּר בְּזִמְנָא דַּהֲוָה אָזִיל בְּעַקִּימוּ.

107. הַאי אִיהוּ זַרְעָא דְּדָוִד, אִתְהַפַּךְ מֵחֵיזוּ דָּא. בְּקַדְמֵיתָא אִתְחֲזֵי בְּדִיוּקְנָא דְּאָדָם, וּלְבָתַר קַיְימָא בְּדִיוּקְנָא דְּאַרְיֵה, וְאִתְפְּרַשׁ בְּדִיוּקְנָא דְּסִטְרָא אַחֲרָא, וּבְכֹלָּא, מִתְהַפְּכָא מִשְׁאָר בְּנֵי נָשָׁא.

103. This is the second form. If a man does not walk much in the ways of wickedness, turning aside from this path and returning to His Master, this means that a good spirit is beginning to rest upon him, overpowering the first impurities that were upon him. It is projected outside, observed by the eyes temporarily, in the form of a powerful lion. At the time when THIS IMAGE is seen, this appearance causes the spirit of a powerful lion to prevail in his heart - THAT IS TO SAY, HIS HEART PREVAILS OVER THE EVIL SIDE.

104. With reference to him, WHO HAS THE IMAGE OF A POWERFUL LION, when they discern his face afterwards, it is a face that the heart does not love immediately, but an instant later, the heart returns to love it. When people look at him, he becomes embarrassed and thinks everyone knows his ways; THAT IS TO SAY, IT SEEMS TO HIM THAT EVERYONE KNOWS WHAT HE THINKS AND DOES IN SECRET. AND IN HIS SHAME, blood rushes to his face for a short time, AND AFTERWARDS it reverses its colors to white or green.

105. Three fine veins are on his face. There is one on the right. This is traced on the face, which grips it. Another proceeds upward to the bridge of the nose. There are two on the left, and one that branches downward from these two attaches itself to this one and that one. These letters which are carved upon his face protrude and are not sunken. But when he becomes settled, and gradually becomes accustomed to walking in the way of Truth, they sink.

106. The secret of these letters. He is near (Heb. karov, Kuf Resh Vav Bet). He was far, and when HE CAME NEAR, the letters protruded in his face to give hasty testimony. And this is the mark of Kuf, which is on the right side OF THE FACE. The other letters, WHICH ARE RESH VAV BET, are on the left side OF THE FACE. And even though other veins are seen in his face, they do not protrude on the outside as these do, except when he walks on the path of evil - THEN THESE ALSO PROTRUDE.

107. This appearance is different in one who is from the seed of David. First he appears in the form of man, then that of a lion. He then separates from the Other Side. And in all things, he is the reverse of other men.

108. ציור״א תלי״תאה, אִי הַהוּא בַּר נָשׁ אָזִיל בְּאָרְחָא דְּלָא מִתַּתְקָנָא, וְסָטֵי אוֹרְחוֹי מֵאָרְחֵי דְּאוֹרַיְיתָא, הַהוּא רוּחָא קַדִּישָׁא אִסְתַּלָּק מִנֵּיהּ, וְרוּחָא אַחֲרָא אִתְחֲזֵי בֵּיהּ, וּדְיוּקְנָא אַחֲרָא, וּבְלִיט לְבַר, בְּאִסְתַּכְּלוּתָא דְּעַיְינִין דְּחַכִּימֵי לִבָּא, לְפוּם שַׁעֲתָא דִּיוּקְנָא דְּשׁוֹר. בְּשַׁעֲתָא דְּחָמָאן לֵיהּ, מַעְבְּרָן בְּלִבַּיְיהוּ הַהוּא דִּיוּקְנָא, וְאִסְתַּכְּלָן בֵּיהּ.

108. This is the third form. If a man walks in a path that is not correct and his ways lead him away from the path of the Torah, that Holy Spirit is removed from him and another spirit is seen in him; another image which is protruding, observable to the eyes of the wise-hearted as the form of an ox. At the moment that he is observed BY THE WISE OF HEART, they pass the image OF AN OX across their hearts, and contemplate it.

109. ג׳ קוּרְטָמֵי סוּמָקֵי בְּאַנְפּוֹי, בְּסִטְרָא דִּימִינָא, וְאִינּוּן שׁוּרַיְיקֵי סוּמָקִין דְּקִיקִין. וּתְלַת בִּשְׂמָאלָא, וְאִלֵּין אִינּוּן אַתְוָון דְּבַלְטִין בֵּיהּ. חַד אִיהוּ שׁוּרַיְיקָא דְּקִיק בְּעִגּוּלָא, וּתְרֵין דְּקִיקִין אַחֲרָנִין עָלֵיהּ, וְכֻלְּהוּ בְּעִגּוּלָא. וּכְדֵין שְׁקִיעִין עֵינוֹי.

109. On the right side of his face there are three red kernels OF WILD CROCUS, and these red veins are small. And there are three on the left side OF HIS FACE. These are the letters, which are prominent in him. One vein FROM THE THREE ON THE RIGHT AND THE LEFT SIDE is small and spherical. And two other thin veins above are also circular. The eyes of this person are sunken INTO HIS FOREHEAD.

110. וְרָזָא דְּאִינּוּן אַתְוָון. חַד אִיהוּ כ׳, תְּרֵין אַחֲרָנִין ר״ת אִינּוּן. וְכֵן לְסִטַר שְׂמָאלָא, וְסִימָנָא דָּא הַהוּא דִּכְתִיב, הַכָּרַת פְּנֵיהֶם עָנְתָה בָּם וְאִלֵּין אַתְוָון בַּלְטִין בְּאַנְפִּין, עַל כָּל שְׁאַר שׁוּרַיְיקִין. וְאִי תָּב מִשְׂמָאלָא לִימִינָא, אִתְכַּפְיָא הַהוּא רוּחָא וְאִתְתַּקַּף רוּחָא דְּקֻדְשָׁא, וְאִלֵּין שׁוּרַיְיקִין שְׁכִיבוּ, וְאַחֲרָנִין בַּלְטִין לְבַר, כְּמָה דְּאִתְּמַר.

110. This is the secret of these letters. One OF THE THREE is the letter Caf, the other two veins form the letters Resh and Tav. So it is WITH THE THREE VEINS on the left side: ONE OF THEM IS THE LETTER CAF AND THE OTHERS RESH AND TAV. And these letters form that which is written: "The sight of their countenance (Heb. hakarat, Hei-Caf-Resh-Tav) witnesses against them" (Yeshayah 3:9). And these are the letters that protrude in the face more than all other sinews. But if he returns REPENTING, turning away from the left AND COMING to THE SIDE OF the right, then that spirit yields and the spirit of Holiness prevails. Then these veins sink and others protrude on the outside, as we have studied.

111. זַרְעָא דְּדָוִד אִיהוּ בְּהִפּוּכָא, אִתְחַזְיָא בְּדִיוּקְנָא דְּאַרְיֵה בְּקַדְמֵיתָא, וּלְבָתַר אִתְהַדַּר בְּדִיוּקְנָא דְּשׁוֹר. תְּרֵין שׁוּרַיְיקִין אוּכְמִין בְּאַנְפּוֹי, חַד מִימִינָא, וְחַד מִשְׂמָאלָא, וְאִלֵּין אִינּוּן אַתְוָון, חַד אִקְרֵי ד׳, וְחַד אִקְרֵי ע׳, וְכֹלָּא מִתְהַפְּכָא מִשְׁאָר בְּנֵי נָשָׁא.

111. It is the opposite with the seed of David. The image of the lion is seen first, and afterwards it turns to the image of an ox. Two dark veins are visible in his face, one from the right and one from the left, and these are the letters: one was called 'Dalet' and the other called 'Ayin'. And in everything it is the opposite from other men.

112. ציור״א רביע״אה, דָּא אִיהוּ צִיּוּרָא דְּבַר נָשׁ, דְּקַיְּימָא תָּדִיר לְאִתְתַּקְנָא עַל רָזָא דְּמִלְקַדְמִין, הַאי אִיהוּ חֵיזוּ לְחַכִּימֵי לִבָּא בְּדִיוּקְנָא דְּנֶשֶׁר. הַהוּא רוּחָא דִּילֵיהּ אִיהוּ רוּחָא חַלְשָׁא. הַאי לָא אַחֲזֵי בְּאַנְפִּין אַתְוָון דְּבַלְטִין לְבַר, דְּהָא אִתְאֲבִידוּ מִנֵּיהּ, וְאִשְׁתְּקָעוּ בְּזִמְנָא אַחֲרָא דְּמִלְקַדְמִין, דְּאִסְתְּלָקוּ מִנֵּיהּ, וְעַל דָּא לָא בַּלְטִין בֵּיהּ.

112. The fourth image is the form of a man, always standing ready to amend a secret past, AND DOING NO MORE DAMAGE. This is seen by the wise of heart in the form of an eagle. His spirit is a spirit of weakness. He does not exhibit on his face letters that protrude outwardly, since these were lost and sunk in his early days. Since they left him, they are no longer protruding.

113. This is the secret of him. His eyes do not sparkle with brightness, even when he is joyful, nor at those times when he trims the hair on his head and his beard. This is because his spirit does not shine in those letters, and the sparks of light which he had at the beginning have now declined. It can not be observed when one looks at his face BECAUSE THERE ARE NO PROTRUDING LETTERS, AS WAS MENTIONED BEFORE. And this is the secret as it is written: "So I praised the dead that are already dead more than the living that are yet alive" (Kohelet 4:2). However, pertaining to the seed of David, "the counsel (also: 'secret') of Hashem is with them that fear Him: and He will reveal to them His covenant" (Tehilim 25:14).

113. וְרָזָא דִּילֵיהּ, עֵינוֹי לָא נָהִרִין בְּנִצִּיצוּ, כַּד אִיהוּ בְּחֶדְוָה. וּבְזִמְנָא דְּסָפַר שְׂעַר רֵישֵׁיהּ וְדִיקְנֵיהּ. בְּגִין דְּרוּחֵיהּ לָא נָהִיר לֵיהּ בְּאַתְוָון, וְאִשְׁתְּקַע נְצִיצוּ דִּילֵיהּ דַּהֲוָה בְּקַדְמֵיתָא. לָא קַיְימָא בְּאִסְתַּכְּלוּתָא דְּאַנְפִּין לְאִסְתַּכְּלָא. וְרָזָא דְּהַאי וְשַׁבַּח אֲנִי אֶת הַמֵּתִים שֶׁכְּבָר מֵתוּ מִן הַחַיִּים אֲשֶׁר הֵמָּה חַיִּים עֲדֶנָה. זַרְעָא דְּדָוִד, סוֹד יְיָ׳ לִירֵאָיו וּבְרִיתוֹ לְהוֹדִיעָם.

114. In the spirit of man, letters are impressed, as we have learned, which protrude through to the outside ON THE FACE. And this wisdom has been given to the wise to comprehend and to recognize. The spirit can be approached through the concealed significance of the phrase, "This is the book" (Beresheet 5:11). Everything is approached through this mystery except for facial features, which we judge by another method, according to the rule of the spirit or man of spirit. Happy are those wise ones who are privileged to be entrusted with this knowledge. Until this point is the secret of faces.

114. בְּרוּחָא דְּבַר נָשׁ, אִצְטְיָירוּ אַתְוָון, כְּמָה דְּאִתְּמַר, וְאִיהוּ בָּלִיט לוֹן לְבַר, וְאִתְּמְסַר חָכְמְתָא דָּא לְחַכִּימֵי לִבָּא לְמִנְדַּע וּלְאִשְׁתְּמוֹדְעָא, רוּחָא קַיְימָא בְּרָזָא דְּזֶה סֵפֶר, וְכֹלָּא בְּרָזָא דָּא קַיְימָא, בַּר חֵיזוּ דְּאַנְפִּין דְּאִתְּדָן בְּגַוְונָא אַחֲרָא, כְּפוּם שׁוּלְטָנוּ דְּרוּחָא, אוֹ מָארֵיהּ דְּרוּחָא. זַכָּאִין אִינּוּן חַכִּימִין דְּכֹלָּא אִתְּמְסַר לוֹן לְמִנְדַּע. עַד הָכָא רָזָא דְּאַנְפִּין.

9. And you shall behold the secret of the lips
The secret of the lips is in the letter Pe, and we read of the qualities of men with different types of lips.

115. From here forward is the secret of the lips, of the letter Pe, which is included in the secret of the letter Samech. Big lips denote a man who spreads malicious gossip without shame or fear. He is a person who causes dissension and slander between one another, THAT IS TO SAY, BETWEEN MAN AND HIS NEIGHBOR. He is "one that sows discord among brethren" (Mishlei 6:19), and he can not keep a secret. When he endeavors in the Torah, he can keep hidden secrets. Yet he still is a malicious gossiper without any fear in his heart.

115. מִכָּאן וּלְהַלְאָה בְּרָזָא דִּשְׂפָוָון, בְּאָת פ׳ דְּכָלִיל בְּרָזָא דְּאָת ס׳. שִׂפְוָון רַבְרְבָן, דָּא אִיהוּ בַּר נָשׁ מַלִּיל בְּלִישָׁנָא בִּישָׁא, וְלָא אַכְסִיף, וְלָא דָּחִיל, מָארֵי דְּמַחְלוֹקֶת, רְכִילָא אִיהוּ בֵּין הַאי לְהַאי. וּמְשַׁלֵּחַ מְדָנִים בֵּין אַחִים. לָאו אִיהוּ מָארֵיהּ דְּרָזִין, וְכַד אִשְׁתַּדַּל בְּאוֹרַיְיתָא מְכַסֶּה רָזִין, אֲבָל מָארֵיהּ דִּלִישָׁנָא בִּישָׁא, וְלָא שָׁוֵי דְּחִילוּ בְּלִבֵּיהּ.

116. This sign, the letter Pe, is included in the letter Resh but not in the letter Samech. Such a one seems to be righteous but he has no fear of transgressing. One should have no dealings with him, because whatever he does proceeds out of his mouth alone and not from his body.

116. וְסִימָנָא דָּא, אָת פ׳ דְּכָלִיל בְּאָת ר׳ וְלָא אִתְכְּלִיל בְּאָת ס׳. הַאי אִיהוּ דְּאִתְחֲזֵי דְּאִיהוּ זַכָּאָה, וְלָא דָּחִיל חַטָּאָה אִיהוּ, וְלָא בָּעֵי לְאִשְׁתַּדְּלָא אֲבַתְרֵיהּ, בְּגִין דְּכָל מִלּוֹי אִינּוּן בְּפוּמָא וְלָא בְּגוּפָא.

117. Lips that are dry and shriveled and not thin signify a man with a quick temper. He is malicious. He is intolerant with everything. Openly, he spreads malicious gossip without shame. At times he is frivolous, and scoffs at others. This is a man from whom you must remain at a distance.

117. שִׂפְוָון עַתִּיקִין בְּעַתִּיקוּ, וְלָאו דְּקִיקִין. הַאי אִיהוּ בַּר נָשׁ מָארֵיהּ דְּרוּגְזָא יַתִּיר. מָארֵיהּ דְּזִדוֹנָא. לָא יָכִיל לְמִסְבַּל מִלָּה. מָארֵי דִּלִישָׁנָא בִּישָׁא בְּפַרְהֶסְיָא, בְּלָא כִּסּוּפָא כְּלָל. לְזִמְנִין אִשְׁתַּדַּל בְּלֵיצָנוּתָא. הַאי אִיהוּ בַּר נָשׁ דְּבָעֵי לְאִתְרַחֲקָא מִנֵּיהּ.

118. אִתְמְלֵי דִּיקְנֵיהּ בְּשַׁעְרָא, הַהוּא, לִישָׁנָא בִּישָׁא, אוֹרֵי עָלֵיהּ בְּפַרְהֶסְיָא, לֵית לֵיהּ כִּסּוּפָא. אִשְׁתְּדַל בְּמַחְלוֹקֶת. אַצְלַח בְּמִלֵּי דְּעָלְמָא. חָמֵי בְּשַׂנְאוֹי. דָּא אִיהוּ קוֹרֵץ בְּעֵינָיו, עַל דָּא אִתְּמַר הֵעֵז אִישׁ רָשָׁע בְּפָנָיו. דָּא אִיהוּ בְּרָזָא דְּאָת פ׳ בִּלְחוֹדוֹי. דְּלָא אִתְכְּלִיל בְּאָת ס׳ כְּלָל. וּלְזִמְנִין אִתְחַבַּר בְּאָת ר׳ בְּהַאי אָת ר׳ אִתְכְּלִיל.

118. If his beard becomes full, according to evil speech, such a one speaks openly to everyone. He has no shame and he concerns himself with causing strife. Yet, he is successful in worldly matters. He gazes upon his enemies, and he "winks with his eyes" (Ibid. 13). Concerning him, it is said: "A wicked man hardens his face" (Mishlei 21:29). He stands under the mystery of the letter Pe alone, when it is not included in the Samech at all. Yet at times it is joined to the letter Resh. It is included in this letter Resh.

10. And you shall behold the secret of the ears

The size and shape of ears is correlated to certain human characteristics, the ears being of the letter Yud. From here, we are told that the Zohar will speak about the mysteries of the verse, "This is the book," in its supreme spiritual level in the context of times and seasons of this world.

119. בְּרָזָא דְּאוּדְנִין, מַאן דְּאוּדְנוֹי רַבְרְבִין, טִפְּשָׁא בְּלִיבֵּיהּ וְשִׁגְעוֹנָא בְּרוּחֵיהּ. מַאן דְּאוּדְנוֹי זְעִירִין, וְקַיְּימִין עַל קִיּוּמָא. פְּקִיחָא דְּלִבָּא בְּאִתְעָרוּתָא אִיהוּ. צָבֵי לְאִשְׁתַּדְּלָא בְּכֹלָּא. וְרָזָא דָּא אָת י׳ דְּאִתְכְּלִיל בְּכָל שְׁאַר אַתְוָון.

119. The mystery of the ears. One whose ears are large has foolishness in his heart and madness in his spirit. One whose ears are small and preserve a proper shape, when awakened, is wise-hearted. He will concern himself with everything. This type is under the letter Yud, which is included in all other letters.

120. עַד הָכָא, רָזִין דְּדִיוּקְנִין דְּבַר נָשׁ. מִכָּאן וּלְהָלְאָה, רָזִין אַחֲרָנִין בְּאַתְוָון דְּמֹר, דְּלָא קַיְּימִין גּוֹ פַּרְצוּפָא, אֶלָּא לְמִנְדַּע רָזִין דְּהַאי פְּסוּקָא, גּוֹ דַּרְגִּין עִלָּאִין, בִּזְמַנִּין וּתְקִיפִין דְּהַאי עָלְמָא, וְלָא זָכֵינָן בְּהוּ.

120. Until this point is the secret of the shapes of man. From here forward we will concern ourselves with other mysteries of our master RABBI SHIMON which have no standing with regard to the countenance. Rather, we will endeavor to learn the mysteries of the verse, "THIS IS THE BOOK," in its supreme spiritual level in the context of times and seasons of this world, of WHICH UNTIL NOW we were not worthy of knowing.

121. אָמַר ר׳ שִׁמְעוֹן, בָּנַי, זַכָּאִין אַתּוּן בְּעָלְמָא, דֵּין, וּבְעָלְמָא דְּאָתֵי, וְזַכָּאִין עֵינַי, דְּיִזְכּוּן לְמֶיחֱמֵי דָּא, כַּד אֵיעוּל לְהַהוּא עָלְמָא דְּאָתֵי. בְּגִין נִשְׁמָתִי קָרֵי לְעַתִּיק יוֹמִין, הַאי קְרָא, תַּעֲרוֹךְ לְפָנַי שֻׁלְחָן נֶגֶד צוֹרְרָי דְּשַׁנְתָּ בַשֶּׁמֶן רֹאשִׁי כוֹסִי רְוָיָה. וְקוּדְשָׁא בְּרִיךְ הוּא קָרֵי עֲלָן, פִּתְחוּ שְׁעָרִים וְיָבֹא גוֹי צַדִּיק שׁוֹמֵר אֱמוּנִים.

121. Rabbi Shimon said: My children, you are worthy in this world and you are worthy in the World to Come. Blessed are my eyes that will be worthy to see this when I enter the World to Come. For the sake of my soul, I call to Atik Yomin ('Ancient of Days') this verse: "You prepare a table before me in the presence of my enemies: You anoint my head with oil; my cup runs over" (Tehilim 23:5). And the Holy One, blessed be He, calls to us: "Open the Gates, that the righteous nation that keeps faithfulness may enter in" (Yeshayah 26:2).

11. And you shall behold the secret of the lines of the hands

We are told that God impressed spiritual mysteries upon the palm and fingers of a person. The mystery of the palm is of the letter Caf. The skin, bones and sinews are compared to things in the supernal realms. Returning to a discussion of the face, we read that it is only possible to discern a person fully when the face is without anger, but is shining and serene. Much reference is made in this whole section to the firmament, the heavens and the stars. At the end we learn that Moses had no need of these signs by which the wise recognize the wise, for he was informed by the Holy Spirit; King Solomon knew these things and was able to judge because of his throne, but King Messiah will judge by the fragrance. And these three were able to judge the world without witnesses. All others who are wise in these signs must warn people, and try to heal them.

122. אוף אינון פָּתְחוּ וְאָמְרוּ, כְּתִיב וִידֵי אָדָם מִתַּחַת כַּנְפֵיהֶם, הַאי קְרָא אוּקְמוּהָ חַבְרַיָּיא, דְּאִינּוּן יְדִין לְקַבְּלָא מָארֵיהוֹן דִּתְיוּבְתָּא דִּתְבָאן לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא. אֲבָל יְדֵי אָדָם, אִלֵּין אִינּוּן דְּיוּקְנִין וְרָזִין עִלָּאִין, דְּשַׁוֵּי קוּדְשָׁא בְּרִיךְ הוּא בְּבַר נָשׁ, וְסִדֵּר לוֹן בְּאֶצְבְּעָן לְבַר וּלְגוֹ. וּבְהַהוּא כַּ״ף.

122. They opened the discussion with a discourse on the verse: "and they had the hands of a man under their wings" (Yechezkel 1:8). This verse, the friends explained, are the hands to receive penitents who return to the Holy One, blessed be He. "...the hands of a man..." are the forms and spiritual mysteries which the Holy One, Blessed be He, impressed upon man and arranged in his fingers, outwardly and inwardly, and in his palm. THAT IS, THE PALM OF HIS HAND.

123. וְקוּדְשָׁא בְּרִיךְ הוּא כַּד בְּרָא לֵיהּ לְבַר נָשׁ, סִדֵּר בֵּיהּ, כָּל דְּיוּקְנִין דְּרָזִין עִלָּאִין, דְּעָלְמָא דִּלְעֵילָא, וְכָל דְּיוּקְנִין דְּרָזִין תַּתָּאִין, דְּעָלְמָא דִּלְתַתָּא, וְכֹלָּא מִתְחַקְּקָא בב״נ, דְּאִיהוּ קָאֵים בְּצֶלֶם אֱלֹהִים, בְּגִין דְּאִקְרֵי יְצִיר כַּ״ף.

123. When the Holy One, blessed be He, created man, He arranged in him all the forms of the supernal mysteries of the world above, WHICH IS BINAH, and all the images of the lower mysteries of the world below, WHICH IS MALCHUT. And all is carved in man and found in the image of Elohim, because he is called "the creation of the palm," WHICH IS THE PALM OF THE HOLY ONE, BLESSED BE HE.

124. וְרָזָא דְּכַ״ף, דְּאָת דָּא דְּאִקְרֵי כַּ״ף, דִּכְתִיב, וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ, דָּא אִיהוּ רָזָא דְּאָת כַּ״ף. אָת דָּא, אִית בֵּיהּ רָזִין עִלָּאִין, וְדְיוּקְנִין עִלָּאִין. בְּהַאי כַּ״ף תַּלְיָין עֶשֶׂר אֲמִירָן מִימִינָא וּמִשְּׂמָאלָא, חָמֵשׁ מִימִינָא, וְחָמֵשׁ מִשְּׂמָאלָא, וְאִינּוּן חַד בְּרָזָא חֲדָא.

124. And the mystery of the palm (Heb. caf) is of the letter which is called 'Caf', as it is written: "And Elohim created Man in His own image" (Beresheet 1:27). This is the secret of the letter Caf. This letter has supernal secrets and spiritual forms. This Caf, WHICH IS THE PALM OF THE HAND, contains ten sayings from right and left - five in the right PALM and five in the left PALM. And all are one, in one secret - THE RIGHT AND THE LEFT ARE UNITED INTO ONE.

125. תָּנִינָן כְּתִיב וְגַם אֲנִי אַכֶּה כַּפִּי אֶל כַּפִּי, דְּלֶהֱוֹוּ דָּא עִם דָּא בְּפַלּוּגְתָּא וְיִסְתְּלְקוּ בִּרְכָאן מֵעָלְמָא, הוֹאִיל וְגָאוּתָא דְּיִשְׂרָאֵל אִתְיְהִיבַת לְעַמִּין. כַּד מִתְחַבְּרָן כַּחֲדָא, כְּתִיב, כַּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה קְטֹרֶת רֶמֶז לְחִבּוּרָא חֲדָא. וְכַד הֲווֹ בְּחִבּוּרָא חֲדָא, כְּתִיב, וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ וְגוֹ׳. וַיִּבְרָא אֱלֹהִים דָּא סְלִיקוּ דְּמַחֲשָׁבָה בְּרָזָא פְּנִימָאָה. אֶת הָאָדָם: רָזָא דְּכַר וְנוּקְבָא כַּחֲדָא, בְּצֶלֶם אֱלֹהִים רָזָא דְּכַף.

125. It is written: "I will also smite My one palm upon the other" (Yechezkel 21:22). ITS EXPLANATION is that this one and that one shall be in conflict so that blessings will be removed from this world, and the pride of Yisrael will be given over to the other nations. THIS IS BECAUSE FROM THE UNIFICATION OF RIGHT AND LEFT THERE CONTINUE FROM THE LEFT THE THREE FIRST SFIROT TO YISRAEL, WHICH IS THEIR PRIDE. WHEN THEY ARE DIVIDED, THE OTHER NATIONS SUCKLE FROM THE LEFT COLUMN, AND THE PRIDE OF YISRAEL IS GIVEN OVER TO THE HEATHEN NATIONS. And when they are joined together, it is written: "One spoon (Heb. caf) of ten shekels of gold, full of incense" (Bemidbar 7:14). This is an indication of one connection, WHICH MEANS THE TEN FROM THE RIGHT AND THE LEFT ARE UNITED IN ONE PALM (HEB. CAF). And when they are united in one connection, it is written: "And Elohim created man in His own image..." "And Elohim created," implies the departure of thought through the inner mystery; "man," is the secret of Male and Female together, SINCE ET (ENG. 'THE'), WHICH COMES BEFORE THE WORD "MAN," IS FEMALE, AND "MAN" (HEB. ADAM) IS MALE. "In the image of Elohim," is the mystery of Caf, THAT IS, WHEN TWO RIGHT AND LEFT PALMS WERE UNIFIED INTO ONE CAF, WHEN ALL SUPERNAL MOCHIN EMANATE FROM THEM.

126. כַּד אִתְבְּרֵי אָדָם, מַה כְּתִיב, בֵּיהּ, עוֹר וּבָשָׂר תַּלְבִּישֵׁנִי וְגוֹ׳. אִי הָכִי הָאָדָם מַהוּ. אִי תֵּימָא, דְּאֵינוֹ אֶלָּא עוֹר וּבָשָׂר עַצְמוֹת וְגִידִים, לָאו הָכִי, דְּהָא וַדַּאי הָאָדָם לָאו אִיהוּ אֶלָּא נִשְׁמָתָא. וְאִלֵּין דְּקָאֲמַר עוֹר וּבָשָׂר עַצְמוֹת וְגִידִים, כֻּלְּהוּ לָא הֲווֹ אֶלָּא מַלְבּוּשָׁא בִּלְחוֹדוֹי, מָאנִין אִינּוּן דְּבַר נָשׁ, וְלָאו אִינּוּן אָדָם. וְכַד הַאי אָדָם אִסְתַּלָּק, אִתְפְּשַׁט מֵאִנּוּן מָאנִין דְּקָא לְבִישׁ.

126. When man was created, what is written concerning him: "You have clothed me with skin and flesh..." (Iyov 10:11). HE ASKS: If so, what is man IN HIS ESSENCE? AND HE ANSWERS: If you think THAT MAN is nothing more than skin, flesh, bones and sinews, this is not so. For certainly man is but his soul. And skin, flesh, bones, and sinews, are all only the clothing. These are the implements of man, and not man HIMSELF. And when man passes away, he divests himself of all these implements that he wore.

127. עוֹר דְּאִתְלְבַּשׁ בֵּיהּ בַּר נָשׁ. וְכָל אִינּוּן עַצְמוֹת וְגִידִים, כֻּלְּהוּ בְּרָזָא דְּחָכְמְתָא עִלָּאָה כְּגַוְונָא דִּלְעֵילָא. עוֹר כְּגַוְונָא דִּלְעֵילָא, כְּמָה דְּאוֹלִיף מֹר, בְּאִינּוּן יְרִיעוֹת, דִּכְתִיב נוֹטֶה שָׁמַיִם כַּיְרִיעָה. עוֹרוֹת אֵלִים מְאָדָּמִים וְעוֹרוֹת תְּחָשִׁים. אִינּוּן מַלְבּוּשִׁין דִּלְעֵילָא, דְּמִסַּכְּכֵי לְמַלְבּוּשָׁא, אִתְפַּשְׁטוּתָא דִּשְׁמַיִם, דְּאִיהוּ מַלְבּוּשָׁא דִּלְבַר. יְרִיעוֹת אִינּוּן מַלְבּוּשָׁא דִּלְגוֹ, וְאִיהוּ קְרוּמָא דְּסָכִיךְ עַל בִּשְׂרָא.

127. The skin with which man has been clothed and all these bones and sinews, are all in the mystery of the supernal wisdom corresponding to that which is above. AND HE EXPLAINS THAT the skin, corresponding to that which is above, is, as we have learned, in connection with the curtains, as it is written: "who stretches out the heavens like a curtain" (Tehilim 104:1), "rams' skins dyed red, and badgers' skins" (Shemot 25:5). These are the garments up above that cover the garments which are like the extensions of the heavens, which is the outer garment. The curtains are the inner garments, corresponding to the skin that protects the flesh. AND THUS IT IS SAID, "WHO STRETCHES OUT THE HEAVENS LIKE A CURTAIN," AS THE CURTAINS ARE THE INNER GARMENTS, AND ON THESE ARE THE HEAVENLY GARMENTS FROM THE OUTSIDE.

128. עַצְמוֹת וְגִידִים, אִינּוּן רְתִיכִין, וְכָל אִינּוּן חַיָּילִין, דְּקַיְּימִין לְגוֹ. וְכֻלְּהוּ מַלְבּוּשִׁין לִפְנִימָאָה, רָזָא דְּאָדָם עִילָּאָה, דְּאִיהוּ פְּנִימָאָה.

128. The bones and the sinews are the Chariots and all the hosts, which are appointed inward. THAT IS, THEY ARE ALL AN INNER ASPECT AND THE FIRST THREE SFIROT OF THE OUTER PART OF THE GRADE, FOR THE SINEWS ARE THE NESHAMAH OF THE GARMENT, AND THE BONES ARE AN ASPECT OF CHAYAH OF THE GARMENT. And all of these are garments to that which is inward, which is also the mystery of the supernal man who is the innermost TO THEM.

129. אוּף הָכִי רָזָא לְתַתָּא, אָדָם אִיהוּ פְּנִימָאָה לְגוֹ. מַלְבּוּשִׁין דִּילֵיהּ כְּגַוְונָא דִּלְעֵילָא. עַצְמוֹת וְגִידִין, כְּגַוְונָא דְּקָאמְרָן בְּאִינּוּן רְתִיכִין וּמַשִּׁירְיָין. בָּשָׂר אִיהוּ סָכִיךְ עַל אִינּוּן מַשִּׁירְיָין וּרְתִיכִין, וְקַיְּימָא לְבַר, וְדָא רָזָא דְּאִתְמַשְׁכָא לְסִטְרָא אַחֲרָא. עוֹר דְּסָכִיךְ עַל כֹּלָּא, דָּא אִיהוּ כְּגַוְונָא דְּאִינּוּן רְקִיעִין, דְּסָכִיכוּ עַל כֹּלָּא. וְכֻלְּהוּ מַלְבּוּשִׁין לְאִתְלַבְּשָׁא בְּהוּ. פְּנִימָאָה דִּלְגוֹ רָזָא דְּאָדָם. וְכֹלָּא רָזָא, לְתַתָּא כְּגַוְונָא דִּלְעֵילָא. וְעַל דָּא וַיִּבְרָא אֱלֹקִים אֶת הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹקִים, וְרָזָא דְּאָדָם לְתַתָּא כֹּלָּא אִיהוּ בְּרָזָא דִּלְעֵילָא.

129. The same secret is found here below. Man is the inner of the innermost and his garments correspond to that which is above. The bones and the sinews are similar to what we have said regarding the Chariots and hosts, THAT ARE CALLED 'BONES' AND 'SINEWS'. The flesh is a covering to those hosts and Chariots THAT ARE CALLED 'BONES' AND 'SINEWS', and appears itself outwardly TO THEM. And this is the secret THAT THE FLESH is being drawn FROM HIM to the Other Side. The skin, which covers all, corresponds to the firmaments which cover everything. And all of these are garments to be worn by him, the innermost being the mystery of man. And all is a secret. For what is below corresponds to the above. And thus it is written: "And Elohim created man in His own image, in the image of Elohim" (Beresheet 1:97). For the mystery of man below corresponds entirely to the secret above.

130. בְּהַאי רְקִיעָא דִּלְעֵילָא, דְּמִסַּכֵּךְ עַל כֹּלָּא, אִתְרְשִׁימוּ בֵּיהּ רְשִׁימִין, לְאִתְחַזָּאָה וּלְמִנְדַּע בְּאִינּוּן רְשִׁימִין, דְּאִתְקְבִיעוּ בֵּיהּ מִלִּין וְרָזִין סְתִימִין. וְאִינּוּן רְשִׁימִין דְּכַכְבַיָּא וּמַזָּלֵי, דְּאִתְרְשִׁימוּ וְאִתְקְבִיעוּ בְּהַאי רְקִיעָא, דְּסָכִיךְ לְבַר. אוּף הָכִי עוֹר, דְּאִיהוּ סִכּוּכָא לְבַר בְּבַר נָשׁ, דְּאִיהוּ רְקִיעָא דְּסָכִיךְ עַל כֹּלָּא, אִית בֵּיהּ רְשִׁימִין וְשִׁרְטוּטִין, וְאִינּוּן כַּכְבַיָּא וּמַזָּלֵי דְּהַאי עוֹר. לְאִתְחַזָּאָה בְּהוּ, וּלְמִנְדַּע בְּהוּ, מִלִּין וְרָזִין סְתִימִין, בְּכַכְבַיָּא וּמָזָלַיָּא, לְעַיְּינָא בְּהוּ חַכִּימֵי לִבָּא, וּלְאִסְתַּכְּלָא בְּהוּ לְמִנְדַּע אִסְתַּכְּלוּתָא בְּאַנְפִּין, בְּרָזִין דְּקָאמַרָן, וְרָזָא דָּא, הוֹבְרֵי שָׁמַיִם הַחוֹזִים בַּכּוֹכָבִים.

130. In this firmament up above, which covers everything, impressions were set in it to show and know, through these impressions, things and concealed secrets. These are the shapes of the stars and constellations recorded and fixed in this firmament, which covers externally. Similarly, the skin which covers man FROM THE OUTSIDE is like the firmament that covers all, having lines and impressions - which is CONSIDERED TO BE AN ASPECT OF THE stars and constellations of this skin. One may perceive in them hidden things and deep mysteries of the stars and constellations, THAT ARE THE IMPRESSIONS AND LINES IN THE SKIN, through which the wise of heart may study them, and discern the secrets hidden within, as we have stated. And this is the secret of: "the astrologers, the stargazers" (Yeshayah 47:13).

131. And this can be discerned only when the face shines and remains without anger, FOR ONLY THEN CAN WE OBSERVE AND DISCERN, AS MENTIONED PREVIOUSLY. At the time when anger rules over man, another Judgment is applied. And why was this principle not given to us for our use? IT IS POSSIBLE to know at the time when Judgment rules the firmament.

131. וְדָא אִיהוּ, כַּד אִינּוּן נְהִירִין וְקַיְּימִין, בְּלָא רוּגְזָא. בְּזִמְנָא דְּרוּגְזָא שַׁלְטָא עָלֵיהּ דְּבַר נָשׁ, דִּינָא אַחֲרָא אִתְמְסַר לְמִנְדַּע בֵּיהּ. בְּמָה דְּלָא אִתְיְהִיב לְשַׁלְטָאָה, לְמִנְדַּע בְּזִמְנָא דְּדִינָא שַׁלְטָא בִּרְקִיעָא.

132. But the face is observed in its truthful way, when the face shines and man is secure. THEN these impressions are seen in a truthful way, and with this discernment one is able to judge better, with clarification - although there are many STYLES the wise can utilize to discern.

132. אֲבָל אִסְתַּכְּלוּתָא דְּאַנְפִּין עַל אָרַח קְשׁוֹט, בְּשַׁעֲתָא דְּאַנְפִּין נְהִירִין, וְקַיְּימָא בַּר נָשׁ עַל קְיוּמָא, וְאִינּוּן רְשִׁימִין אִתְחָזוּן בְּאָרַח קְשׁוֹט, דִּכְדֵין בְּהַהוּא אִסְתַּכְּלוּתָא יָכִיל לְאִתְדָּנָא עַל בּוּרְיֵיהּ יַתִּיר, וְאַף עַל גַּב דִּבְכֹלָּא כָּל אִינּוּן חַכִּימִין יַכְלִין לְאִסְתַּכְּלָא.

133. The lines of the hands and the lines of the fingers from the inside are all set under other secrets with which to discern concealed matters. And these are the stars that shine so as to reveal the interiors of the constellations in high ministers.

133. שִׁרְטוּטֵי יְדִין וְשִׁרְטוּטֵי אֶצְבְּעָן, לְגוֹ, כֻּלְּהוּ קַיְּימִין בְּרָזִין אַחֲרָנִין, לְמִנְדַּע בְּמִלִּין סְתִימִין. וְאִלֵּין אִינּוּן כֹּכְבַיָּא, דִּנְהִירִין לְאִסְתַּכְּלָא גּוֹ מַזָּלֵי, בִּטְסִירִין עִלָּאִין.

134. There are supernal secrets in the fingers. The nails of the fingers cover them from the outside. They are explained through these inner secrets that are manifested on the outside. These contain secrets to those wizards who contemplate the fingernails, in the light of other principles that govern them, and these magicians defile that place.

134. אֶצְבְּעָן קַיְּימֵי בְּרָזִין עִלָּאִין. טוּפְרֵי אֶצְבְּעָאן, דְּקַיְּימִין דְּחַפְיָן, לְבַר, הוּא אוּקְמוּהָ בְּאִינּוּן רָזִין, דַּהֲווֹ פְּנִים דִּלְבַר, וּבְהוּ אִית רָזִין, לְאִינּוּן חַרְשִׁין, דְּמִסְתַּכְּלֵי בְּטוּפְרֵי, בְּנְהִירוּ דְּמִלָּה אַחֲרָא, דְּשַׁלְטָא בְּהוּ, וְאִינּוּן חַרְשִׁין קָא מְסָאֲבֵי לְהַהוּא אֲתָר.

135. In the nails, there are times when little white stars shine from them - THAT IS, LITTLE WHITE SPOTS ARE SEEN IN THE NAILS, which are similar to birthmarks, the shape of lentils - and they are sunk IN THE NAILS as if nailed to a board. And they are different to those other white SPOTS that are not sunken, but are fixed above ON THE NAILS; those that are not sunken have no meaning. But those that are white and immersed like birthmarks the shape of lentils, have meaning, and they are a good omen for man, and he will succeed during this time. Or if a judgment was imposed upon him he will be rescued from it.

135. בְּטוּפְרִין אִית זִמְנִין, דְּנַהֲרִין בְּהוּ כֹּכְבִין חִוָּרִין דְּקִיקִין, וְאִלֵּין אִינּוּן כְּתוֹלְדָה דְּטִלּוּפְחִין, וְאִינּוּן שְׁקִיעִין כְּהַאי מַסְמְרָא עַל לוּחָא. וְלָאו אִינּוּן כְּאִינּוּן חִוָּרִין אַחֲרָנִין דְּלָא שְׁקִיעִין, אֶלָּא דְּקַיְּימִין לְעֵילָא. בְּהָנֵי דְּלָא שְׁקִיעִין, לֵית בְּהוּ מַמָּשָׁא. אֲבָל הָנֵי דְּשְׁקִיעִין חִוָּרִין כְּתוֹלְדָה דְּטִלּוּפְחִין אִית בְּהוּ מַמָּשָׁא, וְאִית סִימָנָא טָבָא לֵיהּ לְבַר נָשׁ בְּהוּ, וְיַצְלַח בְּהַהוּא זִמְנָא. אוֹ גְּזֵרָה אִתְגְּזַר עָלֵיהּ וְאִשְׁתֵּזִיב מִינָּהּ.

136. The lines of the hands are among the supernal mysteries, along with the fingers from the inside, THAT IS, NOT ON THE SIDE OF THE NAILS, BUT THE SIDE OF THE FLESH. In the hands, there are large lines and small, thin upper lines in the right. In the little finger on the right, there are thin impressions. This finger is fixed permanently on acts by the Other Side.

136. שִׁרְטוּטֵי יְדִין בְּרָזִין עִלָּאִין, בְּאֶצְבְּעָן לְגוֹ. בְּיָדִין שִׁרְטוּטִין רַבְּרְבִין, שִׁרְטוּטִין זְעִירִין דְּקִיקִין עִלָּאִין בִּימִינָא. בְּאִינּוּן אֶצְבְּעָן דִּבְהוּ שִׁרְטוּטִין זְעִירִין. בְּאֶצְבְּעָא זְעֵירָא דִּימִינָא, אִית רְשִׁימִין דְּקִיקִין. אֶצְבְּעָא דָּא, קַיְּימָא תְּדִיר עַל עוֹבְדִין דִּבְסִטְרָא אַחֲרָא.

137. In this finger, we find lines that are formed when the finger is folded, DURING THE CLOSING OF THE HAND. We do not observe these, except if added to BY OTHER LINES. If two other lines are added to the line THAT THE FINGER formed when doubled over, a way of opportunity will not be opened to him. And if he does initiate an opportunity, he will not succeed.

137. בְּהַאי אֶצְבְּעָא קַיְּימִין שִׁרְטוּטִין, אִינּוּן דְּאֶצְבְּעָא אִתְכְּפִיל בְּהוּ. הָנֵי לָאו אִינּוּן לְאִסְתַּכְּלָא, אֶלָּא אִי אִתּוֹסְפָן בֵּיהּ. אִי אִתּוֹסְפָן תְּרֵין אוֹחֲרָנִין, עַל הַהוּא שִׁרְטוּטָא דְּאִתְכְּפַל בְּהוּ. אָרְחָא לָא אִזְדְּמַן לֵיהּ. וְאִי יַעֲבֹד לָא יִצְלַח.

138. בַּר אִי קַיְּימָן בְּאַרְכָּא, בֵּין רְשִׁימָא, לְרְשִׁימָא, בְּזִמְנָא דְּיִתְמְשַׁךְ מַשְׁכָּא לַאֲחוֹרָא, וְאִשְׁתְּאָרוּ אִינּוּן רְשִׁימִין דְּאִשְׁתְּמוֹדְעָן. הַאי יִצְלַח בְּאָרְחָא. וְסִימָן דָּא, תְּלַת תְּלַת בְּפוּתְיָא. וְאַרְבַּע בְּאַרְכָּא. וְרָזָא דָא ז׳ מֵאַתְוָון זְעִירִין.

138. In the case where the lines are fixed lengthwise between impressions, BETWEEN THE IMPRESSIONS FORMED WHEN THE FINGER IS FOLDED OVER, at the time when the skin of the finger is pulled backwards - AND WITH ALL THIS, these recognizable impressions remain AND ARE NOT ERASED DUE TO THE PULLING OF THE SKIN, such a person will succeed in his ways. The sign for this is three lines in width, and four in length. This is the secret of Zayin from the small letters. FOR IN THE HEBREW ALPHABET THERE ARE THREE STYLES OF LETTERS: LARGE, MEDIUM, AND SMALL. AND THE ZAYIN HERETOFORE MENTIONED REFERS TO THE SMALLEST STYLE OF LETTERS.

139. רְשִׁימָא חַד בְּאַרְכָּא, וּתְרֵין תְּרֵין בְּפוּתְיָא. מֵאָרְחָא, יִשְׁמַע מִלִּין בְּזִמַּן קָרִיב, וְלֵית לֵיהּ בְּהוּ תּוֹעַלְתָּא. אַרְבַּע רְשִׁימִין בְּאַרְכָּא, וְד׳ רְשִׁימִין בְּפוּתְיָא, אָרְחָא אִזְדְּמַן לֵיהּ בְּטַרַח סַגִּי, וּלְסוֹפָא לְתוֹעַלְתֵּיה. וְרָזָא דָא ז׳ מֵאַתְוָון אֶמְצָעִיין, דְּבֵין זְעִירִין וְרַבְרְבִין.

139. IF there is one impression that is a lengthwise line, and there are two widthwise lines, then along his travels he will hear of things in the near future, but they will not benefit him. If there are impressions that are four lengthwise lines and four widthwise lines, an opportunity will come his way, and through hard effort the results will be to his benefit. And this is the mystery of Zayin from the medium size letters of the Hebrew alphabet, those between the large LETTERS and the smaller LETTERS.

140. חָמֵשׁ זְעִירִין רְשִׁימִין בְּפוּתְיָא לְתַתָּא, וְאַרְבַּע בְּפוּתְיָא לְעֵילָא, וְאַרְבַּע בְּאַרְכָּא נַיְיחָא לֵיהּ בְּבֵיתֵיהּ, וְעַצְלָא אִיהוּ. וְאָרְחָא הֲוַת מִתַּתְקְנָא קָמֵיהּ, וְלָא בָּעֵי לְמֶעְבַּד. וְאִי יַעֲבֹד, יִצְלַח בְּהַהוּא אָרְחָא, אֲבָל לָא עָבֵיד לֵיהּ, וְעַצְלָא הֲוֵי וְרָזָא דָא ז׳ דְּאִיהִי פְּעוּטָה.

140. If there are five small impressions in width at the bottom, and four in width at the top, and four lengthwise, he has peace in the house, and he is lazy. An opportunity may present itself for him, but he does not wish to take advantage of it. Had he taken advantage, he would have succeeded along this path. But he takes no advantage of it because he is lazy. And this is the mystery of the small Zayin.

141. בְּאֶצְבְּעָא דְּאֶמְצָעִיתָא, הַאי אֶצְבְּעָא קַיְּימָא, לְמֶעְבַּד עוֹבָדָא הַהוּא דְּחָשִׁיב. אִי שִׁרְטוּטָא חֲדָא קַיְּימָא בְּאַרְכָּא, בֵּין שִׁרְטוּטֵי דְּפוּתְיָא, הַאי חָשַׁב מַחֲשָׁבִין, וְאִסְתַּלְקָן מִנֵּיהּ, וְדָחִיל וְלָא עָבֵיד, וְהַהִיא מַחֲשָׁבָה לָא אִתְעֲבֵיד כְּלָל.

141. The middle finger is the finger that stands TO SHOW IF he should manifest the action of which he thought. If one line is fixed lengthwise between lines at width, he thinks thoughts, but they are gone from him; he fears and he does not CARRY THEM OUT, and these thoughts amount to nothing.

142. אִי תְּרֵין שִׁרְטוּטִין בְּאַרְכָּא, דְּקַיְּימִין כַּד אִתְפָּשַׁט מַשְׁכָּא לַאֲחוֹרָא. הַאי לָאו בֵּיהּ מַחֲשָׁבִין, וְחָשִׁיב מַחֲשָׁבִין לְפוּם שַׁעְתָּא, וְאִתְעֲבֵיד, וְלָא מַחֲשָׁבָה דְּהִרְהֵר בֵּיהּ כְּלָל, אֶלָּא מַחֲשָׁבָה דְּאִיהוּ בְּבְהִילוּ וּזְעִירָא, אֲבָל הִרְהוּרָא וּמַחֲשָׁבָה לָא.

142. If two lines are fixed lengthwise EVEN when the skin of the finger is pulled backwards, AND THEY ARE NOT CANCELED DUE TO THE PULL OF THE SKIN, he has no real thoughts, but only thinks superficial thoughts of the moment and accomplishes them. But he does not have contemplative thoughts, rather impulsive and petty thoughts, but no contemplative thoughts.

143. וְאִי תְּלַת רְשִׁימִין בְּאַרְכָּא. וּבְפוּתְיָא תְּרֵין אוֹ תְּלַת, כַּד אִתְפָּשַׁט מַשְׁכָּא לַאֲחוֹרָא. הַאי אִיהוּ ב״נ דְּאִיהוּ פְּקִיחָא, וְחָשִׁיב מַחֲשָׁבִין, וְכָל אִינּוּן מַחֲשָׁבִין דְּאִינּוּן לְסִטַר קוּדְשָׁא בְּרִיךְ הוּא אִתְקַיְּימָן בִּידֵיהּ, וּמַחֲשָׁבִין אַחֲרָנִין לָאו הָכִי.

143. If there are three impressions in length and two or three impressions in width, after he stretches the skin OF THE FINGER backwards, he is a man who is wise and contemplative. And all those thoughts that are on the side of the Holy One, Blessed be He, will be fulfilled by his hands, but not so with other thoughts.

144. אִי אַרְבַּע אוֹ חֲמִשָּׁה בְּאַרְכָּא, בְּאִתְפְּשָׁטוּ דְּמַשְׁכָּא כִּדְקָאמְרַן, כַּד שָׁרָאן עַל פּוּתְיָא, בִּתְלַת, אוֹ בְּאַרְבַּע, אוֹ מִתְּרֵין וּלְהָלְאָה. דָּא בַּר נָשׁ דְּמַחֲשָׁבוֹי לְאַבְאָשָׁא, וְאִשְׁתְּבַח בְּהוּ. וְדִיקְנָה וּגְבִינֵי עֵינוֹי סוּמְקִין, מְחַשֵּׁב לְבִישׁ וְאִשְׁתְּבַח בְּהוּ. קְצָרָא דְּיוֹמִין אִיהוּ. פְּקִיחָא אִיהוּ. וְאַכְנַע תְּדִיר לְמִכִּילָן דְּבִישׁ. אַצְלַח. וּלְסוֹפָא דְּיוֹמִין זְעִירִין אִסְתַּלַּק מֵעָלְמָא.

144. If there are four or five IMPRESSIONS in length after the skin OF THE FINGER is stretched, as previously stated, and they rest on three or four, or even two or more IMPRESSIONS OF THE lines in width, such a person has thoughts which tend to be evil and he glories in such thoughts. And when the beard and eyebrows are red, he thinks evil and glories in it for a brief time. He is cunning, and he always yields to these evil characteristics. Thus, he succeeds. After a brief period, he dies.

145. אַסְוָתָא לְהַאי תִּיּוּבְתָּא. כְּדֵין אִשְׁתְּכָחוּ תְּלַת רְשִׁימִין, אוֹ אַרְבַּע, וְשַׁרְיָין עַל תְּרֵין. תְּלַת רְשִׁימִין אוֹ ד׳ בְּאַרְכָּא וְשַׁרְיָין עַל תְּרֵין בְּפוּתְיָא. דְּהָא כְּפוּם מִנְהָגָא דְּבַר נָשׁ, הָכִי מִתְחַלְּפֵי שִׁרְטוּטִין, מִזְּמַן לִזְמַן. וְרָזָא דָּא הַמּוֹצִיא בְּמִסְפַּר צְבָאָם וְגוֹ׳, מֵרֹב אוֹנִים וְאַמִּיץ כֹּחַ וְגוֹ׳.

145. The remedy for this is repentance. And then we find three or four impressions resting on two, THAT IS, three or four impressions in length resting on two impressions in width, since, according to the habit of man, lines are changed from time to time. This secret is derived from the verse: "that brings out their host by number; He calls them all by names; because of the greatness of His might, and because He is strong in power" (Yeshayah 40:26).

146. כְּמָה דְּקוּדְשָׁא בְּרִיךְ הוּא אַחְלָף חֵילִין וּזְמָנִין בְּכֹכְבֵי שְׁמַיָּא, יוֹמָא דָּא כָּךְ, וּלְיוֹמָא אַחֲרָא כַּךְ. כְּפוּם דְּאָדָם דִּלְגוֹ כָּל עוֹבָדוֹי. הָכִי אִתְחָזוּן בְּהַאי רְקִיעָא. וְהָכִי אִתְחָזֵי בְּהַאי מַשְׁכָּא דְּהַאי אָדָם תַּתָּאָה. דְּאִיהוּ רְקִיעָא, עוֹר דְּחַפְיָא עַל כֹּלָּא.

146. As the Holy One, blessed be He, changes hosts and seasons in the stars in the heavens - this day, so, and another day, thus, all according to the SUPERNAL man who is the inner aspect of his actions as they appear in these heavens, the same is seen on the skin of man below, since his skin, which covers everything, is a firmament.

147. וְכֹלָּא כְּפוּם גַּוְונָא דְּאָדָם דִּלְגוֹ, דְּהַאי לְזִמְנִין קָאִים בְּדִינָא, לְזִמְנִין בְּרַחֲמֵי, כְּהַהוּא גַּוְונָא מַמָּשׁ אַחְזֵי לְבַר. לְזִמְנִין כְּהַאי גַּוְונָא, וּלְזִמְנִין כְּהַאי גַּוְונָא כְּגַוְונָא דָּא לְתַתָּא בְּהַאי אָדָם, כְּמָה דְּאַמְרָן, לְזִמְנִין כְּהַאי גַּוְונָא, וּלְזִמְנִין כְּהַאי גַּוְונָא, וְרָזָא דָּא אָת ז׳ אִתְכְּלִיל בֵּיהּ אָת י׳.

147. And all is according to the kind of inner man who is at times under Judgment and at times under Mercy. This is exactly the same sight outside, OVER THE FIRMAMENT, that at times appears in this mode, and at other times in that mode. This is also similar to that man, as we have stated previously, that is at times SEEN ON HIS SKIN in this way and at other times in that way. This is the secret sign of the letter Zayin when it is included in the letter Yud.

148. וְרָזִין אִלֵּין בְּאֶצְבְּעָן דִּימִינָא, בְּזְעֵירָא וּבְרַבְרְבָא. וְסִימָן כַּקְטָן כַּגָּדוֹל תִּשְׁמָעוּן. אֵלּוּ תְּרֵין אֶצְבְּעָן בְּרָזִין אִלֵּין, וְהָכִי אִינּוּן בְּרָזִין דְּאוֹלִיפְנָא מִנֵּיהּ דְּמוֹר, בְּרָזֵי דְּרַב יֵיסָא סָבָא. מִכָּאן וּלְהָלְאָה שִׁרְטוּטִין אַחֲרָנִין, דְּאִקְרוּן כֻּלְּהוּ תּוֹלְדוֹת, וְאִינּוּן תּוֹלְדוֹת אָדָם, כְּמָה דִּכְתִיב, תּוֹלְדוֹת הַשָּׁמַיִם, וְהָא אִתְּמַר, דְּכֹלָּא רָזָא דָּא. כְּגַוְונָא דָּא תּוֹלְדוֹת אָדָם, בְּכָל אִינּוּן דִּיוּקְנִין דְּאַנְפִּין, וּבְכָל אִינּוּן דְּקָאמַרְן. וּבְאִלֵּין תּוֹלְדוֹת דְּשִׁרְטוּטֵי יְדִין, דְּאִתְחַזְיָין בְּרָזִין פְּנִימָאִין, כְּמָה דְּאִתְחָזֵי.

148. And these secrets are in the fingers of the right hand - the little FINGER and the large one, THAT IS, THE MIDDLE FINGER. The indication is: "but hear the small as well as the great" (Devarim 1:17). These two fingers are connected to these secrets. These are the mysteries which we have learned from our master, from the secrets of Rav Yesa Saba (the elder). From now and onward, other lines, are all called 'descendants', which refers to the descendants of Adam, as it has been written: "the generations of the heavens" (Beresheet 2:4). As we have learned, all is this secret. Similar to this are the descendants of man in all the shapes of the face, and in all that we discussed before, and in those descendants of the lines of the hands that are seen through inner secrets, as is fit.

149. "This is the book of the generations of Adam" (Beresheet 5:1). This refers to the lines. To the signs Zayin-Resh-Hei-Pe-Samech-Tzadik, WHICH ARE THE LETTERS OF "THIS IS THE BOOK (HEB. ZEH-SEFER, ZAYIN-HEI, SAMECH-PE-RESH)," TZADIK HAS BEEN ADDED. The secrets to the wise in heart are Resh-Zayin-Hei-Samech-final Pe; Five letters in five gates for the gain of Wisdom by understanding.

149. זֶה סֵפֶר תּוֹלְדוֹת אָדָם, לְשִׁרְטוּטִין, סִימָן זר״ה פס״ץ. רָזִין לְחַכִּימֵי לִבָּא, רזהס״ף, חָמֵשׁ אַתְוָון, בְּחָמֵשׁ תַּרְעִין, לְמִנְדַּע חָכְמָה בְּסוּכְלְתָנוּ.

150. The First Gate is Resh. In the hand, there are thin lines and great lines. And all these lines mingle with one another. The great lines that are in the hand, when they are two in length, and two in width, and merge with each other are the secret of the letter Hei, and the letter Resh. It rejects the letter Zayin, and seizes these two letters. At its width, it takes the letter Hei; at its length, it takes the letter Resh. Its sign is Hei-Resh.

150. תַּרְעָא קַדְמָאָה, ר׳. בִּידָא אִית שִׁרְטוּטִין דְּקִיקִין, וְשִׁרְטוּטִין רַבְּרְבִין. וְכֻלְּהוּ מִתְעָרְבֵי דָא עִם דָא. שִׁרְטוּטִין רַבְּרְבִין דְּאִית בִּידָא, כַּד אִינּוּן תְּרֵין בְּאַרְכָּא, וּתְרֵין בְּפוּתְיָא, וְאָחִידוּ דָא בְּדָא, דָא אִיהוּ בְּרָזָא דְּאָת ה׳, וּבְרָזָא דְּאָת ר׳ וְדָחֵי לְאָת ז׳, וְנָטִיל אִלֵּין תְּרֵין אַתְוָון. בְּפוּתְיָא נָטִיל ה׳, בְּאַרְכָּא נָטִיל ר׳, וְסִימָן דִּילֵיהּ ה״ר.

151. There are those who have similar lines TO THOSE ON THE RIGHT HAND ALSO in the left hand, particularly with the great lines. But it is with small lines that the right hand receives, while the left hand does not receive. For the right hand receives one thin line in length above, and one thin line below, which is seized between two great lines THAT ARE FOUND THERE. In the width there is one thin line that touches below two lines resting upon it. But in the left hand, this is not so. Thus, the secret is in the right hand and not the left.

151. דָא אִית לֵיהּ בִּידָא שְׂמָאלָא כְּהַאי גַּוְונָא בְּאִלֵּין שִׁרְטוּטִין רַבְּרְבִין. אֲבָל אִינּוּן שִׁרְטוּטִין זְעִירִין דְּנָטְלָא יְמִינָא, לָא נָטְלָא שְׂמָאלָא. דִּימִינָא נָטְלָא, חַד שִׁרְטוּטָא דָקִיק לְעֵילָא בְּאַרְכָּא, וְחַד שִׁרְטוּטָא דָקִיק לְתַתָּא, דְּאָחִיד בֵּין אִינּוּן תְּרֵין שִׁרְטוּטִין רַבְּרְבָן. בְּפוּתְיָא אִית חַד שִׁרְטוּטָא דָקִיק, דְּאָחִיד לְתַתָּא בְּאִינּוּן תְּרֵין דְּשַׁרְיָא עָלֵיהּ. וּבִשְׂמָאלָא לָאו הָכִי, וְרָזָא דִּילֵיהּ אִיהוּ בִּימִינָא, וְלָאו בִּשְׂמָאלָא.

152. This is a man who adores BEING at home at times, and on the road at times. His heart is not at ease with either. When he is at home, he yearns for the road; and when he is on the road, he yearns for home. He is always successful on the road, and at times at home. This person is successful in the Torah and in the mysteries of the Torah if he puts effort into them. He gazes on his enemies. Many will benefit from him. He is lazy in worldly matters. Yet, if he is stimulated FROM BELOW, then they will stimulate to improve him from above. He gains merit through his words. He is precious and spends his money. He has a good eye. His prayers are heard. In regards to money, he has ups and downs THAT IS, IN HIS POSSESSIONS.

152. הַאי אִיהוּ בַּר נָשׁ, דִּלְזִמְנִין תָּאִיב בְּבֵיתָא, וּלְזִמְנִין בְּאָרְחָא, דָא לָא שָׁכִיךְ לְבֵיהּ בְּהַאי וּבְהַאי. כַּד אִיהוּ בְּבֵיתָא תָּאִיב בְּאָרְחָא, וְכַד אִיהוּ בְּאָרְחָא, תָּאִיב בְּבֵיתָא. אַצְלַח תְּדִיר בְּאָרְחָא, וּלְזִמְנִין בְּבֵיתָא. דָא אַצְלַח בְּאוֹרַיְיתָא, וּבְרָזֵי דְּאוֹרַיְיתָא אִי אִשְׁתְּדַל בְּהוּ. הַאי חָמֵי בְּשַׂנְאוֹי, תּוֹעִלְתָּא לְסַגִּיאִין בֵּיהּ. עַצְלָא אִיהוּ בְּמִלֵּי דְעָלְמָא. אִי אִתְּעַר, אִתְּעָרוּן לְאוֹטָבָא לֵיהּ מִלְּעֵילָא. זָכֵי בְּמִלּוֹי. דָא אִיהוּ חֲמִידָא וּמְפַזֵּר מָמוֹנָא. טָב עֵינָא אִיהוּ. צְלוֹתֵיהּ אִשְׁתְּמַע. נָחִית וְסָלִיק בְּמָמוֹנָא.

153. There are times when his heart is broken before his Master. And then we find three small lines crossing the thin line that was added to the two lines in width. And this is the secret. The Hei is joined with the Resh. HE GIVES A BRIEF REVIEW OF THE WORDS, WHICH IS GOOD FOR THE MEMORY. It is the road. It is home. It is delight. It is sadness. It is beneficial. He is lazy. He is good-eyed. He is precious and scatters his money. It implies a broken heart, and the return to his Master.

153. דָא אִיהוּ דִּלְזִמְנִין מִתְּבַר לְבֵיהּ לְגַבֵּיהּ מָארֵיהּ. וּכְדֵין אִשְׁתְּכָחוּ תְּלַת שִׁרְטוּטִין זְעִירִין, דִּמְעַבְּרָן בְּהַהוּא שִׁרְטוּטָא דָקִיק, דְּאִתּוֹסָף עַל אִינּוּן תְּרֵין דְּפוּתְיָא, וְרָזָא דָא ה׳ דְּמִתְחַבְּרָא עִם ר׳. דָא אָרְחָא, דָא בֵּיתָא. דָא חֶדְוָה, דָא עֲצִיבוּ, דָא תּוֹעִלְתָּא, דָא עַצְלָא, דָא טָב עֵינָא, דָא חֲמִידָא, וּמְפַזֵּר מָמוֹנָא. דָא מִתְּבַר לְבֵיהּ, וְתָב לְמָארֵיהּ.

154. תַּרְעָא תִּנְיָינָא, ז׳. בִּימִינָא, בְּקַסְטִירוּ דְּקוֹלְטָא, רְשִׁימִין שְׁכִיחֵי, כַּד אִשְׁתְּכָחוּ תְּלַת שִׁרְטוּטִין רַבְּרְבִין בְּפוּתְיָא, וּתְרֵין רַבְּרְבִין בְּאַרְכָּא, וְחַד מֵאִינּוּן דְּאָרְכָּא, אָחִיד בְּאִינּוּן תְּרֵין דְּפוּתְיָא, וְחַד אַחֲרָא לָא אָחִיד בְּהוּ. הַאי אִית פַּסְלוּ בְּזַרְעֵיהּ, מִסִּטְרָא דַּאֲבוּי, אוֹ מִסִּטְרָא דְּאִמֵּיהּ.

154. The second gate is Zayin. In the right HAND, in the part that accepts AND RECEIVES, NAMELY IN THE PALM OF THE HAND, there are impressions. When three great lines in width and two great lines are found, and one of those in length touches two in width, while the other one does not touch them, this implies a defect in the seed, either from the side of the father or the side of the mother.

155. וּכְדֵין מִשְׁתַּכְּחֵי לְתַתָּא מֵאִינּוּן תְּלַת שִׁרְטוּטִין דְּפוּתְיָא, תְּרֵין שִׁרְטוּטִין דְּקִיקִין, דַּאֲחִידָן בְּהוּ לְתַתָּא. הַאי אִיהוּ בַּר נָשׁ, מְתַקֵּן עוֹבָדוֹי, קָמֵי בְּנֵי נָשָׁא, וְלִבֵּיהּ לָא קְשׁוֹט. וּלְזִמְנָא דְּסִיב, אַהְדַּר לְאִתְתַּקָּנָא. כְּדֵין אִשְׁתְּכָחוּ אִינּוּן תְּרֵין שִׁרְטוּטִין בְּאָרְכָּא, אֲחִידָן בְּאִינּוּן דְּפוּתְיָא, דָּא עִם דָּא. וּתְרֵין אַחֲרָנִין עִמְּהוֹן בְּאֶמְצָעִיתָא, דְּקִיקִין, וְדָא בְּאַרְכָּא. וּתְלַת דְּקִיקִין בְּפוּתְיָא, וְרָזָא דָא ז׳ דְּמִתְחַבְּרָא בְּאָת ר׳.

155. And then we find below the three lines in width, two thin lines that touch them from below. This signifies a man who amends his actions in front of other people, yet his heart is not true. And at the time of his old age he repents to correct his actions. Then we find the two lines in length touch those in width, this one with that one, and two others, thin lines, with them in the middle - lengthwise - and also three thin lines in width. And this is the mystery of the Zayin that is linked to the letter Resh.

156. וְכַד אִיהוּ סִיב וְתָב כִּדְקָאמְרַן, אִתְתַּקָּן אִיהוּ בְּרָזָא דְּאָת ר׳, וְאִתְחַבָּר בְּאָת ז׳. לְבָתַר כַּד הַאי אִתְתַּקָּן, אִיהוּ תָּדִיר בִּלְחִישׁוּ, וְכָל עוֹבָדוֹי בִּלְחִישׁוּ. אֲבָל לָאו אִיהוּ בְּקִיּוּמָא כַּדְקָא חֲזִי בְּגִין דְּהַהוּא פַּסְלוּ, עַד לָא אִתְיְיאָשָׁא בֵּיהּ.

156. When he reaches old age and repents, as we have said, he is corrected under the secret of the letter Resh, and is joined with the letter Zayin. Afterwards, when matters have been corrected, he is always in silence and all his actions are secretive. But he is not established fully in this, because this defect, WHICH IS STILL IN HIS SEED, has not given him up AND STIMULATES HIM TO EVIL.

157. וּלְבָתַר דְּאִתְיְיאָשָׁא. הַהוּא פְּסִילוּ, כְּדֵין אִשְׁתְּכָחוּ שִׁרְטוּטִין בִּידָא יְמִינָא, אַרְבַּע וְחָמֵשׁ. אַרְבַּע בְּאַרְכָּא, חָמֵשׁ בְּפוּתְיָא. וְרָזָא דָא ז׳, וְאִתְחַבָּר בְּאָת ה׳. הַאי לְזִמְנִין אַצְלַח, לְזִמְנִין לָא אַצְלַח. אַצְלַח בְּאוֹרַיְיתָא, וּלְסוֹף יוֹמוֹי, אַצְלַח אֲפִילוּ בְּמָמוֹנָא.

157. But after this defective seed gives up, then we find four and five lines in his right hand, four lines in length and five in width. And this secret is Zayin that is linked to the letter sign Hei. This implies that at times he succeeds in matters, and at times he does not succeed. He will succeed in Torah learning. And toward the end of his life, he will even succeed even in financial matters.

158. תַּרְעָא תְּלִיתָאָה, ה׳. בִּימִינָא, כַּד אִשְׁתְּכָחוּ חָמֵשׁ שִׁרְטוּטִין בְּפוּתְיָא, וּתְלַת בְּאַרְכָּא, וְאִשְׁתְּכַח הַהוּא שִׁרְטוּטָא דְּאֶמְצָעִיתָא מֵאִינּוּן תְּלַת, דָּא אִיהוּ בְּרָזָא דְּאָת ה׳, וְאִסְתְּמִיךְ בְּאוֹת ס׳.

158. The third gate is Hei. In the right hand, when there are five lines in width, and three in length, and there is a middle line RECOGNIZED ESPECIALLY among the three lines IN LENGTH, this is the secret of the letter Hei, which is supported by the letter Samech.

159. בְּזִמְנָא דְּאִשְׁתְּכַח הַהוּא שִׁרְטוּטָא דְּאֶמְצָעִיתָא, דְּעָאל וְאָחִיד גּוֹ אִינּוּן חָמֵשׁ שִׁרְטוּטִין דְּפוּתְיָא, דָּא אִיהוּ בַּר נָשׁ עָצִיב וְרָגִיז גּוֹ בֵּיתֵיהּ, וּבְגוֹ בְּנֵי נָשָׁא לָאו הָכִי. קַמְצָן אִיהוּ בְּבֵיתֵיהּ, וְרָגִיז וְכָפִין, וּלְזִמְנִין לָא. לְבַר מִבֵּיתֵיהּ לָאו הָכִי. אַצְלַח בְּעוֹבְדֵי עָלְמָא. כַּד אִשְׁתְּדַל בְּאוֹרַיְיתָא אִסְתְּכַל זְעֵיר וְאִתְהַדַּר בָּהּ. מְהֵימְנָא אִיהוּ, אֲבָל לָאו כָּל זִמְנָא. וְהַהוּא זִמְנָא דְּלָאו מְהֵימְנָא, אַחֲזֵי גָּוֵון קְשׁוֹט, וְלָא קְשׁוֹט בִּשְׁלִימוּ. בְּדִינָא יִצְלַח. מְהֵימְנָא אִיהוּ בְּרָזִין דְּאוֹרַיְיתָא, דָּא אִיהוּ בְּרָזָא דְּאָת ה׳, וְאִתְחַבָּר בְּאָת ס׳.

160. וְאִי אַרְבַּע שִׁרְטוּטִין בְּפוּתְיָא, וְחָמֵשׁ בְּאַרְכָּא, תְּרֵין מֵאִינּוּן דְּאָרְכָּא, עָאלִין גּוֹ אִינּוּן אַרְבַּע, דָּא אִיהוּ בַּר נָשׁ חַדֵּי בְּבֵיתֵיהּ, וְאִתְחַזֵּי עָצִיב לְבָא לְבַר, וְלָאו הָכִי דְּכֵיוָן דְּמַלִּיל עִם בְּנֵי נָשָׁא, אַחֲזֵי חֵדוּ וְאִתְכְּוָון בְּמִלּוֹי.

161. תְּלַת שִׁרְטוּטִין זְעִירִין עָאלִין גּוֹ אִינּוּן דְּאָרְכָּא, דָּא אִית לֵיהּ חַד רְשִׁימוּ אוּכָם בְּגוּפֵיהּ, וּתְלַת שַׁעֲרִין תַּלְיָין בְּהַהוּא רְשִׁימוּ, וְהַהוּא רְשִׁימוּ אִיהוּ כְּעִגּוּלָא, וְחַד תְּבִירָא בְּרֵישֵׁיהּ. וּלְהַאי רְשִׁימָא, קָרָאן לֵיהּ חַכִּימֵי לִבָּא, דִּידְעִין רָזִין אִלֵּין, רֵישׁ נִשְׁרָא. רְשִׁימוּ דָּא, אִתְחָזֵי לְזִמְנִין, בֵּין כְּתְפּוֹי. וּלְזִמְנִין, בִּדְרוֹעָא יְמִינָא. וּלְזִמְנִין, עַל יְדָא יְמִינָא בְּאֶצְבְּעוֹי.

162. אִי רְשִׁימָא דָּא רֵישׁ נִשְׁרָא, אִיהוּ בְּאֹרַח מֵישָׁר בְּתִיקּוּנוֹי, יִסְתַּלַּק לְעוּתְרָא וְלִיקָרָא. וְאִי הַהוּא רֵישׁ נִשְׁרָא אִתְהַפַּךְ לַאֲחוֹרָא, יִזְכֶּה לְבֵנִין לְזִמְנִין. אֲבָל כַּד אִיהוּ סִיב, יִזְכֶּה לְעוּתְרָא יַתִּיר, וְלִיקָר סַגְיָא, יַתִּיר מֵעוּלְמוֹי, וְיַצְלַח בְּאוֹרַיְיתָא, אִי אִשְׁתַּדַּל בָּהּ.

163. רֵישׁ נִשְׁרָא דָּא, אִתְחָזֵי לְזִמְנִין אוּכְמָא, וּלְזִמְנִין גָּוֵון דְּלָא סוּמָק זְעֵיר, דְּלָא אִצְטְבַּע כָּל כַּךְ. לְזִמְנִין בְּשַׁעֲרִין לְזִמְנִין שְׁעִיעַ, וְכֹלָּא חַד סִימָנָא אִיהוּ, וּבְחַד דִּינָא אִתְדָּן.

159. If this middle line FROM THE THREE LINES IN LENGTH is found to enter and to touch those five lines in width, it signifies a man who is sad and angry in his house. But this is not so with other men. He is a miser in his house, he is angry and hungry, yet at other times he is not. Outside of his house, he is not this way. He succeeds in worldly matters. When he is occupied with Torah, he observes a little, and then goes back to it. He is truthful, but not always. And at those times that he is not truthful, he appears to be truthful. He is successful in judgments. He is faithful to the secrets of the Torah. And this is the sign of the letter Hei and is linked to the letter Samech.

160. If there are four lines in width, and five lines in length, and two of those in length enter in the midst of those four IN WIDTH, it signifies a man who is happy in his house, but appears to be of sad heart on the outside. Yet, this is not true for as soon as he speaks with people, he shows happiness and speaks with intent.

161. Three small lines enter in the midst of those lines in length. And this person has a black spot on his body, and three hairs hang from this spot. The spot is round, and a break is in the top OF THE SPOT. This impression is called by the wise in heart, who know these mysteries, the name of 'Eagle Head'. This impression is sometimes seen between his shoulders, and at times on his right arm, and at times on his right hand on his fingers.

162. If this impression, which we call Eagle Head, is in a manner that is well set, then he will be raised to wealth and honor. But if this Eagle Head is turned backwards, he will at times be worthy of children. As he grows older, he will be worthy of great wealth and great honor, more than when he was a youth. He will also succeed in the Torah if he occupies himself with it.

163. This Eagle Head looks black at times, and at times it is a color that is only slightly red, for it was not dyed much. And WE LOOK AT THE HAIR HANGING FROM IT, for at times they are straight. And everything is under one sign, and judged according to the same law.

164. If this red color is significantly red and maintains its color; and if it is only a brief time since it became colored; and - since these colors are found shining at times, and at other times are dim - if this red color becomes bright and shining; and he has in his left hand three lines in length, and three lines in width; and there is one thin line on those width lines and one thin line on those length lines; and in the right hand, one thin line alone is added to the width, then he is a man who slept with a menstruant woman and did not repent to his Master.

164. וְאִי הַהוּא גְוֹון סוּמָק אִצְטְבַּע יַתִּיר, וְקָאֵים בְּגְוֹונֵיהּ, זְמַן זְעֵיר הוּא דְּאִצְטְבַּע, בְּגִין דְּאִלֵּין גְּוֹונִין, לְזִמְנִין קַיְימִין נְהִירִין, וּלְזִמְנִין חֲשׁוּכִין. וְאִי אִצְטְבַּע הַהוּא סוּמָק וְנָהִיר, כְּדֵין אִית בִּידָא שְׂמָאלָא, תְּלַת שִׁרְטוּטִין בְּאַרְכָּא, וּתְלַת בְּפוּתְיָא, וְחַד דָּקִיק עַל אִינּוּן דְּפוּתְיָא, וְחַד דָּקִיק עַל אִינּוּן דְּאָרְכָּא. וּבִידָא יְמִינָא אִתּוֹסָף חַד בְּפוּתְיָא בִּלְחוֹדוֹי. הַאי בַּר נָשׁ שָׁכִיב בַּנִּדָּה, וְלָא תָּב מִינֵּהּ לְמָארֵיהּ.

165. And when he repents, the lines in the left hand remain. And the line that was added in the right hand is gone. And the red color is also gone, for the brightness does not shine as much. And at times, even though he repents, the redness is not removed for a time. This is in the mystery of the letter Hei. And the letter Samech is removed, and instead the letter final Tzadik has been substituted, and the letter Hei is linked to final Tzadik. This person quickly needs a correction of the spirit. It is incumbent upon the wise of heart, who observe him, to say to him: "Go and heal yourself."

165. וְכַד תָּב בִּתְיוּבְתָּא, אִשְׁתְּאָרוּ אִינּוּן שִׁרְטוּטִין בִּידָא שְׂמָאלָא, וְהַהוּא דְּאִתּוֹסָף בִּימִינָא, אִתְעֲדֵי מִנֵּיהּ, וְאִתְעֲדֵי הַהוּא סוּמָקָא, דְּלָא אִתְחֲזֵי נְהִיר כָּל כַּךְ מִנֵּיהּ. וּלְזִמְנִין דְּאַף עַל גַּב דְּתָב, לָא אַעְדִּיו מִנֵּיהּ הַהוּא סוּמָקָא, עַד זְמַן. הַאי אִיהוּ בְּרָזָא דְּאָת ה׳, וְאִתְעֲדֵי אָת ס׳, וְעָאל תְּחוֹתוֹי אָת ץ׳, וְאִתְחַבָּר אָת ה׳ בְּאָת ץ׳. הַאי בָּעֵי תִּקּוּנָא לְנַפְשֵׁיהּ בִּבְהִילוּ. חַכִּימָא דְּלִבָּא דְּחָמֵי לֵיהּ, חוֹבָתָא אִית עָלֵיהּ, לוֹמַר לֵיהּ זִיל אַסֵּי לְנַפְשָׁךְ.

166. Three lines in length and one in width is the secret of the letter Hei by itself. And at times it is linked to the mystery of the letter Zayin. This signifies a man who lusts and is greedy for profit in the world. And if not, then he chases women with the lust for committing adultery. And even though he lusts and is greedy for gain in the world, this is not removed from him, and he is not ashamed. His eyes are sunken, and he speaks with them. THAT IS, AT THE TIME OF SPEAKING HE WINKS WITH HIS EYES.

166. וְאִי תְּלַת שִׁרְטוּטִין בְּאַרְכָּא, וְחַד בְּפוּתְיָא, דָּא אִיהוּ בְּרָזָא דְּאָת ה׳ בִּלְחוֹדֵיהּ. וּלְזִמְנִין אִתְחַבַּר בְּרָזָא דְּאָת ז׳. הַאי אִיהוּ בַּר נָשׁ תָּאִיב בָּתַר בִּצְעִין דְּעָלְמָא. וְאִי לָאו, רָדִיף בָּתַר נָשִׁין, וְתֵיאוּבְתֵּיהּ נָאוּפִים. ואע״ג דְּתָאִיב לְבִצְעִין דְּעָלְמָא, הַאי לָא אַעְדִּיו מִנֵּיהּ, וְלָא אַכְסִיף. עֵינוֹי שְׁקִיעִין וּמַלִּיל בְּהוּ.

167. If he returns to his Master, the lines are changed - three in width, and one in length. The two thin lines remain. This implies that he desires his wife more, and attaches himself to her. One especially thin line enters between two thin lines. Then the letter Hei joins itself to the letter Zayin.

167. אִי תָּב לְמָארֵיהּ מִתְחַלְּפֵי שִׁרְטוּטִין. תְּלַת בְּפוּתְיָא וְחַד לְאָרְכָּא, וְאִינּוּן תְּרֵין דְּקִיקִין קַיְימִין בְּקִיּוּמָא, כְּדֵין רְעוּ דִּילֵיהּ יַתִּיר בְּאִתְּתֵיהּ, וְאִתְדְּבַק בָּהּ. חַד דָּקִיק יַתִּיר, עָאל בֵּין אִינּוּן תְּרֵין דְּקִיקִין. כְּדֵין אִתְחַבַּר אָת ה׳ בְּאָת ז׳.

168. If: one line is in length and four lines are in width; and three thin lines remain on the same one THAT IS IN LENGTH; and one line on the four THAT ARE IN WIDTH; on the left arm are three thin lines that just appeared a few days previously; and a single hair hangs on that one THAT IS at their top, then he is one eager to commit adultery with his neighbor's wife. He is malicious. He frightens with his left eye, without uttering a word, and completes - THAT IS, HE COMPLETES HIS WORK AND DOES NOT HAVE TO SPEAK. Because he is malicious, returning to his Master does not concern him. Afterwards a serpent or a red man, will kill him.

168. וְאִי שִׁרְטוּטָא חַד בְּאַרְכָּא וְאַרְבַּע בְּפוּתְיָא, וּתְלַת דְּקִיקִין קַיְימִין עַל הַהוּא חַד, וְחַד עַל אִינּוּן אַרְבַּע. עַל דְּרוֹעָא שְׂמָאלָא, אִית לֵיהּ תְּלַת קְסָטְרִין דְּקִיקִין, דְּאִתְיְלִידוּ בֵּיהּ מִיּוֹמִין זְעִירִין, וְחַד שַׂעֲרָא תַּלְיָא, בְּהַהוּא חַד דְּרֵישָׁא. הַאי אִיהוּ רָדִיף בָּתַר נָאוּפָא דְּאֵשֶׁת חַבְרֵיהּ. מָארֵיהּ דְּזִדּוֹנָא אִיהוּ. אַגְזִים בְּעֵינָא שְׂמָאלָא, בְּלָא מִלּוּלָא כָּלָל, וְאַשְׁלִים. וּבְגִין דְּאִיהוּ מָארֵיהּ זְדוֹנָא, לָא חָיִיש לִיקָרָא דְּמָארֵיהּ, לְאָתְבָא קָמֵיהּ. לְבָתַר קָטִיל חִוְיָא לֵיהּ, אוֹ בַּר נָשׁ סוּמָקָא.

169. If there are four in length, and three in width, and those lines that go up are removed from him, this implies he breaks his heart before his Master and repents. This is under the principle of the letter Pe, and is joined with the letter Hei. Of these it is written: "Peace, peace both for far and near." (Yeshayah 57:19).

169. וְאִי אַרְבַּע בְּאַרְכָּא, וּתְלַת בְּפוּתְיָא, וְאִינּוּן דְּסַלְקִין לְעֵילָא אַעְדִּיו מִנֵּיהּ. הַאי, תָּבַר לִבֵּיהּ לְגַבֵּי מָארֵיהּ, וְתָב בְּתִיּוּבְתָּא. כְּדֵין אִיהוּ בְּרָזָא דְּאָת פ׳, וְאִתְחֲבַר בְּאָת ה׳. עַל אִלֵּין, וְעַל אִינּוּן דִּכְוָותֵיהּ, כְּתִיב, שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב.

170. Until this point are all the secrets of the generations of Adam, which is the history of those born to him from time to time, according to the nature of man. Happy is the lot of those who sit before my master, RABBI SHIMON, who are worthy to hear from his lips the secrets of the Torah. Happy are those in this world, and happy are those in the World to Come. Rabbi Shimon said: Happy are you, friends that no secret has disappeared from you. How many supernal places await you in the World to Come!

170. עַד הָכָא, כָּל אִינּוּן רָזִין דְּתוֹלְדוֹת אָדָם, דְּאִינּוּן תּוֹלְדוֹת, דְּאִתְיְלִידוּ בֵּיהּ מִזְּמַן לִזְמַן, כְּפוּם אָרְחוֹי דְּבַר נָשׁ. זַכָּאָה חוּלָקֵיהוֹן דְּאִינּוּן דְּיַתְבִּין קֳמֵיהּ דְּמָר, וְזָכוּ לְמִשְׁמַע מִפּוּמֵיהּ רָזִין דְּאוֹרַיְיתָא. זַכָּאָה אִינּוּן בְּהַאי עָלְמָא, וְזַכָּאִין אִינּוּן לְעָלְמָא דְּאָתֵי. אָמַר ר׳ שִׁמְעוֹן, זַכָּאִין אַתּוּן חַבְרַיָּא, דְּכָל רָזִין לָא אָנִיס לְכוּ, כַּמָּה דּוּכְתִּין עִלָּאִין אִזְדַּמְּנָן לְכוּ לְעָלְמָא דְּאָתֵי.

171. He opened with the quote, "Moreover (lit. 'and') you shall provide (lit. 'behold') out of all the people able men, such as fear Elohim, men of truth, hating unjust gain" (Shemot 18:21). HE ASKS: But it is written: "you shall behold" instead of, 'you shall choose'. AND HE ANSWERS: "you shall behold" according to sight. In what? In the image of man, in those six characteristics that we previously discussed, and everything is in that verse. "...you shall behold..." is the first, of the hair; "out of all the people" is the second, of the brow; "able men" is third, of the face; "such as fear Elohim" is the fourth, of the eyes; "men of truth" is the fifth, of the lips; "hating unjust gain" is sixth, of the hands and their lines.

171. פָּתַח וְאָמַר וְאַתָּה תֶחֱזֶה מִכָּל הָעָם אַנְשֵׁי חַיִל יִרְאֵי אֱלֹהִים אַנְשֵׁי אֱמֶת שׂוֹנְאֵי בָצַע, הַאי קְרָא אוּקְמוּהָ. אֲבָל וְאַתָּה תֶחֱזֶה, תִּבְחַר לָא כְּתִיב. אֶלָּא תֶחֱזֶה: לְפוּם חֵיזוּ דְּעַיְינִין. בְּמַאי. בְּדִיוּקְנָא דְּבַר נָשׁ בְּאִלֵּין שִׁית סִטְרִין דְּקָאֲמַרְתּוּן וְכֹלָּא בְּהַאי קְרָא. וְאַתָּה תֶחֱזֶה, חַד, בְּשַׂעְרָא. מִכָּל הָעָם, תְּרֵין, בְּמִצְחָא. אַנְשֵׁי חַיִל, תְּלַת, בְּאַנְפִּין. יִרְאֵי אֱלֹהִים, אַרְבַּע, בְּעַיְינִין. אַנְשֵׁי אֱמֶת, חָמֵשׁ, בְּשִׂפְוָון. שׂוֹנְאֵי בָצַע, שִׁית, בִּידִין. בְּשִׂרְטוּטֵיהוֹן.

172. For all these are the signs by which we recognize men on whom the spirit of Wisdom rests. Yet Moses had no need of them, for as it is written: "And Moses chose able men out of all Yisrael" (Ibid. 25). For the Holy Spirit came to him and informed him. And through this he could see it all.

172. דְּאִלֵּין אִינּוּן סִימָנִין, לְאִשְׁתְּמוֹדְעָא בְּהוּ בְּנֵי נָשָׁא, לְאִינּוּן דְּרוּחַ חָכְמְתָא שַׁרְיָא עָלַיְיהוּ. וְעכ״ד, מֹשֶׁה לָא אִצְטְרִיךְ דָּא, אֶלָּא מַה כְּתִיב, וַיִּבְחַר מֹשֶׁה אַנְשֵׁי חַיִל מִכָּל יִשְׂרָאֵל. בְּגִין דְּרוּחָא קוּדְשָׁא הֲוָה אָתֵי לְגַבֵּיהּ, וְאוֹדַע לֵיהּ, וּבֵיהּ הֲוָה חָמֵי כֹּלָּא.

173. From where do we learn this? From the verse: "When they have a matter, they come (lit. 'he comes') to me" (Ibid. 16). It is not written 'they come', but "he comes." This is the Holy Spirit that came to him, and that is how he knew. Therefore, Moses had no need to observe and ponder all this, since he knew instantly.

173. מְנָא לָן, דִּכְתִיב כִּי יִהְיֶה לָהֶם דָּבָר בָּא אֵלַי. בָּאִים אֵלַי לָא כְּתִיב, אֶלָּא בָּא אֵלַי, דָּא רוּחַ קוּדְשָׁא, דַּהֲוָה אָתֵי לְגַבֵּיהּ, וּבֵיהּ הֲוָה יָדַע, וְלָא אִצְטְרִיךְ לְכָל דָּא לְאִסְתַּכְּלָא וּלְעַיְינָא, אֶלָּא לְפוּם שַׁעֲתָא הֲוָה יָדַע מֹשֶׁה.

174. כה״ג, יָדַע שְׁלֹמֹה מַלְכָּא, יָדַע בְּכוּרְסְיֵיהּ, דְּרוּחַ קוּדְשָׁא שַׁרְיָא עֲלֵיהּ, דְּכָל מַאן דְּקָרִיב לְכוּרְסְיֵיהּ, דְּחִילוּ וְאֵימָתָא נָפִיל עָלֵיהּ, וּבֵיהּ הֲוָה דָּאִין דִּינָא בְּלָא סָהֲדִין. בְּגִין דְּדִיוּקְנִין הֲווֹ בְּכוּרְסְיֵיהּ, וְכָל מַאן דְּמִקְרַב בְּשִׁקְרָא, מְכַשְׁכְּשָׁא הַהוּא דִּיוּקְנָא, וַהֲוָה יָדַע שְׁלֹמֹה מַלְכָּא, דְּבְשִׁקְרָא קָאֲתֵי. בְּגִין כַּךְ, אֵימָתָא דְּכוּרְסְיֵיהּ הֲוָה נָפִיל עַל כֹּלָּא, וְכֻלְּהוּ אִשְׁתְּכָחוּ זַכָּאִין קֳמֵיהּ.

174. Similarly, King Solomon also knew. He knew through his throne, for the Holy Spirit rested upon it. Trembling and fear overcame everyone who came near his throne. And he could judge them without witnesses. Since there were images in his throne, the image would knock if anyone approached with a falsehood, and King Solomon would know that he came with a lie. Because of this the fear of the throne fell upon all, and all were found righteous before him.

175. מַלְכָּא מְשִׁיחָא בְּרֵיחָא, כד״א וַהֲרִיחוֹ בְּיִרְאַת יְיָ׳ וְלֹא לְמַרְאֵה עֵינָיו יִשְׁפּוֹט וְגוֹ׳. וּתְלַת אִלֵּין, דָּנוּ עָלְמָא, בְּלָא סָהֲדִין וְהַתְרָאָה. שְׁאַר בְּנֵי עָלְמָא עַל פּוּם סָהֲדִין, עַל מֵימַר אוֹרַיְיתָא. חַכִּימִין דְּאִשְׁתְּמוֹדְעָן בְּאִינּוּן דִּיוּקְנִין, עָלַיְיהוּ לְאַזְהָרָא לִבְנֵי עָלְמָא, וּלְמֵיהַב אַסְוָותָא לִבְנֵי נָשָׁא, וּלְאַסֵּי נַפְשַׁיְיהוּ. זַכָּאִין אִינּוּן בְּהַאי עָלְמָא, וְזַכָּאִין אִינּוּן בְּעָלְמָא דְּאָתֵי.

175. King Messiah will judge by the fragrance, as it is written: "and his delight (lit. 'smell') shall be in the fear of Hashem; and he shall not judge after the sight of his eyes..." (Yeshayah 11:3). And these three, NAMELY MOSES, KING SOLOMON, AND KING MESSIAH judged the world without witnesses and without warning. The rest of the world must judge by word of witnesses and by word of the Torah. It is incumbent upon those who are wise in these images to warn people and give them succor, and to heal them. Happy are they in this world, and happy are they in the World to Come.

12. And you shall behold the secret of secrets

Rabbi Shimon tells us of the secrets of the book of Adam and the secret book of King Solomon. He reveals that the Tree of Life is the book, so that the concealed wisdom was transmitted to Adam in the shapes and visages of people; Solomon inherited this wisdom and wrote it in his book, while Moses learned the wisdom from the Shechinah. Rabbi Shimon reiterates that the six aspects of man to be observed are the hair, the eyes, the nose, the lips, the face and the hands, especially the lines in the hands. He compares the skin that covers everything to the skin of the firmament, with which God created the stars and constellations, and says that the appearance of the stars and planets are everchanging, as is the appearance of the skin of man. This is followed by another long description of the six aspects and how they manifest in people of different character. In the Mishnah we learn that when the time came to create man, the light was bestowed from Keter to Binah to Zeir Anpin, and thus brought forth the souls of man. The Ruach is the result of the mating of Zeir Anpin and Malchut, and it takes on hues from the sun and moon, from water and fire, wind and earth. Rabbi Shimon explains further about the creation of the body of man, and the Nefesh and the Ruach, and says that the actions of the Nefesh inside the body appear on the skin outside.

Raza deRazin - secret of secrets

רזא דרזין

176. וְאַתָּה תֶחֱזֶה מִכָּל הָעָם. זֶה סֵפֶר תּוֹלְדוֹת אָדָם. דָּא סֵפֶר מֵאִינּוּן סִפְרִין, סְתִימִין וַעֲמִיקִין, אָמַר ר׳ שִׁמְעוֹן, אֲרִימִית יְדִי בְּצַלּוֹ לְמַאן דְּבָרָא עָלְמָא, דְּאַף עַל גַּב דִּבְהַאי קְרָא גָּלוּ קַדְמָאֵי סְתִימִין עִלָּאִין, אִית לְאִסְתַּכְּלָא וּלְעַיְינָא בְּרָזִין דְּסִפְרָא דְּאָדָם קַדְמָאָה, דְּמִתַּמָּן אִתְמַשְׁכָא סִפְרָא גְּנִיזָא דִּשְׁלֹמֹה מַלְכָּא.

176. "Moreover (lit. 'and') you shall provide (lit. 'behold') out of all the people" (Shemot 18:21). "This is the book of the generations of Adam" (Beresheet 5:1), which is to say this book is from those books that are sealed and are profoundly deep. Rabbi Shimon said: I have raised my hand in prayer to the One who created the world. Even though in this scriptural verse the ancient ones revealed higher hidden things, yet we must further study and ponder the secrets of the book of Adam, as from that point continues the secret book of King Solomon.

177. זֶה: דְּתַלְיָא בֵּיהּ כֹּלָּא. זֶה: אִילָנָא דְּחַיֵּי. זֶה: וְלָא אַחֲרָא דְּגַלֵּי. זֶה: כְּמָה דְּאַתְּ אָמַר, הַחֹדֶשׁ הַזֶּה לָכֶם רֹאשׁ חֳדָשִׁים, זֶה נִיסָן וְלָא אַחֲרָא.

177. HE EXPOUNDS UPON THE VERSE: "THIS IS THE BOOK." "This" indicates that everything is dependent on it. "This" is the Tree of Life, THAT IS, TIFERET. "This" REVEALS, and there is none other to reveal. "This," is as it is written: "This month shall be to you the beginning of months," (Shemot 12:2) WHICH MEANS THAT "This" refers to Nisan and no other month. AND ALSO, "THIS" REVEALS AND NONE OTHER.

178. זֶה סֵפֶר, לְאַשְׁגָּחָא וּלְגַלָּאָה תּוֹלְדוֹת אָדָם, אִילָנָא דְּגַלֵּי תּוֹלְדוֹת אָדָם. וְעָבִיד אִיבִּין לְאַפָּקָא לְעָלְמָא. זֶה סֵפֶר, לְמִנְדַּע חָכְמְתָא סְתִימָא וַעֲמִיקָא, דְּאִתְמְסַר לְאָדָם קַדְמָאָה, בְּדִיוּקְנָא דִּבְנֵי נָשָׁא, חָכְמְתָא דָּא אִתְמְסַר לִשְׁלֹמֹה מַלְכָּא, וְיָרִית לָהּ וְכָתַב בְּסִפְרֵיהּ.

178. It is this book that we contemplate to reveal the generations of man. IT IS a tree that reveals the generations of Adam that will bear fruit, THAT IS, THAT WILL GIVE BIRTH TO SOULS, to bring them out into the world. "This is the book" from which may be known the concealed and profound wisdom that was transmitted to the First Man in the shapes of people. This wisdom was transmitted to King Solomon , who inherited it and wrote it in his book.

179. אוֹלִיפְנָא, דְּמֹשֶׁה אִתְקַשֵּׁי בְּדָא, עַד דְּאָתַת שְׁכִינְתָּא וְאוֹלִיפַת לֵיהּ, וְהִיא חָמַאת וּבְרִירַת לְכָל אִינּוּן גּוּבְרִין דְּאִתְחָזוּן בְּפַרְצוּפָא, וְתַמָּן אוֹלִיף מֹשֶׁה חָכְמְתָא דָּא, וְעָיֵיל בְּגַוֵּיהּ, הה"ד וְאַתָּה תֶחֱזֶה מִכָּל הָעָם. הַהוּא דִּכְתִיב בֵּיהּ וְאַתָּה הוּא וּשְׁנוֹתֶיךָ לֹא יִתַּמּוּ. וְאַתָּה מְחַיֶּה אֶת כֻּלָּם. וְאַתָּה יְיָ' מָגֵן בַּעֲדִי.

179. We have been taught that Moses found this difficult until the Shechinah came and taught it to him. She perceived and sorted out all those people who could be seen AND RECOGNIZED by their countenances, and Moses thereby learned this wisdom, and was brought into it. Therefore it is written: "And You shall behold," that of which it is written "and You are the same, and Your years shall never end." (Tehilim 102: 27) "...and You do preserve them all..." (Nechemyah 9:6) "and You, Hashem, are a shield for me" (Tehilim 3:4). JUST AS IN ALL THESE WORDS "AND YOU" IS TO BE EXPLAINED AS THE SHECHINAH, SO HERE, "AND YOU SHALL BEHOLD," REFERS TO THE SHECHINAH.

180. וְאַתָּה תֶחֱזֶה, וְתִסְתַּכַּל בְּהָא. אַנְתְּ, וְלָא אַחֲרָא, לְמִנְדַּע וּלְאִסְתַּכְּלָא בְּשִׁתִּין רִבּוֹא. בְּשִׁית סִטְרִין אִית לְאִסְתַּכְּלָא. בְּדִיוּקְנִין דִּבְנֵי נָשָׁא, וּלְמִנְדַּע חָכְמְתָא עַל בּוּרְיֵיהּ. וְאִלֵּין אִינּוּן בְּשַׂעְרָא. בְּעַיְינִין. בְּחוֹטְמָא. בְּשִׂפְוָון. בְּאַפִּין. בְּיָדִין. בְּאִינּוּן שִׁרְטוּטִין דִּידִין. וּבְשִׁית סִטְרִין אִלֵּין, כְּתִיב וְאַתָּה תֶחֱזֶה.

180. "And You," NAMELY THE SHECHINAH, "shall behold" and observe it. You and none other, to know and to contemplate six hundred thousand. In six aspects you are to contemplate the images of man and to clearly know this wisdom. These are: the hair, the eyes, the nose, the lips, the face, and the hands, especially the lines in the hands. Of the six aspects, it is written: "And you shall behold."

181. וְאַתָּה תֶחֱזֶה, בְּשַׂעְרָא בְּקֻמִּיטִין דְּמִצְחָא, בְּאִלֵּין קְרִיצִין דְּעַל עַיְינִין. מִכָּל הָעָם, בְּעַיְינִין. בְּדוּקִין דְּעֵינָא, וּבְקֻמִּיטִין דִּתְחוֹת עֵינָא. אַנְשֵׁי חָיִל, דְּבָהוּ חֵילָא לְמֵיקַם בְּהֵיכְלִין דְּמַלְכָּא. בְּצִהִיבוּ דְּאַפִּין. בְּאַפִּין, בְּקֻמִּיטוּ דְּאַפִּין. בִּרְשִׁימוּ דִּבְהוּ בְּדִיקְנָא. שֹׂנְאֵי בָצַע, בְּיָדִין, בְּשִׁרְטוּטֵי יְדִין, רְשִׁימִין דִּבְהוּ. וְכֻלְּהוּ שִׁית סִטְרִין רְמִיזִין הָכָא, דְּאִתְמְסָרוּ לְמֹשֶׁה, לְאִסְתַּכְּלָא וּלְמִנְדַּע חָכְמְתָא סְתִימָאָה, וְחָכְמְתָא דָּא, יְרִתָּן זַכָּאֵי קְשׁוֹט כַּדְקָא יֵאוֹת, זַכָּאָה חוּלְקֵהוֹן.

181. "And you shall behold," THAT IS, in the hair, the creases on the brow, and the eyebrows. "...out of all the people..." IS TO BE INTERPRETED AS with eyes, in the membranes in the eyes, and in the folds under the eyes. "...able men..." REFERS TO those who have the strength to stand in the palace of the King. They are recognized by the brightness on their faces, by their face, by the wrinkles on their faces, and by the marks in their beards. "...hating unjust gain..." REFERS TO the hands, and the lines in the hands, and the marks in them. All these six aspects implied here, IN THE SCRIPTURAL VERSE, were transmitted to Moses to contemplate and from which to learn concealed wisdom. This wisdom is inherited by those who are properly righteous and truthful. Happy is their lot.

182. כְּתִיב עוֹר וּבָשָׂר תַּלְבִּישֵׁנִי וְגוֹ', כְּגַוְונָא דָּא עָבֵד קוּדְשָׁא בְּרִיךְ הוּא לְעֵילָא, דַּרְגִּין עַל דַּרְגִּין, אִלֵּין עַל אִלֵּין, סְתִימִין גּוֹ סְתִימִין, וְחַיָּילִין וּרְתִיכִין, אִלֵּין עַל אִלֵּין, הָכִי עָבִיד בְּכָל אִינּוּן, עַרְקִין וְגִידִין, וְאִלֵּין אִינּוּן גַּרְמִין, וְקַיְימִין בְּקִיּוּמָא דְּדַרְגִּין עִלָּאִין, וְאִלֵּין אִקְרוּן בָּשָׂר, דַּרְגִּין וְשֵׁלְטָנוּתָא דְּקֵץ כָּל בָּשָׂר, וְכָל אִינּוּן דְּאִתְהֲנוּן מִתְּנָנָא דְּבָשָׂר, דְּרֵיחִין דְּקָרְבָּנִין, וְאַחֲרָנִין דְּשַׁלְטִין בַּבָּשָׂר. וְעֵילָא מִכֻּלְּהוּ עוֹר, מַשְׁכָּא דְּחָפֵי עַל כֹּלָּא.

182. It is written: "You have clothed me with skin and flesh..." (Iyov 10:11). In a similar fashion, the Holy One, blessed be He, made levels upon levels above, these upon those, concealed ones within others concealed, hosts and Chariots, the one over the other. Similarly, He made in all these arteries and tendons THAT HE MADE IN THEM LEVEL UPON LEVEL...and these are the bones that exist on higher levels. And those OF THE LEVELS are called 'flesh', being the levels of the domain of the end of all flesh. And all these benefit from the smoke of the flesh, from the scent of the sacrificial offerings, and from others things associated with flesh. And above all these is the skin. This is the hide that covers everything.

183. כְּגַוְונָא דְּעָבֵד קוּדְשָׁא בְּרִיךְ הוּא כּוֹכָבִים וּמַזָּלוֹת בְּמַשְׁכָא דִּרְקִיעָא, לְאִסְתַּכְּלָא בְּהוּ, וְאִינּוּן אוֹתוֹת הַשָּׁמַיִם, וּלְמִנְדַּע בְּהוּ חָכְמְתָא. הָכִי עָבֵד קוּדְשָׁא בְּרִיךְ הוּא בִּבְנֵי נָשָׁא, רְשִׁימִין וּקְמִיטִין בְּהַהוּא פַּרְצוּפָא דְּאָדָם, כְּאִינּוּן כּוֹכָבִים וּמַזָּלוֹת, לְמִנְדַּע וּלְאִסְתַּכְּלָא בְּהוּ חָכְמְתָא סַגְיָא, וּלְאִתְנַהֲגָא בְּהוּ גּוּפָא.

183. The Holy One, blessed be He, created the stars and the constellations with the skin of the firmament, as they are the signs of the heavens so that we may observe them to know the wisdom from them. Similarly, the Holy One, blessed be He, created man with marks and wrinkles in THE SKIN OF the face of man, which are similar to the stars and constellations IN THE FIRMAMENT, through which to know and to perceive great wisdom, applying it to the body.

184. כְּמָה דְּמִתְחַלְּפֵי בְּמַשְׁכָא דִּרְקִיעָא, חֵיזוּ דְּכוֹכְבַיָּא וּמַזָּלֵי, לְפוּם עוֹבְדִין דְּעָלְמָא, הָכִי מִתְחַלְּפִין חֵיזוּ דִּרְשִׁימִין וּקְמִיטִין בְּמַשְׁכָא דְּב״נ, לְפוּם עוֹבְדוֹי מִזְּמַן לִזְמַן. וּמִלִּין אִלֵּין לָא אִתְמְסָרוּ אֶלָּא לְזַכָּאֵי קֻשׁוֹט, לְמִנְדַּע וּלְאַלְּפָא חָכְמְתָא סַגְיָא.

184. Just as the appearance of the stars and constellations change in the firmament according to worldly events, so does the appearance of the marks and wrinkles on the skin of man change according to the actions of man from time to time. This wisdom was given only for the true righteous to learn and to know this great knowledge.

185. זֶה סֵפֶר תּוֹלְדוֹת אָדָם, מִזְּמַן לִזְמַן, לְפוּם עוֹבְדוֹי דְּאָדָם, הָכִי אִתְיְלִידוּ, וְאִתְרְשִׁימוּ וְאִתְחַלְּפוּ בֵּיהּ רְשִׁימִין מִזְּמַן לִזְמַן. דְּהָא בְּזִמְנָא דְּרוּחָא קַדְּשָׁא שַׁרְיָא בְּגַוֵּיהּ, הָכִי עָבֵיד תּוֹלְדוֹת, וְאַחֲזֵי רְשִׁימִין הַהוּא רוּחַ לְבַר.

185. "This is the book of the generations of Adam." From time to time, according to the actions of man, marks are born, changed and etched upon the skin of man. For when the Holy Spirit rests within him, it produces offspring, and shows these marks of the Outside Spirit.

186. וּבְזִמְנָא דְּמִתְעַבְּרָא וְזָז מִנֵּיהּ רוּחַ קַדְּשָׁא, וְאַתְיָא רוּחַ מְסָאֲבָא, וְהַהוּא רוּחַ מְסָאֲבָא הוּא מְכַשְׁכְּשָׁא בְּגַוֵּיהּ, וְאַחֲזֵי לְבַר חֵיזוּ וּרְשִׁימִין יְדִיעָאן, דְּאִשְׁתְּמוֹדְעָן בֵּיהּ בְּקְמִיטִין בְּמַשְׁכָא לְבַר. ואע״ג דְּשַׂעֲרָא וּמְצָחָא וְחוֹטְמָא וְעַיְינִין, וְכָל אִינּוּן סִימָנִין, קַיְּימִין עַל קְיוּמַיְּיהוּ.

186. And when the Holy Spirit removes itself from him and the Spirit of Defilement comes, this Spirit of Defilement pulsates within him and appears on his exterior with familiar marks. It is recognizable in the wrinkles of his exterior skin, even if the hair, the brow, and the nose remain unchanged.

187. זר״ה פס״ץ, אֶת דָּא דְּמִתְחַלְּפָא תְּדִיר בְּהָא חָכְמְתָא. בְּאֶת זַי״ן, מִלָּה דְּקַיְּימָא בְּשַׂעֲרָא הֲוָה וְסִימָנֵיךָ זַי״ן, וּמָאנֵי קְרָבָא דְּשִׁמְשׁוֹן, בְּשַׂעֲרָא. וְדָא הוּא נִזְרָא דֶּאֱלֹהִים עָלֵיהּ.

187. Zayin-Resh-Hei-Pe-Samech-final Tzadik. This letter, REFERRING TO THE FINAL TZADIK, is always exchangeable in this wisdom. TO CLARIFY, THE MAIN ONES ARE THE FIVE LETTERS: ZAYIN, RESH, HEI, PE, SAMECH. THESE LETTERS FORM THE WORDS "ZEH SEFER ('THIS BOOK')." THE FINAL TZADIK JOINS WITH THEM, ALWAYS TO BE EXCHANGED WITH THESE LETTERS. The letter Zayin is that letter that is found in the hair of man; this is derived from Zayin, NAMELY WEAPONS (Heb. ZAYIN). And the weapons of Shimshon were in his hair, FOR IN HIS HAIR WAS ALL HIS BRAVERY. This was the crown of Elohim that was upon him.

188. שַׂעֲרָא דְּקַיְּימָא לְאִשְׁתְּמוֹדְעָא, וְתַלְיָא. דָּא קַיְּימָא בְּאֶת ז׳, וְאִתְחַבָּר בֵּיהּ אֶת צ׳. דָּא עָאל וְאַפִּיק ס׳.

188. Hair that stands in a familiar way and hangs FROM THE TOP DOWN stands in the letter sign of Zayin and is joined by the letter Tzadik, which enters and takes out the letter Samech.

189. אִי שַׂעֲרָא דָּא תַּלְיָא וְאוּכָם, וּבְמִצְחָא תְּלָתָא שִׁרְטוּטִין מִסִּטְרָא דִּימִינָא, וּתְרֵין מִשְׁמָאלָא, וְלָא מִתְחַבְּרָן אִלֵּין בְּאִלֵּין. בִּסְטַר יְמִינָא אִית תְּלָתָא רְשִׁימִין דְּקִיקִין, דְּעַבְרִין עָלַיְיהוּ. וְאִינּוּן שְׁבִילִין לְמֶעְבַּר עַל אִינּוּן שִׁרְטוּטִין אַחֲרָנִין. וּבִסְטַר שְׂמָאלָא חָמֵשׁ, וְחַד מִנַּיְיהוּ זְעֵיר בְּאַרְכֵּיהּ. דָּא קַיְּימָא בְּגוֹ אָת ז׳ וְאָת ץ׳. כְּדֵין תִּשְׁכַּח קְרִיצִין תַּקִּיפִין דְּעַל חוֹרֵי עֵינוֹי, דְּמִתְחַבְּרָן דָּא בְּדָא.

189. There is hair that hangs and is black, and in the forehead there are three lines on the right side, and two on the left side, and these ones are not joined together with the others. On the right side there are three thin marks that pass over them. These are paths to cross over other lines. On the left side, there are five lines. One of them is small in length. This is included in the letter Zayin and the letter final Tzadik. Then there are the strong eyebrows above the eye sockets that are joined together.

190. דָּא אִיהוּ בַּר נָשׁ מָארֵיהּ דְּרוּגְזָא, וְלָא בְּבְהִילוּ, וְנַיְיחָא דִּילֵיהּ בְּעִכּוּבָא. חָשִׁיב בְּגַרְמֵיהּ דְּאִיהוּ חַכִּים. וְלָאו הָכִי. זָקִיף רֵישָׁא לְאִסְתַּכְּלָא תְּדִיר. מָארֵי מְצוּתָא לְבַר. בְּבֵיתֵיהּ לָאו הָכִי. אוֹרַיְיתָא לָא חָשִׁיב לְאִסְתַּכְּלָא בָּהּ. מִלִּין דִּבְנֵי נָשָׁא חֲשִׁיבִין עָלֵיהּ כְּמָטוּל, וְאָתִיב מִלִּין תַּקִּיפִין עָלַיְיהוּ.

190. Such a man is angry. Though not quick to become angry, he impedes his peace of mind. He holds himself to be wise, but he is not. He constantly holds his head up high to watch. He is quarrelsome in public, but not at home. He is not interested in Torah learning. He considers people's words as a burden, and answers them with emphatic words.

191. וְאִי מִתְפָּרְשָׁן קְרִיצִין דָּא מִן דָּא, מָטוּ וְלָא מָטוּ, כְּדֵין תִּשְׁכַּח בְּמִצְחָא לְסִטְרָא דִּימִינָא, תְּרֵין שִׁרְטוּטִין רַבְּרְבִין וְחַד זְעֵירָא, וּתְרֵין רְשִׁימִין זְעִירִין דְּעָאלִין בֵּינַיְיהוּ לְפוּתְיָא. וְלִסְטַר שְׂמָאלָא תְּרֵין, חַד רַבְּרְבָא, וְחַד זְעֵירָא, וְחַד רְשִׁימוּ זְעֵיר דְּעָאל בְּחַד וְלָא מָטֵי לְתִנְיָינָא.

191. If the eyebrows are separated one from the other, touching yet not touching ONE ANOTHER, then you will find on the right side of the forehead two large lines and one small one, and two small marks that have entered between them in width. And on the left side are two lines, one large, one small, and one small mark that has entered on one line but not the other.

192. דָּא אִיהוּ מָארֵיהּ דְּרוּגְזָא, לְפוּם שַׁעֲתָא אִתְמְלֵי רוּגְזָא, וּלְפוּם שַׁעֲתָא שָׁכִיךְ רוּגְזֵיהּ, וּמָארֵי קְטָטָא בְּבֵיתֵיהּ, וְלָאו בְּרוּחַ נַיְיחָא. זְמְנָא חֲדָא בְּיוֹמוֹי אָתִיב תּוּקְפִין לִבְנֵי נָשָׁא. אִסְתַּכַּל לְתַתָּא. מִצְחֵיהּ קָמִיט בְּרוּגְזֵיהּ, וְדָמִי כְּכַלְבָּא, וּמִיַּד שָׁכִיךְ וְאָתִיב רְכִיכִין. דָּא אִיהוּ בַּר נָשׁ, דְּרוּחָא דִּילֵיהּ וּרְעוּתָא דִּילֵיהּ, לְאִשְׁתַּדְּלָא בִּסְחוֹרְתָא וּמִנְדָּה בְּלוֹ וְהָלַךְ וּבְאִשְׁתַּדְּלוּתֵיהּ, סָלִיק לְמָמוֹנָא. דְּהָא אִתְחַלָּף אָת ץ׳ בְּאָת ס׳.

192. This is a man of anger. He is angry one moment, and the next moment he forgets his anger. He is quarrelsome in his house, and he is not at peace in spirit. There was a time in his life when he was quite emphatic with people. He looks down. His forehead is creased at the time of his anger, similar to a dog, and when immediately it is forgotten, his response is soft. This is a man whose spirit and will is occupied with business. He vows to pay taxes, THAT IS TO PAY ALL KINDS OF TAXES TO THE KING, and in his endeavors TO DO BUSINESS he becomes wealthy, for the letter final Tzadik is replaced by a Samech.

193. וְאִי מִתְפָּרְשָׁן קְרִיצִין דָּא מִן דָּא, וְשַׂעֲרִין אַחֲרָנִין עַיְּילִין בֵּין דָּא לְדָא זְעִירִין. דָּא נָטִיר דִּבְבוּ סַגִּי תְּדִיר. טַב אִיהוּ בְּבֵיתֵיהּ. וְחַדֵּי וְעָצִיב בִּבְנֵי נָשָׁא, דָּא קַיְּימָא בֵּין ץ׳ וּבֵין ס׳. טָמִיר מָמוֹנֵיהּ. לָא בָּעֵי לְאַגְלוּיֵי, וּלְאִתְגְּלֵי בְּעוֹבָדוֹי. קַמְצָן אִיהוּ. וְשַׂעֲרֵיהּ גְּבִיל דָּא עִם דָּא, וְתַלְיָיא. לָא חָשִׁיב גַּרְמֵיהּ לְמִלְבַּשׁ כַּדְקָא יֵאוֹת. מַה דִּלְבִישׁ לָא אִתְתַּקַּן בֵּיהּ. מִצְחֵיהּ רַבְּרְבָא, תְּלַת שִׁרְטוּטִין בִּימִינָא, וְאַרְבַּע בִּשְׂמָאלָא תְּרֵין רְשִׁימִין עַיְּילִין בֵּינַיְיהוּ.

193. If the eyebrows are separated one from the other, and other small hairs intercross them, this is a person who has always a great, vindictive hatred. He is well behaved in his house. He is both happy and grievous with people. This lies between the final Tzadik and Samech. He conceals his money. He does not wish to reveal his doings, nor does he wish that anyone should reveal his doings. He is a miser, and his hairs hang in equal length, one to the other. He does not give any thought to the wearing of proper clothes. What he does wear does not fit him properly. His forehead is large, with three lines on the right side, four on the left side, and with two marks entering between them.

194. When he speaks, he stretches the skin of his forehead, and these lines can not be seen clearly. He bends his head down and walks. His right is like his left, and his left like his right. He is always depressed. He mourns. He has an evil tongue. He regards himself as one who is wise in all his deeds. He has a hatred for all who occupy themselves with Torah learning.

194. דָּא כַּד מַלִּיל פָּשִׁיט מַשְׁכָּא דְּמִצְחָא, וְאִינּוּן שִׁרְטוּטִין לָא אִתְחָזוּן כָּל כַּךְ. כָּפִיף רֵישֵׁיהּ אָזִיל. יְמִינָא מִנֵּיהּ שְׂמָאלָא. שְׂמָאלָא מִנֵּיהּ יְמִינָא. עָצִיב תָּדִיר אֲנִינָא אִיהוּ, מָארֵיהּ דְּלִישָׁנָא בִּישָׁא. חָשִׁיב גַּרְמֵיהּ חַכִּים בְּכָל עוֹבָדוֹי. מָארֵי דְּבָבוּ בְּכָל אִינּוּן דְּמִשְׁתַּדְּלָן בְּאוֹרַיְיתָא.

195. Another type is signified by a black mark on his left arm with four small hairs in it. Two large ones that are hanging on it are red. The hairs are smooth and hanging, neither red nor black, and his forehead is neither large nor small. This stands between the letter Samech and the letter final Tzadik. It is included in the letter Zayin.

195. בִּדְרוֹעָא שְׂמָאלָא, אִית לֵיהּ רְשִׁימָא אוּכְמָא, וד׳ שַׂעֲרִין זְעִירִין בָּהּ, וּתְרֵין רַבְרְבִין דְּתַלְיָין בֵּיהּ סוּמְקִין. שַׂעֲרָא שְׁעִיעַ וְתָלֵי, וְאִיהוּ, לָאו סוּמָק, וְלָאו אוּכָם, מִצְחָא דִּילֵיהּ לָא רַב וְלָא זְעֵיר. דָּא קַיְימָא בֵּין אָת ס׳, וּבֵין אָת ץ׳ כְּלִילָא בְּאָת ז׳.

196. There is one large line in his forehead that spans in width from this side to that side. There are two other lines not marked so emphatically, since they are not continuous from one side to the other side, AS IN THE CASE OF THE FIRST LINE. There are four small creases that stand between the two eyebrows at the top of the nose.

196. חָד שִׁרְטוּטָא רַב בְּמִצְחֵיהּ, דְּאַזְלָא בְּפוּתְיָא, מִסִּטְרָא דָּא לְסִטְרָא דָּא. תְּרֵין שִׁרְטוּטִין אַחֲרָנִין, אֲבָל לָא רְשִׁימִין כ״כ, דְּהָא לָא קַיְימִין מִסִּטְרָא דָּא לְסִטְרָא דָּא, כְּהַאי. אַרְבַּע קְמִיטִין זְעִירִין קַיְימִין, בֵּין תְּרֵין קְרִיצִין, עַל רֵישָׁא דְּחוֹטְמָא לְעֵילָא.

197. This is a happy man. He is wise, intelligent, and lenient with his money. He becomes wise in whatever he endeavors to know. He can become angry in one moment, and the next moment his anger is calmed. He does not hold a vindictive hatred forever. At times he is well behaved, and at other times he is not as well behaved, but he is found in balance - THAT IS, NEITHER PARTICULARLY GOOD, NOR PARTICULARLY BAD. When he repents to his Master, his Master holds his hands and he is raised to great honor. Everyone needs him. The letter Samech goes with him always, more than the letter final Tzadik. All who counsel him with bad advice will not succeed, for the bad advice will not be fulfilled. And they can not injure him. He seems to be a charlatan, but it is not so. The letter Samech and the letter final Tzadik wrestle over him. Therefore, AT TIMES he is up AND AT TIMES he is down. When he repents before his Master, the letter Samech is victorious and fulfills his wish in everything. He is compassionate, and he cries when he is full of compassion.

197. דָּא אִיהוּ מָארֵיהּ דְּחֶדְוָה, חַכִּים, פְּקִיחַ, וַותְרָן בְּמָמוֹנֵיהּ, בְּכָל מַה דְּאִשְׁתַּדַּל לְמִנְדַּע אִיהוּ חַכִּים. לְפוּם שַׁעֲתָא רָגֵז, וּלְפוּם שַׁעֲתָא נָח רוּגְזֵיהּ, לָא נָטַר דְּבָבוּ לְעָלְמִין. לְזִמְנָא טָב, וּלְזִמְנָא לָאו הָכִי כ״כ, קָאֵים בְּמַתְקְלָא. כַּד תָּב לְמָארֵיהּ, מָארֵיהּ אָחִיד בִּידֵיהּ, וְסָלִיק לִיקָר סַגְיָא. כֹּלָּא צְרִיכִין לֵיהּ. אָת ס׳ אַזְלָא לְדִידֵיהּ תָּדִיר יַתִּיר מֵאָת ץ׳. כָּל אִינּוּן דְּיַעֲטִין עָלֵיהּ עֵיטָא בִּישָׁא, לָא מַצְלִיחִין, וְלָא אִתְקְיָים הַהוּא עֵיטָא, וְלָא יַכְלִין לְאַבְאָשָׁא לֵיהּ. אִתְחָזֵי רַמָּאָה וְלָאו הָכִי הוּא. אָת ס׳ וְאָת ץ׳ מַגִּיחִין עָלֵיהּ, וּבג״כ סָלִיק וְנָחִית. כַּד תָּב לְמָארֵיהּ, אָת ס׳ נָצַח, וְאִתְעֲבִיד רְעוּתֵיהּ בְּכֹלָּא. רַחֲמָן אִיהוּ. וּבָכֵי כַּד אִתְמְלֵי רַחֲמִין.

198. One mark is in the right arm, and his face is without any hair at all. But if there is hair which is curled, not dangling below the ears, but raised and curled above the ears, then he keeps his word.

198. חָד רְשׁוּמָא אִית לֵיהּ בִּדְרוֹעָא יְמִינָא, וְקַיְימָא פַּרְצוּפָא, וְלֵית עָלֵיהּ שַׂעֲרִין כְּלַל. וְאִי שַׂעֲרָא קְמִיטָא, וְלָא תָּלֵי תְּחוֹת אוּדְנִין, וְאִיהוּ קָמִיט לְעֵילָא מֵאוּדְנִין דָּא קַיְימָא בְּמִלּוּלֵיהּ.

199. His forehead is large, but not huge. There are five lines on it. Three pass from this side to that side OF THE FOREHEAD, and two lines do not traverse. This man is a quarrelsome person, at home for the most part. All his actions are hurried, and though they seem beneficial, they are not. He lauds himself for what he does not have. This pertains to the letter Zayin itself, remotely aspiring to the letter Tzadik by itself, reaching yet not reaching. The letter Samech is not included in him at all. He is lenient in his speech, but no more than that. He brings more than he deserves to himself. One who partakes with him must be wary of his greed but will succeed with him.

199. מִצְחֵיהּ רַב וְלָאו כ״כ. שִׁרְטוּטִין דִּילֵיהּ חָמֵשׁ. תְּלַת עַבְרִין מִסִּטְרָא דָא לְסִטְרָא דָא, וּתְרֵין לָא עַבְרִין. מָארֵי קְטָטָה אִיהוּ, וּבְבֵיתֵיהּ יַתִּיר. כָּל עוֹבָדוֹי בְּבְהִילוּ, אִתְחָזֵי טָב, וְלָאו הָכִי. שָׁבַח גַּרְמֵיהּ בְּמָה דְּלָא אִית בֵּיהּ. דָא קָאֵים בְּאָת ז׳ לְחוּד, וְסָלִיק לְמֵרְחִיק בְּאָת צ׳ לְחוֹד, מָטֵי וְלָא מָטֵי אָת ס׳ לֵית בֵּיהּ כְּלָל. וַותְרָן בְּמִלּוּלֵיהּ וְלָא יַתִּיר, אָעִיל גַּרְמֵיהּ בְּמָה דְּלָא אִתְחָזֵי לֵיהּ, מַאן דְּאִשְׁתַּתַּף בַּהֲדֵיהּ, אִצְטְרִיךְ לְאִסְתַּמְרָא מֵחֲמִידוּ דִּילֵיהּ, אֲבָל אַצְלַח אִיהוּ בַּהֲדֵיהּ.

200. Another type is signified by hair that is dangling and is not flat. He has a profusion of hair and five lines in it; some are touching yet are not touching each other. His eyes are shining and alert. His head is bent low. He seems to be pleasant and honest, but is not so. He praises himself. If he occupies himself with Torah learning, he acts like a great man. He has strong desires. When he speaks, he wrinkles his nose, and stretches the skin of his forehead. All of his actions are for the sake of appearances in public. He succeeds in wealth. He is deceitful in all that he does. He is a slanderer. He knows how to defend himself from people in everything. He has madness in him, and conceals what he does SO THAT IT SHALL NOT BE RECOGNIZED. He secretly brings strife BETWEEN FRIENDS.

200. שַׂעֲרָא דִּתְלֵי וְלָא שְׁעִיעַ, וְשַׂעֲרֵיהּ רַב. חָמֵשׁ שִׁרְטוּטִין בֵּיהּ, דְּמָטוּ וְלָא מָטוּ דָא לְדָא, עַיְינִין דִּילֵיהּ צְהִיבִין פִּקְחִין. דָא כָּפִיף רֵישֵׁיהּ. אִתְחָזֵי טָב וְזַכָּאָה, וְלָאו הָכִי. שָׁבַח גַּרְמֵיהּ. אִי אִשְׁתַּדַּל בְּאוֹרַיְיתָא כְּבַר נָשׁ רַב. תַּקִּיף בְּיִצְרֵיהּ. כַּד מַלִּיל, אַקְמִיט חוֹטְמֵיהּ וּפָשִׁיט מַשְׁכָא דְּמִצְחֵיהּ. כָּל עוֹבָדוֹי לְחֵיזוּ דִּבְנֵי נָשָׁא, אַצְלַח בְּמָמוֹנָא, רַמָּאָה אִיהוּ בְּכָל עוֹבָדוֹי. מָארֵי דְּלִישָׁנָא בִּישָׁא. יָדַע לְאִסְתַּמְרָא מִבְּנֵי נָשָׁא בְּכֹלָּא. שִׁגְעוֹנָא בֵּיהּ, וְאִתְכַּסֵּי בְּמָה דְּאִיהוּ עָבֵיד. אָעִיל קְטָטִין בִּלְחִישׁוּ.

201. He has big ears which are placed underneath his hair. He is established by the letter final Tzadik and the letter Zayin. Therefore, his actions are for the public. If three hairs hang between his shoulders, without any marks at all, one who partakes with him will not succeed. But he will succeed with his own deceit. He appears to be righteous with respect to another and thinks that his are truthful actions in dealing with him.

201. אוּדְנוֹי רַבְרְבָן, קַיְימִין בְּקִיּוּמַיְיהוּ תְּחוֹת שַׂעֲרָא, דָא קַיְימָא בְּאָת ץ׳ וְאָת ז׳, וּבְגִין כַּךְ עוֹבָדוֹי לְחֵיזוּ בְּנֵי נָשָׁא. בֵּין כִּתְפּוֹי תַּלְיָין תְּלַת שַׂעֲרִין בְּלָא רְשִׁימָא כְּלָל. מַאן דְּאִשְׁתַּתַּף בַּהֲדֵיהּ לָא אַצְלַח. וְאִיהוּ אַצְלַח בְּרַמָּאוּתָא דִּילֵיהּ, וְאִתְחָזֵי זַכָּאָה לְאַחֲרָא, וְחָשִׁיב דְּעָבֵד לָקְבֵלֵיהּ עוֹבְדֵי קְשׁוֹט.

202. If his hair is crimped and hangs beneath his ears; if he is unmarried; and if there is one line in his brow, and three creases at the top of his nose, between his eyebrows, then, he is a happy man, intelligent in all matters. He is deceitful. He concedes and gives in to those closest to him. This stands under the letter Samech and the letter Zayin. As he grows older, the letters are exchanged - the letter Zayin is at the beginning, followed by the letter Samech. He then no longer concedes, except in his home. He succeeds in wealth. He is no longer deceitful, having removed himself from that path.

202. שַׂעֲרָא קְמִיטָא וְתָלֵי תְּחוֹת אוּדְנִין, אִי אִיהוּ רָווֹק, חַד שִׁרְטוּטָא בְּמִצְחֵיהּ, וּתְלַת קְמִיטִין עַל רֵישָׁא דְּחוֹטְמִין, בֵּין קְרִיצִין דִּילֵיהּ. מָארֵיהּ דְּחֶדְוָה אִיהוּ. פְּקִיחָא בְּכֹלָּא. רַמָּאָה. וַותְרָן אִיהוּ עָבֵיד וַותְרָנוּתָא לְאִינּוּן דִּמְקָרְבִין בַּהֲדֵיהּ. דָא קַיְימָא בְּאָת ס׳ וְאָת ז׳. וְכַד הֲוֵי סִיב, מִתְחַלְּפָן אַתְוָון, אָת ז׳ בְּרֵישָׁא, וְאָת ס׳ בַּהֲדֵיהּ. לָאו אִיהוּ וַותְרָן, אֶלָּא בְּבֵיתֵיהּ. אַצְלַח בְּמָמוֹנֵיהּ. רַמָּאָה לָא הֲוֵי. אַעְדֵּי גַּרְמֵיהּ מֵהַהוּא אָרְחָא.

203. עַל קְרִיצָא שְׂמָאלָא, אִית חַד רִישׁוּמָא זְעֵיר, דְּמָחָה לֵיהּ בַּר נָשׁ בְּיוֹמֵי עוֹלִימוּ, אָטִים עֵינָא יְמִינָא. חָמֵשׁ קְמִיטִין עַל רֵישָׁא דְּחוּטָמֵיהּ, בְּפוּתְיֵיהּ בֵּין קְרִיצֵי עֵינוֹי. שַׁעֲרָא קְמִיטָא זְעֵיר עַל רֵישֵׁיהּ. קְמִיט דְּעַיְינִין. דָּא אִיהוּ בְּאָת ז׳ בִּלְחוֹדוֹי. בְּלָא סְכְלְתָנוּ. שִׁגְעוֹנָא בְּלִבֵּיהּ. בָּהִיל בְּעוֹבָדוֹי.

203. On his left eyebrow, there is a small mark where a man had hit him in his youth. His right eye is closed. There are five furrows on top of his nose, spanning the width between his eyebrows. His hair is curled slightly on his head. He creases his eyes. This person stands in the letter Zayin alone. He has no understanding. He has madness in his heart. He is hasty in his actions.

204. חַד שִׁרְטוּטָא עַל מִצְחֵיהּ. וְאַרְבַּע אַחֲרָנִין זְעִירִין. לֵית בֵּיהּ מְהֵימְנוּתָא, לָא יִשְׁתְּתַף בַּר נָשׁ בַּהֲדֵיהּ, דְּלָא יִצְלַח. חַיָּיבָא אִיהוּ לְמָארֵיהּ בְּכָל עוֹבָדוֹי. חַד תּוּלְדוּתָא זְעֵירָא אִית לֵיהּ עַל יַרְכָּא שְׂמָאלָא. לְזִמְנִין אִתְמְחֵי, וּלְזִמְנִין אִתְיְלִיד. וְאִי אַרְבַּע שִׁרְטוּטִין עַל מִצְחֵיהּ, כָּל הָנֵי אִית בֵּיהּ, אֲבָל לֵית בֵּהּ תּוּלְדָתָא. וְאִי תְּלַת רַבְרְבִין וּתְלַת זְעִירִין, שַׁפִּירוּ דְּשַׁעֲרָא אִיהוּ, וְאִיהוּ בְּאֶמְצָעִיתָא. ע״כ רָזָא דְּשַׁעֲרָא.

204. He who has one line on his brow and four other small ones, has no faith. One should not associate with him, since he will not be successful. He sins against his Master in all his actions. He has one small birthmark on his left thigh. At times, it disappears, at other times, it reappears. If he has four lines on his brow, he has all these MENTIONED ABOVE, except for the birthmark ON HIS LEFT THIGH. If he has three large lines and three small ones ON HIS FOREHEAD, and they are in the center of the forehead, he has beautiful hair. Until this point is the secret of the hair.

205. מִצְחָא מִתְפָּרְשָׁא בְּשַׁעֲרָא, וּמִצְחָא מִתְפָּרְשָׁא בְּעַיְינִין, עֵינָא מִתְפָּרְשָׁא בְּשַׁעֲרָא, לְד׳ סִטְרִין. בְּבַת עֵינָא, בִּגְוָונִין דְּעֵינָא, בְּחִוָּורוּ דְּעֵינָא, בְּאוּכְמוּ דְּעֵינָא. כָּל אִסְתַּכְּלוּתָא לְאִסְתַּכְּלָא, בְּכָל אִינּוּן סִימָנִין דְּשִׁית דְּקַאֲמַרָן, לֵית לְהוּ אֶלָּא מִי״ג שְׁנִין וּלְעֵילָא, דְּאִתְפְּרְשָׁא רוּחַ קֻדְשָׁא מֵרוּחַ מְסָאֲבָא. בַּר בְּשִׁרְטוּטֵי בִּלְחוֹדוֹי, דְּשִׁרְטוּטִין בֵּין זְעֵירָא וּבֵין רַב מִתְחַלְּפֵי תְּדִיר וְכֵן בְּכֻלְּהוּ.

205. The forehead is to be made understandable through the hair and is to be defined through the eyes. The eyes are to be explained through the hair from four perspectives: in the pupil of the eye; in the colors of the eye; in the white of the eye; in the black pupil of the eye. All perceptions should be performed with the stated six signs, THE HAIR ON THE FOREHEAD, AND SO ON, AS MENTIONED PREVIOUSLY. These are to be applied to persons of at least thirteen years in age, when IN A MAN, the Holy Spirit has already separated itself from the Spirit of Uncleanliness. The exception is the lines, since these lines, whether small or large, are constantly changing. IT IS POSSIBLE TO DISTINGUISH IF THEY ARE FROM THE UNCLEANLINESS, OR FROM THE HOLINESS. And so it is with all of them, AS WILL BE DISCUSSED FURTHER.

206. כְּתִיב וַיִּבְחַר מֹשֶׁה אַנְשֵׁי חָיִל מִכָּל יִשְׂרָאֵל וְגוֹ׳, דְּאִילוּ עַל אִינּוּן סִימָנִין אַחֲרָנִין בָּעָא וְלָא אַשְׁכַּח. וְכֵן הָבוּ לָכֶם אֲנָשִׁים חֲכָמִים וִידוּעִים לְשִׁבְטֵיכֶם. מַאי יְדוּעִים. דְּאִשְׁתְּמוֹדְעָאן בְּאִינּוּן סִימָנִין, וְאַשְׁכַּח, בַּר נְבוֹנִים דְּלָא אַשְׁכַּח.

206. It is written: "And Moses chose able men out of all Yisrael" (Shemot 18:25). For he was seeking other signs APART FROM "ABLE MEN," but did not find any. Also, "Take wise men, who are understanding and known among your tribes" (Devarim 1:13). What is the meaning of "known"? For they are known by those signs MENTIONED PREVIOUSLY. And he found them, but they were not men of understanding. THIS INDICATES THAT "ABLE MEN" AND "WISE MEN" ARE NEAR EACH OTHER IN QUALITY, SINCE HERE THE SCRIPTURES STATE, "AND MOSES CHOSE ABLE MEN," AND IN DEVARIM THE SCRIPTURES STATE, "SO I TOOK THE CHIEFS OF YOUR TRIBES, WISE MEN, AND KNOWN" (IBID. 15).

207. עֵינָא בְּרָזָא דְּאָת ר׳ וְאָת פ׳, דְּגַבִּינִין חִוָּרִין וְשַׂעֲרָא סוּמָקָא. אִי גַּבִּינִין דְּעֵינוֹי חִוָּרִין, דָּא הוּא בַּר נָשׁ דְּאִצְטְרִיכוּ בְּנֵי נָשָׁא לְאִסְתַּמְרָא מִנֵּיהּ. כָּל מִלּוֹי בְּרַמָּאוּתָא. פְּקִיחָא אִיהוּ. נָטִיר דִּבְבוּ. דָּא אִיהוּ בְּאָת ר׳ בִּלְחוֹדוֹי. וְלָא אִתְחַבָּר בַּהֲדֵיהּ אָת פ׳. אָת דָּא, אַזְלָא וְשָׁאט עָלֵיהּ, וְלָא אִתְיַשְּׁבָא בֵּיהּ. עֵינוֹי דְּדָא שְׁקִיעִין, בָּהִיל בְּעוֹבָדוֹי. וְכֵן כָּל מַאן דְּעֵינוֹי שְׁקִיעִין, אִצְטְרִיךְ לְאִסְתַּמְרָא מִנֵּיהּ בְּכָל עוֹבָדִין. רַמָּאָה אִיהוּ, וּבְרַמָּאוּתֵיהּ יָהִיב טַעֲמָא לְמִלּוֹי.

208. מִצְחָא דִּילֵיהּ רַב, וְלָא עִגּוּלָא. תְּרֵין רְשִׁימִין רַבְרְבִין אַזְלִין בְּפוּתְיָא דְּמִצְחֵיהּ, מִסְּטָר לְסִטָּר, וְאַרְבַּע זְעִירִין. שַׂעֲרָא דִּילֵיהּ תַּלְיָא. קָרִיר מוֹחָא אִיהוּ. וְעַל דָּא פְּקִיחָא הֲוֵי אוּדְנוֹי זְעִירִין. בִּדְרוֹעוֹי שַׂעֲרָא רַב. נָקִיד אִיהוּ בִּנְקוּדִין דִּרְשִׁימִין אוּכְמִין. וְאִי רְשִׁימִין סוּמְקִין, תָּב לְזִמְנִין לְמֶעְבַּד טִיבוּ, וְאִתְקַיַּים בֵּיהּ זִמְנָא זְעֵירָא, וּלְזִמְנִין תָּב לְקַלְקוּלֵיהּ. חַמְדָּן אִיהוּ.

209. זַרְעָא דְּדָוִד בְּהִפּוּכָא. דָּוִד מַלְכָּא יָרִית דָּא סוּמָקָא שַׁפִּירָא, לְמֶעְבַּד דִּינָא, וּלְמֶעְבַּד שַׁפִּירוּ דְּעוֹבָדוֹי. עֵינוֹי עַיְנִין דְּרַחֲמֵי, יַתְבִּין עַל שְׁלִימוּ, סַלְקִין חִנָּא וְחִסְדָּא. חַד חוּטָא יְרוֹקָא אָזִיל בְּגַוּוֵיהוּ. בְּשַׁעֲתָא דְּאַגַּח קְרָבָא, הַהוּא חוּטָא אִתְהַפַּךְ וְאִתְהֲוֵי סוּמָקָא כְּוַרְדָּא. נָח רוּגְזֵיהּ בִּקְרָבָא, תָּב הַהוּא חוּטָא כְּמִלְקַדְּמִין. נִסִּין רַבְרְבִין הֲווֹ בְּעֵינוֹי. הֲווֹ חַדָּאן. תְּאִיבִין לְמֵחֲמֵי. נְקוּדִין בִּתְלַת גַּוְונִין, חִדוּ דִּלְבָּא הֲווֹ בְּלֵב כֹּלָּא, חַיָּיבַיָּא דְּמִסְתַּכְּלִין בְּהוּ, הֲווֹ זָעִין וְדָחֲלִין, סַלְקִין בְּלִבַּיְיהוּ אֵימָתָא וּרְחִילוּ.

210. מִצְחָא דִּילֵיהּ רַב עִגּוּלָא בְּשִׁפִּירוּ, וְכָל אַתְוָון אִתְחָזוּן וְסַלְקִין בֵּיהּ, אִלֵּין סַלְקִין וְאִלֵּין נַחְתִּין. אִינּוּן דְּנַחְתִּין סַלְיָקִין, יַהֲבִין דּוּכְתָּא אִלֵּין לְאִלֵּין. בְּגִין כַּךְ רְשִׁימִין דִּילֵיהּ סַלְקִין בְּאַרְכָּא לְעֵילָא. גַּבִּינִין דְּעֵינוֹי רַחֲמִין לְרַחֲמָנוּתָא. לָא אוּכְמִין וְלָא סוּמְקִין, אֶלָּא בֵּין תְּרֵין גַּוְונִין. בַּת עֵינָא דִּלְגוֹ, אַחְזֵי כָּל דְּיוּקְנִין דְּעָלְמָא, חוּטָא סוּמָקָא סַחֲרָא לֵיהּ, וְחֶדְוָוא סְחוֹר סְחוֹר כֹּלָּא.

207. The eye is under the secret of the letter Resh and the letter Pe. The eyebrows are white, and the hair is red. If the eyebrows are white, this is a man of whom people must be wary. Everything he does is deceitful. He is shrewd. He harbors hatred. And all this is under the letter Resh alone, when it is not joined with the letter Pe. This letter, REFERRING TO PE, walks and rambles over him, and does not settle in him. His eyes are sunken. He is rushed in his actions. And so it is with all those whose eyes are recessed. We must be wary of all their actions. They are deceitful. And with their deceit, they give logic to their words.

208. If his forehead is large, and not round shaped; and two broad marks sweep across the brow from side to side, and also four small marks; and his hair hangs, then he is cool-headed. Therefore, he is intelligent. His ears are small. He has hairy arms. He is covered with black spots. If he has red marks, he returns occasionally to do good. And so he remains for a brief time, and sometimes he returns to his evil ways. He is lustful.

209. It is the reverse with the seed of David. King David inherited this fine red to do judgment and to perform suitable deeds. His eyes were filled with compassion and were settled in fullness, projecting grace and kindness. And a green line ran through them. At the time he waged war, that line changed and became red as a rose. When his anger was calmed from the war, the line returned to its original. Great miracles were in his eyes. People were happy, and they longed to see them. THERE WERE IN THEM specks in three colors. Joy filled his whole heart. The evil-doers who observed them were greatly agitated, and great fright and terror arose in their hearts.

210. Another type is he whose forehead is large and nicely rounded, and all the letters are visible and rising in it. Some rise and some descend; those that descend rise, and each one gives space to the other. Because of this, his impressions go upward in length ON HIS FOREHEAD. His eyebrows are filled with compassion. They are not black, nor are they red, but in fact they are between THESE two colors. The pupil of the eye, from within, projects all the worldly images. A red line surrounds it, and joy surrounds everything.

211. At first, when the evil doers approach to look at THE EYES, these same evil-doers laugh, for there is compassion, beauty and kindness IN THEM. Afterwards, THEY SEE IN THEM power and fear, terror and anger. And his eyes are like doves when turned towards them. What are dove's eyes? They are eyes that deceive the wicked, as it is written in scriptures: "you shall not defraud (Heb. tonu) one another" (Vayikra 25:14). And it is written: "you have dove's (Heb. yonim) eyes" (Shir Hashirim 4:1) that attract WHOEVER OBSERVES THEM, and repel THEM. All the images of the world are included in his face. The hairs on his head are blazed with the colors of seven kinds of gold.

211. שֵׁירוּתָא, דְּחַיָּיבִין מִקָּרְבִין לְמֵחֲמֵי, אִינּוּן חַיָּיבַיָּא חָמָאן לוֹן חַיָּיכָאן, רַחֲמֵי חִנָּא וְחִסְדָּא. לְבָתַר תּוּקְפָּא וּדְחִילוּ וְאֶמְתָּנוּ וְרוּגְזָא. וְעֵינוֹי יוֹנִים לְגַבַּיְיהוּ. מַאי יוֹנִים. דְּעַבְדִּין לוֹן אוֹנָאָה לְחַיָּיבַיָּא. כד״א לא תּוֹנוּ אִישׁ אֶת עֲמִיתוֹ וּכְתִיב עֵינַיִךְ יוֹנִים. מִקָּרְבָן, וּמְרַחֲקָן. כָּל דְּיוּקְנִין דְּעָלְמָא כֻּלְּהוּ כְּלִילָן בְּאַנְפּוֹי. שַׂעֲרָא דְּרֵישֵׁיהּ, הֲוָה רָשִׁים בִּגְוָונֵי שִׁבְעָה זִינֵי דַּהֲבָא.

212. I saw the following written in the book of Adam: the appearance of the first Messiah is as the moon - WHICH IS MALCHUT, MEANING OF THE SEED OF DAVID, SINCE THE SECOND MESSIAH IS MESSIAH, SON OF JOSEPH. His face will be greenish gold in appearance. The color of his beard will appear to be as the gold of Ofir. The appearance of his eyebrows is of Sheva gold. The appearance of the eyebrows, NAMELY IN THE EYELASHES, is of the gold of Parvayim. Pure gold is the appearance of his hair. The finest gold is the color on his chest, on the tablet of his heart. On both his arms is the color and appearance of Tarshish gold. All these seven colors are recorded in all the places of the hair.

212. חֲמֵינָא בְּסִפְרָא דְּאָדָם קַדְמָאָה, דְּאָמַר הָכִי דְּיוּקְנִין דְּמְשִׁיחָא קַדְמָאָה, לְסִיהֲרָא, גָּוֵון דִּילֵיהּ, זָהָב יְרַקְרַק בְּאַנְפּוֹי. גָּוֵון דִּילֵיהּ, זָהָב אוֹפִיר בְּדִיקְנֵיהּ. גָּוֵון דִּילֵיהּ, זָהָב שְׁבָא בִּגְבִינוֹי. גָּוֵון דִּילֵיהּ זָהָב פַּרְוַיִם, בִּקְרִיצִין דְּעַל עֵינוֹי. גָּוֵון דִּילֵיהּ, זָהָב סָגוּר בְּשַׂעֲרָא דְּרֵישֵׁיהּ. גָּוֵון דִּילֵיהּ, זָהָב מוּפַז עַל חַדּוֹי בְּלוּחָא דְּעַל לִבֵּיהּ. גָּוֵון דִּילֵיהּ זָהָב תַּרְשִׁישׁ, עַל תְּרֵין דְּרוֹעִין. כָּל שִׁבְעָה גַּוְונִין אִלֵּין, הֲווֹ רָשִׁימִין, עַל כָּל אִינּוּן דּוּכְתֵּי דְּשַׂעֲרוֹי.

213. On his right arm, one impression was carved and marked, concealed from people. And this is a tower on which a lion was engraved. A small Aleph is marked within. And this is the sign "on which there hand a thousand (Heb. elef) bucklers" (Shir Hashirim 4:4). When he wages war, that mark always becomes erect and protrudes. And in the tower that Aleph pulsates, and he becomes powerful to wage a war. When he enters into war, the lion pulsates; he becomes as strong as a lion and wins the wars. In pulsating, that tower accelerates, and its sign is: "...the righteous runs into it and is safe..." (Mishlei 18:10). David is safe from his enemies; they can not overcome him. And some of these signs and impressions were registered on his left arm. No other individual ever had these marks AS THE SEED OF DAVID.

213. בִּדְרוֹעָא יְמִינָא, הֲוָה חָקִיק וְרָשִׁים רְשׁוּמָא חֲדָא סְתִים מִבְּנֵי נָשָׁא, מִגְדָּל חַקּוּק בְּאַרְיֵה. וְאֶלֶף זְעֵירָא רָשִׁים בְּגַוֵּיהּ, וְסִימָנָא דָּא אֶלֶף הַמָּגֵן תָּלוּי עָלָיו. כָּל זִמְנָא דְּאַגַּח קְרָבָא, הַהוּא רְשִׁימָא סַלְקָא וּבַלְטָא, וְעַל מִגְדָּל מְכַשְׁכְּשָׁא הַאי אֶלֶף, וּכְדֵין אִתְתָּקַף לְאַגָּחָא קְרָבָא. כַּד עָאל בְּקְרָבָא מְכַשְׁכְּשָׁא הַהוּא אַרְיֵה, וּכְדֵין אִתְגַּבַּר כְּאַרְיֵה, וְנָצַח קְרָבִין. וְהַהוּא מִגְדָּל אִתְרְהִיט, וְסִימָנֵיהּ בּוֹ יָרוּץ צַדִּיק וְנִשְׂגָּב. וְנִשְׂגַּב דָּוִד מִשַּׂנְאוֹי דְּלָא יַכְלִין לְגַבֵּיהּ. וּמִן סִמָּנִין אִלֵּין וּרְשִׁימִין אִלֵּין, הֲווֹ רְשִׁימִין בְּדַרְעֵיהּ שְׂמָאלָא. רְשׁוּמָא דְּבַר נָשׁ אַחֲרָא לָאו כְּהַאי.

214. If the eyes are bright and protruding, he has madness in his heart. His forehead is large. Many hairs are hanging DOWNWARD, remote from the skin of the skull. He is wise. He boasts. His lips are wilted. He has the evil tongue.

214. עֵינִין צְהִיבִין פְּקִיעִין, שִׁגְעוֹנָא בְּלִיבֵּיהּ. מִצְחָא רַב. שַׂעֲרוֹי סַגִּיאִין, תַּלְיָין, רְחִיקִין מִמַּשְׁכָּא דְּרֵישָׁא. פְּקִיחָא אִיהוּ. פּוּם מְמַלֵּל רַבְרְבָן. שִׂפְוָון דִּילֵיהּ עַתִּיקִין מָארֵיהּ דְּלִישָׁנָא בִּישָׁא.

215. Three lines are in his forehead. If there are two red veins in his eyes, then it is under the letter Resh only. An illuminating vein is present in them. An opportunity arose for him to commit a transgression and he was saved from it.

215. בְּמִצְחֵיהּ תְּלַת שִׁרְטוּטִין, אִי בְּעֵינֵיהּ תְּרֵין שׁוּרְיָיקֵי סוּמְקֵי, דָּא הֲוָה בְּאָת ר׳ בִּלְחוֹדוֹי, וְשׁוּרְיָיקָא זָהִיר לְגַבַּיְיהוּ. עֲבִירָה אִזְדַּמְּנַת לְגַבֵּיהּ, וְאִשְׁתֵּזִיב מִינָּהּ.

216. If there is one red vein in his eye within, standing lengthwise, and two small veins beneath it, and one vein traverses the eye, he gives bad counsel pertaining to a woman prohibited to him. And if the counsel still exists, you will find one line lengthwise on his forehead. From his right eyebrow PROTRUDES one hair, and four small hairs underneath. And there is one hair that passes between them, widthwise.

216. וְאִי שׁוּרְיָיקָא חֲדָא סוּמְקָא לְגוֹ בְּעֵינָא, קַיְימָא בְּאַרְכָּא, וּתְרֵין זְעִירִין תְּחוֹתֵיהּ, וְחַד דְּאַעְבַּר בְּעֵינוֹי. דְּדֵין אִית לֵיהּ עֵיטָא בִּישָׁא, בְּאִתְּתָא אֲסוּרָה, וַעֲדַיִן עֵיטָא קַיְימָא. כְּדֵין תִּשְׁתְּכַח בְּמִצְחֵיהּ, חַד שִׁרְטוּטָא לְאָרְכָּא. מִקְּרִיצָא יְמִינָא חַד שַׁעֲרָא וְאַרְבַּע זְעִירִין תְּחוֹתֵיהּ, וְחַד דְּאַעְבַּר בֵּינַיְיהוּ לְפוּתְיֵיהּ.

217. If he withdrew from that transgression, then you will find in his eyes two thin veins passing along the width of the eye, but no other vein passes between them. It is the same with the forehead. The time of consideration for his withdrawal from this iniquity is nine days. From then on, these impressions are erased, and other impressions appear.

217. וְאִי יִתְפְּרַשׁ מֵהַהוּא חַטָּאָה, תִּשְׁכַּח בְּעֵינֵיהּ, תְּרֵין שׁוּרְיָיקֵי דְּקִיקִין, אַזְלִין בְּפוּתְיֵיהּ דְּעֵינָא, וְלָא אַעְבָּר חַד בֵּינַיְיהוּ, וְכֵן בְּמִצְחָא. וּמִזְּמַן דְּאִתְּפְרַשׁ מֵהַהוּא חוֹבָה, הוּא מִזְּמַן ט׳ יוֹם, דְּהָא מִתַּמָּן וּלְהָלְאָה, יִתְמַחוּן רְשִׁימִין אִלֵּין, וְיִתְיַלְדוּ אַחֲרָנִין.

218. Narrow eyes that become slightly red signify an understanding man. All his words are in argument. On his forehead you will find three impressions. A large one passes from one side to the other side. Two others do not pass this length. His eyebrows are large. He is stubborn. When he speaks or when his heart is hard, he wrinkles his nose in anger. He has a bad reputation. He is bad in the eyes of everyone, and all hate him. Sometimes he succeeds and sometimes he does not.

218. עַיְינִין דְּקִיקִין, וּמִתְהַפְּכָן זְעִיר בְּסוּמְקָא. דָּא אִיהוּ פְּקִיחָא. כָּל מִלּוֹי בְּתִיוּבְתָּא. בְּמִצְחוֹי תִּשְׁכַּח רְשִׁימִין תְּלַת. חַד רַב, דְּאַעְבַּר מִסִּטְרָא דָא לְסִטְרָא דָא. וּתְרֵין אַחֲרָנִין דְּלָא עַבְרִין. קְרִיצִין דְּעֵינוֹי רַבְרְבִין. מָארֵיהּ דְּקַשְׁיוּ אִיהוּ. כַּד מַלִּיל, קָמִיט בְּחוּטְמִין, בְּרוּגְזֵיהּ, אוֹ בְּקַשְׁיוּ דְּלִבֵּיהּ. זָקִיף שׁוּם בִּישׁ עָלֵיהּ. בִּישׁ בְּעֵינֵי דְּכֹלָּא. כֹּלָּא שַׂנְאִין לֵיהּ. אַצְלַח לְזִמְנִין וּלְזִמְנִין לָא.

219. Three large hairs are on his breast, over his heart. His lips are parched. He is arrogant to the point of lunacy. He has an evil tongue.

219. תְּלַת שַׁעֲרִין רַבְרְבִין בְּחַדּוֹי עַל לִבֵּיהּ. שִׂפְוָון דִּילֵיהּ עַתִּיקִין, מָארֵיהּ גָּאוּתָא בְּשִׁגְעוֹנָא. לִישָׁנָא בִּישָׁא.

220. His hair is flat, long, and profuse. He has a slightly long and slightly rounded face; At times he regrets all he did but returns to his bad deeds. In his eyes, you will find two veins in his right eye, and one in his left eye. His ears are small and straight.

220. שַׁעֲרוֹי שְׁעִיעִין רַבְרְבִין וְסַגִּיאִין. אַנְפּוֹי אַנְפִּין אֲרִיכִין זְעֵיר, וְעַגּוּלִין זְעֵיר, לְזִמְנִין אִתְחָרַט מִכָּל מַה דְּעָבֵד וְתָב לְקַלְקוּלֵיהּ. בְּעֵינֵיהּ תִּשְׁכַּח שׁוּרְיָיקֵי, תְּרֵין בְּעֵינָא דִימִינָא, וְחַד בְּעֵינָא דִשְׂמָאלָא. אוּדְנוֹי זְעִירִין, קַיְימִין בְּקִיוּמָא.

221. The seed of David is the reverse. In the offspring of David all these signs are good signs and bring benefit, except for big lips. For all those who have big lips are slanderers, whether righteous or evil, unless he is a thoroughly righteous man that succeeds by his merits and guards himself FROM THE EVIL TONGUE.

221. זַרְעָא דְּדָוִד בְּהִפּוּכָא. זַרְעָא דְּדָוִד כָּל סִימָנִין אִלֵּין לְטָב, וּלְמֶעְבַּד טִיבוּ. בַּר שִׂפְוָון רַבְרְבִין, דְּכָל מַאן דְּשִׂפְוָותֵיהּ רַבְרְבִין, מָארֵיהּ דְּלִישָׁנָא בִּישָׁא אִיהוּ, בֵּין זַכָּאָה, בֵּין חַיָּיבָא. בַּר אִי צַדִּיק גְּמוּר הוּא. וּבְזַכְיוּ דִילֵיהּ נָצַח וְנָטִיר גַּרְמֵיהּ.

222. IF the eyes are green with a little red mixed in, and on his forehead there are two impressions from this side to that side, one small mark above, and a small one on the bottom, he is under the letters Pe and Resh. This person's forehead is large and circular. He is good to all. He gives all of what he has to everybody. He is yielding. His hair is flat and hangs. On the right side, he has white hairs from the day he was born.

222. עַיְינִין יְרוֹקִין, זְעִיר מִגָּוֵון סוּמָק אָזִיל בֵּינַיְיהוּ, בְּמִצְחֵיהּ תְּרֵין רְשׁוּמִין, מִסִּטְרָא דָּא לְסִטְרָא דָּא, וְחַד לְעֵילָא זְעֵירָא, וְחַד לְתַתָּא. אִיהוּ בְּאָת פ׳ וְאָת ר׳. דָּא מִצְחֵיהּ רַב בְּעִגּוּלָא, אִיהוּ טָב לְכֹלָּא. יָהִיב מִכָּל מַה דְּאִית לֵיהּ לְכָל בַּר נָשׁ. וַתְרָן אִיהוּ. שַׂעֲרוֹי שְׁעִיעַ וְתָלֵי. בִּסְטַר יְמִינָא אִית לֵיהּ חִוָּורוּ דְּשַׂעֲרֵי, מִיּוֹמָא דְּאִתְבְּרֵי.

223. Mishnah. Men of the world, of understanding, of open eyes, REFERRING TO PEOPLE OF CHOCHMAH, people of Faith, THE SHECHINAH, which is treasured in you: of whoever among you ascended and descended - THAT IS, THE RECIPIENTS OF THE LIGHTS THAT ILLUMINATE FROM BELOW UPWARD, CALLED 'ASCENT' AND LIGHTS THAT ILLUMINATE FROM ABOVE DOWNWARD CALLED 'DESCENT' - he who has the Spirit of Holy Elohim in him shall rise and know that at the instant that the white head, WHICH IS KETER, so desired to create man, it bestowed light into one luminary, WHICH IS BINAH. And this luminary bestowed light through the extension of the luminary, WHICH IS ZEIR ANPIN, WHO BALANCES AND ILLUMINATES THE TWO COLUMNS, RIGHT AND LEFT, OF BINAH. And this extension of the luminary brought forth the souls OF MAN.

223. מַתְנִיתִין. בְּנֵי עָלְמָא מָארֵיהוֹן דְּסָכְלְתָנוּ, פְּקִיחִין עַיְינִין, מָארֵיהוֹן דִּמְהֵימְנוּתָא, דִּי הֲוָה גְנִיזָא בְּכוּ. מַאן מִנְּכוּן דְּסָלִיק וְנָחִית. מַאן דִּי רוּחַ אֱלָהִין קַדִּישִׁין בֵּיהּ. לִיקוּם וְלִינְדַע, בְּשַׁעֲתָא דְּסָלִיק בִּרְעוּתָא דְּרֵישָׁא חִוָּורָא, לְמִבְרֵי אָדָם, בָּטַשׁ בְּגוֹ בּוּצִינָא חֲדָא, וּבָטַשׁ בּוּצִינָא בִּפְשִׁיטוּ דְּנָהִיר, וְהַהוּא פְּשִׁיטוּ דְּבוּצִינָא אַפִּיק נִשְׁמָתִין.

224. Even so, the extension of the luminary, WHICH IS ZEIR ANPIN, united with and poured into one solid rock, WHICH IS MALCHUT. And that rock brought forth a scorching flame textured with a variety of hues. And that flame ascends and descends, until the extension OF THAT LUMINARY, WHICH IS ZEIR ANPIN, influences it - NAMELY, IT POURED INTO IT THE ASPECT OF THE CENTRAL COLUMN AND CHASSADIM, and THEN it returns and settles in its place and becomes the Ruach life, OF ADAM.

224. אוּף הָכִי בָּטַשׁ גּוֹ טִנְרָא חֲדָא תַּקִּיפָא, וְאַפִּיק הַהוּא טִינְרָא שַׁלְהוֹבָא חֲדָא מְלַהֲטָא, מְרַקְּמָא בְּכַמָּה גַּוְונִין, וְהַהוּא שַׁלְהוֹבָא סַלְקָא וְנַחְתָּא, עַד דְּהַהוּא פְּשִׁיטוּ בָּטַשׁ בֵּיהּ, וְתָב וְאִתְיְשַׁב בְּדוּכְתֵּיהּ, וְאִתְעֲבִיד רוּחָא דְּחַיֵּיא.

225. This Ruach acquired boundaries OF TWELVE DIAGONAL LIMITS THAT IT RECEIVED FROM ZEIR ANPIN. It takes on one hue from the sun, FROM ZEIR ANPIN, WHICH IS GREEN IN COLOR. Then it descends to a lower level and takes on one color from the moon, MALCHUT, WHICH IS A HUE THAT RECEIVES FROM ALL THE HUES AND RECEIVES FROM FOUR LIVING CREATURES: THE LION, THE OX, THE EAGLE, AND MAN, IN THE LOWER CHARIOT. It moves to the right and takes on the hue of water, WHICH IS WHITE, that is included in the mouth of a lion, WHICH IS CHESED. It moves to the left and takes on the hue of fire, WHICH IS RED and is included in the mouth of an ox that is red like a rose, WHICH IS GVURAH. Moving to the front, it takes on the hue of the wind, GREEN, THAT IS included in the mouth of a large eagle with great wings and feathers in which all hues are seen - WHICH IS THE HUE OF PURPLE INCLUDED IN ALL THE HUES. THIS IS TIFERET. Moving to the rear, it takes on the hue of earth THAT RECEIVES FROM ALL THE HUES - that is included in all four corners of the earth, CHESED AND GVURAH, TIFERET AND MALCHUT - RECEIVING from the mouth of man's face, toward whom all images look. THIS IS MALCHUT.

225. וְהַהוּא רוּחָא אִתְתְּחָם, וְנָטִיל גָּוֵון חַד מִשִּׁמְשָׁא. נָחִית לְתַתָּא, נָטִיל גָּוֵון חַד מִסִּיהֲרָא. סָטָא לִימִינָא, נָטַל גָּוֵון מַיָּיא, כָּלִיל בְּפוּמָא דְּאַרְיֵה חֲדָא. סָטָא לִשְׂמָאלָא, נָטַל גָּוֵון אֶשָּׁא, כָּלִיל בְּפוּמָא דְּחַד שׁוֹר, סוּמְקָא כְּוַורְדָא. סָטָא לְקֳדָמֵיהּ, נָטַל גָּוֵון רוּחָא, כָּלִיל בְּפוּמָא דְּחַד נֶשֶׁר רַבְרְבָא, רַב גַּדְפִּין, מָארֵיהּ דְּנוֹצָה, כָּל גַּוְונִין בֵּיהּ מִתְחַמָּאן. סָטָא לַאֲחוֹרָא, נָטַל גָּוֵון עַפְרָא, כָּלִיל מד׳ סִטְרֵי עָלְמָא. בְּפוּמָא דְּאָדָם, וְכָל דְּיוּקְנִין מִסְתַּכְּלָן לְגַבֵּיהּ.

226. This Ruach settled in this earth and was clothed in it. FOR THE SOIL IS MALCHUT, WHICH IS THE NEFESH OF ADAM. AND THE RUACH WAS CLOTHED IN THE NEFESH. Then that soil, WHICH IS THE NEFESH, swirled, descended and gathered soil from the four directions. And it was made into a form and a countenance, WHICH IS THE BODY OF THE FIRST MAN. The Ruach was concealed in the innermost. And the Nefesh poured bounty into that soil that assembled from the four winds, WHICH IS THE BODY, when it was included in the Ruach.

226. אִתְיְשַׁב הַהוּא רוּחָא בְּהַהוּא עַפְרָא, וְאִתְלְבַשׁ בֵּיהּ. כְּדֵין הַהוּא עַפְרָא, מְכַשְׁכְּשָׁא וְנָחַת לְתַתָּא, וְכָנַשׁ עַפְרָא מד׳ סִטְרִין דְּעָלְמָא, וְאִתְעֲבִיד דְּיוּקְנָא חֲדָא וּפַרְצוּפָא, וְהַהוּא רוּחָא אִתְטְמַר מִגּוֹ לְגוֹ. וְהַהוּא עַפְרָא דְּאִתְכְּנִיש מד׳ סִטְרִין בָּטַשׁ לְגַבֵּיהּ נֶפֶשׁ כְּלִילָא בְּרוּחָא.

227. וְהַהוּא נֶפֶשׁ אִיהוּ יְסוֹדָא לְעוֹבְדֵי גּוּפָא. כְּפוּם עוֹבְדִין דְּהַהוּא נֶפֶשׁ בְּגוּפָא, הָכִי אִתְחָזֵי בְּמַשְׁכָּא לְבַר. רוּחָא דָּא אִתְטַמַּר לְגוֹ. וְהַהוּא אַחְזֵי לְבַר, סָלִיק וְנָחִית, וּבָטַשׁ בְּאַנְפּוֹי, וְאַחְזֵי דְיוּקְנִין וּרְשִׁימִין. בָּטַשׁ בְּמִצְחֵיהּ, אַחְזֵי דְיוּקְנִין וּרְשִׁימִין בָּטַשׁ בְּעֵינוֹי, וְאַחְזֵי דְיוּקְנִין וּרְשִׁימִין. הה"ד הַכָּרַת פְּנֵיהֶם עָנְתָה בָּם.

227. This Nefesh is the origin of the actions of the body. According to the actions of that Nefesh inside the body, so shall it appear on the skin outside. The Ruach is concealed on the inside, and that, REFERRING TO THE NEFESH, is visible from the outside. It ascends and descends and strikes in his face, showing shapes and impressions. It strikes in his forehead, showing shapes and marks, it strikes in the eyes, showing shapes and marks, as it is written: "the sight of their face does witness against them" (Yeshayah 3:9).

228. בּוּצִינָא דְּאִתְמְשָׁךְ מִנֵּיהּ מְדִידוּ, דְּחָד חוּטָא יְרוֹקָא, שֵׁלְהָבוּתָא דְּתוּהוּ. בָּטַשׁ בִּידוֹי בְּשַׁעֲתָא דְּבַר נָשׁ נָאִים, וְרָשִׁים רְשִׁימִין וְשִׁרְטוּטִין בִּידֵיהּ, וּכְפוּם עוֹבְדִין דְּב"נ הָכִי אִתְרְשִׁים. וְאִלֵּין אַתְוָון מִתְהַפְּכָן מִתַּתָּא לְעֵילָא, וְיַדְעֵי לוֹן חַבְרֵי קְשׁוֹט, בִּרְשִׁימוּ דְּאַתְוָון דְּבוּצִינָא, וְכָל אִלֵּין חֵילִין דִּלְגוֹ בב"נ, עַבְדִין רְשׁוּמִין וְשִׁרְטוּטִין אַתְוָון מִתְהַפְּכָן. מַאן דְּרָקִים דָּא, רָקִים בְּשִׁפּוּלֵי מַשְׁכְּנָא. כד"א, רֻקַּמְתִּי בְּתַחְתִּיּוֹת אָרֶץ. בְּרִיךְ הוּא בְּרִיךְ שְׁמֵיהּ לְעָלַם וּלְעָלְמֵי עָלְמִין.

228. The luminary from which measurement is drawn, IS of one green thread, WHICH IS THE CENTRAL COLUMN THAT HAS A GREEN COLOR. IT RECEIVED the flame of formlessness, NAMELY, THE FIRE OF MALCHUT OF THE ATTRIBUTE OF JUDGMENT. It strikes on the hands of man when he is asleep and records impressions and lines in his hands. According to the actions of man, so is his hand etched. These letters turn over in him from the bottom to top. This wisdom is known by those friends, who are RIGHTEOUS MEN OF Truth, through the imprint of the letters of the luminary - WHICH IS MALCHUT, AS PREVIOUSLY MENTIONED. All the inner resources of man manifest impressions, lines and letters that interchange. He who inscribes these also inscribes in the end of the tabernacle, WHICH IS MALCHUT CALLED 'TABERNACLE', as it is written: "and curiously wrought in the lowest parts of the earth" (Tehilim 139:15). THIS REFERS TO THE LOWEST PART OF MALCHUT, WHICH IS CALLED 'EARTH'. SHE IS ALSO FASHIONED FROM THE POWER OF THE FLAME OF THE ATTRIBUTE OF JUDGMENT, LIKE THE HANDS OF MAN. Blessed be He, and blessed be His Name forever and ever.

229. עַיְינִין חִוָּרָא, וְאֵבְרִין סוּמְקִין, בְּאַתְרֵיהּ דְּנָפִיק מִינֵיהּ, דָּא אִיהוּ בְּאָת פ' וְאָת ר' כְּלִילָא כַּחֲדָא.

229. White eyes and slivers of red flesh where THE EYES protrude - NAMELY IN THE EYE SOCKETS, SO THAT WHEN HE ROTATES HIS EYES, THEY ARE VISIBLE - are from the letter Pe and the letter Resh when they are included together.

230. מִצְחֵיהּ רַב, תְּלַת שִׁרְטוּטִין סַלְקִין בְּמִצְחֵיהּ, שִׁית זְעִירִין אַחֲרָנִין. סוּמָק הוּא וְלָא סוּמָק, קַיְימָא בֵּין תְּרֵין גַּוְונִין. שַׂעֲרֵיהּ אוּף הָכִי. אַנְפּוֹי רַבְרְבָן. שַׂעֲרֵיהּ קְמִיט, וְלָא כ"כ. תָּלֵי זְעֵיר תְּחוֹת אוּדְנוֹי. טָב אִיהוּ, מָארֵי דְּמֵהֵימְנוּתָא, מָארֵי דְּרוּגְזָא תַּקִּיף, בְּשַׁעֲתָא דְּאִתְרְגִיז.

230. Another type of person has a large forehead, and three lines that come up in his forehead, and six smaller ones, red yet not very red, and they stay between these two colors. The same is true for his hair. He has a large face. His hair is wrinkled, THAT IS, CURLY, but not too much. It hangs slightly below his ears. That PERSON is good. He has faith. The moment he becomes angry, it is an extremely intense anger.

231. הַהוּא סוּמְקָא דְּתְחוֹת עֵינָא, אִתְפְּשַׁט בְּעֵינֵיהּ. רוּגְזֵיהּ בִּישׁ. בְּשַׁעֲתָא דְּמַלִּיל בְּרוּגְזֵיהּ סָתִים פּוּמֵיהּ, וְנָפִיק תְּנָנָא מִנְּחִירוֹי. וּלְזִמַן זְעֵיר נָח רוּגְזֵיהּ, וְלָא כָּל רוּגְזֵיהּ, עַד יוֹמָא אַחֲרָא, אוֹ תְּרֵין יוֹמִין. דָּא אַצְלַח לְזִמְנִין, וּלְזִמְנִין לָא. אֲבָל קָאִים תְּדִיר בְּאַצְלָחוּתָא, בֵּין זְעֵיר וּבֵין רַב.

231. If that red below his eyes, IN THE EYE SOCKETS, AS MENTIONED BEFORE, spreads in his eyes, he has a bad temper. When he talks in anger, he closes his mouth, and his nostrils fume. After a short time, his anger subsides, but not completely until after a day or two. He is sometimes successful and sometimes not. But he usually succeeds, whether a little or much.

232. If the red inside his eye is fine as a thread, and does not spread in the time of his anger, if he has those signs he has a weak heart and is fearful of everything. His sleep is unsettled, He always has thoughts and is afraid of everything. He causes everybody WHO JOINS HIM to succeed. He is corrupt and does not refrain from adultery.

232. וְאִי סוּמְקָא דְּפוּם עֵינָא, זְעֵיר כְּחוּטָא, וְלָא אִתְפָּשַׁט בְּשַׁעֲתָא דְּרוּגְזֵיהּ בְּעֵינָא, וְאִית בֵּיהּ כָּל הָנֵי סִימָנִין. חַלְשָׁא בְּלִבָּא. וְאִיהוּ דָּחִיל מִכֹּלָּא, שֵׁינָתֵיהּ לָא אִתְיַשַּׁב בֵּיהּ. חָשִׁיב תָּדִיר מַחֲשָׁבִין וְדָחִיל מִכֻּלְּהוּ. וְאַצְלַח לְכֹלָּא. מָארֵיהּ דִּגְרִיעַ. לָא חָשׁ לְגִיוּפָא.

233. Sometimes he repents and is afraid, and in his fright, you will find redness inside his right eye, at the rim of the eye, and one fine red vein on his left eye. And if they change - that which was in the right is in the left, and that which was in the left is in the right - then he is sinful, NOT HAVING REPENTED. He returned and broke a piece of ice, WHICH INTERRUPTED HIM FROM THE TRANSGRESSION in order to commit transgression.

233. לְזִמְנִין תָּב בִּתְיוּבְתָּא וְדָחִיל. וּמִגּוֹ דְּחִילוּ, כְּדֵין תִּשְׁכַּח בְּעֵינֵיהּ יְמִינָא, הַהוּא סוּמְקָא דְּפוּם עֵינָא, בְּסוֹפָא בְּשִׁפּוּלֵי עֵינָא, וְחַד שׁוּרְיָיקָא דָּקִיק סוּמָק בְּעֵינֵיהּ שְׂמָאלָא, וְאִי מִתְחַלְּפֵי מַה דִּימִינָא לִשְׂמָאלָא, וּמַה דִּשְׂמָאלָא לִימִינָא, כְּדֵין אִיהוּ בְּקִלְקוּלֵיהּ. וְתָב וְתָבַר גְּזִיזָא דִּבְרִדָא, בְּגִין לְאַעְבְּרָא עֲבֵירָה.

234. Two furows on top of his eye, and three underneath. On his left foot, on the middle toe, there are six hairs and sometimes five. Presently he has six hairs, since one of them is short. He has black eyes, and his eyebrows have many hairs resting over each other. These eyes are black eyes interlaced with green, but the green is more recessed. That person has five lines on his forehead: two which traverse from side to side, and three which do not. (THE END IS MISSING)
(End of Raza deRazin)

234. תְּרֵין קְמִיטִין עַל רֵישָׁא דְּעֵינָא, וּתְלַת לְתַתָּא. וּבְרַגְלֵיהּ שְׂמָאלָא, בְּאֶצְבְּעָא דְּאֶמְצָעִיתָא, שִׁית שַׂעֲרִין, וּבְזִמְנָא אַחֲרָא חָמֵשׁ, וְהַשְׁתָּא שִׁית, חַד זְעִירָא בֵּינַיְיהוּ. עַיְינִין אוּכְמִין, וּקְרִיצִין דְּעַל עֵינוֹי רַבְרְבִין, סַגִּיאִין שַׂעֲרִין, אִלֵּין עַל אִלֵּין, וְאִינּוּן עַיְינִין אוּכְמִין וְיָרוֹקָא, אָזִיל בְּגַוַּוּיְיהוּ, וְהַהוּא יְרוֹקָא אַטְבַּע יַתִּיר. הַאי אִית לֵיהּ חָמֵשׁ שִׁרְטוּטִין בְּמִצְחָא, תְּרֵין דְּעַבְרִין מִסְּטָר לְסְטַר. וּתְלַת דְּלָא עַבְרִין וְכוּ׳.
(עיין סוף הספר עכ״מ)

13. "In the third month"
This section tells us of the two lights of the right and the left called Gemini, that is the constellation that rules over the third month, Sivan. Uriel rules over this month, and we are told of his camps, each of which has keys of light issuing from the inner supernal Chasmal. Rabbi Shimon explains the significance of twins in terms of the birth of Jacob and Esau, and then says that the Torah itself is twins - the Written Torah and the Oral Torah - given in the third month to the triple nation of the Three Fathers. And finally he tells us that the Torah was given in three parts - the Torah, the Prophets and the Writings. But the important conclusion is that all is one.

235. "In the third month, after the children of Yisrael went out of the land of Egypt" (Shemot 19:1). The Great Minister, Uriel, rules over THE THIRD MONTH, FOR NISAN, IYAR AND SIVAN ARE COMPARED WITH CHESED, GVURAH AND TIFERET, AS MICHAEL RULES IN CHESED, GAVRIEL IN GVURAH, AND URIEL RULES IN TIFERET. He is accompanied by 365 ten thousands of camps, corresponding to the number of days of the year, WHICH ARE 365 DAYS OF THE SOLAR YEAR. And all of them have 365 keys of light issuing from the inner supernal Chashmal (Eng. 'electrum'), which is treasured and concealed, and in which the mysteries of the holy supernal letters of the Holy Name are suspended.

235. בַּחֹדֶשׁ הַשְּׁלִישִׁי לְצֵאת בְּנֵי יִשְׂרָאֵל וְגוֹ׳, דְּשָׁלִיט בֵּיהּ אוריא״ל, רַב מְמָנָא, וּתְלַת מְאָה וְשִׁתִּין וְחָמֵשׁ רִבּוֹא מַשְׁרְיָין עִמֵּיהּ, כְּחוּשְׁבָּן יוֹמֵי שַׁתָּא. וְכֻלְּהוּ אִית לוֹן תְּלַת מְאָה וְשִׁתִּין וְחָמֵשׁ מַפְתְּחָן נְהוֹרִין, מֵהַהוּא נְהוֹרָא דְנִפְקָא מִגּוֹ חַשְׁמַל עִלָּאָה פְּנִימָאָה גְּנִיז וְסָתִים, דִּי רָזִין דְּאַתְוָון קַדִּישִׁין עִלָּאִין דִּשְׁמָא קַדִּישָׁא, תַּלְיָין בֵּיהּ.

236. This is the secret of "a plain man" (Beresheet 25:27), WHO IS JACOB, THE SECRET OF TIFERET - MEANING THAT he is the master of the house, a man of Elohim. "PLAIN" IS DERIVED FROM WHOLENESS, for there is the ending of the knot of the Tefilin, WHICH IS THE SECRET OF MALCHUT IS CALLED 'LEAH'. "...and Jacob was a plain man..." MEANING HER MAN. And the secret of the inner supreme Chashmal, which is concealed and treasured, has his shape. And he holds all the hidden supreme lights, and they issue forth from him. And all the camps OF THE ABOVE MENTIONED ANGEL URIEL hold the keys of that light that issues from the Chashmal.

236. וְאִיהוּ רָזָא דְּאִישׁ תָּם, מָארֵיהּ דְּבֵיתָא, אִישׁ הָאֱלֹהִים. תָּם: דְּתַמָּן סִיּוּמָא וְקִשְׁרָא דִּתְפִילִין, וְיַעֲקֹב אִישׁ תָּם הֲוָה. וּבְרִיוּקָנֵיהּ, קַיְּימָא רָזָא דְּחַשְׁמַל פְּנִימָאָה עִלָּאָה טְמִיר וְגָנִיז. וְכָל נְהוֹרִין סְתִימִין עִלָּאִין נָקִיט אִיהוּ, וְנַפְקֵי מִנֵּיהּ, וְכֻלְּהוּ מַשְׁרְיָין נַקְטֵי אִינּוּן מַפְתְּחָן דְּהַהוּא נְהוֹרָא דְּנָפִיק מִגּוֹ חַשְׁמַל.

237. And that light includes the two lights OF THE RIGHT AND THE LEFT and yet they are in it one LIGHT. The first light is a white one too bright for an eye to behold and this is the treasured light for the righteous as it is written: "Light is sown for the righteous" (Tehilim 97:11) and the second light is one which gleams and sparkles red, FOR IT IS THE SECRET OF THE LEFT LIGHT. And both of them are included as one in it, and they became one.

237. וְהַהוּא נְהוֹרָא, כְּלִיל בְּתְרֵין נְהוֹרִין, וְאִינּוּן חַד. נְהוֹרָא קַדְמָאָה, אִיהוּ נְהוֹרָא חִוָּורָא, דְּלָא שַׁלְטָא בֵּיהּ עֵינָא, וְדָא אִיהוּ נְהוֹרָא דְּגָנִיז לְצַדִּיקַיָּיא. כד״א אוֹר זָרוּעַ לַצַּדִּיק וגו׳. נְהוֹרָא תִּנְיָינָא, אִיהוּ נְהוֹרָא מְנַצְּצָא מְלַהֲטָא, כְּגָוֵון סוּמָק. וְאִתְכְּלִילוּ תְּרֵין נְהוֹרִין כְּחַד, וַהֲווֹ חַד.

238. Uriel the Arch Minister and all those camps WITH HIM take that light which is called 'Gemini' for it includes two lights. Therefore, that constellation rules over THIS MONTH, which is called 'Gemini', after its secret, in which the Torah was given and from which all the grades are drawn below until they rise through the Name to illuminate the world.

238. וְהַאי אוּרִיא״ל רַב מְמָנָא, וְכָל אִינּוּן מַשִּׁירְיָין, נַטְלֵי הַהוּא נְהוֹרָא, וּבְגִין דְּכָלִיל בְּתְרֵין, אִקְרֵי תְּאוֹמִי״ם. וְעַל דָּא שַׁלְטָא בֵּיהּ, הַהוּא מַזָּלָא דְּאִקְרֵי בְּרָזָא דִּילֵיהּ תְּאוֹמִים, וּבֵיהּ אִתְיְהִיבַת אוֹרַיְיתָא. וּמִכָּאן אִתְמַשְׁכָּאן דַּרְגִּין לְתַתָּא, עַד דְּסַלְקִין בִּשְׁמָהָן, לְאַנְהָרָא עָלְמָא.

239. None of the other signs WHICH RULE IN OTHER MONTHS have a mouth or tongue but this one, GEMINI, has a mouth and tongue included as one. Therefore, it is written in regards to the Torah: "And you shall meditate therein day and night" (Yehoshua 1:8). "Day" corresponds to the tongue, WHICH IS ZEIR ANPIN, and "night" corresponds to the mouth, WHICH IS MALCHUT, and all is included in THE SECRET OF the Gemini (Heb. teomim).

239. כָּל שְׁאַר מַזָּלֵי, לֵית לוֹן פֻּה וְלָשׁוֹן, וְהַאי אִית לֵיהּ פֻּה וְלָשׁוֹן כְּלִילָן כַּחֲדָא. וְעַל דָּא בְּאוֹרַיְיתָא, וְהָגִיתָ בּוֹ יוֹמָם וָלַיְלָה כְּתִיב. יוֹמָם, לְקֵבֵל לָשׁוֹן. לַיְלָה, לְקֵבֵל פֻּה. וְכֹלָּא כָּלִיל כַּחֲדָא. וּבְכֹלָּא סָלִיק תְּאוֹמִים.

240. It is written: "Tomim," WITHOUT THE LETTER ALEPH, and in relation to this secret it is written "Tomim," in: "behold, there were twins (Heb. tomim) in her womb" (Beresheet 25:24). And "TOMIM" is not said OF JACOB AND ESAU, for Esau is not connected to this secret. It indicates that it is said "TOMIM" of Jacob ALONE, FOR JACOB IS THE SECRET OF THE CENTRAL COLUMN WHICH INCLUDES TWO LIGHTS, THE RIGHT AND THE LEFT, AND AFTER THOSE TWO LIGHTS HE IS CALLED "TOMIM". WHEN THE SCRIPTURE SAYS "BEHOLD TOMIM," IT INDICATES THAT HE, JACOB, WAS IN HER WOMB. And the scripture praises Jacob for being in the womb of that righteous woman, but because the wicked ESAU was there too, the letter Aleph departed, AND IT IS WRITTEN "TOMIM" WITHOUT ALEPH.

240. תּוֹמִים כְּתִיב, וְעַל רָזָא דָּא כְּתִיב תּוֹמִים, וְהִנֵּה תּוֹמִים בְּבִטְנָהּ. אִי תֵּימָא דִּבְגִין תַּרְוַוּיְיהוּ קָאָמַר. לָאו הָכִי, דְּהָא עֵשָׂו לָא סָלִיק בְּרָזָא דָא. אֶלָּא בְּגִין יַעֲקֹב קָאָמַר, וּשְׁבָחָא דָא, דַּהֲוָה בִּמְעָהָא דְּהַהִיא צַדֶּקֶת, קָא מְשַׁבַּח קְרָא. וּבְגִין דַּהֲוָה תַּמָּן הַהוּא רָשָׁע, אִסְתַּלָּק מִתַּמָּן אָלֶף.

241. All is one secret, for Jacob receives through his secret, TIFERET, THE CENTRAL COLUMN, the two months Nisan and Iyar, and he is included in the secret of THE MONTH Sivan, which is THE SIGN OF Gemini. THIS MEANS THAT BY BEING INCLUDED IN THE MONTH SIVAN - WHICH INCLUDES TWO MONTHS, NISAN AND IYAR, WHICH ARE RIGHT AND LEFT - IT IS THEREFORE CALLED "TWINS," AND SINCE JACOB IS ALSO INCLUDED IN IT HE RECEIVES THOSE TWO MONTHS. Esau receives through his own inner meaning the two months, Tammuz and Av, but since he does not abide in THE CENTRAL COLUMN, WHICH IS ELUL, he therefore loses Elul, for Elul is not his. And he does not even have the whole MONTH of Av, but only nine days and no more, so it can be seen that he is not included in the secret of the twins - WHICH IS THE CENTRAL COLUMN. He separated himself and turned towards the Other Side in naught and desolation, as it is written: "The enemies are come to an end in perpetual ruins" (Tehilim 9:7).

241. וְכֹלָּא רָזָא חֲדָא. יַעֲקֹב נָטִיל בְּרָזָא דִּילֵיהּ, תְּרֵין יַרְחִין ניס״ן ואיי״ר, וְאִתְכְּלִיל אִיהוּ בְּרָזָא דְּסִיוָן, דְּאִיהוּ תְּאוֹמִים. עֵשָׂו, נָטִיל בְּרָזָא דִּילֵיהּ, תְּרֵין יַרְחִין תַּמּוּ״ז אָ״ב, וְאִיהוּ לָא אִשְׁתְּכַח, וְאִתְאֲבִיד, דְּהָא אֱלוּ״ל לָאו דִּילֵיהּ הוּא, וַאֲפִילוּ אָ״ב, ט׳ יוֹם אִינּוּן דִּילֵיהּ, וְלָא יַתִּיר, וְאִתְאֲבִיד, וְלָא אִשְׁתְּכַח, וְלָאו אִיהוּ בְּרָזָא דִּתְאוֹמִים, אֶלָּא אִתְפְּרַשׁ לְחוֹדֵיהּ, וְסָטָא לְסִטְרָא אַחֲרָא בַּאֲפִיסָה וּשְׁמָמוּ, כד״א, הָאוֹיֵב תַּמּוּ חֳרָבוֹת לָנֶצַח.

242. Because Jacob is in the sign of the twins, the Torah was given to his children in the months of the twins, being itself "twins" - WHICH IS the Written Torah and the Oral Torah. IT WAS GIVEN in the third month to the triple nation, WHICH INCLUDES three grades, NAMELY, THE 'THREE FATHERS'. THE TORAH WAS GIVEN in three parts: the Torah, the Prophets and the Writings, and all is one.

242. וּבְגִין דְּיַעֲקֹב אִיהוּ תְּאוֹמִים, אִתְיְהִיבַת אוֹרַיְיתָא לִבְנוֹי בַּחֹדֶשׁ תְּאוֹמִים, וְאוֹרַיְיתָא בְּרָזָא דִּתְאוֹמִים, תּוֹרָה שֶׁבִּכְתָב, וְתוֹרָה שבע״פ. בַּחֹדֶשׁ תְּלִיתָאֵי, לְעַם תְּלִיתָאֵי, בְּדַרְגִּין תְּלִיתָאִין, תּוֹרָה תְּלִיתָאֵי: תּוֹרָה, נְבִיאִים, וּכְתוּבִים. וְכֹלָּא חַד.

243. "In the third month..." We have already explained that chapter in the scripture above. Rabbi Chiya said that at the time that Yisrael approached Mount Sinai, the Holy One, blessed be He, gathered the seeds of the nation of Yisrael and examined them all. And He found no blemish in all the seeds of Yisrael but saw they were all of a holy seed and of Truth.

243. בַּחֹדֶשׁ הַשְּׁלִישִׁי וְגוֹ׳. פַּרְשְׁתָּא דָּא בְּהַאי קְרָא אוּקְמוּהָ לֵיהּ לְעֵילָּא. תָּאנֵי רַבִּי חִיָּיא, בְּהַהוּא זִמְנָא דְּמָטוּ יִשְׂרָאֵל לְטוּרָא דְּסִינַי, כָּנִישׁ לְהוּ קוּדְשָׁא בְּרִיךְ הוּא לְזַרְעַיְיהוּ דְּיִשְׂרָאֵל, וְאַשְׁגַּח לֵיהּ בְּכֻלְּהוּ, וְלָא אַשְׁכַּח בְּכֻלְּהוּ זַרְעָא דְּיִשְׂרָאֵל פַּסְלוּ, אֶלָּא כֻּלְּהוּ זַרְעָא קַדִּישָׁא, כֻּלְּהוּ בְּנֵי קְשׁוֹט.

244. At that time, the Holy One, blessed be He, said to Moses: 'Now do I wish to give Yisrael the Torah. Draw them to Me by My love for the patriarchs and by the signs that I have made manifest to them. And you shall be My messenger. Therefore, go and tell them those words.' Rabbi Yosi said that Rabbi Yehuda said that those were the words that the Holy One, blessed be He, said to Moses, and continued: 'Thus, you shall be My faithful messenger by drawing Yisrael to go after Me.'

244. בְּהַהוּא זִמְנָא אָמַר קוּדְשָׁא בְּרִיךְ הוּא לְמֹשֶׁה, הַשְׁתָּא אֲנָא בָּעֵי לְמֵיהַב אוֹרַיְיתָא לְיִשְׂרָאֵל, מָשִׁיךְ לְהוּ בְּרַחִימוּתָא דַּאֲבָהָן, בְּרַחִימוּתָא דְּרַחִימְנָא לְהוּ, וּבְאָתְוָון דַּעֲבָדִית לְהוּ. וְאַתְּ הֲוֵי לִי שְׁלוּחָא, וְאָתִיב מִלִּין אִלֵּין. אָמַר ר׳ יוֹסִי אָמַר ר׳ יְהוּדָה, כַּךְ אָמַר קוּדְשָׁא בְּרִיךְ הוּא לְמֹשֶׁה, בְּמִלָּה דָּא הֲוֵי לִי שְׁלִיחָא מְהֵימְנָא, לְאַמְשָׁכָא יִשְׂרָאֵל אֲבַתְרָאי.

14. "And Moses went up to Elohim"

This section offers several interpretations of "And Moses went up to Elohim and Hashem called to him out of the mountain, saying." One explanation is that Moses went up to the place where the Shechinah's wings are outspread. The discussion turns to the issue of perfection, and we hear that there is always awe or dread when in the presence of the perfection of all. The title verse is then applied first to Moses, then to God, and finally to the four bonds of earth, air, fire and water. Rabbi Shimon hears Rabbi Yesa tell of a dream where from Rabbi Yesa finally remembered and understood that Chochmah was above, Tiferet below, and Malchut the Sanctuary of God that lay between them. The last interpretation reminds us that whoever comes to be purified is always assisted.

245. "And Moses went up to Elohim and Hashem called to him out of the mountain, saying" (Shemot 19:3). "And Moses went up to Elohim," MEANS THAT Moses went up to the place where the wings of the Shechinah are outspread, as it is written: "He bowed the heavens also and came down" (Tehilim 18:9).

245. וּמֹשֶׁה עָלָה אֶל הָאֱלֹהִים וַיִּקְרָא אֵלָיו יְיָ׳ מִן הָהָר וְגוֹ׳. וּמֹשֶׁה עָלָה אֶל הָאֱלֹהִים, לְאַתְרָא דִּפְרִישָׁן גַּדְפּוֹי דִּשְׁכִינְתָּא, כד״א וַיֵּט שָׁמַיִם וַיֵּרֶד וְגוֹ׳.

246. תָּאנָא אָמַר ר׳ יְהוּדָה, כָּל זְמַנָּא דִּגְלוּפֵי מַלְכָּא עִלָּאָה מִתְיַשְּׁרָן בְּאַתְרַיְיהוּ, עָלְמִין כֻּלְּהוּ בְּחִידוּ, וְכָל עוֹבָדִין מִתְיַשְּׁרָן בְּקִיּוּמַיְיהוּ. כד״א, אֶת מַעֲשֵׂה יְיָ׳ כִּי נוֹרָא הוּא. מַאי כִּי נוֹרָא הוּא. אָמַר ר׳ אֶלְעָזָר, שְׁלִימוּ דְּכֹלָּא. כד״א הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא. מַאי וְהַנּוֹרָא. דָּא יַעֲקֹב. וּכְתִיב, וְיַעֲקֹב אִישׁ תָּם, כְּתַרְגּוּמוֹ, גְּבַר שְׁלִים. שְׁלִים בְּכֹלָּא. כַּךְ כָּל עוֹבָדִין דְּקוּדְשָׁא בְּרִיךְ הוּא, שְׁלִימִין בִּשְׁלִימוּ, בְּקִיּוּמָא שְׁלִים.

246. We have learned that Rabbi Yehuda said that as long as the legislations of the Supernal King adhere to their proper places, MEANING THAT THEY BALANCE BETWEEN RIGHT AND LEFT, all the worlds are with joy and all the works are maintained properly, as it is written: "the work of Hashem...that it is tremendous" (Shemot 34:10). What does "tremendous" mean? Rabbi Elazar said that it is the perfection of all, as it is written: "A great El, a mighty and a terrible" (Devarim 10:17). What does "terrible" mean? This is Jacob, THE CENTRAL COLUMN, for it is written: "And Jacob was a plain man" (Beresheet 25:27). "...plain..." means, according to the Aramaic translation, 'a complete man', perfect in all. Thus, all the deeds of the Holy One, blessed be He, are perfect in wholeness, and are perfectly maintained.

247. תַּנְיָא, רַבִּי יוֹסִי אוֹמֵר, יוֹמָא חַד הֲוָה קָאִימְנָא קֳמֵיהּ דְּר׳ יְהוּדָה סָבָא, שָׁאִילְנָא לֵיהּ, מַאי דִּכְתִיב, וַיִּירָא וַיֹּאמַר מַה נּוֹרָא וְגוֹ׳. מַאי קָא חָמָא, דְּקָאָמַר דְּאִיהוּ נוֹרָא. אָמַר לִי, חָמָא שְׁלִימוּ דִּמְהֵימְנוּתָא קַדִּישָׁא, דַּהֲוָה שְׁכִיחַ בְּהַהוּא אֲתָר, כְּגַוְונָא דִּלְעֵילָא. וּבְכָל אֲתָר דְּהַוְי שְׁלִימוּתָא שְׁכִיחַ, אִקְרֵי נוֹרָא.

247. As we learned, Rabbi Yosi explained that one day, while he was standing before Rabbi Yehuda Saba (the elder), he asked him about the meaning of the verse: "And he was afraid and said: 'How dreadful is this place'" (Beresheet 28:17). What did Jacob see that frightened him and made him call it "dreadful"? Rabbi Yehuda explained that he saw there the perfection of the holy Faith, WHICH IS MALCHUT, that was frequent in that place as it is above, and any place wherein His perfection is found is called "dreadful."

248. אֲמַרְנָא לֵיהּ, אִי הָכִי, אֲמַאי תַּרְגּוּמוֹ דְּחִילוּ, וְלָא שְׁלִים. אָמַר לִי, לֵית דְּחִילוּ אֶלָּא בְּאַתְר דְּהַוְי שְׁלִימוּתָא שְׁכִיחַ, וּבְכָל אֲתָר דְּהַוְי שְׁלִימוּתָא שְׁכִיחַ, אִתְקְרֵי נוֹרָא. דִּכְתִיב, יִרְאוּ אֶת יְיָ׳ קְדוֹשָׁיו כִּי אֵין מַחְסוֹר לִירֵאָיו, מִמַּשְׁמַע דְּקָאָמַר כִּי אֵין מַחְסוֹר, בַּאֲתָר דְּלֵית מַחְסוֹר, שְׁלִימוּתָא שְׁכִיחַ.

248. I asked him: If that is so, why then is the word "dreadful" translated into Aramaic as 'fear' and not as 'perfection'? FOR IF "DREADFUL" MEANS 'PERFECTION', HE SHOULD HAVE TRANSLATED IT AS "PERFECTION." He answered that there is no awe but in a place where perfection is found, and any place in which there is completeness is called "dreadful", as it is written: "O fear Hashem you saints of His, for those who fear Him there is no lack" (Tehilim 34:10). We can learn from this verse, "there is no lack," THAT AWE IS COMPLETENESS, for wherever there is no deficiency there is completeness.

249. תָּאנָא מִי עָלָה שָׁמַיִם וַיֵּרַד, אָמַר ר׳ יוֹסִי, דָּא הוּא מֹשֶׁה, דִּכְתִיב וּמֹשֶׁה עָלָה אֶל הָאֱלֹהִים. מִי אָסַף רוּחַ בְּחָפְנָיו, דָּא הוּא אַהֲרֹן. דִּכְתִיב, וּמְלֹא חָפְנָיו קְטֹרֶת סַמִּים דַּקָּה. מִי צָרַר מַיִם בַּשִּׂמְלָה, דָּא אֵלִיָּהוּ. דִּכְתִיב, אִם יִהְיֶה הַשָּׁנִים הָאֵלֶּה טַל וּמָטָר כִּי אִם לְפִי דְּבָרִי. מִי הֵקִים כָּל אַפְסֵי אָרֶץ, דָּא הוּא אַבְרָהָם. דִּכְתִיב בֵּיהּ, אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם, אַל תִּקְרֵי בְּהִבָּרְאָם, אֶלָּא בְּאַבְרָהָם.

249. We studied: "Who has ascended up into heaven and come down" (Mishlei 30:4). Rabbi Yosi said that it is Moses, for it is written: "And Moses went up to Elohim" (Shemot 19:3). "Who has gathered the wind in His fists" (Mishlei 30:4)? It is Aaron, as it is written: "And his hands full of sweet incense beaten small" (Vayikra 16:12). "Who has bound the waters in a garment"? It is Eliyahu, as it is written: "There shall not be dew or rain these years but according to my word" (I Melachim 17:1). "Who has established all the ends of the earth"? It is Abraham, of whom it is written: "These are the generations of the heaven and of the earth when they were created (behibar'am)" (Beresheet 2:4). Do not pronounce it 'behibar'am', but "beAbraham (lit. 'by Abraham')," (spelled with the same letters).

250. הוּא תָּנֵי הַאי, וְהוּא אָמַר, מִי עָלָה שָׁמַיִם, דָּא קוּדְשָׁא בְּרִיךְ הוּא. דִּכְתִיב בֵּיהּ עָלָה אֱלֹהִים בִּתְרוּעָה מִי אָסַף רוּחַ בְּחָפְנָיו, דָּא קוּדְשָׁא בְּרִיךְ הוּא, דִּכְתִיב אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל חָי וְגוֹ׳. מִי צָרַר מַיִם בַּשִּׂמְלָה דָּא קוּדְשָׁא בְּרִיךְ הוּא. דִּכְתִיב בֵּיהּ צוֹרֵר מַיִם בְּעָבָיו. מִי הֵקִים כָּל אַפְסֵי אָרֶץ, דָּא קוּדְשָׁא בְּרִיךְ הוּא. דִּכְתִיב בֵּיהּ, בְּיוֹם עֲשׂוֹת יְיָ׳ אֱלֹהִים אֶרֶץ וְשָׁמָיִם. תּוּ אָמַר, מִי עָלָה שָׁמַיִם וַיֵּרַד וְגוֹ׳, אִלֵּין אִינּוּן אַרְבַּע קְטִירֵי עָלְמָא, אֵשׁ רוּחַ מַיִם וְעָפָר.

250. He taught this, and said: "Who has ascended up into heaven?" The Holy One, blessed be He, of whom it is written: "Elohim is gone up with a shout" (Tehilim 47:6). "Who gathered the wind in His fists"? The Holy One, blessed be He, of whom it is written: "In whose hands is the soul of every living thing" (Iyov 12:9). "Who has bound the waters in a garment"? The Holy One, blessed be He, of whom it is written: "He binds up the waters in His thick clouds" (Iyov 26:8). "Who has established all the ends of the earth"? The Holy One, blessed be He, of whom it is written: "In the day that Hashem Elohim made the earth and the heavens" (Beresheet 2:4). RABBI YOSI continued further and said: "Who went up into heaven and came down"? Those are the four bonds of the world: fire, air, water and earth.

251. אָמַר ר׳ יֵיסָא, אִתְחָזוּן מִלּוֹי דְּר׳ יוֹסִי, דְּלָא מִתְקַיְּימָאן. כַּד מָטוּ מִלִּין אִלֵּין לְגַבֵּיהּ דְּר׳ שִׁמְעוֹן, אֲנַח יְדוֹי בְּרֵישֵׁיהּ דְּר׳ יוֹסִי וּבַרְכֵיהּ, וְאָמַר שַׁפִּיר קָא אָמַרְתְּ, וְהָכִי הוּא. אָמַר לֵיהּ מְנָא לָךְ. אָמַר הָכִי אוֹלִיפְנָא מֵאַבָּא, דַּהֲוָה אָמַר מִשְּׁמֵיהּ דְּרַב הַמְנוּנָא סָבָא.

251. Rabbi Yesa said: It is evident that Rabbi Yosi's interpretations of this verse have no hold, FOR THEY ARE INCOMPATIBLE WITH EACH OTHER. But when Rabbi Shimon heard them he put his hand on the head of Rabbi Yosi and blessed him, saying: Your interpretations are quite right and well said, and it is indeed so. Where have you learned THIS? And he answered: I have learned them from my father who heard it from Rav Hamnuna Saba (the elder).

252. יוֹמָא חַד הֲוָה יָתִיב ר׳ שִׁמְעוֹן בְּתַרְעָא דְּצִפּוֹרִי, אָמַר לֵיהּ ר׳ יֵיסָא, הַאי דְּאָמַר ר׳ יוֹסִי, מִי עָלָה שָׁמַיִם וַיֵּרַד וְגוֹ׳, זִמְנָא חֲדָא אָמַר, דָּא מֹשֶׁה. לְבָתַר אָמַר, דָּא קוּדְשָׁא בְּרִיךְ הוּא. לְבָתַר אָמַר, אִלֵּין ד׳ קְטִירִין אֵשׁ רוּחַ מַיִם וְעָפָר. וַחֲמֵינָא לֵיהּ לְמָר דְּבָרְכֵיהּ.

252. One day, Rabbi Shimon was sitting at the gate of Tzipori when Rabbi Yesa said to him: That which Rabbi Yosi said, "Who ascended up into the heavens and came down," he applied once to Moses then to the Holy One, blessed be He, and finally he said that these are the four bonds, fire, air, water and earth - and I saw that my master blessed him!

253. אָמַר לֵיהּ וַדַּאי שַׁפִּיר קָא אָמַר, וְהָכִי הוּא, וְכֹלָּא חַד מִלָּה, וְכֻלְּהוּ מִלֵּי אִתְקַיְּימוּ בְּקוּדְשָׁא בְּרִיךְ הוּא, וְכֻלְּהוּ בְּחַד מַתְקֻלָּא סַלְקָא. אִתְרְגִּישׁ ר׳ יֵיסָא בְּמִלּוֹי דְּר׳ שִׁמְעוֹן, וְאָמַר וַדַּאי הַאי הָכִי הוּא, וְהָכִי אוֹלִיפְנָא מִקָּמֵיהּ דְּמָר זִמְנָא אַחֲרָא. אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם, אַל תִּקְרֵי בְּהִבָּרְאָם, אֶלָּא בְּאַבְרָהָם. דִּכְתִיב, כִּי אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה.

253. Rabbi Shimon replied: Assuredly, what he said is well spoken, and so it is. All are the same, and all things apply to the Holy One, blessed be He, and all of them amount to the same thing. Rabbi Yesa became excited by the words of Rabbi Shimon and he said: This is indeed so, and on another occasion I learned from my master the explanation of the verse: "These are the generations of the heavens and of the earth when they were created" (Heb. behibar'am). Do not read it as 'behibar'am', but rather "beabra'ham ('in Abraham')" (with the same letters) - NAMELY, WITH CHESED OF ZEIR ANPIN, as it is written: "For I have said, the world is built by Chesed (Eng. 'kindness')" (Tehilim 89:3), - AND ALL THE OTHER NAMES: MOSES, AARON, ELIYAHU AND THE FOUR ELEMENTS, FIRE, AIR, WATER AND EARTH, AS ALL ARE THE NAMES OF THE HOLY ONE, BLESSED BE HE.

254. וְכֹלָּא שַׁפִּיר. אֲבָל סוֹפָא דִּקְרָא מַאי קָא מַיְירֵי דִּכְתִיב מַה שְּׁמוֹ וּמַה שֵּׁם בְּנוֹ כִּי תֵדָע. מַה שְּׁמוֹ תִּינַח, מַה שֵּׁם בְּנוֹ מַהוּ. אָמַר לֵיהּ, רָזָא דְּמִלָּה הָא אוֹלִיפְנָא לְרַ׳ אֶלְעָזָר בְּרִי. אָמַר לֵיהּ, לֵימָא לִי מָר, דְּהָא בְּחֶלְמִי שָׁאֵילְנָא קָמֵיהּ דְּמָר הַאי מִלָּה, וְאָמַר לִי, וַאֲנִשִׁינָא לָהּ. אָמַר לֵיהּ, אִי אֵימָא תִּדְכַּר. אָמַר לֵיהּ וַדַּאי. דְּהָא מַה דְּאוֹלִיפְנָא קָמֵי דְּמָר יוֹמָא דָּא אַדְכַּרְנָא.

254. This is well said, but what is the meaning of the last part of the verse saying: "What is his name and what is His son's name that you should know" (Mishlei 30:4)? I can understand "What is His name," but what about "His son's name"? Rabbi Shimon replied: I have already taught the secret of this verse to my son Rabbi Elazar. He said to him: Please, tell me master, for I have asked you in a dream concerning it and I have forgotten the answer. He replied: Now if I tell you will you remember it? Rabbi Yesa answered: Assuredly, for what my master teaches me by daytime I remember.

255. א״ל רָזָא דְּמִלָּה, הַיְינוּ דִּכְתִיב בְּנִי בְכוֹרִי יִשְׂרָאֵל וּכְתִיב יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאָר. וּבְרָזָא עִלָּאָה, וְהַאי אִקְרֵי בְּנוֹ. אָמַר יָנוּחַ דַּעְתֵּיהּ דְּמָר, דְּהָא רָזָא דָּא יְדַעְנָא. אַדְהָכִי, לָא אִדְכַּר ר׳ יֵיסָא, חָלַשׁ דַּעְתֵּיהּ, אָזַל לְבֵיתֵיהּ, אַדְמוּךְ, אַחֲזִיאוּ לֵיהּ בְּחֶלְמָא, חַד סִפְרָא דְּאַגַּדְתָּא, דַּהֲוָה כְּתִיב בֵּיהּ, חָכְמָה וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ.

255. He said: The secret of it is connected with the verse, "Yisrael is My son, my firstborn" (Shemot 4:22), and, "Yisrael, in whom I will be glorified" (Yeshayah 49:3). And it is in the supernal secret of this verse THAT YISRAEL SIGNIFIES TIFERET and is called "His son." Rabbi Yesa replied: Be assured, my master, that I know this secret. Yet Rabbi Yesa could not remember WHAT HE WAS TOLD IN HIS DREAM, and distressed, he went home and slept. Then he had a dream in which he was shown a book of Agadah wherein it was written: "Chochmah and Tiferet are in His sanctuary."

256. When he awoke he went to Rabbi Shimon and kissed his hands saying: Thus I was shown in my dream, and some other time I saw in my dream a book of Agadah wherein it was written: "Chochmah and Tiferet in His sanctuary." "Chochmah" above, "Tiferet" below, and His sanctuary, WHICH IS MALCHUT, by them. This is what I saw once in my dream, and these words were on my lips. Then Rabbi Shimon said to him: Until now you were too young to be enumerated among the reapers of the field, MEANING THOSE KNOWLEDGEABLE IN SECRETS, but now everything has been shown to you. And this is the meaning of the verse: "What is His name and what is his son's name that you should know." Chochmah is "His name" and Tiferet is "His son's name," FOR CHOCHMAH AND BINAH ARE ABA AND IMA OF TIFERET, AS IT IS KNOWN.

256. אִתְּעַר, אָזַל לְגַבֵּיהּ דְּר״ש, נָשַׁק יְדוֹי, אָמַר, הָכִי חֲמֵינָא בְּחֶלְמָא. זִמְנָא אַחֲרָא חֲמֵינָא בְּחֶלְמָא, חַד סִפְרָא דְּאַגַּדְתָּא דְּאַחְזִיוּ קָמָאי, וַהֲוָה כְּתִיב בֵּיהּ, חָכְמָה וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ, חָכְמָה לְעֵילָא, תִּפְאֶרֶת לְתַתָּא. בְּמִקְדָּשׁוֹ לְגַבַּיְיהוּ. וְהָכִי חֲמֵינָא בְּחֶלְמָא זִמְנָא חֲדָא. וְהָכִי אַשְׁכַּחְנָא בְּפוּמַאי. א״ל ר׳ שִׁמְעוֹן, עַד כְּעַן רַבְיָא אַנְתְּ, לְמֵיעַל בֵּין מְחַצְּדֵי חַקְלָא, וְהָא כֹּלָּא אַחְזִיאוּ לָךְ. וְדָא הוּא דִּכְתִיב, מַה שְׁמוֹ וּמַה שֵׁם בְּנוֹ כִּי תֵדַע. חָכְמָה שְׁמוֹ, תִּפְאֶרֶת בְּנוֹ.

257. "And Moses went up to Elohim." Happy is the portion of Moses for being worthy of this honor to which the Torah itself testifies. Come and behold the difference between Moses and all other men of the world. When other men rise, they rise in richness or they rise to greatness or kingship, but of Moses it is written: "And Moses went up to Elohim." Blessed is his share.

257. וּמֹשֶׁה עָלָה אֶל הָאֱלֹהִים, זַכָּאָה חוּלָקֵיהּ דְּמֹשֶׁה, דְּזָכֵי לִיקָרָא דָא, דְּאוֹרַיְיתָא אַסְהִיד בְּגִינֵיהּ כַּךְ. ת״ח, מַה בֵּין מֹשֶׁה לִשְׁאַר בְּנֵי עָלְמָא. שְׁאַר בְּנֵי עָלְמָא, כַּד סַלְקִין, סַלְקִין לְעֻתְרָא, סַלְקִין לִרְבוּ, סַלְקִין לְמַלְכוּ, אֲבָל מֹשֶׁה כַּד סָלִיק, מַה כְּתִיב בֵּיהּ, וּמֹשֶׁה עָלָה אֶל הָאֱלֹהִים, זַכָּאָה חוּלָקֵיהּ.

258. Rabbi Yosi said: From this verse the friends deduced that "he who comes to be purified is assisted," for it is written, "And Moses went up to Elohim," and afterwards it is written, "and Hashem called to him." Thus, he who desires to come nearer is brought nearer.

258. ר׳ יוֹסִי אָמַר, מִכָּאן אָמְרוּ חַבְרַיָּא, הַבָּא לִיטָּהֵר מְסַיְּיעִין אוֹתוֹ, דִּכְתִיב וּמֹשֶׁה עָלָה אֶל הָאֱלֹהִים. מַה כְּתִיב בַּתְרֵיהּ, וַיִּקְרָא אֵלָיו יְיָ׳. דְּמַאן דְּבָעֵי לְאִתְקָרְבָא, מְקָרְבִין לֵיהּ.

15. "Thus shall you say to the house of Jacob"
Here we read of the happiness of those who are chosen by God to come near to Him. Those who reside in the Holy Land have the presence of God because the Shechinah always dwells there. In, "And Hashem called to him from the mountain, saying, 'Thus shall you say to the house of Jacob'," Hashem means to reveal wisdom to the children of Yisrael, and to tell them the truth about what He has done for them. We read how Rabbi Yosi and Rabbi Chiya fall in with a man who has the wisdom of herbs, and who cures them with one of his herbs of an ailment that they did not even know they had. He shows them the danger and the power of his herb, and they watch while it kills the serpent. In this way we learn the tremendous power inherent in everything that God created to grow on earth.

259. "And Hashem called to him from the mountain, saying, 'Thus shall you say to the house of Jacob'" (Shemot 19:3). Rabbi Yitzchak opened the discussion with the verse: "Happy is he whom You choose, and cause to approach to You, that he may dwell in Your court" (Tehilim 65:5). Happy is the portion of the man whom the Holy One, blessed be He, desires to bring near to Him to dwell in the Holy Palace, for he whom He desires to receive to worship Him is inscribed above, to make it known that he has been chosen by the Holy King to dwell in His appartment. And everyone who has upon him such a sign can pass through all the supernal gates without any hindrance.

259. וַיִּקְרָא אֵלָיו יְיָ׳ מִן הָהָר לֵאמֹר כֹּה תֹאמַר לְבֵית יַעֲקֹב וְגוֹ׳. ר׳ יִצְחָק פָּתַח, אַשְׁרֵי תִּבְחַר וּתְקָרֵב יִשְׁכּוֹן חֲצֵרֶיךָ, זַכָּאָה חוּלָקֵיהּ דְּהַהוּא ב״נ, דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בֵּיהּ, וְקָרִיב לֵיהּ, לְמִשְׁרֵי בְּגוֹ הֵיכָלָא קַדִּישָׁא, דְּכָל מַאן דְּאִיהוּ אִתְרְעֵי בֵּיהּ לְפוּלְחָנֵיהּ, רָשִׁים הוּא מֵרִשִׁימִין דִּלְעֵילָא, לְמִנְדַּע דְּהָא הוּא אִתְבְּחַר מִקַּמֵּיהּ דְּמַלְכָּא קַדִּישָׁא עִלָּאָה, לְמִשְׁרֵי בְּמִדּוֹרוֹי. וְכָל מַאן דְּאִשְׁתְּכַח בֵּיהּ הַהוּא רִשִׁימָא, אַעְבַּר בְּכָל תַּרְעִין דִּלְעֵילָא, וְלֵית דְּיִמְחֵי בִּידוֹי.

260. ר׳ יְהוּדָה אָמַר, זַכָּאָה חוּלָקֵיהּ דְּמֹשֶׁה, דְּעָלֵיהּ כְּתִיב אַשְׁרֵי תִּבְחַר וּתְקָרֵב, וּכְתִיב בֵּיהּ וּמֹשֶׁה נִגַּשׁ אֶל הָעֲרָפֶל וְנִגַּשׁ מֹשֶׁה לְבַדּוֹ אֶל יְיָ׳ וְהֵם לָא יִגְּשׁוּ. כֹּה תֹאמַר לְבֵית יַעֲקֹב: אֵלֵּין נוּקְבֵי, וְתַגִּיד לִבְנֵי יִשְׂרָאֵל: אֵלֵּין דּוּכְרִין.

260. Rabbi Yehuda said: Happy is the share of Moses, of whom it is written, "Happy is he whom You choose, and cause to approach to You," and of whom it is also written, "And Moses drew near to the mist" (Shemot 20:18), and, "And Moses alone shall come near Hashem: but they shall not come near" (Shemot 24:2). "Thus shall you say to the House of Jacob," are the wp,em, and "the children of Yisrael" are the men.

261. ר׳ שִׁמְעוֹן אָמַר, כֹּה תֹאמַר, כד״א כֹּה תְבָרְכוּ. וּכְתִיב, וַחֲסִידֶיךָ יְבָרְכוּכָה, כְּלוֹמַר יְבָרְכוּ כֹּה. כֹּה תֹאמַר לְבֵית יַעֲקֹב, בַּאֲמִירָה. וְהַיְינוּ מִסִּטְרָא דְּדִינָא. וְתַגִּיד לִבְנֵי יִשְׂרָאֵל, כד״א, וַיַּגֵּד לָכֶם אֶת בְּרִיתוֹ. וּכְתִיב הִגַּדְתִּי הַיּוֹם לַיְיָ׳ אֱלֹהֶיךָ. לִבְנֵי יִשְׂרָאֵל, דּוּכְרִין, דְּאָתוּ מִסִּטְרָא דְּרַחֲמֵי.

261. Rabbi Shimon said: "Thus (Heb. koh) shall you say" has the same meaning as in the verse, "In this way (Heb. koh) shall you bless" (Bemidbar 6:22), and as in another verse, "And Your pious ones shall bless You (Heb. yevarchuchah)" (Tehilim 145:10), namely, bless (Heb. yevarchu) koh - KOH BEING MALCHUT WHICH IS CALLED 'KOH'. "Thus shall you say to the house of Jacob," meaning by "saying," from the side of Judgment. "...and tell the children of Yisrael..." is the same as in the verse, "And He declared (told) to you His Covenant" (Devarim 4:13), and as in the verse, "I profess (tell) this day to Hashem your Elohim" (Devarim 26:3), FOR "TELLING" PERTAINS TO MERCY. "...the children of Yisrael..." are the men who come from the side of Mercy, THEREFORE IT IS ADDRESSED TO THEM BY "TELLING."

262. א״ר יִצְחָק, הוֹאִיל וַאֲתֵינָא לְהַאי, מַה הוּא הִגַּדְתִּי הַיּוֹם לַיְיָ׳ אֱלֹהֶיךָ. לַיְיָ׳ אֱלֹהֵינוּ, מִבָּעֵי לֵיהּ. אָמַר לֵיהּ ר׳ שִׁמְעוֹן, וְכִי הַאי בִּלְחוֹדוֹי הוּא. וְהָא כְּתִיב כִּי יְיָ׳ אֱלֹהֶיךָ מְבִיאֲךָ אֶל אֶרֶץ טוֹבָה וְגוֹ׳. אֲשֶׁר יְיָ׳ אֱלֹהֶיךָ נוֹתֵן לָךְ. כִּי יְיָ׳ אֱלֹהֶיךָ אֵשׁ אוֹכְלָה הוּא, וְכֻלְּהוּ הָכִי.

262. Rabbi Yitzchak said: Since we have come upon this verse, why is it written: "I told this day to Hashem your Elohim," instead of 'Hashem our Elohim'? Rabbi Shimon replied: Not only this. For it is also written: "For Hashem your Elohim brings you into a good land" (Devarim 8:7), "that Hashem your Elohim gives you" (Devarim 7:16), and it is written, "For Hashem your Elohim is a consuming fire" (Devarim 4:24). And all of them are written the same way.

263. אֶלָּא הָכִי תְּנִינָן, כָּל הַדָּר בְּאֶרֶץ יִשְׂרָאֵל דּוֹמֶה כְּמִי שֶׁיֵּשׁ לוֹ אֱלוֹהַּ. וְכָל הַדָּר בְּחוּצָה לָאָרֶץ דּוֹמֶה כְּמִי שֶׁאֵין לוֹ אֱלוֹהַּ. מַאי טַעְמָא. מִשּׁוּם דְּזַרְעָא קַדִּישָׁא, לְאַרְעָא קַדִּישָׁא סַלְקָא. וּשְׁכִינְתָּא בְּאַתְרָהּ יָתְבָא. וְהַאי בְּהַאי תַּלְיָא. וּמֹשֶׁה לָא קָאָמַר אֱלֹהֶיךָ, אֶלָּא לְאִינּוּן דַּהֲווֹ זְמִינִין לְמֵיעַל לְאַרְעָא קַדִּישָׁא, וּלְקַבְּלָא אַפֵּי שְׁכִינְתָּא. וּמַה דְּלָא אָמַר אֱלֹהֵינוּ, מִשּׁוּם דְּהָא מֹשֶׁה לָא זָכָה לְמֵיעַל לְאַרְעָא, וּבְגִינֵי כַּךְ, אֱלֹהֶיךָ וַהַאי בְּכָל אֲתָר, מִשּׁוּם דְּאִינּוּן הֲווֹ זְמִינִין לְמֵיעַל תַּמָּן.

263. We have learned that he who resides in the land of Yisrael has Elohim, and he who resides outside of it is as he who is without Elohim. The reason for this is that the holy seed comes to the Holy Land and the Shechinah dwells in Her place, and they depend on each other. Therefore, Moses did not say "your Elohim" except to those who were going to settle in the Holy Land and to receive the Shechinah. And Moses did not say 'our Elohim' since he did not merit to enter into the Holy Land. Therefore, it is written "your Elohim" in all these verses, for they were to enter there.

264. א״ל וַהַאי הָכִי הוּא. אֲבָל הָכָא כְּתִיב, וּבָאתָ אֶל הַכֹּהֵן אֲשֶׁר יִהְיֶה בַּיָּמִים הָהֵם וְאָמַרְתָּ אֵלָיו הִגַּדְתִּי הַיּוֹם לַיְיָ׳ אֱלֹהֶיךָ, וְהָא אִינּוּן בְּאַרְעָא שַׁרְיָין, מַאי טַעְמָא אֱלֹהֶיךָ, וְלָא אֱלֹהֵינוּ. אֶלָּא אִינּוּן בַּעְיָין לְאַחֲזָאָה וּלְאוֹדָאָה, דִּבְגִינֵי דְּחֶסֶד עִלָּאָה, זָכָאן לְכָל הַאי, וְשַׁרְיָין בְּאַרְעָא, וְעָאֲלָן לְהַהִיא אַרְעָא, וְעָבֵד עִמְּהוֹן כָּל אִינּוּן טָבָאן, וּבְגִינֵי כַּךְ, הֲווֹ אַמְרִי מִלִּין אִלֵּין לַכֹּהֵן, דִּכְתִיב הִגַּדְתִּי הַיּוֹם לַיְיָ׳ אֱלֹהֶיךָ, מִשּׁוּם דְּאָתֵי מִסִּטְרָא דְּחֶסֶד.

264. He said to him: Assuredly it is so, but why is it written, "And you shall come to the priest that shall be in those days, and say to him, 'I profess this day to Hashem your Elohim'" (Devarim 26:3)? If they were already in the Holy Land, why did he say "your Elohim" and not 'our Elohim'? AND HE ANSWERS that they show and praise the supernal Chesed, for it granted them all that merit to enter and dwell in that Holy Land, and performed by them all that goodness. Therefore, they said those words to the priest, as it is written: "I profess this day to the Hashem your Elohim," for he comes from the side of the Chesed.

265. כֹּה תֹאמַר לְבֵית יַעֲקֹב, לְהַהוּא אֲתָר דְּאִתְחָזֵי לְהוּ. וְתַגִּיד לִבְנֵי יִשְׂרָאֵל, בְּהַהוּא אֲתָר שְׁלִים דְּאִתְחָזֵי לְהוּ, דְּהָא יַעֲקֹב וְיִשְׂרָאֵל, תְּרֵין דַּרְגִּין אִסְתָּלְקוּ, וּבְדַרְגָּא חַד סַלְקִין, אֶלָּא יִשְׂרָאֵל שְׁלִימוּתָא דְּכֹלָּא אִקְרֵי. וְתַגִּיד לִבְנֵי יִשְׂרָאֵל, לְאַחֲזָאָה חָכְמְתָא, וּלְאַשְׁתָּעֵי בְּרוּחַ חָכְמְתָא, טִיבוּ וּקְשׁוֹט דְּעָבֵד לוֹן קוּדְשָׁא בְּרִיךְ הוּא, דִּכְתִיב וַיַּגֵּד לָכֶם אֶת בְּרִיתוֹ.

265. "Thus shall you say to the house of Jacob," namely to that place which is appropriate TO THEIR GRADE; "And tell the children of Yisrael," namely to that place which is appropriate TO THEIR GRADE, for Jacob and Yisrael are two grades. JACOB IS THE LEVEL OF THE SIX ENDS AND YISRAEL IS THE GRADE OF THE FIRST THREE SFIROT, and both of them amount to one grade, WHICH IS ZEIR ANPIN, but Yisrael is called 'the completeness of all'. Therefore, it is written: "And tell the children of Yisrael," MEANING to reveal Wisdom to them and to tell them in the spirit of Wisdom the grace and the Truth of what the Holy One, blessed be He, has done for them, FOR "TELLING" ALLUDES TO CHOCHMAH, as it is written: "And He declared (told) to you His Covenant."

266. תַּנְיָא, אָמַר רִ׳ יוֹסִי, זִמְנָא חָדָא הֲוֵינָא אָזִיל בְּאָרְחָא, וַהֲוָה רִ׳ חִיָּא בְּרִי עִמִּי. עַד דַּהֲוֵינָא אַזְלִין, אַשְׁכַּחְנָא חַד גְּבַר, דַּהֲוָה לָקֵיט בְּחַקְלָא, עֲשָׂבִין לְאַסְוָותָא. קְרִיבְנָא לְגַבֵּיהּ, אֲמֵינָא לֵיהּ, בַּר נָשׁ, קוּטְרָא דְּקוּטְרֵי דַּעֲשָׂבִין לְמָה. לָא זָקִיף רֵישֵׁיהּ, וְלָא אָמַר מִידִי. אַהֲדַרְנָא זִמְנָא אַחֲרָא וַאֲמֵינָא הַאי, וְלָא אָמַר מִידִי. אֲמֵינָא לֵיהּ לְרַבִּי חִיָּא בְּרִי, אוֹ הַאי בַּר נָשׁ אָטִים אוּדְנִין, אוֹ שַׁטְיָא, אוֹ חַכִּימָא. יָתִיבְנָא גַּבּוֹי. לְבָתַר לָקֵיט אִינּוּן עֲשָׂבִין, וְאָחִיד לוֹן, וְחָפָא עֲלֵיהוֹן טַרְפֵּי גּוּפְנִין.

266. We learned that Rabbi Yosi said: Once I was on my way accompanied by Rabbi Chiya, my son. While walking we came upon a man who was collecting medicinal herbs in the field. We drew near him and I asked him: Tell us, what are these bundles of herbs for? He gave no reply and did not even raise his head. I asked him again but he gave no answer. Then I said to Rabbi Chiya, my son: This man is either deaf or mad or wise. So we sat down near him. Afterwards he collected all the herbs and made them into bundles and covered each bundle with fig leaves.

267. אָמַר לָן, אֲנָא חֲמֵינָא דִּיוּדָאִין אָתּוּן, וְיוּדָאִין אַמְרֵי עָלַיְיהוּ, דְּאִינּוּן חַכִּימִין, אִי לָא דַּחֲיִיסְנָא עָלַיְיכוּ הַשְׁתָּא, תֶּהֱווֹן רְחִיקִין מִבְּנֵי נָשָׁא כְּסִגִּירָא דָּא, דְּמַרְחִקִין לֵיהּ מִכֹּלָּא, דְּהָא אֲנָא חֲמֵינָא, דְּרֵיחָא דְּחַד עִשְׂבָּא דַּהֲוָה קָרִיב גַּבֵּיכוֹן, עָאל בְּגוּפַיְיכוּ, וְתֶהֱווֹן רְחִיקִין תְּלָתָא יוֹמִין. אֶלָּא אֲכִילוּ אִלֵּין תּוּמֵי בָּרָא וְתִתְסוּן.

267. He turned to us and said: I see that you are Jews and Jews are said to be clever people. If I did not have pity for you now, you would be expelled from people as lepers are, for I perceive the odor of a certain herb which has entered your body. You would be outcasts FROM MEN for three days. But now eat this wild garlic and you will be healed.

268. אֲכַלְנָא מִנַּיְיהוּ דַּהֲווֹ שְׁכִיחִין קֳמָן, וְאַדְמַכְנָא, וְאִתְקְטַרְנָא בְּזֵיעָא, עַד עִידָּן סַגִּי. לְבָתַר אִתְעַרְנָא, אָמַר לָן הַהוּא גַּבְרָא, הַשְׁתָּא אֱלָהֲכוֹן עִמְּכוֹן, דְּאַשְׁכַּחְתּוּן לִי, דְּהָא אַסְוָותָא דְּגוּפַיְיכוֹן עַל יְדֵי אִשְׁתְּלִים.

268. So we ate from these that were before us and fell into a sleep, and we were bathed in perspiration for a long time. When we awakened that man said: Now your Elohim is with you, for you have found me and the cure of your bodies is accomplished through me.

269. עַד דַּהֲוֵינָא אַזְלִין, אָמַר לוֹן, כָּל בַּר נָשׁ בָּעֵי לְאִשְׁתָּעֵי בְּבַר נָשׁ אַחֲרָא, כְּפוּם אָרְחוֹי, דְּהָא לְנוּקְבָא כְּפוּם אָרְחוֹי. לְגַבְרָא כְּפוּם אָרְחוֹי. לְגַבְרָא דְּגַבְרֵי כְּפוּם אָרְחוֹי. אֲמֵינָא לְרַבִּי חִיָּא בְּרִי, הַיְינוּ דִּכְתִיב, כֹּה תֹאמַר לְבֵית יַעֲקֹב וְתַגִּיד לִבְנֵי יִשְׂרָאֵל.

269. As we went along he said to us: Every person must converse with his fellow according to their way. That is, to a woman according to her way, and to a man according to his way, and to a man among men according to his way. Then I was struck by this remark and said to Rabbi Chiya, my son: This accords with the verse, "Thus shall you say to the house of Jacob and tell the children of Yisrael."

270. The man said to us: You probably noticed that I did not raise my head, nor did I speak to you. This is because my father was a greater expert in herbs than any one else at his time, and I have learned from him the powers and the uses of all the herbs that are true, and I spend the whole year among them.

270. אָמַר לָן, חֲמִיתוּן דְּלָא זָקִיפְנָא רֵישָׁאי, וְלָא אִשְׁתְּעֵינָא בַּהֲדַיְיכוּ, מִשּׁוּם דְּאַבָּא חַכִּימָא בַּעֲשָׂבִין מִכָּל בְּנֵי דָרָא הֲוָה. וְאוֹלִיפְנָא מֵאַבָּא אָרְחוֹי דְּכָל עֲשָׂבִין, דִּבְהוֹן קְשׁוֹט, וַאֲנָא בְּכָל שַׁתָּא מָדוֹרָאי בֵּינַיְיהוּ.

271. Now I will tell you of this herb you saw me cover with fig leaves. In a northern corner in my house there is a place in which there is a millstone from the hole of which a man with two heads emerges. He carries a sharp sword in his hands, and every day he distresses us. I gathered this herb on account of him. Now follow me and you shall see the power of this herb, and what the supreme Elohim has revealed in the world, and that there is no one that knows His ways.

271. וְהַאי עִשְׂבָּא דַּחֲמִיתוּן, דַּחֲפֵינָא לֵיהּ בְּטַרְפֵּי דְּגוּפְנִין אִלֵּין, בְּבֵיתָאי אִית אֲתָר חַד, וְהוּא לִסְטַר צָפוֹן, וּבְהַהוּא אֲתָר נָעִיץ חַד רֵיחַיָּא, וּמֵעֵינָא דְּהַהוּא רֵיחַיָּא, נָפִיק חַד גְּבַר בִּתְרֵין רֵישִׁין, וְחַרְבָּא שִׁנְנָא בִּידֵיהּ וּבְכָל יוֹמָא קָא מְצַעֵר לָן. וַאֲנָא לָקִיטְנָא הַאי עִשְׂבָּא, וְזִילוּ אֲבַתְרָאי, וְתֶחֱמוּן חֵילֵיהּ דְּהַאי עִשְׂבָּא, וּמַה דִּי אֱלָהָא עִלָּאָה גַּלֵּי בְּעָלְמָא, וְלֵית מַאן דְּיַדַּע אָרְחוֹי. בְּכֹלָּא.

272. So we followed him. On the way to his house we saw him bending to a hole in the ground in which he deposited some of that herb, and a serpent with an enormous head issued. The man took a rope and bound the serpent as though it was a lamb. We were afraid, but the man told us to follow him.

272. אֲזִילְנָא אֲבַתְרֵיהּ, עַד דַּהֲוֵינָא אַזְלֵי בְּאָרְחָא, מָאִינָן לְחַד נוּקְבָא בְּעַפְרָא, וְשַׁוֵּי מֵהַהוּא עִשְׂבָּא בְּנוּקְבָא, נָפַק חַד חִוְיָא וְרֵישָׁא דִּילֵיהּ סַגִּי. נָטַל חַד סַנְטִירָא, וְקָטִיר לֵיהּ כְּחַד גַּדְיָא. דָּחִילְנָא. אָמַר לוֹן זִילוּ אֲבַתְרָאי.

273. When we reached his house, we saw that place in the dark behind a wall. He took a candle and kindled a fire around that place of the millstone. Then he said to us: Do not be frightened at what you see and keep silent.

273. עַד דְּמָטֵינָא לְבֵיתֵיהּ. חֲמֵינָא הַהוּא אֲתָר בְּחָשׁוֹכָא, בָּתַר חַד כּוֹתְלָא. נָטַל חַד שַׁרְגָּא וְדָלִיק דְּלֵיקָא סַחֲרָנֵיהּ דְּהַהוּא אֲתָר דְּרֵיחַיָּא. אָמַר לוֹן, מִמַּה דְּתֶחֱמוּן לא תִּדְחָלוּן וְלָא תִּשְׁתְּעוּן מִידִי.

274. While at that, he loosened the serpent's bonds and ground some of the herbs and sprinkled this upon the serpent's head. Then the serpent descended into the opening of that millstone and we heard a voice which caused the whole place to shake. We wanted to leave, but the man took hold of our hands saying: Fear not. Come close to me.

274. אַדְהָכִי, שָׁרֵי חִוְיָא מִקִּטְרוֹי, וְכָתַשׁ בְּקִיסְטָא מֵהַהוּא עִשְׂבָּא. וְשַׁוֵּי בְּרֵישֵׁיהּ דְּחִוְיָא. עָאל חִוְיָא בְּהַהוּא עֵינָא דְּרֵחַיָּא, וּשְׁמַעְנָא קָלָא דְּכָל אֲתָר מִזְדַּעְזָעָא. בָּעֵינָן לְמֵיפַּק, אָחִיד בִּידָנָא הַהוּא גַּבְרָא, אָמַר, לָא תִּדְחָלוּן קְרִיבוּ גַּבָּאי.

275. Meanwhile the serpent reappeared, and it was dripping blood. Again the man took some of that herb and sprinkled it upon the serpent's head. THE SERPENT entered the opening of that millstone. After a short time we saw a man with two heads came out from the millstone with a serpent wound about his neck. He come in and out of that millstone three times, saying: Chameleon, chameleon, woe to his mother who brought him to that place!

275. אַדְהָכִי, נָפַק חִוְיָא שְׁתִית דְּמָא, נָקִיט הַהוּא גַּבְרָא מֵהַהוּא עִשְׂבָּא, וְשַׁוֵּי בְּרֵישֵׁיהּ כִּבְקַדְמֵיתָא. עָאל בְּהַהוּא עֵינָא דְּרֵחַיָּא. לְשַׁעֲתָא זְעִירָא, חֲמֵינָא, דְּנָפִיק מֵהַהוּא עֵינָא חַד גַּבְרָא בִּתְרֵין רֵישִׁין, וְחִוְיָא שַׁרְיָיא סַחֲרָנֵיהּ דְּקִדְלוֹי. עָאל בְּהַהוּא עֵינָא דְּרֵחַיָּא וְנָפַק תְּלַת זִמְנֵי. הוּא אָמַר, זְקִיטָא זְקִיטָא, וַוי לְאִימֵיהּ דְּלְהַהוּא אֲתָר אוֹבִיל לֵיהּ.

276. Then the millstone was torn from its place and both the man and the serpent came out, fell down, and died. We were terrified. Then that man said: Thus is the power of the herb which I collected in your presence. This was the reason why I did not speak to you or raise my head when you approached me.

276. אַדְהָכִי, אִתְּעֲקַר רֵיחַיָּא מֵאַתְרֵיהּ, וְנַפְקוּ, גַּבְרָא וְחִוְיָא, וְנָפְלוּ וּמִיתוּ תַּרְוַוּיְיהוּ. וַאֲנָן דָּחִילְנָא סַגִּי. אָמַר לוֹן הַהוּא גַּבְרָא, דָּא הוּא חֵילָא דְּעִשְׂבָּא דַּאֲנָא לָקִיטְנָא קָמֵיכוּ, וּבְגִינֵי כַּךְ לָא אִשְׁתְּעֵינָא בַּהֲדַיְיכוּ, וְלָא זָקִיפְנָא רֵישָׁאי, בְּשַׁעֲתָא דְּקַרִיבְתּוּן גַּבָּאי.

277. He said to us: If men only knew the wisdom of all that the Holy One, blessed be He, has planted in the earth, and all the power of all that which is to be found in the world, they would acknowledge the power of their Master in His great wisdom. But the Holy One, blessed be He, has purposely hidden this wisdom from men in order that they do not turn from His ways by trusting in that wisdom alone, thus forgetting Him.

277. אָמַר לוֹן אִילוּ יַדְעִין בְּנֵי נָשָׁא חָכְמְתָא, דְּכָל מַה דְּנָטַע קוּדְשָׁא בְּרִיךְ הוּא בְּאַרְעָא, וְחֵילָא דְּכָל מַה דְּאִשְׁתְּכַח בְּעָלְמָא, יִשְׁתְּמוֹדְעוּן חֵילָא דְּמָארֵיהוֹן, בְּחָכְמָתֵיהּ סַגִּיאָה. אֲבָל לָא טָמִיר קב״ה חָכְמְתָא דָּא מִבְּנֵי נָשָׁא, אֶלָּא בְּגִין דְּלָא יִסְטוּן מֵאָרְחוֹי, וְלָא יִתְרְחִיצוּ בְּהַהִיא חָכְמְתָא וְיִנְשׁוּן לֵיהּ.

278. When I came and recounted those things to Rabbi Shimon, he said: Surely that was a wise man, for observe that there is no grass or herb that grows on the earth in which much wisdom and great power in heaven is not manifested. Come and observe this from the hyssop, for whenever the Holy One, blessed be He, desires that men purify themselves, they have to do it by the hyssop. What is the reason? To arouse that power above that is appointed over, for when it is aroused, it exterminates the Spirit of Impurity and the defiled person is cleansed. And to you I say: Blessed be the Merciful One who delivered you.

278. כַּד אֲתֵינָא, וַאֲמֵינָא הָנֵי מִלֵּי קָמֵי דְּר״ש, אָמַר וַדַּאי חַכִּימָא הֲוָה. וְת״ח, לֵית עִשְׂבָּא וְעִשְׂבָּא דְּאִתְיְלִיד בְּאַרְעָא, דְּלָא הֲוָה בֵּיהּ חָכְמְתָא סַגִּיאָה, וְחֵילֵיהּ בִּשְׁמַיָּא סַגִּיאָ. תָּא חֲזֵי, מִן אֵזוֹבָא. דְּבְכָל אֲתַר דְּבָעֵי קוּדְשָׁא בְּרִיךְ הוּא לְדַכְּאָה לְב״נ, בְּאֵזוֹבָא מִתְדַּכֵּי. מ״ט. מִשּׁוּם דְּיִתְעַר חֵילֵיהּ דְּלֵעֵילָא דְּאִתְפָּקְדָא עֲלוֹי, דְּהָא הַהוּא חֵילָא דְּאִתְפָּקְדָא עֲלוֹי כַּד אִתְּעָרָא, מְבָעֲרָא רוּחַ מְסָאֲבָא, וְאִתְדַּכֵּי בַּר נָשׁ. וְעָלָךְ אֲמֵינָא בְּרִיךְ רַחֲמָנָא דְּשֵׁזְבָךְ.

16. "on eagles' wings"
You have seen what I did to Egypt and how I bore you on eagles' wings. This section tells us by way of analogy with the eagle that God is merciful to His own children, but uses severe judgment with the heathen nations. In the vision of Ezekiel the face of man includes the face of a lion and the face of an ox, with the face of the eagle - mercy - between them and combining them.

279. "You have seen what I did to Egypt and how I bore you on eagles' wings" (Shemot 19:4). What does "eagles' wings" mean? Rabbi Yehuda said that "eagles' wings" means Mercy, as it is written in the verse: "As an eagle stirs up her nest" (Devarim 32:11), MEANING THAT "AN EAGLE" SIGNIFIES MERCY. And this is the secret in Rabbi Shimon's words: "The way of the vultures in the air" (Mishlei 30:19). "...in the air..." means with Mercy, FOR ZEIR ANPIN IS CALLED 'HEAVEN' AND HAS MERCY, FOR CHESED, GVURAH AND TIFERET ARE JUDGMENT AND MERCY. As the eagle watches mercifully over its own young but is cruel toward others, so is the Holy One, blessed be He, merciful towards Yisrael but judges the heathen nations severly.

279. אַתֶּם רְאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרַיִם וְאֶשָּׂא אֶתְכֶם עַל כַּנְפֵי נְשָׁרִים. מַאי כַּנְפֵי נְשָׁרִים. א״ר יְהוּדָה בְּרַחֲמֵי. דִּכְתִיב כְּנֶשֶׁר יָעִיר קִנּוֹ וְגוֹ׳. וְהַיְינוּ רָזָא דְּאָמַר ר׳ שִׁמְעוֹן, דֶּרֶךְ הַנֶּשֶׁר בַּשָּׁמַיִם. מַאי בַּשָּׁמַיִם. בְּרַחֲמֵי. מַה נֶּשֶׁר אִשְׁתְּכַח בְּרַחֲמֵי עַל בְּנוֹי, וְדִינָא לְגַבֵּי אַחֲרָנִין. כַּךְ קוּדְשָׁא בְּרִיךְ הוּא אִשְׁתְּכַח בְּרַחֲמֵי לְגַבֵּי יִשְׂרָאֵל, וְדִינָא לְגַבֵּי עַמִּין עעכו״ם.

280. Rabbi Elazar was once going from Cappadocia to Lod accompanied by Rabbi Yosi and Rabbi Chiya. They had risen at sunrise and as the light appeared they started to walk. Rabbi Chiya said: I see the vision which is described in the verse, "And they four had the face of a lion, on the right side and they four had the face of an ox, on the left side, they four also had the face of an eagle" (Yechezkel 1:10), AND I WONDER, if the lion is on the right side and the ox is on the left one, where is the place of the eagle?

280. ר׳ אֶלְעָזָר, הֲוָה אָזִיל מִקַּפּוּטְקִיָּא לְלוּד, וַהֲוָה אָזִיל ר׳ יוֹסֵי וְר׳ חִיָּא עִמֵּיהּ, קָמוּ בְּנְהוֹרָא, כַּד נָהִיר יְמָמָא, וַהֲווֹ אַזְלֵי. אָמַר ר׳ חִיָּא, חֲמֵינָא הַאי קְרָא דִּכְתִיב, וּפְנֵי אַרְיֵה אֶל הַיָּמִין לְאַרְבַּעְתָּן וּפְנֵי שׁוֹר מֵהַשְּׂמֹאל לְאַרְבַּעְתָּן וּפְנֵי נֶשֶׁר לְאַרְבַּעְתָּן הָא אַרְיֵה בִּימִינָא, שׁוֹר מִשְּׂמָאלָא, נֶשֶׁר בְּאָן אֲתַר דּוּכְתֵּיהּ.

281. Rabbi Elazar replied: Its place is where Jacob is, MEANING THE CENTRAL COLUMN. The reason for this is that the eagle combines everything, BOTH MERCY AND JUDGMENT - Mercy to its own young and Judgment to the others. So the Holy One, blessed be He, THE SECRET OF THE CENTRAL COLUMN, led Yisrael with love and dealt sternly with others, as it is written: "And bore you on eagles' wings," and, "As an eagle stirs up her nest."

281. אָמַר לֵיהּ ר׳ אֶלְעָזָר, בְּאַתְרָא דְיַעֲקֹב שַׁרְיָא. מ״ט. מִשּׁוּם דְּנֶשֶׁר בְּכֹלָּא אִשְׁתְּכַח, רַחֲמֵי לְבָנוֹי, דִּינָא לְגַבֵּי אַחֲרָנִין. כָּךְ קוּדְשָׁא בְּרִיךְ הוּא, אוֹבִיל לוֹן לְיִשְׂרָאֵל בְּרַחֲמֵי. וּבְדִינָא לְגַבֵּי אַחֲרָנִין, דִּכְתִיב וְאֶשָּׂא אֶתְכֶם עַל כַּנְפֵי נְשָׁרִים. וּכְתִיב כְּנֶשֶׁר יָעִיר קִנּוֹ.

282. We can learn that an eagle signifies Mercy, for it is written: "The way of the vultures (lit. 'eagle') in the air (lit. 'heaven')," actually 'in heaven', WHICH IS ZEIR ANPIN, THE PROPRIETOR OF MERCY. Therefore, the lion is on the right and the ox on the left, and the eagle is between them and combines both of them. "THE FACE OF a man" includes all of them and in it they are all comprised, FOR HE IS THE ASPECT OF MALCHUT WHICH RECEIVES FROM ALL OF THEM, as it is written: "Upon the likeness of the throne was the likeness as the appearance of a man above upon it" (Ibid. 26).

282. מִנָּלָן דְּנֶשֶׁר רַחֲמֵי אִקְרֵי. דִּכְתִיב דֶּרֶךְ הַנֶּשֶׁר בַּשָּׁמַיִם. בַּשָּׁמַיִם מַמָּשׁ. וּבְגִינֵי כַּךְ אַרְיֵה לִימִינָא. שׁוֹר לִשְׂמָאלָא. נֶשֶׁר בֵּינַיְיהוּ וְאָחִיד לוֹן. אָדָם כָּלִיל כֻּלְּהוּ, וְכֹלָּא אִתְכְּלִילָן בֵּיהּ, דִּכְתִיב וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְּמַעְלָה.

17. "And it came to pass, on the third day"

The theme of mercy and judgment is continued in this section. Good deeds are necessary to deserve mercy, and this idea is explored through looking at the verse, "We have a little sister and she has no breasts, what shall we do for our sister in the day when she shall be spoken for." The "third day" of the title verse refers to Tiferet, that is Mercy.

283. "And it came to pass, on the third day" (Shemot 19:16). Rabbi Aba opened the discussion with the verse: "We have a little sister and she has no breasts, what shall we do for our sister in the day when she shall be spoken for" (Shir Hashirim 8:8). "A little sister" is the Congregation of Yisrael, which is called 'the sister of the Holy One, blessed be He'. "She has no breasts" is as we have learned, that when Yisrael approached Mount Sinai, they had in them no merits or good deeds to protect them, as it is written: "she has no breasts" - for they are the beauty of a woman, and a woman's beauty comes from them alone. "What shall we do for our sister," that is, what will be done with them when the Holy One, blessed be He, reveals Himself on Mount Sinai to proclaim the words of the Torah, for their souls will fly away from them.

283. וַיְהִי בַיּוֹם הַשְּׁלִישִׁי וְגוֹ׳. ר׳ אַבָּא פָּתַח, אָחוֹת לָנוּ קְטַנָּה וְשָׁדַיִם אֵין לָהּ מַה נַּעֲשֶׂה לַאֲחוֹתֵנוּ בַּיּוֹם שֶׁיְּדוּבַּר בָּהּ. אָחוֹת לָנוּ קְטַנָּה, דָּא כְּנֶסֶת יִשְׂרָאֵל, דְּאִקְרֵי אָחוֹת לְקוּדְשָׁא בְּרִיךְ הוּא. וְשָׁדַיִם אֵין לָהּ, הַיְינוּ דְּתָנֵינָן, בְּשַׁעֲתָא דְּקָרִיבוּ יִשְׂרָאֵל לְטוּרָא דְסִינַי, לָא הֲוָה בְּהוֹן זַכְוָון, וְעוֹבָדִין טָבִין, לְאַגָּנָא עָלַיְיהוּ, דִּכְתִיב וְשָׁדַיִם אֵין לָהּ. דְּהָא אִינּוּן תִּקּוּנָא וּשְׁפִירוּ דְּאִתְּתָא, וְלֵית שַׁפִּירוּ דְּאִתְּתָא אֶלָּא אִינּוּן. מַה נַּעֲשֶׂה לַאֲחוֹתֵנוּ. מַה יִתְעֲבִיד מִינָהּ, בְּשַׁעֲתָא דְּקוּדְשָׁא בְּרִיךְ הוּא, יִתְגְּלֵי בְּטוּרָא דְסִינַי, לְמַלָּלָא בִּפְתְגָמֵי אוֹרַיְיתָא, וְיִפְרַח נִשְׁמָתְהוֹן מִנַּיְיהוּ.

284. Rabbi Yosi said: At the time Yisrael approached Mount Sinai, together with that night and the following morning, it was three days altogether during which the people abstained from conjugal intercourse with their wives. The holy angels came and received them with fraternity, for they are angels above and Yisrael are angels below; they sanctify the Supreme Name above, while Yisrael sanctify the Supreme Name below.

284. אָמַר ר׳ יוֹסֵי. בְּהַהוּא שַׁעֲתָא דְּקָרִיבוּ יִשְׂרָאֵל לְטוּרָא דְסִינַי, בְּהַהוּא לֵילְיָא וְנַגְהֵי, תְּלָתָא יוֹמִין דְּלָא אִזְדַּוְּוגוּ לְאִנְתְּתַיְיהוּ, אָתוּ מַלְאָכִין עִלָּאִין, וְקַבִּילוּ לְיִשְׂרָאֵל בְּאַחֲוָותָא. אִינּוּן מַלְאָכִין לְעֵילָא, וְיִשְׂרָאֵל מַלְאָכִין לְתַתָּא. אִינּוּן מְקַדְּשִׁין שְׁמָא עִלָּאָה לְעֵילָא, וְיִשְׂרָאֵל מְקַדְּשִׁין שְׁמָא עִלָּאָה לְתַתָּא.

285. And Yisrael were crowned with seventy crowns on that night. Then the supernal angels said: '"We have a little sister and she has no breasts," for they have no merits and good deeds, so "what shall we do for our sister?" That is, how shall we honor her on the day when the Holy One, blessed be He, reveals Himself on Mount Sinai to give them the Torah?

285. וְאִתְעַטְּרוּ יִשְׂרָאֵל בְּשַׁבְעִין כִּתְרִין בְּהַהוּא לֵילְיָא. וּמַלְאֲכֵי עִלָּאֵי הֲווֹ אַמְרֵי אָחוֹת לָנוּ קְטַנָּה וְשָׁדַיִם אֵין לָהּ, דְּלֵית בְּהוּ זַכְוָון וְעוֹבָדִין טָבִין. מַה נַּעֲשֶׂה לַאֲחוֹתֵנוּ, כְּלוֹמַר מַה יִּקָּר וּרְבוּ נַעְבִּיד לְאַחֲתָנָא דָא בְּיוֹמָא דְּקוּדְשָׁא בְּרִיךְ הוּא יִתְגְּלֵי בְּטוּרָא דְּסִינַי לְמֵיהַב לְהוּ אוֹרַיְיתָא.

286. It is written: "Be ready by the third day, come not near a woman," (Shemot 19:15) and, "And it came to pass, on the third day." Rabbi Shimon said that at the time that the Holy One, blessed be He, desired to be revealed on Mount Sinai, He gathered all His retinue and told them: 'Now Yisrael are like children who do not know My commandments, and I desire to be revealed before them with Mercy, and they will accept My Law.' Therefore it is written: "And it came to pass on the third day." Indeed, the manifestation took place on the third day, FOR IT IS THE DAY OF TIFERET, which is Mercy. And how do we know all that? It is written: "He bowed the heavens also, and came down" (II Shmuel 22:10), AND "HEAVENS" ARE TIFERET, WHICH IS MERCY, AS IS EXPLAINED ABOVE.

286. וַיְהִי בַיּוֹם הַשְּׁלִישִׁי, כְּתִיב הֱיוּ נְכוֹנִים לִשְׁלֹשֶׁת יָמִים אַל תִּגְּשׁוּ אֶל אִשָּׁה וְהָיָינוּ בַיּוֹם הַשְּׁלִישִׁי. ר׳ שִׁמְעוֹן אָמַר, בְּשַׁעְתָּא דְּקוּדְשָׁא בְּרִיךְ הוּאבָּעָא לְאִתְגַּלָּאָה בְּטוּרָא דְּסִינַי, קָרָא קוּדְשָׁא בְּרִיךְ הוּא לְכָל פָּמַלְיָיא דִּילֵיהּ, אָמַר לוֹן, הַשְׁתָּא יִשְׂרָאֵל רַבְּיָין, דְּלָא יַדְעִין נִימוּסֵי, וַאֲנָא בָּעֵי לְאִתְגְּלֵי עָלַיְיהוּ, אִי אִתְגְּלֵי עָלַיְיהוּ בְּחֵילָא דִּגְבוּרָה, לָא יַכְלִין לְמִסְבַּל. אֲבָל אִתְגְּלֵי עָלַיְיהוּ בְּרַחֲמֵי, וִיקַבְּלוּן נִימוּסֵי, הה״ד, וַיְהִי בַיּוֹם הַשְּׁלִישִׁי. בַיּוֹם הַשְּׁלִישִׁי וַדַּאי דְּאִיהוּ רַחֲמֵי מְנָלָן. דִּכְתִיב, וַיֵּט שָׁמַיִם וַיֵּרֶד.

287. When the Holy One, blessed be He, revealed Himself before Yisrael, He extended Mercy at first and afterwards He gave them the Torah, from the side of Gvurah, on the third day. THUS, THEY INCLUDED BOTH MERCY AND JUDGMENT, as is appropriate for them. Hence, they are called 'Yisrael', FOR THE NAME 'YISAREL' CONSTITUTES MERCY AND JUDGMENT.

287. וּבְהַאי אִתְגְּלֵי קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, אַקְדִּים לְהוּ רַחֲמֵי בְּקַדְמֵיתָא. וּלְבָתַר אִתְיְיהִיב לְהוּ אוֹרַיְיתָא, מִסִּטְרָא דִּגְבוּרָה. בַיּוֹם הַשְּׁלִישִׁי, דְּהָכִי אִתְחָזֵי לְהוּ, דִּבְגִינֵי כַּך יִשְׂרָאֵל אִקְרוּן.

288. "When morning came." It is written: "In a morning without clouds" (II Shmuel 23:4), for if it was a cloudy morning, there would have been darkness in it and Chesed would not have been revealed. And when does Chesed reveal itself? In the morning, as it is written: "the morning was light" (Beresheet 44:3). Thus, as soon as the day breaks, Chesed is present in the world and Judgments are removed, but when the light of the morning does not enter, Judgments are not removed, as it is written: "When the morning stars sang together and all the sons of Elohim shouted for joy" (Iyov 37:7), as soon as the stars fade away and the sun shines at that time, as it is written: "A morning without clouds." And Chesed is awakened in the lower world at that time, it is written: "When morning came," since the stars disappeared and morning appeared.

288. בְּהִיוֹת הַבֹּקֶר, דִּכְתִיב, בֹּקֶר לֹא עָבוֹת. הָא אִי הֲוָה עָבוֹת קַדְרוּתָא אִשְׁתְּכַח, וְלָא אִתְגַּלְיָיא חֶסֶ״ד. וְאֵימָתַי אִתְגַּלְיָיא חֶסֶ״ד. בַּבֹּקֶר. כד״א, הַבֹּקֶר אוֹר. דְּכַד נָהִיר צַפְרָא, חֶסֶ״ד אִשְׁתְּכַח בְּעָלְמָא, וְדִינִין מִתְעַבְּרָן. וּבְזִמְנָא דְּלָא נָהִיר בֹּקֶר, דִּינִין עַד כְּעַן לָא מִתְעַבְּרָן. דִּכְתִיב, בְּרָן יַחַד כֹּכְבֵי בֹּקֶר וַיָּרִיעוּ כָּל בְּנֵי אֱלֹהִים. כֵּיוָן דְּאִתְעַבְּרָן אִינוּן כֹּכָבַיָּא וְנָהִיר שִׁמְשָׁא, בֵּיהּ שַׁעֲתָא כְּתִיב, בֹּקֶר לֹא עָבוֹת. וְחֶסֶ״ד אִתְּעַר בְּעָלְמָא תַּתָּאָה, בְּהַהִיא שַׁעֲתָא כְּתִיב, בִּהְיוֹת הַבֹּקֶר. וְכֵיוָן דְּמִתְעַבְּרָן כֹּכָבַיָּא בֹּקֶר אִשְׁתְּכַח.

289. Rabbi Yosi said that "When morning came," the Holy One, blessed be He, started to reveal Himself on Mount Sinai. We learned that, "When morning came," means when the merit of Abraham is awakened, of whom it is written: "And Abraham went early in the morning" (Beresheet 19:26).

289. אָמַר ר׳ יוֹסֵי, בִּהְיוֹת הַבֹּקֶר שָׁארִי קוּדְשָׁא בְּרִיךְ הוּא לְאִתְגַּלָּאָה בְּטוּרָא דְּסִינַי. תָּאנָא, בִּהְיוֹת הַבֹּקֶר, כַּד אִתְּעַר זְכוּתֵיהּ דְּאַבְרָהָם, דִּכְתִיב בֵּיהּ וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר.

18. "There were thunders and lightnings"
The rabbis offer various ideas about "voices." One of them says that it means two voices - water and wind - which became one; one of them says that it is one voice that never ceases; one of them says that it comes from three - wind, water and fire. The discussion moves to lightning and then to the "fiery law" that is the Torah. And we learn that the sound of the Shofar came forth to break the heavy dark cloud.

290. "There were thunders (Heb. kolot) and lightnings" (Shemot 19:16). Rabbi Aba said that "kolot" is spelled without VAV, THE INDICATION OF THE PLURAL FORM, signifying that there were two thunders (lit. 'voices') that became one again, one emanating from the other - wind from water and water from wind, two that are one, and one that is two. THEREFORE THE WORD "KOLOT" IS WRITTEN WITHOUT VAV.

290. וַיְהִי קֹלֹת וּבְרָקִים, אָמַר רַבִּי אַבָּא, קֹלֹת כְּתִיב חָסֵר. תְּרֵין קָלִין דְּאַהַדְּרוּ לְחָד, דָּא נָפְקָא מִן דָּא, רוּחָא מִמַּיָּא. וּמַיָּא מֵרוּחָא. תְּרֵין דְּאִינּוּן חַד, וְחַד דְּאִיהוּ תְּרֵי.

291. Rabbi Yosi said: "kolot," MEANS one; this voice is a great and strong one which never ceases, as it is written: "A great voice which was not heard again" (Devarim 5:19). This is because all the other voices do cease. As we learned, four times a year the voice ceases, and then Judgments are awakened in the world. But this voice, which includes the other voices, never ceases and never abates of its full existence and force. We have learned that this voice is the voice of voices, the voice which contains all other voices.

291. אָמַר רַבִּי יוֹסֵי, קֹלֹת חַד, וְאִיהוּ קָלָא רַבְּרְבָא תַּקִּיפָא, דְּלָא פַּסְקַת לְעָלְמִין, הַהוּא דִּכְתִיב בֵּיהּ קוֹל גָּדוֹל וְלֹא יָסָף דְּהָא שְׁאַר קָלִין אִתְפַּסְקָן, דְּתַנְיָא, בְּאַרְבָּעָה תְּקוּפִין בַּשַּׁתָּא, קָלָא אִתְפַּסְקַת, וּכְדֵין דִּינִין מִתְעָרִין בְּעָלְמָא. וְהַאי קָלָא דְּכָלִיל שְׁאַר קָלִין בֵּיהּ, לָא אִתְפַּסָּק לְעָלְמִין, וְלָא אִתְעֲבָר מִקִּיּוּמָא שְׁלִים וְתוּקְפָּא דִּילֵיהּ. תָּאנָא, הַאי קָלָא, קָלָא דְּקָלִין, קָלָא דְּכָלִיל כָּל שְׁאַר קָלִין.

292. Rabbi Yehuda said: There is no voice but the one which comes from wind, water and fire, THAT ARE THE THREE COLUMNS. And all this the voice performs, WHICH IS THE CENTRAL COLUMN. AND BY IT, THE COLUMNS are included in each other AND BECOME ONE. Therefore, the word "kolot" is spelled WITHOUT VAV, THE INDICATION OF THE PLURAL FORM. "...and lightning...": Rabbi Yosi cited that verse and explained: "He makes lightning for the rain" (Tehilim 135:7), MEANING THAT "LIGHTNING" IS THE COMBINATION OF FIRE AND WATER, AS LIGHTNING IN THE RAIN - for the flame OF THE LIGHTNING in the rain INDICATES THAT IT IS a union of Mercy with infrequent love.

292. אָמַר ר׳ יְהוּדָה, לֵית קָלָא, אֶלָּא מִסִּטְרָא דְּרוּחָא וּמַיָּא וְאֶשָּׁא. וְכֹלָּא עָבֵיד קָלָא, וְאִתְכְּלִיל דָּא בְּדָא, וְע״ד כְּתִיב קֹלֹת. וּבְרָקִים, א״ר יוֹסֵי, הַיְינוּ דִּכְתִיב, בְּרָקִים לַמָּטָר עָשָׂה שֵׁלְהוֹבָא בְּעוּטְרֵי, קְטִירָא דְּרַחֲמֵי בְּחִיבָּתָא, דְּלָא שְׁכִיחוּ.

293. Rabbi Yehuda said: We have learned that the Torah was given from the side of Gvurah. Rabbi Yosi said: In that case THE TORAH must be of the left side. He said: It returned to the right, as it is written: "From His right hand went a fiery law for them" (Devarim 33:2), and: "Your right hand, Hashem, is glorious in power" (Shemot 15:6). So we see that the left is included within the right, FOR IT IS WRITTEN: "FROM HIS RIGHT HAND A FIERY LAW FOR THEM"; and the right is included within the left FOR IT IS WRITTEN: "YOUR RIGHT HAND, HASHEM, IS GLORIOUS IN POWER." Thus, Gvurah, WHICH IS THE LEFT, is included within the right.

293. תָּנָא, ר׳ יְהוּדָה אוֹמֵר, בִּסְטַר גְּבוּרָה, אוֹרַיְיתָא אִתְיְיהִיבַת. אָמַר רַבִּי יוֹסֵי, אִי הָכִי בִּסְטַר שְׂמָאלָא הֲוֵי. אָמַר לֵיהּ, אִתְהַדַּר לִימִינָא. דִּכְתִיב מִימִינוֹ אֵשׁ דָּת לָמוֹ. וּכְתִיב יְמִינְךָ יְיָ׳ נֶאְדָּרִי בַּכֹּחַ וְגוֹ׳. אַשְׁכַּחְן שְׂמָאלָא דְּאִתְחַזָּר לִימִינָא, וּימִינָא לִשְׂמָאלָא, הָא גְּבוּרָה לִימִינָא.

294. "And a heavy cloud upon the mountain" (Shemot 19:16) meaning, a very mighty cloud stuck in one place BECAUSE OF ITS HEAVINESS that does not move FROM PLACE TO PLACE AS DO OTHER CLOUDS. "And the sound of a shofar exceedingly loud" (Ibid.); that sound was very strong, for it issued from the midst of the heavy cloud IN ORDER TO BREAK IT, as it is written: "When you heard the voice out of the midst of the darkness" (Devarim 5:20).

294. וְעָנָן כָּבֵד עַל הָהָר וְגוֹ׳, עֲנָנָא תַּקִּיף, דִּשְׁקִיעַ בְּאַתְרֵיהּ, דְּלָא נָטִיל. וְקֹל שֹׁפָר חָזָק מְאֹד, מִגּוֹ דַּעֲנָנָא תַּקִּיף הֲוָה, נָפִיק הַהוּא קָלָא, כד״א וַיְהִי כְּשָׁמְעֲכֶם אֶת הַקּוֹל מִתּוֹךְ הַחֹשֶׁךְ.

295. Rabbi Yehuda said: There were three kinds of darkness, for it is written, "darkness, clouds and thick darkness" (Devarim 4:11). And that voice, NAMELY, THE VOICE OF THE SHOFAR, came forth as the innermost depths. Rabbi Yosi said that the innermost of all of them was THE VOICE of which it is written: "A great voice which was not heard again."

295. אָמַר רַבִּי יְהוּדָה, תְּלַת חֲשׁוֹכֵי הֲווֹ, דִּכְתִיב חֹשֶׁךְ עָנָן וַעֲרָפֶל. וְהַהוּא קָלָא הֲוָה נָפִיק פְּנִימָאָה מִכֻּלְּהוּ. אָמַר רַבִּי יוֹסֵי, פְּנִימָאָה דִּכֹלָּא הֲוָה, דְּבֵיהּ כְּתִיב, קוֹל גָּדוֹל וְלֹא יָסָף.

19. "and all the people saw the voices"
Here the experience where Moses talked face to face with God on Mount Sinai is compared to Ezekiel's visions. It is pointed out that Ezekiel saw the Shechinah and the hand of God, but Moses was greater because he saw the head and body of Zeir Anpin. All the people who were on the mountain

literally "saw the voice" as it was carved out of darkness, cloud and fog - and figuratively they saw what no one in succeeding generations would ever again see until the time of Messiah, and that was the supernal illumination that showed them all hidden and veiled knowledge.

296. Rabbi Aba said: It is written, "And all the people perceived the thunderings (lit. 'saw the voices')" (Shemot 20:15). HE ASKS: WHY IS IT WRITTEN "see," rather than 'hear'? AND HE ANSWERS that we have already learned that those voices were carved out upon the darkness, cloud and the fog, visible as a body is. And they saw whatever it was they saw, and heard what they heard from within the darkness, cloud and fog. And because they saw that sight they were illuminated with a supernal illumination and knew things beyond the understanding of all other generations to come.

296. אָמַר ר׳ אַבָּא כְּתִיב וְכָל הָעָם רֹאִים אֶת הַקּוֹלוֹת. רֹאִים, שֹׁמְעִים מִבְּעֵי לֵיהּ. אֶלָּא הָכִי תְּנִינָן, אִינּוּן קְלִין, הֲווֹ מִתְגַּלְּפֵי בְּהַהוּא חֲשׁוֹכָא וַעֲנָנָא וְקַבְּלָא, וּמִתְחַזְיָין בְּהוּ, כְּמָה דְּאִתְחֲזֵי גּוּפָא, וְחָמָאן מַה דְּחָמָאן, וְשַׁמְעִין מַה דְּשַׁמְעִין, מִגּוֹ הַהוּא חֲשׁוֹכָא וְקַבְּלָא וַעֲנָנָא, וּמִגּוֹ הַהוּא חֵיזוּ דַּהֲווֹ חָמָאן, הֲווֹ נְהִירִין בִּנְהִירוּ עִלָּאָה, וְיַדְעִין, מַה דְּלָא יָדְעוּ דָּרִין אַחֲרָנִין, דְּאָתוּ בַּתְרַיְיהוּ.

297. All of them saw face to face, as it is written: "Hashem talked with you face to face" (Devarim 5:4). And what did they see? Rabbi Yosi explains: From the illumination of those voices, as there was not a voice that did not shine, they could see all things hidden and veiled which will never be revealed to succeeding generations until the days of King Messiah. Therefore it is written: "And all the people see the voices," for they actually saw.

297. וְכֻלְּהוּ, הֲווֹ חָמָאן אַפִּין בְּאַפִּין, הה״ד, פָּנִים בְּפָנִים דִּבֶּר יְיָ׳ עִמָּכֶם. וּמַאן הֲווֹ חָמָאן. תָּאנֵי רַבִּי יוֹסֵי, מִנְּהִירוּ דְּאִינּוּן קָלָן, דְּלָא הֲוָה קוֹל, דְּלָא הֲוָה נָהִיר בִּנְהִירוּ, דְּמִסְתַּכְּלֵי בֵּיהּ כָּל גְּנִיזִין, וְכָל טְמִירִין, וְכָל דָּרִין דְּיֵיתוּן עַד מַלְכָּא מְשִׁיחָא. וּבְגִינֵי כַּךְ כְּתִיב וְכָל הָעָם רֹאִים אֶת הַקּוֹלוֹת, רֹאִים רְאִיָּה מַמָּשׁ.

298. Rabbi Elazar said: "And all the people see" means, as we have said, that they saw all those wonderful things that no generation after will ever see, by means of the illumination of those voices. "... the voices..." has the same meaning as in the verse: "I saw Hashem" (Yeshayah 6:1). It is written: "Hashem" preceded by the particle Et, WHICH MEANS THAT HE SAW THE SHECHINAH WHICH IS CALLED 'ET'. In this verse too it is written: "And all the people see the voices," with the particle Et (lit. 'the'), TO INDICATE THAT THEY SAW THE SHECHINAH.

298. אָמַר רַבִּי אֶלְעָזָר, וְכָל הָעָם רֹאִים. רֹאִים: כְּמָה דַּאֲמִינָא, דְּחָמוּ מִנְּהִירוּ דְּאִינּוּן קָלָן, מַה דְּלָא חָמוּ דָּרִין בַּתְרָאִין אַחֲרָנִין. אֶת הַקּוֹלוֹת: כד״א, וָאֵרֶא אֶת יי׳. וָאֵרֶא יְיָ׳, לָא כְּתִיב, אֶלָּא אֶת יְיָ׳. אוּף הָכָא, וְכָל הָעָם רֹאִים הַקּוֹלוֹת לֹא נֶאֱמַר, אֶלָּא אֶת הַקּוֹלוֹת.

299. In the same manner we can explain the verse: "the heaven and the earth" (Beresheet 1:1), for all the "Et (lit. 'the')" particles mentioned in the Torah enable us to have the perception of wisdom - as in the verse: "Honor (et) your father and (et) your mother" (Shemot 20:12) and the verse, "Honor (et) Hashem with your substance" (Mishlei 3:8). These verses ARE EXPLAINED as including something in addition. Here too, "the voices" include that other voice below, WHICH IS MALCHUT, which gathers into itself the other voices and that which emerges from them. In it, IN MALCHUT, the people saw and beheld, through sublime Wisdom, all the celestial treasures and all the hidden mysteries which were never revealed to succeeding generations or to any far away generations, and will not be revealed until the days of King Messiah. As it is written: "For they shall see eye to eye Hashem returning to Zion" (Yeshayah 52:8). HE ASKS: Why is "the lightning" called first "lightning (Heb. berakim)," (Shemot 19:16) and afterwards "lightning (Heb. lapidim)"? AND HE ANSWERS that both of them have one meaning, for when THE BERAKIM are quite formed and ready to appear, they are called LAPIDIM.

299. כְּגַוְונָא דָא, אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ, דְּהָא אָתִין דִּבְאוֹרַיְיתָא, לְאִסְתַּכְּלָא בְּחָכְמְתָא אִתְיְיהִיבוּ. כַּבֵּד אֶת אָבִיךָ וְאֶת אִמֶּךָ כַּבֵּד אֶת יְיָ׳ מֵהוֹנֶךָ. וְכֻלְּהוּ לְאִתְכְּלָלָא בְּהוּ מִלָּה אַחֲרָא. אוּף הָכָא, אֶת הַקּוֹלוֹת, לְאַסְגָּאָה הַהוּא קָלָא אַחֲרָא לְתַתָּא, דְּכָנִיש לוֹן לְגַבֵּיהּ, מַה דְּנָפִיק מִנַּיְיהוּ, דְּבֵיהּ חָמָאן וּמִסְתַּכְּלָן בְּחָכְמְתָא עִלָּאָה כָּל גְּנִזִין עִלָּאִין, וְכָל רָזִין טְמִירִין וּסְתִימִין, מַה דְּלָא אִתְגַּלְיָיא לְדָרִין בַּתְרָאִין, דְּאָתוּ בַּתְרֵיהוֹן, וְלָא לְדָרִין דְּיֵיתוּן לְעָלְמִין, עַד זִמְנָא דְּיֵיתֵי מַלְכָּא מְשִׁיחָא. דִּכְתִיב, כִּי עַיִן בְּעַיִן יִרְאוּ בְּשׁוּב יְיָ׳ צִיּוֹן. וְאֶת הַלַּפִּידִים, בְּקַדְמֵיתָא בְּרָקִים, וְהַשְׁתָּא לַפִּידִים. כֹּלָּא חַד. אֲבָל מִדְּאִתְתַּקְנוּ בְּתִקּוּנוֹי לְאִתְחַזָּאָה, אִתְקְרוּן הָכִי.

300. "...the sound in the Shofar..." (Shemot 20:15). Rabbi Yitzchak says: It is written, "Elohim has spoken once: twice have I heard this" (Tehilim 62:12). This is similar to: "I am Hashem your Elohim," and, "You shall not make for yourself" (Shemot 20:2). "I AM" SIGNIFIES THE SECRET OF BINAH, AND "YOU SHALL NOT MAKE FOR YOURSELF" SIGNIFIES THE SECRET OF ZEIR ANPIN, AND BOTH OF THEM WERE UTTERED AT ONCE. IN THIS VERSE, TOO, THE SOUND IS ZEIR ANPIN AND THE SHOFAR IS BINAH, AND BOTH WERE UTTERED AT THE SAME TIME.

300. וְאֵת קוֹל הַשּׁוֹפָר. תָּאנֵי רַבִּי יִצְחָק, כְּתִיב אַחַת דִּבֶּר אֱלֹהִים שְׁתַּיִם זוּ שָׁמַעְתִּי, כד״א, אָנֹכִי, וְלֹא יִהְיֶה לְךָ.

301. Rabbi Yehuda said: It should have said 'the sound in the Shofar'; why DOES IT SAY "of the Shofar"? AND HE ANSWERS: That voice was called 'Shofar', as in the verse: "Then shall you cause the Shofar to sound on the tenth day of the seventh month, on the Day of Atonement" (Vayikra 25:9). On that YOM KIPPUR (DAY OF ATONEMENT) it is called 'Shofar', MEANING THAT WHEN THE SOUND ISSUES FROM BINAH, THE SOUND IS CALLED 'SHOFAR'.

301. א״ר יְהוּדָה, קֹל בַּשּׁוֹפָר מִבָּעֵי לֵיהּ. הַשּׁוֹפָר לָמָּה. אֶלָּא, הַהוּא קוֹל דְּאִקְרֵי שׁוֹפָר. דִּכְתִיב, וְהַעֲבַרְתָּ שׁוֹפָר תְּרוּעָה בַּחֹדֶשׁ הַשְּׁבִיעִי בֶּעָשׂוֹר לַחֹדֶשׁ בְּיוֹם הַכִּפּוּרִים, בְּדָא אִתְקְרֵי שׁוֹפָר.

302. Rabbi Yosi said: As the PHYSICAL Shofar makes a sound WHICH INCLUDES fire, air and water, here too everything is included in it, FOR HERE IN THE SOUND THAT COMES OUT FROM THE SHOFAR, FIRE, WIND AND WATER ARE INCLUDED - WHICH ARE CHESED, GVURAH AND TIFERET, THE SECRET OF THE THREE COLUMNS. And from this sound other sounds emerge.

302. א״ר יוֹסֵי, מַה שּׁוֹפָר, אַפִּיק קֶלָּא, אֶשָּׁא וְרוּחָא וּמַיָּא, אוּף הָכָא, כֹּלָּא אִתְכְּלִיל בְּהַאי, וּמִדָּא נָפְקִין קֶלִין אַחֲרָנִין.

303. Rabbi Elazar said that "THE SOUND OF THE SHOFAR" MEANS the sound which comes out from a Shofar, which means that there is one Shofar and a solitary sound comes out from it, FOR THE SOUND IS THE SECRET OF ZEIR ANPIN AND THE SHOFAR IS THE SECRET OF BINAH. The Shofar stands by itself SEPARATE FROM THE SOUND WHICH COMES OUT OF IT, therefore it is written: "the sound of the Shofar," AND NOT, 'THE SOUND IN THE SHOFAR'.

303. א״ר אֶלְעָזָר, קוֹל דְּנָפִיק מִשּׁוֹפָר, דְּמַשְׁמַע דְּשׁוֹפָר חַד, וְקוֹל נָפִיק מִנֵּיהּ, וְשׁוֹפָר בְּקִיּוּמֵיהּ שְׁכִיחַ, וּבְגִינֵי כָּךְ כְּתִיב, קוֹל הַשּׁוֹפָר.

304. Rabbi Yehuda said: In "the sound of the Shofar," the word "Shofar" is spelled without THE LETTER VAV, FOR IT HAS THE SAME MEANING AS IN THE VERSE, "It pleased (Heb. shafar) Daryavesh" (Daniel 6:1) and in the verse, "O king, let my counsel be acceptable (Heb. yishpar) to you" (Daniel 4:24) and the verse, "I thought it good (Heb. shefar) to report the signs and wonders" (Daniel 3:32) - MEANING THAT THESE ARE EXPRESSIONS WHICH SPEAK OF GLORY AND BEAUTY, WHICH ALLUDES TO ZEIR ANPIN, THE SECRET OF TIFERET.

304. רַבִּי יְהוּדָה אָמַר הָכִי, קוֹל הַשּׁוֹפָר, הַשּׁוֹפָר כְּתִיב חָסֵר, כד״א, שְׁפַר קֳדָם דָּרְיָוֶשׁ. מִלְּכִי יִשְׁפַּר עֲלָךְ. שְׁפַר קֳדָמַי לְהַחֲוָיָא.

305. Rabbi Shimon said that "the sound of the Shofar" MEANS THAT the place from which the sound comes out is called 'Shofar', FOR THE SOUND IS ZEIR ANPIN AND THE SHOFAR IS BINAH, AND ZEIR ANPIN ISSUES FROM BINAH, AS IS KNOWN. Rabbi Shimon continued and said: Come and behold: "the sound of the Shofar" refers to where the voice is, for it is written: "By every word that proceeds out of the mouth of Hashem does man live" (Devarim 7:3). What comes "out of the mouth of Hashem"? "...the sound of the Shofar..." which is greater than any other lower voices, and stronger than them all, as it is written: "the sound of a Shofar exceedingly loud" (Shemot 19:16). Of other voices it is not said "exceedingly loud (lit. 'very strong')." Everything depends on this sound of the Shofar, and it is called 'a great voice', as written: "a great voice which was not heard again" (Devarim 5:19), and it called "a still small voice" (I Melachim 19:12), which is the light of the luminaries, which is pure and subtle, and purifies and illuminates all things.

305. רַבִּי שִׁמְעוֹן אָמַר, קוֹל הַשּׁוֹפָר, אַתְרָא דְּקֶלָּא נָפִיק מִנֵּיהּ, אִקְרֵי שׁוֹפָר. תּוּ אָמַר רַבִּי שִׁמְעוֹן, תָּא חֲזֵי, קוֹל הַשּׁוֹפָר: אַתְרָא דְּקֶלָּא, הַיְינוּ דִּכְתִיב, כִּי עַל כָּל מוֹצָא פִי יְיָ׳ יִחְיֶה הָאָדָם. מַאי מוֹצָא פִי יְיָ׳. דָּא קוֹל הַשּׁוֹפָר, הוּא רַב מִכָּל שְׁאַר קַלֵּי תַּתָּאֵי, וְתַקִּיפָא מִכֻּלְּהוּ, דִּכְתִיב וְקוֹל שֹׁפָר חָזָק מְאֹד, וְעַל כָּל שְׁאַר קֹלִין לָא אִתְּמַר חָזָק מְאֹד. בְּהַאי קוֹל הַשּׁוֹפָר תַּלְיָא כֹּלָּא, וְדָא הוּא דְּאִקְרֵי קוֹל גָּדוֹל, דִּכְתִיב קוֹל גָּדוֹל וְלֹא יָסָף. וְאִקְרֵי קוֹל דְּמָמָה דַקָּה, נְהִירוּ דְּבוּצִינֵי, דְּהוּא זַךְ וְדָקִיק, וְזָכִיךְ וְנָהִיר לְכֹלָּא.

306. דְּמָמָה, מַהוּ דְּמָמָה. אָמַר ר״ש, דְּבָעֵי ב״נ לְמִשְׁתּוֹקָא מִנֵּיהּ, וּלְמֶחֱסָם פּוּמֵיהּ. כד״א, אָמַרְתִּי אֶשְׁמְרָה דְּרָכַי מֵחֲטוֹא בִּלְשׁוֹנִי אֶשְׁמְרָה לְפִי מַחְסוֹם. דְּמָמָה אִיהִי שְׁתּוּקָא דְּלָא אִשְׁתְּמַע לְבַר. וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק, דְּחָמוּ מַה דְּחָמוּ. וַיָּנֻעוּ כד״א וַיָּנֻעוּ אַמּוֹת הַסִּפִּים מִקּוֹל הַקּוֹרֵא.

306. IT IS WRITTEN: "still." What does "still" mean? Rabbi Shimon said that one must be silent WITH AWE and shut his mouth, as it is written: "I said, 'I will take heed of my ways that I sin not with my tongue: I will keep a curb on my mouth" (Tehilim 39:2). The word "still" means silence in which no voice is heard outside. "When the people saw it, they were shaken and stood afar off," for what they saw FRIGHTENED THEM. The word "shaken (also: 'moved')" (Shemot 20:15), has the same meaning as in: "And the posts of the door moved at the voice of him" (Yeshayah 6:4).

307. תָּאנָא, מַה כְּתִיב בֵּיהּ בִּיחֶזְקֵאל, כַּד חָמָא גְּבוּרָן נִימוּסֵי קב״ה, דִּכְתִיב, וָאֵרֶא וְהִנֵּה רוּחַ סְעָרָה בָּאָה וְגוֹ׳, רוּחַ סְעָרָה אֲמַאי. א״ר יוֹסֵי, לְתַבְרָא אַרְבַּע מַלְכְּוָון. א״ר יְהוּדָה, תַּנִּינָא, רוּחָא רַבָּה, דְּאִתְּעַר בְּנִימוּסֵי גְּבוּרָה דְּלֵעֵילָא בָּאָה מִן הַצָּפוֹן. מִצָּפוֹן לָא כְּתִיב אֶלָּא מִן הַצָּפוֹן הַהוּא דְּאִשְׁתְּמוֹדָע לְעֵילָא, הַהוּא דְּטָמִיר וְגָנִיז לְעֵילָא.

307. We have learned that Ezekiel saw the might of the ways of the Holy One, blessed be He, as it is written: "And I looked and behold, a storm wind came out..." (Yechezkel 1:4) What is the storm wind for? Rabbi Yosi explained: To break the four kingdoms. Rabbi Yehuda said: We have learned that it is a great wind that was aroused through the mighty deeds above. And it "came out from the north." It is not written 'from north' but "the north," WITH THE DEFINITE ARTICLE, which indicates that specific wind which is hidden and kept above.

308. עָנָן גָּדוֹל וְאֵשׁ מִתְלַקַּחַת, דַּהֲוָה אָחִיד בֵּיהּ, וְלָא אָחִיד, אָחִיד בְּסִטְרוֹי, לְאִתְּעָרָא דִינָא, דְּתַנִּינָן, תְּלַת זִמְנִין בְּיוֹמָא, יַנְקָא הַהוּא דִינָא קַשְׁיָא, בְּגַרְדִינוֹי גְּלִיפִין מִסִּטְרָא דִּגְבוּרָה, הה״ד וְאֵשׁ מִתְלַקַּחַת. בְּגִין לְאִתְּעָרָא בְּעָלְמָא.

308. "...a great cloud and a fire flaring up..." (Ibid.) "...FLARING UP..." MEANS THAT it held yet held not to it, gripping its sides to arouse Judgment. We learned that three times a day Severe Judgment sucks from the supernal inscriptions that come from the side of Gvurah. Therefore it says, "and a fire flaring up," so that it would be roused in the world.

309. וּמַה מְבַסֵּם לֵיהּ, הַהוּא דִּכְתִיב בֵּיהּ וְנֹגַהּ לוֹ סָבִיב. דְּהַהוּא זִיהֲרָא דְּאַסְחַר לֵיהּ מִכָּל סִטְרוֹי, מְבַסֵּם לֵיהּ, וּמַתְקִין לֵיהּ, בְּגִין דְּלָא לֶהֱוֵי דִינָא קַשְׁיָא, וְיֵיכְלוּן בְּנֵי נָשָׁא לְמִסְבְּלֵיהּ.

309. What mitigates this "FLARING UP FIRE" OF BINAH? "A brightness was about it" (Ibid.), for that splendor, WHICH IS CHOCHMAH, surrounds it and encircles it and mitigates it, so that the Judgment is not too hard for men to bear.

310. וּמִתּוֹכָהּ כְּעֵין הַחַשְׁמַל, תָּאנָא, וּמִתּוֹכָהּ: וּמִגַּוָּהּ. כְּעֵין הַחַשְׁמַל, מַאי חַשְׁמַל. א״ר יְהוּדָה, חַיּוֹת אֶשָּׁא מְמַלְּלָא.

310. "...and out of the midst of it, as it were the color of electrum" MEANS from its interior part. What is "electrum (Heb. chashmal)"? RABBI YEHUDA SAID: It is the speaking of fiery animals (Heb. CHAYOT ESH - memalelot), WHICH ARE FROM THE ASPECT OF THE MALE AND FEMALE, WHEN FACE TO FACE, WHICH ARE THEN CALLED 'VOICE' AND 'SPEECH'." HENCE, THEY TALK.

311. תָּאנָא, א״ר יוֹסֵי, חַשְׁמַל: מַה דַּהֲוָה לִבָּא לְאֶשָּׁא, דִּכְתִיב מִתּוֹךְ הָאֵשׁ כְּעֵין הַחַשְׁמַל. וְלָא הַחַשְׁמַל מִתּוֹךְ הָאֵשׁ, מִגּוֹ אֶשָּׁא דְּאִיהִי לְגוֹ בְּאֶשָּׁא. כְּעֵין הַחַשְׁמַל דְּאִיהִי בָּתַר אַרְבַּע דַּרְגִּין, דִּכְתִיב, רוּחַ סְעָרָה, עָנָן גָּדוֹל, וְאֵשׁ מִתְלַקַּחַת, וְנֹגַהּ לוֹ סָבִיב. וּמִתּוֹכָהּ כְּעֵין הַחַשְׁמַל מִתּוֹךְ הָאֵשׁ, הַהוּא דִּכְתִיב בֵּיהּ וְאֵשׁ מִתְלַקַּחַת.

311. Rabbi Yosi said: We have learned that chashmal MEANS the heart (Heb. lev, Lamed-Bet) of the fire, MEANING THE SECRET OF THE LAMED-BET (=32) PATHS OF CHOCHMAH - WHICH ARE THE LIVING CREATURES OF BINAH, WHICH IS THE SECRET OF THE "FIRE FLARING UP," as it is written: "out of the midst of it, as it were the color of electrum." It is written this way instead of JUST "the electrum," FOR "AS IT WERE (LIT. 'LIKE THE EYE')" ALLUDES TO THE LIGHT OF THE CHOCHMAH WHICH IS CALLED 'AN EYE'. "...out of the midst of the fire..." means from the inner part of the fire. "As it were the color of electrum" means that ELECTRUM is behind the four grades, for it is written: "a storm wind," "a great cloud," "a fire flaring up," and "a brightness was about it." "...out of the midst of the fire..." refers to that "fire flaring up," WHICH IS BINAH, AND IT DOES NOT MEAN OUT OF THE MIDST OF THE BRIGHTNESS.

312. Rabbi Yosi, the son of Rabbi Yehuda, said that Yisrael at Mount Sinai saw what the prophet Ezekiel never saw, and they were all united with the divine, precious Wisdom. Yisrael saw five grades of voices on Mount Sinai, by which the Torah was given. The fifth grade was "the sound of the Shofar." Ezekiel saw but five lower grades outside THOSE FIVE VOICES, which were: "a storm wind," "a great cloud," "a fire flaring up," "a brightness was about it," and "as it were the color of electrum."

312.תַּנְיָא רַבִּי יוֹסֵי בַּר רַבִּי יְהוּדָה אָמַר, חָמוּ יִשְׂרָאֵל הָכָא, מַה דְּלָא חָמָא יְחֶזְקֵאל בֶּן בּוּזִי, וְכֻלְּהוּ אִתְדְּבָקוּ בְּחָכְמְתָא עִלָּאָה יַקִּירָא. חֲמִשָּׁה דַּרְגִּין דְּקָלִין, חָמוּ יִשְׂרָאֵל בְּטוּרָא דְּסִינַי. וּבַחֲמִשָּׁה דַּרְגִּין אִלֵּין אִתְיְיהִיבַת אוֹרַיְיתָא. דַּרְגָּא חֲמִישָׁאָה הוּא, דְּכְתִיב קוֹל הַשֹּׁפָר. יְחֶזְקֵאל לְקֻבְלֵיהוֹן חָמָא חֲמִשָּׁה דַּרְגִּין דְּאִינּוּן לְבַר מֵאִלֵּין, דְּאִינּוּן רוּחַ סְעָרָה, עָנָן גָּדוֹל, וְאֵשׁ מִתְלַקַּחַת, וְנֹגַהּ לוֹ סָבִיב, וְעֵין הַחַשְׁמַל.

313. Rabbi Elazar said: Of Yisrael, it is written, "Hashem talked with you face to face" (Devarim 5:4), and of Ezekiel it is written, "as it were," and "likeness," - like one who looks from behind many walls, like a man looking from behind a wall. Rabbi Yehuda said that what Yisrael saw on Mount Sinai no prophet ever saw, and much more so, what Moses saw no other prophet saw. Happy is his share, of whom it is written: "And he was there with Hashem" (Shemot 34:28), FOR THIS IS THE SECRET OF THE SHINING MIRROR, instead of a different mirror WHICH DOES NOT SHINE, as it is written: "manifestly and not in dark speeches" (Bemidbar 12:8) - NOT LIKE THE OTHER MIRRORS WHICH DO NOT ILLUMINATE AND SPEAK IN RIDDLES.

313. אָמַר רַבִּי אֶלְעָזָר, בְּיִשְׂרָאֵל כְּתִיב, פָּנִים בְּפָנִים דִּבֶּר יְיָ׳ וְגוֹ׳. בִּיחֶזְקֵאל כְּתִיב, כְּעֵין, וּדְמוּת, כְּמַאן דְּחָמֵי בָּתַר כּוֹתְלִין סַגִּיאִין, כְּמַאן דְּחָמֵי בַּר נָשׁ בָּתַר כּוֹתְלָא. אָמַר רַבִּי יְהוּדָה, מַה דְּחָמוּ יִשְׂרָאֵל, לָא חָמָא נְבִיאָה אַחֲרָא, כ״ש מַה דְּחָמָא מֹשֶׁה, דְּלָא חָמָא נְבִיאָה אַחֲרָא. זַכָּאָה חוּלָקֵיהּ, דִּכְתִיב בֵּיהּ, וַיְהִי שָׁם עִם יְיָ׳ וְלֹא בְּחֵיזוּ אַחֲרָא, כְּמָה דִּכְתִיב, וּמַרְאֶה וְלֹא בְחִידוֹת.

314. Rabbi Yosi said: Come and behold. When the scripture said, "The word of Hashem came (Heb. hayoh-hayah)" (Yechezkel 1:3) it indicated that the prophecy was for that time alone. THEREFORE, IT IS WRITTEN THERE, "HAYOH-HAYAH." Rabbi Yehuda said that this was for support, for Yisrael to know that the Holy One, blessed be He, had not forsaken them and to prove to them that wherever they are spread in exile, He is with them.

314. אָמַר רַבִּי יוֹסֵי, ת״ח, כְּתִיב, הָיֹה הָיָה דְּבַר יְיָ׳, נְבוּאָה לְשַׁעֲתָא הֲוָתָה. ר׳ יְהוּדָה אוֹמֵר, לְקִיּוּמָא הוּא דְּאָתָא, דְּאִצְטְרִיךְ לְמֶהֱוֵי בְּגִינֵיהוֹן דְּיִשְׂרָאֵל, לְאִשְׁתְּמוֹדְעָא דְּהָא לָא שָׁבִיק לוֹן קוּדְשָׁא בְּרִיךְ הוּא, וּבְכָל אֲתָר דְּמִתְפַּזְּרִין יִשְׂרָאֵל בְּגָלוּתָא, עִמְּהוֹן הוּא שַׁרְיָא.

315. Rabbi Elazar remarked that the expression "hayoh-haya (lit. 'was being')" MEANS that he both saw and did not see, understood and did not understand, as it is written: "I saw something like the color of electrum" (Yechezkel 1:27). IT IS not WRITTEN, 'I SAW electrum', but of Yisrael, it is written: "And all the people see the voices," MEANING that each one of them saw according to what he was worthy of seeing.

315. אָמַר רַבִּי אֶלְעָזָר, הָיֹה הָיָה: דְּחָמָא וְלָא חָמָא, דְּקָאֵים בְּאִינּוּן מִלִּין, וְלָא קָאֵים. הה״ד וָאֵרֶא כְּעֵין חַשְׁמַל, וְלָא חַשְׁמַל אֲבָל יִשְׂרָאֵל, מַה כְּתִיב בְּהוּ, וְכָל הָעָם רֹאִים אֶת הַקּוֹלֹת, כָּל חַד וְחַד חָמָא, כַּדְקָא חֲזֵי לֵיהּ.

316. We have learned that they stood in rows and in groups and divisions, and each one saw as befitted him. Rabbi Shimon said that the chiefs of the tribes STOOD by themselves and all the women by themselves. And five grades STOOD at the right and five grades at the left, as it is written: "You stand this day all of you before Hashem your Elohim, your captains of your tribes, your elders, and your officers, with all the men of Yisrael" (Devarim 29:9). These are the five grades to the right. And what are the five grades to the left? It is written: "your little ones, your wives, and your stranger that is in your camp, from the hewer of your wood to the drawer of your water" (Ibid. 10). These are the five grades to the left.

316. דְּתַנְיָא, כָּל חַד וְחַד הֲווֹ קַיְּימִין שׁוּרִין שׁוּרִין, תְּחוּמִין תְּחוּמִין, וְכַדְקָא אִתְחֲזֵי לְהוּ, חָמוּ כָּל חַד וְחַד. אָמַר ר״ש, רֵישֵׁי דְּעַמָּא בִּלְחוֹדַיְיהוּ, רֵישֵׁי דְּשִׁבְטִין בִּלְחוֹדַיְיהוּ. נוּקְבֵי בִּלְחוֹדַיְיהוּ. ה׳ דַּרְגִּין לִימִינָא, וְה׳ דַּרְגִּין לִשְׂמָאלָא. הה״ד אַתֶּם נִצָּבִים הַיּוֹם כֻּלְּכֶם לִפְנֵי יְיָ׳ אֱלֹהֵיכֶם רָאשֵׁיכֶם שִׁבְטֵיכֶם זִקְנֵיכֶם וְשֹׁטְרֵיכֶם כֹּל אִישׁ וְגוֹ׳, הָא ה׳ דַּרְגִּין לִימִינָא. וְה׳ דַּרְגִּין לִשְׂמָאלָא מַאן אִינּוּן. הַיְינוּ דִּכְתִיב, טַפְּכֶם, נְשֵׁיכֶם, וְגֵרְךָ אֲשֶׁר בְּקֶרֶב מַחֲנֶיךָ, מֵחֹטֵב עֵצֶיךָ, עַד שֹׁאֵב מֵימֶיךָ. הָא ה׳ דַּרְגִּין לִשְׂמָאלָא.

317. כֻּלְּהוּ דַּרְגִּין אִתְתַּקְנוּ כְּגַוְונָא דִּלְעֵילָא. לְקַבְלֵיהוֹן יַרְתּוּ יִשְׂרָאֵל אַחֲסָנַת עָלְמִין, עֶשֶׂר אֲמִירָן, דִּבְהוּ תַּלְיָין כָּל פִּקּוּדִין, וְכָל זַכְוָון, וְכָל יְרוּתַת אַחֲסָנָא, דְּאִינּוּן חוּלָקָא טָבָא דְּיִשְׂרָאֵל.

317. All these grades were established in the likeness of above. Against them, Yisrael inherited an eternal possession, the Ten Commandments, from which are suspended all the precepts and merits, and all the inheritance of their portion, being the good portion of Yisrael.

318. תָּאנָא, בְּהַהִיא שַׁעֲתָא דְּקוּדְשָׁא בְּרִיךְ הוּאאִתְגְּלֵי בְּטוּרָא דְּסִינַי, הֲווֹ חָמָאן כָּל יִשְׂרָאֵל, כְּמַאן דְּחָמֵי נְהוֹרָא בַּעֲשִׁישְׁתָּא, וּמֵהַהוּא נְהוֹרָא הֲוָה חָמֵי כָּל חַד וְחַד, מַה דְּלָא חָמָא יְחֶזְקֵאל נְבִיאָה.

318. We have learned that at the time that the Holy One, blessed be He, revealed Himself on Mount Sinai, all of Yisrael looked as one who sees a light streaming through the glass of an oil-lamp. By means of that light each one of them saw more than the prophet Ezekiel.

319. מ"ט. מִשּׁוּם דְּאִינּוּן קָלִין עִלָּאִין, אִתְגְּלִיאוּ בְּחַד, כְּמָה דַּאֲמִינָא, דִּכְתִיב, וְכָל הָעָם רוֹאִים אֶת הַקּוֹלוֹת. אֲבָל בִּיחֶזְקֵאל, שְׁכִינְתָּא אִתְגְּלֵי בִּרְתִּיכוֹי, וְלָא יַתִּיר, וַהֲוָה חָמֵי, כְּמַאן דְּחָמֵי בָּתַר כּוֹתְלִין סַגִּיאִין.

319. How is this so? Because all the supernal voices were revealed at once, as it is written: "And all the people see the voices." But to Ezekiel the Shechinah alone was revealed through Her Chariots, and he caught but glimpses of it as though through many walls.

320. אָמַר רַבִּי יְהוּדָה, זַכָּאָה חוּלָקָא דְּמֹשֶׁה, דִּכְתִיב בֵּיהּ, וַיֵּרֶד יְיָ' עַל הַר סִינַי וַיִּקְרָא יְיָ' לְמֹשֶׁה, זַכָּאָה דָּרָא, דִּכְתִיב בֵּיהּ, וַיֵּרֶד יְיָ' לְעֵינֵי כָּל הָעָם עַל הַר סִינַי.

320. Rabbi Yehuda said: Happy is the portion of Moses. Of him, it is written: "And Hashem came down upon Mount Sinai...and Hashem called Moses" (Shemot 19:20). And happy are the generation of whom it is written: "Hashem will came down in the sight of all the people upon Mount Sinai."

321. ת"ח, כְּתִיב מִימִינוֹ אֵשׁ דָּת לָמוֹ, דְּהָא מִימִינָא אִתְגְּלֵי מַה דְּאִתְגְּלֵי. מַה בֵּין הַאי לְהַאי. אָמַר ר' יוֹסֵי, הָכָא בְּסִינַי, רֵישָׁא וְגוּפָא דְּמַלְכָּא, דִּכְתִיב וַיֵּט שָׁמַיִם וַיֵּרֶד, וּבַאֲתַר דְּאִית רֵישָׁא, אִית גּוּפָא, אֲבָל בִּיחֶזְקֵאל כְּתִיב וַתְּהִי עָלָיו שָׁם יַד יְיָ', דְּאִתְגְּלֵי יְדָא, וְלָא גּוּפָא. וְתָנֵינָן, אֲפִילּוּ בִּידָא, יַד יְיָ' עִלָּאָה, יַד יְיָ' תַּתָּאָה.

321. Come and behold: whatever was revealed came from the right side, as it is written: "From His right hand went a fiery law for them" (Devarim 33:2). AND HE ASKS: What is the difference between this and the one WHICH EZEKIEL SAW? Rabbi Yosi answered that here, on Mount Sinai, the head and the body of the King were revealed, as it is written: "He bowed the heavens also and came down" (II Shmuel 22:10), FOR BEFORE THIS IT IS WRITTEN, "THERE WENT UP A SMOKE OUT OF HIS NOSTRILS AND FIRE OUT OF HIS MOUTH" (IBID. 9), MEANING THAT THERE WAS ONLY A HEAD OF WHICH NOSTRILS AND MOUTH ARE MENTIONED, and wherever there is a head, there is also a body. But of Ezekiel it is written: "And the hand of Hashem was there upon him" (Yechezkel 1:3). Only the hand was revealed, not the body, and we have learned that even the hand has two aspects: the supernal hand, WHICH IS THE HAND OF ZEIR ANPIN, and the lower hand, WHICH IS MALCHUT AND IS CALLED 'A HAND'. AND TO EZEKIEL THE LOWER HAND WAS REVEALED.

322. ת"ח, כְּתִיב נִפְתְּחוּ הַשָּׁמַיִם וָאֶרְאֶה מַרְאֹת אֱלֹהִים. מַרְאֹת כְּתִיב חָסֵר, לְאִתְחַזָּאָה דִּבְגִין שְׁכִינְתָּא קָאָמַר, דְּהָא וָאֶרְאֶה מַרְאֹת חָסֵר, מַרְאֶה חַד. אָמַר ר' יֵיסָא, וְכִי שְׁכִינְתָּא לָאו כֹּלָּא. אָמַר רַבִּי יוֹסֵי, לָא דָּמֵי רֵישָׁא דְּמַלְכָּא, לְרַגְלוֹי דְּמַלְכָּא, אע"ג דְּכֹלָּא הֲוֵי בְּגוּפָא דְּמַלְכָּא.

322. Come and behold: in the verse, "The heavens were opened and I saw visions of Elohim" (Yechezkel 1:1), the word "visions" (Heb. MAR'OT) is written without THE LETTER VAV, AN INDICATION OF one mirror, which is the Shechinah. Rabbi Yesa asked: Is not the Shechinah all inclusive? Rabbi Yosi answered: The head of the King is not to be likened with His feet, WHICH IS THE SHECHINAH THAT CLOTHES HIM FROM THE CHEST DOWNWARDS, CALLED HIS 'FEET' - although everything is part of the body of the King.

323. תָּא חֲזֵי, בִּישַׁעְיָהוּ כְּתִיב, וְאֶרְאֶה אֶת יְיָ׳, בִּיחֶזְקֵאל כְּתִיב, וְאֶרְאֶה מַרְאֹת אֱלֹהִים, הָכָא אֶת, הָתָם מַרְאֹת. מַה דְּחָמָא דָּא, חָמָא דָּא. זַכָּאָה חוּלָקֵיהּ דְּמֹשֶׁה, דְּלָא הֲוָה נְבִיאָה מְהֵימְנָא שְׁלִימָא כְּוָותֵיהּ.

323. Come and behold: It is said of Isaiah, "and I saw Hashem" (Yeshayah 6:1), WHICH IS THE SHECHINAH, CALLED "ET (LIT. 'THE')." And of Ezekiel it is written: "And I saw visions of Elohim." Here "Et" IS THE SHECHINAH, and there "visions" IS THE SHECHINAH, for what one saw, so did the other, NAMELY ONLY THE SHECHINAH. Happy is the portion of Moses. There was no prophet as perfect as he, FOR HE SAW THE ILLUMINATING MIRROR, WHICH IS ZEIR ANPIN.

324. וְאֶרְאֶה אֶת יְיָ׳, אֶת דַּיְיקָא. וְאֶרְאֶה מַרְאֹת אֱלֹהִים, מַרְאֹת דַּיְיקָא. וּבְדַרְגָּא חַד הָווֹ. אִי הָכִי, אֲמַאי לָא פָּרִישׁ יְשַׁעְיָה כּוּלֵּי הַאי. אָמַר רַבִּי יוֹסֵי, דָּא כְלִיל, דָּא פָּרִישׁ. מַאי טַעְמָא פָּרִישׁ כּוּלֵּי הַאי יְחֶזְקֵאל. אֶלָּא, כֹּלָּא אִצְטְרִיךְ בְּגִינֵיהוֹן דְּיִשְׂרָאֵל, דְּיִנְדְּעוּן חֲבִיבוּתָא דְּחָבִיב לְהוּ קוּדְשָׁא בְּרִיךְ הוּא, דְּשְׁכִינְתֵּיהּ וּרְתִיכוֹי אַתְיָין לְדַיְּירָא בֵּינַיְיהוּ בְּגָלוּתָא.

324. "...and I saw (et) Hashem." Et precisely REFERS TO THE SHECHINAH. "And I saw visions of Elohim," "vision" being precisely THE SHECHINAH. ISAIAH AND EZEKIEL were BOTH in the same grade. AND HE ASKS: Why then did Isaiah not give a detailed description AS EZEKIEL DID? Rabbi Yosi answers: The one spoke in general, NAMELY ISAIAH, and the other in details, NAMELY EZEKIEL. Why did Ezekiel give such a detailed description? HE ANSWERS: EZEKIEL SPOKE IN A DETAILED MANNER in consideration of Yisrael, so that they would know that the Holy One, blessed be He, loved them and that the Shechinah with Her Chariots had gone down into exile to dwell with them.

325. א"ר חִיָּא, בְּאֶרֶץ כַּשְׂדִּים, וְהָא כְּתִיב הֵן אֶרֶץ כַּשְׂדִּים זֶה הָעָם לֹא הָיָה, אֲמַאי אִתְגְּלֵי שְׁכִינְתָּא תַּמָּן. אִי תֵּימָא בְּגִינֵיהוֹן דְּיִשְׂרָאֵל, הֲוָה טָב דְּתִשְׁרֵי שְׁכִינְתָּא בְּגַוַּוּיְיהוּ, וְלָא יִתְגַּלְיָיא. אֶלָּא, הָכִי תָּאנָא, אִי לָאו דְּאִתְגַּלְיָיא לָא הֲווֹ יַדְעִין.

325. Rabbi Chiya asked: Why did the Shechinah reveal Herself in "the land of Casdim," FOR IT IS WRITTEN: "Behold the land of Casdim, this people was not" (Yeshayah 23:13). If it was for Yisrael's sake, surely She could have been present among them without being revealed? AND HE ANSWERS: We have learned that if She had not revealed Herself, they would not have known THAT SHE WAS WITH THEM.

326. וְהָא דְּאִתְגַּלְיָיא, מַה כְּתִיב, עַל נְהַר כְּבָר, עַל מַיָּא, בְּאַתָּר דְּלָא יִסְתְּאַב, וְלָא שַׁרְיָא מְסָאֲבוּתָא. וְהַהוּא נַהֲרָא, הֲוָה חַד מֵאַרְבַּע נְהָרִין, דְּנָפְקִין מִגִּנְתָּא דְּעֵדֶן, דִּכְתִיב עַל נְהַר כְּבָר. מַאי כְּבָר. דִּכְבָר הֲוָה. מֵאַתָּר דִּשְׁכִינְתָּא שַׁרְיָא עֲלוֹי. וּכְתִיב וַתְּהִי עָלָיו שָׁם יַד יְיָ׳, שָׁם, וְלָא בְּאַתָּר אַחֲרָא.

326. She revealed Herself, as written, "by the river K'var" (Yechezkel 1:1), meaning by the water, in a place where impurity can not dwell. That river was one of the four rivers which issued from the Garden of Eden, as written: "by the river K'var." What does "K'var" (lit. 'already') mean? That it already existed from a place upon which the Shechinah dwelt, as it is written: "And the hand of Hashem was there" (Ibid.), that is, there and not elsewhere.

327. אָמַר רַבִּי חִיָּא, כְּתִיב וּמִתּוֹכָהּ דְּמוּת אַרְבַּע חַיּוֹת וְזֶה מַרְאֵיהֶן דְּמוּת אָדָם לָהֵנָּה. תָּאנָא בְּרִזָּא עִלָּאָה, אַרְבַּע חִיוָון אִית, דְּאִינְהוּ לְגוֹ בְּגוֹ הֵיכָלָא קַדִּישָׁא, וְאִינּוּן קַדְמָאֵי, עַתִּיקִין דְּעַתִּיקָא קַדִּישָׁא, כְּלָלָא דִּשְׁמָא עִלָּאָה. וִיחֶזְקֵאל חָמָא, דְּמוּת דִּרְתִּיכִין עִלָּאִין, דְּהָא הוּא חָמָא, מֵאַתָּר דְּלָא הֲוָה נָהִיר כָּל כַּךְ. תָּאנָא, כְּגַוּוּנָא דִּלְעֵילָא, אִית לְתַתָּא מִינַיְיהוּ, וְכֵן בְּכֻלְּהוּ עָלְמִין, כּוּלְּהוּ אֲחִידָן דָּא בְּדָא, וְדָא בְּדָא.

327. Rabbi Chiya said: It is written, "Also out of the midst of it came the likeness of four living creatures. And this was their appearance; they had the likeness of a man" (Yechezkel 1:5). And we have learned, according to the esoteric teaching, that there are four living creatures in the holy chamber, WHICH IS BINAH. They are the most ancient celestial beings WHICH ARE DERIVED from Atika Kadisha (the Holy Ancient One), and which include the Supernal Name, YUD HEI VAV HEI, FOR YUD IS A LION, HEI IS AN OX, VAV IS AN EAGLE, AND THE LAST HEI IS A MAN. AND THEY ARE THE SECRET OF THE THREE COLUMNS AND MALCHUT WHICH RECEIVES THEM. Ezekiel saw only the likeness of the supernal Chariots, because he saw them from a region which was not very bright, MEANING FROM THE WORLD OF YETZIRAH. As we have already learned, as there is above IN BINAH so it is below IN MALE AND FEMALE, and so in all the worlds, BRIYAH, YETZIRAH AND ASIYAH. And all of them are linked one with another, AND WHATEVER THERE IS IN THE UPPER WORLD, THERE IS ALSO IN THE LOWER ONE, AND HE SAW THEM IN THE WORLD OF YETZIRAH.

328. And you may think that he beheld them further above THE WORLD OF YETZIRAH. Yet we learned that Moses saw the vision from a bright mirror, WHICH IS ZEIR ANPIN, while other prophets derived their visions from a dull mirror, as written: "And I saw visions (Heb. mar'ot) of Elohim." The word "MAR'OT" is written WITHOUT THE LETTER VAV, WHICH INDICATES MALCHUT, and: "If there be a prophet among you, I, Hashem make Myself known to him in a vision...My servant Moses is not so...With him I speak mouth to mouth" (Bemidbar 12:6-7).

328. וְאִי תֵּימָא לְעֵילָא יַתִּיר דְּחָמָא. תְּנִינָן, מֹשֶׁה חָמָא בְּאַסְפַּקְלַרְיָא דְּנַהֲרָא, וְכֻלְּהוּ נְבִיאֵי לָא חָמוּ אֶלָּא מִגּוֹ אַסְפַּקְלַרְיָא דְּלָא נָהֲרָא, דִּכְתִיב וָאֶרְאֶה מַרְאֹת אֱלֹהִים. וּכְתִיב אִם יִהְיֶה נְבִיאֲכֶם יְיָ׳ בַּמַּרְאָה אֵלָיו אֶתְוַדָּע וְגוֹ׳ לֹא כֵן עַבְדִּי מֹשֶׁה וגו׳, וּכְתִיב פֶּה אֶל פֶּה אֲדַבֶּר בּוֹ.

329. Rabbi Yosi said: Come and behold. All the prophets are IN COMPARISON WITH MOSES, like a female to a male, as written: "With him I speak mouth to mouth, manifestly (Heb. u'mar'eh, lit: 'and a mirror')," WHICH IS MOST CERTAINLY THE BRIGHT MIRROR (HEB. MAR'AH), AS IT IS WRITTEN: WITH HIM I SPEAK "MOUTH TO MOUTH." Of all other prophets it is said: "If there be a prophet among you, I, Hashem make Myself known to him in a vision (Heb. bemar'ah)," MEANING THAT THEY DERIVED THEIR VISION FROM A DULL MIRROR. AND IT IS WRITTEN, "bemar'ah," (lit. 'a vision') and not 'mar'ot', WITHOUT THE LETTER VAV. All the more so of Ezekiel, as it is not written in relation to him 'mar'eh' but rather "mar'ot," without THE LETTER VAV, FOR HE SAW THE VISION FROM THE WORLD OF YETZIRAH. This is all the more so for Moses, of whom it is written: "and not in dark speeches," but showed him everything clearly. Blessed, indeed, was the generation among whom this prophet lived.

329. א״ר יוֹסֵי, ת״ח, דְּנְבִיאִין כֻּלְּהוּ לְגַבֵּיהּ, כְּנוּקְבָא לְגַבֵּי דְּכוּרָא, דִּכְתִיב פֶּה אֶל פֶּה אֲדַבֶּר בּוֹ וּמַרְאֶה. וְלִשְׁאַר נְבִיאִים כְּתִיב, בַּמַּרְאָה אֵלָיו אֶתְוַדָּע. בַּמַּרְאָה וְלָא מַרְאֹת. כ״ש יְחֶזְקֵאל, דַּאֲפִילוּ מַרְאֶה לָא כְּתִיב בֵּיהּ, אֶלָּא מַרְאֹת חָסֵר, וכ״ש דִּכְתִיב בְּמֹשֶׁה, וְלֹא בְחִידוֹת, אֶלָּא כָּל מִלָּה עַל בּוּרְיֵיהּ. זַכָּאָה אִינּוּן דָּרָא, דִּנְבִיאָה דָּא שָׁרֵי בְּגַוָּוֵיהוּ.

330. Rabbi Yosi said, in the name of Rabbi Yehuda, that Yisrael saw the precious glory of their King face to face, and there were neither blind nor lame, nor deaf, nor any without hands among them. No blind, as it is written, "And all the people perceived"; no lame, as it is written, "And they stood at the foot of the mountain" (Shemot 19:17). There were no lame and none without hands, as written, "And they said, 'All that Hashem has said will we do and obey" (Shemot 24:7); and of the days to come it says, "Then shall the lame man leap as a hart and the tongue of the dumb sing" (Yeshayah 35:6).

330. א״ר יוֹסֵי בְּרַבִּי יְהוּדָה, אַפִּין בְּאַפִּין חָמוּ יִשְׂרָאֵל זִיו יְקָרָא דְּמַלְכֵּיהוֹן, וְלָא הֲוָה בְּהוֹן סוּמִין, וְחִגְּרִין, וּקְטִיעִין, וְחֵרְשִׁין. סוּמִין, מַשְׁמַע דִּכְתִיב וְכָל הָעָם רוֹאִים. חִגְּרִין, דִּכְתִיב וַיִּתְיַצְּבוּ בְּתַחְתִּית הָהָר. קְטִיעִין חֵרְשִׁין, וְנַעֲשֶׂה וְנִשְׁמָע. וּלְזִמְנָא דְּאָתֵי כְּתִיב אָז יְדַלֵּג כָּאַיָּל פִּסֵּחַ וְתָרוֹן לְשׁוֹן אִלֵּם.

20. "And Elohim spoke"
We are told here of God's admonitions to his chosen people so that they will merit the World to Come and be worthy of the heaven above, Zeir Anpin, and the earth above, Malchut. Rabbi Shimon explains that the heritage of Jacob bestowed through Isaac's blessing means that Jacob and all his descendants will be revived by the dew of heaven, that is, raised from the dead in the time to come. When Elohim spoke, each word rose and descended, was watered with the heavenly dew, encircled Yisrael and brought back their souls. Then it was engraved upon the tablets of stone, and each word was like a treasure house full of precious secrets and laws. He who occupies himself with the study of the Torah, of its secrets and laws, is saved from the fire of Gehenom, and this is due to the merit of Abraham, who pled for the children of Yisrael. Lastly we are told that the smoke that came out of Sinai was the Shechinah who manifested Herself there to the people.

331. "And Elohim spoke all these words, saying" (Shemot 20:1). Rabbi Yehuda opened the discussion with that verse and said: "Who can utter the mighty acts of Hashem? Who can declare all His praise?" (Tehilim 106:2). In how many ways does the Torah admonish man not to sin before his Master. In how many ways does it counsel him not to turn from the way, either to the right or to the left, and in how many forms it shows him how to return to his Master so that He may forgive him.

331. וַיְדַבֵּר אֱלֹהִים אֵת כָּל הַדְּבָרִים הָאֵלֶּה לֵאמֹר. רַבִּי יְהוּדָה פָּתַח, מִי יְמַלֵּל גְּבוּרוֹת יְיָ׳ יַשְׁמִיעַ כָּל תְּהִלָּתוֹ. בְּכַמָּה אָרְחִין, אוֹרַיְיתָא אַסְהִידַת בְּבַר נָשׁ, דְּלָא יְחוּב קֳמֵי מָארֵיהּ. בְּכַמָּה אָרְחִין, יָהִיב לֵיהּ עֵיטָא, דְּלָא יִסְטֵי מֵאָרְחוֹי לִימִינָא וְלִשְׂמָאלָא. בְּכַמָּה אָרְחִין יָהִיב לֵיהּ עֵיטָא, הֵיךְ יֵתוּב קֳמֵי מָארֵיהּ, וְיִמְחוֹל לֵיהּ.

332. We have learned that the Torah has given a man 613 counsels in order that he may be perfect with his Master, for his Master desires only his good, both in this world and in the World to Come, but especially in the World to Come, since whatever good the Holy One, blessed be He, bestows upon man in this world is taken from the sum of good which he is entitled to receive in the World to Come. Why is that? Because the World to Come is the possession of the Holy One, blessed be He.

332. דְּתְנָן, שִׁית מְאָה וּתְלַת עָשָׂר זִינֵי עֵיטָא, יְהִיב אוֹרַיְיתָא לְבַר נָשׁ, לְמֶהֱוֵי שְׁלִים בְּמָארֵיהּ, בְּגִין דְּמָארֵיהּ בָּעָא לְאוֹטָבָא לֵיהּ בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי. וְיַתִּיר בְּעָלְמָא דְּאָתֵי, דְּהָא תְּנִינָן, כָּל מַה דְּקוּדְשָׁא בְּרִיךְ הוּא אַשְׁלִים לֵיהּ לְבַר נָשׁ, מֵאִינּוּן טָבָאן דְּזָכֵי בְּהוּ לְעָלְמָא דְּאָתֵי אִשְׁתְּלִים בְּהוּ. מַאי טַעֲמָא. מִשּׁוּם דְּעָלְמָא דְּאָתֵי דְּקוּדְשָׁא בְּרִיךְ הוּא הֲוֵי.

333. We have learned that the comparison between this world and the World to Come is as an antechamber compared with the hall itself. The reward of the righteous is His very own, as it is written of the tribe of Levi: "Therefore shall they have no inheritance among their brethren." Why? Because "Hashem is their inheritance" (Devarim 18:2). Happy is the man who is entitled to receive such a supernal heritage, for he merits it in this world and in the house of this world, as well as in the World to Come and the heavenly, holy House, as it is written: "And to them will I give in My house and within My walls a memorial" (Yeshayah 56:5). Happy is the portion of the righteous for being worthy to dwell with the King in His own House.

333. וְהָכִי תְּנִינָן, הַאי עָלְמָא לְקָבְלֵיהּ דְּעָלְמָא דְּאָתֵי, לָא הֲוֵי אֶלָּא כִּפְרוֹזְדּוֹר לְגַבֵּי טְרַקְלִין. וְכַד זָכֵי הַהוּא זַכָּאָה, בְּדִידֵיהּ זָכֵי. דְּתַנְיָא, כְּתִיב וְנַחֲלָה לֹא יִהְיֶה לוֹ בְּקֶרֶב אֶחָיו. מ"ט. מִשּׁוּם דַּיְיָ' הוּא נַחֲלָתוֹ. זַכָּאָה חוּלָקֵיהּ, מַאן דְּזָכֵי לְאַחֲסָנָא אַחֲסַנְתָּא עִלָּאָה דָּא. זָכֵי בָּהּ בְּעָלְמָא דָּא, וּבְבֵיתָא דְּהַאי עָלְמָא. כַּך בְּעָלְמָא דְּאָתֵי, וּבְבֵיתָא עִלָּאָה קַדִּישָׁא, דִּכְתִיב וְנָתַתִּי לָהֶם בְּבֵיתִי וּבְחוֹמוֹתַי יָד וָשֵׁם, זַכָּאָה חוּלָקֵיהּ דְּהַהוּא זַכָּאָה, דְּמָדוֹרֵיהּ עִם מַלְכָּא בְּבֵיתֵיהּ.

334. Rabbi Shimon said: Happy is the portion of the righteous who is worthy of this, as it is written: "Then shall you delight yourself in (lit. 'above') Hashem" (Yeshayah 58:14). It is not written 'in Hashem', but "above Hashem," namely in the place from which the upper and the lower worlds are derived and for which they yearn, of which it is written: "From where (Heb. ayin) comes my help?" (Tehilim 121:1) REFERRING TO THE SFIRAH OF KETER, WHICH IS CALLED NOTHINGNESS (Heb. AYIN). And it is also written: "And came to the Ancient of Days and they brought him near before him" (Daniel 7:13) NAMELY KETER WHICH IS CALLED 'THE ANCIENT OF DAYS'. The desire and the delight of the righteous is to look at that splendor whence all lights issue and all celestial crowns, WHICH ARE THE SFIROT, are drawn.

334. ר' שִׁמְעוֹן אָמַר, זַכָּאָה חוּלָקֵיהּ דְּהַהוּא זַכָּאָה, דְּזָכֵי לְהַאי דִּכְתִיב, אָז תִּתְעַנַּג עַל יְיָ', עִם יְיָ' לָא כְּתִיב, אֶלָּא עַל יְיָ'. מַאי עַל יְיָ'. אֲתָר דְּעִלָּאִין וְתַתָּאִין אִתְמַשְּׁכָן מִינֵיהּ, וְתָאֲבִין לְהַהוּא אֲתָר, דִּכְתִיב מֵאַיִן יָבֹא עֶזְרִי. וּכְתִיב, וְעַד עַתִּיק יוֹמַיָּא מְטָה וּקְדָמוֹהִי הַקְרְבוּהִי. וְתִיאוּבְתָּא וְעִנּוּגָא דְּצַדִּיקַיָּא, לְאִסְתַּכְּלָא לְהַהוּא זִיוָא, דְּכָל זִיוָא מִינֵיהּ נָפְקָא, וְאִתְמַשְּׁכָן מִנֵּיהּ כָּל אִינּוּן כִּתְרִין.

335. Rabbi Shimon continued: We learned of the verse, "Then shall you delight yourself in Hashem," that it ends with, "and I will cause you to ride upon the high places of the earth" (Yeshayah 58:14). This refers to the place called 'the high places of the earth', which is above "the earth," WHICH IS MALCHUT AND IS CALLED 'EARTH', and "heaven," NAMELY ZEIR ANPIN, as is written: "the high places of the earth," FOR HEAVEN IS ABOVE THE EARTH.

335. תּוּ אר"ש, תְּנִינָן בְּהַאי קְרָא אָז תִּתְעַנַּג עַל יְיָ', סוֹפֵיהּ דִּקְרָא מַה כְּתִיב, וְהִרְכַּבְתִּיךָ עַל בָּמוֹתֵי אָרֶץ, עַל הַהוּא אֲתָר דְּאִקְרֵי בָּמוֹתֵי אָרֶץ, אִיהוּ לְעֵילָא מֵהַאי אֶרֶץ, וְהַהוּא אֲתָר דְּאִקְרֵי בָּמֶתֵי אָרֶץ, הַיְינוּ שָׁמַיִם. וְהַיְינוּ דִּכְתִיב עַל בָּמֶתֵי אָרֶץ.

336. Rabbi Aba continued with more explanations: It is not written, 'shall you sit' but rather, "shall you delight yourself in (lit. 'above') Hashem," namely "heaven," WHICH IS ZEIR ANPIN, for it is written: "Be You exalted, O Elohim, above the heavens" (Tehilim 57:12) THAT IS, ZEIR ANPIN. "And I will cause you to ride upon the high places of the earth," refers to the Land of the Living, WHICH IS MALCHUT CALLED 'EARTH'. The meaning of "upon the high places" is that it includes Zion and Jerusalem, FOR THEY ARE THE INSIDE AND THE OUTSIDE OF YESOD OF MALCHUT - meaning THAT THE VERSE SPEAKS OF the heaven above, WHICH IS ZEIR ANPIN, and the earth above, WHICH IS MALCHUT. And that which Rabbi Shimon spoke is thus, AS I SAID, and it is all one, as written: "And came to the Ancient of Days," and all amounts to the same.

336. עַל יְיָ' אָמַר ר' אַבָּא, אָז תֵּשֵׁב לָא כְּתִיב, אֶלָּא אָז תִּתְעַנַּג עַל יְיָ', הַיְינוּ שָׁמַיִם. דִּכְתִיב, רוּמָה עַל הַשָּׁמַיִם אֱלֹהִים. וְהִרְכַּבְתִּיךָ עַל בָּמֶתֵי אָרֶץ, הַיְינוּ אֶרֶץ הַחַיִּים, מִמַּשְׁמַע דִּכְתִיב עַל בָּמוֹתֵי, לְאַכְלְלָא צִיּוֹן וּירוּשָׁלַיִם, דְּאִקְרוּן בָּמֶתֵי אָרֶץ, וְהַיְינוּ שָׁמַיִם דִּלְעֵילָא, וְאֶרֶץ דִּלְעֵילָא. וּמִלָּה דְּאָמַר ר' שִׁמְעוֹן, הָכִי הוּא, וְכֻלָּא חַד, דִּכְתִיב וְעַד עַתִּיק יוֹמַיָּא מְטָה וְגוֹ', וְכָל הָנֵי מִילֵי לַאֲתָר חַד סַלְקִין.

337. Rabbi Aba asked Rabbi Shimon: May my master explain the verse: "And I will cause you to ride upon the high places of the earth, and feed you with the heritage of Jacob your father." RABBI SHIMON answered him: It was already explained that the delight and pleasure are, as written, "above Hashem," which is above, NAMELY KETER. And it is written: "And came to the Ancient of Days and they brought him near before him." "Upon the high places of the earth" is as we said, THE LAND OF THE LIVING, NAMELY MALCHUT.

337. אָמַר ר׳ אַבָּא לר״ש, לֵימָא לִי מֹר, הַאי קְרָא כּוּלֵּיהּ, בְּמַאי אוֹקִימְנָא לֵיהּ, דִּכְתִיב אָז תִּתְעַנַּג עַל יְיָ׳ וְהִרְכַּבְתִּיךָ עַל בָּמֳתֵי אָרֶץ וְהַאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ. אָמַר לֵיהּ, הָא כֹּלָּא אִתְּמַר, דְּתַפְנוּקָא וְעִדּוּנָא עַל יְיָ׳ כְּתִיב, אֲתָר דְּאִיהוּ לְעֵילָא. וּכְתִיב וְעַד עַתִּיק יוֹמַיָּא מְטָה וְגוֹ׳. עַל בָּמֳתֵי אָרֶץ כְּמָה דְּאִתְּמַר.

338. "And feed you with the heritage of Jacob your father," has the same meaning as the verse: "Therefore the Elohim give you of the dew of heaven" (Beresheet 27:28). "THE DEW OF HEAVEN" means the heritage of Jacob, and when Isaac blessed Jacob he alluded to heaven, WHICH IS ZEIR ANPIN, and he gave him the blessing that all the descendants of Jacob in the future will be revived by that dew, as it is written: "Therefore the Elohim give you." Only "you," and not to someone else. "The dew of heaven" is that by which the dead will be revived in the days to come, FOR THAT DEW ISSUES from Atika Kadisha (the Holy Ancient One) to Zeir Anpin, WHICH IS CALLED 'HEAVEN' and resides in heaven. Rabbi Aba thought OF THE VERSE and said: Now everything is clear, and I see that there is even more significance in Isaac's blessing than I had thought.

338. וְהַאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ. כְּמָה דִּכְתִיב וְיִתֶּן לְךָ הָאֱלֹהִים מִטַּל הַשָּׁמַיִם וְגוֹ׳, וְהַיְינוּ נַחֲלַת יַעֲקֹב. וּבִרְכָתָא דְּבָרִיךְ יִצְחָק לְיַעֲקֹב, עַל הַאי שָׁמַיִם קָאָמַר. וּבַרְכֵיהּ בְּבִרְכָתָא, דְּזִמְינִין בְּנוֹי דְּיַעֲקֹב, לְאַחֲיָא בְּהַהוּא טַלָּא לְזִמְנָא דְּאָתֵי, דְּכְתִיב וְיִתֶּן לְךָ הָאֱלֹהִים. לְרָוְלָא לְאַחֲרָא. מִטַּל הַשָּׁמַיִם, דְּבֵיהּ זְמִינִין מֵתַיָּא לְאַחֲיָא לְזִמְנָא דְּאָתֵי, דְּנָפִיק מֵעַתִּיקָא לְזֵעִירָא דְּאַפִּין, וְשַׁרְיָא בְּהַאי שָׁמַיִם. אִסְתָּכַל ר׳ אַבָּא וְאָמַר, הַשְׁתָּא אִשְׁתְּמַע כֹּלָּא וְאִשְׁתְּכַח דְּבִרְכָתָא דְּיִצְחָק, עִלָּאָה מִמַּאי דְּחָשִׁיבְנָא.

339. "Who can utter (Heb. yemalel) the mighty acts of Hashem?" (Tehilim 106:2). HE ASKS: Why does it say "utter" instead of 'tell'. Rabbi Chiya explained the answer by citing the verse: "then you may pluck the ears (Heb. melilot) with your hand" (Devarim 23:26). THEY ARE SO CALLED, FOR ONE HAS TO SEPARATE THE GRAINS FROM THE EAR BY PLUCKING (HEB. MELILAH) WITH THE HANDS, AND WHEN IT SAYS "UTTER" IT MEANS THAT ONE SHOULD SEPARATE AND CANCEL THE JUDGMENTS OF HASHEM. The word "Gvurot (lit. 'mighty acts')" of Hashem IS SPELLED WITHOUT THE LETTER VAV, THE INDICATION OF THE PLURAL FORM, AND implies that there are many Gvurot but all of them are coming from one Gvurah. We have learned that there is one supernal Gvurah, the crown of the crowns, WHICH IS BINAH FROM WHICH JUDGMENTS ARE AROUSED and from which come fifty gates, some to the right and some to the left. And each one of them is called 'Gvurah', and each one of them is crowned with the lights of the supernal carvings, and all of them are called "the mighty acts of Hashem."

339.תָּאנָא מִי יְמַלֵּל גְּבוּרֹת יְיָ׳. מִי יְמַלֵּל, מִי יְדַבֵּר מִבָּעֵי לֵיהּ. אָמַר ר׳ חִיָּיא, כד״א, וְקָטַפְתָּ מְלִילוֹת בְּיָדֶךָ. גְּבוּרֹת יְיָ׳, דְּסַגִּיאִין אִינּוּן, וְנָפְקִין מִגְּבוּרָה חַד. וְתָאנָא, חַד גְּבוּרָה עִלָּאָה, עִטְרָא דְּעִטְרִין, מִתְעַטְּרָא, וְנָפְקִין מִינֵּיהּ חַמְשִׁין תַּרְעִין. מִנָּהוֹן יְמִינָא, וּמִנָּהוֹן שְׂמָאלָא. וְכָל חַד וְחַד גְּבוּרָה אִתְקְרֵי, וְכָל חַד וְחַד מִתְעַטְּרָא, בְּקַרְדִּיטֵי גְּלִיפִין נְהוֹרִין, וְכֻלְּהוּ אִקְרוּן גְּבוּרֹת יְיָ׳.

340. Rabbi Chiya said: THEREFORE, the word Gvurot is written without THE LETTER VAV, for all THE GVUROT are included within THE SUPERNAL GVURAH, WHICH IS BINAH. The closing part of the verse is: "Who can declare all His praise?" This indicates the Shechinah, which is the most precious glory of the Holy One, blessed be He, as it is expressed in the verse: "His glory covered the heavens and the earth was full of His praise" (Chavakuk 3:3).

340. אָמַר רַבִּי חִיָּיא, גְּבוּרֹת יְיָ׳ חָסֵר כְּתִיב, דְּהָא כֻּלְּהוּ כְּלִילָן בְּדָא. יַשְׁמִיעַ כָּל תְּהִלָּתוֹ: דָּא הוּא שְׁכִינַת זִיו יְקָרֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, דִּכְתִיב וּתְהִלָּתוֹ מָלְאָה הָאָרֶץ.

341. אָמַר ר״ש, כְּתִיב וְנָהָר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגָּן וְגוֹ׳, שֵׁם הָאֶחָד פִּישׁוֹן וְגוֹ׳. הָא אִלֵּין בִּשְׁמָהָן אִקְרוּן. וַהֲנֵי אַרְבַּע מֵהַהוּא נָהָר דְּנָפִיק אִתְמַשְׁכָן. מַה שְׁמֵיהּ דְּהַהוּא נַהֲרָא דְּנָפִיק. אָמַר ר׳ שִׁמְעוֹן, יוּבַל שְׁמֵיהּ. דִּכְתִיב, וְעַל יוּבַל יְשַׁלַּח שָׁרָשָׁיו, וּכְתִיב וְלֹא יָמִישׁ מֵעֲשׂוֹת פְּרִי. מַאי טַעֲמָא לֹא יָמִישׁ, מִשּׁוּם דְּעַל יוּבַל יְשַׁלַּח שָׁרָשָׁיו. וְעַל דָּא כְּתִיב וּכְמוֹצָא מַיִם אֲשֶׁר לֹא יְכַזְּבוּ מֵימָיו. וּבְגִין כַּךְ כְּתִיב יוֹצֵא, יוֹצֵא וְאֵינוֹ פּוֹסֵק.

341. Rabbi Shimon cited a verse: "And a river went out of Eden to water the Garden and from thence it was parted and branched into four streams, the name of the first is Pishon..." (Beresheet 2:10). Those RIVERS which came from that river which comes forth from Eden have names; but what is the name of the one which comes out OF EDEN? Rabbi Shimon says that its name is Yuval, for it is written: "And that spreads out its roots by the river (Heb. yuval)" (Yirmeyah 17:8), and, "Nor shall it cease from yielding fruit" (Ibid.). The reason that it shall not "cease from yielding fruit" is that it spreads "its roots by the river," WHICH IS BINAH. Therefore it is written: "Like a spring of water whose waters fail not" (Yeshayah 58:11), FOR THE PLENTY WHICH COMES FORTH FROM THE BINAH NEVER CEASES. Therefore, it is written: "A river went OUT OF EDEN"; it comes out of it and never ceases.

342. תָּאנָא א״ר שִׁמְעוֹן כְּתִיב וַיְדַבֵּר אֱלֹהִים אֵת כָּל הַדְּבָרִים וְגוֹ׳, וַיְדַבֵּר, בְּגִין לְאַכְרָזָא מִילִין. דְּתָאנָא, בְּשַׁעֲתָא דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְגְּלֵי, וְשָׁאֲרֵי לְמַלְּלָא, עִלָּאִין וְתַתָּאִין אִתְחַלְחָלוּ, וְנַפְקוּ נִשְׁמָתְהוֹן דְּיִשְׂרָאֵל.

342. Rabbi Shimon cited the verse: "And Elohim spoke all these words" (Shemot 20:1). IT SAYS "SPOKE" AND NOT 'SAID', BECAUSE "spoke" denotes announcing IN A LOUD VOICE, for we have learned that at the time that the Holy One, blessed be He, revealed Himself and began to speak, the celestial and the terrestrial beings began to tremble, and the souls of Yisrael left them.

343. וְתָאנָא הַהוּא מִלָּה, הֲוָה טָאס מִלְּעֵילָא לְתַתָּא, וּמִתְגַּלְּפָא בְּאַרְבַּע רוּחֵי עָלְמָא, וְסַלְקָא וְנַחְתָּא. כַּד סַלְקָא, אִשְׁתַּאֲבָא מִטּוּרֵי דְּאַפַּרְסְמוֹנָא דַּכְיָא, וְאִשְׁתְּאֲבָא בְּהַהוּא טַלָּא דִּלְעֵילָא, וְאַסְחַר בְּסַחֲרָנֵיהוֹן דְּיִשְׂרָאֵל, וְתָבַת בְּהוֹן נִשְׁמָתְהוֹן וְאַסְחַר וּמִתְגַּלְּפָא בְּאַתְרֵיהּ, בְּלוּחֵי אַבְנָא. וְכֵן כָּל מִלָּה וּמִלָּה.

343. We have learned that that word soared from above downwards, being engraved upon the four winds of the universe on its way, and then rose once more and again descended. When it rose up it was filled from the mountains of pure balsam and was watered with the heavenly dew. Then it encircled Yisrael and brought back their souls. Then it turned back and was engraved upon the tablets of stone. And so it was with each and every word.

344. אָמַר רַבִּי שִׁמְעוֹן, כָּל מִלָּה וּמִלָּה הֲוָה מַלְיָא בְּכָל אִינּוּן טַעֲמִין, בְּכָל אִינּוּן מִלִּין גְּזִרִין, אַגְּרִין, וְעוֹנְשִׁין, רָזִין וְסִתְרִין כְּאַסְקוּפָּא דָא, דְּאִיהִי מַלְיָא מִכֹּלָּא.

344. Rabbi Shimon said that every word contained all manner of legal implications and derivations, all the laws concerning reward and punishment, as well as all mysteries and hidden aspects, for each word was like a treasure house full of precious things.

345. וּבְשַׁעֲתָא דַּהֲוָה נָפִיק הַהוּא מִלָּה, אִתְחֲזֵי חַד. וְכַד הֲוָה מִתְגַּלְּפָא בְּאַתְרוֹי אִתְחֲזוּן בְּהַהוּא מִלָּה, שַׁבְעִין עַנְפִּין, דְּסַלְקִין בְּגַוָּה, וְחַמְשִׁין כִּתְרִין חָסֵר חַד מֵהַאי גִּיסָא, וְחַמְשִׁין חָסֵר חַד מִגִּיסָא אַחֲרָא כְּפַטִּישָׁא דָא, בְּזִמְנָא דְּאִיהוּ בָּטַשׁ בְּטִנְרָא. כְּמָה דְּאַתְּ אָמַר וּכְפַטִּישׁ יְפוֹצֵץ סָלַע. וַהֲווֹ חָמָאן כָּל יִשְׂרָאֵל עֵינָא בְּעֵינָא, וַהֲווֹ חַדָּאן.

345. When one word was uttered it seemed as one, but when it was engraved in its place UPON THE TABLETS OF STONES, seventy branches were revealed in it, fifty crowns less one on one side, and fifty less one upon the other, like the hammer which breaks the rocks in a mountain, as it is written: "Like a hammer that breaks the rock in pieces" (Yirmeyah 23:29). And all of Yisrael saw eye to eye and rejoiced.

346. וְכֻלְּהוּ דָּרִין בַּתְרָאִין כֻּלְּהוּ אִזְדַּמְּנוּ לְתַמָּן, וְכֻלְּהוּ קַבִּילוּ אוֹרַיְיתָא בְּטוּרָא דְּסִינַי, דִּכְתִיב כִּי אֶת אֲשֶׁר יֶשְׁנוֹ פֹּה וְגוֹ׳, וְאֵת אֲשֶׁר אֵינֶנּוּ פֹּה עִמָּנוּ הַיּוֹם. וְכֻלְּהוּ כָּל חַד וְחַד כַּדְקָא חֲזֵי לֵיהּ. וְכֻלְּהוּ חָמָאן וּמְקַבְּלִין מִלִּין.

346. The souls of all the generations to come were present there and all of them received the Torah on Mount Sinai, as it is written: "but with those that stands here with us this day...and also with those that are not here with us this day" (Devarim 29:14). They were all there, each according to his merit, and saw and received the words.

347. "AND ELOHIM SPOKE ALL THESE (HEB. 'ET') WORDS, SAYING" (SHEMOT 20:1). THE NAME Elohim indicates Gvurah; 'Et' INDICATES that it was joined to the right. As we have learned, "the (Et) heaven" is the right and "and the earth" is the left, as written: "My hand also has laid the foundation of the earth and My right hand has spanned the heavens" (Yeshayah 48:13). The right side IS CHESED AND is called "Et (the)." The word "all" is IN ORDER to include all the other Sfirot. "These words" INDICATE that everything is included, one within the other. "These" INDICATES all the meanings, the secrets, the mysteries, decrees and penalties.

347. אֱלֹהִים: דָּא גְבוּרָא. אֵת: דְּאִתְכְּלִיל בִּימִינָא, כְּמָה דְתָנֵינָן אֵת הַשָּׁמַיִם, דְּאִיהוּ יְמִינָא. וְאֵת הָאָרֶץ, דְּאִיהוּ שְׂמָאלָא. דִּכְתִיב, אַף יָדִי יָסְדָה אֶרֶץ וִימִינִי טִפְּחָה שָׁמָיִם. וִימִינָא דָּא הוּא אֵת. כָּל: לְאַכְלְלָא כָּל שְׁאַר כִּתְרִין. הַדְּבָרִים: מִתְקַשְּׁרָן דָּא בְּדָא הָאֵלֶּה: כָּל אִינּוּן טַעֲמִין, כָּל אִינּוּן רָזִין, כָּל אִינּוּן סִתְרִין, גְּזָרִין וְעוֹנָשִׁין.

348. The word "saying" INDICATES THAT all that was said was an inheritance for everyone, as it is written: "Moses commanded us a Torah, the inheritance of the congregation of Jacob" (Devarim 33:4). You may say that IT SHOULD BE UNDERSTOOD LITERALLY, TO REVEAL TO EVERYONE AND to reveal what must not be revealed to anyone. However, it says: "I am Hashem your Elohim" (Shemot 20:1) WHICH INDICATES THAT as I am hidden and concealed, so should these words be covered and concealed in your heart.

348. לֵאמֹר: לְמֶהֱוֵי יְרוּתָא לְכֹלָּא. דִּכְתִיב תּוֹרָה צִוָּה לָנוּ מֹשֶׁה מוֹרָשָׁה וגו׳. דְּאִי תֵּימָא לְגַלָּאָה מַה דְּלָא אִצְטְרִיךְ לְגַלָּאָה לְכָל ב״נ, כְּתִיב אָנֹכִי יְיָ׳ אֱלֹהֶיךָ. כְּמָה דַּאֲנָא טְמִירָא וְסָתִים, כַּךְ יִהְיוּ מִלִּין אִלֵּין טְמִירִין וּסְתִימִין בְּלִבָּךְ.

349. There is another interpretation of this verse. "And Elohim spoke" is one GRADE. "All (et) these words saying," are five more grades, FOR EACH WORD IS A GRADE. Rabbi Yehuda said that "And Elohim spoke" is Gvurah, "Et" is the right side, WHICH IS CHESED, and "all" INCLUDES both GVURAH AND CHESED. Rabbi Yitzchak said that "ALL" includes Abraham, for it is written: "And Hashem had blessed Abraham in all things" (Beresheet 24:1).

349. ד״א וַיְדַבֵּר אֱלֹהִים, חַד. אֵת כָּל הַדְּבָרִים הָאֵלֶּה לֵאמֹר הָא חָמֵשׁ דַּרְגִּין אַחֲרָנִין. ר׳ יְהוּדָה אָמַר, וַיְדַבֵּר אֱלֹהִים: גְּבוּרָה. אֵת: יְמִינָא. כָּל: דָּא וְדָא אָמַר ר׳ יִצְחָק, לְאַכְלְלָא אַבְרָהָם דִּכְתִיב וַיְיָ׳ בֵּרַךְ אֶת אַבְרָהָם בַּכֹּל.

350. The function of "words" is to include all the covered crowns. The word "these" includes all those which were revealed, as it is written: "And all the people see the voices," NAMELY THE REVEALED VISIONS INCLUDED IN "THESE." "Saying," REFERS TO THE SHECHINAH, as it is written: "A virtuous woman is a crown to her husband" (Mishlei 12:4), and: "It was said: 'If a man put away his wife'" (Yirmeyah 3:1). THE WORD "SAYING" IS CLOSE TO HER MAN, WHICH INDICATES THAT IT REFERS TO THE NUKVA OF ZEIR ANPIN, WHICH IS THE SHECHINAH.

350. הַדְּבָרִים: לְאַכְלְלָא שְׁאַר כִּתְרִין דְּאִתְכַּסְיָין. הָאֵלֶּה: אִינּוּן דְּאִתְגַּלְיָין. וּכְתִיב וְכָל הָעָם רֹאִים אֶת הַקּוֹלֹת. לֵאמֹר: דָּא הוּא דִּכְתִיב, אֵשֶׁת חַיִל עֲטֶרֶת בַּעְלָהּ. וּכְתִיב, לֵאמֹר הֵן יְשַׁלַּח אִישׁ אֶת אִשְׁתּוֹ.

351. Rabbi Yitzchak asked: Why was the Torah given in fire and darkness, as it is written, "And the mountain burned with fire to the heart of heaven, with darkness clouds and thick darkness" (Devarim 4:11). AND HE ANSWERED THAT THE REASON IS that he who is occupied with the study of the Torah will be saved from the other fire of Gehenom, and from the darkness that the other nations bring upon Yisrael. It was the merit of Abraham which saved Yisrael from the fire of Gehenom.

351. אָמַר ר׳ יִצְחָק, אֲמַאי אִתְיְהִיבַת אוֹרַיְיתָא בְּאֶשָּׁא וַחֲשׁוֹכָא, דִּכְתִיב וְהָהָר בּוֹעֵר בָּאֵשׁ עַד לֵב הַשָּׁמַיִם חֹשֶׁךְ עָנָן וַעֲרָפֶל. דְּכָל מַאן דְּיִשְׁתְּדֵל בְּאוֹרַיְיתָא, אִשְׁתֵּזִיב מֵאֶשָּׁא אַחֲרָא דְּגֵיהִנָּם, וּמֵחֲשׁוֹכָא דְּמְחַשְׁכִין כָּל שְׁאַר עַמִּין לְיִשְׂרָאֵל, דְּבִזְכוּתֵיהּ דְּאַבְרָהָם אִשְׁתֵּזִיבוּ יִשְׂרָאֵל מֵאֶשָּׁא דְּגֵיהִנָּם.

352. As we have learned, the Holy One, blessed be He, said to Abraham: 'As long as your children shall study the Torah they will be saved FROM FIRE AND DARKNESS, but if they should turn from her and forget her paths, the fire of Gehenom will have dominion over them and they will be subjected to the nations'. Then ABRAHAM said to Him: 'May things not come to pass, THE FIRE OF GEHENOM AND EXILE, with these two knots. If it pleases You, let them escape from the fire of Gehenom and go into exile and become enslaved to other nations until they return to You'. THE HOLY ONE, BLESSED BE HE, answered him: 'So be it then', and so it was as it is written: "unless their Rock had sold them" (Devarim 32:30). Who is "their Rock"? Abraham, as it is written: "Look to the rock whence you are hewn" (Yeshayah 51:1). "And Hashem had shut them up" (Ibid.), refers to the Holy One, blessed be He, who agreed with him.

352. דְּתַנְיָא אָמַר לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא לְאַבְרָהָם, כָּל זְמַנָּא דִּבְנֶיךָ יִשְׁתַּדְּלוּן בְּאוֹרַיְיתָא, יִשְׁתֵּזְבוּן מֵאִלֵּין. וְאִי לָא, הָא נוּרָא דְּגֵיהִנָּם דְּשַׁלְטָא בְּהוּ, וְיִשְׁתַּעְבְּדוּן בֵּינֵי עַמַּמְיָא. א"ל, בְּתְרֵי קְטוּרֵי לָא מִזְדַּקְּפָן מִלִּין, אֶלָּא אִי נִיחָא קַמָּךְ, יִשְׁתֵּזְבוּן מִנּוּרָא דְּגֵיהִנָּם, וְיִשְׁתַּעְבְּדוּן בֵּינֵי עַמַּמְיָא, עַד דִּיתוּבוּן גַּבָּךְ. אָמַר לֵיהּ יֵאוֹת הוּא וַהֲאי, הה"ד אִם לֹא כִּי צוּרָם מְכָרָם. מַאן הוּא צוּרָם. דָּא הוּא אַבְרָהָם. דִּכְתִיב הַבִּיטוּ אֶל צוּר חֻצַּבְתֶּם. וַיְיָ' הִסְגִּירָם, דָּא קוּדְשָׁא בְּרִיךְ הוּא, דְּאִסְתְּכַם עַל יְדוֹי.

353. Rabbi Yehuda said: Fifty days elapsed between the day Yisrael were led out from Egypt and the day the Torah was given to them. What was the reason? Rabbi Yehuda said: In order that the number of days should correspond to the number of years of Jubilee, WHICH IS BINAH, as it is written: "And you shall hallow the fiftieth year" (Vayikra 25:10), NAMELY, THE FIFTIETH GATE IN BINAH.

353. אָמַר ר' יְהוּדָה, מִיּוֹמָא דְּנָפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם עַד יוֹמָא דְּאִתְיְהִיבַת אוֹרַיְיתָא, חַמְשִׁין יוֹמִין הֲווֹ. מ"ט אָמַר ר' יְהוּדָה, מִשּׁוּם אִינּוּן שְׁנֵי דְּיוֹבְלָא, דִּכְתִיב וְקִדַּשְׁתֶּם אֵת שְׁנַת הַחֲמִשִּׁים שָׁנָה.

354. Rabbi Shimon said: We have learned that it was the Jubilee which led Yisrael out from Egypt. If you believe that it is Jubilee itself, NAMELY BINAH ITSELF, IT IS NOT SO. THE EXODUS occurred through the aspect of Jubilee and from the aspect of the same Judgment was stirred up against the Egyptians. Therefore, those fifty years are THE FIFTY GATES OF Jubilee, WHICH IS BINAH.

354. תָּאנָא, אר"ש, הַהוּא יוֹבְלָא אַפִּיק לוֹן לְיִשְׂרָאֵל מִמִּצְרַיִם. וְאִי תֵּימָא דְּיוֹבְלָא מַמָּשׁ. אֶלָּא מִסִּטְרָא דְּיוֹבְלָא הֲוָה, וּמִסִּטְרָא דְּיוֹבְלָא אִתְּעַר דִּינָא עַל מִצְרָאֵי, וּבְגִינֵי כַּךְ חַמְשִׁין אִלֵּין דְּיוֹבְלָא הֲווֹ.

355. We have learned that the deeds in Egypt are mentioned fifty times in the Torah, and in all of those times words of praise are said. For example: "who have brought you out of the land of Egypt" (Shemot 20:2), and, "And brought you out" (Devarim 4:37), and, "For by strength of hand Hashem brought you out from this place..." (Shemot 13:3): fifty times exactly and no more, since all is adorned with Jubilee, WHICH IS BINAH, and from the side of Jubilee everything comes. AND THERE ARE FIFTY GATES TO BINAH. Therefore, the Torah, which comes from Gvurah, is crowned in the right, as it is written: "From His right hand went a fiery law for them" (Devarim 33:2). We have also learned that WHEN THE TORAH WAS GIVEN, there were five voices: CHESED, GVURAH, TIFERET, NETZACH AND HOD IN BINAH, and all of these were seen in them, included in them, and crowned IN BINAH.

355. תָּאנָא, לָקֵבֵל דָּא, חַמְשִׁין זְמָנִין אִתְּמַר וְאַדְכַּר בְּאוֹרַיְיתָא, נְמוּסִין דְּמִצְרַיִם, וְשִׁבְחֵי אִינּוּן כֻּלְּהוּ, אֲשֶׁר הוֹצֵאתִיךָ. וַיּוֹצִיאֲךָ. כִּי בְּיַד חֲזָקָה הוֹצִיאֲךָ. וְכֻלְּהוּ זְמָנֵי, חַמְשִׁין אִינּוּן, וְלָא יַתִּיר, מִשּׁוּם דְּכֹלָּא בְּיוֹבְלָא אִתְּעַטָּר, וּמִסִּטְרָא דְּיוֹבְלָא אָתָא כֹלָּא. וּבְגִינֵי כַּךְ, אוֹרַיְיתָא דְּאָתֵי מִגְּבוּרָה, אִתְּעַטָּרַת בִּימִינָא. דִּכְתִיב מִימִינוֹ אֵשׁ דָּת לָמוֹ. וְתַנְיָא חַמְשָׁא קָלִין הֲווֹ. וְכֻלְּהוּ אִתְחַזְיָאוּ בְּהוּ, וְאִתְכְּלִילוּ בְּהוּ, וְאִתְּעַטָּרוּ בְּדָא.

356. Rabbi Shimon said: At the time that Yisrael received the Torah, that Jubilee, WHICH IS BINAH, crowned the Holy One, blessed be He, WHO IS ZEIR ANPIN, as a king is crowned in the midst of his hosts, as it is written: "Go forth, O daughters of Zion, and behold King Solomon with the crown with which his mother crowned him" (Shir Hashirim 3:11). Who is "his mother"? It is Yovel, FOR BINAH IS CALLED 'JUBILEE' (HEB. YOVEL) AND SHE IS THE MOTHER OF ZEIR ANPIN, CALLED 'SOLOMON'. The Jubilee was crowned with joy, love and perfection, as it is written: "be a joyful mother of children" (Tehilim 113:9). Who is the "mother of children"? Rabbi Shimon said: This is Jubilee.

356. אָמַר ר' שִׁמְעוֹן, בְּהַהוּא זְמָנָא דְּקַבִּילוּ יִשְׂרָאֵל אוֹרַיְיתָא, יוֹבְלָא דָּא אַעְטַר בְּעִטְרוֹי לְקוּדְשָׁא בְּרִיךְ הוּא, כְּמַלְכָּא דְּאִתְעַטָּר בְּגוֹ חֵילֵיהּ. דִּכְתִיב, צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בַּעֲטֶרָה שֶׁעִטְּרָה לוֹ אִמּוֹ. מַאן אִמּוֹ. דָּא יוֹבְלָא. וְיוֹבְלָא אִתְּעַטָּר, בְּחֶדְוָה בְּרַחִימוּ בְּשְׁלִימוּ. דִּכְתִיב אֵם הַבָּנִים שְׂמֵחָה. מַאן אֵם הַבָּנִים. אר"ש דָּא יוֹבְלָא.

357. Rabbi Yehuda said: Concerning this it is written, "Let your father and your mother be glad and let her who bore you rejoice" (Mishlei 23:24). Who are "your father and your mother"? They are as explained in Safra deTz'niuta (lit. 'the Concealed Book'), relating to the verse: "The nakedness of your father, or the nakedness of your mother, shall you not uncover" (Vayikra 17:7). Woe to one who uncovers their nakedness, FOR THE SECRET OF CHOCHMAH AND BINAH ARE CALLED 'FATHER' AND 'MOTHER'.

357. א"ר יְהוּדָה, ע"ד כְּתִיב, יִשְׂמַח אָבִיךָ וְאִמֶּךָ וְתָגֵל יוֹלַדְתֶּךָ. מַאן אָבִיךָ וְאִמֶּךָ. א"ר יְהוּדָה, כְּמָה דְּאוּקְמוּהָ בְּסִפְרָא דִּצְנִיעוּתָא, דִּכְתִיב, עֶרְוַת אָבִיךָ וְעֶרְוַת אִמֶּךָ לֹא תְגַלֶּה וַוי לְמַאן דְּגַלֵּי עֶרְיָיתְהוֹן.

358. Rabbi Yitzchak said: We have learned that at the time that the Holy One, blessed be He, revealed Himself on Mount Sinai, the mountain began to shake and all the mountains on earth trembled and quaked, and they rose and fell until the Holy One, blessed be He, stretched out His hand and calmed them. And a voice was heard proclaiming: "What ails you, O you sea, that you flee? O Jorden, that you are driven back? You mountains, that you skip like rams..." (Tehilim 114:4-5).

358. תָּאנָא, א"ר יִצְחָק, בְּשַׁעֲתָא דְּקוּדְשָׁא בְּרִיךְ הוּאאִתְגְּלֵי בְּטוּרָא דְּסִינַי, אִזְדַּעְזָע טוּרָא. וּבְשַׁעֲתָא דְּסִינַי אִזְדַּעְזָע, כָּל שְׁאַר טוּרֵי עָלְמָא אִזְדַּעְזְעוּ, וַהֲווֹ סַלְקִין וְנַחְתִּין, עַד דְּאוֹשִׁיט קוּדְשָׁא בְּרִיךְ הוּא יְדוֹי עָלַיְיהוּ, וְאִתְיַשְּׁבוּ. וְקָלָא נָפְקָא וּמַכְרְזָא, מַה לְּךָ הַיָּם כִּי תָנוּס הַיַּרְדֵּן תִּסּוֹב לְאָחוֹר הֶהָרִים תִּרְקְדוּ כְּאֵילִם וְגוֹ'.

359. And they answered Him: "Tremble, you earth, at the presence of the Master." Rabbi Yitzchak said: "At the presence of the Master," refers to Ima, WHO IS BINAH, as it is written: "a joyful mother of children." "Tremble, you earth," refers to the lower Ima, WHO IS MALCHUT. "At the presence of the Eloha of Jacob," is Aba, WHO IS ZEIR ANPIN, LOWER ABA, as it is written: "Yisrael is My son, My firstborn" (Shemot 4:22), MEANING ZEIR ANPIN WHICH IS CALLED 'YISRAEL'. And of that it is written: "the crown with which his mother crowned him," "HIS MOTHER" BEING BINAH.

359. וְאִינּוּן תָּבָאן וְאַמְרִין, מִלְּפָנֵי אֲדוֹן חוּלִי אָרֶץ. אָמַר ר' יִצְחָק, מִלְּפָנֵי אֲדוֹן, דָּא אִימָא, דִּכְתִיב אֵם הַבָּנִים שְׂמֵחָה. חוּלִי אָרֶץ, דָּא אִימָא תַּתָּאָה. מִלְּפָנֵי אֱלוֹהַּ יַעֲקֹב, דָּא הוּא אַבָּא, דִּכְתִיב, בְּנִי בְכוֹרִי יִשְׂרָאֵל. וְעַל הַאי כְּתִיב בַּעֲטָרָה שֶׁעִטְּרָה לוֹ אִמּוֹ.

360. HE ASKS: What is "the crown WITH WHICH HIS MOTHER CROWNED HIM"? and Rabbi Yitzchak replies: This resembles the verse, "For Shaul and his men compassed David and his men round about" (I Shmuel 23:26), WHICH IS LIKE ENCIRCLING, for ZEIR ANPIN is crowned AND SURROUNDED BY IMA with white, red and green, all colors - THE SECRET OF THE THREE COLUMNS - all of which are included and encircled in it. Rabbi Yehuda asked: In the verse, "the crown with which his mother crowned him," what is the crown? It has the same meaning as in "Yisrael, in whom I will be glorified" (Yeshayah 49:3), and, "And I will glorify the house of My glory" (Yeshayah 60:7), NAMELY, THE FIRST THREE SFIROT WHICH ARE THE GLORY OF ZEIR ANPIN, WHICH IS CALLED 'YISRAEL' AND ALSO 'TIFERET'.

360. מַהוּ בַּעֲטָרָה. א"ר יִצְחָק, כְּמָה דִּכְתִיב, וְשָׁאוּל וַאֲנָשָׁיו עוֹטְרִים אֶת דָּוִד. מִשּׁוּם דְּמִתְעַטָּר, בְּחִוָּרָא בְּסוּמְקָא וּבִירוֹקָא, בְּכָל גַּוְונִין דְּכֻלְּהוּ כְּלִילָן בֵּיהּ, וְאִסְתַּחֲרָן בֵּיהּ. אָמַר ר' יְהוּדָה, בַּעֲטָרָה שֶׁעִטְּרָה לוֹ אִמּוֹ. מַאן עֲטָרָה. דִּכְתִיב, יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאָר. וּכְתִיב וּבֵית תִּפְאַרְתִּי אֲפַאֵר.

361. Rabbi Yitzchak said that the Torah was given in a black fire engraved upon a white fire, in order to include the right in the left. And the left was returned to the right, as it is written: "From His right hand went a fiery law for them."

361. אָמַר ר' יִצְחָק, אוֹרַיְיתָא אִתְיְהִיבַת בְּאֶשָּׁא אוּכְמָא, עַל גַּבֵּי אֶשָּׁא חִוָּרָא, לְאַכְלְלָא יְמִינָא בִּשְׂמָאלָא, וּשְׂמָאלָא דְּאִתְחַזַּר יְמִינָא, דִּכְתִיב מִימִינוֹ אֵשׁ דָּת לָמוֹ.

362. Rabbi Aba said: When the smoke came out of Mount Sinai, a fire ascended and was crowned with it openly, AND LOOKED like cluster. And it flared high and dwindled again, and all the aromas of the Garden of Eden were blended in that smoke, having the colors white, red and black, as it is written: "Perfumed with myrrh and frankincense, with all powders of the merchant" (Shir Hashirim 3:6).

362. א"ר אַבָּא, בְּשַׁעֲתָא דְּתִנָּנָא דְּסִינַי הֲוָה נָפִיק, סָלִיק אֶשָּׁא, וּמִתְעַטָּר בְּהַהוּא תִּנָּנָא בְּאִתְגַּלְיָיא, כְּאִתְכְּלָא דָּא, וְסָלִיק וְנָחִית, וְכָל רֵיחִין וּבוֹסְמִין דְּבִגְנָתָא דְּעֵדֶן, הֲוָה סָלִיק הַהוּא תִּנָּנָא, בְּחֵיזוּ דְּחִוָּר וְסוּמָק וְאוּכָם, הה"ד, מְקֻטֶּרֶת מֹר וּלְבוֹנָה מִכֹּל אַבְקַת רוֹכֵל.

363. הַהוּא תְּנָנָא מַאן הֲוָה. אָמַר ר׳ יִצְחָק, שְׁכִינְתָּא דְּאִתְגְּלֵי לְתַמָּן, כד״א, מִי זֹאת עוֹלָה מִן הַמִּדְבָּר כְּתִמְרוֹת עָשָׁן. אָמַר ר׳ יְהוּדָה, לָמָּה לָךְ כּוּלֵּי הַאי הָא קְרָא שְׁלִים הוּא, דִּכְתִיב וְהַר סִינַי עָשָׁן כֻּלּוֹ מִפְּנֵי אֲשֶׁר יָרַד עָלָיו יְיָ׳ בָּאֵשׁ וַיַּעַל עֲשָׁנוֹ כְּעֵשֶׁן הַכִּבְשָׁן. זַכָּאָה עַמָּא דְּחָמָאן דָּא, וְיַדְעִין דָּא.

363. Rabbi Yitzchak said that the smoke was the Shechinah who manifested Herself there, as it is written in the verse: "Who is this coming out of the wilderness like columns of smoke" (Ibid.), WHICH ALLUDES TO THE SHECHINAH. Rabbi Yehuda said: Surely you do not have to go to great lengths to learn of it, for there is a whole description: "And Mount Sinai smoked in every part, because Hashem descended upon it in fire, and the smoke of it ascended like the smoke of a furnace" (Shemot 19:18). Blessed are the people who saw it and knew it.

21. "the tablets were the work of Elohim"
We hear how the tablets of the Ten Commandments were of sapphire, and the letters were visible on both sides and composed of both black fire and white fire, from the left and the right. The rabbis are in some confusion about whether Elohim made the tablets specially or whether they were really 'just' sapphire as any other sapphire. Rabbi Shimon says the tablets were formed of the supernal dew which flows from Atika Kadisha, and that they pre-existed the creation of the world but were perfected on the sixth day of creation especially for this purpose. The miracle was that one could read one side from the other. We are told that the Torah actually literally restored the souls of Yisrael after they had flown away at the time that the people heard the words of God. The text now turns to the rule of Solomon, during which time the moon was full. When Zedekiah came, the moon waned and remained thus, so Malchut was removed far from Zeir Anpin, and became dark. The moon shone when Yisrael stood by Mount Sinai, and it shone when Judah was found worthy to receive the kingdom.

364. א״ר חִיָּא, כַּד אִתְגְּלִיפוּ אַתְוָון בְּלוּחֵי אֲבָנָא, הֲווֹ מִתְחַזְיָין בִּתְרֵין סִטְרִין, מִסִּטְרָא דָא, וּמִסִּטְרָא דָא, וְלוּחִין מֵאֶבֶן סַנְפִּירִינוֹן הֲווֹ, וְאִתְגְּלִיפוּ וְאִתְחַפְיָין בְּאֶשָּׁא חִוָּרָא, וְאַתְוָון הֲווֹ מֵאֶשָּׁא אוּכְמָא, וּמִתְגַּלְפָן בִּתְרֵין סִטְרִין, מִסִּטְרָא דָא וּמִסִּטְרָא דָא.

364. Rabbi Chiya said: When the letters were engraved upon the two tablets of stone, they were visible on both sides. The tablets were of sapphire, engraved and covered with white fire and the letters were of black fire, covered again, and engraved with white fire upon both sides.

365. אָמַר ר׳ אַבָּא, לוּחִין הֲווֹ בְּעֵינֵיהוּ, וְאַתְוָון הֲווֹ טָאסִין, וּמִתְחַזְיָין בִּתְרֵין אֶשִּׁין, אֶשָּׁא חִוָּרָא, וְאֶשָּׁא אוּכְמָא, לְאִתְחַזָּאָה כַּחֲדָא, יְמִינָא וּשְׂמָאלָא, דִּכְתִיב אֹרֶךְ יָמִים בִּימִינָהּ בִּשְׂמֹאלָהּ וְגוֹ׳. וְהָא כְּתִיב מִימִינוֹ אֵשׁ דָּת לָמוֹ. אֶלָּא מִסִּטְרָא דִּגְבוּרָה הֲוָה, וְאִתְכְּלִילַת בִּימִינָא. וּבְגִין כַּךְ אֶשָּׁא חִוָּרָא וְאֶשָּׁא אוּכְמָא.

365. Rabbi Aba said that the two tablets remained as they were, THAT IS, COMPLETE, WITHOUT ANY CHANGE. And the letters soared in the air and could be seen with both black and white fire in order to demonstrate the union of the right and the left, FOR WHITE IS RIGHT AND BLACK IS LEFT, as it is written: "Length of days is in her right hand and in her left hand are riches and honor" (Mishlei 3:16). HE ASKS: Is it not written: "From His right hand went a fiery law to them" (Devarim 33:2)? AND HE ANSWERS THAT the Torah emanated from the side of Gvurah, WHICH IS THE LEFT, and was included in the right side. Therefore IT HAD IN IT black and white fire.

366. תָּאנָא, כְּתִיב וְהַלֻּחֹת מַעֲשֵׂה אֱלֹהִים הֵמָּה וגו׳, א״ר יְהוּדָה, וְהַלֻּחֹת כְּתִיב, חַד. תְּרֵי הֲווֹ וּמִתְחַזְיָין חַד. וְעֶשֶׂר אֲמִירָן מִתְגַּלְּפֵי בְּהוּ. חָמֵשׁ כְּלִילָן בְּחָמֵשׁ, לְמֶהֱוֵי כֹּלָּא יְמִינָא. מַעֲשֵׂה אֱלֹהִים הֵמָּה וַדַּאי.

366. As we learned, it says "the tablets (Heb. luchot) were the work of Elohim" (Shemot 32:16). Rabbi Yehuda said that it is written "luchot," WITHOUT VAV, that is one (in singular), to indicate that although they were two, they appeared as one. And the Ten Commandments were engraved upon them, one section of five being included in the other section of five, so that all pertains to the right side. In this way they were indeed the very "work of Elohim."

367. רַבִּי יִצְחָק אָמַר, שֶׁל סַנְפִּירִינוֹן הָווּ, וּתְרֵין אַבְנִין הֲווֹ. וְאַבְנִין הֲווֹ סְתִימָאן. נָשִׁיב קוּדְשָׁא בְּרִיךְ הוּא בְּרוּחָא, וְאִתְפְּשָׁטוּ וְאִתְגְּלִיפוּ תְּרֵין לוּחִין. ר׳ יְהוּדָה אָמַר, כְּעֵין סַנְפִּירִינוֹן הֲווֹ. מַשְׁמַע דִּכְתִיב מַעֲשֵׂה אֱלֹהִים הֵמָּה.

367. Rabbi Yitzchak said that the tablets were of sapphire, for there were originally two sapphire stones which were rough hewn, and the Holy One, blessed be He, caused a wind to blow upon them, and they were smoothed and transformed into two tablets. Rabbi Yehuda said that they only looked like sapphire, BUT WERE NOT OF REAL SAPPHIRE, and this is the meaning of the verse which describes them as "the work of Elohim." FOR IF THEY WERE OF SAPPHIRE, THEY WOULD HAVE BEEN LIKE OTHER PRECIOUS STONES AND NOT "THE WORK OF ELOHIM."

368. He said to him: If this is so, the sapphire, which is a stone more precious than any other, is not the work of Elohim, YET THE WHOLE CREATION IS "THE WORK OF ELOHIM". So he explained to him: How then do we explain the words: "were the work of Elohim"? They were indeed so. THEY WERE A SPECIAL "WORK OF ELOHIM," NOT INCLUDED IN THE WORKS OF CREATION. Yet come and behold: it is written that "the tablets were the work of Elohim." It says "the tablets," not 'the stones were the work of Elohim', FOR HE BLEW UPON THE STONES, WHICH WERE OF REAL SAPPHIRE, AND THEY WERE TRANSFORMED INTO TWO TABLETS, AS MENTIONED ABOVE.

368. אָמַר לֵיהּ, אִי הָכִי, סַנְפִּירִינוֹן דָּא דְּהוּא אַבְנָא טָבָא יַקִּירָא מִשְּׁאָר אַבְנִין, לָאו עוֹבָדָא דְּקוּדְשָׁא בְּרִיךְ הוּא אִינוּן. א״ל, בְּמַאי אוֹקִימְנָא מַעֲשֵׂה אֱלֹהִים הֵמָּה. הֵמָּה דַּיְיקָא. אֶלָּא ת״ח, כְּתִיב וְהַלֻּחֹת מַעֲשֵׂה אֱלֹהִים. הַלֻּחֹת כְּתִיב, וְלָא כְּתִיב וְהָאֲבָנִים מַעֲשֵׂה אֱלֹהִים הֵמָּה.

369. Rabbi Shimon said: Both are the same, FOR BOTH RABBI YOSI'S AND RABBI YEHUDA'S WORDS LEAD TO THE SAME PLACE. These two tablets existed from before the creation of the world, but were perfected on the sixth day of Creation especially for this purpose. Thus, they were a particular work of the Holy One, blessed be He.

369. אָמַר ר׳ שִׁמְעוֹן, כֹּלָּא חַד הוּא, אֲבָל אִלֵּין תְּרֵין לוּחִין עַד לָא אִתְבְּרֵי עָלְמָא הֲווֹ, וְאִסְתְּלָקוּ מֵעֶרֶב שַׁבָּת, וְעָבֵד לוֹן קוּדְשָׁא בְּרִיךְ הוּא, וְעוֹבְדוֹי הֲווֹ.

370. HE ASKS: Of what were they made? AND HE ANSWERS: We have learned that they were formed of the supernal dew which issues from Atika Kadisa (the Holy Ancient One), BEING KETER. When this supernal dew was descending on the field of the holy apple trees, MALCHUT, the Holy One, blessed be He, took two drops, causing them to solidify and turn into two precious stones. He blew on them and they became flat like tablets, as it is written: "the work of Elohim, and the writing was the writing of Elohim," and "written with the finger of Elohim" (Devarim 9:10).

370. מִמָּה אִתְעֲבִידוּ. תָּאנָא, מֵהַהוּא טַלָּא עִלָּאָה, דְּנָגִיד מֵעַתִּיקָא קַדִּישָׁא. וְכַד נָגִיד וְאִתְמְשַׁךְ לַחֲקַל דְּתַפּוּחִין קַדִּישִׁין, נָטַל קוּדְשָׁא בְּרִיךְ הוּא תְּרֵין כִּפּוֹרֵי מִנַּיְיהוּ, וְאִתְגְּלִידוּ, וְאִתְעֲבִידוּ תְּרֵין אַבְנִין יַקִּירִין. נָשַׁב בְּהוּ, וְאִתְפְּשָׁטוּ לִתְרֵין לוּחִין, הה״ד מַעֲשֵׂה אֱלֹהִים הֵמָּה וְהַמִּכְתָּב מִכְתַּב אֱלֹהִים הוּא. כְּמָה דִּכְתִיב, כְּתוּבִים בְּאֶצְבַּע אֱלֹהִים.

371. We learned that "the finger of Elohim" expanded into ten, FOR THE TEN FINGERS CORRESPOND TO THE TEN SFIROT AND EACH ONE OF THEM INCLUDES TEN SFIROT, as written: "written with the finger of Elohim." Each one of the fingers expanded into ten until a complete hand was formed, as it is written: "And Yisrael saw that great work (lit. 'hand')" (Shemot 14:31). THUS, HERE ALSO, "THE FINGER OF ELOHIM" IS EXPANDED INTO TEN.

371. תָּאנָא, אֶצְבַּע אֱלֹהִים. הַהוּא אֶצְבַּע סָלִיק לַעֲשָׂרָה. כְּמָה דְּאִתְּמַר, אֶצְבַּע אֱלֹהִים הִיא. וְכָל אֶצְבַּע וְאֶצְבַּע סָלִיק לַעֲשָׂרָה, עַד דְּאִתְעֲבִיד יְדָא שְׁלִימְתָּא, דִּכְתִיב וַיַּרְא יִשְׂרָאֵל אֶת הַיָּד הַגְּדוֹלָה.

372. Rabbi Yehuda said: "engraved upon the tablets." THE LETTERS ON the stones were pierced so that the writing could be seen FROM ONE SIDE TO THE OTHER, AND THE WRITING was seen from both sides. "...engraved..." means that THE WRITING formed an engraving within an engraving, THROUGH ONE SIDE TO THE OTHER. According to Rabbi Aba, it was possible to see one side from the other side and to read the writing thereon.

372. אָמַר ר׳ יְהוּדָה, חָרוּת עַל הַלֻּחֹת, נְקִיבָן הֲווֹ אַבְנִין, וְאִתְחֲזִיאוּ לִתְרֵין סִטְרִין, חָרוּת גְּלוּפָא דְּגְלִיפִין. אָמַר ר׳ אַבָּא, מֵהַאי סִטְרָא אִתְחֲזֵי סִטְרָא אַחֲרָא, וְאִתְקְרֵי מֵהָכָא, מַה דִּכְתִיב בְּסִטְרָא אַחֲרָא.

373. Rabbi Elazar said: They were written miraculously in order that every man would bear testimony that it was the writing of Elohim, for none of the people in the world could conceive them as they really were.

373. רַבִּי אֶלְעָזָר אָמַר, בְּנֵס הֲווֹ כְּתִיבִין, דְּכָל בְּנֵי נָשָׁא, הֲווֹ אַמְרִין וְסָהֲדִין, דְּהָא מִכְתַּב אֱלֹהִים הוּא וַדַּאי, דְּהָא כָּל בְּנֵי עָלְמָא לָא יַכְלִין לְמִנְדַּע לוֹן כְּמָה דַּהֲווֹ.

374. לְדַעְתַּיְיהוּ דְּאִינּוּן דְּאַמְרִין, נְקִיבִין הֲווֹ, מִי כְּתִיב חָרוּת בַּלֻּחוֹת, עַל הַלֻּחוֹת כְּתִיב. אֶלָּא הָכִי תָּאנָא, חֲמִשָּׁא קָלִין אִינּוּן לִימִינָא, וְחַמְשָׁא לִשְׂמָאלָא. וְאִינּוּן דִּשְׂמָאלָא כְּלִילָן בִּימִינָא. וּמִן יְמִינָא, אִתְחֲזוּן אִינּוּן דִּשְׂמָאלָא, וְהָכָא כֹּלָּא אִיהוּ יְמִינָא, וְאִתְכְּלִילָן אִלֵּין בְּאִלֵּין, מַאן דַּהֲוָה בְּסִטְרָא דָא, חָמֵי לְסִטְרָא אַחֲרָא, וְקָרֵי לוֹן לְאִינּוּן אַתְוָון. דְּהָא תְּנִינָן, שְׂמָאלָא אִתְחֲזָר יְמִינָא, דִּכְתִיב מִימִינוֹ אֵשׁ דָּת לָמוֹ, וּבְגִין כַּךְ מִכְתַּב אֱלֹהִים הוּא וַדַּאי.

375. הָא כֵּיצַד, מַאן דַּהֲוָה מִסִּטְרָא דָא, הֲוָה קָרֵי בְּדָא, אָנֹכִי יְיָ אֱלֹהֶיךָ. וּמֵאִלֵּין אַתְוָון הֲוָה חָמֵי, וְקָרֵי לֹא תִּרְצָח. הֲוָה קָרֵי לֹא יִהְיֶה לְךָ. וַהֲוָה חָמֵי וְקָרֵי, לֹא תִּנְאָף. וַהֲוָה קָרֵי לֹא תִּשָּׂא אֶת שֵׁם יְיָ אֱלֹהֶיךָ לַשָּׁוְא. וַהֲוָה חָמֵי וְקָרֵי לֹא תִּגְנֹב. וְכֹלָּא מִסִּטְרָא דָא, וְכָךְ לְכֻלְּהוּ, וּכְדֵין מִסִּטְרָא אַחֲרָא, וְכֻלְּהוּ כְּלִילָן דָּא בְּדָא כה"ג. הה"ד מִכְתַּב אֱלֹהִים הוּא. מִכְתַּב אֱלֹהִים הוּא וַדַּאי.

376. וַיֵּרֶד מֹשֶׁה אֶל הָעָם וַיֹּאמֶר אֲלֵיהֶם. רַבִּי יוֹסֵי אָמַר, מַאי אֲמִירָא דָא דִּכְתִיב וַיֹּאמֶר אֲלֵיהֶם, וְלָא כְּתִיב מַאי קָאָמַר. א"ר יִצְחָק, תָּא חֲזֵי, אָרְחָא דְּעָלְמָא הוּא, כַּד אָתֵי חֶדְוָותָא לְבַר נָשׁ, אוֹ כַּד אָתֵי צַעֲרָא, עַד לָא יָדַע מִנֵּיהּ לָא יָכִיל לְמִסְבַּל, דְּהָא לִבָּא אִתְפְּרַח לְשַׁעֲתָא. וְכַד יָדַע מִנֵּיהּ, קָאֵים בְּקִיּוּמֵיהּ, וְיָכִיל לְמִסְבַּל. כָּל שֶׁכֵּן הָכָא, דְּהָא מֹשֶׁה אָמַר לוֹן כָּל מַה דַּהֲוָה לְבָתַר, וְאַתְקִיף לְבַיְיהוּ בְּמִלִּין, וְלָא יָכִילוּ לְמִסְבַּל. כ"ש אִי לָא אָמַר לוֹן מִידִי. וּבג"כ וַיֹּאמֶר אֲלֵיהֶם בְּקַדְמֵיתָא, וְאִתְתַּקַּף לְבַיְיהוּ. וּלְבָתַר וַיְדַבֵּר אֱלֹהִים.

377. וְעִם כָּל דָּא, לָא יָכִילוּ לְמִסְבַּל, דְּהָא תְּנִינָן, אָמַר ר' יְהוּדָה אָמַר ר' חִיָּא אָמַר ר' יוֹסֵי, כַּד שָׁמְעוּ מִלָּה דְּקוּדְשָׁא בְּרִיךְ הוּא, פַּרְחַת נִשְׁמָתַיְיהוּ, וְסַלְקָא נִשְׁמָתַיְיהוּ דְּיִשְׂרָאֵל, עַד כּוּרְסֵי יְקָרָא דִּילֵיהּ, לְאִתְדַּבְּקָא תַּמָּן.

374. HE ASKS: According to those who say they were pierced THROUGH, why does it not say that the writing was engraved 'in the tablets' instead of "upon the tablets"? AND HE ANSWERS: We have learned that five sounds were on the right and five on the left, and those of the left were included in the right, and from the right one could see those of the left. And here, UPON THE TABLETS, all was on the right, because THOSE FIVE COMMANDMENTS OF THE LEFT were included in those OF THE RIGHT. THEREFORE, he who stood at one side could see what was on the other side and read the letters, FOR THE MIRACLE WITH WHICH THE LETTERS WERE ENGRAVED WAS THAT ONE COULD READ ONE SIDE FROM THE OTHER. THIS DOES NOT APPLY TO THE FRONT AND BACK, BUT TO THE RIGHT AND LEFT SIDE, BECAUSE THEY WERE NOT ENGRAVED THROUGH. For we have learned that the left turned into the right, as it is written: "From His right hand went a fiery law for them." Therefore, assuredly it was "the work of Elohim."

375. HE EXPLAINS: Thus, he who stood on one would read "I am Hashem your Elohim," and out of these letters he could see and read the words, "You shall not murder," and he read, "You shall not have," and could see and read the words, "You shall not commit adultery." He read "You shall not take the name of Hashem your Elohim in vain," and at the same time he could see and read the words, "You shall not steal." And it was thus with all the words from THE RIGHT side, and in the same way all those from the other side, and they were all included one within the other this way. Of this, it is said: "the writing of Elohim," for assuredly it was "the writing of Elohim" (Shemot 32:16).

376. Rabbi Yosi said: What is the point of the remark, "And Moses went down to the people and said to them" (Shemot 19:25), if what he said to them is not written? Rabbi Yitzchak explained: Come and behold. When a person expects some good fortune or misfortune to befall him, before he knows what it is, he can not bear it, it is because his heart will fly out from him for a time. But once the best or the worst is known, he is relaxed and can endure it. It is all the more so in this case. When Moses prepared them for that which was about to take place, he strengthened their hearts with his words, for otherwise they would not be able to bear all that was about to come. Therefore, it is written: "and said to them," and right after that "And Elohim spoke" (Shemot 20:1).

377. Despite all this, they could not endure it, for as we have been taught from Rabbi Yehuda who said in the name of Rabbi Chiya, in the name of Rabbi Yosi: When they heard the words of the Holy One, blessed be He, their souls flew from them and ascended up to the Throne of Glory in order to cleave to it.

378. אָמְרָה אוֹרַיְיתָא קֳמֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, וְכִי לְמַגְנָא הֲוֵינָא מִתְּרֵי אַלְפֵי שְׁנִין, עַד לָא אִתְּבְרֵי עָלְמָא, לְמַגְנָא כְּתִיב בָּהּ, וְאִישׁ אִישׁ מִבְּנֵי יִשְׂרָאֵל וּמִן הַגֵּר הַגָּר בְּתוֹכָם וְאֶל בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר. כִּי לִי בְּנֵי יִשְׂרָאֵל עֲבָדִים. אָן אִינּוּן בְּנֵי יִשְׂרָאֵל. בָּהּ שַׁעֲתָא, אָהַדְּרַת אוֹרַיְיתָא נִשְׁמָתַיְיהוּ דְּיִשְׂרָאֵל, כָּל חַד וְחַד לְאַתְרֵיהּ. אוֹרַיְיתָא אַתְקִיפַת, וַאֲחִידַת בְּהוּ בְּנִשְׁמָתַיְיהוּ, לְאָהַדְּרָא לְהוּ לְיִשְׂרָאֵל הה״ד תּוֹרַת יְיָ׳ תְּמִימָה מְשִׁיבַת נָפֶשׁ. מְשִׁיבַת נֶפֶשׁ מַמָּשׁ.

378. The Torah said to the Holy One, blessed be He: 'Was it for nothing that I was fashioned two thousand years before the creation of the world? Is it all in vain that in Me it is inscribed: "Whatever man there be of the house of Yisrael, or of the strangers who sojourn among you" (Vayikra 17:8); "And you shall speak to the children of Yisrael, saying" (Vayikra 24:15); and "For to Me the children of Yisrael are servants" (Vayikra 25:55). Where, then, are these children of Yisrael?' At that hour, the Torah returned their souls to the children of Yisrael, every one of them to its own place. The Torah strengthened and took hold of the souls and gave them back to Yisrael, as it is written: "The Torah of Hashem is perfect, restoring the soul" (Tehilim 19:8). "...restoring..." literally, AS IT RESTORED THE SOULS OF YISRAEL AFTER THEY FLEW AWAY FROM THEM.

379. תָּאנָא, כְּתִיב וַיֵּשֶׁב שְׁלֹמֹה עַל כִּסֵּא יְיָ׳ לְמֶלֶךְ, כְּמָה דִּכְתִיב, שֵׁשׁ מַעֲלוֹת לַכִּסֵּא. ר׳ אַבָּא אָמַר, דְּקַיְימָא סִיהֲרָא בְּאַשְׁלָמוּתָא. דְּתָנִינָן, בְּיוֹמוֹי דִּשְׁלֹמֹה, קַיְימָא סִיהֲרָא בְּאַשְׁלָמוּתָא.

379. We have learned that the verses: "Then Solomon sat on the throne of Hashem as king," (I Divrei Hayamim 29:23) and, "The throne had six steps" (I Melachim 10:19) CORRESPOND TO THE SIX SFIROT: CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. THEREFORE, IT IS CALLED "THE THRONE OF HASHEM." Rabbi Aba said that the moon was then full; as we learned that in the days of King Solomon, the moon was in its fullness - MEANING THAT THE NUKVA OF ZEIR ANPIN, WHICH IS CALLED 'MOON', WAS IN HER FULLNESS.

380. אֵימָתַי בְּאַשְׁלָמוּתָא. דְּקַיְימָא בַּחֲמִשָּׁה עָשָׂר, כְּמָה דְּתָנִינָן, אַבְרָהָם. יִצְחָק. יַעֲקֹב. יְהוּדָה. פֶּרֶץ. חֶצְרוֹן. רָם. עֲמִינָדָב. נַחְשׁוֹן. שַׂלְמוֹן. בּוֹעַז. עוֹבֵד. יִשַׁי. דָּוִד. שְׁלֹמֹה. כַּד אָתָא שְׁלֹמֹה, קַיְימָא סִיהֲרָא בְּאַשְׁלָמוּתָא. הה״ד, וַיֵּשֶׁב שְׁלֹמֹה עַל כִּסֵּא יְיָ׳ לְמֶלֶךְ. וּכְתִיב שֵׁשׁ מַעֲלוֹת לַכִּסֵּא. כֹּלָּא כְּגַוְונָא דִּלְעֵילָא.

380. HE ASKS: When was the moon, WHICH IS MALCHUT, in its fullness? AND HE ANSWERS: When it was established by fifteen KINGS, as we learned: Abraham, Isaac, Jacob, Judah, Peretz, Chetzron, Ram, Aminadav, Nachshon, Shalmon, Boaz, Oved, Yishai, David, and Solomon. When Solomon sat on his throne, the moon, WHICH IS MALCHUT was in its fullness. Therefore, it is written: "Then Solomon sat on the Throne of Hashem as king," WHICH IS MALCHUT. It is also written: "The throne had six steps," CORRESPONDING TO THE SIX SFIROT OF MALCHUT: CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, having the same model as above.

381. בְּיוֹמוֹי דְּצִדְקִיָּה, קַיְימָא סִיהֲרָא בִּפְגִימוּתָא, וְאִתְפְּגִים. כד״א, וַיָּרַח לֹא יַגִּיהַּ אוֹרוֹ. דְּתָנִינָן, בְּיוֹמוֹי דְּצִדְקִיָּה, אִתְפְּגִים סִיהֲרָא, וְאִתְחַשְׁכוּ אַנְפַּיְיהוּ דְּיִשְׂרָאֵל.

381. In the days of Zedekiah, the moon, WHICH IS MALCHUT, was waning and was defective, as it is written: "And the moon shall not shed her light" (Yeshayah 13:10). For as we have learned, in the days of Tidkiyahu the moon was in its wane and the face of Yisrael was darkened.

382. פּוּק וְחָשִׁיב, רְחַבְעָם. אָבִיהָ. אָסָא. יְהוֹשָׁפָט. יְהוֹרָם. אֲחַזְיָהוּ. יוֹאָשׁ. אֲמַצְיָהוּ. עוּזִּיָּהוּ. יוֹתָם. אָחָז. יְחִזְקִיָּהוּ. מְנַשֶּׁה. אָמוֹן. יֹאשִׁיָּהוּ. צִדְקִיָּהוּ. וְכַד אָתָא צִדְקִיָּהוּ אִתְפְּגִים סִיהֲרָא וְקַיְימָא עַל פְּגִימוּתָא. דִּכְתִיב וְאֶת עֵינֵי צִדְקִיָּה עִוֵּר. בֵּיהּ זִמְנָא הִשְׁלִיךְ מִשָּׁמַיִם אֶרֶץ. הַאי אֶרֶץ אִתְעַבְּרָא מִקֳּמֵי שָׁמַיִם, וְאִתְרְחָקַת מִנֵּיהּ, וְאִתְחַשְׁכָא הַאי אֶרֶץ.

382. Come and behold: Rechavam, Aviyah, Asa, Yehoshafat, Yehoram, Achazyahu, Yoash, Amatzyahu, Uziyahu, Yotam, Achaz, Yechizkiyahu, Menasheh, Amon, Yoshiyahu. When Zedekiah came, the moon waned and remained thus, for it is written: "Then he put out the eyes of Zedekiah" (Yirmeyah 52:11). Then "Hashem...cast down from heaven (to) earth" (Eichah 2:1), meaning that the earth, WHICH IS MALCHUT, was removed far from heaven, WHICH IS ZEIR ANPIN, and became dark.

383. תָּאנָא, בְּשַׁעֲתָא דְּקַיְּימוּ יִשְׂרָאֵל עַל טוּרָא דְּסִינַי שָׁאֲרֵי סִיהֲרָא לְאַנְהָרָא, דִּכְתִיב, וַיֵּט שָׁמַיִם וַיֵּרֶד. מַהוּ וַיֵּרֶד. דְּקָרִיב שִׁמְשָׁא לְגַבֵּי סִיהֲרָא, וְשָׁרֵי לְאַנְהָרָא סִיהֲרָא. דִּכְתִיב דֶּגֶל מַחֲנֵה יְהוּדָה מִזְּרָחָה.

383. We have learned that when Yisrael stood by Mount Sinai the moon began to shine, as it is written: "He bowed the heavens also, and came down" (II Shmuel 22:10) meaning that the sun, WHICH IS ZEIR ANPIN AND IS CALLED 'HEAVENS', approached the moon, WHICH IS MALCHUT. And the moon began to shine, as is expressed in the verse: "And on the east side towards the rising of the sun shall they of the standard of the camp of Judah pitch by their hosts" (Bemidbar 2:3). "JUDAH" IS THE CHARIOT OF MALCHUT, AND "THE EAST SIDE" SIGNIFIES SHINING AND ILLUMINATION.

384. בְּטוּרָא דְּסִינַי, אִתְמְנָא יְהוּדָה, רוֹפִינֵס בְּמַלְכוּתָא, דִּכְתִיב, וִיהוּדָה עוֹד רֵד עִם אֵל וְעִם קְדוֹשִׁים נֶאֱמָן. מַהוּ וְעִם קְדוֹשִׁים נֶאֱמָן. כַּד אָמַר קב"ה לְיִשְׂרָאֵל, וְאַתֶּם תִּהְיוּ לִי מַמְלֶכֶת כֹּהֲנִים וְגוֹי קָדוֹשׁ, נֶאֱמָן הֲוָה יְהוּדָה לְקַבְּלָא מַלְכוּתָא, וְשָׁאֲרֵי סִיהֲרָא לְאַנְהָרָא.

384. On Mount Sinai Judah was appointed chief in the kingdom, as it is written: "But Judah still rules with El, and is faithful with Holy Ones" (Hoshea 12:1), "...faithful with Holy Ones..." meaning that when the Holy One, blessed be He, said to Yisrael: "And you shall be to Me a kingdom of priests, and a holy nation" (Shemot 19:6), Judah was found trustworthy to receive the kingship. Then the moon, WHICH IS MALCHUT, began to shine.

22. "I am Hashem your Elohim"

We are told that the Torah includes all the Sfirot, and that we must never forsake it. The commandments of the Torah cling to the body of Zeir Anpin, so that when a person sins he transgresses against the body of the King. When the Torah was given, Binah and her children, Male and Female, were in perfect harmony, but if a person sins it removes the mother from her children. Rabbi Elazar now tells us that God created heaven and earth simultaneously, one with His right hand and the other with His left. In the grade called 'righteous', the newly created heavens longed for the earth, as a man longs to join with a woman, and a holy river of oil comes from the head of the King and pours itself out upon the earth just as the male injects seed into the female. Rabbi Yitzchak now asks where Hashem went when He came down upon Mount Sinai. Rabbi Yosi said He came lower and lower down through the grades until he reached earth, and He went toward the Shechinah who stood there. Hence Zeir Anpin descended and united with the Shechinah.

385. אָנֹכִי יְיָ אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ וְגוֹ' ר' אֶלְעָזָר פָּתַח, שְׁמַע בְּנִי מוּסַר אָבִיךָ וְאַל תִּטּוֹשׁ תּוֹרַת אִמֶּךָ. שְׁמַע בְּנִי מוּסַר אָבִיךָ: דָּא קוּדְשָׁא בְּרִיךְ הוּא וְאַל תִּטּוֹשׁ תּוֹרַת אִמֶּךָ: דָּא כְּנֶסֶת יִשְׂרָאֵל. מַאן כ"י. דָּא בִּינָה. כְּמָה דִּכְתִיב, לְהָבִין אִמְרֵי בִינָה.

385. "I am Hashem your Elohim who have brought you out..." (Shemot 20:2). Rabbi Elazar opened the discussion with the verse: "My son, hear the instruction of your father and do not forsake the Torah of your mother" (Mishlei 1:8). "My son, hear the instruction of your father," refers to the Holy One, blessed be He, MEANING, ZEIR ANPIN; "do not forsake the Torah of your mother" refers to the Congregation of Yisrael, which is Binah, as it is written: "To perceive the words of understanding (Heb. Binah)" (Mishlei 1:1).

386. ר' יְהוּדָה אָמַר, מוּסַר אָבִיךָ: דָּא הִיא חָכְמָה. וְאַל תִּטּוֹשׁ תּוֹרַת אִמֶּךָ: דָּא הִיא בִּינָה. ר' יִצְחָק אָמַר, הָא וְהָא, חַד מִלָּה אִתְפְּרָשׁוּ. דְּתַנְיָנָן, אוֹרַיְיתָא מֵחָכְמָה דְּלְעֵילָא נַפְקַת. ר' יוֹסֵי אָמַר, מִבִּינָה נַפְקַת, דִּכְתִיב לְהָבִין אִמְרֵי בִינָה, וּכְתִיב וְאַל תִּטּוֹשׁ תּוֹרַת אִמֶּךָ.

386. According to Rabbi Yehuda, "the instruction of your father" is Chochmah CALLED ABA (ENG. 'FATHER'), and "do not forsake the Torah of your mother," is Binah. Rabbi Yitzchak said that both of the interpretations mean the same thing, for as we have learned, the Torah emanated from the supernal Chochmah, AND CHOCHMAH (LIT. 'WISDOM') IS DIVIDED INTO THE RIGHT, CALLED 'ABA', AND THE LEFT, CALLED 'IMA'. Rabbi Yosi said that THE TORAH emanated from Binah, for it is written: "To perceive the words of understanding," and also, "Do not forsake the Torah of your mother," AND BINAH IS CALLED 'IMA' (ENG. 'MOTHER').

387. אָמַר ר' יְהוּדָה, אוֹרַיְיתָא מֵחָכְמָה וּבִינָה אִתְכְּלִילַת, דִּכְתִיב, שְׁמַע בְּנִי מוּסַר אָבִיךָ וְאַל תִּטּוֹשׁ תּוֹרַת אִמֶּךָ. ר' אַבָּא אָמַר, בְּכֹלָּא אִתְכְּלִילַת, דְּכֵיוָן דְּבְאִלֵּין תְּרֵין אִתְכְּלִילַת, אִתְכְּלִילַת בְּכֹלָּא. בְּחֶסֶד, בְּדִינָא בְּרַחֲמֵי. בְּכֻלְּהוּ שְׁלִימוּתָא דְּאִצְטְרִיךְ מִלָּה. אִי מַלְכָּא וּמַטְרוֹנִיתָא מִסְתַּכְּמִין, כֹּלָּא מִסְתַּכְּמִין. בַּאֲתָר דְּאִלֵּין מִשְׁתַּכְּחִין, כֹּלָּא מִשְׁתַּכְּחִין.

387. Rabbi Yehuda said: The Torah includes both Chochmah and Binah, as it is written, "My son, hear the instruction of your father and do not forsake the Torah of your mother." Rabbi Aba said that the Torah contains all THE SFIROT, since once it combines both CHOCHMAH AND BINAH, it combines all THE SFIROT, FOR CHOCHMAH AND BINAH INCLUDE ALL THE SFIROT: Chesed, Judgment and Mercy - BEING CHESED, GVURAH AND TIFERET - in all required perfection. When the King and the Queen are joined WITH IT, all the others are joined WITH IT, for wherever CHOCHMAH AND BINAH are found, all the others are found as well.

388. ר׳ יוֹסֵי אָמַר, אָנֹכִי: דָּא שְׁכִינְתָּא. כְּמָה דִּכְתִיב, אָנֹכִי אֵרֵד עִמָּךְ מִצְרַיְמָה. יְיָ׳ אֱלֹהֶיךָ: ר׳ יִצְחָק אָמַר, אָנֹכִי: דָּא שְׁכִינְתָּא. וּפְסֵקָא טַעֲמָא. כד״א אָנֹכִי עֵשָׂו בְּכוֹרֶךָ. יְיָ׳ אֱלֹהֶיךָ: דָּא קוּדְשָׁא בְּרִיךְ הוּא. כְּמָה דִּכְתִיב, מִן הַשָּׁמַיִם הִשְׁמִיעֲךָ אֶת קוֹלוֹ. וּכְתִיב אַתֶּם רְאִיתֶם כִּי מִן הַשָּׁמַיִם דִּבַּרְתִּי עִמָּכֶם. מִן הַשָּׁמַיִם מִן הַשָּׁמַיִם מַמָּשׁ דָּא קוּדְשָׁא בְּרִיךְ הוּא.

388. Rabbi Yosi said: "I" (Shemot 20:2) is the Shechinah, as it is written: "I will go down with you into Egypt" (Beresheet 46:4). Rabbi Yitzchak said that "I," which is the Shechinah, is separated by a trope; AFTER THE WORD "I" THERE IS A TONAL PAUSE BETWEEN IT AND THE NEXT WORDS, "HASHEM YOUR ELOHIM," THE SAME as in "I am Esau your firstborn" (Beresheet 27:19), WHICH MEANS, I AM WHO I AM; ESAU IS YOUR FIRSTBORN. THEREFORE, "Hashem your Elohim" is the Holy One, blessed be He, THAT IS, ZEIR ANPIN, as it is said: "Out of heaven He made you hear His voice" (Devarim 4:36), AND 'HEAVEN' IS ZEIR ANPIN. It is also written: "You have seen that I have talked with you from heaven" (Shemot 20:19): "From heaven" indeed, for this is the Holy One, blessed be He, NAMELY ZEIR ANPIN.

389. אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם. אֲשֶׁר: אֶתָּר דְּכֹלָּא מְאַשְּׁרִין לֵיהּ. הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם: דָּא יוֹבְלָא. כְּמָה דְּתָנֵינָן, מִסִּטְרָא דְּיוֹבְלָא נָפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם. וּבְגִין כַּךְ, חַמְשִׁין זִמְנִין אִדְכַּר יְצִיאַת מִצְרַיִם בְּאוֹרַיְיתָא. חַמְשִׁין יוֹמִין לְקַבְּלָא אוֹרַיְיתָא. חַמְשִׁין שְׁנִין לְחֵירוּ דְּעַבְדִּין.

389. "...who (Heb. asher) have brought you out of the land of Egypt." (Shemot 20:2). Asher MEANS a place which everyone calls happy (Heb. osher), WHICH IS BINAH. "...brought you out of Egypt..." designates Jubilee WHICH IS BINAH, CALLED 'ASHER', "WHO HAVE BROUGHT YOU OUT OF THE LAND OF EGYPT," for as we have learned, the aspect of Jubilee WHICH IS BINAH, was the cause of Yisrael's exodus from Egypt. Therefore, this event is mentioned fifty times in the Torah. Fifty days passed from the exodus to the receiving of the Torah, and fifty years had to pass for the liberation of the slaves, FOR ALL THESE EVENTS CORRESPOND TO THE FIFTY GATES OF BINAH.

390. מִבֵּית עֲבָדִים: כְּמָה דִּכְתִיב הִכָּה כָל בְּכוֹר בְּאֶרֶץ מִצְרַיִם. וְתָנֵינָן אִלֵּין כִּתְרִין תַּתָּאִין, דְּאִתְרְחִיצוּ בְּהוּ מִצְרָאֵי. כְּמָה דְּאִית בֵּיתָא לְעֵילָא, אִית בֵּיתָא לְתַתָּא. בֵּיתָא קַדִּישָׁא לְעֵילָא, דִּכְתִיב, בְּחָכְמָה יִבָּנֶה בָיִת. בֵּיתָא תַּתָּאָה לְתַתָּא, דְּלָא קַדִּישָׁא, כְּמָה דִּכְתִיב מִבֵּית עֲבָדִים.

390. "...out of the house of bondage..." as it is written: "Hashem smote all the firstborn in the land of Egypt" (Shemot 12:29). We have learned that this signifies the lower crowns in which the Egyptians had faith. As there is a house above, there is one below, a holy House above as it is said: "through wisdom a house is built" (Mishlei 24:3) and an unholy house below, IN THE KLIPOT, as it is written, "out of the house of bondage."

391. תָּאנָא, בְּשַׁעֲתָא דְּאִתְּמַר אָנֹכִי, כָּל אִינּוּן פִּקּוּדֵי אוֹרַיְיתָא, דְּמִתְאַחֲדָן בְּמַלְכָּא קַדִּישָׁא עִלָּאָה, בְּסִטְרָא דָּא, כֻּלְּהוּ הֲוָה כְּלִילָן בְּהַאי מִלָּה.

391. We have learned that when the "I" was proclaimed, all those commandments of the Torah which were united with the Supernal Holy King, WHICH IS ZEIR ANPIN, were comprised in this word "I."

392. כְּמָה דְּתָנֵינָן, כָּל פִּקּוּדֵי אוֹרַיְיתָא, מִתְאַחֲדָן בְּגוּפָא דְּמַלְכָּא. מִנְּהוֹן בְּרֵישָׁא דְּמַלְכָּא, וּמִנְּהוֹן בְּגוּפָא, וּמִנְּהוֹן בִּידֵי מַלְכָּא, וּמִנְּהוֹן בְּרַגְלוֹי, וְלֵית מַאן דְּנָפִיק מִן גּוּפָא דְּמַלְכָּא לְבַר. וּבְגִין כַּךְ, מַאן דְּפָשַׁע בְּחַד פִּקּוּדֵי אוֹרַיְיתָא, כְּמַאן דְּפָשַׁע בְּגוּפָא דְּמַלְכָּא, כְּמָה דִּכְתִיב וְיָצְאוּ וְרָאוּ בְּפִגְרֵי הָאֲנָשִׁים הַפּוֹשְׁעִים בִּי. בִּי מַמָּשׁ. וַוי לְחַיָּיבַיָּא, דְּעַבְרִין עַל פִּתְגָמֵי אוֹרַיְיתָא, וְלָא יַדְעִין מַאי קָא עַבְדִּין.

392. As we have already learned, all the commandments of the Torah clung to the body of the King, WHICH IS ZEIR ANPIN, some of them to His head, some to His hands and some to His feet, and none of them ever step out and become separate from the body of the King. Therefore, he who transgresses even one of the commandments of the Torah is as though he transgresses against the body of the King, as it is written: "And they shall go forth and look upon the carcasses of the men that have rebelled against Me" (Yeshayah 66:24) - "against Me," literally. Woe to the wicked who break the words of the Torah, and do not know what they do.

393. דְּאָמַר ר׳ שִׁמְעוֹן, הַהוּא אֲתָר דְּאִיהוּ חָב לְגַבֵּיהּ, הַהוּא אֲתָר מַמָּשׁ גַּלֵּי חוֹבֵיהּ. חָב בְּקוּדְשָׁא בְּרִיךְ הוּא, קוּדְשָׁא בְּרִיךְ הוּא גַּלֵּי חוֹבֵיהּ, דִּכְתִיב יְגַלּוּ שָׁמַיִם עֲוֹנוֹ וְאֶרֶץ מִתְקוֹמְמָה לוֹ. יְגַלּוּ שָׁמַיִם עֲוֹנוֹ: דָּא קוּדְשָׁא בְּרִיךְ הוּא. וְאֶרֶץ מִתְקוֹמְמָה לוֹ: דָּא כ״י.

393. Thus said Rabbi Shimon: The very place against which a sinner has committed a sin, reveals the sin. When a sin has been committed against the Holy One, blessed be He, AS MENTIONED ABOVE, the Holy One, blessed be He, reveals his sin, as it is written: "The heaven shall reveal his iniquity and the earth shall rise up against him" (Iyov 20:27). "The heaven shall reveal his iniquity," signifies the Holy One, blessed be He, MEANING, ZEIR ANPIN CALLED 'HEAVEN', and "the earth shall rise up against him," signifies the Congregation of Yisrael, NAMELY MALCHUT WHICH IS CALLED 'EARTH'.

394. תַּנְיָא, שָׁמַיִם גַּלְיָין חוֹבֵיהּ דְּבַר נָשׁ. וּבְשַׁעֲתָא דְּאִיהוּ גַּלֵּיא חוֹבֵיהּ, אֶרֶץ עָבֵיד דִּינָא דְּבַר נָשׁ, דִּכְתִיב וְאֶרֶץ מִתְקוֹמְמָה לוֹ, לְמֶעְבַּד דִּינָא בֵּיהּ. אָמַר ר׳ יוֹסֵי, תָּנֵינָן מִשְּׁמֵיהּ דְּר׳ שִׁמְעוֹן, בְּשַׁעֲתָא דְּאִתְיְהִיבַת אוֹרַיְיתָא, אִימָא וּבְנִין בִּשְׁלֵימוּתָא אִשְׁתְּכָחוּ, דִּכְתִיב אֵם הַבָּנִים שְׂמֵחָה.

394. We have learned that "the heaven," ZEIR ANPIN, reveals a man's sin and at that time "the earth," WHICH IS MALCHUT, executes Judgment on the sinner, as it is written: "And the earth shall rise up against him," to punish him. Rabbi Yosi said in the name of Rabbi Shimon that when the Torah was given, the Mother, WHICH IS BINAH, and the Children, WHICH ARE MALE AND FEMALE, were in perfect harmony, as it is written: "and be a joyful mother of children" (Tehilim 113:9).

395. אָנֹכִי יְיָ׳ אֱלֹהֶיךָ. אָנֹכִי, כְּמָה דְּתָנֵינָן, בַּת הֲוָתָה לוֹ לְאַבְרָהָם אָבִינוּ, הִיא שְׁכִינְתָּא. וְדָא בַּת. יְיָ׳ אֱלֹהֶיךָ, דִּכְתִיב בְּנִי בְכוֹרִי יִשְׂרָאֵל. וּכְתִיב עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ, דָּא בֵּן.

395. "I am Hashem your Elohim." "I" is, as we have learned, that Abraham the patriarch had a daughter. It is the Shechinah who is a Daughter. "Hashem your Elohim," SIGNIFIES ZEIR ANPIN WHICH IS CALLED 'YISRAEL', as it is written: "Yisrael is My son, My firstborn" (Shemot 4:22). It is also written: "She is the Tree of Life to those who lay hold on her" (Mishlei 3:18). THIS SIGNIFIES ZEIR ANPIN, WHICH IS CALLED 'THE TREE OF LIFE'. This is the son.

396. אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם, דִּכְתִיב יוֹבֵל הִיא קֹדֶשׁ תִּהְיֶה לָכֶם, וּכְתִיב אֵם הַבָּנִים שְׂמֵחָה. וְקִדַּשְׁתֶּם אֵת שְׁנַת הַחֲמִשִּׁים שָׁנָה וּקְרָאתֶם דְּרוֹר, דָּא אִימָא וּבְנִין. יָתְבָא אִימָא יַתְבִין בְּנִין. כֻּלְּהוּ בְּחֶדְוָה בִּשְׁלֵימוּתָא. וְע״ד כְּתִיב, אֵם הַבָּנִים שְׂמֵחָה. מִתְעַבְּרָא אִימָא, כֻּלְּהוּ מִתְעַבְּרָן בְּדוּכְתַּיְיהוּ. וּכְתִיב, לֹא תִקַּח הָאֵם עַל הַבָּנִים. וְתָנֵינָן, לָא יַעְבִּיד בַּר נָשׁ חוֹבֵי לְתַתָּא, בְּגִין דְּאִתְעֲבַר אִימָא מֵעַל בְּנִין.

396. "Who have brought you out of the land of Egypt." It is as it is written: "For it is a Jubilee; it shall be holy to you" (Vayikra 25:12), NAMELY, BINAH. IT IS ALSO WRITTEN: "And be a joyful mother of children," and, "And you shall hallow the fiftieth year and proclaim liberty" (Ibid. 10). THIS IS BINAH WHICH IS CALLED 'THE FIFTIETH YEAR', AND ALSO CALLED 'IMA'. Thus, there are mother and children. THE MOTHER HAS BEEN BROUGHT TO US FROM THE LAND OF EGYPT AND THE CHILDREN, "I" THE DAUGHTER, AND "HASHEM YOUR ELOHIM" THE SON, AS MENTIONED ABOVE. Thus, the mother and children were there, all in joy and completeness. Of this it is written: "a joyful mother of children." When the mother is gone, everybody is gone from their place, as written: "You shall not take the mother bird together with the young" (Devarim 22:6). We have learned that THE MEANING OF THIS VERSE IS THAT a man should be careful not to sin below, as THAT CAUSES the removal of the mother from the children.

397. אָמַר ר׳ יִצְחָק, כֹּלָּא קוּדְשָׁא בְּרִיךְ הוּא. כֹּלָּא הוּא. כֹּלָּא חַד. וּמִלִּין אִלֵּין, לְמַחַצְדֵי חַקְלָא אִתְגַּלְיָין. זַכָּאִין אִינּוּן בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי.

397. Rabbi Yitzchak said that all THE SFIROT MENTIONED ABOVE refer to the Holy One, blessed be He, who is everything. And this thing is disclosed to the reapers of the field, MEANING TO THOSE WHO ALREADY HAVE THE MERIT TO KNOW THE SECRETS OF THE TORAH AND WHO "SHALL REAP IN JOY" (TEHILIM 126:4), MEANING THOSE WHO HAVE RECEIVED THEIR GRADES FROM MALCHUT WHICH IS CALLED 'FIELD'. Happy they are in this world and in the world to come.

398. תָּאנֵי אָמַר ר׳ אֶלְעָזָר, כְּתִיב, בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ. וּכְתִיב, בְּיוֹם עֲשׂוֹת יְיָ׳ אֱלֹהִים אֶרֶץ וְשָׁמָיִם. בְּמָאי אוֹקִימְנָא הָנֵי קְרָאֵי, הָא תָּנִינָן, דְּתַרְוַוּיְיהוּ כַּחֲדָא אִתְבְּרִיאוּ. מִלַּמֵּד, שֶׁנְּטָה הַקּוּדְשָׁא בְּרִיךְ הוּאקָו יְמִינוֹ וּבָרָא הַשָּׁמַיִם, וּנְטֵה קָו שְׂמֹאלוֹ, וּבָרָא אֶת הָאָרֶץ. בְּקַדְמֵיתָא אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ, וּלְבָתַר אֶרֶץ וְשָׁמָיִם.

398. Rabbi Elazar said: It is written, "In the beginning Elohim created the heaven and the earth" (Beresheet 1:1), THE HEAVEN PRECEDING THE EARTH, and, "in the day that Hashem Elohim made the earth and the heavens" (Beresheet 2:4), THE EARTH PRECEDING THE HEAVEN. How can we reconcile these verses WHICH CONTRADICT EACH OTHER? HE ANSWERS: We learned that both were created together. We have learned that the Holy One, blessed be He, stretched out His right hand and created the heavens, and then He stretched out His left hand and created the earth. THEREFORE, it first says, "the heaven and the earth," and later, "the earth and the heavens."

399. תְּנָן, כְּתִיב, בַּיּוֹם הַהוּא אֶעֱנֶה נְאֻם יְיָ׳ אֶעֱנֶה אֶת הַשָּׁמַיִם וְהֵם יַעֲנוּ אֶת הָאָרֶץ. אֶעֱנֶה אֶת הַשָּׁמַיִם, שָׁמַיִם מַמָּשׁ. דִּכְתִיב הַשָּׁמַיִם כִּסְאִי. וְהֵם יַעֲנוּ אֶת הָאָרֶץ. הָאָרֶץ מַמָּשׁ, דִּכְתִיב וְהָאָרֶץ הֲדוֹם רַגְלָי. שָׁמַיִם שָׁמַיִם עִלָּאִין. וְאֶרֶץ אֶרֶץ עִלָּאָה. דְּתַנְיָא, כַּד אִתְּקַן שָׁמַיִם דָּא בְּתִיקּוּנוֹי, אִתְּקַן לְקָבְלֵיהּ דְּהַאי אֶרֶץ, וְתֵיאוּבְתֵּיהּ לְקַבְלָהּ, בְּחַד דַּרְגָּא דְּאִקְרֵי צַדִּיק. כְּמָה דִּכְתִיב וְצַדִּיק יְסוֹד עוֹלָם, וְאִתְדְּבַּק בְּהַאי אֶרֶץ.

399. It is written: "'And it shall come to pass on that day, that I will respond,' says Hashem. 'I will answer the heavens and they shall answer the earth'" (Hoshea 2:23). "I will answer the heavens," NAMELY the heavens themselves, ZEIR ANPIN, as it is written: "Heaven is My throne" (Yeshayah 66:1), FOR BINAH SAYS: ZEIR ANPIN IS MY THRONE. "...and they shall answer the earth..." the earth herself, MALCHUT, as it is written: "and the earth is My footstool" (Ibid.). "The heaven," refer to the supernal heavens, ZEIR ANPIN, and "the earth" to the supernal earth, WHICH IS MALCHUT, for as we have learned, when the heavens were created, they longed for the earth. This occurs in the grade called 'Righteous', as it is written: "The righteous is an everlasting (lit. 'of the world') foundation" (Mishlei 10:25). And it cleaved to that earth.

400. וּמֵרֵישָׁא דְּמַלְכָּא, עַד הַהוּא אַתָּר דְּשָׁאַרִי הַאי צַדִּיק, אָתֵי חַד נַהֲרָא קַדִּישָׁא, מִשְׁחָא דִּרְבוּת, וְאַטִּיל בִּסְגִיאוּת תֵּיאוּבְתָּא, בְּהַאי אֶרֶץ קַדִּישָׁא, וְנָטַל כֹּלָּא הַאי אֶרֶץ. וּלְבָתַר, מֵהַאי אֶרֶץ אִתְּזַן כֹּלָּא, עִילָּאֵי וְתַתָּאֵי. כִּדְכוּרָא דָּא, כַּד תֵּיאוּבְתֵּיהּ לְאִתְדַּבְּקָא בְּנוּקְבָא, דְּאַפִּיק זַרְעָא דִּרְבוּת, מֵרֵישָׁא דְּמוֹחָא, בְּהַהוּא אָמָה, וְאַטִּיל בְּנוּקְבָא, וּמְנִיהּ מִתְעַבְּרָא נוּקְבָא, אִשְׁתְּכַח, דְּכֻלְּהוּ שַׁיְיפִין דְּגוּפָא, כֻּלְּהוּ מִתְדַּבְּקָן בְּנוּקְבָא, וְנוּקְבָא אַחִידָא כֹּלָּא. כִּדוּגְמָא דָּא תָּנִינָן, כָּל דְּאַשְׁלִים לַעֲשָׂרָה קַדְמָאֵי דְּבֵי כְּנִישְׁתָּא, נוֹטֵל אַגַּר כֻּלְּהוּ. ר׳ יוֹסֵי אוֹמֵר, לְקָבְלֵי דְּכֻלְּהוּ.

400. A holy river of the oil of anointment COMES from the head of the King, THE THREE FIRST SFIROT OF ZEIR ANPIN, to the place wherein this Righteous dwells, WHO IS YESOD OF ZEIR ANPIN, and pours itself out in fullness of desire upon this earth, WHICH IS MALCHUT. The earth, having received it thence, nourishes all, both above and below. This happens the same way as the male, having the desire to unite with the female, brings out of the top of his head a seed of propagation into the male organ and injects it in the female, from which she conceives. Thus, all parts of the body cleave to the female, and the female receives everything. According to this model we have learned, that the one who completes the first ten people who come to pray in a synagogue receives their merits. Rabbi Yosi says that he is considered as ten, FOR THEY CORRESPOND TO THE TEN SFIROT, AND HE CORRESPONDS TO MALCHUT, NAMELY THE NUKVA WHO RECEIVES ALL, AS MENTIONED ABOVE.

401. ר׳ יִצְחָק אָמַר, כְּתִיב וַיֵּט שָׁמַיִם וַיֵּרֶד, וּכְתִיב וַיֵּרֶד יְיָ׳ לְעֵינֵי כָל הָעָם עַל הַר סִינַי, וַיֵּט שָׁמַיִם וַיֵּרֶד, לְאָן נָחַת. אִי תֵּימָא דְּנָחַת לְסִינַי, עַל הַר סִינַי כְּתִיב וְלָא כְּתִיב בְּהַר סִינַי.

401. Rabbi Yitzchak said: It is written, "He bowed the heavens also, and came down" (II Shmuel 22:10), AND IN THE TORAH it is written, "And Hashem will come down in the sight of all the people upon Mount Sinai" (Shemot 19:11). When He "came down," to where did He go down? You may think it was to Sinai, AS WRITTEN IN THE TORAH, yet it says, "upon (lit. 'above') Mount Sinai" and not 'on Mount Sinai'.

402. אֶלָּא, וַיֵּט שָׁמַיִם וַיֵּרֶד, לְאָן נָחַת. אָמַר ר׳ יוֹסֵי, נָחִית בְּדַרְגּוֹי, מִדַּרְגָּא לְדַרְגָּא, וּמִכְּתָרָא לְכִתְרָא, עַד דְּאִתְדַּבָּק בְּהַאי אֶרֶץ, וּכְדֵין אִתְנְהַר סִיהֲרָא, וְקַיְּימָא בְּאַשְׁלָמוּתָא. הה״ד וַיֵּט שָׁמַיִם וַיֵּרֶד, לְהַאי אֶרֶץ. וּכְדֵין כְּתִיב, עַל הַר סִינַי. מַה קַיְּימָא עַל הַר סִינַי, הֲוֵי אִימָא דָּא שְׁכִינְתָּא.

402. HE EXPLAINS: "He bowed the heavens also, and came down." To where did He descend? Rabbi Yosi said: He descended down His grades, from grade to grade, from crown to crown, until He reached this earth, WHICH IS MALCHUT. Then the moon, MALCHUT, shone and stood in its fullness. Therefore, it is written: "He bowed the heaven also, and came down" to this earth. Then it says "upon Mount Sinai." Who stood upon Mount Sinai? The Shechinah did, AND HE DESCENDED TOWARDS HER.

403. ר׳ אַבָּא אָמַר מֵהָכָא, מִפְּנֵי אֲשֶׁר יָרַד עָלָיו יְיָ׳ בָּאֵשׁ. וּכְתִיב כִּי יְיָ׳ אֱלֹהֶיךָ אֵשׁ אוֹכְלָה הוּא. וּכְתִיב, וַיְיָ׳ הִמְטִיר עַל סְדֹם וְעַל עֲמֹרָה גָּפְרִית וָאֵשׁ מֵאֵת ה׳ מִן הַשָּׁמָיִם. וַיְיָ׳ הִמְטִיר דָּא הוּא אֶרֶץ מֵאָן אֲתָר נָטִיל הַאי, סוֹפְיֵה דִּקְרָא מוֹכַח, דִּכְתִיב מֵאֵת יְיָ׳ מִן הַשָּׁמָיִם, מִן הַשָּׁמָיִם מַמָּשׁ. רַבִּי חִיָּיא אָמַר מֵהָכָא, וַיְדַבֵּר אֱלֹהִים אֵת כָּל. כָּל, כְּלָלָא דִּכְלָא, דְּהָא בְּהַאי תַּלְיָא כֹּלָא.

403. Rabbi Aba said: From the following verses WE LEARN THAT HE DESCENDED TOWARDS THE SHECHINAH, for it is written, "Because Hashem descended upon it in fire" (Shemot 19:18), and, "For Hashem your Elohim is a consuming fire" (Devarim 4:24), WHICH IS THE SHECHINAH, TOWARDS WHOM HE DESCENDED. HE QUESTIONS FURTHER: Yet it says, "Then Hashem rained upon S'dom and upon Amorah brimstone and fire from Hashem out of heaven" (Beresheet 19:24). THUS, ZEIR ANPIN HIMSELF IS THE FIRE, PART OF WHICH RAINED UPON S'DOM. HE ANSWERS: "Then Hashem rained" signifies the earth, WHICH IS THE SHECHINAH, FOR "THEN (AND) HASHEM" INDICATES HE AND HIS COURT-HOUSE, WHICH IS THE SHECHINAH FROM WHICH THE FIRE WAS ISSUED UPON S'DOM. Whence did she receive it? The second part of the verse, "from Hashem out of heaven," explained that she received from heaven itself, BEING ZEIR ANPIN, AND WHATEVER THE SHECHINAH HAS, SHE RECEIVES FROM ZEIR ANPIN. "From Hashem out of heaven," the heaven themselves, WHICH IS ZEIR ANPIN, FOR WHATEVER THE SHECHINAH HAS SHE RECEIVES FROM ZEIR ANPIN. Rabbi Chiya said that this verse SIGNIFIES THAT HE DESCENDED AND BECAME UNITED WITH THE SHECHINAH. "And Elohim spoke all these words saying..." (Shemot 20:1) "ELOHIM" IS THE SHECHINAH; "all" MEANS the inclusion of everything, BEING ZEIR ANPIN upon whom everything and everyone depends. HENCE, ZEIR ANPIN DESCENDED AND UNITED WITH THE SHECHINAH.

23. "You shall not have"

We learn that when a man is circumcised he enters into the covenant established by Abraham. However this is only a beginning, for he must also obey the commandments of the Torah in order to enter the grade of Adam. Rabbi Yehuda and Rabbi Chizkiyah speak about how vital to their understanding is the wisdom of Rabbi Shimon, who is such a light to everyone. Rabbi Shimon, when encountered, teaches them that the prayer of the poor man is more effective than all others, for the poor are nearer to God than anyone else is. He says that God dwells in broken vessels, in those who are broken hearted and humble, and that if we harm the poor we wrong the Shechinah.

404. לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל פָּנָי. רַבִּי יִצְחָק אָמַר, אֱלֹהִים אֲחֵרִים, לְאַפָּקָא שְׁכִינְתָּא. עַל פָּנָי, לְאַפָּקָא אַפֵּי מַלְכָּא. דִּבְהוּ אִתְחֲזֵי מַלְכָּא קַדִּישָׁא, וְאִינּוּן שְׁמֵיהּ. וְהוּא אִינּוּן. הוּא שְׁמֵיהּ, דִּכְתִיב אֲנִי יְיָ׳ הוּא שְׁמִי. הוּא וּשְׁמֵיהּ חַד הוּא בְּרִיךְ שְׁמֵיהּ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

404. "You shall have no other Elohim beside Me" (Shemot 20:3). According to Rabbi Yitzchak, "other Elohim" excludes the Shechinah, and thus, "YOU SHALL HAVE NO OTHER ELOHIM" THAN THE SHECHINAH, CALLED "ELOHIM." "...beside Me (lit. 'My face')..." excludes the face of the King upon which the Holy King is manifested. It is His Name and His Name is it; THE VISIBLE FACE IS HIS NAME, WHICH IS MALCHUT, AND HIS NAME IS THE VISIBLE FACE. He is His Name, AND ZEIR ANPIN IS HIS NAME, WHICH MEANS THEY ARE ONE, as it is written: "I am Hashem, that is My Name" (Yeshayah 42:8). He and His Name are one. Blessed be His Name for ever and ever.

405. תָּאנֵי רַבִּי שִׁמְעוֹן, זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּאקָרָא לוֹן אָדָם, דִּכְתִיב וְאַתֵּן צֹאנִי צֹאן מַרְעִיתִי אָדָם אַתֶּם, אָדָם כִּי יַקְרִיב מִכֶּם. מַאי טַעֲמָא קָרָא לוֹן אָדָם. מִשּׁוּם דִּכְתִיב וְאַתֶּם הַדְּבֵקִים בַּיְיָ׳ אֱלֹהֵיכֶם. אַתֶּם וְלֹא שְׁאַר עַמִּין עכו״ם. וּבג״כ אָדָם אַתֶּם, אַתֶּם קְרוּיִין אָדָם, וְאֵין עכו״ם קְרוּיִין אָדָם.

405. Rabbi Shimon taught: Blessed are Yisrael, for the Holy One, blessed be He, called them 'men', as it is written: "But you My flock, the flock of My pasture, are men" (Yechezkel 34:31), AND ALSO, "If a man of you bring an offering" (Vayikra 1:2). Why are they called "men"? The reason is found in the verse: "You that did cleave to Hashem your Elohim" (Devarim 4:4) - you and not the heathen nations. Therefore, you are called "men" and they are not.

406. Rabbi Shimon continued with his explanations: When a Jewish boy is circumcised he enters into the Covenant which the Holy One, blessed be He, made with Abraham, as it says: "And Hashem had blessed Abraham in all things" (Beresheet 24:1), and, "loyal love to Abraham" (Michah 7:20). Thus, he begins to enter into that place, and when he commences to keep the precepts of the Torah he enters the grade of Adam (man), THAT OF THE SUPERNAL CHARIOT, and becomes attached to the body of the King. Then he is called 'man'.

406. דְּתַנְיָא, אָמַר ר׳ שִׁמְעוֹן, כֵּיוָן דְּבַר נָשׁ יִשְׂרָאֵל אִתְּגְּזַר, עָאל בִּבְרִית דְּגָזַר קוּדְשָׁא בְּרִיךְ הוּא בְּאַבְרָהָם, דִּכְתִיב וַיְיָ׳ בֵּרַךְ אֶת אַבְרָהָם בַּכֹּל. וּכְתִיב חֶסֶד לְאַבְרָהָם. וְשָׁאֲרֵי לְמֵיעָאל בְּהַאי אֲתָר. כֵּיוָן דְּזָכָה לְקַיְּימָא פִּקּוּדֵי אוֹרַיְיתָא, עָאל בֵּיהּ בְּהַאי אָדָם, וְאִתְדַּבַּק בְּגוּפָא דְּמַלְכָּא, וּכְדֵין אִקְרֵי אָדָם.

407. The seed of Yisrael is called 'man'. Come and behold: of Ishmael it is written: "And he will be a wild man" (Beresheet 16:12). "...a wild man..." and not 'a man'. HE WAS CALLED "a wild man" because he was circumcised, and therefore he had the beginnings of being "a man," as it is written: "And Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin" (Beresheet 17:25). Since his circumcision he entered to the grade which is called 'all', WHICH IS YESOD. Hence, he was not called 'a man' but "a wild man". "His hand will be against every man (lit. 'in all')" (Beresheet 16:12). Assuredly, "in all" and no more, because he did not accept the commandments of the Torah. He had the start, being circumcised, but was not perfected through the commandments of the Torah. But the seed of Yisrael, who were perfected in all things, is called "men" in the full sense, as it is written: "For Hashem's portion is His people, Jacob is the lot of His inheritance" (Devarim 32:9).

407. וְזַרְעָא דְּיִשְׂרָאֵל אִקְרוּן אָדָם. ת״ח, כְּתִיב בֵּיהּ בְּיִשְׁמָעֵאל, וְהוּא יִהְיֶה פֶּרֶא אָדָם. פֶּרֶא אָדָם, וְלֹא אָדָם. פֶּרֶא אָדָם, מִשּׁוּם דְּאִתְּגְּזַר. וְשֵׁירוּתָא דְּאָדָם הֲוָה בֵּיהּ, דִּכְתִיב וְיִשְׁמָעֵאל בְּנוֹ בֶּן שְׁלֹשׁ עֶשְׂרֵה שָׁנָה בְּהִמּוֹלוֹ אֵת בְּשַׂר עָרְלָתוֹ, כֵּיוָן דְּאִתְּגְּזַר, עָאל בְּהַאי שֵׁירוּתָא, דְּאִקְרֵי כֹּל. הה״ד וְהוּא יִהְיֶה פֶּרֶא אָדָם, וְלֹא אָדָם. יָדוֹ בַכֹּל, יָדוֹ בַכֹּל וַהַאי, וְלָא יַתִּיר, מִשּׁוּם דְּלָא קַבִּיל פִּקּוּדֵי אוֹרַיְיתָא. שֵׁירוּתָא הֲוָה בֵּיהּ, בְּגִין דְּאִתְּגְּזַר, וְלָא אִשְׁתְּלִים בְּפִקּוּדֵי אוֹרַיְיתָא. אֲבָל זַרְעָא דְּיִשְׂרָאֵל, דְּאִשְׁתְּלִימוּ בְּכֹלָּא, אִקְרוּן אָדָם מַמָּשׁ, וּכְתִיב כִּי חֵלֶק יְיָ׳ עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ.

408. Rabbi Yosi said: Therefore, the engraving and painting of all faces is permitted, except the face of a man. Rabbi Yitzchak said that when A HUMAN FORM is represented, it looks engraved with an engraving of perfection, THAT IS, A SPECIAL PERFECTION IS PERCEIVED THEREIN. Rabbi Yehuda said: This accords with the popular saying: 'the form of the spirit is in the image', MEANING THAT ACCORDING TO THE IMAGE OF THE MAN FORMED, HIS CONNECTION WITH THE SPIRIT WITHIN HIM IS RECOGNIZED.

408. א״ר יוֹסֵי, בג״ד, כָּל פַּרְצוּפִין שָׁרוּ, בַּר מִפַּרְצוּפָא דְּאָדָם. ר׳ יִצְחָק אָמַר, כַּד אִתְעֲבַד, אִתְחֲזֵי דְּגְלִיפָא גּוֹ גְּלִיפִין דְּאַשְׁלָמוּתָא. א״ר יְהוּדָה, הַיְינוּ דְּאַמְרֵי אִינְשֵׁי קִיטְרוֹי בְּזִיקָא, בְּטִפְסָא שְׁכִיחֵי.

409. Rabbi Yehuda was once going from Cappadocia to Lod to see Rabbi Shimon who was there, and Rabbi Chizkiyah accompanied him. Rabbi Yehuda said to Rabbi Chizkiyah: What Rabbi Shimon taught us concerning the meaning of the term "wild man" is perfectly true and quite clear, BUT what is the meaning of the second part of the verse which says: "And he shall dwell in the presence of all his brethren" (Beresheet 16:12).

409. רַבִּי יְהוּדָה הֲוָה אָזִיל מִקַּפּוּטְקִיָּא לְלוּד, לְמֵחֱמֵי לְרַבִּי שִׁמְעוֹן, דַּהֲוָה תַּמָּן, וַהֲוָה רַבִּי חִזְקִיָּה אָזִיל עִמֵּיהּ. אָמַר רַבִּי יְהוּדָה לְר׳ חִזְקִיָּה, הָא דְּתָנֵינָן, קָמֵי ר׳ שִׁמְעוֹן, וְהוּא יִהְיֶה פֶּרֶא אָדָם, וַהַאי כַּךְ הוּא. וְדָא הוּא בְּרִירָא דְּמִלָּה. סוֹפֵיהּ דִּקְרָא דִּכְתִיב, וְעַל פְּנֵי כָל אֶחָיו יִשְׁכּוֹן. מַהוּ וְעַל פְּנֵי כָל אֶחָיו יִשְׁכּוֹן.

410. He replied: I have heard no interpretation and I shall not give any, for we learned that, "And this is the Torah which Moses set Yisrael" (Devarim 4:44). That "which Moses set" you can speak of, but what Moses did not set, MEANING WHAT WAS NOT TAUGHT BY ONE'S TEACHER, one can not tell.

410. אָמַר לֵיהּ, לָא שְׁמַעְנָא, וְלָא אֵימָא. דְּהָא אוֹלִיפְנָא, כְּתִיב וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה. אֲשֶׁר שָׂם מֹשֶׁה, אַתָּה יָכוֹל לוֹמַר. דְּלָא שָׂם מֹשֶׁה, אִי אַתָּה יָכוֹל לוֹמַר.

411. פָּתַח ר׳ יְהוּדָה וְאָמַר, כִּי הוּא חַיֶּיךָ וְאָרֶךְ יָמֶיךָ. מַאן דְּזָכֵי בְּאוֹרַיְיתָא, וְלָא אִתְפְּרַשׁ מִינָהּ, זָכֵי לְתַרֵין חַיִּין, חַד בְּעָלְמָא דֵּין, וְחַד בְּעָלְמָא דְּאָתֵי. דִּכְתִיב חַיֶּיךָ, תְּרֵי. וְכָל מַאן דְּיִתְפְּרַשׁ מִינָהּ, כְּמַאן דְּמִתְפְּרַשׁ מִן חַיֵּי, וּמַאן דְּמִתְפְּרַשׁ מֵר׳ שִׁמְעוֹן, כְּאִילּוּ מִתְפְּרַשׁ מִכֹּלָּא.

411. Rabbi Yehuda opened the discussion with that verse: "For He is your life, and the length of your days" (Devarim 30:20). He who is worthy of the Torah and does not separate himself from her is worthy of two lives, life in this world and life in the World to Come, as it is written, "your life," LITERALLY, IN A PLURAL FORM, WHICH MEANS two. He who separates himself from her, separates himself from life, and he who separates himself from Rabbi Shimon, separates himself from all things.

412. וּמַה בְּהַאי קְרָא דְּאִיהוּ פָּתַח פִּתְחָא, לָא יְכִילְנָא לְמֵיעָאל בָּהּ. פִּתְגָּמֵי אוֹרַיְיתָא דְּסִתִּימִין, עַל אַחַת כַּמָּה וְכַמָּה. וַוי לְדָרָא, דְּר׳ שִׁמְעוֹן בֶּן יוֹחָאי יִסְתַּלִּיק מִנֵּיהּ. דְּכַד אֲנָן קַיְימִין קֳמֵי דְּר׳ שִׁמְעוֹן, מַבּוּעִין דְּלִבָּא פְּתִיחִין לְכָל עִיבָר, וְכֹלָּא מִתְגַּלְיָא. וְכַד אִתְפְּרַשְׁנָא מִנֵּיהּ. לָא יְדַעְנָא מִידִי, וְכָל מַבּוּעִין סְתִימִין.

412. Here is a verse to which Rabbi Shimon already opened a door, yet we can not enter it. How much more difficult will it be for us to understand these words of the Torah. Woe to the generation from which Rabbi Shimon will be removed, for as long as we are in his presence the springs of the heart are open on every direction and everything is revealed, but as soon as we separate ourselves from him we know nothing and all the springs are closed.

413. אָמַר ר׳ חִזְקִיָּה, הַיְינוּ דִּכְתִיב, וַיָּאצֶל מִן הָרוּחַ אֲשֶׁר עָלָיו וְיִתֵּן עַל שִׁבְעִים אִישׁ הַזְּקֵנִים, כְּבוּצִינָא דָא, דְּנָהֲרִין מִינֵּהּ כַּמָּה בוּצִינִין, וְהוּא בְּקִיּוּמֵיהּ שְׁכִיחַ. כַּךְ ר׳ שִׁמְעוֹן בֶּן יוֹחָאי, מָארֵי דְּבוּצִינִין, הוּא נָהִיר לְכֹלָּא, וּנְהוֹרָא לָא אַעְדֵּי מִנֵּיהּ, וְאִשְׁתְּכַח בְּקִיּוּמֵיהּ. אָזְלוּ עַד דְּמָטוּ לְגַבֵּיהּ.

413. Rabbi Chizkiyah said: As it is written, "And he took the spirit that was upon him, and gave it to the seventy elders" (Bemidbar 11:25). It was like a light of a candle from which many lights are kindled; it remains whole AND ITS LIGHT STANDS IN ITS FULLNESS EVEN THOUGH MANY CANDLES WERE LIT BY IT. Rabbi Shimon bar Yochai is such a light. He illuminates everyone and yet his light is not diminished, but remains steadfast in its full splendor. They walked on until they reached his dwelling.

414. כַּד מָטוּ גַּבֵּיהּ, אַשְׁכְּחוּהוּ, דַּהֲוָה יָתִיב וְלָעֵי בְּאוֹרַיְיתָא, וַהֲוָה אָמַר, תְּפִלָּה לְעָנִי כִּי יַעֲטֹף וְלִפְנֵי יְיָ׳ יִשְׁפּוֹךְ שִׂיחוֹ. כָּל צְלוֹתָא דְּיִשְׂרָאֵל צְלוֹתָא, וּצְלוֹתָא דְּעָנִי עִלָּאָה מִכֻּלְּהוּ. מַאי טַעְמָא. מִשּׁוּם דְּהַאי סַלְקָא עַד כּוּרְסֵי יְקָרָא דְּמַלְכָּא, וְאִתְעַטַּר בְּרֵישֵׁיהּ. וְקוּדְשָׁא בְּרִיךְ הוּאמִשְׁתַּבַּח בְּהַהִיא צְלוֹתָא וַדַּאי. תְּפִלָּה דְּעָנִי, תְּפִלָּה אִקְרֵי.

414. When they reached him, they found him studying the Torah. He was saying: "A prayer of the afflicted (lit. 'poor') when he faints and pours out his complaint before Hashem" (Tehilim 102:1). He said: All prayers of Yisrael are effective, but the prayer of the poor man is more effective than all others. Why? Because it reaches the Throne of Glory and becomes a garland for His head, and the Holy One, blessed be He, is praised by this prayer. THEREFORE, a prayer of a poor man is called 'a prayer'.

415. כִּי יַעֲטֹף. עִטּוּפָא דָא, לָאו עִטּוּפָא דְּכַסּוּ הוּא, דְּהָא לֵית לֵיהּ. אֶלָּא, כְּתִיב הָכָא כִּי יַעֲטֹף. וּכְתִיב הָתָם, הָעֲטוּפִים בְּרָעָב. וְלִפְנֵי יְיָ׳ יִשְׁפֹּךְ שִׂיחוֹ, דְּיִקְבַּל קֳמֵי מָארֵיהּ, וְדָא נִיחָא לֵיהּ קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא, מִשּׁוּם דְּעָלְמָא מִתְקַיְּימָא בֵּיהּ, כַּד לָא אִשְׁתְּכַחוּ שְׁאַר קַיְימֵי עָלְמָא בְּעָלְמָא. וַוי לְמַאן דְּהַהוּא מִסְכְּנָא יְקַבֵּל עֲלוֹהִי לְמָארֵיהּ, מִשּׁוּם דְּמִסְכְּנָא קָרִיב לְמַלְכָּא יַתִּיר מִכֻּלְּהוּ, דִּכְתִיב וְהָיָה כִּי יִצְעַק אֵלַי וְשָׁמַעְתִּי כִּי חַנּוּן אֲנִי.

415. "...when he faints (Heb. ya'atof; also Eng. 'wraps')..." This wrapping is not that of garments, for he has no GARMENT, but the word "ya'atof" has the same significance here as the words in the verse: "That faint (Heb. atufim) for hunger" (Eichah 2:19). IN THIS VERSE AS WELL, HE IS CLOTHED IN HUNGER. "He pours out his complaints before Hashem." He should cry before his Master because this is pleasing to the Holy One, blessed be He, for the world is sustained him. Woe to him against whom a poor man complains to his Master, for the poor man is nearer to the King than anyone else, as it is written: "when he cries to Me, that I will hear" (Shemot 22:26).

416. As for other people, sometimes He hears them, and sometimes He does not. What is the reason for this? The Holy One, blessed be He, dwells in broken vessels, as it is written: "yet with him also that is of a contrite and humble spirit" (Yeshayah 57:15), and: "Hashem is near to them who are of a broken heart" (Tehilim 34:19), and also: "A broken and a contrite heart, Elohim, You will not despise" (Tehilim 51:19).

416. וְלִשְׁאַר בְּנֵי עָלְמָא, זִמְנִין דִּשְׁמַע, זִמְנִין דְּלָא שָׁמַע. מ״ט. מִשּׁוּם דְּדִיוּרֵיהּ דְּמַלְכָּא בְּהָנֵי מָאנֵי תְּבִירֵי, דִּכְתִיב, וְאֶת דַּכָּא וּשְׁפַל רוּחַ. וּכְתִיב קָרוֹב יְיָ׳ לְנִשְׁבְּרֵי לֵב. לֵב נִשְׁבָּר וְנִדְכֶּה אֱלֹהִים לֹא תִבְזֶה.

417. Hence, we have learned that he who wrongs a poor man wrongs the Shechinah, as it is written: "yet with him also that is of a contrite and humble spirit," and also, "For Hashem will plead their cause" (Mishlei 22:23). For Hashem is their Protector and He rules everywhere and needs no witnesses, and no other judge. He does not accept pledges like other judges, except those of the souls, as it is written: "And rob of life those who rob them" (Mishlei 22:23).

417. מִכָּאן תְּנִינָן, מַאן דְּנָזִיף בְּמִסְכְּנָא, נָזִיף בִּשְׁכִינְתָּא, דִּכְתִיב וְאֶת דַּכָּא וּשְׁפַל רוּחַ. וּכְתִיב כִּי יְיָ׳ יָרִיב רִיבָם וְגוֹ׳. בְּגִין דְּאַפּוֹטְרוֹפָּא דִּלְהוֹן תַּקִּיפָא, וְשַׁלִּיטָא עַל כֹּלָּא, דְּלָא אִצְטְרִיךְ סַהֲדֵי, וְלָא אִצְטְרִיךְ לְדַיָּינָא אַחֲרָא, וְלָא נָטִיל מַשְׁכּוֹנָא, כִּשְׁאַר דַּיָּינָא. וּמַה מַשְׁכּוֹנָא נָטִיל, נִשְׁמָתִין דְּבַר נָשׁ, דִּכְתִיב וְקֹבֵע אֶת קוֹבְעֵיהֶם נָפֶשׁ.

418. He continued with his explanations: "A prayer (Heb. tfilah) of the afflicted." Wherever the word "Tfilah" is mentioned, it signifies something supernal, for it ascends to a supernal place. Tfilah (Eng. 'phylactery') of the head is the Tefilin which the King puts, NAMELY THE MOCHIN OF ZEIR ANPIN, WHICH ARE CALLED 'HEAD TEFILIN'.

418. תּוּ אָמַר תְּפִלָּה לְעָנִי, כָּל אֲתָר דְּאִקְרֵי תְּפִלָּה, מִלָּה עִלָּאָה הִיא, דְּהִיא סַלְקָא לַאֲתָר עִלָּאָה. תְּפִלָּה דְּרֵישָׁא, אִינּוּן תְּפִלֵּי דְּמַלְכָּא, דְּאָנַח לְהוּ.

419. Rabbi Shimon turned his head and saw Rabbi Yehuda and Rabbi Chizkiyah approaching him. When he had finished he looked at them and said: You look as if you have lost something valuable. FOR THEY HAD HEARD WORDS OF TORAH WHICH THEY FORGOT. They replied: Yes, for the master opened a precious door and yet we can not enter into it.

419. ר׳ שִׁמְעוֹן אַסְחַר רֵישֵׁיהּ, וְחָמָא לְר׳ יְהוּדָה וּלְר׳ חִזְקִיָּה, דְּמָטוּ גַּבֵּיהּ. בָּתַר דְּסִיֵּים אִסְתָּכַּל בְּהוּ. אָמַר לְהוּ, סִימָא הֲוָה לְכוּ וְאִתְאֲבִיד מִנַּיְיכוּ. אָמְרוּ לֵיהּ, וַדַּאי דְּפִתְחָא עִלָּאָה פָּתַח מֹר, וְלָא יָכִילְנָא לְמֵיעָאל בָּהּ.

420. What is it? He asked. They said to him: What is the meaning of the last part of the verse, "And he will be a wild man," which is, "and he shall dwell in the presence of all his brethren"? The beginning of the verse is clear to us, but what of this? The end does not seem to suit the beginning.

420. אָמַר, מַאי הִיא. אָמְרוּ לֵיהּ, וְהוּא יִהְיֶה פֶּרֶא אָדָם, וְסוֹפֵיהּ דִּקְרָא בְּעֵינָא לְמִנְדַּע, דִּכְתִיב וְעַל פְּנֵי כָל אֶחָיו יִשְׁכּוֹן, מַהוּ עַל פְּנֵי כָל אֶחָיו. דְּהָא בְּרִירָא דְּכוּלֵּיהּ קְרָא יְדַעְנָא, וְהַאי לָא יְדַעְנָא, דְּסֵיפֵיהּ דִּקְרָא, לָא אִתְחֲזֵי כְּרֵישֵׁיהּ.

421. Then Rabbi Shimon replied: Upon your life, both parts of the verse have one significance and point to the same truth. We know that the Holy One, blessed be He, has many aspects (faces) upon aspects. There is a shining aspect, a dull aspect, a low aspect, a distant aspect, an external aspect, an inner aspect, the right aspect, and the left aspect.

421. אָמַר לוֹן, חַיֵּיכוֹן, כֹּלָּא חַד מִלָּה הִיא, וּבְחַד דַּרְגָּא סַלְקָא. תְּאַנָּא, כַּמָּה פָּנִים לַפָּנִים, אִית לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא. פָּנִים דְּנַהֲרִין. פָּנִים דְּלָא נַהֲרִין. פָּנִים תַּתָּאִין. פָּנִים רְחִיקִין. פָּנִים קְרִיבִין. פָּנִים דִּלְגוֹ. פָּנִים דִּלְבַר. פָּנִים דִּימִינָא. פָּנִים דִּשְׂמָאלָא.

422. תָּא חֲזֵי, זַכָּאִין אִינּוּן יִשְׂרָאֵל קֳמֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּאִתְחִידָן בְּאַנְפִּין עִלָּאִין דְּמַלְכָּא. בְּאִינּוּן פָּנִים דְּהוּא וּשְׁמֵיהּ אִתְחִידָן בְּהוּ, וְאִינּוּן וּשְׁמֵיהּ חַד הוּא. וּשְׁאַר עַמִּין אִתְחִידָן בְּאִינּוּן פָּנִים רְחִיקִין, בְּאִינּוּן פָּנִים תַּתָּאִין. וּבְגִינֵי כַּךְ אִינּוּן רְחִיקִין מִגּוּפָא דְּמַלְכָּא, דְּהָא חֲמֵינָא כָּל אִינּוּן דְּמִצְרַיִם, קְרִיבוֹי דְּיִשְׁמָעֵאל, כְּמָה אַחִין וּקְרִיבִין הֲווֹ לֵיהּ, וְכֻלְּהוּ הֲווֹ בְּאַנְפִּין תַּתָּאִין, בְּאִינּוּן פָּנִים רְחִיקִין.

423. וּבְגִינֵיהּ דְּאַבְרָהָם, כַּד אִתְגְּזַר יִשְׁמָעֵאל, זָכָה, דְּשַׁוֵּי מָדוֹרֵיהּ וְחוּלָקֵיהּ בַּאֲתַר דְּשָׁלִיטָא עַל כָּל אִינּוּן פָּנִים רְחִיקִין וְתַתָּאִין, עַל כָּל אִינּוּן פָּנִים דְּשְׁאַר עַמִּין. הה"ד יָדוֹ בַכֹּל, וּבְגִינֵי כַּךְ עַל פְּנֵי כָל אֶחָיו יִשְׁכּוֹן, כְּלוֹמַר, יְשַׁוֵּי מָדוֹרֵיהּ וְחוּלָקֵיהּ לְעֵילָא מִכֻּלְּהוּ, דִּכְתִיב יָדוֹ בַכֹּל, דְּשַׁלְטָא עַל כָּל שְׁאַר פָּנִים דְּלְתַתָּא. וּבג"כ עַל פְּנֵי כָל אֶחָיו וַדַּאי, דְּלָא זָכוּ כְּוָותֵיהּ.

424. אָתוּ רַבִּי יְהוּדָה וְר' חִזְקִיָּה, וְנָשְׁקוּ יְדוֹי. א"ר יְהוּדָה, הַיְינוּ דְּאַמְרִי אִינְשֵׁי, חֲמָרָא בְּרַרְדְּיָא, וּנְבִיעָא דְּבֵירָא, בִּקְטִירָא דְּקִיזְרָא אִתְעַטָּר. וַוי לְעָלְמָא, כַּד יִסְתַּלַּק מַר מִנֵּיהּ. וַוי לְדָרָא, דְּיִתְעָרַע בְּהַהוּא זִמְנָא. זַכָּאָה דָּרָא דְּאִשְׁתְּמוֹדְעוּן לֵיהּ לְמַר. זַכָּאָה דָּרָא דְּאִיהוּ שָׁרֵי בְּגַוֵּיהּ.

425. אָמַר רַבִּי חִזְקִיָּה, הָא תְּנִינָן, גִּיּוֹרָא כַּד אִתְגְּזַר, אִקְרֵי גֵּר צֶדֶק, וְלָא יַתִּיר. וְהָכָא אָמַר מַר יָדוֹ בַכֹּל. אָמַר ר"ש, כֻּלָּא אִתְקְשָׁר בְּחַד. אֲבָל גִּיּוֹרָא תְּנִינָן. שָׁאנֵי יִשְׁמָעֵאל, דְּלָאו גִּיּוֹרָא הוּא. בְּרֵיהּ דְּאַבְרָהָם הֲוָה, בְּרֵיהּ דְּקַדִּישָׁא הֲוָה. וּכְתִיב בֵּיהּ בְּיִשְׁמָעֵאל, הִנֵּה בֵּרַכְתִּי אוֹתוֹ. כְּתִיב הָכָא, בֵּרַכְתִּי אוֹתוֹ. וּכְתִיב הָתָם, וַיְיָ' בֵּרַךְ אֶת אַבְרָהָם בַּכֹּל. וְעַל כַּךְ כְּתִיב, יָדוֹ בַכֹּל.

422. Come and behold: happy are Yisrael before the Holy One, blessed be He, for they are united with the most supernal aspect of the King, with the aspect in which He and His Name are one, while other nations are united with the most distant aspect, the lower aspect, and therefore they are at a great distance from the body of the King. For we see that all those Egyptians who are related to Ishmael, and his many kin and relatives, were all connected with the lower and distant aspects.

423. Ishmael, however, when he was circumcised, had the privilege, for Abraham's sake, of having his dwelling place and his portion in the sphere which dominated all those distant and lower aspects, rather than in the aspects of the other nations. Therefore it says of him: "His hand will be against every man (lit. 'in all')." THE WORD "ALL" SIGNIFIES YESOD, therefore "he shall dwell in the presence (lit. 'above the face') of all his brethren," meaning that he will be in a superior dwelling to any of them, as "in all" rules over all the aspects that are below. Hence, "above the face of all his brethren," for they had no such merit.

424. Then Rabbi Yehuda and Rabbi Chizkiyah approached him and kissed his hands. Rabbi Yehuda said: This is an illustration of the proverb, 'Wine settled on its lees and a bubbling spring is a crown over earth and dross,' FOR IT COVERS IT AND WHEN THE SPRING IS ABOUT TO BREAK THROUGH THE EARTH IT BECOMES MORE POWERFUL. THUS ISHMAEL RULED POWERFULLY OVER THE DROSS OF HIS BROTHERS, WHO WERE CONNECTED WITH THE LOWER AND DISTANT ASPECTS, AS MENTIONED ABOVE. Woe to the world when the master is gone from it. Woe to the generation in which time it will happen. Happy is the generation that is privileged to know him and in which he lives.

425. Rabbi Chizkiyah said: We have learned that a proselyte, when circumcised, is merely called "a proselyte of Righteousness" and nothing more, and yet, according to your interpretation of this verse, master, "His hand will be against every man (lit. 'in all')," MEANING THAT HE HAD THE MERIT TO DWELL IN YESOD, WHICH IS CALLED "ALL." Rabbi Shimon replied: All is attached to the same place. Yet we were speaking of converts. Ishmael was not merely a proselyte for he was a son of Abraham, a son of a holy man, and of Ishmael it says "Behold, I have blessed him" (Beresheet 17:20). It says here "I have blessed him," and elsewhere "And Hashem blessed Abraham in all" (Beresheet 24:1). THIS BLESSING HERE, TOO, IS IN "ALL." Therefore of Ishmael it is written "his hand in all."

426. וּבְגִינֵי כַּךְ כְּתִיב, עַל פְּנֵי כָּל אֶחָיו יִשְׁכּוֹן. דְּאִי שְׁאַר קְרִיבוֹי אִתְגַּיְּירוּ אִקְרוּן גֵּירֵי צֶדֶק, וְלָא יַתִּיר, וְהוּא יַתִּיר וְעִלָּאָה מִכֻּלְּהוּ. כ״ש אִינּוּן דְּלָא אִתְגְּזָרוּ, דְּקַיְּימִין בְּאִינּוּן אַפִּין רְחִיקִין, בְּאִינּוּן אַפִּין תַּתָּאִין. וְאִיהוּ, מָדוֹרֵיהּ לְעֵילָא מִכָּל פָּנִים דִּידְהוּ, וּמִכָּל פָּנִים דְּעַמִּין עעכו״ם, הֲדָא הוּא דִּכְתִיב, עַל פְּנֵי כָּל אֶחָיו יִשְׁכּוֹן. א״ר יְהוּדָה, קוּדְשָׁא בְּרִיךְ הוּא בְּגִין כַּךְ אַכְרִיז וְאָמַר, לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל פָּנָי, דְּדָא הוּא מְהֵימְנוּתָא דִּילֵיהּ.

426. Therefore it is written: "And he shall dwell in the presence of all his brethren." For proselytes from among other nations, Ishmael's kin, would be called "proselytes of righteousness" and no more, but he is superior to them all. Moreover, he dwells higher than the aspects of those who were not circumcised and were connected with the distant and lower aspects, and the aspects of the heathen nations. Therefore, it is written: "And he shall dwell in the presence (lit. 'above the faces') of all his brethren." Rabbi Yehuda said: Hence the proclamation of the Holy One, blessed be He: "You shall have no other Elohim beside Me (lit. 'over My face')," FOR HIS FACE IS MALCHUT, CALLED 'FACE'.

24. "You shall not make"

You shall not make for yourself any carved idol, or any likeness. In this section we are reminded not to attach interpretations to the Torah without knowing the correct meaning or without having learned them from our teacher; we are reminded not to be false to the Holy Name, and not to be false to the Covenant of Abraham by bringing it into a foreign domain.

427. לֹא תַעֲשֶׂה לְךָ פֶסֶל וְכָל תְּמוּנָה. הָא אִתְּמַר. וְאָמַר רַבִּי יוֹסִי, כָּל פַּרְצוּפִין שָׁרֵי, בַּר מִפַּרְצוּפָא דְּאָדָם, דְּהָא הַאי פַּרְצוּפָא שָׁלִיט בְּכֹלָּא.

427. "You shall not make for yourself any carved idol, or any likeness" (Shemot 20:4). This was already explained. Rabbi Yosi added any form of a face one can make, except that of a man, for a man's face rules over all things.

428. דָּבָר אַחֵר, לֹא תַעֲשֶׂה לְךָ פֶסֶל וְכָל תְּמוּנָה. רַבִּי יִצְחָק פָּתַח, אַל תִּתֵּן אֶת פִּיךָ לַחֲטִיא אֶת בְּשָׂרֶךָ. כַּמָּה אִית לֵיהּ לְבַר נָשׁ לְאִזְדַּהֲרָא עַל פִּתְגָּמֵי אוֹרַיְיתָא, כַּמָּה אִית לֵיהּ לְאִזְדַּהֲרָא דְּלָא יִטְעֵי בְּהוּ, וְלָא יָפִיק מֵאוֹרַיְיתָא מַה דְּלָא יָדַע, וְלָא קַבִּיל מֵרַבֵּיהּ. דְּכָל מַאן דְּאָמַר בְּמִלֵּי דְּאוֹרַיְיתָא מַה דְּלָא יָדַע, וְלָא קַבִּיל מֵרַבֵּיהּ, עָלֵיהּ כְּתִיב לֹא תַעֲשֶׂה לְךָ פֶסֶל וְכָל תְּמוּנָה. וְקוּדְשָׁא בְּרִיךְ הוּאזַמִּין לְאִתְפְּרְעָא מִנֵּיהּ, בְּעָלְמָא דְּאָתֵי, בְּזִמְנָא דְּנִשְׁמָתֵיהּ בַּעְיָא לְמֵיעָאל לְדוּכְתָּא, דַּחְיָין לָהּ לְבַר, וְתִשְׁתְּצֵי מֵהַהוּא אֲתָר דְּצְרִירָא בְּצְרוֹרָא דְּחַיֵּי דְּשְׁאַר נִשְׁמָתִין.

428. There is also another explanation of the verse: "You shall not make any carved idol or any likeness." Rabbi Yitzchak opened the discussion with the verse: "Do not let your mouth cause your flesh to sin" (Kohelet 5:5). How careful one must be not to err in regard to the meaning of the words of the Torah, and not to attach interpretations to the Torah without knowing the correct meaning or having learned them from his teacher, for of whoever speaks of scripture without knowledge or learning from his Rabbi, it says: "You shall not make any carved idol or any likeness." The Holy One, blessed be He, will punish him in the World to Come, when his soul shall desire to enter its place. It will then be repelled and it will be cut off from that region which is bound up with the bundle of life, wherein are the other souls.

429. רַבִּי יְהוּדָה אוֹמֵר מֵהָכָא כַּמָּה דְּתָנִינָן, לָמָּה יִקְצֹף הָאֱלֹהִים עַל קוֹלֶךָ. קוֹלֶךָ: דָּא הִיא נִשְׁמָתֵיהּ דְּבַר נָשׁ. אָמַר רַבִּי חִיָּא, ע״ד כְּתִיב, כִּי יְיָ׳ אֱלֹהֶיךָ אֵל קַנָּא. מ״ט. מִשּׁוּם דְּקַנֵּי לִשְׁמֵיהּ בְּכֹלָּא. אִי בְּגִין פַּרְצוּפִין מְקַנֵּי לִשְׁמֵיהּ, מִשּׁוּם דְּמִשַּׁקַּר בִּשְׁמֵיהּ. אִי מִשּׁוּם אוֹרַיְיתָא.

429. Rabbi Yehuda said: From this we understand the verse: "Why should the Elohim be angry at your voice?" (Kohelet 5:5). "Your voice" signifies a soul of a man. Rabbi Chiya said: Of this it is written, "For I Hashem your Elohim am a jealous El" (Shemot 20:5). He is zealous above all for His Name when He sees an image of a face, or one who is false to His name, or when the Torah IS MISINTERPRETED WITH AN EXPLANATION ONE HAD NOT LEARNED FROM HIS TEACHERS.

430. We have learned that the whole Torah is a Holy Name, for there is not a word written which is not included in the Holy Name. Therefore, one must beware of erring in regard to His Holy Name, and one must not be false to it. He who is false to the Supernal King will not be allowed to enter the King's palace, and will be driven away from the World to Come.

430. תְּנִינָן, אוֹרַיְיתָא כֻּלָּא שְׁמָא קַדִּישָׁא הִיא, דְּלֵית לָךְ מִלָּה בְּאוֹרַיְיתָא דְּלָא כָּלִיל בִּשְׁמָא קַדִּישָׁא. וּבְגִינֵי כַּךְ, בָּעֵי לְאִזְדַּהֲרָא, בְּגִין דְּלָא יִטְעֵי בִּשְׁמֵיהּ קַדִּישָׁא, וְלָא יְשַׁקַּר בֵּיהּ. וּמַאן דְּמְשַׁקַּר בְּמַלְכָּא עִלָּאָה, לָא עָאלִין לֵיהּ לְפַלְטְרוֹי דְּמַלְכָּא, וְיִשְׁתְּצֵי מֵעָלְמָא דְּאָתֵי.

431. Rabbi Aba cited the verse: "You shall not make for yourself any carved idol (Heb. pesel)," and in another place it is written: "Hew (Heb. pesol) for yourself two tablets of stone" (Shemot 34:1), MEANING you shall not hew another Torah which you neither know, nor have learned from your master. Why? Because "I Hashem your Elohim am a jealous El" and I shall punish you in the World to Come, MEANING it is I who will punish you in the World to Come when your soul shall long to stand in My Presence. How many emissaries will then be ready to frustrate its desire and thrust it into Gehenom.

431. אָמַר רַבִּי אַבָּא, כְּתִיב הָכָא לֹא תַעֲשֶׂה לְךָ פֶסֶל וְכָל תְּמוּנָה. וּכְתִיב הָתָם, פְּסָל לְךָ שְׁנֵי לֻחֹת אֲבָנִים. כְּלוֹמַר, לֹא תַעֲשֶׂה לְךָ פֶסֶל, לָא תַּעְבֵּד לְךָ אוֹרַיְיתָא אַחֲרָא דְּלָא יַדְעַת, וְלָא אָמַר לָךְ רַבָּךְ. מַאי טַעְמָא. כִּי אָנֹכִי יְיָ אֱלֹהֶיךָ אֵל קַנָּא, אֲנָא הוּא דְּזַמִּין לְאִתְפָּרְעָא מִינָךְ בְּעָלְמָא דְּאָתֵי, בְּשַׁעֲתָא דְּנִשְׁמָתָא בַּעְיָא לְמֵיעָאל קָמָאי, כַּמָּה זְמִינִין לְשַׁקְרָא בָּהּ, וּלְעַיְילָא לָהּ גּוֹ גֵיהִנָּם.

432. Rabbi Yitzchak said: "You shall not make..." means that one should not be false to the Name of the Holy One, blessed be He, for Yisrael entered into the first Covenant and union with the Holy One, blessed be He, when they circumcised, for this was the first condition to enter the Covenant of Abraham, the bond with the Shechinah. And one must not be false to that Covenant, for he that is false to that Covenant, is false to the Holy One, blessed be He. What is this falsehood? The bringing of the covenant into a foreign domain, as it is written: "And has married the daughter of a strange El" (Malachi 2:11).

432. תַּנְיָא, אָמַר רִ׳ יִצְחָק, לֹא תַעֲשֶׂה לְךָ וְגוֹ׳, דְּבָעֵי בַּר נָשׁ דְּלָא לְשַׁקְרָא בִּשְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא דְּקִשְׁרָא קַדְמָאָה, דְּאִתְקְשָׁרוּ יִשְׂרָאֵל בְּקוּדְשָׁא בְּרִיךְ הוּא, כַּד אִתְגְּזָרוּ. וְדָא הוּא קְיוּמָא קַדְמָאָה דְּכֹלָּא, לְמֵיעָאל בִּבְרִית דְּאַבְרָהָם, דְּהוּא קִשְׁרָא דִּשְׁכִינְתָּא. וּבָעֵי בַּר נָשׁ, דְּלָא לְשַׁקְרָא בְּהַאי בְּרִית, דְּמַאן דְּמְשַׁקַּר בְּהַאי בְּרִית, מְשַׁקַּר בְּקוּדְשָׁא בְּרִיךְ הוּא. מַאי שִׁקְרָא. הוּא, דְּלָא יֵיעוּל הַאי בְּרִית בִּרְשׁוּתָא אַחֲרָא. כְּמָה דְּאַתְּ אָמַר וּבָעַל בַּת אֵל נֵכָר.

433. Rabbi Yehuda said: Hence, "They have dealt treacherously against Hashem, for they have begotten strange children" (Hoshea 5:7). Whoever is false to the Covenant is false to the Holy One, blessed be He, because the Covenant is united with Him. Therefore, it is written: "You shall not make for yourself any carved idol, or any likeness of any thing that is in heaven above..."

433. רִ׳ יְהוּדָה אָמַר מֵהָכָא, בַּיְיָ׳ בָּגָדוּ כִּי בָנִים זָרִים יָלָדוּ. מַאן דְּמְשַׁקַּר בְּהַאי בְּרִית, מְשַׁקַּר בְּקב״ה. מִשּׁוּם דְּהַאי בְּרִית בְּקב״ה אֲחִידָא, וּכְתִיב לֹא תַעֲשֶׂה לְךָ פֶסֶל וְכָל תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וְגוֹ׳.

25. "You shall not bow down to them"
Rabbi Elazar explains why it is forbidden to marry any woman from a heathen nation, for the result is always rebellious children who inherit the taint of idolatry. We are reminded that we who keep the commandments of the Torah are the children of Hashem.

434. "You shall not bow down to them, nor serve them" (Shemot 20:5). Rabbi Elazar was once walking in company with Rabbi Chiya. Rabbi Chiya said: It is written, "And you see among the captives a beautiful woman..." (Devarim 21:11). Why DOES THE TORAH ALLOW MARRIAGE TO HER? Is it written: "you shall not make marriages with them" (Devarim 7:3). He replied to him: THIS ONLY APPLIED to women independent in their own land. HERE IT INDICATES A CAPTIVE WOMAN WHO COMES UNDER THE RULE OF YISRAEL. THEREFORE, SHE IS PERMITTED BY THE TORAH TO BE TAKEN AS A WIFE.

434. לֹא תִשְׁתַּחֲוֶה לָהֶם וְלֹא תָעָבְדֵם. רִ׳ אֶלְעָזָר הֲוָה אָזִיל בְּאָרְחָא, וַהֲוָה רִ׳ חִיָּיא עִמֵּיהּ. אָמַר רִ׳ חִיָּיא, כְּתִיב וְרָאִיתָ בַּשִּׁבְיָה אֵשֶׁת יְפַת תֹּאַר וְגוֹ׳, מַאי טַעְמָא. וְהָא כְּתִיב לֹא תִתְחַתֵּן בָּם. אָמַר לֵיהּ, בְּעוֹד דְּבִרְשׁוּתַיְיהוּ קַיְימֵי.

435. Come and behold: there is no woman among the heathen nations who is free from taint, therefore this section concerning the captive woman is immediately followed by that of the rebellious son, to indicate that whoever marries such a woman, begets rebellious children. What is the reason for this? The impurity of idolatry inherited by the mother is difficult to remove, and this is even the more so if she has already been married to a heathen, for Judgment cleaves to Judgment, and she is tainted. Therefore, Moses commanded the extermination of the Midianite women, as it is written: "Kill every woman that has known man by lying with him" (Bemidbar 31:17).

435. וְתָא חֲזִי, לֵית לָךְ אִנְתּוּ בְּעַמִּין עַכּו״ם כְּשֵׁרָה כַּדְקָא חֲזִי. דְּתָנִינָן, אֲמַאי אַסְמִיךְ פַּרְשְׁתָּא דָא, לְבֶן סוֹרֵר וּמוֹרֶה. אֶלָּא בְּוַדַּאי, מַאן דְּנָסִיב הַאי אִתְּתָא, בֶּן סוֹרֵר וּמוֹרֶה יָרִית מִינָהּ. מַאי טַעְמָא. מִשּׁוּם דְּקָשֶׁה לְמֶעְבַּר זוּהֲמָא מִינָהּ, וְכָל שֶׁכֵּן הַהִיא דְּאִתְנְסִיבַת בְּקַדְמֵיתָא, דְּדִינָא בְּדִינָא אִתְדְּבַק, וְאִסְתְּאָבַת בָּהּ, וְקַשְׁיָא זוּהֲמָא לְמֶעְבַּר מִינָהּ, וְהַיְינוּ דְּאָמַר מֹשֶׁה בְּנָשֵׁי מִדְיָן, וְכָל אִשָּׁה יוֹדַעַת אִישׁ לְמִשְׁכַּב זָכָר הֲרוֹגוּ.

436. Happy is the portion of the man who keeps this heritage in purity, THAT OF THE HOLY COVENANT, for in this holy possession he unites himself with the Holy One, blessed be He. This is all the more so if he keeps the commandments of the Torah. Then the King stretches out His right hand to receive him, and he cleaves to the Holy Body, NAMELY, ZEIR ANPIN. Therefore it is written of Yisrael: "But you that did cleave to Hashem your Elohim" (Devarim 4:4), and: "You are the children of Hashem your Elohim" (Devarim 14:1) - literally children, as it is written: "Yisrael is My son, My firstborn" (Shemot 4:22), and "Yisrael, in whom I will be glorified" (Yeshayah 49:3).

436. זַכָּאָה חוּלָקֵיהּ, דְּהַהוּא בַּר נָשׁ דְּיָרִית אַחֲסַנְתָּא דָא, וְנָטִיר לָהּ. דִּבְהַהוּא אַחֲסָנָא קַדִּישָׁא אִתְדְּבַק בַּר נָשׁ בְּקוּדְשָׁא בְּרִיךְ הוּא, כָּל שֶׁכֵּן אִי זָכֵי בְּפִקּוּדֵי אוֹרַיְיתָא, דְּהָא פָּשִׁיט מַלְכָּא יְמִינֵיהּ לְקַבְּלֵיהּ, וְאִתְדְּבַק בְּגוּפָא קַדִּישָׁא. וְעַל דָּא כְּתִיב בְּהוּ בְּיִשְׂרָאֵל, וְאַתֶּם הַדְּבֵקִים בַּיְיָ׳ אֱלֹהֵיכֶם. וּכְתִיב בָּנִים אַתֶּם לַיְיָ׳. בָּנִים אַתֶּם מַמָּשׁ. דִּכְתִיב בְּנִי בְכוֹרִי יִשְׂרָאֵל. וּכְתִיב יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאָר.

26. "You shall not take the Name"

Rabbi Shimon tells us that the supernal blessing requires something to bless, that it cannot dwell on an empty place. One cannot say a blessing over an empty table. The discussion turns to "A good name is better than precious ointment," which Rabbi Elazar says represents the supernal mountains of pure balsam. It is vital never to take the Name of the Holy One in vain, and that Name must be uttered only after a preceding word. Rabbi Yosi tells us that the blessing is the Holy Name itself, the source of blessing for the whole universe.

437. "You shall not take the Name..." (Shemot 20:7). Rabbi Shimon cited the verse: "And Elisha said to her, 'What shall I do for you? Tell me, what have you in the house?'" (II Melachim 4:2). He explained: What Elisha meant was: Have you aught upon which the blessing of the Holy One, blessed be He, could rest? For one should not say the blessing after the meal over an empty table. Why? Because the supernal blessing can not rest on an empty place.

437. לֹא תִשָּׂא אֶת שֵׁם וְגוֹ׳. ר׳ שִׁמְעוֹן פָּתַח, וַיֹּאמֶר אֵלֶיהָ אֱלִישָׁע מָה אֶעֱשֶׂה לָךְ הַגִּידִי לִי מַה יֵּשׁ לָךְ בַּבָּיִת. אָמַר לָהּ אֱלִישָׁע, כְּלוּם אִית לָךְ עַל מַה דְּתִשְׁרֵי בִּרְכָתָא דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּתָנִינָן אָסוּר לֵיהּ לְבַר נָשׁ, לְבָרְכָא עַל פְּתוֹרָא רֵיקָנְיָא. מ״ט. מִשּׁוּם דִּבִרְכָתָא דִּלְעֵילָא, לָא שַׁרְיָא בַּאֲתָר רֵיקָנְיָא.

438. Therefore, it is necessary to put a loaf or more on the table before one says his grace, and in case one has not MUCH TO PUT ON the table, he must put at least the remnants of his meal, IN ORDER THAT THERE WILL BE SOMETHING to bless, so that he will not say a blessing over an empty TABLE.

438. וּבְגִינֵי כַּךְ, בָּעֵי בַּר נָשׁ לְסַדְּרָא עַל פְּתוֹרֵיהּ, חַד נַהֲמָא, אוֹ יַתִּיר, לְבָרְכָא עֲלוֹי. וְאִי לָא יָכִיל, בָּעֵי לְשַׁיְּירָא מֵהַהוּא מְזוֹנָא דְּאָכַל, עַל מַה דִּיבָרֵךְ. וְלָא יִשְׁתְּכַח דִּיבָרֵךְ בְּרֵיקָנְיָא.

439. When she said: "Your handmaid has nothing in the house, except a pot of oil" (Ibid.), he said, "This is fit to receive a perfect blessing," as it is written: "A good name is better than (lit. 'from') precious ointment" (Kohelet 7:1), for the Holy Name comes forth from oil, to bless and to kindle the Holy Lights. HE ASKED: What is this oil? and Rabbi Yitzchak said: It represents the same oil as described in the scripture: "It is like the precious ointment upon the head" (Tehilim 133:2), MEANING THE SUPERNAL PLENTY. Rabbi Elazar said: It represents the supernal mountains of pure balsam, MEANING THE PLENTY OF THE SUPERNAL BINAH.

439. כֵּיוָן דְּאָמְרָה, אֵין לְשִׁפְחָתֵךְ כֹּל בַּבַּיִת כִּי אִם אָסוּךְ שָׁמֶן. אָמַר וַדַּאי הָא בִּרְכָתָא שְׁלִימָתָא בְּהַאי, דִּכְתִיב טוֹב שֵׁם מִשֶּׁמֶן טוֹב. דִּשְׁמָא קַדִּישָׁא מִשֶּׁמֶן נָפְקָא, לְאִתְבָּרְכָא, לְאַדְלָקָא בּוּצִינִין קַדִּישִׁין. מַאי שֶׁמֶן דָּא. ר׳ יִצְחָק אָמַר, כְּמָה דְּאַתְּ אָמַר, כַּשֶּׁמֶן הַטּוֹב עַל הָרֹאשׁ וְגוֹ׳. ר׳ אֶלְעָזָר אוֹמֵר, אִלֵּין טוּרֵי דְּאַפַּרְסְמוֹנָא דַּכְיָא.

440. Rabbi Shimon interpreted the verse: "A good name is better." How good is the Supernal Name of the Supernal Holy Lights, for they radiate ???? "precious ointment," and a man must not mention the Name of the Holy One, blessed be He, in vain, for he who does so would have been better not to have been born.

440. אָמַר ר׳ שִׁמְעוֹן, טוֹב שֵׁם, כַּמָּה טָבָא שְׁמָא עִלָּאָה, דְּבוּצִינִין עִלָּאִין קַדִּישִׁין, כַּד כֻּלְּהוּ נַהֲרִין מִשֶּׁמֶן טוֹב, כְּמָה דַּאֲמִינָא. וְאָסִיר לֵיהּ לְבַר נָשׁ, לְאַדְכָּרָא שְׁמֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא בְּרֵיקָנְיָא. דְּכָל מַאן דְּאִדְכַּר שְׁמָא דְּקב״ה בְּרֵיקָנְיָא, טָב לֵיהּ דְּלָא אִתְבְּרֵי.

441. Rabbi Elazar said: One should utter the Holy Name only after a preceding word, as in the Torah it is mentioned for the first time after two words: "In the beginning Elohim created (Heb. Beresheet-bara-Elohim)."

441. ר׳ אֶלְעָזָר אָמַר, לָא אִצְטְרִיךְ לְמִדְכַּר שְׁמָא קַדִּישָׁא אֶלָּא בָּתַר מִלָּה. דְּהָא שְׁמָא קַדִּישָׁא, לָא אִדְכַּר בְּאוֹרַיְיתָא, אֶלָּא בָּתַר תְּרֵין מִלִּין, דִּכְתִיב בְּרֵאשִׁית בָּרָא אֱלֹהִים.

442. Rabbi Shimon said: The Holy Name is mentioned only in connection with a completed world, NAMELY, YUD HEI VAV HEI, as it is written: "In the day that Hashem Elohim made the earth and the heavens" (Beresheet 2:4). From this it follows that one should not mention the Holy Name in vain, as it is written: "You shall not take the Name of Hashem your Elohim in vain" (Shemot 20:7).

442. רַבִּי שִׁמְעוֹן אָמַר, לָא אִדְכַּר שְׁמָא קַדִּישָׁא, אֶלָּא עַל עוֹלָם שָׁלֵם. דִּכְתִיב בְּיוֹם עֲשׂוֹת יְיָ׳ אֱלֹהִים אֶרֶץ וְשָׁמָיִם. מִכָּאן, דְּלָא לְאַדְכָּרָא שְׁמֵיהּ קַדִּישָׁא בְּרֵיקָנְיָא. וּכְתִיב לֹא תִשָּׂא אֶת שֵׁם יְיָ׳ אֱלֹהֶיךָ לַשָּׁוְא.

443. Rabbi Yosi said: What is the blessing? It is the Holy Name, being the source of blessing for the whole universe. A blessing does not dwell in an empty place, nor rests upon it, and therefore it is written: "You shall not take the Name of Hashem your Elohim in vain."

443. וְתָנֵינָן, אָמַר רַבִּי יוֹסִי, מַהוּ בְּרָכָה. שְׁמָא קַדִּישָׁא. בְּגִין דְּמִינֵיהּ מִשְׁתְּכַח בִּרְכָתָא, לְכָל עָלְמָא. וּבִרְכָתָא לָא אִשְׁתְּכַח עַל אֲתָר רֵיקָנְיָא, וְלָא שַׁרְיָיא עֲלוֹי, הֲדָא הוּא דִּכְתִיב לֹא תִשָּׂא אֶת שֵׁם יְיָ׳ אֱלֹהֶיךָ לַשָּׁוְא.

27. "Remember the Shabbat day, to keep it holy"

This very long section tells of the blessings and joy that accrue from observing the three Sabbath meals properly. He who blemishes one of these meals will be made to bear three burdens: judgment in Gehenom, Armageddon, and pre-Messianic tribulations. We are told that on festivals and holidays one must share with the poor. Because all the Faith is centered in the Sabbath, a man is given an additional soul on this day, and all judgments are withheld. Rabbi Yehudah tells us that the Sabbath is of equal importance to the Torah, and that one who keeps the Sabbath is considered as having fulfilled the Torah. Rabbi Shimon tells about the verse "For thus says Hashem to the eunuchs," explaining that those who study Torah are like eunuchs for six nights but on the Sabbath they have conjugal union, this being the right time to unite the Matron with the King; then they are blessed with good and holy children.

444. "Remember the Shabbat day to keep it holy" (Shemot 20:8). Rabbi Yitzchak cited the verse: "And Elohim blessed the seventh day" (Beresheet 2:3). Of the manna, it is written: "Six days you shall gather it but on the seventh day, which is Shabbat, on it there shall be none" (Shemot 16:26). HE ASKS: If there was no food on that day, what blessing is attached to it?

444. זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ. רַבִּי יִצְחָק אָמַר, כְּתִיב וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי, וּכְתִיב בַּמָּן שֵׁשֶׁת יָמִים תִּלְקְטֻהוּ וּבַיּוֹם הַשְּׁבִיעִי שַׁבָּת לֹא יִהְיֶה בּוֹ. כֵּיוָן דְּלָא מִשְׁתְּכַח בֵּיהּ מְזוֹנֵי, מַה בִּרְכָתָא אִשְׁתְּכַח בֵּיהּ.

445. We have learned that all blessing from above and from below depend upon the seventh day, and we have also learned that there was no manna on the seventh day because all the six supernal days - WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD - derive their blessing from it, and each of them sends forth nourishment to the world below from the blessing it received from the seventh day.

445. אֶלָּא הָכִי תָּאנָא, כָּל בִּרְכָאן דִּלְעֵילָא וְתַתָּא, בְּיוֹמָא שְׁבִיעָאָה תַּלְיָין. וְתָאנָא, אֲמַאי לָא אִשְׁתְּכַח מָנָא בְּיוֹמָא שְׁבִיעָאָה, מִשּׁוּם דְּהַהוּא יוֹמָא, מִתְּבָרְכָאן מִינֵּיהּ כָּל שִׁיתָּא יוֹמִין עִלָּאִין, וְכָל חַד וְחַד יָהִיב מְזוֹנֵיהּ לְתַתָּא, כָּל חַד בְּיוֹמוֹי, מֵהַהִיא בִּרְכָה דְּמִתְּבָרְכָאן בְּיוֹמָא שְׁבִיעָאָה.

446. Therefore, he who has attained the grade of Faith must prepare a table and a meal on Shabbat eve so that his table may be blessed all through the other six days. For at that time, blessing is prevalent for all the six week days, for no blessing is found at an empty table. Therefore, one should make ready the table on Shabbat eve with bread and other foods, IN ORDER TO DERIVE BLESSINGS FOR ALL THE SIX DAYS.

446. וּבְגִינֵי כַּךְ, מַאן דְּאִיהוּ בְּדַרְגָּא דְּמְהֵימְנוּתָא, בָּעֵי לְסַדְּרָא פָּתוֹרָא, וּלְאַתְקָנָא סְעוּדָתָא בְּלֵילְיָא דְּשַׁבְּתָא, בְּגִין דְּיִתְבָּרֵךְ פָּתוֹרֵיהּ, כָּל אִינּוּן שִׁיתָּא יוֹמִין, דְּהָא בְּהַהוּא זִמְנָא, אִזְדַּמַּן בִּרְכָה, לְאִתְבָּרְכָא כָּל שִׁיתָּא יוֹמִין דְּשַׁבְּתָא, וּבִרְכָתָא לָא אִשְׁתְּכַח בְּפָתוֹרָא רֵיקָנְיָא. וְעַל כַּךְ, בָּעֵי לְסַדְּרָא פָּתוֹרֵיהּ בְּלֵילְיָא דְּשַׁבְּתָא, בְּנַהֲמֵי וּבְמְזוֹנֵי.

447. Rabbi Yitzchak said: Also on Shabbat day ONE SHOULD PREPARE THE TABLE WITH MEALS AND DRAW BLESSING FOR THE OTHER SIX DAYS. Rabbi Yehuda added: One must enjoy himself on this day with three meals, in order that there will be satisfaction and pleasure in the world on that day.

447. רַבִּי יִצְחָק אָמַר, אֲפִילוּ בְּיוֹמָא דְּשַׁבְּתָא נָמֵי. רַבִּי יְהוּדָה אָמַר, בָּעֵי לְאִתְעַנְּגָא בְּהַאי יוֹמָא, וּלְמֵיכַל תְּלַת סְעוּדָתֵי בְּשַׁבְּתָא, בְּגִין דְּיִשְׁתְּכַח שָׂבְעָא וְעִנּוּגָא בְּהַאי יוֹמָא בְּעָלְמָא.

448. Rabbi Aba explained that THE REASON FOR PREPARING THREE MEALS FOR SHABBAT IS in order that blessings may spread to the supernal days - CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD - which receive their blessing from that day, WHICH IS THE SHECHINAH, THE SEVENTH ATTRIBUTE. On this day the head of Zeir Anpin, MEANING THE THREE FIRST SFIROT, is filled with the dew, MEANING PLENTY, which descends from the most hidden Atika Kadisha (the Holy Ancient One). He causes it to descend into the field of holy apple trees, WHICH IS THE SHECHINAH, three times after the entrance of the Shabbat, in order that all may enjoy the blessing.

448. רַבִּי אַבָּא אָמַר, לְאִזְדַּמְּנָא בִּרְכָתָא בְּאִינּוּן יוֹמִין דִּלְעֵילָא, דְּמִתְּבָרְכָאן מֵהַאי יוֹמָא. וְהַאי יוֹמָא, מַלְיָא רֵישֵׁיהּ דִּזְעֵיר אַנְפִּין, מִטַּלָּא דְּנַחִית מֵעַתִּיקָא קַדִּישָׁא סְתִימָא דְּכֹלָּא, וְאָטִיל לְחַקְלָא דְּתַפּוּחִין קַדִּישִׁין, תְּלַת זִמְנֵי, מִכַּד עָיֵיל שַׁבְּתָא, דְּיִתְבָּרְכוּן כֻּלְּהוּ כַּחֲדָא.

449. Therefore, a man should enjoy these three times, for therein depends the true Faith, in Atika Kadisha, in Zeir Anpin and the field of holy apple trees, MEANING THAT ZEIR ANPIN RECEIVES FROM ATIKA AND TRANSFERS IT TO MALCHUT, AS IS MENTIONED ABOVE. He who lessens the number of the meals exposes a blemish into the regions above, and his punishment will be great.

449. וְעַל דָּא בָּעֵי בַּר נָשׁ, לְאִתְעַנְּגָא תְּלַת זִמְנִין אִלֵּין, דְּהָא בְּהָא תַּלְיָא מְהֵימְנוּתָא דִּלְעֵילָא, בְּעַתִּיקָא קַדִּישָׁא, וּבְזְעֵיר אַפִּין, וּבְחַקְלָא דְּתַפּוּחִין. וּבָעֵי בַּר נָשׁ לְאִתְעַנְּגָא בְּהוּ, וּלְמֵחֲדֵי בְּהוּ. וּמַאן דְּגָרַע סְעוּדָתָא מִנַּיְיהוּ, אַחֲזֵי פְּגִימוּתָא לְעֵילָא וְעוֹנְשֵׁיהּ דְּהַהוּא בַּר נָשׁ סַגִּי.

450. בְּגִינֵי כַּךְ, בָּעֵי לְסַדְּרָא פָּתוֹרֵיהּ, תְּלַת זִמְנֵי, מִכַּד עָיֵיל שַׁבְּתָא, וְלָא יִשְׁתְּכַח פָּתוֹרֵיהּ רֵיקָנְיָא, וְתִשְׁרֵי בִּרְכְתָא עֲלֵיהּ, כָּל שְׁאַר יוֹמֵי דְּשַׁבְּתָא. וּבְהַאי מִלָּה, אַחְזֵי, וְתָלֵי מְהֵימְנוּתָא לְעֵילָא.

450. Therefore, it is necessary to prepare the table with three meals after the entrance of the Shabbat, and his table must not be empty. Thus, blessing will rest upon it during all the other week days, for therein depends the true Faith above.

451. רַבִּי שִׁמְעוֹן אָמַר, הַאי מַאן דְּאַשְׁלִים תְּלַת סְעוּדָתֵי בְּשַׁבְּתָא, קָלָא נָפִיק וּמַכְרְזָא עָלֵיהּ, אָז תִּתְעַנַּג עַל יְיָ, דָּא סְעוּדָתָא חֲדָא, לְקֻבֵּל עַתִּיקָא קַדִּישָׁא דְּכָל קַדִּישִׁין. וְהִרְכַּבְתִּיךָ עַל בָּמֳתֵי אָרֶץ, דָּא סְעוּדָתָא תִּנְיָינָא, לְקֻבֵּל חַקְלָא דְּתַפּוּחִין קַדִּישִׁין. וְהַאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ, דָּא הוּא שְׁלִימוּ דְּאִשְׁתְּלִים בִּזְעֵיר אַפִּין.

451. Rabbi Shimon said: When a man has completed the three meals on Shabbat, a voice comes forth and proclaims of him: "Then shall you delight yourself in Hashem" (Yeshayah 58:14). This is in reference to one meal, which corresponds to the most Holy Ancient One among the holy. "And I will cause you to ride upon the high places of the earth" (Ibid.), is the second meal, which corresponds to the field of holy apple trees, WHICH IS MALCHUT. "And feed you with the heritage of Jacob your father" (Ibid.), is the perfection it reaches in Zeir Anpin, IN THE THIRD MEAL.

452. וּלְקֻבְלַיְיהוּ בָּעֵי לְאַשְׁלְמָא סְעוּדָתֵיהּ, וּבָעֵי לְאִתְעַנְּגָא בְּכֻלְּהוּ סְעוּדָתֵי, וּלְמֵחֱדֵי בְּכָל חַד וְחַד מִנַּיְיהוּ, מִשּׁוּם דְּאִיהוּ מְהֵימְנוּתָא שְׁלִימָתָא. וּבְגִין כַּךְ, שַׁבְּתָא אִתְיְקַר, מִכָּל שְׁאַר זִמְנִין וְחַגִּין, מִשּׁוּם דְּכֹלָּא בֵּיהּ אִשְׁתְּכַח, וְלָא אִשְׁתְּכַח הָכִי בְּכֻלְּהוּ זִמְנֵי וְחַגֵּי. אָמַר רַבִּי חִיָּיא, בג"כ, מִשּׁוּם דְּאִשְׁתְּכַח כֹּלָּא בֵּיהּ, אִידְכַּר תְּלַת זִמְנִין. דִּכְתִיב, וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי. וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי.

452. Corresponding to this, one should complete the meals and find joy in each and all of them because this is a manifestation of perfected Faith. Therefore, Shabbat is more precious than all other times and holidays because it contains all in itself, whereas no other times or holidays do so. Rabbi Chiya said: Because all things are in it, it is mentioned three times: "And by the seventh day Elohim ended His work which He had done... And He rested on the seventh day from all His work which He had done... And Elohim blessed the seventh day and sanctified it" (Beresheet 2:2-3).

453. רַבִּי אַבָּא, כַּד הֲוָה יָתִיב בִּסְעוּדָתָא דְּשַׁבְּתָא, הֲוֵי חַדֵּי, בְּכָל חַד וְחַד, וַהֲוָה אָמַר, דָּא הִיא סְעוּדָתָא קַדִּישָׁא, דְּעַתִּיקָא קַדִּישָׁא סְתִימָא דְּכֹלָּא. בִּסְעוּדָתָא אַחֲרָא הֲוָה אָמַר, דָּא הִיא סְעוּדָתָא דְּקוּדְשָׁא בְּרִיךְ הוּא. וְכֵן בְּכֻלְּהוּ סְעוּדָתֵי, וַהֲוָה חַדֵּי בְּכָל חַד וְחַד. כַּד הֲוָה אַשְׁלִים סְעוּדָתֵי, אָמַר אַשְׁלִימוּ סְעוּדָתֵי דִּמְהֵימְנוּתָא.

453. When Rabbi Aba sat at his Shabbat meals, he used to rejoice in each one of them and he would say: This is the holy meal of the Holy Ancient, hidden to all. Over another he would say: This is the meal of the Holy One, blessed be He, NAMELY, ZEIR ANPIN, and so in each and every meal. And when he came to the last one, he would say: The meals of the Faith are completed.

454. רַבִּי שִׁמְעוֹן, כַּד הֲוָה אָתֵי לִסְעוּדָתָא, הֲוָה אָמַר הָכִי, אַתְקִינוּ סְעוּדָתָא דִּמְהֵימְנוּתָא עִלָּאָה, אַתְקִינוּ סְעוּדָתָא דְּמַלְכָּא, וַהֲוָה יָתִיב וְחַדֵּי. כַּד אַשְׁלִים סְעוּדָתָא תְּלִיתָאָה, הֲווֹ מַכְרְזֵי עָלֵיהּ, אָז תִּתְעַנַּג עַל יְיָ וְהִרְכַּבְתִּיךָ עַל בָּמֳתֵי אָרֶץ וְהַאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ.

454. When Rabbi Shimon sat at his meals, he would say: Prepare the meal of the supernal Faith! Prepare the meal of the King! And then he would sit and rejoice. When the third meal was completed, it was proclaimed of him: "Then shall you delight yourself in Hashem and I will cause you to ride upon the high places of the earth and feed you with the heritage of Jacob your father."

455. אָמַר רַבִּי אֶלְעָזָר לְאָבוּי, אִלֵּין סְעוּדָתֵי הֵיךְ מִתְתַּקְּנִין. אָמַר לֵיהּ, לֵילְיָא דְשַׁבְּתָא, כְּתִיב, וְהִרְכַּבְתִּיךָ עַל בָּמֳתֵי אָרֶץ. בֵּיהּ בְּלֵילְיָא, מִתְבָּרְכָא מַטְרוֹנִיתָא, וְכֻלְּהוּ חֲקַל תַּפּוּחִין, וּמִתְבָּרְכָא פָּתוֹרֵיהּ דְּבַר נָשׁ, וְנִשְׁמְתָא אִתּוֹסֶפֶת, וְהַהוּא לֵילְיָא, חֶדְוָה דְּמַטְרוֹנִיתָא הֲוֵי. וּבְעֵי בַּר נָשׁ לְמֶחֱדֵי בְּחֶדְוָתָא, וּלְמֵיכַל סְעוּדָתָא דְּמַטְרוֹנִיתָא.

455. Rabbi Elazar said to his father: How are those three meals prepared? Rabbi Shimon replied: At Shabbat eve, as it is written: "And I will cause you to ride upon the high places of the earth." In this night the Matron is blessed and the whole field of apples, WHICH IS MALCHUT, is also blessed, and the man's table is blessed and a soul is added TO A MAN. This night signifies the rejoicing of the Matron, and therefore a man should rejoice and partake in the meal of the Matron, WHICH IS MALCHUT.

456. בְּיוֹמָא דְשַׁבְּתָא, בְּסְעוּדָתָא תִּנְיָינָא, כְּתִיב אָז תִּתְעַנַּג עַל יְיָ׳. עַל יְיָ׳ וַדַּאי. דְּהַהִיא שַׁעֲתָא אִתְגַּלְיָא עַתִּיקָא קַדִּישָׁא, וְכֻלְּהוּ עָלְמִין בְּחֶדְוָתָא, וּשְׁלִימוּ וְחֶדְוָתָא דְּעַתִּיקָא עַבְדֵּינָן, וּסְעוּדָתָא דִּילֵיהּ הוּא וַדַּאי.

456. Concerning the second meal of Shabbat day, it is written: "Then shall you delight yourself in (lit. 'above') Hashem." Most assuredly "above Hashem," WHICH MEANS ABOVE ZEIR ANPIN, for at that hour the Holy Ancient One reveals Himself and all the worlds are in joy. And we, in participating in this meal, contribute to that joy and completeness of Atika (the Ancient One) for, assuredly, this is His meal.

457. בְּסְעוּדָתָא תְּלִיתָאָה דְשַׁבְּתָא, כְּתִיב וְהַאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ. דָּא הִיא סְעוּדָתָא דִּזְעֵיר אַפִּין, דְּהַוֵי בִּשְׁלִימוּתָא. וְכֻלְּהוּ שִׁיתָּא יוֹמִין, מֵהַהוּא שְׁלִימוּ מִתְבָּרְכָן. וּבְעֵי בַּר נָשׁ לְמֶחֱדֵי בִּסְעוּדָתֵיהּ, וּלְאַשְׁלְמָא אִלֵּין סְעוּדָתֵי, דְּאִינּוּן סְעוּדָתֵי מְהֵימְנוּתָא שְׁלִימְתָא, דְּזַרְעָא קַדִּישָׁא דְיִשְׂרָאֵל, דִּי מְהֵימְנוּתָא עִלָּאָה, דְּהָא דִילְהוֹן הִיא, וְלָא דְעַמִּין עעכו״ם. וּבְגִינֵי כַּךְ אָמַר, בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל.

457. In these meals Yisrael are distinguished as the King's children, belonging to the palace of the King as people of Faith. And he who blemishes one of these meals shows an incompleteness above, and he testifies of himself that he is not one of the King's sons, not part of the palace of the King, and not of the holy seed of Yisrael. He will be made to bear the burden of three things: the punishment in Gehenom, THE WAR OF GOG AND MAGOG (ARMAGEDDON) AND PRE-MESSIANIC TRIBULATIONS.

458. ת״ח, בְּסְעוּדָתֵי אִלֵּין, אִשְׁתְּמוֹדְעוּן יִשְׂרָאֵל, דְּאִינּוּן בְּנֵי מַלְכָּא. דְּאִינּוּן מֵהֵיכְלָא דְּמַלְכָּא, דְּאִינּוּן בְּנֵי מְהֵימְנוּתָא, וּמַאן דְּפָגִים חַד סְעוּדָתָא מִנַּיְיהוּ, אַחֲזֵי פְּגִימוּתָא לְעֵילָא, וְאַחֲזֵי גַּרְמֵיהּ דְּלָאו מִבְּנֵי מַלְכָּא עִלָּאָה הוּא, דְּלָאו מִבְּנֵי הֵיכְלָא דְּמַלְכָּא הוּא דְּלָאו מִזַּרְעָא קַדִּישָׁא דְיִשְׂרָאֵל הוּא. וְיָהֵבִין עָלֵיהּ חוּמְרָא דְּתֵלַת מִלִּין, דִּינָא דְּגֵיהִנָּם וגו׳.

458. Come and behold: by these meals Yisrael are distinguished as the King's children, belonging to the palace of the King as people of Faith. And he who blemishes one of these meals shows an incompleteness above, and he testifies of himself that he is not one of the King's sons, not part of the palace of the King, and not of the holy seed of Yisrael. He will be made to bear the burden of three things: the punishment in Gehenom, THE WAR OF GOG AND MAGOG (ARMAGEDDON) AND PRE-MESSIANIC TRIBULATIONS.

459. וְתָא חֲזִי, בְּכֻלְּהוּ שְׁאַר זְמָנִין וְחַגִּין, בָּעֵי בַּר נָשׁ לֶחֱדֵי, וּלְמֶחֱדֵי לְמִסְכְּנֵי. וְאִי הוּא חֲדֵי בִּלְחוֹדוֹי, וְלָא יָהִיב לְמִסְכְּנֵי, עוֹנְשֵׁיהּ סַגִּי, דְּהָא בִּלְחוֹדוֹי חֲדֵי, וְלָא יָהִיב חִדּוּ לְאָחֳרָא. עָלֵיהּ כְּתִיב, וְזֵרִיתִי פֶרֶשׁ עַל פְּנֵיכֶם פֶּרֶשׁ חַגֵּיכֶם. וְאִי אִיהוּ בְּשַׁבָּתָא חֲדֵי, אע״ג דְּלָא יָהִיב לְאַחֳרָא, לָא יַהֲבִין עָלֵיהּ עוֹנְשָׁא, כְּשְׁאַר זְמָנִין וְחַגִּין, דִּכְתִיב פֶּרֶשׁ חַגֵּיכֶם. פֶּרֶשׁ חַגֵּיכֶם קָאָמַר, וְלָא פֶּרֶשׁ שַׁבַּתְּכֶם. וּכְתִיב חָדְשֵׁיכֶם וּמוֹעֲדֵיכֶם שָׂנְאָה נַפְשִׁי. וְאִלּוּ שַׁבָּת לָא קָאָמַר.

459. Come and behold: on all festivals and holidays a man must both rejoice himself and give joy to the poor. If he rejoices alone and does not share with the poor his punishment will be great, for he rejoices himself and does not make others happy. Of him it is written: "And spread dung upon your faces, even the dung of your feasts" (Malachi 2:3) but he is not punished if he rejoices on Shabbat and does not give a share to another. For it is written: "the dung of your feasts" and not 'the dung of your Shabbat,' and it is also written, "Your new moons and your appointed feasts My soul hates" (Yeshayah 1:14), but Shabbat is not mentioned.

460. Therefore it is written: "Between Me and the children of Yisrael," and because all the Faith is centered in Shabbat, man is given an additional soul on this day, a supernal soul, a soul in which all perfection exists, resembling that of the World to Come. Therefore, this day is called Shabbat. What does the word Shabbat mean? This is the Name of the Holy One, blessed be He, WHICH IS MALCHUT, the Name which is perfect on all sides ON SHABBAT DAY.

460. וּבְגִינֵי כַּךְ כְּתִיב, בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל. וּמִשּׁוּם דְּכָל מְהֵימְנוּתָא אִשְׁתְּכַח בְּשַׁבְּתָא, יַהֲבִין לֵיהּ לְבַר נָשׁ נִשְׁמְתָא אַחֲרָא, נִשְׁמְתָא עִלָּאָה, נִשְׁמְתָא דְּכָל שְׁלִימוּ בָּהּ, כְּדוּגְמָא דְּעָלְמָא דְּאָתֵי. וּבְגִינֵי כַּךְ אִקְרֵי שַׁבָּת. מַהוּ שַׁבָּת. שְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא. שְׁמָא דְּאִיהוּ שְׁלִים מִכָּל סִטְרוֹי.

461. Rabbi Yosi said: It is indeed so. Woe to a man who does not complete the joy of the Holy King. And what is His joy? Those three meals of the Faith, the meals wherein Abraham, Isaac and Jacob participate and express joy upon joy, and the Faith, MALCHUT, is perfect on all sides.

461. אָמַר רַבִּי יוֹסִי, וַדַּאי כַּךְ הוּא. וַוי לֵיהּ לְבַר נָשׁ, דְּלָא אַשְׁלִים חֶדְוָותָא דְּמַלְכָּא קַדִּישָׁא. וּמַאן חֶדְוָותָא דִּילֵיהּ. אִלֵּין תְּלַת סְעוּדָתֵי מְהֵימְנוּתָא. סְעוּדָתֵי דְּאַבְרָהָם יִצְחָק וְיַעֲקֹב כְּלִילָן בְּהוּ. וְכֻלְּהוּ חִדּוּ עַל חִדּוּ מְהֵימְנוּתָא שְׁלִימוּתָא, מִכָּל סִטְרוֹי.

462. We have learned that on this day the Fathers, WHO ARE CHESED, GVURAH AND TIFERET, are crowned, FOR THEY BECOME THE FIRST THREE SFIROT, and all the children, NETZACH, HOD AND YESOD, suckle from them differently than on other festive and holy days. On this day all Judgments are held back and are not aroused, BUT THEY BECOME THE FIRST THREE SFIROT. On this day, the sinners rest in Gehenom. On this day the Torah, WHICH IS ZEIR ANPIN, is crowned with perfect crowns, MEANING THE SUPERNAL ABA AND IMA. On this day joy and gladness resound throughout two hundred and fifty worlds.

462. תָּאנָא, בַּהֲדֵין יוֹמָא מִתְעַטְּרָן אֲבָהָן, וְכָל בְּנִין יַנְקִין, מַה דְּלָאו הָכִי בְּכָל שְׁאַר חַגִּין וּזְמָנִין. בַּהֲדֵין יוֹמָא, חַיָּיבַיָּא דְּגֵיהִנָּם נַיְיחִין. בַּהֲדֵין יוֹמָא, כָּל דִּינִין אִתְכַּפְיָין, וְלָא מִתְעָרִין בְּעָלְמָא. בַּהֲדֵין יוֹמָא אוֹרַיְיתָא מִתְעַטְּרָא בְּעִטְרִין שְׁלִימִין. בַּהֲדֵין יוֹמָא, חֶדְוָותָא וְתַפְנוּקָא אִשְׁתְּמַע, בְּמָאתָן וְחַמְשִׁין עָלְמִין.

463. Come and behold: on all six days of the week, when the hour of Minchah (the Afternoon Prayer) arrives, Stern Judgment rules and all the chastisements are aroused. But on Shabbat, at the time of Minchah, the will of all wills is present, and Atika Kadisha (the Holy Ancient One) shows goodwill, and all the Judgments rest, and gladness and joy are everywhere.

463. תָּא חֲזֵי, בְּכָל שִׁיתָּא יוֹמֵי דְּשַׁבְּתָא, כַּד מָטָא שַׁעֲתָא דְּצְלוֹתָא דְּמִנְחָה, דִּינָא תַּקִּיפָא שַׁלְטָא, וְכָל דִּינִין מִתְעָרִין. אֲבָל בְּיוֹמָא דְּשַׁבְּתָא, כַּד מָטָא עִדָּן דְּצְלוֹתָא דְּמִנְחָה, רַעֲוָא דְּרַעֲוִין אִשְׁתְּכַח, וְעַתִּיקָא קַדִּישָׁא גַּלְיָא רְצוֹן דִּילֵיהּ, וְכָל דִּינִין מִתְכַּפְיָין, וּמִשְׁתְּכַח רְעוּתָא וְחַדּוּ בְּכֹלָּא.

464. In this time of goodwill, Moses, the holy faithful prophet, passed away from this world, in order that it should be known that he was not taken away in time of Judgment. At that hour his soul departed by the will of the Holy Ancient One, and was treasured in Him. Therefore, it is written: "No man knows his grave" (Devarim 34:6). As the Holy Ancient One is the most hidden of all, whom neither those above nor those below can comprehend, so this soul was hidden by the will OF THE HOLY ANCIENT ONE at the hour of Shabbat Afternoon Prayer. This soul of which it is written: "No man knows his grave," is the most hidden of all hidden things in the world, and Judgment does not rule over it. Happy is the portion of Moses.

464. וּבְהַאי רְצוֹן, אִסְתַּלָּק מֹשֶׁה, נְבִיאָה מְהֵימְנָא קַדִּישָׁא מֵעָלְמָא. בְּגִין לְמִנְדַּע, דְּלָא בְּדִינָא אִסְתַּלָּק, וְהַהִיא שַׁעֲתָא בְּרְצוֹן דְּעַתִּיקָא קַדִּישָׁא נָפַק נִשְׁמָתֵיהּ, וְאִתְטְמַר בֵּיהּ. בְּגִין כַּךְ, וְלֹא יָדַע אִישׁ אֶת קִבְרָתוֹ כְּתִיב. מַה עַתִּיקָא קַדִּישָׁא, טְמִירָא מִכָּל טְמִירִין, וְלָא יַדְעִין עִלָּאִין וְתַתָּאִין. אוּף הָכָא, הַאי נִשְׁמְתָא דְּאִתְטַמַּר בְּהַאי רְצוֹן, דְּאִתְגַּלְיָא בְּשַׁעֲתָא דְּצְלוֹתָא דְּמִנְחָה דְּשַׁבְּתָא, כְּתִיב וְלֹא יָדַע אִישׁ אֶת קִבְרָתוֹ וְהוּא טְמִיר מִכָּל טְמִירִין דְּעָלְמָא, וְדִינָא לָא שַׁלְטָא בֵּיהּ. זַכָּאָה חוּלָקֵיהּ דְּמֹשֶׁה.

465. תָּאנָא, בְּהַאי יוֹמָא, דְּאוֹרַיְיתָא מִתְעַטְּרָא בֵּיהּ, מִתְעַטְּרָא בְּכֹלָּא, בְּכָל אִינּוּן פִּקּוּדִין בְּכָל אִינּוּן גְּזִרִין וְעוֹנָשִׁין, בְּשַׁבְעִין עֲנָפִין דִּנְהוֹרָא, דְּזָהֲרִין מִכָּל סִטְרָא וְסִטְרָא. מַאן חָמֵי, עֲנָפִין דְּנָפְקִין מִכָּל עֲנָפָא וַעֲנָפָא, חֲמִשָּׁא קַיְימִין בְּגוֹ אִילָנָא, כֻּלְּהוּ אַנְפִּין בְּהוּ אֲחִידָן. מַאן חָמֵי, אִינּוּן תַּרְעִין דְּמִתְפַּתְּחָן בְּכָל סִטְר וּסִטְר, כֻּלְּהוּ מִזְדַּהֲרִין וְנַהֲרִין, בְּהַהוּא נְהוֹרָא דְּנָפִיק וְלָא פָּסִק.

466. קָל כְּרוֹזָא נָפִיק, אִתְּעֲרוּ קַדִּישֵׁי עֶלְיוֹנִין, אִתְּעֲרוּ עַמָּא קַדִּישָׁא, דְּאִתְבַּחַר לְעֵילָא וְתַתָּא. אִתְּעֲרוּ חֶדְוָותָא לְקַדְמוּת מָארֵיכוֹן. אִתְּעֲרוּ בְּחֶדְוָותָא שְׁלֵימָתָא. אִזְדַּמְּנוּ בִּתְלַת חֶדְוָון, דִּתְלַת אֲבָהָן. אִזְדַּמְּנוּ לְקַדְמוּת מְהֵימְנוּתָא, דְּחֶדְוָוה דְּכָל חֶדְוָותָא. זַכָּאָה חוּלְקֵכוֹן, יִשְׂרָאֵל קַדִּישִׁין, בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי. דָּא הוּא יָרוּתָא לְכוֹן, מִכָּל עַמִּין עעכו"ם. וְעַל דָּא כְּתִיב, בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל.

467. אָמַר ר' יְהוּדָה, הָכִי הוּא וַדַּאי. וְע"ד כְּתִיב זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ וּכְתִיב קְדוֹשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי יְיָ'. וּכְתִיב, וְקָרָאתָ לַשַּׁבָּת עֹנֶג לִקְדוֹשׁ יְיָ מְכוּבָּד.

468. תָּאנָא, בְּהַאי יוֹמָא, כָּל נִשְׁמָתְיהוֹן דְּצַדִּיקַיָּיא, מִתְעַדְּנִין בְּתַפְנוּקֵי עַתִּיקָא קַדִּישָׁא, סְתִימָא דְּכָל סְתִימִין. וְרוּחָא חָדָא מֵעִנּוּגָא דְּהַהוּא עַתִּיקָא קַדִּישָׁא מִתְפַּשְׁטָא בְּכֻלְּהוּ עָלְמִין, וְסַלְקָא וְנַחְתָּא, וּמִתְפַּשְׁטָא לְכֻלְּהוּ בְּנֵי קַדִּישִׁין, לְכֻלְּהוּ נְטוּרֵי אוֹרַיְיתָא, וַנְיָיחִין בְּנַיְיחָא שְׁלִים, מִתְנַשֵּׁי מִכֻּלְּהוּ, כָּל רוּגְזִין, כָּל דִּינִין, וְכָל פּוּלְחָנִין קָשִׁין. הה"ד בְּיוֹם הִנִּיחַ יְיָ' לְךָ מֵעֶצְבְּךָ וּמִרַּגְזְךָ וּמִן הָעֲבוֹדָה הַקָּשָׁה.

469. בְּגִינֵי כַּךְ, שְׁקִיל שַׁבְּתָא לְקֵבֵל אוֹרַיְיתָא, וְכָל דְּנָטִיר שַׁבְּתָא, כְּאִילּוּ נָטִיר אוֹרַיְיתָא כֻּלָּא. וּכְתִיב אַשְׁרֵי אֱנוֹשׁ יַעֲשֶׂה זֹאת וּבֶן אָדָם יַחֲזִיק בָּהּ שׁוֹמֵר שַׁבָּת מֵחַלְּלוֹ וְשׁוֹמֵר יָדוֹ מֵעֲשׂוֹת כָּל רָע. אִשְׁתְּמַע, דְּמַאן דְּנָטִיר שַׁבָּת, כְּמַאן דְּנָטִיר אוֹרַיְיתָא כֻּלָּא.

465. We have learned that on this SHABBAT day with which the Torah crowned itself, it crowns itself with everything: with all those commandments, with all those decrees and punishments, and with seventy branches of light which illuminate all sides - FOR THE SEVEN SFIROT ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, AND EACH ONE OF THEM INCLUDES TEN SFIROT, AND ALL OF THEM TOGETHER ARE SEVENTY. Who saw the twigs which emanate from each branch OF THE SEVENTY BRANCHES, five of which are within the tree itself - MEANING THE FIVE SFIROT: CHESED, GVURAH, TIFERET, NETZACH AND HOD OF ZEIR ANPIN, CALLED A 'TREE', WHICH RECEIVES THEM FROM BINAH. All the aspects are attached to them. Who saw all those gates which open to each and every side OF THEM, AS EACH ONE INCLUDES TEN, SO THAT TOGETHER THEY ARE FIFTY GATES. They all shine and glow by that never-ending stream of light.

466. A voice proclaims: Awake supernal saints! Awake holy people chosen from above and from below! Raise joy before your Master! Awake in perfect joy! Prepare yourselves in the threefold joy of the three Fathers, MEANING THE THREE MEALS OF SHABBAT! Prepare yourselves for the Faith, the joy of all joys. Happy is your portion, holy Yisrael, in this world and in the World to Come. This is your heritage OVER AND ABOVE that of all heathen nations. Hence, it is written: "between Me and the children of Yisrael."

467. Rabbi Yehuda said: It is indeed so, and therefore it is written, "Remember the Shabbat day to keep it holy" (Shemot 20:8), and: "You shall be holy, for I Hashem your Elohim am holy" (Vayikra 19:2), and, "And call the Shabbat a delight, the holy day of Hashem."

468. We have learned that on this SHABBAT day all the souls of the righteous feast on the delights of Atika Kadisha (the Holy Ancient One), the most hidden of all, KETER. One spirit of this delight of Atika Kadisha, is extended through all the worlds. It ascends and descends and spreads abroad to all the holy children, to all the guardians of the Torah, so that they enjoy perfect rest, forgetting all cares, all penalties and all hard work, as it is written: "And it shall come to pass on the day that Hashem shall give you rest from your sorrow and from your fear, and from the hard bondage in which you were made to serve" (Yeshayah 14:3).

469. Therefore the Shabbat is equal in importance to the Torah, and he who keeps the Shabbat is regarded as one who fulfills the whole Torah. It is written: "Happy is the man that does this, and the son of man that lays hold on it, that keeps the Shabbat and does not profane it, and keeps his hand from doing any evil" (Yeshayah 56:2). From this we understand that he who keeps the Shabbat is as if he kept the whole Torah.

470. ר׳ יוּדָאי שָׁאִיל לֵיהּ לְר׳ שִׁמְעוֹן, יוֹמָא חַד דְּאַעְרַע עִמֵּיהּ בְּאָרְחָא, אָמַר לֵיהּ, ר׳, הָא כְּתִיב בְּפַרְשְׁתָּא דָא שַׁבָּת, דְּאָמַר יְשַׁעְיָה, דְּכְתִיב כֹּה אָמַר יְיָ׳ לַסָּרִיסִים אֲשֶׁר יִשְׁמְרוּ אֶת שַׁבְּתוֹתַי וְגוֹ׳, וְנָתַתִּי לָהֶם בְּבֵיתִי וּבְחוֹמוֹתַי וְגוֹ׳. מַה קָא מַיְירֵי.

470. One day Rabbi Yudai met Rabbi Shimon on the road and asked him to explain a verse concerning the weekly portion, wherein Isaiah says: "For thus says Hashem: 'To the eunuchs that keep My Shabbatot and choose the things that please Me, and take hold of My Covenant. To them will I give, in My house and within My walls..." (Ibid. 4-5). What does this mean?

471. א״ל, קַפּוּטְקָאָה, חֲמָרָךְ קְטֵרִי בְּטִיפְסָא, וּנְחִית, דְּמִלָּה דְּאוֹרַיְיתָא בָּעֵי צָחוּתָא. אוֹ אַפְכִּי לַאֲחוֹרָךְ, וְזִיל אֲבַתְרָאי, וּתְכַוֵּון לִבָּךְ. א״ל, בְּגִינֵיהּ דְּמֹר עֲבִידְנָא אָרְחָא, וּבַתְרֵיהּ דְּמֹר אֶסְתָּכַּל בִּשְׁכִינְתָּא.

471. Rabbi Shimon said: Cappadocian! - NAMING HIM AFTER THE NAME OF THE CITY HE LIVED IN - Fasten your donkey to a fence and alight, for words of Torah require attentiveness. Turn around and follow me, and pay attention. He replied: It is for the master's sake that I have come all this long way, and in following him I shall behold the Shechinah.

472. א״ל, ת״ח, מִלָּה דָּא הָא אוּקְמוּהָ חַבְרַיָּיא, וְלָא פְּרִישׁוּ מִלָּה. כֹּה אָמַר יְיָ׳ לַסָּרִיסִים. מַאן סָרִיסִים. אִלֵּין אִינּוּן חַבְרַיָּיא, דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, וּמְסָרְסֵי גַּרְמֵיהוּ כָּל שִׁיתָּא יוֹמִין דְּשַׁבְּתָא, וְלָעָאן בְּאוֹרַיְיתָא, וּבְלֵילְיָא דְּשַׁבְּתָא מְזָרְזֵי גַּרְמֵיהוּ בְּזִוּוּגָא דִּלְהוֹן, מִשּׁוּם דְּיַדְעֵי רָזָא עִלָּאָה, בְּשַׁעֲתָא דְּמַטְרוֹנִיתָא אִזְדַּוְּוּגַת בְּמַלְכָּא.

472. He said to him: Come and behold. This verse has already been considered by the friends but they have not explained it sufficiently. "For thus says Hashem: To the eunuchs." Who are these "eunuchs"? These are students of the Torah who study Torah and make themselves "eunuchs" during the six days of the week. And on Shabbat night they hasten to have their conjugal union, for they know the supernal secret of the right time when the Matron is united with the King.

473. וְאִינּוּן חַבְרַיָּיא דְּיַדְעִין רָזָא דָא, מְכַוְּונִין לִבַּיְיהוּ לְמֵהֵימְנוּתָא דְּמָארֵיהוֹן וּמִתְבָּרְכָאן בְּאִיבָּא דְּמֵעֵיהוֹן בְּהַהוּא לֵילְיָא. וְדָא הוּא דִּכְתִיב, אֲשֶׁר יִשְׁמְרוּ, כְּמָה דְּאַתְּ אָמַר, וְאָבִיו שָׁמַר אֶת הַדָּבָר.

473. Those students who know this secret concentrate their hearts on the Faith of their Master and are blessed with offspring on that night. Therefore, it is written: "That keep My Shabbatot," as it is said in the verse: "But his father kept the matter in mind" (Beresheet 37:11).

474. וְאִקְרוּן סָרִיסִים וַדַּאי, בְּגִין לְחַכָּאָה לְשַׁבְּתָא לְאַשְׁכְּחָא רַעֲוָא דְּמָארֵיהוֹן, דִּכְתִיב וּבְחָרוּ בַּאֲשֶׁר חָפָצְתִּי. מַאי בַּאֲשֶׁר חָפָצְתִּי. דָּא זִוּוּגָא דְּמַטְרוֹנִיתָא. וּמַחֲזִיקִים בִּבְרִיתִי, כֹּלָּא חַד, בִּבְרִיתִי סְתָם. זַכָּאָה חוּלָקֵיהּ דְּמַאן דְּאִתְקַדַּשׁ בִּקְדוּשָׁה דָא, וְיָדַע רָזָא דָא.

474. They are called "eunuchs" because they wait for the Shabbat in order to please their Master, as it is written: "and choose the things that please Me," meaning His union with the Matron; "and take hold of My Covenant" amounts to the same, AS IT ALSO MEANS A UNION. "My Covenant" without attribute IS THE SUPERNAL YESOD WHO IS UNITED WITH THE MATRON. Happy is the man who is sanctified in this Holiness and knows this secret.

475. תָּא חֲזִי, כְּתִיב שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל מְלַאכְתֶּךָ וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַיְיָ׳ אֱלֹהֶיךָ וְגוֹ׳, כָּל מְלַאכְתֶּךָ, בְּאִינּוּן שִׁיתָּא יוֹמֵי עֲבִידְתַּיְיהוּ דִּבְנֵי נָשָׁא וּבְגִין הַאי מִלָּה. לָא מִזְדַּוְּוּגֵי חַבְרַיָּיא, בַּר בְּזִמְנָא דְּלָא יִשְׁתְּכַח מֵעֲבִידְתַּיְיהוּ דִּבְנֵי נָשָׁא, אֶלָּא עֲבִידְתֵּיה דְּקוּדְשָׁא בְּרִיךְ הוּא. וּמַאי עֲבִידְתֵּיה. זִוּוּגָא דְּמַטְרוֹנִיתָא, לְאַפָּקָא נִשְׁמָתִין קַדִּישִׁין לְעָלְמָא.

475. Come and behold: in the verse, "Six days shall you labour, and do all your work, but the seventh day is a Shabbat to Hashem your Elohim" (Shemot 20:9), the words "all your work" indicate that in those six days man must work, and therefore those who study the Torah have their conjugal union only at a time when they do not work, but when the Holy One, blessed be He, works - MEANING, IN SHABBAT, WHEN MAN'S WORK IS FORBIDDEN. Then His work is the union with the Matron, MALCHUT, in order to bring forth holy souls into the world.

476. ובג"כ, בְּהַאי לֵילְיָא חַבְרַיָּיא מִתְקַדְּשֵׁי בְּקֻדּוּשָׁה דְּמָארֵיהוֹן, וּמְכַוְּוֵנֵי לְבַיְּיהוּ, וְנַפְקֵי בְּנֵי מַעֲלֵי, בְּנִין קַדִּישִׁין, דְּלָא סָטָאן לִימִינָא וְלִשְׂמָאלָא, בְּנִין דְּמַלְכָּא וּמַטְרוֹנִיתָא. וְעַל אִלֵּין כְּתִיב, בָּנִים אַתֶּם לַיְיָ' אֱלֹהֵיכֶם, לַיְיָ' אֱלֹהֵיכֶם וַדַּאי. בְּגִין דְּאִלֵּין אִקְרוּן בְּנִין דִּילֵיהּ, בְּנִין לְמַלְכָּא וּלְמָטְרוֹנִיתָא.

476. Therefore, the companions sanctify themselves on this night in the Holiness of their Master and concentrate their hearts, and begot good and holy children who turn neither to the right nor to the left, children of the King and the Matron. Of them it is written: "You are the children of Hashem your Elohim" (Devarim 14:1). Assuredly, of "Hashem your Elohim," for they are called "His children," the children of the King and the Matron.

477. וְהָא דַּעְתַּיְּיהוּ דְּחַבְרַיָּיא דִּידְעִין רָזָא דָא, בְּדָא מִתְדַּבְּקָן. וּבְגִין כַּךְ אִקְרוּן בְּנִין לְקוּדְשָׁא בְּרִיךְ הוּא. וְהָנֵי אִינּוּן דְּעָלְמָא מִתְקַיְּימָא בְּגִינַיְּיהוּ. וְכַד סָלִיק עָלְמָא בְּדִינָא, אִסְתָּכַּל קוּדְשָׁא בְּרִיךְ הוּא בְּאִינּוּן בְּנוֹי, וּמְרַחֵם עַל עָלְמָא. וְעַל דָּא כְּתִיב כֻּלֹּה זֶרַע אֱמֶת. זֶרַע אֱמֶת וַדַּאי. מַהוּ אֱמֶת. עִזְקָא קַדִּישָׁא שְׁלִימְתָא. כד"א תִּתֵּן אֱמֶת לְיַעֲקֹב. וְכֹלָּא חַד. וּבְגִינֵי כַּךְ, זֶרַע אֱמֶת וַדַּאי.

477. Those who study the Torah know this secret and cling to it, therefore they are called 'the children of the Holy One, blessed be He', and the world is sustained by their merit. And when the world is placed on trial, the Holy One, blessed be He, looks on His children and has mercy on the world. Therefore, it is written: "an entirely right seed" (Yirmeyah 2:21). It is a "right (lit. 'true') seed," indeed. And what does "true" mean? This is the perfect and holy circle. This is expressed in the verse: "You will show truth to Jacob" (Michah 7:20); JACOB IS THE SECRET OF THE CENTRAL COLUMN, and all these verses refer to the same thing. Hence, it is assuredly a true seed.

478. אָמַר לֵיהּ ר' יוּדָאי, בְּרִיךְ רַחֲמָנָא דְּשָׁדַרְנִי הָכָא, בְּרִיךְ רַחֲמָנָא, דְּהָא מִלָּה דָא שְׁמַעְנָא מִפּוּמָךְ. בָּכָה רַבִּי יוּדָאי. אָמַר לֵיהּ ר' שִׁמְעוֹן, אֲמַאי קָא בָכִית. אָמַר לֵיהּ, בְּגִינָא, דַּאֲמִינָא דְּוַוי לְאִינּוּן בְּנֵי עָלְמָא, דְּאָרְחֵיהוֹן כִּבְעִירֵי, וְלָא יַדְעֵי וְלָא מִסְתַּכְּלֵי, דְּטָב לוֹן דְּלָא אִתְבְּרִיאוּ. וַוי לְעָלְמָא כַּד יִפּוּק מֹר מִנֵּיהּ, דְּמַאן יָכִיל לְגַלָּאָה רָזִין, וּמַאן יִנְדַּע לוֹן, וּמַאן יִסְתַּכַּל בְּאָרְחֵי אוֹרַיְיתָא.

478. Rabbi Yudai said to him: Blessed be the Merciful One who sent me here! Blessed be the Merciful One for allowing me to come and hear your words! Rabbi Yudai wept. Rabbi Shimon asked: Why do you weep? He answered: I weep because of those people whose ways are the ways of beasts, without knowledge and observation. It would have been better for them not to have been created. Woe to the world when you, master, will depart from it, for who will then reveal the secrets and who will then comprehend the ways of the Torah?

479. אָמַר לֵיהּ, חַיֶּיךָ, לֵית עָלְמָא אֶלָּא לְאִינּוּן חַבְרַיָּיא, דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא וְיַדְעִין סְתִימֵי אוֹרַיְיתָא. וַדַּאי בִּקְשׁוֹט גָּזְרוּ חַבְרַיָּיא עַל עַמָּא דְּאַרְעָא, דְּמְחַבְּלִין אָרְחַיְּיהוּ, וְלָא יַדְעִין בֵּין יְמִינָא לִשְׂמָאלָא, דְּהָא אִינּוּן כִּבְעִירֵי, דְּיֵאוֹת לְמֶעְבַּד בְּהוּ דִּינָא, אֲפִילוּ בְּיוֹם הַכִּפּוּרִים. וְעַל בְּנַיְּיהוּ כְּתִיב, כִּי בְּנֵי זְנוּנִים הֵמָּה, בְּנֵי זְנוּנִים מַמָּשׁ.

479. He said to him: Upon your life, the world is created only for those who are occupied in Torah and know its secrets. Assuredly, the sages have decreed that the ignorant corrupt their ways, not knowing their right hand from their left, and are like cattle. And so it is fitting to punish them even on Yom Kippur (the Day of Atonement). Of their children, it is written: "For they are the children of harlotry" (Hoshea 2:6), actual children of harlotry.

480. אָמַר לֵיהּ, ר', הַאי קְרָא בָּעֵי לְאִתְיַישְׁבָא בְּאָרְחוֹי. כְּתִיב וְנָתַתִּי לָהֶם בְּבֵיתִי וּבְחוֹמוֹתַי יָד וָשֵׁם טוֹב מִבָּנִים וּמִבָּנוֹת שֵׁם עוֹלָם אֶתֵּן לוֹ. אֶתֵּן לָהֶם מִבָּעֵי לֵיהּ, מַהוּ אֶתֵּן לוֹ.

480. He said to him: Rabbi, this verse should have been explained further by more explanation, for it is written: "And to them will I give in My house and within My walls, a memorial better than sons and daughters. I will give him an everlasting name". HE ASKS: Why is it written, "I will give him an everlasting name" (Yeshayah 56:5)? It should have been written: 'I will give them', NAMELY, TO THE EUNUCHS.

481. אָמַר לֵיהּ, תָּא חֲזִי, וְנָתַתִּי לָהֶם בְּבֵיתִי, מַהוּ בֵּיתִי. כְּמָה דְּאַתְּ אָמַר בְּכָל בֵּיתִי נֶאֱמָן הוּא. וּבְחוֹמוֹתַי, כד״א עַל חוֹמוֹתַיִךְ יְרוּשָׁלִַם הִפְקַדְתִּי שֹׁמְרִים יָד וָשֵׁם, כְּלוֹמַר דִּישְׁלָפוּן נִשְׁמָתִין קַדִּישִׁין מִדּוּכְתָּא דָּא. וְהַהוּא יַד, חוּלָק בְּאַשְׁלְמוּתָא. טַב, מַלְיָא מִבְּנִין וּמִבְּנָתָן. שֵׁם עוֹלָם אֶתֵּן לוֹ, לְהַהוּא חוּלָק שְׁלִים. אֲשֶׁר לֹא יִכָּרֵת לְדָרֵי דָרִין. דְּבָר אַחֵר אֶתֵּן לוֹ לְהַהוּא דְּיָדַע רָזָא דְּמִלָּה, וְיִתְכַּוֵּון בְּמָה דְּבָעֵי לְכַוְּנָא.

481. He said to him: Come and behold. It is written: "And to them will I give in My house." What does "my house" signify? It signifies the same meaning as in the verse: "For he is trusted one in all My house" (Bemidbar 12:7), MEANING THE SHECHINAH, WHICH IS CALLED 'A HOUSE'. "...and within My walls..." is as it is written: "I have set watchmen upon your walls, O Jerusalem" (Yeshayah 62:6), MEANING THE EXTERNAL ASPECT OF THE SHECHINAH. "A memorial" (lit. 'a hand and a name') means that they would draw holy souls from this place, THE SHECHINAH, and that 'hand' MEANS a portion of perfection. The word "better" MEANS abundant with sons and daughters. "I will give him an everlasting name," meaning to this part of perfection WHICH IS CALLED 'A HAND'. "That shall not be cut off" (Ibid. 5) for all generations. Another explanation is that "I will give him," MEANS to him who knows this secret "OF THE EUNUCHS WHO KEEP MY SHABBATOT," with appropriate intention.

482. תּוּ אָמַר ר׳ שִׁמְעוֹן, כְּתִיב, לֹא תְבַעֲרוּ אֵשׁ בְּכָל מוֹשְׁבוֹתֵיכֶם בְּיוֹם הַשַּׁבָּת. מַאי טַעֲמָא. בְּגִין דְּלָא אִתְחֲזֵי דִּינָא בְּהַאי יוֹמָא. וְאִי תֵּימָא הָא לַגָּבוֹהַּ סַלְקָא. בְּכָל מוֹשְׁבוֹתֵיכֶם קָאָמַר, וְלָא לַגָּבוֹהַּ. וְהַהוּא דְּסַלְקָא לַגָּבוֹהַּ, לְאַכְפְּיָא לְדִינָא אַחֲרָא סַלְקָא. דְּתָנִינָן, אִית אֶשָּׁא אָכְלָא אֶשָּׁא. וְאֶשָּׁא דְּמַדְבְּחָא, אָכְלָא אֶשָּׁא אַחֲרָא.

482. Rabbi Shimon continued by citing the verse: "You shall kindle no fire throughout your habitations on the Shabbat day" (Shemot 35:3), and he explained that the reason for it is that there is no Judgment on that day, AND HE WHO KINDLES A FIRE AROUSES JUDGMENT. You may protest that it rises high, REFERRING TO THE FIRE ON THE ALTAR WHICH BURNS ON SHABBAT AS WELL. HE ANSWERS: It is written "throughout your habitations," and not, 'high above', for that FIRE which ascends high, rises to subdue another Judgment. For as we have learned, there is a fire which consumes a fire, and the fire of the altar consumes the other fire, NAMELY, IT SUBDUES THE OTHER JUDGMENT SO IT WILL NOT RULE ON THE DAYS OF THE WEEK.

483. וּבְגִינֵי כַּךְ, אִתְגַּלְיָא עַתִּיקָא קַדִּישָׁא בְּהַאי יוֹמָא, מִכָּל שְׁאַר יוֹמִין. וּבְזִמְנָא דְּאִתְגַּלְיָא עַתִּיקָא, לָא אִתְחֲזֵי דִּינָא כְּלָל. וְכָל עִלָּאִין וְתַתָּאִין מִשְׁתַּכְּחִין בְּחֶדְוָותָא שְׁלִימָתָא, וְדִינָא לָא שַׁלְטָא.

483. Therefore, Atika Kadisha reveals Himself on that day MORE than on any other day. And when He reveals Himself, Judgment is not in evidence at all, and all the upper and lower beings are in perfect joy, and Judgment has no dominion.

484. תָּאנָא, כְּתִיב כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ׳ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. שֵׁשֶׁת יָמִים וַדַּאי, וְלָא בְּשֵׁשֶׁת. וְהָנֵי יוֹמִין קַדִּישִׁין עִלָּאִין, אִקְרוּן יוֹמֵי דִּשְׁמָא קַדִּישָׁא אִתְכְּלִיל בְּהוּ, וְאִינּוּן אִתְכְּלִילָן בֵּיהּ. זַכָּאָה חוּלָקֵהוֹן דְּיִשְׂרָאֵל מִכָּל עַמִּין עַכּו״ם, עָלַיְיהוּ כְּתִיב, וְאַתֶּם הַדְּבֵקִים בַּיְיָ׳ אֱלֹהֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם.

484. We have learned from the verse: "For (in) six days Hashem made heavens and earth" (Shemot 31:17), that it was assuredly "six days," WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, FROM WHICH THE HEAVENS AND EARTH, BEING MALE AND FEMALE, WERE CREATED. Therefore, it is not written, 'within six days'. Those supernal holy days are called days in which the Holy Name, MALCHUT, WHICH IS CALLED 'EARTH', is included. And they are contained in it. Happy is the portion of Yisrael above all the heathen nations; of them it is written: "But you that did cleave to Hashem your Elohim are alive every one of you this day" (Devarim 4:4).

28. "Honor your father and your mother"

Rabbi Chiya and Rabbi Aba explain that "father" is the spring of the holy fountain which feeds the river from Eden, and that Eden itself is called "father." Rabbi Shimon adds that the words "Honor your father" refer to the Holy One, Zeir Anpin, and "your mother" refers to the Congregation of Yisrael, Malchut. From here the discussion turns to the first five of the Ten Commandments, showing us that they include the second five within them; then they are paired and analyzed at some length. Rabbi Elazar explains that all the laws of the Torah are engraved in the Ten Commandments, for the Torah is the Name of the Holy One, blessed be He.

485. כַּבֵּד אֶת אָבִיךָ וְאֶת אִמֶּךָ. רַבִּי חִיָּא פָּתַח, וְנָהָר יוֹצֵא מֵעֵדֶן וְגוֹ׳. וְנָהָר, דָּא נְבִיעוּ דְּמַבּוּעָא, דְּנָפִיק תָּדִיר וְלָא פָּסִק. וּמִנַּהֲרָא דְּמַבּוּעָא דָּא, אִתְשְׁקְיָא כָּל גִּנְתָּא דְּעֵדֶן. וְהַהוּא נַהֲרָא דְּמַבּוּעָא קַדִּישָׁא, אִקְרֵי אָ״ב. מַאי טַעֲמָא. מִשּׁוּם דְּאִיהוּ נְבִיעָא לְאִתְּזָנָא לְגִנְתָּא.

485. "Honor your father and your mother" (Shemot 20:12). Rabbi Chiya opened the discussion with the verse: "And a river went out of Eden..." (Beresheet 2:10). "And a river," is the spring of the fountain which flows constantly and never stops, and whence the whole Garden of Eden is watered. And this spring of the holy fountain is called 'father' because it maintains the Garden.

486. רַבִּי אַבָּא אָמַר, עֵדֶן מַמָּשׁ אִקְרֵי אָב. מִשּׁוּם דְּהַאי עֵדֶן, מִשְּׁתִּכַּח מֵהַהוּא אֲתָר, דְּאִקְרֵי אַיִן. וּבְגִינֵי כָּךְ, אִקְרֵי אָב. וְהָא אוּקִימְנָא, מֵאֲתָר דְּשָׁארֵי לְאִתְמַשְׁכָּא כֹּלָּא, אִקְרֵי אַתָּה, וְאִקְרֵי אָב. כְּמָה דְּאַתְּ אָמַר, כִּי אַתָּה אָבִינוּ.

486. Rabbi Aba said that Eden itself is called 'father', because it issues from a place called "Ayin" (lit. 'naught'), THE KETER OF ARICH ANPIN, OF WHICH NO ONE CAN CONCEIVE. It is therefore called 'father'. We have already explained that the place whence everything issues is called 'Atah' (lit. 'you'), and is called 'Av' (lit. 'Father'), as it is written: "You are our father" (Yeshayah 63:16).

487. ר׳ אֶלְעָזָר אָמַר, כַּבֵּד אֶת אָבִיךָ, דָּא קוּדְשָׁא בְּרִיךְ הוּא. וְאֶת אִמֶּךָ, דָּא כְּנֶסֶת יִשְׂרָאֵל. אֶת אָבִיךָ, אֶת דַּיְיקָא, לְאַכְלְלָא שְׁכִינְתָּא עִלָּאָה. רַבִּי יְהוּדָה אָמַר, כַּבֵּד אֶת אָבִיךָ, סְתָם. וְאֶת אִמֶּךָ, סְתָם. דְּהָא כֹּלָּא הֲוָה בְּמִנְיָינָא. אֶת, לְרַבּוֹת כָּל מַה דְּלְעֵילָא וְתַתָּא.

487. Rabbi Shimon said: The words "Honor your father" allude to the Holy One, blessed be He, NAMELY ZEIR ANPIN; "your mother" alludes to the Congregation of Yisrael, NAMELY, MALCHUT; the particle "Et" before "your" alludes to the Supernal Shechinah, WHICH IS THE NUKVA, IS FROM THE CHEST ABOVE OF ZEIR ANPIN. Rabbi Yehuda said that "Honor your Father" is unspecified, and "your mother" is unspecified, because they account for everything, THEY SIGNIFY CHOCHMAH AND BINAH, AND ALSO ZEIR ANPIN AND THE NUKVA, SINCE THE WORDS ARE NOT SPECIFIC, and the article "Et" adds all that is above and all that is below, BOTH ABA AND IMA, AND MALE AND FEMALE.

488. רַבִּי יוֹסִי אָמַר, הַאי דְּאָמַר רַבִּי אַבָּא, מֵאֲתָר דְּשָׁארֵי לְאִתְמַשְׁכָּא כֹּלָּא, אִקְרֵי אַתָּה, שַׁפִּיר. דְּהָא אוֹלִיפְנָא, הַהוּא דְּטָמִיר וְלָא אִית בֵּיהּ שֵׁירוּתָא, קָרֵינָן הוּא. מֵאֲתָר דְּשֵׁירוּתָא אִשְׁתְּכַח, קָרֵינָן אַתָּה. וְאִקְרֵי אָב. וְכֹלָּא חַד. בְּרִיךְ שְׁמֵיהּ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא אָמֵן.

488. Rabbi Yosi referred to Rabbi Aba's remark that the place whence everything begins is called 'you', for we have learned that what is hidden and has no beginning, OF BESTOWING MOCHIN, is called 'he', NAMELY, THE THIRD PERSON. The place whence there is a beginning, OF BESTOWING MOCHIN, is called 'you', and is also called 'father', and it is all one. Blessed Be His Name for ever and ever. Amen.

489. רַבִּי חִזְקִיָּה אָמַר, וַדַּאי כֹּלָּא חַד. כַּבֵּד אֶת אָבִיךָ, דָּא קוּדְשָׁא בְּרִיךְ הוּא. וְאֶת אִמֶּךָ, דָּא כְּנֶסֶת יִשְׂרָאֵל. דְּהָא תְּנָן, אר״ש, כְּתִיב בָּנִים אַתֶּם לַיְיָ׳ אֱלֹהֵיכֶם, הַהוּא אֲתָר דְּאִקְרֵי בָּנִים. וּבְגִינֵי כָּךְ סְתִימָא דְּמִלָּה, כַּבֵּד אֶת אָבִיךָ וְאֶת אִמֶּךָ, לְאַכְלְלָא כֹּלָּא, דְּלְעֵילָא וְתַתָּא. ר׳ יִצְחָק אָמַר, לְאַכְלְלָא בֵּיהּ רַבֵּיהּ, דְּהוּא אָעִיל לֵיהּ לְעָלְמָא דְּאָתֵי. אָמַר רַבִּי יְהוּדָה, בִּכְלָלָא דְּקוּדְשָׁא בְּרִיךְ הוּאהֲוֵי.

489. Rabbi Chizkiyah said: Assuredly, they are all one. "Honor your father," indicates the Holy One, blessed be He, NAMELY, ZEIR ANPIN; "your mother," indicates the Congregation of Yisrael, NAMELY, MALCHUT, for we have learned from Rabbi Shimon that the verse "You are the children of Hashem your Elohim" (Devarim 14:1) alludes to the place called 'children', WHICH ARE MALE AND FEMALE. Therefore, the verse: "Honor your father and your mother," includes all, MEANING ABA AND IMA, above and below. Rabbi Yitzchak said that it includes one's teacher of the Torah, who ushers one to the World to Come. Rabbi Yehuda said that THE TEACHER is included in the Holy One, blessed be He.

490. תָּאנָא, בְּהָנֵי חָמֵשׁ אֲמִירָן, כְּלִיל כֹּלָּא. בְּהָנֵי חָמֵשׁ אֲמִירָן, אִתְגְּלִיפוּ חָמֵשׁ אַחֲרָנִין, וַדַּאי חָמֵשׁ גּוֹ חָמֵשׁ. הָא כֵּיצַד. אָנֹכִי יְיָ׳ אֱלֹהֶיךָ, לְקֻבֵּל לֹא תִּרְצַח. דְּתָנֵינָן, תְּרֵין אִלֵּין, בְּכְלָלָא חֲדָא אִתְּכְּלִילָן, דְּמַאן דְּקָטִיל, אַזְעִיר דְּמוּתָא וְצַלְמָא דְּמָארֵיהּ. דִּכְתִיב, כִּי בְּצֶלֶם אֱלֹהִים עָשָׂה אֶת הָאָדָם. וּכְתִיב וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם.

490. We have learned that the first five commandments IN THE RIGHT SIDE are all inclusive. In these five commandments the second five OF THE LEFT are engraved, five within five. How? The first commandment, "I am Hashem your Elohim" (Shemot 20:2) corresponds to, "You shall not murder," for as we learned, these two are under one principle. For one who murders diminishes the image and likeness of his Master, because according to the scripture, "in the image of Elohim made He man" (Beresheet 9:6), and: "And upon the likeness of the throne was the likeness as the appearance of a man" (Yechezkel 1:26).

491. אָמַר ר׳ חִיָּא, כְּתִיב שֹׁפֵךְ דַּם הָאָדָם בָּאָדָם דָּמוֹ יִשָּׁפֵךְ וגו׳, מַאן דְּשָׁפִיךְ דָּמָא, כְּאִלּוּ אַזְעִיר דְּמוּתָא וְצַלְמָא דִּלְעֵילָא, כְּלוֹמַר, לָא אַזְעַר דְּמוּתָא דָא, אֶלָּא דְּמוּתָא אַחֲרָא, מַשְׁמַע דִּכְתִיב שֹׁפֵךְ דַּם הָאָדָם בָּאָדָם דָּמוֹ יִשָּׁפֵךְ. בָּאָדָם עִלָּאָה, מְטֵי הַאי פְּגִימוּתָא, מֵהַהוּא דָּמָא דְּאוֹשִׁיד. מַאי טַעְמָא. מִשּׁוּם כִּי בְּצֶלֶם אֱלֹהִים עָשָׂה אֶת הָאָדָם. וּבְגִין כָּךְ, הָא בְּהָא תַּלְיָא.

491. Rabbi Chiya said: It is written, "Whoever sheds man's blood by man, his blood shall be shed" (Beresheet 9:6). He who sheds blood is considered as if he diminishes the supernal image and likeness above, meaning that he does not diminish the image of the man BELOW, but another image, and this is the interpretation of the verse: "Whoever sheds man's blood by man, his blood shall be shed". The damage he does by shedding blood reaches the supernal man. Why? "...for in the image of Elohim made He man." Therefore, they are interdependent, THE FIRST COMMANDMENT DEPENDS ON "YOU SHALL NOT MURDER."

492. לֹא יִהְיֶה לְךָ, לְקֻבֵּל לֹא תִּנְאָף דָּא מְשַׁקֵּר בִּשְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּאִתְרְשִׁים בֵּיהּ בְּבַר נָשׁ. וּבְדָא, כַּמָּה וְכַמָּה חוֹבִין וְגַזְרִין וְעוֹנְשִׁין, תַּלְיָין. וּמַאן דְּמְשַׁקֵּר בְּהַאי, מְשַׁקֵּר בֵּיהּ בְּמַלְכָּא, דִּכְתִיב בַּיְיָ׳ בָּגָדוּ כִּי בָנִים זָרִים יָלָדוּ. וּכְתִיב לֹא תִשְׁתַּחֲוֶה לָהֶם וְלֹא תָעָבְדֵם, וְהָא בְּהָא תַּלְיָא.

492. "You shall have no other Elohim beside Me," corresponds to, "You shall not commit adultery." THE ADULTERER is false to the Name of the Holy One, blessed be He, which is impressed upon man, a sin including many other sins and entailing corresponding punishments. He who is unfaithful in this, is unfaithful towards the King, as it is written: "They have dealt treacherously against Hashem, for they have begotten strange children" (Hoshea 5:7), and, "You shall not bow down to them, nor serve them." One is the result of the other. THUS, "YOU SHALL HAVE NO OTHER ELOHIM" IS CONNECTED WITH, "YOU SHALL NOT COMMIT ADULTERY."

493. לֹא תִשָּׂא לְקֻבֵּל לֹא תִגְנוֹב. וּכְתִיב חוֹלֵק עִם גַּנָּב שׂוֹנֵא נַפְשׁוֹ אָלָה יִשְׁמַע וְלֹא יַגִּיד. וַדַּאי הָא בְּהָא תַּלְיָא, דְּהָא גַּנָּבָא לְדָא אִזְדְּמַן, לְאוּמָאָה בְּשִׁקְרָא. מַאן דְּעָבֵיד דָּא, עָבֵיד דָּא.

493. "You shall not take the name of Hashem your Elohim in vain," corresponds to "You shall not steal." For a thief is inclined to swear falsely because he who steals also lies, as it is written: "Whoever is partner with a thief is his own enemy, he hears the adjuration of witnesses, but discloses nothing" (Mishlei 29:24).

494. זָכוֹר אֶת יוֹם הַשַּׁבָּת, לְקֻבֵּל לֹא תַעֲנֶה בְרֵעֲךָ עֵד שָׁקֶר. דְּאָמַר ר׳ יוֹסִי, שַׁבָּת סַהֲדוּתָא אִקְרֵי. וּבָעֵי בַּר נָשׁ לְסַהֲדָא, עַל הָא דִּכְתִיב כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ׳ וגו׳. וְשַׁבָּת כְּלָלָא דְּכֹלָּא. וְאָמַר ר׳ יוֹסִי, מַאי דִּכְתִיב תִּתֵּן אֱמֶת לְיַעֲקֹב, כְּמָה דְּאַתְּ אָמַר וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, וּמַאן דְּאַסְהִיד שִׁקְרָא, מְשַׁקֵּר בְּשַׁבָּת, דְּהִיא סַהֲדוּתָא דְּקִשׁוֹט, וּמַאן דְּמְשַׁקֵּר בְּשַׁבָּת, מְשַׁקֵּר בְּאוֹרַיְיתָא כֻּלָּא. וּבג״כ, הָא בְּהָא תַּלְיָא.

494. "Remember the Shabbat day to keep it holy," corresponds to, "You shall not bear false witness against your neighbor," for as Rabbi Yosi said, the Shabbat day is called 'a witness', and man should bear testimony to the verse: "in six days Hashem made heaven and earth." And Shabbat comprises everything. Rabbi Yosi said that he who bears false witness against his neighbor lies against the Shabbat, which is the true witness, and the verse, "You will show truth to Jacob" (Michah 7:20), refers to the same motive which is expressed in the verse: "Wherefore the children of Yisrael shall keep the Shabbat" (Shemot 31:16). Therefore, he who lies against the Shabbat lies against the whole Torah. Hence, they are interdependent. THUS, "REMEMBER" IS CONNECTED TO "YOU SHALL NOT BEAR FALSE..."

495. כַּבֵּד אֶת אָבִיךָ, לְקָבֵל לֹא תַחְמֹד אֵשֶׁת רֵעֶךָ. וְאָמַר ר׳ יִצְחָק, כַּבֵּד אֶת אָבִיךָ, אָבִיךָ מַמָּשׁ. דְּהָא מַאן דְּחָמִיד אִתְּתָא, וְאוֹלִיד בַּר, הַהוּא אוֹקִיר לְאַחֲרָא, דְּלָא אֲבוּי. וּכְתִיב כַּבֵּד אֶת אָבִיךָ וְגוֹ׳, לֹא תַחְמֹד בֵּית רֵעֶךָ שְׂדֵהוּ. וּכְתִיב הָכָא, עַל הָאֲדָמָה אֲשֶׁר יְיָ׳ אֱלֹהֶיךָ נוֹתֵן לָךְ. הַהוּא דְּיָהַב לָךְ, יְהֵא דִּילָךְ, וְלֹא תַחְמֹד אַחֲרָא. וַדַּאי הָא בְּהָא תַּלְיָא.

495. "Honor your father and your mother," corresponds to, "You shall not covet your neighbor's wife." According to the explanation of Rabbi Yitzchak, "Honor your father," refers to one's own father; for when he who covets a woman begets a child, the child will honor another who is not his own father. It is written: "Honor your father and your mother," and, "You shall not covet your neighbor's wife." The second part OF THE FORMER is, "that your days may be long in the land which Hashem your Elohim gives you," MEANING that whatever is given to you shall be yours, and you shall not covet another. Assuredly, they are interdependent. THUS, "HONOR..." IS CONNECTED WITH "YOU SHALL NOT COVET."

496. וְאִלֵּין חָמֵשׁ קַדְמָאֵי, כְּלִילָן חָמֵשׁ אַחֲרָנִין. וּבְגִינֵי כַּךְ, מִימִינוֹ אֵשׁ דָּת לָמוֹ. דְּכֹלָּא אִתְעֲבִיד יְמִינָא. וְעַל דָּא, בַּחֲמִשָּׁה קָלִין אוֹרַיְיתָא אִתְיְיהִיבַת. אָמַר ר׳ יְהוּדָה, כֻּלְּהוּ הֲווֹ חָמֵשׁ גּוֹ חָמֵשׁ. לְקָבְלֵיהוֹן חֲמִשָּׁה חוּמְשֵׁי תּוֹרָה.

496. These first five COMMANDMENTS ON THE RIGHT SIDE include the second five. Therefore: "From His right hand went a fiery law for them," (Devarim 33:2) for all was included in the right, and the Torah was proclaimed in five voices. Rabbi Yehuda said that the whole TEN COMMANDMENTS were folded in such a way that five were within five, corresponding to the five Books of the Torah.

497. תָּאנֵי ר׳ אֶלְעָזָר, בְּאִלֵּין עֶשֶׂר אֲמִירָן, אִתְגְּלִיפוּ כָּל פִּקּוּדֵי אוֹרַיְיתָא, גְּזִירִין וְעוֹנָשִׁין. דַּכְיָא וּמְסַאֲבָא. עַנְפִּין וְשָׁרְשִׁין. אִילָנִין וּנְטִיעִין. שְׁמַיָּא וְאַרְעָא. יַמָּא וּתְהוֹמֵי. דְּהָא אוֹרַיְיתָא שְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא הֲוָיָא, מַה שְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְגְּלִיף בְּעֶשֶׂר אֲמִירָן, אוּף אוֹרַיְיתָא אִתְגְּלִיפָא בְּעֶשֶׂר אֲמִירָן. אִלֵּין עֲשַׂר אֲמִירָן אִינּוּן שְׁמָא דְּקב״ה. וְאוֹרַיְיתָא כֻּלָּא שְׁמָא חַד הֲוָיָא, שְׁמָא קַדִּישָׁא דְּקוּדְשָׁא בְּרִיךְ הוּא מַמָּשׁ.

497. Rabbi Elazar explained that in the ten commandments were engraved all the laws of the Torah, all the decrees and punishments, all the laws concerning purity and impurity, all the branches and the roots, trees and plants, heavens and earth, seas and depths, for the Torah is the Name of the Holy One, blessed be He. As the Name of the Holy One, blessed be He, is engraved in the ten commandments, the ten commandments are the Name of the Holy One, blessed be He. So is the whole Torah engraved in them, and the whole Torah is thus one Name, the Holy Name of the Holy One, blessed be He, indeed.

498. זַכָּאָה חוּלָקֵיהּ, דְּמַאן דְּזָכֵי בָּהּ. מַאן דְּזָכֵי בְּאוֹרַיְיתָא, זָכֵי בִּשְׁמָא קַדִּישָׁא. ר׳ יוֹסִי אָמַר, בְּקוּדְשָׁא בְּרִיךְ הוּא מַמָּשׁ זָכֵי, דְּהָא הוּא וּשְׁמֵיהּ חַד הוּא, בְּרִיךְ שְׁמֵיהּ לְעָלַם וּלְעָלְמֵי עָלְמִין אָמֵן.

498. Blessed is the one who is worthy of the Torah, for he will be worthy of the Holy Name. Rabbi Yosi said that he will be worthy of the Holy One, blessed be He, Himself, as He and His Name are one. Blessed be His Name, for ever and ever. Amen.

29. "You shall not make with Me"

Rabbi Yitzchak says that the two colors gold and silver are engraved in Yisrael, which is the central column that includes and balances them. Mercy and judgment are imprinted upon God, whose garments are the colors of Chesed and Gvurah. Righteousness, Malchut, has those two colors engraved in her as well. Rabbi Yosi closes by telling of the four kinds of joy that correspond to the four exiles of the children of Yisrael.

499. לֹא תַעֲשׂוּן אִתִּי אֱלֹהֵי כֶסֶף וֵאלֹהֵי זָהָב. אָמַר ר׳ יוֹסִי, מ״ט. מִשּׁוּם דִּכְתִיב, לִי הַכֶּסֶף וְלִי הַזָּהָב, אע״ג דְּלִי הַכֶּסֶף וְלִי הַזָּהָב, לֹא תַעֲשׂוּן אִתִּי, אִתִּי: כְּלוֹמַר אוֹתִי.

499. "You shall not make with Me Elohim of silver, neither shall you make for yourselves Elohim of gold" (Shemot 20:20). Rabbi Yosi gave his interpretation of this verse by saying that although, "The silver is Mine and the gold is Mine" (Chagai 2:8), "you shall not make with Me," that is, 'make Me.'

500. אָמַר ר׳ יִצְחָק, כְּתִיב מֵאֵין כָּמוֹךָ יְיָ׳ גָּדוֹל אַתָּה וְגָדוֹל שִׁמְךָ בִּגְבוּרָה וְגוֹ׳, גָּדוֹל אַתָּה, הַיְינוּ לִי הַכֶּסֶף. וְגָדוֹל שִׁמְךָ בִּגְבוּרָה, הַיְינוּ וְלִי הַזָּהָב. אִלֵּין תְּרֵין גַּוְונִין לָא מִתְחַזְיָין, וְלָא מִתְפָּאֲרָן, בַּר כַּד אִינּוּן גְּלִיפִין בַּאֲתָר חַד, בְּאָן אֲתָר אִתְגְּלִיפוּ. בְּיִשְׂרָאֵל. כָּאן אִתְחָזוּן גַּוְונִין לְאִתְפָּאֲרָא, כד״א יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאָר.

500. Rabbi Yitzchak cited the verse: "For as much as there is none like You, Hashem, You are great, and Your Name is great in might" (Yirmeyah 10:6). The verse, "You are great," corresponds to, "The silver is Mine," BEING CHESED, THE RIGHT COLUMN, while, "Your name is great in might," corresponds to "The gold is Mine," WHICH IS GVURAH, THE LEFT COLUMN. These two colors are only visible in their full beauty when they are engraved in one place, namely Yisrael, BEING THE CENTRAL COLUMN, TIFERET, WHICH INCLUDES AND BALANCES BOTH OF THEM. Here the colors are seen in their beauty, as it is written: "You are My servant, Yisrael, in whom I will be glorified" (Yeshayah 49:3).

501. ר׳ יְהוּדָה פָּתַח, שׂוֹשׂ אָשִׂישׂ בה׳ תָּגֵל נַפְשִׁי בֵּאלֹהַי וְגוֹ׳, זַכָּאָה חוּלָקֵהוֹן דְּיִשְׂרָאֵל, מֵעַמִּין עעכו״ם, דְּחֶדְוּותָא וְתַפְנוּקָא דִּלְהוֹן בְּקוּדְשָׁא בְּרִיךְ הוּא, דִּכְתִיב שׂוֹשׂ אָשִׂישׂ בַּיְיָ׳. כֵּיוָן דְּאָמַר בַּיְיָ׳, אֲמַאי כְּתִיב בֵּאלֹהַי. אֶלָּא הָכִי אָמְרוּ יִשְׂרָאֵל, אִי בְּרַחֲמֵי אָתֵי עָלָנָא, שׂוֹשׂ אָשִׂישׂ בַּיְיָ׳. אִי בְּדִינָא, תָּגֵל נַפְשִׁי בֵּאלֹהַי.

501. Rabbi Yehuda opened his discourse with the verse: "I will greatly rejoice in Hashem, my soul shall be joyful in my Elohim, for He has clothed me with the garments of salvation" (Yeshayah 61:10). Blessed is the portion of Yisrael above all heathen nations, for they have their joy in the Holy One, blessed be He, as it is written: "I will greatly rejoice in Hashem". As it says, "Hashem," why add, "my Elohim"? Yisrael said that when He comes with Mercy, "I will greatly rejoice in Hashem," WHICH IS MERCY, and when He comes in Judgment, then "My soul shall be joyful in my Elohim," WHICH IS JUDGMENT.

502. מ״ט. מִשּׁוּם דְּאִלֵּין בֵּיהּ אִתְגְּלִיפוּ, דִּכְתִיב כִּי הִלְבִּישַׁנִי בִּגְדֵי יֶשַׁע. מַהוּ בִּגְדֵי יֶשַׁע. גַּוְונִין, דְּאִתְגְּלִיפוּ לְאִסְתַּכְּלָא בֵּיהּ. כד״א, יִשְׁעוּ וְגוֹ׳ אֶל יְיָ׳. יֶשַׁע אִסְתַּכְּלוּתָא הוּא. מַאן דְּבָעֵי לְאִסְתַּכְּלָא בִּי, בְּגַוְונִין דִּילִי יִסְתַּכַּל. מַאי טַעֲמָא. מִשּׁוּם דִּכְתִיב מְעִיל צְדָקָה יְעָטָנִי, צְדָקָה מַמָּשׁ, דְּגַוְונִין בֵּיהּ אִתְגְּלִיפוּ. כֶּחָתָן יְכַהֵן פְּאֵר, הָא גַּוְונָא חַד. וְכַכַּלָּה תַּעֲדֶה כֵּלֶיהָ, הָא גַּוְונָא אַחֲרָא. וְכַד גַּוְונִין מִתְחַבְּרָן, בֵּיהּ שַׁעֲתָא אִתְחַזְיָין, וְכֻלְּהוּ תְּאִיבִין לְאַחֲזָאָה, וּלְאִסְתַּכְּלָא בֵּיהּ.

502. Why DO YISRAEL REJOICE IN TIMES OF MERCY AS WELL AS IN THOSE OF JUDGMENT? For these two are imprinted upon Him, THE HOLY ONE, BLESSED BE HE, as indicated by the words: "for He has clothed me with the garments of salvation," meaning that these "garments of salvation" are the colors OF CHESED AND GVURAH, so imprinted that one can gain a perception of Him, NAMELY, DERIVE CHOCHMAH. It is written: "They looked, but there was none to save, to Hashem..." (II Shmuel 22:42). Hence, salvation means looking. 'Whoever wishes to behold Me, let him behold My colors OF CHESED AND GVURAH'. What is the reason? It is found in the verse: "He has covered me with the robe of righteousness" (Ibid.), exactly righteousness, NAMELY MALCHUT, CALLED "RIGHTEOUSNESS," has those two colors engraved in her, FOR CHOCHMAH IS DRAWN ONLY BY MALCHUT. "As a bridegroom decks himself with a garland" (Yeshayah 61:10), is one color, CHESED, "and as a bride adorns herself with her jewels"(Ibid.), is the other color, GVURAH. And when both colors are united IN THE CENTRAL COLUMN, they are visible and all are aflame to behold Him.

503. ר׳ יוֹסִי אָמַר, שׂוֹשׂ אָשִׂישׂ בַּיְיָ׳, תְּרֵין חֶדְוָון. בַּיְיָ׳: בְּרַחֲמֵי. תָּגֵל נַפְשִׁי, הָא בְּדִינָא. אָמַר ר׳ יְהוּדָה, בְּכֹלָּא חֶדְוָה עַל חֶדְוָה. וְחֶדְוָה דְּצִיּוֹן, זַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְאַחְדָּאָה לְיִשְׂרָאֵל, בְּחֶדְוּותָא יַתִּיר מִכֹּלָּא, דִּכְתִיב וּפְדוּיֵי יְיָ׳ יְשׁוּבוּן וּבָאוּ צִיּוֹן בְּרִנָּה וגו׳, וּפְדוּיֵי יְיָ׳ יְשׁוּבוּן, הָא חַד. וּבָאוּ צִיּוֹן בְּרִנָּה, הָא תְּרֵי. וְשִׂמְחַת עוֹלָם עַל רֹאשָׁם, הָא תְּלַת. שָׂשׂוֹן וְשִׂמְחָה יַשִּׂיגוּ, הָא אַרְבַּע. לְקֻבְלֵיהוֹן דְּאַרְבַּע זְמִנִּין דְּאִתְפְּזְרוּ יִשְׂרָאֵל בֵּינֵי עַמְמִיָּא. וּכְדֵין כְּתִיב וַאֲמַרְתֶּם בַּיּוֹם הַהוּא הוֹדוּ לַיְיָ׳ קְרָאוּ בִשְׁמוֹ וְגוֹ׳.

503. Rabbi Yosi said that the words, "I will greatly rejoice in Hashem," refer to two kinds of joy. One joy is in "Hashem," meaning in Mercy, and, "my soul shall be joyful IN MY ELOHIM," is in Judgment. Rabbi Yehuda said: THEY REJOICE BOTH IN MERCY AND IN JUDGMENT, and in each joy there is joy upon joy. However, the joy which the Holy One, blessed be He, will bring upon Yisrael in the future, the joy in Zion, will excel them all, as it is written: "And the ransomed of Hashem shall return and come to Zion with songs..." (Yeshayah 35:10). "And the ransomed of Hashem shall return," signifies one joy; "and come to Zion with songs," signifies the second; "and everlasting joy upon their heads," the third; and "they shall obtain joy and gladness" is the fourth joy. THESE ARE four kind of joy which correspond to the four exiles of Yisrael among the nations. Then, "in that day shall you say, 'Praise Hashem, call upon His name...'" (Yeshayah 12:4).

30. "I am Hashem your Elohim," part two

We learn that Malchut, the moon, was in perfect unity with Zeir Anpin, equal with Him and under the same crown. After the moon was diminished she received light only from the sun, and her own aspect is hidden. This section then tells of the meaning of "I," Anochi, the secret that contains everything. It closes by saying that souls are punished for sins they committed in earlier incarnations.

504. וַיְדַבֵּר אֱלֹהִים אֵת כָּל הַדְּבָרִים הָאֵלֶּה. כָּל הַדְּבָרִים, כְּלָלָא דָא, הוּא כְּלָלָא דְּכֹלָּא, כְּלָלָא דְּלֵעֵילָא וְתַתָּא.

504. "And Elohim spoke all these words, saying..." (Shemot 20:1); "... all these words..." means that THE TEN COMMANDMENTS contain everything that there is, above and below.

505. אָנֹכִי, רָזָא דְּעָלְמָא עִלָּאָה, בְּרָזָא דִּשְׁמָא קַדִּישָׁא יה"ו. אָנֹכִי, אִתְגַּלְיָא וְאִתְגְּנִיז. אִתְגַּלְיָא בְּרָזָא קַדִּישָׁא דְּכֻרְסְיָא, דְּסִיהֲרָא קַיְּימָא בִּשְׁלִימוּ כַּחֲדָא, כַּד שִׁמְשָׁא שַׁלְטָא, וְסִיהֲרָא אִתְנְהִירַת, וְלֵית לָהּ שְׁבָחָא, בַּר שְׁבָחָא דְּנְהוֹרָא דְּנָהִיר עָלָה.

505. "I," signifies the mystery of the supernal world, NAMELY, THE NUKVA WHICH IS PLACED FROM THE CHEST ABOVE OF ZEIR ANPIN. This is the secret of the Holy Name, Yud-Hei-Vav, BEING THE THREE COLUMNS CHESED, GVURAH AND TIFERET, WHICH THE NUKVA RECEIVES FROM ZEIR ANPIN. "I," MALCHUT, was first revealed and LATER concealed. She was revealed in the Holy Secret of the Throne, BINAH, FOR MALCHUT WAS THE FOURTH LEG OF THE THRONE, and the moon, MALCHUT, was then in perfect unity WITH ZEIR ANPIN - WHICH MEANS THAT BOTH MALCHUT AND ZEIR ANPIN WERE EQUAL AND WERE UNDER THE SAME CROWN. AND SHE IS HIDDEN when the sun, ZEIR ANPIN, rules. And the moon receives its light from it, not having THEN any praise OF ITS OWN, except the praise of light which ZEIR ANPIN radiates upon it, THUS ITS OWN ASPECT IS HIDDEN. THIS HAPPENED AFTER THE MOON WAS DIMINISHED.

506. אָנֹכִי, בְּאַשְׁלְמוּת רָזִין דִּשְׁלִימוּ דְּכוּרְסְיָא לְתַתָּא, וְאִסְתְּלָקוּ חַיְּין קַדִּישִׁין, וְאִיהִי אִתְתַּקְנַת בְּתִקּוּנָהָא. וְכַד אִיהִי שַׁפִּירָא בְּחֵיזוּ, וּבַעֲלָהּ אָתֵי לְגַבָּהָא, כְּדֵין אִקְרֵי אָנֹכִי.

506. "I," SIGNIFIES MALCHUT WHEN SHE IS completing part of the perfection of the Lower Throne - MEANING THAT AFTER SHE WAS DIMINISHED AND DESCENDED FROM ABOVE THE CHEST TO BELOW THE CHEST, AND WAS ESTABLISHED THERE AS THE PRINCIPLE OF THE LOWER THRONE, all the holy living creatures departed from her. Then, being in perfection and beauty, when her Husband, ZEIR ANPIN, comes to her, she is called "I."

507. אָנֹכִי, רָזָא דְּכֹלָּא כַּחֲדָא, בִּכְלָלָא דְּכָל אַתְוָון, בְּשְׁבִילֵי אוֹרַיְיתָא, דְּנַפְקוּ מִגּוֹ רָזָא עִלָּאָה, בְּהַאי אָנֹכִי, תַּלְיָין רָזִין עִלָּאִין וְתַתָּאִין. אָנֹכִי, רָזָא לְמֵיהַב אַגְר טָב לְצַדִּיקַיָּא, דְּקָא מְחַכָּן לֵיהּ וְנַטְרֵי פִּקּוּדֵי אוֹרַיְיתָא, בְּהַאי, אִית לוֹן בִּטְחוֹנָא כַּדְקָא חֲזִי לְעָלְמָא דְּאָתֵי, וְסִימָנִיךָ אֲנִי פַרְעֹה.

507. "I" is the secret WHICH CONTAINS everything together, BY INCLUDING ALL THE 22 LETTERS, AND THE 32 PATHS OF CHOCHMAH, WHICH MEANS all THE 22 letters in the 32 paths of the Torah that permeate from the supernal secret, NAMELY FROM CHOCHMAH. From this "I" all the upper and lower secrets are suspended. "I" contains the secret of the reward kept for the righteous who are the Torah keepers and await Him. Through this "I," they have faith in the world to come. This is derived from, "I am Pharaoh" (Beresheet 41:44), THESE WORDS SAID IN ORDER TO ASSURE JOSEPH THAT HIS PROMISE WILL BE KEPT.

508. אָנֹכִי וְלֹא יִהְיֶה לְךָ, אִתְּמַר בְּרָזָא דְּאוֹרַיְיתָא, וְדָא אִיהוּ זָכוֹר וְשָׁמוֹר. אָנֹכִי, רָזָא סְתִימָא וְגָנִיז, בְּכָל אִינּוּן דַּרְגִּין דְּעָלְמָא עִלָּאָה, בִּכְלָלָא חַדָּא. וְכֵיוָן דְּאִתְּמַר אָנֹכִי, אִתְחַבַּר כֹּלָּא כַּחֲדָא, בְּרָזָא חַדָּא.

508. The two commandments "I" (Heb. Anochi), and, "You shall have no" (Shemot 20:3), contain the secret of the Torah which is "Remember the Shabbat" (Shemot 20:8), and "Keep the Shabbat" (Devarim 5:12). "I" SIGNIFIES THE SECRET OF "REMEMBER," AND "YOU SHALL HAVE NO," SIGNIFIES THE SECRET OF "KEEP." "I" contains the concealed and kept secret of all the grades of the supernal world, BEING THE YUD, HEI AND VAV united together, AS MENTIONED ABOVE. And when the word "I" had been uttered, all were united within one secret, FOR "I" SIGNIFIES THE UNITY OF ALL THE GRADES.

509. אָנֹכִי, רָזָא דִּתְרֵין כֻּרְסְוָון. אֲנִי כּוּרְסְיָא חַדָּא. כ', כּוּרְסְיָא אַחֲרָא עִלָּאָה.

509. The word "I (Heb. Anochi)" contains the secret of the two thrones WHICH ARE THE SUPERNAL THRONE, BINAH HAVING MALCHUT AS A FOURTH LEG, AND THE LOWER THRONE, BEING MALCHUT HERSELF AFTER BECOMING DIMINISHED, AS MENTIONED ABOVE. Ani, Aleph Nun-Yud (Ani=I) OF "ANOCHI," ALLUDES to the Lower Throne, and the letter Caf of the word "Anochi," ALLUDES to the Supernal Throne.

510. אָנֹכִי, דְּקָא אִתְדָּכֵי מַקְדְּשָׁא, וְנוּכְרָאָה לָא אִתְקְרַב בַּהֲדֵיהּ, וּמַקְדְּשָׁא נָהִיר בִּלְחוֹדוֹי, דְּקָא אִתְבַּטַּל בְּהַהִיא שַׁעֲתָא יֵצֶר הָרַע מֵעָלְמָא, וְקוּדְשָׁא בְּרִיךְ הוּאאִסְתַּלָּק בִּיקָרֵיהּ בִּלְחוֹדוֹי, וּכְדֵין אִתְּמַר אָנֹכִי יְיָ׳ אֱלֹהֶיךָ. רָזָא שְׁלִים, בִּשְׁמָא קַדִּישָׁא. א׳: לְיַחֲדָא רָזָא דִּשְׁמָא קַדִּישָׁא בְּדַרְגּוֹי, לְמֶהֱוֵי חַד. בְּגִין דְּרָזָא דִּילֵיהּ אִיהוּ ו׳. נ׳: רָזָא לְמִדְחַל מְקוּדְשָׁא בְּרִיךְ הוּא, וּלְמִנְדַּע דְּאִית דִּין וְאִית דַּיָּין, וְאִית אַגַּר טָב לְצַדִּיקַיָּיא וּפוּרְעָנוּת לְרַשִׁיעַיָּא, בְּגִין דְּרָזָא דִּילֵיהּ ה׳ תַּתָּאָה.

511. כ׳: לְקַדְּשָׁא שְׁמָא קַדִּישָׁא בְּכָל יוֹמָא, לְאִתְקַדְּשָׁא בְּדַרְגִּין קַדִּישִׁין, וּלְצַלָּאָה צְלוֹתָא לְגַבֵּיהּ בְּכָל זִמְנָא, לְאִסְתַּלָּקָא כִּתְרָא עִלָּאָה, רָזָא דְּכוּרְסְיָיא עִלָּאָה, עַל גַּבֵּי חִיוָון עִלָּאִין, כַּדְקָא יֵאוֹת, וְרָזָא דִּילֵיהּ ה׳ עִלָּאָה.

512. י׳: לְאִשְׁתַּדְּלָא בְּאוֹרַיְיתָא יְמָמָא וְלֵילֵי, וּלְמִגְזַר גְּזִירוּ, בְּרָזָא לִתְמַנְיָא יוֹמִין, וּלְקַדְּשָׁא בֻּכְרָא. וּלְאַנָּחָא תְּפִילִין וְצִיצִית וּמְזוּזָה. וּלְמִמְסַר נַפְשָׁא לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא, וּלְאִתְדַּבְּקָא בֵּיהּ. אִלֵּין אִינּוּן תְּרֵיסַר פִּקּוּדִין עִלָּאִין, דְּכִלִּילָן רל״ו פִּקּוּדִין אַחֲרָנִין דְּאִינּוּן בְּרָזָא דְּאָנֹכִי, כְּלָלָא דְּזָכוֹר. וְאַת דָּא, לָא אִתְחַלָּף בְּאַתְר אַחֲרָא, דָּא בְּגִין דְּאִיהִי י׳, רָזָא עִלָּאָה, כְּלָלָא דְּאוֹרַיְיתָא, וּבְאִלֵּין תְּרֵיסַר, אִית תְּרֵיסַר מְכִילִין דְּרַחֲמֵי, דְּתַלְיָין מִנַּיְיהוּ, וְחַד דְּשַׁלְטָא לְמֶהֱוֵי תְּלֵיסַר.

513. לֹא יִהְיֶה לְךָ, רָזָא דְּשָׁמוֹר, בִּתְלַת מְאָה וְשִׁתִּין וְחָמֵשׁ פִּקּוּדֵי אוֹרַיְיתָא. ל׳: רָזָא דְּלָא לְמֵיהַב יְקָר וּרְבוּ לֶאֱלָהָא אַחֲרָא. ל׳: מִגְדָּלָא דְּפָרַח וְסָלִיק בַּאֲוִירָא, דְּלָא יִסְטֵי לִבָּא, לְמִבְנֵי לָהּ לֶאֱלָהָא אַחֲרָא, כְּמָה דְּאִית רָזָא, דְּבוֹנָא מִגְּדָלָא. ל׳: דְּלָא לְמִפְּנֵי בְּדִיוּקְנָא דע״ז, דְּלָא לְהַרְהֲרָא אֲבַתְרָהָא, דְּלָא לְסַגְּדָא, וְלָא לְאַכְפְּיָא גַּרְמֵיהּ לֶאֱלָהָא אַחֲרָא.

510. The word "Anochi" INDICATES that the Temple is purified, WHICH IS MALCHUT, and that no stranger has approached it. The Temple alone radiated its light, for then the Evil Inclination was removed from the world and the Holy One, blessed be He, alone was exalted in glory. Then the words, "I am Hashem your Elohim," were uttered, having the complete secret folded in His Holy Name. The letter Aleph OF "ANOCHI" INDICATES the unification of the secret of the Holy Name together with its grades into one, as its secret is the letter Vav OF YUD HEI VAV HEI. The letter Nun IN THE WORD "ANOCHI" INDICATES the secret of standing in awe of the Holy One, blessed be He, knowing that there is a judge and Judgment, the righteous will be rewarded, and the wicked will be punished, for its secret is the lower Hei IN THE NAME YUD HEI VAV HEI.

511. The letter Caf IN THE WORD "ANOCHI" signifies that one should sanctify the Holy Name daily, sanctify oneself through holy grades, and say the everyday prayers to Him to raise the supreme crown, the secret of the Upper Throne, NAMELY BINAH, in a proper manner above the supernal living creatures - WHICH ARE CHESED AND GVURAH, TIFERET AND MALCHUT, FROM THE CHEST ABOVE OF ZEIR ANPIN, AND THE FOUR LEGS OF THE THRONE, WHOSE FOURTH LIVING CREATURE AND FOURTH LEG IS MALCHUT. Its secret is the supernal Hei OF THE NAME YUD HEI VAV HEI, WHICH IS BINAH. SINCE MALCHUT IS THE FOURTH LEG OF THE SUPERNAL THRONE, WHICH IS BINAH, SHE IS CONSIDERED AS PERTAINING TO BINAH AND TO THE UPPER HEI OF YUD HEI VAV HEI.

512. The letter Yud IN THE WORD "ANOCHI" INDICATES that one should study the Torah day and night, and circumcise his son on the eighth day, and sanctify the firstborn, and put on Tefilin, and wear the fringes (Heb. tzitzit), and affix a Mezuzah, and surrender his life to cleave to the Holy One, blessed be He, with his whole heart. These are the twelve supernal commandments - WHICH ARE ALLUDED TO BY THE WORD "ANOCHI," which include 236 other commandments, BRINGING IT TO 248 POSITIVE COMMANDMENTS - which are included in the words "Remember the Shabbat." FOR "REMEMBER" INCLUDES 248 POSITIVE COMMANDMENTS, AND "KEEP" INCLUDES THE 365 NEGATIVE COMMANDMENTS. This letter is not interchangeable with another place, AS THE ALEPH, NUN AND CAF OF ANOCHI, WHICH ARE INTERCHANGEABLE WITH HEI, VAV AND HEI OF YUD HEI VAV HEI. For the letter Yud signifies the supernal secret of the whole Torah, MEANING THAT IT IS THE SECRET OF THE LOWER CHOCHMAH WHICH UNITES WITH THE LETTER YUD OF YUD HEI VAV HEI, THE SECRET OF THE UPPER CHOCHMAH. THEREFORE, THIS IS NOT A CHANGE OF PLACE. Those twelve COMMANDMENTS include the twelve attributes of Mercy which are derived from them. And one rules THEM ALL, WHICH IS THE ESSENCE OF MALCHUT WHICH IS CALLED "ANOCHI," bringing it to thirteen, CORRESPONDING TO THE THIRTEEN ATTRIBUTES OF MERCY.

513. The commandment "You shall have no other Elohim" (Shemot 20:3), signifies the secret of "keep," which includes the 365 NEGATIVE PRECEPTS in the Torah. The letter Lamed IN "YOU SHALL HAVE NO (HEB. LO, LAMED-ALEPH)" contains the secret of not worshipping or paying respect to other Elohim. The letter Lamed has the form of a tower rising up in the air. One should not be tempted to build A CASTLE to other Elohim, in the secret of building a tower, AS IN THE TIME OF THE GENERATION OF THE TOWER OF BABYLON. Lamed shows that one should not look at the images of idol worshipping, nor think about it, neither bowing, nor subduing oneself to other Elohim.

514. א׳: דְּלָא לְחַלְּפָא יְחוּדָא דְּמָרֵיהּ, בְּגִין טַעֲוָון אַחֲרָנִין. א׳: דְּלָא לְהַרְהֲרָא דְּאִית אֱלָהָא אַחֲרָא בַּר מִנֵּיהּ. א׳: דְּלָא לְמִסְטֵי בָּתַר בְּיָדִין וּדְכוּרוֹ, בְּרִזָא דְּדִיוּקְנָא דְּאָדָם, וְלָא בְּדִיוּקְנָא אַחֲרָא. א׳: דְּלָא לְמִשְׁאַל מִן מֵתַיָּיא, וְלָא לְמֶעְבַּד חַרְשִׁין. א׳: דְּלָא יוֹמֵי בְּפוּמוֹי, בִּשְׁמָא דֶאֱלָהָא אַחֲרָא. עַד הָכָא, תְּרֵיסַר אַחֲרָנִין, דְּאִינּוּן פִּקּוּדֵי שְׁמוֹר. וּבְאִלֵּין תְּרֵיסַר, תְּלָיָין תְּלַת מְאָה וְחַמְשִׁין וּתְלַת פִּקּוּדֵי דִּשְׁמוֹר אַחֲרָנִין, דְּכְלִילָן בְּאִלֵּין תְּרֵיסַר, וְרָזָא דָא אָנֹכִי.

514. The letter Aleph IN THE COMMANDMENT, "YOU SHALL HAVE NO OTHER ELOHIM," indicates that one should not replace his Master with other Elohim; he should not even meditate on the existence of another deity besides Him; he should not take counsel from a necromancer or a soothsayer through the medium of the image of man or any other form; he is not to ask of the dead; he is not to practice magic; and he should not swear in another deity's name. Up to this point are the other twelve COMMANDMENTS, the precepts INCLUDED in "keep." From them come the other 353 precepts of "keep," included in these twelve, BRINGING IT TO 365. This is the secret of the word "Anochi," AND, "YOU SHALL HAVE NO."

515. אר״ש, תּוּ תְּנִינָן, אָנֹכִי כְּלָלָא דְּעֵילָא וְתַתָּא, כְּלָלָא דְּעִלָּאִין וְתַתָּאִין, כְּלָלָא דְּחַיָּוָן קַדִּישִׁין, דְּכְלִילָן בֵּיהּ, כֹּלָּא הוּא בְּרִזָא דְּאָנֹכִי. לֹא יִהְיֶה לְךָ לְתַתָּא, רָזָא דִּתְרֵיסַר חַיָּוָן תַּתָּאִין.

515. Rabbi Shimon said: We have learned that the word "Anochi" (lit. 'I') includes the above and the below, the upper and lower beings. It includes the holy living creatures. All is included in the secret of "Anochi." "You shall have no," refers to the secret below, of the twelve lower living creatures IN MALCHUT.

516. לֹא תַּעֲשֶׂה לְךָ פֶסֶל. פִּסְלוּ מֵהַהוּא אֲתָר עִלָּאָה, מֵהַהוּא אֲתָר קַדִּישָׁא. פֶסֶל. פְּסוֹלֶת דִּקְדוּשָׁא דְּאִיהוּ רָזָא דְּטַעֲוָא אַחֲרָא. וְרָזָא דָא, כד״א וָאֵרֶא וְהִנֵּה רוּחַ סְעָרָה בָּאָה מִן הַצָּפוֹן וְגוֹ׳. וְכָל תְּמוּנָה הה״ד וְאֵשׁ מִתְלַקַּחַת. כִּי אָנֹכִי יְיָ׳ אֱלֹהֶיךָ, בְּגִין לְאַתְעָרָא לִבָּא לְגַבֵּי עֵילָא, וְלָא לְנַחְתָּא לְתַתָּא וְלָא לְמִקְרַב לִתְרַע בֵּיתָא. אֵל קַנָּא, דְּקַנְאָה אִיהוּ בְּהַהוּא אֲתָר.

516. "You shall not make for yourself any carved idol (Heb. pesel)," alludes to the dross (Heb. pesolet) of that lofty place, NAMELY, THE LEFT SIDE OF HOLINESS, pesel being the refuse of Holiness, the secret of other Elohim, as it is written: "And I looked and behold, a storm wind came out of the north" (Yechezkel 1:4). THE NORTH IS THE SECRET OF THE LEFT SIDE OF HOLINESS. "...any likeness of any thing..." (Shemot 20:4) as it is written, "a fire flaring up" (Yechezkel 1:4). "For I Hashem your Elohim," so that your heart should be directed upwards, and it should not descend below and approach the portal OF THE OTHER SIDE. He is "a jealous El," for in that place lies jealousy.

517. וְרָזָא דָא, תַּחַת שָׁלֹשׁ רָגְזָה אֶרֶץ. וְאִיהוּ לֹא תַּעֲשֶׂה לְךָ, חַד. פֶסֶל, תְּרֵין. וְכָל תְּמוּנָה, תְּלַת. וְאֶרֶץ דָא, עַל דָא אִתְרַגִּיזַת.

517. This is the secret of, "For three things the earth is disquieted" (Mishlei 30:21), which are: "You shall not make for yourself," "A carved idol," and, "any likeness of any thing." For these "the earth is disquieted."

518. פֹּקֵד עֲוֹן אָבוֹת עַל בָּנִים עַל שִׁלֵּשִׁים וְעַל רִבֵּעִים. אִלְנָא חַדָּא, דְּאִינְצִיב חַדָּא, וּתְרֵין זִמְנִין, וּתְלַת זִמְנִין, וְאַרְבַּע זִמְנִין, וְאִתְפְּקַד עַל חוֹבֵי קַדְמָאֵי, אָב וּבֵן. שְׁלִישִׁי וּרְבִיעִי חַד הוּא כַּד לָא אִתְתַּקַּן, וְלָא חָיִישׁ לְאִתְתַּקְּנָא, וְכֵן בְּהִפּוּכָא דְּדָא, לְאִילָנָא דְּאִיהוּ אִתְתַּקַּן כַּדְקָא חָזִי, וְקָאֵים עַל קִיּוּמֵיהּ וְעוֹשֶׂה חֶסֶד וְגוֹ׳.

518. It is written: "Punishing the iniquity of the fathers upon the children to the third and fourth generation" (Shemot 20:5). HE WAS PRESENTED WITH THE DIFFICULTY OF THE WORDS: "NOR THE CHILDREN BE PUT TO DEATH FOR THE FATHERS" (II MELACHIM 14:6). AND HE ANSWERS THAT this is the same tree, THE SAME SOUL coming once, twice, thrice, four times, WHICH MEANS IT HAD BEEN INCARNATED AND COME IN FOUR BODIES, being punished for the first sins IN THE FOURTH REINCARNATION. For the father, the son, the third and fourth generations, NAMELY THESE FOUR INCARNATIONS, are one, BEING ONE SOUL that has not done its correction or cared to attend to it. IT IS THEREFORE PUNISHED FOR THE SINS IN THE FIRST INCARNATIONS. The reverse is also true. A tree well established THROUGH INCARNATIONS stands firm, AND OF IT, IT IS WRITTEN: "But showing mercy..." (Shemot 20:5).

31. "You shall not take the name of Hashem your Elohim in vain"
We learn that at the time that God created the world He placed a stone with His name engraved upon it into the deep waters. This stone flows up to receive the oath of those who swear on the Truth; then it returns to the deep waters. If the oath is false, the waters flow up but the stone retreats without receiving the oath, and the letters on the stone disperse in the deep, until God invites Azriel to engrave the Holy Letters as they were before, and the world is settled by them.

519. "You shall not take the name of Hashem your Elohim in vain" (Shemot 20:7). This secret has already been interpreted by the friends. When the Holy One, blessed be He, planted the world, He planted into the deep waters His Name engraved UPON A STONE. Since then, when the water desires to rise, INTENDING TO DROWN THE WORLD, it sees the Holy Name engraved on that stone and retreats and returns to its place, and the Holy Name remains in the deep waters to this day.

519. לֹא תִשָּׂא, רָזָא דָא הָא אוּקְמוּהָ חַבְרַיָּיא. בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּאכַּד שָׁתִיל עָלְמָא, אַטְבַּע גּוֹ תְּהוֹמֵי, צְרוֹרָא חֲדָא, חֲקִיקָא בִּשְׁמָא קַדִּישָׁא, וְאַטְבַּע לָהּ לְגוֹ תְּהוֹמָא. וְכַד מַיָּא בָּעָאן לְסַלְקָא, חָמָאן רָזָא דִשְׁמָא קַדִּישָׁא, חָקִיק עַל הַהוּא צְרוֹרָא, וְתַיְיבִין וּמִשְׁתַּקְּעִין, וְהַדְרִין לַאֲחוֹרָא, וּשְׁמָא דָא קַיְימָא עַד יוֹמָא דָא, גּוֹ תְּהוֹמָא.

520. At the time when men take a true oath, firmly attached to the Truth, that rock flows up and receives that oath, and then it returns to its place in the deep waters. And the world is maintained by that true oath.

520. וּבְשַׁעֲתָא דְּאוֹמִין בְּנֵי נָשָׁא עַל קְשׁוֹט, בְּקִיּוּמָא דְּקְשׁוֹט, הַהוּא צְרוֹרָא סַלְקָא, וּמְקַבְּלָא הַהוּא אוֹמָאָה, וְאַהְדָּר וְאִתְקַיֵּים עַל תְּהוֹמָא, וְעָלְמָא אִתְקַיֵּים, וְהַהוּא אוֹמָאָה דְּקְשׁוֹט קַיְּים עָלְמָא.

521. When men take a false oath, that rock flows up, intending to receive that oath, but when it sees that this oath was taken in vain, it retreats and all the waters flow up. And the letters of that stone soar inside the deep and disperse. And the waters wish to cover the world and return it to its former state OF WATER.

521. וּבְשַׁעֲתָא דְּאוֹמוּ בְּנֵי נָשָׁא אוֹמָאָה לְשַׁקְּרָא, הַהוּא צְרוֹרָא סַלְקָא לְקַבְּלָא לָהּ לְהַהִיא אוֹמָאָה, כֵּיוָן דְּחָזֵי דְּאִיהוּ דְּשַׁקְּרָא. כְּדֵין הַהוּא צְרוֹרָא דַּהֲוָה סָלִיק, תָּב לַאֲחוֹרָא, וּמַיִין אַזְלִין וְשָׁטִין, וְאַתְוָון דְּהַהוּא צְרוֹרָא, פַּרְחָן גּוֹ תְּהוֹמֵי, וְאִתְבַּדְּרָן, וּבָעָאן מַיָּא לְסַלְקָא לְחַפְיָיא עָלְמָא, וּלְאַהְדָּרָא לֵיהּ כְּמִלְקַדְּמִין.

522. Then the Holy One, blessed be He, invites Ye'azriel the Minister, who is in charge of seventy keys of the secret of the Holy Name. He then engraves the Holy Letters as they were before, and the world is settled by them, and the deep waters return to their place. Of that it is written: "You shall not take the Name of Hashem your Elohim in vain" (Shemot 20:7).
We learn that the twelfth commandment is to swear by God's name truthfully, for he who takes a true oath combines himself with the supernal seven grades. He who takes a false oath causes Malchut to be disturbed. Taking a vow is a stricter act than taking an oath, for it is connected higher.
Ra'aya Meheimna (the Faithful Shepherd)

522. עַד דְּזַמִּין קוּדְשָׁא בְּרִיךְ הוּא, לְחַד מִמְּנָא, יְעַזְרִיאֵ״ל, דִּי מִמְּנָא עַל שַׁבְעִין מַפְתְּחָן, בְּרָזָא דִשְׁמָא קַדִּישָׁא, וְעָאל לְגַבֵּיהּ דְּהַהוּא צְרוֹרָא, וְחָקִיק בֵּיהּ אַתְוָון כְּמִלְקַדְּמִין, וּכְדֵין אִתְקַיְּים עָלְמָא, וְאַהְדְּרוּ מַיִין לְדוּכְתַּיְיהוּ. וְע״ד כְּתִיב לֹא תִשָּׂא אֶת שֵׁם ה׳ אֱלֹהֶיךָ לַשָּׁוְא.

523. The twelfth commandment is to swear in His name in a truthful way. And he who takes an oath combines himself with the supernal seven grades in which the Name of the Holy One, blessed be He, WHICH IS MALCHUT, is included. Thus, there are six grades: CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, and when man take a true oath, he then includes himself with them by becoming a seventh, CORRESPONDING TO MALCHUT, so as to maintain the Holy Name, WHICH IS MALCHUT, in its place. Therefore, it is written: "And shall swear by His Name" (Devarim 6:13). And he who takes a false oath causes that place, MALCHUT, to be disturbed in its abode.

רעיא מהימנא

523. פִּקּוּדָא י״ב, לְאוֹמָאָה בִּשְׁמֵיהּ בְּאֹרַח קְשׁוֹט. וּמַאן דְּאוֹמֵי שְׁבוּעָה, הוּא כָּלִיל גַּרְמֵיהּ, בְּאִינּוּן ז׳ דַּרְגִּין עִלָּאִין, דִּשְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּאאִתְכְּלִיל בְּהוּ. וְהָא שִׁיתָּא אִינּוּן. הַהוּא ב״נ דְּאוֹמֵי אוֹמָאָה דְּקְשׁוֹט ע״פ ב״ד, כָּלִיל גַּרְמֵיהּ בְּהוּ, וְהוּא שְׁבִיעָאָה, לְקַיְּימָא שְׁמָא קַדִּישָׁא בְּדוּכְתֵּיהּ. וְע״ד כְּתִיב, וּבִשְׁמוֹ תִּשָּׁבֵעַ. וּמַאן דְּאוֹמֵי אוֹמָאָה לְמַגְּנָא וּלְשַׁקְּרָא, גָּרִים לְהַהוּא אֲתָר דְּלָא יִתְקָיְּים בְּדוּכְתֵּיהּ.

524. אוֹמָאָה לְקַיֵּימָא פִּקּוּדָא דְּמָארֵיהּ, דָּא אִיהוּ שְׁבוּעָה דְּקֻשׁוֹט, כַּד הַהוּא יֵצֶר הָרָע מְקַטְרֵג לְבַר נָשׁ, וּמְסַתֶּה לֵיהּ לְמֶעְבַּר עַל פִּקּוּדָא דְּמָארֵיהּ. דָּא אִיהוּ אוֹמָאָה דְּמָארֵיהּ אִשְׁתְּבַח בֵּיהּ, וְאִצְטְרִיךְ לֵיהּ לְבַר נָשׁ לְאוּמָאָה בְּמָארֵיהּ עַל דָּא, וְאִיהוּ שְׁבָחָא דִּילֵיהּ. וְקוּדְשָׁא בְּרִיךְ הוּאמִשְׁתְּבַח בֵּיהּ. כְּגוֹן בּוֹעַז, דִּכְתִיב חַי יְיָ׳ שְׁכְבִי עַד הַבֹּקֶר. דְּהָא יֵצֶר הָרָע הֲוָה מְקַטְרֵג לֵיהּ, וְאוֹמֵי עַל דָּא.

524. The oath to keep one's Master's commandment is a true oath, and the Evil Inclination denounces him and tempts this man to transgress his Master's commandment. Such is an oath with which his Master praises himself, and it is proper for man to take a true oath in the Name of his Master, for then the Holy One, blessed be He, is praised by this oath, as Boaz did, as written: "As Hashem lives, lie down until the morning" (Rut 3:13). He took an oath, for the Evil Inclination was, then, denouncing him. He therefore swore to it.

525. נֶדֶר אִיהוּ לְעֵילָא, וְאִינּוּן חַיֵּי מַלְכָּא, רָזָא דְּרמ״ח שַׁיְיפִין, וּתְרֵיסַר קְטִירִין, כְּחוּשְׁבָּן נֶדֶ״ר. וְעַל דָּא חָמִיר מִשְּׁבוּעָה. חַיֵּי דְּמַלְכָּא אִלֵּין, דְּיָהִיב חַיִּין לְכָל אִלֵּין שַׁיְיפִין, וְאִקָּרוּן הָכִי בְּגִין אִינּוּן חַיִּין, וְאִינּוּן חַיִּין נַחְתִּין מֵעֵילָא לְתַתָּא. לְהַהוּא מְקוֹרָא דְּחַיִּין. וּמֵהַהוּא מְקוֹרָא נַחְתִּין לְתַתָּא, לְכָל אִינּוּן שַׁיְיפִין.

525. A vow (Heb. neder) is connected higher and is the King's life, MEANING THE MOCHIN OF MALCHUT IN BINAH, the secret of 248 limbs and twelve ties, WHICH ARE THE FOUR SFIROT: CHESED AND GVURAH, TIFERET AND MALCHUT. EACH ONE OF THESE SFIROT INCLUDES THE THREE COLUMNS. Thus, they amount to the numerical value of "neder" (=254) AS 248 PLUS TWELVE AMOUNTS TO 254. Therefore, taking a vow is a stricter act than taking a oath. This King's Life maintains all the 248 limbs and it is called 'THE KING'S LIFE' for indeed it gives life, and this life descends from above, FROM THE ENDLESS LIGHT downwards, to the source of life, WHICH IS BINAH from which it descends TO MALCHUT, to all the 248 limbs.

526. שְׁבוּעָה לְקַיֵּימָא דַּרְגָּא דִּלְתַתָּא, רָזָא דִּשְׁמָא קַדִּישָׁא. וְדָא אִקְרֵי מֶלֶךְ עַצְמוֹ, דְּרוּחָא עִלָּאָה וְגוּפָא דִּילֵיהּ, לְמִשְׁרֵי בְּגַוֵּיהּ, וּלְדַיְירָא בֵּיהּ, כְּרוּחָא דְּשַׁארִי גּוֹ גּוּפָא. וּבְגִין כַּךְ, מַאן דְּאוֹמֵי בְּקֻשׁוֹט, הוּא מְקַיֵּים לְהַהוּא אֲתָר, וְכַד קָאֵי הַאי אֲתָר מְקוּיָים, מְקַיֵּים כָּל עָלְמָא. נֶדֶר שַׁרְיָא עַל כֹּלָּא, עַל מִצְוָה, וְעַל רְשׁוּתָא דְּלָאו הָכִי בִּשְׁבוּעָה, וְהָכִי אוּקְמוּהָ חַבְרַיָּיא.
ע״כ רעיא מהימנא

526. An oath maintains the lower grade, the secret of the Holy Name, WHICH IS MALCHUT, called the King Himself, whose supernal spirit within His body COMES to dwell in it and stay in it as a spirit dwelling in a body - WHICH MEANS THAT THE MOCHIN ARE ALREADY PLACED IN THE VESSEL OF MALCHUT, WHICH IS CALLED 'BODY'. FOR IT IS HIDDEN ABOVE IN BINAH, AND IS REVEALED ONLY IN MALCHUT. Therefore, he who takes a true oath maintains that place and by doing so, the whole world is maintained. A vow applies to both that which is obligatory and optional. But an oath is not so, AS IT DOES NOT APPLY TO PRECEPTS. This has been explained by the friends.
End of Ra'aya Meheimna

32. "Remember the Shabbat day to keep it holy," part two
We are reminded that the Sabbath includes the whole Torah, and he who keeps the Sabbath is considered to have kept the entire Torah.

527. זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ דָּא אִיהוּ רָזָא דִּבְרִית קַדִּישָׁא. וּבְגִין דִּבְהַאי בְּרִית קַיְימִין כָּל מְקוֹרִין דְּשַׁיְיפֵי גּוּפָא, וְאִיהוּ כָּלֵל כֹּלָּא. כְּגַוְונָא, דָּא שַׁבָּת אִיהוּ כְּלָלָא דְּאוֹרַיְיתָא, וְכָל רָזִין דְּאוֹרַיְיתָא בֵּיהּ תַּלְיָין, וְקִיּוּמָא דְּשַׁבָּת, כְּקִיּוּמָא דְּכָל אוֹרַיְיתָא, מַאן דְּנָטִיר שַׁבָּת, כְּאִילוּ נָטִיר אוֹרַיְיתָא כֻּלָּא.

527. "Remember the Shabbat day, to keep it holy" (Shemot 20:8). This is the secret of the Holy Covenant, WHICH IS YESOD, for in this Covenant lie all the sources of the limbs of the body, and it comprises everything. In the same manner, the Shabbat day includes all the Torah, all of its secrets originate in it. And he who keeps the Shabbat is considered as one who keeps the whole Torah. This section talks about 'remember' and 'keep', and the three grades - the supernal Sabbath, the Sabbath day, and Sabbath night - that include all the secrets of the whole Torah: The Law, the Prophets and the Writings.
Ra'aya Meheimna (the Faithful Shepherd)

רעיא מהימנא

528. פִּקּוּדָא כ״ד, לְמֶהֱוֵי דָּכִיר יוֹם הַשַּׁבָּת, כד״א זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ. רָזָא דְשַׁבָּת, הָא אוֹקִימְנָא בְּכָל אִינּוּן דּוּכְתֵּי, יוֹמָא דּוּכְרָנָא דְנַיְיחָא דְעָלְמָא וְאִיהוּ כְּלָלָא דְאוֹרַיְיתָא. וּמַאן דְּנָטִיר שַׁבָּת, כְּאִילּוּ נָטִיר אוֹרַיְיתָא כֻּלָּא. וְהָא אִתְּמַר, דּוּכְרָנָא דְשַׁבָּת, לְקַדְּשָׁא לֵיהּ בְּכָל זִינֵי קֻדּוּשִׁין. מַאן דְּאִדְכַּר לְמַלְכָּא, אִצְטְרִיךְ לְבָרְכָא לֵיהּ, מַאן דְּאִדְכַּר שַׁבָּת, צְרִיךְ לְקַדְּשָׁא לֵיהּ וְהָא אִתְּמַר.

528. The twenty-fourth commandment is to remember the Shabbat day, as written: "Remember the Shabbat day, to keep it holy." We have explained the secret of Shabbat in many places. It is to be remembered as the day of the world's rest, and it includes the whole Torah, and he who keeps the Shabbat is considered as one who keeps the whole Torah. We have already learned that a man who remembers the Shabbat has to sanctify it in all manners of sanctifications. He who remembers the King has to praise Him, and he who remembers the Shabbat day, has to sanctify it, as we have already learned.

529. זָכוֹר לִדְכוּרָא אִיהוּ. שָׁמוֹר אִיהוּ לְנוּקְבָא. יוֹם שַׁבָּת, רָזָא דְכָל מְהֵימְנוּתָא, דְתַלְיָא מֵרֵישָׁא עִלָּאָה, עַד סוֹפָא דְכָל דַּרְגִּין, שַׁבָּת אִיהוּ כֻּלָּא.

529. "Remember" applies to the Male, WHICH IS ZEIR ANPIN, and "keep" applies to the Female, WHICH IS MALCHUT. The Shabbat day is the secret of the whole Faith which is suspended from the supernal head, WHICH IS KETER, to the bottom of all the grades. Shabbat is everything.

530. תְּלַת דַּרְגִּין אִינּוּן, וְכֻלְּהוּ אִקְרוּן שַׁבָּת. שַׁבָּת עִלָּאָה. שַׁבָּת דְיוֹמָא. שַׁבָּת דְלֵילְיָא. וְכֻלְּהוּ חַד וְאִקְרֵי כֻּלָּא שַׁבָּת. וְכָל חַד, כַּד אִיהוּ שַׁלְטָא, נָטִיל לְחַבְרוֹי, וְזָמִין לוֹן בַּהֲדֵיהּ, בְּהַהוּא שׁוּלְטָנוּ דִילֵיהּ. וְכַד הַאי אָתֵי לְעָלְמָא כֻּלְּהוּ אַתְיָין וּזְמִינִין בַּהֲדֵיהּ.

530. There are three grades and all of them are called Shabbat. These are the supernal Shabbat, WHICH IS BINAH, Shabbat day, WHICH IS ZEIR ANPIN, and Shabbat night, WHICH IS MALCHUT. All of them are called Shabbat, and when the time comes for one of them to rule, all the others are invited to rule with it. And when it is manifested in the world, all come to be with it.

531. כַּד אָתֵי לֵילְיָא, זָמִין בַּהֲדֵיהּ לְשַׁבָּת דִּימָמָא, וְזָמִין לֵיהּ בְּהֵיכָלֵיהּ, וְאִתְטְמַר בַּהֲדֵיהּ. כֵּיוָן דְהַאי אַתְיָא, שַׁבָּת עִלָּאָה אִתְמְשָׁךְ עָלֵיהּ, וְכֻלְּהוּ גְנִיזִין בְּהֵיכְלָא דְלֵילְיָא וּבג״ד סְעוּדָתָא דְלֵילְיָא חָמוּר כְּדִבִּימָמָא.

531. When the time of SHABBAT night comes, it invites the Shabbat day to its palace, and they are both hidden. Once it comes, the supernal Shabbat is drawn over it, and all of them are concealed in the palace of the SHABBAT night. Therefore, the meal on SHABBAT night is as significant as the one during the Shabbat day.

532. כַּד אָתֵי יְמָמָא, זָמִין בַּהֲדֵיהּ לְתְרֵין אִלֵּין אַחֲרָנִין, דַּרְגָּא עִלָּאָה וְדַרְגָּא תַּתָּאָה, דָּא דְאַנְהִיר לֵיהּ, וְדָא דְאִתְנְהִיר מִנֵּיהּ. וְכֻלָּא כַּחֲדָא אִקְרֵי שַׁבָּת, וְשַׁלְטִין בְּיוֹמָא דְשַׁבָּת. וְאִלֵּין תְּלַת דַּרְגִּין, אִינּוּן כְּלָלָא וְרָזָא דְכָל אוֹרַיְיתָא, תּוֹרָה שֶׁבִּכְתָב, נְבִיאִים וּכְתוּבִים. מַאן דְּנָטִיר שַׁבָּת, נָטִיר אוֹרַיְיתָא כֻּלָּא.

532. When the time of SHABBAT day comes, WHICH IS ZEIR ANPIN, it invites the other two, the supernal and the lower grades - the one which illuminates, NAMELY BINAH, and the one which is illuminated from it, NAMELY MALCHUT. All these three grades together are called 'Shabbat' and rule on the day of Shabbat, and they include and are the secrets of the whole Torah: The Law, the Prophets and The Writings. And he who keeps the Shabbat keeps the whole Torah.

33. Two pearls

We read of two pearls, a supernal pearl - Binah - and a lower pearl - Malchut - which are separated by a curtain that is made of the 22 letters that comprise the whole Torah. There is a long description of the engravings and movement and meaning of all the letters in the Names of God, and of the twelve tribes, the seventy branches and the ten sayings. The lower pearl is illuminated by and joins to the supernal pearl, and both of them become one.

533. תְּרֵין מַרְגְּלָן אִינּוּן, וְחַד סִיכְתָא בַּהֲדֵיהוּ, בְּגַוַוּיְיהוּ, דְּקָאִים בֵּין הַאי וּבֵין הַאי. מַרְגְּלָא עִלָּאָה לֵית בֵּיהּ גָּוֵון, לֵית בֵּהּ חֵיזוּ בְּאִתְגַּלְיָיא.

533. There are two pearls and there is a curtain between them. The supernal pearl is hidden and has no visible color.

534. When the supernal pearl is about to be revealed, seven shining engraved letters come out, piercing through palaces, and illuminate each one of them. These seven letters are the two names which are engraved upon the pearl. On the Shabbat day they sparkle and shine, and they come out through doorways and rule. These are Aleph-Hei-Yud-Hei and Yud-Hei-Vav. The letters glitter, and by their glitter they intermingle and shine, the one within the other.

534. הַאי מַרְגְּלָא, כַּד שָׁאֲרִי לְאִתְגַּלְיָיא, נַהֲרִין, ז׳ אַתְוָון גְּלִיפִין, בַּלְטִין וְנִצְצִין וּבְקָעִין בְּקִיעִין וְקַסְטִירִין, וְנַהֲרִין כָּל חַד וְחַד. וְאִינּוּן ז׳ אַתְוָון, אִינּוּן תְּרֵין שְׁמָהָן מְחֻקָּקִין בְּהַהוּא מַרְגְּלָא. וּבְיוֹמָא דְּשַׁבָּת, נָצְצִין וְנָהֲרִין, וּפַתְחִין פַּתְחִין, וְנַפְקֵי וְשַׁלְטֵי. וְאִינּוּן אדי״ד יד״ו, מִתְנָצְצֵי אַתְוָון, וּבְנִציצוּ דִּלְהוֹן, עָאלִין דָּא בְּדָא, וְנַהֲרִין דָּא בְּדָא.

535. When these letters are combined, they illuminate from within each other by two colors: white, WHICH IS RIGHT, and red, WHICH IS LEFT - MEANING THAT THEY DO NOT REALLY BECOME ONE GRADE, BUT THE ALEPH-HEI-YUD-HEI TURNS TO BE THE RIGHT SIDE, AND YUD-HEI-VAV TURNS TO BE THE LEFT ONE, AND THEY ARE BOTH UNITED. Of these two colors, two other names are formed, until the letters produce seven names, FOR EACH ONE OF THE LETTERS OF ALEPH-HEI-YUD-HEI AND YUD-HEI- VAV BECOMES ONE NAME.

535. וְכַד עָאלִין דָּא בְּדָא, נָהֲרִין דָּא מִגּוֹ דָּא, בִּתְרֵין גַּוְונִין. חַד גָּוֵון חִוָּור, וְחַד גָּוֵון סוּמָק. וּמֵאִינּוּן תְּרֵין גַּוְונִין, אִתְעֲבִידוּ תְּרֵין שְׁמָהָן אַחֲרָנִין, עַד דְּסַלְקִין אַתְוָון לְשֶׁבַע שְׁמָהָן.

536. HE EXPLAINS HOW THE SEVEN LETTERS BECOME SEVEN NAMES. HE SAYS THAT the letter Aleph OF THE NAME ALEPH-HEI-YUD-HEI comes out shining and enters into the letter Vav OF THE NAME YUD-HEI-VAV. And they illuminate in two colors, WHITE AND RED, AS MENTIONED ABOVE, and become two Names: one Name is called Yud Hei Vav Hei and the other one is called 'Aleph-Lamed' (meaning: El), and both of them shine together. The letter Hei OF THE NAME ALEPH-HEI-YUD-HEI comes out shining and enters and combines with the letter Hei OF THE NAME YUD-HEI-VAV. And they illuminate in two colors, WHITE AND RED, and become two Names. One is called 'Yud Hei Vav Hei', in the secret of THE VOWELING OF Elohim, IN WHICH THE LETTER YUD IS VOWELED WITH A SEMIVOWEL (CHATAF-SEGOL), AND THE HEI WITH THE VOWEL CHOLAM, AND THE VAV WITH CHIRIK. And one is called 'Elohim', and the letters shine together. Yud OF ALEPH-HEI-YUD-HEI enters into the Yud OF YUD-HEI-VAV and they both shine, penetrating each other, imprinted upon and engraved together. And they lift their head, MEANING THAT THEY ATTAIN THE THREE FIRST SFIROT, shining and glittering. And eleven branches shoot forth from each side, THE RIGHT AND THE LEFT, AND TOGETHER THEY ARE TWENTY-TWO BRANCHES, THE SECRET OF THE TWENTY-TWO LETTERS.

536. א׳ נָפִיק וְנָצִיץ, וְעָאל בְּאָת ו׳, וְנָהֲרִין תַּרְוַוּיְיהוּ, בִּתְרֵין גַּוְונִין, וְאִינּוּן תְּרֵין שְׁמָהָן, חַד אִקְרֵי יִדְו״ד, וְחַד אִקְרֵי אֵ״ל, וְנַהֲרִין כַּחֲדָא. ה׳ נָפִיק וְנָצִיץ, וְעָאל בְּאָת ה׳ וְנָהֲרִין תַּרְוַוּיְיהוּ, בִּתְרֵין גַּוְונִין, וְאִינּוּן תְּרֵין שְׁמָהָן, חַד אִקְרֵי יֶדוֹד רְזָא דֶּאֱלֹהִים. וְחַד אִקְרֵי אֱלֹהִים. וְנָהֲרִין כַּחֲדָא. י׳ עָאל בְּי׳, וְנַהֲרִין וּנְצִיצִין כַּחֲדָא, וְעָאלוּ דָּא בְּדָא, וְנַהֲרִין תַּרְוַוּיְיהוּ, גְּלִיפִין מְחֻקָּקָן כַּחֲדָא, וְאִינּוּן זַקְפָן רֵישָׁא, נְהִירִין מְנַצְצִין עַנְפִּין סַלְקִין מֵהַאי סִטְרָא, וּמֵהַאי סִטְרָא, וְאִינּוּן חַד סְרֵי עַנְפִּין.

537. Those two shining letters - THE YUD OF ALEPH-HEI-YUD-HEI AND THE YUD OF YUD-HEI-VAV - embracing each other are Yud Hei Vav Hei, Yud Hei Vav Hei, Mem-Tzadik-Pe-Tzadik, Mem-Tzadik-Pe-Tzadik, in the secret of the thirteen attributes of Mercy. When these two letters interpenetrate, and embrace each other, and lift their heads, ATTAINING THE FIRST THREE SFIROT, they shine and glitter upon all, with eleven branches shooting forth from each side, ELEVEN FROM THE LEFT AND ELEVEN FROM THE RIGHT. AND TOGETHER THEY ARE THE 22 LETTERS OF THE TORAH, AS MENTIONED ABOVE, FOR THE WHOLE TORAH AND WISDOM ARE REVEALED BY THE 22 LETTERS.

537. וְאִלֵּין תְּרֵין אַתְוָון דְּנַהֲרָן, מִתְחַבְּקָן דָּא בְּדָא, אִינּוּן יִדְו״ד יִדְו״ד מצפץ מצפץ, בְּרָזָא דִּתְלֵיסָר מִכִּילָן דְּרַחֲמֵי. וְאִלֵּין תְּרֵין אַתְוָון, כַּד עָאלִין דָּא בְּדָא, וְכַד מִתְחַבְּקָן דָּא בְּדָא, זַקְפִין רֵישָׁא, וְנָהֲרָן וּמְנַצְצָן עַל כֹּלָּא, בְּאִינּוּן חַד סְרֵי עַנְפִּין, דְּנָפְקִין בְּכָל סִטְר.

538. The remaining Hei OF ALEPH-HEI-YUD-HEI is raised by one Name, Aleph-Dalet-Nun-Yud, to join with them. FROM THEN ON HE EXPLAINS THAT THIS LETTER DESCENDED FROM THERE TO THE LOWER PEARL. And all those raised, shining Names issue and rule on that SHABBAT day. Since they rule, the supernal pearl, THE FIRST THREE SFIROT OF BINAH, comes out, protruding and shining without any color.

538. ה׳ דְּאִשְׁתְּאַר, אִיהִי סַלְקָא בִּשְׁמָא חַד, לְאִתְחַבְּרָא בַּהֲדַיְיהוּ, וְאִיהִי אֲדֹנָי. וְכָל אִלֵּין שְׁמָהָן, בַּלְטִין וְנִצְצִין וְנַפְקִי וְשַׁלְטֵי בְּהַאי יוֹמָא. כֵּיוָן דְּאִלֵּין שַׁלְטֵי, נָפַק הַהוּא מַרְגְּלָא עִלָּאָה, בָּלְטָא מְנַצְצָא. וּמִגּוֹ נְצִיצוּ דִּילֵהּ, לָא אִתְחֲזֵי בֵּהּ גָּוֵון.

539. כַּד נָפְקָא, בְּטַשׁ בְּאִלֵּין שְׁמָהָן, חַד שְׁמָא מִנַּיְיהוּ אֲדֹנָי, דְּאִיהוּ שְׁבִיעָאָה, מִתְעַטְּרָא וְעָאל בְּמַרְגְּלָא תַּתָּאָה, וְאִתְיְישַׁב שְׁמָא אַחֲרָא תְּחוֹתֵיהּ, וְאִיהוּ י״ה. וְאִסְתְּחַר דַּהוּא מַרְגְּלָא עִלָּאָה בֵּיהּ, וּמִתְעַטְּרָא דַּהוּא נְצִיצוּ דְּנָצִיץ, בְּהַאי שְׁמָא.

539. When THE PEARL comes out, it unites with AND GIVES PLENTY TO those Names, ALEPH-HEI-YUD-HEI, AND YUD-HEI-VAV, WHICH ARE ITS SEVEN LOWER SFIROT. Then, one of the Names, Aleph-Dalet-Nun-Yud, WHICH IS MALCHUT FROM THE CHEST AND BELOW, which is the seventh, is crowned and enters the lower pearl, WHICH IS MALCHUT. Then another Name replaces ALEPH-DALET-NUN-YUD. This is Yud-Hei, NAMELY CHOCHMAH AND BINAH. Then the supernal pearl is settled by the name OF YUD-HEI, and it is adorned by the radiation of the light of this Name.

540. לְבָתַר דְּבְטַשׁ בְּהָנֵי שְׁמָהָן, נָפְקִין מִינַּיְיהוּ שִׁבְעִים עַנְפִּין לְכָל סִטְרָא, וּמִתְחַבְּרָן כֻּלְּהוּ כַּחֲדָא, וְאִתְעֲבִיד רְתִיכָא וְכֻרְסְיָיא חֲדָא, לְהַהוּא מַרְגְּלָא עִלָּאָה, וְשַׁלְטָא בְּעִטְרוֹי, מַלְכָּא בְּכֻרְסְיָיא, בְּיוֹמָא דָּא, וְחַדֵּי כֹּלָּא. כֵּיוָן דְּחַדֵּי כֹּלָּא, יָתִיב מַלְכָּא עַל כֻּרְסְיָיא, וְסַלִּיק בְּשַׁבְעִין עַנְפִּין כֻּרְסְיָיא, כִּדְקָאמְרַן.

540. After THE SUPERNAL PEARL unites with AND IS BESTOWED WITH PLENTY BY those Names, ALEPH-HEI-YUD-HEI AND YUD-HEI-VAV, AS MENTIONED ABOVE, seventy branches shoot forth from all the sides, WHICH ARE ZEIR ANPIN. And all of them join together and become a Chariot and a Throne to the supernal pearl. And the King, WHICH IS CHOCHMAH, is crowned on that day and rules, and all rejoice. Since all rejoice, the King sits on His Throne, which is raised by seventy branches as we have mentioned - FOR THE SEVENTY BRANCHES ARE ZEIR ANPIN, WHOSE CHESED, GVURAH, TIFERET AND MALCHUT BECOME ITS FOUR LEGS.

541. וְאִינּוּן תְּרֵין אַתְוָון, סַלְּקִין וְנַחֲתִין, וְנָהֲרִין וּמִתְעַטְּרִין אַתְוָון כ״ב, כֻּלָּא דְּאוֹרַיְיתָא. בַּטְשֵׁי בִּתְרֵי אַתְוָון קַדְמָאֵי, וְסַלְּקֵי לְחַד, בְּשִׁית שִׁבְטִין, וּלְחַד בְּשִׁית שִׁבְטִין אַחֲרָנִין. וְאִלֵּין אִינּוּן י״ב שִׁבְטִין דְּיִשְׂרָאֵל עִלָּאָה.

541. Those two letters, NAMELY, THE TWO YUD'S OF THE NAMES ALEPH-HEI-YUD-HEI AND YUD-HEI-VAV, ascend and descend, and illuminate, and adorn the 22 letters, being the whole Torah. They unite with the two first letters OF THE 22 LETTERS, NAMELY THE TAV AND THE SHIN, IN REVERSE ALPHABETICAL ORDER. And they ascend THROUGH THEIR LIGHT, the one to the six tribes, and the other to the other six tribes. These are the twelve tribes of supernal Yisrael, NAMELY, YISRAEL-SABA, THE SECRET OF THE FOUR GRADES - CHESED AND GVURAH, TIFERET AND MALCHUT, EVERY ONE OF WHICH INCLUDES THE THREE COLUMNS, BRINGING TOGETHER THE TWELVE.

542. תּוּ, אִלֵּין תְּרֵין אַתְוָון, סַלְּקִין וְנַחֲתִין, וּבַטְשֵׁי בִּתְרֵין אַתְוָון, דְּסֵיפָא דכ״ב אַתְוָון. וְסַלְּקֵי, חַד בְּחָמֵשׁ דַּרְגִּין, וְחַד בְּחָמֵשׁ דַּרְגִּין. וְאִלֵּין עֲשַׂר אֲמִירָן לְאַכְלְלָא לְכ״ב אַתְוָון, י״ב שִׁבְטִין בִּתְרֵין אַתְוָון, וְעֶשֶׂר אֲמִירָן דִּתְרֵין אַתְוָון דְּסֵיפָא, הָא כ״ב אַתְוָון, כֻּלָּא דְּאוֹרַיְיתָא. וְרָזָא דָּא, יְרִית מַרְגְּלָא עִלָּאָה, בְּהַהוּא כֻּרְסְיָיא דְּע״ב, וְנָהֲרִין כ״ב אַתְוָון.

542. Those two letters, THE TWO YUD'S IN THE NAMES ALEPH-HEI-YUD HEI AND YUD-HEI-VAV, ascend and descend and unite with the two last letters of the 22 letters WHEN ARRANGED IN REVERSE ORDER OF TAV-SHIN-RESH-KOF, NAMELY, BET AND ALEPH. They ascend AND ILLUMINATE five grades each, CORRESPONDING TOGETHER TO TEN SAYINGS. These ten sayings include the 22 letters. The twelve tribes EMERGED BY the two letters TAV AND SHIN, TOGETHER WITH the ten sayings of the last two letters, BET AND ALEPH, which are the whole Torah, NAMELY, ZEIR ANPIN WHICH IS CALLED 'TORAH' AND WHICH IS CREATED FROM THOSE 22 LETTERS. The supernal pearl inherits this secret upon a throne of 72, and the 22 letters shine.

543. מַרְגְּלָא תַּתָּאָה, בְּשַׁעֲתָא דְּיָתִיב מַרְגְּלָא עִלָּאָה בְּהַהוּא כּוּרְסְיָיא דְּע״ב, וְנַהֲרִין כ״ב אַתְוָון. כְּדֵין הַהוּא מַרְגְּלָא תַּתָּאָה דְּהוּא בְּחָשׁוֹכָא, מִסְתַּכֵּל בְּהַהוּא נְהִירוּ, בְּחֵילָא דְּתוּקְפָּא דְּאִינּוּן אַתְוָון, דְּאִתְרְשִׁים בְּהוֹן, דְּאִקְרוּן אֲדֹנָי, וּכְדֵין אִתְנְהִיר וְסַלִּיק הַהוּא נְהוֹרָא, וְנָטִיל כָּל אִינּוּן כ״ב אַתְוָון עִלָּאִין, וְשָׁאִיב לוֹן הַהוּא מַרְגְּלָא בְּגַוֵּיהּ, וְנָהִיר נְהִירוּ דְּנָצִיץ לְע״ב עִיבָּר.

543. When the supernal pearl sits upon the throne of the 72 and the 22 letters illuminate, then the lower pearl, which is in the darkness, observes the illumination OF THE 22 LETTERS through the letters imprinted upon it - which are called Aleph-Dalet-Nun-Yud. Then that light ascends and shines and receives all those 22 supernal letters, and the lower pearl draws them. And then it shines in 72 directions.

544. כֵּיוָן דְּהַאי מַרְגְּלָא, נָצִיץ וְשָׁאִיב לְאִינוּן אַתְוָון בַּהֲדָהּ, כְּדֵין מַרְגְּלָא עִלָּאָה אִתְמְשַׁךְ בַּהֲדַיְיהוּ, וְאִתְדַּבָּק מַרְגְּלָא בְּמַרְגְּלָא, וַהֲוֵי כֻּלָּא חַד. וְדָא אִיהוּ רָזָא חֲדָא דְּתוּשְׁבַּחְתָּא, וְהָא אוֹקִימְנָא.

544. Since that LOWER pearl shines and derives all those letters from it, the supernal pearl is then attracted to them, and pearl cleaves to pearl. THE LOWER PEARL, WHICH IS MALCHUT, CLINGS TO THE SUPERNAL PEARL, WHICH IS BINAH. AND BOTH OF THEM become one. This is the secret of a certain praise which we already expounded upon, THE SONG OF PRAISE 'EL ADON', WHICH IS SAID ON SHABBAT DAY.

545. אַתְוָון, כַּד נָצְצִין מֵהַאי סִטְרָא, וּמֵהַאי סִטְרָא, דָּא אִיהוּ סִיכְתָּא דִּי בְּגַוַוּיְיהוּ, בֵּין מַרְגְּלָא לְמַרְגְּלָא, כְּדֵין אִתְעֲבִידוּ רָזָא דִשְׁמָא קַדִּישָׁא דְמ״ב אַתְוָון. בְּכֻלָּא רָזָא דִשְׁמָא קַדִּישָׁא דְע״ב אַתְוָון, דִּרְתִיכָא עִלָּאָה, וְכֻלָּא, הַאי וְהַאי, אִתְקְרֵי שַׁבָּת, וְדָא אִיהוּ רָזָא דְשַׁבָּת.
ע״כ רעיא מהימנא

545. The 22 letters which shine on both sides, TO THE RIGHT SIDE AND TO THE LEFT, are the curtain between THE SUPERNAL pearl and THE LOWER pearl. And they become the secret of the Holy Name of Mem-Bet (42) letters, and this is the secret of the Holy Name of Ayin-Bet (72) letters of the supernal Chariot. And both THE NAME OF MEM-BET AND THE NAME OF AYIN-BET are called 'Shabbat', and this is the secret of Shabbat.
End of Ra'aya Meheimna
We read of the meaning of "remember," that is Zeir Anpin, above which there is no forgetfulness. We are reminded to remember the Sabbath day.

546. זָכוֹר רָזָא דִדְכוּרָא אִיהוּ, רָזָא דִדְכוּרָא דְנָקִיט כָּל שַׁיְיפֵי דְעָלְמָא עִלָּאָה. אֶת יוֹם הַשַּׁבָּת, לְאַסְגָּאָה מַעֲלֵי שַׁבְּתָא, דְּאִיהוּ לֵילָה, וְדָא אִיהוּ אֶת. לְקַדְּשׁוֹ, דְּאִצְטְרִיךְ קְדוּשָׁה מִגּוֹ עַמָּא קַדִּישָׁא, וּלְאִתְעַטְּרָא בְּהוּ כַּדְקָא חֲזִי.

546. "Remember" is the secret of the Male, WHICH IS ZEIR ANPIN, which receives all the limbs, NAMELY, THE WHOLE MOCHIN of the supernal world, NAMELY BINAH. "The (Heb. 'et') Shabbat day" includes Shabbat eve, which is night, NAMELY, MALCHUT WHICH IS CALLED 'NIGHT'. The word "Et" expresses it, FOR MALCHUT IS CALLED "ET." It is necessary "to keep it holy," for it must receive Holiness from the Holy Nation and be crowned by them, as is proper.

547. זָכוֹר, אֲתָר דְּלֵית לֵיהּ שִׁכְחָה, וְלָא קַיְימָא בֵּיהּ שִׁכְחָה דְּהָא לֵית שִׁכְחָה בַּאֲתָר דִּבְרִית עִלָּאָה, וְכ״ש לְעֵילָא. וּלְתַתָּא, אִית שִׁכְחָה, אֲתָר דְּאִצְטְרִיךְ לְאַדְכְּרָא, וְע״ד כְּתִיב, יִזְכֹּר עֲוֹן אֲבוֹתָיו וְגוֹ׳. וְאִית תַּמָּן מִמְּנָן, דְּאַדְכְּרָן זַכְיָין דְּבַר נָשׁ, וְחוֹבוֹי.

547. "Remember" comes from a place wherein there is no forgetfulness, for there is no forgetfulness in the place of the supernal Covenant, WHICH IS YESOD, and all the more so above IN ZEIR ANPIN. Below, IN MALCHUT, there is forgetfulness, for this is the place wherein men should be reminded, as it is written: "May the iniquity of his fathers be remembered" (Tehilim 109:14).

548. וְלֵית שִׁכְחָה קָמֵי כֻּרְסְיָא קַדִּישָׁא, מַה דְּאִיהוּ קָמֵיהּ. וּמַאן אִיהוּ קָמֵיהּ. זָכוֹר. וְכ״ש לְעֵילָא. בְּגִין דְּכֻלָּא רָזָא דִדְכוּרָא אִיהוּ, וְתַמָּן אִתְגְּלִיף רָזָא דִשְׁמָא קַדִּישָׁא יד״ו. וּלְתַתָּא, אִצְטְרִיךְ לְאִתְקַדְּשָׁא, וּבַמֶּה אִתְקַדָּשׁ. בְּזָכוֹר, דְּהָא מִנֵּיהּ נָטִיל כָּל קְדוּשָׁן וְכָל בִּרְכָאן. וְדָא, כַּד מִתְעַטְּרֵי מַעֲלֵי שַׁבְּתָא, עַל עַמָּא קַדִּישָׁא כַּדְקָא יֵאוֹת, בְּצְלוֹתִין וּבְבָעוּתִין, וּבְסִדּוּרָא דְחֶדְוָה.

548. There is no forgetfulness before the Holy Throne, that is, she who stands in front of the Holy Throne, NAMELY, BINAH. And who stands before the Throne? "Remember," NAMELY, ZEIR ANPIN, FOR ZEIR ANPIN STANDS BEFORE BINAH AND RECEIVES FROM HER. OF ZEIR ANPIN IT IS SAID: "THERE IS NO FORGETFULNESS BEFORE THE THRONE OF YOUR HONOR." Above ZEIR ANPIN THERE IS NO FORGETFULNESS, for there lies the whole secret of the Male, wherein the secret of the Holy Name, Yud-Hei-Vav, is engraved. Below, NAMELY, IN MALCHUT, men should be sanctified by fulfilling the commandment "remember" (the Shabbat day), WHICH IS ZEIR ANPIN from which MALCHUT derives all her blessings and Holiness. Then Shabbat eve, NAMELY, MALCHUT, is crowned, as it should be, by the prayers of the Holy Nation and by joyful preparations.

549. וְאִי תֵּימָא, זָכוֹר, לָא אִצְטְרִיךְ לְאִתְקַדְּשָׁא, דְּהָא מִנֵּיהּ נָפְקִין כָּל קְדוּשִׁין דְּעָלְמָא. לָאו הָכִי. דְּהָא דָּא אִצְטְרִיךְ לְאִתְקַדְּשָׁא בְּיוֹמָא, וְדָא אִצְטְרִיךְ לְאִתְקַדְּשָׁא בְּלֵילְיָא, וְכָל קְדוּשִׁין נַטְלִין לוֹן יִשְׂרָאֵל לְבָתַר, וְאִתְקַדְּשָׁן בְּקְדוּשֵׁי דְקוּדְשָׁא בְּרִיךְ הוּא.

549. You might say that "remember," NAMELY ZEIR ANPIN, does not need to be sanctified BY YISRAEL, for all THE BLESSINGS AND Holiness in the world come from it. This is not so, for ZEIR ANPIN should be sanctified on the SHABBAT day AND MALCHUT on the SHABBAT night, and only then Yisrael are sanctified by the Holiness of the Holy One, blessed be He.

34. "Honor your father and your mother"

We are told to honor the Holy One, blessed be He, who is our father, and Malchut, who is our mother, by studying the Torah and observing the commandments. A man is created from two drops of seed - one from his father and one from his mother, and the parents have an obligation to teach their children to learn Torah and good deeds. There are three partners in creating a man: the father and mother, who gave him his body, and God, who gave him his soul. A man must honor all three of them. He must also perform correct actions with all of his heart and desire, with the correct intentions.

550. "Honor your father and your mother" (Shemot 20:12). HONOR THEM with respect, and gladden them with good deeds, as it is written: "The father of the righteous shall greatly rejoice" (Mishlei 23:24), for this is the way one should honor his father and mother.
Ra'aya Meheimna (the Faithful Shepherd)

550. כַּבֵּד אֶת אָבִיךָ וְאֶת אִמֶּךָ, בְּכָל זִינֵי יְקָר, לְמֶחֱדֵי לוֹן בְּעוֹבְדֵי דְּכַשְׁרָאָן, כד״א גִּיל יָגִיל אֲבִי צַדִּיק, וְדָא אִיהוּ יְקָרָא דַּאֲבוֹי וּדְאִמֵּיהּ.

551. "Honor your father and your mother." Honor THE HOLY ONE, BLESSED BE HE, WHICH IS CALLED "YOUR FATHER," AND MALCHUT WHICH IS CALLED "YOUR MOTHER," by a clean fringed garment, MEANING, A NICE PRAYING SHAWL (HEB. TALIT) WHICH IS CALLED 'AN ARTICLE FOR FULFILLING A COMMANDMENT'. "Honor Hashem with your substance" (Mishlei 2:8), meaning, by studying the Torah and fulfilling the commandments, as it is written: "Length of days is in her right hand, and in her left hand are riches and honor" (Mishlei 3:15). A man is considered poor when he does not study the Torah or fulfill the commandments. It is known, since it has been explained by the sages of the Mishnah, that poverty is the lack of the Torah and the precepts, which are a man's wealth.

רעיא מהימנא

551. כַּבֵּד אֶת אָבִיךָ וְאֶת אִמֶּךָ. כַּבְּדֵהוּ בִּכְסוּת נְקִיָּיה, דְּהַיְינוּ כַּנְפֵי מִצְוָה, כַּבֵּד אֶת ה׳ מֵהוֹנֶךָ, דָּא תּוֹרָה וּמִצְוֹת. הה״ד, אוֹרֶךְ יָמִים בִּימִינָהּ בְּשְׂמֹאלָהּ וְגוֹ. דְּעָנִי לָאו אִיהוּ בַּר נָשׁ, אֶלָּא מִן הַתּוֹרָה וּמִן הַמִּצְוֹת, אִשְׁתְּמוֹדַע, דְּבָתַר דְּאוּקְמוּהָ מָארֵי מַתְנִיתִין אֵין עָנִי אֶלָּא מִן הַתּוֹרָה וּמִן הַמִּצְוֹת, דְּעִתְרָא דְּבַר נָשׁ אוֹרַיְיתָא וּמִצְוֹת.

552. Therefore, "Honor Hashem with your substance," and do not study the Torah in order to magnify yourself. As the students of the Torah said: Do not make them into a wreath, wherewith to magnify yourself. And do not say: I will study the Torah so I will be called "Rabbi," but rather, "O magnify Hashem with me" (Tehilim 34:4). "Honor Hashem with your substance," as a child must honor his father and mother.

552. וּבְגִין דָּא, כַּבֵּד אֶת יְיָ׳ מֵהוֹנֶךָ, וְלָא תִּשְׁתַּדֵּל בְּאוֹרַיְיתָא, כְּדֵי לְהִתְגַּדֵּל בָּהּ. כְּמָה דְּאוּקְמוּהָ חַבְרַיָּיא, וְאַל תַּעֲשֵׂם עֲטָרָה לְהִתְגַּדֵּל בָּהֶם, וְלֹא תֹאמַר אֶקְרָא בַּעֲבוּר שֶׁיִּקְרְאוּנִי רַבִּי, אֶלָּא גַּדְּלוּ לַיְיָ׳ אִתִּי. כַּבֵּד אֶת יְיָ׳ מֵהוֹנֶךָ, כְּבֵן דְּאִיהוּ חַיָּיב בִּיקָרֵא דַּאֲבוֹי וְאִמֵּיהּ.

553. A man is created from two drops of seed. From his father's sperm the bones of the body and the whiteness of the eyes ARE CREATED, and from his mother's the blackness of the eyes, the skin and the flesh ARE CREATED. And both of them raise the child to learn the Torah and good deeds.

553. בְּגִין דְּאִיהוּ מְשׁוּתָּף מִתְּרֵין טִפִּין, דְּמִנְּהוֹן נוֹצַר בַּר נָשׁ. מִטִּפָּה דְּאַבּוּהָ, חִוָּורוּ דְּעַיְינִין, וְגַרְמִין וְאֵבָרִין. וּמִטִּפָּה דְּאִמֵּיהּ, שְׁחוֹר דִּי בְּעַיְינִין, וְשַׂעֲרָא וּמַשְׁכָּא וּבְשָׂרָא. וְרַבְּיָאוּ לֵיהּ בְּאוֹרַיְיתָא, וְעוֹבָדִין טָבִין.

554. A man should teach his son Torah, as it is written: "And you shall teach them diligently to your children" (Devarim 6:7), otherwise he is as if he makes him idols. Therefore, it is written: "You shall not make for yourself any carved idol" (Shemot 20:4). The ignorant son is destined to be an unruly child who treats his father and mother with contempt and robs them of many blessings. For since he is ignorant, he is suspected to transgress in everything, even idolatry, incest and bloodshed. For when the ignorant goes where he is not known and does not know how to say a benediction, he is believed to be an idol worshipper.
End of Ra'aya Meheimna

554. דְּבַר נָשׁ חַיָּיב לְלַמֵּד בְּנוֹ תּוֹרָה, דִּכְתִיב וְשִׁנַּנְתָּם לְבָנֶיךָ. וְאִי לָא אוֹלִיף לֵיהּ אוֹרַיְיתָא וּפִקּוּדִין, כְּאִילּוּ עָבֵיד לֵיהּ פֶּסֶל, וּבְגִין דָּא לֹא תַעֲשֶׂה לְךָ פֶסֶל. וְעָתִיד לִהְיוֹת בֵּן סוֹרֵר וּמוֹרֶה, וּמְבַזֶּה אָבוּי וְאִמֵּיהּ, וְגוֹזֵל מִנַּיְיהוּ כַּמָּה בִּרְכָאן. דְּהוֹאִיל וְאִיהוּ עַם הָאָרֶץ, חָשִׁיד אִיהוּ עַל כֹּלָּא, וַאֲפִילּוּ עַל שְׁפִיכוּת דָּמִים, וְגִילּוּי עֲרָיוֹת, וְע״ז. דְּמַאן דְּאִיהוּ עַם הָאָרֶץ. וְאָזִיל לַאֲתָר דְּלָא אִשְׁתְּמוֹדְעוּן לֵיהּ, וְלָא יָדַע לְבָרְכָא, חַשְׁדִּינָן לֵיהּ דְּאִיהוּ עע״ז.
ע״כ רעיא מהימנא

555. כַּבֵּד אֶת אָבִיךָ כד"א כַּבֵּד אֶת יְיָ' מֵהוֹנֶךָ. מֵהוֹנֶךָ: מִמָּמוֹנֶךָ. מֵהוֹנֶךָ: מֵחִנָּךְ. בְּחֶדְוָה דְּנִגּוּנָא, לְמֶחֱדֵי לִבָּא, דְּהָא דָּא חֶדְוָה דְּלִבָּא, כְּגַוְונָא דָּא נִגּוּנָא דְּכָל עָלְמָא. עוֹבָדִין דְּכִשְׁרָאן דְּהַהוּא בְּרָא, חַדֵּי לִבָּא דְּאָבוּהָ וּדְאִמֵּיהּ. מֵהוֹנֶךָ, מִמָּמוֹנֶךָ לְכָל מַה דְּאִצְטְרִיכוּ.

555. "Honor your father" MEANS the same as "Honor Hashem with your substance." "...your substance..." means your money. And "your substance" means your grace, MEANING, with a joyful tune, for then the heart is gladdened as when any melody is sounded. The son's good deeds gladden the hearts of his father and mother. Thus, "with your substance," means with your money, for anything necessary.

556. כְּגַוְונָא דְּבַר נָשׁ אוֹקִיר לְקוּדְשָׁא בְּרִיךְ הוּא, הָכִי אִצְטְרִיךְ לְאַבָּא וּלְאִמָּא, בְּגִין דְּשׁוּתָּפוּתָא חֲדָא אִית לוֹן בְּקוּדְשָׁא בְּרִיךְ הוּאעֲלֵיהּ. וּכְמָה דְּאִצְטְרִיךְ לְמִדְחַל לְקוּדְשָׁא בְּרִיךְ הוּא, הָכִי אִצְטְרִיךְ לְמִדְחַל לְאָבוּהָ וּלְאִמֵּיהּ, וּלְאוֹקִיר לוֹן כַּחֲדָא, בְּכָל זִינֵי יְקָר.

556. As a man honors the Holy One, blessed be He, so should he HONOR his father and mother, for they are in partnership over him with the Holy One, blessed be He. FOR THERE ARE THREE PARTNERS IN CREATING MAN: THE HOLY ONE, BLESSED BE HE, THE FATHER, AND MOTHER. HIS FATHER AND MOTHER GIVE HIM THE BODY, AND THE HOLY ONE, BLESSED BE HE, GIVES HIM THE SOUL. As a man should have great fear of the Holy One, blessed be He, so should he respect his father and mother, and honor them by all the means he has.

557. לְמַעַן יַאֲרִיכוּן יָמֶיךָ, בְּגִין דְּאִית יוֹמִין לְעֵילָא, דְּתַלְיָין בְּהוּ חַיֵּי בַּר נָשׁ בְּהַאי עָלְמָא. וְאוֹקִימְנָא עַל אִינּוּן יוֹמִין דְּבַר נָשׁ בְּהַהוּא עָלְמָא לְעֵילָא, וְכֻלְּהוּ קַיְּימִין קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, וּבְהוּ אִשְׁתְּמוֹדְעָן חַיֵּי דְּבַר נָשׁ.

557. "...that your days may be long..." (Shemot 20:12); For there are days above - NAMELY, THE SEVEN SFIROT: CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT - on which a man's life in this world depends. We have explained that these are man's days in that world above, THE SEVEN SFIROT, which are placed before the Holy One, blessed be He. And by them man's life is known.

558. עַל הָאֲדָמָה אֲשֶׁר יְיָ' אֱלֹהֶיךָ נוֹתֵן לָךְ. אַבְטָחוּתָא לְאִתְהַנְיָא בְּאַסְפָּקְלַרְיָא דְּנַהֲרָא, וְרָזָא דָּא עַל הָאֲדָמָה, דָּא אַסְפָּקְלַרְיָא דְּנַהֲרָא, בְּאִינּוּן יוֹמִין עִלָּאִין, דְּנָהֲרִין מִגּוֹ מַבּוּעָא דְּכֹלָּא.

558. "...in the land which Hashem your Elohim gives you..." (Ibid.); this is a promise given to enjoy the shining mirror. "...in the land..." is the mirror which shines upon the supernal days - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN - and which shines from the fount of everything, WHICH IS BINAH.

559. מַאי שְׁנָא, בְּאִלֵּין תְּרֵין פִּקּוּדִין דְּאוֹרַיְיתָא, דְּכְתִיב בְּהוּ לְמַעַן יַאֲרִיכוּן יָמֶיךָ, בְּדָא, וּבְשִׁלּוּחַ הַקֵּן. אֶלָּא תְּרֵין פִּקּוּדִין אִלֵּין, כֻּלְּהוּ תַּלְיָין לְעֵילָא. אַבָּא וְאִמָּא, רָזָא דְּזָכוֹר וְשָׁמוֹר כַּחֲדָא. וּבְגִינֵי כַּךְ כְּתִיב לְמַעַן יַאֲרִיכוּן יָמֶיךָ. וּבְשִׁלּוּחַ הַקֵּן, דְּכְתִיב שַׁלֵּחַ תְּשַׁלַּח אֶת הָאֵם וְאֶת הַבָּנִים תִּקַּח לָךְ לְמַעַן יִיטַב לָךְ וְגוֹ', רָזָא דְּעָלְמָא עִלָּאָה, דְּלָא אִתְיְיהִיב בֵּיהּ רְשׁוּ לְאִסְתַּכְּלָא, וְאִצְטְרִיךְ לְשַׁלֵּחַ מִגּוֹ שְׁאֵלְתָּא וְאִסְתַּכְּלוּתָא בֵּיהּ.

559. HE ASKS: What is the difference between the two commandments of the Torah, of which it is written: "that your days may be long," this one and the other which refers to driving away the mother-bird from the nest? HE ANSWERS: Both of the commandments refer to the world above. Aba and Ima are the secret of "remember" and "keep" in one, BEING ZEIR ANPIN AND MALCHUT. Therefore, it is written: "that your days may be long." In regards to letting the mother-bird go from the nest, it is written: "but you shall surely let the mother go, and take the young to you; that it may be well with you, and that you may prolong your days" (Devarim 22:7). This is the secret of the supernal world, WHICH IS BINAH BEING CALLED 'MOTHER', MEANING that no permission is given to look at her, and one should steer away from asking any questions or looking at her.

560. וְאֶת הַבָּנִים תִּקַּח לָךְ, דְּכְתִיב, כִּי שְׁאַל נָא לְיָמִים רִאשׁוֹנִים וְגוֹ' מִקְּצֵה הַשָּׁמַיִם וְעַד קְצֵה הַשָּׁמָיִם. אֲבָל לְעֵילָא מִקְּצֵה הַשָּׁמַיִם, שַׁלֵּחַ תְּשַׁלַּח מֵרַעְיוֹנֶיךָ לְמִשְׁאַל.

560. "...and take the young to you..." HERE, "THE YOUNG" ARE ZEIR ANPIN AND MALCHUT, as it is written: "For ask now of the days that are past, which were before you since the day that Elohim created man upon the earth and from the one side of heaven to the other" (Devarim 4:32) - MEANING THAT ONE CAN ASK A QUESTION OF AND LOOK AT HEAVEN, WHICH IS ZEIR ANPIN CALLED 'HEAVEN', WHICH CAN BE INVESTIGATED AND OBSERVED. But above the heaven, ZEIR ANPIN, you not should let your thoughts investigate.

561. וּבְדָא כְּתִיב, לְמַעַן יִיטַב לָךְ וְהַאֲרַכְתָּ יָמִים, לְמַעַן אִיטַב לָךְ לָא כְּתִיב, אֶלָּא לְמַעַן יִיטַב לָךְ. וְיַאֲרִיכוּן יָמֶיךָ לָא כְּתִיב, אֶלָּא וְהַאֲרַכְתָּ יָמִים. לְמַעַן יִיטַב לָךְ, הַהוּא אֲתָר דְּאוֹטִיב לְכֹלָּא, וְאִיהוּ עָלְמָא דְּסְתִים וְגָנִיז. וְהַאֲרַכְתָּ יָמִים, כְּמָה דִּכְתִיב, תִּקַּח לָךְ, בִּרְשׁוּתָא דְּבַר נָשׁ אִיהוּ.

561. Therefore, it is written: "that it may be well with you and that you may prolong your days." It says, "that it may be well with you," in the third person. It is not written: 'that your days may be long', but rather, "that you may prolong your days." "...it may be well with you..." refers to the place from which goodness issues for everyone, and this is the hidden and unrevealed world, BINAH. "...that you may prolong your days..." meaning, BY YOUR OWN STRENGTH, as it is written: "and take the young to you," for one is capable OF CLINGING TO THE CHILDREN, WHICH ARE ZEIR ANPIN AND MALCHUT. FOR THROUGH THEM ONE HAS A LENGTH OF DAYS.

562. וְאִי אִזְדַּמַּן לֵיהּ עוֹבָדָא וּיכַוֵּין בֵּיהּ, זַכָּאָה אִיהוּ. וְאַף עַל גַּב דְּלָא מְכַוֵּין בֵּיהּ, זַכָּאָה אִיהוּ, דְּעָבֵיד פִּקּוּדָא דְּמָרֵיהּ. אֲבָל לָא אִתְחַשִּׁיב כְּמַאן דְּעָבֵיד רְעוּתָא לְשֻׁמָּהּ, וּיכַוֵּין בֵּיהּ, בִּרְעוּתָא דְּאִסְתַּכְּלוּתָא בִּיקָרֵא דְּמָרֵיהּ, כְּמַאן דְּלָא יָדַע לְמִסְבַּר סְבָרָא, דְּהָא בִּרְעוּתָא תַּלְיָא מִלָּה לְשֻׁמָּהּ. וּבְעוֹבָדָא דְּלְתַתָּא לְשֻׁמָּהּ, אִסְתַּלָּק עוֹבָדָא לְעֵילָא, וְאִתְתַּקַּן כַּדְקָא יֵאוֹת.

562. If one has the opportunity to perform A PRECEPT and he does so attentively, then he is considered as a righteous man. And even if this is not his intention, he is still considered righteous because he fulfills the commandment of his Master - FOR PERFORMING A PRECEPT DOES NOT REQUIRE AN INTENTION. Yet he who does not understand the reason is not considered as he who directs his will for the sake of doing it and meditates upon it, with the wish to behold the glory of his Master. This is because an intentional deed depends upon the wish. Such a deed below arouses a corresponding act above, WHICH IS MALCHUT, CALLED 'AN ACT', and is properly rectified.

563. כְּגַוְונָא דָא, בְּעוֹבָדָא דְּגוּפָא, אִתְתַּקַּן עוֹבָדָא דְּנַפְשָׁא, בְּהַהוּא רְעוּתָא. דְּהָא קוּדְשָׁא בְּרִיךְ הוּא בָּעֵי לִבָּא, וּרְעוּתָא דְּבַר נָשׁ. וַאֲפִילוּ הָכִי, אִי לָאו תַּמָּן רְעוּתָא דְּלִבָּא דְּאִיהוּ עִקָּרָא דְּכֹלָּא, עַל דָּא צַלֵּי דָּוִד וְאָמַר, וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנָה עָלֵינוּ וְגוֹ'. דְּהָא לֵית כָּל בַּר נָשׁ חַכִּים, לְשַׁוָּאָה רְעוּתָא וְלִבָּא, לְתַקָּנָא כֹּלָּא וְיַעְבִּיד עוֹבָדָא דְּמִצְוָה. עַל דָּא צַלֵּי צְלוֹתָא דָּא, וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנָה עָלֵינוּ.

563. As in a physical action, an act of the soul is also manifested through that intention, for the Holy One, blessed be He, desires the heart and intention of man. If a person does not fulfill the commandment with his heart, which is the most essential quality, of this prayed David: "and establish the work of our hands upon us; O prosper it, the work of our hands" (Tehilim 90:17), for not everyone has the capability to be mindful and to direct his heart, to correct everything, and perform a precept. He therefore said this prayer, "and establish the work of our hands upon us."

564. מַאי כּוֹנְנָה עָלֵינוּ. כּוֹנְנָה, וְאַתְקִין תִּקּוּנָךְ לְעֵילָא כַּדְקָא יֵאוֹת. עָלֵינוּ, אַף עַל גַּב דְּלֵית אֶנָּן יַדְעֵי לְשַׁוָּאָה רְעוּתָא, אֶלָּא עוֹבָדָא בִּלְחוֹדוֹי. מַעֲשֵׂה יָדֵינוּ כּוֹנְנֵהוּ. לְמַאן. לְהַהוּא דַּרְגָּא דְּאִצְטְרִיךְ לְאִתְתַּקָּנָא. כּוֹנְנֵהוּ, בְּחִבּוּרָא חֲדָא בַּאֲבָהָן, לְמֶהֱוֵי מִתְתַּקְּנָא בְּהוֹן, בְּהַאי עוֹבָדָא, כַּדְקָא יֵאוֹת.

564. HE ASKS FOR THE MEANING OF: "and establish the work of our hands upon us," AND HE ANSWERS THAT "establish" MEANS accomplish your establishment properly above. "..upon us..." although we know only how to act, but not how to direct the right intentions of the heart. "O prosper it, the work of our hands". HE ASKS: Prosper whom? AND ANSWERS: The grade that needs establishing, NAMELY MALCHUT. It must prosper so that it can be united with the fathers - WHICH ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN - and in whom it will be properly established, through this deed.

35. "You shall not murder. You shall not commit adultery"
This section tells us that in specific instances killing may be prohibited or permitted, in order to kill those who transgress the law. Intercourse may be prohibited or allowed for correct reasons like procreation. The text goes on to tell how the tonal pause in each commandment allows for the possibility of prohibition or permission under certain circumstances. However, "You shall not bear false witness against your neighbor" is always forbidden. "You shall not covet" is always forbidden except for the desire of the Torah. In truth, the Ten Commandments contain the essence of all celestial and terrestrial commandments, and through their engraving on the tablets of stone they were revealed to all the children of Yisrael. At that time the bodies of the children of Yisrael became lucent, with no impurity, and their souls were bright as they beheld the glory of their Master. The Holy One, blessed be He, was made known both above and below, and He was exalted over all.

565. לֹא תִּרְצַח. לֹא תִּנְאָף. לֹא תִּגְנֹב. לֹא. פְּסִקָא טַעֲמָא בְּכָל הָנֵי תְּלָת. וְאִי לָא דְּפְסִקָא טַעֲמָא, לָא הֲוֵי תִּקּוּנָא לְעָלְמִין, וְיַהֲא אָסִיר לָן לְקַטְלָא נַפְשָׁא בְּעָלְמָא, אע״ג דְּיַעֲבוֹר עַל אוֹרַיְיתָא. אֲבָל בְּמָה דְּפְסִקָא טַעֲמָא, אָסִיר, וְשָׁרֵי.

565. "You shall not murder. You shall not commit adultery. You shall not steal" (Shemot 20:13-15). UNDER the word "shall not (Heb. lo)" in all three commandments, there is a tonal pause, for in the absence of this interruptive mark, harmony would be unattainable in the world. It would be forbidden to kill even one who transgresses the law. However, the presence of the pause TEACHES that in specific instances, killing may be prohibited or permitted.

566. לֹא תִּנְאָף. אִי לָאו דְּפְסִקָא טַעֲמָא, אָסִיר אֲפִילוּ לְאוֹלָדָא, אוֹ לְמֶחֱדֵי בְּאִתְּתֵיהּ חֲדָוָה דְּמִצְוָה. וּבְמָה דְּפְסִקָא טַעֲמָא, אָסִיר וְשָׁרֵי. לֹא תִּגְנֹב. אִי לָאו דְּפְסִקָא טַעֲמָא, הֲוָה אָסִיר אֲפִילוּ לְמִגְנַב דַּעְתָּא דְּרַבֵּיהּ בְּאוֹרַיְיתָא. אוֹ דַּעְתָּא דְּחָכָם, לְאִסְתַּכְּלָא בֵּיהּ. אוֹ דַּיְינָא דְּדָאִין דִּינָא לְפוּם טַעֲנָה, דְּאִצְטְרִיךְ לֵיהּ לְמִגְנַב דַּעְתָּא דְּרַמָּאָה, וּלְמִגְנַב דַּעְתָּא דְּתַרְוַוּיְיהוּ, לְאַפָּקָא דִּינָא לִנְהוֹרָא. וּבְמָה דְּפְסִקָא טַעֲמָא, אָסִיר וְשָׁרֵי.

566. "You shall not commit adultery": in the absence of this tonal pause, it would be prohibited to engage in the commandments of procreation or to enjoy marital intercourse. The inclusion of the trope INDICTATES the possibility of prohibition or permission. "You shall not steal": in the absence of the interruptive mark, it would be forbidden to deceive one's Torah teacher or a Torah scholar in order to gaze upon him. Furthermore, it would be prohibited for a judge to trick a swindling claimant or two disputants in order to clarify the truth. However, once again the punctuation INDICTATES that it is permitted or prohibited.

567. לֹא תַעֲנֶה בְרֵעֲךָ עֵד שָׁקֶר. הָכָא לָא פְּסִקָא טַעֲמָא, בְּגִין דְּאָסִיר הוּא כְּלָל כְּלָל. וּבְכָל מִילֵי דְּאוֹרַיְיתָא, קוּדְשָׁא בְּרִיךְ הוּא שָׁוֵי רָזִין עִלָּאִין, וְאוֹלִיף לִבְנֵי נָשָׁא אָרְחָא, לְאִתְתַּקָּנָא בָּהּ, וּלְמֵהַךְ בָּהּ. כְּמָה דְּאַתְּ אָמַר, אֲנִי יְיָ׳ אֱלֹהֶיךָ מְלַמֶּדְךָ לְהוֹעִיל מַדְרִיכְךָ בְּדֶרֶךְ תֵּלֵךְ.

567. "You shall not bear false witness against your neighbor" (Shemot 20:13). Here there is no tonal pause, indicating that this is always forbidden. The Holy One, blessed be He, has placed supernal mysteries in all the words of Torah and instructed mankind how to strive towards perfection through it, as it is written: "I am Hashem your Elohim who teaches you for your profit, who leads you by the way that you should go" (Yeshayah 48:17).

568. אוּף הָכִי, לֹא תַחְמֹד, לָא פְּסִיק טַעֲמָא כְּלָל. וְאִי תֵּימָא, אֲפִילוּ חֲמוּדָא דְּאוֹרַיְיתָא אָסִיר, כֵּיוָן דְּלָא פְּסִקָא. ת״ח, בְּכֻלְּהוּ עֲבֵרַת אוֹרַיְיתָא כְּלָל, וּבְהַאי עֲבֵרַת פְּרָט. בֵּית רֵעֶךָ שָׂדֵהוּ וְעַבְדּוֹ וְגוֹ׳, בְּכָל מִילֵי דְּעָלְמָא. אֲבָל אוֹרַיְיתָא, אִיהִי חֲמוּדַת תָּדִיר, שַׁעֲשׁוּעִים, גְּנָזֵי דְּחַיֵּי, אַרְכָּא דְּיוֹמִין, בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי.

568. Also in the commandment: "You shall not covet" (Ibid. 17), the tonal pause is absent. If you say that even desiring Torah is forbidden, due to the absence of the punctuation, come and behold: the previous prohibitions were stated in a general manner. However, specific details were stated in regards to this prohibition, as it is written: "Your neighbor's house, his field, or his manservant..." (Devarim 5:18). The prohibition extends ONLY towards material possessions, thus excluding the Torah, which is forever desirable. It is delight and eternal life in this world and the World to Come.

569. הָנֵי עֲשַׂר אֲמִירָן דְּאוֹרַיְיתָא, אִינּוּן כְּלָלָא דְּכָל פִּקּוּדֵי אוֹרַיְיתָא, כְּלָלָא דְּעֵילָא וְתַתָּא, כְּלָלָא דְּכָל עֲשַׂר אֲמִירָן דִּבְרֵאשִׁית. אִלֵּין אִתְחֲקָקוּ עַל לוּחֵי אֲבָנִין, וְכָל גְּנָזִין דַּהֲווֹ בְּהוּ, אִתְחָזוּן לְעֵינֵיהוֹן דְּכֹלָּא, לְמִנְדַּע וּלְאִסְתַּכְּלָא בְּרָזָא דְּתַרְי״ג פִּקּוּדִין דְּאוֹרַיְיתָא דְּכִלִּילָן בְּהוּ, כֹּלָּא אִתְחֲזֵי לְעַיְינִין, כֹּלָּא אִיהוּ בְּסִכְלְתָנוּ, לְאִסְתַּכְּלָא בְּלִבָּא דְּיִשְׂרָאֵל כֻּלְּהוּ, וְכֹלָּא הֲוָה נָהִיר לְעֵינֵיהוּ.

569. The Ten Commandments of the Torah contain the essence of all celestial and terrestrial commandments, the essence of the ten sayings of Creation. They were engraved on tablets of stone and all the hidden things in them were seen by everybody's eyes, so as to conceive and behold the secret of the 613 commandments of the Torah. Everything was revealed to their eyes, through understanding, to the attentive hearts of all of Yisrael. Everything shone before their eyes.

570. בְּהַהוּא שַׁעֲתָא, כָּל רָזִין דְּאוֹרַיְיתָא, וְכָל רָזִין עִלָּאִין וְתַתָּאִין, לָא אַעְדֵּי מִינַיְיהוּ. בְּגִין דַּהֲווֹ חָמָאן עֵינָא בְּעֵינָא, זִיו יְקָרָא דְמָרֵיהוֹן, מַה דְּלָא הֲוָה כְּהַהוּא יוֹמָא, מִיּוֹמָא דְּאִתְבְּרֵי עָלְמָא, דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְגְּלֵי בִּיקָרֵיהּ עַל טוּרָא דְסִינַי.

570. At that hour, all the mysteries of the Torah were revealed. No mystery of heaven and earth was held back from them, for they saw the splendor of the glory of their Master; that which has never occurred since the creation of the world: the revelation of the glory of the Holy One, blessed be He, upon Mount Sinai.

571. וְאִי תֵּימָא, הָא תָּנֵינָן דְּחָמָאת שִׁפְחָה עַל הַיָּם, מַה דְּלָא חָמָא יְחֶזְקֵאל נְבִיאָה, יָכוֹל כְּהַהוּא יוֹמָא דְּקָאִימוּ יִשְׂרָאֵל עַל טוּרָא דְסִינַי. לָאו הָכִי. בְּגִין דְּהַהוּא יוֹמָא דְּקַיְּימוּ יִשְׂרָאֵל עַל טוּרָא דְסִינַי, אַעְבַּר זוּהֲמָא מִנַּיְיהוּ, וְכָל גּוּפִין הֲווֹ מְצַחְצְחָן, כְּצַחְצָחָא דְּמַלְאָכִין עִלָּאִין, כַּד מִתְלַבְּשָׁן בִּלְבוּשֵׁי מְצַחְצְחָן, לְמֶעְבַּד שְׁלִיחוּתָא דְמָרֵיהוֹן.

571. You might say that we learned that upon the crossing of the Red Sea, even a maid-servant saw more than the prophet Ezekiel - THAT IT RESEMBLED the day when Yisrael stood upon Mount Sinai. This is not so. For on this day all the dross was removed from them, and their bodies became as lucent as the angels above when they are clothed in radiant garments for the accomplishments of their Master's mission.

572. וּבְהַהוּא מַלְבּוּשָׁא מְצַחְצְחָא, עָאלִין לְאֶשָּׁא, וְלָא דַחֲלִין. כְּגַוְונָא דְּהַהוּא מַלְאָכָא דְּמָנוֹחַ, כַּד אִתְחֲזֵי לֵיהּ, וְעָאל בְּשַׁלְהוֹבָא, וְסָלִיק לִשְׁמַיָּא, דִּכְתִיב, וַיַּעַל מַלְאַךְ יְיָ׳ בְּלַהַב הַמִּזְבֵּחַ. וְכַד אַעְבַּר מִינַיְיהוּ הַהוּא זוּהֲמָא, אִשְׁתְּאַרוּ יִשְׂרָאֵל גּוּפִין מְצוּחְצָחִין בְּלָא טִנּוּפָא כְּלָל, וְנִשְׁמָתִין לְגוֹ כְּזוֹהֲרָא דִּרְקִיעָא, לְקַבְּלָא נְהוֹרָא.

572. They penetrated fire without fear wearing those radiant garments, as we have read concerning the angel who appeared to Manoach, who entered a flame and ascended to heaven, as it is written: "The angel of Hashem ascended in the flame of the altar" (Shoftim 13:20). When all the impurity was removed from Yisrael, their bodies became lucent, without any impurity whatsoever, and the souls within the bodies were as bright as the splendor of the sky, ready to receive light.

573. הָכִי הֲווֹ יִשְׂרָאֵל, דַּהֲווֹ חָמָאן וּמִסְתַּכְּלָן גּוֹ יְקָרָא דְמָרֵיהוֹן, מַה דְּלָא הֲוֵי הָכִי עַל יַמָּא, דְּלָא אִתְעֲבַר זוּהֲמָא מִנַּיְיהוּ בְּהַהוּא זִמְנָא. וְהָכָא בְּסִינַי דְּפָסְקָא זוּהֲמָא מִגּוּפָא, אֲפִילוּ עוּבָּרִין דְּבִמְעֵי אִמֵּן, הֲווֹ חָמָאן וּמִסְתַּכְּלָן בִּיקָרָא דְמָרֵיהוֹן. וְכֻלְּהוּ קַבִּילוּ כָּל חַד וְחַד, כַּדְקָא חֲזִי לֵיהּ.

573. Such was the state of Yisrael when they beheld the glory of their Master. It was not thus at the Red Sea, when the filth had not yet been removed from them. There, at Mount Sinai, when impurity was removed from their bodies, even the embryos in their mother's wombs could observe their Master's glory, and everyone received according to his worth.

574. וְהַהוּא יוֹמָא, הֲוָה חֶדְוָה קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא, יַתִּיר מִיּוֹמָא דְּאִתְבְּרֵי עָלְמָא, בְּגִין דְּיוֹמָא דְּאִתְבְּרֵי עָלְמָא, לָא הֲוָה בְּקִיּוּמָא, עַד דְּקַבִּילוּ יִשְׂרָאֵל אוֹרַיְיתָא, דִּכְתִיב אִם לֹא בְרִיתִי יוֹמָם וָלַיְלָה חֻקּוֹת שָׁמַיִם וָאָרֶץ לֹא שַׂמְתִּי.

574. On that day the Holy One, blessed be He, rejoiced more than on any previous day since He had created the world, for the world had no proper existence before Yisrael received the Torah, as it is written: "If my Covenant be not day and night, it is as if I had not made the ordinances of heaven and earth" (Yirmeyah 33:25).

575. כֵּיוָן דְּקַבִּילוּ יִשְׂרָאֵל אוֹרַיְיתָא עַל טוּרָא דְסִינַי, כְּדֵין אִתְבַּסַּם עָלְמָא, וְאִתְקַיְּימוּ שְׁמַיָּא וְאַרְעָא, וְאִשְׁתְּמוֹדָע קב״ה עֵילָא וְתַתָּא, וְאִסְתַּלָּק בִּיקָרֵיהּ עַל כֹּלָּא. וְעַל הַהוּא יוֹמָא כְּתִיב יְיָ׳ מָלָךְ גֵּאוּת לָבֵשׁ לָבֵשׁ יְיָ׳ עֹז הִתְאַזָּר. וְאֵין עֹז, אֶלָּא תּוֹרָה. שֶׁנֶּאֱמַר יְיָ׳ עֹז לְעַמּוֹ יִתֵּן יְיָ׳ יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם.

575. Once Yisrael received the Torah on Mount Sinai, the world was completely sweetened and heaven and earth received a proper foundation. And the Holy One, blessed be He, was made known both above and below, and He was exalted in His glory over all. Concerning that day it is written: "Hashem reigns, He is clothed with majesty, Hashem is robed, he has girded Himself with strength" (Tehilim 92:1), and "strength" is the Torah, as it is written: "Hashem gives strength to His people, Hashem blesses His people with peace" (Tehilim 29:11).

1. "And these are the judgments which you shall set before them"
Rabbi Shimon says that the title verse refers to the rules concerning reincarnation - the judgments of souls that are to be sentenced according to their punishable acts.

1. Rabbi Shimon opened with the words, "And these are the judgments which you shall set before them" (Shemot 21:1). ALSO IN THE ARAMAIC TRANSLATION, IT SPEAKS OF JUDGMENTS. These are the rules concerning reincarnation, NAMELY, the judgments of souls that INCARNATE AGAIN IN THIS WORLD to be sentenced each according to its punishable acts.

1. פָּתַח ר׳ שִׁמְעוֹן וְאָמַר, וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תָּשִׂים לִפְנֵיהֶם, תַּרְגּוּם, וְאִלֵּין דִּינַיָּא דִּתְסַדֵּר קֳדָמֵיהוֹן. אִלֵּין אִינּוּן סִדּוּרִין דְּגִלְגּוּלָא, דִּינִין דְּנִשְׁמָתִין, דְּאִתְדָּנוּ כָּל חַד וְחַד לְקֻבֵּל עוֹנְשֵׁיהּ.

2. "If you buy a Hebrew servant..."
Rabbi Shimon continues by saying that unperfected souls are forced to be born again until they have finished correcting the six levels of Chesed, Gvurah, Tiferet, Netzach, Hod and Yesod. Only when they are from the aspect of the seventh, the Shechinah, are they allowed to go free. We learn of the three souls: the one called a maidservant, the one called a handmaid, and the one called the King's daughter. Rabbi Shimon also speaks of the maidservant, that is the Neshamah of Briyah, the manservant, that is the Ruach of Yetzirah, and the handmaid of the King's daughter, that is the Nefesh of Asiyah. A righteous man can also be given a Nefesh of Atzilut and a Ruach of Atzilut and even a Neshamah from the aspect of Aba and Ima. If he has more merit he is given Yud Hei Vav Hei which is the secret of man in the upper way of Atzilut. Then he is named after the image of his Master, and will "have dominion over the fish of the sea." He will have power throughout the firmaments.

2. "If you buy a Hebrew servant, six years he shall serve, and in the seventh he shall go out free" (Shemot 21:2). RABBI SHIMON SAID TO THEM, friends, the time has come to reveal some hidden mysteries concerning incarnation. "If you buy a Hebrew servant, six years he shall serve," NAMELY, the soul is required to incarnate, EITHER BECAUSE OF SINS, OR BECAUSE IT HAD NOT COMPLETELY FULFILLED DURING ITS LIFETIME THE TORAH AND THE PRECEPTS. IT IS FORCED TO COME BACK TO THIS WORLD AND DON A BODY, THAT IS, TO BE BORN AGAIN AND FINISH WHAT WAS IMPOSED ON IT FOR THE SEVENTY YEARS OF LIFE IN THIS WORLD. If it is of the aspect of THE ANGEL Metatron IN THE WORLD OF BRIYAH, which comprises six levels OF CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD, it is written of it, "six years he shall serve." It is required to incarnate only until IT FINISHES correcting the six levels, CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD, of the same place whence it was taken, NAMELY METATRON.

2. כִּי תִקְנֶה עֶבֶד עִבְרִי שֵׁשׁ שָׁנִים יַעֲבֹד וּבַשְּׁבִיעִית יֵצֵא לַחָפְשִׁי חִנָּם. חַבְרַיָּיא, עִידָן הָכָא, לְגַלָּאָה כַּמָּה רָזִין טְמִירִין דְּגִלְגּוּלָא. כִּי תִקְנֶה עֶבֶד עִבְרִי שֵׁשׁ שָׁנִים יַעֲבֹד. כַּד נִשְׁמְתָא אִתְחַיְּיבַת בְּגִלְגּוּלָא, אִם הִיא מִסִּטְרָא דְּהַהוּא עֶבֶד מְטַטְרוֹן, דְּאִיהוּ כְּלִיל שִׁית סִטְרִין, כְּתִיב בֵּיהּ שֵׁשׁ שָׁנִים יַעֲבֹד, גִּלְגּוּלִין דִּילָהּ לָא מִתְחַיְּיבָא אֶלָּא שִׁית שְׁנִין, עַד דְּאַשְׁלִימַת שֵׁשׁ דַּרְגִּין, מֵהַהוּא אֲתַר דְּאִתְנְטִילַת.

3. But if the soul is from the aspect of the Shechinah, which is seventh, NAMELY MALCHUT OF ATZILUT THAT IS SEVENTH TO CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD, surely it is written OF IT, "and in the seventh he shall go out free." For no work pertains to a righteous man, WHO MERITS A SOUL FROM MALCHHUT OF ATZILUT, AS HE IS OF THE ASPECT OF SHABBAT, TO WHICH NO WORK, NAMELY EXTRACTING MOCHIN, APPLIES. Since no work or enslavement are affixed to him, it says of the soul that originates there, "and in the seventh he shall go out free;" no enslavement binds it.

3. אֲבָל אִם נִשְׁמְתָא הִיא מִסִּטְרָא דִּשְׁכִינְתָּא, דְּאִיהִי שְׁבִיעִית וַדַּאי מַה כְּתִיב, וּבַשְּׁבִיעִית יֵצֵא לַחָפְשִׁי חִנָּם, דְּצַדִּיק, וַדַּאי לֵית בֵּיהּ מְלָאכָה, כֵּיוָן דְּלֵית בֵּיהּ מְלָאכָה, לֵית בֵּיהּ שִׁעְבּוּד. וְנִשְׁמְתָא דְּאִיהִי מִתַּמָּן, אִתְּמַר בָּהּ וּבַשְּׁבִיעִית יֵצֵא לַחָפְשִׁי חִנָּם, לֵית בָּהּ שִׁעְבּוּדָא.

4. In the meanwhile, behold an old sage coming down to him. He said to him, Rabbi, if this is so, what about the addition of the soul that is derived from it, of which it says, "in it you shall not do any work, you, nor your son, nor your daughter, your manservant, nor your maidservant..." (Shemot 20:10)?

4. אַדְהָכִי, הָא סָבָא נָחֵת לְגַבֵּיהּ, א״ל, אִי הָכִי, רַבִּי, מַה תּוֹסֶפֶת לְנִשְׁמְתָא דְּאִיהִי מִנָּהּ, דְּאִתְּמַר בָּהּ, לֹא תַעֲשֶׂה כָל מְלָאכָה אַתָּה וּבִנְךָ וּבִתֶּךָ וְעַבְדְּךָ וְגוֹ׳.

5. א״ל, סָבָא סָבָא, וְאַתְּ שָׁאֵיל דָּא, דְּוַדַּאי הַאי עַל נִשְׁמְתָא דְּצַדִּיק אִתְּמַר, דְּאַע״ג דְּאִתְחַיָּיב לְאַחֲתָא בְּגַלְגּוּלָא בְּכָל אִלֵּין, אֲפִילוּ בְּעֶבֶד וְאָמָה, וּבְעִירָן דְּאִינּוּן אוֹפַנִּים, אוֹ בְּכָל חֵיוָן, דְּמִנְּהוֹן נִשְׁמָתִין דְּבְנֵי נָשָׁא, כְּתִיב בָּהּ לֹא תַעֲשֶׂה כָל מְלָאכָה. וְהַאי אִיהוּ, לֹא תַעֲבֹד בּוֹ עֲבוֹדַת עֶבֶד, בְּצַדִּיק דְּאִיהוּ יוֹם הַשַּׁבָּת, לֹא תַעֲבֹד בּוֹ עֲבוֹדַת עֶבֶד, דְּאִיהוּ יוֹם דְּחוֹל.

5. RABBI SHIMON said to him, old man, do you ask this?! Assuredly it was said of the soul of a righteous man, WHICH IS FROM ATZILUT, that though it had to come down to incarnate in all these, NAMELY, even in a manservant or a maidservant, or cattle, which are Wheels, NAMELY IN THE WORLD OF ASIYAH, or in any other living creatures whence human souls originate, it is written of it, "you shall not do any work." This is the meaning of, "you shall not compel him to work as a bondservant" (Vayikra 25:39), NAMELY you shall not compel a righteous man, who is Shabbat, to work as a bondservant, METATRON, who is a weekday.

6. אֲבָל סָבָא סָבָא, שַׁבָּת דְּאִיהִי בַּת יְחִידָה, וְאִיהִי בַּת זוּגֵיהּ דְּצַדִּיק, דְּאִיהוּ שַׁבָּת. מַאי אִם אַחֶרֶת יִקַּח לוֹ. א״ל הָא וַדַּאי הַבְדָּלָה, חוּלוֹ שֶׁל שַׁבָּת, דְּאִית אַחֲרָא דְּלָא אִתְקְרִיאַת חוּלוֹ שֶׁל שַׁבָּת, אֶלָּא חוּלוֹ שֶׁל טֻמְאָה שִׁפְחָה. א״ל. וְהָא חוּלוֹ שֶׁל שַׁבָּת מַאי הִיא. א״ל, דָּא אֲמָתָא, דְּאִיהִי גּוּפָא דְּבַת יְחִידָה דְּעָלָהּ אִתְּמַר, אִם אַחֶרֶת יִקַּח לוֹ.

6. Yet old man, Shabbat is an only daughter, NAMELY MALCHUT, and the soulmate of the righteous, who is ALSO Shabbat, NAMELY, ACCORDING TO THE VERSE, "AND IN THE SEVENTH HE SHALL GO OUT FREE." If this is so, what is the meaning of, "If he take another wife" (Shemot 21:10)? He said to him, a distinction should be made there. She is the secular part of Shabbat, AND THE VERSE, "IF HE TAKE ANOTHER WIFE," REFERS TO IT. For there is another KIND OF NON-HOLINESS that is not the secular part of Shabbat but of the impure handmaid. He said to him, so what is the secular part of Shabbat? He said to him, it is the maidservant IN BRIYAH, who is the body of the only daughter, as the only daughter, WHO IS MALCHUT OF ATZILUT, IS CLOTHED IN IT AS A SOUL IN A BODY. It is of it that it says, "If he take another wife."

7. תָּא חֲזִי, נִשְׁמְתָא אִית דְּאִתְקְרִיאַת אָמָה, וְאִית נִשְׁמְתָא דְּאִתְקְרִיאַת שִׁפְחָה, וְנִשְׁמְתָא אִית דְּאִתְקְרִיאַת בְּרָתָא דְּמַלְכָּא. הָכָא אִית אִישׁ, דְּאִתְּמַר בֵּיהּ יְיָ׳ אִישׁ מִלְחָמָה. וְאִית אִישׁ, דְּאִתְּמַר בֵּיהּ וְהָאִישׁ גַּבְרִיאֵל.

7. Come and see, there is a soul called a maidservant, a soul that is called a handmaid and a soul that is called the King's daughter. EACH IS NAMED AFTER THE PLACE WHENCE IT ORIGINATES, OR WHERE IT INCARNATES. There is a man here, NAMELY, A MAN THAT SELLS HIS DAUGHTER FOR A MAIDSERVANT, of whom it says, "Hashem is a man of war" (Shemot 15:3), NAMELY ZEIR ANPIN OF ATZILUT, and a man, of whom it says, "and the man Gabriel" (Daniel 9:21) IN THE WORLD OF BRIYAH. THIS IS THE MEANING OF, "AND IF A MAN," THAT IS THE HOLY ONE, BLESSED BE HE, "SELL HIS DAUGHTER TO BE A MAIDSERVANT" (SHEMOT 21:7), NAMELY, THE SOUL OF ATZILUT CALLED "THE ONLY ONE OF HER MOTHER" (SHIR HASHIRIM 6:9), TO INCARNATE IN THE WORLD OF BRIYAH, TO WHICH BELONGS THE ASPECT OF THE BODY OF THE SHECHINAH THAT IS CALLED A MAIDSERVANT.

8. וּבְגִין דָּא, נִשְׁמְתָא דְּאִיהִי מִחַיָּיבָא בְּגַלְגּוּל, אִם הִיא בְּרָתָא דְּקוּדְשָׁא בְּרִיךְ הוּא, אִי תִּימָא דְּאִזְדְּבָן בְּגוּפָא נוּכְרָאָה, דְּתַמָּן שֶׁלְּטָנוּתָא דְּיֵצֶר הָרָע דְּאִיהוּ מִסִּטְרָא דְּסַמָּאֵ״ל. ח״ו. דְּהָא כְּתִיב, אֲנִי יְיָ׳ הוּא שְׁמִי וּכְבוֹדִי לְאַחֵר לֹא אֶתֵּן דְּאִיהוּ יֵצֶר הָרָע.

8. For this reason, if the soul that requires incarnation is the daughter of the Holy One, blessed be He, NAMELY, DRAWN FROM MALCHUT OF ATZILUT, it must not be thought of that it would be sold to a foreign body OF THE KLIPAH, where the Evil Inclination of the aspect of Samael rules. Heaven forbid ONE WOULD SAY SO, for it is written, "I am Hashem, that is My name; and My glory will I not give to another" (Yeshayah 42:8), which is the Evil Inclination. FOR IF THE SOUL IS FROM ATZILUT, EVEN THOUGH IT INCARNATES INTO THE WORLD OF BRIYAH, NO WORK OR ENSLAVEMENT TO THE KLIPOT APPLIES TO IT, AS MENTIONED.

9. וְהַהוּא גּוּפָא, דְּשַׁרְיָא בְּרָתָא דְּמַלְכָּא, אִי תִּימָא דְּאִזְדְּבָן בְּכִתְרִין תַּתָּאִין דְּמִסְאָבוּ, חֲלִילָה וְחָס. עָלָהּ אִתְּמַר וְהָאָרֶץ לֹא תִמָּכֵר לִצְמִיתוּת כִּי לִי הָאָרֶץ. מַאן גּוּפָא דִּבְרָתָא דְּמַלְכָּא. דָּא מְטַטְרוֹן. וְהַאי גּוּפָא אִיהוּ אָמָה דְּשַׁכִּינְתָא, אַע״ג דְּאִיהִי נִשְׁמְתָא דְּאִיהִי בְּרָתָא דְּמַלְכָּא שְׁבוּיָה תַּמָּן, בְּגַלְגּוּלָא אַתְיָא מַה כְּתִיב בָּהּ וְכִי יִמְכּוֹר אִישׁ אֶת בִּתּוֹ לְאָמָה לֹא תֵצֵא כְּצֵאת הָעֲבָדִים.

9. And if you ask whether the body where the King's daughter abides, WHICH IS CALLED A MAIDSERVANT, is sold to the lower crowns of impurity, heaven forbid! It says of it, "the land shall not be sold for ever; for the land is Mine" (Vayikra 25:23). The body of the King's daughter is Metatron, and the body is the Shechinah's maidservant, WHICH THE SHECHINAH DONS. And though the King's daughter's soul is trapped there, incarnating there, it is written of it, "And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do."

10. Also, "And if a man sell" refers to the Holy One, blessed be He, and "his daughter" is Yisrael, who are from the aspect of the only daughter. THAT IS, SINCE THEY ARE DRAWN FROM MALCHUT, they are called His daughter. And if you argue that they will go out IN THE FUTURE like those WHO LEFT EGYPT, WHO WERE from the aspect of the servant Metatron, who were fleeing Egypt, IT SAYS OF IT, "she shall not go out as the menservants do." This is the meaning of, "For you shall not go out with haste, nor go by flight" (Yeshayah 52:12).

10. וְעוֹד וְכִי יִמְכּוֹר אִישׁ, דָּא קוּדְשָׁא בְּרִיךְ הוּא. אֶת בִּתּוֹ: אֵלּוּ יִשְׂרָאֵל, דְּאִינּוּן מִסִּטְרָא דְּבַת יְחִידָה, אִתְקְרִיאוּ בִּתּוֹ. וְאִי תֵּימָא דְּיִפְקוּן, כְּגַוְונָא דְּאִלֵּין מִסִּטְרָא דְּעֶבֶד, דְּאִיהוּ מְטַטְרוֹ"ן, דְּנַפְקוּ בְּמְנוּסָה מִמִּצְרַיִם, לֹא תֵצֵא כְּצֵאת הָעֲבָדִים, הה"ד, כִּי לֹא בְּחִפָּזוֹן תֵּצֵאוּ וּבְמְנוּסָה לֹא תֵלֵכוּן.

11. Come and see, when a man is born, he is given a Nefesh of the animal element from the side of purity, from those that are called the holy Wheels, NAMELY FROM THE WORLD OF ASIYAH. If he gains further merit, he is given a Ruach from the aspect of the holy living creatures, NAMELY FROM THE WORLD OF YETZIRAH. If he merits further, he is given a Neshamah from the part of the throne, NAMELY FROM THE WORLD OF BRIYAH. These three are the maidservant, the manservant and the handmaid of the King's daughter. THEY ARE NESHAMAH, RUACH AND NEFESH FROM THE EXPANDING OF MALCHUT THROUGH BRIYAH, YETZIRAH AND ASIYAH. THE MAIDSERVANT IS THE NESHAMAH OF BRIYAH, THE MANSERVANT THE RUACH OF YETZIRAH AND THE HANDMAID IS THE NEFESH OF ASIYAH.

11. תָּא חֲזֵי, ב"נ כַּד אִתְיְלִיד, יָהֲבִין לֵיהּ נַפְשָׁא מִסִּטְרָא דְּבִעִירָא, מִסִּטְרָא דְּדַכְיוּ, מִסִּטְרָא דְּאִלֵּין דְּאִתְקְרוּן אוֹפַנֵּי הַקּוֹדֶשׁ. זָכָה יַתִּיר, יַהֲבִין לֵיהּ רוּחָא, מִסִּטְרָא דְּחַיּוֹת הַקּוֹדֶשׁ. זָכָה יַתִּיר, יַהֲבִין לֵיהּ נִשְׁמְתָא, מִסִּטְרָא דְּכֻרְסְיָיא. וּתְלַת אִלֵּין, אִינּוּן אָמָה עֶבֶד וְשִׁפְחָה דְּבִרְתָא דְּמַלְכָּא.

12. If he gains further merit, he is given a Nefesh of the path of Atzilut, from the part of the only daughter called the King's daughter, NAMELY MALCHUT OF ATZILUT. If he is more meritorious, he is given Ruach of Atzilut from the side of the Central Pillar THAT IS ZEIR ANPIN and he is called a child of the Holy One, blessed be He. That is the meaning of, "You are the children of Hashem your Elohim" (Devarim 14:1). If he has more merit he is given a Neshamah from the aspect of Aba and Ima, WHICH ARE BINAH, as written, "and breathed into his nostrils the breath (lit. 'NESHAMAH') of life" (Beresheet 2:7). What is life? It is Yah, WHICH ARE ABA AND IMA, of whom it says, "Let everything that has breath (lit. 'NESHAMAH') praise Yah (Yud Hei)" (Tehilim 150:6). With them, the name of Yud Hei Vav Hei is completed. FOR RUACH AND NEFESH OF ATZILUT ARE VAV HEI AND NESHAMAH OF ATZILUT IS YUD HEI, THUS FORMING TOGETHER YUD HEI VAV HEI.

12. זָכָה יַתִּיר, יַהֲבִין לֵיהּ נַפְשָׁא בְּאֹרַח אֲצִילוּת, מִסִּטְרָא דְּבַת יְחִידָה, וְאִתְקְרִיאַת אִיהִי בַּת מֶלֶךְ. זָכָה יַתִּיר, יַהֲבִין לֵיהּ רוּחָא דְּאֲצִילוּת. מִסִּטְרָא דְּעַמּוּדָא דְּאֶמְצָעִיתָא, וְאִקְרֵי בֵּן לְקוּדְשָׁא בְּרִיךְ הוּא, הה"ד בָּנִים אַתֶּם לַיְיָ אֱלֹהֵיכֶם. זָכָה יַתִּיר, יַהֲבִין לֵיהּ נִשְׁמְתָא, מִסִּטְרָא דְּאַבָּא וְאִמָּא. הה"ד, וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים. מַאי חַיִּים. אֶלָּא אִינּוּן י"ה, דְּעַלַיְיהוּ אִתְּמַר, כָּל הַנְּשָׁמָה תְּהַלֵּל יָהּ, וְאִשְׁתְּלִים בֵּיהּ ידו"ד.

13. If he has more merit, he is given Yud Hei Vav Hei fully spelled THUS: Yud Vav Dalet, Hei ALEPH, Vav ALEPH Vav, Hei ALEPH, which is the secret of man, WHICH NUMERICAL VALUE IS 45, in the upper way of Atzilut. THAT IS ZEIR ANPIN WHEN HE IS A GARMENT TO SUPERNAL ABA AND IMA, WHICH ARE THE SECRET OF CHOCHMAH, WHICH IS SPELLED WITH THE SAME LETTERS AS THOSE OF 'THE POWER OF (HEB. KO'ACH) MEM HEI'. And he is named after the image of his Master, and it says of him, "and have dominion over the fish of the sea..." (Beresheet 1:28). He has power throughout the firmaments, over all the Wheels, Serafim and living creatures, and over all the hosts and legions above and below. Hence, when one merits the Nefesh of the aspect of the only daughter, it says of him, "she shall not go out as the menservants do."

13. זָכָה יַתִּיר, יַהֲבִין לֵיהּ ידו"ד בִּשְׁלִימוּ דְּאַתְוָון, יו"ד הֵ"א וָא"ו הֵ"א, דְּאִיהוּ אָדָם, בְּאֹרַח אֲצִילוּת דְּעֵילָא, וְאִתְקְרֵי בְּדִיוּקְנָא דְּמָארֵיהּ. וְעָלֵיהּ אִתְּמַר, וּרְדוּ בִּדְגַת הַיָּם וְגוֹ'. וְהַאי אִיהוּ שׁוּלְטָנוּתֵיהּ בְּכָל רְקִיעִין, וּבְכָל אוֹפַנִּים וּשְׂרָפִים וְחַיָּוָון, וּבְכָל חֵילִין וְתוּקְפִין דְּלְעֵילָא וְתַתָּא. ובג"ד, כַּד ב"נ זָכֵי בְּנֶפֶשׁ מִסִּטְרָא דְּבַת יְחִידָה, אִתְּמַר בֵּיהּ, לֹא תֵצֵא כְּצֵאת הָעֲבָדִים.

3. The old sage (Saba)

Rabbi Yosi recounts to Rabbi Chiya a number of annoying riddles that had been posed to him by an old merchant with whom he had traveled on a voyage. The two rabbis call for the merchant to speak to them. The merchant says that there are matters of wisdom hidden in every subject of the Torah, all of which require interpretation. He goes on to speak about the verse "And if a priest's daughter be married to a stranger", telling how the soul is drawn from Binah and clothed with Chesed that puts them into the Tree of Life; then the souls soar from there and enter the treasury, Malchut. He says that it is important to know how to be careful when attracting a soul into a body during intercourse. During our lives we must conduct ourselves to the good side so that the great scales are balanced and tipped to the good side.

14. רַבִּי חִיָּא וְרַבִּי יוֹסִי אִעַרְעוּ חַד לֵילְיָא בְּמִגְדַּל דְּצוֹר. אִתְאַרְחוּ תַּמָּן וְחַדּוּ דָא בְּדָא. אָמַר רַבִּי יוֹסִי, כַּמָּה חַדֵּינָא דַּחֲמֵינָא אַנְפֵּי שְׁכִינְתָּא, דְּהַשְׁתָּא בְּכָל אָרְחָא דָא, אִצְטָעַרְנָא בַּחֲדָא סָבָא, טַיָּיעָא, דַּהֲוָה שָׁאִיל לִי כָּל אָרְחָא.

14. Rabbi Chiya and Rabbi Yosi met one night in a tower in Tyre and lodged there. They rejoiced in each other. Rabbi Yosi said, how glad I am to have seen the face of the Shechinah, for the whole way I was annoyed by a certain old merchant, who questioned me throughout the voyage.

15. מַאן הוּא נְחָשָׁא, דְּפָרַח בַּאֲוִירָא, וְאָזִיל בְּפִרוּדָא, וּבֵין כַּךְ וּבֵין כַּךְ, אִית נַיְיחָא לְחַד נְמָלָה, דְּשָׁכִיב בֵּין שִׁנּוֹי. שָׁרֵי בְּחִבּוּרָא וְסִיֵּים בְּפִרוּדָא. וּמַאי אִיהוּ נִשְׁרָא, דְּקָא מְקַנְּנָא, בְּאִילָן דְּלָא הֲוָה. בְּנוֹי דְּאִתְגְּזָלוּ, וְלָאו מִן בְּרִיָּין. דְּאִתְבְּרִיאוּ בַּאֲתָר דְּלָא אִתְבְּרִיאוּ. כַּד סַלְקִין נַחְתִּין, כַּד נַחְתִּין סַלְקִין. תְּרֵין דְּאִינּוּן חַד, וְחַד דְּאִינּוּן תְּלָתָא. מַהוּ עוּלֵימְתָּא שַׁפִּירְתָּא, וְלֵית לָהּ עֵיינִין, וְגוּפָא טְמִירְתָּא וְאִתְגַּלְיָא, אִיהִי נַפְקַת בְּצַפְרָא, וְאִתְכַּסְיָאַת בְּיוֹמָא. אִתְקַשְׁטַת בְּקִשּׁוּטִין דְּלָא הָווֹ.

15. HE ASKED ME who is the serpent that soared in the air and goes on in separation so that in the meantime there is rest to a certain ant that lies in its jaws. It starts connected and ends up divided. And what is an eagle that nests in a tree that does not exist; its stolen young are not creatures, because there were created where they were not created. When they go up they go down and when they go down they go up; two that are one and one that is three. What is a beautiful eyeless maiden, whose body is hidden yet revealed, who goes out during the morning and covers herself during the day, and adorns herself with nonexistent adornment.

16. כָּל דָּא שָׁאִיל בְּאָרְחָא, וְאִצְטָעַרְנָא. וְהַשְׁתָּא אִית לִי נַיְיחָא. דְּאִילּוּ הֲוֵינָא כַּחֲדָא, אִתְעֲסַקְנָא בְּמִלֵּי דְּאוֹרַיְיתָא, מַה דַּהֲוֵינָן בְּמִלִּין אַחֲרָנִין דְּתֹהוּ. אָמַר רַבִּי חִיָּא, וְהַהוּא סָבָא טַיָּיעָא, יַדְעַת בֵּיהּ כְּלוּם. אָמַר לֵיהּ, יָדַעְנָא, דְּלֵית מַמָּשׁוּ בְּמִלּוֹי. דְּאִילּוּ הֲוָה יָדַע, יִפְתַּח בְּאוֹרַיְיתָא, וְלָא הֲוָה אָרְחָא בְּרֵיקָנַיָּיא. אָמַר רַבִּי חִיָּא, וְהַהוּא טַיָּיעָא אִית הָכָא, דְּהָא לְזִמְנִין בְּאִינּוּן רֵיקָנִין, יִשְׁכַּח גְּבַר זַגִּין דְּדַהֲבָא. אָמַר לֵיהּ, הָא הָכָא אִיהוּ, וְאַתְקִין חֲמָרֵיהּ בְּמֵיכְלָא.

16. He asks me all that along the way and I was annoyed. Now I have rest. Had we been together, we would have delved into the words of the Torah, instead of my dealing with other vain things. Rabbi Chiya said, do you know that old merchant? He said to him, I know that his words are senseless, for had he known he would have expounded with the Torah and the way would not have been spent aimlessly. Rabbi Chiya said, the merchant is here. Sometimes one may find golden bells, THAT IS, GOLDEN TONGUES in vain people. He said to him, he is here and gives his ass fodder.

17. קָרוּ לֵיהּ, וְאָתָא לְקָמַיְיהוּ. אָמַר לוֹן, הַשְׁתָּא תְּרֵין אִינּוּן תְּלַת, וּתְלַת אִינּוּן כְּחַד. אָמַר רַבִּי יוֹסִי, לָא אֲמֵינָא לָךְ, דְּכָל מִלּוֹי רֵיקָנִין, וְאִינּוּן בְּרֵיקָנַיָּיא יָתִיב קָמַיְיהוּ.

17. They called for him and he came before them. He said to them, now two are three, BECAUSE AFTER JOINING THEM THERE ARE THREE; and three are as one, AS THEY JOINED TOGETHER. Rabbi Yosi said, did I not tell you that his words are senseless and empty? He sat before them.

18. אָמַר לוֹן רַבָּנָן, אֲנָא טַיָּיעָא אִתְעַבִּידְנָא, וּמִיּוֹמִין זְעִירִין, דְּהָא בְּקַדְמֵיתָא לָא הֲוֵינָא טַיָּיעָא, אֲבָל בְּרָא חַד זְעִירָא אִית לִי, וְיָהֲבִית לֵיהּ בְּבֵי סִפְרָא, וּבְעֵינָא דְּיִשְׁתַּדַּל בְּאוֹרַיְיתָא. וְכַד אֲנָא אַשְׁכַּחְנָא חַד מֵרַבָּנָן דְּאָזִיל בְּאָרְחָא, אֲנָא טָעִין אֲבַתְרֵיהּ, וְהַאי יוֹמָא, חֲשִׁיבְנָא דְּאֶשְׁמַע מִלִּין חַדְתִּין בְּאוֹרַיְיתָא, וְלָא שְׁמַעְנָא מִדִּי.

18. He said to them, gentlemen, I have become a merchant but a while ago. At first I was not a merchant but I had a young child, whom I placed in school and wanted him to study Torah. THEREFORE I BECAME A MERCHANT SO I COULD SUPPORT HIM. When I find one of the sages travelling, I lead my donkeys after him. Today I have thought I would hear new expositions of the Torah, but have heard nothing.

19. אָמַר ר׳ יוֹסִי, בְּכָל מִלִּין דְּשָׁמַעְנָא דְּקָאַמְרַתְּ, לָא תַּוְוֹהְנָא, אֶלָּא מֵחַד. אוֹ אַנְתְּ בִּשְׁטוּתָא אָמַרְתְּ, אוֹ מִלִּין רֵיקָנִין אִינּוּן. אָמַר הַהוּא סָבָא, וּמַאן אִיהִי. אָמַר עוּלֵימְתָּא שַׁפִּירְתָּא וְכוּ׳.

19. Rabbi Yosi said, in all your words, I wondered about one only. Either you spoke in jest or these words are worthless. The old man asked, what is that? RABBI YOSI SAID, a beautiful eyeless maiden, etc.

20. פָּתַח הַהוּא סָבָא וְאָמַר, יְיָ׳ לִי לֹא אִירָא מַה יַּעֲשֶׂה לִי אָדָם. יְיָ׳ לִי בְּעֹזְרָי וְגוֹ׳. טוֹב לַחֲסוֹת בַּיְיָ׳ וְגוֹ׳. כַּמָּה טָבִין וּנְעִימִין וְיַקִּירִין וְעִלָּאִין מִלִּין דְּאוֹרַיְיתָא, וַאֲנָא הֵיכִי אֵימָא קָמֵי רַבָּנָן, דְּלָא שְׁמַעְנָא מִפּוּמַיְיהוּ עַד הַשְׁתָּא, אֲפִילוּ מִלָּה חֲדָא. אֲבָל אִית לִי לְמֵימַר, דְּהָא לֵית כְּסוּפָא כְּלָל לְמֵימַר מִלֵּי דְּאוֹרַיְיתָא קָמֵי כֹּלָּא.

20. The old man opened with, "Hashem is on my side: I will not fear: what can a man do to me? Hashem takes my part with those who help me...It is better to take refuge in Hashem..." (Tehilim 118:6-8). How goodly, pleasant, precious and lofty are the words of Torah. And I, how could I say before these sages that I have heard from them not even one word until now? Yet I should speak up, because I am not ashamed to speak words of Torah in public.

21. אִתְעַטַּף הַהוּא סָבָא, פָּתַח וְאָמַר, וּבַת כֹּהֵן כִּי תִהְיֶה לְאִישׁ זָר הִיא בִּתְרוּמַת הַקֳּדָשִׁים לֹא תֹאכֵל. הַאי קְרָא אַקְרָא אַחֲרָא סְמִיךְ, וּבַת כֹּהֵן כִּי תִהְיֶה אַלְמָנָה וּגְרוּשָׁה וְזֶרַע אֵין לָהּ וְשָׁבָה אֶל בֵּית אָבִיהָ כִּנְעוּרֶיהָ מִלֶּחֶם אָבִיהָ תֹּאכֵל וְכָל זָר לֹא יֹאכַל בּוֹ. הָנֵי קְרָאֵי כְּמַשְׁמָעָן. אֲבָל מִלִּין דְּאוֹרַיְיתָא מִלִּין סְתִימִין אִינּוּן.

21. That old man wrapped himself, and spoke, "And if a priest's daughter be married to a stranger, she may not eat of an offering of the holy things" (Vayikra 22:12). This verse is followed by another, "But if a priest's daughter be a widow, or divorced, and have no child, and has returned to her father's house, as in her youth, she shall eat of her father's bread: but no stranger shall eat of it" (Ibid. 13). These verses may be understood literally, yet the words of the Torah are undisclosed, AS THERE ARE SECRETS IN EACH AND EVERY MATTER.

22. וְכַמָּה אִינּוּן מִלִּין דְּחָכְמָתָא דְּסָתִימִין בְּכָל מִלָּה וּמִלָּה דְּאוֹרַיְיתָא, וְאִשְׁתְּמוֹדְעָן, אִינּוּן לְגַבֵּי חַכִּימִין, דְּיַדְעִין אָרְחִין דְּאוֹרַיְיתָא. דְּהָא אוֹרַיְיתָא לָאו מִלִּין דְּחֶלְמָא אִינּוּן, דְּקָא אִתְמְסַרָן לְמַאן דְּפָשַׁר לוֹן, וְאִתְמַשְׁכָן בָּתַר פּוּמָא, וְעַכ״ד אִצְטְרִיכוּ לְמִפְשַׁר לוֹן לְפוּם אָרְחוֹי. וּמַה אִי מִלִּין דְּחֶלְמָא אִצְטְרִיכוּ לְמִפְשַׁר לוֹן לְפוּם אָרְחוֹי, מִלִּין דְּאוֹרַיְיתָא דְּאִינּוּן שַׁעֲשׁוּעִין דְּמַלְכָּא קַדִּישָׁא, עַל אַחַת כַּמָּה וְכַמָּה דְּאִצְטְרִיכוּ לְמֵהָךְ בְּאֹרַח קְשׁוֹט בְּהוּ, דִּכְתִיב כִּי יְשָׁרִים דַּרְכֵי יְיָ׳ וְגוֹ׳.

22. And many are the matters of wisdom hidden in each and every subject in the Torah, which are known to the wise who know the ways of the Torah. For the Torah is not the context of dreams handed to those who interpret them, or follow the mouth of the interpreter, yet they have to be interpreted according to their ways. And if dream matters need interpreting according to their ways, how much more so the words of the Torah, the delights of the Holy King, needs to be followed in the true path, as written, "for the ways of Hashem are right..." (Hoshea 14:10).

23. הַשְׁתָּא אִית לְמֵימַר, וּבַת כֹּהֵן, דָּא נִשְׁמְתָא עִלָּאָה, בְּרַתֵּיהּ דְּאַבְרָהָם אָבִינוּ קַדְמָאָה לַגִּיּוֹרִין, וְאִיהוּ מָשִׁיךְ, לָהּ לְהַאי נִשְׁמְתָא מֵאַתָּר עִלָּאָה. מַה בֵּין קְרָא דְּאָמַר וּבַת אִישׁ כֹּהֵן, וּבֵין קְרָא דְּאָמַר וּבַת כֹּהֵן, וְלָא כְּתִיב אִישׁ. אֶלָּא, אִית כֹּהֵן דְּאִקְרֵי אִישׁ כֹּהֵן, וְלָא כֹּהֵן מַמָּשׁ. וְעַל אָרְחָא דָּא, הֲוָה כֹּהֵן, וַהֲוָה סְגָן, וַהֲוָה כה״ג, וַהֲוָה כֹּהֵן דְּלָאו אִיהוּ גָּדוֹל. כֹּהֵן סְתָם, רַב וְעִלָּאָה יַתִּיר מֵאִישׁ כֹּהֵן. וע״ד אִית נִשְׁמְתָא, וְאִית רוּחָא, וְאִית נֶפֶשׁ.

23. Now we should say, "a priest's daughter" is the supernal Neshamah, the daughter of the patriarch Abraham, the first of converts, WHO IS CHESED. He attracts this Neshamah from a supernal place, THAT IS BINAH. HE ASKS, what is the difference between the verses, "And the daughter of any priest" (Vayikra 21:9), and "And if a priest's daughter"? HE ANSWERS, some priests are called 'any priest' but not a real priest. In the same way, there is a priest, an aid and a high priest, and a priest that is not high. A mere priest is higher than any priest. THEREFORE THERE ARE GRADES TO THE SOUL, there are Neshamah, Ruach and Nefesh. THE HIGH PRIEST IS THE NESHAMAH, A PRIEST IS RUACH AND ANY PRIEST IS NEFESH.

24. "And if a priest's daughter be married to a stranger": this is the holy Neshamah that is drawn from a lofty place, WHICH IS BINAH, and enters into the closure of the Tree of Life, WHICH IS ZEIR ANPIN. And when the Ruach (or 'wind') of the high priest, WHICH IS CHESED OF ZEIR ANPIN, blows and bestows souls, THAT IS, CLOTHES THE SOULS WITH CHESED AND PUTS THEM in that tree, WHICH IS ZEIR ANPIN, the souls soar from them and enter a treasury, WHICH IS MALCHUT.

24. וּבַת כֹּהֵן כִּי תִהְיֶה לְאִישׁ זָר, דָּא נִשְׁמְתָא קַדִּישָׁא, דְּאִתְמַשְׁכַת מֵאֲתָר עִלָּאָה, וְעָאלַת לְגוֹ סְתִימוּ דְּאִילָנָא דְּחַיֵּי. וְכַד רוּחָא דְּכַהֲנָא עִלָּאָה נָשְׁבָא, וְיָהִיב נִשְׁמָתִין בְּאִילָנָא דָּא, פַּרְחִין מִתַּמָּן אִינּוּן נִשְׁמָתִין, וְעָאלִין בְּאוֹצָר חַד.

25. Woe to the world, for people do not know how to be careful when attracting A SOUL INTO A BODY DURING INTERCOURSE by means of the Evil Inclination, which is a stranger. And that priest's daughter, WHICH IS THE SOUL, flies down and finds an edifice, NAMELY A BODY, in a strange man. Since this is the will of its Master, it goes in there to be subdued and has no power, and is not perfected in this world upon its leaving it. It "may not eat of an offering of the holy things," like the other souls that reached perfection in this world.

25. וַוי לְעָלְמָא, דְּלָא יַדְעִין בְּנֵי נָשָׁא לְאִסְתַּמְרָא, דְּקָא מַשְׁכִּין מְשִׁיכוּ בַּהֲדֵי יֵצֶר הָרָע, דְּאִיהוּ אִישׁ זָר, וְהַאי בַּת כֹּהֵן פַּרְחַת לְתַתָּא, וְאַשְׁכְּחַת בִּנְיָינָא בְּאִישׁ זָר. וּבְגִין דְּאִיהוּ רְעוּתָא דְּמָרָה, עָאלַת תַּמָּן וְאִתְכַּפְיַאת, וְלָא יְכִילַת לְשַׁלְטָאָה, וְלָא אִשְׁתַּלִּימַת בְּהַאי עָלְמָא. כַּד נַפְקַת מִנֵּיהּ, הִיא בִּתְרוּמַת הַקֳּדָשִׁים לֹא תֹאכַל, כְּשְׁאַר כָּל נִשְׁמָתִין, דְּאִשְׁתְּלִימוּ בְּהַאי עָלְמָא.

26. There is something else to this verse, "And if a priest's daughter be married to a stranger." The holy soul is ashamed to be married to a stranger, that is, it is drawn upon a converted proselyte and flies to it from the Garden of Eden in a hidden way, to the edifice, NAMELY THE BODY, that is built of the impure foreskin, SINCE ITS FATHERS WERE NOT CIRCUMCISED. This is the meaning of "a stranger."

26. תּוּ אִית בְּהַאי קְרָא, וּבַת כֹּהֵן כִּי תִהְיֶה לְאִישׁ זָר. עֲלוּבְתָא אִיהִי נִשְׁמְתָא קַדִּישָׁא, כִּי תִהְיֶה לְאִישׁ זָר, דְּקָא אִתְמַשְׁכַת, עַל גִּיּוֹרָא דְּאִתְגַּיֵּר, וּפַרְחַת עָלֵיהּ מג״ע בְּאֹרַח סָתִים, עַל בִּנְיָינָא דְּאִתְבְּנֵי מֵעָרְלָה מִסְאֲבָא, דָּא הֲוַת לְאִישׁ זָר.

27. This is the loftiest secret. On a pillar set for weighing, in the midst of the blowing air, there are scales on the one side, THE RIGHT, and other scales on the other, THE LEFT; true scales on this RIGHT side, and false scales on that LEFT side. These scales are never quiet. The souls go up and down, come and return BY MEANS OF THESE SCALES. Some souls are wronged, when the man OF THE OTHER SIDE has power over the man OF HOLINESS, as written, "a time when one man rules over another to his own hurt" (Kohelet 8:9), assuredly to his own hurt.

27. וְדָא הוּא רָזָא עִלָּאָה יְתִירָא מִכֹּלָּא. בְּעַמּוּדָא דְּקַיְּימָא לְטִקְלִין, גּוֹ אֲוִירָא דְּנָשְׁבַת, אִית טִיקְלָא חֲדָא בְּהַאי סִטְרָא, וְאִית טִיקְלָא אַחֲרָא בְּהַאי סִטְרָא. בְּהַאי סִטְרָא מֹאזְנֵי צֶדֶק. וּבְהַאי סִטְרָא מֹאזְנֵי מִרְמָה. וְהַאי טִיקְלָא, לָא שָׁכִיךְ לְעָלְמִין, וְנִשְׁמָתִין סַלְקִין וְנַחְתִּין עָאלִין וְתָבִין, וְאִית נִשְׁמָתִין עֲשִׁיקִין, כַּד שַׁלְטָא אָדָם בְּאָדָם, דִּכְתִיב עֵת אֲשֶׁר שָׁלַט הָאָדָם בְּאָדָם לְרַע לוֹ, לְרַע לוֹ וַדַּאי.

28. But the soul that was married to the Other Side CALLED a stranger and was wronged by it, it is "to his own hurt," that of the stranger. And it, "may not eat of an offering of the holy things," AS THE OTHER SOULS, until the Holy One, blessed be He, does with it that which is to be done, THAT IS, HE CORRECTS IT, AS SHALL BE EXPLAINED. CONCERNING THIS the verse says, "And if a priest's daughter be married to a stranger," it shall be so, THAT IT "MAY NOT EAT OF AN OFFERING OF THE HOLY THINGS."

28. אֲבָל הַאי נִשְׁמְתָא, דַּהֲוַת לְסִטְרָא אַחֲרָא, אִישׁ זָר, וְאִתְעַשְׁקָת מִנֵּיהּ, דָּא אִיהִי לְרַע לוֹ. לוֹ: לְהַהוּא אִישׁ זָר, וְאִיהִי בִּתְרוּמַת הַקֳּדָשִׁים לֹא תֹאכַל, עַד דְּעָבֵיד בָּהּ קוּדְשָׁא בְּרִיךְ הוּא מַה דְּעָבֵיד, אָתָא קְרָא וְאָמַר וּבַת כֹּהֵן כִּי תִהְיֶה לְאִישׁ זָר הָכִי הוּא.

29. There is a secret here about the way souls are wronged. For everything in this world is guided by the Tree of Knowledge of Good and Evil, WHICH IS MALCHUT. When people in the world conduct themselves according to the good side, RECONCILED BY THE CENTRAL COLUMN, the scales are balanced and are tipped to the good side. When they conduct themselves according to the Evil Side, the scales tip to that side, THE OTHER SIDE, which takes all the souls that were on the scales at that time and wrongs them.

29. הָכָא אִית רָזָא, הֵיךְ מִתְעַשְׁקָן נִשְׁמָתִין. אֶלָּא הַאי עָלְמָא אִתְנַהֵג כֹּלָּא, בְּאִילָנָא דְּדַעַת טוֹב וָרָע. וְכַד אִתְנַהֲגָן בְּנֵי עָלְמָא בְּסִטְרָא דְּטוֹב, טִיקְלָא קַיְּימָא וְאַכְרַע לְסִטְרָא דְּטוֹב. וְכַד אִתְנַהֲגָן בְּסִטְרָא דְּרַע, אַכְרַע לְהַהוּא סִטְרָא. וְכָל נִשְׁמָתִין דַּהֲווֹ בְּהַהִיא שַׁעֲתָא בְּטִיקְלָא, הֲוָה עָשִׁיק לוֹן, וְנָטִיל לוֹן.

30. But it is "to his own hurt," THE OTHER SIDE'S, because those souls subdue all they find of the Evil Side and consume it. And indicative for that is the holy Ark, which was violated by the Philistines who had power over it to their own hurt, SINCE THEY AND THEIR DEITIES WERE PLAGUED BY IT. Here too, the souls wronged by the Other Side, it is to its own hurt.

30. אֲבָל לְרַע לוֹ, דְּאִינּוּן נִשְׁמָתִין כַּפְיָין לְכָל מַה דְּאַשְׁכְּחָן מִסִּטְרָא בִּישָׁא, וְשַׁיְצָאָן לֵיהּ. וְסִימָנָא לְדָא, אֲרוֹנָא קַדִּישָׁא, דְּאִתְעֲשָׁק גּוֹ פְּלִשְׁתִּים, וּשְׁלִיטוּ בֵּיהּ, לְרַע לוֹן. אוּף הָכִי. הָנֵי נִשְׁמָתִין אִתְעֲשַׁקִּין מִסִּטְרָא אַחֲרָא לְרַע לוֹן.

31. We have seen in ancient books what had come of these wronged souls. Some of them were righteous of the nations. These are bastard scholars, and bastard scholars are better than ignorant high priests, and are more valuable in the world, even though THE HIGH PRIEST enters the innermost HOLY OF HOLIES. The old man wept for a moment. The friends were amazed and said nothing.

31. מָה אִתְעֲבִידוּ מֵאִינּוּן נִשְׁמָתִין. חֲמֵינָן בְּסִפְרֵי קַדְמָאֵי, דְּמִנַּיְיהוּ הֲווֹ אִינּוּן חֲסִידֵי אוּמּוֹת הָעוֹלָם. וְאִינּוּן מַמְזְרֵי תַּלְמִידֵי חֲכָמִים, דְּקַדְמָן לְכַהֲנָא רַבָּא עַמָּא דְּאַרְעָא, וְחָשׁוּב בְּעָלְמָא, אַף עַל גַּב דְּעָאל לְפְנַי וְלִפְנִים. בְּכָה הַאי סָבָא רִגְעָא חֲדָא, תַּוְוהוּ חַבְרַיָּיא, וְלָא אָמְרוּ מִדִּי.

32. The old man opened with, "If she please not her master, who has designated her for himself, then shall he let her be redeemed, to sell her to a strange nation..." (Shemot 21:8). This passage was said in relation to this hidden matter OF WRONGED SOULS, "And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do. If she pleases not..." (Ibid. 7). Master of the Universe, who will not fear You, who governs all the kings in the world, as written, "Who would not fear You, O King of the nations? For to You it is fitting..." (Yirmeyah 10:7).

32. פָּתַח הַהוּא סָבָא וְאָמַר, אִם רָעָה בְּעֵינֵי אֲדֹנֶיהָ אֲשֶׁר לֹא יְעָדָהּ וְהֶפְדָּהּ לְעַם נָכְרִי וְגוֹ׳. הַאי פַּרְשְׁתָּא עַל רָזָא דָא אִתְּמַר, וְכִי יִמְכֹּר אִישׁ אֶת בִּתּוֹ לְאָמָה לֹא תֵצֵא כְּצֵאת הָעֲבָדִים אִם רָעָה וְגוֹ׳. מָארֵיהּ דְּעָלְמָא מַאן לָא יִדְחַל מִינָךְ, דְּאַנְתְּ שָׁלִיט עַל כָּל מַלְכִין דְּעָלְמָא, כד״א מִי לֹא יִרָאֲךָ מֶלֶךְ הַגּוֹיִם כִּי לְךָ יָאָתָה וְגוֹ׳.

33. How many people in the world read wrong and err in this verse. They all recite it, yet they do not rightly explain the verse. Is the Holy One, blessed be He, called the King of the nations? Yet He is the King of Yisrael. And He is also named in the verse, "When the most High divided to the nations their inheritance" (Devarim 32:8), and, "For Hashem's portion is His people" (Ibid. 9). So He is called the King of Yisrael. If you argue that He is called the King of the nations, it is to their advantage that the Holy One, blessed be He, reigns over them instead, as it is said, that they were given to His ministers and appointed officers.

33. כַּמָּה אִינּוּן בְּנֵי נָשָׁא בְּעָלְמָא, דְּקָא מִשְׁתַּבְּשָׁן בְּהַאי קְרָא, וְכֻלְּהוּ אַמְרִי, אֲבָל קְרָא דָא לָא אִתְיַישָׁר בְּפוּמַיְיהוּ. וְכִי קוּדְשָׁא בְּרִיךְ הוּא מֶלֶךְ הַגּוֹיִם אִיהוּ, וְהָלָא מֶלֶךְ יִשְׂרָאֵל אִיהוּ, וְהָכִי אִקְרֵי, דְּהָא כְּתִיב, בְּהַנְחֵל עֶלְיוֹן גּוֹיִם וְגוֹ׳. וּכְתִיב כִּי חֵלֶק יְיָ׳ עַמּוֹ. וע״ד אִקְרֵי מֶלֶךְ יִשְׂרָאֵל. וְאִי תֵּימָא דְּאִיהוּ מֶלֶךְ הַגּוֹיִם אִקְרֵי, הָא שְׁבָחָא דִּלְהוֹן דְּקוּדְשָׁא בְּרִיךְ הוּא מֶלֶךְ עֲלַיְיהוּ, וְלָא כְּמָה דְּאַמְרִין דְּאִתְמַסְרִין לְשַׁמָּשִׁין וְלִמְמָנָן דִּילֵיהּ.

34. Moreover, the end of the passage states, "for among all the wise men of the nations, and in all their kingdoms, there is none like You..." (Yirmeyah 10:7). All this praise is directed to the other nations. It is wonder that they are not raised in this verse to the highest heaven. AS THE VERSE GIVES THEIR SAGES AND KINGDOMS SOME RELATION TO THE HOLY ONE, BLESSED BE HE, THAT IT IS NECESSARY TO SAY THAT HE IS GREATER THAN THEY. But the Holy One, blessed be He, blinds their eyes so they do not know Him at all, which is what we say that they are all nothing, less than nothing and vanity, as written, "All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity" (Yeshayah 40:7). Yet the verse gives them great and precious importance IN SAYING THAT AMONG ALL THE SAGES OF THE NATIONS AND THROUGHOUT THEIR KINGDOM THERE IS NONE LIKE YOU.
The merchant talks about the greatness of God, and how he is falsely compared to the sages of the various nations. We hear of the names Elohim, Yud Hei Vav Hei fully spelled out, King of the Nations, and Hashem. "For among all the wise men of the nations, and in all their kingdoms, there is none like You."

34. וְתוּ סֵיפָא דִּקְרָא, דִּכְתִיב כִּי בְּכָל חַכְמֵי הַגּוֹיִם וּבְכָל מַלְכוּתָם מֵאֵין כָּמוֹךָ. כָּל הַאי, שְׁבָחָא אִיהוּ לִשְׁאַר עַמִּין, וּתְוָוהָא אִיהוּ, הֵיךְ לָא מִסְתַּלְּקֵי בְּהַאי קְרָא לְרוּם רְקִיעָא. אֶלָּא, דְּקוּדְשָׁא בְּרִיךְ הוּא סָמָא עֵינַיְיהוּ, וְלָא יַדְעֵי בֵּיהּ כְּלָל, דְּהָא מַה דַּאֲנַן אַמְרֵי דְּכֻלְּהוּ אֵין, וָאֶפֶס, וָתֹהוּ. דִּכְתִיב כָּל הַגּוֹיִם כְּאַיִן נֶגְדּוֹ מֵאֶפֶס וָתֹהוּ נֶחְשְׁבוּ לוֹ, הָא עִקָּרָא עִלָּאָה רַבָּא וִיקִירָא שָׁוֵי לוֹן קְרָא דָא.

35. Rabbi Chiya said to him, yet it is written, "Elohim reigns over the nations..." (Tehilim 47:9). He told him, I see that you were behind their wall, and came out with this verse to support them. I should have answered first to all that I said, but since I have found you on the way, I will remove you from there and thence I will move everything.

35. אָמַר לֵיהּ ר׳ חִיָּיא וְהָא כְּתִיב מָלַךְ אֱלֹהִים עַל גּוֹיִם וְגוֹ׳. אָמַר לֵיהּ, אֲנָא חֲמֵינָא דְּבָתַר כֻּתְלֵיהוּ הֲוֵית, וְנַפְקַת בְּהַאי קְרָא לְסַיְּיעָא לוֹן, הֲוָה לִי לְאָתְבָא בְּקַדְמֵיתָא, עַל מַה דַּאֲמֵינָא. אֲבָל כֵּיוָן דְּאַשְׁכַּחְנָא לָךְ בְּאָרְחָא, אַעְבַּר לָךְ מִתַּמָּן, וּמִתַּמָּן אֵיהָךְ לְאַעְבְּרָא כֹּלָּא.

36. Come and see, all these names and appellations to the names of the Holy One, blessed be He, expand to their paths, and are clothed in each other, and separate into specific ways and paths except for one name, that is more refined than any other name, which He bequeathed to the unique people, the most purified of the other nations. It is Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph, as written, "For Hashem's portion is His people," and "But you that did cleave of Hashem" (Devarim 4:4), CLEAVING to this very name more than to any other name.

36. ת״ח, כָּל שְׁמָהָן, וְכָל כִּנּוּיִין דִּשְׁמָהָן, דְּאִית לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, כֻּלְּהוּ מִתְפַּשְּׁטָן לְאָרְחַיְיהוּ, וְכֻלְּהוּ מִתְלַבְּשִׁין אִלֵּין בְּאִלֵּין, וְכֻלְּהוּ מִתְפַּלְגִין לְאָרְחִין וּשְׁבִילִין יְדִיעָן. בַּר שְׁמָא יְחִידָאָה, בָּרִיר דְּכָל שְׁאַר שְׁמָהָן, דְּאַחֲסִין לְעַמָּא יְחִידָאָה, בָּרִיר מִכָּל שְׁאַר עַמִּין, וְאִיהוּ יוּ״ד הֵ״א וָא״ו הֵ״א, דִּכְתִיב כִּי חֵלֶק יְיָ׳ עַמּוֹ. וּכְתִיב וְאַתֶּם הַדְּבֵקִים בַּיְיָ׳ בְּשְׁמָא דָּא מַמָּשׁ, יַתִּיר מִכָּל שְׁאַר שְׁמָהָן.

37. There is one name, of all His names, that extends into several ways and paths, called Elohim. He bequeathed this name, and it was divided among the lower beings in this world. This name was divided among the ministers and the appointed officers that lead the other nations, as written, "And Elohim came to Bilaam at night" (Bemidbar 22:20), and "But Elohim came to Abimelech in a dream by night" (Beresheet 20:3). Also every minister that the Holy One, blessed be He, had designated to the other nations, are part of this name. Even idolatry is called by this name. And this name reigned over the nations, and not the name that reigned over Yisrael, WHICH IS THE NAME YUD HEI VAV HEI, which is unique to the unique nations, the people of Yisrael, the holy nation.

37. וּשְׁמָא חַד מִכָּל שְׁאַר שְׁמָהָן דִּילֵיהּ, הַהוּא דְּאִתְפְּשַׁט וְאִתְפְּלַג לְכַמָּה אָרְחִין וּשְׁבִילִין, וְאִקְרֵי אֱלֹהִים. וְאַחֲסִין שְׁמָא דָּא, וְאִתְפְּלַג לְתַתָּאֵי דְּהַאי עָלְמָא, וְאִתְפְּלַג שְׁמָא דָּא, לְשַׁמָּשִׁין וְלִמְמָנָן דִּמְנַהֲגֵי לִשְׁאַר עַמִּין. כד״א, וַיָּבֹא אֱלֹהִים אֶל בִּלְעָם לַיְלָה. וַיָּבֹא אֱלֹהִים אֶל אֲבִימֶלֶךְ בַּחֲלוֹם הַלַּיְלָה. וְכֵן כָּל מְמָנָא וּמְמַנָּא דְּאַחֲסִין לוֹן קוּדְשָׁא בְּרִיךְ הוּא לִשְׁאַר עַמִּין, בִּשְׁמָא דָּא כְּלִילָן. וַאֲפִילוּ ע״ז בִּשְׁמָא דָּא אִקְרֵי. וּשְׁמָא דָּא מָלַךְ עַל גּוֹיִם, וְלָא הַהוּא שְׁמָא, דָּא הַהוּא דְּמָלַךְ עַל יִשְׂרָאֵל, דְּאִיהוּ יְחִידָאָה, לְעַמָּא יְחִידָאָה, לְעַמָּא דְּיִשְׂרָאֵל, עַמָּא קַדִּישָׁא.

38. But if you argue that we can explain the verse, "Who would not fear You, O King of the nations?" that the name that is king of the nations is Elohim, as fear pertains to it, and Judgment abides in it, this is not so. It was not said in this context, for otherwise even idolatry would be included in that, IN "WHO WOULD NOT FEAR YOU," AS EVEN IDOLATRY IS CALLED ELOHIM.

38. וְאִי תֵּימָא, עַל אָרְחָא דָּא נוֹקִים קְרָא דִּכְתִיב מִי לֹא יִרְאֲךָ מֶלֶךְ הַגּוֹיִם, דְּדָא אִיהוּ שְׁמָא דְּקָא מָלַךְ עַל גּוֹיִם, אֱלֹהִים דְּהָא דְּחִילוּ בֵּיהּ שַׁרְיָא וְדִינָא בֵּיהּ שַׁרְיָא. לָאו הָכִי, וְלָאו עַל דָּא אִתְּמַר, דְּאִי הָכִי אֲפִילוּ ע״ז בִּכְלָלָא דָּא אִיהוּ.

39. אֲבָל כֵּיוָן דִּכְתָלָא דַּהֲוֵית סָמִיךְ אֲבַתְרֵיהּ, אִתְנְסַח, קְרָא קָאֵים עַל קְיוּמָא, בְּאִסְתַּכְּלוּתָא זְעֵיר. מִי לֹא יִרְאֲךָ מֶלֶךְ הַגּוֹיִם, וְאִי תֵּימָא דְּמֶלֶךְ הַגּוֹיִם עַל קוּדְשָׁא ב״ה אִתְּמַר, לָאו הָכִי. אֶלָּא, מַאן הוּא מֶלֶךְ הַגּוֹיִם דְּלָא יִרְאֲךָ, דְּלָא דָּחִיל מִינָּךְ, וְלָא יִזְדַּעְזַע מִינָּךְ. מִי מֶלֶךְ הַגּוֹיִם דְּלָא יִרְאֲךָ. כְּגַוְונָא דָּא הַלְלוּיָהּ הַלְלוּ עַבְדֵי יְיָ׳ הַלְלוּ אֶת שֵׁם יְיָ׳. מַאן דִּשְׁמַע לֵיהּ, לָא יָדַע מַאי קָאָמַר, כֵּיוָן דְּאָמַר הַלְלוּיָהּ, אוּף הָכִי הַלְלוּ עַבְדֵי יְיָ׳, דַּהֲוָה לֵיהּ לְמִכְתַּב, עַבְדֵי יְיָ׳ הַלְלוּ אֶת שֵׁם יְיָ׳. אוּף הָכָא. הֲוָה לֵיהּ לְמִכְתַּב, מִי מִמֶּלֶךְ הַגּוֹיִם דְּלָא יִרְאֲךָ. אֶלָּא כֹּלָּא עַל תְּקוּנֵיהּ אִתְּמַר.

39. But once the wall behind which you were leaning is torn down, the verse prevails after some observation. "Who would not fear You, O King of the nations?" If you would say it refers to the Holy One, blessed be He, as the King of the nations, it is not so. But THE EXPLANATION IS, What king of the nations would not fear You, nor be in awe of You or tremble before You? IT IS AS IF IT WERE WRITTEN, 'What king of the nations would not fear You?' Similarly, "Haleluyah! Give praise, O servants of Hashem, praise the name of Hashem" (Tehilim 113:1). Whoever hears it does not know what it means. After saying Haleluyah, IT SAYS also, "Give praise, O (or: 'to') servants of Hashem." It should have been written, 'Servants of Hashem, praise the name of Hashem'. BUT YET IT IS NECESSARY, FOR THOUGH IT FIRST SAYS HALELUYAH, THE SUBJECT IS THE SERVANTS OF HASHEM. Here too, THOUGH IT SAYS FIRST "WHO WOULD NOT FEAR YOU," THE SUBJECT IS 'THE KING OF THE NATIONS'. IT IS AS IF it were written, 'Who among the kings of the nations would not fear You'. It was all said properly.

40. כִּי בְכָל חַכְמֵי הַגּוֹיִם וּבְכָל מַלְכוּתָם מֵאֵין כָּמוֹךָ, מַהוּ מִלָּה דְּאִתְפְּשַׁט בֵּינַיְיהוּ בְּחָכְמְתָא דִּלְהוֹן, מֵאֵין כָּמוֹךָ וְכֻלְּהוּ אוֹדָאן עַל דָּא, כַּד חָמָאן בְּחָכְמְתָא דִּלְהוֹן עוֹבָדָךְ וּגְבוּרְתָּךְ, אִתְפְּשַׁט מִלָּה דָּא בֵּינַיְיהוּ, וְאַמְרֵי מֵאֵין כָּמוֹךָ בְּכָל חַכְמֵי הַגּוֹיִם וּבְכָל מַלְכוּתָם. מֵאֵין כָּמוֹךָ אַמְרֵי, וְאִתְפְּשַׁט בֵּינַיְיהוּ. חַדּוּ חַבְרַיָּיא, וּבְכוּ וְלָא אָמְרוּ מִדִּי. אוּף הָכִי בָּכָה אִיהוּ כְּמִלְּקַדְּמִין.

40. "For among all the wise men of the nations, and in all their kingdoms, there is none like You..." means, what is the phrase spread among them in their wisdom - it is "there is none like You," and they all acknowledge that. When they see in their wisdom Your deeds and mighty actions, this phrase spreads among them and they say, "there is none like You." THE LESSON OF THE VERSE IS THAT among all the sages of the nations and throughout their kingdoms, they say "there is none like You," and it is known among them. The friends rejoiced and wept, but said nothing. He too wept again.
We learn about idolatry and about the soul that incarnates for evil deeds in the world, as alluded to in "And if a man sell his daughter to be a maidservant". When God sees that a child will turn bad later in life he gathers it in to Himself while it is still young and fragrant. The merchant says that when God created the world he also created all the souls that would later be incarnated into bodies, and that even when souls do not wish to come to the world he makes them do so, since that is why they were created. When the time comes to depart from the world the soul must be free, refined and cleansed so that God can be pleased with it and reward it in the Garden of Eden. The souls are entered into the King's book, where they are recorded with their names. If the soul was soiled, and not worthy, it is met by strange camps of demons who bring it to Gehenom. Pure souls are protected by the garment that is spread on them, which is the name Eloha. We hear that the souls of the beloved enter into the chamber of love, which is situated underneath the Holy of Holies of Briyah, in the hidden firmament. The Holy One, blessed be He, finds that holy soul there, and raises it with up with Him in delight.

41. פָּתַח וְאָמַר וַתֹּאמֶר לְאַבְרָהָם גָּרֵשׁ הָאָמָה הַזֹּאת וְאֶת בְּנָהּ וְגוֹ׳, חַבְרַיָּיא אִתְעֲרוּ, דִּבְעָאת שָׂרָה לְסַנָּאָה ע״ז מִבֵּיתָא, וע״ד כְּתִיב כָּל אֲשֶׁר תֹּאמַר אֵלֶיךָ שָׂרָה שְׁמַע בְּקוֹלָהּ. הָכָא כְּתִיב וְכִי יִמְכֹּר אִישׁ אֶת בִּתּוֹ, דָּא נִשְׁמְתָא בְּגִלְגּוּלֵי עַל עוֹבְדִין בִּישִׁין דְּעָלְמָא. לְאָמָה: הַהוּא סִטְרָא אַחֲרָא בְּגִלְגּוּלָא בִּישָׁא דְּטִיקְלָא, דְּאַהֲדָר, וְהָא אִתְעַשְׁקַת, לְאַפָּקָא לָהּ מִתַּמָּן. וַדַּאי לֹא תֵצֵא כְּצֵאת הָעֲבָדִים, כָּל אִינּוּן נִשְׁמָתִין דְּמִתְעַשְׁקָן.

41. He opened with, "So she said to Abraham, Cast out this bondwoman and her son..." (Beresheet 21:10). The friends have remarked that Sarah wanted to remove idolatry from the house. Therefore it is written, "all that Sarah has said to you, hearken to her voice" (Ibid. 12), AS THE BONDWOMAN IS CONSIDERED IDOLATRY. Here it is written, "And if a man sell his daughter to be a maidservant" (Shemot 21:7), namely, the soul that incarnates for evil deeds in the world. "To be a maidservant" refers to that other side of the evil incarnation of the scales that reverted INTO FALSE SCALES AS MENTIONED, and it is wronged BY THE OTHER SIDE. In taking it out of there, it "shall not go out as the menservants do" (Ibid. 8), which are the wronged souls, BUT IT RECEIVES A CROWN ON ITS HEAD, AS WILL BE SAID.

42. HE ASKS, who are THE SOULS mentioned here, AND ANSWERS, this is a secret. These are the souls of young children, who suckle on their mothers' strength. The Holy One, blessed be He, sees that if they will live in the world they will be bad smelling and turn sour like vinegar. THEREFORE He gathers them when they are still young and emit good fragrance.

42. מַאן אִינּוּן הָכָא. אִיהוּ רָזָא, אִלֵּין אִינּוּן נִשְׁמָתִין דִּינוֹקִין זְעִירִין, כַּד אִינּוּן יַנְקִי מִגּוֹ תּוּקְפָּא דְּאִמְּהוֹן. וקוּדְשָׁא בְּרִיךְ הוּא חָמֵי, דְּאִי יִתְקַיְּימוּן בְּעָלְמָא, יְבַאֲשׁוּן רֵיחֵיהוֹן, וְיַחְמְצוּן כְּחוֹמֶץ דָּא. לָקִיט לוֹן זְעִירִין, בְּעוֹד דְּיַהֲבֵי רֵיחָא.

43. What does THE HOLY ONE, BLESSED BE HE, do He allows them to be wronged by the hands of the bondwoman, who is Lilit. Once they are placed under her power, she rejoices in that child and oppresses him. She takes him away from the world while he is still suckling on his mother's strength.

43. מַה עָבִיד. שָׁבִיק לוֹן לְאִתְעַשְׁקָא בִּידָא דְּהַהִיא אָמָה, וְדָא אִיהִי לִילִית דְּכֵיוָן דְּאִתְיְיהִיבוּ בִּרְשׁוּתָהּ, חַדָּאת בְּהַהוּא יְנוּקָא, וַעֲשִׁיקַת לֵיהּ, וְאַפִּיקַת לֵיהּ מֵעָלְמָא, כַּד אִיהוּ יָנִיק בְּתוּקְפָּא דְּאִמֵּיהּ.

44. If you argue that these souls will do good in the world, it is not so, as written, "If she please not her master" (Shemot 21:8), as that man will turn sour by it after some time, if he will go on living. This soul is oppressed, while another is not. Of these it is written, "and considered all the oppressions" (Kohelet 4:1). That is the meaning of, "If she please not her master."

44. וְאִי תֵּימָא, אִינּוּן נִשְׁמָתִין דְּיַעֲבְדוּן טַב לְעָלְמָא. לָאו הָכִי. דִּכְתִיב אִם רָעָה בְּעֵינֵי אֲדֹנֶיהָ, דְּיַחֲמִיץ הַהוּא גַּבְרָא בָּהּ לְבָתַר יוֹמִין, אִי אִתְקַיַּים בָּהּ. דָּא אִתְעַשְׁקַת, וְאַחֲרָא לָא אִתְעַשְׁקַת. וְעַל אִלֵּין כְּתִיב, וָאֶרְאֶה אֶת כָּל הָעֲשׁוּקִים וְגוֹ׳ וְהַיְינוּ אִם רָעָה בְּעֵינֵי אֲדֹנֶיהָ.

45. "Who has designated her for himself (Heb. lo)" (Shemot 21:8). The word 'lo' is spelled with Aleph to mean not. If you say the Holy One, blessed be He, gave it to the Other Side from the first day of its existence, it is not so. For now with the turnings of the scales, He "has designated her for himself," 'lo' being pronounced as with Vav to mean for himself, which it was not before.

45. אֲשֶׁר לֹא יְעָדָהּ, לֹא בְּאָלֶף כְּתִיב. אִי תֵּימָא, דְּהָא בְּהַהוּא סִטְרָא אַחֲרָא, אַזְמִין לָהּ קוּדְשָׁא בְּרִיךְ הוּא מִיּוֹמָא דַּהֲוַת. לָא. וְהַשְׁתָּא בְּגִלְגּוּלֵי טִיקְלָא, לוֹ יְעָדָהּ בְּוָא״ו. מַה דְּלָא הֲוַת מִקַּדְמַת דְּנָא.

46. "Then shall he let her be redeemed" (Ibid.). What is the meaning of that? HE ANSWERS, the Holy One, blessed be He, redeems it now, WHILE it still emits GOOD fragrance, before it turns sour. He raises it to the highest skies to His Yeshivah. If you say that since it was wronged by the Other Side, He hands it, as was said, to scholarly bastards and to the righteous of the nations, the verse proves that, "to sell her to a strange nation he shall have no power, seeing he has dealt deceitfully with her" (Ibid.), as He oppressed it with the turning of the scales. But assuredly He will give it to Yisrael and to no other. When it emerges from the scales, it "shall not go out as the menservants do," but is given a crown high on its head.

46. וְהֶפְדָּהּ, מַאי וְהֶפְדָּהּ. פָּרִיק לָהּ קוּדְשָׁא בְּרִיךְ הוּא הַשְׁתָּא, דְּסַלְקָא רֵיחָא, עַד לָא תַּחֲמִיץ, וְסָלִיק לָהּ לְרוּמֵי מְרוֹמִים, בְּמִתִיבְתָּא דִּילֵיהּ, וְאִי תֵּימָא כֵּיוָן דְּאִתְעַשְׁקַת מֵהַהוּא סִטְרָא אַחֲרָא, יָהִיב לָהּ, כְּמָה דְּאָמְרוּ לַחֲסִידֵי שְׁאַר עַמִּין, וּלְאִינּוּן מַמְזְרֵי ת״ח. אָתָא קְרָא וְאוֹכַח, לְעַם נָכְרִי לֹא יִמְשׁוֹל לִמְכָרָהּ וַדַּאי, בְּבִגְדוֹ בָהּ, דְּעָשִׁיק לָהּ בַּעֲשִׁיקוּ דְּגִלְגּוּלָא דְּטִיקְלָא, אֶלָּא לְיִשְׂרָאֵל וַדַּאי, וְלָא לְאַחֲרָא. וְכַד נַפְקַת מִן טִיקְלָא, לֹא תֵצֵא כְּצֵאת הָעֲבָדִים, אֶלָּא מִתְעַטְרָא בְּעִטְרָהָא בַּאֲרָמָא עַל רֵישָׁיהּ.

47. If you say that that side comes in the child, WHICH MEANS IT HAS POWER OVER HIS SOUL, it is not so. But it takes the soul and rejoices in it. He flies out of its hands and enters that place OF THE OTHER SIDE, where it visits that child. It is delighted with it and mocks it, lusting after that flesh, so that the Holy One, blessed be He, takes its soul while it TAKES its body. After that everything is under the control of the Holy One, blessed be He.

47. וְאִי תֵּימָא, דְּהַאי סִטְרָא עָאלַת לָהּ בְּהַהוּא יַנּוּקָא. לָאו הָכִי. אֶלָּא נַטְלַת לָהּ, וְחַדָּאת בַּהֲדָהּ, וּפַרְחַת מִן יְדָהָא, וְעָאלַת בְּהַהוּא אֲתָר, וְאִיהִי פְּקִידַת לְהַהוּא יְנוּקָא, וְחַדָּאת בֵּיהּ, וְחַיְּיכַת בֵּיהּ, וְתָאִיבַת לְהַהוּא בְּשָׂר עַד דִּלְבָתַר נָטִיל קוּדְשָׁא בְּרִיךְ הוּא נִשְׁמָתֵיהּ, וְהִיא לְגוּפָא. וּלְבָתַר כֹּלָּא אִיהוּ בִּרְשׁוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא.

48. Come and see, "she shall not go out as the menservants do." HE ASKS, what is the meaning of, "GO OUT AS THE MENSERVANTS," AND ANSWERS, when it leaves the scales and that side with joy, the Holy One, blessed be He marks it and seals it with a certain ring, spreads on it His precious garment, which is the Holy Name Eloha. That is the meaning of, "he has dealt deceitfully with her (also: 'his garment is with her')," that is, while the precious garment of the King is on it. Since His garment is upon it, it is written, "to sell her to a strange nation he shall have no power."

48. ת"ח, לֹא תֵצֵא כְּצֵאת הָעֲבָדִים, מַאי הוּא. אֶלָּא, בְּשַׁעֲתָא דְּנַפְקַת מִן טִיקְלָא וְהַהוּא סִטְרָא בְּחֶדְוָ, רָשִׁים לָהּ לְקוּדְשָׁא בְּרִיךְ הוּא, וְחָתִים לָהּ בְּחַד גּוּשְׁפַּנְקָא, וּפְרִישׂ עָלָהּ לְבוּשׁ יְקָר דִּילֵיהּ, וּמַאן אִיהוּ. שְׁמָא קַדִּישָׁא דְּאִקְרֵי אֱלוֹהַּ. וְדָא הוּא בְּבִגְדוֹ בָהּ, לְבוּשָׁא יַקִּירָא דְּמַלְכָּא פְּרִישׂ עָלָהּ וּכְדֵין אִיהִי נְטִירָא, דְּלָא אִתְמַסְּרַת לְעַם נָכְרִי, אֶלָּא לְיִשְׂרָאֵל לְחוּד.

49. This is the meaning of, "as in the days when Eloha preserved me" (Iyov 29:2), WHICH REFERS TO THE PRECIOUS GARMENT CALLED ELOHA, AS MENTIONED. It is in reference to this secret that it is written here, "to sell her to a strange nation he shall have no power, seeing that his garment is with her." It is because the precious garment of the King is upon it, since "His garment is with her" then "to sell her to a strange nation he shall have no power."

49. וְדָא אִיהוּ דִּכְתִיב, כִּימֵי אֱלוֹהַּ יִשְׁמְרֵנִי, וְעַל רָזָא דָּא כְּתִיב הָכָא, לְעַם נָכְרִי לֹא יִמְשֹׁל לִמְכְרָהּ בְּבִגְדוֹ בָהּ, בְּעוֹד דִּלְבוּשׁ יְקָר דְּמַלְכָּא בָּהּ. כֵּיוָן דִּבְגִדוֹ בָהּ, כְּתִיב לְעַם נָכְרִי לֹא יִמְשֹׁל לִמְכְרָהּ.

50. HE ASKS, what of the dominion that side has over that soul. FOR HE SAID THAT THE HOLY ONE, BLESSED BE HE, GIVES PERMISSION TO THE OTHER SIDE TO WRONG THAT SOUL. HE ANSWERS, come and see, the people in the world are all under the dominion of the holy King; they all have time TO LIVE in this world until He wishes to raise them from the world. THE OTHER SIDE IS NOT ALLOWED TO HARM THEM BEFORE THAT TIME. Yet as for it, it has not SET time TO LIVE. THEREFORE it mocks and delights in that soul AND TAKES IT AWAY FROM THIS WORLD. THUS, SINCE IT WAS NOT ALLOTTED TIME, THE OTHER SIDE IS GIVEN PERMISSION TO OPPRESS IT.

50. מַה רְשׁוּ אִית לְהַהוּא סִטְרָא בָּהּ. ת"ח, כָּל בְּנֵי עָלְמָא כֻּלְּהוּ, בִּרְשׁוּתֵיהּ דְּמַלְכָּא קַדִּישָׁא, וְכֻלְּהוּ אִית לוֹן זִמְנָא בְּהַאי עָלְמָא, עַד דְּאִיהוּ בָּעֵי לְסַלְּקָא לוֹן מִן עָלְמָא, וְדָא לֵית לֵיהּ זִמְנָא, וע"ד אִיהִי חַיְיכָת בְּהוּ, וְחַדָּאת בְּהוּ.

51. Moreover, these verses contain admonitions to people, and much good lofty advice is present in all the words of the Torah, which are all true and of a true way. They are known to the wise, who know and walk the path of truth. When the Holy One, blessed be He, wished to create the world, He so desired it and fashioned all the souls that will be placed in people afterwards. And they were all fashioned before Him in the very shape they will have later in people, and He saw each and every one.

51. תּוּ, אַזְהָרוּתָא לְבַר נָשׁ אִית בְּהָנֵי קְרָאֵי, וְכַמָּה עֵיטִין טָבִין עִלָּאִין אִינּוּן, בְּכָל מִילֵי דְּאוֹרַיְיתָא, וְכֻלְּהוּ קְשׁוֹט, בְּאֹרַח קְשׁוֹט, וְאִשְׁתְּמוֹדְעָן לְגַבֵּי חַכִּימִין, דְּיַדְעֵי וְאַזְלֵי בְּאֹרַח קְשׁוֹט. בְּזִמְנָא דְּבָעָא קוּדְשָׁא בְּרִיךְ הוּא לְמִבְרֵי עָלְמָא, סָלִיק בִּרְעוּתָא קָמֵיהּ, וְצִיֵּיר כָּל נִשְׁמָתִין דְּאִינּוּן זְמִינִין לְמֵיהַב בִּבְנֵי נָשָׁא לְבָתַר, וְכֻלְּהוּ אִתְצַיְּירוּ קָמֵיהּ בְּהַהוּא צִיּוּרָא מַמָּשׁ, דְּזְמִינִין לְמֶהֱוֵי בִּבְנֵי נָשָׁא לְבָתַר, וְחָמָא כָּל חַד וְחַד.

52. Some of them will befoul their ways in the world. When their time comes TO DESCEND INTO THE WORLD, the Holy One, blessed be He, summons that soul and says to it, go, enter a certain place, a certain body. It replies to Him, Master of the Universe, I am satisfied with the world I dwell in and shall not go into another world, where I shall be enslaved and soiled in their midst. The Holy One, blessed be He, said to it, ever since you were created, this is the reason why you were created, to be in that world IN A BODY. When the soul sees that, it descends despite itself and there enters A BODY.

52. וְאִית מִנְּהוֹן דְּזִמִּינִין לְאַבָּאשָׁא אָרְחַיְיהוּ בְּעָלְמָא, וּבְשַׁעֲתָא דְּמָטָא זִמְנַיְיהוּ, קָרֵי קוּדְשָׁא בְּרִיךְ הוּא לְהַהִיא נִשְׁמְתָא, אָמַר לָהּ, זִילִי עוּלִי בְּדוֹכָא פְּלָן. בְּגוּף פְּלָן. אָתִיבַת קָמֵיהּ, מָארֵיהּ דְּעָלְמָא, דַּי לִי בְּעָלְמָא דָּא דַּאֲנָא יָתְבָא בֵּיהּ, וְלָא אֵיהָךְ לְעָלְמָא אַחֲרָא, דְּיִשְׁתַּעְבְּדוּן בִּי, וְאֵהָא מְלוּכְלְכָא בֵּינַיְיהוּ. אָמַר לָהּ קוּדְשָׁא בְּרִיךְ הוּא, מִן יוֹמָא דְּאִתְבְּרִיאַת, ע"ד אִתְבְּרִיאַת לְמֶהֱוֵי בְּהַהוּא עָלְמָא. כֵּיוָן דְּחָמָאת נִשְׁמְתָא כַּךְ, בְּעַל כָּרְחָהּ נַחְתַּת וְעָאלַת תַּמָּן.

53. אוֹרַיְיתָא דִּיהַבַת עֵיטָא לְכָל עָלְמָא חָמָאת הָכִי, אַזְהִירַת לִבְנֵי עָלְמָא, וְאַמְרַת, חָמוּ כַּמָּה חָס קוּדְשָׁא בְּרִיךְ הוּא עָלַיְיכוּ, מַרְגָּלִיתָא טָבָא דַּהֲוַת לֵיהּ, זַבִּין לְכוּ לְמַגְנָא, דְּתִשְׁתַּעְבְּדוּן בָּהּ בְּהַאי עָלְמָא.

53. The Torah that gives advice to all who realize that, admonishes the people in the world, saying, See how much the Holy One, blessed be He, has compassion for you. He sold for free the good gem He had, NAMELY THE SOUL, so that you will cultivate it in this world.

54. וְכִי יִמְכֹּר אִישׁ: דָּא קוּדְשָׁא בְּרִיךְ הוּא. אֶת בִּתּוֹ: דָּא נִשְׁמְתָא קַדִּישָׁא. לְאָמָה: לְמֶהֱוֵי אָמָה מִשְׁתַּעְבְּדָא בֵּינַיְיכוּ בְּהַאי עָלְמָא. בְּמָטוּ מִנַּיְיכוּ, בְּשַׁעֲתָא דְּמָטֵי זִמְנָא לְנַפְקָא מֵהַאי עָלְמָא, לֹא תֵצֵא כְּצֵאת הָעֲבָדִים, לָא תִּפּוּק מִתְטַנְּפָא בְּחוֹבִין, תִּפּוּק בַּת חוֹרִין, בְּרִירָה נְקִיָּה, בְּגִין דְּיֶחֱדֵי בָּהּ מָארָהּ וְיִשְׁתַּבַּח בָּהּ וְיָהִיב לָהּ אֲגַר טָב, בְּצִחְצוּחֵי דְּגִנְתָּא דְּעֵדֶן. כד"א וְהִשְׁבִּיעַ בְּצַחְצָחוֹת נַפְשֶׁךָ, וַהַאי כַּד תִּפּוּק בְּרִירָה נְקִיָּה כַּדְקָא יָאוֹת.

54. "And if a man sell," the Holy One, blessed be He, "his daughter," the holy soul; "to be a maidservant," to be an enslaved maidservant among you in this world. I pray you, when its time comes to depart from this world, that "she shall not go out as the menservants do," not soiled with iniquities, but free, refined and cleansed, so that its Master will be happy with it, praise Himself with it and give it good reward in the brightness of the Garden of Eden. This is the meaning of, "and satisfy your soul in drought (also: 'brightness')" (Yeshayah 58:11). THIS IS surely when the soul emerges properly clear and clean.

55. אֲבָל אִם רָעָה בְּעֵינֵי אֲדֹנֶיהָ, כַּד נַפְקַת מְלוּכְלְכָא בְּטִנּוּפֵי חוֹבִין, וְלָא אִתְחֲזִיאַת קָמֵיהּ כַּדְקָא יָאוֹת, וַוי לְהַהוּא גּוּפָא, דְּאִתְאֲבִיד מֵהַהִיא נִשְׁמְתָא לְעָלְמִין. בְּגִין, דְּכַד נִשְׁמָתִין סַלְקִין בְּרִירָן, וְנַפְקִין נְקִיִּין מֵהַאי עָלְמָא, כָּל נִשְׁמְתָא וְנִשְׁמְתָא, עָאלַת בְּסִפְרָא דְּאַחְמָתָא דְּמַלְכָּא, וְכֻלְּהוּ בִּשְׁמָהָן, וְאָמַר דָּא הִיא נִשְׁמְתָא דְּפְלַנְיָא, זְמִינַת תְּהֵא לְהַהוּא גּוּפָא דְּשַׁבְקַת, וּכְדֵין כְּתִיב, לוֹ יְעָדָהּ, בּוֹ׳.

55. But "If she please not her master," emerging soiled with the filth of transgressions, and it not presentable before Him as it should, woe to that body that was lost to the soul forever. For when the souls ascend clear and come out cleansed from this world, each soul enters the book in the King's bag. They are all RECORDED with names, which says that the soul of so and so is designated to the body it left. Then it is written, "who has designated her for himself."

56. וְכַד נַפְקַת רָעָה בְּעֵינֵי אֲדֹנֶיהָ, דְּקָא אִסְתְּאָבָא בְּחוֹבִין, וּבְטִנּוּפָא דְּחַטָּאִין, כְּדֵין לֹא יְעָדָהּ בָּא׳. וְאִתְאֲבִיד הַהוּא גּוּפָא מִינָהּ וְאִיהִי לָא אִזְדַּמְּנַת לְגַבֵּיהּ בַּר הַהִיא דְּמָארָהּ אִתְרְעֵי, וְתָב בְּתִיּוּבְתָּא דְּגוּפָא בָּהּ, כְּדֵין כְּתִיב, וְהֶפְדָּהּ. כד"א פָּדָה נַפְשׁוֹ מֵעֲבוֹר בַּשָּׁחַת. וְהֶפְדָּהּ, הַאי אִיהוּ בְּבַר נָשׁ, דְּעֵיטָא דִּילֵיהּ, דְּיִפְרוֹק לָהּ, וְיֵתוּב בְּתִיּוּבְתָּא, וְלִתְרֵין סִטְרִין קָאָמַר קוּדְשָׁא בְּרִיךְ הוּא, וְהֶפְדָּהּ בְּתִיּוּבְתָּא. לְבָתַר דְּתָב בְּתִיּוּבְתָּא, פְּדָא לָהּ מֵאוֹרְחָא דְּגֵיהִנָּם.

56. But when it comes out not pleasing its Master, soiled in the iniquities and filth of sins, then, "who has designated her for himself (Heb. lo, Lamed Vav)" is pronounced as "not (Heb. lo, Lamed Aleph) designated her," and the body is lost to it and it is not designated for it. The exception is the soul, which Master desires, as the body repented. Then it is written, "redeemed," as in, "Thus he will redeem his soul from going into the pit" (Iyov 33:28). "Redeemed" refers to man, whose advice is to redeem it and repent. And to both sides THE VERSE SAYS, "THEN SHALL HE LET HER BE REDEEMED." THE FIRST IS the Holy One, blessed be He, "THEN SHALL HE LET HER BE REDEEMED" FROM GEHENOM. THE SECOND CONCERNS MAN, who shall "let her be redeemed" by repentance, for after he repents, the Holy One, blessed be He, redeems them from the way to Gehenom.

57. לְעַם נָכְרִי לֹא יִמְשֹׁל לִמְכָרָהּ. מַאן עַם נָכְרִי. עֲלוּבְתָּא אִיהִי נִשְׁמְתָא, דְּכַד נַפְקַת מֵעָלְמָא, וּבַר נָשׁ אַסְטֵי אָרְחֵיהּ בַּהֲדָהּ, הִיא בָּעָאת לְסַלְקָא לְעֵילָא, גּוֹ מַשְׁרְיָין קַדִּישִׁין, בְּגִין דְּמַשְׁרְיָין קַדִּישִׁין קַיְימִין בְּהַהוּא אָרְחָא דג"ע, וּמַשְׁרְיָין נוּכְרָאִין קַיְימִין בְּהַהוּא אָרְחָא דְּגֵיהִנָּם.

57. "To sell her to a strange nation he shall have no power." HE ASKS, what is the strange nation, AND ANSWERS, the soul is ashamed when it departs from the world, if the man deviated from the way together with it. It seeks to rise up to the holy camps, for holy camps are situated on the way to the Garden of Eden and strange camps, THAT IS, DEMONS, stand on the way to Gehenom.

58. If that soul is worthy and the precious garment is spread on it, NAMELY THE NAME ELOHA, many holy camps meet it to join it and bring it to the Garden of Eden. If it is not worthy, many strange camps meet it to bring it to Gehenom. The camps of demons will wreak vengeance on it. For that the verse instructs, "To sell her to a strange nation he shall have no power," to the demons, "seeing that his garment is on her," which is the protective GARMENT, as the Holy One, blessed be He, protects it so that a strange nation will not rule over it through that protection spread over it, WHICH IS THE NAME ELOHA.

58. זָכְתָה נִשְׁמְתָא, וְהַהוּא נְטִירוּ, וּפְרִישׁוּ דִּלְבוּשָׁא יַקִּירָא עָלָהּ. כַּמָּה מַשְׁרְיָין קַדִּישִׁין, קָא מִתְעַתְּדָן לָהּ, לְאִתְחַבְּרָא בַּהֲדָהּ, וּלְמֵיעָאל לָהּ לג״ע. לֹא זָכְתָה, כַּמָּה מַשְׁיִירִין נוּכְרָאִין מִתְעַתְּדָן לְמֵיעַל לָהּ בְּאַרְחָא דְּגֵיהִנָּם. וְאִינּוּן מַשְׁרְיָין דְּמַלְאֲכֵי חַבָּלָה זְמִינִין לְמֶעְבַּד בָּהּ נוּקְמִין, אָתָא קְרָא וְאוֹכַח, לְעַם נָכְרִי לֹא יִמְשֹׁל לִמְכְרָהּ, אִלֵּין מַלְאֲכֵי חַבָּלָה. בְּבִגְדוֹ בָהּ, אִיהוּ נְטִירָא, דְּקוּדְשָׁא בְּרִיךְ הוּא עָבִיד לָהּ נְטִירָא, דְּלָא יִשְׁלוֹט בָּהּ עַם נָכְרִי, בְּהַהוּא פְּרִיסוּ דְּנְטִירוּ עָלָהּ.

59. "And if he designated her for his son" (Shemot 21:9): come and see how much a man should beware of not turning aside from his ways in this world. For if a man gains merit in this world and properly guards his soul, such is a man whom the Holy One, blessed be He, desires and is praised with every day before His retinue, saying, see the holy child I have in that world. He did such and such, these deeds of his are well done.

59. וְאִם לִבְנוֹ יִיעָדֶנָּה, ת״ח כַּמָּה אִית לֵיהּ לב״נ לְאִזְדַּהֲרָא דְּלָא יִסְטֵי אָרְחוֹי בְּהַאי עָלְמָא, דְּאִי זָכָה ב״נ בְּהַאי עָלְמָא, וְנָטִיר לָהּ לְנִשְׁמְתָא כְּדְקָא יֵאוֹת, הַאי אִיהוּ ב״נ דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בֵּיהּ, וְאִשְׁתְּבַח בֵּיהּ בְּכָל יוֹמָא, בְּפָמַלְיָא דִּילֵיהּ, וְאָמַר, חֲמוּ בְּרָא קַדִּישָׁא דְּאִית לִי בְּהַהוּא עָלְמָא, כַּךְ וְכָךְ עָבִיד, כַּךְ וְכָךְ עוֹבָדוֹי מִתְתַּקְּנָן.

60. When this soul emerges from this world pure, clean and refined, the Holy One, blessed be He, shines upon it many lights and announces daily of it, 'this it the soul of so and so my child, a keeping shall be provided for the body it left.'

60. וְכַד הַאי נִשְׁמְתָא, נַפְקַת מֵהַאי עָלְמָא, זַכְיָיא נְקִיָּיה בְּרִירָה, קוּדְשָׁא בְּרִיךְ הוּא אַנְהִיר לָהּ בְּכַמָּה נְהוֹרִין, בְּכָל יוֹמָא קָארֵי עָלָהּ, דָּא הִיא נִשְׁמְתָא דְּפַלְגָיָא בְּרִי, נְטִירָא לֶיהֱוֵי לֵיהּ לְהַהוּא גּוּפָא דְּשָׁבַק.

61. This is the meaning of, "And if he designated her for his son, he shall deal with her after the manner of daughters." What is "the manner of daughters"? Here is a secret to the wise. Within the strong rock, WHICH IS THE WORLD OF BRIYAH, in the hidden firmament, ABOVE EVERY OTHER FIRMAMENT THERE, there is a certain chamber called the chamber of love, WHICH IS SITUATED UNDERNEATH THE HOLY OF HOLIES OF BRIYAH. There are hidden treasures there, and all the kisses of the King's love are there. All the souls beloved of the King enter there.

61. וְדָא הוּא דִּכְתִיב, וְאִם לִבְנוֹ יִיעָדֶנָּה כְּמִשְׁפַּט הַבָּנוֹת יַעֲשֶׂה לָהּ, מַאי כְּמִשְׁפַּט הַבָּנוֹת. הָכָא אִית רָזָא לְחַכִּימִין, בְּגוֹ טִנְרָא תַּקִּיפָא, רְקִיעָא טְמִירָא, אִית הֵיכָלָא חֲדָא, דְּאִקְרֵי הֵיכַל אַהֲבָה. וְתַמָּן אִינּוּן גְּנָזִין טְמִירִין, וְכָל נְשִׁיקִין דְּרַחִימוּ דְּמַלְכָּא אִינּוּן תַּמָּן, וְאִינּוּן נִשְׁמָתִין רְחִימָאן דְּמַלְכָּא עָאלִין תַּמָּן.

62. When the King enters that King's chamber, it is written of that, "And Jacob kissed Rachel" (Beresheet 29:11), AS THE UNION OF KISSES LIES THERE. The Holy One, blessed be He, finds that holy soul there, and immediately hastens to kiss and embrace it, and raises it with Him to be delighted with it.

62. כֵּיוָן דְּמַלְכָּא עָאל בְּהַהוּא הֵיכָלָא דְּמַלְכָּא, תַּמָּן כְּתִיב, וַיִּשַּׁק יַעֲקֹב לְרָחֵל, וְקוּדְשָׁא בְּרִיךְ הוּא אַשְׁכַּח תַּמָּן לְהַהִיא נִשְׁמְתָא קַדִּישָׁא, קָדִים מִיַּד וְנָשִׁיק לָהּ, וְגָפִיף לָהּ, וְסָלִיק לָהּ בַּהֲדֵיהּ, וְאִשְׁתַּעֲשַׁע בָּהּ.

63. This is the meaning of, "he shall deal with her after the manner of daughters," like a father would do to his favorite daughter, kissing her, embracing her and giving her gifts. Thus the Holy One, blessed be He, does to the worthy soul every day, as written, "he shall deal with her after the manner of daughters."

63. וְדָא הוּא כְּמִשְׁפַּט הַבָּנוֹת יַעֲשֶׂה לָהּ, כְּדִינָא דְּאַבָּא עָבִיד לִבְרַתֵּיהּ, דְּאִיהִי חֲבִיבָא לְגַבֵּיהּ, דְּנָשִׁיק לָהּ, וְגָפִיף לָהּ, וְיָהִיב לָהּ מַתְּנָן. כַּךְ קוּדְשָׁא בְּרִיךְ הוּא עָבִיד, לְנִשְׁמְתָא זַכָּאָה בְּכָל יוֹמָא, כְּמָה דִּכְתִיב כְּמִשְׁפַּט הַבָּנוֹת יַעֲשֶׂה לָהּ.

64. הַיְינוּ דִּכְתִיב יַעֲשֶׂה לִמְחַכֵּה לוֹ, כְּמָה דְּהַאי בְּרַתָא, אַשְׁלִימַת עֲשַׂיְיָה בְּהַאי עָלְמָא. אוּף הָכִי קוּדְשָׁא בְּרִיךְ הוּא אַשְׁלִים לָהּ עֲשַׂיְיָה אַחֲרָא בְּעַלְמָא דְּאָתֵי, דִּכְתִיב, עַיִן לֹא רָאָתָה אֱלֹהִים זוּלָתֶךָ יַעֲשֶׂה לִמְחַכֵּה לוֹ. וְהָכָא כְּתִיב יַעֲשֶׂה לָהּ. ע"כ. הַהוּא סָבָא אִשְׁתְּטַח, וְצַלֵּי צְלוֹתָא. בָּכָה כְּמִלְקַדְּמִין.

64. Hence it is written, "should do such a thing for him that waits for Him" (Yeshayah 64:3). Just as the daughter, NAMELY THE SOUL, finished its doing in this world, so the Holy One, blessed be He, finishes a different kind of action in the World to Come, as written, "neither has the eye seen, that an Elohim, beside You should do such a thing for him that waits for Him," while here it is written, "he shall deal (do) with her." THERE IS AN ANALOGY BETWEEN THE WORDS 'DO' IN THE VERSES. THE EYE CANNOT SEE THE DOING IN THE SECOND VERSE AS WELL. So far. The old man prostrated himself ON THE GROUND and prayed. He wept again.

65. וְאָמַר אִם אַחֶרֶת יִקַּח לוֹ וְגוֹ', מַאי אִם אַחֶרֶת, וְכִי נִשְׁמְתָא אַחֲרָא זַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְאָתְבָא לְצַדִּיקַיָּיא בְּהַאי עָלְמָא, וְלָאו הַאי נִשְׁמְתָא דְּאַשְׁלִימַת בְּהַאי עָלְמָא רְעוּתָא דְּמָארָהּ, אִי הָכִי לֵית אַבְטָחוּתָא לְצַדִּיקַיָּיא כְּלָל. מַאי אִם אַחֶרֶת יִקַּח לוֹ.

65. He said, "If he take another" (Shemot 21:10). HE ASKS, what does that mean, did the Holy One, blessed be He, prepare another soul to return to the righteous in this world? Is it not the same soul who filled to completion in this world the wishes of its Master? In that case there is no surety to the righteous at all. What is the meaning of, "If he take another"?

66. פָּתַח הַהוּא סָבָא וְאָמַר, וְיָשׁוּב הֶעָפָר עַל הָאָרֶץ כְּשֶׁהָיָה וְהָרוּחַ תָּשׁוּב אֶל הָאֱלֹהִים אֲשֶׁר נְתָנָהּ. הַאי קְרָא אוּקְמוּהָ חַבְרַיָּיא, בְּחָרְבַּן בֵּי מַקְדְּשָׁא. וְיָשׁוּב הֶעָפָר עַל הָאָרֶץ כְּשֶׁהָיָה. הָכָא אִיהוּ מַאי דְּכְתִיב, וְהַכְּנַעֲנִי אָז בָּאָרֶץ, כְּשֶׁהָיָה וַהַאי. וְהָרוּחַ תָּשׁוּב אֶל הָאֱלֹהִים אֲשֶׁר נְתָנָהּ, מַאי וְהָרוּחַ תָּשׁוּב. דָּא שְׁכִינְתָּא, דְּאִיהִי רוּחַ קַדִּישָׁא. כַּד חָמָאת שְׁכִינְתָּא, בְּאִינּוּן עֶשֶׂר מַסָּעוֹת דְּקָא נַטְלָא, וְלָא בְּעוּן יִשְׂרָאֵל לְאָתְבָא בִּתְיוּבְתָּא קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, וְשָׁלְטָא סִטְרָא אַחֲרָא עַל אַרְעָא קַדִּישָׁא, וְאוּקְמוּהָ חַבְרַיָּיא.

66. The old man opened with, "and the dust returns to the earth as it was; and the spirit returns to Elohim who gave it" (Kohelet 12:7). The friends ascribed this verse to the destruction of the Temple. "And the dust returns to the earth as it was" here accords with the verse, "And the Canaani was then in the land" (Beresheet 12:6). FOR AFTER THE DESTRUCTION THE LAND RETURNED TO BE UNDER THE RULE OF THE KLIPAH OF CANAAN AS BEFORE. "and the spirit returns to Elohim who gave it." What does it mean, "the spirit returns"? This is the Shechinah, which is the Holy Spirit. When the Shechinah saw in the ten journeys She took that Yisrael do not want to repent before the Holy One, blessed be He, and that the Other Side rules over the Holy Land, THE SHECHINAH DEPARTED AND RETURNED TO ELOHIM. The friends have explained it.

67. תָּא חֲזִי, רוּחָא דְּבַר נָשׁ זַכָּאָה, אִתְעַטַּר בְּדִיוּקְנָא בג"ע דִּלְתַתָּא, וּבְכָל שַׁבָּתֵי וּמוֹעֲדֵי וְרֵישֵׁי יַרְחֵי, מִתְעַטְּרָן רוּחֵי, וּמִתְפַּשְׁטָן, וְסַלְקִין לְעֵילָא. כַּמָּה דְּעָבִיד קוּדְשָׁא בְּרִיךְ הוּא, בְּהַהִיא נִשְׁמְתָא עִלָּאָה קַדִּישָׁא לְעֵילָא, ה"נ עָבִיד בְּהַאי רוּחָא, לְתַתָּא בג"ע לְתַתָּא, דְּקָא סַלְקַת קָמֵיהּ. וְאָמַר דָּא אִיהִי רוּחָא דְּפִלַנְיָא גּוּפָא, מִיָּד מְעַטְּרָא לָהּ קְדוּשָׁא בְּרִיךְ הוּא לְהַאי רוּחָא בְּכַמָּה עִטְרִין, וְאִשְׁתַּעֲשַׁע בָּהּ.

67. Come and see, the spirit of a righteous man is crowned with an image in the lower Garden of Eden. On every Shabbat, holiday and first day of the month, the spirits are crowned and take off THEIR IMAGE OF THE LOWER GARDEN OF EDEN, and rise up TO THE UPPER GARDEN OF EDEN. Just as the Holy One, blessed be He, does to the holy soul above, so He does with this spirit below in the lower Garden of Eden that rose before Him. He says, this is the spirit of the body of so and so. Immediately the Holy One, blessed be He crowns that spirit with many crowns and delights in it.

68. וְאִי תֵּימָא, דְּהָא בְּגִין רוּחָא דָּא, שָׁבִיק קוּדְשָׁא בְּרִיךְ הוּא מַה דְּעָבִיד לְנִשְׁמְתָא. לָאו הָכִי. אֶלָּא שְׁאֵרָהּ כְּסוּתָהּ וְעֹנָתָהּ לֹא יִגְרָע, אִלֵּין אִינּוּן תְּלַת שְׁמָהָן עִלָּאִין, דְּעַיִן לֹא רָאָתָה אֱלֹהִים זוּלָתֶךָ.

68. If you wonder if the Holy One, blessed be He, leaves His dealings with the soul for that spirit it is not so, but, "her food, her clothing, and her duty of marriage, shall he not diminish" (Shemot 21:10). These are the three lofty names, as "neither has the eye seen, that an Elohim, beside You," WHICH IS THE SECRET OF BINAH.

69. They all abide in the World to Come, WHICH IS BINAH, and flow from there. One of them is "her food," which is a flowing of radiance and light, WHICH ARE RETURNING LIGHT AND STRAIGHT LIGHT that shines in an obscure way. It is sustenance that nourishes everything and is called Yud Hei Vav Hei with the vowels of Elohim, WHICH IS THE NAME OF BINAH. She'erah (Eng. 'her food'), with the letters in a different order, becomes 'Asher Hei'. ASHER IS BINAH, WHICH IS THE FIRST HEI OF YUD HEI VAV HEI. This is the meaning of, "Out of Asher his bread shall be fat" (Beresheet 49:20), FOR FOOD FLOWS FROM IT. This is the meaning of, "her food."

69. וְכֻלְּהוּ בְּעָלְמָא דְּאָתֵי וְאִתְמַשְּׁכוּ מִתַּמָּן. חַד מִנַּיְיהוּ שְׁאֵרָהּ, מְשִׁיכוּ דְּנְצִיצוּ וּנְהִירוּ, דְּנָהִיר בְּאֹרַח, סְתִים, מְזוֹנָא דְּזָן כֹּלָּא, וְאִקְרֵי ידו״ד בְּנִקּוּדַת אֱלֹהִים. שְׁאֵרָהּ בְּהִפּוּךְ אַתְוָון, אָשֵׁר ה׳, וְדָא מֵאָשֵׁר שְׁמֵנָה לַחְמוֹ, וְדָא הוּא שְׁאֵרָהּ.

70. "Her clothing" is the covering the King SPREADS OVER IT, NAMELY THE PRECIOUS GARMENT OF THE NAME ELOHA. This is another shining flow, which always protects THE SOUL. It is the covering of the garment of the King that Eloha spreads over it. This is the meaning of, "he has dealt deceitfully with her (also: 'his garment is with her')" (Shemot 21:8) always, never absent from it. This is the meaning of, "her clothing."

70. כְּסוּתָהּ: פְּרִישׁוּ דְּמַלְכָּא. דָּא מְשִׁיכוּ אַחֲרָא, דְּנָהִיר וְנָטִיר לָהּ תָּדִיר, פְּרִישׁוּ דִּלְבוּשָׁא דְּמַלְכָּא, דְּפָרִשׂ עָלָהּ אֱלוֹהַּ. דָּא בְּבִגְדוֹ בָהּ תָּדִיר, דְּלָא אִתְעָדֵי מִינָּהּ, וְהַאי אִיהוּ כְּסוּתָהּ.

71. What is "her duty of marriage"? It is a flow from the World to Come, WHICH IS BINAH that contains everything. It is Yud Hei Vav Hei Tzva'ot THAT IS THE NAME IN NETZACH AND HOD IN BINAH. It shines with all the high hidden lights of the Tree of Life, where the duty of marriage is hidden and whence it comes out with the pleasure and yearning of the World to Come, WHICH IS BINAH.

71. וְעֹנָתָהּ, מַאן אִיהוּ. דָּא מְשִׁיכוּ דְּעָלְמָא דְּאָתֵי, דְּבֵיהּ כֹּלָּא. יְיָ׳ צְבָאוֹת אִיהוּ, וְדָא אִיהוּ דְּנָהִיר בְּכָל נְהוֹרִין סְתִימִין עִלָּאִין דְּאִילָנָא דְּחַיֵּי, דְּבֵיהּ עוֹנָה טְמִירָא, דְּמִתַּמָּן נַפְקַת. וְכָל דָּא בְּעִדּוּנָא וְכִסּוּפָא דְּעָלְמָא דְּאָתֵי.

72. These three must He not diminish, when it is properly worthy. If it is not as it should be, these three are taken from it, as not even one becomes a crown for it. Come and see, it is written, "And if he do not these three to her" (Ibid. 11), that is, it is not worthy of them, "then shall she go out free without money" (Ibid.), go out from Him. It is pushed out. It is "without money," without yearning, OR LONGING, and derives no pleasure at all.

72. תְּלָתָא הָנֵי לֹא יִגְרַע לָהּ, כַּד אִיהִי זַכָּאת כַּדְקָא יֵאוּת. וְאִי לָאו אִיהִי כַּדְקָא יֵאוּת, הָנֵי תְּלָתָא גַּרְעָאן מִנָּהּ, דְּלָא יִתְעַבִּיד לָהּ עֲטָרָה אֲפִילּוּ מֵחַד מִנַּיְיהוּ, תָּא חֲזִי, מַה כְּתִיב, וְאִם שָׁלֹשׁ אֵלֶּה לֹא יַעֲשֶׂה לָהּ, דְּלָא זָכָאת בְּהוּ, וְיָצְאָה חִנָּם אֵין כָּסֶף תִּפּוֹק מִקַּמֵּיהּ, וְדַחְיָין לָהּ לְבַר. אֵין כָּסֶף, לֵית לָהּ כִּסּוּפָא, וְלֵית לָהּ עִדּוּנָא כְּלַל.

73. Up to here the Torah admonishes, from which come every kind of advice, and gives good advice to people. From now on, let us return to the first subject of the lofty protection the Holy One, blessed be He, spreads over it, THE SOUL, so it shall not be to a strange nation, because "his garment is with her," and always protects it.

73. עַד כָּאן אוֹכִיחַת אוֹרַיְיתָא, דְּכָל עֵיטִין בָּהּ תַּלְיָין, וְיָהִיבַת עֵיטָא טָבָא לִבְנֵי נָשָׁא. מִכָּאן וּלְהַלְאָה נֶהְדַּר לְמִלִּין קַדְמָאִין, בְּהַהוּא נְטִירוּ עִלָּאָה, דְּקָא פְּרִישׁ עָלָהּ קוּדְשָׁא בְּרִיךְ הוּא, בְּגִין דְּלָא תְּהֵא לְעַם נָכְרִי, דְּהָא בִּגְדוֹ בָהּ, וּנְטִירוּ אִיהוּ לָהּ תָּדִיר.

74. "And if he designated her for his son, he shall deal with her after the manner of daughters." The old man said, friends, when you go to that rock that supports the world, THAT IS, RABBI SHIMON, tell him to remember the snowy day when beans were sown in 52 ways. Then shall you recite this verse and he will tell you ITS MEANING.
The merchant turns to the question of who is the son of the Holy One, blessed be He, explaining that at the age of thirteen a boy is considered a son to the Congregation of Yisrael, and at the age of twenty a man is considered to be a son of the Holy One, blessed be He. The merchant tells of the additional soul that is attained by the righteous on the Sabbath.

74. וְאִם לִבְנוֹ יִיעָדֶנָּה כְּמִשְׁפַּט הַבָּנוֹת יַעֲשֶׂה לָהּ. אָמַר הַהוּא סָבָא, חַבְרַיָּיא, כַּד תֵּהֲכוּן לְגַבֵּי הַהוּא טִינָרָא דְּעָלְמָא סָמִיךְ עָלֵיהּ, אֲמַרוּ לֵיהּ, דְּיִדְכַּר יוֹמָא דְּתַלְגָּא דְּאִזְדְּרָעוּ פּוֹלִין לְחַמְשִׁין וּתְרֵין גַּוְונִין, וַהֲדַר אַקְרֵינָן הַאי קְרָא, וְהוּא יֵימָא לְכוֹן.

75. אָמְרוּ בְּמָטוּ מִינָךְ מַאן דְּשָׁארִי מִלָּה הוּא יֵימָא. אָמַר לוֹן, וַדַּאי דְּיָדַעְנָא דְּזַכָּאִין אַתּוּן, וְאִית לְרַמְזָא לְכוּן רְמָזָא דְּחַכִּימִין, וְעַל מָה דַּאֲנָא אֵימָא, כַּד תִּדְבְּרוּן לֵיהּ סִימָנָא דָּא, הוּא יַשְׁלִים עַל דָּא. הַשְׁתָּא אִית לוֹמַר, מַאן הוּא דְּאִקְרֵי בֵּן לְקוּדְשָׁא בְּרִיךְ הוּא.

75. The said to him, if you please, whoever opened the discussion, let him tell it. He said to them, assuredly I knew that you were righteous, and that you are to be intimated to as the sages are. As for my words TO YOU, when you mention this sign TO RABBI SHIMON, he will finish it, THAT IS, FINISH MY WORDS. Now let us say who he is that is called the son of the Holy One, blessed be He.

76. ת"ח כָּל הַהוּא דְּזָכֵי לְתְלֵיסַר שְׁנִין וּלְהָלְאָה, אִקְרֵי בֵּן לכ"י. וְכָל מַאן דְּאִיהוּ מִבֶּן עֶשְׂרִין שְׁנִין וּלְעֵילָא וְזָכֵי בְּהוּ, אִקְרֵי בֵּן לְקוּדְשָׁא בְּרִיךְ הוּא וַדַּאי בָּנִים אַתֶּם לַיְיָ׳ אֱלֹהֵיכֶם.

76. Come and see, whoever reached thirteen years and on is considered a son to the Congregation of Yisrael, WHICH IS MALCHUT. Whoever is twenty years old or older and gains merit in them, is considered a son of the Holy One, blessed be He, NAMELY ZEIR ANPIN, as written, "You are the children of Hashem your Elohim" (Devarim 14:1).

77. כַּד מָטָה דָוִד לִתְלֵיסַר שְׁנִין, וְזָכָה בְּהַהוּא יוֹמָא דְּעָאל לְאַרְבֵּיסָר, כְּדֵין כְּתִיב, יְיָ׳ אָמַר אֵלַי בְּנִי אַתָּה אֲנִי הַיּוֹם יְלִדְתִּיךָ. מ"ט. דְּהָא מִקַּדְמַת דְּנָא לָא הֲוָה לֵיהּ בְּרָא, וְלָא שָׁרָאת עָלֵיהּ נִשְׁמְתָא עִלָּאָה, דְּהָא בִּשְׁנֵי עָרְלָה הֲוָה, ובג"כ, אֲנִי הַיּוֹם יְלִדְתִּיךָ, הַיּוֹם וַדַּאי יְלִדְתִּיךָ. אֲנִי, וְלָא סִטְרָא אַחֲרָא, כְּמָה דַּהֲוָה עַד הַשְׁתָּא, אֲנִי בִּלְחוֹדָאי. בַּר עֶשְׂרִין שְׁנִין, מַה כְּתִיב בִּשְׁלֹמֹה, כִּי בֵן הָיִיתִי לְאָבִי, לְאָבִי מַמָּשׁ וַדַּאי.

77. When David was thirteen years old and gained merit on the day he entered his fourteenth year, he wrote, "Hashem has said to me, You are my son; this day have I begotten you" (Tehilim 2:7). What is the reason for it? Before that, he was not His son, as the supernal soul did not dwell on him, since he lived during the Orlah years. Therefore it is written, "this day have I begotten you." Assuredly I have begotten you, I and not the Other Side, as it was until now. BUT NOW it is I alone. Upon his reaching his twentieth year, it is written of Solomon, "For I was my father's son" (Mishlei 4:3), my own father's NAMELY THE SON OF THE HOLY ONE, BLESSED BE HE. FOR AT THE AGE OF TWENTY HE MERITED THE MOCHIN OF CHAYAH, WHICH MADE HIM A SON OF THE HOLY ONE, BLESSED BE HE, NAMELY TO ZEIR ANPIN.

78. וְאִם לִבְנוֹ יִיעָדֶנָּה. בַּר תְּלֵיסַר שְׁנִין וּלְהָלְאָה, דְּהָא נַפְקָא מֵרְשׁוּ דְּסִטְרָא אַחֲרָא דְּאִזְדַּמְּנַת לֵיהּ, מַה כְּתִיב כְּמִשְׁפַּט הַבָּנוֹת יַעֲשֶׂה לָּהּ. מַהוּ כְּמִשְׁפַּט הַבָּנוֹת. תָּנֵינָן, בְּכָל יוֹמָא וְיוֹמָא, חָמֵי קוּדְשָׁא בְּרִיךְ הוּא לְהַהוּא יְנוּקָא דְּקָאֵי בִּרְשׁוּ דְּעָרְלָה, וְאִיהוּ נָפִיק מִינָּהּ, וְאִתְמְשַׁךְ לְבֵי סִפְרָא, וְתַבַּר לָהּ, וְאָזִיל לְבֵי כְּנִישְׁתָּא, וְתַבַּר לָהּ. מַה עָבִיד קוּדְשָׁא בְּרִיךְ הוּא לְהַהִיא נִשְׁמְתָא. אָעִיל לָהּ לְאַדְרָא דִּילֵיהּ, וְיָהִיב לָהּ מַתְּנָן, וּנְבִזְבִּזָן סַגִּיאִין, וְקָשִׁיט לָהּ בְּקִשּׁוּטִין עִלָּאִין, עַד זִמְנָא דְּאָעִיל לָהּ לַחוּפָּה בְּהַהוּא בַּר, מִתְּלֵיסַר שְׁנִין וּלְעֵילָא.

78. "And if he designated her for his son," that is, since he is thirteen years old or more, when he is no longer under the dominion of the Other Side that comes his way. Then it is written, "he shall deal with her after the manner of daughters." What is the manner of daughters? HE ANSWERS, we learned that the Holy One, blessed be He, sees daily that child under the rule of the Orlah. When he comes out of it and goes to school to break it, goes to the synagogue to break it, the Holy One, blessed be He, takes that soul into His room where He gives it many gifts and offerings and adorns it with supernal adornments until the time comes when He brings it under the canopy into that son, NAMELY HE CLOTHES IT WITH HIM, after his thirteenth year.

79. "If he take another": WHAT IS ANOTHER? Here there are secret mysteries given to the sages. First I have to inform you of something. Come and see, on Shabbat, when the day is sanctified, souls emerge from the Tree of Life, NAMELY ZEIR ANPIN. These souls blow on the lower beings, who rest for it throughout the Shabbat day. THEY ARE THE SECRET OF THE ADDITIONAL SOUL THAT THE RIGHTEOUS ATTAIN ON SHABBAT DAY. At the end of Shabbat, all the souls go up AGAIN to be crowned with holy crowns above. HERE too the Holy One, blessed be He, summons for that man ON THE DAY OF SHABBAT AN ADDITIONAL SOUL. This is the other soul, OF WHICH THE VERSE SAYS, "IF HE TAKE ANOTHER." And though this soul came to him, as for the soul he had before, the food of the first one, "her clothing, and her duty of marriage, shall he not diminish," THE MEANING OF WHICH IS according to the explanation given.

79. אִם אַחֶרֶת יִקַּח לוֹ. הָכָא אִית רָזָא דִּרְזִין, לְחַכִּימִין אִתְמְסָרִי, וְאִית לְאוֹדָעָא בְּקַדְמֵיתָא מִלָּה חֲדָא. ת״ח, בְּיוֹמָא דְּשַׁבְּתָא בְּשַׁעֲתָא דְּאִתְקַדַּשׁ יוֹמֵי, נַפְקֵי נִשְׁמָתִין מִגּוֹ אִילָנֵי דְּחַיֵּי, וּמְנַשְּׁבָן אִינּוּן נִשְׁמָתִין קַדִּישִׁין לְתַתָּאֵי, וְנַיְיחִין בְּהוּ כָּל יוֹמָא דְּשַׁבְּתָא. וּלְבָתַר דְּנָפִיק שַׁבְּתָא, סַלְקִין כֻּלְּהוּ נִשְׁמָתִין וּמִתְעַטְּרָן בְּעִטְרִין קַדִּישִׁין לְעֵילָּא. אוּף הָכִי, קוּדְשָׁא בְּרִיךְ הוּא אַזְמִין לְהַהוּא בַּר נָשׁ, וְדָא הוּא נִשְׁמְתָא אַחֶרֶת, וְאַע״ג דְּדָא זְמִינָא לֵיהּ, נִשְׁמְתָא דַּהֲוָת לֵיהּ בְּקַדְמֵיתָא, שְׁאֵרָהּ דְּקַדְמֵיתָא, כְּסוּתָהּ וְעֹנָתָהּ לֹא יִגְרָע, כְּמָה דְּאִתְּמַר.

80. בְּכָה הַהוּא סָבָא כְּמִלְּקַדְּמִין, וְאָמַר אִיהוּ לְנַפְשֵׁיהּ, סָבָא סָבָא, כַּמָּה יָגַעְתָּ לְאַדְבְּקָא מִלִּין קַדִּישִׁין אִלֵּין, וְהַשְׁתָּא תֵּימָא לוֹן בְּרִגְעָא חֲדָא. אִי תֵּימָא דְּתֵיחָס עָלַיְיהוּ עַל אִינּוּן מִלִּין וְלָא תֵּימָא לוֹן, הָא כְּתִיב אַל תִּמְנַע טוֹב מִבְּעָלָיו בִּהְיוֹת לְאֵל יָדְךָ לַעֲשׂוֹת.

81. מַאי אַל תִּמְנַע טוֹב מִבְּעָלָיו. אֶלָּא, קוּדְשָׁא בְּרִיךְ הוּא וכ״י אִינּוּן הָכָא. דְּהָא בְּכָל אֲתָר דְּמִלִּין דְּאוֹרַיְיתָא אֲמִרִין, קוּדְשָׁא בְּרִיךְ הוּא וכ״י אִינּוּן תַּמָּן, וְצַיְיתֵי לוֹן. וּכְדֵין, הַהוּא אִילָנָא דְּטוֹב וְרָע, בְּשַׁעֲתָא דְּאַזְלִין מִתַּמָּן, וְצַיְיתוּ אִינּוּן מִלִּין, הַהוּא סִטְרָא דְּטוֹב אִתְגַּבַּר, וְאִסְתַּלָּק לְעֵילָּא, וקוּדְשָׁא בְּרִיךְ הוּא וכ״י מִתְעַטְּרָן בְּהַהוּא טוֹב, וְאִלֵּין אִינּוּן בְּעָלָיו דְּהַהוּא טוֹב.

82. סָבָא סָבָא, אַתְּ אָמַרְתְּ מִלִּין אִלֵּין, וְלָא יָדַעְתְּ אִי קוּדְשָׁא בְּרִיךְ הוּא הָכָא, וְאִי אִלֵּין דְּקַיְימֵי הָכָא זַכָּאִין לְמִלִּין אִלֵּין. לָא תִּדְחַל סָבָא, דְּהָא הֲוֵית בְּכַמָּה קְרָבִין דְּגַבְרִין תַּקִּיפִין, וְלָא דָּחִילַת, וְהַשְׁתָּא אַנְתְּ דָּחִיל, אֵימָא מִילָּךְ, דְּהָא וַדַּאי הָכָא אִיהוּ קוּדְשָׁא בְּרִיךְ הוּא וכ״י, וְזַכָּאִין אִינּוּן אִלֵּין דְּהָכָא. וְאִי לָאו הָכִי, לָא אַעֲרַעְנָא בְּהוּ, וְלָא שָׁרֵינָא בְּאִלֵּין מִלִּין. אֵימָא מִלּוֹלָךְ סָבָא, אֵימָא בְּלָא דְּחִילוּ.

80. The old man wept again and said to himself, old, old man, how much have you toiled to attain these holy matters, and now you say them in an instance. If you contemplate sparing these matters and not disclosing them, yet it says, "Withhold not good from those to whom it is due, when it is in the power of your hand to do it" (Mishlei 3:27).

81. What is THE MEANING OF, "Withhold not good from those to whom it is due"? HE SAYS, the Holy One, blessed be He, and the Congregation of Yisrael, WHICH IS MALCHUT, are here. For wherever words of the Torah are spoken, the Holy One, blessed be He, and the Congregation of Yisrael are present, and hearken to them. Then, when THE HOLY ONE, BLESSED BE HE, AND THE CONGREGATION OF YISRAEL go away from the Tree of Knowledge of Good and Evil, WHICH IS MALCHUT, to listen to words of Torah, its good side is elevated and rises high, and the Holy One, blessed be He, and the Congregation of Yisrael are crowned with that goodness. They are those to whom it is due. THEREFORE "WITHHOLD NOT GOOD FROM THOSE TO WHOM IT IS DUE" REFERS TO THE HOLY ONE, BLESSED BE HE, AND THE CONGREGATION OF YISRAEL.

82. AGAIN HE SAID TO HIMSELF, old, old man, you have spoken these words, yet you did not know whether the Holy One, blessed be He, is here, and whether those present here are worthy of these words. Do not fear, old man, for you have participated in several wars with mighty men yet you had no fear, yet now you fear. Speak up, for assuredly the Holy One, blessed be He, and the Congregation of Yisrael are here, and those present are righteous. Otherwise, I would not have met them, or began with these words. Speak up, old man, speak without fear.
We hear an explanation of "Hashem my Elohim, You are very great, You are clothed with glory and majesty," "who covers Himself with light as with a garment," "who stretches out the heavens," "who lays the beams of His chambers in the waters," "who makes the clouds His chariots," "who walks upon the wings of the wind," who "makes the winds His messengers." Next we learn about the souls of converts that soar from the Garden of Eden.

83. פָּתַח וְאָמַר, יי׳ אֱלֹהַי גָּדַלְתָּ מְאֹד הוֹד וְהָדָר לָבָשְׁתָּ. יי׳ אֱלֹהַי: דָּא שֵׁירוּתָא דִּמְהֵימְנוּתָא, סְלִיקוּ דִּמַחֲשָׁבָה, וְעָלְמָא דְּאָתֵי, רָזָא חֲדָא בְּלָא פְּרוּדָא. גָּדַלְתָּ: דָּא שֵׁירוּתָא, יוֹמָא קַדְמָאָה, וְאִינּוּן יוֹמִין עַתִּיקִין, סִטְרָא דִּימִינָא. מְאֹד: דָּא הוּא סִטְרָא דִּשְׂמָאלָא.

83. He opened up with the words, "Hashem my Elohim You are very great, You are clothed with glory and majesty" (Tehilim 104:1). "Hashem my Elohim" is the beginning of Faith: the rising of thought, WHICH IS CHOCHMAH, and the World to Come, WHICH IS BINAH, ARE PART OF the same secret, without separation. FOR ABA AND IMA, WHICH ARE CHOCHMAH AND BINAH, ARE TWO FRIENDS THAT NEVER SEPARATE. "You are very great" is the beginning OF THE SEVEN LOWER SFIROT, the first day, WHICH IS THE FIRST SFIRAH, CHESED. They are ancient days, NAMELY, IT RECEIVES FROM THE SFIROT OF ATIK, and is the right side. "Very" is the left side, NAMELY GVURAH.

84. הוֹד וְהָדָר לָבָשְׁתָּ: אִלֵּין תְּרֵין בַּדֵּי עֲרָבוֹת. עַד הָכָא, כֵּיוָן דְּמָטָא לְגוֹ אִילָנָא דְּחַיֵּי, אִתְטְמַר, וְלָא אִסְתַּלָּק לְמֶהֱוֵי בְּמִנְיָינָא, בְּגִין הַהוּא מְאֹד. מַאי מְאֹד. שְׂמָאלָא, דְּכָל עַנְפִּין דִּלְתַתָּא וּבְכֻלָּא עָנְפָא מְרִירָא חֲדָא. וְעַל דָּא אִתְטְמַר הַהוּא אִילָנָא דְּחַיֵּי, וְלָא בָּעָא לְמֶהֱוֵי בְּמִנְיָינָא דָּא, עַד דְּאַהְדָּר כְּמִלְּקַדְמִין, וְשַׁבַּח בְּגַוְונָא אַחֲרָא.

84. "You are clothed with glory and majesty": these are the two branches of willow, WHICH ARE NETZACH AND HOD. IT SPOKE until here; once it reached the Tree of Life, WHICH IS TIFERET, it hid and could not be counted, because of "very." What is "very?" It is the left, as all the lower branches, among which is one bitter branch, WHICH IS SAMAEL, ARE INCLUDED IN THE LEFT. Therefore the Tree of Life hid, and did not wish to be part of the count, until it again praised in a different manner.

85. וְאָמַר, עֹטֶה אוֹר כְּשַׂלְמָא דָּא שֵׁירוּתָא דְּיוֹמָא קַדְמָאָה. נוֹטֶה שָׁמַיִם, הָכָא אִתְכְּלִיל שְׂמָאלָא, וְלָא אָמַר מְאֹד, אִתְכְּלִיל שְׂמָאלָא בִּימִינָא, לְמֶהֱוֵי נָהִיר בְּכֻלָּא דִּשְׁמַיִם. הַמְקָרֶה בַמַּיִם עֲלִיּוֹתָיו, הָכָא נָפִיק בְּחֶדְוָה הַהוּא אִילָנָא דְּחַיֵּי, נָהָר דְּנָפִיק מֵעֵדֶן, וְאִשְׁתְּרָשׁוּ בֵּיהּ בְּמֵימוֹי אִינּוּן תְּרֵי בַּדֵּי עֲרָבוֹת, דְּאִינּוּן גַּדְלִין בְּמֵימוֹי, הה״ד הַמְקָרֶה בַמַּיִם עֲלִיּוֹתָיו. מַאן עֲלִיּוֹתָיו. אִלֵּין בַּדֵּי עֲרָבוֹת.

85. It says, "Who covers Himself with light as with a garment" (Ibid. 2): this is the beginning of the first day, NAMELY THE FIRST SFIRAH, CHESED. "Who stretches out the heavens" (Ibid.) IS TIFERET THAT IS CALLED HEAVENS. Here the left side, WHICH IS GVURAH, is included, yet it does not say 'very', for the left is included in the right so it illumines throughout the heaven, THAT IS TIFERET. "Who lays the beams of His chambers in the waters" (Ibid. 3). Here the Tree of Life gladly emerged, which is the tree that went out of Eden, NAMELY TIFERET. The two branches of willow, WHICH ARE NETZACH AND HOD, were rooted in its waters, where they grow. This is the meaning of, "Who lays the beams of His chambers in the waters." What are His chambers? They are the two branches of willow, NETZACH AND HOD.

86. וְדָא הוּא דִּכְתִיב, וְעַל יוּבַל יְשַׁלַּח שָׁרָשָׁיו. וְדָא הוּא רָזָא דִּכְתִיב נָהָר פְּלָגָיו יְשַׂמְּחוּ עִיר אֱלֹהִים. מַאן פְּלָגָיו. אִלֵּין אִינּוּן שָׁרָשָׁיו. וְהָכִי אִקְרוּן, עֲלִיּוֹתָיו, שָׁרָשָׁיו, פְּלָגָיו, כֻּלְּהוּ אִשְׁתְּרָשׁוּ בְּאִינּוּן מַיִין דְּהַהוּא נָהָר.

86. This is the meaning of, "and that spreads out its roots by the river" (Yirmeyah 17:8). This is a secret mentioned in, "There is a river, whose streams make glad the city of Elohim" (Tehilim 46:5). Who are the streams? They are His roots, NAMELY NETZACH AND HOD. They are so called, His beams, roots and streams. They all grew roots in the water of the river, WHICH IS TIFERET.

87. הַשָּׂם עָבִים רְכוּבוֹ. דָּא מִיכָאֵל וְגַבְרִיאֵל, אִלֵּין הֵם עָבִים. הַמְהַלֵּךְ עַל כַּנְפֵי רוּחַ, לְמֵיהַב אַסְוָותָא לְעָלְמָא, וְדָא אִיהוּ רְפָאֵל. מִכָּאן וּלְהָלְאָה עוֹשֶׂה מַלְאָכָיו רוּחוֹת וְגוֹ׳. סָבָא סָבָא, אִי כָּל הָנֵי יָדַעְתָּ, אֵימָא וְלָא תִּדְחַל, אֵימָא מִילָּךְ וְיִנְהֲרוּן מִלִּין דְּפוּמָךְ. חַדּוּ חַבְרַיָּיא, וַהֲווֹ צַיְיתִין בְּחֶדְוָה לְמִלּוֹי קַדִּישִׁין. אָמַר אִי סָבָא אִי סָבָא, בְּמָה עַיְילַת גַּרְמָךְ, עָאלַת בְּיַמָּא רַבָּא, אִית לָךְ לְשַׁטְטָא וּלְנַפְקָא מִתַּמָּן.

87. "Who makes the clouds His chariots" (Tehilim 104:3): these are Michael and Gabriel, who are clouds. "Who walks upon the wings of the wind" (Ibid.) to give healing to the world. This is Refael. From now on, He "makes the winds His messengers..." (Ibid. 4). Old, old man, since you know these matters, speak and do not be afraid, speak up and let the words of your mouth shine forth. The friends rejoiced and were listening with joy to his holy words. THE OLD MAN said TO HIMSELF, Oh old man, what have you got yourself into? You have come into the great sea, and now you should swim to get out of there.

88. אִם אַחֶרֶת יִקַּח לוֹ, כַּמָּה גִּלְגּוּלִין עַתִּיקִין הָכָא, דְּלָא אִתְגַּלְּוֹן עַד הָאִידָנָא, וְכֻלְּהוּ קְשׁוֹט כַּדְקָא יְאוֹת, דְּלֵית לְאַסְטָאָה מֵאָרַח קְשׁוֹט, אֲפִילוּ כְּמִלָּא נִימָא. בְּקַדְמֵיתָא אִית לְאִתְעָרָא, נִשְׁמָתִין דְּגִיּוֹרִין כֻּלְּהוּ, פַּרְחָן מִגּוֹ גִּנְתָּא דְּעֵדֶן בְּאֹרַח סָתִים, כַּד מִסְתַּלְּקָן מֵהַאי עָלְמָא, נִשְׁמָתְהוֹן דְּקָא רָוְוחָא מִגּוֹ גִּנְתָּא דְּעֵדֶן, לְאָן אֲתָר תַּיְיבִין.

88. "If he take another" (Shemot 21:10). How many ancient incarnations are here that were not yet revealed, which are all properly true, for one should not turn from the true path even a hairbreadth. First it should be commented that all the souls of the converts soar from the Garden of Eden by a hidden path TO BE CLOTHED IN CONVERTS. HE ASKS, once they depart from this world, to where do the souls the converts merited return? THAT IS, WHO RAISES THEM BACK TO THE PLACE FROM WHENCE THEY CAME, NAMELY THE GARDEN OF EDEN?

89. אֶלָּא תָּנִינָן, מַאן דְּנָטִיל וְאָחִיד בְּנִכְסֵי גִּיּוֹרִין בְּקַדְמֵיתָא, זָכֵי בְּהוּ. אוּף הָכִי כָּל אִינּוּן נִשְׁמָתִין קַדִּישִׁין עִלָּאִין, דְּקָא זַמִּין לוֹן קוּדְשָׁא בְּרִיךְ הוּא לְתַתָּא כִּדְקָאמְרַן, כֻּלְּהוּ נָפְקִין לְזִמְנִין יְדִיעָן. בְּגִין לְאִשְׁתַּעְשָׁעָא בג״ע, וּפַגְעָן בְּאִינּוּן נִשְׁמָתִין דְּגִיּוֹרִין, מַאן דְּאָחִיד בְּהוּ מֵאִלֵּין נִשְׁמָתִין, אָחִיד בְּהוּ וְזָכֵי בְּהוּ, וּמִתְלַבְּשָׁן בְּהוּ, וְסַלְּקִין. וְכֻלְּהוּ קַיְּימֵי בְּהַאי לְבוּשָׁא וְנַחְתּוּ גּוֹ גִּנְתָּא בִּלְבוּשָׁא דָּא. בְּגִין דִּבְגִנְתָּא דְּעֵדֶן, לָא קַיְּימָאן תַּמָּן, אֶלָּא בִּלְבוּשָׁא, כָּל אִינּוּן דְּקַיְּימֵי תַּמָּן.

89. But we learned that whoever seizes and takes first the possessions of a convert WHO HAS NO HEIRS gets them. Here too, all these holy supernal souls that the Holy One, blessed be He, summons to come down as we said, emerge in specific times, NAMELY ON SHABBAT, HOLIDAYS AND THE FIRST DAY OF THE MONTH, to enjoy in the Garden of Eden where they meet the souls of the converts. Whichever of the souls they take, they merit and clothe themselves with it and rise. They all remain in that garment and descend into the Garden of Eden in that garment, since all those who stay there do so only in a garment. THUS, THOSE SOULS RAISE THE SOULS OF THE CONVERTS BACK TO THE GARDEN OF EDEN.

90. אִי תֵּימָא, דִּבְגִין הַאי לְבוּשָׁא, גַּרְעָן אִינּוּן נִשְׁמָתִין מִכָּל עִנּוּגָא דַּהֲוָה לוֹן בְּקַדְמֵיתָא. הָא כְּתִיב, אִם אַחֶרֶת יִקַּח לוֹ שְׁאֵרָהּ כְּסוּתָהּ וְעוֹנָתָהּ לֹא יִגְרָע. בְּגִנְתָּא קַיְּימֵי בִּלְבוּשֵׁי דָּא, דְּקַדְמָן לְאַחֲרָא בְּהוּ וְזָכֵי בְּהוּ, וְכַד סַלְּקִין לְעֵילָא, מִתְפַּשְּׁטָן מִנֵּיהּ, דְּהָא תַּמָּן לָא קַיְּימָן בִּלְבוּשָׁא.

90. If you say that for that garment OF THE CONVERTS' SOULS, their former delight is diminished, it is written of it, "If he take another wife, her food, her clothing, and her duty of marriage, shall he not diminish." They remain in the Garden of Eden in that garment that they were the first to take and get, NAMELY THE GARMENT MADE OF CONVERTS' SOULS. When they rise, they strip themselves from it, because there, ABOVE, they are not clothed.

91. בָּכָה הַהוּא סָבָא כְּמִלְּקַדְמִין, וְאָמַר לְנַפְשֵׁיהּ, סָבָא סָבָא, בְּוַדַּאי אִית לָךְ לְמִבְכֵּי, בְּוַדַּאי אִית לָךְ לְאוֹשְׁדָא דִּמְעִין, עַל כָּל מִלָּה וּמִלָּה, אֲבָל גַּלֵּי קָמֵי קוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ קַדִּישָׁא, דַּאֲנָא בִּרְעוּ דְּלִבָּא, וּבְפוּלְחָנָא דִּלְהוֹן קָאמֵינָא, בְּגִין דְּאִינּוּן בְּעָלָיו דְּכָל מִלָּה, וּמִתְעַטְּרָן בְּהוּ.

91. The old man cried as before, and said to himself: Old, old man, most certainly, you have reason to cry! Surely you have justification to shed tears for each and every word. Yet it is revealed to the Holy One, blessed be He, and His sacred Shechinah, that it is willingly and for their worship that I speak, since they are the owners of every word, and are adorned with them.

92. כָּל אִינּוּן נִשְׁמָתִין קַדִּישִׁין, כַּד נַחְתֵּי לְהַאי עָלְמָא, בְּגִין לְמִשְׁרֵי כָּל חַד עַל דּוּכְתֵּיהוּ, דְּאִתְחָזוּן בְּהוּ, לִבְנֵי נָשָׁא. כֻּלְּהוּ נַחְתֵּי מִתְלַבְּשָׁן בְּאִינּוּן נִשְׁמָתִין דְּקָא אַמְרָן, וְהָכִי עָאלִין בְּזַרְעָא קַדִּישָׁא. וּבְמַלְבּוּשָׁא דָּא, קַיְּימֵי לְאִשְׁתַּעְבְּדָא מִנַּיְיהוּ בְּהַאי עָלְמָא. וְכַד אִשְׁתַּאֲבָן אִינּוּן מַלְבּוּשִׁין מִמִּלִּין דְּהַאי עָלְמָא, אִינּוּן נִשְׁמָתִין קַדִּישִׁין, אִתְּזָנָן מֵרֵיחָא דְּקָא אֲרִיחָא, מִגּוֹ לְבוּשֵׁיהוֹן אִלֵּין.

92. All those sacred souls, when they have descended to this world, come with a view to finding their proper resting place within the human being. They all come clothed with these souls OF CONVERTS, as we have stated, and in this manner pass into the holy seed. And with this raiment they are ready to be provided for in this world, WITH THE PRECEPTS AND GOOD DEEDS; and when these vestments have been satiated with the things of this world, NAMELY, THE PRECEPTS, then these sacred souls take pleasure in the fragrances that exude from their attire.

93. All the esoteric functions that the Holy One, Blessed be He, performs are committed to the sacred Torah, and all are found therein. All concealed matters are revealed by the Torah, and immediately thereafter are clothed with another vestment, to be secreted therein and never to be revealed. Yet the sagacious scholars, whose eyes are filled, even though a matter is concealed in its vestment, can see it inside its garment. And when the matter is revealed, before it again is concealed in its vestment, they behold it fully; and even though it immediately passes from sight, it is never lost to their eyes.

93. קוּדְשָׁא בְּרִיךְ הוּא כָּל מִלִּין סְתִימִין דְּאִיהוּ עָבִיד, עָאל לוֹן בְּאוֹרַיְיתָא קַדִּישָׁא, וְכֻלָּא אִשְׁתְּכַח בְּאוֹרַיְיתָא, וְהַהִיא מִלָּה סְתִימָא גַּלֵּי לָהּ אוֹרַיְיתָא, וּמִיָּד אִתְלַבְּשָׁא בִּלְבוּשָׁא אַחֲרָא, וְאִתְטְמַר תַּמָּן, וְלָא אִתְגְּלֵי. וְחַכִּימִין דְּאִינּוּן מַלְיָין עַיְינִין, אע״ג דְּהַהִיא מִלָּה אַסְתִּים בִּלְבוּשָׁה, חָמָאן לָהּ מִגּוֹ לְבוּשָׁה, וּבְשַׁעֲתָא דְּאִתְגְּלֵי הַהִיא מִלָּה עַד לָא תֵּיעוּל בִּלְבוּשָׁא, רָמָאן בָּהּ פְּקִיחוּ דְּעֵינָא, ואע״ג דְּמִיָּד אַסְתִּים, לָא אִתְאֲבִיד מֵעֵינַיְיהוּ.

94. In many places, the Holy One, blessed be He, cautioned the holy seed, NAMELY YISRAEL, to beware of the convert, since afterwards the hidden thing came out of its case, NAMELY ITS COVERING. Immediately after being revealed, it returned to its sheath to be covered there.

94. בְּכַמָּה דּוּכְתִּין אַזְהַר קוּדְשָׁא בְּרִיךְ הוּא עַל גִּיּוֹרָא, דְּזַרְעָא קַדִּישָׁא, יִזְדַּהֲרוּן בֵּיהּ, וּלְבָתַר נָפִיק מִלָּה סְתִימָא מִנַּרְתִּקָהּ. וְכֵיוָן דְּאִתְגְּלֵי אַהְדָּר לְנַרְתִּקָהּ מִיָּד, וְאִתְלַבַּשׁ תַּמָּן.

95. Since He cautioned in relation to the convert so many times, the matter came out of its sheath, was revealed and said, "for you know the heart of the stranger (also: 'convert')" (Shemot 23:9), THAT IS, BY MEANS OF THE SOULS CLOTHED IN HIM AS MENTIONED. Immediately it is inserted in its sheath, dons its garment and hides, as written, "seeing you were strangers in the land of Egypt" (Ibid.), WHICH IS A SECONDARY EXPLANATION. The verse reckons that since it is immediately clothed, none would notice it. Through the Nefesh of the convert, the Neshamah is made aware of worldly matters and enjoys them, BEING AN INTERMEDIARY BETWEEN THE SOUL AND THE BODY. HENCE IT SAYS, "FOR YOU KNOW..."
The merchant says that "And Moses went into the midst of the cloud, and went up into the mountain" means that the rainbow, that is the secret of Malchut, stripped off her three colors and gave them to Moses, in which garment he ascended the mountain. The old man reminds us that the Torah reveals its secrets subtly and fleetingly to those who love it and who pursue it with heart and soul.

95. כֵּיוָן דְּאַזְהַר עַל גִּיּוֹרָא בְּכָל אִינּוּן דּוּכְתִּין, נָפַק מִלָּה מִנַּרְתִּקָהּ וְאִתְגְּלֵי, וְאָמַר וְאַתֶּם יְדַעְתֶּם אֶת נֶפֶשׁ הַגֵּר. מִיָּד עָאלַת לְנַרְתִּקָהּ, וְאָהַדְרַת בִּלְבוּשָׁה וְאִתְטַמְּרַת, דִּכְתִיב כִּי גֵרִים הֱיִיתֶם בְּאֶרֶץ מִצְרָיִם, דְּחָשִׁיב קְרָא, דִּבְגִין דְּאִתְלַבַּשׁ מִיָּד, לָא הֲוָה מַאן דְּאַשְׁגַּח בָּהּ. בְּהַאי נֶפֶשׁ הַגֵּר, יַדְעַת נִשְׁמְתָא קַדִּישָׁא בְּמִלִּין דְּהַאי עָלְמָא, וְאִתְהֲנִיאַת מִנַּיְיהוּ.

96. The old man opened with the verse, "And Moses went into the midst of the cloud, and went up into the mountain..." (Shemot 24:18). HE ASKS, what is this cloud, AND ANSWERS, it accords with the verse, "I have set my bow in the cloud" (Beresheet 9:13). We have learned that this rainbow, WHICH IS THE SECRET OF MALCHUT WHEN RECEIVING THE THREE COLORS, WHITE, RED AND GREEN, FROM THE THREE COLUMNS OF ZEIR ANPIN, stripped of her clothes, THE THREE COLORS, WHITE, RED AND GREEN, and gave them to Moses. In that garment Moses ascended to the mountain, and from within it he saw all that he saw and took delight in all. WHEN THE OLD MAN reached this place, the friends came to him, NAMELY RABBI CHIYA AND RABBI YOSI, and prostrated before him. They said, had we come into the world only to listen to these words out of your mouth, it would have sufficed us.

96. פָּתַח הַהוּא סָבָא וְאָמַר, וַיָּבֹא מֹשֶׁה בְּתוֹךְ הֶעָנָן וַיַּעַל אֶל הָהָר וְגוֹ׳, עָנָן דָּא מַאי הִיא. אֶלָּא דָּא הוּא דִּכְתִיב, אֶת קַשְׁתִּי נָתַתִּי בֶּעָנָן. תְּנִינָן, דְּהַהוּא קֶשֶׁת אִשְׁתַּלְחַת לְבוּשׁוֹי, וְיָהִיב לוֹן לְמֹשֶׁה, וּבְהַהוּא לְבוּשָׁא סָלִיק מֹשֶׁה לְטוּרָא וּמִנֵּיהּ חָמָא מַה דְּחָמָא, וְאִתְהֲנֵי מִכֹּלָּא. עַד הַהוּא אֲתָר, אָתוּ אִינּוּן חַבְרַיָּיא, וְאִשְׁתְּטָחוּ קָמֵיהּ דְּהַהוּא סָבָא, וּבְכוּ וְאָמְרוּ, אִלְמָלֵא לָא אֲתֵינָא לְעָלְמָא, אֶלָּא לְמִשְׁמַע מִלִּין אִלֵּין מִפּוּמָךְ דַּי לָן.

97. The old man said, friends, I have not started speaking for that alone, for an old man like me does not make ado for one thing and does not cry out TO MAKE HIMSELF KNOWN. THAT IS, UNLIKE THE NATURE OF AN IGNORANT PERSON, WHO, WHEN HE KNOWS SOMETHING, CREATES A COMMOTION AND MAKES A NAME FOR HIMSELF, ACCORDING TO THE PROVERB, 'AN EMPTY VESSEL RATTLES THE MOST'. How confused are the people in the world, and do not regard the Torah in the true way. The Torah calls to them daily with love, but they do not care to turn their heads TO LISTEN TO IT.

97. אָמַר הַהוּא סָבָא, חַבְרַיָּיא, לָאו בְּגִין דָּא בִּלְחוֹדוֹי שָׁרֵינָא מִלָּה, דְּהָא סָבָא כְּגִינִי, לָאו בְּמִלָּה חֲדָא עָבִיד קִישׁ קִישׁ, וְלָא קָרֵי, כַּמָּה בְּנֵי עָלְמָא בְּעִרְבּוּבְיָא בְּסָכְלְתָנוּ דִּלְהוֹן, וְלָא חָמָאן בְּאֹרַח קְשׁוֹט בְּאוֹרַיְיתָא, וְאוֹרַיְיתָא קָרֵי בְּכָל יוֹמָא בְּרִחִימוּ לְגַבַּיְיהוּ, וְלָא בָּעָאן לְאַתְבָּא רֵישָׁא.

98. ואע״ג דַּאֲמִינָא, דְּהָא אוֹרַיְיתָא מִלָּה נָפְקָא מִנַּרְתִּקָהּ, וְאִתְחֲזְיָאת זְעֵיר, וּמִיָּד אִתְטַמְּרַת. הָכִי הוּא וַדַּאי. וּבְזִמְנָא דְּאִתְגְּלְיָאת מִגּוֹ נַרְתִּקָהּ וְאִתְטַמְּרַת מִיָּד, לָא עַבְדַת דָּא, אֶלָּא לְאִינּוּן דְּיַדְעִין בָּהּ, וְאִשְׁתְּמוֹדְעָאן בָּהּ.

98. And though I said that in the Torah the matter comes out of its sheath to be seen little by little, and immediately hides, it is certainly so that when it does come out of its sheath to hide forthwith, THE TORAH does it but to those who have knowledge of it and become knowledgeable in it.

99. מָשָׁל לְמה״ד, לִרְחִימְתָא, דְּאִיהִי שַׁפִּירְתָּא בְּחֵיזוּ, וּשְׁפִירְתָּא בְּרֵיוָא, וְאִיהִי טְמִירְתָּא בִּטְמִירוּ גּוֹ הֵיכָלָא דִּילָהּ, וְאִית לָהּ רְחִימָא יְחִידָאָה, דְּלָא יַדְעִין בֵּיהּ בְּנֵי נָשָׁא, אֶלָּא אִיהוּ בִּטְמִירוּ. הַהוּא רְחִימָא, מִגּוֹ רְחִימָא דְּרָחִים לָהּ עָבַר לִתְרַע בֵּיתָהּ תְּדִיר, זָקִיף עֵינוֹי לְכָל סִטָּר. אִיהִי, יַדְעַת דְּהָא רְחִימָא אַסְחַר תְּרַע בֵּיתָהּ תְּדִיר, מָה עַבְדַת, פָּתְחַת פִּתְחָא זְעֵירָא בְּהַהוּא הֵיכָלָא טְמִירָא, דְּאִיהִי תַּמָּן, וּגְלְיָאת אַנְפָּהָא לְגַבֵּי רְחִימְאָה, וּמִיָּד אִתְהַדְּרַת וְאִתְכַּסְיָאת. כָּל אִינּוּן דַּהֲווֹ לְגַבֵּי רְחִימָא, לָא חָמוּ וְלָא אִסְתַּכְּלוּ, בַּר רְחִימָא בִּלְחוֹדוֹי, וּמֵעוֹי וְלִבֵּיהּ וְנַפְשֵׁיהּ אָזְלוּ אֲבַתְרָהּ. וְיָדַע דְּמִגּוֹ רְחִימוּ דִּרְחִימָת לֵיהּ, אִתְגְּלְיָאת לְגַבֵּיהּ רִגְעָא חֲדָא, לְאִתְעָרָא רְחִימוּ לֵיהּ. הָכִי הוּא מִלָּה דְּאוֹרַיְיתָא, לָא אִתְגְּלְיָאת, אֶלָּא לְגַבֵּי רְחִימְאָה. יַדְעַת אוֹרַיְיתָא, דְּהַהוּא חַכִּימָא דְּלִבָּא אַסְחַר לִתְרַע בֵּיתָא כָּל יוֹמָא, מָה עַבְדַת, גְּלְיָאת אַנְפָּהָא לְגַבֵּיהּ, מִגּוֹ הֵיכָלָא, וְאַרְמִיזַת לֵיהּ רְמִיזָא, וּמִיָּד אָהְדְּרַת לְאַתְרָהּ וְאִתְטַמְּרַת. כָּל אִינּוּן דְּתַמָּן, לָא יַדְעֵי, וְלָא מִסְתַּכְּלֵי, אֶלָּא אִיהוּ בִּלְחוֹדוֹי, וּמֵעוֹי וְלִבֵּיהּ וְנַפְשֵׁיהּ אָזִיל אֲבַתְרָהּ. וְע״ד, אוֹרַיְיתָא אִתְגְּלְיָאת וְאִתְכַּסְיָאת, וְאָזְלַת בִּרְחִימוּ לְגַבֵּי רְחִימְהָא, לְאִתְעָרָא בַּהֲדֵיהּ רְחִימוּ.

99. This is likened to a beautiful and good-looking beloved, who hides in the secret of her chamber. She has a lover unknown to men, who is in hiding. That lover, for the love he bears her, passes always around the gate to her house and looks everywhere. She knows that her lover always goes around her house's gate so she opens a small aperture in that hidden chamber when she stays, and reveals her face to her lover. Then immediately she is concealed again. None of those who were with the lover looked or observed, save the lover alone, whose entrails, heart and soul go out to her. And he knows that for the love she has for him, she is revealed to him for a moment to arouse the love of him. It is so with the Torah that is revealed only to its lover. The Torah knows that the wise-hearted paces around its gate every day, so it reveals its face to him from within the chamber and immediately return to its place to be hidden again. None of those with him knew or beheld it but he himself, and his entrails, heart and soul go after it. Hence the Torah is revealed and concealed and lovingly goes to its lover to arouse love with him.

100. ת״ח, אָרְחָא דְּאוֹרַיְיתָא כַּךְ הוּא, בְּקַדְמֵיתָא כַּד שַׁרְיָא לְאִתְגַּלָּאָה לְגַבֵּי בַּר נָשׁ, אַרְמִיזַת לֵיהּ בְּרַמְיָזוּ, אִי יָדַע טָב. וְאִי לָא יָדַע, שַׁדְרַת לְגַבֵּיהּ, וְקָרָאתְ לֵיהּ פֶּתִי. וְאַמְרַת אוֹרַיְיתָא, לְהַהוּא דְּשַׁדְרַת לְגַבֵּיהּ, אִמְרוּ לְהַהוּא פֶּתִי, דְּיִקְרַב הָכָא, וְאִשְׁתְּעֵי בַּהֲדֵיהּ. הה״ד, מִי פֶתִי יָסוּר הֵנָּה חָסֵר לֵב וְגוֹ׳. קָרִיב לְגַבָּהּ, שָׁרְיָאת לְמַלְּלָא עִמֵּיהּ, מִבָּתַר פָּרוֹכְתָּא דְּפַרְסָא לֵיהּ, מִלִּין לְפוּם אָרְחוֹי, עַד דְּיִסְתַּכַּל זְעֵיר זְעֵיר, וְדָא הוּא דְּרָשָׁא.

100. THAT MAN approaches, and it begins by speaking to him from behind the veil that it spreads before him, of matters according to his understanding, until little by little he will pay attention. This is homiletic interpretation.

101. לְבָתַר, תִּשְׁתְּעֵי בַּהֲדֵיהּ, מִבָּתַר שׁוּשִׁיפָא דְקִיק, מִלִּין דְּחִידָה, וְדָא אִיהוּ הַגָּדָה. לְבָתַר דְּאִיהוּ רָגִיל לְגַבָּהּ, אִתְגְּלִיאַת לְגַבֵּיהּ אַנְפִּין בְּאַנְפִּין, וּמְלִילַת בַּהֲדֵיהּ כָּל רָזִין סְתִימִין דִּילָהּ, וְכָל אָרְחִין סְתִימִין, דַּהֲווֹ בְּלִבְּאָה טְמִירִין, מִיּוֹמִין קַדְמָאִין. כְּדֵין אִיהוּ בַּר נָשׁ שְׁלִים, בַּעַל תּוֹרָה וַדַּאי, מָארֵי דְּבֵיתָא, דְּהָא כָּל רָזִין דִּילָהּ גְּלִיאַת לֵיהּ, וְלָא רְחִיקַת, וְלָא כַּסְיָאַת מִינֵּיהּ כְּלוּם.

101. Afterwards it speaks with him in riddles from behind a thin sheet. This is Hagadah. When he frequents it, it is revealed to him face to face, and tells him all the obscure secrets and obscure ways that were hidden in its heart since primordial days. Then that man is a ruler, man of the Torah, the master of the house, since it revealed to him all its secrets and has not kept or concealed from him anything.

102. אָמְרָה לֵיהּ, חָמֵית מִלָּה דִּרְמִזָא דְקָא רָמִיזְנָא לָךְ בְּקַדְמֵיתָא, כַּךְ וְכָךְ רָזִין הֲווֹ, כַּךְ וְכָךְ הוּא. כְּדֵין חָמֵי, דְּעַל אִינּוּן מִלִּין לָאו לְאוֹסָפָא, וְלָאו לְמִגְרַע מִנַּיְיהוּ. וּכְדֵין פְּשָׁטֵיהּ דִּקְרָא, כְּמָה דְּאִיהוּ, דְּלָאו לְאוֹסָפָא וְלָא לְמִגְרַע אֲפִילוּ אָת חַד. וְע"ד, בְּנֵי נָשָׁא אִצְטְרִיכוּ לְאִזְדַּהֲרָא, וּלְמִרְדַּף אֲבַתְרָא דְּאוֹרַיְיתָא, לְמֶהֱוֵי רְחִימִין דִּילָהּ, כְּמָה דְּאִתְּמַר.

102. THE TORAH said to him, have you seen the allusion I gave you in the beginning? Tt contained such and such secrets, this is the way it is. He then sees that one must not add or diminish from the words in the Torah. Then the literal meaning is as it is, so that not even one letter must be added or taken away. Therefore the people in the world must take heed to chase after the Torah and love it, as we learned.

103. ת"ח אִם אַחֶרֶת יִקַּח לוֹ, גִּלְגּוּלִין דְּמִתְגַּלְגְּלָן בְּהַאי קְרָא, כַּמָּה רַבְרְבִין וְעִלָּאִין אִינּוּן, דְּהָא כָּל נִשְׁמָתִין עָאלִין בְּגִלְגּוּלָא. וְלָא יַדְעִין בְּנֵי נָשָׁא אָרְחוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, וְהַאֵיךְ קַיְּימָא טִיקְלָא, וְהֵיךְ אִתְדָּנוּ בְּנֵי נָשָׁא בְּכָל יוֹמָא, וּבְכָל עִידָּן, וְהֵיךְ נִשְׁמָתִין עָאלִין בְּדִינָא, עַד לָא יֵיתוּן לְהַאי עָלְמָא, וְהֵיךְ עָאלִין בְּדִינָא, לְבָתַר דְּנַפְקִי מֵהַאי עָלְמָא.

103. Come and see: "If he take another" (Shemot 21:10). The incarnations in this verse are great and lofty, as all souls incarnate. Yet people do not know the ways of the Holy One, blessed be He, and how the scales are placed and men judged every day at every season, and how souls are sentenced before they come into this world and sentenced after leaving this world.

104. כַּמָּה גִּלְגּוּלִין, וְכַמָּה עוֹבָדִין סְתִימִין, עָבֵיד קוּדְשָׁא בְּרִיךְ הוּא בַּהֲדֵי כַּמָּה נִשְׁמָתִין עַרְטִילָאִין, וְכַמָּה רוּחִין עַרְטִילָאִין אַזְלִין בְּהַהוּא עָלְמָא, דְּלָא עָאלִין לְפַרְגּוֹדָא דְּמַלְכָּא. וְכַמָּה עָלְמִין אִתְהַפַּךְ בְּהוּ וְעָלְמָא דְּאִתְהַפַּךְ בְּכַמָּה פְּלִיאָן סְתִימִין. וּבְנֵי נָשָׁא לָא יַדְעִין, וְלָא מַשְׁגִּיחִין וְהֵיךְ מִתְגַּלְגְּלִין נִשְׁמָתִין, כְּאַבְנָא בְּקוֹסְפִיתָא. כד"א, וְאֵת נֶפֶשׁ אוֹיְבֶיךָ יְקַלְּעֶנָּה בְּתוֹךְ כַּף הַקָּלַע.

104. How many incarnations and obscure deeds does the Holy One, blessed be He, bestow upon naked Neshamot WITHOUT A GARMENT OF THE TORAH AND THE PRECEPTS. And how many naked Ruchot walk about that world, not entering the presence of the King, and how many worlds are turned for their sakes, THAT IS, THE ARRANGEMENT OF THE GRADES, CALLED WORLDS, IS CHANGED FOR THEM. AND THE WORLD is turned around in many obscure wondrous ways. Yet people do not know nor observe. And how do souls roll (incarnate) as a stone in a sling, as written, "and the souls of your enemies, them shall he sling out, as out of the hollow of a sling" (I Shmuel 25:29)!
He now reveals that all the Neshamot emerge from the great strong tree that is the river that comes out of Eden, that is Zeir Anpin, and all the Ruchot emerge from another smaller tree that is Malchut. They join together as male and female, and when they unite they are called a candle as they shine forth a great light. The Neshamah is enveloped in the Ruach so as to be there above in the Supernal Garden of Eden in the hidden chamber; the Nefesh does not come there, but when the Neshamah and Ruach descend to the lower Garden of Eden they are clothed in another spirit, the soul of a convert. The explanation turns to the concept of Levirate marriage following the death of a man who left no children. The merchant tells of the seven lands: Eretz (Land), Adamah (Ground), Gai (Valley), Nishyah (Forgetfulness), Tziyah (Wilderness), Tevel (World) and Arka.

105. הַשְׁתָּא אִית לְגַלָּאָה, דְּהָא כָּל נִשְׁמָתִין, מֵאִילָנָא רַבְּרְבָא וְתַקִּיפָא דְּהוּא נָהָר דְּנָפִיק מֵעֵדֶן נַפְקִי. וְכָל רוּחִין, מֵאִילָנָא אַחֲרָא זְעֵירָא נָפְקִין. נִשְׁמָה מִלְּעֵילָא רוּחַ מִלְּתַתָּא, וּמִתְחַבְּרָן כַּחֲדָא, כְּגַוְונָא דְּדָכַר וְנוּקְבָא. וְכַד מִתְחַבְּרָן כַּחֲדָא, כְּדֵין נְהִירִין נְהִירוּ עִלָּאָה. וּבְחִבּוּרָא דְּתַרְוַיְיהוּ אִקְרֵי נֵר. נֵר יְיָ׳ נִשְׁמַת אָדָם. מַהוּ נ״ר. נְשָׁמָה רוּחַ. וְעַל חִבּוּרָא דְּתַרְוַיְיהוּ כַּחֲדָא אִקְרֵי נֵר, דִּכְתִיב נֵר יְיָ׳ נִשְׁמַת אָדָם.

105. Now is the time to reveal that all the Neshamot emerge from the great strong tree, which is the river that comes out of Eden, NAMELY ZEIR ANPIN, and all the Ruchot emerge from another, small tree, WHICH IS MALCHUT. A Neshamah emerges from above and a Ruach from below, and they join together as male and female. When they unite they shine forth a lofty light. The joining of the two is called a candle (Heb. ner), WHICH IS MADE OF THE INITIALS OF NESHAMAH RUACH, AS WRITTEN, "The soul of man is the candle of Hashem" (Mishlei 20:27). What is the candle? Neshamah Ruach. The joining of the two together is called a candle, as written OF THEM, "The soul of man is the candle of Hashem."

106. נְשָׁמָה וְרוּחַ: דְּכַר וְנוּקְבָא לְאַנְהָרָא כַּחֲדָא, וְדָא בְּלָא דָא, לָא נְהִירִין, וְלָא אִקְרֵי נֵר, וְכַד מִתְחַבְּרָן כַּחֲדָא, אִקְרֵי כֻּלָּא נֵר. וּכְדֵין אִתְעַטָּף נְשָׁמָה בְּרוּחַ, לְקַיְּימָא תַּמָּן לְעֵילָא, בְּהֵיכְלָא טְמִירָא, דִּכְתִיב כִּי רוּחַ מִלְּפָנַי יַעֲטוֹף. יִתְעַטֵּף לָא כְּתִיב, אֶלָּא יַעֲטוֹף. מ״ט. בְּגִין דִּנְשָׁמוֹת אֲנִי עָשִׂיתִי, תַּמָּן לְעֵילָא בְּגִנְתָּא, בְּהֵיכְלָא טְמִירָא, אִתְעַטָּף וְאִתְלַבַּשׁ נְשָׁמָה בְּרוּחַ כְּמָה דְּאִתְחָזֵי.

106. The Neshamah and Ruach are male and female that shine together. They do not shine without each other, and when they join, the whole is called a candle. Then the Neshamah is enveloped in a Ruach in order to be there above IN THE SUPERNAL GARDEN OF EDEN in the hidden chamber, as written, "but the spirit...should faint (or: 'envelop') before Me" (Yeshayah 57:16). It is not written, 'be enveloped' but "envelop," WHICH MEANS IT ENVELOPS OTHERS. The reason is that the Neshamah that I have made there, in the UPPER Garden OF EDEN, in the hidden chamber, is enveloped and clothed in the Ruach, as it should be.

107. וְכֵיוָן דִּבְהַהוּא הֵיכָלָא, לָא הֲוֵי, וְלָא אִשְׁתַּמַּשׁ אֶלָּא בְּרוּחַ וּנְשָׁמָה, נֶפֶשׁ לָא אָתֵי לְתַמָּן, אֶלָּא מִתְלַבַּשׁ בְּהַהוּא רוּחַ תַּמָּן, וְכַד נַחְתָּא לְגוֹ ג״ע דִּלְתַתָּא, אִתְלַבַּשׁ בְּהַהוּא רוּחָא אַחֲרָא דַּאֲמֵינָא, הַהוּא דְּנָפִיק מִתַּמָּן, וַהֲוָה מִתַּמָּן וּבְכֻלְּהוּ שַׁרְיָא בְּהַאי עָלְמָא, וְאִתְלַבַּשׁ בְּהוּ.

107. Since this chamber has, and employs, only the Neshamah and Ruach, the Nefesh does not come there. Only THE NESHAMAH is clothed in the Ruach there. When it descends to the lower Garden of Eden, it is clothed in another spirit that emerges from there that dwelt there, THAT IS, THE SOULS OF THE CONVERTS. THE NESHAMAH dwells in this world in them all and is clothed in them, THAT IS, BOTH IN ITS OWN RUACH AND THE SOULS OF THE COVERTS.

108. הַהוּא רוּחַ דְּנָפִיק מֵהַאי עָלְמָא, דְּלָא אִתְרַבֵּי וְלָא אִתְפַּשַּׁט בְּהַאי עָלְמָא. אֲזָלָא בְּגִלְגּוּלָא, וְלָא אַשְׁכַּח נַיְיחָא, אִתֵּי בְּגִלְגּוּלָא בְּעָלְמָא, כְּאַבְנָא בְּקוֹסְפִיתָא, עַד דְּיִשְׁכַּח הַהוּא פָּרוֹקָא דְּיִפְרוֹק לֵיהּ, וְאַיְיתֵי לֵיהּ בְּהַהוּא מָאנָא מַמָּשׁ, דַּהֲוָה אִיהוּ אִשְׁתַּמַּשׁ בֵּיהּ, וְדָבִיק בֵּיהּ תְּדִיר רוּחֵיהּ וְנַפְשֵׁיהּ, וַהֲוַת בַּת זוּגֵיהּ, רוּחָא בְּרוּחָא, וְהַהוּא פָּרוֹקָא בָּנֵי לֵיהּ כְּמִלְּקַדְּמִין.

108. That Ruach that comes out of this world, having neither grown nor expanded in this world, THAT IS, HAD NO CHILDREN, incarnates and finds no rest. It incarnates in this world as a stone in a sling, until he finds a redeemer to redeem him, THAT IS A KINSMAN TO MARRY HIS WIFE, and places him in the very vessel he employed and cleft to in Ruach and Nefesh, and which used to be his spouse, spirit to spirit, NAMELY HIS WIFE. That redeemer establishes him as before, THAT IS, BRINGS HIM INTO THE SON BORN FROM HIS WIDOW, SO HE COMES BACK TO LIFE IN THIS WORLD AS BEFORE.

109. The spirit he left WITH HER IN HIS PRIOR LIFE, AS SHALL BE SAID THAT THE HUSBAND LEAVES IN HIS WIFE A SPIRIT IN HIS PRIOR LIFE, that cleaves to that vessel, NAMELY HIS WIFE, AS IT IS NEVER ABSENT FROM HER EVEN AFTER HIS DEMISE, is not lost. For there is nothing in the world, be it ever so small, that has no place or stand to hide in and go there, and it is never lost. The spirit he left in that vessel is therefore there, and it surely follows its root and foundation whence it came, NAMELY, THE HUSBAND WHO DIED CHILDLESS. It brings him and establishes him in his place, that is, the place of the spirit, which is his spouse that went out with him, THAT IS, HIS WIFE. There he is newly built, and is now a new creature in the world, a new spirit and a new body.

109. וְהַהוּא רוּחָא דְּשָׁבַק וְאִתְדְּבַק בְּהַהוּא מָאנָא, לָא אִתְאֲבִיד. דְּהָא לֵית מִלָּה אֲפִילוּ זְעֵירָא בְּעָלְמָא, דְּלָא הֲוֵי לֵיהּ אֲתָר וְדוּכְתָּא לְאִתְטַמְּרָא וּלְאִתְכַּנְּשָׁא תַּמָּן, וְלָא אִתְאֲבִיד לְעָלְמִין. וּבג״כ, הַהוּא רוּחָא דְּשָׁבַק בְּהַהוּא מָנָא, תַּמָּן הוּא, וַדַּאי רָדִיף בָּתַר עִקָּרָא וִיסוֹדָא דִּילֵיהּ, דְּקָא נָפִיק מִינֵיהּ, וְאַיְיתֵי לֵיהּ, וּכְנֵי לֵיהּ בְּדוּכְתֵּיהּ, בַּאֲתָר דְּהַהוּא רוּחַ בַּת זוּגֵיהּ, דְּנַפְקַת בַּהֲדֵיהּ, וְאִתְבְּנֵי תַּמָּן כְּמִלְּקַדְּמִין. וְדָא אִיהוּ בְּרִיָּה חַדְתָּא הַשְׁתָּא בְּעָלְמָא, רוּחָא חַדְתָּא וְגוּפָא חַדְתָּא.

110. You may argue that the spirit IN THE BORN BABY is what it used to be, NAMELY, THE MAN HIMSELF AND NOT THE SPIRIT HE LEFT WITH HER WHEN HE INCARNATED BEFORE, WHICH IS BUT A PART OF HIM. HE ANSWERS, it is so, but he is established IN THE BORN SON only by means of the other spirit he left in that vessel, HIS WIFE. Here is the most secret of mysteries, in the book of Enoch. The edifice BUILT IN THE SON BORN TO THE LEVIRATE MARRIAGE is built only by means of the other spirit he left in that vessel, NAMELY HIS WIFE IN THE PRIOR LIFE. When it begins to be built, THE SPIRIT attracts the naked CHILDLESS spirit and draws it to itself. So two spirits are made there into one. Afterwards the one becomes a Ruach and the other Neshamah, both being one.

110. וְאִית תֵּימָא, רוּחַ דָּא הוּא מַה דַּהֲוָה. הָכִי הוּא אֲבָל לָא אִתְבְּנֵי, אֶלָּא בְּגִין הַהוּא רוּחָא אַחֲרָא דְּקָא שָׁבַק בְּהַהוּא מָאנָא, הָכָא אִית רָזָא דְּרָזִין. בְּסִפְרָא דְּחֲנוֹךְ, בִּנְיָינָא דָּא דְּאִתְבְּנֵי, לָא אִתְבְּנֵי, אֶלָּא בְּהַהוּא רוּחָא אַחֲרָא דְּשָׁבִיק תַּמָּן, בְּהַהוּא מָאנָא. וְכַד שָׁרֵי לְאִתְבְּנָאָה, דָּא מָשִׁיךְ אֲבַתְרֵיהּ דְּהַהוּא רוּחַ דְּאָזִיל עֲרָטִילָאָה, וּמָשִׁיךְ לֵיהּ לְגַבֵּיהּ, וְתַמָּן תְּרֵי רוּחוֹת דְּאִינּוּן חַד. לְבָתַר, דָּא אִיהוּ רוּחַ, וְדָא אִיהוּ נְשָׁמָה, וְתַרְוַוּיְיהוּ חַד.

111. If he merits to be properly purified, the two become one, so that another, supernal Neshamah will be clothed in them. Just as other people in the world have a spirit that the Neshamot that come first hold on to, THAT IS, TO THE SOULS OF THE CONVERTS, and another spirit above, and the holy Neshamah above is clothed in both, so he too has two spirits, HIS OWN AND THE SPIRIT HE LEFT IN HIS WIFE IN A FORMER LIFETIME, so that the supernal Neshamah will be clothed in them.

111. אִי זָכָה לְאִתְדַּכְּאָה כַּדְקָא יָאוֹת, תַּרְוַוּיְיהוּ אִינּוּן חַד, לְאִתְלַבְּשָׁא בְּהוּ נִשְׁמָתָא אַחֲרָא עִלָּאָה. כְּמָה דְּאִית לִשְׁאַר בְּנֵי עָלְמָא, רוּחַ, דְּזַכָּאִין בְּהוּ נִשְׁמָתִין, אִינּוּן דְּקַדְמָן וְאַחִידָן בְּהוּ, וְרוּחָא אַחֲרָא מִלְּעֵילָא. וְנִשְׁמָתָא קַדִּישָׁא אִתְלַבְּשָׁא בְּהוּ. אוּף הָכִי נָמֵי, מִדִּילֵיהּ מַמָּשׁ אִית תְּרֵין רוּחִין, בְּגִין לְאִתְלַבְּשָׁא בְּהוּ נִשְׁמָה עִלָּאָה.

112. HE ASKS, NOW THAT he has a body newly built BY LEVIRATE MARRIAGE, what is made of the first body he left? Either the one or the other is in vain. According to human understanding it seems that the earlier body that was not completed first is lost, because it did not acquire merit. If so, in vain was it occupied in the precepts of the Torah, even if it dealt with but one of them. Yet we know that even the most ignorant people of Yisrael are full to the brim with precepts. So this one, though it was not made whole in procreating and meriting and growing in the world, yet kept other precepts of the Torah, and did not lose them, was it for nothing?

112. יְהֵא לְדֵין גּוּפָא אַחֲרָא, דְּקָא אִתְבְּנֵי הַשְׁתָּא חַדְתָּא, הַהוּא גּוּפָא קַדְמָאָה דְּשָׁבַק, מָה אִתְעֲבִיד מִנֵּיהּ. אוֹ הַאי בְּרִיקָנָיָא, אוֹ הַאי בְּרִיקָנָיָא. לְפוּם סָכְלְתָנוּ דב״נ אִשְׁתְּמַע, דְּהַאי קַדְמָאָה דְּלָא אִשְׁתְּלִים בְּקַדְמֵיתָא, אִתְאֲבִיד, הוֹאִיל וְלָא זָכָה. אִי הָכִי, לְמַגְנָא אִשְׁתַּדַּל בְּפִקּוּדֵי אוֹרַיְיתָא, אוֹ אֲפִילוּ בְּחַד מִנַּיְיהוּ. וְהָא אֲנָן יַדְעִינָן, דַּאֲפִילוּ רֵיקָנִין שֶׁבְּיִשְׂרָאֵל, כֻּלְּהוּ מַלְיָין מִצְוֹת כְּרִמּוֹן. וְגוּפָא דָּא, אע״ג דְּלָא אִשְׁתְּלִים, לְאִתְרַבְּאָה, וּלְמִזְכֵּי וּלְמִסְגֵּי בְּעָלְמָא, פִּקּוּדִין אַחֲרָנִין דְּאוֹרַיְיתָא נָטַר, דְּלָא אִתְאֲבִידוּ מִנֵּיהּ, וְכִי לְמַגְנָא הֲוֹוּ.

113. חַבְרַיָּיא חַבְרַיָּיא, פְּקִיחוּ עֵינַיְיכוּ, דְּהָא אֲנָא יְדַעְנָא, דְּהָכִי אַתּוּן סַבְרִין וְיַדְעִין, דְּכָל אִינּוּן גּוּפִין, צִיּוּנִין אִינּוּן בְּרֵיקָנַיָּיא, דְּלָא אִית לוֹן קִיּוּמָא לְעָלְמִין. לָאו הָכִי, וְחָס לָן לְאִסְתַּכְּלָא בְּאִלֵּין מִלִּין.

113. Friends, friends, open up your eyes, for I know that you think and know that all those bodies are noted FOR DISTINCTION in vain, that they have no everlasting existence. This is not so, we must not look into these matters.

114. פָּתַח סָבָא וְאָמַר, מִי יְמַלֵּל גְּבוּרוֹת יְיָ׳ יַשְׁמִיעַ כָּל תְּהִלָּתוֹ. מַאן הוּא בְּעָלְמָא, דְּיָכִיל לְמַלְּלָא גְּבוּרָן, דְּעָבֵיד קוּדְשָׁא בְּרִיךְ הוּא בְּעָלְמָא תְּדִיר. הַהוּא גּוּפָא קַדְמָאָה דְּשָׁבַק, לָא אִתְאֲבִיד, וְקִיּוּמָא לֶהֱוֵי לֵיהּ לְזִמְנָא דְּאָתֵי. דְּהָא עוֹנְשֵׁיהּ סָבַל בְּכַמָּה זִינִין, וְקוּדְשָׁא בְּרִיךְ הוּא לָא מְקַפֵּחַ אַגְרָא דְּשׁוּם בְּרִיָּין דְּבָרָא, בַּר אִינּוּן דְּנַפְקוּ מִגּוֹ מְהֵימְנוּתָא דִּילֵיהּ, וְלָא הֲוָה בְּהוּ טָב לְעָלְמִין. וּבַר מֵאִינּוּן דְּלָא כָּרְעוּ בְּמוֹדִים, דְּהָנֵי קוּדְשָׁא בְּרִיךְ הוּא עָבֵיד מִנַּיְיהוּ בְּרִיָּין אַחֲרָנִין, בְּגִין דְּלָא יִתְבְּנֵי הַהוּא גּוּפָא דִּיוּקְנָא דְּבַר נָשׁ, וְלָא יְקוּם לְעָלְמִין. אֲבָל הָנֵי לָאו הָכִי.

114. The old man opened with, "Who can utter the mighty acts of Hashem? Who can declare all His praise" (Tehilim 106:2). Who in the world can speak of the mighty acts the Holy One, blessed be He, constantly performs in the world? The first body he left is not lost. It will exist in the future to come, for it already received punishment in several manners. And the Holy One, blessed be He, does not withhold the reward of any creature He created, except those who came away from the faith in Him, and never had anything good in them, and those who did not bow at 'Modim' IN THE AMIDAH PRAYER. From these, the Holy One, blessed be He, makes other creatures, as that body will not be built in a human form and will never resurrect. But it is not so for those WHO DIED CHILDLESS.

115. מַה עָבֵד קוּדְשָׁא בְּרִיךְ הוּא. אִי הַהוּא רוּחַ, זָכֵי לְאִתְתַּקְנָא בְּהַאי עָלְמָא, בְּהַהוּא גּוּפָא אַחֲרָא, מָה עָבֵיד קוּדְשָׁא בְּרִיךְ הוּא. הַהוּא פָּרוֹקָא דְּקָא פָּרִיק לֵיהּ, הַהוּא רוּחַ דִּילֵיהּ דְּקָא אָעִיל תַּמָּן, וְשָׁתַף וְעָרַב בְּהַהוּא רוּחַ דַּהֲוָה בְּהַהוּא מָאנָא, וַדַּאי לָא אִתְאֲבִיד, וּמַה אִתְעֲבִיד, דְּהָא תְּלַת רוּחִין תַּמָּן, חַד, דַּהֲוָה בְּהַהוּא מָאנָא, וְאִשְׁתְּאַר תַּמָּן. וְחַד, הַהוּא דְּאִתְמְשָׁךְ תַּמָּן דַּהֲוָה עַרְטִילָאָה. וְחַד, הַהוּא דְּאָעִיל תַּמָּן הַהוּא פָּרוֹקָא, וְאִתְעֲרַב בְּהוּ. לְמֶהֱוֵי בְּתְלַת רוּחִין אִי אֶפְשָׁר. וּמָה אִתְעֲבִיד.

115. If the spirit attained improvement in this world in that other body, what did the Holy One, blessed be He, do? The spirit of the redeemer who redeemed him, NAMELY, HIS BROTHER, that he put in there and mixed with the spirit that was in that vessel, WHICH HIS BROTHER LEFT IN HIS FORMER LIFE, is surely not lost. What is to become of it, seeing there are three spirits there - the first is THE SPIRIT that was in the vessel and remained there, THAT IS, THAT HIS DEAD BROTHER LEFT BEHIND IN HIS LAST LIFE. Another IS THE SPIRIT OF THE DEAD BROTHER ITSELF that is drawn there, which was naked, CHILDLESS. Yet another is the spirit that the redeemer put in, NAMELY THE KINSMAN, and mixed with them. For three spirits to be there is impossible, what is to be done?

116. אֶלָּא, כָּךְ אִינּוּן גְּבוּרָן עִלָּאִין, דְּעָבֵיד קוּדְשָׁא בְּרִיךְ הוּא. הַהוּא רוּחָא דְּאָעִיל תַּמָּן הַהוּא פָּרוֹקָא, בֵּיהּ אִתְלַבַּשׁ הַהִיא נִשְׁמְתָא, בַּאֲתַר דִּלְבוּשָׁא דְּגִיּוֹרֵי, וְהַהוּא רוּחָא עַרְטִילָאָה, דְּתָב תַּמָּן לְאִתְבְּנָאָה, לֶהֱוֵי לְבוּשָׁא לְנִשְׁמְתָא עִלָּאָה. וְהַהוּא רוּחַ דַּהֲוָה בְּקַדְמֵיתָא, דְּאִשְׁתְּאַר בְּהַהוּא מָנָא, פָּרַח מִתַּמָּן. וְקוּדְשָׁא בְּרִיךְ הוּא אַזְמִין לֵיהּ אַתָּר, בְּגוֹ רָזִין כַּוִּין דְּטִנְרָא, דְּבָתַר כִּתְפּוֹי דג״ע, וְאִתְטְמַר תַּמָּן. וְאִסְתַּלָּק לְהַהוּא גּוּפָא קַדְמָאָה, דְּהוּא בְּקַדְמֵיתָא. וּבְהַהוּא רוּחַ יְקוּם הַהוּא גּוּפָא, וְדָא אִיהוּ חַד דְּאִינּוּן תְּרֵין, דְּקָא אֲמִינָא.

116. These are the lofty mighty acts the Holy One, blessed be He, performs. The Soul is clothed with the spirit the redeemer put in there, instead of the garment of converts' souls. The DEAD MAN'S spirit, naked AND CHILDLESS, that returned there to be built ANEW, will serve as a garment to the supernal Soul. The spirit that was there before, which remained in that vessel, NAMELY THE SPIRIT HER DEAD HUSBAND LEFT IN HER FROM HIS PRIOR LIFE, flies away from there, and the Holy One, blessed be He, arranges a place within the secret of the window in the rock behind the back of the Garden of Eden where it hides. It rises to the former body that HE WHO DIED CHILDLESS had before. With that spirit, that body will rise AT THE RESURRECTION OF THE DEAD. This is the one that is two, which I mentioned.

117. אֲבָל הַהוּא גּוּפָא, עַד דְּלָא יְקוּם, עוֹנְשֵׁיהּ סַגִּיא דְּהָא בְּגִין דְּלָא זָכָה לְאִתְרַבְּאָה, נַחְתֵּי לֵיהּ לְגוֹ אֲדָמָה, דְּסָמִיךְ לְאַרְקָא. וְאִתְדָּן תַּמָּן. וּלְבָתַר סַלְקִין לֵיהּ לְהַאי תֵּבֵל. הַשְׁתָּא נָחִית, וְהַשְׁתָּא סָלִיק, הָא סָלִיק, וְהָא נָחִית, לֵית לֵיהּ שְׁכִיכוּ בַּר בְּשַׁבְּתֵי, וּבְיוֹמִין טָבִין וּבְרֵישֵׁי יַרְחֵי.

117. But the punishment of that body, until it rises AND RESURRECTS, is great, since it did not merit growth BY CHILDREN, so it is brought down into Adamah, close to Arka. FOR THERE ARE SEVEN LANDS, ERETZ (LAND), ADAMAH (GROUND), GAI (VALLEY), NISHYAH (FORGETFULNESS), TZIYAH (WILDERNESS), TEVEL (WORLD). There he is punished. Then it is brought up to Tevel, WHERE WE ARE, and it descends BACK TO ADAMAH. Now it rises and now it descends. It has no rest, save on Shabbatot, holidays, and the first days of months.

118. וְאִלֵּין דְּמִיכִין בְּאַדְמַת עָפָר, אַדְמַת, מֵאֲדָמָה. עָפָר מִתֵּבֵל. וְעַל אִלֵּין כְּתִיב, וְרַבִּים מִיְּשֵׁנֵי אַדְמַת עָפָר יָקִיצוּ אֵלֶּה לְחַיֵּי עוֹלָם וְאֵלֶּה לַחֲרָפוֹת וּלְדִרְאוֹן עוֹלָם. אִי זָכָה הַהוּא רוּחָא עַרְטִילָאָה, דְּתָב כְּמִלְּקַדְּמִין, לְאִתְתַּקָּנָא. זַכָּאָה אִיהוּ, דְּהָא הַהוּא רוּחָא דְּאִתְּמַר בֵּיהּ, דְּאִתְטְמַר בְּטִנְרָא, יִתְתַּקַּן בְּהַהוּא גּוּפָא קַדְמָאָה. וְעַל אִלֵּין כְּתִיב אֵלֶּה לְחַיֵּי עוֹלָם וְאֵלֶּה לַחֲרָפוֹת וְגוֹ׳. כָּל אִינּוּן דְּלָא זָכוּ לְאִתְתַּקָּנָא.

118. These are those that sleep in the dust of the ground. Ground IS SO CALLED since it is from Adamah, dust IS SO CALLED since it is from Tevel. Of those it is written, "And many of those who sleep in the dust of the earth (Heb. adamah) shall awake, some to everlasting life, and some to shame and everlasting contempt" (Daniel 12:2). If the naked spirit, NAMELY THE SPIRIT OF HE WHO DIED CHILDLESS, was worthy of coming back into the world as before IN THE CHILD BORN TO THE LEVIRATE MARRIAGE to perfect itself, it is meritorious. For the spirit HE LEFT IN HIS WIFE IN THE FORMER LIFE, of which we said it was hid in the rock, will be corrected in the former body THAT THE CHILDLESS DECEASED LEFT BEHIND. Of these it is written, "some to everlasting life, and some to shame...", NAMELY, all those who did not attain perfection.

119. וְאִלֵּין אִינּוּן גְּבוּרָן עִלָּאִין, דְּמַלְכָּא עִלָּאָה קַדִּישָׁא, וְלָא אִתְאֲבִיד כְּלוּם. אֲפִילוּ הֶבֶל דְּפוּמָא אֲתָר וְדוּכְתָּא אִית לֵיהּ, וְקוּדְשָׁא בְּרִיךְ הוּא עָבֵיד מִינֵּהּ מַה דְּעָבִיד. וַאֲפִילוּ מִלָּה דְּבַר נָשׁ, וַאֲפִילוּ קָלָא, לָא הֲוֵי בְּרֵיקָנָיָא, וַאֲתָר וְדוּכְתָּא אִית לְהוּ לְכֹלָּא.

119. These are the lofty mighty acts of the holy supernal King, that nothing is lost. Even a breath has a place and rank, and the Holy One, blessed be He, does something from it. Even a man's word, even a voice are not in vain. Everything has place and station.

120. הַאי דְּאִתְבְּנֵי הַשְׁתָּא, וְנָפַק לְעָלְמָא בְּרִיָּה חַדְתָּא, לֵית לֵיהּ בַּת זוּג. וְע״ד לָא מַכְרִיזֵי, דְּהָא בַּת זוּגֵיהּ אִתְאֲבִידַת מִנֵּיהּ, בַּת זוּגֵיהּ דַּהֲוַת לֵיהּ, אִתְעֲבִידַת אִמֵּיהּ, וְאָחוּהָ אָבוּהָ.

120. He who was just built, NAMELY THE CHILDLESS DEAD MAN, WHO INCARNATED IN THE CHILD BORN TO THE LEVIRATE MARRIAGE, and came into the world a new creature, has no soulmate. This is why HIS SOULMATE is not announced BEFORE HE IS BORN, because he lost his soulmate, who became his mother, while his brother became his father.
The merchant, during these expositions, constantly berates and questions himself about the propriety of revealing these secrets, but then regains strength and sureness of purpose, and continues.
Now he speaks of "Go forth, O daughters of Zion, and behold King Solomon", saying that Zeir Anpin calls Malchut daughter, sister and mother - everything is in her. The merchant explains at length the complicated arrangement of souls in the dead husband, the widow and the children of a Levirate marriage. The question of the role of soulmates in this instance is also addressed.

121. סָבָא סָבָא, מַה עַבְדַת, טַב הֲוָה לָךְ שְׁתִיקָא, סָבָא סָבָא, הָא אֲמֵינָא דְּעָאלְתְּ בְּיַמָּא רַבָּא, בְּלָא חַבְלִין, וּבְלָא דִּגְלָא, מָה תַּעֲבִיד. אִי תֵּימָא דְּתִסְלַק לְעֵילָא, לָא תִּיכוֹל. אִי תֵּימָא דְּתֵיחוּת לְתַתָּא, הָא עֻמְקָא דְּתְהוֹמָא רַבָּא, מַה תַּעֲבִיד. אִי סָבָא אִי סָבָא, לָא אִית לָךְ לְאָהֲדְרָא לַאֲחוֹרָא. בְּעִדָּנִין אִלֵּין, לָא הֲוֵית, וְלָא אִתְרְגִּילַת, לְאִתְחַלְּשָׁא בְּתוּקְפָּךְ, דְּהָא יָדְעַת, דְּבַר נָשׁ אַחֲרָא בְּכָל דָּרָא דָּא, לָא עָאל בְּאַרְבָּא בְּעֻמִּיקָא דָּא דְּאַנְתְּ תַּמָּן.

121. He said to himself, old, old man, what have you done? Silence would have been good for you. Old, old man, I have told you that you entered the great sea without ropes or a flag. What shall you do? If you mean to rise up, you cannot. If you intend to descend, behold the depth of the great abyss. What shall you do? Woe, old man, woe, it is not for you to turn back. In such times you were not wont to weaken in strength, for you knew that no other man in the generation would enter in a ship to the depth where you are.

122. בְּרֵיהּ דְּיוֹחַאי יָדַע לְאִסְתַּמְּרָא אָרְחוֹי, וְאִי עָאל בְּיַמָּא עֲמִיקָא, אִשְׁגַּח בְּקַדְמֵיתָא, הֵיךְ יַעֲבַר בְּזִמְנָא חֲדָא, וּישׁוֹטֵט בְּיַמָּא, עַד לָא יֵיעוּל וְאַנְתְּ סָבָא, לָא אִשְׁגַּחְתְּ בְּקַדְמֵיתָא. הַשְׁתָּא סָבָא, הוֹאִיל וְאַנְתְּ תַּמָּן, לָא תֶחֱלַשׁ בְּתוּקְפָּךְ, לָא תִּשְׁבּוֹק כָּל אָרְחָךְ, לִמְשַׁטְטָא לִימִינָא וְלִשְׂמָאלָא, לְאָרְכָּא וּלְפוּתְיָיא, לְעָמְקָא וּלְרוּמָא, לָא תִּדְחַל. סָבָא סָבָא, אִתְתַּקַּף בְּתֻקְפָּךָ, כַּמָּה גִּבְרִין תַּקִּיפִין תְּבַרְתְּ בְּתֻקְפֵּיהוֹן, וְכַמָּה קְרָבִין נָצַחְתְּ.

123. בְּכָה, פָּתַח וְאָמַר, צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בַּעֲטָרָה שֶׁעִטְּרָה לוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ. הַאי קְרָא אוּקְמוּהָ, וְהָכִי הוּא. אֲבָל צְאֶינָה וּרְאֶינָה, וְכִי מַאן יָכִיל לְמֵחֱמֵי בַּמֶּלֶךְ שְׁלֹמֹה, דְּהוּא מַלְכָּא דִּשְׁלָמָא דִּילֵיהּ, וְהָא סְתִים הוּא, מִכָּל חֵילֵי מְרוֹמִין דִּלְעֵילָא, בְּהַהוּא אֲתָר, דְּעַיִן לָא רָאָתָה אֱלֹהִים זוּלָתֶךָ. וְאַתְּ אָמַרְתְּ צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה. וְתוּ, דְּהָא כָּבוֹד דִּילֵיהּ, כֻּלְּהוּ מַלְאֲכֵי עִלָּאֵי שַׁאֲלִי וְאַמְרֵי, אַיֵּה מְקוֹם כְּבוֹדוֹ.

124. אֶלָּא, מַה דְּאָמַר צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה, בַּעֲטָרָה כְּתִיב, וְלָא כְּתִיב וּבַעֲטָרָה דְּכָל מַאן דְּחָמֵי הַהוּא עֲטָרָה, חָמֵי נֹעַם מַלְכָּא דִּשְׁלָמָא דִּילֵיהּ. שֶׁעִטְּרָה לוֹ אִמּוֹ, הָא תָּנִינָן, קָרֵי לָהּ בַּת, וְקָרֵי לָהּ אָחוֹת, קָרֵי לָהּ אֵם, וְכֻלָּא אִיהוּ. וְכֻלָּא הֲוֵי, מַאן דְּיִסְתָּכַּל וְיִנְדַּע בְּהַאי, יִנְדַּע חָכְמְתָא יַקִּירָא.

125. הַשְׁתָּא מָה אַעְבִּיד, אִי אֵימָא, רָזָא סְתִימָא דָּא, לָא אִצְטְרִיךְ לְגַלָּאָה. אִי לָא אֵימָא, יִשְׁתַּאֲרוּן זַכָּאִין אִלֵּין, יַתְמִין מֵהַאי רָזָא, נָפַל הַהוּא סָבָא עַל אַנְפּוֹי, וְאָמַר, בְּיָדְךָ אַפְקִיד רוּחִי פָּדִיתָ אוֹתִי יְיָ׳ אֵל אֱמֶת. מָאנָא דַּהֲוַת לְתַתָּא, הֵיךְ יִתְעַבִּיד לְעֵילָא, בַּעְלָהּ דַּהֲוָה לְעֵילָא, הֵיךְ יִתְהַפֵּךְ וַהֲוָה לְתַתָּא. בַּת זוּגֵיהּ אִתְעַבִּידַת אִמֵּיהּ. תְּוָוהָא עַל תְּוָוהָא. אָחוּהָ אָבוּהָ. אִי אָבוּהָ דְּקַדְמֵיתָא, יִפְרוֹק לֵיהּ, יֵאוֹת, אֲבָל אָחוּהָ דְּלֵיהֲוֵי אָבוּהָ, וְכִי לָא תְּוָוהָא אִיהוּ דָּא. עָלְמָא בְּהִפּוּכָא אִיהוּ. וַדַּאי עִלָּאִין לְתַתָּא, וְתַתָּאִין לְעֵילָא.

126. אֶלָּא, לֶהֱוֵא שְׁמֵיהּ דִּי אֱלָהָא מְבָרַךְ מִן עָלְמָא וְעַד עָלְמָא דִּי חָכְמְתָא וּגְבוּרְתָּא דִּילֵיהּ הִיא. וְהוּא מְהַשְׁנֵא עִדָּנַיָּא וְזִמְנַיָּא וְגוֹ׳ יָדַע מָה בְּחָשׁוֹכָא וּנְהוֹרָא עִמֵּיהּ שָׁרָא. תָּא חֲזִי, מַאן דִּשְׁרֵי בְּנְהוֹרָא, לָא יָכִיל לְאִסְתַּכְּלָא וּלְמֶחֱמֵי בְּחָשׁוֹכָא. אֲבָל קוּדְשָׁא בְּרִיךְ הוּא לָאו הָכִי, יָדַע מָה בַּחֲשׁוֹכָא, אע״ג דִּנְהוֹרָא עִמֵּיהּ שָׁרָא. מִגּוֹ נְהוֹרָא, אִסְתַּכַּל בַּחֲשׁוֹכָא, וְיָדַע כָּל מַה דְּתַמָּן.

126. But, "Blessed be the name of Elohim for ever and ever: for wisdom and might are His: and He changes the times and the seasons... He knows what is in the darkness, and the light dwells with Him" (Daniel 2:20-22). Come and see, whoever is in a lighted place, cannot look to see what is in the darkness. But it is not so with the Holy One, blessed be He. He knows what is in the darkness, even though light dwells with Him, and from within the light regards the darkness and knows all that exists there.

127. הָכָא, אִית לְאַקְדָּמָא בְּקַדְמֵיתָא, מִלָּה חֲדָא, דְּאָמְרוּ קַדְמָאֵי, בְּאִינּוּן חֶזְוֵי לֵילְיָא. דִּתְנָן, מַאן דְּאָתֵי עַל אִמֵּיהּ בְּחֶלְמָא, יְצַפֶּה לַבִּינָה. דִּכְתִיב, כִּי אִם לַבִּינָה תִּקְרָא, הָכָא אִית לְאִסְתַּכְּלָא, אִי בְּגִין דְּאִיהִי אֵם יֵאוֹת, וַהֲוָה לֵיהּ לְמִכְתַּב הָכִי, דְּמַאן דְּחָמָא אִמֵּיהּ בְּחֶלְמָא, יִזְכֵּי לַבִּינָה. אֲבָל מַאן דְּאָתֵי עַל אִמֵּיהּ אֲמַאי.

127. Here we should first introduce something the ancient people said in regard to visions at night. We learned that whoever comes into his mother (Heb. em) in a dream should expect Binah, as written, "if (Heb. im) you cry after wisdom (Binah)" (Mishlei 2:3). We should check this. If the reason for this is that it is a mother THAT HE SHOULD EXPECT BINAH, it is well. BUT it should have said that he who sees his mother in a dream should attain Binah, but not he who comes into his mother. Wherefore IS THAT?

128. אֶלָּא רָזָא עִלָּאָה אִיהוּ, בְּגִין דְּאִתְהַפַּךְ וְסָלִיק מִתַּתָּא לְעֵילָא. בְּרָא הֲוָה בְּקַדְמֵיתָא, כֵּיוָן דְּסָלִיק לְעֵילָא, אִתְהַפַּךְ אִילָנָא, וְאִתְעֲבִיד אִיהוּ מֵעָלְמָא עִלָּאָה, וְשָׁלִיט עָלָהּ, וְזָכֵי לַבִּינָה.

128. HE ANSWERS, this is a high mystery. For he turned and rose from below upwards. At first he was a son, NAMELY BELOW HER; once he rose up AND CAME IN TO HER, the tree turned over so he became part of the supernal world and ruler over her, and attained Binah.

129. בְּקַדְמֵיתָא כַּד סָלִיק אֵינָשׁ לִי״ג שְׁנִין, מַה כְּתִיב, יְיָ׳ אָמַר אֵלַי בְּנִי אַתָּה אֲנִי הַיּוֹם יְלִדְתִּיךָ, כְּדֵין אִיהוּ לְתַתָּא מִינָהּ. כֵּיוָן דְּסָלִיק עָלָהּ, הַאי אִיהוּ מֵעָלְמָא עִלָּאָה. דְּהָא אִסְתַּלַּק בְּדַרְגָּא דְּיוֹסֵף, וְדָא וַדַּאי זָכֵי לַבִּינָה.

129. HE EXPLAINS HIS WORDS: at first, when a man reaches his thirteenth year, it is written, "Hashem has said to me, You are my son; this day have I begotten you" (Tehilim 2:7), FOR HE BECAME A SON OF MALCHUT, AND MALCHUT HIS MOTHER. Then he is under her. Once he came over her AND BECAME HER HUSBAND, he is of the supernal world, ZEIR ANPIN, because he rose to the grade of Joseph, WHO IS YESOD OF ZEIR ANPIN. Assuredly he merits Binah, LIKE ZEIR ANPIN THAT HAS MOCHIN OF BINAH.

130. אוּף הָכִי הַאי מָאנָא, בְּקַדְמֵיתָא אִיהוּ הֲוָה בְּדַרְגָּא דְּיוֹסֵף, בַּעַל אִילָנָא תַּתָּאָה, קַיְימָא בִּרְעוּתֵיהּ, וְשָׁלִיט עָלֵיהּ, דְּהָא כָּל נוּקְבָא, בְּדִיוּקְנָא דְּנוּקְבָא אִילָנָא תַּתָּאָה קַיְימָא. כֵּיוָן דְּאִיהוּ לָא בָּעָא לְקַיְימָא בְּהַהוּא דַּרְגָּא דְּיוֹסֵף, וְלָא אִתְקַיָּים לְשַׁמְּשָׁא בֵּיהּ, וּלְאַפְּשָׁא בְּעָלְמָא, וּלְמֶעְבַּד תּוֹלְדִין, כְּדֵין נָחִית לְתַתָּא, וְאִתְעֲבִידַת אִיהִי אִמֵּיהּ. וְהַהוּא פְּרוֹקָא, יָרִית יְרוּתָא דְּיוֹסֵף, דַּהֲוָה הוּא בְּקַדְמֵיתָא וְאִיהוּ נָחִית לְתַתָּא.

130. It the same with the vessel, THE WIDOW. At first he, HER DEAD HUSBAND, was of the grade of Joseph, YESOD OF ZEIR ANPIN, THAT IS, the husband of the lower tree, MALCHUT. She obeys his wishes and he rules over her, because every woman is fashioned in the shape of the Nukva, WHICH IS the lower tree, MALCHUT. Since he did not wish to abide in the grade of Joseph, and did not live to use it and multiply in the world and beget offspring, BUT DIED CHILDLESS, he went down, AND INCARNATED IN THE CHILD BORN TO THE LEVIRATE MARRIAGE, while she, HIS WIFE, becomes his mother. The redeemer, HIS BROTHER, received the inheritance of Joseph that he, HIS BROTHER, had before, while he descended AND INCARNATED IN THE BORN CHILD.

131. כֵּיוָן דְּנָחִית לְתַתָּא, כְּדֵין אִתְקַיָּים בֵּיהּ, יְיָ׳ אָמַר אֵלַי בְּנִי אַתָּה אֲנִי הַיּוֹם יְלִדְתִּיךָ. אִתְהַפַּךְ אִילָנָא, מַה דַּהֲוָה תְּחוֹתֵיהּ וְאִיהוּ שָׁלִיט עָלֵיהּ, אִתְהַדַּר וְשָׁלִיט הַהוּא אִילָנָא עָלֵיהּ, וְאִיהוּ נָחִית לְתַתָּא. כֵּיוָן דְּאִיהוּ נָחִית לְתַתָּא, הַהוּא דְּיָרִית יָרוּתָא אֲתָר דְּיוֹסֵף, אֲבוֹי אִקְרֵי, אֲבוֹי הֲוֵי וַדַּאי, כֹּלָּא אִיהוּ עַל תְּקוּנֵיהּ וַדַּאי כַּדְקָא יֵאוֹת.

131. Since he descended, it was fulfilled in him, "Hashem has said to me, You are my son; this day have I begotten you," FOR HE BECAME HER SON. The tree turned over, whatever was below that he had power over AS A HUSBAND OVER HIS WIFE, now that he descended TO INCARNATE IN THE CHILD BORN TO THE LEVIRATE MARRIAGE, he, who inherited the place of Joseph, NAMELY HIS BROTHER THE REDEEMER, is called is father, and is his father. Everything is now in place, as it should be.

132. בְּקַדְמִיתָא הֲוָה מֵעָלְמָא דִּדְכוּרָא, וְהָא אִתְעַקַּר מִתַּמָּן, וְהַשְׁתָּא אִיהוּ מֵעָלְמָא דְּנוּקְבָא. וּמַה דַּהֲוָה אִיהוּ שָׁלִיט עָלָהּ, שַׁלְטָא אִיהִי עָלֵיהּ, וְאִתְהַדַּר לְמֶהֱוֵי בְּעָלְמָא דְּנוּקְבָא. וְעַל דָּא לֵית לֵיהּ בַּת זוּג כְּלָל. וְלָא מַכְרִיזֵי עָלֵיהּ, עַל נוּקְבָא. דְּהָא מֵעָלְמָא דְּנוּקְבָא אִתְהַדַּר אִיהוּ.

132. Before he was of the world of the male, THE ASPECT OF JOSEPH. But he was uprooted there and is now of the world of the female, WHICH IS MALCHUT. He used to rule her but now she rules him and he is back in the world of the female. Therefore he has no spouse at all, and no proclamation regarding spouse is made on his behalf, AS IS DONE FOR ANY MAN BEFORE HE IS BORN, 'THE DAUGHTER OF SO AND SO TO SO AND SO'. For he was returned to the world of the female.

133. וְהַהוּא גּוּפָא קַדְמָאָה דְּשָׁבַק, אִלְמָלֵא יִנְדְּעוּן וְיִסְתַּכְּלוּן בְּנֵי עָלְמָא, צַעֲרָא דְּאִית לֵיהּ, כַּד יִתְעַקַּר מֵעָלְמָא דִּדְכוּרָא, וְאִתְהַדַּר לְעָלְמָא דְּנוּקְבָא. יִנְדְּעוּן, דְּהָא לֵית צַעֲרָא בְּעָלְמָא, כְּהַהוּא צַעֲרָא. בַּת זוּג לֵית לֵיהּ, דְּהָא לָא קַיְימָא בְּאַתָּר דִּדְכוּרָא. לָא מַכְרִיזֵי עָלֵיהּ, עַל נוּקְבָא, דְּהָא מֵעָלְמָא דְּנוּקְבָא אִיהוּ. וְאִי אִית לֵיהּ בַּת זוּג, הֲוֵי בְּרַחֲמֵי, אִעְרַעַת בַּהֲדֵי נוּקְבָא, דְּעַד כְּעַן לָא אִית לָהּ בַּר זוּג. וְעַל דָּא תְּנִינָן, דִּילְמָא יְקַדְּמֻנוּ אַחֵר בְּרַחֲמִים. אַחֵר תְּנָן. וְכֹלָּא אִיהוּ עַל תְּקוּנֵיהּ.

133. If people would know the grief of the first body, which he WHO DIED CHILDLESS left, when it is uprooted from the world of the male and returned to the world of the female, they would know that no grief equals that grief. He has no spouse since he is not in the place of the male. No wife is proclaimed for him, because he is of the world of the female. If he does have a wife, it is with mercy THROUGH PRAYER that he meets a woman, who until now had no husband. In relation to that we learned that 'maybe another will precede him through mercy', the meaning of another IS THAT HE WHO DIED CHILDLESS IS CALLED OTHER. And everything is in order.

134. וְעַל דָּא כְּתִיב וּבַת כֹּהֵן כִּי תִהְיֶה אַלְמָנָה וּגְרוּשָׁה וְזֶרַע אֵין לָהּ וְשָׁבָה אֶל בֵּית אָבִיהָ כִּנְעוּרֶיהָ. וּבַת כֹּהֵן, הָא אוֹקִימְנָא מִלָּה דָּא. אַלְמָנָה, מֵהַהוּא גּוּפָא קַדְמָאָה. וּגְרוּשָׁה, דְּלָא עָאלַת לְפַרְגּוֹדָא דְּמַלְכָּא, דְּכָל אִינּוּן דְּלָא קַיְימֵי בְּעָלְמָא דִּדְכוּרָא, לָא אִית לְהוּ בֵּיהּ חוּלָקָא. הוּא אִשְׁתְּמִיט וְאַעְקַר גַּרְמֵיהּ מֵעָלְמָא דִּדְכוּרָא, לָא אִית לֵיהּ חוּלָקָא בֵּיהּ וְעַל דָּא אִיהִי גְּרוּשָׁה. וְזֶרַע אֵין לָהּ, דְּאִי הֲוָה לָהּ זֶרַע, לָא אִתְעַקַּר מִנֵּיהּ, וְלָא הֲוָה נָחִית לְעָלְמָא דְּנוּקְבָא.

134. Regarding this it is written, "But if a priest's daughter be a widow, or divorced, and have no child, and has returned to her father's house, as in her youth" (Vayikra 22:13). We have explained the phrase 'a priest's daughter' AS THE SOUL. It is a widow from the former body OF THE CHILDLESS DEAD MAN, 'divorced' because it does not enter the King's curtain, because all those not of the world of the male have no share in it. He has gone and uprooted himself from the world of the male, so he has no share IN THE KING, ZEIR ANPIN. Hence it is divorced; "and have no child," for had it had a child, it would not be uprooted FROM THE WORLD OF THE MALE, nor had it descended to the world of the female.

135. "And has returned to her father's house": what is her father's house? HE ANSWERS, it is the world of the female, as that world is called her father's house. The vessel, HIS WIFE that was prepared for his use, turned; he came down while the vessel rose up, AS MENTIONED. "as in her youth," as in the time of which it is written, "this day have I begotten you" (Tehilim 2:7), AS HE BECAME THE SON OF THE FEMALE, WHICH IS MALCHUT. Assuredly "have I begotten you" and "he shall return to the days of his youth" (Iyov 33:25), as he used to be from his thirteenth year on.

135. וְשָׁבָה אֶל בֵּית אָבִיהָ, מַאן בֵּית אָבִיהָ. דָּא עָלְמָא דְּנוּקְבָא, דְּהַהוּא עָלְמָא בֵּית אָבִיהָ אִקְרֵי, וְהַהוּא מָאנָא דַּהֲוָה אִתְתַּקַּן לְאִשְׁתַּמְּשָׁא בֵּיהּ, אִתְהַפַּךְ וְאִיהוּ נָחִית לְתַתָּא, וְהַהוּא מָאנָא סָלִיק לְעֵילָא. כִּנְעוּרֶיהָ, כְּהַהוּא זִמְנָא דִּכְתִיב, אֲנִי הַיּוֹם יְלִדְתִּיךָ, יְלִדְתִּיךָ וַדַּאי, יָשׁוּב לִימֵי עֲלוּמָיו, כְּמָה דַּהֲוָה מִתְּלֵיסַר שְׁנִין וּלְעֵילָא.

136. If it merited perfecting itself, once it "has returned to her father's house...she shall eat of her father's bread," and partake of the delight of the world of the female where one eats of the bread of the noble that descends from above, FROM ZEIR ANPIN. But it cannot behold and enjoy what the rest of the righteous enjoy, because it is a stranger there, AS WRITTEN OF IT, "NO STRANGER SHALL EAT OF THE HOLY THING" (VAYIKRA 22:10), SINCE THE HOLY THINGS ARE IN THE WORLD OF THE MALE. But it does eat of the heave-offering, because it dwells in the world of the female.

136. אִי זָכָאת לְאִתְתַּקְנָא, הוֹאִיל וְשָׁבָה אֶל בֵּית אָבִיהָ, מִלֶּחֶם אָבִיהָ תֹּאכֵל, תִּתְעַנַּג מֵהַהוּא עִנּוּגָא. דְּעָלְמָא דְּנוּקְבָא, דְּאַכְלֵי מִנַּהֲמָא דְּאַבִּירִים, דְּנָחִית מִלְּעֵילָא. אֲבָל לְאִסְתַּכְּלָא וּלְאִתְהַנְּיָ בְּמַה דְּאִתְהַנּוּן שְׁאַר צַדִּיקַיָּיא, לָא יַכְלָא בְּגִין דַּהֲוָה זָר לְתַמָּן. וְעַל דָּא לָא אָכִיל קֹדֶשׁ אֲבָל אָכִיל תְּרוּמָה, דְּאִיהוּ יָתִיב בְּעָלְמָא דְּנוּקְבָא.

137. Since it is of the world of the female, it eats it only at night, WHEN THE NUKVA, MALCHUT, REIGNS, as written, "And when the sun is down, he shall be clean, and shall afterwards eat of the holy things; because it is his food" (Ibid. 7). For the holy things that are from the world of the male are eaten only by day, THE TIME OF THE REIGN OF THE MALE, ZEIR ANPIN. Hence IT IS WRITTEN, "Yisrael is holy to Hashem, the first fruits of His increase" (Yirmeyah 2:3). IT IS CALLED FIRST, because the highest beginning of the whole world of the male is holy, NAMELY SUPERNAL ABA AND IMA THAT ARE THE MOCHIN OF ZEIR ANPIN. Whatever came out of holiness is Yisrael, NAMELY ZEIR ANPIN, and hence, "Yisrael is holy to Hashem, the first fruits of His increase."

137. וּמִגּוֹ דְּאִיהוּ מֵעָלְמָא דְּנוּקְבָא, לָא אָכִיל לֵיהּ אֶלָּא בַּלַּיְלָה, דִּכְתִיב, וּבָא הַשֶּׁמֶשׁ וְטָהֵר וְאַחַר יֹאכַל מִן הַקָּדָשִׁים כִּי לַחְמוֹ הוּא. דְּהָא קֹדֶשׁ דְּאִיהוּ מֵעָלְמָא דִּדְכוּרָא, לָא אִתְאֲכִיל אֶלָּא בְּיוֹם. בְּגִינֵי כַּךְ קֹדֶשׁ יִשְׂרָאֵל לַיְיָ׳ רֵאשִׁית תְּבוּאָתָהּ, שֵׁירוּתָא עִלָּאָה דְּכָל עָלְמָא דִּדְכוּרָא, קֹדֶשׁ אִיהוּ, וּמַה דְּסָלִיק בֵּיהּ, בַּקֹּדֶשׁ יִשְׂרָאֵל הֲוָה, וּבְגִינֵי כַּךְ קֹדֶשׁ יִשְׂרָאֵל לַיְיָ׳ רֵאשִׁית תְּבוּאָתָהּ.

138. When spirits visit the cemetery at appointed times, NAMELY FROM NIGHTFALL UNTIL MIDNIGHT, they do not visit those WHO DIED WITHOUT CHILDREN, since they do not attain the world of holiness, as written, "No stranger shall eat of the holy thing," AND THEIR SPIRITS HAVE NO ABUNDANCE TO BESTOW UPON THE BODY IN THE CEMETERY. And if the spirit did not attain proper correction, once it reincarnates, even in that place OF THE WORLD OF THE FEMALE, it does not eat of the heave-offering and is considered a stranger even to the lower world, THE FEMALE WORLD, and does not eat in it. Up to here concerning the secret OF LEVIRATE MARRIAGE.

138. כַּד רוּחִין פְּקִידָאן, בְּאִינּוּן זִמְנִין דְּפַקְדִין לְבֵי קְבְרֵי, אִינּוּן לָא פַּקְדִין, דְּהָא לָא זָכָאן לְעָלְמָא דְּקֹדֶשׁ, דִּכְתִיב וְכָל זָר לֹא יֹאכַל קֹדֶשׁ. וְאִי לָא זָכָה הַהוּא רוּחָא לְאִתְתַּקְנָא כַּדְקָא יֵאוֹת, כֵּיוָן דְּאַהְדָּר בְּגִלְגּוּלָא, אֲפִילוּ בְּהַהוּא אֲתָר, בְּתְרוּמָה לָא אָכִיל, וְזָר אִקְרֵי, אֲפִילוּ לְעָלְמָא תַּתָּאָה וְלָא אָכִיל בָּהּ. עַד הָכָא בְּרָזָא דָא.

139. HE SAID TO HIMSELF, old, old man, once you started to sail in the wide sea, go as you wish in every direction in the sea. It is now the time to reveal, for I have said that the redeemer, NAMELY THE KINSMAN, when he comes and enters the vessel I mentioned, NAMELY THE WIDOW, brings his spirit there and causes it to cleave to that vessel. Thus nothing is lost, not even a breath. It is well and it is so. Old man, if you talk and reveal, speak without fear.

139. סָבָא סָבָא, כֵּיוָן דְּשָׁרִיאַת לְשַׁטְטָא בְּיַמָּא רַבָּא, זִיל בִּרְעוּתָךָ, לְכָל סִטְרִין דְּיַמָּא. הַשְׁתָּא אִית לְגַלָּאָה, דְּהָא אֲמֵינָא, דְּהַאי פָּרוֹקָא כַּד אָתֵי, עָאל גַּבֵּי הַהוּא מָאנָא, דְּקָא אֲמֵינָא, אָעִיל תַּמָּן, וְדָבִיק תַּמָּן רוּחָא דִּילֵיהּ בְּהַהוּא מָאנָא וְלָא אִתְאֲבִיד כְּלוּם, אֲפִילוּ הֶבֶל דְּפוּמָא, יֵאוֹת הוּא וְכָךְ הוּא. סָבָא סָבָא, אִי תֵּימָא וּתְגַלֵּי, אֵימָא בְּלָא דְּחִילוּ.

140. As for other people who depart from the world, we know that the spirit one left in the wife he had, the spirit he placed there IN FORMER LIFE, what has become of that spirit? And if the wife remarries, what becomes of the spirit her first husband left in her, seeing that another man came in to her?

140. שְׁאַר בְּנֵי נָשָׁא דְּעָלְמָא, דְּקָא מִסְתַּלְּקֵי מִנֵּיהּ, וְהָא יְדַעְנָא, דְּרוּחַ דְּלֵיהּ שָׁבִיק בְּהַהִיא אִתְּתָא דַּהֲוַת לֵיהּ, וְרוּחָא אָעִיל תַּמָּן, מָה אִתְעֲבִיד מֵהַהוּא רוּחַ. וְאִי נַסְבָא הַאי אִתְּתָא, אוּף הָכִי, מָה אִתְעֲבִיד מֵהַהוּא רוּחַ דְּשָׁבַק בָּהּ בַּעְלָהּ קַדְמָאָה, דְּהָא גְּבַר אַחֲרָא אָתֵי עָלָהּ.

141. For a spirit to coexist with a spirit is impossible. For the one who just came in to her inserted a spirit in her, and also the first one who is gone placed a spirit in her. The first who is gone had children, so the current man is not a redeemer. Hence, the spirit the first husband left in the vessel and the spirit the other who came and brought in to her ALSO, surely cannot coexist in the body of that woman. If you say it is lost, this is impossible, AS NOTHING IS LOST. SO what has become of it?

141. לְאִתְקַיְּימָא רוּחַ בְּרוּחַ לָא אֶפְשָׁר, דְּהָא הַאי דְּאָתֵי עָלָהּ הַשְׁתָּא, רוּחַ אָעִיל בָּהּ. וְכֵן הַהוּא קַדְמָאָה דְּאִסְתְּלִיק, רוּחַ אָעִיל בָּהּ. הַהוּא קַדְמָאָה דְּאִסְתַּלָּק בְּנִין הֲווֹ לֵיהּ, וְדָא דְּהַשְׁתָּא לָאו פָּרוֹקָא אִיהוּ, רוּחַ דְּשָׁבַק הַהוּא קַדְמָאָה בְּהַהוּא מָאנָא, וְאָתָא הַאי אַחֲרָא וְאָעִיל בָּהּ רוּחַ, וַהַאי לָא יַכְלֵי תַּרְוַיְיהוּ לְאִתְקַיְּימָא בְּהַהוּא גּוּפָא דְּאִתְּתָא כַּחֲדָא, אִי נִימָא דְּאִתְאֲבִיד, אִי אֶפְשָׁר, מָה אִתְעֲבִיד מִנֵּיהּ.

142. Also, if she does not remarry, what becomes of the spirit her husband left in her? If you argue it is lost, it is not so. All this has to be revealed now. HE SAID TO HIMSELF, old, old man, see what you have done, what you have got yourself into. Arise, old man, raise your banner. Rise, old man and humble yourself before your Master. The talk turns to "Hashem, my heart is not haughty", and we are reminded how important it is to be humble of heart before the Holy King, however powerful we are in the world. The merchant then begins a section about divorce and the rules about remarriage. We hear of persons mentioned in scripture who were reincarnations of other named persons; for example, the merchant says that Boaz was a reincarnation, and that good often emerges from what had been evil.

142. אוּף הָכִי אִי אִיהִי לָא אִתְנְסִיבַת, הַהוּא רוּחָא דְּשָׁבַק בָּהּ בַּעְלָהּ, מַאי אִתְעֲבִיד מִנֵּיהּ. אִי נִימָא דְּאִתְאֲבִיד לָאו הָכִי. כָּל דָּא צָרִיךְ לְגַלָּאָה הַשְׁתָּא. סָבָא סָבָא, חֲמִי מָה עַבְרַת, וּבַמֶּה אָעִילַת גַּרְמָךְ. קוּם סָבָא, אָרִים דִּגְלָךְ. קוּם סָבָא, וְאַשְׁפִּיל גַּרְמָךְ קֳמֵי מָארָךְ.

143. The old man began with the verse, "Hashem, my heart is not haughty, nor my eyes lofty..." (Tehilim 131:1). King David said that, because he was a high king, ruler over all high kings and rulers from east to west, THAT IS, THEY WERE AFRAID OF HIS POWER. Yet it did not enter his mind to deviate from the way, and he always humbled his heart before his Master. When he was occupied with the Torah, he became strong as a lion, and his eyes were always cast to the ground for fear of his Master. When he walked among the people, he had no arrogance at all.

143. פְּתַח הַהוּא סָבָא וְאָמַר, יְיָ׳ לֹא גָבַהּ לִבִּי וְלֹא רָמוּ עֵינַי וְגוֹ׳. דָּוִד מַלְכָּא אָמַר דָּא, בְּגִין דַּהֲוָה מַלְכָּא עִלָּאָה, וְשַׁלִּיטָא עַל כָּל מַלְכִין עִלָּאִין, וְשַׁלִּיטִין דְּאִית מִמִּזְרָח וְעַד מַעֲרָב, וְלָא סָלִיק עַל לִבֵּיהּ לְאַסְטָאָה מֵאָרְחָא, וְתָדִיר שָׁפִיל לִבֵּיהּ קֳמֵי מָארֵיהּ, וְכַד הֲוָה לָעֵי בְּאוֹרַיְיתָא, הֲוָה מִתְגַּבַּר כְּאַרְיָא, וְעֵינוֹי תָּדִיר מְאִיכִין בְּאַרְעָא, מִדְּחִילוּ דְּמָארֵיהּ. וְכַד הֲוָה אָזִיל בֵּין עַמָּא, לָא הֲוָה בֵּיהּ גַּסוּת רוּחָא כְּלַל.

144. וְעַל דָּא כְּתִיב, יְיָ׳ לֹא גָבַהּ לִבִּי וְגוֹ׳, לֹא גָבַהּ לִבִּי, אע״ג דַּאֲנָא מַלְכָּא שַׁלִּיטָא עַל כָּל שְׁאַר מַלְכִּין דְּעָלְמָא. וְלֹא רָמוּ עֵינַי, בְּזִמְנָא דַּאֲנָא קַיְימָא קָמָךְ, לָעֵי בְּאוֹרַיְיתָא. וְלֹא הִלַּכְתִּי בִּגְדוֹלוֹת וּבְנִפְלָאוֹת מִמֶּנִּי, בְּשַׁעֲתָא דַּאֲנָא אָזִיל בֵּין עַמָּא. וְאִי דָּוִד מַלְכָּא אָמַר הָכִי, שְׁאַר בְּנֵי עָלְמָא עַל אַחַת כַּמָּה וְכַמָּה. וַאֲנָא כַּמָּה אֲנָא שָׁפִיל לִבָּא, וּמָאִיךְ עֵינָא קָמֵי מַלְכָּא קַדִּישָׁא. וְחָס לִי, דִּבְמִלִּין קַדִּישִׁין דְּאוֹרַיְיתָא, יְרוֹם לִבָּאי. בָּכָה וְדִמְעוֹי נַפְלִין עַל דִּיקָנֵיהּ.

145. אָמַר, סָבָא לָאֵי בְּחֵילָא, כַּמָּה שַׁפִּירָאן דִּמְעִין עַל דִּיקָנָךְ, כְּמָה דַּהֲוָה שַׁפִּיר מִשְׁחָא טָבָא, כַּד הֲוָה נָחִית עַל דִּיקְנָא דְּסָבָא טָבָא דְּאַהֲרֹן. אֵימָא מִילָּךְ סָבָא דְּהָא מַלְכָּא קַדִּישָׁא הָכָא. שְׁאַר בְּנֵי נָשָׁא דְּעָלְמָא, דְּקָא אִסְתַּלְקוּ מִנֵּיהּ, וְשָׁבְקוּ רוּחָא בְּהַהוּא מָאנָא, דַּהֲווֹ מִשְׁתַּמְּשֵׁי בֵּיהּ, וְאִתְנְסִיבַת, וְאָתָא אַחֲרָא וְאָעִיל בְּהַהוּא מָאנָא רוּחָא אַחֲרָא, מָה אִתְעֲבִיד מֵהַהוּא קַדְמָאָה, כְּמָה דְּאִתְּמַר.

146. תָּא חֲזִי, כַּמָּה עִלָּאִין גְּבוּרָאן דְּמַלְכָּא קַדִּישָׁא, דְּקָא עָבִיד, וּמַאן יָכִיל לְמַלְּלָא לוֹן. כַּד הַאי בַּעְלָהּ תִּנְיָינָא, אָתֵי וְאָעִיל רוּחָא בְּהַהוּא מָאנָא, רוּחָא קַדְמָאָה, מְקַטְרְגָא בְּהַאי רוּחַ דְּעָאל, וְלָא אִתְיַישְׁבָן כַּחֲדָא.

147. וּבְגִינֵי כַּךְ, אִתְּתָא לָא אִתְיַישְׁבַת כַּדְקָא יֵאוֹת, בַּהֲדֵי בַּעְלָהּ תִּנְיָינָא, בְּגִין דְּרוּחָא קַדְמָאָה מְכַשְׁכְּשָׁא בָּהּ, וּכְדֵין אִיהִי דְּכִירַת לֵיהּ תְּדִיר, וּבְכָאת עָלֵיהּ, אוֹ אִתְאַנְחַת עָלֵיהּ, דְּהָא רוּחָא דִּילֵיהּ, מְכַשְׁכְּשָׁא בִּמְעָהָא כְּחִוְיָא, וּמְקַטְרְגָא בַּהֲדֵי רוּחַ אַחֲרָא, דְּעָאל בָּהּ מִבַּעְלָהּ תִּנְיָינָא. עַד זְמַן סַגִּי מְקַטְרְגִין דָּא בְּרָא.

148. וְאִי אַעְבָּר דָּא דְּעָאל, לְהַהוּא דַּהֲוָה קַדְמָאָה, דָּא קַדְמָאָה נָפִיק וְאָזִיל לֵיהּ. וּלְזִמְנִין, דְּדָחֵי דָּא קַדְמָאָה לְהַהוּא תִּנְיָינָא, וְאִתְעֲבִיד לֵיהּ מְקַטְרְגָא, עַד דְּאַפִּיק לֵיהּ מֵעָלְמָא. וְעַל דָּא תָּנִינָן, דְּמִתְּרֵין וּלְהָלְאָה, לָא יִסַּב בַּר נָשׁ לְהַאי אִתְּתָא, דְּהָא מַלְאַךְ הַמָּוֶת אִתְתַּקַּף בָּהּ, וּבְנֵי עָלְמָא לָא יַדְעִין, דְּהָא רוּחָא כֵּיוָן דְּאִתְתַּקַּף וְקָא נָצַח לְהַהוּא רוּחָא אַחֲרָא תִּנְיָינָא, מִכָּאן וּלְהָלְאָה לָא יִתְעָרַב בַּר נָשׁ אַחֲרָא בַּהֲדָהּ.

144. Therefore it is written, "Hashem, my heart is not haughty..." My heart is not haughty though I am a king and ruler over all the other kings in the world. "Nor my eyes lofty" when I am before You, delving in the Torah. "Nor do I exercise myself in great matters, or in things too high for me" (Ibid.), when I walk among the people. If King David said so, how much more so the rest of the people in the world! And I, how humble of heart I am and lowering my eyes before the holy King. Far be it for me to be proud in the holy matters of the Torah! He wept and his tears fell on his beard.

145. He said TO HIMSELF, old man, weary and powerless, how becoming are the tears on your beard, the good old man as becoming as the precious ointment running down on the beard of Aaron. Speak up, old man, for the holy King is here. Other people, when they depart from the world, leaving a spirit in the vessel they used, NAMELY THEIR WIVES, what happens to the first spirit, if she remarries and another comes and puts another spirit in that vessel, as I mentioned?

146. Come and see how lofty the mighty acts the holy King performs are. Who could tell them? When the second husband comes and inserts a spirit in that vessel, IN THE WIFE, the first spirit OF THE FIRST HUSBAND denounces the coming spirit, and they do not get along together.

147. For that reason the woman does not get along well with the second husband, since the spirit of the first is tapping inside her. She then remembers him always, weeps for him or sighs for him, since his spirit taps in her innards like a snake, and speaks ill of the other spirit that came from the second husband. They assail each other a long time.

148. If the one coming FROM THE SECOND HUSBAND removes the former spirit OF THE FIRST HUSBAND, it leaves and goes away. At times the first pushes away the second and attacks it, until it takes it out of the world. In relation to this we learned that from two or more, THAT IS, AFTER HER TWO HUSBANDS DIED, a man should not marry this woman, because the Angel of Death is strong in her. But people do not know that once the spirit OF THE FIRST HUSBAND prevailed and overcame the other, second spirit, AND PUSHED IT OUT OF THE WORLD, from now on no one should mix with her.

149. חַבְרַיָּיא, הָא יְדַעְנָא דִּבְאַתָּר דָּא אִית לְכוּ לְמִקְשֵׁי, וְלֵימָא אִי הָכִי לָא מִית בְּדִינָא הַאי תִּנְיָינָא, וְלָא דַּיְינִין לֵיהּ מִלְּעֵילָא. תָּא חֲזִי, כֹּלָּא אִיהוּ בְּדִינָא, דִּינְצַח פְּלוֹנִי לְפְלוֹנִי אוֹ דְּלָא יְקַטְרֵג עָלֵיהּ פְּלוֹנִי לְפְלוֹנִי. וּמַאן דְּנָסִיב אַרְמַלְתָּא, כְּמַאן דְּעָאל בְּיַמָּא, בְּרוּחִין תַּקִּיפִין, בְּלָא חַבְלִין, וְלָא יָדַע אִי יַעֲבָר בְּשְׁלָם, אִי יִטְבַּע גּוֹ תְּהוֹמֵי.

149. Friends, I do know that now you should raise a question and say that in this case, the second husband died unlawfully and was not judged from above, BUT WAS REJECTED BY THE SPIRIT OF THE FIRST HUSBAND. Come and see, everything is according to law, BECAUSE IT HAS BEEN DECREED ABOVE that either one would overcome one, or that one would not attack one. He who marries a widow is like he who enters the sea with strong winds BLOWING, without ropes, and does not know whether he will pass in peace or drown in the deep.

150. וְאִי דָּא דְּעָאל הַהוּא רוּחָא תִּנְיָינָא, אִתְתְּקִיף וְנָצַח לְהַהוּא קַדְמָאָה, הַהוּא קַדְמָאָה נָפַק מִתַּמָּן וְאָזִיל לֵיהּ. לְאָן אֲתָר אָזִיל לֵיהּ, וּמָה אִתְעֲבִיד. סָבָא סָבָא מָה עַבְדַּת. חָשַׁבְתּ דִּתְמַלֵּל זְעֵיר, וְנַפְקַת לְהַאי, הָא עָאלַת בַּאֲתַר דְּלָא עָאל בַּר נָשׁ אַחֲרָא, מִן יוֹמָא דְּדוֹאֵג וַאֲחִיתוֹפֶל עָבְדוּ בַּעְיָין אִלֵּין, בְּאִינּוּן אַרְבַּע מְאָה בַּעְיֵי, דַּהֲווֹ בָּעָאן עַל מִגְדָּלָא דְּפָרַח בַּאֲוִירָא, וְלָא אָתִיב עָלַיְיהוּ בַּר נָשׁ, עַד דְּאָתָא שְׁלֹמֹה מַלְכָּא, וּבִירֵר לוֹן כָּל חַד וְחַד עַל תְּקוּנֵיהּ. סָבָא סָבָא, רָזָא עִלָּאָה דַּהֲוָה טְמִירָא, אִתִּית לְגַלָּאָה, מָה עֲבָדִית.

150. If the second spirit that JUST entered prevails and overcomes the first SPIRIT, the first goes away from there and goes its way. HE ASKS, whither does it go, and what becomes OF IT? HE SAID TO HIMSELF, old, old man, what have you done? You thought you would speak a little and come away, but you have entered a place where no one else has entered since the day Do'eg and Achitofel formed these questions of the four hundred questions they were asking about the tower soaring in the air. None had answered them until King Solomon came, who properly clarified each one. Old, old man, you have come to reveal a concealed lofty secret, what have you done?

151. סָבָא סָבָא, בְּקַדְמֵיתָא הֲוָה לָךְ לְנַטְרָא אָרְחָךְ, וְתִסְתַּכַּל בְּרֵישָׁךְ. אֲבָל הַשְׁתָּא, לָאו שַׁעֲתָא לְאִתְטַמְּרָא. סָבָא, אַהְדַּר בְּתֻקְפָּךְ. הַהוּא רוּחַ דְּנָפַק, לְאָן אָזִל. בָּכָה וְאָמַר, חַבְרַיָּיא, כָּל הָנֵי בְּכְיִין דְּקָא בָכֵינָא, לָאו בְּגִינַיְיכוּ הוּא, אֶלָּא דַּחֵילְנָא לְמָארֵי עָלְמָא, דְּגַלֵּינָא אָרְחִין סְתִימִין, בְּלָא רְשׁוּ. אֲבָל גַּלֵּי קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, דְּלָא לִיקָרָא דִּילִי עֲבִידְנָא, וְלָא לִיקָרָא דְּאַבָּא, אֲבָל רְעוּתִי לְפוּלְחָנָא דִּילֵיהּ, וַאֲנָא חֲמֵינָא, יְקָרָא דְּחָד מִנַּיְיכוּ, בְּהַהוּא עָלְמָא, וְאַחֲרָא יְדַעְנָא דְּהָכִי הוּא. אֲבָל לָא גַּלֵּי קָמַאי, וְהַשְׁתָּא חֲמֵינָא.

151. Old, old man, you should have guarded your path in the beginning and observed when you started, but now is not the time to hide. Old man, answer with your might. Whither does the spirit go, which left? He wept and said, friends, all these tears I wept were not for your sakes, but I feared the Master of the universe, for revealing hidden ways without permission. But it is known before the Holy One, blessed be He, that is not for my own glory or the glory of my father, but my wish is to serve Him. And I have seen the preciousness of one of you in that world, and I know it is the same with the other, though it has not been disclosed to me. But now I see.

152. תְּנִינָן, דְּחַיְּין גַּבְרָא מִקָּמֵי גַּבְרָא, בְּכַמָּה אָרְחִין סְתִימִין אִתְדַּחְיָין. הַהוּא רוּחָא קַדְמָאָה, דְּאִתְדְּחֵי מִקָּמֵי הַהוּא תִּנְיָינָא, לְאָן אָזִיל. הַהוּא רוּחָא, נָפִיק וְאָזִיל, וּמְשַׁטְטָא בְּעָלְמָא, וְלָא יְדִיעַ, וְאָזִיל לְגוֹ קִבְרָא דְּהַהוּא בַּר נָשׁ, וּמִתַּמָּן מְשַׁטְטָא בְּעָלְמָא, וְאִתְחַזֵּי בְּחֶלְמָא לִבְנֵי נָשָׁא, וְחָמָאן בְּחֶלְמָא דְּיוּקְנָא דְּהַהוּא בַּר נָשׁ, וְאוֹדַע לוֹן מִלִּין לְפוּם אָרְחֵיהּ דְּהַהוּא רוּחַ קַדְמָאָה, דְּקָא אִתְמְשַׁךְ מִנֵּיהּ, כְּמָה דְּאִיהוּ בְּהַהוּא עָלְמָא, הָכִי מְשַׁטְטָא הַאי, וְאוֹדַע בְּהַאי עָלְמָא.

152. We have learned that a man is pushed aside for another, and they are rejected in many hidden ways. The first spirit that was pushed aside before the second, where does it go? HE ANSWERS, the spirit leaves and goes to roam the world unbeknownst, and goes to the grave of that man, from whence it goes about the world, to be seen to people in dreams. They see in a dream the image of that man, who informs them of things according to the way of the first spirit that came out of him. As things are in that world, it goes about and informs so in this world.

153. וְהָכִי אָזִיל וּמְשַׁטְטָא בְּעָלְמָא, וּפַקְדַת תְּדִיר לְהַהוּא קִבְרָא, עַד זִמְנָא דְּרוּחוֹת פַּקְדָן לְגַבֵּי קִבְרַיְיהוּ דְּגוּפִין. כְּדֵין, הַאי רוּחָא, אִתְחַבָּר בְּהַהוּא רוּחַ דִּילֵיהּ, וְאִתְלְבַשׁ בֵּיהּ, וְאָזִיל לֵיהּ. כַּד עָאל לְדוּכְתֵּיהּ, אִתְפְּשַׁט מִנֵּיהּ. וְדוּכְתָּא אִית לֵיהּ בְּאִינּוּן הֵיכְלִין דְּגַן עֵדֶן, אוֹ לְבַר, לְפוּם אָרְחוֹי דְּכָל חַד וְחַד, וְתַמָּן אִתְטְמַר.

154. וְכַד רוּחִין פַּקְדָן לְהַאי עָלְמָא, דְּמֵתִין נִזְקָקִין לְגַבֵּי חַיִּין, לָא נִזְקָקִין אֶלָּא בְּהַהוּא מְשִׁיכוּ דְּרוּחָא, וּבֵיהּ אִתְלְבַשׁ רוּחָא אַחֲרָא. וְאִי תֵּימָא, אִי הָכִי, תּוֹעַלְתָּא אִיהוּ, לְרוּחָא, וְהַאי אִתְּתָא תּוֹעַלְתָּא עַבְדַת לְכֹלָּא. לָאו הָכִי, דְּאִלְמָלֵא לָא אִתְנְסִיבַת לְגַבֵּי אַחֲרָא, וְהַאי רוּחָא קַדְמָאָה לָא מִתְדַחְיָיא מִקָּמֵי הַאי גַּבְרָא אָחֲרָא, תּוֹעַלְתָּא אַחֲרָא הֲוָה לֵיהּ, בְּגַוְונָא אַחֲרָא, וְלָא יְהֵא לָאֵי בְּעָלְמָא, כְּמָה דְּהַוִי, וְלָא יִזְדַּקֵּק לְגַבֵּי חַיִּין דְּהַאי עָלְמָא, כְּמָה דְּהַוִי מְשַׁטְטָא הָכָא וְהָכָא.

155. אִי הָכִי זִוּוּגָא תִּנְיָינָא דְּהַאי אִתְּתָא, לָא הֲוֵי מִלְּעֵילָא. וְאַתְּ אֲמַרְתְּ דְּאִתְדַּחְיָיא גְּבַר מִקָּמֵי גְּבַר, וַאֲמַרְתְּ דְּהַאי בַּעְלָהּ תִּנְיָינָא, דְּנָסִיב לְאִתְּתָא דָּא, אִיהוּ בַּת זוּגֵיהּ מַמָּשׁ. וְהַהוּא קַדְמָאָה לָאו בַּר זוּגֵיהּ מַמָּשׁ הֲוָה. וְהַאי תִּנְיָינָא דִּילֵיהּ הֲוָה, וְכַד מָטָא זִמְנֵיהּ, אִתְדַּחְיָיא דָּא מִקָּמֵיהּ. וַדַּאי הָכִי הוּא, דְּהָא לָא אִתְדַּחְיָיא הַהוּא רוּחָא קַדְמָאָה, דַּהֲוָה בְּהַאי אִתְּתָא. אֶלָּא בְּגִין דְּהַאי תִּנְיָינָא, דְּאִיהוּ בַּר זוּגָהּ.

156. וְכָל אִינּוּן תִּנְיָינִין, דְּאִתְדַּחְיָין מִקָּמֵי קַדְמָאִין. קַדְמָאִין הֲווֹ בְּנֵי זוּגַיְיהוּ, וְלָא הָנֵי. וּבְגִין כַּךְ, לָא אִית לוֹן קִיּוּמָא בַּהֲדַיְיהוּ, וְאִתְדַּחְיָיא רוּחַ תִּנְיָינָא מִקָּמֵי רוּחָא קַדְמָאָה. וּבְגִין כַּךְ, מַאן דְּנָסִיב אַרְמַלְתָּא, קָרֵינָן עָלֵיהּ, וְלָא יָדַע כִּי בְּנַפְשׁוֹ הוּא. כִּי חִנָּם מְזוֹרָה הָרְשֶׁת וְגוֹ׳ וְלָא יְדִיעַ אִי הִיא בַּת זוּגֵיהּ מַמָּשׁ אִי לָאו.

157. אַרְמַלְתָּא דְּלָא נְסִיבַת, אע״ג דְּאָתֵי בַּר זוּגָהּ, וְאִיהִי לָא בָּעָאת לְאִתְנַסְבָא, קוּדְשָׁא בְּרִיךְ הוּא לָא כַּיְיף לָהּ מִן דִּינָא, וְקוּדְשָׁא בְּרִיךְ הוּא אַזְמִין לְהַהוּא בַּר נָשׁ אִתְּתָא אַחֲרָא, וְלָא עָאלַת בְּדִינָא בְּהַאי בְּהַהוּא עָלְמָא, וְאַף עַל גַּב דְּלֵית לָהּ בַּר, דְּהָא אִתְּתָא לָא אִתְפַּקְדַת אַפְרְיָה וּרְבִיָּה, כְּמָה דְּאוּקְמוּהָ.

153. In this manner it goes about the world, always visiting that grave, when spirits visit the graves of the bodies. THEN THE SPIRIT ITSELF OF THE FIRST HUSBAND GOES TO THE GRAVE TO VISIT ITS BODY. Then this spirit, WHICH IS JUST A PART OF THE MAIN SPIRIT, joins its MAIN spirit, which is clothed in it and goes its way. And when THE SPIRIT enters its place, it is divested of it. And it has place in the chambers in the Garden of Eden, or outside, according to the way of each individual. There it hides.

154. And when the spirits visit this world, the dead are engaged with the living only by means of the attraction of that spirit, NAMELY, THE SPIRIT THE HUSBAND LEAVES IN HIS WIFE IN THE PREVIOUS LIFE, in which the other, MAIN spirit is clothed. If it is said that it is for the good of the spirit, and the woman does good in every way, BECAUSE BY MEANS OF THE SPIRIT HER HUSBAND LEFT IN HER, THE SPIRIT IS ATTACHED TO THE LIVING, it is not so. For had she not married another, and had the first spirit not been rejected before the other man, THE SECOND HUSBAND, he would have derived benefit in another way, and not TOIL in that world as he does, nor be attached to the living in this world, roaming to and fro.

155. HE ASKS, if so, the second marriage of the woman is not decreed from above, because you said one man is rejected before another. HE ANSWERS, yet I say that the second husband who married this woman, she is his very soulmate, while the first is not her real soulmate. Therefore she is of the second, and when his time comes AND HE MARRIES HER, the first is pushed aside from before him. Assuredly it is so, because the spirit of the first that was in that woman is rejected only because the second is her soulmate. THUS THE SECOND MARRIAGE IS FROM HEAVEN.

156. All those second HUSBANDS rejected before the first HUSBANDS, the first ones were their soulmates while the latter were not. This is why they do not live with them, and the second spirit is pushed from before the first spirit. Hence one says of he who marries a widow, "and knows not that it is for his life" (Mishlei 7:23), "For no heed is taken of the net" (Mishlei 1:17), since it is not known if she is his real soulmate or not.

157. An unmarried widow, who does not wish to marry even if her soulmate comes, the Holy One, blessed be He, does not force her to by law. And the Holy One, blessed be He, arranges that man another wife, and THE WIDOW is not judged for this in that world, even if she does not have a child, since a woman is not commanded to be fruitful and multiply, as we explained.

158. אִתְּתָא דָּא דְּלָא אִתְנְסִיבַת זִמְנָא תִּנְיָינָא, הַהוּא רוּחַ דְּשָׁבַק בָּהּ בַּעְלָהּ מָה אִתְעֲבִיד מִנֵּיהּ. יָתִיב תַּמָּן תְּרֵיסַר יַרְחֵי, וּבְכָל לֵילְיָא וְלֵילְיָא, נָפִיק וּפַקְדָּא לְנַפְשָׁא, וְאִתְהַדַּר לְאַתְרֵיהּ. לְבָתַר תְּרֵיסַר יַרְחֵי, דְּקָא אִסְתַּלָּק דֵּינָא דְּהַהוּא גַּבְרָא, דְּהָא כָּל אִינּוּן תְּרֵיסַר יַרְחֵי, הָא רוּחָא אִתְכַּפְיָיא בַּעֲצִיבוּ כָּל יוֹמָא. לְבָתַר תְּרֵיסַר יַרְחֵי, נָפִיק מִתַּמָּן, וְאָזִיל וְקַיְּימָא לִתְרַע גַּן עֵדֶן, וּפַקְדָּא לְהַאי עָלְמָא, לְגַבֵּי הַהוּא מָאנָא, דְּנָפִיק מִנֵּיהּ. וְכַד הַאי אִתְּתָא אִסְתַּלְּקַת מֵעָלְמָא, הַהוּא רוּחַ נָפִיק וְאִתְלְבַּשׁ בְּהַהוּא רוּחַ דִּילָהּ, וְזָכָאת בֵּיהּ לְגַבֵּי בַּעְלָהּ, וְנָהֲרִין תַּרְוַוּיְהוּ, כַּדְקָא יָאוֹת, בְּחִבּוּרָא חֲדָא.

159. כֵּיוָן דְּאָתֵינָא לְהַאי אֲתָר, הַשְׁתָּא אִית לְגַלָּאָה אָרְחִין סְתִימִין, דְּמָארֵי עָלְמָא, לָא יַדְעִין בְּהוּ בְּנֵי נָשָׁא. וְכֻלְּהוּ אַזְלִין בְּאֹרַח קְשׁוֹט, כד"א כִּי יְשָׁרִים דַּרְכֵי יְיָ' וְצַדִּיקִים יֵלְכוּ בָם וּפוֹשְׁעִים יִכָּשְׁלוּ בָם. וּבְנֵי נָשָׁא לָא יַדְעִין, וְלָא מַשְׁגִּיחִין, כַּמָּה אִינּוּן עִלָּאִין, עוֹבְדִין דְּקוּדְשָׁא בְּרִיךְ הוּא, וְכַמָּה מְשַׁנְיָין אִינּוּן, וּבְנֵי עָלְמָא לָא יַדְעִין, וְכֻלְּהוּ בְּאֹרַח קְשׁוֹט, דְּלָא סְטָאן לִימִינָא וְלִשְׂמָאלָא.

160. הָנֵי דְּמִתְגַּלְגְּלִין, דְּקָא אִתְּתָרְכוּ בְּתִרוּכִין מֵהַהוּא עָלְמָא, וְלֵית לוֹן בַּת זוּג. בַּת זוּג דְּקָא מִזְדַּוְּוּגָן בְּהַאי עָלְמָא, מַאן אִינּוּן, אִינּוּן נָשִׁין, דְּקָא מִזְדַּוְּוּגָן בַּהֲדַיְיהוּ בְּהַאי עָלְמָא. דְּהָא לְכֻלְּהוּ בְּנֵי נָשָׁא, אִית לוֹן בַּת זוּג, בַּר מֵהַאי.

161. חֲמוּ הַשְׁתָּא, כַּמָּה אִינּוּן רַבְּרְבִין וְעִלָּאִין גְּבוּרָן דִּילֵיהּ. תְּנִינָן, מַאן דִּמְתָרֵךְ אִתְּתֵיהּ קַדְמָאָה, מַדְבְּחָא אָחִית עֲלוֹי דִּמְעִין. מַדְבְּחָא אֲמַאי. אֶלָּא, הָא אֲמִינָא, דְּכָל נָשִׁין דְּעָלְמָא בְּדִיוּקְנָא דְּהַאי מִזְבַּח קַיְּימִי, וְעַל דָּא יָרְתָּאן אִינּוּן שֶׁבַע בִּרְכָאן, דְּכֻלְּהוּ מִכְּנֶסֶת יִשְׂרָאֵל אִינּוּן. וְאִי אִיהוּ מִתְרַךְ לָהּ, אַהְדָּר אַבְנָא דְּמַדְבְּחָא עִלָּאָה לְגִרְעוֹנָא. מ"ט. בְּגִין דְּמִתְחַבְּרָן תְּרוּכִין בַּהֲדֵי הֲדָדֵי.

158. What becomes of the spirit in this woman, who does not remarry, whose husband left in her IN HIS LAST LIFE? HE ANSWERS, it remains there, IN THE WIFE, twelve months, and every night it comes out, visits the Nefesh and returns to its place. After twelve months, the sentence is alleviated from that man, NAMELY HER HUSBAND, for during the twelve months the spirit is downcast with sadness the whole day. After twelve months it goes away from there, FROM THE WIFE, and goes to stand at the gate of the Garden of Eden, and visits in this world that vessel, THE WOMAN, which it left. When the woman leaves the world, that spirit comes out and is clothed in her spirit, OF THE WIFE, and she gains it by her husband, and they both illuminate worthily, united into one.

159. Having come to this place, it is now proper to reveal the hidden ways of the Master of the universe, which people do not know of. They all follow the true path, as written, "for the ways of Hashem are right, and the just do walk in them: but the transgressors shall stumble in them" (Hoshea 14:10). But people do not know nor care how lofty the deeds of the Holy One, blessed be He, are and how diverse, yet the people in the world do not know it. They are all in the path of truth, not turning right or left.

160. As for those incarnated, who were driven out (divorced) of that world and have no spouse, HE ASKS, the spouses they marry in this world, who are the women whom they marry in this world? For any man has a spouse except him WHO INCARNATES.

161. See now how great and lofty His mighty acts are. We learned that whoever divorces his first wife, the altar sheds tears for him. HE ASKS, why the altar, AND ANSWERS, I say that all the women in the world are fashioned in the shape of the altar, WHICH IS MALCHUT, AS EVERY WOMAN'S ROOT IS IN MALCHUT. They therefore inherit seven blessings, all from the Congregation of Yisrael, WHICH IS MALCHUT. And if he divorces her, HIS FIRST WIFE, the stone OF THE SUPERNAL ALTAR, NAMELY, THE ROOT OF THAT WOMAN, WHICH IS IN MALCHUT, reverts to a state of deficiency and lack. What is the reason for this? IT IS because the two divorcees are united. JUST AS SHE WAS DIVORCED FROM HER HUSBAND, IT IS DIVORCED FROM ITS ROOT IN MALCHUT.

162. This is the secret of the words, "then let him write her a bill of divorce, and give it in her hand...And when she is departed out of his house, she may go and be another man's wife" (Devarim 24:1). HE ASKS, seeing that "she may go and be another man's wife," do I not know he is not the one who divorced her? Why DOES IT SAY "another"? HE ANSWERS, it is as we learned it, we learned of the other, and it is written of "another," and he is called another, as written, "and out of the earth shall others spring" (Iyov 8:19). HENCE THE INCARNATED IS CALLED 'ANOTHER'. And the divorcees are joined together, he who is divorced from that world, NAMELY THE INCARNATED MAN WHO HAS NO SPOUSE, WHO IS DRIVEN AWAY FROM THAT WORLD INTO THIS WORLD, WHO MARRIED THE DIVORCED WOMAN, and the divorced WOMAN in this world FROM HER HUSBAND, as this woman who had the supernal shape OF MALCHUT, is now enslaved to the lower shape, NAMELY TO THE INCARNATED MAN WITHOUT A SPOUSE, WHO MARRIED HER, who is called another, AS MENTIONED BEFORE. FOR HE CLEAVED TO ANOTHER EL, FOR WHICH REASON HE AGAIN INCARNATED IN THIS WORLD.

162. וְרָזָא דָא דִּכְתִיב, וְכָתַב לָהּ סֵפֶר כְּרִיתוּת וְנָתַן בְּיָדָהּ וְגוֹ׳, וְיָצְאָה מִבֵּיתוֹ וְהָלְכָה וְהָיְתָה לְאִישׁ אַחֵר. מִמַּשְׁמַע דְּאָמַר, וְהָלְכָה וְהָיְתָה לְאִישׁ, לָא יְדַעְנָא דְּלִיתֵיהּ הַהוּא דִּתְרִיךְ לָהּ, מַאי אַחֵר. אֶלָּא כְּמָה דְּאִתְּמַר, אַחֵר תִּנָּן, וְאַחַר כְּתִיב, וְאַחַר קָרֵינָן לֵיהּ, דִּכְתִיב וּמֵעָפָר אַחֵר יִצְמָחוּ. וְתְרוּכִין מִתְחַבְּרָן כַּחֲדָא, תְּרוּכִין דְּהַהוּא עָלְמָא, וְתְרוּכִין דְּהַאי עָלְמָא. וּמַה דַּהֲוַת הַאי אִתְּתָא, בְּדִיוּקְנָא עִלָּאָה, הָא אִשְׁתַּעְבְּדָא לְדִיוּקְנָא תַּתָּאָה, קָרֵינָא לֵיהּ אַחֵר.

163. And he is called 'last'. Whence do we know he is called latter? From the words, "and that he who outlives all things (lit. 'latter'), will rise" (Iyov 19:25). SO THE INCARNATED MAN IS CALLED LATTER. And here it is written, "And if the latter husband hate her" (Devarim 24:3), or, "or if the latter...should die" (Ibid.). HE ASKS, it says latter, while it should have said 'second'. If you say THE PURPOSE OF THE VERSE IS TO FORBID that she would marry ten one after the other, it is not so. For she would marry this husband and no other, WHEREFORE SHOULD SHE BE FORBIDDEN TO ANOTHER? Why is he then called 'last'?

163. וְקָרֵינָן לֵיהּ אַחֲרוֹן, אַחֲרוֹן מְנָלָן. דִּכְתִיב, וְאַחֲרוֹן עַל עָפָר יָקוּם. וְהָכָא כְּתִיב וּשְׂנֵאָהּ הָאִישׁ הָאַחֲרוֹן. אוֹ כִּי יָמוּת הָאִישׁ הָאַחֲרוֹן. אַחֲרוֹן, שֵׁנִי מִבָּעֵי לֵיהּ. וְאִי תֵּימָא, דְּלָא תִּזְדַּוֵּג אֲפִילוּ לַעֲשָׂרָה, דָּא בָּתַר דָּא. לָאו הָכִי. וְכִי לְבַעְלָהּ דָּא תִּזְדַּוֵּג, וְלָא לְאַחֲרָא, מַאי אַחֲרוֹן.

164. HE ANSWERS, this is the last we mentioned. He is another and is last. For now the stone turns in the sling, WHICH MEANS THAT IN RELATION TO THE FIRST BODY THAT DIED, THE INCARNATED IN THE SLING, WHO CAME AGAIN INTO THE WORLD IS CALLED BY THE NAME 'ANOTHER' AND 'LATTER (LAST)'. SINCE HE HAS NO SPOUSE HE MARRIES THE DIVORCEE AND HENCE THE VERSE CALLS HIM 'ANOTHER' AND 'LAST'. HE ASKS, why is he called another IN RELATION TO THE FIRST BODY THAT DIED, seeing that the whole edifice, NAMELY THE FIRST BODY, collapsed and returned to the dust AND IS AS IF IT NEVER EXISTED, and that THE INCARNATED is what THE FIRST BODY was and not another. Why then is he called another, and also why latter? If he is the latter because he straightens his ways AND IMPROVES, it is well, BECAUSE HE IS LAST AND INCARNATES NO LONGER. But if not, he incarnates again to be planted as before. Why then is he called last?

164. אֶלָּא דָּא אִיהוּ הַאי אַחֵר דְּקָאֲמַרְן, וְאִיהוּ אַחֵר, וְאִיהוּ אַחֲרוֹן. הַשְׁתָּא אַבְנָא מִתְגַּלְגְּלָא בְּקוּסְפְּתָא. אַחֵר אֲמַאי אִקְרֵי הָכִי דְּהָא כָּל בִּנְיָינָא נָפַל, וְאִתְהַדָּר לְעַפְרָא, אִיהוּ הֲוָה מַה דַּהֲוָה, וְלָא אַחֲרָא. אֲמַאי קָרֵינָן לֵיהּ אַחֵר. אוּף הָכִי אֲמַאי אִקְרֵי אַחֲרוֹן, וְכִי אַחֲרוֹן אִיהוּ, וְהָא אִי יִתְיַשַּׁר יֵאוֹת, וְאִי לָא, יְהַדַּר וְיִתְגַּלְגֵּל וְיִתְנְטַע כְּמִלְּקַדְמִין, אֲמַאי אִקְרֵי אַחֲרוֹן.

165. Yet come and see, it is written, "And Elohim saw everything that He had made, and, behold, it was very good" (Beresheet 1:31). What is 'good'? It is the Angel of Good; 'very' is the Angel of Death. The Holy One, blessed be He, summons ways of correcting for everyone, SO THAT EVEN THE ANGEL OF DEATH REVERTS TO BEING VERY GOOD.

165. אֲבָל תָּא חֲזִי, כְּתִיב וַיַּרְא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד, מַאי טוֹב. תְּנִינָן, דָּא מַלְאָךְ דְּטוֹב. מְאֹד, דָּא מַלְאַךְ הַמָּוֶת. וּלְכֹלָּא קוּדְשָׁא בְּרִיךְ הוּא אַזְמִין תִּקּוּנוֹי.

166. Come and see, "And a river went out of Eden to water the garden" (Beresheet 2:10), WHICH IS ZEIR ANPIN THAT WATERS MALCHUT THAT IS CALLED GARDEN. This river never ceases from multiplying, increasing and producing fruit, while another El is sterile and never has any desire, does not fertilize or produce fruit. For had it produced fruit, it would have troubled the world.

166. ת״ח, כְּתִיב וְנָהָר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגָּן, נָהָר דָּא, לָא שָׁכִיךְ לְעָלְמִין, מִלְּאַפָּשָׁא וּלְמִסְגֵּי וּלְמֶעְבַּד פֵּירִין. וְאֵל אַחֵר אִסְתְּרַס, וְלֵית לֵיהּ תִּיאוּבְתָּא לְעָלְמִין, וְלָא אָפִישׁ, וְלָא עָבֵיד פֵּירִין, דְּאִלְמָלֵי עָבֵיד פֵּירִין, יְטַשְׁטֵשׁ לְכָל עָלְמָא.

167. וּבג״כ, בַּר נָשׁ דְּגָרִים לֵהַהוּא סִטְרָא דְּיִפּוּשׁ בְּעָלְמָא, אִקְרֵי רַע, וְלָא חָמֵי אַפֵּי שְׁכִינְתָּא לְעָלְמִין, דִּכְתִיב לֹא יְגוּרְךָ רָע. הַאי בַּר נָשׁ, דְּמִתְגַּלְגְּלָא בְּגִלְגּוּלָא, אִי אִיהוּ עָבַר וְאִתְדַּבָּק בְּהַהוּא אֵל אַחֵר, דְּלָא עָבִיד פֵּירִין, וְלָא אָפִישׁ בְּעָלְמָא, בְּגִין כַּךְ אִקְרֵי אַחֵר, וּשְׁמָא גָּרִים לֵיהּ, אִיהוּ הוּא, וְאַחַר אִקְרֵי, אַחֵר וְהַאי.

167. This is why the man who caused that side to increase in the world is called evil and never beholds the face of the Shechinah, as written, "nor shall evil dwell with You" (Tehilim 5:5). An incarnated man, who transgresses and cleaves to another El, which does not produce fruit nor multiplies in the world, is therefore called another. The name OF THE OTHER SIDE brought it upon him that even if he, THE DEAD MAN, is THE INCARNATED ONE, he is called another LIKE THE OTHER SIDE, another surely.

168. אַחֲרוֹן: מִקַּדְמָאָה וְאֵילָךְ, אַחֲרוֹן קָרֵינָן לֵיהּ, וְאַחֲרוֹן אִקְרֵי. תִּנְיָינָא אִיהוּ, וּמִיָּד אִקְרֵי אַחֲרוֹן, וְהָכִי קָרֵי לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא אַחֲרוֹן, בְּגִין דִּיתְתַּקַּן לְמֶהֱוֵי אַחֲרוֹן, וְלָא יְתוּב כְּמִלְּקַדְּמִין. תְּלִיתָאָה אוּף הָכִי. וְכֵן בְּכָל זִמְנִין, מִקַּדְמָאָה וְאֵילָךְ. הָכִי אִקְרֵי אַחֲרוֹן, וְהָכִי אִצְטְרִיךְ לְמִקְרֵי אַחֲרוֹן, דְּאִלְמָלֵא אִתְקְרֵי מִיַּד תִּנְיָינָא, הָא פְּתִיחוּ דְּפוּמָא לְאָהֲדְרָא כְּמִלְּקַדְּמִין, וְהַהוּא בִּנְיָינָא אִסְתְּתַר.

168. "Latter": he is called latter since from the first time onward one is always called latter, and named latter IN THE TORAH. Be he second, he is called latter forthwith, and the Holy One, blessed be He, calls him thus, latter, so that he will be perfected IN THIS INCARNATION and be last and come back no longer TO INCARNATE AGAIN. The third too IS CALLED LATTER, and so each time HE INCARNATES after the first time, he is called latter. And he should be called latter, for were he called second, an excuse WOULD BE GIVEN for him TO INCARNATE again, and for the current edifice to collapse.

169. מְנָלָן. מִבַּיִת שֵׁנִי דְּאִקְרֵי אַחֲרוֹן, דִּכְתִיב גָּדוֹל יִהְיֶה כְּבוֹד הַבַּיִת הַזֶּה הָאַחֲרוֹן מִן הָרִאשׁוֹן. דְּהָא מִקַּדְמָאָה וְאֵילָךְ, אַחֲרוֹן אִקְרֵי, דְּהָא לָא יְהֵא פְּתִיחוּ דְּפוּמָא, דְּהַהוּא בִּנְיָינָא יִנְפּוֹל, וְיִתְהַדַּר כְּמִלְּקַדְּמִין.

169. Whence do we know that? From the second Temple that is called latter, as written, "The glory of this latter house shall be greater than that of the former (first)" (Chagai 2:9). For from the first onward it is called latter, so there will be no excuse that the edifice will collapse and will BE BUILT again as before.

170. אוּף הָכִי דָּא, אַחֲרוֹן קָרֵינָן לֵיהּ. וּבְגִין כַּךְ כְּתִיב, לֹא יוּכַל בַּעְלָהּ הָרִאשׁוֹן אֲשֶׁר שִׁלְּחָהּ לָשׁוּב לְקַחְתָּהּ. לֹא יוּכַל, לֹא יִקָּחֶנָּה מִבָּעֵי לֵיהּ, מַאי לֹא יוּכַל. אֶלָּא כֵּיוָן דְּהַאי אִתְּתָא אִתְדַּבְּקַת בְּאַחֵר, וְנַחְתַּת לְאִשְׁתַּעְבְּדָא בְּדַרְגָּא תַּתָּאָה, לָא בָּעֵי קוּדְשָׁא בְּרִיךְ הוּא, דְּאִיהוּ יְתוּב מִדַּרְגָּא דִּילֵיהּ, לְמֵיהַב אִיבָּא, וּלְאִתְדַּבְּקָא בְּהַהוּא דַּרְגָּא דְּלָאו דִּילֵיהּ.

170. In this case too, the incarnated man also is called last, LIKE THE SECOND TEMPLE. Hence it is written, "her former husband, who sent her away, may not take her again to be his wife" (Devarim 24:4). HE ASKS, why "may not"? It should have been 'will not take her.' HE ANSWERS, once the woman cleaved to another and went down to be enslaved to the lower grade OF THE OTHER SIDE, the Holy One, blessed be He, does not wish the former to descend from his grade and produce fruit and cleave to a grade that is not his.

171. וְת״ח, אִי הַאי אִתְּתָא לָא אִתְנְסִיבַת, אֲפִילוּ תִּזְנֶה בְּכָל גּוּבְרִין דְּעָלְמָא, אִי בָּעֵי בַּעְלָהּ יְתוּב לְגַבָּהּ, אֲבָל אִי אִתְדַּבְּקָא בְּנִשּׂוּאִין לְאַחֵר, דָּא לֹא יוּכַל לָשׁוּב לְדַרְגָּא קַדְמָאָה, דַּהֲוָה בְּקַדְמֵיתָא לְגַבָּהּ. לֹא יוּכַל וַדַּאי לְאָתְבָא לְהַהוּא דַּרְגָּא לְעָלְמִין.

171. And come and see, if that woman does not marry, even if she whores with all the men in the world, if her husband wishes to, he may return to her. But if she cleaved in marriage to another, she cannot return to the former grade she had. HENCE IT IS WRITTEN, "MAY NOT"; assuredly he may never return to that grade.

172. "After she is defiled" (Ibid.). We learned that she is defiled in his heart. HE ASKS, if this is so, even if she goes out to whore without marriage SHE SHOULD BE FORBIDDEN. HE ANSWERS, once she cleaves to the other, she accepts upon her the portion of that EVIL side. Her first husband is of the other, good side, BUT she shall never have a portion of that good, and he must not increase that place at all. Hence, if the latter man sends her out or "if the latter husband...should die" (Ibid. 3), she is forbidden to the first one. But she is permitted to other men; perhaps she will find a place again and a latter one to come and marry her.

172. אַחֲרֵי אֲשֶׁר הֻטַּמָּאָה. תָּנִינָן, דְּהֻטַּמְּאָה בְּלִבֵּיהּ. אִי הָכִי, אֲפִילּוּ אִי תִּתְרַחֵק וְתִזְנֶה בְּלָא נִשּׂוּאִין. אֶלָּא, כֵּיוָן דְּאִתְדַּבְּקַת לְאַחֵר, הָא קַבִּילַת עָלָּה חוּלָקָא דְּהַהוּא סִטְרָא, וּבַעְלָהּ קַדְמָאָה דְּאִיהוּ מִסִּטְרָא אַחֲרָא טָבָא דְּטוֹב, לָא יְהֵא לֵיהּ בָּהּ חוּלָקָא לְעָלְמִין, וְלָא יַפִּישׁ כְּלָל לְהַהוּא אֲתָר. הָא אִם שִׁלְּחָהּ הָאִישׁ הָאַחֲרוֹן, אוֹ כִּי יָמוּת הָאִישׁ הָאַחֲרוֹן, לְקַדְמָאָה אֲסוּרָא, אֲבָל לִשְׁאַר בְּנֵי נָשָׁא, תִּשְׁתְּרֵי. דִּילְמָא תִּשְׁכַּח אַתְרָא כְּמִלְּקַדְּמִין, וְאַחֲרוֹן יָקוּם דְּיִזְדַּוֵּג בַּהֲדָהּ.

173. Whoever has children from the first wife, yet brings this WOMAN into his house, cleaves that day to the relentless revolving sword for two reasons. The first is that she has already rejected two men, and he is the third. Another is that how could he put his spirit in a vessel that another had joined, to join her and cleave to her, not because she is forbidden but it is a bad alliance for himself.

173. מַאן דְּאִית לֵיהּ בְּנִין מְאִתְּתֵיהּ קַדְמֵיתָא, וְאָעִיל הַאי לְגוֹ בֵּיתֵיהּ, הַהוּא יוֹמָא אִתְדַּבָּק בְּחַרְבָּא קְשִׁיָּא דְּמִתְהַפְּכָא, בְּגִין תְּרֵין סִטְרִין. חַד, דְּהָא תְּרֵין דָּחֵת לוֹן לְבַר, וְהַשְׁתָּא אִיהוּ תְּלִיתָאָה. וְתוּ, מָאנָא דְּאִשְׁתַּתַּף בֵּיהּ אַחֵר, הֵיךְ יֵיתֵי אִיהוּ לְמֵיהַב בֵּיהּ רוּחָא דִּילֵיהּ, וְיִשְׁתַּתַּף בַּהֲדָהּ, וְיִתְדַּבַּק בָּהּ. לָאו דְּאִיהִי אֲסוּרָא, אֲבָל וַדַּאי שִׁתּוּפָא בִּישָׁא אִיהוּ לְגַרְמֵיהּ.

174. Rabbi Levitas, the leader of Kfar Ono, used to laugh and joke about such a woman, when he saw someone marrying her. He would say, it is written, "and she laughs at the time to come" (Mishlei 31:25); if she marries a latter man, he later becomes a laughing stock.

174. רַבִּי לְוִיטַס אִישׁ כְּפַר אוֹנוֹ, הֲוָה חַיְיךְ וּמִתְלוֹצֵץ עַל אִתְּתָא דָּא, כַּד חָמֵי מַאן דְּאִזְדַּוֵּג בַּהֲדָהּ, וַהֲוָה אָמַר, וַתִּשְׂחַק לְיוֹם אַחֲרוֹן כְּתִיב, מַאן דְּאִתְדַּבְּקַת בֵּיהּ בְּאִישׁ אַחֲרוֹן, חִיּוּכָא אִיהִי לְבָתַר.

175. Let us come back and contemplate a certain great and lofty place that was in the world, a true stock and root. It is Oved, the father of Yishai, father of David. We learned that THE INCARNATED is the latter, AND OVED WAS AN INCARNATION OF MACHLON, WHO DIED CHILDLESS. How could a true root come from such a place?

175. הַשְׁתָּא, אִית לְאָהֲדְרָא וּלְעַיְּינָא, עַל אֲתָר חַד רַב וְעִלָּאָה, דַּהֲוָה בְּעָלְמָא, וְגִזְעָא וְשָׁרְשָׁא דְּקִשׁוֹט, וְאִיהוּ עוֹבֵד אֲבִי יִשַׁי אֲבִי דָּוִד. דְּהָא אִתְּמַר דְּאַחֲרוֹן הֲוָה, הֵיךְ נָפַק שָׁרְשָׁא דְּקִשׁוֹט, מִגּוֹ אֲתָר דָּא.

176. HE ANSWERS, but Oved was improved by lofty correction, and the root of the inverted tree, WHERE THE WIFE BECOMES THE MOTHER, was set aright again. And he rose in it and was duly perfected. Hence he is called Oved, DERIVED FROM WORK, something that none of the people in the world merited.

176. אֶלָּא, עוֹבֵד אִתְּתַקַּן בְּתִקּוּנָא עִלָּאָה, וְאַהְדַּר שָׁרְשָׁא דְּאִילָנָא דְּקָא אִתְהַפַּךְ, עַל תִּקּוּנֵיהּ, וְאִסְתְּלִיק בֵּיהּ, וְאִתְתַּקַּן כַּדְקָא יָאוֹת, וְע"ד אִקְרֵי עוֹבֵד. מַה דְּלָא זָכוּ הָכִי, שְׁאַר בְּנֵי עָלְמָא.

177. OVED came, cultivated (Heb. avad) and hoed the trunk and root of the tree, came out of the bitter face and again improved the branches of the tree, MALCHUT. Yishai his son came, strengthened and fixed it, and held to the boughs of another, higher tree, ZEIR ANPIN. He joined one tree to another and they intertwined. When David came, he found the trees, ZEIR ANPIN AND MALCHUT, intertwined and bound to each other. He then inherited dominion in the land. All this Oved brought about.

177. אָתָא אִיהוּ, פָּלַח וְאַעְדַּר עִקָּרָא וְשָׁרְשָׁא דְּאִילָנָא, וְנָפַק מֵאַנְפִּין מְרִירָן, וְאַהְדַּר וְאִתְּקַן בְּנוֹפָא דְּאִילָנָא אַחֲרָא עִלָּאָה, אָתָא יִשַׁי בְּרֵיהּ, וְאַחֲסִין לֵיהּ, וְתָקִין לֵיהּ, וְאִתְאֲחַד בְּעַנְפּוֹי דְּאִילָנָא אַחֲרָא עִלָּאָה, וְחָבַר אִילָנָא בְּאִילָנָא, וְאִסְתְּבָכוּ דָּא בְּדָא. כֵּיוָן דְּאָתָא דָּוִד, אַשְׁכַּח אִילָנִין מִסְתַּבְּכָן וּמִתְאַחֲדָן דָּא בְּדָא, כְּדֵין יָרִית שֵׁלְטָנוּ בְּאַרְעָא, וְעוֹבֵד גָּרִים דָּא.

178. בְּכָה הַהוּא סָבָא וְאָמַר, אִי סָבָא סָבָא, וְלָא אֲמִינָא לָךְ, דְּעָלַת בְּיַמָּא רַבָּא, הַשְׁתָּא אַנְתְּ הוּא גּוֹ תְּהוֹמֵי רַבְּרְבִין, אִתְתַּקַּן לְסַלְקָא. סָבָא סָבָא, אַנְתְּ גְּרַמְתְּ דָּא, דְּאִלְמָלֵא הֲוֵית שָׁתִיק בְּקַדְמֵיתָא, הֲוָה יָאוֹת לָךְ, אֲבָל הַשְׁתָּא לָא יָכִילַת וְלֵית מַאן דְּאָחִיד בִּידָךְ, אֶלָּא אַנְתְּ בִּלְחוֹדָךְ. קוּם סָבָא וְאִסְתַּלָּק בִּסְלִיקוּ.

178. The old man wept and said TO HIMSELF, Woe old man, have not I told you that you entered the great sea. Now you are in the great deeps. Prepare to rise. Old, old man, you have brought all this about. Had you been quiet before, it would have become you, but now you cannot, and there is none to hold your hand save you alone. Arise old man, and rise up.

179. עוֹבֵד דָּא, אִתְתַּקַּן וְנָפַק מִגּוֹ חֲקַל בִּישָׁא, דְּגוּבִין בִּישִׁין. אָתָא יִשַׁי בְּרֵיהּ, וְאַתְקִין וְאַעְדַּר אִילָנָא, וְעכ״ד, דָּא רָזָא דְּרָזִין, וְלָא יְדַעְנָא אִי אִימָא, אִי לָא אִימָא. אִימָא מִילָּךְ סָבָא, וַדַּאי אִימָא, בְּדָא יְדִיעָאן כָּל שְׁאַר בְּנֵי גִלְגּוּלָא. עוֹבֵד עכ״ד אִילָנָא אַתְקִין. כַּד אָתָא דָּוִד מַלְכָּא, בְּאִילָנָא תַּתָּאָה דְּנוּקְבָא אִשְׁתְּאַר, וְאִצְטְרִיךְ לְקַבְּלָא חַיִּין מְאַחֲרָא, וּמָה אִי הַאי דְּאִתְתַּקַּן, וְאַתְקִין כֹּלָּא, הָכִי. שְׁאַר בְּנֵי עָלְמָא דְּאַתְיָין בְּגִלְגּוּלָא, דְּלָא יַכְלִין לְאִתְתַּקְנָא הָכִי, עאכ״ו.

179. Oved was corrected and came out of the evil field of evil cisterns. His son Yishai came and fixed and hoed the tree. Nevertheless, this is the most secret of mysteries, and I do not know whether I should tell it or not. Speak up, old man, assuredly I say that in this way are recognized all the incarnated. Though Oved fixed the tree, when King David came, he remained in the lower tree of the female, WHICH IS MALCHUT, and had to receive life from another, for of himself he had no life. And if this is so for he, who was perfected and perfected everything, this is much more so for other people, who cannot be thus perfected.
The merchant tells the rabbis about the levels Chesed, Gvurah, Tiferet and Malchut attaching to the grades Reuben, Shimon, Levi and Judah, and how this relates to barrenness. He speaks a great deal about Judah, and about the twelve tribes of Judah, saying that they are celestial shapes after the supernal shape; since they were real people in this world, the Shechinah was perfected by them.

180. בְּכָל סִטְרִין אִתְהַפַּךְ בְּגִלְגּוּלָא. פֶּרֶץ הָכִי הֲוָה. בֹּעַז הָכִי הֲוָה. עוֹבֵד הָכִי הֲוָה. וּבְכֹלָּא נָפִיק אִילָנָא מִסִּטְרָא דְּרַע, וְאִתְדְּבַק לְבָתַר בְּסִטְרָא דְּטוֹב. בְּקַדְמֵיתָא, וַיְהִי עֵר בְּכוֹר יְהוּדָה רַע. מַחְלוֹן אוּף הָכִי, וְלָאו כ״כ. אֲבָל בְּהָנֵי אִתְעַכָּל רָע, וְנָפִיק טוֹב לְבָתַר, הַהוּא דִּכְתִיב בֵּיהּ, וְטוֹב רֹאִי. וַיְיָ׳ עִמּוֹ. הָכָא קַיְימָא אִילָנָא תַּתָּאָה עַל תְּקוּנֵיהּ, וּמֶלֶךְ אֱלֹהִים עַל גּוֹיִם.

180. In every respect this turns to incarnation. Peretz was so, AN INCARNATION OF ER; Boaz was so, AN INCARNATION OF JUDAH; Oved was so, AN INCARNATION OF MACHLON. In them all, the tree came out of the evil side and then cleaved to the good. At first, "And Er, Judah's firstborn, was wicked in the sight of Hashem" (Beresheet 38:7). Machlon was also evil, though not as much. But in these, evil was consumed, and good then emerged, THAT IS, him of whom it is written, "good looking" (I Shmuel 16:12), AND "Hashem was with him" (Ibid. 18). Here the lower tree, MALCHUT, reached completion, and "Elohim reigns over the nations" (Tehilim 47:9).

181. בְּשֵׁירוּתָא דְּכֹלָּא, מֵעִקָּרָא וִיסוֹדָא עִלָּאָה, אִשְׁתְּרְשׁוּ דַּרְגִּין, רְאוּבֵן שִׁמְעוֹן לֵוִי יְהוּדָה, מַה כְּתִיב בֵּיהּ, הַפַּעַם אוֹדֶה אֶת יְיָ׳, וּכְתִיב וַתַּעֲמוֹד מִלֶּדֶת. הַיְינוּ רָנִי עֲקָרָה לֹא יָלָדָה. בְּגִין דְּכַד אִתְיְלִיד יְהוּדָה, נַפְקַת נוּקְבָא מִתְדַּבְּקָא בִּדְכוּרָא, וְלָא הֲוַת עַל תְּקוּנָהָא אַנְפִּין בְּאַנְפִּין, וְלָא אִתְכַּשְׁרַת לְאוֹלָדָא. כֵּיוָן דְּנָסַר לָהּ קוּדְשָׁא בְּרִיךְ הוּא וְאַתְקִין לָהּ כְּדֵין אִתְכַּשְׁרַת לְאִתְעַבְּרָא וּלְאוֹלָדָא.

181. In the very beginning, the grades, Reuben, Shimon, Levi and Judah struck root in the supernal essence and foundation. THEY ARE CHESED, GVURAH, TIFERET AND MALCHUT. It is written of him, "Now I will praise Hashem...and she left off bearing" (Beresheet 29:35). This is the meaning of, "Sing, O barren one, you that did not bear" (Yeshayah 54:1), since when Judah was born, the Nukva, MALCHUT, came out attached to the Male, ZEIR ANPIN, but there were not well set face to face, and MALCHUT was not capable of bearing. When the Holy One, blessed be He, sawed her, THAT IS, DETACHED HER FROM THE BACK OF THE MALE, and fixed her, she became capable of conceiving and bearing, AS WILL BE EXPLAINED.

182. וּבְסִפְרָא דְּחֲנוֹךְ, וַתַּעֲמוֹד מִלֶּדֶת, לָאו עַל לֵאָה אִתְּמַר, אֶלָּא עַל רָחֵל אִתְּמַר, הַהִיא דִּמְבַכָּה עַל בָּנֶיהָ, הַהִיא דְּאִשְׁתְּרְשַׁת בִּיהוּדָה: יְה״וּ דָ״ה. וַתַּעֲמוֹד מִלֶּדֶת, דְּהָא לָא אִתְתַּקְנָא.

182. In the book of Enoch it is written that, "she left off bearing" does not refer to Leah, WHO IS THE NUKVA OF ZEIR ANPIN ABOVE THE CHEST, but to Rachel, who is "weeping for her children" (Yirmeyah 31:14). It is she, THE NUKVA OF ZEIR ANPIN BELOW THE CHEST, who struck root in Judah, who is composed of the letters Yud Hei Vav and Dalet Hei. "And she left off bearing," because she is not yet corrected.

183. בְּקַדְמֵיתָא, דִּיוּקְנָא דִּלְעֵילָא הֲוָה כֹּלָּא רְאוּבֵן: או"ר בֵּ"ן. וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר, יְמִינָא אוֹר. שִׁמְעוֹן שְׂמָאלָא אוֹר בְּהַהוּא סִיגָא דְּדַהֲבָא בַּהֲדֵיהּ שֵׁם עָוֹן. לֵוִ"י: חִבּוּרָא דְּכֹלָּא, לְאִתְחַבְּרָא מִתְּרֵין סִטְרִין. יְהוּדָה: נוּקְבָא בַּהֲדֵי דְּכוּרָא מִתְדַּבְּקָת, יְה"וּ, דָּא דְּכוּרָא. ד"ה, דָּא נוּקְבָא דַּהֲוַת בַּהֲדֵיהּ.

183. At first, everything had the upper form, AND EVEN RACHEL ASCENDED ABOVE THE CHEST. Reuben is composed of the segments Or (Eng. 'light') Ben (Eng. 'son'), which is the secret of, "And Elohim said, Let there be light" (Beresheet 1:3), which is right, NAMELY CHESED OF ZEIR ANPIN. Shimon is the left, and is light together with the oars of gold, because Shimon is composed of the segments Shem Avon (Eng. 'name of iniquity'), WHICH IS THE LEFT, GVURAH OF ZEIR ANPIN. Levi is overall unity, the joining of the two aspects, BEING THE CENTRAL COLUMN THAT UNITES THE RIGHT WITH THE LEFT. HE IS TIFERET OF ZEIR ANPIN. AFTER THE EMERGENCE OF CHESED, GVURAH AND TIFERET ABOVE THE CHEST, THE NUKVA CALLED RACHEL CAME OUT. That is Judah, WHO IS THE NUKVA. The Female cleaves to the Male, WHO IS CHESED, GVURAH AND TIFERET OF ZEIR ANPIN; Yud Hei Vav is the Male, NAMELY CHESED, GVURAH AND TIFERET; Dalet and Hei are the Nukva, RACHEL who was with him, WITH THE MALE.

184. ד"ה, אֲמַאי ד"ה. אֶלָּא ד', בְּאִתְדַּבְּקוּתָא דְּרַע בַּהֲדָהּ, אִיהִי דָּל"ת, מִסְכְּנָא אִיהִי, וְאִצְטְרִיךְ לְאָתְבָא בְּגִלְגּוּלָא, לְאִתְעַבְּלָא הַהוּא רַע, וּלְמִתְבְּלֵי בְּעַפְרָא. וּלְבָתַר לְצַמְחָא בְּסִטְרָא דְּטוֹב, וְלְנַפְקָא מִמִּסְכְּנוּ לַעֲתִירוּ, וּכְדֵין ה'. וְעַל דָּא, יְה"וּ ד"ה.

184. HE ASKS, THE NUKVA IS ALLUDED TO IN THE LETTERS Dalet Hei. Why Dalet Hei? HE ANSWERS, THE NUKVA IS CALLED Dalet while evil cleaves to her, NAMELY WHEN SHE IS OF THE QUALITY OF THE LEFT ONLY, AND IS ATTACHED TO THE BACK OF THE MALE. She is Dalet, which means she is poor (Heb. dalah), and needs to reincarnate, REFERRING TO THE INCARNATIONS FROM JUDAH TO KING DAVID, to destroy that evil, wither in the dust and grow again on the good side, NAMELY BY BUILDING ABA AND IMA ANEW, ACCORDING TO THE SECRET OF THE VERSE, "AND OF THE SIDE, WHICH HASHEM ELOHIM HAD TAKEN FROM THE MAN, HE MADE A WOMAN" (BERESHEET 2:22), to emerge from poverty to wealth. She is then called Hei, and hence JUDAH IS COMPOSED OF THE LETTERS Yud Hei Vav and Dalet Hei, YUD HEI VAV BEING CHESED, GVURAH, AND TIFERET OF THE MALE, AND DALET AND HEI ARE THE NUKVA IN HER TWO STATES MENTIONED BEFORE THAT UNITES WITH THE MALE.

185. פּוּק סָבָא, מִגּוֹ תְּהוֹמֵי, לָא תִּדְחַל, כַּמָּה אַרְבִּין זְמִינִין לָךְ, בְּשַׁעֲתָא דִּתְשׁוֹטֵט יַמָּא, בְּגִין לְנַיְיחָא בְּהוּ. בָּכָה כְּמִלְּקַדְּמִין וְאָמַר, מָארֵי דְּעָלְמָא, דִּילְמָא יֵימְרוּן מַשְׁרְיָין עִלָּאִין, דַּאֲנָא סָבָא, וּבָכֵי כִּינוֹקָא. גַּלֵּי קַמָּךְ, דְּעַל יְקָרָךְ אֲנָא עָבִיד, וְלָא עֲבִידְנָא עַל יְקָרָא דִּילִי, דְּהָא בְּקַדְּמֵיתָא הֲוָה לִי לְאִסְתַּמְּרָא, דְּלָא אֵיעוּל בְּיַמָּא רַבָּא, וְהַשְׁתָּא כֵּיוָן דַּאֲנָא בֵּיהּ, אִית לִי לְשַׁטְטָא בְּכָל סִטְרִין, וְלְנַפְקָא מִנֵּיהּ.

185. HE SAID TO HIMSELF, come, old man, out of the depth, have no fear. How many ships are waiting for you when you sail in the sea, to rest in. He wept again and said, Master of the universe, lest the celestial camps shall say that I am old and cry like a child, it is known before You that for Your glory I do that, and not for my own glory. For at first I should have kept from entering the great sea, yet now that I am in it, it behooves me to sail in every direction and come out.

186. יְהוּדָה אַתָּה יוֹדוּךָ אַחֶיךָ, הַיְינוּ דַּאֲנַן אַמְרִין בָּרוּךְ אַתָּה. אִיהוּ בָּרוּךְ וְאִיהִי אַתָּה, לְכֻלְּהוּ בְּנוֹי לָא אָמַר יַעֲקֹב אַתָּה, אֶלָּא לַאֲתָר דְּאִצְטְרִיךְ. דָּא אִיהוּ אַתָּה.

186. "Judah you are he whom your brethren shall praise" (Beresheet 49:8), that is, when we say, 'blessed are you', he is blessed, WHEN YESOD OF ZEIR ANPIN POURS CHASSADIM UPON MALCHUT, IT IS CALLED 'BLESSED' and she 'you'. MALCHUT IS CALLED 'YOU', SINCE THE NAME 'YOU' ALLUDES TO CHASSADIM, AS IN, "YOU SHALL BE A PRIEST" (TEHILIM 110:4), AS SHALL BE SAID. Jacob mentioned 'you' in relation to none of his sons, except the needed place. FOR MALCHUT IS DRAWN FROM THE LEFT SIDE, WHERE CHOCHMAH ILLUMINES WITHOUT CHASSADIM. SHE NEEDS THE NAME 'YOU', WHICH IS CHASSADIM, WITH WHICH TO CLOTHE CHOCHMAH. FOR WITHOUT CHASSADIM, CHOCHMAH DOES NOT SHINE, AND IS IN THE SECRET OF DARKNESS. This is WHY HE SAID TO JUDAH 'you'.

187. שְׁמָא דָא, יוֹדוּךָ אַחֶיךָ, כֻּלְּהוּ אוֹדָן לָךְ עַל שְׁמָא דָא, וַדַּאי אַתָּה יוֹדוּךָ אַחֶיךָ, עַל שְׁמָא דָא, אִסְתַּלָּק וְאִתְכַּפְיָא סִטְרָא אַחֲרָא, בְּגִין דְּכַד אִתְקְרֵי וְאַדְכַּר, הָא נַפְקַת סִטְרָא אַחֲרָא בַּהֲדָהּ. כֵּיוָן דְּאַמְרֵי אַתָּה, שֶׁלְּטָנוּ וְרַבְּרְבָנוּ אִית לָהּ, וְסִטְרָא אַחֲרָא אִתְכַּפְיָא, וְלָא אִתְחֲזְיָאת תַּמָּן. וַדַּאי בִּשְׁמָא דָא אִתְרְשִׁים וְאִתְבְּרִיר מִסִּטְרָא אַחֲרָא. וְדָא אִסְתַּלְּקוּ וְשֶׁלְּטָנוּ דִּילֵיהּ, וּתְבִירוּ וּבִישׁ לְסִטְרָא אַחֲרָא. כֵּיוָן דְּיוֹדוּךָ אַחֶיךָ עַל שְׁמָא דָא, אַתָּה, כְּדֵין יָדְךָ בְּעֹרֶף אוֹיְבֶיךָ, מִיָּד אִתְכַּפְיָין לְגַבָּךְ, וּשְׁמָא דָא גָרִים.

187. "He whom your brethren shall praise," they shall all praise you for that name; assuredly, "you are he whom your brethren shall praise," for it is due to that name that the other side was gone and subdued. This is because when THE NAME JUDAH is called and mentioned, the Other Side comes out with it, NAMELY, IN THE DALET OF JUDAH, THAT ALLUDES TO ITS FIRST STATE, WHEN SHE IS DRAWN FROM THE LEFT ALONE, WHERE THE OTHER SIDE FEEDS, DUE TO THE LACK OF CHASSADIM IN THE RIGHT. Once 'you' is uttered, WHICH IS THE DRAWING CHASSADIM FROM THE RIGHT, she has power and greatness and the Other Side is subdued and not seen there. Assuredly it is by means of this name that she is marked and extracted from the Other Side, BECAUSE WHEN SHE IS CLOTHED WITH CHASSADIM, THE OTHER SIDE IS DISTANCED FROM HER. This is the elevation and power OF MALCHUT and breaking and evil to the Other Side. Once "your brethren shall praise" you for the name 'you', then "your hand shall be on the neck of your enemies" (Ibid.); immediately THE OTHER SIDE is subdued before you, which is brought about by that name.

188. יָדַעְנָא חַבְרַיָּיא יָדַעְנָא, דְּהָא אַתָּה שְׁמָא דָא, אִתּוּן אַמְרִין לַאֲתַר אַחֲרָא עִלָּאָה, דִּכְתִיב אַתָּה כֹּהֵן לְעוֹלָם, בִּימִינָא עִלָּאָה. שַׁפִּיר אִיהוּ, דְּהָא כֵּיוָן דְּרַבִּי שִׁמְעוֹן אוֹדָן לֵיהּ עִלָּאִין וְתַתָּאִין, וְזָכָה לְכֹלָּא, כָּל מַה דְּאִיהוּ אָמַר, הָכִי אִיהוּ וְשַׁפִּיר.

188. I know, friends, I do know that you ascribe the name 'you' to another, higher place, as written, "you shall be a priest forever" (Tehilim 110:4), which is at the supernal right, NAMELY CHOCHMAH. It is well because since the high and low praise Rabbi Shimon, and he attained everything, everything he said is so, and is well.

189. אֲבָל כַּד תֶּהֱוֹוּן מָטָאן לְגַבֵּיהּ, אִמְרוּ לֵיהּ, וְאַדְכְּרוּ לֵיהּ, יוֹמָא דְּתַלְגָּא, כַּד זְרַעְנָא פּוּלִין, לְחַמְשִׁין וּתְרֵין גַּוְונִין. דְּהָא אַתָּה כֹּהֵן, הָכָא אִתְקְשַׁר כּוֹס דִּבְרָכָה בִּימִינָא, בְּלָא פֵּרוּדָא כְּלָל. וּבְגִין כַּךְ, אַתָּה כֹּהֵן לְעוֹלָם, הָכָא אִתְקְשַׁר כּוֹס בִּימִינָא, כַּדְקָא יֵאוֹת.

189. But when you arrive at his place, tell and remind him of the snowy day, when we planted fifty-two kinds of beans. For "you shall be a priest" MEANS THAT here the cup of blessing, WHICH IS MALCHUT CALLED YOU, is attached to the right, WHICH IS CHESED CALLED PRIEST, without any separation. Hence, "you shall be a priest forever," for here the cup, WHICH IS MALCHUT, is properly attached, AND SO ENDURES FOREVER.

190. וְעַל דָּא אָמַר קְרָא, יְהוּדָה אַתָּה, לְהַאי אַתָּה יוֹדוּךָ אַחֶיךָ, וְלָא כְּתִיב יְהוּדָה יוֹדוּךָ אַחֶיךָ, וְלָא יַתִּיר, אֶלָּא עַל שְׁמָא דְּאַתְּ"ה. אַתָּה, אֲתָר דָּא, אִצְטְרִיךְ לִשְׁמָא דָא, וְלָא אַחֲרָא.

190. In regard to this, the verse says, "Judah you," and to 'you' "your brethren shall praise." For it is not written just, 'Judah is he whom your brethren shall praise,' but the name 'you' HIS BRETHREN WILL PRAISE. This place, MALCHUT, needs the name 'you' and none other.

191. יְהוּדָה, אַבָּא קַדְמָאָה, וְאַבָּא תִּנְיָינָא, וְלָא הֲוָה בֵּיהּ חִלּוּפָא לְעָלְמִין. וּבג"כ פֶּרֶץ אִתְתַּקַּף בֵּיהּ בְּתוֹקְפוֹי, מַה דְּלָא הֲוָה הָכִי לְכָל בְּנֵי עָלְמָא. וְע"ד בְּנַיְיָנָא דְּדָוִד, שָׁארִי חֶשְׁבּוֹנָא מִפֶּרֶץ, וְלָא מִבֹּעַז, דַּהֲוָה בֵּיהּ שִׁנּוּיָא. חַבְרַיָּיא, אִי תִּשְׁגְּחוּן, לָאו מִלִּין בִּסְתִימוּ קָא אֲמֵינָא, וְאע"ג דִּסְתִימִין אִינּוּן.

191. Judah is the father first OF ER AND ONAN, and father a second time TO PERETZ AND ZERACH, WHO ARE THE INCARNATIONS OF ER AND ONAN. He was never exchanged, AS THE GRADE NEVER CHANGED BY THE BROTHER BECOMING THE FATHER. FOR THE CHILDLESS DEAD INCARNATES IN THE SON BORN TO HIS BROTHER, WHO BECOMES HIS FATHER, WHICH IS CONSIDERED A DESCENT IN GRADES AND A BLEMISH. BUT THERE WAS NO CHANGE AND DESCENT OF GRADE IN JUDAH, BECAUSE HE WAS ALSO THE FIRST FATHER OF ER AND ONAN, WHO INCARNATED IN PERETZ AND ZERACH. This is why Peretz was very forceful, AS WRITTEN OF HIM, "WHY HAVE YOU MADE SUCH A BREACH FOR YOURSELF" (BERESHEET 38:29). THIS IS BECAUSE HIS GRADE DID NOT DESCEND, which is not the case for any other man in the world WHO INCARNATES, WHO DESCENDS, AS THE BROTHER BECOMES HIS FATHER. Therefore the establishment of David begins to be counted with Peretz and not with Boaz, who suffered a change, NOT BEING THE FIRST FATHER OF THE INCARNATED MAN, WHO IS MACHLON. Friends, if you observe my words, such words are not spoken vaguely WITHOUT POSSIBILITY OF UNDERSTANDING THEM, though they are vague.

192. Hence Judah achieved the name called 'you'. He was properly established the first time WITH ER AND ONAN and the second time WITH PERETZ AND ZERACH and never changed. His children and descendants praise and say, "You are our father" (Yeshayah 63:16), SINCE THEY DID NOT SUFFER A DESCENT, WHEN THE BROTHER BECOMES THE FATHER. This is not so with other incarnated in the world. Other people who incarnate, two fathers and two mothers have a party in their edifice. FOR IN ADDITION TO HIS FIRST FATHER, HIS BROTHER BECOMES HIS FATHER, SO HE HAS TWO FATHERS, AND ALSO TWO MOTHERS, AS IN ADDITION TO HIS FIRST MOTHER, HIS WIFE BECOMES HIS MOTHER. These mysteries are in the depths of the sea, in the middle of the abyss. Who could take them out of there? Arise, old man, grow strong with your might, and draw pearls out of the depths.

192. וְע״ד, יְהוּדָה רָוַח שְׁמָא דָא, דְּאִקְרֵי אַתָּה. קָם עַל בּוּרְיֵהּ זִמְנָא קַדְמָאָה, וְזִמְנָא תְּנַיְינָא, וְלָא אִשְׁתַּנֵּי לְעָלַם. וּבְנוֹי דִּיהוּדָה וְזַרְעָא דִּילֵיהּ, אוֹדָן וְאָמְרִין כִּי אַתָּה אָבִינוּ. מַה דְּלֵית הָכִי לִשְׁאַר בְּנֵי גִלְגּוּלָא לְעָלְמִין. שְׁאַר בְּנֵי גִלְגּוּלָא, תְּרֵין אֲבָהָן, תְּרֵין אִמָּהָן, אִית לוֹן גָּוֵון לְבִנְיָינָא. וְרָזִין אִלֵּין, בְּעֻמְקֵי יַמָּא, בְּלִבָּא דִּתְהוֹמֵי אִינוּן, מַאן יָכִיל לְאַפָּקָא לוֹן. קוּם סָבָא, אִתְגַּבַּר וְאִתְּקַף בְּתוּקְפָּךְ, אַפִּיק מַרְגְּלָן מִגּוֹ תְּהוֹמֵי.

193. Boaz seems to have changed when he begot Oved, since Oved is changed, FOR HE IS HIS SECOND FATHER. HE SAYS, it is not so, Ivtzan is Boaz. WHY IS HE CALLED BOAZ? BBECAUSE he is the first father to bring no change, NAMELY, JUDAH, WHO IS THE FIRST FATHER, INCARNATED IN HIM. You may argue that it was he himself, AND NO INCARNATION OF JUDAH, YET surely when he was roused to perform the act OF LEVIRATE MARRIAGE, he who was fierce as a lion and a lion's whelp, THAT IS, JUDAH was present in him. HENCE HE WAS CALLED BOAZ, DERIVED FROM BO AZ (ENG. 'FIERCENESS IS IN HIM'), WHO REFERS TO JUDAH. THIS WAS so that there will be no change in David. AND SINCE JUDAH INCARNATED IN HIM, the matter reverted to the former root, so that all will originate in one father and lineage. It is all the same, and there was no change in the incarnation of David's seed. Thus you, from beginning to end, are entirely without change.

193. בֹּעַז, אִתְחָזֵי דַּהֲוָה בֵּיהּ שִׁנּוּיָא, כַּד אוֹלִיד לְעוֹבֵד, דְּהָא עוֹבֵד בְּשִׁנּוּיָא הוּא. לָאו הָכִי. אִבְצָן הוּא בֹּעַז, הוּא אַבָּא קַדְמָאָה, דְּלָא עָבֵד שִׁנּוּיָא. וְאִי תֵּימָא, אִיהוּ הֲוָה, וַדַּאי כַּד אִתְּעַר לְעוֹבָדָא דָא, בֵּיהּ הֲוָה, מַאן דְּהוּא תַּקִּיף כְּאַרְיָא וּכְלֵיתָא בֵּיהּ הֲוָה. בְּגִין דְּלָא לֶהֱוֵי שִׁנּוּיָא בֵּיהּ בְּדָוִד, וְאִתְהַדַּר מִלָּה לְעִקָּרָא קַדְמָאָה, בְּגִין דִּיהֵא כֹּלָּא מֵאַבָּא חֲדָא, וְשַׁלְשֹׁלָא חֲדָא. וְכֹלָּא חַד, וְלָא הֲוָה שִׁנּוּיָא בְּגִלְגּוּלָא דְּזַרְעָא דְּדָוִד. וְעַל דָּא, אַתָּה מֵרֵישָׁא וְעַד סוֹפָא, בְּלָא שִׁנּוּיָא כְּלָל.

194. Now, old man, you have come out of the depths of the sea. Judah is 'you' surely, from beginning to end. It is not worthy to name none of the sons 'you' except him alone. Happy is the portion of David, who was so extracted and rose above other roots of people in the land.

194. הַשְׁתָּא, נַפְקַת סָבָא, מֵעֻמְקֵי לִבָּא דְּיַמָּא. יְהוּדָה אַתָּה, וַדַּאי מֵרֵישָׁא וְעַד סוֹפָא וְלָא אִתְחָזֵי לְכָל שְׁאַר בְּנִין, לְאִתְקְרֵי אַתָּה, אֶלָּא לֵיהּ בִּלְחוֹדוֹי. זַכָּאָה חוּלָקֵיהּ דְּדָוִד, דְּהָכִי אִתְבְּרִיר, וְאִסְתַּלָּק מִשְׁאָר עִקָּרָא דִּבְנֵי נָשָׁא בְּאַרְעָא.

195. "Your brethren shall praise." HE ASKS, it should have said, 'all the people in the world should praise'. Why DOES IT SAY, "your brethren"? HE ANSWERS, it is not the custom in the world to perform levirate marriage for the sake of incarnation OF THE CHILDLESS DEAD, except for kinsmen. The brother would perform levirate marriage, and you yourself performed levirate marriage. Here all your brethren praise you, that the lineage of kingship did not come from them, from none of them, but from you alone. It is you, who performed it from beginning to end, and from you the whole lineage and race of the lion emerged.

195. יוֹדוּךָ אַחֶיךָ, יוֹדוּךָ כָּל בְּנֵי עָלְמָא מִבָּעֵי לֵיהּ, מ״ט אַחֶיךָ. אֶלָּא אֹרַח כָּל בְּנֵי עָלְמָא, לָא מִתְיַבְּמִין לְגִלְגּוּלָא, אֶלָּא מִסִּטְרָא דְּאַחִין, וְאָחָא אִזְדַּמַּן לְיִבּוּמָא, וְאַתָּה בְּגַרְמָךְ, אִזְדַּמַּנְתָּ לְיִבּוּמָא. וְהָכָא כֻּלְּהוּ אַחֶיךָ יוֹדוּךָ, דְּלָא יִשְׁתַּלְשֵׁל מִנַּיְיהוּ, וְלָא מֵחַד מִנַּיְיהוּ, שִׁלְשׁוֹלָא דְּמַלְכוּ, אֶלָּא אַתָּה בִּלְחוֹדָךְ. אַתָּה, מֵרֵישָׁא וְעַד סוֹפָא אַתָּה עַבְדַּת, וּמִינָּךְ נָפַק, כָּל שִׁלְשׁוֹלָא וְגִזְעָא דְּאַרְיֵה.

196. בָּנֶיךָ, בְּנֵי אַרְיֵה, דְּלָא אִתְעֲבָרוּ לְשִׁנּוּיָא דְּאָחֶיךָ, לָא אִתְחֲלָפוּ לְטָלֶה, וְלָא לְשׁוֹר, וְלָא לְגִדְיָ, וְלָא לְשׁוּם דְּיוּקְנָא אַחֲרָא, אֶלָּא אַרְיֵה שָׁאֲרִי לְמִבְנֵי, וְאַרְיֵה סְיֵים בִּנְיָינָא. כָּל שִׁלְשׁוּלָךְ, בְּנֵי אַרְיֵה נִינְהוּ. דְּאִלְמְלֵא אָתָא גְּלִגּוּלָא מִסִּטְרָא דְּאַחוּךָ, יִתְחַלְּפוּן כָּל דְּיוּקְנִין, וְיִתְעָרְבוּן אִלֵּין בְּאִלֵּין. וְעַל דָּא יוֹדוּךָ אַחֶיךָ, דְּלָא הֲוָה חַד מִנְּהוֹן, בְּגִלְגּוּלָא דְּשַׁלְשֶׁלְאָה דִּבְנָךְ. יָדְךָ זָקִיף, דְּלָא הֲוָה בָּךְ עִרְבּוּבְיָא אַחֲרָא מִנַּיְיהוּ.

196. Your descendants are lion cubs, who have not turned into your brothers, nor changed into a lamb, an ox, or a kid. FOR THERE ARE TWELVE SHAPES IN THE TWELVE CONSTELLATIONS, WHICH CORRESPOND TO THE TWELVE TRIBES. THE CHILDREN OF JUDAH HAD ALL THE IMAGE OF A LION, NOT THE IMAGE OF OTHER TRIBES. A lion began to establish and a lion concluded the edifice. Your whole lineage is of lion cubs, for had anyone on the side of your brothers incarnated INTO YOUR CHILDREN, the images would have changed and mixed with each other. For that "your brethren shall praise," that none of them incarnated into your descendants' ancestry. Raise your hand for none of them was mingled.

197. וְהַיְינוּ מִטֶּרֶף בְּנִי עָלִית, דְּלָא הֲוָה טַרְפָּא לְאַחֲרָא עַל פָּתוֹרָךְ. כָּרַע, בְּמִיתַת עֵר. רָבַץ, בְּמִיתַת אוֹנָן. לְבָתַר אִתְגַּבָּר כַּאֲרִי, לְאָקָמָא לְפֶרֶץ. וּכְלָבִיא, לְאָקָמָא לְזֶרַח. מִי יְקִימֶנּוּ, דִּכְתִיב וְלֹא יָסַף עוֹד לְדַעְתָּהּ. וְתַרְגּוּם וְלָא פְּסַק. מִי יְקִימֶנּוּ, מַאן הוּא דְּיֵימָא, אֲסוּרָה אִתְּתָא דָּא. מַאן הוּא דְּיֵימָא, הוֹאִיל וְאִשְׁלִימַת אָרְחָהָא, לָא אִצְטְרִיכָא לָךְ יַתִּיר, יְבָמָה דָּא, כֵּיוָן דְּאִשְׁלִימַת אָרְחָהָא, לָא אִצְטְרִיכַת לָךְ יַתִּיר, וְאִתְחַזְיָאת לְאִתְפְּרְשָׁא מִינָהּ, אֲבָל מִי יְקִימֶנּוּ, וַדַּאי מִתַּמָּן וּלְהָלְאָה אִיהִי דִּילֵיהּ. דְּהָא אַפִּין מַאן דִּמְכַשְּׁכֵשׁ בְּמֵעָהָא.

197. This is the meaning of, "from the prey, my son, you are gone up" (Beresheet 49:9), for there is no prey OR FOOD for another on your table. "He stooped down" when Er died, "he couched" when Onan died. He then got stronger "as a lion" to sire Peretz, "and as a lioness" to raise up Zerach. "Who shall rouse him up?" (Ibid.), as written, "And he knew her again no more" (Beresheet 38:26), which is translated into Aramaic as, "and he stopped not." This is the meaning of, "Who shall rouse him up?" Who can say this woman is forbidden, who can say that once she completed her practices, you need her no longer, that once the widow has finished her practices, she is of no more use to you, and you are beholden to withdraw from her. But, "Who shall rouse him up?" From now on she is his, because she bore him, who was moving about in her belly, NAMELY THE SPIRIT OF HER FIRST HUSBAND, WHICH HE LEFT IN HER IN HIS FORMER LIFE. IT WAS MOVING IN HER BELLY, AND NOW SHE BORE IT.

198. רָזָא סְתִימָא הָכָא, אָחוּהָ דְּבַר נָשׁ אֲמַאי. תּוּ יְהוּדָה דַּהֲוָה אֲבוֹי אֲמַאי. אֶלָּא, הַהוּא דִּמְכַשְּׁכֵשָׁא בְּמֵעָהָא, חָמֵי דְּמַאן דְּהֲוָה נָטִיר לֵיהּ, מְקַטְרֵג לֵיהּ קְטִרוּגִין, בְּכָל סִטְרִין. בָּעֵי לְאַפְּקָא. כֵּיוָן דְּנָפִיק, זַמִּין לְאַחֲרָא הַהוּא רוּחַ אַחֲרָא, וְאַתְיָין לְאָעָלָא כְּמִלְּקַדְּמִין, עַד דְּאִתְבְּנֵי כְּמִלְּקַדְּמִין, בְּחֵילָא דְּקִטְרוּגָא תַּקִּיף דְּקָא מְקַטְרֵג בְּאָחוּהּ. מִתַּמָּן וּלְהָלְאָה שָׁרְיָאת אִתְּתָא דָּא לֵיהּ.

198. There is a hidden mystery here. Why SHOULD a man's brother MARRY HIS WIDOW, and moreover, why SHOULD Judah his father MARRY HIS WIDOW, INSTEAD OF A STRANGER WHO IS NOT A KINSMAN? HE ANSWERS, because he who moves about in the belly OF THE WIDOW, NAMELY, THE SPIRIT HER DEAD HUSBAND LEFT IN HER, sees him who keeps him, THAT IS, HIS KINSMAN, and charges against him in every manner. HAD HE BEEN A STRANGE MAN, HE WOULD HAVE REJECTED HIM, BUT HE DOES NOT WISH TO PUSH AWAY HIS KINSMAN. Hence he wishes to go away FROM THERE. Once he leaves, he summons the other, NAMELY the other, MAIN spirit OF THE DEAD, and the TWO enter THE WOMAN'S BELLY again, until he is newly established, NAMELY, INCARNATES IN THE SEMEN OF THE KINSMAN. THIS CAME ABOUT by means of the fierce denouncement against his brother, FOR WHICH REASON HE DECIDED TO GO AWAY FROM HER. From now on the woman is permitted to him, SINCE THE DENOUNCING SPIRIT HAS ALREADY LEFT HER. THIS IS WHY THE KINSMAN SHOULD MARRY HER, BECAUSE A STRANGE MAN, WHO IS NOT A RELATIVE, WOULD HAVE BEEN REJECTED BY THE SPIRIT.

199. זַכָּאָה חוּלָקָא דִּיהוּדָה, בְּקַדְמִיתָא הֲוָה גּוּר. לְבָתַר אַרְיֵה, דְּקָא אִתְגַּבָּר וְאִתְפְּשַׁט בְּחֵילֵיהּ אַרְיֵה. וְסִיֵּים בְּלָבִיא. כָּל שְׁאַר בְּנֵי עָלְמָא לָאו הָכִי, וְעַל דָּא יְהוּדָה כִּדְקַאֲמַרָן.

199. Happy is the portion of Judah. At first he was a whelp, then a lion, as he grew greater and stronger as a lion. He finished as a lioness. It is not so with other people in the world. Hence 'Judah YOU', like we said.

200. Reuben, Shimon and Levi are a threesome, as we said THAT THEY ARE CHESED, GVURAH AND TIFERET. Judah, WHO IS MALCHUT, joined them, SO EVERYTHING IS AS IT SHOULD BE. Issachar and Zebulun are the two thighs, NETZACH AND HOD, whence the true prophets are sustained. Issachar is the right thigh, WHICH IS NETZACH. It is written, "And of the children of Issachar, men who had understanding of the times" (I Divrei Hayamim 12:33), WHICH MEANS THAT NETZACH DRAWS THE LIGHT OF BINAH TO MALCHUT CALLED 'TIMES'. And it is written, "Rejoice, Zebulun, in your going out" (Devarim 33:18), WHICH MEANS THAT HOD IS THE LAST OF THE FIVE SFIROT, CHESED, GVURAH, TIFERET, NETZACH AND HOD, WHICH IS THE MEASURE OF THE EXPANDING OF THE LIGHT OF BINAH. FROM IT DOWN IT IS CONSIDERED GOING OUT OF THE GRADES. In the greater reckoning, THERE ARE SEVEN SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. THEN it is written, "Zebulun shall dwell at the shore of the sea; and he shall be a haven for ships" (Beresheet 49:13), NAMELY, DOWN TO MALCHUT THAT IS CALLED BOTH A SEA AND A SHIP. What is the reason HE DWELLS ALL THE WAY TO MALCHUT - IT IS because "his border (or thigh) shall be at Tzidon" (Ibid.), as the measure of his thigh, HOD, EXPANDS to MALCHUT THAT IS CALLED Tzidon.

200. רְאוּבֵן שִׁמְעוֹן לֵוִי, הָא תְּלָתָא, כְּדְקָאֲמַרָן. יְהוּדָה אִתְחַבָּר בַּהֲדַיְיהוּ, וְכֹלָּא כַּדְקָא יָאוֹת. יִשָּׂשכָר זְבוּלוּן, תְּרֵין יַרְכִּין. אֵתָר דְּיַנְקֵי נְבִיאֵי קְשׁוֹט. יִשָּׂשכָר יַרְכָּא יְמִינָא, כְּתִיב וּמִבְּנֵי יִשָּׂשכָר יוֹדְעֵי בִינָה לָעִתִּים וּכְתִיב, שְׂמַח זְבוּלוּן בְּצֵאתֶךָ, וּבְשִׁעוּרָא רַבְרְבָא, כְּתִיב, זְבוּלוּן לְחוֹף יַמִּים יִשְׁכֹּן וְהוּא לְחוֹף אֳנִיּוֹת. מ״ט. בְּגִין דְּוַיְרְכָתוֹ עַל צִידוֹן. שִׁיעוּרָא דְּיַרְכָּא דִּידֵיהּ עַד צִידוֹן.

201. Benjamin remained above, between the thighs, BEING YESOD. AND THOUGH JOSEPH IS YESOD, Joseph was its image on earth, WHICH IS MALCHUT, for use in this world, WHICH IS MALCHUT. Moses used him, as written, "And Moses took the bones of Joseph with him" (Shemot 13:19). Benjamin rose up TO YESOD OF ZEIR ANPIN, and Benjamin is the righteous one of the world, BEING YESOD.

201. בִּנְיָמִין, אִשְׁתְּאַר לְעֵילָא בֵּין יַרְכִּין, דְּהָא יוֹסֵף הֲוָה דְּיוּקְנֵיהּ בְּאַרְעָא, וּלְאִשְׁתַּמְּשָׁא בְּעָלְמָא דָּא, וְעִמֵּיהּ אִשְׁתַּמַּשׁ מֹשֶׁה, דִּכְתִיב וַיִּקַּח מֹשֶׁה אֶת עַצְמוֹת יוֹסֵף עִמּוֹ. בִּנְיָמִין אִסְתַּלַּק לְעֵילָא, בִּנְיָמִין צַדִּיקוֹ דְּעָלְמָא.

202. Below the knees THERE ARE TWO MORE PARTS. They are Dan and Naftali, Gad and Asher. In the left leg, Dan reaches the joint of the foot, NAMELY THE MIDDLE PART, Naftali is the foot segment, NAMELY, THE LOWER SECTION. Hence, "Naftali is a hind let lose" (Beresheet 49:21), being light footed. In the right leg is Gad, who "shall overcome at last" (Ibid. 19), that is, down to the heel joint, WHICH IS THE MIDDLE PART; Asher is in the section of the right heel, NAMELY THE LOWER PART. Hence, "let him dip his foot in oil. Your shoes shall be iron and brass" (Devarim 33:24). THUS, IN THE THREE SEGMENTS OF THE RIGHT LEG ARE ISSACHAR IN THE UPPER, GAD IN THE MIDDLE AND ASHER IN THE LOWER PART. IN THE THREE PARTS OF THE LEFT LEG ARE ZEBULUN IN THE UPPER, DAN IN THE MIDDLE AND NAFTALI IN THE LOWER PART. All these TWELVE TRIBES are celestial shapes after the supernal shape. Since they were real people in this world, the Shechinah was perfected by them, through the twelve parts, which are the twelve flows that were drawn from Yisrael himself, WHO IS ZEIR ANPIN, as written, "All these (Heb. eleh) are the twelve tribes of Yisrael" (Beresheet 49:28). The flows from Yisrael are called 'Eleh' FROM WHICH the name 'mi' spreads out, to make the building fit, so that Yisrael will be included in the name Elohim (ALEPH LAMED HEI YUD MEM). Eleh (ALEPH LAMED HEI) is Yisrael in general and Mi (MEM YUD) unites Eleh with it, to make the building duly whole, into one real name.

202. מִבְּרְכִין לְתַתָּא, דָּן וְנַפְתָּלִי גָּד וְאָשֵׁר. בְּיַרְכָּא שְׂמָאלָא, דָּן עַד פִּרְקָא דְּרַגְלָא. פִּרְקָא דְּרַגְלָא נַפְתָּלִי. וּבג״כ, נַפְתָּלִי אַיָּלָה שְׁלוּחָה, קַל בְּרַגְלוֹי. בְּיַרְכָּא יְמִינָא. גָּד, וְהוּא יָגוּד עָקֵב, עַד פִּרְקָא דְּעָקֵב. אָשֵׁר פִּרְקָא דְּעָקֵב יְמִינָא. וְטוֹבֵל בַּשֶּׁמֶן רַגְלוֹ. וּכְתִיב בַּרְזֶל וּנְחֹשֶׁת מִנְעָלֶיךָ. כָּל אִלֵּין, אִינּוּן דְּיוּקְנִין עִלָּאִין, דְּיוּקְנָא דִּלְעֵילָא. וּבְגִין דַּהֲווֹ בְּרִיָּין מַמָּשׁ בְּהַאי עָלְמָא, אִתְתַּקְנַת בְּהוּ שְׁכִינְתָּא, בְּאִלֵּין תְּרֵיסַר פִּרְקִין, תְּרֵיסַר מְתִיחִין, דְּאִתְמְתָחוּ מִיִּשְׂרָאֵל מַמָּשׁ. דִּכְתִיב כָּל אֵלֶּה שִׁבְטֵי יִשְׂרָאֵל שְׁנֵים עָשָׂר. מְתִיחִין דְּיִשְׂרָאֵל, אֵלֶּה אִקְרוּן. לְאִתְמַתְּחָא שְׁמָא דְּמ״י, לְמֶהֱוֵי בִּנְיָינָא כַּדְקָא יָאוֹת, לְמֶהֱוֵי יִשְׂרָאֵל בִּכְלָלָא דִּשְׁמָא דֶּאֱלֹהִים. אֵל״ה אִיהוּ יִשְׂרָאֵל בִּכְלָל. מ״י חִבֵּר אֵלֶּה בַּהֲדֵיהּ, וַהֲוָה בִּנְיָינָא שְׁלִים עַל תִּקּוּנֵיהּ, שְׁמָא חֲדָא מַמָּשׁ.

203. This is what the minister of Esau said to Jacob, as written, "for you have contended with Elohim" (Beresheet 32:29), THAT IS, above, SINCE HE ROSE WITH THE LETTERS OF ELEH OF MALE AND FEMALE TO BE INCLUDED IN THE NAME ELOHIM, WHICH WAS THERE JOINED AND MADE WHOLE through the first correction in the first establishment. "All these (Heb. eleh) ARE THE TWELVE TRIBES OF YISRAEL." Surely this is the first edifice, WHERE THE JOINING OF MI WITH ELEH IS EFFECTED.

203. הֲדָא הוּא דְּאָמַר לֵיהּ לְיַעֲקֹב, דַּהוּא מִמָּנָא דְּעֵשָׂו, דִּכְתִיב כִּי שָׂרִיתָ עִם אֱלֹהִים, לְעֵילָא, בְּתִקּוּנָא קַדְמָאָה, בְּבִנְיָינָא קַדְמָאָה. כָּל אֵלֶּה, וַדַּאי בִּנְיָינָא קַדְמָאָה אִיהוּ.

204. Therefore Yisrael will never ever perish. Had they perished, heaven forbid, the name Elohim would not have existed. This is the meaning of, "and cut off our name from the earth: and what will You do for Your great name?" (Yehoshua 7:9), NAMELY this great name, the first establishment, the first name Elohim. Now that Yisrael are in exile it is as if the whole establishment collapsed. In the future to come, when the Holy One, blessed be He, will redeem His children from exile, Mi and Eleh that were apart in exile will join and the name Elohim will be duly whole and the world would be scented. This is the meaning of, "Who (Heb. mi) are these (Heb. eleh) that fly as a cloud, and as the doves to their windows?" (Yeshayah 60:8).

204. וְעַל דָּא, לֵית שְׁצִיאוּ לְיִשְׂרָאֵל, לְעָלַם וּלְעָלְמֵי עָלְמִין. וְחָס וְשָׁלוֹם אִלְמָלֵא יִשְׁתְּצִיאוּ, שְׁמָא דָּא לָא הֲוֵי, הה״ד וְהַכְרִיתוּ אֶת שְׁמֵנוּ מִן הָאָרֶץ וּמַה תַּעֲשֶׂה לְשִׁמְךָ הַגָּדוֹל. שְׁמָא גָּדוֹל, דָּא, בְּנְיָינָא קַדְמָאָה, שְׁמָא קַדְמָאָה אֱלֹהִים. וְהַשְׁתָּא דְּיִשְׂרָאֵל אִינוּן בְּגָלוּתָא, כְּבְיָכוֹל כָּל בְּנְיָינָא נָפַל. לְזִמְנָא דְּאָתֵי, כַּד יִפְרוֹק קוּדְשָׁא בְּרִיךְ הוּא לְבָנוֹי מִגָּלוּתָא, מִ״י וְאֵלֶּ״ה דַּהֲוָה בְּפֵרוּדָא בְּגָלוּתָא, יִתְחַבְּרוּן כַּחֲדָא, וּשְׁמָא דֶּאֱלֹהִים יְהֵא שְׁלִים עַל תְּקוּנֵיהּ, וְעָלְמָא יִתְבְּסַם. הה״ד, מִי אֵלֶּה כָּעָב תְּעוּפֶינָה וְכַיּוֹנִים אֶל אֲרֻבּוֹתֵיהֶם.

205. Since the name is one whole, it is not written, 'Mi and Eleh THAT FLY AS A CLOUD', but 'Mi eleh' as an indivisible name. This is the name Elohim. For now in exile Mi has gone up so to speak INTO MALCHUT, and the mother, NAMELY MALCHUT, is gone from the children, YISRAEL. The children fell and the name ELOHIM, which used to be whole, being the first great name, collapsed.

205. וּבְגִין דְּאִיהוּ שְׁמָא חֲדָא, לָא כְּתִיב מִי וְאֵלֶּה, אֶלָּא מִי אֵלֶּה, שְׁמָא חֲדָא, בְּלָא פְּרוּדָא, וְהוּא אֱלֹהִים. דְּהַשְׁתָּא בְּגָלוּתָא, אִסְתַּלָּק מִי לְעֵילָא, כְּבְיָכוֹל אִימָא מֵעַל בְּנִין. וּבְנִין נַפְלוּ. וּשְׁמָא דַּהֲוָה שְׁלִים, דְּהוּא שְׁמָא עִלָּאָה רַבְּרְבָא קַדְמָאָה, נָפִיל.

206. For this we pray and sanctify in synagogues the name ELOHIM, so it would be established like it used to, and we recited the KADDISH - 'May His great name grow exalted and sanctified...Amen. May His great name be blessed forever and ever'. What is His great name - it is the first one, NAMELY THE NAME ELOHIM THAT WAS COMPLETED IN THE FIRST ESTABLISHMENT. For it is established only in us, as Mi will be only built with the letters of Eleh. Therefore at that time, "Mi Eleh that fly as a cloud," and the whole world will see that the celestial name is well composed.

206. וְעַל דָּא, אֲנַן מְצַלָּן, וּמְקַדְּשָׁן בְּבָתֵּי כְּנֵסִיּוֹת, עַל שְׁמָא דָּא, דְּיִתְבְּנֵי כְּמָה דַּהֲוָה. וְאַמְרֵי יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵיהּ רַבָּא. אָמֵן יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ. מַאן שְׁמֵיהּ רַבָּא. דַּהוּא קַדְמָאָה דְּכֹלָּא, בְּגִין דְּלֵית לֵיהּ בְּנְיָינָא אֶלָּא בַּהֲדָן. מִ״י לָא יִתְבְּנֵי לְעוֹלָם, אֶלָּא בְּאֵלֶּה. וְעַל דָּא, בְּהַהוּא זִמְנָא, מִי אֵלֶּה כָּעָב תְּעוּפֶינָה. וְיֶחֱמוּן כָּל עָלְמָא, דְּהָא שְׁמָא עִלָּאָה אִתְתָּקַן עַל תְּקוּנֵיהּ.

207. And if His great name Elohim is corrected and well built, Yisrael rule over everything, and all the other names reach perfection. And Yisrael have power over everything, since they all depend on His great name, the first of all establishments.

207. וְאִי שְׁמֵיהּ רַבָּא דָּא אִתְתָּקַן, וְאִתְבְּנֵי עַל תְּקוּנֵיהּ, הָא יִשְׂרָאֵל שַׁלִּיטִין עַל כֹּלָּא, וְכָל שְׁאַר שְׁמָהָן יִתְהַדְּרוּן עַל תְּקוּנֵיהוּ, וְיִשְׂרָאֵל שַׁלִּיטִין עַל כֹּלָּא, דְּהָא כֻּלְּהוּ תַּלְיָין בִּשְׁמֵיהּ רַבָּא, קַדְמָאָה לְכָל בְּנְיָינִין.

208. The secret behind it is that when the Holy One, blessed be He, WHO IS BINAH, created the worlds, MALE AND FEMALE, this name was built as the first establishment, as written, "Lift up your eyes on high, and behold who (Heb. mi) has created these (Heb. eleh)" (Yeshayah 40:26), has created His name ELOHIM well formed. When He created Eleh, He created it with all the powers proper to it, to be His name suitably formed, as written, "that brings out their host by number" (Ibid.).

208. רָזָא דָּא, כַּד בָּרָא קוּדְשָׁא בְּרִיךְ הוּא עָלְמִין. קַדְמָאָה לְכָל בְּנְיָינִין, שְׁמָא דָּא אִתְבְּנֵי. דִּכְתִיב שְׂאוּ מָרוֹם עֵינֵיכֶם וּרְאוּ מִי בָרָא אֵלֶּה, בָּרָא שְׁמֵיהּ עַל תְּקוּנֵיהּ, וְכַד בָּרָא אֵלֶּה, בָּרָא לֵיהּ בְּכָל חֵילִין דְּיִתְחַזּוּן לֵיהּ, לְמֶהֱוֵי שְׁמֵיהּ עַל תְּקוּנֵיהּ כַּדְקָא יָאוֹת, דִּכְתִיב הַמּוֹצִיא בְמִסְפָּר צְבָאָם.

209. מַאי בְּמִסְפָּר. אֶלָּא בְּרָא חַד דְּנָהִיר מִסַּיְפֵי עָלְמָא עַד סַיְפֵי עָלְמָא, אִית לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, וְהוּא אִילָנָא רַבָּא וְתַקִּיף. רֵישֵׁיהּ מָטֵי לְצֵית שְׁמַיָּא, וְסוֹפֵיהּ מַתְחַן שָׁרְשׁוֹי, וְאִשְׁתְּרְשָׁן בְּעָפָר קַדִּישָׁא, וּמִסְפָּר שְׁמֵיהּ. וְתַלְיָא בַּשְׁמַיִם עִלָּאִין, וְחָמֵשׁ רְקִיעִין תַּלְיָין מִנֵּיהּ, עַד הַאי מִסְפָּר, וְכֻלְּהוּ נַטְלִין שְׁמָא דָּא בְּגִינֵיהּ דִּכְתִיב הַשָּׁמַיִם מְסַפְּרִים, בְּגִין הַאי מִסְפָּר, כֻּלְּהוּ שָׁמַיִם רַוְוחִין שְׁמָא דָּא בְּגִינֵיהּ, וְעַל דָּא הַמּוֹצִיא בְּמִסְפָּר צְבָאָם, דְּאִלְמָלֵא מִסְפָּר דָּא, לָא יִשְׁתְּכְחוּן חַיָּילִין וְתוֹלְדִין לְעָלְמִין.

209. HE ASKS, what is "by number," IN "THAT BRINGS OUT THEIR HOST BY NUMBER," AND ANSWERS, the Holy, One, blessed be He, has a son that shines from one end of the world to the other. He is a great and strong tree, YESOD OF ZEIR ANPIN. His top reaches the height of heaven, WHICH IS ZEIR ANPIN THAT IS CALLED HEAVEN, and at his ending his roots spread and strike root in the holy earth, WHICH IS MALCHUT, ACCORDING TO THE VERSE, "FOR ALL THAT IS IN HEAVEN AND ON EARTH" (I DIVREI HAYAMIM 29:11). His name is number. He originates in the upper heaven, THAT IS ZEIR ANPIN, and five firmaments hang IN HEAVEN, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH AND HOD down to this number, WHICH IS THE SIXTH FIRMAMENT, NAMELY YESOD. All the FIRMAMENTS receive the name 'NUMBER (HEB. MISPAR)' for YESOD, as written, "The heavens declare (Heb. MESAPRIM)" (Tehilim 19:2). Due to that number, the whole heaven, THE FIVE FIRMAMENTS, attain this name for its sake. Hence, "that brings out their host by number," for were it not for that number, there would never be hosts and generations, SINCE YESOD PRODUCES OFFSPRING.
We hear an explanation of "Who can count the dust of Jacob, and the number of the fourth part of Israel," and "and many of those who sleep in the dust of the earth shall awake". The merchant says that the "dust of the earth" was seen in the Book of Enoch as the letters floating in the air. "The dust" is the first dust, that is the body of the childless dead man, and "the earth" is the second, corrected one, the body of the incarnated man which corrects the first. In the time to come those who are corrected are destined to live forever, and the other side will be removed from the world. Repentance breaks many sentences and verdicts, and nothing withstands repentance; God accepts everyone who repents, as He is full of compassion and mercy. The Holy One, blessed be He, sees the ways of one who walks in evil, and He holds his hand, and gives him healing, and leads him in the true path.

210. וְעַל דָּא כְּתִיב, מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת רֹבַע יִשְׂרָאֵל, תְּרֵין אִינּוּן, דְּמָנוּ עָאנָא, וְעָאלוּ בְּחוּשְׁבָּנָא עַל יְדַיְיהוּ, בְּגִין דְּלָא שַׁלְטָא בְּהוּ עֵינָא בִּישָׁא. מִי מָנָה עֲפַר יַעֲקֹב, דָּא חַד, דְּעָבִיד חוּשְׁבָּנָא. וּמִסְפָּר אֶת רֹבַע יִשְׂרָאֵל, דָּא מוֹנֶה אַחֲרָא.

210. In relation to this it is written, "Who can count the dust of Jacob, and the number of the fourth part of Yisrael" (Bemidbar 23:10). There were two who counted the flock that was numbered by them, because the evil eye had no power over them. "Who can count the dust of Jacob" refers to one who counts. "The number of the fourth part of Yisrael" is the second enumerator.

211. וְעַל תְּרֵין אִלֵּין לָא שַׁלְטָא בְּהוּ עֵינָא בִּישָׁא, דְּהָא מִי מָנָה לְעָפָר יַעֲקֹב, אִלֵּין אִינּוּן אֲבָנִין קַדִּישִׁין, אֲבָנִין מְפוּלָמִין, דְּמִנְּהוֹן נַפְקֵי מַיִין לְעָלְמָא. וְעַל דָּא כְּתִיב וְהָיָה זַרְעֲךָ כַּעֲפַר הָאָרֶץ מַה דַּהוּא עֲפַר, עָלְמָא. מִתְבָּרֵךְ בְּגִינֵיהּ. אוּף הָכִי וְהִתְבָּרְכוּ בְזַרְעֲךָ כָּל גּוֹיֵי הָאָרֶץ. כַּעֲפַר הָאָרֶץ מַמָּשׁ. וּמִסְפָּר דְּאִיהוּ מוֹנֶה תִּנְיָינָא, מָנָה לְרֹבַע כָּל אִינּוּן נוּקְבִין, מַרְגְּלָן עִלָּאִין, דְּמַטֶּה דְּשָׁכִיב עָלֵיהּ יִשְׂרָאֵל.

211. Over these two the evil eye has no power, for "Who can count the dust of Jacob" refers to the holy stones, strong stones, from which water sprouts into the world. Of this it is written, "and your seed shall be as the dust of the earth" (Beresheet 28:14). As the dust of the world is blessed for his sake, so, "and in your seed shall all the nations of the earth be blessed" (Beresheet 22:18), like the very dust of the earth. 'Number' is the second enumerator, who counted so as to cause all those females, the celestial pearls, to rest on the bed on which Jacob was lying, WHICH IS MALCHUT.

212. From then onward, it counts everything, because it, YESOD, has a good eye. Hence it is written, "He counts the number of the stars" (Tehilim 147:4), WHICH MEANS that they are all reckoned by it. In the future to come it is written, "shall the flocks pass again under the hands of him that counts them" (Yirmeyah 33:13), yet we do not know who that is, WHETHER THE FIRST OR SECOND ONE. But since at that time everything will be together indivisible, all will be conducted by one enumerator.

212. וּמִתַּמָּן וּלְהַלְאָה, אִיהוּ מוֹנֶה לְכֹלָּא, בְּגִין דְּאִיהוּ טוֹב עַיִן. הֲדָא הוּא דִּכְתִיב, מוֹנֶה מִסְפָּר לַכּוֹכָבִים. מַאן הוּא מוֹנֶה לַכּוֹכָבִים. מִסְפָּר. מוֹנֶה מִסְפָּר לַכּוֹכָבִים, עַל יְדוֹי עַבְרִין כֻּלְּהוּ בְּחֶשְׁבָּנָא, וּלְזִמְנָא דְּאָתֵי, עוֹד תַּעֲבוֹרְנָה הַצֹּאן עַל יְדֵי מוֹנֶה, וְלָא יַדְעִינָן מַאן הוּא. אֶלָּא בְּגִין דְּבְהַהוּא זִמְנָא, יְהֵא כֹּלָּא בְּיִחוּדָא בְּלָא פְּרוּדָא, כֹּלָּא לֶיהֱוֵי מוֹנֶה חַד.

213. HE SAID TO HIMSELF, rise, old man, wake up and grow strong to sail in the sea. He opened with the verse, "Who can count the dust of Jacob, and the number of the fourth part of Yisrael." When the Holy One, blessed be He, will awaken to raise the dead, those who were incarnated, who are two bodies with one spirit, NAMELY THE BODY OF THE DEAD MAN AND THE BODY OF THE INCARNATED, WHO BOTH HAVE BUT ONE SPIRIT. They have two fathers, THE FATHER OF THE DEAD AND THAT OF THE INCARNATED BODY, and also two mothers. How many incarnations do they undergo for that UNTIL ONE IS CORRECTED. For though we learned THIS and it is so, yet "Who can count the dust of Jacob," WHICH IS THE FIRST ONE TO COUNT that will amend everything, ALL THE INCARNATED BODIES, and nothing will be lost, so everything will rise TO RESURRECT.

213. קוּם סָבָא, אִתְעַר וְאִתְגַּבַּר בְּחֵילָךְ, וְשׁוּט יַמָּא. פָּתַח וְאָמַר, מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת רֹבַע יִשְׂרָאֵל. בְּשַׁעֲתָא דְּיִתְעַר קוּדְשָׁא בְּרִיךְ הוּא לְאַחֲיָיא מֵתַיָּא, הָנֵי דְּאִתְהַדְּרוּ בְּגִלְגּוּלָא, תְּרֵין גּוּפִין בְּרוּחָא חֲדָא, תְּרֵין אֲבָהָן, תְּרֵין אִמָּהָן, כַּמָּה גִּלְגּוּלִין מִתְגַּלְגְּלָן עַל דָּא, אע"ג דְּאִתְּמַר, וְהָכִי הוּא, אֲבָל מִי מָנָה עֲפַר יַעֲקֹב, וְאִיהוּ יַתְקִין כֹּלָּא, וְלָא יִתְאַבִּיד כְּלוּם, וְכֹלָּא יְקוּם.

214. We have studied, "And many of those who sleep in the dust of the earth shall awake" (Daniel 12:2). The dust of the earth IS as was said in the book of Enoch that the friends looked at the letters floating in the air, which are Aleph Ayin Dalet Pei Mem Tav Resh, WHICH FORM 'dust of the earth'.

214. וְהָא אִתְּמַר, וְרַבִּים מִיְּשֵׁנֵי אַדְמַת עָפָר יָקִיצוּ. אַדְמַת עָפָר הָנֵי, כְּמָה דְּאִתְּמַר בְּסִפְרָא דְּחֲנוֹךְ, כַּד חַבְרַיָּיא אִסְתַּכְּלוּ בְּאִינּוּן אַתְוָון דְּטָסִין בַּאֲוִירָא בֵּיהּ, וְאִינּוּן אע"ד פמת"ר, הַיְינוּ, אדמ"ת עָפָ"ר.

215. Hence, "So I praised the dead that are already dead" (Kohelet 4:2), which are the letters of 'dust of the earth', THAT IS, BOTH THE DEAD OF THE ASPECT OF DUST AND THE DEAD OF THE ASPECT OF EARTH. A voice is roused to inform, saying so during the second edifice, WHICH IS THE BODY OF THE INCARNATED, WHICH CORRECTS BOTH THE BODY OF THE DEAD OF THE ASPECT OF DUST, AND THE BODY ITSELF, WHICH IS THE ASPECT OF EARTH. IT IS IT THAT SAYS, "SO I PRAISED THE DEAD," THAT IS, FIXES THEM. The dust is the first dust, WHICH IS THE BODY OF THE DEAD MAN, the earth is the second, corrected one, THE BODY OF THE INCARNATED MAN, TO WHICH the sterile, first one is refuse. FOR THE BODY OF THE CHILDLESS DEAD MAN, WHICH IS STERILE, IS AS REFUSE IN RELATION TO THE INCARNATED BODY, WHICH CORRECTS IT. HENCE IT SAYS, "SO I PRAISED THE DEAD," THAT IS, FIXES THEM.

215. הַיְינוּ וְשַׁבַּח אֲנִי אֶת הַמֵּתִים שֶׁכְּבָר מֵתוּ, אַדְמַת עָפָר אִינּוּן אַתְוָון וְקָלָא אִתְעַר וְאוֹדַע וְהָכִי אָמַר בְּבִנְיָינָא תִּנְיָינָא. עָפָר, עָפָר קַדְמָאָה. אַדְמַת תִּנְיָינָא, דְּאִתְתַּקַּן עִקָּר קַדְמָאָה פְּסוֹלֶת לְגַבֵּיהּ.

216. Those sleeping in the dust of the earth shall all wake up. Those that were corrected are destined to live forever (lit. 'for the world'). Which world is that? It is the lower world, NAMELY MALCHUT, for they did not merit being in the upper world BUT DESCENDED TO THE FEMALE WORLD. Those who did not merit CORRECTING will be "to shame and everlasting contempt" (Daniel 12:2). HE ASKS, what is contempt, AND SAYS that the other side will be removed from the world, and the Holy One, blessed be He, will leave those who flowed from that side for people to wonder about. THIS IS THE MEANING OF, "TO SHAME AND EVERLASTING CONTEMPT."

216. אַדְמַת עָפָר כֻּלְּהוּ, יָקִיצוּ. אֵלֶּה דְּאִתְּתַקְּנוּ, לְחַיֵּי עוֹלָם. מַאן עוֹלָם. דָּא עוֹלָם דִּלְתַתָּא דְּהָא לָא זָכוּ לְמֶהֱוֵי בְּעוֹלָם דִּלְעֵילָא. וְאֵלֶּה דְּלָא זָכוּ, לַחֲרָפוֹת וּלְדִרְאוֹן עוֹלָם. מַאי לַחֲרָפוֹת, אֶלָּא בְּגִין דְּסִטְרָא אַחֲרָא יִתְעַבַּר מֵעָלְמָא, וְקוּדְשָׁא בְּרִיךְ הוּא אִלֵּין דַּהֲווֹ מִנְּבִיעוּ דְּהַהוּא סִטְרָא, יְשָׁאֵר לוֹן, לְתַוְּוהָא בְּהוֹן כָּל בְּנֵי עָלְמָא.

217. כָּל דָּא מַאן גָּרִים, הַהוּא דְּלָא בָּעֵי לְאַפְּשָׁא בְּעָלְמָא, וְלָא בָּעֵי לְקַיְּימָא בְּרִית קַדִּישָׁא, עַל דָּא גָּרִים כָּל מַה דְּגָרִים, וְכָל הָנֵי גִּלְגּוּלִין דְּקָא אֲמִינָא עָלָה עַד הָכָא. עַד כָּאן סָבָא. שְׁתִיק רִגְעָא חֲדָא, וְחַבְרַיָּיא הֲווֹ תְּוִוהִין, וְלָא הֲווֹ יַדְעִין, אִי הֲוָה יְמָמָא, אִי הֲוָה לֵילְיָא, אִי קַיְּימֵי תַּמָּן, אִי לָא קַיְּימֵי.

217. Who brought all this about? THE MAN who did not want to be fruitful and to procreate in the world or to uphold the holy covenant. He thus brought about all that, and all the incarnations I mentioned until now. HE SAID TO HIMSELF, up to here, old man. He was silent for a moment. The friends were stupefied and did not know whether it was day or night, or whether they were THERE or not.

218. פָּתַח הַהוּא סָבָא וְאָמַר, כִּי תִקְנֶה עֶבֶד עִבְרִי שֵׁשׁ שָׁנִים יַעֲבֹד וּבַשְּׁבִיעִית וְגוֹ׳. קְרָא דָּא אוֹכַח, עַל כָּל מַה דְּאִתְּמַר. ת״ח, כָּל דְּכוּרָא, קָאֵים בְּדִיוּקְנָא, בְּעָלְמָא דְּדְכוּרָא. וְכָל נוּקְבָא קָאֵים בְּדִיוּקְנָא, בְּעָלְמָא דְּנוּקְבָא. בְּעוֹד דְּאִיהוּ עַבְדָּא דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְדָּבַק בֵּיהּ, בְּאִינּוּן שֵׁשׁ שָׁנִים קַדְמוֹנִיּוֹת, וְאִי אִעֲקַר גַּרְמֵיהּ מִפּוּלְחָנֵיהּ, יַעְקַר לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא מֵאִינּוּן שֵׁשׁ שָׁנִים, דְּעָלְמָא דְּדְכוּרָא, וְאִתְמְסַר לב״נ, דְּאִיהוּ מִשִּׁית סִטְרִין, יִפְלַח לֵיהּ שִׁית שְׁנִין, וְיִתְעַקַּר מִשִּׁית שְׁנִין דִּלְעֵילָא.

218. The old man started with, "If you buy a Hebrew servant, six years he shall serve: and in the seventh..." (Shemot 21:2). This verse proves all that we have said. Come and see, every male is in the image of the male world, WHICH IS ZEIR ANPIN, and every female is in the image of the female world, WHICH IS MALCHUT. When one is the servant of the Holy One, blessed be He, he cleaves to the six primordial years, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN. But if he tears himself away from WORSHIPPING Him, the Holy One, blessed be He, tears him from the six years of the male world, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN, and he is given to the man of six extremities, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, whom he serves for six years, torn away from the supernal six years OF ZEIR ANPIN.

219. לְבָתַר נָחִית מִתַּמָּן, וְאִתְמְסַר בְּעָלְמָא דְּנוּקְבָא. הוּא לָא בָּעָא לְקַיְּימָא בִּדְכוּרָא, נָחִית וְקַיְּימָא בְּנוּקְבָא. אָתָאת נוּקְבָא, דְּאִיהִי שְׁבִיעִית, וְנָטְלָא לֵיהּ, הָא מִכָּאן וּלְהָלְאָה, מֵעָלְמָא דְּנוּקְבָא אִיהוּ.

219. After that, he descends from there and is given to the female world. He who did not want to dwell in the male, goes down to dwell in the female, WHICH IS MALCHUT. The Nukva comes, which is the seventh SFIRAH, and takes him. OF HER IT IS SAID, "AND IN THE SEVENTH HE SHALL GO OUT FREE" (IBID.). From now on he is of the female world.

220. לָא בָּעָא לְקַיְּימָא בָּהּ, וּבְפִירוּקָא דִילָהּ, נָחִית לְתַתָּא, וְאִתְדָּבַק לְתַתָּא, וְאִתְאַחִיד בְּסִטְרָא אַחֲרָא. מִכָּאן וּלְהָלְאָה, אִתְעַקַּר מֵעָלְמָא דִּדְכוּרָא, וּמֵעָלְמָא דְּנוּקְבָא. הָא אִתְאַחַד, בְּאִינּוּן עֲבָדִים דְּאִינּוּן מִסִּטְרָא אַחֲרָא.

220. If he did not want to be maintained by her or her redemption, SAYING, "I LOVE MY MASTER...I WILL NOT GO OUT FREE" (IBID. 5), he goes down to cleave below, attaching himself to the Other Side. From now on he is torn from the world of the male and the world of the female, because he has joined the servants of the Other Side.

221. הַשְׁתָּא כְּיוָן דְּהָכִי הוּא, אִיצְטְרִיךְ פְּגָם, וּלְמֶעְבַּד בֵּיהּ רְשִׁימוּ דְּפְגָם, דְּהָא כָּל פְּגָם דְּסִטְרָא אַחֲרָא אִיהוּ, וּמִיּוֹבֵל וּלְהָלְאָה אִתְהַדַּר לְגִלְגּוּלָא, וְתָב לְעָלְמָא כְּמִלְּקַדְּמִין. וְאִתְדְּבַק בְּהַהוּא עָלְמָא דְּנוּקְבָא, וְלָא יַתִּיר. זָכָה עָבִיד תּוּלְדִין בְּעָלְמָא דְּנוּקְבָא, וְכֻלְּהוּ רָזָא דִּכְתִיב בְּתוּלוֹת אַחֲרֶיהָ רֵעוֹתֶיהָ מוּבָאוֹת לָךְ. וְזַכָּאָה אִיהוּ כַּד אִתְתַּקַּן וְזָכֵי לְכָךְ.

221. Now that it is so, AND HE IS ATTACHED TO THE OTHER SIDE, he needs a blemish, to be branded with a mark of blemish, NAMELY, "AND HIS MASTER SHALL BORE HIS EAR THROUGH WITH AN AWL" (IBID. 6), since every blemish pertains to the Other Side. THEN, "HE SHALL SERVE HIM FOREVER (LIT. 'TO THE WORLD')" (IBID.), THAT IS, UNTIL JUBILEE CALLED WORLD. From the Jubilee on, he incarnates again and goes back into the world as before, cleaving no further than the female world. If he attains merit, he begets offspring in the world of the female, WHICH IS MALCHUT, which are all described in the verse, "the virgins, her companions that follow her, shall be brought to you" (Tehilim 45:15). He is worthy, when he perfects himself to attain that.

222. If he has no merit, even when he incarnates at the Jubilee he is as if he never was, for HE INCARNATED again, yet did not perfect his life by marrying in the world and siring offspring. It is then written, "If he came in by himself, he shall go out by himself" (Shemot 21:3). If he entered the world alone, without children, and did not care to strive after that but left the world alone without children, he moves like a stone in a sling up to that place in the strong rock BEHIND THE GARDEN OF EDEN. There he enters, but the lone spirit blows at once that left his wife AND CAME THERE. THIS IS THE SPIRIT THAT REMAINED IN THE WIFE BY HER FIRST HUSBAND, which goes solitary like a snake that does not keep company on the road. FOR IT IS SEPARATED FROM THE TWO SPIRITS IN THE WOMAN AND GOES ALONE. It blows on him, ON THE SPIRIT OF THE CHILDLESS DEAD MAN THAT JUST CAME THERE, THAT IS, PUSHES IT AWAY FROM THERE, SO IT WILL INCARNATE AND PERFECT ITSELF.

222. וְאִי לָא זָכָה אֲפִילוּ בְּגִלְגּוּלָא דְיוֹבְלָא, הָא אִיהוּ כְּלָא הֲוָה אִתְהַדַּר, וְלָא אַשְׁלִימוּ יוֹמוֹי, לְאִתְנַסְּבָא בְּעָלְמָא, וּלְמֶעְבַּד תּוּלְדִין. מַה כְּתִיב, אִם בְּגַפּוֹ יָבֹא בגפו יֵצֵא. אִי יְחִידָאי יֵעוּל בְּהַהוּא עָלְמָא בְּלָא תּוּלְדִין, וְלָא בָּעָא לְאִשְׁתַּדְּלָא בְּהַאי, וְנָפַק מֵהַאי עָלְמָא יְחִידָאי, בְּלָא זַרְעָא, אָזִיל כְּאַבְנָא בְּקוּסְפִיתָא, עַד הַהוּא אֲתָר דְּטִנְרָא תַּקִּיפָא, וְעָאל תַּמָּן וּמִיַּד נָשַׁב רוּחָא דְּהַהוּא יְחִידָאי, דְּקָא אִשְׁתְּבִיק מִנּוּקְבֵיהּ, וְאָזִיל יְחִידָאי, כְּחִוְיָא דְּלָא אִתְחַבַּר בְּאַחֲרָא בְּאוֹרְחָא, וְנָשִׁיב בֵּיהּ.

223. Whereupon he leaves that place of the strong rock, alone WITHOUT A WIFE, and roams in the world until he finds a redeemer TO BRING HIM BACK TO THIS WORLD for his improvement. That is, "If he came in by himself, he shall go out by himself" WITHOUT A WIFE, he who did not wish to marry and have children. SINCE HE HAS NO SPOUSE HE HAS TO MARRY A DIVORCED WOMAN.

223. וּמִיַּד נָפַק מִגּוֹ הַהוּא אֲתָר דְּטִנְרָא תַּקִּיפָא, הוּא בְּלְחוֹדוֹי, וְאָזִיל וּמְשַׁטְּטָא בְּעָלְמָא, עַד דְּקָא אַשְׁכַּח פָּרוֹקָא לְאָתְבָא. וְהַיְינוּ אִם בְּגַפּוֹ יָבֹא בְּגַפּוֹ יֵצֵא, דְּאִי דְּלָא בָּעָא לְאִתְנַסְּבָא, לְמֶהֱוֵי לֵיהּ תּוּלְדִין.

224. But, "if he is married" (Ibid.); he who did marry and tried with her but could not BEGET CHILDREN, such a man is not driven away like the other, nor comes out alone. But, "if he is married," the Holy One, blessed be He, does not withhold reward from anyone. Even though he did not have children, it is written, "then his wife shall go out with him" (Ibid.). The two incarnate, and are able to unite again. He does not marry a divorced woman, LIKE THE OTHER WHO HAS NO SPOUSE, but marries the same woman with whom he tried before yet they had no children. Now they shall attain it together, if they act well. Hence it is written, "then his wife shall go out with him."

224. אֲבָל אִם בַּעַל אִשָּׁה הוּא, דְּקָא אִתְנְסִיב, וְאִשְׁתַּדַּל בְּאִתְּתֵיהּ, וְלָא יָכִיל, הַהוּא לָא אִתְּתָרַךְ כְּהַהוּא אַחֲרָא, לָא יֵעוּל יְחִידָאי, וְלָא נָפִיק יְחִידָאי, אֶלָּא אִם בַּעַל אִשָּׁה הוּא, קוּדְשָׁא בְּרִיךְ הוּא לָא מְקַפֵּחַ אֲגַר כָּל בְּרִיָּין, אע״ג דְּלָא זָכוּ בְּבָנֵי, מַה כְּתִיב וְיָצְאָה אִשְׁתּוֹ עִמּוֹ. וְתַרְוַוּיְיהוּ אַתְיָין בְּגִלְגּוּלָא, וְזַכְיָין לְאִתְחַבְּרָא כַּחֲדָא כְּמִלְּקַדְּמִין. וְהַאי לָא נָסִיב אִתְּתָא דְּתָרוּכִין, אֶלָּא הַהִיא דְּאִשְׁתַּדַּל בָּהּ בְּקַדְמֵיתָא, וְלָא זָכוּ, הַשְׁתָּא יִזְכּוּ כַּחֲדָא, אִי יְתַקְּנוּן עוֹבָדִין, וְע״ד וְיָצְאָה אִשְׁתּוֹ עִמּוֹ.

225. "If his master has given him a wife" (Ibid. 4): the verse returns to another subject, to him who went out alone, without any wife. The place called seventh, NAMELY MALCHUT, shall redeem him, and that seventh is considered his master; it is the master of the whole earth. If his master has compassion for him and brings him back to the world solitary as he was and gives him a woman, for whom the altar sheds tears, NAMELY A DIVORCED WOMAN, they marry and she bears him boys or girls, "the wife and her children shall be her master's" (Ibid.), OF HOLY MALCHUT, as we learned.

225. אִם אֲדוֹנָיו יִתֶּן לוֹ אִשָּׁה וְגוֹ׳. אַהֲדָר קְרָא לְמִלִּין אַחֲרָנִין, לְהַהוּא דְּנָפִיק יְחִידָאי בְּלָא נוּקְבָא כְּלָל, וַיִּפְרוֹק לֵיהּ הַהוּא דּוּכְתָּא דְּאִקְרֵי שְׁבִיעִית. וְהַהוּא שְׁבִיעִית אִקְרֵי אֲדוֹנָיו, אֲדוֹן כָּל הָאָרֶץ אִיהוּ. אִם דָּא אֲדוֹנָיו חָס עָלֵיהּ, וְאָתִיב לֵיהּ לְהַאי עָלְמָא יְחִידָאי כְּמָה דַהֲוָה, וְיָהִיב לֵיהּ אִתְּתָא הַהִיא דְּמִזְבֵּחַ אֲחִיתַת עֲלוֹי דְּמִעִין, וְאִתְחַבְּרָא כַּחֲדָא. וְיָלְדָה לוֹ בָנִים אוֹ בָנוֹת הָאִשָּׁה וִילָדֶיהָ תִּהְיֶה לַאדֹנֶיהָ כְּמָה דְּאִתְּמַר.

226. For if he repented and corrected the place he blemished during his life, he is accepted before the holy King, who receives him and then sets him aright. He is considered a penitent, since he inherited a dwelling in that place of the flowing river, NAMELY MALCHUT. FOR THE RIVER THAT COMES OUT AND FLOWS IS YESOD, ITS BED IS MALCHUT. He improves his former state. Once he is corrected and has repented, he achieves perfection, for there is nothing in the world, no key in the world that the penitent cannot break.

226. דְּהָא אִי תָּב, וְאַתְקִין הַהוּא אֲתָר דְּפָגִים בְּחַיּוֹי, אִתְקַבַּל קָמֵי מַלְכָּא קַדִּישָׁא, נָטִיל לֵיהּ, וְאַתְקִין לֵיהּ עַל תִּקּוּנוֹי לְבָתַר. וְדָא אִקְרֵי בַּעַל תְּשׁוּבָה, דְּהָא יְרִית מוֹתְבֵיהּ, דְּהַהוּא אֲתָר, דְּהַהוּא נָהָר דְּנָגִיד וְנָפִיק, וְאַתְקִין גַּרְמֵיהּ מִמַּה דַּהֲוָה בְּקַדְמֵיתָא. כֵּיוָן דְּאִתְתָּקַן וְתָב בִּתְיוּבְתָּא, הָא סָלִיק עַל תִּקּוּנֵיהּ. דְּלֵית מִלָּה בְּעָלְמָא, וְלֵית מִפְתְּחָא בְּעָלְמָא, דְּלָא תָּבַר הַהוּא דְּתָב בִּתְיוּבְתָּא.

227. HE ASKS, what is the meaning of, "he shall go out by himself (Heb. gapo)"? HE ANSWERS, we have already studied it, yet it contains another hidden meaning. "He shall go out by himself (Heb. gapo)" is the same as in, "the highest (Heb. gapei) places of the city" (Mishlei 9:3). As in the latter, GAPEI IS AN EXPRESSION OF exaltation and praise, here too GAPO HAS THE MEANING OF exaltation and praise. In the place to which the penitent rise, even the most accomplished righteous cannot dwell. Therefore, once he repented, the Holy One, blessed be He, accepts him.

227. מַאי יֵצֵא בְּגַפּוֹ. הָא אִתְּמַר, אֲבָל תּוּ רָזָא אִית בֵּיהּ, יֵצֵא בְּגַפּוֹ, כְּמָה דְּאַתְּ אָמַר, עַל גַּפֵּי מְרוֹמֵי קָרֶת, מַה לְּהָתָם עִלּוּיָא וּסְלִיקוּ, אוּף הָכָא עִלּוּיָא וּסְלִיקוּ, אֲתָר דְּמָרֵיהוֹן דִּתְיוּבְתָּא סַלְקִין, אֲפִילוּ צַדִּיקִים גְּמוּרִים לָא יַכְלִין לְמֵיקָם תַּמָּן. וּבג״כ כֵּיוָן דְּתָב בִּתְיוּבְתָּא, קוּדְשָׁא בְּרִיךְ הוּא מְקַבֵּל לֵיהּ וַדַּאי מִיָּד.

228. We have learned that nothing in the world withstands repentance, and the Holy One, blessed be He, surely accepts everyone. If one repents, the way of life is prepared for him. Even though he made any blemish, everything is mended and becomes corrected. For even having uttered an oath, the Holy One, blessed be He, accepts him, as written, "As I live, says Hashem, though Konyahu..." (Yirmeyah 22:24), and "Write this man childless" (Ibid. 30). But after he repented, it is written, "And the sons of Yechonyah: Assir..." (I Divrei Hayamim 3:17). From here we conclude that repentance breaks many sentences and verdicts and many iron chains, and that nothing withstands repentance.

228. תְּנִינָן, לֵית מִלָּה בְּעָלְמָא דְּקַיְּימָא קָמֵי תְּשׁוּבָה, וּלְכֹלָּא קוּדְשָׁא בְּרִיךְ הוּא מְקַבֵּל וַדַּאי. וְאִי תָּב בִּתְיוּבְתָּא הָא אִזְדַּמַּן לְקָבְלֵיהּ אֹרַח חַיִּים, וְאַף ע״ג דְּפָגִים מַה דְּפָגִים, כֹּלָּא אִתְתָּקַן, וְכֹלָּא אִתְהַדַּר עַל תִּקּוּנֵיהּ, דְּהָא אֲפִילוּ בְּמַה דְּאִית בֵּיהּ אוֹמָאָה, קוּדְשָׁא בְּרִיךְ הוּא מְקַבֵּל, דִּכְתִיב חַי אֲנִי נְאֻם יְיָ׳ כִּי אִם יִהְיֶה כָנְיָהוּ וְגוֹ׳ וּכְתִיב כִּתְבוּ אֶת הָאִישׁ הַזֶּה עֲרִירִי וְגוֹ׳. וּבָתַר דְּתָב בִּתְיוּבְתָּא כְּתִיב, וּבְנֵי יְכָנְיָה אָסִיר בְּנוֹ וְגוֹ׳, מִכָּאן דִּתְשׁוּבָה מִתְּבַר כַּמָּה גְּזִרִין וְדִינִין, וְכַמָּה שַׁלְשְׁלָאִין דִּפַרְזְלָא, וְלֵית מַאן דְּקַיְּימָא קָמֵי דִּתְיוּבְתָּא.

229. In relation to that it is written, "And they shall go forth, and look upon the carcasses of the men that rebel against Me" (Yeshayah 66:24). It does not say, 'that rebelled against Me', but "rebel against Me," NAMELY THOSE who did not want to repent and regret what they have done. But if they regretted AND REPENTED, the Holy One, blessed be He, accepts them.

229. וְעַל דָּא כְּתִיב, וְיָצְאוּ וְרָאוּ בְּפִגְרֵי הָאֲנָשִׁים הַפּוֹשְׁעִים בִּי. אֲשֶׁר פָּשְׁעוּ בִּי, לָא כְּתִיב, אֶלָּא הַפּוֹשְׁעִים בִּי, דְּלָא בָּעָאן לְאָתָבָא, וּלְאִתְנַחֲמָא עַל מַה דְּעָבְדוּ. אֲבָל כֵּיוָן דְּאִתְנַחֲמוּ, הָא מְקַבֵּל לוֹן קוּדְשָׁא בְּרִיךְ הוּא.

230. Therefore such a man, even though he rebelled against Him, and blemished where he must not have blemished, but repented before Him, He accepts him and has pity on him. For the Holy One, blessed be He, is full of compassion, and is filled with compassion for all His works, as written, "and His tender mercies are over all His works" (Tehilim 145:9). His mercy reaches even beasts and fowls. So if His mercy reaches them, all the more so people who recognize and know how to praise their Master, when His mercy reaches them and dwells on them. Regarding this David said, "Great are Your compassions, Hashem: give me life as is Your wont" (Tehilim 119:156).

230. בְּגִין כַּךְ, בַּר נָשׁ דָּא, אַף עַל גַּב דְּפָשַׁע בֵּיהּ, וּפָגִים בְּאַתְרָא דְּלָא אִצְטְרִיךְ, וְתָב לְקַמֵּיהּ, מְקַבֵּל לֵיהּ, וְחָס עָלֵיהּ, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא מָלֵא רַחֲמִין אִינּוּן, וְאִתְמְלֵי רַחֲמִים עַל כָּל עוֹבָדוֹי, כד״א וְרַחֲמָיו עַל כָּל מַעֲשָׂיו. אֲפִילוּ עַל בְּעִירֵי וְעוֹפוֹי מָאטוּן רַחֲמוֹי. אִי עָלַיְיהוּ מָאטוּן רַחֲמוֹי, כָּל שֶׁכֵּן עַל בְּנֵי נָשָׁא, דְּיַדְעִין וְאִשְׁתְּמוֹדְעָאן לְשַׁבְּחָא לְמָארֵיהוֹן, דְּרַחֲמוֹי מָאטוּן עָלַיְיהוּ, וְשָׁרָאן עָלַיְיהוּ. וְע״ד אָמַר דָּוִד, רַחֲמֶיךָ רַבִּים יְיָ׳ כְּמִשְׁפָּטֶיךָ חַיֵּנִי.

231. And if His mercy reaches the wicked, the righteous all the more. But who needs healing? Those who suffer pains. Who suffer pain? The wicked, who need healing and mercy, for the Holy One, blessed be He, takes pity on them so they will not be forsaken by Him, and He does not go away from them so they will return IN REPENTANCE before Him. When the Holy One, blessed be He, beckons, He does so with the right, and when He repels, He does so with the left. When He repels, the right beckons; He repels with one side and beckons with the other. The Holy One, blessed be He does not withdraw His mercy from them.

231. אִי עַל חַיָּיבִין מָאטוּן רַחֲמוֹי, כ״ש עַל זַכָּאִין. אֶלָּא מַאן בָּעֵי אַסְוָותָא, אִינּוּן מָארֵי כְּאֵבִין, וּמַאן אִינּוּן מָארֵי כְּאֵבִין. אִלֵּין אִינּוּן חַיָּיבִין, אִינּוּן בָּעָאן אַסְוָותָא וְרַחֲמֵי, דְּקוּדְשָׁא בְּרִיךְ הוּא רַחֲמֵי עָלַיְיהוּ, דְּלָא יְהוֹן שְׁבִיקִין מִנֵּיהּ, וְאִיהִי דְּלָא אִסְתַּלַּק מִנַּיְיהוּ, וִיתוּבוּן לְקֳבְלֵיהּ. כַּד מְקָרֵב קוּדְשָׁא בְּרִיךְ הוּא, בִּימִינָא בְּקֵרֶב. וְכַד דָּחֵי, בִּשְׂמָאלָא דָּחֵי. וּבְשַׁעֲתָא דְּדָחֵי, יְמִינָא מְקָרֵב. מִסְטְרָא דָא דָחֵי, וּמִסְטְרָא דָא מְקָרֵב, וְקוּדְשָׁא בְּרִיךְ הוּא לָא שָׁבִיק רַחֲמוֹי מִנַּיְיהוּ.

232. Come and see, "but he went perversely in the way of his heart," followed by, "I have seen his ways, and will heal him: I will lead him also, and bestow comforts on him and on his mourners" (Yeshayah 457:17-18). HE EXPLAINS, "but he went perversely" MEANS though the wicked do what they do willfully and follow the way of their heart, and others admonish them but they care not to listen to them, NEVERTHELESS, when they repent and take the good path of repentance, remedy awaits them.

232. ת״ח, מַה כְּתִיב וַיֵּלֶךְ שׁוֹבָב בְּדֶרֶךְ לִבּוֹ. וּכְתִיב בַּתְרֵיהּ, דְּרָכָיו רָאִיתִי וְאֶרְפָּאֵהוּ וְאַנְחֵהוּ וַאֲשַׁלֵּם נִחוּמִים לוֹ וְלַאֲבֵלָיו. וַיֵּלֶךְ שׁוֹבָב, אע״ג דְּחַיָּיבִין עַבְדִין, כָּל מַה דְּעַבְדִין בְּזָדוֹן דְּאַזְלִין בְּאָרְחָא דְּלִבַּיְיהוּ, וְאַחֲרָנִין עַבְדִין בְּהוּ הַתְרָאָה, וְלָא בָּעָאן לְצַיְיתָא לוֹן. בְּשַׁעֲתָא דְּתָבִין בִּתְיוּבְתָּא, וְנַטְלִין אָרְחָא טָבָא דִּתְיוּבְתָּא, הָא אַסְוָותָא זְמִינָא לְקֳבְלַיְיהוּ.

233. We should observe now whether the verse refers to the living or the dead, for the beginning of the verse is not as its ending, nor the ending the beginning. The first part of the verse points at the living, SAYING, "BUT HE WENT PERVERSELY...", yet the latter part points to the dead, SAYING, "AND BESTOW COMFORTS ON HIM AND ON HIS MOURNERS." HE ANSWERS, the verse speaks of living man, and it is thus: "he went perversely in the way of his heart," because the Evil Inclination within him is strong and gains power. Hence "he went perversely," and does not care to repent.

233. הַשְׁתָּא אִית לְאִסְתַּכְּלָא, אִי עַל חַיָּיא אָמַר קְרָא, אוֹ עַל מֵתַיָּיא אָמַר קְרָא. דְּהָא רֵישָׁא דִּקְרָא, לָאו אִיהוּ סֵיפָא. וְסֵיפָא, לָאו אִיהוּ רֵישָׁא. רֵישָׁא דִּקְרָא, אַחֲזֵי עַל חַיָּיא. וְסוֹפֵיהּ אַחֲזֵי עַל מֵתַיָּיא. אֶלָּא, קְרָא אָמַר, בְּעוֹד דְּבַר נָשׁ אִיהוּ בְּחַיּוֹי, וְהָכִי הוּא, וַיֵּלֶךְ שׁוֹבָב בְּדֶרֶךְ לִבּוֹ, בְּגִין דְּיֵצֶר הָרַע דְּבֵיהּ, תַּקִּיף וְאִתְתָּקַף בֵּיהּ, וְע״ד אָזֵל שׁוֹבָב, וְלָא בָּעֵי לְאָתָבָא בִּתְיוּבְתָּא.

234. The Holy One, blessed be He, sees his ways, that he walks in evil to no use. He says, I need to hold his hand, as written, "I have seen his ways" walking in the darkness; I wish to give him healing, as written, "and will heal him." The Holy One, blessed be He, brings into his heart the path of repentance and healing for his soul. "I will lead him also" - what does this mean? It resembles the words, "go, lead the people" (Shemot 32:34), and the Holy One, blessed be He, leads him in the true path as one holding someone's hand, leading him out of darkness.

234. קוּדְשָׁא בְּרִיךְ הוּא חָמֵי אָרְחוֹי, דְּקָא אַזְלִין בְּבִישׁ, בְּלָא תּוֹעַלְתָּא, אָמַר קוּדְשָׁא בְּרִיךְ הוּא, אֲנָא אִצְטְרִיכְנָא לְאַתְקָפָא בִּידֵיהּ, הה״ד דְּרָכָיו רָאִיתִי, דְּקָא אַזְלִין בְּחָשׁוֹכָא, אֲנָא בָּעֵי לְמֵיהַב לֵיהּ אַסְוָותָא הה״ד וְאֶרְפָּאֵהוּ, קוּדְשָׁא בְּרִיךְ הוּא אִיהוּ אָעִיל בְּלִבֵּיהּ אָרְחֵיהּ דִּתְיוּבְתָּא וְאַסְוָותָא לְנִשְׁמָתֵיהּ. וְאַנְחֵהוּ, מַאי וְאַנְחֵהוּ. כד״א לֵךְ נְחֵה אֶת הָעָם. אַנְהִיג לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא בְּאֹרַח מֵישָׁר, כְּמַאן דְּאַתְקִיף בִּידָא דְּאַחֲרָא, וְאַפְקֵיהּ מִגּוֹ חֲשׁוֹכָא.

235. "And bestow comforts on him and on his mourners": HE ASKS, it seems as if he is dead, NOT AS IN THE FIRST PART OF THE VERSE. HE ANSWERS, assuredly he is dead; even though he is alive, since he is wicked, he is considered dead. What is the meaning of, "and bestow comforts on him and on his mourners"? HE SAYS, the Holy One, blessed be He, acts kindly with people. Ever since one's thirteenth birthday, He gives two guardian angels to be with him, and they guard him, one to his right and one to his left.

235. וַאֲשַׁלֵּם נִחוּמִים לוֹ וְלַאֲבֵלָיו, הָא אִתְחֲזֵי דְּמִיתָא אִיהוּ, אִין וַדַּאי מֵיתָא אִיהוּ, וְקַיְּימָא בַּחַיִּין דְּהוֹאִיל וְאִיהוּ רָשָׁע, מֵיתָא אִקְרֵי. מַהוּ וַאֲשַׁלֵּם נִחוּמִים לוֹ וְלַאֲבֵלָיו. אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא עָבֵיד טִיבוּ עִם בְּנֵי נָשָׁא, דְּכֵיוָן דְּעָאל מִי״ג שְׁנִין וּלְהָלְאָה, פָּקִיד עִמֵּיהּ תְּרֵין מַלְאָכִין נְטוּרִין דְּנַטְרֵי לֵיהּ, חַד מִימִינֵיהּ, וְחַד מִשְׂמָאלֵיהּ.

236. When man walks the right path they rejoice in him and uphold him with joy, announcing before him saying, Give honor to the image of the King. But when he treads the crooked path, they mourn for him and leave him. When the Holy One, blessed be He, holds him and leads him in the right way, it is written, "and bestow comforts on him and on his mourners." First I will "bestow comforts on him," for he regrets all that he did formerly and what he has done now and repents. Then, "on his mourners," who are the angels that mourned him when they departed from him. Now that they have returned there are consolations (Heb. nichumim) in every aspect, HE BOTH REGRETS (HEB. MITNACHEM) HIS DEEDS AND TAKES COMFORT (HEB. MITNACHEM) FOR HIS TROUBLES AND MOURNING.

236. כַּד אָזִיל בַּר נָשׁ בְּאֹרַח מֵישָׁר, אִינּוּן חַדָּאן בֵּיהּ, וְאִתְקִיפוּ עִמֵּיהּ בְּחֶדְוָה, מַכְרְזָן קָמֵיהּ וְאָמְרִין, הָבוּ יְקָר לְדִיוּקְנָא דְּמַלְכָּא. וְכַד אָזִיל בְּאֹרַח עָקִימוּ, אִינּוּן מִתְאַבְּלָן עָלֵיהּ, וּמִתְעַבְּרָן מִנֵּיהּ. כֵּיוָן דְּאַתְקִיף בֵּיהּ קוּדְשָׁא בְּרִיךְ הוּא, וְאַנְהִיג לֵיהּ בְּאֹרַח מֵישָׁר, כְּדֵין כְּתִיב, וַאֲשַׁלֵּם נִחוּמִים לוֹ וְלַאֲבֵלָיו. וַאֲשַׁלֵּם נִחוּמִים לוֹ בְּקַדְמֵיתָא, דְּאִיהוּ אִתְנְחַם עַל מַה דְּעָבֵד בְּקַדְמֵיתָא, וְעַל מַה דְּעָבֵד הַשְׁתָּא, וְתָב בִּתְיוּבְתָּא. וּבָתַר כֵּן וְלַאֲבֵלָיו, אִינּוּן מַלְאָכִין דַּהֲווֹ מִתְאַבְּלָן עָלֵיהּ כַּד אִתְעֲבָרוּ מִנֵּיהּ, וְהַשְׁתָּא דְּאִתְהַדְּרוּ בַּהֲדֵיהּ, הָא וַדַּאי נִחוּמִים לְכָל סִטְרִין.

237. Now he is surely alive, he is living in every respect, holding to the Tree of Life. Since he is attached to the Tree of Life, he is called a penitent, for the Congregation of Yisrael, WHICH IS MALCHUT, is also called penitence. FOR REPENTANCE (HEB. TESHUVAH) IS COMPOSED OF THE SEGMENTS, LET VAV RETURN (HEB. TASHUV) TO HEI. THE VAV IS THE TREE OF LIFE, ZEIR ANPIN, AND HEI IS MALCHUT. HENCE MALCHUT IS CALLED REPENTANCE. And he is called a repentant, and the ancient sages called him man of repentance literally, NAMELY, THE HUSBAND OF MALCHUT CALLED REPENTANCE, WHICH MEANS HE BESTOWS PLENTY ON HER. Therefore, even the wholly righteous cannot dwell where the penitents do.
The old merchant talks about David's situation when he took Bath-Sheva to wife and when he slew her husband, Uriah, with the sword of the children of Amon. He says that David did no sin when he took Bath-Sheva, but that he should have killed Uriah when he rebelled against the kingdom rather than using the Amonites to kill him. Some sins are against other men, and some are just against God.

237. וְהַשְׁתָּא אִיהוּ חַי וַדַּאי. חַי בְּכָל סִטְרִין, אָחִיד בְּאִילָנָא דְּחַיֵּי, וְכֵיוָן דְּאָחִיד בְּאִילָנָא דְּחַיֵּי, כְּדֵין אִקְרֵי בַּעַל תְּשׁוּבָה, דְּהָא כְּנֶסֶת יִשְׂרָאֵל, תְּשׁוּבָה אוּף הָכִי אִקְרֵי. וְאִיהוּ בַּעַל תְּשׁוּבָה אִקְרֵי. וְקַדְמָאֵי אָמְרוּ, בַּעַל תְּשׁוּבָה מַמָּשׁ. וְע״ד, אֲפִילוּ צַדִּיקִים גְּמוּרִים אִינָּם יְכוֹלִים לַעֲמוֹד, בְּמָקוֹם שֶׁבַּעֲלֵי תְּשׁוּבָה עוֹמְדִים.

238. דָּוִד מַלְכָּא אָמַר, לְךָ לְבַדְּךָ חָטָאתִי וְהָרַע בְּעֵינֶיךָ עָשִׂיתִי וְגוֹ׳, לְךָ לְבַדְּךָ, מַאי לְךָ לְבַדְּךָ. אֶלָּא, בְּגִין דְּאִית חוֹבִין, דְּחָטֵי ב״נ לְקוּדְשָׁא בְּרִיךְ הוּא וְלִבְנֵי נָשָׁא. וְאִית חוֹבִין דְּחָטָא לִבְנֵי נָשָׁא, וְלָא לְקוּדְשָׁא בְּרִיךְ הוּא. וְאִית חוֹבִין דְּחָטֵי לְקוּדְשָׁא בְּרִיךְ הוּא בִּלְחוֹדוֹי וְלָא לִבְנֵי נָשָׁא. דָּוִד מַלְכָּא, חָב לְקוּדְשָׁא בְּרִיךְ הוּא בִּלְחוֹדוֹי, וְלָא לִבְנֵי נָשָׁא.

238. King David said, "Against You, You alone, have I sinned and done that which is evil in Your sight" (Tehilim 51:6). What is the meaning of, "You alone"? HE ANSWERS, there are sins man commits against the Holy One, blessed be He, and against people, sins against people but not the Holy One, blessed be He, and sins against the Holy One, blessed be He, but not against people. King David sinned against the Holy One, blessed be He, alone, but not against people. HENCE HE SAID, "AGAINST YOU, YOU ALONE, HAVE I SINNED."

239. וְאִי תֵּימָא הָא חָב הַהוּא חוֹבָה דְּבַת שֶׁבַע, וְתָנֵינָן, מַאן דְּאָתֵי עַל עֶרְוָה אֲסִרָה עַל בַּעְלָהּ, וְחָב לְחַבְרֵיהּ, וְחָב לְקוּדְשָׁא בְּרִיךְ הוּא. לָאו הָכִי הוּא דְּהַהוּא דְּאַתְּ אָמַר. בְּהֵיתֵּרָא הֲוָה, וְדָוִד דִּילֵיהּ נָקֵט, וְגֵט הֲוָה לָהּ מִבַּעְלָהּ, עַד לָא יֵהַךְ לְקָרְבָא, דְּהָכִי הֲוָה מִנְהַגָּא דְּכָל יִשְׂרָאֵל, דְּיַהֲבִין גֵּט זְמַן לְאִתְּתֵיהּ, כָּל דְּנָפִיק חֵילָא. וְכֵן עָבֵד אוּרִיָּה לְבַת שֶׁבַע. וּלְבָתַר דְּעָבַר זְמַן וַהֲוַת פְּטוּרָא לְכֹלָּא, נָטַל לָהּ דָּוִד. וּבְהֵיתֵּרָא עָבַד כָּל מַה דְּעָבַד.

239. HE ASKS, yet if you argue that he did commit that sin by Bathsheba, we learned that whoever commits a sexual transgression with a man's wife, renders her forbidden to her husband, and THUS sins against his neighbor and against the Holy One, blessed be He. HE ANSWERS, this is not so. The sin you mentioned was permitted and David took that which was his, for she had a letter of divorce from her husband before he went to war. It was then the custom that men in Yisrael, who went to war, gave their wives a letter of divorce applicable after a certain time. Uriah did the same with Bathsheba. After the time had elapsed she was permitted to any man, and David married her. Whatever he did was permitted.

240. דְּאִלְמָלֵא לָאו הָכִי, וּבְאִסּוּרָא הֲוָה, לָא שַׁבְקָה קוּדְשָׁא בְּרִיךְ הוּא לְגַבֵּיהּ. וְהַיְינוּ דִּכְתִיב לְסַהֲדוּתָא, וַיְנַחֵם דָּוִד אֵת בַּת שֶׁבַע אִשְׁתּוֹ. סַהֲדוּתָא דְּאִשְׁתּוֹ הִיא, וַדַּאי אִשְׁתּוֹ, וּבַת זוּגוֹ הֲוַת, דְּאִזְדַּמְּנַת לְגַבֵּיהּ, מִיּוֹמָא דְּאִתְבְּרֵי עָלְמָא. הָא סַהֲדוּתָא דְּלָא חָב דָּוִד חוֹבָה דְּבַת שֶׁבַע כִּדְקָאמְרַן.

240. For had not it been so, but prohibited, the Holy One, blessed be He, would not have let her stay with him. Thus it is written as testimony, "And David comforted Bathsheba his wife" (II Shmuel 12:24). This is the testimony that she was his wife. Assuredly she was his wife and soulmate, ready for him from the day the world was created. This testifies that David did not commit sin by Bathsheba, as we said.

241. וּמַה הִיא חוֹבָה דְּחָב, לְקוּדְשָׁא בְּרִיךְ הוּא בִּלְחוֹדוֹי, וְלָא לְאַחֲרָא. דְּקָטַל לְאוּרִיָּה בְּחֶרֶב בְּנֵי עַמּוֹן, וְלָא קַטְלֵיהּ אִיהוּ בְּשַׁעְתָּא דְּאָמַר לֵיהּ וַאֲדֹנִי יוֹאָב, דְּהָא דָּוִד הֲוָה רִבּוֹן עָלֵיהּ, וְקָרָא אוֹכַח, דִּכְתִיב וְאֵלֶּה שְׁמוֹת הַגִּבּוֹרִים אֲשֶׁר לְדָוִד, וְלֹא אֲשֶׁר לְיוֹאָב, וְלָא קַטְלֵיהּ הַהִיא שַׁעְתָּא, וְקַטְלֵיהּ בְּחֶרֶב בְּנֵי עַמּוֹן.

241. What was the sin he committed against the Holy One, blessed be He, and not against another? It is that he slew Uriah with the sword of the children of Amon, instead of killing him when he said to him, "and my lord Joab" (II Shmuel 11:11), seeing that he himself was his master. This the verse proves in the words, "These are the names of David's warriors" (II Shmuel 23:8), and not 'Joab's warriors'. THUS HE IS A REBEL AGAINST THE KINGDOM, WHICH IS PUNISHABLE BY DEATH. Yet he did not slay him at that time, but rather by the sword of Amon.

242. וְקָרָא אָמַר, וְלֹא נִמְצָא אִתּוֹ דָּבָר, רַק בְּדִבְרַת אוּרִיָּה הַחִתִּי. רַק לְמָעוּטֵי קָא אָתֵי, בְּדִבְרַת אוּרִיָּה, וְלָא בְּאוּרִיָּה. וְקוּדְשָׁא בְּרִיךְ הוּא אָמַר, וְאוֹתוֹ הָרַגְתָּ בְּחֶרֶב בְּנֵי עַמּוֹן, וְכָל חֶרֶב בְּנֵי עַמּוֹן, הֲוָה חָקִיק בֵּיהּ חִוְיָא עָקֵים, דִּיוּקְנָא דְּדַרְקוֹן, וְאִיהוּ ע״ז דִּלְהוֹן. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, יָהֲבַת חֵילָא לְהַהוּא. שִׁקּוּץ. בְּגִין דְּבְשַׁעְתָּא דְּקָטְלוּ בְּנֵי עַמּוֹן לְאוּרִיָּה, וְסַגִּיאִין מִבְּנֵי יִשְׂרָאֵל עִמֵּיהּ, וְאִתְגַּבַּר בְּהַהִיא שַׁעְתָּא חֶרֶב בְּנֵי עַמּוֹן, כַּמָּה תֻּקְפָּא אִתְתַּקַּף הַהִיא ע״ז שִׁקּוּץ.

242. The text says that there was no fault found in him, "save only in the matter of Uriah the Hittite" (I Melachim 15:5). "Save only" indicates exclusion, that HE SINNED in the matter of Uriah, and not SINNED by Uriah HIMSELF. The Holy One, blessed be He, said, "and have slain him with the sword of the children of Amon" (I Shmuel 12:9). On each of the swords of the children of Amon, a crooked serpent was engraved, an image of a dragon, which is their idol. The Holy One, blessed be He, said, you have empowered that abomination. For when the children of Amon killed Uriah together with many of the children of Yisrael, the sword of the children of Amon grew strong at that time, and much strength was added to that idol and abomination.

243. You may say that Uriah was no righteous man, since it is written of him that he is Uriah the Hittite. But it is not so, he was righteous, only he was Hittite after his place, just like, "Yiftach the Gil'adite" (Shoftim 11:1), was so named after his place. THE SAME APPLIES TO URIAH THE HITTITE.

243. וְאִי תֵּימָא, אוּרִיָּה לָא הֲוָה זַכָּאי, כֵּיוָן דִּכְתִיב עָלֵיהּ אוּרִיָּה הַחִתִּי. לָאו הָכִי, זַכָּאָה הֲוָה, אֶלָּא דִּשְׁמָא דְּאַתְרֵיהּ הֲוָה חִתִּי. כד״א וְיִפְתָּח הַגִּלְעָדִי, עַל שׁוּם אַתְרֵיהּ אִתְקְרֵי הָכִי.

244. Hence it is written, "in the matter of Uriah the Hittite," AND NOT AGAINST URIAH HIMSELF, FOR HE WAS ALREADY LIABLE TO DEATH PENALTY FOR REBELLING AGAINST THE KINGDOM, AS MENTIONED. THIS IS BECAUSE HE CAUSED the abomination of the children of Amon to prevail against the camp of Elohim of David's army, who had the very shape of above, OF THE HOSTS OF SUPERNAL MALCHUT. When David caused a defect in his camp, he caused a defect above in another camp. David therefore said, "Against You, You alone, have I sinned"; against "You alone" and none other was the sin he committed. Hence THE VERSE SAYS, "in the matter of Uriah the Hittite," and hence, "with the sword of the children of Amon," WHICH MEANS THAT THE SIN WAS NOT AGAINST URIAH HIMSELF BUT IN THE MATTER OF URIAH, BY GIVING POWER TO THE SWORD OF THE CHILDREN OF AMON.

244. וְעַל דָּא בִּדְבַר אוּרִיָּה הַחִתִּי, דְּשִׁקּוּץ בְּנֵי עַמּוֹן אִתְגַּבָּר עַל מַחֲנֵה אֱלֹהִים, דְּמַשִּׁירְתָּא דְּדָוִד, דְּיוּקְנָא מַמָּשׁ דִּלְעֵילָא הֲווֹ. וּבְהַהוּא שַׁעְתָּא דְּפָגִים דָּוִד מַשִּׁרְיָתָא דָא, פָּגִים לְעֵילָא מַשִּׁירְתָא אַחֲרָא. וְעַל דָּא אָמַר דָּוִד, לְךָ לְבַדְּךָ חָטָאתִי. לְבַדְּךָ, וְלָא לְאַחֲרָא. דָּא הֲוָה הַהוּא חוֹבָה דְּחָב לְגַבֵּיהּ. וְדָא הוּא בִּדְבַר אוּרִיָּה. וְדָא הוּא בְּחֶרֶב בְּנֵי עַמּוֹן.

245. It is written, "For the eyes of Hashem run to and fro throughout the whole earth" (II Divrei Hayamim 16:9), which are female, AS 'RUN' HAS A FEMININE SUFFIX. And it is written, "the eyes of Hashem, they rove to and fro through the whole earth" (Zecharyah 4:10), which are male, AS 'ROVE' IS MASCULINE. So they are distinct, SOME OF THEM ARE CONSIDERED MALE AND SOME FEMALE. David said, "and done that which is evil in Your sight (eyes)" (Tehilim 51:6). HE ASKS, it says, "in Your eyes," while it should have been 'before Your eyes'. HE ANSWERS, yet THE REASON FOR SAYING "in Your eyes" IS THAT David said, the place against which I have sinned was in Your eyes, because I knew your eyes were ready and set before me, yet I was not mindful of them. Thus the sin I committed was against Your eyes.

245. כְּתִיב, כִּי יְיָ׳ עֵינָיו מְשׁוֹטְטוֹת בְּכָל הָאָרֶץ, אִלֵּין נוּקְבִין. וּכְתִיב עֵינֵי יְיָ׳ הֵמָּה מְשׁוֹטְטִים, אִלֵּין דְּכוּרִין, וְהָא יְדִיעָן אִינּוּן. דָּוִד אָמַר וְהָרַע בְּעֵינֶיךָ עָשִׂיתִי. בְּעֵינֶיךָ, לְפָנֵי עֵינֶיךָ מִבָּעֵי לֵיהּ. אֶלָּא מַאי בְּעֵינֶיךָ, אָמַר דָּוִד, בְּהַהוּא אַתְר דְּחַבְנָא, בְּעֵינֶיךָ הֲוָה. דַּהֲוֵינָא יָדַע, דְּהָא עֵינֶיךָ הֲווֹ זְמִינִין, וְקַיְּימִין קָמָאי, וְלָא חֲשִׁבְנָא לוֹן, הָרֵי חוֹבָא דְּחַבְנָא, וְעַבַדְנָא, בְּאָן אַתְר הֲוָה, בְּעֵינֶיךָ.

246. "So that You are justified in Your sentence, and clear in Your judgment" (Ibid.), and he will have no excuse to say before You, "EXAMINE ME, HASHEM, AND PROVE ME" (TEHILIM 26:2). Come and see, every artist speaks of his craft. David was the King's jester, and even though he was grieved, when he was before the King, he employed his jests as before, to amuse the King.

246. לְמַעַן תִּצְדַּק בְּדָבְרֶךָ תִּזְכֶּה בְשָׁפְטֶךָ, וְלֹא יִהְיֶה לִי פִּתְחוֹן פֶּה לְמֵימָר קַמָּךְ. ת״ח, כָּל אוּמָנָא, כַּד מַלִּיל, בְּאוּמָנְתֵּיהּ מַלִּיל. דָּוִד בְּדִיחָא דְּמַלְכָּא הֲוָה, וְאע״ג דַּהֲוָה בְּצַעֲרָא, כֵּיוָן דַּהֲוָה קַמֵּי מַלְכָּא, תָּב לְבִדִיחוּתֵיהּ, כְּמָה דַּהֲוָה, בְּגִין לְבַדְּחָא לְמַלְכָּא.

247. He said, Master of the universe, I said, "Examine me, Hashem, and prove me," and you said I cannot withstand the test. Here I have sinned "so that You are justified in Your sentence," and your words prove right. For had I not sinned, my word would be true and Yours vain. Now that I have sinned, I did it so that Your sentence will be true. I have allowed place to justify Your sentence, which I did, "so that You are justified in Your sentence, and clear in Your judgment." For David reverted to his craft, and said in his grief words of jest to the King.

247. אָמַר, מָארֵי דְּעָלְמָא, אֲנָא אֲמֵינָא, בְּחָנֵנִי יְיָ׳ וְנַסֵּנִי, וְאַתְּ אָמַרְתְּ דְּלָא אִיכוֹל לְקַיְּימָא בְּנִסְיוֹנָךְ. הָא חָבְנָא, לְמַעַן תִּצְדַּק בְּדָבְרֶךָ, וִיהֵא מִילָּךְ קְשׁוֹט, דְּאִלְמָלֵא לָא חָבְנָא, יְהֵא מִלָּה דִּילִי קְשׁוֹט, וִיהֵא מִילָּךְ בְּרֵיקָנְיָא, הַשְׁתָּא דְּחַבְנָא, בְּגִין דְּלֶהֱוֵי מִילָּךְ קְשׁוֹט, יְהִיבְנָא אַתְר לְצַדְּקָא מִילָּךְ, בְּגִין כַּךְ עֲבִידְנָא, לְמַעַן תִּצְדַּק בְּדָבְרֶךָ תִּזְכֶּה בְשָׁפְטֶךָ. אַהְדַּר דָּוִד לְאוּמָנוּתֵיהּ, וְאָמַר גּוֹ צַעֲרֵיהּ מִלִּין דִּבְדִיחוּתָא לְמַלְכָּא.

248. We learned that the deed was not becoming of David, as he said, "and my heart is wounded (or: 'empty') within me" (Tehilim 109:22). It is so, as David said, there are two chambers in the heart, one with blood and the other with air. The one filled with blood is an abode for the Evil Inclination, yet my heart is not so, because it is empty, and I have not given place for the evil blood to allow the Evil Inclination to dwell in it. My heart is surely clear, without an evil dweller. Since it is so, it was not befitting David to commit that sin, only to give a pretext for the wicked to say that if King David sinned and the Holy One, blessed be He, forgave him, how much more so the rest of the people in the world. Hence David said, "Then I will teach transgressors Your ways; and sinners shall return to You" (Tehilim 51:15).

248. תְּנִינָן, לָאו דָּוִד אִתְחָזֵי לְהַהוּא עוֹבָדָא, דְּהָא אִיהוּ אָמַר, וְלִבִּי חָלַל בְּקִרְבִּי הָכִי הוּא. אֲבָל אָמַר דָּוִד, בְּלִבָּא אִית תְּרֵין הֵיכָלִין, בְּחַד דָּמָא, וּבְחַד רוּחָא, הַהוּא חַד דְּמַלְיָא דָּמָא, בֵּיהּ דִּיוּרָא לְיֵצֶר הָרָע. וְלִבִּי לָאו הָכִי, דְּהָא רֵיקָן אִיהוּ, וְלָא יָהֲבִית דִּיוּרָא לְדָמָא בִּישָׁא, לְשַׁכְנָא בֵּיהּ יֵצֶר הָרָע, וְלִבִּי וַדַּאי חָלַל אִיהוּ, בְּלָא דִּיוּרָא בִּישָׁא, וְכֵיוָן דְּהָכִי הוּא, לָא אִתְחֲזֵי דָּוִד לְהַהוּא חוֹבָה דְּחָב אֶלָּא, בְּגִין לְמֵיהַב פִּתְיחוּ דְּפוּמָא לְחַיָּיבַיָּא, דְּיֵמְרוּן, דָּוִד מַלְכָּא חָב וְתָב בִּתְיוּבְתָּא, וּמָחַל לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, כ״ש שְׁאַר בְּנֵי נָשָׁא. וְע״ד אָמַר אֲלַמְּדָה פּוֹשְׁעִים דְּרָכֶיךָ וְחַטָּאִים אֵלֶיךָ יָשׁוּבוּ.

249. And it is written, "And David went up by the ascent of the Mount of Olives, and wept as he went up, and had his head covered, and he went barefoot" (II Shmuel 15:30). HE ASKS, wherefore was "his head covered, and he went barefoot"? AND HE ANSWERS, he was reprimanded; he made himself reprimanded in order to receive punishment, and the people were four cubits apart from him. Happy is the servant who serves his Master this way, and makes known his sin, in order to wholly repent it.

249. וּכְתִיב, וְדָוִד עֹלֶה בְּמַעֲלֵה הַזֵּיתִים עוֹלֶה וּבוֹכֶה וְרֹאשׁ לוֹ חָפוּי וְהוּא הוֹלֵךְ יָחֵף. רֹאשׁ לוֹ חָפוּי, וְיָחֵף אֲמַאי. אֶלָּא, נָזוּף הֲוָה, עָבֵד גַּרְמֵיהּ נָזוּף, לְקַבְּלָא עֹנְשָׁא. וְעַמָּא הֲווֹ רְחִיקִין מִנֵּיהּ ד׳ אַמּוֹת. זַכָּאָה עַבְדָּא דְּהָכִי פָּלַח לְמָארֵיהּ, וְאִשְׁתְּמוֹדָע בְּחוֹבֵיהּ, לְאָתָבָא מִנֵּיהּ בִּתְיוּבְתָּא שְׁלִימְתָּא.

250. Come and see, what Shim'i the son of Gera did to him was greater than all the troubles he had until that day, yet David did not answer back anything, for so it became him and thus his iniquities were atoned for.

250. ת״ח, יַתִּיר הֲוָה, מַה דְּעָבֵד לֵיהּ שִׁמְעִי בֶּן גֵּרָא, מִכָּל עַקְתִּין דְּעָבְרוּ עָלֵיהּ עַד הַהוּא יוֹמָא, וְלָא אָתִיב דָּוִד לְקֻבְלֵיהּ מִלָּה דְּהָכִי הֲוָה יֵאוֹת לֵיהּ, וּבְרָא אִתְכַּפָּרוּ חוֹבוֹי.

251. We should now observe this. Shim'i was a sage and had great wisdom. Why did he come to David and do what he did to him? HE ANSWERS, this came from a different place that put it into him. Whatever he did was for David's benefit. For what Shim'i did to him caused him to wholly repent, and broke his heart greatly, so he shed many tears from his heart before the Holy One, blessed be He. Hence it says, "because Hashem had said to him, curse" (II Shmuel 16:10). He knew that this has come down from another, high place.

251. הַשְׁתָּא אִית לְאִסְתַּכְּלָא, שִׁמְעִי ת״ח הֲוָה, וְחָכְמְתָא סַגִּיאָה הֲוַת בֵּיהּ, אֲמַאי נָפִיק לְגַבֵּי דָּוִד, וְעָבֵד לֵיהּ כָּל מַה דְּעָבַד. אֶלָּא מֵאֲתָר אַחֲרָא הֲוָה מִלָּה, וְאָעִיל לֵיהּ בְּלִבֵּיהּ מִלָּה דָּא. וְכָל דָּא לְתוֹעַלְתָּא דְּדָוִד. דְּהָא הַהוּא דְּעָבַד לֵיהּ שִׁמְעִי, גַּרְמָא לֵיהּ לְמֵיתַב בִּתְיוּבְתָּא שְׁלִימְתָּא, וְתָבַר לִבֵּיהּ בִּתְבִירוּ סַגִּי, וְאוֹשִׁיד דְּמְעִין סַגִּיאִין, מִגּוֹ לִבֵּיהּ קֳדָם קוּדְשָׁא בְּרִיךְ הוּא, וְעַל דָּא אָמַר, כִּי יְיָ׳ אָמַר לוֹ קַלֵּל. יָדַע, דְּהָא מֵאֲתָר עִלָּאָה אַחֲרָא נָחַת מִלָּה.

252. David bade his son Solomon do two things, one concerning Joab, the other Shim'i, among the other commands he bade him. One concerned Joab, as written, "Moreover you know also what Joab the son of Tzruyah did to me" (I Melachim 2:5). It was something unknown that even Solomon could not have known. But since others knew, Solomon found out. Hence he said, "Moreover you know," what he was not supposed to have known.

252. תְּרֵין פִּקּוּדִין, פָּקִיד דָּוִד לִשְׁלֹמֹה בְּרֵיהּ, חַד דְּיוֹאָב, וְחַד דְּשִׁמְעִי, עִם שְׁאַר פִּקּוּדִין דְּפָקִיד לֵיהּ. דְּיוֹאָב: דִּכְתִיב, וְגַם אַתָּה יָדַעְתָּ אֵת אֲשֶׁר עָשָׂה לִי יוֹאָב בֶּן צְרוּיָה. מִלָּה סְתִימָא הֲוָה, דַּאֲפִילוּ שְׁלֹמֹה לָא הֲוָה לֵיהּ לְמִנְדַּע, אֶלָּא בְּגִין דְּיָדְעוּ אַחֲרָנִין, אִתְגְּלֵי לִשְׁלֹמֹה. וְעַל דָּא אָמַר, וְגַם אַתָּה יָדַעְתָּ וְגוֹ׳. מַה דְּלָא אִתְחֲזֵי לָךְ לְמִנְדַּע.

253. דְּשִׁמְעִי: כְּתִיב, וְהִנֵּה עִמְּךָ שִׁמְעִי בֶּן גֵּרָא. מַאי וְהִנֵּה עִמְּךָ, זַמִּין הוּא עִמְּךָ תְּדִיר, רַבּוֹ הֲוָה. וּבְגִין כַּךְ לָא אָמַר עַל יוֹאָב וְהִנֵּה עִמְּךָ יוֹאָב. אֲבָל שִׁמְעִי דָּא, דְּאִשְׁתְּכַח עִמֵּיהּ תְּדִיר, אָמַר וְהִנֵּה עִמְּךָ.

253. One concerned Shim'i, as written, "And, behold, you have with you Shim'i the son of Gera" (Ibid. 8). What is the meaning of, "with you"? HE ANSWERS, he is always at your disposal, since he was his teacher. This is why he did not say of Joab, 'And, behold, you have Joab with you'. But of Shim'i, who was constantly by him, he said, "And, behold, you have with you."

254. וַיִּשְׁלַח הַמֶּלֶךְ וַיִּקְרָא לְשִׁמְעִי וַיֹּאמֶר בְּנֵה לְךָ בַיִת בִּירוּשָׁלִַם. אָן הוּא חָכְמְתָא דִּשְׁלֹמֹה מַלְכָּא בְּהַאי. אֶלָּא כֻּלָּא בְּחָכְמְתָא עָבַד, וּלְכָל סִטְרִין אַשְׁגַּח, דְּהָא חַכִּים הֲוָה שִׁמְעִי, וְאָמַר שְׁלֹמֹה, בְּעֵינָא דְּיִסְגֵּי אוֹרַיְיתָא בְּאַרְעָא עַל יְדוֹי דְּשִׁמְעִי, וְלָא יִפּוּק לְבַר.

254. "And the king sent and called for Shim'i, and said to him, Build you a house in Jerusalem" (Ibid. 36). HE ASKS, where was King Solomon's wisdom in doing this? AND HE ANSWERS, he did everything wisely and noticed every aspect, that Shim'i was a sage. Solomon said, I want Torah to increase in this land by Shim'i, and that he shall not leave it.

255. תּוּ מִלָּה אַחֲרָא אַשְׁגַּח שְׁלֹמֹה בְּחָכְמְתָא, דִּכְתִיב, יֹצֵא יָצוֹא וַיְקַלֵּל. מַאי יֹצֵא יָצָא תְּרֵי זִמְנֵי, וַיֵּצֵא וַיְקַלֵּל סַגִּי. אֶלָּא, חַד יְצִיאָה, דְּנָפַק מִבֵּי מִדְרָשָׁא לְגַבֵּי דָּוִד. וְחַד יְצִיאָה, דְּנָפַק מִירוּשָׁלִַם, לְגַבֵּי עַבְדּוֹי דְּמִית עָלוֹי. יְצִיאָה חֲדָא לְגַבֵּי מַלְכָּא, וִיצִיאָה תִּנְיָינָא לְגַבֵּי עַבְדּוֹי. וְכָל דָּא חָמָא שְׁלֹמֹה, וְאַשְׁגַּח בְּרוּחַ קוּדְשָׁא, דַּהוּא יְצִיאָה תִּנְיָינָא. וְעַל דָּא אָמַר, וְהָיָה בְּיוֹם צֵאתְךָ, יְדַע דְּבִיצִיאָה יָמוּת.

255. Another thing is that Solomon observed wisely the words, "he came out, cursing as he came" (II Shmuel 16:5). Why does it say 'came' twice, 'he came out cursing' should have sufficed. AND HE ANSWERS, once he came out of the study hall TO CURSE David, and once he came out of Jerusalem for his servants, for which he died. He came out once for the king and once for his servants. Solomon saw all this and looked through the Holy Spirit at the second coming out. Hence he said, "For it shall be, that on the day you go out" (I Melachim 2:37), he knew that he will die going out.

256. וְעָפָר בֶּעָפָר מַהוּ. אָמַר שְׁלֹמֹה לְגַבֵּי אַבָּא בֶּעָפָר הֲוָה. לְגַבֵּי שִׁמְעִי בְּמַיָּא, דִּכְתִיב וְהָיָה בְּיוֹם צֵאתְךָ וְעָבַרְתָּ אֶת נַחַל קִדְרוֹן. עָפָר הָתָם, וְהָכָא מַיָּא. תַּרְוַוּיְיהוּ דָּן שְׁלֹמֹה, לְמֶהֱוֵי עָפָר וּמַיָּא כְּסוֹטָה, לְמַאן דְּאַסְטִין אָרְחָא לְגַבֵּי אֲבוֹי.

256. "And cast dust" (II Shmuel 16:5). HE ASKS, What does it mean, "and cast dust"? AND HE ANSWERS, it was dust by my father, and water by Shim'i, as written, "For it shall be, that on the day you go out, and pass over the wadi of Kidron." It was dust there and water here. Solomon took account of them both so that he will be PUNISHED by dust and water like a Sota (a wife suspected of adultery), he who accused his father by the way.

257. כְּתִיב וְהוּא קִלְלַנִי קְלָלָה נִמְרֶצֶת. וּכְתִיב וָאֶשְׁבַּע לוֹ בַּיְיָ׳ לֵאמֹר אִם אֲמִיתְךָ בֶּחָרֶב. מַאי בֶּחָרֶב. וְכִי שִׁמְעִי טִפְּשָׁא הֲוָה, דְּאִילּוּ הָכִי אוֹמֵי לֵיהּ, דְּלָא יֵימָא בְּחֶרֶב לָא. אֲבָל בַּחֲנִית אוֹ בְּגִירָא אִין.

257. It is written, "who cursed me with a grievous curse...and I swore to him by Hashem, saying, I will not put you to death with the sword" (I Melachim 2:8). HE ASKS, what is "with the sword"? Was Shim'i a fool THAT HE DID NOT UNDERSTAND that had he sworn this way, he may not say later, not with the sword, but with a spear or an arrow.

258. אֶלָּא תְּרֵין מִלִּין הָכָא. חַד אָמַר יַנּוּקָא, בְּרֵיהּ דְּנוּנָא רַבָּא הַהוּא דְּקַשְׁקֶשׁוֹי סָלְקִין לְרוּם עֲנָנִין. אוֹמָאָה דְּדָוִד מַלְכָּא, כַּד הֲוָה בָּעֵי לְאוּמָאָה, אַפִּיק חַרְבָּא דִּילֵיהּ, דְּתַמָּן הֲוָה חָקִיק שְׁמָא גְּלִיפָן, וְתַמָּן אוֹמֵי. וְכָךְ עָבִיד לְשִׁמְעִי, דִּכְתִיב וָאֶשְׁבַּע לוֹ בַּיְיָ׳ לֵאמֹר אִם אֲמִיתְךָ בֶּחָרֶב. בְּמָאי הֲוָה אוֹמָאָה דָּא. בֶּחָרֶב. בֶּחָרֶב אוֹמֵי. וּמִלָּה אַחֲרָא, דָּן שְׁלֹמֹה, אָמַר, בִּקְלָלָה אָתָא לְגַבֵּי אַבָּא, בְּמִלִּין, הָא מִלִּין לְגַבֵּיהּ, וּבְשֵׁם הַמְּפוֹרָשׁ קַטְלֵיהּ, וְלָא בֶּחָרֶב. וּבְגִין דָּא עָבַד שְׁלֹמֹה הָכִי.

258. HE ANSWERS, there are two matters here. The child, the son of the great fish whose scales rise to the height of the clouds, spoke of the first. When David wanted to swear an oath, he would draw his sword, on which the engraved name was imprinted, and thus swore it. So he did with Shim'i, as written, "and I swore to him by Hashem, saying, I will not put you to death with the sword." How did he swear - with the sword. The other MATTER IS THAT Solomon considered, and said, he came cursing to my father, THAT IS, words, so I TOO HAVE words for him. So he slew him with the Tetragrammaton, and not with the sword. This is why Solomon acted this way.

259. We should now observe. If David swore to him, why did he kill him, for it seems as if this oath was false, since he did not speak his mind. HE ANSWERS, surely David did not kill him. It is known that every body part receives, but the heart does not receive even a hairsbreadth. King David was the heart OF YISRAEL, but received what was not befitting for him to receive, NAMELY, SHIM'I THROWING STONES AND CASTING DUST AT HIM. Therefore, "know what you ought to do to him" (Ibid. 9). Moreover, THE TREE, NAMELY HIS BEING OF THE ASPECT OF MALCHUT, THE SMALL TREE, caused him to be vindictive and grudging as a snake.

259. הַשְׁתָּא אִית לְאִסְתַּכְּלָא, דְּכֵיוָן דְּאוֹמֵי לֵיהּ דָּוִד, אֲמַאי קְטָלֵיהּ, דְּאִתְחֲזֵי דְּהָא אוֹמְאָה דָּא בַּעֲלִילָה הֲוָה, דְּהָא לִבָּא וּפוּמָא לָא הֲווֹ כַּחֲדָא. אֶלָּא וַדַּאי דָּוִד לָא קְטָלֵיהּ, וְהָא יְדִיעָא, כָּל שַׁיְיפִין דְּגוּפָא מְקַבְּלִין כֻּלָּא, וְלִבָּא לָא מְקַבְּלָא אֲפִילוּ כְּחוּטָא דְּנִימָא דְּשַׁעְרָא. דָּוִד מַלְכָּא לִבָּא הֲוָה, וְקָבִיל מַה דְּלָא אִתְחֲזֵי לֵיהּ לְקַבְּלָא, וּבְגִין כָּךְ, וְיָדַעְתָּ אֵת אֲשֶׁר תַּעֲשֶׂה לוֹ כְּתִיב. וְתוּ, דְּהָא אִילָנָא גָּרִים לְמֶהֱוֵי נָטִיר וְנוֹקֵם כְּחִוְיָא.

260. It is written, "For You desire not sacrifice; or else I would give it: You delight not in burnt offering. The sacrifices of Elohim are a broken spirit: a broken and a contrite heart, Elohim, You will not despise" (Tehilim 51:18-19). HE ASKS, "For You desire not sacrifice": does not the Holy One, blessed be He, desire a sacrifice to be offered Him? He did decree that the wicked would sacrifice an offering so their iniquities would be atoned for. AND HE ANSWERS, But David addressed that to the name Elohim, WHICH IS THE ATTRIBUTE OF JUDGMENT. A sacrifice is not brought to the name Elohim, but to the name Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei ALEPH. For a sacrifice is not brought to severe Judgment, the attribute of Judgment, as written, "If any man of you bring your offering to Hashem" (Vayikra 1:2), to Yud Hei Vav Hei, and not to the name Elohim. IT IS ALSO WRITTEN, "And when any will offer a meal offering to Hashem" (Vayikra 2:1), "a sacrifice of peace offerings to Hashem" (Vayikra 22:21), and "a sacrifice of thanks-giving to Hashem" (Ibid. 29), YET THE NAME ELOHIM IS NOT MENTIONED.

260. כְּתִיב כִּי לֹא תַחְפּוֹץ זֶבַח וְאֶתֵּנָה עוֹלָה לֹא תִרְצֶה. זִבְחֵי אֱלֹהִים רוּחַ נִשְׁבָּרָה לֵב נִשְׁבָּר וְנִדְכֶּה אֱלֹהִים לֹא תִבְזֶה. כִּי לֹא תַחְפּוֹץ זֶבַח, וְכִי לָא בָּעֵי קוּדְשָׁא בְּרִיךְ הוּא דְּיִקְרְבּוּן קָמֵיהּ קָרְבָּנָא, וְהָא אִיהוּ אַתְקִין לְגַבֵּי חַיָּיבַיָּא קָרְבָּנָא, דְּיִקְרְבּוּן וְיִתְכַּפֵּר לְהוּ חוֹבַיְיהוּ. אֶלָּא דָּוִד לְקָמֵי שְׁמָא דֶּאֱלֹהִים אָמַר, וְקָרְבָּנָא לָא קְרָבִין לִשְׁמָא דֶּאֱלֹהִים, אֶלָּא לִשְׁמָא דיו"ד הֵ"א וָא"ו הֵ"א. דְּהָא לְגַבֵּי דִּינָא קַשְׁיָא מִדַּת הַדִּין, לָא מְקָרְבִין קָרְבָּנָא. דִּכְתִיב אָדָם כִּי יַקְרִיב מִכֶּם קָרְבָּן לַיְיָ'. לַיְיָ', וְלָא לִשְׁמָא דֶּאֱלֹהִים. וְכִי תַקְרִיב. קָרְבָּן מִנְחָה לַיְיָ'. זֶבַח תּוֹדָה לַיְיָ'. זֶבַח שְׁלָמִים לַיְיָ'.

261. Therefore, since King David addressed the name Elohim, it had to be written, "For You desire not sacrifice; or else I would give it: You delight not in burnt offering," for to that name only a broken spirit is offered, as written, "The sacrifices of Elohim are a broken spirit." A sacrifice to Elohim is sadness and a broken heart. Hence whoever had a bad dream needs to look sad, because he is under the attribute of Elohim and the sacrifice to the attribute of Judgment needs TO BE sadness and a broken spirit. Sadness is useful for bad dreams, so judgment has no power over him, for he offered the proper sacrifice to the attribute of Judgment.

261. וּבְגִין כָּךְ, כֵּיוָן דְּדָוִד מַלְכָּא, לְגַבֵּי אֱלֹהִים אָמַר. אִצְטְרִיךְ לְמִכְתַּב, כִּי לֹא תַחְפּוֹץ זֶבַח וְאֶתֵּנָה עוֹלָה לֹא תִרְצֶה. דְּהָא לִשְׁמָא דָּא לָא מְקָרְבִין, אֶלָּא רוּחַ נִשְׁבָּרָה. דִּכְתִיב זִבְחֵי אֱלֹהִים רוּחַ נִשְׁבָּרָה. קָרְבָּנָא דֶּאֱלֹהִים, עֲצִיבוּ, וּתְבִירוּ דְּלִבָּא. וּבְגִין כָּךְ, מַאן דְּחָלַם חֶלְמָא בִּישָׁא, עֲצִיבוּ אִצְטְרִיךְ לְאַחֲזָאָה, דְּהָא בְּמִדַּת אֱלֹהִים קַיְיָמָא, וְזֶבַח דְּמִדַּת דִּינָא, עֲצִיבוּ אִצְטְרִיךְ וְרוּחַ נִשְׁבָּרָה, וְהַהוּא עֲצִיבוּ מִסְתַּיֵּיהּ לְחֶלְמָא בִּישָׁא, וְלָא שַׁלְטָא דִּינָא עֲלוֹי. דְּהָא זֶבַח דְּאִתְחֲזֵי לְמִדַּת דִּינָא, אַקְרִיב קָמֵיהּ.

262. "A broken and a contrite heart, Elohim, You will not despise" (Tehilim 51:19). HE ASKS, Is, "you will not despise," indicative that there exists a heart to be despised? HE ANSWERS, Yes, namely a heart that is haughty, a heart that is presumptuous. Such is a heart He despises, but a broken and contrite heart, Elohim will not despise.

262. לֵב נִשְׁבָּר וְנִדְכֶּה אֱלֹהִים לֹא תִבְזֶה, מַאי לֹא תִבְזֶה, מִכְּלָל דְּאִיכָּא לֵב דְּאִיהוּ בּוֹזֶה. אִין. הַיְינוּ לֵב דְּאִיהוּ גֵּאֶה, לֵב בְּגַסּוּת רוּחָא, הַיְינוּ לֵב דְּאִיהוּ בּוֹזֶה, אֲבָל לֵב נִשְׁבָּר וְנִדְכֶּה אֱלֹהִים לֹא תִבְזֶה.

263. הֵיטִיבָה בִרְצוֹנֶךָ אֶת צִיּוֹן תִּבְנֶה חוֹמוֹת יְרוּשָׁלַיִם. מַאי הֵיטִיבָה, אִתְחֲזֵי דְּהָא טִיבוּ אִית בָּהּ, וְהַשְׁתָּא הֵיטִיבָה עַל הַהוּא טִיבוּ. וַדַּאי הָכִי הוּא, דְּהָא מִן יוֹמָא דְּקוּדְשָׁא בְּרִיךְ הוּא אִשְׁתְּדַל בְּבִנְיַן בֵּי מַקְדְּשָׁא לְעֵילָא, עַד כְּעַן, הַהוּא הֲטָבָה דְּרָצוֹן, לָא שַׁרְיָיא עַל הַהוּא בִּנְיָן, וְעַל דָּא לָא אִשְׁתְּכַלַל. דְּהָא בְּשַׁעֲתָא דְּרָצוֹן דְּלְעֵילָא יִתְעַר, יֵיטִיב וְיַדְלִיק נְהוֹרִין דְּהַהוּא בִּנְיָן, וְהַהוּא עֲבִידְתָּא, דַּאֲפִילוּ מַלְאָכִין דְּלְעֵילָא, לָא יֵיכְלוּן לְאִסְתַּכְּלָא בְּהַהוּא בֵּי מַקְדְּשָׁא, וְלָאו בְּהַהוּא בִּנְיָן. וּכְדֵין בֵּי מַקְדְּשָׁא, וְכָל עוֹבָדָא אִשְׁתְּכְלַל.

263. "Do good in your favor to Zion: build you the walls of Jerusalem" (Ibid. 20). HE ASKS: What is meant by "Do good"? Is it not apparent that there already exists something good in it? Thus, WHY DO WE NEED TO PRAY to do good to that which is good? ANSWER: It is certain THAT PRAYER IS NEEDED FOR THE PURPOSE OF DOING BETTER, as from the day that the Holy One, blessed be He, was involved with the construction of the supernal Temple until this day, no good will dwell in that edifice, and so it was never completed. But when the moment arrives when His favor on high is aroused, He will do good and kindle the lights of that edifice which shall project to such an extent that even the angels on High will not be able to gaze at that edifice, that Temple. Then the Temple with its auxiliary tasks will be completed. CONCERNING THIS, HE PRAYED, "DO GOOD IN YOUR FAVOR TO ZION."

264. תִּבְנֶה חוֹמוֹת יְרוּשָׁלַיִם, וְכִי מִן יוֹמָא דְּאִשְׁתַּדַּל בְּבִנְיַן בֵּי מַקְדְּשָׁא עַד כְּעַן, לָא בְּנָה לוֹן. אִי חוֹמוֹת יְרוּשָׁלַם עַד כְּעַן לָא בְּנָה, בֵּי מַקְדְּשָׁא עַל אַחַת כַּמָּה וְכַמָּה. אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא, כָּל עוֹבְדּוֹי, לָאו כְּעוֹבְדֵי דְּב״נ. בְּנֵי נָשָׁא כַּד בָּנוּ בֵּי מַקְדְּשָׁא לְתַתָּא, בְּקַדְמֵיתָא עָבְדוּ שׁוּרֵי קַרְתָּא, וּלְבַסּוֹף עָבְדוּ בֵּי מַקְדְּשָׁא. שׁוּרֵי קַרְתָּא בְּקַדְמֵיתָא, בְּגִין לְאַגָּנָא עֲלַיְיהוּ, וּלְבָתַר בִּנְיָינָא דְּבֵיתָא. קוּדְשָׁא בְּרִיךְ הוּא לָאו הָכִי, אֶלָּא בְּנֵי בֵּי מַקְדְּשָׁא בְּקַדְמֵיתָא, וּלְבַסּוֹף, כַּד יָחִית לֵיהּ מִשְּׁמַיָּא, וְיוֹתִיב לֵיהּ עַל אַתְרֵיהּ, כְּדֵין יִבְנֶה חוֹמוֹת יְרוּשָׁלַם דְּאִנּוּן שׁוּרִין דְּקַרְתָּא. וְע״ד אָמַר דָּוִד ע״ז, הֵיטִיבָה בִרְצוֹנֶךָ אֶת צִיּוֹן בְּקַדְמֵיתָא, וּלְבָתַר תִּבְנֶה חוֹמוֹת יְרוּשָׁלַם.

264. "build You the walls of Jerusalem." HE ASKS: Is it possible that, from the day that He endeavored to build the Temple to the present, He did not construct them? If the walls of the Temple were not built, then surely the Temple WAS NOT BUILT, AND SO WHY DOES HE SAY TO "DO GOOD IN YOUR FAVOR TO ZION," MEANING, THE TEMPLE? NORMALLY WALLS ARE BUILT FIRST THEN THE TEMPLE ITSELF. ANSWER: The works of the Holy One, blessed be He, are not similar to those of man. When building the Temple below, man first constructs the walls of the city, then the Temple. The walls of the city must first protect them, then work can be done with the Temple. This is not so with the Holy One, blessed be He. First He constructs the Temple and later, after lowering it from Heaven and placing it upon its site, He builds the walls of Jerusalem which are actually the walls of the city. Therefore, David, may he rest in peace, said, "Do good in your favor to Zion," first, and then, "build You the walls of Jerusalem."

265. הָכָא אִית רָזָא, כָּל עוֹבְדִין דְּעָבֵיד קוּדְשָׁא בְּרִיךְ הוּא, בְּקַדְמֵיתָא אַקְדִּים הַהוּא דִּלְבַר, וּלְבָתַר מוֹחָא דִּלְגוֹ, וְהָכָא לָאו הָכִי. ת״ח, כָּל אִינּוּן עוֹבְדִין דְּעָבֵיד קוּדְשָׁא בְּרִיךְ הוּא, וְאַקְדִּים הַהוּא דִּלְבַר, מוֹחָא אַקְדִּים בְּמַחֲשָׁבָה, וּבְעוֹבְדָא הַהוּא דִּלְבַר, דְּהָא כָּל קְלִיפָּה מִסִּטְרָא אַחֲרָא הֲוֵי, וּמוֹחָא מִן מוֹחָא, וְתָדִיר סִטְרָא אַחֲרָא אַקְדִּים וְרַבִּי וְאַגְדִּיל וְנָטִיר אִיבָּא. כֵּיוָן דְּאִתְרַבֵּי, זַרְקִין לֵיהּ לְבַר, וְיָכִין רָשָׁע וְצַדִּיק יִלְבַּשׁ, וְזַרְקִין לְהַהִיא קְלִיפָּה, וּמְבָרְכִין לְצַדִּיקָא דְּעָלְמָא.

265. Here there is a secret. Generally, in all doings of the Holy One, blessed be He, at the outset He proceedes to work upon what is on the outside, and then He proceeds to the inner part within. Yet here it is not so, SINCE HE PROCEEDED WITH THE CONSTRUCTION OF THE TEMPLE PRIOR TO CONSTRUCTING THE WALLS, WHICH ARE IN THE EXTERIOR. WHY? HE ANSWERS Come and behold: In all doings where the Holy One, blessed be He, proceeds with the outer work, in the planning stage He begins with the inner, MEANING THE INNERMOST. However, in actual doing, He proceeds with that which is found in the outside - just as the Klipah, MEANING THE SHELL OUTSIDE, stems from the Other Side, yet the inner part is drawn from the inner part, MEANING THE SIDE OF HOLINESS. The Other Side proceeds consistently, and it grows and protects the fruit. Once the fruit ripens, THE SHELL is cast aside, "the evil may prepare it, but the just shall put it on" (Iyov 27:17). The shell is thrown away and the righteous of the world are blessed.

266. אֲבָל הָכָא, בְּבִנְיָינָא דְּבֵי מַקְדְּשָׁא, דְּסִטְרָא בִּישָׁא יִתְעַבַּר מֵעָלְמָא, לָא אִצְטְרִיךְ, דְּהָא מוֹחָא וּקְלִיפָּה דִּילֵיהּ הֲוֵי. אַקְדִּים מוֹחָא, דִּכְתִיב הֵיטִיבָה בִרְצוֹנְךָ אֶת צִיּוֹן בְּקַדְּמִיתָא, וּלְבָתַר תִּבְנֶה חוֹמוֹת יְרוּשָׁלִַם. הַהִיא חוֹמָה דִּלְבַר, דְּאִיהִי קְלִיפָּה, דִּילֵיהּ הִיא מַמָּשׁ. דִּכְתִיב, וַאֲנִי אֶהְיֶה לָהּ נְאֻם יְיָ׳ חוֹמַת אֵשׁ סָבִיב. אֲנִי וְלָא סִטְרָא בִּישָׁא.

267. יִשְׂרָאֵל, אִינּוּן מוֹחָא, עִלָּאָה דְּעָלְמָא. יִשְׂרָאֵל סְלִיקוּ בְּמַחֲשָׁבָה בְּקַדְּמִיתָא, עַמִּין עַכּו״ם, דְּאִינּוּן קְלִיפָּה, אַקְדִּימוּ. דִּכְתִיב וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מְלֹךְ מֶלֶךְ לִבְנֵי יִשְׂרָאֵל. וְזַמִּין קוּדְשָׁא בְּרִיךְ הוּא, לְאַקְדְּמָא מוֹחָא, בְּלָא קְלִיפָּה. דִּכְתִיב קֹדֶשׁ יִשְׂרָאֵל לַיְיָ׳ רֵאשִׁית תְּבוּאָתָהּ, מוֹחָא קָדִים לִקְלִיפָּה. וְאע״ג דְּמוֹחָא יְקוּם בְּלָא קְלִיפָּה, מַאן הוּא דְּיוֹשִׁיט יְדָא לְמֵיכָל מִנֵּיהּ, בְּגִין, דְּכָל אוֹכְלָיו יֶאְשָׁמוּ רָעָה תָּבֹא אֲלֵיהֶם נְאֻם יְיָ׳.

268. בְּהַהוּא זִמְנָא, אָז תַּחְפּוֹץ זִבְחֵי צֶדֶק. בְּגִין, דְּהָא כְּדֵין, יִתְחַבַּר כֹּלָּא בְּחִבּוּרָא חֲדָא, וְיֵהֵא שְׁמָא שְׁלִים בְּכָל תְּקוּנֵיהּ. וּכְדֵין קָרְבָּנָא לֶהֱוֵי שְׁלִים, לַיְיָ׳ אֱלֹהִים. דְּהַשְׁתָּא אֱלֹהִים לָא אִתְחַבָּר לְקוֹרְבָּנָא, דְּאִלְמָלֵא אִתְחַבָּר בֵּיהּ, כַּמָּה אֱלֹהִים יְסַלְקוּן אוּדְנִין לְאִתְחַבְּרָא תַּמָּן. אֲבָל בְּהַהוּא זִמְנָא, כִּי גָדוֹל אַתָּה וְעוֹשֵׂה נִפְלָאוֹת אַתָּה אֱלֹהִים לְבַדֶּךָ. וְאֵין אֱלֹהִים אַחֵרָא.

269. וּבְהַהוּא זִמְנָא כְּתִיב, רְאוּ עַתָּה כִּי אֲנִי אֲנִי הוּא וְאֵין אֱלֹהִים עִמָּדִי רְאוּ כִּי אֲנִי אֲנִי הוּא סַגִּי, מַאי עַתָּה. אֶלָּא דְּלָא הֲוָה קְדֶם לָכֵן, וְהַהוּא זִמְנָא לֶיהֱוֵי. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, עַתָּה רְאוּ, מַה דְּלָא תֵּיכְלוּן לְמֶיחֱמֵי מִקַּדְמַת דְּנָא.

270. כִּי אֲנִי אֲנִי, תְּרֵי זִמְנֵי אֲמַאי. אֶלָּא לְדַיְיקָא, דְּהָא לֵית תַּמָּן אֱלֹהִים, אֶלָּא הוּא. דְּהָא כַּמָּה זִמְנִין, דְּאִתְּמַר אֲנִי זִמְנָא חֲדָא, וְלָא יַתִּיר, וַהֲוָה תַּמָּן סִטְרָא אַחֵרָא. אֲבָל הַשְׁתָּא אֲנִי אֲנִי הוּא וְאֵין אֱלֹהִים עִמָּדִי, דְּהָא כָּל סִטְרָא אַחֵרָא אִתְעֲבָר, וְדַיְיקָא אֲנִי אֲנִי.

266. But here, concerning the construction of the Temple OF THE FUTURE when the Evil Side will be removed from the world, there will not be a need TO BEGIN WITH THE OUTSIDE because the inner part and the shell will both be His, so that He will commence with the inner part, as it is written, "Do good in Your favor to Zion," first, and then, "build You the walls of Jerusalem." For the outside wall, the shell, will be His own, as written: "'for I', says Hashem, 'will be to her a wall of fire round about,'" (Zecharyah 2:9) "I" and not the side of evil.

267. Yisrael is the supernal core of the world, as the thought of Yisrael came first - AS IN THOUGHT, THE INNERMOST PRECEDED THE SHELL, AS MENTIONED BEFORE. The heathen nations are like the shell TO YISRAEL. They came first IN DEED, BECAUSE IN ACTION THE SHELL COMES BEFORE THE INNER PART OF THE FRUIT AS LISTED EARLIER, as written: "And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Yisrael" (Beresheet 36:31). In the future, the Holy One, blessed be He, will bring forth the fruit without the shell, as written: "Yisrael is holy to Hashem, the first fruits of His increase" (Yirmeyah 2:3), MEANING that the fruit comes before the shell. Even though the fruit will stay without a shell, who would dare extend his hand to eat of it, because of the verse "all that devour him shall be held guilty; evil shall come upon them, says Hashem" (Ibid.).

268. Of that time, IT IS WRITTEN: "Then shall You be pleased with the sacrifices of righteousness" (Tehilim 51:21), because then all will be enjoined into one and the Name will be whole in all its aspects, and there will be a whole sacrifice to Hashem Elohim. Presently, Elohim is not enjoined with the sacrifice, for if He was enjoined with it, numerous other Elohim would raise their ears in an attempt to join AND NURTURE FROM HOLINESS, HEAVEN FORBID. However, in the future time, IT IS WRITTEN, "For You are great, and do wondrous things, You are Elohim alone" (Tehilim 86:10), without any other deities.
At the time of resurrection, we are told, all those who have not died will experience death from the Holy One, blessed be He, and will then immediately rise back to life; this is in order that none of the impurity in the world will remain, and that the new world will be brought about from the workings of God.

269. At that time, it is written: "See now that I, even I, am He, and there is no Elohim with Me" (Devarim 32:39). HE ASKS: "See now that I, even I, am He"; THIS WOULD BE sufficient, so why MENTION THE WORD "now"? ANSWER: This situation never existed before, but from this time on, it will exist. The Holy One, blessed be He, said: 'See now what you were unable to see before.'

270. "That I, even I, am He..." HE ASKS: Why is "I" written twice? ANSWER: It is to stress that there is no other Elohim but Him THERE. Sometimes where it writes "I" once and not more, there may be the Other Side, but now, "I, even I, am He, and there is no Elohim with Me," for the Other Side has vanished, stressing exclusively that 'I alone am HE'.

271. "I cause death and bring life..." (Ibid.). Until this moment, death was brought about via the Other Side; from this time on, "I will cause death and give life," MEANING from that time on - MEANING AT TIME OF RESURRECTION - all those who did not experience the taste of death from Him, FROM THE HOLY ONE, BLESSED BE HE, will then experience death and rise immediately back TO LIFE. DEATH WILL BE BROUGHT ABOUT BY THE HOLY ONE, BLESSED BE HE, in order that none of that impurity in the world will remain. There shall be a new world brought about from the workings of the Holy One, blessed be He.

271. אֲנִי אָמִית וַאֲחַיֶּה, עַד הַשְּׁתָּא מוֹתָא הֲוָת מִסִּטְרָא אַחֲרָא, מִכָּאן וּלְהָלְאָה, אֲנִי אָמִית וַאֲחַיֶּה, מִכָּאן דִּבְהַהוּא זִמְנָא, כָּל אִינּוּן דְּלָא טַעֲמֵי טַעֲמָא דְּמוֹתָא. מִנֵּיהּ תְּהֵא לוֹן מוֹתָא, וְיָקִים לוֹן מִיָּד. אֲמַאי. בְּגִין דְּלָא יִשְׁתְּאַר מֵהַהוּא זוּהֲמָא בְּעָלְמָא כְּלָל, וִיהֵא עָלְמָא חַדְתָּא, בְּעוֹבְדֵי יְדוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא.

272. "And if the servant plainly said... I will not go out free" (Shemot 21:5). As we explained, then he is impaired with a blemish, MEANING, "HIS MASTER SHALL BORE HIS EAR WITH AN AWL." "If he came in by himself" (Ibid. 3). What is meant by "by himself"? We learned with the Aramaic translation that this "alone" is a fine translation. However, we did learn that the world maintains itself with only one fin of the Leviathan.

272. וְאִם אָמֹר יֹאמַר וְגוֹ' לֹא אֵצֵא חָפְשִׁי. כְּמָה דְּאִתְּמַר כְּדֵין פָּגִים לֵיהּ פְּגִימוּ. אִם בְּגַפּוֹ יָבֹא, מַהוּ בְּגַפּוֹ. תְּנִינָן, כְּתַרְגּוּמוֹ, בְּלְחוֹדוֹי. יָאוֹת הוּא. אֲבָל הָא תְּנִינָן, כָּל עָלְמָא, לָא קָאֵים, אֶלָּא עַל גַּפָּא חֲדָא, דְּלִוְיָתָן.

273. This is its secret: where there was both male and female LEVIATHAN, as the Holy One, blessed be He, created them as male and female, wherever they went they caused the earth to tremble. Had not the Holy One, blessed be He, sterilized the male and cooled down the female, they would have disturbed the earth. As a result, they do not produce offspring. THIS IS THE ESSENCE OF: "If he came in by himself (Heb. gapo)" MEANING IF HE COMES under the wing (Heb. gaf) OF THE LEVIATHAN, that is, if he produces no offspring, "he shall go out by himself." He is thrust away there, and can not enter in the vicinity OF THE KING at all. He is thrust away and caused to be lost from that world. Thus, "he shall go out by himself," truly alone.

273. וְרָזָא דָא, בְּשַׁעֲתָא דְּקַיְּימָא דְּכַר וְנוּקְבָא, דְּדְכַר וְנוּקְבָא בְּרָא לוֹן קוּדְשָׁא בְּרִיךְ הוּא, וּבְכָל מַה דְּאַזְלִין, עָלְמָא מִזְדַּעְזָע, וְאִלְמָלֵא דְּסָרֵס קוּדְשָׁא בְּרִיךְ הוּא דְּכוּרָא, וְצִנֵּן יַת נוּקְבָא, הֲווֹ מְטַשְׁטְשִׁין עָלְמָא. וְע"ד לָא עַבְדִּין תּוּלְדִין, אִם בְּגַפּוֹ יָבֹא, תְּחוֹת הַהוּא גַּפָּא, דְּלָא עָבִיד תּוּלְדִין עָאל. וְהוֹאִיל וְכֵן, בְּגַפּוֹ יֵצֵא, לְתַמָּן. אִתְדַּחָא, וְלָא עָאל לְסַרְגּוֹדָא כְּלָל, וְאִתְדַּחְיָא וְאִתְטְרִיד מֵהַהוּא עָלְמָא. בְּגַפּוֹ יֵצֵא, בְּגַפּוֹ יֵצֵא וַדַּאי.

274. Come and behold: it is written, "They will die childless" (Vayikra 20:20). The word "childless" comprises male and female. He arrives through the secret of the male, and departs by the secret of the female. He arrives with one and departs with the other. This is that place that he clings to in that world, MEANING IN MALCHUT. The Holy One, blessed be He, does not want anyone to come before Him who sterilized himself in this world.

274. ת"ח, מַה כְּתִיב, עֲרִירִים יָמוּתוּ עֲרִירִים כְּלָל דְּכַר וְנוּקְבָא. בְּרָזָא דְּדְכוּרָא עָאל, וּבְרָזָא דְּנוּקְבָא יִפּוּק. עָאל בְּהַאי, וְיִפּוּק בְּהַאי. וְהַאי אִיהוּ אֲתָר, דְּקָא אִתְדָּבַק בֵּיהּ בְּהַהוּא עָלְמָא, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא לָא בָּעֵי דְּיֵעוֹל קָמֵיהּ, מַאן דְּמְסָרֵס גַּרְמֵיהּ בְּהַאי עָלְמָא.

275. Come and behold: this is the example of the sacrifice. They did not offer before Him that which has been castrated. They would remove it so as not to offer it before Him. He commanded: "neither shall you do thus in your land" (Vayikra 22:24). And so unto all generations it is prohibited to emasculate any creature created by Hashem, as emasculation stems from the Other Side.

275. תָּא חֲזִי, מִן קָרְבָּנָא. דְּלָא הֲווֹ מְקָרְבִין קָמֵיהּ סְרוּסָא, וְאַפִּיקוּ לֵיהּ, דְּלָא יִתְקָרֵב לְקָמֵיהּ, וּפָקִיד וְאָמַר, וּבְאַרְצְכֶם לֹא תַּעֲשׂוּ. וְכֵן לְדָרֵי דָרִין אָסִיר לְסָרוּסֵי בְּרִיָּין, דְּבָרָא קוּדְשָׁא בְּרִיךְ הוּא בְּעָלְמָא. דְּהָא כָּל סְרוּסָא, דְּסִטְרָא אַחֲרָא אִיהוּ.

276. If he endeavored and married and did not produce offspring, or he did not want to although married, or she did not want to produce offspring and later came to that world childless, we find the verse says: "if he is married," and he did not give proper attention to to the work of the Holy One, blessed be He, TO HAVE CHILDREN, "then his wife shall go out with him." He enters under the wing of the male and she under the wing of the female, DENOTING MALCHUT, AND EACH ONE OF THEM who "came in by himself... shall go out by himself (also: 'his wing')" as we explained. Everything fits in well.

276. וְאִי אִיהוּ אִשְׁתַּדַּל, וְנָסִיב אִיתְּתָא, וְלָא עָבִיד תּוּלְדִין, וְלָא בָּעָא, וְאע״ג דְּאִית לֵיהּ אִיתְּתָא, אוֹ אִי הִיא לָא בָּעָאת, וְעָאל לְהַהוּא עָלְמָא, בְּלָא תּוּלְדִין, מַה כְּתִיב. אִם בַּעַל אִשָּׁה הוּא, וְלָא אַשְׁגְּחוּ לְפֹעַל יְדוֹי דְּמָארֵיהוֹן, וְיִצְאָה אִשְׁתּוֹ עִמּוֹ, אִיהוּ יֵעוּל בְּגַפּוֹ דִּדְכוּרָא, וְאִיהִי בְּנוּקְבָא. בְּגַפּוֹ יָבֹא בְּגַפּוֹ יֵצֵא כְּמָה דְּאִתְּמַר, כֹּלָּא עַל תְּקוּנֵיהּ.

277. "If his master has given him a wife..." As we learned, "if his master," refers to the Master of the universe, NOTABLY MALCHUT, who "has given him a wife." We see here that man does not have the complete authority to marry a woman. All depends on the scale, MEANING ACCORDING TO THE MEASURE OF HIS MERITS, and so, He "has given him a wife," as this is not under his authority. Who is she? She is not his, NOT HIS MATE, and not set for him. Who is she? She is a WOMAN designated for someone else, but through mercy, he won her first and married her. This woman was given to him though she was not the proper one for him.

277. אִם אֲדֹנָיו יִתֶּן לוֹ אִשָּׁה, כְּמָה דְּאִתְּמַר, אִם אֲדֹנָיו, דָּא אִיהוּ אֲדוֹן כָּל הָאָרֶץ. יִתֶּן לוֹ אִשָּׁה, מֵהָכָא, דְּלָאו בִּרְשׁוּתָא דְּבַר נָשׁ קַיְּימָא לְמֵיסָב אִתְּתָא. אֶלָּא כֹּלָּא בְּמֹאזְנַיִם לַעֲלוֹת. יִתֶּן לוֹ אִשָּׁה, דְּהָא לָאו בִּרְשׁוּתֵיהּ אִיהוּ. וּמַאן אִיהִי. הַהִיא דְּלָאו דִּילֵיהּ, וְלָא אִזְדַּמְּנַת לְגַבֵּיהּ, וּמַאן אִיהִי. הַהִיא דַּהֲוַת זְמִינָא לְאַחֲרָא, וְאַקְדִּים הַאי בְּרַחֲמֵי, וְנָטִיל לָהּ, דָּא אִתְיְיהִיבַת לֵיהּ, דְּלָא אִתְחֲזִיאַת לֵיהּ.

278. The Holy One, blessed be He, sees this from afar, that this woman is poised to bring offspring into the world. AND AFTER this man initiated with pleas of mercy she was given to him; he thus had offspring and planted a seed with the woman that was not his. Therefore, "the wife and her children shall remain her master's and he shall go out by himself." See how a wretched poor man toiled for naught to bring forth fruit in a garden that was not his, and departed empty-handed.

278. וְקוּדְשָׁא בְּרִיךְ הוּא חָמֵי מֵרָחִיק, וְחָמֵי לְהַהִיא אִתְּתָא, דְּזְמִינַת לְאַפָּקָא תּוּלְדִין בְּעָלְמָא. אַקְדִּים הַאי בְּרַחֲמֵי, וְאִתְיְיהִיבַת לֵיהּ, וְעָבִיד אִיבִּין, וְזָרַע זַרְעָא, בְּאִתְּתָא דְּלָאו דִּילֵיהּ, בג״כ, הָאִשָּׁה וִילָדֶיהָ תִּהְיֶה לַאדֹנֶיהָ, וְהוּא יֵצֵא בְּגַפּוֹ. אִי עַנְיָיא מִסְכֵּנָא, כַּמָּה אִשְׁתַּדַּל בְּרֵיקָנְיָא, לֵאָה וְאִשְׁתַּדַּל לְמֶעְבַּד פֵּירִין, בְּגִנְתָּא דְּלָאו אִיהִי דִּילֵיהּ, וְנָפַק בְּרֵיקָנְיָא.

279. HE SAYS TO HIMSELF: Old man, in a time such as this, you were not as one who pushes the gate open with his feet, as one who lies on the ground without strength, and as a result of his weakness, he is unable to OPEN THE GATE so he pushes on it with his feet. Have courage, old man, do not fear. This poor unfortunate toiled for naught - why? Is it because he did not plant in a garden of his own? Then we could understand. But here, the Holy One, blessed be He, gave him this garden to plant; he did not take it ON HIS OWN INITIATIVE.

279. סָבָא סָבָא, בְּעִדָּנִין אִלֵּין, לָא הֲוֵית בְּרַגְלָיךָ דָּחֵי לְתַרְעָא, כְּמַאן דְּשָׁכִיב בְּאַרְעָא בְּלָא תּוּקְפָּא, דְּהָא אִתְחֲלַשׁ וּמֵחֲלִשָׁא סַגִּי, דְּלָא יָכִיל, דָּחֵי בְּרַגְלוֹי. אִתְתַּקַּף סָבָא, וְלָא תִּדְחַל. הָא עַנְיָיא מִסְכֵּנָא, דְּאִשְׁתַּדַּל בְּרֵיקָנְיָא, אֵימָא אֲמַאי. אִי בְּגִין דְּזָרַע בְּגִנְתָּא אַחֲרָא דְּלָאו דִּילֵיהּ, יֵאוֹת. אֲבָל הָכָא קוּדְשָׁא בְּרִיךְ הוּא יָהִיב לֵיהּ הַהוּא גִּנְתָּא לְמִזְרַע בָּהּ, דְּהָא אִיהוּ לָא נָטִיל לָהּ.

280. But, come and behold: all the things the Holy One, blessed be He, has done are according to the Law; there is nothing found wanting. If the Holy One, blessed be He, gave him a wife, and he produced fruits and plants, he is not like other incarnated ones. One who endeavors in this world to enlarge the tree but is unable is not the same as one who makes no effort to enlarge, but instead uproots, causes leaves to fall from the tree and diminishes its fruits.

280. אֶלָּא ת״ח, כָּל מִלִּין דְּקוּדְשָׁא בְּרִיךְ הוּא עָבִיד, כֻּלְּהוּ בְּדִינָא אִינּוּן, וְלָא הֲוָה מִלָּה בְּרֵיקָנְיָא. הַאי דְּקוּדְשָׁא בְּרִיךְ הוּא יָהַב לֵיהּ אִתְּתָא, וְעָבִיד בָּהּ פֵּירִין וְאֵיבִין, לָאו הַאי כִּשְׁאַר בְּנֵי גִּלְגּוּלָא, וְלָא דָּמֵי מַאן דְּאִשְׁתַּדַּל בְּהַאי עָלְמָא לְאַסְגָּאָה אִילָנָא, וְלָא יָכִיל לְמַאן דְּלָא בָּעָא לְאַסְגָּאָה לְאִשְׁתַּדְּלָא, וְאַעְקַר וְאַפִּיל טַרְפִּין דְּאִילָנָא, וְאַזְעַר אִיבָּא דִּילֵיהּ.

281. הַאי דַּאֲדֹנָיו יָהִיב לֵיהּ אִתְּתָא, בְּגִין לְמֶעְבַּד אִיבִּין, הָא אִשְׁתְּדַל בְּקַדְמֵיתָא בְּגִין לְאַסְגָּאָה אִילָנָא, וְלָא יָכִיל. זַכְיָין כָּל כַּךְ לֵית לֵיהּ, דְּאִי הֲוָה זַכָּאָה כַּדְקָא יֵאוֹת, לָא הֲוָה תָּב בְּגִלְגּוּלָא, דְּהָא כְּתִיב, וְנָתַתִּי לָכֶם בְּבֵיתִי וּבְחוֹמוֹתַי יָד וָשֵׁם טוֹב מִבָּנִים וּמִבָּנוֹת. וְהַשְׁתָּא דְּלָא זָכָה, קוּדְשָׁא בְּרִיךְ הוּא חָמֵי, דְּהָא אִשְׁתְּדַל וְלָא יָכִיל, הַאי, אֲדוֹנָיו יִתֶּן לוֹ אִשָּׁה, כְּמָה דְּאִתְּמַר. וְכֵיוָן דְּחָס עָלֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, וְיָהַב לֵיהּ בְּרַחֲמֵי, קוּדְשָׁא בְּרִיךְ הוּא גַּבֵּי מִדִּידֵיהּ בְּקַדְמֵיתָא, וְנָטִיל מַה דְּגָרַע הַהוּא מַבּוּעָא, וּבג"כ, הָאִשָּׁה וִילָדֶיהָ תִּהְיֶה לַאדֹנֶיהָ, וּלְבָתַר יֵיתוּב, וְיִשְׁתְּדֵל עַל גַּרְמֵיהּ, לְאַשְׁלוּמֵי גִּרְעוֹנֵיהּ. עַד הָכָא רָזָא דִּקְרָא.

281. He whose Master gave him a wife to produce offspring, who strove before to enlarge the tree, but was unable, does not possess many merits. Had he possessed the proper merits, he would not need to reincarnate, as it is written: "And to them will I give in my house and within My walls a memorial better than sons and daughters" (Yeshayah 56:5). But now that he does not merit, the Holy One, blessed be He, sees that he tried to have children and was unable. Then "his Master has given him a wife," as we learned, and as a result of the Holy One, blessed be He, showing mercy, that He gives him A WIFE out of mercy, He takes His own back, He takes what caused that well to diminish FROM BEFORE THIS. For this reason, "the wife and her children shall be her master's." Later, he must return and work on himself to compensate for his loss. Here ends the secret of the verse.

282. סָבָא סָבָא, אַתְּ אָמַרְתְּ ע"ד, דְּבְרִיקָנְיָא אִשְׁתְּדַל, וְלָא אַשְׁגַּחְתְּ עֲלָךְ, דְּבְרִיקָנְיָא אַתְּ אָזִיל בְּמָה דַּאֲמַרְתְּ, דְּהָא קְרָא רָדִיף אֲבַתְרָךְ, דְּסָתִיר כָּל בְּנְיָינָא דְּבָנִית עַד הַשְׁתָּא, וְאַתְּ חָשִׁיב דְּאִנְתְּ מְשַׁטְּטָא יַמָּא לְרַעוּתָךְ. וּמַאי אִיהוּ. דִּכְתִיב, וְאִם אָמֹר יֹאמַר הָעֶבֶד אָהַבְתִּי אֶת אֲדוֹנִי אֶת אִשְׁתִּי וְגוֹ'.

282. HE SAID TO HIMSELF: Old man, you are saying that he toiled in vain TO BEGET CHILDREN. But you really did not pay attention to yourself that you walk in vain, for in regard to what you said, there is a verse that contradicts your entire construction, and you thought that you were swimming in the sea to your heart's content. What is this VERSE? It is written, "If the servant plainly says, 'I love my master, my wife and children...'" (Shemot 21:5), WE SEE THAT HE AGAIN MERITS THEM, AND SO HE DID NOT TOIL IN VAIN.

283. אִי סָבָא סָבָא, לָאֵי חֵילָא, מַה תַּעֲבִיד, חָשַׁבְתְּ דְּלָא לֶיהֱוֵי מַאן דְּרָדִיף אֲבַתְרָךְ, הָא הַאי קְרָא רָדִיף אֲבַתְרָךְ, וְנָפִיק מִבָּתַר כֹּתְלָא, כְּאַיָּלָה בְּחַקְלָא, מִדַּלֵּג דְּלוּגִין אֲבַתְרָךְ, תְּלֵיסַר דִּילוּגִין דָּלִיג אֲבַתְרָךְ וְאַדְבִּיק לָךְ, מַה תַּעֲבִיד סָבָא. הַשְׁתָּא אִית לָךְ לְאִתְגַּבְּרָא בְּחֵילָךְ. דְּהָא גִּיבָּר תַּקִּיף הֲוֵית עַד יוֹמָא. סָבָא סָבָא, הֲוֵי דָּכִיר יוֹמָא דְּתַלְגָּא, כַּד זְרַעְנָא פּוּלִין, וַהֲווֹ כַּמָּה גּוּבְרִין בְּנֵי חֵילָא, לְקֻבְלָךְ, וְאַנְתְּ בִּלְחוֹדָךְ, נָצַחְתְּ תְּלֵיסַר גַּבְרִין תַּקִּיפִין, בְּנֵי חֵילָא, דְּכָל חַד מִנַּיְיהוּ קָטִיל אַרְיָא, עַד לָא יֵיכוּל.

283. Woe, old man, weary without strength, what shall you do? You thought that there was no one pursuing you, but there is a verse pursuing you, coming out from behind the wall like a doe in the field. THAT IS, THAT HE DID NOT REMEMBER BEFORE, BUT SUDDENLY REMEMBERED, as if His hopping after you with thirteen hops behind you, DENOTING THE THIRTEEN WORDS IN THE VERSE FROM, "IF THE SERVANT PLAINLY SAYS" UNTIL THE WORD "FREE" (WITH THE LAST WORD NOT INCLUDED). It did reach you. What should you do, old man? Now, strengthen yourself because you were a mighty person until now. Old man! Remember the snowy day we planted beans and there were mighty warriors against you, and you alone defeated thirteen warriors who had each slain a hungry lion.

284. אִי לְאִינּוּן תְּלֵיסַר גּוּבְרִין נָצַחְתְּ, הָנֵי תְּלֵיסַר דְּלֵית בְּהוּ חֵילָא, אֶלָּא מִלִּין, עאכ"ו. אָמֹר יֹאמַר כְּתִיב. אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא אָרְחֵיהּ לְמֶעְבַּד דִּינָא לְכֹלָּא. כַּד מָטָא זִמְנָא דְּהַאי אִתְּתָא לְאַשְׁכְּחָא בַּר זוּגֵיהּ מַה עָבִיד קָטִיל לְדֵין, וְנָטִיל לָהּ הַהוּא בַּר זוּגָא, וְאִיהוּ נָפִיק מֵהַאי עָלְמָא בִּלְחוֹדוֹי יְחִידָאָה.

284. If these thirteen mighty ones have you defeated, then how much more so these thirteen WORDS IN THE VERSE, "IF THE SERVANT PLAINLY SAYS..." which have no more power than words. It is written, "He will surely say." The way of the Holy One, is to execute His Judgment with all. When the time arrives for that woman THAT THE SERVANT TOOK to find her real mate, what does THE HOLY ONE, BLESSED BE HE, do? He slays THE SERVANT THAT MARRIED HER, NOT BEING HER REAL MATE, and her real mate takes her, and THE SERVANT departs this world alone.

285. "And if the servant shall plainly say (lit. 'speaks, saying')" The friends have maintained according to the literal meaning of the verse: and if he speaks at the beginning of the sixth year, he will be saying at the end of the sixth year just before the entry of the seventh year. If he made this declaration even one day into the seventh year, his words would be void. What is the proof? It states "the servant," as long as he is a servant, meaning in the sixth year. If he spoke in the beginning of the sixth year and did not repeat at the end of the sixth year, it would be meaningless. For this reason, it writes twice, "speaks, saying."

285. וְאִם אָמֹר יֹאמַר, הָא אוּקְמוּהָ חַבְרַיָּיא כִּפְשָׁטֵיהּ דִּקְרָא. וְאִם אָמֹר, בְּשֵׁירוּתָא דְּשִׁית שְׁנִין, יֹאמַר, בְּסוֹפָא דְּשִׁית שְׁנִין, עַד לָא יֵעוּל שְׁבִיעָאָה, דְּהָא אִי אָמַר, כַּד אִיהוּ אֲפִילוּ בְּיוֹמָא חַד מִשְּׁבִיעָאָה, מִלּוֹי בְּטֵלִין. מ״ט. הָעֶבֶד כְּתִיב, בְּעוֹד דְּאִיהוּ עֶבֶד, בְּשַׁתָּא שְׁתִיתָאָה. אָמַר בְּשֵׁירוּתָא דְּשִׁית שְׁנִין, וְלָא אָמַר בְּסוֹפָא דְּשִׁית שְׁנִין, לָאו כְּלוּם הוּא, וּבְגִין כַּךְ, תְּרֵי זִמְנֵי אָמֹר יֹאמַר.

286. Here, CONTINUING WITH OUR SUBJECT, while the servant is still with his wife, he intensifies his prayer and requests daily before the Holy King. Just as he acquired her through mercy, so too the ending is with pleas for mercy. This is the essence of "speaks, saying." He speaks at the beginning to hasten the taking of her through mercy and later PLEADS THAT HE SHOULD NOT BE SHUNTED ASIDE BEFORE HER REAL MATE, AND THAT HIS PETITION be received with mercy. He says: "I love my master." Because of his numerous prayers, he is beloved by the Holy One, blessed be He. He amends his actions, saying, "I love my master, my wife and my children: I will not go out free." The Holy One, blessed be He, receives his penance and manifold prayers.

286. וְהָכָא, בְּעוֹד דְּאִיהוּ בְּהַאי אִתְּתָא, אַסְגֵּי צְלוֹתִין וּבְעוּתִין בְּכָל יוֹמָא, לְגַבֵּי מַלְכָּא קַדִּישָׁא, כְּמָה דַּהֲוָה שֵׁירוּתָא בְּרַחֲמֵי, הָכִי הוּא סוֹפָא בְּרַחֲמֵי, וְדָא הוּא אָמֹר יֹאמַר. אֱמוֹר בְּקַדְמֵיתָא, כַּד אַקְדִּים בְּרַחֲמֵי. יֹאמַר בְּסוֹפָא וְיִתְקַבֵּל בְּרַחֲמֵי. וּמַה יֹּאמַר. אָהַבְתִּי אֶת אֲדוֹנִי, דְּבג״ד, וּבְסַגִּיאוּ דְּצְלוֹתִין, רָחִים לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא. אַתְקִין עוֹבָדוֹי, וְאָמַר אָהַבְתִּי אֶת אֲדוֹנִי אֶת אִשְׁתִּי וְאֶת בָּנַי לֹא אֵצֵא חָפְשִׁי. וְקוּדְשָׁא בְּרִיךְ הוּא קַבִּיל לֵיהּ, בְּהַהוּא תִּיּוּבְתָּא, וּבְאִינּוּן סַגִּיאוּ דְּצְלוֹתִין.

287. What does the Holy One, blessed be He, do? Though he was prepared to reincarnate him and cause him to endure punishment in this world for his actions, He does not return him to this world. What does He do? He brings him near to the Heavenly Council, they judge him, submit him to the house of punishment, and the Holy One, blessed be He, brands him WITH THE AWL. He is handed over to punishment house to remain under the dominion of the uncircumcised until a specific time, and then He redeems him.

287. מַה עָבִיד קוּדְשָׁא בְּרִיךְ הוּא, מַה דַּהֲוָה זַמִּין לְאַהַדְּרָא לֵיהּ בְּגִלְגּוּלָא, וּלְמִסְבַּל עוֹנְשִׁין בְּהַאי עָלְמָא, עַל מַה דְּעָבַד, לָא אַהְדַּר לֵיהּ לְהַאי עָלְמָא. וּמָה עָבִיד, קָרִיב לֵיהּ לְבֵי דִּינָא דִּמְתִיבְתָּא דִּרְקִיעָא, וְדַיְּינִין לֵיהּ, וּמַסְרִין לֵיהּ לְבֵי מַלְקוּתָא, וְאַרְשִׁים לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, הֵיךְ אִתְמְסַר לְבֵי עוֹנְשָׁא, וּפָגִים לֵיהּ, לְמֶהֱוֵי תְּחוֹת שֵׁלְטָנֵיהּ דְּעָרְלָה, עַד זְמַן יְדִיעָא, וּבָתַר פָּרִיק לֵיהּ.

288. If at that time when he is being marked WITH THE AWL the Jubilee has arrived, and even if it is one day until Jubilee it is thus considered as if he spent the full time until Jubilee. This is the penalty and no more. With the arrival of Jubilee he is redeemed and brought into the presence OF THE HOLY ONE, BLESSED BE HE. The old man closed his eye for one moment.
The merchant now begins a long section to do with strength, speaking about strong mountains, about the strong foundations of the earth, about King Solomon and about the mighty patriarchs. This leads to the issue of the birthright that Jacob took from Esau, and Jacob's strength over his brother. The serpent was able to seduce Adam because Adam lacked strength and might; that quality first appeared in Seth. Jacob's strength already existed in the form of Joseph.

288. אִי בְּהַהוּא זִמְנָא דְּקָא עָבְדִין לֵיהּ פְּגִימוּ, אִי מָטָא יוֹבְלָא, אֲפִילוּ יוֹמָא חַד לְיוֹבְלָא, אִתְחֲשַׁב כְּמָה דְּאַשְׁכַּח זִמְנָא עַד יוֹבְלָא, הָכִי אִתְעַנַּשׁ וְלָא יַתִּיר. אָתָא יוֹבְלָא, וְאַפְרוּק, וְעָאלִין לֵיהּ גּוֹ פַּרְגּוֹדָא. עַד הָכָא. אַסְתִּים עֵינוֹי הַהוּא סָבָא, רִגְעָא חֲדָא.

289. פָּתַח וְאָמַר, שִׁמְעוּ הָרִים אֶת רִיב יְיָ׳ וְהָאֵיתָנִים מוֹסְדֵי אָרֶץ כִּי רִיב לַיְיָ׳ עִם עַמּוֹ וְגוֹ׳. אִי סָבָא, עַד הַשְׁתָּא הֲוֵית בְּעִמְקֵי יַמָּא, וְהַשְׁתָּא דְּלַגְתְּ בְּטוּרִין תַּקִּיפִין, לְמֶעְבַּד עִמְּהוֹן קְרָבָא. אֶלָּא וַדַּאי עַד כְּעָן, בְּיַמָּא תַּקִּיפָא אַנְתְּ, אֲבָל עַד דְּאַזְלַת בְּעִמְקֵי יַמָּא, פָּגַעְתְּ בְּאִינּוּן טוּרִין תַּקִּיפִין, דִּי בְּגוֹ יַמָּא, וְאִעֲרָעַת בְּהוּ. הַשְׁתָּא אִית לָךְ לְאַגָּחָא קְרָבָא בְּעִמְקֵי יַמָּא, וּבְהַנְהוּ טוּרִין.

289. He began and said, "Hear, O mountains, Hashem's controversy, and you, strong foundations of the earth: for Hashem has controversy with His people" (Michah 6:2). HE THEN SAID TO HIMSELF: Old man, until now you were in the depths of the sea, and now you have skipped over the powerful mountains to wage war with them. Until now, surely, you were in the strong sea, but prior to coming into the deep sea, you met these powerful mountains that are located in the midst of the sea. Now you need to wage war against the depths of the sea and these mountains.

290. סָבָא לְאִי חֵילָא, מַאן יְהַבָךְ בְּדָא, הֲוֵית בְּשְׁלָם, וּבְעִית לְכָל הַאי, אַנְתְּ עַבְדַת, אַנְתְּ סָבִיל. הַשְׁתָּא לֵית לָךְ, אֶלָּא לְאַגָּחָא קְרָבָא, וּלְנַצְחָא כֹּלָּא, וְלָא לְמֶהֱדַר לַאֲחוֹרָא. אִתְּקַף בְּחֵילָךְ, חֲגוֹר חַרְצָךְ, וְלָא תִּדְחַל, לְתַבְרָא הָנֵי טוּרִין, דְּלָא יִתְתַּקְפוּן לְגַבָּךְ. אֵימָא לוֹן, טוּרִין רָמָאִין, טוּרִין תַּקִּיפִין, הֵיךָ אַתּוּן מִתְתַּקְפִין.

290. Weary old man without strength, who put you into this. You were in a state of peace, but you wanted this; you caused this, you are going to suffer. Now there is no other way for you but to wage war and conquer everything, and not turn back. Be strong, gird your loins, and do not fear to smash these mountains so they do not overpower you. Say to them: high mountains, mighty peaks, how strong you became.

291. תְּרֵי קְרָאֵי כְּתִיבֵי, חַד כְּתִיב, קוּם רִיב אֶת הֶהָרִים וְתִשְׁמַעְנָה הַגְּבָעוֹת קוֹלֶךָ. וְחַד כְּתִיב, שִׁמְעוּ הָרִים אֶת רִיב יְיָ׳. אֶלָּא אִית טוּרִין, וְאִית טוּרִין. אִית טוּרִין, דְּאִינּוּן טוּרִין רָמָאִין לְעֵילָא לְעֵילָא, לְאִלֵּין כְּתִיב, שִׁמְעוּ הָרִים אֶת רִיב יְיָ׳. וְאִית הָרִים, דְּאִינּוּן טוּרִין תַּתָּאִין לְתַתָּא מִנַּיְיהוּ, לְאִלֵּין כְּתִיב, קוּם רִיב אֶת הֶהָרִים. דְּהָא רָדִיף מָצוּתִין, אִית לְגַבַּיְיהוּ. וְעַל דָּא אִית טוּרִין וְאִית טוּרִין.

291. Two verses are written. One writes, "Arise, contend before the mountains, and let the hills hear your voice" (Ibid. 1). Another writes, "Hear, O mountains, Hashem's controversy." There are mountains, and there are other mountains. There are mountains, very lofty, DENOTING CHESED, GVURAH, and TIFERET. About these, it is written, "Hear O mountains, Hashem's controversy." There are other mountains whose heights are somewhat lower, DENOTING NETZACH, HOD, AND YESOD. Regarding these, it is written, "Arise, contend before the mountains," because the pursuer of quarrels is upon them, MEANING, THERE ARE JUDGMENTS IN THEM. Hence, there are different mountains.

292. וְאִי תֵּימָא, סָבָא, הָא כְּתִיב וְתִשְׁמַעְנָה הַגְּבָעוֹת, אִלֵּין גְּבָעוֹת כָּל אִינּוּן דִּלְתַתָּא, וְהַשְׁתָּא אַנְתְּ עָבִיד לוֹן הָרִים. אֶלָּא הָכִי הוּא, לְגַבֵּי אִינּוּן טוּרִין רָמָאִין, אִקְרוּן גְּבָעוֹת. כַּד אִינּוּן בִּלְחוֹדַיְיהוּ אִינּוּן הָרִים אִקְרוּן.

292. You may say that yet it writes, "let the hills hear your voice." These hills are below and you make mountains of them. HE ANSWERS: It is so. When compared to the lofty mountains, these are called hills, but by themselves, they are called mountains.

293. תָּא חֲזִי, כְּתִיב וְהָאֵיתָנִים מוֹסְדֵי אָרֶץ, כֵּיוָן דִּכְתִיב שִׁמְעוּ הָרִים, מַאן אִינּוּן הָרִים, וּמַאן אִינּוּן אֵיתָנִים. אֶלָּא, הָרִים וְאֵיתָנִים כֻּלְּהוּ חַד. אֲבָל אִינּוּן תְּלַת עִלָּאִין לְעֵילָא עַל רֵישַׁיְיהוּ. וְאִינּוּן תְּלַת לְתַתָּא מִנַּיְיהוּ. וְכֻלְּהוּ חַד. הָרִים לְעֵילָא, וְעָלַיְיהוּ אָמַר דָּוִד אֶשָּׂא עֵינַי אֶל הֶהָרִים. וְאִלֵּין אִינּוּן תְּלַת קַדְמָאֵי. וְהָאֵיתָנִים מוֹסְדֵי אָרֶץ, אִלֵּין אִינּוּן תְּלַת בַּתְרָאֵי, לְתַתָּא מִנַּיְיהוּ, תְּרֵי סַמְכֵי בֵּיתָא, וְחַד חֶדְוָה דְּבֵיתָא, וְאִלֵּין אִקְרוּן מוֹסְדֵי אָרֶץ. אֵיתָנִים אִינּוּן, וְאֵיתָנִים אִקְרוּן.

293. Come and behold: it is written, "and you strong foundations of the earth." HE ASKS: If it wrote, "Hear, O mountains," who then are these strong ones? HE ANSWERS: Mountains and strong ones are really the same. However, mountains are the three upper ones overtop OF THE STRONG ONES, DENOTING CHESED, GVURAH, AND TIFERET. The STRONG ONES are three lower ones, NAMELY NETZACH, HOD, AND YESOD. It is all one. Concerning the upper mountains, David said: "I lift my eyes to the mountains" (Tehilim 121:1). These refer to the three primary ones, NAMELY CHESED, GVURAH, AND TIFERET; "strong foundations of the earth," refer to the three secondary ones below the primary, WHICH ARE the supports of the Temple, NAMELY NETZACH AND HOD, and one is the joy of the Temple, NAMELY YESOD. These are called 'the foundations of the land'; they are strong and are called 'strong'.

294. HE SAID TO HIMSELF: Old man, you are aware that he who wages war, if he is not on guard, can not win wars. He needs to strike with his hand, and be on guard in his thoughts. Whatever the other plans, he must anticipate AND BE ON GUARD. The right hand is designated at all times to strike, and his left hand and his thoughts to receive and be on guard - THE THOUGHTS TO BE ON GUARD, THE LEFT HAND TO RECEIVE BLOWS FROM THE ADVERSARY. The right serves in any THING.

294. סָבָא סָבָא, הָא יָדַעְתְּ, מַאן דְּאַגַּח קְרָבָא, אִי לָא יָדַע לְאִסְתַּמְּרָא, לָא יְנַצַּח קְרָבִין, אִצְטְרִיךְ לְמָחָאָה בִּידֵיהּ, וּלְאִסְתַּמְּרָא בְּרַעְיוֹנֵיהּ, מַה דִּיהֵא חָשִׁיב אַחֲרָא, דִּיהֵא חָשִׁיב אִיהוּ, וְיַד יְמִינָא זְמִינָא תְּדִיר לְמָחָאָה. וּמַחֲשָׁבוֹי וִידָא שְׂמָאלִית, זְמִינָא תְּדִיר לְקַבְּלָא וּלְאִסְתַּמְּרָא, וִימִינָא כֹּלָּא.

295. Now you speak of the strong ones. The strong ones (Heb. eitanim) are below, DENOTING NETZACH, HOD, AND YESOD, and mountains above DENOTE CHESED, GVURAH, AND TIFERET. Be on guard, old man, as there is another thought that conflicts with yours, as written, "A maskil of Eitan the Ezrachite" (Tehilim 89:1), referring to old Abraham, called Eitan. So if Abraham is known as 'Eitan' then Isaac and Jacob must be referred to as eitanim (lit. 'strong ones') AND WE KNOW THAT THE FATHERS DENOTE CHESED, GVURAH, AND TIFERET, FOR CHESED, GVURAH, AND TIFERET ARE REFERRED TO AS 'STRONG'. Rise, old man, as you see that this thought conflicts with your thought.

295. הַשְׁתָּא אָמַרְתְּ וְהָאֵיתָנִים, אֵיתָנִים אִינּוּן לְתַתָּא, וְהָרִים לְעֵילָא. אִסְתַּמַּר סָבָא, דְּהָא רַעְיוֹנָא אַחֲרָא לְקַבְלָךְ, דִּכְתִיב מַשְׂכִּיל לְאֵיתָן הָאֶזְרָחִי. וְדָא אִיהוּ אַבְרָהָם סָבָא, וְאִקְרֵי אֵיתָן, וְאִי אַבְרָהָם אִיהוּ אֵיתָן, יִצְחָק וְיַעֲקֹב אֵיתָנִים אִקְרוּן. קוּם סָבָא, דְּהָא יַדְעְתְּ רַעְיוֹנָא דָא הֲוֵי מָחֵי לְרַעְיוֹנָךְ.

296. "...and took up his discourse, and said, 'Strong is your dwelling place...'" (Bemidbar 24:21) 'Eitan' refers to the morning of Abraham, as written "As soon as the morning was light" (Beresheet 44:3). This refers to the pillar, DENOTING YESOD, that the entire earth, DENOTING MALCHUT, leans upon. Its light is received from Abraham, DENOTING CHESED. The river exiting Eden is so called, DENOTING YESOD, AND SO YESOD IS REFERRED TO AS 'EITAN'. HE SAID TO HIMSELF: Old man, one thought is in opposition to you, and you are unable to be on your guard. How can one wage war, old man, where is your strength? Surely "nor the battle to the strong" (Kohelet 9:11).

296. וְיִשָּׂא מְשָׁלוֹ וַיֹּאמַר אֵיתָן מוֹשָׁבֶךָ וְשִׂים בַּסֶּלַע קִנֶּךָ. אֵיתָן: דָּא בֹּקֶר דְּאַבְרָהָם. וְהַיְינוּ, הַבֹּקֶר אוֹר. דָּא עַמּוּדָא, דְּכָל עָלְמָא קַיְּימָא עָלֵיהּ, וּנְהִירוּ דִּילֵיהּ מֵאַבְרָהָם יָרִית. נָהָר הַיּוֹצֵא מֵעֵדֶן אִקְרֵי. אִי סָבָא סָבָא, הָא רַעְיוֹנָא אַחֲרָא לְקַבְלָךְ, וְלָא יָדַעְתְּ לְאִסְתַּמְּרָא, הֵיכִי מַגִּיחִין קְרָבָא. סָבָא, אָן הוּא תּוּקְפָּא דִּילָךְ, וַדַּאי לֹא לַגִּבּוֹרִים הַמִּלְחָמָה.

297. It is written "A maskil of Eitan the Ezrachite," and there is a verse, "A maskil of David," denoting the river that flows from Eden, ALLUDING TO YESOD, that clarifies David, REPRESENTING MALCHUT, to inform him of these concealed heavenly matters, AND SO YESOD BECOMES REFERRED TO AS 'MASKIL' (ENG. 'ERUDITE'). Now if maskil alludes to the river flowing from Eden, MEANING YESOD THAT IS BELOW, IN NETZACH, HOD, AND YESOD, then Eitan the Ezrachite ALLUDES TO Abraham, whom I know to be above, WITH CHESED, GVURAH, TIFERET. And though I am an old man, I overcome this thought. BUT Eitan the Ezrachite points to two grades, as the verse says: "As soon as the morning was light." "Light" denotes Abraham, WHO IS CHESED; "morning" is the river, WHICH IS YESOD. So in relation to Eitan the Ezrachite, 'Ezrachite' alludes to Abraham and 'Eitan' is, as we said, that river flowing from Eden, NAMELY YESOD.

297. כְּתִיב מַשְׂכִּיל לְאֵיתָן הָאֶזְרָחִי, וּכְתִיב מַשְׂכִּיל לְדָוִד, דָּא נָהָר הַיּוֹצֵא מֵעֵדֶן, דְּאִיהוּ תּוּרְגְּמָן לְדָוִד, לְאוֹדָעָא לֵיהּ, מֵאִינּוּן מִלִּין סְתִימִין עִלָּאִין. אִי מַשְׂכִּיל אִיהוּ נָהָר דְּנָפִיק מֵעֵדֶן. אֵיתָן הָאֶזְרָחִי אַבְרָהָם, אִיהוּ לְעֵילָא וַדַּאי, הָא יְדַעְנָא. וְאע״ג דַּאֲנָא סָבָא, עַל רַעְיוֹנָא דָא מָחֵינָא. אֵיתָן הָאֶזְרָחִי, תְּרֵין דַּרְגִּין אִינּוּן. כד״א, בֹּקֶר אוֹר. אוֹר, הוּא אַבְרָהָם. בֹּקֶר הוּא נָהָר. אוּף הָכִי, אֵיתָן הָאֶזְרָחִי, אֶזְרָח, הוּא אַבְרָהָם. אֵיתָן, כְּמָה דְּאִתְּמַר, דָּא הַהוּא נָהָר דְּנָגִיד וְנָפִיק מֵעֵדֶן.

298. Now, old man, stand upon your chariot, as you will now fall and will not be able to rise. Behold King Solomon. He came with his hosts, chariots, warriors, and cavaliers and they come towards you. Rise, and leave the field so they will not find you there. It is written, "And all the men of Yisrael assembled themselves to king Solomon at the feast in the month of etanim" (I Melachim 8:2). THIS MEANS the month that the eitanim (lit. 'strong ones') were born. Who are these? They are the Fathers, who are the mighty ones of the earth. This month is Tishrei, in which the alphabet is in reverse order, from below upwards, MEANING PROCEEDING FROM TAV TO SHIN-RESH-KUF. SO ALSO THE LETTERS OF TISHREI REPRESENT THE LETTERS GOING BACKWARD, FOR THE EITANIM ARE THE FATHERS, WHO ARE CHESED, GVURAH, AND TIFERET.

298. הַשְׁתָּא סָבָא, קוּם קָאֵים עַל רְתִיכָךְ, דְּהַשְׁתָּא תִּנְפּוֹל וְלָא תִּיכוּל לְמֵיקָם. הָא שְׁלֹמֹה מַלְכָּא, אָתֵי בְּחֵילוֹי וּרְתִיכוֹי וְגַבְרוֹי וּפָרְשׁוֹי, וְאָתֵי לְקַבְלָךְ, קוּם פּוּק מִן חַקְלָא, דְּלָא יִשְׁכַּח לָךְ תַּמָּן. כְּתִיב וַיִּקָּהֲלוּ אֶל הַמֶּלֶךְ שְׁלֹמֹה כָּל אִישׁ יִשְׂרָאֵל בְּיֶרַח הָאֵיתָנִים בֶּחָג וְגוֹ׳. יֶרַח דְּאִתְיְלִידוּ בֵּיהּ הָאֵיתָנִים, וּמַאן אִינּוּן. אֲבָהָן, וְאִינּוּן אֵיתָנֵי עוֹלָם. וַיָּרַח דָּא, אִיהוּ תִּשְׁרֵי. דְּאַלְפָא בֵּיתָא אַהְדָּר לְמִפְרַע מִתַּתָּא לְעֵילָא.

299. Furthermore, from your OWN words, SAYING THAT EITAN THE EZRACHITE REPRESENTS TWO LEVELS, you had better leave the field and not be found, for had the verse said, "A maskil Eitan the Ezrachite," then things would be FINE, since as you maintained, IT REPRESENTS TWO LEVELS. But now that it writes, 'A maskil of Eitan the Ezrachite,' your fight is meaningless, BECAUSE NOW IT APPEARS THAT IT IS ONE LEVEL, NOT TWO. Depart the field unwillingly, and do not be seen.

299. וְתוּ מִמִּילָּךְ, יֵאוֹת דִּתְפוֹק מִן חַקְלָא, וְלָא תִשְׁתְּכַח תַּמָּן. אִילוּ כְּתִיב מַשְׂכִּיל אֵיתָן הָאֶזְרָחִי כִּדְקָאֲמַרְתְּ. הַשְׁתָּא דִּכְתִיב מַשְׂכִּיל לְאֵיתָן הָאֶזְרָחִי. לֵית קְרָבָךְ כְּלוּם, וְתִפּוֹק מִן חַקְלָא, בְּעַל כָּרְחָךְ וְלָא תִתְחָזֵי תַּמָּן.

300. O poor unfortunate old man, how are you going to leave THE FIELD? If you do, they will be victorious over you and you will have fled the field. Everybody will chase you and you will never have courage to see anyone. No, now I swear that I will not leave the field, I will see King Solomon face to face, and any man of Yisrael with the warriors, cavaliers, and chariots. The Holy One, blessed be He, will help you, old man, as you are weary and without strength. Arise, old man, have courage, for until now you were a mighty force.

300. אִי סָבָא עַנְיָא מִסְכֵּנָא, הֵיכִי תִּפּוֹק. אִי הָכִי, יִנְצְחוּן לָךְ וְתַעֲרוֹק מִן חַקְלָא, כָּל בְּנֵי עָלְמָא יִרְדְּפוּן אֲבַתְרָךְ, וְלֵית לָךְ אַנְפִּין לְאִתְחַזָּאָה קְמֵי בַּר נָשׁ לְעָלְמִין. הָכָא אוֹמֵינָא, דְּלָא אִפּוֹק מִן חַקְלָא, וְהָכָא אִתְחָזֵי אַנְפִּין בְּאַנְפִּין בִּשְׁלֹמֹה מַלְכָּא, וְכָל אִישׁ יִשְׂרָאֵל, וְגוּבְרִין וּפָרָשִׁין וּרְתִיכִין דִּילֵיהּ. קוּדְשָׁא בְּרִיךְ הוּא יְסַיֵּיעַ לָךְ סָבָא, דְּהָא לָאֵי חֵילָא אַנְתְּ. קוּם סָבָא אִתְגַּבַּר בְּחֵילָךְ וְאִתְתַּקַּף, דְּעַד יוֹמָא דָּא הֲוֵית גִּיבָּר תַּקִּיף בְּגוּבְרִין.

301. He commenced: it is written, "A maskil of Eitan the Ezrachite." Had it been written 'A maskil of David', the explanation would have been as you said, REFLECTING YESOD THAT OFFERS BOUNTY TO MALCHUT, CALLED 'DAVID'. But IT IS WRITTEN "A maskil of Eitan." HE ANSWERS: There is maskil and there is maskil, a maskil on high and one below. Maskil of Eitan is to tell us when that river, YESOD, rises with yearning, all limbs rejoice and join with him. If it rises to the point that that supernal mind, CHESED BECOMING CHOCHMAH, is favored to him and rejoices in him, then you have a maskil of Eitan the Ezrachite. For it instructs (Heb. maskil) Eitan the Ezrachite, instructing YESOD, and informs him through Abraham his beloved, REPRESENTING CHESED THAT ROSE TO BECOME CHOCHMAH, with all that is necessary. That supernal mind, BEING CHOCHMAH, is maskil of Eitan, DENOTING YESOD. When king David, DENOTING MALCHUT, is established with yearning TO YESOD, YESOD informs (maskil) David, just as the supernal mind maskil TO YESOD. So there is maskil and maskil.

301. פָּתַח וְאָמַר, מַשְׂכִּיל לְאֵיתָן הָאֶזְרָחִי. אִלּוּ כְּתִיב מַשְׂכִּיל לְדָוִד, כִּדְקָאֲמַרְתְּ, אֲבָל מַשְׂכִּיל לְאֵיתָן, אִית מַשְׂכִּיל וְאִית מַשְׂכִּיל. אִית מַשְׂכִּיל לְעֵילָא, וְאִית מַשְׂכִּיל לְתַתָּא. מַשְׂכִּיל לְאֵיתָן בְּזִמְנָא דְּהַהוּא נָהָר, קָם בְּתִאוּבְתָּא כָּל שַׁיְיפִן חֲדָאן וּמִתְחַבְּרָן לְגַבֵּיהּ, וְאִי הוּא סָלִיק, עַד דְּמוֹחָא עִלָּאָה אִתְפַּיַּיס לְגַבֵּיהּ, וְחַדֵּי לְקֻבְלֵיהּ. וּכְדֵין מַשְׂכִּיל לְאֵיתָן הָאֶזְרָחִי, מַשְׂכִּיל לֵיהּ, וְאוֹדַע לֵיהּ עַל יְדָא דְּאַבְרָהָם רְחִימוֹי, כָּל מַה דְּאִצְטְרִיךְ, וְהַהוּא מוֹחָא עִלָּאָה מַשְׂכִּיל לְאֵיתָן. וְכַד דָּוִד מַלְכָּא, אִתְתַּקַּן בְּתִיאוּבְתָּא לְגַבֵּיהּ, אִיהוּ מַשְׂכִּיל לְדָוִד. כְּמָה דַּהֲוָה מוֹחָא עִלָּאָה, מַשְׂכִּיל לֵיהּ. וְעַל דָּא, אִית מַשְׂכִּיל, וְאִית מַשְׂכִּיל.

302. "...the month of etanim..." For in this month were born the eitanim (lit. 'strong ones'). The edifice below, NETZACH, HOD, AND YESOD, is similar to that above, CHESED, GVURAH, AND TIFERET, and so were four mountains and strong ones born in it. The mountains, BEING CHESED, GVURAH, AND TIFERET, are concealed, AS CHOCHMAH IS CONCEALED AND DOES NOT ILLUMINATE. The strong ones, the thighs, NETZACH AND HOD, are strong as copper; eitan (lit. 'strong', sing) is between them, DENOTING YESOD THAT AFFECTS THE ILLUMINATION OF CHOCHMAH.

302. בְּיַרֵח הָאֵיתָנִים, דְּאִתְיְלִידוּ בֵּהָא יַרֵח אֵיתָנִים, בִּנְיָנָא לְתַתָּא אִיהוּ כְּגַוְונָא דִּלְעֵילָא, וְאִתְיְלִידוּ בֵּיהּ הָרִים וְאֵיתָנִים. הָרִים סְתִימִין. אֵיתָנִים: יַרְכִּין תַּקִּיפִין כִּנְחָשָׁא, וְהַהוּא אֵיתָן בֵּינַיְיהוּ.

303. קוּם סָבָא, הֲוֵי מָחֵי לְכָל סִטְרִין, בְּשַׁעֲתָא דְּסָלִיק מֹשֶׁה לְקַבְּלָא אוֹרַיְיתָא, מָסַר לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא שַׁבְעִין מַפְתְּחָן דְּאוֹרַיְיתָא. כַּד מָטָא לְתִשְׁעָה וְחַמְשִׁין, הֲוָה חַד מִפְתְּחָא גְּנִיז וְסָתִים, דְּלָא הֲוָה מָסַר לֵיהּ, אִתְחַנָּן לְקָמֵיהּ. אָמַר לֵיהּ, מֹשֶׁה, כָּל מַפְתְּחָן עִלָּאִין וְתַתָּאִין בְּהַאי מִפְתְּחָא תַּלְיָין. אָמַר לְקָמֵיהּ, מָארֵיהּ דְּעָלְמָא, מַה שְׁמֵיהּ. אָמַר לֵיהּ אֵיתָן. וְכָל אִינּוּן אֵיתָנִים בֵּיהּ תַּלְיָין, וּבֵיהּ קַיְּימָן לְבַר מִגּוֹפָא דְּתוֹרָה שֶׁבִּכְתָב אִיהוּ. אוֹדַע לֵיהּ, וּמַשְׁכִּיל לֵיהּ, אִיהוּ עִקָּרָא וּמַפְתְּחָא דְּתוֹרָה שֶׁבִּכְתָב.

303. Rise, old man, strike out on all sides. At the time Moses ascended to receive Torah, the Holy One, blessed be He, handed him seventy keys of the Torah, NAMELY SEVEN SFIROT: CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT, EACH POSSESSED ITS OWN TEN SFIROT, TOTALING SEVENTY. When he reached 59, MEANING YESOD WITHIN THE TEN SFIROT OF THE OVERALL YESOD, there was one hidden, concealed key, NAMELY MALCHUT WITHIN THE TEN SFIROT OF THE OVERALL YESOD, KNOWN AS THE DIADEM OF YESOD, that was not handed to him. It pleaded before him, saying, 'Moses, all the upper and lower keys are dependent upon this key'. Moses said, 'Master of the World, what is its name?' He replied, 'Eitan and all other Eitanim are dependent upon it.' Within it are maintained NETZACH, HOD, AND YESOD, which are outside of the body of the written Torah, WHICH IS ZEIR ANPIN, It, ZEIR ANPIN, informs it, MEANING, FLOWING WITH KNOWLEDGE, and instructs it. And it, THE DIADEM OF YESOD, is the principal and the key of the written Torah, ZEIR ANPIN.

304. וְכַד אִתְתַּקְּנַת תּוֹרָה שֶׁבְּעַל פֶּה לְגַבֵּיהּ, הוּא מִפְתְּחָא דִּילֵהּ, וַדַּאי כְּדֵין מַשְׁכִּיל לְדָוִד. וּמִגּוֹ דִּיְרְתָּא תּוֹרָה שֶׁבְּעַל פֶּה, אַתְוָון לְמַפְרֵעַ. עַל דָּא אִקְרֵי תִּשְׁרֵי״י תש״ר אִיהוּ, אֲבָל בְּגִין דְּאִיהוּ רָזָא דִּשְׁמָא קַדִּישָׁא חָתִים בֵּיהּ קוּדְשָׁא בְּרִיךְ הוּא, אָת דִּשְׁמֵיהּ י׳. בַּמִּזְבֵּחַ, חָתִים בֵּיהּ ה׳ הָרֶשֶׁת עַד חֲצִי הַמִּזְבֵּחַ. אָתַת דְּבוֹרָה, וְחָתִים בֵּיהּ ו׳, וְהַיְינוּ דִּכְתִיב וַתָּשַׁר דְּבוֹרָה. וּבַאֲתַר דָּא, חָתִימוּ דִּשְׁמָא קַדִּישָׁא, דְּאַחְתִּים בֵּיהּ.

304. And when Oral Torah, WHICH IS MALCHUT, affixes itself to it, then, it, THE DIADEM OF YESOD, becomes its key, MEANING OF YESOD OF MALCHUT, then surely YESOD is referred to as 'A maskil of David', WHO IS MALCHUT. And due to the fact that the Oral Torah inherits it, AND IT BECOMES ITS YESOD, CALLED 'RESH-SHIN-TAV', THAT ILLUMINATES FROM DOWN UPWARDS. SO IN IT, the letters are in reverse order, and as a result, ITS YESOD IS CALLED 'Tishrei', IN WHICH THE LETTERS ARE IN REVERSE ORDER, THAT IS, TAV-SHIN-RESH-KUF. The letters are Tav-Shin-Resh, but being the secret of the Holy Name, NAMELY MALCHUT, the Holy One, blessed be He, imprinted a letter of His name, Yud, THUS CALLED 'TISHREI' (TAV-SHIN-RESH-YUD). Upon the altar, ALSO A NAME OF MALCHUT, He added IN ITS YESOD the letter Hei OF YUD HEI VAV HEI, such as the Hei of: "that the net (Heb. hareshet - Hei-Resh-Shin-Tav) may reach the midst of the altar" (Shemot 27:5). Dvorah came, ALSO BEING A NAME OF MALCHUT, AND He placed in her Vav, as it is written, "Then sang (Heb. vatashar - Vav-Tav-Shin-Resh) Dvorah." And in this place, YESOD OF MALCHUT, the seal of the Holy Name is imprinted upon it.

305. וְהַהוּא מִפְתְּחָא, כַּד פְּתִחָא בַּתּוֹרָה שֶׁבְּעַל פֶּה, בְּעֵינָן לְאִשְׁתְּמוֹדְעָא לֵיהּ, וְדָא אִיהוּ תַּנְיָא, אֵיתָן מוֹשָׁבֶךָ, דְּרַיְיתָא לְבַר מִגּוֹפָא. אֵיתָנִים: אִינּוּן תַּנָּאִים. עַמּוּדִים סַמְכִין, לְבַר מִגּוֹפָא. הַשְׁתָּא אִית לְאוֹדְעָא מִלָּה, בְּזִמְנָא דְּאִלֵּין לְגַבֵּי תּוֹרָה שֶׁבִּכְתָב, אִקְרוּן אֵיתָנִים. לְגַבֵּי תּוֹרָה שֶׁבְּעַל פֶּה, אִקְרוּן תַּנָּאִים. אֵיתָן, לְגַבֵּי תּוֹרָה שֶׁבִּכְתָב. תַּנְיָא, לְגַבֵּי תּוֹרָה שֶׁבְּעַל פֶּה. וְכֹלָּא כַּדְקָא יָאוֹת.

305. When that key, THE DIADEM OF YESOD, opens the Oral Torah, MEANING WHEN IT IS AFFIXED TO ITS YESOD, it is necessary to understand it. This is the meaning of Tanya (lit. 'it has been taught in the Baraita') CONSISTING OF THE LETTERS IN EITAN, AND THEN APPLIES, "Strong (Heb. eitan) is your dwelling place" (Bemidbar 24:21), AS MALCHUT IS CALLED 'DWELLING PLACE'. WHEN IT RECEIVES FROM THE DIADEM OF YESOD, IT IS MENTIONED REGARDING IT, "STRONG IS YOUR DWELLING PLACE," CALLED 'BARAITA' MEANING SOMETHING outside of the body OF ZEIR ANPIN. BARAITA STEMS FROM THE WORD 'OUTSIDE', WHICH IS EXTERNAL. Eitanim IN THE WRITTEN TORAH, ZEIR ANPIN, becomes the Tanaim OF THE ORAL TORAH, MALCHUT. These are supporting pillars outside of the body, MEANING NETZACH, HOD AND YESOD. Now it needs to be known that when these, NETZACH, HOD AND YESOD, are called with regard to the written Torah, ZEIR ANPIN, Eitanim, then with regard to the Oral Torah they are called Tanaim, which is spelled with the same letters. Eitan is used with regard to the written Torah, Tanya with the Oral Torah, and everything is as it should be.

306. חַבְרַיָּיא, הָא אֲנָא בְּחַקְלָא. שְׁלֹמֹה מַלְכָּא, וְגוּבְרִין תַּקִּיפִין דִּילֵיהּ. יִיתֵי וְיִשְׁכַּח חַד סָבָא, לָאֵי בְּחֵילָא, תַּקִּיף גִּיבָּר, נָצַח קְרָבִין. הָא יְדַעְנָא דְּאָתָא, וְקָיְימָא לְבָתַר טִינְרָא דְּחַקְלָא, וְהוּא אַשְׁגַּח בִּי, וְהֵיךְ גְּבוּרְתִּי קָיְימָא בְּחַקְלָא, בִּלְחוֹדוֹי אַשְׁגַּח, דְּאִיהוּ אִישׁ שָׁלוֹם, מָארֵיהּ דִּשְׁלָמָא, וְאָזַל לֵיהּ. הַשְׁתָּא סָבָא, גְּבוּרְתָּךְ עֵלָךְ, וְאַנְתְּ בִּלְחוֹדָךְ בְּחַקְלָא, תּוּב לְאַתְרָךְ. וְשָׁאֲרִי זִינָךְ מֵעֵלָךְ.

306. Friends, behold, I am in the field. King Solomon the king and his mighty warriors will come and find an old weary man who is strong, a warrior, victor of wars. I know that he will come, standing behind the rock in the field. He watches me, how my strength abides in the field. He alone watches me, he is a man of peace, who has peace. Go now old man, with your strength, you are alone in the field. Return to your place. Remove your weapons from yourself.

307. שִׁמְעוּ הָרִים אֶת רִיב יְיָ׳ וְהָאֵתָנִים מוֹסְדֵי אָרֶץ. שִׁמְעוּ הָרִים כִּדְקָאמְרָן. וְהָאֵיתָנִים מוֹסְדֵי אָרֶץ, מוֹסְדֵי אָרֶץ וַדַּאי, דְּהָא מִנַּיְיהוּ אִתְּזָן, וּמִנַּיְיהוּ קָבִיל כָּל יוֹמָא, וְאִינּוּן מוֹסְדֵי אָרֶץ.

307. "Hear, O mountains, Hashem's controversy, and you, strong foundations of the earth." "Hear, O mountains," is TO BE EXPLAINED as we have said. "...and you, strong foundations of the earth..." is the foundations of the earth indeed, WHICH IS MALCHUT, REFERRED TO AS 'EARTH'. For from them, THE STRONG ONES - NETZACH, HOD, AND YESOD - MALCHUT is nurtured and receives bounty daily. THEREFORE they are the foundations of the earth.

308. כִּי רִיב עִם לַה׳ עַמּוֹ, מַאן הוּא דְּיָכִיל לְמֵיקַם בְּרִיב דְּקוּדְשָׁא בְּרִיךְ הוּא בְּיִשְׂרָאֵל. וְעַל דָּא אָמַר לְאִלֵּין, שִׁמְעוּ הָרִים אֶת רִיב ה׳, דָּא אִיהוּ מָצוּתָא חֲדָא. קוּם רִיב אֶת הֶהָרִים, מָצוּתָא תִּנְיָינָא. דְּנָצַח בְּהוּ קוּדְשָׁא בְּרִיךְ הוּא, כָּל אִלֵּין רִיבוֹת לְיִשְׂרָאֵל, וְכָל אִינּוּן תּוֹכָחוֹת, כֻּלְּהוּ כְּאַבָּא דְּאוֹכַח לִבְרֵיהּ, וְהָא אוּקְמוּהָ.

308. "...for Hashem has controversy with His people..." Who can stand his ground when the Holy One, blessed be He, quarrels with Yisrael, regarding which He says to them, "Hear, O mountains, Hashem's controversy." This is one dispute. "Arise, contend before the mountains," is the second dispute. The Holy One, blessed be He, won in all disputes with Yisrael; and all the admonitions are as a father admonishes his son. So we have explained it.

309. בְּיַעֲקֹב כְּתִיב, בְּשַׁעֲתָא דְּבָעָא לְנַצְחָא בַּהֲדֵיהּ, מַה כְּתִיב, וְרִיב לַיְיָ׳ עִם יְהוּדָה וְלִפְקוֹד עַל יַעֲקֹב. מָה רִיב אִיהוּ, כְּמָה דִּכְתִיב, בַּבֶּטֶן עָקַב אֶת אָחִיו. עַל הַאי מִלָּה אָתָא תּוֹכָחָה, וְכָל אִינּוּן רִיבוֹת. וְכִי לָאו מִלָּה רַבְּרְבָא אִיהוּ, בַּבֶּטֶן עָקַב אֶת אָחִיו וְגוֹ׳. הַאי לָאו מִלָּה זְעִירָא אִיהוּ, מַאי דְּעָבִיד בַּבֶּטֶן. וְכִי עוּקְבָא עָבִיד בַּבֶּטֶן אִין וַדַּאי.

309. About Jacob, it is written concerning the time he came to be victorious over him: "Hashem has also a controversy with Judah, and will punish Jacob" (Hoshea 12:3). What is the controversy? It is as it is written: "He took his brother by the heel in the womb" (Ibid. 4). And this resulted in the admonition and all these controversies. This is an important matter that "He took his brother by the heel in the womb." What he did in the belly is not a simple matter. HE ASKS: Was he deceitful in the belly? HE ANSWERS: Assuredly so.

310. וְהָא אִתְּמַר בְּכֹלָּא, דְּחָה יַעֲקֹב לְעֵשָׂו אָחוּ, בְּגִין דְּלָא יְהֵא לֵיהּ חוּלָקָא כְּלַל. עֵשָׂו לָא הִתְרַעֵם אֶלָּא מֵחַד דְּאִינּוּן תְּרֵין, דִּכְתִיב וַיַּעְקְבֵנִי זֶה פַּעֲמַיִם. פַּעֲמַיִם מִבָּעֵי לֵיהּ, מַאי זֶה. אֶלָּא, חַד דְּאָקִישׁ לִתְרֵין. חַד דְּנָפַק לִתְרֵין. וּמַאי נִיהוּ. בְּכֹרָתִי אִתְהַפְּכוּ אִתְוָון, וַהֲוָה בִּרְכָתִי. זֶה פַּעֲמַיִם: חַד, דְּאִתְקַשׁ לִתְרֵין.

310. So we learned that in every way, Jacob rejected Esau so that he would not have any share IN HOLINESS. Esau complained only about one which equaled two, as it is written, "for he has supplanted me these two times" (Beresheet 27:36). It should have been written, 'he has supplanted me two times'. What is the meaning of the word "these (Heb. zeh, lit. 'this')"? HE ANSWERS: HE WAS INSINUATING about one thing which has the value of two, one that turned into two. What is it? When rearranging the letters of "my birthright (Heb. bechorati)" it becomes "my blessing (Heb. birchati)." "...this two times..." MEANS one item equaling two.

311. Esau did not know what Jacob did to him in the belly, but his Appointed Minister knew. The Holy One, blessed be He, caused the heavens and the hosts to tremble from the sound of the voice OF THE ACCUSATION OF THE MINISTER OF ESAU. He could have claimed blessing and birthright, but said nothing. He should have put in a claim for the blessing, but did not; he claimed brotherhood, as it is written, "and that you hide not yourself from your own flesh" (Yeshayah 58:7). Jacob did not want to give him any food before he took the birthright from him.

311. וְלָא יָדַע עֵשָׂו מַה דְּעָבֵד לֵיהּ בַּבֶּטֶן, אֲבָל רַב מְמָנָא דִּילֵיהּ יָדַע הֲוָה, וְקוּדְשָׁא בְּרִיךְ הוּא אַרְגִּישׁ שְׁמַיָּא וְחֵילַיְיהוּ לְקָלָא דָא, דְּהָא בִּרְכָה וּבְכוֹרָה לָא תָּבַע מְמָנָא דִּילֵיהּ, וְלָא אָמַר. דְּהָא בִּרְכָה הֲוָה לֵיהּ לְמִתְבַּע, וְלָא תָּבַע. אָחוּהָ הָא תָּבַע וַדַּאי, דִּכְתִיב וּמִבְּשָׂרְךָ לֹא תִתְעַלָּם וְלָא בָּעָא יַעֲקֹב לְמֵיהַב לֵיהּ לְמֵיכַל, עַד דְּנָטַל מִנֵּיהּ בְּכוֹרָתָא דִּילֵיהּ.

312. What birthright did he take? He took from him the birthright of above and below, MEANING THE HOLY BIRTHRIGHT ON HIGH, TO OFFER SACRIFICE, AND THE BIRTHRIGHT BELOW TO RECEIVE TWO SHARES. The word 'bechorah ('birthright') IS WRITTEN minus a Vav. He then supplanted (Heb. ikev) his brother and made a heel (Heb. akev) of him and threw him backwards. What is backwards? He caused Esau to precede him into this world. Said Jacob to Esau: 'You take this world first, and I will follow.'

312. מָאי בְּכוֹרָה נָטַל מִנֵּיהּ, הַבְּכוֹרָה דְּלְעֵילָא וְתַתָּא. בְּכֹרָה חָסֵר ו׳. כְּדֵין עָקַב אֶת אָחִיו, וַדַּאי דְּעָבֵד לֵיהּ עוּקְבָא, וְאַרְמֵי לֵיהּ לַאֲחוֹרָא. מַאי אֲחוֹרָא. אַקְדִּים לֵיהּ, דְּיִפּוּק בְּקַדְמֵיתָא לְהַאי עָלְמָא. אָמַר יַעֲקֹב לְעֵשָׂו, טוֹל אַתָּה הַאי עָלְמָא בְּקַדְמֵיתָא, וַאֲנָא לְבָתַר.

313. Come and behold: It is written, "And after that came out his brother, and his hand took hold of Esau's heel" (Beresheet 25:26). What is meant by Esau's heel? Do you really believe that his hand was grasping the other's leg? Not so. His hand was grasping someone who is a heel. And who may that be? It is Esau. Esau is known as the heel. From the time that Jacob followed him and from the day of Creation, the Holy One, blessed be He, called him 'heel', AS ESAU IS OF THE ASPECT OF THE SERPENT, as it is written concerning him, "it shall bruise your head, and you shall bruise his heel" (Beresheet 3:15), MEANING you who are called 'heel' will bite first and in the end he will bruise your head. Who is HIS HEAD? IT IS Samael, the head of the serpent that strikes in this world.

313. ת״ח, מַה כְּתִיב, וְאַחֲרֵי כֵן יָצָא אָחִיו וְיָדוֹ אֹחֶזֶת בַּעֲקֵב עֵשָׂו. מַאי בַּעֲקֵב עֵשָׂו. וְכִי ס״ד דַּהֲוָה אָחִיד יְדֵיהּ בְּרַגְלֵיהּ, לָאו הָכִי. אֶלָּא, יָדוֹ אֹחֶזֶת בְּמַאן דְּהַהוּא דַּהֲוָה עָקֵב, וּמַנּוֹ עֵשָׂו. דְּהָא עֵשָׂו עָקֵב אִקְרֵי, מִשַּׁעֲתָא דְּעָקַב לֵיהּ לְאָחוּי, וּמִיּוֹמָא דְּאִתְבְּרֵי עָלְמָא עָקֵב קְרֵי לֵיהּ קוּדְשָׁא ב״ה, דִּכְתִיב הוּא יְשׁוּפְךָ רֹאשׁ וְאַתָּה תְּשׁוּפֶנּוּ עָקֵב. אַנְתְּ דְּאִקְרֵי עָקֵב, תְּשׁוּפֶנּוּ בְּקַדְמֵיתָא. וּלְבַסּוֹף הוּא דְּיִמְחֵי רֵישָׁךְ מֵעָלָךְ. וּמַנּוֹ. סָמָא״ל. דְּאִיהוּ רֵישָׁא דְּחִוְיָא, דְּמָחֵי בְּהַאי עָלְמָא.

314. And so in the womb he was insidious, and deceitful to his brother, and so Esau took first this world as the verse writes, "And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Yisrael" (Beresheet 36:31). This secret is alluded to by King Solomon who says, "An estate may be gotten hastily at the beginning; but its end shall not be blessed" (Mishlei 20:21), by the end of the world.

314. וְעַל דָּא בַּבֶּטֶן עָקַב אֶת אָחִיו, שָׁוֵי עָלֵיהּ לְמֶהֱוֵי עָקֵב, וְנָטַל עֵשָׂו הַאי עָלְמָא בְּקַדְמֵיתָא, וְדָא רָזָא דִּכְתִיב, וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מְלֹךְ מֶלֶךְ לִבְנֵי יִשְׂרָאֵל. וְדָא אִיהוּ רָזָא דְּאָמַר שְׁלֹמֹה מַלְכָּא, נַחֲלָה מְבוֹהֶלֶת בָּרִאשׁוֹנָה וְאַחֲרִיתָהּ לֹא תְבוֹרָךְ, בְּסוֹף עָלְמָא.

315. And so, "He took his brother by the heel in the womb, and by his strength he strove with Elohim." HE ASKS: what is meant by "his strength"? HE ANSWERS: They explained it as his might, and this is well; but actually it is not so. The true clarification of the matter is that Jacob was a supernal image and holy body to the extent that since Adam, there was no body AND BEAUTY as that of Jacob. The beauty of Adam was literally the beauty of Jacob, and the image of Jacob was actually the image of Adam.

315. וְעַל דָּא בַּבֶּטֶן עָקַב אֶת אָחִיו וּבְאוֹנוֹ שָׂרָה אֶת אֱלֹהִים. מַאי וְאוֹנוֹ. הָכִי אָמְרוּ בְּחֵילָא וְתוּקְפָּא דִּילֵיהּ יָאוֹת, אֲבָל לָאו הָכִי. בְּרִירוּ דְּמִלָּה, יַעֲקֹב דְּיוּקְנָא עִלָּאָה הֲוָה, וְגוּפָא קַדִּישָׁא. דְּלֵית גּוּפָא מִיּוֹמָא דַּהֲוָה אָדָם הָרִאשׁוֹן, כְּגוּפָא דְּיַעֲקֹב, וְשׁוּפְרֵיהּ דְּאָדָם הָרִאשׁוֹן, הַהוּא שׁוּפְרֵיהּ מַמָּשׁ הֲוָה לֵיהּ לְיַעֲקֹב. וְדְיוּקְנֵיהּ דְּיַעֲקֹב, דְּיוּקְנָא דְּאָדָם הָרִאשׁוֹן מַמָּשׁ.

316. When the Serpent came and seduced Adam, the serpent was able to overcome him as Adam lacked strength or might, as up until that day, he who was comprised of his strength and might was not born. And who is Adam's strength and might? This was Seth, who possessed the identical image of Adam, as it is written, "and begot a son in his own likeness, after his image; and called his name Seth" (Beresheet 5:3). What is the meaning of, "in his own likeness, after his image"? It means born circumcised. So when the Minister of Esau came to Jacob, Jacob's strength and substance already existed in the form of Joseph. This is the meaning of, "and by his strength he strove with Elohim," AS JOSEPH WAS HIS STRENGTH.

316. אָדָם הָרִאשׁוֹן, בְּשַׁעֲתָא דְּאָתָא חִוְיָא וְאִתְפַּתֵּה עַל יְדוֹי, יָכִיל חִוְיָא לֵיהּ. מ״ט. בְּגִין דְּלָא הֲוָה תּוּקְפָּא לְאָדָם הָרִאשׁוֹן, וְעַד כְּעַן לָא אִתְיְלִיד מַאן דַּהֲוָה תּוּקְפָּא דִּילֵיהּ. וּמַנּוֹ תּוּקְפָּא דְּאָדָם הָרִאשׁוֹן. דָּא שֵׁת, דַּהֲוָה בְּדִיוּקְנָא דְּאָדָם הָרִאשׁוֹן מַמָּשׁ, דִּכְתִיב וַיּוֹלֶד בִּדְמוּתוֹ כְּצַלְמוֹ וַיִּקְרָא אֶת שְׁמוֹ שֵׁת. מַאי בִּדְמוּתוֹ כְּצַלְמוֹ. דַּהֲוָה מָהוּל. וְכַד אָתָא מְמָנָא דְּעֵשָׂו לְגַבֵּי דְּיַעֲקֹב, כְּבַר אִתְיְלִיד תּוּקְפָּא דְּיַעֲקֹב, דְּאִיהוּ יוֹסֵף. וְזֶהוּ וּבְאוֹנוֹ שָׂרָה אֶת אֱלֹהִים.

317. What is the sound of the woman, which the sound of the snake can join with, as do a male a female dog? HE ANSWERS: The serpent's voice can not cling to any voice of a woman, but there are two kinds of women with whom he can unite. One is a woman who does not observe the days of her menstrual impurity and the day of cleansing, and purifies by immersion a day too early, or a woman who delays the marital visits to spite her husband, unless her husband does not mind or does not care about it.

317. הַאי קָלָא דְּאִתְּתָא, דְּיַכְלָא קָלָא דְּחִוְיָא לְאֶחֱדָא בָּהּ, כְּכַלְבָּא בְּכַלְבְּתָא, מַאן אִינּוּן. אֶלָּא תְּרֵי חֵזִי, דְּלֵית בְּכָל קָלִין דְּנָשִׁין דְּעָלְמָא, דְּיַכְלָא קָלָא דְּחִוְיָא לְאִתְדַּבְּקָא בָּהּ, וּלְאִשְׁתַּתְּפָא בָּהּ. אֶלָּא תְּרֵין נָשִׁין אִינּוּן דְּיַכְלָא קָלָא דְּחִוְיָא לְאִתְאַחֲדָא בְּהוֹן, חֲדָא. הַאי דְּלָא נְטִירַת סוֹאֲבוּת נִדּוּתָהּ, וּימֵי לִבּוּנָהּ, כַּדְקָא יֵאוֹת, אוֹ דְּאַקְדִּימַת יוֹמָא חֲדָא לִטְבּוֹל. וַחֲדָא, הַאי אִתְּתָא דְּמְאַחֲרָת לְבַעְלָהּ עוֹנָה דִּילָהּ לְמֶעְבַּד צַעֲרָא לְבַעְלָהּ, בַּר אִי אִיהוּ לָא חָיִיש, וְלָא אַשְׁגַּח לְדָא.

318. With these two women, as one hastens TO IMMERSE BEFORE THE PROPER TIME, one also tarries with the voice of the serpent, until the voices merge. Just as she delays her marital visit to distress her husband, in postponing the performance of a precept, so the voice of the serpent advances to merge with the voice of the woman. These two women with whom the sound of the serpent is caught up are comparable to the union of the male and female dog. Uncleanliness follows uncleanliness, a species seeks out its own.

318. אִלֵּין אִינּוּן תְּרֵין נָשִׁין, דְּהָא כְּמָה דְּאַקְדִּימוּ, הָכִי אִינּוּן מִתְאַחֲרָן, לְגַבֵּי קָלָא דְּנָחָשׁ, עַד דְּאַדְבִּיק קָלָא בְּקָלָא, וּכְמָה דְּמִתְאַחֲרָן לְמֶעְבַּד צַעֲרָא לְבַעְלָהּ בְּעִכּוּבָא דְּמִצְוָה, הָכִי אַקְדִּים קָלָא דְּנָחָשׁ, לְאִתְדַּבְּקָא בְּהַהִיא קָלָא דְּאִתְּתָא. וְאִלֵּין אִינּוּן תְּרֵין נָשִׁין, דְּקָלָא דְּנָחָשׁ אָחִיד בְּקָלָא דִּלְהוֹן, כְּכַלְבָּא בְּכַלְבְּתָא, סְאוּבְתָּא בָּתַר סְאוּבְתָּא, זִינָא בָּתַר זִינֵיהּ.

319. One may ask why it should bother us if one voice is caught up with another, or not? HE ANSWERS: Woe that the people in the world perish unknowingly. If the woman's voice mingles and joins with the voice of the serpent, when sinful evil LILIT comes out of her lair, when she meets these two voices, the voice of the serpent and the voice of the woman, the woman LILIT is heated by them, and they by her. Thus she conceives and a spirit is formed, and they follow it until THE SPIRIT invades the intestines of that woman.

319. וְא״ת, מָה אִכְפַּת לָן, אִי אָחִיד קָלָא בְּקָלָא, אִי לָא אָחִיד. וַוי דְּהָכִי מִתְאַבְּדָן בְּנֵי עָלְמָא בְּלָא דַּעְתָּא. הַאי קָלָא דְּאִתְּתָא, כַּד אִתְעָרַב וְאִשְׁתַּתַּף בַּהֲדֵי קָלָא דְּנָחָשׁ, בְּשַׁעֲתָא דְּחַיְּיבַת וּמַרְשָׁעַת נַפְקַת מִגּוֹ אֵיפָה וּמְשַׁטְטָא בְּעָלְמָא, אִי עַרְעַת בְּהָנֵי תְּרֵין קָלִין, קָלָא דְּנָחָשׁ, וְקָלָא דְּאִתְּתָא, וְאִתְּתָא אִתְחַמְּמַת בְּהוּ, וְאִינּוּן בָּהּ, וְכֵיוָן דְּאִתְחַמְּמַת, מִתְעַבְּדִין רוּחָא, וְאַזְלִין בַּהֲדָהּ, עַד דְּמְשַׁטְטָא, וְעָאל בְּמֵעָהָא דְּהַאי אִתְּתָא.

320. The sinful LILIT comes and visits the spirit, of this child that is born, which came about from this awful merger with the sound of the serpent that rattles inside her. This SPIRIT plays with the child until the evil LILIT arrives, just as a woman might visit another woman's child and prattle with it until its mother arrives. Many times, this SPIRIT, a messenger of the evil LILIT, may kill it. The verse writes, "and on the side of their oppressors there was power" (Kohelet 4:1). The explanation OF THE VERSE is not as you suggest, but ITS EXPLANATION IS AS FOLLOWS. The strength of that spirit OPRESSES HIM. And so twice is written in the verse, "but they had no comforter" (Ibid.), from the wicked Lilit and from that spirit.

320. וְהַאי יְנוֹקָא דִּילִידַת, כַּד אָתַאת הַהִיא חַיַּיבְתָּא, פְּקִידַת לֵיהּ לְהַהוּא רוּחָא, דְּאִיהוּ חִבּוּרָא בִּישָׁא, קָלָא דְּנָחָשׁ, דְּמְכַשְׁכְּשָׁא בָּהּ, וְאִיהוּ מְחַיְּיכָא בִּינוֹקָא, עַד דְּאָתַת הַהִיא חַיַּיבְתָּא, כְּאִתְּתָא דְּפָקִידַת בְּרָא לְאִתְּתָא אַחֲרָא, וּמְפַטְפֶטֶת לֵיהּ וְחַיְּיכַת לֵיהּ, בְּפִטְפּוּטָא עַד דְּתֵיתֵי אִמֵּיהּ. כַּךְ עָבְדָא הַאי רוּחָא. וּזְמָנִין סַגִּיאִין, דְּאִיהוּ שְׁלִיחָא דְּהַהִיא חַיַּיבְתָּא, וְקַטְלָא לֵיהּ, הֲדָא הוּא דִּכְתִיב וּמִיַּד עוֹשְׁקֵיהֶם כֹּחַ. וְלָא כְּמָה דְּאַתּוּן אַמְרִין. אֶלָּא הַהוּא כֹּחַ דְּהַהוּא רוּחָא, וְעַל דָּא, תְּרֵין זְמָנִין כְּתִיב בְּהַאי קְרָא, וְאֵין לָהֶם מְנַחֵם. חַד מִלִּילִית חַיַּיבְתָּא, וְחַד מֵהַהוּא רוּחָא.

321. HE SAID TO HIMSELF: Old man, now you have friends, you speak like one who never saw war wagers. They are at peace with you. From now on I will not remove from me weapons of war in order to make my name remembered.

321. אִי סָבָא, הַשְׁתָּא אִית לָךְ רְחִימִין, וְאַתְּ מִשְׁתָּעֵי, כְּמַאן דְּלָא חָמֵית אִינּוּן מַגִּיחֵי קְרָבָא, הָא כֻּלְּהוּ בִּשְׁלָמָא עִמָּךְ. הַשְׁתָּא מִכָּאן וּלְהָלְאָה, לָא אַעְדֵּי מִנַּאי מָאנֵי קְרָבָא בְּדִיל לְאַדְכְּרָא שְׁמִי.

322. That sin that lies in wait, MEANING THE SERPENT ABOUT WHOM IT IS WRITTEN, "SIN CROUCHES AT THE DOOR" (BERESHEET 4:7), BEING THE DOOR OF MALCHUT, stands by the door like a dog. When the last sound is emitted, when the woman about to give birth cries, JUST BEFORE BIRTH, he skips from the door and goes after the woman. Why? Because the Holy One, blessed be He, sends a key TO OPEN THE WOMB and when the voice flies forth, the key comes. The serpent follows the voice that is emitted and goes to the hill of the stomach - DENOTING YESOD, AS NETZACH, HOD AND YESOD ARE CALLED 'THE LOWER MOUNTAINS' - IT BITES THAT PLACE, OPENS THE WOMB, and knocks there until such time that she is cleansed from the filth of the bite of that evil serpent. The Holy One, blessed be He, brings about situations and performs fitting actions.

322. הַהוּא חַטָּאת רוֹבֵץ, קָאֵים עַל פִּתְחָא כְּכַלְבָּא. בְּזִמְנָא דְּקָלָא בַּתְרַיְיתָא, דְּיָהִיבַת אִתְּתָא, נָפִיק, אִיהוּ דָּלִיג מֵעַל פִּתְחָא וְאִתְעֲבַר מִתַּמָּן, וְאָזִיל אֲבַתְרָהּ. מ״ט. בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא שָׁדַר חַד מִפִּתְחָא דִּילֵיהּ, וְקָלָא פַּרְחָא, וּמַפְתְּחָא אַתְיָא, וְחִוְיָא אָזַל בָּתַר קָלָא דְּהוּא נָפִיק לְעָלְמָא, וְעַד טוּרָא דְּבִטְנָא אָזִיל, וּמְכַשְׁכְּשָׁא, עַד עִידָּן דְּאִתְנְקִיאַת, מֵהַהוּא זוּהֲמָא, דְּנְשִׁיכִין דְּחִוְיָא בִּישָׁא. וְקוּדְשָׁא ב״ה, מְסַבֵּב סִבּוּבִין, וְעָבֵיד עוֹבָדִין כַּדְקָא יֵאוֹת.

323. All this NURTURING OF THE SERPENT comes because that belly was rejected. It is sure THAT THE SERPENT was shunted from that belly and has no part IN IT. ALSO, he is shunted from the belly below of other women in the world, AS WOMEN BELOW ARE BRANCHES OF THE SUPERNAL NUKVA. So even though he can distress them, he has no right to dominate them. Which belly does he have authority to dominate? It is the belly of the sotah (lit. 'a married woman suspected of adultery') about whom it is written: "and her belly will swell" (Bemidbar 5:27). With this belly, he acts with vengeance as this belly is his to do with what he wishes, and the Holy One, blessed be He, allowed him this in order that he not be totally shunted. My friends, listen! I have not seen you or spoken to you, "All things are full of weariness" (Kohelet 1:8); no one can speak, even Torah words are wearisome.

323. וְכָל דָּא, בְּגִין דְּהַהוּא בֶּטֶן אִתְדַּחְיָא. הָא וַדַּאי, אִתְדַּחְיָא מֵהַהוּא בֶּטֶן, וְלֵית לֵיהּ חוּלָקָא, וְאִתְדַּחְיָי מִבֶּטֶן דִּלְתַתָּא, דִּשְׁאַר נָשִׁין דְּעָלְמָא, דְּאע״ג דְּעָבֵיד צַעַר, לָא אִתְיְהִיב לֵיהּ רְשׁוּ לְשַׁלְטָאָה בֵּיהּ. וּמַאן בֶּטֶן אִתְיְהִיב לֵיהּ, וְאִיהוּ שָׁלִיט עָלֵיהּ. הַהוּא בֶּטֶן דְּסוֹטָה, דִּכְתִיב וְצָבְתָה בִטְנָהּ, בְּגִין דְּהַאי בֶּטֶן, עָבִיד בֵּיהּ נוּקְמִין לִרְעוּתֵיהּ, וְהַאי בֶּטֶן דִּילֵיהּ אִיהוּ, וְקוּדְשָׁא בְּרִיךְ הוּא יָהִיב לֵיהּ בְּגִין דְּלָא אִתְדַּחֵי מִכֹּלָּא. הַשְׁתָּא רְחִימִין דִּילִי, אֲצִיתוּ. לָא חֲמֵינָא לְכוּ, וּמַלִּילְנָא לְכוּ. כָּל הַדְּבָרִים יְגֵעִים, לָא יָכִיל אִינִישׁ לְמַלָּלָא, אֲפִילוּ מִלִּין דְּאוֹרַיְיתָא יְגֵעִים אִינּוּן.

324. It is written: "And Jacob was left alone, and there wrestled a man with him" (Beresheet 32:25), and, "And when he saw that he did not prevail against him, he touched the hollow of the thigh." From that hollow did THE OTHER SIDE profit FROM JACOB. That thigh was in a state of weakness until Samuel came. What is its weakness? It did not draw THE LIGHT OF prophecy. When Samuel arrived, he took that thigh and removed it from the place OF THE OTHER SIDE and snatched it away from it. From that time that it was removed from it, it had no part of Holiness at all.

324. כְּתִיב, וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֵק אִישׁ עִמּוֹ, וּכְתִיב וַיַּרְא כִּי לֹא יָכוֹל לוֹ וַיִּגַּע בְּכַף יְרֵכוֹ. וְהַהוּא יָרֵךְ דְּרָוַוח מִיַּעֲקֹב. וְהַהוּא יָרֵךְ בַּחֲלִישׁוּ דִּילֵיהּ עַד דְּאָתָא שְׁמוּאֵל. מַאי בַּחֲלִישׁוּ דְּלָא מָשִׁיךְ נְבוּאָה. כַּד אָתָא שְׁמוּאֵל, נָטַל הַהוּא יָרֵךְ, וְסַלְקֵיהּ מֵהַהוּא אֲתָר, וְחָטַף לֵיהּ מִנֵּיהּ, וּמֵהַהוּא זִמְנָא אִתְעֲדֵי מִנֵּיהּ, וְלָא הֲוָה לֵיהּ חוּלָקָא בִּקְדוּשָׁה כְּלָל.

325. The Holy One, blessed be He, did not withhold or reject it totally when Samuel took the thigh, but gave it one portion. He gave it the thigh and belly of the Sotah, in exchange for the thigh and belly taken from him. Both things, the Holy One, blessed be He, gave to the Other Side so that the place of Holiness would be free of it altogether.

325. קוּדְשָׁא בְּרִיךְ הוּא לָא קָפַח, וְלָא דָחֵי לֵיהּ מִכֹּלָּא, בְּגִין דְּנָטַל שְׁמוּאֵל יָרֵךְ דִּילֵיהּ, אֶלָּא יָהִיב לֵיהּ חוּלָקָא חֲדָא. מַאי אִיהִי. יָהִיב לֵיהּ הַהוּא יָרֵךְ וּבֶטֶן דְּסוֹטָה, חָלַף הַהוּא יָרֵךְ וּבֶטֶן, דְּאַעְדֵּי מִנֵּיהּ. וְעַל דָּא תַּרְוַוּיְיהוּ יָהִיב לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, לְמֶהֱוֵי אַתְרָא דְּקֻדְשָׁא פָּנוּי מִכָּל סַאֲבוּתָא.

326. It is written, "and your thigh to fall away" (Bemidbar 5:22). HE ASKS: IT SHOULD READ, 'and her thigh shall fall away'. It is written, "to make the belly to swell" (Ibid.), yet it should be written, 'and her belly shall swell'. HE ANSWERS: This is similar to one who throws a bone to a dog and tells him: This is your share. HENCE, THE VERSE SAYS, "TO SWELL...TO FALL AWAY." Nothing hurt it so much as when it was deprived of the thigh for which it struggled, AS INDICATED FROM THE VERSE: "AND THERE WRESTLED A MAN WITH HIM..." It earned it, yet it was taken from it, so the Holy One, blessed be He, threw it the bone of the Sotah, as we said, and with that it was happy and satisfied.

326. וְלַנְפִּיל יָרֵךְ. מַהוּ וְלַנְפִּיל, וְנָפְלָה יִרְכָהּ וְלַצְבּוֹת, וְצָבְתָה מִבָּעֵי לֵיהּ. אֶלָּא, כְּמַאן דְּאַשְׁדֵּי גַּרְמָא לְכַלְבָּא, וְאָמַר לֵיהּ, טוֹל הַאי לְחוּלָקָךְ. וּמִכֹּלָּא לָא אַבְאִישׁ קָמֵיהּ, אֶלָּא דְּגָזְלוּ מִנֵּיהּ יָרֵךְ, בְּגִין דְּאִיהוּ יָגַע וְלָאֵי עָלֵיהּ, וְרָוַוח לֵיהּ וְאַפִּיקוּ לֵיהּ מִנֵּיהּ. וְעַל דָּא, קוּדְשָׁא בְּרִיךְ הוּא אַפִּיל לֵיהּ, גַּרְמָא דָא דְּסוֹטָה, וְאַפִּיק לֵיהּ כִּדְקַאמְרָן, וּבְדָא אִיהוּ רַוִּי וְחַדֵּי.

327. All these Chariots and its companions always desire the thigh and yearn for it. As a result the knees of the sages are weary from THE OTHER SIDE, as all its yearning is for the thigh, and particularly for the sage's thigh. Everything is returned to its place and the Holy One, blessed be He, lacks nothing, and He wishes that only His people, His lot, His portion, shall approach Holiness. As the Holy One, blessed be He, does above, so the children of Yisrael do below, and so it should be. As we learned, the children of Yisrael are prohibited from teaching Torah to the heathen, as it is written, "He declares his word to Jacob... He has not dealt so with any other nation" (Tehilim 147:19-20), FOR IT IS NECESSARY TO DISTANCE THEM FROM SANCTITY.

327. כָּל אִינּוּן רְתִיכִין וְסִיּוּעָתָא דִּילֵיהּ, בָּעָאן תְּדִיר יָרֵךְ, וְאַזְלֵי בְּכִסּוּפָא אֲבַתְרֵיהּ. וּבג"ד, הָנֵי בָּרְכֵי דְּרַבָּנָן דְּשַׁלְהֵי, מִן דָּא אִיהוּ. דְּכָל כִּסּוּפָא דִּלְהוֹן, בָּתַר יָרֵךְ אִיהוּ, וְכָל שֶׁכֵּן יָרֵךְ דְּרַבָּנָן, וְכָל מִלָּה אַהְדָּר לְאַתְרֵיהּ, וְקוּדְשָׁא בְּרִיךְ הוּא לָא גְרַע כְּלוּם, מִכָּל מַה דְּאִצְטְרִיךְ, וְלָא בָּעָא דְּיִקְרַב לְקֻדְשָׁה, בַּר עַמֵּיהּ וְעַדְבֵּיהּ חוּלָקֵיהּ וְאַחֲסַנְתֵּיהּ. כְּמָה דְּעָבֵיד קוּדְשָׁא בְּרִיךְ הוּא לְעֵילָא, הָכִי עַבְדֵי יִשְׂרָאֵל לְתַתָּא, וְהָכִי אִצְטְרִיךְ לְמֶעְבַּד, וְהָכִי תְּנִינָן, אָסִיר לֵיהּ לְיִשְׂרָאֵל, לְמֵילַף אוֹרַיְיתָא לְעִכּוּ"ם, דִּכְתִיב, מַגִּיד דְּבָרָיו לְיַעֲקֹב וְגוֹ', לֹא עָשָׂה כֵּן לְכָל גּוֹי וְגוֹ'.

328. And so Jacob and Samuel shunted it aside so that it would have no part of Holiness. For this reason, all the preservation of hatred towards the children of Yisrael is about this. It is SIMILAR to a dog that seized a clean bird from the market, and before HE HAD A CHANCE to shatter it, a man came, snatched it from him, and later gave him a useless bone to carry about.

328. וְעַל דָּא דָחֵי לֵיהּ יַעֲקֹב, וְדָחֵי לֵיהּ שְׁמוּאֵל, דְּלָא יְהֵא לֵיהּ חוּלָקָא בְּקוּדְשָׁא. וּבג"ד, כָּל נְטִירוּ דְּבָבוּ לְיִשְׂרָאֵל, עַל דָּא אִיהוּ. לְכַלְבָּא דְּחָטִיף עוֹפָא דַּכְיָא מִן שׁוּקָא, וְאֲיִיתֵי לֵיהּ, וְעַד לָא אִתְּבַר, אָתָא חַד בַּר נָשׁ וְחַטְפָא מִנֵּיהּ, לְבָתַר יָהִיב לֵיהּ חַד גַּרְמָא גְרִירָא בְּלָא תּוֹעַלְתָּא.

329. So it is with the Minister of Esau. He was removed from the womb, the thigh taken from him and later given a bone, namely, the stomach and thigh of the Sotah, and of none other. This is the bone given to him as his share and lot, and this was delightful to him. All Judgments of the Holy One, blessed be He, are truthful, yet people do not realize or pay attention to the Holy One, blessed be He. However, all is with Truth. She, THE OTHER SIDE, deviated from her husband, as the verse says, "who forsakes the friend of her youth" (Mishlei 2:17), and so too the corresponding wife on earth, MEANING THE SOTAH, IS HANDED OVER TO HER.

329. כַּך לְשָׁרוֹ עַל עֵשָׂו, אַפִּיקוּ לֵיהּ מֵהַהוּא בֶּטֶן, חָטִיפוּ מִנֵּיהּ הַהוּא יָרֵךְ. לְבָתַר יְהַבוּ לֵיהּ גַּרְמָא חַד, הַהוּא בֶּטֶן וְהַהוּא יָרֵךְ דְּסוֹטָה, וְלָא אָחֳרָא. הָא גַּרְמָא, דְּקָא יָהֲבוּ לֵיהּ לְחוּלָקֵיהּ וְעַדְבֵיהּ, וְעָרַב לֵיהּ. וּבג״כ, כָּל דִּינִין דְּקוּדְשָׁא בְּרִיךְ הוּא דִּינִין דְּקֻשׁוֹט אִינּוּן, וּבְנֵי נָשָׁא לָא יַדְעִין, וְלָא מַשְׁגִּיחִין לְקוּדְשָׁא בְּרִיךְ הוּא. וְכֻלְּהוּ בְּאֹרַח קֻשׁוֹט. הִיא אַסְטִיאַת גַּרְמָהּ מִבַּעְלָהּ, כד״א הָעוֹזֶבֶת אַלּוּף נְעוּרֶיהָ וְגוֹ׳, אוּף הָכִי אִתְּתָא, כְּגַוְונָא דִּילָהּ בְּאַרְעָא.

330. Come and behold: one who finds a friend like himself, who acts like him, will love him, cling to him and favor him with kindness. However, the Other Side is not so. When it finds someone who has left the holy side of the Holy One, blessed be He, and behaves like it, and clings to it, then it attempts to destroy him. This woman imitated its way and clung to it. Look what it did to her. "...and her belly shall swell, and her thigh shall fall away." The Holy One, blessed be He, is not so. He will love that person who leaves the Other Side and clings to the Holy One, blessed be He, and He will dispense every kindness in the world to him. HE SAID TO HIMSELF: Now, old man, prepare yourself as the serpent tries to entice you but is unable.
The old man's talk returns repeatedly to the issue of one who has no offspring. He says that God does not want anyone who practices evil to produce future generations that might devastate the world. The merchant tells the story of King Solomon riding on the eagle four hundred parasangs until arriving at the mountains of darkness. There, in the area of the olive tree, King Solomon learned the foreign wisdom that he was interested in, and then went aboard the eagle again and returned home. Then he contemplated that wisdom that he had learned. He knew of the many oppressions of the world.

330. ת״ח, מַאן דְּאַשְׁכַּח חַבְרָא כְּוָותֵיהּ, דְּעָבִיד כְּעוֹבָדוֹי בְּעָלְמָא, רָחִים לֵיהּ, וְאִתְדָּבַּק בַּהֲדֵיהּ, וְעָבִיד עִמֵּיהּ טִיבוּ. אֲבָל סִטְרָא אָחֳרָא לָאו הָכִי, כֵּיוָן דְּאַשְׁכַּח מַאן דְּשָׁבַק סִטְרָא דְּקֻדּוּשָׁה דְּקוּדְשָׁא בְּרִיךְ הוּא, וְעָבִיד כְּעוֹבָדוֹי, וְאִתְדְּבַק בָּהּ, כְּדֵין בַּעְיָא לְשֵׁיצָאָה וּלְאַפָּקָא לֵיהּ מֵעָלְמָא. הַאי אִתְּתָא, עַבְרַת כְּעוֹבָדָהָא, וְאִתְדַּבְּקַת בָּהּ, חֲזִי מַה דְּעַבְרַת בָּהּ, וְצִבְתָּה בִטְנָהּ וְנָפְלָה יְרֵכָהּ. קוּדְשָׁא בְּרִיךְ הוּא לָאו הָכִי, מַאן דְּשָׁבִיק לְסִטְרָא אָחֳרָא, וְאִתְדַּבַּק בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, כְּדֵין רָחִים לֵיהּ, וְעָבִיד לֵיהּ כָּל טִיבוּ דְּעָלְמָא. הַשְׁתָּא סָבָא אַתְקִין גַּרְמָיךָ, דְּהָא חִוְיָא אָזִיל לֵיהּ, וּבָעָא לְאִתְגָּרָא בַּהֲדָךְ, וְלָא יָכִיל.

331. He began to say, "What profit has a man of all his labor wherein he labors under the sun" (Kohelet 1:3). HE ASKS: Is Solomon trying to teach us only this? Had he said "in his labor that he does," I would understand that there is work that brings profit. However, when he writes, "of all his labor," that includes everything, that nothing has profit.

331. פָּתַח וְאָמַר מַה יִּתְרוֹן לָאָדָם בְּכָל עֲמָלוֹ שֶׁיַּעֲמוֹל תַּחַת הַשָּׁמֶשׁ, וְכִי לָא אָתָא שְׁלֹמֹה אֶלָּא לְאוֹלְפָא מִלָּה דָּא. אֵלּוּ אָמַר בַּעֲמָלוֹ שֶׁיַּעֲמוֹל יֵאוֹת, דְּהָא אִשְׁתְּאַר עָמָל, דְּאִית בֵּיהּ יִתְרוֹן. אֶלָּא כֵּיוָן דִּכְתִיב בְּכָל עֲמָלוֹ, הָא כְּלָלָא דְּכֹלָּא, דְּלָא אִשְׁתְּאַר כְּלוּם דְּאִית בֵּיהּ יִתְרוֹן.

332. HE ANSWERS: Solomon did not make his statement regarding all people. There are people that are constantly busy doing evil and harming others, and do nothing positive at all. Therefore, the verse uses the expression, "his labor," instead of 'his toil'. "...his labor (Heb. amalo)..." MEANS IN EVIL DEEDS, as a verse writes, "His mischief (Heb. amalo) shall return upon his own head" (Tehilim 7:17), or, "nor has he seen perverseness (Heb. amal) in Yisrael" (Bemidbar 23:21). The word 'toil' IS USED TO IMPLY POSITIVE ACTS, as the verse says, "For you shall eat the toil (Heb. yegia) of your hands" (Tehilim 128:2), and, "Elohim has seen my affliction and the labor (Heb. yegia) of my hands" (Beresheet 31:42). But of 'amal' it says, "mischief and spite" (Tehilim 10:14). Hence, HE SAID, "WHAT PROFIT HAS A MAN OF ALL HIS LABOR WHEREIN HE LABORS UNDER THE SUN," for it is under the sun, ALLUDING TO THE OTHER SIDE, WHICH IS BELOW THE SUN.

332. אֶלָּא, לָאו לְכָל אָדָם אָמַר שְׁלֹמֹה מִלָּה דָּא, אֶלָּא אָדָם אִית בְּעָלְמָא, דְּאִינּוּן מִשְׁתַּדֵּל תְּדִיר בְּבִישׁ וּלְאַבְאָשָׁא, וְלָא אִשְׁתְּדַל בְּטָב אֲפִילוּ רִגְעָא חֲדָא. וְע״ד כְּתִיב עֲמָלוֹ, וְלָא כְּתִיב יְגִיעוֹ. עֲמָלוֹ: כד״א, יָשׁוּב עֲמָלוֹ בְּרֹאשׁוֹ. וְלֹא רָאָה עָמָל בְּיִשְׂרָאֵל. יְגִיעוֹ: כד״א יְגִיעַ כַּפֶּיךָ כִּי תֹאכֵל וְגוֹ׳. וּכְתִיב וְאֶת יְגִיעַ כַּפַּי רָאָה אֱלֹהִים. אֲבָל עֲמָלוֹ, כְּתִיב, עָמָל וְכַעַס. אִשְׁתַּדְּלוּתֵיהּ הוּא תְּדִיר לְבִישׁ, וְע״ד אִינּוּן תַּחַת הַשָּׁמֶשׁ.

333. בְּשַׁעֲתָא דְּהַאי אָדָם אִשְׁתְּדַל בְּבִישׁ, עַל הַאי כְּתִיב, לֹא נִין לוֹ וְלֹא נֶכֶד בְּעַמּוֹ וְגוֹ׳, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא בָּעֵי, דְּלָא יַעְבִּיד תּוֹלְדִין, דְּאִלְמְלֵא יַעְבִּיד תּוֹלְדִין, הֲוָה מְטַשְׁטֵשָׁא עָלְמָא. וְע״ד כְּתִיב, מַה יִּתְרוֹן לָאָדָם בְּכָל עֲמָלוֹ. וּמַאן דְּלָא יִשְׁתְּדַל לְמֶעְבַּד תּוֹלְדִין, אִתְדָּבַּק בְּהַאי סִטְרָא דְּאָדָם בִּישָׁא וְעָאל תְּחוֹת גַּדְפּוֹי.

333. When man practices evil, the verse writes, "He will have no child nor offspring among his people" (Iyov 18:19). The Holy One, blessed be He, does not want him to produce future generations, for if he produced offspring, he would devastate the world. And so it says, "What profit has a man of all his labor"; one who does not try to have offspring becomes part of this evil man and finds himself under his wing.

334. רוּת אָמְרָה, וּפָרַשְׂתָּ כְנָפֶיךָ עַל אֲמָתְךָ, בְּגִין לְאִזְדַּוְּוגָא בַּהֲדֵיהּ דְּצַדִּיק, לְמֶעְבַּד תּוֹלְדִין, וְקוּדְשָׁא בְּרִיךְ הוּא פָּרִישׂ גַּדְפּוֹי עַל בַּר נָשׁ, בְּגִין לְאַפְּשָׁא בְּעָלְמָא. לְמַאן דְּלָא בָּעֵי לְמֶעְבַּד תּוֹלְדִין, בְּגַפּוֹ יָבֹא, בְּגַפּוֹ דְּהַהוּא בִּישׁ, דְּאִיהוּ אָזִיל עֲרִירִי, כְּחִוְיָא דָּא, דְּאָזִיל יְחִידָאי. בְּגַפּוֹ יֵצֵא, אִיהוּ דְּלָא אִשְׁתְּדַל לְמֶעְבַּד תּוֹלְדִין, הָא אִתְּמַר כָּל מַה דְּאִצְטְרִיךְ.

334. Ruth said "spread therefore your skirt (also: 'wing') over your handmaid" (Rut 3:9) so that she would mate with the righteous man to produce offspring. And the Holy One, blessed be He, spread His wings over people in order that they should be fruitful. BUT the one who refuses to produce offspring, "he came in by himself (also: 'in his wing')" the wing of the evil man who remains childless, as the serpent who operates alone. "...he shall go out by himself..." refers to one who did not try to have offspring. We have already discussed THIS sufficiently.

335. רִיב דְּעָבֵד קוּדְשָׁא בְּרִיךְ הוּא, הָא אִתְּמַר, רִיב: דִּכְתִיב, קוּם רִיב אֶת הֶהָרִים. מַאי אִיהוּ. אֶלָּא, אִינּוּן טוּרִין דִּלְתַתָּא. אֲמַאי רִיב דָּא. בְּגִין דִּבְהוּ תַּלְיָא, כָּל חוֹבָא דְּעַבְדִּין יִשְׂרָאֵל, לְגַבֵּי אֲבוּהוֹן דְּבִשְׁמַיָּא. מַאי טַעֲמָא. בְּגִין דְּיִשְׂרָאֵל הֲווֹ יַדְעִין שְׁמוּשָׁא דְּכָל מַלְאָכִין עִלָּאִין דְּבִשְׁמַיָּא, וְלָא אָנִיס לְהוּ, אֲפִילוּ שְׁמָא דְּחָד מִנַּיְיהוּ, וְכָל שְׁמוּשָׁא דִּלְהוֹן.

335. The dispute that the Holy One, blessed be He, engaged with, we have learned, is as the verse says, "Arise, contend before the mountains." Who are they? They are the mountains below, NAMELY NETZACH, HOD, AND YESOD. What is the essence of this contention? With them are intertwined all sins that Yisrael commit before their Heavenly Father. How is that? Yisrael knew of the worship, THE CONJURING of the heavenly angels. Not even one name of theirs was unknown to them, nor their worshipping.

336. וּבְתְרֵין סִטְרִין הֲוֵי טָעָאן אֲבַתְרַיְיהוּ. חַד, דַּהֲווֹ יַדְעִין לְאַמְשָׁכָא חֵילָא דִּלְהוֹן, דְּכֹכָבַיָּא וּמַזָּלֵי בְּאַרְעָא. וְחַד, דַּהֲווֹ יַדְעֵי לְאוּמָאָה לוֹן, בְּכָל מַה דְּאִצְטְרִיכוּ. וְעַל דָּא בָּעָא קוּדְשָׁא בְּרִיךְ הוּא לְמֶעְבַּד בְּהוּ רִיב וְדִינָא. וְכֵיוָן דְּבְהוֹן לָהֲוֵי רִיב וְדִינָא, כָּל שִׁלְשׁוּלָא נָפֵל דְּהָא לָא יָהֲוֵי בֵּיהּ תּוֹעִלְתָּא. וּבְגִין כַּךְ, קוּם רִיב וְגוֹ׳. וְתִשְׁמַעְנָה הַגְּבָעוֹת קוֹלֶךָ. מַאן גִּבְעוֹת. אִלֵּין אִינּוּן אִמָּהוֹת, דַּרְגִּין דְּאִקְרוּן בְּתוּלוֹת אַחֲרֶיהָ וְגוֹ׳, וּבְגִין כַּךְ וְתִשְׁמַעְנָה הַגְּבָעוֹת קוֹלֶךָ. דְּהָכִי הֲווֹ עַבְדֵי יִשְׂרָאֵל, עַד דְּאִשְׁתַּתְּפוּ בְּדַרְגִּין תַּתָּאִין.

336. In two ways, they used to whore after them. 1) They knew how to draw the powers of the stars and constellations on earth, and 2) they knew how to cause them to call upon them in all that is needed. For this, the Holy One, blessed be He, was to engage in contention and Judgment against them, THE MOUNTAINS, AS ALL ANGELS AND HEAVENLY MINISTERS RECEIVE THEIR POWER FROM NETZACH, HOD AND YESOD, REFERRED TO AS 'MOUNTAINS'. Inasmuch as they are subject to contention and Judgment, THEIR LIGHTS WILL BE BLURRED; the entire chain, MEANING THE ANGELS OF BRIYAH, YETZIRAH AND ASIYAH, shall fall as they will be of no use, SINCE THEIR POWERS HAVE BEEN MADE VOID. And therefore, it says, "Arise, and contend..." "and let the hills hear your voice." HE ASKS: Who are the hills? HE ANSWERS: These are the mothers, NAMELY THE SEVEN CHAMBERS IN BRIYAH, who are levels called "the virgins... that follow her" (Tehilim 45:15), MEANING SEVEN MAIDENS THAT SERVICE MALCHUT. So did Yisrael do until they took part with the lower levels. He said to himself: Old man, return to the earlier words.

337. Yisrael sharply struck THE OTHER SIDE with this thigh that we spoke of. Mordechai showed the evil Haman his thigh, for which reason he became furious, claiming it was his, THAT HE EARNED IT FROM JACOB. Mordechai incensed him, SHOWING HIM THAT IT WAS ALREADY SNATCHED FROM HIM. Behold friends, it is written, "And Rivkah took the best clothes of her elder son Esau" (Beresheet 27:15). With these garments, Jacob was able to snatch all his blessings and birthright.

337. ת"ח, דְּאִית לְאַהֲדְּרָא סָבָא, בְּמִלִּין קַדְמָאִין, יְרֵךְ דְּקָא אַמְרָן, סַגִּי אַתְקִיפוּ לוֹן יִשְׂרָאֵל, בְּהַהוּא יְרֵךְ. מָרְדְּכַי הֲוָה אַחֲמֵי לְהַהוּא רָשָׁע דְּהָמָן הַהוּא יְרֵךְ דִּילֵיהּ, וְעַל דָּא הֲוָה רָגִיז, מִלָּה דְּאִתְחֲזֵי לֵיהּ, וְאִיהוּ אַרְגִּיז לֵיהּ בַּהֲדֵיהּ. חָמוּ חַבְרַיָּיא, מַה כְּתִיב, וַתִּקַּח רִבְקָה אֶת בִּגְדֵי עֵשָׂו בְּנָהּ הַגָּדוֹל הַחֲמוּדוֹת וְגוֹ'. בְּאִלֵּין לְבוּשִׁין דִּילֵיהּ, גָּזֵל דִּילֵיהּ, וְאַפִּיק לֵיהּ מִכָּל בִּרְכָאן דִּילֵיהּ, וּמִבְּכִירוּתָא.

338. For this reason, chariots OF THE OTHER SIDE found a reason to be hostile to the sages. They robbed the garments of the sages at every chance - MEANING, their thighs and garments, as these two items belonged to the Other Side. Their anger was primarily due to the theft of these items. AND SO, they can complain only to the sages. For this reason, the sages' garments wither from rubbing against them. The weakening in the knees is due to them, and in this way they show their grievance against THE SAGES and demand what is theirs. They are seeking from the sages that which is theirs. Why the sages? They represent he who is sitting in the tent, JACOB; there is no accusation without a cause, nothing happens without justice and judgment, and so everything returns to its place.

338. וּבְגִין, כַּךְ, עִילָּה דְּקָא אַשְׁכָּחוּ רְתִיכִין דִּילֵיהּ, לְרַבָּנָן, אִיהוּ דְּחוּפְיָא דִּלְהוֹן לְמָאנֵי דְּרַבָּנָן תָּדִיר. לְיַרְכִין דִּלְהוֹן. וּלְמָאנִין דִּלְהוֹן. וְאִלֵּין תְּרֵין מִלִּין דְּסִטְרָא אַחֲרָא הָווֹ, וְכָל דָּא בְּגִין דְּגָזְלוּ לוֹן מִנֵּיהּ. לֵית לְהוּ עִילָּה אֶלָּא לְרַבָּנָן. וּבְגִין כַּךְ, הָנֵי מָאנֵי דְּרַבָּנָן דְּקָא בָלוּ מֵחוּפְיָא דִּלְהוֹן אִיהוּ, וְהָנֵי בִּרְכֵי דְּשַׁלְהֵי, מִנַּיְיהוּ הוּא וַדַּאי. וּמִדִּלְהוֹן הָווֹ, וּמִנְּהוֹן נַטְלֵי עִילָּה, וּמִמַּה דַּהֲווֹ מִנַּיְיהוּ. בָּעָאן לְרַבָּנָן, דְּאִינּוּן כֻּלָּא דְּהַהוּא יוֹשֵׁב אֹהָלִים, וְעַל דָּא לֵית עִילָּה בְּלָא עִילָּה, וְעַל דָּא לֵית מִלָּה, בְּלָא דִּינָא, וְכָל מִלָּה תָּב לְאַתְרֵיהּ.

339. Solomon said, "So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power: but they had no comforter" (Kohelet 4:1). We have spoken of what he is hinting at. The verse says, "I returned." From where did Solomon return? One may conclude THAT it MEANS, after this matter, he repeated something else, AND SO HE MEANS 'I HAVE GONE BACK'. This is fine, but if so HE SHOULD HAVE SAID, 'returned, and considered'; WHY DOES HE SAY, "I RETURNED"?

339. שְׁלֹמֹה אָמַר, וְשַׁבְתִּי אֲנִי וָאֶרְאֶה אֶת כָּל הָעֲשׁוּקִים אֲשֶׁר נַעֲשׂוּ תַּחַת הַשָּׁמֶשׁ וְהִנֵּה דִּמְעַת הָעֲשׁוּקִים וְאֵין לָהֶם מְנַחֵם וּמִיַּד עוֹשְׁקֵיהֶם כֹּחַ וְאֵין לָהֶם מְנַחֵם. הַאי קְרָא אַרְמִיזְנָא בֵּיהּ, וְאִתְּמַר. אֲבָל שַׁבְתִּי אֲנִי, וְכִי מֵאָן אֲתָר תָּב שְׁלֹמֹה. אִי נִימָא, לְבָתַר דְּאָמַר מִלָּה דָּא, תָּב כְּמִלְקַדְּמִין, וְאָמַר מִלָּה אָחֳרָא, יֵאוֹת אֲבָל שַׁבְתִּי וָאֶרְאֶה.

340. There we learned that daily Solomon would rise early, turn his face eastward, NAMELY TO TIFERET AND THE CENTRAL COLUMN, and see what he saw. Later he would turn to the south, NAMELY CHESED AND THE RIGHT COLUMN, and see what he saw. Later he would turn northward, BEING GVURAH AND THE LEFT COLUMN, stand there, lower his eyes, and raise his head.

340. תַּמָּן תְּנִינָן, בְּכָל יוֹמָא הֲוָה אַקְדִּים שְׁלֹמֹה בְּצַפְרָא, וַהֲוֵי שַׁוֵּי אַנְפּוֹי לְסִטַר מִזְרָח, וְחָמֵי מַה דְּחָמֵי, וּלְבָתַר תָּב לְסִטַר דָּרוֹם, וְחָמֵי מַה דְּחָמֵי וְהָדָר תָּב לְסִטַר צָפוֹן, וְקָאֵים תַּמָּן. מָאִיךְ עֵינוֹי וְזָקִיף רֵישֵׁיהּ.

341. At that moment, a pillar of fire and pillar of cloud would come. On the cloud pillar was an eagle, large and powerful. In this manner DID THE EAGLE APPROACH; the right wing was over the pillar of fire, its body and left wing on the cloud pillar. That eagle brought two leaves in its mouth. All three, the pillar of cloud, pillar of fire, and the eagle bowed before King Solomon.

341. בְּהַאי שַׁעֲתָא, הָא עַמּוּדָא דְּאֶשָּׁא וְעַמּוּדָא דַּעֲנָנָא, הֲווֹ אַתְיָין, וְעַל הַהוּא עַמּוּדָא דַּעֲנָנָא, הֲוָה אָתֵי נִשְׁרָא חֲדָא. וְהַהוּא נִשְׁרָא הוּא רַבְּרְבָא וְתַקִּיף, וְכֵן הֲוָה אָתֵי, גַּדְפָּא יְמִינָא, עַל גַּבֵּי עַמּוּדָא דְּאֶשָּׁא, וּגוּפָא וְגַדְפָּא שְׂמָאלָא, עַל גַּבֵּי עַמּוּדָא דַּעֲנָנָא. וְהַהוּא נִשְׁרָא הֲוֵי מַיְיתֵי תְּרֵין טַרְפִּין בְּפוּמֵהּ, אִתָּא עַמּוּדָא דַּעֲנָנָא, וְעַמּוּדָא דְּאֶשָּׁא, וְהַהוּא נִשְׁרָא עָלַיְיהוּ, וְסַגְּדִין לְקֳמֵיהּ דִּשְׁלֹמֹה מַלְכָּא.

342. The eagle came, bent before him, and presented him with the leaves. King Solomon took them, smelled them, and recognized the sign. He said that one is from "falling down," and the other is of "having his eyes open" (Bemidbar 24:16). When the two leaves were before him, he realized that both "falling down" and "having his eyes open" wished to reveal something to him.

342. אִתָּא נִשְׁרָא, וּמְאִיךְ לְקֳמֵיהּ, וְיָהִיב לֵיהּ אִינּוּן טַרְפִּין, נָטִיל לוֹן שְׁלֹמֹה מַלְכָּא, וַהֲוָה מֵרִיחַ בְּהוּ, וַהֲוָה יָדַע בְּהוֹן סִימָן, וְאָמַר דָּא אִיהוּ דְּנוֹפֵל, וְדָא אִיהוּ דְּגָלוּי עֵינָיִם. בְּשַׁעֲתָא דְּתְרֵין טַרְפִּין הָווֹ, הֲוָה יָדַע, דְּתַרְוַוייְהוּ, נוֹפֵל וּגְלוּי עֵינָיִם בָּעָאן לְאוֹדָעָא לֵיהּ מִלִּין.

343. What did he do? He stamped his throne with the same seal in which the Holy Name was engraved. He took the ring that was engraved with the Holy Name and went up to the attic. He rode on top of the eagle and took off. The eagle climbed to the highest clouds and wherever he passed, the light dimmed. The wise men where the light dimmed understood and said that King Solomon was passing by, but they did not know where he was going. The fools said the clouds are causing the darkness.

343. מַה עָבִיד, חָתִים כֻּרְסְיֵיהּ בְּגוּשְׁפַּנְקָא, דַּהֲוָה חָקִיק בֵּיהּ שְׁמָא קַדִּישָׁא. וְאִיהוּ נָטִיל עִזְקָא דְּחָקִיק עָלֵיהּ שְׁמָא קַדִּישָׁא, וְסָלִיק לְאַגְרָא, וְרָכִיב עַל הַהוּא נִשְׁרָא, וְאָזִיל לֵיהּ. וְהַהוּא נִשְׁרָא, הֲוָה מִסְתָּלַק, לְרוּם עֲנָנִין, וּבְכָל אֲתָר דְּאִיהוּ עָבַר, הֲוָה אִתְחֲשָׁךְ נְהוֹרָא. חַכִּימֵי דַּהֲווֹ בְּהַהוּא אֲתָר דְּאִתְחֲשָׁךְ נְהוֹרָא, הֲווֹ יַדְעֵי, וַהֲווֹ אַמְרֵי, שְׁלֹמֹה מַלְכָּא הָא אָזִיל, וְאַעְבַּר הָכָא, וְלָא יַדְעֵי לְאָן אֲתָר הֲוָה אָזִיל. טִפְּשִׁין דַּהֲווֹ תַּמָּן, הֲווֹ אַמְרֵי עֲנָנִין הֲווֹ אִינּוּן, דְּקָא אַזְלֵי וְחָשִׁיךְ עָלְמָא.

344. The eagle lifted a bird with him and flew four hundred parasangs until arriving at the mountains of darkness. There Tarmod lies amidst the wilderness in the mountains. He descended there, raised his head, saw the mountains of darkness and knew all that was needed. He realized that he MUST enter there. He rode the eagle again and flew into the mountains to that place where the olive tree is located. He cried loudly, "Hashem, when Your hand is lifted up, they will not see" (Yeshayah 26:11).

344. גָּבַהּ נִשְׁרָא בַּהֲדֵיהּ, וּפָרַח אַרְבַּע מְאָה פַּרְסִין, עַד דְּמָטָא לְטוּרֵי חָשׁוֹךְ. וְתַמָּן אִיהוּ תַּרְמוּד בַּמִּדְבָּר בְּהָרִים, וְאִיהוּ נָחִית תַּמָּן. זָקִיף רֵישֵׁיהּ, וְחָמֵי טוּרָא חָשׁוֹךְ, וַהֲוָה יָדַע תַּמָּן כָּל מַה דְּאִצְטְרִיךְ. וַהֲוָה יָדַע דְּתַמָּן יֵעוּל. הֲוָה רָכִיב עַל נִשְׁרָא כְּמִלְּקַדְמִין, וְטָאס וְעָאל לְגוֹ טוּרִין, עַד הַהוּא אֲתָר דְּזֵיתָא תַּמָּן, קָרָא בְּחֵילָא וְאָמַר, יְיָ׳ רָמָה יָדְךָ בַּל יֶחֱזִיוּן וגו׳.

345. עָאל תַּמָּן, עַד דְּקָרִיב לְהַהוּא אֵתָר, שַׁוִּי עִזְקָא קֳמֵיהוּ, וְקָרִיב, וְתַמָּן הֲוָה יָדַע כָּל מַה דְּבָעֵי מֵאִינּוּן חָכְמְתָן נוּכְרָאִין, דְּבָעֵי לְמִנְדַּע. כֵּיוָן דַּהֲווֹ אַמְרִין לֵיהּ כָּל מַה דְּבָעֵי, כְּדֵין הֲוָה רָכִיב עַל הַהוּא נִשְׁרָא, וְתָב לְאַתְרֵיהּ. כֵּיוָן דַּהֲוָה יָתִיב עַל כּוּרְסְיֵיהּ, אִתְיְשַׁב בְּדַעְתֵּיהּ וַהֲוָה מְמַלֵּל בְּדַעְתֵּיהּ מִלִּין דְּחָכְמְתָא יַקִּירָא. בְּהַהִיא שַׁעֲתָא הֲוָה אָמַר, וְשַׁבְתִּי אֲנִי וָאֶרְאֶה, שַׁבְתִּי וַדַּאי מֵהַהוּא אָרְחָא, שַׁבְתִּי מֵהַהִיא חָכְמְתָא, וְאִתְיְשָׁבַת בְּלִבָּאי וּבְדַעְתָּאי. וּכְדֵין וָאֶרְאֶה אֶת כָּל הָעֲשׁוּקִים.

345. He entered and approached the area OF THE OLIVE TREE, placed the ring before them, and approached. There he learned whatever he wished of the foreign wisdom that interested him. Once told what he needed, he again boarded the eagle and returned to his place. Once again sitting on his throne, he thought of and discussed this precious wisdom with himself. He then said, "So I returned, and considered," MEANING, I have returned from that trip, I have brought back this wisdom and I have assembled it in my mind, and considered then "all the oppressions that are done."

346. סַלְּקָא דַעְתָּךְ דְּכָל עֲשִׁיקִין דַּהֲווֹ בְּעָלְמָא, הֲוָה חָמֵי שְׁלֹמֹה מַלְכָּא. אֶלָּא, מַאי עֲשׁוּקִים אִלֵּין דְּהוּא אָמַר. אִינּוּן יְנוּקִין דְּמֵתִין בְּתוּקְפָּא דְּאִמְּהוֹן, דְּקָא עֲשׁוּקִים מִכַּמָּה סִטְרִין, עֲשׁוּקִים בַּאֲתָר עִלָּאָה דְּלֵעֵילָא, וַעֲשׁוּקִים לְתַתָּא. וְהָא חַבְרַיָּיא אִתְּעָרוּ, וְהָכִי הוּא, אֲבָל סַגִּיאִין אִינּוּן. קוּם סָבָא, אִתְּעַר בְּחֵילָךְ. סָבָא אֵימָא מִילָּךְ, דְּוַדַּאי בְּלָא דְּחִילוּ תֵּימָא.

346. Do you really believe that all the oppressed in the world were seen by King Solomon, THAT THE VERSE SAYS THAT I "CONSIDERED ALL THE OPPRESSIONS"? HE ANSWERS: But the oppressed mentioned are the children dying while on the knees of their mother, deprived in several ways: oppressed in the supernal area above, FROM THE STANDPOINT OF THEIR SPIRIT, and oppressed below, FROM THE PHYSICAL STANDPOINT. The friends have commented about this. Yet there are many OPRESSED BESIDES THESE. HE SAID TO HIMSELF: Old man, rise, be alert, speak your words, for surely you will speak without fear.

347. לֵית עָשׁוּק כְּאִינּוּן עֲשׁוּקִים, דַּהֲוָה אִיהוּ עָשִׁיק בְּקַדְמֵיתָא, אוֹ מִתְּלָתָא לְאַחֲרָא, כְּמָה דִּכְתִיב, פֹּקֵד עֲוֹן אָבוֹת עַל בָּנִים וְעַל בְּנֵי בָנִים עַל שִׁלֵּשִׁים וְעַל רִבֵּעִים.

347. There is no one so oppressed as those whom one oppressed previously BY SINNING, or IF DUE TO HIS SIN, the third generation TO THE FOURTH after him ARE PUNISHED; THE CHILDREN DIE WITHOUT SIN AND SO THEIR OPPRESSION IS NOT THAT HARSH. THIS IS NOT SO IF THEY THEMSELVES, THEIR FATHERS, OR THEIR GRANDFATHERS SIN. As it is written: "punishing the iniquity of the fathers upon the children unto the third and fourth generation" (Shemot 20:5).

348. הֵיךְ הֲוָה עָשִׁיק. שְׁלֹמֹה מַלְכָּא צָוַוח וְאָמַר אָדָם עָשׁוּק בְּדָם נֶפֶשׁ עַד בּוֹר יָנוּס אַל יִתְמְכוּ בוֹ. כֵּיוָן דְּהוּא עָשׁוּק, בְּדַם נֶפֶשׁ, הוּא, אוֹ בְּנוֹ, אוֹ בֶּן בְּנוֹ, יְהוֹן עֲשׁוּקִין בְּטִיקְלָא, דִּכְתִיב עַד בּוֹר יָנוּס אַל יִתְמְכוּ בוֹ. עַד הַהוּא בּוֹר רַק יָנוּס מֵאַתָּר קַדִּישָׁא, וְאַל יִתְמְכוּ בוֹ בְּהַאי עָלְמָא. כֵּיוָן דְּאִיהוּ עָשׁוּק בְּדַם נֶפֶשׁ, אִיהוּ אוֹ זַרְעֵיהּ, לֶהֱווֹ עֲשׁוּקִים מֵהַהוּא סִטְרָא אָחֳרָא.

348. HE ASKS: How would he oppress? WHAT WAS HIS SIN? HE ANSWERS: King Solomon cried out, "A man that is burdened with the blood of any person shall flee to the pit; let none support him" (Mishlei 28:17). Now that he is oppressed WITH THE SIN OF SHEDDING the blood of the soul, he, his son or grandson will be held hostage upon the scale BY THE OTHER SIDE, as it is written, "shall flee to the pit; let none support him." So to the pit OF THE OTHER SIDE let him flee from Holiness without support in this world. Once guilty of THE SIN OF blood of any person, he or his seed will be oppressed by the Other Side.

349. אִית עָשׁוּק, מִשְּׁאָר עֲשׁוּקִים, כד״א לֹא תַעֲשֹׁק אֶת רֵעֲךָ. אִיהוּ עָבַר וְעָשַׁק, אִיהוּ עָשׁוּק בִּבְנוֹי, מֵהַהוּא סִטְרָא אָחֳרָא. וּבג״כ אָמַר, אֶת כָּל הָעֲשׁוּקִים. אָמַר שְׁלֹמֹה, קָאִימְנָא בְּכָל אִינּוּן עֲשׁוּקִים, בְּכָל סִטְרִין דַּעֲשָׁק.

349. There are those oppressed more than others. They are OPPRESSED BECAUSE OF THE SIN OF: "YOU SHALL NOT DEFRAUD," WHICH HIS FATHER, OR GRANDFATHER, HAS TRANSGRESSED, as written "You shall not defraud your neighbor" (Vayikra 19:13). He transgressed and oppressed, SO HE IS REPAID MEASURE FOR MEASURE. Thus, he becomes oppressed via his sons through the hands of the Other Side. Therefore Solomon says, 'of "all the oppressions (also: 'oppressed')" I am aware, AND KNOW of every oppression, from whatever side it comes'. IT WAS NOT NECESSARY THAT HE SAW EVERY OPPRESSION IN THE WORLD.

350. HE ASKS: Why in the verse, "the oppressions (also: 'oppressed') that are done under the sun" does it say "that are done," when it should have been 'that dwelt'? Also, if the doing is praiseworthy, then their doing is above the sun, WHERE BENEFIT AND CORRECTION TAKE PLACE, BUT HERE THE VERSE MENTIONS "BENEATH THE SUN."

350. וַאֲמַאי אִינּוּן עֲשׁוּקִים. אֲשֶׁר נַעֲשׂוּ תַּחַת הַשֶּׁמֶשׁ. אֲשֶׁר נַעֲשׂוּ, אֲשֶׁר גָּרוּ מִבְּעֵי לֵיהּ, מַאי אֲשֶׁר נַעֲשׂוּ. אִי עֲשִׂיָּיה אִיהִי לִשְׁבָחָא, לָאו עֲשִׂיָּיה דִּלְהוֹן אֶלָּא לְעֵילָא מִן שְׁמֶשָׁא.

351. HE ANSWERS: Assuredly they "are done," but howso? If they are deprived of their spirit, why come to this world THROUGH REINCARNATION? THE EXPRESSION 'DOING (HEB. ASIYAH)' APPLIES TO THE BODY, WHICH IS IN THE WORLD OF ASIYAH. Spirits are surely completed, fashioned with spirit and body in this world. When the body is perfected, and that spirit is fashioned AND CLOTHED in a pure, clean body without the soil of sin in this world, then the body becomes as deprived as the spirit. This is the body that THE OTHER SIDE enjoys above all others. There are other oppressed SPIRITS of various types not fashioned into bodies, NEVER INCARNATED IN THIS WORLD. But these are "the oppressed that are done" WITH BODIES, AND SO THE VERSE IS WRITTEN, "THAT ARE DONE."

351. אֲבָל וַדַּאי נַעֲשׂוּ. הֵיךְ נַעֲשׂוּ. אֶלָּא כֵּיוָן דְּעֲשׂוּקִים מֵרוּחֵיהוֹן תַּמָּן, אֲמַאי אַתְיָין לְהַאי עָלְמָא. אֶלָּא רוּחִין וַדַּאי נַעֲשׂוּ, אִתְעֲבִידוּ בְּרוּחִין וּבְגוּפָא בְּהַאי עָלְמָא, כֵּיוָן דְּאִשְׁתְּכְלַל גּוּפָא דִּלְהוֹן, וְאִתְעֲבִיד הַהוּא רוּחָא בְּגוּפָא זַךְ וְנָקִי בְּלָא לִכְלוּכָא דְּחוֹבִין, בְּהַאי עָלְמָא, כְּדֵין אִתְעֲשָׁק גּוּפָא, כְּמָה דְּאִתְעֲשָׁק רוּחָא. וְהַאי אִיהוּ גּוּפָא, דְּאִתְהֲנֵי בֵּיהּ יַתִּיר מִכֹּלָּא. וַעֲשׂוּקִין אַחֲרָנִין אִית, בְּכַמָּה זִינִין מֵרוּחִין תַּמָּן, וְלָא נַעֲשׂוּ בְּגוּפִין. אֲבָל אִלֵּין, אִינּוּן עֲשׂוּקִים אֲשֶׁר נַעֲשׂוּ.

352. There are others that were made where people implored their Master. Who are they? The child born from one who oppressed his neighbor's wife secretly or openly is oppressed, as the consent of their Master was not obtained and it was without knowledge of the husband of the woman. These creations are oppressions, and they make it imperative that the Holy One, blessed be He, provide them with a body, and design an image. There are "the oppressions that are made," since their bodies are made by compulsion. For this reason, King Solomon said: 'I "considered all the oppressions," I am aware and know of many kinds of oppression made in Asiyah.'

352. אִית אַחֲרָנִין, אֲשֶׁר נַעֲשׂוּ, וְאַטְרְחוּ בְּנֵי נָשָׁא לְמָארֵיהוֹן. וּמַאן אִיהוּ. מַאן דְּעָשִׁיק אִתְּתָא דְּחַבְרֵיהּ בְּטְמִירוּ, אוֹ בְּאִתְגַּלְיָיא. וְהַהוּא וַלְדָּא דְּאִתְיְלִיד מִנַּיְיהוּ, עָשׁוּק אִיהוּ, בְּלָא רְעוּתָא דְּמָארֵיהוֹן, וְלָא יָדַע בַּעְלָהּ דְּאִתְּתָא, אִינּוּן עוֹבְדִין עֲשׂוּקִין אִינּוּן, וְאַטְרְחוּ לְקוּדְשָׁא בְּרִיךְ הוּא לְמֶעְבַּד לוֹן גּוּפָא, וּלְצַיְּירָא לוֹן צוּרָה, אִלֵּין עֲשׂוּקִים אֲשֶׁר נַעֲשׂוּ. אֲשֶׁר נַעֲשׂוּ וַדַּאי גּוּפִין דִּלְהוֹן, עַל כָּרְחָא. בג"כ, שְׁלֹמֹה מַלְכָּא אָמַר, וָאֶרְאֶה אֶת כָּל הָעֲשׂוּקִים, בְּכָל זִינֵי עֲשׂוּקִים קָאִימְנָא, אִינּוּן אֲשֶׁר נַעֲשׂוּ וְאִתְעֲבִידוּ בַּעֲשִׂיָּיה.

353. Like these, there are oppressions that were done by the foreskin, that took, caused the body to grow, made it, and later, UPON BECOMING BAR-MITZVAH, they snatch it from it. This is another example of "oppressions that are done." About all these, King Solomon said: 'I am aware AND KNOW of all "the oppressions that are done."

353. כְּמָה דְּהָנֵי אִינּוּן עֲשׂוּקִין, דִּכְבָר נַעֲשׂוּ בְּעָרְלָה רַבֵּי וְנָטִיל וְגָדִיל גּוּפָא, וְעָבִיד לֵיהּ, וּלְבָתַר עַשְׁקִין לוֹן מִנֵּיהּ, וְנָטְלִין לוֹן, הֲרֵי עֲשׂוּקִים אֲשֶׁר נַעֲשׂוּ, וְעַל כֹּלָּא קָאֵים שְׁלֹמֹה מַלְכָּא וְאָמַר, קָאִימְנָא עַל כָּל הָעֲשׂוּקִים אֲשֶׁר נַעֲשׂוּ.

354. "and behold the tears of such as were oppressed." Everybody shed tears with complaints before the Holy One, blessed be He, because the foreskin, THE OTHER SIDE, caused them to reach thirteen years and then later they were taken from the foreskin, and the Holy One, blessed be He, takes them. These are oppressions that were already done.

354. וְהִנֵּה דִּמְעַת הָעֲשֻׁקִים, כֹּלָּא אוֹשְׁדִין דִּמְעִין, עִם טַעֲנָה קָמֵי קוּדְשָׁא בְּרִיךְ הוּא. הָנֵי אוֹשְׁדִין דִּמְעִין, דְּהָא עָרְלָה רַבֵּי לוֹן, וְגָדִיל לוֹן, עַד י"ג שְׁנִין, וּלְבָתַר עַשְׁקִין לוֹן מֵעָרְלָה, וְנָטִיל לוֹן קוּדְשָׁא בְּרִיךְ הוּא, הָא לָךְ עֲשׂוּקִין אֲשֶׁר נַעֲשׂוּ כְּבָר.

355. עָבַר עֲבֵירָה קַטְלִין לֵיהּ. לוֹן אִית טַעֲנָה, וּזְמִינִין לוֹמַר, מָארֵי דְּעָלְמָא, תִּינוֹק בַּר יוֹמֵיהּ דְּחָב, דַּיְינִין לֵיהּ דִּינָא. אֲנָא בַּר יוֹמֵיהּ הֲוֵינָא, דְּהָא מֵהַהוּא יוֹמָא קָרֵי לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא בֵּן, דִּכְתִיב יְיָ׳ אָמַר אֵלַי בְּנִי אַתָּה אֲנִי הַיּוֹם יְלִדְתִּיךָ, מָארֵיהּ דְּעָלְמָא, יְלִיד בַּר יוֹמָא, דִּינָא עַבְדִּין לֵיהּ, הֲרֵי דִּמְעַת אִינּוּן הָעֲשׁוּקִים וְאֵין לָהֶם מְנַחֵם.

355. A THIRTEEN YEAR AND A DAY OLD that committed a sin FOR WHICH THE PENALTY IS DEATH, is put to death. These people have reason to complain and may in the future say: Master of the Universe, a child one day old who has sinned is SO judged?! I am like a child one day old, AS RIGHT AFTER BAR-MITZVAH, the Holy One, blessed be He, called me son, as it is written, "Hashem said to me, 'you are My son, this day I have begotten you'" (Tehilim 2:7). Master of the universe, is a child who is one day old to be so judged? These are "the tears of such as were oppressed, and they had no comforter."

356. וְאִית עָשׁוּק אַחֵר, הַהוּא עָשׁוּק דְּאִקְרֵי מַמְזֵר, כַּד נָפַק מֵעָלְמָא, מִיָּד מַפְרִישִׁין לֵיהּ מִקְּהִלְתָּא דְּעַמָּא קַדִּישָׁא. הַהוּא מַמְזֵר, עַנְיָא מִסְכְּנָא, אוֹשִׁיד דִּמְעִין קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, וְאַטְעִין קָמֵיהּ, מָארֵיהּ דְּעָלְמָא, אִי אֲבָהָתַי חָאבוּ, אֲנָא מַה חוֹבָא עֲבִידְנָא, הָא עוֹבָדָאי, מִתְתַּקְּנָן לְקַמָּךְ הֲווֹ, וְהִנֵּה דִּמְעַת הָעֲשׁוּקִים וְאֵין לָהֶם מְנַחֵם. וְכֵן לְכָל אִינּוּן עֲשׁוּקִים, אִית לוֹן טַעֲנָה קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, וּמֵהַהִיא טַעֲנָה לֵית לוֹן מְנַחֵם, וְלֵית דְּיָתִיב מִלָּה עַל לִבְּהוֹן.

356. There is another example of oppressed. This oppressed one is called a bastard. When he is deceased, he is set apart from the holy congregation. This poor, unfortunate bastard [this refers to a real bastard, born to illicit relationship] pours out tears before the Holy One, blessed be He, with the following complaint: Master of the Universe, if my forebearers sinned, what wrong have I done, my actions are proper before you! Here are "the tears of such as were oppressed, and they had no comforter." It is the same with all these oppressed who have reason to complain to the Holy One, blessed be He; with this complaint there is no comforter and no one to soothe their hearts.

357. וּמַה דְּאָמַר וְהִנֵּה דִּמְעַת הָעֲשׁוּקִים, אִלֵּין אִינּוּן דְּמִתִּין בְּתוּקְפָּא דְּאִמְּהוֹן, אִלֵּין עַבְדִּין לְאוֹשָׁדָא דִּמְעִין, לְכָל בְּנֵי עָלְמָא, בְּגִין דְּלֵית דִּמְעִין דְּנַפְקֵי מִלִּבָּא, כְּהָנֵי דִּמְעִין, דְּכָל בְּנֵי עָלְמָא תָּוְוהִין וְאָמְרִין, דִּינִין דְּקוּדְשָׁא בְּרִיךְ הוּא קְשׁוֹט אִינּוּן, וְעַל אֹרַח קְשׁוֹט אַזְלֵי. הָנֵי מִסְכְּנֵי יְנוּקֵי דְּלָא חָאבוּ, אֲמַאי מִיתוּ. אָן דִּינָא דְּקְשׁוֹט, דְּעָבִיד מָארֵי עָלְמָא. אִי בְּחוֹבֵי אֲבָהַתְהוֹן אִסְתַּלְּקֵי מֵעָלְמָא, אֲמַאי. וַדַּאי אֵין לָהֶם מְנַחֵם.

357. This that says, "behold the tears of the oppressed," refers to those who die in the bosom of their mother. These are bound to shed tears for mankind, for there are no other tears from the heart like these tears. For all the people in the world stand in wonder and say: But the Judgments of the Holy One, blessed be He, are True and follow a truthful course; why do these innocent children die? Where is the Judgment of Truth, that the Holy One, blessed be He, practices? If it is due to the sins of the parents, why is this so? Assuredly, "they had no comforter."

358. תּוּ, וְהִנֵּה דִּמְעַת הָעֲשׁוּקִים, הַהוּא דִּמְעָה דִּלְהוֹן בְּהַהוּא עָלְמָא, דְּקָא מְגִינִּין עַל חַיָּיָא. דִּתְנַן אֲתָר אִית מִתְתַּקְּנָא לוֹן בְּהַהוּא עָלְמָא, דַּאֲפִילוּ צַדִּיקִים גְּמוּרִים לָא יַכְלִין לְקַיְּימָא תַּמָּן, וְקוּדְשָׁא בְּרִיךְ הוּא רָחִים לוֹן, וְאִתְדַּבַּק בְּהוּ, וְאַתְקִין בְּהוּ, מִתִּיבְתָּא עִלָּאָה דִּילֵיהּ. וְעָלַיְיהוּ כְּתִיב מִפִּי עוֹלְלִים וְיוֹנְקִים יִסַּדְתָּ עֹז. וּמַאי תּוֹעַלְתָּא עַבְדִּין תַּמָּן, וַאֲמַאי סַלְקִין תַּמָּן. דִּכְתִיב לְמַעַן צוֹרְרֶיךָ לְהַשְׁבִּית אוֹיֵב וּמִתְנַקֵּם. וְכֵן אִית אֲתָר אָחֳרָא לְבַעֲלֵי תְּשׁוּבְתָּא.

358. Moreover, "behold the tears of such as were oppressed" refers to their tears in that world that protects the living. We learned there is a designated place in that world, where even the completely pious have no standing. And the Holy One, blessed be He, loves them, clings to them and places them in His supernal Yeshiva. About them it is written: "Out the mouths of babes and sucklings have you founded strength" (Tehilim 8:3). What is the gain from their being there, and why do they ascend there? AS THE VERSE CONTINUES, "because of your enemies, that you may silence the enemy and the avenger." There is also another place for those who repent.
The merchant says that prior to the Sabbath, the letters, the written alphabet and the tablets had already been created. These were the work of Elohim, and it is only after the completion of Creation that we find the full name "Hashem Elohim". "engraved upon the tablets" means freedom from everything - from the Angel of Death, from the subjection of nations. It is the seal of the World to Come.

359. We learned of ten things which were created just prior to the Shabbat: the letters, the written alphabet, and the tablets, as it is written, "And the tablets were the work of Elohim, and the writing was the writing of Elohim" (Shemot 32:16). HE ASKS: wherein do we see that they were created just before Shabbat? Perhaps they were created a thousand years later or at the time Yisrael stood at Mount Sinai? HE ANSWERS: It surely was just before Shabbat. Come and behold: throughout Creation we do not find the full Name, but only Elohim. That Name is found throughout until Creation is completed at Shabbat eve. Only after the completion of Creation, do we find the full Name: "Hashem Elohim."

359. תָּנִינָן, עֲשָׂרָה דְּבָרִים אִתְבְּרִיאוּ בְּע״ש וְכוּ׳. הַכְּתָב וְהַמִּכְתָּב וְהַלּוּחוֹת. דִּכְתִיב וְהַלֻּחֹת מַעֲשֵׂה אֱלֹהִים הֵמָּה וְהַמִּכְתָּב מִכְתַּב אֱלֹהִים הוּא. מַאי אִירְיָא מִדְּהָכִי דְּע״ש הֲוָה, וְדִילְמָא אֶלֶף שְׁנִין לְבָתַר, אוֹ בְּשַׁעְתָּא דְּקַיְּימוּ יִשְׂרָאֵל עַל טוּרָא דְּסִינַי. אֶלָּא, וַדַּאי הָכִי הוּא דְּבע״ש הֲוָה. ת״ח, בְּכָל עוֹבָדָא דְּבְרֵאשִׁית, לָא אִתְּמַר שֵׁם מְלֵא, אֶלָּא אֱלֹהִים אֱלֹהִים, בְּכָל מַה דְּאִתְבְּרֵי. וְכֻלְּהוּ שֵׁם אֱלֹהִים, עַד דְּכָל עוֹבָדָא אִשְׁתְּכְלַל בְּע״ש. מִדְּאִשְׁתְּכְלַלוּ כָּל עוֹבָדָא, אִקְרֵי יְיָ׳ אֱלֹהִים, שֵׁם מְלֵא.

360. Even though with the name Elohim He created all, it did not go into effect until just prior to Shabbat. Only then was the work completely done, as it is written, "His work which He had done" (Beresheet 2:2), and, "from all His work, which Elohim had created" (Ibid. 3) MEANING, only then did it go into effect. And so the verse, "And the tablets were the work of Elohim," MEANS when the world was completed and done with the Name of Elohim, WHICH WAS AT SHABBAT EVE and not later, as when the verse refers to Hashem Elohim, then completion came to the world and it was set.

360. וְאע״ג דְּבְשֵׁם אֱלֹהִים אִתְבְּרֵי כֹּלָּא, לָא אִשְׁתְּכְלַל בַּעֲשִׂיָּה, כָּל מַה דְּאִתְבְּרֵי, עַד ע״ש. בְּהַהִיא שַׁעֲתָא אִשְׁתְּכְלַל כֹּלָּא בַּעֲשִׂיָּה, דִּכְתִיב מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וְקַיְּימָא בְּמַעֲשֶׂה. וְע״ד כְּתִיב, וְהַלֻּחֹת מַעֲשֵׂה אֱלֹהִים, כַּד אִשְׁתְּכְלַל עָלְמָא, בְּשֵׁם אֱלֹהִים בְּמַעֲשֶׂה, וְלָא לְבָתַר, דִּכְתִיב יְיָ׳ אֱלֹהִים וּבְדָא אִשְׁתְּכְלַל עָלְמָא, וְקַיְּימָא עַל קִיּוּמֵיהּ.

361. Come and behold: at the time Moses smashed the tablets, as it is written, "and broke them at the foot of the mountain" (Shemot 32:19), the ocean rose from its position to flood the universe, and at once, "he took the calf which they had made, and burnt it in the fire... and scattered it upon the water" (Ibid. 20). Moses rose against the ocean and said: 'Waters, waters, what do you want?' They replied: 'The universe can only survive through the Torah upon the tablets, but the children of Yisrael have rejected the Torah and made a golden calf instead. We wish to inundate the world.'

361. ת״ח, בְּהַהִיא שַׁעֲתָא דְּתָבַר מֹשֶׁה הַלּוּחוֹת, דִּכְתִיב וַיְשַׁבֵּר אוֹתָם תַּחַת הָהָר. צָף אוֹקְיָינוּס מֵאַתְרֵיהּ, וְסָלִיק לְשַׁטְפָא עָלְמָא. חָמָא מֹשֶׁה דְּאוֹקְיָינוּס סָלִיק לְגַבְּיֵיהוּ, וַהֲוָה בָּעֵי לְשַׁטְפָא עָלְמָא, מִיָּד וַיִּקַּח אֶת הָעֵגֶל אֲשֶׁר עָשׂוּ וַיִּשְׂרוֹף אוֹתוֹ בָּאֵשׁ וְגוֹ׳, וַיִּזֶּר עַל פְּנֵי הַמַּיִם. קָם מֹשֶׁה עַל מֵי אוֹקְיָינוּס וְאָמַר, מַיָּא מַיָּא מָה אַתּוּן בָּעָאן. אָמְרוּ וְכִי אִתְקַיָּים עָלְמָא אֶלָּא בְּאוֹרַיְיתָא דְּלוּחוֹת, וְעַל אוֹרַיְיתָא דְּשָׁקְרוּ בָּהּ יִשְׂרָאֵל וְעָבְדוּ עֶגְלָא דְּדַהֲבָא, אֲנַן בָּעָאן לְשַׁטְפָא עָלְמָא.

362. Immediately, he said to them: 'All that transpired with the sin of the golden calf is known to you. Is it not enough the thousands that perished because of it?' Immediately, he "scattered it upon the water," but the waters were not pacified until he took water from them, FROM THE OCEAN, and caused the children of Yisrael to drink of it. Then the ocean sank to its position.

362. מִיָּד אָמַר לוֹן, הָא כָּל מַה דְּעָבְדוּ בְּחוֹבָא דְּעֶגְלָא, הָא מָסִיר לְכוֹן, וְלָא דַּי כָּל אִינּוּן אַלְפִין דְּנָפְלוּ מִנַּיְיהוּ, מִיָּד וַיִּזֶּר עַל פְּנֵי הַמַּיִם. לָא הֲווֹ מִשְׁתַּכְּכֵי מַיָּא, עַד דְּנָטִיל מַיָּא מִנַּיְיהוּ וְאַשְׁקֵי לוֹן, מִיָּד אִשְׁתְּקַע אוֹקְיָינוּס בְּאַתְרֵיהּ.

363. For in the wilderness, there was no water, as it is written, "it is no place of seed... nor is there any water to drink" (Bemidbar 20:5), SO HE MUST HAVE USED THE WATERS OF THE OCEAN. One may think that he threw THE ASHES into the well of Miriam, but heaven forbid that Moses would throw a memorial of this terrible act there, and drink of it afterwards. Furthermore, at that point they did not have that well, it was only when arriving at the wilderness of Matana, as it is written, "the well dug by the prince... and from the wilderness they went to Matana" (Bemidbar 21:18); at that point they acquired the well. It is written here, "upon the water" (Shemot 32:20), and it is written elsewhere, "upon the face of the deep" (Beresheet 1:2); JUST AS THERE THE REFERENCE IS TO THE OCEAN, SO IT IS HERE TOO.

363. דְּהָא בְּהַהוּא מִדְבָּר לָא הֲווֹ מַיָּא, דִּכְתִיב לֹא מְקוֹם זֶרַע וְגוֹ׳. וּמַיִם אֵין לִשְׁתּוֹת. וְאִי תֵּימָא, לְבֵירָא דְּמִרְיָם אַרְמִי לֵיהּ. ח״ו, דְּתַמָּן שָׁדֵי מֹשֶׁה דֻּכְרָנָא בִּישָׁא דָּא לְמִשְׁתֵּי לְבָתַר. וְתוּ, דְּעַד כָּאן לָא הֲוָה לְהוּ בֵּירָא, עַד דְּאָתוּ לְמִדְבַּר מַתָּנָה, דִּכְתִיב בְּאֵר חֲפָרוּהָ שָׂרִים וְגוֹ׳. וּמִמִּדְבָּר מַתָּנָה. מִתַּמָּן יָרְתוּ בֵּירָא. כְּתִיב הָכָא עַל פְּנֵי הַמַּיִם, וּכְתִיב הָתָם עַל פְּנֵי תְהוֹם.

364. "engraved upon the tablets." What is meant by, "engraved (Heb. charut) upon the tablets"? HE ANSWERS: We have that it means freedom (Heb. cherut) from the Angel of Death, freedom from subjection of nations, freedom from everything. What is freedom? It is the seal of the World to Come, wherein there is freedom expressed in all kinds of freedoms. Had Moses not broken THE TABLETS, what followed in the world would not have happened; Yisrael would have retained an angelic image above and below. This is what the verse proclaimed, "And the tablets were the work of Elohim." Do not say that once the world was completed, and the complete name OF YUD HEI VAV HEI ELOHIM was mentioned, then THE TABLETS came about. It is not so, but rather when the world was completed with the name of Elohim prior to the Shabbat.

364. חָרוּת עַל הַלֻּחֹת, מַאי חָרוּת עַל הַלֻּחֹת. הָכִי אוּקְמוּהָ, חֵירוּת מִמַּלְאַךְ הַמָּוֶת, חֵירוּת מִשִּׁעְבּוּד מַלְכִיּוֹת, חֵירוּת מִכֹּלָּא, הָכִי הוּא. וּמַאי חָרוּת. גּוּשְׁפַּנְקָא דְּעָלְמָא דְּאָתֵי, דְּבֵיהּ הֲוָה חֵירוּת, בְּכָל מִינֵי חֵירוּת. וְאִלְמָלֵא לָא אִתְּבָרוּ, כָּל מַה דְּאָתָא לְעָלְמָא לְבָתַר, לָא אָתָא, וַהֲווֹ יִשְׂרָאֵל דִּיוּקְנָא דְּמַלְאָכִין עִלָּאִין דִּלְעֵילָא. וְעַל דָּא אַכְרִיז קְרָא וְאָמַר, וְהַלּוּחֹת מַעֲשֵׂה אֱלֹהִים וְגוֹ׳, לָא תֵּימָא דִּלְבָתַר דְּעָלְמָא אִשְׁתְּכְלַל, וְאַדְכַּר שֵׁם מְלֵא הֲווֹ, אֶלָּא בְּשַׁעֲתָא דְּאִשְׁתְּכְלַל בְּשֵׁם אֱלֹהִים, עַד לָא יֵעוּל שַׁבָּת.

365. HE ASKS: IT IS WRITTEN, "WERE (HEB. HEMAH) THE WORK OF ELOHIM." What is meant by hemah, WHICH IS SUPERFLUOUS? HE ANSWERS: Switch its letters into mehah (lit. 'from Hei-Hei') MEANING from two sides, THE TWO HEI'S OF THE NAME YUD HEI VAV HEI, BINAH AND MALCHUT. One, in deed - NAMELY THE LAST HEI, MALCHUT - one of the freedom above, WHICH IS THE FIRST HEI, BINAH, registered above IN BINAH to watch over everything. Hence it is written, "hemah." "...the writing is the writing of Elohim..." MEANING black fire on white fire. "...is (Heb. hu) the writing of Elohim..." resembles the verse, "the Levites shall do the service of the Tent (lit. 'of him', hu)" (Bemidbar 18:23) REFERRING TO BINAH CALLED 'HU', DENOTING freedom, as we said, for Jubilee DENOTING BINAH, is also called 'freedom' as it proclaims freedom to all.
The old merchant now reveals himself to be Yeva Saba (the elder), and Rabbi Chiya and Rabbi Yosi prostrate themselves before him and weep. They said to him: "May we be favored that our image be engraved in your heart as your seal is engraved in our heart."

365. הֵמָּה, מַאי הֵמָּה. הִפּוּךְ מה״ה הֲווֹ. מִתְּרֵין סִטְרִין הֲווֹ. חֲדָא בְּעוֹבְדָא, וַחֲדָא דְּחֵירוּת לְעֵילָא, רָשִׁים לְעֵילָא לְנַטְרָא לְכֹלָּא. וְעַל דָּא המ״ה. וְהַמִּכְתָּב מִכְתַּב אֱלֹהִים הוּא, אֶשָּׁא אוּכְמָא עַל גַּבֵּי אֶשָּׁא חִוָּרָא. מִכְתַּב אֱלֹהִים הוּא, הַיְינוּ דִּכְתִיב, וְעָבַד הַלֵּוִי הוּא. חָרוּת כְּמָה דְּאִתְּמַר, דְּהָא יוֹבֵל קָרֵי חָרוּת, וְעָבֵיד חֵירוּת לְכָל עָלְמִין.

366. Until this point ARE MY WORDS. From here on, be advised that the evil side will not have any hold on you. I, Yeva Saba (the elder) stand before you to make you aware of these things. RABBI CHIYA AND RABBI YOSI arose as one who had awakened from sleep, prostrated before him, unable to speak. After some time they wept.

366. ע״כ חַבְרַיָּיא. מִכָּאן וְהָלְאָה תִּנְדְּעוּן, דְּהָא סִטְרָא בִּישָׁא, לָא שַׁלְטָא עָלַיְיכוּ וַאֲנָא יֵיבָא סָבָא, קָאִימְנָא קֳמַיְיכוּ, לְאִתְּעָרָא מִלִּין אִלֵּין, קָמוּ אִינּוּן, כְּמַאן דְּאִתְּעַר מִשֵּׁינָתֵיהּ, וְאִשְׁתְּטָחוּ קֳמֵיהּ, וְלָא הֲווֹ יַכְלִין לְמַלָּלָא. לְבָתַר שַׁעֲתָא בָּכוּ.

367. פָּתַח רַבִּי חִיָּיא וְאָמַר, שִׂימֵנִי כַחוֹתָם עַל לִבֶּךָ כַּחוֹתָם עַל זְרוֹעֶךָ וְגוֹ׳, שִׂימֵנִי כַחוֹתָם, בְּשַׁעֲתָא דְּאִתְדַּבְּקָא כְּנֶסֶת יִשְׂרָאֵל בְּבַעְלָהּ, אִיהִי אַמְרַת שִׂימֵנִי כַחוֹתָם, אָרְחָא דְּחוֹתָם, כֵּיוָן דְּאִתְדַּבָּק בְּהַהוּא אֲתָר דְּאִתְדַּבָּק שָׁבִיק בֵּיהּ כָּל דְּיוּקְנֵיהּ, אַף עַל גַּב דְּהַהוּא חוֹתָם אָזִיל הָכָא וְהָכָא, וְלָא קַיְּימָא תַּמָּן, וְהָא אִתְעֲבַר מִנֵּיהּ, כָּל דְּיוּקְנֵיהּ שָׁבִיק תַּמָּן, וְתַמָּן קַיְּימָא. אוּף הָכִי אַמְרַת כ״י, כֵּיוָן דְּאִתְדַּבְּקְנָא בָּךְ, כָּל דְּיוּקְנִי לֵיהֲוֵי חָקִיק בָּךְ, דְּאַף עַל גַּב דְּאֵיזִיל הָכָא אוֹ הָכָא, תִּשְׁכַּח דְּיוּקְנִי חָקִיק בָּךְ, וְתִדְכַּר לִי.

368. וְכַחוֹתָם עַל זְרוֹעֶךָ, כְּמָה דִּכְתִיב שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי, אוּף הָכִי, תְּהֵא דְּיוּקְנִי חָקִיק תַּמָּן. וּבְכֵן אֶהֱא בָּךְ מִתְדַּבְּקָא לְעָלְמִין, וְלָא אִתְנְשֵׁי מִינָךְ. כִּי עַזָּה כַמָּוֶת אַהֲבָה, תַּקִּיפָא כַּמָּוֶת אַהֲבָה, בְּתוּקְפָּא תַּקִּיף, כְּהַהוּא אֲתָר דְּשַׁרְיָא בֵּיהּ מוֹתָא. אַהֲבָה, הַהוּא אֲתָר דְּאִקְרֵי אַהֲבַת עוֹלָם.

369. קָשָׁה כִּשְׁאוֹל קִנְאָה, אוּף הָכִי, דְּהָא אִלֵּין שְׁמָהָן, מֵהַהוּא סִטְרָא אִינּוּן. רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ, מַאן אִינּוּן רִשְׁפֵּי אִלֵּין. אִינּוּן אַבְנִין וּמַרְגְּלָן טָבָאן, דְּאִתְיְלִידוּ מֵהַהוּא אֵשׁ. שַׁלְהֶבֶת יָהּ. מֵהַהוּא שַׁלְהוֹבָא, דְּנָפְקָא מֵעָלְמָא עִלָּאָה, וְאִתְאַחֲדָא בִּכְנֶסֶת יִשְׂרָאֵל, לְמֶהֱוֵי כֹּלָּא חַד יְחוּדָא, וַאֲנָן, הָא אַהֲבָה וּרְשָׁפִין דְּשַׁלְהוֹבָא דִּלְבָּא אֲבַתְרָךְ, יְהֵא רַעֲוָא, דְּדִיוּקָנָא דִּילָן, תְּהֵא חֲקוּקָה בְּלִבָּךְ, כְּמָה דְּדִיוּקָנָא דִּילָךְ חַקּוּק בְּלִבָּן. נָשַׁק לוֹן, וּבָרִיךְ לוֹן וְאָזְלוּ.

370. כַּד מָטוּ לְגַבֵּי דְּרַבִּי שִׁמְעוֹן, וְסָחוּ לֵיהּ כָּל מַה דְּאִירַע לוֹן, חַדֵּי וְתַוָּוה, אָמַר, זַכָּאִין אַתּוּן דְּזָכִיתוּן לְכָל הַאי, וּמַה הֲוֵיתוּן בַּהֲדֵי אַרְיָא עִלָּאָה, גִּיבָּר תַּקִּיף, דְּלָא הֲווֹ כַּמָּה גִּיבָּרִין לְגַבֵּיהּ כְּלוּם, וְלָא יְדַעְתּוּן לְאִשְׁתְּמוֹדְעָא לֵיהּ מִיַּד. תַּוָּוהְנָא, אֵיךְ אִשְׁתְּזַבְתּוּן מֵעוֹנְשָׁא דִּילֵיהּ, אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא בָּעָא לְשֵׁזְבָא לְכוֹן, קְרָא עָלַיְיהוּ, וְאֹרַח צַדִּיקִים כְּאוֹר נֹגַהּ הוֹלֵךְ וְאוֹר עַד נְכוֹן הַיּוֹם. בְּלֶכְתֵּךְ לֹא יֵצַר צַעֲדֶךָ וְאִם תָּרוּץ לֹא תִכָּשֵׁל. וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִרְשׁוּ אָרֶץ נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר. ע״כ מן רב ייבא סבא.

367. Rabbi Chiya commenced the discussion: "Set me as a seal upon your heart, as a seal upon your arm..." (Shir Hashirim 8:6). "Set me as a seal"; when the Congregation of Yisrael, MALCHUT, clung to her husband, ZEIR ANPIN, she said, "Set me as a seal." The way of a seal is as follows: Once it comes in contact with something, it leaves its mark even though the seal itself moves about and does not remain there. It left its shape there, and there remains ITS SHAPE. The Congregation of Yisrael says the same: once I have clung to You, my mark will be engraved with You even though I move from place to place, my mark will remain with You and you will thus remember me.

368. "...as a seal upon your arm..." like the verse, "His left hand is under my head, and his right hand embraces me" (Shir Hashirim 2:6). So here, my mark will be engraved, and so I will always adhere to You and not be forgotten by You. "...for love is as strong as death..." mighty as that place where death dwells. Love is the place known as eternal love.

369. "...jealousy is cruel as Sheol..." The same is here, AS MENTIONED EARLIER WITH LOVE. These names, SUCH AS LOVE, JEALOUSY, stem from that side, MEANING THE LEFT SIDE. "...the coals thereof are coals of fire." HE ASKS: What are these coals? HE ANSWERS: These refer to precious stones and pearls formed from this fire, REPRESENTING SUPERNAL LEVELS - MEANING from these flames emanating from the supernal world, FROM THE LEFT SIDE, BINAH takes hold of the Congregation of Yisrael to become one unity. AND HE SAID TO THE OLD MAN: As for us, our love and flaming heart is with you. May we be favored that our image be engraved in your heart as your seal is engraved in our heart. THE OLD MAN kissed them, blessed them and they left.

370. When they reached Rabbi Shimon, they told him what transpired. He stood in awe and said: How fortunate are you to have merited this, you were with this supernal lion, this mighty hero compared to whom all mighty people are nothing, and you did not recognize him at first. I wonder how you were saved from his penalty - but the Holy One, blessed be He, wished to protect you. He said about them: "But the path of just men is like the gleam of sunlight, that shines ever more brightly until the height of noonday" (Mishlei 4:18). "When you go, your steps shall not be confined: and when you run, you shall not stumble" (Ibid. 12) "Your people also shall be all Righteous: they shall inherit the land for ever; they shall be the branch of My planting, the work of My hands, that I may be glorified" (Yeshayah 60:21). UNTIL THIS POINT ALL COMES FROM RAV YEVA SABA (THE ELDER).

4. "If men strive"
The title verse is explained as saying that if Michael, representing holiness, and Samael, representing defilement, strive and hurt the congregation of Yisrael, Samael will be punished by the Holy One, blessed be He.

Ra'aya Meheimna (the Faithful Shepherd)

371. "If men strive..." (Shemot 21:22) These are Michael and Samael- MICHAEL REPRESENTS HOLINESS, SAMAEL, DEFILEMENT. "...and hurt a woman with child..." (Ibid.) This is the Congregation of Yisrael, DENOTING MALCHUT; "so that her children depart from her," refers to the exile; "he shall be surely punished," refers to Samael; "according as the woman's husband will lay upon him" refers to the Holy One, blessed be He.

רעיא מהימנא

371. כִּי יִנָּצוּ אֲנָשִׁים. אִלֵּין, מִיכָאֵל וְס״מ. וְנָגְפוּ אִשָּׁה הָרָה, דָּא כ״י. וְיָצְאוּ יְלָדֶיהָ, בְּגָלוּתָא. עָנוֹשׁ יֵעָנֵשׁ, דָּא ס״מ, כַּאֲשֶׁר יָשִׁית עָלָיו בַּעַל הָאִשָּׁה, דָּא קוּדְשָׁא בְּרִיךְ הוּא.

6. Setting aside cities of refuge
Rabbi Shimon continues to speak to Moses, telling him that he has merited the last Hei, Malchut, due to his seeking it with repentance, returning it to his Master, leading it out of exile and not seeking any reward. God put His name in Moses and he put His thoughts with Moses. Moses endeavored his whole life with Truth, so God allowed him to be raised with the Torah of Truth and to be incorporated with all its qualities and letters - with the Holy Name, Yud Hei Vav Hei.

377. Now we have the commandment of setting aside cities of refuge for one who killed, due to the Egyptian man you slew in Egypt who contained within him the primordial serpent and his encampment that surrounded him. You killed him prematurely and you did not fear his followers. Numerous women pursued you in your youth - THE KLIPOT, Na'amah, Agrat - black Lilit. And the Holy One, blessed be He, gave cities of refuge to save you from them. These are the gates of repentance.

377. וְהַאי אִיהוּ פִּקּוּדָא, לְהַפְרִישׁ עָרֵי מִקְלָט, לְמַאן דְּקָטַל, בְּגִין הַהוּא מִצְרִי דְּקָטַלְתָּ בְּמִצְרַיִם, דְּתַמָּן הֲוָה נָחָשׁ הַקַּדְמוֹנִי וְכָל מַשְׁרְיָיתֵיהּ, דַּהֲווֹ סָחֲרִין לֵיהּ, וְקָטְלַת לֵיהּ בְּלָא זְמְנֵיהּ, וְלָא דְּחַלְתָּ מֵרוֹדְפִין דִּילֵיהּ, דִּבְכַמָּה אַתְרִין רָדְפוּ אֲבָתְרָךְ, כַּמָּה נָשִׁין בְּנַעֲרוּתָךְ, דְּאִינּוּן נַעֲמָ״ה אַגְרַ״ת לִילִי״ת אוּכְמָא. וְקוּדְשָׁא בְּרִיךְ הוּא יָהִיב לָךְ עָרֵי מִקְלָט, לְאִשְׁתֵּזְבָא מִנְּהוֹן, וְאִינּוּן שַׁעֲרֵי תְּשׁוּבָה.

378. This is because you are a son of Yud-Hei, AS MOSES WAS AT THE LEVEL OF VAV, DENOTING ZEIR ANPIN, being the son of Aba and Ima, WHO ARE CHOCHMAH AND BINAH, YUD-HEI. And after you returned with repentance with the LAST Hei OF THE NAME YUD HEI VAV HEI, you ascended to Binah AND MERITED NOW THE NAME Yud-Hei-Vav, which is the Tree of Life - FOR BINAH IS CALLED 'LIVING ELOHIM', AND ZEIR ANPIN THAT ASCENDS TO BINAH IS CALLED THE 'TREE OF LIFE', and therefore you have merited the LAST Hei, WHICH IS MALCHUT. All this is due to your bringing yourself after it with repentance, returning it to your Master, leading it out of exile, and not seeking reward.

378. בְּגִין דְּאַתְּ בֵּן יָהּ, בְּרָא דְּאַבָּא וּדְאִמָּא. בָּתַר דְּהַדְרַת בְּהֵ״א בְּתִיּוּבְתָּא, אִסְתְּלַקְתְּ בְּבִינָה, יה״ו, אִילָנָא דְּחַיֵּי, וּבְגִינָהּ אַתְּ זָכֵי לְאָת ה׳, בְּגִין דְּאַעִילַת גַּרְמָךְ אֲבַתְרָהָא, בְּתִיּוּבְתָּא לְאַהַדְרָא לָהּ לְמָרָךְ, וּלְסַלְקָא לָהּ מִגָּלוּתָא, וְלָא לְקַבְּלָא אַגְרָא.

379. And the Holy One, blessed be He, put His name in you, and since your thoughts were with the cause of causes, NOTABLY KETER, He put His thoughts with you - DENOTING THE SECRET OF CHOCHMAH, which is YUD HEI VAV HEI, FULLY SPELLED WITH ALEPH'S, WITH THE NUMERICAL VALUE OF MEM-HEI (=45) AS CHOCHMAH (CHET-CAF-MEM-HEI) CONSISTS OF THE FORCE (CAF-CHET) OF 45 (MEM-HEI). FOR THROUGH THE NAME OF MEM-HEI WHICH IS THE CENTRAL COLUMN OF THE MOCHIN, WHICH IS CHOCHMAH REVEALED, the Cause of all causes unifies all these letters within you in order to reorganize and know Him through these letters.

379. וְקוּדְשָׁא ב״ה, שַׁוִּי שְׁמֵיהּ בָּךְ, וּבְגִין דְּמַחֲשָׁבָה דִּילָךְ הֲוַת לְעִלַּת הָעִלּוֹת, שַׁוִּי בָּךְ מַחֲשַׁבְתֵּיהּ, דְּאִיהִי יו״ד הֵ״א וָא״ו הֵ״א. וְעִלַּת הָעִלּוֹת, אִיהוּ מְיַחֵד אִלֵּין אַתְוָון בָּךְ, לְאִשְׁתְּמוֹדְעָא לֵיהּ בְּאִלֵּין אַתְוָון.

380. AFTER BEING INCLUDED IN THOUGHT, WHICH IS THE SECRET OF THE FIRST THREE SFIROT, HE GOES ON TO EXPLAIN HOW HE RECEIVED THE OTHER SIX SFIROT, AND SAYS: Since you dispensed kindness with the Shechinah, as all the precepts are yours with which to provide for the pious (Heb. chasid) man, who is pious to his Possessor, so He gave you the quality of Chesed. You observed the negative commandments and had to overcome your inclinations to tie it under you, and you strove with this precept only to tie up Samael under the Holy One, blessed be He, and to have the mate OF SAMAEL, who is an evil maidservant, bound under her mistress, NAMELY MALCHUT, and THEN all their appointees and their hosts. Therefore, the Holy One, blessed be He, has given you the quality of Gvurah, that will be at your assistance to cause Samael, his mate and all their hosts to fear and be tied in a chain under you.

380. וּבְגִין דְּאַתְּ הֲוֵית גּוֹמֵל חֶסֶד עִם שְׁכִינְתָּא, דְּכָל פִּקּוּדִין דִּילָךְ לְקַיְּימָא, אֵיזֶהוּ חָסִיד הַמִּתְחַסֵּד עִם קוֹנוֹ. יָהַב לָךְ מִדַּת חֶסֶד. וּבְגִין דְּנָטַרְתְּ פִּקּוּדִין דְּלָא תַּעֲשֶׂה, וַהֲוָה לָךְ לְאִתְגַּבְּרָא עַל יִצְרָךְ, לְמִקְשַׁר לֵיהּ תְּחוֹת יְדָךְ, וְלָא אִשְׁתַּדְּלַת בְּהַאי פִּקּוּדָא, אֶלָּא לְקַשְׁרָא סְמָאֵ״ל תְּחוֹת יְדָא דְּקוּדְשָׁא בְּרִיךְ הוּא. וּבַת זוּגֵיהּ דְּאִיהִי שִׁפְחָתָא בִּישָׁא, תְּחוֹת יַד גְּבִירְתָּא. לוֹן וּלְכָל מְמָנָן וּלְכָל מַשְׁרְיָין דִּלְהוֹן. קוּדְשָׁא בְּרִיךְ הוּא יָהַב לָךְ, מִדַּת גְּבוּרָה דִּילֵיהּ, לְמֶהֱוֵי בִּסְיַעְתָּךְ דִּיתְחַלְחַלוּן וִידַחֲלוּן מִינָךְ, סְמָאֵ״ל וּבַת זוּגֵיהּ, וְכָל מְמָנָן וּמַשְׁרְיָין דִּלְהוֹן, וִיהוֹן קְשׁוּרִים בְּשַׁלְשְׁלָאֵי תְּחוֹת יְדָךְ.

381. And since you repented with the sign of the Covenant, NAMELY YESOD, Binah descended, BEING THE LETTERS Yud-Hei-Vav, to join with the Righteous, NAMELY YESOD, for your sake. And so the Holy One, blessed be He, gave you the sign of the Covenant of the righteous, NAMELY, YESOD. As you did everything with a pure thought, so descended the explicit name upon you, and from there, FROM THE THOUGHT, WHICH IS THREE FIRST SFIROT, did it descend on you.

381. וּבְגִין דְּהַדְרַת בְּתִיּוּבְתָּא, בְּאוֹת בְּרִית, נָחִית בִּינָה יה״ו, לְאִתְחַבְּרָא בְּצַדִּיק. בְּגִינָךְ, קוּדְשָׁא בְּרִיךְ הוּא יָהִיב לָךְ אוֹת בְּרִית צַדִּיק דִּילֵיהּ. וּבְגִין דְּמַחֲשָׁבָה טוֹבָה עָבַדְתְּ כֻּלָּא, הָכִי נָחִית שְׁמָא מְפֹרָשׁ עָלָךְ, וּמִתַּמָּן, נָחִית עָלָךְ.

382. And because you strive daily, with both of your lips in prayer to extol your Master with, "Adonai, open my lips," utilizing both lips with words of the prophets and the writings and all types of song and tune in prayer, the Holy One, blessed be He, lowers them through your two lips, NETZACH AND HOD. Even more so in your level, being the middle pillar, NAMELY TIFERET, with which you endeavored all your life with Truth; the Holy One, blessed be He, allowed you to be raised with the Torah of Truth, incorporated with all qualities and letters - SUCH AS CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD - with the explicit Name consisting of four letters, YUD HEI VAV HEI, WHICH IS THE FIRST THREE SFIROT.

382. וּבְגִין דְּאַנְתְּ תִּשְׁתַּדֵּל בְּכָל יוֹמָא, בִּתְרֵין שִׂפְוָון דִּילָךְ בִּצְלוֹתָא, לְשַׁבְּחָא לְמָרָךְ, בַּאֲדֹנָי שְׂפָתַי תִּפְתָּח, בִּתְרֵין שִׂפְוָון דִּילָךְ. בִּנְבִיאִים וּבִכְתוּבִים. וּבְכָל מִינֵי זְמָר וְנִגּוּן בִּצְלוֹתָא. קוּדְשָׁא בְּרִיךְ הוּא נָחִית לוֹן בִּשְׂפְוָון דִּילָךְ. כָּל שֶׁכֵּן דַּרְגָּא דִּילָךְ, עַמּוּדָא דְּאֶמְצָעִיתָא, וּבֵיהּ אִשְׁתַּדְּלַת בְּכָל יוֹמִין דִּילָךְ בְּקֻשׁוֹט, קוּדְשָׁא בְּרִיךְ הוּא יָהֲבֵיהּ לָךְ, לְסַלְקָא לָךְ בֵּיהּ, בְּתוֹרַת אֱמֶת, כְּלִילָא מִכָּל מִדּוֹת וְאַתְוָון. בִּשְׁמָא מְפֹרָשׁ, בְּד׳ אַתְוָון.

383. Before you repented, you were associated with the Tree of Knowledge of Good and Evil. Servant and child were your original names, as it is written: "and, behold, a weeping boy" (Shemot 2:6), or a devoted servant, as written, "My servant Moses is not so, for he is the trusted one in all My house" (Bemidbar 12:7). The evil, that is the partner of a servant, caused you to sin by the rock, as the staff handed you came from the Tree of Knowledge of Good and Evil, MEANING METATRON AND SAMAEL. Metatron is good, and Samael is evil.

383. דְּקֹדֶם דְּחָזַרְתְּ בְּתִיּוּבְתָּא לָא הֲוֵית, אֶלָּא בְּאִילָנָא דְּטוֹב וָרָע, עֶבֶד וְנַעַר הֲוָה שְׁמָךְ בְּקַדְמֵיתָא, וְהִנֵּה נַעַר בּוֹכֶה, עֶבֶד נֶאֱמָן, הה״ד לֹא כֵן עַבְדִּי מֹשֶׁה בְּכָל בֵּיתִי נֶאֱמָן הוּא. וְהַהוּא רַע, שׁוּתָּפָא דְּעֶבֶד, גָּרַם לָךְ לְמֶחֱטֵי בַּסֶּלַע, בְּגִין דְּמַטֶּה דְּאִתְמְסַר לָךְ, הֲוָה דְּאִילָנָא דְּטוֹב וָרָע, מְטַטְרוֹ״ן טוֹב. סְמָאֵ״ל רָע.

7. Mem-Tet and Mot ('the rod')
Rabbi Shimon tells Moses that the staff given to him will be a Tree of Life, denoting Vav, which will become a rod. He explains that two precepts were validated: "you shall surely help him to lift them up again" and "You shall surely unload it with him." These allude to Messiah the son of David and Messiah the son of Joseph. The third precept is that of the gleaning, the forgotten sheaf and the poor man's tithe. The rising, meaning redemption, is in Moses' level.

384. וּכְעַן, דְּחָזַרְתְּ בְּתִיּוּבְתָּא, וְאִתְדַּבְּקַת בְּאִילָנָא דְּחַיֵּי, הָא נַפְקַת מֵעֶבֶד, וְאִתְהַדַּרְתְּ בֶּן לְקוּדְשָׁא בְּרִיךְ הוּא. וּמַטֶּה דְּאִתְמְסַר בִּידָךְ, יְהֵא עֵץ חַיִּים, ו׳, דְּאִיהוּ בֶּן י״ה, וְתֵיעוּל בְּמ״ט אַנְפִּין דִּילָךְ בְּאוֹרַיְיתָא, וְיִתְעֲבֵד מוֹט. וְיִתְקַיְּים בָּךְ, לֹא יִתֵּן לְעוֹלָם מוֹט לַצַּדִּיק. מ״ט אַנְפִּין, מ״ט אַתְוָון דְּשְׁמַע יִשְׂרָאֵל, וּבָרוּךְ שֵׁם, שִׁית תֵּיבִין דְּיִחוּדָא עִלָּאָה, ו׳ עִלָּאָה תִּפְאֶרֶת. שִׁית תֵּיבִין תִּנְיָינִין, דְּבָרוּךְ שֵׁם, ו׳ תִּנְיָינָא צַדִּיק. מ״ט. בְּאֶמְצָעִיתָא א. וַיִּשְׂאוּהוּ בַמּוֹט בִּשְׁנָיִם.

384. And now that you have repented and enjoined yourself with the Tree of Life, and you have relinquished the role of servant and returned to be a son to the Holy One, blessed be He, the staff (Heb. mateh) given to you will be a Tree of Life - denoting Vav, which is the son of Yud Hei. THE VAV will penetrate the Mem-Tet (=49) aspects you have in Torah, and will become a rod (Heb. mot: Mem-Vav-Tet) and as such can be fulfilled with the verse: "He shall never suffer the righteous to be moved (Heb. mot)" (Tehilim 55:23). The 49 aspects ARE THE SECRET OF the 49 letters in 'Sh'ma Yisrael' and 'Blessed is the Name OF YOUR GLORIOUS KINGDOM FOREVER', REPRESENTING the six words of supernal unity, pointing to the supernal Vav (=six) denoting Tiferet. And then the six words of "Blessed is the Name" is a second group OF LOWER UNITY, meaning to point to the second Vav IN THE LETTER VAV FULLY SPELLED (VAV-ALEPH-VAV) denoting the Righteous, REFLECTING YESOD. AND THEY ARE a rod (Heb. mot). We find in the middle OF TWO VAV'S there is an Aleph, the secret of the verse, "and they carried it between two on a pole" (Bemidbar 13:24), MEANING TWO VAVS.

385. בְּלֹא וָא״ו בְּאֶמְצָעִיתָא, אִיהוּ מ״ט. וְצַדִּיק מ״ט לִפְנֵי רָשָׁע. וּמַאן גָּרַע דָּא. א׳. אֶחָד מֵחֲמִשִּׁים. דְּחַמְשִׁין תַּרְעִין אִתְיְהִיבוּ לָךְ, חָסֵר חַד, כְּמָה דְּאוּקְמוּהָ מָארֵי מַתְנִיתִין, חַמְשִׁים שַׁעֲרֵי בִּינָה נִמְסְרוּ לְמֹשֶׁה, חוּץ מֵאֶחָד. וְהַאי אִיהוּ א׳, דְּחָסֵר מֵחַמְשִׁין, וְאִשְׁתְּאַר מ״ט, וְדָא גָּרִים לָךְ צַדִּיק מ״ט לִפְנֵי רָשָׁע. מַאי רָשָׁע. דָּא סָמָא״ל.

385. If it lacks a Vav in the middle, the word becomes Mem-Tet, MEANING the righteous bends (Heb. mat) before the villain. What caused this? Aleph (=one) one of fifty, as fifty gates minus one were given to you; as the masters of the Mishnah explain, fifty gates minus one of Binah were given to Moses. This is the missing Aleph from the fifty, so only Mem-Tet (=49) remained. This is why the righteous bends before the villain. Who is the villain? It is Samael.

386. וְהַאי אִיהוּ מ״ט, מִן מַטֶּה דִּילָךְ, דְּאִתְּמַר בֵּיהּ וּמַטֵּה הָאֱלֹהִים בְּיָדִי. מַטֵּה דִּילָךְ הוּא מַטֶּה דְּמֹשֶׁה, וּבְגִין דָּא א, דְּאִיהִי בִּינָה, חוֹזְרַת לָךְ, כְּמָה דְּאוּקְמוּהָ בְּמַתְנִיתִין, אֶלֶף בִּינָה. דְּחָזְרַת לָךְ בְּתִיּוּבְתָּא, וְתֵיעוּל בֵּין וָ״ו, וְאִתְעֲבִיד וָא״ו, לְקַיֵּים בָּךְ לְיִשְׂרָאֵל, וּבְרַחֲמִים גְּדוֹלִים אֶקַּבְּצֵךְ. מִתַּמָּן וְאֵילָךְ יִתְקַיֵּים בָּךְ, לֹא יִתֵּן לְעוֹלָם מוֹט לַצַּדִּיק.

386. This Mem-Tet stems from your staff (Heb. mateh: Mem-Tet-Hei) as it is written: "with the rod (Heb. mateh) of the Elohim in my hand" (Shemot 17:9). Your staff is that of Moses, and therefore the letter Aleph, which is Binah, comes back to you, as recorded in the Mishnah; Aleph is Binah. It returns to you as a result of repentance, and enters between the two Vav's to become Vav-Aleph-Vav. Thus is fulfilled in you the verse: "but with great mercies will I gather you" (Yeshayah 54:7) for the sake of Yisrael. From this point will be fulfilled: "He shall never suffer the righteous to be moved (Heb. mot)."

387. בְּהַהוּא זִמְנָא, יִתְקַיְּימוּ בָּךְ תְּרֵין פִּקּוּדִין. חַד, הָקֵם תָּקִים עִמּוֹ. תִּנְיָינָא, עָזוֹב תַּעֲזוֹב עִמּוֹ. הָקֵם עִם ו׳ עִלָּאָה, מָשִׁיחַ רֵאשׁוֹן. תָּקִים עִם ו׳ תִּנְיָינָא. עִמּוֹ, דָּא בֶּן עַמְרָם, דְּסִלִּיקַת לַבִּינָה דְּאִיהִי א׳.

387. At that time two precepts were validated. 1) "you shall surely help him to lift (lit. 'lifting will you lift') them up again" (Devarim 22:4), and 2) "You shall surely unload it with him" (Shemot 23:5). "Surely help" lift together with the supernal Vav, alludes to the first Messiah NAMELY MESSIAH, THE SON OF DAVID; and in helping with the second Vav, NAMELY THE SECOND MESSIAH, BEING MESSIAH THE SON OF JOSEPH. "Him" refers to the son of Amram, that ascended to Binah - which is equal to Aleph, SITUATED BETWEEN THE TWO VAVS, AS MENTIONED. THEY REFER TO THE VAV, WRITTEN OUT FULLY AS VAV (VAV-ALEPH-VAV).

388. וּלְמַאן הָקֵם תָּקִים. לְאָת ה׳. דְּנַפְלַת בְּאָלֶף חֲמִשָּׁאָה, בָּתַר ע״ב, כְּמִנְיָן עָזוֹ״ב תַּעֲזוֹב עִמּוֹ. עָזוֹב: ע״ב ז״ו. וְדָא ע״ב שְׁמָהָן, וַיִּסַּע וַיָּבֹא וַיֵּט. דָּא וָא״ו מִן וה״ו, תַּמָּן עֵזֶר, וְלָא קִימָה, וְהַאי אִיהוּ עָזוֹב תַּעֲזוֹב, תַּמָּן בְּעִת״וֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְּגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ, דְּאִינּוּן יִשְׂרָאֵל. לֶקֶט שִׁכְחָה וּפֵאָה, לָעָנִי וְלַגֵּר תַּעֲזוֹב אוֹתָם. הָכָא אוֹלִיפְנָא. פִּקּוּדָא תְּלִיתָאָה.

388. Whom shall you help to rise? It refers to the letter Hei, NAMELY MALCHUT, that fell in the fifth millennium after seventy-two YEARS, according to the count in "You shall surely unload (Heb. azov) it with him." "Azov" (Ayin-Zayin-Vav-Bet) EQUALS THE LETTERS Ayin-Bet, Zayin-Vav; Ayin-Bet (=72) refers to the 72 names derived from: "And removed...and it came... And...stretched" (Shemot 14:19-21). ZAYIN-VAV MEANS THE INITIALS OF 'THIS IS (HEB. ZEH) VAV', the Vav from Yud-Hei-Vav EQUALING ZEIR ANPIN. There, IN THE YEAR FIVE THOUSAND AND SEVENTY-TWO, he helped, HELPING THE FALLEN HEI, but did not lift, FOR THE TIME OF RISING AND REDEMPTION HAS NOT ARRIVED. Hence, it says, "You shall surely unload it with him" - JUST HELPING. There IS PRACTICED "in its due season, the early rain and the late rain, that you may gather in your corn, and your wine, and your oil" (Devarim 11:14). This alludes to Yisrael. "CORN" REFERS TO YISRAEL, "WINE" REFERS TO THE LEVITES, AND "OIL" TO THE PRIESTS. AND SO APPLY THE CUSTOM OF the gleaning, the forgotten sheaf, and the poor man's tithe - "you shall leave them for the poor and strange" (Vayikra 19:10). So here we learn about the third precept OF THE GLEANING, THE FORGOTTEN SHEAF AND THE POOR MAN'S TITHE.

389. וְצָרִיךְ לְאַחֲזָרָא עָלַיְיהוּ, דְּהָא מִסִּטְרָא דְּצַדִּיק, עָנִי, עָזוֹב תַּעֲזוֹב, צַדִּיק. עִמּוֹ, דָּא בֶּן עַמְרָם. וְהַאי אִיהוּ לָעָנִי וְלַגֵּר תַּעֲזוֹב אוֹתָם. גֵּר אַנְתְּ כְּגַוְונָא דְּאִתְּמַר בָּךְ בְּקַדְמֵיתָא עַם עָנִי, גֵּר הָיִיתִי בְּאֶרֶץ נָכְרִיָּה.

389. You must seek them TO SUPPORT THEM, as the poor are from the aspect of the Righteous, MEANING YESOD. "You shall surely unload it," YESOD, the Righteous; "with him," refers to the son of Amram. This is the meaning of, "you shall leave them for the poor and strange." You are a stranger, a poor nation, as it is written about you at the start, "I have been an alien in a strange land" (Shemot 18:3).

390. אֲבָל הֲקָמָה, בְּדַרְגָּא דִּילָךְ, הָקֵם ו׳ תַּתְּאָה. תָּקִים עִמּוֹ: עִם בֶּן עַמְרָם, בְּדַרְגָּא עִלָּאָה דִּילָךְ, תִּפְאֶרֶת. בְּמ״ה דִּילָךְ, שְׁמָא מְפֹרָשׁ בִּשְׁלִימוּ. בָּתַר ק׳ ק׳ דְּהָקֵם תָּקִים, אִשְׁתְּאַר תִּים. מַאי קָא אַחֲזֵי. יַעֲקֹב אִישׁ תָּם. עִמּוֹ: עִם בֶּן עַמְרָם, יוֹקִים. הָקֵם: צַדִּיק. תָּקִים: תָּם.

390. But the rising, MEANING REDEMPTION, is in your level - lifting points to the lower Vav, the FULFILLMENT OF VAV, DENOTING YESOD. "...lift with him..." with the son of Amram, with your level, being Tiferet, USING THE NAME Mem-Hei of yours, BEING YUD-HEI-VAV-HEI FULLY SPELLED WITH ALEPH'S THAT NUMERICALLY REACH MEM-HEI, which is the explicit Name in its completeness. Following the two Kuf's of "lifting... lift (Heb. hakem-takim: Tav-Kuf-Yud-Mem)" remain Tav-Yud-Mem. HE ASKS: What does this teach? HE REPLIES: It points to, "Jacob was a plain (Heb. tam: Tav-Mem) man" (Beresheet 25:27), DENOTING TIFERET, SO THE EXPLANATION OF THE VERSE IS, "with him," MEANING with the son of Amram he will rise. "...lifting..." refers to the Righteous, MEANING YESOD. "...lift..." refers to the plain one, MEANING TIFERET.

8. Redeeming a Hebrew servant

This section tells us that we must strive to serve our Master to become His servant. A person who toils in Torah in order to merit the World to Come is called 'an acquisition', as in "when you acquire a Hebrew servant, six years he shall serve." After the acquisition, he will achieve redemption. Rabbi Shimon speaks of the Kriat Sh'ma, and says that the cantor can fulfill a man's obligation for one who is incapable of praying. The six years correspond to the three initial and the three concluding blessings of the Amidah prayer. Rabbi Shimon closes by saying that in the World to Come one will not be able to find redemption through another: "If I am not for myself, who is for me?"

391. פִּקּוּדָא בָּתַר דָּא לִפְדּוֹת עֶבֶד עִבְרִי וְאָמָה הָעִבְרִיָּה, לְיַעֵד אָמָה הָעִבְרִיָּה, לָדוּן בְּקִנְיַן עֶבֶד עִבְרִי, הַעֲנֵק תַּעֲנִיק לוֹ. הה"ד, כִּי תִקְנֶה עֶבֶד עִבְרִי שֵׁשׁ שָׁנִים יַעֲבֹד. מַאי שֵׁשׁ שָׁנִים יַעֲבֹד. וּמַאי קִנְיָן דִּילֵיהּ. אֶלָּא בְּסִתְרֵי תּוֹרָה, מְטַטְרוֹ"ן עֶבֶד יְיָ', כְּלִיל שִׁית סִטְרִין, כְּחוּשְׁבָּן שִׁית אַתְוָון דִּילֵיהּ, שִׁית סִדְרֵי מִשְׁנָה. וּבְהוֹן אִית לֵיהּ לְבַר נָשׁ לְמִפְלַח לְמָארֵיהּ, לְמֶהֱוֵי לֵיהּ עֶבֶד, לְמֶעְבַּד קִנְיָן כַּסְפּוֹ, דְּכֶסֶף יְמִינָא, דְּאַבְרָהָם חֶסֶד דַּרְגָּא דִילֵיהּ, אוֹרַיְיתָא מִתַּמָּן אִתְיְהִיבַת.

392. וּמַאן דְּאִשְׁתְּדַל בָּהּ, בְּגִין לְזַכָּאָה לְעָלְמָא דְּאָתֵי, אִקְרֵי קִנְיָן. כַּסְפּוֹ: עָלְמָא דְּכִסּוּפָא. קִנְיָן: עַל שֵׁם אֵל עֶלְיוֹן קוֹנֵה שָׁמַיִם וָאָרֶץ. קְנֵה חָכְמָה קְנֵה בִינָה.

393. בָּתַר דְּקָנָה לוֹ, גְּאוּלָה תִּהְיֶה לוֹ. אִית דְּאִיהוּ קָנוּי לְעוֹלָם, וְאִית דְּאִיהוּ קָנוּי לֵיהּ שִׁית שְׁנִין. מַאן דְּאִיהוּ קָנוּי לֵיהּ לְעוֹלָם, כְּתִיב בֵּיהּ, וְרָצַע אֲדוֹנָיו אֶת אָזְנוֹ בַּמַּרְצֵעַ וַעֲבָדוֹ לְעוֹלָם. לֵית עוֹלָם, אֶלָּא עוֹלָמוֹ שֶׁל יוֹבֵל, דְּאִינּוּן חַמְשִׁין. וְדָא קְרִיאַת שְׁמַע, דְּתַמָּן כ"ה כ"ה אַתְוָון, עַרְבִית וְשַׁחֲרִית. נ' תַּרְעִין דְּבִינָה.

394. בָּתַר דְּמִיַּחֵד בְּהוֹן בַּר נָשׁ לְקוּדְשָׁא בְּרִיךְ הוּא, דְּאִיהוּ עֶבֶד דִילֵיהּ, בְּעוֹל תְּפִלִּין עַל רֵישֵׁיהּ. וְאִזֵּן דִילֵיהּ רְצִיעָא פְּתִיחָא לְמִשְׁמַע קְרִיאַת שְׁמַע, דִּשְׁמַע, בְּכָל לָשׁוֹן שֶׁאַתָּה שׁוֹמֵעַ, דְּהַיְינוּ מַשְׁמָעוּת.

395. דְּמַאן דְּפִדְיוֹן דִילֵיהּ תְּלוּיָה בְּקְרִיאַת שְׁמַע, דְּאִיהוּ רָזָא דְּחַמְשִׁין, לֵית לֵיהּ פִּדְיוֹן עַל יַד אַחֵרָא בְּגִלְגּוּלָא, דְּמְרוּצָע הוּא לְמָארֵיהּ, הָכָא לָא אִתְּמַר אוֹ דוֹדוֹ אוֹ בֶן דּוֹדוֹ יִגְאָלֶנּוּ. דְּבִצְלוֹתָא דְּבַר נָשׁ, אִיהוּ כְּעֶבֶד, דְּאִתְּמַר בֵּיהּ שֵׁשׁ שָׁנִים יַעֲבֹד. וְאֵין עֲבוֹדָה, אֶלָּא תְּפִלָּה. שֵׁשׁ שָׁנִים יַעֲבֹד: ג' רִאשׁוֹנוֹת, וְג' אַחֲרוֹנוֹת דְּשְׁלִיחַ צִבּוּר אַפִּיק לֵיהּ לְבַר נָשׁ יְדֵי חוֹבָתוֹ, לְמַאן דְּלָא יָדַע לְצַלָּאָה בְּהוּ דְּצַדִּיק חַי עָלְמָא, אִתְקְרֵי בְּהוּ, עַל שְׁמֵיהּ. בֹּעַז, צַדִּיק, גּוֹאֵל, קָרוֹב, וְנֶאֱמָן.

391. The precept that follows is to redeem the Hebrew servant and the Hebrew maidservant, to marry off the Hebrew maidservant, and to contemplate the method of acquisition of the Hebrew slave: "you shall furnish him liberally" (Devarim 15:14). As the verse reads, "when you acquire a Hebrew servant, six years he shall serve" (Shemot 21:2). HE ASKS: What is meant by, "six years he shall serve," and how is he to be purchased? HE ANSWERS: With the secrets of Torah. The ANGEL Metatron IS the servant of Hashem, incorporating the six ends, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD, with the same number of the six letters, BEING THE SECRET OF the six orders of the Mishnah. With them one should strive to serve his Master to become His servant. Money represents the right and Abraham, whose level is Chesed, and Torah was given from them.

392. One who toils IN TORAH in order to merit the world to come is called 'an acquisition'; his money refers to the world of pleasure, the buying is derived from to "the most high El, the possessor of heaven and earth" (Beresheet 14:22); "Get wisdom, get understanding" (Mishlei 4:5).

393. After he acquires him, redemption will come to him. There are those bought forever, and others bought for six years. Of those bought forever, the verse writes, "His master will bore his ear with an awl and work for him forever" - forever, meaning Jubilee DENOTING BINAH REFERRED TO AS JUBILEE which amounts to fifty. This alludes to the reading of Sh'ma, which contains 25 and 25 letters, of the morning and evening services, which are the fifty gates of Binah.

394. After man joins the Holy One, blessed be He, through their means, becoming His servant through the yoke of Tefilin on his head, and his ear pierced, MEANING open to hear Kriat Sh'ma - as the word Sh'ma means in any language that you hear - HEAR means 'meaning' (Heb. mashmaut) AS ONE MUST UNDERSTAND THE READING OF SH'MA SINCE IT IS THE SECRET OF THE UNITY.

395. For that person whose redemption is dependent on the reading of Sh'ma, which is the secret of fifty, ALLUDING TO BINAH, there can be no redemption through the intervention of someone else, as he is pierced only for his Master. In this verse, we do not find mentioned "one of his brethren may redeem him" (Vayikra 25:49). In regard to man's prayer, he can be like a slave, as it is written, "six years shall he toil." Here, toil means prayer. "Six years shall he toil" POINTS TO the first three and last three blessings OF THE AMIDAH, with which the cantor can fulfill man's obligation for one who is not capable of praying. IN THIS CASE, THERE IS REDEMPTION THROUGH SOMEONE ELSE INASMUCH AS THE CANTOR REDEEMS HIM, as the Righteous who lives forever - DENOTING YESOD, REFERRING TO THE CANTOR - is then called by the names of Boaz: Righteous, Kinsman, Near Kinsman, Faithful. THE MESSAGE FROM THOSE NAMES ILLUSTRATES THAT THEY REDEEM ONE WHO CAN NOT HELP HIMSELF, WHICH IS THE SECRET OF THE LAW OF THE LEVIRATE MARRIAGE AND INCARNATION.

396. "Hashem is near to all those who call upon Him" (Tehilim 145:18). It is better for man to be "a neighbor that is near than a brother far off" (Mishlei 27:10), meaning the middle pillar, DENOTING TIFERET - AS YESOD IS CALLED 'A CLOSE NEIGHBOR' AND TIFERET IS CALLED 'A DISTANT BROTHER' that is considered as the son of Yud-Hei that ascended above to Binah. This world is the world of Jubilee consisting of the fifty letters of the unity OF KRIAT SH'MA, BEING THE FIFTY GATES OF BINAH, AS EXPLAINED ABOVE. In this world, NAMELY MALCHUT, man can redeem himself through the righteous, DENOTING YESOD, BEING six years that incorporates the three initial and three concluding blessings OF THE AMIDAH PRAYER; THIS IS THE SECRET OF the small Vav, DENOTING YESOD. This is the meaning of, "six years he shall toil."

396. קָרוֹב יְיָ׳ לְכָל קוֹרְאָיו. וְטָב לֵיהּ לְבַר נָשׁ, שֶׁכֵּן קָרוֹב מֵאָח רָחוֹק, דְּהַיְינוּ עַמּוּדָא דְּאֶמְצָעִיתָא, דְּאִיהוּ בֶּן יָהּ, דְּאִסְתַּלָּק לְעֵילָא דְּאִיהוּ בִּינָה, דְּעוֹלָם דָּא, עוֹלָמוֹ שֶׁל יוֹבֵל, דְּאִיהוּ חַמְשִׁין אַתְוָון דְּיִחוּדָא. דְּבְעָלְמָא, דֵּין, יָכִיל בַּר נָשׁ, לְמֶהֱוֵי לֵיהּ פִּדְיוֹן בְּצַדִּיק, ו׳ שְׁנִין דְּכָלִיל תְּלַת קַדְמָאִין, וּתְלַת בַּתְרָאִין דְּצְלוֹתָא. ו׳ זְעִירָא, אִיהוּ שִׁית שְׁנִין יַעֲבוֹד.

397. However, in the world to come, the world of Jubilee DENOTING BINAH, where there is present the fifty letters of Kriat Sh'ma, the cantor can not exempt another from his duty, as there is no redemption through others, so hear (Heb. sh'ma) in whatever language you understand, BUT IT IS CRITICAL THAT YOU READ IT YOURSELF. Present here is the hint, "If I am not for myself, who is for me". "I" DENOTES MALCHUT; "who" (Heb. mi) refers to the world of Jubilee DENOTING BINAH. THIS INSINUATES ABOUT SH'MA WHERE "I" DOES NOT APPLY, BUT "MI" DOES.

397. אֲבָל בְּעָלְמָא דְּאָתֵי, דְּאִיהוּ עוֹלָמוֹ שֶׁל יוֹבֵל, דְּתַמָּן נ׳ אַתְוָון דְּק״ש, לֵית ש״צ אַפִּיק לֵיהּ מֵחוֹבָה. בְּגִין דְּלֵית לֵיהּ פִּדְיוֹן ע״י אֲחֵרִים. וּבג״ד שְׁמַע, בְּכָל לָשׁוֹן שֶׁאַתָּה שׁוֹמֵעַ. וּבג״ד קָא רָמִיז, אִם אֵין אֲנִי לִי מִי לִי. מ״י: וַדַּאי עוֹלָמוֹ שֶׁל יוֹבֵל.

9. A two edged sword

The head Rabbis of the Yeshiva have descended with Rabbi Shimon and are addressing Moses. They speak about the verse, "The high praises of El are in their throats, and a two edged sword in their hand." They tell Moses that he is the mouthpiece of the higher and lower Shechinah, with which God spoke to him mouth to mouth. For this reason, they tell him, Elijah has been delayed above and cannot come down because, while he would bring wealth, the poverty of Moses is a redemption for Yisrael. Moses replies that he releases him from his oath, and that they should all work to release Elijah so that he may descend to them.

398. As soon as THESE head Rabbis of the Yeshivas, who descended with the Holy Luminary, RABBI SHIMON, heard these things, they commenced to say TO MOSES: 'Faithful Shepherd, YOU ARE the mouthpiece of the higher and lower Shechinah, BEING BINAH AND MALCHUT, with which the Holy One, blessed be He, spoke to you, mouth to mouth, through Kriat Sh'ma - as it is written: "The high praises of El are in their throats, and a two edged sword in their hand" (Tehilim 149:6) - as the Yud OF YUD-HEI-VAV-HEI is the top of the sword surrounding your lip. The Vav OF YUD-HEI-VAV-HEI is like the tongue of your sword. The two Hei's OF YUD-HEI-VAV-HEI are two edges in your two lips. And surely the Name of your Master, BEING THE SHECHINAH, speaks through your mouth. Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph is in your thought, that produced these fifty GATES of BINAH from your mouth.

398. מִיַּד דְּשָׁמְעוּ מִלִּין אִלֵּין, מָארֵי מְתִיבְתָּאן דַּהֲווֹ נַחְתֵּי עִם בּוּצִינָא קַדִּישָׁא, פָּתְחוּ וְאָמְרוּ, רַעְיָא מְהֵימְנָא, פִּי שְׁכִינְתָּא עִלָּאָה וְתַתָּאָה, דְּבְתַרְוַוּיְיהוּ קוּדְשָׁא בְּרִיךְ הוּא פֶּה אֵל פֶּה מַלִּיל עִמָּךְ בְּק״ש, דְּאִתְּמַר בֵּיהּ, רוֹמְמוֹת אֵל בִּגְרוֹנָם וְחֶרֶב פִּיפִיּוֹת בְּיָדָם. דְּהָא וַדַּאי, י׳, רֵישָׁא דְּחַרְבָּא, דְּאַסְחַר שָׂפָה דִּילָךְ. ו׳, לִישָׁנָא דְּחַרְבָּא דִּילָךְ. ה׳, ה׳, תְּרֵין פִּיפִיּוֹת, בִּתְרֵין שִׂפְוָון דִּילָךְ. וְהָא וַדַּאי, שְׁמָא דְּמָרָךְ, מְמַלֵּל בְּפוּמָךְ. יוּ״ד הֵ״א וָא״ו הֵ״א, אִיהוּ בְּמַחֲשַׁבְתָּךְ דְּאַפִּיק אִלֵּין חַמְשִׁין מִפּוּמָךְ.

399. Surely for these reasons CITED ABOVE, THEIR ROOT IS TO PERFECT MALCHUT IN BINAH AND PLACE THEM SIDE BY SIDE, AND BECAUSE OF THIS Elijah has been delayed above, where he is confined, AS IN PRISON. And he does not descend to you because he would have come down with wealth for you, but he is confined above and descends not, as your poverty is in reality a redemption for Yisrael. Hence the Messiah says: 'Until a poor man comes', as the verse says, "and by his injury we are healed" (Yeshayah 53:5).

399. בְּוַדַּאי, בְּגִין מִלִּין אִלֵּין, אֵלִיָּהוּ אִתְעַכַּב לְעֵילָא, דְּתָפִיס אִיהוּ. דְּלָא נָחִית לְגַבָּךְ, דְּהָא בְּכַמָּה עִתְרָא הֲוָה נָחִית לְגַבָּךְ. וְאִיהוּ תָּפִיס לְעֵילָא, דְּלָא נָחִית לְגַבָּךְ. בְּגִין דַּעֲנִיוּתָא דִּילָךְ, אִיהוּ פְּרוּקָא לְיִשְׂרָאֵל. וּבג״ד מָשִׁיחַ אָמַר, עַד דְּיֵיתֵי עָנִי, וְהַאי אִיהוּ דִּכְתִיב וּבַחֲבוּרָתוֹ נִרְפָּא לָנוּ.

400. He said to them: 'If so, let us give him a release so that he can descend, as he is more precious to me than all silver in the world. Behold, I pardon him, free him and release him of the oath. You, too, release him; if he needs pardon, pardon him. Let us work to release him so he may descend to us.

400. אָמַר לוֹן, אִי הָכִי, נַעְבֵּד לֵיהּ הַתָּרָה, וְיֵהֵא נָחִית לְגַבָּאי, דְּחָשִׁיב הוּא גַּבָּאי, מִכָּל מָמוֹנָא דְּעָלְמָא. וְהָא אֲנָא מָחִיל וְשָׁרֵי לֵיהּ, וּמַתִּיר לֵיהּ אוֹמָאָה. וְאַתּוּן אוּף הָכִי שָׁרוּ לֵיהּ וְאִי צָרִיךְ הַתָּרָה יַתִּיר, נִשְׁתַּדֵּל בַּהַתָּרָתֵיהּ, דִּיהֵא נָחִית גַּבָּאי.

10. A vow and an oath

Rabbi Shimon says that Hashem's oath is the Shechinah, the only daughter, and that three people are required to release one from an oath. A vow is superior to an oath because, while an oath can take effect only on something of substance, a vow can take effect even on something insignificant; a vow is considered as being made on the Life of the King. Moses reminds the Head Rabbis that from darkness emanates light, and that "Elohim has made the one as well as the other." He says that vows stemming from the World to Come, being Binah, surpass the oaths, which are considered only of this world. Anyone who swears by the Name of Hashem falsely is considered as though he is demolishing the construction of heaven and earth and restoring the world to void and formlessness. Moses says that falsehood abides in Samael's place, and that the false oath can be compared to building heaven and earth on a base of falsehood; falsehood can not prevail, as it must become void, and therefore he has demolished the structure and caused the fall of heaven and earth. At the end the Yeshiva heads say that they will ask God to lower Elijah to Moses, laden with riches for him.

401. The holy Luminary said to him: Hashem's oath is the Shechinah, the only daughter, CALLED 'HASHEM'S OATH'. It is not for naught that it was decided that three people are needed to release one FROM THE OATH; IT IS THE SECRET OF the letter Shin of Shabbat that three branches of THE LETTER SHIN IMPLY the THREE fathers, NAMELY CHESED, GVURAH, AND TIFERET, AND THE THICK LINE UNITES THE THREE BRANCHES OF THE BOTTOM. Thus, IT IS an only daughter CALLED shevuah (lit. 'oath') as it joins THE THREE BRANCHES OF THE SHIN.

401. אָמַר לֵיהּ בּוּצִינָא קַדִּישָׁא, שְׁבוּעַת יְיָ׳, אִיהִי שְׁכִינְתָּא, בַּת יְחִידָה. וְלָא לְמַגְנָא תַּקִּינוּ תְּלַת בְּנֵי נָשָׁא, לְמִפְטַר לֵיהּ. אֶלָּא, ש׳ דְּשַׁבָּת, תְּלַת עַנְפֵי אֲבָהָן, בַּת יְחִידָה. שְׁבוּעָה. דְּאִשְׁתְּתָפַת בְּהוּ.

402. It is sure that an oath can only take effect on something of substance, but a vow can take effect even on an insignificant thing, and so it is established in the Mishnah. Furthermore, they said that a vow is superior to an oath in that the one uttering the oath swears by the King himself, DENOTING MALCHUT, whereas a vow is considered making the vow by the Life of the King, DENOTING BINAH FROM WHENCE LIFE IS DRAWN, NAMELY MOCHIN, TO MALCHUT.

402. בְּוַדַּאי, שְׁבוּעָה לָא חָלָה אֶלָּא עַל דָּבָר שֶׁיֵּשׁ בּוֹ מַמָּשׁ. נֵדֶר חָל, אֲפִילוּ עַל דָּבָר שֶׁאֵין בּוֹ מַמָּשׁ. וְהָא אוּקְמוּהָ בְּמַתְנִיתִין. וְלָא עוֹד, אֶלָּא יַתִּיר אָמְרוּ, נְדָרִים ע״ג שְׁבוּעוֹת עוֹלִין, וְכָל הַנִּשְׁבָּע כְּאִלּוּ נִשְׁבַּע בַּמֶּלֶךְ עַצְמוֹ. וְכָל הַנּוֹדֵר, כְּאִילּוּ נוֹדֵר בְּחַיֵּי הַמֶּלֶךְ.

403. The Faithful Shepherd replied: Head Rabbis of the Yeshivas. I am certain that you are well aware of THE TOPIC OF OATHS AND VOWS. However, He who renews daily the act of creation will make us aware of new insights, for though Kohelet said, "and there is nothing new under the sun" (Kohelet 1:9) DENOTING ZEIR ANPIN, above the sun there is. Regarding the secrets of Torah, I wish to say that from "For Hashem Elohim is a sun and shield" (Tehilim 84:12), it IS TO BE INFERRED THAT HE ILLUMINATES AND SHIELDS EVEN BELOW THE SUN. THIS IS TRUE in His world, MEANING THE WORLD OF ATZILUT, but not in the Common world, MEANING THE THREE WORLDS OF BRIYAH, YETZIRAH, AND ASIYAH, WHICH CONTAIN KLIPOT, THAT DENY HIS UNITY. This is so even though "Elohim has made the one as well as the other" (Kohelet 7:14), MEANING THAT THE KLIPOT ARE ALSO THE WORK OF ELOHIM. For from darkness, WHICH IS THE KLIPOT, emanates light, WHEN PEOPLE OVERCOME THEM. THIS IS UNTIL THEY ARE CONSIDERED AS COMMON WORLD, AND THE LIGHT OF THE SUN, THAT IS ZEIR ANPIN OF ATZILUT, DOES NOT EXTEND TO SHIELD THEM.

403. אָמַר לוֹן ר״מ, מָארֵי דְּמִתִּיבְתָּאן, יְדַעְנָא בְּכוּ, דְּאַתּוּן יַדְעִין, אֲבָל הַהוּא דְּמְחַדֵּשׁ בְּכָל יוֹם תָּמִיד מַעֲשֵׂה בְּרֵאשִׁית, יְחַדֵּשׁ לוֹן חִדּוּשִׁין, דְּהָא וַדַּאי אָמַר קֹהֶלֶת, אֵין כָּל חָדָשׁ תַּחַת הַשֶּׁמֶשׁ, אֲבָל לְמַעְלָה מִן הַשֶּׁמֶשׁ, יֵשׁ לוֹ. וּבְסִתְרֵי תּוֹרָה אֲנָא בָּעֵינָא לְמֵימַר, שֶׁמֶשׁ וּמָגֵן יְיָ׳ אֱלֹהִים צְבָאוֹת, בְּעָלְמָא דִּילֵיהּ, וְלָא בְּעָלְמָא דְּהֶדְיוֹט, אַף עַל גַּב דְּזֶה לְעוּמַת זֶה עָשָׂה הָאֱלֹהִים, מִגּוֹ חֲשׁוֹכָא, נָפִיק נְהוֹרָא.

404. וּבְוַדַּאי עָלְמָא דְּאָתֵי, בִּינָה, אִיהִי לְמַעְלָה מֵהַשֶּׁמֶשׁ, דְּאִיהוּ עַמּוּדָא דְּאֶמְצָעִיתָא. נְדָרִים מִתַּמָּן, עַל גַּבֵּי שְׁבוּעָה עוֹלִים, וְחָלִין עַל דָּבָר שֶׁאֵין בּוֹ מַמָּשׁ, בְּגִין דִּשְׁבוּעָה אִיהוּ עָלְמָא דֵּין, דְּלֵית לֵיהּ קִיּוּמָא, אֶלָּא עַל יְסוֹד, הה"ד וְצַדִּיק יְסוֹד עוֹלָם.

404. Most certainly, the world to come, being Binah, is above the sun, being the middle pillar, DENOTING ZEIR ANPIN. Thus, vows stemming from there surpass the oaths and take effect even in insignificant matters. An oath is considered of this world, DENOTING MALCHUT, which survives only through Yesod, as the verse writes, "but the righteous is an everlasting foundation" (Mishlei 10:25), SO IT CAN ONLY TAKE EFFECT ON A MATTER OF SUBSTANCE.

405. וּבֵיהּ אוֹמָאָה, דִּכְתִיב, חַי יְיָ' שְׁכְבִי עַד הַבֹּקֶר. דִּשְׁכִינְתָּא תַּתָּאָה, כּוֹתֶל מַעֲרָבִי, דִּיוּרָא דִּילֵיהּ. עַל שֵׁם דְּאִיהוּ תֵּל שֶׁהַכֹּל פּוֹנִים בּוֹ. כ"ו תֵּ"ל, יִדּוֹ"ד כ"ו, וַדַּאי שְׁכִינְתָּא, אִיהוּ תֵּל דִּילֵיהּ. עַל שֵׁם, קְוּוצוֹתָיו תַּלְתַּלִּים שְׁחוֹרוֹת כָּעוֹרֵב וְאוּקְמוּהָ עַל כָּל קוֹץ וְקוֹץ תְּלֵי תְּלִים שֶׁל הֲלָכוֹת. ד' מִן אֶחָד, תֵּל שֶׁהַכֹּל פּוֹנִים בּוֹ. וְהַאי קוֹץ, הוּא אָחִיד בֵּין א"ח, וּבֵין ד', הה"ד, כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ, וְת"י, דְּאָחִיד בִּשְׁמַיָּא וּבְאַרְעָא.

405. WITHIN YESOD are oaths made, as it is written, "as Hashem lives: lie down until the morning" (Rut 3:13). "LIVES" IS CALLED 'YESOD', as the lower Shechinah is called the 'western wall', BEING MALCHUT, His dwelling, being the mount (Heb. tel-Tav Lamed) which all turn to. The WALL (HEB. KOTEL) IS SPELLED Caf-Vav Tav-Lamed - Yud Hei Vav Hei, DENOTING ZEIR ANPIN, NUMERICALLY equals Caf-Vav. And surely the Shechinah is the mound (Heb. tel) OF ZEIR ANPIN based on the verse: "his locks (Heb. kevutzotav) are wavy (Heb. taltalim) and black as the raven" (Shir Hashirim 5:11). It was established that every tip (Heb. kotz) of any letter contains heaps (Heb. tel) of rules. The Dalet of 'one '(Heb. echad - Aleph-Chet-Dalet) is a hill that all turn to, DENOTING MALCHUT. This tip OF THE DALET THAT DIFFERENTIATES IT FROM THE RESH FORM, WHICH DENOTES YESOD, is caught between the Aleph and Chet of the word echad, DENOTING ZEIR ANPIN, and the Dalet of echad, DENOTING MALCHUT. THUS THE VERSE, "for all that is in heaven and on earth" (I Divrei Hayamim 29:11); as Targum Yonatan reads, 'it is caught between heaven and earth', MEANING THAT "ALL" IS ANOTHER NAME FOR YESOD, AND IT IS HELD BETWEEN ZEIR ANPIN, REFERRED TO AS 'HEAVEN', AND MALCHUT, REFERRED TO AS 'EARTH'.

406. וְעָלֵיהּ אוּקְמוּהָ מ"מ בְּחַגִּיגָה, עַל מַה הָעוֹלָם עוֹמֵד, עַל עַמּוּד אֶחָד שֶׁשְּׁמוֹ צַדִּיק, שֶׁנֶּאֱמַר וְצַדִּיק יְסוֹד עוֹלָם. וּבְוַדַּאי אִיהוּ בְּרִית דִּשְׁבוּעָה, דְּעָלֵיהּ קַיְּימִין א"ח ד', דְּאִינּוּן שָׁמַיָּא וְאַרְעָא, דִּכְתִיב אִם לֹא בְרִיתִי יוֹמָם וָלַיְלָה חֻקּוֹת שָׁמַיִם וָאָרֶץ לֹא שָׂמְתִּי. א"ח שָׁמַיִם, הה"ד, וְאַתָּה תִּשְׁמַע הַשָּׁמַיִם. ד', הָאָרֶץ. הה"ד, וְהָאָרֶץ הֲדוֹם רַגְלָי.

406. Upon it, YESOD, have the masters of the Mishnah stated in Tractate Chagigah: "...on what does the world stand?" On one pillar whose name is Righteous, MEANING YESOD, or as it is written, "but the Righteous is an everlasting foundation," surely it is the covenant in the oath, DENOTING MALCHUT. Upon this pillar stands Aleph-Chet and Dalet, which are heaven and earth, as it is written: "If My covenant be not day and night, it would be as if I have not established the ordinances of heaven and earth" (Yirmeyah 33:25). Aleph-Chet point to heaven, as written, "then hear you IN heaven" (I Melachim 8:32), WHICH REFERS TO ZEIR ANPIN, and Dalet points to earth as the verse reads, "and the earth is my footstool" (Yeshayah 66:1), DENOTING MALCHUT.

407. וּבְגִין דִּבְרִית אָחִיד בֵּין שְׁמַיָּא וְאַרְעָא, וּבֵיהּ שְׁבוּעָה, הה"ד, חַי יְיָ' שְׁכְבִי עַד הַבֹּקֶר. מַאן דְּאוּמֵי בִּשְׁמֵיהּ לְשַׁקְרָא, כְּאִילּוּ הָרַס בִּנְיָינָא דִּשְׁמַיָּא וְאַרְעָא, וְאַהְדַּר עָלְמָא לְתֹהוּ וָבֹהוּ. דְּאִי בַּר נָשׁ יַעְדֵּי קוֹצָא דְּד' מִן אֶחָד יִשְׁתְּאַר אַחֵר, סְמָאֵל בְּאַתְרֵיהּ שָׁקֶר. וּכְאִלּוּ הַהוּא בַּר נָשׁ בָּנֵי שְׁמַיָּא וְאַרְעָא שֶׁל שָׁקֶר. וְקוּשְׁטָא קָאֵי, שִׁקְרָא לָא קָאֵי. הָרַס בִּנְיָינָא, וְנָפְלוּ שְׁמַיָּא וְאַרְעָא.

407. And since the covenant, DENOTING YESOD, is held between heaven and earth, DENOTING MALE AND FEMALE, and contains an oath, BEING MALCHUT, where the verse reads: "as Hashem lives: lie down until the morning," SO AN OATH IS DEPENDENT UPON YESOD, REFERRED TO AS 'LIVING'. One who swears by His Name falsely is considered like one who demolishes the construction of heaven and earth, and restores the world to void and formlessness. When man removes the tip, BEING YESOD, from the Dalet of echad, BEING MALCHUT, what remains is an other (Heb. acher: Aleph Chet Resh) namely Samael - REFERRED TO AS 'THE OTHER', in whose place abides falsehood. This can be compared to building heaven and earth on a base of falsehood. Truth prevails; falsehood can not, as it must become void. As such he has demolished the structure and caused the fall of heaven and earth.

408. וְהַאי אִיהוּ כְּאִילוּ הִשְׁלִיךְ מִשָּׁמַיִם אֶרֶץ תִּפְאֶרֶת יִשְׂרָאֵל. דְּמַאן יָהִיב אֶרֶץ בַּשָּׁמַיִם, דְּקָאָמַר הִשְׁלִיךְ מִשָּׁמַיִם אֶרֶץ אֶלָּא וַהַאי דָּא שְׁכִינְתָּא, וְתִפְאֶרֶת עִמָּהּ, דְּלָא אִתְפְּרַשׁ מִינָהּ בְּנִפִּילוּ דִּילָהּ, לְקַיֵּים בָּהּ אֲנִי יְיָ׳ הוּא שְׁמִי וּכְבוֹדִי לְאַחֵר לֹא אֶתֵּן. וּמִנָּלָן דְּאֱמֶת נָפַל עִמָּהּ, דִּכְתִיב וְתַשְׁלֵךְ אֱמֶת אַרְצָה. וּמַאן דְּאוֹמֵי קוּשְׁטָא, הוּא מְקַיֵּים אֱ״מֶת מֵ״אֶרֶץ תִּ״צְמָח, דְּאִיהוּ עַמּוּדָא דְּאֶמְצָעִיתָא, דְּבֵיהּ אִיהוּ קַיְּימָא בִּנְיָינָא. הה״ד בָּרְ״א אֱלֹהִי״ם אֵ״ת, וּלְבָתַר הַשָּׁמַיִם וְאֵת הָאָרֶץ.

408. This one, WHO SWEARS FALSELY, is like the verse "He threw earth from the heavens, the glory (Heb. tiferet) of Yisrael" (Eichah 2:1). HE ASKS: Who placed earth in heaven so that it could be cast out from there? HE ANSWERS: It points to the Shechinah, CALLED 'EARTH', and Tiferet, CALLED 'HEAVEN' (HEB. SHAMAYIM) is with her, as it did not part from her EVEN at her downfall. This concept is found in the verse "Hashem is My Name and My glory, I shall give to another" (Yeshayah 42:8). How do we know that truth, DENOTING ZEIR ANPIN, fell with her - as it is written, "and it cast down the truth to the ground" (Daniel 8:12). SO WE SEE THAT WHICH CAUSES THE FALL OF MALCHUT LIKEWISE CAUSES THE FALL OF ZEIR ANPIN, AND SO HE WHO SWEARS FALSELY CAUSES THE DOWNFALL OF HEAVEN AND EARTH. One who swears truthfully fulfills the verse: "Truth will spring out of the earth" (Tehilim 85:12), THE INITIALS OF WHICH SPELL OUT EMET ('TRUTH'), which is the middle pillar - MEANING ZEIR ANPIN THAT IS CALLED 'TRUTH' upon which stands the structure, as written, "Elohim created the" (Beresheet 1:1), THE LAST LETTERS OF WHICH SPELL OUT EMET. Then the verse continues, "the heaven and the earth," SO WE SEE THAT THE STRUCTURE OF HEAVEN AND EARTH IS BASED ON TRUTH.

409. וּבְגִין דִּשְׁבוּעָה, אִיהוּ בִּנְיָינָא דְּעָלְמָא דָּא, לֵית לֵיהּ קִיּוּמָא בְּלָא יְסוֹד, דְּבָר שֶׁיֵּשׁ בּוֹ מַמָּשׁ. נֶדֶר, דְּאִיהוּ עָלְמָא דְּאָתֵי, עַל גַּבֵּי שְׁבוּעָה סְלִיקַת, וְאִיהוּ חָלָה עַל דָּבָר שֶׁאֵין בּוֹ מַמָּשׁ, דְּלָא צְרִיכָה יְסוֹד לְקַיֵּימָא עָלֵיהּ, דְּאִיהוּ בְּרִית, דְּבֵיהּ תַּשְׁמִישׁ הַמִּטָּה. וּבְגִין דָּא, בְּיוֹם הַכִּפּוּרִים, עָלְמָא דְּאָתֵי, דְּבֵיהּ תַּקִּינוּ כָּל נִדְרֵי, אָסוּר בְּתַשְׁמִישׁ הַמִּטָּה.

409. As the oath is the edifice of this world, MALCHUT, it having no continuity without Yesod, which is a matter of substance, a vow, alluding to the world to come, BINAH, supersedes the oath and can take effect even on matters lacking substance, AS in order to prevail, BINAH does not require Yesod, the male organ which pertains to marital relations. For IN THE FIRST THREE SFIROT, CHOCHMAH DOES NOT NEED CHASSADIM WITH WHICH TO BE CLOTHED, AS ALSO MENTIONED EARLIER. Hence, on Yom Kippur (Day of Atonement), signifying the World to Come, BINAH, FOR which the prayer Kol Nidre (lit. 'all the vows') was composed - AS THE VOW STEMS FROM BINAH - prohibits marital relations, AS THE MATING OF YESODOT IS NOT PRACTICED IN BINAH, AS INDICATED.

410. תַּמָּן אוֹת בְּרִית, י׳ אִיהִי תָּגָא עַל ס״ת צַדִּיק, כְּמָה דְּאוּקְמוּהָ הָעוֹלָם הַבָּא, אֵין בּוֹ, לֹא אֲכִילָה, וְלֹא שְׁתִיָּה, וְלֹא תַּשְׁמִישׁ הַמִּטָּה, אֶלָּא צַדִּיקִים יוֹשְׁבִים וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם.

410. There, IN BINAH, the letter of the Covenant, Yud - MEANING YESOD OF BINAH is the crown of the Torah scroll, namely the righteous, DENOTING YESOD OF ZEIR ANPIN, as explained. In the World to Come there is no eating, drinking, and no marital intercourse, but only righteous people sitting, with their crowns on their heads.

411. וּבְגִין דְּלֵית שִׁמּוּשׁ בְּעָלְמָא דֵּין בְּתָגָא, אוּקְמוּהָ מָארֵי מַתְנִיתִין, כָּל הַמִּשְׁתַּמֵּשׁ בְּתָגָא חֲלָף. דְּתָגָא לְתַתָּא, בְּעָלְמָא דֵּין אִיהִי. נְקוּדָה שִׁמּוּשָׁא דְּאַתְוָון. אֲבָל בְּעָלְמָא דְּאָתֵי, לֵית שִׁמּוּשָׁא בְּאַתְוָון, וּבְגִין דָּא ס״ת לֵית בֵּיהּ נְקוּדָה בְּאַתְווֹי, אֶלָּא תָּגָא, וּבְגִין דָּא, מַאן דְּמִשְׁתַּמֵּשׁ בְּסֵפֶר תּוֹרָה חֲלָף. וְהָכִי, מַאן דְּמִשְׁתַּמֵּשׁ בְּמִי שֶׁשּׁוֹנֶה הֲלָכוֹת, עָלֵיהּ אוּקְמוּהָ רַבָּנָן, דְּאִשְׁתַּמֵּשׁ בְּתָגָא חֲלָף.

411. And since there can be no use made in this world, NAMELY MALCHUT, with the crown - BEING THE CROWN ON THE HEAD OF THE RIGHTEOUS, PRACTICED ONLY WITH BINAH - so the masters of the Mishnah have announced that all who make use of the crown shall depart FROM THIS WORLD. The crown in this world is below YESOD AND NOT AT THE HEAD OF THE RIGHTEOUS. The vowels are to be used by the letters. However, in the world to come, BEING BINAH, there will be no use of the letters, WHICH INSINUATE MALE AND FEMALE. Hence, in the Torah scroll, there are no vowels but crowns, DRAWN FROM BINAH, AND THEY ARE THE CROWN ON TOP OF THE LETTERS, BEING MALE AND FEMALE. So, he who makes use of a Torah scroll will depart THIS WORLD, and also one who makes use of one who studies Halachah, the Rabbis predicted, will die.

412. All the Yeshiva heads prostrated before him and said: Surely the Holy One, blessed be He, speaks through your mouth, and to Him do we bend. We realize from these words that no human being beside yourself could utter them. These prove the verse which testifies about you: "With him I speak mouth to mouth" (Bemidbar 12:8). Elijah must not be withheld from you, we must ask of the Holy One, blessed be He, to lower him to you, laden with riches and treasures for you.

412. אָתוּ כֻּלְּהוּ מָארֵי מְתִיבְתָּאן, וְאִשְׁתְּטָחוּ קָמֵיהּ, וְאָמְרוּ וַדַּאי קוּדְשָׁא בְּרִיךְ הוּא מַלִּיל בְּפוּמָךְ, וְלֵיהּ אֲנָן סַגְדִּין. וַאֲנָן אִשְׁתְּמוֹדְעִין בְּמִלִּין אִלֵּין, דְּלֵית יְלוּד אִשָּׁה אַחֲרָא בַּר מִינָךְ, יָכִיל לְמַלְּלָא לוֹן. וַדַּאי מִלִּין אִלֵּין, קָא סָהֲדִין בָּךְ, דְּאַנְתְּ הוּא דְּאִתְּמַר בֵּיהּ, פֶּה אֶל פֶּה אֲדַבֵּר בּוֹ. לֵית לְעַכְּבָא לְאֵלִיָּהוּ גַּבָּךְ, אֶלָּא לְפַיְּיסָא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, לְנַחְתָּא לֵיהּ לְגַבָּךְ, מַלְיָא עוּתְרָא, מַלְיָיא סְגוּלוֹת לְגַבָּךְ.

11. The threshing flour and the winepress

We are told that the Hebrew letters of 'winepress' are the initials of unison, holiness and blessing - this is the Shechinah, the blessing of God. God is always with one who is well versed in the Torah and the Halachah. Moses speaks of the two worlds, and says that for those who are clothed with the lowly body the spirit can not see what is above it, but that one should 'Know what is above you - a watchful eye, an attentive ear, and all your deeds are recorded in a book.' He who is in the body has no permission to look at the angels or the Shechinah or the Holy One, blessed be He. Due to their sins, men are separated from God, who covers Himself with His wings. Yet in the time to come "yet your teacher shall not withdraw himself any more, your eyes shall see your teacher."

413. A Faithful Shepherd, loyal servant, in relation to you IT WAS SAID OF the Hebrew slave "You shall furnish him liberally" (Devarim 15:14). You shall furnish him, and be liberal to his sons with these concealed things: "out of your threshing flour" (Ibid.), the threshing flour of your Torah, "and out of your winepress." The verse refers to the threshing flour and to the winepress, the same way as the scholars of the Mishnah established, namely, to the residue of the threshing floor and the winepress.

413. רַעְיָא מְהֵימְנָא, עֶבֶד נֶאֱמָן, לְגַבָּךְ עֶבֶד עִבְרִי, הַעֲנֵק תַּעֲנִיק לוֹ. הַעֲנֵק לֵיהּ, תַּעֲנִיק לִבְנוֹי, בְּמִלִּין גְּנִיזִין אִלֵּין. וּמִגָּרְנָךְ: גָּרְנָהּ שֶׁל תּוֹרָה דִּילָךְ. וּמִיקְבֶּךָ, בְּגֹרֶן וְיֶקֶב קְרָא מְמַלֵּל, כְּמָה דְּאוּקְמוּהָ מָארֵי מַתְנִיתִין, בִּפְסוֹלֶת גֹּרֶן וְיֶקֶב הַכָּתוּב מִדְּבָר.

414. The winepress (Heb. yekev; Yud-Kuf-Bet) ARE THE INITIALS OF yichud (lit. 'unison') kedushah ('holiness') and berachah ('blessing') of the Holy One, blessed be He. This is the Shechinah, DENOTING MALCHUT, being the blessing of the Holy One, blessed be He, WHEN SHE IS THE SECRET of the right, NAMELY CHASSADIM. It is the Holiness OF THE HOLY ONE, BLESSED BE HE, WHEN SHE FINDS HERSELF in His left, MEANING IN CHOCHMAH. She is the unison OF THE HOLY ONE, BLESSED BE HE, WHEN IT IS FOUND IN THE Central COLUMN. The letters of the Holy One, blessed be He, equal 112 (Yud-Bet-Kuf) BEING also the letters Yud-Kuf-Bet. FOR THE HOLY ONE, BLESSED BE HE, IS ZEIR ANPIN, AND THE NUKVA IS THE SECRET OF THE NUMEROLOGY OF ZEIR ANPIN.

414. יָקֶ"ב: י"חוּד. קְ"דוּשָׁה. בְּ"רָכָה דְּקוּדְשָׁא בְּרִיךְ הוּא. וְדָא שְׁכִינְתָּא, דְּאִיהִי בְּרָכָה, דְּקוּדְשָׁא בְּרִיךְ הוּא, מִימִינָא. וְאִיהִי קְדוּשָׁה מִשְּׂמָאלֵיהּ. וְאִיהִי יִחוּדֵיהּ, בְּאֶמְצָעִיתָא. וְקוּדְשָׁא בְּרִיךְ הוּא, הָכִי סַלְקִין אַתְוָוי דִּילֵיהּ, יַבֹּ"ק. כְּגַוְונָא דָא, דְּקוּדְשָׁא בְּרִיךְ הוּא: בְּחֶשְׁבַּן יַבֹּ"ק.

415. The Holy One, blessed be He, is with one who is well versed (Heb. baki, Bet-Kuf-Yud), WHICH IS SPELLED WITH YUD-KUF-BET, in the Halachah, denoting the Shechinah. For her sake, He will never forsake him. There is Halachah, which is a SERVING maiden of the Halachah from the standpoint of the lad - MEANING METATRON OF BRIYAH - and there we say that the Halachah is according to so and so, AS IT ALLUDES TO ITS MAIDEN. But of your Halachah, Faithful Shepherd, it is written: "The tradition attributed to Moses hails from Sinai"; by divine command did the Holy One, blessed be He, give you His daughter, NAMELY THE SHECHINAH.

415. וּמַאן דְּאִיהוּ בְּקִ"י בַּהֲלָכָה דִּילֵיהּ, דְּאִיהִי שְׁכִינְתָּא, קוּדְשָׁא בְּרִיךְ הוּא עִמֵּיהּ. דִּבְגִינָהּ לָא יָזוּז מִנֵּיהּ לְעָלַם. דְּאִית הֲלָכָה דְּאִיהִי נַעֲרָה דִּילָהּ, מִסִּטְרָא דְּנַעַר, וּבְגִינָהּ אִתְּמַר הֲלָכָה כְּפְלוֹנִי. אֲבָל הֲלָכָה דִּילָךְ, רַעְיָא מְהֵימְנָא, אִיהִי דְּאִתְּמַר בָּהּ, הֲלָכָה לְמֹשֶׁה מִסִּינַי, מִפִּי הַגְּבוּרָה, יָהִיב לָךְ קוּדְשָׁא בְּרִיךְ הוּא, בְּרָתָא דִּילֵיהּ.

416. וּבְגִין דָּא, עַל הֲלָכוֹת אַחֲרָנִין אִתְּמַר, רַבּוֹת בָּנוֹת עָשׂוּ חָיִל. עַל הֲלָכָה דִּילָךְ אִתְּמַר, וְאַתְּ עָלִית עַל כֻּלְּנָה. דְּאִתְגַּבַּרְתְּ עַל כֻּלְּהוּ, בְּגִבּוּרָה. יְיָ׳ עִמָּךְ גִּבּוֹר הֶחָיִל. אַתְקִין בָּךְ, וְאַשְׁלִים בִּנְיָינָא דְּמַלְכָּא, וְאִיהוּ בָּנֵי בִּנְיָינֵיהּ עַל פּוּמָךְ, וְעַל יְדָךְ, זַכָּאָה חוּלָקָךְ.

416. **For this reason, concerning other Halachot, we read, "Many daughters have done virtuously" (Mishlei 31:29), but with your Halachah, it reads "but you excel them all" (Ibid.), as yours overpowers them all, with might. "Hashem is with you, you mighty man of valor" (Shoftim 6:12). The edifice of the King, DENOTING SHECHINAH, is fixed and completed as He builds His edifice through your mouth and hands. How fortunate is your lot.**

417. פָּתַח רַעְיָא מְהֵימְנָא וְאָמַר, הַמַּלְאָךְ הַגּוֹאֵל אוֹתִי מִכָּל רָע, דְּאִיהִי שְׁכִינְתָּא, דְּאִתְּמַר בָּהּ, וַיִּסַּע מַלְאַךְ הָאֱלֹהִים. יְבָרֵךְ לְכוּ בְּעָלְמָא דְּאָתֵי. וְיִדְגּוּ לָרֹב בְּקֶרֶב הָאָרֶץ, בְּעָלְמָא דֵּין. לְמֶהֱוֵי שֶׁלְטָנוּתְכוֹן בִּתְרֵין עָלְמִין, דְּאַתּוּן חַיִּין. דְּמַאן דְּאִיהוּ מֵעָלְמָא דָּא, חַי אִתְקְרֵי. כְּמָה דִּכְתִיב, עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ. חַיִּים תַּמָּן, חַיִּים הָכָא.

417. **The Faithful Shepherd commenced to say: "the angel who redeemed me from all evil" (Beresheet 48:16), refers to the Shechinah, of whom it is written, "the angel of the Elohim... removed" (Shemot 14:19). He will bless you in the world to come, WHICH IS BINAH. "...and let them grow into a multitude in the midst of the earth..." referring to this world, NAMELY MALCHUT, so your governance shall be in two worlds where you live. One who is from this world, MALCHUT is called 'living', as it is written, "She is a Tree of Life to those who lay hold on her" (Mishlei 3:8) - life there, IN BINAH, and life here, IN MALCHUT.**

418. מַה דְּלָאו הָכִי, מַאן דְּאִיהוּ מְלוּבָּשׁ בְּאִלֵּין קְלִיפִּין, דְּעוֹר וּבָשָׂר וַעֲצָמוֹת וְגִידִים דְּגוּפָא שְׁפֵלָא, דְּרוּחָא הוּא מִית תַּמָּן. מַה מֵיתָא, לָא חָמֵי וְלָא שָׁמַע וְלָא מְמַלֵּל וְלֵית לֵיהּ תְּנוּעָה בְּכָל אֵבָרִין דִּילֵיהּ. הָכִי רוּחָא, לָא חָזָא דְּלְעֵיל מִנֵּיהּ. דְּאִתְּמַר בְּאוֹרַיְיתָא עָלַיְיהוּ, דָּא מַה לְמַעְלָה מִמָּךְ, עַיִן רוֹאָה וְאֹזֶן שׁוֹמַעַת, וְכָל מַעֲשֶׂיךָ בְּסֵפֶר נִכְתָּבִים.

418. **This is not so with whoever is clothed with the Klipot of the skin, flesh, bone and sinews of the lowly body. His spirit dies there. Just as a corpse sees not, hears not, speaks not, and has no limb movements, so the spirit sees not what is above it, as it is written of them in the Torah: 'Know what is above you - a watchful eye, an attentive ear and all your deeds are recorded in a book'.**

419. דְּכַמָּה מַלְאָכִין אַזְלִין עִמֵּיהּ, דְּאִתְּמַר בְּהוֹן, כִּי מַלְאָכָיו יְצַוֶּה לָךְ. וְלֵית לֵיהּ רְשׁוּ בְּהַאי גּוּפָא, לְאִסְתַּכְּלָא בְּהוֹן, וּלְמִשְׁמַע בְּקָלֵיהוֹן, דְּאִינּוּן חִיּוֹן דְּאֶשָּׁא, מְמַלְּלָן וּמְקַדְּשָׁן וּמְבָרְכָן וּמְיַחֲדָן לְקוּדְשָׁא בְּרִיךְ הוּא, עִם יִשְׂרָאֵל כַּחֲדָא. כָּל שֶׁכֵּן לִשְׁכִינְתָּא, דְּאִיהִי עָלַיְיהוּ. כָּל שֶׁכֵּן קוּדְשָׁא בְּרִיךְ הוּא דְּאִיהוּ לְעֵילָּא מִן שְׁכִינְתֵּיהּ, דְּבָהּ מְקַבֵּל צְלוֹתִין דְּיִשְׂרָאֵל.

419. **Numerous angels accompany him, as it is written: "For He shall give His angels charge over you" (Tehilim 91:11), but he who is in the body has no permission to look at them or hear their voices, as they are fiery creatures that speak, sanctify and bless both the Holy One, blessed be He, together with Yisrael. This is all the more so with regards to the Shechinah that is above them, and even more so with the Holy One, blessed be He, who is above the Shechinah, that receives the supplications of Yisrael.**

420. וּבְגִין חוֹבִין, הֲווֹ מִתְלַבְּשִׁין בְּאִלֵּין קְלִיפִּין. כְּגַוְונָא דְּאָדָם, דְּחוֹבֵי אֲבָהַתְהוֹן בִּידֵיהוֹן. וְהַאי אִיהוּ דְּאוּקְמוּהָ מָארֵי מַתְנִיתִין, כְּשֶׁאוֹחֲזִין מַעֲשֵׂה אֲבוֹתֵיהֶם בִּידֵיהֶם. וּבְגִין אִלֵּין קְלִיפִּין דְּחוֹבִין, אָמַר קְרָא, כִּי אִם עֲוֹנוֹתֵיכֶם הָיוּ מַבְדִּילִים בֵּינֵיכֶם לְבֵין אֱלֹהֵיכֶם. וּבְגִין אִלֵּין קְלִיפִּין, קוּדְשָׁא בְּרִיךְ הוּא מִתְכַּסְיָא בְּכַמָּה גַּדְפִּין. דְּאִתְּמַר בְּהוֹן, בִּשְׁתַּיִם יְכַסֶּה פָּנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וְגוֹ׳.

420. **Due to sins, they were clothed with these Klipot like people who possess the sins of their fathers, or as the sages of the Mishnah expressed, 'when they maintain the sins of their fathers.' Due to these Klipot, STEMMING FROM THE SINS, the verse says: "but your iniquities have made a separation between you and your Elohim" (Yeshayah 59:2). And as a result of these Klipot, the Holy One, blessed be He, covers Himself with numerous wings, as it is written: "with two He covers his face, and with two He covers his feet..." (Yeshayah 6:2).**

421. לֶעָתִיד לָבֹא, וְלֹא יִכָּנֵף עוֹד מוֹרֶיךָ וְהָיוּ עֵינֶיךָ רוֹאוֹת אֶת מוֹרֶיךָ. דְּאַתּוּן בְּהַאי עָלְמָא, דְּלֵית לְכוֹן קְלִיפִּין וְעוֹרִין, אִית לְכוֹן רְשׁוּ לְאִסְתַּכְּלָא בִּבְנֵי עָלְמָא, וּבְנֵי עָלְמָא אִית לוֹן רְשׁוּ לְאִסְתַּכְּלָא בְּכוּ. וּבְגִין דָּא, עָלַיְיכוּ אִתְּמַר דְּאַתּוּן חַיִּין, וְעָלְמָא דִּלְכוֹן, עוֹלָם הַחַיִּים. אֲבָל עָלְמָא שְׁפָלָא, דָּא עוֹלָם הַמֵּתִים, דְּכָל אֱלָהוּת דְּאוּמִין דְּעָלְמָא, מִבַּלְעֲדֵי יְיָ, כֻּלְּהוֹן מֵתִים.

421. In the time to come, THE VERSE SAYS: "yet your teacher shall not withdraw himself (lit. 'be winged') any more, your eyes shall see your teacher" (Yeshayah 30:20). When you are in this world, MALCHUT, where you have no Klipot, skins, then you may look at other humans, and they at you. Thus, you are called 'living' and your world is the world of living. But this lowly world is the world of the dead, as all the deities of the nations are dead except Hashem.

12. "He looks in at the windows"
Rabbi Shimon tells Moses that Moses can see everything with the wisdom of his heart - the inhabitants of the World to Come, angels, the Holy One, blessed be He, and the Shechinah. A prophet can see only with his eyes, but the wise man who perceives with his heart is better. "And in the hearts of all that are wise hearted I have put wisdom": such is not so with eyes. He says that for one who possesses a heart that sees more than a prophet, surely his thoughts which are endless can see Him who is endless - that which could not be perceived with eyes. "He looks in at the windows" means the windows of the eyes, ears, nostrils and mouth; with prayer, the soul ascends through these seven openings.

422. אמ״ל רַבִּי שִׁמְעוֹן, רַעְיָא מְהֵימְנָא, עִם כָּל דָּא, דְּאַנְתְּ לָא יָכִיל לְאִסְתַּכְּלָא בִּבְנֵי עָלְמָא דְּאָתֵי, בְּעַיְינִין, וְלָא בְּמַלְאֲכַיָּא, כָּל שֶׁכֵּן בְּקוּדְשָׁא בְּרִיךְ הוּא וּבְשְׁכִינְתֵּיהּ, אֲבָל בְּעֵין הַשֵּׂכֶל דְּלִבָּךְ, אַתְּ חָזֵי בְּכֹלָּא בִּבְנֵי עָלְמָא דְּאָתֵי, וּבְמַלְאָכִין וּבְקוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ. דְּסַחֲרִין לָךְ. וּבְגִין דָּא אָמַר שְׁלֹמֹה, דְּכְתִיב בֵּיהּ וַיֶּחְכַּם מִכָּל הָאָדָם, וְלִבִּי רָאָה הַרְבֵּה חָכְמָה וָדָעַת.

422. Rabbi Shimon said to him: Faithful servant, with your eyes you are not able to see the inhabitants of the world to come, nor angels, certainly not the Holy One, blessed be He, nor His Shechinah, but with the wisdom of your heart you can see everything: the inhabitants of the world to come, angels, the Holy One, blessed be He, and the Shechinah. Therefore, Solomon, about whom it is written, "For he was wiser than all men" (I Melachim 5:11), said, "for my heart has seen much wisdom and knowledge" (Kohelet 1:16), NAMELY, THROUGH HIS MIND'S EYES.

423. אֲבָל בַּנְּבוּאָה, לֵית רְשׁוּ לְאִסְתַּכְּלָא בֵּיהּ נָבִיא בְּעֵין הַשֵּׂכֶל, אֶלָּא בְּעַיְינִין, דְּאִיהִי מַרְאָה וְחֶזְיוֹן דְּעַיְינִין, הה״ד, בַּמַּרְאָה אֵלָיו אֶתְוַדָּע. וְעוֹד בְּחֶזְיוֹן לַיְלָה, מַרְאָה בִּימָמָא, חֶזְיוֹן בְּלֵילְיָא, וְכֹלָּא בְּעַיְינִין, וְלָא בְּעֵין הַשֵּׂכֶל דְּלִבָּא. וְעַיְינִין אִינּוּן תְּרֵי סַרְסוּרֵי דְּלִבָּא, וּמְשַׁמְּשִׁין דִּילֵיהּ. וְאִיהוּ מַלְכָּא בֵּינַיְיהוּ וּבְגִין דָּא, חָכָם עָדִיף מִנָּבִיא. וְהָכִי הוּא תְּרֵין אוּדְנִין, תְּרֵין שַׁמְּשֵׁי דְּלִבָּא.

423. But when it comes to prophecy, a prophet can not see through his mind's eyes but with his eyes alone, as it is written, "I, Hashem, make Myself known to him in a vision" (Bemidbar 12:6) - that is, a sight by night or a vision by day, both by eye. The TWO eyes serve as two agents of the heart that mediate BETWEEN THE EVIL INCLINATION OF THE HEART AND MAN and serve it, and it is their king. For this reason, the wise man WHO PERCEIVES WITH HIS HEART'S EYES is better than the prophet WHO SEES WITH HIS EYES. And similarly, the two ears are two agents of the heart.

424. וּבג״ד אוּקְמוּהָ רַבָּנָן, הַלֵּב רוֹאֶה, וְהַלֵּב שׁוֹמֵעַ. וְלֹא עוֹד, אֶלָּא דְּאִתְּמַר בַּלֵּב, הַלֵּב מֵבִין, הַלֵּב יוֹדֵעַ. וּבְלֵב כָּל חָכָם לֵב נָתַתִּי חָכְמָה. הֲרֵי חָכְמָה וּתְבוּנָה וָדַעַת בְּלִבָּא. דִּבְהוֹן אִתְעֲבִידוּ שְׁמַיָּא וְאַרְעָא, וּתְהוֹמִין. וּבְהוֹן אִתְעֲבִיד מַשְׁכְּנָא, הה״ד, וָאֲמַלֵּא אוֹתוֹ רוּחַ אֱלֹהִים בְּחָכְמָה בִּתְבוּנָה וּבְדַעַת. מַה דְּלֵית כּוּלֵּי הַאי בְּעַיְינִין.

424. For this reason, the sages have declared that a heart sees, hears, understands, knows, "and in the hearts of all that are wise hearted I have put wisdom" (Shemot 31:6). So we see that wisdom, understanding, and knowledge are in the heart, with which heaven, earth, and the deeps were made. Also it says, "and I have filled him with the spirit of Elohim, in wisdom, and in understanding and in knowledge" (Ibid. 3). Such is not so with eyes.

425. וְרַעְיָא מְהֵימְנָא, מַאן דְּכוּלֵי הַאי בְּלִבֵּיהּ, יַתִּיר חֲזִי מִן נָבִיא, כָּל שֶׁכֵּן מַחֲשַׁבְתָּא דִּילָךְ. דְּלֵית לָהּ סוֹף, וּבָהּ תִּסְתָּכַל, בְּהַהוּא, דְּלֵית בֵּיהּ סוֹף, מַה דְּלָא הֲוָה לָךְ רְשׁוּ בְּקַדְמֵיתָא לְאִסְתַּכְּלָא בְּעַיְינִין. הה"ד, וְרָאִיתָ אֶת אֲחֹרָי וּפָנַי לֹא יֵרָאוּ.

425. Faithful servant, one who possesses such a heart that sees more than a prophet, surely your thoughts which are endless can see Him who is endless - that which you could not perceive with eyes. As it is written: "and you shall see My back, but My face shall not be seen" (Shemot 33:23).

426. אִלֵּין טִפְּשֵׁי דְּלִבָּא, אִינּוּן מֵתִין, וְסוּמִין בְּאִלֵּין קְלִיפִּין. אֲבָל לְגַבָּךְ, לָאו אִינּוּן חֲשִׁיבִין כְּלוּם, וְלָא מַפְסִיקִין בֵּינָךְ לְבֵין קוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ, וְכָל בְּנֵי עָלְמָא דְּאָתֵי, וּמַלְאָכִין, דְּהָכִי יֵיעוּל לְגַבָּךְ בְּאִינּוּן חַלּוֹנִין, דְּעַיְינִין, וְאוּדְנִין, וְנוּקְבֵי חוֹטְמָא, וּפוּמָא. כְּמַלְכָּא דְּיֵיעוּל בְּאִתְכַּסְיָיא לְחַדְרֵי חֲדָרִים, לְמַלָּלָא עִם בְּרֵיהּ. וּבג"ד, מְצַלִּין יִשְׂרָאֵל בֵּיהּ בְּצִלּוֹתָא דִּלְהוֹן, אַתָּה חוֹפֵשׂ כָּל חַדְרֵי בֶטֶן רוֹאֶה כְּלָיוֹת וָלֵב וְאֵין כָּל דָּבָר נֶעְלָם מִמְּךָ.

426. The foolish-hearted people are dead, blind with the Klipot OF THE BODY. With you these do not matter and do not act as an obstruction between you and the Holy One, blessed be He, and His Shechinah, members of the world to come, and angels. He will come to you through the windows of the eyes, ears, nostrils and mouth, as a king who enters a secret compartment to speak with his son. Such is the prayer of Yisrael - 'you may search all the inward parts of the belly, examine the kidneys and heart, and nothing is hidden from you'.

427. וְהַיְינוּ דְּאָמַר שְׁלֹמֹה, מַשְׁגִּיחַ מִן הַחַלּוֹנוֹת וְגוֹ'. וְאִלֵּין אִינּוּן חַלּוֹנוֹת, דְּעַיְינִין וְאוּדְנִין וְנוּקְבֵי חוֹטְמָא וּפוּמָא בְּאִלֵּין שִׁבְעָה נוּקְבִין, נִשְׁמָתָא סְלִיקַת, בְּשִׁבְעָה מִינֵי בּוֹסְמִין, וְהָכִי צְלוֹתָא סְלִיקַת בְּאִלֵּין ז' בּוֹסְמִין, דְּאִינּוּן נַרְדְּ וְכַרְכֹּם קָנֶה וְקִנָּמוֹן עִם כָּל עֲצֵי לְבוֹנָה מֹר וַאֲהָלוֹת עִם כָּל רָאשֵׁי בְשָׂמִים. בְּהַהוּא זִמְנָא דְּצְלוֹתָא הָכִי סְלִיקַת, מְקֻטֶּרֶת מֹר וְכוּ'. הַקּוּדְשָׁא בְּרִיךְ הוּא שָׁאִיל עָלָהּ, מִי זֹאת עוֹלָה מִן הַמִּדְבָּר מְקֻטֶּרֶת מֹר וּלְבֹנָה וְגוֹ'. מִי זֹאת וַדַּאי, מִסִּטְרָא דְּמ"י אִיהוּ וַדַּאי בִּינָה, כְּלִילָא מִשְׁבְעָה מִינֵי בּוֹסְמִין.

427. Thus spoke Solomon: "he looks in at the windows" (Shir Hashirim 2:9). These are the windows of the eyes, ears, nostrils and mouth. Through these seven openings does the soul ascend with seven types of spice. And so does prayer rise with these seven types of spice, which are: "Nard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices" (Shir Hashirim 4:14). At the time the prayer so rises, "perfumed with myrrh..." (Shir Hashirim 3:6), the Holy One, blessed be He, asks about it: "Who is this coming out of the wilderness like columns of smoke, perfumed with myrrh...?" Assuredly, "Who (Heb. mi) is this," indeed, from the side of mi that represents Binah which incorporates the seven types of spice - WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT THAT ILLUMINATE IN THE SECRET OF FRAGRANCE OF THE ILLUMINATION OF CHOCHMAH.

428. וְדָא ק"ש, כְּלִילָא מֵחַמְשִׁין תַּרְעִין, דְּאִינּוּן כ"ה כ"ה. כְּלִילָא מִשְׁבְעָה בִּרְכָאן, בַּשַׁחַר שְׁתַּיִם לְפָנֶיהָ, וְאַחַת לְאַחֲרֶיהָ, וּבְעֶרֶב שְׁתַּיִם לְפָנֶיהָ, וּשְׁתַּיִם לְאַחֲרֶיהָ. וְאִינּוּן, הַגְּדוּלָה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד, עַד לְךָ יְיָ' הַמַּמְלָכָה, דְּאִיהִי מַלְכוּת. דְּאִיהִי כְּלִילָא מִתְּלַת בּוֹסְמִין. מְקֻטֶּרֶת מֹר, דָּא כֶּתֶר. וּלְבוֹנָה, דָּא חָכְמָה. מִכֹּל אַבְקַת רוֹכֵל, דָּא בִּינָה. קוּם אַשְׁלִים פִּקּוּדִין דְּמָרָךְ.

428. Kriat Sh'ma is composed of the fifty gates OF BINAH, consisting of 25 plus 25 letters, 25 FROM THE MORNING SH'MA AND 25 FROM THE EVENING SH'MA. It is composed of the seven blessings: in the morning, two before and one following; in the evening, two before and two following. They are THE SEVEN SFIROT, "the greatness, and the power (Gvurah) and the glory (Tiferet) and the victory (Netzach) and the majesty (Hod): FOR ALL THAT IS IN HEAVEN AND ON EARTH, (DENOTES YESOD)...Yours is the kingdom" (I Divrei Hayamim 29:11), denoting Malchut; she consists of three spices; "perfumed with myrrh," denotes Keter, "frankincense" denotes Chochmah, and the "powders of the merchant" denotes Binah. Come and complete the precepts of your Master.

13. "You shall not follow a multitude to do evil"
We are told that a judge who does not render a truthful verdict is equivalent to having given dominion of the world to Samael. When a judge is about to render judgment, Gehenom is open before him on the left, a sword (the Angel of Death) is at his neck, Samael stands behind him, the Garden of Eden is open to the right, and the Tree of Life is open above his head. Depending on his judgment he is killed and punished, or rewarded, as appropriate. We learn that the judgment of the kingdom is the law, the law that is in the heart, and as we have already been told, 'the heart sees'. The eyes of God, the Judge, are open upon man, and "he looks in at the windows."

429. "You shall not follow a multitude to do evil...to incline after a multitude to pervert justice" (Shemot 23:2). HE EXPLAINS: A multitude is no less than three. If the judicial court lacks three members, you are not bound by its judicial decisions. The court represents the Shechinah; with three are the living creatures of the Chariot, NAMELY CHESED, GVURAH, AND TIFERET. THE SHECHINAH IS CALLED THE 'Law of Torah', Truthful law, the middle pillar, NAMELY ZEIR ANPIN REFERRED TO AS 'TRUTH'; SHECHINAH IS HIS PROMULGATED LAW. A judge that does not render a truthful verdict is equivalent to having given dominion of the world to Samael. "...and it cast down the truth to the ground..." (Daniel 8:12) REFERRING TO ZEIR ANPIN who cast the Shechinah with him, causing Gehenom (which is the mate of Samael) to rise with Samael. Instead of rendering true justice, he encourages falsehood. The truthful Justice is considered the middle pillar, while falsehood is Gehenom and Samael.

429. לֹא תִהְיֶה אַחֲרֵי רַבִּים לְרָעוֹת וְגוֹ׳, אַחֲרֵי רַבִּים לְהַטּוֹת. אַחֲרֵי רַבִּים לְהַטּוֹת, לֵית רַבִּים פָּחוּת מִג׳ וְאִי לֵית בֵּית דִּין בְּג׳, לֵית לְהַטּוֹת בָּתַר דִּינֵיהּ. בֵּית דִּין: שְׁכִינְתָּא. בְּג׳: תְּלַת חִיוָן דְּמֶרְכַּבְתָּא דִּילֵהּ, וְאִיהִי דִּין תּוֹרָה דִּין אֱמֶת, עַמּוּדָא דְּאֱמְצָעִיתָא. וְכָל דַּיָּין דְּלָא דָן דִּין אֱמֶת לַאֲמִתּוֹ, דָּא אִיהוּ כְּאִילּוּ אַשְׁלִיט סְמָאֵ״ל בְּעָלְמָא. וְתַשְׁלֵךְ אֱמֶת אַרְצָה, וְאַפִּיל שְׁכִינְתָּא עִמֵּיהּ, וְיָקִים גֵּיהִנָּם, בַּת זוּגֵיהּ דְּסָמָאֵ״ל, עִם סְמָאֵ״ל. בַּאֲתָר דְּדִין אֱמֶת, יוֹקִים שְׂפַת שָׁקֶר. דִּין אֱמֶת, עַמּוּדָא דְּאֱמְצָעִיתָא. שְׂפַת שָׁקֶר גֵּיהִנָּם וְסָמָאֵ״ל.

430. As a result, when a judge is about to render judgment, the Gehenom lies open before him on the left, being the mate of Samael. A sword is by his neck, which is the Angel of Death. Samael stands behind his neck; the Garden of Eden is open to the right, and the Tree of Life is open above his head.

430. וּבג״ד, כַּד דַּיָּין דָּן דִּין, גֵּיהִנָּם פְּתוּחָה לְפָנָיו מִשְּׂמֹאלוֹ, בַּת זוּגֵיהּ דְּסָמָאֵ״ל. וְחֶרֶב עַל צַוָּארוֹ, מַלְאַךְ הַמָּוֶת. סְמָאֵ״ל מֵאֲחוֹרוֹי מֵעַל צַוָּארֵיהּ. וְגַן עֵדֶן פָּתוּחַ לִימִינֵיהּ, וְעֵץ הַחַיִּים פָּתוּחַ לְקַמֵּיהּ, עַל רֵישֵׁיהּ.

431. If he delivers a false judgment, the Angel of Death seizes him and slays him and later burns him in Gehenom. If he judges truthfully, the Holy One, blessed be He, brings him into the Garden of Eden and gives him a taste of the Tree of Life, as it is written about him: "and take also of the Tree of Life, and eating, live for ever" (Beresheet 3:22). "For ever," as it is created by the Torah, of which it is written: "She is a Tree of Life to those who lay hold on Her" (Mishlei 3:18); a Tree of Life, Tiferet - its life is Chochmah and Binah, the life of the king indeed.

431. אִי דָּן דִּינָא דְּשִׁקְרָא, שָׁלִיט עָלֵיהּ מַלְאַךְ הַמָּוֶת, וְשָׁחִיט לֵיהּ, וּלְבָתַר אוֹקִיד לֵיהּ בְּגֵיהִנָּם. וְאִי דָּן דִּין אֱמֶת, קוּדְשָׁא בְּרִיךְ הוּא יֵיעוּל לֵיהּ לְגַן עֵדֶן, וְאַטְעִים לֵיהּ מֵאִילָנָא דְּחַיֵּי, דִּכְתִיב עָלֵיהּ, וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וָחַי לְעוֹלָם. דְּאִתְבְּרֵי בְּאוֹרַיְיתָא, דְּאִתְּמַר בָּהּ, עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ. עֵץ חַיִּים, תִּפְאֶרֶת. חַיִּים דִּילֵיהּ חָכְמָה וּבִינָה. חַיֵּי הַמֶּלֶךְ וַדַּאי.

432. Forever the Judgment of the kingdom is the law, the law that is in the heart, and it is said regarding it, 'the heart sees'. Therefore, the Judge has only what his eyes observe. The Judge is none other than the Holy One, blessed be He, and his eyes observe, "For the eyes of Hashem run to and fro throughout the whole earth" (II Divrei Hayamim 16:9). "For His eyes are upon the ways of man" (Iyov 34:21).

432. וּלְעוֹלָם, דִּינָא דְּמַלְכוּתָא, דִּינָא. וְדִינָא בַּלֵּב, וְאִתְּמַר בֵּיהּ, הַלֵּב רוֹאֶה. וּבְגִין דָּא, אֵין לוֹ לַדַּיָּין אֶלָּא מַה שֶּׁעֵינָיו רוֹאוֹת. וְהָכָא לֵית דַּיָּין, אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא. מַה שֶּׁעֵינָיו רוֹאוֹת, כִּי יְיָ׳ עֵינָיו מְשׁוֹטְטוֹת. עֵינָיו עַל דַּרְכֵי אִישׁ.

433. Through them "...He looks in at the windows..." (Shir Hashirim 2:9) MEANING through the seven openings of man, two eyes, two ears, two nostrils and mouth. Behold the seven SFIROT of supernal Ima. So He examines deeds with seven from the standpoint of the lower Shechinah: the two hands and neck, WHICH ARE three, with body and the sex organ, NAMELY TIFERET AND YESOD, are five, and WITH two legs, seven - BEING THE SEVEN SFIROT OF THE LOWER SHECHINAH. TWO LETTERS OF THE NAME Yud-Hei THAT ARE IN THE FIRST THREE, FULLY SPELLED AS Yud-Vav-Dalet, Hei-Aleph, EQUAL SEVEN LETTERS. With these seven letters He examines the seven openings of the head. They are called openings after the female (derived from aperture), DENOTING THE SUPERNAL IMA whose openings are open to receive. The two letters Vav-Hei IN THE BODY, MEANING LOWER SHECHINAH, FULLY SPELLED AS VAV-ALEPH-VAV, HEI-ALEPH, EQUAL SEVEN LETTERS. With these seven letters, He examines the seven lower limbs; HANDS, NECK, AND SO ON. They compliment the body with which to perform the precepts.

433. וּבְהוֹן, מַשְׁגִּיחַ מִן הַחַלּוֹנוֹת. בְּז׳ נוּקְבִין דְּבַר נָשׁ, בִּתְרֵין עַיְינִין, וּתְרֵין אוּדְנִין, וּתְרֵין נוּקְבִין דְּחוֹטְמָא, וּפוּמָא. הָא ז׳ דְּאִמָּא עִלָּאָה. וְהָכִי בְּעוֹבָדוֹי אִסְתָּכַּל בְּשֶׁבַע, מִסִּטְרָא דְּשְׁכִינְתָּא תַּתָּאָה, בְּב׳ יְדִין וְצַוָּאר תְּלַת, וְגוּף וּבְרִית תְּרֵין, הָא חֲמֵשׁ. תְּרֵין רַגְלִין, הָא שֶׁבַע. יְ״ה, יוּ״ד הֵ״א, בְּשֶׁבַע אַתְוָון דִּילֵיהּ, אִסְתָּכַּל בְּשֶׁבַע נוּקְבִין דְּרֵישָׁא, נְקָבִים: עַל שֵׁם נְקֵבָה, דִּנְקֵבְיָהּ פְּתוּחוֹת לְקַבֵּל. וו״ה, וא״ו ה״א, בְּשֶׁבַע אַתְוָון דִּילֵיהּ, אִסְתָּכַּל בְּשִׁבְעָה אֵבָרִין דִּלְתַתָּא, דְּאִינּוּן תִּקּוּנָא דְּגוּפָא, דִּבְהוֹן עֲשִׂיַּית הַמִּצְוֹת.

434. אִשְׁתּוֹ כְּגוּפוֹ דַּמְיָא. וְעַל שֵׁם פִּקּוּדִין, אִתְקְרִיאוּ אֵבָרִים. עַל שֵׁם שְׁכִינְתָּא, גּוּפָא. דְּמִסְטְרָא אַחֲרָא לְבוּשָׁא, דְּאִינּוּן עוֹר וּבָשָׂר. הה"ד, עוֹר וּבָשָׂר תַּלְבִּישֵׁנִי וּבַעֲצָמוֹת וְגִידִים תְּסוֹכְכֵנִי, בַּאֲתַר דְּלֵית שְׁכִינְתָּא, הַהוּא גּוּפָא לָא אִתְקְרֵי, אֶלָּא לְבוּשָׁא דְּאָדָם. דְּאִיהוּ תּוֹרָה, זֹאת הַתּוֹרָה אָדָם כִּי יָמוּת בְּאֹהֶל. כְּתִפְאֶרֶת אָדָם לָשֶׁבֶת בָּיִת. וּבַאֲתַר דְּתַמָּן מִצְוָה, אִתְקְרֵי גּוּפָא דְּאָדָם, כְּגוֹן גּוּפֵי הֲלָכוֹת, וּפִסְקֵי דִּינִין.

434. The wife OF ZEIR ANPIN, DENOTING SHECHINAH, is like the body - AS THE BODY OF MAN BELOW IS DRAWN FROM HER - and after the precepts, it is called 'limbs', DENOTING THE TWO HUNDRED AND FORTY-EIGHT LIMBS. After the Shechinah, it is called 'body'. Because from the Other Side THE BODY MEANS ONLY the garments, such as skin and flesh, as written, "You have clothed me with skin and flesh, and have knit me together with bones and sinews" (Iyov 10:11). Wherever the Shechinah is not, the body OF LOWER MAN is called but 'the garment of man', DENOTING ZEIR ANPIN, alluding to Torah CALLED 'MAN', as it is written, "This is the Torah: when a man dies in a tent" (Bemidbar 19:14), and, "according to the beauty of a man; that it may remain in the house" (Yeshayah 44:13). Where there is a precept, DENOTING SHECHINAH, SO THE BODY OF LOWER MAN is called "the body of man" - just as we find the expression, the essentials of Halachah and sentences of laws, WHICH ARE NAMES OF THE SHECHINAH.

435. קוּדְשָׁא בְּרִיךְ הוּא שׁוֹפֵט, עַמּוּדָא דְּאֶמְצָעִיתָא. מִסְטְרָא דְּבִינָה, דְּאִיהוּ יְדֹו"ד. דַּיָּין, מִסְטְרָא דְּמַלְכוּת. שׁוֹטֵר, הוּא שַׁלִּיט, וְיוֹסֵף הוּא הַשַּׁלִּיט. וְכָל סְפִירִין, אִינּוּן שׁוֹפְטִים, מִסְטְרָא דְּאִמָּא עִלָּאָה, דְּתִפְאֶרֶת שׁוֹפֵט. וְאִינּוּן שׁוֹטְרִים, מִסְטְרָא דְּמַלְכוּת. דְּצַדִּיק מִתַּמָּן שׁוֹטֵר וּמוֹשֵׁל.

435. The Holy One, blessed be He, is Judge - DENOTING the Central Column, BEING ZEIR ANPIN, from the standpoint of Binah, MEANING THE MOCHIN OF THE FIRST THREE SFIROT DRAWN FROM BINAH - being Yud-Hei-Vav-Hei, he is REFERRED TO AS MAGISTRATE. Judge IS CALLED SO from the aspect of Malchut. An officer is the ruler, as it is written: "And Joseph was the governor" (Beresheet 42:6). All the Sfirot are Judges from the standpoint of Ima Supernal, BEING BINAH, wherein ARE THE MOCHIN as Tiferet, THAT IS DRAWN FROM IT is the Judge, WHEREIN ARE INCLUDED ALL SFIROT. These ARE officers from Malchut, FROM WHICH COMES RULERSHIP, and the righteous rules from there.

14. "Keep you far from a false matter"
The commandment is to treat the protagonists equally and be far from falsehood. This section explores the issue of 'the evil man - goodness befalls him' and 'the righteous - evil befalls him'. Even in the evil man there is still goodness existing somewhere; perhaps he will repent and overpower his inclination. When evil befalls the righteous it stems from the Tree of Knowledge of Good and Evil; the Good Inclination controls him and so he is righteous, although there is evil present in him which is under domination. The perfect righteous who has no evil inclination stems from the Tree of Life.

436. מִדְּבַר שֶׁקֶר תִּרְחָק וְנָקִי וְצַדִּיק אַל תַּהֲרוֹג וְגוֹ'. פִּקּוּדָא לְהַשְׁוּוֹת הַבַּעֲלֵי דִּינִין, וּלְהִתְרַחֵק מִדְּבַר שֶׁקֶר, דְּלָא יֵימְרוּן מַשּׂוֹא פָּנִים. דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְּמַר בֵּיהּ, אֲשֶׁר לֹא יִשָּׂא פָּנִים. וְל"א יִקֹ"ח שֹׁחַ"ד, בְּסוֹפֵי תֵּיבוֹת אֶחָד. הַאי דַּיָּין, צָרִיךְ לְמֶהֱוֵי כְּגַוְונָא דְּאֶחָד, דְּאִיהוּ יְדֹו"ד אֶחָד, דְּלָא יִקַּח שֹׁחַד, דְּיֶהֱא אִיהוּ בְּדִיוּקָנֵיהּ.

436. "Keep you far from a false matter" (Shemot 23:7). The commandment is to treat equally the protagonists and be far from falsehood, so that no one will say there is favoritism IN THE MATTER. Regarding the Holy One, blessed be He, it is written: "who favors no person, and takes no bribe" (Devarim 10:17). The last letter of these words equals One (Heb. echad). A judge must be like the "One"-One Yud Hei Vav Hei, without bribe, so as to be in His image.

437. וּבְדִינָא לְהַשְׁוּוֹת תַּרְוַוּיְיהוּ כְּאֶחָד, וְלָא יַטֶּה דִּינָא לְדָא יַתִּיר מִן דָּא, אֶלָּא בְּתִקְלָא חַד, עַד דְּיִקַּבְּלוּן דִּינָא. וּלְבָתַר, כָּל חַד אִתְּדָן, כְּפוּם עוֹבָדוֹי.

437. So in judgment, one should treat both protagonists the same, and not bend the law to favor one over the other, but give them similar importance, until they receive judgment. Later each is judged according to his deeds.

438. The masters of the Mishnah have established that the righteous is judged by the Good Inclination, and the evil man by the Evil Inclination. The intermediate man is judged by both. The one who stems from the Tree of Life, WHICH IS DRAWN FROM ZEIR ANPIN, has no Judgment at all, no Evil Inclination. Such is the perfect righteous, 'the righteous-goodness befalls him', and goodness means only the Torah, as it is written, "For I give you a good doctrine, forsake not My Torah" (Mishlei 4:2). 'The righteous- evil befalls him', stems from the Tree of Knowledge of Good and Evil, DENOTING MALCHUT. Why is he called righteous if he has evil, which is the Evil Inclination, REFERRED TO AS EVIL? The answer is that the Good Inclination controls him and so he is a righteous man even though there is evil present which is under domination.

438. וְאוּקְמוּהָ מָארֵי מַתְנִיתִין, צַדִּיק יֵצֶר הַטּוֹב שׁוֹפְטוֹ. רָשָׁע, יֵצֶר הָרָע שׁוֹפְטוֹ. בֵּינוֹנִי, זֶה וְזֶה שׁוֹפְטוֹ. מַאן דְּאִיהוּ מֵאִילָנָא דְּחַיֵּי, לֵית לֵיהּ דִּינָא כְּלָל, לֵית לֵיהּ יֵצֶר הָרָע, וְדָא צַדִּיק גְּמוּר, וְדָא צַדִּיק וְטוֹב לוֹ. וְלֵית טוֹב, אֶלָּא תּוֹרָה. הה"ד, כִּי לֶקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אַל תַּעֲזוֹבוּ. וְצַדִּיק וְרָע לוֹ, מִסִּטְרָא דְּעֵץ הַדַּעַת טוֹב וָרָע. וַאֲמַאי אִתְקְרֵי צַדִּיק בָּתַר דְּרַע לוֹ, דְּאִיהוּ יֵצֶר הָרָע. אֶלָּא, בְּגִין דְּטוֹב שַׁלִּיט עָלֵיהּ, אִתְקְרֵי צַדִּיק וְרָע לוֹ. דְּהַהוּא רָע אִיהוּ תְּחוֹת רְשׁוּתֵיהּ.

439. HE ASKS: 'The wicked-goodness befalls him', REFERS TO TORAH THAT IS CALLED 'GOOD', AS MENTIONED. IF SO, why is he called 'evil'? HE ANSWERS: He is at the head of his Evil Inclination. Goodness is under his control, like a servant serving under his master. Even though the evil one crowns the righteous, and the perfect righteous can punish him, "Neither is it good to punish an innocent man (lit. 'the righteous')" (Mishle 17:26); because of that goodness that still exists beneath the feet of the evil man, perhaps he will repent and overpower his inclination, and THE EVIL INCLINATION will become as dust beneath his feet.

439. רָשָׁע וְטוֹב לוֹ, אֲמַאי אִתְקְרֵי רָשָׁע. בְּגִין דְּאִיהוּ אִסְתַּלָּק לְמֶהֱוֵי רֵישָׁא יצה"ר דִּילֵיהּ, וְטוֹב אִיהוּ תְּחוֹת רְשׁוּתֵיהּ, כְּעַבְדָּא תְּחוֹת רַבֵּיהּ. וְאע"ג דְּרָשָׁע אִיהוּ מַכְתִּיר אֶת הַצַּדִּיק, וְיָכִיל צַדִּיק גְּמוּר לְאַעְנָשָׁא לֵיהּ, גַּם עָנוֹשׁ לַצַּדִּיק לֹא טוֹב, בְּגִין הַהוּא טוֹב דְּאִיהוּ תְּחוֹת רַגְלוֹי דְּרָשָׁע, לֵית לְאַעְנָשָׁא לֵיהּ, דְּאוּלַי יַחֲזוֹר בִּתְשׁוּבָה וְיִתְגַּבֵּר עַל יִצְרֵיהּ, וִיהֵא עָפָר תְּחוֹת רַגְלוֹי.

440. From the aspect of: 'the evil man-goodness befalls him', the Shechinah lies, AS THE VERSE SAYS: "and uncovered his feet, and laid herself down" (Rut 3:7). This is in essence, "and a handmaid that is heir to her mistress" (Mishlei 30:23). The maid is considered the female of the Evil Inclination. The Evil Inclination is male, and so it says, "and My glory will I not give to another" (Yeshayah 42:8), and it says, "and the stranger that comes near shall be put to death" (Bemidbar 1:51). FOR THE EVIL INCLINATION IS CALLED 'ANOTHER' AND 'A STRANGER'.

440. דְּמִסִּטְרָא דְּרָשָׁע וְטוֹב לוֹ, שְׁכִינְתָּא שְׁכִיבַת, וַתְּגַל מַרְגְּלוֹתָיו וַתִּשְׁכָּב. הַאי אִיהוּ וְשִׁפְחָה כִּי תִירַשׁ גְּבִירָתָהּ. שִׁפְחָה, יֵצֶר הָרָע נוּקְבָא. יֵצֶר הָרָע, דְּכַר. בְּגִינֵיהּ אִתְּמַר, וּכְבוֹדִי לְאַחֵר לֹא אֶתֵּן. וְהַזָּר הַקָּרֵב יוּמָת.

441. From the aspect of: 'the righteous-evil befalls him', the Shechinah here is like a crown on the head of man. The maid, the Evil Inclination, is subjugated beneath Her mistress. From the standpoint of the perfect righteous, there is neither a stranger, nor an Evil Inclination here. From the aspect of the completely evil man, he has no part with the Shechinah because man can only have a share in the Shechinah from the Good Side.

441. וּמִסִּטְרָא דְּצַדִּיק וְרָע לוֹ, שְׁכִינְתָּא אִיהִי עֲטָרָה עַל רֵישָׁא דְּבַר נָשׁ, וְשִׁפְחָה יֵצֶר הָרָע, אִתְכַּפְיָיא תְּחוֹת גְּבִירָתָהּ. וּמִסִּטְרָא דְּצַדִּיק גְּמוּר, לֵית זָר, וְלֵית יֵצֶר הָרָע. וּמִסִּטְרָא דְּרָשָׁע גְּמוּר, לֵית לֵיהּ חוּלָקָא בִּשְׁכִינְתָּא, דְּלֵית חוּלָקָא לְב"נ בִּשְׁכִינְתָּא, אֶלָּא מִסִּטְרָא דְּטוֹב.

442. Not all of the Shechinah is the same. The Shechinah of the Tree of Knowledge of Good and Evil is considered a throne, SITUATED IN THE WORLD OF BRIYAH OR 'BODY OF MAN'. But of the Shechinah of the Tree of Life, BEING THE WORLD OF ATZILUT, it is written: "nor shall evil dwell with You" (Tehilim 5:4). But since it is written, "and His kingdom rules over all" (Tehilim 103:19), one who causes a defect in Her site, IN BRIYAH OR 'BODY OF MAN', is considered as one who causes dishonor in the Matron herself, IN ATZILUT. Dishonor of the Matron is considered of one who cheapens Her in Her abode. Dishonor of the Matron is equivalent to disgrace of the King, ZEIR ANPIN, AND RESULTS IN DISGRACE TO ZEIR ANPIN.

442. וְלֵית כָּל שְׁכִינְתָּא שְׁקִילִין, דְּהָא שְׁכִינְתָּא דְּאִילָנָא דְּטוֹב וָרָע, אִיהוּ כֻּרְסְיָיא, אֲבָל שְׁכִינְתָּא דְּאִילָנָא דְּחַיֵּי, עָלָהּ אִתְּמַר, לֹא יְגוּרְךָ רָע. אֲבָל בְּגִין דְּאִתְּמַר בָּהּ, וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה, מַאן דְּפָגִים אֲתָר דִּילָהּ, אִתְחַשִּׁיב כְּאִילוּ עָבִיד בְּמַטְרוֹנִיתָא קְלָנָא. דְּקְלָנָא דְּמַטְרוֹנִיתָא אִיהוּ, מַאן דְּמְזַלְזֵל בְּאַתְרָהָא. וּקְלָנָא דְּמַטְרוֹנִיתָא, דְּמַלְכָּא אִיהוּ.

443. Even more so for the one who causes Her to move from Her position IN BRIYAH, and appoints the maid in Her stead, for wherever he dishonors Her, the Matron does not abide, but rather the maid, who is defected and dwells in a defected place. The defect of man due to his sins causes defects to all his limbs to the extent that the Matron finds no place to dwell. There is no remedy for him until he returns Her all his limbs, MEANING HE REPENTS HIS SINS.

443. כָּל שֶׁכֵּן מַאן דְּאַעְבַּר לָהּ מֵאַתְרָהָא, וְשַׁוֵּי שִׁפְחָה בְּאַתְרָהָא. דִּבְכָל אֲתַר דְּאִיהוּ פָּגִים, מַטְרוֹנִיתָא לָא שַׁרְיָא תַּמָּן, אֶלָּא שִׁפְחָה, דְּאִיהִי פְּגִימָא, שַׁרְיָא בַּאֲתַר פָּגִים. וּפְגִימוּ דְּבַר נָשׁ דְּחוֹבוֹי, פָּגִים בְּכָל אֵבָרִין דִּילֵיהּ, עַד דְּלָא אַשְׁכַּחַת מַטְרוֹנִיתָא אֲתַר לְשַׁרְיָא תַּמָּן. וְלֵית לֵיהּ תִּקּוּנָא עַד דְּיַחֲזִיר לָהּ עַל כָּל אֵבָרִין דִּילֵיהּ.

444. The Holy Luminary, RABBI SHIMON, said: Faithful Shepherd, you therefore make ready, with this composition of 248 precepts, the means to coronate the Holy One, blessed be He, upon all the limbs of the Shechinah, in each and every precept, and you are not concerned about your honor. Happy is your lot! As you coronate the Holy One, blessed be He, over the limbs of the Shechinah - that are the men of virtue of all Yisrael, inasmuch as the men of virtue are the Shechinah's limbs - so does the Holy One, blessed be He, cause His name to dwell upon you and coronate you over the upper and lower encampments.

444. אָמַר בּוּצִינָא קַדִּישָׁא, רַעְיָא מְהֵימְנָא, בְּגִין דָּא, אַנְתְּ מְתַקֵּן, בְּחִבּוּרָא דָּא, דְּרמ״ח פִּקּוּדִין. לְאַמְלָכָא לְקוּדְשָׁא בְּרִיךְ הוּא עַל כָּל אֵבָרִים דִּשְׁכִינְתָּא, בְּכָל פִּקּוּדָא וּפִקּוּדָא, וְלֵית אַנְתְּ חָיִיש לִיקָרָךְ. זַכָּאָה חוּלָקָךְ, דִּכְגַוְונָא דְּאַנְתְּ מַמְלִיךְ לְקוּדְשָׁא בְּרִיךְ הוּא בְּכָל אֵבָרִים דִּשְׁכִינְתָּא, דְּאִינּוּן בַּעֲלֵי מִדּוֹת, דְּכָל יִשְׂרָאֵל. מָארֵי מִדּוֹת אִינּוּן אֵבָרִים דִּשְׁכִינְתָּא, הָכִי עָבֵיד קוּדְשָׁא בְּרִיךְ הוּא לְשַׁרְיָא שְׁמֵיהּ עָלָךְ, וְיַמְלִכִינָךְ, עַל כָּל מַשְׁרְיָין עִלָּאִין וְתַתָּאִין.

15. The order of laws in Tractate Nezikin (cause of injuries)

Here we learn about the judgments regarding the laws of damage; the four primary causes of injury are the ox, the pit, crop destroying beast, and fire. Lastly there is man, who is always prone to harm. Moses says that the letters of Adonai, when rearranged, form Dina, which is judgment. All judgments are executed by that Name. Moses lists other laws which require judgment, and he talks about damage, idleness, shame and weakness. We are reminded of the blessings that were stolen from Yisrael through heavy tax burdens, different kinds of harsh judgments, and Temple sacrifices deprived from the Shechinah. The bull that has gored thrice has devastated everything with sin and destruction, anger and wrath. Moses also speaks about the exile of the children of Yisrael. He tells us that there are angels that serve the body, and angels that serve the soul, and there is a difference between them. Every lower level receives from the higher. In man there is division between body and soul, one being material and the other mental, one being Life and the other Death. But the Holy One, blessed be He, is Life and His Shechinah is also Life.

445. Arise, Faithful Shepherd, to arrange the Judgments regarding the laws of damage in the order of the name Yud Hei Vav Hei, being: "The chariot of Elohim are twice ten thousand, thousands upon thousands (lit. 'shin'an')" (Tehilim 68:18), that is, the ox, eagle, lion and man. From the right side where there is Yud Hei Vav Hei, such is the order of the four living creatures: man, lion, eagle, ox, MEANING THAT OX, BEING GVURAH, IS LISTED LAST, and according to the changes that take place in them, so is their movement and order. The animals on the Other Side are the caves of injuries on the left, 'shin'an ('thousand', also: 'angel')', MEANING THE INITIALS OF OX, EAGLE, LION, MAN. Hence it starts with ox, which is connected with the four primary causes of injury: the ox, the pit, crop destroying beast, and fire. Their last one is man, WHO IS ALWAYS prone to harm.

445. קוּם רַעְיָא מְהֵימְנָא, לְסַדְּרָא דִּינִין בְּהִלְכוֹת נְזִקִין, בְּסִדּוּרָא דִּשְׁמָא דָּא, הָוָי״ה. דְּאִיהוּ, רֶכֶב אֱלֹהִים רִבּוֹתַיִם אַלְפֵי שִׁנְאָן, דְּאִינּוּן, שׁוֹר נֶשֶׁר אַרְיֵה אָדָם, דְּהָא מִסִּטְרָא דִּימִינָא, דְּתַמָּן יְדוֹ״ד, ד׳ חִיּוָן, הָכִי אִיהוּ סִדּוּרָא דִּלְהוֹן, אָדָם אַרְיֵה נֶשֶׁר שׁוֹר. וּכְפוּם שִׁנּוּיִין דְּהַוָּיִין, הָכִי אִיהוּ תְּנוּעָה וְסִדּוּרָא דְּחִיּוָן. וְחִיּוָן דְּסִטְרָא אַחֲרָא, דְּאִינּוּן נְזִיקִין דִּשְׂמָאלָא, הָכִי סִדּוּרַיְיהוּ, שִׁנְאָן. וּבְגִין דָּא, הַתְחָלָה דִּלְהוֹן, הַשּׁוֹר. קֶשׁוּר בְּד׳ אָבוֹת נְזִיקִין, הַשּׁוֹר וְהַבּוֹר וְהַמַּבְעֶה וְהַהֶבְעֵר וְסִיּוּמָא דִּלְהוֹן אָדָם, מוּעָד.

446. Arise, awaken with Judgment. The Faithful Shepherd commenced to say: "Adonai, open my lips; and my mouth shall rehearse Your praise" (Tehilim 51:17). Adonai, when rearranged, spells Dina (Lit. 'judgment'). So Mishnah masters said: The law of the kingdom is the law, SINCE MALCHUT IS CALLED 'ADONAI', THE LETTERS OF DINA (ENG. 'LAW'). All Judgments are executed by that Name, and are executed by the letters Dalet and Gimel. The Dalet alludes to the Shechinah corresponding with the Gimel (=three) patriarchs, TO WHOM SHE BECOMES THE FOURTH. GIMEL REPRESENTS the Central Column, MEANING ZEIR ANPIN, WHO INCORPORATES CHESED, GVURAH, AND TIFERET, which is a True Judge, Judging from the side of Adonai - DENOTING MALCHUT where the true judge abides. From the side of the Name of Elohim, DENOTING BINAH, there is a magistrate as it says: "but Elohim is the Judge" (Tehilim 75:7).

446. קוּם אַתְעַר בְּדִינִין. פָּתַח רַעְיָא מְהֵימְנָא וְאָמַר, אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ. אֲדֹנָ״י, בְּהִפּוּךְ אַתְוָון דִּינָ״א. וּבג״ד, אָמְרוּ מָארֵי מַתְנִיתִין, דִּינָ״א דְּמַלְכוּתָא דִּינָא. כָּל דִּינִין בְּהַאי שְׁמָא אִתְדָּנוּ בְּד׳, בְּג׳, בְּד׳: שְׁכִינְתָּא לְקָבֵל תְּלַת אֲבָהָן. עַמּוּדָא דְּאֶמְצָעִיתָא, דַּיָּין אֱמֶת, וְהוּא דַּיָּין, לָדוּן מִסִּטְרָא דַּאֲדֹנָ״י, דְּתַמָּן אִיהוּ דַּיָּין אֱמֶת. וּמִסִּטְרָא דְּשֵׁם אֱלֹהִים, שׁוֹפֵט. הֲדָא הוּא דִּכְתִיב, כִּי אֱלֹהִים שׁוֹפֵט.

447. What are these Judgments? First to judge the damages by the ox, secondly, damage of the pit, thirdly, fire damage, fourth, damage by man. Later, the law of the four watches, namely he who watches free of charge, he who watches for a fee, the borrower, and the renter. These correspond to four laws: the law of division between partners, division of lands, laws of male and female slaves, laws of a claimant and a respondent in matters of money, theft, lost articles, injury to fellow man and the four types of death penalty through court.

447. וּמַה דִּינִין אִינּוּן. חַד, לָדוּן בְּנִזְקֵי שׁוֹר. תִּנְיָינָא, לָדוּן בְּנִזְקֵי בּוֹר. תְּלִיתָאָה, לָדוּן בְּנִזְקֵי אֵשׁ. רְבִיעָאָה, לָדוּן בְּנִזְקֵי אָדָם. וַאֲבַתְרַיְיהוּ,לָדוּן בְּדִינֵי אַרְבַּע שׁוֹמְרִים. שׁוֹמֵר חִנָּם. וְשׁוֹמֵר שָׂכָר. וְהַשּׁוֹאֵל. וְנוֹשֵׂא שָׂכָר. לְקָבְלַיְיהוּ, דִּינִין אַרְבָּעָה. דִּין חֲלוּקַת הַשּׁוּתָּפִים. דִּין חֲלוּקַת קַרְקָעוֹת. דִּינֵי עֲבָדִים וּשְׁפָחוֹת. דִּינֵי תּוֹבֵעַ וְנִתְבָּע, בְּכַמָּה מִינֵי תְּבִיעוֹת דְּחִיּוּב מָמוֹן, וְגֵזֶל, וְאָבְדָה, אוֹ שֶׁמַּזִּיק לַחֲבֵרוֹ, וְהוֹרְגוֹ בְּאֶחָד מֵאַרְבַּע מִיתוֹת בֵּית דִּין.

448. The Holy One, blessed be He, is Master (Heb. adon) through Adonai, AS ADON STEMS FROM DIN (LIT. 'LAW'), to judge with various judgments against the wicked maidservant who is heir to her mistress, from whom stems all harm, being demons, and from whom come the souls of the wicked as established by the masters of the Mishnah, that the souls of the wicked cause havoc in the world. Another El IS harmful, a thief, evil, and Another El's mate is deadly poison.

448. אָדוֹן אִיהוּ קוּדְשָׁא בְּרִיךְ הוּא, בַּאֲדֹנָ״י. לָדוּן בְּכָל מִינֵי דִּינִין, לְשִׁפְחָה בִּישָׁא, כִּי תִירַשׁ גְּבִירְתָּהּ. דְּמִינָהּ כָּל נְזִיקִין אִשְׁתְּכָחוּ, דְּאִינּוּן מַלְאֲכֵי חַבָּלָה, דְּמִנַּיְיהוּ נִשְׁמָתְהוֹן שֶׁל רְשָׁעִים, כְּמָה דְּאוּקְמוּהָ מָארֵי מַתְנִיתִין, נִשְׁמוֹת הָרְשָׁעִים הֵן הֵן הַמַּזִּיקִים בָּעוֹלָם. אֵל אַחֵר, מַזִּיק, גַּזְלָן רָשָׁע. וּבַת זוּגֵיהּ, סַם הַמָּוֶת.

449. Damage, idleness, shame and weakness MUST BE PAID to the Shechinah and her children, THE CHILDREN OF YISRAEL. HE EXPLAINS: Idleness means idleness from studying Torah, WHICH THE OTHER SIDE brings upon the children; weakness, because it causes them to be slack from the words of the Torah; damage, the various injuries by damaging demons, anger and wrath; shame, because they shamed the Shechinah with their idols and asked: 'Where is your Elohim?' So much plunder did the evil maidservant pilfer, as it is written: "the robbery of the poor in your house" (Yeshayah 3:14).

449. נֶזֶק שֶׁבֶת וּבֹשֶׁת וְרִפּוּי, לִשְׁכִינְתָּא וּבְנָהָא. שֶׁבֶת, דְּבִטּוּלָא דְּאוֹרַיְיתָא, דְּבָטִילַת לִבְנָהָא. וְרִפּוּי, דְּגַרְמַת לוֹן דְּמִתְרַפִּין מִדִּבְרֵי תּוֹרָה. נֶזֶק, בְּכַמָּה נְזִקִין דְּמַלְאֲכֵי חַבָּלָה, מָארֵי מַשְׁחִית אַף וְחֵימָה. וּבֹשֶׁת, דַּהֲווֹ מְבַזִּין לִשְׁכִינְתָּא בכו״ם, שִׁקְרָא דִּלְהוֹן, וַהֲווֹ אַמְרִין אַיֵּה אֱלֹהֶיךָ. וְכַמָּה גְּזֵלוֹת מִן שִׁפְחָה בִּישָׁא, דְּאִתְּמַר בָּהּ גְּזֵלַת הָעָנִי בְּבָתֵּיכֶם.

450. כַּמָּה בִּרְכָּאן, גַּזְלַת לִשְׁכִינְתָּא, שִׁפְחָא בִּישָׁא. בְּכוֹבֶד הַמַּס, וּבְכוֹבֶד כַּמָּה דִּינִין מְשׁוּנִים עַל בְּנָהָא, וְכַמָּה קָרְבְּנִין דְּבֵי מַקְדְּשָׁא, דִּבְטִילַת לְמַטְרוֹנִיתָא. וּבֹשֶׁת דְּמַטְרוֹנִיתָא, דְּאִשְׁתְּאֲרַת עֲרוּמָה, מֵד׳ בִּגְדֵי זָהָב דְּנַהֲרִין, מֵד׳ טוּרֵי אָבֶן, בי״ב אֲבָנִין מַרְגְּלָן. מְעִיל בְּכַמָּה זָגִין וְרִמּוֹנִים. וְאַרְבַּע בִּגְדֵי לָבָן, דִּבְהוֹן הֲוַת מַטְרוֹנִיתָא, מִתְקַשְּׁטָא קֳדָם מַלְכָּא. הה״ד, וּרְאִיתִיהָ לִזְכֹּר בְּרִית עוֹלָם. וְגָזְלַת לָהּ לִגְבִרְתָּהּ, כַּמָּה מַאֲכָלִין דְּקָרְבְּנִין.

451. שׁוֹר מוּעָד בַּעְלָהּ, עָאל לְבֵי מַלְכָּא רִבּוֹנֵיהּ, בְּאַרְבַּע אֲבוֹת נְזִיקִין דִּילֵיהּ, דְּאִינּוּן, עָוֹן וּמַשְׁחִית אַף וְחֵמָה, דְּכֻלְּהוּ מוּעָדִין לְקַלְקֵל. בְּגוּפָא דִּילֵיהּ, הַרְבִּיץ עַל הַכֵּלִים, מִזְבַּח מְנוֹרָה שֻׁלְחָן וּשְׁאַר מָאנִין, רָבַץ עֲלֵיהוּ וְשִׁבְּרָתָן. וּבְשֵׁן דִּילֵיהּ, אָכִיל כָּל קָרְבְּנִין דְּמַאֲכָלִים דְּפָתוֹרָא, וְשַׁאֲרָא בְּרַגְלוֹי רַפְסָא. וּבְקֶרֶן דִּילֵיהּ, קָטַל כַּהֲנֵי וְלֵיוָאֵי. הָרַס כֹּלָּא, חִלֵּל מַמְלָכָה וְשָׂרֶיהָ.

452. הַבּוֹר, נוּקְבָא בִּישָׁא, לִילִית, בְּבֵית דִּילָהּ, דְּאִיהִי בֵּית הַסֹּהַר, תְּפִיסַת לְמַטְרוֹנִיתָא וּבְנָהָא, שִׁפְחָה בִּישָׁא, בְּגָלוּתָא דִּילָהּ, וְשַׁוְוִיאָן לוֹן, בְּכַמָּה שַׁלְשְׁלָאִין וַאֲסוּרִין לִבְנָהָא יְדַיְיהוּ מְהַדְּקָן לַאֲחוֹרָא. הִיא יָשְׁבָה בַּגּוֹיִם לֹא מָצְאָה מָנוֹחַ. וְלֹא עוֹד אֶלָּא כָּל מְכַבְּדֶיהָ הִזִּילוּהָ כִּי רְאוּ עֶרְוָתָהּ גַּם הִיא נֶאֱנְחָה וַתָּשָׁב אָחוֹר.

453. וְלֹא עוֹד, אֶלָּא זוֹנָה דְּאִיהִי הֶבְעֵר, דְּהַיְינוּ אֵשׁ, וַיֵּצֶת אֵשׁ בְּצִיּוֹן. לְבָתַר קָם אָדָם בְּלִיַּעַ״ל רָשָׁע, רְבִיעִי לַאֲבוֹת נְזִיקִין, דְּאִתְּמַר בֵּיהּ אָדָם מוּעָד לְעוֹלָם, בֵּין עֵר בֵּין יָשֵׁן, וְשִׁלַּח אֶת בְּעִירוֹ, וְאָכִיל וְשֵׁצִי וְגָדַע כְּרָמִים וּפַרְדֵּסִים דִּירוּשָׁלַם, וְשֵׁצִי כֹּלָּא.

454. רִבּוֹן עָלְמָא, אַנְתְּ קְשׁוֹט, וְאוֹרַיְיתָךְ קְשׁוֹט, יְהָבַת לָן מִצְוַת תְּפִילִין, לַצַּדִּיקִים גְּמוּרִים אִיהוּ אַגְרָא כְּפוּם עוֹבְדַיְיהוּ, פְּאֵר עַל רֵישַׁיְיהוּ. וּמְשַׁמְּשִׁין לַאֲבוּהוֹן וְאִמְּהוֹן, כְּגַוְונָא דְּגוּפָא, דְּכָל אֵבְרִים דִּילֵיהּ מְשַׁמְּשִׁין לְרֵישָׁא. הָכִי אִתְּתָא, מְשַׁמְּשָׁא לְבַעְלָהּ.

450. So many blessings did the evil maidservant steal from the Shechinah through heavy tax burdens, different kinds of harsh judgments against the SHECHINAH'S children, numerous Temple sacrifices deprived from the Matron, the shaming of the Matron, who remained deprived of: her four golden garments sparkling from the four rows of precious stones - MEANING CHESED, GVURAH, TIFERET, AND MALCHUT - on the twelve gems - AS EACH OF THE CHESED, GVURAH, TIFERET, AND MALCHUT, IS PART OF THREE COLUMNS EQUALING TWELVE; the cloak with bells and ornaments; four garments of white with which the Matron adorns Herself before the King, as the verse says: "and I will look upon it, that I may remember the everlasting covenant" (Beresheet 9:16), and also the stealing from the mistress, NAMELY THE SHECHINAH, of numerous sacrificial offerings.

451. The bull that has gored thrice, the husband OF THE EVIL MAID, enters the abode of his Master, the King, with his four primary causes of injury, namely: sin and destruction, anger and wrath, all calculated to destroy. With his body, he crushes the vessels, altar, menorah, table and other vessels; he lies upon them and destroys them. With his tooth, he consumes the sacrificial offerings on the table; the rest he tramples with his feet. With his horn, he gores the priests and Levites, and devastates everything, "he has profaned the kingdom and its princes" (Eichah 2:2).

452. The pit represents the evil wife, Lilit, in her house, namely the prison. The evil maid seized the Matron and her children, NAMELY THE CHILDREN OF YISRAEL, put them in her exile, placed them in twisted chains, and tied their hands to the back; "she dwells among the nations, she finds no rest" (Eichah 1:3). Furthermore, "all that honored her despise her, because they have seen her nakedness: she herself also sighs, and turns backward" (Ibid. 8).

453. And in addition to this is the EVIL KLIPAH, the harlot, the Consuming Fire, as it is written, "a fire engulfed Zion" (Ibid.). Later, a vile man came fourth in the series of principal damages, WHICH IS THE DAMAGE OF CROP DESTROYING ANIMAL, as it says regarding man that he is eternally liable whether awake or asleep. "He sent in his cattle to graze," MEANING HIS LEGIONS, which ate, consumed, pillaged the vineyards and orchards of Jerusalem and devastated everything.

454. Master of the Universe. You are True, your Torah is truth. You gave us the precept of Tefilin, for the perfect Righteous it serves as reward for their deeds, an article of beauty upon their heads, and they serve their Father and Mother WITH THIS, BEING MALE AND FEMALE, such as the body, where all limbs serve the head. And so the woman, DENOTING MALCHUT AND THE HAND TEFILIN, serves her husband, MEANING ZEIR ANPIN.

455. There are angels that serve the body, and angels that serve the soul. Just as there is a distinction between body and soul, so there is a difference between angels of the body and angels of the soul. There is a soul over the soul and angels over the angels, as it says, "for there is one high one who watches over him that is high; and there are yet higher ones over them" (Kohelet 5:7). This is the soul of a soul, COMING FROM ATZILUT, all of them one, NO DIVISION AMONG THEM AT ALL. Even though metaphorically EVERY LOWER LEVEL COMPARED TO A HIGHER ONE is like a body compared to soul, it is because they receive one from another. So the Shechinah, when compared to other lights in the world of Briyah, is like the soul to body, but when compared to the Holy One, blessed be He, ZEIR ANPIN, She is considered like a body. But it is all one, the body and soul. Not so with man, where there is division between the body and soul. One is material, the other mental; one is Life, the other Death, but the Holy One, blessed be He, is Life and His Shechinah is Life, as written, "She is a Tree of Life to those who lay hold on Her" (Mishlei 3:18).

455. וְאִית מַלְאָכִין דְּאִינּוּן מְשַׁמְּשִׁין לְגוּפָא, וּמַלְאָכִין דְּמְשַׁמְּשִׁין לְנִשְׁמְתָא. וּכְגַוְונָא דְּאִית אַפְרָשׁוּתָא בֵּין גּוּפָא לְנִשְׁמְתָא, הָכִי אִית אַפְרָשׁוּתָא בֵּין מַלְאָכִין דְּגוּפָא, לְמַלְאָכִין דְּנִשְׁמְתָא. וְאִית נִשְׁמְתָא לְנִשְׁמְתָא. וּמַלְאָכִין לְמַלְאָכִין, כִּי גָּבוֹהַּ מֵעַל גָּבוֹהַּ שֹׁמֵר וּגְבוֹהִים עֲלֵיהֶם. וְאִלֵּין דְּאִינּוּן נִשְׁמְתָא לְנִשְׁמְתָא, כֻּלְּהוּ חַד. וְאע"ג דְּאִתְרַחֲקָא מִתְּלָא, אִינּוּן כְּגוּפָא אֵצֶל נִשְׁמְתָא אִלֵּין לְאִלֵּין, בְּגִין דְּמִקַּבְּלִין אִלֵּין מֵאִלֵּין. הָכִי שְׁכִינְתָּא, אע"ג דְּאִיהִי לְקֻבֵּל שְׁאַר נְהוֹרִין דְּבְרִיאָה, כְּנִשְׁמְתָא אֵצֶל גּוּפָא, לְקֻבֵּל קוּדְשָׁא בְּרִיךְ הוּא חֲשִׁיבָא כְּגוּפָא. אֲבָל כֻּלָּא חַד. הָכָא גּוּפָא וְנִשְׁמְתָא כֻּלָּא חַד. מַה דְּלָאו הָכִי בְּבַר נָשׁ, דְּגוּפֵיהּ וְנִשְׁמָתֵיהּ בְּפִרוּדָא. דָּא חוֹמֶר, וְדָא שֵׂכֶל. דָּא חַיֵּי, וְדָא מוֹתָא. אֲבָל קוּדְשָׁא בְּרִיךְ הוּא חַיִּים, וּשְׁכִינְתֵּיהּ חַיִּים, הה"ד, עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ.

16. Those marked with the signs of the Holy One, blessed be He, and His Shechinah

We are told that God marked Yisrael so that they will be recognizable to the angels. Those who have Torah in them are marked on the right with Chesed; those that did precepts are marked on the left with Gvurah; those who keep Tefilin, Shabbat and the Covenant are marked with the Righteous, Yesod. The evil-doers are without any markings of purity; their punishment is poverty. Yet when that spirit blesses and sanctifies and unifies God, then He descends to that spirit with many hosts.

456. All those that are marked with the signs of the Holy One, blessed be He, and His Shechinah: with the sign of Tefilin and the sign of circumcision during the week days, and are marked with 'remember' and 'keep' on the Shabbat, and they are marked by the written Torah given from the right and the Oral Torah given from the left. With the Holy One, blessed be He, 'remember' is from the right and 'keep' from the left. Also with the Shechinah 'remembering' is from the right and 'keeping' from the left. So also the Head Tefilin OF MAN STEMS FROM THE RIGHT. And the Tefilin of the hand, FROM THE LEFT. So the Shechinah is called "The Torah of Hashem is perfect" (Tehilim 19:8), FROM ITS RIGHT SIDE, and precept FROM ITS LEFT. This is all from the direction of the Central Column, NAMELY ZEIR ANPIN, that comprises Judgment and Mercy, BEING 'remember' and 'keep'. AND FROM ITS POSITION, MALCHUT is also called 'remembering' and 'keeping', for from the standpoint of the precepts she is on an equal level with him.

456. וְכָל אִינּוּן דִּרְשִׁימִין בְּסִימָנִין דְּקוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ, אִינּוּן רְשִׁימִין בְּיוֹמִין דְּחוֹל, בְּאוֹת דִּתְפִלִּין, וּבְאוֹת דְּמִילָה. וּרְשִׁימִין בְּזָכוֹר וְשָׁמוֹר בְּשַׁבָּת. רְשִׁימִין בַּתּוֹרָה שֶׁבִּכְתָב, דְּאִתְיְהִיבַת מִימִינָא. וּבַתּוֹרָה שבע"פ, דְּאִתְיְהִיבַת מִשְּׂמָאלָא. וְקוּדְשָׁא בְּרִיךְ הוּא, זָכוֹר מִימִינָא, וְשָׁמוֹר מִשְּׂמָאלָא. וּשְׁכִינְתָּא, זְכִירָה מִימִינָא, וּשְׁמִירָה מִשְּׂמָאלָא. אִינּוּן תְּפִלִּין דְּרֵישָׁא דְּב"נ, וּתְפִלִּין דְּיָד. וְהָכִי שְׁכִינְתָּא, תּוֹרַת יְיָ תְּמִימָה, וּמִצְוָה דִּילֵיהּ. וְהַאי מִסְטְרָא דְּעַמּוּדָא דְּאֶמְצָעִיתָא, דְּאִיהוּ כָּלִיל דִּינָא וְרַחֲמֵי. זָכוֹר וְשָׁמוֹר. אִתְקְרִיאַת אִיהִי זְכִירָה שְׁמִירָה. וּבְכָל פִּקּוּדִין אִיהִי שְׁקִילָה לְגַבֵּיהּ בְּמַדְרֵגָה.

457. אֲבָל מִסִּטְרָא דְּחֶסֶד, קוּדְשָׁא בְּרִיךְ הוּא זָכוֹר, וּשְׁכִינְתָּא שָׁמוֹר. כְּמָה דְּאוּקְמוּהָ מָארֵי מַתְנִיתִין, זָכוֹר לְזָכָר, וְשָׁמוֹר לְכַלָּה. בְּגִין דְּבִימִינָא וּבִשְׂמָאלָא עַנְפִּין מִתְפָּרְדִין, כְּגַוְונָא דְּכַנְפֵי רֵיאָה, דְּאִינּוּן פְּרוּדוֹת מִלְּמַעְלָה. לְקָבְלַיְיהוּ חֵיוָן, וּפְנֵיהֶם וְכַנְפֵיהֶם פְּרוּדוֹת מִלְּמַעְלָה. וְלָקֵבֵל פְּתוּחוֹת דְּס״ת. לְתַתָּא תַּרְוַוְיֵיהוּ בְּיִחוּדָא חֲדָא, כְּגוֹן סְתוּמוֹת דְּס״ת, דְּלֵית תַּמָּן פְּרוּדָא. וּבְגִין דָּא, בַּאֲתָר דְּיִחוּדָא, דְּאִיהוּ גּוּפָא, דּוֹמֶה לַשִּׁדְרָה דְּלוּלָב, אִם נִפְרְצוּ, אוֹ נִפְרְדוּ עָלָיו פָּסוּל.

457. But from the aspect of Chesed, the Holy One, blessed be He, is considered 'remember' and the Shechinah 'keep'. The Mishnah masters have established 'remember' is applicable to the male and 'keep' to the bride. Within the right and left, FROM THE CHEST AND UP OF ZEIR ANPIN, the branches separate like the wing-like lung where they separate above. Correspondingly, the living creatures OF WHICH IT IS WRITTEN, "Thus were their faces: and their wings were divided upwards" (Yechezkel 1:11), correspond to the open Torah scroll. Now below, MEANING, FROM THE CHEST DOWN, IS FOUND THE NUKVA CALLED 'PRECEPT', both ZEIR ANPIN AND MALCHUT are together in one unity like the closed chapters in the Torah scroll, where there is no separation. SO THEY ARE BOTH EVEN, JUST AS ZEIR ANPIN IS CALLED 'REMEMBER', SO ALSO SHE IS CALLED 'REMEMBERING' AND 'KEEPING', AS MENTIONED. IT IS NOT SO ABOVE THE CHEST, RIGHT AND LEFT, WHERE MALCHUT IS CALLED ONLY 'KEEP' BUT NOT 'REMEMBER'. As a result, at the place of unity, the body, MALCHUT, is similar to the spine-like stalk of the Lulav: if it breaks or splits it is rejected.

458. בְּכַמָּה רְשִׁימִין רָשִׁים קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, לְאִשְׁתְּמוֹדְעָא לְגַבֵּי מַלְאָכִין. אִלֵּין דִּימִינָא, דְּתַלְיָין מִקּוּדְשָׁא בְּרִיךְ הוּא. אוֹ אִלֵּין דִּשְׂמָאלָא, דְּתַלְיָין מִשְׁכִינְתָּא. אוֹ אִלֵּין דְּתַלְיָין מִקּוּדְשָׁא בְּרִיךְ הוּא. וּשְׁכִינְתֵּיהּ בְּיִחוּדָא חֲדָא. וַדַּאי אִלֵּין דְּאִית בְּהוֹן תּוֹרָה, רְשִׁימִין בְּחֶסֶד. וְאִלֵּין דְּאִית בְּהוֹן מִצְוָה, רְשִׁימִין בִּגְבוּרָה. וְאִלֵּין מָארֵי דְּתֶפִלִּין, וְאוֹת שַׁבָּת, וְאוֹת בְּרִית, רְשִׁימִין בְּצַדִּיק.

458. In several markings did the Holy One, blessed be He, mark Yisrael, so they will be recognizable to the angels. Those OF YISRAEL THAT DRAW from the right, are dependent upon the Holy One, blessed be He; those that draw from the left are dependent on the Shechinah; those dependent on the Holy One, blessed be He, and His Shechinah are in one unity. HE EXPLAINS: Those who have Torah in them are marked ON THE RIGHT with Chesed; those that did precepts are marked ON THE LEFT with Gvurah. Those who keep Tefilin, Shabbat and the Covenant are marked with the Righteous, NAMELY YESOD.

459. וּבְעִירָן, עַמֵּי הָאָרֶץ, אִינּוּן רְשִׁימִין בְּאַעְבָּרוּ דְּעָרְלָה וּפְרִיעָה. עוֹפִין, בְּזָפָק וּבְקִרְקְבָן נְקִלָּף, בְּאַעְבָּרוּ דְּזָפָק, וּקְלִיפָה דְּקִרְקְבָן, אִינּוּן רְשִׁימִין עוֹפִין לְמֵיכַל וּבְעִירָן, בִּתְרֵי סִימָנִין, מַעֲלַת גֵּרָה, וּמַפְרֶסֶת פַּרְסָה. כֻּלְּהוּ רְשִׁימִין בִּתְרֵי סִימָנִין, כְּגַוְונָא דְּעָרְלָה וּפְרִיעָה, דְּמִתְעַבְּרָן מִעַמָּא קַדִּישָׁא.

459. Those OF YISRAEL that are beasts and ignorant are marked by the symbol of the removal of the foreskin and the splitting of the corona, BEING TWO SIGNS OF PURITY, AND SO ARE fowl also with two signs, the crop and the peeled stomach - the removal of the crop and peel of the stomach being the signs permitting the fowl to be eaten. The two signs in animals are chewing the cud and split hoofs. All are marked with two signs, such as the foreskin and the uncovering of the corona that are removed from the holy people.

460. אֲבָל תַּלְמִידֵי חֲכָמִים, כֻּלְּהוֹן רְשִׁימִין מִנְּהוֹן, בְּכֻרְסְיָיא. וּמִנְּהוֹן, בְּמַלְאָכֵי, בְּאַרְבַּע חֵיוָן דְּכֻרְסְיָיא. מִנְּהוֹן בְּכוֹכָבַיָּא וּבְמַזָּלֵי. וּמִנְּהוֹן רְשִׁימִין, דְּמִדּוֹת דְּקוּדְשָׁא בְּרִיךְ הוּא אִשְׁתְּמוֹדְעִין. וְאִינּוּן דְּמִתְעַסְּקִין בְּאוֹרַיְיתָא וּבְמִצְוֹת, לְשְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ, שְׁלָא עַל מְנָת לְקַבֵּל פְּרָס, אֶלָּא כִּבְרָא דְּאִיהוּ מְחוּיָיב בִּיקָרָא דַּאֲבוֹהִי וְאִמֵּיהּ, דָּא אִתְקְשָׁר וַדַּאי וְאִתְרְשִׁים, בְּעַמּוּדָא דְּאֶמְצָעִיתָא וּשְׁכִינְתֵּיהּ, כְּאִילּוּ בֵּיהּ הֲווֹ חַד. וּמַאן דְּאִית בֵּיהּ תּוֹרָה בְּלָא מִצְוָה, אוֹ מִצְוָה בְּלָא תּוֹרָה, כִּבְיָכוֹל כְּאִילּוּ הֲווֹ בֵּיהּ בְּפִרוּדָא. אֲבָל בְּדָא וְדָא, כְּאִילָנָא, דְּעַנְפּוֹי מִתְפָּרְדִין לִימִינָא וְלִשְׂמָאלָא, וְאִילָנָא יִחוּדָא דְּתַרְוַוְיֵיהוּ, בְּאֶמְצָעִיתָא.

460. But the students of the Torah are listed ABOVE, some in the throne, DENOTING MALCHUT, some with the angels, the four living creatures carrying the throne, some with stars and planets. Some are marked with the measures, NAMELY THE SFIROT, through which the Holy One, blessed be He, is made known. Those involved in the Torah and the precepts for the sake of the Holy One, blessed be He, and His Shechinah, not seeking any recompense but rather like a son duty bound in honor of his parents, are indeed bound. And so this is marked in the central pillar, NAMELY THE HOLY ONE, BLESSED BE HE, and His Shechinah becoming as One. One who has Torah without precepts, or precepts without Torah, so to speak, is as if there is a split within him. However, when there is both, TORAH AND THE PRECEPTS, he is comparable to a tree whose branches spread to the right and left, but the tree itself is the unifying factor in the center.

461. רְשִׁיעַיָּא, אִינּוּן רְשִׁימִין בְּלָא סִימָנִין דְּטָהֲרָה, אִינּוּן דְּלֵית לְהוֹן תְּפִלִּין עַל רֵישָׁא, וּדְרוֹעָא. וְאִינּוּן דְּלָא רְשִׁימִין בַּתּוֹרָה וּבַמִּצְוֹת. וְאִלֵּין דְּלָא נַטְרִין זָכוֹר וְשָׁמוֹר. וְלָא רְשִׁימִין בִּתְכֵלֶת וְלָבָן דְּצִיצִית. וְאִלֵּין דְּלָא רְשִׁימִין בְּאִלֵּין סִימָנִין, שֶׁקֶץ הֵם לָכֶם, לָאו אִינּוּן יִשְׂרָאֵל אֶלָּא עַמֵּי הָאָרֶץ. מָה אִלֵּין שֶׁקֶץ וְשֶׁרֶץ, אוּף אִינּוּן כֵּן, שֶׁקֶץ וְשֶׁרֶץ. כְּמָה דְּאוּקְמוּהָ מָארֵי מַתְנִיתִין, עַמֵּי הָאָרֶץ הֵם שֶׁרֶץ, וּנְשׁוֹתֵיהֶם שֶׁקֶץ. וְעַל בְּנוֹתֵיהֶם אִתְּמַר, אָרוּר שׁוֹכֵב עִם כָּל בְּהֵמָה.

461. The evil-doers are without any markings of purity, they have neither head nor arm Tefilin, and are not marked by the Torah and the precepts, or by 'remember' and 'keep', or by the blue and white of the Tzitzit ('the fringes'). Those lacking these markings are an abomination to you, not pertaining to Yisrael, but to the ignorant. Just like those LACKING CLEAN MARKINGS are abominable and detested insects, so also these people are detestable. As the Mishnah masters have established, the ignorant masses are abominable, their wives detestable and of their daughters it is written, "Cursed be he that lies with any manner of beast" (Devarim 27:21).

462. וּמִיתָתְהוֹן מִיתָה בְּאִתְגַּלְיָא, וְלֵית מִיתָה אֶלָּא עֲנִיּוּתָא, וּמִיתָה דַּעֲנִיּוּתָא דִּלְהוֹן, לָא יְהֵא בְּאִתְכַּסְיָא, כְּעוֹפִין דְּדַמְיָין לְמָארֵי פִּקּוּדִין, אֶלָּא בְּאִתְגַּלְיָא, לְעֵינֵי עַמָּא, דְּעָנִי חָשׁוּב כַּמֵּת. וְאִית עֲנִיּוּתָא בְּאִתְכַּסְיָא, מֵעֵינֵי בְּנֵי נָשָׁא. וְאִית עֲנִיּוּתָא, לְעֵינֵי כֹּלָּא. כִּזְרִיקוּ דְּדָם דִּבְהֵמָה, וּזְרִיקָתָהּ לְעֵינֵי כֹּלָּא, דְּשַׁפְכִין דָּמָא קָמֵי כֹּלָּא. הָכִי עֲנִיִּין שַׁפְכִין דָּמוֹי בְּאַנְפַּיְיהוּ, לְעֵינֵי בְּנֵי נָשָׁא, וְאִתְהַדְּרִין יְרוֹקִין כַּמֵּתִין.

462. Their demise is a public one, demise meaning poverty. Their punishment of poverty is not to be kept secret, like the case of fowl, which hints at those who perform the precepts - FOR THEIR BLOOD IS COVERED, but here it is public for the eyes of all. He EXPLAINS: A pauper is considered like a dead man. Some poverty is hidden from the eyes of man, and some is public knowledge such as the sprinkling of cattle blood where the blood is shed before all. So there are paupers whose blood is shed publicly, and they become green as corpses.

463. וְאִי הַדְּרִין בְּתִיּוּבְתָּא, וְלָא פַּתְחִין פּוּמְהוֹן לְהַטִּיחַ דְּבָרִים כְּלַפֵּי מַעְלָה וּמִיתָה דִּלְהוֹן בִּסְתִימוּ דְּפוּמָא, כִּבְעִירָא דְּאִיהִי מֵיתָא, וְלֵית לָהּ קוֹל וְדִבּוּר. וּבְוִידּוּי הָכִי יֵימָא אִיהוּ, אֵין לִי פֶּה לְהָשִׁיב, וְלֹא מֵצַח לְהָרִים רֹאשׁ, וְיִתְוַדֶּה וּמְיַיחֵד לְקוּדְשָׁא בְּרִיךְ הוּא בְּכָל יוֹמָא, לְמֶהֱוֵי מִיתָתֵיהּ בְּאֶחָד. כְּגַוְונָא דִּשְׁחִיטַת בְּהֵמָה, בִּתְרֵיסַר בְּדִיקוֹת דְּסַכִּין, וּבְסַכִּין דְּאִינּוּן אֶחָ"ד.

463. If they repent, do not complain before heaven, and accept death without a murmur like cattle experiencing death without a sound, and they confess saying, 'I am speechless to speak back, nor can I lift my head in arrogance'. If they will confess and declare the unity of the Holy One, blessed be He, AND ACCEPT UPON THEMSELVES to die, pronouncing 'one (Heb. echad)' with the twelve checks with the SLAUGHTERING knife of animals, PLUS the knife ITSELF NOW THIRTEEN EQUALING, THE FIGURE echad (=thirteen).

464. וּמְבָרֵךְ וּמְקַדֵּשׁ לְקוּדְשָׁא ב"ה בְּכָל יוֹמָא, בְּבָרְכוּ וּבְקִדּוּשָׁא, וּבְכָל אֲכִילָה וּשְׁתִיָּה דִּילֵיהּ. כְּגַוְונָא דִּמְבָרֵךְ כַּהֲנָא, בָּרוּךְ אַתָּה, הָא בְּרָכָה. אֲשֶׁר קִדְּשָׁנוּ, הָא קִדּוּשָׁה. כַּד רוּחָא מְבָרֵךְ לְקוּדְשָׁא בְּרִיךְ הוּא, בְּכָל יוֹמָא בְּבָרוּךְ, וּמְקַדֵּשׁ לֵיהּ בִּקְדוּשָׁא דִּילֵיהּ, וּמְיַחֵד לֵיהּ בְּיִחוּדָא דְּאִיהוּ שְׁכִינְתֵּיהּ. קוּדְשָׁא בְּרִיךְ הוּא נָחִית עַל הַהוּא רוּחָא בְּכַמָּה מַשְׁרְיָין.

464. And if he blesses and sanctifies the Holy One, blessed be He, daily with the barchu ('Bless Hashem') and kedushah ('sanctification'). And when eating or drinking, such as when the priest blesses, WHO IS CHESED 'Blessed are you' represents blessing, 'that sanctified us' represents sanctification. When the spirit blesses the Holy One, blessed be He, daily with 'blessed' and sanctifies Him with the sanctification, and unifies Him with unification, which is His Shechinah, the Holy One, blessed be He, descends to that spirit with many hosts.

17. A spirit ascends and descends every night

They who offers their spirits as an offering to Hashem are happy, and every night their spirits ascend to Him. They who ascend by a precept, meaning the precept of Tefilin, are happy. We read about the connection of deed, speech and thought, and about the seventy words in the psalm, "May Hashem hear you in the day of trouble". Among the masters of Torah there are two grades: morning and dawn. The morning of Abraham,

Chesed, appears on the Day of Redemption, but the dawn precedes the Day of Redemption, being Netzach, as the Shechinah from this aspect is called the star of dawn. The morning alludes to the right hand of Abraham, which alludes to Messiah the son of David.

465. אֵלִיָּהוּ, וַדַּאי בַּר נָשׁ דִּמְבָרֵךְ וּמְקַדֵּשׁ, וּמְיַחֵד לְמַטְרוֹנִיתָא, כַּמָּה מַשְׁרְיָין דְּמַטְרוֹנִיתָא סַלְקִין עִמֵּיהּ, וּמַשְׁרְיָין דְּמַלְכָּא, נַחְתִּין לְגַבֵּיהּ. וְכֻלְּהוּ לְנַטְרָא לֵיהּ, וּלְאוֹדְעָא לֵיהּ לְהַהוּא רוּחָא, כַּמָּה חִידּוּשִׁין וַעֲתִידוֹת, בְּחֶלְמִין דִּנְבוּאָה, וְכַמָּה סְתָרִים. כְּגַוְונָא דְיַעֲקֹב, דְּאִתְּמַר בֵּיהּ, וְהִנֵּה מַלְאֲכֵי אֱלֹהִים עוֹלִים וְיוֹרְדִים בּוֹ. וְעַל מַשְׁרְיָין דְּמַלְכָּא וּמַטְרוֹנִיתָא אִתְּמַר, וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא מַחֲנָיִם. אֲבָל מַלְכָּא וּמַטְרוֹנִיתָא לָא נַחְתִּין תַּמָּן.

THE FAITHFUL SHEPHERD SAID TO ELIJAH: Elijah, certainly WHEN EVEN ORDINARY PEOPLE bless and sanctify and unite the Matron, numerous hosts of the Matron ascend with him, and hosts of the King descend to him and all with the purpose to guard him, to make known to that spirit many novel ideas, and forecasts within the dream of prophecy and many hidden matters. An example is Jacob, about whom is written, "and behold the angels of Elohim ascending and descending on it" (Beresheet 28:12). Regarding the hosts of the King and the Matron are written: "and he called the name of that place Machanaim (lit. 'two camps')" (Beresheet 32:2). However the King and Matron THEMSELVES do not descend there, WHEREAS WITH REGARD TO A REPENTANT, THE HOLY ONE, BLESSED BE HE, PERSONALLY DESCENDS TO THAT SPIRIT, AS DISCUSSED.

466. אָמַר אֵלִיָּהוּ, רַעְיָא מְהֵימְנָא, הָכִי הוּא וַדַּאי. אֲבָל בְּגִין דִּבְכָל פִּקּוּדָא וּפִקּוּדָא, הֲוָה אִשְׁתַּדְּלוּתָא דִּילָךְ, לְיַחֲדָא קוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ, בְּכָל מַשְׁרְיָין דְּעֵילָא וְתַתָּא, הָכִי קוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ, וְכָל מַשְׁרְיָיתֵיהּ עֵילָא וְתַתָּא, מִתְיַחֲדִין בְּרוּחָא דִּילָךְ, בְּכָל פִּקּוּדָא וּפִקּוּדָא, כִּבְרָא דְּמַלְכָּא, דְּאַבָּא וְאִמָּא רַחֲמִין לֵיהּ, וְנַשְׁקִין לֵיהּ, וּבַחֲבִיבוּ דִּילֵיהּ, לָא הֵמְנִין לֵיהּ בְּמַשְׁרְיָין דִּלְהוֹן, אֶלָּא אִינּוּן גּוּפַיְיהוּ, נַטְרִין לֵיהּ.

Elijah said: Faithful Shepherd, so it is. As a result of your efforts in every precept to unify the Holy One, blessed be He, and His Shechinah with all the hosts above and below, so the Holy One, blessed be He, and His Shechinah and all Her hosts above and below unify with your spirit, with every precept done. As a prince whose parents love and kiss him, they do not rely on their hosts, but choose to guard him themselves.

467. בְּגִין דְּהַהוּא רוּחָא דִּילָךְ, מִסִּטְרָא דְּעַמּוּדָא דְּאֶמְצָעִיתָא אִיהוּ, דְּאִיהוּ ו׳ כָּלִיל אַבָּא וְאִימָּא, דְּאִינּוּן י״ה. נֶפֶשׁ דִּילָךְ. בַּת יְחִידָא, מִסִּטְרָא דְּאָת ה׳, שְׁכִינְתָּא תַּתָּאָה, לָא זָזָת מִינָּךְ. וּכְגַוְונָא דְּאַבָּא וְאִימָּא נַטְרִין בְּרָא, הָכִי נַטְרִין בְּרָתָא. בְּמַשְׁרְיָין עִלָּאִין, דְּאִינּוּן מַחֲנָיִם. וּבְמַחֲשָׁבָה עִלָּאָה, סַלְקִין לְרוּחָא דִּילָךְ, כְּמָה דְּאוּקְמוּהָ, יִשְׂרָאֵל עָלָה בְּמַחֲשָׁבָה, יו״ד הֵ״א וָא״ו הֵ״א. וְאֵימָתַי רוּחָא דִּילָךְ סְלִיקַת בְּמַחֲשָׁבָה. כַּד אִיהִי שְׁלִימָא, וְאִתְּמַר בָּהּ, כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ. וּבְנַפְשָׁא דְּאִיהִי ה׳.

467. EXPLANATION: Your spirit stems from the central pillar, NAMELY ZEIR ANPIN, being the Vav that comprises Aba and Ima, which are Yud-Hei. Your soul is an only daughter from the aspect of the letter Hei, the lower Shechinah, NAMELY MALCHUT, that does not move from you. Just as Aba and Ima guard the son, NAMELY ZEIR ANPIN, so they guard the daughter, NAMELY MALCHUT, in the supernal hosts, the two camps. With the supernal thought, WHICH IS CHOCHMAH, they raise your spirit, as was stated. The thought of Yisrael came to mind, being Yud Hei Vav Hei. When does your spirit come up in thought? When it is complete. It is said about it: "Let everything that has breath (lit. 'every soul') praise Yah" (Tehilim 150:6), and with the Nefesh too, being the Hei OF YUD HEI VAV HEI, MEANING THE SOUL ASCENDS WITH THE SPIRIT.

468. רוּחַ יְיָ׳ אִתְּמַר בֵּיהּ, כֹּה אָמַר יְיָ׳ מֵאַרְבַּע רוּחוֹת בֹּאִי הָרוּחַ. וְאִינּוּן, רוּחַ יְיָ׳, רוּחַ חָכְמָה וּבִינָה, רוּחַ עֵצָה וּגְבוּרָה וְגוֹ׳, שְׁלִים בְּאַרְבַּע אַתְוָון, סָלִיק בְּמַחֲשָׁבָה, וְעִלַּת הָעִלּוֹת מְעַטֵּר לֵיהּ בְּכֶתֶר. בְּכָל הַאי יְקָר, רוּחָא דִּילָךְ, סָלִיק וְנָחִית בְּכָל לֵילְיָא. וְכָל מִלִּין דְּאִתְגַּלְיָין לָךְ בְּחֶסֶד וְעָלַיְיהוּ אִתְּמַר וְאַתֶּם הַדְּבֵקִים בַּיְיָ׳, אַתֶּם, וְלָא אוּמִין עכו״ם. וּבג״ד, זֹבֵחַ לֵאלֹהִים יָחֳרָם, אֲלֵיהֶם אֲחֵרִים. בִּלְתִּי לַיְיָ׳ לְבַדּוֹ.

468. Regarding the spirit of Hashem, it is written, "Come from the four winds (also: 'spirits') O breath (also: 'spirit')" (Yechezkel 37:9). WHEN COMPOSED OF THE FOUR SPIRITS, IT IS CALLED 'THE SPIRIT OF YUD HEI VAV HEI'; that is: "and the spirit of Hashem shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might..." (Yeshayah 11:2). If he is perfect with the four letters OF YUD HEI VAV HEI, the thought of him occurs, NAMELY CHOCHMAH, and the Cause of all Causes adorns him with the crown. Within all this glory, your spirit ascends and descends nightly. All things are revealed to you with Chesed, of which the verse says, "But you that did cleave of Hashem" (Devarim 4:4); you, but not the nations of the world. Hence, "He that sacrifices to any Elohim," other Elohim, "save to Hashem only, he shall be utterly destroyed" (Shemot 22:19).

469. Fortunate is the Holy Nation that are called 'sheep of the Holy One, blessed be He', ready to offer themselves as a sacrifice for Him, as it is written: "But for Your sake are we killed all the day long; we are reckoned as sheep for the slaughter" (Tehilim 44:23). They would sacrifice themselves as sheep by fasting. Diminishing one's own fat and blood during a fast takes on more importance than animal sacrifice, where the diminishing of animal fat and blood takes place, as well as the nightly burning of the limbs and parts OF THE SACRIFICES.

469. זַכָּאָה עַמָּא קַדִּישָׁא, דְּאִתְקְרִיאוּ עָאנָא דְּקוּדְשָׁא בְּרִיךְ הוּא, לְמִקְרַב גַּרְמַיְיהוּ קָרְבְּנִין קָמֵיהּ. כְּמָה דְּאִתְּמַר, כִּי עָלֶיךָ הוֹרַגְנוּ כָּל הַיּוֹם נֶחְשַׁבְנוּ כְּצֹאן טִבְחָה. וּקְרְבִין גַּרְמַיְיהוּ כְּעָאנִין, בְּתַעֲנִיתָא. דְּמִעוּט חֶלְבָּא וְדָמָא, דְּתַעֲנִיתָא, אִיהוּ חָשִׁיב יַתִּיר מִקָּרְבָּנָא דְּבְעִירָן, דַּהֲוָה מִתְמַעֵט דָּמָא וְחֶלְבָּא וְכָל אִינּוּן אֵמוּרִין וּפְדָרִין, דְּמִתְאַכְּלִין כָּל לֵילְיָא.

470. Happy are they that offer their spirits as an offering to Hashem, and nightly their spirits ascend to Him. If it ascends with Torah and the precepts, meaning the Ten Commandments that were given by the Yud OF YUD HEI VAV HEI, AS THE NUMBER OF the Ten Commandments are from the letter Hei (=five) OF YUD HEI VAV HEI, ADDING TO TEN. Now with the Vav OF YUD HEI VAV HEI, with six books of Torah with the book of Beresheet, five are called the Five Books - AS HE COUNTS TWO VERSES OF "AND IT CAME TO PASS, WHEN THE ARK SET FORWARD..." (BEMIDBAR 10:35) AS AN INDEPENDENT BOOK, AS TOLD BY OUR SAGES OF BLESSED MEMORY. SO THERE ARE FIVE BOOKS, BEGINNING WITH THE BOOK OF SHEMOT. Beresheet is considered the sixth Book. If it occurs to thought, being Yud Hei Vav Hei OF THE FIRST THREE SFIROT, it is written: "Yisrael occurred to mind (lit. 'Yisrael ascended with thought)"; to where does he ascend? To Keter, the site of the most wondrous, concealed cause of all causes.

470. זַכָּאִין אִינּוּן, דְּמַקְרְבִין רוּחִין דִּלְהוֹן, קָרְבְּנִין קֳדָם יְיָ׳. וּבְכָל לֵילְיָא וְלֵילְיָא, דְּרוּחָא דִּלְהוֹן הִיא הָעוֹלָה לְגַבֵּיהּ, אִי סָלִיק לָהּ, בְּתוֹרָה וּמִצְוָה, בְּתוֹרָה, דְּאִיהִי עֶשֶׂר אֲמִירָן, דְּאִתְיְיהִיבוּ מֵאַת י׳ דְּבְעֲשַׂר דִּבְרָן, מֵאַתְוָון ה״ה. בְּו׳, בְּשִׁית חוּמְשֵׁי תּוֹרָה בְּסֵפֶר בְּרֵאשִׁית. חֲמִשָּׁה אִינּוּן דְּאִתְקְרִיאוּ חֲמִשָּׁה חוּמְשֵׁי תּוֹרָה. שְׁתִיתָאָה סֵפֶר בְּרֵאשִׁית אִקְרֵי. וּבְמַחֲשָׁבָה דְּאִיהוּ יוּ״ד הֵ״א וָא״ו הֵ״א, דְּאִתְּמַר בֵּיהּ, יִשְׂרָאֵל עָלָה בְּמַחֲשָׁבָה. וּלְאָן אֲתַר סָלִיק. לְגַבֵּי כֶּתֶר דְּתַמָּן עִלַּת הָעִלּוֹת, מוּפְלֵא וּמְכוּסָה.

471. Happy is he who ascends by a precept, meaning the precept of Tefilin, containing the four chapters containing the name Yud Hei Vav Hei. Yud OF YUD HEI VAV HEI is the portion: "Sanctify to me" (Shemot 13:2). Hei OF YUD HEI VAV HEI alludes to: "And it shall be when Hashem shall bring you" (Ibid. 11). Vav OF YUD HEI VAV HEI, in "Hear, O Yisrael" (Devarim 6:4); and the last Hei OF YUD HEI VAV HEI: "And it shall come to pass, of you shall hearken" (Devarim 28:1). ALL ARE INCLUDED in thought, MEANING THE FIRST THREE SFIROT, IN THE HEAD, to connect thought with the hand - ALLUDING TO THE SHECHINAH, REFERRED TO AS THE HAND TEFILIN. THE SHECHINAH IS COMPOSED OF DEED, SPEECH, THE SIX SFIROT, AND THOUGHT. She is composed of Deed, being the Hei, ALLUDING TO HER MALCHUT; of speech, being Her Binah; composed of six Sfirot, BEING HER TIFERET - and composed of thought, being Yud-Vav- Dalet, Hei-Aleph, Vav-Aleph-Vav, Hei-Aleph - Yud-Hei-Vav-Hei EQUALING fourteen letters, equaling the numerical value of Yad (Lit. 'Hand') WHICH IS HER FIRST THREE SFIROT. THE NUMBER FOURTEEN alludes to four chapters and one compartment of HAND Tefilin, with two straps - now we have seven - two Shin's ON THE RIGHT AND LEFT OF THE TEFILIN COMPARTMENT - NOW equal nine - WITH the knot of the strap - NOW ten - with the four chapters of the hand TEFILIN - which equal fourteen. So that is why the Shechinah is called 'hand', 'the hand of Yud Hei Vav Hei'.

471. זַכָּאָה מַאן דְּסָלִיק לֵיהּ בְּמִצְוָה, דְּאִיהִי מִצְוַת תְּפִילִין, דְּבְהוֹן אַרְבַּע פָּרְשִׁיוֹת, דְּבְהוֹן שֵׁם יְדוֹ״ד. י׳: קַדֵּשׁ לִי. ה׳: וְהָיָה כִּי יְבִיאֲךָ. ו׳: שְׁמַע יִשְׂרָאֵל. ה׳: וְהָיָה אִם שָׁמוֹעַ. בְּמַחֲשָׁבָה. לְקַשְׁרָא לָהּ בְּיָד, דִּשְׁכִינְתָּא וְאִיהִי כְּלִילָא מִמַּעֲשֶׂה דְּאִיהִי ה׳. וְדִבּוּר דְּאִיהִי בִּינָה, כְּלִילָא ו׳ סִפִּירָאן. וּבְמַחֲשָׁבָה, דְּאִיהוּ יוּ״ד הֵ״א וָא״ו הֵ״א, יְדוֹ״ד. י״ד אַתְוָון, כְּחוּשְׁבָן יָד. וְאִתְרְמִיזוּ בְּאַרְבַּע פָּרְשִׁיָּין, וּבֵיתָא דִּתְפִלִּין א׳, וּתְרֵין רְצוּעֵי דְּרֵישָׁא, שְׁבַע. דִּתְרֵין שִׁינִין תֵּשַׁע. וְקֶשֶׁר דִּרְצוּעָה עֶשֶׂר. וְד׳ פָּרְשִׁיָּין דְּיָד, הֲרֵי י״ד. יַד דִּשְׁכִינְתָּא, יַד יְדוֹ״ד.

472. About Her it is written: "Into Your hand I commit my spirit..." (Tehilim 31:6). The spirit is deposited with Yud Hei Vav Hei, and the Holy One, blessed be He, descends to receive it and place it by the Shechinah. For the Holy One, blessed be He, and His Shechinah guard it. Who brought this about? He who with every precept lifted the Shechinah to the Holy One, blessed be He.

472. בְּגִינָהּ אִתְּמַר, בְּיָדְךָ אַפְקִיד רוּחִי וְגוֹ׳. רוּחַ אִתְפְּקַד לַיְדוֹ״ד. וְקוּדְשָׁא בְּרִיךְ הוּא נָחִית לְגַבֵּיהּ, לְקַבְּלָא לֵיהּ לְגַבֵּי שְׁכִינְתָּא. וְנַטְרֵי לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ. וּמַאן גְּרִים דָּא. מַאן דִּבְכָל מִצְוָה וּמִצְוָה, סָלִיק שְׁכִינְתָּא לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא.

473. The seventy words IN THE PSALM: "May Hashem hear you in the day of trouble" (Tehilim 20:2), ALLUDE TO THE SEVENTY SOUNDS MADE BY THE EXPECTANT MOTHER ABOUT TO GIVE BIRTH, BEING ALSO THE SEVENTY SOUNDS GIVEN OUT BY THE SHECHINAH FOR THE DISTRESS OF THE CHILDREN OF YISRAEL PRIOR TO REDEMPTION - CONSIDERED THEN "A DAY OF TROUBLE." HE ASKS: Why does She cry out? HE ANSWERS: It is known that among Yisrael there are masters of Torah and kings from the aspect of the star of dawn, namely the Shechinah. There are two grades: morning and dawn, about which it is said: "at Your right hand are pleasure for evermore (Netzach)" (Tehilim 16:11). The morning of Abraham, Chesed, appears on the ACTUAL Day of Redemption. But the dawn precedes the Day of Redemption, being Netzach, as the Shechinah from this aspect is called 'the star (or dow) of dawn'.

473. וְע׳ תֵּיבִין דְּיַעֲנֶךָ יְיָ׳ בְּיוֹם צָרָה. וּבְמָאי צְוָוחַת. אֶלָּא וַדַּאי יִשְׂרָאֵל אִית בְּהוֹן מָארֵי תּוֹרָה, מַלְאָכִים, מִסִּטְרָא דְּאַיֶּלֶת הַשַּׁחַר, דְּאִיהִי שְׁכִינְתָּא. וּתְרֵין דַּרְגִּין אִינּוּן, בֹּקֶר וְשַׁחַר, וְעָלַיְיהוּ אִתְּמַר, נְעִימוֹת בִּימִינְךָ נֶצַח. בֹּקֶר דְּאַבְרָהָם, דְּאִיהוּ חֶסֶ״ד, דָּא סָלִיק יַתִּיר בְּיוֹמָא דְּפוּרְקָנָא, אֲבָל שָׁחַר אַקְדִּים לְיוֹמָא דְּפוּרְקָנָא. וּמַאי אִיהוּ. נֶצַח, דִּשְׁכִינְתָּא מִסִּטְרֵיהּ אִתְקְרִיאַת אַיֶּלֶת הַשַּׁחַר.

474. Hence, "the chief musician (Heb. lamenatzeach)," WRITTEN BEFORE, "MAY HASHEM HEAR YOU IN THE DAY OF TROUBLE," is spelled Netzach and Lamed-Mem, AS THE WORD LAMNATZEACH IS SPELLED LAMED-MEM-NETZACH, SINCE THE PREVALENCE OF DAWN IS FOREVER (HEB. NETZACH). THE NUMERICAL VALUE OF LAMED-MEM IS SEVENTY, which are the seventy sounds that the dow of dawn cries out for her children when the darkness of the exile overcomes them, NAMELY the darkness (Heb. shacharut) of dawn (Heb. shachar) taking place at the last seventy years. At that time will be fulfilled in Yisrael: "Like a woman with child, that draws near the time of her delivery, is in pain, and cries out in her pangs; so have we been in Your sight, Hashem" (Yeshayah 26:17). And SO SINCE THE SHECHINAH SUFFERS WITH US, "And therefore we hope for You, Hashem our Elohim," THAT YOU WILL REDEEM US.

474. וּבְגִין דָּא, ל״מ נֶצַ״ח, תַּמָּן נֶצַ״ח, תַּמָּן ל״מ. דְּאִינּוּן ע׳ קָלִין דְּצַוָּוחַת אַיֶּלֶת הַשַּׁחַר עַל בְּנָהָא, דְּאִתְתַּקַּף עָלַיְיהוּ קַדְרוּתָא בְּגָלוּתָא, שַׁחֲרוּת הַשַּׁחַר בְּע׳ שְׁנִין בַּתְרָאִין, בְּהַהוּא זִמְנָא יִתְקַיֵּים בְּיִשְׂרָאֵל, כְּמוֹ הָרָה תַּקְרִיב לָלֶדֶת תָּחִיל תִּזְעַק בַּחֲבָלֶיהָ כֵּן הָיִינוּ מִפָּנֶיךָ יְיָ׳. וְעַל כֵּן נְקַוֶּה לְךָ יְיָ׳ אֱלֹהֵינוּ.

475. And with them, MEANING THE SEVENTY SOUNDS OF THE DOW, BEING THE SHECHINAH, She places Her head between Her knees. Her head is the righteous, the Foundation of the World, and between Her knees are Netzach and Hod; and he takes an oath BY THE RIGHTEOUS to redeem Her children in the morning, which is a lion, NAMELY CHESED REFERRED TO AS 'LION'. The morning alludes to the right hand of Abraham, DEPICTING CHESED, ALLUDING TO Messiah, the son of David, who stems from Judah, about whom it is written, "Judah is a lion's whelp" (Beresheet 49:9). For this reason, THE VERSE SAYS, "as Hashem lives: lie down until the morning" (Rut 3:13), UNTIL THE APPEARANCE OF MESSIAH, THE SON OF DAVID, WHO IS CALLED 'A LION', AND IS MORNING, NAMELY THE LIGHT OF CHESED.

475. וּבְהוֹן אַיֶּלֶת אֲעִילַת רֵישָׁהָא בֵּין בִּרְכָהָא. רֵישָׁא, אִיהוּ צַדִּיק יְסוֹד עוֹלָם. בֵּין בִּרְכָהָא דְּאִינּוּן נֶצַח וְהוֹד. וְאוּמֵי לָהּ בֵּיהּ, לְמִפְרַק לִבְנָהָא בַּבֹּקֶר, דְּאִיהוּ אַרְיֵה בֹּקֶר יְמִינָא דְּאַבְרָהָם, מָשִׁיחַ בֶּן דָּוִד דְּנָפִיק מִיהוּדָה, דְּאִתְּמַר בֵּיהּ, גּוּר אַרְיֵה יְהוּדָה. וּבג״ד, חַי יְיָ׳ שִׁכְבִי עַד הַבֹּקֶר.

476. "That caused His glorious (tiferet) arm to go at the right hand of Moses, dividing the water..." (Yeshayah 63:12) since Tiferet, the level of Moses, is considered a body THAT INCLUDES ALL SIX SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD. Chesed is His RIGHT arm. Moses is bound by THE NAME Ayin-Bet, Chesed, WHICH IS the level of Abraham, AS AYIN-BET is the numerical total of FOUR TIMES eighteen ('living') - three Vav's (=eighteen) AT THE BEGINNING OF THE THREE VERSES OF "And the angel...removed... and it came...And Moses stretched out" (Shemot 14:19-21), BEING THE SECRET OF THE NAME AYIN-BET, containing the three branches of the fathers, CHESED, GVURAH, AND TIFERET, AS "AND REMOVED" DENOTES CHESED; "AND CAME" DENOTES GVURAH, AND "AND STRETCHED OUT" DENOTES TIFERET. THEY ARE THREE TIMES EIGHTEEN BOUND with the Shin of Moses THAT CONTAINS THREE BRANCHES, WHICH IS THE SECRET OF THE THREE FACES, LION-OX-EAGLE. As it is said about them: "and the four had the face of a lion, on the right side: the face of an ox on the left side, and also had the face of an eagle" (Yechezkel 1:10); THEY DENOTE CHESED, GVURAH, AND TIFERET. The Mem-Hei of the name Moses IS "As for the likeness of their faces, they had the face of a man" (Ibid.), DENOTING MALCHUT AS "ADAM ('MAN')", WHICH EQUALS MEM-HEI, BEING THE FOURTH EIGHTEEN - THIS BEING THE SECRET OF "AS HASHEM LIVES (HEB. CHAI=EIGHTEEN): LIE DOWN UNTIL THE MORNING" (RUTH 3:13). THROUGH THE

476. וּבָהּ מוֹלִיךְ לִימִין מֹשֶׁה זְרוֹעַ תִּפְאַרְתּוֹ בּוֹקֵעַ מַיִם וְגוֹ׳, בְּגִין דְּתִפְאֶרֶת דַּרְגָּא דְּמֹשֶׁה גּוּפָא, וְחֶסֶד דְּרוֹעָא דִּילֵיהּ, וּמֹשֶׁה אִתְקְשָׁר בְּע״ב דְּאִיהוּ חֶסֶד, דַּרְגָּא דְּאַבְרָהָם. דְּהָכִי סָלִיק בְּחוּשְׁבָּן ח״י. וו״ו מִן וַיִּסַּע וַיָּבֹא וַיֵּט, תְּלַת עַנְפֵי אֲבָהָן. ש, דְּאִתְקְשָׁר בְּשׁ׳ שֶׁל מֹשֶׁה. דְּאִתְּמַר בְּהוֹן וּפְנֵי אַרְיֵה אֶל הַיָּמִין לְאַרְבַּעְתָּן וּפְנֵי שׁוֹר מֵהַשְּׂמֹאל וְגוֹ׳, וּפְנֵי נֶשֶׁר לְאַרְבַּעְתָּן. מ״ה מִן מֹשֶׁה, וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם.

MORNING LIGHT IS COMPLETED THE FOURTH EIGHTEEN, WHICH IS MALCHUT, AND THE NAME AYIN BET THAT ENCOMPASSES FOUR TIMES EIGHTEEN IN THE FOUR FACES OF THE CHARIOT INDICATED WITH THE SHIN OF MOSES AND WITH THE MEM-HEI OF MOSES.

18. Two Messiahs

This section begins by telling of Messiah son of Ephraim. Later it says that the verse, "May He have dominion also from sea to sea, and from the river to the ends of the earth," will be fulfilled in Messiah. The flag of Messiah son of David will come, and the flag of Messiah son of Joseph will come; the flag of Moses will be in the middle or central column. Messiah son of Joseph will consume the ministers of world nations, and Messiah son of David will divide the spoils for the children of Yisrael. At that time, no more converts will be accepted. Yisrael is compared to the five grains, crushed during the exile; once they are sorted from the straw, i.e. the other nations, they will assemble at the place called Jerusalem. After leaving exile they are compared to apples and other fragrant things.

477. Of the left arm, DENOTING GVURAH, it is written: "the left pushes aside, the right brings near"; even though he sped up THE TIME FOR REDEMPTION to the month of Tishrei, as the masters of Mishnah have posited that in Tishrei shall be the Redemption, SINCE TISHREI IS CONSIDERED THE LEFT SIDE OF MONTHS, it will delay THE REDEMPTION in order that the Messiah, son of Ephraim, will not die BY THE JUDGMENTS OF THE LEFT. FOR MESSIAH, SON OF EPHRAIM, IS THE REINCARNATION OF YARAVAM WHO HAS ACCUSERS UPON HIM FOR SINNING AND CAUSING OTHERS TO SIN. So it was deferred from Tishrei until the approach of the right, namely Pesach (Passover) considered the right arm, DENOTING CHESED. THEN WILL THEY BE REDEEMED to fulfill the verse, "As in the days of your coming out of the land of Egypt I will show him marvelous things" (Michah 7:15). Hence, it is stated: "they were redeemed in Nissan, and in Nissan will they again be redeemed," to fulfill the prophecy, "but with everlasting faithful Love will I have Mercy on you, says your Redeemer, Hashem" (Yeshayah 54:8).

477. דְּרוֹעָא שְׂמָאלָא, אִתְּמַר בֵּיהּ, שְׂמֹאל דּוֹחֶה, וִימִין מְקָרֶבֶת. דְּאַף עַל גַּב דְּאַקְדִּים בְּתִשְׁרֵי, דְּאוּקְמוּהָ בֵּיהּ מָארֵי מַתְנִיתִין, בְּתִשְׁרֵי עֲתִידִין לְהִגָּאֵל. תְּהֵא דּוֹחֶה, בְּגִין דְּלָא יָמוּת מָשִׁיחַ בֶּן אֶפְרַיִם, דּוֹחֶה מִתִּשְׁרֵי דְּאִיהִי שְׂמֹאל. עַד דְּיִקְרַב יָמִין, פֶּסַח דְּרוֹעָא יְמִינָא. לְקַיֵּים בָּהּ, כִּימֵי צֵאתְךָ מֵאֶרֶץ מִצְרַיִם אַרְאֶנּוּ נִפְלָאוֹת וְהַאי אִיהוּ בְּנִיסָן נִגְאֲלוּ וּבְנִיסָן עֲתִידִין לְהִגָּאֵל. לְקַיֵּים בְּהוֹן וּבְחֶסֶד עֹלָם רִחַמְתִּיךָ אָמַר גֹּאֲלֵךְ יְיָ׳.

478. And later, all are taking from Gvurah, whence comes Messiah, the son of Ephraim, to avenge his enemies. So it is necessary first to cleanse the grain, namely Yisrael, with the right. Later, it is necessary to burn the stubble which is with the left. As it is written: "The House of Jacob shall be fire, and the House of Joseph flame, and the House of Esau for stubble, and they shall kindle in them, and devour them" (Ovadyah 1:18). The gathering of the grain will be with the Central Column, where IT IS SAID, "and was gathered" (Beresheet 25:8). Where ASSEMBLED to? To the House, which is the Shechinah.

478. וּלְבָתַר נַטְלֵי כֻּלְּהוּ מִגְּבוּרָה, דְּמִנֵּיהּ מָשִׁיחַ בֶּן אֶפְרַיִם, לְנַטְלָא נוּקְמָא מִשַּׂנְאוֹי. דְּהָכִי בָּעֵי לְנַקָּאָה עִבּוּרָא, דְּאִינּוּן יִשְׂרָאֵל, בִּימִינָא. וּלְבָתַר לְאוֹקְדָא קַשׁ, בִּשְׂמָאלָא. הה״ד, וְהָיָה בֵית יַעֲקֹב אֵשׁ וּבֵית יוֹסֵף לֶהָבָה וּבֵית עֵשָׂו לְקַשׁ וְדָלְקוּ בָהֶם וַאֲכָלוּם. וּכְנִישׁוּ דְּעִבּוּרָא, דָּא עַמּוּדָא דְּאֶמְצָעִיתָא. בֵּיהּ וַיֵּאָסֶף. לְאָן אֲתָר. לְבֵיתָא, דָּא שְׁכִינְתָּא.

479. But of the level of Messiah, son of Joseph, it is indicated: "Now shall this company lick up all that are round about us, as the ox licks up the grass of the field" (Bemidbar 22:4), REFERRING TO MESSIAH, THE SON OF JOSEPH, CALLED 'OX'. About them it is written: "When wicked spring like grass" (Tehilim 92:8). From Pesach until Tishrei will be the Redemption CALLED 'forever'; from then on will come their destruction, as written, "that they shall be destroyed forever" (Ibid.), until Tishrei arrives, being an ox. Then it will be fulfilled, "as the ox licks."

479. אֲבָל בְּדַרְגָּא דְּמָשִׁיחַ בֶּן יוֹסֵף, אִיהוּ דִּקָּא רָמִיז, עַתָּה יְלַחֲכוּ הַקָּהָל אֶת כָּל סְבִיבֹתֵינוּ כִּלְחוֹךְ הַשּׁוֹר אֵת יֶרֶק הַשָּׂדֶה. דְּעָלַיְיהוּ אִתְּמַר, בִּפְרֹחַ רְשָׁעִים כְּמוֹ עֵשֶׂב וְגוֹ׳. מִפֶּסַח וְעַד תִּשְׁרֵי, יְהֵא פּוּרְקָנָא דְּאִיהוּ עַד. וּמִתַּמָּן וְאֵילָךְ יְהֵא הַשְׁמָדָה דִּלְהוֹן, לְהִשָּׁמְדָם עָדֵי עַד. כַּד מָטוּ לְתִשְׁרֵי דְּאִיהוּ שׁוֹר, בֵּיהּ כִּלְחוֹךְ הַשּׁוֹר.

480. The support of Yisrael DURING THE EXILE is with the right, namely the lion, CHESED, but their rising, THEIR REDEMPTION, is in the trunk of the tree, DENOTING ZEIR ANPIN. Therefore, kneeling is always with the mention of 'blessed be', DENOTING THE RIGHTEOUS, MEANING YESOD, as it is written: "and, behold, your sheaves stood round about, and bowed to my sheath" (Beresheet 37:7). This is what is written: "as Hashem lives: lie down until the morning" (Rut 3:13). FOR IN THEIR SITUATION OF KNEELING AND LYING, THEY REQUIRE SUPPORT OF CHASSADIM FROM YESOD. Rising is at the mention of "name," being the level of the Moses above, DENOTING DA'AT. With Moses below, DENOTING TIFERET, will all the children of Yisrael rise as the limbs of the body. When all line up at the time of standing, with this all who straighten themselves do so by the "name," about which it is written: "and I know you by name" (Shemot 33:17).

480. וּסְמִיכָה דִּלְהוֹן דְּיִשְׂרָאֵל, בִּימִינָא דְּאִיהוּ אַרְיֵה. אֲבָל קִימָה דִּלְהוֹן בְּגוּפָא דְּאִילָנָא. וְהַאי אִיהוּ כָּל הַכּוֹרֵעַ כּוֹרֵעַ בְּבָרוּךְ, צַדִּיק. דְּאִתְּמַר בֵּיהּ בְּיוֹסֵף הַצַּדִּיק, וְהִנֵּה תִסְבֶּינָה אֲלֻמֹּתֵיכֶם וַתִּשְׁתַּחֲוֶיךָן לַאֲלֻמָּתִי. וְהַאי אִיהוּ, חַי יְיָ׳ שְׁכְבִי עַד הַבֹּקֶר. וְכָל הַזּוֹקֵף זוֹקֵף בְּשֵׁם, דַּרְגָּא דְּמֹשֶׁה רַבֵּינוּ לְעֵילָא. וּמֹשֶׁה לְתַתָּא, בֵּיהּ יְקוּמוּן כָּל יִשְׂרָאֵל, כְּאֵבָרִין דְּגוּפָא, דְּבֵיהּ כֻּלְּהוּ זַקִּיפִין בַּעֲמִידָה. וּבְהַאי אִיהוּ כָּל הַזּוֹקֵף, זוֹקֵף בְּשֵׁם, בְּגִין דְּעָלֵיהּ אִתְּמַר, וָאֵדָעֲךָ בְּשֵׁם.

481. Messiah, the son of David, designated as the lion, CHESED, will be to the right of Moses and Messiah, the son of Joseph, designated as an Ox, GVURAH, to his left - MEANING WITHIN THE SECRET OF THE THREE COLUMNS, where on the right stands Abraham, DEPICTING CHESED, to the left Isaac, DEPICTING GVURAH, and Moses himself depicted as an eagle, TIFERET, stands in the middle. Their chain, MEANING THE THREE COLUMNS REFERRED TO AS 'CHAIN', stems from Jacob, MEANING THREE COLUMNS INCORPORATED IN JACOB BEING TIFERET. This is the secret of the Shin in the name Moses, ALLUDING TO THE THREE COLUMNS INCORPORATED IN MOSES, BEING THE CENTRAL COLUMN. DA'AT, THE SECRET OF 'thrice repeat holy unto You'; MEANING THAT EVERY COLUMN IS COMPOSED OF ALL THE THREE. From the side of the lion, DENOTING CHESED, there are three facets of the fathers, CHESED, GVURAH, AND TIFERET, and all THREE are called 'lions'. The cattle, MEANING FROM THREE FACETS in the left, THE THREE are called 'goring oxen'. NOW THE THREE FACETS INCLUDED in the central Column, WHICH IS MOSES AND JACOB, are called 'eagles'. Of them it is said: "I bore you on the wings of eagles and brought you to Myself" (Shemot 19:4). THE RESULT IS THAT THE THREE COLUMNS become nine, AS EACH IS COMPOSED OF THREE. The tenth, or the fourth OF THE THREE ENCOMPASSING COLUMNS, is Adam ('man') who is the Mem-Hei of the name Moses, riding over the three living creatures, LION, OX, EAGLE - BEING THREE BRANCHES OF THE SHIN IN THE NAME OF MOSES.

481. יְהוֹן מָשִׁיחַ מִן דָּוִד, דְּאִיהוּ אַרְיֵה, מִימִינֵיהּ. וּמָשִׁיחַ בֶּן יוֹסֵף, דְּאִיהוּ שׁוֹר, מִשְּׂמָאלֵיהּ. מִימִינָא אַבְרָהָם, מִשְּׂמָאלָא יִצְחָק, וְאִיהוּ נֶשֶׁר בְּאֶמְצָעִיתָא. שַׁלְשֶׁלֶת דִּלְהוֹן, מִסִּטְרָא דְּיַעֲקֹב. ש׳ דְּמֹשֶׁה, קְדוּשָׁה לְךָ יְשַׁלֵּשׁוּ. מִסִּטְרָא דְּאַרְיֵה, ג׳ אַנְפִּין דַּאֲבָהָן, אִתְקְרִיאוּ אֲרָיוֹת. בֹּקֶר. מִסִּטְרָא דִּשְׂמָאלָא אִתְקְרִיאוּ פָּרִים מְנַגְּחִים. וּמִסִּטְרָא דְּאֶמְצָעִיתָא, אִתְקְרִיאוּ נְשָׁרִים. וְעָלַיְיהוּ אִתְּמַר וְאֶשָּׂא אֶתְכֶם עַל כַּנְפֵי נְשָׁרִים וָאָבִיא אֶתְכֶם אֵלָי. הָא אִינּוּן ט׳. עֲשִׂירָאָה, וּרְבִיעָאָה, אָדָם מַה בְּשִׁמוֹ דְּמֹשֶׁה דְּרָכִיב עַל תְּלַת חַיָּוָן.

482. It is written regarding Yisrael: "and let them have dominion over the fish of the sea" (Beresheet 1:26), MEANING the ministers in the sea from the sphere of the serpent, the Minister of Egypt that will expand with the last exile, from sea to sea. "...and over the birds of the air..." (Ibid.) refers to the evil crowd of giant Amalekites, a mixture of all nations in the last exile from all spheres, either Yisrael, Ishmael or Esau. "...and over the cattle..." refers exclusively to the children of Esau, whose dominion is over all the earth.

482. וְאִתְּמַר בְּיִשְׂרָאֵל, וְיִרְדּוּ בִּדְגַת הַיָּם, מְמָנָן דְּיַמָּא, בְּסִטְרָא דְּנָחָשׁ, דַּהֲוָה שָׂרָה דְּמִצְרַיִם, דְּאִתְפְּשַׁט בְּגָלוּתָא בַּתְרָאָה, מִיָּם עַד יָם. וּבְעוֹף הַשָּׁמַיִם, עִרְבּוּבְיָא בִּישָׁא. עֲמָלֵקִים, נְפִילִים, תַּעֲרוֹבֶת דְּכָל אוּמִין, בְּכָל סִטְרָא, בְּגָלוּתָא בַּתְרָאָה, בֵּין בְּיִשְׂרָאֵל, בֵּין בְּיִשְׁמָעֵאל, בֵּין בְּעֵשָׂו. וּבַבְּהֵמָה, אִלֵּין בְּנֵי עֵשָׂו. דְּשׁוּלְטָנְתְּהוֹן בְּכָל הָאָרֶץ.

483. וְיִתְקַיֵּים בְּמָשִׁיחַ, וְיֵרֶד מִיָּם עַד יָם וּמִנָּהָר עַד אַפְסֵי אָרֶץ. וְהָכִי בִּב׳ מְשִׁיחִין, וְהָכִי בְּיִשְׂרָאֵל, וְכֹלָּא בִּזְכוּת מ״ה דְּמֹשֶׁה. וְיֵיתוּן, נֵס דְּמָשִׁיחַ בֶּן דָּוִד, מִיהוּדָה, אַרְיֵה רָשִׁים עָלֵיהּ, וְנֵס דְּמָשִׁיחַ בֶּן יוֹסֵף, שׁוֹר רָשִׁים עָלֵיהּ. וְנֵס דְּשִׁילֹה, אַרְיֵה לִימִינָא, שׁוֹר לִשְׂמֹאלָא, נֶשֶׁר בְּאֶמְצָעִיתָא, וְאָדָם עַל כֻּלְּהוּ. וְד׳ אַנְפִּין לְכָל חַד. ד׳ שִׁבְטִין דְּג׳ חַיָּוָן, י״ב. וּלְגַבֵּי אָדָם, דְּאִיהוּ מַה שְׁמוֹ, בְּנֵי מֹשֶׁה, דִּבְהַהוּא זִמְנָא יִתְקָיֵים בְּמֹשֶׁה וְאֶעֱשֶׂה אוֹתְךָ לְגוֹי גָּדוֹל וְעָצוּם מִמֶּנּוּ. בְּהַהוּא זִמְנָא, מַ״ה שֶׁ״הָיָה הוּ״א שֶׁיִּהְיֶה. וַאֲשֶׁר לִהְיוֹת כְּבָר הָיָה.

483. The verse, "May He have dominion also from sea to sea, and from the river to the ends of the earth" (Tehilim 72:8), will be fulfilled in Messiah. And so with the two Messiahs, and so with the children of Yisrael, all through the merit of the Mem-Hei in the name of Moses (Mem-Shin-Hei), BEING THE FACE OF MAN. The flag of Messiah, the son of David, will come, BEING of Judah, with a lion marked upon it, and the flag of Messiah, the son of Joseph, on which is the mark of an ox, and the flag of Shilo, BEING MOSES, AS HIS NAME NUMERICALLY EQUALS SHILO. And so, we have the lion to the right, ox to the left, and eagle in the middle, AS MOSES IS THE SECRET OF THE EAGLE, NAMELY, THE CENTRAL COLUMN THAT INCORPORATES WITHIN IT RIGHT AND LEFT. The man is above all, AS IN EACH OF THE THREE FACES A MAN IS INCLUDED, as each OF THREE CREATURES has four faces - BEING THE SECRET of the four tribes, each having three living creatures, LION, OX, AND EAGLE, totaling twelve. By the FACE OF man, which is the Mem-Hei of his name, MEANING THE VALUE OF WHAT (HEB. MAH, MEM-HEI) WILL BE the sons of Moses; for at that time, will be fulfilled in Moses, "and will make of you a greater nation and mightier than they" (Bemidbar 14:12). At that time "That (Heb. mah, Mem-Hei) which (Shin) has been, it is that which shall be" (Kohelet 1:9), MEANING MOSES WAS THE REDEEMER IN EGYPT, AND HE WILL BE THE FUTURE REDEEMER. "...and that which is to be has already been..." (Kohelet 3:15) MEANING THE TWO MESSIAHS, SON OF JOSEPH AND SON OF DAVID, AS JOSEPH AND DAVID ALREADY EXISTED.

484. וְהָאֱלֹהִים יְבַקֵּשׁ אֶת נִרְדָּף, יִשְׂרָאֵל דְּאִתְּמַר בְּהוֹן, וְאַתֶּן צֹאנִי צֹאן מַרְעִיתִי אָדָם אַתֶּם, הֲווֹ נִרְדָּפִים קֹדֶם עֵרֶב רַב, זְאֵבִים בִּישִׁין, הָא בִּנְיָמִין זְאֵב יִטְרָף לְגַבַּיְיהוּ, דְּטָרִיף לוֹן, וְיִתְקַיֵּים בְּהַהוּא זִמְנָא, בַּבֹּקֶר יֹאכַל עַד. דְּהַיְינוּ עַד כִּי יָבֹא שִׁילֹה, וְדָא בֹּקֶר דְּאַבְרָהָם. וּלְעֶרֶב יְחַלֵּק שָׁלָל דָּא עֶרֶב דְּיִצְחָק, דְּתַמָּן תְּרֵין מְשִׁיחִין. בְּחַד יֵיכוּל מִמָּנָא דְּאוּמִין דְּעָלְמָא. וּבְחַד יְחַלֵּק לוֹן לְיִשְׂרָאֵל.

484. "...and only the Elohim can find the fleeting..." (ibid.) NAMELY the children of Yisrael, of whom it is said: "But you my flock, the flock of my pasture, are men" (Yechezkel 34:31). They were the pursued before the motley crowd, evil wolves. "Benjamin is a ravenous wolf" (Beresheet 49:27) against them, that rends them. And then will be fulfilled: "in the morning he shall devour the prey (Heb. ad)" (Ibid.), meaning "until (Heb. ad) Shiloh comes" (Ibid. 11), REFERRING TO MOSES - the morning being the morning of Abraham, DEPICTING CHESED, MEANING, IN THE MORNING, WHEN THE GREAT CHESED BECOMES REVEALED, THEN Ad, WHO IS MOSES, WILL BE REVEALED. "...and at night he shall divide the spoil..." refers to the evening of Isaac, MALCHUT BUILT FROM THE LEFT COLUMN, where both Messiahs are located - TO HER RIGHT, MESSIAH, THE SON OF DAVID, TO HER LEFT MESSIAH, THE SON OF JOSEPH. One will consume AND DEVASTATE the ministers of world nations, THIS BEING THE ONE FROM THE HOUSE OF JOSEPH, and the other will divide the spoils for the children of Yisrael, THIS BEING THE ONE FROM THE HOUSE OF DAVID.

485. יִשְׂרָאֵל דְּאִינוּן אַיָּלֶת, נִרְדָּפִין קֹדֶם רַשִׁיעַיָּא אֲרָיוֹת. וְיִתְעַר נַפְתָּלִי, דְּאִיהוּ אַיָּלָה שְׁלוּחָה הַנּוֹתֵן אִמְרֵי שָׁפֶר. יִתְעַר בִּימִינָא דְּאִיהוּ אַרְיֵה מָשִׁיחַ בֶּן דָּוִד, דְּאִתְּמַר בֵּיהּ, גּוּר אַרְיֵה יְהוּדָה מִטֶּרֶף בְּנִי עָלִיתָ. וְיַחֲזוֹר עַל אוּמִין דְּעָלְמָא, כָּרַע שָׁכַב עָלַיְיהוּ, לְמִטְרַף לוֹן מִי יְקִימֶנּוּ, בְּהַהוּא זִמְנָא נֶחֱזֵי מַאן הוּא אֱלָהּ אַחֲרָא, דְּיָקִים לֵיהּ מִלְּטָרוֹף עָלַיְיהוּ, אוֹ אוּמָה וְלִישָׁן.

485. Yisrael, who are as a doe, are pursued by the wicked, who are lions. This will alert Naftali, who is "a hind let loose: he gives goodly words" (Ibid. 21). It will alert on the right the lion, Messiah, the son of David, about whom it is written: "Judah is a lion whelp from the prey, my son, you have gone up" (Ibid. 9), and he will go around to the nations of the world. "...he stooped down, he crouched..." upon them, to devour them; "who shall rouse him up," MEANING at that time, what deity can rouse him AND NOT PERMIT HIM to devour them, or what nation WILL BE ABLE TO RISE TO STOP HIM FROM EATING THEM.

486. And Yisrael are like a dove pursued by the eagle, representing the birds of the nations of the world. At that time will be aroused the eagle OF HOLINESS. He shall spread his wings upon the mixed multitudes, Esau, Ishmael, Amalekites, and the evil multitudes of Yisrael, and devour them. And not one will remain, to fulfill that which is written about Yisrael: "so Hashem alone did lead him, and there was no strange El with him" (Devarim 32:12).

486. וְיִשְׂרָאֵל דַּהֲווֹ כְּיוֹנָה, נִרְדָּפִין קֳדָם נְשֶׁר, מִסִּטְרָא דְּעוֹפִין דְּאוּמִין דְּעָלְמָא. בְּהַהוּא זִמְנָא, יִתְעַר נְשֶׁר, וְיִתְפְּרַשׂ גַּדְפָּהָא, עַל עֲרֵבוּבְיָא דְּאוּמִין, וְעֵשָׂו וְיִשְׁמָעֵאל, דְּאִינּוּן עֲמָלֵקִים, וְעֵרְבּוּבְיָא בִּישָׁא דְּיִשְׂרָאֵל, וְטָרִיף לוֹן, דְּלָא יִשְׁתְּאַר חַד מִנַּיְיהוּ, לְקַיֵּים מַה שֶׁנֶּאֱמַר בְּיִשְׂרָאֵל, יְיָ׳ בָּדָד יַנְחֶנּוּ וְאֵין עִמּוֹ אֵל נֵכָר.

487. From that time on, no converts will be accepted, as the masters of the Mishnah have expressed it: At the days of Messiah, no converts will be accepted. The nations of the world that will remain will see the Holy One, blessed be He, stir upon them the beasts of man, to fulfill the words of the prophet: "For the nation and kingdom that will not serve you shall perish" (Yeshayah 60:12), and to fulfill with Yisrael: "and let them have dominion over the fish of the sea..." "And the fear of you and the dread of you..." (Beresheet 9:2).

487. מִתַּמָּן וְאֵילָךְ, אֵין מְקַבְּלִים גֵּרִים, כְּמָה דְּאוּקְמוּהָ מָארֵי מַתְנִיתִין אֵין מְקַבְּלִים גֵּרִים לִימוֹת הַמָּשִׁיחַ. וְאוּמִין עכו״ם דְּעָלְמָא דְּיִשְׁתַּאֲרוּן, יִתְעַר קוּדְשָׁא בְּרִיךְ הוּא חַיָּה דְּאָדָם, לְשַׁלְטָאָה עָלַיְיהוּ. לְקַיְּימָא בְּהוֹן, כִּי הַגּוֹי וְהַמַּמְלָכָה אֲשֶׁר לֹא יַעַבְדוּךָ יֹאבֵדוּ. לְקַיֵּים בְּיִשְׂרָאֵל, וְיִרְדּוּ בִּדְגַת הַיָּם וְגוֹ׳. וּמוֹרַאֲכֶם וְחִתְּכֶם וְגוֹ׳.

488. Now from the subject of grain, five types of bread that are the most broken of them all, WITH THE THRESHING AND MELTING, are wheat, barley, spelt, rye, and oats. Yisrael have been compared to them, as it says: "Yisrael is holy to Hashem, the firstfruits of his increase (Heb. tevuatoh, also: 'grain')" (Yirmeyah 2:3). Tevuatoh is written with Hei (=five) TO ALLUDE TO THE FIVE TYPES OF BREAD. When YISRAEL will exit the exile, they will be broken so that the edible will be collected from the refuse, the straw, which is the mixed multitude, until Yisrael will be picked and recognizable from them, already picked from the straw and hay.

488. וּמִסִּטְרָא דִּתְבוּאוֹת, ה׳ מִינֵי נְהֲמָא, תְּבִירִין מִכֻּלְּהוּ. וְאִינּוּן, חִטָּה, וּשְׂעוֹרָה, וּכֻסֶּמֶת, וְשִׁבֹּלֶת שׁוּעָל, וְשִׁיפּוֹן. אִמְתִּיל לוֹן לְיִשְׂרָאֵל, הה״ד, קֹדֶשׁ יִשְׂרָאֵל לַיְיָ׳ רֵאשִׁית תְּבוּאָתוֹ, בְּה׳. כַּד יִפְקוּן מִגָּלוּתָא, הָכִי יְהוֹן תְּבִירִין, עַד דְּיִתְבְּרִיר אוֹכֶל מִתּוֹךְ פְּסוֹלֶת, דְּהַיְינוּ קַשׁ, עֵרֶב רַב, עַד דְּיִתְבָּרְרוּ וְיִשְׁתְּמוֹדְעוּ יִשְׂרָאֵל בֵּינַיְיהוּ, כְּבָר, דְּאִתְבְּרִיר מִגּוֹ מוֹץ וְתֶבֶן.

489. Until they are sorted, the Yud OF THE NAME YUD HEI VAV HEI, which INDICATES THE tithe, does not rest upon the Hei OF YUD HEI VAV HEI, which HINTS AT THE bread of the five kinds, thus fulfilling the oath: "Because Yah has sworn by his throne" (Shemot 17:16) - THE OATH BEING THAT THE NAME AND THE THRONE REMAIN INCOMPLETE UNTIL THE ERADICATION OF THE SEED OF AMALEK. Therefore, chaff and straw are not subject to tithing until it is all sorted. After THE CHILDREN OF YISRAEL are picked, they will assemble at that place called Jerusalem. Like wheat after the removal of chaff and straw is brought into the storehouse, so Yisrael will gather, which are grains, to Jerusalem that is built on the mountain of Hashem, as it is written; "Who shall ascend into the mountain of Hashem? Or who stand in His holy place? He that has clean hands, and a pure (Heb. bar) heart" (Tehilim 24:3-4). "... clean..." is the corn (Heb. bar), meaning grain after it was sorted out of the chaff. At that time, his kisses are clean (Heb. bar) as the verse says, "Let him kiss me with the kisses of his mouth" (Shir Hashirim 1:2). Bar is Aramaic for son meaning at that time after being cleansed from chaff and straw (Heb. bar) His name will hover over them and will call them, "Yisrael is My son, My firstborn" (Shemot 4:22).

489. וְעַד דְּיִתְבְּרִירוּ מִנַּיְיהוּ, י׳ דְּאִיהוּ מַעֲשֵׂר, לָא שַׁרְיָא עַל ה׳, דְּאִיהוּ נְהֲמָא, דְּה׳ מִינִין, לְקַיְּימָא אוּמְאָה, כִּי יָד עַל כֵּס יָ״ה. וּבְגִין דָּא, מוֹץ וְתֶבֶן, אֵינוֹ מְחוּיָיב בְּמַעֲשֵׂר, עַד דְּיִתְבְּרִיר. לְבָתַר דְּיִתְבְּרִיר, מִתְכַּנְּשִׁין לְהַהוּא אֶתָר דְּאִקְרֵי יְרוּשָׁלֵם. כְּמָה דְּחִטָּה, דְּבָתַר דְּאִתְבְּרִיר קַשׁ וְתֶבֶן, מַכְנִיסִין לָהּ לָאוֹצָר. הָכִי יִתְכַּנְּשׁוּן יִשְׂרָאֵל, דְּאִינּוּן בַּר, לִירוּשָׁלֵם, דְּאִיהִי בְּנוּיָה עַל הַר יְיָ׳, דְּאִתְּמַר בָּהּ, מִי יַעֲלֶה בְהַר יְיָ׳ וּמִי יָקוּם בִּמְקוֹם קָדְשׁוֹ נְקִי כַפַּיִם וּבַר לֵבָב. נָקִי כַּבָּר, דְּאִיהִי עִבּוּרָא כַּד בָּרִיר מִגּוֹ פְּסוֹלֶת. בְּהַהוּא זִמְנָא, נַשְּׁקוּ בַּר כְּדִבְקַדְמֵיתָא, דְּאִתְּמַר בֵּיהּ, יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ. בַּר תַּרְגּוּם בֵּן, בְּהַהוּא זִמְנָא דִּיהוֹן נְקִיִּים כַּבָּר, מִגּוֹ קַשׁ וְתֶבֶן. שַׁרְיָא שְׁמֵיהּ עָלַיְיהוּ, וְקָרָא לוֹן, בְּנִי בְכוֹרִי יִשְׂרָאֵל.

490. And so with the trees, no tree is so broken like the vine. In planting, it is hammered, AS IT HAS NO STRENGTH TO STAND BUT LAY ON THE GROUND. Its grapes are broken, crushed under feet. And so the olive is crushed. Yisrael is compared to them in the exile, as written: "You have brought a vine out of Egypt" (Tehilim 80:9). And so in the fourth exile, "For the vineyard of Hashem Tzevaot is the House of Yisrael" (Yeshayah 5:7). And likewise Yisrael is likened to the olive, as it is written, "A green olive tree, fair with goodly fruit" (Yirmeyah 11:16). Therefore, IT IS WRITTEN, "Your wife shall be like a fruitful vine in the recesses of your house: your children like olive plants" (Tehilim 128:3). They here are side by side, because YISRAEL becomes broken LIKE THEM in the exile.

490. וְהָכִי מִכָּל אִילָנִין, לֵית תְּבִיר כַּגֶּפֶן. בִּנְטִיעוּ דִּילֵיהּ תְּבִיר, בַּעֲנָבִים דִּילֵיהּ תְּבִיר, דְּאִינּוּן כְּתִישִׁין בֵּין רַגְלִין. וְהָכִי זַיִת זֵיתִים דִּילֵהּ כְּתִישִׁין. בְּגָלוּתָא אַמְתִּילוּ יִשְׂרָאֵל בְּהוֹן, הה״ד, גֶּפֶן מִמִּצְרַיִם תַּסִּיעַ. וְכֵן בְּגָלוּת רְבִיעָאָה, כִּי כֶרֶם יְיָ׳ צְבָאוֹת בֵּית יִשְׂרָאֵל. וּכְגַוְונָא דָא לַזַּיִת מְשׁוּלִים יִשְׂרָאֵל, זַיִת רַעֲנָן יְפֵה פְרִי תֹאַר. וּבְגִין דָּא, אֶשְׁתְּךָ כְּגֶפֶן פֹּרִיָּה בְּיַרְכְּתֵי בֵיתֶךָ בָּנֶיךָ כִּשְׁתִילֵי זֵיתִים. סָמִיךְ דָּא לְדָא, בְּגִין דְּאִינּוּן תְּבִירִין בְּגָלוּתָא.

491. After THE GRAPES AND OLIVES are cleaned from all refuse, they become sanctified for the Temple: wine for libation upon the altar, the olives for kindling the candle, MEANING the candles of the lamp. Who merits this? Wine not libated in idolatry. The mixed multitudes are like wine poured for idol worship, among them are apostates and non-believers, that transgress the whole Torah.

491. וּלְבָתַר דִּיהוֹן נְקִיִּים מִגּוֹ פְּסוֹלֶת, יִתְקַדְּשׁוּן לְבֵי מַקְדְּשָׁא, בְּיַיִן לְנַסְכָּא עַל גַּבֵּי מַדְבְּחָא, וְזֵיתִים לְאַדְלָקָא בּוֹצִינָא שְׁרָגִין לְמְנַרְתָּא. וּמַאן זָכֵה לְהַאי. יַיִן דְּלָא יִתְנַסַּךְ לכו״ם. דְּעֵרֶב רַב אִינּוּן יַיִן דְּנִתְנַסַּךְ לכו״ם, וּמִנְּהוֹן מְשׁוּמָדִים, מִינִים, אֲפִיקוֹרְסִים מְשׁוּמָדִים לַעֲבֵירוֹת שֶׁבְּכָל הַתּוֹרָה כּוּלָּהּ.

492. About Yisrael, it is written, "but were mingled among the nations, and learned their works" (Tehilim 106:35), and until they are trampled under their feet in the exile, they can not be sorted out from them. About them, David of blessed memory said. "Why should I fear in the days of evil, when the iniquity of my persecutors (also: 'heels') compasses me about?" (Tehilim 49:6). About them Solomon said "Go your way forth by the footsteps (Heb. ikvei, lit. 'heels') of the flock" (Shir Hashirim 1:8); IKVEI ARE THE SAME LETTERS as Jacob, about him is written concerning the original serpent who seduced Eve, "it shall bruise your head, and you shall bruise his heel" (Beresheet 3:15). After leaving exile, they are compared to apples and all matters of fragrance, as happened when departing Egypt, as it says "I roused you under the apple tree" (Shir Hashirim 8:5).

492. וְיִשְׂרָאֵל דְּאִתְּמַר בְּהוֹן וַיִּתְעָרְבוּ בַגּוֹיִם וַיִּלְמְדוּ מַעֲשֵׂיהֶם. עַד דִּיהוֹן דְּרוּכִין בֵּין רַגְלַיְיהוּ, בְּגָלוּתָא לָא אִתְבְּרִירוּ מִנַּיְיהוּ. וּבְגִינַיְיהוּ אָמַר דָּוִד ע״ה, לָמָּה אִירָא בִּימֵי רָע עָוֹן עֲקֵבַי יְסֹבֵּנִי. וְעָלַיְיהוּ אָמַר שְׁלֹמֹה, צְאִי לָךְ בְּעִקְבֵי״י הַצֹּאן. בְּיַעֲקֹ״ב. דְּעָלֵיהּ אִתְּמַר, לְגַבֵּי נָחָשׁ הַקַּדְמוֹנִי דְּסַתֵּי לְחַוָּה, הוּא יְשׁוּפְךָ רֹאשׁ וְאַתָּה תְּשׁוּפֶנּוּ עָקֵב. בָּתַר דְּיִפְקוּן מִן גָּלוּתָא, נִמְשָׁלִים לְתַפּוּחִים, וּלְכָל רֵיחִין טָבִין. כְּגַוְונָא דְּמַפְקָנוּ דְּמִצְרַיִם, דִּכְתִיב בֵּיהּ תַּחַת הַתַּפּוּחַ עוֹרַרְתִּיךָ.

19. Concerning tithing

The precept discussed here is to offer the first fruit, then to confess by the first fruit and later to publicly announce the crop by tithing. The question that arises is whether to tithe before or after the fruits and grains are formed. Yisrael are compared to the tree and to grain; they are called a large powerful tree with sustenance for all within it. The Torah is sustenance on high and prayer is sustenance for those below. Even the sustenance for angels comes only through Yisrael because of their Torah study and their following of the precepts. The Torah is compared to water and to fire, both of which are required to ripen fruit (the sun being fire). Those who study the Torah, the Tree of Life, follow the blossoming, and so they are tithed because Chochmah dwells in them.

493. פִּקּוּדָא בָּתַר דָּא, לְהָבִיא בִּכּוּרִים, וַאֲבַתְרֵיהּ לְהִתְוַדּוֹת עַל הַבִּכּוּרִים, וַאֲבַתְרֵיהּ לְהִתְוַדּוֹת עַל הַמַּעֲשֵׂר. וּמָארֵי מַתְנִיתִין, מַקְשִׁים עַל הַמַּעֲשֵׂר, דְּאִי יְהֵא קֹדֶם לְקִיטָתוֹ, אוֹ אַחַר לְקִיטָתוֹ עִשּׂוּרוֹ. כְּגוֹן אֶתְרוֹג, דְּאִתְּמַר בֵּיהּ בְּאִילָן, הָלַךְ אַחַר חֲנָטָה. אִית מַאן דְּאָמַר, אַחַר בִּשּׂוּל הַפֵּירוֹת. וְאֶתְרוֹג מִקְצָתוֹ דּוֹמֶה לְאִילָן, וּמִקְצָתוֹ לַתְּבוּאָה, דְּאִינּוּן זְרָעִים, דְּאִתְּמַר בְּהוֹן, דִּלְאַחַר לְקִיטָתוֹ עִשּׂוּרוֹ. דְּאִילָן לָאו אִיהוּ, אֶלָּא עַד אַחַר גְּמַר בִּשּׂוּלוֹ.

494. וּבג"ד, תַּקִּינוּ הַמּוֹצִיא מֵאֵתָר דְּבִשּׂוּלוֹ יָפֶה. לְאַפָּקָא פַּת שָׂרוּף, אֶלָּא מִמָּקוֹם שֶׁהוּא מוּטְעָם. וְהָכִי תְּבוּאָה, בָּתַר לְקִיטָתוֹ, אִיהוּ כְּבִישּׂוּל פֵּירוֹת.

495. וְיִשְׂרָאֵל, אִינּוּן מְשׁוּלִים לְאִילָן וְלַתְּבוּאָה, דְּאִתְּמַר בְּהוֹן רֵאשִׁית בִּכּוּרֵי אַדְמָתְךָ תָּבִיא בֵּית יְיָ' אֱלֹהֶיךָ. וְהָכִי רֵאשִׁית גֵּז צֹאנְךָ תִּתֶּן לוֹ. דְּאִינּוּן יִשְׂרָאֵל. דְּאִתְּמַר בְּהוֹן, וְאַתֵּן צֹאנִי. וְהָכִי יִשְׂרָאֵל, קֹדֶשׁ יִשְׂרָאֵל לַיְיָ' רֵאשִׁית תְּבוּאָתָהּ, לְאַחַר לְקִיטָתוֹ מִן גָּלוּתָא, עִשּׂוּר. וְאִתְקְרִיאוּ קֹדֶשׁ לַיְיָ'.

496. וְיִשְׂרָאֵל אִתְקְרִיאוּ אִילָנָא רַבָּא וְתַקִּיף, וּמָזוֹן לְכֹלָּא בֵּיהּ. בֵּיהּ אוֹרַיְיתָא, דְּאִיהִי מְזוֹנָא לְעֵילָא. בֵּיהּ צְלוֹתָא, דְּאִיהִי מְזוֹנָא לְתַתָּא. וַאֲפִילּוּ מַלְאָכִין לֵית לוֹן מְזוֹנָא, אֶלָּא בְּיִשְׂרָאֵל. דְּאִי לָאו דְּיִשְׂרָאֵל יִתְעַסְּקוּן בְּאוֹרַיְיתָא, לָא הֲוָה נָחִית לוֹן מְזוֹנָא, מִסְּטַר דְּאוֹרַיְיתָא, דְּאַמְתִּילָא לָעֵץ, הה"ד, עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ. וּלְאִינָּא, דְּאִיהִי מִצְוָה.

497. וְהָכִי אוֹרַיְיתָא אַמְתִּילָא לְמַיָּא. וְהָנֵי לְאֶשָּׁא. וְלָא הֲוָה נָחִית מַיָּא מִלְּעֵילָא, וְחַמָּה דְּאִיהִי אֶשָּׁא, לָא הֲוָה נָחִית לְבַשְּׁלָא פֵּירוֹת הָאִילָן. אֶלָּא, בְּגִין יִשְׂרָאֵל. וּבְגִין דָּא אִתְּמַר בְּיִשְׂרָאֵל, הַתְּאֵנָה חָנְטָה פַגֶּיהָ, אִלֵּין מָארֵי מִצְוֹת. וְהַגְּפָנִים סְמָדַר נָתְנוּ רֵיחַ, כַּד פַּתְחִין בְּתִיּוּבְתָּא, וּמִיַּד אִתְּמַר בְּיִשְׂרָאֵל, קוּמִי לָךְ רַעְיָתִי יָפָתִי וּלְכִי לָךְ, מִן גָּלוּתָא.

493. The following precept is to offer the first fruit, and then to confess by the first fruit, later to publicly announce the crop by tithing. The masters of the Mishnah question IN ORDER TO UNDERSTAND concerning tithing, if tithing should take place prior to its gleaning, MEANING FROM TIME OF ITS FORMING so TITHE ACCORDING TO THAT YEAR or after gleaning. Like the Etrog, where the Rabbis said: In regard to fruits of the tree, you tithe according to the forming of the fruit; some say WITH ETROG, you follow the ripening of the fruits, as the Etrog is similar somewhat to the tree and somewhat to grain, namely seeds, where you tithe according to its forming, and not like trees that follow the rule of ripening, THAT FOLLOWS ITS FORMING GRAIN.

494. And because they postulated TO SAY blessing over bread, on that which is well cooked, excluding burnt bread, but rather which tastes good. So with grain, you follow its forming, which is equivalent to ripe fruit. THEN IT IS TASTY.

495. Yisrael are compared to the tree and to grain LIKE ETROG IS TO THE TREE as it is written: "The first of the firstfruits of your land you shall bring to the house of Hashem your Elohim" (Shemot 23:19), and so also, "and the first of the fleece of your sheep shall give him" (Devarim 18:4), HINTING to the children of Yisrael, about whom it is written, "But you My flock" (Yechezkel 34:31). And so Yisrael ARE COMPARED TO GRAIN, AS IT IS WRITTEN "Yisrael is holy to Hashem, the firstfruits of His increase" and so after being picked up from exile, is the term for His tithing; THEN they are called "holy to Hashem."

496. And Yisrael are called a large powerful tree with sustenance for all within it. Within is the Torah being sustenance on high, FROM THE ASPECT OF ZEIR ANPIN. Within is prayer, sustenance for those below, FROM THE ASPECT OF NUKVA. Even the sustenance for angels comes only through Yisrael, for were it not for Yisrael studying the Torah, sustenance would not have come from the Torah that is compared to a tree, as is written, "She is a Tree of Life to those who lay hold on her" (Mishlei 3:18), and also from the fruit OF THE TORAH, namely the precepts.

497. And so the Torah is compared to water, and so to fire. The waters would not descend, and the sun, being fire, would not come to ripen the fruit of the trees, only because of Yisrael. For this reason, it is written concerning Yisrael, "the fig puts forth her green figs" (Shir Hashirim 2:13), referring to the doer of precepts, "and the vines in blossom give their scent" (Ibid.), when people commence to repent. Immediately it writes about Yisrael, "Arise, my love, my fair one, and come away" (Ibid.), from out of exile.

498. By the tree, the Tree of Life, MEANING Torah, BEING ZEIR ANPIN, those who study it, THE TORAH, follow the blossoming, MEANING AS THEY START STUDYING IT, and they are tithed, because the Yud, being Chochmah, dwells upon them, AND SO THEY ARE TITHED one out of Yud (=ten). With it is gathered from exile the last 'Hei' OF YUD HEI VAV HEI BEING YISRAEL, the fruit of the tree, WHICH IS THE TORAH. And what is the tree? This is Vav, NAMELY ZEIR ANPIN BEING THE SECRET OF TORAH. The rest of the nation are tithed following their being plucked from exile. HOWEVER, Righteous men, of whom it is written, "And you shall take for yourselves on the first day the fruit of the tree hadar" (Vayikra 23:40), namely, glory (Heb. hadar) in the deeds attached to AND PERFORMED BY students of Torah who perform precepts. With this group, we follow the blossoming, as in a tree, AND SO IT SAYS REGARDING THEM, "THE FIRST DAY" AS THEY DO NOT NEED TO WAIT UNTIL BEING PLUCKED FROM EXILE.

498. וּבְגִין דָּא בְּאִילָן, דְּאִיהוּ עֵץ הַחַיִּים, בְּאוֹרַיְיתָא, בְּאִלֵּין דְּמִשְׁתַּדְּלִין בָּהּ, אָזְלִין בָּתַר חֲנָטָה, וּמְעַשְּׂרִין לֵיהּ, דְּשַׁרְיָא יוֹ״ד עָלַיְיהוּ, דְּאִיהִי חָכְמָ״ה, א׳ מִי׳ וּבָה מִתְכַּנְּשִׁין ה״ה, דְּאִינּוּן פֵּירוֹת הָאִילָן. וּמַאן אִילָן. ו׳. אֲבָל שְׁאָר עַמָּא, אַחַר לְקִיטָתוֹ מִן גָּלוּתָא, עִשּׂוּרוֹ. אִינּוּן צַדִּיקִים דְּאִתְּמַר בְּהוֹן, וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ הָדָר. הָדָר בְּעוֹבָדֵיהוֹן, דְּאֲחִידָאן בְּמָארֵי תּוֹרָה וּמִצְוֹת, וְאַחַר חֲנָטָה אָזְלִינָן לְגַבַּיְיהוּ כְּאִילָן.

499. And so it was established in Tractate Kidushin, Etrog's law is that of a vegetable. Just as a vegetable can thrive from all sources of water, and its tithing depends on time of picking it, so the Etrog thrives on all sources of water... AND SO ALSO YISRAEL HAS THE SIMILARITY TO ETROG IN THAT IT ALSO THRIVES UPON ALL SOURCES OF WATER, as from the aspect of Chochmah, water can mean only Torah, on which YISRAEL THRIVES. In another place before we learned that Etrog is similar to a tree in three ways, MEANING Etrog, DEPICTING MALCHUT, is held on two sides, CHESED AND GVURAH, CONSISTING OF TWO WAYS; 'Etrog' ITSELF has a shape of a heart held above and below; held above means to imply that the Heart sees, BEING CHOCHMAH REFERRED TO AS 'SEEING'; it is held below, meaning with Da'at (Eng. 'knowledge') as expressed: 'the heart knows'. NOW A THIRD WAY: Da'at is a tree, THE INTERNAL ZEIR ANPIN; Torah, WHICH IS THE BODY OF ZEIR ANPIN, is the fruit OF DA'AT, SPREADING FROM DA'AT. The eyes are the precepts with which the heart sees.
End of Ra'aya Meheimna

499. וּבְגִין דָּא אוּקְמוּהָ בְּמַסֶּכֶת קִדּוּשִׁין, קמ״ל דְּאֶתְרוֹג כִּירָק, מַה יָּרָק דַּרְכּוֹ לִיגְדֵּל עַל כָּל מַיִם, וּבִשְׁעַת לְקִיטָתוֹ עִשּׂוּרוֹ. אוּף אֶתְרוֹג נָמֵי דַּרְכּוֹ לִיגְדֵּל וְכוּ׳ וּמִסִּטְרָא דְּחָכְמָה, אֵין מַיִם אֶלָּא תּוֹרָה. וּבַאֲתַר אַחֲרָא לְעֵילָא, וְהָא דְּתָנָן, אֶתְרוֹג שָׁוֶה לָאִילָן בִּשְׁלֹשָׁה דְּרָכִים, הָא אֶתְרוֹג, אָחִיד ב׳ סִטְרִין, וְאֶתְרוֹג אִיהוּ דְּיוּקְנָא דְּלִבָּא, דְּאָחִיד לְעֵילָא וְאָחִיד לְתַתָּא. אָחִיד לְעֵילָא, הַלֵּב רוֹאֶה. אָחִיד לְתַתָּא, בְּדַעַת. כְּמָה דְּאוּקְמוּהָ, הַלֵּב יוֹדֵעַ. דַּעַת אִיהִי אִילָנָא, תּוֹרָה אִיבָּא דִּילֵיהּ. עַיְינִין דְּאִינּוּן פִּקּוּדִין, דְּבְהוֹן הַלֵּב רוֹאֶה.
(ע״כ רעיא מהימנא)

20. "And you shall be holy men to Me"
Rabbi Yehuda says that God told Yisrael that they should be to Him "a kingdom of priests," "a holy nation," "a holy people," and "holy men". He considers the verse, "But where shall wisdom be found? And where is the place of understanding?" saying that the Torah emanated from Chochmah from the place called 'holiness', and that Chochmah emanated from the place called 'Holy of Holies'. The law to do with "neither shall you eat any meat that is torn of beasts in the field" is explored; it is prohibited for those called 'holiness' to eat of it. Rabbi Aba concludes by telling us that this law is considered one of the most difficult laws of the Torah, and that all difficult matters of the Torah were given only to those fearing sin who keep God's commandments, not to the other nations.

500. "And you shall be holy men to Me" (Shemot 22:30): Rabbi Yehuda commenced: "But where shall wisdom be found? And where is the place of understanding?" (Iyov 28:12). Fortunate are Yisrael as the Holy One, blessed be He, desired to honor them above all mankind. First He said to them, "and you shall be to Me a kingdom of priests" (Shemot 19:6). He never removed from them His great love, so much so that He called them, "a holy nation" (Ibid.), considered a more WORTHY STATEMENT. Love was not removed until He called them "For you are a holy people" (Devarim 14:2). He did not remove His love until He called them, "And you shall be holy men (lit. 'men of holiness') to Me," the most worthy statement.

500. וְאַנְשֵׁי קֹדֶשׁ תִּהְיוּן לִי וְגוֹ׳. רַבִּי יְהוּדָה פָּתַח, וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵיזֶה מְקוֹם בִּינָה. זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא בָּעֵי לְיַקָּרָא לוֹן, יַתִּיר עַל כָּל שְׁאַר בְּנֵי עָלְמָא. בְּקַדְמֵיתָא אָמַר לוֹן, וְאַתֶּם תִּהְיוּ לִי מַמְלֶכֶת כֹּהֲנִים. לָא אַעְדֵּי רְחִימוּתָא סַגִּיאָה מִנְּהוֹן, עַד דְּקָרָא לוֹן וְגוֹי קָדוֹשׁ דְּאִיהִי יַתִּיר. לָא אַעְדֵּי רְחִימוּתָא מִנְּהוֹן, עַד דְּקָרָא לוֹן כִּי עַם קָדוֹשׁ אַתָּה. לָא אַעְדֵּי רְחִימוּתָא מִנְּהוֹן, עַד דְּקָרָא לוֹן וְאַנְשֵׁי קֹדֶשׁ תִּהְיוּן לִי דְּאִיהוּ יַתִּיר מִכֹּלָּא.

501. כְּתִיב וְהַחָכְמָה מֵאַיִן תִּמָּצֵא. אוֹרַיְיתָא מֵחָכְמָה נַפְקַת, מֵאֲתָר דְּאִקְרֵי קֹדֶשׁ. וְהַחָכְמָה נַפְקַת, מֵאֲתָר דְּאִקְרֵי קֹדֶשׁ הַקֳּדָשִׁים. ר׳ יִצְחָק אָמַר, וְכֵן יוֹבֵלָא אִתְקְרֵי קֹדֶשׁ. דִּכְתִיב, יוֹבֵל הִיא קֹדֶשׁ תִּהְיֶה לָכֶם. וְיִשְׂרָאֵל כְּלִילָן מִנַּיְיהוּ, הה״ד וְאַנְשֵׁי קֹדֶשׁ תִּהְיוּן לִי.

501. It is written, "But where shall wisdom be found?" The Torah emanated from Chochmah from the place called 'holiness', DENOTING CHOCHMAH. Chochmah emanated from the place called 'Holy of Holies' DENOTING KETER. Rabbi Yitzchak said: So is Jubilee DENOTING BINAH, called 'holiness', as written, "For it is the Jubilee; it shall be holy (lit. 'holiness') to you" (Vayikra 25:12). Yisrael is composed of them, CHOCHMAH AND BINAH, as in the verse; "And you shall be men of holiness to Me."

502. בְּקַדְמֵיתָא קָדוֹשׁ, וְהַשְׁתָּא קֹדֶשׁ. מַה בֵּין הַאי לְהַאי. א״ר יוֹסִי, דָּא לְעֵילָא לְעֵילָא, וְדָא לָאו הָכִי. דִּכְתִיב, וְהָיָה הַנִּשְׁאָר בְּצִיּוֹן וְהַנּוֹתָר בִּירוּשָׁלִַם קָדוֹשׁ יֵאָמֶר לוֹ. בְּהַאי אֲתָר אִקְרֵי קָדוֹשׁ וּלְעֵילָא לְעֵילָא קֹדֶשׁ.

502. At first, THE HOLY ONE, BLESSED BE HE, called them 'holy', now He call them 'holiness'. What is the difference? Rabbi Yosi said 'HOLINESS' is most high, IN CHOCHMAH AND BINAH AS MENTIONED, 'HOLY' is not so, AS 'HOLY' POINTS TO MALCHUT, as it is written, "And it shall come to pass, that he that is left in Zion, and he that remains in Jerusalem shall be called holy" (Yeshayah 4:3). In this place, ZION AND JERUSALEM, it is called 'holy', with the most High WHEN IN CHOCHMAH AND BINAH it is called 'holiness'.

503. רַבִּי אַבָּא הֲוָה אָזִיל בְּאָרְחָא, וַהֲווֹ אָזְלֵי עִמֵּיהּ ר׳ יוֹסִי וְר׳ חִיָּיא, אָמַר ר׳ חִיָּיא, וְאַנְשֵׁי קֹדֶשׁ תִּהְיוּן לִי, מְנָלָן. א״ל, הָא ר׳ יוֹסִי וְכֻלְּהוּ חַבְרַיָּיא שַׁפִּיר קָאמְרוּ, וְהָכִי הוּא. מְנָלָן. דִּכְתִיב, קֹדֶשׁ יִשְׂרָאֵל לַיְיָ׳ רֵאשִׁית תְּבוּאָתֹה, רֵאשִׁית: וַדַּאי חָכְמָה אִקְרֵי רֵאשִׁית, דִּכְתִיב רֵאשִׁית חָכְמָה יִרְאַת יְיָ׳.

503. Rabbi Aba was walking and Rabbi Yosi and Rabbi Chiya went along. Rabbi Chiya spoke: "And you shall be men of holiness to Me" WAS EXPLAINED TO MEAN CHOCHMAH. Whence do we know this? He replied: Rabbi Yosi and all the scholars already said, IT MEANS CHOCHMAH, and it is, because it is written, "Yisrael is holiness to Hashem, the firstfruits of His increase" (Yirmeyah 2:3), first being Chochmah called 'first' as it is written: "The fear of Hashem is the beginning of wisdom" (Tehilim 111:10).

504. וּמִשּׁוּם דְּיִשְׂרָאֵל אִקְרוּן קֹדֶשׁ בִּשְׁלִימוּ דְּכֹלָּא, כְּתִיב וּבָשָׂר בַּשָּׂדֶה טְרֵפָה לֹא תֹאכֵלוּ. דְּהָא יִשְׂרָאֵל דְּאִינוּן שְׁלֵמִין עַל כֹּלָּא, לָא יַנְקִין מִסִּטְרָא דְּדִינָא קַשְׁיָא. לַכֶּלֶב תַּשְׁלִיכוּן אוֹתוֹ. לַכֶּלֶב וַדַּאי, דְּהוּא דִּינָא חֲצִיפָא תַּקִּיפָא עַל כֹּלָּא. כְּיוָן דְּדִינָא תַּקִּיפָא שַׁרְיָא עֲלוֹי, וְאָטִיל זוּהֲמָא בֵּיהּ, אָסִיר לְהוּ לְאִינוּן דְּאִקְרוּן קֹדֶשׁ. אֶלָּא לַכֶּלֶב תַּשְׁלִיכוּן אוֹתוֹ וַדַּאי, דְּאִיהוּ דִּינָא חֲצִיפָא, דִּינָא תַּקִּיפָא יַתִּיר מִכֹּלָּא, דִּכְתִיב וְהַכְּלָבִים עַזֵּי נֶפֶשׁ.

504. Now that Yisrael is called 'holiness', which comprises every perfection, the verse says "neither shall you eat any meat that is torn of beasts in the field" (Shemot 22:30), as Yisrael are in a state of perfection, they do not nurture from the aspect of harsh judgment, TO WHICH TORN MEAT ALLUDES, "you shall cast it to the dogs" (Ibid.): surely to the dog, which symbolizes insolent judgment to all, so since the harsh judgment dwells upon THE TORN MEAT and inserted foulness within, it is prohibited for those called 'holiness' TO EAT OF IT. THIS IS THE ESSENCE OF THE VERSE, "AND YOU SHALL BE MEN OF HOLINESS TO ME: NEITHER SHALL YOU EAT ANY MEAT THAT IS TORN OF BEASTS IN THE FIELD," SO WE SEE THE CONNECTION BETWEEN THE PROHIBITION OF TORN MEAT AND PEOPLE OF HOLINESS. But "you shall cast it to the dogs" where insolent judgment and harsh judgment apply as the verse says "the dogs are greedy" (Yeshayah 56:11).

505. ת״ח, כַּד אִדְכַּר נְבֵלָה בְּאוֹרַיְיתָא, כְּתִיב בְּיִשְׂרָאֵל קָדוֹשׁ, וְלָא קֹדֶשׁ. הָכָא כְּתִיב, וְאַנְשֵׁי קֹדֶשׁ תִּהְיוּן לִי וּבָשָׂר בַּשָּׂדֶה טְרֵפָה לֹא תֹאכֵלוּ. וְהָתָם בִּנְבֵלָה כְּתִיב, לֹא תֹאכְלוּ כָל נְבֵלָה לַגֵּר אֲשֶׁר בִּשְׁעָרֶיךָ תִּתְּנֶנָּה וְגוֹ׳, כִּי עַם קָדוֹשׁ אַתָּה. קָדוֹשׁ וְלָא קֹדֶשׁ, דְּהָא נְבֵלָה מִסִּטְרָא דְּיִשְׂרָאֵל אִתְעֲבִיד, דְּלָא פָּסִיל הַאי אֶלָּא יִשְׂרָאֵל. וְסַגִּיאִין גַּוְונִין, אִית בָּהּ בִּנְבֵלָה. כְּמָה דְּאוֹקִימְנָא.

505. Come and see, when the Torah mentions 'a thing that dies of itself', it refers to Yisrael as holy, not holiness. It says here "And you shall be men of holiness to me: neither shall you eat any meat that is torn of beasts in the field." There, with regard to a thing that dies of itself, it writes "You shall not eat of any thing that dies of itself: you shall give it to the stranger who is in your gates...for you are a holy people" (Devarim 14:20) - 'holy' and not 'holiness'. A thing that dies of itself is caused by one of Yisrael, IT BECAME SO FROM AN IMPROPER SLAUGHTER BY ONE OF YISRAEL, SO THAT it became forbidden to be eaten because of Yisrael. SO THE LAW IS NOT SO STRINGENT; HOWEVER WITH THE TORN MEAT THAT IS REJECTABLE DUE TO BEING RIPPED BY WILD BEASTS, THE LAW IS MORE STRINGENT, SO DISTANCE FROM TORN MEAT IS CALLED 'HOLINESS', FROM ANY THING THAT DIES OF ITSELF IS CALLED 'HOLY'. There are other shades of meaning in relation to a thing that dies of itself, as we explained.

506. אר"ש, כְּתִיב הָכָא וְאַנְשֵׁי קֹדֶשׁ תִּהְיוּן לִי, וּכְתִיב הָתָם כִּי עַם קָדוֹשׁ אַתָּה לַיְיָ, אֱלֹהֶיךָ. לַיְיָ אֱלֹהֶיךָ, לִי מִבָּעֵי לֵיהּ. אֶלָּא הָכָא לְעֵילָּא לְעֵילָּא. וְהָתָם שְׁכִינְתָּא. וּכְתִיב, וְהָיָה הַנִּשְׁאָר בְּצִיּוֹן וְהַנּוֹתָר בִּירוּשָׁלַם קָדוֹשׁ יֵאָמֶר לוֹ וְלָא קֹדֶשׁ. בְּכָאן קָדוֹשׁ, וּלְעֵילָּא קֹדֶשׁ. כְּתִיב קֹדֶשׁ יִשְׂרָאֵל לַיְיָ רֵאשִׁית תְּבוּאָתֹה, בְּהֵ"א כְּמָה דְּאוֹקִימְנָא. וְע"ד וְאַנְשֵׁי קֹדֶשׁ תִּהְיוּן לִי וַדַּאי.

506. Rabbi Shimon said: It is written here, "And you shall be men of holiness to Me." It is written there, "for you are a holy people to Hashem your Elohim." HE ASKS: Why does it write; "to Hashem your Elohim" instead of "to Me." HE ANSWERS, the verse here speaks about the ultimate high, NAMELY OF CHOCHMAH AND BINAH, while there, it refers to the Shechinah NAMELY MALCHUT SO IT WRITES "TO HASHEM YOUR ELOHIM" AS MALCHUT IS REFERRED TO AS ELOHIM. It is written, "And it shall come to pass, that he that is left in Zion, and he that remains in Jerusalem shall be called holy," rather than 'holiness', because here IN MALCHUT ALSO CALLED ZION AND JERUSALEM is considered 'holy', while above IN CHOCHMAH AND BINAH, we say 'holiness'. It is also written, "Yisrael is holiness to Hashem, the firstfruits of his increase (Heb. tevuatoh)" (Yirmeyah 2:3), the word 'tevuatoh' written with an EXTRA Hei, HINTING ABOUT BINAH BEING THE FIRST 'HEI' OF YUD-HEI-VAV-HEI, AND FIRST ALLUDES TO CHOCHMAH, AS WE ESTABLISHED, therefore "And you shall be men of holiness to me."

507. רַבִּי יִצְחָק הֲוָה יָתִיב קֳמֵיהּ דְּר"ש, אֲ"ל הָא כְּתִיב קֹדֶשׁ יִשְׂרָאֵל לַיְיָ סוֹפֵיהּ דִּקְרָא כְּתִיב כָּל אוֹכְלָיו יֶאְשָׁמוּ, מַאי קָא מַיְירֵי. א"ל ר"ש, שַׁפִּיר קָא אָמַר, כָּל אוֹכְלָיו יֶאְשָׁמוּ, הַיְינוּ דִּכְתִיב, וְאִישׁ כִּי יֹאכַל קֹדֶשׁ בִּשְׁגָגָה וְגוֹ'. וּכְתִיב, וְכָל זָר לֹא יֹאכַל קֹדֶשׁ. וּמִשּׁוּם דְּיִשְׂרָאֵל אִקְרוּן קֹדֶשׁ, כְּתִיב כָּל אוֹכְלָיו יֶאְשָׁמוּ. אָתָא ר' יִצְחָק וְנָשִׁיק יְדוֹי, אָמַר, אִי לָא אַתֵּינָא הָכָא אֶלָּא לְמִשְׁמַע מִלָּה דָּא סַגִּי.

507. Rabbi Yitzchak was sitting before Rabbi Shimon. He said to him, it is written, "Yisrael is holiness to Hashem," and the end of the verse reads, "all that devour him shall be held guilty." What does it mean? Rabbi Shimon replied, it speaks well when it says: "all that devour him shall be held guilty", as there is a verse, "And if a man eat of the holy thing (lit. 'holiness') unwittingly..." (Vayikra 22:14) and there is a verse, "No stranger shall eat of the holy thing (lit. 'holiness')" (Ibid. 10). Since Yisrael are called holiness, it follows that "all that devour him shall be held guilty." Rabbi Yitzchak kissed his hand, said, if I came only to hear this, it is worth it.

508. א"ל רַבִּי, הָא תְּנִינָן, דִּקְדֻשָּׁה, יַתִּיר לְעֵילָּא מִן קָדוֹשׁ. אִי הָכִי, הָא כְּתִיב ק' ק' ק' יְיָ צְבָאוֹת, וְדָא שְׁלִימוּ דְּכֹלָּא. א"ל ת"ח, כַּד מִתְחַבְּרָן כַּחֲדָא, כֻּלְּהוּ אִתְעֲבִידוּ חַד בֵּיתָא, וְהַאי בֵּיתָא, אִקְרֵי קֹדֶשׁ. כְּלָלָא דְּכֻלְּהוּ קָדוֹשׁ וּבְגִינֵי כָּךְ קֹדֶשׁ, הוּא כְּלָלָא, דְּכֹלָּא אִתְכְּלִיל בֵּיהּ. וְיִשְׂרָאֵל כַּד אִתְכְּלִל בְּהוּ מְהֵימְנוּתָא שְׁלִימְתָא קֹדֶשׁ אִקְרוּן, כְּלָלָא דְּכֹלָּא, דִּכְתִיב קֹדֶשׁ יִשְׂרָאֵל לַיְיָ. וּבְגִינֵי כָּךְ, וְאַנְשֵׁי קֹדֶשׁ תִּהְיוּן לִי.

508. RABBI YITZCHAK said to him, Rabbi, we learned that 'holiness' is considered higher than 'holy'. If so, there is a verse, "Holy, holy, holy is Hashem Tzevaot" (Yeshayah 6:3), which expresses perfection, AND YET IT IS WRITTEN 'HOLY'. He said to him, come and see, when you enjoin THREE 'HOLY' together, it becomes one house, and this house is called 'holiness', being the sum total of the three 'holy', THUS BECOMING TOTAL PERFECTION. As a result, 'holiness' is a generalization that includes all; when Yisrael incorporates within the total Faith, they are called 'holiness', which is the sum of all, as it is written: "Yisrael is holiness to Hashem." Hence it is written, "And you shall be men of holiness to Me."

509. לְגִיוֹן חַד שָׁאִיל לְר' אַבָּא, א"ל, לָא כְּתִיב וּבָשָׂר בַּשָּׂדֶה טְרֵפָה לֹא תֹאכֵלוּ, אִי הָכִי, מַאי דִּכְתִיב, טֶרֶף נָתַן לִירֵאָיו. טֶרֶף נָתַן לַכְּלָבִים מִבָּעֵי לֵיהּ, אֲמַאי נָתַן לִירֵאָיו. א"ל, רֵיקָא, מִי כְּתִיב טְרֵפָה נָתַן לִירֵאָיו, טֶרֶף כְּתִיב. וְאִי תֵּימָא, טֶרֶף כִּטְרֵפָה. נָתַן לִירֵאָיו וַדַּאי דִּמְלָה דָּא, לָא יָהֲבֵיהּ לְאִזְדַּהֲרָא בֵּיהּ, אֶלָּא לְאִינּוּן דַּחֲלֵי שְׁמֵיהּ, וְדַחֲלִין לֵיהּ. בג"כ הַאי מִלָּה לָא יָהִיב לְכוּ, דְּהָא יָדַע דְּאַתּוּן לָא דַּחֲלִין לֵיהּ, וְלָא נַטְרִין פִּקּוּדוֹי, וּבְגִין דְּהַאי מִלָּה חוּמְרָא דְּאוֹרַיְיתָא, וּבְעֵי לְאִזְדַּהֲרָא בָּהּ, נָתַן לִירֵאָיו, לִירֵאָיו וַדַּאי, וְלָא לְאָחֳרֵי. וְכָל חוֹמְרֵי דְּאוֹרַיְיתָא, לָא יָהִיב לוֹן קוּדְשָׁא בְּרִיךְ הוּא, אֶלָּא לְאִינּוּן דַּחֲלֵי חַטָּאָה, לְאִינּוּן דַּחֲלֵי פִּקּוּדוֹי וְלָא לְכוּ.

509. A legionnaire, NAMELY A GENERAL, asked Rabbi Aba: Is it not written, "neither shall you eat any meat that is torn (Heb. trefah) of beasts in the field"? yet there is a verse, "He has given food (Heb. teref) to those that fear Him" (Tehilim 111:5). Teref should go to dogs, why does it say "to those that fear Him"? He replied, fool, does it write "He has given trefah to those that fear Him?" "Teref" is written MEANING SUSTENANCE. And even if you say Teref is the same as Trefah, assuredly He gave it "to those that fear Him." THE MEANING CONVEYED IS THEY SHOULD BE CAREFUL OF IT AND NOT EAT IT, AND WHAT IT MENTIONS means that none can be careful in this, save those who hold His name in awe, who fear Him; and that is why this law was not given to you, as He knows that you do not revere Him nor keep His commandments. This law is considered one of the difficult laws of the Torah, and requires care, He gave it to those that fear Him and not to others. And all difficult matters of the Torah, the Holy One, blessed be He, gave to those fearing sin, these that are careful TO KEEP His commandments, not to you.

21. "And you shall be men of holiness to Me"
Rabbi Elazar teaches that since Yisrael are called 'holiness' and because they are 'holiness', no one must call his neighbor a shameful name, nor should he make up a name for him, because there is a great penalty for it. As a result of bad talk, illnesses come into the world. Rabbi Aba says that Yisrael are fortunate, because God did not call them just 'like holiness', but actual 'holiness'.

510. Rabbi Elazar taught, it is written, "And you shall be men of holiness to Me." Why write "men" and then "holiness," IT WOULD SUFFICE TO SAY 'YOU SHALL BE HOLY TO ME? HE ANSWERS: good reason to write "men of holiness," we learned, Yisrael had won freedom only as a result of Jubilee DENOTING BINAH; after gaining freedom, Jubilee accepted them under its wings and they are thus called its people, its children, and about Jubilee, it is written, "For it is the Jubilee; it shall be holy (lit. 'holiness') to you" (Vayikra 25:12). Hence it says "And you shall be men of holiness to Me," its men in deed.

510. תָּאנֵי ר׳ אֶלְעָזָר, כְּתִיב וְאַנְשֵׁי קֹדֶשׁ תִּהְיוּן לִי, מַהוּ וְאַנְשֵׁי. וּלְבָתַר קֹדֶשׁ, אֶלָּא וְאַנְשֵׁי קֹדֶשׁ וַדַּאי. דְּתָנִינָן, לָא נָפְקוּ יִשְׂרָאֵל לְחֵירוּ, אֶלָּא מִסִּטְרָא דְּיוֹבְלָא. בָּתַר דְּנָפְקוּ לְחֵירוּ, נָקִיט לוֹן הַאי יוֹבְלָא בְּגַדְפּוֹי, וְאִקְרוּן גּוּבְרִין דִּילֵיהּ. בְּנִין דִּילֵיהּ, וּכְתִיב בֵּיהּ בְּיוֹבְלָא, יוֹבֵל הִיא קֹדֶשׁ תִּהְיֶה לָכֶם, קֹדֶשׁ וַדַּאי, לָכֶם וַדַּאי. וּבְגִינֵי כַּךְ, וְאַנְשֵׁי קֹדֶשׁ תִּהְיוּן לִי, אַנְשֵׁי קֹדֶשׁ וַדַּאי, גּוּבְרִין דִּילֵיהּ מַמָּשׁ.

511. And the Holy One, blessed be He, said this, "AND YOU SHALL MEN OF HOLINESS TO ME." And so Yisrael merited to be called brothers of the Holy One, blessed be He, as it is written: "For my brethren and companions' sakes" (Tehilim 122:8), AS YISRAEL ARE SONS TO JUBILEE, BEING BINAH, AND ZEIR ANPIN IS SON OF BINAH, THE RESULT BEING THAT THEY ARE ALSO BROTHERS TO ZEIR ANPIN. Then they get called 'holiness' literally, as it says, "Yisrael are holiness to Hashem, the firstfruits of His increase." Here it is written holiness, not 'men of holiness', and therefore "all that devour him shall be held guilty," and, "No stranger shall eat of the holiness" "And if a man eat of the holiness unwittingly..."

511. וְקוּדְשָׁא בְּרִיךְ הוּא אָמַר דָּא, וְעַל דָּא זָכוּ יִשְׂרָאֵל לְאִתְקְרֵי אַחִים לְקוּדְשָׁא בְּרִיךְ הוּא, דִּכְתִיב, לְמַעַן אַחַי וְרֵעָי וְגוֹ׳. לְבָתַר אִקְרוּן קֹדֶשׁ מַמָּשׁ. דִּכְתִיב, קֹדֶשׁ יִשְׂרָאֵל לַיְיָ׳ רֵאשִׁית תְּבוּאָתָהּ, קֹדֶשׁ וְלָא אַנְשֵׁי קֹדֶשׁ, בְּגִינֵי כַּךְ כָּל אֹכְלָיו יֶאְשָׁמוּ, וּכְתִיב, וְכָל זָר לֹא יֹאכַל קֹדֶשׁ. וְאִישׁ כִּי יֹאכַל קֹדֶשׁ בִּשְׁגָגָה.

512. So we learned, Yisrael are called 'holiness', and because they are 'holiness', no one must call his neighbor a shameful name, and not make up a name for him, as there is a great penalty, all the more so in other matters. We learned, "Keep your tongue from evil" (Tehilim 34:14). What is meant by evil? As a result of bad talk, illnesses come to the world.

512. תָּאנָא, יִשְׂרָאֵל אִקְרוּן קֹדֶשׁ, וּבְגִין דְּאִינּוּן קֹדֶשׁ, אָסִיר לֵיהּ לָאֵינָשׁ, לְמִקְרֵי לְחַבְרֵיהּ בִּשְׁמָא דִּגְנָאי, וְלָא לְכַנָּאָה שְׁמָא לְחַבְרֵיהּ, וְעַנְשֵׁיהּ סַגִּי. וְכָל שֶׁכֵּן בְּמִלִּין אַחֲרָנִין. תָּאנָא, כְּתִיב נְצוֹר לְשׁוֹנְךָ מֵרָע וְגוֹ׳. מַהוּ מֵרָע. דִּבְגִין לִישָׁנָא בִּישָׁא, מַרְעִין נַחְתִּין לְעָלְמָא.

513. Rabbi Yosi said, one who calls another with a name that is not proper and shames him, he is brought TO JUDGMENT for something he did not do, as Rabbi Chiya said in the name of Rabbi Chizkiyah: One who calls his neighbor a villain, is lowered to Gehenom, and he is slapped on his cheek, the exception being those acting insolently to the Torah, whom one may call villains.

513. אָמַר ר׳ יוֹסִי כָּל מַאן דִּקְרֵי לְחַבְרֵיהּ בִּשְׁמָא דְּלֵית בֵּיהּ, וְגָנֵי לֵיהּ, אִתְפַּס בְּמָה דְּלֵית בֵּיהּ, דְּאָמַר ר׳ חִיָּיא אָמַר ר׳ חִזְקִיָּה, כָּל מַאן דִּקְרֵי לְחַבְרֵיהּ רָשָׁע, נַחְתִּין לֵיהּ לַגֵּיהִנָּם. וְנַחְתִּין לֵיהּ לְעִלְעוּי, בַּר אִינּוּן חֲצִיפִין דְּאוֹרַיְיתָא, דְּשָׁרֵי לֵיהּ לְאִינִישׁ לְמִקְרֵי לְהוּ רָשָׁע.

514. הַהוּא גַּבְרָא, דְּלָיֵיט לְחַבְרֵיהּ, אַעְבַּר ר׳ יֵיסָא, אָמַר לֵיהּ כְּרָשָׁע עַבְדְּתְּ. אַתְיֵיהּ לְקָמֵיהּ דְּר׳ יְהוּדָה, א״ל רָשָׁע לָא קָאמֵינָא לֵיהּ, אֶלָּא כְּרָשָׁע, דְּאַחְזֵי מִלּוֹי כְּרָשָׁע, וְלָא אֲמֵינָא דְּאִיהוּ רָשָׁע. אָתָא ר׳ יְהוּדָה, וְשָׁאִיל לְעוֹבָדָא קָמֵיהּ דְּרַבִּי אֶלְעָזָר, אָמַר לֵיהּ, וַדַּאי לָא אִתְחַיָּיב. מִנָּלָן. דִּכְתִיב, הָיָה יְיָ׳ כְּאוֹיֵב, וְלָא אוֹיֵב. דְּאִי לָאו הָכִי, לָא אִשְׁתְּאַר מִיִּשְׂרָאֵל גִּזְעִין בְּעָלְמָא. כְּגַוְונָא דָא, הָיְתָה כְּאַלְמָנָה, וְלָא אַלְמָנָה, כְּאַלְמָנָה דְּאָזִיל בַּעְלָהּ לְעִבְרָא דְּיַמָּא, וּמְחַכָּאת לֵיהּ.

515. אָמַר ר׳ חִיָּיא, וּמֵהָכָא מַשְׁמַע, מֵהָתָם מַשְׁמַע, דְּהוּא עִקָּרָא דְּכֹלָּא, דִּכְתִיב, וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם. כְּמַרְאֵה אָדָם, וְלָא מַרְאֶה אָדָם. א״ר יִצְחָק, כְּתִיב, כְּתַפּוּחַ בַּעֲצֵי הַיַּעַר וְגוֹ׳, כְּתַפּוּחַ וְלָא תַּפּוּחַ. כְּתַפּוּחַ: דְּמִתְפָּרְשָׁא בְּגַוְונוֹי, וּבְגַוְונִין אִתְאַחֲדָא מִלָּה. אָמַר רַבִּי יְהוּדָה, אִלּוּ לָא אֲתֵינָא הָכָא אֶלָּא לְמִשְׁמַע מִלִּין אִלֵּין, דַּיְיָ.

516. תָּאנָא כְּתִיב, וְהָיָה הַנִּכְשָׁל בָּהֶם בַּיּוֹם הַהוּא כְּדָוִד. כְּדָוִד, וְלָא דָוִד. כְּדָוִד, דְּאָמַר, וְהִנֵּה בְעָנְיִי הֲכִינוֹתִי לְבֵית יְיָ׳. וּכְתִיב, כִּי עָנִי וְאֶבְיוֹן אָנִי. וְהוּא מַלְכָּא עַל מַלְכִין הֲוָה, וַהֲוָה קָרֵי לְגַרְמֵיהּ הָכִי. אָמַר רַבִּי אַבָּא, זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא לָא קָרָא לוֹן כְּקֹדֶשׁ, אֶלָּא קֹדֶשׁ מַמָּשׁ, דִּכְתִיב קֹדֶשׁ יִשְׂרָאֵל לַיְיָ׳, וּבג״כ כָּל אֹכְלָיו יֶאְשָׁמוּ וְגוֹ׳.

514. A man cursed his neighbor, and Rabbi Yesa passed by and said to him: "you acted like a villain." The person came before Rabbi Yehuda with a complaint. He said to him, I did not say to him, that he is a villain, but acts like a villain exhibiting cruel behavior, but I did not call him a villain. Rabbi Judah came and asked about this case of Rabbi Elazar. He told him: Surely he is not liable, and the proof, there is a verse, "Hashem was like an enemy" (Eichah 2:5), but not an actual enemy. Were it now so, nothing would have remained of the race of Yisrael in the world. Similarly, "like a widow" (Eichah 1:1), not actual widow, but like a widow whose husband went overseas and she awaits him, AND BEING ALONE WITHOUT A HUSBAND SHE IS LIKENED TO A WIDOW.

515. Rabbi Chiya said, is the proof from here? IS IT NOT from there which is the principal, MEANING THE PROHIBITION OF IMAGE, as it is written: "and upon the likeness of the throne was the likeness as the appearance of a man" (Yechezkel 1:26), again, it writes "like the appearance of man," not "the appearance of man," EVIDENTLY 'LIKE THE APPEARANCE' IS NOT SIMILAR TO 'THE APPEARANCE'. Rabbi Yitzchak said: it is written, "Like the apple among the trees of the wood" (Shir Hashirim 2:3), meaning, "like the apple," but not 'the apple', to be understood, like the apple is recognizable by its colors, and unified through its colors, AS THE UNITY OF THE HOLY ONE, BLESSED BE HE, IS THE SECRET OF THE THREE COLUMNS BEING THE SECRET OF WHITE, RED, AND GREEN AS EXISTING WITH THE APPLE, TO BE UNDERSTOOD AS CHESED, JUDGMENT, MERCY. Rabbi Yehuda said, if I came only to hear this, it was worth it.

516. We learned, it is written: "and he that stumbles among them at that day shall be like David" (Zecharyah 12:8), MEANING like David but not David, for he says, "Now, behold, in my trouble I have prepared for the house of Hashem" (I Divrei Hayamim 22:14), and it is written, "for I am poor and needy" (Tehilim 86:1). And he was at the time a king over kings, and yet referred to himself so. Rabbi Aba said, fortunate are Yisrael, that the Holy One, blessed be He, did not call them "like holiness" but actually "holiness," as it is written: "Yisrael is holiness to Hashem," the end of the verse reads, "all that devour him shall be held guilty," LIKE A STRANGER EATING OF THE HOLINESS.

22. "Execute judgment in the morning"

We learn that the laws were instituted after the ten commandments because the earth can survive only with law; consequently the world was created with law, and so it survives. Rabbi Aba talks about "execute judgment in the morning," saying that it means to judge before the judge has a chance to eat or drink, so he will render a truthful verdict. Rabbi Yehuda says that the institutions of the King are those mentioned in "who exercise faithful love, justice, and righteousness, in the earth."

517. תָּאנָא, אָמַר ר׳ יוֹסִי, מַאי קָא חָמָא קוּדְשָׁא בְּרִיךְ הוּא, לְמֵיהַב דִּינִין לְיִשְׂרָאֵל, בָּתַר עֲשַׂר אֲמִירָן. אֶלָּא הָכִי תָּנִינָן, מִסִּטְרָא דִּגְבוּרָה, אִתְיְיהִיבַת אוֹרַיְיתָא לְיִשְׂרָאֵל. בְּגִינֵי כַּךְ, בָּעָא לְמֵיתַן שְׁלָמָא בֵּינַיְיהוּ, בְּגִין דְּאוֹרַיְיתָא תְּהֵא נְטִירָא מִכָּל סִטְרוֹי. דְּאָמַר רַבִּי אַבָּא אָמַר רַבִּי יִצְחָק, לֵית עָלְמָא מִתְקַיְּימָא, אֶלָּא עַל דִּינָא, דְּאִלְמָלֵא דִּינָא, לָא מִתְקַיְּימָא. וּבג״כ עָלְמָא בְּדִינָא אִתְבְּרֵי, וְאִתְקַיֵּים.

517. We learned, Rabbi Yosi said, why did the Holy One, blessed be He, see fit to place the chapters of laws, MEANING THE PORTION OF JUDGMENTS, after the ten commandments? HE ANSWERS: we have learned that from the aspect of Gvurah Torah was given to Yisrael. As a result, it is important to establish harmony among them, THROUGH LOWER AND JUDGMENT, in order that the Torah be the guardian from all sides. Rabbi Aba said on behalf of Rabbi Yitzchak, the earth can survive only with law; without law, the world cannot survive, so consequently the world was created with law and so it survives.

518. תָּאנָא, ר׳ אַבָּא, כְּתִיב דִּינוּ לַבֹּקֶר מִשְׁפָּט. וְכִי לַבֹּקֶר, וְלָאו בְּכָל יוֹמָא. אֶלָּא לַבֹּקֶר, עַד לָא יֵיכְלוּן דַּיָּינִין, וְלָא יִשְׁתּוּן, דְּכָל מַאן דְּדָאִין דִּינָא בָּתַר דְּאָכַל וְשָׁתָה, לָאו דִּינָא דְּקִשׁוֹט הוּא, דִּכְתִיב לֹא תֹאכְלוּ עַל הַדָּם. מַאי עַל הַדָּם. אַזְהָרָה לְדַיָּינֵי, דְּלָא יֵיכְלוּן עַד דְּדַיָּינֵי דִּינָא, דְּכָל מַאן דְּדָאִין דִּינָא בָּתַר דְּאָכִיל וְשָׁתֵי, כְּאִלּוּ חַיֵּיב דְּמָא דְּחַבְרֵיהּ לְאַחֲרָא, דְּהָא דְּמֵיהּ מַמָּשׁ יָהִיב לְאַחֲרָא. הַאי בְּמָמוֹנָא, כ״ש בְּדִינֵי נַפְשׁוֹת, דְּבָעוּ דַּיָּינֵי לְאִסְתַּמְּרָא, דְּלָא לְמֵידָן דִּינָא אֶלָּא קֹדֶם דְּאָכְלוּ וְשָׁתוּ, וְעַל דָּא כְּתִיב דִּינוּ לַבֹּקֶר מִשְׁפָּט וּכְתִיב, אֲנִי יְיָ׳ עוֹשֶׂה חֶסֶד וּמִשְׁפָּט וּצְדָקָה בָּאָרֶץ כִּי בְּאֵלֶּה חָפַצְתִּי נְאֻם יְיָ׳.

518. Rabbi Aba taught, it is written, "Execute judgment in the morning" (Yirmeyah 21:12). HE ASKS: Why only in the morning and not all day? HE ANSWERS: "Morning" MEANS, to judge before the judges has a chance to eat or drink, for we know that one who judge after consuming food or drink does not render a truthful verdict, as it is written, "You shall not eat anything with the blood" (Vayikra 19:26). What is meant "with the blood"? It is a warning to judges that they not eat before judging, for one who judges a case after food and drink is considered causing the loss of blood of the individual and giving it to another, as he is literally transferring blood to another, THROUGH THE MEANS OF FALSE JUDGMENT. If this holds true in monetary matters, then how much more so in capital matters. Judges must be careful to judge only before food or drink is consumed. So that is why it is written: "Execute judgment in the morning" and it writes "that I am Hashem who exercise faithful love, justice, and righteousness, in the earth: for in these things I delight, says Hashem" (Yirmeyah 9:23).

519. תַּנְיָא, אָמַר ר׳ יְהוּדָה, מַאן דְּמְשַׁקֵּר בְּדִינָא, מְשַׁקֵּר בְּתִקּוּנֵי מַלְכָּא. מַאן תִּקּוּנֵי מַלְכָּא. אִינּוּן דְּאִתְּמַר, דִּכְתִיב עוֹשֶׂה חֶסֶד מִשְׁפָּט וּצְדָקָה בָּאָרֶץ. וּכְתִיב כִּי בְּאֵלֶּה חָפַצְתִּי נְאֻם יְיָ׳. וְכֹלָּא הַאי בְּהַאי תַּלְיָא. ר׳ יוֹסִי אָמַר, אִלֵּין אִינּוּן תִּקּוּנֵי כֻּרְסְיָיא, דִּכְתִיב צֶדֶק וּמִשְׁפָּט מְכוֹן כִּסְאֶךָ. וּכְתִיב וְהוּכַן בַּחֶסֶד כִּסֵּא.

519. Rabbi Yehuda said, He who falsifies judgment, is false to the institutions of the King. What are the institutions of the King? They are those of which we learned, "who exercise faithful love, justice, and righteousness, in the earth" and further "for in these things I delight, says Hashem." And all these, FAITHFUL LOVE, JUSTICE, AND RIGHTEOUSNESS, are intertwined. Rabbi Yosi said, these are the institutions of the throne, DENOTING MALCHUT, as it is written, "Righteousness and Justice are the foundation of Your throne" (Tehilim 89:15), and, "And in mercy a throne was established" (Yeshayah 16:5).

23. The assembly discussing the tabernacle

Here follows a long metaphorical exposition of the features of the head and body of the King, Zeir Anpin: hairs, forehead, eyes, eyebrows, nose, ears, face, lips, the mouth, the palate, the body, the legs and the kidneys - linking them all to the various aspects and combinations of the Sfirot. The text turns to the issue of judgment, telling us that when judgments are not rendered below then the same occurs above; all arrangements do not work properly. Then the mighty serpent controls, and the righteous cannot draw from the Nukva because she is not blessed. Rabbi Aba recalls that Rabbi Shimon told him that the river flowing out of Eden is Binah, and that it came out to water the Garden, Malchut, to nurture it.

Here begins the discussion of the tabernacle

כאן מתחיל אידרא דמשכנא

520. תַּנְיָא בְּרָזָא דְּרָזִין, רֵישָׁא דְּמַלְכָּא, אִתְתַּקַּן בְּחֶסֶד וּבְגְבוּרָה. בְּהַאי רֵישָׁא, תַּלְיָין שַׂעֲרֵי, נִימִין עַל נִימִין, דְּאִינּוּן כֹּל מְשִׁיכוּתָא דְּמִתְאַחֲדָן בְּהוּ עִלָּאֵי וְתַתָּאֵי. מָארֵי דְּמָארִין, מָארֵי דְּקִשׁוֹט, מָארֵי דְּמִתְקְלָא, מָארֵי דְּיָבְבָא, מָארֵי דְּיִלְלָה, מָארֵי דְּדִינָא, מָארֵי דְּרַחֲמֵי, וְטַעֲמֵי אוֹרַיְיתָא, וְרָזֵי אוֹרַיְיתָא דַּכְיָין, מִסְאָבָן, כֻּלְּהוּ אִקְרוּן שַׂעֲרֵי דְּמַלְכָּא, כְּלוֹמַר מְשִׁיכוּתָא דְּאִתְמְשַׁךְ מִמַּלְכָּא קַדִּישָׁא, וְכֹלָּא נָחִית מֵעַתִּיקָא סְתִימָאָה.

520. We learned in the utmost secret, that the head of the King is arranged with Chesed and Gvurah. From that head OF ZEIR ANPIN hairs come down, hairs upon hairs, which are all flows, through which the supernal and lower GRADES are united. THIS MEANS, THAT THROUGH THEM, EACH LOWER GRADE RISES TO THE UPPER, AND THEY BECOME ONE. FROM FEW OF THE HAIRS ARE DRAWN men of power, men of truth, men of weight, who sigh, who weep, who judge, who are compassionate, who possess secrets of the Torah about kinds of purity and impurities. They are all called the King's hairs, that is, those which are drawn from the holy King. And everything descends from the most ancient concealed one, WHICH IS ARICH ANPIN.

521. מִצְחָא דְּמַלְכָּא, פְּקִידוּתָא דְּחַיָּבַיָּא, כַּד אִתְפַּקְדָן בְּעוֹבְדַיְיהוּ, וְכַד אִתְגַּלְיָין חוֹבַיְיהוּ, כְּדֵין אִקְרֵי מִצְחָא דְּמַלְכָּא. כְּלוֹמַר, גְּבוּרָה אִתְתָּקַף בְּדִינוֹי, וְאִתְפְּשַׁט בְּסִטְרוֹי, וְדָא אִשְׁתְּנֵי מִמִּצְחָא דְּעַתִּיקָא קַדִּישָׁא, דְּאִקְרֵי רָצוֹן.

521. The forehead of the King, DENOTING ZEIR ANPIN, brings to mind the remembrance of the wicked. When their deeds are remembered and their sins exposed, this is called 'Forehead of the king' meaning that Gvurah becomes reinforced in its judgments and extends itself. This change comes from the forehead of Atika Kadisha called will.

522. עַיְינִין דְּמַלְכָּא, אַשְׁגָּחוּתָא דְּכֹלָּא, אַשְׁגָּחוּתָא דְּעִלָּאִין וְתַתָּאִין, וְכָל אִינּוּן מָארֵי אַשְׁגָּחוּתָא הָכִי אִקְרוּן. בְּעַיְינִין, גַּוְונִין אִתְאַחֲדָן, וְאִינּוּן גַּוְונִין אִקְרוּן, כָּל אִינּוּן מָארֵי אַשְׁגָּחוּתָא דְּמַלְכָּא, כָּל חַד כְּפוּם אָרְחֵיהּ, וְכֻלְּהוּ גַּוְונִין דְּעֵינָא אִקְרוּן. כְּמָה דְּאִתְחֲזֵי אַשְׁגָּחוּתָא דְּמַלְכָּא, הָכִי גַּוְונִין מִתְעָרִין.

522. The eyes of the King MEANS the overall supervision, supervision over the upper and lower. All these supervisors OF THE KING are called so, EYES. With the eyes the colors are unified, MEANING WHITE, RED, GREEN. By these colors are named all the supervisors of the King, each in his own way, all called colors of the eye. As appears the supervision of the King, so are the colors stirred. IF THE SUPERVISION IS OF CHESED, THEN IT IS WHITE; IF OF JUDGMENT, IT IS RED; IF OF MERCY, IT IS GREEN.

523. גְּבִינֵי דְּעַיְינִין, אִקְרוּן, אֲתָר דְּיַהֲבִין אַשְׁגָּחוּתָא, לְכֻלְּהוּ גַּוְונִין מָארֵי אַשְׁגָּחוּתָא. הָכִי גְּבִינִין, לְגַבֵּי דִּלְתַתָּא, גְּבִינִין לְאַשְׁגָּחוּתָא מֵהַהוּא נַהֲרָא דְּנָגִיד וְנָפִיק, אֲתָר לְאִתְמַשְׁכָא מֵהַהוּא נַהֲרָא, לְאִסְתַּחֲאָה בְּחִוָּרָא דְּעַתִּיקָא, מֵחֲלָבָא דְּנָגִיד מֵאִמָּא. דְּכַד גְּבוּרָה מִתְפַּשְׁטָא, וְעַיְינִין מְלַהֲטָן בְּגָוֵון סוּמְקָא, נָהִיר עַתִּיקָא קַדִּישָׁא חִוָּרָא דִּילֵיהּ, וְלָהֲטָא בְּאִמָּא, וְאִתְמַלְיָיא מֵחֲלָבָא, וְיָנְקָא לְהָנֵי, וְאִסְתְּחָן כֻּלְּהוּ עַיְינִין, בְּהַהוּא חֲלָבָא דְּאִמָּא, דְּאִתְנְגִיד וְנָפִיק תָּדִיר. הה"ד, רוֹחֲצוֹת בֶּחָלָב. בֶּחָלָב דְּאִמָּא, דְּנָגִיד תָּדִירָא וְלָא פָּסִיק.

523. The eyebrows is the name of the place that the supervisor gives to all colors of the lower supervisors. These eyebrows in relation downwards, MEANING CORRESPONDING TO THE EYES, ARE eyebrows to look AND MOVE ON from that river that flows, NAMELY BINAH. This is the place to draw from that river so as to bathe in the whiteness of Atika, MEANING THE LIGHT OF CHASSADIM, from the milk flowing from Ima. HE EXPLAINS, when Gvurah, BEING THE LEFT COLUMN, extends itself; and the eyes, BEING THE SECRET OF CHOCHMAH, become inflamed with the color of red FROM THE ABUNDANCE OF JUDGMENT, BEING CHOCHMAH MINUS CHASSADIM, then Atika Kadisha, BEING KETER, shines upon its white BEING THE LIGHT OF CHASSADIM, kindles Ima, MEANING ABA AND IMA SUPERNAL, and she is filled with milk, DENOTING LIGHT OF CHASSADIM THAT SHE RECEIVED FROM KETER and she nurtures these EYES, THAT wash themselves with the milk of SUPERNAL Ima that flows constantly. CHOCHMAH THAT IS THE EYES ADORNS ITSELF WITH THOSE CHASSADIM. This is the essence of the verse, "washed with milk" (Shir Hashirim 5:12), MEANING, "HIS EYES ARE LIKE DOVES BY THE WATER COURSES, WASHED with milk" of Ima that flows constantly without stop, AS THE MERGER OF ABA AND IMA SUPERNAL IS AN UNINTERRUPTED UNITY AS EXPRESSED IN THE ADJACENT PARAGRAPH.

524. חוֹטְמָא דְּמַלְכָּא קַדִּישָׁא, תִּקּוּנָא דְּפַרְצוּפָא, כַּד מִתְפַּשְׁטָן גְּבוּרָן, וּמִתְאַחֲדָן כַּחֲדָא, אִינּוּן חוֹטְמָא דְּמַלְכָּא קַדִּישָׁא. וְאִינּוּן גְּבוּרָן מֵחַד גְּבוּרָה אֲחִידָן וְנָפְקִין. וְכַד דִּינִין מִתְעָרִין, וְנָפְקִין מִסִּטְרַיְיהוּ, לָא מִתְבַּסְּמָן, אֶלָּא בִּתְנָנָא דְּמַדְבְּחָא. וּכְדֵין כְּתִיב, וַיָּרַח יְיָ' אֶת רֵיחַ הַנִּיחוֹחַ. שָׁאנֵי חוֹטְמָא דְּעַתִּיקָא, דְּלָא אִצְטְרִיךְ, דְּחוֹטְמָא דְּעַתִּיקָא, אֹרֶךְ אַפַּיִם בְּכֹלָּא אִקְרֵי, וְהַהוּא נְהִירוּ דְּחָכְמְתָא סְתִימָאָה, אִקְרֵי חוֹטְמָא דִּילֵיהּ. וְהַיְינוּ תְּהִלָּה, דִּכְתִיב, וּתְהִלָּתִי אֶחֱטָם לָךְ. וְעַל דָּא אִתְּעַר דָּוִד מַלְכָּא, תְּהִלָּה לְדָוִד וְגוֹ'.

524. The nose of the Holy King, DENOTING ZEIR ANPIN, is the arrangement of the face. When Gvurot expand and unite, they are the nose of the Holy King. These Gvurot with one act of Gvurah join together and come out. When judgments are stirred and EACH steps from their side, they are scented only by the smoke of the altar. Then we find written: "And Hashem smelled the sweet savor" (Beresheet 8:21). The nose of Atika, BEING ARICH ANPIN, is different, however, since it does not need THE SMOKE OF THE ALTAR and it is considered wholly 'long suffering (lit. 'long nosed'), and the light of concealed Chochmah is called its nose (Heb. Heb.chotem); this is the meaning of the word 'praise', as it is written, "and for my praise will I refrain (Heb. echetom) for you" (Yeshayah 48:9). Regarding this David commented in "A praise of David..." (Tehilim 145:1).

525. אוּדְנִין דְּמַלְכָּא, כַּד רַעֲוָא אִשְׁתְּכַח, וְאִמָּא יַנְקָא, וּנְהִירוּ דְּעַתִּיקָא קַדִּישָׁא אִתְנַהִיר, מִתְעֲרִין נְהִירוּ דִּתְרֵין מוֹחֵי, וּנְהִירוּ דְּאַבָּא וְאִמָּא, כָּל אִינּוּן דְּאִקְרוּן מוֹחֵי דְּמַלְכָּא, וּמִתְלַהֲטִין כַּחֲדָא. וְכַד מִתְלַהֲטָן כַּחֲדָא, אִקְרוּן אָזְנֵי יְיָ׳. דְּהָא אִתְקַבִּילַת צְלוֹתֵהוֹן דְּיִשְׂרָאֵל. וּכְדֵין אִתְעָרוּתָא לְטָב וּלְבִישׁ, וּבְאִתְעָרוּתָא דָּא, מִתְעָרִין מָארֵי דְּגַדְפִּין, דְּנַטְלִין קָלִין דְּעָלְמָא, וְכֻלְּהוּ אִקְרוּן אָזְנֵי יְיָ׳.

525. The ears of the King exist with the presence of goodwill, Ima nurtures ZEIR ANPIN WITH LIGHT OF CHASSADIM, and the light of Atika Kadisha shines; the illumination of two hemispheres of the brain is roused, and the light of Aba and Ima and all those known as the hemispheres of the brains of the King, and they enflame together. And when they enflame together, they are called the ears of Hashem. Then the prayers of Yisrael are received, and consciousness then enlists for good or bad, and with this stirring are awakened the winged ones that receive the voices of the earth; all are called ears of Hashem.

526. אַנְפּוֹי דְּמַלְכָּא, נְהִירוּ דְּאַבָּא וְאִמָּא, וְאִתְפַּשְׁטוּתָא דִּלְהוֹן, דְּנַהֲרִין וְסַחֲרִין, וְלָהֲטִין בְּהַאי רֵישָׁא דְּמַלְכָּא. וּכְדֵין סַהֲדוּתָא אִסְתְּהַד בְּמַלְכָּא מִנַּיְיהוּ. דְּיוּקְנָא דְּמַלְכָּא, יַקִּירוּתָא מִכֹּלָּא. מֵרֵישָׁא שָׁארִי חֶסֶד עִלָּאָה, וּגְבוּרָה. וּנְהִירוּ דְּאַבָּא וְאִמָּא אִתְפְּלַג, נְהִירוּ דְּאַבָּא בִּתְלַת נְהוֹרִין, וְאִמָּא בִּתְרֵין, הָא חֲמִשָּׁה. חֶסֶד וּגְבוּרָה בְּחַד נְהוֹרָא, הָא שִׁיתָּא. לְבָתַר, אִתְעַטַּר חֶסֶ״ד, וְאִתְלְהִיט וְאִתְנְהִיר בִּתְרֵין נְהוֹרִין וְאִינּוּן תְּמַנְיָיא. לְבָתַר אִתְעַטַּר, וּגְבוּרָה, אִתְנְהִיר בְּחַד, הָא תִּשְׁעָה. וְכַד מִתְחַבְּרָן כֻּלְּהוּ נְהוֹרִין כַּחֲדָא, אִקְרוּן דְּיוּקְנָא דְּמַלְכָּא, וּכְדֵין כְּתִיב, יְיָ׳ כַּגִּבּוֹר יֵצֵא כְּאִישׁ מִלְחָמוֹת יָעִיר קִנְאָה וְגוֹ׳.

526. The face of the King, BEING ZEIR ANPIN, is the light of Aba and Ima and their extension, IN THE ORDER OF THE THREE DOTS-CHOLAM- SHURUK-CHIRIK-that give light IN THE CHOLAM, go around THE SHURUK and glow IN THE CHIRIK, in the head of the King. Then flows from them the testimony, MEANING THE ILLUMINATIONS OF CHOCHMAH, testifying for the King, NAMELY ZEIR ANPIN. The image of the King is the most cherished. Within the head, dwells supernal Chesed and Gvurah. The light of Aba and Ima divides itself thus: The light of Aba in three lights, THE LIGHT OF Ima in two lights, total of five LIGHTS. Chesed and Gvurah included in one light, now total six. Later Chesed adorns itself and kindles in two lights, now total eight; Gvurah kindles one LIGHT, now nine LIGHTS. When all lights join, they are called the image of the King. Then the verse writes, "Hashem shall go forth as a mighty man, He shall stir up ardor like a man of war" (Yeshayah 42:13), AS THE ILLUMINATION OF CHOCHMAH IS DRAWN ONLY THROUGH GVURAH.

527. שִׂפְוָון דְּמַלְכָּא, הָכִי תָּאנָא, כַּד אִתְנְהִיר נְהִירוּ דְּאַבָּא, נָהִיר בִּתְלַת נְהוֹרִין. מֵחַד נְהוֹרָא, נָהִיר חֶסֶד עִלָּאָה. מֵחַד נְהוֹרָא, אִתְנְהִיר נְהִירוּ דְּאִקְרֵי מוֹחָא דְּמַלְכָּא. וְחַד נְהוֹרָא, הֲוָה תָּלֵי, עַד דְּאִתְנְהִיר נְהִירוּ דְּאִמָּא. וְכַד אִתְנְהִיר אִתְנְהִיר בְּחָמֵשׁ נְהוֹרִין.

527. The lips of the King: We learned that when the light of Aba, NAMELY ABA AND IMA SUPERNAL, sheds light, it does so with three lights; from one light, CHOCHMAH, kindles supernal Chesed; from one light, BINAH, a light shines called the brain of the King. One light, DA'AT remains suspended until the light of Ima ignites, YISRAEL SABA AND TEVUNAH. When the light RETURNS, it shines with five lights.

528. בְּמָאי אִתְנְהִיר מֵחַד שְׁבִילָא, דְּטָמִיר וְגָנִיז, דְּאִתְדְּבַק בֵּיהּ אַבָּא, דִּכְתִיב, נָתִיב לֹא יְדָעוֹ עָיִט וְגוֹ׳. כְּמָה דְּאִתְדְּבַק דְּכוּרָא בְּנוּקְבָא, וְאִתְעַבְּרַת, וְאוֹלִידַת, וְאַפִּיקַת חָמֵשׁ נְהוֹרִין. וּמֵאִינּוּן חָמֵשׁ נְהוֹרִין, אִתְגְּלִיפוּ חַמְשִׁין תַּרְעִין, דְּנַהוֹרִין סַגִּיאִין. חַמְשִׁין אִינּוּן, לְקֻבְלֵיהוֹן, מ״ט פָּנִים טָהוֹר, מ״ט פָּנִים טָמֵא, בְּאוֹרַיְיתָא, אִשְׁתְּאַר חַד, וְהַאי חַד אִתְנְהִיר בְּכֹלָּא, וְהַהוּא דְּאַבָּא, הֲוָה תָּלֵי. כַּד מִתְחַבְּרָן כַּחֲדָא, וּמִתְיַישְׁבָן בְּמַלְכָּא, אִקְרוּן שִׂפְוָון דְּמַלְכָּא. בְּגִינֵי כַּךְ, גָּזַר מִלִּין דְּקִשׁוֹט.

528. HE ASKS: From what does IMA give light? HE ANSWERS: From one concealed path that Aba clings to, as the verse writes, "There is a path which no bird of prey knows" (Iyov 28:7), as the male clings to female. And she conceives and gives forth five lights. From these five lights are engraved fifty gates of manifold lights BEING KETER, CHOCHMAH, BINAH, TIFERET, AND MALCHUT WITH EACH COMPOSED OF TEN SFIROT. They are fifty, facing them are 49 pure aspects and 49 impure aspects of the Torah. There remains one NOT IN THIS COUNT, NAMELY THE FIFTIETH GATE. The one sheds lights to all, BEING THE SECRET OF THE PATH OF ABA ABOUT WHOM IT IS WRITTEN: "A PATH WHICH NO BIRD OF PREY KNOWS," MEANING MOSES REFERRED TO AS 'BIRD OF PREY', AS HE TOO WAS NOT GIVEN THE FIFTIETH GATE. THE LIGHT OF Aba remains suspended. When ABA AND IMA join and become clothed with the King, ZEIR ANPIN, they are called lips of the King, AS ABA IS CLOTHED WITH A SUPERNAL LIP AND IMA WITH THE LOWER LIP, and as a result, He decrees truthfully.

529. The mouth OF ZEIR ANPIN; THE LIPS allow for a mouth opening. HE ASKS: what is the mouth? HE ANSWERS: Da'at is concealed in the mouth of the King, called Tiferet, NAMELY ZEIR ANPIN AS DA'AT IS the extension of Tiferet, NAMELY ZEIR ANPIN, BEING THE SECRET OF ZEIR ANPIN THAT ASCENDED AND BECAME THE CENTRAL COLUMN TO LINK ABA AND IMA WITH EACH OTHER. All treasures and colors are united within, IN DA'AT BEING THE CENTRAL COLUMN, as it is written, "and by knowledge (Da'at) are the chambers filled" (Mishlei 24:4). This Da'at is concealed in the mouth of the King and fills all the chambers and porches, MEANING IT EXPANDS IN CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, OF ZEIR ANPIN AS CHESED, GVURAH AND TIFERET ARE CALLED CHAMBERS AND NETZACH HOD YESOD THE PORCHES. When the light of Da'at is stirred and emerges, it is then referred to as 'the mouth of Hashem' and the lips, being the two lights of Aba and Ima, when they meet the light of Da'at, they join BY IT together, and the matter is pronounced in truth, through Chochmah, Tevunah, and Da'at. Then all words of the Holy One, blessed be He, are pronounced WITH CHOCHMAH, BINAH AND DA'AT.

529. וּפוּמָא, בְּהוּ תַּלְיָיא, פְּתִיחוּתָא דְּפוּמָא. מַאי פּוּמָא. אֶלָּא דַּעַת גְּנִיז בְּפוּמָא דְּמַלְכָּא, דְּאִקְרֵי ת״ת. פְּשִׁיטוּתָא דְּתִפְאֶרֶת, דְּכָל אוֹצָרִין וְכָל גְּוָונִין אִתְאַחֲדָן בֵּיהּ. דִּכְתִיב, וּבְדַעַת חֲדָרִים יִמָּלְאוּ. וְהַהוּא דַּעַת, הוּא גְּנִיז, בְּפוּמָא דְּמַלְכָּא. וּמַלְיָיא כָּל אִדָּרִין וְאַכְסַדְרָאִין. וְכַד אִתְּעַר נְהִירוּ דְּבֵיהּ וְנָפִיק, כְּדֵין אִקְרֵי פֶּה יְיָ׳. וְשִׂפְוָון דְּאִינּוּן תְּרֵין נְהוֹרִין מֵאַבָּא וּמֵאִימָּא, בְּשַׁעֲתָא דְּאִתְעַרְעַן בְּהַהִיא נְהִירוּ דְּדַעַת, מִתְחַבְּרָן כַּחֲדָא, וּמִלִּין אִתְגְּזָרוּ בְּקֻשְׁטוֹ, בְּחָכְמָה בִּתְבוּנָה וּבְדַעַת. וּכְדֵין, כָּל מִלִּין דְּקוּדְשָׁא בְּרִיךְ הוּא, בְּאִלֵּין אִתְגְּזָרוּ.

530. These three, CHOCHMAH, BINAH, DA'AT, shed light and enter in the most inner areas, MEANING THE HEAD OF ZEIR ANPIN WITH THE ASPECT OF IMA AND FROM THERE THEY EXPAND and adorn with the one, MEANING THE BODY OF ZEIR ANPIN, AS A RESULT OF THE REASONING GIVEN ABOVE; SINCE THE THREE OF IMA ARE DERIVED FROM ONE, FROM TIFERET THAT ASCENDED THERE WITH THE ASPECT OF THE CENTRAL COLUMN, SO ONE, BEING TIFERET EXISTS IN THREE. When CHOCHMAH, BINAH, DA'AT joins in one crown, then THE CROWN is called "His mouth is most sweet" (Shir Hashirim 5:16). They are the palate of the King FOUND AT THE BEGINNING OF THE BODY and called the sweetness of the King, and so it writes; "O taste and see that Hashem is good" (Tehilim 34:9), SINCE THE SENSE OF TASTE IS IN THE PALATE. And to this palate are linked all the appointees and officials of the King, as it is written, "and all the hosts of them by the breath of His mouth" (Tehilim 33:6).

530. נַהֲרִין תְּלַת אִלֵּין, וְעַיְּילִין בְּגוֹ לְגוֹ, וְאִתְעַטְּרוּ בְּחַד. וְכַד מִתְחַבְּרָן בְּעִטּוּרָא חַד, כְּדֵין אִקְרוּן חִכּוֹ מַמְתַּקִּים. וְאִינּוּן חֵיוָ דְּמַלְכָּא, וְאִקְרוּן, מְתִיקָא דְּמַלְכָּא. וְעַל הַאי כְּתִיב, טַעֲמוּ וּרְאוּ כִּי טוֹב יְיָ׳. וּבְהַאי חֵיוָ, תַּלְיָין כָּל אִינּוּן שְׁלִיטִין וְהוּרְמָנִין דְּמַלְכָּא, דִּכְתִיב, וּבְרוּחַ פִּיו כָּל צְבָאָם.

531. Within the palate, all perfection is present, so the perfection of all letters found in this place, is discernible. FOUR LETTERS Aleph, Chet, Hei, Ayin ARE ARTICULATED IN THE THROAT. THEIR SECRET IS AS FOLLOWS: Aleph is the light of the most concealed Atika Kadisha, NAMELY KETER. Chet is light of Chochmah, not found nor grasped, as it is written, "Man cannot know its price" (Iyov 28:13). Hei is the light of Ima, that sheds light, comes out, waters everything, nurtures the children, NAMELY MALE AND FEMALE, until the HOLY anointing comes and fills the Righteous, BEING YESOD, then joins the lower Nukva, BEING MALCHUT, that is blessed from it, and they do not separate from each other. THE BOUNTY OF IMA IS white from within the red, MEANING THAT THE LEFT CALLED RED IS INCORPORATED IN THE RIGHT CALLED WHITE, as it is written: "the mountain of myrrh, and to the hill of frankincense" (Shir Hashirim 4:6). THIS VERSE REFERS TO IMA WHERE MYRRH SPICE IS RED AND FRANKINCENSE IS WHITE. Ayin refers to the light of seventy 'faces', nourished from the breath departing from the mouth, they are the seventy names of the Holy One, blessed be He, ZEIR ANPIN, corresponding on earth to, "all the souls of the house of Jacob who came into Egypt were seventy" (Beresheet 46:27). Jacob is the tree on earth, CORRESPONDING TO ZEIR ANPIN; his seventy souls are the seventy branches OF THE TREE.

531. בְּהַאי חֵיוָ שְׁלִימוּתָא דְּכֹלָּא אִשְׁתְּכַח. וּבְגִינֵי כַּךְ, כָּל אַתְוָון דְּאִינּוּן בְּהַאי אֲתַר שְׁלִימוּתָא אִתְחַזְיָיא בְּהוּ. אחה״ע, א׳, נְהִירוּ דְּעַתִּיקָא קַדִּישָׁא סְתִימָאָה דְּכָל סְתִימִין. ח׳, נְהִירוּ דְּחָכְמְתָא, דְּלָא אִשְׁתְּכַח וְלָא אִתְדְּבַק דִּכְתִיב, לֹא יָדַע אֱנוֹשׁ עֶרְכָּהּ. ה׳, נְהִירוּ דְּאִימָּא, דְּנָהִיר וְנָגִיד וְנָפִיק, וּמַשְׁקֵי לְכֹלָּא, וְיָנְקָא לִבְנִין, עַד דְּמָטֵי הַהוּא רְבוּת, וּמַלֵּי לַצַּדִּיק, וְאִיהוּ אִתְקְטַר בְּנוּקְבָא תַּתָּאָה, וְאִתְבָּרְכָא מִנֵּיהּ, וְלָא מִתְפָּרְשִׁין דָּא מִן דָּא. חִוָּור מִגּוֹ סוּמָק, דִּכְתִיב הַר הַמּוֹר גִּבְעַת הַלְּבוֹנָה. ע׳, נְהִירוּ דְּע׳ אַנְפִּין, דְּאִתְזָנוּ מֵהַאי רוּחָא, דְּנָפִיק מִן פּוּמָא, כְּדֵין ע׳ שְׁמָהָן דְּקוּדְשָׁא בְּרִיךְ הוּא. לְקָבְלֵהוֹן בְּאַרְעָא, כָּל הַנֶּפֶשׁ לְבֵית יַעֲקֹב הַבָּאָה מִצְרַיְמָה שִׁבְעִים. דְּהָא יַעֲקֹב אִילָנָא בְּאַרְעָא, וְאִינּוּן ע׳ נֶפֶשׁ, ע׳ עַנְפִּין.

532. מֵאֵלֶּין אַתְוָון, נְהִירִין אַרְבַּע אַחֲרָנִין. מֵא׳ נָהִיר גִּימֶ״ל, דְּאִיהִי אֲגַר טָב לְצַדִּיקַיָּיא, דְּאִקְרֵי גְּמוּל, וְעַל דָּא כְּתִיב אָז תִּתְעַנַּג עַל יְיָ׳. מֵח׳ נָהִיר יוֹ״ד, דְּהִיא חָכְמָה, כֹּלָּא אִסְתִּים בְּיוֹ״ד, דְּאִיהִי סְתִימָא מִכָּל סִטְרוֹי, וּבג״כ, לֹא אִשְׁתְּכַח, דִּכְתִיב, וְלֹא תִמָּצֵא בְּאֶרֶץ הַחַיִּים. מֵה׳, נָהִיר כָּ״ף. דְּאִיהוּ נְהִירוּ וּמִשְׁחָא רְבוּת, דְּאִתְּרָק מֵאִימָא, לְהַהוּא אֲתָר דְּאִתְקְרֵי קֶרֶן, וְאִקְרֵי קֶרֶן הַיּוֹבֵל. וְדָא מַלְכוּת דָּוִד. וּבְגִין כַּךְ, לֵית מְשִׁיחָא, אֶלָּא בְּרָזָא דְּכַ״ף.

533. ק׳ מֵע׳ נָהִיר ק׳, כְּמָה דְּע׳ שַׁבְעִין, כַּךְ ק׳ מְאָה, דְּאִינּוּן שְׁלִימוּ, וְהָכִי הוּא, וּבְגִין כַּךְ, בְּהַאי חֵיוָ שְׁלִימוּ דְּכֹלָּא. וְכָל מַאן דְּיָדַע רָזָא דָּא, וְאִזְדְּהַר בֵּיהּ, זַכָּאָה חוּלָקֵיהּ.

534. גּוּפָא דְּמַלְכָּא, אִתְפַּשְׁטוּתָא דְּתִפְאֶרֶת, דְּגָוְונִין בֵּיהּ מִתְחַבְּרָן. דְּרוֹעִין דְּמַלְכָּא, נְהִירוּ דְּחֶסֶד וּגְבוּרָה. וּבְגִין כַּךְ יְמִין וּשְׂמֹאל. מֵעוֹי בְּרַעַת אִתְתַּקְנָן, עָיֵיל בְּרֵישָׁא, אִתְתָּקַן וְאִתְפְּשַׁט לְגוֹ, וּבְגוֹ גּוּפָא.

535. שְׁוָקִין אִתְאַחֲדָן בִּתְרֵין נְהוֹרִין, וְאִינּוּן תְּרֵין נְהוֹרִין מַמָּשׁ. שְׁוָקִין וּתְרֵין כֻּלְיָין. כֻּלְּהוּ מִתְחַבְּרָן בְּאַתָר חַד, דְּתַמָּן אִתְכְּנַשׁ כָּל רְבוּת, וְכָל מִשְׁחָא דְּגוּפָא. וּמִתַּמָּן, שַׁרְיָין כָּל הַהוּא רְבוּת, לַאֲתָר דְּאִתְקְרֵי יְסוֹד עוֹלָם. יְסוֹד, מֵהַהוּא אֲתָר דְּאִקְרֵי עוֹלָם. וּמַאן אִיהוּ. נֶצַח וְהוֹד, וְעַל כֵּן, יְיָ׳ צְבָאוֹת שְׁמוֹ ב״ה בְּרִיךְ שְׁמֵיהּ לְעָלַם וּלְעָלְמֵי עָלְמִין.

536. כָּל הָנֵי תִּקּוּנִין, אַתְיָין לְאִתְחַבְּרָא בְּחַד, עַד דְּכָל רְבוּת קֻדְשָׁא, נָטִיל כֹּלָּא הַאי יְסוֹד, וְאַשְׁדֵּי לְנוּקְבָא, וּמִתְבָּרְכָא מִנֵּיהּ. אֵימָתַי מִתְבָּרְכָא מִנֵּיהּ. בְּשַׁעֲתָא דְּאִתְתַּקְנוּ דִּינִין דִּלְתַתָּא. וְכַד דִּינִין מִתְתַּקְנִין לְתַתָּא, מִתְתַּקְנִין לְעֵילָּא, וְכָל תִּקּוּנִין דְּמַלְכָּא, בְּחֶדְוָותָא, בְּשְׁלִימוּ, דְּאִינּוּן שְׁמָא קַדִּישָׁא, וַהֲוָה כֹּלָּא חַד. וּכְדֵין הוּא שַׁארֵי בְּגַוַּוּיְיהוּ, דִּכְתִיב אֱלֹהִים נִצָּב בַּעֲדַת אֵל בְּקֶרֶב אֱלֹהִים יִשְׁפּוֹט.

532. From these FOUR letters, ALEPH-CHET-HEI-AYIN, FOUR other LETTERS SHINE, GIME-YUD-CAF-KUF THAT EMANATE FROM THE PALATE. From the Aleph OF THE ALEPH-CHET-HEI-AYIN GROUP- Gimel shines OF THE GIMEL-YUD-CAF-KUF GROUP being good reward (Heb. gemul) to the Righteous, called 'Gemul' NAMELY GIMEL; about this is written "Then shall you delight yourself in Hashem" (Yeshayah 58:14). From Chet OF THE ALEPH-CHET-HEI-AYIN GROUP, Yud shines OF THE GIMEL-YUD-CAF-KUF GROUP, which is Chochmah, that becomes entirely enclosed within the Yud, as it is closed on all sides, CONTAINING NO WHITE, so CHOCHMAH is not to be found, as the verse writes, "nor is it found in the land of the living" (Iyov 28:13), AS EXPLAINED. From Hei OF THE CHET-HEI-AYIN GROUP Caf shines OF GIMEL-YUD-CAF-KUF being the light and anointing oil poured from Ima to that place called 'horn' and called "ram's (Jubilee's) horn" AS 'HORN' ALLUDES TO MALCHUT AND JUBILEE TO BINAH. AND WHEN MALCHUT RECEIVES BOUNTY FROM BINAH, SHE IS NAMED RAM'S HORN. This is a Kingdom of David. Hence, so anointing of kings needs to be with the secret of Caf.

533. The Kuf OF GIMEL-YUD-CAF-KUF shines from the Ayin OF THE ALEPH-CHET-HEI-AYIN GROUP. Just as Ayin is seventy, CONTAINING THE SEVEN SFIROT OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT WHERE EACH POSSESSES TEN SFIROT, so the Kuf is one Hundred, AS IT POSSESSES ALSO THE THREE FIRST SFIROT CHOCHMAH, BINAH, DA'AT, the completion OF THE TEN SFIROT. It is so because the palate has the total perfection. Whoever is familiar with this secret and is mindful of it, happy is his portion.

534. The body of the King is the extension of THE SFIRAH OF Tiferet wherein the colors WHITE AND RED are linked, BEING TWO COLUMNS, RIGHT AND LEFT, THE BODY BEING THE CENTRAL COLUMN THAT UNIFIES THEM. The arms of the King are the lights of Chesed and Gvurah; they are therefore THE TWO COLUMNS Right and Left, WITH THE BODY AS THE CENTRAL COLUMN THAT UNITES THEM. The intestines, MEANING THE INTERIOR are arranged with Da'at that enters through the head AND SETS IN BETWEEN THE TWO COLUMNS CHOCHMAH AND BINAH, and extends to the interior within the body, DENOTING TIFERET.

535. The legs join with two lights, literally two lights, MEANING NETZACH AND HOD. The legs and two kidneys join in one place, AS THE TWO KIDNEYS ARE ALSO NETZACH AND HOD. There gather the anointment and all oil of the body, and from there, FROM NETZACH AND HOD flows all HOLY anointing oil to a place called the foundation of the world, MEANING Yesod, from that place called 'world'. What is this? It is Netzach and Hod and so, Hashem Tzevaot is His name, AS NETZACH AND HOD are CALLED TZEVAOT, Blessed be He and His name to all eternity.

536. All these arrangements join in the one, MEANING NUKVA, until Yesod receives all the holy anointing oil and pours it to Nukva, NAMELY MALCHUT, which is blessed from it. When is she blessed from it? When judgments are arranged below; and when judgments are rendered below, they are arranged above. All adornments of the King, which are the Holy Name, are with joy and perfection. Then He dwells in their midst, as it is written, "Elohim stands in the Congregation of El; He judges among the judges" (Tehilim 82:1). THEREFORE JUDGMENTS ARE COMPARED TO FIRE. JUST AS FIRE IN A PROPER VESSEL GIVES FORTH LIGHT AND COOKS, BUT WHEN IMPROPERLY USED, CONSUMES AND DESTROYS, SO IT IS WITH JUDGMENTS.

537. וְכַד דִּינִין לָא מִתְתַּקְּנָן לְתַתָּא, כִּבְיָכוֹל הָכִי לְעֵילָא. דְּכָל תִּקּוּנִין לָא מִתְיַשְּׁרָן הָכִי, דְּהָא אִימָּא אִסְתַּלָּקַת מֵעַל בְּנִין, וּבְנִין לָא יַנְקִי, דְּהָא יְסוֹד לָא אַשְׁדֵּי בְּנוּקְבָא, וְכָל דִּינִין מִתְעָרִין, וְחִוְיָא תַּקִּיפָא שָׁלְטָא. כִּבְיָכוֹל, תִּקּוּנֵי מַלְכָּא עַל דִּינָא אִסְתַּלָּקוּ, דְּכֵיוָן דְּהַאי נוּקְבָא לָא מִתְבָּרְכָא, וְצַדִּיק לָא נָטִיל. וְחִוְיָא תַּקִּיפָא שָׁלְטָא. וַוי לְעָלְמָא דְּיִנְקָא מִנַּיְיהוּ.

537. When judgments are not rendered below, so to speak, the same occurs above, that all arrangements are not working properly, ACCORDING TO THE MANNER WE DESCRIBED EARLIER. Ima then deserts the children, THEY BEING MALE AND FEMALE; the children do not suckle, Yesod does not pour into the Nukva, WHICH IS MALCHUT, judgments are stirred up, and the mighty serpent controls; the adornments of the King are removed due to the Judgment. Since the Nukva is not blessed, the righteous, BEING YESOD, does not receive FOR OF HER, the mighty serpent has power. Woe to the world that is nurtured from them.

538. אָמַר ר׳ אֶלְעָזָר, כָּל הָנֵי תִּקּוּנִין, אַבָּא גַּלֵּי לוֹן, בְּגִין דְּלָא יֵיעוּל בְּכִסּוּפָא לְעָלְמָא דְּאָתֵי. הַשְׁתָּא אֲמַאי אִצְטְרִיכוּ לְאִתְגַּלָּאָה. אָמַר לֵיהּ ר׳ אַבָּא, הַהוּא דַּאֲנָא כָּתַבְנָא מִבּוּצִינָא קַדִּישָׁא, אֲמֵינָא לְגַבֵּי חַבְרַיָּא, דְּהָא אִינּוּן יַדְעִין מִלִּין, וְהָא אִצְטְרִיךְ לְמִנְדַּע, דִּכְתִיב, וִידַעְתֶּם כִּי אֲנִי יְיָ׳. וּכְתִיב וְיָדְעוּ כִּי אֲנִי יְיָ׳. בְּגִין דְּאִתְיַישְׁבָן מִלִּין. בְּלִבָּנָא. וּמִכָּאן וּלְהָלְאָה, סְתִימִין מִלִּין בְּגַוָּון. זַכָּאָה חוּלָקָנָא בְּהַאי עָלְמָא, וּבְעָלְמָא דְּאָתֵי, דְּהָא עַד כְּעָן בּוּצִינָא קַדִּישָׁא אִתְעַטָּר, בְּמִלִּין דְּבְגַוָּון.

538. Rabbi Elazar said, my father revealed all these arrangements, so he will not enter the World to Come in shame. But why is it necessary now to reveal? Rabbi Aba replied: This is what I wrote from the Holy LUMINARY, I said it is for the friends as they know AND UNDERSTAND these matters. It is important to know them as it is written, "that you may know that I am Hashem" (Shemot 10:2), and, "And they shall know that I am Hashem" (Shemot 29:46). Thus we understand the things said. From this point on, the matters are treasured among us. Fortunate is our lot in this world and the world to come. Until this point, the Holy Luminary was adorned with this matter among us.

539. ת״ח, אֲנָא חָזֵינָא לֵיהּ בְּחֶלְמָא, וְשָׁאֵילְנָא קָמֵיהּ דְּרַבִּי שִׁמְעוֹן, הָא אוֹלִיפְנָא קָמֵיהּ דְּמַר, י׳ דְּאִיהִי חָכְמָה, וְהָכִי הוּא וַדַּאי. ה׳ אֲמַאי אִיהוּ בִּינָה. אָמַר לִי, ת״ח, הָא כְּתִיב וְנָהָר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגָּן. מַאן הוּא נָהָר דְּיוֹצֵא מֵעֵדֶן דָּא בִּינָה. וּבג״כ הַהוּא נָהָר, י׳ סָתִים בְּגַוֵּיהּ. וְיוּ״ד פָּשִׁיט נַהֲרָא דָּא מִכָּל סִטְרוֹי. וְדָא הִיא ד׳, לְבָתַר אַפִּיקַת בֵּן תְּחוֹתָהּ דְּאִיהוּ ו׳, כְּגַוְונָא דָּא ה׳. בג״כ הוּא י״ה. לְבָתַר אוֹלִידַת וְאַפִּיקַת הַאי בֵּן, וְשַׁוְיֵהּ לְקַמָּהּ, וּבְגִין כַּךְ יה״ו, דְּהָא ו׳ לְקַמָּהּ יָתִיב, לְיַנְקָא לֵיהּ. וְעַל כַּךְ תָּנִינָן בְּמַתְנִיתָא דִּילָן, ה׳ ד׳ הֲוַת, מִדְּאִתְחַבָּר דְּכוּרָא עִמָּהּ אִתְעַבְּרַת מֵחַד בֵּן, וְאִקְרֵי ה׳. לְבָתַר אוֹלִידַת וְאַפִּיקַת ו׳ דְּהוּא בֵּן, וְקָאִים לְקַמָּהּ. וְעַל הַאי כְּתִיב, וְנָהָר יוֹצֵא מֵעֵדֶן, מִנֵּיהּ נָפִיק וַדַּאי, לְהַשְׁקוֹת אֶת הַגָּן, לְיַנְקָא לֵיהּ.

539. Come and behold. When I had seen him in a dream, I asked Rabbi Shimon: Master, I learned that Yud OF THE NAME YUD HEI VAV HEI represents Chochmah. And this is assuredly so. Hei OF YUD HEI VAV HEI, why is it Binah? He told me: Come and behold. It is written, "And a river went out of Eden to water the Garden" (Beresheet 2:10). What is this river flowing from Eden? It is Binah, THAT EXISTS FROM EDEN WHICH IS CHOCHMAH. As a result, the Yud MEANING CHOCHMAH, is enclosed within that river. This Yud spreads this light OF BINAH on all sides, MEANING ABOVE, THE SECRET OF RIGHT, AND BELOW, THE SECRET OF LEFT. It is now a Dalet. Later Binah begets a son beneath her, a Vav, MEANING THE CENTRAL COLUMN, THUS becoming now like a Hei. Now it is Yud-Hei, MEANING CHOCHMAH AND BINAH. Later, she brings forth that son before her. Now we have Yud-Hei-Vav; the Vav sat before her in order to suckle. About this we learned in our Baraita that the Hei was ORIGINALLY a Dalet. When the male, BEING CHOCHMAH, merged with it, it became pregnant with one son, and is called Hei; later it gave birth to the Vav OUTSIDE ITSELF and placed it before itself. Thus writes the verse, "And a river went out of Eden", WHICH IS BINAH THAT COMES OUT OF CHOCHMAH CALLED 'EDEN', it surely came out to water the Garden, BEING MALCHUT, to nurture it.

540. I seized his hand, and kissed it. During this period, I was stirred, cried, laughed, for three days I did not eat anything, because of the ecstasy and also since I merited not to see him again. Still I feel bonded to him. I see his image rising before me. Fortunate are the Righteous in this world and next world. Of them it is written: "Surely the righteous shall give thanks to Your name: the upright shall dwell in Your presence" (Tehilim 140:14).
(End of the assembly of the tabernacle)

540. הֲוֵינָא אָחִיד בִּידֵיהּ, וְנָשִׁיק בִּידוֹי. אֲנָא בְּהַאי עִדּוּנָא אִתְעַרְנָא, בָּכֵי וְחַיְיכֵ, וַהֲוֹו תְּלָתָא יוֹמִין דְּלָא אֲכִילְנָא מִידִי. חַד מֵחֲדְוּתָא, וְחַד דְּלָא זָכֵינָא לְמֶחֱמֵי לֵיהּ זִמְנָא אַחֲרָא. וְעִם כָּל דָּא, בֵּיהּ אִתְקְשַׁרְנָא תְּדִירָא. דְּהָא כַּד נְהִירָא לִי שְׁמַעְתְּתָא, חֲמֵינָא דְּיוּקְנֵיהּ, דְּאִתְּעַר קָמָאי, זַכָּאִין אִינּוּן צַדִּיקַיָּיא, בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי, עֲלַיְיהוּ כְּתִיב, אַךְ צַדִּיקִים יוֹדוּ לְשִׁמְךָ יֵשְׁבוּ יְשָׁרִים אֶת פָּנֶיךָ.
(ע"כ אידרא דמשכנא)

24. "And all things that I have said to you be mindful of"
We are told that it is important to serve God so that He will be mindful that no harm will befall us, and that we must make no mention of the name of other Elohim. Rabbi Yehuda says that the Torah cautions man in numerous places to observe the precepts of the Torah, because the whole Torah is the name of the Holy One, blessed be He.

541. "And all things that I have said to you be mindful of (Heb. tishameru)" (Shemot 23:13). HE ASKS: Why is the passive 'tishameru'? Should it not use the active form? HE ANSWERS: 'tishameru' is correct referring to "all things that I have said to you" meaning, I stressed the point of serving Me, be mindful that no harm will befall you. "tishameru (also: 'be guarded')": by My protection alone. "and make no mention of the name of other Elohim" (Ibid.), is to be understood as we established. Another explanation of the verse "and make no mention of the name of other Elohim" meaning, Do not refer to it, lest you will fall among nations in other lands and may become fulfilled what is written in a verse "and there shall you serve other Elohim... (Devarim 28:36).

541. וּבְכָל אֲשֶׁר אָמַרְתִּי אֲלֵיכֶם תִּשָּׁמֵרוּ וְגוֹ'. מַאי תִּשָּׁמֵרוּ, תִּשְׁמוֹרוּ מִבָּעֵי לֵיהּ. אֶלָּא תִּשָּׁמֵרוּ וַדַּאי, מַאי אֲשֶׁר אָמַרְתִּי אֲלֵיכֶם, כְּלוֹמַר דְּאַגְזִימִית לְכוֹן עַל מֵימָר פּוּלְחָנִי. תִּשָּׁמֵרוּ, דְּלָא יַמְטֵי עֲלֵיכוֹן שׁוּם בִּישׁ. תִּשָּׁמֵרוּ מֵהַהִיא שְׁמִירָה וּנְטוּרָא דִּילִי בִּלְבַד. וְשֵׁם אֱלֹהִים אֲחֵרִים לֹא תַזְכִּירוּ, לֹא תַזְכִּירוּ כְּמָה דְּאוֹקִימְנָא. ד"א וְשֵׁם אֱלֹהִים אֲחֵרִים לֹא תַזְכִּירוּ, כְּלוֹמַר, לֹא תְּסַבְּבוּן, דְּתִפְּלוּן בֵּינֵי עַמְמִיָּא בְּאַרְעָא אַחֲרָא. וִיקוּיָם בְּכוּ מַה דִּכְתִיב, וְעָבַדְתָּ שָׁם אֱלֹהִים אֲחֵרִים וְגוֹ'.

542. Another explanation for "And all things that I have said to you be mindful of." Rabbi Yehuda commenced, "Hear, My people, and I will testify against you...there shall be no strange El among you...I am Hashem your Elohim who brought you out of the land of Egypt" (Tehilim 81:9-11). David spoke these verses with the Holy Spirit; Let's examine them. "Hear, My people": in numerous places Torah cautions man, in numerous places the Holy One, blessed be He, cautions man and it is for the benefit of man, so he will observe the precepts of the Torah. He who is observant of Torah ways, and is occupied with it, is considered as occupied with the Holy Name.

542. ד"א וּבְכָל אֲשֶׁר אָמַרְתִּי אֲלֵיכֶם תִּשָּׁמֵרוּ. רַבִּי יְהוּדָה פָּתַח, שְׁמַע עַמִּי וְאָעִידָה בָּךְ וְגוֹ', לֹא יִהְיֶה בְּךָ אֵל זָר וְגוֹ'. אָנֹכִי יְיָ' אֱלֹהֶיךָ הַמַּעֲלְךָ מֵאֶרֶץ מִצְרָיִם וְגוֹ'. הָנֵי קְרָאן, אֲמָרָן דָּוִד בְּרוּחַ קוּדְשָׁא, וְאִית לְאִסְתַּכָּל בְּהוּ. שְׁמַע עַמִּי בְּכַמָּה אַתְרִין אַזְהָרָא אוֹרַיְיתָא לְב"נ. בְּכַמָּה אַתְרִין קוּדְשָׁא בְּרִיךְ הוּא אַזְהִיר בֵּיהּ בְּבַר נָשׁ. וְכֹלָּא לְתוֹעַלְתָּא דְּבַר נָשׁ. בְּגִין דְּינְטַר פִּקּוּדֵי אוֹרַיְיתָא, דְּכָל מַאן דְּינְטַר אָרְחֵי דְּאוֹרַיְיתָא, וְאִשְׁתְּדַל בָּהּ, כְּמַאן דְּאִשְׁתְּדַל בִּשְׁמָא קַדִּישָׁא.

543. We learned, the whole Torah is the name of the Holy One, blessed be He, and one who is occupied with it is considered to be occupied with the Holy Name, as the whole Torah is one Holy Name, a supernal name, a name incorporating OTHER names. One who deducts one letter from it is considered causing a defect in the Holy Name. We learned, "and make no mention of the name of other Elohim." MEANING, do not add or detract from the Torah, AS HE CAUSES A DEFECT IN THE HOLY NAME AND STRENGTHENS OTHER ELOHIM. Rabbi Chiya said: "the name of other Elohim" refers to those occupied with foreign books not of Torah. "neither let it be heard out of your mouth"; it is forbidden even to mention them, learn from them, especially AN EXPLANATION on the Torah.

543. דְּתָנִינָן, אוֹרַיְיתָא כֻּלָּא שְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא. וּמַאן דְּמִשְׁתַּדַּל בָּהּ, כְּמַאן דְּמִשְׁתַּדַּל בִּשְׁמָא קַדִּישָׁא בְּגִין דְּאוֹרַיְיתָא כֻּלָּא, חַד שְׁמָא קַדִּישָׁא הוּא. שְׁמָא עִלָּאָה, שְׁמָא דְּכָלִיל כָּל שְׁמָהָן. וּמַאן דְּגָרַע אוֹת חַד מִינָּהּ, כְּאִילוּ עָבִיד פְּגִימוּתָא בִּשְׁמָא קַדִּישָׁא. תָּאנָא, וְשֵׁם אֱלֹהִים אֲחֵרִים לֹא תַזְכִּירוּ, לֹא תּוֹסִיף עַל אוֹרַיְיתָא, וְלָא תִּגְרַע מִינָּהּ. רַבִּי חִיָּיא אָמַר, וְשֵׁם אֱלֹהִים אֲחֵרִים, דָּא מַאן דְּיִתְעֲסָק בְּסִפְרִין אַחֲרָנִין, דְּלָא מִסִּטְרָא דְּאוֹרַיְיתָא. לָא יִשָּׁמַע עַל פִּיךָ, דְּאָסוּר אֲפִילוּ לְאַדְכָּרָא לוֹן, וּלְמֵילַף מִנַּיְיהוּ טַעֲמָא, כָּל שֶׁכֵּן עַל אוֹרַיְיתָא.

544. Rabbi Yehuda taught it thus. What is the reason for the verse, "the name of the other Elohim" and adjacent to it is this verse, "You shall keep the feast of unleavened bread" (Shemot 23:15). The explanation is that one who keeps not this, "THE FEAST OF UNLEAVENED BREAD" is equivalent to one who lacks faith in the Holy One, blessed be He. Why? The matter is closely connected to it. Rabbi Yitzchak said: So it is with all other holidays and festivals, as they are all connected with the Holy Name. About this we learned, it is written, "Three times in the year" (Ibid. 17), because from them is Faith suspended, BEING THE SECRET OF THE THREE COLUMNS THAT MALCHUT, CALLED FAITH IS CONSTRUCTED FROM.

544. רַבִּי יְהוּדָה מַתְנֵי הָכִי, מַאי טַעֲמָא כְּתִיב וְשֵׁם אֱלֹהִים אֲחֵרִים, וְסָמִיךְ לֵיהּ אֶת חַג הַמַּצּוֹת תִּשְׁמֹר. אֶלָּא, מַאן דְּלָא נָטִיר הַאי, כְּמַאן דְּלָא נָטִיר מְהֵימְנוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא. מַאי טַעֲמָא. מִשּׁוּם דְּבֵיהּ אֲחִידָא מִלָּה. אָמַר רַבִּי יִצְחָק, וְכֵן בְּכָל שְׁאַר זְמָנִין וְחַגִּין, דְּהָא כֻּלְּהוּ אֲחִידָן בִּשְׁמָא קַדִּישָׁא עִלָּאָה. וְעַל דָּא תְּנִינָן, מַאי דִּכְתִיב שָׁלֹשׁ פְּעָמִים בַּשָּׁנָה, מִשּׁוּם דִּבְהוּ תַּלְיָא מְהֵימְנוּתָא.

25. Every man of Yisrael, who is circumcised, should be presented

Rabbi Elazar tells us that every circumcised man of Yisrael needs to be seen before the Holy King in order to receive the blessings that flow from the fountain. Through a story he illustrates that Yisrael must remain separated from the unbelievers.

545. "...all your males shall appear" (Ibid.). HE ASKS: Why "all your males"? Rabbi Elazar said, literally all males for they receive the blessing from the fountain of the spring, DENOTING YESOD. From here we learned that every circumcised Jew needs to be seen before the Holy king in order to receive the blessings from the fountain of the spring. This is the essence of the verse "according to the blessing of Hashem your Elohim which he has given you" (Devarim 16:17), and, "before the Master, Hashem." As explained, THE MASTER IS YESOD, because from there the blessings flow, and they receive blessings. Fortunate is the lot of Yisrael above that of other nations.

545. יֵרָאֶה כָּל זְכוּרְךָ, אֲמַאי כָּל זְכוּרְךָ. א"ר אֶלְעָזָר כָּל זְכוּרְךָ מַמָּשׁ. בְּגִין דְּנַטְלִין בִּרְכָתָא, מִמַּבּוּעָא דְּנַחֲלָא. מִכָּאן תְּנִינָן, כָּל בַּר יִשְׂרָאֵל דְּאִתְגְּזַר, בָּעֵי לְאִתְחַזָּאָה קֳמֵי מַלְכָּא קַדִּישָׁא, בְּגִין דְּנַטִיל בִּרְכָתָא, מִמַּבּוּעָא דְּנַחֲלָא. הה"ד, כִּבְרִכַּת יְיָ' אֱלֹהֶיךָ אֲשֶׁר נָתַן לָךְ. וּכְתִיב אֶל פְּנֵי הָאָדוֹן יְיָ', כְּמָה דְּאוֹקִימְנָא, דְּמִתַּמָּן מְרִיקָן בִּרְכָאן, וְנַטְלִין בִּרְכָתָא. זַכָּאָה חוּלָקֵיהוֹן דְּיִשְׂרָאֵל, מִכָּל שְׁאַר עַמִּין.

546. זִמְנָא חֲדָא, סְלִיקוּ יִשְׂרָאֵל לְמֵחַג חַגָּא, וְאִתְעָרְבוּ עעכו"ם בַּהֲדַיְיהוּ, וְהַהוּא שַׁתָּא לָא אִשְׁתְּכַח בִּרְכָתָא בְּעָלְמָא. אָתוּ שָׁאִילוּ לְרַב הַמְנוּנָא סָבָא, אָמַר לְהוּ, חֲמֵיתוּן סִימָנָא בְּקַדְמֵיתָא בְּהַאי א"ל, סִימָנָא חֲמֵינָן, דְּכַד תַּבְנָא מֵהָתָם, כָּל אָרְחִין אַסְתִּימוּ מִמַּיָּא, וַעֲנָנָא, וַחֲשׁוֹכָא אִשְׁתְּכַח, דְּלָא יַכְלִין לְמֵהַךְ כָּל אִינּוּן דְּסָלִיקוּ לְתַמָּן. וְעוֹד, בְּשַׁעֲתָא דְּעָאלְנָא לְאִתְחֲזָאָה אַפֵּי שְׁמַיָּא אִתְחַשְׁכוּ וְאִתְרְגִיזוּ. אָמַר לְהוּ, וַדַּאי אוֹ אִית בֵּינַיְיכוּ בְּנֵי נָשָׁא דְּלָא אִתְגְּזַרוּ, אוֹ עעכו"ם סְלִיקוּ בַּהֲדַיְיכוּ. דְּהָא לָא אִתְבָּרְכָאן בְּהַהִיא שַׁעֲתָא, בַּר מֵאִינּוּן יִשְׂרָאֵל דְּאִתְגְּזַרוּ. וּבְהַאי אָת קַדִּישָׁא מִסְתַּכֵּל קוּדְשָׁא בְּרִיךְ הוּא, וּבָרִיךְ לוֹן.

546. One time Yisrael made a pilgrimage TO JERUSALEM to celebrate the festival and there were non-Jews among them. That year no blessings were present in the world. They came and asked Rav Hamnuna Saba. He said to them, did you see any sign TO INDICATE THAT THE PILGRIMAGE WAS INFAVORABLE? They replied, we did see a sign; when we returned from there, all roads were blocked by water, there were clouds and darkness so that none of us who went there were unable TO RETURN. Furthermore, when we came to be seen, the surface of the heavens became dark and stormy. He said to them, for sure either there were among you some uncircumcised people or idol worshippers. For in such moments, the blessing reaches only circumcised Yisrael. The Holy One, blessed be He, looks for that sign and blesses them.

547. לְשַׁתָּא אַחֲרָא סְלִיקוּ, וּסְלִיקוּ אִינּוּן עעכו"ם, דְּאִתְעָרְבוּ בַּהֲדַיְיהוּ, כַּד הֲווֹ אַכְלִין קָרְבְּנַיָּא, וַהֲווֹ חַדָּאן. וְחָמוּ לְאִינּוּן עעכו"ם, דְּטַפְסָאן בְּקוּטְרַיְיהוּ לְקוּטְרָא דְּכוֹתְלָא. אַשְׁגְּחוּ בְּהוּ דְּכֹלָּא מְבָרְכִין, וְאִינּוּן לָא בְּרִיכוּ. אָתוּ וְאָמְרוּ מִלָּה לְבֵי דִּינָא, אָתוּ וְשָׁאִילוּ לוֹן, אָמְרוּ, הַאי דַּאֲכַלְתּוּן, חוּלָקָא דְּלִכּוֹן, מַאן קוּרְבָּנָא הֲוָה. לָא הֲוָה בִּידַיְיהוּ. בָּדְקוּ וְאַשְׁכָּחוּ דְּאִינּוּן עעכו"ם, וְקָטְלוּ לוֹן. אָמְרוּ, בְּרִיךְ רַחֲמָנָא דְּשֵׁזִיב לְעַמֵּיהּ, דְּוַדַּאי לֵית בִּרְכָתָא שַׁרְיָא, אֶלָּא בְּיִשְׂרָאֵל, זַרְעָא קַדִּישָׁא, בְּנֵי מְהֵימְנוּתָא, בְּנֵי קְשׁוֹט. וְהַהִיא שַׁתָּא אִשְׁתְּכַח בִּרְכָתָא בְּעָלְמָא, בִּשְׁלִימוּ. פָּתְחוּ וְאָמְרוּ, אַךְ צַדִּיקִים יוֹדוּ לְשִׁמְךָ וְגוֹ'.

547. The next year, they made pilgrimage, and idol worshippers were dispersed with them. When they ate of the meat of the sacrifice and were rejoicing, they saw the idol worshippers look like a wall, NAMELY SAD. They watched how everybody made the blessing but they did not. They told this in a court of law. They came and asked them, what part of the sacrifice did you eat? They did not know. Inquiring showed they were non Jews and they were slain. They said, blessed is the Merciful One who saved His people. The blessing rests only with Yisrael, holy seed, children of Faith, children of truth. That year the blessing in the world reached its zenith. They explained, "Surely the Righteous shall give thanks to Your name..." (Tehilim 140:14).

548. ר' חִיָּא אָמַר, בִּזְכוּת יִשְׂרָאֵל גְּזִירִין, אִתְכְּנָעוּ שַׂנְאֵיהוֹן תְּחוֹתֵיהוֹן, וְיַרְתֵּי אַחֲסַנְתֵּהוֹן. ת"ח מַה כְּתִיב, יֵרָאֶה כָּל זְכוּרְךָ. וּכְתִיב בַּתְרֵיהּ, כִּי אוֹרִישׁ גּוֹיִם מִפָּנֶיךָ וְהִרְחַבְתִּי אֶת גְּבוּלֶךָ. דְּקוּדְשָׁא בְּרִיךְ הוּא עָקַר דִּיּוּרִין מֵאַתְרַיְיהוּ, וְאָתִיב דִּיּוּרִין, לְאַתְרַיְיהוּ. בְּגִינֵי כַּךְ יֵרָאֶה כָּל זְכוּרְךָ אֶת פְּנֵי הָאָדוֹן יְיָ'. רַבִּי יְהוּדָה אָמַר, הָאָדוֹן. כְּמָה דִּכְתִיב, הִנֵּה הָאָדוֹן יְיָ' צְבָאוֹת מְסָעֵף פּוּאָרָה וְגוֹ', וְיָצָא חוֹטֶר וְגוֹ', וְכֹלָּא חַד, מְעַקֵּר דִּיּוּרִין וְאָתִיב דִּיּוּרִין. ר' יִצְחָק אָמַר, אִית אָדוֹן, וְאִית אָדוֹן, וְכֹלָּא בְּחַד תַּלְיָא.

548. Rabbi Chiya said, due to the merit of circumcised Yisrael, the enemy is humbled before them and they inherit their land. Come and behold: it is written, "all you males appear" (Shemot 34:23), MEANING CIRCUMCISED MALES, then it is written: "For I will cast the nations before you, and enlarge your borders" (Ibid. 24). MEANING, IN THE MERIT OF CIRCUMCISION, the Holy One, blessed be He, WHO POSSESSES JUDGMENT AND MERCY, uproots dwellers from their place, REFERRING TO THE ENEMY, and replaces dwellers to their place MEANING THE CHILDREN OF YISRAEL. For this reason, "all you males appear before the master, Hashem," NAMELY THE HOLY ONE, BLESSED BE HE, WHO IS TIFERET POSSESSING JUDGMENT AND MERCY AND SO HE CAN UPROOT SOME AND REPLACE WITH OTHERS. Rabbi Yehuda said, "the master" resembles the words in the verse, "Behold, the master, Hashem Tzevaot, shall lop the bough with terror" (Yeshayah 10:33), WHICH REFERS TO UPROOTING DWELLERS. "And there shall come forth a rod..." (Yeshayah 11:1) REFERS TO BRINGING BACK DWELLERS. It is all the same, JUDGMENT AND MERCY WORKING TOGETHER and he uproots dwellers and settles other dwellers. Rabbi Yitzchak said, there is a master WHICH IS TIFERET, and there is a master (Heb. adon) WHICH IS YESOD. All are dependent in one, NAMELY MALCHUT CALLED ADONAI.

26. The Holy One, blessed be He, is called Adonai

Rabbi Yosi says that Adonai refers to "visions of Elohim," that includes Zeir Anpin and Malchut. Rabbi Yehuda adds that sometimes the celestial are called with names of the lower levels, and sometimes the lower are called by names of the celestial.

549. Rabbi Yehuda said: Adonai, WHEN WRITTEN OUT FULLY, IS SPELLED Aleph Lamed Pe, Dalet Lamed Tav, Nun Vav Nun, Yud Vav Dalet, is called 'the Holy One, blessed be He,' DENOTING ZEIR ANPIN, NOT YUD HEI VAV HEI, AS IT IS WRITTEN. That which is pronounced as written IS CALLED 'ADONAI'. Who is it? Rabbi Yosi said: It refers to "visions of Elohim," MEANING MALCHUT, CALLED 'VISION'. HE ASKS: it is written visions, PLURAL NUMBER, why IS IT WRITTEN visions? HE ANSWERS: IT INCLUDES ALSO the entirely of all, Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph, DENOTING ZEIR ANPIN. He asks, Visions of what? IF TO THE NAME YUD HEI VAV HEI, OR THE NAME ADONAI? HE ANSWERS: Aleph Lamed Pe, Dalet Lamed Tav, Nun Vav Nun, Yud Vav Dalet, AS BOTH ARE THUS PRONOUNCED. The one, MALCHUT, is pronounced as written, while the other, ZEIR ANPIN, is not pronounced as it is written, WITH THE NAME YUD HEI VAV HEI BUT PRONOUNCE AS THIS NAME ADONAI. And so it is written "visions of Elohim," IN THE PLURAL NUMBER FOR IT INCLUDES ZEIR ANPIN AND MALCHUT. FOR THIS REASON, BOTH ARE CALLED BY THE NAME 'ADON ('MASTER')'. THIS IS THE REASON FOR THE WORDS OF RABBI YITZCHAK.

549. רַבִּי יְהוּדָה אָמַר, אֲדֹנָי: אָלֶף דָּלֶת נוּן יוֹד, קוּדְשָׁא בְּרִיךְ הוּא אִקְרֵי, וְהַהוּא דְּאִקְרֵי, כְּמָה דְּאִיהוּ כְּתִיב. וּמַאן הוּא. רַבִּי יוֹסִי אוֹמֵר, מַרְאֹת אֱלֹהִים. מַרְאַת כְּתִיב. וּמַהוּ מַרְאַת. שְׁלִימוּ דְּכֹלָּא, יוּ״ד הֵ״א וָא״ו הֵ״א. מַרְאַת לְמַאי אִיהוּ אָלֶ״ף דָּלֶי״ת נוּ״ן יוּ״ד, הַאי אִקְרֵי כִּכְתָבוֹ, וְהַאי לָא אִקְרֵי כִּכְתָבוֹ, וּבְגִינֵי כַּךְ אִקְרֵי בְּהַאי, וְעַל כַּךְ מַרְאַת אֱלֹהִים כְּתִיב.

550. רַבִּי יְהוּדָה אָמַר, לְזִמְנִין, עִלָּאִין אִקְרוּן בִּשְׁמָא דְּתַתָּאִין. וּלְזִמְנָא, תַּתָּאִין אִקְרוּן בִּשְׁמָא דְּעִלָּאִין. הָאדֹן יְיָ׳, בִּשְׁמָא עִלָּאָה אֲדֹנָי הוּא. וְהָא אוֹקִימְנָא מִלֵּי. וּבְגַוְונִין סַגִּיאִין אִתְפְּרְשָׁן מִלֵּי, וְכֹלָּא חַד. בְּרִיךְ רַחֲמָנָא בְּרִיךְ שְׁמֵיהּ לְעָלַם וּלְעָלְמֵי עָלְמִין.

550. Rabbi Yehuda ALSO said: Sometimes the celestial are called with terms of the lower, and sometimes the lower are called by names of the celestial. And so it WRITES "the master, Hashem" with a supernal name, ZEIR ANPIN which is Adonai, WHICH IS A LOWER NAME, MALCHUT. In many ways are the words clarified. Blessed is the Merciful One, blessed is His name for ever and ever.

27. The kisses

Rabbi Yitzchak opens with "Let him kiss me with the kisses of his mouth," and explains that kisses are the clinging of one spirit with another, as the mouth emits and is the source of the breath, or spirit. One whose soul departs through a kiss joins the spirit of the Holy One blessed be He, never to part from Him.

551. "Behold I send an angel before you..." (Shemot 23:20). Rabbi Yitzchak commenced the discussion with: "Let him kiss me with the kisses of his mouth..." (Shir Hashirim 1:2) The Congregation of Yisrael, MEANING THE SHECHINAH says "Let him kiss me." HE ASKS: What is the reason for writing "Let him kiss me?" It should say, 'Let him love me.' Wherefore "Let him kiss me"? HE ANSWERS: we learnt that kisses are the clinging of one spirit with another, so therefore a kiss is by mouth, as the mouth emits and is the source of the breath (also: 'spirit') so a kiss is with the mouth with love, spirits clinging one to another that do not part.

551. הִנֵּה אָנֹכִי שׁוֹלֵחַ מַלְאָךְ לְפָנֶיךָ וְגוֹ׳. רַבִּי יִצְחָק פָּתַח, יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ וְגוֹ׳ אָמְרָה כְּנֶסֶת יִשְׂרָאֵל, יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ. מַאי טַעֲמָא יִשָּׁקֵנִי, יֶאֱהָבֵנִי מִבָּעֵי לֵיהּ, אֲמַאי יִשָּׁקֵנִי. אֶלָּא הָכִי תָּנִינָן, מַאי נְשִׁיקוֹת אַדְבְּקוּתָא דְּרוּחָא בְּרוּחָא. דִּבְגִינֵי כַּךְ נְשִׁיקָה בַּפֶּה, דְּהָא פּוּמָא אַפְקוּתָא וּמְקוֹרָא דְּרוּחָא הוּא, וְעַל דָּא נְשִׁיקִין בְּפוּמָא, בַּחֲבִיבוּתָא, וְדַבְקִין רוּחָא בְּרוּחָא, דְּלָא מִתְפְּרְשָׁן דָּא מִן דָּא.

552. וְעַל דָּא מַאן דְּנָפִיק נִשְׁמָתֵיהּ בִּנְשִׁיקָה, מִתְדְּבַּק בְּרוּחָא אַחֲרָא. בְּרוּחָא דְּלָא מִתְפְּרַשׁ מִנֵּיהּ. וְהַיְינוּ אִקְרֵי נְשִׁיקָה. וְעַל דָּא אָמְרָה כְּנֶסֶת יִשְׂרָאֵל, יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ, לְאַדְבְּקָא רוּחָא בְּרוּחָא, דְּלָא יִתְפְּרִישׁ דָּא מִן דָּא.

552. And so, one whose soul departs through a kiss, it joins another spirit, MEANING THE SPIRIT OF THE HOLY ONE, BLESSED BE HE, a spirit never to part from him. This is what is meant by a kiss. So The Congregation of Yisrael said "Let him kiss me with the kiss of his mouth" in order that one spirit cling to the other and never part.

553. כִּי טוֹבִים דּוֹדֶיךָ מִיָּיִן, מַאי בָּעֵי הָכָא יַיִן, וְהָא כְּתִיב וְגַם אֵלֶּה בַּיַּיִן שָׁגוּ וְגוֹ׳, וּכְתִיב יַיִן וְשֵׁכָר אַל תֵּשְׁתְּ אַתָּה וּבָנֶיךָ, מַאי טַעֲמָא הָכָא יַיִן. רַבִּי חִיָּא אָמַר, מִיֵּינָהּ דְּאוֹרַיְיתָא. רַבִּי חִזְקִיָּה אָמַר, דָּא דִּכְתִיב וְיַיִן יְשַׂמַּח לְבַב אֱנוֹשׁ, וְעַל דָּא כְּתִיב, כִּי טוֹבִים דּוֹדֶיךָ מִיָּיִן, לְחֶדְוָותָא דִּלְבָּא. מִיָּיִן, דְּחַדֵּי לִי יַתִּיר מִכֹּלָּא.

553. "for your loves are better than wine" (Ibid.). Why mention here wine? Does it not write, "But they also reel through wine" (Yeshayah 28:7), and "Do not drink wine or strong drink, you, nor your sons with you" (Vayikra 10:9), so why mention wine here? Rabbi Chiya said, it is of the wine of the Torah, MEANING, THE MOCHIN OF ZEIR ANPIN CALLED TORAH AND THE MOCHIN OF THE ILLUMINATION OF CHOCHMAH ARE CALLED WINE. Rabbi Chizkiyah said, hence it is written, "and wine that makes glad the heart of man" (Tehilim 104:15), AND THIS REFERS TO WINE OF TORAH. And so it is written: "for your loves are better than wine," AS THEY ARE BETTER for joy of the heart; more than wine that makes me happier than everything else.

554. רַבִּי יְהוּדָה אָמַר, כְּתִיב, וַיִּשַּׁק יַעֲקֹב לְרָחֵל וַיִּשָּׂא אֶת קוֹלוֹ וַיֵּבְךְּ, אֲמַאי קָא בָכָה. אֶלָּא בְּאִתְדַּבְּקוּתָא דְּרוּחָא בָּהּ, לָא יָכִיל לִבָּא לְמִסְבַּל, וּבְכָה. וְאִי תֵּימָא, הָא כְּתִיב, וַיִּשָּׁקֵהוּ וַיִּבְכּוּ. תְּנִינָן, אֲמַאי נָקוּד וַיִּשָּׁקֵהוּ, אֶלָּא דְּלָא אִתְדַּבַּק בֵּיהּ רוּחָא כְּלָל, וְעַל דָּא כְּתִיב, וְנַעְתָּרוֹת נְשִׁיקוֹת שׂוֹנֵא. מַאי וְנַעְתָּרוֹת נְשִׁיקוֹת שׂוֹנֵא. אֶלָּא מַאן דְּנָשִׁיק בַּחֲבִיבוּתָא, מִתְדַּבַּק רוּחֵיהּ בְּרוּחֵיהּ, בִּדְבֵיקוּתָא דַּחֲבִיבוּתָא וּמַאן דְּלָא נָשִׁיק בַּחֲבִיבוּתָא, לָאו בִּדְבֵיקוּתָא הוּא, אֶלָּא וְנַעְתָּרוֹת. מַאי נַעְתָּרוֹת. גַּסוּתָא, דְּלָא דָּבִיק רוּחֵיהּ בְּהַהוּא נְשִׁיקָה. וְלָא אִתְדַּבַּק בֵּיהּ כְּלָל. וּבְגִינֵי כַּךְ כְּתִיב, יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ, דְּהוּא דְּבֵקוּתָא רוּחָא בְּרוּחָא.

554. Rabbi Yehuda said, it is written, "And Jacob kissed Rachel, and raised his voice, and wept" (Beresheet 29:11). HE ASKS: why did he cry? HE ANSWERS: when his spirit clung to her, his heart could not hold out, so he wept. One may inquire about: "and kissed him: and they wept" (Beresheet 33:4). HE ANSWERS: As we learned, why are there dots over the word "and kissed him"? It is because his spirit did not cling to him at all. About this is written, "but the kisses of an enemy are profuse (also: 'deceptive')" (Mishlei 27:6). What is meant by "but the kisses of an enemy are profuse"? but one who kisses with love, spirits cling one to another, clinging with love. One who does not kiss with love, there is no clinging but deception. What is meant by "deceptive"? It is coarseness, as the spirit does not cling with that kiss and it does not cling at all. So therefore it is written: "Let him kiss me with the kisses of his mouth," which is the clinging of spirit to spirit.

28. "Behold I send an angel before you"

This section talks again about the spirit clinging to Hashem. Moses realized that the angel of "Behold I send an angel before you" would constitute a separation from Yisrael, and he wished the presence of Hashem to be with him. Rabbi Aba says that one should not mix a lower matter with a higher one; the outside should not nurse from an inner level, as the inner represents holiness and the outer represents uncleanness. Rabbi Shimon clarifies the matter by saying that the angel was meant only to guard Yisrael, and it did not mean there would be a separation from Hashem, although other commentators on Torah have disagreed on this point. Rabbi Shimon concludes that Moses did not want an angel, as it is written, "And he said, If now I have found favor in Your sight, Adonai, let my Lord, I pray You, go among us."

555. תְּנָא, כָּל זְמַנָּא דְּקוּדְשָׁא בְּרִיךְ הוּא אָזִיל בְּיִשְׂרָאֵל, כְּבְיָכוֹל אִתְדַּבַּק רוּחָא בְּרוּחָא, וְעַל דָּא כְּתִיב, וְאַתֶּם הַדְּבֵקִים בַּיְיָ׳, וּבְכָל אִינּוּן גַּוְונֵי דְּבֵיקוּתָא, וְלָא מִתְפָּרְשָׁא דָּא מִן דָּא. בְּשַׁעֲתָא דְּאִתְּמַר הִנֵּה אָנֹכִי שֹׁלֵחַ מַלְאָךְ לְפָנֶיךָ, יָדַע מֹשֶׁה דְּפָרִישׁוּתָא הוּא. אָמַר אִם אֵין פָּנֶיךָ הוֹלְכִים אַל תַּעֲלֵנוּ מִזֶּה.

555. We learned, as long as the Holy One, blessed be He, goes with Yisrael, a spirit, so to speak, clings to a spirit. About this is written, "But you that did cleave to Hashem" (Devarim 4:4), with all types of clinging, with no parting one from another. When it was said, "Behold I send an angel before you" (Shemot 33:2), Moses realized this would constitute a separation FROM YISRAEL so he said, "If Your presence go not with me, carry us not up from here" (Shemot 33:15).

556. Rabbi Aba said, what is written before this verse, "The first of the firstfruits of your land you shall bring to the house of Hashem your Elohim. You shall not boil a kid in its mother's milk" (Shemot 34:26). HE ASKS: what is it trying to imply with these words? HE ANSWERS: do not mix a lower matter with an upper, the outside should not nurse from an inner. What is the difference between them? The outer, MEANING THE KID, represents the aspect of uncleanliness, while the inner, MEANING ITS MOTHER, represents holiness. Who is his mother? It is the Congregation of Yisrael, MALCHUT called 'mother', FOR THE EXTENSION OF MALCHUT REACHES UNTIL THE KLIPOT IN THE SECRET OF "HER FEET GO DOWN TO DEATH" (MISHLEI 5:5). "...its mother's milk..." MEANS that those who are not supposed to, must not suckle from that side.

556. רַבִּי אַבָּא אָמַר, מַה כְּתִיב לְעֵילָא מִן דָּא, רֵאשִׁית בִּכּוּרֵי אַדְמָתְךָ תָּבִיא בֵּית יְיָ׳ אֱלֹהֶיךָ לֹא תְבַשֵּׁל גְּדִי בַּחֲלֵב אִמּוֹ. מַאי קָא מַיְירֵי. אֶלָּא דְּלָא לְעָרְבָא מִלָּה תַּתָּאָה בְּעִלָּאָה, דְּלָא יְנִקָא סִטְרָא דְּלְבַר, מִסִּטְרָא פְּנִימָאָה. מַה בֵּין הַאי לְהַאי. דָּא דְּלְבַר, מִסִּטְרָא דְּמִסַּאֲבָא. וְדָא דְּלְגוֹ, בְּסִטְרָא קַדִּישָׁא. מַאן אִמּוֹ. דָּא כְּנֶסֶת יִשְׂרָאֵל, דְּאִתְקְרֵי אֵם. בַּחֲלֵב אִמּוֹ, דְּלָא יָנִיק מֵהַאי סִטְרָא, מַאן דְּלָא אִצְטְרִיךְ.

557. Here is written, "Behold I send my angel before you," SO YISRAEL WHO ARE THE INNERMOST AND ARE CLINGING WITH HASHEM, ARE GIVEN OVER TO THE ANGEL, REPRESENTING THE OUTER ASPECT. Moses said, I received a promise from You, that You would never part from us, FOR AS A RESULT OF THE PRECEPT OF THE FIRSTFRUITS THE OUTER WORLD SHOULD NOT INTERMINGLE WITH THE INNER AS EXPLAINED. Surely, "If Your presence go not with me, carry us not up from here. For in what shall it be known..." ONE MUST NOT INSIST THAT THE LATTER VERSE IS QUOTED FROM KI TISA, AS THERE IS NO CHRONOLOGICAL ORDER IN THE TORAH.

557. וְהָכָא כְּתִיב, הִנֵּה אָנֹכִי שֹׁלֵחַ מַלְאָךְ לְפָנֶיךָ. אָמַר מֹשֶׁה, הָא קַבִּילְנָא בִּטְחוֹנָא מִינָךְ, דְּלָא תִּתְפְּרַשׁ מִינָן, וַהַאי אִם אֵין פָּנֶיךָ הוֹלְכִים אַל תַּעֲלֵנוּ מִזֶּה. וּבַמֶּה יִוָּדַע אֵיכוֹא וְגוֹ׳.

558. Rabbi Elazar said: This statement the Holy One, blessed be He, uttered out of love for Yisrael and to find favor with them. It is similar to the case of a king who wanted to go with his son and not forsake him. The son came but feared to ask the king to go with him. The king spoke up to say, general so and so will go along to protect you, later he said, be careful of him as he is not a perfect man. The son said: If so, either I stay here or you go with me but I will not part from you. So the Holy One, blessed be He, first said, "I send an angel before you, to keep you in the way." Later He said, be careful of him... At that moment, Moses said, "If Your presence go not with me..."

558. אָמַר רַבִּי אֶלְעָזָר, מִלָּה דָּא לָא קָאָמַר קוּדְשָׁא בְּרִיךְ הוּא אֶלָּא בִּרְחִימוּתָא דְּיִשְׂרָאֵל, וּלְאִתְפַּיְיסָא בַּהֲדַיְיהוּ. לְמַלְכָא דַּהֲוָה בָּעֵי לְמֵיזַל עִם בְּרֵיהּ. וְלָא בָּעֵי לְשָׁבְקָא לֵיהּ. אָתָא בְּרֵיהּ, וּמִסְתָּפֵי לְמִבָּעֵי לֵיהּ לְמַלְכָא דְּיֵיזִיל בַּהֲדֵיהּ. אַקְדִּים מַלְכָא וְאָמַר, הָא לְגִיוֹן פְּלָן יֵזִיל בַּהֲדָךְ, לְמִנְטַר לָךְ בְּאָרְחָא. לְבָתַר אָמַר אִסְתָּמַר לָךְ מִנֵּיהּ, דְּהָא לָא גְּבַר שְׁלִים הוּא. אָמַר בְּרֵיהּ, אִי הָכִי, אוֹ אֲנָא אוֹתִיב הָכָא, אוֹ אַתְּ תֵּזִיל עִמִּי, וְלָא אִתְפְּרַשׁ מִינָךְ. כָּךְ קוּדְשָׁא בְּרִיךְ הוּא, בְּקַדְמֵיתָא אָמַר, הִנֵּה אָנֹכִי שֹׁלֵחַ מַלְאָךְ לְפָנֶיךָ לִשְׁמָרְךָ בַּדָּרֶךְ. וּלְבָתַר אָמַר הִשָּׁמֶר מִפָּנָיו וְגוֹ׳, בֵּיהּ שַׁעֲתָא אָמַר מֹשֶׁה, אִם אֵין פָּנֶיךָ הוֹלְכִים וְגוֹ׳.

559. Rabbi Shimon arrived, found him, RABBI ELAZAR, SPEAKING THIS STATEMENT. He said: Elazar, my son, what you are saying is fine. But come and behold: in this place when the Holy One, blessed be He, said, "Behold I send an angel..." Moses said nothing, or retorted. Why? At this point there was no separation from Him, AS THE ANGEL WAS SENT ONLY TO GUARD THEM, and this matter was established with the friends. HOWEVER THINGS WERE DIFFERENT REGARDING THE VERSE "AND I WILL SEND AN ANGEL BEFORE YOU: AND I WILL DRIVE OUT...FOR I WILL NOT GO UP IN YOUR MIDST..." (SHEMOT 33:2). Others understand these passages in an opposite fashion; HERE THE VERSE INDICATES SEPARATION WHEREAS THERE, THERE IS NO SEPARATION. The early commentators did not see it this way. When you look into the matter, everything turns out to be fine, each based their community using one interpretation.

559. אָתָא ר״ש, אַשְׁכַּח לְהוּ בְּהַאי. אָמַר, אֶלְעָזָר בְּרִי שַׁפִּיר קָאָמַרְתְּ. אֲבָל תָּ״ח, בַּאֲתַר דָּא לָא אָמַר מֹשֶׁה מִדִּי, וְלָא אָתִיב מִלָּה לְקַבְלֵיהּ. מַאי טַעְמָא. מִשּׁוּם דְּהָכָא לָא אִשְׁתְּכַח פְּרִישׁוּתָא מִנֵּיהּ. וְהָא אוֹקִימְנָא מִלָּה דָּא, לְגַבֵּי חַבְרַיָּיא. וְאִית דְּמַתְנֵי אִיפְּכָא וְלָא הָכִי פֵּירְשׁוּהָ קַדְמָאֵי. וְכַד יִסְתַּכְּלוּן מִלֵּי כֻּלָּא שַׁפִּיר, וְכֻלָּא בְּחַד מִלָּה אַמְרֵי טַעֲמַיְיהוּ.

560. When did Moses respond? This happened when He said, "and I will send an angel before you" AFTER WHICH IT IS WRITTEN: "FOR I WILL NOT GO UP IN YOUR MIDST." But here it is written: "Behold I send an angel" and the verse does not elaborate WITH THE WORDS "FOR I WILL NOT GO UP IN YOUR MIDST." Hence it says here "But if you shall indeed obey his voice, and do all that I speak" (Shemot 23:22), "all that I speak" exactly, so it writes next to it, "then I will be an enemy to your enemies, and an adversary to your adversaries" (Ibid.). All is dependent upon Him BLESSED BE HE. THERE IS NO SEPARATION HERE SO MOSES DID NOT ANSWER BACK.

560. אֵימָתַי אָתִיב מֹשֶׁה. בְּזִמְנָא דְּאָמַר, וְשָׁלַחְתִּי לְפָנֶיךָ מַלְאָךְ. וּכְתִיב כִּי יֵלֵךְ מַלְאָכִי לְפָנֶיךָ, סָתֵם וְלָא פָּרִישׁ מִלָּה. וְע״ד כְּתִיב, הָכָא, כִּי אִם שָׁמוֹעַ תִּשְׁמַע בְּקוֹלוֹ וְעָשִׂיתָ כֹּל אֲשֶׁר אֲדַבֵּר. אֲשֶׁר אֲדַבֵּר דַּוְקָא וּכְתִיב וְאָיַבְתִּי אֶת אוֹיְבֶיךָ וְצָרַרְתִּי אֶת צוֹרְרֶיךָ, וְכֻלָּא בֵּיהּ תַּלְיָא.

561. Rabbi Yehuda said: If you question that in both VERSES we are talking about an actual angel WITH SEPARATION STILL Moses did not reply as he had no strong position SINCE WE SEE THAT EVEN WITH REGARD TO THE VERSE IN THE PORTION OF TISA, "AND I WILL SEND AN ANGEL BEFORE YOU," MOSES DID NOT IMMEDIATELY REACT. When did he answer? When the verse writes, "If Your presence go not with me, carry us not up from here," AS A REACTION TO THE VERSE, "MY PRESENCE SHALL GO WITH YOU, AND I WILL GIVE YOU REST" (SHEMOT 33:14). THERE HE COULD REACT. Rabbi Shimon said: In summary, Moses did not want an angel, as it is written: "And he said, If now I have found favor in Your sight, Adonai, let my lord, I pray You, go among us" (Shemot 34:9).

561. ר׳ יְהוּדָה אָמַר, אִי תֵּימָא דְּתַרְוַוּיְהוּ מַלְאָךְ מַמָּשׁ, מֹשֶׁה לָא אָתִיב עָלַיְיהוּ, דְּלָא חָמָא דּוּכְתָּא. אֵימָתַי אָתִיב. בְּזִמְנָא דִּכְתִיב אִם אֵין פָּנֶיךָ הוֹלְכִים וְגוֹ׳. אָמַר ר׳ שִׁמְעוֹן, כְּלָל דְּכֹלָּא, מֹשֶׁה לָא בָּעָא מַלְאָכָא. דְּהָא כְּתִיב וַיֹּאמֶר אִם נָא מָצָאתִי חֵן בְּעֵינֶיךָ אֲדֹנָי יֵלֵךְ נָא אֲדֹנָי בְּקִרְבֵּנוּ.

29. "You shall not boil a kid in its mother's milk"
Here we learn about the prohibition of eating meat with milk, and other dietary restrictions, all designed to prevent impurity from entering people due to the foods they consume. Like Daniel, those who guard themselves from impurity become perfect in the image of their Master, and cannot be harmed because His image is not removed from them.

562. Rabbi Yehuda said: Thus spoke Rabbi Aba regarding the verse, "You shall not boil a kid in its mother's milk" (Shemot 34:26): A KID, BEING OF THE OTHER SIDE, SHOULD NOT SUCKLE FROM THE SHECHINAH. It should write in the verse, "the mother's milk." Why write "its mother's milk"? If you say that the Congregation of Yisrael, BEING MALCHUT is the mother of an impure aspect, this is not so. For I have heard from Rabbi Shimon, the Congregation of Yisrael is the saintly mother, joined in the portion of Yisrael as it is written, "For Hashem's portion is His people" (Devarim 32:9).

562. א״ר יְהוּדָה, הַאי דְּאָמַר ר׳ אַבָּא, דִּכְתִיב לֹא תְּבַשֵּׁל גְּדִי בַּחֲלֵב אִמּוֹ, בַּחֲלֵב הָאֵם מִבָּעֵי לֵיהּ, מַאי אִמּוֹ. וְאִי תֵּימָא, כְּנֶסֶת יִשְׂרָאֵל אִמּוֹ דְּסִטְרָא דְּמִסְאָבָא, לָאו הָכִי, דְּהָא שְׁמַעְנָא דְּאָמַר ר׳ שִׁמְעוֹן, כְּנֶסֶת יִשְׂרָאֵל אִימָּא קַדִּישָׁא בְּחוּלָקֵיהּ דְּיִשְׂרָאֵל אִתְּאַחֲדָא, דִּכְתִיב כִּי חֵלֶק יְיָ׳ עַמּוֹ.

563. Rabbi Shimon replied, well spoken, and the words of Rabbi Aba are fine. Things are intertwined. Come and see: Ima, BEING MALCHUT joined with them above in this aspect OF HOLINESS, and also that aspect OF IMPURITY. There are two, one to the right and one to the left, MEANING, EVERY ASPECT HAS RIGHT AND LEFT, so some of them are of the right and some of the left. They all depend upon that mother, the holy mother, NAMELY MALCHUT and are attached to her.

563. אָמַר ר׳ שִׁמְעוֹן, שַׁפִּיר קָאָמַרְתְּ. וְהָא דְּרַבִּי אַבָּא שַׁפִּיר וְכֹלָּא דָּא בְּדָא תַּלְיָא. תָּא חֲזִי, אִמָּא אִתְּאַחֲדָא לְהוּ לְעֵילָּא לְסִטְרָא דָּא וּלְסִטְרָא דָּא, וּתְרֵין אִינּוּן, חֲדָא וִימִינָא, וַחֲדָא לִשְׂמָאלָא. וּבְגִינֵי כַּךְ, מִנְּהוֹן לִימִינָא, וּמִנְּהוֹן לִשְׂמָאלָא. וְכֻלְּהוּ תַּלְיָין בְּהַאי אֵ״ם, אִמָּא קַדִּישָׁא, וְאִתְּאַחֲדָן בָּהּ.

564. אֵימָתַי אִתְאַחֲדָן בָּהּ. בְּשַׁעֲתָא דְּהַאי אֵם יָנְקָא מִסִּטְרָא אַחֲרָא, וּמִקְדְּשָׁא אִסְתְּאָב, וְחִוְיָא תַּקִּיפָא שַׁארִי לְאִתְגַּלָּאָה, כְּדֵין גַּדְיָא יָנְקָא מֵחָלְבָא דְּאִמֵּיהּ, וְדִינִין מִתְעָרִין. וְעַל דָּא, יִשְׂרָאֵל קַדְּמִין וְאִיתְאַן בְּכוּרִים, וּבְשַׁעֲתָא דְּמַיְיתִין לְהוּ, בַּעְיָין לְמֵימַר וּלְמִפְתַּח בֵּיהּ בְּלָבָן, דְּבָעָא בְּחַרְשׁוּ אִלֵּין, לְשַׁלְטָאָה בְּיַעֲקֹב, וּבְזַרְעָא קַדִּישָׁא, וְלָא אִתְיְיהִיבוּ בִּידֵיהּ, וְלָא אִתְמַסְרָן יִשְׂרָאֵל לְסִטְרָא דָּא. וְעַל דָּא כְּתִיב, רֵאשִׁית בְּכוּרֵי אַדְמָתְךָ וְגוֹ', לֹא תְּבַשֵּׁל גְּדִי בַּחֲלֵב אִמּוֹ. וְלָא יָנְקָא הַהוּא סִטְרָא, מֵחָלְבָא דְּאִמֵּיהּ, דְּהָא לָא יִסְתְּאָב מַקְדְּשָׁא, וְדִינִין לָא מִתְעָרִין.

564. When are they attached to her? When this mother suckles from the Other Side, and the sanctuary thus becomes unclean, and the mighty serpent begins to reveal himself. Then the kid suckles from the milk of its mother and harsh judgment arouses. So Yisrael need to hasten and come forth with firstfruits, and when they bring them need to commence to speak about Laban, MEANING, THE CHAPTER STARTING WITH THE WORDS, "AN ARAMMIAN ARAMI WISHED TO KILL MY FATHER" (DEVARIM 26:5). He wished through sorcery to control Jacob and his holy seed, but he was not permitted, and Yisrael was not given over to this side, AND SO THEY REMOVE THE POWER OF THE SERPENT SO THE KID WOULD NOT BE ABLE TO SUCKLE THE MILK OF HIS MOTHER. And so it says, "The first of the firstfruits...You shall not boil a kid in its mother's milk," so that side would not suckle on the milk of his mother, BEING MALCHUT, so it would not desecrate the sanctuary and awaken judgments.

565. בְּגִינֵי כַּךְ, לָא יֵיכוּל בְּשָׂרָא בְּחָלְבָא כָּל זַרְעָא קַדִּישָׁא, וְכָל מַאן דְּאָתֵי מִסִּטְרָא דָּא, דְּלָא יְהִיב דּוּכְתָּא, לְמַאן דְּלָא אִצְטְרִיךְ, דְּהָא בְּעוֹבָדָא תַּלְיָא מִלְּתָא, בְּעוֹבָדָא דְּלַתְּתָא, לְאַתְעָרָא לְעֵילָא. זַכָּאִין אִינּוּן יִשְׂרָאֵל מִכָּל עַמִּין עעכו"ם, דְּמָרֵיהוֹן קָרֵי עָלַיְיהוּ, וּבְךָ בָּחַר יְיָ' לִהְיוֹת לוֹ לְעַם סְגֻלָּה. וּכְתִיב כִּי עַם קָדוֹשׁ אַתָּה לַיְיָ' אֱלֹהֶיךָ וּכְתִיב בָּנִים אַתֶּם לַיְיָ' אֱלֹהֵיכֶם וְגוֹ'.

565. As a result, those of the holy seed do not eat meat with milk, and so also those that trace their lineage from the HOLY aspect in order not to give any opening to that not desired. It depends all on one's actions, as a deed below is NEEDED to stir above. Fortunate is Yisrael more than all idol worshipping nations, for their Master said of them, "and Hashem has chosen you to be a special possession to Himself" (Devarim 14:2); and "For you are a holy people to Hashem your Elohim," and it is written, "You are the children of Hashem your Elohim..." (Ibid. 1).

566. תָּא חֲזִי, בְּשַׁעֲתָא דְּיִשְׂרָאֵל לָא אִתְכְּשָׁרוּ עוֹבָדַיְיהוּ, מַה כְּתִיב, עַמִּי נוֹגְשָׁיו מְעוֹלֵל וְנָשִׁים מָשְׁלוּ בוֹ. מָשְׁלוּ בוֹ דַּיְיקָא, וְהָא אוֹקִימְנָא מִלֵּי בְּרָזָא דְּסִפְרָא דְּשְׁלֹמֹה מַלְכָּא. וְהָכִי אַשְׁכְּחָן בֵּיהּ. תּוּ אַשְׁכְּחָאן, דְּכָל מַאן דְּאָכִיל הַאי מֵיכְלָא דְּאִתְחַבָּר כַּחֲדָא. בְּשַׁעֲתָא חֲדָא, אוֹ בְּסְעוּדָתָא חֲדָא. אַרְבְּעִין יוֹמִין אִתְחַזְיָא גַּדְיָא מְקַלְסָא בְּקַלְפּוֹי, לְגַבֵּי אִינּוּן דְּלְעֵילָא, וְסִיעָתָא מְסָאֲבָא מִתְקָרְבִין בַּהֲדֵיהּ, וְגָרִים לְאַתְעָרָא דִּינִין בְּעָלְמָא, דִּינִין דְּלָא קַדִּישִׁין.

566. Come and see, when deeds of Yisrael are unacceptable, the verse writes, "As for my people, children are their oppressors, and women rule over them" (Yeshayah 3:12), literally rule over them. So it is derived from the hidden lore of the text of King Solomon, and so we found therein. We also found, he who consumes food OF MEAT AND MILK during the same hour or in one meal, so they join together, AND HE IS CONSIDERED AS IF HE ATE MEAT AND MILK TOGETHER, forty days a kid roasted with its skin, MEANING ROASTED TOGETHER WITH ITS HEAD, appears to those above. A unit of impurity approaches him, causing unholy judgments to activate in the world.

567. וְאִי אוֹלִיד בַּר בְּאִינּוּן יוֹמִין, אוֹזְפִין לֵיהּ נִשְׁמָתָא, מִסִּטְרָא אַחֲרָא, דְּלָא אִצְטְרִיכָא. וּכְתִיב וְהִתְקַדִּשְׁתֶּם וְהְיִיתֶם קְדוֹשִׁים וְגוֹ'. אָתֵי לְאִסְתַּאֲבָא, מְסָאֲבִין לֵיהּ וַדַּאי. דִּכְתִיב, וְנִטְמֵתֶם בָּם, חָסֵר א', מְסָאֲבוּתָא אֲטִימָא מִכֹּלָּא, דְּלֵית רְשׁוּ לְאִתְדַּכְּאָה הָכִי, כְּשְׁאַר זִינֵי דְּמְסָאֲבוּתָא דְּמִתְדַּכִּין. וְתוּ, דְּמִסְתָּפֵי מֵחֵיוָן בִּישָׁן, דְּהָא בְּעֵינַיְיהוּ גַּדְיָא אִשְׁתְּכַח, וְיָכִיל לְאַתְזָקָא, דְּהָא צֶלֶמָא דְּבַר נָשׁ אִתְעֲבַר מִנֵּיהּ.

567. If a son is born to him these days, a soul is borrowed from the Other Side, which is not supposed to be with him, AS IT DEFILES HIM, and the verse says, "you shall therefore sanctify yourselves and be holy..." (Vayikra 11:44). One who wishes to profane himself, he is assuredly defiled, as it is written: "that you should be defiled (Heb. venitmetem) by them" (Ibid. 43). Now the word 'venitmetem' is spelled in the verse without an Aleph MEANING a solid impurity more than all other IMPURITIES that he can not ever cleanse himself as with other impurities. Furthermore, he fears dangerous beasts, for he appears before them as a kid and they are capable of harming him because the image of man has been removed from him.

568. רַבִּי יֵיסָא, שָׁרֵי לְמֵיכַל לְתַרְנְגוֹלָא בִּגְבִינָה אוֹ בְּחָלָבָא. אָמַר ר׳ שִׁמְעוֹן אָסִיר לָךְ דְּלָא יָהִיב אִינִישׁ פִּתְחָא לְזִינִין בִּישִׁין. לֵךְ לָךְ אַמְרִין נְזִירָא, סְחוֹר סְחוֹר לְכַרְמָא לָא תִּקְרַב. וְהַאי אָסִיר לָךְ הוּא, דְּחוּמְרָא אִית בֵּיהּ, כִּבְעִירָא לַשְׁחִיטָה. וּמַאן דְּשָׁרֵי הַאי, מַה כְּתִיב וַתַּשְׁקוּ אֶת הַנְּזִירִים יָיִן, מַאן דְּשָׁרֵי הַאי, כְּמַאָן דְּשָׁרֵי הַאי. וּכְתִיב לֹא תֹאכַל כָּל תּוֹעֵבָה, כָּל, לְאַכְלָלָא כֹּלָּא.

568. Rabbi Yesa permitted to eat chicken with cheese or milk. Rabbi Shimon said, it is prohibited for you. A man should not allow an excuse to evil types, as the expression goes, 'say to the Nazarite, go, go, go around, go around, but don't enter the vineyard.' This item is forbidden for it entails the complex laws of ritual slaughter just like cattle. One who permits this brings to mind the verse, "But you gave the Nazarites wine to drink" (Amos 2:12). One who permits one matter tends to permit other things, AND A DEFECT MADE ABOVE IS ONE OF THEM, and the verse writes, "You shall not eat any abominable thing" (Devarim 14:3); "any" includes everything.

569. תָּאנָא, בְּמָה זָכוּ דָּנִיאֵל חֲנַנְיָה מִישָׁאֵל וַעֲזַרְיָה, דְּאִשְׁתְּזִיבוּ מֵאִינּוּן נִסְיוֹנֵי, אֶלָּא בְּגִין דְּלָא אִסְתָּאֲבוּ בְּמֵיכְלֵיהוֹן. אָמַר ר׳ יְהוּדָה, כְּתִיב וַיָּשֶׂם דָּנִיאֵל עַל לִבּוֹ אֲשֶׁר לֹא יִתְגָּאַל בְּפַת בַּג הַמֶּלֶךְ וְגוֹ׳. וְתָאנָא בִּסְתִימָא דְּמַתְנִיתִין, מֵיכְלָא דְּהַהוּא רָשָׁע, בְּשִׂרָא בְּחָלָבָא הֲוָה וּגְבִינָה עִם בְּשִׂרָא, בַּר מֵיכְלָן אַחֲרָנִין, וְדָא סָלִיק לֵיהּ בְּפָתוֹרֵיהּ, בְּכָל יוֹמָא.

569. We learned, for what merit were Daniel, Hananiah, Mishael and Azaryah saved from their tests, it is because they did not allow themselves to become unclean due to the foods they consumed. Rabbi Yehuda said? Tt is written "But Daniel purposed in his heart that he would not defile himself with the portion of the king's food..." (Daniel 1:8). And we learned from the secret of Mishnah that the food of that evil NEVUCHADNETZAR was meat in milk, cheese with meat in addition to other foods. This menu was served up daily.

570. וְדָנִיאֵל דְּאִסְתְּמַר מֵהַאי, כַּד רָמוּ יָתֵיהּ לְגוּבָא דְּאַרְיָיוָתָא, אִשְׁתְּלִים בְּצוּרְמָא דְּמָארֵיהּ, וְלָא שָׁנֵי צוּרְמֵיהּ לְצוּרְמָא אַחֲרָא, וְעַל דָּא דַּחֲלוּ אַרְיָיוָתָא מִנֵּיהּ, וְלָא חַבְּלוּהוּ. וְהַהוּא רָשָׁע, בְּשַׁעֲתָא דְּמַלְכוּתָא אִתְעֲדֵי מִנֵּיהּ, וְעִם חַיּוֹת בָּרָא הֲוָה מָדוֹרֵיהּ, אַעְדֵּי צוּרְמָא דְּאַנְפּוֹי מִנֵּיהּ, וּמֵהַהוּא יוֹמָא, לָא אִתְחֲזֵי צוּרְמֵיהּ צוּרְמָא דְּבַר נָשׁ, וְכָל בְּעִירָא דְּאָתֵי, אִתְחֲזֵי לֵיהּ, צוּרְמָא דְּזִינֵיהּ, וּנוּקְבֵיהּ, וַהֲווֹ אַתְיָין עָלֵיהּ כֻּלְּהוּ, וּבְכַמָּה זִמְנִין הֲווֹ אַכְלִין לֵיהּ חַיּוֹת בָּרָא, בַּר דְּאִתְגְּזַר הַאי עוֹנְשָׁא עָלֵיהּ, בְּגִין דִּכְתִיב, וְהוּא בַּמְּלָכִים יִתְקַלָּס, בְּגִין כַּךְ, כֹּלָּא יִתְקַלְּסוּ בֵּיהּ, כָּל הַהוּא זִמְנָא.

570. Daniel, who guarded himself from it, when he was thrown into the pit of lions, he was perfect in the image of his Master, and his image did not alter to any other image, and so the lions feared him and did not harm him. But that tyrant, when the kingdom was removed from him, and his dwelling was "with the beasts in the field" (Daniel 4:20), the image of his face was removed. From that day, his image did not resemble that of a human, and any animal that approached him, thought it was its own kind, and a female, and so all came in to him. Many times, the beasts of the field would have attacked him were it not for the penalty decreed for him, as it is written: "And they shall scoff at kings" (Chavakuk 1:10). As a result all denigrated him all that time.

571. תָּא חֲזֵי, מַה כְּתִיב, וּלְמִקְצַת יָמִים עֲשָׂרָה נִרְאָה מַרְאֵיהֶן טוֹב מִכָּל הַיְלָדִים הָאוֹכְלִים אֶת פַּת בַּג הַמֶּלֶךְ. נִרְאָה מַרְאֵיהֶן טוֹב, דְּצוּרְמָא דְּמָארֵיהוֹן לָא אַעְדִּיאוּ מִנְּהוֹן, וּמֵאַחֲרָנֵי אַעְדִּיאוּ. מַאן גָּרִים הַאי. בְּגִין דְּלָא אִתְגַּעֲלוּ בְּגִיעוּלֵי מֵיכְלֵיהוֹן. זַכָּאָה חוּלָקֵהוֹן דְּיִשְׂרָאֵל, דִּכְתִיב בְּהוּ, וְאַנְשֵׁי קֹדֶשׁ תִּהְיוּן לִי.

571. Come and see what is written: "And at the end of ten days they appeared fairer and fatter in flesh than all the youths who did eat the portion of the king's fare" (Daniel 1:15). They appeared fairer, MEANING that the image of their Master was not removed from them, but was removed from the others. What caused this? Their not soiling themselves with the soiled food. Praise the lot of children of Yisrael where it is written: "And you shall be men of holiness to Me."

30. "And He said to Moses, Come up to Hashem"

This section talks about the covenant established when Yisrael were circumcised and the uncovering of the membrane was completed. Then, "there he made for them a statute and an ordinance." Rabbi Yitzchak explains that Moses sprinkled half the blood of the sacrifice on the people and half on the altar. The half that he sprinkled on the people made a bond with the Shechinah, so that the Shechinah and Yisrael were perfected together through Moses. Lastly Rabbi Yitzchak speaks about "and there was under His feet a kind of paved work of sapphire stone," saying that this is like that with which the Holy One, blessed be He, will build the sanctuary.

572. וְאֶל מֹשֶׁה אָמַר עֲלֵה אֶל יְיָ׳ וְגוֹ׳. וְאֶל מֹשֶׁה אָמַר, מַאן אָמַר. דָּא שְׁכִינְתָּא. עֲלֵה אֶל יְיָ׳, כְּמָה דִּכְתִיב, וּמֹשֶׁה עָלָה אֶל הָאֱלֹהִים וְגוֹ׳. אֲמַאי כָּל דָּא, לְקַיְימָא עִמְהוֹן קַיָּים, בְּגִין דְּהָא אִתְפְּרָעוּ, מַה דְּלָא נָפְקוּ הָכִי מִמִּצְרַיִם, דְּאִתְגְּזָרוּ, וְלָא אִתְפְּרָעוּ, וְהָכָא הָא אִתְפְּרָעוּ, וְעָאלוּ בִּבְרִית קַיְימָא, דִּכְתִיב שָׂם שָׂם לוֹ חֹק וּמִשְׁפָּט. וְשָׁם נִסָּהוּ, בְּהַאי אָת קַדִּישָׁא, דְּאִתְגַּלְיָיא בְּהוּ, וְהָכָא אִתְקַיָּים בְּהוּ, עַל יְדָא דְּמֹשֶׁה גְּזִירָה דְּקַיְימָא, דִּכְתִיב, וַיִּקַּח מֹשֶׁה אֶת הַדָּם וַיִּזְרֹק עַל הָעָם וְגוֹ׳.

572. "And He said to Moses, Come up to Hashem..." (Shemot 24:1). HE ASKS: "And he said"? Who said this? HE ANSWERS: the Shechinah. "Come up to Hashem" as it says, "And Moses went up to the Elohim" (Shemot 19:3). What was all this? It was IN ORDER to establish with them a covenant as they completed the uncovering of the membrane. This did not happen when leaving Egypt where they were circumcised but did not complete the uncovering of the membrane. Now it was done and were complete with the sign of the circumcision, as it is written: "there he made for them a statute and an ordinance" (Shemot 15:25), MEANING THE CIRCUMCISION AND THE UNCOVERING OF THE CORONA. "...and there He tested them..." with the holy sign that revealed itself in them. Now the bond was ratified through Moses, as it is written: "And Moses took the blood and sprinkled it on the people" (Shemot 24:8).

573. א״ר יִצְחָק מַאי דִּכְתִיב, וַחֲצִי הַדָּם זָרַק עַל הַמִּזְבֵּחַ, בַּמִּזְבֵּחַ לָא כְּתִיב, אֶלָּא עַל הַמִּזְבֵּחַ דַּיְיקָא. וְהִשְׁתַּחֲוִיתֶם מֵרָחֹק, מַהוּ מֵרָחֹק. כד״א מֵרָחוֹק יְיָ׳ נִרְאָה לִי. וּכְתִיב, וַתֵּתַצַּב אֲחֹתוֹ מֵרָחֹק. תָּאנֵי ר׳ אַבָּא, דְּקַיְימָא סִיהֲרָא בִּפְגִימוּתָא, וּבֵיהּ שַׁעֲתָא, זָכוּ יִשְׂרָאֵל יַתִּיר בְּחוּלָקָא קַדִּישָׁא, וְגָזְרוּ קַיְימָא קַדִּישָׁא בְּקוּדְשָׁא בְּרִיךְ הוּא.

573. Rabbi Yitzchak said: referring to the verse, "and half of the blood he sprinkled on the altar," the verse does not say "at the altar", AS THE ALTAR HINTS AT MALCHUT, WHEREAS ENACTMENT OF THE COVENANT IS IN YESOD, but the verse writes "on the altar", for an exact purpose, AS ON THE ALTAR HINTS TO YESOD THAT IS ABOVE MALCHUT. "...and bow down afar off..." What is meant by "afar off"? HE ANSWERS: It is as the verse, "Hashem appeared to me from afar" (Yirmeyah 31:2), and "And his sister stood afar off" (Shemot 2:4). Rabbi Aba taught, the moon BEING MALCHUT, remained in its diminished state, AND SO IT IS SAID, "AND BOW DOWN AFAR OFF." At that moment, Yisrael merited more of the holy share and the implementation of the Holy Covenant with the Holy One, blessed be He.

574. וְאֶל מֹשֶׁה אָמַר עֲלֵה אֶל יְיָ׳. מ״ט. אָמְרָה לֵיהּ שְׁכִינְתָּא, אִסְתְּלִיק לְעֵילָא, דְּהָא אֲנָא וְיִשְׂרָאֵל, נִשְׁתַּתֵּף כַּחֲדָא בִּשְׁלֵימוּתָא עַל יְדָךְ, מַה דְּלָא הֲוָה עַד הָכָא. מַה כְּתִיב וַיִּקַּח מֹשֶׁה חֲצִי הַדָּם וְגוֹ׳, פְּלַג לֵיהּ לְתְרֵין. חֲצִי הַדָּם זָרַק עַל הָעָם, וַחֲצִי הַדָּם זָרַק עַל הַמִּזְבֵּחַ, כְּמָה דְּאוֹקִימְנָא. וּכְתִיב, הִנֵּה דַּם הַבְּרִית אֲשֶׁר כָּרַת יְיָ׳ עִמָּכֶם. וַיָּשֶׂם בָּאַגָּנֹת, בָּאַגָּנֹת כְּתִיב, חָסֵר וָא״ו. כְּמָה דִּכְתִיב, שָׁרֳרֵךְ אַגַּן הַסַּהַר אַל יֶחְסַר הַמָּזֶג.

574. "And He said to Moses, Come up to Hashem." HE ASKS: what is the reason for all this? HE ANSWERS: the Shechinah said to him, go up BECAUSE I and the children of Yisrael will together gain perfection through you, something that did not exist until this time. Then the verse writes, "And Moses took half of the blood..." dividing it in two AS IS DONE IN MAKING A COVENANT. Half of the blood he sprinkled on the people, "and half of the blood he sprinkled on the altar", as we explained, THAT ON THE ALTAR INDICATES YESOD. And the verse writes, "Behold the blood of the covenant, which Hashem has made with you." "...and put it in basins (Heb. aganot)..." Aganot is written minus a Vav, similar to the verse, "Your navel is like a round goblet (Heb. agan) that never lacks blended wine..." (Shir Hashirim 7:4). AGANOT IS MALCHUT, BEING A ROUND GOBLET, AND HENCE IT IS WRITTEN MINUS VAV. SO THE HALF OF BLOOD THAT HE SPRINKLED ON THE PEOPLE, MADE A BOND WITH THE SHECHINAH CALLED 'AGANOT' AND THUS THE SHECHINAH AND YISRAEL WERE PERFECTED TOGETHER THROUGH MOSES.

575. וְנִגַּשׁ מֹשֶׁה לְבַדּוֹ אֶל יְיָ׳, זַכָּאָה חוּלָקֵיהּ דְּמֹשֶׁה, דְּהוּא בִּלְחוֹדוֹי, זָכָה לְמָה דְּלָא זָכָה בַּר נָשׁ אַחֲרָא. יִשְׂרָאֵל זָכוּ הַשְׁתָּא, מַה דְּלָא זָכוּ עַד הַהִיא שַׁעֲתָא. וְהַהִיא שַׁעֲתָא, אִתְקַיָּימוּ, בְּקִיּוּמָא עִלָּאָה קַדִּישָׁא. וּבְהַהוּא שַׁעֲתָא אִתְבַּשָּׂרוּ לְמֶהֱוֵי בֵּינַיְיהוּ מַקְדָּשָׁא, כד״א, וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם.

575. "And Moses alone shall come near Hashem" (Shemot 24:2). Fortunate is Moses' lot that he alone merited what no other man did. Yisrael was now meriting what they did not merit until now. At that moment they lived in a supernal holy existence. At that time they were informed that in their midst shall be the sanctuary, as the verse writes, "And let them make Me a sanctuary: that I may dwell among them" (Shemot 25:8).

576. "and they saw the Elohim of Yisrael: and there was under His feet a kind of paved work of sapphire stone..." (Shemot 24:10): Rabbi Yehuda commenced: "This your stature is like a palm tree" (Shir Hashirim 7:9). How beloved is the Congregation of Yisrael before the Holy One, blessed be He, that she never moves away from Him; like this palm tree where the male never departs from the female, one not growing without the other, so the Congregation of Yisrael never moves apart from the Holy One, blessed be He.

576. וַיִּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וְתַחַת רַגְלָיו כְּמַעֲשֵׂה לִבְנַת הַסַּפִּיר וְגוֹ׳. רַבִּי יְהוּדָה פָּתַח, זֹאת קוֹמָתֵךְ דָּמְתָה לְתָמָר וְגוֹ׳, כַּמָּה חֲבִיבָה כְּנֶסֶת יִשְׂרָאֵל קֻמֵּי קוּדְשָׁא בְּרִיךְ הוּא, דְּלָא מִתְפָּרְשָׁא מִנֵּיהּ, כְּהַאי תָּמָר, דְּלָא פָּרִישׁ דְּכַר מִן נוּקְבָא לְעָלְמִין, וְלָא סָלִיק, דָּא בְּלָא דָא. כַּךְ כְּנֶסֶת יִשְׂרָאֵל, לָא מִתְפָּרְשָׁא מִקּוּדְשָׁא בְּרִיךְ הוּא.

577. Come and see, when Nadab and Abihu plus the seventy elders saw, the Torah writes, "and they saw the Elohim of Yisrael;" for the Shechinah appeared to them. Rabbi Yehuda and Rabbi Yosi said, "Et (Eng. 'the')"; THE VERSE WRITES "THE ELOHIM" is written for a specific reason. "Et" TELLS US that it was from a distance. "Et" includes the inner part, MEANING THEY SAW WHAT WAS IN THE INTERNAL PART OF THE SHECHINAH.

577. תָּא חֲזֵי, בְּשַׁעֲתָא דְּנָדָב וַאֲבִיהוּא חָמוּ, וְשַׁבְעִין סָבִין. מַה כְּתִיב בְּהוּ. וַיִּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל. דְּאִתְגְּלֵי עָלַיְיהוּ שְׁכִינְתָּא. רַבִּי יְהוּדָה וְרַבִּי יוֹסִי אָמְרֵי, אֶת דַּיְיקָא. וְדָא אֶת, הוּא מֵרָחוֹק. אֶת לְאַכְלְלָא מַה דִּי בְּגַוֵּיהּ.

578. Rabbi Yitzchak said, it is written, "This is the same living creature that I saw by the river Kevar" (Yechezkel 10:15). What is this living creature? Rabbi Yosi quoted Rabbi Chiya, "a small living creature, DENOTING MALCHUT." Is there such a small living creature? HE ANSWERS: Yes. There is a small living creature, DENOTING MALCHUT and a supernal living creature, WHICH IS IN CHESED, GVURAH, AND TIFERET, FROM THE CHEST UP OF ZEIR ANPIN and also a very small living creature, DENOTING A CREATURE FROM THE WORLD OF YETZIRAH.

578. רַבִּי יִצְחָק אָמַר, וְהָא כְּתִיב הִיא הַחַיָּה אֲשֶׁר רָאִיתִי תַּחַת אֱלֹהֵי יִשְׂרָאֵל בִּנְהַר כְּבָר, מַאן חַיָּה דָּא. א״ר יוֹסִי אָמַר רַבִּי חִיָּיא, חַיָּה זוּטַרְתִּי. וְכִי אִית חַיָּה זוּטַרְתִּי, אִין. חַיָּה זוּטַרְתִּי, וְחַיָּה עִלָּאָה. וְחַיָּה זוּטְרָא דְּזוּטַרְתִּי.

579. "and they saw the Elohim of Yisrael." "ET ('THE')" in the verse is therefore a specific reason as we said. "and there was under His feet a kind of paved work of sapphire stone," having the appearance of a gem with the like of which the Holy One, blessed be He, will build the sanctuary, as it is written, "and lay your foundations with sapphires" (Yeshayah 54:11).

579. וַיִּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל, דַּיְיקָא, כְּמָה דַּאֲמִינָא. וְתַחַת רַגְלָיו כְּמַעֲשֵׂה לִבְנַת הַסַּפִּיר, כְּחֵזוּ אֶבֶן טָבָא, דְּזַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְמִבְנֵי מַקְדְּשָׁא, דִּכְתִיב וִיסַדְתִּיךְ בַּסַּפִּירִים.

31. "And upon the nobles of the children of Yisrael"
When they went to the mountain with Moses, "And upon the nobles of the children of Yisrael he laid not His hand." The verse says "and did eat and drink," and Rabbi Yosi explains that this means they fed their eyes with the light. Rabbi Yehuda adds that they ate actual food and fed from the light and thus connected themselves above. Rabbi Elazar says that Yisrael was proper at that time and the Shechinah was bound to them. And in the future days the Holy One, blessed be He, will reveal Himself to His children and all will see visually His glory.

580. "And upon the nobles of the children of Yisrael" (Shemot 24:11), referring to Nadab and Abihu, "he laid not His hand." He led them TO JUSTICE later, but they were not punished now. Rabbi Yosi said, this matter can be interpreted to their credit as the verse says, "and did eat and drink" MEANING they fed their eyes with this light. Rabbi Yehuda said, they ate actual food and fed OF THE LIGHT, and thus connected themselves above, MEANING THEY EXTENDED THE LIGHT FROM BELOW UPWARD; THERE WAS NO SIN IN THIS unless they turned astray later as explained.

580. וְאֶל אֲצִילֵי בְּנֵי יִשְׂרָאֵל, דָּא נָדָב וַאֲבִיהוּא. לֹא שָׁלַח יָדוֹ, דְּסָלִיק לוֹן לְבָתַר זִמְנָא, וְלָא אִתְעֲנָשׁוּ הָכָא. רַבִּי יוֹסִי אָמַר, מִלָּה דָּא, לִשְׁבָחָא דִּלְהוֹן, דִּכְתִיב וַיֹּאכְלוּ וַיִּשְׁתּוּ דְּזָנוּ עֵינֵיהוֹן, מִנְּהִירוּ דָּא. רַבִּי יְהוּדָה אָמַר, אֲכִילָה וַדָּאִית אָכְלוּ, וְזָנוּ גַּרְמַיְיהוּ, וְהָכָא אִתְקְשָׁרוּ לְעֵילָא, אִי לָא דְּסָטוּ אוֹרְחַיְיהוּ לְבָתַר, כְּמָה דְּאוֹקִימְנָא.

581. Rabbi Elazar said, Even Yisrael at that time were all proper and the Shechinah was bound to them. This Covenant and the entire Torah took place at one time, MEANING THEY THEN HAD THE LIGHT FROM THE ENTIRE TORAH. Yisrael never did experience a time like that. In the future days, the Holy One, blessed be He, will reveal Himself to His children and all will see visually His glory, as the verse writes, "for they shall see eye to eye, Hashem returning to Zion" (Yeshayah 52:8), and, "and the glory of Hashem shall be revealed, and all flesh shall see it together..." (Yeshayah 40:5).

581. אָמַר רַבִּי אֶלְעָזָר, וַאֲפִילוּ יִשְׂרָאֵל, בְּהַהִיא שַׁעֲתָא אִתְכְּשָׁרוּ, וְאִתְקַשָּׁרַת בְּהוּ שְׁכִינְתָּא. וְדָא קַיְּימָא, וְאוֹרַיְיתָא כֻּלָּא, בְּחַד זִמְנָא הֲוָה. וְיִשְׂרָאֵל כְּהַהִיא שַׁעֲתָא לָא חָמוּ לְעָלְמִין. וּלְזִמְנָא דְּאָתֵי, זַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְאִתְגַּלָּאָה עַל בְּנוֹי, וּלְמֵחֱמֵי כֻּלָּא יְקָרָא דִּילֵיהּ עֵינָא בְּעֵינָא, דִּכְתִיב כִּי עַיִן בְּעַיִן יִרְאוּ בְּשׁוּב יְיָ׳ צִיּוֹן. וּכְתִיב, וְנִגְלָה כְּבוֹד יְיָ׳ וְרָאוּ כָל בָּשָׂר יַחְדָּו וְגוֹ׳.

1. "Who is she that looks out like the dawn"
This section opens with the verse, "And The Creator spoke to Moses, saying, 'Speak to the children of Yisrael that they bring Me an offering, of every man whose heart prompts him..." Rabbi Chiya points out that The Creator put all other nations under His ministers but chose to oversee Yisrael Himself, having a wish to be specially connected to them.
Rabbi Shimon then explains that in the text, "Who is she that looks out like the dawn, fair as the moon, clear as the sun, and terrible as an army with banners," "she" is the secret of the lower world joined to the higher world. He goes on to say that the upper worlds were united in Leah and the lower worlds were united in Rachel, yet that it was Jacob who united the two worlds in his love for and marriage to them both. When it was written, "Rachel envied her sister," the meaning was that the whole longing and desire of the lower world is to be like the upper world and to inherit its position. Between the worlds, those who sought to lust after them both would perish, having found neither Understanding nor Faith. And when we read, "For Yah has chosen Jacob to himself," we see that God has completed Yisrael above and below in perfection.
The Relevance of this Passage
In a true offering to God ('Speak to the children of Yisrael that they bring Me an offering'"), a man sacrifices an aspect of his innate negative nature, for this is how we connect to the Light of the Creator. This passage uproots our selfish tendencies so that we enjoin ourselves to the Divine Radiance.
Jacob also cautions us to recognize the dangers of lusting after the fleeting pleasures of the material world. A desire for eternal fulfillment - the love of family, of friends, and of God - is thus wakened in our souls. Our consciousness is raised by virtue of the Light that shines through the story of Jacob and his love for Leah and Rachel. This love elevates the entire world, connecting us to the source of all Light.

1. "And Hashem spoke to Moses, saying, 'Speak to the children of Yisrael that they bring Me an offering, of every man whose heart prompts him...'" (Shemot 25:1-2). Rabbi Chiya opened the discussion saying: "For Yah has chosen Jacob to Himself, Yisrael for His peculiar possession" (Tehilim 135:4). How beloved are Yisrael before the Holy One, blessed be He, who desires them, and wants to be attached to them and connect Himself with them to make them a single nation in the world, as it is written: "And what one nation in the earth is like Your people Yisrael?" (II Shmuel 7:23). They wanted Him and were attached to Him, as it says, "For Yah has chosen Jacob to Himself" and, "For Hashem's portion is His people" (Devarim 32:9). He gave ministers and officers to the other nations and took Yisrael to His part.

1. וַיְדַבֵּר יְיָ׳ אֶל מֹשֶׁה לֵאמֹר. דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְיִקְחוּ לִי תְּרוּמָה מֵאֵת כָּל אִישׁ אֲשֶׁר יִדְּבֶנּוּ לִבּוֹ וְגוֹ׳. רַבִּי חִיָּיא פָּתַח, כִּי יַעֲקֹב בָּחַר לוֹ יָהּ יִשְׂרָאֵל לִסְגֻלָּתוֹ, כַּמָּה חֲבִיבִין יִשְׂרָאֵל קֻמֵּי קוּדְשָׁא בְּרִיךְ הוּא, דְּאִתְרְעֵי בְּהוּ, וּבְעָא לְאִתְדַּבְּקָא בְּהוּ, וּלְאִתְקְשְׁרָא עִמְּהוֹן. וְעָבֵד לְהוֹן עַמָּא יְחִידָאִי בְּעָלְמָא, דִּכְתִיב וּמִי כְעַמְּךָ כְּיִשְׂרָאֵל גּוֹי אֶחָד בָּאָרֶץ, וְאִינּוּן אִתְרְעוּ בֵּיהּ, וְאִתְקַשְּׁרָן בֵּיהּ. הה״ד, כִּי יַעֲקֹב בָּחַר לוֹ יָהּ. וּכְתִיב כִּי חֵלֶק יְיָ׳ עַמּוֹ. וְיָהַב לִשְׁאַר עַמִּין שׁוּלְטָנִין רַבְרְבָן מִמָּנָן עֲלַיְיהוּ, וְהוּא נָטִיל לְחוּלָקֵיהּ יִשְׂרָאֵל.

2. Rabbi Shimon opened the discussion saying: "Who is she that looks out like the dawn, fair as the moon, clear as the sun, and terrible as an army with banners?" (Shir Hashirim 6:10). "Who (Heb. mi) is she (Heb. zot)"? Mi zot is the secret of two worlds that unite, which are a world and a world. THIS IS, AS IS WRITTEN: "FOREVER AND EVER (LIT. 'FROM THE WORLD TO THE WORLD')" (I DIVREI HAYAMIM 16:36), WHICH ARE BINAH AND MALCHUT. 'Who' is the supernal level above, the beginning of all things which may be examined, and is named 'Mi', WHICH IS BINAH, as it says, "Lift up your eyes on high, and behold who created these" (Yeshayah 40:26). "She (Heb. zot)" is a lower level below, which is the lower world, THAT IS TO SAY MALCHUT. They are two worlds joined by one connection, by one tie, together - THROUGH THE ELEVATION OF MALCHUT INTO BINAH, WHICH IS HOW SHE ATTAINED THE MOCHIN OF BINAH.

2. ר״ש פָּתַח, מִי זֹאת הַנִּשְׁקָפָה כְּמוֹ שָׁחַר יָפָה כַּלְּבָנָה בָּרָה כַּחַמָּה אֲיֻמָּה כַּנִּדְגָּלוֹת. מִי זֹאת, רָזָא דִּתְרֵין עָלְמִין מִתְחַבְּרָן כַּחֲדָא, וְדָא הוּא עוֹלָם וְעוֹלָם. מ״י: הָא אוֹקִימְנָא דַּרְגָּא עִלָּאָה לְעֵילָא, שֵׁירוּתָא דְּקַיְּימָא בִּשְׁאֵלְתָּא, וְאִקְרֵי מ״י, כד״א שְׂאוּ מָרוֹם עֵינֵיכֶם וּרְאוּ מִי בָרָא אֵלֶּה. זֹא״ת: דַּרְגָּא תַּתָּאָה לְתַתָּא, עָלְמָא תַּתָּאָה. וְתַרְוַוּיְיהוּ, תְּרֵין עָלְמִין בְּחִבּוּרָא חֲדָא, בְּקִשּׁוּרָא חֲדָא כַּחֲדָא.

3. "That looks out": THAT IS, when both of them are attached as one, MALCHUT "looks out like the dawn," when the dawn wants to illuminate, and she is "fair as the moon" in which the sun's light, WHICH IS ZEIR ANPIN, illuminates. Then She is "clear as the sun," as clear as the sun's light when the moon is full; THAT IS, WHEN MALCHUT IS FACE-TO-FACE WITH ZEIR ANPIN WHICH IS CALLED 'SUN'. "Terrible as an army with banners": This is when She is strong to protect all, being at that point furnished with perfection and power to perform great feats.

3. הַנִּשְׁקָפָה: כַּד מִתְחַבְּרָן תַּרְוַוּיְיהוּ כַּחֲדָא. כְּמוֹ שָׁחַר: כַּד בַּעְיָיא שַׁחֲרוּתָא לְאַנְהָרָא וּלְבָתַר אִתְנְהִיר כְּסִיהֲרָא, כַּד בָּטֵשׁ בָּהּ נְהִירוּ דְּשִׁמְשָׁא. וּלְבָתַר כְּשִׁמְשָׁא, כַּד קַיְּימָא סִיהֲרָא בִּשְׁלִימוּ. אֲיֻמָּה: תַּקִּיפָא, לְאַגָּנָא עַל כֹּלָּא. דְּהָא כְּדֵין אִית לָהּ שְׁלִימוּ וּתְקִיפוּ, לְמֶעְבַּד חֵילָא.

4. וְנַטְלָא חֵילָא מֵעָלְמָא עִלָּאָה, עַל יְדָא דְיַעֲקֹב שְׁלִימָא, דְּחִבֵּר לוֹן כַּחֲדָא. חִבֵּר לוֹן כַּחֲדָא לְעֵילָא. וְחִבֵּר לוֹן כַּחֲדָא לְתַתָּא. וּמִתַּמָּן נַפְקוּ, תְּרֵיסַר שְׁבָטִין קַדִּישִׁין, כְּגַוְונָא דִלְעֵילָא. יַעֲקֹב דַּהֲוָה שְׁלִים, אָעִיל רְחִימוּ בִּתְרֵין עָלְמִין, כְּמָה דְּאוֹקִימְנָא. שְׁאַר בְּנֵי נָשָׁא דְּעַבְדִּין כְּדֵין מְגַלִּין עֶרְיָין לְעֵילָא וְתַתָּא, גָּרִים דְּבָבוּ בִּתְרֵין עָלְמִין, וְגָרִים פֵּרוּדָא, הה"ד וְאִשָּׁה אֶל אֲחוֹתָהּ לֹא תִּקַּח לִצְרֹר"ר, דְּאִתְעֲבִידוּ מָארֵי דְּבָבוּ דָּא לְדָא.

4. And MALCHUT receives strength - THAT IS, MOCHIN - from the supernal word, WHICH IS BINAH, by means of Jacob, the whole man, who united them together. BY ELEVATING MAYIN NUKVIN ('FEMALE WATERS'), HE HAS ELEVATED MALCHUT INTO BINAH AND THEY GOT CONNECTED ONE WITH THE OTHER. He connected them together above, SO THAT BINAH RECEIVED THE SHAPE OF MALCHUT, AND IS THE SECRET OF LEAH. He also connected them together below, SO THAT MALCHUT ACQUIRED THE SHAPE OF BINAH, AND IS THE SECRET OF RACHEL. And the twelve holy tribes came out from there in the likeness of above; IN OTHER WORDS, AS THE TWELVE ASPECTS THAT EXIST IN THE UPPER MALCHUT. Jacob, who was whole, brought love into the two worlds, as we have stated THAT HE WEDDED TWO SISTERS - LEAH AND RACHEL - WHO ARE THE SECRET OF THE TWO WORLDS OF BINAH AND MALCHUT. Other men who do such a thing merely commit sexual misconduct both above and below and cause antagonism in both worlds and engender separation BETWEEN ZEIR ANPIN AND LEAH AND BETWEEN ZEIR ANPIN AND RACHEL, SINCE HE UNITES WITH LEAH FROM THE CHEST ABOVE AND WITH RACHEL FROM THE CHEST BELOW. It is written: "Neither shall you take a wife to her sister, as her rival" (Vayikra 18:18), so that they became RIVALS AND full of hatred toward each other.

5. וְאִי תֵּימָא וַתְּקִנָּא רָחֵל בַּאֲחוֹתָהּ. הָכִי הוּא וַדַּאי דְּהָא עָלְמָא תַּתָּאָה, כָּל תִּיאוּבְתֵּהּ לָאו אִיהוּ, אֶלָּא בְּגִין לְמֶהֱוֵי כְּגַוְונָא דְּעָלְמָא עִלָּאָה, וּלְמֵירַת דּוּכְתֵּהּ. בְּדוּכְתָּא אַחֲרָא קִנְאַת סוֹפְרִים אַסְגִּיאַת חָכְמְתָא, וְהָכָא קִנְאַת סוֹפְרִין, בְּגִין דְּאִית סֵפֶר וְסֵפֶר, אַסְגִּיאוּ מְשִׁיכוּ דְּחָכְמְתָא לְגַבַּיְיהוּ.

5. If you say, WHAT IS THE MEANING OF: "Rachel envied her sister" (Beresheet 30:1)? THE TEXT TALKS ABOUT THE TWO WORLDS, LEAH AND RACHEL, WHO ARE THE ASPECT OF BINAH AND MALCHUT, WHO ARE INCLUDED TOGETHER. WHAT KIND OF JEALOUSY IS THERE HERE? HE REPLIES: It is surely so, for the whole desire of the lower world, RACHEL, is to be in the semblance of the upper world, LEAH, WHO IS BINAH, and to inherit its position. In other places, IT STATES, 'When scholars compete, Wisdom mounts,' so THERE IS ALSO envy between scholars, since there are books and then there are books, ABA AND IMA, FROM WHOM CHOCHMAH IS DRAWN. THEREFORE, BY COMPETITION BETWEEN THESE SCHOLARS, they draw an enormous amount of Wisdom.

6. ועכ"ד, אֲפִילוּ יַעֲקֹב לָא אַשְׁלִים לְגַבַּיְיהוּ כַּדְקָא חֲזֵי. שְׁאַר בְּנֵי עָלְמָא, גַּרְמִין דְּבָבוּ, וְגַרְמִין פֵּרוּדָא, וּמְגַלִּין עֶרְיָין דְּכֹלָּא, עֶרְיָין דְּעֵילָא וְתַתָּא. וּבְרָזָא דָּא אִית רָזָא דְּעֶרְיָין, עֶרְיָין דְּאִימָא וּבְרָתָא, וְכֹלָּא בְּרָזָא חֲדָא. מִי זֹאת אִתְקְרוּן אֲחָתָן, בְּגִין דְּאִינּוּן בְּאַחֲוָה וּבְרִחִימוּ, וּבְחִבּוּרָא דִּרְעוּתָא. וְאִקְרוּן אִמָּא וּבְרָתָא. מַאן דְּגַלֵּי עֶרְיָיתְהוֹן, לֵית לֵיהּ חוּלָקָא לְעָלְמָא דְּאָתֵי, וְלֵית לֵיהּ חוּלָקָא בְּמְהֵימְנוּתָא.

6. Notwithstanding all this, Jacob could not even succeed in bringing perfect harmony between them as would be desirable, but other men caused enmity and separation through incest both above and below. In this secret is included the secret of nakedness, THAT IS the nakedness of the Mother and the Daughter, WHICH ARE BINAH AND MALCHUT, and everything, BOTH THE TWO SISTERS AND THE MOTHER AND HER DAUGHTER pertain to the same secret. This is because 'who (Heb. mi)' and 'she (Heb. zot)' are considered sisters, as they are united in love and sisterly affection and in the connection of intention. They are ALSO called 'Mother and Daughter', BECAUSE BINAH IS CALLED 'MOTHER' AND MALCHUT IS HER DAUGHTER. He who uncovers their nakedness, THAT IS TO SAY, THE JUDGMENTS THAT ARE IN THEM, shall have no portion in the World to Come, WHICH IS BINAH, and shall have no portion in the Faith, WHICH IS MALCHUT.

7. ת"ח, כִּי יַעֲקֹב בָּחַר לוֹ יָהּ, רָזָא עִלָּאָה לְעֵילָא. כְּיוָן דְּאַשְׁלִים, וְאִקְרֵי יִשְׂרָאֵל, כְּדֵין לְסִגְלָתוֹ, נָטִיל כֹּלָּא בְּכָל סִטְרִין, וְנָטִיל לְעֵילָא וְנָטִיל לְתַתָּא, וְאִשְׁתְּלִים בְּכֹלָּא.

7. Come and see: "For Yah has chosen Jacob to Himself" is the supernal secret above, FOR HE CLEAVED ABOVE TO ABA AND IMA IN THEIR LIGHT OF CHASSADIM, WHICH ARE TERMED 'YAH (YUD-HEI)'. Since he has completed EVERYTHING and is now named Yisrael, he is His peculiar possession, WHICH IS MALCHUT CALLED 'PECULIAR POSSESSION', FOR THEN he takes everything in all the aspects, THE RIGHT AND THE LEFT. He takes above, IN ABA AND IMA WHO ILLUMINATE CHASSADIM, and he takes below, IN YISRAEL SABA AND TEVUNAH WHO ILLUMINATE CHOCHMAH. And he attains perfection in everything, BOTH IN CHOCHMAH AND IN THE CHASSADIM.

2. When the Holy One, blessed be He, created the world

Rabbi Shimon says that when the Holy One created the world He engraved on the upper and the lower worlds the letters of His Holy Name, which

hold the secret of the supernal lights. The upper world is concealed in one of these letters; it ascends by means of the secret of infinity, and from this concealment emerges a thin and hidden light. In this light exists its counterpart, the glorious light of creation. When first it was struck, the supernal world emerged and was filled with a light so great that it would be too terrifying for those below to see. In this unknown concealed world live six thousand 'myriads' - which are supernal inhabitants and hosts and camps. Only Jacob, who possessed Malchut as his own, received permission to rise to the higher world. And, we learn, Malchut is illuminated by the light of Bina from above. The lower world always has a secret desire for the higher world, being unable to experience it directly as Jacob did.

The Relevance of this Passage

The letters inscribed below connect us to letters of the Holy Name ?.?.?.?., which embody the primordial forces of Creation. This awesome luminosity is normally far too intense for a mortal to behold. However, through Jacob - who personifies control over physical existence - we have a key to unlock the gate to the upper world. Through Jacob, we acquire the vessel necessary to hold this divine energy that shines so brightly in the distant heavens.

8. Rabbi Shimon said: We learned that when the Holy One, blessed be He, WHO IS BINAH, created the world, WHICH IS MALCHUT, He engraved His engravings of the secret of the Faith, WHICH IS MALCHUT, into the lights which are the secret of the supernal beings. And He engraved above, IN BINAH, and engraved below, IN MALCHUT; everything is in the secret of the engraving of the Holy Name, YUD HEI VAV HEI that controls by means of its letters above and below, THAT IS, IN BINAH AND MALCHUT, WHICH ARE THE FIRST HEI AND THE LAST HEI OF YUD HEI VAV HEI, SINCE BOTH OF THEM ARE OF THE SAME SHAPE, WHICH IS HEI. The worlds were brought to completion by means of this secret, both the superior world, WHICH IS BINAH, and the lower world, WHICH IS MALCHUT.

י.ה.ו.ה.

8. א״ר שִׁמְעוֹן, הָא תְּנִינָן, דְּכַד בָּרָא קוּדְשָׁא בְּרִיךְ הוּא עָלְמָא, גְּלִיף בְּגְלִיפוֹי דְּרָזֵי מְהֵימְנוּתָא, גּוֹ טְהִירִין בְּרָזִין עִלָּאִין, וְגָלִיף לְעֵילָא וְגָלִיף לְתַתָּא, וְכֹלָּא בְּרָזָא חֲדָא, בְּרָזָא דְּגִלּוּפֵי דְּשְׁמָא קַדִּישָׁא ידו״ד, דְּשָׁלִיט בְּאַתְוֹוי עֵילָא וְתַתָּא. וּבְרָזָא דָּא אִשְׁתַּכְלָלוּ עָלְמִין, עָלְמָא עִלָּאָה וְעָלְמָא תַּתָּאָה.

9. The upper world is included in the secret of the letter Yud OF YUD HEI VAV HEI, WHICH INCLUDES ARICH ANPIN AND ABA AND IMA, NAMELY the first upper dot, WHICH IS ARICH ANPIN that emerges from the concealed, the hidden and that which is not known and is not known at all and will not be known. It ascends by MEANS OF the secret of infinity, THE PARTZUF OF ATIK, and from this concealment, FROM ARICH ANPIN, shines a thin and hidden light WHICH IS SUPERNAL ABA AND IMA THAT HAVE TWO ASPECTS OF YESOD: 1) A NARROW PATH AND 2) A CONCEALED WAY, including in itself the generality of all the lights. And in this concealed WAY, THAT IS IN ABA AND IMA, one strikes it who did not yet strike BEFORE, WHEN IT WAS IN SUPERNAL ABA AND IMA. That which did not illuminate in him now illuminates in him. It then produced one light, which is a delight of delight (NAMELY CHOCHMAH OF CHOCHMAH), AND IT IS for pleasure, and to hide the thin light, which is concealed in that light.

9. עָלְמָא עִלָּאָה אִשְׁתַּכְלָל בְּרָזָא דְּאָת י׳, נְקוּדָה עִלָּאָה קַדְמָאָה, דְּנָפְקָא מִגּוֹ דְּסָתִים וְגָנִיז דְּלָא יְדִיעַ, וְלָא קַיְּימָא לְמִנְדַּע, וְלָא אִתְיְדַע כְּלַל, סְלִיקוּ דְּרָזָא דְּאֵין סוֹף, וּמִגּוֹ סְתִימוּ דָּא, נָהִיר נְהִירוּ חַד דָּקִיק וְסָתִים, כְּלִיל בְּגַוֵּיהּ כְּלָלָא דְּכָל נְהוֹרִין. וּבְהַהוּא נְהִירוּ סָתִים, בְּטַשׁ בֵּיהּ מַאן דְּלָא בְּטַשׁ. נָהִיר בֵּיהּ מַאן דְּלָא נָהִיר. וּכְדֵין, אַפִּיק חַד נְהִירוּ, דְּאִיהוּ עִדּוּנָא לְעִדּוּנָא, לְאִשְׁתַּעְשָׁעָא, לְאִתְגַּנָּזָא נְהִירוּ דָּקִיק, וְסָתִים בְּגוֹ הַהוּא נְהִירוּ.

10. Within this light, which is delight of delight and is concealed, six unknown impressions materialized and were completed THROUGH THE CENTRAL COLUMN. THEY ARE NOT REVEALED IN ORDER TO ILLUMINATE, except when that thin light OF ABA AND IMA enters to be concealed, FOR THEN the delight of delight illuminates in its light.

10. וְהַהוּא נְהִירוּ דְּאִיהוּ עִדּוּנָא לְעִדּוּנָא, סָתִים, אִתְקַיְּימוּ וְאִשְׁתַּכְלָלוּ בֵּיהּ שִׁית רְשִׁימִין, דְּלָא יְדִיעָן, בַּר לְהַהוּא נְהוֹרָא דָּקִיק כַּד עָאל לְאִתְגַּנָּזָא, עִדּוּנָא בְּעִדּוּנָא נָהִיר בְּנְהִירוּ.

11. This light that emerges TO THOSE BELOW from the thin light is awesome and frightful and very strong. AND THIS THIN LIGHT spreads and becomes one world, WHICH IS SUPERNAL ABA AND IMA that illuminates all the worlds. It is a concealed world that is wholly unknown and 60,000,000 of supernal inhabitants and hosts and camps live in them.

11. וְהַאי נְהִירוּ דְּנָפַק מִגּוֹ נְהִירוּ דָּקִיק אִיהוּ דְּחִילָא וְאֵמְתָּנִי וְתַקִּיפָא יְתֵירָא, וְאִתְפְּשַׁט הַאי וְאִתְעֲבִיד עָלְמָא חֲדָא, דְּנָהִיר לְכָל עָלְמִין. עָלְמָא סְתִימָא דְּלָא יְדִיעַ כְּלָל, וּבְגַוֵּיהּ דַּיְּירִין שִׁית רִבּוֹא אֶלֶף, דְּאִינּוּן דַּיְּירִין וְחֵילִין וּמַשְׁרְיָין עִלָּאִין.

12. Once YUD brought them out, they become one joint, YUD-HEI. They are the secret of the letter Vav, which has become attached to that concealed world; AND THIS VAV ALLUDES TO JACOB, as it is written: "For Yah has chosen Jacob to Himself." JACOB CLEAVED UNTO THE MENTIONED NAME YUD-HEI. When the Vav emerges and becomes accomplished through Yud-Hei, MEANING THAT THE LETTER VAV HAS BECOME INDEPENDENT WITH THE MOCHIN OF YUD-HEI AND HAS THE FIRST THREE SFIROT, then it is written: "Yisrael for His peculiar possession," AND IS CALLED YISRAEL RATHER THAN JACOB.

12. וְכֵיוָן דְּאַפִּיק לוֹן וְאִשְׁתְּכְלָלוּ כַּחֲדָא כְּדֵין אִיהוּ חִבּוּרָא חֲדָא. וְאִינּוּן רָזָא דְּאָת וי״ו, דְּאִתְחַבָּר בְּהַהוּא עָלְמָא סְתִימָא, וּכְדֵין כְּתִיב, כִּי יַעֲקֹב בָּחַר לוֹ יָהּ. כַּד נָפִיק וי״ו, וְאִשְׁכְּלַל מִגּוֹ י״ה, כְּדֵין יִשְׂרָאֵל לִסְגֻלָּתוֹ.

13. None of the other people in the world, EXCEPT FOR JACOB, received permission to rise TO BINAH, TO CLEAVE UNTO YUD-HEI LIKE JACOB, but to His peculiar possession ALONE, which is the place that receives and gathers everything, which is the lower level, NAMELY MALCHUT. From within MALCHUT they receive THE LIGHT OF CHASSADIM of above IN BINAH, WHICH IS THE ASPECT OF LEAH in a hidden desire, but not openly as Jacob does. This is the meaning of: "That they bring Me an offering."

13. שְׁאַר בְּנֵי עָלְמָא, לָא אִתְיְיהִיב לוֹן רְשׁוּ לְסַלְקָא הָכִי, אֶלָּא לִסְגֻלָּתוֹ, אֲתָר דְּנָטִיל וְכָנִיש כֹּלָּא. וְדָא אִיהוּ דַּרְגָּא לְתַתָּא, וּמִגּוֹ דָּא, נַטְלִין לְעֵילָא, בְּסִתִימוּ דִּרְעוּ, אֲבָל לָא בְּאִתְגַּלְיָא, כְּמָה דְּנָטִיל יַעֲקֹב, הה״ד וְיִקְחוּ לִי תְּרוּמָה.

3. "How great is Your goodness, which You have laid up"
Rabbi Yehuda opens the discussion by reciting this verse: "How great is your goodness, which You have laid up for those who fear You; which You have performed for those who trust in You in the sight of the sons of men!" He goes on to discuss the various levels and worlds and he reveals the code words that speak of their wondrous roles in the process of creation. For instance, there is the highest level, which is 'the secret of the higher world,' and is called "who"; then there is the lowest level, which is 'the secret of the lower world', and is called "what." Although the Sfirah of Chochmah is connected to the lower world through the quality of Binah, it does not become revealed until it is completed here in Malchut, the earthly kingdom. The word "what" is "mah," we're told, which is contained in Chochmah.
Next, we learn that the foundation of the world is laid upon goodness that is distributed by God, and the Light that is concealed in this foundation is a testament to the goodness with which He crafted the whole world as well as the souls and spirits. The tabernacle was made with the same divine secret as the secret of the whole world - the image of the world above manifested in the world below. This, we're told, is Understanding manifested in the Kingdom.
The Relevance of this Passage
We come to this earth for "what" we may learn, and in the university of this universe, we study to grow, transform, and become perfected. This endeavor is the manner in which we express our Godly nature, and thus become (co)-creators of our wisdom and Light, which are purposely concealed in this realm. Our meditation here completes our own unique role in creation: the tasks that we have been sent into the world to perform in order to facilitate our personal transformation.
In addition, the vast mysteries of the Tabernacle are revealed here. By virtue of all this great energy, the tasks of all mankind are now completed and the final correction is achieved through the Light of the Zohar. World peace and immortality are now attained in a kind, compassionate, and merciful process.

14. "That they bring Me an offering" (Shemot 25:1-2): Rabbi Yehuda opened the discussion with the verse, "How great is Your goodness, which You have laid up for those who fear You; which You have performed for those who trust in You in the sight of the sons of men!" (Tehilim 31:20). This passage has been explained and we have learned it. This secret was established by the holy luminary as part of supernal secrets.

14. וְיִקְחוּ לִי תְּרוּמָה. רַבִּי יְהוּדָה פָּתַח, מָה רַב טוּבְךָ אֲשֶׁר צָפַנְתָּ לִירֵאֶיךָ פָּעַלְתָּ לַחוֹסִים בָּךְ נֶגֶד בְּנֵי אָדָם. הַאי קְרָא הָא אוּקְמוּהָ וְאִתְּמַר. אֲבָל רָזָא דָא, הָא אוּקְמוּהָ בּוּצִינָא קַדִּישָׁא, גּוֹ רָזִין עִלָּאִין.

15. The highest level, which is the secret of the highest world, NAMELY BINAH, is called 'mi (Eng. 'who')'. The lower level, which is the secret of the lower world, WHICH IS MALCHUT, is called 'mah (Eng. 'what')'. We learned THAT IT IS WRITTEN: "WHAT (HEB. 'MAH') DOES HASHEM YOUR ELOHIM REQUIRE OF YOU?" (DEVARIM 10:12). Do not pronounce it as 'mah', but rather as 'me'ah (Eng. 'one hundred)'', because all the levels are sublime in perfection THERE ARE FIFTY OF THEM, here IN MALCHUT. THEREFORE, IT IS CALLED 'ONE HUNDRED'.

15. דַּרְגָּא עִלָּאָה, דְּאִיהוּ רָזָא דְּעָלְמָא עִלָּאָה, אִקְרֵי מִ״י. דַּרְגָּא תַּתָּאָה, דְּאִיהוּ רָזָא דְּעָלְמָא תַּתָּאָה, אִקְרֵי מַ״ה. וְתָנֵינָן, אַל תִּקְרֵי מַ״ה אֶלָּא מֵאָה, בְּגִין דְּכָל דַּרְגִּין עִלָּאִין בְּאַשְׁלְמוּתְהוֹן הָכָא אִינּוּן.

16. תּוּ אֲמַאי אִקְרֵי מַ״ה. אֶלָּא אע״ג דִּמְשִׁיכוּ עִלָּאָה אִתְמְשַׁךְ, לָא אִתְגַּלְיָא עַד דְּאִשְׁתְּלִים הָכָא, דְּאִיהוּ אֲתַר סוֹפָא דְּכָל דַּרְגִּין, סוֹפָא דְּאַמְשָׁכוּתָא דְּכֹלָּא, וְקַיְּימָא בְּאִתְגַּלְיָא. וְאע״ג דְּאִתְגַּלְיָא יַתִּיר מִכֹּלָּא, קַיְּימָא לְשְׁאֵלָא, מַ״ה. מַה חָמֵית, מַה יָדַעְתְּ, כד״א כִּי לֹא רְאִיתֶם כָּל תְּמוּנָה.

16. Another REASON why MALCHUT is called 'Mah': Although the pull from above OF CHOCHMAH is conducted BY WAY OF THE HIGHER LEVELS, BINAH AND ZEIR ANPIN, it is not revealed until it is completed here IN MALCHUT. This is the last place of all the levels and the end of all the continuance, and it stands revealed IN THE ILLUMINATION OF CHOCHMAH. Even though it is more revealed than all of them, one is allowed to ask what (Heb. mah), as in what did you see and what do you know, as is written: "For you saw no manner of form" (Devarim 4:15).

17. וּבְגִין כַּךְ, מָה, רַב טוּבְךָ, דָּא אִיהוּ יְסוֹדָא דְּעָלְמָא, דְּאִקְרֵי רַב טוּב. כד״א וְרַב טוּב לְבֵית יִשְׂרָאֵל בְּגִין דְּהַאי אִיהוּ רַב טוּב. אוֹר קַדְמָאָה, אִקְרֵי טוֹב סְתָם, וְהָכָא כְּלִילָן דְּכַר וְנוּקְבָא כַּחֲדָא. אֲשֶׁר צָפַנְתָּ, דְּהַאי אִתְגְּנִיז, כְּגַוְונָא דְּאוֹר קַדְמָאָה, דְּאִתְגְּנִיז וְאִתְטְמַר. פָּעַלְתָּ: דְּהָכָא אִיהוּ אוּמָנוּתָא דְּכֹלָּא, אוּמָנוּתָא דְּכָל עָלְמָא, אוּמָנוּתָא דְּנִשְׁמָתִין וְרוּחִין.

17. Therefore, it is written: "How (Heb. mah) great is Your goodness," WHERE MAH IS MALCHUT. "How great is Your goodness" is the foundation of the world, NAMELY YESOD OF ZEIR ANPIN, which is called 'great goodness', as written: "And the great goodness toward the House of Yisrael" (Yeshayah 63:7). This is because the first light THAT IS INCLUDED IN YESOD is merely called 'good'. Male and female are included here, SINCE THE FEMALE, WHO IS ALSO CALLED 'MAH' (SINCE CHOCHMAH IS REVEALED IN HER), IS ALSO INCLUDED HERE, AS IT IS WRITTEN: "HOW GREAT IS YOUR GOODNESS." IT IS THEREFORE WRITTEN "GREAT" BECAUSE IT POINTS TOWARD THE ILLUMINATION OF CHOCHMAH. "Which You have laid up": This light is concealed, just as the first light was hidden and kept FOR THE RIGHTEOUS. "You have performed," because here, IN MALCHUT THAT IS CALLED 'MAH', BECAUSE OF THE INCLUSION OF BINAH IN IT, is the craftsmanship of everything, the craftsmanship of the whole world and the craftsmanship of the souls and spirits.

18. בְּרָזָא דָא עָבִיד קוּדְשָׁא בְּרִיךְ הוּא אוּמָנוּתָא דְּכָל עָלְמָא, וְרָזָא דָא בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ. בְּרָזָא דָא אִתְעֲבִיד מִשְׁכְּנָא וְאִתְבְּנֵי, דְּאִיהוּ בְּדִיוּקְנָא דְּעָלְמָא דִּלְעֵילָא, וּבְדִיוּקְנָא דְּעָלְמָא תַּתָּאָה, הה״ד וְיִקְחוּ לִי תְּרוּמָה. לִי. תְּרוּמָה. תְּרֵין דַּרְגִּין, דְּאִינּוּן חַד, דְּמִתְחַבְּרָן כַּחֲדָא.

18. The Holy One, blessed be He, made the craftsmanship of the whole world, in this secret OF BINAH BEING COMPRISED IN MALCHUT. This is the secret of the verse: "In the beginning Elohim created the heaven and the earth" (Beresheet 1:1). The tabernacle was made and built by this means, which is the image of the world above, WHICH IS BINAH, and in the image of the lower world, WHICH IS MALCHUT. This is what is meant by: "That they bring Me an offering," and "Me an offering" ARE two levels, BINAH AND MALCHUT, which are one when combined together.

4. The balsam tree and the palanquin

Rabbi Shimon, Rabbi Elazar, Rabbi Aba and Rabbi Yosi are sitting one day under the pleasant shade of some trees. Rabbi Shimon opens the discussion by saying, "King Solomon made himself a palanquin from the woods of Levanon." He goes on to speak of the palanquin as 'the lower chamber', which God called 'the Garden of Eden', and built for Himself in order to commune with the souls of the righteous - for they are recorded there and it is there too that they are crowned. Disembodied souls, we're told, are filled with the delights of the river of the pure balsam tree. Rabbi Shimon states that the balsam tree is the upper chamber, covered and hidden, which represents Binah. 'Palanquin' is the lower chamber that has no support until it is held up by the upper chamber.

A discussion between the rabbis follows on the secret of one hundred, which is hidden in the names for 'Palanquin' and 'Balsam tree', whose forms are comparable. Those who do not have a body in this world are suckled by the river of light that emerges from the pure balsam, while those who do have a body delight in the palanquin, which is the earthly garden. Rabbi Shimon then says that "King Solomon" means Zeir Anpin, God, with his attributes, which are the male world. The king without attributes refers to the Messiah, the female world. He concludes by saying that "The cedars of Levanon that He planted," and of which the palanquin was built and completed, were Chesed, Gvurah, Tiferet, Netzach, Hod and Yesod.

The Relevance of this Passage

This marvelously informative discussion speaks to us of the two forms of the Garden of Eden that God has made for us: the garden on earth, where we may rest and be comforted, and the higher garden that awaits us after death, where we may commune with Him. Our souls give to and take from the qualities of the garden, emitting fragrance from our good deeds and in turn absorbing the exquisite fragrance of the garden.

By our thoughtful reading, our entire world is nourished by His Light. Our life is scented with the aroma of the garden, and the fragrance of Eden now emanates throughout the world, ushering in the arrival of the Messianic age.

19. "That they bring Me an offering..." (Shemot 25:2): Rabbi Shimon, Rabbi Elazar, Rabbi Aba, and Rabbi Yosi were sitting one day under some trees in the valley next to the Sea of Genosar, THAT IS, THE SEA OF GALILEE. Rabbi Shimon said: How pleasant is this shade from the trees that covers us, and we are obliged to adorn this place with the words of Torah.

19. וְיִקְחוּ לִי תְּרוּמָה וְגוֹ׳. רַבִּי שִׁמְעוֹן וְרַבִּי אֶלְעָזָר וְר׳ אַבָּא וְר׳ יוֹסִי, הֲווֹ יַתְבֵי יוֹמָא חַד, תְּחוֹת אִילָנֵי, בְּבִקְעָתָא גַּבֵּי יַמָּא דְּגִנּוֹסַר. אָמַר רַבִּי שִׁמְעוֹן, כַּמָּה יָאֶה צִלָּא דָּא, דְּחַפְיָא עָלָן מִגּוֹ אִילָנֵי, וַאֲנָן צְרִיכִין לְאַעְטָרָא הַאי אֲתָר בְּמִלֵּי דְאוֹרַיְיתָא.

20. Rabbi Shimon opened the discussion saying: "King Solomon made himself a palanquin from the woods of Lebanon" (Shir Hashirim 3:9). We have established and learned this passage. Still, palanquin is the lower chamber, MALCHUT, which is similar to the upper chamber, BINAH. The Holy One, blessed be He, called it the Garden of Eden, which He plants for His pleasure, and His desire is to amuse Himself in it with the souls of the righteous, for they all stand there and are recorded there. The souls that do not have a body in this world all ascend and are crowned there. They have places to see and to delight in the supernal delight that is called the pleasantness of Hashem, and there they are filled with all the delights of the river of the pure balsam tree.

20. פָּתַח רַבִּי שִׁמְעוֹן וְאָמַר, אַפִּרְיוֹן עָשָׂה לוֹ הַמֶּלֶךְ שְׁלֹמֹה מֵעֲצֵי הַלְּבָנוֹן. הַאי קְרָא הָא אוֹקִימְנָא לֵיהּ וְאִתְּמַר, אֲבָל אַפִּרְיוֹן, דָּא הֵיכָלָא דִּלְתַתָּא, דְּאִיהוּ כְּגַוְונָא דְּהֵיכָלָא עִלָּאָה, וְקוּדְשָׁא בְּרִיךְ הוּא קָרָא לֵיהּ גִּנְתָּא דְּעֵדֶן, דְּאִיהוּ נָטַע לֵיהּ לַהֲנָאָתֵיהּ, וְכִסּוּפָא דִּילֵיהּ לְאִשְׁתַּעְשְׁעָא בֵּיהּ גּוֹ אִינּוּן נִשְׁמָתִין דְּצַדִּיקַיָּיא, דְּתַמָּן כֻּלְּהוּ קַיְימִין וּרְשִׁימִין בְּגַוֵּיהּ. אִינּוּן נִשְׁמָתִין דְּלֵית לוֹן גּוּפָא בְּהַאי עָלְמָא, כֻּלְּהוּ סַלְּקִין וּמִתְעַטְּרָן תַּמָּן, וְאִית לוֹן דּוּכְתִּין לְמֶחֱמֵי, לְאִתְעַנְּגָא גּוֹ עִנּוּגָא עִלָּאָה דְּאִקְרֵי נֹעַם יְיָ׳. וְתַמָּן אִתְמַלְיָין מִכָּל כְּסוּפִין דְּנַהֲרֵי דְּאַפַרְסְמוֹנָא דַּכְיָא.

21. The balsam tree is the upper chamber, which is covered and hidden, WHICH IS BINAH. The palanquin is the lower chamber, MALCHUT, which has no support (Heb. somech) until it is supported from the upper chamber. Therefore, the letter Samech is closed on all sides, like a square. It is a closed letter.

21. אַפַרְסְמוֹן: דָּא הֵיכָלָא עִלָּאָה טְמִירָא גְּנִיזָא. אַפִּרְיוֹן: דָּא הֵיכָלָא דִּלְתַתָּא, דְּלֵית בֵּיהּ סְמָךְ, עַד דְּאִסְתְּמִיךְ מִגּוֹ הֵיכָלָא עִלָּאָה. וּבְגִין כַּךְ אָת סָמֶךְ אִיהוּ סָתִים בְּכָל סִטְרוֹי, כְּגַוְונָא דָּא אָת ס סְתִימָא.

22. What is the difference BETWEEN THE BALSAM TREE AND THE PALANQUIN? When the supernal light above is hidden and concealed in it, BINAH assumes in the form of the letter Samech, IN WHICH THE LIGHT is concealed. It is hidden in it in order to ascend above. When she returns and settles, she sits over her children below to nurse them. Then it dons the form of the letter final Mem, which lies and is closed to all four directions of the world, WHICH ARE CHESED, GVURAH, TIFERET, AND MALCHUT, FOR CHESED AND GVURAH ARE SOUTH AND NORTH AND TIFERET AND MALCHUT ARE EAST AND WEST.

22. מַה בֵּין הַאי לְהַאי. אֶלָּא בְּשַׁעֲתָא דְּסָתִים וְאִתְגְּנִיז בְּגַוֵּיהּ, גּוֹ נְהוֹרָא עִלָּאָה לְעֵילָא, כְּדֵין אִיהִי קַיְימָא, בְּדִיוּקְנָא דְּאָת סָמֶךְ סָתִים בְּגַוֵּיהּ, וְאִתְגְּנִיז בֵּיהּ, לְסַלְקָא לְעֵילָא. וּבְשַׁעֲתָא דְּהַדְרָא וְיָתְבָא רְבִיעָא עַל בְּנִין לְתַתָּא לְיַנְקָא לוֹן, כְּדֵין אִיהִי קַיְימָא בְּדִיוּקְנָא דְּאָת ם רְבִיעָא סְתִימָא לְגוֹ אַרְבַּע סִטְרִין דְּעָלְמָא.

23. Hence, one is a balsam tree and the other a palanquin, BECAUSE A PALANQUIN (HEB. APIRION), WHICH IS MALCHUT, IS PERFECTED SIMILAR TO THE BALSAM TREE (HEB. APHARSEMON), WHICH IS BINAH, AND THEY HAVE THE SAME FORM. Instead of the two letters, Samech and final Mem, THAT ARE IN APHARSEMON, there is a Yud IN APIRION, in the secret of the covenant, and it will eventually receive all FROM THE SAMECH (=SIXTY) AND FINAL MEM (=FORTY), which is the secret of the one hundred blessings. Samech and final Mem ARE sixty and forty, with sixty corresponding to the six corners that emerge from the Samech and forty corresponding to the four directions of the world. The letter Yud OF APIRION ALSO completes the secret of one hundred, THAT IS, YUD (=TEN) SFIROT, EACH COMPOSED OF TEN, like the supernal SAMECH AND FINAL MEM IN APHARSEMON, WHICH IS BINAH. Therefore, one is apharsemon and the other an apirion, AND THEIR FORMS ARE EQUAL!

23. וְעַל דָּא, דָּא אִיהוּ אֲפַרְסְמוֹן, וְדָא הוּא אַפִּרְיוֹן. וּבְאַתָּר תְּרֵין אַתְוָון ס״מ, קַיְימָא י׳, בְּרָזָא דִּבְרִית, דְּאִיהוּ זַמִּין לְנַטְלָא כֹּלָּא, רָזָא דְּאִינּוּן מְאָה בִּרְכָאן, שִׁתִּין וְאַרְבְּעִין. שִׁתִּין, לְקֻבֵּל שִׁית סִטְרִין, דְּנַפְקִי מֵאָת ס׳. אַרְבְּעִין, לְקֻבֵּל ד׳ סִטְרֵי עָלְמָא, וְכֹלָּא אַשְׁלִימוּ לְמֵאָה. וְאָת יו״ד, אִיהוּ אַשְׁלִים לְרָזָא דְּמֵאָה, כְּגַוְונָא דִּלְעֵילָא. וע״ד, דָּא אֲפַרְסְמוֹן, וְדָא אַפִּרְיוֹן.

24. They are the rivers that emerge from that balsam, and the supernal souls that do not have a body in this world nurse from the light that emerges from the pure balsam and delight in this supernal delight. The souls that have a body in this world ascend and nurse from this palanquin and descend. These give and take, giving the fragrance from those good deeds in which they endeavored in this world and taking from that fragrance that remained in the Garden of Eden, as it is written: "Like the smell of a field which Hashem has blessed" (Beresheet 27:27), meaning the fragrance that remained in that field. They all stand in that Garden. Those THAT DO NOT HAVE A BODY IN THIS WORLD delight above IN THE BALSAM, WHICH IS BINAH IN THE GARDEN, and those THAT HAVE A BODY IN THIS WORLD, delight below IN THE PALANQUIN, WHICH IS MALCHUT IN THE GARDEN.

24. אינון נַהֲרֵי נָפְקִין מֵאַפַרְסָמוֹן דָּא, וְנִשְׁמָתִין עִלָּאִין, דְּלֵית לוֹן גּוּפָא בְּהַאי עָלְמָא, יַנְקִין מֵהַהוּא נְהִירוּ דְּנָפִיק מֵאינון נַהֲרֵי אַפַרְסָמוֹנָא דַכְיָא, וּמִתְעַנְגֵי בְּעִנּוּגָא דָא עִלָּאָה, וְנִשְׁמָתִין דְּאִית לוֹן גּוּפָא בְּהַאי עָלְמָא, סַלְקִין וְיַנְקִין מֵהַהוּא נְהִירוּ דְּאַפְרִיוֹן דָּא, וְנַחֲתִין. וְאִלֵּין יַהֲבִי וְנַטְלִי. יַהֲבִי רֵיחָא, מֵאינון עוֹבְדִין דְּכַשְׁרָאן, דְּמִשְׁתַּדְּלֵי בְּהוּ בְּהַאי עָלְמָא. וְנַטְלֵי מֵהַהוּא רֵיחָא דְּאִשְׁתְּאַר בֵּיהּ בְּגִנְתָּא, כד״א כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרֲכוֹ יְיָ, רֵיחָא דְּאִשְׁתְּאַר בֵּיהּ בְּהַהוּא חַקְלָא. וְכֻלְּהוּ קַיְימֵי בְּהַהִיא גִנְתָּא, אִלֵּין מִתְעַנְגֵי לְעֵילָא, וְאִלֵּין מִתְעַנְגֵי לְתַתָּא.

25. "King Solomon made himself," for his own benefit. HE QUESTIONS: The souls of the pious delight with it, yet you say "made himself"? HE ANSWERS: It is certainly so, because this palanquin and these souls of the righteous all exist so that the Holy One, blessed be He, can amuse Himself with them, SO WE SEE THAT HE MADE IT FOR HIMSELF. "King Solomon" (Heb. Shlomo) is the King that the peace (Heb. shalom) is His, namely the supernal King, ZEIR ANPIN. 'The King' without attributes refers to Messiah, WHICH IS MALCHUT. The one is the male world and the other the female world. "From the woods of Lebanon": THESE ARE the trees and plants that the Holy One, blessed be He, uprooted and planted in a different place. THEY ARE THE SEVEN SFIROT OF MALE AND FEMALE THAT WERE IN MALCHUT WITH THE QUALITY OF JUDGMENT, WHICH HE UPROOTED AND REPASTED IN BINAH, IN THE SECRET OF MALCHUT OF THE QUALITY OF MERCY. These are called the cedars of Lebanon, as it is written: "The cedars of Lebanon that He planted" (Tehilim 104:16). This palanquin was built and completed with them alone.

25. עָשָׂה לוֹ הַמֶּלֶךְ שְׁלֹמֹה, עָשָׂה לוֹ, לְגַרְמֵיהּ. וְאִי תֵּימָא, הָא נִשְׁמָתִין דְּצַדִּיקַיָּא מִשְׁתַּעְשְׁעָן בֵּיהּ, וְאַתְּ אָמַרְתְּ עָשָׂה לוֹ. הָכִי הוּא וַדַּאי. בְּגִין דְּהַאי אַפְרִיוֹן וְכָל אִינון נִשְׁמָתִין דְּצַדִּיקַיָּא, כֻּלְּהוּ קַיְימֵי לְאִשְׁתַּעְשְׁעָא בְּהוּ קוּדְשָׁא בְּרִיךְ הוּא. הַמֶּלֶךְ שְׁלֹמֹה, מַלְכָּא דִּשְׁלָמָא דִּילֵיהּ, וְדָא אִיהוּ מַלְכָּא עִלָּאָה הַמֶּלֶךְ סְתָם, דָּא מַלְכָּא מְשִׁיחָא. דָּא עָלְמָא דִּדְכוּרָא, וְדָא עָלְמָא דִּנוּקְבָא. מֵעֲצֵי הַלְּבָנוֹן אִינון אִילָנִין נְטִיעָן, דְּעָקַר לוֹן קוּדְשָׁא בְּרִיךְ הוּא, וְשָׁתִיל לוֹן בַּאֲתָר אַחֲרָא, וְאִלֵּין אִקְרוּן אַרְזֵי לְבָנוֹן, כד״א, אַרְזֵי לְבָנוֹן אֲשֶׁר נָטָע. וְלָא אִתְבְּנֵי הַאי אַפְרִיוֹן, וְלָא אִשְׁתַּכְלָל אֶלָּא בְּהוּ.

5. "The woods of Lebanon" are the six days of Creation

Here we read an alternative explanation of "the woods of Lebanon" - that they are the six days of creation. The six attributes of Chesed, Gvurah, Tiferet, Netzach, Hod and Yesod all in their turn entered and mated with the palanquin, producing in this fashion the manifested world in six days. Then, we learn, this palanquin became sanctified until it ascended the crown of rest and was given a supernal name, 'Shabbat'. Rabbi Shimon tells us that we have to see we are sitting in the shadow of The Creator within that palanquin.

The Relevance of this Passage

Again and again in the Zohar, we see that each interpretation of Scripture leads us back to the knowledge that God has placed His own qualities into the creation that He made for us. From our mundane perspective, the upper world consists of six Sfirot [dimensions] rolled into one, called Zeir Anpin. This realm is the repository of all our wisdom and fulfillment. The love we feel, the joy we experience, the serenity we seek, all originate there. Zeir Anpin also embodies the supernal Light of Shabbat. Access to this realm can be achieved through inner transformation and various tools, such as the Zohar. On Shabbat, however, this Light is freely given as a gift to all Creation. These words of Zohar open up the gates to Zeir Anpin, causing the Light of the cosmic Sabbath to shine the moment our eyes fall upon them.

26. תוּ מֵעֵצֵי הַלְּבָנוֹן, אִלֵּין שִׁית יוֹמִין דִּבְרֵאשִׁית דְּכָל יוֹמָא וְיוֹמָא, מְסַדֵּר בְּהַאי אַפִּרְיוֹן, סִדּוּרָא דְּאִתְחָזֵי לֵיהּ: סִדּוּרָא קַדְמָאָה. אִתְנְגִיד מִסִּטְרָא דִּימִינָא, אוֹר קַדְמָאָה דְּאִתְגְּנִיז, וְאִתְנְטִיל מִסִּטְרָא דִּימִינָא, וְעָאל בְּהַאי אַפִּרְיוֹן עַל יְדָא דִּיסוֹדָא חַד, וְעָבִיד בֵּיהּ שִׁמּוּשָׁא. לְבָתַר אַפִּיק הַהוּא אַפִּרְיוֹן חַד דִּיוּקְנָא כְּגַוְונָא דְּהַאי אוֹר, וְדָא הוּא רָזָא דִּכְתִיב, יְהִי אוֹר וַיְהִי אוֹר. כֵּיוָן דְּאָמַר יְהִי אוֹר, אֲמַאי כְּתִיב וַיְהִי אוֹר, לָא אִצְטְרִיךְ קְרָא לְמִכְתַּב, אֶלָּא וַיְהִי כֵּן, מַהוּ וַיְהִי אוֹר. אֶלָּא, דְּהַהוּא אוֹר אַפִּיק, אוֹר אַחֲרָא דְּאִתְחָזֵי לֵיהּ, וְדָא אִיהוּ יוֹמָא קַדְמָאָה, מֵאִינּוּן עֵצֵי הַלְּבָנוֹן.

26. Another explanation of "the woods of Lebanon": These are the six days of creation, for each day is arranged on this palanquin in the system that applies to it. EVERY ATTRIBUTE OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN THAT ARE COMPLETED THROUGH BINAH BESTOWS ONE PART IN THE EDIFICE OF MALCHUT THAT IS CALLED 'PALANQUIN'. The first system: The first light that was concealed is drawn from the right side OF BINAH, and it takes from the right side OF ZEIR ANPIN who enters this palanquin upon one foundation and cohabits with it. Afterwards, the palanquin produces an image that is suitable for this light, WHICH IS THE ATTRIBUTE OF CHESED OF THE PALANQUIN. This is the secret of what is written: "Let there be light, and there was light" (Beresheet 1:3). After it said, "Let there be light," why add, "And there was light"? It could have just been written: 'And it was so.' Wherefore does it say, "And there was light"? It means that this light brought forth a different light that was suitable for it, and this was the first day of these woods of Lebanon.

27. סִדּוּרָא תִּנְיָינָא: אִתְנְגִיד מִסִּטְרָא דִּשְׂמָאלָא, פְּרִישׁוּ דְּמַיָּא, בְּנֶגְדּוּ דְּאֶשָּׁא תַּקִּיפָא, וְאִתְנְטִיל מִסִּטְרָא דִּשְׂמָאלָא, וְעָאל בְּהַאי אַפִּרְיוֹן, וְעָבִיד בֵּיהּ שִׁמּוּשָׁא, וְאַפְרִישׁ בֵּין מַיִין דִּבְסִטַר יְמִינָא, וּבֵין אִינּוּן מַיִין דִּבְסִטַר שְׂמָאלָא. לְבָתַר אַפִּיק הַהוּא אַפִּרְיוֹן, חַד דִּיוּקְנָא, כְּגַוְונָא דִּילֵיהּ. וְדָא אִיהוּ רָזָא דִּכְתִיב, בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי כֵן. וְדָא אִיהוּ יוֹמָא תִּנְיָינָא מֵאִינּוּן עֵצֵי הַלְּבָנוֹן.

27. The second system: The separation of the waters is drawn from the left side OF BINAH by the drawing of a strong fire, taken from the left side OF ZEIR ANPIN. It enters into the palanquin, mates with it and divides between the water on the right side and the water on the left side. Afterwards, the palanquin brought forth an image similar to this, AND THE ATTRIBUTE OF GVURAH OF THE PALANQUIN WAS BUILT. This is the secret of the verse: "The waters which were under the firmament from the waters which were above the firmament, and it was so" (Ibid. 7). This is the second day of these woods of Lebanon.

28. סִדּוּרָא תְּלִיתָאָה: אִתְנְגִיד מִסִּטְרָא דְּאֶמְצָעִיתָא, וּמִסִּטְרָא דִּימִינָא, חַד יוֹמָא תְּלִיתָאָה, דְּעָבִיד שְׁלָמָא בְּעָלְמָא. וּמִתַּמָּן אִתְמְשִׁיכוּ אִיבִין לְכֹלָּא, וְדָא עָבִיד שִׁמּוּשָׁא בְּהַאי אַפִּרְיוֹן, וְאַפִּיק זִינָא לְזִינֵיהּ. זִינָא לְעוֹבְדִין סַגִּיאִין, זִינָא דְּאִתְחָזֵי לֵיהּ, וְכָל דְּשָׁאִין וַעֲשָׂבִין וְאִילָנִין בְּכַמָּה חֵילִין. וְאִשְׁתְּאַר דִּיוּקְנֵיהּ תַּמָּן, וְאַפִּיק זִינָא הַהוּא אַפִּרְיוֹן, כְּהַהוּא גַּוְונָא מַמָּשׁ, וְדָא אִיהוּ יוֹמָא תְּלִיתָאָה, דְּאִתְכְּלִיל מִב׳ סִטְרִין, מֵאִינּוּן עֵצֵי הַלְּבָנוֹן.

28. The third system: A certain third day is drawn from the central side and the right side, MEANING THE ATTRIBUTE OF TIFERET OF ZEIR ANPIN, WHICH IS THE CENTRAL COLUMN that makes peace in the world BETWEEN THE TWO COLUMNS, RIGHT AND LEFT, whence fruits proceed to everyone. And it cohabits with this palanquin and draws forth a species after its kind, a species that does many actions like the kinds that fit it accordingly, MEANING all the vegetation and grasses and trees in many strengths, and its image remains IN THE PALANQUIN. That palanquin brings forth a species exactly identical to it THAT CAME FORTH FROM THE CENTRAL COLUMN, AND THE ATTRIBUTE OF TIFERET OF THE PALANQUIN IS BUILT. This is the third day that includes both sides, RIGHT AND LEFT, of these woods of Lebanon.

29. סִדּוּרָא רְבִיעָאָה: אִתְנְגִיד וְאִתְנְהִיר נְהִירוּ דִּשְׁמְשָׁא, לְאַנְהָרָא לְהַאי אַפִּרְיוֹן, גּוֹ חֲשׁוֹךְ דִּילֵיהּ, וְעָאל בֵּיהּ לְאַנְהָרָא, וְלָא עָבִיד בֵּיהּ שִׁמּוּשָׁא. עַד יוֹמָא חֲמִשָּׁאָה, דְּאַפִּיק הַאי אַפִּרְיוֹן הַהוּא שִׁמּוּשָׁא דִּנְהִירוּ, דְּעָאל בֵּיהּ בְּיוֹמָא רְבִיעָאָה, וְאַפִּיק הַהוּא אַפִּרְיוֹן בְּהַהוּא גַּוְונָא מַמָּשׁ דְּהַהוּא נְהִירוּ, וְדָא אִיהוּ יוֹמָא רְבִיעָאָה חַד מֵאִינּוּן עֵצֵי הַלְּבָנוֹן.

29. The fourth system: The light of the sun is drawn and illuminates this palanquin in the midst of its darkness. It enters to illuminate but does not cohabit with it, until the fifth day. THEN the palanquin brings forth the cohabitation of the illumination that entered it on the fourth day, and the palanquin brings forth the exact likeness of that light. THE ATTRIBUTE OF NETZACH OF THE PALANQUIN IS BUILT IN THIS WAY. This is the fourth day, which is one of the woods of Lebanon.

30. סִדּוּרָא חֲמִישָׁאָה: אִתְנַגִּיד חַד מְשִׁיכוּ, דְּרַחִישׁוּ דְּמַיָּא, וְעָבֵיד שְׁמוּשָׁא לְאַפְקָא הַהוּא נְהִירוּ, דְּסִדּוּרָא דְּיוֹמָא רְבִיעָאָה, וְעָבֵיד בְּהַאי אַפִּרְיוֹן שְׁמוּשָׁא, וְאַפִּיק זִינִין לְזִינֵיהּ, אִינּוּן דְּאִתְחָזֵי כְּהַהוּא גַּוּונָא מַמָּשׁ, וְהַאי יוֹמָא שְׁמֵשׁ הַהוּא שְׁמוּשָׁא, יַתִּיר מִכָּל שְׁאַר יוֹמִין. וְכֻלָּא תַּלְיָא עַד יוֹמָא שְׁתִיתָאָה, דְּאַפִּיק אַפִּרְיוֹן כָּל מַה דַּהֲוָה גָּנִיז בֵּיהּ, דִּכְתִיב, תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ וְגוֹ׳. וְדָא אִיהוּ יוֹמָא חֲמִישָׁאָה, חַד מֵאִינּוּן עֲצֵי הַלְּבָנוֹן.

30. The fifth system: One drawing of the swarming of the water was brought forth, and mated so as to bring forth that light from the system of the fourth day. It cohabited with that palanquin ON THE FIFTH DAY, and brought forth species according to its very own kind. This day OF THE WOODS OF LEBANON did that action more than in the other days, BECAUSE IT PERFECTED THE ATTRIBUTE OF HOD IN THE PALANQUIN WITH THE SWEETENED JUDGMENTS OF BINAH. It was all suspended until the sixth day, for the palanquin brought forth all that was hidden in it, as it is written: "Let the earth bring forth living creatures after their kind" (Ibid. 24). This is the fifth day, ONE day of the woods of the Lebanon.

31. סִדּוּרָא שְׁתִיתָאָה: דָּא אִיהוּ יוֹמָא, דְּאַתְקִין כָּל הַאי אַפִּרְיוֹן, וְלֵית לֵיהּ תְּקוּנָא, וְלֵית לֵיהּ תֻּקְפָּא, בַּר מֵהַאי יוֹמָא, כַּד אָתָא הַאי יוֹמָא, אִתְתַּקַּן הַאי אַפִּרְיוֹן, בְּכַמָּה רוּחִין, בְּכַמָּה נִשְׁמָתִין, בְּכַמָּה עוּלֵימָתָן שְׁפִירָן בְּחֵיזוּ. אִינּוּן דְּאִתְחָזוּן לְמֵיתָב בְּהֵיכְלָא דְּמַלְכָּא. אוּף אִיהוּ אִתְתַּקַּן בִּשְׁפִירוּ כָּל שְׁאָר יוֹמִין דַּהֲווֹ בְּקַדְמֵיתָא, וְאַתְקִין לוֹן בְּתִיאוּבְתָּא חֲדָא, בִּרְעוּתָא בְּחֶדְוָה, תְּקוּנָא דִּלְעֵילָא וְתַתָּא.

31. The sixth system: It is the day that perfected the entire palanquin. THE PALANQUIN has no perfection and power except through that day, WHICH IS YESOD OF ZEIR ANPIN, BECAUSE THE PALANQUIN DOES NOT RECEIVE ANYTHING FROM THOSE ABOVE EXCEPT THROUGH YESOD OF ZEIR ANPIN. When that day came, the palanquin became perfected with many spirits, with many souls, and with many beautiful maidens, WHO ARE SEVEN CHAMBERS THAT SERVE MALCHUT, those ones worthy to sit in the King's chamber. YESOD also was perfected with the beauty of all the days that preceded, BECAUSE YESOD INCLUDES ALL THE FIVE DAYS, CHESED, GVURAH, TIFERET, NETZACH AND HOD. And it perfected them with one wish, with desire, joy, and perfection of above and below.

32. כְּדֵין אִתְקַדַּשׁ הַאי אַפִּרְיוֹן, בְּקִדּוּשִׁין עִלָּאִין וְאִתְעַטַּר בְּעִטְרוֹי, עַד דְּסָלִיק בִּסְלִיקוּ דְּעִטְרָא דְּנַיְיחָא, וְאִקְרֵי שְׁמָא עִלָּאָה, שְׁמָא קַדִּישָׁא, דְּאִיהִי שַׁבָּת. נַיְיחָא דְּכֹלָּא, תִּיאוּבְתָּא דְּכֹלָּא, דְּבֵקוּתָא דְּכֹלָּא, דְּעֵילָא וְתַתָּא כַּחֲדָא. וּכְדֵין כְּתִיב, אַפִּרְיוֹן עָשָׂה לוֹ הַמֶּלֶךְ שְׁלֹמֹה מֵעֲצֵי הַלְּבָנוֹן.

32. Then this palanquin became sanctified with supernal sanctities and adorned with its crowns, until it ascended with the rising of the crown of rest and was given a supernal Name, the Holy Name, which is Shabbat. This is the tranquillity of all, the desire of all and the cleaving of all, of above and below together, of which it is written: "King Solomon made himself a palanquin from the woods of Lebanon."

33. אָמַר רַבִּי שִׁמְעוֹן, מַאן דְּזָכֵי בְּהַהוּא אַפִּרְיוֹן, זָכֵי בְּכֹלָּא, זָכֵי לְמֵיתַב בְּנַיְיחָא דְּצִלָּא דְּקוּדְשָׁא בְּרִיךְ הוּא, כד״א, בְּצִלּוֹ חִמַּדְתִּי וְיָשַׁבְתִּי. וְהָשְׁתָּא דְּיָתִיבְנָא בְּצִלָּא דְּנַיְיחָא דָּא, אִית לָן לְאִסְתַּכְּלָא דְּלָא יַתְבִּינָן אֶלָּא בְּצִלָּא דְּקוּדְשָׁא בְּרִיךְ הוּא, גּוֹ הַהוּא אַפִּרְיוֹן. וְאִית לָן לְאַעֲטָרָא הַאי אֲתָר, בְּעִטְרִין עִלָּאִין, עַד דְּיִתְעָרוּן אִילָנֵי דְּהַהוּא אַפִּרְיוֹן, לְמֵיתֵי עָלָן בְּצִלָּא אַחֲרָא.

33. Rabbi Shimon said: The one who merits that palanquin merits everything. He merits to sit and rest in the shadow of Hashem, as it is written: "I sat down under His shadow with great delight" (Shir Hashirim 2:3). Now that I sit in the shadow of this rest, we have to see that we are sitting in the shadow of the Holy One, blessed be He, within that palanquin. But we have to adorn this place with supernal crowns, until the trees of that palanquin are aroused to come to us with a different shadow.

6. "That they bring Me an offering"

The section title passage summarizes one single great truth, which Rabbi Shimon explains to us: that for one to aspire toward divine union, he must strive with all his heart and soul and with self-purification, and pay the necessary price. We also hear that he is prompted to do this by the heart of God in himself, that he may increase his worthiness by turning a wicked person from the path of evil. In doing so he causes the subjugation of the Other Side, causes God to be elevated in his honor, and thence causes the world to be preserved both above and below. Such a righteous one, we're told, shall enter in through the twelve gates.

The Relevance of this Passage

Perfection comes partly through striving and steadfast self- transformation with the right intent; yet there is more to bettering ourselves. We can increase our merit by tutoring the wicked, helping them to be free of evil.

Through our meditation upon these verses, we grasp in our hearts the source of all goodness from whence we sprang. The evil tendencies of the wicked are abolished and the Other Side is immobilized. We are now free to attain unity with the Light of the Creator.

34. פָּתַח רַבִּי שִׁמְעוֹן בְּרֵישָׁא וְאָמַר, וְיִקְחוּ לִי תְּרוּמָה מֵאֵת כָּל אִישׁ אֲשֶׁר יִדְּבֶנּוּ לִבּוֹ תִּקְּחוּ אֶת תְּרוּמָתִי. וְיִקְחוּ לִי, הַאי מַאן דְּבָעֵי לְאִשְׁתַּדְּלָא בְּמִצְוָה, וּלְאִשְׁתַּדְּלָא בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, אִצְטְרִיךְ דְּלָא יִשְׁתַּדַּל בֵּיהּ בְּרֵיקָנָיָא וּבְמַגָּנָא, אֶלָּא אִצְטְרִיךְ לֵיהּ לְבַר נָשׁ לְאִשְׁתַּדְּלָא בֵּיהּ כַּדְקָא יָאוֹת כְּפוּם חֵילֵיהּ. וְהָא אוֹקִימְנָא מִלָּה דָּא בְּכַמָּה אַתְרֵי, יָאוֹת לְמֵיסַב בַּר נָשׁ הַהוּא אִשְׁתַּדְּלוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא. כד״א אִישׁ כְּמַתְּנַת יָדוֹ וְגוֹ׳.

34. Rabbi Shimon opened the discussion saying: "That they bring Me an offering, of every man whose heart prompts him to give" (Shemot 25:2). "That they bring Me" POINTS OUT that if one wishes to undertake a precept and to aspire towards the Holy One, blessed be He, it is necessary that the person not strive in vain and empty handed, but rather that he makes efforts as befitting, and according to, his strengths. We have established this in many places, AND SO it is good for a person to strive after the Holy One, blessed be He, as it is written: "Every man shall give as he is able, according to the blessing of Hashem your Elohim which He has given you" (Devarim 16:17).

35. וְאִי תֵּימָא, הָא כְּתִיב לְכוּ שִׁבְרוּ וֶאֱכֹלוּ וּלְכוּ שִׁבְרוּ בְּלֹא כֶסֶף וּבְלֹא מְחִיר יַיִן וְחָלָב, דְּהָא אִיהוּ בְּמַגָּנָא, וְאִיהוּ אִשְׁתַּדְּלוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא. אֶלָּא אִשְׁתַּדְּלוּתָא דְּאוֹרַיְיתָא, כָּל מַאן דְּבָעֵי זָכֵי בָּהּ. אִשְׁתַּדְּלוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא לְמִנְדַּע לֵיהּ, כָּל מַאן דְּבָעֵי זָכֵי בֵּיהּ, בְּלָא אַגְרָא כְּלָל. אֲבָל אִשְׁתַּדְּלוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא דְּקַיְּימָא בְּעוֹבָדָא, אָסִיר לְנַטְלָא לֵיהּ לְמַגָּנָא וּבְרֵיקָנָיָא, בְּגִין דְּלָא זָכֵי בְּהַהוּא עוֹבָדָא כְּלָל, לְאַמְשָׁכָא עָלֵיהּ רוּחָא דְּקוּדְשָׁא, אֶלָּא בַּאֲגַר שְׁלִים.

35. And if you ask, Is it not written: "Come, buy, and eat; come, buy wine and milk without money and without a price" (Yeshayah 55:1)? So we see that it is free, and that is the striving after the Holy One, blessed be He, BECAUSE WINE AND MILK MEAN THE TORAH, WHICH IS REFERRED TO IN THIS WAY. HE ANSWERS: Anybody who desires to endeavor for Torah merits it. The striving after the Holy One, blessed be He, is to know Him; for anyone who desires it will merit it without any payment whatsoever. But if the striving after the Holy One, blessed be He, is in the form of an action, it is prohibited to perform that action empty handed and in vain, because one will not merit the drawing down of a spirit of holiness unless he pays in full.

36. בְּסִפְרָא דְּחַרְשֵׁי, דְּאוֹלִיף אַשְׁמְדָאי לִשְׁלֹמֹה מַלְכָּא, כָּל מַאן דְּבָעֵי לְאִשְׁתַּדְּלָא לְאַעְבְּרָא מִנֵּיהּ רוּחַ מְסָאֲבָא, וּלְאַכְפְּיָיא רוּחָא אַחֲרָא. הַהוּא עוֹבְדָא דְּבָעֵי לְאִשְׁתַּדְּלָא בֵּיהּ, בָּעֵי לְמִקְנֵי לֵיהּ בַּאֲגַר שְׁלִים, בְּכָל מַה דְּיִבְעוּן מִנֵּיהּ, בֵּין זְעֵיר בֵּין רַב, בְּגִין דְּרוּחַ מְסָאֲבָא, אִיהוּ אִזְדְּמַן תְּדִיר בְּמַגָּנָא וּבְרֵיקָנָיָא, וְאִזְדְּבַן בְּלָא אַגְרָא, וְאָנִיס לִבְנֵי נָשָׁא לְמִשְׁרֵי עָלַיְיהוּ, וּמְפַתֵּי לוֹן לְדַיְּירָא עִמְּהוֹן, בְּכַמָּה פִּתּוּיִין, בְּכַמָּה אָרְחִין, סָטֵי לוֹן לְשַׁוָּאָה דִּיוּרֵיהּ עִמְּהוֹן.

36. In the books of sorcery that Asmodeus, THE KING OF THE DEMONS, taught King Solomon IT IS WRITTEN THAT whoever wants to endeavor to remove from himself the impure spirit and to subdue the other spirit OF THE OTHER SIDE, must buy in full payment the action in which he wishes to endeavor, and he should give whatever is requested of him, whether a little or a lot. The spirit of impurity is always ready freely and for nothing and is saleable without payment, because he compels people upon whom he dwells and entices them to dwell with him. He tempts them to make their habitation with him in many ways.

37. וְרוּחַ קוּדְשָׁא לָאו הָכִי, אֶלָּא בַּאֲגַר שְׁלִים, וּבְאִשְׁתַּדְּלוּתָא רַב סַגִּי, וּבְאִתְדַּכְּאוּתָא דְּגַרְמֵיהּ וּבְאִתְדַּכְּאוּתָא דְּמִשְׁכָּנֵיהּ, וּברְעוּתָא דְּלִבֵּיהּ וְנַפְשֵׁיהּ. וּלְוָאי דְּיָכִיל לְמִרְוַוח לֵיהּ, דְּיִשַׁוֵּי מָדוֹרֵיהּ עִמֵּיהּ. וְעַכ״ד דְּיַהֲדֵ בְּאֹרַח מֵישָׁר, דְּלָא יִסְטֵי לִימִינָא וּלְשְׂמָאלָא, וְאִי לָאו, מִיָּד אִסְתַּלָּק מִנֵּיהּ, וְאִתְרְחַק מִנֵּיהּ. וְלָא יָכִיל לְמִרְוַוח לֵיהּ כְּדִבְקַדְמֵיתָא.

37. The spirit of holiness is not this way, but only with full payment and great endeavor, and by purifying himself and purifying his habitation with the desire of his heart and soul. AND EVEN THEN, fortunate is he who merits that he will place its habitation with him. With all this, HE MUST go in the straight path, neither turning right nor left. If he does not, He separates itself immediately and distances itself from him, and he will not again be able to merit it as he did originally.

38. וְעַל דָּא כְּתִיב, וְיִקְחוּ לִי תְּרוּמָה מֵאֵת כָּל אִישׁ, מֵהַהוּא דְּאִקְרֵי אִישׁ, דְּאִתְגָּבַר עַל יִצְרֵיהּ. וְכָל מַאן דְּאִתְגָּבַר עַל יִצְרֵיהּ, אִקְרֵי אִישׁ. אֲשֶׁר יִדְּבֶנּוּ לִבּוֹ, מַאי אֲשֶׁר יִדְּבֶנּוּ לִבּוֹ. אֶלָּא. דְּיִתְרְעֵי בֵּיהּ קוּדְשָׁא בְּרִיךְ הוּא, כד״א לְךָ אָמַר לִבִּי. צוּר לְבָבִי. וְטוֹב לֵב. וַיִּיטַב לִבּוֹ. כֻּלְּהוּ בְּקוּדְשָׁא בְּרִיךְ הוּא קָאָמַר. אוּף הָכָא אֲשֶׁר יִדְּבֶנּוּ לִבּוֹ. מִנֵּיהּ תִּקְחוּ אֶת תְּרוּמָתִי, דְּהָא תַּמָּן אִשְׁתְּכַח וְלָאו בַּאֲתָר אַחֲרָא.

38. In reference to this, it is written: "That they bring Me an offering, of every man..." MEANING one called 'man' who has overcome his inclination, for whoever overcomes his inclination is called 'man'. "Whose heart prompts him": HE QUESTIONS: What does "whose heart prompts him" mean? HE ANSWERS: Rather that the Holy One, blessed be He, takes pleasure in him, as it is written: "Of You my heart has said" (Tehilim 27:8); "the strength of my heart" (Tehilim 73:26), "of a merry heart" (Mishlei 15:15) and "His heart was merry" (Rut 3:7). They all refer to the Holy One, blessed be He, MEANING THE HEART OF THE HOLY ONE, BLESSED BE HE, THAT IS, HIS GOODWILL. Here also, "Whose heart prompts him" IS THE HEART OF THE HOLY ONE, BLESSED BE HE. From Him "shall you take My offering," because there is where THE HOLY ONE, BLESSED BE HE is found, FOR HE DWELLS IN HIM and in no other place.

39. וּמְנָא יַדְעִינָן דְּהָא קוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בֵּיהּ, וְשַׁוֵּי מָדוֹרֵיהּ בֵּיהּ. כַּד חֲמִינָן דִּרְעוּתָא דְּהַהוּא בַּר נָשׁ, לְמִרְדַּף וּלְאִשְׁתַּדְּלָא אֲבַתְרֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא בְּלִבֵּיהּ וּבְנַפְשֵׁיהּ וּברְעוּתֵיהּ, וַדַּאי תַּמָּן יַדְעִינָן דִּשְׁרָיָא בֵּיהּ שְׁכִינְתָּא. כְּדֵין בָּעֵינָן לְמִקְנֵי הַהוּא בַּר נָשׁ, בְּכֶסֶף שְׁלִים, לְאִתְחַבְּרָא בַּהֲדֵיהּ וּלְמֵילַף מִנֵּיהּ. וְעַל דָּא קַדְמָאֵי הַווֹ אַמְרֵי, וּקְנֵה לְךָ חָבֵר, בַּאֲגַר שְׁלִים בָּעֵי לְמִקְנֵי לֵיהּ, בְּגִין לְמִזְכֵּי בִּשְׁכִינְתָּא. עַד הָכָא בָּעֵי לְמִרְדַּף בָּתַר זַכָּאָה וּלְמִקְנֵה לֵיהּ.

39. How do we know that the Holy One, blessed be He, wants him and places His dwelling place in him? IT IS when we see that the desire of the person IS to endeavor to pursue the Holy One, blessed be He, with his heart and soul and desire. We are certain then that the Shechinah dwells there. Then we should pay in full to befriend him and to learn from him. About this, the ancients said, '...and acquire for yourself a friend.' You must buy him for a full price in order to merit the Shechinah THAT DWELLS IN HIM. This is how far it is necessary to pursue a righteous man and purchase him.

40. אוּף הָכִי, הַהוּא זַכָּאָה בָּעֵי לְמִרְדַּף בָּתַר חַיָּיבָא, וּלְמִקְנֵי לֵיהּ בַּאֲגַר שְׁלִים, בְּגִין דְּיֶעְבַּר מִנֵּיהּ הַהוּא זוּהֲמָא, וְיִתְכַּפְיָא סִטְרָא אַחֲרָא, וְיַעֲבִיד לְנַפְשֵׁיהּ, בְּגִין דְּיִתְחַשָּׁב עָלֵיהּ, כְּאִילּוּ הוּא בְּרָא לֵיהּ. וְדָא אִיהוּ שְׁבָחָא דְּיִסְתָּלַק בֵּיהּ יְקָרָא דְּקוּדְשָׁא בְּרִיךְ הוּא, יַתִּיר מִשְּׁבָחָא אַחֲרָא, וְאִסְתַּלְקוּתָא דָּא יַתִּיר מִכֹּלָּא. מַאי טַעֲמָא. בְּגִין דְּאִיהוּ גָרִים לְאַכְפְּיָא סִטְרָא אַחֲרָא, וּלְאִסְתַּלְקָא יְקָרָא דְּקוּדְשָׁא בְּרִיךְ הוּא. וְעַל דָּא כְּתִיב בְּאַהֲרֹן, וְרַבִּים הֵשִׁיב מֵעָוֹן. וּכְתִיב בְּרִיתִי הָיְתָה אִתּוֹ.

40. In the same way, the righteous one must pursue the wicked person and purchase him for a full price in order to remove from him that filth, subdue the Other Side and build him, for it is considered as though he created him. This is a praise with which the glory of the Holy One, blessed be He, will be elevated, more than with any other praise, and this elevation is quite in excess! What is the reason? Because he caused the Other Side to be subdued and to elevate the honor of the Holy One, blessed be He, as it is written about Aaron: "And turned many away from iniquity" (Malachi 2:6) and also, "My covenant was with him" (Ibid. 5).

41. Come and see: Everyone who holds the hand of the wicked person and endeavors to help him leave the path of evil is elevated in three elevations, to which another person cannot rise. He causes the subjugation of the Other Side, he causes the Holy One, blessed be He, to be elevated in His honor and he causes the world to be preserved both above and below. About this person, it is written: "My covenant was with him for life and peace" and he merits to see the children of his children, and gains merit in this world and in the World to Come. All the accusers will not be able to judge him in this world and in the World to Come. He enters through the twelve gates THAT ARE IN THE FIRMAMENT, and there is nothing to prevent him. It is written: "His seed shall be mighty upon earth; the generation of the upright shall be blessed. Wealth and riches shall be in his house, and his righteousness endures forever. Light rises in the darkness for the upright: He is gracious and full of compassion, and just..." (Tehilim 112:2-4).

41. תָּא חֲזֵי, כָּל מַאן דְּאָחִיד בִּידָא דְּחַיָּיבָא, וְאִשְׁתְּדַל בֵּיהּ, לְמִשְׁבַּק אָרְחָא בִּישָׁא, אִיהוּ אִסְתַּלָּק בִּתְלַת סִלּוּקִין, מַה דְּלָא אִסְתַּלָּק הָכִי בַּר נָשׁ אַחֲרָא. גָּרִים לְאַכְפְּיָיא סִטְרָא אַחֲרָא. וְגָרִים דְּאִסְתְּלַק קוּדְשָׁא בְּרִיךְ הוּא בִּיקָרֵיהּ. וְגָרִים לְקַיְּימָא כָּל עָלְמָא בְּקִיּוּמֵיהּ לְעֵילָא וְתַתָּא. וְעַל הַאי בַּר נָשׁ כְּתִיב, בְּרִיתִי הָיְתָה אִתּוֹ הַחַיִּים וְהַשָּׁלוֹם. וְזָכֵי לְמֵחֲמֵי בְּנִין לִבְנוֹי, וְזָכֵי בְּהַאי עָלְמָא, וְזָכֵי לְעָלְמָא דְּאָתֵי. כָּל מָארֵי דִּינִין, לָא יַכְלִין לְמֵידָן לֵיהּ, בְּהַאי עָלְמָא וּבְעָלְמָא דְּאָתֵי. עָאל בִּתְרֵיסַר תַּרְעֵי, וְלֵית מַאן דִּימְחֵי בִּידֵיהּ. וְעַל דָּא כְּתִיב, גִּבּוֹר בָּאָרֶץ יִהְיֶה זַרְעוֹ דּוֹר יְשָׁרִים יְבוֹרָךְ. הוֹן וָעֹשֶׁר בְּבֵיתוֹ וְצִדְקָתוֹ עוֹמֶדֶת לָעַד. זָרַח בַּחֹשֶׁךְ אוֹר לַיְּשָׁרִים וְגוֹ׳.

7. The three colors in the flame

This section deals with the three colors that can be distinguished inside a flame. One rises up, while another seems to dip down. The other one is usually visible, but appears to be concealed when the sun shines. There is one color that ascends above and emerges, and that color is whiter than white.

Through this analogy, we learn how our prayers cause the white light to ascend to the crown, and how all the Sfirot join to each other with light above and below, and then join with all the candles. Only then are all combined with the righteous one, who is called 'good'. Whosoever causes the wicked to return to the right path is now worthy, we are told. This recognition is then witnessed by the angels who supervise the world. Next, the overseer appears, bringing with him the image of that person; and, we read, there is no righteous person in this world who does not have his image thus engraved above. The King then blesses the image of that righteous one, and four camps of supernal angels take it and depart, whence they go, however, we are not told.

The Zohar next recounts the seventy keys belonging of treasures owned by the overseer's Master, and then of seventy concealed worlds. After this, we learn that those who help the poor merit much good in return, as well as many supernal treasures, but these rewards are nothing like those merited by someone who redeems the wicked.

Now we learn when the children of Yisrael reach the Kedushah in the prayer, the third color in the flame emerges and shines. We are next told that the sanctification we recite is the same as the praise we give to the supernal angels, and we give this praise both so that we may be sanctified ourselves and so that we may earn their friendship. Sanctification in the Holy Language may only be recited when ten men are present , because the Shechinah joins the sanctification. Prayer, we are told, has great strength and is often able to break the power of the Other Side. Concluding the discourse, Rabbi Shimon blesses the other rabbis.

The Relevance of this Passage

Just as the seven colors of the rainbow emerge from a single beam of white sunlight, our reading unites all the spiritual forces into their original state: a ray of pure Light emanating from the Creator.

This union produces a luminescence that brightens our entire existence. We steer this Light towards the wicked, the evil who dwell among us, as well as the wicked tendencies in ourselves, thus purging immoral impulses and subjugating the Other Side, the Satan, which is the root of personal and global negativity. This Light also emancipates the poor, annulling the force of poverty so all may now partake of God's goodness.

42. In the upper chamber, WHICH IS MALCHUT, there are three colors, WHICH ARE NETZACH, HOD AND YESOD, that glitter inside one flame, and that flame emerges from the south side which is right. These colors separate to three sides. One ascends above, SHINING FROM BELOW UP, AND IT IS NETZACH, one descends below, SHINING FROM ABOVE DOWN, AND IT IS HOD, and one is visible, but is concealed when the sun shines. IT IS THE ILLUMINATION OF CHOCHMAH IN CHASSADIM THAT IS PRODUCED BY YESOD THAT SHINES ONLY AT NIGHT, WHICH IS THE DOMINION OF NUKVA, BUT NOT BY DAY, WHICH IS THE DOMINION OF ZEIR ANPIN.

42. בְּאִדְּרָא עִלָּאָה, קַיְּימִין תְּלַת גַּוְונִין. וְאִינּוּן לָהֲטִין גּוֹ שַׁלְהוֹבָא חֲדָא, וְהַהוּא שַׁלְהוֹבָא נָפְקָא מִסִּטְרָא דְּדָרוֹם דְּאִיהוּ יְמִינָא. וְאִינּוּן גַּוְונִין מִתְפָּרְשָׁן לִתְלַת סִטְרִין. חַד סָלִיק לְעֵילָא. וְחַד נָחִית לְתַתָּא. וְחַד דְּאִתְחָזֵי, וְגָנִיז בְּשַׁעֲתָא דְּשִׁמְשָׁא נָהִיר.

43. There is one color that ascends above, WHICH IS NETZACH, and emerges, and that color is white, much whiter than any other kind of white. It enters that flame and becomes slightly colored, FOR IT INCLUDES SOME JUDGMENTS OF THE FLAME, yet does not become colored, MEANING THAT NO COLOR IS NOTICEABLE IN IT, WHICH IS JUDGMENT. That color is situated above on the top of that chamber, NAMELY ON TOP OF MALCHUT, when Yisrael come to synagogue and pray their prayers, when they reach: 'Who redeemed Yisrael' and bring redemption and Amidah prayer close together, BY NOT INTERRUPTING IN BETWEEN. THROUGH THIS, THEY CAUSE YESOD, WHICH IS CALLED 'REDEMPTION', TO GET CLOSE TO MALCHUT, WHICH IS CALLED 'PRAYER'. Then that white color, WHICH IS NETZACH, ascends to the top of the chamber, WHICH IS MALCHUT, and becomes its crown.

43. גַּוּונָא חֲדָא הַהוּא דְּסָלִיק לְעֵילָא, נָפְקָא, וְהַהוּא גַּוּונָא אִיהוּ גְּוֵון חִוָּור, יַתִּיר מֵחִוָּורוּ אַחֲרָא. וְעָאל בְּהַהוּא שַׁלְהוֹבָא וְאִצְטְבַע זְעֵיר, וְלָא אִצְטְבַע, וְקַיְּימָא הַהוּא גְּוֵון לְעֵילָא עַל רֵישָׁא דְּהַהוּא אִדְּרָא. וּכְשַׁעֲתָא דְּיִשְׂרָאֵל עָאלִין לְבֵי כְּנִשְׁתָּא וּמְצָלֵן צְלוֹתְהוֹן, כַּד מָטָאן לְגָאַל יִשְׂרָאֵל, וְסַמְכִין גְּאוּלָה לִתְפִלָּה, כְּדֵין הַאי גְּוֵון חִוָּור, אִסְתַּלָּק עַל רֵישָׁא דְּאִדְּרָא, וְאִתְעֲבִיד לֵיהּ כִּתְרָא.

44. A proclamation is made: Blessed are you the holy nation that do good, MEANING THAT THEY CAUSE THE UNITY OF YESOD THAT IS CALLED 'GOOD' before the Holy One, blessed be He. This is the secret of: "And have done that which is good in your eyes" (Yeshayah 38:3), WHICH MEANS that he brought redemption close to prayer. When they reach 'Praises to the supernal El,' that color, NETZACH, ascends upon the top of the chamber, and the righteous one is aroused, WHICH IS YESOD OF ZEIR ANPIN, to unite where it should with love and affection and with joy and desire. All the limbs, NAMELY ALL THE SFIROT, join each other with the same desire, those of above with those of below, and all the candles, NAMELY ALL THE LEVELS, shine and glitter. They are all combined with the righteous one who is called 'good', as it is written: "Say of the righteous that it shall be well (also: 'good') with him" (Yeshayah 3:10). It joins them all in one union and all is silent above and below with the kisses of desire. It is all found in the union of the chamber, NAMELY THE SECRET OF THE EMBRACE.

44. וְכָרוֹזָא נָפִיק וְאָמַר, זַכָּאִין אַתּוּן עַמָּא קַדִּישָׁא, דְּעַבְדֵי טוֹב קֳמֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, וְרָזָא דָא, וְהַטּוֹב בְּעֵינֶיךָ עָשִׂיתִי, דְּסָמִיךְ גְּאוּלָה לַתְּפִלָּה. בְּגִין דְּהָא בְּהַהִיא שַׁעֲתָא דְּמָטוּ לְתֻשְׁבְּחוֹת לָאֵל עֶלְיוֹן, דְּסָלִיק הַאי גְּוֵון עַל רֵישָׁא דְּהַהוּא אִדְּרָא, אִתְּעַר הַאי צַדִּיק, לְאִתְחַבְּרָא בַּאֲתָר דְּאִצְטְרִיךְ, בְּרַחֲימוּ בַּחֲבִיבוּ בְּחֶדְוָה בְּרִעוּתָא. וְכָל שַׁיְיפִין כֻּלְּהוּ, מִתְחַבְּרָן בְּתִיאוּבְתָּא חֲדָא אִלֵּין בְּאִלֵּין, עִלָּאִין בְּתַתָּאִין, וּבוּצִינִין כֻּלְּהוּ נַהֲרִין וּמִתְלַהֲטִין, וְכֻלְּהוֹן קַיְּימָא בְּחִבּוּרָא חֲדָא בְּהַאי צַדִּיק דְּאִקְרֵי טוֹב, כד״א אִמְרוּ צַדִּיק כִּי טוֹב, וְדָא מְחַבֵּר לְכֻלְּהוּ בְּחִבּוּרָא חֲדָא. כְּדֵין כֹּלָּא בְּלְחִישׁוּ עֵילָא וְתַתָּא, בִּנְשִׁיקִין דִּרְעוּתָא, וְקַיְּימָא מִלָּה בְּחִבּוּרָא דְּבֵי אִדְּרָא.

45. As soon as 'Give peace' is reached, WHICH IS THE LAST BLESSING OF THE AMIDAH AND THE ATTRIBUTE OF YESOD, the river that emerges from Eden, WHICH IS YESOD, cohabits with this chamber, WHICH IS MALCHUT, and all must leave the presence of the King. No person needs to be present there, nor make their requests, but it is just necessary to fall on the face, THAT IS TO SAY THE PRAYER OF FALLING ON THEIR FACES. What is the reason? That is the time of cohabitation, and everyone must be embarrassed before his Master and cover his face with great embarrassment to include himself in that cohabitation of the souls, for this chamber is included from above and from below with souls and spirits. Then another color that descends below, NAMELY HOD, gets up and attaches itself to the end of this room.

45. כֵּיוָן דְּמָטוּ לְשִׂים שָׁלוֹם, כְּדֵין עָבִיד שְׁמוּשָׁא הַהוּא נָהָר דְּנָפִיק מֵעֵדֶן בְּאִדְּרָא דָא, וּכְדֵין בַּעְיָין כֹּלָּא לְנָפְקָא מִקָּמֵי מַלְכָּא, וְלָא אִצְטְרִיךְ בַּר נָשׁ, וְלָא אַחֲרָא, לְאִשְׁתַּבְּחָא תַּמָּן, וְלָא לְמִשְׁאַל שְׁאֵלְתִּין, אֶלָּא אִצְטְרִיךְ לְמִנְפַּל עַל אַנְפִּין. מ״ט. בְּגִין דְּהַהִיא שַׁעֲתָא שַׁעֲתָא דְּשִׁמּוּשָׁא הֲוֵי, וּבְעֵי כָּל בַּר נָשׁ לְמִכְסַף מִקָּמֵי מָארֵיהּ, וּלְחַפְיָא אַנְפּוֹי בְּכִסּוּפָא סַגִּי, וּלְאַכְלְלָא נַפְשֵׁיהּ בְּהַהוּא שְׁמוּשָׁא דְּנַפְשִׁין, דְּאִתְכְּלִיל הַהוּא אִדְּרָא מֵעֵילָא וּמִתַּתָּא בְּנַפְשִׁין וְרוּחִין. כְּדֵין גְּוֵון אַחֲרָא, דְּנָחִית לְתַתָּא, קָאִים וְאָחִיד בְּשִׁפּוּלֵי דְּהַאי אִדְּרָא.

46. Another proclamation is made: Those of above and those of below bear witness. Whoever creates souls and exonerates the wicked, MEANING HE WHO CAUSES THEM TO RETURN TO THE RIGHT PATH, is worthy to be adorned with the Crown of Royalty on his head. That is the one who is now worthy to come before the King and Queen, because the King and Queen are inquiring about him.

46. וְכָרוֹזָא נָפִיק וְקָרֵי וְאָמַר, עִלָּאִין וְתַתָּאִין אַסְהִידוּ סַהֲדוּתָא, מַאן אִיהוּ דְּעָבִיד נַפְשָׁאן וְזַכֵּי לְחַיָּיבָיָא, הַהוּא דְּאִתְחָזֵי לְאַעְטָרָא לֵיהּ, בְּעִטְרָא דְּמַלְכוּתָא עַל רֵישֵׁיהּ, הַהוּא דְּאִתְחָזֵי לְעָאלָא הַשְׁתָּא קֳמֵי מַלְכָּא וּמַטְרוֹנִיתָא, דְּהָא מַלְכָּא וּמַטְרוֹנִיתָא שָׁאֲלֵי עָלֵיהּ.

47. כְּדֵין אִזְדַּמַּן תְּרֵין סָהֲדִין, מֵאִינּוּן עֵינֵי יְיָ׳ דִּמְשַׁטְטֵי בְּכָל עָלְמָא, וְקַיְּימִין בָּתַר פַּרְגּוֹדָא, וְסָהֲדָן סַהֲדוּתָא דָּא, וְאַמְרֵי, הָא אֲנָן סַהֲדִין עַל פְּלַנְיָא בַּר פְּלַנְיָא. דָּא אִיהוּ עָבִיד נַפְשָׁן לְתַתָּא, נַפְשָׁאן דְּחַיָּיבַיָּא דַּהֲווֹ מִסִּטְרָא אַחֲרָא. כְּדֵין אִתְיָקַר קוּדְשָׁא בְּרִיךְ הוּא בְּחֶדְוָה שְׁלִימְתָא זַכָּאָה חוּלָקֵיהּ, דְּהָא אֲבוֹי יְדִכַּר בְּגִינֵיהּ לְטָב.

47. Then appear two witnesses of the eyes of Hashem that roam the entire world, NAMELY THE ANGELS WHO SUPERVISE THE WORLD, who stand behind the curtain, and bear this testimony, saying, 'We witnessed that so-and-so, son of so-and-so, acquired souls below, souls of the wicked who were on the Other Side.' Then the Holy One, blessed be He, is glorified with complete joy. Blessed is his portion, for his father is also mentioned for good because of him, BECAUSE THEY HAVE TESTIFIED ABOUT SO-AND-SO, SON OF SO-AND-SO.

48. בֵּיהּ שַׁעֲתָא אִזְדַּמַּן חַד מְמָנָא, דְּאִיהוּ גִּזְבָּרָא עַל דְּיוּקְנִין דְּצַדִּיקַיָּא, בְּרָזָא דְּשִׁמּוּשָׁא דְּאַתְוָון, דְּאִתְקְרֵי בְּרָזָא יְהוֹדִי״עָם, בְּכִתְרָא דְּשִׁמּוּשָׁא דְּשְׁמָא קַדִּישָׁא. וְרָמִיז קוּדְשָׁא בְּרִיךְ הוּא לְהַהוּא מְמָנָא, וְאַיְיתֵי דְּיוּקְנֵיהּ דְּהַהוּא ב״נ דְּעָבִיד נַפְשָׁאן דְּחַיָּיבַיָּא וְקָאֵים לֵיהּ קֳמֵי מַלְכָּא וּמַטְרוֹנִיתָא.

48. At that moment, there appears an overseer who is the treasurer of the images of the righteous in the secret of cohabitation of the letters, MEANING THE PAIRING OF THE LETTERS OF THE NAME, called 'Yehodiam', WHICH IS SPELLED WITH THE LETTERS YUD-HEI-VAV OF THE NAME. IT IS IN THE SECRET OF the crown of the pairing OF THE LETTERS YUD AND HEI of the Holy Name, WHICH IS DA'AT. And the Holy One, blessed be He, gestures to that minister, and brings the image of that person who made over the souls of the wicked to stand before the King and Queen.

49. וַאֲנָא אַסְהֲדְנָא עָלַי שְׁמַיָּא וְאַרְעָא דְּבֵהֲהִיא שַׁעֲתָא מַסְרִין לֵיהּ הַהוּא דְּיוּקְנָא. דְּהָא לֵית לָךְ כָּל צַדִּיקָא בְּהַאי עָלְמָא, דְּלָא חָקִיק דְּיוּקְנֵיהּ לְעֵילָא, תְּחוֹת יְדָא דְּהַהוּא מְמָנָא. וּמַסְרִין בִּידֵיהּ ע׳ מַפְתְּחָן דְּכָל גְּנָזָיָא דְּמָארֵיהּ בְּהוּ. כְּדֵין מַלְכָּא בָּרִיךְ לְהַהוּא דְּיוּקְנָא, בְּכָל בִּרְכָאן דְּבָרִיךְ לְאַבְרָהָם, כַּד עָבֵד נַפְשָׁאן דְּחַיָּיבַיָּא.

49. RABBI SHIMON SAID: I bring witness upon me the heavens and the earth that at that moment they give to Him the image OF THE RIGHTEOUS ONE, because there is no righteous person in this world that does not have his image engraved above unless under the jurisdiction of this overseer. And seventy keys of all the treasures of his Master, WHICH IS THE SECRET OF THE SEVEN LOWER SFIROT OF CHOCHMAH, are given over into the hand OF THE RIGHTEOUS ONE. The King then blesses the image OF THAT RIGHTEOUS ONE with all the blessings that He blessed Abraham when he made over the souls of the wicked, AS IN THE SECRET OF THE VERSE: "THE SOULS THEY HAD ACQUIRED IN CHARAN" (BERESHEET 12:5).

50. וְקוּדְשָׁא בְּרִיךְ הוּא רָמִיז לְד׳ מַשְׁרְיָין עִלָּאִין, וְנָטְלִין לְהַהוּא דְּיוּקְנָא, וְאַזְלִין עִמֵּיהּ, וְאִיהוּ עָאל לְע׳ עָלְמִין גְּנִיזִין, דְּלָא זָכֵי בְּהוּ בַּר נָשׁ אַחֲרָא, בַּר אִינּוּן גְּנִיזִין לְאִינּוּן דְּעַבְדֵי נַפְשֵׁיהוֹן דְּחַיָּיבַיָּא. וְאִלְמָלֵי הֲווֹ יַדְעֵי בְּנֵי נָשָׁא, כַּמָּה תּוֹעַלְתָּא וּזְכוּ וְזַכָּאן בְּגִינַיְיהוּ כַּד זָכוּ לְהוֹן. הֲווֹ אָזְלוּ אֲבַתְרַיְיהוּ, וְרַדְפֵי לוֹן כְּמַאן דְּרָדִיף בָּתַר חַיִּין.

50. The Holy One, blessed be He, gestures to four camps of supernal ANGELS, who take that image and go with it. He enters seventy concealed worlds that no other person EXCEPT HIM merited, because these worlds are concealed and are only for those who made over the souls of the wicked. If people knew how much benefit and merit they would acquire when they merit them WITH REPENTANCE, they would go after them and pursue them as one who pursues life.

51. מִסְכְּנָא זָכֵי לִבְנֵי נָשָׁא בְּכַמָּה טָבָאן, בְּכַמָּה גְּנִיזִין עִלָּאִין, וְלָאו אִיהוּ כְּמַאן דְּזַכֵּי בְּחַיָּיבַיָּא. מַה בֵּין הַאי לְהַאי. אֶלָּא מַאן דְּאִשְׁתְּדַל בָּתַר מִסְכְּנָא, אִיהוּ אַשְׁלִים חַיִּין לְנַפְשֵׁיהּ, וְגָרִים לֵיהּ לְאִתְקַיְּימָא, וְזָכֵי בְּגִינֵיהּ, לְכַמָּה טָבָאן לְהַהוּא עָלְמָא. וּמַאן דְּאִשְׁתְּדַל בָּתַר חַיָּיבַיָּא, אִיהוּ אַשְׁלִים יַתִּיר. עָבִיד לְסִטְרָא אַחֲרָא דֶּאֱלֹהִים אֲחֵרִים דְּאִתְכַּפְיָא, וְלָא שָׁלְטָא, וְאַעְבַּר לֵיהּ מִשָּׁלְטָנוּתֵיהּ. עָבִיד דְּאִסְתַּלָּק קוּדְשָׁא בְּרִיךְ הוּא עַל כּוּרְסֵי יְקָרֵיהּ. עָבִיד לְהַהוּא חַיָּיבָא, נַפְשָׁא אַחֲרָא. זַכָּאָה חוּלָקֵיהּ.

51. A poor person causes people to merit much good and many supernal treasures, but not like one who brings merit to the wicked. What is the difference between them? Simply, he who works for and does charity with the poor enlivens his soul, enables him to live and merits because he has done much good in this world. But he who endeavors after the wicked, TO RETURN THEM TO REPENT, accomplishes even more, because he causes the other Elohim of the Other Side to become subdued and removes him from his dominion. He causes the Holy One, blessed be He, to become elevated upon His Throne of Glory and makes a new soul for that wicked one. Happy is his share.

52. גַּוְונָא אַחֲרָא, דְּאִתְחָזֵי וְלָא אִתְחָזֵי, בְּשַׁעֲתָא דְּמָטָאן יִשְׂרָאֵל לְקִדּוּשָׁה דְּסִידְרָא, כְּדֵין הַאי גַּוְונָא דְּגָנִיז, וְנָפִיק, בְּגִין דְּהַאי אִיהוּ קִדּוּשְׁתָא דְּקָא מְקַדְּשֵׁי יִשְׂרָאֵל יַתִּיר עַל מַלְאֲכֵי עִלָּאֵי, דְּאִינּוּן חֲבֵרִים בַּהֲדַיְיהוּ. וְהַאי גַּוְונָא נָהִיר וְאִתְחָזֵי בְּשַׁעֲתָא דְּיִשְׂרָאֵל מְקַדְּשֵׁי קִדּוּשְׁתָא דָּא, עַד דְּמְסַיְּימֵי יִשְׂרָאֵל, בְּגִין דְּלָא יִשְׁגְּחוּן מַלְאָכִים עִלָּאִין, וְיָעְנִישׁוּ לוֹן לְעֵילָא, וְלָא יְקַטְרְגוּן עָלַיְיהוּ.

52. The other color, NAMELY THE THIRD COLOR, is visible yet not visible WHEN THE SUN SHINES. When Yisrael reach the Kedushah (lit. 'sanctification') in the prayer, NAMELY THE SANCTIFICATION IN THE PRAYER: "BUT TO ZION A REDEEMER SHALL COME" (YESHAYAH 59:20), that THIRD color which was concealed emerges, because this sanctification is sanctified by the children of Yisrael even more than the supernal angels who are comrades with them. That color shines and is seen at the time that the children of Yisrael say this sanctification until they finish it, so that the supernal angels should not notice and punish them above and should not accuse them.

53. כְּדֵין כָּרוֹזָא נָפִיק וְאָמַר, עִלָּאִין וְתַתָּאִין אָצִיתוּ, מַאן אִיהוּ גַּס רוּחָא בְּמִלֵּי דְּאוֹרַיְיתָא, מַאן אִיהוּ דְּכָל מִלּוֹי בְּגִין לְמִגְבַּהּ בְּמִלֵּי דְּאוֹרַיְיתָא בְּגִין דְּתָנִינָן, דְּבַר נָשׁ בָּעֵי לְמֶהֱוֵי שָׁפִיל בְּהַאי עָלְמָא בְּמִלֵּי דְּאוֹרַיְיתָא, דְּהָא לֵית גְּבָהוּ בְּאוֹרַיְיתָא, אֶלָּא בְּעָלְמָא דְּאָתֵי.

53. Then a proclamation is issued: Those above and those below who are haughty with the words of Torah, listen carefully. Who is he that all his words are only to be proud with the words of Torah? As we learned man needs to be humble in the world with the words of Torah, because there is no pride due to the Torah except in the World to Come.

54. בְּקִדּוּשְׁתָא דָּא, בָּעֵינָן לְאִסְתַּמְּרָא, וּלְאַגְנָזָא לָהּ בֵּינָנָא, בְּגִין דְּנִתְקַדַּשׁ גּוֹ קְדוּשָׁה בְּרֵישָׁא וּבְסוֹפָא. יַתִּיר מֵאִינּוּן קְדוּשָׁן דְּאַמְרֵי בַּהֲדָן מַלְאֲכֵי עִלָּאֵי. קְדוּשָׁה דְּאֲנָן מְקַדְּשֵׁי בִּשְׁבָחָא דְּאֲנָן מְשַׁבְּחָן לְמַלְאֲכֵי עִלָּאֵי, וּבְגִין שְׁבָחָא דָּא, שַׁבְקִין לָן לְמֵעָאל גּוֹ תַּרְעֵי עִלָּאֵי, וְעַל דָּא אֲנָן אַמְרִין קְדוּשָׁה דָּא בְּלָשׁוֹן הַקֹּדֶשׁ, וְשַׁבְקִין לָן בִּרְחִימוּ, לְמֵיעַל תַּרְעִין דִּלְעֵילָא, מִגּוֹ דְּאֲנָן מְשַׁבְּחִין לוֹן בְּסִדּוּרָא דִּלְהוֹן. וּבְגִין כַּךְ, אֲנָן נַטְלִין קְדוּשָׁן יַתִּיר, וְעָאלִין תַּרְעִין עִלָּאִין.

54. We must be guarded and conceal this sanctification among us in order that we become holy with sanctification in the beginning and in the end, more than with these sanctifications that the supernal angels say with us. The sanctification that we recite IN THE AMIDAH IS the praise that we praise the supernal angels, who permit us to enter the supernal gates for this praise. Therefore, we recite this sanctification in the Holy Language, WHICH IS THE LANGUAGE THAT THE MINISTERING ANGELS USE, and they leave us to come with love into the gates of above because we praise them in their system. NAMELY, WE SAY, 'AND ONE CRIED TO ANOTHER, AND SAID,' so we receive a great sanctification and enter into the highest gates.

55. וְאִי תֵּימָא רַמָּאוּתָא הִיא. לָאו הָכִי. אֶלָּא מַלְאֲכֵי עִלָּאֵי אִינּוּן קַדִּישִׁין יַתִּיר מִינָן, וְאִינּוּן נַטְלֵי קְדוּשְׁתָא יַתִּיר, וְאִלְמָלֵא דְּאֲנָן נַטְלִין וּמַשְׁכִּין עֲלָן קְדוּשָׁאן אִלֵּין, לָא נֵיכוּל לְמֶהֱוֵי חֲבֵרִים בַּהֲדַיְיהוּ, וּיְקָרָא דְּקוּדְשָׁא בְּרִיךְ הוּא לָא יִשְׁתְּלִים עֵילָא וְתַתָּא בְּזִמְנָא חָדָא. וְעַל דָּא אֲנָן מִשְׁתַּדְּלִין לְמֶהֱוֵי עִמְּהוֹן חֲבֵרִים, וּיִסְתַּלַּק יְקָרָא דְּקוּדְשָׁא בְּרִיךְ הוּא עֵילָא וְתַתָּא בְּזִמְנָא חָדָא.

55. And if you say that WHAT WE PRAISE THEM is deception, and THAT IT IS NOT WITH A WHOLE HEART BUT ONLY TO RECEIVE SANCTIFICATION, this is not so. The supernal angels are holier than us, and they receive more sanctification. If it were not for the fact that we take and draw upon ourselves these sanctifications THROUGH THE PRAISE WE GIVE THEM, we could not be friends with them. And the glory of the Holy One, blessed be He, would not be complete above and below at one time, BECAUSE WE WOULD NOT BE ABLE TO RECEIVE SUPERNAL SANCTIFICATION. Therefore, we endeavor to be friends with them THROUGH THE PRAISE WE GIVE THEM, and the glory of the Holy One, blessed be He, should rise above and below at the same time.

56. קְדוּשָׁה דִּי בְּסוֹפָא, אִיהִי תַּרְגּוּם, כְּמָה דְּאוֹקִימְנָא. וְדָא אֲפִילוּ יָחִיד יָכִיל לוֹמַר לָהּ, אִינּוּן מִלֵּי דְּתַרְגּוּם. אֲבָל מִלִּין דְּלָשׁוֹן הַקֹּדֶשׁ דִּקְדוּשָׁה, לָאו אִינּוּן אֶלָּא בַּעֲשָׂרָה, בְּגִין דְּלָשׁוֹן הַקֹּדֶשׁ שְׁכִינְתָּא מִתְחַבְּרָא בַּהֲדֵיהּ. וּבְכָל קְדוּשָׁה דִּשְׁכִינְתָּא אַתְיָא, לָאו אִיהוּ אֶלָּא בַּעֲשָׂרָה. דִּכְתִיב, וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל וְגוֹ׳, בְּנֵי יִשְׂרָאֵל אִינּוּן לָשׁוֹן הַקֹּדֶשׁ וַדַּאי, וְלָא שְׁאָר עַמִּין דְּאִית לוֹן לִישָׁן אַחֲרָא.

56. The sanctification which is at the end, IN "AND A REDEEMER SHALL COME TO ZION," is translated, as we have established. Even a solitary man may say this SINCE they are words of translation, but the sanctification that is in the Holy Language may be recited only when ten are present, because the Shechinah joins the sanctification. When the Shechinah is present, any sanctification is only recited by ten, as it is written: "But I will be hallowed among the children of Yisrael" (Vayikra 22:32). The children of Yisrael certainly speak in the Holy Language, unlike the other nations that speak a different language.

57. וְאִי תֵּימָא, הָא קְדוּשְׁתָּא דְּקַדִּישׁ, דְּאִיהוּ תַּרְגּוּם, אֲמַאי לָאו אִיהוּ בְּיָחִיד. ת״ח, קְדוּשְׁתָּא דָּא, לָאו אִיהוּ כִּשְׁאָר קְדוּשָׁאן דְּאִינּוּן מְשַׁלְשְׁלִין. אֲבָל קְדוּשְׁתָּא דָּא, אִיהִי סָלְקָא בְּכָל סִטְרִין, לְעֵילָא וְתַתָּא וּבְכָל סִטְרֵי מְהֵימְנוּתָא, וְתַבְרָא מַנְעוּלִין וְגוּשְׁפַּנְקָן דְּפַרְזְלָא, וּקְלִיפִּין בִּישִׁין, לְאִסְתַּלְקָא יְקָרָא דְּקוּדְשָׁא בְּרִיךְ הוּא עַל כֹּלָּא, וַאֲנָן בְּעֵינָן לְמֵימַר לָהּ בְּלִישָׁנָא דְּסִטְרָא אַחֲרָא, וּלְאָתְבָא בְּחֵילָא תַּקִּיף, אָמֵן יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ, בְּגִין דְּיִתְבַּר חֵילָא דְּסִטְרָא אַחֲרָא, וְיִסְתַּלֵּק קוּדְשָׁא בְּרִיךְ הוּא בִּיקָרֵיהּ עַל כֹּלָּא. וְכַד אִתְּבַר בְּקְדוּשְׁתָּא דָּא חֵילָא דְּסִטְרָא אַחֲרָא, קוּדְשָׁא בְּרִיךְ הוּא אִסְתַּלָּק בִּיקָרֵיהּ, וְאַדְכַּר לִבְנוֹי, וְאַדְכַּר לִשְׁמֵיהּ. וּבְגִין דְּקוּדְשָׁא בְּרִיךְ הוּא אִסְתַּלָּק בִּיקָרֵיהּ בִּקְדוּשְׁתָּא דָּא, לָאו אִיהִי אֶלָּא בַּעֲשָׂרָה.

57. And if you ask: Why isn't the sanctification of Kaddish, which is in Aramaic, recited alone? HE ANSWERS: Come and see, this sanctification, MEANING KADDISH, is not like the other kinds of sanctification which are tripled, but this sanctification is in all the sides, above and below and in all sides of the Faith. It breaks even locks and rings of iron and evil Klipot, so that the glory of the Holy One, blessed be He, shall ascend above all. We must say it in the language of the Other Side, and answer, 'Amen. May His Great Name be blessed' with great strength, in order to break the power of the Other Side. Then, the Holy One, blessed be He, should ascend in His glory over all. When power of the Other Side is broken with this sanctification, the Holy One, blessed be He, becomes elevated in His glory, and He remembers His children and His name. Because the Holy One, blessed be He, ascends in His glory through this sanctification, it can be recited only among ten.

58. וּבְלִישָׁנָא דָּא, עַל כָּרְחֵיהּ דְּסִטְרָא אַחֲרָא אִתְכַּפְיָא, וְאִתְּתְבַר חֵילֵיהּ, וְאִסְתַּלָּק יְקָרָא דְּקוּדְשָׁא בְּרִיךְ הוּא, וְתָבַר מַנְעוּלִין וְגוּשְׁפַּנְקָן וְשַׁלְשְׁלָאן תַּקִּיפִין, וּקְלִיפִּין בִּישִׁין, וְאִדְכַּר קוּדְשָׁא בְּרִיךְ הוּא לִשְׁמֵיהּ וְלִבְנוֹי. זַכָּאִין אִינּוּן עַמָּא קַדִּישָׁא דְּקוּדְשָׁא בְּרִיךְ הוּא יָהַב לָן אוֹרַיְיתָא קַדִּישָׁא, לְמִזְכֵּי בָּהּ לְעָלְמָא דְּאָתֵי.

58. The Other Side is subdued against his will by this language OF ARAMAIC, and its power is broken. The glory of the Holy One, blessed be He, ascends and breaks locks and rings and strong chains and evil Klipot, and the Holy One, blessed be He, remembers His name and children. Blessed are they, the holy people, that the Holy One, blessed be He, gives them the Holy Torah to merit through it the World to Come.

59. אר״ש לְחַבְרַיָּיא, זַכָּאִין אַתּוּן לְעָלְמָא דְּאָתֵי, וְכֵיוָן דְּשָׁרֵינָן מִלִּין דְּכִתְרָא דְּמַלְכוּתָא עִלָּאָה אֵימָא אֲנָא בְּגִינַיְיכוּ וְקוּדְשָׁא בְּרִיךְ הוּא יָהִיב לְכוֹן אַגְרָא בְּהַהוּא עָלְמָא. וְהַהוּא הֶבֶל דְּפוּמַיְיכוּ, יִסְתָּלַק לְעֵילָא, כְּאִילוּ אַתּוּן מִתְעָרִין מִלִּין אִלֵּין.

59. Rabbi Shimon said to the friends: Blessed are you in the World to Come. Since I started the words of the supernal Crown of Royalty, I will say MORE and only for you. May the Holy One, blessed be He, grant you reward in that world, and may the breath of your mouths ascend above as though you yourselves said these words.

8. "Gold, and silver, and brass"

Rabbi Shimon opens the discussion with the verse, "And this is the offering which you shall take of them; gold, and silver, and brass." This passage is both toward the upper side, which is the side of holiness or the right side, and the lower side, which is the 'other side' or the 'left side'. When God created the world and the tabernacle, he made them opposite, so that while they are both silver and gold, the world is begun from silver, or right, while the tabernacle is begun from gold, or left.

The Relevance of this Passage

Good and evil are undeniable forces that live within us. This truth is revealed by way of the metal metaphor (gold, silver, and brass), whose purpose is to help us become truly cognizant of their influence. Our inner aspect of good now emerges as our dominant feature, and we, finally, uproot and eliminate the evil component forever. As our own negative traits are toppled, the macrocosmic force of evil is conquered in equal measure.

60. He opened the discussion with the verse: "And this is the offering which you shall take of them; gold, and silver, and brass" (Shemot 25:3). This passage is both toward the upper side and the lower side, AND HE EXPLAINS the upper side means the side of holiness, NAMELY THE RIGHT SIDE, and the lower side MEANS another side, WHICH MEANS THE LEFT SIDE, BECAUSE THE TABERNACLE WAS FIRST BUILT FROM THE LEFT SIDE AND WAS AFTERWARDS JOINED TO THE RIGHT SIDE. Come and see: When the Holy One, blessed be He, created the world, He started to create from the side of silver, which is right, because silver is higher THAN GOLD, BECAUSE SILVER IS CHESED AND RIGHT, AND GOLD IS GVURAH AND THE ATTRIBUTE OF THE LEFT. In the construction of the tabernacle, which is similar TO MALCHUT, He started from the left side, WHICH IS GOLD, and then from the right side, WHICH IS SILVER, since the tabernacle is from the left side. Therefore, it starts here from the left side, FROM GOLD, and there BY THE CREATION OF THE WORLD from the right side, as it is written: "And this is the offering..."

60. פָּתַח וְאָמַר וְזֹאת הַתְּרוּמָה אֲשֶׁר תִּקְחוּ מֵאִתָּם זָהָב וָכֶסֶף וּנְחֹשֶׁת. הַאי קְרָא אִיהוּ לְסִטְרָא עִלָּאָה, וְאִיהוּ לְסִטְרָא תַּתָּאָה. אִיהוּ לְסִטְרָא עִלָּאָה, בְּסִטְרָא דִּקְדוּשָׁה. וְאִיהוּ לְסִטְרָא תַּתָּאָה, בְּסִטְרָא אַחֲרָא. ת"ח, כַּד בָּרָא קוּדְשָׁא בְּרִיךְ הוּא עָלְמָא, שָׁארִי לְמִבְרֵי מִסִּטְרָא דְּכַסְפָּא, דְּאִיהוּ יְמִינָא, בְּגִין דְּהַהוּא כַּסְפָּא הֲוָה מִלְּעֵילָא. וּבְעוֹבָדָא דְּמַשְׁכְּנָא, דְּאִיהוּ כְּגַוְונָא דִּילֵיהּ, שָׁארִי מִסִּטְרָא דִּשְׂמָאלָא, וּלְבָתַר מִסִּטְרָא דִּימִינָא. בְּגִין דְּמַשְׁכְּנָא מִסִּטְרָא דִּשְׂמָאלָא הֲוָה, וְע"ד שָׁארִי הָכָא מִסִּטְרָא דִּשְׂמָאלָא, וְהָתָם מִסִּטְרָא דִּימִינָא, וְזֹאת הַתְּרוּמָה וְגוֹ'.

9. "Evening, and morning, and at noon"
This section tells us of the spirits of the night and why they are much to be feared. They are nourished, we learn, in the darkness, when the leftovers of the sacrifice are burned and the smoke rises up, twisting toward a hole in the north (keri) from which they emerge. The overseer of these spirits, we are told, is named Sangirya, and they come out only when they need to feast on the smoke of sacrificial fires. The purpose of the evening prayer is to protect us from fear of the night. On Shabbat, this prayer is not necessary because there is no fear of hell nor of other judgments on that night. At midnight, when the north wind is aroused, it attacks all the habitations of these evil spirits, breaks through to the Other Side and enters in there, floating above and below. This breaks the power of the spirits and they no longer rule in their realm. Then, we learn, God enters to amuse Himself with the righteous in the Garden of Eden. When morning comes it completes the outpouring of good to all the worlds; it waters the Garden, and in this action protects the whole world. The rabbis go on to discuss the letters that appear in the eastern sky before dawn. One pillar is thrust into the southern edge of the firmament's canopy that is over the Garden; and in this pillar there is one branch, and in this branch are three birds who are aroused to sing in praise.
The Relevance of this Passage
This is where we ignite the Light of the three daily prayers, the energy of Shabbat, and the primordial power of the 42-Letter Name of God. Much good is accomplished through the energy that is awakened here.
First, the negative forces that, throughout history, have risen after dark are now battered and broken by this awesome display of Light. All judgments are halted. The fires that have blazed in Hell for millennia are doused. Our dreams of the night are forever shielded from the negative forces (Lilit) that have caused man to discharge and waste his semen since the dawn of human existence.
These negative forces have used this squandered life force to sustain their own negative existence. Thus, this force of negativity is now rendered powerless. Our soul achieves dominion over the Evil Inclination, and we help others achieve this same mastery simply by meditating upon them with a loving heart.
Second, the cosmic morning (the age of Messiah) now dawns. The blissful melody of birds in morning song fills us with untold joy. Balance is restored to our lives and to the world. This portion completes our spiritual evolution, for that is the ultimate wish and desire of the author of this all-powerful book.

61. It is written: "Evening, and morning, and at noon" (Tehilim 55:18). We have established and learned this passage. These are the daily times of prayer, and the friends remarked about these three times THAT evening is the mirror that does not shine, WHICH IS MALCHUT. Morning is the mirror that shines, WHICH IS ZEIR ANPIN, and noon is the place that is called darkness, WHICH IS GVURAH, and is attached to evening, WHICH IS MALCHUT. They stand one with the other, BECAUSE THE LEFT IS ATTACHED TO MALCHUT.

61. וּכְתִיב עֶרֶב וָבֹקֶר וְצָהֳרַיִם וְגוֹ', הַאי קְרָא אוּקְמוּהָ וְאִתְּמַר, אֲבָל הָכָא עִדָּן עִדָּנִין הוּא דְּצִלּוֹתָא דְּכָל יוֹמָא. וְחַבְרַיָּיא אִתְּעָרוּ בְּהָנֵי תְּלַת זִמְנִין. עֶרֶב, דָּא הִיא אַסְפָּקְלַרְיָיאה דְּלָא נָהֲרָא. וָבֹקֶר, דָּא הִיא אַסְפָּקְלַרְיָיאה דְּנָהֲרָא. וְצָהֳרַיִם, אֲתַר דְּאִתְקְרֵי חֹשֶׁךְ אִיהוּ, דְּאָחִיד בַּעֶרֶב, וְקַיְּימָא דָּא עִם דָּא.

62. We learned that noon is the strength of the sun and is simply a flowery language, because that is the way that a black person is referred to as white, for a flowery language is used. Sometimes white is called black, as it is written: "For he had taken a Kushite (Eng. 'black') woman" (Bemidbar 12:1) and "Are you not as much mine as the children of the Kushite?" (Amos 9:7).

62. וּמַה דְּאִתְּמַר צָהֳרַיִם, דְּאִיהוּ תּוּקְפָּא דְּשִׁמְשָׁא. לִישָׁנָא מַעֲלְיָא נָקֵט. וְהָכִי אִיהוּ אָרְחָא, לְבַר נָשׁ אוּכָּם, קָרָאן לֵיהּ חִוָּור, וְלִישָׁנָא מַעֲלְיָא נָקֵט, וּלְזִמְנִין לְחִוָּור קָרָאן לֵיהּ אוּכָּם, דִּכְתִיב כִּי אִשָּׁה כּוּשִׁית לָקָח הֲלֹא כִבְנֵי כוּשִׁיִּים אַתֶּם לִי וְגוֹ'.

63. עֶרֶב דָּא, צְלוֹתָא דְּעַרְבִית. וּבְגִין דִּבְעֶרֶב דָּא אִתְעֲרַב בֵּיהּ סִטְרָא אַחֲרָא, דְּחָשִׁיךְ נְהוֹרֵיהּ, וְשָׁלְטָא בְּלֵילְיָא, שַׁוּ לֵיהּ רְשׁוּת, וְלֵית לֵיהּ זְמַן קָבֵעַ, אֵמוּרִין וּפְדָרִין מִתְאַכְּלִין בְּהַאי זְמְנָא, וּמִכָּאן אִתְּזָנוּ כַּמָּה חֵבִילֵי טְהִירִין, דְּנַפְקִין וְשַׁלְטִין בְּלֵילְיָא.

63. Evening refers to Arvit (Eng. 'the evening prayer') and the Other Side is mixed with the evening, since its light has darkened and ruled by night. Therefore, they made it optional. THE EVENING SERVICE does not have a set time, BECAUSE IT CORRESPONDS TO the portions and fats THAT WERE LEFT OVER FROM THE SACRIFICES and are consumed at this time, ALL NIGHT ON THE ALTAR. Many legions of spirits that go out and dominate the night are nourished from them, BECAUSE THE EXTERNALS ARE NOURISHED FROM THE LEFTOVERS OF THE OFFERING.

64. וְאִי תֵּימָא, אִי הָכִי, הָא תְּנִינָן, דְּכָל אִינּוּן מָארֵי סִטְרָא אַחֲרָא דְּרוּחַ מִסְאָבָא, לָא שַׁלְטֵי בְּאַרְעָא קַדִּישָׁא, וְהָא מִתְעָרֵי לוֹן יִשְׂרָאֵל בְּהַאי, וְאָסִיר לְאִתְעָרָא לוֹן לְשַׁרְיָא עַל אַרְעָא קַדִּישָׁא.

64. If you ask: Have we not learned that all these members of the spirit of impurity of the Other Side do not dominate in the Holy Land? And that Yisrael arouse themselves in this, TO CHASE THEM AWAY, and it is forbidden to entice them to dwell in the Holy Land?

65. אֶלָּא בְּלֵילְיָא, הַהוּא תְּנָנָא סָלִיק, וְלָא סָלִיק כְּגַוּוֹנָא דְּקָרְבְּנָא אַחֲרָא, דַּהֲוָה סָלִיק תְּנָנָא בְּאֹרַח מֵישָׁר, וְהָכָא הֲוָה סָלִיק הַהוּא תְּנָנָא לְחָד נוּקְבָּא דְּצָפוֹן, דְּתַמָּן כָּל מָדוֹרִין דְּרוּחִין בִּישִׁין, וְכֵיוָן דְּהַהוּא תְּנָנָא סָלִיק וְעָקִים אֹרַח לְהַהוּא סִטְרָא כֻּלְּהוּ הֲווֹ מִתְזָנִין וְקַיְּימִין וְעָאלִין בְּרוּכְתַּיְיהוּ, וְלָא הֲווֹ נָפְקִין וְשַׁלְטִין בְּעָלְמָא.

65. HE ANSWERS: During the night, that smoke OF THE PORTIONS AND FATS rises, but doesn't rise like THE SMOKE OF any other offering, for the smoke rises in a straight line. Yet here that smoke rises to a hole in the north, where the habitation of the evil spirits is, and since the smoke would rise and twist to that side, they would all be nourished and stand and enter their places. They would not go out FROM THERE to dominate the world.

66. חַד מְמָנָא קַיְּימָא לְהַהוּא סִטְרָא, עַל הַהוּא נוּקְבָּא דְּצָפוֹן, בְּכָל אִינּוּן חֵבִילֵי טְהִירִין, סַנְגִּירִי״א שְׁמֵיהּ, וּבְשַׁעְתָּא דְּהַהוּא תְּנָנָא עָקִים אָרְחֵיהּ וְסָלִיק, הַאי מְמָנָא וְשִׁתִּין אֶלֶף רִבּוֹא מַשְׁרְיָין אַחֲרָנִין, כֻּלְּהוּ מִתְעַתְּדָן לְקַבְּלָא לֵיהּ, וּלְאִתְּזָנָא מִנֵּיהּ, וְקַיְּימִין בְּהַהוּא נוּקְבָּא, וְעָאלִין בְּחַד פִּתְחָא דְּאִקְרֵי קֶרִי, וְדָא אִיהוּ רָזָא דִּכְתִיב, וְאִם תֵּלְכוּ עִמִּי קֶרִי וְגוֹ׳, וּכְתִיב, וְהָלַכְתִּי עִמָּכֶם בַּחֲמַת קֶרִי, בְּהַהוּא רוּגְזָא דְּנָפִיק מִפִּתְחָא דְּקֶרִי.

66. There was one overseer there at that side over that hole in the north over all these groups of spirits, and his name was Sangirya. When that smoke would twist his way and ascend, this overseer, and sixty million other encampments, were all waiting to accept it and be nourished from it. They would stand in that hole THAT IS IN THE NORTH, and enter through one entrance called 'keri'. This is the secret of that which is written: "And if you walk contrary (Heb. keri) to me" (Vayikra 26:21) and that which is written: "Then I will walk contrary to you also in fury" (Ibid. 28), MEANING with that anger that goes forth from the entrance CALLED 'keri'.

67. וְאִלֵּין אִינּוּן דִּמְשַׁטְּטֵי בְּלֵילְיָא, וּבְשַׁעְתָּא דְּנִשְׁמָתִין נָפְקִין לְסַלְקָא, לְאִתְחַזָּאָה לְעֵילָא, אִינּוּן נָפְקִין, וּמְקַטְרְגָן לוֹן, וְלָא יַכְלִין לְסַלְקָא וּלְאִתְחַזָּאָה לְעֵילָא, בַּר אִינּוּן חֲסִידֵי קַדִּישִׁין עֶלְיוֹנִים, דְּאִינּוּן בַּקְעִין רְקִיעִים וַאֲוִירִים וְסַלְקִין. וְאִלֵּין חֵבִילֵי טְהִירִין נָפְקִין, וּמוֹדִיעִין מִלִּין כְּדִיבִין לִבְנֵי נָשָׁא, וְאִתְחַזְיָין לוֹן בְּדִיוּקְנִין אַחֲרָנִין, וְחַיְּיכָאן בְּהוּ, עַד דְּאוֹשְׁדִין זַרְעָא, וְאִקְרוּן מָארֵיהוֹן דְּקֶרִי, בְּגִין דְּאִינּוּן דְּנָפְקִין מִפִּתְחָא דְּקֶרִי, גַּרְמֵי לוֹן.

67. There are those who float around during the night, IF THEY ARE NOT BEING NOURISHED FROM THE SMOKE AS MENTIONED EARLIER. When the souls emerge from the entrance to appear above, they go out and accuse them, so they are not able to ascend and appear above, except for those holy supernal pious ones who split the firmaments and airs and ascend. These camps of spirits go forth and inform people with falsehoods, and appear to them in other FEMALE forms and seduce them until they discharge semen. They are called men who have nocturnal emission of semen (Heb. keri), because it causes those who go forth from the entrance called 'keri' TO BE CALLED MEN OF NOCTURNAL EMISSION.

68. During the time that the portions and fats were consumed ON THE ALTAR, that smoke would give them drink and nourish them, according to their stature and according to their needs. Therefore, they would not go forth and float over the Holy Land.

68. וּבְשַׁעֲתָא דְּמִתְאַכְּלֵי אֵמוּרִין וּפְדָרִין, הַהוּא תְּנָנָא הֲוֵי רַוֵּי לוֹן, וְזָן לוֹן, כְּפוּם יְקָרָא דִּלְהוֹן הָכִי מְזוֹנָא דִּלְהוֹן, מַה דְּאִתְחָזֵי לוֹן. וּבְהַאי, לָא נַפְקָן, וְלָא מְשַׁטְּטֵי בְּאַרְעָא קַדִּישָׁא.

69. Evening (Heb. erev) is called so, as it is written: "And a mixed multitude (Heb. erev rav) went up also with them" (Shemot 12:38), WHICH MEANS A MIXTURE, because all these groups of spirits mingle according to the rule of the night. Therefore, they did not make the evening prayer obligatory, because there was nobody who could correct it like Jacob, who was the master of the tabernacle, WHICH IS MALCHUT, and corrected it properly.

69. עֶרֶב: כד"א, וְגַם עֵרֶב רַב עָלָה אִתָּם, דְּכָל אִינּוּן חֲבִילֵי טְהִירִין, אִינּוּן מִתְעָרְבֵי בְּשׁוּלְטָנוּ דְּלֵילְיָא. וְע"ד לָא שַׁוְיוּהָא חוֹבָא לְצָלוֹתָא דְּעַרְבִית, דְּלֵית מַאן דְּיָכִיל לְאַתְקָנָא לָהּ כְּיַעֲקֹב, דְּאִיהוּ הֲוָה מָארֵי מַשְׁכְּנָא, וּמְתַקֵּן לֵיהּ כַּדְקָא יָאוֹת.

70. Even though it is obligatory, the purpose of the prayer is to protect us from the fear of the nights and the fear of many kinds of Gehenom, because at that time the wicked are punished twice as much as during the day. Therefore, Yisrael hasten to say, "But He was full of compassion" (Tehilim 78:38), for fear of Gehenom. On Shabbat, when there is neither fear of Gehenom nor fear of other Judgments, it is forbidden to awaken it, NAMELY TO SAY, "BUT HE WAS FULL OF COMPASSION," because it would look as though the Shabbat does not have the power to remove Judgment from the world. SO IT IS NECESSARY TO SAY, "AND HE IS COMPASSIONATE."

70. וְאע"ג דְּאִיהוּ רְשׁוּ, צְלוֹתָא דָּא אִיהוּ לְאַגָּנָא עָלָן מִגּוֹ פַּחַד בַּלֵּילוֹת, מִגּוֹ פַּחַד דְּכַמָּה סִטְרִין דְּגֵיהִנָּם, דְּהָא בְּהַהִיא שַׁעֲתָא טָרְדֵי לְחַיָּיבֵיָּא בַּגֵּיהִנָּם, עַל חַד תְּרֵין מִבִּימָמָא. וּבג"כ, מְקַדְּמֵי יִשְׂרָאֵל לְמֵימַר וְהוּא רַחוּם, דְּאִיהוּ בְּגִין פַּחַד דְּגֵיהִנָּם. וּבְשַׁבָּת דְּלָא אִשְׁתְּכַח פַּחַד דִּינָא דְּגֵיהִנָּם, וְלָא דִּינָא אַחֲרָא, אָסִיר לְאַתְעָרָא לֵיהּ, דְּאִתְחָזֵי דְּהָא לֵית רְשׁוּ לְשַׁבָּת לְאַעְבְּרָא דִּינָא מֵעָלְמָא.

71. There is fear of accusation against the souls when they wish to ascend above to appear before their Master; therefore, we hasten TO SAY '...who guards His nation Yisrael forever. Amen,' MEANING from the fear of many demons and accusers that are prevalent during the night. They have the ability to harm one who goes out of the entrance of his house. Therefore, we first SAY, 'And guard our coming and our going forth.'

71. וְמַחַד דְּקַטְרוּגָא דְּנִשְׁמָתִין, כַּד בָּעָאן לְסַלְקָא לְעֵילָא, לְאִתְחַזָּאָה קָמֵי מָארֵיהוֹן. וּבג"כ אֲנָן מַקְדִּימִים, שׁוֹמֵר אֶת עַמּוֹ יִשְׂרָאֵל לָעַד אָמֵן. פַּחַד דְּכַמָּה מַזִּיקִין וְקַטְרוּגִין דְּמִשְׁתַּכְּחֵי בְּלֵילְיָא, וְאִית לוֹן רְשׁוּ לְנַזְקָא, לְמַאן דְּנָפִיק מִתְּרַע בֵּיתֵיהּ לְבַר, וּבג"כ אֲנָן מַקְדִּימִים, וּשְׁמוֹר צֵאתֵנוּ וּבוֹאֵנוּ.

72. Because of the fear of all this, AS MENTIONED, we deposit our bodies and spirits and souls to the supernal Malchut, for all the dominion is in Her hands. Therefore, the evening prayer is to be recited every single night. Now that offerings and altars are not in existence, we do all the corrections that we do by these means OF THE SMOKE OF THE OFFERINGS.

72. וְעַל כָּל דָּא, מִגּוֹ דְּחִילוּ דְּכָל דָּא, אֲנָן מַפְקִידִינָן גּוּפִין רוּחִין וְנִשְׁמָתִין, לְמַלְכוּתָא עִלָּאָה, דִּי שׁוּלְטָנוּ דְּכֹלָּא בִּידָהָא. וְעַל דָּא צְלוֹתָא דְּעַרְבִית, בְּכָל לֵילְיָא וְלֵילְיָא. הַשְׁתָּא דְּקָרְבְּנִין וּמַדְבְּחָן לָא אִשְׁתְּכָחוּ, אֲנָן עַבְדִּינָן כָּל תִּקּוּנִין דְּאֲנָן עַבְדִּין עַל רָזָא דְּנָא.

73. At midnight, when the north wind is aroused, WHICH IS THE LEFT COLUMN THAT COMES THEN TO ITS PERFECTION, it smites all the habitations of the evil spirits, breaks the Other Side and enters and floats above and below. All these groups of spirits enter their place and their power is broken, so they do not dominate. Then the Holy One, blessed be He, enters to amuse Himself with the righteous in the Garden of Eden, as we have already learned.

73. בְּפַלְגוּ לֵילְיָא, כַּד רוּחַ צָפוֹן אִתְּעַר, בָּטֵשׁ בְּכָל אִינּוּן מָדוֹרִין דְּרוּחִין בִּישִׁין, וְתָבַר סִטְרָא אַחֲרָא, וְעָאל וְשָׁאט לְעֵילָא וְתַתָּא, וְכָל אִינּוּן חֲבִילֵי טְהִירִין עָיְלִין לְדוּכְתַּיְיהוּ, וְאִתְּבַר חֵילַיְיהוּ וְלָא שַׁלְטִין. וּכְדֵין קוּדְשָׁא ב"ה עָאל לְאִשְׁתַּעְשָׁעָא עִם צַדִּיקַיָּא בְּגִנְתָּא דְּעֵדֶן, וְהָא אִתְּמַר.

74. When the morning comes, the light of the candle that dominates during the night, WHICH IS THE ILLUMINATION OF THE LEFT, is concealed before the light of day, WHICH IS THE LIGHT OF CHASSADIM. Then the morning dominates, WHICH IS YESOD, and the domination of evening is removed, WHICH IS MALCHUT. This morning is the morning of the primordial light. This morning completes the good to all the worlds, and the upper and the lower worlds are nourished from it. It waters the Garden, WHICH IS MALCHUT, and this protects the whole world.

74. כַּד אָתֵי צַפְרָא, נְהוֹרָא דִשְׁרָגָא דְשָׁלְטָא בְּלֵילְיָא, אִתְגְּנִיז מִקֳּמֵי נְהוֹרָא דִיּוֹמָמָא, כְּדֵין בֹּקֶר שַׁלְטָא, וְאִתְעֲבַר שׁוּלְטָנוּ דְעֶרֶב, הַאי בֹּקֶר, אִיהוּ בֹּקֶר דְּאוֹר קַדְמָאָה, הַאי בֹּקֶר, אַשְׁלִים טִיבוּ לְעָלְמִין כֻּלְּהוּ. מִנֵּיהּ אִתְּזָנוּ עִלָּאִין וְתַתָּאִין. הַאי אַשְׁקֵי לְגִנְתָּא. הַאי אִיהוּ נְטִירוּ דְכָל עָלְמָא.

75. Here is the secret for those who understand measurements. One who wishes to go out on a journey should arise when it is still night, watch closely according to the hour toward the east and see the appearance of the letters that strike in the sky. One rises and another falls. These are the sparkling of the letters with which the heavens and earth were created.

75. הָכָא רָזָא לְיַדְעֵי מִדִּין, מַאן דְּבָעֵי לְמֵיפַּק לְאָרְחָא, יְקוּם בְּנָגְהָא, וְיִשְׁגַּח בְּאִסְתַּכְּלוּתָא לְפוּם שַׁעֲתָא, לְסִטַר מִזְרָח, וְיֶחֱמֵי כְּחֵיזוּ דְּאַתְוָון דְּבַטְשֵׁי בִּרְקִיעָא, דָּא סָלִיק וְדָא נָחִית. וְאִלֵּין אִינּוּן נְצִיצוּ דְּאַתְוָון, דְּאִתְבְּרוּן בְּהוּ שְׁמַיָּא וְאַרְעָא.

76. If one knows the secret of these letters, which is the secret of the Holy Name of 42 letters, he will mention them properly with a willing heart and will see six Yuds in the shine of the brightness of the firmament, three to the right side and three to the left, and three Vavs that rise and fall and sparkle in the sky. They are the letters of the Priests' Blessings. THERE ARE SIX YUDS IN THEM, NAMELY IN THE FIRST WORDS OF THE PASSAGES, "HASHEM BLESS YOU (HEB. YEVARECHECHA)...MAKE HIS COUNTENANCE (HEB. YA'ER)...TURN HIS COUNTENANCE (HEB. YISA)" (BEMIDBAR 6:24) AND THREE VAVS OF: "...AND (VAV) GUARD YOU...AND (VAV) BE GRACIOUS TO YOU...AND (VAV) GRANT YOU" (IBID.). THE YUDS are DIVIDED INTO TWO COLUMNS, RIGHT AND LEFT, AND THE VAVS ARE THE SECRET OF THE CENTRAL COLUMN THAT UNITES THEM. Then he should pray his prayer and go out on his way, for it is certain that the Shechinah has preceded him. Happy is his position.

76. אִי אִיהוּ יָדַע בְּרָזָא דְּאִינּוּן אַתְוָון, דְּאִינּוּן רָזָא דִשְׁמָא קַדִּישָׁא, דְּאַרְבְּעִין וּתְרֵין אַתְוָון, וְיִדְכַּר לוֹן כַּדְקָא חָזֵי, בִּרְעוּתָא דְּלִבָּא. יֶחֱמֵי גּוֹ נְהִירוּ דְנָגְהָא דִּרְקִיעָא שִׁית יוֹדִי״ן, תְּלַת לְסִטַר יְמִינָא, וּתְלַת לְסִטַר שְׂמָאלָא. וּתְלַת וָוִין, דְּסַלְקִין וְנַחְתִּין וְנַצְצֵי בִּרְקִיעָא. וְאִינּוּן אַתְוָון דְּבִרְכַּת כֹּהֲנִים, וּכְדֵין יִצְלֵי צְלוֹתֵיהּ, וְיִפּוּק לְאָרְחָא, וַדַּאי שְׁכִינְתָּא אַקְדִּימַת עִמֵּיהּ, זַכָּאָה חוּלָקֵיהּ.

77. When this morning arrives, one pillar, WHICH IS TIFERET, is thrust in the south side of the spread of the firmament that is over the Garden, MEANING THAT IT LEANS TOWARD CHESED. It is outside of the pillar that is thrust in the center of the Garden. This pillar shines with the shine of three hues, WHICH ARE CHESED, GVURAH AND TIFERET, woven TOGETHER in THE COLOR purple. In this pillar, WHICH IS TIFERET, there is one branch, WHICH IS YESOD. And in this branch are gathered three birds, WHICH ARE THE THREE COLUMNS THAT SHINE IN MALCHUT, FOR THE ILLUMINATION OF CHOCHMAH IN IT IS CALLED 'A BIRD'. They arouse chirping praise.

77. כַּד אָתֵי הַאי בֹּקֶר, עַמּוּדָא חַד נָעִיץ בִּסְטַר דָּרוֹם, לְגוֹ מִתִּיחוּ דִּרְקִיעָא, דְּעַל גַּבֵּי גִּנְתָּא. בַּר מֵהַהוּא עַמּוּדָא, דְּאִיהוּ נָעִיץ בְּאֶמְצָעוּ דְגִנְתָּא. וְעַמּוּדָא דָּא, אִיהוּ נָהִיר בִּנְהִירוּ דִתְלַת גַּוְונִין, מְרַקְּמָא דְּאַרְגְּוָונָא. בְּהַהוּא עַמּוּדָא, קַיְּימָא עַנְפָּא חֲדָא, בְּהַהוּא עַנְפָּא, אִתְעֲתָדוּ תְּלַת צִפֳּרִין, מִתְעָרִין צִפְצֻפָא לְשַׁבְּחָא.

10. "The watchman said, 'The morning comes'"

This extremely long section is hardly capable of being summarized, so dense is it with details and instructions for the time and order of prayers. It begins charmingly with a bird, which opens the discussion by giving praise for the morning. Then we hear of the phrase, "Watchman, what of the night?" which the exiled children of Yisrael called out to the Creator. Then the passage continues on to say that the secret of "The burden of Dumah" is that prophecy is transmitted to the prophets in six grades - vision, revelation, sight, appearance, word, and burden. And this particular prophecy of Dumah was not able to be revealed. The secret of Faith is such that grades shine from within grades. The text then describes what kind of prophecy is associated with each grade. Next, we learn that the Watchman of the night is Matatron, about whom it is written, "So he who waits on his Master shall be honored." In the morning the holy people need to join and come to synagogue, we're told, and most blessed is he who arrives first, for he ascends to the level of righteousness. The psalms and praises of David, we next learn, are designed to awaken love above and below, to build perfection and to arouse joy. Warning is then given to those who would speak of worldly matters in the synagogue. While the children of Yisrael are reciting, we're told, three camps of supernal angels gather. There then follows details of the order of prayers, and, after, a long description of the letters of the words of praise and their numerical significance. Next we are reminded again that the sanctification of the Holy Tongue must be said by no fewer than ten, and that those prayers to be said alone are said in Aramaic. Finally, the section comes to a close, exclaiming: "Happy is the portion of Yisrael that become sanctified with the supernal sanctification, because they cleave unto above'."

The Relevance of this Passage

The seemingly simple act of dialing a friend long distance involves a complex communication network. Cables and wires must be laid, and a host of intricate equipment must be in place to ensure easy and reliable communication. Prayer works a lot like that. This passage of Zohar ensures that all our prayers, and the spiritual connections that we will make here, are as simple as making a telephone call.

In the act of describing the metaphysical circuitry of the upper world, these verses install all the cables and wiring on our behalf. All we must do to set the entire communications network into action is read or meditate upon this text. This is the equivalent of dialing a correct telephone number.

78. The first BIRD opened the discussion saying: "Haleluyah, Give praise, servants of Hashem, praise the Name of Hashem" (Tehilim 113:1). THIS IS THE SECRET OF THE RIGHT COLUMN THAT IS IN MALCHUT, WHICH ILLUMINATES CHASSADIM. THEREFORE, IT SAYS: "PRAISE THE NAME OF HASHEM," AN INVITATION TO PRAISE THE NAME OF HASHEM, WHICH IS MALCHUT, AFTER SOME TIME, MEANING AFTER THE CHOCHMAH IN HER WILL ILLUMINATE WHEN SHE WILL BE ATTIRED IN CHASSADIM. The second bird opened the discussion saying: "Blessed be the Name of Hashem from this time forth and for ever more" (Ibid. 2). THIS IS THE SECRET OF THE SHINING OF THE LEFT COLUMN THAT GIVES FORTH THE ILLUMINATION OF CHOCHMAH, WHENCE IS THE ESSENCE OF MALCHUT. AND THEREFORE IT SAYS: "BLESSED BE THE NAME OF HASHEM FROM THIS TIME" THAT SHINES IMMEDIATELY IN MALCHUT, WHICH IS CALLED 'THE NAME OF HASHEM'. The third bird opened the discussion saying: "From this rising of the sun to its setting, praised is the Name of Hashem" (Ibid. 2), WHICH IS THE SECRET OF THE SHINING OF THE CENTRAL COLUMN THAT RECEIVES FROM THE ESSENCE OF TIFERET, THAT IS CALLED 'SUN'. Then a proclamation soon cries, Prepare yourselves supernal Holy Ones, those who praise their Master. Prepare yourselves with the praises of the day. Then the day is separated from the night. Blessed is the portion of he who rises in the morning from the midst of the praise of the Torah with which he was occupied during the night. That is time for the morning prayer.

78. פָּתַח חַד וְאָמַר, הַלְלוּיָהּ הַלְלוּ עַבְדֵי יְיָ׳ הַלְלוּ אֶת שֵׁם יְיָ׳. פָּתַח תִּנְיָינָא וְאָמַר, יְהִי שֵׁם יְיָ׳ מְבוֹרָךְ מֵעַתָּה וְעַד עוֹלָם. פָּתַח תְּלִיתָאָה וְאָמַר, מִמִּזְרַח שֶׁמֶשׁ עַד מְבוֹאוֹ מְהוּלָל שֵׁם יְיָ׳. כְּדֵין כָּרוֹזָא קָדִים וְקָרֵי אִתְעֲתָדוּ קַדִּישֵׁי עֶלְיוֹנִין, אִינּוּן דְּמִשַּׁבְּחָן לְמָארֵיהוֹן, אִתְתַּקָּנוּ בְּשִׁבְחָא דְיוֹמָא. כְּדֵין אִתְפַּרְשׁוּן יְמָמָא מִן לֵילְיָא. זַכָּאָה חוּלָקֵיהּ, מַאן דְּקָם בְּצַפְרָא, מִגּוֹ תּוּשְׁבַּחְתָּא דְאוֹרַיְיתָא, דְּלָעֵי בְּלֵילְיָא. בְּהַהוּא זִמְנָא צְלוֹתָא דְצַפְרָא.

79. It is written: "The watchman said, 'The morning comes, and also the night. If you will inquire, inquire: return, come'" (Yeshayah 21:12). This passage was established to refer to those exiles of Yisrael, who were living among the children of Seir. Yisrael said to the Holy One, blessed be He, "Watchman, what of the night?" (Ibid. 11). What will come of us from this exile that is like the darkness of night? It is written: "The watchman said," and this is the Holy One, blessed be He. "The morning comes": I have already shone upon you during the exile in Egypt, I have raised you and brought you to My service and I gave you the Torah in order that you merit eternal life. You have forsaken My Torah. "And also night": I have brought you to Exile of Babylon and raised you, but you forsook My Torah as before. I brought you again into exile. "If you inquire, inquire" as it is written: "Seek out of the Book of the Hashem, and read" (Yeshayah 34:16). You will find there just what your exile and deliverance are dependent on. If you inquire of it, it will say and proclaim you to "return, come" in complete repentance, and immediately you will come and get close to Me.

79. כְּתִיב, אָמַר שׁוֹמֵר אָתָא בֹּקֶר וְגַם לָיְלָה אִם תִּבְעָיוּן בְּעָיוּ שֻׁבוּ אֵתָיוּ, הַאי קְרָא אוּקְמוּהָ לֵיהּ, עַל גָּלוּת דְּיִשְׂרָאֵל, דְּיַתְבֵי גּוֹ בְּנֵי שֵׂעִיר, וְיִשְׂרָאֵל אַמְרֵי לְקוּדְשָׁא בְּרִיךְ הוּא, שׁוֹמֵר, מַה מִּלַּיְלָה, מַה תְּהֵא עָלַן מִן גָּלוּתָא דָּא, דְּדַמֵּי לַחֲשׁוֹכָא דְּלֵילְיָא. מַה כְּתִיב, אָמַר שׁוֹמֵר, דָּא קוּדְשָׁא בְּרִיךְ הוּא, אָתָא בֹּקֶר, כְּבָר נְהִירְנָא לְכוּ בְּגָלוּתָא דְּמִצְרַיִם, וְאַסִּיקְנָא לְכוּ וְקָרִיבֵת יַתְכוֹן לְפוּלְחָנִי, וְאוֹרַיְיתָא יְהָבִית לְכוֹן, בְּגִין דְּתִזְכּוּן לְחַיֵּי עָלְמָא. שְׁבַקְתּוּן אוֹרַיְיתִי, וְגַם לָיְלָה, אָעִילְנָא לְכוּ בְּגָלוּתָא דְבָבֶל, וְאַסִּיקְנָא לְכוּ. שְׁבַקְתּוּן אוֹרַיְיתִי כְּמִלְּקַדְּמִין, אָעִילְנָא לְכוּ בְּגָלוּתָא כְּמִלְּקַדְּמִין. אִם תִּבְעָיוּן בְּעָיוּ כד״א, דִּרְשׁוּ מֵעַל סֵפֶר יְיָ׳ וְקָרָאוּ, וְתַמָּן תִּשְׁכְּחוּן בְּמַה תַּלְיָא גָּלוּתָא דִּלְכוֹן, וּגְאוּלָּה דִּלְכוֹן, וְכַד תִּבְעָיוּן בָּהּ, הִיא תֵּימָא וְתַכְרִיז קָמַיְיכוּ. שׁוּבוּ אֵתָיוּ. שׁוּבוּ בִּתְשׁוּבָה שְׁלִימְתָא, וּמִיַּד אֵתָיוּ וְאִקְרִיבוּ לְגַבָּאי.

80. וּבְהַאי קְרָא כְּתִיב, מַשָּׂא דּוּמָה. וְרָזָא דָא, בְּשִׁית דַּרְגִּין דִּנְבוּאָה אִתְּמַר לְנְבִיאֵי. בְּמַחֲזֶ״ה. בַּחֲזוֹ״ן. בְּחִזְיוֹ״ן. בְּחָזוּ״ת. בְּדִבְּ״ר. בְּמַשָּׂ״א. וְכֻלְּהוּ חֲמִשָּׁא כֻּלְּהוּ כְּמַאן דְּחָמֵי בָּתַר כּוֹתְלָא, הַהוּא נְהִירוּ דִּנְהוֹרָא. וּמִנְּהוֹן, כְּמַאן דְּחָמֵי נְהוֹרָא דְּשִׁמְשָׁא מִגּוֹ עֲשָׁשִׁיתָא. אֲבָל מַשָּׂא, הָוֵי, כַּד מְטֵי הַהוּא נְהוֹרָא בְּטוֹרַח סַגִּי וְאִיטְרַח מִלּוֹי עֲלוֹי, דְּלָא יָכִיל לְאִתְגַּלְיָיא לֵיהּ, כד״א, לְשׂוּם אֶת מַשָּׂא כָּל הָעָם הַזֶּה עָלַי. וּבג״כ, מַשָּׂא.

80. In this passage, it is written: "The burden of Dumah" (Yeshayah 21:11). The secret is that prophecy is transmitted to the prophets in six grades, vision, revelation, sight, appearance, word, and burden, and all of them are as one who looks from behind the wall at a shine of the light. It is as though some of them see the light of the sun through a lamp OF GLASS. But this is a burden, as light comes through great effort, because it was difficult for him and he could not reveal it, as it is written: "That You lay the burden of this whole people on me" (Bemidbar 11:11). Therefore, this is CALLED 'burden'.

81. וְהָכָא מַשָּׂא דּוּמָה טוֹרַח סַגִּיאָה, דְּלָא יָכִיל לְאִתְגַּלְיָיא וְאִיהוּ נְבוּאָה בִּלְחִישׁוּ, וְקַיְּימָא בִּלְחִישׁוּ. אֵלַי קוֹרֵא מִשֵּׂעִיר הָכָא לָא אִתְגַּלְיָא מַאן אָמַר אֵלַי קוֹרֵא מִשֵּׂעִיר. אִי קוּדְשָׁא בְּרִיךְ הוּא, אִי נְבִיאָה מְהֵימְנָא. אֲבָל נְבוּאָה דָא וַדַּאי קַיְּימָא בִּלְחִישׁוּ, גּוֹ רָזָא דִּמְהֵימְנוּתָא עִלָּאָה, וּמִגּוֹ רָזָא סְתִימָאָה, נְבִיאָה מְהֵימְנָא אָמַר, דְּלֵיהּ הֲוָה קָרָא קָלָא בְּרָזָא דִּמְהֵימְנוּתָא, וְאָמַר אֵלַי קוֹרֵא מִשֵּׂעִיר. כד״א, וְזָרַח מִשֵּׂעִיר לָמוֹ. וְלָא כְּתִיב וְזָרַח לְשֵׂעִיר, בְּגִין דְּרָזָא דִּמְהֵימְנוּתָא הָכִי אִיהוּ, דַּרְגִּין מִגּוֹ דַּרְגִּין, אִלֵּין פְּנִימָאִין מֵאִלֵּין, קְלִיפָה, גּוֹ קְלִיפָה וּמוֹחָא גּוֹ מוֹחָא.

81. Here IT IS WRITTEN the burden of Dumah, WHICH MEANS great effort, BECAUSE THE PROPHECY was not able to be revealed. It is a secretive prophecy and remains in secrecy. "One calls to Me out of Seir" (Yeshayah 21:11): It is not revealed whether the Holy One, blessed be He, or the faithful prophet SAID, "ONE CALLS TO ME OUT OF SEIR." This prophecy definitely is secret in the midst of the supernal Faith. And from the depth of secrecy, said the faithful prophet, to whom the voice of the secret of the Faith, WHICH IS MALCHUT, called and said, "One calls to me out of Seir," as it is written: "And rose from Seir to them" (Devarim 33:2) instead of, 'And rose to Seir.' This is because the secret of Faith is such that grades shine from within grades, the ones, inside the others, a shell within a shell, one part the inner to another part within which it lies. THEREFORE, IT IS WRITTEN: "FROM SEIR," MEANING THAT IT BECAME REVEALED FROM THE MIDST OF THE KLIPAH (ENG. 'SHELL') OF SEIR.

82. וְהָא אוֹקִימְנָא, דִּכְתִיב, וְהִנֵּה רוּחַ סְעָרָה בָּאָה מִן הַצָּפוֹן, הָא דַּרְגָּא חַד. עָנָן גָּדוֹל, הָא דַּרְגָּא אַחֲרָא. וְאֵשׁ מִתְלַקַּחַת, הָא דַּרְגָּא תְּלִיתָאָה. וְנוֹגַהּ לוֹ סָבִיב, הָא דַּרְגָּא רְבִיעָאָה. וּלְבָתַר וּמִתּוֹכָהּ כְּעֵין הַחַשְׁמַל. וּלְבָתַר וּמִתּוֹכָהּ דְּמוּת אַרְבַּע חַיּוֹת הָא דַּרְגִּין גּוֹ דַּרְגִּין.

82. But we have established that it is written: "And, behold, a storm wind came out of the north" (Yechezkel 1:4). This is one grade, while "a great cloud" (Ibid.) is a second grade, "and a fire flaring up" (Ibid.) is a third grade, "and a brightness was about it" (Ibid.) is a fourth grade, and afterwards "And out of the midst of it, as it were the color of electrum" (Ibid.), after which "out of the midst of it came the likeness of four living creatures." (Ibid. 5) These are the grades within grades.

83. אוּף הָכָא, כַּד אִתְגַּלְיָיא קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, לָא אִתְגַּלְיָיא אֶלָּא מִגּוֹ דַּרְגִּין אִלֵּין. מִסִּינַי בָּא, דַּרְגָּא דַּהֲוָה טְמִירָא יַתִּיר, וּלְבָתַר אִצְטְרִיךְ לְאִתְגַּלְיָא. וְאָמַר וְזָרַח מִשֵּׂעִיר, הָא דַּרְגָּא אַחֲרָא, דְּאִיהוּ בְּאִתְגַּלְיָיא יַתִּיר, קְלִיפָא דְּשַׁרְיָא עַל גַּבֵּי מוֹחָא. וּלְבָתַר הוֹפִיעַ מֵהַר פָּארָן, הָא דַּרְגָּא אַחֲרָא. וּלְבָתַר וְאָתָה מִרִבְבוֹת קֹדֶשׁ, דָּא שְׁבָחָא דְּכֹלָּא, דְּאַף עַל גַּב דְּאִתְגַּלְיָיא מִכָּל אִלֵּין דַּרְגִּין, מֵהַהוּא אֲתָר דְּהוּא עִקָּרָא דְּכֹלָּא, שָׁרֵי לְאִתְגַּלָּאָה מִנֵּיהּ. מֵאָן אֲתָר אִיהוּ. מִרִבְבוֹת קֹדֶשׁ אִיהוּ, אִינּוּן דַּרְגִּין עִלָּאִין לְעֵילָא, אוּף הָכָא אֵלַי קוֹרֵא מִשֵּׂעִיר, מֵהַהוּא דַּרְגָּא דְּקָאמַרָן, דְּאִתְדְּבַּק לְעֵילָא.

83. Here also, when the Holy One, blessed be He, became revealed to Yisrael, He did so only from within these grades, and "came from Sinai" (Devarim 33:2). This is the grade that is exceedingly concealed. Afterwards it must be revealed that it said, "And rose from Seir": This is another grade that is more revealed, a shell that envelops the fruit. Then, "He shone forth from Mount Paran" (Ibid.), which is another grade and "He came from holy multitudes" (Ibid.), which is a praise to them all. For even though He became revealed in all these grades, IT IS CONSIDERED THAT He started being revealed from a place which is the essence of all. Which place is it? "Holy multitudes," which are the highest levels above. Here also: "One calls to me out of Seir," meaning from that level that we said ABOVE: "AND ROSE FROM SEIR TO THEM," as he was cleaved to the above.

84. "Watchman, what of the night. Watchman, what of the night?" The watchman is Metatron, ABOUT WHOM it is written: "So he who waits on his Master shall be honored" (Mishlei 27:18). This means the ruler of the night. "What of the night (Heb. laylah)? Watchman, what of the night (Heb. leyl)?" What is the difference between them, BETWEEN LAYLAH AND LEYL? HE ANSWERS: It is all one; THEY ARE BOTH NIGHT AND DARK, just as the Other Side dominates in this part OF LEYL, it does not dominate at all in this part OF LAYLAH. Leyl needs guarding, as it is written: "It is a night (Heb. leyl) of watchfulness" (Shemot 12:42). Therefore, it is spelled without Hei, BECAUSE HEI DENOTES THE PERFECTED MALCHUT. From nightfall until midnight, THE FIRST HALF OF THE NIGHT UNTIL MIDNIGHT, IS CALLED 'LEYL'. Laylah with HEI dominates from midnight and further, as it is written: "And it came to pass, that at midnight (Heb. laylah)" (Ibid. 29), "this is Hashem's watchnight" (Ibid. 42) and "but the night (laylah) shines like the day" (Tehilim 139:12). Therefore, THE PASSAGE SAYS: "Watchman, what of the (Laylah) night. Watchman, what of the (Heb. leyl) night?"

84. שׁוֹמֵר מַה מִּלַּיְלָה שׁוֹמֵר מַה מִּלֵּיל. שׁוֹמֵר דָּא מְטַטְרוֹ"ן, וּכְתִיב, וְשׁוֹמֵר אֲדוֹנָיו יְכֻבָּד, וְדָא רָזָא דְּשָׁלְטָא בְּלֵילְיָא. מַה מִּלַּיְלָה שׁוֹמֵר מַה מִּלֵּיל, מַה בֵּין הַאי לְהַאי. אֶלָּא, כֹּלָּא חַד, אֲבָל בְּחוּלָקָא דָּא, שָׁלְטָא סִטְרָא אַחֲרָא. וּבְחוּלָקָא דָּא, לָא שָׁלְטָא כְּלָל. לֵיל, אִצְטְרִיךְ לְנִטּוּרָא, דִּכְתִיב לֵיל שִׁמּוּרִים הוּא, וְעַל דָּא חָסֵר ה׳, וְדָא אִיהוּ כַּד עָאל לֵילְיָא, עַד דְּאִתְפְּלַג. מִפְּלָגוּ לֵילְיָא וּלְהַלְאָה, שָׁלְטָא לַיְלָה בְּה׳ דִּכְתִיב וַיְהִי בַּחֲצִי הַלַּיְלָה. הוּא הַלַּיְלָה הַזֶּה. וְלַיְלָה כַּיּוֹם יָאִיר וְגוֹ׳. וּבְגִין כָּךְ, שׁוֹמֵר מַה מִּלַּיְלָה שׁוֹמֵר מַה מִּלֵּיל.

85. "The watchman said" (Yeshayah 21:12): I found in the Book of Adam, what is the difference between Vayomer (Eng. 'and he said') and Amar (Eng. 'he said')? Vayomer is above, WHICH IS ZEIR ANPIN, and Amar is below, THAT IS METATRON, AS IT IS WRITTEN: "And he said (Heb. amar) to Moses" (Shemot 24:1). Who said? The watchman, who is Metatron. "The morning comes," namely the morning prayer which is the dominion of the day, that which dominates the night. If you say that the morning came alone and the male, WHICH IS THE MORNING, is separated from the female, WHICH IS NIGHT, then behold it is written: "And also night" for both of them are together, and never separate. This voice cries out these words: "The morning comes, and also night" and both of them are ready for you.

85. אָמַר שׁוֹמֵר. אַשְׁכַּחְנָא בְּסִפְרָא דְּאָדָם, מַה בֵּין וַיֹּאמֶר לְאָמַר. וַיֹּאמֶר לְעֵילָא, וְאָמַר לְתַתָּא, וְאֶל מֹשֶׁה אָמַר. מַאן אָמַר, אָמַר שׁוֹמֵר, דָּא מְטַטְרוֹן. אָתָא בֹּקֶר, דָּא צְלוֹתָא דְּשַׁחֲרִית דְּאִיהוּ שֶׁלְּטָנוּ דִּימָמָא, הַהוּא דְּשָׁלִיט עַל לֵילְיָא. וְאִי תֵּימָא דְּאִיהוּ אָתֵי בִּלְחוֹדוֹי, וְאִתְפְּרַשׁ דְּכַר מִנּוּקְבָא, הָא כְּתִיב וְגַם לַיְלָה, תַּרְוַוּיְהוּ כַּחֲדָא, וְלָא מִתְפְּרְשִׁין דָּא מִן דָּא לְעָלְמִין. וְקָלָא דָּא קָרֵי בְּמִלִּין אִלֵּין, אָתָא בֹּקֶר וְגַם לַיְלָה תַּרְוַוּיְהוּ זְמִינִין לְגַבַּיְיכוּ.

86. From here and further, 'if you will inquire, inquire.' If you will inquire during prayer before the King, request, pray, and ask your petitions and 'return' to your Master. 'Come' like one who invites his children to accept them and have Mercy on them. So the Holy One, blessed be He, morning and night, called, and said, "Come..." Blessed are the holy people, whose Master seeks them and calls to bring them close.

86. מִכָּאן וּלְהַלְאָה אִם תִּבְעָיוּן בְּעָיוּ. אִם תִּבְעוּן בָּעוּתְכוֹן בְּצִלּוֹ קַמֵּי מַלְכָּא קַדִּישָׁא, בְּעָיוּ, צַלּוּ וּבְעוּ בָּעוּתְכוֹן, וְתוּבוּ לְגַבֵּי מָארֵיכוֹן. אֵתָיוּ, כְּמַאן דְּזַמִּין לְקַבְּלָא לִבְנוֹי, וּלְרַחֲמָא עָלַיְיהוּ. אוּף הָכִי קוּדְשָׁא בְּרִיךְ הוּא, בֹּקֶר וְגַם לַיְלָה, קָרָא וְאָמַר אֵתָיוּ. זַכָּאָה עַמָּא קַדִּישָׁא, דְּמָארֵיהוֹן בָּעֵי עֵלּוֹן, וְקָרָא לוֹן לְקָרְבָא לוֹן לְגַבֵּיהּ.

87. Then the holy people needs to join and come to the synagogue, and whoever comes first joins with the Shechinah in one union. Come and see that first one to be present in the synagogue. Blessed is his portion, for he stands in the level of the righteous in relation to the Shechinah, and this is the secret of: "And those who seek me early shall find me" (Mishlei 8:17). Such a person rises to the highest level. And if you say, we learned the Holy One, blessed be He, immediately becomes angry when He comes to the synagogue and does not find ten people, yet you say that the one who precedes becomes joined with the Shechinah, and is in the level of righteous?

87. כְּדֵין עַמָּא קַדִּישָׁא, בָּעָאן לְאִתְחַבְּרָא, וּלְאַעֲלָא בְּבֵי כְּנִישְׁתָּא. וְכָל מַאן דְּאַקְדִּים בְּקַדְמֵיתָא, אִתְחַבַּר בִּשְׁכִינְתָּא בְּחִבּוּרָא חֲדָא. תָּא חֲזִי, הַהוּא קַדְמָאָה דְּאִשְׁתְּכַח בְּבֵי כְּנִישְׁתָּא, זַכָּאָה חוּלָקֵיהּ, דְּאִיהוּ קַיְימָא בְּדַרְגָּא דְּצַדִּיק בַּהֲדֵי שְׁכִינְתָּא. וְדָא אִיהוּ רָזָא וּמְשַׁחֲרֵי יִמְצָאֻנְנִי. דָּא סָלִיק בִּסְלִיקוּ עִלָּאָה. וְאִי תֵּימָא, הָא תְּנִינָן בְּשַׁעְתָּא דְּקוּדְשָׁא בְּרִיךְ הוּא אָתֵי לְבֵי כְּנִישְׁתָּא, וְלָא אַשְׁכַּח תַּמָּן עֲשָׂרָה, מִיַּד כּוֹעֵס. וְאַתְּ אָמַרְתְּ דַּהוּא חַד דְּאַקְדִּים, אִתְחַבַּר בִּשְׁכִינְתָּא, וְקַיְימָא בְּדַרְגָּא דְּצַדִּיק.

88. אֶלָּא, לְמַלְכָּא דְּשָׁדַר לְכָל בְּנֵי מָתָא, דִּישְׁתַּכְּחוּן עִמֵּיהּ בְּיוֹם פְּלָן, בְּדוֹרָ פְּלָן. עַד דַּהֲווֹ מְזַמְּנֵי גַּרְמַיְיהוּ אִינּוּן בְּנֵי מָתָא, אַקְדִּים חַד וְאָתָא לְהַהוּא אֲתָר. בֵּין כָּךְ וּבֵין כָּךְ אָתָא מַלְכָּא, אַשְׁכַּח לְהַהוּא בַּר נָשׁ דְּאַקְדִּים תַּמָּן, אָמַר לֵיהּ, פְּלָן בְּנֵי מָתָא אָן אִינּוּן. אָמַר לֵיהּ, מָארִי, אֲנָא אַקְדִּימְנָא מִנַּיְיהוּ, וְהָא אִינּוּן אָתָאן אֲבַתְרָאי לְפִקּוּדָא דְּמַלְכָּא. כְּדֵין, טָב בְּעֵינֵי מַלְכָּא, וְיָתִיב תַּמָּן בַּהֲדֵיהּ, וְאִשְׁתָּעֵי עִמֵּיהּ, וְאִתְעֲבֵיד רְחִימָא דְּמַלְכָּא. בֵּין כָּךְ וּבֵין כָּךְ, אָתוּ כָּל עַמָּא, וְאִתְפַּיֵּיס מַלְכָּא עִמְּהוֹן, וְשָׁדַר לוֹן לְשָׁלָם. אֲבָל אִי אִינּוּן בְּנֵי מָתָא לָא אַתְיָין, וְחַד לָא אַקְדִּים לְאִשְׁתָּעֵי קֳמֵי מַלְכָּא, לְאִתְחַזָּאָה בְּגִינַיְיהוּ דְּהָא כֻּלְּהוּ אַתְיָין. מִיָּד כָּעִיס וְרָגִיז מַלְכָּא.

89. אוּף הָכָא, כֵּיוָן דְּחָד אַקְדִּים, וְאִשְׁתְּכַח בְּבֵי כְּנִישְׁתָּא, וּשְׁכִינְתָּא אַתְיָא וְאַשְׁכַּח לֵיהּ, כְּדֵין אִתְחֲשִׁיב כְּאִלּוּ כֻּלְּהוּ אִשְׁתְּכָחוּ תַּמָּן. דְּהָא דָּא אוֹרִיךְ לוֹן תַּמָּן. מִיַּד אִתְחַבְּרַת עִמֵּיהּ שְׁכִינְתָּא, וְיָתְבֵי בְּזִוּגָא חַד, וְאִשְׁתְּמוֹדַע בַּהֲדֵיהּ, וְאוֹתִיב לֵיהּ בְּדַרְגָּא דְּצַדִּיק. וְאִי חַד לָא אַקְדִּים וְלָא אִשְׁתְּכַח תַּמָּן, מַה כְּתִיב, מַדּוּעַ בָּאתִי וְאֵין אִישׁ. וְאֵין עֲשָׂרָה לָא כְּתִיב, אֶלָּא וְאֵין אִישׁ, לְאִתְחַבְּרָא בַּהֲדָאי, לְמֶהֱוֵי גַּבָּאי, כד"א אִישׁ הָאֱלֹהִים לְמֶהֱוֵי בְּדַרְגָּא דְּצַדִּיק.

90. וְלָא עוֹד, אֶלָּא דְּאִשְׁתְּמוֹדַע בַּהֲדֵיהּ, וְשָׁאִיל עֲלוֹי, אִי יוֹמָא חַד לָא אָתֵי, כְּמָה דְּאוֹקִימְנָא, דִּכְתִיב מִי בָכֶם יְרֵא יְיָ' שׁוֹמֵעַ בְּקוֹל עַבְדּוֹ. וְהָא אִתְּעַרְנָא בְּהַאי דִּכְתִיב, אֵלַי קוֹרֵא מִשֵּׂעִיר, דְּהָא דַּרְגָּא בָּתַר דַּרְגָּא דַּרְגָּא גּוֹ דַּרְגָּא, הַהוּא שׁוֹמֵר, קוֹרֵא בְּחֵילָא בְּכָל יוֹמָא וְיוֹמָא, וְדָא אִיהוּ שׁוֹמֵעַ בְּקוֹל עַבְדּוֹ, עַבְדּוֹ, דָּא מִטַּטְרוֹן. וּבְגִין כָּךְ, זַכָּאָה אִיהוּ מַאן דְּאַקְדִּים לְבֵי כְּנִישְׁתָּא, לְסַלְקָא בְּהַהוּא דַּרְגָּא עִלָּאָה דְּקָאמְרָן.

91. כַּד אָתֵי צַפְרָא, וְצִבּוּרָא אִשְׁתְּכָחוּ בְּבֵי כְּנִישְׁתָּא, בָּעוּ לְאִשְׁתַּכְּחָא בְּשִׁירִין וְתוּשְׁבְּחָן דְּדָוִד. וְהָא אוֹקִימְנָא, דְּסִדּוּרָא אִיהוּ לְאַתְעָרָא רְחִימוּ לְעֵילָא וְתַתָּא, לְאַתְקָנָא תִּקּוּנִין, וּלְאִתְעָרָא חֶדְוָה. דְּהָא בְּגִין דָּא לֵיוָאֵי מִתְעָרֵי לְאַתְעָרָא רְחִימוּ וְחֶדְוָה לְעֵילָא, בְּאִינּוּן שִׁירִין וְתוּשְׁבְּחָן.

88. HE ANSWERS: This is similar to a king who sent a message to all the inhabitants of a city that they should gather with him at a certain time at a certain place. Before the inhabitants of the city could prepare themselves, one person came first to that place. In the meantime, the king arrived and found that person who came early. THE KING said to him: You, where are the inhabitants of the city? He said to him: My master, I came earlier than they and they are coming after me by the king's order. This pleased the king, who sat with him and spoke to him, and they became friends. In the meantime, all the people came and the king accepted them and then sent them away in peace. But if these people would not have come, and one would not have preceded them to speak before the king AND TO SAY that they are all coming, he would immediately get angry and wrathful.

89. In this case also, since one preceded and is present in the synagogue, and the Shechinah arrives and finds him, it is considered as though they are all present there, because he is waiting for them there. Immediately, the Shechinah joins with him. They sit together, and she becomes acquainted with him and sets him into the level of righteous. But if one did not precede and was not there, it is written: "Why, when I came, was there no man?" (Yeshayah 50:2). It does not say, 'And there were not ten men,' but rather "Was there no man?" MEANING ONE to join with Me and to be near Me, as it is written: "the man of Elohim" (Devarim 33:1), which means to be in the level of righteous.

90. And He also makes an acquaintance with him, and inquires if he does not come one day, as we have established, as it is written: "Who is there among you that fears Hashem, that obeys the voice of His servant" (Ibid. 10). We have already observed that which is written: "One calls to me out of Seir," that there is a grade over a grade and a grade within a grade. THEREFORE, the watchman, EVEN THOUGH "ONE CALLS TO ME OUT OF SEIR" REFERS TO METATRON, calls with strength daily: "THE MORNING COMES, AND ALSO NIGHT," THUS SUMMONING TO THE MORNING PRAYER SUCH A PERSON THAT THE HOLY ONE, BLESSED BE HE, INQUIRES ABOUT IN THE PHRASES, "WHO IS THERE AMONG YOU THAT FEARS HASHEM," and "that obeys the voice of His servant," who is Metatron, AND COMES TO THE HOUSE OF PRAYER. SO THE HOLY ONE, BLESSED BE HE, INQUIRES ABOUT HIM IF HE DOES NOT COME, AND SAYS, "WHO IS THERE AMONG YOU THAT FEARS HASHEM..." Therefore, blessed is he who hastens to the synagogue, to ascend to this level, NAMELY TO THE LEVEL OF THE RIGHTEOUS.

91. When the morning arrives and the congregation is present in the synagogue, they should be immersed in the psalms and songs of David. We have established that it is arranged so as to awaken love above and below to build perfection and to arouse joy. So the Levites work at awakening love and joy above with these psalms and songs.

92. Regarding one who speaks worldly talk in the synagogue: Woe to him for he shows dissension, woe to him for he lessens the Faith and woe to him for he has no part in the Elohim of Yisrael, because he shows THROUGH THIS that there is no Elohim, and that He is not present there. Also, he does not fear Him and he acts shamefully against the supernal perfection of above, BECAUSE A SYNAGOGUE IS SET AGAINST THE SUPERNAL MALCHUT.

92. וּמַאן דְּמִשְׁתָּעֵי בְּבֵי כְּנִישְׁתָּא בְּמִלִּין דְּחוֹל, וַוי לֵיהּ, דְּאַחֲזֵי פְּרוּדָא, וַוי לֵית דְּגָרַע מְהֵימְנוּתָא. וַוי לֵיהּ דְּלֵית לֵיהּ חוּלָקָא בֶּאֱלָהָא דְּיִשְׂרָאֵל. דְּאַחֲזֵי דְּהָא לֵיהּ אֱלָהָא, וְלָא אִשְׁתְּכַח תַּמָּן, וְלָא דָחִיל מִנֵּיהּ, וְאַנְהִיג קָלָנָא בְּתִקּוּנָא עִלָּאָה דִּלְעֵילָא.

93. When Yisrael are reciting in the synagogue the sequence of psalms and praises and the order of prayer, three camps of supernal angels gather. One camp represents the holy angels who praise the Holy One, blessed be He, during the day. There are others who praise the Holy One, blessed be He, during the night and those who praise the Holy One, blessed be He, and say psalms and praises with Yisrael during the day.

93. דְּהָא בְּשַׁעֲתָא דְּיִשְׂרָאֵל מְסַדְּרֵי בְּבֵי כְּנִישְׁתָּא, סִדּוּרָא דְּשִׁירִין וְתוּשְׁבְּחָן וְסִדּוּרָא דְּצְלוֹתָא, כְּדֵין מִתְכַּנְּשֵׁי תְּלַת מַשְׁרְיָין דְּמַלְאֲכֵי עִלָּאֵי. מַשְׁרְיָיתָא חֲדָא, אִינּוּן מַלְאָכִין קַדִּישִׁין דְּקָא מְשַׁבְּחָן לְקוּדְשָׁא בְּרִיךְ הוּא בִּימָמָא, בְּגִין דְּאִית אַחֲרָנִין דְּקָא מְשַׁבְּחָן לְקוּדְשָׁא בְּרִיךְ הוּא בְּלֵילְיָא. וְאִלֵּין אִינּוּן דְּקָא מְשַׁבְּחָן לְקוּדְשָׁא בְּרִיךְ הוּא, וְאַמְרִין שִׁירִין וְתוּשְׁבְּחָן בַּהֲדַיְיהוּ דְּיִשְׂרָאֵל בִּימָמָא.

94. The second camp represents the holy angels that are present in every sanctification that Yisrael recite below, and under their dominion are all those who are aroused in all the firmaments with that prayer of Yisrael. The third camp represents the supernal Maidens, WHO ARE THE SEVEN SPIRITS OF THE SEVEN SANCTUARIES OF BRIYAH, that are prepared together with Malchut, and they perfect Malchut in order to bring her before the King. These are the highest camps above all others.

94. מַשְׁרְיָיתָא תִּנְיָינָא, אִינּוּן מַלְאָכִין קַדִּישִׁין, דְּמִשְׁתַּכְּחֵי בְּכָל קְדוּשָׁה וּקְדוּשָׁה דְּיִשְׂרָאֵל, מְקַדְּשֵׁי לְתַתָּא. וּבְשׁוּלְטָנָא דִּלְהוֹן, כָּל אִינּוּן דְּמִתְעָרִין בְּכָל אִינּוּן רְקִיעִין, בְּהַהִיא צְלוֹתָא דְּיִשְׂרָאֵל. מַשְׁרְיָיתָא תְּלִיתָאָה אִינּוּן עוּלֶמְתָּן עִלָּאִין. דְּקָא מִתְתַּקְּנֵי עִם מַטְרוֹנִיתָא, וּמְתַקְּנֵי לָהּ לְאַעֲלָא לָהּ קֳמֵי מַלְכָּא, וְאִלֵּין אִינּוּן מַשְׁרְיָין עִלָּאִין עַל כֻּלְּהוּ.

95. They are all perfected with the prayer sequence of Yisrael, who prepare themselves below with these psalms and praises and with that prayer that they recite. As soon as these three camps are gathered, the children of Yisrael start to sing before their Master. That one camp, which is appointed to praise its Master during the day, gathers with the children of Yisrael and sings together these praises of King David, as we have established.

95. וְכֻלְּהוּ מִתְתַּקְּנֵי, בְּסִדּוּרָא דְּיִשְׂרָאֵל דְּמִתַּתְּקְנֵי לְתַתָּא, בְּאִינּוּן שִׁירִין וְתוּשְׁבְּחָן, וּבְהַהִיא צְלוֹתָא דְּקָא מְצַלּוּ יִשְׂרָאֵל. כֵּיוָן דְּאִלֵּין תְּלַת מַשְׁרְיָין מִזְדַּמְּנָן, כְּדֵין יִשְׂרָאֵל פַּתְחֵי שִׁירָתָא, וְזַמְּרֵי קָמֵי מָארֵיהוֹן. וְהַהִיא מַשְׁרְיָיתָא חֲדָא, דִּי מְמָנָא לְשַׁבְּחָא לְמָארֵיהוֹן בִּימָמָא, אִזְדַּמְּנָן עָלַיְיהוּ, וְזַמְּרֵי עִמְּהוֹן כַּחֲדָא, בְּאִינּוּן שְׁבָחֵי דְּדָוִד מַלְכָּא, וְהָא אוּקִימְנָא מִלֵּי.

96. When Yisrael complete the praises of the hymns of David, they say the praise of the Song of the Red Sea, as we have established. And if you ask: Why is this praise in the last service after the praises of David? Does not the Written Torah precede the Oral Torah, the Prophets and the Writings, and is it not proper to place it first?

96. בְּהַהוּא זִמְנָא דְּמִסַּיְּימֵי יִשְׂרָאֵל שְׁבָחֵי דְּאִינּוּן תּוּשְׁבְּחָן דְּדָוִד, כְּדֵין תּוּשְׁבַּחְתָּא דְּשִׁירָתָא, דְּיַמָּא, כְּמָה דְּאוֹקִימְנָא. וְאִי תֵּימָא, הַאי תּוּשְׁבַּחְתָּא אֲמַאי אִיהִי בְּתִקּוּנָא בַּתְרַיְיתָא בָּתַר שְׁבָחֵי דְּדָוִד, וְהָא תּוֹרָה שֶׁבִּכְתָב, אַקְדִּימַת לְתוֹרָה שֶׁבְּעַל פֶּה, וְאַקְדִּימַת לַנְּבִיאִים, וְאַקְדִּימַת לַכְּתוּבִים, וּכְמָה דְּאַקְדִּימַת, הָכִי אִצְטְרִיךְ לְאַקְדְּמָא.

97. אֶלָּא, מִגּוֹ דִּכְ״י לָא אִתְתַּקְּנַת אֶלָּא מִתּוֹרָה שֶׁבִּכְתָב, מִשּׁוּם הָכִי אִצְטְרִיךְ לוֹמַר לָהּ בְּשֵׁירוּתָא דְּתִקּוּנָהָא, וְהַאי תּוּשְׁבַּחְתָּא מְעַלְיָא, מִכָּל שְׁאָר תּוּשְׁבְּחָן דְּעָלְמָא. וְאִיהִי לָא אִתְתַּקְּנַת מִכֻּלְּהוּ, כְּמָה דְּאִתְתַּקְּנַת מִתּוּשְׁבַּחְתָּא דָּא. וּבְגִין דָּא, אִיהִי סָמוּךְ לְצְלוֹתָא דְּמִיּוּשָׁב, כְּמָה דְּאוֹקִימְנָא.

97. The Congregation of Yisrael, WHICH IS MALCHUT, is perfected by the Written Torah; therefore, it is necessary to say the Song at the beginning of the prayers, NAMELY CLOSE TO THE PRAYER THAT IS RECITED SITTING DOWN. This praise is more valuable than all the praises in the world. She, MALCHUT, is not perfected by all of them as it is perfected by this praise. Therefore it is adjacent to the prayer that is recited sitting down, NAMELY THE PRAYER OF HE WHO FORMS LIGHT, as explained.

98. בָּהּ שַׁעֲתָא כַּד שִׁירְתָא דְּיַמָּא אִתְּמַר, מִתְעַטְּרָא כְּנֶסֶת יִשְׂרָאֵל בְּהַהוּא כִּתְרָא, דְּזַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְאַעְטָרָא לְמַלְכָּא מְשִׁיחָא, וְהַהוּא כִּתְרָא גְּלִיפָא מְחֻקָּקָא בִּשְׁמָהָן קַדִּישִׁין, כְּמָה דְּאִתְעַטַּר קוּדְשָׁא בְּרִיךְ הוּא הַהוּא יוֹמָא דְּאַעְבְּרוּ יִשְׂרָאֵל יַת יַמָּא, וְאַטְבַּע לְכָל מַשְׁרְיָין דְּפַרְעֹה וּפָרָשׁוֹהִי. בג״ד, בְּעֵי ב״נ לְשַׁוָּאָה רְעוּתֵיהּ בְּהַאי שִׁירְתָא. וְכָל מַאן דְּזָכֵי לָהּ בְּהַאי עָלְמָא, זָכֵי לְמֵחֱמֵי לְמַלְכָּא מְשִׁיחָא בְּתִקּוּנֵי הַהוּא כִּתְרָא, וּבַחֲגִירוּ דְּזַיְינֵיהּ, וְזָכֵי לְשַׁבְּחָא הַאי שִׁירְתָא תַּמָּן, וְהָא אוּקִימְנָא מִלֵּי.

98. When the Song of the Sea is recited, the Congregation of Yisrael is adorned with the crown that the Holy One, blessed be He, is going to crown King Messiah. That crown is decorated and engraved with the Holy Names just as the Holy One, blessed be He, was crowned on the day that Yisrael crossed the sea and He drowned all the camps of Pharaoh and his horsemen. Therefore, a person has to direct his will to this song. Everyone who merits it in this world, merits to see Messiah with the perfection of that crown, the weapons with which he is girded, and merits to praise the song there. We have established these matters.

99. כֵּיוָן דְּמָטֵי ב״נ לִישְׁתַּבַּח נָטֵל קוּדְשָׁא בְּרִיךְ הוּא הַהוּא כִּתְרָא, וְשַׁוֵּי לֵיהּ קֳמֵיהּ, וּכ״י שְׁרִיאַת לְאִתְתַּקָּנָא לְמֵיתֵי קֳמֵי מַלְכָּא עִלָּאָה. וְאִצְטְרִיךְ לְאַכְלְלָא לָהּ, בְּתְלֵיסַר מְכִילָן דְּרַחֲמֵי עִלָּאֵי, דְּמִנָּהוֹן אִתְבָּרְכַת. וְאִינּוּן תְּלֵיסַר בּוֹסְמִין עִלָּאִין, כד״א, נֵרְדְּ וְכַרְכֹּם קָנֶה וְקִנָּמוֹן וְגוֹ׳, וְהָכָא אִינּוּן, שִׁיר, וּשְׁבָחָה, הַלֵּל, וְזִמְרָה, עוֹז, וּמֶמְשָׁלָה, נֶצַח, גְּדוּלָה, וּגְבוּרָה, תְּהִלָּה, וְתִפְאֶרֶת, קְדוּשָׁה. הָא תְּרֵיסָר. וּלְבָתַר לְחַבְּרָא לָהּ בַּהֲדַיְיהוּ, וְלוֹמַר וּמַלְכוּת, וַהֲווֹ תְּלֵיסָר. בְּגִין דְּאִיהִי מִתְבָּרְכָא מִנַּיְיהוּ.

99. As soon as the person reaches the Praise (May Your name be praised), the Holy One, blessed be He, takes that crown and places it before him. The Congregation of Yisrael, THAT IS MALCHUT, starts to prepare Herself to come before the supernal King, THAT IS ZEIR ANPIN. It is necessary to include it in the thirteen supernal attributes of Mercy, from which She is blessed, and there are thirteen kinds of supernal spices, as it is written: "Nard and saffron; columns and cinnamon..." (Shir Hashirim 4:14). They are, song and praise; adoration and melody; might and dominion; victory; grandeur and power; glory, splendor, and holiness. These are twelve until She joins with them to say: 'And sovereignty (lit. 'Malchut')'. They become thirteen now, because she is blessed from them.

100. וְעַל דָּא אִצְטְרִיךְ, בְּשַׁעֲתָא דְּאִתְכְּלִילַת בֵּינַיְיהוּ, לְשַׁוָּאָה לִבָּא וּרְעוּתָא בְּהַאי, וְלָא לִישְׁתָּעֵי כְּלָל, דְּלָא לְפַסּוֹק בֵּינַיְיהוּ. וְאִי פָּסִיק בֵּינַיְיהוּ, מִתְּחוֹת גַּדְפֵּי כְּרוּבְיָיא נָפִיק חַד שַׁלְהוֹבָא, וְקָארֵי בְּחֵילָא וְאָמַר, פְּלָנְיָא דִּי פָּסִיק גַּאוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא, יִשְׁתְּצֵי וְיִתְפְּסַק, דְּלָא יֶחֱמֵי גַּאוּתָא דְּמַלְכָּא קַדִּישָׁא, כד״א וּבַל יִרְאֶה גֵּאוּת ה׳, בְּגִין דְּאִלֵּין תְּלֵיסָר אִינּוּן גֵּאוּת יְיָ׳.

100. Therefore, at the time WHEN MALCHUT is combined among them, THE THIRTEEN ATTRIBUTES, one should to pay attention to it and not talk at all or interrupt between them. If he interrupts between them, a flame emerges from under the wings of the Cherubs, cries aloud and says: So-and-so who interrupted the majesty of the Holy One, blessed be He, shall decrease and HIS LIFE shall be interrupted, so that he does not see the majesty of the Holy King. It is written: "And will not behold the majesty of Hashem" (Yeshayah 26:10), as these thirteen are the majesty of Hashem.

101. מִכָּאן וּלְהָלְאָה אֵל הַהוֹדָאוֹת כו׳, דָּא מַלְכָּא עִלָּאָה דִּשְׁלָמָא כֻּלָּא דִּילֵיהּ, כד״א שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה, לְמַלְכָּא דִּשְׁלָמָא דִּילֵיהּ, בְּגִין דְּכָל הָנֵי שְׁבָחָן אִינּוּן לְגַבֵּהּ דְּכ״י כַּד מִשְׁתַּבְּחָא בְּמַשְׁרְיָיתָא דִּלְתַתָּא. מִתַּמָּן וּלְהָלְאָה, יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ עוֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת הַכֹּל. וְהָא אִתְּעַרְנָא בֵּיהּ, וְאַתְּעָרוּ חַבְרַיָּיא דְּהָנֵי אִינּוּן תִּיקּוּנִין דְּעָלְמָא עִלָּאָה.

101. From 'El worthy of thanksgiving...' and further, this is the supernal King, that all peace is His, as it is written: "The song of songs, which is Solomon's (Heb. Shlomo)" (Shir Hashirim 1:1), MEANING of the King that the peace (Heb. shalom) is His, WHICH IS ZEIR ANPIN. This is because all the EARLIER praises were addressed to the Congregation of Yisrael, WHICH IS MALCHUT, which is praised via the lower camps. From "forms light and creates darkness..." (Yeshayah 45:7) and further, I have explained and the friends have explained that this is perfection of the upper world, WHICH IS ZEIR ANPIN.

102. אֵ״ל בָּרוּ״ךְ: תִּקּוּנֵי דְּעָלְמָא תַּתָּאָה, דְּאִינּוּן כ״ב אַתְוָון זְעִירִין, בְּגִין דְּאִית אַתְוָון רַבְרְבָן, וְאַתְוָון זְעִירִין. אַתְוָון זְעִירִין, מֵעָלְמָא תַּתָּאָה. אַתְוָון רַבְרְבָן, מֵהַהוּא עָלְמָא דְּאָתֵי.

102. THE ALPHABET AT THE INITIALS OF THE WORDS: 'Blessed Hashem, great in knowledge...' are the corrections of the lower world, WHICH IS MALCHUT, that are, IN THE INITIALS, 22 small letters, as there are large letters and small letters. Small letters are in the lower world, THAT IS MALCHUT, and the large letters are in the World to Come, WHICH IS BINAH.

103. בְּכֹלָּא אִינּוּן רַבְרְבָן, אִינּוּן רַבְרְבָן בְּגַרְמַיְיהוּ. כַּד אַתְיָין יְחִידָאִין אִינּוּן רַבְרְבָן דְּכַר פְּשִׁיטָן יַתִּיר, אִינּוּן אַתְיָין כָּל אָת וְאָת בְּרִתְּיכָא דְּחַזֵּי לֵיהּ, כְּגוֹן שְׁבָחָא דְּשַׁבָּת דְּאִינּוּן אַתְוָון דְּשֶׁבַח, אֵל אָדוֹן עַל כָּל הַמַּעֲשִׂים, בָּרוּךְ וּמְבוֹרָךְ בְּפִי כָּל נְשָׁמָה. אִלֵּין אַתְוָון בַּחֲמֵשׁ חֲמֵשׁ תֵּיבִין, דְּאִינּוּן חַמְשִׁין תַּרְעִין דְּעָלְמָא דְּאָתֵי.

103. They are great in everything, MEANING BECAUSE OF TWO REASONS. They are large LETTERS essentially even when on their own and they are large, when these letters expand further, each letter comes with its own fitting Chariot, namely the song of praise of Shabbat, for these are letters of praise: '(Aleph) Almighty El, Master over all works; (Bet) Blessed is He, and He is blessed by the mouth of every soul.' These letters expand into five words each, BECAUSE IN THIS PRAYER, THERE ARE FIVE WORDS IN EVERY PHRASE. They correspond to the fifty gates of the World to Come, WHICH IS BINAH, WHICH ARE THE FIVE SFIROT, KETER, CHOCHMAH, BINAH, TIFERET, AND MALCHUT, EACH COMPRISED OF TEN.

104. תְּרֵין אַתְוָון אָחֲרָנִין דִּי בְּסוֹפָא: ש״ת. אִינּוּן בְּשִׁית שִׁית תֵּיבִין, דְּאִינּוּן שִׁית סִטְרִין דְּעָלְמָא דְּאָתֵי, וְנַפְקֵי מִתַּמָּן. כְּגוֹן: שֶׁבַח יִתְּנוּ לוֹ כָּל צְבָא מָרוֹם. תִּפְאֶרֶת וּגְדוּלָּה שְׂרָפִים וְאוֹפַנִּים וְחַיּוֹת הַקֹּדֶשׁ.

104. The last two letters are at the end of the praise: 'ALMIGHTY EL' THAT ARE Shin-Tav, and come with six words each. They CORRESPOND to the six extremities, CHESED, GVURAH, TIFERET NETZACH, HOD AND YESOD, of the World to Come, WHICH IS BINAH. And they emerge from these.

105. אִלֵּין תְּרֵין אַתְוָון, בְּשִׁית שִׁית תְּרֵין אַתְוָון קַדְמָאֵי, בְּחָמֵשׁ חָמֵשׁ. כֻּלְּהוּ שְׁאָר אַתְוָון דִּי בְּאֶמְצָעִיתָא, כֻּלְּהוּ בְּאַרְבַּע אַרְבַּע, בְּגִין דְּאִינּוּן בְּרָזָא דִּרְתִּיכָא עִלָּאָה, דְּאִינּוּן אַתְוָון קַדְמָאֵי וְאִינּוּן דְּבְסוֹפָא, אִינּוּן שְׁלִימוּ דְּכ״ב אַתְוָון, בְּגִין דְּאִית בְּהוּ כ״ב תֵּיבִין, לְקַבֵּל כ״ב אַתְוָון עִלָּאִין. אִשְׁתְּאַרוּ תְּמַנְיָסָר אַתְוָון אַחֲרָנִין, דְּקָא סָלְקִין בְּרִתְּיכַיְיהוּ לְאַרְבַּע אַרְבַּע, לְשַׁבְעִין וּתְרֵין תֵּיבִין, דְּאִינּוּן רָזָא דִּשְׁמָא מְפֹרָשׁ, גְּלִיפָא קַדִּישָׁא דִּע״ב אַתְוָון, דְּקוּדְשָׁא בְּרִיךְ הוּא מִתְעַטַּר בְּהוּ. וּשְׁמָא דָּא, אִיהוּ מְעַטְּרָא לְכ״י, וְסָלִיק בְּרָזָא דָּא, לְאִתְעַטְּרָא בְּהוּ גּוֹ שְׁלִימוּתָא דִּשְׁכִינְתָּא.

105. These two letters, SHIN AND TAV, each have six LETTERS, while the two first letters, ALEPH AND BET, each have five LETTERS. All the other letters that are in the middle have four LETTERS each. This is because they are in the secret of the supernal Chariot, because the first letters ALEPH-BET, WHICH ARE TEN, and SHIN-TAV at the end, WHICH ARE TWELVE, are together the complete 22 supernal letters, as they contain 22 words against the supernal 22 supernal letters, WHICH ARE IN BINAH. Another eighteen letters remain THAT ARE IN THE MIDDLE and ascend in their Chariots, MEANING EXPAND to four WORDS each, WHICH ARE TOGETHER 72 words BECAUSE FOUR TIMES EIGHTEEN EQUALS 72. This is the secret of the Holy Name fully pronounced, the holy engraving of Ayin-Bet (72) letters with which the Holy One, blessed be He, adorns Himself. With this Name, He adorns the Congregation of Yisrael, WHICH IS MALCHUT, and ascends through this secret to adorn Himself with them in the perfection of the Shechinah.

106. וְסִימָנִיךָ דְּאִלֵּין אַתְוָון, דְּקָא מִתְעַטְּרָן בִּשְׁבָחָא עִלָּאָה, דָּא קַדְמָאֵי וְסוֹפֵי, דְּסַלְקִין בְּעִטְרַיְיהוּ אִינּוּן א״ת ב״ש. אָלֶף בְּחָמֵשׁ. תָּי״ו בְּשִׁי״ת. בֵּית בַּחֲמֵשׁ. שִׁי״ן בְּשִׁית. בג״כ רָזָא דְּא״ת ב״ש כְּלָלָא דְּכ״ב אַתְוָון, דְּאִינּוּן עֲטָרָה דִּתְלָתִין וּתְרֵין שְׁבִילִין.

106. You may derive it from the fact that these letters become adorned in the supernal Praise. The first ones, WHICH ARE ALEPH-BET, and the last ones, WHICH ARE SHIN-TAV, ascend with their crowns and are the Atbash cipher in which Aleph (first) is exchanged with Tav (last) and Bet (second) with Shin (second to last). Aleph EXPANDS into five LETTERS, NAMELY THE PHRASE: 'ALMIGHTY EL,' Tav into six LETTERS, NAMELY 'SPLENDOR (TIFERET) AND GREATNESS...' Bet into five LETTERS, NAMELY 'BLESSED IS HE...' and Shin into six LETTERS, NAMELY 'PRAISE (HEB. SHEVACH) GIVE TO HIM...' Therefore, the secret of the Atbash cipher THAT IS IN THE PRAISE OF 'ALMIGHTY EL,' is that they contain 22 words. The inclusion of the 22 letters OF ZEIR ANPIN are the crown to the 32 paths of CHOCHMAH. FOR THE 32 PATHS OF CHOCHMAH ARE THE 22 LETTERS OF ZEIR ANPIN, WHICH ROSE TO BINAH THAT CONTAINS TEN SFIROT. TWENTY-TWO PLUS TEN EQUALS 32 PATHS OF CHOCHMAH, THAT IS, BINAH, WHICH BECAME CHOCHMAH. AND THE 22 LETTERS OF THE ATBASH CIPHER IN THE HYMN 'EL ADON' ALLUDE TO ZEIR ANPIN WITHIN BINAH.

107. וְסִימָן דְּאִינּוּן אַתְוָון אָחֲרָנִין דְּסַלְקִין בִּרְתִּיכַיְיהוּ, גַ״ר. שָׁארִי בְּגִימֶ״ל, וְסִיֵּים בְּרֵי״ש, וְכֻלְּהוּ רָזָא דִּרְתִּיכָא קַדִּישָׁא. א״ת ב״ש, רָזָא דִּשְׁמָא קַדִּישָׁא. ג״ר, רָזָא דִּרְתִּיכָא קַדִּישָׁא, דְּסַלְקָא לְע״ב, וְאִתְעֲבִיד מִנַּיְיהוּ שְׁמָא קַדִּישָׁא, לְאִתְעַטְּרָא כ״י, מִגּוֹ רְתִיכָא עִלָּאָה.

107. The sign of the other letters, BESIDES ALEPH-TAV AND BET-SHIN, that ascend in their Chariots are Gimel-Resh, as they start with Gimel (third), NAMELY: 'HIS GREATNESS (HEB. GODLO) AND GOODNESS FILL THE WORLD' and end in Resh (third in reverse order), namely: 'HE SAW (HEB. RA'AH) AND PERFECTED THE FORM OF THE MOON.' They are all the secret of the Holy Chariot. Aleph-Tav and Bet-Shin, WHICH ARE IN THE HYMN 'ALMIGHTY EL,' is the secret of the Holy Name YUD HEI VAV HEI, BEING ZEIR ANPIN THAT ASCENDED TO BINAH. Gimel-Resh OF 'ALMIGHTY EL' ARE THE EIGHTEEN LETTERS from Gimel until Resh, and is the secret of the Holy Chariot that totals THE SUM Ayin-Bet (72), MEANING CHESED, GVURAH AND TIFERET THAT CONTAIN THE PASSAGES: "AND... REMOVED, AND IT CAME...AND...STRETCHED OUT" (SHEMOT 14:19-21). Then the Holy Name was made to adorn the Congregation of Yisrael, WHICH IS MALCHUT, from the supernal Chariot, FOR MALCHUT RECEIVES 72 WORDS OF CHESED, GVURAH AND TIFERET, WHICH MAKE A SUPERNAL CHARIOT.

108. וּבְגִין כַּךְ הַהוּא שְׁמָא דְּע״ב כְּלִילָא בְּרָזָא דַּאֲבָהָן, יְמִינָא וּשְׂמָאלָא וְאֶמְצָעִיתָא. וְאִיהִי מִתְעַטְּרָא בֵּהּ, לְמֶהֱוֵי שְׁמָא קַדִּישָׁא. וְלָאו שְׁמָא עִלָּאָה, כְּאִינּוּן שְׁמָהָן עִלָּאִין, דְּעָלְמָא עִלָּאָה, דְּאִתְאַחֲדָן לְעֵילָא לְעֵילָא. וְאע״ג דְּהַאי שְׁמָא עִלָּאָה אִיהוּ, אֲבָל רָזָא דִּילֵיהּ, דָּוִד מַלְכָּא, דְּמִתְעַטְּרָא בַּאֲבָהָן.

108. Therefore, that name of Ayin-Bet (72) is included in the secret of the patriarchs, WHICH ARE THREE COLUMNS, Right, Left, and Central, AND MALCHUT is adorned with them to become a Holy Name. It is not a supernal Name like the Supernal Names of the Supernal World, WHICH IS ZEIR ANPIN, that are joined high above IN BINAH, AND THEY ARE NOT DRAWN DOWN. Even though this Name is Supernal, FOR IT IS THREE COLUMNS, WHICH ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, its secret is King David, MEANING MALCHUT, that becomes adorned with the Patriarchs, WHICH ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN.

109. שְׁמָא דְּמ״ב אַתְוָון רָזָא דִּילֵיהּ אֲבָהָן, דְּקָא מִתְעַטְּרָן בְּעָלְמָא עִלָּאָה. וְעָלְמָא עִלָּאָה בְּמַה דִּלְעֵילָא. וְעַל דָּא, סָלִיק וְלָא נָחִית, אִתְעַטָּר גּוֹ מַחֲשָׁבָה עִלָּאָה. זַכָּאָה חוּלָקָא דְּמַאן דְּיָדַע לֵיהּ, וְאִזְדְּהַר בֵּיהּ.

109. The secret of the name of Mem-Bet (42) letters is the patriarchs, THAT ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, WHICH IS THE SECRET OF THE 22 LETTERS that become adorned in the upper world, WHICH ARE THE TEN SFIROT OF BINAH. The upper world becomes adorned with that which is higher THAN IT, WHICH ARE THE TEN SFIROT OF CHOCHMAH, FOR THE 22 OF ZEIR ANPIN PLUS THE TEN OF BINAH AND THE TEN OF CHOCHMAH EQUAL 42. Therefore, it ascends but does not descend, FOR IT DOES NOT PROVIDE CHOCHMAH FROM ABOVE DOWN TO MALCHUT. THIS IS BECAUSE it becomes adorned in supernal Thought. Happy is the portion of he who knows the significance OF THE NAME OF MEM-BET (42 LETTERS), and is careful about it.

110. שְׁמָא דְּע״ב אַתְוָון, דָּוִד דְּקָא מִתְעַטְּרָא בַּאֲבָהָן, וְרָזָא דִּילֵיהּ סָלִיק וְנָחִית, כְּגַוְונָא דָא מצפ״ץ, שְׁמָא דְּתְלֵיסַר מְכִילִין דְּרַחֲמֵי. אִינּוּן תְּרֵיסַר, רָזָא דִּרְתִיכָא קַדִּישָׁא, דְּנָפִיק מֵחָד, דְּשַׁרְיָא עָלַיְיהוּ וּבְגִין כַּךְ שְׁמָא דְּע״ב סָלִיק וְנָחִית, סָלִיק מִסִּטְרָא דָא, וְנָחִית מִסִּטְרָא דָא. שְׁמָא דְּתְלֵיסַר מְכִילָן, סָלִיק מִסִּטְרָא דָא, וְנָחִית מִסִּטְרָא דָא, וְהַהוּא דְּנָחִית בְּגִין לְאַמְשָׁכָא טִיבוּ לְתַתָּא. וְעַל דָּא, א״ת ב״ש ג״ר ד״ק ה״ץ ו״פ ז״ע ח״ס ט״ן י״ם כ״ל. אַתְוָון קַדְמָאֵי סַלְקִין בְּחוּשְׁבָּנָא, וְאַתְוָון אַחֲרָנִין נַחְתֵּי בְּחוּשְׁבָּנָא, בְּגִין לְאַמְשָׁכָא טִיבוּ דִּלְעֵילָא לְתַתָּא.

110. It is David, NAMELY MALCHUT, that becomes adorned with the patriarch, WHICH ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, FOR CHESED, GVURAH AND TIFERET OF ZEIR ANPIN IS THE SECRET OF THE 72 WORDS THAT ARE IN THE THREE PASSAGES: "AND...REMOVED ...AND IT CAME...AND...STRETCHED OUT", THAT IS, PROVIDE CHOCHMAH TO MALCHUT. Its secret ascends and descends; THAT IS, PROVIDES DOWN TO MALCHUT, thus: Mem-Pei-Mem-Tzadik THIS IS THE SECRET OF YUD HEI VAV HEI IN THE SIDES OF THE HEAD OF ARICH ANPIN, WHICH BECOMES, THROUGH THE ATBASH CIPHER, MEM-TZADIK-PEI-TZADIK, which is the name from which the thirteen attributes of Mercy are drawn. These are twelve in the secret of the Holy Chariot, NAMELY CHOCHMAH, BINAH, TIFERET, AND MALCHUT, FOR EACH ONE HAS THREE COLUMNS, AND SO EQUAL TWELVE that emerge from one that rests over them, WHICH IS MEM-TZADIK-PEI-TZADIK. THEY AMOUNT TO THIRTEEN, AND IT ASCENDS AND DESCENDS TO PROVIDE CHOCHMAH FROM ABOVE DOWNWARDS. Therefore, the Name of Ayin-Bet (72) ascends and descends. It ascends FROM THE RIGHT SIDE WHICH IS CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, and descends FROM THE LEFT SIDE WHICH IS MALCHUT THAT RECEIVES CHESED, GVURAH AND TIFERET LIKE the name of the thirteen aspects of Mercy that ascends from this side and descends from that side. It descends in order to draw goodness downwards TO MALCHUT. Therefore, in THE ALPHABET WHERE Aleph=Tav, Bet=Shin, Gimel=Resh, Dalet=Kuf, Hei=Tzadik, Vav=Pei, Zayin=Ayin, Chet=Samech, Tet=Nun, Yud=Mem, Caf=Lamed, the first letters go up in numerical value BECAUSE BET IS HIGHER IN WORTH THAN ALEPH, AND GIMEL THAN BET, AND DALET THAN GIMEL...AND SO ON. The last letters descend in numerical value, AS SHIN IS LESS THAN TAV AND RESH THAN SHIN AND KUF THAN RESH. THAT MEANS THAT THEY RISE FROM ONE SIDE AND DESCEND FROM ONE ANOTHER AND THE PURPOSE OF THE DESCENT IS to draw goodness from above down.

111. שְׁמָא דְּמ״ב, אִיהוּ מִתְעַטְּרָא לִרְתִיכָא עִלָּאָה. שְׁמָא דְּע״ב, אִיהוּ מִתְעַטְּרָא לִרְתִיכָא תַּתָּאָה. זַכָּאָה חוּלָקֵיהּ מַאן דְּמִשְׁתַּדֵּל לְמִנְדַּע לְמָארֵיהּ, זַכָּאָה אִיהוּ בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי.

111. The Name Mem-Bet (42) adorns the supernal Chariot, NAMELY SUPERNAL CHOCHMAH-BINAH, AS MENTIONED ABOVE. The Name Ayin- Bet (72) adorns the lower Chariot, NAMELY MALCHUT, AS MENTIONED ABOVE. Happy is the portion of the one who endeavors to know his Master. Happy is he in this world and happy is he in the World to Come.

112. וּבְגִין כַּךְ, תּוּשְׁבַּחְתָּא דְּשַׁבָּת דְּקָא מְשַׁבְּחָא לְמַלְכָּא דְּשְׁלָמָא דִּילֵיהּ. מְשַׁבַּח לֵיהּ בִּשְׁמָא דְּע״ב, ובכ״ב תֵּיבִין, רָזָא דְּכ״ב אַתְוָון, בְּגִין דְּתִתְעַטַּר בֵּיהּ לְסַלְקָא לְעֵילָא בְּתוּשְׁבַּחְתָּא דָא. וְעַל דָּא, אֵל אָדוֹן, תּוּשְׁבַּחְתָּא דְּעָלְמָא דְּאָתֵי אִיהוּ, וּפְרִיחוּ דִּרְתִיכָא קַדִּישָׁא עִלָּאָה, דְּמִתְעַטְּרָא לְסַלְקָא לְעֵילָא, וּפְרִיחוּ דִּכְנֶסֶת יִשְׂרָאֵל, דְּמִתְעַטְּרָא לְסַלְקָא גּוֹ רְתִיכָא עִלָּאָה.

112. This is why this hymn is sung on Shabbat, 'EL ADON (ALMIGHTY EL)', that praises the King that peace be upon Him, praises Him with the Name Ayin-Bet (72) IN THE EIGHTEEN LETTERS BETWEEN GIMEL TO RESH and with the 22 words THAT ARE IN THE FOUR LETTERS OF ALEPH-TAV, BET-SHIN. This is the secret of the 22 letters, in order to become adorned with it so as to ascend above, TO BINAH, by this Name. Therefore, 'Almighty El' is the praise of the World to Come, WHICH IS BINAH, and the ascension of the Supernal Holy Chariot, WHICH IS CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, that becomes adorned to ascend above TO BINAH. The ascension of the Congregation of Yisrael, WHICH IS MALCHUT, becomes adorned to ascend AND RECEIVE from the supernal Chariot, WHICH IS CHESED, GVURAH AND TIFERET OF ZEIR ANPIN.

113. THE LETTERS OF the Atbash cipher ascend and descend, as we have established THAT THE LAST LETTERS THAT ARE IN THEM DESCEND. THE LETTERS OF the Albam cipher ascend but do not descend, FOR ALSO THE LAST LETTERS THAT ARE IN THEM ASCEND, BECAUSE THE WORTH OF LAMED ASCENDS TO THE WORTH OF MEM AND AFTERWARD TO NUN AND TO SAMECH. THEREFORE, THEY DO NOT DESCEND TO PROVIDE TO BELOW. You may derive this from the fact that the one, THE ATBASH CIPHER, is only on Shabbat, WHICH IS MALCHUT, AND THEY PROVIDE BELOW. But THE ALBAM CIPHER is Shabbat and Yom Kippur, BEING MALCHUT THAT ASCENDS TO BINAH, WHICH IS THE SECRET OF YOM KIPPUR that ascends in the secret higher and higher FROM BINAH TO CHOCHMAH, until everything becomes adorned in the secret of the endless AND IS NOT PROVIDING BELOW.

113. א״ת ב״ש, סַלְקִין וְנַחְתִּין, כְּמָה דְּאִתְּמַר. א״ל ב״ם סַלְקִין וְלָא נַחְתִּין, וְסִימָנֵיךָ, דָּא שַׁבָּ״ת בְּלְחוֹדוֹי. וְדָא שַׁבָּ״ת וְיוֹם הַכִּפּוּרִים, דְּסַלְקָא רָזָא לְעֵילָא לְעֵילָא, עַד דְּמִתְעַטְּרָא כֹּלָּא בְּאֵין סוֹף.

114. 'The blessed El' THAT IS AT THE END OF THE PRAISE: 'HE WHO ILLUMINATES THE EARTH AND THOSE WHO DWELL UPON IT' is in the order of the ALPHABET OF small letters, WHICH ARE MALCHUT, which are the corrections of the Congregation of Yisrael, WHICH IS MALCHUT, daily in prayer. Because they are small letters, there is no space between them, MEANING THAT THEY DO NOT EXPAND EACH ONE TO REVEAL MANY WORDS, AS IN THE PRAISE OF 'ALMIGHTY EL' ON SHABBAT. They are the perfection of the world, WHICH ARE THE SEVEN CHAMBERS OF BRIYAH that come with the Queen, WHICH IS MALCHUT, to the supernal King, WHO IS ZEIR ANPIN.

114. אֵל בָּרוּךְ, דָּא סִדּוּרָא דְּאַתְוָון זְעִירִין, וְתִקּוּנֵי כ״י בְּכָל יוֹמָא בְּצִלּוֹתָא. וּבְגִין דְּאִינּוּן אַתְוָון זְעִירִין, לֵית רְוָוחָא בֵּינַיְיהוּ, וְאִינּוּן תִּקּוּנֵי עוּלֵימְתָּן דְּאַתְיָין עִם מַטְרוֹנִיתָא לְגַבֵּי מַלְכָּא עִלָּאָה.

115. The sanctification that the supernal angels make, NAMELY THE SANCTIFICATION IN THE BLESSING OF 'WHO FORMS' AND IN THE PRAYER OF AMIDAH, is not said when alone. We have established that the single person is prohibited to recite any sanctification that is in the Holy Tongue. AND SANCTIFICATION in the Aramaic LANGUAGE is always recited by one alone and not in quorum, for this is definitely the correction for one but not for the quorum. The sign for this is the expression, 'read the scripture twice and the Aramaic translation once,' because two is plural, AND THE ALLUSION IS that assuredly the sanctification of the Holy Tongue, WHICH IS SCRIPTURE, is prohibited to be recited alone, ONLY IN PUBLIC, NAMELY A QUORUM OF TEN. Sanctification in the Aramaic LANGUAGE is lacking in public, AND IT IS TO BE SAID always only when alone. We learned that (one) the Aramaic translation once and not with two or more, AND THE REASON IS that the Aramaic translation has come to lessen, and so it must be. But the Holy Tongue increases, and it must be so because 'one should increase, not lessen, the importance of holy matters.' We decrease rather than increase in Aramaic translation. We learned 'one' and not more, because one does not increase at all.

115. קְדוּשָׁא דָא דְּקָא מְקַדְּשֵׁי מַלְאֲכֵי עִלָּאֵי, לָאו אִיהוּ בְּיָחִיד. וְהָא אוּקִימְנָא, כָּל קְדוּשָׁה דְּאִיהוּ בְּלָשׁוֹן הַקּוֹדֶשׁ, יָחִיד אָסִיר לֵיהּ לְמֵימַר. תַּרְגּוּם, לְעוֹלָם בְּיָחִיד, וְלָא בְּסַגִּיאִין, וְיָחִיד אִיהוּ תִּקּוּנָא דִּילֵיהּ וַדַּאי, וְלָא סַגִּיאִין. וְסִימָן לְרָזָא דָא, שְׁנַיִם מִקְרָא וְאֶחָד תַּרְגּוּם. שְׁנַיִם לִישָׁנָא דְּסַגִּיאִין אִיהוּ, דְּוַדַּאי קְדוּשָׁה דְּלָשׁוֹן הַקּוֹדֶשׁ אָסִיר אִיהִי בְּיָחִיד. קְדוּשַׁת תַּרְגּוּם אָסִיר אִיהוּ בְּסַגִּיאִין, אֶלָּא בְּיָחִיד לְעוֹלָם. אֶחָד תַּרְגּוּם תְּנִינָן, וְלָא תְּרֵין וְלָא יַתִּיר. תַּרְגּוּם אַתְיָא לְמִיעוּטָא, וְהָכִי אִצְטְרִיךְ. לָשׁוֹן הַקּוֹדֶשׁ אַתְיָא לְרִבּוּיָא, וְהָכִי אִצְטְרִיךְ. דְּמַעֲלִין בַּקּוֹדֶשׁ וְלָא מוֹרִידִין. וּבְתַרְגּוּם מוֹרִידִין וְלָא מַעֲלִין. אֶחָד תְּנִינָן, וְלָא יַתִּיר, וְלָא מַעֲלִין כְּלָל.

116. This sanctification THAT IS IN THE BLESSING 'WHO FORMS' IS NOT SIMPLE NARRATIVE, but is rather sanctification that sanctifies the Shechinah and all Her Chariots in order to become perfected before the supernal King. Because it is the sanctification of the lower world, WHICH IS MALCHUT, it is said sitting and not standing. The other sanctification THAT IS SAID during the repetition of the Amidah prayer is the sanctification of the upper world, WHICH IS ZEIR ANPIN. Therefore, it is SAID standing in order to draw THE SANCTIFICATION downwards, while all the words relating to the upper world, WHICH IS ZEIR ANPIN, are recited standing and not sitting.

116. קְדוּשָׁא דָא, קְדוּשָׁתָא דְּאִתְקַדְּשַׁת שְׁכִינְתָּא, וְכָל אִינּוּן רְתִיכִין דִּילָהּ, לְאִתְתַּקְנָא לְגַבֵּי מַלְכָּא עִלָּאָה. וּבְגִין דְּאִיהִי קְדוּשַׁת עָלְמָא תַּתָּאָה, אִיהִי מְיוּשָׁב וְלָא בַּעֲמִידָה. קְדוּשָׁה אַחֲרָא דְּאַהֲדוּרֵי צְלוֹתָא, אִיהִי קְדוּשָׁתָא דְּעָלְמָא עִלָּאָה, וּבְגִין כַּךְ אִיהִי בַּעֲמִידָה, בְּגִין לְאַמְשָׁכָא לָהּ לְתַתָּא, וְכָל מִלּוֹי דְּעָלְמָא עִלָּאָה, אִיהוּ בַּעֲמִידָה וְלָא מְיוּשָׁב.

117. וּבְכָל הָנֵי קְדוּשָׁתֵי, יִשְׂרָאֵל מִתְקַדְּשֵׁי בְּהוּ לְתַתָּא. וְע"ד יִשְׂרָאֵל מִתְקַדְּשֵׁי בְּקְדוּשָׁה דִּרְתִיכָא תַּתָּאָה מִיּוּשָׁב. וּבְקְדוּשָׁה דִּרְתִיכָא עִלָּאָה מֵעוֹמֵד. קְדוּשָׁה אַחֲרָא, אִיהִי תּוֹסֶפֶת קְדוּשָׁה, בְּגִינֵי כַּך אִיהִי בָּתַר צְלוֹתָא. וּבְגִין דְּאִיהִי תּוֹסֶפֶת קְדוּשָׁה, עַל קְדוּשָׁן אַחֲרָנִין, אִיהִי לְבָתַר צְלוֹתָא. וּבְגִין דְּכָל חַד וְחַד בָּעֵי לְאַמְשָׁכָא עָלֵיהּ מֵהַהוּא תּוֹסֶפֶת, אִתְתַּקַּן לְכָל יָחִיד וְיָחִיד קְדוּשַׁת תַּרְגּוּם.

117. Yisrael become sanctified through all these sanctifications below. Therefore, they are endowed with the sanctification of the lower Chariot, WHICH IS MALCHUT, when seated, and with the sanctification of the upper Chariot, WHICH IS ZEIR ANPIN, when they stand. The other sanctification, WHICH IS IN, "BUT TO ZION A REDEEMER SHALL COME" (YESHAYAH 59:20), is an additional sanctification. Therefore, it is after the Amidah prayer, since it is an additional sanctification on the other sanctifications. Since each one has to draw upon himself from that addition, a translated Aramaic sanctification was arranged for each individual.

118. וְאִי תֵּימָא הָא אִית בָּהּ קְדוּשַׁת לָשׁוֹן הַקֹּדֶשׁ. הַהוּא לַצִּבּוּר, לְאִתְקַדְּשָׁא כֻּלְּהוּ בִּכְלָל, בְּהַהוּא תּוֹסֶפֶת קְדוּשָׁה. וּבְגִין דְּיָחִיד לֵית לֵיהּ רְשׁוּת, לְאוֹמְרָהּ בְּלָשׁוֹן הַקֹּדֶשׁ, וּלְאִתְקַדְּשָׁא יְחִידָאי, אַתְקִינוּ לָהּ בְּלָשׁוֹן תַּרְגּוּם, וְאִיהוּ בְּיָחִיד, לְאִתְקַדְּשָׁא כָּל חַד וְחַד בְּהַהוּא תּוֹסֶפֶת, לְאַמְשָׁכָא עָלֵיהּ קְדוּשָׁה יַתִּיר. זַכָּאָה חוּלָקֵיהוֹן דְּיִשְׂרָאֵל, דְּקָא מִתְקַדְּשֵׁי בְּקְדוּשֵׁי עִלָּאֵי, בְּגִין דְּאִינּוּן דְּבֵקִין לְעֵילָא, דִּכְתִיב וְאַתֶּם הַדְּבֵקִים בַּיְיָ' אֱלֹהֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם.

118. And if you ask, But it does contain ALSO sanctification in the Holy Tongue. That is for the Congregation, that they all be sanctified generally with that additional translated sanctification. Since the individual is not permitted to say it in the Holy Tongue and become sanctified singularly, they prepared it in the Aramaic tongue. IT IS for the single one so that each and every one should become sanctified with that addition to draw upon himself more sanctification. Happy is the portion of Yisrael that become sanctified with the supernal sanctification, because they cleave unto above, as it is written: "But you that did cleave of Hashem, your Elohim, are alive every one of you this day" (Devarim 4:4).

11. "a bed, and a table, and a chair, and a lamp"
The section opens with the verse, "Behold now, I perceive that this is a holy man of Elohim, who passes us by continually. Let us make a little upper chamber'" Employing the lyrical language of metaphor, this is a reference to the upper world, Zeir Anpin, who continually sanctifies above as He sanctifies us below. We learn how we perfect Him for His gratification with our order of songs and praises, and with prayer. The "bed" is in the order of the Evening Prayer and its perfection. The "table" is in the order of the offerings, songs and prayers of the morning. The "chair" is the order of the prayer recited while sitting, and the unity we strive to perfect. The blessings that we recite are the "lamp." Next, we're told how these things were supplied and perfected by Jacob, by King David, by Abraham and by Isaac. Holy people who constantly wish to prepare before the upper world, we finally learn, should therefore recite 'a bed, a table, a chair' and 'a lamp', so that there might be perfection daily, both above and below.
The Relevance of this Passage
To partake of water, a man requires a vessel, or cup, to hold the fluid while he drinks. In like fashion, Light needs a vessel before it can express itself in our physical domain. Therein lies one purpose of the Daily Prayers.
The words of wisdom set forth below expound upon the construction of a Vessel (prayer) so that Light and blessing may be received in our world. Thus, this knowledge perfects and prepares our own souls and the global vessel so that we, and all mankind, may be the recipients of Divine Light. This effect is now achieved through the lofty spiritual influence of the patriarchs Abraham, Isaac, Jacob, and King David, whose names channel the energy that brings preparation and perfection to our souls.

119. כְּתִיב הִנֵּה נָא יָדַעְתִּי כִּי אִישׁ אֱלֹהִים קָדוֹשׁ הוּא עוֹבֵר וְגוֹ', וּכְתִיב נַעֲשֶׂה נָא עֲלִיַּת קִיר קָטַנָּה וְגוֹ', בְּהַאי קְרָא אִית לָן סְמָך בְּעָלְמָא לְסִדּוּרָא דְּצְלוֹתָא. הִנֵּה נָא יָדַעְתִּי, דָּא אִיהוּ רְעוּתָא דְּאִצְטְרִיךְ בַּר נָשׁ לְשַׁוָּאָה בְּגַוָּיהּ בְּצְלוֹתָא. כִּי אִישׁ אֱלֹהִים קָדוֹשׁ הוּא, דָּא אִיהוּ עָלְמָא עִלָּאָה, דְּאִיהוּ יָתִיב עַל כּוּרְסֵי יְקָרֵיהּ, וְכָל קְדוּשָׁאן נָפְקִין מִנֵּיהּ, וְאִיהוּ מְקַדֵּשׁ לְכֻלְּהוּ עָלְמִין. עוֹבֵר עָלֵינוּ תָּמִיד, מֵהַהוּא קְדוּשָׁה דְּאִיהוּ מְקַדֵּשׁ לְכָל עָלְמִין לְעֵילָא, אִיהוּ מְקַדֵּשׁ לָן בְּהַאי עָלְמָא. דְּהָא לֵית קְדוּשָׁה לְעֵילָא, אֶלָּא אִי אִית קְדוּשָׁא לְתַתָּא, כד"א וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל.

119. It is written: "Behold now, I perceive that this is a holy man of Elohim, who passes by us continually. Let us make a little upper chamber..." (II Melachim 4:9-10). In this passage, we have a slight allusion to the sequence of prayer. "Behold now, I perceive" is desire, and a person must put into his prayer that "this is a holy man of Elohim." This is the upper world, NAMELY ZEIR ANPIN, who sits on His Throne of Glory. All sanctifications emanate from Him, and He sanctifies all the worlds. "Passes by us continually," MEANING THAT He sanctifies the world above and He sanctifies us in this world from that sanctification. There is no sanctification above unless there is sanctification below, as it is written: "But I will be hallowed Yisrael" (Vayikra 22:32).

120. Since this is so, "let us make a little upper chamber," which is the order of the perfection of the Shechinah, who is CALLED "a little upper chamber...with walls," as it is written: "And Chizkiyah turned his face toward the wall" (Yeshayah 38:2). 'Little', because it is small, as it is written: "A little city" (Kohelet 9:14). "And let us set for him there" (II Melachim 4:10), through this perfection that we are arranging. We perfect Him, ZEIR ANPIN, for His gratification with our sequence of songs and praises and with prayer. "A bed, and table, and a chair, and a lamp" (Ibid.): All these four are in the Shechinah, for She is prepared with all these tools toward the upper world, WHICH IS ZEIR ANPIN, in the order that we set out.

120. וְהוֹאִיל וְכָךְ הוּא, נַעֲשֶׂה נָא עֲלִיַּת קִיר קְטַנָּה, דָּא אִיהוּ סִדּוּרָא דִּתְקוּנָא דִּשְׁכִינְתָּא, דְּאִיהִי עֲלִיַּת קִיר, כד"א וַיַּסֵּב חִזְקִיָּהוּ פָּנָיו אֶל הַקִּיר. קְטַנָּה: בְּגִין דְּאִיהִי זְעֵירָא, כד"א עִיר קְטַנָּה. וְנָשִׂים לוֹ שָׁם בְּתִקוּנָא דָּא דְּאָנָן מְתַקְּנִין, וּבְסִדּוּרָא דִּילָן בְּשִׁירִין וְתוּשְׁבְּחָן וּבְצִלּוֹתָא, אָנָן מְתַקְּנִין לְגַבֵּיהּ, לְנַיְחָא דִּילֵיהּ. מִטָּה וְשֻׁלְחָן וְכִסֵּא וּמְנוֹרָה. אַרְבַּע אִלֵּין, כֻּלְּהוּ בִּשְׁכִינְתָּא אִינּוּן. וְאִיהִי בְּכָל תִּקּוּנִין אִלֵּין מִתְתַּקְּנָן, לְגַבֵּי עָלְמָא עִלָּאָה בְּסִדּוּרָא דְּאָנָן מְסַדְּרִין.

121. In the order of the evening prayer and in its perfection is the bed, and in the order of the offerings and burnt offerings that we set out in the morning and these songs and prayers is the table. In the order of the prayer recited while sitting down, and in the perfection of Kriat Sh'ma, in that unity which we strive to perfect is a chair. In the order of the standing prayer and these sanctifications THAT ARE IN 'WHO FORMS' AND IN THE REPETITION OF THE AMIDAH BY THE CANTOR, and the additional sanctification THAT IS IN "AND A REDEEMER SHALL COME TO ZION," and the blessings that we recite are the lamp.

121. בְּסִדּוּרָא דִּצְלוֹתָא דְּעַרְבִית, וּבְתִקּוּנָא דִּילֵיהּ, הָא מִטָּה. בְּסִדּוּרָא דְּאִינּוּן קָרְבָּנִין וְעִלָּוָון, דְּאָנָן מְסַדְּרִין בְּצַפְרָא דְּאִינּוּן שִׁירִין וְתוּשְׁבְּחָן, הָא שֻׁלְחָן. וּבְהַהוּא סִדּוּרָא דִּצְלוֹתָא דִּמְיוּשָׁב, וּבְתִקּוּנָא דִּק"ש, בְּהַהוּא יִחוּדָא דְּאָנָן מְתַקְּנִין הָא כִּסֵּא. בְּהַהוּא סִדּוּרָא דִּצְלוֹתָא דִּמְעוּמָד, וּבְאִינּוּן קְדוּשָׁאן, וְתוֹסֶפֶת קְדוּשָׁה, וּברְכָאן, דְּאָנָן מְסַדְּרִין הָא מְנוֹרָה.

122. Happy is the man that concentrates his wish on this, to be perfect before his Master every day and to perfect this little upper chamber, WHICH IS THE SHECHINAH, TO HIS MASTER, with these constructions OF A BED, A TABLE, A CHAIR, AND A LAMP. Then the Holy One, blessed be He, will surely be his guest every day. Happy is he in this world and happy is he in the World to Come, because these four are the tools of the Shechinah with which to become ready for her husband, ZEIR ANPIN. She becomes ready in these four tools with beauty, with joy and in appearance through the holy people every day.

122. זַכָּאָה אִיהוּ בַּר נָשׁ, דְּדָא שַׁוֵּי בִּרְעוּתֵיהּ, לְאַשְׁלָמָא לְגַבֵּי מָארֵיהּ בְּכָל יוֹמָא, וּלְאַתְקָנָא הַאי עֲלִיַּת קִיר קְטַנָּה, לְגַבֵּי מָארֵיהּ בְּהָנֵי תִּקּוּנִין. כְּדֵין וַדַּאי קוּדְשָׁא בְּרִיךְ הוּא יְהֵא אוֹשְׁפִּיזֵיהּ בְּכָל יוֹמָא. זַכָּאָה אִיהוּ בְּהַאי עָלְמָא, וְזַכָּאָה אִיהוּ בְּעָלְמָא דְּאָתֵי. בְּגִין דְּאִלֵּין אַרְבַּע, אִינּוּן תִּקּוּנֵי דִּשְׁכִינְתָּא, לְאִתְתַּקָּנָא לְגַבֵּי בַּעְלָהּ. בְּאַרְבַּע תִּקּוּנִין אִלֵּין, אִתְתַּקָּנַת בִּשְׁפִירָהָא, בְּחֶדְוָוהָא, בְּחֶזְוָוהָא, ע"י דְּעַמָּא קַדִּישָׁא בְּכָל יוֹמָא.

123. The bed was given to be prepared by Jacob. Therefore, Jacob composed the evening prayer. The table was prepared by King David through the songs and praises that he composed, as it is written: "You prepare a table before me in the presence of my enemies" (Tehilim 23:5). A chair was prepared by Abraham by his attachment, by his doing kindness and perfection of the souls of all the inhabitants of the world. The perfection of the chair is only through the kindness of Abraham, as it is written: "And in Mercy a throne was established" (Yeshayah 16:5).

123. מִטָּה אִתְיְהִיבַת לֵיהּ לְיַעֲקֹב לְאִתְתַּקָּנָא, וְע"ד יַעֲקֹב אַתְקִין צְלוֹתָא דְּעַרְבִית. שֻׁלְחָן אַתְקִין דָּוִד מַלְכָּא, בְּאִינּוּן שִׁירִין וְתוּשְׁבְּחָן דְּאִיהוּ אַתְקִין, כד"א תַּעֲרֹךְ לְפָנַי שֻׁלְחָן נֶגֶד צוֹרְרָי. כִּסֵּא אַתְקִין אַבְרָהָם, בְּאִתְקַשְׁרוּתָא דִּילֵיהּ, דְּעָבִיד טִיבוּ וּשְׁלִימוּ דְּנִשְׁמָתִין לְכָל בְּנֵי עָלְמָא, וְלֵית תִּקּוּנָא דְּכִסֵּא, אֶלָּא בְּחֶסֶד דְּאַבְרָהָם, כד"א וְהוּכַן בַּחֶסֶד כִּסֵּא.

124. מְנוֹרָה אַתְקִין יִצְחָק, דְּאַקְדִּישׁ שְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא לְעֵינֵיהוֹן דְּכָל עָלְמָא, וְנָהִיר נְהִירוּ דְּבוּצִינָא עִלָּאָה בְּהַהִיא קְדוּשָׁה. בְּגִינֵי כַּךְ, צְרִיכִין עַמָּא קַדִּישָׁא, לוֹמַר תְּדִיר וּלְשַׁוָּאָה רְעוּתְהוֹן, לְסַדְּרָא לְגַבֵּי עָלְמָא עִלָּאָה, דְּאִיהוּ מָארֵיהּ דְּבֵיתָא, אִישׁ הָאֱלֹהִים, מִטָּה וְשֻׁלְחָן וְכִסֵּא וּמְנוֹרָה, לְמֶהֱוֵי שְׁלִימוּ בְּכָל יוֹמָא, עֵילָא וְתַתָּא.
י.ה.ו.ה.

124. The lamp was built by Isaac, who sanctified the Name of the Holy One, blessed be He, before the eyes of the whole world, and illuminated the light of the supernal candle with that sanctification. Therefore the holy people, who constantly wish to prepare the upper world, WHICH IS ZEIR ANPIN, the Master of the house, the man of Elohim, should recite 'a bed, a table, a chair' and 'a lamp,' so that there might be perfection daily, above and below.

12. "Sh'ma Yisrael" and 'Blessed be the Name'

When the children of Yisrael are declaring the union of the secret of Sh'ma Yisrael, we learn, one light emerges from concealment in the upper world. This light is then battered into a 'hard spark', which itself is finally divided into seventy lights. These are illuminated in the seventy branches of the Tree of Life, and the Tree emanates fragrance and gives forth spices. At the same time, all the trees in the Garden of Eden emanate fragrance and praise their Master. All the supernal limbs, the Sfirot, join in one aspiration and one desire to be unified as one without any separation. Following this, we learn of the secret and joyous mating of Malchut, the Queen, with Zeir Anpin, and are told of the significance of the four keys, and of the four letters on them, which when they are gathered together cause the union. The union above, we learn once more, is mirrored by the union below. It is not possible to refer openly to Malchut as 'one' - in case the evil eye is aroused - but in the time to come, the Other Side will separate from her, and will in fact be removed from the world. Then, and only then, will Malchut be called 'one'. By her union to Zeir Anpin in silence and in secret, though, she is now removed from that Other Side. The secret of the upper world, we're then told, is the heart of Jacob, and the secret of the lower world is the heart of his sons. Rabbi Hamnuna Saba (the elder), we discover, has said that the awakening of this union between Malchut and Zeir Anpin is beautiful. Lastly, we are reminded there is a commandment to study the Torah every day. The Torah is the Tree of Life, and he who studies it deserves to be bound with the supernal Torah.

The Relevance of this Passage

The Zohar ignites the seventy Lights that illuminate the seventy branches of the Tree of Life by revealing holy secrets pertaining to the Tetragrammaton .?.?.?.?. This Light enjoins Malchut (our world) with Zeir Anpin (upper world), our body with our soul, which now elevates us above and beyond the sphere of influence of the Other Side.

125. בְּשַׁעֲתָא דְּקָא מְיַחֲדֵי יִשְׂרָאֵל, יִחוּדָא דְרָזָא דִשְׁמַע יִשְׂרָאֵל, בְּרְעוּתָא שְׁלִים, כְּדֵין נַפְקֵי מִגּוֹ סְתִימוּ דְּעָלְמָא עִלָּאָה, חַד נְהִירוּ, וְהַהוּא נְהִירוּ בָּטַשׁ גּוֹ בּוּצִינָא דְקַרְדִּינוּתָא, וְאִתְפְּלַג לְע׳ נְהוֹרִין, וְאִינוּן ע׳ נְהוֹרִין, בְּע׳ עַנְפִּין דְּאִילָנָא דְּחַיֵּי.

125. When Yisrael are declaring the union of the secret of Sh'ma Yisrael with complete desire, one light, WHICH IS THE PATH OF ABA, emerges from the concealment of the upper world, NAMELY THE UPPER ABA AND IMA. This light is battered into the hard spark, WHICH IS YESOD OF IMA, and is divided into seventy lights THAT RADIATE FROM THEM THE MOCHIN OF YISRAEL - SABA, AND TEVUNAH, WHICH ARE THE LOWER SEVEN SFIROT OF ABA AND IMA, CHESED, GVURAH, TIFERET NETZACH, HOD, YESOD, AND MALCHUT, EACH COMPOSED OF TEN. And these seventy lights ILLUMINATED in the seventy branches of the Tree of Life, NAMELY IN CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT OF ZEIR ANPIN, EACH CONTAINING TEN.

126. כְּדֵין, הַהוּא אִילָנָא סָלִיק רֵיחִין וּבוּסְמִין, וְכָל אִילָנֵי דְּגִנְתָּא דְעֵדֶן, כֻּלְּהוּ סַלְקִין רֵיחִין, וּמְשַׁבְּחָן לְמָארֵיהוֹן, דְּהָא כְּדֵין אִתְתַּקְּנַת מַטְרוֹנִיתָא, לְאַעֲלָא לַחוּפָּה בַּהֲדֵי בַּעְלָהּ, כָּל אִינוּן שַׁיְיפִין עִלָּאִין, כֻּלְּהוּ מִתְחַבְּרָן בְּתִיאוּבְתָּא חֲדָא, וּבִרְעוּתָא חֲדָא, לְמֶהֱוֵי חַד בְּלָא פֵּרוּדָא כְּלָל. וּכְדֵין בַּעְלָהּ אִתְתַּקַּן לְגַבָּהָא לְאַעֲלָא לַחוּפָּה בְּיִחוּדָא חַד, לְאִתְיַיחֲדָא בְּמַטְרוֹנִיתָא.

126. Then that Tree, WHICH IS ZEIR ANPIN, emanates fragrances and spices, NAMELY THE LIGHT OF CHOCHMAH THAT IS CALLED 'FRAGRANCE'. All the trees that are in the Garden of Eden, WHICH IS MALCHUT, emanate fragrances and praise their Master, ZEIR ANPIN, for Malchut is then prepared to enter the marriage canopy with her husband, ZEIR ANPIN. All the supernal limbs, WHICH ARE THE SFIROT OF ZEIR ANPIN, join in one aspiration and one desire to be one without any separation. Then her husband, ZEIR ANPIN, is prepared to enter the marriage canopy in one union to unite with Malchut.

127. וְע"ד אֲנַן מִתְעָרֵי לֵיהּ, וְאָמְרִינָן שְׁמַע יִשְׂרָאֵל, אִתְקִין גַּרְמָךְ, הָא בַּעְלִיךְ יֵיתֵי לְגַבִּיךְ בְּתִקּוּנוֹי, זַמִּין לְקַבְלָךְ. יְיָ' אֱלֹהֵינוּ יְיָ' אֶחָד, בִּיחוּדָא חֲדָא, בִּרְעוּתָא חֲדָא, בְּלָא פֵּרוּדָא, דְּכָל אִינּוּן שִׁיּוּפִין כֻּלְּהוּ אִתְעֲבִידוּ חַד, וְעַיְּילִין בְּחַד תִּיאוּבְתָּא.

127. Therefore we stimulate her, MALCHUT, and we say Sh'ma Yisrael, MEANING MALCHUT, FOR THE CHILDREN OF YISRAEL ARE INCLUDED IN HER. WE SAY TO MALCHUT, Prepare yourself, for your husband, ZEIR ANPIN, will come to you adorned and he is prepared toward you. "Hashem our Elohim, Hashem is One" (Devarim 6:4). HASHEM IS ABA, OUR ELOHIM IS IMA, HASHEM IS ZEIR ANPIN AS IT IS WRITTEN BEFORE US. They are one, MEANING in one union with one desire without separation, and all these limbs OF ZEIR ANPIN, NAMELY HIS SFIROT, become one and enter with one longing, MEANING IN YESOD OF ZEIR ANPIN.

128. כֵּיוָן דְּאָמְרֵי יִשְׂרָאֵל יְיָ' אֶחָד בְּאִתְעָרוּתָא דְּשִׁית סִטְרִין, כְּדֵין כָּל אִינּוּן שִׁית סִטְרִין, אִתְעֲבִידוּ חַד וְעָאלִין בְּחַד תִּיאוּבְתָּא, וְרָזָא דָא ו' חַד פְּשִׁיטוּ בְּלְחוֹדוֹי, בְּלָא דְּבֵקוּתָא אַחֲרָא לְגַבֵּיהּ, אֶלָּא אִיהוּ בְּלְחוֹדוֹי פָּשִׁיט מִכֹּלָּא, וְאִיהוּ חַד.

128. As soon as Yisrael say, "Hashem is One," WHICH ALLUDES TO ZEIR ANPIN AS MENTIONED ABOVE, with the stimulus of the six sides, THAT RECEIVE FROM ABA AND IMA, THE SECRET OF "HASHEM OUR ELOHIM" AS THEY BECAME ONE, AS MENTIONED. Then all these six sides become one and enter to one longing, WHICH IS YESOD. This is the secret of Vav, WHICH ALLUDES TO ZEIR ANPIN, WHICH IS THE SECRET OF one expansion. JUST LIKE THE LETTER VAV THAT IS SHAPED LIKE A LINE with nothing attached to it, MEANING THAT THE ILLUMINATION OF CHASSADIM OF THE RIGHT DOMINATES IT, AND THERE IS NO ATTACHMENT FROM THE REVELATION OF CHOCHMAH IN THE LEFT. Only it itself spreads AND IS COMBINED of them all, EVEN FROM THE LEFT, and it is one. EVEN THOUGH IT IS COMBINED ALSO FROM THE ILLUMINATION OF CHOCHMAH, WHICH IS THE SECRET OF ONE, STILL ONLY THE RIGHT DOMINATES IT, WHICH IS THE ILLUMINATION OF CHASSADIM ALONE.

129. בְּהַהִיא שַׁעְתָּא, מַטְרוֹנִיתָא מִתְתַּקְּנָא וּמִתְקַשְּׁטָא, וְעַיְּילִין לָהּ שַׁמְשָׁהָא בְּלְחִישׁוּ סַגִּי, לְגַבֵּי בַּעְלָהּ, וְאָמְרֵי בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד. דָּא אִיהוּ בְּלְחִישׁוּ, דְּהָכִי אִצְטְרִיךְ לְאַעֲלָא לָהּ לְגַבֵּי בַּעְלָהּ. זַכָּאָה עַמָּא דְּיַדְעֵי דָּא, וּמְסַדְּרֵי סִדּוּרָא עִלָּאָה דְּמְהֵימְנוּתָא.

129. At that time, Malchut prepares and adorns Herself. The attendants, MEANING THE MAIDENS as written, bring her in great secrecy to her husband, ZEIR ANPIN, and say, 'Blessed be the Name of the glory of His kingdom forever and ever.' This is in secret because this is the way that it is necessary to bring Her to Her husband, ZEIR ANPIN. Happy are the people who know this and perform the supernal order of the Faith, WHICH IS MALCHUT.

130. בְּהַהִיא שַׁעְתָּא דְּאִתְחַבְּרוּ בַּעְלָהּ וּמַטְרוֹנִיתָא כַּחֲדָא, כְּדֵין כְּרוֹזָא נָפִיק מִסִּטְרָא דְּדָרוֹם, אִתְעָרוּ חֵילִין וּמַשְׁרְיָין דְּגַלֵּי רְחִימוּתָא לְגַבֵּי מָארֵיכוֹן.

130. At the time that the husband OF THE QUEEN, THAT IS ZEIR ANPIN, and the Queen join as one, a proclamation emerges from the south side, WHICH IS CHESED, Awaken, hosts and camps that manifested the love of their Master, MEANING THOSE THAT CAUSED THIS UNION.

131. כְּדֵין אִתְּעַר חַד מְמָנָא עִלָּאָה, בּוּאֵ"ל שְׁמֵיהּ, רַב מַשְׁרְיָין, וּבִידֵיהּ אַרְבַּע מַפְתְּחָן, דְּנָטִיל מִד' סִטְרֵי עָלְמָא, וְחַד מַפְתְּחָא אִתְרְשִׁים בְּאָת י', וּמַפְתְּחָא אַחֲרָא אִתְרְשִׁים בְּאָת ה'. וְחַד מַפְתְּחָא אִתְרְשִׁים בְּאָת ו'. וְאָנַח לְהוּ תְּחוֹת אִילָנָא דְּחַיֵּי. אִינּוּן תְּלַת מַפְתְּחָן, דְּאִתְרְשִׁימוּ בְּתְלַת אַתְוָון אִלֵּין, אִתְעֲבִידוּ חַד. כֵּיוָן דְּאִתְעֲבִידוּ חַד, הַהוּא מַפְתְּחָא אַחֲרָא, סָלִיק וְקָאֵים וְאִתְחַבָּר בְּהַהוּא אַחֲרָא כְּלָלָא דִּתְלַת, וְכָל אִינּוּן מַשְׁרְיָין וְחֵילִין עַיְּילִין לְאִינּוּן תְּרֵין מַפְתְּחָן גּוֹ גִנְתָּא וְכֻלְּהוּ מְיַחֲדֵי כְּגַוְונָא דִּלְתַתָּא.

131. Then a supernal overseer, the minister of the camps whose name is Boel, becomes aroused. In his hands are four keys, which he received from the four directions of the world, CHESED, GVURAH, TIFERET, AND MALCHUT. One key is marked with the letter Yud, one is marked with the letter Hei and another key is marked with the letter Vav. He places them under the Tree of Life, WHICH IS ZEIR ANPIN. These three keys that are marked with these three letters become one. As soon as they become one, that last key, WHICH IS THE LAST HEI, ascends and stands and combines with the other key that includes the three KEYS. All camps and hosts enter these two keys in the Garden, WHICH ARE VAV-HEI, and they all combine as below, MEANING LIKE YISRAEL.

132. NOW THE ZOHAR EXPLAINS THE SECRET OF THE WORDS OF "SH'MA YISRAEL." THE FIRST Yud Hei Vav Hei is the mark of the letter Yud that is in the Holy Name, WHICH ALLUDES TO ABA. "Our Elohim" is the secret of the mark of the upper Hei of the Holy Name THAT ALLUDES TO IMA. THE SECOND Yud Hei Vav Hei is the drawing OF MOCHIN FROM ABA AND IMA that are drawn below in the secret of the mark of the letter Vav OF THE HOLY NAME THAT ALLUDES TO ZEIR ANPIN. These two letters, YUD AND HEI, are drawn to be in this place, MEANING IN THE VAV, WHICH IS ZEIR ANPIN. It is one, for all these three, WHICH ARE ABA AND IMA AND ZEIR ANPIN, are one in one unity.

132. יְדֹו"ד: דָּא רְשִׁימוּ דְּאָת י', רֵישָׁא עִלָּאָה דְּבִשְׁמָא קַדִּישָׁא. אֱלֹהֵינוּ: דָּא אִיהוּ רָזָא דִּרְשִׁימוּ דְּאָת ה' עִלָּאָה, אָת תִּנְיָינָא דְּבִשְׁמָא קַדִּישָׁא. יְדֹו"ד: דָּא מְשִׁיכוּ דְּאִתְמְשַׁךְ לְתַתָּא, בְּרָזָא דִּרְשִׁימוּ דְּאָת ו', דְּאִינּוּן תְּרֵין וְאִתְוָון אִתְמְשָׁכוּ לְמֶהֱוֵי בַּאֲתָר דָּא, וְאִיהוּ אֶחָד. כָּל הָנֵי תְּלָתָא אִינּוּן חַד, בְּיִחוּדָא חַד.

133. All these have become one in one unity and everything remains in the secret of the letter Vav, FOR ALL THE MOCHIN HAVE REMAINED IN ZEIR ANPIN, WHICH IS THE SECRET OF VAV. He is whole from the source of the fountain, WHICH IS ABA, and from the inner chamber, THAT IS IMA, and He inherits Aba and Ima. Then they bring into Him the Queen, NAMELY MALCHUT, because He is now complete with all the supernal good, and can nourish her and give her food and sustenance as befitting. All His limbs, WHICH ARE THE SFIROT, are all one and then they bring her in secret. Why in secret? In order that a stranger should not intrude on this joy, as it is written: "And no stranger shares its joy" (Mishlei 14:10), MEANING SO THAT THE OTHER SIDE SHOULD NOT BE DRAWN TO NURTURE FROM THE ILLUMINATION OF THE UNION.

133. כֵּיוָן דְּכָל דָּא אִתְעֲבִיד חַד בְּיִחוּדָא חַד, וְאִשְׁתְּאַר כֻּלָּא בְּרָזָא דְּאָת ו' שְׁלִים, מְרֵישָׁא דְּמַבּוּעָא, וּמֵהֵיכָלָא פְּנִימָאָה, וְיָרִית לְאַבָּא וְאִימָא, כְּדֵין עַיְילִין לְמַטְרוֹנִיתָא בַּהֲדֵיהּ, דְּהָא הַשְׁתָּא אִיהוּ שְׁלִים בְּכָל טִיבוּ עִלָּאָה, וְיָכִיל לְאַתְזָנָא לָהּ, וּלְמֵיהַב לָהּ מְזוֹנָא וְסִפּוּקָא כַּדְקָא יָאוֹת. וְכָל אִינּוּן שַׁיְיפִין דִּילֵיהּ כֻּלְּהוּ חַד. כְּדֵין עַיְילִין לָהּ לְגַבֵּיהּ, בְּלְחִישׁוּ. אֲמַאי בְּלְחִישׁוּ. בְּגִין דְּלָא יִתְעָרַב זָר בְּהַהִיא חֶדְוָה, כד"א וּבְשִׂמְחָתוֹ לֹא יִתְעָרַב זָר.

134. כֵּיוָן דְּאִיהוּ אִתְיַחַד לְעֵילָא בְּשִׁית סִטְרִין. אוּף הָכִי אִיהִי אִתְיַחֲדַת לְתַתָּא בְּשִׁית סִטְרִין אָחֲרָנִין. בְּגִין לְמֶהֱוֵי אֶחָד לְעֵילָא, וְאֶחָד לְתַתָּא, כד"א יִהְיֶה יְיָ' אֶחָד וּשְׁמוֹ אֶחָד. אֶחָד לְעֵילָא בְּשִׁית סִטְרִין, דִּכְתִיב שְׁמַע יִשְׂרָאֵל יְיָ' אֱלֹהֵינוּ יְיָ' אֶחָד. הָא שִׁית תֵּיבִין, לְקֻבֵּל שִׁית סִטְרִין. אֶחָד לְתַתָּא בְּשִׁית סִטְרִין, בשכמל"ו, הָא שִׁית סִטְרִין אָחֲרָנִין בְּשִׁית תֵּיבִין. יְיָ' אֶחָד לְעֵילָא, וּשְׁמוֹ אֶחָד לְתַתָּא.

134. Since ZEIR ANPIN becomes united above in six sides, MALCHUT also becomes united below in six other sides, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF THE MOCHIN. So there will be one above and one below, as it is written: "Hashem shall be One, and His Name One" (Zecharyah 14:9), NAMELY ZEIR ANPIN. "And His Name One" is MALCHUT THAT IS CALLED 'NAME', one above in six sides, as written: "Hear Yisrael, Hashem our Elohim, Hashem is One" (Devarim 6:4). There are six words corresponding to six sides. Blessed be the Name of the glory of His kingdom forever and ever: Here are six other sides in six words. Hashem is One above, IN ZEIR ANPIN, and His Name is One below IN MALCHUT.

135. וְאִי תֵּימָא, הָא כְּתִיב אֶחָד לְעֵילָא, וּלְתַתָּא לָא כְּתִיב אֶחָד. וָעֶד הוּא אֶחָד, בְּחִלּוּפֵי אַתְוָון. אַתְוָון דִּדְכוּרָא לָא מִתְחַלְּפֵי, אַתְוָון דִּנוּקְבָא מִתְחַלְּפֵי, דְּהָא שְׁבָחָא דִּדְכוּרָא עַל נוּקְבָא. וּבְגִין דְּלָא תִּשְׁלוֹט עַיִן הָרָע, אֲנָן מְחַלְּפֵי אַתְוָון, דְּלָא אַמְרִינָן אֶחָד בְּאִתְגַּלְיָיא. וּבְזִמְנָא דְּאָתֵי, דְּיִתְעֲבַר עַיִן הָרָע מֵעָלְמָא, וְלָא תִּשְׁלוֹט, כְּדֵין יִתְקְרֵי אֶחָד בְּאִתְגַּלְיָיא. בְּגִין דְּהַשְׁתָּא דְּהַהוּא סִטְרָא אַחֲרָא אִתְדְּבַק בַּהֲדָהּ, לָאו אִיהִי אֶחָד, אֶלָּא דַּאֲנָן מְיַחֲדִין לָהּ בְּלְחִישׁוּ, בְּרָזָא דְּאַתְוָון אָחֲרָנִין, וְאַמְרִי וָעֶד.

135. If you ask, yet it is only written 'one' above IN ZEIR ANPIN, NAMELY IN "SH'MA YISRAEL," but below, IN MALCHUT, NAMELY IN 'BLESSED BE THE NAME OF THE GLORY OF HIS KINGDOM FOREVER AND EVER,' 'one' is not written. HE ANSWERS: 'And ever (Heb. vaed, Vav-Ayin-Dalet)' is 'one (Heb. echad, Aleph-Chet-Dalet)' when the letters are interchanged, because Aleph is exchanged with Vav and Chet changes with Ayin AND VAED BECOMES ECHAD. The male letters do not change, but the female letters do, for this shows the praise the male has over the female. In order that the evil eye should not dominate, WHICH IS THE OTHER SIDE, we interchange the letters, for we don't say 'one' openly, BUT RATHER 'AND EVER.' In the future, when the evil eye will be removed from the world and will not dominate, MALCHUT will be called 'One' openly. Now that the Other Side is attached to it, IN THE SECRET: "AND HER FEET GO DOWN TO DEATH" (MISHLEI 5:5), She is not one. But we unite Her silently in the secret of THE INTERCHANGE OF other letters, and say 'and ever' INSTEAD OF 'ONE'.

136. However, in the time to come, the Other Side will separate from Her and will be removed from the world. Then MALCHUT will be called 'one', for there will not be any other partnership or attachment, as written: "On that day Hashem shall be one, and His Name One." EVEN MALCHUT THAT IS CALLED 'HIS NAME' SHALL BE 'ONE' revealed with Him, WITH ZEIR ANPIN, and not in whispering or in secret.

136. אֲבָל בְּזִמְנָא דְאָתֵי, דְיִתְפְּרַשׁ הַהוּא סִטְרָא מִינָהּ, וְיִתְעֲבַר מֵעָלְמָא, כְּדֵין יִתְקְרֵי אֶחָד וַדַּאי, דְּלָא יְהֵא בַּהֲדָהּ שׁוּתָּפוּ וּדְבִיקוּ אַחֲרָא, כד״א בַּיּוֹם הַהוּא יִהְיֶה יְיָ׳ אֶחָד וּשְׁמוֹ אֶחָד, בְּאִתְגַּלְיָא בְּהֶדְיָא, וְלָא בְּלְחִישׁוּ, וְלָא בְּרָזָא.

137. Therefore, we unite Her NOW TO REMOVE HER from that Other Side, as one invites someone to be his witness; NAMELY, ZEIR ANPIN BECOMES HER WITNESS THAT SHE IS ONE. Because ZEIR ANPIN is our witness and the Other Side is not a witness by us, She is then separated from the OTHER Side. Since she has come TO ZEIR ANPIN, we elevate Her to the marriage canopy to Her husband, the supernal King WHO IS ZEIR ANPIN, with full desire and intention of the heart. Therefore, She is one.

137. וְעַל דָּא, אֲנָן מְיַחֲדִין לָהּ מֵהַהוּא סִטְרָא אַחֲרָא, כְּמַאן דְּזַמִּין לְאַחֲרָא לְמֶהֱוֵי סָהִיד דִּילֵיהּ. בְּגִין דְּדָא אִיהוּ סָהִיד דִּילָן, וְסִטְרָא אַחֲרָא לָאו אִיהוּ סָהֲדָא לְגַבָּן. וּכְדֵין אִיהִי אִתְפְּרִישַׁת מֵהַהוּא סִטְרָא. כֵּיוָן דְּאָתַת, אֲנָן מַעֲלִין לָהּ לַחוּפָּה לְגַבֵּי בַּעְלָהּ, מַלְכָּא עִלָּאָה, בְּכָל רְעוּתָא וְכַוָּונָא דְּלִבָּא, וְעַל דָּא אִיהוּ אֶחָד.

138. When She comes with her maidens, WHO ARE THE SEVEN CHAMBERS OF BRIYAH, and wishes to separate from the Other Side, she comes only as one who is invited to see the glory of the King and not more. It is thus announced, that they will come to behold the glory of the King, as written: "Go forth, daughters of Zion, and behold King Solomon" (Shir Hashirim 3:11), MEANING go out to see the glory of the king. The Other Side does not want to see her and separates FROM MALCHUT. When She arrives, all Her attendants, NAMELY THE MAIDENS, bring Her in to the marriage canopy with the supernal King, WHO IS ZEIR ANPIN, in silence and in secret. If it were not so, the Other Side would not separate from Her, and the joy would have been confused. But in the time to come, when the Other Side will be separated from Her, then "on that day Hashem shall be one, and His Name One."

138. בְּשַׁעְתָּא דְּאִיהִי אָתַת בְּעוּלִימְתָהָא, וּבָעָאת לְאִתְפְּרְשָׁא מִסִּטְרָא אַחֲרָא, לָא אָתַת, אֶלָּא כְּמַאן דְּאִזְדַּמְּנַת לְמֶחֱמֵי בִּיקָרָא דְּמַלְכָּא וְלָא יַתִּיר, וְהָכִי מַכְרִיזֵי דְּיִזְדַּמְּנוּן לְמֶחֱמֵי בִּיקָרָא דְּמַלְכָּא. כד״א צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה, פּוּקוּ לְמֶחֱמֵי בִּיקָרָא דְּמַלְכָּא, כְּדֵין סִטְרָא אַחֲרָא לָא נִיחָא לֵיהּ לְמֶחֱמֵי, וְאִתְפְּרַשׁ מִינָהּ. כֵּיוָן דְּאָתַת. כָּל אִינּוּן שַׁמְּשָׁהָא, עַיְילִין לָהּ לַחוּפָּה בַּהֲדֵי מַלְכָּא עִלָּאָה, בְּלְחִישׁוּ בְּרָזָא. דְּאִלְמָלֵא לָאו הָכִי, לָא יִתְפְּרַשׁ מִינָהּ הַהוּא סִטְרָא אַחֲרָא וְיִתְעָרֵב חֶדְוָותָא. אֲבָל בְּזִמְנָא דְּאָתֵי, דְּיִתְפְּרַשׁ מִינָהּ הַהִיא סִטְרָא אַחֲרָא, כְּדֵין בַּיּוֹם הַהוּא יִהְיֶה יְיָ׳ אֶחָד וּשְׁמוֹ אֶחָד.

139. Since She has entered the marriage canopy and is with the supernal King, WHO IS ZEIR ANPIN, we arouse the joy OF MOCHIN of the right and left, as it is written: "And you shall love Hashem your Elohim with all your heart..." (Devarim 6:5), WHICH IS THE RIGHT; "And it shall to pass, if you hearken..." (Devarim 11:13) IS THE LEFT. And this will be without any fear OF THE OTHER SIDE whatsoever, because the Other Side will not approach there, as it has no permission.

139. כֵּיוָן דְּעָאלַת לַחוּפָּה, וְאִיהִי בַּהֲדֵי מַלְכָּא. עִלָּאָה, כְּדֵין אֲנָן מִתְעָרֵי חֶדְוָה דִּימִינָא וּשְׂמָאלָא, כד״א וְאָהַבְתָּ אֶת יְיָ׳ אֱלֹהֶיךָ בְּכָל לְבָבְךָ וְגוֹ׳. וְהָיָה אִם שָׁמוֹעַ וְגוֹ׳. בְּלָא דְּחִילוּ כְּלָל, דְּהָא סִטְרָא אַחֲרָא לָא יִתְקָרַב תַּמָּן, וְלֵית לֵיהּ רְשׁוּ.

140. As long as they want to bring the bride, WHO IS MALCHUT, unto the KING for the celebration of union, it must be in silence and in secret, in order that there should not be found in her footsteps any hint of the evil side. Any hint of disqualification should neither cleave unto her, nor should it be found among her children, NAMELY YISRAEL BELOW.

140. כַּלָּה, כָּל זִמְנָא דְּבָעָאן לְאַעֲלָא לָהּ לְגַבֵּי מַלְכָּא, לְחֶדְוָה דְּשִׁמּוּשָׁא, אִצְטְרִיךְ בְּלְחִישׁוּ בְּרָזָא, בְּגִין דְּלָא יִשְׁתְּכַח בְּרַגְלֵי צַעֲדָהָא, רְמָז דְּסִטְרָא בִּישָׁא, וְלָא יִתְדַּבַּק בַּהֲדָהּ, וְלָא יִשְׁתְּכַחוּן בְּבָנֵי, רֶמֶז פְּסוּל כְּלָל.

141. Jacob said to his sons: 'Perhaps, heaven forbid, there has occurred a flaw in my bed.' His sons said: 'Just as there is only one in your heart, we have no attachment with the Other Side at all, because it is separated from your bed and we are united with the supernal King, ZEIR ANPIN. We have no attachment at all with the Other Side, because our desires and thoughts are to separate from the Other Side.'

141. וְהָכִי אָמַר יַעֲקֹב לִבְנוֹי, שֶׁמָּא חַס וְשָׁלוֹם אֵירַע פְּסוּל בְּעַרְסִי, כְּדֵין אִינּוּן אָמְרוּ, כְּמָה דְּלֵית בְּלִבָּךְ אֶלָּא אֶחָד, כַּךְ וְכוּ' לֵית לָן דְּבִיקוּ בְּסִטְרָא אַחֲרָא כְּלָל, דְּהָא פְּרִישָׁא הֲוָה מֵעַרְסָךְ, וַאֲנָן בְּיִחוּדָא לְגַבֵּי מַלְכָּא עִלָּאָה, וְלֵית לָן דְּבִיקוּ כְּלָל בְּסִטְרָא אַחֲרָא, דְּהָא בְּפְרִישׁוּ מִסִּטְרָא אַחֲרָא הֲוָה רְעוּתָא וּמַחֲשַׁבְתָּא דִּילָן.

142. As soon as JACOB knew that the Other Side was not attached there at all, the wife, WHO IS MALCHUT, then entered to her husband, ZEIR ANPIN, in silence, in the secret of the unity of the six sides THAT ARE IN "SH'MA YISRAEL." JACOB opened by saying: 'Blessed be the Name of the glory of His kingdom forever and ever,' for She is in the secret of one with her maidens, without any mixing and without partnership of the Other Side.

142. כֵּיוָן דְּיָדַע דְּסִטְרָא אַחֲרָא לָא אִתְדְּבַק תַּמָּן כְּלָל כְּדֵין עָאלַת אִתְּתָא, לְגַבֵּי בַּעְלָהּ בְּלְחִישׁוּ, בְּרָזָא דְּיִחוּדָא דְּשִׁית סִטְרִין. פָּתַח וְאָמַר, בשכמל"ו דְּהָא אִיהִי בְּרָזָא דְּאֶחָד, בְּעוּלֵימָתָהָא, בְּלָא עִרְבּוּבָא כְּלָל וְלָא שׁוּתָּפוּ דְּסִטְרָא אַחֲרָא.

143. Come and see: At that time, Jacob and his sons below assumed a supernal image with the Shechinah. Jacob was in the secret of the six sides of the upper world in the secret of one, NAMELY ZEIR ANPIN, and his sons were in the image of the six sides of the lower world, NAMELY MALCHUT. And JACOB wanted to reveal to them that end, WHICH IS MALCHUT, MEANING TO MAKE THE UNION OPENLY AND NOT IN SILENCE. As we have established that there is an end and an end; there is 'the end of days' and there is 'the end of days (also: 'of the right')'. The end of the right is Malchut of Holiness, the secret of the Faith and the secret of the Kingdom of Heaven. The end of days is the secret of the wicked kingdom, the secret of the Other Side that is called: "The end of all flesh" (Beresheet 6:13), as we have already established.

143. וְתָא חֲזִי, בְּהַהִיא שַׁעֲתָא, יַעֲקֹב וּבְנוֹי הֲווֹ בְּדִיוּקְנָא עִלָּאָה לְתַתָּא בַּהֲדֵי שְׁכִינְתָּא. יַעֲקֹב הֲוָה בְּרָזָא דְּשִׁית סִטְרִין דְּעָלְמָא עִלָּאָה, בְּרָזָא חַד. בְּנוֹי הֲווֹ בְּדִיוּקְנָא דְּשִׁית סִטְרִין דְּעָלְמָא תַּתָּאָה. וְאִיהוּ בָּעָא לְגַלָּאָה לוֹן הַהוּא קֵץ, כְּמָה דְּאוֹקִימְנָא, דְּאִית קֵץ וְאִית קֵץ, אִית קֵץ הַיָּמִין, וְאִית קֵץ הַיָּמִים. קֵץ הַיָּמִין: דָּא מַלְכוּת קַדִּישָׁא רָזָא דְּמְהֵימְנוּתָא רָזָא דְּמַלְכוּ דִּשְׁמַיָּא. קֵץ הַיָּמִים: דָּא רָזָא דְּמַלְכוּ חַיָּיבָא רָזָא דְּסִטְרָא אַחֲרָא דְּאִקְרֵי קֵץ כָּל בָּשָׂר. וְהָא אוּקִימְנָא.

144. As soon as he saw that the Shechinah left him..., BECAUSE HE WANTED TO MAKE THE UNION OPENLY, THAT IS, TO REVEAL THE END, they, THE TRIBES, said, Just as in your heart there is only one for you pertain to the secret of the upper world which is one, so we also, who pertain to the secret of the lower world, WHICH IS MALCHUT, IN OUR HEART THERE IS ONLY one. Therefore, there are mentioned here two hearts, MEANING THERE IS NOT IN OUR HEART JUST AS THERE IS NOT IN YOUR HEART, because the secret of the upper world, ZEIR ANPIN, is the heart of Jacob. And the secret of the lower world THAT IS MALCHUT is the heart of the sons. Thus, they bring Her, MALCHUT, silently.

144. כֵּיוָן דְּחָמָא דְּאִסְתַּלְּקַת שְׁכִינְתָּא מִנֵּיהּ וְכוּ'. אִינּוּן אָמְרוּ כְּמָה דְּלֵית בְּלִבָּךְ אֶלָּא אֶחָד, דְּאַנְתְּ בְּרָזָא דְּעָלְמָא עִלָּאָה, וְאִיהוּ אֶחָד. אוּף אֲנָן, דְּאֲנָן בְּרָזָא דְּעָלְמָא תַּתָּאָה, אִיהוּ אֶחָד. וְעַל דָּא אַדְכְּרוּ תְּרֵי לְבָבוֹת, רָזָא דְּעָלְמָא עִלָּאָה, דְּאִיהוּ לִבָּא דְּיַעֲקֹב, וְרָזָא דְּעָלְמָא תַּתָּאָה, דְּאִיהוּ לִבָּא דִּבְנוֹי, כְּדֵין אָעִיל לָהּ בְּלְחִישׁוּ.

145. As the upper world was unified in the secret of one, and the lower world in the secret of one, so are we obliged to unite the upper world in one and unite the lower world in the secret of one, each of them with six ends. Therefore, there are six words here IN SH'MA YISRAEL in the secret of six ends and six words here, IN 'BLESSED IS THE NAME...' in the secret of six ends, NAMELY "Hashem is one and His Name One." Happy is he who has put his heart into this, and happy are his lot and portion in this world and in the World to Come.

145. וְכְמָה דְּאִינּוּן אִתְיַחֲדוּ רָזָא דְּעָלְמָא עִלָּאָה בְּאֶחָד, וְרָזָא דְּעָלְמָא תַּתָּאָה בְּאֶחָד. אוּף הָכִי אֲנָן צְרִיכִין לְיַחֲדָא עָלְמָא עִלָּאָה בְּאֶחָד, וּלְיַחֲדָא עָלְמָא תַּתָּאָה בְּרָזָא דְּאֶחָד. דָּא בְּשִׁית סִטְרִין, וְדָא בְּשִׁית סִטְרִין. וּבְגִין כַּךְ, שִׁית תֵּיבִין הָכָא, בְּרָזָא דְּשִׁית סִטְרִין. וְשִׁית תֵּיבִין הָכָא, בְּרָזָא דְּשִׁית סִטְרִין, יְיָ' אֶחָד וּשְׁמוֹ אֶחָד. זַכָּאָה עַדְבֵּיהּ וְחוּלָקֵיהּ מַאן דְּיִשְׁוֵי רְעוּתֵיהּ לְהַאי, בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי.

146. רַב הַמְנוּנָא סָבָא אָמַר הָכִי, דָּא אִתְעָרוּתָא דְּיִחוּדָא שַׁפִּיר אִיהוּ, דְּרָזָא דִּבְרִירָא דְּמִלְּתָא הָא אוֹקִימְנָא. וּמִלִּין אִלֵּין זְמִינִין לְאִתְעַתְּדָא קָמֵי עַתִּיק יוֹמִין, בְּלָא כִּסּוּפָא כְּלַל.

146. Rav Hamnuna Saba (the elder) said thus: THE ORDER OF the awakening of this union is beautiful, for we have established the secret of the clarification of the matter. And these words will be placed before Atik Yomin without any shame at all.

רעיא מהימנא

147. פִּקּוּדָא לְלַמּוֹד תּוֹרָה בְּכָל יוֹמָא, דְּאִיהִי רָזָא דְּמֵהֵימְנוּתָא עִלָּאָה, לְמִנְדַּע אָרְחֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא. דְּכָל מַאן דְּאִשְׁתְּדַל בְּאוֹרַיְיתָא, זָכֵי בְּהַאי עָלְמָא, וְזָכֵי בְּעָלְמָא דְּאָתֵי, וְאִשְׁתֵּזִיב מִכָּל קַטְרוּגִין בִּישִׁין. בְּגִין דְּאוֹרַיְיתָא רָזָא דְּמֵהֵימְנוּתָא אִיהִי, דְּמַאן דְּאִתְעַסָּק בָּהּ, אִתְעַסַּק בְּמֵהֵימְנוּתָא עִלָּאָה, קוּדְשָׁא בְּרִיךְ הוּא אַשְׁרֵי שְׁכִינְתֵּיהּ בְּגַוֵּיהּ דְּלָא תַּעְדֵּי מִנֵּיהּ.

147. It is a commandment to study Torah every day, for it is the secret of the supernal Faith with which to know the ways of the Holy One, blessed be He. Everyone who is occupied with Torah merits in this world and merits in the World to Come, and is saved from all the evil accusers, because Torah is the secret of the Faith, and he who is occupied with it is occupied with the supernal Faith. The Holy One, blessed be He, causes His Shechinah to dwell in him, so she would not turn away from him.

148. מַאן דְּיָדַע מִלָּה דְּאוֹרַיְיתָא, אִצְטְרִיךְ לְמִרְדַּף אֲבַתְרֵיהּ, וּלְאוֹלְפָא הַאי מִלָּה מִנֵּיהּ, לְקַיְּימָא רָזָא דִּכְתִיב, מֵאֵת כָּל אִישׁ אֲשֶׁר יִדְּבֶנּוּ לִבּוֹ תִּקְחוּ אֶת תְּרוּמָתִי. אוֹרַיְיתָא אִילָנָא דְּחַיֵּי אִיהוּ, לְמֵיהַב חַיִּין לְכֹלָּא. מַאן דְּאִתְתָּקַף בְּאוֹרַיְיתָא, אִתְתָּקַף בְּאִילָנָא דְּחַיֵּי, כד״א עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ.

148. We should pursue one who knows a subject of Torah and learn from him that subject, to fulfill the secret of what is written: "Of every man whose heart prompts him to give you shall you take My offering" (Shemot 25:2). The Torah is the Tree of Life that gives life to everyone who becomes mighty in Torah, who becomes mighty in the Tree of Life, as it is written: "She is a Tree of Life to those who lay hold on her" (Mishlei 3:18).

149. וְכַמָּה רָזִין עִלָּאִין אוֹקִימְנָא בְּמַאן דְּאִשְׁתְּדַל בְּאוֹרַיְיתָא, דְּזָכֵי לְאִתְקַשְׁרָא בְּאוֹרַיְיתָא דִּלְעֵילָא. בְּהַאי עָלְמָא לָא שָׁכִיךְ, וְלָא שָׁכִיךְ בְּעָלְמָא דְּאָתֵי, וַאֲפִילּוּ בְּקִבְרָא שִׂפְוָתֵיהּ מְרַחֲשָׁן אוֹרַיְיתָא, כד״א דּוֹבֵב שִׂפְתֵי יְשֵׁנִים.

עד כאן רעיא מהימנא

149. We have established many supernal secrets concerning he who is occupied with Torah, in that he merits to be bound with the supernal Torah, WHICH IS ZEIR ANPIN. He neither takes respite from it in this world, nor does he take respite in the World to Come, and his lips move gently in Torah even in the grave, as it is written: "Causing the sleepers' lips to murmur" (Shir Hashirim 7:11).
End of Ra'aya Meheimna

13. "That they bring Me an offering"
Frequently in the Zohar, the Rabbis seem to be reinterpreting one verse: "That they bring Me an offering," Again, Rabbi Hamnuna Saba (the elder) opens the discussion on this topic, speaking of the union of Zeir Anpin with Malchut, and of their mutual agreement to offer Malchut a chance to dwell among the children of Yisrael. Malchut is thus the offering spoken of earlier. Rabbi Yeba Saba (the elder) says that even though they take Her, they can only take Her with the permission and approval of Her husband. It is necessary to perform for Him a service of love, and then with His love, "take My offering". This is what happens during the service of prayer. The explanation is followed by a listing of the holy days and of the gifts that accompany each of them. These gifts are gold and silver, and brass, and blue, and purple, and scarlet. After this is the secret of the ten days of Atonement, and their special gifts. And so Malchut is taken and established in her place among those living on earth.
The Relevance of this Passage
During the High Holy Days, specifically between Rosh Hashanah (gold) and Yom Kippur (silver), the dimension of Malchut climbs into the realm of Keter, the highest level of the spiritual atmosphere. Hence, Kabbalistically, atonement signifies not repentance, but rather "at-one- ment," which is union and oneness between the upper and lower worlds. As we acknowledge and uproot our negative traits (the true meaning of "sacrifice" or "offering") and cleanse our souls, we rise to higher spiritual heights. Our sins (scarlet colored) are purified so that we become "white as snow." This passage ignites the cleansing power of the Ten Days of Atonement right now. This power eradicates all immoral qualities from our nature. It cleanses all the iniquities of humanity, making our souls as white as the wintry snow.
In the physical world, this cleansing occurs each and every year during Rosh Hashanah and Yom Kippur. But because the Zohar is above time and place, above physicality, because this mystical tome deals with the mysteries of the soul and the secrets of secrets, the effect and results are sweeping - universal, macrocosmic, and in the now.
Our actions here are the ultimate atonement and Final Redemption for human civilization, thanks to the righteousness and power of the rabbis cited here and throughout the Zohar.

150. פָּתַח וְאָמַר וְיִקְחוּ לִי תְּרוּמָה, הָכָא אִיהוּ יְחוּדָא בְּכְלָלָא חֲדָא, עֵילָא וְתַתָּא. וְיִקְחוּ תְּרוּמָה לָא כְּתִיב, אֶלָּא וְיִקְחוּ לִי תְּרוּמָה, עֵילָא וְתַתָּא בְּכְלָלָא חֲדָא, בְּלָא פְּרוּדָא כְּלָל.

150. He opened the discussion saying: "That they bring Me an offering" (Shemot 25:2). Here is the unification of above, ZEIR ANPIN, and of below, MALCHUT, under one principle. BECAUSE 'ME' IS ZEIR ANPIN AND 'AN OFFERING' IS MALCHUT. It is not written: 'that they bring an offering,' but rather "that they bring Me an offering," FOR THIS SHOWS above and below in one principle without any separation at all.

151. מֵאֵת כָּל אִישׁ אֲשֶׁר יִדְּבֶנּוּ לִבּוֹ תִּקְחוּ אֶת תְּרוּמָתִי. הַאי קְרָא, הָכִי אִצְטְרִיךְ לֵיהּ לְמֵימַר, כָּל אִישׁ אֲשֶׁר יִדְּבֶנּוּ לִבּוֹ, מַאי מֵאֵת כָּל אִישׁ. אֶלָּא רָזָא הָכָא לְאִינּוּן מָרֵי מִדִּין. זַכָּאִין אִינּוּן צַדִּיקַיָּא, דְּיַדְּעֵי לְשַׁוָּאָה רְעוּתָא דְּלִבְּהוֹן לְגַבֵּי מַלְכָּא עִלָּאָה קַדִּישָׁא, וְכָל רְעוּתָא דְּלִבְּהוֹן לָאו אִיהוּ לְגַבֵּי עָלְמָא דָּא, וּבְכִסּוּפָא בַּטְלָה דִּילֵיהּ. אֶלָּא יַדְּעֵי וּמִשְׁתַּדְּלֵי לְשַׁוָּאָה רְעוּתְהוֹן וּלְאִתְדַּבְּקָא לְעֵילָא, בְּגִין לְאַמְשָׁכָא רְעוּתָא דְּמָארֵיהוֹן לְגַבַּיְיהוּ מֵעֵילָא לְתַתָּא.

151. "Of every man whose heart prompts him to give you shall take My offering" (Ibid.): HE QUESTIONS: This passage should have said, 'Every man whose heart prompts him,' wherefore "of every man"? HE ANSWERS: Here is the secret for those who understand measurements. Happy are those righteous ones who know how to place the desire of their heart before the supernal Holy King. The entire desire of their heart is not for this world and its vain desire, but rather they know and endeavor to place their desire and to cleave unto above, in order to draw to them the desire of their Master from above to below.

152. וּמַאן אֲתָר נַטְלֵי הַהוּא רְעוּתָא דְּמָארֵיהוֹן לְאַמְשָׁכָא לֵיהּ לְגַבַּיְיהוּ. נַטְלִין מֵאֲתָר חַד עִלָּאָה קַדִּישָׁא, דְּמִנֵּיהּ נָפְקִין כָּל רְעוּתִין קַדִּישִׁין. וּמַאן אִיהוּ. כָּל אִישׁ. דָּא צַדִּיק, דְּאִתְקְרֵי כֹּל, כד"א וְיִתְרוֹן אֶרֶץ בַּכֹּל הִיא. עַל כֵּן כָּל פִּקּוּדֵי כֹּל יִשָּׁרְתִּי. אִישׁ: כד"א אִישׁ צַדִּיק. דָּא אִיהוּ צַדִּיק, מָארֵיהּ דְּבֵיתָא, דְּרְעוּתֵיהּ תְּדִיר לְגַבֵּי מַטְרוֹנִיתָא, כְּבַעְלָה דְּרָחִים לְאִתְתֵּיהּ תְּדִיר. יִדְּבֶנּוּ לִבּוֹ אִיהוּ רָחִים לָהּ. וְלִבּוֹ דְּאִיהִי מַטְרוֹנִיתָא דִּילֵיהּ, יִדְּבֶנּוּ לְאִתְדַּבְּקָא בֵּיהּ.

152. From which place do they take that desire of their Master to draw to them? They take from one place that is holy and lofty, where all the holy desires are. And who is it? IT IS 'every man', which refers to the Righteous, NAMELY YESOD OF ZEIR ANPIN, who is called 'every', as written: "Moreover, land has an advantage for everyone" (Kohelet 5:8). "Therefore I esteem all your precepts" (Tehilim 119:128). 'Man' is as written: "a just man" (Beresheet 6:9). This is the Righteous, the Master of the house, NAMELY YESOD, WHO IS THE MASTER OF MALCHUT THAT IS CALLED 'HOUSE'. His desire is always for the Matron, WHICH IS MALCHUT, like a husband who loves his wife always. "Whose heart prompts him," MEANING that he loves her and his heart, namely his Matron, MEANING MALCHUT THAT IS CALLED 'HEART', shall prompt him to cleave unto her.

153. וְאַף עַל גַּב דְּרַחִימוּ סַגִּי דָּא בְּדָא, דְּלָא מִתְפָּרְשָׁן לְעָלְמִין, מֵהַהוּא כָּל אִישׁ, מָארֵיהּ בֵּיתָא, מָארֵיהּ דְּמַטְרוֹנִיתָא, מִנֵּיהּ תִּקְחוּ אֶת תְּרוּמָתִי. אָרְחֵיהּ דְּעָלְמָא, מַאן דְּבָעֵי לְנַסְבָּא אִתְּתֵיהּ דְּב"נ מִנֵּיהּ אִיהוּ קַפִּיד וְלָא שָׁבִיק לָהּ. אֲבָל קוּדְשָׁא בְּרִיךְ הוּא לָאו הָכִי, כְּתִיב וְזֹאת הַתְּרוּמָה, זוֹ כְּנֶסֶת יִשְׂרָאֵל, אע"ג דְּכָל רַחִימוּ דִּילֵהּ לְגַבֵּיהּ, וּרְחִימוּ דִּילֵיהּ לְגַבָּהּ. מִנֵּיהּ נַטְלִין לָהּ לְאַשְׁרָאָה בֵּינַיְיהוּ, מֵהַהוּא אֲתָר עִלָּאָה, דְּכָל רַחִימוּ דְּאִתְּתָא וּבַעֲלָהּ שַׁרְיָא. מִתַּמָּן תִּקְחוּ אֶת תְּרוּמָתִי, זַכָּאָה חוּלָקֵיהוֹן דְּיִשְׂרָאֵל, וְזַכָּאִין כֻּלְּהוּ דְּזָכוּ לְהַאי.

153. Even though THEY HAVE great love between them, and they never separate, STILL IN ALL, from 'every man' THAT IS YESOD, the Master of the house, THAT IS the husband of the Queen, you "shall take My offering" WHICH IS MALCHUT. The way of the world is that if someone wants to take the wife away from a man, he is indignant and does not leave her. But the Holy One, blessed be He, is not so, for it is written: "And this is the offering" (Shemot 25:3), which is the Congregation of Yisrael, NAMELY MALCHUT, even though all her love is to Him and all His love is to her. They take her from Him to cause her to dwell among them from that lofty place where all the love of a wife and her husband dwell, NAMELY YESOD. From there, you "shall take My offering." Happy is the portion of Yisrael, and happy are they all that merited this.

154. וְזֹאת הַתְּרוּמָה אֲשֶׁר תִּקְחוּ מֵאִתָּם. וְאִי תֵּימָא, אִי הָכִי, אֲשֶׁר תִּקְחוּ מֵאִתּוֹ מִבָּעֵי לֵיהּ מַאי מֵאִתָּם. מֵאֵת תְּרֵין שְׁמָהָן אִלֵּין.

154. "And this is the offering which you shall take of them": If you ask, '...which you shall take of him' should have been said, MEANING FROM YESOD AS MENTIONED ABOVE, what is the meaning of "of them"? HE ANSWERS: From these two names, WHICH ARE YESOD AND MALCHUT TOGETHER, MEANING THAT HE SHOULD NOT TAKE HER OF HER OWN, BUT RATHER THE ASPECT OF THEM BOTH TOGETHER. IT IS THEREFORE WRITTEN "OF THEM."

155. תּוּ רַב יֵיבָא סָבָא אָמַר, מֵאִתָּם: מֵאַת ם׳, דְּאִיהוּ רָזָא דְּעָלְמָא עִלָּאָה. אֲתַר מָדוֹרֵיהּ דְּהַאי צַדִּיק, דְּאִיהוּ אִתְעַטָּר מֵאַת ס׳, וּמִתַּמָּן נָטִיל חַיִּין, לְאַתְזָנָא לְעָלְמִין כֻּלְּהוּ. וְכֹלָּא מִלָּה חֲדָא, רָזָא לְחַכִּימִין אִתְיְהִיבַת, זַכָּאָה חוּלָקֵיהוֹן.

155. Rav Yeba Saba (the elder) said "of them" MEANS from final Mem, which is the secret of the Supernal World, NETZACH, HOD, YESOD AND MALCHUT OF BINAH. THE YESOD OF BINAH CALLED 'YISRAEL-SABA AND TEVUNAH', the dwelling place of that righteous who is adorned with Samech, WHICH IS THE SECRET SUPERNAL ABA AND IMA, WHICH ARE CHOCHMAH, BINAH, DA'AT, CHESED, GVURAH AND TIFERET OF BINAH. For he receives life from them to feed all the worlds. AND FROM THIS YESOD OF BINAH WILL THEY RECEIVE THE OFFERING WHICH IS MALCHUT. It is all one thing. The secret is given to the wise and happy is their portion.

156. דְּאע״ג דְּאִינּוּן נַטְלִין לָהּ, לָא יַכְלִין לְנַטְלָא לָהּ, אֶלָּא בִּרְשׁוּ דְּבַעְלָהּ, וּבִרְעוּ דִּילֵיהּ, וּלְמֶעְבַּד פּוּלְחָנָא דִּרְחִימוּ לְגַבֵּיהּ, וּכְדֵין בִּרְחִימוּ דִּילֵיהּ תִּקְחוּ אֶת תְּרוּמָתִי. וְכָל דָּא, בְּאִינּוּן פּוּלְחָנֵי דְּצִלּוֹתָא, וְתִקּוּנָא וְסִדּוּרָא דְּיִשְׂרָאֵל מְסַדְּרִין בְּכָל יוֹמָא. ד״א מֵאִתָּם, מִכְּלָלָא דְּשִׁית סִטְרִין עִלָּאִין וְכֹלָּא חַד.

156. Even though they take Her, MALCHUT, they can do so only with the permission of her husband, ZEIR ANPIN, and with His approval. It is necessary to perform a service of love toward Him, and then with His love, "take My offering," WHICH IS MALCHUT. We do all this during the service of prayer, and the improvements that Yisrael perform daily. Another explanation: "Of them" means from the principle of the six supernal extremities OF ZEIR ANPIN. THEREFORE, IT IS WRITTEN "OF THEM" IN PLURAL.

157. מֵאִתָּם, מֵאִינּוּן זְמָנֵי וְשַׁבָּתֵי, וְכֹלָּא רָזָא חֲדָא. זָהָב וְכֶסֶף וּנְחֹשֶׁת וּתְכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי. זָהָב, בְּרָזָא דְּיוֹמָא דְּרֹאשׁ הַשָּׁנָה, דְּאִיהוּ יוֹמָא דְּזָהָב, יוֹמָא דְּדִינָא, וְשָׂלְטָא הַהוּא סִטְרָא, כד״א מִצָּפוֹן זָהָב יֵאָתֶה. וְכֶסֶף, דָּא יוֹם הַכִּפּוּרִים, דְּמִתְלַבְּנָן חוֹבֵיהוֹן דְּיִשְׂרָאֵל כְּתַלְגָּא, כד״א אִם יִהְיוּ חֲטָאֵיכֶם כַּשָּׁנִים כַּשֶּׁלֶג יַלְבִּינוּ. וּכְתִיב כִּי בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם.

157. "Of them": Of these holidays and Shabbatot SHALL YOU TAKE THEM, and it is all one secret. THEY ARE THE SECRET OF "gold, and silver, and brass, and blue, and purple, and scarlet..." (Shemot 25:3). Gold is in the secret of the day of Rosh Hashanah (the Jewish New Year), which is the day of gold, NAMELY the Day of Judgment. That side OF LEFT dominates, as it is written: "Gold comes out of the north" (Iyov 37:22) AND NORTH IS LEFT. Silver refers to Yom Kippur, when the sins of Yisrael become white like snow, as it is written: "Though your sins be like scarlet, they shall be as white as snow" (Yeshayah 1:18). AND SILVER IS ALSO COLORED WHITE. It is also written "For on that day will He forgive you, to cleanse you" (Vayikra 16:30).

158. וּנְחֹשֶׁת. יוֹמֵי דְּקָרְבָּנִין דְּחָג, דְּאִינּוּן רְתִיכֵי דְּעַמִּין עכו״ם, וְאִינּוּן אִקְרוּן רָזָא דְּהָרֵי נְחֹשֶׁת, וּבְגִין כַּךְ מִתְמַעֲטִין בְּכָל יוֹמָא וְאַזְלִין. וּתְכֵלֶת, דָּא פֶּסַח, שׁוּלְטָנוּ דְּרָזָא דְּמְהֵימְנוּתָא, רָזָא דְּגַוְונָא תְּכֵלָא, וּבְגִין דְּהִיא תְּכֵלָא, לָא שַׁלְטָא עַד דְּשֵׁצִיאַת וְקַטִּילַת כָּל בּוּכְרֵי דְּמִצְרָאֵי, כד״א וְעָבַר יְיָ׳ לִנְגֹּף אֶת מִצְרַיִם. בג״כ, כָּל גַּוְונִין טָבִין בְּחֶלְמָא, בַּר מִן תְּכֵלָא.

158. "And brass" refers to the offerings on Sukkot (holiday of booths), which are the Chariots of the heathen peoples, FOR WE OFFER SEVENTY BULLOCKS FOR THEM and they are called 'the secret of the brass mountains'. Therefore, THE BULLOCKS ON SUKKOT progressively lessen every day. "And blue" is Pesach (Passover), for the dominion of the secret of Faith, NAMELY MALCHUT, is the secret of the color blue. It is blue THAT HINTS TO JUDGMENTS, BECAUSE BLUE (HEB. TECHELET) IS THE DERIVATIVE OF KLAYAH (ENG. 'DESTRUCTION'). It did not dominate until it killed and destroyed all the first-born of Egypt, as it is written: "And Hashem will pass through to smite Egypt" (Shemot 12:23). Therefore, all the colors are good in a dream except blue.

159. וְאַרְגָּמָן, דָּא שְׁבוּעוֹת, רָזָא דְּאַרְגְּוָונָא, דְּתוֹרָה שֶׁבִּכְתָב דְּאִתְיְהִיבַת בֵּיהּ, כְּלִילָא מִתְּרֵין סִטְרִין, מִימִינָא וּמִשְּׂמָאלָא, כד״א מִימִינוֹ אֵשׁ דָּת לָמוֹ, וְדָא אִיהוּ אַרְגָּמָן. וְתוֹלַעַת שָׁנִי, דָּא אִיהוּ ט״ו בְּאָב, דְּבְנוֹת יִשְׂרָאֵל הֲווֹ נַפְקִי בְּמָאנֵי מִלַּת, כד״א הָאֲמֻנִים עֲלֵי תוֹלָע.

159. "And purple" is Shavuot (holiday of the Weeks), which is the secret of purple, because the Written Torah, which was given through it, is combined of two sides, right and left, as it is written: "From His right hand went a fiery law for them" (Devarim 33:2). This is purple, WHICH IS COMPOSED OF MANY COLORS. "And scarlet" is the fifteenth day of Av, when the daughters of Yisrael used to go out in garments of scarlet, as it is written: "That were brought up in scarlet" (Eichah 4:5).

160. עַד הָכָא, שִׁית סִטְרִין, מִכָּאן וּלְהָלְאָה רָזָא דִּי׳ יְמֵי תְּשׁוּבָה. וְשֵׁשׁ, וְעִזִּים, וְעוֹרוֹת אֵילִם מְאָדָּמִים. וְעוֹרוֹת תְּחָשִׁים. וַעֲצֵי שִׁטִּים. וְשֶׁמֶן לַמָּאוֹר. וּבְשָׂמִים לְשֶׁמֶן הַמִּשְׁחָה וּלְקְטוֹרֶת הַסַּמִּים. וְאַבְנֵי שֹׁהַם. וְאַבְנֵי מִלּוּאִים. עַד הָכָא תִּשְׁעָה, לָקֵבֵל תִּשְׁעָה יוֹמִין וְיוֹם הַכִּפּוּרִים אַשְׁלִים לַעֲשָׂרָה.

160. Until here, IT CORRESPONDS TO six sides, NAMELY "GOLD, AND SILVER, AND BRASS, AND BLUE, AND PURPLE, AND SCARLET." From here and further is the secret of the ten days of Atonement, which are "fine linen, and goats' hair, and rams' skins dyed red, and badger skins, and Acacia wood, oil for the light, spices for the anointing oil, and for the sweet incense, onyx stones, and stones to be set" (Shemot 25:4-6). Until here are nine corresponding to nine days, which Yom Kippur completes to ten.

161. וּמִכָּל אִלֵּין, אֲנָן נַטְלִין תְּרוּמַת יְיָ׳, בְּכָל זִמְנָא וְזִמְנָא, בְּגִין לְאַשְׁרָאָה עֲלָן. בְּר״ה אֲנָן נַטְלִין תְּרוּמַת יְיָ׳, וְאִיהוּ רָזָא דְּר״ה, דְּאַתְיָא מִסִּטְרָא דְּזָהָב. בְּיוֹם הַכִּפּוּרִים אֲנָן נַטְלִין לָהּ, וְאִיהִי יוֹם הַכִּפּוּרִים דְּיָרְתָא בְּרַתָּא לְאִימָא. בַּסֻּכּוֹת אֲנָן נַטְלִין לָהּ, וְאִיהִי סוּכָּה סוֹכֶכֶת וְאַגִּינַת עֲלָן, וּכְתִיב בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם וְדָא אִיהִי תְּרוּמַת יְיָ׳.

161. We take the offering of Hashem, MEANING MALCHUT, from all these, IN THE SECRET OF THE PASSAGE: "AND THIS IS THE OFFERING WHICH YOU SHALL TAKE OF THEM" (SHEMOT 25:3). We take it at every time, MEANING AT ALL THE HOLY DAYS, in order to cause it to dwell over us. At Rosh Hashanah, we take the offering of Hashem, which is the secret of New Year that comes from the side of Gold, WHICH IS GVURAH, BECAUSE MALCHUT IS GVURAH. On Yom Kippur, we take Her for She is the Yom Kippur, because the daughter, WHICH IS MALCHUT, inherits Her mother, WHICH IS BINAH, THAT IS CALLED 'YOM KIPPUR'. On Sukkot (Eng. 'the Festival of Tabernacles'), we take Her for She is a tabernacle that covers and shields us. It is written: "On the eighth day you shall have a solemn assembly" (Bemidbar 29:35). This is the offering of Hashem, NAMELY MALCHUT THAT IS CALLED 'ASSEMBLY'.

162. בַּפֶּסַח אוּף הָכִי אֲנָן נַטְלִין לָהּ, וְאִיהִי פֶּסַח. וְהָא אוֹקִימְנָא, רָזָא דְּגָוֵון דִּנְהוֹרָא תְּכֵלָא. בְּשָׁבוּעוֹת אֲנָן נַטְלִין לָהּ, וְאִיהִי שְׁתֵּי הַלֶּחֶם. וּכְתִיב וַיְדַבֵּר אֱלֹהִים אֵת כָּל הַדְּבָרִים הָאֵלֶּה לֵאמֹר, וַאֲנָן נַטְלִין מִתּוֹרָה שֶׁבִּכְתָב, תּוֹרָה שֶׁבְּעַל פֶּה. ט״ו בְּאָב, אִיהוּ קַיְימָא בְּחֶדְוָה, עַל בְּנוֹת יִשְׂרָאֵל. כָּל שְׁאָר יוֹמִין, אִינּוּן לְתִקּוּנָא דִּילָהּ. וְעַל דָּא אֲשֶׁר תִּקָּחוּ מֵאִתָּם כְּתִיב.

162. On Pesach also, we take Her and She is CALLED 'Pesach'. We have already established that She is the secret of the color of the light of blue. We take Her on Shavuot, and She is the two loaves of bread. BY THE GIVING OF THE TORAH, it is written: "And Elohim spoke all these words, saying..." (Shemot 20:1). We take the Oral Torah, WHICH IS MALCHUT, from the Written Torah. On the fifteenth day of Av, MALCHUT stands in joy upon the daughters of Yisrael, and all the other days are there to establish MALCHUT. Therefore, it is written: "You shall take of them" IN PLURAL.

14. Just as they (Kegavna)

This section deals with the secret of Shabbat. Malchut is called 'Shabbat' when she is united in the secret of one, so that Zeir Anpin should dwell upon her. Then the Holy Throne of Glory is united. We are reminded again of how, when the Shabbat enters, she unites and separates from the Other Side. The people bless her with joy, and must never address her with a verse of judgment, for all judgments are suspended. It would not be good to awaken the prosecutors below, who have fled to conceal themselves in holes beneath the sand of the great abyss because of the holiness of the Shabbat. Rather the holy people should be having goodwill and great love, so that they should arouse blessings above and below together.

The Relevance of this Passage

The merging of lower and upper worlds is, perhaps, the most predominant theme that weaves itself throughout the Zohar. And nowhere else, we are told, is this unification more readily attainable than on the day of Sabbath. This passage provides the image of an egg as both symbol and analogy to illustrate this recurring theme. Fragile yet strong, the shell will only break when the time is right for birth. Enclosed in their shell, the white and the yolk can safely unite in secret. And later, by the splitting of the shell, new life arises from that union.

On Sabbath, the secret union takes place safe from harm, safe from evil. Afterward, the fruit of this blessed union comes to life among us. The great Light and unity of Shabbat shines in full splendor as we contemplate this profound Kabbalistic narrative. Judgments flee from our midst and the Other Side is expelled from our lives. The cosmic equivalent of the weekday Sabbath, the Age of Messiah, dawns as our eyes touch these words and our souls embrace these truths.

163. כְּגַוְונָא דְּאִינּוּן מִתְיַיחֲדִין לְעֵילָא בְּאֶחָד, אוּף הָכִי אִיהִי, אִתְיַחֲדַת לְתַתָּא בְּרָזָא דְּאֶחָד, לְמֶהֱוֵי עִמְּהוֹן לְעֵילָא חַד לָקֵבֵל חַד, קוּדְשָׁא בְּרִיךְ הוּא אֶחָד לְעֵילָא, לָא יָתִיב עַל כּוּרְסְיָיא דִּיקָרֵיהּ, עַד דְּאִיהִי אִתְעֲבִידַת בְּרָזָא דְּאֶחָד כְּגַוְונָא דִּילֵיהּ, לְמֶהֱוֵי אֶחָד בְּאֶחָד. וְהָא אוֹקִימְנָא רָזָא דַּיְיָ׳ אֶחָד וּשְׁמוֹ אֶחָד.

163. Just as THE SIX EXTREMITIES OF ZEIR ANPIN unite above, MEANING FROM THE CHEST OF ZEIR ANPIN AND ABOVE, unto one, MEANING THAT THERE IS NO PARTNERSHIP WITH THE OTHER SIDE, MALCHUT also unites below, MEANING FROM THE CHEST OF ZEIR ANPIN AND LOWER, in the secret of one, in order to be with them above, one in correspondence with one. For the Holy One, blessed be He, WHO IS ZEIR ANPIN, who is one above, does not sit on His Throne of Glory, WHICH IS MALCHUT, until She also becomes in the secret of one like Him IN ORDER so it would be One in One. We have already established the secret of "Hashem is One and His Name One", FOR HASHEM IS ZEIR ANPIN AND HIS NAME IS MALCHUT AND THEY ARE ONE IN ONE.

164. רָזָא דְּשַׁבָּת, אִיהִי שַׁבָּת, דְּאִתְאַחֲדָא בְּרָזָא דְּאֶחָד״ד, לְמִשְׁרֵי עֲלָהּ רָזָא דְּאֶחָד. צְלוֹתָא דְּמַעֲלֵי שַׁבְּתָא, דְּהָא אִתְאַחֲדַת כּוּרְסְיָיא יַקִּירָא קַדִּישָׁא, בְּרָזָא דְּאֶחָ״ד, וְאִתְתַּקָּנַת לְמִשְׁרֵי עֲלָהּ מַלְכָּא קַדִּישָׁא עִלָּאָה.

164. This is the secret of Shabbat. MALCHUT IS CALLED 'Shabbat' WHEN She is united in the secret of one, so that ZEIR ANPIN should dwell upon Her, which is the secret of one. AND THIS IS THE SECRET OF the prayer of Shabbat eve, because then the Holy Throne of Glory, WHICH IS MALCHUT in the secret of one, is united into one. This was established so that the supernal Holy King, WHO IS ZEIR ANPIN, shall dwell upon Her.

165. כַּד עַיֵּיל שַׁבְּתָא, אִיהִי אִתְיַחֲדַת וְאִתְפַּרְשַׁת מִסִּטְרָא אַחֲרָא, וְכָל דִּינִין מִתְעַבְּרִין מִינָהּ, וְאִיהִי אִשְׁתְּאַרַת בִּיחוּדָא דִּנְהִירוּ קַדִּישָׁא, וְאִתְעַטְּרַת בְּכַמָּה עִטְרִין לְגַבֵּי מַלְכָּא קַדִּישָׁא, וְכָל שׁוּלְטָנֵי רוּגְזִין וּמָארֵי דִּדִינָא כֻּלְּהוּ עַרְקִין, וְלֵית שׁוּלְטָנוּ אַחֲרָא בְּכֻלְּהוּ עָלְמִין.

165. When the Shabbat enters, She unites and separates from the Other Side. All the Judgments pass away from Her, and She remains united with the holy light and becomes adorned with many crowns before the Holy King. All the dominions of anger and the instigators of Judgment flee, and there is no other dominion in all the worlds, EXCEPT HER.

166. וְאַנְפָּהָא נְהִירִין בִּנְהִירוּ עִלָּאָה, וְאִתְעַטְּרַת לְתַתָּא בְּעַמָּא קַדִּישָׁא, וְכֻלְּהוּ מִתְעַטְּרִן בְּנִשְׁמָתִין חַדְתִּין. כְּדֵין שֵׁירוּתָא דְּצְלוֹתָא, לְבָרְכָא לָהּ בְּחֶדְוָה, בְּנְהִירוּ דְּאַנְפִּין, וְלוֹמַר בָּרְכוּ אֶת יְיָ׳ הַמְבוֹרָךְ. אֶת יְיָ׳ דַּיְיקָא, בְּגִין לְמִפְתַּח לְגַבָּהּ בִּבְרָכָה.

166. And Her face, MEANING HER FIRST THREE SFIROT, shines with the supernal light and becomes adorned with the holy nation below, for they all become adorned from Her with new souls. Then the prayer begins of blessing Her with joy, with shining face and saying, 'Bless the blessed Hashem;' the particle 'Et' before Hashem is precise, WHICH IS MALCHUT THAT IS CALLED 'ET', in order to address Her with a blessing.

167. וְאָסִיר לְעַמָּא קַדִּישָׁא לְמִפְתַּח לְגַבָּהּ בִּפְסוּקָא דִּדִינָא, כְּגוֹן וְהוּא רַחוּם וְגוֹ׳, בְּגִין דְּהָא אִתְפַּרְשַׁת מֵרָזָא דְּסִטְרָא אַחֲרָא, וְכָל מָארֵי דִּדִינִין אִתְפָּרְשׁוּ וְאִתְעַבְּרוּ מִינָהּ. וּמַאן דְּאִתְעַר הַאי לְתַתָּא, גָּרִים לְאִתְעָרָא הָכִי לְעֵילָא. וְכֻרְסְיָיא קַדִּישָׁא לָא יָכְלָא לְאִתְעַטְּרָא בַּעֲטָרָא דִּקְדוּשָׁה, דְּכָל זִמְנָא דְּמִתְעָרֵי לְתַתָּא אִינּוּן מָארֵיהוֹן דִּדִינָא, דַּהֲווֹ מִתְעַבְּרִן וַהֲווֹ אַזְלֵי כֻּלְּהוּ לְאִתְטַמְּרָא גּוֹ נוּקְבָא דְּעַפְרָא דִּתְהוֹמָא רַבָּא, כֻּלְּהוּ תַּיְיבִין לְאַשְׁרָאָה בְּדוּכְתַּיְיהוּ וְאִתְרְחֲקַת בְּהוּ אֲתָר קַדִּישָׁא דְּבָעָאת נַיְיחָא.

167. It is prohibited for the holy people to start addressing Her with a Judgment passage, such as: "But He was full of compassion..." (Tehilim 78:38), because She has already separated from the secret of Other Side. All the prosecutors have separated and passed away from Her, and one who arouses Judgment below causes a similar arousal above. The Holy Throne, WHICH IS MALCHUT, cannot then become adorned with the Holy Crown, for the prosecutors below are aroused, THAT HERETOFORE were absent, and all went to conceal themselves in the hole of sand of the great abyss, BECAUSE OF THE HOLINESS OF THE SHABBAT. NOW THAT THEY WERE AROUSED FROM BELOW, they all return to dwell in their place AS DURING THE WEEKDAYS, and the Holy Place is distanced by them, WHICH IS MALCHUT, that seeks rest.

168. וְלָא תֵּימָא דְּדָא אִיהוּ בְּלְחוֹדוֹי, אֶלָּא לֵית אִתְעָרוּתָא לְעֵילָא לְאַתְעָרָא, עַד דְּיִשְׂרָאֵל מִתְעָרֵי לְתַתָּא, כְּמָה דְּאוּקִימְנָא, דִּכְתִיב בַּכֶּסֶה לְיוֹם חַגֵּנוּ. לְיוֹם חַג לָא כְתִיב, אֶלָּא לְיוֹם חַגֵּנוּ. וְע"ד אָסִיר לְעַמָּא קַדִּישָׁא, דְּקָא מִתְעַטְּרִין בְּעִטְרִין קַדִּישִׁין דְּנִשְׁמָתִין, בְּגִין לְאַתְעָרָא נַיְיחָא, דְּאִינּוּן יִתְעָרוּן דִּינָא, אֶלָּא כֻּלְּהוּ בִּרְעוּ וּרְחִימוּ סַגִּי, דְּיִתְעָרוּן בִּרְכָאן עֵילָא וְתַתָּא כַּחֲדָא.

168. Do not say that only this One BECOMES AROUSED ABOVE BY THOSE BELOW, but rather there is no one aroused above unless Yisrael awaken below, as we have established in the passage: "At the full moon on our feast day" (Tehilim 81:4). It does not say 'the feast day' but rather "our feast day;" THAT IS BECAUSE THE HOLINESS OF THE HOLY DAY BECOMES AWAKENED ABOVE THROUGH THE CHILDREN OF YISRAEL WHO SANCTIFY IT BELOW, AND IT IS THEREFORE OUR FEAST DAY. Therefore, it is forbidden for the holy people, who adorn themselves with the holy crowns of souls in order to arouse rest, to arouse Judgment. They should all be rather having goodwill and great love, so that they should arouse blessings above and below together.

15. 'Bless the blessed Hashem'

Blessings from the source of life, The Creator, flow to Malchut, filling and watering her forever and ever. Therefore it is incumbent upon the entire nation to make the blessing at the commencement of the Shabbat, for when they begin to bless, a voice goes through all the firmaments that become sanctified with the holiness of the commencement of the Shabbat. We learn that as the blessing and sanctification takes place below, it also takes place above in many supernal camps. So the children of Israel become adorned with the crowns of the holy souls. That night is the time for the Sages to perform marital duties, for adorned with these holy souls, they will produce holy children. We read how the souls of the righteous and other holy spirits move back and forth between the Garden of Eden and the upper Garden. The scripture speaks of the adornment of souls, whereby the courageous forefathers return in spirit to fill the living with their souls. At midnight on Shabbat Eve, when the Sages awake to perform marital duties, there is a supernal spirit with which they became adorned when the day was sanctified. While they are sleeping, other souls wish to ascend and see the glory of the King, the supernal spirit that descended at the commencement of the Shabbat takes that soul, and so they ascend. The other souls bathe in the spices that are in the Garden of Eden, and see there whatever they see. We read that Rabbi Hamnuna Saba (the elder) was filled with joy at the commencement of Shabbat, to see the supernal angels and the ascending and descending souls.

The Relevance of this Passage

Here the beauty of the commencement of the Shabbat is profoundly stirred within our souls. It connects us, richly, to the weekly expression of energy, while igniting the cosmic Sabbath in the world. The joy of Rabbi Hamnuna Saba is kindled in our hearts, and our visual embrace of this passage draws down righteous souls into this world.

Kabbalah holds that the highest of souls and finest grade of Light cascade from higher to lower, to our earthly sphere, after midnight on Shabbat when a man and woman join together in love. Thus, by virtue of this mystical knowledge, intimate relations between husband and wife are imbued with divinity, bringing holiness to the entire world. The accumulative Light resulting from the marital duties of the righteous souls all through the ages shines now, in full radiance.

169. בָּרְכוּ אֶת יְיָ'. אֶת דַּיְיקָא. כִּדְקָאמְרָן, דָּא שַׁבָּת דְּמַעֲלֵי שַׁבַּתָּא. בָּרוּךְ יְיָ' הַמְבוֹרָךְ, דָּא אַפִּיקוּ דְּבִרְכָאן מִמְּקוֹרָא דְּחַיֵּי, וַאֲתָר דְּנָפִיק מִנֵּיהּ כָּל שַׁקְיוּ, לְאַשְׁקָאָה לְכֹלָּא. וּבְגִין דְּאִיהוּ מְקוֹרָא בְּרָזָא דְּאָת קַיְימָא, קָרֵינָן לֵיהּ הַמְבוֹרָךְ, אִיהוּ מַבּוּעָא דְּבֵירָא. כֵּיוָן דְּמָטוּ תַּמָּן, הָא וַדַּאי בֵּירָא אִתְמַלְיָא, דְּלָא פַּסְקִין מֵימוֹי לְעָלְמִין.

169. 'Bless (Et) Hashem': 'Et' is concise, FOR IT ALLUDES TO MALCHUT, WHICH IS CALLED 'ET (ENG. 'THE')'. As we have established ABOVE, 'ET (THE)' is the Shabbat at the entrance of the Shabbat, NAMELY SHABBAT EVE, WHICH IS THE ASPECT OF MALCHUT. Blessed be the blessed Hashem: BLESSED is the source of blessings from the source of life, and the place from which all waterings go forth to water everything, NAMELY YESOD OF BINAH. It is the source THAT PROVIDES in the secret of the sign of the covenant, NAMELY IN YESOD OF ZEIR ANPIN, which we call 'the blessed,' for it is the fountain of the well. YESOD IS THE FOUNTAIN OF MALCHUT THAT IS CALLED 'WELL'. When THE BLESSINGS reach there TO YESOD OF ZEIR ANPIN, the well certainly becomes filled, for the water never stops flowing, NAMELY CHASSADIM THAT ARE CALLED 'WATER'.

170. וְעַל דָּא לָא אַמְרִינָן, בָּרוּךְ אֶת יְיָ' הַמְבוֹרָךְ, אֶלָּא בָּרוּךְ יְיָ', דְּאִלְמָלֵא לָא מָטֵי הָתָם נְבִיעוּ מִמְּקוֹרָא עִלָּאָה, לָא אִתְמַלְיָא בֵּירָא כְּלָל, וְעַל דָּא הַמְבוֹרָךְ, אֲמַאי אִיהוּ הַמְבוֹרָךְ. בְּגִין דְּאִיהוּ אַשְׁלִים וְאַשְׁקֵי לְעוֹלָם וָעֶד. עוֹלָם וָעֶד דָּא אִיהוּ שַׁבָּת דְּמַעֲלֵי שַׁבַּתָּא, וַאֲנָן תַּקְעִין בִּרְכָאן בְּאַתָּר דְּאִקְרֵי מְבוֹרָךְ. וְכֵיוָן דְּמָטָאן הָתָם, כֻּלְּהוּ לְעוֹלָם וָעֶד, וְדָא אִיהוּ בָּרוּךְ יְיָ' הַמְבוֹרָךְ. עַד הָכָא, מָטוּן בִּרְכָאן מֵעָלְמָא עִלָּאָה, וְכֻלְּהוּ לְעוֹלָם וָעֶד, לְאִתְבְּרְכָא וּלְאִתְשְׁקָאָה, וּלְמֶהֱוֵי שְׁלִים כַּדְקָא יָאוֹת, מַלְיָא מִכָּל סִטְרִין.

170. Therefore, it does not say, 'Blessed be (Et) Hashem who is blessed,' but rather 'Blessed be Hashem.' If the flow from the upper source, YESOD OF BINAH, would not reach there, TO YESOD OF ZEIR ANPIN, then the well would not become filled at all, WHICH IS MALCHUT, BECAUSE MALCHUT CAN RECEIVE ONLY FROM YESOD OF ZEIR ANPIN. Therefore, WE SAY 'who is Blessed', THAT IS YESOD OF ZEIR ANPIN. Why is He Blessed? It is because it fills and waters 'forever and ever'. Forever and ever is the Shabbat of the entrance of Shabbat, NAMELY MALCHUT, and we bring the blessings to the place called 'Blessed', THAT IS YESOD OF ZEIR ANPIN. When they arrive there, they are all DRAWN forever and ever, WHICH IS MALCHUT. This is the meaning of: 'Blessed be Hashem who is blessed' until here, MEANING UNTIL YESOD OF ZEIR ANPIN THAT IS CALLED 'BLESSED', reach the blessing of the upper world, WHICH IS BINAH, and they are all drawn to 'forever (lit. 'for the world') and ever,' WHICH IS MALCHUT, so it would become blessed and watered and to be filled properly, full on all sides.

171. בָּרוּךְ: דָּא מְקוֹרָא עִלָּאָה, דְּכָל בִּרְכָן נָפְקִין מִנֵּיהּ. וְכַד סִיהֲרָא אִשְׁתְּלִים, קָרֵינָן לָהּ הָכִי לְגַבֵּי תַּתָּאֵי, אֲבָל בָּרוּךְ מְקוֹרָא עִלָּאָה כִּדְקָאמְרָן. יְיָ׳: דָּא אֶמְצָעִי דְּכָל סִטְרִין עִלָּאִין. הַמְּבוֹרָךְ: דָּא שְׁלָמָא דְּבֵיתָא, מַבּוּעָא דְּבֵירָא, לְאַשְׁלָמָא וּלְאַשְׁקָאה כֹּלָּא. לְעוֹלָם וָעֶד: דָּא עָלְמָא תַּתָּאָה, דְּאִצְטְרִיךְ לְאִתְבָּרְכָא. וּמִשְׁחָא וּרְבוּ דְּבָרוּךְ יְיָ׳ וְהַמְּבוֹרָךְ, כֹּלָּא אִיהוּ לְעוֹלָם וָעֶד.

171. NOW THE ZOHAR EXPLAINS THE SECRET OF EVERY WORD OF: 'BLESSED BE HASHEM WHO IS BLESSED' INDIVIDUALLY, AND SAYS, 'Blessed' is the upper source, WHICH IS YESOD OF BINAH, from which all the blessings emerge. When the moon is full, we call it ALSO BLESSED, in relation to those below, but this 'blessed' is the upper source as we have said. 'Hashem' is the center of all the upper sides, NAMELY ZEIR ANPIN, WHICH IS THE CENTRAL COLUMN. 'Who is blessed' is household peace, WHICH IS YESOD OF ZEIR ANPIN THAT IS CALLED 'PEACE', the fountain of the well, to fill and water everything. 'Forever and ever' is the lower world that needs to be blessed and the oil and greatness, MEANING THE BOUNTY, that is drawn by 'Blessed be Hashem' and 'who is blessed'. It is all FOR THE BENEFIT OF 'forever and ever', WHICH IS MALCHUT.

172. וְעַל דָּא, בִּרְכָה דָּא, אִצְטְרִיכוּ כָּל עַמָּא לְבָרְכָא, וּבְמַעֲלֵי שַׁבַּתָּא, בִּרְעוּ דְּלִבָּא, וּבְחֶדְוָה בָּעוּ לְמִשְׁרֵי בְּשֵׁרוּתָא בִּבְרָכָה דָּא, לְאִתְבָּרְכָא הַאי שַׁבָּת דְּמַעֲלֵי שַׁבַּתָּא, מֵעַמָּא קַדִּישָׁא כַּדְקָא יֵאוֹת. בְּהַאי בִּרְכָה.

172. Therefore, it is incumbent upon the entire nation to make this blessing at the commencement of the Shabbat. We must start at the beginning with this blessing with the desire of the heart and joy, so that this Shabbat of the commencement of the Shabbat, WHICH IS SHABBAT EVE, NAMELY MALCHUT, is blessed by the Holy Nation properly with this blessing.

173. כַּד שָׁרָאן יִשְׂרָאֵל לְבָרְכָא, קָלָא אָזְלָא בְּכֻלְּהוּ רְקִיעִין, דְּמִתְקַדְּשֵׁי בִּקְדוּשָׁא דְּמַעֲלֵי שַׁבַּתָּא. זַכָּאִין אַתּוּן עַמָּא קַדִּישָׁא, דְּאַתּוּן מְבָרְכֵי וּמְקַדְּשֵׁי לְתַתָּא, בְּגִין דְּיִתְבָּרְכוּן וְיִתְקַדְּשׁוּן לְעֵילָא, כַּמָּה מַשְׁרְיָין עִלָּאִין קַדִּישִׁין, זַכָּאִין אִינּוּן בְּהַאי עָלְמָא, וְזַכָּאִין אִינּוּן בְּעָלְמָא דְּאָתֵי, וְלָא מְבָרְכֵי יִשְׂרָאֵל בְּרָכָה דָּא, עַד דְּמִתְעַטְּרָן בְּעִטְרִין דְּנִשְׁמָתִין קַדִּישִׁין כִּדְקָאמְרָן. זַכָּאָה עַמָּא דְּזַכֵּי לוֹן בְּעָלְמָא דֵּין, לְמִזְכֵּי לוֹן לְעָלְמָא דְּאָתֵי.

173. When Yisrael begin to bless, a voice goes through all the firmaments that become sanctified with the holiness of the commencement of the Shabbat. Happy are you, the Holy Nation, that you bless and sanctify below, in order that many holy supernal camps become blessed and become sanctified above. Happy are they in this world and happy are they in the World to Come. Yisrael do not make this blessing until they become adorned with the crowns of the holy souls, as we have said. Happy is the nation that merits in this world, so that they merit in the World to Come.

174. בְּהַאי לֵילְיָא שִׁמּוּשָׁא דְּחַכִּימִין, בְּאִלֵּין נִשְׁמָתִין קַדִּישִׁין דְּמִתְעַטְּרָן בְּהוּ, וְאַע״ג דְּהָא אוֹקִימְנָא וְכֹלָּא חַד. וּבְכָל אֲתָר דְּתִשְׁכַּח לְחַכִּימִין בְּהַאי מִלָּה, בְּסִטְרָא דָּא, וּלְזִמְנִין בְּסִטְרָא דָּא כֹּלָּא אִיהוּ חַד, וְהָנֵי מִילֵּי הָא אוֹקִימְנָא אֲבָל בְּזִמְנָא דָּא, דְּמִתְעַטְּרָן כֻּלְּהוּ בְּנִשְׁמָתִין וְרוּחִין חַדְתִּין יְתֵירִין קַדִּישִׁין, כְּדֵין אִיהִי זִמְנָא דְּשִׁמּוּשָׁא דִּלְהוֹן, בְּגִין דְּלִיהֱוֵי נָגִידוּ לְהַהוּא שִׁמּוּשָׁא, בְּנָגִידוּ דִּקְדוּשָׁה, בְּנַיְיחָא עִלָּאָה, וְיִפְקוּן בְּנַיְיהוּ קַדִּישִׁין כַּדְקָא חֲזִי.

174. That night is the time for Sages to perform marital duties, when they become adorned with these holy souls. Even though we have already established this, it is all one. In every place this subject is found about the Sages, sometimes in one way and sometimes in another way, it all amounts to the same thing, and we have already established this subject. When they all become adorned with new holy souls and spirits, that are additional TO THOSE OF THE WEEK DAYS, it is their time to perform marital duties, in order to draw upon this union a flow of holiness, in supernal rest. This should produce holy children, as is proper.

175. רָזָא דָּא לְחַכִּימִין אִתְיְיהִיבַת. בְּשַׁעֲתָא דְּאִתְפְּלִיג לֵילְיָא, בְּלֵילְיָא דָּא, קוּדְשָׁא בְּרִיךְ הוּא בָּעֵי לְאַעֲלָא בְּגִנְתָּא דְּלְעֵילָא. וְרָזָא דָּא, בְּיוֹמֵי דְּחוֹל קוּדְשָׁא בְּרִיךְ הוּא עָאל בְּגִנְתָּא דְּעֵדֶן דְּלְתַתָּא, לְאִשְׁתַּעְשָׁעָא עִם צַדִּיקַיָּא דְּשָׁרָאן תַּמָּן, וּבְשַׁבָּת, בְּהַהוּא לֵילְיָא דְּשַׁבָּתָא, קוּדְשָׁא בְּרִיךְ הוּא עָאל בְּגִנְתָּא דְּלְעֵילָא, בְּרָזָא דְּמִקוֹרָא עִלָּאָה.

175. This secret was given to the Sages. At midnight of this night, OF SHABBAT, the Holy One, blessed be He, desires to enter the Garden of Eden. This secret is that the Holy One, blessed be He, enters the Lower Garden of Eden, WHICH IS IN THE WORLD ASIYAH, on the weekdays to amuse Himself with the righteous who dwell there. On Shabbat and on the eve of Shabbat, the Holy One, blessed be He, enters the Upper Garden of Eden, WHICH IS IN THE WORLD BRIYAH, in the secret of the Supernal Source, WHICH IS BINAH. BECAUSE THE THREE WORLDS, BRIYAH, YETZIRAH AND ASIYAH, ARE AS BINAH, TIFERET, AND MALCHUT, AND BRIYAH IS AS BINAH.

176. בְּגִין דִּבְיוֹמֵי דְּחוֹל, כָּל נִשְׁמָתִין דְּצַדִּיקַיָּא כֻּלְּהוּ, בְּגִנְתָּא דִּי בְּאַרְעָא שַׁרְיָין. וְכַד אִתְקַדַּשׁ יוֹמָא בְּמַעֲלֵי שַׁבַּתָּא, כָּל אִינּוּן מַשְׁרְיָין דְּמַלְאָכִין קַדִּישִׁין דִּי מְמָנָן גּוֹ גִּנְתָּא דִּלְתַתָּא, כֻּלְּהוּ סַלְּקִן לְהָנֵי נִשְׁמָתִין, דְּשַׁרְיָין גּוֹ גִּנְתָּא דִּלְתַתָּא, לְעֵאלָא לְגַבֵּי הַהוּא רְקִיעָא דְּקַיְּימָא עַל גִּנְתָּא, וּמִתַּמָּן אִזְדַּמְּנוּ רְתִיכִין קַדִּישִׁין, דְּסַחֲרָאן כּוּרְסֵי יְקָרָא דְּמַלְכָּא, וְסַלְּקִין לוֹן לְכָל אִינּוּן נִשְׁמָתִין, בְּגִנְתָּא דִּלְעֵילָא.

176. During the weekdays, all the souls of the righteous dwell in the terrestrial Garden of Eden. When the day becomes sanctified at the commencement of the Shabbat, all these camps of holy angels that are appointed in the Lower Garden of Eden elevate these souls that dwell in the Lower Garden of Eden, to bring them to that firmament that stands over the Garden of Eden. FOR SINCE THEY ARE FROM THE WORLD OF ASIYAH, THEY HAVE NO PERMISSION TO RISE HIGHER THAN THIS. Holy Chariots that surround the Throne of Glory of the King, WHICH IS BRIYAH, come from there and elevate all these souls to the Upper Garden of Eden, WHICH IS IN BRIYAH.

177. כֵּיוָן דְּאִלֵּין רוּחִין סַלְּקִין, כְּדֵין רוּחִין אָחֲרָנִין קַדִּישִׁין, נַחְתִּין, לְאִתְעַטָּרָא בְּהוּ עַמָּא קַדִּישָׁא. אִלֵּין סַלְּקִין, וְאִלֵּין נַחְתִּין.

177. When these spirits ascend TO THE UPPER GARDEN OF EDEN, other holy spirits descend TO THIS WORLD, to become adorned with the Holy People. These ascend TO THE UPPER GARDEN OF EDEN, and those descend TO BECOME ADORNED WITH THE HOLY PEOPLE, MEANING JUST AS THERE IS ELEVATION TO THE SOULS THAT ARE IN THE GARDEN OF EDEN, SO IS THERE AN ELEVATION FOR THE HOLY PEOPLE, FOR THEY BECOME ADORNED WITH AN ADDITIONAL SOUL.

178. וְאִי תֵּימָא, הָא גִּנְתָּא דְּבְאַרְעָא, בְּיוֹמָא דְּשַׁבְּתָא יָתְבָא בְּרֵיקָנָיָא בְּלָא נִשְׁמָתִין דְּצַדִּיקַיָּא. לָאו הָכִי. אֶלָּא נִשְׁמָתִין אַזְלִין, וְנִשְׁמָתִין אַתְיָין. נִשְׁמָתִין סַלְּקִין, וְנִשְׁמָתִין נַחְתִּין. נִשְׁמָתִין אַזְלִין מִגּוֹ גִּנְתָּא, וְנִשְׁמָתִין אַתְיָין לְגוֹ גִּנְתָּא. כָּל אִינּוּן נִשְׁמָתִין דְּצַדִּיקַיָּא, דְּמִתְלַבְּנָן בְּיוֹמֵי דְּחוֹל, וְעַד לָא עָאלוּ לְגוֹ גִּנְתָּא, בְּשַׁעֲתָא דְּאִלֵּין נָפְקִין, אִלֵּין עָאלִין וְגִנְתָּא לָא אִשְׁתְּאַר בְּרֵיקַנְיָא. בְּרָזָא דְּלֶחֶם הַפָּנִים בְּיוֹם הִלָּקְחוֹ.

178. And if you ask: But then during the Shabbat day, is the terrestrial Garden of Eden empty of the souls of the righteous? It is not so. Rather souls go and souls come, souls ascend and souls descend, souls go from the Garden and other souls come into the Garden. All these souls of the righteous, who cleanse themselves TO PURIFY THEMSELVES during the weekdays and have still not entered THE LOWER GARDEN of Eden, will enter the LOWER Garden OF EDEN at the moment that these souls leave THE GARDEN OF EDEN TO THE UPPER GARDEN OF EDEN. The Garden does not remain empty, and it is like the shew-bread on the day it is taken, THAT THEY PLACE OTHERS IN THEIR PLACE.

179. וְאִי תֵּימָא, כַּד אָהַדְּרוּ בְּיוֹמֵי דְּחוֹל. בְּמָה אִתְמַשְׁכָן דּוּכְתֵּי לְאָרְכָּא וּפוּתְיָא וְרוּמָא, בְּגִנְתָּא, וְלָא אִתְיְדַע. כְּגַוְונָא דְּרָזָא דְּאֶרֶץ הַצְּבִי, דַּהֲוָה אִתְמְשַׁךְ לְכָל סִטְרִין וְלָא אִתְיְדַע. כְּגַוְונָא דִּצְבִי, דְּכָל מַה דְּאִתְרַבֵּי, מַשְׁכֵּיהּ אִתְרַבֵּי לְכָל סִטְר, וְלָא אִתְיְדַע. וְאִית כְּמָה נִשְׁמָתִין, דְּכֵיוָן דְּסַלְּקִין, תּוּ לָא נַחְתִּין.

179. And if you ask: When the souls return FROM THE UPPER GARDEN OF EDEN TO THE LOWER GARDEN OF EDEN during the weekdays, how do the places expand in length and breadth and height in the Garden, UNTIL IT CAN ACCOMMODATE THEM ALL, yet it is not noticeable? HE ANSWERS: It is like the Land of the Deer (the Land of Yisrael) that was stretched in all directions, yet it was not noticeable. Like a deer, as much as it grows, its skin grows with it to every side, yet it is not noticeable. There are many souls that no longer descend FROM THERE, once they have ascended TO THE UPPER GARDEN OF EDEN, AND THEY REMAIN THERE ALSO DURING THE WEEKDAYS.

180. Souls ascend and souls descend so that the Holy People should adorn themselves with them. At the commencement of the Shabbat, MEANING BEFORE THE DAY HAS BEEN SANCTIFIED, THERE IS a turning of souls. Some are going and some are coming, some ascend while others descend. Who has seen how many Holy Chariots float here and there, all of them in joy, all of them with good will? These souls ARE FOR the adorning of the Holy People, to adorn many righteous in the Lower Garden of Eden, AND THIS CONTINUES until the moment that an announcer proclaims, 'Sanctified, sanctified.' Then rest and quiet is prevalent for all, while the wicked in Gehenom all become quiet in their place and have rest. All the souls become adorned, MEANING THAT THEY ATTAIN THE FIRST THREE SFIROT, those above and those below. Happy are the people that possess this portion.

180. נִשְׁמָתִין סַלְקִין, וְנִשְׁמָתִין נַחְתִּין, לְאִתְעַטְּרָא בְּהוּ עַמָּא קַדִּישָׁא. וּבְמַעֲלֵי שַׁבַּתָּא, גְּלְגּוּלָא דְּנִשְׁמָתִין אִיהוּ, אִלֵּין אַזְלִין, וְאִלֵּין אַתְיָין, אִלֵּין סַלְקִין וְאִלֵּין נַחְתִּין. מַאן חָמֵי כַּמָּה רְתִיכִין קַדִּישִׁין, דִּי מְשַׁטְּטֵי לְכָאן וּלְכָאן. כֻּלְּהוּ בְּחֶדְוָה, כֻּלְּהוּ בִּרְעוּ, בְּאִלֵּין נִשְׁמָתִין לְאַעְטָרָא לְעַמָּא קַדִּישָׁא, לְאַעְטָרָא לְכַמָּה צַדִּיקַיָּיא, גִּנְתָּא דְּעֵדֶן לְתַתָּא, עַד שַׁעֲתָא דְּכָרוֹזָא קָאֵים, וְקָארֵי מְקוּדָּשׁ מְקוּדָּשׁ. כְּדֵין נַיְיחָא שְׁכִיחַ, וּשְׁכִיכוּ לְכֹלָּא. וְחַיָּיבֵי גֵיהִנָּם כֻּלְּהוּ מִשְׁתַּכְּכֵי בְּרוּכְתַּיְיהוּ, וְאִית לוֹן נַיְיחָא. וְנִשְׁמָתִין כֻּלְּהוּ מִתְעַטְּרָן, אִלֵּין לְעֵילָא וְאִלֵּין לְתַתָּא. זַכָּאָה עַמָּא, דְּחוּלְקָא דָּא לְהוֹן.

181. At midnight of Shabbat Eve, when the Sages awake to perform marital duties, there is a Supernal Spirit with which they become adorned when the day was sanctified. While they are sleeping in their beds and their other souls wish to ascend and see the glory of the King, the Supernal Spirit that descended at the commencement of the Shabbat takes that soul and they ascend. The other souls bathe in the spices that are in the Garden of Eden, and see there whatever they see.

181. בְּפַלְגוּת לֵילְיָא דְּמַעֲלֵי שַׁבַּתָּא, דְּחַכִּימִין מִתְעָרִין לְשִׁמּוּשָׁא דִּלְהוֹן, הַהוּא רוּחָא עִלָּאָה, דְּמִתְעַטְּרָן בֵּיהּ, כַּד יוֹמָא אִתְקַדָּשׁ, בְּשַׁעֲתָא דְּאִינּוּן נַיְימֵי בְּעַרְסַיְיהוּ, וְנִשְׁמָתִין אַחֲרָנִין דִּלְהוֹן, בָּעָאן לְסַלְקָא לְמֵחֱמֵי בִּיקָרָא דְּמַלְכָּא, כְּדֵין הַהוּא רוּחַ עִלָּאָה דְּנָחִית בְּמַעֲלֵי שַׁבַּתָּא, נָטִיל הַהִיא נִשְׁמְתָא, וְסַלְקִין לְעֵילָא, וְאִתְסַחְיָא נִשְׁמְתָא אַחֲרָא בְּבוּסְמִין דְּגִנְתָּא דְּעֵדֶן, וְתַמָּן חָמֵי מַה דְּחָמֵי.

182. When THE SPIRIT descends to dwell in its place at midnight, that soul also returns to its place. The Sages must say a passage of arousal of that supernal Holy Spirit of the Shabbat crown, namely: "The spirit of Hashem Elohim was upon me; because Hashem has anointed me to announce good tidings to the meek..." (Yeshayah 61:1). "When those moved, these moved; and when those stood still, these stood still; and when those were lifted up from the earth" (Yechezkel 1:21) and "wherever the spirit was minded to go, they went" (Ibid. 12), because they adorn themselves with that spirit, with their awakening to the gladness of the mating. There should be the drawing of that Supernal Spirit of Shabbat in that copulation of merit.

182. וְכַד נַחְתָּא לְאַשְׁרָאָה בְּרוּכְתֵּהָא בְּפַלְגוּת לֵילְיָא, הַהִיא נִשְׁמְתָא תָּבַאת לְרוּכְתֵּהָא. וּבְעֵי לְאִינּוּן חַכִּימִין לוֹמַר, חַד פְּסוּקָא דְּאִתְעָרוּתָא, דְּהַהוּא רוּחָא עִלָּאָה קַדִּישָׁא דְּעָטְרָא דְּשַׁבַּתָּא, כְּגוֹן, רוּחַ יְיָ׳ אֱלֹהִים עָלַי יַעַן מָשַׁח יְיָ׳, אוֹתִי לְבַשֵּׂר עֲנָוִים וְגוֹ׳. בְּלֶכְתָּם יֵלֵכוּ וּבְעָמְדָם יַעֲמֹדוּ וּבְהִנָּשְׂאָם מֵעַל הָאָרֶץ וְגוֹ׳, אֶל אֲשֶׁר יִהְיֶה שָׁם הָרוּחַ לָלֶכֶת יֵלֵכוּ וְגוֹ׳. בְּגִין דְּמִתְעַטְּרָן בְּהַהוּא רוּחָא, בְּאִתְעָרוּתָא דִּלְהוֹן בְּחֶדְוָה דְּשִׁמּוּשָׁא, וְיֵהֵא נְגִידוּ דְּהַהוּא רוּחַ עִלָּאָה דְּשַׁבַּתָּא, בְּהַהוּא שִׁמּוּשָׁא דְּמִצְוָה.

183. When Rav Hamnuna Saba (the elder) rose from the river at the commencement of Shabbat, he would sit for a moment and raise his eyes, and he was happy. He would say that he was sitting to see the joy of the supernal angels, those ascending and these descending. Man sits in the world of souls during the entire TIME OF THE commencement of the Shabbat. Happy is he who knows the secrets of his Master.

183. רַב הַמְנוּנָא סָבָא, כַּד הֲוָה סָלִיק מִנַּהֲרָא בְּמַעֲלֵי שַׁבַּתָּא, הֲוָה יָתִיב רִגְעָא חֲדָא, וְזָקִיף עֵינוֹי, וַהֲוָה חֲדֵי, וַהֲוָה אָמַר, דַּהֲוָה יָתִיב, לְמֵחֱמֵי חֶדְוָה דְּמַלְאֲכֵי עִלָּאֵי. אִלֵּין סַלְקִין, וְאִלֵּין נַחְתִּין. וּבְכָל מַעֲלֵי שַׁבַּתָּא, יָתִיב בַּר נָשׁ בְּעוֹלָם הַנִּשְׁמוֹת. זַכָּאָה אִיהוּ מַאן דְּיָדַע בְּרָזִין דְּמָארֵיהּ.

16. "The heavens declare the glory of El"

This reading links the joy of the day of Shabbat with the source of the heavenly illumination and the supernal Book. It begins by quoting, "The heavens declare the glory of El; and the firmament proclaims his handiwork." Rabbi Hamnuna Saba (the elder) explains that "declare" means the

heavens illuminate and sparkle in the glitter of supernal light. Every single ring (the Sfirot in Malchut) lights up and sparkles from that light. He explains that "the firmament" is the fountain of the well and the river that flows from Eden. When the supernal Dew of that crystal is drawn and flows, everything becomes perfected with the Holy Letters. We then read of the meaning in "Day to day utters speech", and "And night to night expresses knowledge," and then "Their line is gone out through all the earth" "And their words to the end of the world". We read of the holy sun, which is like a tent containing all the higher and lower levels. It shines "like a bridegroom coming out of his canopy," and Rabbi Hamnuna Saba (the elder) explains that the canopy is Eden. The moon herself is an expression of the light from the sun and carries also that greater illumination from the source. The Torah is the same expression of Wisdom in the Kingdom, Chochmah in Malchut, and "The Torah of The Creator is perfect." It is composed of phrases containing five words each. During the Shabbat day everything is properly completed in the secret of Shabbat above and below, and on this day, Light is increased in everything. Thus, David recited the verse: "The heavens declare," inspired by the imminent illumination of the Holy Spirit, and by the pre-eminence of the Shabbat Day over all other days.

The Relevance of this Passage

We learn how the great Source of all Light gives expression through the heavenly bodies, through the Shabbat, and through the Torah. This supernal Light spills downward upon us when our eyes touch the words, revealing these lofty, luminous mysteries. This illumination perfects our souls and completes the world, allowing the cosmic Sabbath (the Age of Messiah) to commence with the boundless sweet mercy.

184. When the day of Shabbat dawns, the joy ascends in all the worlds with satisfaction and gladness. Then "The heavens declare the glory of El; and the firmament proclaims His handiwork" (Tehilim 19:2). Who are the heavens? They are these heavens, NAMELY ZEIR ANPIN, in which the supernal Name is visible, WHICH IS IMA, and in which the Holy Name is marked, WHICH IS ABA, MEANING HEAVENS IS ZEIR ANPIN THAT CONTAINS THE MOCHIN OF ABA AND IMA.

184. כַּד נָהִיר יְמָמָא בְּיוֹמָא דְּשַׁבַּתָּא, סְלִיקוּ דְּחֶדְוָה סָלִיק בְּכֻלְּהוּ עָלְמִין, בְּנַיְיחָא בְּחֶדְוָה. כְּדֵין הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד אֵל וּמַעֲשֵׂי יָדָיו מַגִּיד הָרָקִיעַ. מַאן שָׁמַיִם. אִלֵּין שָׁמַיִם, דִּשְׁמָא עִלָּאָה אִתְחָזֵי בָּהּ, דִּשְׁמָא קַדִּישָׁא אִתְרְשִׁים בְּהוּ.

185. HE QUESTIONS: What is THE MEANING OF "declare (also: 'tell')?" If you say it is like one who is telling a story, it is not so. But rather they illuminate and sparkle in the glitter of the supernal light, and ascend in the Name that is included in the shine of the supernal perfection, NAMELY IN THE NAME YUD HEI VAV HEI, WHICH CONTAINS YUD-HEI, WHICH ARE SUPERNAL PERFECTION, BEING ABA AND IMA.

185. מְסַפְּרִים, מַאי מְסַפְּרִים, אִי תֵּימָא כְּמַאן דְּמִשְׁתָּעֵי סִפּוּר דְּבָרִים. לָאו הָכִי. אֶלָּא דְּנָהֲרִין וּנְצִיצִין בִּנְצִיצוּ דְּנַהוֹרָא עִלָּאָה, וְסַלְקִין בִּשְׁמָא, דְּכָלִיל בִּנְהִירוּ דִּשְׁלִימוּ עִלָּאָה.

186. HE QUESTIONS: What is the tale, FOR IT SAYS, "THE HEAVENS TELL"? HE ANSWERS: They sparkle in the shine of the supernal Book, WHICH IS ABA, AND THAT WHICH IS DRAWN FROM THE BOOK IS CALLED 'A TALE'. Therefore, they ascend in a complete Name, WHICH IS YUD HEI VAV HEI, and they illuminate with a complete light, IN THE RIGHT COLUMN. They sparkle in a complete sparkle, IN THE LEFT COLUMN. They sparkle and illuminate by themselves from the light of the sparkle of the supernal Book, and sparkle and illuminate in every side to which they are attached, because every single ring lights up and sparkles, ALL THE SFIROT IN MALCHUT THAT ARE CALLED 'RINGS', from that shine and from the light, because on this day the heavens, WHICH ARE ZEIR ANPIN, become adorned and ascend in the Holy Name, YUD HEI VAV HEI, more than on the other days.

186. וּמַאן אִיהוּ סִפּוּר. דְּנַצְצֵי בִּנְהִירוּ דִּשְׁלִימוּ דְּסֵפֶר עִלָּאָה. וּבְגִין כַּךְ, סַלְקִין בִּשְׁמָא שְׁלִים, וְנַהֲרִין בִּנְהִירוּ שְׁלִים, וְנַצְצֵי בִּנְצִיצוּ שְׁלִים. אִינְהוּ מְנַצְצֵי וְנַהֲרֵי בְּגַרְמַיְיהוּ, מִגּוֹ נְהִירוּ דִּנְצִיצוּ דְּסֵפֶר עִלָּאָה, וְנַהֲרֵי לְכָל סְטָר וּסְטָר דְּמִתְדַּבְּקָן בֵּיהּ, דְּהָא מְנַיְיהוּ, מֵהַהוּא סְפִירוּ וּנְהִירוּ, נָהִיר כָּל עִזְקָא וְעִזְקָא, וְנָצִיץ בִּנְצִיצוּ, בְּגִין דִּבְהַאי יוֹמָא מִתְעַטְּרָן שָׁמַיִם, וְסַלְקִין בִּשְׁמָא קַדִּישָׁא, יַתִּיר מִשְּׁאָר יוֹמִין.

187. "His handiwork" MEANS the supernal Dew that illuminates from all the concealed sides, which are the works of His hands, OF ZEIR ANPIN, and His establishment that is established on this day more than on all the other days.

187. וּמַעֲשֵׂה יָדָיו, הַהוּא טַלָּא עִלָּאָה, דְּנָהִיר מִכָּל סִטְרִין גְּנִיזִין, דְּאִיהוּ מַעֲשֵׂה יָדָיו, וְתִקּוּנָא דִּילֵיהּ, דְּמִתַּתְקְנָא בְּיוֹמָא דָּא מִכָּל שְׁאָר יוֹמִין.

188. "The firmament proclaims": HE QUESTIONS: What means "proclaims"? HE ANSWERS THAT ITS MEANING IS THAT He draws THE DEW and it flows down INTO YESOD from the head of the King, NAMELY FROM HIS FIRST THREE SFIROT THAT ARE CALLED 'THE HEAD OF ZEIR ANPIN', and it becomes filled from all sides. "The firmament" is the fountain of the well, NAMELY YESOD THAT PROVIDES THE WELL, WHICH IS MALCHUT, and this is the river that emerges from Eden. This is the one that draws and spills downward the flow of the supernal Dew that illuminates and sparkles from all sides. This firmament draws it with a drawing of love and longing to water a potion of joy to Shabbat Eve, WHICH IS MALCHUT.

188. מַגִּיד הָרָקִיעַ. מַאי מַגִּיד. מָשִׁיךְ וְנָגִיד לְתַתָּא, מֵרֵישָׁא דְּמַלְכָּא, מַלְיָא מִכָּל סִטְרוֹי. הָרָקִיעַ, הַהוּא רָקִיעַ, דְּאִיהוּ מַבּוּעָא דְּבֵירָא. וְדָא אִיהוּ הַהוּא נָהָר דְּנָפִיק מֵעֵדֶן, וְדָא אִיהוּ דְּנָגִיד וּמָשִׁיךְ לְתַתָּא, נְגִידוּ דְּטַלָּא עִלָּאָה, דְּנָהִיר וְנָצִיץ בִּנְצִיצוּ מִכָּל סִטְרִין. וְדָא רָקִיעַ אַנְגִּיד לֵיהּ בְּמָשִׁיכוּ דְּרַחִימוּ וְתִיאוּבְתָּא, לְאַשְׁקָאָה שַׁקְיוּ דְּחֶדְוָה, לְמַעֲלֵי שַׁבַּתָּא.

189. When the dew of that crystal is drawn and flows, FROM THE HEAD OF ZEIR ANPIN, everything becomes filled and perfected with the Holy Letters, NAMELY the 22 LETTERS, in all the holy paths. Since everything is attached to Him, a way to water and bless below, TO MALCHUT, is formed within Him.

189. וְכַד נָגִיד וּמָשִׁיךְ הַהוּא טַלָּא דִּבְדוֹלְחָא, כֹּלָּא מַלְיָא וּשְׁלִים בְּאָתְווֹי קַדִּישִׁין, בְּכָל אִינּוּן שְׁבִילִין קַדִּישִׁין. כְּיוָן דְּכֹלָּא אִתְחַבָּר בֵּיהּ, אִתְעֲבִיד בֵּיהּ אָרְחָא לְאַשְׁקָאָה וּלְבָרְכָא לְתַתָּא.

190. "Day to day utters speech" (Ibid. 3): THIS MEANS THAT day PROVIDES to day and ring PROVIDES to ring, AS EVERY SFIRAH OF ZEIR ANPIN THAT IS CALLED 'DAY' AND 'RING' PROVIDES TO THE SFIRAH THAT CORRESPONDS TO IT IN MALCHUT. The passage is now talking in particulars about how the heavens, THAT IS ZEIR ANPIN, tell and perfect with supernal gleam and sparkle this glory, WHICH IS MALCHUT THAT IS CALLED 'GLORY', and how that firmament draws and causes a flow from the supernal Dew. So it says, "Day to day utters speech," meaning day to day and level to level will hasten to combine with each other, and illuminate one from the other from that gleam that the heavens sparkle and illuminate upon that glory, WHICH IS MALCHUT. Yabia (Eng. 'utter') is as in 'Maba (Eng. 'quickly') done'. THE TRANSLATION OF: "AND THE THINGS THAT SHALL COME UPON THEM MAKE HASTE" (DEVARIM 32:35) USES 'MABA' AND 'YABIYA' AND MEANS THAT they hasten to illuminate one from the other and to sparkle one from another from that gleam and sparkle OF ZEIR ANPIN THAT IS CALLED 'HEAVENS'.

190. יוֹם לְיוֹם: יוֹמָא לְיוֹמָא, וְעִזְקָא לְעִזְקָא. הַשְׁתָּא מִשְׁתָּעֵי קְרָא בְּאֹרַח פְּרָט, הֵיךְ שָׁמַיִם מְסַפְּרִים וּמְתַקְּנִין בְּסִפִּירוּ וּבְנִצִּיצוּ עִלָּאָה לְהַאי כָּבוֹד, וְהֵיךְ נָגִיד וּמָשִׁיךְ הַהוּא רְקִיעָא, נָגִידוּ דְּטַלָּא עִלָּאָה. וְאָמַר, יוֹם לְיוֹם יַבִּיעַ אֹמֶר. יוֹמָא לְיוֹמָא, וְדַרְגָּא לְדַרְגָּא, אוֹחוּ לְאִתְכַּלְלָא דָּא בְּדָא, וּלְאִתְנַהֲרָא דָּא מִן דָּא, מֵהַהוּא סִפִּירוּ וּנְצִיצוּ. יַבִּיעַ: כד"א מַבָּע אִתְעֲבִיד וְגוֹ'. אוֹחוּ לְאַנְהֲרָא דָּא מִן דָּא, וּלְאִתְנַצְּצָא דָּא מִן דָּא, מֵהַהוּא סִפִּירוּ וּנְצִיצוּ.

191. "Speech (Heb. omer, Aleph-Mem-Resh)" IN THE PASSAGE "DAY TO DAY UTTERS SPEECH" MEANS the whole of the letters and paths that emanate from Aba and Ima and that head, NAMELY THE FIRST THREE SFIROT THAT ARE CALLED 'HEAD', that emanates from them, which is the first-born son, NAMELY ZEIR ANPIN THAT IS CALLED 'FIRST-BORN SON'. The Aleph of 'omer' alludes to Aba. When he ascends and descends, NAMELY WHEN HE REPLENISHES THE SMALLNESS OF IMA, FROM WHICH LIGHT ASCENDS FROM BELOW UP, AND THE GREATNESS OF IMA, FROM WHICH LIGHT DESCENDS FROM ABOVE DOWN, then the Mem OF OMER, which is Ima, is joined with the Aleph. The Resh OF OMER alludes to the first-born son, WHICH IS ZEIR ANPIN. When all these letters combine, they are 'omer,' which is the light of Aba and Ima and the first-born son, and they illuminate to each other in one bond. They dominate on the Shabbat Day. Therefore, they are all included in each other in order to be one, BECAUSE ZEIR ANPIN ASCENDS AND BECOMES ATTIRED WITH ABA AND IMA. Therefore, THE THREE LETTERS OF OMER hasten TO PROVIDE to each other, which are the supernal Dominion, in order that everything should be one.

191. אֹמֶ"ר: כְּלָלָא דְּאַתְוָון וּשְׁבִילִין דְּנָפְקִין מֵאַבָּא וְאִימָּא, וְהַהוּא רֵישָׁא דְּנָפִיק מִנַּיְיהוּ, דְּאִיהוּ בְּרָא בּוּכְרָא, אָלֶף: אַבָּא. וְכַד אִיהוּ סָלִיק וְנָחִית, אִתְחַבְּרַת מ' בַּהֲדֵי א', וְאִיהוּ אֵם. ר': רֵישָׁא בּוּכְרָא. כַּד מִתְחַבְּרָן אַתְוָון כֻּלְּהוּ, אֹמֶר. דָּא נְהִירוּ דְּאַבָּא וְאִימָּא וּבְרָא בּוּכְרָא, וְנָהֲרִין דָּא בְּדָא בְּחִבּוּרָא חֲדָא. שַׁלְטָא בְּיוֹמָא דְּשַׁבַּתָּא. וְע"ד כֹּלָּא אִתְכְּלִיל דָּא בְּדָא, בְּגִין לְמֶהֱוֵי חַד. וּבְגִין כַּךְ אוֹחוּ דָּא בְּדָא, הַהוּא אֹמֶר שְׁלִיטוּ עִלָּאָה, לְמֶהֱוֵי כֹּלָּא חַד.

192. When all this is drawn and flows to this firmament, WHICH IS YESOD OF ZEIR ANPIN, it waters and illuminates below "the glory of El", WHO IS MALCHUT, in order to create offspring in the images OF THE LIGHTS of these heavens, WHICH IS ZEIR ANPIN that illuminates "the glory of El" (Ibid. 2).

192. וְכַד כָּל הַאי אִתְנַגִּיד וְאִתְמְשַׁךְ לְהַאי רְקִיעַ, כְּדֵין אִיהוּ אַשְׁקֵי וְאַנְהִיר לְתַתָּא, לְהַאי כְּבוֹד אֵל, לְמֶעְבַּד תּוֹלְדִין בְּדִיוּקְנָא דְּאִינּוּן שָׁמַיִם, דְּנָהֲרִין לְהַהוּא כְּבוֹד אֵל.

193. "And night to night expresses knowledge" (Ibid. 3), MEANING Her Chariots, which are the body of the throne, WHICH IS MALCHUT. They are called 'nights', as it is written: "My reins also admonish me in the nights" (Tehilim 16:7). The SFIROT OF the supernal Chariot, WHICH IS ZEIR ANPIN, are called 'days' as in, "Day to day," while THE SFIROT OF the Lower Chariot, WHICH IS MALCHUT, are called 'nights': "Night to night."

193. וְלַיְלָה לְלַיְלָה יְחַוֶּה דָּעַת, רְתִיכִין דִּילָהּ דְּאִינּוּן גּוּפָא דְּכֻרְסְיָיא, וְכֻלְּהוּ אִקְרוּן לֵילוֹת, כד"א אַף לֵילוֹת יִסְּרוּנִי כִלְיוֹתָי. רְתִיכָא עִלָּאָה, אִתְקְרֵי יָמִים, יוֹם לְיוֹם. רְתִיכָא תַּתָּאָה, אִקְרֵי לֵילוֹת, לַיְלָה לְלַיְלָה.

194. יְחַוֶּה. דַּעַת, יְחַוֶּה: יְחַיֶּה. יְחַיֶּה תּוֹלְדִין, דְּאִינּוּן שָׁמַיִם. וְאִי תֵּימָא, יְחַוֶּה לָאו יְחַיֶּה. ת״ח, כְּתִיב וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה, כִּי הִיא הָיְתָה אֵם כָּל חַי. חַוָּה וְחַיָּה בְּמִלָּה חֲדָא סַלְקִין. וְעַל דְּאִסְתַּלַּק י׳, וְעָיֵיל ו׳, דְּאִיהוּ כַּדְקָא יֵאוֹת, דְּהָא ו׳ אִיהוּ חַיִּין וַדַּאי, וְעַל דָּא חַוָּה וְחַיָּה, י׳ נָטְלָא חַיִּין מִן ו׳. אוּף הָכָא, יְחַוֶּה, יְחַיֶּה.

194. "Expresses knowledge": "Yechaveh (Eng. 'expresses')" MEANS "Yechayeh" (Eng. 'to give life'), for it will bring to life offspring FROM THE LIGHTS THAT HE RECEIVED from the heavens. If you say that Yechaveh does not mean Yechayeh, come and see: "And the man called the name of his wife Eve; because she was the mother of all living (Heb. chay)" (Beresheet 3:20). SO WE SEE that Eve and Chayah are the same, for the Yud is removed FROM CHAYAH and the Vav enters IN ITS PLACE. This is as it should be, as the Vav surely signifies life BECAUSE THE VAV ALLUDES TO ZEIR ANPIN THAT IS THE TREE OF LIFE. Therefore of Eve and Chayah EVE IS THE MAIN, because the Yud of CHAYAH takes life from the Vav OF EVE. THEREFORE, SHE IS CALLED 'EVE (CHAVAH)' AND NOT CHAYAH. Here also, Yachaveh MEANS Yachayeh.

195. דַּעַת: דָּא אִיהוּ רָזָא דִּשְׁמַיִם. מַה שָּׁמַיִם שִׁית סִטְרִין, אוּף הָכָא שִׁית סִטְרִין, בְּאִינּוּן תּוֹלְדִין דְּקָא יְחַיֶּה כְּגַוְונָא דִּילֵיהּ, וְעַל דָּא יוֹם לְיוֹם אִתְכְּלִיל בְּדַרְגָּא עִלָּאָה אִמֶּ״ר. וְלַיְלָה לְלַיְלָה בְּרָזָא דִּדְכוּרָא, דְּקָא נָהִיר לָהּ דְּאִיהוּ שָׁמַיִם, דַּעַת.

195. "Knowledge" IN THE PASSAGE: "AND NIGHT TO NIGHT EXPRESSES KNOWLEDGE" is the secret of the heavens, NAMELY ZEIR ANPIN, as the heavens have six sides. Also here, NIGHT PROVIDES TO NIGHT with six ends through the offspring that the night enlivens, WHICH ARE similar TO THE SIX EXTREMITIES OF ZEIR ANPIN. Therefore, "day to day" is included in the highest level 'Omer', WHICH IS ABA AND IMA AS MENTIONED. "And night to night" IS INCLUDED IN THE HIGHEST LEVEL in the secret of the male that illuminates her; that is, heaven and knowledge, WHICH IS ZEIR ANPIN.

196. וּבְגִין דְּהַאי אֹמֶר רָזָא עִלָּאָה אִיהוּ, וְלָא כִּשְׁאָר אֲמִירָן, אַהְדַּר קְרָא עָלֵיהּ וְאָמַר, אֵין אֹמֶר וְאֵין דְּבָרִים, כִּשְׁאָר אֲמִירָן דְּעָלְמָא. אֶלָּא הַאי אֹמֶר, רָזָא עִלָּאָה אִיהוּ, בְּדַרְגִּין עִלָּאִין, דְּלֵית תַּמָּן אֲמִירָן וּדְבָרִים, וְלָא אִשְׁתְּמָעוּ, כִּשְׁאַר דַּרְגִּין דְּאִינּוּן רָזָא דְּמְהֵימְנוּתָא, דְּאִינּוּן קָלָא דְּמִשְׁתְּמַע, אֲבָל הָנֵי לָא אִשְׁתְּמָעוּ לְעָלְמִין, וְהַיְינוּ דִּכְתִיב בְּלִי נִשְׁמַע קוֹלָם.

196. This 'Omer' is a supernal secret, NAMELY ABA AND IMA, and is not like other sayings; therefore, the Torah repeats it and says, "There is no speech nor are there words" (Tehilim 19:4). It is not like the other sayings of the world, but rather 'Omer (Eng. 'speech')' is a supernal secret in the highest levels, where there are no speeches nor words, MEANING THAT CHOCHMAH IS CONCEALED IN THEM AND DOES NOT SHINE BECAUSE THE ILLUMINATION OF CHOCHMAH IS CALLED 'SPEECH'. They are not heard like the other levels, which are in the secret of Faith THAT IS MALCHUT, which are an audible voice, MEANING THAT CHOCHMAH IS REVEALED IN HER. But 'OMER', WHICH IS ABA AND IMA, is never heard. This is what is meant by: "Their voice is not heard" (Ibid.), WHICH MEANING IS THAT THE CHOCHMAH IS CONCEALED IN THEM AND IS NOT HEARD, BECAUSE CHOCHMAH IS REVEALED ONLY IN MALCHUT ALONE.

197. אֲבָל בְּכָל הָאָרֶץ יָצָא קַוָּם, אע״ג דְּאִינּוּן טְמִירִין עִלָּאִין, דְּלָא אִתְיְדְעוּ לְעָלְמִין, נְגִידוּ וּמְשִׁיכוּ דִּלְהוֹן, אִתְמְשַׁךְ וְאִתְנְגִיד לְתַתָּא. וּבְגִין הַהוּא מְשִׁיכוּ, אִית לָן מְהֵימְנוּתָא שְׁלִימְתָא, בְּהַאי עָלְמָא, וְכָל בְּנֵי עָלְמָא מִשְׁתָּעוּ רָזָא דְּמְהֵימְנוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא, בְּאִינּוּן דַּרְגִּין, כְּאִילּוּ אִתְגַּלְיָין, וְלָא הֲווֹ טְמִירִין וּגְנִיזִין, וְהַיְינוּ וּבְקְצֵה תֵבֵל מִלֵּיהֶם, מֵרֵישָׁא דְּעָלְמָא, עַד סַיְיפֵי עָלְמָא מִשְׁתָּעָאן אִינּוּן חַכִּימֵי לִבָּא, בְּאִינּוּן דַּרְגִּין גְּנִיזִין, אע״ג דְּלָא אִתְיְדְעוּ.

197. "Their line is gone out through all the earth" (Ibid. 5): Even though they, ABA AND IMA are supernal and concealed, and are never known, MEANING THAT CHOCHMAH DOES NOT BECOME REVEALED IN THEM, STILL IN ALL, their flow and drawing is drawn and flows downward TO MALCHUT THAT IS CALLED 'EARTH', MEANING THAT THE CHOCHMAH THAT IS CONCEALED IN THEM IS DRAWN TO MALCHUT. We have complete Faith in this world, NAMELY MALCHUT WITH THE ILLUMINATION OF CHOCHMAH THAT IS CALLED 'COMPLETE FAITH' because of this drawing. All the people of the world speak of the secret of the Faith of the Holy One, blessed be He, WHICH IS MALCHUT, of these levels, NAMELY IN CHOCHMAH OF THE LEVELS ABA AND IMA, as if they were revealed EVEN ABOVE IN ABA AND IMA, instead of hidden and concealed there, hence: "And their words to the end of the world" (Ibid.). From the beginning of the world until the end of the world, the scholars discuss these concealed levels, even though they are not known IN THEIR PLACE IN ABA AND IMA, SINCE THEY ARE REVEALED IN MALCHUT, AS EXPLAINED.

198. אֲבָל בְּמָה אִשְׁתְּמוֹדְעָן, בְּגִין דְּלַשֶּׁמֶשׁ שָׂם אֹהֶל בָּהֶם, בְּגִין שִׁמְשָׁא קַדִּישָׁא, דְּאִיהוּ מַשְׁכְּנָא מֵאִינּוּן דַּרְגִּין עִלָּאִין קַדִּישִׁין, וְאִיהוּ נְהוֹרָא, דְּנָטִיל כָּל נְהוֹרִין גְּנִיזִין, וְהַהוּא מְשִׁיכוּ דִּלְהוֹן, וּבְגִינֵיהּ אִתְחֲזֵי מְהֵימְנוּתָא בְּכָל עָלְמָא.

198. But in what are they known, THOSE LEVELS OF CHOCHMAH THAT ARE IN ABA AND IMA? "In them He has set a tent for the sun" (Ibid.), because the holy sun, WHICH IS ZEIR ANPIN, is the abode to these supernal holy levels OF ABA AND IMA. It is light that takes all the concealed lights. That drawing is theirs and the Faith is revealed to the whole world due to it. ZEIR ANPIN IS THE ABODE OF CHOCHMAH IN LEVELS OF ABA AND IMA, AND ZEIR ANPIN PROVIDES IT TO MALCHUT THAT IS CALLED 'FAITH', SO THAT THE FAITH IS SEEN THROUGHOUT THE WHOLE WORLD BECAUSE CHOCHMAH IS CALLED 'SIGHT'.

199. מַאן דְּנָטִיל לְשִׁמְשָׁא, כְּמַאן דְּנָטִיל לְכֻלְּהוּ דַּרְגִּין. בְּגִין דְּשִׁמְשָׁא אִיהוּ אֹהֶל דְּאִתְכְּלִיל בְּהוֹן, וְנָטִיל כֹּלָּא, וְאִיהוּ נָהִיר לְכָל אִינּוּן גְּוָונֵי נְהוֹרִין לְתַתָּא. וְעַל דָּא וְהוּא כְּחָתָן יוֹצֵא מֵחֻפָּתוֹ, בְּנְהִירוּ וּנְצִיצוּ דְּכָל נְהוֹרִין גְּנִיזִין, דְּכֻלְּהוּ בְּתִיאוּבְתָּא בִּרְעוּתָא שְׁלִים, יָהֲבֵי לֵיהּ רְעוּתַיְיהוּ וּנְהִירוּ דִּלְהוֹן, כְּמָה דְּלְחָתָן אִית רְעוּ וְתִיאוּבְתָּא דְּכַלָּה לְמֵיהַב לָהּ נִבְזְבָזָן וּמַתְּנָן. וְעַל דָּא וְהוּא כְּחָתָן יוֹצֵא מֵחֻפָּתוֹ.

199. He who receives the sun is like one who has received all the levels, because the sun is like a tent, in which the levels are included in it. It receives everything and illuminates to all the kinds of lights below, TO MALCHUT. Therefore, he is "like a bridegroom coming out of his canopy" (Ibid. 6) with the shines and glitterings of all the concealed lights FROM ALL THE LEVELS. For they all give him their desire and their lights with complete pleasure and will, just as a groom has desire and pleasure to give his bride gifts and presents. Therefore, he is "like a bridegroom coming out of his canopy."

200. מַאן חֻפָּתוֹ. דָּא עֵדֶן. וְרָזָא דָּא, וְנָהָר יוֹצֵא מֵעֵדֶן. עֵדֶן, דָּא אִיהוּ חוּפָּא דְּחַפְיָא עַל כֹּלָּא. יָשִׂישׂ כַּגִּבּוֹר. יָשִׂישׂ, מִסִּטְרָא דְּאוֹר קַדְמָאָה דְּלָא אִשְׁתְּכַח בֵּיהּ דִּינָא כְּלָל. כְּגִבּוֹר, מִסִּטְרָא דִּגְבוּרָה, וְאע״ג דִּגְבוּרָה אִיהִי דִּינָא שְׁלִים, כְּגִבּוֹר כְּתִיב, וְלָא גִּבּוֹר, בְּגִין דְּאַמְתִּיק דִּינָא בְּחֶסֶד, וְנָטִיל כֹּלָּא כַּחֲדָא, בְּתִיאוּבְתָּא וּרְעוּתָא שְׁלִים. וְכָל דָּא, לָרוּץ אֹרַח. כד״א הַנּוֹתֵן בַּיָּם דֶּרֶךְ לְאַשְׁקָאָה וּלְאַשְׁלָמָא נְהִירוּ דְּסִיהֲרָא בְּכָל סִטְרִין, וּלְמִפְתַּח בָּהּ אֹרַח לְאַנְהָרָא לְתַתָּא.

200. HE QUESTIONS: What is "His canopy"? HE SAYS: This is Eden, WHICH IS CHOCHMAH, and this is the secret of: "And a river went out of Eden" (Beresheet 2:10). Eden is a canopy that covers all, MEANING THAT IT COVERS AND SHIELDS FROM ALL KLIPOT "and rejoices like a strong man to run a race" (Tehilim 19:6). "Rejoices" comes from the side of primordial light THAT SERVED DURING THE SIX DAYS OF CREATION BEFORE IT WAS CONCEALED, in which there is no Judgment at all. "Like a strong man" is from the side of Gvurah, and although Gvurah (Might) is wholly Judgment, it is written: "Like a strong (mighty) man" instead of 'a strong man.' This is because he has sweetened the Judgment in Chesed and has taken everything together, BOTH CHOCHMAH AND CHESED, with complete desire and pleasure. And all this IS "to run a race (lit. 'way')" as it is written: "Who makes a way in the sea" (Yeshayah 43:16). HE MAKES A WAY IN MALCHUT THAT IS CALLED 'SEA', in order to water and fill the shine of the moon, WHICH IS MALCHUT in all the sides, NAMELY ON THE RIGHT AND ON THE LEFT, and to open in it "a way" to illuminate below.

201. מִקְצֵה הַשָּׁמַיִם מוֹצָאוֹ, מִסַּיְיפֵי אִלֵּין שָׁמַיִם עִלָּאִין דְּקָאָמַרְן, אִיהוּ אַפִּיק, בְּגִין דְּבִסְיוּמָא דְּגוּפָא, אִיהוּ אַפִּיק, וּבְהַהוּא אֲתָר אִשְׁתְּמוֹדַע בֵּין דְּכַר לְנוּקְבָא. וְדָא הוּא דִּכְתִיב, וּלְמִקְצֵה הַשָּׁמַיִם וְעַד קְצֵה הַשָּׁמָיִם. קְצֵה הַשָּׁמַיִם דָּא עָלְמָא עִלָּאָה. וּלְמִקְצֵה הַשָּׁמַיִם, דָּא שְׁלָמָא דִּילֵיהּ. כְּמָה דְּהַאי נָטִיל כָּל נְהוֹרִין, וְכֻלְּהוּ בֵּיהּ, אוּף הָכִי הַאי, נָטִיל כָּל נְהוֹרִין, וְכֻלְּהוּ בֵּיהּ, וְאִיהוּ נָפִיק מִקְצֵה הַשָּׁמַיִם.

201. "His going forth is from the end of the heavens..." (Devarim 4:32), MEANING that from the end of these supernal heavens, WHICH IS ZEIR ANPIN, he brings forth THE PROVISION, because at the end of TIFERET THAT IS CALLED 'body', WHICH IS YESOD He brings forth HIS PROVISION, as at that place there is a difference between male and female. This is what is written: "And from the end of the heavens to the end of the heavens" (Devarim 4:32). "The end of the heavens" is the upper world, NAMELY ZEIR ANPIN THAT IS CALLED 'HEAVENS'. "To the end of the heavens" is His peace, WHICH IS YESOD. Just as this one, ZEIR ANPIN, receives all the lights and they are all in Him, so does that one, YESOD, take all the lights and they are all in it. It goes forth from the end of the heavens.

202. וּתְקוּפָתוֹ: דְּסָחֲרָא בְּכָל אִינּוּן סִטְרִין קַדִּישִׁין, דְּאִתְחַזּוּן לְאִתְנַהֲרָא וּלְאִתְשַׁקָּאָה וּלְנַצְצָא מִנֵּיהּ. וְאֵין נִסְתָּר, לֵית מַאן דְּאִתְחַפְיָא מֵהַהוּא נְהִירוּ, דְּהָא לְכֻלְּהוּ אַנְהִיר בִּכְלָלָא חֲדָא, לְכָל חַד וְחַד כְּמָה דְּאִתְחֲזֵי לֵיהּ.

202. "And His circuit" (Tehilim 19:7) MEANS that He encircles all the holy sides that are worthy of being illuminated and worthy to be watered and to glitter from Him. "And there is nothing hid" (Ibid.) MEANS there is none that can be covered from this light, because it lights under one principle to each and every one as is fitting for it.

203. When they are perfected and illuminating from the sun, the moon, WHICH IS MALCHUT, becomes adorned like the supernal Ima, and becomes completed in fifty gates LIKE HER. This is the meaning of the verse: "The Torah of Hashem is perfect" (Ibid. 8), for it is now perfect from all the sides in the secret of the five levels, CHESED, GVURAH, TIFERET, NETZACH, AND HOD, like supernal Ima. These five are the secret of the fifty GATES OF BINAH, BECAUSE EACH ONE IS COMPOSED OF TEN.

203. וְכַד כֻּלְּהוּ אִשְׁתְּלִימוּ וְאִתְנְהִירוּ מִגּוֹ שִׁמְשָׁא, כְּדֵין סִיהֲרָא מִתְעַטְּרָא בְּגַוְונָא דְּאִימָּא עִלָּאָה, שְׁלֵימָא בְּנ׳ תַּרְעִין, וְדָא אִיהוּ דִּכְתִיב תּוֹרַת יְיָ׳ תְּמִימָה, דְּהָא כְּדֵין אִיהִי תְּמִימָה, מִכָּל סִטְרִין, בְּרָזָא דַּחֲמֵשׁ דַּרְגִּין, כְּגַוְונָא דְּאִימָּא עִלָּאָה, דְּאִינּוּן חֲמֵשׁ רָזָא דְּחַמְשִׁין.

204. Therefore, it is composed of PHRASES CONTAINING five words each, in order to complete the secret of fifty. "The Torah of Hashem is perfect, restoring the soul" (Ibid.): Here are five. "The testimony of Hashem is sure, making wise the simple" (Ibid.): Here are five. "The statutes of Hashem are right, rejoicing the heart" (Ibid.): Here are five. "The commandment of Hashem is pure, enlightening the eyes" (Ibid. 9): Here are five. "The fear of Hashem is clean, enduring forever" (Ibid. 10): Here are five. "The Judgments of Hashem are true, and are righteous altogether" (Ibid.): Here are five. FOR ALL THESE NAMES, THE TORAH, TESTIMONY, STATUTES...ARE THE NAMES OF MALCHUT. They all come in multiples of five, in order to be included IN FIFTY just like supernal Ima.

204. וּבְגִינֵי כַּךְ, אִיהִי אַתְיָא בַּחֲמֵשׁ חֲמֵשׁ תֵּיבִין, בְּגִין לְאַשְׁלְמָא לְרָזָא דְּחַמְשִׁין. תּוֹרַת יְיָ׳ תְּמִימָה מְשִׁיבַת נָפֶשׁ, הָא חֲמֵשׁ. עֵדוּת יְיָ׳ נֶאֱמָנָה מַחְכִּימַת פֶּתִי, הָא חֲמֵשׁ. פִּקּוּדֵי יְיָ׳ יְשָׁרִים מְשַׂמְּחֵי לֵב, הָא חֲמֵשׁ. מִצְוַת יְיָ׳ בָּרָה מְאִירַת עֵינַיִם, הָא חֲמֵשׁ. יִרְאַת יְיָ׳ טְהוֹרָה עוֹמֶדֶת לָעַד, הָא חֲמֵשׁ. מִשְׁפְּטֵי יְיָ׳ אֱמֶת צָדְקוּ יַחְדָּיו, הָא חֲמֵשׁ. וְכֻלְּהוּ אַתְיָין בַּחֲמֵשׁ חֲמֵשׁ, לְאִתְכַּלְּלָא כְּגַוְונָא דְּאִימָּא עִלָּאָה.

205. Therefore, IN THE PASSAGES, Yud Hei Vav Hei IS WRITTEN six times, for they correspond to the six supernal extremities, which are the secret of the supernal Name, WHICH IS ZEIR ANPIN. The moon becomes full from them, WHICH IS MALCHUT, and becomes perfected in the supernal order properly. This occurs during the Shabbat Day, when everything is properly completed in the secret of Shabbat above, IN ZEIR ANPIN, and below, IN MALCHUT.

205. וְעַל דָּא, יְהוֹ״ה יְהוֹ״ה שִׁית זִמְנִין, לְקַבֵּל שִׁית סִטְרִין עִלָּאִין, דְּאִינּוּן רָזָא דִּשְׁמָא עִלָּאָה, וְעַל דָּא, סִיהֲרָא אִתְמַלְיָא וְאִשְׁתְּלִים בְּסִדּוּרָא עִלָּאָה כַּדְקָא יָאוֹת, וְדָא אִיהוּ בְּיוֹמָא דְּשַׁבַּתָּא, דְּכֹלָּא אִשְׁתְּלִים כַּדְקָא יָאוֹת, בְּרָזָא דְּשַׁבַּתָּא עֵילָא וְתַתָּא.

206. On this day, light is increased in everything, as we have said. The heavens, WHICH IS ZEIR ANPIN, first receive from the source of life, WHICH IS ABA AND IMA. They, THE HEAVENS, illuminate and construct the supernal glory, WHICH IS MALCHUT, from the secret of the supernal Book, which is Aba of them all and from the secret of the Book WHICH IS supernal Ima. And He, NAMELY ZEIR ANPIN THAT IS CALLED 'HEAVENS', is derived from the secret of the tale. Therefore, IT IS WRITTEN: "Declare (also: 'tell')," as we have said. It is in the secret of the three names, NAMELY, BOOK (HEB. SEFER), SCRIBE (HEB. SOFER), TALE (HEB. SIPUR), NAMELY ABA, IMA, AND ZEIR ANPIN, who dominate on the Shabbat Day over all the other days.

206. וְע״ד בְּיוֹמָא דָּא, אִתּוֹסַף נְהִירוּ בְּכֹלָּא, כְּדְקַאמְרָן. שָׁמַיִם נַטְלֵי מִמְּקוֹרָא דְּחַיֵּי בְּקַדְמֵיתָא, וְאִינּוּן מְנַהֲרֵי וּמְתַקְּנֵי לִכְבוֹד עִלָּאָה, מֵרָזָא דְּסֵפֶר עִלָּאָה, אַבָּא דְּכֹלָּא. וּמֵרָזָא דְּסֵפֶר, אִימָּא עִלָּאָה. וְאִיהוּ, מֵרָזָא דְּסִפּוּר. וּבְגִין כַּךְ, מְסַפְּרִים, כְּדְקַאמְרָן. בְּרָזָא דִּתְלַת שְׁמָהָן אִלֵּין, דְּשַׁלְּטִין בְּיוֹמָא דְּשַׁבַּתָּא, עַל כָּל שְׁאַר יוֹמִין.

207. Therefore, David recited this praise: "THE HEAVENS DECLARE" inspired by the Holy Spirit, about the shine and sparkle and domination of the Shabbat Day over all the other days. Because the secret of the supernal Name, ZEIR ANPIN, illuminates with light and sparkles with sparkles and becomes complete above and below. Then "the Torah of Hashem is perfect," which is the Shabbat of Shabbat Eve, NAMELY MALCHUT, which is of the same secret WITH ZEIR ANPIN, as we have said.

207. וּבְגִינֵי כַּךְ תּוּשְׁבַּחְתָּא דָּא, קָאָמַר דָּוִד בְּרוּחַ קֻדְשָׁא, עַל נְהִירוּ וּנְצִיצוּ וְשׁוּלְטָנוּ דְּיוֹמָא דְּשַׁבַּתָּא עַל כָּל שְׁאַר יוֹמִין בְּגִין רָזָא דִּשְׁמָא עִלָּאָה, דְּקָא נָהִיר בְּנְהִירוּ, וְנָצִיץ בְּנְצִיצוּ, וְאִשְׁתְּלִים בִּשְׁלִימוּ עֵילָא וְתַתָּא. וּכְדֵין תּוֹרַת יְיָ׳ תְּמִימָה, שַׁבָּת דְּמַעֲלֵי שַׁבַּתָּא, בְּרָזָא חֲדָא כְּדְקַאמְרָן.

17. "Rejoice in Hashem, you righteous"

The scholars decreed that praises on Shabbat should start with the psalms of David, which rise to illuminate and bless the heavens and the river that comes out of Eden. All is performed as it should be performed, though, and on this day even the sun illuminates properly.

The Relevance of this Passage

David signifies our physical existence. He is Malchut. Thus, David's psalms elevate our lower world (Malchut) into the heavens (Zeir Anpin) when they are recited at the commencement of each new Shabbat. For us, our own souls - and all existence - are now elevated by the sacred texts that speak these hidden truths.

208. וְאַתְקִינוּ חַבְרַיָּיא שִׁירוּתָא דְּתוּשְׁבַּחְתֵּי, מֵאִינּוּן תּוּשְׁבַּחְתָּן דְּדָוִד, מֵרָזָא דָא הַשָּׁמַיִם, דְּאִיהוּ נָטִיל בְּרֵישָׁא, וְנָהִיר לְכָל שְׁאָר. וּלְבָתַר הַהוּא נָהָר דְּנָפִיק מֵעֵדֶן, וְדָא אִיהוּ רָזָא, רַנְּנוּ צַדִּיקִים בַּיְיָ׳ בְּגִין דְּהַאי נָהָר כָּנִיש וְנָטִיל כֹּלָּא מֵרָזָא דְּשָׁמַיִם, בְּרָזָא עִלָּאָה, וּמִקּוֹרָא דְּחַיֵּי, כֹּלָּא כַּדְקָא יֵאוֹת בְּיוֹמָא דָא. וְשִׁמְשָׁא אַתְקִין לְאַנְהָרָא כַּדְקָא יֵאוֹת, בְּיוֹמָא דָא.

208. And the friends decreed that the praises start with the praises of David, with this secret OF THE PRAISE "THE HEAVENS DECLARE..." The heaven, WHICH IS ZEIR ANPIN, takes first and illuminates all the rest. Afterwards the river that comes out of Eden, WHICH IS YESOD, TAKES and this is the secret of: "Rejoice in Hashem, you righteous" (Tehilim 33:1), FOR THIS PRAISE IS THE ASPECT OF YESOD. This river gathers and takes everything from the secret of the heavens, WHICH IS ZEIR ANPIN, in the supernal secret, WHICH IS CHASSADIM, and the source of life, WHICH IS THE ILLUMINATION OF CHOCHMAH, and all as is proper on this day. The sun, WHICH IS ZEIR ANPIN, perfects YESOD to illuminate properly on this day.

18. "Of David, when he changed his demeanor"
This verse explains that the phrase refers to the moon, that is separated on this day from the Other Side, and joins with the sun. It contains the 22 letters that the sun brings into the moon.
The Relevance of this Passage
The 22 letters of the Hebrew alphabet signify 22 primeval forces of energy that combined together in countless configurations to conceive all Creation. They are the instruments of the Divine, tools to fashion supernal and mundane worlds, along with the diversity of life forms that inhabit them. Accordingly, this passage offers us nothing less than the Light of Creation. This illumination separates our souls from the Other Side, our Evil Inclination. Our prayers are strengthened, our spirit is renewed, and our existence is brightened so that darkness, never again, dominates our world and our souls.

209. וּלְבָתַר סִיהֲרָא דְּקָא מִתְפָּרְשַׁת מִסִּטְרָא אַחֲרָא בְּיוֹמָא דָא, בְּגִין לְאִתְנַהֲרָא מִן שִׁמְשָׁא, וְדָא אִיהוּ לְדָוִד בְּשַׁנּוֹתוֹ אֶת טַעְמוֹ וְגוֹ׳. וּלְבָתַר דְּאִתְפְּרְשַׁת מִנֵּיהּ, הָא אִתְחַבְּרַת בְּשִׁמְשָׁא. וְתוּשְׁבַּחְתָּא דָא בְּכ״ב אַתְוָון, דְּאָעִיל בָּהּ שִׁמְשָׁא בְּסִיהֲרָא. וְתוּשְׁבַּחְתָּא דָא, פְּרִישׁוּ דְּסִיהֲרָא מִסִּטְרָא אַחֲרָא, וְתוּשְׁבַּחְתָּא דְּכ״ב אַתְוָון בְּנְהִירוּ דְּשִׁמְשָׁא.

209. Afterwards, ONE SHOULD SAY THE PRAISE, WHICH IS THE SECRET OF the moon, WHICH IS MALCHUT, that is separated from the Other Side on this day, in order to shine from the sun. It is written: "Of David, when he changed his demeanor..." (Tehilim 34:1). After it was separated from the Other Side, it joined with the sun, WHICH IS ZEIR ANPIN. This praise is in THE ORDER OF the 22 letters AT THE BEGINNINGS OF THE VERSES, that the sun brings them into the moon. This praise also CONTAINS the separation of the moon from the Other Side, and the praise of the 22 letters that the sun brings into the moon.

19. "A prayer of Moses"
When we read "A prayer of Moses, the man of the Elohim," we are to understand that this refers to the union of Malchut and Zeir Anpin, the Lower realm with the Upper. In that joining of a wife to her husband there is the spreading of the right and left hands, Chesed and Gvurah, to receive her. Here we can understand how the union of the lower world and the upper world is mirrored in the union of husband and wife, and of how Mercy and Gvurah work together to form powerful unions of all kinds.
The Relevance of this Passage
Our own relationships are enriched and imbued with tremendous blessing as the Zohar reveals the mysteries concerning the union of the upper and lower worlds. Any time this unification is achieved, darkness is expelled from our personal existence. Our connection to Moses and the wisdom of Torah is made complete. Our intimate relations now engender unification of the upper and lower world, culminating in the full radiance of the Light of the Creator. All of this is achieved by virtue of Moses and our visual embrace of the verses that speak his name.

210. וּלְבָתַר אִתְחַבְּרוּתָא וּסְלִיקוּ דְּמַטְרוֹנִיתָא עִם בַּעְלָהּ. וְדָא אִיהוּ תְּפִלָּה לְמֹשֶׁה אִישׁ הָאֱלֹהִים. אִתְחַבְּרוּתָא וְאִתְדַּבְּקוּתָא דְּאִתְּתָא בְּבַעְלָהּ, לְפָרְשָׁא יְמִינָא וּשְׂמָאלָא לְקַבְּלָא לָהּ, וּלְמֶהֱוֵי כַּחֲדָא בְּחִבּוּרָא חֲדָא.

210. Afterwards the Queen elevates and joins with Her husband, ZEIR ANPIN, and it is written: "A prayer of Moses, the man of Elohim" (Tehilim 90:1), BECAUSE PRAYER IS MALCHUT AND MOSES IS THE SECRET OF ZEIR ANPIN. FOR THIS SHOWS the joining and cleaving of the wife to her husband, WHICH IS "A PRAYER OF MOSES," and the spreading of the right and left hands, CHESED AND GVURAH to receive her and to be together in one bond.

20. "Sing to Hashem a new song"
Sing to The Creator a new song; for He has done marvelous things. It is said that the milk cows transporting the ark rose to recite this praise. And in the higher realm the living creatures that carry the throne to raise it above also recite this praise. We read that it is called a 'new' song for each renewal of the new moon when it illuminates from the sun. They praised Him with this praise when they carried the ark and were going up to Bet Shemesh, the sun, and the elevation of the throne to ascend above is on Shabbat.

The Relevance of this Passage
Here we understand that the power of the Ark and the effulgent Light that it emits has imbued senseless creatures, milk cows, with the ability to rise above their inborn nature and sing praise to the Creator. Clearly all possibilities exist within the infinite realm of the Light. As such, this wisdom uplifts us above our own base nature so that we now recognize and embody the Divinity imbued into this seemingly chaotic world.

211. It is written: "A Psalm, Sing to Hashem a new song" (Tehilim 98:1). We have already established this praise. Although we have observed it, the observations of the friends who observed about this is THAT THEY SAID that the cows that were transporting the ark rose to recite this praise, as it is written: "And the cows took the straight (also: 'sang') way" (I Shmuel 6:12). What was the song that they were reciting? It was: "Sing to Hashem a new song; for He has done marvelous things." This secret is similar to above for at the time the living creatures carry the throne, WHICH IS MALCHUT to raise it above, TO ZEIR ANPIN they recite this praise.

211. וְדָא אִיהוּ מִזְמוֹר שִׁירוּ לַיְיָ׳ שִׁיר חָדָשׁ. תּוּשְׁבַּחְתָּא דָּא הָא אוֹקִימְנָא. אֲבָל אע״ג דְּאִתְעַרְנָא בֵּיהּ, אִתְעֲרוּ דְּחַבְרַיָּיא דְּקָא אִתְעֲרוּ, שֶׁפִּיר אִיהוּ, דְּהַנְהוּ פָּרוֹת עָלוֹת כַּד הֲווֹ נַטְלֵי אֲרוֹנָא, אִתְעָרוּ בְּהַאי תּוּשְׁבַּחְתָּא, כד״א וַיִּשַּׁרְנָה הַפָּרוֹת בַּדֶּרֶךְ. וּמַה שִׁירָה הֲווֹ אָמְרֵי. מִזְמוֹר שִׁירוּ לַיְיָ׳ שִׁיר חָדָשׁ כִּי נִפְלָאוֹת עָשָׂה. רָזָא דָּא אִיהוּ כְּגַוְונָא דִּלְעֵילָא. בְּשַׁעֲתָא דְּאִינּוּן חַיּוֹת נַטְלֵי כֻּרְסְיָיא, לְאָרְמָא לֵיהּ לְעֵילָא, אִינּוּן אָמְרֵי תּוּשְׁבַּחְתָּא דָּא.

212. If you ask: Why is it written here "new", FOR IT IS WRITTEN "A NEW SONG"? Are they not constantly saying this praise? HE ANSWERS: Certainly it is new, for it is called 'new' only with the renewal of the moon, WHICH IS MALCHUT, when it illuminates from the sun, WHICH IS ZEIR ANPIN. Then it is new, and this is "a new song," FOR EACH TIME MALCHUT ASCENDS TO PAIR WITH ZEIR ANPIN, SHE IS TRANSFORMED TO BECOME NEW, IN ACCORDANCE WITH THE SECRET, THAT EVERY TIME SHE REVERTS TO BEING A VIRGIN. "His right hand, and His holy arm have gained Him the victory" (Tehilim 98:1): This is the arousal of right and left, WHICH ARE CHESED AND GVURAH, to receive Her.

212. וְאִי תֵּימָא, אֲמַאי כְּתִיב הָכָא חָדָשׁ, וְהָא תָּדִיר קָאֲמְרֵי תּוּשְׁבַּחְתָּא דָּא. אֶלָּא וַדַּאי חָדָשׁ אִיהוּ, וְחָדָשׁ לָא אִקְרֵי, אֶלָּא בְּאִתְחַדְּתוּתָא דְּסִיהֲרָא, כַּד אִתְנְהִירַת מִן שִׁמְשָׁא, כְּדֵין אִיהוּ חָדָשׁ, וְדָא אִיהוּ שִׁיר חָדָשׁ. הוֹשִׁיעָה לוֹ יְמִינוֹ וּזְרוֹעַ קָדְשׁוֹ, הָא אַתְעָרוּתָא דִּימִינָא וּשְׂמָאלָא לְקַבְּלָא לָהּ.

213. They did praise Him with this praise when they carried the ark and were going up to Bet Shemesh, like the wagons (also: 'heifers'), WHICH IS THE SECRET OF THE LIVING CREATURES. They went up to Bet Shemesh, WHICH IS THE SECRET OF ZEIR ANPIN THAT IS CALLED 'SHEMESH (ENG. 'SUN')', and it all amounts to the same, for the elevation of the Throne, WHICH IS MALCHUT, to ascend above occurs on Shabbat. THEREFORE, the order of this praise is on the Shabbat. All these praises were composed for Shabbat, for the unique nation of the world to praise Him.

213. וְתוּשְׁבַּחְתָּא דָּא, כַּד נַטְלֵי אֲרוֹנָא, קָא מְשַׁבְּחָאן לָהּ. כַּד סַלְקִין לְבֵית שֶׁמֶשׁ. כְּגַוְונָא דַּעֲגָלוֹת סַלְקִין לְבֵית שֶׁמֶשׁ. וְכֹלָּא בְּרָזָא חַד סָלְקִין, בְּגִין דִּבְשַׁבָּת אִיהוּ סְלִיקוּ דְּכוּרְסְיָיא, לְסַלְקָא לְעֵילָא. תִּקּוּנָא דְּתוּשְׁבַּחְתָּא דָּא בְּשַׁבָּת אִלֵּין תּוּשְׁבְּחָן כֻּלְּהוּ אִתְקִינוּ בְּשַׁבָּת, לְשַׁבְּחָא לֵיהּ עַמָּא יְחִידָא בְּעָלְמָא.

21. "A Psalm, a song for the Shabbat day"
We learn that, like the candle which cannot be seen in the daylight, the lower world cannot approach the light of the upper world. The Shabbat day is the upper world and the Shabbat Eve is the lower world. "A Psalm, a song for the Shabbat day," was the praise said by Adam at the time he was expelled from the Garden of Eden, and the Shabbat came and shielded him. We read that all the praises of Shabbat, which is the glory of the day, are higher than on all the other days.
The Relevance of this Passage
Adam (we, the Vessel) had a burning desire to be the cause of his (our) own fulfillment, the creator of his own Light. But as candlelight cannot be seen in the presence of the sun, Adam (we) left the luminous perfection of the Garden to enter our disordered dimension of darkness, Malchut, where the Light is concealed. Man, through his own labor and effort, can rekindle the Light, and thus shares in the divine act of Creation: He becomes God(like)! Keeping the Sabbath, learning Torah, and igniting the Light of the Zohar are the fundamental ways in which we achieve this purpose. Thus, our life's work is being accomplished and completed as we read these words. Our efforts here provide the finishing touches to the spiritual evolution and final ascent of man. Therein lies the ultimate power of the Zohar.

214. מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת, תּוּשְׁבַּחְתָּא דָא, אָדָם הָרִאשׁוֹן קָאָמַר לָהּ, בְּשַׁעֲתָא דְּאִתְתָּרַךְ מִגִּנְתָּא דְּעֵדֶן, וְאָתָא שַׁבָּת וְאָגִין עָלֵיהּ. וְאוּקְמוּהָ חַבְרַיָּיא, תּוּשְׁבַּחְתָּא דָא, עָלְמָא תַּתָּאָה קָא מְשַׁבַּח לְגַבֵּי עָלְמָא עִלָּאָה, יוֹמָא דְּאִיהוּ כּוּלּוֹ שַׁבָּת, מַלְכָּא, דְּשִׁלְמָא דִּילֵיהּ. וְדָא אִיהוּ מִזְמוֹר שִׁיר, וְלָא כְּתִיב מַאן קָאָמַר לֵיהּ, כְּמָה דְּאוֹקִימְנָא.

214. "A Psalm, a song for the Shabbat day" (Tehilim 92:1): This praise was said by Adam at the time he was expelled from the Garden of Eden, and the Shabbat came and protected him. The friends have established this already. This is the praise that the lower world, WHICH IS MALCHUT, says to the upper world, which is a day that is wholly Shabbat, which is the King that the Peace is His, NAMELY ZEIR ANPIN. This is: "A Psalm, a song...," but the utterer is not mentioned BECAUSE IT ALLUDES TO MALCHUT, FOR EVERY PLACE WHERE IT IS UNSPECIFIED IT ALLUDES TO MALCHUT, AS WRITTEN ABOVE.

215. לְיוֹם הַשַּׁבָּת, יוֹמָא עִלָּאָה, שַׁבָּת עִלָּאָה. דָּא שַׁבָּת וְדָא שַׁבָּת, מַה בֵּין הַאי לְהַאי. אֶלָּא, שַׁבָּת סְתָם, דָּא שַׁבָּת דְּמַעֲלֵי שַׁבַּתָּא. יוֹם הַשַּׁבָּת, דָּא שַׁבָּת דִּלְעֵילָא. דָּא יוֹם, וְדָא לַיְלָה. וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, הָא לֵילְיָא, רָזָא דְּנוּקְבָא. זָכוֹר אֶת יוֹם הַשַּׁבָּת, הָא יוֹם, רָזָא דִּדְכוּרָא. וּבְגִין כַּךְ מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת.

215. "For the Shabbat day": NAMELY the supernal Day, the supernal Shabbat, WHICH IS ZEIR ANPIN. The one is Shabbat and the other is Shabbat, so what is the difference between the one and the other? HE ANSWERS: unspecified Shabbat is the Shabbat of Shabbat Eve, NAMELY MALCHUT. Shabbat day is the supernal Shabbat, NAMELY ZEIR ANPIN. The one is day, ZEIR ANPIN, and the other is night, MALCHUT: "Wherefore the children of Yisrael shall keep the Shabbat" (Shemot 31:16) refers to night, the secret of the female. "Remember the Shabbat day" (Shemot 20:8) refers to day, the secret of the male, NAMELY ZEIR ANPIN. Therefore, IT IS SAID: "A psalm, a song for the Shabbat day," FOR MALCHUT PRAISES ZEIR ANPIN THAT IS CALLED 'THE SHABBAT DAY'.

216. וְאַשְׁכְּחָן בְּכַמָּה אֲתָר, דְּעָלְמָא תַּתָּאָה לָא סָלִיק בִּשְׁמָא, וְאַתְיָא סְתָם, כְּגוֹן הַאי, וּכְגוֹן וַיִּקְרָא אֶל מֹשֶׁה, וּכְגוֹן וְאֶל מֹשֶׁה אָמַר עֲלֵה אֶל יְיָ׳. כֻּלְּהוּ סְתָים שְׁמָא, וְלָא סָלִיק בֵּיהּ. בְּגִין דְּאִית בֵּיהּ דַּרְגָּא עִלָּאָה, וּלְגַבֵּי דַּרְגָּא עִלָּאָה אִיהוּ לָא סָלִיק בִּשְׁמָא. נְהוֹרָא דְּשִׁרְגָּא, לָא סָלִיק בִּימָמָא, בְּנְהוֹרָא דְּשִׁמְשָׁא, וְע״ד לָא סָלִיק בִּשְׁמָא. וְכָל אִלֵּין תּוּשְׁבְּחָן, דְּשַׁבָּת, דְּאִיהִי כְּבוֹד יוֹם, אִיהוּ תּוּשְׁבַּחְתָּא עִלָּאָה, עַל כָּל שְׁאַר יוֹמִין.

216. We have found in many places that the lower world, WHICH IS MALCHUT, is not mentioned by name, and is unspecified WITHOUT A NAME, such as: "A PSALM, A SONG FOR THE SHABBAT DAY," IN WHICH THE NAME OF THE AUTHOR IS NOT MENTIONED. For example: "And...called to Moses" (Vayikra 1:1) as well as: "And He said to Moses, 'Come up to Hashem'" (Shemot 24:1). In all of these, the name is concealed and is not mentioned, because there is a supernal level contained in it, NAMELY ZEIR ANPIN, and She is not mentioned by name near the supernal level. The light of a candle is not noticed during the day in the sunlight. Therefore, She is not mentioned by name. All the praises of Shabbat, which is the glory of the day, are higher than on all the other days.

22. "The soul of every living being"
We read how the soul flies from the life of the worlds, the Yesod of Zeir Anpin, and is blessed by Him as it emerges and flies downwards. And the soul has permission to bless Malchut. The souls fly downwards and bless Malchut at the commencement of Shabbat. We learn that Malchut receives blessings during the weekdays from the other souls that bless Her from below. During the Shabbat Day, She receives blessings from the upper souls that bless Her with 45 words. All this praise and all these words are known limbs that add up to the proper completion of the Shabbat.
The Relevance of this Passage
All the blessings (spiritual energy) of the weekday and the Sabbath fill our souls, completing our connection to the Light of the Creator. In turn, we ignite the merciful arrival of the cosmic Sabbath (the age of Messiah), and a unified humanity embraces the world of immortality and boundless delight.

217. נִשְׁמַת כָּל חַי, הָא חַבְרַיָּיא אִתְּעָרוּ בֵּיהּ מִלִּין דְּקִשׁוֹט. אֲבָל אִית לָן לְאַדְכָּרָא, הַאי נִשְׁמְתָא דְּפַרְחָא מֵהַהוּא חַי הָעוֹלָמִים. וּבְגִין דְּאִיהִי דִּילֵיהּ, דְּמִנֵּיהּ נַפְקָן כָּל בִּרְכָאן, וְשַׁרְיָין בֵּיהּ, וְהוּא אַשְׁקֵי וּמְבָרֵךְ לְתַתָּא, הַאי נִשְׁמְתָא דְּנַפְקָא מִנֵּיהּ, אִית לָהּ רְשׁוּ לְבָרְכָא לְהַאי אֲתָר.

217. 'The soul of every living being': The friends have said true words about it. We must remember that the soul flies from the life of the worlds, WHICH IS YESOD OF ZEIR ANPIN. Because it is his, all the blessings emanate from him and dwell in him, and he waters and blesses downward, MALCHUT, this soul that emerges from him, and has permission to bless this place, MALCHUT.

218. וְעַל דָּא פַּרְחִין נִשְׁמָתִין מֵהַהוּא חַי׳, בְּמַעֲלֵי שַׁבַּתָּא. אִינּוּן נִשְׁמָתִין דְּאִינּוּן פַּרְחָאן, מַמָּשׁ מְבָרְכִין לְהַאי אֲתָר דְּאִקְרֵי שֵׁם מִתַּתָּא. וְהַהוּא אֲתָר דְּנַפְקֵי מִנֵּיהּ מְבָרֵךְ לֵיהּ לְעֵילָא, וְהַאי שֵׁם מְקַבְּלָא בִּרְכָאן, מִתַּתָּא וּמֵעֵילָא, וְאִתְכְּלִילַת מִכָּל סִטְרִין.

218. Therefore, the souls fly from that living, WHICH IS YESOD OF ZEIR ANPIN, at the commencement of Shabbat. These souls that fly actually bless that place that is called 'Name' below, NAMELY MALCHUT, FOR WHICH REASON IT IS SAID: 'THE SOUL OF EVERY LIVING BEING WILL BLESS YOUR NAME,' NAMELY MALCHUT THAT IS CALLED 'NAME'. The place from which THE SOULS emerge, WHICH IS YESOD, blesses MALCHUT from above, so we see that this 'Name' receives blessings from below and from above, and is included from all sides.

219. בְּיוֹמֵי דְּחוֹל, אִיהִי מְקַבְּלָא בִּרְכָאן, מִשְׁאַר נִשְׁמָתִין, דְּקָא מְבָרְכִין לָהּ מִתַּתָּא. בְּיוֹמָא דְּשַׁבָּת, אִיהִי מְקַבְּלָא בִּרְכָאן מֵאִינּוּן נִשְׁמָתִין עִלָּאִין, דְּקָא מְבָרְכָאן לָהּ בְּאַרְבְּעִין וַחֲמֵשׁ תֵּיבִין, כְּחוּשְׁבָּן מ״ה. כְּמָה דְּאוֹקִימְנָא, בְּרָזָא מ״ה, וּבְרָזָא מ״י. דָּא עָלְמָא עִלָּאָה, וְדָא עָלְמָא תַּתָּאָה. נִשְׁמַת כָּל חַי עַד הָאַחֲרוֹנִים, מ״ה. וּמִן וְאִילוּ פִּינוּ מָלֵא שִׁירָה עַד וּמִלְּפָנִים, סַלְקָא תּוּשְׁבַּחְתָּא אַחֲרָא חֲמִשִּׁין תֵּיבִין. וְאע״ג דְּלָא קַיְימָא תַּמָּן מִלָּה בְּחוּשְׁבָּנָא, סַלְקָא חוּשְׁבָּנָא רָזָא מ״י. וּמִתַּמָּן וּלְהָלְאָה סַלְקָא תּוּשְׁבַּחְתָּא אַחֲרָא לְחֶשְׁבּוֹן מְאָה תֵּיבִין, תַּשְׁלוּמִין דְּכֹלָּא, וְחַד רְתִיכָא עַל מַה דְּשַׁרְיָא הַהוּא שְׁלִימָא עִלָּאָה.

219. During the weekdays, MALCHUT receives blessings from the other souls that bless Her from below. During the Shabbat Day, She receives blessings from the upper souls OF ATZILUT that bless Her with 45 words, like the numerical value OF THE NAME of 45, as we have established in the secret of Mah (=45) and Mi (=50). For this MI is the upper world, BINAH, and MAH is the lower world, MALCHUT. 'The soul of every living being': Until the last WORD contains 45 WORDS, and from 'Were our mouths as full of song' until THE WORD 'before us' it is a different praise, which is composed of fifty words. This is not a word that indicates calculating, MEANING THAT THERE IS NO END OF SUBJECT TO POINT OUT A SPECIFIC SUM, BECAUSE THE WORD 'BEFORE US' IS IN THE MIDDLE OF SUBJECT. WITH ALL THIS, the sum adds up to the secret of 'Mi,' NAMELY FIFTY WORDS. A different praise starts from that point onward that amounts to the sum of a hundred words, UNTIL 'BY THE MOUTH OF THE UPRIGHT YOU SHALL BE EXALTED,' which is the completion of all, NAMELY THE GREATNESS OF MALCHUT THAT CONTAINS TEN SFIROT WITH EACH ONE CONTAINING TEN, EQUALING ONE HUNDRED. This is one Chariot, upon which dwells the supernal wholeness, WHICH IS ZEIR ANPIN.

220. וְכָל שְׁבָחָא דָּא, וְכָל מִלִּין אִלֵּין, כֻּלְּהוּ שַׁיְיפִין יְדִיעָן, בְּחוּשְׁבָּנָא לְתַשְׁלוּמָא דְּשַׁבָּת, וּלְאִשְׁתַּלְּמָא מִנַּיְיהוּ, כַּדְקָא חֲזִי. זַכָּאָה עַמָּא, דְּיַדְעֵי לְסַדְּרָא שְׁבָחָא דְּמָרֵיהוֹן, כַּדְקָא יָאוֹת. מִכָּאן וּלְהָלְאָה סִדּוּרָא דְּצְלוֹתָא כְּמָה דְּאִתְתַּקְּנַת.

220. All this praise and all these words are certain limbs, MEANING GRADES, that add up to the completion of the Shabbat, with which to be completed properly. Happy is the nation that knows how to arrange the praise of its Master properly. From here and further, it is the order of prayer as was arranged.

23. "But be not You, Hashem, far from me"
We read how when King David was arranging the praise of the King he included "But be not You, The Creator, far from me, my Strength, haste You to help me." This is because when Malchut ascends to become adorned with Zeir Anpin, it is in the upper world and from there it is necessary to elevate it to infinity in order that it should all be bound together high above. During the order of praise, the children of Yisrael do not permit Malchut to ascend from them. We read that the Holy One ascends higher and higher to infinity, but immediately returns to His place because the children of Yisrael below are joined with Him. It is necessary to join with the Holy One and hold onto Him so that no person is forsaken by Him even for one moment. Now Rabbi Elazar says to his father, Rabbi Shimon that they must leave the Garden of Eden and travel in the ways of the guards of the Tree of Life; he asks his father to prepare the way.
The Relevance of this Passage
The upper and lower realms are linked so that blessings may now flow to us unobstructed. A constant connection to the Light is attained through the energy arising here, which acts as an umbilical cord, so that in these, our darkest days, we may call down the Light to illumine our way and end pain, suffering, and evil.

221. כְּתִיב וְאַתָּה יְיָ׳ אַל תִּרְחָק אֱיָלוּתִי לְעֶזְרָתִי חוּשָׁה. דָּוִד מַלְכָּא אָמַר דָּא, בְּשַׁעֲתָא דַּהֲוָה מְתַקֵּן וּמְסַדֵּר תּוּשְׁבַּחְתָּא דְּמַלְכָּא, בְּגִין לְחַבְּרָא שְׁמָשָׁא בְּסִיהֲרָא. כֵּיוָן דַּהֲוָה מְתַקֵּן וּמְסַדֵּר שְׁבָחִין דִּילֵיהּ לְאִתְחַבְּרָא, אָמַר וְאַתָּה יְיָ׳ אַל תִּרְחָק.

221. It is written: "But be not You, Hashem, far from me; my Strength, haste You to help me" (Tehilim 22:20). King David said this when he was preparing and arranging the praise of the King, in order to join the sun, THAT IS ZEIR ANPIN, with the moon, WHICH IS MALCHUT. Since he was preparing and arranging the praises of THE KING to the bond, he said, "But be not You, Hashem, far from me..."

222. "But be not You, Hashem": This is the secret of being bound together without separation. BECAUSE 'YOU' IS MALCHUT, 'HASHEM' IS ZEIR ANPIN; therefore, "be not far," since She is ascending to become adorned with her husband. It is all in the upper world, and from there it is necessary to elevate it to the endless light, in order that it should all be bound together high above. Therefore, HE SAYS, "Be not far" to ascend from us and leave us.

222. וְאַתָּה יְיָ׳ רָזָא דְּחַבְרוּתָא חָדָא בְּלָא פְּרוּדָא. אַל תִּרְחָק, כֵּיוָן דְּאִיהִי סַלְקָא לְאִתְעַטָּרָא בְּבַעְלָהּ, וְכֹלָּא בְּעָלְמָא עִלָּאָה, וּמִתַּמָּן בָּעֵי לְסַלְקָא לְאֵין סוֹף, לְאִתְקַשְּׁרָא כֹּלָּא לְעֵילָּא לְעֵילָּא, וּבג״כ אַל תִּרְחָק, לְאִסְתַּלְּקָא מִינָן, לְשַׁבְקָא לָן.

223. During the order of praise, Yisrael have to be included there and join with ZEIR ANPIN AND MALCHUT from below, so that if this glory, WHICH IS MALCHUT, wishes to go up from there, the children of Yisrael below are joined to Her and hold onto Her. And they do not permit Her to go away from them. Therefore, the prayer is silent, as one who is speaking secretly with the King, because She doesn't become far from Him at all as long as She is with Him in secret. THEN SHE IS COMPLETELY INCLUDED IN ZEIR ANPIN AND, EVEN THOUGH ZEIR ANPIN ASCENDS TO THE ENDLESS LIGHT, HE DOES NOT BECOME FAR FROM US, BECAUSE HE IMMEDIATELY RETURNS TO HIS PLACE, AS IT IS WRITTEN BEFORE US.

223. וּבְגִין כַּךְ, בְּגוֹ סִדּוּרָא דְּתוּשְׁבַּחְתָּא, בָּעָאן יִשְׂרָאֵל לְאִתְכַּלְּלָא תַּמָּן, וּלְאִתְדַּבְּקָא בַּהֲדַיְיהוּ מִתַּתָּא, דְּאִלְמָלֵא יִבְעֵי לְאִסְתַּלְּקָא הַאי כָּבוֹד, הָא יִשְׂרָאֵל לְתַתָּא אֲחִידָן בֵּיהּ וְתַקְּפִין בֵּיהּ, דְּלָא שַׁבְקִי לֵיהּ לְאִתְרַחֲקָא מִנַּיְיהוּ. וְע״ד צְלוֹתָא בְּלָחַשׁ, כְּמַאן דְּמַלִּיל בְּרָזָא עִם מַלְכָּא, וּבְעוֹד דְּאִיהוּ בְּרָזָא עִמֵּיהּ, לָא אִתְרַחֲקָא מִנֵּיהּ כְּלָל.

224. "My strength (Heb. eyaluti)" (Tehilim 22:20): eyaluti MEANS that just like a stag (Heb. eyal) or deer when they go and leave, they return immediately to the place they left, so is the Holy One, blessed be He. Even though He ascends higher and higher to the endless world, He immediately returns to His place. Why? Because Yisrael below are joined with Him and do not leave Him so He would be forgotten and removed from them. For this, IT IS SAID, "My strength, haste You to help me."

224. אֱיָלוּתִי, מָה אַיָּל וּצְבִי, בְּשַׁעֲתָא דְּאַזְלֵי וּמְרַחֲקֵי, מִיַּד אָהֲדְרָן לְהַהוּא אֲתָר דְּשַׁבְקֵי, אוּף קוּדְשָׁא בְּרִיךְ הוּא, אע״ג דְּאִסְתַּלָּק לְעֵילָּא לְעֵילָּא בְּאֵין סוֹף, מִיַּד אַהְדָּר לְאַתְרֵיהּ. מ״ט. בְּגִין דְּיִשְׂרָאֵל לְתַתָּא אִתְאַחֲדָן בֵּיהּ, וְלָא שַׁבְקִין לֵיהּ לְאִתְנַשְׁיָא, וּלְאִתְרַחֲקָא מִנַּיְיהוּ. וְע״ד, אֱיָלוּתִי לְעֶזְרָתִי חוּשָׁה.

225. Therefore, it is necessary to join with the Holy One, blessed be He, and hold onto Him like one who draws from above to below, so that no person is forsaken by Him even for one moment. Therefore, when one connects redemption close to prayer, NAMELY THE BLESSING: "WHO DELIVERED YISRAEL" TO THE AMIDAH, he has to become engrossed in it and speak to Him in silence, so He does not become distanced from him, and does not leave us. Therefore, it is written: "But you who did cleave of Hashem your Elohim are alive, every one of you this day" (Devarim 4:4). "Happy is that people, that is in such a case: happy is that people, whose Elohim is Hashem" (Tehilim 144:15).

225. וּבְגִין כַּךְ בָּעֵינָן לְאִתְאַחֲדָא בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, וּלְאַחֲדָא בֵּיהּ, כְּמַאן דְּאַמְשִׁיךְ מֵעֵילָּא לְתַתָּא, דְּלָא יִשְׁתְּבַק בַּר נָשׁ מִנֵּיהּ, אֲפִילוּ שַׁעֲתָא חָדָא. וְע״ד כַּד סָמִיךְ גְּאוּלָה לִתְפִלָּה, בָּעֵי לְאַחֲדָא בֵּיהּ, וּלְאִשְׁתָּעֵי בַּהֲדֵיהּ בְּלַחְישׁוּ, בְּרָזָא, דְּלָא יִתְרְחַק מִינָן, וְלָא יִשְׁתְּבַק מִינָן, וְע״ד כְּתִיב וְאַתֶּם הַדְּבֵקִים בַּיְיָ׳ אֱלֹהֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם. אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ אַשְׁרֵי הָעָם שֶׁיְיָ׳ אֱלֹהָיו.

226. At the moment that Rabbi Shimon rose, the friends also rose and left. Rabbi Elazar said to Rabbi Shimon, his father: Father, until now we sat in the shade of the Tree of Life in the Garden of Eden. From now and further that we are traveling, we must go in the ways that guard this Tree. He said to him: You start first to open the way.

226. בְּהַהִיא שַׁעֲתָא, קָם רַבִּי שִׁמְעוֹן וְחַבְרַיָּא אוּף הָכִי קָמוּ וְאָזְלוּ. אָמַר רַבִּי אֶלְעָזָר לְרַבִּי שִׁמְעוֹן אֲבוּי, אַבָּא, עַד הָכָא הֲוֵינָא יַתְבֵי בְּצִלָּא דְּאִילָנָא דְּחַיֵּי בְּגִנְתָּא דְּעֵדֶן. מִכָּאן וּלְהָלְאָה דְּאָנָן אָזְלִין, אִצְטְרִיךְ לָן לְמֵיהַךְ בְּאָרְחוֹי דְּנַטְרָן אִילָנָא דָּא. אָמַר לֵיהּ, אַנְתְּ תִּשְׁרֵי בְּשֵׁירוּתָא לְמִפְתַּח בְּאָרְחָא.

24. "Gold, and silver, and brass"

It is impossible to summarize the content of this long and difficult section, which contains a myriad of details explaining the meaning of all the colors and objects referred to in "That they bring Me an offering..." It speaks of gold and silver and brass, blue and purple and scarlet, fine linen and goats' skins and rams' skins dyed red and badgers' skins, acacia wood, oil for the light, onyx stones and stones to be set. The passage goes on to emphasize the importance of the numbers 24 and 25 and 49, and then discusses the prayers which should be made standing and which lying down.

The Relevance of this Passage

When we read of the many offerings that people made on the altars to the Holy One, we realize, by comparison, how little we are tempted to offer Him today. This unwillingness is planted within us by Satan, for the truthful offerings and sacrifices are actually the negative traits and nefarious

qualities implanted within us by the Other Side.
As we now offer our dishonorable traits upon the sacrificial altar, our sins are cleansed and judgments are annulled. The number 49 is spoken of signifying the Sfirah of Binah. From our perspective, here in Malchut (earth), Binah is the fountainhead of spiritual energy. Thus, our souls ascend to this lofty spiritual height to nourish ourselves and bring divinity and boundless mercy to this mundane level of existence.

227. He opened the discussion saying: "That they bring Me an offering..." (Shemot 25:2), MEANING THAT IT IS MALCHUT THAT IS JOINED WITH ZEIR ANPIN, as we have learned. What makes it an offering? IT IS in the secret of Gold, WHICH IS THE LEFT COLUMN, because it is nourished originally from there as it is the lower Gvurah that comes from the side of Gold. FROM THERE IS THE ILLUMINATIONS OF CHOCHMAH BECAUSE MALCHUT IS BUILT FROM THE LEFT COLUMN. Even though She comes from the side of Gold, She perseveres only by the side of silver, which is the Right COLUMN, NAMELY, BY THE ILLUMINATION OF CHASSADIM.

227. פָּתַח וְאָמַר, וְיִקְחוּ לִי תְּרוּמָה, כְּמָה דְּאִתְּמַר. בְּמַאי אִיהִי תְּרוּמָה. בְּרָזָא דְּזָהָב, דְּהָא מִתַּמָּן אִתְּזָנַת בְּקַדְמֵיתָא, בְּגִין דְּאִיהִי גְּבוּרָה תַּתָּאָה, דְּאַתְיָא מִסִּטְרָא דְּזָהָב. וְאַף עַל גַּב דְּאַתְיָא מִסִּטְרָא דְּזָהָב, כָּל עִקָּר לָא אִשְׁתְּאַרַת, אֶלָּא בְּסִטְרָא דְּכֶסֶף, דְּאִיהוּ יְמִינָא.

228. This is the secret of the Cup of Blessing THAT ALLUDES TO MALCHUT THAT IS CALLED 'CUP'. One should accept it with the right and left hands, but it remains only in the right. The left arouses the right, FOR IT PROVIDES THE SHINE OF CHOCHMAH THAT IS IN IT. It does not become attached, because THE CUP is given between right and left, and the left joins AND IS INCLUDED under THE RIGHT. The right becomes joined above, IN ZEIR ANPIN, as it is written: "His left hand is under my head, and his right hand embraces me" (Shir Hashirim 2:6). Gold and silver are as in the verse: "The silver is mine, and the gold is mine" (Chagai 2:8), MEANING THE RIGHT AND LEFT OF ZEIR ANPIN. BUT IN MALCHUT, GOLD IS FIRST AND THEN SILVER, BECAUSE SHE IS BUILT FROM THE LEFT COLUMN WHICH IS GOLD, as has already been explained.

228. וְרָזָא דָא כּוֹס שֶׁל בְּרָכָה, דְּאִצְטְרִיךְ לְקַבְּלָא לֵיהּ בִּימִינָא וּבִשְׂמָאלָא, וְכָל עִקָּר לָא אִשְׁתְּאַר אֶלָּא בִּימִינָא. וּשְׂמָאלָא אִתְּעַר יְמִינָא, וְלָא אִתְדְּבַק בֵּיהּ, בְּגִין דְּאִיהוּ אִתְיְיהִיב בֵּין יְמִינָא וּשְׂמָאלָא, וּשְׂמָאלָא אִתְאַחִיד תְּחוֹתֵיהּ, וִימִינָא אִתְאַחִיד בֵּיהּ לְעֵילָא, כד״א שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי. זָהָב וְכֶסֶף, כד״א לִי הַכֶּסֶף וְלִי הַזָּהָב, וְהָא אִתְּמַר.

229. "And brass" (Shemot 25:3): Its color is similar to gold, because it is colored from the color gold and the color silver, WHICH IS MALCHUT THAT IS RECEIVED IN THE RIGHT AND LEFT OF ZEIR ANPIN, WHICH ARE GOLD AND SILVER AS MENTIONED EARLIER. Therefore, the brass altar was small, as it is written: "For the altar that was before Hashem was too small to accommodate the offering..." (I Melachim 8:64), and: "And David was the smallest" (I Shmuel 17:14), MEANING MALCHUT WHICH IS CALLED "THE LESSER LUMINARY" (BERESHEET 1:16). Even though it is small, everything is included in it. If you ask why the other altar, NAMELY THE INNER ONE, is called 'small', IT IS BECAUSE IT WAS ONLY ONE CUBIT BY ONE CUBIT. It is not so, FOR IT IS NOT DEPENDENT UPON MEASURE, for the only one which is small is the one about which it is written: "The greater luminary to rule the day, and the lesser luminary to rule the night." This one, THE BRASS ALTAR, is the lesser luminary; the greater luminary is the inner altar, which is the gold altar.

229. וּנְחוֹשֶׁת, דָּא אִיהוּ גְּוֵון כְּגַוְונָא דְּזָהָב, בְּגִין דְּאִצְטְבַּע מִגְּוֵון זָהָב וּמִגְּוֵון דְּכֶסֶף. וְעַל דָּא מִזְבַּח הַנְּחֹשֶׁת קָטֹן. אֲמַאי אִיהוּ קָטֹן. כד״א כִּי הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי יְיָ׳ קָטֹן מֵהָכִיל אֶת הָעוֹלָה וְגוֹ׳. כד״א וְדָוִד הוּא הַקָּטָן. וְאע״ג דְּאִיהוּ קָטָן, כֹּלָּא אִתְּאַחִיד בְּגַוֵּיהּ. וְאִי תֵּימָא מִזְבֵּחַ אַחֲרָא, אִקְרֵי קָטָן. לָאו הָכִי. דְּלָאו קָטָן בַּר הַאי, דִּכְתִיב אֶת הַמָּאוֹר הַגָּדוֹל לְמֶמְשֶׁלֶת הַיּוֹם וְאֶת הַמָּאוֹר הַקָּטָן לְמֶמְשֶׁלֶת הַלַּיְלָה. וְדָא אִיהוּ הַמָּאוֹר הַקָּטָן. הַמָּאוֹר הַגָּדוֹל, דָּא מִזְבֵּחַ הַפְּנִימִי דְּאִיהוּ מִזְבַּח הַזָּהָב.

230. "And blue" (Ibid.): This is the blue wool of the Tzitzit (Eng. 'fringes'). Blue wool is the Throne, the secret of the hand Tefilin, WHICH IS MALCHUT. Blue wool is the Throne OF JUSTICE, on which criminal law, life and death, is judged, MEANING MALCHUT IN THE SIDE OF SEVERE JUDGMENT. There is a throne upon which monetary laws are judged, WHICH IS THE SECRET OF WEAK JUDGMENT, and there is a throne upon which criminal law is judged, WHICH IS THE SECRET OF SEVERE JUDGMENT. AND BLUE IS THE SEVERE JUDGMENT THAT IS IN MALCHUT. Therefore, all the colors are acceptable in a dream except for blue, for this notifies one that his soul is to be judged. When the soul is being judged, the body is sentenced to destruction, and that dream needs great Mercy.

230. וּתְכֵלֶת דָּא אִיהוּ תְּכֵלֶת דְּצִיצִית. תְּכֵלֶת דָּא אִיהוּ כֻּרְסְיָיא, רָזָא דִּתְפִלָּה דְּיַד. תְּכֵלֶת דָּא אִיהוּ כֻּרְסְיָיא, דְּדִינִין בֵּיהּ דִּינֵי נְפָשׁוֹת. בְּגִין דְּאִית כֻּרְסְיָיא דְּדִינִין בֵּיהּ דִּינֵי מָמוֹנוֹת, וְאִית כֻּרְסְיָיא דְּדִינִין בֵּיהּ דִּינֵי נְפָשׁוֹת. וְעַל דָּא, כָּל גַּוְונִין טָבִין לְחֶלְמָא, בַּר גְּוֵון תְּכֵלָא, בְּגִין דְּיִנְדַּע דְּהָא נִשְׁמָתֵיהּ סָלְקָא בְּדִינָא. וְכַד נִשְׁמָתָא סָלְקָא בְּדִינָא, גּוּפָא אִתְּדָן לְאִשְׁתְּצָאָה וְאִצְטְרִיךְ הַהוּא חֶלְמָא, לְרַחֲמִין סַגִּיאִין.

231. תְּכֵלֶת דָּא אִיהוּ כֻּרְסְיָיא, דִּכְתִיב בֵּיהּ כְּמַרְאֵה אֶבֶן סַפִּיר דְּמוּת כִּסֵּא, וּכְתִיב וְנֹגַהּ לוֹ סָבִיב. בְּגִין דְּעַבְדִין בֵּיהּ כְּרִיכִין לְצִיצִית, וְכַד נֹגַהּ לוֹ, אִתְהַדָּר לְגָוֵון יָרוֹק, כְּגָוֵן כַּרְתִּי. מֵהַהִיא שַׁעֲתָא וְאֵילָךְ, אִשְׁתְּרֵי זִמְנָא דְּק״ש, דְּהָא אִשְׁתְּנֵי גָוֵון תְּכֵלָא מִכְּמָה דַּהֲוָה, וּבְגִין כַּךְ אָסִיר לְמֵידָן דִּינֵי נְפָשׁוֹת בְּלֵילָה, בְּגִין דְּשָׁלְטָא הַהוּא גָוֵון תְּכֵלָא בְּהַהוּא זִמְנָא, וְאִתְיְהִיב רְשׁוּ לְמֶחֱטַף נַפְשָׁא בְּלָא מִשְׁפָּט. דְּהָא מִשְׁפָּט לָא שָׁלְטָא בְּהַהוּא זִמְנָא.

231. Blue wool is the Throne, about which is written: "The likeness of a throne, in appearance like a sapphire stone...A brightness round about him" (Yechezkel 1:26-27). When it is used for loops for the Tzitzit (Eng. 'fringes'), THE BRIGHTNESS ILLUMINATES IT. When the brightness illuminates it, it becomes the color green, AS WHITE BECOMES MORE VISIBLE IN IT, FOR THIS IS THE SECRET OF THE BRIGHTNESS THAT LIGHTS UP TOWARD MORNING. From then on the time starts to read Kriat Sh'ma, because the color of blue has changed from what it was; NAMELY, TO THE COLOR GREEN WHICH IS WEAK JUDGMENT. It is therefore prohibited to judge life and death law at night, because the color blue dominates at that time and permission is given to snatch a soul without trial, MEANING THE OTHER SIDE HAS POWER THEN TO CONFUSE THE MINDS OF THE JUDGES, because the Judgment, WHICH IS ZEIR ANPIN WHICH IS MERCY, does not dominate at that time.

232. כַּד אָתֵי צַפְרָא, וְאִתְּעַר יְמִינָא דִּלְעֵילָא, נָפִיק הַהוּא נְהוֹרָא, וּמָטֵי עַד הַאי תְּכֵלָא, וְאִשְׁתְּנֵי מִכְּמָה דַּהֲוָה, וּכְדֵין שָׁלְטָא עָלֵיהּ, וְאִתְדַּבָּק בֵּיהּ כֻּרְסְיָיא אַחֲרָא קַדִּישָׁא. מֵהַהִיא שַׁעֲתָא וְאֵילָךְ, זִמְנָא דְּק״ש.

232. When morning arrives, the right of above awakens, that light emerges and reaches this blue. It changes from what it was, and then the RIGHT dominates it and a different holy throne then attaches to it, OF MERCY. From that moment on is the time to recite Kriat Sh'ma.

233. וְאַרְגָּמָן, דָּא כְּנוּפְיָא דִּכְלִילָא כָּל גָּוְונִין כַּחֲדָא. וְתוֹלַעַת שָׁנִי, כְּתִיב שָׁנִי, וּכְתִיב שָׁנִים, דִּכְתִיב כִּי כָל בֵּיתָהּ לָבוּשׁ שָׁנִים. אֶלָּא הַאי אִיהוּ גָוֵון אִקְרֵי שָׁנִי, דְּנָטִיל כָּל גַּוְונִין בֵּיהּ, וְכֻלָּא אִיהוּ חַד, שָׁנִי וְשָׁנִים. שָׁנִים: כַּד כֻּלְּהוּ כְּלִילָן בֵּיהּ כַּחֲדָא. שָׁנִי: דְּנָפִיק מִכֻּרְסְיָיא עִלָּאָה, דְּשַׁלְטָא עַל תְּכֵלֶת מִסִּטְרָא דִּימִינָא, וְדָא אִיהוּ אַפּוֹטְרוֹפּוֹסָא דְּיִשְׂרָאֵל, דִּכְתִיב בֵּיהּ מִיכָאֵל שַׂרְכֶם. תּוֹלַעַת: דְּחֵילֵיהּ בְּפוּמֵיהּ, כַּתּוֹלַעַת, דְּמְתַבַּר כֹּלָּא וְעֹקֵר כֹּלָּא.

233. "And purple": This is all the colors gathered together, WHICH IS ZEIR ANPIN, MEANING THE CENTRAL COLUMN THAT INCLUDES ALL THE THREE COLUMNS WHICH ARE WHITE, RED, AND GREEN. "And scarlet": It is written "scarlet (lit. 'worm of shani')" and 'scarlet' in: "For all her household are clothed with scarlet (Heb. shanim)" (Mishlei 31:21). This here is the color called 'scarlet', which includes all the colors. And shani and shanim are one, as shanim IS CALLED when they are all included in it together. Shani emerges from the supernal Throne, WHICH IS ZEIR ANPIN, WHICH IS THE THRONE FOR BINAH, that dominates blue from the right side. This is the guardian of Yisrael, of whom it is written: "Michael your prince" (Daniel 10:21). HE IS CALLED 'a worm', because his strength is in his mouth, like a worm that breaks everything and uproots everything.

234. תּוֹלַעַת שָׁנִי וְשֵׁשׁ, תְּרֵין גַּוְונִין כַּחֲדָא, דִּימִינָא וּשְׂמָאלָא, חִיוָר וְסוּמָק. וְשֵׁשׁ: בּוּצָא אִיהוּ. דְּשִׁית חוּטִין מִתְחַבְּרָן, וְדָא אִיהוּ דִּכְתִיב, וּגְוִיָּתוֹ כְּתַרְשִׁישׁ. וּבְאִלֵּין תְּרֵין, כְּלִילָן תְּרֵין אָחֳרָנִין.

234. "And scarlet, and fine linen" (Shemot 25:3): These are two colors together of right and left, which are white and red AND THEY ARE BOTH IN YESOD, BECAUSE THE JUDGMENTS IN MALCHUT ARE INCLUDED IN YESOD. "Fine linen (Heb. shesh)" is linen in which six (Heb. shesh) threads are combined, NAMELY YESOD. This is the meaning of: "His body also was like the beryl" (Ibid. 6), WHO IS THE ANGEL GAVRIEL. This is because in these two, WHICH ARE CHESED AND GVURAH THAT ARE IN YESOD, are included two others, WHICH ARE MICHAEL AND GAVRIEL. MICHAEL IS IN SCARLET AND GAVRIEL IN FINE LINEN.

235. וְעִזִּים: גְּבוּרָאן תַּתָּאֵי דִּלְבַר, לְחַפְיָא עַל פְּנִימָאֵי. וְכֻלָּא אִצְטְרִיךְ, וְאִצְטְרִיךְ לְמֵיהַב דּוּכְתָּא לְכֻלָּא, דְּהָא מִסִּטְרָא דְּדַהֲבָא קָאַתְיָין. וְעוֹרוֹת אֵלִים מְאָדָּמִים, מְשִׁיכוּ דִּתְרֵין סִטְרִין, דִּימִינָא וּשְׂמָאלָא, לְחַפְיָא בְּדוּכְתָּא אַחֲרָא.

235. "And goats' skins" (Ibid. 3): They are lower Gvurot in the exterior; THEY ARE TIFERET AND MALCHUT THAT ARE IN THE KLIPAH OF NOGAH (ENG. 'BRIGHTNESS') OF BRIYAH that cover the internal ones THAT ARE IN HOLINESS. Everything is necessary, because it is necessary to give place for everything. They come from the side of gold, FOR THEY ARE DRAWN FROM THE SIDE OF GVURAH THAT IS CALLED 'GOLD'. "And rams' skins dyed red" (Ibid. 5): They are drawn from two sides, right and left, WHICH ARE CHOCHMAH AND BINAH OF THE KLIPAH OF NOGAH in order to cover in another place THE HOLINESS, BECAUSE THE GOATS' SKINS COVER OVER THE ASPECTS THAT CORRESPOND TO THEM IN HOLINESS AND RAMS' SKINS DYED RED COVER OVER THE ASPECTS THAT CORRESPOND TO THEM IN HOLINESS.

236. וְעוֹרוֹת תְּחָשִׁים, סִטְרָא חֲדָא אִית דְּרַבֵּי גּוֹ סִטְרָא אַחֲרָא בְּחוּרְבָּא, וְלָא בְּיִשּׁוּבָא אִשְׁתְּכַח, וְדָא אִיהוּ סִטְרָא דַכְיוּ, וְאִקְרֵי תַּחַשׁ.

236. "And badgers' skins": There is one aspect that grows in the Other Side, in the wilderness and is not found in inhabited places. This is the aspect of purity and is called 'badger', WHICH IS MALE AND FEMALE NOGAH OF ATZILUT THAT GROWS IN THE MIDST OF THREE KLIPOT, WHICH ARE A STORM WIND, A GREAT CLOUD, AND A FIRE FLARING UP.

237. בְּסִפְרָא דִשְׁלֹמֹה מַלְכָּא אִית גּוֹ הַאי מִזְבַּח הַנְּחֹשֶׁת דְּקַאמְרָן, רָזִין עִלָּאִין. דְּהָא מִזְבַּח אֲדָמָה כְּתִיב, מִזְבַּח אֲדָמָה תַּעֲשֶׂה לִי וְגוֹ׳ וְדָא אִיהוּ רָזָא כַּדְקָא יֵאוֹת. נְחֹשֶׁת, כַּד שַׁלְטִין טוּרִין אַחֲרָנִין, וְאִיהִי צְרִיכָא לְמֵיזַן לוֹן, אִצְטְבַּע בְּהַאי גָּוְון לְמֵיזַן לוֹן. וְאִינּוּן אִקְרוּן הָרֵי נְחֹשֶׁת.

237. In the Book of King Solomon there are high secrets concerning the brass altar as we said. About the earthen altar it is written: "An altar of earth you shall make to Me" (Shemot 20:21). This is a regular secret, WHICH IS MALCHUT. When other mountains dominate AND MALCHUT has to nourish them, She becomes colored in this color OF BRASS in order to nourish them. FOR THEN MALCHUT IS CALLED 'THE BRASS ALTAR' and they are called 'brass mountains'.

238. וְאִינּוּן הָרֵי נְחֹשֶׁת אִתְמְשַׁךְ עָלַיְיהוּ רוּחָא חֲדָא מִגּוֹ הַאי מִזְבֵּחַ, וְכַד הַאי מִזְבֵּחַ אִסְתַּלָּק בְּסִלִּיקוּ אַחֲרָא, כְּדֵין אִסְתַּלָּק אָת נ׳, דְּאִיהוּ מִזְבֵּחַ קַדִּישָׁא, וְאִשְׁתְּאַר רוּחָא דְּאִלֵּין טוּרֵי נְחֹשֶׁת. וְכַד הַהוּא רוּחָא אִסְתְּלִיק בְּקִיּוּמֵיהּ, אִקְרֵי תַּחַשׁ, דְּהָא אִסְתַּלָּק מִנֵּיהּ אָת נ׳.

238. One spirit is drawn from this altar upon these brass mountains, MALCHUT, WHICH IS THE LETTER NUN OF NECHOSHET (NUN-CHET-SHIN-TAV). When this altar ascends in a different ascension, the letter Nun also ascends, which is the holy altar. And the spirit of these brass mountains remains, WHICH IS THE LETTERS CHET-SHIN-TAV. When the spirit starts rising, it is called 'a badger' (Heb. tachash, Tav-Chet-Shin), because the letter Nun has gone up from it.

239. וְהַאי אִתְפְּרַשׁ, לְכַמָּה רוּחִין אַחֲרָנִין, וְאִקְרוּן אוּף הָכִי, וְעַל דָּא אִקְרֵי הַהוּא עַמָּא, תַּחַשׁ. כד״א וְאֶת תַּחַשׁ וְאֶת מַעֲכָה. אִינּוּן הֲווֹ יַדְעֵי בְּהָא חַיָּה דְּמַשְׁכְּנָא, דְּאִקְרֵי עַל שְׁמֵהוֹן.

239. This spirit TACHASH is divided into many other spirits and this nation was therefore called 'Tachash', as it is written: "And Tachash and Ma'achah" (Beresheet 22:24). They used to have knowledge of this animal, TACHASH, that was in the tabernacle and is named after them.

240. וַעֲצֵי שִׁטִּים, אִלֵּין אִינּוּן רָזִין קַדִּישִׁין, דְּאִינּוּן לוּחֵי מַשְׁכְּנָא, וְאִינּוּן אִקְרוּן בְּרָזָא דִלְהוֹן. כְּתִיב עֲצֵי שִׁטִּים עוֹמְדִים, וּכְתִיב שְׂרָפִים עוֹמְדִים.

240. "And Acacia wood" (Shemot 25:5): These are the holy secrets of these holy boards of the Tabernacle, which are named after their secret, NAMELY ACACIA WOOD. IN RELATION TO THE BOARDS, it is written: "Acacia wood standing up" (Shemot 26:15) and "Serafim stood above" (Yeshayah 6:2) TO TEACH THAT THE BOARDS ARE THE SECRET OF SERAFIM.

241. מִכָּאן וּלְהָלְאָה שֶׁמֶן לַמָּאוֹר, מְשִׁיכוּ דִּמְשַׁח רְבוּת קַדִּישָׁא לְאַמְשָׁכָא עֲלַיְיהוּ. אַבְנֵי שֹׁהַם וְאַבְנֵי מִלּוּאִים, אִלֵּין אַבְנֵי קֹדֶשׁ, יְסוֹדֵי דְּמַקְדְּשָׁא, בְּרֶתִיכִין קַדִּישִׁין אִלֵּין, אִזְדַּמְּנָן בִּלְחוֹדַיְיהוּ, לְיַקָּר וּלְשַׁבְּחָא, בִּלְבוּשׁ יְקָר, לְעַיְינָא כַּהֲנָא בְּהוּ תַּמָּן, וּלְאַדְכְּרָא תְּרֵיסַר שְׁבָטִין, וְע״ד תְּרֵיסַר אֲבָנִין כְּמָה דְּאִתְּמַר.

241. From here and further, "oil for the light" is the drawing of the holy oil of greatness to flow upon them; NAMELY, THE MOCHIN OF THE FIRST THREE SFIROT. "Onyx stones and stones to be set" (Shemot 25:7): These are the holy stones, the foundations of the tabernacle, FOR THEY ARE THE SECRET OF THE FOUR ANGELS, MICHAEL, GAVRIEL, URIEL, AND REFAEL. FOR EACH ONE OF THEM INCLUDES THREE COLUMNS WHICH ARE THE TWELVE THAT CARRY THE CHARIOT, WHICH IS MALCHUT. In these holy Chariots, these TWELVE HERETOFORE MENTIONED come on their own to glorify and praise in a precious garment, NAMELY THE BREASTPLATE, so the priest should concentrate there on them and mention these twelve tribes. Therefore, there are twelve stones, as we have learned.

242. תְּלֵיסַר זִינִין אִינּוּן, בַּר י״ב אַבְנִין יַקִּירִין אִלֵּין, וְכֻלְּהוּ סַלְקִין לְכ״ה אַתְוָון, בְּרָזָא עִלָּאָה דְּיִחוּדָא. וְלָקֵבֵל אִלֵּין, גְּלִיף וְאַתְקִין מֹשֶׁה, כ״ה אַתְוָון בְּרָזָא דְּסוֹדָא דְּיִחוּדָא, דִּכְתִיב שְׁמַע יִשְׂרָאֵל יְדוֹד אֱלֹהֵינוּ יְדוֹד אֶחָד. וְאִינּוּן כ״ה אַתְוָון, גְּלִיפָן מְחַקָּקָן בְּרָזָא דִּלְעֵילָא.

242. There are thirteen kinds, NAMELY GOLD, SILVER, ETC., besides these twelve precious stones THAT ARE THE STONES TO BE SET. Together, they add up to 25, the 25 letters in the supernal mystery of unison. Corresponding to these, Moses engraved and arranged 25 letters in the secret of the verse of unison, as it is written, "Hear, O Yisrael, Hashem our Elohim, Hashem is One" (Devarim 6:4), which contains 25 letters engraved and carved in the supernal secret.

243. יַעֲקֹב בָּעָא לְאַתְקָנָא לְתַתָּא, בְּרָזָא דְּיִחוּדָא, וְאַתְקִין בְּכ״ד אַתְוָון, וְאִינּוּן בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד. וְלָא אַשְׁלִים לְכ״ה אַתְוָון, בְּגִין דְּעַד לָא אִתְתָּקַן מַשְׁכְּנָא. כֵּיוָן דְּאִתְתָּקַן מַשְׁכְּנָא, וְאִשְׁתְּלִים, מִלָּה קַדְמָאָה דַּהֲוָה נָפִיק מִנֵּיהּ, כַּד אִשְׁתְּלִים, לָא מַלִּיל אֶלָּא בְּכ״ה אַתְוָון, לְאַחֲזָאָה דְּהָא אִשְׁתְּלִים דָּא כְּגַוְונָא דִּלְעֵילָא, דִּכְתִיב וַיְדַבֵּר יְיָ׳ אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר. הָא כ״ה אַתְוָון.

243. Jacob wanted to prepare below, IN MALCHUT, in the secret of unison, so he prepared 24 letters, which are: 'Blessed is the Name of the glory of His kingdom forever and ever.' He did not complete to 25 letters, because the tabernacle was not yet completed, WHICH CORRESPONDS TO MALCHUT. As soon as the tabernacle was completed and the first thing to emerge was completed, he spoke only with 25 letters to show that it was completed similarly to above, WHICH IS ZEIR ANPIN. As it is written: "And Hashem called to Moses, and spoke to him out of the Tent of Meeting, saying" (Vayikra 1:1), which contains 25 letters.

244. וְע״ד כ״ה זִינִין לְאַשְׁלָמָא תִּקּוּנָא דְּמַשְׁכְּנָא וְכָל הָנֵי אַתְוָון, אוֹקִימְנָא בְּאִינּוּן אַתְוָון גְּלִיפָן, דְּאוֹלִיפְנָא מִמַּר. וּבְגִין דְּמַשְׁכְּנָא אִשְׁתְּלִים בְּרָזִין אִלֵּין, אִקְרֵי כ״ה, בְּיִחוּדָא דִּשְׁלִימוּ דְּמַשְׁכְּנָא, וְע״ד וַחֲסִידֶיךָ יְבָרְכוּכָה כְּתִיב, רָזָא דִּשְׁלִימוּ דְּכָל מַשְׁכְּנָא וְתִקּוּנָא דִּילֵיהּ. כ״ה, לָקֵבֵל כ״ב אַתְוָון, וְאוֹרַיְיתָא וּנְבִיאִים וּכְתוּבִים, דְּאִינּוּן כְּלָלָא חֲדָא, וְרָזָא חֲדָא.

244. Therefore, there were 25 kinds with which to complete the preparation of the tabernacle, and we established all these letters to be the engraved letters, about which I learned from Master. Once the tabernacle was completed with these secrets, it is called 'koh' (Caf-Hei =25) in the complete unison of the Tabernacle, WHICH IS MALCHUT. Therefore, it is written: "And Your pious ones shall bless You (Heb. yevarchuchah)" (Tehilim 145:10), WHICH CONTAINS THE LETTERS 'YEVARCHU (ENG. 'BLESS') CAF-HEI', for CAF-HEI is the secret of the completion of the entire tabernacle and its preparation, AS EXPLAINED IN THE ADJACENT ESSAY. Caf-Hei corresponds to 22 letters and the Torah, the Prophets and the Writings, which are under one rule and one secret.

245. בְּשַׁעְתָּא דְּיִשְׂרָאֵל קָא מְחַיְּדֵי יִחוּדָא בְּהַאי קְרָא, בְּרָזָא דְּכ״ה אַתְוָון, דְּאִינּוּן שְׁמַע יִשְׂרָאֵל יְיָ׳ אֱלֹהֵינוּ יְיָ׳ אֶחָד, וּבשכמל״ו, דְּאִינּוּן כ״ד אַתְוָון, וּיְכַוְּוֹן כָּל חַד בְּהוּ, אַתְוָון מִתְחַבְּרָן כַּחֲדָא, וְסַלְקִין בְּחִבּוּרָא חַד מ״ט תַּרְעִין, בְּרָזָא דְּיוֹבְלָא. וּכְדֵין אִצְטְרִיךְ לְסַלְקָא עַד וְלָא יַתִּיר. וּכְדֵין אִתְפַּתְּחוּ תַּרְעִין, וְחָשִׁיב קוּדְשָׁא בְּרִיךְ הוּא לְהַהוּא בַּר נָשׁ, כְּאִילוּ קַיֵּים אוֹרַיְיתָא כֻּלָּהּ, דְּאִיהִי אַתְיָא בְּמ״ט פָּנִים.

245. Yisrael declare the unity with this passage in the secret of the 25 letters, which are, "Hear, O Yisrael: Hashem our Elohim; Hashem is one" together with 'Blessed is the Name of the glory of His kingdom forever and ever,' which contains 24 letters and concentrate on each one of them. Then all the letters join together and, in one bond, amount to 49 gates in the secret of Jubilee', WHICH IS BINAH, BECAUSE 25 AND 24 EQUAL 49. It is necessary to mount UNTIL BINAH but not higher. And then the 49 gates of BINAH are opened and the Holy One, blessed be He, considers for the person as though he has fulfilled the whole Torah that comes in 49 aspects.

246. וְעַל דָּא אִצְטְרִיךְ לְכַוְּונָא לִבָּא וּרְעוּתָא בְּכ״ה וּבְכ״ד, וּלְסַלְקָא לוֹן בִּרְעוּתָא דִּלְבָּא, לְמ״ט תַּרְעִין דְּקַאמְרָן. כֵּיוָן דְּאִתְכַּוְּוֹן בְּהַאי, יִתְכַּוְּוֹן בְּהַהוּא יִחוּדָא דְּאָמַר מַר, שְׁמַע יִשְׂרָאֵל וּבשכמל״ו כְּלָלָא דְּכָל אוֹרַיְיתָא כֻּלָּהּ. זַכָּאָה חוּלָקֵיהּ מַאן דְּיִתְכַּוְּוֹן בְּהוּ, דְּוַדַּאי כְּלָלָא אִיהוּ דְּכָל אוֹרַיְיתָא דְּעֵילָא וְתַתָּא. וְדָא אִיהוּ רָזָא דְּאָדָם שְׁלִימָא, דְּדֻכַּר וְנוּקְבָא, וְרָזָא דְּכָל מְהֵימְנוּתָא.

246. Therefore, the person has to concentrate the heart and will on 25 and 24 and elevate them with a willing of the heart to the 49 gates that we mentioned. After he has concentrated on this, he should concentrate on that unison that my master said, WHO IS RABBI SHIMON, that "Hear, O Yisrael" and 'Blessed is the Name...' are the inclusion of the entire Torah. Happy is the portion of he who concentrates on them, for it is certainly the entirety of the whole Torah above and below. This is the secret of the complete man, male and female, BECAUSE SH'MA YISRAEL IS THE ASPECT MALE AND 'BLESSED IS THE NAME' IS THE ASPECT OF FEMALE, and this is the secret of the entire Faith.

247. מַחֲלוֹקֶת דְּשַׁמַּאי וְהִלֵּל בְּקִימָה וּבִשְׁכִיבָה, דִּכְתִיב בְּשָׁכְבְּךָ וּבְקוּמֶךָ, דְּשַׁמַּאי סָבַר בְּעֶרֶב דְּקָא כְּלִילָא נוּקְבָא בְּשֶׁלְטָנָהָא, אִצְטְרִיךְ לְגַבֵּי נוּקְבָא דְּקָא יַטוּ וְיִקְרָאוּ. וּבַבֹּקֶר, דְּקָא שָׁלְטָא דְּכוּרָא בְּשׁוּלְטָנוּתָא דְּעָלְמָא עִלָּאָה, אִצְטְרִיךְ לְמֵיקַם קָמֵיהּ דְּדְכוּרָא, כְּמָה דְּאִצְטְרִיךְ בִּתְפִלָּה מְעוּמָד, וּבְכָל אֲתָר דְּדְכוּרָא אַתְיָא.

247. There is an argument between Shammai and Hillel about rising up and lying down, for it is written: "When you lie down, and when you rise up" (Devarim 6:7). Shammai holds that in the evening the female rules, so in relation to the female it is necessary to turn and recite THE SH'MA, MEANING LYING DOWN. In the morning, when the male, ZEIR ANPIN, dominates with the domination of the upper world, it is necessary to rise up and read before the male, just as it is necessary during Amidah prayer, WHICH MUST BE STANDING. So in every place that relates to the male, IT IS IN STANDING.

248. וּבֵית הִלֵּל סָבַר, אִלְמָלֵא אִשְׁתְּכַח דָּא לְחוֹד וְדָא לְחוֹד, הָכִי אִצְטְרִיךְ. אֲבָל כֵּיוָן דַּאֲנָן מְחַבְּרָן לוֹן כַּחֲדָא, בְּחִבּוּרָא בְּמ״ט פָּנִים, וּמ״ט תַּרְעִין, לָא אִצְטְרִיכְנָא לְאַפְרְשָׁא דָּא לְחוֹד וְדָא לְחוֹד, אֶלָּא לְאַשְׁגְּחָא דְּכֻלָּא אִיהוּ חַד, בְּלָא פְּרוּדָא. וּכְמָה דְּאִזְדְּמַן לֵיהּ לְבַר נָשׁ, הָכִי יֵימָא, דְּהָא תַּרְוַוּיְיהוּ בְּחִבּוּרָא חֲדָא, כְּמָה דְּנַיְחָא לוֹן, וְהָכִי אִצְטְרִיךְ לְאִתְחַזָּאָה.

248. The house of Hillel holds that if this one would be alone, ZEIR ANPIN, and this one alone, MALCHUT, then it should have been so, TO DIVIDE IT THUS THAT THIS ONE SHOULD BE STANDING AND THIS ONE LYING. But since we join ZEIR ANPIN AND MALCHUT together, in the union of 49 versions and 49 gates, WHICH ARE THE 25 OF "SH'MA" AND THE 24 OF 'BLESSED IS THE NAME...' AS MENTIONED ABOVE, we do not have to separate this one on its own and that one on its own, but rather see that everything is one without division. FOR THERE SHOULD BE NO DIVISION BETWEEN KRIAT SH'MA IN THE MORNING AND KRIAT SH'MA IN THE EVENING. However, as to the person finds himself, so he should recite it, EITHER STANDING OR LYING DOWN, because they are both in one bond as they please. This is the way it should be presented.

249. וְעַל דָּא דְּכוּרָא, בְּשִׁית סִטְרִין, בַּקְרָא דִּשְׁמַע יִשְׂרָאֵל, דְּאִינּוּן שִׁית תֵּיבִין. וְנוּקְבָא בְּשִׁית סִטְרִין בשכמל״ו. דְּאִינּוּן שִׁית תֵּיבִין אַחֲרָנִין, וְסַלְקִין בְּחִבּוּרָא חֲדָא, בְּרָזָא דְּמ״ט תַּרְעִין, וַהֲלָכָה כְּבֵית הִלֵּל בְּכָל אֲתָר.

249. Therefore, the male, ZEIR ANPIN, is in six sides of the passage: "Sh'ma Yisrael," which are six other words CORRESPONDING TO THE SIX SIDES OF GREATNESS THAT HE RECEIVES FROM ABA AND IMA. And the female is in the six sides of: 'Blessed is the Name,' which are the six words CORRESPONDING TO THE SIX SIDES OF GREATNESS THAT SHE RECEIVES FROM ZEIR ANPIN. They BOTH rise in one bond in the secret of 49 gates, and the law is always according to the house of Hillel.

25. "Who raised up one from the east"
Rabbi Shimon begins by explaining that the "Who" in the scripture refers to the supernal world, Binah. The entire secret of the Faith (Malchut) begins from Zeir Anpin, from where the Light becomes revealed. The discussion moves to righteousness, which rules over all the worlds to guide them and to maintain them as necessary. Righteousness never turns away from Zeir Anpin and never keeps silence. Rabbi Shimon ends by saying that the Holy One has illuminated the way because of Elazar, Rabbi Shimon's son, who calls to the supernal Light and is not silent.
The Relevance of this Passage
Like the moon, Malchut is barren, lacking any Light of her own. For this reason, Malchut never turns away from Zeir Anpin, so that she may constantly catch the Light the shines from this supernal sphere. Man, unaware of this cosmic truth, has constantly turned away from the Light, seduced by the illusionary pleasures presented to him by the Other Side.
Here we become cognizant of our Malchut nature, the realization that we have no Light of our own. And as the moon is compelled to faithfully face the sun to receive her light, the entire realm of Malchut is suddenly propelled by the calling and righteousness of Rabbi Elazar. She (Malchut) turns on her spiritual axis and comes face to face with the upper world to receive the full radiance of Light emanating from the Creator.

250. רַבִּי שִׁמְעוֹן אָרִים יְדוֹי וּבָרִיךְ לְרַבִּי אֶלְעָזָר בְּרֵיהּ. פָּתַח וְאָמַר, מִי הֵעִיר מִמִּזְרָח וְגוֹ׳. הַאי קְרָא אוֹקִימְנָא וְאִתְּמַר, אֲבָל רָזָא דְּחָכְמְתָא אִיהוּ, מ״י רָזָא דְּעָלְמָא עִלָּאָה אִיהוּ, דְּהָא מִתַּמָּן נָפְקָא שֵׁירוּתָא, לְאִתְגַּלְיָא רָזָא דְּמְהֵימְנוּתָא, וְהָא אוֹקִימְנָא.

250. Rabbi Shimon raised his hands and blessed Rabbi Elazar, his son. He opened the discussion saying: "Who (Heb. mi) raised up one from the east..." (Yeshayah 41:2). We have established and learned this passage. Yet the secret of the Wisdom is that Mi is the secret of the Supernal World, BINAH, for from there emanates the beginning of the revelation of the secret of the Faith, WHICH IS MALCHUT, as we have already established.

251. תּוּ. מִ״י טְמִירָא דְּכָל טְמִירִין, דְּלָא אִתְיְדַע וְלָא אִתְגַּלְיָיא כְּלָל. גַּלֵּי יְקָרֵיהּ לְאִשְׁתְּמוֹדְעָא, מֵהַהוּא אֲתָר דְּאִקְרֵי מִזְרָח, דְּהָא מִתַּמָּן שֵׁירוּתָא דְּכָל רָזָא דְּמֵהֵימְנוּתָא, וּנְהוֹרָא לְאִתְגַּלְיָיא. וּלְבָתַר צַדִּיק יִקְרָאֻהוּ לְרַגְלוֹ, דְּהָא צַדִּיק, גַּלֵּי גְּבוּרְתָּא עִלָּאָה, וְשׁוּלְטָנֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, וּלְהַאי צַדִּיק אַשְׁלְטֵיהּ עַל עָלְמִין כֻּלְּהוּ, לְדַבְּרָא לוֹן, וּלְאַתְקָנָא לוֹן, כַּדְקָא יֵאוֹת. וְע״ד, יִתֵּן לְפָנָיו גּוֹיִם וּמְלָכִים יַרְדֵּ, דְּהָא כָּל מַלְכִין דְּעָלְמָא, בִּרְשׁוּתָא דְּהַאי צַדִּיק קַיְּימִין, כד״א וְהוּא יִשְׁפּוֹט תֵּבֵל בְּצֶדֶק.

252. תּוּ, צַדִּיק יִקְרָאֻהוּ לְרַגְלוֹ, מַאן קָרֵי לְמַאן. אֶלָּא, צַדִּיק אִיהוּ קָאֲרֵי תְּדִיר לְאַסְפַּקְלַרְיָיאָה דְּנַהֲרָא, וְלָא שָׁכִיךְ לְעָלְמִין, וְצַדִּיק קָאֵים תְּדִיר לְרַגְלוֹי, דְּלָא אִתְעָדֵי מִתַּמָּן, וְקָאֲרֵי וְלָא שָׁכִיךְ, הה״ד, אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל. וְהַשְׁתָּא קוּדְשָׁא בְּרִיךְ הוּא אַנְהַר לָן אָרְחָא דָּא בְּגִין אֶלְעָזָר בְּרִי דְּקָרֵי לְנְהוֹרָא עִלָּאָה וְלָא שָׁכִיךְ. זַכָּאָה חוּלְקֵהוֹן דְּצַדִּיקַיָּיא בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי.

26. "Elohim, You are my El; earnestly I seek You"

Rabbi Aba recites the verse, "A psalm of David, when he was in the wilderness of Judah," and then goes on to explain that David sang and praised his Master even though he was in pain and was being pursued. We are reminded that the Holy Spirit does not dwell from above until the person arouses it from below by concentrating his energies. While he was in Judah, David praised a great and precious praise, "Elohim, You are my El," which contains three levels. These are the levels above in Binah, Zeir Anpin, and Malchut. The text goes on to speak of the "black light" in the context of "earnestly I seek you." David also merited the white light that illuminates (from Zeir Anpin). We read how "My soul thirsts for You, my flesh longs for You," as one hungry for food and thirsty for water "in a dry and thirsty land, where no water is."

The Relevance of this Passage

King David, we are told, was being pursued by his son who was intent on murdering him. David found himself in the wilderness, experiencing great pain. Yet, he sang. He sang to the Light with all his heart. He composed psalms and offered praise to his Creator. And he did all this with untold joy in his heart.

Today, man is similarly lost in the wilderness of spiritual darkness. Employing the wonders of David's psalms, and drawing on his courage and spiritual fortitude, we rouse joy and happiness in our hearts. This joy is not a coping mechanism to see us through our darkest moments. Happiness is not about making the best of a bad situation. On the contrary, the joy and happiness that now manifest to us are the tools that call down the white Light that illuminates from Zeir Anpin. And the brilliance immediately removes all the darkness, liberating mankind from the direst of straits of this physical existence.

253. רִ׳ אַבָּא פָּתַח קְרָא וְאָמַר, מִזְמוֹר לְדָוִד בִּהְיוֹתוֹ בְּמִדְבַּר יְהוּדָה. מַאי שְׁנָא מִכָּל שְׁאָר תּוּשְׁבְּחָן, דְּלָא קָאָמַר בְּאָן אֲתָר שַׁבַּח לוֹן דָּוִד מַלְכָּא, וּמ״ש הָכָא דְּקָאָמַר בִּהְיוֹתוֹ בְּמִדְבַּר יְהוּדָה. אֶלָּא לָא דָּא בִּלְחוֹדוֹי, דְּהָא אוּף הָכִי נַמִּי, בְּשַׁנּוֹתוֹ אֶת טַעְמוֹ לִפְנֵי אֲבִימֶלֶךְ. בְּגָא הַזִּיפִים. וְכֵן כֻּלְּהוּ. לְאַחֲזָאָה לְכָל בְּנֵי עָלְמָא, שְׁבָחֵיהּ דְּדָוִד, דְּאע״ג דְּבְצַעֲרָא הֲוָה, וַהֲווֹ רַדְפֵי אֲבַתְרֵיהּ, הֲוָה מִשְׁתַּדֵּל לוֹמַר שִׁירִין וְתוּשְׁבְּחָן לְקוּדְשָׁא בְּרִיךְ הוּא.

253. Rabbi Aba opened the scripture and said: "A psalm of David, when he was in the wilderness of Judah" (Tehilim 63:1). HE QUESTIONS: What is the difference from all the other praises, in which it doesn't say where King David recited them, but here it says, "...when he was in the wilderness of Judah"? HE ANSWERS: This is really not the only one, because there is also, "When he changed his demeanor before Avimelech" (Tehilim 34:1) and also, "When the Zifim came" (Tehilim 54:2). This is to show to all the people of the world the praise of David. Even though he was in pain and they were pursuing him, he endeavored to recite songs and praises to his Master.

254. וְאע״ג דִּבְרוּחַ קֻדְשָׁא הֲוָה אָמַר, רוּחַ קֻדְשָׁא לָא הֲוֵי שָׁארֵי עֲלוֹי, עַד דְּאִיהוּ אִשְׁתְּדַל לְמִשְׁרֵי עֲלוֹי. וְכֵן בְּכָל אֲתָר, לָא שַׁרְיָא רוּחַ קֻדְשָׁא דִּלְעֵילָא, עַד דְּיִתְעַר עָלֵיהּ בַּר נָשׁ מִתַּתָּא. וְדָוִד אע״ג דְּקָא רַדְפֵי אֲבַתְרֵיהּ, וַהֲוָה בְּצַעֲרֵיהּ, לָא הֲוָה שְׁבִיק שִׁירִין וְתוּשְׁבְּחָן מִפּוּמֵיהּ, וּלְשַׁבְּחָא לְמָארֵיהּ עַל כֹּלָּא.

254. He would say it through the Holy Spirit, yet the Holy Spirit did not dwell upon him until he endeavored that it should dwell upon him. And always, the Holy Spirit does not dwell from above until the person arouses it from below. Even though they were pursuing David and he was in pain, he did not forsake the songs and praises from his mouth and HE DID NOT INTERRUPT his praising of his Master above any other thing.

255. וְאִי תֵּימָא, הָא דְּתָנֵינָן, מִזְמוֹר לְדָוִד, אוֹ לְדָוִד מִזְמוֹר, וְהָכָא שָׁרַת עָלֵיהּ רוּחַ קֻדְשָׁא בְּקַדְמֵיתָא, בְּגִין דְּאָמַר מִזְמוֹר לְדָוִד. אֶלָּא, אִי אִיהוּ לָא הֲוָה מְכַוֵּין גַּרְמֵיהּ בְּקַדְמֵיתָא, לָא שָׁרַת עָלֵיהּ רוּחַ קֻדְשָׁא.

255. If you ask that we learned, "A psalm of David" SHOWS THAT FIRST THE HOLY SPIRIT DWELT UPON HIM AND AFTERWARD HE RECITED POETRY, or "To David a psalm" SHOWS THAT FIRST HE RECITED POETRY AND AFTERWARDS THE HOLY SPIRIT DWELT UPON HIM. Here the Holy Spirit dwelt first, because he said, "A psalm of David." SO IT SEEMS THAT IT WAS WITHOUT ENDEAVORING? HE ANSWERS: But if he did not consecrate himself first, the Holy Spirit would not dwell upon him.

256. מִזְמוֹר דָּא רוּחַ קֻדְשָׁא. אֲמַאי אִקְרֵי הָכִי. בְּגִין דְּאִיהִי, מְשַׁבַּחַת תְּדִיר לְמַלְכָּא עִלָּאָה דְּכָל זִמְנָא הֲוָה קָא מְשַׁבְּחָת וּמְזַמְּרָת, וְלָא שָׁכִיךְ. כֵּיוָן דְּאָתָא דָּוִד אַשְׁכַּח גּוּפָא מְתַתְקְנָא כַּדְקָא יֵאוֹת, וְשָׁרַת עָלֵיהּ, וַהֲווֹ מְגַלֵּי בְּהַאי עָלְמָא, לְשַׁבְּחָא וּלְזַמְּרָא לְמַלְכָּא, וְכֹלָּא, בְּגִין דְּיִתְתְּקַן הַאי עָלְמָא, כְּגַוְונָא דִּלְעֵילָא.

256. "A psalm" is the Holy Spirit THAT IS CALLED 'A PSALM'. Why is it called so? Because MALCHUT, WHICH IS THE HOLY SPIRIT, constantly praises the supernal King, ZEIR ANPIN, for at all times She praises and sings and is not silent. When David came and found the body OF MALCHUT, MEANING HER SIX ENDS, properly prepared and she dwelt upon him, he revealed in this world his praise and song to the King, ZEIR ANPIN, and all this in order to prepare this world similar to the world of above.

257. לְדָוִד. גְּבַר שְׁלִים בְּתִקּוּנוֹי, גְּבַר מְתָקְנָא, גְּבַר זַכָּאָה. דָּוִד וַדַּאי דְּלָא אִשְׁתְּנֵי לְעָלְמִין. בְּהִיוֹתוֹ בְּמִדְבַּר יְהוּדָה, דָּא שְׁבָחָא דְּדָוִד, אע״ג דְּבְצַעֲרֵיהּ הֲוָה, אע״ג דַּהֲווֹ רַדְפֵי אֲבַתְרֵיהּ. וּמַאי תּוּשְׁבַּחְתָּא קָאָמַר. תּוּשְׁבַּחְתָּא דְּאִיהוּ רַב וְיַקִּירָא.

257. "To David," MEANING a man who is complete in his exertions, a perfected man, a righteous man. David certainly did not ever change. FOR HE WAS THE SAME, BOTH AT TIME OF PEACE AND TIME OF GRIEF. "When he was in the wilderness of Judah": This is the praise of David, even though he was in his pain and even though they were pursuing him, HE SANG AND PRAISED HASHEM. Which praise did he say? A praise that is great and precious.

258. וּשְׁבָחָא דִּילֵיהּ מַאי אִיהִי. אֱלֹהִים אֵלִי אַתָּה אֲשַׁחֲרֶךָּ. אֱלֹהִים סְתָם. כֵּיוָן דְּאָמַר אֱלֹהִים, אֲמַאי אֵלִי. אֶלָּא הַהוּא דַּרְגָּא דִּילֵיהּ. תְּלַת דַּרְגִּין הָכָא: אֱלֹהִים. אֵלִי. אַתָּה. וְאַף עַל גַּב דְּאִינּוּן תְּלַת שְׁמָהָן, חַד דַּרְגָּא אִיהוּ, בְּרָזָא דֶּאֱלֹהִים חַיִּים. אֱלֹהִים: לְעֵילָא, אֱלֹהִים חַיִּים. אֵלִי: קֵצֶה הַשָּׁמַיִם עַד קֵצֶה הַשָּׁמַיִם. אַתָּה: דַּרְגָּא דִּילֵיהּ. וְאַף עַל גַּב דְּכֹלָּא חַד, וּבִשְׁמָא חַד סָלִיק.

258. What is the superiority OF THIS PRAISE? IT IS "Elohim, You are my El; earnestly I seek You" (Tehilim 63:2). HE QUESTIONS: Just Elohim MEANS THE ELOHIM OF ALL, since he said "Elohim." Why did he add "my El"? HE ANSWERS: But this SHOWS his level, because there are three levels here, "Elohim," "my El," and "You." Even though they are three names, they are one level in the secret of Living Elohim. "Elohim" IS above IN BINAH THAT IS CALLED 'Living Elohim'. "My El" is the end of the heavens to the end of the heavens, NAMELY ZEIR ANPIN and "You" is his level, NAMELY MALCHUT. Even though it is all one and it amounts to one name ACCORDING TO THE LITERAL MEANING OF THE PASSAGE, STILL IN ALL THEY ALLUDE TO THREE LEVELS.

259. אֲשַׁחֲרֶךָ, אִי כְּמַשְׁמָעוֹ דִּילֵיהּ, שַׁפִּיר. אֲבָל אֲשַׁחֲרֶךָ, אַתְקִין נְהוֹרָא דְּנָהִיר בְּשַׁחְרוּתָא. דְּהָא נְהוֹרָא דְּקַיְּימָא בְּשַׁחְרוּתָא, לָא נָהִיר עַד דְּיִתְתַּקְּנוּן לֵיהּ לְתַתָּא. וּמַאן דְּאַתְקִין נְהוֹרָא שַׁחֲרָא דָּא, אַף עַל גַּב דְּאִיהִי אוּכְמָא, זָכֵי לְנְהוֹרָא חִוָּורָא דְּנָהִיר, וְדָא אִיהִי נְהוֹרָא אַסְפֶּקְלַרְיָא דְּנַהֲרָא, וְדָא אִיהוּ בַּר נָשׁ דְּזָכֵי לְעָלְמָא דְּאָתֵי.

259. "I seek You (Heb. ashacharecha)." (Tehilim 65:2). If we follow the literal meaning, it is beautiful AND NEEDS NO EXPLANATION, but THERE IS A SECRET HERE. Ashacharecha MEANS that he prepared the light that illuminates during blackness (Heb. shacharut), WHICH IS THE SECRET OF THE LIGHT OF CHOCHMAH. DUE TO LACK OF CHASSADIM, IT CANNOT ILLUMINATE. THEREFORE, IT IS CALLED 'BLACK LIGHT', because the light that is found in blackness does not illuminate until it is mended below, MEANING UNTIL MAYIN NUKVIN (FEMALE WATERS) ARE ELEVATED AND CHASSADIM ARE DRAWN, SO THAT CHOCHMAH CAN BE ATTIRED WITH THEM. THEN IT ILLUMINATES, AS WRITTEN THERE. The one that mends this blackness, even though he is black, merits the white light that illuminates. For this is the light of the mirror that illuminates, WHICH IS ZEIR ANPIN, and such a person will merit the World to Come.

260. וְרָזָא דָּא וּמְשַׁחֲרַי יִמְצָאֻנְנִי, וּמְשַׁחֲרַי: דְּמִתַּקְּנִין נְהוֹרָא מְשַׁחֲרַי אוּכְמָא. יִמְצָאֻנְנִי, יִמְצָאוּנִי לָא כְּתִיב, אֶלָּא יִמְצָאֻנְנִי, דְּזָכֵי לְתְרֵין נְהוֹרִין. לְנְהוֹרָא דְּשַׁחֲרָא אוּכְמָא, וְלְנְהוֹרָא חִוָּורָא דְּנַהֲרָא. וְזָכֵי לְאַסְפֶּקְלַרְיָאה דְּלָא נָהִיר, וּלְאַסְפֶּקְלַרְיָאה דְּנָהִיר. וְדָא אִיהוּ יִמְצָאֻנְנִי. וְעַל דָּא אָמַר דָּוִד אֲשַׁחֲרֶךָ, אַתְקִין נְהוֹרָא דְּשַׁחֲרָא אוּכְמָא, לְנַהֲרָא עָלֵיהּ נְהוֹרָא חִוָּורָא דְּנַהֲרָא.

260. This is the secret of: "And those who seek me early (Heb. meshacharai) shall find me (Heb. yimtza'uneni)" (Mishlei 8:17). Meshacharai MEANS that they prepare the light of meshacharai, NAMELY THE black (Heb. shachor) LIGHT. 'Yimtza'uneni' instead of the common 'yimtzauni' SHOWS that he merits two lights, the light of blackness, WHICH IS THE CHOCHMAH THAT IS IN MALCHUT THAT DOES NOT ILLUMINATE BECAUSE OF THE LACK OF CHASSADIM, and the white light illuminating, WHICH IS ZEIR ANPIN THAT ATTIRES THE CHOCHMAH THAT IS IN MALCHUT WITH CHASSADIM, SO SHE ILLUMINATES. SO WE FIND THAT he merits the mirror that does not illuminate, WHICH IS MALCHUT, and the mirror that illuminates, WHICH IS ZEIR ANPIN; hence 'yimtza'uneni,' MEANING TWO LIGHTS. Therefore, David said, "I seek You (Heb. ashacharecha)," because he installed the black light, WHICH IS MALCHUT, so that the white light that illuminates could shine on him, WHICH IS ZEIR ANPIN SO THAT THE CHOCHMAH IN MALCHUT WOULD BE ATTIRED IN THE CHASSADIM OF ZEIR ANPIN. THEN MALCHUT IS MENDED AND ILLUMINATES.

261. צָמְאָה לְךָ נַפְשִׁי כָּמַהּ לְךָ בְשָׂרִי, כְּמַאן דְּכָסִין לְמֵיכַל וְצָחֵי לְמִשְׁתֵּי. בְּאֶרֶץ צִיָּה וְעָיֵף בְּלִי מָיִם, בְּגִין דְּאִיהוּ מִדְבַּר, וְלָאו אִיהוּ אֲתָר דְּיִשּׁוּבָא, וְלָאו אִיהוּ אֲתָר דְּקֻדְשָׁא. וּבְגִין כַּךְ אִיהוּ אֲתָר בְּלִי מַיִם. וּכְמָה דְּאֲנָן כַּסִּין וְצָחָאן לְגַבָּךְ בַּאֲתָר דָּא, כֵּן בַּקֹּדֶשׁ חֲזִיתִיךָ וְגוֹ׳. וַאֲנָן כְּמָה דְּאֲנָן צָחָאן לְגַבֵּי דְּמַר, לְמִשְׁתֵּי בְּצָחוּתָא מִלּוֹי בַּאֲתָר דָּא, אוּף הָכִי צָחֵינָן לְמִשְׁתֵּי בְּצָחוּתָא מִלּוֹי, בְּבֵי מַקְדְּשָׁא, אֲתָר דְּאִקְרֵי קֹדֶשׁ. אָמַר ר״ש לְרַ׳ אַבָּא, מַאן דְּשָׁארִי מִלָּה הַשְׁתָּא יֵימָא.

261. "My soul thirsts for You, my flesh longs for You" (Tehilim 63:2); NAMELY, as one hungry for food and thirsty for water "in a dry and thirsty land, where no water is," (Ibid.), MEANING MALCHUT UNDER THE DOMINATION OF THE LEFT, WHICH IS A BLACK LIGHT, AS MENTIONED ABOVE, DUE TO A LACK OF CHASSADIM CALLED 'WATER' for then it is a wasteland and not a place of habitation, nor a holy place. Therefore, IT IS CONSIDERED a place without water. THEREFORE, DAVID IMPROVED HER AND DREW WATER TO HER FROM ZEIR ANPIN, AS MENTIONED ABOVE. As we are hungry and thirsty for you, FOR CHASSADIM, in this place, so "I have seen You in the sanctuary," BECAUSE HUNGER AND THIRST CAUSE THE ELEVATION OF MAYIN NUKVIN (FEMALE WATERS), THE DRAWING OF CHASSADIM FROM ZEIR ANPIN AND THE CLOTHING OF THE BLACK LIGHT OF MALCHUT. THEN SHE RETURNS TO HOLINESS AND ILLUMINATES. RABBI ABA SAID TO RABBI SHIMON: Just as we are thirsty for Master to drink thirstily his words in this place, so are we thirsty to drink His words thirstily in the Temple, the place that is called 'Holy'. Rabbi Shimon said to Rabbi Aba: Let him who started speaking, speak now AS WELL.

27. "That they bring Me an offering"
Rabbi Aba explains that before Moses constructed the tabernacle, the people were afraid that the Holy One would not stay with them, even though He had performed for them, through Moses, miracles and wonders. This is because if a king is among his people but without his queen, it is not certain that he will remain. But on the day that Moses completed the tabernacle, the Shechinah descended to the earth. Yet before the Shechinah descended, an accuser appeared, and she became covered with darkness to prevent her from descending. We read that fifteen hundred myriads of accusing angels gathered against her, because all their glow and all their light was concentrated in her, and if she descended her light would become darkened. Yet at that moment she broke the darkness and the demons, descended to the earth and ruled over all. The hosts and camps of angels suffered great pain on the day that Moses' bride descended to the earth. The text goes on to explain that here in the world the work of the tabernacle is like the work of the body, that it should be suitable to include the spirit within it. The comparison is made of the Shechinah to the brain in the body. The Holy Spirit, the Shechinah, is fashioned in the body so that it should include within itself another high, delicate spirit that illuminates, which is Zeir Anpin attired in the Shechinah. Lastly the text speaks of the outer shell of the world and the inner shell of the skull, within which are impurities.

The Relevance of this Passage

Often, when we begin the spiritual path, miracles and wonders appear before our eyes. But, in truth, miracles cannot support us, long term, in our spiritual work and journey. Miracles do provide an intense flash of Light, for a moment, for a particular situation, but this Light does not continue to glow enduringly. Consequently, we now tie ourselves to the Shechinah and our connection to the Light becomes constant. This is what the Tabernacle achieved for the Israelites in the desert. And this is precisely what we accomplish here.

262. Rabbi Aba opened the discussion saying, "...that they bring Me an offering: of every man..." (Shemot 25:2). When the Holy One, blessed be He, showed Moses the construction of the tabernacle, he found it difficult and could not grasp it, as we have already established. Now we can ask here if this offering, WHICH IS MALCHUT, was given by the Holy One, blessed be He, to Moses alone, how could He give it to another? How could He say that the children of Yisrael should take this offering?

262. פָּתַח ר׳ אַבָּא וְאָמַר, וְיִקְחוּ לִי תְּרוּמָה מֵאֵת כָּל אִישׁ וְגוֹ׳. מֹשֶׁה בְּשַׁעֲתָא דְּקוּדְשָׁא בְּרִיךְ הוּא אַחְמֵי לֵיהּ עוֹבָדָא דְּמַשְׁכְּנָא, הֲוָה קָשֶׁה קָמֵיהּ, וְלָא יָכִיל לְמֵיקַם בֵּיהּ, וְהָא אוּקְמוּהָ. וְהַשְׁתָּא אִית לָן לְמִקְשֵׁי הָכָא, אִי תְּרוּמָה דָּא, יְהַבָּהּ קוּדְשָׁא בְּרִיךְ הוּא לְמֹשֶׁה בִּלְחוֹדוֹי, הֵיךְ יְהַבָּהּ לְאַחֲרָא, וְאָמַר דִּלְבְנֵי יִשְׂרָאֵל יִקְחוּ הַאי תְּרוּמָה.

263. HE ANSWERS: Surely that He gave it to Moses and did not give it to another. THIS IS LIKE a king who was among his people, but the queen was not with the king. As long as the queen was not with the king, the people were not certain THAT HE WOULD REMAIN WITH THEM. They did not sit securely, but all the people rejoice and sit securely when the queen arrives. Thus, in the beginning, even though the Holy One, blessed be He, performed for them miracles and wonders through Moses, the people were still not certain THAT THE HOLY ONE, BLESSED BE HE, WOULD REMAIN WITH THEM. When the Holy One, blessed be He, said, "...that they bring Me an offering" and "I will set My tabernacle among you" (Vayikra 26:11), they are immediately certain THAT THE HOLY ONE, BLESSED BE HE, WOULD BE WITH THEM. So they rejoiced in the service of the Holy One, blessed be He. This is what is meant by: "And it came to pass on the day that Moses had finished (Heb. kalot)" (Bemidbar 7:1), that Moses' kalah (Eng. 'bride') descended to the earth. THEREFORE, KALOT IS SPELLED WITHOUT VAV TO POINT OUT THE SUPERNAL BRIDE, WHO IS MALCHUT, WHO DESCENDED TO EARTH TO DWELL IN YISRAEL.

263. אֶלָּא וַדַּאי לְמֹשֶׁה יְהַבָּהּ, וְלָא יְהַבָּהּ לְאַחֲרָא. לְמַלְכָּא דַּהֲוָה בְּגוֹ עַמֵּיהּ, וְלָא הֲוַת מַטְרוֹנִיתָא עִמֵּיהּ דְּמַלְכָּא. כָּל זִמְנָא דְּמַטְרוֹנִיתָא לָא הֲוַת עִמֵּיהּ דְּמַלְכָּא, לָא מִתְיָאֲשֵׁי עַמָּא בֵּיהּ, וְאִינּוּן לָא יַתְבִּין לְרַחֲצָן. כֵּיוָן דְּאָתַת מַטְרוֹנִיתָא, כָּל עַמָּא חֲדָאן, וְיַתְבֵי בְּרוּחְצָנוּ. כַּךְ בְּקַדְמֵיתָא, אע״ג דְּקוּדְשָׁא בְּרִיךְ הוּא עָבַד לוֹן נִסִּין וְאָתִין ע״י דְּמֹשֶׁה, לָא מִתְיָאֲשֵׁי עַמָּא. כֵּיוָן דְּאָמַר קוּדְשָׁא בְּרִיךְ הוּא וְיִקְחוּ לִי תְּרוּמָה, וְנָתַתִּי מִשְׁכָּנִי בְּתוֹכְכֶם. מִיַּד אִתְיָאֲשׁוּ כֻּלְּהוּ, וְחָדוּ בְּפוּלְחָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא, הה״ד וַיְהִי בְּיוֹם כַּלֹּת מֹשֶׁה דְּנַחְתַּת כַּלַּת מֹשֶׁה לְאַרְעָא.

264. If you ask, anytime it is written: "And it came to pass," it is an expression of pain and here it is written: "And it came to pass on the day." HE ANSWERS: On that day that the Shechinah descended to the earth, there appeared an accuser, and She was covered with darkness to prevent Her from descending. We learned that fifteen millions of accusing angels gathered against Her in order to stop Her descent.

264. וְאִי תֵּימָא, וַיְהִי בְּכָל אֲתָר לָאו אִיהוּ אֶלָּא לִישָׁנָא דְּצַעֲרָא, וְהָכָא כְּתִיב וַיְהִי בְּיוֹם. אֶלָּא, בְּהַהוּא יוֹמָא דִּשְׁכִינְתָּא נַחְתַּת לְאַרְעָא, אִשְׁתְּכַח מְקַטְרְגָא לְגַבָּהּ, וְחַפְיָא הַהוּא חָשׁוּךְ קֳבַל לְגַבָּהּ, בְּגִין דְּלָא תֵּיחוֹת. וְתָנִינָן, אֶלֶף וַחֲמֵשׁ מְאָה רִבּוֹא מַלְאָכִין מְקַטְרְגִין, אִשְׁתְּכָחוּ לְגַבָּהּ בְּגִין דְּלָא תֵּיחוֹת.

265. At that time, all the groups of the supernal angels were gathered before the Holy One, blessed be He. They said before Him, 'Master of the Universe, all our shine and all our light is in the Shechinah of Your glory. Now You are going to descend to those below'-MEANING THAT THE LIGHT OF CHOCHMAH IN HER WILL SPREAD FROM ABOVE DOWNWARDS, AND THEN HER LIGHT WILL BECOME DARK. At that moment, the Shechinah became strengthened, MEANING THAT SHE BECAME UNITED WITH ZEIR ANPIN AND INCLUDED IN HIS DECISION, SO THAT THE SHINE OF THE LEFT WILL ALWAYS ILLUMINATE ONLY FROM BELOW UPWARDS. Then She broke the darkness and gloom as one breaks strong spears, MEANING THE GREAT DEMONS, and descended to earth. As soon as they saw this, they started saying: "Hashem our lord, how majestic is Your Name in all the earth" (Tehilim 8:2). Assuredly, it is majestic, for She broke many strong spears and forces, descended to the earth and dominated everything. It is written: "And it came to pass," which POINTS OUT the pain that many hosts and camps of angels suffered on the day that Moses' bride descended to the earth.

265. וּבְהַהוּא זִמְנָא אִשְׁתְּכָחוּ כָּל כְּנוּפְיָא דְּמַלְאֲכֵי עִלָּאֵי קָמֵי קוּדְשָׁא בְּרִיךְ הוּא. אָמְרוּ קָמֵיהּ, מָארֵי דְּעָלְמָא, כָּל זִיוָא וְכָל נְהוֹרָא דִּילָן בִּשְׁכִינַת יְקָרָךְ אִיהוּ, וְהַשְׁתָּא תֵּיחוֹת לְגַבֵּי תַּתָּאֵי. בְּהַהִיא שַׁעֲתָא אִתַּתְקֵפַת שְׁכִינְתָּא, וְתַבְרַת הַהוּא חָשׁוּךְ קֳבַל, כְּמַאן דְּמִתְבַּר גְּזִיזִין תַּקִּיפִין, וְנַחְתַּת לְאַרְעָא. כֵּיוָן דְּחָמוּ כֻּלְּהוּ כַּךְ, פָּתְחוּ וְאָמְרוּ יְיָ׳ אֲדוֹנֵינוּ מַה אַדִּיר שִׁמְךָ בְּכָל הָאָרֶץ. אַדִּיר וַדַּאי, דְּתַבְרַת כַּמָּה גְּזִיזִין וְחֵילִין תַּקִּיפִין, וְנַחְתַּת לְאַרְעָא, וּשְׁלִיטַת בְּכֹלָּא. וְע״ד כְּתִיב וַיְהִי, צַעֲרָא דְּקַבִּילוּ כַּמָּה חֵילִין וּמַשְׁרְיָין, בְּיוֹמָא דְּכַלַּת מֹשֶׁה נַחְתַּת לְאַרְעָא.

266. וּבְגִין כַּךְ וְיִקְחוּ לִי תְּרוּמָה וְגוֹ׳. וְיִקְחוּ לִי וּתְרוּמָה לָא כְּתִיב, אֶלָּא וְיִקְחוּ לִי תְּרוּמָה, לְאַחֲזָאָה דְּכֻלָּא חַד בְּלָא פְּרוּדָא. וְעוֹבָדָא דְּמִשְׁכְּנָא כְּגַוְונָא דְּלְעֵילָא, דָּא לְקַבֵּל דָּא, לְאִתְכַּלְלָא שְׁכִינְתָּא מִכָּל סִטְרִין עֵילָא וְתַתָּא, הָכָא בְּהַאי עָלְמָא עוֹבָדָא דִּילֵיהּ, כְּעוֹבָדָא דְּגוּפָא, לְאִתְכַּלְלָא רוּחָא בְּגַוֵּיהּ, וְדָא אִיהִי שְׁכִינְתָּא, דְּאִתְכְּלִילַת לְעֵילָא וְתַתָּא, וְאִיהִי רוּחַ קֻדְשָׁא.

266. Therefore, it is written: "...that they bring Me an offering." It is not written: '...that they bring Me and an offering' but rather "that they bring Me an offering" to show that it is all one without separation, THAT THE SHECHINAH CALLED 'OFFERING' IS ONE WITH 'ME' WITHOUT SEPARATION. The work of the tabernacle is in the likeness of above, one corresponding to the other, in order to include the Shechinah in all the sides, above and below. Here in the world, the work OF THE TABERNACLE is like the work of the body, THAT IT SHOULD BE SUITABLE to include the spirit within it. This is the Shechinah that is included above and below, and She is the Holy Spirit.

267. וּלְעוֹלָם אִתְמַשְׁכָּת וְעָאלַת גּוֹ רָזָא דְּגוּפָא, לְאַשְׁרָאָה מוֹחָא גּוֹ קְלִיפָּא כֻּלָּא כְּמָה דְּאִתְחָזֵי. הַאי רוּחָא דְּקֻדְשָׁא, אִתְעֲבִיד בְּגוּפָא, לְאִתְכַּלְלָא בְּגַוֵּיהּ רוּחַ אַחֲרָא עִלָּאָה, דָּקִיק וְנָהִיר, וְכֻלָּא הָכִי אִתְאֲחִיד וְאִתְכְּלִיל דָּא בְּדָא, וְעָאל דָּא בְּדָא, עַד דְּאִתְאֲחִיד בְּהַאי עָלְמָא, דְּאִיהוּ קְלִיפָּה בַּתְרָאָה דִּלְבַר.

267. THE SHECHINAH is always drawn and enters the secret of the body, WHICH IS THE TABERNACLE, so that the brain should dwell in the shell, FOR THE TABERNACLE AND ITS VESSELS ARE LIKE A SHELL TO THE SHECHINAH, WHICH IS THE BRAIN. Everything is as is befitting. This Holy Spirit, NAMELY THE SHECHINAH, is fashioned in the body so that it should include within itself another high, delicate spirit that illuminates, WHICH IS ZEIR ANPIN THAT IS ATTIRED IN THE SHECHINAH. Everything is tied and included one within the other, and they enter one into the other until they unite and become attired in this world, which is the last peel on the exterior.

268. קְלִיפָּה תַּקִּיפָא אִיהִי לְגוֹ מִקְּלִיפָּה דְּהַאי עָלְמָא. כְּגַוְונָא דְּאֱגוֹזָא, דְּהַאי קְלִיפָּה דִּלְבַר לָאו אִיהִי תַּקִּיפָא, קְלִיפָּה דְּאִיהִי לְגוֹ מִינָּהּ, אִיהִי קְלִיפָּה תַּקִּיפָא. אוּף הָכִי לְעֵילָא, קְלִיפָּה תַּקִּיפָא, אִיהִי רוּחָא אַחֲרָא דְּשַׁלְטָא בְּגוּפָא. לְגוֹ מִנֵּיהּ, אִיהִי קְלִיפָּה קְלִישָׁא. לְגוֹ מִנֵּיהּ מוֹחָא.

268. The strong Klipah OF IMPURITY is within the Klipah of this world. Just as in a nut, the external shell is not hard, NAMELY THE GREEN SHELL THAT IS ON THE NUT WHICH IS SOFT. The more inner shell is a strong shell HARD AS WOOD, SO THE GLOBE OF THE EARTH ITSELF IS A LIGHT SHELL AND THE SHELL THAT IS WITHIN IT IS HARD. It is also so above, in that the strong Klipah is another spirit that dominates the body. More inside there is a soft Klipah and even more inside there is the brain, WHICH IS THE SHECHINAH, WHICH IS THE SECRET OF THE NEFESH. AND WITHIN IT IS ZEIR ANPIN, WHICH IS THE SECRET OF THE RUACH, AS MENTIONED ABOVE.

28. An opening and a light cover over the Holy Land

We learn that the hard shell which encompasses the world has an opening over the Holy Land, as long as people are performing the proper service. We are told that the Klipah clogs the brain. Then the discussion moves to an analogy between the shell that covers the world and the shell that covers the brain. When the children of Yisrael were pushed away from the Holy Land, the opening was covered with a holy cover, a delicate curtain, to guard against the Klipah's incursion.The cover prevents the holy presence from descending to earth but it also prevents the strong Klipah from dominating that place. We next learn that the souls of Yisrael who expire there ascend, but the souls of other nations who expire there revolve and finally reach their own side of the impurity. If someone is buried on the day that his soul departs from him in the Holy Land, we are told, the spirit of impurity has no dominion over him at all. The sacrificial limbs and fat must be burned at night on the altar so that the smoke will roll around to the hole in the north and nourish the Other side, to keep them there. The spirit of impurity cannot dominate the bodies of the righteous that do not take any pleasure in the world. He whose soul departs outside of the Holy Land and who had his body defiled by the impure spirit, the impure spirit is absorbed inside it, remaining there until it returns to dust. The impure spirit never dominated Joseph's body, however. Jacob did not die, and his body remained intact and was embalmed. This, we learn, is because he was the bodily vehicle for the supernal image, or in other words a Chariot for Tiferet.

The Relevance of this Passage

From this portion we shield ourselves from the negative forces that attempt to dominate our lives. In addition, a portal to the upper world is created, raising our consciousness. Our senses of awareness, our intuition, our mental faculties are heightened, and we see and understand, at last, all that we did not see or grasp before. The power of the ancient sacrifices is resurrected to nourish all the dark forces, keeping them at bay, while the purifying Light embodied by Jacob shines brightly, perfecting the body and refining the soul. This Light vanquishes the Angel of Death and the entire armada of the Other Side.

The Light of the land of Israel permeates our entire world, so that in addition to Jacob's Light, the Resurrection of the Dead will take place with extreme mercy and loving kindness.

269. In the Holy Land, everything is construed in a different way because the strong Klipah THAT IS ATTIRED IN THE EARTH is broken from that place, and does not dominate over it at all. The strong Klipah breaks MORE AND MORE and opens from this side and that side, UNTIL AN ENTRANCE IS FORMED THERE.

269. בְּאַרְעָא קַדִּישָׁא, מִתַּתְקְנָא כֹּלָּא בְּגַוּונָא אַחֲרָא, דְּהָא קְלִיפָּה תַּקִּיפָא אִתַּבְּרַת מֵהַהוּא אֲתָר, וְלָא שַׁלְטָא בֵּיהּ כְּלַל. קְלִיפָּה תַּקִּיפָא אִתַּבְּרַת תְּבִיר, וְאִתְפַּתְּחַת מֵהַאי סִטְרָא וּמֵהַאי סִטְרָא.

270. That entrance is in the Holy Land, as long as they are doing the proper service. Due to sins, THE STRONG KLIPAH ON THE SIDES OF the entrance is drawn BACK to this side and that side, until THE SIDES OF the Klipah join together. AND THIS OCCURS ONLY AT THE TIME OF THE DESTRUCTION OF THE TEMPLE, AS WRITTEN BEFORE US. Since the Klipah clogs the brain, the Klipah dominates over them, OVER YISRAEL, and pushes them out of this place.

270. וְהַהִיא פִּתְיחוּ הֲוָה בְּאַרְעָא קַדִּישָׁא, בְּכָל זִמְנָא דְּפָלְחִין פּוּלְחָנָא כַּדְקָא יְאוֹת. כֵּיוָן דְּגָרְמוּ חוֹבִין, מְשִׁיכוּ הַהוּא פִּתְיחוּ לְהַאי סִטְרָא וּלְהַאי סִטְרָא, עַד דְּאִתְקְרַב קְלִיפָּה, כֹּלָּא כַּחֲדָא. כֵּיוָן דְּאַסְתִּים קְלִיפָּה לְמוֹחָא, כְּדֵין שַׁלְטָא הַהִיא קְלִיפָּה עָלַיְיהוּ וְדָחָה לוֹן לְבַר מֵהַהוּא דּוּכְתָּא.

271. Even though it pushed them outside, that strong Klipah cannot dominate in that holy place, NAMELY IN THE HOLY LAND, because it is not its place. If you ask: If Klipah cannot dominate in that holy place, why does it stand desolate, for there is no destruction in the world but for that strong Klipah?

271. וְעכ"ד אע"ג דְּדָחָה לוֹן לְבַר, לָא יָכִיל הַהִיא קְלִיפָּה תַּקִּיפָא לְשַׁלְטָאָה בְּהַהוּא דּוּכְתָּא קַדִּישָׁא, דְּלָאו אַתְרֵיהּ אִיהוּ. וְאִי תֵּימָא, אִי הָכִי, הוֹאִיל וְלָא יָכִיל הַהִיא קְלִיפָּה תַּקִּיפָא לְשַׁלְטָאָה בְּהַהוּא דּוּכְתָּא קַדִּישָׁא, אֲמַאי קַיְימָא חָרוּב, דְּהָא חָרְבָּא לָא הֲוֵי בְּעָלְמָא, אֶלָּא מִסִּטְרָא דְּהַהִיא קְלִיפָּה תַּקִּיפָא.

272. HE ANSWERS: Assuredly when it was destroyed, it was destroyed only from that side OF THE STRONG KLIPAH, when it clogged the brain, and the Holy One, blessed be He, caused it so that the strong Klipah would not dominate over this place. And when THE KLIPAH pushed away Yisrael from it, that Klipah returned and it reopened as before. Since the holy nation was not there, BECAUSE IT WAS IN EXILE, that opening was covered with a holy cover of a delicate curtain to guard that place, so that the strong Klipah could not clog it. And THE COVER is attached on all sides TO GUARD IT.

272. אֶלָּא וַדַּאי כַּד אִתְחָרַב לָא אִתְחָרַב אֶלָּא מֵהַהוּא סִטְרָא, בְּשַׁעְתָּא דְּאַסְתִּים לְמוֹחָא, וְקוּדְשָׁא בְּרִיךְ הוּא עָבֵד דְּלָא תִּשְׁלוֹט הַהִיא קְלִיפָּה תַּקִּיפָא עַל הַהוּא דּוּכְתָּא. וְכַד דָּחָה לוֹן לְיִשְׂרָאֵל מִנֵּיהּ, הַהִיא קְלִיפָּה אִתְהַדְּרַת וְאִתְפַּתְּחַת כְּמִלְּקַדְּמִין. וּבְגִין דְּעַמָּא קַדִּישָׁא לָא הֲווֹ תַּמָּן, חַפְיָא עַל הַהוּא פִּתְיחוּ, חוּפָּאָה קַדִּישָׁא דְּפָרוֹכְתָּא קְלִישָׁא, לְנַטְרָא הַהוּא אֲתָר, דְּלָא יִסְתּוֹם לֵיהּ הַהִיא קְלִיפָּה תַּקִּיפָא, וְאָחִיד בְּכָל סִטְרוֹי.

273. That there should be a holy presence on the earth as originally is not possible, because that delicate cover is attached there so that it should not go down, because the holy nation is not there. Therefore, the desolation has not been rebuilt from the day THE EARTH was destroyed. It is not possible for the strong Klipah to dominate, because that light cover is attached on all sides of that opening so that THE KLIPAH should not dominate and should not clog the brain. That light cover, which is from the drawing of the Holy Curtain of above, guards that place.

273. לְמֶהֱוֵי רְבוּת קֻדְשָׁא עַל אַרְעָא כְּמִלְּקַדְּמִין, לָא יָכִיל, דְּהָא הַהוּא חוּפָּאָה קְלִישָׁא אָחִיד, דְּלָא יֵחוּת לְתַתָּא, דְּהָא עַמָּא קַדִּישָׁא לָאו תַּמָּן. וְע"ד לָא אִתְבְּנֵי חָרְבָּן, מִיּוֹמָא דְּאִתְחֲרִיבוּ. לְשַׁלְטָאָה הַהִיא קְלִיפָּה תַּקִּיפָא, לָא יַכְלָא, דְּהָא הַהוּא חוּפָּאָה קְלִישָׁה אָחִיד בֵּיהּ בְּכָל סִטְרוֹי בְּהַהוּא פִּתְיחוּ דְּלָא תִּשְׁלוֹט תַּמָּן, וְלָא תַּסְתִּים מוֹחָא, בְּהַהוּא חוּפָּאָה דְּפָרוֹכְתָּא קְלִישָׁא, דְּאִיהוּ מִגּוֹ מְשִׁיכוּ דְּפָרוֹכְתָּא קַדִּישָׁא דְּלְעֵילָא, דְּנָטִיר הַהוּא אֲתָר.

274. וּבְגִין כַּךְ, כָּל אִינּוּן נִשְׁמָתִין דִּשְׁאַר עַמִּין, דְּדַיְירִין בְּאַרְעָא, כַּד נָפְקִין מֵהַאי עָלְמָא, לָא מְקַבְּלָא לוֹן, וְדָחֵי לוֹן לְבַר, וְאַזְלִין וְשָׁטָאן וּמִתְגַּלְגְּלִין בְּכַמָּה גִלְגּוּלִין, עַד דְּנַפְקֵי מִכָּל אַרְעָא קַדִּישָׁא, וְסָחֲרָן לְסִטְרַיְיהוּ, בְּמִסָּאֲבוּ דִּלְהוֹן. וְכָל אִינּוּן נִשְׁמָתִין דְּיִשְׂרָאֵל דְּנָפְקִין תַּמָּן, סַלְקִין, וְהַהוּא חוּפָּאָה קְלִישָׁא מְקַבְּלָא לוֹן, וְעָאלִין לִקְדוּשָׁא עִלָּאָה, בְּגִין דְּכָל זִינָא אַזְלָא לְזִינֵיהּ.

274. Therefore, when all the souls of the other nations that live in the land of Yisrael depart from the world, THE LAND does not accept them and pushes them outside. They go and float and revolve in many evolutions until they exit from the entire Holy Land, and they circle UNTIL THEY REACH their side of their impurity. All the souls of Yisrael who expire there, ascend. That delicate cover accepts them and enter the supernal Holiness, as every kind seeks its own kind.

275. וְנִשְׁמָתֵיהוֹן דְּיִשְׂרָאֵל דְּנָפְקֵי לְבַר מֵאַרְעָא, בְּרִשׁוּתָא דְּהַהִיא קְלִיפָּא תַּקִּיפָא, אַזְלָא וְסָחֲרָא וּמִתְגַּלְגְּלָא, עַד דְּתָבַת לְדוּכְתָּהָא, וְעָאלַת לַאֲתָר דְּאִתְחָזֵי לָהּ. זַכָּאָה חוּלָקֵיהּ, מַאן דְּנִשְׁמָתֵיהּ נָפְקָא בְּרִשׁוּ קַדִּישָׁא, בְּהַהוּא פְּתִיחוּ דְּאַרְעָא קַדִּישָׁא.

275. The souls of Yisrael who die outside the Land of Yisrael, in the domain of that strong Klipah, EACH ONE circles and rolls until it returns to its place and enters the place suitable for it. Happy is the portion of one whose soul departs in the Holy Domain and in that opening in the Holy Land.

276. מַאן דְּנִשְׁמָתֵיהּ נַפְקַת בְּאַרְעָא קַדִּישָׁא, אִי אִתְקְבַר בְּהַהוּא יוֹמָא, לָא שַׁלְטָא עָלֵיהּ רוּחָא מְסַאֲבָא כְּלַל. וְע״ד כְּתִיב בִּצְלִיבָא, כִּי קָבוֹר תִּקְבְּרֶנּוּ בַּיּוֹם הַהוּא וְלֹא תְטַמֵּא אֶת אַדְמָתֶךָ. בְּגִין דְּבְלֵילְיָא אִתְיְהִיב רְשׁוּ לְרוּחַ מְסַאֲבָא לְמִשַׁטְטָא. וְאע״ג דְּאִתְיְהִיב לוֹן רְשׁוּ, לָא עָאלִין בְּאַרְעָא קַדִּישָׁא, בַּר אִי אַשְׁכְּחָן תַּמָּן מָנָא לְאַעֲלָא בֵּיהּ.

276. If someone is buried on the day that his soul departs in the Holy Land, the spirit of impurity has no dominion over him at all. Therefore, it says about one who is hanged, "But you shall surely bury him that day: that your land be not defiled" (Devarim 21:23). At night, permission is given to the spirits of impurity to hover about and, although permission is given to them, they cannot enter the Holy Land unless they find there a vessel into which to enter, NAMELY A DEAD BODY.

277. אֵבְרִין וּפְדָרִין דְּמִתְאַכְּלָן בְּלֵילְיָא, לְאַתְזָנָא זִינִין אַחֲרָנִין, לָאו דְּעַיְילִין בְּאַרְעָא, וְלָא לְאַמְשָׁכָא לוֹן בְּאַרְעָא, אֶלָּא, בְּגִין דְּלָא תִּשְׁלוֹט סִטְרָא אַחֲרָא גּוֹ אַרְעָא, וְלָא יִתְמַשְׁכָא לְאַעֲלָא תַּמָּן. וּבְגִין כַּךְ, תְּנָנָא מִנַּיְיהוּ הֲוָה סָלִיק עֲקִימָא, וּמִתְגַּלְגְּלָא לְבַר, וְאָזִיל בִּבְהִילוּ, עַד דְּעָאל לְנוּקְבָא דְּצָפוֹן, דְּתַמָּן מָדוֹרִין דְּכָל סִטְרִין אַחֲרָנִין, וְתַמָּן עָאל תְּנָנָא, וְכֻלְּהוּ אִתְזָנוּ תַּמָּן.

277. The limbs and fat are burned at night ON THE ALTAR to nourish WITH THEIR SMOKE the other kinds, WHICH ARE THE OTHER SIDE. THAT DOES not MEAN that they enter the land TO BE NOURISHED BY THE SMOKE, nor does it draw them into the land. It is rather THE OPPOSITE, in order that the Other Side should not dominate in the land and they should not be drawn to enter there. Therefore, the smoke, OF THE LIMBS AND FAT, would ascend in a crooked WAY and roll outside OF THE LAND OF YISRAEL. It would travel hastily until it entered the hole in the north where lie the habitations of all those of the Other Side. The smoke enters there, and they are all nourished there.

278. תְּנָנָא דִּימָמָא, הֲוָה סָלִיק לְדוּכְתֵּיהּ בְּאֹרַח מֵישַׁר, וְאִתְּזָן מַה דְּאִתְּזָן. וּמֵהַהוּא פְּתִיחוּ, אִתְּזָנוּ כָּל סִטְרֵי קְלִיפָּה תַּקִּיפָא, דְּאִיהִי לְבַר מֵאַרְעָא קַדִּישָׁא, וּמֵהַהִיא תְּנָנָא גַּסָּה כְּמָה דְּאוֹקִימְנָא.

278. The smoke OF THE OFFERINGS that ascend during the day would ascend to its place above in a direct path and there was that that was nourished from it, MEANING AS IT IS WRITTEN: "FOR A SWEET SAVOR, AN OFFERING MADE BY FIRE TO HASHEM" (SHEMOT 29:41). From that opening, MEANING THE HOLE IN THE NORTH SIDE, all sides of the strong Klipah are nourished, which is outside of the Holy Land, and they are nourished from that coarse smoke OF THE LIMBS AND FAT, as we have established.

279. גּוּפֵיהוֹן דְּצַדִּיקַיָּיא, דְּלָא אִתְמְשָׁכוּ בְּהַאי עָלְמָא בָּתַר הֲנָאִין דְּהַהִיא קְלִיפָּה תַּקִּיפָא, לָא שַׁלְטָא עָלַיְיהוּ רוּחַ מְסָאֲבוּ כְּלָל, דְּהָא לָא אִשְׁתְּתָפוּ אֲבַתְרֵיהּ כְּלוּם בְּהַאי עָלְמָא. כְּמָה דְּגוּפָא דְּרַשִׁיעַיָּיא אִתְמְשָׁךְ בְּהַאי עָלְמָא בָּתַר הַהִיא קְלִיפָּה תַּקִּיפָא, וְהֲנָאִין וְעִנּוּגִין דִּילֵיהּ וְתִיקּוּנִין דִּילֵיהּ, הָכִי אִסְתְּאָב, בָּתַר דְּנַפְקַת נִשְׁמָתֵיהּ מִנֵּיהּ.

279. The spirit of impurity does not dominate the bodies of the righteous that were not drawn in this world after the pleasures AND LUST of that strong Klipah, because they did not join with it at all in this world. As the body of the wicked is drawn in this world after that strong Klipah and after its pleasures, delights and embellishments, thus is he defiled after his soul leaves him.

280. גּוּפֵיהוֹן דְּצַדִּיקַיָּיא, דְּלָא מִתְעַנְּגֵי בְּהַאי עָלְמָא, אֶלָּא מִתַּעֲנוּגֵי דְּמִצְוָה, וּסְעוּדָתֵי שַׁבְּתִין וְחַגִּין וּזְמָנִין, הַהוּא רוּחַ מְסָאֲבָא לָא יָכִיל לְשַׁלְטָאָה עָלַיְיהוּ, דְּהָא לָא אִתְעַנְּגוּ מִדִּילֵיהּ כְּלוּם. וְהוֹאִיל וְלָא נַטְלוּ מִדִּילֵיהּ, לֵית לֵיהּ רְשׁוּ עֲלֵיהוֹן כְּלַל. זַכָּאָה אִיהוּ מַאן דְּלָא אִתְהֲנֵי מִדִּילֵיהּ כְּלוּם.

280. That spirit of impurity cannot dominate the bodies of the righteous that do not have any pleasure in this world, except for the pleasure in performing a commandment and the meals of Shabbat and Holy Days and Festivals, because they have derived no pleasure from it at all and have taken nothing from it. He has our rule over them. Happy is he who has not gained any pleasure from it at all.

281. מַאן דְּנִשְׁמָתֵיהּ נָפְקָא לְבַר מֵאַרְעָא קַדִּישָׁא, וְהַהוּא גּוּפָא אִסְתְּאַב בְּהַהוּא רוּחַ מְסָאֲבוּ, הַהוּא רוּחַ מְסָאֲבוּ אִשְׁתְּאִיב בְּגַוֵּיהּ, עַד דְּתָב לֵיהּ עַפְרָא. וְאִי הַהוּא גּוּפָא, דְּאִשְׁתְּאִיב בֵּיהּ הַהוּא רוּחַ מְסָאֲבָא, סַלְקִין לֵיהּ לְאִתְקַבְּרָא גּוֹ אַרְעָא קַדִּישָׁא, עָלֵיהּ כְּתִיב, וַתָּבֹאוּ וַתְּטַמְּאוּ אֶת אַרְצִי וְנַחֲלָתִי שַׂמְתֶּם לְתוֹעֵבָה. אַרְצִי, דְּלָא שַׁלְטָא עָלָהּ רוּחַ מְסָאֲבוּ, בְּהַהוּא גּוּפָא דִּלְכוֹן, דְּאִשְׁתְּאִיב בֵּיהּ רוּחַ מְסָאֲבוּ, דְּקָא מַיְיתִין לְקַבְּרָא לֵיהּ בְּאַרְצִי, אַתּוּן מְסָאֲבִין לָהּ, לְאִסְתְּאָבָא בֵּיהּ. אִי לָא דְּעָבִיד קוּדְשָׁא בְּרִיךְ הוּא אַסְוָותָא לְאַרְעָא, דְּהָא כֵּיוָן דְּאִתְבַּלֵּי הַהוּא גּוּפָא, נָשִׁיב קוּדְשָׁא בְּרִיךְ הוּא רוּחָא מִלְּעֵילָא, וְדָחֵי לֵיהּ לְהַהוּא רוּחַ מְסָאֲבָא לְבַר, דְּהָא אִיהוּ חָס עַל אַרְעֵיהּ.

281. He whose soul departs outside of the Holy Land and had his body defiled by the impure spirit, the impure spirit is absorbed in it until it returns to dust. If that body that has swallowed that impure spirit is brought up to be buried in the Holy Land, it is written of it: "But when you entered, you defiled My land, and made My heritage an abomination" (Yirmeyah 2:7). It is "My land" as the impure spirit did not have power over it, with that body of yours, in which the impure spirit is absorbed, that you are bringing to bury in My land. You defile it in being defiled in it, IN THE IMPURE BODY, were it not for the Holy One, blessed be He, making a remedy for the land. As soon as that body decays, the Holy One, blessed be He, causes a wind to blow from above and push the impure spirit outside, because He has pity upon the Land.

282. יוֹסֵף, לָא שַׁלִּיט עַל גּוּפֵיהּ רוּחַ מְסָאֲבָא לְעָלְמִין, אע״ג דְּנִשְׁמָתֵיהּ נָפְקַת בִּרְשׁוּ אַחֲרָא. מ״ט. בְּגִין דְּלָא אִתְמְשִׁיךְ בְּחַיּוֹי בָּתַר רוּחַ מְסָאֲבָא. וְעִם כָּל דָּא, לָא בָּעָא דְּגוּפֵיהּ יְסַלְּקוּן לֵיהּ לְאִתְקַבְּרָא בְּאַרְעָא קַדִּישָׁא, אֶלָּא אָמַר, וְהַעֲלִיתֶם אֶת עַצְמוֹתַי, וְלָא גּוּפִי.

282. The impure spirit never dominated Joseph's body, even though his soul departed in a foreign domain, NAMELY OUTSIDE OF THE LAND OF YISRAEL. What is the reason? It is because he was not drawn after the impure spirit during his lifetime. Still in all, he did not want them to bring up his body to be buried in the Holy Land, but rather said, "And you shall carry up my bones" (Beresheet 50:25), but not my body.

283. Jacob did not die, and his body remained intact constantly. Jacob did not fear the Other Side because his bed was perfect in the perfection of the supernal Light, in the illumination of the twelve tribes and seventy souls. Therefore, he did not fear the Other Side for it could not dominate him and because he was also the body of the supernal Image, MEANING THAT HE WAS A CHARIOT FOR TIFERET, and his beauty was attached in all the sides. All the limbs of Adam were attached to him. Therefore, it is written of him: "But I will lie with my fathers, and you shall carry me out of Egypt" (Beresheet 47:30), MEANING a whole body. Therefore, "the physicians embalmed Yisrael" (Beresheet 50:2) so that his body would remain intact, and this is the way it should BE. The other people of the world whose souls departed in the Holy Land, their souls and bodies are spared from everything.

283. יַעֲקֹב לָא מִית, וְגוּפֵיהּ אִתְקַיָּים בְּקִיּוּמָא תְּדִיר, וְלָא דָּחִיל לְסִטְרָא אַחֲרָא, דְּהָא עַרְסֵיהּ הֲוָה שְׁלִים, בִּשְׁלִימוּ דִּנְהוֹרָא עִלָּאָה, בִּנְהִירוּ דִּתְרֵיסָר שְׁבָטִין, וּבְשִׁבְעִים נֶפֶשׁ, בְּגִין כַּךְ לָא דָּחִיל לְסִטְרָא אַחֲרָא, וְלָא יָכִיל לְשַׁלְטָאָה עָלֵיהּ. וְתוּ, דְּאִיהוּ גּוּפָא דְּדִיוּקְנָא עִלָּאָה, דְּשִׁפִּירוּ דִּילֵיהּ אָחִיד לְכָל סִטְרִין, וְכָל אִינּוּן שַׁיְיפִין דְּאָדָם קַדְמָאָה הֲווֹ אֲחִידָן בֵּיהּ. וְע"ד כְּתִיב בֵּיהּ, וְשָׁכַבְתִּי עִם אֲבוֹתַי וּנְשָׂאתַנִי מִמִּצְרַיִם, גּוּפָא שְׁלִים. וְע"ד וַיַּחַנְטוּ הָרוֹפְאִים אֶת יִשְׂרָאֵל, דְּגוּפֵיהּ יְהֵא קָאֵים בְּקִיּוּמָא. וְהָכִי אִצְטְרִיךְ. שְׁאַר בְּנֵי עָלְמָא דְּנַפְקָת נִשְׁמָתֵיהוּ בְּאַרְעָא קַדִּישָׁא, נַפְשָׁא וְגוּפָא אִשְׁתֵּזִיב מִכֹּלָּא.

29. Nefesh, Ruach, Neshamah

This section explains the three levels of the soul of man and the corresponding three levels in the supernal realm. These levels are Nefesh, Ruach, and Neshamah. The Nefesh is present in the grave until the body decays into dust. The Ruach is the one that enters the terrestrial Garden of Eden and is shaped there in the form of the body belonging to this world. Neshamah ascends immediately to her place, the place from whence she emerged, Malchut. We learn that until the Neshamah ascends to and becomes attached to the Throne, the Ruach does not become crowned in the Garden of Eden of the Earth and the Nefesh does not settle in its place. As soon as the Neshamah ascends, they all can rest. When people pray at the cemetery, the Nefesh awakens, then floats to awaken Ruach, who ascends and awakens the Neshamah. Then the Holy One has mercy on the world. We read how the three are bonded as one : the Nefesh is the throne for the Ruach, while Neshamah takes out the Ruach, gives it power, dominates it and illuminates it with the light of life. After death, at the time that the Neshamah becomes adorned above in the Holy Crown, the Ruach is standing in the supernal Light during Shabbat, New Moons and Festivals. Then when the Ruach descends from the supernal Light to dwell in the Garden of Eden, the Nefesh stands in the grave and becomes attired in the form that the body had originally, and praises the Holy One. If people gave themselves permission they could see these forms on the graves thanking and praising the Holy One. During the day of Rosh Hashanah when the world is being judged and the Throne of Judgment stands by the supernal King to judge the world, every single Nefesh hovers and beseeches Mercy for the living. Sometimes they notify the living of their verdicts in a vision at night, and then the living repent. The text goes on to tell how Yedomiam is the appointed angel who oversees the taking of souls. Then we read of the correspondence between these three levels of soul in man and the three levels in the four worlds of Asiyah, Yetzirah, Briyah and Atzilut. The moon is the Nefesh of Atzilut, and it illuminates all the chariots and camps of the three lower worlds even as the Nefesh of man illuminates the limbs and bones of the body. The text says: Happy are the righteous to merit three rests in the World to Come.

The Relevance of this Passage

This profound portion raises our consciousness to the highest level of our souls (Neshamah). The ascension assures a peaceful and merciful transition into the world to come. Our meditation awakens the force of mercy, causing supernal compassion to spill down upon creation. Transformation of our nature and positive change in the world is achieved through a path of mercy as opposed to one of torment.

All judgments are hereby rescinded upon the merit of the righteous throughout history.

284. The soul of man is called by three names, which are Nefesh, Ruach, and Neshamah. They are all combined with each other, and their strength is found in three places. The Nefesh is present in the grave until the body decays into dust, and so it rolls around in this world to be among the living and to be acquainted with their pain. At a time of need, it pleads for Mercy for them.

284. תְּלַת שְׁמָהָן אִקְרֵי נִשְׁמָתָא דְּבַר נָשׁ, נֶפֶשׁ, רוּחָא, וְנִשְׁמָתָא. וְכֻלְּהוּ כְּלִילָן דָּא בְּדָא, וּבְתְּלַת דּוּכְתֵּי אִשְׁתְּכַח חֵילַיְיהוּ. נֶפֶשׁ דָּא, אִשְׁתְּכַחַת גּוֹ קִבְרָא, עַד דְּגוּפָא אִתְבְּלֵי בְּעַפְרָא, וּבְדָא מִתְגַּלְגְּלַת הַאי עָלְמָא, לְאִשְׁתַּכְּחָא גּוֹ חַיָּיָא, וּלְמִנְדַּע בְּצַעֲרָא דִּלְהוֹן, וּבְשַׁעֲתָא דִּי אִצְטְרִיכוּ, בָּעָאת רַחֲמֵי עָלַיְיהוּ.

285. רוּחָא דָּא, אִיהוּ דְּעָאל בְּגִנְתָּא דִּי בְּאַרְעָא, וְאִצְטַיָּיר תַּמָּן, בְּדִיוּקְנָא דְּגוּפָא דְּהַאי עָלְמָא, בְּחַד מַלְבּוּשָׁא דְּמִתְלַבְּשָׁא תַּמָּן. וְדָא אִתְהֲנֵי תַּמָּן בַּהֲנָאִין וְכִסּוּפִין בְּזִיוָא דְּבְגִנְתָּא. וּבְשַׁבְּתֵי וְיַרְחֵי וּזְמָנֵי, סַלְקָא לְעֵילָא, וְאִתְהֲנֵי תַּמָּן, וְתָב לְאַתְרֵיהּ. וְע״ד כְּתִיב, וְהָרוּחַ תָּשׁוּב אֶל הָאֱלֹהִים אֲשֶׁר נְתָנָהּ. תָּשׁוּב וַדַּאי, בְּהָנֵי זְמִנִּין דְּקָאמְרָן.

285. The Ruach is the one that enters the terrestrial Garden of Eden and is shaped there in the form of the body from this world, in a garment that it dons there. It experiences these pleasures and delights that are in the shine of the Garden of Eden. And it ascends above, TO THE UPPER GARDEN OF EDEN, on the Shabbat and beginning of new months and Festivals, and it delights there and returns to its place. Therefore, it is written: "And the spirit (Heb. ruach) returns to the Elohim who gave it" (Kohelet 12:7). It shall surely return, MEANING during these times that we have mentioned.

286. נְשָׁמָה אִיהִי סַלְקָא מִיָּד לְאַתְרָהָא, לְהַהוּא אֲתָר דְּנַפְקַת מִתַּמָּן, וְדָא אִיהִי דְּבְגִינָהּ אִתְנְהִירַת בּוּצִינָא, לְאַנְהָרָא לְעֵילָא. דָּא לָא נַחֲתַת לְתַתָּא לְעָלְמִין, בְּדָא אִתְכְּלִילַת, מַאן דְּאִתְכְּלִילַת מִכָּל סִטְרִין מֵעֵילָא וּמִתַּתָּא. וְעַד דְּהַאי לָא סַלְקָא לְאִתְקַשְׁרָא בְּכוּרְסְיָיא, לָא מִתְעַטְּרָא רוּחַ בְּגִנְתָּא דִּי בְּאַרְעָא, וְנֶפֶשׁ לָא מִתְיַשְׁבָא בְּדוּכְתָּהָא. כֵּיוָן דְּאִיהִי סַלְקָא, כֻּלְּהוּ אִית לְהוּ נַיְיחָא.

286. Neshamah ascends immediately to its place, to that place from where it emerged, NAMELY TO MALCHUT, FROM WHICH THE NESHAMAH IS BORN. It is for it that the candle illuminates, WHICH IS MALCHUT, to illuminate above. BECAUSE THE SOULS OF THE RIGHTEOUS ASCEND BY MAYIN NUKVIN (FEMALE WATERS) TO ZEIR ANPIN AND MALCHUT, THEY BECOME PAIRED THROUGH THEM. This one never descends below. In this is included whoever is included, NAMELY MALCHUT, from all the sides from above and below, BECAUSE MALCHUT COMPRISES THE SOULS OF THE RIGHTEOUS. Until THE NESHAMAH ascends to and becomes attached to the Throne, WHICH IS THE WORLD OF BRIYAH, the Ruach is not crowned in the terrestrial Garden of Eden and the Nefesh does not settle in its place. As soon as THE NESHAMAH ascends, they all can rest, FOR THEY ARRIVE AT THEIR PLACE.

287. וְכַד אִצְטְרִיךְ לִבְנֵי עָלְמָא, כַּד אִינּוּן בְּצַעֲרָא, וְאָזְלֵי לְבֵי קְבְרֵי, הַאי נֶפֶשׁ אִתְעָרַת, וְאִיהִי אַזְלָא וּמְשַׁטְטָא, וְאִתְעָרַת לְרוּחַ, וְהַהוּא רוּחַ אִתְעַר לְגַבֵּי אֲבָהָן, וְסָלִיק וְאִתְעַר לְגַבֵּי נְשָׁמָה, וּכְדֵין, קֻדְשָׁא בְּרִיךְ הוּא חַיּוּס עַל עָלְמָא, וְהָא אוֹקִימְנָא. וְאַף עַל גַּב דְּהָא אִתְעָרוּ מִלִּין אִלֵּין דְּנִשְׁמְתָא בְּגִוָּונִין אַחֲרָנִין, כֻּלְּהוּ סַלְקִין בְּמַתְקְלָא, דָּא, וְדָא אִיהוּ בְּרִירָה דְּמִלָּה, וְכֹלָּא חַד.

287. And MERCY is needed for the inhabitants of the world. When they are in sorrow and they go TO PRAY at the cemetery, this Nefesh awakens. It goes and floats and awakens Ruach, and that Ruach awakens toward the Patriarchs, ascends and awakens the Neshamah. Then the Holy One, blessed be He, has Mercy on the world as we have already established. Even though they have explained the subject of the Neshamah in other ways, MEANING THAT NEFESH IS IN ASIYAH, RUACH IN YETZIRAH, AND NESHAMAH IN BRIYAH, they all amount to this format. This is the clarification of the matter, and it is all one.

288. וְכַד נִשְׁמְתָא אִתְעַכְּבַת מִלְּסַלְקָא לְדוּכְתָּהָא, רוּחָא אַזְלָא וְקַיְּימָא בְּפִתְחָא דְּגִנְתָּא דְּעֵדֶן, וְלָא פַּתְחִין לָהּ פִּתְחָא, וְאָזְלָא וּמְשַׁטְטָא, וְלֵית מַאן דְּיִשְׁגַּח בָּהּ. נֶפֶשׁ אַזְלָא וּמְשַׁטְטָא בְּעָלְמָא, חָמָאת לְגוּפָא דְּסַלְקָא תּוֹלָעִין, וּבְהַהוּא דִּינָא דְּקִבְרָא, וּמִתְאַבְּלַת עָלֵיהּ, כְּמָה דְּאוּקְמוּהָ דְּכְתִיב, אַךְ בְּשָׂרוֹ עָלָיו יִכְאָב וְנַפְשׁוֹ עָלָיו תֶּאֱבָל. וְכֹלָּא אִיהוּ בְּעוֹנְשָׁא. עַד דְּנִשְׁמָה אִתְקְשָׁרַת בְּדוּכְתָּהָא לְעֵילָא, וּכְדֵין כּוּלְּהוּ מִתְקַשְּׁרִין בְּדוּכְתַּיְיהוּ.

288. When the Neshamah is detained from ascending to its place, the Ruach goes and stands by the entrance of the LOWER Garden of Eden, but they do not open the entrance for it. It goes and drifts and no one pays attention. The Nefesh goes through the world and sees the body becoming wormy and judged in the grave, NAMELY THE THRASHING IN THE GRAVE, and it mourns for it as we have established, as it is written: "Only when his flesh is on him does he feel pain, and while his soul (Heb. nefesh) is within him does he mourn" (Iyov 14:22). Everyone is punished until the Neshamah is bound in its place above. Then they all become bound in their place.

289. בְּגִין דְּכָל הָנֵי תְּלַת, קִשּׁוּרָא חֲדָא אִינּוּן, כְּגַוְונָא דִלְעֵילָא, בְּרִזָא דְּנֶפֶשׁ רוּחַ וּנְשָׁמָה, דְּכֻלָּא חַד, וְקִשּׁוּרָא חַד. נֶפֶשׁ: לֵית לָהּ נְהוֹרָא מִגַּרְמָהּ כְּלוּם, וְדָא אִיהוּ דְּמִשְׁתַּתְּפָא בְּרִזָא דְּגוּפָא חַד, לְאַעֲנָגָא וּלְמֵיזָן לֵיהּ, בְּכָל מָה דְּאִצְטְרִיךְ, כד"א וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרוֹתֶיהָ. בֵּיתָהּ, דָּא אִיהוּ גּוּפָא, דְּאִיהִי זָנָא לֵיהּ. וְנַעֲרוֹתֶיהָ, אִלֵּין אִינּוּן שַׁיְיפִין דְּהַאי גּוּפָא.

289. All these three are one bond, similar to above in the secret of Nefesh, Ruach, and Neshamah, WHICH ARE MALCHUT, ZEIR ANPIN, AND BINAH OF ATZILUT, for they are all one and one bond: The Nefesh, WHICH IS MALCHUT, has no independent light, which is why it participates in the secret of one body, WHICH IS THE THREE WORLDS, BRIYAH, YETZIRAH AND ASIYAH, THAT MALCHUT DONS AS A SOUL DOES A BODY to delight and nourish it in all its needs. About this, it is written: "And gives food to her household, and a portion to her maidens" (Mishlei 31:15). "Her household" refers to the body which She nourishes, and "her maidens" are the limbs of that body, NAMELY THE SFIROT OF BRIYAH, YETZIRAH AND ASIYAH.

290. רוּחַ: דָּא אִיהוּ דְּרָכִיב עַל הַאי נֶפֶשׁ, וְשָׁלִיט עָלָהּ, וְנָהִיר לָהּ בְּכָל מָה דְּאִצְטְרִיךְ, וְנֶפֶשׁ אִיהוּ כֻּרְסְיָא לְהַאי רוּחַ. נְשָׁמָה: אִיהִי דְּאַפִּיקַת לְהַאי רוּחָא, וּשְׁלִיטַת עֲלֵיהּ, וְנָהִירַת לֵיהּ בְּהַהוּא נְהוֹרָא דְּחַיִּין, וְהַהוּא רוּחַ תַּלְיָא בְּהַאי נְשָׁמָה, וְאִתְנְהִיר מִנָּהּ בְּהַהוּא נְהוֹרָא דְּנָהִיר. הַהוּא נֶפֶשׁ, תַּלְיָא בְּהַאי רוּחַ, וְאִתְנְהִירַת מִנֵּיהּ, וְאִתְּזָנַת מִנֵּיהּ, וְכֻלָּא קִשּׁוּרָא חַד.

290. Ruach is the one who rides on the Nefesh and dominates it, and illuminates it with all that it needs, NAMELY ZEIR ANPIN. The Nefesh is the throne for this Ruach. It is Neshamah who takes out this Ruach, gives it power, dominates it and illuminates it with that light of life, NAMELY BINAH. That Ruach depends upon this Neshamah and shines from it with the light that it illuminates upon it. That Nefesh is dependent upon this Ruach. It shines from it and is nourished by it. And they are all one bond.

291. וְעַד דְּהַאי נְשָׁמָה עִלָּאָה, לָא סַלְקָא גּוֹ נְבִיעוּ דְּעַתִּיקָא דְּעַתִּיקִין. סְתִימָא דְּכָל סְתִימִין, וְאִתְמַלְיָא מִנֵּיהּ, בְּגִין דְּלָא פְּסִיק. רוּחַ דָּא לָא עָאל בְּגִנְתָּא דְּעֵדֶן, דְּאִיהוּ נֶפֶשׁ, וּלְעוֹלָם רוּחַ לָא שַׁרְיָא אֶלָּא בְּגִנְתָּא דְּעֵדֶן, וּנְשָׁמָה לְעֵילָא. נֶפֶשׁ לָא אִתְיַשְׁבָת בְּדוּכְתָּהָא גּוֹ גּוּפָא לְתַתָּא.

291. That supernal Neshamah, NAMELY BINAH, ascends into the flow from the most ancient of all and the most concealed, and it is filled WITH LIGHT from it because it does not stop ILLUMINATING. AND AS LONG AS THE NESHAMAH DOES NOT RETURN TO ITS PLACE, this Ruach does not enter the Garden of Eden which is the Nefesh, NAMELY MALCHUT. The Ruach dwells only in the Garden of Eden, BECAUSE ZEIR ANPIN AND MALCHUT UNITE THE ONE WITH THE OTHER, and the Neshamah is above. Also, the Nefesh, WHICH IS MALCHUT, is not settled in its place in the body below, WHICH IS BRIYAH, YETZIRAH AND ASIYAH, AS LONG AS THE NESHAMAH DOES NOT RETURN TO ITS PLACE ABOVE.

292. כְּגַוְונָא דָא, כֻּלָּא לְתַתָּא הָכִי מִתְפָּרְשָׁן בְּבַר נָשׁ, וְאע"ג דְּכֻלְּהוּ קִשּׁוּרָא חֲדָא, נְשָׁמָה סַלְקָא לְעֵילָא, גּוֹ נְבִיעוּ דְּבֵירָא. רוּחַ עָאל בְּגִנְתָּא דְּעֵדֶן, כְּגַוְונָא דִלְעֵילָא. נֶפֶשׁ אִתְיַשְׁבָא גּוֹ קִבְרָא. וְאִי תֵּימָא, נֶפֶשׁ לְעֵילָא, דְּאִתְיַשְׁבַת גּוֹ גּוּפָא בְּקִבְרָא, אָן הוּא קִבְרָא. אֶלָּא גּוֹ הַהוּא קְלִיפָה תַּקִּיפָא, וְע"ד, נֶפֶשׁ כְּגַוְונָא דָא לְתַתָּא, וְכֻלָּא דָא כְּגַוְונָא דָא. וּבְגִין כַּךְ, תְּלַת דַּרְגִּין מִתְפָּרְשָׁן, וְאִינּוּן קִשּׁוּרָא חֲדָא וְרִזָא חֲדָא.

292. In the same way, it is all explained in man BELOW. Even though THE NEFESH, RUACH, AND NESHAMAH THAT ARE IN MAN are all one bond, the Neshamah ascends above with the flow from the pit, NAMELY YESOD OF MALCHUT. The Ruach enters the Lower Garden of Eden similar to above, AS ZEIR ANPIN ENTERS THE GARDEN OF EDEN OF ATZILUT, WHICH IS MALCHUT. The Nefesh settles in the grave. And if you ask, in relation to the Nefesh above, WHICH IS MALCHUT, WILL YOU ALSO SAY that it settles in the body in the grave? Where then is the grave ABOVE? HE ANSWERS: But rather in that strong Klipah, BECAUSE PERTAINING TO MALCHUT, IT IS SAID, "HER FEET GO DOWN TO DEATH" (MISHLEI 5:5), FOR SHE BECOMES ATTIRED AT HER END IN THE STRONG KLIPAH, WHICH IS THE ASPECT OF DEATH AND GRAVE. Therefore, the lower Nefesh is similar to this below, and they all resemble one another. Therefore, THE NESHAMAH is divided into three levels, NAMELY NEFESH, RUACH, AND NESHAMAH. They are one bond and one secret.

293. As long as the bones are STILL in the grave, BEFORE THEY HAVE DECAYED, that Nefesh is present there. And here is the secret for those who know the true way, for those who fear sin. At the time that the Neshamah is adorned above in the Holy Crown, WHICH IS MALCHUT, the Ruach is standing in the supernal Light during Shabbat, the first day of the month and Festivals. When the Ruach descends from the supernal Light to dwell in the Garden of Eden and illuminates and sparkles, the Nefesh stands in the grave and is attired in the form that the body had originally. All the bones take that form and praise and acknowledge the Holy One, blessed be He, as written: "All my bones shall say, 'Hashem, who is like You'" (Tehilim 35:10). It does not write 'say,' but rather "shall say" MEANING IN THE GRAVE.

293. וּבְכָל זְמַנָּא דְּגַרְמֵי אִשְׁתְּכָחוּ גּוֹ קִבְרָא, הַאי נֶפֶשׁ אִשְׁתְּכַחַת תַּמָּן. רָזָא הָכָא לְאִינּוּן דְּיַדְעֵי אֹרַח קְשׁוֹט, דַּחֲלֵי חַטָּאָה. בְּשַׁעֲתָא דְּנִשְׁמְתָא מִתְעַטְּרָא לְעֵילָא, גּוֹ עִטְרָא קַדִּישָׁא, וְרוּחָא קָאִים בְּנְהִירוּ עִלָּאָה, בְּשַׁבְּתֵי וְיַרְחֵי וּזְמָנֵי, הַאי נֶפֶשׁ בְּשַׁעֲתָא דְּרוּחַ נַחְתָּא מִגּוֹ נְהִירוּ עִלָּאָה, לְדַיְּרָא בְּגִנְתָּא דְּעֵדֶן נָהִיר וְנָצִיץ, אִיהוּ קַיְּימָא גּוֹ קִבְרָא וְאִתְגְּלִימַת בְּדִיוּקְנָא, דַּהֲוַת גּוֹ גּוּפָא בְּקַדְמֵיתָא, וְכָל אִינּוּן גַּרְמֵי בְּהַהוּא דִּיוּקְנָא סַלְקָן, וּמְשַׁבְּחָאן וְאוֹדָן לְקוּדְשָׁא בְּרִיךְ הוּא, הה״ד כָּל עַצְמוֹתַי תֹּאמַרְנָה יְיָ׳ מִי כָמוֹךָ. אוֹמְרוֹת לָא כְּתִיב, אֶלָּא תֹּאמַרְנָה.

294. If permission would be given to the eye to see, it could see the like of forms on the graves that acknowledge and praise the Holy One, blessed be He, on the eve of the commencement of the Shabbat and the night of the first day of the month and Festivals. But the foolishness of man prevents them FROM SEEING. They do not know and do not pay attention to what is existent in this world. They do not bother to observe the honor of the supernal King in this world, and most certainly to observe the honor of that SUPERNAL World, and upon what it is based, and how the things are explained.

294. וְאִלְמָלֵי אִתְיְהִיב רְשׁוּ לְעֵינָא לְמֶחֱמֵי וְחָמֵי בְּלֵילְיָא דְּעַיֵּיל שַׁבְּתָא, וְלֵילֵי יַרְחֵי וּזְמָנֵי, כְּדִיוּקְנִין עַל גַּבֵּי קִבְרֵי, אוֹדָן וּמְשַׁבְּחָן לְקוּדְשָׁא בְּרִיךְ הוּא. אֲבָל טִפְּשׁוּ דִּבְנֵי נָשָׁא, קָא מְעַכְּבָא לְהוּ, דְּלָא יַדְעִין, וְלָא מַשְׁגִּיחִין עַל מָה קַיְּימִין בְּהַאי עָלְמָא, וְלָא חַשְׁשִׁין לְאַשְׁגְּחָא בִּיקָרָא דְּמַלְכָּא עִלָּאָה בְּהַאי עָלְמָא, כ״ש לְאַשְׁגְּחָא בִּיקָרָא דְּהַהוּא עָלְמָא, וְעַל מָה קַיְּימָא, וְאֵיךְ מִתְפָּרְשָׁן מִלִּין.

295. During the day of Rosh Hashanah, when the world is being judged and the Throne of Judgment stands by the supernal King to judge the world, every single Nefesh hovers and beseeches Mercy for the living PEOPLE. During the night of the end of the Day of Judgment, they go and hover to hear and know the verdict that was decided for the world. Sometimes they notify the living in a vision, as it is written: "In a dream, in a night vision when a deep sleep falls upon men...then He opens the ears of man, and with discipline seals their instruction" (Iyov 33:15-16). What is "with discipline"? This is the Nefesh who stands and establishes things for people so that they should accept discipline, MEANING THAT IT NOTIFIES THEM OF THEIR VERDICT IN A VISION AT NIGHT AND THEN THEY REPENT.

295. בְּיוֹמָא דְּר״ה, דְּעָלְמָא אִתְדָּן, וְכֻרְסְיָא דְּדִינָא קַיְּימָא, לְגַבֵּי מַלְכָּא עִלָּאָה, לְמֵידָן עָלְמָא. כָּל נֶפֶשׁ וְנֶפֶשׁ מְשַׁטְּטָן, וּבָעָאן רַחֲמֵי עַל חַיֵּי. בְּלֵילְיָא דְּנָפְקָא יוֹמָא דְּדִינָא, אַזְלִין וְקָא מְשַׁטְּטִין לְמִשְׁמַע וּלְמִנְדַּע מַאן הוּא דִּינָא דְּאִתְדָּן עַל עָלְמָא, וּלְזִמְנִין דְּקָא מוֹדִיעִין בְּחֶזְוָא לְחַיָּיָא, כד״א בַּחֲלוֹם חֶזְיוֹן לַיְלָה בִּנְפוֹל תַּרְדֵּמָה עַל אֲנָשִׁים וְגוֹ׳, אָז יְגַלֶּה אֹזֶן אֲנָשִׁים וּבְמוּסָרָם יַחְתּוֹם. מַאי מוּסָרָם. דָּא נֶפֶשׁ, דְּאִיהִי קַיְּימָא וְחָתִים לִבְנֵי נָשָׁא מִלִּין, לְקַבְּלָא מוּסָר.

296. During the last night of the Festival, the sentences emerge from the house of the King, and that shadow is removed from the people who are to be removed from this world. THEN that Nefesh that we mentioned goes and floats ABOVE. An appointed angel, who supervises the secret of the engraving on the seal in clear writing, MEANING OVER THE WRITING IN THE AFOREMENTIONED VERDICTS, whose name is Yedomiam, authorizes the writing of the engraved light and, within supernal Visions, descends during that night. Many thousands upon thousands and ten thousands upon ten thousands go with him. They take that shadow from each one WHO WAS SENTENCED TO DEATH, and bring it up above.

296. בְּלֵילְיָא בַּתְרָאָה דְּחַגָּא, דְּקָא נַפְקָן פִּתְקִין מִבֵּי מַלְכָּא, וְהַהוּא צֵל אַעְדִּיאוּ מִבְּנֵי גְּרִיעוּ דְּהַאי עָלְמָא, הַהוּא נֶפֶשׁ דְּקַאמְרָן, אַזְלָא וּמְשַׁטְּטָא, וְחַד מִמְּנָא סָרְכָא, בְּרָזָא גְּלִיפָא בְּעִזְקָא בִּכְתַב מְפֹרָשׁ, יְדוּמִיעָ״ם, דְּפָקִיד בִּכְתַב דְּזִיוָא גְּלִיפָא, וּבְגוֹ חֶזְוָון עִלָּאִין. בְּהַהוּא לֵילְיָא נָחִית, וְכַמָּה אֶלֶף אַלְפִין וְרִבּוֹא רִבְוָון עִמֵּיהּ, וְנַטְלִין לְהַהוּא צֵל מִכָּל חַד וְחַד, וְסַלְקִין, לֵיהּ לְעֵילָא.

297. וְהַהִיא נֶפֶשׁ דְּקַאמְרָן, אַזְלָא וּמְשַׁטְטָא וְחָמָאת לְהַהוּא צֵל, וְתָב לְאַתְרֵיהּ גּוֹ קִבְרָא, וְקָא מַכְרֶזֶת לְשָׁאַר מֵתַיָּיא, פְּלוֹנִי אָתֵי לְגַבָּן, פְּלוֹנִי אָתֵי לְגַבָּן. אִי זַכָּאָה טָבָא אִיהוּ, כֻּלְּהוּ חַדָּאן, וְאִי לָאו, כֻּלְּהוּ אָמְרֵי וַוי. כַּד סַלְקִין הַהוּא צֵל, סַלְקִין לֵיהּ לְגַבֵּי הַהוּא עֶבֶד מְהֵימָן, דִּשְׁמֵיהּ מְטַטְרוֹ"ן, וְנָטִיל הַהוּא צֵל לְגַבֵּיהּ, וְסַלִּיק לֵיהּ לְאַתְרֵיהּ, כד"א, כְּעֶבֶד יִשְׁאַף צֵל, יִשְׁאַף צֵל וַדַּאי.

297. The Nefesh that we mentioned goes and floats and sees that shadow, AND KNOWS WHO IS GOING TO DIE, and returns to Her place at the grave. It proclaims to the other dead, So-and-so is coming to us, so-and-so is coming to us. If he is righteous and good, they all rejoice and if not they all say, Woe. When they elevate that shadow, they elevate it to the faithful servant whose name is Metatron, who takes that shadow near him and elevates it to its place, as it is written: "As a servant earnestly desires the shadow" (Iyov 7:2). Certainly, he earnestly desires the shadow.

298. מֵהַהִיא שַׁעְתָּא וְאֵילָךְ, מִתַּתְקְנָא דּוּכְתָּא לְהַהִיא נִשְׁמָה דְּהַהוּא בַּר נָשׁ, וְדוּכְתָּא לְרוּחַ בְּגִנְתָּא דְּעֵדֶן. וְדוּכְתָּא לְנֶפֶשׁ לְנַיְיחָא וּלְאִתְהַנָּאָה, בְּשַׁעְתָּא דְּמִשַׁטְטָא וְאַזְלָא. בְּגִין דְּאִית נֶפֶשׁ דְּלֵית לָהּ נַיְיחָא. וְאִית נֶפֶשׁ דְּאִישְׁתְּצִיאַת עִם גּוּפָא.

298. From that moment and further, the place for that Neshamah of the men is prepared, MEANING IN YESOD OF MALCHUT OF ATZILUT, as is a place for Ruach in the LOWER Garden of Eden and a place for Nefesh to rest and enjoy during the time that it floats and goes. For there is a Nefesh that has no rest, and there is a Nefesh that perishes with the body.

299. וְהַאי אִיהִי דְּלֵית לָהּ נַיְיחָא, וְהַאי אִיהִי דִּכְתִיב בָּהּ, וְאֶת נֶפֶשׁ אוֹיְבֶיךָ יְקַלְּעֶנָּה בְּתוֹךְ כַּף הַקָּלַע. דְּדָא אִיהִי אַזְלָא וּמְשַׁטְטָא וּמִתְגַּלְגְּלָא בְּכָל עָלְמָא, וְלֵית לָהּ נַיְיחָא כְּלַל יְמָמָא וְלֵילֵי, וְדָא אִיהוּ עוֹנְשָׁא יַתִּיר מִכֹּלָּא וְהַהִיא דְּתִשְׁתְּצִי עִם גּוּפָה, וְתִשְׁתְּצִי מֵאֲתָר אַחֲרָא, הַהִיא דִּכְתִיב בָּהּ, וְנִכְרְתָה הַנֶּפֶשׁ הַהִיא מִלְּפָנַי אֲנִי יְיָ'. מַאן מִלְּפָנַי. דְּלָא שַׁרְיָא עָלָהּ רוּחָא. וְכַד רוּחָא לָא שַׁרְיָא עָלָהּ, לֵית לָהּ שׁוּתָּפוּ כְּלַל בְּמָה דְּלְעֵילָא, וְלָא יַדְעַת מֵאִינּוּן מִלִּין דְּהַהוּא עָלְמָא כְּלַל, וְהַאי אִיהִי נֶפֶשׁ כִּבְעִירֵי.

299. The one that has no rest is the one about whom it is written: "And the soul (Heb. Nefesh) of your enemies, them shall he sling out, as out of the hollow of a sling" (I Shmuel 25:29). This is the one that goes and floats and rolls throughout the whole world, and has no rest at all days and nights. This is the hardest punishment of all. The Nefesh that perishes with the body is cut out from a different place, as it is written: "That Nefesh will be cut off from My presence, I am Hashem" (Vayikra 22:3). What is "from My presence?" It means that the Ruach does not dwell upon it and when the Ruach does not dwell upon it, it has no connection at all with that which is above. It does not know at all of these things in that world. And this Nefesh is like an animal.

300. נֶפֶשׁ דְּאִית לָהּ נַיְיחָא, הַאי אִיהִי כַּד אַזְלָא וּמְשַׁטְטָא, אִעְרַעַת בְּהַאי מְמַנָּא יְדוּמִיעָ"ם, וּבְאִינּוּן סַרְכִּין דִּילֵיהּ, וְנַטְלִין לָהּ, וְאָעְלִין לָהּ בְּכָל פִּתְחֵי גַּן עֵדֶן, וְאַחְזְיָין לָהּ יְקָרָא דְּצַדִּיקַיָּא, וּיְקָרָא דְּהַהוּא רוּחַ דִּילָהּ, וְאִיהִי מִתְדַּבְּקָא בֵּיהּ בְּנַיְיחָא, גּוֹ הַהוּא לְבוּשָׁא, וּכְדֵין יַדְעַת בְּאִינּוּן מִלִּין דְּעָלְמָא.

300. A Nefesh that has rest meets this appointed Angel Yedomiam and his officers when it goes and floats. They take and elevate it to all the entrances of the Garden of Eden, show it the honor of the righteous and the honor of its Ruach, and it cleaves unto THE RUACH in rest within that garment OF THAT RUACH. Then it knows about the things of the UPPER World.

301. וְכַד הַהוּא רוּחַ סַלְקָא לְאִתְעַטְרָא גּוֹ נִשְׁמָה עִלָּאָה לְעֵילָא, הַהִיא נֶפֶשׁ מִתְקַשְּׁרָא בְּהַהוּא רוּחַ, וְאִתְנְהִירַת מִנֵּיהּ, כְּסִיהֲרָא כַּד אִתְנְהִירַת מִשִּׁמְשָׁא. וְרוּחַ מִתְקַשְּׁרָא גּוֹ הַהִיא נִשְׁמְתָא. וְהַהִיא נִשְׁמְתָא מִתְקַשְּׁרָא, גּוֹ סוֹף מַחֲשָׁבָה, דְּאִיהִי רָזָא דְּנֶפֶשׁ דִּלְעֵילָא.

301. When that Ruach ascends to be attired with the supernal Neshamah above, the Nefesh joins that Ruach and illuminates from it, like the moon when it illuminates from the sun. And the Ruach is connected with that Neshamah. That Neshamah becomes bound into the end of thought, MEANING THE END OF ATZILUT THAT IS CALLED IN ITS ENTIRETY 'THOUGHT', MEANING CHOCHMAH, BECAUSE IN GENERAL, THE FOUR WORLDS, ATZILUT, BRIYAH, YETZIRAH AND ASIYAH, ARE CHOCHMAH, BINAH, TIFERET, AND MALCHUT, which is the secret of the Nefesh of above, NAMELY MALCHUT OF ATZILUT THAT IS CALLED 'NEFESH'.

302. That Nefesh, NAMELY MALCHUT OF ATZILUT, is connected with the supernal Ruach, WHICH IS ZEIR ANPIN, and that Ruach is connected with the supernal Neshamah, WHICH IS BINAH. That Neshamah is connected with the endless (Heb. Ein Sof), MEANING THAT IT BECOMES BOUND WITH ARICH ANPIN, AS MENTIONED, AND ARICH ANPIN WITH THE ENDLESS. Then there is rest for all, and everything is connected above and below all in one secret and in the same manner.

302. וְהַהִיא נֶפֶשׁ, אִתְקְשָׁרַת גּוֹ הַהוּא רוּחַ עִלָּאָה, וְהַהוּא רוּחַ אִתְקְשָׁר גּוֹ הַהִיא נְשָׁמָה עִלָּאָה. וְהַהִיא נְשָׁמְתָא אִתְקְשָׁרַת בְּאֵין סוֹף. וּכְדֵין אִיהוּ נַיְיחָא דְּכֹלָּא, וְקִשּׁוּרָא דְּכֹלָּא עֵילָּא וְתַתָּא, כֹּלָּא בְּרָזָא חֲדָא, וְגַוְונָא חֲדָא.

303. Then there is repose for the Nefesh below. About this, it is written: "And may the soul (Nefesh) of my master be bound in the bond of life with (Heb. et) Hashem your Elohim" (I Shmuel 25:29), MEANING THAT THEY ARE BOUND AND ATTACHED in one way and by one secret with 'Et,' WHICH IS MALCHUT OF ATZILUT. FOR THE NEFESH IS CONNECTED WITH THE RUACH IN THE LOWER GARDEN OF EDEN; AND THE RUACH WITH NESHAMAH WHICH IS IN MALCHUT OF ATZILUT, the ones corresponding to the others, AS NEFESH, RUACH, AND NESHAMAH OF A MAN ARE SIMILAR TO NEFESH, RUACH, AND NESHAMAH OF ATZILUT AS MENTIONED.

303. וּכְדֵין דָּא אִיהוּ נַיְיחָא דְּנֶפֶשׁ דִּלְתַתָּא, וְעַל דָּא כְּתִיב, וְהָיְתָה נֶפֶשׁ אֲדֹנִי צְרוּרָה בִּצְרוֹר הַחַיִּים אֵת יְיָ׳ אֱלֹהֶיךָ. בְּגַוְונָא חֲדָא, וּבְרָזָא חֲדָא, דְּהַהוּא אֵת, דָּא כְּגַוְונָא דָּא.

304. When the moon descends, WHICH IS MALCHUT, which is the secret of the supernal Nefesh OF ATZILUT, it illuminates on all sides. It illuminates all the Chariots and camps OF ANGELS IN BRIYAH, YETZIRAH AND ASIYAH, and makes them into one whole body that illuminates with the light of the supernal shine. Here also, the Lower Nefesh OF MAN descends and illuminates in all directions from the shine of the Neshamah, and from the Shine of Ruach, and descends and illuminates all the Chariots and camps, which are the limbs and bones OF THE MAN'S BODY. And it makes them into a whole body that illuminates in its own light.

304. כַּד נַחְתָּא סִיהֲרָא, רָזָא דְּנֶפֶשׁ עִלָּאָה, נְהוֹרָא מִכָּל סִטְרִין. אִיהִי נַהֲרָא לְכָל רְתִיכִין וּמַשְׁרְיָין, וְעָבִיד לוֹן גּוּפָא חֲדָא שְׁלִימָא, דְּנָהִיר בְּנְהִירוּ בְּזִיוָא עִלָּאָה. אוּף הָכִי כְּגַוְונָא דָּא, נַחְתָּא הַאי נֶפֶשׁ תַּתָּאָה, נְהִירָא מִכָּל סִטְרִין מִגּוֹ נְהִירוּ דְּנִשְׁמָה, וּמִגּוֹ נְהִירוּ דְּרוּחַ, וְנַחְתָּא וְנַהֲרָא לְכָל אִינּוּן רְתִיכִין וּמַשְׁרְיָין, דְּאִינּוּן שַׁיְיפִין וְגַרְמִין, וְעָבִיד לוֹן גּוּפָא שְׁלִימָא, דְּנָהִיר בְּנְהִירוּ.

305. This is what is meant by: "And satisfy your soul (Nefesh) in drought" (Yeshayah 58:11), actually your Nefesh. Afterwards, "and make strong your bones" for the Nefesh illuminates the bones and makes of them a whole body that illuminates with the light. It arises, acknowledges and praises the Holy One, blessed be He, as we learned, and it is written: "All my bones shall say, 'Hashem, who is like You'" (Tehilim 35:10) and this is the rest for the Nefesh from all sides.

305. הָדָא הוּא דִּכְתִיב, וְהִשְׂבִּיעַ בְּצַחֲצֻחוֹת נַפְשֶׁךָ, נַפְשֶׁךָ מַמָּשׁ, וּלְבָתַר וְעַצְמוֹתֶיךָ יַחֲלִיץ, דְּעָבִיד מִנַּיְיהוּ גּוּפָא שְׁלִימָא, וְנָהִיר בְּנְהִירוּ, וְקָם וְאוֹדֵי וּמְשַׁבַּח לְקוּדְשָׁא בְּרִיךְ הוּא, כְּמָה דְּאִתְּמַר דִּכְתִיב, כָּל עַצְמוֹתַי תֹּאמַרְנָה יְיָ׳ מִי כָמוֹךָ. וְדָא אִיהוּ נַיְיחָא דְּנֶפֶשׁ וַדַּאי מִכָּל סִטְרִין.

306. Happy are the righteous who fear their Master in this world, to merit three rests, WHICH ARE NEFESH, RUACH, AND NESHAMAH, in the World to Come. Rabbi Shimon came and blessed Rabbi Aba. Rabbi Shimon said: Happy are you, my children, and happy am I, that my eyes saw this, that many supernal places are prepared for us, and illuminate for us for the World to Come.

306. זַכָּאִין אִינּוּן צַדִּיקַיָּיא, דְּדַחֲלִין לְמָארֵיהוֹן בְּעָלְמָא דֵּין, לְמִזְכֵּי בִּתְלַת נַיְיחֵי לְעָלְמָא דְּאָתֵי. אָתָא רַבִּי שִׁמְעוֹן וּבָרְכֵיהּ לְרַבִּי אַבָּא. אָמַר רַבִּי שִׁמְעוֹן, זַכָּאִין אַתּוּן בְּנֵי, וְזַכָּאָה אֲנָא דְּעֵינַי חָמוּ בְּכַךְ. כַּמָּה דּוּכְתִּין עִלָּאִין מִתַּתְקְנָן לָן, וּנְהִירִין לָן, לְעָלְמָא דְּאָתֵי.

30. "A song of ascents. They who trust in Hashem"

Rabbi Shimon says, "A song of ascents. They who trust in the Creator shall be like Mount Tzion, which cannot be removed, but abides forever." We learn that "ascents" means levels upon levels in the 'secret of fifty years below and the fifty gates of Binah above'. "They who trust in The Creator" are the righteous. The rabbis go on to talk about "But the righteous are bold as a lion." Then they travel on to a city, and after dark Rabbi Shimon expresses his happiness for a perfect day and a perfect night during which they have indeed merited the World to Come.

The Relevance of this Passage

This section is hard to understand on the surface, yet bubbling underneath is a pure divine teaching masked in metaphors. Trust in the Creator is, perhaps, the most difficult trait a man can evolve. Trust does not pertain to blind faith. Trust is connected to vision that is vast, sweeping, able to perceive the cause and effect principle at work in our lives. Trust includes the ability to observe order beneath chaos, the wisdom to recognize

blessing within adversity, the self-honesty to detect the cause behind calamity. It encompasses awareness of the divinity, design, and purpose behind life's joys, and all of its obstacles.
It is true that when affliction and hardship strike, doubts begin to surface in a man's mind. He becomes uncertain about the reality of the Creator. He questions the justice in the universe. He fears for his own future. Thus, we learn that if we have trust, we shall be stable as the mountain, we shall be able to ascend to our own greatest heights. Our moments of pain will be brief, and we shall experience the perfection that is the Light of the Creator, now and in the World to Come. This mystical passage ignites trust, truth, and certainty within our hearts, vanishing forever the doubts that have tainted the hearts of men through all the ages.

307. He opened the discussion saying: "A song of ascents. They who trust in Hashem shall be like Mount Zion, which cannot be removed, but abides forever" (Tehilim 125:1). This passage has been established, but these are holy supernal levels from the sides of supernal Gvurot THAT ARE IN BINAH. They are similar to the Levites below, who are THE ASPECT OF ascents, MEANING levels upon levels in the secret of fifty years OF WHICH IS WRITTEN, "AND FROM THE AGE OF FIFTY YEARS THEY SHALL GO OUT OF THE RANKS OF THE SERVICE" (BEMIDBAR 8:25), WHICH ALLUDES TO THE FIFTY GATES OF BINAH. This is: "A song of ascents. They who trust in Hashem shall be like Mount Zion," these are the righteous, who trust in Him BY MERIT of their GOOD deeds.

307. פָּתַח וְאָמַר, שִׁיר הַמַּעֲלוֹת הַבּוֹטְחִים בַּיְיָ׳ כְּהַר צִיּוֹן לֹא יִמּוֹט לְעוֹלָם יֵשֵׁב, הַאי קְרָא אוּקְמוּהָ. אֲבָל שִׁיר הַמַּעֲלוֹת תּוּשַׁבְּחְתָּא דְּקַאמְרֵי אִינּוּן דַּרְגִּין קַדִּישִׁין עִלָּאִין, מִסִּטְרָא דִּגְבוּרָן עִלָּאִין, וְאִינּוּן כְּגַוְונָא דְּלֵוָאֵי לְתַתָּא, וְאִינּוּן מַעֲלוֹת, דַּרְגִּין עַל דַּרְגִּין, וּפָלְחִין בְּרָזָא דְּחַמְשִׁין שְׁנִין. וְהַאי אִיהוּ שִׁיר הַמַּעֲלוֹת הַבּוֹטְחִים בַּיְיָ׳ כְּהַר צִיּוֹן דָּא אִינּוּן צַדִּיקַיָּיא, דְּאִינּוּן מִתְרַחֲצָן בֵּיהּ בְּעוֹבָדִין דִּלְהוֹן.

308. It is written: "But the righteous are bold as a lion" (Mishlei 28:1). HE QUESTIONS: The righteous do not depend upon their deeds at all and they are constantly in fear, like Abraham, as it is written of him, "And it came to pass, when he was come near to enter to Egypt..." (Beresheet 12:11). Like Isaac, of them it is written: "For he feared to say, 'She is my wife'" (Beresheet 26:7). As Jacob, of whom it is written: "Then Jacob was greatly afraid and distressed" (Beresheet 32:8). If they did not depend upon their deeds, certainly the other righteous of the world did not, yet you say, "But the righteous are bold as a lion."

308. כד"א וְצַדִּיקִים כְּכְפִיר יִבְטָח. וְאִי תֵּימָא הָא צַדִּיקַיָּיא לָא מִתְרַחֲצָן בְּעוֹבָדֵיהוֹן כְּלָל, וְתָדִיר דַּחֲלִין, כְּאַבְרָהָם, דִּכְתִיב בֵּיהּ וַיְהִי כַּאֲשֶׁר הִקְרִיב לָבֹא מִצְרָיְמָה וְגוֹ׳. כְּיִצְחָק, דִּכְתִיב בֵּיהּ, כִּי יָרֵא לֵאמֹר אִשְׁתִּי. כְּיַעֲקֹב, דִּכְתִיב בֵּיהּ, וַיִּירָא יַעֲקֹב מְאֹד וַיֵּצֶר לוֹ. וְאִי הָנֵי לָא אִתְרְחִיצוּ בְּעוֹבָדֵיהוֹן, כָּל שֶׁכֵּן שְׁאַר צַדִּיקֵי עָלְמָא, וְאַת אָמַרְתָּ וְצַדִּיקִים כְּכְפִיר יִבְטָח.

309. HE ANSWERS: But certainly it is written, "as a lion (Heb. kfir)" (Mishlei 28:1), because of all the synonyms OF THE LION, only the name Kfir is used. That is the weakest and smallest of them all, who does not depend upon his strength even though he is strong, because the righteous do not depend upon their present deeds but rather like a Kfir. Though they know that the strength of their good deeds is strong, they do not depend on it, but are rather like a Kfir, and not more.

309. אֶלָּא וַדַּאי, כְּכְפִיר כְּתִיב, דְּהָא מִכָּל אִינּוּן שְׁמָהָן, לָא כְּתִיב אֶלָּא כְּפִיר, וְלָא כְּתִיב, לָא אַרְיֵה, וְלָא שָׁחַל, וְלָא שָׁחַץ, אֶלָּא כְּפִיר. דְּאִיהוּ חַלְשָׁא וּזְעִירָא מִכֻּלְּהוּ. וְלָא אִתְרְחִיץ בְּחֵילֵיהּ, אע"ג דְּאִיהוּ תַּקִּיף. כַּךְ צַדִּיקַיָּיא לָא אִתְרְחִיצוּ בְּעוֹבָדֵיהוֹן הַשְׁתָּא, אֶלָּא כְּכְפִיר. אע"ג דְּיַדְעִין דְּתַקִּיף חֵילָא דְּעוֹבָדֵיהוֹן לָא אִתְרַחֲצָן אֶלָּא כְּכְפִיר, וְלָא יַתִּיר.

310. And therefore, it IS WRITTEN: "They who trust in Hashem shall be like Mount Zion..." not like a young lion and not like a lion and not like any OF HIS names, but rather "like Mount Zion." They explained that just as Mount Zion is firm and will never decline, IN THE TIME TO COME, they will also be like Mount Zion, not as now when they are only bold like a Kfir (young lion), who fears and does not trust his strength. And you, the children of supernal Holy Ones, your trust is certainly like Mount Zion. Fortunate are you in this and the next world.

310. וּבְגִינֵי כַּךְ הַבּוֹטְחִים בַּיְיָ׳ כְּהַר צִיּוֹן וְגוֹ׳, לָא כְּכְפִיר וְלָא כְּאַרְיֵה, וְלָאו כְּכֻלְּהוּ שְׁמָהָן. אֶלָּא כְּהַר צִיּוֹן, וְאוּקְמוּהָ מַה הַר צִיּוֹן אִיהוּ תַּקִּיף, וְלָא יִמּוֹט תָּדִיר, אוּף הָכִי בְּהַהוּא זִמְנָא, לֶהֱוֹוּ כְּהַר צִיּוֹן. וְלָא כְּהַשְׁתָּא, דְּלָא אִתְרְחִיצוּ אֶלָּא כְּכְפִיר, דְּדָחִיל וְלָא אִתְרְחִיץ בְּחֵילֵיהּ. וְאַתּוּן בְּנֵי קַדִּישֵׁי עֶלְיוֹנִין, רְחֻצְנוּתָא דִּלְכוֹן כְּהַר צִיּוֹן, וַדַּאי זַכָּאִין אַתּוּן בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי.

311. They traveled on. When they reached the city, it became dark. Rabbi Shimon said: Just as this day shone upon us, so we will merit the World to Come, this night will also light us, so we shall merit the World to Come, and crown this night with the words that we said during the day before Atik Yomin. Such a perfect day is not to be found in all the other generations. Happy is our portion in this world and in the World to Come.

311. אָזְלוּ, כַּד מָטוּ לְמָתָא, אִתְחֲשַׁךְ לֵילְיָא. אָמַר רִ׳ שִׁמְעוֹן, כְּמָה דְיוֹמָא דָא, אַנְהִיר לָן בְּהַאי אָרְחָא, לְמִזְכֵּי בֵּיהּ בְּעָלְמָא דְאָתֵי, אוּף הָכִי הַאי לֵילְיָא, יַנְהִיר לָן, לְמִזְכֵּי לָן לְעָלְמָא דְאָתֵי, וּלְאַעֲטָרָא מִלִּין דְיִמְמָא בְּלֵילְיָא דָא, קָמֵי עַתִּיק יוֹמִין דְהָא כְיוֹמָא דָא שְׁלִים, לָא יִשְׁתְּכַח בְּכָל דָרִין אַחֲרָנִין. זַכָּאָה חוּלָקָנָא בְּעָלְמָא דֵין, וּבְעָלְמָא דְאָתֵי.

312. They entered the house of Rabbi Shimon. Rabbi Elazar and Rabbi Aba and Rabbi Yosi were with them, and they slept until midnight. At midnight, Rabbi Shimon said to the friends: Now is the time to crown the Holy Chariot above with our efforts. He said to Rabbi Yosi: Your words were not heard among us today. You shall be the first to illuminate the night because now is an auspicious time to illuminate above and below.

312. עָאלוּ לְבֵיתֵיהּ דר״ש, וְרַבִּי אֶלְעָזָר וְרַבִּי אַבָּא וְרַבִּי יוֹסִי עִמְּהוֹן. בָּתוּ עַד דְאִתְפְּלַג לֵילְיָא. כֵּיוָן דְאִתְפְּלַג לֵילְיָא, אָמַר רַבִּי שִׁמְעוֹן לְחַבְרַיָּא, עִידָן אִיהוּ לְאַעֲטָרָא רְתִיכָא קַדִּישָׁא לְעֵילָא, בְּאִשְׁתַּדְּלוּתָא דִילָן. אָמַר לֵיהּ לְרַבִּי יוֹסִי, אַנְתְּ דְּלָא אִשְׁתְּמָעוּ מִילָךְ בְּהַאי יוֹמָא בֵּינָנָא, אַנְתְּ הֲוֵי שֵׁירוּתָא, לְאַנְהָרָא לֵילְיָא, דְהָא הַשְׁתָּא עִידָן רְעוּתָא אִיהוּ, לְאַנְהָרָא עֵילָא וְתַתָּא.

31. "The song of songs, which is Solomon's"
Rabbi Yosi says that King Solomon was inspired to create this song when the Temple was built, and all the worlds above and below were completed in one action, but only when the moon (Malchut) was first fully completed. Moses made the tabernacle in the wilderness so that the Shechinah could descend to earth, and on that day another tabernacle, that of the youth Metatron, was erected above. Everything was completed the day that the Song of Songs (Shir Hashirim) was revealed to the world, and so it is considered to be the Holy of Holies, the chamber in the Temple, the portal to the upper world, that only the High priest may enter. The text goes on to tell of the Cup of Blessing, and the significance of the right and left hands which take the cup. Then we read that the Shir Hashirim includes everything, the history and story of everything there ever was or will be. Another explanation offered suggests that the Hashirim are the Patriarchs, which represent the Holy Chariot. At this time, we learn of a deeper secret, that if one dreams of black grapes growing (but not in the growing season) it is known that a decree of death has been declared against the dreamer. Then Rabbi Yosi tries to understand how if everything below is mirrored above, the serpent and death can possibly be above. Returning to "A song of ascents," he explains that this means the songs of the Supreme Angels, who are divided into ascents and levels, and they sing to David, who is Malchut, to demand of him food and sustenance. As soon as King Solomon came, he recited a song that the great ones of the Upper World recite to the Supreme King. The songs of all the people of the world were in the lower chariots, but only King Solomon's song was in the Supreme Chariots. King David and his son Solomon sang their songs differently; David endeavored to correct the worlds and to beautify the Queen with them, while Solomon endeavored to bring her to the groom, introducing words of love between them in order to join them together. David paired the Queen in this world below; while Solomon paired the Queen in a perfect union above. The passage speaks then of three thousand proverbs, three thousand parables, a thousand and five poems, and the number five. In the end, the reason that prayers and petitions are necessary is so that the place from whence the light emerges, which is Zeir Anpin, should illuminate and become prepared, because when that place is restored, then everything below, in Malchut, is readied for the appearance of God.
The Relevance of this Passage
Days, weeks, months, years could be spent trying to interpret this one extremely long and complex passage. Yet perhaps its complexity is its message: to release us from our stubborn adherence to the intellect and turn us toward the divine languages of music and poetry, which are better able than ordinary language to speak of deep things. We know that Zohar's narrative arouses the spiritual forces of which it speaks. Thus, references to the serpent and death ignite sacred sparks that safeguard us from these deadly forces.
And the Angel of Death, himself, dies through the Light that shines here. We draw sustenance in the name of David, ending poverty. Protection and the Light of the Final Redemption are aroused through the Temple. Blessing is bestowed upon us at the hand of the Cup of Blessing. We ignite untold joy by virtue of Solomon's Song of Songs. And we propagate goodness throughout the world through the medium of the white grapes.

313. פָּתַח רַבִּי יוֹסִי וְאָמַר, שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה. שִׁירָתָא דָא אִתְּעַר לָהּ שְׁלֹמֹה מַלְכָּא, כַּד אִתְבְּנֵי בֵּי מַקְדְּשָׁא, וְעָלְמִין כֻּלְּהוּ אִשְׁתְּלִימוּ, עֵילָא וְתַתָּא בִּשְׁלִמוּתָא חֲדָא. וְאַע"ג דְּחַבְרַיָּיא פְּלִיגָן בְּהַאי, שִׁירָתָא דָא לָא אִתְּמַר, אֶלָּא בִּשְׁלִימוּ, כַּד סִיהֲרָא אִתְמַלְיָא בִּשְׁלִימוּ, וּבֵי מַקְדְּשָׁא אִתְבְּנֵי כְּגַוְונָא דִּלְעֵילָא בְּשַׁעֲתָא דְּאִתְבְּנֵי בֵּי מַקְדְּשָׁא לְתַתָּא, לָא הֲוָה חֶדְוָה קֳמֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, מִיּוֹמָא דְּאִתְבְּרֵי עָלְמָא, כְּהַהוּא יוֹמָא.

313. Rabbi Yosi opened the discussion saying: "The song of songs, which is Solomon's" (Shir Hashirim 1:1). King Solomon was inspired to this song when the Temple was built, and all the worlds above and below were completed in one completion. Even though the friends disagree AS TO WHEN IT WAS SAID, THE MAIN OPINION IS THAT IT WAS SAID WHEN THE TEMPLE WAS BUILT. But this song was recited whole only when the moon, WHICH IS MALCHUT, was fully completed, and the Temple was built in the likeness of above. When the Temple was built below, there was no joy before the Holy One, blessed be He, from the day that the world was created, like that day.

314. מִשְׁכָּן דְּעָבֵד מֹשֶׁה בְּמִדְבָּרָא, לְנַחְתָּא שְׁכִינְתָּא לְאַרְעָא, בְּהַהוּא יוֹמָא מִשְׁכָּן אַחֲרָא אִתְּקַם עִמֵּיהּ לְעֵילָא, כְּמָה דְּאוּקְמוּהָ דִּכְתִיב הוּקַם הַמִּשְׁכָּן, הַמִּשְׁכָּן: מִשְׁכָּן אַחֲרָא דְּאִתְקַם עִמֵּיהּ, וְדָא מִשְׁכָּן דְּנַעַר מְטַטְרוֹ"ן, וְלָא יַתִּיר. בַּיִת רִאשׁוֹן כַּד אִתְבְּנֵי, בַּיִת רִאשׁוֹן אַחֲרָא אִתְבְּנֵי עִמֵּיהּ, וְאִתְקַיָּים בְּעָלְמִין כֻּלְּהוּ, וְאַנְהִיר לְכָל עָלְמִין, וְאִתְבְּסַם עָלְמָא, וְאִתְפְּתְחוּ כָּל מַשְׁקוֹפֵי עִלָּאִין לְאַנְהָרָא, וְלָא הֲוָה חֶדְוָה בְּכָל עָלְמִין כְּהַהוּא יוֹמָא, כְּדֵין פְּתְחוּ עִלָּאֵי וְתַתָּאֵי וְאָמְרוּ שִׁירָתָא, וְהַיְינוּ שִׁיר הַשִּׁירִים. שִׁירָתָא דְּאִינּוּן מְנַגְּנִין דְּמְנַגְּנָן לְקוּדְשָׁא בְּרִיךְ הוּא.

314. Moses made the tabernacle in the wilderness, so that the Shechinah could descend to earth. On that day, another tabernacle was erected above, as was explained, as it is written: "The tabernacle was erected" (Shemot 40:17). "The Tabernacle" comes to imply another tabernacle that was erected with it, and that is the tabernacle of the youth Metatron, and not higher. When the first Temple was built, another first Temple was built with it, WHICH IS MALCHUT, WHEN IT WAS IN THE GRADE OF BINAH. It existed in all the worlds and illuminated all the worlds, and the world became fragrant and all the supernal apertures were opened to shine. There was no joy in the world like on that day, and then those above and those below opened and said a song, the Song of Songs, the Songs that the musicians play to the Holy One, blessed be He.

315. דָּוִד מַלְכָּא אָמַר שִׁיר הַמַּעֲלוֹת, שְׁלֹמֹה מַלְכָּא אָמַר שִׁיר הַשִּׁירִים, שִׁיר מֵאִינּוּן מְנַגְּנִין. מָה בֵּין הַאי לְהַאי, דְּהָא אִשְׁתְּמַע דְּכֹלָּא חַד. אֶלָּא וַדַּאי כֹּלָּא חַד, אֲבָל בְּיוֹמֵי דְּדָוִד מַלְכָּא, לָא הֲווֹ כָּל אִינּוּן מְנַגְּנִין מִתְּתְקָנָן בְּדוּכְתַּיְיהוּ, לְנַגְּנָא כַּדְקָא יְאוֹת, וּבֵי מַקְדְּשָׁא לָא אִתְבְּנֵי, וּבג"כ לָא אִתְתְּקָנוּ לְעֵילָא בְּדוּכְתַּיְיהוּ. דְּהָא כְּמָה דְּאִית תִּקּוּנֵי דְּמִשְׁמָרוֹת בְּאַרְעָא, אוּף הָכִי בִּרְקִיעָא, וְקַיְּימִין אִלֵּין לְקֳבֵל אִלֵּין.

315. King David recited, "A song of ascents" (Tehilim 125:1) and King Solomon recited, "The Song of Songs," MEANING a song of those who play music. What is the difference between them, for it seems that they are all the same? HE ANSWERS: Certainly it is all one, but in the days of King David, all the musicians were not in their places to play music properly, because the Temple was not built yet. Therefore, they were not prepared above in their places. For as there are watches arranged on the earth, so it is in heaven, and they stand one corresponding to the other. AND THE WATCHES BELOW WERE AS YET NOT PREPARED PROPERLY BECAUSE THE TEMPLE WAS NOT BUILT.

316. וּבְיוֹמָא דְּאִתְבְּנֵי בֵּי מַקְדְּשָׁא, אִתְתְּקָנוּ כֻּלְּהוּ בְּדוּכְתַּיְיהוּ, וְשַׁרְגָּא דְּלָא נַהֲרָא שְׁרִיאַת לְאַנְהָרָא. וְשִׁירָתָא דָא אִתְתַּקְּנַת לְגַבֵּי מַלְכָּא עִלָּאָה, מַלְכָּא דִּשְׁלָמָא דִּילֵיהּ. וְתוּשְׁבַּחְתָּא דָא אִיהִי מְעַלְיָא, מִכָּל תּוּשְׁבְּחָא קַדְמָאֵי. יוֹמָא דְּאִתְגְּלֵי תּוּשְׁבַּחְתָּא דָא בְּאַרְעָא, הַהוּא יוֹמָא אִשְׁתְּכַח שְׁלִימוּ בְּכֹלָּא, וְע"ד אִיהוּ קֹדֶשׁ קָדָשִׁים.

316. On the day that the Temple was built, they were all fixed in their place, MEANING THE WATCHES, and the candle, WHICH IS MALCHUT, that did not illuminate started to illuminate. This song, THE SONG OF SONGS, was arranged for the supernal King, the King that the peace is His, ZEIR ANPIN. This praise towered above all first praises. The day that this praise was revealed to the world was found completed in everything and so "THE SONG OF SONGS" is considered the Holy of Holies.

317. בְּסִפְרָא דְּאָדָם קַדְמָאָה, הֲוָה כְּתִיב בֵּיהּ. בְּיוֹמָא דְּיִתְבְּנֵי בֵּי מַקְדְּשָׁא, יִתְעֲרוּן אֲבָהָן שִׁירָתָא, עֵילָא וְתַתָּא. וּבְגִין כַּךְ אַשְׁכַּחְנָא שִׁין מֵאַתְוָון רַבְרְבָן. וְאִלֵּין אִינוּן דְּקָא אַתְּעָרוּ, לָאו דְּאִינוּן מְנַגְּנָן, אֶלָּא דְּאִינוּן מִתְעָרֵי לְגַבֵּי עֵילָא. שִׁיר דְּאִינוּן שִׁירִין רַבְרְבָן, דְּמִמְּנָן עַל עָלְמִין כֻּלְּהוּ.

317. In the Book of Adam, it was written: On the day that the Temple will be built, the Patriarchs will inspire song above and below. Therefore, we find that the Shin OF SHIR HASHIRIM is one of the large letters, FOR THE THREE BRANCHES ALLUDE TO THE THREE PATRIARCHS. These PATRIARCHS are the ones who inspire the song. They do not actually play music, BECAUSE ONLY MALCHUT DOES, but they awaken the above by the song of these great songs that are appointed over all the worlds, NAMELY OF BINAH.

318. וְתָנִינָן, בְּהַהוּא יוֹמָא קָם יַעֲקֹב שְׁלִימָא, וְעָאל בְּגִנְתָּא דְּעֵדֶן, בְּחֵידוּ, עַל דּוּכְתֵּיהּ. כְּדֵין גִּנְתָּא דְּעֵדֶן, שָׁאֲרִי לְנַגְּנָא, וְכָל אִינוּן בּוּסְמִין דְּגִנְתָּא. מַאן גָּרִים שִׁירָתָא דָּא, וּמַאן אָמַר לָהּ. הֲוֵי אֵימָא דָּא יַעֲקֹב, דְּאִלְמָלֵא אִיהוּ לָא עָאל בְּגִנְתָּא דְּעֵדֶן, לָא אָמַר גִּנְתָּא שִׁירָתָא.

318. We have learned that the perfect Jacob arose on that day and entered the Garden of Eden joyously to his place. Then the Garden of Eden, WHICH IS MALCHUT, started to sing and all the spices in the Garden of Eden SANG. Who brought the singing and who recited it? You must admit that Jacob brought this about. For had he not entered, then the Garden of Eden would not have sung. SO WE SEE THAT JACOB BROUGHT IT, AND THE GARDEN OF EDEN, WHICH IS MALCHUT, RECITED IT.

319. שִׁירָתָא דָּא שִׁירָתָא, דְּאִיהִי כְּלָלָא דְּכָל אוֹרַיְיתָא. שִׁירָתָא דְּעִלָּאֵי וְתַתָּאֵי מִתְעָרֵי לְגַבָּהּ. שִׁירָתָא דְּאִיהִי כְּגַוְונָא דְּעָלְמָא דְּלֵעֵילָא, דְּאִיהוּ שַׁבָּת עִלָּאָה. שִׁירָתָא דִּשְׁמָא קַדִּישָׁא עִלָּאָה, אִתְעַטַּר בְּגִינֵיהּ. וְע"ד אִיהוּ קֹדֶשׁ קָדָשִׁים. מ"ט. בְּגִין דְּכָל מִלּוֹי בְּרַחִימוּ וּבְחֶדְוָה כֻּלָּא. בְּגִין דְּכוֹס שֶׁל בְּרָכָה אִתְיְהִיב בִּימִינָא, כֵּיוָן דְּאִתְיְהִיב בִּימִינָא, כְּדֵין כָּל חֵידוּ וְכָל רְחִימוּ אִשְׁתְּכַח. וּבְגִין כַּךְ בְּרַחִימוּ וּבְחֶדְוָה כָּל מִלּוֹי.

319. This song is a song that includes the whole Torah, a song with which those above and those below became inspired. It is a song which is similar to above, which is the supernal Shabbat, WHICH IS BINAH, a song that the Supernal Holy Name, WHICH IS MALCHUT, becomes crowned by. Therefore, it is the Holy of Holies. What is the reason? Because all its words are in the love and the joy of all, and the Cup of Blessing, WHICH IS MALCHUT, is given with the right hand, WITH CHESED. Since it is given with the right hand, then all joy and love are present. Therefore, all its words are with love and with joy.

320. בְּזִמְנָא דְּהַאי יְמִינָא אִתְהַדַּר לַאֲחוֹרָא, כד"א הֵשִׁיב אָחוֹר יְמִינוֹ, כְּדֵין כּוֹס שֶׁל בְּרָכָה אִתְיְהִיב בִּשְׂמָאלָא. כֵּיוָן דְּאִתְיְהִיב בִּשְׂמָאלָא, שָׁרִיאוּ עִלָּאֵי וְתַתָּאֵי לְמִסְפַּד עָלֵיהּ קִינָה. וּמַאי קָאַמְרֵי. אֵיכָה, אֵי כָּה, אֵי כּוֹס שֶׁל בְּרָכָה, דַּאֲתַר עִלָּאָה דַּהֲוֵית יָתְבָא בְּגַוֵּיהּ אִתְמְנַע וְאִתְגְּרַע מִנָּהּ בְּגִינֵי כַּךְ שִׁיר הַשִּׁירִים, דַּהֲוָה מִסִּטְרָא דִּימִינָא, כָּל מִלּוֹי רְחִימוּ וְחֶדְוָה. אֵיכָה, דְּחָסִיר יְמִינָא, וְאִשְׁתְּכַח שְׂמָאלָא, כָּל מִלּוֹי אִינוּן קִנְטוּרִין וְקִינִין.

320. When this right hand is turned back, as it is written: "He has drawn back His right hand" (Eichah 2:3), then the Cup of Blessing, WHICH IS MALCHUT, is given with the left hand, WHERE THE JUDGMENTS ARE BECAUSE OF A LACK OF CHASSADIM. Since it is given with the left hand, those above and those below start to lament Her. And what do they say, "How (Heb. eichah)?" WHICH ARE THE LETTERS ei (Eng. 'where') koh, MEANING where is the Cup of Blessing, WHICH IS MALCHUT THAT IS CALLED 'KOH'. The place above wherein She would sit, NAMELY THE PLACE OF BINAH, was withheld and removed from Her. Therefore, all the words of Shir Hashirim, which is of the right side, are of love and joy. All the words of Eichah, in which the right is missing, and only the left is present, are grievances and lamentations.

321. If you ask: Every joy and every jubilation and every song is from the left side. Therefore, Levites who are of the left side play the song. SO HOW CAN YOU SAY THAT IT IS JUDGMENTS AND LAMENTATIONS? HE ANSWERS: Any time there is joy from the left side, it is present only when the right is joined with it, MEANING THAT THE CHOCHMAH IN THE LEFT BECOMES ATTACHED WITH CHASSADIM OF THE RIGHT. When the right becomes aroused and joins with it, then that joy in the right improves and pacifies the anger OF THE LEFT, BECAUSE ALL THE ANGER AND JUDGMENTS THAT ARE IN THE LEFT ARE BECAUSE OF THE LACK OF CHASSADIM, WHICH IS FROM THE RIGHT. When the anger is pacified and there is joy from the right side, then a complete joy comes from that side, FROM THE LEFT, BECAUSE AFTER BECOMING ATTIRED WITH CHASSADIM, THE CHOCHMAH IN THE LEFT ALSO ILLUMINATES. AND THE JOY IS COMPLETE.

321. וְאִי תֵּימָא, הָא כָּל חִידוּ, וְכָל חֶדְוָה, וְכָל שִׁיר, מִסִּטְרָא דִשְׂמָאלָא אִיהוּ, וְעַל דָּא לֵוָאֵי מִסִּטְרָא דִשְׂמָאלָא מְנַגְּנֵי שִׁירְתָא. אֶלָּא, כָּל חִידוּ דְּאִשְׁתְּכַח מִסִּטְרָא דִשְׂמָאלָא, לָא אִשְׁתְּכַח אֶלָּא בְּזִמְנָא דִימִינָא אִתְדַּבָּק בַּהֲדֵיהּ. וּבְזִמְנָא דִימִינָא אִתְּעַר וְאִתְדַּבָּק בַּהֲדֵיהּ, כְּדֵין הַהוּא חֶדְוָה מִימִינָא, אִיהוּ דְּקָא אוֹטִיב לְרִתְחָא, וְכַד רִתְחָא אִשְׁתְּכַךְ, וְחִדוּ אִיהוּ מִסִּטְרָא דִימִינָא, כְּדֵין חֶדְוָה שְׁלִימְתָא אָתֵי מֵהַאי סִטְרָא.

322. When the right is not present, the anger in the left increases, BECAUSE THE RIGHT is not pacifying and is not improving and is not causing joy. Then, it IS SAID Eichah, WHICH ARE THE LETTERS Ei (Eng. 'where') koh, NAMELY the Cup of Blessing THAT IS CALLED 'KOH'. What will become of it, for it sits in the left, and the anger is increasing and is not pacified? Certainly complaints and lamentations are aroused.

322. וְכַד יְמִינָא לָא אִשְׁתְּכַח, רִתְחָא דִשְׂמָאלָא נָפִישׁ, וְלָא שָׁכִיךְ, וְלָא אוֹטִיב, וְלָא חַדֵּי. כְּדֵין אֵיכָה, אֵי כָּה. כּוֹס שֶׁל בְּרָכָה מָה תְּהֵא עָלֶיהָ, דְּקָא יָתְבָא בִּשְׂמָאלָא, וְרִתְחָא נָפִישׁ, וְלָא שָׁכִיךְ. וַדַּאי קִנְטוּרִין וְקִינִין מִתְעָרִין.

323. As to Shir Hashirim, certainly the Cup of Blessing was ALREADY given with the right hand and handed over to it. Every love and every joy is present. Therefore, all its words are with love and joy, and it is not so in all the other songs in the world. Therefore, the song was inspired by the Patriarchs.

323. אֲבָל שִׁיר הַשִּׁירִים, וַדַּאי כּוֹס שֶׁל בְּרָכָה דְּאִתְיְהִיב בִּימִינָא, וְאִתְמְסַר בְּגַוֵּיהּ, וְעַל דָּא כָּל רְחִימוּ וְכָל חִידוּ אִשְׁתְּכַח. וּבְגִין כַּךְ כָּל מִלּוֹי בְּרְחִימוּ וּבְחֶדְוָה, וְלָא אִשְׁתְּכַח בִּשְׁאַר כָּל שִׁירִין דְּעָלְמָא הָכִי. וּבְגִין דָּא מִסִּטְרָא דַאֲבָהָן אִתְּעַר שִׁירְתָא דָּא.

324. This song was revealed on the day the Shechinah descended to earth, as it is written: "So that the priests could not stand and minister..." (I Melachim 8:11). Why? "For the glory of Hashem had filled the House of Hashem" (Ibid.). On that very day, the praise of SHIR HASHIRIM was revealed, and Solomon said it through the Holy Spirit.

324. יוֹמָא דְּאִתְגְּלֵי שִׁירְתָא דָּא, הַהוּא יוֹמָא נַחְתַּת שְׁכִינְתָּא לְאַרְעָא, דִּכְתִיב וְלָא יָכְלוּ הַכֹּהֲנִים לַעֲמוֹד לְשָׁרֵת וְגוֹ׳. מַאי טַעֲמָא. בְּגִין כִּי מָלֵא כְבוֹד יְיָ׳ אֶת בֵּית יְיָ׳. בְּהַהוּא יוֹמָא מַמָּשׁ, אִתְגְּלִיאַת תּוּשְׁבַּחְתָּא דָּא, וְאָמְרָה שְׁלֹמֹה בְּרוּחַ קֹדֶשׁ.

325. The praise of this song, SHIR HASHIRIM, is the inclusion of the entire Torah, the inclusion of the whole creation, the inclusion of the secret of the Patriarchs, the inclusion of the Exile in Egypt, the Deliverance of the children of Yisrael from Egypt and the Song of the Sea, NAMELY, "THEN SANG MOSES" (SHEMOT 15:1), the inclusion of the Ten Commandments, the existence of Mount Sinai, AND INCLUDES FROM THE TIME that Yisrael traveled in the wilderness until they came to the Land of Yisrael and the Temple was built. Also, the inclusion of the crowning of the Holy Name with love and joy, the inclusion of the exile of Yisrael among the nations and the redemption, the inclusion of the Resurrection of the Dead until the day that is the Shabbat to Hashem, NAMELY THE DAY THAT IS COMPLETELY SHABBAT OF THE TIME TO COME, whatever is and whatever was and whatever will be afterwards during the seventh day, NAMELY THE SEVENTH MILLENNIUM, when it will be Shabbat to Hashem. It is all in Shir Hashirim.

325. תּוּשְׁבַּחְתָּא דִשִׁירְתָא דָּא, אִיהִי כְּלָלָא דְכָל אוֹרַיְיתָא. כְּלָלָא דְכָל עוֹבְדָא דִבְרֵאשִׁית, כְּלָלָא דְרָזָא דַאֲבָהָן, כְּלָלָא דְגָלוּתָא דִמְצְרַיִם. וְכַד נָפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם. וְתוּשְׁבַּחְתָּא דְיַמָּא. כְּלָלָא דְיוֹ״ד אֲמִירָן. וְקִיּוּמָא דְהַר סִינַי. וְכַד אָזְלוּ יִשְׂרָאֵל בְּמַדְבְּרָא, עַד דְּעָאלוּ לְאַרְעָא, וְאִתְבְּנֵי בֵּי מַקְדְּשָׁא. כְּלָלָא דְעִטּוּרָא דִשְׁמָא קַדִּישָׁא עִלָּאָה, בְּרְחִימוּ וּבְחֶדְוָה. כְּלָלָא דְגָלוּתְהוֹן דְיִשְׂרָאֵל בֵּינֵי עַמְמַיָּא, וּפוּרְקָנָא דִלְהוֹן. כְּלָלָא דִתְחַיַּית הַמֵּתִים, עַד יוֹמָא דְאִיהִי שַׁבָּת לַיְיָ׳. מַאי הֲוָה, וּמַאי הֲוֵי, וּמַאי דְזַמִּין לְמֶהֱוֵי, לְבָתַר בְּיוֹמָא שְׁבִיעָאָה, כַּד יְהֵא שַׁבָּת לַיְיָ׳, כֹּלָּא אִיהוּ בְּשִׁיר הַשִּׁירִים.

326. וְעַל דָּא תְּנִינָן, כָּל מַאן דְּאַפִּיק פְּסוּקָא דְּשִׁיר הַשִּׁירִים, וְאָמַר לֵיהּ בְּבֵי מִשְׁתַּיָּא. אוֹרַיְיתָא אִיהִי חֲגִירַת שָׂק, וְסַלְּקָא לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא, וְאָמְרָה קַמֵּיהּ, עָבְדוּ לִי בָּנָיךָ מָחוֹךְ בְּבֵי מִשְׁתַּיָּא. וַדַּאי אוֹרַיְיתָא סַלְּקַת וְקָאַמְרָת הָכִי, בְּגִין דָּא אִצְטְרִיךְ לְנַטְרָא, וּלְסַלְּקָא עָטָרָא עַל רֵישֵׁיהּ דְּבַר נָשׁ, כָּל מִלָּה וּמִלָּה דְּשִׁיר הַשִּׁירִים.

326. Therefore we have learned that anyone who selects a passage from Shir Hashirim and says it in an ale-house, the Torah girds a sack and ascends before the Holy One, blessed be He, and says before Him, Your children have made me a joke in an ale-house. Certainly, the Torah ascends and says thus. Therefore, one should be careful, and place a crown upon the head of the person out of every single word of Shir Hashirim.

327. וְאִי תֵּימָא אֲמַאי אִיהִי בֵּין הַכְּתוּבִים, הָכִי הוּא וַדַּאי, בְּגִין דְּאִיהוּ שִׁיר תּוּשְׁבַּחְתָּא דִּכְנֶסֶת יִשְׂרָאֵל, קָא מִתְעַטְּרָא לְעֵילָא. וּבְגִין כַּךְ, כָּל תּוּשְׁבְּחָן דְּעָלְמָא, לָא סַלְּקָא רְעוּתָא לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא, כְּתוּשְׁבַּחְתָּא דָּא.

327. And if you ask: Why is it among the Writings, AND NOT IN THE PROPHETS? HE ANSWERS: It is certainly so, THAT ITS PLACE IS IN THE WRITINGS, because it is the song of praise of the Congregation of Yisrael, WHICH IS MALCHUT that is crowned above, FROM BINAH. AND MALCHUT IS A PART OF THE WRITINGS. Therefore, none of the praises in the world are as pleasing before the Holy One, blessed be He, as this praise.

328. הָכִי אוֹלִיפְנָא, שִׁיר, חַד. הַשִּׁירִים, תְּרֵין. אֲשֶׁר, הָא תְּלָת. וְרָזָא דָּא, דְּאִתְיְהִיב כּוֹס שֶׁל בְּרָכָה וְאִתְנְטִיל בֵּין יְמִינָא וּשְׂמָאלָא. וְכֹלָּא אִתְּעַר לְגַבֵּי מַלְכָּא דִּשְׁלָמָא דִּילֵיהּ. וּבְהַאי אִסְתַּלָּק רְעוּתָא לְעֵילָא לְעֵילָא בְּרָזָא דְּאֵין סוֹף. רְתִיכָא קַדִּישָׁא הָכָא אִשְׁתְּכַח. דְּהָא אֲבָהָן אִינּוּן רְתִיכָא, דָּוִד מַלְכָּא אִתְחַבָּר עִמְּהוֹן, אִינּוּן אַרְבַּע רָזָא דִּרְתִיכָא קַדִּישָׁא עִלָּאָה. וּבְגִין כַּךְ, אַרְבַּע תֵּיבִין בְּהַאי קְרָא קַדְמָאָה, רָזָא דִּרְתִיכָא קַדִּישָׁא שְׁלִימְתָא.

328. We have learned that "Shir" (Eng. 'a Song') is one, "Hashirim" (Eng. 'of Songs') is second and "asher" (Eng. 'which is') is third. This is the secret why the Cup of Blessing, WHICH IS MALCHUT, was given and is taken between the right and left hands, WHICH IS THE SECRET OF THE TWO COLUMNS RIGHT AND LEFT, CHESED AND GVURAH. It is all inspired toward the King that the Peace is His, WHO IS THE CENTRAL COLUMN, TIFERET, THAT CORRESPONDS TO THEM AND THE THREE MENTIONED EARLIER. Desire ascends in this higher and higher, in the secret of the Endless Light. The Holy Chariot is present here, because the Patriarchs, NAMELY CHESED, GVURAH AND TIFERET THAT ARE MENTIONED ABOVE, WHICH IS THE SECRET OF THREE SONGS, are the Chariot. King David joins with them, and they are four, which is the secret of the Supreme Holy Chariot. Therefore, there are four words in this first passage, NAMELY, "THE SONG OF SONGS, WHICH IS SOLOMON'S," the secret of the Holy complete Chariot.

329. תּוּ רָזָא דָּא, שִׁיר: דָּא רָזָא דְּדָוִד מַלְכָּא, דְּאִיהוּ רָזָא לְסַלְּקָא בְּשִׁיר. הַשִּׁירִים: אִלֵּין אֲבָהָן, רָזָא דִּמְמָנָן רַבְרְבָן, רְתִיכָא שְׁלִימְתָא כַּדְקָא יֵאוֹת. אֲשֶׁר לִשְׁלֹמֹה: רָזָא מַאן דְּרָכִיב עַל רְתִיכָא שְׁלִימְתָא דָּא.

329. To further explain this secret, "Shir" is the Secret of King David, being the secret of Shir. "Hashirim" are the Patriarchs, being the secret of the great appointees, the proper complete Chariot. "Which is Solomon's" is the secret of he who rides on this complete Chariot, NAMELY BINAH.

330. וּבְהַאי קְרָא אִשְׁתְּכַח שְׁלִימוּ דְּרָזָא, מִן הָעוֹלָם וְעַד הָעוֹלָם, רָזָא דְּכָל מְהֵימְנוּתָא. וְכֹלָּא אִיהוּ רְתִיכָא שְׁלִימְתָא לְמַאן דְּיִדְיַע, וּלְמַאן דְּלָא אִתְיְדַע, וְלֵית מַאן דְּקָאִים לְמִנְדַּע בֵּיהּ. וְעַל דָּא אִתְּמַר הַאי קְרָא בְּד׳ תֵּיבִין, רָזָא דְּרְתִיכָא שְׁלִימְתָא מִכָּל סִטְרִין. מִכָּאן וּלְהָלְאָה, רָזָא לְחַכִּימִין אִתְּמְסַר.

330. The whole of the secret of: "Forever and ever (lit. 'from the world and to the world')" (I Divrei Hayamim 16:36), WHICH MEANS FROM BINAH TO MALCHUT, is found in this passage, which is the secret of the whole Faith. It is all a complete Chariot for the one who is known, and for the one who is not known, which is not to be known nor comprehended. Therefore, there are four words in the passage, which is the secret of the Chariot that is complete from all sides, BOTH FROM THE RIGHT AND FROM THE LEFT. From here and further, NAMELY HIGHER THAN ABA AND IMA, the secret was given over to the sages.

331. It also has a deeper secret, for we have learned that if one sees grapes in his dream and they are white, they are good, MEANING THAT THE DREAM ALLUDES TO GOOD. If they are black and if they are in season, MEANING THE SEASON OF GRAPE GROWING, they are good. If not in season, then Mercy is needed, BECAUSE THEY ALLUDE TO AN EVIL DECREE. HE QUESTIONS: What difference is there if they are white or they are black, and what difference is there if they are in season or are not in season? We also learned that if one eats the black grapes, he is assured to be of the World to Come. Why?

331. וְתוּ אִית בֵּיהּ רָזָא פְּנִימָאָה, דְּתָנִינָן, מַאן דְּחָמֵי עֲנָבִין בְּחֶלְמֵיהּ, אִי חִיוָּרִין אִינּוּן טָבִין. אוּכְמִין, בִּזְמַנָּן טָבִין, דְּלָא בִּזְמַנָּן צְרִיכִין רַחֲמֵי. מַאי שְׁנָא חִיוָּרֵי, וּמַאי שְׁנָא אוּכְמֵי, וּמַאי שְׁנָא בִּזְמַנָּן, וּמַאי שְׁנָא דְּלָא בִּזְמַנָּן. וְתוּ, תָּנִינָן אָכְלָן לְאִינּוּן אוּכְמֵי, מוּבְטָח לֵיהּ דְּהוּא בֶּן עָלְמָא דְּאָתֵי, אֲמַאי.

332. HE ANSWERS: We have learned that the tree with which Adam sinned was grapes, as it is written: "Their grapes are grapes of gall" (Devarim 32:32), which are black grapes. There are black grapes and white grapes, and the white ones are good because they are of the side of life, BECAUSE WHITE ALLUDES TO CHESED, WHICH IS ZEIR ANPIN THAT IS CALLED 'THE TREE OF LIFE'. The black ones need Mercy, because they are of the side of death and BECAUSE BLACK ALLUDES TO THE TREE OF KNOWLEDGE OF GOOD AND EVIL, WHEREIN IS DEATH. In their season, MEANING WHEN THEY ARE RIPE, they are good, EVEN THOUGH THEY ARE BLACK. What is the reason? At the time that the white ones dominate, everything becomes improved because at that time, they all are fixed and everything is nice. It is all in the same procedure, the white ones and black ones. When the white ones are not dominating and the black ones appear in the dream, BUT NOT IN THE GROWING SEASON OF GRAPES, it is known that a decree of death has been decreed against him. And he needs Mercy, for he has seen the Tree with which Adam had sinned, and caused death for himself and the whole world.

332. אֶלָּא תָּנִינָן, אִילָנָא דְּחָב בֵּיהּ אָדָם קַדְמָאָה, עֲנָבִין הֲווֹ, דִּכְתִיב עֵנָבֵמוֹ עִנְבֵי רוֹשׁ. וְאִלֵּין אִינּוּן עֲנָבִין אוּכְמִין, בְּגִין דְּאִית עֲנָבִין אוּכְמִין, וְאִית עֲנָבִין חִוָּרִין. חִוָּרִין טָבִין, דְּהָא מִסְטָר דְּחַיֵּי אִינּוּן. אוּכְמִין צְרִיכִין רַחֲמֵי, דְּהָא מִסְטְרָא דְּמוֹתָא אִינּוּן. בִּזְמַנָּן טָבִין, מַאי טַעֲמָא. בְּגִין דִּבְזִמְנָא דְּחִוָּרֵי שַׁלְטָן, כֹּלָּא אִתְבְּסָם, דְּהָא בְּהַהוּא זִמְנָא כֹּלָּא אִצְטְרִיךְ לְתִקּוּנָא, וְכֹלָּא אִיהוּ שַׁפִּיר, וְכֹלָּא תִּקּוּנָא חֲדָא, אוּכְמָא וְחִוָּרָא. וּבִזְמַנָּא דְּחִוָּרֵי לָא שַׁלְטָאן, וְאוּכְמֵי אִתְחָזוּן, לְמִינְדַּע דְּהָא בְּדִינָא דְּמוֹתָא סָלִיק, וְאִצְטְרִיךְ רַחֲמֵי, דְּהָא אִילָנָא דְּחָב בֵּיהּ אָדָם קַדְמָאָה, וְגָרִים מוֹתָא לֵיהּ וּלְכָל עָלְמָא חָמָא.

333. We should make an observation, and if Master, RABBI SHIMON, were not present, I would not say this. We have learned that this world is similar to the world above, and as for the world above, everything that is in this world is also in the world above. HE QUESTIONS: If it is the serpent who brought death to Adam below, then why did he bring it above, NAMELY TO THE SUPREME ADAM THAT IS THE SECRET OF ZEIR ANPIN AND MALCHUT? If you say that the light of the woman, THAT IS MALCHUT, is lessened as the moon which light is lessened at times, and at that time she IS CONSIDERED as though she were dead, WE SHOULD THEN ASK about the male THAT IS ZEIR ANPIN. Why IS DEATH CONNECTED TO HIM? AND ALSO, if you say that the moon, WHICH IS MALCHUT, died by the counsel of the serpent, which is the lessening of the light, we have learned that the lessening of its light was not because of the serpent, but rather because the moon said before the Holy One, blessed be He, 'IT IS NOT POSSIBLE FOR TWO KINGS TO USE ONE CROWN'. THIS OCCURRED ON THE FOURTH DAY OF CREATION, so we can see that it was not because of the serpent. If you say that her husband, WHICH IS ZEIR ANPIN, is BEING LESSENED OF THE LIGHT WHICH IS CALLED 'DEATH', heaven forbid that there is lessening above.

333. הָכָא אִית לְאִסְתַּכְּלָא, וְאִי לָאו דְּמַר הָכָא, לָא אֵימָא. תָּנִינָן דְּעָלְמָא דָּא, אִיהוּ כְּגַוְונָא דְּעָלְמָא דִּלְעֵילָא, וְעָלְמָא דִּלְעֵילָא כָּל מַה דַּהֲוָה בְּהַאי עָלְמָא, הָכִי אִיהוּ לְעֵילָא, אִי נָחָשׁ גָּרִים מוֹתָא לְאָדָם לְתַתָּא, לְעֵילָא אֲמַאי. אִי תֵּימָא, לְאִתְּתָא, דִּבְגִין נָחָשׁ אִגְרַע נְהוֹרָא, דְּהָא סִיהֲרָא גָּרַע נְהוֹרָא לְזִמְנִין, וּבְהַהוּא זִמְנָא אִיהִי מִיתַת. דְּכוּרָא אֲמַאי. דְּאִי נֵימָא דְּסִיהֲרָא בְּעֵטְיוֹ דְּהַאי נָחָשׁ מִיתַת, בְּגִרְיעוּ דִּנְהוֹרָא. הָא תָּנִינָן, דְּלָא בְּגִין נָחָשׁ הֲוָה. אֶלָּא דְּאָמְרָה סִיהֲרָא קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא וְכוּ׳, הָא לָא הֲוָה בְּגִין נָחָשׁ. וְאִי תֵּימָא דְּבַעְלָהּ הָכִי הוּא, ח״ו דִּגְרִיעוּ הֲוֵי לְעֵילָא.

334. HE ANSWERS: All these are secrets of the Torah, and the snake caused a lessening in everything. Come and see: We learned everything that the Holy One, blessed be He, made above and below is all as male and female. There are many levels above that are different from each other, and from level to level is contained the secret of man. The Holy One, blessed be He, made these levels that are the same in the form of one body, until they reached the secret of man, NAMELY MALE AND FEMALE.

334. אֶלָּא כָּל דָּא סִתְרֵי אוֹרַיְיתָא, וְנָחָשׁ בְּכֹלָּא אַתְקִין גְּרִיעוּ. ת״ח וְהָכִי אוֹלִיפְנָא, כָּל מָה דְּעָבַד קוּדְשָׁא בְּרִיךְ הוּא עֵילָא וְתַתָּא, כֹּלָּא בְּרָזָא דִּדְכַר וְנוּקְבָא אִיהוּ, וְכַמָּה דַּרְגִין אִינּוּן לְעֵילָא, מְשַׁנְיָין אִלֵּין מֵאִלֵּין. וּמִדַּרְגָּא עַד דַּרְגָּא רָזָא דְּאָדָם, וְאִינּוּן דַּרְגִין דְּאִינּוּן זִינָא חֲדָא, עָבַד לוֹן קוּדְשָׁא בְּרִיךְ הוּא דִּיוּקְנָא דְּחַד גּוּפָא, עַד דְּסַלְקִין בְּרָזָא דְּאָדָם.

335. We learned of the second day of Creation that Gehenom was created then, and one body was made in the secret of man. THE SIX ENDS OF THE GOOD THAT WAS IN KLIPAH OF NOGAH (ENG. 'BRIGHTNESS') WERE FORMED INTO A BODY, WHICH INCLUDES ALSO MALCHUT AS ITS FEMALE. Its limbs, NAMELY THE ANGELS, that are appointed, THAT ARE INCLUDED IN IT, come close to fire, NAMELY TO THE KLIPAH OF FLAMING FIRE, and they die and return TO LIFE as before. That is because they approached this serpent and this is the supernal Adam who was tempted in his habitation, NAMELY BY HIS FEMALE THAT IS CALLED 'HABITATION' (TABERNACLE). THE TABERNACLE WAS ENTICED by this serpent, and therefore he died. The serpent caused his death because he approached him, AND THIS IS EXACTLY LIKE THE LOWER MAN.

335. וְתָנֵינָן, בְּיוֹמָא תִּנְיָינָא דְּעוֹבָדָא דְּבְרֵאשִׁית, דְּאִתְבְּרֵי בֵּיהּ גֵּיהִנָּם, אִתְעֲבִיד חַד גּוּפָא בְּרָזָא דְּאָדָם, וְאִינּוּן שַׁיְיפִין מִמָּנָן דְּמִתְקָרְבִין לְאֶשָּׁא, וּמֵתִין וּמְהַדְּרָן כְּמִלְקַדְמִין. וְדָא בְּגִין דְּאִינּוּן אִתְקְרִיבוּ לְגַבֵּי הַאי חִוְיָא, וְאִיהוּ אָדָם קַדְמָאָה דְּאִתְפַּתְּא גּוֹ מַשְׁכְּנָא בְּהַאי חִוְיָא, וְע״ד מִית, וְחִוְיָא גָּרִים לֵיהּ מוֹתָא דְּאִיהוּ קָרִיב לֵיהּ.

336. Man always MEANS male and female, EVEN IN THE LEVELS OF ATZILUT. But man, who is the Supernal Holy One, NAMELY ZEIR ANPIN OF ATZILUT who dominates everything, gives life and sustenance to everything. Even so, this strong serpent withheld the light, in the entire LEVEL OF ADAM. When the tabernacle, WHICH IS the female of that man WHO IS THE GOOD PART IN NOGAH, became impure, as we have said, she died and the male died too. And they return TO LIFE as before. Therefore, everything BELOW is similar to above.

336. וּבְכָל אֲתָר אָדָם דְּכַר וְנוּקְבָא אִיהוּ, אֲבָל אָדָם דְּאִיהוּ קַדִּישָׁא עִלָּאָה, אִיהוּ שַׁלִּיטָא עַל כֹּלָּא, דָּא יָהִיב מְזוֹנָא וְחַיִּין לְכֹלָּא. וְעכ״ד בְּכֹלָּא מָנַע נְהוֹרָא הַאי חִוְיָא תַּקִּיפָא. כַּד מַסְאִיב מִשְׁכְּנָא נוּקְבָא דְּהַהוּא אָדָם כִּדְקָאָמַר מִיתַת, וּדְכוּרָא מִית, וְסַלְּקִין כְּמִלְקַדְמִין. וְעַל דָּא כֹּלָּא כְּגַוְונָא דִּלְעֵילָּא.

337. If one eats these black grapes IN HIS DREAM, then he is certain that he will be part of the World to Come. It is because he destroys THEM and he dominates that place, NAMELY THE KLIPAH, FOR HE HAS EATEN THEM, overcomes it and grinds it, as it is written: "It devoured and broke in pieces" (Daniel 7:7). Once that strong Klipah is removed, he is closer to the World to Come and there is no one to prevent him. Therefore one who sees in his dream that he ate those black grapes and crushed them, is certain to have the World to Come.

337. אֲכַל אִינּוּן עֲנָבִין אוּכְמִין, מוּבְטָח לֵיהּ דְּהוּא בֶּן עָלְמָא דְּאָתֵי, בְּגִין דְּשֵׁיצֵי, וְשָׁלִיט עַל הַהוּא אֲתָר, וְאִתְגַּבָּר עָלֵיהּ, וְאַדָּק לֵיהּ, כד״א אָכְלָא וּמַדְקָא. כֵּיוָן דְּאַעְבַּר הַהִיא קְלִיפָּה תַּקִּיפָא, הָא אִתְקְרַב לְגַבֵּי עָלְמָא דְּאָתֵי, וְלֵית מַאן דְּמָחֵי בִּידֵיהּ. וְעַל דָּא, מַאן דְּחָמֵי בְּחֶלְמֵיהּ דְּאִינּוּן עֲנָבִין אוּכְמִין אָכֵל וּמְהַדֵּק מוּבְטָח לֵיהּ וְכוּ׳.

338. Similar to this, there was no song in the House of David, WHICH IS MALCHUT, until these black grapes were removed. He dominated them and then Shir Hashirim was recited, as we have learned. Even in this place, IN MALCHUT, they are called 'grapes', as it is written: "I found Yisrael like grapes in the wilderness..." (Hoshea 9:10). THE CHILDREN OF YISRAEL ARE THE ASPECTS OF MALCHUT, and these, THAT ARE IN THE PASSAGE, are white grapes.

338. כְּגַוְונָא דָּא, לָא הֲוֵי שִׁיר בְּבֵיתָא דְּדָוִד, עַד דְּאִתְעַבְּרוּ אִינּוּן עֲנָבִין אוּכְמִין, וְשַׁלִּיטָא עָלַיְיהוּ, וּכְדֵין אִתְּמַר שִׁיר הַשִּׁירִים, כְּמָה דְּאִתְּמַר. וַאֲפִילּוּ בְּאֲתָר דָּא אִקְרֵי עֲנָבִים, כד״א כַּעֲנָבִים בַּמִּדְבָּר וְגוֹ׳, וְאִלֵּין אִינּוּן עֲנָבִים חִוָּרִין.

339. This song is superior to all the songs of the ancient. All the songs recited by the ancient were equal only to the songs that the Angels recited, even though they established it IN A DIFFERENT MANNER, it is written: "A song of ascents to David." "A song of ascents" MEANS the songs that those supreme angels say, who are divided into grades and levels. To whom do they say it? "To David," WHO IS MALCHUT, to request of him food and sustenance.

339. שִׁירְתָא דָּא אִיהִי מְעַלְיָא עַל כָּל שְׁאַר שִׁירִין דְּקַדְמָאֵי. כָּל שִׁירִין דְּקַדְמָאֵי אָמְרוּ, לָא סְלִיקוּ אֶלָּא גּוֹ שִׁירִין דְּמַלְאָכֵי עִלָּאֵי אַמְרֵי. וְאע״ג דְּהָא אוּקְמוּהָ, אֲבָל כְּתִיב שִׁיר הַמַּעֲלוֹת לְדָוִד, שִׁיר הַמַּעֲלוֹת שִׁיר דְּמַלְאָכֵי עִלָּאֵי אַמְרֵי. דְּאִינּוּן מַעֲלוֹת וְדַרְגִּין. אַמְרֵי לְמַאן. לְדָוִד. לְבַקְשָׁא טַרְפָּא וּמְזוֹנָא מִנֵּיהּ.

340. תּוּ שִׁיר הַמַּעֲלוֹת, כד״א עַל עֲלָמוֹת שִׁיר. עַל כֵּן עֲלָמוֹת אֲהֵבוּךָ. לְדָוִד, בְּגִין דָּוִד מַלְכָּא עִלָּאָה, דְּאִיהוּ מְשַׁבַּח תְּדִיר לְמַלְכָּא עִלָּאָה.

340. Another EXPLANATION: "A song of ascents (Heb. Shir Hamaalot)" is as it is written, "A song to Alamot" (Tehilim 46:1) and "therefore do the virgins (Heb. alamot) love you" (Shir Hashirim 1:3), WHICH IS THE SECRET OF THE CHAMBERS OF BRIYAH THAT ARE CALLED 'ALAMOT'. THE VERSE WRITES THAT THIS IS THE SONG OF THE ALAMOT, BECAUSE "HAMA'ALOT" (ENG. 'ASCENTS') IS SPELLED WITH THE SAME LETTERS AS HA'ALAMOT (ENG. 'THE MAIDENS'). "To David," MEANING for the Supreme King David WHO IS MALCHUT, who constantly praises the Supreme King, WHO IS ZEIR ANPIN.

341. כֵּיוָן דְּאָתָא שְׁלֹמֹה מַלְכָּא, אָמַר שִׁיר דְּאִיהוּ עִלָּאָה לְעֵילָא. דְּרַבְרְבֵי עָלְמָא עִלָּאִין, קָאַמְרֵי לְגַבֵּי מַלְכָּא עִלָּאָה, דִּשְׁלָמָא כֻּלָּא דִּילֵיהּ. כֻּלְּהוּ דְּאַמְרֵי שִׁירָתָא, לָא סְלִיקוּ בְּהַהִיא שִׁירָתָא לוֹמַר, אֶלָּא הַהוּא שִׁירָתָא דְּמַלְאֲכֵי עִלָּאֵי קָאַמְרֵי. בַּר שְׁלֹמֹה מַלְכָּא, דְּסָלִיק בְּהַהִיא שִׁירָתָא לְמָה דְּרַבְרְבִין עִלָּאִין עַמּוּדֵי עָלְמָא קָאַמְרֵי. כָּל בְּנֵי עָלְמָא בִּרְתִיכִין תַּתָּאִין, שְׁלֹמֹה מַלְכָּא בִּרְתִיכִין עִלָּאִין.

341. As soon as King Solomon came, he recited a song that is elevated above, which the great ones of the Upper World, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN THAT IS CALLED 'THE UPPER WORLD' recite to the Supreme King that all the peace is His, WHO IS BINAH, WHENCE ALL THE LIGHTS OF MALE AND FEMALE AND BRIYAH, YETZIRAH AND ASIYAH COME FROM. ITS CHESED, GVURAH AND TIFERET ARE CALLED 'GREAT ONES', NAMELY FIRST THREE SFIROT, IN COMPARISON TO ITS NETZACH, HOD AND YESOD WHICH ARE SMALL AND THE ASPECT OF SIX EXTREMITIES. All of them who recited songs had their songs ascend only as high as that song that the supreme angels recited, except for King Solomon, who ascended with this song to what the Supreme Great Ones, the pillars of the World, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, recited. All the people of the world, THEIR SONGS WERE in the lower Chariots; NAMELY, OF THE NUKVA BELOW THE CHEST OF ZEIR ANPIN. But King Solomon's SONG WAS in the Supreme Chariots, IN CHESED, GVURAH, TIFERET AND MALCHUT ABOVE THE CHEST OF ZEIR ANPIN, WHICH ARE A CHARIOT TO BINAH.

342. וְאִי תֵּימָא, מֹשֶׁה דְּסָלִיק בְּדַרְגָּא דִּנְבוּאָה וּבְחֲבִיבוּ לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא, עַל כָּל בְּנֵי עָלְמָא, הַהִיא שִׁירָתָא דְּקָאָמַר בִּרְתִיכִין תַּתָּאִין הֲוָה, וְלָא סָלִיק יַתִּיר. תָּא חֲזִי, שִׁירָתָא דְּקָאָמַר מֹשֶׁה, סָלִיק לְעֵילָא וְלָא לְתַתָּא. אֲבָל לָא אָמַר שִׁירָתָא כִּשְׁלֹמֹא מַלְכָּא, וְלָא הֲוָה ב״נ דְּסָלִיק בְּשִׁירָתָא כִּשְׁלֹמֹה.

342. If you ask: Yet Moses ascended by the level of prophecy and love to the Holy One, blessed be He, beyond all the inhabitants of the world. WOULD YOU SAY that that song which he said pertained to the lower Chariots and did not rise higher? HE ANSWERS: Come and see, the song that Moses recited ascended above, TO ZEIR ANPIN, and not below, TO NUKVA. But he did not recite poetry like King Solomon, and no one ascended by a poem like Solomon.

343. מֹשֶׁה סָלִיק בְּתוּשְׁבַּחְתֵּיהּ לְעֵילָא, וְתוּשְׁבַּחְתָּא דִּילֵיהּ הֲוָה, לְמֵיהַב תּוּשְׁבְּחָן וְהוֹדָאָן לְמַלְכָּא עִלָּאָה, דְּשֵׁזִיב לוֹן לְיִשְׂרָאֵל, וְעָבִיד לוֹן נִסִּין וּגְבוּרָאן בְּמִצְרַיִם, וְעַל יַמָּא. אֲבָל דָּוִד מַלְכָּא, וּשְׁלֹמֹה בְּרֵיהּ, אָמְרוּ שִׁירָתָא בְּגַוְונָא אַחֲרָא. דָּוִד אִשְׁתְּדַל לְאַתְקָנָא עוּלֶמְתָּן, וּלְקַשְׁטָא לוֹן בְּמַטְרוֹנִיתָא, לְאִתְחַזָּאָה מַטְרוֹנִיתָא וְעוּלֶמְתָּהָא בִּשְׁפִירוּ, וְעַל דָּא אִשְׁתְּדַל בְּאִינּוּן שִׁירִין וְתוּשְׁבְּחָן דְּגַבֵּייהוּ, עַד דְּאַתְקִין וְקַשִּׁיט כֻּלְּהוּ עוּלֶמְתָּן וּמַטְרוֹנִיתָא.

343. Moses ascended with his song above, TO ZEIR ANPIN, and the purpose of his praise was to give praises and thankfulness to the Supreme King, WHO IS ZEIR ANPIN, who saved Yisrael and performed for them miracles and mighty deeds in Egypt and on the Sea. But King David and his son Solomon said songs in a different manner. David endeavored to correct the maidens, NAMELY THE CHAMBERS OF BRIYAH, WHICH ARE THE PORTIONS OF NETZACH, HOD AND YESOD OF MALCHUT, FOR WITHOUT THEM THERE ARE NO FIRST THREE SFIROT TO MALCHUT, and to beautify the Queen with them, WHICH IS MALCHUT. He did this so that the Queen and her maidens should appear in beauty. Therefore, he strove through these songs and praises by them, until he improved and beautified all the maidens and the Queen.

344. As soon as Solomon arrived, he found the Queen adorned and her maidens beautified. He endeavored to bring her to the groom, WHO IS ZEIR ANPIN, and brought the groom to the marriage canopy with the Queen, WHICH IS THE SECRET OF THE DRAWING OF THE SIX EXTREMITIES OF GREATNESS. Then he introduced words of love between them in order to join them together, MEANING TO DRAW THE FIRST THREE SFIROT OF GREATNESS, so they would both be as one whole with perfect love. Therefore, Solomon surpassed in supreme praise the whole world.

344. כֵּיוָן דְּאָתָא שְׁלֹמֹה, אַשְׁכַּח לְמַטְרוֹנִיתָא מִתְקַשְׁטָא, וְעוּלֶמְתָּהָא בְּשִׁפִּירוּ, אִשְׁתְּדַל לְמֵיעַל לָהּ לְגַבֵּי חָתָן, וְאָעִיל הֶחָתָן לַחוּפָּה בְּמַטְרוֹנִיתָא, וְאָעִיל מִלִּין דִּרְחִימוּ בֵּינַיְיהוּ, בְּגִין לְחַבְּרָא לוֹן כַּחֲדָא, וּלְמֶהֱוֵי תַּרְוַוּיְיהוּ בִּשְׁלִימוּ חֲדָא בְּחָבִיבוּ שְׁלִים. וְעַל דָּא שְׁלֹמֹה סָלִיק בְּתוּשְׁבַּחְתָּא עִלָּאָה, עַל כָּל בְּנֵי עָלְמָא.

345. Moses paired the Queen in this world below, FROM THE CHEST DOWN OF ZEIR ANPIN, WHICH IS ONLY THE ASPECT OF SIX EXTREMITIES, to be in this world in complete union among those below, MEANING IN THE ASPECTS OF TIFERET, NETZACH, HOD AND YESOD ALONE. Solomon joined the Queen to a perfect union above, NAMELY FROM THE CHEST UP OF ZEIR ANPIN, and brought the groom to the canopy before the marriage. Afterwards he brought them both into this world into the Temple that he built, MEANING THAT HE EXTENDED THE UNION FROM THE CHEST DOWN. AND SO WE FIND THAT MOSES DREW UNTO MALCHUT ONLY THE ASPECT OF SIX EXTREMITIES, BUT SOLOMON DREW THE FIRST THREE SFIROT, AFTER THE SIX EXTREMITIES WERE ALREADY PREPARED BY MOSES.

345. מֹשֶׁה, זְוֵוג לְמַטְרוֹנִיתָא בְּהַאי עָלְמָא לְתַתָּא, לְמֶהֱוֵי בְּהַאי עָלְמָא בְּזִוּוּגָא שְׁלִים בְּתַתָּאֵי. שְׁלֹמֹה, זְוֵוג לָהּ לְמַטְרוֹנִיתָא בְּזִוּוּגָא שְׁלִימָא לְעֵילָא, וְאָעִיל הֶחָתָן לַחוּפָּה בְּקַדְמֵיתָא, וּלְבָתַר עָאל לְתַרְוַוּיְיהוּ בְּהַאי עָלְמָא, וְזַמִּין לוֹן בְּחֶדְוָה בְּבֵי מַקְדְּשָׁא דְּאִיהוּ בְּנָה.

346. If you ask: How could Moses bring the Queen alone to this world, SINCE THE UNION WAS IN THE ASPECT OF TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN, WHICH BELONG TO MALCHUT AND ONLY THE ASPECT OF CHESED, GVURAH AND TIFERET IS DESIGNATED FOR ZEIR ANPIN? For it seems like a separation. HE ANSWERS, Come and see: The Holy One, blessed be He, first united her with Moses, WHO WAS A CHARIOT TO THE ASPECT OF THE CHEST AND UP OF ZEIR ANPIN, and she was the bride of Moses, as we have learned. As soon as she was united with Moses AND SHE RECEIVED FROM HIM THE SWEETNESS THAT IS ABOVE THE CHEST OF ZEIR ANPIN, she descended into the union of this world, WHICH IS SIX ENDS, and was fixed in this world, which is something she did not achieve beforehand. But she never was separated.

346. וְאִי תֵּימָא, הֵיךְ עָיֵיל מֹשֶׁה לְמַטְרוֹנִיתָא בִּלְחוֹדָהָא בְּהַאי עָלְמָא, דְּהָא אִתְחָזֵי פְּרוּדָא. ת"ח, קוּדְשָׁא בְּרִיךְ הוּא זְוֵוג לָהּ בְּמֹשֶׁה בְּקַדְמֵיתָא, וְאִיהוּ הֲוָות כַּלַּת מֹשֶׁה, כְּמָה דְּאִתְּמַר. כֵּיוָן דְּאִזְדַּוְּוִגַת בֵּיהּ בְּמֹשֶׁה, נַחְתַּת בְּהַאי עָלְמָא. בְּזִוּוּגָא דְּהַאי עָלְמָא, וְאִתְתַּקְּנַת בְּהַאי עָלְמָא, מָה דְּלָא הֲוָות מִקַּדְמַת דְּנָא, וּלְעוֹלָם לָא הֲוָות בְּפְרוּדָא.

347. But there was not a person in the world since the day that Adam was created who brought love and amiability and words of marriage above except for King Solomon, who prepared the marriage of above FROM THE CHEST OF ZEIR ANPIN first, FOR HE DREW CHOCHMAH FROM THERE. Afterwards he invited them together to the house that He prepared for them, MEANING ALSO TO THE UNION OF THE ASPECT OF BELOW THE CHEST TO THE DRAWING OF CHASSADIM. Happy are David and his son, Solomon, for they prepared the marriage of above, NAMELY IN THE ASPECT OF THE FIRST THREE SFIROT. Since the day the Holy One, blessed be He, told the moon, WHICH IS MALCHUT, 'Go and diminish yourself,' it did not have a complete union with the sun, THAT IS ZEIR ANPIN, except when King Solomon came.

347. אֲבָל לָא הֲוָה בַּר נָשׁ בְּעָלְמָא מִיּוֹמָא דְּאִתְבְּרֵי אָדָם, דְּיֵעִיל רְחִימוּ וְחָבִיבוּ, וּמִלִּין דְּזִוּוּגָא לְעֵילָא, בַּר שְׁלֹמֹה מַלְכָּא, דְּאִיהוּ אַתְקִין זִוּוּגָא דִּלְעֵילָא בְּקַדְמֵיתָא, וּלְבָתַר זַמִּין לוֹן כַּחֲדָא בְּבֵיתָא דְּאַתְקִין לוֹן. זַכָּאִין אִינּוּן דָּוִד וּשְׁלֹמֹה בְּרֵיהּ, דְּאִינּוּן אַתְקִינוּ זִוּוּגָא דִּלְעֵילָא. מִיּוֹמָא דְּאָמַר לָהּ קוּדְשָׁא בְּרִיךְ הוּא לְסִיהֲרָא, זִילִי וְאַזְעִירִי גַּרְמִיךְ, לָא אִזְדַּוְּוִגַת בְּזִוּוּגָא שְׁלִים בְּשִׁמְשָׁא, בַּר כַּד אָתָא שְׁלֹמֹה מַלְכָּא.

348. In Shir Hashirim, there are five levels present with which to become joined in the World to Come, WHICH IS BINAH. 'Song' is one, 'of Songs' is two, making three, 'which is' makes four and 'Solomon's' makes five. FOR THERE ARE TWO LEVELS IN THE SMALL MALE AND FEMALE FROM THE CHEST DOWN OF ZEIR ANPIN, AND TWO LEVELS OF THE GREAT MALE AND FEMALE, FROM THE CHEST UP OF ZEIR ANPIN. AND AFTER THEM IS BINAH, SO WE FIND THAT BINAH is in the fifth level, for it is the fiftieth day, the secret of Jubilee, NAMELY BINAH.

348. שִׁיר הַשִּׁירִים, הָא הָכָא חָמֵשׁ דַּרְגִּין, לְאִתְדַּבְּקָא בְּעָלְמָא דְּאָתֵי. שִׁיר, חַד. הַשִּׁירִים, תְּרֵין, הָא תְּלַת. אֲשֶׁר, הָא אַרְבָּעָה. לִשְׁלֹמֹה, הָא חַמְשָׁה. בְּחַמְשָׁאָה אִיהוּ. דְּהָא יוֹמָא דְּחַמְשִׁין, רָזָא דְּיוֹבְלָא אִיהוּ.

349. Come and see: Solomon was able to prepare the marriage of above IN THE ASPECT OF THE FIRST THREE SFIROT, only due to the already existing marriage below, OF THE ASPECT OF SIX ENDS. Whose is THE MARRIAGE OF BELOW? It is the marriage of Moses, for had there not been this marriage BEFOREHAND, then the marriage above would not have been. It is all part of the supernal secret for the wise-hearted.

349. ת״ח, זִוּוּגָא דִלְעֵילָא לָא יָכִיל שְׁלֹמֹה לְאַתְקָנָא, אֶלָּא בְּגִין דְּאִשְׁתְּכַח זִוּוּגָא לְתַתָּא, מִקַּדְמַת דְּנָא. וּמַאן אִיהוּ. זִוּוּגָא דְּמֹשֶׁה. דְּאִי לָא הֲוֵי זִוּוּגָא דְּנָא, לָא אִתְתָּקַן זִוּוּגָא דִלְעֵילָא. וְכֹלָּא בְּרָזָא עִלָּאָה אִיהוּ, לְחַכִּימֵי לִבָּא.

350. It is written: "And he spoke three thousand proverbs, and his poems were a thousand and five" (I Melachim 5:12). This passage was explained by the friends. Yet "he spoke three thousand proverbs." It is certain that every single thing that he said contained three thousand proverbs. For example, the Book of Kohelet is in the supreme secret and is written in a form of parable, for it contains no passage that is without supreme Wisdom and is allegorical, even its smallest verses.

350. כְּתִיב וַיְדַבֵּר שְׁלֹשֶׁת אֲלָפִים מָשָׁל וַיְהִי שִׁיר חֲמִשָּׁה וָאֶלֶף, הַאי קְרָא אוּקְמוּהָ חַבְרַיָּיא. אֲבָל וַיְדַבֵּר שְׁלֹשֶׁת אֲלָפִים מָשָׁל, וַדַּאי עַל כָּל מִלָּה וּמִלָּה דְּאִיהוּ הֲוָה אָמַר, הֲווֹ בֵּיהּ תְּלַת אֲלַף מְשָׁלֵי, כְּגוֹן סִפְרָא דְּקֹהֶלֶת, דְּאִיהוּ בְּרָזָא עִלָּאָה, וְאִיהוּ בְּאַרַח מָשָׁל, דְּלֵית בֵּיהּ קְרָא דְּלָאו אִיהוּ בְּחָכְמְתָא עִלָּאָה, וּבְאַרַח מָשָׁל, אֲפִילּוּ קְרָא זְעִירָא דְּבֵיהּ.

351. When Rav Hamnuna Saba (the elder) the first reached this passage: "Rejoice, young man, in your youth; and let your heart cheer you in the days of your youth" (Kohelet 11:9), he would weep and say, Certainly this passage is beautiful, and it is by way of parable, who can expound upon this parable? If it is interpreted, there is no interpretation THAT IS POSSIBLE TO MEDITATE UPON but SUPERFICIALLY, according to what we see with our eyes. If it is Wisdom, then who can know it?

351. דְּכַד הֲוָה מָטֵי רַב הַמְנוּנָא סָבָא קַדְמָאָה לְהַאי קְרָא, שְׂמַח בָּחוּר בְּיַלְדוּתֶךָ וִיטִיבְךָ לִבְּךָ בִּימֵי בְחוּרוֹתֶךָ הֲוָה בָכֵי. וְאָמַר וַדַּאי הַאי קְרָא יָאוֹת הוּא, וְאִיהוּ בְּאַרַח מָשָׁל, וּמַאן יָכִיל לְמֶעְבַּד דְּרָשָׁא בְּמָשָׁל דָּא. וְאִי אִיהוּ דְּרָשָׁא לֵית בֵּיהּ דְּרָשָׁא, אֶלָּא כְּמָה דַּחֲמִינָן בְּעַיְינִין. וְאִי חָכְמְתָא אִיהוּ, מַאן יָכִיל לְמִנְדַּע לָהּ.

352. Immediately he said again, It is written: "These are the generations of Jacob. Joseph being seventeen years old..." (Beresheet 37:2). This passage of Kohelet is a parable to the wisdom in this passage in the Torah, and one is comparable to the other. "Rejoice, young man, in your youth" CORRESPONDS TO "and the lad". THE PASSAGE: "And let your heart cheer you" CORRESPONDS TO "was feeding the flock with his brethren" (Ibid.). THE PASSAGE "in the days of your youth" CORRESPONDS TO "with the sons of Bilhah, and with the sons of Zilpah, his father's wives" (Ibid.). THE PASSAGE: "But know you, that for all these things" (Kohelet 11:9) CORRESPONDS TO "and Joseph brought to his father their evil report" (Beresheet 37:2). THE PASSAGE: "Elohim will bring you into Judgment" CORRESPONDS TO: "These are the generations of Jacob. Joseph..." because Joseph is included in Jacob, WHO IS CALLED 'JUDGMENT'. Who can know the secrets of the Torah?

352. מִיָּד הֲוָה תָּב וְאָמַר, כְּתִיב, אֵלֶּה תּוֹלְדוֹת יַעֲקֹב יוֹסֵף בֶּן שְׁבַע עֶשְׂרֵה שָׁנָה וְגוֹ׳, הַאי קְרָא דְּקֹהֶלֶת, אִיהוּ מָשָׁל לְחָכְמְתָא דְּקְרָא דָּא דְּאוֹרַיְיתָא, וְדָא מָשָׁל לְדָא. שְׂמַח בָּחוּר בְּיַלְדוּתֶךָ, וְהוּא נַעַר. וִיטִיבְךָ לִבְּךָ, הָיָה רֹעֶה אֶת אֶחָיו בַּצֹּאן. בִּימֵי בְחוּרוֹתֶיךָ, אֶת בְּנֵי בִלְהָה וְאֶת בְּנֵי זִלְפָּה נְשֵׁי אָבִיו. וְדַע כִּי עַל כָּל אֵלֶּה, וַיָּבֵא יוֹסֵף אֶת דִּבָּתָם רָעָה. יְבִיאֲךָ אֱלֹהִים בַּמִּשְׁפָּט, אֵלֶּה תּוֹלְדוֹת יַעֲקֹב יוֹסֵף. יוֹסֵף אִתְכְּלִיל בְּיַעֲקֹב, וְרָזִין דְּסִתְרֵי תּוֹרָה, מַאן יָכִיל לְמִנְדַּע לוֹן.

353. This parable expands to three thousand parables, TO THREE COLUMNS, and they are all in this parable at the time that Joseph was included in Jacob, because there are three thousand in Abraham, Isaac and Jacob, THE SECRET OF CHESED, GVURAH AND TIFERET, WHICH ARE THREE COLUMNS. JACOB BY HIMSELF IS COMPRISED OF THEM ALL AND BY HIMSELF HAS THREE COLUMNS, AS MENTIONED BEFORE. THEREFORE, WHEN JOSEPH WAS INCLUDED IN JACOB, THEY WERE ALL IN JOSEPH. For all of them, ALL THE THREE COLUMNS, are in this parable in the secret of wisdom. Here, IN THE THREE THOUSAND PARABLES, many are the merchants who carry THE MERCHANDISE of mystery, MEANING THAT MANY WISE MEN HAVE MANY SECRETS IN THIS. There are those who carry shields, MEANING WEAR SHIELDS AGAINST THE OTHER SIDE WHO DRAW THEM FROM THE CENTRAL COLUMN, and there is no end to the secrets of Wisdom CONTAINED HEREIN.

353. וְהַאי מָשָׁל אִתְפְּשַׁט לִתְלַת אֲלַף מְשָׁלִים, וְכֻלְּהוּ בְּהַאי מָשָׁל, בְּשַׁעֲתָא דְּיוֹסֵף אִתְכְּלִיל בְּיַעֲקֹב, תְּלַת אֲלַף אִינּוּן, בְּאַבְרָהָם יִצְחָק וְיַעֲקֹב, דְּכֻלְּהוּ בְּהַאי מָשָׁל בְּרָזָא דְּחָכְמְתָא. וְכָאן, כְּמָה טַיָּיעִין אִינּוּן בְּטוֹעֲנִין דְּטִמִּירוּ, בְּהוּ דַּיָּרֵי תְּרִיסִין, דְּלֵית לְהוֹן חוּשְׁבָּנָא לִטְמִירִין דְּחָכְמְתָא.

354. "And his poems were a thousand and five." This is what we established: "And his poems" of the parable "WERE A THOUSAND AND FIVE." It is all one, whether we say that they are the poems of Solomon or whether we say they were the poems of the parable. It is all one and the meaning of it all is that: "And his poems" is Shir Hashirim. HE QUESTIONS: Is Shir Hashirim a thousand and five? HE ANSWERS: Certainly it is so! "Five" are the gates and entrances that open to the King that the Peace is His, WHICH IS ZEIR ANPIN. They are the five hundred years of the Tree of Life, WHICH IS ZEIR ANPIN, FOR THEY ARE THE FIVE SFIROT, KETER, CHOCHMAH, BINAH, TIFERET NAD MALCHUT, THAT ARE DRAWN TO HIM FROM IMA. AND THEY ARE the fifty years of Jubilee, WHICH IS BINAH, THAT ARE DRAWN TO ZEIR ANPIN.

354. וַיְהִי שִׁירוֹ חֲמִשָּׁה וָאֶלֶף, הָכִי אוֹקִימְנָא, וַיְהִי שִׁירוֹ שֶׁל מָשָׁל, וְכֹלָּא חַד, בֵּין מַאן דְּאָמַר וַיְהִי שִׁירוֹ דִּשְׁלֹמֹה, בֵּין מַאן דְּאָמַר וַיְהִי שִׁירוֹ שֶׁל מָשָׁל, כֹּלָּא אִיהוּ חַד, וְכֹלָּא אִיהוּ קָאָמַר, וַיְהִי שִׁירוֹ, דָּא שִׁיר הַשִּׁירִים. וְכִי חֲמִשָּׁה וָאֶלֶף אִיהוּ שִׁיר הַשִּׁירִים. וַדַּאי הָכִי הוּא, חֲמִשָּׁה אִינּוּן תַּרְעִין וּפַתְחִין דְּמִתְפַּתְּחֵי בְּמַלְכָּא דִּשְׁלָמָא דִּילֵיהּ. וְאִינּוּן חֲמֵשׁ מֵאָה שְׁנִין דְּאִילָנָא דְּחַיֵּי. חַמְשִׁין שְׁנִין דְּיוֹבְלָא.

355. "A thousand" is the Tree of Life, ZEIR ANPIN. The groom that emerges from his side, WHICH IS YESOD THAT EMERGES FROM THE TREE OF LIFE, WHICH IS ZEIR ANPIN, inherits all the five THAT ARE IN THE TREE OF LIFE, to bring them to the bride, THAT IS MALCHUT. The day of the Holy One, blessed be He, lasts one thousand years, NAMELY, WHEN ZEIR ANPIN CLOTHES SUPREME ABA AND IMA SO THAT EACH OF THEIR SFIROT ARE IN THE SECRET OF ONE THOUSAND, AND THEN ALSO THE SIX SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN, THAT ARE CALLED 'SIX DAYS', EACH DAY IN THE SECRET OF ONE THOUSAND YEARS. THUS EVEN YESOD HAS ONE THOUSAND YEARS. This is the river that comes out of Eden, BECAUSE YESOD THAT IS CALLED 'RIVER' EMERGES FROM EDEN, WHICH IS SUPREME ABA AND IMA, that is called 'Joseph the Righteous', MEANING YESOD OF THE GREATNESS OF ZEIR ANPIN THAT IS CALLED 'RIGHTEOUS' after the moon, WHICH IS MALCHUT THAT IS CALLED 'RIGHTEOUSNESS'. FOR THEY ARE JOINED as the Holy One, blessed be He, conditioned Her, MEANING IN THE SECRET OF THE PASSAGE: "IF MY COVENANT BE NOT DAY AND NIGHT, IT WERE AS IF I HAD NOT APPOINTED THE ORDINANCES OF HEAVEN AND EARTH" (YIRMEYAH 33:25). Therefore, Shir Hashirim is the Holy of Holies, FOR THERE ARE DRAWN INTO HER THE MOCHIN OF ABA AND IMA THAT ARE SO CALLED, AS IT IS WRITTEN BEFORE US.

355. וְאֶלֶף, דָּא אִיהוּ אִילָנָא דְּחַיֵּי, חָתָן דְּנָפִיק מִסִּטְרֵיהּ, וְאִיהוּ יָרִית כָּל אִינּוּן חֲמִשָּׁה, לְמֵיתֵי לְגַבֵּי כַּלָּה. יוֹמֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא אֶלֶף שְׁנִין אִיהוּ, וְדָא אִיהוּ נָהָר דְּנָגִיד וְנָפִיק מֵעֵדֶן. יוֹסֵף זַכָּאָה. דְּאִקְרֵי צַדִּיק, עַל שְׁמָא דְּסִיהֲרָא. כְּמָה דְּאַתְּנִי בָּהּ קוּדְשָׁא בְּרִיךְ הוּא. וּבְגִין כַּךְ שִׁיר הַשִּׁירִים, קֹדֶשׁ קָדָשִׁים.

356. There is no passage in Shir Hashirim that does not contain the secret of one thousand and five. THE PASSAGE: 'The Song of Songs' is certainly so, because these are five levels in this passage, as we have learned, IN THAT IT CONTAINS FIVE WORDS CORRESPONDING TO THE FIVE LEVELS KETER, CHOCHMAH, BINAH, TIFERET AND MALCHUT. If you ask about the thousand, WHICH IS YESOD, Why is IT NOT MENTIONED IN THIS PASSAGE? It is because that thousand is certainly hidden until a wife is joined with her husband, ZEIR ANPIN AND MALCHUT. This is what Solomon endeavored, to bring this thousand to the bride in the secret of the seal of supernal Chochmah, WHICH IS YESOD OF MALCHUT. FOR IN IT IS SEALED AND REVEALED SUPERNAL CHOCHMAH.

356. וְלֵית לָךְ קְרָא בְּשִׁיר הַשִּׁירִים, דְּלָא אִית בֵּיהּ רָזָא דְּחַמְשָׁה וָאֶלֶף וַדַּאי. שִׁיר הַשִּׁירִים וַדַּאי הָכִי הוּא. חֲמֵשׁ דַּרְגִּין אִינּוּן בְּהַאי קְרָא, כְּמָה דְּאִתְּמַר. וְאִי תֵּימָא, הָאֶלֶף אֲמַאי לָא אִדְכַּר הָכָא. וַדַּאי הַהוּא אֶלֶף טְמִירָא הֲוָה, וּטְמִירָא אִיהוּ עַד דְּאִתְחַבְּרַת אִתְּתָא בְּבַעְלָהּ. וְעַל דָּא אִשְׁתְּדַל שְׁלֹמֹה, לְמֵיתֵי הַהוּא אֶלֶף לְגַבֵּי כַּלָּה, בִּטְמִירוּ דְּגוּשְׁפַּנְקָא דְּחָכְמְתָא עִלָּאָה.

357. As soon as he made the Holy of Holies below, IN THE TEMPLE, hidden and concealed, he brought in there the secret of the Holy of Holies, WHICH ARE THE TWO CHERUBS IN THE SECRET OF ZEIR ANPIN AND MALCHUT THAT ARE CALLED 'HOLY OF HOLIES', IN ORDER TO make the mystery of the complete union above, IN ABA AND IMA, and below IN ZEIR ANPIN AND MALCHUT, in a proper manner. The Holy of Holies above is the secret of supernal Chochmah and Jubilee, WHICH IS BINAH. Similarly, the groom and bride, WHO ARE ZEIR ANPIN AND MALCHUT, inherit the inheritance of Aba and Ima, MEANING CHOCHMAH AND JUBILEE, AND ARE ALSO CALLED 'HOLY OF HOLIES'.

357. כֵּיוָן דְּעָבֵד קֹדֶשׁ הַקָּדָשִׁים לְתַתָּא, גְּנִיז וְטָמִיר, וְעָאל רָזָא דְּקֹדֶשׁ הַקָּדָשִׁים לְתַמָּן, לְמֶעְבַּד גְּנִיזוּ דְּשִׁמּוּשָׁא שְׁלִים, עֵילָא וְתַתָּא כַּדְקָא יֵאוֹת. קֹדֶשׁ הַקָּדָשִׁים אִיהוּ לְעֵילָא, רָזָא דְּחָכְמְתָא עִלָּאָה, וְיוֹבְלָא. כְּגַוְונָא דָּא יָרְתִין חָתָן וְכַלָּה, יְרוּתָא דְּאַבָּא וְאִמָּא.

358. וְאִתְהַדְּרוּ אַחֲסָנַת יְרוּתָא בְּגַוְונָא אַחֲרָא. יְרוּתָא דְּאַבָּא, יָרְתָא בְּרַתָּא, בְּסִלִּיקוּ דִּשְׁמָא קַדִּישָׁא דָּא, וְאִתְקְרֵי אוּף הָכִי קֹדֶשׁ, חָכְמָה. יְרוּתָא דְּאִמָּא, יָרִית בְּרָא, וְאִקְרֵי קֻדְשִׁים, בְּגִין דְּנָטִיל כָּל אִינּוּן קֻדְשִׁים עִלָּאִין, וְכָנִיש לוֹן לְגַבֵּיהּ. וּבְתַר יָהִיב לוֹן, וְאָעִיל לוֹן לְגַבֵּי כַּלָּה.

358. The inherited possession is returned in a different manner. The inheritance of Aba, WHICH IS SUPERNAL CHOCHMAH DRAWN FROM CONCEALED CHOCHMAH OF ABA AND IMA, is inherited by the daughter, WHO IS MALCHUT, FOR ONLY IN HER IS CHOCHMAH REVEALED. When this Holy Name ascends, MEANING DURING THE ASCENSION OF MALCHUT THAT IS CALLED 'NAME', TO ABA AND IMA, THEN CHOCHMAH IS REVEALED IN HER, and She is also called 'Holy', WHICH IS Chochmah, LIKE ABA. The inheritance of Ima, WHICH IS BINAH, WHICH IS CHASSADIM IN THE SECRET OF: "BECAUSE HE DELIGHTS IN CHESED" (MICHAH 7:18) is inherited by the son and is called 'Holies'. This is because he takes all these Supernal Holies, BOTH THE CHOCHMAH OF ABA AND THE CHASSADIM OF IMA, and gathers them unto him, BUT THE CHOCHMAH IS COVERED AND ONLY CHASSADIM DOMINATES HIM. THEREFORE, IT SEEMS THAT HE INHERITS ONLY FROM IMA AND NOT FROM ABA. Afterwards, he gives them, NAMELY CHOCHMAH AND CHASSADIM, and brings them to the bride, WHO IS MALCHUT, AND CHOCHMAH IS REVEALED IN HER. THEREFORE, IT SEEMS THAT SHE INHERITS ABA, FOR HE POSSESSES SUPERNAL CHOCHMAH FROM CONCEALED CHOCHMAH OF ARICH ANPIN THAT IS THE SOURCE OF CHOCHMAH. THEREFORE, SHE IS CALLED 'HOLY' AFTER HIM.

359. וְעַל דָּא אָמַר שִׁיר הַשִּׁירִים. שִׁיר, לְגַבֵּי קֹדֶשׁ. הַשִּׁירִים, לְגַבֵּי קֻדְשִׁים, לְמֶהֱוֵי כֹּלָּא קֹדֶשׁ קֻדְשִׁים, בְּרָזָא חֲדָא כְּמָה דְּאִתְחָזֵי. אֲשֶׁר לִשְׁלֹמֹה הָא אִתְּמַר לְמַלְכָּא דִּשְׁלָמָא דִּילֵיהּ.

359. Therefore he said, "The song of songs." "Song" relates to Holy, THAT IS ABA, "of songs" to Holies, WHICH ARE IMA so that everything will be in the secret of Holy of Holies in one secret as appropriate. "Which is Solomon's," as we have learned THAT ITS MEANING IS, which is of the King that the peace is His, WHICH IS ZEIR ANPIN.

360. וְאִי תֵּימָא שְׁבָחָא דָּא דִּילֵיהּ הוּא. לָא תֵּימָא הָכִי, אֶלָּא שְׁבָחָא בַּאֲתַר עִלָּאָה אִיהוּ סַלְקָא. אֲבָל הָכָא הוּא רָזָא. כַּד מִתַּתְקְנָן דְּכָר וְנוּקְבָא כַּחֲדָא, תְּחוֹת מַלְכָּא עִלָּאָה, כְּדֵין הַהוּא מַלְכָּא אִסְתַּלִּיק לְעֵילָא, וְאִתְמַלְיָא מִכָּל קְדוּשִׁין, וּמִכָּל בִּרְכָאן, דְּנַגְדִּין לְתַתָּא, וְאִתְמְלֵי וְאָרִיק לְתַתָּא, וְדָא אִיהוּ תִּיאוּבְתֵּיהּ דְּמַלְכָּא עִלָּאָה, כַּד אִתְמְלֵי קְדוּשִׁין וּבִרְכָאן, וְאָרִיק לְתַתָּא.

360. If you say that this praise, MEANING THIS MOCHIN MENTIONED IN THE SHIR HASHIRIM, is OF ZEIR ANPIN, FOR IT SAYS: "WHICH IS SOLOMON'S" THAT IS ZEIR ANPIN, do not say this. Rather the praise ascends to a high place, NAMELY TO BINAH, but there is a secret IN THE WORDS: "WHICH IS SOLOMON'S." For when the Male and the Female are readied together, ZEIR ANPIN AND MALCHUT under the supernal King, WHO IS BINAH, then that King, WHO IS ZEIR ANPIN, ascends above TO BINAH and is filled there with all the sanctifications and all the blessings that are drawn down, and projects them down, NAMELY TO MALCHUT. This is the desire of the supernal King, ZEIR ANPIN, to be filled with sanctifications and blessings to project downwards, TO MALCHUT.

361. וְעַל דָּא אִיהוּ צְלוֹתִין וּבְעוּתִין, דִּיתְתַּקַּן וְאִתְמַלְיָא הַהוּא מַבּוּעָא עִלָּאָה. דְּכֵיוָן דְּאִיהוּ מִתְתַּקַּן כַּדְקָא יָאוֹת, מֵחֵיזוּ דִּילֵיהּ, וּמֵחֵיזוּ דְּהַהוּא תִּקּוּנָא, מִתַּתְקְנָא עָלְמָא תַּתָּאָה, וְעוּלְמְתָהָא. וְלָא אִצְטְרִיךְ עָלְמָא תַּתָּאָה לְאִתְתַּקְנָא, אֶלָּא מֵחֵיזוּ דְּעָלְמָא עִלָּאָה. סִיהֲרָא, לֵית לָהּ חֵיזוּ מִגַּרְמָהָא כְּלָל, בַּר כַּד אִתְתַּקַּן בְּשִׁמְשָׁא וְאַנְהִיר, וּמֵחֵיזוּ דְּשִׁמְשָׁא וְתִקּוּנָא דִּילֵיהּ אִתְתַּקְנַת סִיהֲרָא וְאִתְנְהִירַת.

361. The prayers and beseeching THAT WE SAY are for this, that the supernal Spring, ZEIR ANPIN, would be fixed and filled. When it is prepared properly THEN from its appearance, NAMELY CHOCHMAH THAT IS CALLED 'SIGHT', and from the appearance of that fixture, NAMELY THE PREPARATION OF THE ASPECT OF THE CENTRAL COLUMN, the lower world, WHICH IS MALCHUT, and its maidens, WHICH ARE THE CHAMBERS OF BRIYAH, are corrected. The lower world does not have to be fixed BY BINAH, AS IN ITS SMALLNESS, but by the appearance of the Supernal World, ZEIR ANPIN, AND NOT FROM BINAH. The moon, WHICH IS MALCHUT, does not appear on its own at all, MEANING AFTER IT WAS DIMINISHED OF THE LIGHTS THAT IT RECEIVED FROM BINAH, except for when it is made ready by the sun, THAT IS ZEIR ANPIN, AND THEN it shines. It is from the light of the sun and its constructing that the moon is repaired and shines.

362. The reason that prayers and petitions are necessary is that the place from which the light emerges, WHICH IS ZEIR ANPIN, should illuminate and become prepared, because when that place is restored, then everything below, IN MALCHUT, is readied from His appearance. Therefore, when Solomon recited the song he did not strive TO RESTORE except for the sake of the King that the peace is His, WHICH IS ZEIR ANPIN, that He will be restored. Once He is restored, everything is mended through His appearance. If He is not restored, then the moon, WHICH IS MALCHUT, will never be renewed. Therefore, it is written: "Which is Solomon's," WHO IS ZEIR ANPIN, so that he should become restored and full properly as before, as we have learned.

362. מַה דְּאִצְטְרִיךְ צְלוֹתִין וּבְעוּתִין, דְּיִתְנְהַר וְיִתְתַּקַּן הַהוּא אֲתָר דְּנָפְקָא מִנֵּיהּ נְהוֹרָא, דְּכֵיוָן דְּהַהוּא אֲתָר מִתְתַּקְנָא, מֵחֵיזוּ דִּילֵיהּ, אִתְתַּקַּן כָּל מַאן דְּלְתַתָּא. וּבְגִין כַּךְ תּוּשְׁבַּחְתָּא דְּקָאֲמַר שְׁלֹמֹה, לָא אִשְׁתְּדַל אֶלָּא בְּגִין מַלְכָּא דִּשְׁלָמָא דִּילֵיהּ, דְּיִתְתַּקַּן. כֵּיוָן דְּאִיהוּ אִתְתַּקַּן, מֵחֵיזוּ דִּילֵיהּ, כֹּלָּא יִתְתַּקַּן. וְאִי אִיהוּ לָא אִתְתַּקַּן, לֵית לָהּ תִּקּוּנָא לְסִיהֲרָא לְעָלְמִין, וּבְגִין כַּךְ אֲשֶׁר לִשְׁלֹמֹה. דְּיִתְתַּקַּן וְיִתְמַלֵּי כַּדְקָא יֵאוֹת בְּקַדְמֵיתָא, כְּמָה דְּאִתְּמַר.

32. "Of every man whose heart prompts him to give"
When Wisdom was drawn down to the world, it became entrenched in Malchut, in the kingdom on earth, and in speech where its purpose was to bring righteousness. This world, and the supernal angels, take nourishment from the spirit of righteousness. The text tells of how many times this spirit was removed by the wicked of the world and how many times it was perfected again, by Noah, by Abraham, by Isaac, by Jacob, by Moses and by Solomon. The Holy One told Moses to make Him a tabernacle so that He had a place to dwell among the children of Yisrael. "That they bring Me an offering," refers, we are reminded, to Shechinah, the spirit of Malchut. When Solomon came, he perfected that spirit of Malchut with the perfection of above, of Understanding; he started to rectify the appearance of the Upper World, which is Zeir Anpin, in order to rectify from that the appearance of the lower world, which is Malchut. This is the meaning of "Which is Solomon's" - Solomon represents Zeir Anpin.
The Relevance of this Passage
We can use this story of our repeated cycles of lapsing into sin and then being rectified to illuminate our own world. Just as often as we err and fall from grace, we can also become righteous again through prayer and a renewed effort to succeed. The righteous souls of antiquity, Noah, Abraham, Isaac, Jacob, Moses, Solomon, whose own souls out-balance all the souls of the wicked combined, are with us now, rectifying our iniquities and correcting all the sins of the entire world.
The sum total of Light revealed by all the righteous souls, past and present, floods our existence, prompting the final ascent and redemption of man. Never again will humanity fall and stumble into darkness, for that is the power of the Zohar. And because these great sages possess a deep love for their neighbor that shines brighter than a galaxy of stars, our ascent is sweetened with immeasurable kindness and compassion. For that reason, we should take a moment and appreciate this great gift, giving thanks to all Creation for the opportunity to live during these times.

363. "That they bring Me an offering, of every man..." (Shemot 25:2). It is a most secret secret to those who know Wisdom that when it entered the will of the secret of secrets, THAT IS KETER, to glorify its glory, it blew a spirit from the supernal point, WHICH IS CHOCHMAH, MEANING THE SPIRIT OF CHOCHMAH, that is drawn from above down, TO MALCHUT. CHOCHMAH IS REVEALED IN NO SFIRAH BUT MALCHUT ALONE, and it performed THERE its rectification, in order to settle in this world. Why DID IT PERFORM THIS RECTIFICATION THERE? It is because if the root and source of this world would not BE RECTIFIED IN MALCHUT, there would be no vessel by which to provide to this world at all. If it would not provide to this world, THE WORLD would be lost immediately and would not be able to exist even one moment. But because it made the rectification IN MALCHUT from this world, MALCHUT is filled from one side to provide this world, and from the other side to provide for the supernal angels, and they all gain nourishment from it together.

363. וְיִקְחוּ לִי תְּרוּמָה מֵאֵת כָּל אִישׁ וְגוֹ׳, רָזָא דְּרָזִין לְיַדְעֵי חָכְמְתָא, כַּד אִסְתַּלָּק בִּרְעוּתָא דְּסִתְרָא דְּכָל סִתְרִין לְמֶעְבַּד יְקָרָא לִיקָרֵיהּ, אַנְשִׁיב רוּחָא מִנְּקוּדָה עִלָּאָה, דְּנָגִיד מִלְּעֵילָא לְתַתָּא, וְשַׁוֵּי תִּקּוּנֵיהּ, לְאִתְיַשְּׁבָא בְּהַאי עָלְמָא. אֲמַאי. בְּגִין דְּאִי לָא יְהֵא עִקָּרָא וְשָׁרְשָׁא בְּהַאי עָלְמָא, לָא יְהֵא מָאנָא לְאַרְקָא בְּהַאי עָלְמָא כְּלַל. וְאִי לָא יָרִיק לְהַאי עָלְמָא, מִיָּד אִתְאֲבִיד, וְלָא יָכִיל לְקַיְּימָא אֲפִילוּ רִגְעָא חֲדָא. אֲבָל בְּגִין דְּתִקּוּנֵיהּ אִיהוּ מֵהַאי עָלְמָא אִתְמְלֵי מִסִּטְרָא חֲדָא לְאַרְקָא לְהַאי עָלְמָא, וּמִסִּטְרָא אַחֲרָא לְאַרְקָא לְמַלְאֲכֵי עִלָּאֵי. וְכֹלָּא אִתְזָנוּ מִנֵּיהּ כַּחֲדָא.

364. שְׁלִימוּ דְּתִקּוּנָא דְּהַאי רוּחָא, רוּחֵיהוֹן דְּצַדִּיקַיָּא בְּהַאי עָלְמָא. רוּחָא דָּא אִשְׁתְּלִים, בְּזִמְנָא דַּחֲנוֹךְ וְיֶרֶד וּמַהֲלַלְאֵל הֲווֹ בְּעָלְמָא וְכַד אַסְגִּיאוּ חַיָּיבֵי עָלְמָא, הַהוּא אַעְדּוּ שְׁלִימוּ מִנֵּיהּ. לְבָתַר דְּאִתְאַבִּידוּ, אָתָא נֹחַ וְאַשְׁלִים לֵיהּ. אָתָא דּוֹר הַפְּלָגָה, אַעְדּוּ הַהוּא שְׁלִימוּ מִנֵּיהּ. אָתָא אַבְרָהָם וְאַשְׁלִים לֵיהּ. אָתוּ אַנְשֵׁי סְדוֹם וְאַעְדּוּ לֵיהּ. אָתָא יִצְחָק וְאַשְׁלִים לֵיהּ. אָתוּ פְּלִשְׁתִּים וְחַיָּיבֵי דָּרָא וְאַעְדּוּ לֵיהּ מִנֵּיהּ. אָתָא יַעֲקֹב וּבְנוֹי, עַרְסָא שְׁלִימָא, וְאַשְׁלִימוּ לֵיהּ.

364. The perfecting of the rectification of this spirit, WHICH IS THE LIGHT OF MALCHUT AS MENTIONED ABOVE, is the spirit of the righteous in this world. This spirit was perfected in the time that Enoch, Yered, and Mahalalel were in the world, and when the wicked of the world increased, that perfection was removed from it, FROM THE SPIRIT. After they perished IN THE FLOOD, Noah came and brought perfection. Then came the generation of separation and perfection was removed from it, FROM THE SPIRIT. Then Abraham came and perfected it. When the people of S'dom came and removed it, Isaac came and perfected it. The Philistines and the wicked of the generation came and removed THE PERFECTION from it. Then Jacob and his sons came, FOR THEY WERE a perfect bed WITHOUT A FLAW, and perfected it.

365. נָפְקוּ מֵאַרְעָא קַדִּישָׁא וְנַחְתּוּ לְמִצְרַיִם, וּבְגִינַיְיהוּ אִתְעַכְּבַת תַּמָּן. וּבְגִין דְּאָהֲדְרִי תַּמָּן יִשְׂרָאֵל לְעוֹבָדִין דְּמִצְרָאֵי, אִתְכַּפְיָא וְאִתְעְדֵי הַהוּא שְׁלִימוּ, עַד דְּנַפְקוּ מִמִּצְרַיִם, וְאָתוּ לְמֶעְבַּד מִשְׁכְּנָא. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, רְעוּתִי לְדַיְּירָא בֵּינַיְיכוּ, אֲבָל לָא יָכִילְנָא עַד דְּתִתְקַנּוּן הַהוּא רוּחָא דִּילִי, דְּיִשְׁרֵי בְּגַוַּוְיכוּ. הה"ד, וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם.

365. They went out of the Holy Land and descended to Egypt, and THE SPIRIT remained IN EGYPT for them. While there, Yisrael reverted to the actions of the Egyptians, THE SPIRIT was subdued and that perfection was removed from it until they left Egypt. They came to make a tabernacle and the Holy One, blessed be He, said, 'It is My desire to dwell among you, but I cannot until you restore that spirit of Mine, NAMELY THE LIGHT OF MALCHUT AS MENTIONED ABOVE, to dwell among you.' This is what is meant by: "And let them make Me a sanctuary; that I may dwell among them" (Shemot 25:8).

366. וְדָא אִיהוּ רָזָא דִּכְתִיב, וְיִקְחוּ לִי תְּרוּמָה. אָמַר מֹשֶׁה לְקוּדְשָׁא בְּרִיךְ הוּא מַאן יָכִיל לְמֵיסַב לָהּ וּלְמֶעְבַּד לָהּ. א"ל, מֹשֶׁה, לָא כְּמָה דְּאַתְּ חָשִׁיב, אֶלָּא מֵאֵת כָּל אִישׁ אֲשֶׁר יִדְּבֶנּוּ לִבּוֹ וְגוֹ', מֵהַהוּא רְעוּתָא וְרוּחָא דִּלְהוֹן, תִּסְבּוּן לָהּ, וְתַשְׁלִמוּן לָהּ.

366. This is the secret of the verse: "That they bring Me an offering," NAMELY THE SHECHINAH, THE SPIRIT OF MALCHUT. Moses said to the Holy One, blessed be He, 'Who can take it and make it?' He said to him, Moses, it is not as you think, but "of every man whose heart prompts him to give...", meaning that you shall take it and perfect it from their desire and their spirit.

367. כַּד אָתָא שְׁלֹמֹה, אַתְקִין לְהַהוּא רוּחָא בִּשְׁלִימוּ דִּלְעֵילָא, דְּהָא מִן יוֹמָא דְּאִשְׁתְּלִים לְתַתָּא בְּיוֹמוֹי דְּמֹשֶׁה, לָא אַעְדִּיאוּ הַהוּא שְׁלִימוּ מִנֵּיהּ. כֵּיוָן דְּאָתָא שְׁלֹמֹה, אִשְׁתְּדַל לְאַשְׁלְמָא לֵיהּ לְעֵילָא, וְשַׁאֲרִי לְאַתְקָנָא חֵיזוּ דְּעָלְמָא עִלָּאָה, לְאִתְתַּקְנָא מֵהַהוּא חֵיזוּ עָלְמָא תַּתָּאָה, וְדָא אִיהוּ אֲשֶׁר לִשְׁלֹמֹה.

367. When Solomon came, he perfected that spirit OF MALCHUT with the perfection of above, OF BINAH, because from the time that it was perfected below in the days of Moses, that perfection FROM BELOW was not removed from it. When Solomon came, he endeavored to perfect it from above and started to rectify the appearance of the Upper World, WHICH IS ZEIR ANPIN, in order to rectify from that appearance the lower world, WHICH IS MALCHUT. This is the meaning of: "Which is Solomon's," WHO IS ZEIR ANPIN.

33. The kisses

First, we learn that when the Torah was given to the children of Yisrael in the form of the Ten Commandments, every commandment made a sound; that sound was divided into seventy sounds which all illuminated and sparkled in the beauty and rectitude before the eyes of all Yisrael. Each person fully accepted the many commandments of the Torah and also the many punishments of the Torah. Then the sound returned and kissed him on the mouth. Each longed to see the one light that received within itself all the other colored lights, and God promised that this would happen. The text then speaks of the colors that the Light receives, which are gold, silver and brass, corresponding to Gvurah, Mercy and Beauty. We read then of another explanation for the kisses received by Yisrael, wherein the four letters of the word for love, Ahavah, join together in a kiss. When their Light spreads to this world, these four spirits produce one fruit, which is a spirit composed of four spirits, and this ascends and splits firmaments, before ascending further to sit near the Sanctuary of Love, whence comes all love. That spirit is also called 'love', and when it rises it causes the sanctuary to become joined above with the Sanctuary of Desire, whence are the kisses. We read next of how that spirit meets Akhtriel, the Appointed Angel who presides over the tides that come from the thirteen rivers of the pure balsam tree. These tides are called "many waters". The Song of Songs says, "Many waters cannot quench love nor can the floods drown it." When the spirit enters the Sanctuary of Love, the love of the supernal kisses becomes aroused. We are told finally of the most concealed light that illuminates everything, and the awakening of the rising of kisses that depends on it. "For your loves are better than wine", we learn, refers to the living Elohim, which is the wine that gives life and delight to all.

The Relevance of this Passage

Ten Commandments signify the Ten Sfirot, the ten-dimensional structure through which the Light of the Creator refracts and flows, enroute to our world. We connect our souls to the myriad colors, the Lights and the sounds that once lit up Sinai brighter than a billion blazing suns. Love, the

mysterious force that links us to one another and to God, resonates in the supernal Sanctuary of Love and in our hearts to illuminate all our days and nights. Speak to me of love, says the poet, and I will show you the beginning and the middle and the end of all things, and the wellspring of your very existence.

By truly opening our hearts to this message and to the wonders of the Song of Songs, this passage furnishes all that God wishes for us - endless life and unending joy along a path teeming with sweetness, tenderness, and mercy. The full dimension of Sinai's Light is therefore replenished, kissing our souls in an everlasting embrace.

368. "And this is the offering" (Shemot 25:3). We have learned that when the Holy One, blessed be He, was revealed on Mount Sinai and the Torah was given to Yisrael with the Ten Commandments, every commandment made a sound. FOR SPEECH, THE SECRET OF CHOCHMAH, BROUGHT FORTH A SOUND WHICH IS THE SECRET OF CHESED. That sound was divided into seventy sounds and they all illuminated and sparkled before the eyes of all Yisrael, who saw His splendor eye-to-eye. This is what is meant by: "And all the people perceived the thundering (also: 'see the sounds')" (Shemot 20:15). They certainly saw, MEANING THAT THE MOCHIN OF CHOCHMAH WAS REVEALED IN IT, WHICH IS THE SECRET OF SIGHT EVEN THOUGH ESSENTIALLY IT IS THE SECRET OF CHASSADIM.

368. וְזֹאת הַתְּרוּמָה, הָא אִתְּמַר, דְּכַד קוּדְשָׁא בְּרִיךְ הוּא אִתְגְּלֵי עַל טוּרָא דְּסִינַי, כַּד אִתְיְהִיבַת אוֹרַיְיתָא לְיִשְׂרָאֵל בְּעֶשֶׂר אֲמִירָן. כָּל אֲמִירָה וַאֲמִירָה עָבִיד קָלָא, וְהַהוּא קָלָא אִתְפְּרַשׁ לְע׳ קָלִין, וַהֲווֹ כֻּלְּהוּ נְהִירִין וְנָצְצִין לְעֵינַיְיהוּ דְּיִשְׂרָאֵל כֻּלְּהוּ, וַהֲווֹ חֲמָאן עַיְּינִין בְּעַיְּינִין זִיו יְקָרָא דִילֵיהּ, הֲדָא הוּא דִּכְתִיב וְכָל הָעָם רֹאִים אֶת הַקּוֹלֹת. רוֹאִים וַדַּאי.

369. That sound HAD THREE COLUMNS AND adjured each one of Yisrael, and said to him, 'Accept me upon you with this many commandments of the Torah,' WHICH IS THE SECRET OF THE RIGHT COLUMN. They said, 'Yes,' and it turned upside down, rolled over him, and adjured him saying, 'Accept me upon you with this many punishments of the Torah,' WHICH IS THE SECRET OF THE LEFT COLUMN. And he would say yes. Afterwards, that sound returned and kissed him on his mouth. This is what is meant by: "Let him kiss me with the kisses of his mouth" (Shir Hashirim 1:2), FOR THIS IS THE SECRET OF THE CENTRAL COLUMN AND THE ASPECT OF THE FIRST THREE SFIROT.

369. וְהַהוּא קָלָא הֲוָה אַתְרֵי בֵּיהּ בְּכָל חַד וְחַד מִיִּשְׂרָאֵל, וְאָמַר לוֹן, תְּקַבְּלֵנִי עֲלָךְ, בְּכַךְ וְכַךְ פִּקּוּדִין דִּבְאוֹרַיְיתָא, וְאָמְרוּ הִין. אַהְדַּר לֵיהּ עַל רֵישֵׁיהּ, וּמִתְגַּלְגְּלָא עָלֵיהּ, וַהֲוָה אַתְרֵי בֵּיהּ, וְאָמַר לֵיהּ, תְּקַבְּלֵנִי עָלָךְ בְּכַךְ עוֹנְשִׁין דִּבְאוֹרַיְיתָא, וַהֲוָה אָמַר הִין. לְבָתַר אַהְדַּר הַהוּא קָלָא, וְנָשִׁיק לֵיהּ בְּפוּמֵיהּ, הה״ד יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ.

370. Yisrael saw everything at that time within one light, NAMELY MALCHUT, which received within itself all the other lights, WHICH ARE CHESED, GVURAH AND TIFERET. They longed to see it. The Holy One, blessed be He, said to them, The light that you saw at Mount Sinai that received all these colored lights, to which you aspired, WHICH IS MALCHUT, you shall receive it and take it to you. The colors that the light receives are gold, WHICH IS GVURAH, silver, WHICH IS CHESED, brass, WHICH IS TIFERET, ETC. WHICH IS THE SECRET OF THE THREE COLUMNS.

370. וּכְדֵין כָּל מָה דַּהֲווֹ חֲמָאן יִשְׂרָאֵל בְּהַהוּא זִמְנָא, הֲווֹ חֲמָאן גּוֹ חַד נְהוֹרָא, דְּקַבִּיל כָּל אִינּוּן נְהוֹרִין אַחֲרָנִין, וַהֲווֹ תְּאָבִין לְמֵחֲמֵי. אָמַר לוֹן קוּדְשָׁא בְּרִיךְ הוּא, הַהוּא נְהוֹרָא דְּחָמִיתוּ בְּטוּרָא דְּסִינַי, דְּקַבִּיל כָּל אִינּוּן גְּוָונֵי נְהוֹרִין, וְתִיאוּבְתָּא דִּלְכוֹן עָלֵיהּ, תְּקַבְּלוּן לָהּ וְתִסְבּוּן לָהּ לְגַבַּיְיכוּ, וְאִינּוּן גְּוָונִין דְּאִיהִי מְקַבְּלָא, אִלֵּין אִינּוּן זָהָב וָכֶסֶף וּנְחֹשֶׁת וְגוֹ׳.

371. Another explanation OF THE PASSAGE: "Let him kiss me with the kisses of his mouth": What did King Solomon see that he brought words of love between the Upper World, WHICH IS ZEIR ANPIN, and the lower world, WHICH IS MALCHUT? The beginning of the praise of love that he brought among them is "Let him kiss me." HE ANSWERS: We have learned that there is not love of the cleaving of spirit with spirit except through kissing, and kissing is with the mouth, which is the spring of the spirit (or: 'breath') and its outlet. When they kiss each other, the spirits cleave one unto the other and become one, and then it is one love.

371. דָּבָר אַחֵר יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ, מַאי קָא חָמָא שְׁלֹמֹה מַלְכָּא, דְּאִיהוּ אָעִיל מִלֵּי דִּרְחִימוּ בֵּין עָלְמָא עִלָּאָה לְעָלְמָא תַּתָּאָה, וְשֵׁירוּתָא דְּתוּשְׁבַּחְתָּא דִּרְחִימוּ דְּאָעִיל בֵּינַיְיהוּ, יִשָּׁקֵנִי אִיהוּ. אֶלָּא הָא אוּקְמוּהָ וְהָכִי אִיהוּ, דְּלֵית רְחִימוּ דְּדְבֵיקוּת דְּרוּחָא בְּרוּחָא, בַּר נְשִׁיקָה. וּנְשִׁיקָה בְּפוּמָא, דְּאִיהִי מַבּוּעָא דְּרוּחָא, וּמַפְקָנוּ דִילֵיהּ. וְכַד נַשְׁקִין דָּא לְדָא, מִתְדַּבְּקָן רוּחִין אִלֵּין בְּאִלֵּין, וַהֲווֹ חַד, וּכְדֵין אִיהוּ רְחִימוּ חַד.

372. בְּסִפְרָא דְּרַב הַמְנוּנָא סָבָא קַדְמָאָה, הֲוָה אָמַר עַל הַאי קְרָא, נְשִׁיקָה דִּרְחִימוּ אִתְפְּשַׁט לְד׳ רוּחִין, וְד׳ רוּחִין מִתְדַּבְּקָן כַּחֲדָא, וְאִינּוּן גּוֹ רָזָא דִּמְהֵימְנוּתָא וְסַלְקִין בְּד׳ אַתְוָון, וְאִינּוּן אַתְוָון דִּשְׁמָא קַדִּישָׁא תְּלֵי בְּהוּ, וְעִלָּאִין וְתַתָּאִין תַּלְיָין בְּהוּ. וְתוּשְׁבַּחְתָּא דְּשִׁיר הַשִּׁירִים תְּלֵי בְּהוּ. וּמַאן אִינּוּן. אַהֲבָ״ה. וְאִינּוּן רְתִיכָא עִלָּאָה. וְאִינּוּן חַבְרוּתָא וּדְבֵקוּתָא וּשְׁלִימוּ דְּכֹלָּא.

372. In the book of Rav Hamnuna Saba (the elder) the first, it is said about this passage that a kiss of love spreads in four directions, the four directions join together, and they are in the secret of Faith, WHICH IS MALCHUT. THE FOUR DIRECTIONS come through four letters, from which are the letters which form the Holy Name. The upper and lower originate from them, and the praise of Shir Hashirim come from them. Who are they? They are THE FOUR LETTERS OF Ahavah (Aleph-Hei-Bet-Hei, =love), they are a supernal Chariot, CHESED AND GVURAH, TIFERET AND MALCHUT, and they are the connection and cleaving and perfection of everything.

373. אִלֵּין אַתְוָון. ד׳ רוּחִין אִינּוּן. וְאִינּוּן רוּחִין דִּרְחִימוּ וְחֶדְוָה דְּכָל שַׁיְיפֵי גּוּפָא בְּלָא עֲצִיבוּ כְּלַל. ד׳ רוּחִין אִינּוּן בִּנְשִׁיקָה, כָּל חַד וְחַד כָּלִיל בְּחַבְרֵיהּ. וְכַד הַאי רוּחָא כָּלִיל בְּאַחֲרָא, וְהַהוּא אַחֲרָא כָּלִיל בְּהַאי. אִתְעֲבִידוּ תְּרֵין רוּחִין כַּחֲדָא. וּכְדֵין מִתְחַבְּרָן בְּדֶבֶקוּ חַד, אִינּוּן אַרְבַּע בִּשְׁלִימוּ, וְנַבְעִין דָּא בְּדָא, וְאִתְכְּלִילוּ דָּא בְּדָא.

373. These FOUR letters, ALEPH, HEI, BET, AND HEI, are four spirits. They are the FOUR spirits of love and joy of all the limbs of the body without any sadness at all. For when the four spirits are in a kiss, each one is combined with the other, MEANING THE SPIRIT OF ZEIR ANPIN IS COMBINED WITH MALCHUT AND THE SPIRIT OF MALCHUT IS COMBINED WITH ZEIR ANPIN. When this spirit is included in the other spirit and the other spirit is included in this spirit, they become IN EACH ONE two spirits united, MEANING THE ESSENTIAL SPIRIT AND THE OTHER WHICH IS INCLUDED IN IT. Then they join in one cleaving and they are four in all, TWO OF ZEIR ANPIN AND TWO OF MALCHUT. They flow between each other and are included together.

374. וְכַד מִתְפַּשְׁטָן, אִתְעֲבִיד מֵאִינּוּן אַרְבַּע רוּחִין חַד אִיבָּא, וְאִיהוּ רוּחָא חֲדָא דְּכָלִיל מִד׳ רוּחִין. וְדָא סָלִיק וּבָקַע רְקִיעִין, עַד דְּסָלִיק וְיָתִיב לְגַבֵּי חַד הֵיכָלָא. דְּאִתְקְרֵי הֵיכָלָא דְּאַהֲבָה, וְאִיהוּ הֵיכָלָא דְּכָל רְחִימוּ תַּלְיָא בֵּיהּ. וְהַהִיא רוּחָא הָכִי אִקְרֵי אַהֲבָה, וְכַד הַאי רוּחָא סָלִיק אִתְּעַר לְהַהוּא הֵיכָלָא, לְאִתְחַבְּרָא לְעֵילָא.

374. When THEIR LIGHT spreads TO THIS WORLD, these four spirits produced one fruit, which is a spirit composed of four spirits. This one ascends AGAIN and splits firmaments until it ascends and sits near a certain sanctuary called 'the Sanctuary of Love', the sanctuary from whence every love comes. That spirit is also called 'love' and when it rises, it stimulates that sanctuary to become joined above.

375. ד׳ אַתְוָון אִינּוּן, לְגַבֵּי ד׳ רוּחִין. וְאִינּוּן אַהֲבָה. וְאִיבָּא דִּלְהוֹן אַהֲבָה. כַּד מִתְחַבְּרָן דָּא בְּדָא, מִיַּד אִתְּעַר דָּא בִּסְטַר דָּא וְדָא בִּסְטַר דָּא. א׳. מִיַּד נָפִיק ה׳, וְאִתְחַבָּר בְּא׳, מִתְדָּבַק בְּדֶבֶקוּ בִּרְחִימוּ. וְאַתְּעָרוּ תְּרֵין אַתְוָון אַחֲרָנִין, ב׳ ה׳, וְאִתְכְּלִילוּ רוּחִין בְּרוּחִין בְּדֶבֶקוּ דִּרְחִימוּ, וּפַרְחִין אִלֵּין אַתְוָון מִנַּיְיהוּ, בְּהַהוּא רוּחָא דְּסָלִיק, וּמִתְעַטְּרָן בֵּיהּ כַּדְקָא יָאוֹת.

375. The four letters correspond to the four spirits MENTIONED ABOVE, and they are THE FOUR LETTERS Ahavah (Aleph-Hei-Bet-Hei, =love), BECAUSE THE SPIRIT OF ZEIR ANPIN IS ALEPH AND THE SPIRIT OF MALCHUT THAT IS INCLUDED IN ZEIR ANPIN IS HEI. THE SPIRIT OF MALCHUT IS HEI AND THE SPIRIT OF ZEIR ANPIN THAT IS INCLUDED IN MALCHUT IS BET, and their fruit is CALLED 'love', AS MENTIONED EARLIER. When they join with each other, ZEIR ANPIN WITH MALCHUT IN THE JOINING OF KISSING, they are aroused, the one to the aspect of the other. THE SPIRIT OF MALCHUT BECOMES STIMULATED AND INCLUDED IN THE SPIRIT OF ZEIR ANPIN AND the other to the aspect of the former. THE SPIRIT OF ZEIR ANPIN BECOMES INCLUDED IN THE SPIRIT OF MALCHUT AND, THEREFORE, ALEPH WHICH IS THE SPIRIT OF ZEIR ANPIN, immediately produces Hei, WHICH IS THE SPIRIT OF MALCHUT THAT IS COMBINED WITH HIM, and joins with that Aleph with cleaving and love. And two other letters become aroused: Hei, WHICH IS THE SPIRIT OF MALCHUT, with Bet, WHICH IS THE SPIRIT OF ZEIR ANPIN THAT IS INCLUDED IN MALCHUT. Spirits are included in spirits with the cleaving of love, and these letters ALEPH-HEI-BET-HEI fly from them, AND THEY COME with that spirit that ascends AS MENTIONED ABOVE, WHICH IS THEIR FRUIT. THEREFORE, IT IS NAMED 'LOVE' AFTER THEM and they become adorned with it properly, AND IT IS INCLUDED IN THOSE FOUR SPIRITS.

376. After that, love rises, MEANING THE SPIRIT THAT IS BORN FROM THE FOUR SPIRITS OF THE KISSES, and is combined with all those four spirits. It meets a supernal minister, the officer that is appointed over 1,990 firmaments. He is appointed over the flows that are drawn from the thirteen rivers of the pure balsam trees that are drawn from the supernal dew. And those flows, WHICH ARE THE SECRET OF THE LIGHTS OF CHASSADIM, are called 'many waters'. When the spirit meets that officer of the camps, he stands against it but cannot detain it, so it, THE RIVERS OF PURE BALSAM, crosses over through them until it enters the sanctuary of love.

376. כֵּיוָן דְּאָזִיל וְסָלִיק הַהוּא אַהֲבָה שְׁלֵימָא, כְּלִילָא בְּכָל אִינּוּן אַרְבַּע רוּחִין, פָּגַע בְּחַד מְמָנָא עִלָּאָה רַבְּרְבָא, דִּי מְמָנָא עַל אֶלֶף וּתְשַׁע מֵאָה וְתִשְׁעִין רְקִיעִין, וְאִיהוּ מְמָנָא עַל נָגִידוּ דְּתָלִיסָר נַהֲרֵי אֲפַרְסְמוֹנָא דַּכְיָא, דְּנַגְדָּא מֵרָזָא דְּטַלָּא דִּלְעֵילָא. וְהַהוּא נָגִידוּ אִתְקְרֵי מַיִם רַבִּים. כֵּיוָן דְּפָגַע לְגַבֵּי הַהוּא רַב מַשְׁרְיָין קָאֵים לְגַבֵּיהּ, וְלָא יָכִיל לְאַעְכָּבָא לֵיהּ, וְעָבַר בְּהוּ עַד דְּאָעִיל לְגַבֵּי הֵיכָל אַהֲבָ״ה.

377. Referring to this, Solomon said at the end of his praise OF SHIR HASHIRIM, "Many waters cannot quench love" (Shir Hashirim 8:7). "Many waters": These are the supernal waters that are drawn from the supernal dew, MEANING THE MANY CHASSADIM, while "nor can the floods drown it" (Ibid.) are the rivers of pure balsam which are thirteen AND ALL THOSE DO NOT EXTINGUISH THE GREAT LOVE OF THE RIGHT TO THE LEFT, AS MENTIONED EARLIER. That minister is an angel, a messenger from Hashem, and he is the head of the camps that puts crowns to his Master. It is the secret of Ach'tariel, who fashions crowns for his Master with the engraved Name Yud Hei Vav Hei Yah Tzva'ot.

377. עַל דָּא אָמַר שְׁלֹמֹה, בְּסִיּוּם שִׁבְחֵיהּ, מַיִם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת הָאַהֲבָה. מַיִם רַבִּים: אִלֵּין מַיִם עִלָּאִין דְּנַגְדִּין מִגּוֹ טַלָּא עִלָּאָה. וּנְהָרוֹת לָא יִשְׁטְפוּהָ: אִלֵּין אִינּוּן נַהֲרֵי אֲפַרְסְמוֹנָא דַּכְיָא, דְּאִינּוּן תְּלֵיסַר. הַהוּא מְמָנָא אִיהוּ מַלְאָכָא דְּשָׁלִיחַ מִן קֳדָם יְיָ׳, וְדָא אִיהוּ רַב מַשְׁרְיָין דְּקָשִׁיר כִּתְרִין לְמָארֵיהּ, רָזָא אַכְתָּרִיאֵ״ל, מְעַטֵּר עִטְרִין לְמָארֵיהּ, בִּשְׁמָא גְּלִיפָא מְחֻקָּקָא, יְהוֹוָה יָהּ צְבָאוֹת.

378. When the spirit enters the sanctuary of love, the love of the supernal kisses OF ZEIR ANPIN AND MALCHUT OF ATZILUT, is aroused, as it is written: "And Jacob kissed Rachel" (Beresheet 29:11), so that the kisses of the Supernal Love will be done properly. These kisses are the beginning of the arousal of every love, cleaving and bond of above. Therefore, the beginning of the praise of this song is "Let him kiss me."

378. כֵּיוָן דְּאָעִיל לְגַבֵּי הֵיכָל אַהֲבָה, אִתְעַר רְחִימוּ דְּנִשִּׁיקִין עִלָּאִין, דִּכְתִיב וַיִּשַּׁק יַעֲקֹב לְרָחֵל, לְמֶהֱוֵי נְשִׁיקִין דְּרְחִימוּ עִלָּאָה כַּדְקָא יָאוֹת, וְאִינּוּן נְשִׁיקִין שֵׁירוּתָא דְּאִתְעָרוּ דְּכָל רְחִימוּ, וְאִתְדַּבְּקוּתָא וְקִשּׁוּרָא דִּלְעֵילָא. וּבג״כ שֵׁירוּתָא דְּתוּשְׁבַּחְתָּא דְּשִׁירָתָא דָּא אִיהוּ יִשָּׁקֵנִי.

379. HE QUESTIONS: To whom was it said "Let him kiss me"? HE ANSWERS: It is that which is concealed in a most high concealment, WHICH IS SUPERNAL ABA AND IMA THAT ARE BOTH CALLED 'ABA'. If you ask: Yet the most concealed of all, WHICH IS ARICH ANPIN SUPERNAL, whence are all the kisses, does He kiss downwards TOWARDS MALCHUT? Come and see the most concealed of all, WHICH IS ARICH ANPIN. There is no one who knows it, and it revealed of itself one delicate and concealed light, WHICH IS ABA, that was not revealed except for one delicate path that spread from it TO ILLUMINATE IMA. This is the light that illuminates everything. It is the stimulator of all the supernal secrets and is concealed. Sometimes it is concealed and sometimes revealed, even though it is not revealed at all, and the awakening of the rising of kisses depends on it. It is concealed; THEREFORE, the praise starts in a concealed way THAT HE SAYS, "LET HIM KISS ME WITH THE KISSES OF HIS MOUTH," WHICH IS IN THE THIRD PERSON.

379. מַאן יִשָּׁקֵנִי. הַהוּא דְּסָתִים גּוֹ סְתִימוּ עִלָּאָה. וְאִי תֵּימָא, סְתִימָא דְּכָל סְתִימִין בֵּיהּ תַּלְיָין נְשִׁיקִין וְנָשִׁיק לְתַתָּא. ת״ח, סְתִימָא דְּכָל סְתִימִין, לֵית מַאן דְּיָדַע לֵיהּ, וְאִיהוּ גַּלֵּי מִנֵּיהּ נְהִירוּ חַד דָּקִיק סָתִים, דְּלָא אִתְגְּלֵי בַּר בְּחַד שְׁבִיל דָּקִיק דְּאִתְפְּשַׁט מִגַּוֵּיהּ, וְאִיהוּ נְהִירוּ דְּנָהִיר לְכֹלָּא. וְדָא אִתְּעָרוּ דְּכָל רָזִין עִלָּאִין. וְאִיהוּ סָתִים. לְזִמְנִין סָתִים, לְזִמְנִין אִתְגַּלְיָא. וְאַף עַל גַּב דְּלָא אִתְגַּלְיָא כְּלָל. וְאִתְּעָרוּ דְּסִלְּקוּ דְּנִשִּׁיקִין בֵּיהּ תַּלְיָין. וּמִגּוֹ דְּאִיהוּ סָתִים, שֵׁירוּתָא דְּתוּשְׁבַּחְתָּא בְּאַרַח סָתִים אִיהוּ.

380. HE QUESTIONS: The KISSES are dependent upon ABA, IF SO what is Jacob doing here, WHO IS ZEIR ANPIN, if the kisses are dependent upon ABA, AND WHY DOES IT SAY "AND JACOB KISSES RACHEL"? HE ANSWERS: But certainly it is so, THAT JACOB IS THE ONE WHO KISSES, because "Let him kiss me" ALLUDES TO that which is concealed above, WHICH IS ABA. But in what way? Through that supernal Chariot from which all the colors originate and to which they are all attached. This is Jacob, MEANING ZEIR ANPIN, WHICH IS THE CENTRAL COLUMN THAT THE COLORS OF RIGHT AND LIGHT ARE COMBINED IN HIM, AND HIS CHESED, GVURAH AND TIFERET ARE A SUPERNAL CHARIOT. As we have said, this will be done with the cleaving with which the King, WHO IS ABA, cleaves to his son, THAT IS ZEIR ANPIN. HE IS CALLED 'HIS SON', IN ACCORDANCE WITH THE SECRET OF THE PASSAGE: "WHAT IS HIS NAME, AND WHAT IS HIS SON'S NAME, IF YOU CAN TELL" (MISHLEI 30:4). THUS THE ONE WHO KISSES IS JACOB BUT HE DRAWS THEM FROM ABA, TO WHOM HE IS ATTACHED. Therefore, it is written: "From the kisses of his mouth" (Shir Hashirim 1:2), WHICH IS IN THE THIRD CONCEALED PERSON, BECAUSE IT ALLUDES TO ABA WHO IS CONCEALED.

380. וְאִי בֵּיהּ תַּלְיָין מַה בְּעֵי יַעֲקֹב הָכָא, דְּהָא בֵּיהּ תַּלְיָין נְשִׁיקִין. אֶלָּא וַדַּאי הָכִי הוּא. יִשָּׁקֵנִי, הַהוּא דְּסָתִים לְעֵילָא. וּבְמָה. בְּהַהוּא רְתִיכָא עִלָּאָה, דְּכָל גַּוְונִין תַּלְיָין וּמִתְחַבְּרָן בֵּיהּ. וְהַאי אִיהוּ יַעֲקֹב. כְּמָה דְּאַמְרִינָן, דְּבִיקוּתָא לְאִתְדַּבְּקָא בְּמַלְכָּא בִּבְרָא דִּילֵיהּ הוּא. וְע"ד כְּתִיב מִנְּשִׁיקוֹת פִּיהוּ.

381. "For your loves are better than wine" (Ibid.). THE PASSAGE returns to the sun ZEIR ANPIN HIMSELF, AND THEREFORE SPEAKS IN SECOND PERSON, WHICH IS REVEALED, for it illuminates the moon, WHICH IS MALCHUT, from the light of the upper luminaries. It takes the light from all of them and illuminates upon the moon. These lights that are attached in it, from which place do they illuminate? THE PASSAGE repeats and says, "Than (also: 'from') wine", MEANING from that preserved wine, from that wine which is the delight of all the delights. What is that wine that gives life and delight to everyone? This is living Elohim, WHICH IS BINAH, which is the wine that gives life and happiness to all, AND IT IS THE ILLUMINATION OF CHOCHMAH THAT IS DRAWN FROM THE LEFT COLUMN OF BINAH THAT IS COMBINED WITH THE RIGHT.

381. כִּי טוֹבִים דּוֹדֶיךָ, אַהֲדָר לְגַבֵּי שִׁמְשָׁא, דְּאַנְהִיר לָהּ לְסִיהֲרָא, מִגּוֹ נְהִירוּ דְּאִינּוּן בּוּצִינִין עִלָּאִין, וְאִיהוּ נָטִיל נְהוֹרָא דְּכֻלְּהוּ, וְאַנְהִיר לְסִיהֲרָא. וְאִינּוּן בּוּצִינִין דְּמִזְדַּוְּגִין בֵּיהּ, מֵאָן אֲתָר נַהֲרִין. הָדָר וְאָמַר מִיָּין, מֵהַהוּא יַיִן דְּמִנְטַרְא, מֵהַהוּא יַיִן דְּאִיהוּ חֶדְוָה דְּכָל חֶדְוָון. וּמַאן אִיהוּ הַהוּא יַיִן, דְּיָהִיב חַיִּין וְחֶדְוָה לְכֹלָּא. דָּא אֱלֹהִים חַיִּים, יַיִן, דְּיָהִיב חַיִּין וְחֶדְוָה לְכֹלָּא.

382. Another EXPLANATION of "from wine": It is from that name that is called Yud Hei Vav Hei, MEANING Yud Hei Vav Hei FULLY SPELT WITH YUDS, WHICH NUMERICALLY EQUALS 72, WHICH IS THE SECRET OF SEVENTY JUDGES OF THE SANHEDRIN AND TWO WITNESSES, SEVENTY BEING THE NUMERICAL VALUE OF YAYIN (ENG. 'WINE'). For this is the wine of joy, love, and Mercy, from which all illuminate and rejoice. The friends came and kissed RABBI YOSI on his head.

382. תּוּ מִיָּין, מֵהַהוּא שְׁמָא דְּאִקְרֵי יֻדְ"ו, דָּא אִיהוּ יַיִן דְּחֶדְוָה דְּרַחֲמֵי, וּמִן דָּא, כֻּלְּהוּ נְהִירִין וְחַדָּאן. אָתוּ חַבְרַיָּיא וְנָשִׁיקוּ לֵיהּ בְּרֵישֵׁיהּ.

383. Rabbi Shimon wept and said: I know for sure that the Holy Spirit pulsates and throbs in you. Blessed is this generation, for there will not be another generation like it until the time when King Messiah comes, when the Torah returns to its original glory. Blessed are the righteous in this world and in the World to Come.

383. בָּכָה רַבִּי שִׁמְעוֹן, וְאָמַר, יָדַעְנָא וַדַּאי דְּרוּחָא קַדִּישָׁא עִלָּאָה קָא מְכַשְּׁכְּשָׁא בְּכוּ, זַכָּאָה דָּרָא דָּא, דְּהָא לָא יְהֵא כְּדָרָא דָּא, עַד זִמְנָא דְּיֵיתֵי מַלְכָּא מְשִׁיחָא. דְּהָא אוֹרַיְיתָא אִתְהַדְּרַת לְעַתִּיקוּתָהָא. זַכָּאִין אִינּוּן צַדִּיקַיָּא בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי.

34. "And this is the offering"
Rabbi Elazar tells us that the passage, "And this is the offering, which you shall take of them," is difficult to understand both in the literal meaning and the hidden one. And indeed the explanatory text seems to confuse it further. First, correspondences are drawn between angels, Michael, Gabriel, Uriel and Raphael (Boel when he is in the Seat of Judgment), protecting angels, Attending Serafim, and the gold, silver, brass, blue, purple, scarlet and all of the other offerings. Each of these also has aspects of the Sfirot. We read of "oil of the light" and "oil for the light," which are the luminaries of the upper world, which is male and dominates by day, and the lower world which is female and dominates by night. We read of the seven types of gold, and of silver and brass, and again of the other offerings in the context of the Sfirot. And we learn that it is gold which predominates.
The Relevance of this Passage
These verses delve deeply into the mysteries of the Torah, for the literal text is devoid of practical meaning and filled with contradiction. Accordingly, we acquire the consciousness and powers of observation to penetrate beyond the surface level of our existence. On a cosmic scale, all is now revealed: the hidden meaning of life, the cause behind the effect, the seed that precedes the tree, the beauty beneath the surface, and the secrets of the Torah. No longer can life seem as senseless and contradictory as the illusory stories of the Torah.

384. וְזֹאת הַתְּרוּמָה אֲשֶׁר תִּקְחוּ מֵאִתָּם. רַבִּי אֶלְעָזָר אָמַר, הַאי קְרָא אוּקְמוּהָ, וְרָזִין דִּילֵיהּ הָא אִתְּמַר. אֲבָל רָזָא דִּקְרָא הָכִי אוֹלִיפְנָא, וְקַשְׁיָין קְרָאֵי, דְּאִי אִינּוּן בְּרָזָא דִּלְתַתָּא קַשְׁיָין אֲהַדְדֵי. וְאִי בְּרָזָא דִּלְעֵילָא לָא אִינּוּן בְּנְהִירוּ. דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְיִקְחוּ לִי תְּרוּמָה שַׁפִּיר. תִּקְחוּ אֶת תְּרוּמָתִי קַשְׁיָא. וְזֹאת הַתְּרוּמָה אֲשֶׁר תִּקְחוּ מֵאִתָּם קַשְׁיָא וַדַּאי כֻּלָּא, עֵילָא וְתַתָּא כַּחֲדָא.

384. "And this is the offering, which you shall take of them" (Shemot 25:3). Rabbi Elazar said: We have established this passage and we have already learned its secrets, THAT OFFERING IS THE SECRET OF MALCHUT, AS MENTIONED. But the secret OF: "AND THIS IS THE OFFERING" I have learned this way and the passages are difficult. If they are interpreted according to the secret of below, MEANING ACCORDING TO THE LITERAL MEANING, they are conflicting, but if according to the secret of above, THAT OFFERING MEANS THE SHECHINAH, they are not clear. BECAUSE IT IS WRITTEN, "Speak to the children of Yisrael that they bring Me an offering" (Shemot 25:2) and this is understood, FOR THE PURPOSE IS THAT IT IS NOT BY THEM, BUT THEY HAVE TO BRING IT. AFTERWARDS IT IS SAID, "OF EVERY MAN WHOSE HEART PROMPTS HIM TO GIVE you shall take My offering" is difficult, FOR HERE IT SEEMS THAT THE OFFERING IS ALREADY IN THEIR POSSESSION AND OTHERS HAVE TO TAKE IT FROM THE CHILDREN OF YISRAEL. AND SO ALSO THE PASSAGE: "And this is the offering which you shall take of them" is difficult, FOR IT ALSO MEANS THAT THE OFFERING IS ALREADY IN THEIR POSSESSION. Everything is DIFFICULT for certain, both above and below, NAMELY, BOTH ACCORDING TO THE LITERAL MEANING AND THE HIDDEN. EVEN ACCORDING TO THE LITERAL MEANING IT IS DIFFICULT, FOR FIRST IT SAYS THAT THE CHILDREN OF YISRAEL SHOULD BRING, AND AFTERWARDS IT SAYS THAT YOU SHALL TAKE OF THEM.

385. אֶלָּא הָכִי אִיהוּ, וְיִקְחוּ לִי תְּרוּמָה. מַאן. בְּנֵי יִשְׂרָאֵל. מֵאֵת כָּל אִישׁ: אִלֵּין מַלְאָכִין עִלָּאִין לְעֵילָא, בְּגִין דְּעַלֵּיהוֹן אִיהִי תְּרוּמָה, אַרְמוּתָא דְּאִינּוּן אָרִימוּ לָהּ תָּדִיר לְגַבֵּי מַלְכָּא עִלָּאָה דְּהָא אִינּוּן סַלְקִין לָהּ תָּדִיר, לְגַבֵּי מַלְכָּא עִלָּאָה. וְכַד יִשְׂרָאֵל זַכָּאִין, אִינּוּן נַטְלִין לָהּ מִנַּיְיהוּ, וְנַחְתִּין לָהּ לְתַתָּא, הה"ד, מֵאֵת כָּל אִישׁ אֲשֶׁר יִדְּבֶנּוּ לִבּוֹ. וּמַאן אִינּוּן. אִינּוּן אַרְבַּע דְּאָרִימוּ לָהּ לְעֵילָא. דְּהַהוּא לֵב אִתְרְעֵי בְּהוּ. וְהַהִיא תְּרוּמָה. אִיהִי זַקְפָא עָלַיְיהוּ.

385. HE ANSWERS: This is the explanation of, "That they bring Me an offering." Who? The children of Yisrael. "Of every man": These are the supernal angels above, for MALCHUT is an offering (Heb. trumah) to them, MEANING A RAISING (HEB. HARAMAH), for they are constantly raising it before the supernal King, ZEIR ANPIN. They raise it to be united with the supernal King, WHICH IS THE SECRET OF THE FOUR LIVING CREATURES THAT CARRY THE THRONE, WHICH IS THE SECRET OF THE FOUR ANGELS, MICHAEL, GAVRIEL, URIEL, AND REFAEL. When Yisrael are righteous, they take THE SHECHINAH from above THE ANGELS, and bring Her down. This is the meaning of: "Of every man whose heart prompts him to give." Who are they? They are these four, NAMELY MICHAEL, GAVRIEL, URIEL, AND REFAEL, who raised Her above. "WHOSE HEART PROMPTS HIM TO GIVE" MEANS that that heart, WHICH IS MALCHUT, favors them and that offering, WHICH IS THE SHECHINAH, is carried by them.

386. וְאע"ג דְּאִיהִי קַיְּימָא עָלַיְיהוּ, וּמַנְחָא עַל גַּבַּיְיהוּ. תִּקְחוּ: תִּסְבּוּן לָהּ מִנַּיְיהוּ לְנַחְתָּהָא לְתַתָּא. וּכְמַה. בְּזִמְנָא דָא, בְּאִינּוּן עוֹבְדִין דְּכַשְׁרָאן, בְּצְלוֹתִין וּבְבָעוּתִין, לְמֶעְבַּד פִּקּוּדֵי אוֹרַיְיתָא. בְּהַהוּא זִמְנָא, בְּאִינּוּן גַּוְונִין דְּאִתְחַזְיָין לְתַתָּא כְּגַוְונָא דִּלְעֵילָא, בְּאִינּוּן פּוּלְחָנִין אַחֲרָנִין. וְאִינּוּן גַּוְונִין אַמְשְׁכָאן לְתַתָּא הַהוּא אַרְמוּתָא, וְנַצְחָן גַּוְונִין דִּלְתַתָּא, לְאִינּוּן גַּוְונִין דִּלְעֵילָא, וּמַשְׁכִּין לוֹן גַּוְונִין אִלֵּין, לְגַוְונִין עִלָּאִין, וְעַיְילִין אִלֵּין בְּאִלֵּין, וְאִתְעֲבִידוּ אִלֵּין גּוּפָא לְאִלֵּין, וְעַל דָּא תִּקְחוּ מֵאִתָּם כְּתִיב.

386. Even though THE SHECHINAH stands over them and dwells upon them, ON THE ANGELS, "you shall take" Her from them to lower Her down. And how? In this time, WE LOWER HER with good deeds, with prayers and beseeching, and by fulfilling the commandments of the Torah. At that time, WHEN THE TABERNACLE WAS BEING BUILT, it was through the colors, GOLD, SILVER...that appear below similar to above, MEANING LIKE THE SUPERNAL SFIROT, and other services. These colors draw below that offering, WHICH IS THE SHECHINAH, and the colors of below triumph over the colors of above, WHICH ARE THE SFIROT. The colors OF BELOW drew the colors OF ABOVE and they entered, these into those, and those OF BELOW became the body for those OF ABOVE. Referring to this, it is written: "You shall take of them."

387. זָהָב דְּאִתְכְּלִיל בְּגַבְרִיאֵל, זָהָב לְעֵילָא, גַּבְרִי״אֵל נָטִיל לֵיהּ לְתַתָּא. וְשִׁבְעָה זִינֵי זָהָב אִתְפְּרְשָׁאן לְתַתָּא מִן דָּא. וְכֶסֶף לְעֵילָא, וְאִתְכְּלִיל בְּמִיכָאֵל לְתַתָּא, וְשַׁרְיָא דָּא עַל דָּא. וּנְחֹשֶׁת לְעֵילָא, וְנָפְקָא מִן זָהָב, בְּגִין דְּזָהָב וְאֶשָּׁא בְּרָזָא חֲדָא קַיְימִין וְאַזְלִין, אֶשָּׁא אַפִּיק נְחֹשֶׁת. וּמֵחֵילָא וְתֻקְפָּא דָּא, אִתְבַּדְּרָן נְחָשִׁים שְׂרָפִים דְּנַפְקֵי מֵאֶשָּׁא. וְע״ד, נְחֹשֶׁת אִיהוּ סוּמְקָא כְּאֶשָּׁא וְאִתְכְּלִיל בְּאוּרִי״אֵל וְאִתְעֲבִיד דָּא גּוּפָא לְגַבֵּי דָּא.

388. וּתְכֵלֶת שַׁרְיָא בְּדָא וּבְדָא, בַּנְּחֹשֶׁת וּבַזָּהָב, וּבְגִין דְּאִתְתְּקַף בִּתְרֵין סִטְרִין. תְּכֵלֶת אִיהוּ תַּקִּיפָא, וְלֵית מַאן דְּשַׁלְטָא עָלֵיהּ לְחַיִּין, דְּאִיהוּ כַּרְסְיָא דְּדִינָא לְשַׁרְיָא בֵּיהּ דִּינָא תַּקִּיפָא, וְדָא אִיהוּ ב״ו א״ל, ב״ו א״ל: דִּכְתִיב, וְאֵל זוֹעֵם בְּכָל יוֹם. וְכַד אִתְהַדְּרָן בְּנֵי נָשָׁא בְּתִיּוּבְתָּא שְׁלִימְתָא, אִתְהַדַּר שְׁמֵיהּ רְפָא״ל, דְּהָא אַסְוָותָא אִזְדַּמַּן לְהוּ מֵהַהוּא דִּינָא קַשְׁיָא.

389. וְאַרְגָּמָן: דָּא זָהָב וְכֶסֶף, דְּאִתְהַדְּרָן לְאַכְלְלָא כַּחֲדָא, מִיכָאֵל וְגַבְרִיאֵל אִתְכְּלִילוּ דָּא עִם דָּא, מְשַׁלְּבָאן דָּא בְּדָא. וְעַל דָּא כְּתִיב, עוֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו. וּבְגִין דְּאִינּוּן מְשַׁלְּבָאן דָּא בְּדָא, אִתְעֲבִידוּ גּוּפָא חַד.

390. וְתוֹלַעַת שָׁנִי לְעֵילָא, וְאִתְכְּלִיל בְּאוּרִיא״ל כְּמִלְקַדְּמִין, לְמֶהֱוֵי אֲחִידוּ, גּוֹ תְּכֵלֶת, וּבְגוֹ אַרְגָּמָן. וְשֵׁשׁ אִיהוּ לְעֵילָא, וְאִתְכְּלִיל כְּמִלְקַדְּמִין בְּרָזָא דִּרְפָאֵל, לְאִתְאַחֲדָא בַּכֶּסֶף וּבַזָּהָב.

391. עַד הָכָא, רָזָא דִּ׳ עַמּוּדִין לְעֵילָא, גּוֹ ז׳ עַמּוּדִים דִּלְתַתָּא. קְלִיפָה גּוֹ קְלִיפָה, לְנֶטּוּרָא. וְעִזִּים: דָּא אוֹקִימְנָא דְּהָא אִלֵּין ז׳, מוֹחָא לְמוֹחָא, וְדָא אִיהוּ קְלִיפָה לְמוֹחָא.

392. וְעוֹרוֹת אֵלִים מְאָדָּמִים, אִלֵּין אִינּוּן מָארֵי תְּרִיסִין, עַיְינִין מְלַהֲטִין בְּטִיסִין דְּנוּרָא, כד״א, וְעֵינָיו כְּלַפִּידֵי אֵשׁ. וְאִקְרוּן רְקִיעִין לְבַר בְּגוֹ קְלִיפָה. וְעוֹרוֹת תְּחָשִׁים, אִלֵּין אִינּוּן לְגוֹ בְּסִטְרָא קַדִּישָׁא, וְאִתְאַחֲדָן בִּקְדוּשָׁה, וְלָא אִתְאַחֲדָן. כְּמָה דְּאַמְרָן.

387. Gold that is comprised in Gavriel is gold above, MEANING THE SFIRAH GVURAH, and Gavriel takes it below. This gold is divided below into seven types of gold, WHICH ARE GREENISH GOLD, THE GOLD OF OPHIR, SHEBA GOLD, PRECIOUS GOLD, PURE GOLD, BERYL GOLD. Silver is above, MEANING THE SFIRAH OF CHESED, and is comprised in Michael below and they dwell upon each other. Brass is above, NAMELY THE SFIRAH TIFERET, and it emerges from gold, FOR TIFERET EMERGES FROM GVURAH. Gold and fire pertains to the same mystery, AS BOTH ARE GVURAH, and the fire produced brass, and because of this power and strength, fiery serpents were spread that emerged from fire. Therefore, brass is red like fire, is comprised in Uriel and becomes a body for him.

388. Blue dwells in both brass and gold, WHICH INCLUDES THE JUDGMENTS IN TIFERET WHICH IS BRASS AND IN GVURAH WHICH IS GOLD. It prevails on two sides; THEREFORE, blue is severe IN JUDGMENTS, and none can rule to transform it into life. IF HE SEES THE COLOR BLUE IN HIS DREAM, it is the seat of Judgment where severe Judgment dwells. It is THE ANGEL Boel, as it is written: "And an El who has indignation every day" (Tehilim 7:12). When people repent in complete repentance, his name returns to Refael, because remedy is prepared for them from that severe Judgment.

389. Purple is gold and silver, WHICH ARE GVURAH AND CHESED, that returned to be combined together, WHICH ARE Michael and Gavriel that are combined and fitted together. It is written: "He makes peace in His high places" (Iyov 25:2). Because they are fitted together, they become one body, WHICH IS PURPLE. AND IT CORRESPONDS TO THE SFIRAH NETZACH, BECAUSE IN NETZACH, GVURAH AND CHESED RULE TOGETHER.

390. Scarlet is above IN THE SFIRAH HOD and comprised BELOW in Uriel, as we said earlier, THAT THE ONE BECOMES A BODY FOR THE OTHER so as to be attached to blue and purple, WHICH ARE MALCHUT AND NETZACH. Linen is above IN THE SFIRAH OF YESOD and is comprised, AS WE SAID, in the secret of Refael. AND THE ONE BECOMES A BODY FOR THE OTHER, so as to be attached to silver and gold, WHICH ARE CHESED AND GVURAH.

391. Until here is the secret of the seven pillars of above, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, AS MENTIONED EARLIER, within seven pillars of below, WHICH ARE GOLD AND SILVER AND BRASS, ETC. shell within shell, MEANING THAT THEY ARE COVERED BY EACH OTHER AND THOSE OF BELOW BECOME A COVERING OVER THESE OF ABOVE as a protection. We have established that these seven PILLARS are inner side of the inner, MEANING THAT THEY ARE ALL INTERNAL, and goats' hair is a cover to the inner, MEANING THAT IT IS EXTERNAL.

392. "And rams' skins dyed red" (Shemot 25:5): These are the protecting angels, WHO PROTECT AGAINST THE OTHER SIDE and have eyes that blaze flames of fire, as it is written: "And his eyes like torches of fire" (Daniel 10:6). They are called 'firmaments' and are outside, within the covering (Heb. Klipah). "And badgers' skins" (Shemot 25:5): These are inside in the holy side and they are joined in Holiness, yet are not attached as we said.

393. וַעֲצֵי שִׁטִּים, הָא אוֹקִימְנָא דְּאִינּוּן שְׂרָפִים עוֹמְדִים, כד"א שְׂרָפִים עוֹמְדִים מִמַּעַל לוֹ. מַאי מִמַּעַל לוֹ. מִמַּעַל לְהַהִיא קְלִיפָּה. וְאִי תֵּימָא, הַאי קְרָא בְּקוּדְשָׁא בְּרִיךְ הוּא אִתְּמַר, וְהָא אִתְּמַר וָאֶרְאֶה אֶת יְיָ', אֶת דַּיְיקָא, כְּגַוְונָא דָּא דִּכְתִיב בְּהַאי קְרָא, דִּכְתִיב, וְשׁוּלָיו מְלֵאִים אֶת הַהֵיכָל, אֶת דַּיְיקָא לְאַסְגָּאָה הַהִיא קְלִיפָּה. כֵּיוָן דְּאָמַר רָזָא דְּהַהִיא קְלִיפָּה, כְּתִיב שְׂרָפִים עוֹמְדִים מִמַּעַל לוֹ, מִמַּעַל לְהַהִיא קְלִיפָּה.

393. "And acacia wood" (Ibid.): We have established that they are attending Serafim, as it is written: "Serafim stood above him" (Yeshayah 6:2), FOR THEY ARE IN THE WORLD BRIYAH. HE QUESTIONS: What is the meaning of: "above him"? HE ANSWERS: It is above that covering, MEANING THAT NO KLIPAH DOMINATES THEM BY BEING ABOVE THEM, AND THE JUDGMENTS DO NOT BLEMISH ABOVE THE PLACE OF THEIR EXISTENCE, SO THEY ARE IN THE SECRET OF ACACIA WOOD. If you ask whether this passage refers to the Holy One, blessed be He, and THAT "ABOVE HIM" MEANS ABOVE THE HOLY ONE, BLESSED BE HE, IT IS NOT SO. For we have learned: "I saw Hashem" (Ibid. 1). The particle 'Et (Eng. 'the')' is exact, WHICH MEANS THAT HE SAW MALCHUT THAT IS CALLED 'ET'. Similar to this, it is written in this passage: "And His train filled the temple" (Ibid.). 'Et (the)' is exact, in that it came to include that Klipah, MEANING THAT HIS TRAIN FILLS AND ANNULS THAT KLIPAH THAT CORRESPONDS TO MALCHUT THAT IS CALLED 'ET'. Since it said AND MENTIONED the secret of that Klipah, it wrote: "Serafim stood above him" MEANING above that Klipah.

394. שֶׁמֶן לַמָּאוֹר, דָּא מִשַּׁח רְבוּת עִלָּאָה, דְּאַתְיָא מִלְּעֵילָא. תְּרֵין שֶׁמֶן אִינּוּן. וְאִינּוּן תְּרֵי, חַד לְעֵילָא, דְּאִקְרֵי שֶׁמֶן הַמָּאוֹר. וְחַד לְתַתָּא דְּאִקְרֵי שֶׁמֶן לַמָּאוֹר. שֶׁמֶן הַמָּאוֹר אִיהוּ עִלָּאָה, דְּקַיְימָא בְּוַדַּאי, וְלָא פָּסִיק לְעָלְמִין, וְתָדִיר מַלְיָא רְבוּת קֻדְשָׁא, וְכָל בִּרְכָאן, וְכָל נְהוֹרִין, וְכָל בּוּצִינִין, כֻּלָּא אִתְבָּרְכָאן וְאִתְנַהֲרָן מִתַּמָּן. שֶׁמֶן לַמָּאוֹר, לְזִמְנִין אִתְמַלְיָא וּלְזִמְנִין לָא.

394. "Oil for the light" (Shemot 25:6): This is the oil of supernal greatness that comes from above, FROM ABA AND IMA. There are two kinds of oil and they are two LEVELS. One is above, IN ABA AND IMA, and is called 'Oil of the light' and one below is called 'oil for the light'. Oil of the light is supernal, THAT THE OIL is assuredly always in it and never stops. It is always full with holy oil, and all the blessings and all the lights and all the candles are all blessed and illuminate from there. "Oil for the light" IS MALCHUT that is sometimes full and sometimes not.

395. תּוּ, הָא תָּנֵינָן, כְּתִיב וַיַּעַשׂ אֱלֹהִים אֶת שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים וְגוֹ', וְאַף עַל גַּב דְּהָא אוּקְמוּהָ חַבְרַיָּיא, וְהָכִי אִיהוּ. אֲבָל שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים אִלֵּין: שֶׁמֶן הַמָּאוֹר, וְשֶׁמֶן לַמָּאוֹר. עָלְמָא עִלָּאָה, וְעָלְמָא תַּתָּאָה. חַד דְּכַר, וְחַד נוּקְבָא. וְכָל זִמְנָא דְּדְכוּרָא וְנוּקְבָא אִתְיָין כַּחֲדָא, תַּרְוַוּיְיהוּ קָרְיָין בְּלִישְׁנָא דְּדְכוּרָא. וּבְגִין דְּעָלְמָא עִלָּאָה אִקְרֵי גָּדוֹל, בְּגִינֵיהּ עָלְמָא תַּתָּאָה דְּאִתְחַבָּר בַּהֲדֵיהּ בִּכְלָלָא, אִקְרֵי גָּדוֹל.

395. Also, IT CAN BE EXPLAINED, for we have learned that it is written: "And Elohim made the two great luminaries..." (Beresheet 1:16), even though the friends have established it and it is so. Yet these two great luminaries are the oil of the light and oil for the light, which are the Upper World, ZEIR ANPIN, and the Lower World, MALCHUT, for the one is male and the other female. Every time male and female come together, they are referred to in the masculine form. The Upper World is called 'great' and, because of it, the attached Lower World is included in it and is also called 'great'. THEREFORE, IT IS WRITTEN: "THE TWO GREAT LUMINARIES."

396. כֵּיוָן דְּאִתְפְּרַשׁ דָּא מִן דָּא, אִדְכָּרוּ בִּפְרַט, כָּל חַד וְחַד כַּדְקָא חֲזִי לֵיהּ. דָּא אִקְרֵי גָּדוֹל, וְדָא אִקְרֵי קָטָן. וּבג"כ אָמְרוּ קַדְמָאֵי, דְּלִיהֱוֵי בַּר נָשׁ זַנְבָא לְאַרְיָוָתָא, וְלָא רֵישָׁא לְשׁוּעָלָיָא. דְּכַד אִיהוּ קַיְימָא גּוֹ אַרְיָוָתָא, אִקְרֵי כֻּלָּא בִּכְלָלָא דְּאַרְיָוָתָא. זַנְבָא דְּאַרְיָא אַרְיָא אִיהוּ, בְּלָא פְּרוּדָא. וְאִי בְּגוֹ שׁוּעָלִים, אֲפִילוּ אִיהוּ רֵישָׁא. רֵישָׁא דְּשׁוּעָל שׁוּעָל אִיהוּ, בְּלָא פְּרוּדָא, וְשׁוּעָל אִקְרֵי.

396. When they are separated from each other, each one individually is referred to in a proper way for it; this one is called 'great' and this one is called 'small'. The early sages said that a person should rather be a tail to lions than a head to foxes, because when MALCHUT stood among the lions, WHICH ARE THE SFIROT OF ATZILUT, She is named entirely as the lions, as the tail of a lion is yet a lion inseparably. If MALCHUT is among the foxes, WHICH ARE THE SFIROT OF BRIYAH, MEANING AFTER SHE WAS LESSENED AND DESCENDED TO BRIYAH, even though She is the head OF THE FOX, the head of the fox is yet a fox inseparably and is called 'a fox', BECAUSE SHE BECOMES CROWN OF BRIYAH.

397. וְרָזָא דָא הַאי קְרָא, דְּהָא בְּקַדְמֵיתָא כַּד יַתְבִּין כַּחֲדָא, שְׁנֵי הַמְּאוֹרוֹת הַגְּדוֹלִים אִתְקְרוּן, אע״ג דְּדָא זְנָבָא לְגַבֵּי דְּעִלָּאָה. כֵּיוָן דְּדָא אִתְפְּרַשׁ מֵעִלָּאָה, כְּבִיכוֹל לְמֶהֱוֵי רֵישָׁא לְשׁוּעָלִים, כְּדֵין אִקְרֵי קָטָן. וְעַל רָזָא דָא שֶׁמֶן הַמָּאוֹר, דְּלָא פָּסִיק לְעָלְמִין, וְקַיְּימָא בְּסִלִּיקוּ עִלָּאָה לְמִשְׁלַט בְּיָמָמָא. שֶׁמֶן לַמָּאוֹר פָּסִיק, וְאִקְרֵי קָטָן, וְשָׁלְטָא בְּלֵילְיָא.

397. This is the secret OF: 'OIL OF THE LIGHT,' because WHEN ZEIR ANPIN AND MALCHUT SAT TOGETHER at first, they were called 'the two great luminaries', even though MALCHUT was the tail to the above, ZEIR ANPIN. When MALCHUT separated from the above, to be the head to the foxes so to speak, she is called 'small'. According to this secret, the oil of the light never stops and abides in the Upper level to dominate by day, WHICH IS ZEIR ANPIN. "Oil for the light": HIS LIGHT is interrupted and is called 'small', and dominates at night, MEANING MALCHUT.

398. וְחָמֵשׁ בּוֹסְמִין אִינּוּן לְגוֹ שֶׁמֶן וּקְטֹרֶת, וְאע״ג דְּאִיהִי חַד אִינּוּן תְּרֵין וְכֹלָּא חַד. אַבְנֵי שֹׁהַם וְגו׳. כָּל הָנֵי תְּלֵיסַר אִינּוּן וְאִינּוּן תִּקּוּנָא דְּמִשְׁכְּנָא.

398. IT IS WRITTEN: "SPICES FOR THE ANOINTING OIL, AND FOR THE SWEET INCENSE" (SHEMOT 25:6), MEANING five KINDS OF spices are put into the oil and FIVE INTO the incense, even though it is one. THAT IS, IT SEEMS FROM THE PASSAGE THAT THERE IS ONE KIND OF SPICE FOR THE ANOINTING OIL AND FOR THE SWEET INCENSE, YET STILL IN ALL they are two DISTINCTIVE KINDS OF SPICES, FIVE KINDS FOR THE OIL, WHICH ARE THE BEST SPICES: PURE MYRRH, SWEET CINNAMON, SWEET CALAMUS, AND CASSIA. THE FIVE KINDS FOR INCENSE ARE STORAX, ONYCHA, GALBANUM, SWEET SPICES, AND PURE FRANKINCENSE, AND THE SWEET SPICES COMPRISE THEM ALL BUT ARE NOT COUNTED. And it is all one, FOR THEY UNITE AND BECOME ONE. "Onyx stones..." (Shemot 25:7): they are altogether thirteen, MEANING TWELVE STONES TO BE SET AND THE ONYX STONES EQUAL THIRTEEN. They are the adornments of the tabernacle, WHICH IS MALCHUT, THAT BECOME ADORNED IN THE SECRET OF THIRTEEN, WHICH RECEIVES FROM THE TWELVE ACRONYMS OF YUD HEI VAV HEI OF ZEIR ANPIN WITH THE INCLUSION.

399. וְאָהֲדַרְנָא לְמִלֵּי קַדְמָאֵי, זָהָב הָא אִתְּמַר דְּשִׁבְעָה זִינֵי זָהָב אִינּוּן. וְאִי תֵּימָא דְּזָהָב אִיהוּ דִּינָא, וְכֶסֶף אִיהוּ רַחֲמֵי, וְאִסְתַּלָּק זָהָב לְעֵילָא מִנַּיְיהוּ. לָאו הָכִי, דְּוַדַּאי זָהָב סָלִיק יַתִּיר אִיהוּ עַל כֹּלָּא, אֲבָל זָהָב בְּאֹרַח סְתָם אִיהוּ, וְדָא זָהָב עִלָּאָה, דְּאִיהוּ שְׁבִיעָאָה מִכָּל אִינּוּן זִינֵי זָהָב, וְדָא אִיהוּ זָהָב דְּנָהִיר וְנָצִיץ לְעַיְּינִין, וְדָא אִיהוּ דְּכַד נָפִיק לְעָלְמָא, מַאן דְּאִדְבַּק לֵיהּ, טָמִיר לֵיהּ בְּגַוַּיְיהוּ, וּמִתַּמָּן נַפְקִי וְאִתְמַשְׁכָן כָּל זִינֵי זָהָב.

399. Let us return to the original subject. We have learned that there are seven kinds of gold. And if you ask: Gold is Judgment, MEANING GVURAH, and silver is Mercy, WHICH IS CHESED, yet gold has risen above it, MEANING THAT THE JUDGMENT HAS BEEN SWEETENED SO MUCH THAT GVURAH IS MORE VALUABLE THAN CHESED. It is not so and assuredly gold is more important than all of them. Yet gold is mentioned in the ordinary meaning, AND NOT THAT IT HAS RISEN MORE THAN CHESED THOUGH SWEETENING. That is supernal Gold, MEANING BINAH BECAUSE OF THE GVURAH THAT IS IN IT, which is the seventh of all kinds of gold. This is the gold that lights and glistens before the eyes. THE SIX LOWER KINDS OF SILVER ARE IN ZEIR ANPIN AND, BECAUSE OF this, when it emerges to the world, one who acquires it hides it by him. From that, all types of gold emerge and are drawn.

400. אֵימָתַי אִקְרֵי זָהָב, מַאן דְּאִקְרֵי זָהָב. כַּד אִיהוּ בְּנַהִירוּ, וְאִסְתַּלָּק בִּיקָר דְּחִילוּ, וְאִיהוּ בְּחֶדְוָה עִלָּאָה, לְמֶהֱוֵי לְתַתָּאֵי. וְכַד אִיהוּ בְּדִינָא, כַּד אִשְׁתַּנֵּי מֵהַהוּא גָּוֵון, לְגָוֵון תְּכֵלָּא אוֹכָם וְסוּמָק, כְּדֵין אִיהוּ בְּדִינָא תַּקִּיפָא. אֲבָל זָהָב, בְּחֶדְוָה אִיהוּ, וּבְסִלִּיקוּ דְּדְחִילוּ דְּחֶדְוָה קַיְּימָא, וּבְאִתְעָרוּתָא דְּחֶדְוָה.

400. When is something that is called 'gold' so called? It is when it is lit by the shining light and rises in glory of fear, WHICH ARE THE JUDGMENTS OF THE LEFT COLUMN THAT WERE SWEETENED AND BECAME THE CAUSES OF THE DRAWING OF CHOCHMAH AND THE FEAR WAS TURNED TO BE REST AND GLORY. It abides in supernal joy, to make the lower ones rejoice WITH ITS LIGHT. When it is in Judgment, MEANING UNDER THE DOMINATION OF THE LEFT ONLY, MEANING when it is changed from the color GOLD to the color blue or black or red, then it is under severe Judgment. But gold is in joy and is found when the fear ascends to joy, AS MENTIONED ABOVE, and with the arousing of joy.

401. Silver is lower THAN GOLD, FOR IT IS the secret of the right arm OF ZEIR ANPIN, THAT IS CHESED, because the supernal Head is of gold, THAT IS BINAH AS MENTIONED, as it is written: "You are this head of gold" (Daniel 2:38) and "its breast and its arms of silver" (Ibid. 32). When the silver is complete, it is included in the gold. This is the secret of: "Apples of gold in ornaments of silver" (Mishlei 25:11). So we find that when the silver reverts to gold, MEANING THAT THE SILVER ORNAMENTS BECOME GOLD, its place is perfected. Therefore, SINCE THE GOLD IS BINAH, there are seven types of gold, BECAUSE BINAH COMPRISES THE LOWER SEVEN SFIROT.

401. וְכֶסֶף לְתַתָּא, רְזָא דִּרוֹעָא יְמִינָא, דְּהָא רֵישָׁא עִלָּאָה זָהָב אִיהוּ, דִּכְתִיב אַנְתְּ הוּא רֵישָׁא דְּדַהֲבָא. חַדּוֹהִי וּדְרָעוֹהִי דִּי כְסַף לְתַתָּא. וְכַד אִשְׁתְּלִים כֶּסֶף, כְּדֵין אִתְכְּלִיל בַּזָּהָב, וְרָזָא דָא תַּפּוּחֵי זָהָב בְּמַשְׂכִּיּוֹת כָּסֶף. אִשְׁתְּכַח דְּכֶסֶף אִתְהַדַּר לְזָהָב, וּכְדֵין אִשְׁתְּלִים אַתְרֵיהּ. וְע"ד ז' זִינֵי זָהָב אִינּוּן.

402. Brass comes from gold and changes TO BECOME inferior to it, because it is the left arm, NAMELY GVURAH, and blue is the left thigh, NAMELY HOD. Scarlet is the right thigh, NAMELY NETZACH, and is combined in the left. And linen is the river that is drawn and flows, WHICH IS YESOD AND IS CALLED 'LINEN (HEB. SHESH)', because it takes AND COMBINES IN ITSELF all the six (Heb. shishah) extremities. It is similar below, IN MALCHUT, AND ALSO ALLUDES TO HER SFIROT. We have already established it and learned it. AND THIS IS DIFFERENT FROM WHAT WAS EXPLAINED ABOVE.

402. וּנְחֹשֶׁת נָפְקָא מִזָּהָב, וְאִשְׁתַּנֵּי לְגַרְעוֹנָא, דְּרוֹעָא שְׂמָאלָא. וּתְכֵלֶת יַרְכָא שְׂמָאלָא. וְתוֹלַעַת שָׁנִי, יַרְכָא יְמִינָא, וְאִתְכְּלִיל בִּשְׂמָאלָא. וְשֵׁשׁ, דָּא נָהָר דְּנָגִיד וְנָפִיק, דְּאִיהוּ נָטִיל כָּל שִׁית סִטְרִין. כְּגַוְונָא דָא לְתַתָּא, וְהָא אוּקְמוּהָ וְאִתְּמַר.

403. There are here seven of Jubilee, WHICH IS BINAH THAT INCLUDES THE SIX SIDES OF ZEIR ANPIN, WHICH ARE GOLD, SILVER, BRASS, BLUE, PURPLE, AND SCARLET. These are the seven of Sabbatical year, WHICH IS MALCHUT THAT ALSO INCLUDES THESE SEVEN KINDS THAT CORRESPOND TO BINAH AND THE SIX SIDES, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, AS MENTIONED. Even though they are six, EXCEPT FOR BINAH, they are thirteen with the seventh, WHICH IS BINAH, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN AND CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF MALCHUT WHICH ARE TWELVE, AND BINAH HERSELF, which is the head over them, equals thirteen. The head that is placed on the whole body below, IN MALCHUT, and the head that stands over all the limbs of the body OF ZEIR ANPIN, is of gold. What is the difference BETWEEN THE HEAD THAT IS ON ZEIR ANPIN AND THE HEAD OF MALCHUT? IT IS because the supernal Gold THAT IS ON ZEIR ANPIN is in a concealed secret, and its name is pure (lit. 'closed') gold, BECAUSE IT IS closed and concealed from everything. Therefore, it is called 'closed', for it is closed to the eye, that cannot take hold of it. BUT the lower gold THAT IS IN MALCHUT is more revealed and is named greenish gold. THE END OF THIS PARAGRAPH IS MISSING AND IS FOUND IN THE NEW ZOHAR.

403. הָא הָכָא שֶׁבַע דְּיוֹבֵל, וְאִינּוּן ז' דְּשְׁמִיטָה. וְאע"ג דְּאִינּוּן שִׁית, אִינּוּן תְּלֵיסַר, בִּשְׁבִיעָאָה, דְּאִיהוּ רֵישָׁא עִלָּיֵיהוּ, הָא תְּלֵיסַר. רֵישָׁא דְּקַיְּימָא עַל כָּל גּוּפָא לְתַתָּא, רֵישָׁא דְּקַיְּימָא עַל כָּל שַׁיְיפֵי גּוּפָא, אִיהוּ זָהָב. מַה בֵּין הַאי לְהַאי. זָהָב עִלָּאָה, אִיהוּ בְּרָזָא סְתִימָא, וּשְׁמָא דִּילֵיהּ אִיהוּ זָהָב סָגוּר. סָגוּר וְסָתוּם מִכֹּלָּא, וְע"כ אִקְרֵי סָגוּר, דְּאִיהוּ סָגוּר מֵעֵינָא דְּלָא שַׁלְטָא בֵּיהּ. זָהָב תַּתָּאָה אִיהוּ בְּאִתְגַּלְיָא יַתִּיר. וּשְׁמָא דִּילֵיהּ אִיקְרֵי זָהָב יְרַקְרַק וְכוּ'.

35. Moses, Aaron and Samuel

Moses, Aaron and Samuel, we learn here, were three faithful prophets who served in priesthood. Zacharia and Jeremiah were also priests and prophets but did not merit the high supernal level of Aaron. We are reminded that Moses was able to call and God would answer him immediately. Samuel was similarly blessed, and, being very young, also merited the level of youth.

The Relevance of this Passage

We read here of the faithful prophets of a long ago time, and in doing so, we receive the gift of prophecy. Prophecy, viewed through the lens of Kabbalah, is understood as the ability to perceive the future consequences of our present deeds. Thus, as we reflect upon the names of the prophets, our spiritual awareness and foresight are magnified so that we have vision to always see the end in the beginning; this leads to courage to offer compassion to our friends and foes, and wisdom to refrain from intolerance.

In turn, we are granted a prophetic vision of our immediate future: It is blessed with global peace and tranquillity through a miraculously merciful redemption that exemplifies and honors the sanctity of the Zohar. And though many parallel universes exist, some with pain, others with compassion, it is this universe of peaceful redemption that now becomes our reality.

404. לְשַׁעֲתָא הֲוָה, דִּכְתִיב וְרוּחַ אֱלֹהִים לָבְשָׁה אֶת זְכַרְיָה. וְא"ת, הָא יִרְמְיָהוּ, דִּכְתִיב בֵּיהּ, בְּטֶרֶם אֶצָּרְךָ בַבֶּטֶן יְדַעְתִּיךָ. וְהָא אַחֲרָנִין. אֶלָּא כֻּלְּהוּ לָא זָכוּ לִנְבוּאָה וְלִכְהוּנָה עִלָּאָה כְּאַהֲרֹן, דְּהָא אַהֲרֹן זָכָה בִּנְבוּאָה עִלָּאָה, עַל כָּל שְׁאַר כַּהֲנֵי. זָכָה בִּכְהוּנָה עַל כֻּלְּהוּ.

404. HERE, THE BEGINNING OF THE ESSAY IS MISSING AND IT IS IN THE NEW ZOHAR, END OF TRUMAH PG. 43, WHERE IT IS SAID THAT AARON MERITED PRIESTHOOD AND PROPHECY AS NO OTHER PRIEST MERITED. AND HE ASKS: YET ZECHARIAH WAS A PRIEST AND A PROPHET, AS IT SAYS CONCERNING HIM, "SHALL PRIEST AND PROPHET BE SLAIN IN THE SANCTUARY OF ADONAI" (EICHAH 2:20)? HIS ANSWER IS WRITTEN HERE: It was for that time AND NOT FOR ALL GENERATIONS, as written, "And the spirit of Elohim came upon Zechariah...WHY DO YOU TRANSGRESS THE COMMANDMENT OF HASHEM?" (II Divrei Hayamim 24:20), MEANING ONLY TEMPORARILY. If you ask: What about Jeremiah, of whom it is written: "Before I formed you in the belly I knew you" (Yirmeyah 1:5)? SO WE SEE THAT HE WAS A PRIEST AND PROPHET, and so there are others, AND NOT ONLY AARON. HE ANSWERS: But they all did not merit prophecy and priesthood like Aaron, because Aaron merited supernal prophecy above all the other priests and he merited supernal priesthood above them all, BEING A HIGH PRIEST.

405. מֹשֶׁה זָכָה בִּנְבוּאָה, וְשִׁמֵּשׁ בִּכְהוּנָה עִלָּאָה. שְׁמוּאֵל זָכָה בְּתַרְוַיְיהוּ. מַה מֹשֶׁה הֲוָה קָרֵי, וְקוּדְשָׁא בְּרִיךְ הוּא אָתִיב לֵיהּ מִיַּד. אוּף שְׁמוּאֵל כְּתִיב בֵּיהּ, הֲלֹא קָצִיר חִטִּים הַיּוֹם אֶקְרָא אֶל יְיָ' וְיִתֵּן קוֹלוֹת וְגוֹ'. אֲבָל לָא סָלִיק לְדַרְגָּא עִלָּאָה כְּמֹשֶׁה. מַה אַהֲרֹן הֲוָה מְשַׁמֵּשׁ בִּכְהוּנָה גַּבֵּי קוּדְשָׁא בְּרִיךְ הוּא, אוּף שְׁמוּאֵל הֲוָה מְשַׁמֵּשׁ קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא, אֲבָל לָא סָלִיק בְּשִׁמּוּשָׁא עִלָּאָה כְּאַהֲרֹן.

405. Moses merited prophecy and served in supernal priesthood, NAMELY, DURING THE SEVEN DAYS OF CONSECRATION AND SO ALSO Samuel merited them both, AS IT IS SAID ABOUT HIM: "AND SAMUEL TOOK A SUCKING LAMB, AND OFFERED IT FOR A BURNT OFFERING" (I SHMUEL 7:9). Just as Moses would call and the Holy One, blessed be He, would answer him immediately, it is also written of Samuel: "Is it not wheat harvest today? I will call to Hashem, that He shall send thunder and rain" (I Shmuel 12:17), yet he did not rise to such a high level as Moses. As Aaron served before the Holy One, blessed be He, Samuel also served before the Holy One, blessed be He, but did not ascend to highest service, TO BE A HIGH PRIEST, like Aaron.

406. וּמִלָּה הָכִי הוּא. תְּלָתָא אִינּוּן דַּהֲווֹ נְבִיאֵי מְהֵימְנֵי, וְשִׁמְּשׁוּ בִּכְהוּנָה. חַד מֹשֶׁה, וְחַד אַהֲרֹן, וְחַד שְׁמוּאֵל. וְאִי תֵּימָא שְׁמוּאֵל לָא מָשִׁיךְ בִּכְהוּנָה, אֶלָּא אַחֲרָא הֲוָה דְּשַׁמֵּשׁ בִּכְהוּנָה, וּמַנּוּ יִרְמְיָהוּ. לָאו הָכִי, דְּהָא כְּתִיב, מִן הַכֹּהֲנִים אֲשֶׁר בַּעֲנָתוֹת. מִן הַכֹּהֲנִים הֲוָה, אֲבָל לָא שַׁמֵּשׁ. וּשְׁמוּאֵל בְּיוֹמֵי דְּעֵלִי שַׁמֵּשׁ. וּמֹשֶׁה זִמְנָא חֲדָא, כָּל אִינּוּן ז' יְמֵי מִלּוּאִים.

406. The theory is this: There were three who were faithful prophets and served in priesthood: Moses is one, Aaron is one, and Samuel is one. If you say that Samuel did not continue in priesthood but there was another who served in priesthood, who is Jeremiah, WHO WAS A PRIEST, it is not so, for it is written: "Of the priests who were in Anatot" (Yirmeyah 1:1). He was of the priests but he did not serve IN THE PRIESTHOOD. But Samuel served in the days of Eli, AS IT IS WRITTEN: "AND THE CHILD SAMUEL MINISTERED TO HASHEM BEFORE ELI" (I SHMUEL 3:1) and Moses SERVED one time, namely all the seven days of consecration.

407. שְׁמוּאֵל זָכָה לְנַעַר, דִּכְתִיב וְהַנַּעַר נָעַר. וּשְׁמוּאֵל מְשָׁרֵת. וּבְגִין דְּקַיְיִמָא בְּהַאי דַּרְגָּא, וַדַּאי אִיהוּ כְּמֹשֶׁה וְאַהֲרֹן. מַאן דְּנָטִיל לְהַאי נַעַר, וְזָכֵי בֵּיהּ, זָכֵי בְּאִינּוּן דַּרְגִּין עִלָּאִין, דְּקַיְיִמָן בְּהוּ מֹשֶׁה וְאַהֲרֹן.

407. Samuel merited the LEVEL OF youth, WHICH IS THE SECRET OF THE MOCHIN OF THE SMALL FACE OF THE CHERUBS, as it is written: "And the child was young" (I Shmuel 1:24). "And Samuel served...BEING A CHILD GIRDED..." (I Shmuel 2:18). Since he stood in this level, certainly he was like Moses and Aaron, for one who took the level of youth and merited it, merits the highest levels that Moses and Aaron merited.

36. "Gold, and silver, and brass"
The serpent is spoken of in this passage as both the instigator of evil and also the judgment of evil. Like good, evil is thus also its own reward. The brass from which Moses fashioned the serpent is indicative of a mixed nature, since it is not pure as are silver and gold. The word 'serpent' is from the same root as the word brass, and it explains why Moses made the serpent of brass when commanded by God only to make a fiery serpent. We are told that the cherubs are made of gold, and the tabernacle of gold and silver and bronze. All these symbolic metals have their meanings in the left and right and central columns. The serpent is always ready to do evil, Adam sinned and was driven from the Garden of Eden because of its influence.
The Relevance of this Passage
As brass is a mixture of metals, not as pure as are gold and silver, man is a mixture of good and evil. The spiritual force emitted here generates thrust, unalterably tilting the scales of human nature toward the side of good, subjugating our evil tendencies and unleashing the power of our soul. The serpent (The Satan) is both a global phenomenon and a distinct part of our being. They are connected. Hence, as we lay waste to the influence

of our inner Evil Inclination, we annihilate the universal serpent concurrently, thereby abolishing darkness from the world.

408. כְּרוּבִים אִינּוּן זָהָב, כְּמָה דְּאוּקְמוּהָ, בְּגִין דְּנַפְקֵי מִסִּטְרָא דְּזָהָב, וְלָא אִתְעָרַב בְּהוּ כֶּסֶף, וְלָא גָּוֵון אַחֲרָא, וְדָא אִיהוּ גָּוֵון זָהָב יְרַקְרָק. בַּמִּשְׁכָּן מִתְעָרְבִין גְּוּונִין, זָהָב וְכֶסֶף לְמֵיהַךְ כַּחֲדָא, לְמֶהֱוֵי רָזָא דִּלְעֵילָא בְּחַד. תּוּ נְחֹשֶׁת לְמֶהֱוֵי בַּהֲדַיְיהוּ, וּלְמֵיזַל בֵּינַיְיהוּ כָּל סִטְרִין, לְאִשְׁתַּכְחָא שְׁלִימוּ בְּכֹלָּא כַּחֲדָא, דִּכְתִיב זָהָב וְכֶסֶף וּנְחֹשֶׁת.

408. The Cherubs were of gold, as we have established, because they are from the side of gold, WHICH IS THE SECRET OF FEAR THAT CHANGED INTO GLORY. Neither silver nor any other color is mixed in with them. This is greenish gold, NAMELY THE GOLD THAT IS AT THE HEAD OF MALCHUT THAT IS CALLED THUS. In the tabernacle, the colors gold and silver are mixed in order to go together, FOR SILVER AND GOLD ARE THEN RIGHT AND LEFT COMBINED WITH EACH OTHER, so that the supernal secret shall be in one. Also MIXED with them is brass, WHICH IS TIFERET, to be with them and to go with them to all the sides, NAMELY ALL THREE COLUMNS, RIGHT, LEFT, CENTRAL, so that there will be perfection in all of them as one, as it is written: "Gold, and silver, and brass" (Shemot 25:3).

409. ד"א זָהָב וְכֶסֶף. זָהָב דְּאִתְהַדָּר לְכֶסֶף, וְכֶסֶף לְזָהָב, וְכֹלָּא אִתְכְּלִיל כַּחֲדָא, וּבְרוּכְתָּא חֲדָא. בְּתֵלַת גְּוּונִין אִתְהַדָּר, כַּד אִצְטְרִיךְ לְחֶדְוּתָא וְלָא דִּינָא, זָהָב. כַּד אִצְטְרִיךְ לְרַחֲמֵי, כֶּסֶף. כַּד אִצְטְרִיךְ תֻּקְפָּא דְּדִינָא, נְחֹשֶׁת.

409. Another explanation for "Gold, and silver" is that gold reverts to silver and silver reverts to gold, FOR THE RIGHT COLUMN WHICH IS SILVER IS COMBINED IN THE LEFT COLUMN WHICH IS GOLD AND SIMILARLY GOLD WITH SILVER. It is all combined together and in one place. They have returned into three colors. When joy is needed and not Judgment, it is gold, LEFT COLUMN. When Mercy is needed, MEANING CHESED, it is silver, RIGHT SIDE. And when the severity of Judgment is needed, IN ORDER TO SUBDUE THE LEFT SO THAT IT SHOULD UNITE WITH THE RIGHT, IT IS brass, WHICH IS THE SECRET OF TIFERET, THE CENTRAL COLUMN.

410. וְע"ד אִסְתָּכַּל מֹשֶׁה, בְּעוֹבָדָא דִּנְחַשׁ הַנְּחֹשֶׁת, דִּכְתִיב וַיַּעַשׂ מֹשֶׁה נְחַשׁ נְחֹשֶׁת, וַהֲוָה יָדַע אֲתָר דְּהִתּוּכָא דִּזְהָב בְּהַהוּא נְחֹשֶׁת, בְּגִין דְּנָחָשׁ כְּלִישָׁנָא דִּילֵיהּ הוּא, וְאַתְרֵיהּ הֲוָה יָדַע. דְּהָא קוּדְשָׁא בְּרִיךְ הוּא לָא אָמַר לֵיהּ אֶלָּא עֲשֵׂה לְךָ שָׂרָף, וְאִיהוּ אֶתָּא וַעֲבַד נְחַשׁ נְחֹשֶׁת, דִּכְתִיב וַיַּעַשׂ מֹשֶׁה נְחַשׁ נְחֹשֶׁת. מַאי טַעֲמָא.

410. This is how Moses viewed the work of the brass serpent, for it is written: "And Moses made a serpent of brass" (Bemidbar 21:9). He knew the place of the melting of the gold, MEANING THE SUBJUGATION OF THE LEFT SIDE TO THE RIGHT THROUGH THE JUDGMENTS OF that brass, WHICH IS THE CENTRAL COLUMN, because the serpent (Heb. nachash) is derived from brass (Heb. nechoshet). He knew its place, because the Holy One, blessed be He, just told him to make a fiery serpent, yet he made a brass serpent, as is written: "And Moses made a serpent of brass." What is the reason?

411. אֶלָּא אֲתָר הֲוָה יָדַע, וְעִקָּרָא דִּמְלֻתָּא הֲוָה, דְּהָא בְּקַדְמֵיתָא כְּתִיב, וַיְשַׁלַּח יְיָ' בָּעָם אֶת הַנְּחָשִׁים הַשְּׂרָפִים, וּכְתִיב נָחָשׁ שָׂרָף. עִקָּרָא דִּלְהוֹן נָחָשׁ אִיהוּ. וּבְגִין דְּמֹשֶׁה הֲוָה יָדַע עִקָּרָא וְשָׁרְשָׁא וִיסוֹדָא מֵהַהוּא אֲתָר, עֲבַד נָחָשׁ וְאִסְתְּמִיךְ עָלֵיהּ. מ"ט. בְּגִין דְּיִשְׂרָאֵל חָטְאוּ בְּלִישָׁנֵהוֹן, דִּכְתִיב וַיְדַבֵּר הָעָם בֵּאלֹהִים וּבְמֹשֶׁה, וְע"ד וַיְשַׁלַּח יְיָ' בָּעָם אֶת הַנְּחָשִׁים הַשְּׂרָפִים.

411. HE ANSWERS: Hashem knew that was the essence of the matter, because it was first written, "And Hashem sent venomous serpents (lit. 'fiery serpents and snakes') among the people" (Ibid. 6), and: "Venomous serpents (Heb. 'nachash and saraf')" (Devarim 8:15), because their origin was the PRIMORDIAL serpent. Since Moses knew the essence and root and foundation of that place, he made a serpent and laid his hands upon it. What is the reason? Because Yisrael sinned with their tongue, JUST LIKE THE SERPENT, as it is written: "And the people spoke against Elohim, and against Moses" (Bemidbar 21:5). Therefore, "Hashem sent venomous serpents among the people."

412. וּמֹשֶׁה לָא אָזַל אֶלָּא בָּתַר עִקָּרָא, וַעֲבַד נְחַשׁ נְחֹשֶׁת, בְּהַהוּא גַּוּונָא דְּאִצְטְרִיךְ לֵיהּ, דְּהָא אַתְרֵיהּ נְחֹשֶׁת אִיהוּ. וְקוּדְשָׁא בְּרִיךְ הוּא לָא א"ל מִמָּה יִתְעַבִּיד, וּמֹשֶׁה אִסְתְּכַּל וַעֲבַד לֵיהּ מִנְּחֹשֶׁת, כְּמָה דְּאִצְטְרִיךְ לְאַתְרֵיהּ. מְנָלָן. דִּכְתִיב וַיַּעַשׂ מֹשֶׁה נְחַשׁ נְחֹשֶׁת וַיְשִׂימֵהוּ עַל הַנֵּס. מַאי עַל הַנֵּס. עַל הַהוּא רְשִׁימוּ דְּאִיהוּ לְעֵילָא.

412. Moses only followed the source, WHICH IS THE SERPENT, and made a brass serpent in the manner needed, because its place was brass. The Holy One, blessed be He, did not tell him what form to make it, and Moses made it from brass as was necessary for its place. How do we know that? For it is written: "And Moses made a serpent of brass, and put it upon a pole" (Ibid. 9). What is "upon a pole"? MEANING on that mark that is above, WHICH IS THE SECRET OF THE JUDGMENTS OF THE CENTRAL COLUMN WHERE THEIR PLACE IS.

413. We have learned that this serpent always imitates the woman of valor, WHICH IS MALCHUT. The woman of harlotry, THE KLIPAH, wants to adorn herself similarly TO THE WOMEN OF VALOR, but cannot. The mark and letter of the woman of valor is the letter Hei, and so it befits her. The mark and letter of the woman of harlotry has to be similar, MEANING HEI, but she is not able to. Her letter is Kuf, because her letter was prepared in the same manner as the letter Hei, just like a monkey (Heb. kof) by humans, for he follows humans TO IMITATE THEM but cannot do so. In the same way, Moses made that serpent on the mark that befits it. It is always ready to do evil. Adam sinned because of it and was driven from the Garden of Eden, where his dwelling place resembled the dwelling place above.

413. וְהָא תְּנִינָן, בְּכָל אֲתָר הַאי נָחָשׁ אַזְלָא בָּתַר רָזָא דְּאֵשֶׁת חַיִל, וּבַעְיָא אֵשֶׁת זְנוּנִים לְאִתְתַּקְנָא גַּרְמָהּ כְּגַוְונָא דִּילָהּ, וְלָא יָכִילַת. אֵשֶׁת חַיִל, הַהוּא רְשִׁימוּ וְאָת דִּילָהּ, אִיהוּ אָת ה׳, וְהָכִי אִתְחָזֵי לָהּ. אֵשֶׁת זְנוּנִים הַהוּא רְשִׁימָא וְאָת דִּילָהּ אִיהוּ כְּהַהוּא גַּוְונָא דְּאִצְטְרִיךְ, וְלָא אִתְתַּקָּן לְמֶהֱוֵי הָכִי, וְאָת דִּילָהּ ק׳, אָת דִּילָהּ אִתְתַּקְנָא בְּתִקּוּנָא דְּאָת ה׳, כְּגַוְונָא דְּקוֹפָא אֵצֶל בְּנֵי נָשָׁא, דְּאַזְלָא בָּתַר בְּנֵי נָשָׁא, וְלָא אִתְתַּקָּן לְמֶעְבַּד הָכִי. כְּגַוְונָא דָּא עֲבַד מֹשֶׁה הַהוּא נָחָשׁ, עַל הַהוּא רְשִׁימוּ דְּאִתְחָזֵי לֵיהּ, וְתָדִיר אִתְתָּקָן לְאַבְאָשָׁא, וְעָלֵיהּ חָב אָדָם, וְאִתְתָּרַךְ מִגִּנְתָּא דְּעֵדֶן, דַּהֲוָה אֲתָר דִּיוֹרֵיהּ כְּגַוְונָא דְּדִיוּרָא דִּלְעֵילָא.

37. "Let there be light"
Rabbi Yosi explains here that the Light spoken of is concealed and illuminates only the righteous; it has no purpose in the world. Rabbi Yehuda says that the world is sustained by that Light which is concealed yet sown like a seed. A thread of this Light emerges wherever people are studying Torah. "Yet The Creator will command His steadfast love in the daytime, and in the night His song shall be with me." When Moses erected the tabernacle, a thread of this Light emerged to form a cloud over the Tent of Meeting, and it is what renews the Creation daily, even now. Rabbi Yosi then comments on, "So he set it before them, and they ate, and left some of it over, according to the word of The Creator," which, we learn, means that whoever hears these teachings always finds new meaning and inspiration in them.
The Relevance of this Passage
The primordial Light spoken of in the phrase, "Let there be light," illuminates us, bringing spiritual renewal and transformation to the world. For the first time in human history, myriad threads of Light are drawn and woven into a blanket that envelopes, warms, and unites all mankind, as our eyes embrace these ancient texts that shine with such splendid spiritual power.

414. It is written, "And Elohim said, 'Let there be light': and there was light" (Beresheet 1:3). Rabbi Yosi said: This light was concealed and it is designated for the righteous in the World to Come. We have established this according to the words: "Light is sown for the righteous" (Tehilim 97:11). "For the righteous" certainly with no attributes, FOR IT ILLUMINATES TO THE RIGHTEOUS ABOVE AND TO THE RIGHTEOUS BELOW. That light did not serve a purpose in the world except for the first day, and afterwards was concealed and served no more.

414. כְּתִיב וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי אוֹר. אָמַר רַבִּי יוֹסִי, הַהוּא אוֹר אִתְגְּנִיז וְאִיהוּ אִזְדְּמַן לְגַבֵּי צַדִּיקַיָּא לְעָלְמָא דְּאָתֵי. כְּמָה דְּאוּקְמוּהָ, דִּכְתִיב אוֹר זָרוּעַ לַצַּדִּיק. לַצַּדִּיק וַדַּאי סְתָם. וְהַהוּא אוֹר לָא שִׁמֵּשׁ בְּעָלְמָא, בַּר יוֹמָא קַדְמָאָה. וּלְבָתַר אִתְגְּנִיז, וְלָא שִׁמֵּשׁ יַתִּיר.

415. Rabbi Yehuda said: Had it been concealed completely, the world could not exist even one moment, but rather it was concealed and sown like this seed THAT IS SOWN and it produced offspring and plants and fruit. The world is sustained from it. There is not even one day, from which nothing comes into the world to maintain everything, because the Holy One, blessed be He, sustains the world with it. A thread of that concealed light emerges wherever that people are occupied with Torah during the night, and it is drawn upon those that are occupied WITH TORAH. This is what is meant by: "Yet Hashem will command His steadfast love in the daytime, and in the night His song shall be with me" (Tehilim 42:9), as we have already established.

415. רַבִּי יְהוּדָה אוֹמֵר, אִלְמָלֵי אִתְגְּנִיז מִכֹּל וָכֹל, לָא קָאֵים עָלְמָא אֲפִילוּ רִגְעָא חֲדָא, אֶלָּא אִתְגְּנִיז וְאִזְדְּרַע כְּהַאי זַרְעָא דְּעָבִיד תּוֹלְדִין וּזְרָעִין וְאֵיבִין, וּמִנֵּיהּ אִתְקָיְּים עָלְמָא. וְלֵית לָךְ יוֹמָא, דְּלָא נָפִיק מִנֵּיהּ בְּעָלְמָא, וּמְקַיֵּים כֹּלָּא דְּבֵיהּ זָן קוּדְשָׁא בְּרִיךְ הוּא עָלְמָא. וּבְכָל אֲתָר דְּלָעָאן בְּאוֹרַיְיתָא בְּלֵילְיָא, חַד חוּטָא נָפִיק מֵהַהוּא אוֹר גְּנִיז, וְאִתְמְשִׁיךְ עַל אִינּוּן דְּלָעָאן בָּהּ, הֲדָא הוּא דִּכְתִיב, יוֹמָם יְצַוֶּה יְיָ׳ חַסְדּוֹ וּבַלַּיְלָה שִׁירָה עִמִּי. וְהָא אוֹקִימְנָא.

416. יוֹמָא דְּאִתְקַם מִשְׁכְּנָא לְתַתָּא, מָה כְּתִיב וְלָא יָכוֹל מֹשֶׁה לָבֹא אֶל אֹהֶל מוֹעֵד כִּי שָׁכַן עָלָיו הֶעָנָן. מַאי הֶעָנָן. חַד חוּטָא הֲוָה מֵהַהוּא סִטְרָא דְּאוֹר קַדְמָאָה, דְּנָפַק בְּחֶדְוָה דְּכֹלָּא, עָאלַת לְמִשְׁכְּנָא דִּלְתַתָּא. וּמֵהַהוּא יוֹמָא. לָא אִתְגְּלֵי, אֲבָל שִׁמּוּשָׁא קָא מְשַׁמֵּשׁ בְּעָלְמָא, וְאִיהוּ מְחַדֵּשׁ בְּכָל יוֹמָא עוֹבָדָא דִּבְרֵאשִׁית.

416. On the day the tabernacle was erected below, it is written: "And Moses was not able to enter into the Tent of Meeting, because the cloud rested on it" (Shemot 40:35). What is "the cloud"? HE ANSWERS: A thread emerged from the side of the primordial light with great joy and entered the tabernacle below, and from that day onward it did not appear again, but it does a service in the world, in renewing daily the work of creation.

417. רַבִּי יוֹסֵי הֲוָה לָעֵי בְּאוֹרַיְיתָא, וַהֲווֹ עִמֵּיהּ רַבִּי יִצְחָק וְר׳ חִזְקִיָּה. אָמַר ר׳ יִצְחָק, הָא חֲמִינָן דְּעוֹבָדָא דְּמַשְׁכְּנָא, כְּגַוְונָא דְּעוֹבָדָא דְּשָׁמַיִם וָאָרֶץ, וְהָא אִתְּעָרוּ חַבְרַיָּיא בְּרָזִין דִּלְהוֹן זְעִירוּ, דְּלָא יָכִיל בַּר נָשׁ לְמֵיכַל בְּפוּמֵיהּ, וּלְמֵישַׁט יְדֵיהּ לְגוֹ פּוּמֵיהּ וּלְמִבְלַע.

417. Rabbi Yosi was occupied with Torah, and Rabbi Yitzchak and Rabbi Chizkiyah were with him. Rabbi Yitzchak said: Behold we see that the work of the tabernacle is similar to the work of the creation of heaven and earth. The friends have already commented about their secrets such a tiny bit that a man cannot eat with his mouth and stretch his hand to his mouth and swallow, MEANING THEY HAVE REVEALED SUCH A SMALL AMOUNT THAT IT IS IMPOSSIBLE TO TASTE IT AND BE SATISFIED WITH IT.

418. א״ר יוֹסֵי, מִלִּין אִלֵּין נְסַלֵּק לוֹן לְגַבֵּי בּוּצִינָא קַדִּישָׁא, דְּאִיהוּ מְתַקֵּן תַּבְשִׁילִין מְתִיקִין, כְּמָה דְּאַתְקִין לוֹן עַתִּיקָא קַדִּישָׁא, סְתִימָא דְּכָל סְתִימִין, וְאִיהוּ אַתְקִין תַּבְשִׁילִין, דְּלֵית בְּהוּ אֲתָר, לְמֵיתֵי אַחֲרָא, לְמִשְׁדֵּי בְּהוּ מִלְחָא. וְתוּ, דְּיָכִיל בַּר נָשׁ לְמֵיכַל וּלְמִשְׁתֵּי וּלְאַשְׁלְמָא כְּרֵסוֹי מִכָּל עִדּוּנִין דְּעָלְמָא וּלְאִשְׁתַּאֲרָא, וּבֵיהּ יִתְקָיְּים, וְיִתֵּן לִפְנֵיהֶם וַיֹּאכְלוּ וַיּוֹתִירוּ כִּדְבַר יְיָ׳.

418. Rabbi Yosi said: Let us raise up these issues before the holy luminary that prepares sweet dishes, just like the most concealed Atika Kadisha does. He prepares such dishes that there is no room for another to come and add salt to them. One can eat and drink and fill his stomach with all the delicacies in the world and still leave over, MEANING THAT WHEN HE HEARS THEM HE UNDERSTANDS THEM CLEARLY ENOUGH, YET STILL IN ALL HE WILL LEAVE OVER SOME AND WILL NOT DRAW EVERYTHING THAT THEY CONTAIN. WHENEVER HE REVIEWS THEM, HE FINDS NEW IDEAS OF WHICH HE WAS NOT PREVIOUSLY AWARE. Here is fulfilled: "So he set it before them, and they ate, and left some of it over, according to the word of Hashem" (II Melachim 4:44).

38. "And Hashem gave Solomon wisdom"

Rabbi Yosi opens the discussion by saying, "And The Creator gave Solomon Wisdom, as He promised him. And there was peace between Chiram and Solomon; and they two made a league together." King Solomon saw that even though his generation was highly spiritualized, it was still not time to reveal to them all the wisdom of the Torah. Yet in the time of Rabbi Shimon, we learn, such concealed things were allowed to be revealed. Rabbi Yosi then worries about how future generations of the world will fare after Rabbi Shimon departs, when wise sages are few and far between, and when even Wisdom itself is forgotten.

The Relevance of this Passage

The wisdom of Solomon is no longer found in the world's rulers and politicians, who make only war, not peace. By reading this passage, however, we summon forth Solomon's great wisdom and the piety and righteousness of Rabbi Shimon and his entire generation. This spiritual happening reveals to us the secret wisdom of the Torah now instead of later. This great Light removes conflict and hatred from the hearts of powerful men. It stirs truth and compassion in the souls of leaders, warming them to the true spiritual wisdom. And the sphere of influence of the righteous and the wisdom of Solomon extend to the four corners of the globe.

419. פָּתַח וְאָמַר, וַיְיָ׳, נָתַן חָכְמָה לִשְׁלֹמֹה כַּאֲשֶׁר דִּבֶּר לוֹ וַיְהִי שָׁלוֹם בֵּין חִירָם וּבֵין שְׁלֹמֹה וַיִּכְרְתוּ בְרִית שְׁנֵיהֶם. הַאי קְרָא הָא אִתְּמַר בְּכַמָּה דּוּכְתֵּי. אֲבָל וַיְיָ׳, אִסְתַּכְּמוּתָא דִּלְעֵילָא וְתַתָּא כַּחֲדָא. וַיְיָ׳ אִיהוּ וּבֵי דִּינֵיהּ. נָתַן חָכְמָה, נָתַן: כְּמַאן דְּיָהִיב נִבְזְבָזָא וּמַתָּנָה לְרַחִימֵיהּ. כַּאֲשֶׁר דִּבֶּר לוֹ, שְׁלִימוּ דְּחָכְמְתָא, בְּעוּתְרָא, וּבִשְׁלָם, וּבְשֶׁלְטָנוּ, הה״ד כַּאֲשֶׁר דִּבֶּר לוֹ.

419. He opened the discussion saying: "And Hashem gave Solomon wisdom, as He promised him. And there was peace between Chiram and Solomon; and they two made a league together" (I Melachim 5:26). We have learned this passage in many places, but "And Hashem" POINTS OUT the approval of above, ZEIR ANPIN, and below, MALCHUT, as one because "And Hashem" INDICATES Him, ZEIR ANPIN, and His court, MALCHUT. "Gave Solomon wisdom," like one who gives a present and gift to his friend. "As he promised Him": This is the perfection of wisdom in riches and peace and domination, as it is written, "as He promised him."

420. "And there was peace between Chiram and Solomon." What is the reason? They understood each other in the vague words they spoke, but other people did not know how to observe them or understand anything. For their sake, Chiram again conceded AND AGREED with Solomon in all his words.

420. וַיְהִי שָׁלוֹם בֵּין חִירָם וּבֵין שְׁלֹמֹה, מ״ט. בְּגִין דַּהֲווֹ יַדְעֵי דָא לְדָא, סְתִימוּ דְּמִלִּין דַּהֲווֹ אַמְרֵי, וּבְנֵי נָשָׁא אַחֲרָנִין לָא הֲווֹ יַדְעֵי לְאִסְתַּכְּלָא וּלְמִנְדַּע בְּהוּ כְּלַל, וּבְגִינַיְיהוּ, אִתְהַדַּר חִירָם לְאוֹדָאָה לִשְׁלֹמֹה בְּכָל מִלּוֹי.

421. King Solomon looked and saw that even though that generation was more perfect than all the other generations, it was not the desire of the supernal King that so much wisdom should be revealed through it, and that the Torah that was concealed before it would be revealed. AND HE CAME and opened doors. Even though he opened, they are clogged except for those sages who had merit. They stammer in them and cannot speak about them. But it is the desire of the Holy One, blessed be He, that for the sake of Rabbi Shimon, through the generation in which he lives, concealed things should be revealed.

421. שְׁלֹמֹה מַלְכָּא, אִסְתָּכַל וַהֲוָה חָמֵי, דְּהָא אֲפִילוּ בְּהַהוּא דָּרָא, דַּהֲוָה שְׁלִים מִכָּל דָּרִין אַחֲרָנִין, לָא הֲוָה רְעוּתָא דְּמַלְכָּא עִלָּאָה, דְּיִתְגְּלֵי חָכְמָה כ״כ עַל יְדֵיהּ, דְּאִתְגְּלֵי אוֹרַיְיתָא דַּהֲוָה סְתִימָא בְּקַדְמֵיתָא, וּפָתַח לָהּ פִּתְחִין. וְאַף עַל גַּב דְּפָתַח, סְתִימִין אִינּוּן, בַּר לְאִינּוּן חַכִּימִין דְּזָכוּ, וּמִתְגַּמְגְּמֵי בְּהוּ, וְלָא יַדְעֵי לְמִפְתַּח בְּהוּ פּוּמָא. וְדָרָא דָּא דְּרַבִּי שִׁמְעוֹן שַׁרְיָא בְּגַוָּיהּ, רְעוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא בְּגִינֵיהּ דְּרַבִּי שִׁמְעוֹן, דְּיִתְגַּלְיָין מִלִּין סְתִימִין עַל יְדוֹי.

422. But I wonder about the sages of the generation. How can they even for one moment forsake standing before Rabbi Shimon and studying Torah, as long as Rabbi Shimon is in this world? In this generation, wisdom will not be forgotten from the world. Woe to the generation when he departs and sages will become fewer and wisdom will be forgotten from the world.

422. אֲבָל תַּוּוֹהְנָא עַל חַכִּימֵי דָּרָא, הֵיךְ שַׁבְקִין אֲפִילוּ רִגְעָא חֲדָא, לְמֵיקָם קֳמֵי דְּר״ש לְמִלְעֵי בְּאוֹרַיְיתָא, בְּעוֹד דְּרַבִּי שִׁמְעוֹן קָאֵים בְּעָלְמָא, אֲבָל בְּדָרָא דָּא לָא יִתְנַשֵּׁי חָכְמְתָא מֵעָלְמָא, וַוי לְדָרָא כַּד יִסְתָּלַק אִיהוּ, וְחַכִּימִין יִתְמַעֲטוּן, וְחָכְמְתָא יִתְנַשֵּׁי מֵעָלְמָא.

39. Blue

Rabbi Yitzchak here relates how he once saw Rabbi Shimon speaking about the Torah, when a pillar of cloud, and a light within the pillar, appeared from the sky. This same thing, of course, had once been written about Moses. Rabbi Yitzchak goes on to speak of the second day of Creation, whose aspect is blue. On that same day, we learn, Gehenom was created, emerging from the center of the fire, and with it the emergence of black and filth, mire and dirt.

The Relevance of this Passage

When blue is an aspect of Creation, it is time for judgment. Drawing upon the merit of Moses and the immeasurable Light of Rabbi Shimon, we annul harsh adjudications and decrees that have been set forth against mankind. We shift the entire world to a destiny of redemption that personifies mercy and miracles, for this is the wish, hope, and prayer of Moses and Rabbi Shimon. And that is the great power of the Zohar.

423. Rabbi Yitzchak said: Indeed it is so, because one day I was going with him on the road, and he opened his mouth with Torah. I saw a pillar of cloud standing from above down, and there was a light shining in the pillar. I became very frightened, and I said, Blessed is the man, that this is prepared for him in this world.

423. אָמַר ר׳ יִצְחָק, וַדַּאי הָכִי אִיהוּ, דְּהָא יוֹמָא חַד הֲוֵינָא אָזִיל עִמֵּיהּ בְּאָרְחָא, וּפָתַח פּוּמֵיהּ בְּאוֹרַיְיתָא, וַחֲמֵינָא עַמּוּדָא דַּעֲנָנָא נָעִיץ מֵעֵילָא לְתַתָּא, וְחַד זִיהֲרָא זָהִיר גּוֹ עַמּוּדָא. דָּחִילְנָא דְּחִילוּ סַגִּי אֲמִינָא זַכָּאָה אִיהוּ בַּר נָשׁ, דְּהָכִי אִזְדְּמַן לֵיהּ בְּהַאי עָלְמָא.

424. It is written about Moses: "And all the people saw the pillar of cloud stand at the door of the Tent, and all the people rose and worshipped, every man in his tent door" (Shemot 33:10). It was appropriate for Moses, who was the faithful prophet above all the prophets of the world. That generation that received the Torah on Mount Sinai saw many miracles and many mighty acts in Egypt and by the sea; THEREFORE, IT IS JUSTIFIED THAT THEY SEE THE PILLAR OF CLOUD. Here in this generation, the great merit of Rabbi Shimon accomplished this, that miracles should be seen through him.

424. מַה כְּתִיב בֵּיהּ בְּמֹשֶׁה, וְרָאָה כָּל הָעָם אֶת עַמּוּד הֶעָנָן עוֹמֵד פֶּתַח הָאֹהֶל וְקָם כָּל הָעָם וְהִשְׁתַּחֲווּ אִישׁ פֶּתַח אָהֳלוֹ. יֵאוֹת הוּא לְמֹשֶׁה, דְּאִיהוּ נְבִיאָה מְהֵימְנָא עִלָּאָה עַל כָּל נְבִיאֵי עָלְמָא, וְדָרָא הַהוּא דְּקַבִּילוּ אוֹרַיְיתָא עַל טוּרָא דְּסִינַי, וְחָמוּ כַּמָּה נִסִּין וְכַמָּה גְבוּרָאן בְּמִצְרַיִם וְעַל יַמָּא. אֲבָל הָכָא בְּדָרָא דָּא, זְכוּתָא עִלָּאָה דְּרַבִּי שִׁמְעוֹן קָא עָבִיד, לְאִתְחַזָּאָה נִסִּין עַל יְדוֹי.

425. "And blue" (Shemot 25:3): Rabbi Yitzchak said: Blue is from that fish that is in the Sea Genosar, WHICH IS THE SEA OF GALILEE, which is in the portion of Zvulon. This color is needed for the work of the tabernacle to show this color, AS IT IS WRITTEN BEFORE US.

425. וּתְכֵלֶת, אָמַר רַבִּי יִצְחָק, תְּכֵלֶת מֵהַהוּא נוּנָא דְּיַמָּא דְּגִינוֹסַר, דְּאִיהוּ בְּעַדְבֵיהּ דְּזְבוּלוּן. וְאִצְטְרִיךְ גַּוְונָא דָּא לְעוֹבָדָא דְּמִשְׁכְּנָא לְאִתְחַזָּאָה הַאי גָּוְון.

426. He opened the discussion saying: "And Elohim said, 'Let there be a firmament in the midst of the waters, and let it divide water from water'" (Beresheet 1:6). This firmament was created on the second day, WHICH IS THE LEFT COLUMN, because the work of firmament is from the left side. On the second day, WHICH IS THE LEFT SIDE, Gehenom was created, which emerges from the center of the fire of the left. With it, the sea was colored with the blue color, which is the throne of Judgment, MEANING MALCHUT WHEN IN THE ASPECT OF JUDGMENT.

426. פָּתַח וְאָמַר, וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם. הַאי רָקִיעַ אִתְבְּרֵי בַּשֵּׁנִי, דְּעוֹבָדָא דָּא מִסִּטְרָא דִּשְׂמָאלָא אִיהוּ. וּבְיוֹמָא תְּנִיְינָא דְּאִיהוּ סִטְרָא שְׂמָאלָא, אִתְבְּרֵי בֵּיהּ גֵּיהִנָּם, דְּאִיהוּ נָפִיק מִגּוֹ הַתּוּכָא דְּנוּרָא דִּשְׂמָאלָא, וּבְיַמָּא אִצְטְבַע בָּהּ גָּוְון תְּכֵלָא, דְּאִיהוּ כּוּרְסְיָיא דְּדִינָא.

427. This day, WHICH IS LEFT, took water which is of the right side, BECAUSE WATER IS CHASSADIM. These waters of the right were not revealed until the second day, WHICH IS LEFT. On this day OF THE RIGHT, WHICH IS THE FIRST DAY, the water was not revealed, but rather it changed, FOR THE LIGHT OF THE SIDE OF FIRE THAT PERTAINS TO THE LEFT WAS REVEALED IN IT, AS EXPLAINED BEFORE US. THAT IS because they were combined together and became perfumed the one by the other. AND HE EXPLAINS: The light of the first day was the first light of all the six lights OF THE SIX DAYS OF CREATION. This light was on the side of fire, as it is written: "And the light of Yisrael shall be for a fire" (Yeshayah 10:17). That light ESSENTIALLY is right, and is combined with fire, WHICH IS LEFT.

427. וְנָטִיל הַאי יוֹמָא מַיִם דַּהֲווֹ מִסִּטְרָא דִּימִינָא, וְאִינּוּן מַיִם דַּהֲווֹ מִסִּטְרָא דִּימִינָא, לָא אִתְגַּלּוּ אֶלָּא בְּיוֹם שֵׁנִי. בְּיוֹמָא דִּילֵיהּ, לָא אִתְגַּלֵּי מַיִם, אֶלָּא אִתְחַלָּף, בְּגִין דְּאִתְכְּלִיל דָּא בְּדָא, וְאִתְבָּסַם דָּא בְּדָא. אוֹר דְּיוֹמָא קַדְמָאָה, נְהִירוּ קַדְמָאָה מִכָּל שִׁיתָּא נְהוֹרִין אִיהוּ. וְהַאי אוֹר בְּסִטְרָא דְּאֶשָּׁא הֲוָה, דִּכְתִיב וְהָיָה אוֹר יִשְׂרָאֵל לְאֵשׁ. וְהַהוּא אוֹר דְּיִשְׂרָאֵל מִסִּטְרָא דִּימִינָא הֲוָה, אִתְכְּלִיל בְּאֶשָּׁא.

428. The first day of these six days is water, WHICH IS CHASSADIM, yet it was not the action of water that was made use of but that of light, which is from the side of fire, which is the second day. That was to show that the Holy One, blessed be He, created the world only upon peace, MEANING BY THE COMBINATION OF THE RIGHT COLUMN AND THE LEFT COLUMN WITH EACH OTHER THROUGH THE THIRD COLUMN THAT MAKES PEACE BETWEEN THEM. Everything was by way of peace. AND THEREFORE, everything that the first day did was done from the side of his neighbor, THE SECOND DAY. The second day, that craftsman, worked on the side of the first day, because each one performed the actions of its neighbor to show that they were combined together. The third day, WHICH IS THE CENTRAL COLUMN, was from the side of both of them, FOR IT COMBINES TWO COLUMNS, and it was purple, WHOSE COLOR IS A MIXTURE OF WHITE AND RED, WHICH ARE RIGHT AND LEFT. Therefore, it is written twice: "...that it was good" (Beresheet 1:4) on the third day, FOR IT CORRESPONDS TO THE TWO COLUMNS THAT ARE COMBINED IN IT.

428. וְיוֹמָא קַדְמָאָה מֵאִינּוּן שִׁיתָּא יוֹמִין, מַיִם אִיהוּ, וְלָא שִׁמֵּשׁ עוֹבָדָא דְּמַיִם, אֶלָּא עוֹבָדָא דְּאוֹר, דְּאִיהוּ מִסִּטְרָא דְּאֵשׁ, דְּאִיהוּ יוֹם שֵׁנִי. לְאַחֲזָאָה דְּקוּדְשָׁא בְּרִיךְ הוּא לָא בְּרָא עָלְמָא, אֶלָּא עַל שָׁלוֹם, וּבְאֹרַח שָׁלוֹם הֲוָה כֹּלָּא. יוֹמָא קַדְמָאָה כָּל מַה דַּעֲבַד, מִסִּטְרָא דְּחַבְרֵיהּ עָבֵד. יוֹמָא תְּנִיְינָא בְּסִטְרָא דְּיוֹמָא קַדְמָאָה עֲבַד הַהוּא אוּמָנָא, וְשִׁמֵּשׁ בָּהּ, דְּכָל חַד שִׁמֵּשׁ בְּעוֹבָדָא דְּחַבְרֵיהּ, לְאַחֲזָאָה, דְּהָא אִתְכְּלִילוּ דָּא בְּדָא. יוֹמָא תְּלִיתָאָה, הֲוָה בְּסִטְרָא דְּתַרְוַוֵיהוּ, וּבֵיהּ הֲוָה אַרְגָּמָן, וְעַל דָּא כְּתִיב, כִּי טוֹב כִּי טוֹב תְּרֵי זִמְנֵי בְּיוֹמָא תְּלִיתָאָה.

429. תְּכֵלֶת, דָּא יוֹמָא תְּנִיְינָא, אִצְטְבַע בְּב׳ גַּוְונִין סוּמָק וְאוּכָם. וּתְכֵלֶת, סוּמָק אִיהוּ דִּילֵיהּ, מִיּוֹמָא תְּנִיְינָא מַמָּשׁ, כְּעֵין גָּוֵון אֶשָּׁא, וְדָא אִיהוּ אֱלֹהִים, וְיִרְית גָּוֵון דְּדַהֲבָא, דְּכֹלָּא גַּוְונָא חֲדָא. תְּכֵלְתָּא נָפִיק מִגּוֹ הַהוּא גָּוֵון סוּמָק, וְכַד נָחִית לְתַתָּא, אִתְרְחַק גָּוֵון סוּמָק, וְעָאל גּוֹ הַהוּא אֲתָר דְּאִיהוּ יַמָּא, וְאִצְטְבַע גָּוֵון תְּכֵלָּא. הַהוּא סוּמָקָא עָיֵיל גּוֹ יַמָּא, וְאִתְחַלַּשׁ גָּוֵון דִּילֵיהּ, וְאִתְהַדַּר תְּכֵלָּא, וְדָא אִיהוּ אֱלֹהִים, אֲבָל לָאו אִיהוּ תַּקִּיפָא כְּקַדְמָאָה.

429. **TECHELET, THIS IS MALCHUT FROM THE SIDE OF JUDGMENT, is THE ASPECT OF the second day and it is colored with two colors, red and black. Blue took its red from the very second day, FOR RED IS like the color of fire. This is Elohim, THAT IS THE SECRET OF BINAH AND IS THE SECRET OF GVURAH OF ZEIR ANPIN. Then the color gold inherits, for it is all one color, BECAUSE THE COLOR GOLD IS SIMILAR TO FIRE, ONLY THAT FIRE IS IN SMALLNESS AND GOLD IS IN GREATNESS. Blue emerges from the color red and when it goes down, the color red becomes distant and enters that place which is a sea, MEANING MALCHUT, where it is dyed with the color blue, MEANING THAT IT MIXES WITH THE COLOR BLACK AND BECOMES BLUE. That red enters the sea and the color becomes diluted and returns to the color blue. This is Elohim, WHICH IS MALCHUT, but ITS JUDGMENT is not strong like at first, REFERRING TO THE NAME ELOHIM WHICH IS IN THE LEFT OF ZEIR ANPIN.**

430. אוּכָם, גָּוֵון דָּא נָפִיק מֵהִתּוּכָא דְּסוּמָקָא, כַּד אִתְהַתָּךְ וְאִתְחַלַּשׁ לְתַתָּא בְּהִתּוּכָא דִּזוּהֲמָא, וְנָחִית לְתַתָּא, וְנָפִיק מֵהַהוּא זוּהֲמָא גָּוֵון סוּמָק, מִזּוּהֲמָא תַּקִּיפָא, וּמִגּוֹ זוּהֲמָא תַּקִּיפָא, אִתְהַדַּר לְאוּכָם. וְכֹלָּא מֵהַהוּא סוּמָקָא קַדְמָאָה אִתְהַתָּךְ. וְכָל דָּא אִתְבְּרֵי בַּשֵּׁנִי, וְהַאי אִקְרֵי אֱלֹהִים אֲחֵרִים.

430. **The color black emerges from the meltdown of red when it melts and become weakened below in the melting of the filth, NAMELY THE FILTH OF THE SERPENT and goes down. First, there emerges from that filth the color red from strong filth. Because of the hard filth, it again turns into the color black. So we find that it is all drawn from the original red THAT IS IN THE LEFT COLUMN, BECAUSE IT WAS SMITTEN. All this was created in the second day, and this filth is called 'other Elohim'.**

431. הַאי אוּכָם אִיהוּ חָשׁוּךְ יַתִּיר, דְּלָא אִתְחֲזֵי גָּוֵון דִּילֵיהּ מִגּוֹ חֲשׁוֹכָא. בּוּצִינָא קַדִּישָׁא הָכִי אָמַר, דְּהַאי גָּוֵון אוּכָם חָשׁוּךְ, בְּאָן אֲתָר אִצְטְבַע. אֶלָּא כַּד הַהוּא סוּמָקָא אִתְהַתָּךְ בְּגוֹ תְּכֵלָּא, וְאִתְעָרְבוּ גַּוְונִין, אִתְהַתָּךְ הִתּוּכָא דִּזוּהֲמָא לְגוֹ תְּהוֹמֵי, וְאִתְעֲבִיד מִתַּמָּן רֶפֶשׁ וָטִיט. כד״א וַיִּגְרְשׁוּ מֵימָיו רֶפֶשׁ וָטִיט. וּמִגּוֹ הַהוּא טִינָא דִּתְהוֹמֵי, נָפַק הַהוּא חָשׁוּךְ דְּאִיהוּ אוּכָם, וְלָא אוּכָם אֶלָּא חָשׁוּךְ יַתִּיר, הה״ד וְחֹשֶׁךְ עַל פְּנֵי תְהוֹם. אֲמַאי אִקְרֵי חֹשֶׁךְ, בְּגִין דְּגָוֵון דִּילֵיהּ חָשׁוּךְ, וְאַחְשִׁיךְ אַנְפֵּי בְּרִיָּין. וְדָא אִיהוּ סוּמָק וְאוּכָם, וּבְגִין דָּא לָא כְּתִיב בַּשֵּׁנִי כִּי טוֹב.

431. **This black is so dark that its color is not observed from within the darkness. The holy luminary, WHO IS RABBI SHIMON, said so. This color black and this darkness, where was it colored? HE SAID: When this red was melted in the blue and the colors RED AND BLUE mixed, the essence of the filth melted into the abysses. Mire and dirt were formed there, as it is written: "And whose waters cast up mire and dirt" (Yeshayah 57:20). This darkness which is black emerged from this dirt of the abysses, which is not really so black as much as it is very dark. This is what is meant by: "And darkness was on the face of the deep" (Beresheet 1:2). Why is it called 'darkness'? Because its color is darkness and it darkened the faces of the creatures, WHICH IS THE SECRET OF THE FILTH OF THE SERPENT THAT CAUSED DEATH TO CREATURES. This is THE BLUE, WHICH IS red and black. Therefore, it is not written in the second day: "that it was good."**

40. "And, behold, it was very good"

Rabbi Yitzchak here explains why the Angel of Death is very good: because fear of the angel and the mystery of death causes people to repent. Then, he tells us, Rabbi Shimon taught him that the Angel of Death is more important than the Angel of Life. The Elohim, we learn, created Adam, who afterwards sinned and was banished from the Garden of Eden. "And The Creator, Elohim, planted a Garden eastward in Eden'" similar to the supernal Garden of Eden above. There follows a glorious description of the Garden of Eden, which is the abode of the holy spirits, both those who have already come to this world and those that have not yet come to this world. All these spirits, we are told, are clothed in garments and have bodies and faces similar to the ones we have in this world. When the time comes to leave this world the Angel of Death strips the spirit of these garments so that he can return to the Garden of Eden and rejoin his other body. There, he can rejoice and observe the secrets he was unable to see when he was in this body. The wicked of the world who do not repent, however, are not given this other body, but are judged in Gehenom of the Earth - hell. A few who contemplated repentance in their hearts but died before they could repent rise from that fire. We learn finally there is no good intention that is lost before God, but that those who did not think of repentance descend into Sheol, never to reappear.

The Relevance of this Passage

Fear of death is a potent thing that affects people deeply. The Angel of Death is portrayed in black with a sickle, and the sight of this dark entity can cause an awakening of our desire to correct our sins and pursue the path of spirituality. Here we achieve repentance through the purifying forces that light up this passage. This act of repentance is shared with all mankind, ending the reign of the Angel of Death and ensuring a sweet and merciful Final Redemption in our lifetime.

432. And if you ask: Yet it is written, "And, behold, it was very good" (Beresheet 1:31), which is the Angel of Death, and here you say that it was not written because of him "that it was good" (Ibid. 4). HE ANSWERS: The secret of secrets is here. Certainly, the Angel of Death is very good. What is the reason? It is because all the people of the world know that they will die and return to dust. Therefore, there are many who repent to their Master because of this fear, and fear to sin before Him. Many are those who fear the King because the whips are hanging before them. How good is the whip for people, for it makes them good and true and improve their ways properly. Therefore, "And, behold, it was very good," very good indeed.

432. וְאִי תֵּימָא, וְהָא כְּתִיב וְהִנֵּה טוֹב מְאֹד דָּא מַלְאָךְ הַמָּוֶת, וְהָכָא אַמְרְתְּ דְּלָא אִתְּמַר בְּגִינֵיהּ כִּי טוֹב. אֶלָּא רָזָא דְּרָזִין הָכָא, דְּהָא וַדַּאי מַלְאָךְ הַמָּוֶת אִיהוּ טוֹב מְאֹד. מ״ט. בְּגִין דְּהָא כָּל בְּנֵי עָלְמָא יַדְעֵי דִּימוּתוּן וְיִתְהַדְּרוּן לְעַפְרָא, וְסַגִּיאִין אִינּוּן דִּמְהַדְּרֵי בְּתִיּוּבְתָּא לְמָארֵיהוֹן, בְּגִין דְּחִילוּ דָא, וְדַחֲלֵי לְמֶחֱטֵי קַמֵּיהּ. סַגִּיאִין דַּחֲלֵי מִן מַלְכָּא, מִגּוֹ דְּתַלְיָא רְצוּעָה לְקָמַיְיהוּ. כַּמָּה טָבָא הַהִיא רְצוּעָה לְגַבֵּי ב״נ, דְּעַבְדַת לוֹן טָבִין וְקֻשְׁטִין, וּמְתַקְּנִין בְּאָרְחַיְיהוּ כַּדְקָא יֵאוֹת. וְע״ד וְהִנֵּה טוֹב מְאֹד. מְאֹד וַדַּאי.

433. The secret of secrets that I learned from the holy luminary: "And, behold, it was good" is the Angel of Life and "very" is the Angel of Death, who is more IMPORTANT. Why is the Angel of Death "very good"? HE ANSWERS: When the Holy One, blessed be He, created the world, everything was prepared before Adam was created, who was the king of this world. After Adam was created, he prepared it according to the true way, as it is written: "That the Elohim has made man upright; but they have sought out many inventions" (Kohelet 7:29). He made him upright, and afterwards he sinned and was banished from the Garden of Eden.

433. רָזָא דְּרָזִין, דְּאוֹלִיפְנָא מִגּוֹ בּוּצִינָא קַדִּישָׁא וְהִנֵּה טוֹב, דָּא מַלְאָךְ חַיִּים. מְאֹד, דָּא מַלְאָךְ הַמָּוֶת, דְּאִיהוּ יַתִּיר. אֲמַאי מַלְאָךְ הַמָּוֶת אִיהוּ טוֹב מְאֹד. אֶלָּא כַּד בָּרָא קוּדְשָׁא בְּרִיךְ הוּא עָלְמָא, כֹּלָּא הֲוָה מִתְתַּקֵּן עַל לָא יֵיתֵי אָדָם, דְּאִיהוּ מַלְכָּא דְּהַאי עָלְמָא. כֵּיוָן דְּאִתְבְּרֵי אָדָם, עֲבַד לֵיהּ מִתְתַּקֵּן בְּאֹרַח קְשׁוֹט, הה״ד אֲשֶׁר עָשָׂה הָאֱלֹהִים אֶת הָאָדָם יָשָׁר וְהֵמָּה בִקְשׁוּ חִשְּׁבֹונוֹת רַבִּים, עֲבַד לֵיהּ יָשָׁר, וּלְבָתַר סָרַח, וְאִטְרִיד מִגִּנְתָּא דְּעֵדֶן.

434. The Garden of Eden is planted on earth with those plants that the Holy One, blessed be He, planted, as it is written: "And Hashem Elohim planted a garden eastward in Eden" (Beresheet 2:8). He planted it using the complete name, THAT IS, YUD HEI VAV HEI ELOHIM similar to the supernal Garden OF EDEN above. All the supernal images are embroidered and formed in the Lower GARDEN of Eden, where the Cherubs are. They are not engraved with a human engraving of gold or other matter, but rather are all lights of above, engraved and formed in an embroidered image, the artwork of the Complete Name of the Holy One, blessed be He. They are all engraved there, and all the forms and images of this world, MEANING THE SPIRITS OF PEOPLE, are formed and carved and engraved there, all of them similar to THE WAY THEY WERE in this world.

434. גַּן עֵדֶן אִיהוּ בְּאַרְעָא, נָטִיעַ בְּאִינּוּן נְטִיעָן דְּנָטַע לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, כד״א וַיִּטַּע יְיָ׳ אֱלֹהִים גַּן בְּעֵדֶן מִקֶּדֶם, אִיהוּ נָטַע לֵיהּ בִּשְׁמָא שְׁלִים, כְּגַוְונָא עִלָּאָה לְעֵילָא. וְכָל דְּיוּקְנִין עִלָּאִין כֻּלְּהוּ, מְרַקְּמָן וּמִתְצַיְּירָן בְּהַאי גַּן עֵדֶן דִּלְתַתָּא, וְתַמָּן אִינּוּן כְּרוּבִים. לָאו אִינּוּן גְּלִיפִין בְּגְלִיפוּי דִּבְנֵי נָשָׁא מִדַּהֲבָא אוֹ מִמִּלָּה אַחֲרָא, אֶלָּא כֻּלְּהוּ נְהוֹרִין דִּלְעֵילָא, גְּלִיפִין וּמִתְצַיְּירִין בְּצִיּוּרָא מְרַקְּמָא, עוֹבְדֵי יְדֵי אוּמָנָא דִּשְׁמָא שְׁלִים דְּקוּדְשָׁא בְּרִיךְ הוּא, וְכֻלְּהוּ מְחֻקָּקָן תַּמָּן. וְכָל דְּיוּקְנִין וְצִיּוּרִין דְּהַאי עָלְמָא, כֻּלְּהוּ מִתְצַיְּירָן תַּמָּן, וּגְלִיפָן וּמִתְחַקְּקָן תַּמָּן, כֻּלְּהוּ כְּגַוְונָא דְּהַאי עָלְמָא.

435. This place is the abode of the holy spirits, both those who have already come to this world and those that have not yet come to this world, as well as those who are going to come to this world. They are all spirits that are clothed in garments and bodies and faces similar to this world, and they behold there the splendid glory of their Master until they come to this world.

435. וַאֲתָר דָּא אִיהוּ מָדוֹרָא לְרוּחִין קַדִּישִׁין, בֵּין אִינּוּן דְּאָתוּ לְהַאי עָלְמָא, בֵּין אִינּוּן דְּלָא אָתוּ לְהַאי עָלְמָא, וְאִינּוּן דְּזַמִּינִין לְמֵיתֵי לְהַאי עָלְמָא. כֻּלְּהוּ רוּחִין מִתְלַבְּשָׁן בִּלְבוּשִׁין וְגוּפִין וּפַרְצוּפִין כְּגַוְונָא דְּהַאי עָלְמָא, וּמִסְתַּכְּלָן תַּמָּן בְּזִיו יְקָרָא דְּמָארֵיהוֹן, עַד דְּאַתְיָין לְהַאי עָלְמָא.

436. בְּשַׁעֲתָא דְּנַפְקִי מִתַּמָּן, לְמֵיתֵי לְהַאי עָלְמָא, מִתְפַּשְׁטִין אִינּוּן רוּחִין, מֵהַהוּא גּוּפָא וּלְבוּשָׁא דְּתַמָּן, וּמִתְלַבְּשִׁין בְּגוּפָא וּבִלְבוּשָׁא דְּהַאי עָלְמָא, וְעַבְדִּין דִּיוּרֵיהוֹן בְּהַאי עָלְמָא, בִּלְבוּשָׁא וְגוּפָא דָא, דְּאִיהוּ מִטִּפָּה סְרוּחָה.

436. At the time that they go out from there to come to this world, the spirits separate from that body and the garment of the Garden of Eden, and attire themselves in a body and garment of this world. They make their dwelling place in this world, in this garment and body which is from a putrid drop.

437. וְכַד מָטֵי זְמַנֵּיהּ לְמֵיהַךְ וּלְנַפְקָא מֵהַאי עָלְמָא, לָא נָפִיק עַד דְּהַאי מַלְאָךְ הַמָּוֶת אַפְשִׁיט לֵיהּ לְבוּשָׁא דְּגוּפָא דָא. כֵּיוָן דְּאִתְפְּשַׁט הַאי גּוּפָא מֵהַהוּא רוּחָא, ע״י דְּהַהוּא מַלְאָךְ הַמָּוֶת, אֲזָלָא וּמִתְלַבְּשָׁא בְּהַהוּא גּוּפָא אַחֲרָא דִּבְגִנְתָּא דְּעֵדֶן, דְּאִתְפְּשִׁיט כַּד אָתֵי לְהַאי עָלְמָא. וְלֵית חִדּוּ לְרוּחָא, בַּר בְּהַהוּא גּוּפָא דְּתַמָּן, וְחַדֵּי עַל דְּאִתְפְּשַׁט מֵהַאי גּוּפָא דְּהַאי עָלְמָא, וְאִתְלַבַּשׁ בִּלְבוּשָׁא אַחֲרָא שְׁלִים, כְּגַוְונָא דְּהַאי עָלְמָא, וּבֵיהּ יָתִיב וְאָזִיל וְאִסְתַּכַּל לְמִנְדַּע בְּרָזִין עִלָּאִין, מַה דְּלָא יָכִיל לְמִנְדַּע וּלְאִסְתַּכְּלָא בְּהַאי עָלְמָא בְּגוּפָא דָא.

437. When the time comes to go and leave this world, it does not go out until the Angel of Death strips the spirit of this garment. When the body has been stripped from the spirit by the Angel of Death, the spirit goes and becomes attired with the other body that is in the Garden of Eden, which was removed from it when it came into this world. The spirit has no joy except in that body that is there. It rejoices that it was stripped from the body of this world and was clothed in a different garment, which is complete FROM THE GARDEN OF EDEN, WHICH IS SIMILAR to this world. It sits in it and observes in order to know the supernal secrets that IT WAS not able to know and view WHEN IT WAS in this world in this body.

438. וְכַד אִתְלַבְּשַׁת נִשְׁמְתָא בְּהַהוּא לְבוּשָׁא דְּהַהוּא עָלְמָא, כַּמָּה עִדּוּנִין, כַּמָּה כִּסּוּפִין דִּילָהּ תַּמָּן. מַה גָּרִים לְגוּפָא דָא, לְאִתְלַבְּשָׁא בֵּיהּ רוּחָא. הָוֵי אֵימָא הַהוּא דְּאַפְשִׁיט לֵיהּ לְבוּשִׁין אִלֵּין. וְקוּדְשָׁא בְּרִיךְ הוּא עָבִיד טִיבוּ עִם בְּרִיָּין, דְּלָא אַפְשִׁיט לֵיהּ לְבַר נָשׁ לְבוּשִׁין אִלֵּין, עַד דְּאַתְקִין לֵיהּ לְבוּשִׁין אַחֲרָנִין יַקִּירִין וְטָבִין מֵאִלֵּין.

438. When the soul becomes attired with the garment of that world, IT HAS there many delights and delicacies. Who caused the spirit to be attired with this body THAT IS IN THE GARDEN OF EDEN? Some say it is the one who removed from it the garments of this world, FOR HE IS THE ANGEL OF DEATH. SO WE SEE THAT THE ANGEL OF DEATH IS VERY GOOD. The Holy One, blessed be He, does kindness by the creatures, for He does not remove from the person THE CLOTHES OF THIS WORLD before He prepares for him other garments more precious and better than these IN THE GARDEN OF EDEN.

439. בַּר לְאִינּוּן חַיָּיבֵי עָלְמָא, דְּלָא אָהַדְּרוּ בְּתִיּוּבְתָּא שְׁלִימְתָא לְמָארֵיהוֹן, דְּעַרְטִילָאִין אָתוּ לְהַאי עָלְמָא, וְעַרְטִילָאִין יְתוּבוּן תַּמָּן. וְנִשְׁמְתָא אַזְלָא בְּכִסּוּפָא לְגַבֵּי אַחֲרָנִין, דְּלֵית לָהּ לְבוּשִׁין כְּלַל, וְאִתְדָּנַת בְּהַהוּא גֵּיהִנָּם דִּבְאַרְעָא, מִגּוֹ הַהוּא אֶשָּׁא דִּלְעֵילָא. וְאִית מִנְּהוֹן דְּמִצַּפְצְפֵי וְסַלְקִי, וְאִלֵּין אִינּוּן חַיָּיבֵי עָלְמָא, דְּחָשְׁבִי בְּלִבַּיְיהוּ תְּשׁוּבָה, וּמִיתוּ, וְלָא יָכִילוּ לְמֶעְבַּד לָהּ. אִלֵּין אִתְדָּנוּ תַּמָּן בְּגֵיהִנָּם, וּלְבָתַר מִצַּפְצְפֵי וְסַלְקִין.

439. Except for those wicked of the world who do not repent with complete repentance to their Master, for naked did they come into this world and naked do they return there. The soul goes in embarrassment of the other SOULS, because it has no clothes at all and it is punished in the terrestrial Gehenom with the fire from above. There are some among them who break through IN GEHENOM AND IMMEDIATELY rise. These are the wicked of the world who contemplated repentance in their hearts, but died before they could repent. These are judged there in Gehenom, and will afterwards break through and rise.

440. חָמֵי כַּמָּה רַחֲמָנוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא עִם בְּרִיּוֹהִי, דַּאֲפִילוּ דְּאִיהוּ חַיָּיבָא יַתִּיר, וְהִרְהֵר תְּשׁוּבָה, וְלָא יָכִיל לְמֶעְבַּד תְּשׁוּבָה, וּמִית, הַאי בְּוַדַּאי, מְקַבֵּל עוֹנְשָׁא, עַד דְּאָזִיל בְּלָא תְּשׁוּבָה. לְבָתַר הַהוּא רְעוּתָא דְּשַׁוִּי לְמֶעְבַּד תְּשׁוּבָה, לָא אַעְדִּיאַת מִקַּמֵּי מַלְכָּא עִלָּאָה, וְקוּדְשָׁא בְּרִיךְ הוּא אַתְקִין לְהַהוּא חַיָּיבָא דּוּכְתָּא, בְּמְדוֹרָא דִּשְׁאוֹל, וְתַמָּן מְצַפְּצְפָא תְּשׁוּבָה. דְּהָא הַהוּא רְעוּתָא נָחִית מִקַּמֵּי קוּדְשָׁא בְּרִיךְ הוּא, וְתָבַר כָּל גְּזִיזִין דְּתַרְעֵי מָדוֹרֵי גֵּיהִנָּם, וּמָטֵי לְהַהוּא אֲתָר דְּהַהוּא חַיָּיבָא תַּמָּן, וּבָטַשׁ בֵּיהּ, וְאִתְּעַר לֵיהּ הַהוּא רְעוּתָא כְּמִלְּקַדְּמִין. וּכְדֵין מְצַפְּצְפָא הַהִיא נִשְׁמְתָא, לְסַלְקָא מִגּוֹ מָדוֹרָא דִּשְׁאוֹל.

440. See how great is the mercy of the Holy One, blessed be He, with His creations, for even if one is exceedingly wicked and has contemplated repentance, but died before he could repent, he certainly receives punishment for leaving the world without repentance. But afterwards that desire that he placed in his heart to repent is not absent before the supernal King and the Holy One, blessed be He, prepares a place for that wicked one in the den of the Sheol, from which he breaks through in repentance, because that desire descends before the Holy One, blessed be He, and breaks all the powers of the guards of the gates of the chambers of Gehenom, and reaches that place where the wicked man is. It strikes him, and awakens in him that desire TO REPENT, as he had beforehand, DURING HIS LIFE; then that soul presses to ascend from the chamber of Gehenom.

441. וְלֵית רְעוּתָא טָבָא דְּיִתְאֲבִיד מִקַּמֵּי מַלְכָּא קַדִּישָׁא. וּבְגִין כַּךְ, זַכָּאָה אִיהוּ מַאן דְּמַהְרְהֵר הִרְהוּרִין טָבִין לְגַבֵּי מָארֵיהּ, דְּאַף עַל גַּב דְּלָא יָכִיל לְמֶעְבַּד לוֹן, קוּדְשָׁא בְּרִיךְ הוּא סָלִיק לֵיהּ רְעוּתֵיהּ כְּאִילוּ עָבִיד. דָּא לְטָב. אֲבָל רְעוּתֵיהּ לְבִישׁ, לָא. בַּר הִרְהוּרָא דְּכוּ״ם, וְהָא אוּקְמוּהָ חַבְרַיָּיא.

441. There is no good intention that is lost before the Holy King. Therefore, blessed is he who thinks good thoughts to His Master. Even though he cannot do them, the Holy One, blessed be He, considers his desire as though he actually performed it. This is for good, but the desire for evil, THE HOLY ONE, BLESSED BE HE, DOES NOT CONSIDER AS ACTUALLY DONE, except for thoughts of idol worshipping. And the friends have already established this.

442. אִינּוּן דְּלָא הִרְהָרוּ תְּשׁוּבָה, נַחְתֵּי לִשְׁאוֹל, וְלָא סַלְקֵי מִתַּמָּן לְדָרֵי דָּרִין. עָלַיְיהוּ כְּתִיב, כָּלָה עָנָן וַיֵּלַךְ כֵּן יוֹרֵד שְׁאוֹל לֹא יַעֲלֶה. עַל קַדְמָאֵי כְּתִיב יְיָ׳ מֵמִית וּמְחַיֶּה מוֹרִיד שְׁאוֹל וַיָּעַל.

442. Those that did not think of repentance descend into the Sheol and do not ascend from there for generations and generations. About them, it is written: "As the cloud is consumed and vanishes away; so he who goes down to Sheol shall come up no more" (Iyov 7:9). About the former, it is written: "Hashem kills and gives life, He brings down to Sheol and brings up" (I Shmuel 2:6).

41. Punishment in Gehenom

Rabbi Yehuda begins this discussion by saying that the fire of Gehenom was extinguished until the Evil Inclination appeared, that it burns only with the strength of the heat of the Evil Inclination of the wicked. The text then lists the seven types of wicked people, each of whom has a chamber in Gehenom. An angel rules over that place under the guidance of Dumah, and thousands of angels with him judge the wicked. On the Shabbat, those who observed Shabbat have rest from their punishments, but those who did not observe it continue to burn. Rabbi Yehuda next tells us that the body in the grave is judged until it is decomposed - and this is true for the righteous as well as well as the wicked. Only a very few people are worthy to raise their souls immediately, and these few may therefore be buried in a coffin. He adds that Moses, Aaron and Miriam did not die by the hand of the Destroying Angel, but rather by the hand of God. Those who die in the Holy Land do not die by the hand of the destroyer, but by the hand of the Angel of Mercy. Those who die outside of the Holy Land, we are told, are called 'carcasses', because the Other Side dwells upon them. The rabbi finally explains the four pairs of tenants in Chevron who are not dead, but just sleeping, and are thus hidden in the entrance to the Garden of Eden.

The Relevance of this Passage

The fires of Hell, we are told, burn only with the strength of the heat of the Evil Inclination of the wicked. The wicked are thus complicit in their own punishment, creating, by their very sins, the fires in which they are burned. Our meditation cools down the hellish fires. And when we pour just a little love into this mixture, the Light of the Zohar extinguishes these fires eternally. The Evil Inclination that dwells in our hearts burns away, meriting us the complete assistance of the Angel of Mercy as we ascend from this world into the next. We ignite a global spiritual transformation, and both Angels, Death and Mercy, are now relieved of their obligations, for bliss becomes our new reality.

443. Rabbi Yehuda said: We have learned that the purpose of the punishments of Gehenom is to judge the wicked there. HE QUESTIONS: Why are they sentenced to the punishment of Gehenom? HE ANSWERS: Gehenom is fire that burns days and nights, just like the wicked who warm themselves with the fire of the Evil Inclination to transgress the words of Torah. For every warmth that they warm themselves with the Evil Inclination, so does the fire of Gehenom burn in them.

443. אָמַר רַבִּי יְהוּדָה, הֵינָא דְּעוֹנְשֵׁי דְּגֵיהִנָּם, הָא אוֹלִיפְנָא, דְּאִיהוּ לְמֵידָן תַּמָּן לְחַיָּיבַיָּא, עַל מָה אִתְּדָנוּ בְּנוּרָא דְּגֵיהִנָּם. אֶלָּא גֵּיהִנָּם אִיהוּ נוּר דָּלִיק יְמָמֵי וְלֵילֵי, כְּגַוְונָא דְּחַיָּיבַיָּא מִתְחַמְּמָן בְּנוּרָא דְּיֵצֶר הָרָע, לְמֶעְבַּר עַל פִּתְגָמֵי אוֹרַיְיתָא. בְּכָל חֲמוּמָא וְחֲמוּמָא דְּאִינּוּן מִתְחַמְּמָן בְּיֵצֶר הָרָע, הָכִי אִתּוֹקַד נוּרָא דְּגֵיהִנָּם.

444. At one time the Evil Inclination was not present in the world, because they put it into a ring of iron in the hole of the great deep. All that time, the fire of Gehenom was extinguished and did not burn at all. When the Evil Inclination returned to its place and the wicked of the world started to warm up by it, the fire of Gehenom also started to burn. The Gehenom burns only with the strength of the heat of the Evil Inclination of the wicked and, with that heat, the fire of Gehenom burns days and nights and is not quiet.

444. זִמְנָא חֲדָא לָא אִשְׁתְּכַח יֵצֶר הָרָע בְּעָלְמָא, דְּאֲעִילוּ לֵיהּ גּוֹ גּוּשְׁפַּנְקָא דְּפַרְזְלָא, בְּנוּקְבָא דִּתְהוֹמָא רַבָּא. וְכָל הַהוּא זִמְנָא, כְּבָה נוּרָא דְּגֵיהִנָּם, וְלָא אִתּוֹקַד כְּלָל. אַהְדָּר יצה"ר לְאַתְרֵיהּ, שָׁארוּ חַיָּיבֵי עָלְמָא לְאִתְחַמְּמָא בֵּיהּ, שָׁאֲרִי נוּרָא דְּגֵיהִנָּם לְאִתּוֹקְדָא, דְּהָא גֵּיהִנָּם לָא אִתּוֹקַד אֶלָּא בְּחֲמִימוּ דְּתוּקְפָּא דְּיצה"ר דְּחַיָּיבַיָּא. וּבְהַהוּא חֲמִימוּ, נוּרָא דְּגֵיהִנָּם אִתּוֹקַד יְמָמֵי וְלֵילֵי, וְלָא שָׁכִיךְ.

445. There are seven entrances into Gehenom and there are seven chambers there. There are seven types of wicked people: evil, scoundrel, sinner, wicked, destroyer, buffoon, and arrogant. They all have corresponding chambers in Gehenom, each one as proper for him. They give him a chamber in Gehenom according to the level at which the wicked one sinned.

445. שִׁבְעָה פִּתְחִין אִינּוּן לַגֵּיהִנָּם, וְשִׁבְעָה מָדוֹרִין אִינּוּן תַּמָּן. שִׁבְעָה זִינֵי חַיָּיבִין אִינּוּן: רַע. בְּלִיַּעַל. חוֹטֵא. רָשָׁע. מַשְׁחִית. לֵץ. יָהִיר. וְכֻלְּהוּ לְקֻבְלַיְיהוּ אִית מָדוֹרִין לַגֵּיהִנָּם, כָּל חַד וְחַד כַּדְקָא חָזֵי לֵיהּ. וּכְפוּם הַהוּא דַּרְגָּא דְּחָטָא בֵּיהּ הַהוּא חַיָּיבָא, הָכִי יַהֲבִין לֵיהּ מָדוֹרָא בְּגֵיהִנָּם.

446. There is an angel appointed over that place under Dumah in every single chamber. Many thousands and tens of thousands OF ANGELS with him punish the wicked, each one according to what is proper for him in that chamber where he is.

446. וּבְכָל מָדוֹרָא וּמָדוֹרָא, אִית מַלְאָךְ מְמָנָא עַל הַהוּא אֲתָר, תְּחוֹת יְדָא דְּדוּמָה. וְכַמָּה אֲלַף וְרִבּוֹא עִמֵּיהּ, דְּדַיְּינִין לוֹן לְחַיָּיבַיָּא, כָּל חַד וְחַד כְּמָה דְּאִתְחָזֵי לֵיהּ בְּהַהוּא מָדוֹרָא דְּאִיהוּ תַּמָּן.

447. The fire of lower Gehenom comes from the fire of upper Gehenom, NAMELY FROM NAHAR DINUR (ENG. 'RIVER OF FIRE'), and comes to the lower Gehenom to burn with the heat produced by the wicked who warm themselves with the Evil Inclination. And all these chambers are burning there.

447. אֶשָּׁא דְּגֵיהִנָּם לְתַתָּא, מָטֵי מִגּוֹ אֶשָּׁא דְּגֵיהִנָּם דִּלְעֵילָא, וּמָטֵי לְהַאי גֵּיהִנָּם דִּלְתַתָּא, וְאִתּוֹקַד, בְּהַהוּא אִתְּעָרוּ דְּחֲמִימוּ דְּחַיָּיבַיָּא, דְּקָא מְחַמְּמֵי גַּרְמַיְיהוּ גּוֹ יֵצֶר הָרָע, וְכָל אִינּוּן מָדוֹרִין דְּלִיקִין תַּמָּן.

448. There is a place in Gehenom in which the levels are called 'boiling excrement'. There is the filth of those souls that have become soiled by all the filth of this world, and they become cleansed and rise and the filth remains there. These bad levels that are called 'boiling excrement' are appointed over that filth, and the fire of Gehenom dominates over the remaining filth.

448. אֲתָר אִית בְּגֵיהִנָּם, וְדַרְגִּין תַּמָּן דְּאִקְרוּן צוֹאָה רוֹתַחַת, וְתַמָּן אִיהוּ זוּהֲמָא דְּנִשְׁמָתִין, אִינּוּן דְּמִתְלַכְלְכָן מִכָּל זוּהֲמָא דְּהַאי עָלְמָא. וּמִתְלַבְּנָן וְסַלְקִין, וְאִשְׁתְּאָרַת הַהוּא זוּהֲמָא תַּמָּן, וְאִינּוּן דַּרְגִּין בִּישִׁין דְּאִתְקְרוּן צוֹאָה רוֹתַחַת, אִתְמְנָן עַל הַהוּא זוּהֲמָא. וְנוּרָא דְּגֵיהִנָּם שַׁלְטָא, בְּהַהוּא זוּהֲמָא דְּאִשְׁתְּאָרַת.

449. There are wicked ones who soil themselves by their sins constantly and are not cleansed of them, who died without repenting and sinned and caused others to sin, were always stiff-necked, and were not broken before their Master in this world. They are judged there with that filth and with that boiling excrement and they remain there forever. All these who destroyed their way on earth and do not care about the honor of the Master in this world are judged there for generations and generations and do not leave from there.

449. וְאִית חַיָּיבִין, אִינּוּן דְּמִתְלַכְלְכָן בְּחוֹבַיְיהוּ תָּדִיר, וְלָא אִתְלַבְּנָן מִנַּיְיהוּ, וּמִיתוּ בְּלָא תְּשׁוּבָה, וְחָטוּ וְהֶחֱטִיאוּ אַחֲרָנִין, וַהֲווֹ קְשֵׁי קֳדָל תָּדִיר, וְלָא אִתְּבְּרוּ קֳמֵי מָארֵיהוֹן בְּהַאי עָלְמָא. אִלֵּין אִתְּדָנוּ תַּמָּן בְּהַהוּא זוּהֲמָא, וּבְהַהִיא צוֹאָה רוֹתַחַת, דְּלָא נָפְקִין מִתַּמָּן לְעָלְמִין. אִינּוּן דְּמְחַבְּלִין אָרְחַיְיהוּ עַל אַרְעָא, וְלָא חַשְׁשׁוּ לִיקָרָא דְּמָארֵיהוֹן בְּהַאי עָלְמָא, כָּל אִינּוּן אִתְּדָנוּ תַּמָּן לְדָרֵי דָרִין, וְלָא נַפְקֵי מִתַּמָּן.

450. On Shabbat, the first day of the month, festivals and holy days, the fire in that place abates and they are not punished. But they do not go out from there like the other wicked ones who have rest. All those who desecrate Shabbat and Festivals and do not care about the honor of their Master at all, to observe them, but rather desecrate them publicly, OPENLY, just as they do not keep Shabbat and Festivals in this world, so they are not kept in that world and have no rest.

450. בְּשַׁבָּתֵי וּבְיַרְחֵי וּבִזְמַנֵּי וּבְחַגֵּי, בְּהַהוּא אֲתָר נוּרָא אִשְׁתְּכַךְ, וְלָא אִתְּדָנוּ, אֲבָל לָא נַפְקֵי מִתַּמָּן, כְּשְׁאַר חַיָּיבִין דְּאִית לְהוּ נַיְיחָא. כָּל אִינּוּן דְּמְחַלְּלֵי שַׁבָּתוֹת וּזְמַנֵּי, וְלָא חַיְישֵׁי לִיקָרָא דְּמָארֵיהוֹן כְּלָל, בְּגִין לְמֵטַר לוֹן, אֶלָּא מְחַלְּלֵי בְּפַרְהֶסְיָא, כְּמָה דְּאִינּוּן לָא נַטְרֵי שַׁבָּתֵי וּזְמַנֵּי בְּהַאי עָלְמָא, הָכִי נָמֵי לָא נַטְרִין לֵיהּ בְּהַהוּא עָלְמָא, וְלֵית לוֹן נַיְיחָא.

451. Rabbi Yosi said: Do not speak so. They do observe Shabbat and Festivals there in Gehenom by force, AGAINST THEIR WILL. Rabbi Yehuda said: That refers to non-Jews, who were not commanded and do not observe Shabbat in this world, but do observe it there by force. BUT WICKED ONES WHO DESECRATE SHABBAT DO NOT HAVE REST THERE.

451. אָמַר ר׳ יוֹסִי, לָא תֵּימָא הָכִי, אֶלָּא נַטְרֵי שַׁבָּתֵי וּזְמַנֵּי תַּמָּן בְּגֵיהִנָּם בְּעַל כָּרְחַיְיהוּ. אָמַר רַבִּי יְהוּדָה, אִלֵּין אִינּוּן עכו״ם, דְּלָא אִתְּפְּקְדוּ, דְּלָא נַטְרֵי שַׁבָּת בְּהַאי עָלְמָא, נַטְרֵי לֵיהּ תַּמָּן בַּעַל כָּרְחַיְיהוּ.

452. At every commencement of Shabbat when the day is sanctified, announcements are made in all these chambers of Gehenom: Remove the punishments of the wicked, because the Holy King has come and the day is sanctified and He protects everyone. Immediately, the punishments depart and the wicked have rest, but the fire of Gehenom does not depart from those who never keep the Shabbat. All the wicked ones in Gehenom ask about them: Why are these different from all the wicked ones that are here, for they have no rest? The administrators of Judgment answer: They are the wicked ones who denied the Holy One, blessed be He, and they transgressed the whole Torah, because they did not observe the Shabbat IN THIS WORLD. AND ONE WHO DOES NOT OBSERVE THE SHABBAT IS AS THOUGH HE TRANSGRESSES OVER THE WHOLE TORAH; therefore, they never have rest.

452. בְּכָל מַעֲלֵי שַׁבְּתָא כַּד יוֹמָא אִתְקַדַּשׁ, כָּרוֹזִין אָזְלִין בְּכָל אִינּוּן מָדוֹרִין דְּגֵיהִנָּם: סְלִיקוּ דִּינָא דְּחַיָּיבַיָּא, דְּהָא מַלְכָּא קַדִּישָׁא אַתְיָא, וְיוֹמָא אִתְקַדַּשׁ, וְאִיהוּ אַגִּין עַל כֹּלָּא. וּמִיַּד דִּינִין אִסְתַּלְּקוּ, וְחַיָּיבַיָּא אִית לוֹן נַיְיחָא. אֲבָל נוּרָא דְּגֵיהִנָּם לָא אִשְׁתְּכַךְ, מֵעָלַיְיהוּ דְּלָא נַטְרֵי שַׁבָּת לְעָלְמִין. וְכָל חַיָּיבֵי גֵיהִנָּם שָׁאֲלֵי עָלַיְיהוּ, מַאי שְׁנָא אִלֵּין דְּלֵית לוֹן נַיְיחָא, מִכָּל חַיָּיבִין דְּהָכָא. אִינּוּן מָארֵיהוֹן דְּדִינָא תַּיְיבִין לוֹן, אִלֵּין אִינּוּן חַיָּיבִין דְּכָפְרוּ בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, וְעָבְרוּ עַל אוֹרַיְיתָא כֻּלָּא, בְּגִין דְּלָא נַטְרוּ שַׁבָּת תַּמָּן, בְּגִין כַּךְ לֵית לְהוּ נַיְיחִין לְעָלְמִין.

453. These wicked ones all go out of their place, and they are given permission to go and see them. One angel, whose name is Santriel, goes and brings out their body, and carries it to Gehenom before the eyes of the wicked ones. They see that it is all wormy and that THEIR soul has no rest in the fire of Gehenom.

453. וְאִינּוּן חַיָּיבִין כֻּלְּהוֹן, נָפְקִין מִדּוּכְתַּיְיהוּ, וְאִתְיְיהִיב לוֹן רְשׁוּ לְמֵיהַךְ לְמֵחֲמֵי בְּהוּ. וּמַלְאָךְ חַד דִּי שְׁמֵיהּ סַנְטְרִי״אֵל, אָזִיל וְאַפִּיק לְהַהוּא גּוּפָא דִּלְהוֹן, וְעָיֵיל לֵיהּ לַגֵּיהִנָּם, לְעֵינֵיהוֹן דְּחַיָּיבַיָּא, וְחַמָּן לֵיהּ דְּסַלְקָא תּוֹלָעִין, וְנִשְׁמָתָא לֵית לָהּ נַיְיחָא בְּנוּרָא דְּגֵיהִנָּם.

454. All these wicked ones who are there surround that body and proclaim about it: This is a certain sinner who did not care about the honor of his Master. He denied the Holy One, blessed be He, and denied the whole Torah. Woe is unto him, better had he not been created. Then, he would not come to this punishment and this shame. This is what is written: "And they shall go forth, and look upon the carcasses of the men that have rebelled against Me, for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorrence to all flesh" (Yeshayah 66:24), for "their worm shall not die," MEANING from the body and "neither shall their fire be quenched," MEANING of the soul. "And they shall be an abhorrence (Heb. deraon)", meaning they shall be Dai Raon, WHICH MEANS that all the wicked ones in Gehenom who are there will say, Enough of this sight (Heb. day reiyah), BECAUSE THEY WILL NOT BE ABLE TO BEAR IT.

454. וְכָל אִינּוּן חַיָּיבַיָּא דְּתַמָּן, סָחֲרִין לְהַהוּא גּוּפָא, וּמַכְרִיזֵי עָלֵיהּ, דָּא אִיהוּ פְּלַנְיָא חַיָּיבָא, דְּלָא חָיִיש לִיקָרָא דְּמָארֵיהּ, כָּפַר בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, וְכָפַר בְּכָל אוֹרַיְיתָא כֻּלָּא, וַוי לֵיהּ טָב דְּלָא יִתְבְּרֵי, וְלָא יֵיתֵי לְדִינָא דָּא, וּלְכִסּוּפָא דָּא, הֲדָא הוּא דִּכְתִיב, וְיָצְאוּ וְרָאוּ בְּפִגְרֵי הָאֲנָשִׁים הַפֹּשְׁעִים בִּי כִּי תוֹלַעְתָּם לֹא תָמוּת וְאִשָּׁם לֹא תִכְבֶּה וְהָיוּ דֵרָאוֹן לְכָל בָּשָׂר. כִּי תוֹלַעְתָּם לֹא תָמוּת, מִן גּוּפָא. וְאִשָּׁם לֹא תִכְבֶּה, מִן נִשְׁמְתָא. וְהָיוּ דֵרָאוֹן לְכָל בָּשָׂר, וְהָיוּ דַי רָאוֹן, עַד דְּכָל חַיָּיבִין דְּגֵיהִנָּם דְּתַמָּן, יֵימְרוּן, דַּי רְאִיָּה דָּא.

455. Rabbi Yosi said: Certainly it is so, for Shabbat is equal to the whole Torah and the Torah is fire. They transgressed the fire of Torah, so the fire of Gehenom burns them and never abates from them.

455. ר׳ יוֹסִי אָמַר, וַדַּאי הָכִי הוּא, בְּגִין דְּשַׁבָּת אִיהוּ לְקֻבֵּל אוֹרַיְיתָא כֻּלָּא, וְאוֹרַיְיתָא אִיהִי אֵשׁ, בְּגִין דְּעָבְרוּ עַל אֵשׁ דְּאוֹרַיְיתָא, הָא אֵשׁ דְּגֵיהִנָּם דָּלִיק, דְּלָא שָׁכִיךְ מֵעָלַיְיהוּ לְעָלְמִין.

456. Rabbi Yehuda said: When the Shabbat departs, that angel, SANTRIEL, comes and returns that body to its grave and they are both punished, this one in his aspect and that one in its aspect. This occurs as long as the body is intact, because once the body is rotten, these punishments no longer apply to it. And of the Holy One, blessed be He, it is written: "Not stirring up all His wrath" (Tehilim 78:38).

456. אָמַר רַבִּי יְהוּדָה, לְבָתַר כַּד נָפִיק שַׁבְּתָא, אָתֵי הַהוּא מַלְאָךְ, וּמְהַדֵּר הַהוּא גּוּפָא לְקִבְרֵיהּ, וְאִתְּדָנוּ תַּרְוַוּיְיהוּ, דָּא לְסִטְרֵיהּ וְדָא לְסִטְרֵיהּ. וְכָל דָּא, בְּעוֹד דְּגוּפָא קַיְּימָא עַל בּוּרֵיְיהוּ, דְּהָא כֵּיוָן דְּגוּפָא אִתְאַכָּל, לֵית לֵיהּ לְגוּפָא כָּל אִלֵּין דִּינִין, וְקוּדְשָׁא בְּרִיךְ הוּא לֹא יָעִיר כָּל חֲמָתוֹ כְּתִיב בֵּיהּ.

457. For all the wicked of the world, as long as the body is whole with all of its limbs in the grave, the body and spirit are each punished with the punishment that is proper for it. When the body is decomposed, the Judgment of the spirit is ended and whoever has to leave GEHENOM leaves. Whoever needs rest, has rest, and whoever has to be fire and dust under the feet of the righteous, BECOMES SO. Each and every one receives his due proper for him, AFTER HE IS RELEASED FROM HIS PUNISHMENT IN GEHENOM.

457. כָּל חַיָּיבִין דְּעָלְמָא, בְּעוֹד דְּגוּפָא שְׁלִים בְּכָל שַׁיְיפּוֹי גּוֹ קִבְרָא, אִתְּדָנוּ גּוּפָא וְרוּחָא, כָּל חַד דִּינָא כַּדְקָא חָזֵי לֵיהּ. כֵּיוָן דְּגוּפָא אִתְעַכָּל, דִּינָא דְּרוּחָא אִשְׁתְּכַךְ. מַאן דְּאִצְטְרִיךְ לְנָפְקָא, נָפִיק. וּמַאן דְּאִצְטְרִיךְ לְמֶהֱוֵי עָלַיְיהוּ נַיְיחָא, אִית לוֹן נַיְיחָא. וּמַאן דְּאִצְטְרִיךְ לְמֶהֱוֵי קִטְמָא וְעַפְרָא תְּחוֹת רַגְלֵי דְּצַדִּיקַיָּיא. כָּל חַד וְחַד, כַּדְקָא חָזֵי לֵיהּ, אִתְעֲבִיד לֵיהּ.

458. Therefore, how good it is for both the righteous and wicked that their bodies should cling to earth in order for it to decompose in the dust in a short time, so as not to remain intact a long time, that the body, Nefesh and Ruach may not be punished continuously FOR A LONG TIME. There is no righteous person in the world who does not undergo the punishment of the grave, BECAUSE that angel who is appointed over the graves stands over the body and punishes it every single day. If the righteous have it so, then it is most certainly so for the wicked.

458. וְעַל דָּא, כַּמָּה טָב לוֹן, בֵּין לְצַדִּיקִי, בֵּין לְחַיָּיבֵי, לְמֶהֱוֵי גּוּפָא דִּלְהוֹן דָּבִיק בְּאַרְעָא, וּלְאִתְעַכְּלָא גּוֹ עַפְרָא לְזִמַּן קָרִיב, וְלָא לְמֶהֱוֵי בְּקִיּוּמָא כָּל הַהוּא זִמְנָא סַגִּי, בְּגִין לְאִתְדָּנָא גּוּפָא וְנַפְשָׁא וְרוּחָא תְּדִיר. דְּהָא לֵית לָךְ כָּל צַדִּיק וְצַדִּיק בְּעָלְמָא, דְּלֵית לֵיהּ דִּינָא דְּקִבְרָא. בְּגִין דְּהַהוּא מַלְאָךְ דְּמִמְּנָא עַל קִבְרֵי, קָאֵים עַל גּוּפָא, וְדָן לֵיהּ בְּכָל יוֹמָא וְיוֹמָא. אִם לַצַּדִּיקִים כָּךְ, לְחַיָּיבִים עאכ״ו.

459. When the body is consumed and decomposes in the dust, the Judgment abates from them all, MEANING FROM BOTH RUACH AND NEFESH, except for those pious pillars of the world WHO DO NOT HAVE THE PUNISHMENT OF THE GRAVE. THEY MAY BE BURIED IN A COFFIN, for they are worthy to raise their souls IMMEDIATELY to the highest place that is proper for them, but they are very few in the world.

459. וּבְזִמְנָא דְּגוּפָא אִתְעַכָּל וְאִתְבְּלֵי בְּעַפְרָא, הָא דִּינָא אִשְׁתְּכַךְ מִכֻּלָּא, בַּר מֵאִינּוּן חֲסִידֵי קַיְּימִין דְּעָלְמָא, דְּאִינּוּן אִתְחָזוּן לְסַלְקָא נִשְׁמָתְהוֹן לְהַהוּא אֲתָר עִלָּאָה דְּאִתְחֲזֵי לוֹן, וּזְעִירִין אִינּוּן בְּעָלְמָא.

460. All the deceased in the world die by the hand of the Destroying Angel, except for those who die in the Holy Land. They do not die by his hand, but rather by the hand of the Angel of Mercy who dominates the land.

460. כָּל אִינּוּן מֵתִין דְּעָלְמָא, כֻּלְּהוּ מֵתִין ע״י דְּמַלְאָכָא מְחַבְּלָא, בַּר אִינּוּן דְּמֵתִין בְּאַרְעָא קַדִּישָׁא, לָא מֵתִין עַל יְדוֹי, אֶלָּא ע״י דְּמַלְאָכָא דְּרַחֲמֵי דְּשַׁלִּיט בְּאַרְעָא.

461. Rabbi Yitzchak said: If so, why is it praiseworthy in Moses, Aaron, and Miriam, that is written by them THAT THEY DIED, "By the command (lit. 'mouth') of Hashem" (Bemidbar 33:38; Devarim 34:5). THIS TEACHES that these do not die by the hand of this Angel Destroyer, yet you say that all those who die in the Land of Yisrael do not die by the hand of this one?

461. אָמַר רַבִּי יִצְחָק, אִי הָכִי, מַאי שְׁבָחָא אִיהוּ לְמֹשֶׁה וּלְאַהֲרֹן וּמִרְיָם, דִּכְתִיב בְּהוּ ע״פ יְיָ׳, דְּאִלֵּין לָא מִיתוּ ע״י דְּהַהוּא מַלְאָךְ מְחַבְּלָא, וְאַת אָמַרְתְּ, דְּכוּלֵי עָלְמָא אִינּוּן דְּמִיתוּ בְּאַרְעָא דְּיִשְׂרָאֵל, לָא מֵתִין עַל יְדוֹי דְּדָא.

462. He said to him: Certainly it is so, that the praise of Moses, Aaron, and Miriam was greater than all the people of the world. For they all died outside of the Holy Land and they all died by the hand of that destroyer, except for Moses, Aaron, and Miriam, who died by the hand of the Holy One, blessed be He. Those who die in the Holy Land do not die by the hand of that destroyer, because the Holy Land is not in the domain of any other, but rather in the domain of the Holy One, blessed be He, Himself.

462. אָמַר לֵיהּ, הָכִי הוּא וַדַּאי, וּשְׁבָחָא דְּמֹשֶׁה אַהֲרֹן וּמִרְיָם, הֲוָה יַתִּיר מִכָּל בְּנֵי עָלְמָא, דְּאִינּוּן מִיתוּ לְבַר מֵאַרְעָא קַדִּישָׁא, דְּמֹשֶׁה אַהֲרֹן וּמִרְיָם לְבַר מֵאַרְעָא קַדִּישָׁא מִיתוּ, וְכֻלְּהוּ מִיתוּ ע״י דְּהַהוּא מְחַבְּלָא, בַּר אִינּוּן מֹשֶׁה וְאַהֲרֹן וּמִרְיָם, דְּלָא מִיתוּ אֶלָּא ע״י דְּקוּדְשָׁא בְּרִיךְ הוּא. אֲבָל אִינּוּן דְּמֵתִין בְּאַרְעָא קַדִּישָׁא, לָא מֵתִין ע״י דְּהַהוּא מְחַבְּלָא, דְּהָא אַרְעָא קַדִּישָׁא לָא קַיְּימָא בִּרְשׁוּ אַחֲרָא, אֶלָּא בִּרְשׁוּ דְּקוּדְשָׁא בְּרִיךְ הוּא בִּלְחוֹדוֹי.

463. Therefore, it is written: "The dead men of Your people shall live, my dead body shall arise. Awake and sing, you that dwell in dust..." (Yeshayah 26:19). "The dead men of Your people shall live" are those who die in the Holy Land who are His dead, OF THE HOLY ONE, BLESSED BE HE, and do not die by another, for the Other Side does not dominate there at all. Therefore, it is written: "The dead men of Your people," WHICH MEANS OF THE HOLY ONE, BLESSED BE HE. "My dead body (Heb. nevelah) shall arise" is those who died in another foreign land, by the hand of that destroyer.

463. וְע״ד כְּתִיב, יִחְיוּ מֵתֶיךָ נְבֵלָתִי יְקוּמוּן הָקִיצוּ וְרַנְּנוּ שׁוֹכְנֵי עָפָר וְגוֹ׳. יִחְיוּ מֵתֶיךָ, אִלֵּין דְּמֵתִין בְּאַרְעָא קַדִּישָׁא, דְּאִינּוּן מֵתִין דִּילֵיהּ, וְלָא מֵאַחֲרָא, דְּלָא שַׁלְּטָא תַּמָּן סִטְרָא אַחֲרָא כְּלַל, וְע״ד כְּתִיב מֵתֶיךָ. נְבֵלָתִי יְקוּמוּן, אִינּוּן דְּמִיתוּ בְּאַרְעָא נוּכְרָאָה אַחֲרָא, ע״י דְּהַהוּא מְחַבְּלָא.

464. Therefore, they are called 'a carcass (Heb. nevelah)', FOR IT IS SAID ABOUT THEM "MY DEAD BODY SHALL ARISE." As a carcass brings impurity upon its carriers, these that die outside of the Holy Land also bring impurity upon their carriers; therefore, they are carcasses. Any animal improperly slaughtered is called 'a carcass', because this slaughtering is from the Other Side, since immediately upon disqualification the Other Side dwells upon it, and because it is his own, it is called 'a carcass'. This is what is written: "Naval is his name, and folly (Heb. nevalah) is with him" (I Shmuel 25:25), MEANING THAT A CORPSE IS WITH HIM AND MEANING THAT THE OTHER SIDE DWELLS UPON HIM.

464. וְע״ד אִקְרוּן נְבֵלָה, מַה נְּבֵלָה מְטַמְּאָה בְּמַשָּׂא, אוּף אִינּוּן דְּמֵתִין לְבַר מֵאַרְעָא קַדִּישָׁא, מְטַמְּאִין בְּמַשָּׂא. וְע״ד אִינּוּן נְבֵלָה. כָּל שְׁחִיטָה דְּאִיפְּסִיל, אִקְרֵי נְבֵילָה, בְּגִין שְׁחִיטָה הָא אִיהִי מִסִּטְרָא אַחֲרָא, וּמִיַּד דְּאִיפְּסִיל שַׁרְיָא עָלָהּ סִטְרָא אַחֲרָא. וּבְגִין דְּאִיהִי דִּילֵיהּ, וְשַׁרְיָא עָלָהּ אִקְרֵי נְבֵלָה. וְרָזָא דָּא נָבָל הוּא, וְנָבָל שְׁמוֹ וּנְבָלָה עִמּוֹ.

465. וְע״ד בְּכָל אֲתָר דְּאִיהוּ שַׁרְיָא, אִקְרֵי נְבֵלָה. מְנוּוָל דָּא לָא שַׁרְיָא, אֶלָּא בְּאַתָּר פְּסִילוּ, וְע״ד שְׁחִיטָה דְּאַפְסִיל, הָא דִּילֵיהּ הוּא, וְאִקְרֵי עַל שְׁמֵיהּ. וּבְגִין כַּךְ, מֵתִין דְּאִינּוּן לְבַר מֵאַרְעָא קַדִּישָׁא, תְּחוֹת רְשׁוּ אַחֲרָא, וְשַׁרְיָא עָלַיְיהוּ סִטְרָא אַחֲרָא, אִקְרוּן נְבֵלָה.

465. Therefore, wherever THE OTHER SIDE dwells, that place is called 'nevelah', because this Menuval (Eng. 'despicable') dwells only upon a flawed place. Therefore, a slaughtering that has been disqualified is his and is named after him. Therefore, the dead who are outside of the Holy Land under a different domination and upon whom the Other Side dwells are called 'nevelah'.

466. הָקִיצוּ וְרַנְּנוּ שׁוֹכְנֵי עָפָר, שׁוֹכְנֵי, דַּיְירִין דְּמִיכִין, וְלָא מֵתִין. וּמַאן אִינּוּן. דְּמִיכִין דְּחֶבְרוֹן, דְּאִינּוּן לָא מֵתִין, אֶלָּא דְּמִיכִין. וְע״ד כְּתִיב בְּהוּ גְוִיעָה, כְּמַאן דְּגָוַוע, וְאִית בֵּיהּ קִיּוּמָא לְאַנְעָרָא. אוּף הָכִי אִינּוּן ד׳ זוּגֵי דְּחֶבְרוֹן, דְּמִיכִין אִינּוּן וְלָא מֵתִין, וְכֻלְּהוּ קַיְּימוּ בְּקִיּוּמַיְיהוּ בְּאִינּוּן גּוּפִין דִּלְהוֹן, וְיַדְעֵי סִתְרִין גְּנִיזִין, יַתִּיר מִשְׁאָר בְּנֵי נָשָׁא. גְּנִיזִין הֲווֹ תַּמָּן גּוֹ פִּתְחָא דְּג״ע אִינּוּן גּוּפִין דִּלְהוֹן, וְאִלֵּין אִינּוּן שׁוֹכְנֵי עָפָר. וְע״ד כָּל אִינּוּן דְּנַפְקוּ נִשְׁמָתַיְיהוּ בְּאַרְעָא קַדִּישָׁא, לָא נָפִיק עַל יְדֵי דְּהַהוּא מְחַבְּלָא, וְלָא שַׁלְטָא תַּמָּן, אֶלָּא עַל יְדֵי דְּמַלְאָכָא דְּרַחֲמֵי, דְּאַרְעָא קַדִּישָׁא קַיְּימָא בְּעַדְבֵיהּ.

466. "Awake and sing, you that dwell in dust." "You that dwell" MEANS tenants that are sleeping, but not dead, and who are they? They are those who are sleeping in Hebron who are not dead, but just sleeping. Therefore, they are described by 'expiration', like one who expired but has the strength to awaken. Here also, the four pairs of Hebron are asleep and are not dead, and they all are preserved in their bodies and know hidden concealments more than other people. Their bodies are hidden in the entrance to the Garden of Eden, BECAUSE THE ENTRANCE TO THE GARDEN OF EDEN IS IN THE CAVE OF MACHPELAH. These are those "that dwell in dust." Hence, those whose souls departed in the Holy Land do not depart by the hand of that destroyer, for he does not dominate there, but rather by the hand of an angel of Mercy, as the Holy Land is located in His portion.

42. There is a place in civilization where people do not die

The rabbis here wonder why the destroying angel has no dominion over people while they are in the Temple. They ask Rabbi Shimon, who explains that God created the entire world with the secret of the letters and the engravings of the Holy Name. The letter Tet remained suspended over the place where the Temple would later be. God first threw a stone engraved with its secret of 72 letters into the water; the stone and the water sank under the altar and remained there, maintaining the world. Inside the Temple, we learn, all the letters dwell, and therefore the temple is equal to the whole world. It exists to atone for sins. The destroying angel was never given permission to enter there because he flees from the letter Tet, which supplies the first three Sfirot to the world. Wherever the letter Tet is, we learn, the letter Kof cannot settle, nor can the Other Side dominate. But when a person goes outside the temple, however, the Other Side has permission to dominate him. In Gehenom, we're told finally, the letter Kof dominates.

The Relevance of this Passage

Only dimly do we perceive the power of letters and words, so how can we imagine that the destroying angel could be kept from his task by the presence of a single letter? Yet in English, it is only a single letter that separates us from God, that keeps us trapped in ourselves: the letter 'I'.

A lone letter can be likened to a single microscopic atom that is capable of releasing unimaginable forces of energy. Here we receive the Light of the letter Tet ?, and the power of the Temple bringing us complete protection from pain, refuge from the Angel of Death, and liberation from the bondage of the Other Side. Our darkest, most unwanted traits flee us by virtue of this single letter and the death of death unfolds before our very eyes.

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467. אֲתָר אִית בְּיִשׁוּבָא, דְּלָא שַׁלְטָא בֵּיהּ הַהוּא מְחַבְּלָא, וְלָא אִתְיְיהִיב לֵיהּ רְשׁוּ לְאַעֲלָא תַּמָּן, וְכָל אִינּוּן דְּדַיְירֵי תַּמָּן, לָא מֵתִין, עַד דְּנַפְקִין לְבַר מִקַּרְתָּא. וְלֵית לָךְ בַּר נָשׁ מִכָּל דְּדַיְירִין תַּמָּן, דְּלָא מֵתִין, וְכֻלְּהוּ מֵתִין כִּשְׁאַר בְּנֵי נָשָׁא, אֲבָל לָאו בְּמָתָא. מ״ט. בְּגִין דְּלָא יַכְלִין לְמֵיתַב תְּדִיר בְּמָתָא, אֶלָּא אִלֵּין נָפְקִין, וְאִלֵּין עָאלִין, וְע״ד כֻּלְּהוּ מֵתִין.

467. There is a place in civilization where that destroyer has no dominion and is not permitted to enter, and those who live there do not die until they go out of the city. There is not one there who does not die. They all die like other people, but not in the city. What is the reason? They cannot remain constantly in the city, but they rather go in and out, and therefore they all die.

468. מ״ט לָא שַׁלְטָא תַּמָּן הַהוּא מַלְאָךְ מְחַבְּלָא. אִי תֵּימָא דְּלָא קַיְּימָא בִּרְשׁוּתֵיהּ, הָא אַרְעָא קַדִּישָׁא דְּלָא קַיְּימָא בִּרְשׁוּ אַחֲרָא, וּמֵתִין, בְּהַהוּא אֲתָר אֲמַאי לָא מֵתִין. אִי תֵּימָא בְּגִין קְדוּשָׁא, לֵית אֲתָר בִּקְדוּשָׁה בְּכָל יִשׂוּבָא כְּגַוְונָא דְּאֶרֶץ יִשְׂרָאֵל. וְאִי תֵּימָא, בְּגִין הַהוּא גַּבְרָא דְּבָנֵי לָהּ. כַּמָּה בְּנֵי נָשָׁא הֲווֹ דִּזְכוּתֵיהוֹן יַתִּיר מִדִּילֵיהּ. אָמַר רַבִּי יִצְחָק, אֲנָא לָא שְׁמַעְנָא וְלָא אֵימָא.

468. What is the reason that the destroying angel does not dominate there? If you say that this is not in his domain, behold the Holy Land that is not located under another domain but people still die. So what is the reason people do not die in this place? And if you say, because of the holiness OF THE PLACE, you do not have a place in the entire civilization that is holy like the Land of Yisrael, and if you say it is because of the merit of the man who built the city, there were many people who merited more than him. Rabbi Yitzchak said: I did not hear anything and I cannot comment.

469. אָתוּ שְׁאִילוּ לֵיהּ לְר״ש, אָמַר לוֹן, וַדַּאי הַהוּא אֲתָר לָא שַׁלְטָא עָלֵיהּ מַלְאָךְ הַמָּוֶת, וְקוּדְשָׁא בְּרִיךְ הוּא לָא בָּעֵי דִּבְהַהוּא אֲתָר יְמוּת בַּר נָשׁ לְעָלְמִין, וְאִי תֵּימָא, דְּקֹדֶם לָכֵן בְּהַהוּא דּוּכְתָּא, עַד לָא אִתְבְּנֵי, מִיתוּ בֵּיהּ בְּנֵי נָשָׁא, לָאו הָכִי. אֶלָּא מִיּוֹמָא דְּאִתְבְּרֵי עָלְמָא, אִתְתַּקַּן הַהוּא אֲתָר, לְקִיּוּמָא, וְרָזָא דְּרָזִין הָכָא, לְאִינּוּן דְּמִסְתַּכְּלֵי בְּרָזָא דְּחָכְמְתָא.

469. They came and asked Rabbi Shimon. He said to them: Certainly the Angel of Death has no dominion over that place, and the Holy One, blessed be He, does not want any person to ever die there. If you say people did die in that place originally before it was built, it is not so. From the day that man was created, that place was established for existence, and the secret of secrets is here for those who view the secret of Wisdom.

470. כַּד בָּרָא קוּדְשָׁא בְּרִיךְ הוּא עָלְמָא, בָּרָא לֵיהּ בְּרָזָא דְּאַתְוָון, וְאִתְגַּלְגְּלוּ אַתְוָון, וּבָרָא עָלְמָא, בְּגִלּוּפֵי דִּשְׁמָא קַדִּישָׁא. אִתְגַּלְגְּלוּ אַתְוָון, וְאַסְחֲרוּ עָלְמָא בְּגִלּוּפֵי וְכַד אִתְגְּלֵי וְאִתְפְּשַׁט עָלְמָא וְאִתְבְּרֵי, וַהֲווֹ אַתְוָון סְחֲרָן לְמִבְרֵי, אָמַר קוּדְשָׁא בְּרִיךְ הוּא דִּיסְתַּיֵּים בְּיוֹ״ד, אִשְׁתְּאֲרַת אָת ט׳ בְּהַהוּא דּוּכְתָּא, תַּלְיָא בַּאֲוִירָא, טֵי״ת, אִיהוּ אָת, דְּנַהִירוּ חַיִּין, בְּגִין כַּךְ, מַאן דְּחָמֵי טֵי״ת בְּחֶלְמֵיהּ, סִימָנָא טָבָא הוּא לֵיהּ, וְחַיִּין אִתְתַּקְנוּ לֵיהּ. וְעַל דָּא בְּגִין דַּהֲוָה ט׳ תַּלְיָא עַל גַּבֵּי הַהוּא אֲתָר, לָא שַׁלְטָא בֵּיהּ מוֹתָא.

470. When the Holy One, blessed be He, created the world, He created it with the secret of the letters. The letters rolled and He created the world with the engravings of the Holy Name, and the letters rolled and surrounded the world with engravings. When the world became manifest, expanded and was created, and the letters were circling to create, the Holy One, blessed be He, said that the world should be concluded with Yud. The letter Tet remained in that place suspended in the air. Tet is the letter that illuminates with life; therefore, it is a good sign for one who sees the letter Tet in his dream, as life is prepared for him. Therefore, since Tet is suspended over that place, death has no dominion there.

471. כַּד בָּעָא קוּדְשָׁא בְּרִיךְ הוּא לְקַיְּימָא עָלְמָא, זָרִיק חַד צְרוֹרָא גּוֹ מַיָּא, גְּלִיף בְּרָזָא דְּע״ב אַתְוָון, וּמִתַּמָּן שָׁאֲרִי לְמֵיהַךְ הַהוּא צְרוֹרָא, וְלָא אַשְׁכַּח אֲתָר לְאִתְקַיְּימָא בֵּיהּ, בַּר אַרְעָא קַדִּישָׁא, וּמַיָּא הֲווֹ אַזְלִין אֲבַתְרֵיהּ, עַד דְּמָטָא הַהוּא צְרוֹרָא תְּחוֹת הַמִּזְבֵּחַ, וְתַמָּן אִשְׁתְּקַע, וְאִתְקַיְּים כָּל עָלְמָא.

471. When the Holy One, blessed be He, WHO IS THE CENTRAL COLUMN, wanted to maintain the world, MEANING TO DRAW THE FIRST THREE SFIROT INTO THE WORLD THAT ARE CALLED 'EXISTENCE', He threw a stone into the water. HE ENGRAVED by the secret of 72 letters and from there, FROM BINAH this stone started to go, BUT could not find a place to exist except in the Land of Yisrael. Water, WHICH IS THE SECRET OF THE SIX EXTREMITIES OF BINAH, was following THE STONE until that stone reached under the altar. There it sank, and the whole world was maintained from this.

472. וְאִי תֵּימָא, אִי הָכִי דִּבְהַהוּא אֲתָר שַׁרְיָין חַיִּים, אֲמַאי לָא אִתְבְּנֵי תַּמָּן בֵּי מַקְדְּשָׁא, לְמֵיהַב חַיִּין לְיַתְבָהָא. אֶלָּא הָכָא בְּהַאי אֲתָר אִתְקַיְּים בְּגִין אָת חַד דְּשַׁרְיָא עָלֵיהּ. בְּבֵי מַקְדְּשָׁא כָּל אַתְוָון כֻּלְּהוּ שָׁרָאן בֵּיהּ, וּבְהוּ אִתְבְּרֵי אִיהוּ בִּלְחוֹדוֹי, כְּגַוְונָא דְּכָל עָלְמָא.

472. If it is so that life dwells in that place, why wasn't the Temple built there to give life to the people who live there? HE ANSWERS: Here in this place, it exists because of one letter that dwells upon it, WHICH IS THE TET. But in the Temple, all the letters dwell, and THE TEMPLE was created through them alone, equal to the whole world. JUST AS THE WHOLE WORLD WAS CREATED WITH ALL THE LETTERS, WITH EVERY LETTER HAVING A PARTICULAR PLACE, SO WAS THE TEMPLE INDIVIDUALLY CREATED WITH ALL THE LETTERS BY ITSELF.

473. וְתוּ, דְּאַרְעָא קַדִּישָׁא יָהִיב חַיִּין וְכַפָּרָה לִיתָבָהָא בְּהַהוּא עָלְמָא, וַאֲתָר דָּא לָאו הָכִי, יָהִיב חַיִּין לְהַהוּא אֲתָר בְּהַאי עָלְמָא, וְלָא בְּעָלְמָא דְּאָתֵי. וּבֵי מַקְדְּשָׁא בְּהִפּוּכָא מִתַּמָּן, בְּגִין דְּאִית חוּלָקָא לְיִשְׂרָאֵל בְּהַהוּא עָלְמָא, וְלָא בְּעָלְמָא דָּא. וְעַל דָּא קַיְּימָא בֵּי מַקְדְּשָׁא לְכַפָּרָא חוֹבִין, וּלְמִזְכֵּי לוֹן לְיִשְׂרָאֵל לְעָלְמָא דְּאָתֵי.

473. Also, the Holy Land gives life and atonement to its inhabitants in that world, but that place is not so, for it gives life to that place only in this world and not in the World to Come. The Temple is the opposite of that place, because Yisrael have a portion in that world but not in this world. Therefore, the Temple exists to atone for sins and to merit Yisrael for the World to Come.

474. ת״ח, טֵי״ת נְהִירוּ דְּחַיִּין בְּכָל אֲתָר, וְעַל דָּא פָּתַח בָּהּ קְרָא כִּי טוֹב. דִּכְתִיב וַיַּרְא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב. מֵהַאי אָת, עָרִיק מַלְאָכָא מְחַבְּלָא. לָא תֵּימָא עָרִיק, אֶלָּא דְּלָא אִתְיְיהִיב לֵיהּ רְשׁוּ לְאַעֲלָא תַּמָּן.

474. Come and see: The letter Tet is universally the shine of life, FOR IT IS YESOD OF BINAH. Therefore, the passage opens: "That it was good (Heb. tov, with Tet)", as it is written: "And Elohim saw the light, that it was good" (Beresheet 1:4). The Destroying Angel flees from this letter AND THE ZOHAR REPEATS AND SAYS, Do not say that he flees, but rather he was not given permission to enter there.

475. אָת דָּא מְשַׁנְיָא מֵאָת ק׳, ק׳ לָא מִתְיַישְׁבָא כְּלַל בְּדוּכְתָּא בְּעָלְמָא, וְסִימָנֵךְ אִישׁ לָשׁוֹן בַּל יִכּוֹן בָּאָרֶץ אָת טֵי״ת אִתְיַישְׁבָא בְּכָל דּוּכְתָּא, וְאִתְתַּקָּנַת לְאִתְיַישְׁבָא כַּדְקָא יָאוֹת, וּבג״כ בְּכָל דּוּכְתָּא דְּאָת ט׳ תַּמָּן, לֵית יְשׁוּבָא לְאָת ק׳ תַּמָּן לְאִתְיַישְׁבָא בֵּיהּ. וְעַל דָּא אֲתָר דָּא לָא שַׁלְטָא בֵּיהּ כְּלַל סִטְרָא אַחֲרָא, וְיָהִיב חַיִּים דְּהַאי עָלְמָא לְיַתְבֵי תְּחוֹתֵיהּ דְּאָת דָּא, וְלָא יִפּוּק לְבַר, וְכַד נָפִיק לְבַר, אִית רְשׁוּ לְסִטְרָא אַחֲרָא לְשַׁלְטָאָה בֵּיהּ. כְּמָה דְּאָת דָּא שַׁלְטָא בְּאֲתָר דָּא, הָכִי נָמֵי שַׁלְטָא אָת אַחֲרָא בְּאֲתָר דְּגֵיהִנָּם, וּמַאן אִיהִי, אָת ק׳.

475. This letter is different from the letter Kuf. The letter Kuf does not settle at all in any place in the world. You may derive it from: "Let not a slanderous man be established in the earth" (Tehilim 140:12). The letter Tet can settle everywhere and is able to settle properly. Wherever the letter Tet is, there is no place for the letter Kuf to settle there. Therefore the Other Side does not dominate at all in this place, FOR HE IS THE ANGEL OF DEATH, and the Tet gives life of this world to those who dwell under this letter and do not go outside. Once he goes outside, the Other Side has permission to have power over him, and as this letter dominates in this place TO GIVE LIFE THERE, so does a different letter dominate in the place of Gehenom. Which one is it? It is the letter Kuf.

43. Betzalel knew the permutation of letters
In the book of Rabbi Hamnuna Saba (the elder), we learn here, it speaks of the two letters Chet ? and Tet ?, which are in the word for 'sin'. These letters are withheld from the tribes of Yisrael, so that they should not be marked with sin. In the tabernacle all the letters of the alphabet are engraved, as is the secret of the Holy Name, Yud Hei Vav Hei ?.?.?.?. (The Tetragrammaton). Betzalel, who knew the Wisdom of joining the letters with which heaven and earth were created, was chosen above by God, and was also chosen below. His name, we are told, means "In the shadow of El." We next read of the meaning of "The son of Uri," and of "the son of Chur," which has two explanations. Finally, we are told that Betzalel was appointed over the tribe of Judah.
The Relevance of this Passage
The wisdom distilled here concerning the mystical letters Chet and Tet absolves us of our sins, from the time of Adam to the present moment, while finally doing away with our tendencies to err and commit transgressions. The four-letter Tetragrammaton ?.?.?.?., we are told, embodies all the secrets of Creation, the world above and the world below. Thus, the Light that permeates all reality now rejuvenates our soul and uplifts all existence. Our consciousness is liberated from the rational-based, self-centeredness of Satan - the Evil Inclination - by means of the Light of Binah (the son of Chur).

חטי.ה.ו.ה.י.ה.ו.ה.

476. וּבְסִפְרָא דְּרַב הַמְנוּנָא סָבָא, הָכָא אִינּוּן תְּרֵין אַתְוָון: ח׳, ט׳. וְעַל דָּא לָא הֲווֹ כְּתִיבִין גּוֹ אַבְנֵי בּוּרְלָא, אֲבָנִין דְּאִשְׁלְמוּתָא, וּשְׁבָטִין דְּיִשְׂרָאֵל, תְּרֵין אַתְוָון אִלֵּין אִתְמְנָעוּ מִנַּיְיהוּ, בְּגִין דְּלָא יְהֵא רָשִׁים בְּגַוַּוְיהוּ חֵ״ט.

476. In the book of Rav Hamnuna Saba (the elder), IT IS WRITTEN THAT THE WORD: 'CHET (ENG. 'SIN')' contains the two letters Chet and Tet. Therefore, they were not written in the Onyx Stones and in the stones to be set, because the tribes of Yisrael had these two letters withheld from them, so that there should not be marked in them Chet Tet, MEANING SIN.

477. בְּאַתָּר דְּבֵי מַקְדְּשָׁא תַּלְיָין כָּל אַתְוָון דְּאַלְפָא בֵּיתָא, בְּרָזִין גְּלִיפָן דִּשְׁמָהָן קַדִּישִׁין, קְשִׁירִין, מְרַקְּמָן עָלֵיהּ, וְכָל עָלְמָא דִּלְעֵילָא וְתַתָּא, כֻּלָּא בְּרָזָא דְּאַתְוָון מִתְחַקְּקָן וּגְלִיפָא, וְרָזִין דִּשְׁמָא קַדִּישָׁא עִלָּאָה, עָלַיְיהוּ אִתְגְּלִיף.

477. All the letters of the alphabet are suspended in the site of the Temple in engraved secrets of the Holy Names, bound and embroidered on it. And the entire world of above and below is bordered and engraved in the secret of the letters, and the secret of the supernal Holy Name, NAMELY, YUD HEI VAV HEI is engraved on them.

478. בְּמִשְׁכְּנָא אִתְגְּלִיפוּ וְאִתְצַיְּירוּ אַתְוָון כַּדְקָא חָזֵי. דְּהָא בְּצַלְאֵל הֲוָה יָדַע חָכְמְתָא, לְצָרְפָא אַתְוָון דְּאִתְבְּרִיאוּ בְּהוּ שְׁמַיָּא וְאַרְעָא. וְעַל חָכְמְתָא דִּילֵיהּ, אִתְבְּנֵי מִשְׁכְּנָא עַל יְדֵיהּ, וְאִתְבְּרִיר מִכָּל עַמָּא דְּיִשְׂרָאֵל.

478. In the tabernacle, the letters were engraved and formed properly, because Betzalel knew the Wisdom of permutating the letters with which the heaven and earth were created. Because of his Wisdom, the tabernacle was build by him and he was chosen from among all the people of Yisrael.

479. וּכְמָה דְּאִיהוּ אִתְבְּרִיר לְעֵילָא, הָכִי בָּעָא קוּדְשָׁא בְּרִיךְ הוּא דְּיִתְבְּרִיר לְתַתָּא. לְעֵילָא כְּתִיב, רְאֵה קָרָאתִי בְשֵׁם בְּצַלְאֵל. לְתַתָּא רְאוּ קָרָא יְיָ׳ בְּשֵׁם בְּצַלְאֵל. וּשְׁמֵיהּ בְּרָזָא עִלָּאָה אִקְרֵי הָכִי בְּצַלְאֵל: בְּצֵל אֵל. וּמַאן אִיהוּ. דָּא צַדִּיק. דְּאִיהוּ יָתִיב בְּצֵל אֵל, הַהוּא דְּאִקְרֵי אֵל עֶלְיוֹן. וְאִיהוּ יָתִיב כְּגַוְונָא דְּהַהוּא אֵל. הַהוּא אֵל נָטִיל שִׁית סִטְרִין, הַהוּא צַדִּיק נָטִיל לוֹן. אוּף הָכִי, הַהוּא אֵל אַנְהִיר לְעֵילָא, הַאי צַדִּיק אַנְהִיר לְתַתָּא. הַהוּא אֵל, כְּלָלָא דְּכֻלְּהוּ שִׁית סִטְרִין. הַהוּא צַדִּיק, כְּלָלָא דְּכֻלְּהוּ שִׁית סִטְרִין.

479. He was chosen above and so did the Holy One, blessed be He, want him to be chosen below, as it is written THAT THE HOLY ONE, BLESSED BE HE, SAID TO MOSES, "See I have called by name Betzalel" (Shemot 31:2). MOSES SAID TO YISRAEL, "See, Hashem has called by name Betzalel" (Shemot 35:30). His name is in a supernal secret called 'Betzalel', WHICH MEANS Betzel (Eng. 'in the shadow') of El. Who is he? He is Righteous, MEANING YESOD, who sits in that shadow of El that is called 'supernal El', MEANING TIFERET. He, BETZALEL, is placed like that El, WHO IS TIFERET, as that El takes six extremities, BECAUSE TIFERET TAKES SIX EXTREMITIES, CHESED, GVURAH, TIFERET NETZACH, HOD AND YESOD, and the Righteous, WHO IS YESOD, takes them. So that El illuminates above and this Righteous One illuminates below, TO MALCHUT. That El, WHO IS TIFERET, combines six ends, while that Righteous one is the combination of all six ends.

480. בֶּן אוּרִי: בֶּן אוֹר קַדְמָאָה, דְּבָרָא קוּדְשָׁא בְּרִיךְ הוּא בְּעוֹבָדָא דִּבְרֵאשִׁית. בֶּן חוּר: בֶּן חֵירוּ דְּכֹלָּא. ד״א, בֶּן חוּר: בֶּן חִוָּור מִכָּל גַּוְונִין. וְדָא אִתְמְנֵי לְמַטֵּה יְהוּדָה, כֻּלָּא כַּדְקָא יֵאוֹת.

480. "The son of Uri" (Ibid.) MEANS the son of the primordial light (Heb. or) that the Holy One, blessed be He, created during the work of Creation. "The son of Chur" (Ibid.) MEANS the son of the freedom (Heb. cherut) in everything, NAMELY THE LIGHT OF BINAH, WHICH IS THE SECRET OF FREEDOM. Another explanation: "The son of Chur" means the son who is white (Heb. chiver) MEANING white of all the colors, MEANING THAT THE LIGHT OF CHASSADIM, WHICH IS WHITE, IS IN ASCENDANCY IN HIM. And he, BETZALEL, WHO IS YESOD, was appointed over the tribe of Judah, THAT IS THE SECRET OF MALCHUT. Everything is as it should be, BECAUSE YESOD HAS TO BE JOINED WITH MALCHUT.

44. Blue, part two

All the colors are good if they are seen in a dream, except blue, because it is a throne for executing Judgment of the soul. When the person sees this blue, we learn, he becomes afraid and remembers all the commandments of his Master, and guards himself from sins for fear of the serpent. Therefore, there is blue in the tabernacle. Rabbi Isaac next asks about mercy, and Rabbi Shimon answers that the colors are improved when the cherubs turn their faces toward each other. At that time, even green turns to gold. When the colors are changed, Malchut changes from Judgment to Mercy and from Mercy to Justice, all according to the changing of the colors.

The Relevance of this Passage

The colors of Creation burst forth. And as they transmute into various shades, tones, and hues, so too does judgment transform into countless acts of the sweetest mercy towards all mankind. We acquire a deep-seated love for our neighbor as all of Malchut is corrected and transformed.

481. כָּל גַּוְונִין טָבִין לְחֶלְמָא, בַּר תְּכֵלָא, כְּמָה דְּאִתְּמַר. בְּגִין דְּאִיהוּ כֻּרְסְיָיא, לְמֵידָן דִּינִין דְּנִשְׁמָתִין. וְהָא הַאי דַּרְגָּא חִוָּורָא אִיהוּ. אֶלָּא בְּשַׁעֲתָא דְּקַיְּימָא בְּדִינֵי דְּנַפְשָׁאן, כְּדֵין אִיהוּ גְּוֶון תְּכֵלָא. וְהָא אוֹקִימְנָא.

481. All the colors are good IF THEY ARE SEEN in a dream except blue, because it is a throne, MEANING MALCHUT, for executing Judgment of the souls. HE QUESTIONS: But this level, WHICH IS MALCHUT, is white, AS YOU SAY that it receives FROM YESOD THAT IS CALLED 'THE SON OF CHUR', WHICH MEANS WHITE, MEANING CHESED. HE ANSWERS: At the time that it stands to judge souls, BECAUSE OF THE SINS OF THE LOWER BEINGS, it has the color blue, as we have already established.

482. בְּשַׁעֲתָא דְּחָמֵי בַּר נָשׁ לְהַאי גְּוֶון, אִדְכַּר בַּר נָשׁ לְמֶעְבַּד פִּקּוּדִין דְּמָארֵיהּ. כְּגַוְונָא דִּנְחַשׁ הַנְּחֹשֶׁת, בְּשַׁעֲתָא דַּהֲווֹ חֲמָאן לֵיהּ, הֲווֹ דַּחֲלֵי מִקָּמֵי דְּקוּדְשָׁא בְּרִיךְ הוּא, וּמִנַּטְרָן גַּרְמַיְיהוּ מִכָּל חוֹבִין, וּבְשַׁעֲתָא דְּהַהוּא דְּחִילוּ דְּקוּדְשָׁא בְּרִיךְ הוּא סַלְקָא עָלַיְיהוּ, מִיָּד אִתְּסְיָין. מַאן גָּרִים לוֹן לְדַחֲלָא מִקָּמֵי קוּדְשָׁא בְּרִיךְ הוּא, הַהוּא נָחָשׁ, הַהִיא רְצוּעָה דְּמִסְתַּכְּלָן בָּהּ. אוּף הָכִי תְּכֵלֶת וּרְאִיתֶם אוֹתוֹ וּזְכַרְתֶּם אֶת כָּל מִצְוֹת יְיָ׳. מֵהַהוּא דְּחִילוּ דִּילֵיהּ, וְעַל דָּא תְּכֵלֶת בְּמִשְׁכְּנָא.

482. When the person sees this color, MEANING BLUE, he is reminded to do all the commandments of his Master as by the brass serpent. For at the moment they saw it, they feared the Holy One, blessed be He, and guarded themselves against all sins. When this fear came over them, they were immediately cured. What caused them to fear the Holy One, blessed be He? It was that serpent, that whip that they saw. Here also, about blue is written: "That you may look upon it, and remember all the commandments of Hashem" (Bemidbar 15:39), which means from the fear of Him. Therefore, there was blue in the tabernacle.

483. אָמַר רַבִּי יִצְחָק, הַאי דְּאָמַר מַר תְּכֵלֶת כֻּרְסְיָיא דְּדִינָא אִיהִי, וְכַד אִיהִי קַיְּימָא בְּגַוְונָא דָּא, כְּדֵין אִיהִי כֻּרְסְיָיא לְמֵידָן דִּינֵי נַפְשָׁאן. אֵימָתַי אִיהִי בְּרַחֲמֵי. אָמַר לֵיהּ, בְּשַׁעֲתָא דִּכְרוּבִים מְהַדְּרָן אַנְפַּיְיהוּ דָּא עִם דָּא, וּמִסְתַּכְּלָן אַנְפִּין בְּאַנְפִּין. כֵּיוָן דְּאִינּוּן כְּרוּבִים מִסְתַּכְּלָן אַנְפִּין בְּאַנְפִּין כְּדֵין כָּל גַּוְונִין מִתְתַּקְּנָן, וְאִתְהַפָּךְ גְּוֶון תְּכֵלָא לְגְוֶון אַחֲרָא. מִתְהַפָּךְ גְּוֶון יָרוֹק, לְגְוֶון זָהָב.

483. Rabbi Yitzchak said: This remark of my master that blue is the Throne of Judgment, and when MALCHUT has this color, it is then a throne to judge on it capital law, ACCORDING TO THIS, when is MALCHUT in Mercy? He said to him: When the Cherubs, WHICH ARE THE SECRET OF MALE AND FEMALE, turn their faces to each other and look face to face, all the colors are improved and the color blue turns into another color. The color green also turns into the color gold.

484. וְעַל דָּא, בְּהִפּוּכָא דִּגְוונִין, אִתְהַפָּךְ מִדִּינָא לְרַחֲמֵי, וְכֵן מֵרַחֲמֵי לְדִינָא, וְכֹלָּא בְּהִפּוּכָא דִּגְוונִין. כְּמָה דְּמִסְדְּרִין יִשְׂרָאֵל תִּקּוּנַיְיהוּ לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא, הָכִי קַיְּימָא כֹּלָּא, וְהָכִי אִתְסְדַּר. וְעַל דָּא כְּתִיב יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאָר, בְּאִינּוּן גַּוְונִין דִּכְלִילָן דָּא בְּדָא, שֶׁפִּירוּ דִּכְלֵהוּ.

484. When the colors are changed, MALCHUT then changes from Judgment to Mercy and from Mercy to Judgment, all according to the changing of the colors. As the children of Yisrael arrange themselves before the Holy One, blessed be He, so is everything arranged, and so is it set ABOVE. Therefore, it is written: "Yisrael, in whom I will be glorified" (Yeshayah 49:3), for in these colors included one within the other IS the beauty of everything.

45. "You shall make a table"

Rabbi Yitzchak begins here by explaining that as long as the children of Yisrael were in the Holy Land, they derived their sustenance from a high place, and all the leftovers were sufficient to nourish the rest of the world. But when they were sent into exile, they themselves received only the remnants. Leftovers are given only to dogs and servants, which is exactly what the children of Yisrael have become like in their exile. Next, Rabbi Chiya, Rabbi Shimon, Rabbi Ya'akov (son of Idi) and Rabbi Yesa Junior are traveling, and while they travel they wonder about the meaning of, "But show loyal love to the sons of Barzillay the Giladite, and let them be of those that eat at your table." Rabbi Yesa Junior, the youngest of them, explains the meaning of, "Who gives bread to all flesh: for His steadfast love endures forever." He draws parallels between the brain, the heart and the liver, and Binah, Zeir Anpin and Malchut, and he goes on to speak of how nourishment is sent back and forth between them. Then he mentions the sources of the body as the three worlds Binah, Yetzirah and Asiyah. He explains that, "For he did eat continually at the table of the king" means that all his sustenance and food came from there. Finally, Rabbi Yesa blesses their small meal as they sit down to eat.

The Relevance of this Passage

As we read this passage, we must ask ourselves: "At whose table are we sitting, and from whom are we deriving our spiritual sustenance?" If it is not from God, then it will never nourish our souls as they need and deserve. If our meals are not blessed with His presence, they are only fit for dogs. Yet if they do derive from God, we shall find ourselves ever-growing in the wisdom that can only come from the Creator. Awareness of this truth emerges in our consciousness. In turn, sustenance, livelihood, and spiritual nourishment flow to us in great abundance, bringing blessings to all mankind.

485. "You shall make a table of acacia wood..." (Shemot 25:23). Rabbi Yitzchak opened the discussion saying: "When you have eaten and are replete, then you shall bless Hashem your Elohim..." (Devarim 8:10). How fortunate are Yisrael that the Holy One, blessed be He, favors them and brings them close to Him from among all the nations. Because of them, He gives His sustenance and satisfies the whole world. If it were not for Yisrael, the Holy One, blessed be He, would not give sustenance to the world. Now that they are in exile, surely the whole world receives SUSTENANCE doubly, IN ORDER THAT THE REMAINS SHOULD SUFFICE FOR YISRAEL.

485. וְעָשִׂיתָ שֻׁלְחָן עֲצֵי שִׁטִּים וְגוֹ׳. רַבִּי יִצְחָק פָּתַח, וְאָכַלְתָּ וְשָׂבָעְתָּ וּבֵרַכְתָּ אֶת יְיָ׳ אֱלֹהֶיךָ וְגוֹ׳, כַּמָּה זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בְּהוּ, וְקָרִיב לוֹן לְגַבֵּיהּ מִכָּל עַמִּין, וּבְגִינֵיהוֹן דְּיִשְׂרָאֵל, יָהִיב מְזוֹנָא וְשַׂבְעָא, לְכָל עָלְמָא, וְאִלְמָלֵא יִשְׂרָאֵל לָא יָהִיב קוּדְשָׁא בְּרִיךְ הוּא מְזוֹנָא לְעָלְמָא, וְהַשְׁתָּא דְּיִשְׂרָאֵל אִינּוּן בְּגָלוּתָא, עאכ״ו דְּנַטְלֵי מְזוֹנָא עַל חַד תְּרֵין.

486. As long as Yisrael were in the Holy Land, sustenance would descend to them from a high place, and they would give a portion of the remnants to the idol worshipping peoples. All the nations were sustained only from the remnants. But now that they are in exile, the situation has changed into a different manner. THE SUSTENANCE REACHES THE NATIONS OF THE WORLD, AND THEY RECEIVE THE REMNANTS FROM THEM.

486. בְּזִמְנָא דַּהֲווֹ יִשְׂרָאֵל בְּאַרְעָא קַדִּישָׁא, הֲוָה נָחִית לוֹן מְזוֹנָא מֵאֲתָר עִלָּאָה, וְאִינּוּן יָהֲבֵי חוּלָק תַּמְצִית לְעַמִּין עוֹבְדֵי כּוֹכָבִים, וְעַמִּין כֻּלְּהוּ לָא אִתְּזָנוּ אֶלָּא מִתַּמְצִית וְהַשְׁתָּא דְּיִשְׂרָאֵל אִינּוּן בְּגָלוּתָא, אִתְהַפַּךְ בְּגַוְונָא אַחֲרָא.

487. For example, a king prepares a meal for his household. As long as they do his bidding, they eat together with the king, and they give the dogs a portion of bones to chew. But when the household does not do the bidding of the king, he gives the entire meal to the dogs, and he gives the bones to them.

487. מְתַל לְמַלְכָּא, דְּאַתְקִין סְעוּדָתָא לִבְנֵי בֵּיתֵיהּ, כָּל זִמְנָא דְּאִינּוּן עַבְדֵי רְעוּתֵיהּ, אַכְלֵי סְעוּדָתָא עִם מַלְכָּא, וְיָהֲבֵי לְכַלְבֵּי חוּלָק גַּרְמִין לְמִגְרַר. בְּשַׁעֲתָא דִּבְנֵי בֵּיתֵיהּ לָא עַבְדֵי רְעוּתָא דְּמַלְכָּא, מַלְכָּא יָהִיב כָּל סְעוּדָתָא לְכַלְבֵּי, וְסָלִיק לוֹן גַּרְמֵי.

488. Similarly, as long as the children of Yisrael do the bidding of their Master, they eat at the table of the King and the entire meal is prepared for them. Because of their joy, they give the bones, which are the remains, to the idol worshippers. As long as the children of Yisrael are not doing the bidding of their Master, they go into exile and the meal is given to the dogs, while they are given the remains, AS IT IS WRITTEN: "Thus shall the children of Yisrael eat their bread, unclean, among the nations" (Yechezkel 4:13). They eat the remnants of their abhorrence, MEANING OF THEIR REPUGNANT FOOD. Woe is to the king's son who sits and waits at the table of the servant, and eats what is left of his table.

488. כְּגַוְונָא דָּא, כָּל זִמְנָא דְּיִשְׂרָאֵל עַבְדֵי רְעוּתָא דְּמָארֵיהוֹן, הָא עַל פָּתוֹרָא דְּמַלְכָּא אִינּוּן אַכְלֵי, וְכָל סְעוּדָתָא אִתְתַּקַּן לְהוֹן. וְאִינּוּן, מֵהַהוּא חֶדְוָה דִּלְהוֹן, יָהֲבֵי גַּרְמֵי דְּאִיהוּ תַּמְצִית לְעוֹבְדֵי כּוֹכָבִים. וְכָל זִמְנָא דְּיִשְׂרָאֵל לָא עַבְדֵי רְעוּתָא דְּמָארֵיהוֹן, אַזְלֵי בְּגָלוּתָא, וְהָא סְעוּדָתָא לְכַלְבֵּי, וְאִסְתַּלָּק לוֹן תַּמְצִית כְּכָה יֹאכְלוּ בְּנֵי יִשְׂרָאֵל אֶת לַחְמָם טָמֵא בַּגּוֹיִם, דְּהָא תַּמְצִית דְּגִעוּלֵיהוֹן אַכְלֵי. וַוי לִבְרָא דְּמַלְכָּא, דְּיָתִיב וּמְצַפֶּה לְפָתוֹרָא דְּעַבְדָא, מַה דְּאִשְׁתְּאַר מִגּוֹ פָּתוֹרָא אִיהוּ אָכִיל.

489. King David said, "You prepare a table for me in the presence of my enemies: You anoint my head with oil; my cup runs over" (Tehilim 23:5). "You prepare a table for me," namely the King's meal, "in the presence of my enemies." They are the dogs that sit under the table and wait for the portion of bones, while he sits with the King at His table with the delight of the meal.

489. דָּוִד מַלְכָּא אָמַר, תַּעֲרֹךְ לְפָנַי שֻׁלְחָן נֶגֶד צוֹרְרָי דִּשַׁנְתָּ בַשֶּׁמֶן רֹאשִׁי כּוֹסִי רְוָיָה. תַּעֲרוֹךְ לְפָנַי שֻׁלְחָן, דָּא סְעוּדָתָא דְּמַלְכָּא. נֶגֶד צוֹרְרָי, אִינּוּן כַּלְבֵּי דְּיַתְבֵי קֳמֵי פָּתוֹרָא, מְצַפָּאן לְחוּלָק גַּרְמִין, וְאִיהוּ יָתִיב עִם מַלְכָּא בְּעִנּוּגָא דְּסְעוּדָתָא בְּפָתוֹרָא.

490. דִּשַׁנְתָּ בַשֶּׁמֶן רֹאשִׁי, דָּא רֵישָׁא דִּסְעוּדָתָא, דְּכָל מִשְׁחָא, וְשַׁמְנוּנָא, וְתִקּוּן סְעוּדָתָא, אִתְיְהִיב בְּקַדְמֵיתָא לְרַחִימָא דְּמַלְכָּא. מַה דְּאִשְׁתְּאַר, לְבָתַר אִתְיְהִיב לְכַלְבֵּי, וּלְאִינּוּן פַּלְחֵי פָּתוֹרָא. כּוֹסִי רְוָיָה, מַלְיָא כַּסָּא קָמֵי רַחִימָא דְּמַלְכָּא תָּדִיר, דְּלָא יִצְטְרִיךְ לְמִשְׁאַל. וְעַל רָזָא דָא, הֲווֹ יִשְׂרָאֵל תָּדִיר, עִם שְׁאַר עַמִּין.

490. "You anoint my head with oil": This is the beginning (head) of the meal, for all the oil and fats and the prepared items of the meal are given at the beginning to the friend of the king. Whatever is left over is given afterwards to the dogs and those who serve at the table. "My cup runs over" means that the cup in front of the king's friend is always full and he does not have to request. Upon this secret, the children of Yisrael were consistently IN RELATION with the other nations.

491. רַבִּי חִיָּיא הֲוָה אָזִיל לְגַבֵּי דְּרִבִּי שִׁמְעוֹן לִטְבֶרְיָה, וַהֲווֹ עִמֵּיהּ רַבִּי יַעֲקֹב בַּר אִידִי, וְרַבִּי יֵיסָא זְעִירָא, עַד דַּהֲווֹ אַזְלֵי, אָמַר רַבִּי יֵיסָא לְרַבִּי חִיָּיא, תֵּימָה מָה דִּכְתִיב, וְלִבְנֵי בַרְזִלַּי הַגִּלְעָדִי תַּעֲשֶׂה חֶסֶד וְהָיוּ בְּאוֹכְלֵי שֻׁלְחָנֶךָ וְגוֹ׳. אִי הָכִי כָּל טִיבוּ וּקְשׁוֹט, לְמֵיכַל עַל פָּתוֹרֵיהּ וְלָא יַתִּיר, מִדְּקָאָמַר הָכָא וְהָיוּ בְּאוֹכְלֵי שֻׁלְחָנֶךָ. וְתוּ, לָאו יְקָרָא דְּמַלְכָּא אִיהוּ, לְמֵיכַל בַּר נָשׁ אָחֳרָא עַל פָּתוֹרֵיהּ דְּמַלְכָּא, וְלָא אִצְטְרִיךְ דָּא, אֶלָּא מַלְכָּא בִּלְחוֹדוֹי, וְכֻלְּהוּ רַבְרְבָנוֹהִי סַחֲרָנֵיהּ, לְתַתָּא מִנֵּיהּ.

491. Rabbi Chiya went to Rabbi Shimon in Tiberias with Rabbi Ya'akov bar Idi, and Rabbi Yesa Junior. While they were still traveling, Rabbi Yesa said to Rabbi Chiya: I wonder about the words "But show loyal love to the sons of Barzillay the Giladite, and let them be of those that eat at your table..." (I Melachim 2:7). According to this, all the kindness and truthfulness means to eat at his table and no more, in accordance with the words, "and let them be of those that eat at your table." Also, it is not the honor of the king that someone else eats by his table. It should not be so, rather the king should eat alone and around him all his ministers that are lower than he.

492. אָמַר רַבִּי חִיָּיא לָא שְׁמַעְנָא בְּהַאי מִידִי, וְלָא אֵימָא. אֵ״ל לְרַבִּי יַעֲקֹב בַּר אִידִי, וְאַתְּ שְׁמַעְתְּ בְּהַאי מִידִי. אֵ״ל, אַתּוּן דְּיַנְקִין בְּכָל יוֹמָא מִדִּבְשָׁא דְּמִשְׁחָא עִלָּאָה, לָא שְׁמַעְתּוּן, כָּל שֶׁכֵּן אֲנָא. אָמַר לֵיהּ לְרַבִּי יֵיסָא, וְאַתְּ שְׁמַעְתְּ מִידִי בְּהַאי. אֵ״ל אע״ג דַּאֲנָא רַבְיָא וּמִיּוֹמִין זְעִירִין אֲתֵינָא לְגַבַּיְיכוּ, וְלָא זָכֵינָא מִקַּדְמַת דְּנָא, אֲנָא שְׁמַעְנָא.

492. Rabbi Chiya said: I have heard nothing about this matter and I make no comment. He said to Rabbi Ya'akov bar Idi, Did you hear anything about this matter? He said to him: You who nurture daily from the honey of the supernal oil, MEANING RABBI SHIMON, if you did not hear, of course I did not. He said to Rabbi Yesa: Did you hear anything about this matter? He said to him: Even though I am a youth, and it has only been a few days since I came to you and before that I had no merit, NONETHELESS I did hear.

493. פָּתַח וְאָמַר נוֹתֵן לֶחֶם לְכָל בָּשָׂר כִּי לְעוֹלָם חַסְדּוֹ. מַאי קָא חָמָא דָּוִד דְּסִיּוּם הַלֵּלָא רַבָּא, סִיָּים הָכִי בְּהַאי קְרָא. אֶלָּא תְּלַת שַׁלִּיטִין אִינּוּן לְעֵילָא, דְּקוּדְשָׁא בְּרִיךְ הוּא אִשְׁתְּמוֹדְעָא בְּהוּ, וְאִינּוּן רָזָא יַקִּירָא דִּילֵיהּ, וְאִלֵּין אִינּוּן: מוֹחָא, וְלִבָּא, וְכַבְדָּא. וְאִינּוּן בְּהִפּוּכָא דְּהַאי עָלְמָא. לְעֵילָא, מוֹחָא נָטִיל בְּרֵישָׁא, וּבָתַר יָהִיב לְלִבָּא, וְלִבָּא נָטִיל וְיָהִיב לְכַבְדָּא, וּלְבָתַר כַּבְדָּא יָהִיב חוּלָק לְכָל אִינּוּן מְקוֹרִין דִּלְתַתָּא, כָּל חַד וְחַד כַּדְקָא חֲזִי לֵיהּ. לְתַתָּא, כַּבְדָּא נָטִיל בְּרֵישָׁא, וּלְבָתַר אִיהוּ מְקָרֵב כֹּלָּא לְלִבָּא, וְנָטִיל לִבָּא שְׁפִירוּ דְּמֵיכְלָא. כֵּיוָן דְּנָטִיל, וְאִתְתַּקַּף מֵהַהוּא תֻּקְפָּא וּרְעוּ דְּקָא נָטִיל, יָהִיב וְאִתְּעַר לְגַבֵּי מוֹחָא. וּלְבָתַר אַהְדַּר כַּבְדָּא, וּפָלִיג מְזוֹנָא לְכָל מְקוֹרִין דְּגוּפָא.

493. He opened the discussion saying, "Who gives bread to all flesh: for His steadfast love endures forever" (Tehilim 136:25). HE QUESTIONS: What did David have in mind, that he concluded the great praise with this passage? HE ANSWERS: There are three rulers above through whom the Holy One, blessed be He, is known, and they are the mystery of His glory. They are the brain, the heart, and the liver, MEANING BINAH, ZEIR ANPIN, AND MALCHUT. They are opposite of this world, MEANING FROM THE ASPECT OF THE AWAKENING FROM BELOW THAT ASCENDS FROM THIS WORLD, AS DURING A FAST DAY OR THE LIKE, AS IT IS WRITTEN BEFORE US. Above, the brain receives first and afterwards gives to the heart. Then the heart takes and gives to the liver, and afterwards, the liver gives a portion to all the sources that are below, each one as is proper. Below, THROUGH THE AWAKENING FROM BELOW, the liver, WHICH IS MALCHUT, is first to awaken and later brings it near to the heart, BEING ZEIR ANPIN. The heart takes the best of the food and, after it has received and has become strengthened from the power and desire that it received, it gives and brings awakening to the brain, WHICH IS BINAH. AND THEN THE SUPPLY IS PROJECTED FROM BINAH TO ZEIR ANPIN, AND FROM ZEIR ANPIN TO MALCHUT, WHICH IS THE LIVER. Afterwards, the liver again distributes sustenance to all the sources of the body, WHICH ARE THE THREE WORLDS BRIYAH, YETZIRAH, AND ASIYAH.

494. בְּיוֹמָא דְתַעֲנִיתָא, בַּר נָשׁ מְקָרֵב מֵיכְלָא וּמִשְׁתְּיָא לְגַבֵּי כַּבְדָּא עִלָּאָה, וּמַאי אִיהוּ מְקָרֵב. חֶלְבֵּיהּ וְדָמֵיהּ וּרְעוּתֵיהּ. הַהוּא כַּבְדָּא נָטִיל כֹּלָּא בִּרְעוּתָא. כֵּיוָן דְּכֹלָּא אִיהוּ לְגַבֵּיהּ, נָטִיל וּמְקָרֵב כֹּלָּא לְקָמֵי לִבָּא, דְּאִיהוּ רַב וְשָׁלִיט עָלֵיהּ. כֵּיוָן דְּלִבָּא נָטִיל וְאִתְתַּקַּף בִּרַעֲוָא, מְקָרֵב כֹּלָּא לְגַבֵּי מוֹחָא, דְּאִיהוּ שַׁלִּיטָא עִלָּאָה עַל כָּל גּוּפָא, לְבָתַר אַהְדַּר כַּבְדָּא וּמְפַלֵּג חוּלָקִין לְכָל אִינּוּן מְקוֹרִין וְשַׁיְיפִין דִּלְתַתָּא.

494. HE EXPLAINS HIS WORDS: On a fast day, man offers food and drink to the supernal liver, WHICH IS MALCHUT, and what does he offer? HE OFFERS his fat and blood and desires. That liver takes it all willingly. Once everything is already by it, it takes and offers it all to the heart, MEANING ZEIR ANPIN, who is superior and dominates it. After the heart has taken and becomes strengthened in will, it offers it all to the brain, WHICH IS BINAH, who is the highest ruler over the whole body THAT IS ZEIR ANPIN. THE SUPPLY RETURNS FROM BINAH TO ZEIR ANPIN AND FROM ZEIR ANPIN TO MALCHUT, WHICH IS LIVER, and afterwards the liver again divides portions to all the sources and limbs below IN BRIYAH, YETZIRAH, AND ASIYAH.

495. בְּזִמְנָא אָחֳרָא, כַּד כֹּלָּא מוֹחָא נָטִיל בְּקַדְמֵיתָא, וּלְבָתַר יָהִיב לְלִבָּא, וְלִבָּא יָהִיב לְכַבְדָּא, וְכַבְדָּא יָהִיב לְכֻלְּהוּ מְקוֹרִין וְשַׁיְיפִין דִּלְתַתָּא, וּלְבָתַר כַּד בָּעֵי לְסַלְגָא מְזוֹנָא לְהַאי עָלְמָא, בְּרֵישָׁא יָהִיב לְלִבָּא, דְּאִיהוּ מַלְכָּא דִי בְּאַרְעָא. וּפָתוֹרָא דְּמַלְכָּא, אִתְּעַר בְּקַדְמֵיתָא מִכָּל שְׁאַר בְּנֵי עָלְמָא. זַכָּאָה אִיהוּ, מַאן דְּהֲוֵי בְּחוּשְׁבָּנָא דְּפָתוֹרָא דְּמַלְכָּא, דְּהָא אִשְׁתְּמוֹדְעָא לְאוֹטָבָא לֵיהּ בְּהַהוּא טִיבוּ דִּלְעֵילָא.

495. At a different time, MEANING WHEN THE SUPPLY IS BEING PROVIDED FROM THE SIDE OF AWAKENING FROM ABOVE, the brain first receives all supply, WHICH IS BINAH, from that which is higher than it, WHICH IS CHOCHMAH. Afterwards, it gives to the heart, WHICH IS ZEIR ANPIN, and the heart gives to the liver, WHICH IS MALCHUT. And the liver gives to all the sources and limbs below, IN BRIYAH, YETZIRAH AND ASIYAH. Afterwards, when it wishes to distribute sustenance to this world, it gives first, MEANING THE CHOICEST AND BEST OF THE SUPPLY, to the heart, who is the king of the earth, NAMELY THE KING OF YISRAEL, and the king's table is stimulated to receive first the other people of the world. Blessed is he who is counted among those of the king's table, for he is recognized ABOVE to do him good with that goodness of above THAT THE KING RECEIVES.

496. וְדָא אִיהוּ טִיבוּ וּקְשׁוֹט, דַּעֲבַד דָּוִד לִבְנֵי בַרְזִלַּי, דִּכְתִיב וְהָיוּ בְּאֹכְלֵי שֻׁלְחָנֶךָ. וְאִי תֵּימָא דִּבְשֻׁלְחָנָא דְּמַלְכָּא, אָכִיל בַּר נָשׁ אָחֳרָא בַּר מִנֵּיהּ. לָא. אֶלָּא מַלְכָּא אָכִיל בְּרֵישָׁא, וּבָתַר כָּל עַמָּא. וְאִינּוּן דְּאָכְלֵי עִם מַלְכָּא, בְּשַׁעֲתָא דְּאִיהוּ אָכִיל אִינּוּן דְּחָבִיבִין עָלֵיהּ מִכֻּלְּהוּ, וְאִינּוּן אִתְמְנוּן מִשֻּׁלְחָנָא דְּמַלְכָּא.

496. This is kindness and truth that David did for the sons of Barzillay, as it is written: "And let them be of those that eat at your table." If you say at the king's table, another person eats besides him, it is not so. The king eats first, and afterwards all the people. And those who eat with the king during the time that he eats are the ones who are loved by him exceedingly. They are the ones who were appointed TO BE of the king's table.

497. וְאִי תֵּימָא, הָא כְּתִיב, עַל שֻׁלְחָן הַמֶּלֶךְ תָּמִיד הוּא אוֹכֵל. בְּגִין דְּכָל מְזוֹנָא דִּילֵיהּ, לָא עָבִיד חוּשְׁבָּנָא אָחֳרָא, אֶלָּא עַל שֻׁלְחָן הַמֶּלֶךְ, דְּמִתַּמָּן הֲוָה אָתֵי מְזוֹנָא וּמֵיכְלָא דִילֵיהּ. וְדָא אִיהוּ עַל שֻׁלְחָן הַמֶּלֶךְ תָּמִיד הוּא אוֹכֵל. אָתָא רַבִּי חִיָּא, וּנְשָׁקֵיהּ עַל רֵישֵׁיהּ, אָמַר לֵיהּ רַבִּיָא אַנְתְּ, וְחָכְמְתָא עִלָּאָה שַׁרְיָא בְּלִבָּךְ. אַדְּהָכִי, חָמוּ לֵיהּ לְרַבִּי חִזְקִיָּה דַּהֲוָה אָתֵי. אֲ״ל רַבִּי חִיָּא, וַדַּאי בְּחַבְרוּתָא דָּא, קוּדְשָׁא בְּרִיךְ הוּא יִתְחַבַּר עָלָנָא, דְּהָא מִלִּין חַדְתִּין דְּאוֹרַיְיתָא יִתְחַדְּתוּן הָכָא.

497. If you ask, Is it not written: "For he did eat continually at the table of the king" (II Shmuel 9:13)? SO IT SEEMS THAT HE ATE AT THE TABLE ACTUALLY? HE ANSWERS: It is because all his food WAS INCLUDED AMONG THOSE WHO ATE AT THE KING'S TABLE, and he made no other reckoning but at the king's table, for his sustenance and food came from there. This is the meaning of: "For he did eat continually at the king's table." Rabbi Chiya came and kissed him on his head, and said to him: You are a youth, but supernal Wisdom dwells in you. In the meantime, they saw that Rabbi Hezekiah had come. Rabbi Chiya said to him: Certainly in this group will the Holy One, blessed be He, join with us, because new words in Torah will be promulgated here.

498. יָתְבוּ לְמֵיכַל. אָמְרוּ, כָּל חַד וְחַד לֵימָא מִלֵּי דְאוֹרַיְיתָא בְּהַאי סְעוּדָתָא, אָמַר רַבִּי יֵיסָא, סְעוּדַת עֲרַאי אִיהִי, וְעב"ד סְעוּדָה אִקְרֵי. וְלָא עוֹד, אֶלָּא דְּהַאי אִקְרֵי סְעוּדָתָא דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְהֲנֵי מִינָּהּ. וְעַל דָּא כְּתִיב, זֶה הַשֻּׁלְחָן אֲשֶׁר לִפְנֵי יְיָ׳, דְּהָא מִלִּין דְּאוֹרַיְיתָא יְסַחֲרוּן לְהַאי אֲתָר.

498. They sat down to eat and said, let each of us say a word of Torah during this meal. Rabbi Yesa said: This is a small meal, but still in all it is called 'a meal'. Even more, this is called 'a meal' from which the Holy One, blessed be He, derives pleasure, as it is written: "This is the table that is before Hashem" (Yechezkel 41:22), because words of Torah surround this place.

46. "When you have eaten and are replete, then you shall bless"
Rabbi Chiya speaks here about, "And satisfies the desire of every living thing," indicating that the person who has eaten must bless God in order to give joy above. Rabbi Chizkiyah says that even one who is drunk may say the Blessing After a Meal, because the blessing is tied to satisfaction on this level, but a person who is drunk must not pray, because prayer rises higher, to that place where there is neither eating or drinking.
The Relevance of this Passage
There is a link between our daily bread and our spiritual lives, which on this earthly level, feed each other constantly and interactively. The blessing of a meal awakens divine sparks of Light within the food so that we may nourish both our bodies and our souls. Otherwise, all we receive from the meals we eat is the one percent physical matter of the food. We miss out on the remaining 99 percent - the eternal spiritual nourishment. This passage extracts all the sparks of Light from all the foods eaten by man throughout time. Further, we are uplifted to the highest levels of the spiritual atmosphere, where the Light is so all-embracing that there is no need of food or drink.

499. פָּתַח רַבִּי חִיָּיא וְאָמַר, וְאָכַלְתָּ וְשָׂבָעְתָּ וּבֵרַכְתָּ אֶת יְיָ׳ אֱלֹהֶיךָ וְגוֹ׳. וְכִי עַד לָא אָכִיל ב"נ לְשַׂבְעָא, וְיִתְמְלֵי כְּרֵיסֵיהּ, לָא יְבָרֵךְ לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, בְּמַאי נוֹקִים וְאָכַלְתָּ וְשָׂבָעְתָּ, וּבָתַר וּבֵרַכְתָּ. אֶלָּא אֲפִילוּ לָא יֵיכוּל בַּר נָשׁ אֶלָּא כְּזַיִת, וּרְעוּתֵיהּ אִיהוּ עָלֵיהּ, וְיִשְׁוֵי לֵיהּ לְהַהוּא מֵיכְלָא עִקָּרָא דְּמֵיכְלֵיהּ, שָׂבְעָא אִקְרֵי. דִּכְתִיב פּוֹתֵחַ אֶת יָדֶיךָ וּמַשְׂבִּיעַ לְכָל חַי רָצוֹן. לְכָל חַי אֲכִילָה לָא כְּתִיב, אֶלָּא רָצוֹן. הַהוּא רְעוּתָא דְּשַׁוֵּי עַל הַהוּא מֵיכְלָא, שָׂבְעָא אִקְרֵי, וַאֲפִילוּ דְּלֵית קָמֵיהּ דְּבַר נָשׁ אֶלָּא הַהוּא זְעֵיר בְּכְזַיִת, וְלָא יַתִּיר הָא רְעוּתָא דְּשָׂבְעָא שַׁוֵּי עָלֵיהּ. וּבְגִין כַּךְ, וּמַשְׂבִּיעַ לְכָל חַי רָצוֹן, רָצוֹן כְּתִיב, וְלָא אֲכִילָה. וְעַל דָּא וּבֵרַכְתָּ וַדַּאי, וְאִתְחַיָּיב בַּר נָשׁ לְבָרְכָא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, בְּגִין לְמֵיהַב חֶדְוָה לְעֵילָא.

499. Rabbi Chiya opened the discussion saying: "When you have eaten and are replete, then you shall bless Hashem your Elohim..." (Devarim 8:10). HE QUESTIONS: Before a person eats to satisfaction and fills his stomach, should he not bless the Holy One, blessed be He? How are we to explain the passage: "When you have eaten and are replete" and afterwards, "then you shall bless"? HE ANSWERS: Even if a person eats as much as an olive but desires it, and he considers that eating to be his main food, then this is considered being sated, as it is written, "You open Your hand, and satisfies the desire of every living thing" (Tehilim 145:16). It is not written: 'The food of every living thing,' but rather "The desire of every living thing" TO TEACH that the desire he has for that food is called 'satisfaction'. Even if there is only a small thing in front of the person like an olive and no more, the desire for satiety has been put on it. It is therefore WRITTEN: "And satisfies the desire of every living thing." "Desire" is written and not 'food'. "Then you shall bless" certainly, for the person is obligated to bless the Holy One, blessed be He, in order to give joy above.

500. פָּתַח רַבִּי חִזְקִיָּה, בְּהַאי קְרָא אֲבַתְרֵיהּ וְאָמַר, וְאָכַלְתָּ וְשָׂבָעְתָּ. מֵהָכָא, דְּשִׁכּוֹר שָׁרֵי לֵיהּ לְבָרְכָא בִּרְכָתָא דִּמְזוֹנָא, מַה דְּלֵית הָכִי בְּצְלוֹתָא. דִּצְלוֹתָא לָאו הָכִי, דְּהָא צְלוֹתָא מְעַלְיָא בְּלָא אֲכִילָה אִיהִי, מַאי טַעְמָא, בְּגִין דִּצְלוֹתָא סַלְקָא לְעֵילָא לְעֵילָא, אֲתָר דְּלֵית בֵּיהּ לָא אֲכִילָה וְלָא שְׁתִיָּה. וְעַל דָּא תְּנִינָן, עָלְמָא דְּאָתֵי לֵית בֵּיהּ אֲכִילָה וּשְׁתִיָּה וְכוּ׳. אֲבָל שְׁאַר דַּרְגִּין דִּלְתַתָּא אִית.

500. After him, Rabbi Chizkiyah opened the discussion with the passage: "When you have eaten and are replete." From here, IT IS UNDERSTOOD that one who is drunk may say the Blessing After a Meal, which is not so pertaining to prayer, for prayer is not so. AND ONE WHO IS DRUNK IS PROHIBITED TO PRAY, because prayer is good without eating. What is the reason? It is because the prayer rises higher, higher to the place where there is neither eating nor drinking, MEANING TO BINAH. Pertaining to this, we learned that there is no eating or drinking in the World to Come, but there is EATING AND DRINKING in the other levels below.

501. בִּברִכַּת מְזוֹנָא, אִשְׁתְּכַח גַּוְונָא אָחֳרָא וּמְעַלְיָא, הַהוּא בִּרְכְתָא דְּאִשְׁתְּכַח בְּשַׂבְעָא. בְּגִין דִּבִרְכַּת מְזוֹנָא, אִיהִי בַּאֲתָר דְּאִית בֵּיהּ אֲכִילָה וּשְׁתִיָּה, וּמִנֵּיהּ נָפַק מְזוֹנָא וְשַׂבְעָא לְתַתָּא, וְעַל דָּא אִצְטְרִיךְ לְאַחֲזָאָה קָמֵיהּ שָׂבְעָא וְחֶדְוָה. בַּאֲתָר דְּצְלוֹתָא, לָאו הָכִי, דְּהָא סַלְקָא יַתִּיר לְעֵילָא לְעֵילָא וְעַל דָּא, שִׁכּוֹר לָא יְצֵלֵי צְלוֹתָא.

501. In the blessing after the meal, another method applies; NAMELY, the blessing is tied to satisfaction, since the blessing after food abides where there is food and drink, NAMELY MALCHUT, so it is necessary to show before Him satisfaction and joy. BUT where prayer goes, it is not so, as it ascends higher and higher TO BINAH, where there is no food or drink. So, a drunk man must not pray.

502. בִּברִכַּת מְזוֹנָא, שִׁכּוֹר שָׁרֵי לֵיהּ לְבָרְכָא בִּרְכַת מְזוֹנָא. מִשְּׁמַע מֵהַאי קְרָא, דִּכְתִיב וְאָכַלְתָּ וְשָׂבָעְתָּ וּבֵרַכְתָּ. וְאָכַלְתָּ: זוֹ אֲכִילָה. וְשָׂבָעְתָּ: זוֹ שְׁתִיָּה דְּהָא שָׂבְעָא, בְּחַמְרָא אִיהִי רַוִּי. חַמְרָא שָׂבְעָא וַדַּאי, וְדָא אִיהוּ שִׁכּוֹר. דִּכְתִיב וּבֵרַכְתָּ אֶת יְיָ אֱלֹקֶיךָ, דְּמִשְּׁמַע דִּבִרְכַּת מְזוֹנָא אִצְטְרִיךְ חֶדְוָה וְשַׂבְעָא. עַל הָאָרֶץ הַטּוֹבָה. מַאי טוֹבָה. שָׂבְעָא. כד"א, וַנִּשְׂבַּע לֶחֶם וַנִּהְיֶה טוֹבִים בְּגִין כַּךְ אִצְטְרִיךְ חֶדְוָה וְשַׂבְעָא.

502. By the Blessing After a Meal, a drunk person may recite the Blessing After a Meal, as is understood from this passage: "When you have eaten and are replete, then you shall bless." "When you have eaten" refers to eating, "and are replete" refers to drinking, as satiety is with wine, because WITH WINE he becomes sated. In wine, there is certainly satiety and this refers to the drunk, as it is written: "Then you shall bless HASHEM YOUR ELOHIM." Et (the) is precise, FOR IT ALLUDES TO MALCHUT THAT IS CALLED 'ET (THE)', THAT CONTAINS BOTH EATING AND DRINKING. From this, we understand that the Blessing After a Meal requires joy and satisfaction, BECAUSE IT IS WRITTEN: "For the good land" (Devarim 8:10). What is the meaning of 'good'? Satisfaction, as it is written: "For then we had plenty of bread, and were well off" (Yirmeyah 44:17), so it requires joy and satisfaction.

47. "You shall make a table," part two

Rabbi Yesa begins this discussion by explaining that the table of acacia wood spoken of in scripture stands inside the Tabernacle and should never be left empty of food, even for a moment. This is because blessing and food come out to all the other tables of the world, which are therefore blessed because of it. The table that is set above, we are told, always has the words of Torah spoken over it, and a table that is not blessed by the words of Torah is unclean. Rabbi Yesa next tells us that a happy person is one who has two things on his table: the words of Torah, and a portion of food for the poor. The person can be called 'happy' because he gains great merit from these things. Rabbi Jacob then speaks about Saul, who was chosen for kingship but not for prophecy, since the two gifts are never given together, except in the case of Moses, who alone merited both titles. Samuel, we are told, seemed to merit both titles, too, however, yet he was only a prophet and judge, and this was why the children of Yisrael requested a king. Since kingship settles only upon arousal of the Holy Spirit, we learn, Saul had no prophecy when he ascended to kingship. He had only the awakening of the spirit of understanding with which to execute a true Judgment. As long as he was among the prophets, the prophecy dwelled upon him, but not afterward. Rabbi Jacob next speaks about the table being more important than the bread on it, comparing the table, as the root from which bread can also be said to emerge, to the world, which gives forth plants and fruit and food. He explains why the table is placed on the left, or north, side. The text then speaks of the cleanliness of the body and the intestines, of the need to give the dirty finger bowl water to the Other Side. We learn that the secret of the shew-bread is the twelve faces that are in Zeir Anpin. It is Malchut that draws out food and sustenance from those internal faces.

Rabbi Elazar next tells how God created every person in the similitude of supernal glory. The glory of below was constructed above only by the righteous actions of the people of this world, we learn. The rabbi speaks of the 32 paths of Chochmah and Glory, the three levels of spirit, and the three worlds. The supernal glory, we are told, has within it Briyah, Yetzirah, Asiyah, and so does Man here below. "Let your garments be always white, and let your head lack no oil," means that oil of anointing will never be withheld from Man, for his actions are constantly being whitened. Finally, we hear that a person merits delight in the supernal Eden by giving delight to the souls of the poor through the food upon his table.

The Relevance of this Passage

Supernal blessings fall upon the tables of all mankind as our eyes fall upon this rich passage. Our thought to share the blessings from this Book of Splendor with the impoverished, at last, removes poverty from the landscape of human civilization while it warms the hearts of the destitute. The Light of prophecy and kingship illumines our souls, elevating our consciousness so that we foresee the future consequences of all our present actions. We receive wisdom to judge others with compassion, with decency, with the sweetest mercy. We acquire courage to judge ourselves with truthfulness and stringency. Finally, sustenance and livelihood come to our world through the words of wisdom that adorn this passage. Poverty is vanquished from our midst and all the world experiences the delights of the supernal Eden.

503. פָּתַח רַבִּי יֵיסָא וְאָמַר וְעָשִׂיתָ שֻׁלְחָן עֲצֵי שִׁטִּים וּגוֹ׳, שֻׁלְחָן דָּא אִיהוּ קַיְּימָא לְגוֹ בְּמַשְׁכְּנָא. וּבִרְכְתָא דִּלְעֵילָא שַׁרְיָא עָלֵיהּ, וּמִנֵּיהּ נָפִיק מְזוֹנָא לְכָל עָלְמָא. וְשֻׁלְחָן דָּא לָא אִצְטְרִיךְ לְמֶהֱוֵי בְּרֵיקַנְיָא, אֲפִילוּ רִגְעָא חֲדָא, אֶלָּא לְמֶהֱוֵי עָלֵיהּ מְזוֹנָא, דְּהָא בִּרְכְתָא לָא אִשְׁתְּכַח עַל אֲתָר רֵיקָנְיָא. וּבְגִין כַּךְ אִצְטְרִיךְ לְמֶהֱוֵי עָלֵיהּ נַהֲמָא תְּדִיר, דְּלֶהֱוֵי תְּדִיר בִּרְכְתָא עִלָּאָה מִשְׁתַּכְּחָא בֵּיהּ, וּמִגּוֹ הַהוּא שֻׁלְחָן, נַפְקֵי בִּרְכָאן וּמְזוֹנֵי לְכָל שְׁאַר פָּתוֹרֵי דְּעָלְמָא, דְּאִתְבָּרְכָאן בְּגִינֵיהּ.

503. Rabbi Yesa opened the discussion saying: "You shall make a table of acacia wood..." (Shemot 25:23): This table stands inside the Tabernacle and a supernal blessing dwells upon it. From it emerges food for the whole word, and this table should not be empty even for one moment. There should be food on it, because the blessing is not present in an empty place. Therefore, bread must constantly be on it, in order that the supernal blessing shall always be present in it. And from that table, blessing and food come out to all the other tables of the world, that are blessed due to it.

504. שֻׁלְחָן דְּכָל בַּר נָשׁ אִצְטְרִיךְ לְמֶהֱוֵי הָכִי קָמֵיהּ, בְּשַׁעֲתָא דְּקָא מְבָרֵךְ לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, בְּגִין דִּתְשְׁרֵי עָלֵיהּ בִּרְכְתָא מִלְּעֵילָא, וְלָא יִתְחֲזֵי בְּרֵיקַנְיָא, דְּהָא בִּרְכָאן דִּלְעֵילָא לָא שַׁרְיָין בְּאַתָר רֵיקָנְיָא, דִּכְתִיב הַגִּידִי לִי מַה יֶּשׁ לָכִי בַּבָּיִת, וְהָא אוּקְמוּהָ חַבְרַיָּיא.

504. The table of every person has to be so before him at the time that he blesses the Holy One, blessed be He, in order that the blessing from above should dwell upon it and should not appear empty. For the blessings from above do not dwell in an empty place, as it is written: "Tell me, what have you in the house" (II Melachim 4:2), which the friends have already established.

505. שֻׁלְחָן דְּלָא אִתְּמַר עָלֵיהּ מִלֵּי דְּאוֹרַיְיתָא, עָלֵיהּ כְּתִיב, כִּי כָּל שֻׁלְחָנוֹת מָלְאוּ קִיא צוֹאָה בְּלִי מָקוֹם. וְאָסוּר לְבָרְכָא עַל הַהוּא שֻׁלְחָן. מ״ט. בְּגִין דְּאִית שֻׁלְחָן, וְאִית שֻׁלְחָן. שֻׁלְחָן אִיהוּ דְּקָא מְסַדְּרָא קָמֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא לְעֵילָא, וְאִיהוּ קַיְּימָא תְּדִיר לְסַדְּרָא בֵּיהּ פִּתְגָמֵי אוֹרַיְיתָא, וּלְאַכְלְלָא בֵּיהּ אַתְוָון דְּמִלֵּי דְּאוֹרַיְיתָא, וְאִיהוּ לָקִיט לוֹן לְגַבֵּיהּ, וְכָלִיל כֻּלְּהוּ בְּגַוֵּיהּ, וּבְהוּ אִשְׁתְּלִים, וְחַדֵּי, וְאִית לֵיהּ חֶדְוָה. וְעַל שֻׁלְחָן דָּא כְּתִיב, זֶה הַשֻּׁלְחָן אֲשֶׁר לִפְנֵי יְיָ׳, לִפְנֵי יְיָ׳, וְלָא מִלִּפְנֵי יְיָ׳.

505. Of a table upon which words of Torah were not spoken, and it is written: "For all tables are full of vomit and filth, so that there is no place clean" (Yeshayah 28:8). It is forbidden to bless over such a table. What is the reason? Because there is a table and there is a table. THERE IS A table that is set above, WHICH IS MALCHUT, before the Holy One, blessed be He, and it is always ready so that words of Torah may be spoken on it, and it should include letters of the words of Torah. It gathers them unto the Holy One, blessed be He, above, who includes all of them in Himself and becomes perfected through them, and He is happy and has joy. About this table, it is written: "This is the table that is before Hashem" (Yechezkel 41:22), WHICH IS MALCHUT and not 'from before Hashem,' WHICH IS FROM ABOVE ZEIR ANPIN, WHICH IS BINAH.

506 שֻׁלְחָן אָחֳרָא אִית, דְּלָא אִית בֵּיהּ חוּלְקָא דְּאוֹרַיְיתָא, וְלֵית לֵיהּ חוּלְקָא בִּקְדוּשָׁה דְּאוֹרַיְיתָא, וְהַהוּא שֻׁלְחָן אִקְרֵי קִיא צוֹאָה, וְדָא אִיהוּ בְּלִי מָקוֹם, דְּלֵית לֵיהּ חוּלְקָא בְּסִטְרָא דִּקְדוּשָׁה כְּלוּם. בְּגִין כַּךְ, שֻׁלְחָן דְּלָא אִתְּמַר עָלֵיהּ מִלֵּי דְּאוֹרַיְיתָא, אִיהוּ שֻׁלְחָן דְּקִיא צוֹאָה. אִיהוּ שֻׁלְחָן דְּטַעֲוָא אָחֳרָא. לֵית בְּהַהוּא שֻׁלְחָן חוּלְקָא בְּרָזָא דֶּאֱלָהָא עִלָּאָה.

506. There is another table that has no part in Torah and has no part in the holiness of Torah, NAMELY MALCHUT OF KLIPOT, and that table is called 'vomit and filth'. "There is no place," since it has no part in the side of holiness at all. Therefore, a table upon which no words of Torah were said, is a table of vomit and filth, and this is a table of another deity. This table has no part in the secret of Supernal El.

507. The Holy One, blessed be He, takes a table upon which were said words of Torah, and places it in His portion. Surya, the appointed prince, takes all these words and places the image of that table before the Holy One, blessed be He. All the words of Torah that were said on it come over that table, and it is adorned before the Holy King. This is understood from what is written: "This is the table that is before Hashem," meaning that it is adorned before the Holy One, blessed be He. The table of a person exists to purify the person from all his sins.

507. שֻׁלְחָן דְּמִלֵּי אוֹרַיְיתָא אִתְּמָרוּ עָלֵיהּ, קוּדְשָׁא בְּרִיךְ הוּא נָטִיל הַהוּא שֻׁלְחָן, וְשַׁוֵּי לֵיהּ לְחוּלָקֵיהּ. וְלָא עוֹד, אֶלָּא סוּרִי"א רַב מְמָנָא, נָטִיל כָּל אִינּוּן מִלִּין, וְשַׁוֵּי דְּיוּקְנָא דְּהַהוּא שֻׁלְחָן קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא. וְכָל אִינּוּן מִלִּין דְּאוֹרַיְיתָא דְּאִתְּמָרוּ עָלֵיהּ, סַלְקִין עַל הַהוּא פָּתוֹרָא, וְאִתְעַטַּר קֳמֵי מַלְכָּא קַדִּישָׁא. מַשְׁמַע דִּכְתִיב זֶה הַשֻּׁלְחָן אֲשֶׁר לִפְנֵי יְיָ׳ דְּאִתְעַטַּר קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא. שֻׁלְחָן דְּבַר נָשׁ, קַיְּימָא לְדַכְּאָה לֵיהּ לְבַר נָשׁ, מִכָּל חוֹבוֹי.

508. Happy is he who has these two things present on his table: 1) words of Torah and 2) a portion for the poor from that table. When they elevate that table before the person, two holy angels are waiting there, one on the right and one on the left. One says: This is the table of the Holy King that so-and-so arranged before Him, and it shall be set with supernal blessings and supernal oil and supernal greatness, which the Holy One, blessed be He, causes to dwell upon it. And the other ANGEL says: This is the table of the Holy King that so-and-so set before Him, which is a table that those of above and those of below bless. This table shall be set before Atik Yomin in this world and in the World to Come.

508. זַכָּאָה אִיהוּ, מַאן דְּאִלֵּין תְּרֵין קַיְּימִין עַל פָּתוֹרֵיהּ. מִלֵּי דְּאוֹרַיְיתָא. וְחוּלָקָא לְמִסְכְּנִין, מֵהַהוּא שֻׁלְחָן. כַּד סַלְקִין הַהוּא פָּתוֹרָא מִקָּמֵיהּ דְּבַר נָשׁ, תְּרֵין מַלְאָכִין קַדִּישִׁין אִזְדַּמְּנָן תַּמָּן, חַד מִימִינָא, וְחַד מִשְּׂמָאלָא. חַד אָמַר דָּא אִיהוּ שֻׁלְחָן דְּמַלְכָּא קַדִּישָׁא, דִּפְלַנְיָא קָא מְסַדַּר קֳמֵיהּ, מְסַדַּר יְהֵא תָּדִיר פָּתוֹרָא דָּא, בְּבִרְכָאן עִלָּאִין, וּמִשְׁחָא וּרְבוּ עִלָּאָה, קוּדְשָׁא בְּרִיךְ הוּא יִשְׁרֵי עֲלוֹי. וְחַד אָמַר, דָּא אִיהוּ שֻׁלְחָן דְּמַלְכָּא קַדִּישָׁא, דִּפְלַנְיָא קָא מְסַדַּר קֳמֵיהּ, דָּא פָּתוֹרָא דִּי עִלָּאֵי וְתַתָּאֵי יְבָרְכוּן לֵיהּ, מְסַדַּר יְהֵא הַאי פָּתוֹרָא קֳמֵי עַתִּיק יוֹמִין, בְּהַאי עָלְמָא, וּבְעָלְמָא דְּאָתֵי.

509. Rabbi Aba said: They would remove the table from before him and cover it, and would say, Remove it modestly so it should not be embarrassed before the messengers of the King. The table of a person gives him merit in the World to Come and attains him food in this world. It merits him to be known for good before Atik Yomin and merits him to add strength and greatness where necessary. Happy is the portion of that man in this world and in the World to Come.

509. ר׳ אַבָּא, כַּד הֲוָה סַלְקִין פָּתוֹרָא מִקָּמֵיהּ, הֲוָה חָפֵי לֵיהּ, וַהֲוָה אָמַר סְלִיקוּ הַאי פָּתוֹרָא בִּצְנִיעוּ, דְּלָא יְהֵא בְּכִסּוּפָא קֳמֵי שְׁלוּחֵי מַלְכָּא. שֻׁלְחָן דְּבַר נָשׁ זָכֵי לֵיהּ לְעָלְמָא דְּאָתֵי, וְזָכֵי לֵיהּ לְמִזּוֹנָא דְּהַאי עָלְמָא, וְזָכֵי לֵיהּ לְאִשְׁתְּמוֹדְעָא לְטָב קֳמֵי עַתִּיק יוֹמִין, וְזָכֵי לֵיהּ לְאִתּוֹסָפָא חֵילָא וּרְבוּ בַּאֲתָר דְּאִצְטְרִיךְ. זַכָּאָה אִיהוּ חוּלָקֵיהּ דְּהַהוּא בַּר נָשׁ, בְּהַאי עָלְמָא וּבְעָלְמָא דְּאָתֵי.

510. Rabbi Ya'akov said: It is written, "And it came to pass, when all that knew him before time...Is Saul also one of the prophets" (I Shmuel 10:11). HE QUESTIONS: Saul was chosen by Hashem before this, for it is written, "Do you see him whom Hashem has chosen?" (Ibid. 24). It is not written: 'chooses', but rather "has chosen," MEANING before now. When he came and entered among the prophets and prophesied among them, why were they surprised?

510. רַבִּי יַעֲקֹב אָמַר, כְּתִיב וַיְהִי כָּל יוֹדְעוֹ מֵאִתְּמוֹל שִׁלְשֹׁם וְגוֹ׳, הֲגַם שָׁאוּל בַּנְּבִיאִים. וְכִי שָׁאוּל בְּחִיר יְיָ׳ מִקַּדְמַת דְּנָא הֲוָה, דִּכְתִיב, הַרְאִיתֶם אֲשֶׁר בָּחַר בּוֹ יְיָ׳, אֲשֶׁר בּוֹחֵר בּוֹ לָא כְּתִיב, אֶלָּא אֲשֶׁר בָּחַר בּוֹ מִקַּדְמַת דְּנָא. וּבְשַׁעֲתָא דְּאָתָא וְעָאל בֵּין נְבִיאֵי וְאִתְנַבֵּי בֵּינַיְיהוּ, אֲמַאי תַּוְוהוּ.

511. HE ANSWERS: When the Holy One, blessed be He, selected him, it was only for kingship and not for prophecy, for these two together were never given to one person in the world, except for Moses, the supernal faithful, who merited prophecy and kingship together. They were not given to any other person, both together.

511. אֶלָּא, כַּד קוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בֵּיהּ, לָא אִתְרְעֵי בֵּיהּ אֶלָּא לְמַלְכוּ, אֲבָל לְנְבוּאָה לָא. דְּהָא תְּרֵין אִלֵּין, לָא אִתְמְסְרוּ כַּחֲדָא בְּבַר נָשׁ בְּעָלְמָא, בַּר מִמֹּשֶׁה מְהֵימְנָא עִלָּאָה, דְּזָכָה לְנְבוּאָה וּמַלְכוּ כַּחֲדָא, וְלָא אִתְיְהִיב לְבַר נָשׁ אָחֳרָא תַּרְוַוֵיהוּ כַּחֲדָא.

512. And if you ask: There was Samuel, who merited both prophecy and kingship. It is not so. Samuel merited prophecy, as it is written: "And all Yisrael from Dan to Be'er Sheva knew that Samuel was accredited as a prophet" (I Shmuel 3:20), as a prophet but not as a king. He was a prophet and judge, for had he been a king, Yisrael would not have requested a king. He was only a faithful prophet, and he judged the sentence of Yisrael, as it is written: "He judged Yisrael" (I Shmuel 7:17). Therefore, when Saul was in prophecy, they were surprised about him.

512. וְאִי תֵּימָא, הָא שְׁמוּאֵל דְּזָכָה לְתַרְוַוֵיהוּ, לְנְבוּאָה וּמַלְכוּ. לָאו הָכִי. לְנְבוּאָה זָכָה, דִּכְתִיב וַיֵּדַע כָּל יִשְׂרָאֵל מִדָּן וְעַד בְּאֵר שָׁבַע כִּי נֶאֱמָן שְׁמוּאֵל לְנָבִיא. לְנָבִיא וְלָא לְמֶלֶךְ. נָבִיא וְדַיָּין הֲוָה, דְּאִי מֶלֶךְ הֲוָה, לָא שָׁאֲלוּ יִשְׂרָאֵל מֶלֶךְ. אֲבָל אִיהוּ לָא הֲוָה אֶלָּא נְבִיאָה מְהֵימְנָא, וַהֲוָה דָּאִין דִּינֵהוֹן דְּיִשְׂרָאֵל, דִּכְתִיב וְשָׁפַט אֶת יִשְׂרָאֵל. וְע"ד כַּד הֲוָה שָׁאוּל בְּנְבוּאָה, תַּוְוהוּ עָלֵיהּ.

513. If you ask: Why did Saul merit prophecy since he already merited kingship? HE ANSWERS: He did not merit them both together, because the kingship settles ONLY upon the awakening of the Holy Spirit, BUT NOT PROPHECY; THEREFORE, he had the waakening of prophecy beforehand. When he ascended to kingship, he had no prophecy, just an awakening of the spirit of understanding with which to execute a true judgment was upon him, for this is fitting for a king. As long as he was among the prophets, the prophecy dwellt upon him, but after he left them, he had no prophecy.

513. וְאִי תֵּימָא, אֲמַאי שָׁרָא עָלֵיהּ נְבוּאָה, הוֹאִיל וְזָכָה לְמַלְכוּ. אֶלָּא תַּרְוַוֵיהוּ לָא זָכָה בְּהוּ כַּחֲדָא. וּבְגִין דְּמַלְכוּ אִתְיְשַׁב עַל אַתְעָרוּתָא דְּרוּחַ קֻדְשָׁא, הֲוָה בְּאִתְעָרוּ דִּנְבוּאָה קֹדֶם לָכֵן. אֲבָל כַּד סָלִיק לְמַלְכוּ, לָא הֲוָה בֵּיהּ נְבוּאָה, אֶלָּא אִתְעָרוּ דְּרוּחַ סְכָלְתָנוּ, לְמֵידָן קְשׁוֹט, אִתְעַר עָלֵיהּ, דְּהָכִי אִתְחָזֵי לְמַלְכָּא. וּבְעוֹד דַּהֲוָה גּוֹ אִינּוּן נְבִיאֵי, שָׁרָא עָלֵיהּ נְבוּאָה, לְבָתַר דְּאִתְפְּרַשׁ מִנַּיְיהוּ, לָא הֲוָה בֵּיהּ נְבוּאָה.

514. And I, SAID RABBI YA'AKOV BAR IDI, who has awakened in me the Holy Spirit, to be among faithful prophets, the disciples of Rabbi Shimon, that the higher and lower beings tremble before him, and all the more so I MERITED to be among you.

514. וַאֲנָא, מַאן יָהִיב לִי אִתְעָרוּתָא דְּרוּחַ קֻדְשָׁא, לְמֶהֱוֵי בְּגוֹ נְבִיאֵי מְהֵימְנֵי, תַּלְמִידֵי דְּרִבִּי שִׁמְעוֹן בֶּן יוֹחָאי, דְּעִלָּאִין וְתַתָּאִין זָעִין מִנֵּיהּ, כ"ש אֲנָא, לְמֶהֱוֵי בֵּינַיְיכוּ.

515. He opened the discussion saying: "You shall make a table..." This table is below to place upon it the baked bread. HE QUESTIONS: What is more important, the bread or the table? If you say that they are equal, IT IS NOT SO, for the table is set for the bread, and also the table is below and the bread is on it. HE ANSWERS: It is not so, for the table is essentials, set to receive blessings from above and food for the world. From the secret of this table, WHICH IS THE SECRET OF MALCHUT, food emerges to the world as it is given from above.

515. פָּתַח וְאָמַר, וְעָשִׂיתָ שֻׁלְחָן וְגוֹ'. שֻׁלְחָן דָּא אִיהוּ לְתַתָּא, לְשַׁוָּאָה עָלֵיהּ לֶחֶם דְּאַפְיָא מַאן עָדִיף דָּא מִן דָּא, לֶחֶם אוֹ שֻׁלְחָן. אִי תֵּימָא דְּכֹלָּא אִיהוּ חַד. הָא שֻׁלְחָן מִתְסַדְּרָא לְגַבֵּי הַהוּא לֶחֶם. וְתוּ, שֻׁלְחָן לְתַתָּא וְלֶחֶם עָלֵיהּ. לָאו הָכִי, אֶלָּא שֻׁלְחָן אִיהוּ עִקָּרָא, בְּסִדּוּרָא דִּילֵיהּ, לְקַבְּלָא בִּרְכָאן דִּלְעֵילָא וּמְזוֹנָא לְעָלְמָא. וּמֵרָזָא דְּהַאי שֻׁלְחָן, נָפִיק מְזוֹנָא לְעָלְמָא כְּמָה דְּאִתְיְהִיב בֵּיהּ מִלְּעֵילָא.

516. וְהַהוּא לֶחֶם, אִיהוּ אִיבָּא וּמְזוֹנָא דְּקָא נָפִיק מֵהַאי שֻׁלְחָן לְאַחֲזָאָה דְּהָא מִשֻּׁלְחָן דָּא, נַפְקֵי פֵּרִין וְאִבִּין וּמְזוֹנָא לְעָלְמָא. אִי לָא אִשְׁתְּכַח כֶּרֶם, עֲנָבִין דְּאִינּוּן אִיבָּא דְּנַפְקֵי מִנֵּיהּ, לָא יְהוֹן מִשְׁתַּכְּחִין. אִי אִילָנָא לָא יְהֵא, אִיבָּא לָא יִשְׁתְּכַח בְּעָלְמָא, בְּגִין כַּךְ, שֻׁלְחָן אִיהוּ עִקָּרָא, מְזוֹנָא דְּנָפִיק מִנֵּיהּ, אִיהוּ הַהוּא לֶחֶם הַפָּנִים.

516. Bread is the fruit and food that emerges from this table, to show that fruits, plants, and food for the world all emerge from this table. If the world had no vineyards, there would be no grapes, for these are the fruits that grow from it. If there were no trees, the world would have no fruits. Therefore, the table is the root and the food that emerges from it is the shewbread.

517. וְכַהֲנֵי הֲווֹ לַקְטֵי אִיבָּא דְּשֻׁלְחָן מע״ש לע״ש, לְאַחֲזָאָה דְּהָא מְזוֹנָא עִלָּאָה נָפִיק מִגּוֹ הַהוּא דְּשֻׁלְחָן. בְּגִין הַהוּא לֶחֶם דַּהֲווֹ לַקְטֵי כַּהֲנֵי, אִתְבָּרְכָא כָּל מְזוֹנָא וּמְזוֹנָא דְּאַכְלֵי וְשָׁתָאן, דְּלָא לְקַטְרְגָא בְּהוּ יֵצֶר הָרָע, דְּהָא יֵצֶר הָרָע לָא אִשְׁתְּכַח, אֶלָּא מִגּוֹ מֵיכְלָא וּמִשְׁתְּיָא. הה״ד, פֶּן אֶשְׂבַּע וְכִחַשְׁתִּי וְגוֹ׳, דְּמִגּוֹ מֵיכְלָא וּמִשְׁתְּיָא יֵצֶר הָרָע מִתְרַבֵּי בִּמְעוֹי דְּבַר נָשׁ.

517. The priests would gather the fruits of the table every Shabbat Eve to show that the supernal food comes from that table. And because of that bread that the priests would gather, all the food that they ate and drank was blessed, so that the Evil Inclination could not accuse them, because the Evil Inclination is present only in the midst of eating and drinking. This is what is meant by: "Lest I become sated, and deny You..." (Mishlei 30:9), for the Evil Inclination of a person grows in one's intestines due to eating and drinking.

518. לֶחֶם דָּא, מְזוֹנָא דְּקָא נָפִיק מִגּוֹ שֻׁלְחָן, מְבָרֵךְ מְזוֹנָא דְּכַהֲנֵי, דְּלָא יִשְׁתְּכַח בְּהוּ מְקַטְרְגָא לְקַטְרְגָא לוֹן, לְמִפְלַח בְּלִבָּא שְׁלִים לְקוּדְשָׁא בְּרִיךְ הוּא. וְדָא אִצְטְרִיךְ לְכַהֲנֵי יַתִּיר מִכָּל עָלְמָא. וּבְגִין כַּךְ, שֻׁלְחָן אִיהוּ עִקָּרָא, וְאִיבָּא וּמְזוֹנָא דְּקָא נָפִיק מִנֵּיהּ, אִיהוּ הַהוּא לֶחֶם.

518. This bread, which is the food that emerges from the table, blesses the food of the priests, so that there will be no accuser to accuse them and that they would serve the Holy One, blessed be He, with a whole heart. This is more necessary for the priests than for the rest of the world. Therefore, the table is the root, WHICH IS THE SECRET OF MALCHUT, and the fruit and food that come from it is that bread, NAMELY THE SHEWBREAD.

519. שֻׁלְחָן דָּא, אִצְטְרִיךְ סִדּוּרָא דִּילֵיהּ לְאִתְתַּקָּנָא, בְּסִטְרָא דְּצָפוֹן, דִּכְתִיב וְהַשֻּׁלְחָן תִּתֵּן עַל צֶלַע צָפוֹן. מ״ט. בְּגִין דְּמִתַּמָּן שֵׁירוּתָא דְּחֶדְוָה. שְׂמָאלָא נָטִיל מִימִינָא תְּדִיר בְּקַדְמֵיתָא, וּלְבָתַר אִיהוּ אִתְּעַר לְגַבֵּי נוּקְבָא, וּבָתַר קָרִיבַת לֵיהּ יְמִינָא לְגַבֵּיהּ, וְאִתְדַּבְּקַת בֵּיהּ.

519. The setting of this table has to be prepared on the north side, WHICH IS THE SECRET OF LEFT, as it is written: "And you shall put the table on the north side" (Shemot 26:35). What is the reason? It is because there is the source of joy. The left always receives from the right first and then it is aroused and supplies the Nukva, WHICH IS THE SECRET OF THE TABLE. Afterwards the right draws near her, THE NUKVA, AND CLINGS TO HER.

520. מַיִם אִינּוּן מִימִינָא, וְאִיהוּ חֶדְוָה, מִיָּד יָהִיב לִשְׂמָאלָא, וְאִתְדַּבְּקוּ בֵּיהּ אִינּוּן מַיִם, וְחַדָּאן לֵיהּ. וּבָתַר אִתְכְּלִיל אִיהוּ לִימִינָא, וְאִתְּעַר לְנוּקְבָא בְּהַהוּא חֶדְוָה. וְסִימָנָךְ, מַאן דְּנָטִיל מַיָּא בִּידֵיהּ יְמִינָא בְּמָאנָא, קַדְמָאָה לְאַרְקָא מַיָּא בִּשְׂמָאלָא אִיהוּ, וְלָא מִשְׂמָאלָא לִימִינָא, דְּהָא מַיָּא מִימִינָא נָטִיל לוֹן שְׂמָאלָא.

520. AND THE ZOHAR BRINGS PROOF AND SAYS: Water is from the right, MEANING CHASSADIM, and it is joy. Immediately, THE RIGHT gives THE WATER to the left and the water cleaves unto it and causes it joy, MEANING THAT THE CHOCHMAH WHICH IS IN THE LEFT BECOMES ATTIRED IN CHASSADIM OF THE RIGHT. After it is included in the right, it arouses the Nukva with that joy, MEANING THAT IT SUPPLIES HER CHOCHMAH THAT IS COMBINED WITH CHASSADIM. You can derive it from THE WASHING OF HANDS, FOR one who takes water in a vessel TAKES with the right hand AND THEN TRANSFERS IT TO THE LEFT HAND, and the first to pour the water is the left, ONTO THE RIGHT HAND. It is not THAT THE WATER COMES FROM the left onto the right, because the left received the water from the right hand.

521. וּבג״כ מַיָּא לָא אִשְׁתְּכָחוּ, אֶלָּא מִסִּטְרָא דִשְׂמָאלָא. כֵּיוָן דְּנָטִילוּ מַיָּא לְגַבֵּיהּ, הָא אִתְּעָרוּ לְגַבֵּי נוּקְבָא בְּאִינּוּן מַיִם. וְע״ד גְּבוּרוֹת גְּשָׁמִים תָּנִינָן. וּבְגִין כַּךְ וְהַשֻּׁלְחָן תִּתֵּן עַל צֶלַע צָפוֹן, דְּמֵהַהוּא סִטְרָא אִיבִין אִשְׁתְּכָחוּ בֵּיהּ יַתִּיר, מִסִּטְרָא אָחֳרָא. בְּאִתְעָרוּ דְּחֶדְוָה דִילֵיהּ בְּקַדְמֵיתָא, כד״א שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי לְבָתַר וִימִינוֹ תְּחַבְּקֵנִי.

521. Therefore, there is water, WHICH IS CHASSADIM, only on the left side, IN ORDER TO BE COMBINED AND PERFECTED IN CHOCHMAH OF THE LEFT. Once water is taken to the left, it becomes aroused AND SUPPLIES to the Nukva. Therefore, we have learned of the powers of the rains, FOR EVEN THOUGH THE WATER IS CHASSADIM FROM THE RIGHT, IT COMES ONLY FROM THE LEFT WHICH IS GVURAH. Therefore, "And you shall put the table on the north side," because fruits are more abundant from that side, WHICH IS THE RIGHT, than from the other side, THE RIGHT through its becoming aroused first with its joy OF THE LEFT, as it is written: "His left hand is under my head" and afterwards, "His right hand embraces me" (Shir Hashirim 2:6).

522. שֻׁלְחָן דְּבַר נָשׁ אִצְטְרִיךְ לְאִשְׁתַּכְּחָא בְּנִקְיוּתָא דְּגוּפָא, דְּלָא יִתְקָרֵב לְמֵיכַל מְזוֹנָא דִילֵיהּ, אֶלָּא בְּנִקְיוּתָא דְּגַרְמֵיהּ. וְע״ד אִצְטְרִיךְ בַּר נָשׁ, לְפַנָּאָה גַרְמֵיהּ בְּקַדְמֵיתָא, עַד לָא יֵיכוּל מְזוֹנָא דְשֻׁלְחָנָא דַכְיָא, דְּהַהוּא מְזוֹנָא דְאַתְקִין לֵיהּ, בֵּיהּ אִתְרְעֵי קוּדְשָׁא בְּרִיךְ הוּא, בְּגִין דְּלָא יִתְקָרֵב עַל הַהוּא שֻׁלְחָן קִיא צוֹאָה, דְּאִיהוּ מֵרָזָא דְסט״א וְסט״א לָא יְקַבֵּל מֵהַהוּא מְזוֹנָא דְשֻׁלְחָן דָּא כְּלוּם.

522. The table of a person must be clean, for the body should approach to eat its food only with self-cleanliness. A person has to evacuate first, before he eats the food of the pure table, because the Holy One, blessed be He, wants the food that he prepares for Him, in order that he should not approach the table of vomit and filth, which is from the secret of the Other Side, so that the Other Side will not receive anything from the food of this table.

523. לְבָתַר דְּאָכִיל ב״נ, וְאִתְעַנָּג, אִצְטְרִיךְ לְמֵיהַב חוּלָקָא דְתַמְצִית לְהַהוּא סִטְרָא. וּמַאן אִיהוּ. מַיִם אַחֲרוֹנִים. הַהוּא זוּהֲמָא דִידִין, דְּאִצְטְרִיךְ לְמֵיהַב לְהַהוּא סִטְרָא, חוּלָקָא דְּאִצְטְרִיךְ לֵיהּ. וְע״ד וַדַּאי אִינּוּן חוֹבָה, חוֹבָה אִינּוּן, וּבַאֲתָר דְּחוֹבָה שַׁרְיָין. וְאִיהוּ חִיוּבָא עַל בַּר נָשׁ, לְמֵיהַב לֵיהּ חוּלָקָא דָּא. וְע״ד לָא אִצְטְרִיךְ לְבָרְכָא כְּלַל, דְּהָא בְּרָכָה לָאו אִיהוּ בְּהַהוּא סִטְרָא.

523. After the person has eaten and received pleasure, he must give the part of the remnants to that side, TO THE KLIPOT. What is it? It is the 'fingerbowl water' that dirt of the hands that he must give to that side, for it is the portion that it needs. It is certainly an obligation, because it is obligatory and they dwell in a place of obligation, NAMELY THE KLIPOT, for it is obligatory upon every person to give it this portion. Therefore, it is not necessary to make a blessing at all OVER THE 'FINGERBOWL WATER', because there is no blessing on that side.

524. וּבְגִין כַּךְ אִצְטְרִיךְ בַּר נָשׁ, דְּלָא יָהִיב מְזוֹנָא דְע״ג פָּתוֹרֵיהּ, לְהַהוּא קִיא צוֹאָה, וְכ״ש בְּמֵעוֹי, וְכ״ש דְּאִיהוּ טַב לְבַר נָשׁ וּבְרִיאוּ וְתִקּוּנָא דְגוּפֵיהּ. וְעַל דָּא, שֻׁלְחָן אִיהוּ לְמֵיכַל בֵּיהּ בְּדַכְיוּ, כְּמָה דְּאִתְּמַר.

524. Therefore, a person must BE VERY CAREFUL not to give the food that is on his table to that filthy vomit, and all the more so his intestines SHOULD BE CLEAN. Of course, that is good for the health and well-being of his body. Therefore, the table should be eaten upon in purity, as we have learned.

525. This table stands in the Temple, so that there would be food on it and to take out food from it, and it should not be empty even for one moment. The other table, OF THE OTHER SIDE, is the table of emptiness, and it should not be given a place in a holy site. Therefore, the table of the Temple should not remain without food for even one moment and there must not be a defective place, because the blessing from above is not present in a place that is defective AND LACKING. This is the table that is before the Holy One, blessed be He. And the table that the person blesses before the Holy One, blessed be He, must also not be empty, because there is no blessing in an empty place.

525. שֻׁלְחָן דָּא דְּקַיְּימָא בְּבֵי מַקְדְּשָׁא, בְּגִין לְאִשְׁתַּכְחָא בֵּיהּ מְזוֹנָא, וּלְאַפָּקָא מִנֵּיהּ מְזוֹנָא, וְע״ד אֲפִילוּ רִגְעָא חֲדָא, לָא אִצְטְרִיךְ לְקַיְּימָא בְּרֵיקָנָיָא. שֻׁלְחָן אָחֳרָא, אִיהוּ שֻׁלְחָן דְּרֵיקָנָיָא, וְלָא אִצְטְרִיךְ לְמֵיהַב לֵיהּ דּוּכְתָּא בַּאֲתַר קַדִּישָׁא. וְעַל דָּא, שֻׁלְחָן דְּמַקְדְּשָׁא, אֲפִילוּ רִגְעָא חֲדָא לָא יָתִיב בְּלָא מְזוֹנָא. וְיִצְטְרִיךְ דְּלָא יִשְׁתְּכַח אֲתַר גְּרִיעָ, דְּהָא בְּרִכְתָּא דְּלְעֵילָא לָא מִשְׁתַּכְחָא בַּאֲתַר גְּרִיעָ, דָּא שֻׁלְחָן דְּקֻמֵּיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא. שֻׁלְחָן דְּבַר נָשׁ דְּקָא מִבָּרֵךְ עָלֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, אוּף הָכִי לָא אִצְטְרִיךְ לְמֶהֱוֵי בְּרֵיקָנָיָא, דְּהָא לֵית בִּרְכְתָּא בַּאֲתַר רֵיקָנָיָא.

526. נְהֵמִי דְּעַל גַּבֵּי שֻׁלְחָן דְּקוּדְשָׁא בְּרִיךְ הוּא, אִינּוּן תְּרֵיסַר. וְהָא אוֹקִימְנָא רָזָא דְּנַהֲמֵי, דְּאִינּוּן רָזָא דְּפָנִים. וְעַל דָּא אִקְרֵי לֶחֶם הַפָּנִים, דְּהָא מְזוֹנָא וְסִפּוּקָא דְּעָלְמָא, מֵאִינּוּן פָּנִים עִלָּאִין קָאַתְיָיא. וּבְגִין כַּךְ, לֶחֶם דָּא, אִיהוּ פְּנִימָאָה דְּכֹלָּא, אִיהוּ בְּרָזָא עִלָּאָה, כַּדְקָא יֵאוֹת.

526. There are twelve loaves of bread that is on the table of the Holy One, blessed be He, WHICH IS MALCHUT. We have established the secret of the bread, which is the secret of the face, MEANING THE TWELVE FACES THAT ARE IN ZEIR ANPIN, WHICH ARE CHESED AND GVURAH, TIFERET AND MALCHUT, WHICH ARE THE FOUR FACES OF THE LIVING CREATURES, THE FACE OF THE LION, FACE OF THE OX, THE FACE OF THE EAGLE, THE FACE OF MAN. EACH ONE OF THEM IS COMBINED OF THREE FACES, NAMELY LION, OX, AND EAGLE, AND THEY ARE TWELVE FACES. Therefore, they are called 'the Shew (lit. 'face') Bread', because the food and sustenance of the world, WHICH IS MALCHUT, comes from these supernal faces OF ZEIR ANPIN. Therefore, this bread is the inner part of everything, WHICH IS THE FOOD OF MALCHUT, AND IT is in the supernal secret OF ZEIR ANPIN, as is proper.

527. לֶחֶם הַפָּנִים, מֵיכְלָא דְּאִינּוּן פָּנִים, מְזוֹנָא וְסִפּוּקָא דְּנָפִיק לְעָלְמָא, מִנַּיְיהוּ אָתֵי, וְשַׁרְיָא עַל הַהוּא פָּתוֹרָא, וּבְגִין דְּשֻׁלְחָן דָּא, מְקַבְּלָא מְזוֹנָא וְסִפּוּקָא מֵאִינּוּן פָּנִים דְּלְעֵילָא, וְאִיהִי אַפִּיקַת מְזוֹנִין וְסִפּוּקִין מֵאִינּוּן פָּנִים פְּנִימָאִין, וּמְזוֹנָא דְּאַפִּיקַת, אִיהוּ הַהוּא לֶחֶם, כִּדְקָאמְרָן, חוֹם הֲוָה מִתְקָרֵב, וְחוֹם הֲוָה מִתְעֲדֵי מִתַּמָּן, וְהָא אוּקְמוּהָ, דִּכְתִיב, בְּיוֹם הִלָּקְחוֹ וּבְגִין שֻׁלְחָן דָּא אִית לְבַר נָשׁ לְנַטְרָא רָזִין דְּשֻׁלְחָן דִּילֵיהּ בְּכָל אִינּוּן גַּוְונִין כִּדְקָאמְרָן.

527. The Shew (lit. 'face') Bread THAT WAS IN THE TEMPLE is the food of these faces THAT ARE IN MALCHUT, MEANING THAT IT IS DRAWN FROM THE FOOD THAT SHE RECEIVES FROM THE TWELVE FACES OF ZEIR ANPIN, AS MENTIONED ABOVE. The food and sustenance that emerge to the world, come from them and dwell on that table THAT IS IN THE TEMPLE. This table, WHICH IS MALCHUT, receives food and sustenance from these supernal faces, THE TWELVE FACES OF ZEIR ANPIN, and it is MALCHUT that draws out food and sustenance from these internal faces OF ZEIR ANPIN. The food that She draws out is that bread that was mentioned, THAT WAS IN THE TEMPLE; THEREFORE, THAT BREAD IS CALLED 'SHEW (FACE) BREAD'. Hot BREAD was placed upon the table, and it was removed from there warm. We have already established this in relation to the verse: "On the day when it was taken away" (I Shmuel 21:7). Because of this table, a person should keep the secrets of his table in all the manners that we have said.

528. רַבִּי אֶלְעָזָר פָּתַח וְאָמַר, בְּכָל עֵת יִהְיוּ בְגָדֶיךָ לְבָנִים וְשֶׁמֶן עַל רֹאשְׁךָ אַל יֶחְסָר. הַאי קְרָא אוּקְמוּהָ וְאִתְּמַר, אֲבָל ת״ח, קוּדְשָׁא בְּרִיךְ הוּא בְּרָא לֵיהּ לְבַר נָשׁ בְּרָזָא דְּחָכְמְתָא, וְעָבֵד לֵיהּ בְּאוּמְנוּתָא סַגִּי, וְנָפַח בְּאַפּוֹי נִשְׁמְתָא דְּחַיֵּי, לְמִנְדַּע וּלְאִסְתַּכְּלָא בְּרָזִין דְּחָכְמְתָא, לְמִנְדַּע בִּיקָרָא דְּמָארֵיהּ, כד״א, כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף עֲשִׂיתִיו. וְלִכְבוֹדִי בְּרָאתִיו דַּיְיקָא, וְרָזָא דָּא וְלִכְבוֹדִי בְּרָאתִיו אוֹלִיפְנָא, דְּהָא כְּבוֹד דִּלְתַתָּא רָזָא דְּכוּרְסְיָיא קַדִּישָׁא לָא אִתְתַּקַּן לְעֵילָא, אֶלָּא מִגּוֹ תִּקּוּנָא דִּבְנֵי עָלְמָא.

528. Rabbi Elazer opened the discussion saying: "Let your garments be always white; and let your head lack no oil" (Kohelet 9:8). This passage has been established and we have learned it. The Holy One, blessed be He, created man with the secret of Wisdom and made him with great craftsmanship. He breathed into him the soul of life, so he would know and behold the mysteries of Wisdom and know the glory of his Master, as it is written: "Every one that is called by My Name, for I have created him for My glory; I have formed him; yea, I have made him" (Yeshayah 43:7). "For I have created him for My glory" is precise, and I have learned this secret of: "For I have created him for My glory". The glory of below, which is the secret of the Holy Throne, NAMELY MALCHUT, was constructed above only by the workings of the people of THIS world.

529. When people are righteous and pious and know how to make corrections FOR THE SAKE OF THE GLORY, WHICH IS MALCHUT, AS MENTIONED ABOVE, it is written: "For I have created him for My glory," MEANING for the sake of this glory of mine, so that they should establish it with strong pillars, WHICH ARE CHESED, GVURAH AND TIFERET, and adorn it with ornaments and adornment from below. MEANING THAT THEY WILL RAISE MAYIN NUKVIN (FEMALE WATERS) FROM BELOW IN ORDER TO DRAW MOCHIN INTO HER THAT ARE CALLED 'ADORNMENTS', in order that this glory of mine should be raised through the merit of the righteous that are on earth.

529. כַּד אִינּוּן בְּנֵי נָשָׁא, זַכָּאִין וַחֲסִידִין, וְיַדְעֵי לְתַקָּנָא תִּקּוּנֵי, הה״ד וְלִכְבוֹדִי בְּרָאתִיו. בְּגִין דְּהַאי כְּבוֹדִי, לְתַקָּנָא לֵיהּ בְּעַמּוּדִין תַּקִּיפִין, וּלְקַשְׁטָא לֵיהּ בְּתִקּוּנָא וְקִשּׁוּטָא דִּלְתַתָּא, בְּגִין דְּהַאי כְּבוֹדִי יִסְתָּלַק, בְּזִכּוּ דְּצַדִּיקַיָּא דִּי בְּאַרְעָא.

530. Therefore, "I have created him" similar to supernal glory, WHICH IS BINAH THAT BECAME CHOCHMAH AGAIN, FOR THIS CHOCHMAH IS CALLED '32 PATHS OF CHOCHMAH AND GLORY' (HEB. KAVOD), NUMERICALLY IN 32. These adornments are in him, FOR HE HAS Briyah (Eng. 'creation') on the left side, MEANING THE LEFT COLUMN OF BINAH, FROM WHICH IS DRAWN CHOCHMAH. Since man is on the earth and he has to amend My glory, THAT IS MALCHUT, I made in him the vessels for the supernal glory, WHICH IS BINAH, for there is IN MAN creation too. Therefore, "I have created him" AND IT IS THE ASPECT NESHAMAH.

530. בְּגִין כַּךְ בְּרָאתִיו. כְּגַוְונָא דִּכְבוֹד עִלָּאָה, דְּתִקּוּנִין אִלֵּין בֵּיהּ. בְּרִיאָה לִסְטַר שְׂמָאלָא. וְעַל דָּא, הוֹאִיל וְאָדָם אִיהוּ בְּאַרְעָא, וְאִית לֵיהּ לְתַקָּנָא הַהוּא כְּבוֹדִי עֲבָדִית בֵּיהּ תִּקּוּנִין דִּכְבוֹד עִלָּאָה, דְּאִית בֵּיהּ אוּף הָכִי בְּרִיאָה, וְעַל דָּא בְּרָאתִיו.

531. That supernal glory, WHICH IS BINAH, contains Yetzirah (Eng. 'formation'), WHICH IS THE LIGHT OF CHASSADIM, AND THE ASPECT OF RUACH THAT IS DRAWN FROM THE RIGHT COLUMN OF BINAH. Therefore, "I have formed him," and I have placed this aspect in man, so that he should be on earth in the likeness of the supernal glory, WHICH IS BINAH. That supernal glory has Asiyah in it, WHICH IS MALCHUT AND THE ASPECT OF NEFESH. It is also written of man: "I have made him," so that he should be in the likeness of that supernal glory that perfects and blesses the lower glory, WHICH IS MALCHUT.

531. בְּהַהוּא כְּבוֹד עִלָּאָה, אִית בֵּיהּ יְצִירָה, וְע״ד יְצַרְתִּיו, תִּקּוּנָא דָא יְהַבִית בֵּיהּ בָּאָדָם, לְמֶהֱוֵי אִיהוּ בְּאַרְעָא, כְּגַוְונָא דְּהַהוּא כְּבוֹד עִלָּאָה. בְּהַהוּא כְּבוֹד עִלָּאָה, אִית בֵּיהּ עֲשִׂיָּיה, וְעַל דָּא אוּף הָכִי בְּבַר נָשׁ, כְּתִיב עֲשִׂיתִיו, לְמֶהֱוֵי אִיהוּ כְּגַוְונָא דְּהַהוּא כְּבוֹד עִלָּאָה, דִּמְתַקֵּן וּבָרִיךְ לִכְבוֹד תַּתָּאָה.

532. How do we know that within the supernal glory, WHICH IS BINAH, there are these three, BRIYAH, YETZIRAH AND ASIYAH? It is written, "I form the light, and create darkness, I make peace" (Yeshayah 45:7). "I form the light" refers to Yetzirah and "creates darkness" refers to Briyah. SINCE IT IS THE LEFT SIDE OF BINAH, AS MENTIONED, IT CONTAINS DARKNESS BEFORE IT JOINS THE RIGHT COLUMN. "I make peace" refers to Asiyah, and this is the supernal glory, that prepares and blesses and supplies all the needs of the lower glory, WHICH IS MALCHUT.

532. מְנָלָן, דְּהַהוּא כְּבוֹד עִלָּאָה אִית בֵּיהּ תְּלַת אִלֵּין. דִּכְתִיב בֵּיהּ, יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ עוֹשֶׂה שָׁלוֹם. יוֹצֵר אוֹר, דָּא יְצִירָה. וּבוֹרֵא חֹשֶׁךְ, דָּא בְּרִיאָה. עוֹשֶׂה שָׁלוֹם דָּא עֲשִׂיָּה. וְדָא אִיהוּ כְּבוֹד עִלָּאָה, דְּקָא מְתַקֵּן וּבָרִיךְ וְסָפִיק בְּכָל צְרָכָיו לִכְבוֹד תַּתָּאָה.

533. Similarly, He created Man upon earth, who is similar to that supernal glory, so that he should arrange this glory, WHICH IS MALCHUT, so it would be combined from all sides. The supernal glory has in it these three, BRIYAH, YETZIRAH AND ASIYAH, and Man below has in him these three, BRIYAH, YETZIRAH AND ASIYAH. In this way, this glory, MALCHUT, will be comprised of above and below, MEANING FROM BINAH AND FROM MAN, to be perfect on all sides. Happy is the person that merits through his actions to be like this.

533. כְּגַוְונָא דָא, בָּרָא אָדָם בְּאַרְעָא, דְּאִיהוּ כְּגַוְונָא דְּהַהוּא כְּבוֹד עִלָּאָה, לְתַקָּנָא לְהַאי כְּבוֹד, וּלְאִתְכַּלְלָא מִכָּל סִטְרִין. כְּבוֹד עִלָּאָה אִית בֵּיהּ תְּלַת אִלֵּין, אָדָם לְתַתָּא אִית בֵּיהּ תְּלַת אִלֵּין. וּלְאִתְכַּלְלָא הַהוּא כְּבוֹד תַּתָּאָה, מֵעֵילָא וּמִתַּתָּא, לְמֶהֱוֵי שְׁלִים בְּכָל סִטְרִין. זַכָּאָה אִיהוּ בַּר נָשׁ, דְּזָכֵי בְּעוֹבָדוֹי לְמֶהֱוֵי כְּגַוְונָא דָא.

534. וְעַל דָּא כְּתִיב, בְּכָל עֵת יִהְיוּ בְגָדֶיךָ לְבָנִים וְשֶׁמֶן עַל רֹאשְׁךָ אַל יֶחְסָר. מַה לִּכְבוֹד עִלָּאָה, הַהוּא מִשְׁחָא רְבוּת קֻדְשָׁא לָא אִתְמְנַע מִנֵּיהּ, מֵרָזָא דְּעָלְמָא דְּאָתֵי. אוּף הָכִי לְבַר נָשׁ, דְּעוֹבְדּוֹי מִתְלַבְּנָן תָּדִיר, הַהוּא מִשַׁח רְבוּת קֻדְשָׁא, לָא יִתְמְנַע מִנֵּיהּ תָּדִיר.

534. In reference to this, it is written: "Let your garments be always white; and let your head lack no oil" (Kohelet 9:8). Just as the supernal glory is not withheld from the holy oil of anointing, WHICH IS THE SECRET OF THE FLOW FROM ABA THAT IS DESTINED FOR THE WORLD TO COME, WHICH IS BINAH, so is man, whose actions are constantly being whitened. That oil of anointing will never be withheld from him, WHICH IS THE FLOW FROM ABA.

535. בְּמָאי זָכֵי בַּר נָשׁ, לְאִתְעַדְּנָא בְּהַהוּא עִדּוּנָא עִלָּאָה. בְּשֻׁלְחָן דִּילֵיהּ. כְּמָה דְּאִיהוּ מְעַדֵּן עַל פְּתוֹרֵיהּ נַפְשָׁאן דְּמִסְכְּנֵי, דִּכְתִיב וְנֶפֶשׁ נַעֲנָה תַּשְׂבִּיעַ, מָה כְּתִיב בַּתְרֵיהּ, אָז תִּתְעַנַּג עַל יְיָ׳ וְגוֹ׳, דְּאוּף הָכִי קוּדְשָׁא בְּרִיךְ הוּא רַוֵי לֵיהּ, בְּכָל אִינּוּן עִדּוּנִין דְּמִשַׁח רְבוּת קוּדְשָׁא עִלָּאָה, דְּנָגִיד וְאִתְמְשַׁךְ תָּדִיר לְהַהוּא כְּבוֹד עִלָּאָה, כְּתִיב וְנֶפֶשׁ נַעֲנָה תַּשְׂבִּיעַ, מַה כְּתִיב בַּתְרֵיהּ, אָז תִּתְעַנַּג עַל יְיָ׳.

535. How does a person merit to delight in that supernal delight in Eden, WHICH IS THE BOUNTY OF ABA, upon his table? This is just as he gives delight upon his table to the souls of the poor, as it is written: "And satisfy the afflicted soul" (Yeshayah 58:10). Afterwards, it is written: "Then shall you delight yourself in Hashem" (Ibid. 14), for the Holy One, blessed be He, satiates him with all these delights of the supernal holy anointing oil that flows and is drawn constantly to that supernal glory, as it is written, "And satisfy the afflicted soul," which is followed by, "Then shall you delight yourself in Hashem."

48. "It is a time to act for Hashem"
Rabbi Yosi and Rabbi Chiya are traveling here on the road when Rabbi Chiya states, "It is a time to act for The Creator. They have made void Your Torah," means that as long as people are occupied with Torah then all is well in heaven and earth. If they neglect the Torah, however, His strength wanes, and all the righteous must work even harder to do good in order to re-empower God, along with His camps and legions. At this moment, a mule-driver joins the discussion, surprising the rabbis with his insight. He speaks of "a time to love, and a time to hate," and says that when the children of Yisrael are not occupied with Torah that time itself is imperfect, incomplete and void of Light. Then, "it is a time to act for The Creator." Rabbi Yosi and Rabbi Chiya then get off their own mules and walk with the mule-driver.
The Relevance of this Passage
The purpose here is to empower the righteous in their study of Torah, which exponentially multiplies the volume of Light in the world. Our efforts prevent the righteous from further suffering on our behalf as the infinite Light of the Zohar overwhelms the darkness and purifies mankind with untold leniency and loving kindness. Such is the loftiness of the soul of Rabbi Shimon. Moreover, we abolish the hatred (along with its roots) that festers in a man's heart.

536. ר׳ יוֹסִי וְר׳ חִיָּיא הֲוָה אַזְלֵי בְּאוֹרְחָא, וַהֲוָה חַד טַיְיעָא טָעִין אֲבַתְרַיְיהוּ, א״ר יוֹסִי לְר׳ חִיָּיא, אִית לָן לְאִתְעַסְקָא וּלְאִשְׁתַּדְּלָא בְּמִלֵּי דְאוֹרַיְיתָא, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא אָזִיל לְקַמָּן, וְעַל דָּא עִידָּן הוּא, לְמֶעְבַּד לֵיהּ תִּקּוּנָא בַּהֲדָן בְּהַאי אָרְחָא.

536. Rabbi Yosi and Rabbi Chiya were traveling on the road and a donkey-driver was driving his donkeys behind them. Rabbi Yosi said to Rabbi Chiya: We should be occupied and endeavoring with words of Torah, because the Holy One, blessed be He, is going before us. Therefore, it is time to adorn Him, so that he WILL be with us on this road.

537. Rabbi Chiya opened the discussion saying: "It is a time to act for Hashem. They have made void Your Torah" (Tehilim 119:126). The friends have established this verse. "It is a time to act for Hashem" means that, as long as the Torah is existent in the world and people are occupied with it, the Holy One, blessed be He, so to speak rejoices with the works of His hands and rejoices with all the worlds. And heaven and earth remain intact. Moreover, the Holy One, blessed be He, gathers His entire court and says to them, 'See the holy nation that I have on earth, that the Torah is crowned for due to them. See the works of My hands, that you said about them: "What is man, that You are mindful of him"' (Tehilim 8:5). When they see their Master's joy with His people, they immediately say, "And what one nation in the earth is like Your people, like Yisrael?" (II Shmuel 7:23).

537. פָּתַח רַבִּי חִיָּיא וְאָמַר עֵת לַעֲשׂוֹת לַיְיָ׳ הֵפֵרוּ תּוֹרָתֶךָ, הַאי קְרָא אִתְּמַר, וְאוּקְמוּהָ חַבְרַיָּיא. אֲבָל עֵת לַעֲשׂוֹת לַיְיָ׳, בְּכָל זִמְנָא דְּאוֹרַיְיתָא מִתְקַיְּימָא בְּעָלְמָא, וּבְנֵי נָשָׁא מִשְׁתַּדְּלָן בָּהּ, כִּבְיָכוֹל, קוּדְשָׁא בְּרִיךְ הוּא חַדֵּי בְּעוֹבְדֵי יְדוֹי, וְחַדֵּי בְּעָלְמִין כֻּלְּהוּ, וּשְׁמַיָּא וְאַרְעָא קַיְּימֵי בְּקִיּוּמַיְּיהוּ. וְלָא עוֹד, אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא כָּנִיש כָּל פְּמַלְיָא דִּילֵיהּ, וְאָמַר לוֹן, חָמוּ עַמָּא קַדִּישָׁא דְּאִית לִי בְּאַרְעָא, דְּאוֹרַיְיתִי מִתְעַטְּרָא בְּגִינֵיהוֹן. חָמוּ עוֹבְדֵי יְדַי, דְּאָתוּן אֲמַרְתּוּן מָה אֱנוֹשׁ כִּי תִזְכְּרֶנּוּ. וְאִינּוּן כַּד חֲמָאן חֲדָוָה דְּמָארֵיהוֹן בְּעַמֵּיהּ, מִיָּד פַּתְחֵי וְאַמְרֵי, וּמִי כְעַמְּךָ כְּיִשְׂרָאֵל גּוֹי אֶחָד בָּאָרֶץ.

538. וּבְשַׁעֲתָא דְּיִשְׂרָאֵל מִתְבַּטְּלֵי מֵאוֹרַיְיתָא, כִּבְיָכוֹ״ל, תְּשַׁשׁ חֵילֵיהּ, דִּכְתִיב צוּר יְלָדְךָ תֶּשִׁי. וּכְדֵין כְּתִיב, וְכָל צְבָא הַשָּׁמַיִם עוֹמְדִים עָלָיו וְעַל דָּא עֵת לַעֲשׂוֹת לַיְיָ׳, אִינּוּן צַדִּיקַיָּיא דְּאִשְׁתָּאֲרָן, אִית לוֹן לְחַגְרָא חַרְצִין, וּלְמֶעְבַּד עוֹבְדִין דְּכַשְׁרָאן, בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא יִתְתָּקַף בְּהוּ, בְּצַדִּיקַיָּיא, וּמַשְׁרְיָין וְאוֹכְלְסִין דִּילֵיהּ. מ״ט. בְּגִין דְּהֵפֵרוּ תּוֹרָתֶךָ, וְלָא מִשְׁתַּדְּלֵי בָּהּ בְּנֵי עָלְמָא, כַּדְקָא יָאוֹת.

538. When the children of Yisrael are neglectful of the Torah, His strength wanes so to speak, as it is written: "Of the Rock that begot you, you are unmindful" (Devarim 32:18). Then it is written: "And all host of heaven standing" AS HE SAID TO THEM, "WHO WILL ENTICE ACHAV..." (II Divrei Hayamim 18:18-19). Therefore, "it is a time to act for Hashem," for these righteous who have remained should gird their loins and do good works, so that the Holy One, blessed be He, should be strengthened through them, by the righteous as well as His camps and legions. What is the reason? "They have made void Your Torah," and people in world are not properly occupied with it.

539. הַהוּא טַיָּיעָא דַּהֲוָה טָעִין אֲבַתְרַיְיהוּ, אָמַר לוֹן בְּמָטוּ מִנַּיְיכוּ, שְׁאֵלְתָּא חֲדָא בָּעֵינָא לְמִנְדַּע. אָמַר רַבִּי יוֹסִי, וַדַּאי אָרְחָא מִתְתַּקְנָא קָמָן, שְׁאִיל שְׁאֵלְתָּךָ. אָמַר, הַאי קְרָא, אִי כְּתִיב יֵשׁ לַעֲשׂוֹת, אוֹ נַעֲשֶׂה, הֲוָה אֲמִינָא הָכִי. מַאי עֵת. וְתוּ, לַעֲשׂוֹת לַיְיָ׳, לְפָנֵי יְיָ׳ אִצְטְרִיךְ, מַאי לַעֲשׂוֹת לַיְיָ׳. אָמַר רַבִּי יוֹסִי, בְּכַמָּה גַּוְונִין אָרְחָא מִתְתַּקְנָא קָמָן. חַד, דַּהֲוֵינָן תְּרֵין, וְהַשְׁתָּא הָא אֲנָן תְּלָתָא, וּשְׁכִינְתָּא אִתְכְּלִילַת בַּהֲדָן. וְחַד דַּחֲשִׁיבְנָא דְּלָא הֲוֵית אֶלָּא כְּאִילָנָא יַבֶּשְׁתָּא, וְאַנְתְּ רַעֲנָנָא כְּזֵיתָא. וְחַד, דְּיָאוֹת שְׁאַלְתָּ, וְהוֹאִיל וְשָׁרִית מִלָּה, אֵימָא.

539. The donkey-driver who was driving the donkeys behind them said: I beg of you, I wish to know the answer to one question. Rabbi Yosi said: Surely the way is yet to be traveled before us; ask your question. He said: If this verse were written: 'We should act' or 'Let us act,' then I would recite it likewise; but what is the meaning of: "It is a time" and "to act for Hashem?" It should read: 'Before Hashem'. Rabbi Yosi said: The way is prepared for us in many manners. Once we were two and now we are three, for the Shechinah is included with us. Another is that I thought that you were simply like a dried-out tree, but you are really fresh like an olive tree. Another is that you asked well. Since you started the matter, speak up.

540. פָּתַח וְאָמַר עֵת לַעֲשׂוֹת לַיְיָ׳ הֵפֵרוּ תּוֹרָתֶךָ. עֵת לַעֲשׂוֹת לַיְיָ׳, אִית עֵת. וְאִית עֵת. עֵת לֶאֱהֹב וְעֵת לִשְׂנֹא. עֵת אִיהוּ לְעֵילָא. דְּהַהוּא עֵת, רָזָא דְּמֵהֵימְנוּתָא אִיהוּ. וְדָא אִקְרֵי עֵת רָצוֹן, וְהַאי אִיהוּ דְּאִתְחַיָּיב בַּר נָשׁ לְמִרְחַם לַיְיָ׳ תְּדִיר, כד״א וְאָהַבְתָּ אֶת יְיָ׳ אֱלֹהֶיךָ, וְע״ד, עֵת לֶאֱהֹב, דָּא אִיהוּ עֵת דְּאִתְחַיָּיב בַּר נָשׁ לֶאֱהֹב.

540. He opened the discussion saying: "It is a time to act for Hashem. They have made void your Torah." "A time to act for Hashem" MEANS that there is a time and there is a time: "A time to love, and a time to hate" (Kohelet 3:8). 'Time' refers to above, for time is the secret of Faith; NAMELY, MALCHUT THAT IS CALLED 'TIME'. It is called 'a time of goodwill', which means that a person is obliged to love Hashem always, as it is written: "And you shall love Hashem your Elohim" (Devarim 6:5). And therefore, "a time to love" is the time that the person is obliged to love.

541. וְאִית עֵת אָחֳרָא, דְּאִיהוּ רָזָא דֵאֱלֹהִים אֲחֵרִים, וְאִתְחַיָּיב בַּר נָשׁ לְמִשְׂנָא לֵיהּ, וְלָא יִתְמְשַׁךְ לְבֵיהּ אֲבַתְרֵיהּ, וְע"ד עֵת לִשְׂנֹא, וּבְגִין כַּךְ כְּתִיב דַּבֵּר אֶל אַהֲרֹן אָחִיךָ וְאַל יָבֹא בְכָל עֵת אֶל הַקֹּדֶשׁ.

541. There is another time, which is the secret of other Elohim when the person is obliged to hate, and his heart should not be drawn after it. Therefore, there is "a time to hate" as it is written: "Speak to Aaron your brother, that he come not at all times (lit. 'time') into the Holy Place" (Vayikra 16:2).

542. בְּזִמְנָא דְיִשְׂרָאֵל מִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, וּפִקּוּדֵי אוֹרַיְיתָא, הַהוּא עֵת רָזָא דִמְהֵימְנוּתָא קַדִּישָׁא, מִתְתַּקְנָא בְּתִקּוּנָהָא, וּמִתְקַשְׁטָא בִּשְׁלִימוּתָא, כַּדְקָא יָאוֹת. וּבְזִמְנָא דְיִשְׂרָאֵל מִתְבַּטְּלֵי מֵאוֹרַיְיתָא, כְּבְיָכוֹל הַהוּא עֵת, לָאו אִיהוּ בְּתִקּוּנָהָא, וְלָא אִשְׁתְּכַחַת בִּשְׁלִימוּ, וְלָא בִּנְהוֹרָא וּכְדֵין עֵת לַעֲשׂוֹת לַיְיָ.

542. When the children of Yisrael are occupied with Torah and with the commandments of the Torah, that time, which is the secret of the holy Faith, NAMELY MALCHUT, is well established and is adorned to perfection as proper. But during the time the children of Yisrael are not occupied with Torah, so to speak, that time is not in its perfection, and is not complete and without light. Then "it is a time to act for Hashem."

543. מַאי לַעֲשׂוֹת. כד"א אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת. מַאי לַעֲשׂוֹת. דְּאִשְׁתָּאֲרוּ גּוּפֵי דְשֵׁידֵי, דְּאִתְקַדַּשׁ יוֹמָא, וְלָא אִתְעֲבִידוּ, וְאִשְׁתָּאֲרוּ לַעֲשׂוֹת, רוּחִין בְּלָא גּוּפֵי. אוּף הָכָא עֵת לַעֲשׂוֹת, אִשְׁתְּאַר בְּלָא תִּקּוּנָא, וּבְלָא שְׁלִימוּ. מ"ט. מִשּׁוּם דְּהֵפֵרוּ תּוֹרָתֶךָ, בְּגִין דְּאִתְבַּטְּלוּ יִשְׂרָאֵל לְתַתָּא מִפִּתְגָּמֵי אוֹרַיְיתָא. בְּגִין דְּהַהוּא עֵת, הָכִי קַיְימָא, אוֹ סַלְקָא, אוֹ נַחְתָּא, בְּגִינֵיהוֹן דְּיִשְׂרָאֵל.

543. HE QUESTIONS: What is the meaning of "to act" IN "A TIME TO ACT FOR HASHEM"? HE ANSWERS: It is written, "Which Elohim created and performed (lit. 'to act')" (Beresheet 2:3). What is there to act? It means that there remained the bodies of the demons that were not made, because the day had become sanctified and they remained yet to be done, for they were spirits without bodies. Here also, "a time to act": The time remained without perfection and without completion, for what reason? Because "they have made void Your Torah" and the children of Yisrael below neglected the words of Torah. That time is either elevated or it is lowered because of the children of Yisrael. IF THEY ARE OCCUPIED WITH TORAH IT IS ELEVATED, BUT IF THEY ARE IDLED FROM TORAH IT DESCENDS.

544. אָתוּ ר' יוֹסִי וְרַבִּי חִיָּיא וּנְשָׁקוּהוּ בְּרֵישֵׁיהּ. אָמַר ר' יוֹסִי, וַדַּאי לֵית אַנְתְּ כְּדַאי, לְטַיְיעָא אֲבַתְרָן. זַכָּאָה אָרְחָא דָא, דְּזָכֵינָן לְמִשְׁמַע דָא, זַכָּאָה דָרָא דְּרַבִּי שִׁמְעוֹן שָׁארִי בְּגַוֵּיהּ, דַּאֲפִילוּ בֵּינֵי טוּרַיָּא, חָכְמְתָא אִשְׁתְּכַחַת תַּמָּן. נָחֲתוּ רַבִּי יוֹסִי וְרַבִּי חִיָּיא, וְאָזְלוּ תְּלָתְהוֹן בְּאָרְחָא.

544. Rabbi Yosi and Rabbi Chiya came and kissed him on his head. Rabbi Yosi said: Certainly, it is not according to your honor to lead donkeys behind us. Blessed is this way, where we merited to hear this. Blessed is the generation in which Rabbi Shimon lives, for even among the mountains there is Wisdom. Rabbi Yosi and Rabbi Chiya alighted from their donkeys and the three walked on their way.

49. A time of goodwill

The mule-driver continues from the previous section, speaking about, "But as for me, let my prayer be to You, The Creator, in an acceptable time (a time of goodwill): Elohim, in the greatness of Your steadfast love hear me, in the truth of Your salvation." He comments that a favorable time is when the congregation is praying. "But as for me," refers to King David. He then explains that a prayer of Redemption in a time of goodwill brings together time and favor. This prayer is said during the Minchah of Shabbat, we learn, because at that time all anger is removed and Judgment is aroused only in order to be sweetened with Chesed and Mercy, and there is joy in everything. The mule-driver next says that Moses died during the time of the Shabbat Minchah; therefore at this time the gates of the Holy Study Hall are locked and everyone has to justify himself before God. Moses, the Faithful Shepherd, Joseph the Righteous and King David all died at this same time, so there are three justification prayers. When Moses died, the light of the sun darkened and the Written Torah was barred. When Joseph died, all the springs dried up and all the tribes went into exile. When King David died, the moon herself gathered in her light, which was gathered up by the Oral Torah. Then, we are told, the lights of Torah were concealed and there was much confusion and many arguments among the scholars, thus, the rabbis decreed severe fasts and locked the gates of the Torah.

The Relevance of this Passage

By invoking the three qualities of Moses, Joseph, and David, Faithfulness, Righteousness, and Kingship, we magnify these sublime qualities within our fellow man and ourselves. Judgments are repealed as we repent and meditate upon this mystical text. The iniquities of man and the sins of our own past are accounted for and compassionately corrected by the unfathomable greatness of Moses, Joseph, and David, and through the forbearance they engender.

545. פָּתַח הַהוּא טַיָּיעָא וְאָמַר וַאֲנִי תְפִלָּתִי לְךָ יְיָ׳ עֵת רָצוֹן אֱלֹהִים בְּרֹב חַסְדֶּךָ עֲנֵנִי בֶּאֱמֶת יִשְׁעֶךָ, תְּנִינָן, אֵימָתַי אִקְרֵי עֵת רָצוֹן. בְּשַׁעֲתָא דְּצִבּוּר קָא מְצַלָּאן. שַׁפִּיר אִיהוּ, וְהָכִי אִיהוּ וַדַּאי. דְּהָא כְּדֵין, צִבּוּרָא מְסַדְּרֵי וּמְתַקְּנֵי תִּקּוּנָא דְּהַאי עֵת, וּכְדֵין אִיהוּ עֵת רָצוֹן, וְאִצְטְרִיךְ לְמִשְׁאַל שְׁאֵלְתָּא, דִּכְתִיב אֱלֹהִים בְּרֹב חַסְדֶּךָ עֲנֵנִי בֶּאֱמֶת יִשְׁעֶךָ דְּהָא כְּדֵין אִצְטְרִיךְ לְמִשְׁאַל שְׁאֵלְתָּא.

545. That donkey-driver opened the discussion saying: "But as for me, let my prayer be to You, Hashem, in an acceptable time (a time of goodwill): Elohim, in the greatness of Your steadfast love hear me, in the truth of Your salvation" (Tehilim 69:14). We have learned that a favorable time is when the congregation is praying, then it is appropriate. It is certainly so, for the congregation sets out and prepares the establishing of that time. Then it is a favorable time when it is proper to make requests, as it is written: "Elohim, in the greatness of Your steadfast love hear me, in the truth of Your salvation." For then it is the time to make requests.

546. וַאֲנִי תְפִלָּתִי לְךָ יְיָ׳, הָא הָכָא רָזָא דְּיִחוּדָא. וַאֲנִי: דָּא דָוִד מַלְכָּא, אֲתַר דְּאִקְרֵי גְּאוּלָה. תְּפִלָּתִי: דָּא תְּפִלָּה. וְהָכָא אִיהוּ סְמִיכָא לִגְאוּלָה, דְּאִיהוּ חַד. כַּד אִיהוּ סָמֵךְ גְּאוּלָה לִתְפִלָּה, כְּדֵין אִיהוּ עֵת רָצוֹן. עֵת רָצוֹן: אוּף הָכִי, כְּלָלָא אִיהוּ כַּחֲדָא, עֵת חַד, רָצוֹן חַד, אִתְכְּלִילוּ דָּא בְּדָא, וַהֲווֹ חַד. וְדָוִד מַלְכָּא בָּעָא לְיַחֲדָא בְּהַאי קְרָא, יִחוּדָא חֲדָא.

546. "But as for me, let my prayer be to You, Hashem." Here is the secret of the unison: "But as for me" refers to King David, NAMELY MALCHUT THAT IS CALLED 'I'. It is the place that is called 'Redemption', WHICH IS MALCHUT WHEN JOINED WITH YESOD, "my prayer" refers to prayer, NAMELY PLAIN MALCHUT. Here THAT HE SAYS "ME...MY PRAYER," the Amidah prayer is adjacent to redemption for they are one, FOR THEY ARE BOTH THE ASPECT OF MALCHUT. When one brings together redemption to the Amidah prayer, then it is a time of goodwill. A time of goodwill is also one inclusion together. Time is one, NAMELY MALCHUT, and favor is one, FOR IT IS THE SECRET OF THE FAVOR THAT BECOMES REVEALED FROM KETER, and they are combined together to become one. King David wanted to form one unity through this verse, AS WE HAVE SAID.

547. וְאִי תֵּימָא, אֲמַאי אִתְמְנֵי הַאי קְרָא, בְּצִלּוֹתָא דְּמִנְחָה דְּשַׁבָּת. יֵאוֹת אִיהוּ לְמֶהֱוֵי בְּשַׁבָּת בְּהַהוּא צִלּוֹתָא דְּמִנְחָה, וְלָא בְּצִלּוֹתָא דְּחוֹל, דְּוַדַּאי לָאו צִלּוֹתָא דְּמִנְחָה דְּשַׁבָּת כְּחוֹל. בְּגִין דְּהָא בְּחוֹל בְּשַׁעֲתָא דְּמִנְחָה, תַּלְיָא דִּינָא בְּעָלְמָא, וְלָאו אִיהוּ עֵת רָצוֹן. אֲבָל בְּשַׁבָּת, דְּכָל רוּגְזָא אִתְעֲדֵי, וְכֹלָּא אִתְכְּלִיל כַּחֲדָא, וְאע״ג דְּדִינָא אִתְּעַר, אִתְבַּסְּמוּתָא אִיהוּ, וְע״ד אִצְטְרִיךְ קְרָא דְּיִחוּדָא, לְיַחֲדָא כָּל דַּרְגִּין, דְּכַד הֲוֵי יִחוּדָא, דִּינָא אִתְחַבָּר וְאִתְכְּלִיל בְּרַחֲמֵי, וְאִתְבַּסֵּם כֹּלָּא, וּכְדֵין עֵת רָצוֹן כְּתִיב. עֵת רָצוֹן, כְּלִיל כֹּלָּא כַּחֲדָא. וְדִינָא אִתְבַּסֵּם בְּהַהוּא זִמְנָא, וַהֲוֵי חֶדְוָה בְּכֹלָּא.

547. If you ask: Why was this verse selected TO BE SAID during the Minchah of Shabbat? HE ANSWERS: It is proper for it to be in the Minchah service of Shabbat and not in the weekday service, for it is certain that Minchah service of Shabbat is unlike the weekday prayer because Judgment is suspended over the world during the weekday at the time of Minchah, and it is not a time of goodwill. However, during Shabbat, when all anger is removed and everything is combined together, FOR THE JUDGMENT AND CHESED ARE ONE, Judgment is aroused, but it is in order to be sweetened, MEANING ONLY IN ORDER TO REVEAL THE SWEETNESS THAT IT CONTAINS. Therefore, a verse of unity is needed to unite all the grades, for when there is unity, Judgment joins and combines with Mercy and everything is sweetened, as it is written: "A time of goodwill." "A time of goodwill" shows that everything, JUDGMENT AND CHESED, is combined together, that Judgment is sweetened at that time, and there is joy in everything.

548. מֹשֶׁה אִסְתַּלַּק מֵעָלְמָא, בְּהַהוּא שַׁעֲתָא דְּצִלּוֹתָא דְּמִנְחָה דְּשַׁבָּת, בְּשַׁעֲתָא דְּעֵת רָצוֹן אִשְׁתְּכַח. וּבְהַהִיא שַׁעֲתָא רַעֲוָא הֲוָה לְעֵילָא, וְצַעֲרָא לְתַתָּא, וְע״ד נִנְעָלוּ תַּרְעִין בְּשַׁבָּת, מִשַּׁעֲתָא דְּמִנְחָה וּלְעֵילָא. מַאן תַּרְעִין נִנְעָלוּ. תַּרְעִין דְּבֵי מִדְרָשָׁא, בְּגִין לְאַדְכָּרָא לְמֹשֶׁה רַעְיָא מְהֵימְנָא, דְּאוֹרַיְיתָא אִתְבַּטְלָא בְּגִינֵיהּ.

548. Moses departed from the world, at the time of the Shabbat Minchah, at the time when there was "a time of goodwill." At that moment favor was above and pain was below, BECAUSE OF THE DEATH OF MOSES. Therefore, during Shabbat the gates are locked from the time of Minchah and further. Which gates are locked? The gates of the Holy Study Hall, in order to memorialize Moses, the Faithful Shepherd, for the Torah was voided because of him, BECAUSE HE DIED.

549. בְּהַהוּא זִמְנָא, בֵּי מִדְרָשָׁא דְּמֹשֶׁה אִתְבְּטִיל, כָּל שְׁכֵן אַחֲרָנִין. מַאן חָמֵי תַּרְעִין דְּבֵי מִדְרָשָׁא דְּמֹשֶׁה דְּנִנְעָלוּ, דְּלָא נִנְעָלוּ אַחֲרָנִין כֻּלְּהוּ. אוֹרַיְיתָא דְּמֹשֶׁה עֲצִיבָא עָלֵיהּ בְּהַהוּא זִמְנָא, מַאן לָא עָצִיב. בג"כ כָּל תַּרְעֵי דְּבֵי מִדְרָשֵׁי נִנְעָלוּ, וְאִצְטְרִיכוּ כֹּלָּא לְצַדְּקָא לֵיהּ לְקוּדְשָׁא ב"ה בְּאֹרַח שְׁבָחָא, וְהַיְינוּ צִדְקָתְךָ כְּהַרְרֵי אֵל.

550. תְּלָתָא אִינּוּן דְּאִסְתְּלָקוּ מֵעָלְמָא בְּהַאי זִמְנָא, וְכֻלְּהוּ כְּלִילָן בְּמֹשֶׁה. חַד, מֹשֶׁה נְבִיאָה מְהֵימְנָא עִלָּאָה. וְחַד, יוֹסֵף צַדִּיקָא. וְחַד, דָּוִד מַלְכָּא. בְּגִינֵי כַּךְ, תְּלַת צִדּוּקֵי דִּינֵי הָכָא, חַד אִיהוּ דְּיוֹסֵף זַכָּאָה, קָדִים לְכָל הָנֵי, וְדָא אִיהוּ צִדְקָתְךָ כְּהַרְרֵי אֵל מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה וְגוֹ', דָּא יוֹסֵף, דְּאִיהוּ בְּלִחוֹדוֹי כְּהַרְרֵי אֵל, כְּכֻלְּהוּ טוּרִין עִלָּאִין. וְחַד מֹשֶׁה נְבִיאָה מְהֵימְנָא, וְדָא אִיהוּ דִּכְתִיב, וְצִדְקָתְךָ אֱלֹהִים עַד מָרוֹם אֲשֶׁר עָשִׂיתָ גְּדוֹלוֹת, בְּגִין דְּאִיהוּ נָטִיל לְכָל סִטְרִין, יְמִינָא וּשְׂמָאלָא. וְחַד אִיהוּ דָּוִד מַלְכָּא, וְדָא אִיהוּ דִּכְתִיב, צִדְקָתְךָ צֶדֶק לְעוֹלָם וְתוֹרָתְךָ אֱמֶת, לְעוֹלָם: דָּא דָּוִד מַלְכָּא.

551. כְּדֵין אִתְכְּנִישׁ כֹּלָּא בְּהַאי זִמְנָא, תּוֹרָה שֶׁבִּכְתָב, וְתוֹרָה שבע"פ. וְע"ד בְּהַאי זִמְנָא נִנְעָלוּ תַּרְעֵי דְּאוֹרַיְיתָא, וְנִנְעָלוּ תַּרְעֵי דְּכָל עָלְמָא, בְּהַאי זִמְנָא. בְּשַׁעֲתָא דְּמִית יוֹסֵף צַדִּיקָא, יָבְשׁוּ מְקוֹרִין וּמַבּוּעִין, וְכֻלְּהוּ שְׁבָטִין נַפְלוּ בְּגָלוּתָא, פְּתִחוּ עִלָּאֵי וְאָמְרוּ, צִדְקָתְךָ כְּהַרְרֵי אֵל מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה וְגוֹ'. בְּשַׁעֲתָא דְּמִית מֹשֶׁה, אִתְחַשָּׁךְ שִׁמְשָׁא בְּטִיהֲרָא, וְאַנְעָלַת תּוֹרָה שֶׁבִּכְתָב, נְהוֹרָהָא דְּאַסְפָּקְלַרְיָאה דְּנָהֲרָא. בְּשַׁעֲתָא דְּמִית דָּוִד מַלְכָּא, כְּנִישַׁת סִיהֲרָא נְהוֹרָהָא וְאוֹרַיְיתָא דְּבַעַל פֶּה כְּנִישַׁת נְהוֹרָהָא.

552.

549. At the time THAT HE DIED, the Study Hall of Moses and THE STUDY HALLS of others became nullified. Whoever saw the doors of Moses's Study Hall were locked, while all the others be not locked? If Moses's Torah mourned for him at that time, who did not mourn? Therefore, all the gates of the Study Hall are locked, and everyone has to justify the Holy One, blessed be He, by way of praise, THAT WE RECITE THEN: "Your righteousness is like the great mountains" (Tehilim 36:7).

550. There were three who departed from the world at that time, and they are all included in Moses. They are Moses, the Faithful Shepherd, Joseph the Righteous, and King David. Therefore, there are here three justification prayers. One is for Joseph the Righteous, who preceded all these, and this is: "Your righteousness is like the great mountains; Your Judgments are a great deep..." This refers to Joseph the Righteous, for he alone is like the great mountains, like all the supernal Mountains, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH AND HOD OF ZEIR ANPIN, FOR JOSEPH, WHO IS YESOD, IS COMBINED OF THEM ALL. Another is Moses, the Faithful Prophet, and this is what is written: "Your righteousness also, Elohim, reaches the high heavens, who have done great things" (Tehilim 71:19) because he IS ZEIR ANPIN, WHICH IS THE CENTRAL COLUMN THAT takes all the sides, THE RIGHT SIDE AND THE LEFT SIDE, AND MEDIATES BETWEEN THEM. The other is King David, as it is written: "Your righteousness is an everlasting righteousness, and Your Torah is Truth" (Tehilim 119:142). "Everlasting (lit. 'for the world')" refers to King David, WHO IS THE SECRET OF MALCHUT THAT IS CALLED 'WORLD'.

551. When everything was gathered at that time, the Written Torah, WHICH IS MOSES, and the Oral Torah, THAT IS DAVID, the gates of Torah were locked and all the gates of the world were locked at that time. At the moment that Joseph the Righteous died, the sources and springs dried up, and all the tribes fell into exile. Those above opened with the words: "Your righteousness is like the great mountains, Your Judgments are a great deep." At that moment that Moses died, the light of the sun darkened at midday and the Written Torah was barred, which is the light of the shining mirror, WHICH IS ZEIR ANPIN. At the moment that King David died, the moon, WHICH IS MALCHUT, gathered in its light and the Oral Torah gathered in its light.

552. Since that time the lights of Torah were concealed, and arguments multiplied in the Mishnah. The scholars argued and all those of stout heart were confused; therefore, there was no joy of the Torah at that time throughout the generations of the world. This is the cause of the severe fasts that the Rabbis decreed. When a certain person died they decreed a fast, when something happened they decreed so. When the joy of the Written Torah and the Oral Torah was most gathered up at that time, it is so much more necessary to lock the gates of the Torah. Therefore, we say the Justifications of the Judgments, as we have mentioned. Rabbi Yosi and Rabbi Chiya rejoiced and kissed him on his head as before. They said: Happy is our portion on this way.

552. וּמֵהַהוּא זִמְנָא אִתְגְּנִיזוּ נְהוֹרִין דְּאוֹרַיְיתָא, וְאַסְגִּיאוּ מַחֲלוֹקֶת עַל מִשְׁנָה, וְחַכִּימַיָּא בְּמַחְלוֹקֶת, וְכֻלְּהוּ תַּקִּיפֵי לִבָּא בְּעַרְבּוּבְיָא. וְעַל דָּא, חֶדְוָה דְּאוֹרַיְיתָא לָאו אִיהוּ בְּהַהוּא זִמְנָא, בְּכָל דָּרִין דְּעָלְמָא. וּמָה אִינּוּן חוֹמְרֵי דְּתַעֲנִיּוֹת דְּגָזְרוּ רַבָּנָן, כַּד מִית פְּלוֹנִי, גָּזְרוּ תַּעֲנִית. כַּד הֲוָה כַּךְ, גָּזְרוּ כַּךְ. וְכַד הֲוָה כְּנִישׁוּ יַתִּיר דְּחֶדְוָה דְּתוֹרָה דִּבְכְתָב וְתוֹרָה דְּבְעַל פֶּה, בְּהַהוּא זִמְנָא, עאכ״ו דְּאִצְטְרִיךְ לְמִנְעַל תַּרְעֵי דְּאוֹרַיְיתָא בְּהַהוּא זִמְנָא. וּבג״כ אַמְרִינָן הָנֵי צַדִּיקֵי דִּינָא, כְּמָה דְּאִתְּמַר. חֲדוּ רַבִּי יוֹסִי וְרַבִּי חִיָּיא, וּנְשָׁקוּהוּ בְּרֵישֵׁיהּ כְּמִלְּקַדְּמִין, אָמְרוּ זַכָּאָה חוּלָקָנָא בְּהַאי אָרְחָא.

50. "Wisdom strengthens the wise"

The mule-driver of previous sections here says that, "Wisdom strengthens the wise more than ten rulers who are in the city," refers to Moses. When Moses ascended Mount Sinai to receive the Torah, the firmaments and the supernal camps of the angels rose against him because he was going to lower the Torah to the earth and take their goodness and joy from them. But Moses strengthened himself. The Torah shields those who study it with the courage and strength derived from "ten rulers", which are the Ten Commandments. The ten rules are, we learn, the ten kinds of wisdom found in the Torah, which is the secret of the ten Sfirot in ten engraved Names. In one Name of 22 engraved letters, we are told, the secrets of the world to come are combined and cannot be understood, yet, nonetheless, the Holy One bequeathed to the righteous a longing for that time.

The Relevance of this Passage

A deep longing for eternal world peace stirs within our hearts, and the effect is a miraculous positive change in human civilization. We are strengthened with goodness and compassion, for these are the traits of the Torah and the power of the Zohar. We secure a swift and sweet redemption of man, bringing the world to come into the here and now.

553. תּוּ פָּתַח וְאָמַר. הַחָכְמָה תָּעוֹז לֶחָכָם מֵעֲשָׂרָה שַׁלִּיטִים אֲשֶׁר הָיוּ בָּעִיר. הַחָכְמָה תָּעוֹז לֶחָכָם, דָּא מֹשֶׁה, כַּד סָלִיק לְטוּרָא דְּסִינַי לְקַבְּלָא אוֹרַיְיתָא, אִזְדַּעֲזָעוּ כָּל אִינּוּן רְקִיעִין, וְכָל אִינּוּן מַשְׁרְיָין עִלָּאִין, וְאָמְרוּ קָמֵיהּ, מָארֵיהּ דְּעָלְמָא, וּמָה כָּל טוּבָא, וְכָל חֶדְוָה דִּילָן, לָאו אִיהוּ אֶלָּא בְּאוֹרַיְיתָא, וְאַת בָּעֵי לְנַחְתָּא לָהּ בְּאַרְעָא. אִתְכְּנִישׁוּ עַל מֹשֶׁה לְאוֹקְדֵיהּ בְּנוּרָא, אִתְתָּקַף מֹשֶׁה וְכוּ׳, כְּמָה דְּאוּקְמוּהָ חַבְרַיָּיא, דְּקוּדְשָׁא בְּרִיךְ הוּא אָמַר לֵיהּ לְמֹשֶׁה וְכוּלֵי.

553. Again he opened the discussion saying: "Wisdom strengthens the wise more than ten rulers who are in the city" (Kohelet 7:19). "Wisdom strengthens the wise" refers to Moses. When he ascended Mount Sinai to receive the Torah, all the firmaments and all the supernal camps OF ANGELS trembled. They said before Him, Master of the world, behold all our goodness and joy is only in the Torah, and you want to lower it to earth. They gathered against Moses to burn him with fire. Moses strengthened himself, as the friends have established that the Holy One, blessed be He, said to Moses, etc.

554. "Wisdom strengthens the wise" means that everyone who is occupied with Torah and endeavors in it for its own sake, receives strength from the Torah that protects him, when he needs courage and strength. From which place does he receive that courage and strength to strengthen himself? THE VERSE repeats, saying, from "ten rulers," those are the Ten Commandments that are written in the Torah which are supernal Rules that the person strengthen himself with them in this world and in the World to Come. All the secrets of the world and all the commandments and all the Wisdom of above and below depend upon them and everything is included in them and everything is in the Torah. Happy is the portion of he who is occupied with Torah, so as to become strengthened with courage in the World to Come.

554. אֲבָל הַחָכְמָה תְּעוֹז לֶחָכָם, כָּל מַאן דְּאִתְעַסָּק בְּאוֹרַיְיתָא, וְאִשְׁתְּדַל בָּהּ לִשְׁמָהּ, אִתְתַּקַּף בָּהּ בְּאוֹרַיְיתָא, בְּשַׁעֲתָא דְּאִצְטְרִיךְ לְמֶהֱוֵי לֵיהּ תֻּקְפָּא וְחֵילָא, לְאַגְּנָא עָלֵיהּ בְּשַׁעֲתָא דְּאִצְטְרִיךְ. וְהַהוּא תֻּקְפָּא וְחֵילָא מֵאַן אֲתַר אִתְתַּקַּף. הָדָר וְאָמַר, מֵעֲשָׂרָה שַׁלִּיטִים. אִינּוּן עֶשֶׂר אֲמִירָן דִּכְתִיבִין בָּהּ בְּאוֹרַיְיתָא, דְּאִינּוּן שַׁלִּיטִין עִלָּאִין, דִּב״נ אִתְתַּקַּף בְּהוּא בְּהַאי עָלְמָא, וּבְעָלְמָא דְּאָתֵי כָּל רָזִין דְּעָלְמָא, וְכָל פִּקּוּדִין, וְכָל חָכְמְתָא דְּעֵילָא וְתַתָּא, בְּהוּ תַּלְיָא, וּבְהוּ אִתְכְּלִיל כֻּלָּא, וְכֻלָּא אִיהוּ בְּאוֹרַיְיתָא. זַכָּאָה חוּלְקֵיהּ מַאן דְּאִשְׁתְּדַל בְּאוֹרַיְיתָא, לְמֶהֱוֵי מִתְתַּקַּף בְּתֻקְפָּא לְעָלְמָא דְּאָתֵי.

555. עֲשָׂרָה שַׁלִּיטִין, עֶשֶׂר זִינֵי חָכְמְתָא אִינּוּן בָּהּ בְּאוֹרַיְיתָא, בְּעֶשֶׂר שְׁמָהָן גְּלִיפָן, וְאִתְכְּלִילוּ בִּשְׁמָא חַד, דְּעֶשְׂרִין וּתְרֵין אַתְוָון גְּלִיפִין, רָזִין דְּעָלְמָא דְּאָתֵי, בְּאִינּוּן זִיהֲרִין, דְּלָא שַׁלְטָא עֵינָא לְמֶחֱמֵי, וַאֲפִילוּ בְּסָכְלְתָנוּ לְמִנְדַּע, וּלְאִסְתַּכְּלָא בְּהַהוּא עִדּוּנָא, וְכִסּוּפָא, דְּקוּדְשָׁא ב״ה אַחֲסִין לוֹן לְצַדִּיקַיָּיא לְעָלְמָא דְּאָתֵי. כד״א עַיִן לֹא רָאָתָה אֱלֹהִים זוּלָתֶךָ יַעֲשֶׂה לִמְחַכֵּה לוֹ.

555. The ten rules are the ten kinds of Wisdom that are in the Torah, WHICH IS THE SECRET OF THE TEN SFIROT, in ten engraved names; NAMELY, THE TEN NAMES THAT ALLUDE TO THE TEN SFIROT OF EHEYEH. In one Name of 22 engraved letters, THE NAME ALEPH-NUN-KUF-TAV-FINAL MEM OF THE BLESSING OF THE PRIESTS, the secrets of the World to Come are combined, in these lights that the eye cannot see, NOR even with understanding know and behold that delight, or the longing that the Holy One, blessed be He, bequeathed to the righteous for the World to Come, as it is written: "Neither has the eye seen, that an Elohim beside You, should do such a thing for him that waits for him" (Yeshayah 64:3).

51. The food of the souls

The mule-driver from previous sections says that the merit gained from a person's table in this world enables him to eat on another table of delight in the world to come. There is a table there because food and pleasure are eaten by the souls in that world just as the ministering angels eat. The supernal angels eat manna, the food that comes from the dew of the world above, a food from the light of the Holy Anointing Oil itself. The souls of the righteous are nourished from thence in the Garden of Eden, and there also they become clothed. During Shabbat and Festivals, the souls take off their garments and ascend to see the glory of their Master. He next explains the meaning of: "And it shall come to pass, that every new moon, and every Shabbat, shall all flesh come to bow down to the ground before Me', says The Creator."

The rabbis ask the mule-driver his name, which is Chanan. Finally, they all stop at the next village, which is also named Chanan, and they sit down at table blessed with the words of Torah.

The Relevance of this Passage

The spiritual foundation upon which we build our life determines our place of standing in the world to come. A life devoted to the procurement of spiritual assets, as opposed to the material kind, reaps untold pleasures in the world to come.

This simple truth holds true in this world as well. Indulging our avaricious impulses, while neglecting the needs of our soul, spawns a future of difficulty, a tomorrow built of despair, a destiny born of darkness. The building blocks of spirituality are erected here, ingrained into our being, so that we eat foods of indescribable delights in the Garden of Eden.

556. פְּתוֹרָא דְּבַר נָשׁ, מְזַכֵּי לֵיהּ לְמֵיכַל עַל פְּתוֹרָא אָחֳרָא, בְּעִדּוּנָא דְּהַהוּא עָלְמָא, כד״א כִּי עַל שֻׁלְחַן הַמֶּלֶךְ תָּמִיד הוּא אוֹכֵל. וְדָוִד מַלְכָּא הֲוָה אָמַר, תַּעֲרֹךְ לְפָנַי שֻׁלְחָן נֶגֶד צוֹרְרָי, וְדָא אִיהוּ אִתְסַדְּרוּתָא דְּפְתוֹרָא בְּהַהוּא עָלְמָא, דְּהָא כְּדֵין אִיהוּ עִדּוּנָא וְכִסּוּפָא, דְּנִשְׁמְתָא אִתְהֲנֵי בְּהוּ, בְּעָלְמָא דְּאָתֵי.

556. The table of a person merits him to eat on another table in the delight of that world, THE WORLD TO COME, as it is written: "For he did eat continually at the table of the king" (II Shmuel 9:13). King David used to say, "You prepare a table before me in the presence of my enemies" (Tehilim 23:5), and this is the preparation of the table in that world, for then there is delight and desire with which the soul has pleasure in the World to Come.

557. HE QUESTIONS: Is there a table for the souls in that world? HE ANSWERS: Yes, because food and the supply of pleasure are eaten by the souls in that world just as the ministering angels eat. HE QUESTIONS: Do the supernal angels eat? HE ANSWERS: Yes, and similar to that eating did the children of Yisrael eat in the desert, NAMELY THE MANNA. That food is the secret of the dew that flows and is drawn from above from the secret of the World to Come, WHICH IS BINAH. It is a food from the light of the Holy Anointing Oil. The souls of the righteous are nourished from there in the Garden of Eden and they gain pleasure there, because the souls of the righteous are clothed there in the Lower Garden of Eden just as they WERE CLOTHED in this world.

557. וְכִי פְּתוֹרָא אִית לוֹן לְנִשְׁמָתִין בְּהַהוּא עָלְמָא. אִין. דְּהָא מְזוֹנָא וְסִפּוּקָא דְּעִדּוּנָא, אַכְלֵי בְּהַהוּא עָלְמָא, כְּגַוְונָא דְּמַלְאֲכֵי עִלָּאֵי אַכְלֵי. וְכִי מַלְאֲכֵי עִלָּאֵי אַכְלֵי. אִין. כְּגַוְונָא דִּלְהוֹן אָכְלוּ יִשְׂרָאֵל בְּמַדְבְּרָא. וְהַהוּא מְזוֹנָא, רָזָא אִיהוּ לְטַלָּא, דְּנָגִיד וְאִתְמְשָׁךְ מֵעֵילָא, מֵרָזָא דְּעָלְמָא דְּאָתֵי, וְאִיהוּ מְזוֹנָא דְּנַהִירוּ מְשַׁח רְבוּת קֻדְשָׁא, וְנִשְׁמָתֵהוֹן דְּצַדִּיקַיָּא אִתְּזָנוּ מִתַּמָּן בְּגִנְתָּא דְּעֵדֶן, וְאִתְהֲנוּן תַּמָּן. דְּהָא תַּמָּן נִשְׁמָתֵהוֹן דְּצַדִּיקַיָּא, מִתְלַבְּשָׁן בְּגִנְתָּא דְּעֵדֶן דִּלְתַתָּא, כְּגַוְונָא דְּהַאי עָלְמָא.

558. During Shabbat and Festivals, THE SOULS take off THEIR GARMENTS and ascend to see the glory of their Master and to delight with the supernal Delight properly, as it is written: "'And it shall come to pass, that every new moon, and every Shabbat, shall all flesh come to bow down to the ground before Me,' says Hashem" (Yeshayah 66:23). HE QUESTIONS: Will all flesh come? It must not be so, instead it should have been written: 'Every spirit or every soul.' What is the meaning of "all flesh?" HE ANSWERS: The Holy One, blessed be He, has made for Man in this world the likeness of the honor of the supernal glory above, WHICH IS THE SECRET OF WISDOM OF THE 32 PATHS, AS MENTIONED ABOVE. That supernal glory is a spirit to spirit, AS IT ILLUMINATES UPON ZEIR ANPIN WHICH IS CALLED 'SPIRIT', and a soul to soul, AS IT ILLUMINATES TO BINAH THAT IS CALLED 'SOUL', until it reaches a place below that is called 'body', NAMELY MALCHUT. It inserts in it one spirit of the source of life that is called 'all', WHICH IS YESOD. This is the secret of: "Moreover, land has an advantage for everyone (lit. 'all')." (Kohelet 5:8). 'All' is a spirit for that body.

558. וּבְשַׁבָּתֵי וּבְזִמְנֵי, מִתְפַּשְׁטָאן, וְסַלְקִין לְמֶחֱמֵי בִּיקָרָא דְּמָארֵיהוֹן, וּלְאִתְעַדְּנָא בְּעִדּוּנָא עִלָּאָה כַּדְקָא יָאוֹת, דִּכְתִיב וְהָיָה מִדֵּי חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבֹא כָל בָּשָׂר לְהִשְׁתַּחֲוֹות לְפָנַי אָמַר יְיָ׳. וְכִי כָל בָּשָׂר יֵיתֵי, לָאו הָכִי הֲוָה לֵיהּ לְמִכְתַּב, אֶלָּא כָּל רוּחַ אוֹ כָּל נְשָׁמָה, מַהוּ כָּל בָּשָׂר. אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא עֲבַד לֵיהּ לְב״נ בְּהַאי עָלְמָא, כְּגַוְונָא דִּיקָרָא דְּכָבוֹד עִלָּאָה לְעֵילָא. הַהוּא כָּבוֹד עִלָּאָה, אִיהוּ רוּחַ לְרוּחַ, וְנִשְׁמָתָא לַנְשָׁמָה, עַד דְּמָטֵי לְחַד אֲתָר לְתַתָּא דְּאִקְרֵי גּוּף, וּבְהַאי עָיֵיל חַד רוּחַ דְּמִקּוֹרָא דְּחַיִּים, דְּאִקְרֵי כֹּל, בְּדָא אִיהוּ כָּל טוּבָא, וְכָל מְזוֹנָא, וְכָל סִפּוּקָא, דְּהַהוּא גּוּף. וְרָזָא דָא, וְיִתְרוֹן אֶרֶץ בַּכֹּל הִיא הַאי כָּל אִיהוּ רוּחַ לְהַהוּא גּוּף.

559. Similarly, man in this world is a body and the spirit that rules over him resembles that Supernal Spirit called 'all' that rules over the body above, WHICH IS MALCHUT. This spirit, THAT IS IN THE BODY OF MAN, is called 'all flesh' as it is written: "'Shall all flesh come to bow down to the ground before Me,' says Hashem" (Kohelet 5:8). In reference to this delight, it is written: "Neither has the eye seen, that an Elohim beside You, should do such a thing for him that waits for him" (Yeshayah 64:3).

559. כְּגַוְונָא דָא בַּר נָשׁ בְּהַאי עָלְמָא, אִיהוּ גּוּף, וְרוּחַ דְּשַׁלְטָא בֵּיהּ, כְּגַוְונָא דְּהַהוּא רוּחַ עִלָּאָה, דְּאִקְרֵי כֹּל, דְּשַׁלַּט עַל גּוּפָא לְעֵילָא, וְדָא הוּא דְּאִקְרֵי כָּל בָּשָׂר, וְע״ד כְּתִיב, יָבֹא כָל בָּשָׂר לְהִשְׁתַּחֲוֹות לְפָנַי אָמַר יְיָ׳. עַל הַהוּא עִדּוּנָא כְּתִיב, עַיִן לֹא רָאָתָה אֱלֹהִים זוּלָתֶךָ יַעֲשֶׂה לִמְחַכֵּה לוֹ.

560. The friends rejoiced on the way. When they reached a certain mountain, Rabbi Chiya said to this donkey-driver: What is your name? He said to him: "Chanan." He said to him: May the Holy One, blessed be He, be gracious unto you (Heb. yechonencha) and hear your voice when you need Him. Rabbi Yosi said: For certain the sun is setting and past this mountain there is a village named after you, for it is called 'Village of Chanan'. Let us lodge there in honor of your name. When they arrived there, they came to their lodging and prepared before them the table with many kinds of food. Rabbi Chiya said: This table is in the likeness of the World to Come, and it is incumbent upon us to elevate this table and adorn it with words of Torah.

560. חֲדוּ חַבְרַיָּיא בְּאָרְחָא. כַּד מָטוּ לְגוֹ טוּרָא חַד אָמַר ר׳ חִיָּיא לְהַהוּא טַיָּיעָא, מָה שְׁמֶךָ. אָמַר לֵיהּ חָנָן. א״ל קוּדְשָׁא בְּרִיךְ הוּא יְחוֹנֶנְךָ, וְיִשְׁמַע לְקוֹלֶךָ בְּשַׁעֲתָא דְּתִצְטְרִיךְ לֵיהּ. אָמַר רַבִּי יוֹסִי, וַדַּאי הָא נָטֵי שִׁמְשָׁא, וְהָכִי בָּתַר טוּרָא דָּא, אִית כְּפַר חַד עַל שְׁמֶךָ, דְּאִקְרֵי כְּפַר חָנָן, נָבִית תַּמָּן בְּגִין יְקָרָא דִּשְׁמֶךָ. כַּד מָטוּ לְהָתָם, עָאלוּ לְבֵית אוּשְׁפִּיזַיְיהוּ, וְסִדְּרוּ קָמַיְיהוּ פְּתוֹרָא, בְּכַמָּה זִינִין לְמֵיכַל. אָמַר ר׳ חִיָּיא, וַדַּאי פְּתוֹרָא דָא, כְּגַוְונָא דְּעָלְמָא דְּאָתֵי, וְאִית לָן לְסַלְקָא הַאי פְּתוֹרָא, וּלְאַעְטְרָא לֵיהּ בְּמִלִּין דְּאוֹרַיְיתָא.

52. The center of the World

Here, Rabbi Yosi discusses: "When you have eaten and are replete, then you shall bless The Creator your Elohim for the good land which He has given you." He says the Holy Land is the center of the world, and in the center of that is Jerusalem, and in the center of that is the Holy of Holies. Everywhere on earth is nourished from this one place. In the wilderness where the Other Side dominates, we learn, the children of Yisrael wandered for forty years. If they had been righteous during that time they would have removed the Other Side from the world, but instead they strengthened it. Moses died on Mount Avarim and was buried by the Shechinah. We are next told that Moses dominated the mountain, and that he showed those who die in the wilderness will rise at the resurrection of the dead. Rabbi Yosi then tells us that God sent a goat to a mountain called Azazel, which is the stronghold of the Other Side. Finally, we learn that if one who delights at his table worries about the holiness of the Holy Land and the sanctuary of the King that has been destroyed, he will be remembered by God as though he re-built the ruins of the Temple.

The Relevance of this Passage

A reading of this passage enjoins our souls to the Holy of Holies, the wellspring and fountainhead of all spiritual nourishment. This sacred connection is critical if our prayers are to be answered, if our lives are to be renewed with passion, peace, prosperity, and blessedness.

The Temple is a refuge from death itself, such is the resplendence of this Light. Thus, a heartfelt visual embrace of this text rebuilds the spiritual Temple, as if by our own hands. The long hidden Light begins to shine and death dies. Evil is laid to waste and goodness fills the land. The dead are readied for Resurrection in a process that will embody sweet mercy and disburden.

561. Rabbi Yosi opened the discussion with the verse: "When you have eaten and are replete, then you shall bless Hashem your Elohim for the good land which He has given you" (Devarim 8:10). HE QUESTIONS: If we bless in the land of Yisrael, how do we know THAT WE HAVE TO BLESS outside of the Land of Yisrael? FOR IT SEEMS that in this circumstance, OUTSIDE OF THE LAND OF YISRAEL, it is not necessary to bless. HE ANSWERS: When the Holy One, blessed be He, created the world, He divided the earth. The PLACE OF habitation was on one side and THE PLACE of desolation was on the other side. And He divided the inhabited PLACE, and circled the world around one point. What is it? It is the Holy Land, because the Holy Land is the center of the world and in the center of the Holy Land is Jerusalem, and the center of Jerusalem is the Holy of Holies. Every goodness and all the food of the entire habitation descend there from above and there is not one place inhabited that is not nourished from there.

561. פָּתַח ר׳ יוֹסִי וְאָמַר, וְאָכַלְתָּ וְשָׂבָעְתָּ וּבֵרַכְתָּ אֶת יְיָ׳ אֱלֹהֶיךָ עַל הָאָרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לָךְ. אִי בְּאַרְעָא דְיִשְׂרָאֵל מְבָרְכִינָן, לְבַר מֵאַרְעָא מְנָלָן. דְּהָא בְּגַוְונָא דָא לָא אִצְטְרִיךְ. אֶלָּא, קוּדְשָׁא בְּרִיךְ הוּא כַּד בְּרָא עָלְמָא, פְּלִיג אַרְעָא, יְשׁוּבָא אִיהוּ לְסִטַר חַד, וְחַרְבָּא אִיהוּ לְסִטַר אָחֳרָא. פְּלִיג יְשׁוּבָא, וְאַסְחַר עָלְמָא סַחֲרָנֵיהּ דִּנְקוּדָה חֲדָא. וּמַאן אִיהוּ, דָּא אַרְעָא קַדִּישָׁא, אַרְעָא קַדִּישָׁא אֶמְצָעִיתָא דְעָלְמָא. וּבְאֶמְצָעִיתָא דְאַרְעָא קַדִּישָׁא, אִיהוּ יְרוּשָׁלֵם. אֶמְצָעִיתָא דִירוּשָׁלֵם אִיהוּ בֵּית קֹדֶשׁ הַקָּדָשִׁים, וְכָל טִיבוּ וְכָל מְזוֹנָא דְכָל יְשׁוּבָא, תַּמָּן נָחִית מִלְּעֵילָּא. וְלֵית לָךְ אֲתָר בְּכָל יְשׁוּבָא דְּלָא אִתְּזַן מִתַּמָּן.

562. He divided the desolate place, and there was no greater desolation in the entire world as in that wilderness, that the children of Yisrael broke its strength and power for forty years, as it is written: "...who led you through that great and terrible wilderness" (Ibid. 15). The Other Side dominates in that wilderness and, against its will, the children of Yisrael walked on it and smashed its strength forty years. Had they been righteous during the forty years, they would have removed the Other Side from the world, but because they angered the Holy One, blessed be He, so many times, the Other Side grow strong. They all fell under its power there.

562. פְּלִיג חַרְבָּא. וְלָא אִשְׁתְּכַח חַרְבָּא תַּקִּיפָא בְּכָל עָלְמָא, בַּר הַהוּא מִדְבָּר, דְּתַבְרוּ חֵילֵיהּ וְתָקְפֵּיהּ יִשְׂרָאֵל אַרְבָּעִים שָׁנָה, כְּמָה דְּאַתְּ אָמַר הַמּוֹלִיכְךָ בַּמִּדְבָּר הַגָּדוֹל וְהַנּוֹרָא. בְּהַהוּא מִדְבָּרָא, שַׁלְטָא סִטְרָא אָחֳרָא, וּבְעַל כָּרְחֵיהּ אַזְלוּ יִשְׂרָאֵל עָלֵיהּ, וְתָבְרוּ חֵילֵיהּ, אַרְבְּעִין שְׁנִין. וְאִי יִשְׂרָאֵל יִשְׁתַּכְּחוּ זַכָּאִין בְּאִינּוּן אַרְבְּעִין שְׁנִין, הֲוָה מִתְעַבְּרָא הַהוּא סִטְרָא אָחֳרָא מֵעָלְמָא, וּמִדְּקָא אַרְגִּיזוּ לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא כָּל אִינּוּן זִמְנִין, אִתְתַּקַּף הַהוּא סִטְרָא אָחֳרָא, וְנָפְלוּ כֻּלְּהוּ תַּמָּן תְּחוֹת רְשׁוּתֵיהּ.

563. If you ask: Behold Moses, who was elevated over all the people of the world, how did he die there? HE ANSWERS: It was not so, for Moses was not under the jurisdiction OF THE OTHER SIDE, but rather on the Mount Avarim. What means Avarim? Quarrels, FROM THE EXPRESSION WRATH (HEB. EVRA) AND FURY. The supernal rulers of above quarreled over it, FOR THEY WANTED TO DOMINATE THE MOUNTAIN, but it was handed not to any other ruler and it remained so until Moses, the Faithful Servant, came and dominated it. Moses was buried there, and no one took part in his burial except the Holy One, blessed be He, alone, as it is written: "And he buried him in the valley" (Devarim 34:6).

563. וְאִי תֵּימָא, וְהָא מֹשֶׁה דְּסָלִיק עַל כָּל בְּנֵי עָלְמָא, הֵיךְ מִית תַּמָּן. לָאו הָכִי, דְּהָא מֹשֶׁה מְהֵימְנָא לָא הֲוָה בִּרְשׁוּתֵיהּ, אֶלָּא בְּהַר הָעֲבָרִים. מַאי הָעֲבָרִים. פְּלוּגְתָּא. דְּאִתְפְּלָגוּ עָלֵיהּ שַׁלִּיטִין עִלָּאִין דְּלְעֵילָא, וְלָא אִתְמְסַר בִּידָא דְּמָמְנָא וְשַׁלִּיטָא אָחֳרָא, וְאִשְׁתְּאַר הָכִי, עַד דְּאָתָא מֹשֶׁה עַבְדָּא מְהֵימְנָא, וְשָׁלִיט עָלֵיהּ, וְאִתְקְבַר תַּמָּן, וְלָא אִתְעַסָּק בֵּיהּ בְּקֻבּוּרְתֵּיהּ, בַּר קוּדְשָׁא בְּרִיךְ הוּא בִּלְחוֹדוֹי, דִּכְתִיב וַיִּקְבֹּר אוֹתוֹ בַּגַּי.

564. "And he buried him..." HE QUESTIONS: Who is the one WHO BURIED HIM? HE ANSWERS: The one of whom it is written in a non-descriptive way, "And he said to Moses" (Shemot 24:1) and similarly, "And...called to Moses" (Vayikra 1:1). It did not write who he is. "And he buried him": It is not written who he is. But certainly this place is known to the friends, THAT IT IS THE SHECHINAH CALLED 'PLACE', FOR IT IS THE SHECHINAH WHEREVER IT IS SAID JUST 'HE'. Therefore, no one dominated in this mountain except Moses himself, and he was buried there. He did it so that all the generations of the world would know that those who died in the wilderness will rise AT THE RESURRECTION OF THE DEAD. The Holy One, blessed be He, caused their shepherd to dwell among them, so that they all will be present in the rising to existence of the World to Come.

564. וַיִּקְבֹּר אוֹתוֹ, מַאן. הַהוּא דִּכְתִיב בֵּיהּ בְּאֹרַח סָתִים, וְאֶל מֹשֶׁה אָמַר, וְלָא כְּתִיב מַאן אִיהוּ. וַיִּקְרָא אֶל מֹשֶׁה, וְלָא כְּתִיב מַאן אִיהוּ. אוּף הָכָא וַיִּקְבֹּור אוֹתוֹ, וְלָא כְּתִיב מַאן אִיהוּ, אֶלָּא וַדַּאי הַאי אֲתָר יְדִיעָא אִיהוּ לְגַבֵּי חַבְרַיָּיא. וְעַל דָּא, בְּהַהוּא טוּרָא לָא שַׁלִּיט עָלֵיהּ, בַּר מֹשֶׁה בִּלְחוֹדוֹי, וְאִיהוּ אִתְקְבַר תַּמָּן. וּבְגִין לְמִנְדַּע לְכָל דָּרִין אַחֲרָנִין דְּעָלְמָא, דְּאִינּוּן מִתֵּי מִדְבָּר יְקוּמוּן, הַהוּא רַעְיָא דִּלְהוֹן אַשְׁרֵי לֵיהּ בְּגַוַּוּיְהוּ, לְמֶהֱוֵי כֻּלְּהוּ בְּאִתְעָרוּתָא דְּקִיּוּמָא לְעָלְמָא דְּאָתֵי.

565. If you ask: If that wilderness is the strength of the Other Side, how could the Holy One, blessed be He, command that this goat shall be sent to a different mountain that is called 'Azazel'? They should have sent it to that mountain that Yisrael went over in the wilderness, for there is the place of the strength of the Other Side. HE ANSWERS: Since the children of Yisrael had already gone there forty years, its power was broken. And its power grew strong in a place where nobody ever passed before. Yet that mountain THAT IS IN THE WILDERNESS THAT YISRAEL WALKED IN was the dwelling place of Yisrael for forty years.

565. וְאִי תֵּימָא, אִי הָכִי דְּהַהוּא מַדְבְּרָא אִיהוּ תֻּקְפָּא דְּסִטְרָא אָחֳרָא, הֵיךְ פָּקִיד קוּדְשָׁא בְּרִיךְ הוּא, עַל הַהוּא שָׂעִיר, לְשַׁדְּרָא לֵיהּ לְטוּרָא אָחֳרָא, דְּאִקְרֵי עֲזָאזֵל, הֲוָה לוֹן לְשַׁדְּרָא לֵיהּ לְהַהוּא טוּרָא דְּאַזְלֵי יִשְׂרָאֵל בְּמַדְבְּרָא בֵּיהּ. אֶלָּא, כֵּיוָן דְּהָא אָזְלוּ בֵּיהּ יִשְׂרָאֵל אַרְבְּעִין שְׁנִין, הָא אִתְּבַר תֻּקְפֵּיהּ. וְתֻקְפֵּיהּ אִתְתָּקַף בַּאֲתָר דְּלָא עָבַר בֵּיהּ גְּבָר תַּמָּן לְעָלְמִין, וּבְהַהוּא טוּרָא, הָא הֲוָה דִּיוּרֵיהוֹן דְּיִשְׂרָאֵל תַּמָּן אַרְבְּעִין שְׁנִין.

566. But that place, WHERE THEY SEND that goat, is a supernal strong rock, and under the depths of that rock, where no man can enter, THE OTHER SIDE dominates exceedingly to eat its prey. Then it will be removed from Yisrael and there will be accuser against them will in the inhabited region.

566. אֲבָל בְּהַאי שָׂעִיר, הַהוּא אֲתָר אִיהוּ טִנְרָא תַּקִּיפָא עִלָּאָה, וּתְחוֹת עָמְקָא דְּהַהוּא טִנְרָא, דְּבַר נָשׁ לָא יָכִיל לְמֵיעַל תַּמָּן, אִיהוּ שַׁלִּיט יַתִּיר לְמֵיכַל טַרְפֵּיהּ, בְּגִין דְּיִתְעַבַּר מֵעַלַּיְיהוּ דְּיִשְׂרָאֵל, וְלָא יִשְׁתְּכַח בְּהוּ מְקַטְרְגָא עָלַיְיהוּ בְּיִשּׁוּבָא.

567. The dominion of the secret of Faith is found in the central point of the whole Holy Land, in the Holy of Holies, and even though it does not exist today, NONETHELESS, in its merit the whole world is fed. Food and sustenance emit from there to all, in every inhabited place. Therefore, even though Yisrael are outside the Holy Land, because of the strength and merit of the Land there is food and sustenance in the world. Therefore, it is written: "And you shall bless Hashem your Elohim for the good land that He has given you," "the good land" certainly, for there is found food and sustenance in the world because of it.

567. שׁוּלְטָנוּתֵיהּ דִּרְזָא דִּמְהֵימְנוּתָא, גּוֹ אֶמְצָעִיתָא דִּנְקוּדָה דְּכָל אַרְעָא קַדִּישָׁא, בְּבֵי קֹדֶשׁ הַקָּדָשִׁים. וְאע״ג דְּהַשְׁתָּא לָאו אִיהוּ בְּקִיּוּמָא, בִּזְכוּתֵיהּ כָּל עָלְמָא אִתְּזַן, וּמְזוֹנָא וְסִפּוּקָא מִתַּמָּן נָפְקָא לְכֹלָּא, בְּכָל אֲתָר סִטְרָא דִּישׁוּבָא. וּבְגִין כַּךְ, אע״ג דְּיִשְׂרָאֵל הַשְׁתָּא לְבַר מֵאַרְעָא קַדִּישָׁא, עִם כָּל דָּא מֵחֵילָא וּזְכוּתָא דְּאַרְעָא, אִשְׁתְּכַח מְזוֹנָא וְסִפּוּקָא לְכָל עָלְמָא. וְע״ד כְּתִיב וּבֵרַכְתָּ אֶת יְיָ׳ אֱלֹהֶיךָ עַל הָאָרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לָךְ. עַל הָאָרֶץ הַטּוֹבָה וַדַּאי, דְּהָא בְּגִינָהּ מְזוֹנָא וְסִפּוּקָא אִשְׁתְּכַח בְּעָלְמָא.

568. One who delights at his table and has pleasure in foods should remember and care for the holiness of the Holy Land, and the sanctuary of the King that has been destroyed. Because he was sad about his table there, in the midst of joy and feasting, the Holy One, blessed be He, considers for him as though he built His house, and built all these ruins of the Temple. Happy is his portion.

568. מַאן דְּאִתְעֲדָן עַל פָּתוֹרֵיהּ וּמִתְעַנַּג בְּאִינּוּן מֵיכְלִין, אִית לֵיהּ לְאַדְכָּרָא וּלְדָאֲגָא עַל קֻדּוּשָׁה דְּאַרְעָא קַדִּישָׁא, וְעַל הֵיכָלָא דְּמַלְכָּא דְּקָא אִתְחָרִיב. וּבְגִין דַּהוּא עֲצִיבוּ דְּאִיהוּ קָא מִתְעַצַּב עַל פָּתוֹרֵיהּ, בְּהַהוּא חֶדְוָה וּמִשְׁתְּיָא דְּתַמָּן, קוּדְשָׁא בְּרִיךְ הוּא חָשִׁיב עָלֵיהּ כְּאִלּוּ בְּנָה בֵּיתֵיהּ, וּבְנָה כָּל אִינּוּן חַרְבֵּי דְּבֵי מַקְדְּשָׁא, זַכָּאָה חוּלָקֵיהּ.

53. A Cup of Blessing

Here, Rabbi Yosi says that the Cup of Blessing becomes blessed from Chesed, Gvurah and Tiferet of Zeir Anpin that are the three patriarchs; therefore a cup is necessary only when there are three men together. The Cup of Blessing, which, we learn, is Malchut, is perfected by the ten Sfirot. It should be looked at because: "The eyes of The Creator your Elohim are always upon it." It is the secret of Faith, and must always be guarded because it is for the Cup's sake that the table is blessed during the prayer after meals. Rabbi Yosi says again that the table must never be empty because the blessing does not exist on an empty table. Just so, wisdom is given to the wise.

The Relevance of this Passage

As our eyes drink the Light of these verses, our souls partake of the Cup of Blessing. We receive sustenance so that we may tithe, spiritual nourishment so that we may persevere the spiritual path, and appreciation of God's endless goodness so that we may protect and forever keep all that is sacred and precious in our lives. By the virtue of the Patriarchs our tables are kept full so that we may now take possession of all these blessings.

569. The Cup of Blessing is used only when there are three WHO ATE TOGETHER. It is blessed from the secret of the three Patriarchs, FOR MALCHUT, WHICH IS THE SECRET OF THE CUP OF BLESSING, IS BLESSED FROM CHESED, GVURAH AND TIFERET OF ZEIR ANPIN THAT ARE CALLED 'PATRIARCHS'. Therefore, a cup is necessary only when there are three men. One should give the Cup of Blessing with the right and left HANDS, and receive it in both, because MALCHUT is given between the right and left OF ZEIR ANPIN. Afterwards one should leave it only in his right hand, because from there it is blessed, MEANING FROM THE LIGHT OF THE CHASSADIM THAT ARE IN THE RIGHT OF ZEIR ANPIN.

569. כּוֹס שֶׁל בְּרָכָה, לָא הֲוֵי אֶלָּא בִּתְלָתָא. בְּגִין דְּהָא מֵרָזָא דִּתְלַת אֲבָהָן קָא מִתְבָּרְכָא, וְע״ד לָא אִצְטְרִיךְ כּוֹס אֶלָּא בִּתְלָתָא. כּוֹס שֶׁל בְּרָכָה אִצְטְרִיךְ לְמֵיהַב לֵיהּ בִּימִינָא וּבִשְׂמָאלָא, וּלְקַבְּלָא לֵיהּ בֵּין תַּרְוַוּיְהוּ, בְּגִין דְּאִתְיְהִיב בֵּין יְמִינָא וּשְׂמָאלָא. וּלְבָתַר יִשְׁתְּבִיק לֵיהּ בִּימִינָא, דְּהָא מִתַּמָּן אִתְבָּרְכָא.

570. Ten things were said about the Cup of Blessing and they are all proper, because the Cup of Blessing, WHICH IS MALCHUT, is perfected by ten, NAMELY THE TEN SFIROT, as the friends have established. It is necessary to look at the Cup of Blessing with the eyes, because it is written: "The eyes of Hashem your Elohim are always upon it" (Devarim 11:12) ON THE LAND WHICH IS MALCHUT, THAT IS CALLED 'CUP OF BLESSING'. It should not be removed from the eye, but should rather be looked at.

570. עֲשָׂרָה דְּבָרִים נֶאֱמְרוּ בְּכוֹס שֶׁל בְּרָכָה, וְכֻלְּהוּ הֲווֹ כַּדְקָא יָאוֹת, בְּגִין דְּתִקּוּנֵי דְּכוֹס שֶׁל בְּרָכָה עֲשָׂרָה אִינּוּן, וְהָא אוּקְמוּהָ חַבְרַיָּא. כּוֹס שֶׁל בְּרָכָה אִצְטְרִיךְ לְאַשְׁגְּחָא בֵּיהּ בְּעֵינָא, בְּגִין דִּכְתִיב עֵינֵי יְיָ׳ אֱלֹהֶיךָ בָּהּ, וְלָא אִצְטְרִיךְ לְאִתְנַשֵּׁי מֵעֵינָא, אֶלָּא לְאַשְׁגְּחָא בֵּיהּ.

571. כּוֹס שֶׁל בְּרָכָה, אִתְבָּרַךְ בְּהַהוּא בִּרְכְּתָא, דְּקָא מְבָרֵךְ בַּר נָשׁ עָלֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, בְּגִין דְּאִיהוּ רָזָא דִּמְהֵימְנוּתָא, וְאִצְטְרִיךְ לְנַטְרָא לֵיהּ בְּנִטִירוּ עִלָּאָה, כְּמַאן דְּאִיהוּ חֲשִׁיבוּתָא דְּמַלְכָּא, דְּהָא בְּגִינֵיהּ, אִתְבָּרַךְ פָּתוֹרֵיהּ, בְּשַׁעֲתָא דְּבִרְכָתָא מְזוֹנָא, דְּהַהוּא בַּר נָשׁ מְבָרֵךְ.

571. The Cup of Blessing is blessed with the blessing that the person makes over it to the Holy One, blessed be He, because it is the secret of Faith, NAMELY MALCHUT. It must be guarded with the highest guard, as it is the importance of the King, and it is for its sake that the table is blessed during the blessing after the meal that one blesses.

572. פָּתוֹרֵיהּ אִצְטְרִיךְ דְּלָא יְהֵא בְּרֵיקָנְיָא, דְּהָא לֵית בִּרְכְּתָא מִשְׁתַּכְּחָא עַל פָּתוֹרָא רֵיקָנְיָא, כְּמָה דְּאוּקְמוּהָ, דִּכְתִיב, הַגִּידִי לִי מַה יֶּשׁ לָכִי בַּבָּיִת וְגוֹ׳. וְע״ד פָּתוֹרָא לָא אִצְטְרִיךְ לְאִתְחַזָּאָה בְּרֵיקָנְיָא, דְּהָא בִּרְכָאן עִלָּאִין לָא שַׁרְיָין, אֶלָּא בַּאֲתָר שְׁלִים. וְרָזָא דָא וּבְלֵב כָּל חֲכַם לֵב נָתַתִּי חָכְמָה, וּכְתִיב יָהֵב חָכְמְתָא לְחַכִּימִין. וְעַל רָזָא דְּנָא שֻׁלְחָן דְּלֶחֶם הַפָּנִים, דִּכְתִיב וְנָתַתָּ עַל הַשֻּׁלְחָן לֶחֶם פָּנִים לְפָנַי תָּמִיד.

572. The table OF A PERSON must never be empty, because the blessing is not present on an empty table, as we have established: "Tell me, what have you in the house" (II Melachim 4:2). Therefore, the table should not appear empty, because the supernal blessings dwell only in a whole place. This is the secret of: "And in the hearts of all that are wise hearted I have put wisdom" (Shemot 31:6), MEANING AFTER HE HAS BEEN PERFECTED WITH WISDOM, HE IS GIVEN WISDOM. "He gives Wisdom to the wise" (Daniel 2:21). Upon this secret is based the table of the shewbread, THAT IT IS NEVER EMPTY, as it is written: "And you shall set upon the table shewbread before Me always" (Shemot 25:30).

54. A candlestick, shekels, the month

One cannot summarize the dozens of pieces of information given in this section with regard to the menorah, about the meaning of the letters and musical tones. The arms and branches of the candlestick are compared to the Sfirot and to the relationship of Zeir Anpin and Malchut. Malchut, we are told, serves Zeir Anpin in order to reveal all the aspects of Zeir Anpin that are called Sfirah. Rabbi Shimon says to the Faithful Shepherd (Moses) that Malchut is like a sacrifice of higher and lesser value, depending on whether one is wealthy, average, or poor. If one is very wealthy, all good that is done is to one's merit in the world to come. If one is of average wealth, one is serving two worlds, and thus merits half a shekel in the world to come. If one is poor, the sacrifice is of lower value. Yet, we find, God descends to dwell with he who makes himself a contrite and humble spirit for the Shechinah's sake. From the day a person inherits his soul, which comprises the Holy One and His Shechinah, he is called 'a son'. The soul has five names: Neshamah, Ruach, Nefesh, Chayah and Yechidah. Rabbi Shimon next says that, "and you shall love The Creator ' with all your might" means 'with all your money'. He then praises the Faithful Shepherd, and requests that he arise once more and complete the commandments of His master.

The Relevance of this Passage

This passage again reveals the many layers of meaning that are symbolized by sacred objects in Scripture, and it helps us to more fully comprehend the depth and richness of the Torah. The menorah can be said to have meaning at the physical level, the verbal level, the alphabetical and numerical and geometrical levels, the cosmological level, and the spiritual level. All of these meanings become operational through the simple act of lighting the menorah, although their inner workings remain unobservable to the naked eye. Endowed with this awareness, this section fires up the Light that was revealed when the menorah was lit in the ancient Tabernacle, and it shines upon us with great intensity. All of our spiritual actions will now achieve their maximum effect in the upper world, because we realize that a vast spiritual machinery is set into motion by a simple physical action, such as lighting a menorah or reading a passage of the Holy Zohar. This consciousness is, ultimately, our key.

Ra'aya Meheimna (the Faithful Shepherd)

רעיא מהימנא

573. תַּנָּאִין וְאָמוֹרָאִין אִתְכַּנְּשׁוּ כֻּלְּכוּ, דְּהָא קָא מָטוּ שַׁעֲתָא, לְתַקְּנָא בֵּיהּ מָאנֵי מַלְכָּא, לְאַנְהָרָא לְאִתְתַּקְּנָא קָמֵיהּ, דְּאִינּוּן: מַשְׁכְּנָא, מְנָרְתָּא, פָּתוֹרָא, מַדְבְּחָא, כִּיּוֹר, וְכַנּוֹ, אֲרוֹן, וְכַפּוֹרֶת, וּכְרוּבִים, וְכֹלָּא בְּשֶׁקֶל. וּבְגִין דָּא מָנֵי לְיִשְׂרָאֵל, זֶה יִתְּנוּ.

573. All gather, Tanaim and Amoraim, because the time has come to perfect the vessels of the King, and to illuminate so that they should be perfected before Him, for they are the Tabernacle, the candlestick, table, basin, and its stand, ark, cover, and the Cherubs. It is all PERFECTED with a shekel, AS SHALL BE WRITTEN BEFORE US. Therefore, He commanded Yisrael: "This they shall give" (Shemot 30:13).

574. One Tana arose and said: Faithful Shepherd, certainly it is so. You were commanded to make everything, as it is written: "And you shall make a candlestick" (Shemot 25:31), "You shall make a table" (Ibid. 23) and so in everything, you should observe and make. Of all of them, you had difficulty in making only three things that are marked in the letters of your Name, which are the candlestick (Menorah), Shekels and this (Hei) month. Why did you find it difficult?

574. קָם תְּנָא חֲדָא וְאָמַר, רַעְיָא מְהֵימְנָא וַדַּאי הָכִי הוּא, וְלָךְ מָנֵי לְמֶעְבַּד כֻּלְּהוּ, הֲדָא הוּא דִּכְתִיב, וְעָשִׂיתָ מְנוֹרָה. וְעָשִׂיתָ שֻׁלְחָן. וְהָכִי בְּכֹלָּא, וּרְאֵה וְעָשָׂה, וּמִכֹּלָּא לָא אִתְקָשֵׁי לָךְ לְמֶעְבַּד, אֶלָּא תְּלַת מִלִּין דִּרְשִׁימִין בְּאַתְוָון דִּשְׁמָךְ, מְ"נוֹרָה, שְ"קָלִים, הַ"חֹדֶשׁ. אֲמַאי אִתְקָשֵׁי לָךְ.

575. He said to him: Old man, you learn this difficulty that I had from the verse: "Of beaten work (or derived from: difficult) shall the candlestick be made" (Ibid.), BECAUSE, "SHALL THE CANDLESTICK BE MADE" PURPORTS THAT IT SHOULD BE MADE BY ITSELF, THAT MOSES WAS NOT ABLE TO MAKE IT. Certainly, the vessel of the Holy One, blessed be He, is the Shechinah, which is a vessel to serve her husband, ZEIR ANPIN. She is his candlestick, as it is written: "Seven times a day I praise You" (Tehilim 119:164). They are "the greatness, and the power (Heb. Gvurah), and the glory (Heb. Tiferet), and the victory (Heb. Netzach), and the majesty (Heb. Hod)" (I Divrei Hayamim 29:11), Yesod and Malchut, which comprises seven.

575. א"ל, סָבָא סָבָא, אַתּוּן מְפִיקִין קוּשְׁיָא דָּא דְּאִתְקָשֵׁי לִי, מִן מִקְשָׁה תֵּעָשֶׂה הַמְּנוֹרָה. וַדַּאי מָאנָא דְּקוּדְשָׁא בְּרִיךְ הוּא, אִיהִי שְׁכִינְתָּא, דְּאִיהִי מָאנָא לְשַׁמְשָׁא לְבַעְלָהּ, אִיהִי מְנַרְתָּא דִּילֵיהּ, דְּאִתְּמַר בֵּיהּ, שֶׁבַע בַּיּוֹם הִלַּלְתִּיךָ, דְּאִינּוּן: הַגְּדוּלָה, וְהַגְּבוּרָה, וְהַתִּפְאֶרֶת, וְהַנֵּצַח, וְהַהוֹד, יְסוֹד, וּמַלְכוּת. שֶׁבַע כְּלִילָא.

576. From these seven grades IS THE CANDLESTICK COMPOSED. "Three branches of the candlestick out of one side" (Shemot 25:32) ARE the body, NAMELY TIFERET, and the two arms of the King, WHICH ARE CHESED AND GVURAH. She is MALCHUT. SHE IS the candle for a precept with which to illuminate upon them, BEING THEIR FOURTH. "And three branches of the candlestick out of the second side" are two thighs, WHICH ARE NETZACH AND HOD, the covenant, WHICH IS YESOD, and She, MALCHUT, is the western candle to illuminate them. The king's candlestick is called 'MALCHUT', being a candle that lights the candle with which one fulfills a precept, BEING A FOURTH TO THE ABOVE MENTIONED CHESED, GVURAH AND TIFERET, WHENCE SHE RECEIVES CHOCHMAH, as written: "The commandment of Hashem is pure, enlightening the eyes" (Tehilim 19:9).

576. מִשֶּׁבַע דַּרְגִּין אִלֵּין, שְׁלֹשֶׁת קְנֵי מְנוֹרָה מִצִּדָּה הָאֶחָד, גּוּפָא וּתְרֵין דְּרוֹעֵי דְּמַלְכָּא. אִיהוּ נֵר מִצְוָה, לְאַנְהָרָא בְּהוֹן. וּשְׁלֹשָׁה קְנֵי מְנוֹרָה מִצִּדָּה הַשֵּׁנִי, אִינּוּן תְּרֵין שׁוֹקִין, וּבְרִית. וְאִיהוּ נֵר מַעֲרָבִית, לְאַנְהָרָא בְּהוֹן. מְנַרְתָּא דְּמַלְכָּא אִתְקְרִיאַת, וְאִיהִי נֵר לְאַנְהָרָא בֵּיהּ נֵר מִצְוָה, דְּאִתְּמַר בֵּיהּ מִצְוַת יְיָ׳ בָּרָה מְאִירַת עֵינָיִם.

577. What is the head (or top) of the candlestick? It is Binah, the supernal Hei, NAMELY THE FIRST THREE SFIROT OF BINAH, THE SUPERNAL ABA AND IMA, who has IN HER SEVEN LOWER SFIROT, WHICH ARE YISRAEL - SABA AND TEVUNAH, three branches in this shape of Hei, which is composed of three Vav's that are the three Patriarchs, CHESED, GVURAH AND TIFERET. The second Hei HAS a second set of three branches in the shape of Hei, which are Netzach, Hod, and Yesod. Vav is the center of the candlestick, NAMELY ZEIR ANPIN, which is the son of Yud and Hei, BECAUSE ZEIR ANPIN IS THE CENTRAL COLUMN THAT MEDIATES BETWEEN THE TWO COLUMNS OF BINAH. Binah is so called after him, BECAUSE BINAH IS MADE UP OF THE LETTERS BEN (ENG. 'THE SON OF') YUD-HEI. ZEIR ANPIN includes six branches below, IN HIS PLACE, which amounts to Vav (=six) in his six branches.

577. וּמַאן רֵישָׁא דְּמְנַרְתָּא, בִּינָה ה׳ עִלָּאָה, דְּאִית לָהּ תְּלַת קָנִין, בְּדִיוּקְנָא דָא ה׳, תְּלַת וָוִי"ן, דְּאִינּוּן תְּלַת אֲבָהָן. ה׳ תִּנְיָנָא, ג׳ קָנִים תִּנְיָנִין בְּדִיוּקְנָא דָא ה׳, דְּאִינּוּן נֶצַח הוֹד יְסוֹד. ו׳ מְנַרְתָּא דְּאֶמְצָעִיתָא בֶּן י"ה. עַל שְׁמֵיהּ אִתְקְרֵי בִּינָה. אִיהוּ כָּלִיל ו׳ קָנִין לְתַתָּא, בְּחוּשְׁבָּן ו׳, בְּו׳ קָנִין דִּילֵיהּ.

578. Yud is "A virtuous woman is a crown to her husband" (Mishlei 12:4), the crown of the Torah scroll, WHICH IS ZEIR ANPIN, in the shape of a Zayin, WHICH IS A YUD ON TOP OF A VAV, NAMELY A CROWN OVER VAV, WHICH IS ZEIR ANPIN, from the aspect of the World to Come, WHICH IS BINAH; MALCHUT is not a vessel to it, and now serves him only as a crown on his head. In this world, BEING MALCHUT FROM HER OWN ASPECT, She is like this Hei-Vav-Hei-Yud, WHICH PERMUTATION SHOWS that She is a vessel under him AND serves him in every Sfirah of his, in his every limb, and in his every attribute. MEANING THAT MALCHUT SERVES ZEIR ANPIN IN ORDER TO REVEAL ALL THE ASPECTS OF ZEIR ANPIN THAT ARE CALLED SFIRAH, LIMB AND ATTRIBUTE.

578. י׳ אֵשֶׁת חַיִל עֲטֶרֶת בַּעְלָהּ, תָּגָא דְּסֵפֶר תּוֹרָה, כְּצוּרַת ז׳ מִסִּטְרָא דְּעָלְמָא דְּאָתֵי, לָאו אִיהִי מָאנָא לְגַבֵּיהּ, וְלָאו מְשַׁמְשָׁא לְגַבֵּיהּ, אֶלָּא עֲטָרָה עַל רֵישֵׁיהּ. אֲבָל בְּעָלְמָא דֵּין, אִיהִי כְּגַוְונָא דָא, הוה"י אִיהוּ מָאנָא תְּחוֹתֵיהּ, שְׁמוּשָׁא דִּילֵיהּ, בְּכָל סְפִירָה דִּילֵיהּ, בְּכָל אֵבֶר דִּילֵיהּ, בְּכָל מִדָּה דִּילֵיהּ.

579. וּבְגִין דָּא, י׳ דָּא, לְזִמְנִין אִיהִי תְּחוֹתוֹהִי, לְזִמְנִין עַל רֵישֵׁיהּ, לְזִמְנִין בְּאֶמְצָעִיתָא. עַל רֵישֵׁיהּ יְהוֹ״ה אֶבֶן מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה. וְדָא לְהַעֲלוֹת נֵר תָּמִיד, דְּאִיהוּ י׳ עַל הו״ה מִסִּטְרָא דִּמְנָרְתָּא. בְּאֶמְצָעִיתָא, מַחֲצִית הַשֶּׁקֶל, הה״ד, זֶה יִתְּנוּ, כְּגַוְונָא דָּא הוי״ה. בְּסוֹפָא, בְּמַשְׁכְּנָא, כְּגַוְונָא דָּא הוה״י, חֲמֵשׁ אַמּוֹת אֹרֶךְ, מִסִּטְרָא דְּה׳ עִלָּאָה, וְה׳ אַמּוֹת רֹחַב, מִסִּטְרָא דְּה׳ תַּתָּאָה. וְאַמָּה: ו׳. וַחֲצִי הָאַמָּה: י׳. וְכֹלָּא אִתְּרְמִיז בְּאָת ו׳.

579. Therefore this Yud, WHICH IS MALCHUT, is sometimes under ZEIR ANPIN and sometimes on top and sometimes in the center. HE EXPLAINS: On top IS THE SECRET OF THE YUD of Yud Hei Vav Hei, IN THE SECRET OF THE VERSE, "The stone which the builders rejected has become the head stone of the corner" (Tehilim 118:22). This is "to cause the lamps to burn continually" (Vayikra 24:2), which is Yud on Hei-Vav-Hei from the side of the candlestick. In the center OF ZEIR ANPIN, it is half a shekel, MEANING THAT SHE IS AS LARGE AS HIM AND THEY ARE BOTH TWO HALVES OF THE BODY. FOR ZEIR ANPIN IS THE ASPECT OF THE RIGHT HALF OF BINAH AND MALCHUT IS THE ASPECT OF THE LEFT PART OF BINAH. Then it is CALLED 'HALF A SHEKEL', as it is written: "This they shall give...HALF A SHEKEL AFTER THE SHEKEL OF THE SANCTUARY" (Shemot 30:13), thus Hei-Vav-Yud-Hei. In the end OF ZEIR ANPIN, in the tabernacle, she Hei-Vav-Hei-Yud. AND THIS IS THE SECRET OF "five cubits long" (Shemot 27:1) from the first Hei, and "five cubits broad" from the lower Hei. 'Cubit' is the secret of Vav, WHICH IS ZEIR ANPIN, and half of cubit is Yud, WHICH IS MALCHUT THAT STANDS AT THE END. Everything is alluded to in the letter Vav, WHICH IS ZEIR ANPIN, OR HIS CROWN, OR IN HIS CENTER OR AT HIS END.

580. וְדָא אִיהוּ רָזָא, אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן וּמִבַּלְעָדַי אֵין אֱלֹהִים דְּאִתְּרְמִיז בְּהַאי שְׁמָא, יוֹ״ד הֵ״י וָ״ו הֵ״י וְכָל שֵׁם דְּשַׁלִּיט ה׳ עַל י׳ נוּקְבָא אִיהוּ, מִסִּטְרָא דִּשְׂמָאלָא. וְאע״ג דְּמִסִּטְרָא דְּאָת י׳ אִיהִי בְּרֵישָׁא, בָּתַר דְּבִתְרֵין הֵהִי״ן אִיהִי בְּסוֹפָא, כְּגַוְונָא דָּא הֵ״י הֵ״י, אִתְּדָן לְרוֹב, וְנוּקְבָא אִיהִי. אֶלָּא י׳ עַל ה׳ תָּגָא, תְּחוֹת ה׳, שְׁמוּשׁ. כ״ש תְּחוֹת ו׳.

580. This is the secret of: "I am the first, and I am the last; and beside Me there is no Elohim" (Yeshayah 44:6), "I AM THE FIRST" IS THE SECRET OF MALCHUT WHEN IT IS A CROWN ON THE HEAD OF ZEIR ANPIN, WHILE "AND I AM THE LAST" IS WHEN SHE IS A POINT AT THE END OF ZEIR ANPIN. "AND BESIDE ME THERE IS NO ELOHIM" IS WHEN SHE IS IN THE CENTER OF ZEIR ANPIN, MEANING FOURTH TO THE PATRIARCHS AFTER CHESED, GVURAH AND TIFERET. She is alluded to in this Name, Yud-Vav-Dalet, Hei-Yud, Vav-Yud-Vav, Hei-Yud, WHERE YUD IS AT THE BEGINNING AND YUD IN THE CENTER OF THE VAV, AND YUD AT THE END OF THE HEI. Every Name in which Hei dominates Yud is a female from the left. And even though Yud at the beginning of the Name IS MALE, STILL-IN-ALL, SINCE after the two Hei's of the Name, it is at the end, such as Hei-Yud, Hei-Yud, it is judged according to the majority, as a female. The Yud that is upon Hei is a crown, under Hei a vessel, and all the more so under Vav.

581. וּבְגִין דְּלָא עֲבִידְנָא קִצּוּץ וּפְרוּד בְּיִחוּדָא דְּלְעֵילָא, דְּכֹלָּא יִחוּדָא חַד, נִתְקַשֶּׁה לִי לְמֶעְבַּד. וְקוּדְשָׁא בְּרִיךְ הוּא דְּיָדַע כָּל מַחֲשַׁבְתִּין, אָמַר, בָּתַר דְּדָא לְטוֹב אִתְכַּוָּן, דְּלָא לְמֶעְבַּד קִצּוּץ וּפְרוּד, תֵּ״יעָשֶׂה הַמְנ״וֹרָה, תֵּיעָשֶׂה מֵעַצְמָה כְּגַוְונָא דִּשְׁכִינְתָּא, תֵּיעָשֶׂה מֵעַצְמוֹ דְּקוּדְשָׁא בְּרִיךְ הוּא, בְּלָא פְּרוּדָא. שְׁאַר מָאנִין דְּבֵהוֹן אִיהִי שְׁכִינְתָּא שְׁמוּשׁ, וַיַּעַשׂ בְּצַלְאֵל.

581. I do not make any division or separation in the Supernal Unity, THAT IS IN BINAH, and it is all one unison. THEREFORE, it was difficult for me to produce THE THREE THINGS, THE CANDLESTICK, THE SHEKELS, AND THE NEW MOON, WHICH ARE THE SECRET OF MALCHUT. FOR IN THE CANDLESTICK, THERE IS THE ASPECT OF THE CROWN OF ZEIR ANPIN AND IN THE SHEKELS AND NEW MOON IT IS CONSIDERED TO BE IN HIS CENTER. The Holy One, blessed be He, who knows all thoughts, said, 'His intention was good not to make division and separation.' THEREFORE, let the candlestick be made by itself, just like the Shechinah is made from the self of the Holy One, blessed be He, without division. Of the other vessels of the Tabernacle, by which the Shechinah is at the service, NAMELY AT THE END OF ZEIR ANPIN, IT IS SAID: "And Betzalel made" (Shemot 37:1). AND IT WAS NOT NECESSARY THAT IT BE MADE BY ITSELF.

582. וּבְכָל אֲתָר דִּשְׁכִינְתָּא תַּתָּאָה אִיהִי עֲטָרָא דְּעַמּוּדָא דְּאֶמְצָעִיתָא, כַּד נְטִילַת מִן בִּינָה, דְּאִיהוּ עָלְמָא דְּאָתֵי, וַדַּאי לֵית יְדִיעָה לְב״נ. בְּקוּדְשָׁא בְּרִיךְ הוּא, וְלָא בְּכָל מִדּוֹת דִּילֵיהּ, עַד דְּיֵעוּל בְּהַאי תַּרְעָא, דְּאִתְּמַר עָלָהּ זֶה הַשַּׁעַר לַיְיָ׳, בְּאוֹת ל׳.

582. Wherever the lower Shechinah is a crown in the central pillar, WHICH IS ZEIR ANPIN, THAT IS when she is taken from Binah, which is the World to Come, it is certain THAT THEN man has no knowledge of the Holy One, blessed be He, and all his attributes. BINAH HAS THEN BEEN REDUCED TO THE SIX ENDS until he enters that gate, about which is said: "This is the gate of Hashem" (Tehilim 118:20) MEANING through the letter Lamed, WHICH ALLUDES TO A TOWER THAT FLIES IN THE AIR.

583. אִיהִי כְּלִילָא מִכָּל סְפִירָה, וּמִכָּל אַתְוָון דִּשְׁמָהָן, מְפוֹרָשִׁים וְנִסְתָּרִים. אִיהִי נְקוּדָה בְּכָל אָת וְאָת, שְׁמוּשָׁא תְּחוֹת בַּעְלָהּ. וְאִיהִי עֲטָרָה עַל רֵישֵׁיהּ, מִסִּטְרָא דִּילָהּ דְּטַעֲמֵי. כְּגוֹן סֶגוֹל נְקוּדָה תְּחוֹת יַרְכֵי מַלְכָּא, וְהָאָרֶץ הֲדוֹם רַגְלָי. וְאִיהִי בְּאֶמְצָעִיתָא, עִמֵּיהּ, מַחֲצִית הַשֶּׁקֶל, בְּשׁוּרֶק. וְאִיהִי עֲטָרָה עַל רֵישֵׁיהּ, מִסִּטְרָא דְּסֶגוֹלְתָּא.

583. FROM THE ASPECT OF HER BEING IN THE CENTER OF ZEIR ANPIN, she is combined from all the Sfirot and all the letters of the expressed and hidden Names, FOR SHE RECEIVES FROM THEM ALL AND THEY ARE INCLUDED IN HER. AND FROM THE ASPECT OF WHICH SHE IS AT THE END OF ZEIR ANPIN, she is a dot under every single letter, because she serves under her husband, ZEIR ANPIN, FOR FROM THERE IS SHE BUILT-UP TO UNITE WITH ZEIR ANPIN. AND FROM THE ASPECT OF her being a crown on the head OF ZEIR ANPIN, she is from the side of the musical tones THAT ARE MARKED ABOVE THE LETTERS. HE EXPLAINS: She is a dot like the dot of Segol that is below the knees of the King, MEANING BELOW NETZACH, HOD AND YESOD OF ZEIR ANPIN THAT ARE CALLED 'KNEES', as it is written, "and the earth is My footstool" (Yeshayah 66:1), MEANING MALCHUT THAT IS CALLED 'EARTH'. She is in the center WITH ZEIR ANPIN, for then she is called 'half-a-shekel', HALF A BODY AS EXPLAINED EARLIER, and this is in the point of the Shuruk, which is in the center of the Vav. She is a crown on his head from the side OF THE MUSICAL NOTE THAT IS CALLED 'segulta', WHICH IS ABOVE THE LETTERS.

584. זַרְקָא מַקַּף שׁוֹפָר, הוֹלֵךְ סֶגוֹלְתָּא, בְּהַהוּא זִמְנָא אִיהִי כֶּתֶר עַל רֵישָׁא דְּמַלְכָּא, כֶּתֶר יִתְּנוּ לְךָ יְיָ׳ אֱלֹהֵינוּ. אִיהִי יְדִיעַת הַהוּא דְּאִתְּמַר בֵּיהּ, בַּמּוּפְלָא מִמְּךָ אַל תִּדְרוֹשׁ וּבְמְכוּסֶה מִמְּךָ אַל תַּחְקוֹר. דְּבָה אִשְׁתְּמוֹדָע, דְּאִיהוּ רִאשׁוֹן לְעֵילָא בְּתָגָא, דְּהַיְינוּ סֶגוֹלְתָּא וְאִיהוּ אַחֲרוֹן, בְּסֶגוֹל. וּמִבַּלְעָדָיו אֵין אֱלֹהִים, בְּשׁוּרֶק. וְכֹלָּא בָּהּ אִשְׁתְּמוֹדָע.

584. Zarka, Makaf, Shofar, Holech, Segulta: When we cast and bring close MALCHUT TO BINAH THAT IS CALLED 'SHOFAR', SHE TURNS INTO THE SEGULTA OF THE MUSICAL TONES. Then she is a crown on the head of the King, ZEIR ANPIN, AS MENTIONED ABOVE, FOR THIS IS THE MEANING OF: 'A crown is given to you, Hashem our Elohim'. She is known then by what is said of her, 'Search not into that which is concealed from you, and inquire not into that which is hidden from you.' We know that it is 'first' above in Keter, which is Segulta, WHICH IS ABOVE THE LETTERS. It is the 'last' in the Segol, WHICH IS BELOW THE LETTERS, 'and beside him there is no Elohim' in the Shuruk, WHICH IS IN THE CENTER OF THE LETTERS, FOR THEN SHE ILLUMINATES WITH THE SHINE OF CHOCHMAH. Everything is known through her.

585. מַאן דְּאִתְדַּבָּק בָּהּ לְתַתָּא, אִיהִי מְסַלְּקָא לֵיהּ לְעֵילָא. וּמַאן דְּבָעֵי לְאִסְתַּלְּקָא עָלָהּ לְאַדְבְּקָא לְעֵילָא מִינָּהּ, אִיהִי מַשְׁפִּילָתוֹ לְתַתָּא מִינָּהּ, וְלֵית לֵיהּ חוּלָקָא בָּהּ. וּבְגִין דְּיַעֲקֹב אִשְׁתְּמוֹדָע בָּהּ, אוֹלִיף לָהּ לִבְנוֹי, וּמְנֵי דְּלָא יִבְקְשׁוּן לְסַלְּקָא לְדַרְגָּא לְעֵילָא מִינָּהּ, דְּאִיהִי כֹּלָּא, עֵילָא וְתַתָּא וְאֶמְצָעִיתָא. הה"ד, וְזֹאת אֲשֶׁר דִּבֶּר לָהֶם אֲבִיהֶם.

585. Whoever cleaves UNTO MALCHUT from below THE LETTERS, she raises him above, FOR SHE IS BUILT FROM THERE TO UNITE FACE-TO-FACE WITH ZEIR ANPIN. Yet she lowers below her he who desires to ascend above her to understand her from above THE LETTERS, and he has no part in her, BECAUSE WHEN SHE IS ABOVE IN SUPERNAL ABA AND IMA, SHE CANNOT BE UNDERSTOOD. Because Jacob received knowledge through her, MEANING FROM THE ASPECT OF BELOW THE LETTERS, he taught her to his children, and commanded them not to ascend to a level that is above her. She is everything, FOR SHE IS COMBINED OF THEM ALL, from above and from below and in the middle. It is written: "And this is that which their father spoke to them" (Beresheet 44:28), NAMELY MALCHUT THAT IS CALLED 'THIS'. FOR HE TOLD TO THEM NOT TO RISE ABOVE HER.

586. The prophet who recognized her cried and said to the Torah scholars and the Sages of the Torah: Those who are wealthy with it, MEANING that they are happy with their portion, FOR ONE WHO IS HAPPY WITH HIS PORTION IS WEALTHY. He cried toward them and said, "Thus says Hashem, 'Let not the wise man glory...but let him that glories glory in this, that he understands and knows Me'" (Yirmeyah 9:22-23), MEANING MALCHUT THAT IS CALLED 'THIS' AND NOT ABOVE HER. David, who knew her, said "Though a host should camp against me...even then I will be confident (lit. 'in this')" (Tehilim 27:3). Jeremiah saw the length of the exile, as well as Samael and the Serpent and all the princes of the seventy nations that were swooping down upon Yisrael by tens of thousands, and he saw the verse that the Holy One, blessed be He, said, "And yet for all that (lit. 'this'), when they are in the land of their enemies..." (Vayikra 26:44). The prophet said, "This I recall to my mind, therefore I have hope" (Eichah 3:21), FOR MALCHUT THAT IS CALLED 'THIS' IS WITH THEM IN EXILE; THEREFORE, HE AWAITS SALVATION. Of him who "neither did he set his heart even to this" (Shemot :23), it is written: "Nor does a fool understand this" (Tehilim 92:7) and also, "And this is the blessing of Judah. And he said, 'Hear Hashem, the voice of

586. נָבִיא דַּהֲוָה אִשְׁתְּמוֹדַע בָּהּ, צַוּוח וְאָמַר לְמָארֵי תּוֹרָה חֲכָמִים בְּאוֹרַיְיתָא, וַעֲתִירִין בָּהּ, וּשְׂמֵחִים בְּחֶלְקָם. צַוּוח לְגַבַּיְיהוּ וְאָמַר, כֹּה אָמַר יְיָ׳ אַל יִתְהַלֵּל וְגוֹ׳, כִּי אִם בְּזֹאת יִתְהַלֵּל הַמִּתְהַלֵּל הַשְׂכֵּל וְיָדוֹעַ אוֹתִי. דָּוִד דַּהֲוָה יָדַע בָּהּ אָמַר, אִם תַּחֲנֶה עָלַי מַחֲנֶה וְגוֹ׳, בְּזֹאת אֲנִי בוֹטֵחַ. וְיִרְמְיָה חָזָא גָּלוּתָא אָרִיךְ, וְסָמָאֵל וְנָחָשׁ וְכָל מְמָנָן דְּשַׁבְעִין אוּמִין בְּרִבּוֹ רִבְּוָון, דְּנַחְתֵּי עַל יִשְׂרָאֵל, וְחָזָא הַאי קְרָא דְּאָמַר קוּדְשָׁא בְּרִיךְ הוּא, וְאַף גַּם זֹאת בִּהְיוֹתָם בְּאֶרֶץ אוֹיְבֵיהֶם וְגוֹ׳, אָמַר נָבִיא זֹאת אָשִׁיב אֶל לִבִּי עַל כֵּן אוֹחִיל. וַאֲשֶׁר לֹא שָׁת לִבּוֹ גַּם לָזֹאת, עָלֵיהּ אִתְּמַר וּכְסִיל לָא יָבִין אֶת זֹאת. וְזֹאת לִיהוּדָה וַיֹּאמַר שְׁמַע יְיָ׳ קוֹל יְהוּדָה, בְּגִין דְּנָטִיר מַאי דְּמָנֵי לֵיהּ אֲבוֹי זָכָה לְמַלְכוּ. וְדָוִד בְּגִינָהּ אִסְתַּלָּק לְמַלְכוּ, דְּטָרַח כָּל יוֹמוֹי עָלָהּ.

587. אָמַר בּוּצִינָא קַדִּישָׁא, עָלָהּ אִתְּמַר, וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה וְגוֹ׳. בָּהּ אַזְהַרְתְּ לְיִשְׂרָאֵל, בְּשָׁעַת מִיתָתֶךָ. בָּהּ בֵּרַכְתְּ לְיִשְׂרָאֵל, בְּכָל שֵׁבֶט וְשֵׁבֶט. הה״ד וְזֹאת הַבְּרָכָה אֲשֶׁר בֵּרַךְ מֹשֶׁה וְגוֹ׳, וּבְגִין דָּא אוּקְמוּהָ חַבְרַיָּיא מָארֵי מַתְנִיתִין, דִּכְתִיב, זֹאת הַתּוֹרָה אָדָם כִּי יָמוּת בְּאֹהֶל, וְאָמְרוּ עָלָהּ מַאי כִּי יָמוּת בְּאֹהֶל, אֶלָּא אֵין הַתּוֹרָה מִתְקַיֶּמֶת, אֶלָּא בְּמִי שֶׁמֵּמִית עַצְמוֹ עָלֶיהָ, וְלֵית מִיתָה אֶלָּא עוֹנִי, דְּעָנִי חָשׁוּב כַּמֵּת.

588. דְּאִיהוּ קָרְבָּן עוֹלֶה וְיוֹרֵד. מִסִּטְרָא דְּעָשִׁיר עוֹלֶה וַדַּאי, דְּאִסְתַּלָּק עָלֵיהּ. דְּכָל עֲתִירִין, כָּל טִיבוּ דְּעַבְדִין, כֻּלְּהוֹן לְזַכָּאָה לְהוֹן לְעָלְמָא דְּאָתֵי, וְתַמָּן אִיהִי תָּגָא עַל רֵישַׁיְיהוּ. בֵּינוֹנִי, דְּפָלַח לְמִזְכֵּי בִּתְרֵין עָלְמִין, אִיהוּ מַחֲצִית הַשֶּׁקֶל עִמֵּיהּ בְּעָלְמָא דְּאָתֵי, כְּגוֹן מַצָּה דְּאִתְפְּלִיג, חֲצִיהּ תַּחַת הַמַּפָּה לַאֲפִיקוֹמָן בְּתַר סְעוּדָה. וְחֲצִיָּה לְמִצְוָה קֹדֶם סְעוּדָה. וּמִסִּטְרָא דָּא נֶאֱמַר בְּאֶסְתֵּר, מַה שְׁאֵלָתֵךְ וְיִנָּתֶן לָךְ וּמַה בַּקָּשָׁתֵךְ עַד חֲצִי הַמַּלְכוּת וְתֵעָשׂ.

Judah'" (Devarim 33:7). Judah observed what his father commanded him, AS MENTIONED EARLIER; THEREFORE, he merited kingship. David rose because of it to kingship, for he endeavored all his days to PERFECT it.

587. Said the holy luminary, RABBI SHIMON, TO THE FAITHFUL SHEPHERD: It is said, "And this is the Torah which Moses set..." (Devarim 4:44). You admonished Yisrael with it at the time of your death and you did bless every single tribe of Yisrael with it, as it is written: "And this is the blessing which Moses...blessed" (Devarim 33:1). Therefore, the scholars, the masters of the Mishnah, explained it in relation to the verse: "This is the Torah, when a man dies in a tent" (Bemidbar 19:14). Pertaining to this, they said: What is the meaning of "dies in a tent?" The Torah is maintained only in one who kills himself for its sake. Death means poverty, for a poor man is considered as dead.

588. MALCHUT is like a sacrifice of higher and lesser value. From the side of the wealthy one, it is certainly of higher value for it goes high above him, because all the good that the wealthy people do is all to their merit in the World to Come. There it is a crown on their heads, AND THIS IS FROM THE ASPECT OF IT BEING A CROWN OVER ZEIR ANPIN. The average man, who serves in order to merit two worlds, MEANING ALSO THIS WORLD, it is with him half a shekel in the World to Come, like Matzah that is broken in two, half under the napkin for Afikomen and half TO EAT to fulfill a commandment before the meal. From this side, it is said: "What is your petition? And it shall be granted you: and what is your request? Even to half the kingdom it shall be performed" (Ester 5:6), AND THIS FROM THE ASPECT THAT SHE IS IN THE MIDDLE OF ZEIR ANPIN.

589. But for one who is a poor, who endangers his life for its (her) sake, as is your quality, Faithful Shepherd, she, MALCHUT, is a sacrifice of lower value (lit. 'descending') under you, FOR SHE BECOMES A POINT UNDER YESOD OF ZEIR ANPIN, WHICH IS THE ASPECT OF FAITHFUL SHEPHERD. Why is it so? Because one who humbles himself for the sake of the Shechinah, the Holy One, blessed be He, descends to him. This is what David meant by: "Though Hashem be high, yet He takes note of the lowly" (Tehilim 138:6), and the prophet said, "For thus says the high and lofty one, that inhabits eternity, whose Name is holy...yet with him also that is of a contrite and humble spirit" (Yeshayah 57:15). Even though 'I dwell on high and in a holy place,' yet due to him who makes himself a contrite and humble spirit for the Shechinah's sake, in order to elevate Her from Her humbleness AND TO MAKE HER a crown for his head, I descend to dwell with him. After the husband of the Shechinah, WHICH IS ZEIR ANPIN, descends upon the man, She lowers Herself from his head, allows the space of the head to her husband, ZEIR ANPIN, and descends to the legs of the King, NAMELY UNDER HIS NETZACH, HOD AND YESOD THAT ARE CALLED 'LEGS'. The secret of the matter is: "The heaven is My throne, and the earth is my footstool" (Yeshayah 66:1); NAMELY, MALCHUT THAT IS CALLED 'EARTH'.

589. אֲבָל מַאן דְּאִיהוּ עָנִי, דְּמֵמִית גַּרְמֵיהּ בְּגִינָהּ, כְּגַוְונָא דִילָךְ רַעְיָא מְהֵימְנָא, אִיהוּ קָרְבָּן יוֹרֵד תְּחוֹתָךְ, וַאֲמַאי. בְּגִין דְּמַאן דְּאַשְׁפִּיל גַּרְמֵיהּ בְּגִין שְׁכִינְתֵּיהּ, דְּקוּדְשָׁא בְּרִיךְ הוּא אִיהוּ נָחִית עָלֵיהּ, וְהַאי הוּא דְּאָמַר דָּוִד, כִּי רָם יְיָ׳ וְשָׁפָל יִרְאֶה. וְהַנְּבִיא אָמַר, כִּי כֹה אָמַר רָם וְנִשָּׂא שׁוֹכֵן עַד וְקָדוֹשׁ שְׁמוֹ וְגוֹ׳ וְאֶת דַּכָּא וּשְׁפַל רוּחַ. דְּאַף עַל גַּב דַּאֲנָא מָרוֹם וְקָדוֹשׁ אֶשְׁכּוֹן, בְּגִין הַהוּא דְּאִתְעֲבִיד דַּכָּא וּשְׁפַל רוּחַ בְּגִין שְׁכִינְתִּי, לְסַלְּקָא לָהּ מִשְּׁפָלוּתָ דִילָהּ עֲטָרָא לְרֵישֵׁיהּ, אֲנָא נָחִית לְדַיְּירָא עִמֵּיהּ. וּבָתַר דְּבַעְלָהּ דִּשְׁכִינְתָּא נָחִית עַל בַּר נָשׁ, אִיהִי נְחִיתַת מֵעַל רֵישֵׁיהּ, וְיָהִיבַת אַתְרָא דְּרֵישָׁא לְבַעְלָהּ, וּנְחִיתַת לְרַגְלוֹי דְּמַלְכָּא. וְרָזָא דְּמִלָּה, הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדוֹם רַגְלָי.

590. From the day that the person inherits the soul, which comprises the Holy One, blessed be He, and His Shechinah, he is called 'a son'. One Tana said: Is it so that from the day that the person inherits a soul that comprises of the Holy One, blessed be He, and His Shechinah, he is called 'a son'? From where do we know this? It is from this verse that David said in the book of Tehilim, "I will tell of the decree: Hashem has said to me, 'You are My son; this day have I begotten you'" (Tehilim 2:7), FOR THIS OCCURS BY EVERY PERSON AT THE MOMENT THAT HE ATTAINS THE SOUL.

589. דְּמִיּוֹמָא דִּירִית בַּר נָשׁ נִשְׁמְתָא, כְּלִילָא מִקּוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ, מֵהַהִיא שַׁעְתָּא אִתְקְרֵי בֵּן. אָמַר חַד תָּנָא, וְכִי מֵהַהוּא יוֹמָא דִּירִית בַּר נָשׁ נִשְׁמְתָא, כְּלִילָא מִקּוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ, יִתְקְרֵי בְּרֵיהּ מנ״ל. מֵהַאי קְרָא דְּאָמַר דָּוִד בְּסֵפֶר תְּהִלִּים, אֲסַפְּרָה אֶל חֹק יְיָ׳ אָמַר אֵלַי בְּנִי אַתָּה אֲנִי הַיּוֹם יְלִדְתִּיךָ.

591. The holy luminary, RABBI SHIMON said to him: Faithful Shepherd, what is the meaning of "this day have I begotten you"? IT WOULD HAVE SUFFICED TO SAY "YOU ARE MY SON" TO CONVEY THAT I HAVE BEGOTTEN YOU. But because of you did David say with the Holy Spirit "this day have I begotten you." FOR "I" REFERS TO THE SHECHINAH AND "THIS DAY" REFERS TO THE FAITHFUL SHEPHERD WHICH IS TIFERET, AS IT IS WRITTEN: "It is yet high day" (Beresheet 29:7), for him, of whom it is said, "And there arose not a prophet in Yisrael like Moses" (Devarim 34:10). THEREFORE, HE IS CALLED 'HIGH DAY'. You lived in the Shechinah, "and you shall love Hashem your Elohim with all your heart" (Devarim 6:5), namely the body "and with all your soul (Heb. Nefesh)" namely the soul. For it has five names, Neshamah, Ruach, Nefesh, Chayah, Yechidah. "And with all your might", namely with all your money. The Holy One, blessed be He, and His Shechinah do not budge from you in all of these things.

591. א״ל בּוּצִינָא קַדִּישָׁא, רַעְיָא מְהֵימְנָא, מַאי הַיּוֹם יְלִדְתִּיךָ. אֶלָּא בְּגִינָךְ אָמַר דָּוִד בְּרוּחַ קֹדֶשׁ, אֲנִי הַיּוֹם יְלִדְתִּיךָ. הֵן עוֹד הַיּוֹם גָּדוֹל, בְּהַהוּא דְּאִתְּמַר בֵּיהּ, וְלֹא קָם נָבִיא עוֹד בְּיִשְׂרָאֵל כְּמֹשֶׁה. אַנְתְּ קַיֶּימֶת בִּשְׁכִינְתָּא וְאָהַבְתָּ אֶת יְיָ׳ אֱלֹהֶיךָ בְּכָל לְבָבְךָ, דְּהַיְינוּ גּוּפָא. וּבְכָל נַפְשְׁךָ, דְּהַיְינוּ נִשְׁמְתָא. דַּחֲמֵשׁ שְׁמָהָן אִית לָהּ: נְשָׁמָה. רוּחַ. נֶפֶשׁ. חַיָּה. יְחִידָה. וּבְכָל מְאֹדֶךָ, בְּכָל מָמוֹנָא דִילָךְ. קוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ לָא יָזוּז מִינָךְ בְּכָל אִלֵּין.

592. You thought that even if all the worlds would be under your jurisdiction, you would give them in order to raise the Shechinah to the Holy One, blessed be He, to crown Him with His Shechinah over all the Princes of the nations of the world, and afterwards to elevate Him and His Shechinah. Your form is comprised of all good traits, throughout the worlds and the companies of the supernal angels, and the lower beings, and all Yisrael.

592. אַנְתְּ חַשְׁבְתְּ, דַּאֲפִילוּ הֲווֹ כָּל עָלְמִין תְּחוֹת רְשׁוּתָךְ, הֲוֵית יָהִיב לְאַקָּמָא לִשְׁכִינְתָּא בְּקוּדְשָׁא בְּרִיךְ הוּא, וּלְאַמְלָכָא לֵיהּ בִּשְׁכִינְתֵּיהּ עַל כָּל מְמָנָן דְּאוּמִין דְּעָלְמָא, וּלְבָתַר לְסַלְּקָא לֵיהּ וּשְׁכִינְתֵּיהּ. בְּדִיוּקָנָא דִילָךְ כְּלִילָא מִכָּל מִדּוֹת טָבִין, בְּכָל עָלְמִין, וּבְמַשְׁרְיָין עִלָּאִין וְתַתָּאִין, וְעַל כָּל יִשְׂרָאֵל.

593. The Holy One, blessed be He, attaches a good thought to action. Since you are His son, everything that you thought of for the sake of your Master, He fulfills through you. You will not stir from Him forever, but will remain in His image in everything. You are concealed from humans during the time of exile. But I, from this world, am a messenger from the Holy One, blessed be He, to say these words before you, and I am commanded by Him not to stir from you at anytime that you desire. I and all the Tanaim and Amorain of our Yeshivah REQUEST OF YOU to arise and complete the commandments of your Master.

593. מַחֲשָׁבָה טוֹבָה הַקּוּדְשָׁא בְּרִיךְ הוּא מְצָרְפָהּ לְמַעֲשֶׂה. בְּתַר דְּאַנְתְּ בְּרֵיהּ, עַל כָּל דְּחָשַׁבְתְּ לְמָרָךְ, יְקַיְּים עַל יָדָךְ, וְלָא תְּזוּז מִנֵּיהּ לְעָלְמִין, אֶלָּא תְּהֵא בְּדִיוּקָנֵיהּ בְּכֹלָּא. וְאַנְתְּ בְּגָלוּתָא גְנִיז מִבְּנֵי נָשָׁא. וְאַנְתְּ מֵעָלְמָא דָּא, שְׁלִיחָא דְּקוּדְשָׁא בְּרִיךְ הוּא לְמֵימַר מִלִּין אִלֵּין קֳדָמָךְ, וַאֲנָא מְצוּוָה מִנֵּיהּ, דְּלָא לְמֵזַז מִינָּךְ בְּכָל עֵת וְשַׁעְתָּא דְּאַנְתְּ בְּעֵי. אָנָא וְכָל תַּנָּאִין וְאָמוֹרָאִין דְּמִתִּיבְתָּאן. קוּם אַשְׁלִים פִּקּוּדִין דְּמָרָךְ.

55. "And they shall make an ark"

Here, Rabbi Shimon speaks about the Torah and the ark. The supernal ark is the Shechinah, and the Holy One and His Shechinah are a unity. The rabbi maintains that the Torah is more beloved than anything; then he shows that the Ark and the ink with which the Torah is written are both made from wood, commenting that the world to come is the 'inside,' and the letters of Torah, though black on the outside, are white on the inside, as are the Torah scholars and holy sages.

The Relevance of this Passage

The Ark and the Torah are the two most sacred artifacts and symbols in Scripture; yet they remain the least understood. The ancient Kabbalists, however, revealed the inner significance of these two divine instruments. When Moses received the Tablets on Mount Sinai, the energy and spiritual Light that was revealed during the event literally vanquished all forms of darkness throughout the world. Death, chaos, pain, and suffering were extinguished, overwhelmed by the luminous radiance.

The term "Tablets" is a code describing a unique instrument that was fashioned to generate divine energy in our physical world. In the language of the 21st Century, one might envision the Tablets as a spiritual "nuclear power plant."

Just as a city is equipped with transformer substations that bring electrical energy from the local power station to our homes, the term Ten Commandments really signifies ten transformers that channel spiritual energy into our physical world. Both electrical and spiritual energy operate under similar principles. Both require physical tools to manifest and express their power in the material realm.

Moses had attained the highest level of consciousness. This truth is the deeper significance behind the concept of Moses "climbing to the top of the mountain." By virtue of his lofty level, Moses was able to control the raw forces of energy in the spiritual domain. He left the 600,000 Israelites at the foot of the mountain so that he could activate the tablets, thus bringing a final end to death and chaos.

During Moses' absence, two wicked and powerful alchemists infiltrated this gathering of 600,000 strong, and convinced the Israelites that Moses was dead, presumably from an overdose of "spiritual radiation." These hateful souls knew their days were over if the Israelites and the world remained connected to the energy flowing from this mountain. It would mean the end of evil and the dawn of immortality.

Consequently, they devised a cunning plan. They enlisted the help of a rabble-rousing faction that had split from the Israelites. The two alchemists and the rebel group were known as the "Mixed Multitude."

The Mixed Multitude convinced other Israelites to help them manufacture another instrument capable of generating a large supply of spiritual current. Activating this second source of spiritual power was the key to their insidious strategy.

Gold, being the finest conductor of electrical current, was also recognized as a powerful conductor of spiritual current. Thus, they built an apparatus constructed of gold, known by the code term "Golden Calf." Powering up the Golden Calf unleashed an additional surge of energy into the cosmos that literally blew out the circuits of the Tablets. The Light suddenly went out. Death was reborn, and evil returned to our midst. The Tablets, however, still retained an afterglow. Moses put the glowing Tablets into the Ark, along with the scroll of the Torah. Though not operating at peak capacity, this divine apparatus could help mankind replenish the Light that previously showered Sinai and the world.

All the Torahs and arks that now dwell in the synagogues of the world are wired and connected to the original Ark. Each week, when the ark in a synagogue is opened and the Torah is read, a portion of the Light that once illuminated Sinai is restored into the world. Unfortunately, the majority of Torahs in the world today are invalid. But thankfully, by the grace of God, when we read the verses that expound upon these mysteries, the Light of Sinai is replenished by connecting us to the supernal ark.

Moreover, whereas a synagogue is under the constraint of time and space, the supernal ark and the Zohar operate in a timeless realm, above physical laws. Thus, all the Light destined to be revealed now bathes the world with a complete luminous radiance that extinguishes death and decay in a merciful manner. The immortality that was lost on Sinai is hereby regained and the mixed-multitude is forever banished, blotted out by this ultimate illumination of Light.

594. פָּתַח וְאָמַר, וְעָשׂוּ אֲרוֹן עֲצֵי שִׁטִּים. ס"ת, עַמּוּדָא דְּאֶמְצָעִיתָא. אֲרוֹן דִּילֵיהּ, שְׁכִינְתָּא. מִבַּיִת וּמִחוּץ תְּצַפֶּנּוּ, לְקוּדְשָׁא בְּרִיךְ הוּא בִּשְׁכִינְתֵּיהּ, מִלְּבַר וּמִלְּגוֹ וְכֻלָּא חַד. מַה דְּלָאו הָכִי בְּאָרוֹן דְּהַאי עָלְמָא, דְּאוֹרַיְיתָא מִלְּגוֹ מִין אֶחָד, וְאָרוֹן מִין אַחֲרָא. דָּא בִּכְתִיבַת דְּיוֹ, וְדָא עֵץ מְצוּפֶה זָהָב. דְּוַדַּאי אוֹרַיְיתָא חֲבִיבָא מִכֹּלָּא, הה"ד, לֹא יַעַרְכֶנָּה זָהָב וּזְכוּכִית.

עד כאן רעיא מהימנא

595. וּמִסִּטְרָא אַחֲרָא אֲפִילוּ בְּהַאי עָלְמָא, אַחְזֵי דְּכֹלָּא חַד, דְּיוֹ וְעֵץ, דִּדְיוֹ מִתַּפּוּחִים, דְּאִתְעֲבִידוּ בְּעֵץ אִינּוּן, וְעוֹד, דְּיוֹ אוּכָּם מִלְּבַר, וְחִוָּור מִלְּגוֹ. הָכִי אִינּוּן מָארֵי תּוֹרָה וַחֲכָמִים, אוּכָּמִים בְּהַאי עָלְמָא דְּאִיהוּ לְבַר, שְׁפִירִין בְּהַהוּא עָלְמָא דְּאָתֵי, דְּאִיהוּ מִלְּגוֹ. וּבְגִין דָּא, דְּיוֹ, לִישָׁנָא דַיּוֹ לְעֶבֶד לִהְיוֹת כְּרַבּוֹ. דַּיּוֹ: יוֹ"ד יָדוֹ, חָכְמָה וּתְבוּנָה וְדַעַת דִּכְתַב בַּר נָשׁ בִּידוֹ בִּדְיוֹ.

594. He opened the discussion with the verse: "And they shall make an ark of Acacia wood" (Shemot 25:10). The Book of Torah is the Central Pillar, NAMELY ZEIR ANPIN. Its ark is the Shechinah and "inside and outside shall he overlay it" (Ibid. 11); namely the Holy One, blessed be He, with His Shechinah THAT COVERS HIM from "outside and inside." THE HOLY ONE, BLESSED BE HE, AND HIS SHECHINAH are all one. This is not so with the ark in this world, for the Torah which is inside is one kind and the ark is another kind. The one is written with ink and the other is wood overlaid with gold. Certainly the Torah is more beloved than everything, as it is written: "Gold and glass cannot equal it" (Iyov 28:17).

595. From a different view even, THE TORAH AND THE ARK THAT ARE in this world show that it is all one, ink and wood, LIKE THE HOLY ONE, BLESSED BE HE, AND HIS SHECHINAH, because ink is made of apples, which are of wood, NAMELY OF GALLNUTS. SO WE FIND THAT A TORAH SCROLL THAT IS WRITTEN WITH INK IS ONE KIND WITH THE ARK THAT IS MADE OF WOOD, FOR THIS IS THE SECRET OF THE HOLY ONE, BLESSED BE HE, AND HIS SHECHINAH. Moreover, ink, NAMELY THE LETTERS, is black on the outside and white on the inside, as are the Torah scholars and sages black in this world, which is outside. They are beautiful in the World to Come, which is in the inside. Therefore, ink (Heb. dyo) is the same expression as 'Dayo (Eng. 'sufficient') for a servant to be like his master.' Dyo CONTAINS THE LETTERS IN YUD OR THE LETTERS OF 'yado' (Eng. 'his hand') THAT ALLUDE TO Chochmah, Binah and Da'at, WHICH IS THE SECRET OF YUD, for a man writes with his hand.
End of Ra'aya Meheimna

56. "And look that you make them after their pattern"
Here, Rabbi Yosi says that the title verse is referring to the tabernacle. God gave Moses detailed instructions for constructing the tabernacle, and also gave him a vision of how the tabernacle of Metatron would look in the future. The tabernacle above did not come into existence until the tabernacle below was complete. Rabbi Yosi then tells us that there are two tabernacles and two priests: of the latter, one is the primordial Light (Chesed of Zeir Anpin) and the other is Michael the High Priest.
The Relevance of this Passage
Our physical world is an exact reflection of the upper world, thus the well-known Kabbalistic phrase, "As Above, so Below." The forces of the upper world influence and animate all events in this physical world, except for the actions of man. Our deeds in the lower world cause a stirring in the upper world. Thus, by reading this section, we reconnect ourselves to the tabernacle below and the supernal tabernacle above, forever ensuring our ties to the Light of the Creator. We make contact with the angel Matatron, Michael, and the Sfirah of Binah and Chesed, which bring an abundance of Mercy and inner guidance into our lives.

596. פָּתַח רַבִּי יוֹסִי וְאָמַר, בְּאִינּוּן רָזִין עִלָּאִין דְּמִשְׁכְּנָא כְּתִיב, וּרְאֵה וַעֲשֵׂה בִּתַבְנִיתָם וְגוֹ', וּכְתִיב וַהֲקֵמֹתָ אֶת הַמִּשְׁכָּן כְּמִשְׁפָּטוֹ וְגוֹ', אוֹלִיפְנָא דְּאָמַר לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא לְמֹשֶׁה, כָּל תִּקּוּנִין, וְכָל דְּיוּקְנִין דְּמִשְׁכְּנָא, כָּל חַד וְחַד כַּדְקָא חֲזִי לֵיהּ, דְּחָמָא לֵיהּ לְמִטַּטְרוֹ"ן, דְּקָא מְשַׁמֵּשׁ לְכַהֲנָא רַבָּא לְגוֹ. וְאִי תֵּימָא, וְהָא לָא אִתְּקַם מִשְׁכְּנָא לְעֵילָא, עַד יוֹמָא דְּאִתְּקַם מִשְׁכְּנָא לְתַתָּא, וְלָא שְׁמֵשׁ הַהוּא נַעַר דְּלְעֵילָא, עַד יוֹמָא דְּשִׁמְשׁוּ לְתַתָּא, בְּהַאי מִשְׁכְּנָא אַחֲרָא.

596. Rabbi Yosi opened the discussion saying: Of these mysteries of the Tabernacle, it is written, "And look that you make them after their pattern..." (Shemot 25:40) and it is written: "And you shall rear up the Tabernacle according to its fashion..." (Shemot 26:30). We have learned that the Holy One, blessed be He, spoke to Moses of all the forms and all the constructions of the Tabernacle, each one as it should be, and showed him THE ANGEL, Metatron, who serves the High Priest inside. If you ask: But the Tabernacle above was not erected until the day that the Tabernacle was erected below, and that youth, METATRON, did not serve above until the day that they served below in the other Tabernacle?

597. אֶלָּא וַדַּאי הָכִי הוּא, דְּהָא מַשְׁכְּנָא לָא אִתְּקַם לְעֵילָא, עַד דְּאִתְּקַם מַשְׁכְּנָא לְתַתָּא, אֲבָל חָמָא מֹשֶׁה חֵיזוּ דְּכָל מַשְׁכְּנָא, וְלָא הֲוָה מִתְסַדֵּר בְּקִיּוּמֵיהּ, עַד דְּאִתְּקַם מַשְׁכְּנָא לְתַתָּא, וְחָמָא לֵיהּ לְמְטַטְרוֹ"ן מְשַׁמֵּשׁ לְבָתַר, לָאו דַּהֲוָה אִיהוּ מְשַׁמֵּשׁ, אֶלָּא דַּהֲוָה מְשַׁמֵּשׁ לְבָתַר, וְלָאו בְּהַהוּא זִמְנָא. אָמַר לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא לְמֹשֶׁה, חֲמֵי מַשְׁכְּנָא, וְחֲמֵי נַעַר, כֹּלָּא מִתְעַכַּב עַד דְּיִתְקַם הָכָא לְתַתָּא.

597. HE ANSWERS: Certainly it is so that the Tabernacle was not erected above until it was erected below. Moses saw above the appearance of the whole Tabernacle, but it was not arranged completely until the Tabernacle was erected below, and he saw Metatron, who he served afterwards. AND HE DID NOT SEE HIM actually serving but rather as he would be serving later on, but not at that time. The Holy One, blessed be He, said to Moses, 'See the Tabernacle and see the youth, METATRON, but it will all be delayed until the Tabernacle will be erected below.'

598. וְאִי תֵּימָא, אִי הָכִי, מְטַטְרוֹן אִיהוּ דְּקָא מְשַׁמֵּשׁ. אֶלָּא וַדַּאי מַשְׁכְּנָא דִּילֵיהּ אִיהוּ, וּמִיכָאֵל כַּהֲנָא רַבָּא, אִיהוּ דְּקָא מְשַׁמֵּשׁ גּוֹ הַהוּא מַשְׁכְּנָא דִּמְטַטְרוֹן. כְּגַוְונָא דִּמְשַׁמֵּשׁ כַּהֲנָא רַבָּא עִלָּאָה לְעֵילָא, גּוֹ מַשְׁכְּנָא אַחֲרָא סְתִימָא דְּלָא אִתְגַּלְיָיא, בְּרָזָא דְּעָלְמָא דְּאָתֵי. תְּרֵין מַשְׁכְּנִין אִינּוּן. חַד אִיהוּ סְתִימָא עִלָּאָה. וְחַד הַאי מַשְׁכְּנָא דִּמְטַטְרוֹן. תְּרֵי כַּהֲנֵי אִינּוּן, חַד אוֹר קַדְמָאָה. וְחַד מִיכָאֵל כַּהֲנָא רַבָּא לְתַתָּא.

598. If you ask: Metatron serves in the Tabernacle above AND NOT MICHAEL? HE ANSWERS: The tabernacle is of Metatron and Michael the High Priest is the one who serves in the Tabernacle of Metatron, as the High Priest serves above in another Tabernacle that is concealed and not revealed, which is the secret of the World to Come, WHICH IS BINAH. There are two tabernacles. One is concealed, BINAH, and one is the Tabernacle of Metatron. There are two priests, MEANING THE ATTRIBUTES OF CHESED THAT IS CALLED 'PRIEST'. One is the primordial light, NAMELY CHESED OF ZEIR ANPIN, and one is Michael, the High Priest below.

57. Three Names included as one

Rabbi Shimon here discloses some concealed secrets of the supernal tabernacle, Binah, which is built on twelve pearls or supernal limbs. He speaks then of the three names which are combined together and which interpenetrate each other from the Right, Left and Central Columns of Zeir Anpin. The Right Column, Chesed, holds the Alef and Lamed of El. The Left Column, Gvurah, takes those letters and adds Hei-Yud-Mem to form Elohim. Mercy is included with them. The Central Column of Zeir Anpin takes all these and adds Nun-Vav to form Eloheinu, 'Our Elohim'. We can see that the Right Column is included in the Left; but the Left Column is also included in the Right by virtue of the fact that they take letters from the World to Come (Binah) to form Mem-Yud-Mem, Mayim, or 'water'. Rabbi Shimon also explains here how letters are formed and congealed and cocooned.

The Relevance of this Passage

The mention of "Twelve Pearls" indicates the root of the 12 constellations. Thus, we receive power to ascend above the plane of the planets and their respective astrological influences. At this moment we alter our destiny for the better, guaranteeing a redemption that is free of negative influences, judgments, and any form of pain.

When the Zohar discourses on the Three Columns, we are strengthened in our souls so that our behavioral actions embody balance. We receive mercy (Right Column), and it forever tempers and sweetens our acts of judgment towards others. We arouse judgment (Left Column), and it balances excessive mercy, so that we offer tough love in the appropriate measure and time. We receive emotional strength to always resist our selfish desires (Central Column), so that we enjoin our soul to the Supernal Realm, the source of all sustenance and blessing. Finally, the powers of Creation, embodied by the Hebrew letters, bring complete order, balance, and rejuvenation to all existence.

599. מִכָּאן רָזִין סְתִימִין דְּבֵי מַשְׁכְּנָא, מִפּוּמָא דְּבוּצִינָא. מַשְׁכְּנָא עִלָּאָה, אִתְּבְּנֵי עַל תְּרֵיסַר מַרְגְּלִיטִין, שַׁיְיכִין עִלָּאִין, יְמִינָא וּשְׂמָאלָא, שְׂמָאלָא וִימִינָא.

599. From here, concealed secrets of the Tabernacle are disclosed by the mouth of the Luminary, WHO IS RABBI SHIMON. The supernal Tabernacle, WHICH IS BINAH, is built on twelve pearls, supernal limbs, WHICH ARE THREE COLUMNS AND MALCHUT THAT RECEIVES THEM. EACH ONE OF THESE FOUR IS COMBINED OF THREE COLUMNS, TOTALING TWELVE, and are comprised, the right within the left and the left within the right.

600. There are three Names that are combined together. THEY ARE EL, ELOHIM, AND ELOHEINU (ENG. 'OUR ELOHIM'), AS SHALL BE EXPLAINED, and each penetrates the other. El is the first Name, as is set on the right OF ZEIR ANPIN, WHICH IS THE SECRET OF CHESED. THE SYSTEM IS AS FOLLOWS: Aleph, which is first, is to the right, NAMELY CHESED. It was turned into a shapeless lump, then was sculpted in the secret of the right. SMALLNESS IS CONSIDERED AS IF IT WERE AN UNFINISHED FORM, FOR IT IS A FORMLESS LUMP NOT YET COMPLETED, WHILE GREATNESS IS CONSIDERED SHAPED. When it entered and served internally, NAMELY IN BINAH THAT IS CALLED 'SUPERNAL TABERNACLE', the Lamed joined it. In its secret, it is called 'El (Aleph-Lamed)', because the Lamed emerged from the secret of above inside the Holy of Holies, WHICH IS BINAH, BECAUSE THE LAMED ALLUDES TO THE SECRET OF TOWER THAT FLIES IN THE AIR, NAMELY BINAH.

600. תְּלַת שְׁמָהָן אִינּוּן כְּלִילָן כַּחֲדָא, וְדָא עָיֵיל בְּדָא, וְדָא עָיֵיל בְּדָא. א״ל, קַדְמָאָה וְאִתְסְדַּר בִּימִינָא. א, אִיהוּ קַדְמָאָה דְּאִיהִי יְמִינָא, וְאַגְּלִים וְאִתְצַיַּיר בְּרָזָא דִּימִינָא, וְכַד עָיֵיל וְקָא מְשַׁמֵּשׁ לְגוֹ אִתְאַחַד בַּהֲדֵיהּ ל, וְאִקְרֵי בְּרָזָא דִּילֵיהּ א״ל, דְּהָא ל׳ מֵרָזָא דִּלְעֵילָא גּוֹ קֹדֶשׁ הַקָּדָשִׁים נָפַק.

601. The Lamed became cocooned there IN BINAH, and it is certain that when it emerged from there, it became cocooned like the other letters, that became cocooned and shapen after emerging from the secret of the World to Come, WHICH IS BINAH. BECAUSE BEFORE THE LETTERS ENTER THE CENTRAL COLUMN, THEY ARE MOIST AND AFTER THEY EMERGE FROM THERE TO THE SECRET OF THE FIRMAMENT, WHICH IS THE CENTRAL COLUMN, THEY CONGEAL AND BECOME COCOONED. That Lamed also, even though it is a supernal secret, ALLUDING TO BINAH, THE SECRET OF THE TOWER THAT FLIES IN THE AIR, it did not become cocooned until it emerged outside. Then it is the Name El, which is to the right OF ZEIR ANPIN.

601. לָאו דְּתַמָּן אַגְּלִים, אֶלָּא וַדַּאי כַּד נָפַק אַגְּלִים, כְּשְׁאַר אַתְוָון, דְּכַד נָפְקוּ מֵרָזָא דְּעָלְמָא דְּאָתֵי, אַגְּלִימוּ וְאִתְצַיָּירוּ. אוּף הָכִי הַאי ל׳, אע״ג דְּאִיהוּ רָזָא דִּלְעֵילָא, לָא אַגְּלִים, עַד דְּנָפַק לְבַר, וּכְדֵין א״ל. וְדָא רָזָא דִּימִינָא.

602. The left includes within it the right, and takes this Name, EL (ALEPH-LAMED), to itself and combines with it. When it is included with it, it is called 'Elohim' (Aleph-Lamed-Hei-Yud-final Mem). HE QUESTIONS: And if you say: Behold the left came first in the secret of the World to Come?

602. שְׂמָאלָא כְּלִיל בְּגַוֵּיהּ לִימִינָא, וְנָטִיל הַאי שְׁמָא לְגַבֵּיהּ, וְאִתְכְּלִיל בַּהֲדֵיהּ, וְכַד אִתְכְּלִיל בַּהֲדֵיהּ אִקְרֵי אִיהוּ אֱלֹהִים. וְאִי תֵּימָא, הָא אַקְדִּים שְׂמָאלָא בְּרָזָא דְּעָלְמָא דְּאָתֵי.

603. HE ANSWERS: Certainly it is so, but when the grades emerge in the secret of letters from the World to Come, WHICH IS BINAH, the name ELOHIM has to be revealed and erected, and point at that place from where they emerged, MEANING AT THE ORDER OF THEIR EMERGING IN BINAH. THEREFORE, this name was erected in this way: First Aleph and Lamed on the right side became included LATER within the left and the left took it, AND BECAME JOINED WITH ITS LETTERS, HEI, YUD, MEM, and is called 'Elohim'. AS THEY EMERGED IN BINAH SO DID THEY EMERGE IN ZEIR ANPIN. This is the secret of the right, WHICH IS EL THAT IS PRESENT in the Name Elohim. According to that secret IS FOUND that there is Mercy wherever there is Judgment, BECAUSE JUDGMENT, WHICH IS LEFT, includes it, and is erected and visible in it.

603. וַדַּאי הָכִי הוּא. אֶלָּא, כַּד נָפְקוּ דַּרְגִּין, בְּרָזָא דְּאַתְוָון מִגּוֹ עָלְמָא דְּאָתֵי, בָּעָא שְׁמָא דָא לְאִתְחַזָּאָה וּלְאִתְבְּנֵי, לְאַחֲזָאָה עַל הַהוּא אֲתָר דְּנַפְקֵי מִתַּמָּן, וְאִתְבְּנֵי שְׁמָא דָא, כְּגַוְונָא דָא. א״ל בְּקַדְמֵיתָא בְּסִטְרָא דִּימִינָא, אִתְכְּלִיל גּוֹ שְׂמָאלָא, וְנָטִיל לֵיהּ שְׂמָאלָא, וְאִקְרֵי אֱלֹהִים, וְדָא אִיהוּ רָזָא דִּימִינָא, בִּשְׁמָא דֶּאֱלֹהִים, וְעַל רָזָא דָא, בְּכָל אֲתָר דְּאִיהוּ דִּינָא, תַּמָּן אִיהוּ רַחֲמֵי, דְּהָא כְּלִיל אִיהוּ דִּינָא, וְהָא אִתְבְּנֵי וְאִתְחַזֵּי.

604. הַהוּא דְּנָפַק מִתַּמָּן, אֶמְצָעִיתָא, נָטִיל לְתַרְוַוּיְהוּ, וְאִשְׁתְּלִים, וְאִקְרֵי אֱלֹהֵינוּ. הָא הָכָא שְׁלִימוּ דְּאִתְחָזֵי מֵרָזָא דְּעָלְמָא עִלָּאָה, וְכֹלָּא אִתְכְּלִיל דָּא בְּדָא. כֵּיוָן דְּהַאי אֶמְצָעִיתָא אִשְׁתְּלִים, שְׁרָא עָלֵיהּ שְׁמָא קַדִּישָׁא, מַפְתְּחָא דְּכֹלָּא, דְּאִקְרֵי יהו"ה, וּכְדֵין נָטִיל לְכָל סִטְרִין, עֵילָא וְתַתָּא, יְמִינָא וּשְׂמָאלָא, וּלְכָל סִטְרִין אַחֲרָנִין. וְעַל דָּא, כַּד אִשְׁתְּלִים מֵרָזָא דְּתַרֵין סִטְרִין מִימִינָא וּשְׂמָאלָא, אִקְרֵי אֱלֹהֵינוּ, הָא הָכָא יְמִינָא וּשְׂמָאלָא וְאֶמְצָעִיתָא בְּכֻלָּא דְּשְׁמָא דָּא. וְדָא אִתְחָזֵי וְאִתְבְּנֵי. רָזָא דְּאַתְוָון נָפְקוּ מִתַּמָּן, כְּגַוְונָא דָּא אִתְבְּנֵי וְאִתְחָזֵי, כָּל חַד וְחַד.

604. The one that emerged from there, FROM BINAH, IN THE SENSE OF THE CENTRAL COLUMN OF ZEIR ANPIN, receives them both, NAMELY THE NAME EL AND THE NAME ELOHIM, and is completed to be called 'Eloheinu' (Eng. 'Our Elohim'). Here is the completeness that appears from the secret of the Supernal World, WHICH IS BINAH. It is all combined one with the other, BECAUSE THERE ARE HERE IN THE NAME ELOHEINU SIX LETTERS: ALEPH-LAMED ON THE RIGHT, HEI-YUD ON THE LEFT AND NUN-VAV IN THE CENTER, AND THEY ARE COMBINED TOGETHER. Since this Central COLUMN is completed, the Holy Name dwells upon it, which is the key to everything that is called Yud Hei Vav Hei, Then THE CENTRAL COLUMN takes all the sides, the upper and lower, WHICH ARE NETZACH HOD, right and left, WHICH ARE CHESED AND GVURAH, and all the other directions, WHICH ARE EAST AND WEST. Therefore, when it is completed with the secret of the two sides, NAMELY WITH THE TWO COLUMNS, from right and left, it is called 'Eloheinu', for there is right, left and center in this name, AS MENTIONED. It is visible and erected as is the secret of letters that emerge from there erected and visible, each and every one, AS WILL BE EXPLAINED.

605. הָא אִתְכְּלִיל יְמִינָא בִּשְׂמָאלָא, וְנָטִיל שְׂמָאלָא שְׁמָא דִּימִינָא, יְמִינָא אָן כְּלִיל בְּגַוֵּיהּ שְׂמָאלָא, לְמֶהֱוֵי נָטִיל יְמִינָא רָזָא דִּשְׂמָאלָא. אֶלָּא, כַּד אִתְכְּלִיל יְמִינָא בִּשְׂמָאלָא, וְנָטִיל שְׂמָאלָא שְׁמָא רָזָא דִּימִינָא, שְׁמָא אֵ"ל. יְמִינָא כְּלִיל בְּגַוֵּיהּ שְׂמָאלָא, וְאִיהוּ הי"ם.

605. HE ASKS: The right is indeed included in the left, for the left receives the name of the right, WHICH IS EL, BUT where is the left included in the right, so that right should receive the meaning of the left? HE ANSWERS: The right is included in the left and the left received the Name of the meaning of the right, WHICH IS the name El. The right also included in itself the left, which is Hei-Yud- final Mem.

606. אֲמַאי הָכִי. אֶלָּא בְּשַׁעֲתָא דְּאִתְבְּנֵי הַהוּא אֲתָר דְּנָפְקוּ מִתַּמָּן, נָטִיל לִשְׂמָאלָא תְּרֵין אַתְוָון, יְמִינָא נָטִיל חַד, מֵרָזָא דְּעָלְמָא דְּאָתֵי. שְׂמָאלָא תְּרֵין, וְאִיהוּ הי"ם. כְּדֵין יְמִינָא כְּלִיל בְּגַוֵּיהּ לִשְׂמָאלָא, וְנָטִיל לְאָת בַּתְרָאָה ם, וְנָטִיל י' דַּהֲוָה בִּשְׂמָאלָא, ם אִיהוּ בְּשְׁלִימוּ מֵ"ם, וְאִתְבְּנֵי הָכִי מַיִם, בְּהַהוּא י' דְּנָטִיל יַתִּיר. כְּדֵין יְמִינָא כְּלִיל לֵיהּ לִשְׂמָאלָא בְּגַוֵּיהּ.

606. HE QUESTIONS: Why is it so? HOW COULD THE RIGHT BE INCLUDED IN THE LEFT? HE ANSWERS: When that place whence they emerged was erected, NAMELY IN THE THREE COLUMNS OF BINAH, the left received two letters, OUT OF THE LETTERS HEI-YUD-FINAL MEM WHICH ARE IN THE LEFT COLUMN OF BINAH, and the right took one letter OF THE LETTERS HEI-YUD-FINAL MEM that are in the World to Come, WHICH IS BINAH. The left took two, which are HEI-YUD of Hei-Yud-final Mem. Then the right included the left in itself and took the last letter OF HEI-YUD-FINAL MEM, WHICH IS Mem. It also took the Yud, which was to the left; the Mem it received is fully spelled Mem-Mem. Together with the Yud it received, the word Mayim (Eng. 'water', Mem-Yud-final Mem) was constructed. Then does the right include the left within it.

58. The letters

Here, Rabbi Shimon speaks at length, telling how all the letters formed, rolled, combined, conceived new letters and thus participated in the creation of everything: fire, water, air, all the Sfirot, the light, the goatskin covering on the tabernacle, the perfection of the tabernacle, sound, the Garden, and the waters. He tells how all the seven names coming from the name of Mem-Bet in 42 letters are the secret of: "In the beginning Elohim created the heaven and the earth. And the earth was without form and void'" We also learn the meanings of: "And darkness was on the face of the deep," "Let there be light, and there was light," "the laver and its pedestal," "Let there be a firmament in the midst of the waters," "The voice of The Creator is upon the waters, the El of Glory'," "Let the earth bring forth grass," and "Let the waters under the heaven be gathered together to one place."

The Relevance of this Passage

The Hebrew letters are the instruments of Creation. They are genetic strands of cosmic DNA. The letters transcend religion, race, geography, and the very concept of language. They are instruments of power.

This truth is found within the Hebrew word for "letter," which means "pulse" or "vibration," indicating a flow of energy. By virtue of their shapes, sounds, and sequences, Hebrew letters radiate a wide range of forces. Their influence is universal, their scope, sweeping. Their power is shared with all mankind, though this penetrating truth has been concealed for millennia. Their sacred energy removes rash and intolerant emotions, fear, and anxiety from our beings. Their spiritual influence cleanses destructive impulses from our natures. The Light they emit purifies our hearts.

All these spiritual benefits, and more, are now bequeathed to us in this majestic passage discoursing on the Creation of the spiritual and physical cosmos.

607. לְבָתַר אִתְבְּנוּן אַתְוָון, א׳ דַּהֲוָה בְּקַדְמֵיתָא בְּסִטְרָא דִימִינָא, אוֹלִיד וְאַפִּיק אָת ש׳, כָּלִיל בְּתְלַת סִטְרִין, וְאִשְׁתְּתַף בְּאָת א׳, וְאִתְעֲבִיד אֵשׁ. תּוּ אַעְדּוּ אַתְוָון אִלֵּין, גּוֹ בְּטִישׁוּ דִּתְרֵין סִטְרִין אִלֵּין, וְאִתְקְרִיבוּ כַּחֲדָא בְּמַחְלוֹקֶת, וּמִגּוֹ מַחֲלוֹקֶת דָּא דְּמַיִם בְּאֵשׁ, וְאֵשׁ בְּמַיִם, אוֹלִידוּ אַתְוָון וְאַפִּיקוּ אָת ר׳ וְאָת ו׳ וְאָת ח׳ וְאִתְעֲבִידוּ רוּחַ, וְעָאל בֵּין תְּרֵין סִטְרִין, וּכְדֵין אִתְיְשְׁבוּ אַתְוָון קַדְמָאֵי בְּדוּכְתֵּיהוּ, כָּל חַד וְחַד בִּשְׁלִימוּ.

607. Afterwards, the letters are erected in such a way that the Aleph that was originally on the right side, begot and brought forth IN THE LEFT the letter Shin, WHICH IS COMBINED OF THE THREE SIDES, RIGHT, LEFT AND CENTER. THEREFORE, IT CONTAINS THREE VAV'S and it jpined with the letter Aleph, and THE COMBINATION Esh (Eng. 'fire') was made ON THE LEFT. Some more letters were conceived by the blows of the two sides, RIGHT AND LEFT, and they approached each other in controversy, FOR THE RIGHT IS MADE OF WATER AND THE LEFT OF FIRE. From this controversy of fire with water and water with fire, they bore letters and they brought forth the letter Resh and the letter Vav and the letter Chet to become Ruach (Eng. 'air'). THE RUACH entered between the two sides, WHICH ARE WATER AND FIRE, AND MEDIATED AND COMBINED THE ONE WITH THE OTHER, and then the original letters settled in their places, each one in perfection.

608. תּוּ אַתְוָון אַעְדּוּ, וְאִתְגַּלְגְּלוּ כַּחֲדָא, א׳ אַפִּיק מ׳, דְּאִיהוּ מִסִּטְרָא דִּילֵיהּ בִּימִינָא, דְּהָא בִּימִינָא אִתְיְשָׁב. מ׳ אַפִּיק ש׳ בְּגִין דְּהָא מ׳ כְּלִילָא אִיהִי, בְּקַדְמֵיתָא הֲוַת מִשְׂמָאלָא, וְאִתְכְּלִיל לְבָתַר בִּימִינָא וְאִשְׁתְּלִים בִּתְרֵין סִטְרִין, כֵּיוָן דְּאִשְׁתְּלִים, אַעְדּוּ וְאוֹלִידוּ כַּחֲדָא, וְאִתְכְּלִלוּ בִּתְרֵין סִטְרִין.

608. More letters were conceived and they rolled together. The Aleph brought forth Mem that is from the right side, because it settled in the right, AND NOW THE ALEPH BROUGHT IT OUT TO THE ASPECT OF THE LEFT SIDE. The Mem brought forth the Shin TO THE ASPECT OF THE CENTRAL COLUMN, because the Mem was originally included in the left, BECAUSE IT WAS A CLOSED FINAL MEM IN THE NAME ELOHIM ON THE LEFT. Afterwards, it became combined in the right, FOR THE ALEPH TOOK IT AND MADE IT INTO AN OPEN MEM SO WE FIND THAT it is completed on two sides, ON THE RIGHT AND ON THE LEFT. And once it was completed, BOTH THE SIDES IN IT CONCEIVED and bore together THE LETTER SHIN that is combined of the two sides. IT IS THE SECRET OF THE CENTRAL COLUMN THAT COMBINES WITHIN ITSELF RIGHT AND LEFT, FOR THE THREE BRANCHES OF THE SHIN ALLUDE TO THEM.

609. אִתְתְּקָפוּ אַתְוָון אמ״ש תְּלַת אִלֵּין, וְאַעְדּוּ וְאוֹלִידוּ תְּלַת אַחֲרָנִין, גּוֹ גִּלְגּוּלָא. מ׳ אִתְתְּקַן וְאַעְדֵּי וְאוֹלִיד ר׳. א׳ אַעְדֵּי וְאוֹלִיד ו׳. ש׳ אַעְדֵּי וְאוֹלִיד ח׳, וְאִשְׁתְּכְלַל כֻּלָּא.

609. Those three letters, Aleph, Mem, Shin, grew stronger, conceived and begot three others while revolving. The Mem was constructed and conceived and bore Resh. The Aleph conceived and bore Vav. The Shin conceived and bore the letter Chet, and then they were accomplished together.

610. תּוּ אַעְדּוּ אַתְוָון אִלֵּין רָזָא אמ״ש, וְאִתְגַּלְגְּלוּ כְּמִלְּקַדְּמִין, א׳ אַעְדֵּי וְאוֹלִיד וְאַפִּיק אָת ב׳ בְּסִטְרָא דְּמַעֲרָב, כְּדֵין אִתְיְשָׁב אִיהוּ בְּסִטַר דָּרוֹם. מ׳ אַעְדֵּי וְאוֹלִיד וְאַפִּיק אָת ד׳ בְּסִטְרָא דְּצָפוֹן, כְּדֵין אִסְתַּלָּק אִיהוּ בֵּין צָפוֹן וְדָרוֹם, וְתַלְיָא בַּאֲוִירָא. ש׳ אַעְדֵּי וְאוֹלִיד וְאַפִּיק אָת ג׳, וְאִתְיְשָׁב בְּסִטְרָא דְּמִזְרָח, וְאִיהוּ אִסְתַּלָּק בֵּין מַעֲרָב וּמִזְרָח, וְתַלְיָא בַּאֲוִירָא. אִשְׁתְּכָחוּ תְּרֵין אַתְוָון מ״ש, תַּלְיָין בַּאֲוִירָא.

610. The letters of the secret of Aleph-Mem-Shin again conceived and revolved as before. The Aleph conceived and bore the letter Bet on the West side, WHICH IS MALCHUT. Then THE ALEPH settled on the South side, WHICH IS CHESED. The Mem conceived and bore the letter Dalet on the North side, WHICH IS GVURAH, and THE MEM ascended between North and South, where it is suspended in the air. The Shin conceived and bore the letter Gimel and settled in the East side, WHICH IS TIFERET, and THE SHIN ascended between West and East and is suspended in the air. So we find the two letters Mem and Shin are suspended in the air.

611. א׳ דְּאִשְׁתְּאַר, אִסְתַּלָּק בְּדוּכְתֵּיהּ, וְסָלִיק לְעֵילָא, וְאִתְעַטַּר בֵּיהּ יָ״ה. בְּאִלֵּין אִתְתְּקַף, וְאַעְדֵּי וְאוֹלִיד ה״ו, וְקָאֵים בְּדוּכְתֵּיהּ, כְּדֵין אִתְעַטַּר, וְאַנְהִיר, וּפָשִׁיט נְהִירוּ, וְאוֹלִיד נְהִירוּ, וְאַפִּיק אָת ט׳, בַּטִּישׁוּ דְּקָא בָּטֵשׁ וְנָהִיר רָזָא דְּעָלְמָא עִלָּאָה, בְּנְהִירוּ.

611. The Aleph that remained IN THE VESSEL OF CHESED OF THE BODY was elevated in its place and ascended above TO THE PLACE OF CHOCHMAH, BINAH, DA'AT, WHICH IS THE SECRET OF YUD-HEI OF THE NAME YUD HEI VAV HEI. It was crowned there with Yud-Hei. In these, YUD-HEI, THE ALEPH grew stronger to conceive and bore Hei-Vav, AND THE NAME YUD HEI VAV HEI WAS COMPLETED, and remained in its place, IN CHESED OF THE BODY. AND THE NAME YUD HEI VAV HEI ILLUMINATED WITHIN THE BODY; YUD-HEI-VAV IN CHESED, GVURAH AND TIFERET OF THE BODY AND THE LAST HEI IN MALCHUT. Then THE ALEPH was crowned and illuminated and expanded in its light and bore light and brought forth the letter Tet, which is the striking with which the mystery of the Supernal World, WHICH IS BINAH, struck and illuminated in the light OF CHESED, GVURAH AND TIFERET.

612. כְּדֵין אִסְתַּלָּק א׳, וְנָטִיל מִגּוֹ אֲוִירָא מ״ש, וְאִתְחַבְּרוּ בַּהֲדֵיהּ, וַהֲווֹ אמ״ש כְּמִלְּקַדְּמִין, וְאִתְיַשָּׁב א׳ בְּסִטְרָא דְּדָרוֹם, ש׳ בְּסִטְרָא דְּמִזְרָח, מ׳ בְּסִטְרָא דְּצָפוֹן. סַלְקָא ג׳ דַּהֲוָה בְּסִטְרָא דְּמִזְרָח, וְאַעְדֵּי וְאוֹלִיד צ״ת. אָתָא ב׳ דַּהֲוָה בְּסִטַר מַעֲרָב, וְסָלִיק וְאִתְחֲבָר בֵּין צ״ת. סְלִיקוּ א׳ ו׳, דָּא מִסְטָר דָּרוֹם וְדָא מִסְטָר מִזְרָח, וְאִתְחַבְּרוּ תַּרְוַוּיְיהוּ בַּהֲדֵי ב׳ בֵּין צ״ת, וְאַנְהִיר שְׁמָא צְבָאוֹת.

612. Then the Aleph was elevated and took to it Mem and Shin that were in the air. They joined it and became THE COMBINATION OF Aleph-Mem-Shin as before. The Aleph settled in the South side, WHICH IS CHESED, the Shin in the East side, WHICH IS TIFERET and the Mem in the North side, WHICH IS GVURAH. The Gimel that was in the East side ascended and conceived and bore Tzadik-Tav. And the Bet, which was in the West side, WHICH IS MALCHUT, came and ascended and joined between Tzadik and Tav. Aleph and Vav ascended, the one from the South and the other from the East, NAMELY ALEPH FROM THE SOUTH AND VAV FROM THE EAST, and were both joined with the Bet between the letters Tzadik and Tav. THEY JOINED and the Name Tzva'ot illuminated (Tzadik-Bet-Aleph-Vav-Tav).

613. כַּד אִתְנַהִיר שְׁמָא דָּא גּוֹ מַשְׁכְּנָא, אַעְדּוּ אַתְוָון וְאוֹלִידוּ ז׳ ב׳ נ׳. סְלִיקוּ אמ״ש כְּמִלְּקַדְּמִין, וְאַעֲדוּ וְאוֹלִידוּ ס׳ ע׳ פ׳.

613. When this name, TZVA'OT, illuminated in the Tabernacle, WHICH IS MALCHUT, the letters conceived and bore Zayin-Bet-Nun. The letters Aleph-Mem-Shin ascended as before, MEANING THAT THEY ILLUMINATED IN CHESED, GVURAH AND TIFERET as MENTIONED ABOVE. They conceived and bore Samech-Ayin-Pei, WHICH ARE THE SFIROT TIFERET, NETZACH AND HOD.

614. אִשְׁתְּאַר ק׳ יְחִידָאי, וְסַלְקָא וְנַחְתָּא, קַיְימָא גּוֹ נוּקְבָא דִּתְהוֹמָא רַבָּא, חָמָא לֵהּ קוּדְשָׁא בְּרִיךְ הוּא, דְּקָא מִתְעַרְבְּבָא, בְּלָא גּוּפָא וְלָא צִיּוּרָא, וְלָא עָיֵיל לְמַשְׁכְּנָא. עָבֵד לֵהּ חוּפָאָה לְמַשְׁכְּנָא. וּמַאי נִיהוּ. יְרִיעוֹת עִזִּים לְאֹהֶל עַל הַמִּשְׁכָּן, כד״א, וְעָשִׂיתָ יְרִיעֹת עִזִּים לְאֹהֶל עַל הַמִּשְׁכָּן, לְאֹהֶל וְלָא אֹהֶל. קו״ף וְלָא אָדָם.

614. The Kuf remained alone, but went up and down and then stood in the hole of the great abyss. The Holy One, blessed be He, saw that it was confused and without a body or form, and that it did not enter the Tabernacle WHICH IS MALCHUT. So He made it into a cover on the Tabernacle. What is it? It is the curtain of goats' hair to be a covering over the Tabernacle, as it is written: "And you shall make curtains of goats' hair to be a covering (lit. 'tent') upon the tabernacle" (Shemot 26:7). IT IS WRITTEN a tent yet it is not a tent, BUT A COVER FOR THE TENT, for it is a monkey (Heb. Kof) and not a human.

615. תּוּ אִתְגַּלְגְּלוּ אַתְוָון כְּמִלְּקַדְּמִין, גּוֹ עוֹבְדָא דְּמַשְׁכְּנָא, אמ״ש, ש׳ אִתְגַּלְגְּלָא וְאִתְיַשְׁבָא בְּסִטַר מִזְרָח, וְאִשְׁתְּאַר ג׳ תַּלְיָיא בַּאֲוִירָא. מ׳ אִתְגַּלְגְּלָא וְאִתְיַשְׁבָא בְּסִטַר צָפוֹן, וְנָפַק ד׳ וְאִתְחַבָּר גּוֹ ש׳ בְּהַהוּא סִטְרָא. א׳ אִתְגַּלְגַּל וְאִתְיַשָּׁב וְסָלִיק לְגַבֵּי י׳, וְסַלְקָא וְאִתְתַּקְפָא בַּהֲדֵיהּ, וְנָטִיל לֵיהּ, וְאִתְחַבָּר גּוֹ בְּחִבּוּרָא חֲדָא שַׁדָּ״י. כַּד שְׁמָא דָּא אִתְתַּקַּן גּוֹ מַשְׁכְּנָא, כְּדֵין קִיּוּמָא וְקַיְימָא אִיהוּ מִגּוֹ מַשְׁכְּנָא דִּלְתַתָּא.

615. Again the letters ALEPH-MEM-SHIN rolled into the building of the Tabernacle as before, the Shin on the East side, and the Gimel, THAT WAS IN THE EAST, remained suspended in the air. FOR FROM IT EMERGED THE NAME TZVA'OT and the Mem rolled and settled in the North side, BECAUSE IN ORDER TO ILLUMINATE IN NETZACH, HOD AND YESOD, THE LETTERS ALEPH-MEM-SHIN HAVE TO BE CLOTHED IN CHESED, GVURAH AND TIFERET. The Dalet emerged, WHICH WAS IN THE NORTH, and joined the Shin on that side AND THE COMBINATION SHIN-DALET (ENG. 'DEMON') WAS FORMED. The Aleph rolled and settled ON THE SOUTH SIDE, and ascended to THE HEAD OF the Yud THAT IS THERE. It ascended and became strengthened with it and took it, AND JOINED IT WITH SHIN-DALET, the Name Shadai (Shin-Dalet-Yud) was unified into one, WHICH ILLUMINATES IN THE SFIRAH YESOD. When this Name was established in the Tabernacle, WHICH IS MALCHUT, it (she) can exist and is situated within the lower Tabernacle, MEANING THAT ITS EXISTENCE DEPENDS UPON THE ERECTION OF THE LOWER TABERNACLE.

616. תּוּ אַתְוָון אִתְגַּלְגְּלוּ כְּמִלְּקַדְּמִין, לְאִתְיַשְׁבָא מַשְׁכְּנָא, סְלִיקוּ אַתְוָון, א׳ בְּרֵישָׁא, ת׳ לְבָתַר, א״ת. ב׳ בְּרֵישָׁא, ש׳ לְבָתַר, אִתְחַלָּפוּ אַתְוָון, אב״ג ית״ץ, אִתְגַּלְגְּלוּ בְּגִלּוּפֵי קֻדְשָׁא א׳ ק׳. א׳ אַפִּיק ק׳. לְנַטְרָא מַשְׁכְּנָא. ק׳, אַפִּיק ר׳. ר׳ אַפִּיק ע׳ קר״ע.

616. Again the letters ALEPH-MEM-SHIN rolled as before, in order to settle in the Tabernacle, and the letters ascended, first the Aleph and then the Tav, AND THE COMBINATION OF Aleph-Tav WAS FORMED; first the Bet and then the Shin AND THE COMBINATION OF BET-SHIN WAS FORMED. The COMBINATIONS OF the letters exchanged BY MEANS OF THE ATBASH CIPHER, AND THEN EMERGED Aleph-Bet-Gimel-Yud-Tav-Tzadik. They turned through the holy engravings, Aleph to Kuf, THE ALEPH OF THE ATBASH CIPHER brought forth Kuf to guard the Tabernacle, AS MENTIONED ABOVE. The Kuf brought forth the Resh, the Resh brought it forth Ayin AND THESE BECAME THE COMBINATION OF Kuf-Resh-Ayin.

617. רָזָא דָא, וְאֶת עוֹרוֹת גְּדְיֵי הָעִזִּים הִלְבִּישָׁה עַל יָדָיו וְעַל חֶלְקַת צַוָּארָיו. כְּגַוְונָא דָא, וְעָשִׂיתָ יְרִיעֹת עִזִּים לְאֹהֶל עַל הַמִּשְׁכָּן. דְּהָא חוּלָקָא דָא, אִצְטְרִיךְ לְאַחֲזָאָה לְבַר, לְנַטְרָא הַהִיא דִּלְגָאו, וּעַל רָזָא דָא אַלְבִּישָׁת לֵיהּ לְיַעֲקֹב לְבַר. שט״ן קר״ע, אַתְוָון אִינּוּן רְשִׁימָן לְבַר, בְּגִין נְטוּרָא דְּמַשְׁכְּנָא, דְּאִיהוּ רָזָא דִּבְרִית קַדִּישָׁא, וְאִתְפְּרְעָא עָרְלָה לְבָתַר בְּחוּפָּאָה דָא.

617. This secret OF THE NAME KUF-RESH-AYIN, IS THE SECRET OF THE VERSE: "And she put the skins of the kids of the goat upon his hands, and upon the smooth of his neck" (Beresheet 27:16) and similarly, "And you shall make curtains of goats' hair to be a covering upon the tabernacle." FOR THE NAME KUF-RESH-AYIN, WHOSE SOURCE IS KUF, CONTAINS THE HARSH (HEB. AZIM) AND SEVERE JUDGMENTS THAT ARE CALLED 'GOATS (HEB. IZIM)'. THEREFORE, this part must be visible on the outside to guard what is inside, SO THAT THE EXTERNAL FORCES DO NOT GAIN NOURISHMENT FROM IT, AS HAS BEEN EXPLAINED EARLIER. The letters OF THE NAME Sin-Tet-Nun - Kuf-Resh-Ayin, WHICH IS THE SECOND NAME OF THE NAME OF MEM-BET (42) AFTER ALEPH-BET-GIMEL YUD-TAV- TZADIK MENTIONED EARLIER, are marked outside THE TABERNACLE in order to guard the Tabernacle, which is the secret of the holy covenant, the foreskin was uncovered through this cover.

618. תּוּ אִתְגַּלְגְּלוּ אַתְוָון, וְאַפִּיק א״ת ב״ש, שְׁקוּצִי״ת בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְגוֹ׳. בְּגִלְגּוּלָא דָא וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ בְּאַתְוָון קר״ע שט״ן. וְחֹשֶׁךְ עַל פְּנֵי תְהוֹם ג׳ אַפִּיק ר׳, ד׳ ק׳ עַד הָכָא אַתְוָון, אִתְגַּלְגְּלוּ, וּבְטִישׁוּ דָא בְּדָא לְתִקּוּנָא גּוֹ מַשְׁכְּנָא.

618. Again the letters rolled and brought forth THE COMBINATIONS OF the Atbash cipher UP TO Shin-Kuf-Vav Tzadik-Yud-Tav. THE MEANING IS THAT THE ATBASH CIPHER BROUGHT FORTH ALL THE SEVEN NAMES COMING FROM THE NAME OF MEM-BET (42 LETTERS) OF 'ANA B'KOACH,' UNTIL SHIN-KUF-VAV TZADIK-YUD-TAV. THESE ARE 'ALEPH-BET-GIMEL YUD- TAV-TZADIK,' 'KUF-RESH-AYIN SIN-TET-NUN,' 'NUN-GIMEL-DALET YUD- CAF-SHIN,' 'BET-TET-RESH TZADIK-TAV-GIMEL,' 'CHET-KUF-BET TET- NUN-AYIN,' 'YUD-GIMEL-LAMED PEI-ZAYIN-KUF,' 'SHIN-KUF-VAV TZADIK- YUD-TAV.' THEY ARE THE SECRET OF THE 42 LETTERS OF: "In the beginning Elohim created the heaven and the earth. And the earth was without form and void (Heb. bohu)..." (Beresheet 1:1) UNTIL THE BET OF BOHU. FOR THESE 42 LETTERS ARE THE SECRET OF THE NAME OF MEM-BET (42). In this cycle OF THE LETTERS, it is the secret of "And the earth was without form and void" because of the letters Kuf-Resh-Ayin Sin-Tet-Nun, MEANING BY THE STRENGTH OF THE SEVERE JUDGMENTS THAT IT CONTAINS. THERE BECOMES: "And darkness was on the face of the deep" (Ibid. 2) The Gimel brought forth Resh and the Dalet-Kuf AND THESE BECAME THE COMBINATIONS GIMEL=RESH, DALET=KUF. Until here, AFTER THERE EMERGED THE FOUR COMBINATIONS OF ALEPH=TAV, BET=SHIN, GIMEL=RESH, DALET=KUF, the letters rolled and struck one another to be established in the Tabernacle. THE REASON IS THAT THE PERMUTATION OF THE ATBASH CIPHER, CONTAINS ELEVEN COMBINATIONS: ALEPH=TAV; BET=SHIN; GIMEL=RESH; DALET=KUF; HEI=TZADIK; VAV=PEI; ZAYIN=AYIN; CHET=SAMECH; TET=NUN; YUD= MEM AND CAF=LAMED, WHICH ARE DIVIDED INTO THREE COLUMNS, RIGHT, LEFT AND CENTRAL. THE FIRST FOUR, ALEPH=TAV, BET=SHIN, GIMEL=RESH, DALET=KUF, ARE THE RIGHT COLUMN. THEREFORE, THEY ARE CONSIDERED AS ESTABLISHING THE TABERNACLE.

619. אִינּוּן אמ״ש אַפִּיקוּ תּוֹלְדִין, ה׳ צ׳ ו׳ ף׳ אַתְוָון דְּתַלְיָין גּוֹ אֲוִירָא, וּבְטִישׁוּ בְּאִינּוּן אַחֲרָנִין וְאַפִּיקוּ צִיּוּרָא דְּמַשְׁכְּנָא ז׳ ע׳. עַד הָכָא קַיְימָא וְחֹשֶׁךְ עַל פְּנֵי תְהוֹם כֻּלְּהוּ בְּסִטְרוֹי ח׳ אָתָא ס׳ וְאִתְחַבָּר בַּהֲדֵיהּ, כְּדֵין יְהִי אוֹר וַיְהִי אוֹר.

619. These THREE LETTERS, Aleph-Mem-Shin, brought forth offspring Hei-Tzadik-Vav-Pei, FOR IN THE CONTINUATION OF THE ATBASH CIPHER, these are the letters that are suspended in the air. They struck others and brought forth the form of the Tabernacle Zayin-Ayin, WHICH IS THE SEVENTH COMBINATION OF THE ATBASH CIPHER. Until here, IT IS RELATED TO THE SECRET OF THE VERSE: "And darkness upon the face of the deep." All of them, NAMELY ALL THE THREE PREVIOUSLY MENTIONED COMBINATIONS, HEI=TZADIK, VAV=PEI, ZAYIN=AYIN, are at its side, MEANING THE SIDE OF DARKNESS. IT IS BY REASON THAT THESE THREE COMBINATIONS ARE IN THE LEFT COLUMN OF THE ATBASH CIPHER, AND BEFORE THE LEFT JOINS WITH THE RIGHT, IT IS WHOLLY DARK. The Samech came and joined with the letter Chet, AND THE COMBINATION CHET-SAMECH WAS FORMED, WHICH IS AT THE FIRST OF THE FOUR COMBINATIONS OF THE CENTRAL COLUMN, WHICH ARE CHET=SAMECH, TET=NUN, YUD=MEM, CAF=LAMED. Then it is said, "'Let there be light', and there was light" (Beresheet 1:3), BECAUSE THE LIGHT COMES FROM THE CENTRAL COLUMN AFTER IT MEDIATES AND JOINS TOGETHER THE TWO COLUMNS, RIGHT AND LEFT.

620. אִתְגַּלְגְּלוּ אַתְוָון כְּמִלְקַדְּמִין, אב״ג ית״ץ, אַעֲדוּ וְאוֹלִידוּ וְאַפִּיקוּ צִיּוּרָא גּוֹ רָזִין דְּמַשְׁכְּנָא, בְּכְלָלָא חֲדָא בְּרָזָא א׳ ל׳ ב׳ ם׳, דְּהָא אָת א׳ אַעְדֵּי, וְאוֹלִיד בְּרָזָא דְּחֵילָא וְתוּקְפָּא, אָת ל׳. אִתְגַּבָּר בְּתוּקְפֵּיהּ, וְאִסְתַּלָּק בִּיקָרֵיהּ, וְאוֹלִיד אָת ב׳, כְּדֵין אַעְדִּיאוּ וְאוֹלִידוּ אַתְוָון אִתְחַבְּרוּ אַחֲרָנִין אִלֵּין מ׳ אִתְחַבָּר בְּגִלּוּפֵיהּ בְּאָת ב׳, כְּדֵין נַפְקֵי בְּחִבּוּרָא עַד ט״ר י״ש כ״ת לְמֶהֱוֵי אַתְוָון סַלְקִין בְּאַתְרַיְיהוּ, גּוֹ צִיּוּרָא דְּרָזָא דְּמַשְׁכְּנָא. אֶת הַכִּיּוֹר וְאֶת כַּנּוֹ.

620. The letters Aleph-Bet-Gimel-Yud-Tav-Tzadik rolled as before, and conceived and bore and brought forth one form of the secrets of the Tabernacle in one inclusion in the secret of THE PERMUTATED Albam CIPHER. The Aleph conceived and bore the letter Lamed by means of strength and might AND THE COMBINATION ALEPH=LAMED WAS FORMED. THE ALEPH strengthened in its might and ascended in its glory and bore the letter Bet. Then they conceived and bore the letters, and these other LETTERS joined, the Mem joined through its engraving with the letter Bet, AND THE COMBINATION BET=MEM WAS FORMED. So they emerged in pairs up to the combinations Tet=Resh, Yud=Shin, Caf=Tav, so that the letters should rise to their places in the combination of the secret of the Tabernacle. THIS IS THE SECRET OF: "The laver and its pedestal" (Shemot 38:16), FOR THE LAVER IS NETZACH AND ITS PEDESTAL IS HOD.

621. יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם, דְּהָא מַיִין סְלִיקוּ וְנַחֲתוּ בְּרָזָא דְּאַתְוָון א״ל. א׳ אַפִּיק ו׳. ו׳ אַפִּיק ק׳. אָת ל׳ סָלִיק אִתְגְּלִיפוּ אַתְוָון בְּגִלּוּפַיְיהוּ, בְּחִבּוּרָא חֲדָא, קוֹל יְיָ׳ עַל הַמָּיִם אֵ״ל וְכוּ׳, אִלֵּין אַתְוָון אֵ״ל, דְּהָא אִלֵּין אַעְדוּ וְאוֹלִידוּ וְאַפִּיקוּ אַתְוָון, גּוֹ צִיּוּרִין דְּמַשְׁכְּנָא.

621. "Let there be a firmament in the midst of the waters" (Beresheet 1:6). The waters were ascending BY THE SUPERNAL WATERS and descending BY THE LOWER WATERS in the secret of the letters Aleph-Lamed. The Aleph OF EL brought forth a Vav and the Vav brought forth Kuf and the letter Lamed OF EL ascended TO THEM. The letters were engaged in the engraving in one joint, VOICE (HEB. KOL, KUF-VAV-LAMED). THEREFORE, THE UPPER WATERS WERE DIVIDED FROM THE LOWER WATERS THROUGH THE LETTERS KUF-VAV-LAMED. THIS IS WHAT IS WRITTEN: "The voice of Hashem is upon the waters, The El OF GLORY..." (Tehilim 29:3). These letters, Aleph-Lamed, THAT ARE IN THE VERSE "THE EL OF GLORY" conceived and bore and were engraved in the imprint by means of the letters, so as to produce the drawings of the Tabernacle.

622. אמ״ש אַעְדוּ וְאוֹלִידוּ וְאִתְגְּלִיפוּ בְּגִלּוּפֵי רָזִין דְּאַתְוָון, לְאַפָּקָא צִיּוּרִין דְּמַשְׁכְּנָא, א׳ אַפִּיק ג׳, ש׳ אַפִּיק ן׳, לְחַבְּרָא גּוֹ אָת ג׳ בְּרָזָא גַּן. תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב וְגוֹ׳. אִתְגַּלְגְּלוּ אַתְוָון כְּמִלְקַדְּמִין אמ״ש, בְּרָזָא ב״ם בְּאִלֵּין כְּנִישׁוּ מַיָּא לַאֲתָר חַד, דִּכְתִיב יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל מָקוֹם אֶחָד.

622. THE THREE LETTERS, Aleph-Mem-Shin, conceived and bore and became engraved in the imprint of the letters, so as to produce the drawings of the Tabernacle WHICH IS MALCHUT. The Aleph brought forth Gimel. The Shin brought forth final Nun and joined it with Gimel, in the secret of Gan (garden, Gimel- final Nun), WHICH IS THE THIRD PAIR OF THE Albam cipher IN THE SECRET OF THE VERSE: "Let the earth bring forth grass" (Beresheet 1:11). The letters Aleph-Mem-Shin rolled again by means of Bet=Mem OF THE ALBAM CIPHER, in these waters that gathered into one place, as it is written: "Let the waters under the heaven be gathered together to one place" (Ibid. 9).

59. Sh'ma Yisrael

Here, Rabbi Chiya and Rabbi Yosi are again traveling on the road. Rabbi Yosi opens a discussion with the words of Kriat Sh'ma: "Hear O Yisrael, The Creator our Elohim, The Creator is One," and, "Hear O Yisrael; this day you are become the people," and, "Hear O Yisrael, you are to pass over the Jordan this day." He then asks why the word "Hear" is used so many times, and says the union of Shem (name) with Ayin (seventy) is necessary. He next speaks of the seventy Names in the secret of the supernal chariot, the 72 Names of the three verses, the seventy members of the Sanhedrin plus the two witnesses. Sh'ma Yisrael, we learn, alludes to Malchut (that is called Shem) when he unites with Zeir Anpin (which is called Yisrael). Next, Rabbi Yosi tells us that "this day you are become a people" means that you broke your heart in order to serve God. The "Hear O Yisrael" of the unison is, we learn, the secret of above and below, the secret of people accepting upon themselves the yoke of the heavenly kingdom, Malchut. At this moment of acceptance the Shechinah comes and rests on the person's head and bears him witness before God. Because the person recites and unites the Name of the Holy One, the Shechinah blesses him with seven blessings, and calls to him, "You are my servant, Yisrael, in whom I will be glorified."

The Relevance of this Passage

Two great sages traveling upon a road indicates the journey of their souls through celestial corridors in the upper world, where they behold secrets of the universe. One secret collected on this excursion concerns the sh'ma, which essentially enjoins our world (and our souls) to the upper world. The purpose of this revelation is to unify the two worlds, and this effect is achieved now.

The sh'ma emits a Light of healing, a divine radiance that nourishes 248 parts of our spiritual and physical bodies. Thus, in the act of meditatively perusing this passage, we receive Light that heals all our physical ailments and the spiritual nutrients that forever strengthen our soul. The sages speak of the 72 Names of God so that we may draw upon their miraculous power to achieve our personal transformations. This miraculous change touches all mankind to facilitate the unification of the lower world with the upper. The Shechinah is spoken of so that we may permanently fortify our immune system and forever shield this world from the dark forces of the night.

623. רַבִּי חִיָּא וְרַבִּי יוֹסִי הֲווֹ אַזְלֵי בְּאָרְחָא, עַד דַּהֲווֹ אַזְלֵי א״ר יוֹסִי, נִפְתַּח בְּעִידּוּנִין, וְנֵימָא מִלֵּי דְּאוֹרַיְיתָא. פָּתַח ר׳ יוֹסִי בְּמִלֵּי דִּקְרִיאַת שְׁמַע וְאָמַר, כְּתִיב שְׁמַע יִשְׂרָאֵל יְיָ׳ אֱלֹהֵינוּ יְיָ׳ אֶחָד. וּכְתִיב שְׁמַע יִשְׂרָאֵל הַיּוֹם הַזֶּה נִהְיֵיתָ לְעָם. וּכְתִיב שְׁמַע יִשְׂרָאֵל אַתָּה עוֹבֵר הַיּוֹם אֶת הַיַּרְדֵּן. כָּל הָנֵי שְׁמַע שְׁמַע דְּקָאָמַר מֹשֶׁה אֲמַאי. דְּהָא שְׁמַע יִשְׂרָאֵל דְּיִחוּדָא יֵאוֹת. הָנֵי אַחֲרָנִין אֲמַאי.

623. Rabbi Chiya and Rabbi Yosi were traveling on the road. While they were still traveling, Rabbi Yosi said: Let us start with delicacies and let us say words of Torah. Rabbi Yosi opened the discussion with the words of Kriat Sh'ma and said: It is written, "Hear O Yisrael, Hashem our Elohim, Hashem is One" (Devarim 6:4), "hearken, O Yisrael; this day you are become the people" (Devarim 27:9), and "Hear O Yisrael, you are to pass over the Jordan this day" (Devarim 9:1). What is the need for all these 'Hear's' that Moses said. "Hear O Yisrael, Hashem our Elohim, Hashem is One" is meant for unison and is good, but why the other ones?

624. אֶלָּא כֻּלְּהוּ לִדְרָשָׁא קָאֲתוּ, שְׁמַע יִשְׂרָאֵל דְּיִחוּדָא וַדַּאי הַאי לִדְרָשָׁא קָא אַתְיָא, וְהָכָא רָמִיז וְאִתְחַזֵּי יִחוּדָא דְּחָכְמְתָא עִלָּאָה. שְׁמַע, ע׳ מֵאַתְוָון רַבְרְבָן אִיהִי, אֲמַאי. אֶלָּא רָמֵז קָא רָמִיז בְּכֻלָּא חֲדָא, לְאַכְלָלָא עֵילָא וְתַתָּא כַּחֲדָא בְּיִחוּדָא חֲדָא, שְׁמַע: שֵׁם ע׳. הָכָא אִתְכְּלִיל הַאי שֵׁם בְּאִינּוּן ע׳ שְׁמָהָן עִלָּאִין, לְאַכְלָלָא לוֹן, דְּהָא שֵׁם אִתְבָּרְכָא מִנַּיְיהוּ, וְאִתְכְּלִיל בְּהוּ. וְאִצְטְרִיךְ לְאַכְלָלָא לוֹן כַּחֲדָא בְּיִחוּדָא חַד, וּלְשַׁוָּאָה רְעוּתֵיהּ בְּהוּ.

624. HE ANSWERS: They all should be interpreted. The "Hear (Heb. Sh'ma) O Yisrael" of the unison should certainly be interpreted, for here it alludes to and reflects the unison of the Supernal Chochmah. In Sh'ma (Shin-Mem-Ayin), the Ayin is of the large letters, for it refers to an inclusion that includes what is above and below in one unity. Because Sh'ma IS COMPOSED OF THE LETTERS OF shem (Eng. 'Name') and Ayin. For here this name, WHICH IS MALCHUT THAT IS CALLED 'NAME', is comprised in the seventy (=Ayin) supernal Names OF ZEIR ANPIN, in order to combine them. For the name, WHICH IS MALCHUT, is blessed by them and is become a part of them. They have to be combined as one, MEANING IN ONE WORD SH'MA, in one unity, and one has to pay attention in them.

625. דְּהָא וַדַּאי ע׳ שְׁמָהָן אִינּוּן בְּרָזָא דִּרְתִּיכָא עִלָּאָה, וּמֵהַאי רְתִיכָא עִלָּאָה, אִתְבָּרְכָא הַאי שֵׁם, וְאִתְכְּלִיל בְּגַוְוּיְיהוּ, וּלְבָתַר יִשְׂרָאֵל בְּכֻלָּל. אֲבָל הָא תָּנִינָן, דָּא יִשְׂרָאֵל סָבָא, לְמֶהֱוֵי יִשְׂרָאֵל בְּכֻלָּא חֲדָא, הַהוּא אֲתָר דְּבִקּוּתָא דְּכֹלָּא. וְעַל דָּא שְׁמַע יִשְׂרָאֵל, הַשְׁתָּא אִתְדְּבָקַת אִתְּתָא בְּבַעְלָהּ, וְהֲוֵי כֹּלָּא בְּכֻלָּא חֲדָא, וְדָא שְׁמַע יִשְׂרָאֵל דְּיִחוּדָא. לְבָתַר קָא מִיַּחֵד תְּלַת סִטְרִין, יְיָ׳ אֱלֹהֵינוּ יְיָ׳ אֶחָד, לְמֶהֱוֵי כֹּלָּא חַד.

625. Certainly the seventy Names are in the secret of the supernal Chariot, WHICH ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN OF THE CHEST AND ABOVE, WHICH ARE A VEHICLE FOR BINAH, NAMELY 72 NAMES OF THE THREE VERSES: "AND... REMOVED...AND IT CAME...AND ...STRETCHED OUT" (SHEMOT 14:19-21). THIS IS THE SECRET OF SEVENTY (THE HEBREW LETTER AYIN) MEMBERS OF THE SANHEDRIN PLUS THE TWO WITNESSES. And this Name is blessed by that supernal Chariot, WHICH IS MALCHUT, and becomes a part of them. Afterwards, AFTER THE WORD SH'MA, the word Yisrael without attributes is recited, NAMELY ZEIR ANPIN. Yet we have learned it is Yisrael Saba, MEANING that Yisrael, WHICH IS ZEIR ANPIN, should be in one unity with that place to which everyone is attached. ZEIR ANPIN, WHICH IS CALLED 'YISRAEL' IN GENERAL, SHOULD BE ATTACHED WITH YISRAEL SABA, MEANING THAT HE ASCENDS AND BECOMES A GARMENT TO IT. Hence "Sh'ma Yisrael," WHICH ALLUDES that now the wife cleaves with her husband; NAMELY, MALCHUT THAT IS CALLED 'SHEM' WITH ZEIR ANPIN THAT IS CALLED 'YISRAEL'. Everything is in one inclusion, and this is THE MEANING OF "Sh'ma Yisrael" of the unison. Afterwards, the three sides unite, which are: "Hashem our Elohim, Hashem is One", WHICH ARE ABA AND IMA AND ZEIR ANPIN, so that all becomes one.

626. שְׁמַע יִשְׂרָאֵל דְּכֻלְּהוּ שְׁאַר, לָאו אִינּוּן כְּהַאי גַּוְונָא, אֲבָל כֻּלְּהוּ אַחֲרָנִין לִדְרָשָׁא קָאֲתוּ, וְכֻלְּהוּ בְּאֲתָר אַחֲרָא אִתְדְּבָקוּ, שְׁמַע יִשְׂרָאֵל אַתָּה עֹבֵר הַיּוֹם. שְׁמַע יִשְׂרָאֵל הַיּוֹם הַזֶּה נִהְיֵיתָ לְעָם. וְכֻלְּהוּ בְּדַרְגָּא תַּתָּאָה אִתְדְּבָקוּ.

626. "Hear O Yisrael" in all the other PLACES are not in this manner, but they all are to be interpreted and they are all attached in a different place. "Hear O Yisrael, you are to pass over the Jordan this day" (Devarim 9:1); "and hearken, O Yisrael; this day you are become the people" (Devarim 27:9) They are all attached in the lower level, WHICH IS MALCHUT THAT IS CALLED 'HEARING'.

627. שְׁמַע יִשְׂרָאֵל הַיּוֹם הַזֶּה נִהְיֵיתָ לְעָם, שְׁמַע יִשְׂרָאֵל יֵאוֹת. הַיּוֹם הַזֶּה נִהְיֵיתָ לְעָם מַהוּ. הָיִיתָ מִבָּעֵי לֵיהּ, מַאי נִהְיֵיתָ. אֶלָּא בְּכָל אֲתָר עָם, כַּד אִתְּבְּרוּ לִבַּיְיהוּ לְפִלְחָנָא, כד״א נִהְיֵיתִי וְנֶחֱלֵתִי. וְדָא הוּא דִּכְתִיב, שְׁמָעוּנִי אַחַי וְעַמִּי. אִי אַחַי, לָמָּה עַמִּי, וְאִי עַמִּי, לָמָּה אַחַי. אֶלָּא אָמַר דָּוִד, אִי בִּרְעוּתָא אַתּוּן אַחַי, וְאִי לָאו אַתּוּן עַמִּי, לְתַבְרָא לִבַּיְיכוּ לְפוּלְחָנִי. כַּךְ הַיּוֹם הַזֶּה נִהְיֵיתָ לְעַם, תְּבַרְתְּ לִבְּךָ לְפִלְחָנָא דְקוּדְשָׁא בְּרִיךְ הוּא.

627. "Hearken, O Yisrael; this day you are become the people," HE QUESTIONS: "Hearken, O Yisrael" is well and good, but "this day have you are become the people," what is ITS MEANING? It should have said, 'You were,' so what is the meaning of "are become"? HE ANSWERS: Every place that 'people' is mentioned, it alludes to the fact that these hearts were broken to the service OF THE HOLY ONE, BLESSED BE HE. THEREFORE, IT IS SAID, "YOU ARE BECOME (HEB. NIHYETAH)," as it is written: "I fainted (Heb. nihyeti) and was sick" (Daniel 8:27). This is the meaning of: "Hear me, My brethren, and My people" (I Divrei Hayamim 28:2). HE QUESTIONS: If it is "My brethren," why did it say "My people"? And if "My people," then why "My brethren"? HE ANSWERS: But David said, 'If you will do it willingely, you are My brethren,' but if not, then you are 'My people,' that must break your hearts in My service.' Thus, "this day have you become a people" (Devarim 27:9), MEANING that you broke your heart so as to serve the Holy One, blessed be He.

628. שְׁמַע יִשְׂרָאֵל אַתָּה עוֹבֵר הַיּוֹם אֶת הַיַּרְדֵּן, כֹּלָּא בְּדַרְגָּא תַּתָּאָה, אִיהוּ, וְשְׁמַע יִשְׂרָאֵל דִּיחוּדָא הוּא דַּרְגָּא עִלָּאָה. מַה בֵּין הַאי לְהַאי. אֶלָּא הַהוּא שְׁמַע יִשְׂרָאֵל דִּיחוּדָא, לָא הֲוֵי בְּכֻלְּהוּ כְּהַאי גַּוְונָא, דְּהָא אִיהוּ הֲוֵי רָזָא דְעֵילָא וְתַתָּא. וְאִיהוּ רָזָא לְקַבְּלָא עֲלַיְיהוּ עוֹל מַלְכוּת שָׁמַיִם, בְּכָל סִטְרָא, בְּגִין דְּיִצְטְרִיךְ לֵיהּ לְבַר נָשׁ, לְמֶהֱוֵי זַמִּין בְּהַהִיא שַׁעֲתָא, לְיַחֲדָא שְׁמָא דְקוּדְשָׁא בְּרִיךְ הוּא, וּלְקַבְּלָא עֲלֵיהּ עוֹל מַלְכוּת שָׁמַיִם.

628. "Hear O Yisrael, you are to pass over the Jordan this day." It is all in the lower level, WHICH IS MALCHUT. And "Hear O Yisrael" of the unison is the upper level, WHICH IS ZEIR ANPIN THAT IS INCLUDED IN YISRAEL SABA, AS MENTIONED ABOVE. What is the difference between them? In "Hear O Yisrael" of the unison , not all of them have it in this manner, because it is the secret of above, OF YISRAEL - SABA AND TEVUNAH, and of below, ZEIR ANPIN AND MALCHUT. It is the secret of accepting upon themselves the yoke of the Heavenly Kingdom in anything. The person has to be ready at that time to declare the unity of the Name of the Holy One, blessed be He, ZEIR ANPIN, and to accept upon himself the yoke of the Heavenly Kingdom, WHICH IS MALCHUT.

629. וּבְשַׁעֲתָא דְאָתֵי בַּר נָשׁ לְקַבְּלָא עֲלֵיהּ עוֹל מַלְכוּת שָׁמַיִם, כְּדֵין שְׁכִינְתָּא אַתְיָא וְשַׁרְיָא עַל רֵישֵׁיהּ, וְקָאֵים עֲלֵיהּ כְּסָהִיד, לְסָהֲדָא סַהֲדוּתָא קָמֵי מַלְכָּא קַדִּישָׁא, דְּהַאי אִיהוּ דְּקָא מְיַחֵד שְׁמֵיהּ תְּרֵי זִמְנֵי בְּיוֹמָא, וּשְׁמֵיהּ אִתְיַחֵד עֵילָא וְתַתָּא כַּדְקָא יֵאוֹת. וְעַל דָּא ע׳ מִשְׁמַע יִשְׂרָאֵל מֵאַתְוָון רַבְרְבָן, וְד׳ נָמֵי מֵאַתְוָון רַבְרְבָן, לְמֶהֱוֵי עַד קָמֵי מַלְכָּא קַדִּישָׁא. וְהָא אוּקְמוּהָ, יְדוֹ״ד אֱלֹהֵינוּ יְדוֹ״ד, וְדָא הוּא רָזָא דְיִחוּדָא בִּתְלַת סִטְרִין, כְּמָה דְאוֹקְמֵיהּ בּוּצִינָא קַדִּישָׁא, וְאִתְעַר בֵּיהּ בְּכַמָּה דּוּכְתֵּי, וְלֵית לָן רְשׁוּ לְאַתְעָרָא בֵּיהּ יַתִּיר.

629. At the moment that the person comes to accept upon himself the yoke of the Heavenly Kingdom, then the Shechinah comes and rests on his head and stands over him as a witness. She bears witness before the Holy King that this one unites His name twice daily and His name is united above and below properly. Therefore, the Ayin of 'Sh'ma Yisrael' is of the large letters and the Dalet OF ECHAD (ENG. 'ONE'), is also of the large letters, WHICH ARE THE LETTERS AYIN-DALET (ED, ENG. 'WITNESS'), MEANING to be a witness before the Holy King. We have already established that "Hashem our Elohim, Hashem" is the secret of the unison on three sides, NAMELY, ABA, IMA, AND ZEIR ANPIN, and this is the secret of the unity in three sides, as the holy luminary has established and has asserted it in many places. We have no permission to assert it any more.

630. וַדַּאי הַאי בַּר נָשׁ, דְּקָא מְיַחֵד שְׁמָא דְקוּדְשָׁא בְּרִיךְ הוּא עֵילָא וְתַתָּא כַּדְקָא יֵאוֹת, שְׁכִינְתָּא אַתְיָא וְשַׁרְיָא עַל רֵישֵׁיהּ, וּמְבָרֵךְ לֵיהּ בִּשְׁבַע בִּרְכָאן, וְקָרֵי עָלֵיהּ, וַיֹּאמֶר לִי עַבְדִּי אָתָּה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאָר.

630. The Shechinah comes and rests upon the head of that person who unites the Name of the Holy One, blessed be He, above and below properly, and blesses him with seven blessings, CORRESPONDING TO THE SEVEN SFIROT. She calls to him, "And said to me, 'You are my servant, Yisrael, in whom I will be glorified'" (Yeshayah 49:3).

60. "To you it was shown, that you might know"

Rabbi Chiya opens this discussion with: "To you it was shown, that you might know that The Creator He is the Elohim'." He says the children of Yisrael lost all knowledge of their faith when they were in Egypt, until Moses taught them about the supernal Elohim in the world. Then they saw many miracles, were given the Torah, and learned the ways of God. The entire secret of the faith is, we are told, suspended upon this verse: "Know therefore this day, and consider it in your heart, that The Creator He is Elohim in heaven above, and upon the earth beneath, there is no other." The

secret of secrets is that Zeir Anpin, which is Yud Hei Vav Hei, and Elohim, which is Malchut, are One.

The Relevance of this Passage

Just as a stone is made of the same material as the mountain from which it is hewn, the soul of man is a spark of the divine Light. Therein lies the secret of the profound oneness that underlies this physical reality. The essence of The Creator, and our souls, is an unending desire to impart goodness, joy, and delight.

Thus, when we resist our wanton, self-seeking desires and use them in the service of others (sharing), we attain oneness with The Creator. The stone merges with the mountain. The faith to live by this truth awakens in our hearts. The strength to conquer our avaricious tendencies is born within us. Trust, conviction, and knowledge of The Creator are emblazoned in our minds. Our ultimate transformation and the final evolutionary stage of humanity are achieved. Mankind now embodies a Desire to Receive for the Sake of Sharing, and oneness is achieved between the Light and the Vessel.

631. רַבִּי חִיָּא פָּתַח אֲבַתְרֵיהּ וְאָמַר, אַתָּה הָרְאֵתָ לָדַעַת כִּי יְיָ׳ הוּא הָאֱלֹהִים וְגוֹ׳, הַאי קְרָא אִית לְאִסְתַּכְּלָא בֵּיהּ, אַתָּה הָרְאֵתָ, מַאי הָרְאֵתָ. אֶלָּא כַּד נָפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, לָא הֲווֹ יַדְעֵי בְּרָזָא דִּמְהֵימְנוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא כְּלוּם, בְּגִין דְּכֻלְּהוּ הֲווֹ פַּלְחֵי פּוּלְחָנָא נוּכְרָאָה בְּגָלוּתָא, וְאַנְשׁוּ כָּל עִקָּרָא דִּמְהֵימְנוּתָא דַּהֲוָה בְּהוּ בְּקַדְמֵיתָא, הֵרִיתוּ כָּל אִינּוּן תְּרֵיסַר שְׁבָטִין מֵאֲבוּהוֹן יַעֲקֹב.

631. Rabbi Chiya opened the discussion after him saying: "To you it was shown, that you might know that Hashem He is the Elohim..." (Devarim 4:35). This verse should be viewed closely. What is the meaning of: "To you it was shown?" HE ANSWERS: When the children of Yisrael went forth from Egypt, they knew nothing through the secret of the Faith in the Holy One, blessed be He, because they all worshipped idols in exile. They forgot all the roots of the Faith that they had originally that the twelve tribes inherited from their father Jacob.

632. וְכַד אָתָא מֹשֶׁה, אוֹלִיף לוֹן דְּאִית אֱלוֹהַּ עִלָּאָה בְּעָלְמָא, כְּמָה דְּאוּקְמוּהָ. לְבָתַר חָמוּ כָּל אִינּוּן נִסִּין וּגְבוּרָן דְּעַל יַמָּא, וְכָל נִסִּין וּגְבוּרָן דְּעָבֵד לְהוּ בְּמִצְרַיִם. לְבָתַר חָמוּ כַּמָּה גְבוּרָן, בְּמָנָא וּבְמַיָּא וְאִתְיְהִיבַת לוֹן אוֹרַיְיתָא, וְאוֹלִיפוּ אָרְחֵי דְּקוּדְשָׁא בְּרִיךְ הוּא, עַד דְּמָטֵי לְעִדָּנָא דָּא.

632. When Moses came, he taught them that there was a supernal Elohim in the world, as we have established. Afterwards, they saw all the miracles and mighty deeds by the sea, and all the miracles and mighty deeds that He performed for them in Egypt. Then they saw many mighty deeds with the manna and with the water, the Torah was given to them, and they learned the ways of the Holy One, blessed be He, until they came to that time.

633. אָמַר לוֹן מֹשֶׁה, עַד הַשְׁתָּא אִצְטְרִיכְנָא לְמֵילַף לְכוּ, כְּמָה דְּיַלְפִין לְרַבְיָא. וְדָא הוּא אַתָּה הָרְאֵתָ לָדַעַת, וְאוֹלִיפַת עַד הָכָא, לָדַעַת לְמִנְדַּע וּלְאִסְתַּכְּלָא וּלְמֵיעַל בְּרָזָא דִּמְהֵימְנוּתָא. וּמַאי אִיהִי. כִּי יְיָ׳ הוּא הָאֱלֹהִים.

633. Moses said to them: Until now, I had to teach you as one teaches a child. This is the meaning of: "To you it was shown, that you might know," for I taught you until now the knowledge to know, behold and enter the secret of Faith, which is that Hashem He is the Elohim'.

634. אִי תִּימָא מִלָּה זְעִירָא הִיא לְמִנְדַּע, הָא כְּתִיב וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבוֹתָ אֶל לְבָבֶךָ כִּי יְיָ׳ הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתָּחַת אֵין עוֹד. הָכָא תַּלְיָא כָּל רָזָא דִּמְהֵימְנוּתָא, לְמִנְדַּע מִגּוֹ דָּא, רָזָא דְּכָל רָזִין, לְמִנְדַּע סְתִימוּ דְּכָל סְתִימִין, יְהוֹ״ה אֱלֹהִים שֵׁם מָלֵא, וְכֻלָּא חַד. אַתָּה הָרְאֵתָ לָדַעַת, הָכָא רָזָא דְּרָזִין לְאִינּוּן יַדְעֵי מִדִּין.

634. If you wonder whether it is a small matter to know this, behold it is written: "Know therefore this day, and consider it in your heart, that Hashem He is the Elohim in heaven above, and upon the earth beneath, there is no other" (Ibid. 39). The entire secret of the Faith, deriving the secret of all secrets from this and knowing the most concealed of all, is stems from THIS VERSE. Yud Hei Vav Hei Elohim is a full name, FOR YUD HEI VAV HEI IS ZEIR ANPIN AND ELOHIM IS MALCHUT, and it indicates that it is all one. "To you it was shown, that you might know...THAT HASHEM HE IS THE ELOHIM...": Here is the secret of secrets to those who know the law; NAMELY, THE SECRET THAT ZEIR ANPIN, WHICH IS YUD HEI VAV HEI, AND ELOHIM, WHICH IS MALCHUT, ARE ONE.

61. "Then I was by Him, as a nursling"

Rabbi Chiya speaks here about the relationship between a king and a craftsman who together make a palace. He says the Torah is the craftsman whom the Holy One used to create the world. Before the world was created, the Torah preceded it by two thousand years. The Holy One looked into the Torah, saw what was to be created, and created it. He created man to be occupied with Torah, for which the world exists. Now, everyone who looks into the Torah and is occupied with it causes the world to remain in existence. Like Adam, we are told, all people before they come to this world stand before God in the same form and existence as they are in the world. At the moment a soul is about to descend to this world, God calls the appointed angel who has authority over the soul, and asks the angel to bring her into His presence. Then the soul comes clothed in the form of this world, and the Holy King makes her swear that she will be occupied with Torah when she descends to this world. It is better for one not to be

born, we are told, than to come to this world and not try to know God.

The Relevance of this Passage

Here we learn that the Torah predated the world and was indeed the pattern for all Creation. Traditionally, the Torah is viewed as a religious canon in which the fundamental laws of moral and physical conduct are inscribed. Scholars view the Torah as a document of recorded history, or a collection of stories that expound upon God's relationship with man.

Kabbalistically, these descriptions miss the mark. The author of the Zohar, the eminent Kabbalist Rabbi Shimon bar Yochai, ridicules those who see only stories and tales in this sacred instrument. The scroll is not an attempt to define the proper morals by which a man should live. Humanity will never seek out positive change, nor will a man persevere on the spiritual path when the vague concepts of morality and ethics are the primary motivation and reward. Lacking the Kabbalistic knowledge concerning the Torah, the scroll becomes a fruitless symbol of tradition, instead of an awesome instrument of power.

What is the power of the Torah when viewed through the lens of Kabbalah? It is the personal and universal power to change; to transform; to elevate; to grow; to become God(like). Toward that end, the scroll emits spiritual influences that envelope us with: healing, so that we share it with others; prosperity, so that we may tithe and give to the poor; assistance in the removal of envy, so that we may love others unconditionally; the ability to attract one's soul-mate, so that we may complete our souls; and the courage to conquer our deepest fears, so that we may climb the highest mountains.

This most potent passage evokes this ancient memory, recalling our promise to God to delve, heart and soul, into the Torah's mysteries. And at this moment, here and now, we are honoring our commitment, igniting the full power of the Torah, and completing the purpose of Creation.

635. Happy are all those who are occupied with Torah, for when the Holy One, blessed be He, created the world, He looked into the Torah and thus created the world. He did create the world with Torah and with Torah was the world created, as we have established. It is written: "then I was by Him, as a nursling (Heb. amon)" (Mishlei 8:30). Do not pronounce it 'amon' but rather 'umon (Eng. 'a craftsman')' FOR TORAH IS THE CRAFTMANSHIP OF THE WORLD.

635. זַכָּאִין אִינּוּן כָּל אִינּוּן דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא. וּבְגִין דְּכַד בָּרָא קוּדְשָׁא בְּרִיךְ הוּא עָלְמָא, אִסְתָּכַל בָּהּ בְּאוֹרַיְיתָא, וּבָרָא עָלְמָא, וּבְאוֹרַיְיתָא אִתְבְּרֵי עָלְמָא, כְּמָה דְּאוּקְמוּהָ, דִּכְתִיב וְאֶהְיֶה אֶצְלוֹ אָמוֹן, אַל תִּקְרֵי אָמוֹן אֶלָּא אוּמָן.

636. HE QUESTIONS: Is the Torah a craftsman? HE ANSWERS: Yes, SIMILAR to a king who wishes to build a palace. If he does not take a craftsman, he cannot make the palace. Once the palace is built, it is not known AFTER THE NAME OF THE CRAFTSMAN, but rather by the name of the king. For people say these are the palaces that the king made, BY REASON that the king gave the idea for all these palaces.

636. וְכִי אוֹרַיְיתָא אוּמָנָא הֲוָה. אִין. לְמַלְכָּא דְּבָעֵי לְמֶעְבַּד פַּלְטֵרִין, אִי לָא שַׁוֵּי לְגַבֵּיהּ אוּמָנָא, לָא יָכִיל לְמֶעְבַּד פַּלְטֵרִין. כֵּיוָן דְּפַלְטֵרִין וְאִתְעֲבִידוּ, לָא סָלִיק שְׁמָא, אֶלָּא דְּמַלְכָּא. אִלֵּין פַּלְטֵרִין דְּעָבֵד מַלְכָּא, מַלְכָּא שַׁוֵּי בְּאִינּוּן פַּלְטֵרִין מַחֲשָׁבָה.

637. So the Holy One, blessed be He, wanted to create the world. He looked to the craftsman, WHICH IS THE TORAH and, although the craftsman made the palace, it is credited to the name of the king, for people say these are the palaces that the king made. Certainly, the king built the palace. The Torah cries, 'Then I was by Him, as a craftsman,' for the Holy One, blessed be He, created the world with me. Before the world was created, the Torah preceded the world by two thousand years. When the Holy One, blessed be He, wanted to create the world, He looked into every single word in the Torah, and created the craft in the world correspondingly, because all the things and words of the worlds are in the Torah. Therefore, the Holy One, blessed be He, looked into it and so created the world.

637. כַּךְ קוּדְשָׁא בְּרִיךְ הוּא, בָּעֵי לְמִבְרֵי עָלְמָא, אִסְתָּכַל בְּאוּמָנָא, וְאע״ג דְּאוּמָנָא עֲבַד פַּלְטֵרִין, לָא סָלִיק שְׁמָא אֶלָּא דְּמַלְכָּא, אִלֵּין פַּלְטֵרִין דַּעֲבַד מַלְכָּא, וַדַּאי מַלְכָּא בְּנָה פַּלְטֵרִין. אוֹרַיְיתָא צוֹוַחַת וְאֶהְיֶה אֶצְלוֹ אָמוֹן, בִּי בָּרָא קוּדְשָׁא בְּרִיךְ הוּא עָלְמָא, דְּעַד אִתְבְּרֵי עָלְמָא, אַקְדִּימַת אוֹרַיְיתָא תְּרֵין אַלְפֵי שְׁנִין לְעָלְמָא, וְכַד בָּעָא קוּדְשָׁא בְּרִיךְ הוּא לְמִבְרֵי עָלְמָא, הֲוָה מִסְתַּכַּל בָּהּ בְּאוֹרַיְיתָא, בְּכָל מִלָּה וּמִלָּה, וְעָבֵד לְקֻבְלָהּ אוּמָנוּתָא דְּעָלְמָא. בְּגִין דְּכָל מִלִּין וְעוֹבָדִין דְּכָל עָלְמִין, בְּאוֹרַיְיתָא אִינּוּן. וְע״ד קוּדְשָׁא בְּרִיךְ הוּא הֲוָה מִסְתַּכַּל בָּהּ, וּבָרָא עָלְמָא.

638. Not that the Torah created the world, but rather the Holy One, blessed be He, by His looking into the Torah, created the world. So we find that the Holy One, blessed be He, is the craftsman and the Torah in relation to Him and by Him is a craft, as it is written: "Then I was by Him, as a nursling (Heb. amon)." It does not say 'I was as amon,' but "I was by Him as amon." The Holy One, blessed be He, looked into it, so it was by Him a craft.

638. לָאו דְּאוֹרַיְיתָא בָּרָא עָלְמָא, אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא, בְּאִסְתַּכְּלוּתָא דְּאוֹרַיְיתָא בָּרָא עָלְמָא. אִשְׁתְּכַח דְּקוּדְשָׁא בְּרִיךְ הוּא אִיהוּ אוּמָנָא, וְאוֹרַיְיתָא לְקֻבְלֵיהּ וּלְגַבֵּיהּ אוּמָנָא, שֶׁנֶּאֱמַר וְאֶהְיֶה אֶצְלוֹ אָמוֹן, וְאֶהְיֶה אָמוֹן לָא כְּתִיב, אֶלָּא אֶצְלוֹ, הוֹאִיל וְקוּדְשָׁא בְּרִיךְ הוּא אִסְתָּכַל בָּהּ, אֶצְלוֹ הֲוָה אוּמָנָא.

639. And if you ask: Who can be a craftsman next to the Holy One, blessed be He? The looking of the Holy One, blessed be He, was in this manner. It is written in the Torah: "In the beginning Elohim created the heaven and the earth" (Beresheet 1:1). He looked at this and created the heaven. In the Torah, it is written: "And Elohim said, 'Let there be light'" (Ibid. 3). He looked at this word and created the light, and so with every single word that is written in the Torah, the Holy One, blessed be He, looked and created that thing. Therefore it is written: "Then I was by Him as a craftsman." The whole world was created in the same way.

639. וְאִי תֵּימָא מַאן יָכִיל לְמֶהֱוֵי אוּמָנָא לְגַבֵּיהּ. אֶלָּא אִסְתַּכְּלוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא בְּגַוְונָא דָּא, בְּאוֹרַיְיתָא, כְּתִיב בָּהּ, בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ, אִסְתָּכַּל בְּהַאי מִלָּה, וּבְרָא אֶת הַשָּׁמַיִם. בְּאוֹרַיְיתָא כְּתִיב בָּהּ, וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר, אִסְתָּכַּל בְּהַאי מִלָּה, וּבְרָא אֶת הָאוֹר. וְכֵן בְּכָל מִלָּה וּמִלָּה דִּכְתִיב בָּהּ בְּאוֹרַיְיתָא, אִסְתָּכַּל קוּדְשָׁא בְּרִיךְ הוּא, וְעָבֵד הַהִיא מִלָּה, וְע"ד כְּתִיב וָאֶהְיֶה אֶצְלוֹ אָמוֹן. כְּגַוְונָא דָּא כָּל עָלְמָא אִתְבְּרֵי.

640. Once the world was created, nothing persevered until it arose in His desire to create man, to be occupied with Torah, for which the world exists. Now, everyone who looks into the Torah and is occupied with it causes the world to remain in existence. The Holy One, blessed be He, looked into the Torah and created the world. Man looks into the Torah and causes it to exist, so we see that the existence and the sustenance of the entire world is the Torah. Therefore, Happy is the man who is occupied in Torah, for he keeps the world in existence.

640. כֵּיוָן דְּאִתְבְּרֵי עָלְמָא, כָּל מִלָּה וּמִלָּה לָא הֲוָה מִתְקַיֵּים, עַד דְּסָלִיק בִּרְעוּתָא לְמִבְרֵי אָדָם, דְּיֶהֱוֵי מִשְׁתַּדַּל בְּאוֹרַיְיתָא, וּבְגִינָהּ אִתְקַיֵּים עָלְמָא. הַשְׁתָּא כָּל מַאן דְּאִסְתָּכַּל בָּהּ בְּאוֹרַיְיתָא, וְאִשְׁתַּדַּל בָּהּ, כְּבִיכוֹל, הוּא מְקַיֵּים כָּל עָלְמָא. קוּדְשָׁא בְּרִיךְ הוּא אִסְתָּכַּל בְּאוֹרַיְיתָא, וּבְרָא עָלְמָא. בַּר נָשׁ מִסְתַּכֵּל בָּהּ בְּאוֹרַיְיתָא וּמְקַיֵּים עָלְמָא. אִשְׁתְּכַח דְּעוֹבְדָא וְקִיּוּמָא דְּכָל עָלְמָא, אוֹרַיְיתָא אִיהִי. בְּגִין כַּךְ זַכָּאָה אִיהוּ בַּר נָשׁ דְּאִשְׁתַּדַּל בְּאוֹרַיְיתָא, דְּהָא אִיהוּ מְקַיֵּים עָלְמָא.

641. At the time that the desire arose in the Holy One, blessed be He, to create Adam, he stood before Him in his form and existence as he is in the world. All the people of the world, before they come to this world, stand in their complete existence, as they are present in this world in one treasury, where all the souls of the world are clothed in their form.

641. בְּשַׁעֲתָא דְּסָלִיק בִּרְעוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא לְמִבְרֵי אָדָם, קָאֵים קֳמֵיהּ בְּדִיוּקְנֵיהּ וְקִיּוּמֵיהּ, כְּמָה דְּאִיהוּ בְּהַאי עָלְמָא. וְאֲפִילוּ כָּל אִינּוּן בְּנֵי עָלְמָא, עַד לָא יֵיתוּן בְּהַאי עָלְמָא, כֻּלְּהוּ קַיְּימִין בְּקִיּוּמַיְיהוּ וּבְתִקּוּנַיְיהוּ כְּגַוְונָא דְּקַיְּימִין בְּהַאי עָלְמָא, בְּחַד אוֹצָר דְּתַמָּן כָּל נִשְׁמָתִין דְּעָלְמָא מִתְלַבְּשָׁן בְּדִיוּקְנַיְיהוּ.

642. At the moment that they are about to descend to this world, the Holy One, blessed be He, calls one appointed angel in whose authority the Holy One, blessed be He, places all the souls that are to descend to this world. And He says to him: Bring me the spirit of so-and-so. At that moment, the soul comes clothed in the form of this world, and that appointed angel presents it before the Holy King.

642. וּבְשַׁעֲתָא דְּזִמִּינִין לְנַחְתָּא בְּהַאי עָלְמָא, קָרֵי קוּדְשָׁא בְּרִיךְ הוּא לְחַד מִמָּנָא, דְּי מָנֵי קוּדְשָׁא בְּרִיךְ הוּא בִּרְשׁוּתֵיהּ כָּל נִשְׁמָתִין דְּזִמִּינִין לְנַחְתָּא לְהַאי עָלְמָא, וְאָמַר לֵיהּ, זִיל אַיְיתֵי לִי רוּחַ פְּלוֹנִי. בְּהַהִיא שַׁעֲתָא אַתְיָא הַהוּא נִשְׁמְתָא, מִתְלַבְּשָׁא בְּדִיוּקְנָא דְּהַאי עָלְמָא, וְהַהוּא מִמָּנָא אַחֲזֵי לָהּ קֳמֵי מַלְכָּא קַדִּישָׁא.

643. The Holy One, blessed be He, says to it and makes it swear that it should be occupied with Torah when it descends to this world, to know it and to know the secret of the Faith. For everyone who was in this world, and did not try to know Him, it is better created. Therefore, it appears before the King THROUGH THAT APPOINTED ANGEL AS MENTIONED BEFORE, so as to know HIM in this world and to endeavor in the Holy One, blessed be He, in the secret of the Faith.

643. קוּדְשָׁא בְּרִיךְ הוּא אָמַר לָהּ, וְאוֹמֵי לָהּ, דְּכַד תֵּיחוֹת לְהַאי עָלְמָא, דְּתִשְׁתַּדַּל בְּאוֹרַיְיתָא, לְמִנְדַּע לֵיהּ, וּלְמִנְדַּע בְּרָזָא דִּמְהֵימְנוּתָא. דְּכָל מַאן דְּהֲוָי בְּהַאי עָלְמָא, וְלָא אִשְׁתַּדַּל לְמִנְדַּע לֵיהּ, טָב לֵיהּ דְּלָא יִתְבְּרֵי. בג"כ אִתְחֲזֵי קֳמֵי מַלְכָּא קַדִּישָׁא, לְמִנְדַּע בְּהַאי עָלְמָא, וּלְאִשְׁתַּדְּלָא בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, בְּרָזָא דִּמְהֵימְנוּתָא.

62. "To you it was shown, that you might know," part two
Rabbi Chiya says here that the secret of the Torah is to know and to behold this world in the secret of Faith. He then reminds us that the general principle of the whole secret of Faith is "That you might know that The Creator He is the Elohim." This is of course the knowledge of above and below, Malchut below being both the Faith and the name Elohim. He speaks of the Written Torah, which is Yud Hei Vav Hei or Zeir Anpin, and of the Oral Torah, which is Malchut and the name Elohim. It is all one. The Written Torah is general and the Oral Torah is specific because Malchut is one specific Sfirah of the ten Sfirot of Zeir Anpin. Rabbi Chiya then says there are two precepts of the Torah: one, Yud Hei Vav Hei, is 'remember', and the other, Elohim, is 'keep'. The secret of 'remember' has 248 positive precepts, we learn, and the secret of 'keep' has 365 negative precepts. And it is all one.
The Relevance of this Passage
Here we receive faith for those times when we are drowning in doubt. We tie our souls to the upper world through the power of the Tetragrammaton, Yud Hei Vav Hei ?.?.?.?., and Divinity flows into our lives. The truth of the Creator is invoked in the hearts of all mankind so that we are all deeply committed to walk the spiritual path of Torah, illuminated by Kabbalah.

644. "To you it was shown, that you might know" by that appointed angel that is before the Holy One, blessed be He, "That you might know": To know and to behold this world by means of the Faith, by means of the Torah. Everyone who was in this world that did not occupy himself with Torah, to know it, it would be better for him not to have been created, since the Holy One, blessed be He, brought man into this world for that reason.

י.ה.ו.ה.
644. הה"ד אַתָּה הָרְאֵתָ לָדַעַת, אִתְחַזְיָאת עַל יְדָא דְּהַהוּא מְמָנָא, קָמֵי קוּדְשָׁא בְּרִיךְ הוּא. לָדַעַת לְמִנְדַּע וּלְאִסְתַּכְּלָא בְּהַאי עָלְמָא, בְּרָזָא דִּמְהֵימְנוּתָא, בְּרָזָא דְּאוֹרַיְיתָא. וְכָל מַאן דַּהֲוָה בְּהַאי עָלְמָא, וְלָא אִשְׁתְּדַל בְּאוֹרַיְיתָא לְמִנְדַּע לֵיהּ, טַב לֵיהּ דְּלָא אִתְבְּרֵי, דְּהָא בְּגִין דָּא אַיְיתֵי לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא לְבַר נָשׁ בְּהַאי עָלְמָא.

645. 'That you might know that Hashem He is the Elohim': This is the general principle of the whole secret of the Faith of the entire Torah, the comprising of that which is above and below. This secret is the principle comprehending the whole secret of the Faith, WHICH IS MALCHUT, so it is certainly THAT THE NAME ELOHIM IS MALCHUT. The inclusion of the entire Torah is the secret of the Written Torah, NAMELY THE NAME YUD HEI VAV HEI, WHICH IS ZEIR ANPIN THAT IS CALLED 'THE WRITTEN TORAH'. This is the secret of the Oral Torah, WHICH IS MALCHUT, WHICH IS THE NAME ELOHIM. It is all one, and this is the totality of the secret of the Faith, because "HASHEM HE IS THE ELOHIM" is the complete Name, which is the secret of the Faith THAT IS CALLED 'NAME'. FOR IN THIS UNION IT IS FULL AND WHOLE. What is it? He is "Hashem shall be One, and His Name One" (Zecharyah 14:9). "Hashem shall be one" is the secret of "Hear O Yisrael, Hashem our Elohim, Hashem is One." This is one unison. "And His Name One" IS THE SECRET OF: 'Blessed is the Name of the glory of His kingdom forever and ever.' For this is another unison, so that His Name should be one, WHICH IS MALCHUT. This is the secret of: "Hashem He is the Elohim" (I Melachim 18:39), which is written when they are in one unity.

645. לָדַעַת כִּי יְיָ׳ הוּא הָאֱלֹהִים. דָּא אִיהוּ כְּלָלָא דְּכָל רָזָא דִּמְהֵימְנוּתָא, דְּכָל אוֹרַיְיתָא, כְּלָלָא דְּעֵילָא וְתַתָּא, וְרָזָא דָּא אִיהוּ כְּלָלָא דְּכָל רָזָא דִּמְהֵימְנוּתָא, וְהָכִי הוּא וַדַּאי. כְּלָלָא דְּכָל אוֹרַיְיתָא, דָּא אִיהוּ רָזָא דְּתוֹרָה שֶׁבִּכְתָב, וְדָא אִיהוּ רָזָא דְּתוֹרָה שֶׁבְּעַל פֶּה, וְכֹלָּא חַד, כְּלָלָא דְּרָזָא דִּמְהֵימְנוּתָא, בְּגִין דְּאִיהוּ שֵׁם מְלֵא, דְּאִיהוּ רָזָא דִּמְהֵימְנוּתָא, וּמַאן אִיהוּ. ה׳ אֶחָד וּשְׁמוֹ אֶחָד, יְיָ׳ אֶחָד שְׁמַע יִשְׂרָאֵל יְיָ׳ אֱלֹהֵינוּ יְיָ׳ אֶחָד. דָּא אִיהוּ יִחוּדָא חַד. וּשְׁמוֹ אֶחָד, בשכמל"ו, דָּא יִחוּדָא אַחֲרָא לְמֶהֱוֵי שְׁמֵיהּ חַד. וְרָזָא דָּא יְיָ׳ הוּא הָאֱלֹהִים, דָּא כְּתִיב, כַּד אִינּוּן בְּיִחוּדָא חֲדָא.

646. And if you say THAT IF "HASHEM HE IS THE ELOHIM" is similar to WHAT IS WRITTEN: "Hashem shall be One, and His Name One," yet it is not SIMILAR TO THE VERSE, "Hashem He is the Elohim." For it were written: 'Hashem shall be One, and His Name is One,' I would agree, but it is written, "Hashem shall be One, and His Name One." It should have been said HERE: 'Hashem He is, the Elohim He is,' then it would have looked like, "Hashem shall be one, and His name One."

646. וְאִי תֵּימָא, אִי הָכִי, כְּגַוְונָא דִּכְתִיב יְיָ׳ אֶחָד וּשְׁמוֹ אֶחָד, לָאו אִיהוּ יְיָ׳ הוּא הָאֱלֹהִים, דְּאִי כְּתִיב יְיָ׳ אֶחָד וּשְׁמוֹ הוּא אֶחָד, הֲוָה אֲמִינָא הָכִי. אֲבָל לָא כְּתִיב, אֶלָּא יְיָ׳ אֶחָד, וּשְׁמוֹ אֶחָד, וְאִצְטְרִיךְ לְמֵימַר כְּגַוְונָא דָּא יְיָ׳ הוּא, הָאֱלֹהִים הוּא, וְאִתְחַזֵּי יְיָ׳ אֶחָד וּשְׁמוֹ אֶחָד.

647. אֶלָּא כֻּלָּא חַד, דְּכַד מִתְיַיחֲדָן תְּרֵין שְׁמָהָן אִלֵּין, דָּא בְּיִחוּדָא חַד, וְדָא בְּיִחוּדָא חַד, כְּדֵין תְּרֵין שְׁמָהָן אִלֵּין אִתְעֲבִידוּ חַד, וְאִתְכְּלִילוּ דָּא בְּדָא, וַהֲוֵי כֻּלָּא שְׁמָא שְׁלִים, בְּיִחוּדָא חֲדָא, וּבְכֵן יְיָ׳ הוּא הָאֱלֹהִים, דְּהָא כְּדֵין אִתְכְּלִיל כֻּלָּא דָּא בְּדָא, לְמֶהֱוֵי חַד. וְעַד דְּאִתְיַחֲדוּ כָּל חַד, דָּא בִּלְחוֹדוֹי, וְדָא בִּלְחוֹדוֹי, לָא אִתְכְּלִילוּ דָּא בְּדָא, לְמֶהֱוֵי כֻּלָּא חַד.

647. HE ANSWERS: It is all one, because when these two names are unified, the one in one unison and the other in another unison, AS IT IS WRITTEN, "HASHEM IS ONE AND HIS NAME ONE," both the names become one and are combined one within the other. It all becomes a complete name in one unison. Thus, "Hashem He is the Elohim," because everything is combined with each other to become one. As long as they are not all joined, and are each one by itself, they are not included one with the other, so that they would all become one.

648. כְּלָלָא דְּכָל אוֹרַיְיתָא הָכִי אִיהוּ וַדַּאי, דְּהָא אוֹרַיְיתָא אִיהִי תּוֹרָה שֶׁבִּכְתָב, וְאִיהוּ תּוֹרָה שֶׁבְּעַל פֶּה. תּוֹרָה שֶׁבִּכְתָב, דָּא אִיהוּ דִּכְתִיב יְיָ׳. תּוֹרָה דבע״פ, דָּא הוּא דִּכְתִיב הָאֱלֹהִים. וּבְגִין דְּאוֹרַיְיתָא אִיהוּ רָזָא דִּשְׁמָא קַדִּישָׁא, אִקְרֵי הָכִי תּוֹרָה שֶׁבִּכְתָב וְתוֹרָה דבע״פ, דָּא כְּלָל, וְדָא פְּרָט. כְּלָל אִצְטְרִיךְ לְפְרָט, וּפְרָט אִצְטְרִיךְ לְכְלָל, וְאִתְיַיחֲדוּ דָּא בְּדָא, לְמֶהֱוֵי כֻּלָּא חַד.

648. THE ZOHAR EXPLAINS ITS PREVIOUS WORDS, WHICH SAY THAT "HASHEM HE IS THE ELOHIM" COMPRISES the generality of the entire Torah. For assuredly the Torah is the Written Torah and the Oral Torah; the Written Torah as it is written: "Hashem", WHICH IS ZEIR ANPIN THAT IS CALLED 'THE WRITTEN TORAH', and the Oral Torah as it is written, "The Elohim," NAMELY MALCHUT THAT IS CALLED 'ORAL TORAH' AND CALLED 'ELOHIM'. Because the Torah is the secret of the Holy Name, "HASHEM HE IS THE ELOHIM," it is called 'the Written Torah' and 'Oral Torah'. The one, WRITTEN TORAH, is general, and the other ORAL TORAH, is specific, BECAUSE ZEIR ANPIN IS GENERAL AND MALCHUT IS SPECIFIC, BECAUSE MALCHUT IS ONE SPECIFIC SFIRAH OF THE TEN SFIROT OF ZEIR ANPIN. The general rule needs the specific, and the specific needs the general, and they join one with the other to be all one.

649. וְעַל דָּא, כְּלָלָא דְּאוֹרַיְיתָא אִיהוּ כְּלָלָא דְּעֵילָא וְתַתָּא, בְּגִין דִּשְׁמָא דָּא לְעֵילָא, וּשְׁמָא דָּא לְתַתָּא, דָּא רָזָא דְּעָלְמָא עִלָּאָה, וְדָא רָזָא דְּעָלְמָא תַּתָּאָה, וְעַל דָּא כְּתִיב, אַתָּה הָרְאֵתָ לָדַעַת כִּי יְיָ׳ הוּא הָאֱלֹהִים. דָּא אִיהוּ כְּלָלָא דְּכֹלָּא, וְדָא אִצְטְרִיךְ בַּר נָשׁ לְמִנְדַּע בְּהַאי עָלְמָא.

649. Therefore, the general rule of the Torah is that of above ZEIR ANPIN, and below, MALCHUT, because this Name YUD HEI VAV HEI is above IN ZEIR ANPIN and the other name ELOHIM is below IN MALCHUT. The one is the secret of the upper world and the other is the secret of the lower world. Therefore, it is written: "To you it was shown, that you might know that Hashem He is the Elohim" This comprehends everything and this is what man must know in this world.

650. וְאִי תֵּימָא, פִּקּוּדֵי אוֹרַיְיתָא אָן אִינּוּן הָכָא בְּכְלָלָא דָּא. אֶלָּא דָּא אִיהוּ זָכוֹר, וְדָא אִיהוּ שָׁמוֹר, וְכָל פִּקּוּדֵי אוֹרַיְיתָא בְּהָנֵי כְּלִילָן, בְּרָזָא דְּזָכוֹר וּבְרָזָא דְּשָׁמוֹר, וְכֹלָּא אִיהוּ חַד.

650. If you ask: Where are the precepts of the Torah in this generality OF "HASHEM HE IS THE ELOHIM?" HE ANSWERS: The one, YUD HEI VAV HEI, is 'remember' and the other, ELOHIM, is 'keep', and all the precepts of the Torah are included in these, in the secret of 'remember' THAT INCLUDES 248 POSITIVE PRECEPTS, and in the secret 'keep' THAT INCLUDES 365 NEGATIVE PRECEPTS, THAT TOGETHER ARE 613 PRECEPTS OF THE TORAH. And it is all one.

63. Tefilin

Rabbi Yosi here explains that the Evening Service is obligatory because Zeir Anpin (day) and Malchut (night) must be joined in unison. He says that "And you shall love" is right, and "And it shall come to pass, if you hearken" is left; this is more specific than the general unity or joining of left and right in Sh'ma Yisrael. This unity, we are told, is similar to the head Tfilin and the hand Tefilin. The head Tefilin with its four paragraphs is congruent with the three names, "The Creator our Elohim, The Creator" in the Sh'ma Yisrael. Rabbi Yosi then tells us that the left and right columns of the paragraphs, and of the three names, both join with Da'at in the Central Column as the union of Chochmah and Binah. The hand Tefilin is the unity of the head Tfilin with Malchut, and the secret of this unity, we learn, is 'Blessed'. All blessings flow from the upper point, Chochmah, which is male, to the World to Come, Binah, which is female. Binah is therefore called 'Baruch', and also 'a blessing'. Rabbi Shimon comments that the unity of Zeir Anpin (the head Tefilin) and Malchut (the hand Tefilin) is set in order by way of Chochmah, Binah, the right of Da'at and the left of Da'at.

The Relevance of this Passage

Tefilin is an antenna. In it, we see the power of joining left and right and above and below. As a battery requires both a positive and negative pole to produce power, Tefilin generates metaphysical power by incorporating the positive (right) and negative (left) spiritual poles permeating the planet and the heavens. This joining is also germane to the connection of the evening service. Our reading stirs the forces generated through the laying of Tefilin and the performance of the evening service.

Our Evil Inclination and the dark forces that dominate the night are crushed, so great is the Light channeled by the Zohar. Chochmah unites with Binah, the upper world enjoins our world, our bodies are tuned to our souls, and all that exists shines with resplendent Light.

651. פָּתַח רַבִּי יוֹסִי וְאָמַר, הָא דְּתָנִינָן דִּצְלוֹתָא דְּעַרְבִית חוֹבָה, חוֹבָה אִיהִי וַדַּאי, בְּגִין דִּקְרִיאַת שְׁמַע דְּעַרְבִית חוֹבָה, וְקוּדְשָׁא בְּרִיךְ הוּא אִתְיַחַד בְּלֵילְיָא, כְּמָה דְּאִתְיַחַד בִּימָמָא, וּמִדַּת לֵילְיָא אִתְכְּלִיל בִּימָמָא, וּמִדַּת יְמָמָא אִתְכְּלִיל בְּלֵילְיָא, וְאִתְעֲבִיד יְחוּדָא חֲדָא. וּמַאן דְּאָמַר רְשׁוּת, בְּגִין אֲמוּרִין וּפְדָרִין דְּמִתְאַכְּלֵי בְּלֵילְיָא וְהָא אוֹקִימְנָא.

652. כְּתִיב וְאָהַבְתָּ אֶת יְיָ׳ אֱלֹהֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וְגוֹ׳, הַאי קְרָא אוֹקִימְנָא לֵיהּ, וְאוּקְמוּהָ חַבְרַיָּיא. אֲבָל אִית לְשָׁאֲלָא, אִי בְּהַאי יְחוּדָא דִּשְׁמַע יִשְׂרָאֵל, אִתְכְּלִיל כֹּלָּא, יְמִינָא וּשְׂמָאלָא, אֲמַאי לְבָתַר וְאָהַבְתָּ וְהָיָה אִם שָׁמוֹעַ, דְּהָא בְּיִחוּדָא אִתְכְּלִילוּ. אֲבָל הָתָם בִּכְלָל, וְהָכָא בִּפְרַט, וְהָכִי אִצְטְרִיךְ.

653. וּבְרָזָא דְּיִחוּדָא דָּא אִתְעַרְנָא בֵּיהּ, יְחוּדָא דָּא אִיהוּ כְּגַוְונָא דִּתְפִלִּין דְּרֵישָׁא, וּתְפִלִּין דִּדְרוֹעָא. בִּתְפִלִּין דְּרֵישָׁא ד׳ פָּרְשִׁיָּין, וְהָא אִתְּמַר, וְהָכָא תְּלַת שְׁמָהָן אִינּוּן. הָתָם בִּתְפִילִין דְּרֵישָׁא, ד׳ פָּרְשִׁיָּין, כָּל חַד וְחַד בִּלְחוֹדוֹי, וְהָכָא תְּלַת שְׁמָהָן, מַה בֵּין הַאי לְהַאי.

654. אֶלָּא אִינּוּן ד׳ פָּרְשִׁיָּין, הָא אִתְּעָרוּ בְּהוּ, חַד, נְקוּדָה קַדְמָאָה עִלָּאָה. וְחַד, רָזָא דְּעָלְמָא דְּאָתֵי. וְחַד, יְמִינָא. וְחַד, שְׂמָאלָא. אִלֵּין רָזָא דִּתְפִלִּין דְּרֵישָׁא. וְהָכָא, בְּרָזָא דְּיִחוּדָא דָּא, תְּלַת שְׁמָהָן, וְאִינּוּן כְּגַוְונָא דְּאִינּוּן ד׳ פָּרְשִׁיוֹת. יְיָ׳ קַדְמָאָה, דָּא נְקוּדָה עִלָּאָה, רֵאשִׁיתָא דְּכֹלָּא. אֱלֹהֵינוּ רָזָא דְּעָלְמָא דְּאָתֵי. יְיָ׳ בַּתְרָאָה, כְּלָלָא דִּימִינָא וּשְׂמָאלָא כַּחֲדָא, בְּכְלָלָא חֲדָא, וְאִלֵּין אִינּוּן תְּפִלִּין דְּרֵישָׁא, וְדָא אִיהוּ יְחוּדָא קַדְמָאָה.

651. Rabbi Yosi opened the discussion saying: We have learned that the Evening Service is obligatory. It is certainly an obligation, because the Evening Kriat Sh'ma is obligatory, for the Holy One, blessed be He, unites WITH MALCHUT during the night just as He unites during the day. The aspect of night, WHICH IS MALCHUT, is included in the day, WHICH IS ZEIR ANPIN, and the aspect of day is included in the night. And one unison is formed. If one says THAT THE EVENING SERVICE is voluntary, it is because IT CORRESPONDS to the portions of the sacrifices and the fat that are consumed on the altar during the night, FOR THERE IS NO OBLIGATION THAT THEY SHOULD BE BURNT DURING THE NIGHT, as we have already established.

652. It is written: "And you shall love Hashem your Elohim with all your heart, and with all your soul, and with all your might" (Devarim 6:5). We already established this verse and the friends have established it, but it could be asked: In this unison of 'Sh'ma Yisrael', everything is included, right and left, BECAUSE YUD HEI VAV HEI IS RIGHT AND OUR ELOHIM IS LEFT. Why IS IT NECESSARY TO SAY afterwards "And you shall love," WHICH IS RIGHT, and "And it shall come to pass, if you hearken" (Devarim 11:13), WHICH IS LEFT. They were already included in the unity OF 'SH'MA YISRAEL'. HE ANSWERS: They are ALLUDED TO in general there IN 'SH'MA YISRAEL', but here IN, "AND YOU SHALL LOVE" AND "AND IT SHALL COME TO PASS, IF YOU HEARKEN," they are specified. This is the way it should be.

653. In the secret of this unison, we have observed that this unity is similar to the head Tefilin and the hand Tefilin. In the head Tefilin, there are four paragraphs, as we have learned, and here in SH'MA YISRAEL, there are three names, HASHEM, OUR ELOHIM, HASHEM. In the head Tefilin, there are four paragraphs, each one by itself, and here are three names. What is the difference between them?

654. HE ANSWERS: They have observed about these four paragraphs that the one PARAGRAPH, "SANCTIFY" (SHEMOT 13:2), is the first upper point, NAMELY CHOCHMAH AND THE RIGHT COLUMN. Another PARAGRAPH "AND IT SHALL BE WHEN HASHEM SHALL BRING YOU" (IBID. 11), is the secret of the World to Come, WHICH IS BINAH AND THE LEFT COLUMN. One PARAGRAPH "AND IT SHALL COME TO PASS, IF YOU HEARKEN," is the secret of the right OF THE MOCHIN OF DA'AT and the final PARAGRAPH, "AND IT SHALL BE IF YOU HEARKEN," is the secret of the left OF THE MOCHIN OF DA'AT. BECAUSE DA'AT, WHICH IS THE CENTRAL COLUMN, COMBINES CHOCHMAH AND BINAH, WHICH ARE RIGHT AND LEFT. This is the secret of the head Tefilin and here in the secret of the unity OF 'SH'MA YISRAEL' are three names, which are like the four paragraphs. The first Yud Hei Vav Hei is the upper point, which is the beginning of everything, WHICH IS CHOCHMAH AND THE RIGHT COLUMN. Our Elohim is the secret of the World to Come, NAMELY BINAH AND THE LEFT COLUMN, the last Yud Hei Vav Hei is the combination of right and left together in one combination, NAMELY DA'AT, WHICH IS THE CENTRAL COLUMN, THAT COMBINES RIGHT AND LEFT. This is ALSO the unity of the head Tefilin. SO WE SEE THAT THEY ARE BOTH EQUAL. This is the first unity, NAMELY 'SH'MA YISRAEL...', WHICH IS THE UPPER UNITY THAT PRECEDES THE LOWER UNITY, WHICH IS: "BLESSED IS THE NAME OF THE GLORY OF HIS KINGDOM..."

655. תְּפִלִּין דִּדְרוֹעָא, כְּלָלָא דְּכָל הָנֵי כַּחֲדָא, וְדָא אִיהוּ רָזָא בשכמל״ו. הָכָא כְּלָלָא דְּאִינּוּן תְּפִלִּין דְּרֵישָׁא, דְּאִתְכְּלִילוּ גּוֹ תְּפִלִּין דִּדְרוֹעָא.

655. The hand Tefilin is the combination of all these four PARAGRAPHS together, FOR THEY ARE NOT PLACED IN FOUR INDIVIDUAL COMPARTMENTS LIKE IN THE HEAD TEFILIN, BUT RATHER ARE ALL IN ONE COMPARTMENT. This is the secret OF THE UNITY of: 'Blessed is the Name of the glory of His kingdom forever and ever,' WHICH IS THE LOWER UNITY OF MALCHUT. Here, IN THE LOWER UNITY, is the inclusion of the head Tefilin, WHICH IS CHOCHMAH, BINAH AND DA'AT OF ZEIR ANPIN, which are included in the hand Tefilin, WHICH IS MALCHUT.

656. וְרָזָא דָא, בָּרוּךְ: דָּא רָזָא דִּנְקוּדָה עִלָּאָה, דְּאִיהוּ בָּרוּךְ, דְּכָל בִּרְכָאן נַבְעִין מִתַּמָּן. וְאִי תֵּימָא עָלְמָא דְּאָתֵי אִקְרֵי בָּרוּךְ. לָאו הָכִי, דְּהָא נְקוּדָה עִלָּאָה אִיהוּ דְּכַר, עָלְמָא דְּאָתֵי נוּקְבָא. אִיהוּ בָּרוּךְ וְאִיהִי בְּרָכָה. בָּרוּךְ דְּכָר. בְּרָכָה נוּקְבָא. וְעַל דָּא בָּרוּךְ אִיהוּ נְקוּדָה עִלָּאָה, שֵׁם: דָּא עָלְמָא דְּאָתֵי, דְּאִיהוּ שֵׁם גָּדוֹל, כד״א וּמַה תַּעֲשֶׂה לְשִׁמְךָ הַגָּדוֹל. כְּבוֹד: דָּא כָּבוֹד עִלָּאָה, דְּאִיהוּ יְמִינָא וּשְׂמָאלָא.

656. The secret of this UNITY is 'Blessed'. This is the secret of the upper point, which is blessed, for all the blessings flow from there, WHICH IS CHOCHMAH. If you ask if the World to Come, WHICH IS BINAH, is called 'Blessed'. It is not so, because the upper point is male, and the World to Come is female; THEREFORE, it is called 'Blessed' and she is called 'a blessing'. Therefore, 'blessed' is the upper point, CHOCHMAH, 'Name' is the World to Come, WHICH IS BINAH, which is a Great Name, as it is written: "And what will You do for Your Great Name" (Yehoshua 7:9). Glory refers to upper Glory, WHICH IS ZEIR ANPIN, that combines right and left.

657. וְכֻלְּהוּ כְּלִילָן בְּהַאי תְּפִלָּה שֶׁל יַד, דְּאִיהוּ מַלְכוּתוֹ, וְנָטִיל כֹּלָּא בְּגַוֵּיהּ, וּבְהַאי מַלְכוּתוֹ אִתְכְּלִילָן בֵּיהּ עָלְמִין כֻּלְּהוּ, לְמֵיזַן לוֹן, וּלְסַפְּקָא לוֹן, בְּכָל מַה דְּאִצְטְרִיכוּ וְעַל דָּא לְעוֹלָם וָעֶד.

657. All of them, CHOCHMAH, BINAH, AND ZEIR ANPIN, are combined in the hand Tfilah, which is His kingdom that takes everything into it. All the worlds are combined in His kingdom to nourish them, and to sustain them with all their needs. Hence "forever (Lit. 'for the world') and ever" WHICH SHOWS IT SUSTAINS ALL THE WORLDS.

658. וְדָא אִיהוּ יִחוּדָא דִּתְפִלִּין דְּרֵישָׁא, וּתְפִלִּין דִּדְרוֹעָא, וּכְגַוְונָא דְּרָזָא דְּיִחוּדָא דִּתְפִלִּין, הָכִי אִיהוּ יִחוּדָא דְּכֹלָּא, וְדָא אִיהוּ בְּרִירָא דְּמִלָּה. וְהָא סָדַרְנָא יִחוּדָא דָּא קֳמֵי בּוּצִינָא קַדִּישָׁא, וְאָמַר לִי, דְּהָא בְּד׳ גַּוְונִין אִתְסְדַּר יִחוּדָא, וְדָא בְּרִירָא מִכֻּלְּהוּ, וְהָכִי אִיהוּ וַדַּאי, וְכֻלְּהוּ רָזָא דִּמְהֵימְנוּתָא, אֲבָל סִדּוּרָא דִּתְפִלִּין, דָּא אִיהוּ יִחוּדָא עִלָּאָה, כַּדְקָא יֵאוֹת.

658. This is the unity of the head Tefilin, WHICH IS ZEIR ANPIN, and of the hand Tefilin, WHICH IS MALCHUT. As it is the secret of the unison of the Tefilin, so is it the unison of everything. This is the clarification of the matter, and I have arranged this unity before the holy luminary, RABBI SHIMON, who said to me that in four manners is the unity set in order, WHICH ARE CHOCHMAH, BINAH, THE RIGHT OF DA'AT, AND THE LEFT OF DA'AT. This order is clearer than all of them. It is certainly so, and they are all the secret of the Faith, WHICH IS MALCHUT THAT RECEIVES THEM, but the order OF THE UNITY of the Tefilin is the upper unity, OF ZEIR ANPIN, as appropriate.

64. "And you shall love Hashem your Elohim"
Rabbi Yosi says here that the Right, Chesed, arouses love for the Holy One; the Holy One moves His right hand toward he who loves Him, and receives him with love. Rabbi Yosi goes on to explain that "If He sets His heart upon man, if He gather to Himself his spirit and soul" shows that everything in the world depends only upon desire. Love for the Holy One becomes aroused in three ways, we learn: "with all your heart, and with all your soul, and with all your might." Rabbi Yosi next lists the thirteen precepts that are in the right, explaining that "If you walk in My statutes" the right, or love, shall predominate; if you do not, the left or Judgment shall prevail.
The Relevance of this Passage
We need only desire His Light in order to learn how to love Him and draw beneficence to our souls. Desire is the catalyst the sets the Light into motion, where it naturally flows from above to below. These ancient verses evoke our love and a deep-seated desire for Light, causing Him to radiate throughout the terrestrial realm with awe-inspiring luminance. The Desire to Receive this Light for the Sake of Sharing with Others ignites within our hearts and souls. The effect of this is nothing short of miraculous.

659. ומגו דאתכלילו ימינא ושמאלא ברזא דשמע קדישא באורח כלל, אצטריך לבתר לאפקא לון באורח פרט, אבל לאו באורח יחודא, דהא יחודא בקרא קדמאה איהו, למהוי ידו"ד אחד בתפלין דרישא, ושמו אחד בתפלין דדרועא, והוי כלא חד. כיון דיחודא דא אתסדר כלא בכללא מרישא דנקודה עלאה, אצטריך לבתר לאתערא מרישא דנהורא קדמאה, דאיהו רישא דכלא.

659. Since the right and the left were combined by means of the Holy Name in a general way, NAMELY IN 'SH'MA YISRAEL' AND 'BLESSED IS THE NAME...', it is necessary afterwards to bring them out in a specified way, MEANING IN: "AND YOU SHALL LOVE" AND IN, "AND IT SHALL COME TO PASS, IF YOU HEARKEN," but not by the way of unification, because unity appears in the first verse, IN 'SH'MA YISRAEL' so that Hashem should be one in the head Tefilin, and His name one in the hand Tefilin, and will all be one. Since this unity was arranged altogether in general, from the top of the supernal point, WHICH IS CHOCHMAH, it is necessary afterwards to arouse the first light from the top, WHICH IS CHESED OF ZEIR ANPIN, for it is the first of everything, OF THE SFIROT OF ZEIR ANPIN.

660. ואהבת דא ראשיתא דימינא, למרחם ליה לקודשא בריך הוא ברחימו דאתדבקותא דיליה, ומאן איהו. ימינא, דאיהו אתער רחימו. מאן דרחים ליה לקודשא בריך הוא, איהו אתער ימינא דיליה לגביה. ומקבל ליה ברחימו. כל מלין דעלמא לא תלין אלא ברעותא, רוח אמשיך רוח ואייתי רוח וסימנך דא אם ישים אליו לבו רוחו ונשמתו אליו יאסוף.

660. The paragraph: "And you shall love" is the starting point of the right, NAMELY THE SFIRAH OF CHESED, to love the Holy One, blessed be He, with a devotional love. Who is it THAT AROUSES THE LOVE? It is the right, WHICH IS CHESED, which arouses love. THE HOLY ONE, BLESSED BE HE, arouses His right hand toward he who loves the Holy One, blessed be He, and receives him with love. All the things in the world depend only upon desire, spirit shows spirit and brings spirit, and you may derive this from: "If He sets His heart upon man, if He gather to Himself his spirit and soul" (Iyov 34:14).

661. כד אתער בר נש רחימו לגבי קודשא בריך הוא, אתערותא דימינא לא אתער, אלא בתלת גוונין, כד"א, בכל לבבך. ובכל נפשך. ובכל מאדך. הא תלת גוונין הכא. דלא תימא או האי או האי, דהא לא כתיב או בכל לבבך, או בכל נפשך, או בכל מאדך. אלא כלהו אצטריך, לבא ונפשא וממונא. וכדין קודשא בריך הוא אתער ימיניה לגביה, ופשיט ליה לקבליה, ומקבלא ליה.

661. When the person arouses love toward the Holy One, blessed be He, the awakening of the right, WHICH IS LOVE, is aroused only in three manners, as it is written: "with all your heart, and with all your soul, and with all your might" (Devarim 6:5), so we have three manners. You should not say either this or that, for it is not written: 'Either with all your heart, or with all your soul, or with all your might.' Rather, heart, soul and money are all necessary. Then the Holy One, blessed be He, arouses toward him His right hand, extends it to him and receives him.

662. ועל דא כתיב, נאם יי' לאדני שב לימיני. ורזא דהאי קרא, הא אתערנא ביה, דדוד מלכא על דרגא דיליה קאמר, כד אתקשר בימינא. תליסר פקודין הכא בימינא, ואהבת את יי' אלהיך, הא חדא. בכל לבבך, תרין. ובכל נפשך, ג'. ובכל מאדך, ארבע. ושננתם לבניך, חמשא. ודברת בם, הא שיתא. בשבתך בביתך, הא שבעה. ובלכתך בדרך, תמניא. ובשכבך, הא תשעה. ובקומך, הא עשרה. וקשרתם לאות על ידך, הא חד סר. והיו לטטפת בין עיניך, הא תריסר. וכתבתם על מזוזות ביתך ובשעריך, הא תליסר.

662. Of this it is written: "Hashem says to my master, 'Sit you at My right hand'" (Tehilim 110:1). We have remarked about the secret of this verse that King David said it in reference to his level, WHICH IS MALCHUT, when she is tied to the right. There are thirteen precepts here in the right. "And you shall love Hashem your Elohim" is one, "with all your heart" two, "and with all your soul," three. "With all your might" is four, "and you shall teach them diligently to your children" (Devarim 6:7) is five, "and you shall talk of them" (Ibid.) is six. "When you sit in your house" (Ibid.) is seven. "And when you walk by the way" (Ibid.) is eight. "And when you lie down" (Ibid.) is nine. "And when you rise up" (Ibid.) is ten. "And you shall bind them as a sign upon your arm" (Ibid. 8) is eleven. "And they shall be as frontlets between your eyes" (Ibid.) is twelve. "And you shall write them on the doorposts of your house, and on your gates" (Ibid. 9) is thirteen.

663. These thirteen precepts are come from the right, and the left is included in the right, which is as it should be. Whenever the left is aroused, the right starts with it first. Therefore if they have merit, then the left combines with the right. If not, then the right is combined with the left and the left dominates. The reason for this is from the verse: "If you walk in My statutes" (Vayikra 26:3). The left is always aroused with love by the secret of the right and afterwards, its Judgment becomes overpowering, as should be always. The friends have already explained these words. Rabbi Chiya came and kissed him.

663. תְּלֵיסַר פִּקּוּדִין אִלֵּין, תַּלְיָין בִּימִינָא, וּשְׂמָאלָא אִתְכְּלִיל בִּימִינָא, וְהָכִי אִצְטְרִיךְ, וּבְכָל זִמְנָא דִּשְׂמָאלָא אִתְעַר, יְמִינָא שָׁארִי בֵּיהּ בְּרֵישָׁא. וּבְגִין דָּא, אִם יִזְכּוּן, שְׂמָאלָא אִתְכְּלִיל בִּימִינָא. וְאִי לָאו, יְמִינָא אִתְכְּלִיל בִּשְׂמָאלָא, וְשַׁלְטָא שְׂמָאלָא. וְסִימָנָא דָּא, אִם בְּרֵישָׁא, כְּגוֹן אִם בְּחוּקֹתַי תֵּלֵכוּ. וּבְכָל אֲתָר, שְׂמָאלָא אִתְּעַר בְּרַחִימוּ בְּרָזָא דִימִינָא, וּלְבָתַר אִתְתָּקַף דִּינֵיהּ, כְּמָה דְּאִצְטְרִיךְ. וְכַךְ אִצְטְרִיךְ בְּכָל אֲתָר, וְהָא אִתְּעָרוּ חַבְרַיָּיא, בְּהָנֵי מִלִּין. אָתָא רַבִּי חִיָּיא וּנְשָׁקֵיהּ.

65. "the Tabernacle moreover with ten curtains"
Rabbi Yosi opens this discussion by saying the ten curtains are the ten Sfirot. He goes on to show the unity of the tabernacle even though it has ten limbs, then the unity of a person even though he has many external and internal limbs, and lastly the unity of the Torah even though it has many precepts. The precepts of the Torah, we learn, are one in the secret of Adam, which is male and female, Zeir Anpin and Nukva. Someone who diminishes even one precept in the Torah diminishes the image of the Faith, Malchut. In closing, Rabbi Yosi says that the children of Yisrael are likewise one in that they are one nation.
The Relevance of this Passage
Scientists have for a long time been studying subatomic particles, observing by way of instruments their births and movements and deaths, the seemingly random nature of their appearance and disappearance, and the mysterious linking of pairs of charged particles. A reading of this section awakens our awareness of unity in diversity, an inner understanding of the mystery of the Many-in-One, the union of the parts, and the order that underlies chaos. The Light generated here induces this awareness in the collective consciousness of all mankind, banishing the barriers that cause disunity and create chaos. Everyday, everywhere, people the world over feel a new-sprung sense of compassion, love, and unconditional unity with their neighbor, unprecedented in human history.

664. He opened the discussion saying: "Moreover you shall make the tabernacle with ten curtains..." (Shemot 26:1). Here is the mystery of unison, BECAUSE THE TEN CURTAINS CORRESPOND TO THE TEN SFIROT. The perfection of the Tabernacle is made of numerous grades, as it is written: "That the Tabernacle shall be one" (Ibid. 6), in order to show that all the limbs of the body of the Tabernacle are the secret of one body.

664. פָּתַח וְאָמַר וְאֶת הַמִּשְׁכָּן תַּעֲשֶׂה עֶשֶׂר יְרִיעוֹת וְגוֹ׳, הָא הָכָא רָזָא דְיִחוּדָא, דְּהָא תִּקּוּנָא דְּמִשְׁכְּנָא מִכַּמָּה דַּרְגִּין אִיהוּ, דִּכְתִיב בֵּיהּ וְהָיָה הַמִּשְׁכָּן אֶחָד. לְאִתְחַזָּאָה דְּכָל שַׁיְיפִין דְּגוּפָא, כֻּלְּהוּ רָזָא דְּגוּפָא חַד.

665. SIMILAR in a person that has many limbs, some superior and some lower ones, some are internal and others are visible externally, but they are all called 'one body'. And he is considered 'one person with one connection'. So it is with the tabernacle that all the limbs are similar to the above, and when they are all connected as one, it is written: "that the Tabernacle shall be one."

665. בְּבַר נָשׁ אִית בֵּיהּ כַּמָּה שַׁיְיפִין עִלָּאִין וְתַתָּאִין, אִלֵּין פְּנִימָאִין לְגוֹ, וְאִלֵּין בְּאִתְגַּלְיָא לְבַר, וְכֻלְּהוּ אִקְרוּן גּוּפָא חֲדָא, וְאִקְרֵי בַּר נָשׁ חַד, בְּחִבּוּרָא חֲדָא. אוּף הָכִי מַשְׁכְּנָא, כֻּלְּהוּ שַׁיְיפִין כְּגַוְונָא דִּלְעֵילָא, וְכַד אִתְחַבְּרוּ כֻּלָּא כַּחֲדָא, כְּדֵין כְּתִיב וְהָיָה הַמִּשְׁכָּן אֶחָד.

666. פִּקּוּדֵי אוֹרַיְיתָא, כֻּלָּא שַׁיְיפִין וְאֵבָרִין, בְּרָזָא דִּלְעֵילָא. וְכַד מִתְחַבְּרִין כֻּלְּהוּ כְּחַד, כְּדֵין כֻּלְּהוּ סַלְקָן לְרָזָא חַד. רָזָא דְּמִשְׁכְּנָא, דְּאִיהוּ אֵבָרִין וְשַׁיְיפִין, כֻּלְּהוּ סַלְקִין לְרָזָא דְּאָדָם, כְּגַוְונָא דְּפִקּוּדֵי אוֹרַיְיתָא, דְּהָא פִּקּוּדֵי אוֹרַיְיתָא, כֻּלְּהוּ בְּרָזָא דְּאָדָם, דְּכַר וְנוּקְבָא, דְּכַד מִתְחַבְּרָן כַּחֲדָא, אִינּוּן חַד, רָזָא דְּאָדָם. מַאן דְּגָרַע אֲפִילּוּ פִּקּוּדָא חֲדָא דְּאוֹרַיְיתָא, כְּאִלּוּ גָרַע דְּיוּקְנָא דְּמְהֵימְנוּתָא, דְּהָא כֻּלְּהוּ שַׁיְיפִין וְאֵבָרִין בְּדִיוּקְנָא דְּאָדָם, וּבְגִין כַּךְ כֻּלָּא סַלְקָא בְּרָזָא דְּיִחוּדָא.

666. The precepts of the Torah are all parts and limbs by a supernal secret, and when they all connect and become one, they all amount to be one place. The secret of the Tabernacle is that it is limbs and organs that all amount to the secret of man, like the precepts of the Torah because the precepts of the Torah are all in the secret of man, WHICH MEANS male and female, WHICH ARE ZEIR ANPIN AND NUKVA. When they join together, they are one in the secret of man, WHO IS THE SECRET OF YUD HEI VAV HEI SPELLED FULLY WITH ALEPH'S, WHICH IS THE NUMERICAL VALUE OF 'ADAM'. Someone who diminishes even one precept in the Torah, it is as though he has diminished the image of the Faith, WHICH IS MALCHUT, for all the limbs are together in the secret of man. Therefore, everything amounts to the secret of unity.

667. וְעַל דָּא, יִשְׂרָאֵל אִינּוּן גּוֹי אֶחָד, דִּכְתִיב וְאַתֵּן צֹאנִי צֹאן מַרְעִיתִי אָדָם אַתֶּם. וּכְתִיב מִי כְעַמְּךָ כְּיִשְׂרָאֵל וְגוֹ׳.

667. Therefore, the children of Yisrael are all one nation, for it is written about them: "But you My flock, the flock of My pasture, are men (lit. 'man')" (Yechezkel 34:31) and "And what one nation in the earth is like Your people" (II Shmuel 7:23).

66. "With all your heart, and with all your soul, and with all your might"
Rabbi Yitzchak here asks why "and with all your soul" is necessary when the scripture already says: "with all your heart," since love is aroused only from the heart. He then says that "with all your heart" means both the good heart and the evil heart, or evil inclination. Next, he asks why the word "all" is in "with all your soul." Rabbi Elazar answers that the soul includes Nefesh, Ruach and Neshamah, adding that "all your might" means all your belongings. Love for God means to give Him all of this, and to love Him in everything. He then says that it is even possible for a person to love God with the evil inclination, for when this is subdued to Him, and the person breaks the evil inclination, he is showing love for God. He next tells of the enticer, who is doing the will of the Holy One by tempting people from the true path and thus enabling them to show righteousness. The enticer deserves praise, we learn, for he does the Holy One's command, and enables the righteous to inherit their supernal treasures in the world to come. Just as the side of life becomes strengthened when people do good, the other side, the evil inclination, becomes strengthened when the evil ones listen to him and he dominates them. Man, we are told finally, constantly becomes stronger with God: "Happy is the man whose strength is in You; in whose heart are Your highways."
The Relevance of this Passage
The ultimate act of deception by the enticer - the negative angel, the Satan - is to convince a man that he (the Satan) does not really exist. Consequently, we believe that our self-indulgent desires, our covetous aspirations, and our egocentric wants originate from within our being. This is a mistake. He has convinced us that our enemy is some other person or some external problem instead of our own untamed, uncertain nature. All the while, he hides in the shadows of our minds, lurking in the dark recesses of our beings, so that we might never know he exists.
In truth, these selfish desires and negative, uncertain thoughts are implanted within us by the angel Satan. Yet, the Zohar reveals a deeply profound reason for his existence: so that a man, through his own effort, can triumph over him, rejecting the momentary, illusionary pleasure that the Satan provides, for the authentic, eternal Light of the Creator. In this way a man becomes the cause and creator of his own Light. He expresses the Godly nature that dwells within his soul.
This portion of text accomplishes many things. We grasp the role of evil in the world, perhaps the most perplexing and disturbing of all theological questions. We unlock our ability to recognize our Evil Inclination as a separate and distinct entity, unattached to our true soul consciousness.
We kindle Light and it extinguishes darkness, exterminating the very roots of evil. And, by virtue of the above, we become the cause and creators of our own Light; thus, we fulfill our purpose in this world.

668. רַבִּי יִצְחָק הֲוָה שְׁכִיחַ קֳמֵיהּ דְּרַבִּי אֶלְעָזָר, אָמַר לֵיהּ, וַדַּאי רְחִימוּ דְּקוּדְשָׁא בְּרִיךְ הוּא דְּבַר נָשׁ רְחִים לֵיהּ, לָא אִתְּעַר אֶלָּא מִלִּבָּא, בְּגִין דְּלִבָּא אִיהוּ אִתְעָרוּתָא לְאִתְּעָרָא לְגַבֵּיהּ רְחִימוּ, אִי הָכִי, אֲמַאי כְּתִיב בְּכָל לְבָבְךָ, וּלְבָתַר וּבְכָל נַפְשְׁךָ. דְּמַשְׁמַע דְּתְרֵין גַּוְונִין אִינּוּן חַד לִבָּא, וְחַד נַפְשָׁא, אִי לִבָּא הוּא עִקָּרָא, מַאי בְּעֵי נַפְשָׁא. אָמַר לֵיהּ, וַדַּאי לִבָּא וְנַפְשָׁא תְּרֵין אִינּוּן, וְאִתְאַחֲדָן לְחָד. דְּהָא לִבָּא וְנַפְשָׁא וּמָמוֹנָא, כֻּלְּהוּ אִתְאַחֲדָן דָּא בְּדָא, וְלִבָּא אִיהוּ עִקָּרָא וְיִסּוֹדָא דְּכֹלָּא.

668. Rabbi Yitzchak was present before Rabbi Elazar and said to him: Certainly, the love of the Holy One, blessed be He, that a person feels for Him is aroused only from the heart, for the heart is a place of awakening to arouse toward Him love. HE QUESTIONS: If so, why is it written: "With all your heart" and afterwards "and with all your soul," so it seems that there are two manners IN LOVE, one in the heart and one in the soul? If the heart is the essence, why is the soul necessary? He said to him: The heart and the soul are two and they join into one, for heart and soul and money all unite together, but the heart is the essence and foundation of everything.

669. We have learned that "with all your heart" MEANS with two hearts, which are two inclinations, the Good Inclination and the Evil Inclination. Of these two, which are each called 'the heart', one is called 'good heart' and one is called 'evil heart'. Therefore, IT SAYS, "your heart" WITH TWO BET'S AND IT DOESN'T SAY 'YOUR HEART' WITH ONE BET, which SHOWS two, the Good Inclination and the Evil Inclination.

669. וְהָא דְּאִתְּמַר בְּכָל לְבָבְךָ, בִּתְרֵין לְבֵין אִיהוּ, דְּאִינְהוּ תְּרֵין יִצְרִין, חַד יִצְרָא טָבָא, וְחַד יִצְרָא בִּישָׁא, וּתְרֵין אִלֵּין כָּל חַד וְחַד לֵב אִקְרֵי בַּל, דָּא אִקְרֵי לֵב טוֹב, וְדָא אִקְרֵי לֵב רָע. וּבְגִין כַּךְ אִיהוּ לְבָבְךָ, דְּאִינּוּן תְּרֵין, יֵצֶר הַטּוֹב וְיֵצֶר הָרָע.

670. HE QUESTIONS: It should have said, 'And with your soul.' Why does it say, "And with all your soul"? Why is 'all' said?" HE ANSWERS: It comes to include Nefesh, Ruach and Neshamah, for this is the meaning of, "And with all your soul" all that pertains to this soul "and with all your might." WHY DOES IT SAY 'ALL'? IT IS because there are many kinds of substance, for they are all different one from another, NAMELY SILVER, PRECIOUS STONES AND SO ON. Therefore, it says, "and with all YOUR MIGHT" MEANING WITH ALL HIS BELONGINGS, because the love for the Holy One, blessed be He, means to give Him all this, and to love Him in everything.

670. וּבְכָל נַפְשְׁךָ, וּבְנַפְשְׁךָ מִבָּעֵי לֵיהּ, מַאי וּבְכָל נַפְשְׁךָ, הַאי בְּכָל אַמַּאי. אֶלָּא לְאַכְלָלָא נפ״ש ורו״ח ונשמ״ה, דָּא אִיהוּ וּבְכָל נַפְשְׁךָ, בְּכָל מַה דְּאָחִיד הַאי נֶפֶשׁ. וּבְכָל מְאֹדֶךָ, אוּף הָכִי כַּמָּה זִינִין אִינּוּן דְּמָמוֹנָא, כֻּלְּהוּ מְשַׁנְיָין אִלֵּין מֵאִלֵּין, וְע״ד כְּתִיב בְּכָל. רְחִימוּ דְּקוּדְשָׁא בְּרִיךְ הוּא, לְמִמְסַר לֵיהּ כָּל דָּא, לְמִרְחַם לֵיהּ בְּכָל חַד וְחַד.

671. If you ask: How is it possible for a person to love THE HOLY ONE, BLESSED BE HE, with the Evil Inclination, for the Evil Inclination persecutes so that the person should not approach the service of the Holy One, blessed be He? So how is it possible to love HIM with it? HE ANSWERS: This is an even MORE PRECIOUS MANNER of serving Hashem, for when this Evil Inclination is subdued to Him and that person breaks him, this is the love of the Holy One, blessed be He. Because he knows how to bring close the Evil Inclination to the service of the Holy One, blessed be He.

671. וְאִי תֵּימָא, בְּיֵצֶר הָרָע הֵיךְ יָכִיל בַּר נָשׁ לְמִרְחַם לֵיהּ, דְּהָא יֵצֶר הָרָע מְקַטְרְגָא אִיהוּ, דְּלָא יִקְרַב בַּר נָשׁ לְפוּלְחָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא, וְהֵיךְ יְרָחִים לֵיהּ בֵּיהּ. אֶלָּא, דָּא אִיהוּ פּוּלְחָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא יַתִּיר, כַּד הַאי יֵצֶר הָרָע אִתְכַּפְיָא לֵיהּ, בְּגִין רְחִימוּ דְּקָא מִרְחַם לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא. דְּכַד הַאי יֵצֶר הָרָע אִתְכַּפְיָא, וְתָבַר לֵיהּ הַהוּא בַּר נָשׁ, דָּא אִיהוּ רְחִימוּ דְּקוּדְשָׁא בְּרִיךְ הוּא, בְּגִין דְּיָדִיעַ לְקָרְבָא לְהַהוּא יֵצֶר הָרָע, לְפוּלְחָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא.

672. Here is the secret of those who know Judgment. For everything that the Holy One, blessed be He, made above and below is all only to show His honor, and everything is for His service. Who saw a servant go against his master?! Whatever is the will of his master, he becomes an inciter NOT TO DO THE WILL OF HIS MASTER. The will of the Holy One, blessed be He, is that people should be constantly in His service, and that they should go in the true path in order to merit much good. Since this is the will of the Holy One, blessed be He, how could an evil servant come and incite against the will of his Master? And he turns people to the evil path and thrusts them from the good path and causes them not to do the will of their Master, and turns people to the evil path?

672. הָכָא אִיהוּ רָזָא לְמָאנֵי מִדִּין. כָּל מַה דַּעֲבַד קוּדְשָׁא בְּרִיךְ הוּא עֵילָא וְתַתָּא, כֻּלָּא אִיהוּ בְּגִין לְאַחֲזָאָה יְקָרָא דִּילֵיהּ, וְכֻלָּא אִיהוּ לְפוּלְחָנֵיהּ. וְכִי מַאן חָמֵי עַבְדָּא, דְּלֶהֱוֵי מְקַטְרְגָא דְּמָארֵיהּ, וּבְכָל מַה דִּרְעוּתֵיהּ דְּמָארֵיהּ, אִתְעֲבִיד אִיהוּ מְקַטְרְגָא, רְעוּתֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, דִּיהוֹן בְּנֵי נָשָׁא תְּדִיר בְּפוּלְחָנֵיהּ, וְיֵהָכוּן בְּאֹרַח קְשׁוֹט, בְּגִין לְמִזְכֵּי לוֹן בְּכַמָּה טָבִין, הוֹאִיל וּרְעוּתֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא בְּהַאי, הֵיךְ אַתְיָא עַבְדָּא בִּישָׁא, וְאִשְׁתְּכַח מְקַטְרְגָא מִגּוֹ רְעוּתֵיהּ דְּמָארֵיהּ, וְאַסְטֵי לִבְנֵי נָשָׁא לְאֹרַח בִּישׁ, וְאַדְחֵי לוֹן מֵאֹרַח טָב, וְעָבִיד לוֹן דְּלָא יַעַבְדּוּן רְעוּתָא דְּמָארֵיהוֹן, וְאַסְטֵי לִבְנֵי נָשָׁא לְאֹרַח בִּישׁ.

673. HE ANSWERS: Certainly he is doing the will of his master. It is LIKE a king who had an only son, and he loved him exceedingly. And he commanded him with love not to come close to an evil woman, because anyone who approaches her is not worthy to enter the king's palace. That son promised that he would lovingly do the will of his father.

673. אֶלָּא, וַדַּאי רְעוּתֵיהּ דְּמָארֵיהּ עָבִיד. לְמַלְכָּא דַּהֲוָה לֵיהּ בַּר יְחִידָאי, וַהֲוָה רָחִים לֵיהּ יַתִּיר, וּפָקִיד עֲלֵיהּ בְּרַחִימוּ, דְּלָא יִקְרַב גַּרְמֵיהּ לְאִתְּתָא בִּישָׁא, בְּגִין דְּכָל מַאן דְּיִקְרַב לְגַבָּהּ, לָאו כְּדַאי אִיהוּ לְאַעֲלָא גּוֹ פְּלַטְרִין דְּמַלְכָּא. אוֹדֵי לֵיהּ הַהוּא בְּרָא, לְמֶעְבַּד רְעוּתֵיהּ דַּאֲבוֹי בְּרַחִימוּ.

674. Outside of the king's palace was a harlot who was very beautiful to behold. After a few days, the king said: I want to see the wishes of my son toward me. He called that harlot and told her: Go and entice my son, in order to test the wishes of my son toward me. What did that harlot do? She went after the king's son and started to embrace him and kiss him and entice him with all kinds of enticements. If that son is proper and observes the commands of his father, he scolds her and does not listen to her and thrusts her away from him. Then the father rejoices with his son, brings him into the inner sanctum of his palace, and gives him presents and gifts and great honor. Who caused all this honor for that son? We must say that it was the harlot.

674. בְּבֵיתָא דְּמַלְכָּא, לְבַר, הֲוָת חֲדָא זוֹנָה, יָאָה בְּחֵיזוּ, וּשְׁפִירָא בְּרֵיוָא. לְיוֹמִין אָמַר מַלְכָּא, בְּעֵינָא לְמֵחֲמֵי רְעוּתֵיהּ דִּבְרִי לְגַבָּאי. קְרָא לָהּ לְהַהִיא זוֹנָה, וְאָמַר לָהּ זִילִי וּתְפַתִּי לִבְרִי, לְמֵחֲמֵי רְעוּתֵיהּ דִּבְרִי לְגַבָּאי. הַהִיא זוֹנָה מַאי עַבְדַת, אַזְלַת אֲבַתְרֵיהּ דִּבְרֵיהּ דְּמַלְכָּא שָׁרָאת לְחַבְּקָא לֵיהּ וּלְנַשְּׁקָא לֵיהּ, וּלְפַתֵּי לֵיהּ בְּכַמָּה פִּתּוּיִין. אִי הַהוּא בְּרָא יֵאוֹת, וְאָצִית לְפִקּוּדָא דַּאֲבוֹי, גְּעַר בָּהּ, וְלָא אָצִית לָהּ, וְדָחֵי לָהּ מִנֵּיהּ. כְּדֵין אָבוֹי חַדֵּי בִּבְרֵיהּ, וְאָעִיל לֵיהּ לְגוֹ פַּרְגּוֹדָא דְּהֵיכָלֵיהּ, וְיָהִיב לֵיהּ מַתְּנָן וּנְבִזְבִּזָא וִיקָר סַגְיָא. מַאן גָּרִים כָּל הַאי יְקָר לְהַאי בְּרָא, הֲוֵי אֵימָא הַהִיא זוֹנָה.

675. HE QUESTIONS: Does that harlot deserve praise for this or not? HE SAYS: Certainly she deserves praise from all aspects, for she did the king's command and she brought that son all the good, all this love of the king toward him. Therefore, it is written: "And, behold, it was very good" (Beresheet 1:31). "And, behold, it was good" refers to the Angel of Life, while 'very' refers to the Angel of Death, THE EVIL INCLINATION, who is certainly very good, for he who fulfills the command of his master. Come and see: if there would not be this enticer, then the righteous would not inherit those supernal treasures that are their share in the World to Come.

675. וְהַהִיא זוֹנָה אִית לָהּ שְׁבָחָא בְּהַאי אוֹ לָאו. וַדַּאי שְׁבָחָא אִית לָהּ מִכָּל סִטְרִין. חַד, דְּעַבְדַת פִּקּוּדָא דְּמַלְכָּא. וְחַד, דְּגַרְמַת לֵיהּ לְהַהוּא בְּרָא, לְכָל הַהוּא טִיבוּ, לְכָל הַאי רְחִימוּ דְּמַלְכָּא לְגַבֵּיהּ. וְע"ד כְּתִיב, וְהִנֵּה טוֹב מְאֹד. וְהִנֵּה טוֹב, דָּא מַלְאָךְ חַיִּים. מְאֹד, דָּא מַלְאָךְ הַמָּוֶת, דְּאִיהוּ וַדַּאי טוֹב מְאֹד, לְמַאן דְּאָצִית פִּקּוּדִין דְּמָארֵיהּ. וְתָא חֲזִי, אִי לָא יְהֵא הַאי מְקַטְרְגָא, לָא יַרְתּוּן צַדִּיקַיָּא הָנֵי גְּנָזָיָא עִלָּאִין, דְּזַמִּינִין לְיַרְתָּא לְעָלְמָא דְּאָתֵי.

676. Blessed are those who met this enticer and blessed are those who did not meet this enticer. HE EXPLAINS: Blessed are those who met him, NAMELY THOSE that were saved from him, for because of him they inherit all that good and all those delights, and all those pleasures of the World to Come. About them, it is written: "Neither has the eye seen, (that) an Elohim, beside You" (Yeshayah 64:3).

676. זַכָּאִין אִינּוּן דְּאִעְרָעוּ בְּהַאי מְקַטְרְגָא, וְזַכָּאִין אִינּוּן דְּלָא אִעְרָעוּ בֵּיהּ. זַכָּאִין אִינּוּן דְּאִעְרָעוּ בֵּיהּ, וְאִשְׁתְּזִיבוּ מִנֵּיהּ, דִּבְגִינֵיהּ יָרְתִין כָּל אִינּוּן טָבִין, וְכָל אִינּוּן עִדּוּנִין, וְכָל אִינּוּן כִּסּוּפִין דְּעָלְמָא דְּאָתֵי, דְּעָלֵיהּ כְּתִיב עַיִן לֹא רָאָתָה אֱלֹהִים זוּלָתֶךָ.

677. Blessed are those who did not meet him, MEANING THEY DID NOT STUMBLE BECAUSE OF HIM, for they would have inherited Gehenom and would have been banished from the Land of the Living. For those wicked ones who met him and would have listened to him, all would be drawn after him. Therefore, the righteous have to recognize his good, for they inherit all the good and delights and pleasures of the World to Come because of him.

677. וְזַכָּאִין אִינּוּן דְּלָא אִעְרָעוּ בֵּיהּ, דִּבְגִינֵיהּ יָרְתִין גֵּיהִנָּם, וְאִטְרְדוּ מֵאֶרֶץ הַחַיִּים, דְּהָא אִינּוּן חַיָּיבַיָּא דְּאִעְרָעוּ בֵּיהּ, הֲווֹ צַיְיתִין לֵיהּ, וְאִתְמַשְׁכוּ אֲבַתְרֵיהּ. וְעַל דָּא אִית לְצַדִּיקַיָּא לְמֶחְזַק לֵיהּ טָבִין דְּהָא בְּגִינֵיהּ יָרְתִין כָּל אִינּוּן טָבָאן וְעִדּוּנִין וְכִסּוּפִין לְעָלְמָא דְּאָתֵי.

678. תּוֹעַלְתָּא דְּהַאי מְקַטְרְגָא. כַּד חַיָּיבַיָּא צַיְּיתִין לֵיהּ מַאי אִיהִי. אֶלָּא, אע״ג דְּלֵית לֵיהּ תּוֹעַלְתָּא, פִּקּוּדָא דְּמָארֵיהּ אִיהוּ עָבִיד. וְתוּ, דְּהָא אִתְתָּקַף בְּגִין הַאי, הוֹאִיל וְאִיהוּ רָע, אִתְתָּקַף כַּד עָבִיד בִּישׁ. חַיָּיבָא לָא אִתְתָּקַף עַד דְּקָטִיל בַּר נָשׁ, כֵּיוָן דְּקָטִיל בְּנֵי נָשָׁא, כְּדֵין אִתְתָּקַף וְאִתְגַּבָּר בְּחֵילֵיהּ, וְאִית לֵיהּ נַיְיחָא. כַּדְ הַהוּא מְקַטְרְגָא, דְּאִתְקְרֵי מַלְאָךְ הַמָּוֶת, לָא אִתְגַּבָּר בְּחֵילֵיהּ, עַד דְּאַסְיֵי לִבְנֵי נָשָׁא, וּמְקַטְרֵג לוֹן, וְקָטִיל לוֹן, כְּדֵין אִית לֵיהּ נַיְיחָא, וְאִתְתָּקַף וְאִתְגַּבָּר בְּחֵילֵיהּ.

678. HE QUESTIONS: What is the benefit of the enticer when the wicked listen to him? HE ANSWERS: He has no benefit, NEVERTHELESS he does the command of his Master. He becomes stronger because of this, for since he is evil, he gains strength when they do evil. The wicked does not become strengthened until he kills a person, and when he has slain people then he grows strong and mighty with his power, and he has satisfaction. So it is with that enticer, NAMELY THE EVIL INCLINATION who is called the Angel of Death, who does not grow in strength with his power until he instigates people and persecutes them and kills them. Then he has satisfaction and becomes strong and mighty with his power.

679. כְּמָה דְּאִתְתָּקַף סִטְרָא דְּחַיִּים, כַּד בְּנֵי נָשָׁא טָבִין, וְיֶהֱכּוּן בְּאֹרַח מֵישָׁר. אוּף הָכִי, הַאי מְקַטְרְגָא אִתְתָּקַף וְאִתְגַּבָּר, כַּד חַיָּיבַיָּא צַיְּיתִין לֵיהּ, וְשָׁלִיט עָלַיְיהוּ. רַחֲמָנָא לִישֵׁזְבָן. וְזַכָּאִין אִינּוּן דְּזַכָּאן לְנַצְחָא לֵיהּ, וּלְאַכְפְּיָא לֵיהּ, לְמִזְכֵּי בְּגִינֵיהּ לְעָלְמָא דְּאָתֵי, וְאִתְתָּקַף בַּר נָשׁ בְּמַלְכָּא קַדִּישָׁא תָּדִיר, ע״ד וַדַּאי אִתְּמַר, אַשְׁרֵי אָדָם עוֹז לוֹ בָךְ מְסִלּוֹת בִּלְבָבָם, זַכָּאִין אִינּוּן בְּהַאי עָלְמָא וּבְעָלְמָא דְּאָתֵי.

679. Just as the side of life becomes strengthened when people are good and go in the straight path, this enticer also becomes stronger and mightier when the evil listen to him and he dominates them. May the Merciful one save us. Blessed are they who merit to be victorious over him and to subdue him, so as to merit through him the World to Come. Man constantly grows stronger with the Holy King, as is certainly said, "Happy is the man whose strength is in You; in whose heart are Your highways" (Tehilim 84:6). Blessed are they in this world and in the World to Come.

67. The righteous are the face of the Shechinah
When Rabbi Elazar encounters Rabbi Yosi, Rabbi Yehuda and Rabbi Chiya on the road, he tells them he sees the face of the Shechinah. This, we learn, is because when one sees the righteous or pious they represent Her face since She hides within them.
The Relevance of this Passage
Here we draw the Light of righteousness into our souls so that our faces shine with the radiance of the Shechinah. Further, would any of us, if we met an Angel on the road, recognize the Holy Spirit in him? Would we even register the Angel's presence, as used to ignoring strangers as we are? The Light of this passage ensures that when we gaze into the faces of strangers or friends or family, we recognize the presence of the Shechinah and the spark of Light that lives within all men. Thus, the goal of "Love thy Neighbor" is readily achieved and we complete our purpose in life.

680. רַבִּי יוֹסִי וְרַבִּי יְהוּדָה וְרַבִּי חִיָּא, הֲווֹ אַזְלֵי בְּאָרְחָא, פְּגַע בְּהוּ ר׳ אֶלְעָזָר, עַד דְּחָמוּ לֵיהּ, נָחֲתוּ מִן חֲמָרֵי כֻּלְּהוּ. אָמַר רַבִּי אֶלְעָזָר, וַדַּאי אַנְפֵּי שְׁכִינְתָּא חֲמֵינָא, דְּהָא כַּד חָמֵי ב״נ צַדִּיקָיָא, אוֹ זַכָּאִין דִּי בְּדָרָא, וְאִעֲרַע בְּהוּ, וַדַּאי אִינּוּן אַנְפֵּי שְׁכִינְתָּא. וַאֲמַאי אִקְרוּן אַנְפֵּי שְׁכִינְתָּא. בְּגִין דִּשְׁכִינְתָּא אִסְתָּתְרַת בְּגַוַּוּיְיהוּ, אִיהִי בִּסְתִימוּ, וְאִינּוּן בְּאִתְגַּלְיָא. בְּגִין דִּשְׁכִינְתָּא אִינּוּן דִּקְרִיבִין לָהּ, אִקְרוּן פָּנִים דִּילָהּ. וּמַאן אִינּוּן. אִינּוּן דְּאִיהִי אִתְתַּקְנַת בַּהֲדַיְיהוּ, לְאִתְחַזָּאָה לְגַבֵּי מַלְכָּא עִלָּאָה. וְהוֹאִיל וְאַתּוּן הָכָא, וַדַּאי שְׁכִינְתָּא אִתְתַּקְנַת עָלַיְיכוּ, וְאַתּוּן פָּנִים דִּילָהּ.

680. Rabbi Yosi, Rabbi Yehuda and Rabbi Chiya were traveling on the road and Rabbi Elazar met them. As soon as they saw him, they all got off their donkeys. Rabbi Elazar said: For certain, I see the face of the Shechinah. When one sees the righteous or the pious of the generation and meets them, certainly they represent the face of Shechinah. Why are they called 'the face of Shechinah'? It is because the Shechinah hides within them. THE SHECHINAH is concealed in them, but they are visible. Therefore, those who are close to Her are called 'Her face'. Who are those THAT ARE CLOSE TO HER? They are those with whom She prepares to appear before the supernal King, ZEIR ANPIN, MEANING WHO ELEVATE MAYIN NUKVIN (FEMALE WATERS) TO UNITE THE HOLY ONE, BLESSED BE HE, WITH HIS SHECHINAH. Now that you are here, certainly the Shechinah is positioned over you, and you are Her face.

68. "Let me go, for the day breaks"
Here, Rabbi Elazar tells how Jacob wrestled all night with the Appointed Angel of Esau, Samael - though until dawn he thought he was wrestling with Esau. He struck the Angel, who said "Let me go, for the day breaks," because the Angel and his female, Lilit have dominion only at night. We

are then told that when morning arrived Samael and his friends entered the hole of the great Abyss in the North. Another explanation of "Let me go, for the day breaks," is that night stands for the exile of the children of Yisrael, during which the wicked idol-worshipping kingdom dominates them until morning, the Redemption, arrives, and the Holy One illuminates for them. Jacob, we next learn, would not let the Angel go unless He blessed him, which He did. Jacob saw in Esau's face the exact image that he saw in Samael, because, we are told, whatever a person is connected to is reflected in his face. And again Rabbi Elazar tells the three rabbis that because the Shechinah is with them, he sees their faces are like Hers.

The Relevance of this Passage

Strength to wrestle and conquer our own fears and dark side is bestowed upon us. This radiance shines into our darkest moments so that what we see illuminated before us is always the truth, not just a shadow of the truth. Moreover, this Light relinquishes the hold of the two negative angels, Samael and Lilit, over all mankind, freeing us forever from their deadly grip. Now that we have total control and dominance over the root of evil - through the greatness and spiritual prowess of Jacob - we are free to complete our personal ascension and actuate the Final Redemption in a softhearted and merciful manner.

681. He opened the discussion saying: "Take, I pray you, my blessing that is brought to you..." (Beresheet 33:11). When Jacob saw the accuser, Samael, that night, WHO WRESTLED WITH HIM AT THE PASSAGE OF YABOK, he saw him in the image of Esau but did not recognize him until the dawn rose. As soon as the dawn rose, he saw him with his face both visible and concealed. He viewed his image that was like the image of Esau and immediately realized that he was the minister of Esau, NAMELY SAMAEL. He struck him. It is written: "And he said, 'Let me go, for the day breaks'" (Beresheet 32:27) and the friends retorted that it was because his time had arrived to sing and praise to the Holy One, blessed be He. Therefore, it says, "For the day breaks."

681. פָּתַח וְאָמַר, קַח נָא אֶת בִּרְכָתִי אֲשֶׁר הוּבָאת לָךְ וְגוֹ׳, כַּד חָמָא יַעֲקֹב לְסָמָאֵל, מִקַּטְרְגָא בְּהַהוּא לֵילְיָא, חָמָא לֵיהּ בְּהַהוּא דְּיוּקְנָא דְּעֵשָׂו, וְלָא אִשְׁתְּמוֹדָע בֵּיהּ עַד דְּסָלִיק צַפְרָא. כֵּיוָן דְּסָלִיק צַפְרָא, וְאַשְׁגַּח בֵּיהּ, חָמָא לֵיהּ בְּאַנְפִּין סְתִימִין וְאִתְגַּלְיָין. אִסְתְּכַּל בְּהַהוּא דְּיוּקְנָא, דַּהֲוָה כְּדְיוּקְנָא דְּעֵשָׂו, מִיַּד אַשְׁגַּח וְיָדַע דַּהֲוָה מְמָנָא דְּעֵשָׂו. אַתְקִיף בֵּיהּ מַה כְּתִיב, וַיֹּאמֶר שַׁלְּחֵנִי כִּי עָלָה הַשָּׁחַר. וְחַבְרַיָּיא אִתְּעֲרוּ, דִּבְגִין דְּמָטָא זִמְנֵיהּ לְזַמְּרָא וּלְשַׁבְּחָא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, וְע״ד כִּי עָלָה הַשָּׁחַר.

682. Here we must look into that, for certainly his dominion is only during the night in the darkness. This is the secret of: "Because of the fear by night (lit. 'nights')" (Shir Hashirim 3:8), which is the fear of Gehenom. And he said, "the nights" IN THE PLURAL, because it refers to SAMAEL and his female, LILIT. Therefore, he has power only during the night.

682. וְהָכָא אִית לְאִסְתַּכְּלָא, דְּוַדַּאי שֶׁלְטָנוּתָא דִּילֵיהּ לָאו אִיהוּ אֶלָּא בְּלֵילְיָא, גּוֹ חֲשׁוֹכָא, וְרָזָא דָא מִפַּחַד בַּלֵּילוֹת דָּא פַּחְדָּא דְּגֵיהִנָּם. וּמַה דְּאָמַר בַּלֵּילוֹת. ר״ל אִיהוּ וְנוּקְבֵיהּ. וּבְגִינֵי כַּךְ לָא שַׁלִּיט אֶלָּא בְּלֵילְיָא.

683. He said: "Let me go, for the day breaks." What is the point of "for the day breaks?" HE ANSWERS: When the morning arrived and the domination of the darkness of the night was removed, he and his friends entered the hole of the great abyss that is in the North until the night arrived. And the dogs were freed, NAMELY THE OTHER SIDE, from their chains and dominate and float about during the night, until the morning arrives. Therefore, SAMAEL was pressing and saying, "Let me go, for the day breaks," because he does not dominate during the day.

683. וְדָא דְּאָמַר וַיֹּאמֶר שַׁלְּחֵנִי כִּי עָלָה הַשָּׁחַר. מַאי כִּי עָלָה הַשָּׁחַר. בְּגִין דְּכַד אָתֵי צַפְרָא, וְאִתְעֲבַר שֶׁלְטָנוּ דְּחַשׁוֹכָא דְּלֵילְיָא, כְּדֵין עָאל אִיהוּ וְאִכְּלוּסֵיהּ בְּנוּקְבָא דִּתְהוֹמָא רַבָּא, דְּלִסְטַר צָפוֹן, עַד דְּעָאל לֵילְיָא, וְאִשְׁתְּרוּ כַּלְבֵי, וְשַׁלְטֵי וּמְשַׁטְטֵי בְּלֵילְיָא, עַד דְּאָתֵי צַפְרָא. וְעַל דָּא הֲוָה דָּחִיק לוֹמַר, שַׁלְּחֵנִי כִּי עָלָה הַשָּׁחַר, דְּהָא לָא שַׁלִּיט בִּימָמָא.

684. Similar to this is the exile of the children of Yisrael, which is THE ASPECT of night, and is called 'night'. The wicked idol-worshipping kingdom dominates over Yisrael until the morning arrives, WHICH IS THE REDEMPTION. The Holy One, blessed be He, will illuminate for them, and the dominance of the IDOL-WORSHIPPING KINGDOM will be removed. Therefore, he said, "For the dawn breaks" because he was pressured and his strength was weakened, because the night had passed. Therefore, Jacob overpowered him and saw that his image was like the image of Esau, but not so clear. AND SAMAEL HAD TO approve the blessings THAT HIS FATHER GAVE HIM, BECAUSE HE SAID TO HIM, "I WILL NOT LET YOU GO, UNLESS YOU BLESS ME" (BERESHEET 32:27) AND, "AND HE BLESSED HIM THERE" (IBID. 30).

684. כְּגַוְונָא דָא גָּלוּתָא דְּיִשְׂרָאֵל, דְּאִיהוּ בְּלֵילְיָא, וְאִקְרֵי לַיְלָה. מַלְכָּא עכו״ם חַיָּיבָא שַׁלְטָא עָלַיְיהוּ דְּיִשְׂרָאֵל, עַד דְּיֵיתֵי צַפְרָא וְיַנְהִיר לוֹן קוּדְשָׁא בְּרִיךְ הוּא, וְיִתְעֲבַר שֶׁלְטָנֵיהוֹן, וְעַל דָּא כִּי עָלָה הַשָּׁחַר, דָּחִיק הֲוָה בִּידֵיהּ, וְתָשֵׁשׁ חֵילֵיהּ, דְּהָא אִתְעֲבַר לֵילְיָא וְעַל דָּא אִתְתַּקַּף יַעֲקֹב בֵּיהּ, וְחָמָא דְּיוּקְנֵיהּ כְּדְיוּקְנָא דְּעֵשָׂו, אֲבָל לָא בְּאִתְגַּלְיָא כָּל כַּךְ. וּכְדֵין אוֹדֵי לֵיהּ עַל בִּרְכָאן.

685. מַה כְּתִיב לְבָתַר, כִּי עַל כֵּן רָאִיתִי פָנֶיךָ כִּרְאוֹת פְּנֵי אֱלֹהִים וַתִּרְצֵנִי. דְּחָמָא בְּאִינּוּן אַנְפִּין דְּעֵשָׂו כְּדְיוּקְנָא דְּאִתְחָזֵי לֵיהּ סְמָאֵ״ל מַמָּשׁ, דְּהָא בְּכָל אֲתָר דְּב״נ אִתְקְשַׁר, הָכִי אִתְחָזֵי בְּאַנְפּוֹי. וְאַתּוּן קַדִּישֵׁי עֶלְיוֹנִין שְׁכִינְתָּא בַּהֲדַיְיכוּ, וְאַנְפִּין דִּלְכוֹן כְּאִינּוּן אַנְפִּין דִּילָהּ, זַכָּאִין אַתּוּן. אָמַר אִי אָרְחָא חֲדָא הֲוִינָא אַזְלֵי בַּהֲדַיְיכוּ, הֲוֵינָא יַתְבֵי עִמְּכוֹן, הַשְׁתָּא דְּאַתּוּן לְאָרְחַיְיכוּ, וַאֲנָא לְאָרְחִי, אִתְפְּרַשׁ מִנַּיְיכוּ בְּמִילֵי דְּאוֹרַיְיתָא.

69. "Unless Hashem builds the house"

Rabbi Elazar opens a discussion of: "A song of ascents for Solomon. Unless The Creator builds the house, they who build it labor in vain; unless The Creator keeps the city, the watchman stays awake in vain." He then comments that King David said this for his son, Solomon, when Nathan the prophet foretold that Solomon would build the Holy Temple. Another explanation of the verse, we learn, is that unless the King, who is Binah, builds the house with the seven pillars of Chesed, Gvurah, Tiferet, Netzach, Hod, Yesod and Malchut of Zeir Anpin, they who build it shall labor in vain. The tabernacle can only be guarded by a youth, who was first Joshua (in the youthful aspect of Metatron), then the child Samuel. God alone guards the Holy Temple, and He guards the righteous as they travel, as is written: "The Creator shall preserve your going out and your coming in."

The Relevance of this Passage

In effect, Rabbi Elazar's discourse concerns how to draw the Light of the Creator to our own homes. King David, we are told, composed verses that spoke of the necessity of having the Creator's Light imbued at the seed level of the building of the Temple. Otherwise, all the construction and safeguards would be for naught. For us, this means that our own temples, our homes and communities, must be imbued with this Light. Otherwise, there is no chance for protection and blessing, regardless of what we might do on a physical level.

Without our constant awareness of this need for Light, we are left vulnerable to the forces of chaos. Here we travel back to the seed level of our homes, our communities, and the entire world, and we inject them with the awesome Light of The Creator. The radiance banishes all the darkness and forces of chaos that have wreaked havoc upon our lives since the dawn of humanity.

686. פָּתַח וְאָמַר שִׁיר הַמַּעֲלוֹת לִשְׁלֹמֹה אִם יְיָ׳ לֹא יִבְנֶה בַיִת שָׁוְא עָמְלוּ בוֹנָיו בּוֹ אִם יְיָ׳ לֹא יִשְׁמָר עִיר שָׁוְא שָׁקַד שׁוֹמֵר. וְכִי שְׁלֹמֹה אָמַר תּוּשְׁבַּחְתָּא דָּא כַּד בְּנָה בֵּי מַקְדְּשָׁא. לָאו הָכִי, דְּהָא דָּוִד מַלְכָּא א״ל בְּגִין שְׁלֹמֹה מַלְכָּא בְּרֵיהּ, כַּד אָתָא נָתָן לְגַבֵּיהּ, וְא״ל עַל שְׁלֹמֹה דְּאִיהוּ יִבְנֵי בֵּי מַקְדְּשָׁא. וּלְבָתַר דָּוִד מַלְכָּא אַחֲזֵי לִשְׁלֹמֹה בְּרֵיהּ דְּיוּקְנָא דְּבֵי מַקְדְּשָׁא. כֵּיוָן דְּחָמָא דָּוִד דְּיוּקְנָא דְּבֵי מַקְדְּשָׁא, וְכָל תִּקּוּנוֹי, אָמַר שִׁירָתָא עַל שְׁלֹמֹה בְּרֵיהּ, וְאָמַר אִם יְיָ׳ לֹא יִבְנֶה בַיִת וְגוֹ׳.

686. He opened the discussion saying: "A song of ascents for Solomon. Unless Hashem builds the house, they who build it labor in vain, unless Hashem keeps the city, the watchman stays awake in vain" (Tehilim 127:1). HE QUESTIONS: Did Solomon then say this praise when he built the Temple? HE ANSWERS: It was not so, but rather King David said it for his son, King Solomon, when Natan the prophet came to him and told him about Solomon that he would build the Temple. Afterwards King David showed his son, Solomon, the form of the Temple. When David saw the form of the Temple and all its trappings, he recited praise for Solomon his son, and said, "Unless Hashem builds the house..."

687. ד״א שִׁיר הַמַּעֲלוֹת לִשְׁלֹמֹה, לְמַלְכָּא דִּשְׁלָמָא דִּילֵיהּ. וְהַאי שִׁירָתָא אִיהוּ שִׁירָתָא וְתוּשְׁבַּחְתָּא עַל כָּל שְׁאַר שִׁירָתָא, וְשִׁירָתָא הֲדָא סַלְקָא עַל כֻּלְּהוּ. אִם יְיָ׳ לֹא יִבְנֶה בַיִת, דְּחָמָא דָּוִד מַלְכָּא, כָּל אִינּוּן עַמּוּדִין שִׁבְעָה, דְּהַאי בַּיִת קָאֵים עָלַיְיהוּ, דְּאִינּוּן קַיְימֵי שׁוּרִין שׁוּרִין, לְמִבְנֵי הַאי בַּיִת. לְעֵילָא מִכֻּלְּהוּ קַיְימָא מָארֵיהּ דְּבֵיתָא דְּאָזִיל עַל גַּבַּיְיהוּ, וְיָהִיב לוֹן חֵילָא וְתוּקְפָּא, לְכָל חַד וְחַד כַּדְקָא יְאוֹת.

687. Another explanation for: "A song of ascents for Solomon." It MEANS to the King that the peace is His, THAT IS ZEIR ANPIN. This song is a song and praise above all the other songs, and this song rises above all of them. "Unless Hashem builds the house," MEANING King David saw all these seven pillars, WHICH ARE CHESED, GVURAH, TIFERET NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN, upon which this house, MALCHUT, stands, for they stand row by row in order to build this house. Above them all stands the Master of the house, THAT IS BINAH, who goes over them and gives strength and courage to each and every one accordingly.

688. וְע״ד אָמַר דָּוִד, אִי הַאי מַלְכָּא דִּשְׁלָמָא כֻּלָּא דִּילֵיהּ, דְּאִיהוּ מָארֵיהּ דְּבֵיתָא, לָא בָּנֵי לְהַאי בֵּיתָא, שָׁוְא עָמְלוּ בוֹנָיו בּוֹ, אִינּוּן קַיְּימִין דְּקַיְּימִין לְמִבְנֵי עַל הַאי בֵּיתָא. אִם יְיָ׳ לֹא יִשְׁמָר עִיר, דָּא מַלְכָּא דִּשְׁלָמָא כֻּלָּא דִּילֵיהּ. שָׁוְא שָׁקַד שׁוֹמֵר, דָּא אִיהוּ חַד קַיְּימָא דְּעָלְמָא אִתְתַּקַּן עָלֵיהּ, וּמַנּוּ. צַדִּיק, דְּהָא אִיהוּ נָטִיר לָהּ לְהַאי עִיר.

688. In reference to this, David said: Unless the King, that the whole peace is His, WHO IS BINAH, who is the landlord, build the house, "they who build it labor in vain." These are the pillars CHESED, GVURAH, TIFERET NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN who will build this house. "Unless Hashem keeps the city," that is, the King that the whole peace is His, WHO IS BINAH, "the watchman stays awake in vain," who is a pillar, upon which the world, MALCHUT, is built. What is it? It is the Righteous, NAMELY YESOD OF ZEIR ANPIN, who watches over the city, MALCHUT.

689. מִשְׁכְּנָא דְּעָבֵד מֹשֶׁה, יְהוֹשֻׁעַ הֲוָה קָאֵים תְּדִיר וְנָטִיר לֵיהּ, דְּהָא לֵית נָטִירוּ דִּילֵיהּ בַּר בֵּיהּ דְּאִקְרֵי נַעַר, דִּכְתִיב וּמְשָׁרְתוֹ יְהוֹשֻׁעַ בִּן נוּן נַעַר לֹא יָמִישׁ מִתּוֹךְ הָאֹהֶל. לְבָתַר הַאי מִשְׁכְּנָא לָא הֲוָה נָטִיר, אֶלָּא בְּגִין נַעַר אַחֲרָא, דִּכְתִיב וְהַנַּעַר שְׁמוּאֵל מְשָׁרֵת, בְּגִין דְּלֵית נָטִירוּ דְּמִשְׁכְּנָא, אֶלָּא בְּנַעַר. וּמַאן אִיהוּ שׁוֹמֵר דָּא. הַהוּא דְּנָטִיר מִשְׁכְּנָא דְּאִקְרֵי הָכִי נַעַר מְטַטְרוֹ״ן.

689. Joshua stood constantly and guarded the Tabernacle that Moses made, WHICH IS MALCHUT OF THE ASPECT OF MOCHIN OF THE SIX ENDS. It could be guarded only by him, for he is called 'a youth', WHICH IS THE ASPECT OF METATRON, as it is written: "But his servant Joshua, the son of Nun, a young man, did not depart out of the tent" (Shemot 33:11). Afterwards, this Tabernacle was guarded only by another youth, as it is written: "And the child Samuel ministered" (I Shmuel 3:1), because the Tabernacle can be guarded only by a youth. Who is this guard? He is the one who guards the SUPERNAL Tabernacle, WHICH IS MALCHUT OF THE ASPECT OF MOCHIN OF THE SIX EXTREMITIES, who is called so BY THE NAME 'youth', who is Metatron.

690. אֲבָל אַתּוּן קַדִּישֵׁי עֶלְיוֹנִין, לָאו נְטִירוּ דִּלְכוֹן כִּנְטִירוּ דְּמִשְׁכְּנָא, אֶלָּא נְטִירוּ דִּלְכוֹן כִּנְטִירוּ דְּבֵי מַקְדְּשָׁא, קוּדְשָׁא בְּרִיךְ הוּא בִּלְחוֹדוֹי, דִּכְתִיב אִם יְיָ׳ לֹא יִשְׁמָר עִיר שָׁוְא שָׁקַד שׁוֹמֵר, דְּהָא בְּכָל זִמְנָא דְּצַדִּיקַיָּא אַזְלֵי בְּאָרְחָא, קוּדְשָׁא בְּרִיךְ הוּא נָטִיר לוֹן תְּדִיר, דִּכְתִיב יְיָ׳ יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ.

690. Guarding you, supernal Holy Ones, is not like the guarding of the Tabernacle, but guarding you is like the keeping of the Temple. The Holy One, blessed be He, alone guards it, as it is written: "Unless Hashem keeps the city, the watchman stays awake in vain." Similarly, all the time that the righteous are going on the road, the Holy One, blessed be He, guards them constantly, as it is written: "Hashem shall preserve your going out and your coming in" (Tehilim 121:8).

691. אַזְלוּ אֲבַתְרֵיהּ, וְאוֹזְפוּהוּ תְּלַת מִלִּין, וְאָהַדְרוּ לְאָרְחַיְיהוּ קָרוּ עָלֵיהּ, כִּי מַלְאָכָיו יְצַוֶּה לָךְ לִשְׁמָרְךָ בְּכָל דְּרָכֶיךָ, עַל כַּפַּיִם יִשָּׂאוּנְךָ וְגוֹ׳. יִשְׂמַח אָבִיךָ וְאִמֶּךָ וְתָגֵל יוֹלַדְתֶּךָ.

691. They went after him and escorted him three miles, and then returned their way. They declared about him: "For He shall give His angels charge over you, to keep you in all your ways. They shall bear you up in their hands..." (Tehilim 91:11). "Let your father and your mother be glad, and let her who bore you rejoice" (Mishlei 23:25).

70. "In multitude of people is the glory of the king"

Here, Rabbi Yehuda discusses: "In the multitude of people is the glory of the king, but in the lack of people is the downfall of the prince." He says that while other nations have more people than Yisrael, they mix with each other, and therefore because the children of Yisrael do not mix, there is no nation in the world as great and numerous as Yisrael. When people are praying in the synagogue, it is to the king's glory. When they do not come and pray, the supernal appointees and legions are lowered, because the praises are required to be said above and below simultaneously. "The downfall of the prince," then, we learn, refers to these supernal beings. Yet even ten people in the synagogue are sufficient to praise God and to make comrades of the supernal legions.

The Relevance of this Passage

The greatness and size of Yisrael is a metaphor alluding to the internal Vessel - the magnitude of desire to receive - that exists within the souls of the children of Yisrael. Prior to the Creation of the world, a single, unified soul - the Vessel - existed in the Endless World. This one infinite soul was comprised of all the souls of humanity, and its essential nature was desire. The one Vessel shattered into countless pieces of all sizes and spilled into our world. Thus, each broken fragment represents a different measure and intensity of desire. The largest pieces of the shattered Vessel are called children of Yisrael. Thus, the Israelites have the capacity to draw the greatest amount of Light into this world by virtue of the intensity of their desire. Thus, they are also accountable for the quantity of darkness that engulfs the world.

"Prayer in the synagogue" is not about worship or offering praise to the Creator. Rather, it denotes the path of spiritual transformation (of which prayer is but a tool to help effect change within a man's nature). Hence, we are being told that the children of Yisrael must embrace spiritual transformation to bring Light to all the nations of the world. Light is created when an Israelite resists his selfish and intense desire to receive for the self alone and, instead, receives for the purpose of sharing with others.

Prayer is one procedure that helps reveal Light as it diminishes the drive of the ego. Ten men are required in a synagogue during prayer, for they correspond to the Ten Sfirot, which creates circuitry. A reading of this passage awakens our momentous responsibility to bring Light to others. We are inspired to perform acts of caring, and we summon the courage to practice self-denial. Our meditation here is a great act of sharing; thus it

nourishes all the nations of the world with spiritual Light, ending conflict and crumbling the seeds of intolerance.

692. "Moreover, you shall make the tabernacle with ten curtains..." (Shemot 26:1). Rabbi Yehuda opened the discussion saying: "In the multitude of people is the glory of the king, but in the lack of people is the downfall of the prince" (Mishlei 14:28). "In the multitude of people is the glory of the king" refers to Yisrael, about whom it is written: "For you are a holy people to Hashem your Elohim" (Devarim 7:6). They are a people that number many thousands and ten thousands, and when their numbers are great, it is the glory of the Holy One, blessed be He, because those above and those below praise the Name of the supernal King because of this holy nation. This is what is meant by: "Surely this great nation is a wise and understanding people" (Devarim 4:6).

692. וְאֶת הַמִּשְׁכָּן תַּעֲשֶׂה עֶשֶׂר יְרִיעוֹת וְגוֹ׳. רַבִּי יְהוּדָה פָּתַח, בְּרֹב עַם הַדְרַת מֶלֶךְ וּבְאֶפֶס לְאֹם מְחִתַּת רָזוֹן. בְּרֹב עַם הַדְרַת מֶלֶךְ, אִלֵּין אִינּוּן יִשְׂרָאֵל, דִּכְתִיב בְּהוּ כִּי עַם קָדוֹשׁ אַתָּה לַיְיָ׳ אֱלֹהֶיךָ. וְאִינּוּן עַמָּא דְּסַלְקִין לְכַמָּה אַלְפִין, וּלְכַמָּה רִבְוָון, וְכַד אִינּוּן סַגִּיאִין בְּחוּשְׁבָּנֵיהוֹן, יְקָרָא דְקוּדְשָׁא בְּרִיךְ הוּא אִיהוּ. דְּהָא עִלָּאִין וְתַתָּאִין מְשַׁבְּחָן שְׁמֵיהּ דְּמַלְכָּא עִלָּאָה, וּמְשַׁבְּחָן לֵיהּ בְּגִין עַמָּא קַדִּישָׁא דָּא. הה״ד רַק עַם חָכָם וְנָבוֹן הַגּוֹי הַגָּדוֹל הַזֶּה.

693. If you ask: But it is written, "Because you were more (also: few) in number than all the other peoples" (Devarim 7:7). HE ANSWERS: "Than all the other people": They are certainly the fewest, but of any of these people they are more numerous, for in the whole world there is no nation as great and numerous as Yisrael. If you ask: Behold the Ishmelites and the Edomites, who are numerous. HE ANSWERS: For sure numerous, but all the other nations mix one with the other. This nation has children in this nation and this nation has children in another nation, BUT THE CHILDREN OF YISRAEL DO NOT MIX WITH OTHER NATIONS AND NO NATIONS MIX WITH THEM. Therefore, there is no nation in the world as great and numerous as Yisrael. A select and unique people are they. Among them, there is no intermingle at all, as it is written: "For you are a holy people to Hashem your Elohim, Hashem your Elohim has chosen you..." Hence "in the multitude of people is the glory of the king," namely the glory of the supernal King, the Holy One, blessed be He.

693. וְאִי תֵּימָא, הָא כְּתִיב, כִּי אַתֶּם הַמְעַט מִכָּל הָעַמִּים, אֶלָּא, מִכָּל הָעַמִּים וַדַּאי, אֲבָל מֵעַמָּא חַד יַתִּיר סַגִּיאִין אִינּוּן. דְּהָא לֵית עַמָּא בְּכָל עָלְמָא רַב וְסַגִּי כְּיִשְׂרָאֵל. וְאִי תֵּימָא הָא בְּנֵי יִשְׁמָעֵאל, וְהָא בְּנֵי אֱדוֹם, הָא כַּמָּה אִינּוּן. וַדַּאי הָכִי סַגִּיאִין אִינּוּן, אֲבָל כָּל שְׁאַר עַמִּין כֻּלְּהוּ מִתְעָרְבֵי אִלֵּין בְּאִלֵּין, בְּנִין אִית לְעַם דָּא, בְּעַם דָּא, וּלְאִלֵּין בְּנִין בְּעַם אַחֲרָא, וְאִלֵּין בְּאַחֲרָא. וּבג״כ לֵית עַמָּא בְּכָל עָלְמָא, רַב סַגִּי כְּיִשְׂרָאֵל, עַמָּא בְּרִירָא וְיִחִידָאָה, אִלֵּין בְּאִלֵּין, בְּלָא עֲרֵבוּבְיָא אַחֲרָא כְּלַל, דִּכְתִיב כִּי עַם קָדוֹשׁ אַתָּה לַיְיָ׳ אֱלֹהֶיךָ, וּבְךָ בָּחַר יְיָ׳, וְע״ד בְּרֹב עַם הַדְרַת מֶלֶךְ, הִדּוּרָא אִיהוּ דְּמַלְכָּא עִלָּאָה קוּדְשָׁא בְּרִיךְ הוּא.

694. WE SHOULD EXPLAIN THIS PASSAGE. When the Holy One, blessed be He, comes to the synagogue and all the people come together and pray and give thanks and praise the Holy One, blessed be He, it is the King's glory. A 'king' without attributes is the Holy King, THAT IS THE HOLY ONE, BLESSED BE HE, that is perfected with beauty and perfection to ascend above, to ABA AND IMA.

694. תּוּ בְּזִמְנָא דְקוּדְשָׁא בְּרִיךְ הוּא אָתֵי לְבֵי כְּנִישְׁתָּא, וְכָל עַמָּא אַתְיָין כַּחֲדָא, וּמְצַלָּאן, וְאוֹדָן, וּמְשַׁבְּחָן לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, כְּדֵין הִדּוּרָא דְּמֶלֶךְ אִיהוּ, דְּמֶלֶךְ סְתָם דָּא מַלְכָּא קַדִּישָׁא. דְּאִתְתָּקַן בְּשִׁפִּירוּ וּבְתִקּוּנָא לְסַלְקָא לְעֵילָא.

695. "But in the lack of people is the downfall of the prince." This is when THE HOLY ONE, BLESSED BE HE, comes earlier to the synagogue, but the people did not come to pray and praise the Holy One, blessed be He. Then all the dominions of above and the supernal appointees and legions are cut from the elevation of preparing the adornments of that King, WHO IS THE HOLY ONE, BLESSED BE HE.

695. וּבְאֶפֶס לְאֹם מְחִתַּת רָזוֹן, וְכַד אִיהוּ אַקְדִּים לְבֵי כְּנִישְׁתָּא, וְעַמָּא לָא אַתְיָין לְצַלָּאָה וּלְשַׁבְּחָא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, כְּדֵין כָּל הַהוּא שֶׁלְטָנוּתָא דְּלֵעֵילָא, וְכָל אִינּוּן מְמָנָן וּמַשְׁרְיָין עִלָּאִין, כֻּלְּהוּ אִתְבָּרוּ מֵהַהוּא עִלּוּיָא דְּמִתַּתְקְנֵי בְּתִקּוּנֵי הַהוּא מֶלֶךְ.

696. מ״ט. בְּגִין דִּבְהַהִיא שַׁעֲתָא, דְּיִשְׂרָאֵל לְתַתָּא קָא מְסַדְּרֵי צְלוֹתְהוֹן וּבָעוּתְהוֹן, וּמְשַׁבְּחָן לְמַלְכָּא עִלָּאָה. כָּל אִינּוּן מַשְׁרְיָין עִלָּאִין, מְסַדְּרִין שְׁבָחִין, וּמְתַתְקְנָן בְּהַהוּא תִּקּוּנָא קַדִּישָׁא, בְּגִין דְּמַשְׁרְיָין עִלָּאִין כֻּלְּהוּ חֲבֵרִין אִינּוּן בְּיִשְׂרָאֵל לְתַתָּא, לְשַׁבְּחָא לְקוּדְשָׁא בְּרִיךְ הוּא כַּחֲדָא, לְמֶהֱוֵי סִלּוּקָא דְּקוּדְשָׁא בְּרִיךְ הוּא עֵילָא וְתַתָּא כַּחֲדָא.

696. What is the reason THAT THEY ARE CUT FROM THEIR LOFTY PLACES? Because when Yisrael below arrange their prayers and requests and are supporting the supernal King, all these supernal legions arrange praises and support that Holy Perfection. For all the supernal legions are friends with Yisrael below to praise the Holy One, blessed be He, together, so that the elevating of the Holy One, blessed be He, should be done above and below together.

697. וְכַד אִינּוּן מִזְדַּמְּנָן לְמֶהֱוֵי חֲבֵרִים בְּהוּ בְּיִשְׂרָאֵל, וְיִשְׂרָאֵל לְתַתָּא לָא אַתְיָין לְסַדְּרָא צְלוֹתְהוֹן וּבָעוּתְהוֹן וּלְשַׁבְּחָא לְמָארֵיהוֹן, כֻּלְּהוּ מַשְׁרְיָין קַדִּישִׁין, שֵׁלְטָנוּתָא עִלָּאָה אִתְבְּרוּ מִתִּקּוּנֵיהוֹן, דְּהָא לָא סַלְקִין בְּסִלּוּקָא, וְלָא יַכְלִין לְשַׁבְּחָא לְמָארֵיהוֹן כַּדְקָא יֵאוֹת. בְּגִין דִּשְׁבָחֵי דְּקוּדְשָׁא בְּרִיךְ הוּא, אִצְטְרִיךְ לְמֶהֱוֵי כַּחֲדָא עֵילָא וְתַתָּא, עִלָּאִין וְתַתָּאִין בְּשַׁעֲתָא חֲדָא, וְע״ד מִחַתַּת רָזוֹן וְלָא מִחַתַּת מֶלֶךְ.

697. When THE ANGELS are bidden to be comrades with the people of Yisrael, TO PRAISE THE HOLY ONE, BLESSED BE HE, TOGETHER, and the children of Yisrael below do not come to set their prayers and requests and to praise their Master, then all the holy legions of the supernal dominion are cut from their perfection. They are not elevated and they cannot praise their Master properly, because the praises of the Holy One, blessed be He, have to be recited together above and below by those of above and those of below at the same time. Therefore it says, "The downfall of the prince" and not 'the downfall of the king' BECAUSE THIS PERTAINS ONLY TO THE COMPANIES OF ANGELS AND NOT TO THE KING HIMSELF.

698. וַאֲפִילוּ דְּלָא אַסְגִּיאוּ בְּבֵי כְּנִישְׁתָּא, אֶלָּא עֲשָׂרָה, בְּאִינּוּן עֲשָׂרָה מִזְדַּמְּנָן מַשְׁרְיָין עִלָּאִין, לְמֶהֱוֵי עִמְּהוֹן חֲבֵרִים. מ״ט בְּגִין דְּכָל תִּקּוּנֵי דְּהַהוּא מֶלֶךְ, אִינּוּן בַּעֲשָׂרָה, וְעַל דָּא דַּי בַּעֲשָׂרָה, אִי לָאו אִינּוּן יַתִּיר.

698. Even if they were not many that came to the synagogue and just ten, the supernal legions would come to be comrades with these ten to praise THE HOLY ONE, BLESSED BE HE. What is the reason? It is because all the perfections of that King are done with ten. Therefore, ten is sufficient if there are no more.

71. Wherever letters are added, it causes a lessening

Rabbi Yehuda begins here by saying that 'ten' can be written with the Hei, which is the Shechinah, or without it: eser, asarah. She is not included in 'twelve' at all. Twelve, the higher number, Shtei asar, is spelled without the Ayin of the evil eye, we learn, and when that letter is added the number is reduced by one to eleven, Ashtei asar. Wherever letters are added, we are then told, it serves as subtraction. Even adding Yud to Amnon's name and referring to him as 'Aminon' decreases his honor.

The Relevance of this Passage

When the Evil Eye (envious stares and glances of ill-will) is permitted to shed its influence, it literally banishes the Light that is present. It has drastic effects upon people and situations. Evil Eye is banished from the world through the forces summoned here. The desire to cast Evil Eye is also eliminated from our being.

We learn that quite often when a person adds, he actually takes away, as per the well-known adage: Less is more. This truth is often seen in religion. A person becomes caught up in the religious aspect of faith, performing more and more rites and rituals in the name of holiness, but he grows to be more intolerant of others. This is the difference between a spiritual path and a religious one. Here we receive the wisdom and consciousness to seek out spiritual righteousness as opposed to self-righteousness born of religiosity. This dangerous holier-than-thou consciousness is purged from human consciousness, engendering tolerance and respect among all of God's children.

699. וְת"ח בַּמִּשְׁכָּן מָה כְּתִיב, וְאֶת הַמִּשְׁכָּן תַּעֲשֶׂה עֶשֶׂר יְרִיעוֹת, עֶשֶׂר: בְּגִין דְּתִקּוּנָא דְּמִשְׁכְּנָא, בַּעֲשָׂרָה אִיהוּ, לְמֶהֱוֵי כַּדְקָא יֵאוֹת. עֶשֶׂר, מ"ט עֶשֶׂר, וְלָא עֲשָׂרָה. אֶלָּא עֶשֶׂר, בְּכָל אֲתָר אִיהוּ בְּלָא שְׁכִינְתָּא, דְּלָאו אִיהִי בְּחוּשְׁבָּנָא כְּגַוְונָא דָא עוֹמֵד עַל שְׁנֵי עָשָׂר בָּקָר, שְׁכִינְתָּא לָאו אִיהִי בְּחוּשְׁבָּנָא, דְּהָא אִיהִי קַיְימָא לְעֵילָא, דִּכְתִיב וְהַיָּם עֲלֵיהֶם מִלְּמַעְלָה. וּבְאִלֵּין דּוּכְתֵּי דְּרָמִיזֵי לְרָזָא דִּלְעֵילָא דְּחָסֵר מִנְּהוֹן, הָא שְׁכִינְתָּא יַתִּיר עַל הַהוּא חוּשְׁבָּנָא, דְּלָאו אִיהִי בְּחוּשְׁבָּנָא.

699. Come and see what is written of the Tabernacle: "Moreover you shall make the tabernacle with ten curtains" (Shemot 26:1). THE NUMBER ten is because the perfection of the Tabernacle, WHICH IS MALCHUT, is by ten, AS MENTIONED EARLIER IN THE LAST ESSAY, so that everything will be proper. HE QUESTIONS: HE SAYS TEN (Heb. eser, fem.). What is the reason THAT IT SAYS ten (Heb. eser fem.) and not ten (Heb. asarah, masc.)? HE ANSWERS: For every place THAT IT IS WRITTEN ESER WITHOUT THE HEI refers to THE TEN SFIROT without the Shechinah, FOR THE SHECHINAH ENCIRCLES THEM FROM ABOVE because She is not counted WITH THE TEN. Similarly, "it stood upon twelve oxen (Heb. shnei asar)" (I Melachim 7:25). SINCE THE WORD TEN IS WRITTEN WITHOUT HEI, the Shechinah is not in the number TWELVE, since She stands over them from above as it is written: "And the sea was set above upon them" (Ibid.), MEANING THE SHECHINAH THAT IS CALLED 'SEA'. In those places that allude to what is missing above them, the Shechinah is extranumerary, not included in the count.

700. לְסִטְרָא אַחֲרָא, יָהֲבֵי חוּשְׁבָּנָא יַתִּיר, וְאִיהִי בְּמִנְיָינָא בְּגִרְיעוּ, כְּגוֹן עַשְׁתֵּי, וְהָא אוּקְמוּהָ. וּבְכָל אֲתָר דְּאַתְוָון אִתּוֹסָפָן, כְּגַוְונָא דָא, אִיהוּ לְגִרְיעוּתָא. כְּגוֹן הַאֲמִינוֹן אָחִיךָ, דְּסַגְיָא אַמְנוֹן. וּבְסִטְרָא דְּקְדוּשָׁא, גְּרַע אָת וְאִיהוּ תּוֹסֶפֶת.

700. The Other Side is given an addition to the number, and it decreases in number. For example, Ashtei ASAR (=eleven) is spelled with Ayin THAT IS ADDED TO THE NUMBER SHTEI ASAR (=TWELVE), THUS REDUCING THE NUMBER FROM TWELVE TO ELEVEN. THIS IS AN INDICATION OF WHAT IS LACKING FROM ABOVE, FOR THE ADDED AYIN IS THE SECRET OF THE EVIL EYE (HEB. AYIN), as we have already established. Wherever letters are added in this manner, it serves as subtraction. For example: "Has Aminon your brother" (II Shmuel 13:20). It would have been sufficient TO SAY Amnon AND THE REASON THE YUD WAS ADDED IS TO LESSEN HIS HONOR. However, a letter is deducted on the holy side and it is really an addition, MEANING THAT BY DEDUCTING THE AYIN FROM ASHTEI ESREH, THE NUMBER ELEVEN BECOMES TWELVE.

72. The Seven Firmaments

Here, Rabbi Chiya discusses: "Who covers Himself with Light as with a garment, who stretches out the heavens like a curtain," saying that God created the Heavens from fire and water, expanded and spread out like a curtain. The seven firmaments, we are told, correspond to seven Sfirot, and there is one firmament above them, Tevunah, which cannot be viewed but only understood. Above that, there is one which no one can see or know. Then, Rabbi Chiya says, there are ten firmaments, which are the ten curtains of the tabernacle and also ten Sfirot. Next, Rabbi Yosi says there are nine firmaments, and that the Shechinah is the tenth. He adds that Rabbi Shimon revealed the secrets of all the firmaments, seven above and seven below. The seven firmaments contain stars and constellations, which guide the world.

The Relevance of this Passage

The stars and the heavens rule our cosmos, scattering across our vision like bright diamonds, opening our hearts to the million sparks of love that fly to us from God. However, the seven heavenly bodies that adorn our strip of galaxy also exert negative influences. The lower Seven Sfirot control the planets and stars. Thus, by connecting to them here, we ascend above planetary influence and immediately begin directing our own fate. The destiny of mankind makes a quantum shift, from an apocalyptic finale to a Final Redemption that is founded upon compassion, mercy, and pleasantness. This miraculous turn of events occurs by virtue of the love of Rabbi Shimon, author of this heavenly tome.

701. רַבִּי חִיָּיא פָּתַח וְאָמַר, עוֹטֶה אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה. הַאי קְרָא אוּקְמוּהָ, דְּכַד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא עָלְמָא, אִתְעַטַּף בְּהַהוּא אוֹר קַדְמָאָה, וּבְרָא בֵּיהּ שָׁמַיִם.

701. Rabbi Chiya opened the discussion saying: "Who covers Himself with light as with a garment, who stretches out the heavens like a curtain" (Tehilim 104:2). This verse has been established. When the Holy One, blessed be He, created the world, He covered Himself with that first light THAT WAS IN THE CREATION, and created with it the heaven.

702. וְת"ח, אוֹר וְחֹשֶׁךְ לָאו כַּחֲדָא הֲווֹ. אוֹר מִסִּטְרָא דִּימִינָא, וְחֹשֶׁךְ מִסִּטְרָא דִּשְׂמָאלָא. מַאי עֲבַד קוּדְשָׁא בְּרִיךְ הוּא, שְׁתַּף לוֹן כַּחֲדָא, וּבְרָא מִנְּהוֹן שָׁמַיִם. מַאי שָׁמַיִם. אֵשׁ וּמַיִם. שְׁתָּפָן כַּחֲדָא, וְעָבִיד שְׁלָם בֵּינַיְיהוּ.

702. Come and see: Light and darkness were not together, because light is from the side of the Right COLUMN and darkness is from the side of the Left COLUMN. What did the Holy One, blessed be He, WHO IS BINAH, do? He joined them together and created the heaven from them, WHICH IS THE SECRET OF ZEIR ANPIN, BECAUSE ZEIR ANPIN IS THE SECRET OF THE CENTRAL COLUMN AND MEDIATES BETWEEN BOTH COLUMNS, RIGHT AND LEFT, WHICH ARE FIRE AND WATER. What are Heavens? (Heb. shamayim). IT IS COMPOSED OF Esh and Mayin (Eng. 'fire and water'), which He joined together, and made peace between them.

703. When they were combined together, FIRE AND WATER, He expanded them and spread them like a curtain, AS IT IS WRITTEN: "WHO STRETCHES OUT THE HEAVENS LIKE A CURTAIN." And He made of them the letter Vav OF THE NAME YUD HEI VAV HEI, NAMELY ZEIR ANPIN. This is called 'a curtain' or 'curtains', because light spread from this letter Vav TO MALCHUT, and curtains were made. This is what is meant by: "Moreover you shall make the Tabernacle with ten curtains.

703. וְכַד אִתְכְּלִילוּ כַּחֲדָא, וּמְתַח לוֹן, כַּיְרִיעָה מָתַח לוֹן, וְעָבִיד מִנְהוֹן אָת וּ׳ וְדָא אִקְרֵי יְרִיעָה. יְרִיעוֹת, דְּהָא אָת דָּא אִתְפְּשִׁיט מִנֵּיהּ נְהִירוּ, וְאִתְעֲבִידוּ יְרִיעוֹת, הה״ד וְאֶת הַמִּשְׁכָּן תַּעֲשֶׂה עֶשֶׂר יְרִיעוֹת.

704. These seven firmaments expanded and are concealed in the supernal Storehouse, WHICH ARE THE SEVEN SFIROT OF ZEIR ANPIN: CHESED, GVURAH, TIFERET NETZACH, HOD, YESOD AND MALCHUT, FOR CHOCHMAH IS COVERED AND CONCEALED IN THEM, WITHIN THE LIGHT OF CHASSADIM THAT ILLUMINATES UPON THEM FROM BINAH, as we have established. There is one firmament above them, WHICH IS TEVUNAH, and that firmament has neither color nor a revealed place in it IN THE ILLUMINATION OF CHOCHMAH. Nor can it be viewed. And this firmament is concealed and illuminates all THE SEVEN FIRMAMENTS, causing them to journey, each and every one as is proper for it. IT CANNOT BE VIEWED, it can only be understood.

704. וְשֶׁבַע רְקִיעִין אִינּוּן מִתִּיחִין, גְּנִיזִין בְּגְנִיזוּ עִלָּאָה, כְּמָה דְּאוּקְמוּהָ. וְחַד רְקִיעָא דְּקַיְּימָא עָלַיְיהוּ, וְהַהוּא רָקִיעַ לֵית בֵּיהּ גָּוֵון, וְלֵית לֵיהּ אֲתָר בְּאִתְגַּלְיָא וְלָא קַיְּימָא לְאִסְתַּכְּלָא בֵּיהּ, וְהַאי רָקִיעַ אִיהוּ גָּנִיז, וְנָהִיר לְכֻלְּהוּ, וְנָטִיל לוֹן בְּמַטְלָנֵיהוֹן, כָּל חַד וְחַד כַּדְקָא חָזֵי לֵיהּ. אֶלָּא קַיְּימָא בְּסוּכְלְתָנוּ.

705. From that firmament and higher, MEANING HIGHER THAN YISRAEL -SABA, AND TEVUNAH, there is no one who can know or observe. A person should close his mouth in order not to talk and observe with understanding. One who will observe will go backwards, because there is none who can understand THERE.

705. מֵהַאי רָקִיעַ וּלְהָלְאָה, לֵית מַאן דְּיֵדַע וְיִשְׁגַּח, וְאִית לֵיהּ לְבַר נָשׁ לְמִסְתַּם פּוּמֵיהּ, וּדְלָא לְמַלְּלָא וּלְאִסְתַּכְּלָא בְּסוּכְלְתָנוּ. מַאן דְּיִסְתָּכַּל אַהְדָּר לַאֲחוֹרָא, דְּלֵית מַאן דְּיָכִיל לְמִנְדַּע.

706. There are ten curtains, which are ten firmaments, and who are they? They are the curtains of the Tabernacle, WHICH IS MALCHUT, which are ten, NAMELY TEN SFIROT. They can be comprehended by the wise-hearted, BECAUSE CHOCHMAH IS REVEALED IN MALCHUT BUT NOT HIGHER THAN HER. One who knows them, observes great Wisdom and the secrets of the world, and looks up into that place to which each and everyone is attached, except for two FIRMAMENTS that stand on the right and left, WHICH ARE HER CHOCHMAH AND BINAH that are hidden with the Shechinah.

706. עֶשֶׂר יְרִיעוֹת אִינּוּן, דְּאִינּוּן עֲשָׂרָה רְקִיעִין. וּמַאן אִינּוּן יְרִיעוֹת דְּמִשְׁכְּנָא דְּאִינּוּן עֶשֶׂר. וְקַיְּימָן לְמִנְדַּע לְחַכִּימֵי לִבָּא. מַאן דְּיִנְדַּע בְּהוּ, אִסְתָּכַּל בְּחָכְמְתָא סַגְיָא, וּבְרָזִין דְּעָלְמָא, וְאִסְתָּכַּל לְעֵילָא בְּהַהוּא אֲתָר, דְּכָל חַד וְחַד אִתְדַּבָּק בֵּיהּ, בַּר תְּרֵין אִינּוּן דְּקַיְּימָן בִּימִינָא וּבִשְׂמָאלָא, וְאִינּוּן גְּנִיזִין בַּהֲדֵי שְׁכִינְתָּא.

707. Rabbi Yosi said: There are nine firmaments and the Shechinah is the tenth. If you say that since it is written Eser (Eng. 'ten') WITHOUT HEI, they are ten besides the Shechinah. Yet if so, then there are eleven Sfirot in the Shechinah, as She is one SFIRAH and is supernumerary to ten SFIROT. YET IT IS KNOWN THAT THERE ARE TEN SFIROT AND NOT ELEVEN, AS IT IS WRITTEN IN THE SEFER YETZIRAH (ENG. 'THE BOOK OF FORMATION'). But certainly there are nine, which are the nine days between Rosh Hashanah and Yom Kippur, and She is the tenth. Similarly, the Tabernacle is made of ten curtains.

707. רַבִּי יוֹסִי אָמַר תֵּשַׁע רְקִיעִין אִינּוּן, וּשְׁכִינְתָּא אִיהִי עֲשִׂירָאָה. דְּאִי תֵּימָא בְּגִין דִּכְתִיב עֶשֶׂר, בַּר מִשְׁכִּינְתָּא אִיהוּ. אִי הָכִי, שְׁכִינְתָּא חַד סָרֵי אִיהִי דְּקַיְּימָא עַל עֶשֶׂר. אֶלָּא וַדַּאי תֵּשַׁע אִינּוּן, וְאִינּוּן תֵּשַׁע יוֹמִין שְׁבֵין ר״ה לְיוֹם הַכִּפּוּרִים, וְאִיהִי עֲשִׂירָאָה. כְּגַוְונָא דָּא, מִשְׁכָּן אִיהוּ עֶשֶׂר יְרִיעוֹת.

708. These ten firmaments are the mystery of mysteries that is handed only to those who know Wisdom, and it is all in the secrets of the Holy luminary, RABBI SHIMON, who revealed the secret of every single firmament and those who minister in each and every one. There are seven firmaments above, IN ZEIR ANPIN, and there are seven firmaments below, IN MALCHUT, like above, AND THE SEVENTH FIRMAMENT, WHICH IS CHESED, INCLUDES THE FIRST THREE SFIROT. Therefore, there are ten, AS MENTIONED ABOVE. There are seven firmaments, which contain stars and constellations with which to lead this world according to its way, as is needed.

708. אִינּוּן עֶשֶׂר רְקִיעִין רָזָא דְּרָזִין דְּלָא אִתְמְסַר בַּר לְאִינּוּן דְּיַדְעֵי חָכְמְתָא, וְכֻלָּא אִיהוּ בְּרָזִין דְּבוּצִינָא קַדִּישָׁא, דְּאִיהוּ גַּלֵּי רָזָא דְּכָל רְקִיעָא וּרְקִיעָא, וְאִינּוּן שַׁמָּשִׁין דְּמִשַּׁמְּשֵׁי בְּכָל חַד וְחַד. שֶׁבַע רְקִיעִין אִינּוּן לְעֵילָא, שֶׁבַע רְקִיעִין אִינּוּן לְתַתָּא, כְּגַוְונָא דִּלְעֵילָא. שֶׁבַע רְקִיעִין אִינּוּן, דִּבְהוּ כּוֹכְבַיָּא וּמַזָּלֵי לְאַנְהָגָא עָלְמָא דָּא כְּפוּם אָרְחֵיהּ, כְּמָה דְּאִצְטְרִיךְ לֵיהּ.

73. "Extol Him who rides upon the clouds"
Rabbi Yosi here continues discussing the firmaments. He says "the clouds" means the seventh firmament, that of Chesed, which is called Aravot because it is mixed from fire and water. He "who rides upon the clouds" is the eighth and higher firmament, Binah. Aravot includes within itself all the other six Sfirot, and that is the secret of the Supernal Chariot. Because those who enter the presence of this firmament must enter with only joy, the High Priest must enter the Holy Sanctuary only with joy. Rabbi Yosi next asks what the person in dire straits is to do if he cannot pray with joy, being full of sadness. He answers that those who pray with tears awaken the compassion of God. Then we learn that Binah is called 'Yah', because he is joy and he causes joy and he is the higher firmament. And when this firmament dominates, we are told, it revokes any punishment that had been decreed for a person who is in sadness yet still fasts on the Sabbath. Rabbi Elazar next says he thinks that "Him who rides upon the clouds" refers to Arich Anpin, who is the most hidden and most ancient of all, whose name is 'Yah', and who rides upon Aba and Ima, who are Yud-Hei. Even though Arich Anpin cannot be grasped or understood, Aba and Ima are the first level that emerged from Him. The name of Zeir Anpin, Yud Hei Vav Hei, is not as great because it has more letters, but, nonetheless, it is still the Great Name, which is used for Amen, to draw from Him.
Rabbi Elazar then tells us again how the precepts of the Torah are the limbs of the body, that every one of the limbs is important, and that neglecting even one precept of the Torah makes a blemish. He next discusses the union of the supernal limbs, whose secret is 'remember', and the lower limbs, whose secret is 'keep'. We are reminded that anyone who completes the precepts of the Torah will inherit two worlds, this world and the world to come. Then, Rabbi Chiya and Rabbi Aba rise at midnight to study Torah, and the daughter of the innkeeper stands nearby to light a candle for them and listen to their words.
The Relevance of this Passage
Depression and gloom cause the Shechinah to depart our presence. Hence, true joy is kindled in our hearts so that the Shechinah envelops us in all her splendor. We are told that genuine tears of sadness (not selfishness) cause our prayers to be answered. In turn, the gates of mercy are opened to us by the lamenting prayers of the righteous who have cried and spilled tears on our behalf throughout history. We are connected to the highest, most hidden realms of the spiritual atmosphere that shines immeasurable rays of Light into our dimension.
Meditating upon this section while making the conscious effort to share this Light with all mankind brings us blessing, helping our world now to become the world to come.

709. Among them all, the seventh is the most valuable, WHICH IS CHESED, except for the eighth FIRMAMENT, WHICH IS BINAH, who leads all seven firmaments and stands upon them all. It is written: "Extol Him who rides upon the clouds" (Tehilim 68:5). HE QUESTIONS: Who is the one who rides the clouds and what are the clouds (Heb. aravot)? HE ANSWERS: 'Aravot' is the seventh firmament, WHICH IS THE FIRST SFIRAH OF ZEIR ANPIN THAT IS CALLED 'CHESED', AND INCLUDES ALL THE SFIROT OF ZEIR ANPIN THAT ARE BELOW IT. Why is it called 'Aravot'? Because it is mixed (Heb. me'orav) of fire and water together, NAMELY from the south, WHICH IS WATER, and from the north, WHICH IS FIRE. It is mixed of the two sides AND THE ONE WHO RIDES ON THE CLOUDS IS THE EIGHTH FIRMAMENT, BINAH.

709. בְּכֻלְּהוּ שְׁבִיעָאָה עָדִיף, בַּר תְּמִינָאָה, דְּקָא מַדְבַּר לְכֻלְּהוּ, וְקַיְּימָא עַל כֻּלְּהוּ. כְּתִיב סְלוּ לָרוֹכֵב בָּעֲרָבוֹת, מַאן רוֹכֵב בָּעֲרָבוֹת, וּמַאן אִינּוּן עֲרָבוֹת. אֶלָּא, עֲרָבוֹת דָּא רְקִיעָא שְׁבִיעָאָה, אֲמַאי אִתְקְרֵי עֲרָבוֹת. עַל דְּאִיהוּ כְּלִיל מֵאֶשָּׁא וּמַיָּא כַּחֲדָא, וּמִסִּטְרָא דְּדָרוֹם, וּמִסִּטְרָא דְּצָפוֹן, וְאִיהוּ מְעוּרָב מִתְּרֵין סִטְרִין.

710. If you ask: If so, what about the two Aravot (Eng. 'willow branches) that are joined with the Lulav (Eng. 'palm leaf'), we have learned that this is what is written, "Extol Him who rides upon the Aravot." AND THEY ARE NETZACH AND HOD THAT ARE CALLED 'THIGHS'. HE QUESTIONS: Who gave thighs, WHICH ARE NETZACH AND HOD, in the body, WHICH IS CHESED, GVURAH AND TIFERET, and who gave a body, WHICH IS CHESED, GVURAH AND TIFERET, in the thighs THAT ARE NETZACH AND HOD? MEANING, HERE YOU SAY THAT ARAVOT ARE CHESED OF ZEIR ANPIN, WHICH IS CONSIDERED THE BODY OF ZEIR ANPIN AND THERE YOU SAY THAT THEY ARE NETZACH AND HOD, WHICH ARE THE THIGHS THAT ARE OUTSIDE OF ITS BODY. WHO COMPARES THEM, seeing that this one, NAMELY THE BODY, produces fruit and this one, NAMELY NETZACH AND HOD which are thighs, does not produce fruit.

710. וְאִי תֵּימָא, אִי הָכִי, שְׁתֵּי עֲרָבוֹת דְּקָא מִתְחַבְּרָן בְּלוּלָב, וְתָנֵינָן עֲרָבוֹת, הֲדָא הוּא דִּכְתִיב סְלוּ לָרוֹכֵב בָּעֲרָבוֹת. אִי הָכִי, מַאן יָהִיב יַרְכִּין בְּגוּפָא, אוֹ גּוּפָא בְּיַרְכִּין, דְּהָא דָּא עָבִיד פֵּרִין וְאֵיבִין, וְדָא לָא עָבִיד פֵּרִין וְאֵיבִין.

711. אֶלָּא, וַדַּאי כֻּלָּא הוּא רָזָא דַּעֲרָבוֹת דְּבַלּוּלָב, אִינּוּן עֲרָבוֹת דְּבַלּוּלָב, חַד אֵשׁ, וְחַד מַיִם. בְּרָזָא דָּא דְּכֻלְּהוּ, וְאִיהוּ שְׁבִיעָאָה אִיהוּ אֵשׁ וּמַיִם כְּלִיל כַּחֲדָא, בְּרָזָא חֲדָא, וּבְגִין דַּעֲרָבוֹת אִיהוּ רָזָא כְּלָלָא דְּכֻלְּהוּ שִׁית אַחֲרָנִין, אִיהוּ רָזָא דִּרְתִיכָא עִלָּאָה, וְקוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בְּהַאי רְקִיעָ, יַתִּיר מִכֻּלְּהוּ רְקִיעִין, וְתִיאוּבְתֵּיהּ תְּדִיר לְאַתְקָנָא לְהַהוּא רְקִיעָא, בְּשִׁפִּירוּ עִלָּאָה. וְע"ד, סֹלּוּ לָרֹכֵב בָּעֲרָבוֹת לְהַהוּא דְּרֹכֵב בָּעֲרָבוֹת. וּמַאן אִיהוּ. הַהוּא רְקִיעַ טָמִיר וְגָנִיז, דְּקַיְּימָא ע"ג חַיּוֹתָא, דְּאִיהוּ רֹכֵב בָּעֲרָבוֹת.

711. HE ANSWERS: But certainly it all resembles the secret of Aravot (willow branches) of the Lulav (palm leaf), for one of these willow branches of the Lulav, WHICH ARE NETZACH AND HOD, is fire, WHICH IS HOD, and the other is water, WHICH IS NETZACH. They all pertain to the same secret, FOR THE ONE IS COMPLETELY WATER AND THE OTHER IS COMPLETELY FIRE AND THEY ARE NOT MIXED ONE WITH THE OTHER, FOR THEY ARE TWO SFIROT EACH WITH INDIVIDUAL DOMINION. It is the seventh FIRMAMENT, WHICH IS CHESED, which combines fire and water together in one secret, FOR IT IS ONE SFIRAH, AND SO WE FIND THAT IT COMBINES WITHIN ITSELF THE TWO ARAVOT OF THE LULAV IN ACTUALITY. Because the firmament Aravot includes within itself all the other six SFIROT, WHICH ARE GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, AS THE HIGHEST ONE INCLUDES ALL THOSE THAT ARE LOWER THAN IT, that is the secret of the supernal Chariot. The Holy One, blessed be He, WHO IS BINAH, desires this firmament more than all the firmaments and His desire is always to perfect this firmament with the highest beauty. On this, it is said, "Extol Him who rides upon Aravot," MEANING He who rides on Aravot. Who is he? This firmament that stands over the living creatures, NAMELY BINAH THAT STANDS ABOVE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN THAT ARE CALLED 'LIVING CREATURES', for it is He who rides on the clouds.

712. וְעִלְזוּ לְפָנָיו. מִלְּפָנָיו לָא כְּתִיב, אֶלָּא לְפָנָיו, דְּהָא לֵית מַאן דְּיִנְדַּע בֵּיהּ כְּלוּם. אֲבָל לְפָנָיו, מַאן דְּעָיֵיל לְקָמֵיהּ דְּהַאי רְקִיעָ, אִצְטְרִיךְ לְמֵיעַל בְּחֶדְוָה, וְלָא בַּעֲצִיבוּ כְּלַל, בְּגִין דְּהַאי רְקִיעָא גָּרִים, דְּתַמָּן לָא שַׁרְיָא עֲצִיבוּ וְרוּגְזָא כְּלַל, דְּהָא תַּמָּן כֹּלָּא אִיהוּ בְּחֶדְוָה.

712. "And rejoice before Him" (Ibid.): It is not written, 'From before Him' but rather "before Him," BECAUSE 'FROM BEFORE HIM' IMPLIES BEFORE BINAH, WHICH IS CHOCHMAH and there is nobody who can know anything in Him. But "before Him," WHICH IS BINAH THAT RIDES UPON THE CLOUDS, one who enters before this firmament must enter with joy and without any sadness at all, because this firmament causes it so that neither sadness nor anger can dwell at all, because everything there is with joy. THEREFORE, IT SAYS, "AND REJOICE BEFORE HIM."

713. וְעַל דָּא, כֹּהֵן גָּדוֹל דְּקַיְּימָא לְקָמֵיהּ, לָא הֲוָה עָאל לְבֵי קוּדְשָׁא, בַּר בְּחֶדְוָה, וּלְאַחֲזָאָה חֶדְוָה, דְּהָא אַתְרָא גָּרִים. וְעַל דָּא כְּתִיב, עִבְדוּ אֶת יְיָ' בְּשִׂמְחָה בֹּאוּ לְפָנָיו בִּרְנָנָה. דְּהָא אִצְטְרִיךְ דְּלָא לְאַחֲזָאָה בָּהּ עֲצִיבוּ.

713. Therefore, the High Priest who stands before Him enters the Holy Sanctuary only in joy and expresses joy, because the place causes it. Of this, it is written: "Serve Hashem with gladness, come before His presence with singing" (Tehilim 100:2), because one should not show sadness in it.

714. וְאִי תֵּימָא, אִי הָכִי, הַאי מַאן דְּאִיהוּ בְּצַעֲרָא וּבְדוּחָקָא, דְּלָא יָכִיל לְמֶחְדֵּי לִבֵּיהּ, וּמִגּוֹ דּוּחָקֵיהּ אִית לֵיהּ לְמִתְבַּע רַחֲמִין, קָמֵי מַלְכָּא עִלָּאָה, אִי הָכִי, לָא יִצְלֵי צְלוֹתָא כְּלַל, וְלָא יֵיעוּל בַּעֲצִיבוּ כְּלַל, דְּהָא לָא יָכִיל לְמֵחֲדֵי לִבֵּיהּ, וּלְאַעֲלָא קָמֵיהּ בְּחֶדְוָה, מַאי תִּקּוּנָא אִית לֵיהּ לְהַאי בַּר נָשׁ.

714. And if you ask: One who is in pain and in dire straits, who cannot feel joy in his heart, and because of his dire straits he has to ask for Mercy from the supernal King. If so, then he shouldn't pray his prayer at all and should not enter with any sadness at all, because he cannot gladden his heart and enter before Him with joy. What remedy does this person have?

715. אֶלָּא וַדַּאי הָא תְּנִינָן, כָּל תַּרְעִין נִנְעָלוּ וְאַסְגִּירוּ, וְתַרְעִין דִּדְמָעִין לָא אַסְגִּירוּ, וְלֵית דִּמְעָה אֶלָּא מִגּוֹ צַעֲרָא וְעָצִיבוּ. וְכָל אִינּוּן דִּמְמָנָן עַל אִינּוּן תַּרְעִין, כֻּלְּהוּ מְתָבְּרִין גְּזִיזִין וּמַנְעוּלִין, וְעַיְּילִין אִינּוּן דִּמְעִין, וְהַהִיא צְלוֹתָא עָאלַת קָמֵי מַלְכָּא קַדִּישָׁא.

715. HE ANSWERS: Surely we have learned that all the gates are closed and locked, but the gates of tears are not closed. Tears come only from pain and sadness, and all those who are appointed over the gates break the obstacles on the roads and the locks. They bring in these tears and that prayer enters before the Holy King.

716. כְּדֵין הַהוּא אֲתָר אִית לֵיהּ דּוֹחֲקָא, מֵהַהוּא עֲצִיבוּ וְדוֹחֲקָא דְּהַהוּא בַּר נָשׁ, כד״א בְּכָל צָרָתָם לֹא צָר. תִּיאוּבְתֵּיהּ דְּהַהוּא עָלְמָא עִלָּאָה, לְגַבֵּי הַאי אֲתָר, כִּדְכוּרָא דְּתִיאוּבְתֵּיהּ תָּדִיר לְגַבָּהּ דְּנוּקְבָא. כַּד מַלְכָּא עָאל לְגַבֵּי מַטְרוֹנִיתָא, אַשְׁכַּח לָהּ בַּעֲצִיבוּ, כְּדֵין כָּל מָה דְּאִיהִי בָּעָאת, בִּידָהָא אִתְמְסַר, וְהַהוּא בַּר נָשׁ, וְהַהִיא צְלוֹתָא, לָא אַהְדַּר בְּרֵיקָנָיָא, וְקוּדְשָׁא בְּרִיךְ הוּא חַיִּיס עָלֵיהּ. זַכָּאָה חוּלָקֵיהּ דְּהַהוּא בַּר נָשׁ, דְּאוֹשִׁיד דְּמְעִין קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, בְּצְלוֹתֵיהּ.

716. Then, that place, NAMELY MALCHUT, is distressed by the sadness and distress of that person, as it is written: "In all their affliction He is afflicted" (Yeshayah 63:9), BECAUSE THE PAIN OF THE PERSON TOUCHES THE SHECHINAH. The longing of the Supernal World, WHICH IS ZEIR ANPIN, to this place, WHICH IS MALCHUT, is like a male whose longing is always toward the female. Therefore, when the King, WHO IS ZEIR ANPIN, comes to the Matron, WHO IS MALCHUT, and finds Her sad, he gives over to Her hands whatever She desires. That person or that prayer do not return empty, and the Holy One, blessed be He, has Mercy on him. Blessed is the portion of that person who pours out tears before the Holy One, blessed be He, in his prayer.

717. כְּגַוְונָא דָא בְּשַׁבָּת, מַאן דְּיָתִיב בְּתַעֲנִיתָא בְּשַׁבָּת, מִגּוֹ צַעֲרֵיהּ אַחֲזֵי עֲצִיבָא, וּבְשַׁבָּת שַׁלְטָא הַהוּא רְקִיעָא עִלָּאָה, הַהוּא דְּאִתְחֲזֵי בְּחֶדְוָה, וְאִיהוּ חֶדְוָה וְחַדֵּי לְכֹלָּא. הַהוּא דְּיָתִיב בַּעֲצִיבוּ, בְּגִין דְּאִיהוּ שַׁלְטָא, אַפִּיק לְהַהוּא בַּר נָשׁ מֵהַהוּא עוֹנְשָׁא דְּאִתְגְּזַר עָלֵיהּ, וְהָא אִתְּמַר, סַלּוּ: הָבוּ יְקָר, וְרוֹמְמוּ לְהַהוּא דְּרוֹכֵב בָּעֲרָבוֹת, דְּאִיהוּ חֶדְוָה וְחַדֵּי כֹּלָּא, רְקִיעָא עַל גַּבֵּי חֵיוָתָא בְּי״ה שְׁמוֹ וַדַּאי, דְּהָא בְּהַהוּא אֲתָר שְׁמָא דָא אִתְכְּלִיל. וְעִלְּזוּ לְפָנָיו, בְּגִין דְּלָא אִצְטְרִיךְ לְאַחֲזָאָה קָמֵיהּ עֲצִיבוּ, כְּמָה דְּאִתְּמַר.

717. It is similar on Shabbat. There is one who fasts on Shabbat and expresses sadness because of his pain, yet during Shabbat that supernal Firmament dominates, WHICH IS BINAH, that one that appears with joy, and causes everyone to rejoice. As for that PERSON, who is in sadness, once this FIRMAMENT dominates, it revokes that punishment that was deemed against that person. We have already learned this. AND THIS IS WHAT IS SAID: "Extol..." WHICH MEANS to give honor and exaltation to He who rides on the clouds, for He is joy and causes joy for everyone and He is the firmament which is above the Living Creatures, NAMELY BINAH, AS EXPLAINED EARLIER. "Yah is His Name" (Tehilim 68:5): Certainly, because in this place is this Name included, BECAUSE BINAH IS CALLED 'YAH'. "And rejoice before him," meaning not to expresses sadness before Him, as explained.

718. רַבִּי אֶלְעָזָר אָמַר, הַאי קְרָא, הָכִי אִצְטְרִיךְ לְמֵימַר, סַלּוּ לְרוֹכֵב עַל עֲרָבוֹת, מַאי בָּעֲרָבוֹת. בְּיָהּ שְׁמוֹ, בְּיָהּ הוּא מִבָּעֵי לֵיהּ, מַאי שְׁמוֹ. אֶלָּא הַאי קְרָא, עַל סְתִימָא דְּכָל סְתִימִין, עַתִּיקָא דְּכָל עַתִּיקִין אִתְּמַר. הַהוּא דְּלָא אִתְגַּלְיָא, וְלָא אִתְיְדַע כְּלַל, דְּאִיהוּ רוֹכֵב בָּעֲרָבוֹת. וְאִי תֵּימָא, דְּאִיהוּ אַתְיָא וְרָכִיב בֵּיהּ, אִי הָכִי, אע״ג דְּסָתִים הוּא בְּאַתָּר דָּא קַיְּימָא לְאִתְגַּלְיָא.

718. Rabbi Elazar said: This passage should have said, "Extol Him who rides upon the clouds" AND THIS PURPORT WOULD BE BINAH THAT RIDES UPON ZEIR ANPIN. What then is the meaning of "upon the clouds." AND ALSO with "Yah is His Name": It should have said, 'Yah is He', IF IT REFERS TO BINAH. What is the meaning of "His Name"? This verse is said about the most concealed of all and the most ancient of all, NAMELY ARICH ANPIN THAT IS MORE CONCEALED THAN THE CONCEALED SUPERNAL ABA AND IMA AND MORE ANCIENT THAN THEY. He is not revealed and not known at all, BECAUSE ITS CHOCHMAH IS CONCEALED ENTIRELY, AND DOES NOT ILLUMINATE BENEATH IT AT ALL, and rides upon the clouds, WHICH ARE ABA AND IMA, WHO ARE YUD-HEI. And if you ask: Since He comes and rides on Yud-Hei, even though He is concealed, can He be revealed in this place?

719. אֶלָּא סוֹלּוּ לְרוֹכֵב בָּעֲרָבוֹת, דָּא אִיהוּ עַתִּיקָא דְּכָל עַתִּיקִין, סְתִימָא דְּכָל סְתִימִין, דְּלָא יִדְיַע. וּבַמָּה אִיהוּ רוֹכֵב, בַּעֲרָבוֹת, בְּי״ה, דְּאִיהוּ רָזָא קַדְמָאָה דְּנָפִיק מִנֵּיהּ וְדָא אִיהוּ שְׁמֵיהּ, מֵהַהוּא סְתִימָא, דְּלָא יִדְיַע, שְׁמָא דִּילֵיהּ הוּא י״ה. לָאו דְּאִיהוּ הוּא, אֶלָּא אִיהוּ הוּא, בְּגִין דְּהַהוּא פָּרוֹכְתָּא דְּאִתְפְּרְסָא וְנָפִיק מִקַּמֵּיהּ. אֲבָל הַאי פָּרוֹכְתָּא אִיהוּ שְׁמוֹ, וְדָא אִיהוּ רְתִיכָא דִּילֵיהּ, וְלָא אִתְיְדַע כְּלַל.

719. HE ANSWERS: But "Extol Him who rides upon the clouds" refers to the most ancient of all, the most concealed of all, which cannot be grasped, AND WILL NOT BE REVEALED. Upon what does He ride? The clouds, Yud-Hei, NAMELY ABA AND IMA, which is the secret of the first LEVEL that emerged from Him, BECAUSE ABA AND IMA EMERGED FROM ARICH ANPIN. This is "His Name" of that which is concealed that is not known, BECAUSE His Name is Yud-Hei. THEREFORE, THE VERSE SAYS, "YAH IS HIS NAME" and not THAT ABA AND IMA THEMSELVES are HIS NAME. Rather, ABA AND IMA are HIS NAME because of that curtain that separated and emerged before Him. That curtain is His Name, BECAUSE MALCHUT IS CALLED 'NAME' and this is His Chariot, MEANING THROUGH THAT CURTAIN HE IS CLOTHED IN ABA AND IMA, AND THEREFORE is not known at all, BECAUSE IT IS NOT REVEALED BY THEM.

720. וְדָא אִיהוּ שְׁמוֹ הַגָּדוֹל, בְּגִין דְּאִית שְׁמֵיהּ דִּלָּאו אִיהוּ כָּל כַּךְ גָּדוֹל, כְּהַאי אע״ג דְּאִית בֵּיהּ תּוֹסֶפֶת אַתְוָון. דָּא אִיהוּ שְׁמָא רַבָּא, וְעַל דָּא בְּהַאי שְׁמָא, אֲנָן מְסַיְּקִין אָמֵן, דְּאִיהוּ מִנֵּיהּ. בְּהַאי אַזְלָא אָמֵן בְּכָל זִמְנָא, וּבִשְׁמָא אַחֲרָא לָאו הָכִי.

720. And this is His "Great Name," NAMELY ABA AND IMA WITH MALCHUT OF ARICH ANPIN THAT ARE ENCLOTHED IN THEM. There is a Name that is not as great as He, NAMELY THE NAME YUD HEI VAV HEI, WHICH IS ZEIR ANPIN, even though He has more letters, BECAUSE ABA AND IMA ARE CALLED ONLY BY THE TWO LETTERS YUD-HEI ALONE. STILL IN ALL, it is the Great Name. Therefore, with this Name we utter and say Amen, which is DRAWN from Him. With this NAME, Amen goes on continuously, BECAUSE THE UNION OF ABA AND IMA IS NEVER INTERRUPTED. With the other Name, WHICH IS ZEIR ANPIN THAT IS CALLED YUD HEI VAV HEI, it is not so, BECAUSE THE PAIRING OF THE MALE AND FEMALE IS INTERRUPTED BY THE SIN OF THE LOWER BEINGS.

721. אָמֵן יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ, דְּכַד הַאי שְׁמָא אִתְתָּקַן, כֹּלָּא אִיהוּ בִּשְׁלִימוּ, וְכָל עָלְמִין חַדָּאן בְּחִדּוּ. בְּהַאי שְׁמָא, כְּלִילָן עִלָּאִין וְתַתָּאִין. בְּהַאי שְׁמָא, כְּלִילָן שִׁית מֵאָה וּתְלֵיסַר פִּקּוּדֵי אוֹרַיְיתָא, דְּאִינּוּן כְּלָלָא דְּכָל רָזִין עִלָּאִין וְתַתָּאִין. כְּלָלָא דְּעָלְמָא דְּדַכּוּרָא לְעֵילָא, וּכְלָלָא דְּעָלְמָא דְּנוּקְבָא לְתַתָּא.

721. THIS THAT WE SAY: 'Amen, May His Great Name be blessed FOREVER AND FOR ALL ETERNITY'. For when this Name is perfected, everything is complete, and all the worlds rejoice. And in the Name are included the higher and lower beings. In this Name are included the 613 precepts of the Torah, which are the inclusion of all the secrets, the upper and the lower. It is the combination of the Male World above, WHICH IS ZEIR ANPIN, and the Female World below, WHICH IS MALCHUT.

722. וְכֻלְּהוּ פִּקּוּדִין, כֻּלְּהוּ שַׁיְיפִין וְאֵבָרִין, לְאִתְחַזָּאָה בְּהוּ רָזָא דִּמְהֵימְנוּתָא. מַאן דְּלָא יַשְׁגַּח וְלָא אִסְתָּכַּל בְּרָזִין דְּפִקּוּדֵי אוֹרַיְיתָא, לָא יְדַע, וְלָא אִסְתָּכַּל, הֵיךְ מִתַּתְקְנָן שַׁיְיפִין בְּרָזָא עִלָּאָה. שַׁיְיפִין דְּגוּפָא כֻּלְּהוּ, מִתְתַּקְּנָן עַל רָזָא דְּפִקּוּדֵי אוֹרַיְיתָא, וְאע״ג דְּאִית שַׁיְיפִין, דְּאִינּוּן רַבְּרְבִין וְעִלָּאִין, כֻּלְּהוּ זְעִירִין וְרַבְּרְבִין, אִי אִתְנְטִיל חַד מִנַּיְיהוּ, אֲפִילוּ זְעִירָא דְּבַר נָשׁ, אִקְרֵי מָארֵיהּ דְּמוּמָא, כ״ש וְכ״ש הַהוּא דְּגָרַע אֲפִילוּ חַד פִּקּוּדָא מֵאִינּוּן פִּקּוּדֵי אוֹרַיְיתָא, דְּאָטִיל מוּמָא בְּאַתָּר דְּלָא אִצְטְרִיךְ.

722. All the precepts are organs and limbs to express through them the secret of the Faith, WHICH IS THE SECRET OF THE SHECHINAH. One who does not notice and observe the secrets of the precepts of the Torah does not know and CANNOT observe how to perfect the limbs in the supernal secret. The limbs of the body are all established upon the secret of the precepts of the Torah, BECAUSE THE 248 LIMBS CORRESPOND TO THE 248 POSITIVE PRECEPTS AND THE 365 VEINS CORRESPOND TO THE 365 NEGATIVE PRECEPTS. Even though there are certain limbs that are big and vital, AND THERE ARE SOME WHICH ARE SMALL AND INFERIOR, if any of them, either big or small, is removed, even the smallest in the person, he is considered blemished. He who diminishes even one precept of the precepts of the Torah makes a blemish in a place where there should not be any.

723. תָּא חֲזִי, מַה כְּתִיב, וַיִּקַּח יְיָ׳ אֱלֹהִים אֶת הָאָדָם וַיַּנִּיחֵהוּ בְּגַן עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ. וְתָנֵינָן, לְעָבְדָהּ וּלְשָׁמְרָהּ אִלֵּין קָרְבָּנִין, וְכֹלָּא חַד. אֲבָל דָּא רָזָא דְּפִקּוּדֵי אוֹרַיְיתָא, לְעָבְדָהּ: אִלֵּין רמ״ח שַׁיְיפִין עִלָּאִין. וּלְשָׁמְרָהּ: אִלֵּין תְּלַת מֵאָה וְשִׁתִּין וְחָמֵשׁ שַׁיְיפִין תַּתָּאִין. אִלֵּין עִלָּאִין דְּזָכוֹר. וְאִלֵּין תַּתָּאִין דְּשָׁמוֹר, וְכֹלָּא חַד.

723. Come and see what is written: "And Hashem Elohim took the man, and put him into the Garden of Eden to till it and to keep it" (Beresheet 2:15). We have learned that "to till it and to keep it" refers to the offerings, and it is all one. But this is the secret of the precepts of the Torah. "To till it": These are the 248 supernal Limbs, "and to keep it" are the 365 lower limbs, NAMELY THE 365 SINEWS. Those higher ones pertain to 'remember,' WHICH IS ZEIR ANPIN, and those lower ones pertain to 'keep,' WHICH IS MALCHUT. And it is all one.

724. זַכָּאָה אִיהוּ מַאן דְּזָכֵי לְאַשְׁלְמָא לוֹן. פִּקּוּדִין דְּאוֹרַיְיתָא, גָּרִים לְבַר נָשׁ לְאַשְׁלְמָא רוּחֵיהּ וְנִשְׁמָתֵיהּ בְּהַאי עָלְמָא, וּבְעָלְמָא דְּאָתֵי. אוֹרַיְיתָא מְזַכֶּה לְבַר נָשׁ, לְאַחְסָנָא תְּרֵין עָלְמִין, עָלְמָא דָּא וְעָלְמָא דְּאָתֵי. כָּל מַאן דְּאִשְׁתָּדַל בְּאוֹרַיְיתָא, אִשְׁתְּדַל בְּחַיִּים. חַיִּים בְּהַאי עָלְמָא, וְחַיִּים בְּעָלְמָא דְּאָתֵי. אִשְׁתֵּזִיב מִכָּל עוֹנְשִׁין בִּישִׁין, דְּלָא יַכְלִין לְשַׁלְטָאָה עָלֵיהּ. אִי בְּאִשְׁתַּדְּלוּתָא הָכִי. כ״ש מַאן דְּעָבֵיד עוֹבָדָא.

724. Blessed is he who is worthy of completing the precepts of the Torah. He causes man to perfect his spirit and soul in this world and in the World to Come. The Torah merits the person to inherit two worlds, this world and the World to Come. Everyone who endeavors in Torah endeavors in life, life in this world and life in the World to Come and is spared from all the bad punishments, which cannot dominate him. If by endeavoring IN TORAH it is so, so much more so for he who acts AND FULFILLS THE PRECEPTS OF THE TORAH.

74. "For the commandment is a candle; and Torah is light"
Rabbi Yosi here explains that it is necessary to perform a deed to prepare the candle, and it is necessary to be occupied with Torah to light the candle in order to merit the supernal light from which the candle is lit. He goes on to discuss the reproofs of instruction that the Holy One brings upon a person to purify him of his sins.
Another explanation of the candle is that it is the Oral Torah, which only illuminates through the Written Torah, which is the light. The candle is a commandment or precept that women merit, the candle of Shabbat, but only men can merit through Torah and illuminate the candle. Next, we hear of a father and daughter who are bitterly unhappy because her new husband doesn't even know how to say the prayer after a meal, and does not merit Torah. The young man sits before Rabbi Yosi, who proclaims that either the light of Torah will emerge from him, or else a son will emerge from him. The young man laughs and explains that because he is young and respectful he decided that he should not speak before the older wiser men for two months, but now the time has come. He says that the "the commandments" refers to Malchut, which is a candle waiting to be kindled by Zeir Anpin. He speaks of her two arms and the 248 supernal limbs, which add to 250, or resh-nun; 'candle' is nun-resh. And Torah is 'Light', because Torah is from the right side, which is the first light that was created. When the left is combined in it, we learn, there is perfection in everything.
The Relevance of this Passage
Here we are purified and corrected of sin, so that our souls flicker like the flame of a candle. Our 248 limbs are warmed and nurtured by the supernal candlelight that radiates from the Torah. And just as one candle can light millions of others without diminishing its own flame, the spiritual Light we now reveal is shared with all the souls of this planet, flooding the entire globe with the Light of the Creator. As mankind basks in the glow, peace takes hold and tranquillity spreads throughout the land.

725. רַבִּי חִיָּא וְר׳ אַבָּא, שָׁרוּ בְּבֵי אוּשְׁפִּיזַיְיהוּ, קָמוּ בְּפַלְגוּת לֵילְיָא, לְאִשְׁתַּדְּלָא בְּאוֹרַיְיתָא. בְּרַתֵּיהּ דְּאוּשְׁפִּיזָא, קָמַת וְאַנְהִירַת לוֹן שְׁרָגָא, וּלְבָתַר קַיְימַת אֲבַתְרַיְיהוּ לְמִשְׁמַע מִלִּין דְּאוֹרַיְיתָא.

725. Rabbi Chiya and Rabbi Aba were dwelling in their lodging. They rose at midnight to occupy themselves with Torah. The daughter of the innkeeper arose, lit a candle for them, and stood behind them in order to hear words of Torah.

726. פָּתַח רַבִּי יוֹסִי וְאָמַר, כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר. כִּי נֵר מִצְוָה, כָּל מַאן דְּאִשְׁתַּדַּל בְּהַאי עָלְמָא, בְּאִינּוּן פִּקּוּדִין דְּאוֹרַיְיתָא, אִתְסַדַּר קָמֵיהּ בְּכָל פִּקּוּדָא וּפִקּוּדָא חַד שְׁרָגָא, לְאַנְהָרָא לֵיהּ בְּהַהוּא עָלְמָא. וְתוֹרָה אוֹר, מַאן דְּאִתְעַסָּק בְּאוֹרַיְיתָא, זָכֵי לְהַהוּא נְהוֹרָא עִלָּאָה, דְּאַדְלִיקַת שְׁרָגָא מִנֵּיהּ, דְּהָא שְׁרָגָא בְּלָא נְהוֹרָא לָא כְּלוּם. נְהוֹרָא בְּלָא שְׁרָגָא, אוּף הָכִי לָא יָכִיל לְאַנְהָרָא. אִשְׁתְּכַח דְּכֹלָּא דָּא לְדָא אִצְטְרִיךְ. אִצְטְרִיךְ עוֹבָדָא לְאַתְקָנָא שְׁרָגָא. וְאִצְטְרִיךְ לְמִלְּעֵי בְּאוֹרַיְיתָא, לְאַנְהָרָא שְׁרָגָא. זַכָּאָה אִיהוּ מַאן דְּאִתְעַסָּק בָּהּ בִּנְהוֹרָא וּבְשְׁרָגָא.

726. Rabbi Yosi opened the discussion saying: "For the commandment is a candle; and Torah is light; and reproofs of instruction are the way of life" (Mishlei 6:23). "For the commandment is a candle" MEANS THAT whoever endeavors in this world in the precepts of the Torah, one candle is prepared to shine for him in that world by every precept. "And Torah is light" MEANS he who is occupied with Torah merits that supernal light from which the candle is lit, because a candle without light is nothing. Light without a candle can also not illuminate, so we find that they both depend upon each other. It is necessary to perform a deed to prepare the candle and it is necessary to be occupied with Torah to light the candle. Blessed is he who is occupied with the light and the candle.

727. וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר, אֹרַח חַיִּים לְאָעָלָא בֵּיהּ לְעָלְמָא דְּאָתֵי, אִינּוּן תּוֹכָחוֹת, דְּמִקַּבֵּל בַּר נָשׁ לְאַעֲדָאָה גַּרְמֵיהּ מֵאֹרַח בִּישׁ, וּלְמֵיהַךְ בְּאָרְחָא טָבָא. תּוּ וְדֶרֶךְ חַיִּים, אִינּוּן תּוֹכְחוֹת מוּסָר, דְּאַיְתֵי קוּדְשָׁא בְּרִיךְ הוּא עָלֵיהּ דְּבַר נָשׁ, לְדַכְּאָה לֵיהּ מֵחוֹבוֹי בְּאִינּוּן תּוֹכָחוֹת. זַכָּאָה אִיהוּ מַאן דְּקַבִּיל לְהוּ בִּרְעוּ דְּלִבָּא.

727. "And reproofs of instruction are the way of life", MEANING "the way of life" with which to enter into the World to Come. These are the reproofs that a person receives in order to remove himself from the path of evil and to go in the path of good. It CAN BE EXPLAINED that "the way of life" is the reproofs of instruction that the Holy One, blessed be He, brings upon the person to purify him of his sins with these reproofs. Blessed is he who accepts them with a willing heart.

728. דָּבָר אַחֵר כִּי נֵר מִצְוָה, דָּא שְׁרָגָא בּוּצִינָא דְּדָוִד, דְּאִיהוּ נֵר מִצְוָה אוֹרַיְיתָא דְּבְעַל פֶּה, דְּאִצְטְרִיךְ לְאִתְתַּקְנָא תְּדִיר, וְאִיהִי לָא נַהֲרָא אֶלָּא מִגּוֹ תּוֹרָה שֶׁבִּכְתָב, דְּהָא אוֹרַיְיתָא דְּבְעַל פֶּה לֵית לָהּ נְהִירוּ, אֶלָּא מִגּוֹ תּוֹרָה שֶׁבִּכְתָב, דְּאִיהִי אוֹר לְאַנְהָרָא.

728. Another explanation, "For the commandment is a candle": This is the candle, the luminary of David, which is a candle lit to perform a precept, the Oral Torah, NAMELY MALCHUT, that must be constantly attended to. She does not illuminate except through the Written Torah, WHICH IS ZEIR ANPIN, because the Oral Torah possesses light only through the Written Torah, which is a light for illumination.

729. אַשְׁגַּח אֲבַתְרֵיהּ, וְחָמָא בְּרָתֵיהּ דְּאוּשְׁפִּיזָא קַיְּימָא אֲבַתְרַיְיהוּ, אָמַר כִּי נֵר מִצְוָה, מַאי נֵר. דָּא נֵר דְּאִיהִי מִצְוָה דְּנָשִׁין זַכְיָין בֵּיהּ, וְאִיהִי נֵר דְּשַׁבָּת, דְּאַף עַל גַּב דְּנָשִׁין לָא זָכָאן בְּאוֹרַיְיתָא, הָא גּוּבְרִין זַכְיָין בְּאוֹרַיְיתָא, וְנַהֲרִין לְהַאי שְׁרָגָא, דְּנָשִׁין מִתַּתְקְנָן בְּהַאי מִצְוָה. נָשִׁין בְּתִקּוּנָא דְּהַאי נֵר. גּוּבְרִין בְּאוֹרַיְיתָא, לְאַנְהָרָא לְהַאי נֵר, תִּקּוּנָא דְּמִצְוָה דְּנָשִׁין אִתְחַיְּיבוּ בְּהוּ.

729. He looked behind and saw the daughter of the innkeeper standing behind them. He said, "For the commandment is a candle." What is a candle? It is a candle that is a precept that women merit, and it is the candle of Shabbat. Although women do not merit through Torah, but men do, the latter illuminate that candle that women perfect with this precept. Women, through the perfection of this candle, and the men, through Torah, kindle and light this candle, which is the perfection of the precept that women are obligated to do.

730. שַׁמְעַת הַהִיא אִתְּתָא וּבְכָאת, אַדְּהָכִי קָם אֲבוּהָ דְּאִתְּתָא, דַּהֲוָת תַּמָּן, וְעָאל בֵּינַיְיהוּ, וְחָמָא בְּרָתֵיהּ קַיְּימַת אֲבַתְרַיְיהוּ וּבְכָאת, שָׁאִיל לָהּ אֲבוּהָ. סְחַת לֵיהּ עוֹבְדָא. שָׁאֲרִי אֲבוּהָ דְּאִתְּתָא אוּף אִיהוּ וּבְכָה. אָמַר לֵיהּ רַבִּי יוֹסִי, דִּילְמָא חֲתָנָךְ בַּעְלָהּ דִּבְרָתִיךְ, לָא זָכָה בְּאוֹרַיְיתָא. אָמַר לֵיהּ וַדַּאי הָכִי הוּא, וְעַל דָּא וַדַּאי בָּכִינָן, אֲנָא וּבְרָתִי תְּדִיר.

730. That woman heard it and wept. In the meantime, the father of the woman who was there rose and came among them. He saw his daughter standing behind them weeping. Her father asked her, and she told him the story. Then the father of the woman also started to weep. Rabbi Yosi said to him: Perhaps your son-in-law, the husband of your daughter did not merit Torah. He said to him: It is indeed so. And that is why my daughter and I weep constantly.

731. וּבְגִין דַּחֲמִינָא, לֵיהּ יוֹמָא חַד, דְּדָלִיג מֵאִגְּרָא דָּא, לְמִשְׁמַע קִדּוּשׁ בַּהֲדֵי צִבּוּרָא, סָלִיק בִּרְעוּתָא דִּילִי, לְמֵיהַב לֵיהּ בְּרָתִי, וְתֵכֶף דְּנַפְקוּ צִבּוּרָא מִבֵּי כְּנִישְׁתָּא, יָהִיבְנָא לֵיהּ בְּרָתִי. דַּאֲמִינָא בְּדִלּוּגָא דָּא דְּאָתָא לְמִשְׁמַע קִדּוּשׁ, גַּבְרָא רַבָּא לֶיהֱוֵי בְּאוֹרַיְיתָא, וְאע"ג דְּאִיהוּ רַבְיָא, וְלָא יְדַעְנָא בֵּיהּ מִקַּדְמַת דְּנָא. וְהַשְׁתָּא אֲפִילוּ בִּרְכַּת מְזוֹנָא לָא יָדַע, וְלָא יָכִילְנָא בַּהֲדֵיהּ לְמִלְעֵי בֵּין חַבְרַיָּיא, דְּיוֹלִיף קְרִיאַת שְׁמַע, אוֹ בִּרְכַּת מְזוֹנָא.

731. Because the day I saw him jump from this attic to hear Kaddish with the congregation, I got the desire to give him my daughter in marriage, and immediately after the congregation left the synagogue I gave him my daughter. For I said, by that jump with which he came to hear the Kaddish IT IS KNOWN that he will be a learned man in Torah. Even though he was a youth and I did not know him previously, I GAVE HIM MY DAUGHTER. But now he doesn't even know how TO BLESS the blessing after the meal and I cannot even learn with him among the scholars, so he should learn Sh'ma or the blessing after the meal.

732. אָמַר לֵיהּ אַעְבָּר לֵיהּ בְּאַחֲרָא, אוֹ דִּלְמָא בְּרָא יוֹלִיד דְּלֵהֱוֵי גַּבְרָא רַבָּא. אַדְּהָכִי קָם אִיהוּ, וְדִלֵּג עֲלַיְיהוּ וְיָתִיב לְקָמַיְיהוּ. אִסְתָּכַל בֵּיהּ רַבִּי יוֹסִי, אָמַר, וַדַּאי אֲנָא חָמֵינָא בְּהַאי רַבְיָא, דִּנְהוֹרָא דְּאוֹרַיְיתָא יִפּוּק לְעָלְמָא מִנֵּיהּ. אוֹ בְּרָא דְּיוֹקִים מִנֵּיהּ. חָיֵיךְ הַהוּא רַבְיָא, וְאָמַר, רַבּוֹתַי אִימָא קָמַיְיכוּ חַד מִלָּה.

732. Rabbi Yosi said to him: Exchange him for another, or perhaps he will bear a son who will be great in Torah. In the meantime, THE SON-IN-LAW OF THE INNKEEPER arose and jumped to them. Rabbi Yosi looked at him intently and said: Certainly, I see in this youth that the light of Torah will emerge from him into the world or else a son will emerge from him. That youth laughed and said: My masters, I will speak before you of one subject.

733. פָּתַח וְאָמַר צָעִיר אֲנִי לְיָמִים וְאַתֶּם יְשִׁישִׁים עַל כֵּן זָחַלְתִּי וָאִירָא מֵחַוֹת דֵּעִי אֶתְכֶם. הַאי קְרָא אִתְּעָרוּ בֵּיהּ עַמּוּדֵי עָלְמָא. אֲבָל אֱלִיהוּא דִּכְתִיב בֵּיהּ מִמִּשְׁפַּחַת רָם, אִתְּעָרוּ, דְּהָא מִזַּרְעָא דְּאַבְרָהָם קָאֲתָא. וְשַׁפִּיר. אֲבָל אֱלִיהוּא כַּהֲנָא הֲוָה, וּמִזַּרְעָא דִּיחֶזְקֵאל נְבִיאָה הֲוָה, כְּתִיב הָכָא בֶּן בַּרַכְאֵל הַבּוּזִי, וּכְתִיב הָתָם יְחֶזְקֵאל בֶּן בּוּזִי הַכֹּהֵן.

733. He opened the discussion saying: "I am young, and you are very old; therefore I was afraid, and dared not declare my opinion to you" (Iyov 32:6). The pillars of the world have remarked upon this verse. About Elihu, it is written: "of the family Ram" (Ibid. 2). It was then remarked that he was said to have come from the seed of Abraham, and it is good. But Elihu was a priest and was from the seed of Ezekiel the prophet, because it is written: "Son of Barachel the Buzite" (Ibid.) and also, "Ezekiel the priest, the son of Buzi" (Yechezkel 1:3).

734. וְאִי תֵּימָא בְּגִין דִּכְתִיב בּוּזִי, בּוּז מִשְׁפְּחוֹת הֲוָה. לָאו הָכִי, הָדָר וְאָמַר מִמִּשְׁפַּחַת רָם, עִלָּאָה עַל כֹּלָּא. אֲמַאי אִקְרֵי בּוּזִי. עַל דְּמֵבַזֶּה גַּרְמֵיהּ לְגַבֵּי מַאן דְּגָדוֹל מִנֵּיהּ, וְעַל דָּא סָלִיק בִּשְׁמָא עִלָּאָה, בּוּזִי, דָּא דְּאִקְרֵי אָדָם שְׁלִימָא בְּכֹלָּא, מַה דְּלָא אִקְרֵי הָכִי בַּר נָשׁ אַחֲרָא, הֲדָא הוּא דִּכְתִיב וְאַתָּה בֶּן אָדָם, וְעַל דְּסָלִיק בִּשְׁמָא דָּא, אִקְרֵי רָם, עִלָּאָה עַל כֹּלָּא.

734. If you say: Because it is written Buzi, he was "the contempt (Heb. buz) of families" (Iyov 31:34), it is not so, because it says afterwards "of the family of Ram," meaning higher (Heb. ram) above all. Why is he called 'Buzi'? It is because he shames himself before one who is greater than him. Therefore, he is called by the lofty name of Buzi, with which was named he who was perfect in everything, such as no one was called, MEANING EZEKIEL. It is written: "And you, son of man" (Yechezkel 2:6). Because ELIHU was called by that name, Buzi, he was also called 'Ram', meaning higher above all.

735. וְעַל דָּא אָמַר צָעִיר אֲנִי לְיָמִים. לְיָמִים, מִיָּמִים מִבָּעֵי לֵיהּ, מַאי לְיָמִים. אֶלָּא אָמַר צָעִיר אֲנִי, וְאַזְעִירְנָא גַּרְמִי לְיָמִים, לְגַבֵּי בַּר נָשׁ דְּאִית לֵיהּ יוֹמִין סַגִּיאִין. מ״ט. בְּגִין דְּאָמַרְתִּי דְּיָמִים יְדַבְּרוּ, וְעַל דָּא צָעִיר אֲנִי, וְאַזְעִירְנָא גַּרְמִי לְגַבֵּי יָמִים. וְאַתֶּם יְשִׁישִׁים, חָמֵינָא לְכוּ יְשִׁישִׁים. עַל כֵּן זָחַלְתִּי וָאִירָא מֵחַוֹת דֵּעִי אֶתְכֶם. אוּף אֲנָא, אָמַרְתִּי יָמִים יְדַבְּרוּ וְרַב שָׁנִים יוֹדִיעוּ חָכְמָה. וַדַּאי. אָכֵן רוּחַ הִיא בֶּאֱנוֹשׁ וְנִשְׁמַת שַׁדַּי תְּבִינֵם. וְעַל דָּא בְּגִין דַּאֲנָא רַבְיָא, שַׁוֵּינָא בִּרְעוּתִי דְּלָא לְמַלָּלָא עַד תְּרֵין יַרְחִין, וְעַד יוֹמָא דָּא אִשְׁתְּלִימוּ. וְהַשְׁתָּא דְּאַתּוּן הָכָא, אִית לְמִפְתַּח בְּאוֹרַיְיתָא קָמַיְיכוּ.

735. Therefore, he said, "I am young (lit. 'young in days')." HE QUESTIONS: He says "in days," but should have said 'of days.' What is "in days"? But he said, "I am young," meaning I have made myself small "in days" before one who has many days. What is the reason? Because I said that "days should speak" (Iyov 32:7). Therefore, "I am young" meaning that I belittled myself before "days." "And you are old": I saw that you are old, so "I am afraid, and dared not declare my opinion to you. Also I said, "Days should speak and multitude of years should teach wisdom." Certainly, "But there is a spirit in man: and the breath of Shadai gives them understanding" (Ibid. 8). Therefore, since I am a youth, I decided not to speak for two months, and today they have completed. Now that you are here, it is proper to open with words of Torah before you.

736. פָּתַח וְאָמַר, כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר. כִּי נֵר מִצְוָה דָּא אִיהִי מִשְׁנָה, כד״א וְהַתּוֹרָה וְהַמִּצְוָה. וְהַתּוֹרָה: זוֹ תּוֹרָה שֶׁבִּכְתָב. וְהַמִּצְוָה: זוֹ מִשְׁנָה. דְּאִיהִי נֵר שַׁרְגָּא, דְּקַיְּימָא לְאַדְלָקָא.

736. He opened the discussion saying: "For the commandment is a candle; and Torah is light; and the reproofs of instruction are the way of life." "For the commandment is a candle" refers to Mishnah as is said: "And the Torah, and the commandments" (Shemot 24:12). "Torah" is the Written Torah, ZEIR ANPIN, and 'the commandments' refers to Mishnah, NAMELY MALCHUT, which is a candle, MEANING a candle that is waiting to be kindled, BECAUSE MALCHUT HAS NO LIGHT ON HER OWN AND NEEDS ZEIR ANPIN TO KINDLE HER AND ILLUMINATE HER.

737. HE QUESTIONS: MALCHUT IS CALLED 'candle', but why is She called 'candle'? HE ANSWERS: WHEN MALCHUT receives from between the two arms OF ZEIR ANPIN, WHICH IS THE SECRET OF THE TWO COLUMNS RIGHT AND LEFT, the 248 supernal Limbs, WHICH ARE THE CHASSADIM OF THE 248 POSITIVE PRECEPTS, She opens to them Her two arms, WHICH ARE HER TWO COLUMNS, RIGHT AND LEFT. These two arms become combined WITH THE 248 LIMBS AND BECOME THE NUMERICAL VALUE OF 250 (=RESH-NUN). THEREFORE, it is called 'a candle (Heb. ner, Nun-Resh)'. "And Torah is light" BECAUSE THE TORAH illuminates this candle and THE CANDLE is kindled from the side of the First Light, which is right, because Torah is from the right side, WHICH IS the First Light that was given. About this, it is written: "From His right hand went a fiery law for them" (Devarim 33:2). It is given from the right, even though the left is combined with it, because WHEN THE LEFT IS COMBINED IN IT, there is perfection in everything.

737. נֵר אֲמַאי אִקְרֵי נֵר. אֶלָּא כַּד מְקַבְּלָא מֵבֵין תְּרֵין דְּרוֹעִין, רמ״ח שַׁיְיפִין עִלָּאִין, אִיהוּ פָּתְחַת לְגַבַּיְיהוּ תְּרֵין דְּרוֹעִין דִּילָהּ, כְּדֵין אִתְכְּלִילוּ אִלֵּין תְּרֵין דְּרוֹעִין בְּהוּ, וְאִקְרֵי נֵר. וְתוֹרָה אוֹר, דְּקָא נָהִיר לְהַהוּא נֵר וְאַדְלִיקַת מִנֵּיהּ מִסִּטְרָא דְּאוֹר קַדְמָאָה, דְּאִיהוּ יְמִינָא. דְּהָא אוֹרַיְיתָא מֵהַהוּא סִטְרָא דִּימִינָא דְּאוֹר קַדְמָאָה אִתְיְהִיבַת, דִּכְתִיב מִימִינוֹ אֵשׁ דָּת לָמוֹ, מִסִּטְרָא דִּימִינָא אִתְיְהִיבַת, וְאע״ג דְּאִתְכְּלִיל בֵּיהּ שְׂמָאלָא, דְּהָא כְּדֵין אִיהוּ שְׁלִימוּ דְּכֹלָּא.

75. 207 on the right, 103 on the left

The young man from the previous section continues by explaining that the first Light is combined with the 207 worlds hidden on the right under Binah. There are also 103 worlds on the left side, adding to 310 worlds that God prepares constantly for the righteous. The Light of the right is Chesed, and it produces offspring for every single day, otherwise the world would not be able to exist. It is written: "For I have said, the world is built by love."

The Relevance of this Passage

The Sfirah of Chesed correlates to the Right Column attribute of mercy, which tempers and sweetens judgment. If our world were balanced towards the Left (Judgment). it would be immediately destroyed. Thus, out of Love for his Creation, God injected mercy (Chesed) into the cosmos, which gives a man time to repent and change his ways before judgments can be executed. In this moment, we rouse the forces of mercy, using it to atone for our sins, complete our spiritual path, and cause unceasing fulfillment to fill all existence.

738. This light is combined with the 207 worlds, which are hidden under that light, and it spreads in all of them. Below the concealed supernal Throne, WHICH IS BINAH, these 207 worlds dwell at that right side. There are 310, 207 on the right side and 103 from the left side, and together they equal 310. They are the ones that the Holy One, blessed be He, prepares constantly for the righteous, and from these spread many, many treasures of delight. They are all hidden for the righteous to delight with in the World to Come. Of this, it is written: "That I may cause those who love me to inherit substance (Heb. yesh, Yud-Shin); and I will fill their treasures" (Mishlei 8:21). About all these, it is written: "Neither has the eye seen, (that) an Elohim beside You..." (Yeshayah 64:3).

738. אוֹר דָּא אִתְכְּלִיל בְּמָאתָן וְשִׁבְעָה עָלְמִין, דְּאִינּוּן גְּנִיזִין בְּסִטְרָא דְּהַהוּא אוֹר, וְאִתְפְּשַׁט בְּכֻלְּהוּ. תְּחוֹת כּוּרְסְיָיא עִלָּאָה טְמִירָא, שַׁרְיָין אִינּוּן עוֹלְמוֹת, מִסִּטְרָא דְּהַהוּא יְמִינָא. תְּלַת מֵאָה וְעֶשֶׂר אִינּוּן, מָאתָן וְשֶׁבַע, אִינּוּן בְּסִטְרָא דִּימִינָא. מֵאָה וּתְלַת, אִינּוּן בְּסִטְרָא דִּשְׂמָאלָא. וְאִינּוּן תְּלַת מֵאָה וְעֶשֶׂר. וְאִלֵּין אִינּוּן דְּקוּדְשָׁא בְּרִיךְ הוּא מְתַקֵּן תְּדִיר לְצַדִּיקַיָּא, וּמֵאִלֵּין מִתְפַּשְׁטָן כַּמָּה וְכַמָּה אוֹצְרֵי חֶמְדָּה, וְכֻלְּהוּ גְּנִיזִין לְאִתְעַדְּנָא מִנְּהוֹן צַדִּיקַיָּא לְעָלְמָא דְּאָתֵי וְעַל אִלֵּין כְּתִיב לְהַנְחִיל אוֹהֲבַי יֵשׁ וְאוֹצְרוֹתֵיהֶם אֲמַלֵּא וְעַל אִלֵּין כְּתִיב עַיִן לֹא רָאָתָה אֱלֹהִים זוּלָתֶךָ וְגוֹ׳.

739. Yud-Shin (=310) are the 310 worlds that are concealed under the World to Come, NAMELY UNDER BINAH. These 207 worlds, which are on the right side, are called 'First Light', because even the light of the left is called 'light', IT IS A DIM LIGHT THAT PRODUCES NO OFFSPRING. SINCE THE LIGHT OF THE RIGHT PRECEDES THE LIGHT OF THE LEFT, THE LIGHT OF THE RIGHT, WHICH IS CHESED, PRECEDES THE LIGHT OF THE LEFT CALLED 'THE FIRST LIGHT'. But the First Light will produce offspring in the World to Come. And if you say that this is true only for the World to Come, WHICH IS BINAH, and no more, yet it produces offspring every single day, MEANING EVEN FOR THE LEVELS OF ZEIR ANPIN THAT IS CALLED 'DAY'. For if this light would not be IN ZEIR ANPIN, then the world, WHICH IS MALCHUT, would not be able to exist, as it is written: "For I have said, the world is built by love (Heb. chesed)" (Tehilim 89:3), MEANING WITH THE FIRST LIGHT THAT IS CALLED 'CHESED'.

739. י״ש: אִלֵּין, תְּלַת מֵאָה וְעֶשֶׂר עוֹלְמוֹת, גְּנִיזִין תְּחוֹת עָלְמָא דְּאָתֵי, אִינּוּן מָאתָן וְשֶׁבַע דְּאִינּוּן מִסִּטְרָא דִּימִינָא, אִקְרוּן אוֹר קַדְמָאָה. בְּגִין דַּאֲפִילוּ אוֹר שְׂמָאלָא אִקְרֵי אוֹר. אֲבָל אוֹר קַדְמָאָה אִיהוּ זַמִּין לְמֶעְבַּד תּוֹלְדִין לְעָלְמָא דְּאָתֵי. וְאִי תֵּימָא לְעָלְמָא דְּאָתֵי וְלָא יַתִּיר. אֶלָּא אֲפִילוּ בְּכָל יוֹמָא וְיוֹמָא דְּאִי לָא הֲוָה הַאי אוֹר, עָלְמָא לָא יָכִיל לְמֵיקַם, דִּכְתִיב אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה.

76. "Light is sown" constantly

The young man from previous sections continues, telling how God, by the hand of his righteous gardener, sowed light in his Garden of Eden (Malchut) in rows and rows. This act produced fruit that constantly nourishes the world. Even during the time of exile, after the river stopped coming into the Garden of Eden and the gardener no longer entered there, still the Light constantly re-sows itself and produces fruits. Similarly, the Torah is sown constantly in the world, producing offspring and fruit, nourishing the world. The young man adds that "reproofs of instruction" signifies God places over a desired way of life one who smites, thus through suffering people are led to the right way. And once again we hear of the secret of 'keep' and 'remember', and how Malchut and Zeir Anpin need each other for perfection.

The Relevance of this Passage

What wonderful, sparkling images come before us when the sages speak of God's Gardener dropping seeds of Light into long, soft furrows in the ground, and then of the Light sprouting and bringing forth fruit. Each of our souls is a garden where seeds of Light have been planted since the dawn of creation. The Light of this passage tends the garden, nurturing the Light-seeds so that our souls now blossom like a blooming orchard of fruit trees on a sun-drenched summer's day.

740. The Holy One, blessed be He, sowed this light in His Garden of Eden, WHICH IS MALCHUT, and formed it in rows, MEANING THAT HE DIVIDED IT ACCORDING TO THE COLUMNS, by the hand of this righteous, who is the gardener of the Garden, who took this light and sowed it a true seed. And He formed it in rows in the Garden of Eden, WHICH IS MALCHUT. It sprouted and produced fruit, and from there is the world nourished. This is what is meant by: "Light is sown for the righteous" (Tehilim 97:11).

740. הַאי אוֹר זָרַע לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא בְּגִנְתָּא דְּעִדְּנוֹי, וְעָבִיד לֵיהּ שׁוּרִין שׁוּרִין, עַל יְדוֹי דְּהַאי צַדִּיק, דְּאִיהוּ גָּנְנָא דְּגִנְתָּא, וְנָטִיל לְהַאי אוֹר, וְזָרַע לֵיהּ זְרוּעָא דְּקִשׁוֹט. וְעָבִיד לֵיהּ שׁוּרִין שׁוּרִין בְּגִנְתָּא וְאוֹלִיד וְאַצְמַח וְעָבִיד פֵּרִין, וּמִנַּיְיהוּ אִתְּזַן עָלְמָא, הה"ד אוֹר זָרוּעַ לַצַּדִּיק וְגוֹ'.

741. It is written: "And as a garden causes the things that are sown in it to spring forth" (Yeshayah 61:11). HE QUESTIONS: What are "the things that are sown in it?" HE ANSWERS: These are the things that were sown by the First Light, which is sown constantly. Now it bears and produces fruits, and now it is again sown as before, before the world eats up this fruit that this plant produces, so we find that it produces fruit incessantly. Therefore, the world is fed by the supply of that Garden, which is called 'Righteous', NAMELY YESOD OF ZEIR ANPIN, that neither rests nor pauses forever.

741. וּכְתִיב וּכְגַנָּה זְרוּעֶיהָ תַצְמִיחַ. מַאן זְרוּעֶיהָ. אִלֵּין זְרוּעֵי דְּאוֹר קַדְמָאָה, דְּאִיהוּ זָרוּעַ תְּדִיר, הַשְׁתָּא אוֹלִיד וְעָבִיד אִיבִּין, וְהַשְׁתָּא זָרוּעַ אִיהוּ, בְּקַדְמֵיתָא, עַד לָא יֵיכוּל עָלְמָא אִיבָּא דָּא, אוֹלִיד זְרוּעָה דָּא וְיָהִיב אִיבָּא וְלָא שָׁכִיךְ. וְעַל דָּא, כָּל עָלְמִין אִתְּזָנוּ בְּסִפּוּקָא דְּהַהוּא גָּנְנָא, דְּאִקְרֵי צַדִּיק, דְּלָא שָׁכִיךְ וְלָא פָּסִיק לְעָלְמִין.

742. Except during the time that the children of Yisrael are in exile. If you ask: During the time of exile, it is said, "The waters fail from the sea" (Iyov 14:11), WHICH IS MALCHUT THAT IS CALLED 'SEA' and the river is parched, and dries up" (Ibid.) WHICH IS YESOD THAT IS CALLED 'A RIVER' THAT EMERGES FROM EDEN. IF SO, how can it produce offspring? HE ANSWERS: But it is written "is sown", WHICH MEANS that constantly it is sown, EVEN DURING THE TIME OF EXILE. From the day that that river stopped coming into the Garden of Eden, WHICH IS YESOD THAT IS CALLED 'GARDENER', that gardener no longer entered there. That light that is constantly being sown produces fruits, because from it and by itself it is sown as before, and it never ceases. THIS IS LIKE a garden that produces offspring, and from its PREVIOUS planting it falls back to its place, MEANING THAT DURING THE HARVESTING OF THE FIELD, SEEDS FALL TO THE GROUND, and produce offspring by itself, as before. If you remark that the offspring and the fruits are the same as when that gardener was there, it is not so. Yet this sowing is never interrupted.

742. בַּר בְּזִמְנָא דְּיִשְׂרָאֵל בְּגָלוּתָא. וְאִי תֵּימָא בְּזִמְנָא דְּגָלוּתָא כְּתִיב, אָזְלוּ מַיִם מִנִּי יָם וְנָהָר יֶחֱרַב וְיִבַּשׁ, הֵיךְ עָבִיד תּוֹלְדִין. אֶלָּא כְּתִיב זָרוּעַ, זָרוּעַ אִיהוּ תְּדִיר, וּמִיּוֹמָא דְּאַפְסִיק הַהוּא נָהָר. בְּגִנְתָּא לָא עָאל בֵּיהּ הַהוּא גָּנְנָא. וְהַהוּא אוֹר דְּאִיהוּ זָרוּעַ תְּדִיר, עָבִיד אִיבִּין וּמִנֵּיהּ וּמִגַּרְמֵיהּ אִזְדְּרַע כְּקַדְמֵיתָא, וְלָא שָׁכִיךְ תְּדִיר. כְּגִנְתָּא דְּעָבִיד תּוֹלְדִין, וּמֵהַהוּא זָרוּעַ נָפִיל בֵּיהּ בְּאַתְרֵיהּ, וּמִגַּרְמֵיהּ עָבִיד תּוֹלְדִין כְּדִבְקַדְמֵיתָא. וְאִי תֵּימָא, דְּאִינּוּן תּוֹלְדִין וְאִיבִּין הֲווֹ כְּמָה דַּהֲוָה בְּזִמְנָא דְּגָנְנָא תַּמָּן. לָאו הָכִי. אֲבָל לָא אִתְמְנַע זָרוּעַ דָּא לְעָלְמִין.

743. Similarly, "And Torah is light" (Mishlei 6:23). The Torah was given from the side of that First Light and so is it sown constantly in the world, producing offspring and fruits. It never stops, and from its fruit the world is nourished.

743. כְּגַוְונָא דָּא וְתוֹרָה אוֹר, אוֹרַיְיתָא דְּאִתְיְהִיבַת מִסִּטְרָא דְּהַהוּא אוֹר קַדְמָאָה, הָכִי אִזְדְּרַע תְּדִיר בְּעָלְמָא, וְעָבִיד תּוֹלְדִין וְאִיבִּין, וְלָא שָׁכִיךְ לְעָלְמִין, וּמֵהַהוּא אִיבָּא דִּילֵיהּ אִתְּזַן עָלְמָא.

744. "And reproofs of instruction are the way of life" (Mishlei 6:23). There are two ways, one is the way of life and one is the opposite of it. What is the sign of the way of life? It is "reproofs of instruction," for when the Holy One, blessed be He, wishes to guard the way of life, He places over it one who smites and makes reproofs of instruction for the people of the world. Who is he? He is that of which is written: "And the bright blade of a revolving sword to guard the way to the Tree of Life" (Beresheet 3:24). Therefore, "reproofs of instruction are the way of life," for one who receives reproof, MEANING SUFFERINGS, is surely awakened to walk that way of life, for there dwell reproofs of instruction.

744. וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר. תְּרֵין אָרְחִין אִינּוּן, חַד אֹרַח חַיִּים, וְחַד בְּהִפּוּכָא מִנֵּיהּ. סִימָנָא דְּאֹרַח חַיִּים מַאן אִיהוּ. תּוֹכְחוֹת מוּסָר. דְּכַד בָּעָא קוּדְשָׁא בְּרִיךְ הוּא לְנַטְרָא לְהַאי אֹרַח חַיִּים, שַׁוִּי עָלֵיהּ הַהוּא דְּאַלְקִי, וְעָבֵיד תּוֹכְחוֹת מוּסָר לִבְנֵי עָלְמָא. וּמַאן אִיהוּ. הַאי דִּכְתִיב וְאֵת לַהַט הַחֶרֶב הַמִּתְהַפֶּכֶת לִשְׁמֹר אֶת דֶּרֶךְ עֵץ הַחַיִּים וְעַל דָּא, דֶּרֶךְ חַיִּים אִיהוּ תּוֹכְחוֹת מוּסָר. וּמַאן דְּאִית בֵּיהּ תּוֹכָחוֹת, וַדַּאי דְּמִתְעָרֵי לֵיהּ לְמֵהַךְ בְּהַהוּא אֹרַח חַיִּים, דְּשָׁארֵי תַּמָּן תּוֹכְחוֹת מוּסָר.

745. The verse, "FOR THE COMMANDMENT IS A CANDLE...": Its beginning is not like its end and its end is not like its beginning, BECAUSE IT STARTS WITH THE LIGHT OF TORAH AND PRECEPTS AND ENDS WITH REPROOFS OF INSTRUCTION. HE ANSWERS: All that is in this verse pertains to the secret of the Faith, WHICH IS THE SECRET OF MALCHUT. "For the commandment is a candle" is the secret of 'keep', WHICH IS MALCHUT, and "Torah is light" is the secret of 'remember', WHICH IS ZEIR ANPIN. "And reproofs of instruction are the way of life": These are the decrees and punishments in the Torah. It is all the secret of the Faith, NAMELY FOR THE PERFECTION OF MALCHUT, and they need each other so that the secret of it all is well established.

745. הַאי קְרָא לָאו רֵישֵׁיהּ סֵיפֵיהּ וְלָאו סֵיפֵיהּ רֵישֵׁיהּ. אֶלָּא כֹּלָּא רָזָא דִּמְהֵימְנוּתָא דְּהַאי קְרָא. כִּי נֵר מִצְוָה, דָּא רָזָא דִּשְׁמוֹר. וְתוֹרָה אוֹר, דָּא רָזָא דְּזָכוֹר, וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר, אִלֵּין גְּזֵרִין וְעוֹנָשִׁין דְּאוֹרַיְיתָא, וְכֹלָּא רָזָא דִּמְהֵימְנוּתָא. וְאִצְטְרִיךְ דָּא לְדָא, וּלְמֶהֱוֵי רָזָא דְּכֹלָּא כַּדְקָא יֵאוֹת.

77. Light, Water, Firmament

The young man continues, discussing the Light from the right, namely Chesed, the aspect of Aaron the Priest, and Light from the left, which two were only joined together and perfected when Elohim divided the Light from the darkness. We learn that by the Left Column the evil inclination emerges. Next we read of how the five levels Chesed, Gvurah, Tiferet, Netzach and Hod were in Light, in water and in firmament, each of which was therefore mentioned five times. By these three was the secret of Adam formed and made into engravings, which were Light from the Right Column, water from the Left Column, and the firmament from the Central Column. This is similar to the form of man at birth: he is first seed, which is the Light of all the limbs of the body; the Light spreads and becomes water, after which the form of the body spreads into these waters; as soon as the form and shape of the body is formed and engraved, that expansion consolidates and is called 'firmament'. After it congeals, it is written: "And Elohim called the firmament heaven." Next, we are told, after the body was purified and cleansed, the moisture that was drawn and left over from it comprised the bad and troubled waters from which were formed the male and female of the Other Side. As soon as the inciter emerged, the curse emerged into the world, and the Light of the moon was decreased. The youth then explains the emergence of the first Adam, Zeir Anpin in Atzilut, who was formed without a female; the second Adam, the man of Briyah, was formed and engraved from the seed of the first Adam within the female, Malchut of Atzilut. The 22 letters from Aleph to Zayin emerged from the first Light, and the body of the first Adam was formed and engraved in them. The youth tells of the measure in the firmament and the joining of the letters of the first Light with the waters and the congealing of the two columns. And then, we learn, this first Adam joined with the Nukva to beget a second Adam of Briya.

The Relevance of this Passage

Because the verses speak of the mighty gestation of Light, water and the firmament, and of the Three Columns, our personal attributes of judgment (Left), compassion (Right), and self-restraint (Central) are strengthened and balanced in the appropriate measure. If we can possibly extend mercy to our most undeserving of enemies, judgment cannot befall us. But how many of us, in truth, have the capability and willpower to offer mercy to our most mean-spirited of foes?

The sacred words adorning this passage awaken such mercy within us. As we now offer forbearance and compassion to others, these qualities are returned to us in equal measure. Additionally, we attain dominion over our Evil Inclination (Left Column) and connect ourselves to the embryonic state of Creation, when all was pure and free of sin. This cleanses our soul and completes our life's purpose.

746. וְעַל רָזָא דָא דְּהַאי אוֹר, דְּדָלִיק וְנָהִיר לְהַאי נֵר, כְּתִיב בֵּיהּ בְּאַהֲרֹן, בְּהַעֲלוֹתְךָ אֶת הַנֵּרוֹת, בְּגִין דְּהוּא אָתֵי מִסִּטְרָא דְּהַאי אוֹר. אוֹר דָּא כְּתִיב בֵּיהּ, יְהִי אוֹר וַיְהִי אוֹר. כֵּיוָן דְּאָמַר יְהִי אוֹר, אֲמַאי כְּתִיב וַיְהִי אוֹר, דְּהָא בְּוַיְהִי כֵּן סַגְיָא. אֶלָּא, יְהִי אוֹר, דָּא אוֹר קַדְמָאָה, דְּאִיהוּ יְמִינָא, וְאִיהוּ לְקֵץ הַיָּמִין. וַיְהִי אוֹר, דְּמִימִינָא נָפֵק שְׂמָאלָא, וּמֵרָזָא דִימִינָא נָפֵק שְׂמָאלָא, וְע״ד וַיְהִי אוֹר, דָּא שְׂמָאלָא.

747. מִכָּאן דְּוַיְהִי קַדְמָאָה דְּאוֹרַיְיתָא, בְּסִטְרָא דִשְׂמָאלָא הֲוָה. וּבְגִין כַּךְ לָאו אִיהוּ סִימָן בְּרָכָה. מ״ט. בְּגִין דְּבֵיהּ נָפֵק הַהוּא חֹשֶׁךְ דְּאַחֲשִׁיךְ אַנְפֵּי עָלְמָא. וְסִימָנָא דָא כַּד אִתְגְּלֵי רָזָא דְּעֵשָׂו וְעוֹבָדוֹי, בְּהַאי וַיְהִי הֲוָה, דִּכְתִיב וַיְהִי עֵשָׂו אִישׁ יוֹדֵעַ צַיִד. אִתְקָיְים בְּוַיְהִי אִישׁ יוֹדֵעַ צַיִד, לְפַתְּאָה בְּנֵי עָלְמָא, דְּלָא יַהֲכוּן בְּאֹרַח מֵישָׁר.

748. וַיַּרְא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב, דָּא אִיהוּ עַמּוּדָא דְּקָאֵים בְּאֶמְצָעִיתָא, וְקָאֵים וְאָחִיד בְּסִטְרָא דָא, וּבְסִטְרָא דָא. כַּד הֲוָה שְׁלִימוּ דִתְלַת סִטְרִין, כְּתִיב בֵּיהּ כִּי טוֹב, מָה דְּלָא הֲוָה בְּהָנֵי אַחֲרָנִין, בְּגִין דְּלָא הֲוָה שְׁלִימוּ עַד אוֹר תְּלִיתָאָה, דְּאַשְׁלִים לְכָל סִטְרִין, וְכֵיוָן דְּאָתָא תְּלִיתָאָה דָא, כְּדֵין אַפְרִישׁ מַחֲלוֹקֶת דִימִינָא וּשְׂמָאלָא, דִּכְתִיב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ.

749. וְעַל דְּאִינּוּן חֲמֵשׁ דַּרְגִּין, דְּאִתְפְּרָשׁוּ וְאִתְמְשָׁכוּ מֵהַאי אוֹר קַדְמָאָה, כְּתִיב אוֹר חָמֵשׁ זְמְנִין, וְכֻלְּהוּ הֲווֹ מִסִּטְרָא דִימִינָא, וְאִתְכְּלִילוּ בֵּיהּ, וְכַד אִתְכְּלִילוּ בְּסִטַר שְׂמָאלָא, אִתְכְּלִילוּ בְּרָזָא דְּמַיִם, דְּנָטִיל מִימִינָא, וּבְגִין כַּךְ כְּתִיב מַיִם חָמֵשׁ זְמְנִין. וְכַד אִשְׁתְּלִימוּ בְּרָזָא דְּאֶמְצָעִיתָא, כְּתִיב רָקִיעַ חָמֵשׁ זְמְנִין, וְע״ד תְּלַת אִינּוּן אוֹר. מַיִם. רָקִיעַ. לְקָבֵל תְּלַת דַּרְגִּין אִלֵּין, דְּכֻלְּהוּ חָמֵשׁ דַּרְגִּין אִתְכְּלִילוּ בְּהוּ, וְעַל דָּא בְּכֻלְּהוּ כְּתִיב חָמֵשׁ זְמְנִין, בְּכָל חַד וְחַד.

746. In relation to the secret of that light that kindles and illuminates this candle, WHICH IS MALCHUT, it is written of Aaron: "When you light the lamps" (Bemidbar 8:2). It comes from the side of that light, about which is written: "'Let there be light', and there was light" (Beresheet 1:3). HE QUESTIONS: Once it is written, "Let there be light," why is it necessary to add, "And there was light?" It would have been sufficient to say, "And it was so." HE ANSWERS: "Let there be light" is the First Light which is right (Heb. yamin), NAMELY CHESED THE ASPECT OF AARON THE PRIEST. This is "the end of days (Heb. yamin)." "And there was light" is the left that emerges from the right, because the left emerges from the secret of the right. Therefore, "and there was light" refers to the left.

747. From here IS UNDERSTOOD that: "And it came to pass (Heb. vayehi)" that is mentioned in the Torah is of the left side. Therefore, 'vayehi' is not a sign of blessing. What is the reason? It is because by THE LEFT COLUMN emerges that darkness that darkened the face of the world, WHICH IS THE ANGEL OF DEATH, THE EVIL INCLINATION. This is how we come by it: when the secret of Esau and his actions were revealed, it was done so by 'vayehi' as it is written, "And (Heb. vayehi) Esau was a cunning hunter" (Beresheet 25:27). And by 'vayehi' it was fulfilled "a cunning hunter" who knew how to entice hearts, to seduce people of the world, and not to go in the straight path.

748. "And Elohim saw the light, that it was good" (Beresheet 1:4). This is the pillar that stands in the center, MEANING THE CENTRAL COLUMN, that stands and is attached to this side and that side, FOR IT MEDIATES AND UNITES RIGHT AND LEFT WITH EACH OTHER. When perfection of these sides was affected, NAMELY THREE COLUMNS, it IS WRITTEN "that it was good." This did not happen with the other TWO COLUMNS, RIGHT AND LEFT, THAT ARE ALLUDED TO IN "LET THERE BE LIGHT" AND "AND THERE WAS LIGHT," AND IT IS NOT SAID BY THEM. "AND IT WAS GOOD" because there was no perfection until the third light OF THE CENTRAL COLUMN that completed all the sides. Once this third came, the division of right and left was enunciated, as it is written: "And Elohim divided the light from the darkness" (Ibid.), FOR THE RIGHT IS THE SECRET OF LIGHT AND THE LEFT IS THE SECRET OF DARKNESS. THE CENTRAL COLUMN MADE PEACE BETWEEN THEM AND THEY WERE INCLUDED, THE ONE WITH THE OTHER, FOR THROUGH THIS THEY WERE BOTH PERFECTED.

749. Because they were five levels that separated and were drawn from this First Light, THAT ARE CHESED, GVURAH, TIFERET NETZACH AND HOD, 'light' is therefore mentioned IN THE FIRST DAY five times. They were all from the right side, FOR ALL THE FIVE SFIROT, CHESED, GVURAH, TIFERET NETZACH AND HOD, ARE UNDER THE DOMINATION OF THE RIGHT, WHICH IS CHESED. When they were combined in the left side, they were combined in the secret of waters that flow from the right, BECAUSE THE RIGHT MELTS THE FROZENNESS OF THE LEFT AND TURNS IT INTO FLOWING WATERS. Therefore, water was mentioned BY THE SECOND DAY OF CREATION, WHICH IS LEFT, five times, CORRESPONDING TO CHESED, GVURAH, TIFERET NETZACH AND HOD OF THE LEFT COLUMN. When RIGHT AND LEFT were perfected in the secret of the Central COLUMN, CALLED 'FIRMAMENT', "firmament" was mentioned five times, CORRESPONDING TO CHESED, GVURAH, TIFERET NETZACH AND HOD OF THE CENTRAL COLUMN. Therefore, these three, light, water, firmament, correspond to these three levels, RIGHT, LEFT, AND CENTRAL, for in each one of them are comprehended the five levels, CHESED, GVURAH, TIFERET NETZACH AND HOD. Therefore, they are all mentioned five times each; NAMELY LIGHT, WATER, AND FIRMAMENT.

750. הָכָא רָזָא דְּרָזִין, בְּאִלֵּין תְּלָתָא, אִתְצַיַּיר וְאִתְגְּלִיף בְּגִלּוּפֵי רָזָא דִּיוּקְנָא דְּאָדָם, דְּאִיהוּ אוֹר בְּקַדְמֵיתָא, לְבָתַר מַיִם, לְבָתַר אִתְפְּשַׁט בְּגַוַּוּיְהוּ רָקִיעַ, דְּאִיהוּ גְּלִיפָא דִּגְלִיפוּ דִּיוּקְנָא דְּאָדָם.

750. Here lies the mystery of mysteries: By these three, light, water, firmament , the secret of the form of man was formed and made into engravings, which was light at first FROM THE RIGHT COLUMN, and afterwards water FROM THE LEFT COLUMN. Afterwards, THE CENTRAL COLUMN spread among them, which is the firmament, which is the engraving of the imprint of the form of man.

751. כְּגַוְונָא דִּגְלִיפוּ צִיּוּרָא דְּדִיוּקְנָא דְּאָדָם בְּתוּלְדָתֵיהּ. דְּהָא בְּתוּלְדָתָא דְּבַר נָשׁ, בְּקַדְמֵיתָא זֶרַע, דְּאִיהוּ אוֹר, דְּהָא נְהִירוּ דְּכָל שַׁיְיפֵי גּוּפָא, אִיהוּ הַהוּא זֶרַע, וּבְגִין כַּךְ אִיהוּ אוֹר, וְהַהוּא אוֹר אִקְרֵי זֶרַע, דְּכְתִיב אוֹר זָרוּעַ, הַהוּא זֶרַע מַמָּשׁ. לְבָתַר הַהוּא זֶרַע דְּאִיהוּ אוֹר אִתְפְּשַׁט וְאִתְעֲבִיד מַיִם, בְּלָחוּתָא דִּילֵיהּ, אַגְלִיף יַתִּיר, וְאִתְפְּשַׁט פְּשִׁיטוּ גּוֹ אִינּוּן מַיִם, פְּשִׁיטוּ דְּגוּפָא לְכָל סִטְרִין. כֵּיוָן דְּאִתְצַיָּיר, וְאִגְלִיף צִיּוּרָא וּדְיוּקְנָא דְּגוּפָא, אַקְרִישׁ הַהוּא פְּשִׁיטוּ, וְאִקְרֵי רָקִיעַ. וְדָא אִיהוּ רָקִיעַ בְּתוֹךְ הַמַּיִם. וּלְבָתַר דְּאַקְרִישׁ, כְּתִיב וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמָיִם. דְּהָא אַקְרִישׁ הַהוּא לָחוּתָא דְּגוּפָא, דַּהֲוָה גּוֹ אִינּוּן מַיִם.

751. AND IT IS SIMILAR to the engraving of the form of man when born. At the birth of a person, he is first seed, which is light, for that seed is the light of all the limbs of the body; therefore, it is light. That light is called 'seed', as written: "Light is sown" (Tehilim 97:11), namely that actual seed. Afterwards, that seed that is called 'light' spreads and becomes water. By the moisture of the water, it becomes further engraved and the form of the body expands into these waters, growing to all sides. As soon as the form and shape of the body is formed and engraved, that expansion consolidates and is called 'firmament'. That is "a firmament in the midst of the waters" (Beresheet 1:6) and, after it congeals, it is written: "And Elohim called the firmament heaven" (Ibid. 8), because the moisture of the body that was in the water has congealed.

752. כֵּיוָן דְּאִבְרִיר גּוּפָא, וְאִנְקֵי בִּנְקִיוּ, הַהוּא לָחוּתָא דְּאִתְנְגִיד וְאִשְׁתְּאַר, הַוָה פְּסוֹלֶת דְּקָא אִתְעֲבַד גּוֹ הִתּוּכָא, וְאִינּוּן מַיִם הָרָעִים עֲכוּרִין, וּמִנְּהוֹן אִתְעֲבִיד פְּסוֹלֶת, מְקַטְרְגָא לְכָל עָלְמָא, דְּכַר וְנוּקְבָא. לְבָתַר כַּד נַחֲתוּ אִינּוּן מַיִם עֲכוּרִין, וְאִתְהַתְּכוּ לְתַתָּא בְּסִטַר שְׂמָאלָא, נָפְקוּ לְקַטְרְגָא כָּל עָלְמָא. זַכָּאָה אִיהוּ מַאן דְּאִשְׁתְּזִיב מִנְּהוֹן.

752. As soon as the body is purified and has been cleansed, the moisture that was drawn and left over from it is the refuse that is made by melting. This is the bad and troubled waters, from which is formed the refuse that incites the whole world, NAMELY THE OTHER SIDE, AND male and female WERE FORMED. When the troubled waters flow down and melt on the left side, THE MALE AND FEMALE OF THE OTHER SIDE emerge to instigate the whole world. Fortunate is he who is saved from them.

753. כֵּיוָן דְּנָפִיק מְקַטְרְגָא, כְּתִיב יְהִי מְאֹרֹת חָסֵר וי׳ וְאִתְמַשְׁכָא אַסְכָּרָה בְּרַבְּיֵי, וְחָסֵר נְהוֹרָא דְּסִיהֲרָא. לְבָתַר וְהָיוּ לִמְאוֹרוֹת, בְּשְׁלִימוּ תַּרְוַוּיְהוּ כַּחֲדָא. בְּמַאן. בְּהַהוּא רָקִיעַ הַשָּׁמַיִם, דְּהָא כַּד סַלְקָא וְאִתְחַבְּרָא בְּהַהוּא רָקִיעַ הַשָּׁמַיִם, כְּדֵין וְהָיוּ לִמְאוֹרוֹת, נְהוֹרִין שְׁלִימִין תַּרְוַוּיְהוּ כַּחֲדָא דְּלָא פְּגִימֵי כְּלַל.

753. As soon as the inciter has emerged, it is written: "Let there be lights (Heb. meorot)" (Beresheet 1:14) without Vav, WHICH IS AN EXPRESSION OF DESTRUCTION AND CURSE (HEB. ME'EROT), through which the sickness of croup is drawn to children. The light of the moon was decreased. Afterwards, IT IS WRITTEN: "And let them be for lights (Heb. me'orot with Vav)" (Ibid. 15), meaning completely both together. How WERE THEY COMPLETED? By the firmament of that heaven, WHICH IS THE CENTRAL COLUMN, WHICH IS TIFERET OF ZEIR ANPIN. When MALCHUT ascended and was attached to the firmament of heaven, then "let them be for lights" for both together were perfect luminaries, entirely unblemished. BECAUSE ZEIR ANPIN, WHICH IS THE SECRET OF THE SUN AND RIGHT COLUMN, AND MALCHUT, WHICH IS THE SECRET OF THE MOON AND THE LEFT COLUMN, COMBINED AND BECAME COMPLETED BY EACH OTHER THROUGH THE CENTRAL COLUMN, WHICH IS TIFERET OF ZEIR ANPIN.

754. That youth started to laugh and rejoiced. He said to them: That which I said is that here was purified the secret of man through the light that is seed. Then it becomes water, and from this water expands the firmament, which is the form of man. As I commented, this is correct when it is done in the belly of a women, because the seed forms only in the belly of a female for the form of man to grow in her. Here are these five levels, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF LIGHT, WATER, AND FIRMAMENT, which are the image of man. According to this, in which place was formed and expanded this form in the water?

754. שַׁארִי חָיֵיךְ הַאי רַבְיָא וְחַדֵּי. אָמַר לוֹן הַאי דַּאֲמֵינָא דְּאִתְבְּרִיר הָכָא רָזָא דְּאָדָם, בְּאוֹר דְּאִיהוּ זֶרַע, וּלְבָתַר אִתְעֲבֵיד מַיִם, וּמִגּוֹ אִינּוּן מַיִם, אִתְפְּשַׁט רָקִיעַ, דְּיוּקְנָא דְּאָדָם כְּמָה דְּאִתְעַרְנָא. תִּינַח כַּד אִתְעֲבִיד דָּא לְגוֹ מֵעוֹי דְּאִתְּתָא, דְּהָא לָא אִתְצַיַּיר זַרְעָא, אֶלָּא בְּגוֹ מֵעוֹי דְּנוּקְבָא, לְאִתְפְּשְׁטָא בָּהּ דְּיוּקְנָא דְּאָדָם, וְהָכָא אִי אִלֵּין חָמֵשׁ דַּרְגִּין, אִינּוּן דְּיוּקְנָא דְּאָדָם, בְּאָן אֵתָר אִתְצַיַּיר וְאִתְפְּשַׁט הַאי דְּיוּקְנָא, בְּגוֹ אִינּוּן מַיִם.

755. If you say that it was formed in a female, which is the World to Come, NAMELY BINAH, it is not so. Because proper form and image are not formed until they emerged FROM BINAH and afterwards they were formed and consolidated. The World to Come, WHICH IS BINAH, is also the craftsman OF ALL THE CREATION AND IS THE SECRET OF ELOHIM THAT IS MENTIONED THERE, as it is written: "And Elohim said, 'Let there be light,' and there was light" AND ALSO, "And Elohim said, 'Let there be a firmament.'" So BINAH is the craftsman, THE ONE WHO FORMS, THAT MAKES THE SHAPE OF LIGHT, WATER, AND FIRMAMENT, SO HOW CAN YOU SAY THAT THE SHAPE AND FORM ARE MADE IN BINAH?

755. אִי תֵּימָא גּוֹ נוּקְבָא הֲווֹ דָּא עָלְמָא דְּאָתֵי, לָאו הָכִי, דְּהָא לָא אִתְצַיַּיר צִיּוּרָא וּדְיוּקְנָא, עַד דְּנַפְקוּ אַתְוָון לְבַר, וּלְבָתַר אִתְגְּלִימוּ. וְתוּ דְּהָא עָלְמָא דְּאָתֵי הֲוָה אוּמָנָא, דִּכְתִיב וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי אוֹר. וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ, הָא אוּמָנָא הֲוָה.

756. If you say that THE FIGURE OF MAN WAS FORMED in the lower female, NAMELY MALCHUT, it is not so. MALCHUT was not yet in existence BECAUSE AFTERWARDS, when this figure of man emerged THAT IS IN LIGHT, WATER, FIRMAMENT, WHICH IS ZEIR ANPIN, the woman emerged with him, so the figure of man was not formed in her. If so, in which place was formed and engraved that seed OF LIGHT, WATER, FIRMAMENT, to become an engraving of the shape of man?

756. אִי תֵּימָא בְּנוּקְבָא דִּלְתַתָּא, לָאו הָכִי, דְּהָא עַד לָא הֲוָות, וְכַד נָפַק הַאי דְּיוּקְנָא דְּאָדָם, נוּקְבֵיהּ נַפְקַת בַּהֲדֵיהּ. הָא לָא אִתְצַיַּיר דְּיוּקְנָא דְּאָדָם בָּהּ. אִי הָכִי, בְּאָן אֵתָר אִתְצַיַּיר וְאִתְגְּלִיף הַאי זֶרַע, לְמֶהֱוֵי גְּלִיפוּ דְּיוּקְנָא דְּאָדָם.

757. HE ANSWERS: This is a supernal secret. The first man, NAMELY ZEIR ANPIN OF ATZILUT, WHICH IS THE SECRET OF LIGHT, WATER, FIRMAMENT, was engraved and formed without a woman. The second man, NAMELY THE MAN OF BRIYAH, from the strength and seed of THE FIRST MAN was engraved and formed within the woman, WHICH IS MALCHUT OF ATZILUT.

757. אֶלָּא דָּא רָזָא עִלָּאָה, אָדָם קַדְמָאָה אִתְצַיַּיר וְאִתְגְּלִיף בְּלָא נוּקְבָא. אָדָם תִּנְיָינָא, מֵחֵילָא וְזַרְעָא דְּהַאי, אַגְּלִיף וְאִתְצַיַּיר גּוֹ נוּקְבָא.

758. THE ZOHAR EXPLAINS HIS WORDS. The engraving of the form and shape of the body of the first man, WHO IS ZEIR ANPIN, was not in the woman, and was entirely without form, MEANING THAT HE DID NOT FORM AND CONSOLIDATE WHILE STILL IN BINAH TO A DEGREE THAT HE COULD BE CONSIDERED 'A FORM'. He was formed and engraved below the World to Come, NAMELY BELOW BINAH without Male and without Female. Only these letters, NAMELY THE 22 LETTERS OF ZEIR ANPIN THAT ARE DIVIDED INTO THREE COLUMNS were embodied and consolidated in measure, WHICH IS CALLED 'FIRMAMENT', FOR IT WAS THE CAUSE OF THE CONGEALMENT OF THE LETTERS. The secret of man was formed and engraved in them. And the letters in straightforward order, in the order they emerged from the First Light THAT WAS IN BINAH, WHICH IS THE SECRET OF SEVEN LETTERS FROM ALEPH TO ZAYIN WHICH IS THE SECRET OF THE RIGHT COLUMN, WERE DRAWN TO THE MEASURE IN THE FIRMAMENT. And they commenced to be engraved and formed. This light was sown IN THE FIRMAMENT, WHICH IS ZEIR ANPIN, in the measure. After THE LIGHT, WHICH IS THE RIGHT COLUMN, reached the measure, THE LEFT COLUMN WAS DRAWN INTO IT. AND THERE THE LIGHT REVERTED to water in the waters. AFTERWARDS, the firmament expanded, WHICH IS THE ACTUAL CENTRAL COLUMN, BY STRENGTH OF THE TWO COLUMNS THAT ILLUMINATED AND WERE INCLUDED IN IT, properly into the form of man, MEANING

758. אָדָם קַדְמָאָה, גְּלִיפוּ דְּצִיּוּרָא וּדְיוּקְנָא דְּגוּפָא, לָא הֲוָה בְּנוּקְבָא, וּבְלָא צִיּוּרָא כְּלַל הֲוָה. וְאִתְצַיַּיר וְאִגְּלִיף לְתַתָּא מֵעָלְמָא דְּאָתֵי, בְּלָא דְּכוּרָא, וּבְלָא נוּקְבָא, אִינּוּן אַתְוָון אַגְּלִימוּ גּוֹ מִשְׁחָתָא, וְאִתְצַיַּיר וְאִגְּלִיף בְּהוּ רָזָא דְּאָדָם. וְאַתְוָון בְּאֹרַח מֵישָׁר, בְּסִדּוּרָא דִּלְהוֹן, מֵרָזָא דְּאוֹר קַדְמָאָה, שָׁרִיאוּ לְאִתְגְּלָפָא וּלְאִתְצַיְּירָא, וְאִזְדְּרַע הַאי אוֹר בְּגַוֵּיהּ גּוֹ מִשְׁחָתָא. כַּד מָטָא גּוֹ מִשְׁחָתָא, אִתְהַדַּר מַיָּא, גּוֹ מַיָּא, אִתְפְּשַׁט רָקִיעַ צִיּוּרָא דְּאָדָם, דְּיוּקְנָא כַּדְקָא חֲזִי.

THAT IT BECAME EMBODIED AND CONGEALED AS MUCH AS NECESSARY. FOR THE TWO COLUMNS, RIGHT AND LEFT WERE CONSOLIDATED.

759. After the Nukva was adorned, MEANING THAT SHE WAS CONSTRUCTED BY ABA AND IMA, and ZEIR ANPIN AND NUKVA were again face to face, this form of man, WHICH IS ZEIR ANPIN, came with the longing to Nukva. There IN NUKVA became engraved and formed THE SECOND MAN OF BRIYAH according to his form. About him, it is written: "And he begot a son in his own likeness, after his image..." (Beresheet 5:3), BECAUSE THE FIRST MAN BELOW CORRESPONDS TO ZEIR ANPIN AND THE SECOND MAN, NAMELY HIS SON, SETH, CORRESPONDS TO THE SECOND MAN OF ABOVE. This one became formed in a female, NAMELY THE NUKVA OF ZEIR ANPIN, unlike that first one, WHICH IS ZEIR ANPIN, because that first one became formed by himself by the gauge that is in the measure.

759. לְבָתַר דְּאִתְקַשְׁטַת נוּקְבָא לְגַבֵּיהּ, וְאִתְהַדְּרוּ אַנְפִּין בְּאַנְפִּין, הַאי דְּיוּקְנָא דְּאָדָם, עָאל בְּתִיאוּבְתָּא לְגַבֵּי נוּקְבָא, וְתַמָּן אַגְלִיף וְאִתְצַיָּיר כְּגַוְונָא דִּילֵיהּ, וְעָלֵיהּ כְּתִיב וַיּוֹלֶד בִּדְמוּתוֹ כְּצַלְמוֹ וְגוֹ׳, הַאי אִתְצַיָּיר גּוֹ נוּקְבָא, מַה דְּלָא הֲוָה הַהוּא קַדְמָאָה, דְּאִתְצַיָּיר הַהוּא קַדְמָאָה בְּגַוֵּיהּ בְּמִדִּידוּ גּוֹ מִשְׁחָתָא כְּמָה דְּאִתְּמַר.

78. Cain, Abel, Seth, Enosh, Mahalalel

The young man tells us of the first generations, of how the letters formed and combined to make Cain and Abel and Seth and Enosh and Mahalalel. And the sin that was in them because of the serpent began to be straightened out in Mahalalel, yet it was not improved until the children of Yisrael stood on Mt. Sinai and received the Torah. Only then were candle and Light repaired together. The world, however, was still in pain and sadness until Noah came. Next, the young man says that he comes from Babylon and is the son of Rabbi Safra. He was banished to their land and was afraid to speak of Torah because everyone there was so knowledgeable in it. Rabbi Yosi wept, and they all rise to kiss the young man's head. The young man also explains that he has not joined yet with his wife, although it would have been lawful, because he did not yet know the prayer after the meal.

The Relevance of this Passage

The drama of mortal existence began with temptation, disobedience, expulsion, jealousy, and murder, the same ills that still beset us today. Connecting with this passage corrects the sins of the recent and distant past. As the goodness and wisdom of the young husband were hidden, the goodness and wisdom of our souls have been concealed through the ages. These ancient texts awaken the righteousness within us so the Light that shone on Mount Sinai reappears, and the knowledge of the Torah's deep mysteries immediately circulates throughout our world, ushering in the age of the Messiah, immortality and boundless joy.

760. Pertaining to below, WHAT IS WRITTEN: "And Adam knew Eve, his wife; and she conceived, and bore Cain" (Beresheet 4:1). The Kuf (of Cain), WHOSE LEG WAS CLOTHED WITH THE KLIPOT IN THE SECRET OF THE PASSAGE: "HER FEET GO DOWN TO DEATH" (MISHLEI 5:5) started to bear IN THE BELLY OF EVE with the strength and support of Adam after it had already received filth from this Kuf. FIRST, THE SERPENT CAME, WHICH IS THE SECRET OF KUF, UPON EVE AND INSERTED FILTH INTO HER AND THEN ADAM CAME UPON HER. Therefore, it is not written: 'And he begot,' but rather "And ADAM knew...And she conceived, and bore" and the refuse emerged of the female, EVE.

760. כְּגַוְונָא דָא לְתַתָּא. לְתַתָּא מַה כְּתִיב, וְהָאָדָם יָדַע אֶת חַוָּה אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת קַיִן, שְׂרִיאַת קוֹף לְאוֹלָדָא, בִּמְעָהָא, בְּחֵילָא וְסִיּוּעָא דְּאָדָם לְבָתַר דַּהֲוָה קַבִּילַת זוּהֲמָא מִגּוֹ הַאי קוֹף. וְעַל דָּא לָא כְּתִיב הָכָא וַיּוֹלֶד, אֶלָּא יָדַע וַתַּהַר וַתֵּלֶד, וְנָפַק פְּסוֹלֶת גּוֹ נוּקְבָא.

761. "And she again bore his brother Abel" (Beresheet 4:2). It is not written: 'And he begot,' even though he was on the male side, NAMELY THE RIGHT SIDE, AS MENTIONED ABOVE, because the prosecutor weakened and his strength was broken, because from the letter Kuf OF CAIN, the letters started begeting.

761. וַתּוֹסֶף לָלֶדֶת אֶת אָחִיו אֶת הָבֶל, וּבְהַאי נָמֵי לָא כְּתִיב וַיּוֹלֶד, וְאע״ג דְּמִסְטְרָא דִּדְכוּרָא הֲוָה. אֲבָל מְקַטְרְגָא תְּשַׁשׁ וְתָבַר חֵילֵיהּ, דַּהָא בְּאָת קוֹף שְׂרִיאוּ אַתְוָון לְאוֹלָדָא.

762. After the refuse IN CAIN was sorted, the letters started to bear from the secret of the letters Shin-Tav, WHICH ARE the perfection of Male and Female in mutual agreement. BECAUSE SHIN IS THE THREE COLUMNS OF ZEIR ANPIN, THAT IS MALE AND THE TAV IS FEMALE, NAMELY MALCHUT, it is written: "And he begot in his likeness, after his image, and called his name Seth (Shin-Tav)" (Beresheet 5:3). It is not written that 'she called' AS EARLIER TO SHOW that he called and not she. He called his name Seth and that which is written earlier, "SHE CALLED" IS BECAUSE THE NAME SETH is the perfection of Male and Female mutually, for they were in mutual agreement.

762. כֵּיוָן דְּאִתְבְּרִיר פְּסוֹלֶת, שְׂרִיאוּ אַתְוָון לְאוֹלָדָא מֵרָזָא דְּאָת ש״ת. תִּקּוּנָא דְּכַר וְנוּקְבָא. בְּאִסְתַּכְּמוּתָא כַּחֲדָא. וּכְדֵין כְּתִיב וַיּוֹלֶד בִּדְמוּתוֹ כְּצַלְמוֹ וַיִּקְרָא אֶת שְׁמוֹ שֵׁת, וְלָא כְּתִיב וַתִּקְרָא. וַיִּקְרָא אִיהוּ, וְלָא אִיהִי. אִיהוּ קָרָא שְׁמֵיהּ שֵׁת, תִּקּוּנָא דְּכַר וְנוּקְבָא כַּחֲדָא, דַּהֲווֹ בְּאִסְתַּכְּמוּתָא חֲדָא.

763. תּוּ אִתְגַּלְגְּלוּ אַתְוָון, וְאָהַדְּרוּ לְאוֹלָדָא אָלֶף דְּאָדָם, וְאִינוּן אַתְוָון בַּאֲתָר דְּאִיהוּ סִיּוּם שְׁמֵיהּ. וּמַאן אִיהוּ. נ׳, וּלְבָתַר ו׳ לָא ה׳, דְּהָא אִתְעַדְּיָאת בְּהֶבֶל. בְּגִין כַּךְ נָטִיל אָת אַחֲרָא אֲבַתְרֵיהּ ו׳, סִיּוּם בְּשֵׁירוּתָא דְּשֵׁת ש׳, וְאִקְרֵי אֱנוֹשׁ.

763. The letters rolled some more and again bore Aleph of Adam. What are these letters that are where his name ends? Nun, THAT IS AFTER MEM OF ADAM, and the Vav, THAT IS AFTER DALET OF ADAM, but not Hei, WHICH IS AFTER DALET, because this HEI conceived with Abel. THUS THE LETTERS ALEPH-NUN-Vav emerged, ending with the beginning of the name Seth, WHICH IS Shin. And he was called 'Enosh' (Aleph-Nun-Vav-Shin).

764. אֱנוֹשׁ מָה בֵּין שְׁמָא דָּא לִשְׁמָא דְּאָדָם. אֶלָּא אֱנוֹשׁ לָאו אִיהוּ בְּתֻקְפָּא הֲוָה, תִּקּוּנָא דְּקַדְמָאֵי הֲוָה, מָה אֱנוֹשׁ כִּי תִזְכְּרֶנּוּ. וּכְתִיב מָה אֱנוֹשׁ כִּי תְגַדְּלֶנּוּ וְגוֹ׳, וַתִּפְקְדֶנּוּ לְבְקָרִים לְרְגָעִים תִּבְחָנֶנּוּ. וְעַל דָּא כְּתִיב וַיְיָ׳ חָפֵץ דַּכְּאוֹ הֶחֱלִי, תְּבִירוּ דְּגוּפָא, וְתֻקְפָּא דְּנַפְשָׁא, אוֹרִית שֵׁת לְאֱנוֹשׁ יְרוּתָא דַּהֲוָה לֵיהּ לְקַבְּלָא. וְאִיהוּ אוּף הָכִי אוֹרִית לִבְנוֹ.

764. HE QUESTIONS: What is the difference between this name and the name Adam? HE ANSWERS: Enosh had not his own strength, but was rather the perfection of the earlier ones, ADAM AND SETH, as it is written: "What is man (Heb. Enosh), that You are mindful of him?" (Tehilim 8:5) and: "What is man (Heb. Enosh), that You should magnify him...and that You should remember him every morning, and try him every moment?" (Iyov 7:17-18). About this, it is written: "But it pleased Hashem to crush him by disease" (Yeshayah 53:10), because the breaking of the body and the strength of the soul is what Seth bequeathed to his son Enosh. This was an inheritance that he should have received FOR HIMSELF, but he bequeathed it also to his son, NAMELY MAHALALEL.

765. תּוּ אִתְגַּלְגְּלוּ אַתְוָון לְאַתְקָנָא עֲקִימָא, וְאִתְהַדְּרוּ לְאוֹלָדָא. קֵינָן. הַאי תִּקּוּנָא דְּקַיִן, וְאִתְתָּקַן תְּחוֹתֵיהּ, וְאִתְהַדְּרוּ אַתְוָון לְבַסְמָא עָלְמָא מֵעֲקִימוּ דַּהֲוָה. מַהֲלַלְאֵל מ׳ סוֹפָא דְּאַתְוָון דְּאָדָם. ה׳ וֹל׳ תִּקּוּנָא דְּאַתְוָון דְּהֶבֶל, וּבְגִין דְּלָא הֲוָה חַיָּיבָא כְּקַיִן, לָא אִתְחַלְּפוּ אַתְוָון מִשְּׁמֵיהּ בַּר חַד. דְּבַאֲתָר ב׳ הֲוָה א׳ לְמֶהֱוֵי תִּקּוּנָא יַתִּיר.

765. The letters rolled further in order to straighten out the deviation, THAT BECAME DEVIATED BY THE SIN OF ADAM, AND CAIN, AND ABEL, and they then begot Keinan, because Keinan is the perfection for Cain, FOR KEINAN IS COMPOSED OF THE LETTERS OF CAIN. He was perfected instead of him and the letters reverted to improving the world from the deviation. Mahalalel, THE SON OF KEINAN, the Mem OF MAHALALEL is the last of the letters of Adam. Hei and Lamed are the perfection of the letters of Abel (Hei-Bet-Lamed). Since Abel was not a sinner like Cain, the letters of his name were not changed, IN MAHALALEL, except for one LETTER ALONE, for in place of the Bet OF ABEL, there was an Aleph IN MAHALALEL in order to be perfected even further.

766. עַד הָכָא אִתְבְּסָם עָלְמָא, וְאִתְתָּקַן עֲקִימָא מֵשֵׁירוּתָא דֶּאֱנוֹשׁ. בַּר חוֹבָא דְּאָדָם, דְּלָא אִתְבְּסָם, עַד דְּקַיְּימוּ יִשְׂרָאֵל בְּטוּרָא דְּסִינַי, אֲבָל תִּקּוּנָא דְּעֲקִימוּ דְּקַיִן וְהֶבֶל אִתְתָּקַן וְאִתְבְּסַם אֲבָל עָלְמָא הֲוָה בְּצַעֲרָא וְעִצְבּוֹנָא, עַד דְּאָתָא נֹחַ דִּכְתִיב זֶה יְנַחֲמֵנוּ מִמַּעֲשֵׂנוּ וּמֵעִצְּבוֹן יָדֵינוּ מִן הָאֲדָמָה אֲשֶׁר אֵרְרָהּ יְיָ׳. וְחוֹבָא דְּאָדָם לָא אִתְבְּסָם, עַד דְּקַיְּימוּ יִשְׂרָאֵל עַל טוּרָא דְּסִינַי, וְקַבִּילוּ אוֹרַיְיתָא, וְכַד יִשְׂרָאֵל קַבִּילוּ אוֹרַיְיתָא, כְּדֵין נֵר וְאוֹר אִתְתַּקַּן כַּחֲדָא.

766. Until now the world was improved and the deviation that started with Enosh was repaired. Only the sin of Adam that was not improved until the children of Yisrael stood on Mount Sinai, but the deviation on Cain and Abel was repaired and improved. Yet the world was in pain and sadness until Noah came, as it is written: "This one shall comfort us for our work and the toil of our hands, because of the ground which Hashem has cursed" (Beresheet 5:29). The sin of Adam was not improved until the children of Yisrael stood on Mount Sinai and received the Torah and, when they received the Torah, candle and light, WHICH ARE MALCHUT AND ZEIR ANPIN AS MENTIONED EARLIER, were then repaired together.

767. And now, Sirs, I am from Babylon and I am the son of Rabbi Safra, but I did not merit to know my father, and I have been banished here. I feared because the inhabitants of this land are like lions in Torah, and I took upon myself not to say words of Torah before any man for two months. Today have these two months elapsed. Blessed is my portion that I met you here. Rabbi Yosi raised his voice and wept, and they all rose and kissed him on his head. Rabbi Yosi said: Blessed is my portion that I merited this way to hear the words of Atik Yomin from your mouth, which I did not merit until now.

767. וְהַשְׁתָּא רַבּוֹתַי, אֲנָא מִבָּבֶל, וּבְרָא דְּרַב סַפְרָא אֲנָא, וְלָא זָכֵינָא לְאִשְׁתְּמוֹדְעָא לְאַבָּא, וְאַטְרִידְנָא הָכָא, וְדָחִילְנָא, דְּהָא יַתְבֵי אַרְעָא דָּא, אִינּוּן אַרְיָיוָן בְּאוֹרַיְיתָא, וְשַׁוֵּינָא עָלַי דְּלָא אֵימָא מִילֵּי דְּאוֹרַיְיתָא קֳמֵי ב״נ, עַד תְּרֵין יַרְחִין, וְיוֹמָא דָּא אִשְׁתְּלִימוּ. זַכָּאָה חוּלָקִי דְּאִתְעַרְעִתּוּן הָכָא. אָרִים רַבִּי יוֹסִי קָלֵיהּ וּבְכֵי, וְקָמוּ כֻּלְּהוּ וּנְשָׁקוּהוּ בְּרֵישֵׁיהּ. אָמַר רַבִּי יוֹסִי זַכָּאָה חוּלָקָנָא דְּזָכֵינָא בְּהַאי אָרְחָא, לְמִשְׁמַע מִלֵּי דְּעַתִּיק יוֹמִין מִפּוּמָךְ, מַה דְּלָא זָכֵינָן לְמִשְׁמַע עַד הַשְׁתָּא.

768. They all sat down and he said to them: Sirs, when I saw the pain of my father-in-law and his daughter, who were pressed and were pained because I did not know the blessing after the meal, I said to them: Until I know the blessing after the meal I will not join with my wife, as is the way of all the people. Even though I could live with her conjugally without sin, I did not want to deceive them, because I could say nothing for two months. Rabbi Yosi and Rabbi Chiya and his father-in-law and daughter rejoiced, and wept for excessive joy. Rabbi Yosi said: I beg of you, since you started, illuminate for us the day. Blessed is our portion on this way.

768. יָתְבוּ כֻּלְּהוּ, אָמַר לוֹן רַבּוֹתַי, מִדְּחָמֵינָא צַעֲרָא דְּהַאי חָמֵי וּבְרָתֵיהּ, דְּדַחֲקֵי וּמִצְטַעֲרֵי בְּנַפְשַׁיְיהוּ, דְּלָא יְדַעְנָא בִּרְכַּת מְזוֹנָא. אֲמֵינָא לוֹן, דְּעַד דְּאֶנְדַע בִּרְכַּת מְזוֹנָא, לָא אִתְחַבָּר בְּאִנְתְּתִי, כְּאֹרַח כָּל בְּנֵי עָלְמָא, וְאע״ג דְּיָכִילְנָא לְשַׁמְּשָׁא בָּהּ בְּלָא חוֹבָה, לָא בְּעֵינָא לְמֶעְבַּר עַל דַּעְתַּיְיהוּ, הוֹאִיל וְלָא הֲוֵינָא יָכִיל לְמֵימַר מִדִּי, עַד תְּרֵין יַרְחִין. חֲדוּ רַבִּי יוֹסִי וְרַבִּי חִיָּיא וְחַמּוֹי וּבְרָתֵיהּ, וּבְכוּ מִסְּגִאוּ חֶדְוָה. אָמַר רַבִּי יוֹסִי, בְּמָטוּ מִינָּךְ, כֵּיוָן דְּשַׁרְיָאת, אַנְהִיר לָן יְמָמָא, זַכָּאָה חוּלָקָנָא בְּאֹרַח דָּא.

79. Secrets of the blessing after the meal

The youth again opens the discussion and announces that one verse says, "And you shall eat before The Creator your Elohim" and another verse says, "And rejoice before The Creator your Elohim." These verses, we then learn, were fulfilled when the children of Yisrael dwelt in the Holy Land and appeared before God in the Temple. A person must give to the poor, we are told, even as God gives him food, and he should not be a glutton because gluttony is from the Other Side. During the meal, he should be occupied solely with Torah. Next, the young man speaks of the Cup of Blessing: a person should bless with it only with joy, in the presence of three people who have eaten together. We further read that we must aim the desire above, to God, when we say, 'And by whose goodness we live,' because the world is built by that goodness, as it is written: "For I have said, the world is built by Chesed" and is nourished by it.

When we read "Who sustains the entire world with His goodness, with grace, with kindness (Chesed), and with Mercy" and, "Who gives bread to all flesh, for His steadfast love (Chesed) endures forever," it means that He provides food for the righteous and the wicked: this is called the Blessing of the Right, because Gvurah and Judgment are not included in the Blessing after the meal. Therefore, we are told, the left hand should not assist the right to hold the cup. The second blessing is the blessing of the Land. The spread of goodness is thankfulness. The young man then tells us of the right and left of Netzach and Hod, and how Hod is the result of the spread of Love; in this instance both Netzach and Hod come from the right. There is no left in the Blessing after a meal because the Other Side has no part in the food of Yisrael. After the Land of the Living is blessed and receives food, we ask for Mercy for everyone. On Shabbat when there is no Judgment, we say, 'May it please you to strengthen us.' We say who is good and does good, and the one who recites the Blessing after a meal receives the blessings before everyone else, and has a long life. Thus the right performs salvation from the inciter. When the young man finishes speaking, Rabbi Yosi declares a feast and the rabbis gather everyone together for rejoicing, finally calling the young man's wife 'a Bride'.

The Relevance of this Passage

On one level, "eat before the Creator your Elohim" pertains to the sparks of Light contained in the foods we eat. Blessing our food ensures that we receive both spiritual and physical nourishment, so that even the act of eating becomes a sacred tool for spiritual transformation. Hence, we are now connected to the Temple and to the Torah, which help us elevate holy sparks in the foods we consume.

We are inspired to give a portion of our sustenance to the needy, and our gluttonous cravings are subjugated. All the blessings and goodness derived from the eating of God's food, especially during the Sabbath, are summoned forth so that we may feast upon the Light, share it with others, and enjoy long, sumptuous sips from the Cup of Blessing.

The cumulative Light aroused from all the blessings and Torah study of the righteous throughout history, during and after their meals, ignites in this spectacular moment of meditation. All judgments are therefore annulled. Mercy envelops mankind. Poverty is at last purged from the landscape of civilization. And the angel Satan is deprived of his meals, starved until he withers away, becoming nothing more than a long forgotten relic of the past.

769. פָּתַח הַהוּא רַבִּיא בְּבִרְכַּת מְזוֹנָא וְאָמַר, כְּתוּב אֶחָד אוֹמֵר וְאָכַלְתָּ לִפְנֵי יְיָ׳ אֱלֹהֶיךָ, וְכְתוּב אֶחָד אוֹמֵר וְשָׂמַחְתָּ לִפְנֵי יְיָ׳ אֱלֹהֶיךָ. הָנֵי קְרָאֵי כַּד יִשְׂרָאֵל הֲווֹ שָׁרָאן בְּאַרְעָא קַדִּישָׁא, וְאִתְחָזוּן קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא בְּבֵי מַקְדְּשָׁא, הֲווֹ מִתְקַיְּימֵי. הַשְׁתָּא הֵיךְ מִתְקַיְּימֵי, מַאן יָכִיל לְמֵיכַל לִפְנֵי יְיָ׳ וּלְמֵחֱדֵי לִפְנֵי יְיָ׳.

769. That youth opened the discussion with the blessing after the meal and said: One verse says, "And you shall eat before Hashem your Elohim" (Devarim 4:23) and another verse says, "And rejoice before Hashem your Elohim" (Devarim 27:7). These verses were fulfilled when the children of Yisrael dwelt in the Holy Land and appeared before the Holy One, blessed be He, in the Temple. How are they fulfilled today? Who can eat before Hashem and who can rejoice before Hashem?

770. אֶלָּא וַדַּאי הָכִי הוּא, בְּקַדְמֵיתָא כַּד יָתִיב בַּר נָשׁ עַל פָּתוֹרֵיהּ לְמֵיכַל, מְבָרֵךְ עַל נַהֲמָא הַמּוֹצִיא. מַאי טַעֲמָא הַמּוֹצִיא, וְלָא מוֹצִיא, דְּהָא כְּתִיב בּוֹרֵא הַשָּׁמַיִם, וְלָא כְּתִיב הַבּוֹרֵא. עוֹשֶׂה אֶרֶץ, וְלָא כְּתִיב הָעוֹשֶׂה אֶרֶץ. מַאי טַעֲמָא הָכָא הַמּוֹצִיא.

770. HE ANSWERS: Certainly it is so. At the beginning, when a person sits down at his table to eat, he makes the blessing for bread, "Hamotzi." What is the reason we say, "who brings (Heb. hamotzi) forth bread" and not 'he who brings (Heb. hamotzi) forth bread,' WITHOUT THE DEFINITE ARTICLE HEI? It is written: "He creates (lit. 'creator') the heavens" (Yeshayah 42:5), but not written: 'He who creates (lit. 'the creator').' "He has made (lit. 'maker') the earth" (Yirmeyah 10:12) and is not written 'He who has made (the maker) the earth.' What is the reason that here we say Hamotzi (Lit. 'the bringer')?

771. אֶלָּא כָּל מִלִּין דְּאִינּוּן מֵרָזָא דְּעָלְמָא עִלָּאָה, סְתִירָא אִסְתַּתְּרָא ה׳ מִתַּמָּן, לְאִתְחַזָּאָה דְּהָא מֵעָלְמָא גְנִיזָא וּסְתִירָא אִיהוּ. וְכָל מִלִּין דְּאִינּוּן מֵעָלְמָא תַּתָּאָה דְּאִתְגַּלְיָא יַתִּיר, כְּתִיב בְּהּ׳, דְּכְתִיב הַמּוֹצִיא בְּמִסְפָּר צְבָאָם הַקּוֹרֵא לְמִי הַיָּם, כֻּלְּהוּ מֵרָזָא דְּעָלְמָא תַּתָּאָה אִיהוּ, וְאִי אַכְתִּיב בִּשְׁמָא אִיהוּ בְּהּ׳, כְּגוֹן הָאֵל הַגָּדוֹל, וְהָכָא דְּאִיהוּ בְּאִתְגַּלְיָא מֵרָזָא דְּעָלְמָא תַּתָּאָה אִיהוּ, כֵּיוָן דְּמְבָרֵךְ בַּר נָשׁ, שְׁכִינְתָּא אַתְיָא קָמֵיהּ.

771. HE ANSWERS: The Hei is hidden from all the things that come from the upper concealed world, WHICH IS BINAH, AS THERE IS NO DEFINITE ARTICLE (HEI) THERE. THIS SHOWS THAT IT COMES FROM THE HIDDEN AND CONCEALED WORLD. All the things that are from the lower world, WHICH IS MALCHUT that is more revealed, are written with a Hei, as it is written: "That (Hei) brings out their host by number" (Yeshayah 40:26). "That (Hei) calls for the waters of the sea" (Amos 5:8). They are all from the secret of the Lower World. If a Name is written, it is also with a Hei, such as "the great El" for example. And here where He is revealed WITH A HEI, IT IS BECAUSE it is from the secret of the lower world, because when a person is blessing, the Shechinah comes before him.

772. וּמַה דְּאָמַר וְאָכַלְתָּ לִפְנֵי יְיָ׳ אֱלֹהֶיךָ. הָכָא אִתְכְּלִיל לְמַלְלָא בְּמִלֵּי דְּאוֹרַיְיתָא, דְּהָכִי אִצְטְרִיךְ הוֹאִיל וְקוּדְשָׁא בְּרִיךְ הוּא קָמֵיהּ, לְקַיְּימָא דִּכְתִיב, זֶה הַשֻּׁלְחָן אֲשֶׁר לִפְנֵי יְיָ׳. וּכְתִיב וְאָכַלְתָּ שָׁם לִפְנֵי יְיָ׳ אֱלֹהֶיךָ.

772. "And you shall eat before Hashem your Elohim" is included here, in speaking words of Torah. So it should be, because the Holy One, blessed be He, is standing before him, as it is written: "This is the table that is before Hashem" (Yechezkel 41:22) and, "And you shall eat there before Hashem your Elohim" (Devarim 14:26).

773. הוֹאִיל וְקָאֵים ב״נ קָמֵי מָארֵיהּ, אִצְטְרִיךְ נָמֵי לְמֵיחַן לְמִסְכְּנֵי, לְמֵיתַן לוֹן, כְּמָה דְּאִיהוּ יָהִיב לֵיהּ לְמֵיכַל. כְּמַאן דְּאָכִיל קָמֵי מַלְכָּא קַדִּישָׁא וְאִצְטְרִיךְ דְּלָא יִשְׁתְּכַח בַּלְעָן עַל פָּתוֹרֵיהּ, דְּהָא בִּלְעָנוּ מִסִּטְרָא אַחֲרָא הֲוֵי, וְרָזָא דָא הַלְעִיטֵנִי נָא, אֹרַח בִּלְעָנוּ, וְהָכִי אִצְטְרִיךְ לְסִטְרָא אַחֲרָא, וּכְתִיב וּבֶטֶן רְשָׁעִים תֶּחְסָר. וְע״ד וְאָכַלְתָּ לִפְנֵי יְיָ׳ אֱלֹהֶיךָ כְּתִיב, וְלָא לִפְנֵי סִטְרָא אַחֲרָא. וְאִצְטְרִיךְ דְּלָא יִתְעַסֵּק בְּמִלִּין בְּטֵלִין, וּבְצָרְכֵי סְעוּדָה וְאִצְטְרִיךְ לְאִתְעַסְּקָא בְּמִלִּין דְּאוֹרַיְיתָא, דְּהָא כַּד מִלִּין דְּאוֹרַיְיתָא אִתְּמָרוּ עַל פָּתוֹרָא, יָהִיב הַהוּא בַּר נָשׁ תֻּקְפָּא לְמָארֵיהּ.

773. Because the person is standing before his Master, he must also favor the poor, to give them just as THE HOLY ONE, BLESSED BE HE, gives him to eat. HE SHOULD BE like one who is eating before the Holy King, and he should not be a glutton at his table, because gluttony is from the Other Side. This is the secret of: "Give me to swallow, I pray you" (Beresheet 25:30), which is by way of gluttony, which is a requirement of the Other Side, as it is written: "But the belly of the wicked shall feel want" (Mishlei 13:25). Therefore, it is written: "And you shall eat before Hashem your Elohim" and not before the Other Side. One should not be occupied with frivolous things and the preparations for the meal, but should be occupied with words of Torah, for one gives strength to his Master when words of Torah are spoken at the table.

774. וְשָׂמַחְתָּ לִפְנֵי יְיָ׳ אֱלֹהֶיךָ, דָּא אִיהוּ בְּכוֹס שֶׁל בְּרָכָה, כַּד בָּרִיךְ בַּר נָשׁ בְּכוֹס שֶׁל בְּרָכָה, אִצְטְרִיךְ לְמֶחֱדֵי וּלְאַחֲזָאָה חֶדְוָה וְלָא עֲצִיבוּ כְּלַל, כְּיָון דְּנָטִיל בַּר נָשׁ כּוֹס שֶׁל בְּרָכָה, קוּדְשָׁא בְּרִיךְ הוּא קָאֵים עַל גַּבֵּיהּ, וְאִיהוּ אִצְטְרִיךְ לְאַעְטָפָא רֵישֵׁיהּ בְּחֶדְוָה. וּלְבָרְכָא עַל הַכּוֹס בְּמוֹתָב תְּלָתָא, נְבָרֵךְ שֶׁאָכַלְנוּ מִשֶּׁלּוֹ.

774. "And rejoice before Hashem your Elohim." This refers to the Cup of Blessing. When a person blesses with the Cup of Blessing, he should rejoice and express joy and no sadness at all. As soon as the person has taken the Cup of Blessing, the Holy One, blessed be He, stands over him, and he should cover his head joyfully and bless over the cup in the presence of three people WHO ATE TOGETHER, 'Let us bless Him, of His bounty we have eaten.'

775. וּבְטוּבוֹ חָיִינוּ, דָּא אִצְטְרִיךְ רְעוּתָא לְעֵילָא לְגַבֵּי עַתִּיקָא דְּעַתִּיקִין, וְע״ד אִיהִי בְּאֹרַח סָתִים. וּבְטוּבוֹ, וְלָא מִטּוּבוֹ, וּבְטוּבוֹ: דָּא יְמִינָא עִלָּאָה. וּמִטּוּבוֹ: דָּא דַּרְגָּא אַחֲרָא, דְּאָתֵי מִסִּטְרָא דִּימִינָא, וְאִיהוּ דַּרְגָּא לְתַתָּא מִנֵּיהּ, בְּגִין דְּבְהַהוּא טוֹב אִתְבְּנֵי עָלְמָא, וּבֵיהּ אִתְּזָן.

775. 'And by whose goodness we live': Here we must AIM the desire up to the most ancient of all. Therefore, it is in a concealed way, as it says, 'BY WHOSE GOODNESS' AND DOES NOT SAY, 'BY YOUR GOODNESS.' HE SAYS, 'By whose goodness' and not 'goodness,' because 'by whose goodness' is the supernal Right, WHICH IS THE SFIRAH CHESED and 'from whose goodness' is a different level below that comes from the right side. It is a level that is lower than it, NAMELY THE SFIRAH OF YESOD. THEREFORE, he must say, 'By whose goodness,' because the world is built by that goodness, WHICH IS CHESED. AS IT IS WRITTEN: "FOR I HAVE SAID, THE WORLD IS BUILT BY CHESED" (TEHILIM 89:3) and is nourished by it.

776. אֲמַאי אִקְרֵי טוֹב וַאֲמַאי אִקְרֵי חֶסֶד. טוֹב אִיהוּ, כַּד כָּלִיל כֹּלָא בְּגַוֵּיהּ, וְלָא אִתְפְּשַׁט לְנַחְתָּא לְתַתָּא. חֶסֶד כַּד נַחְתָּא לְתַתָּא. וְעָבִיד טִיבוּ בְּכָל בְּרִיָּין, בְּצַדִּיקֵי וּבְרַשִּׁיעֵי וְלָא חָיִישׁ, וְאע״ג דְּדַרְגָּא חַד הוּא. מִנְּלָן דִּכְתִיב אַךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי, אִי טוֹב לָמָּה חֶסֶד, וְאִי חֶסֶד לָמָּה טוֹב, דְּהָא בְּחַד סַגְיָא אֶלָּא טוֹב כָּלִיל כֹּלָא בְּגַוֵּיהּ, וְלָא אִתְפְּשַׁט לְתַתָּא. חֶסֶד נָחִית וְאִתְפְּשַׁט לְתַתָּא, וְזָן כֹּלָא צַדִּיקֵי וְרַשִּׁיעֵי כַּחֲדָא.

776. HE QUESTIONS: Why is it called 'goodness' and why 'Chesed', WHICH ARE TWO NAMES? HE ANSWERS: 'Goodness' is when THE SFIRAH contains everything within itself and THE LIGHT does not spread to descend downward. Chesed is when THE LIGHT descends below and does good for all the creations, the righteous and the wicked without hesitation, BECAUSE IT DOES NOT CONTAIN JUDGMENTS. Even though both of them, GOODNESS AND CHESED, are one level as written: "Surely goodness and kindness (Heb. chesed) shall follow me" (Tehilim 23:6). AND WE CAN ASK, If IT SAYS 'goodness,' WHY DOES IT SAY 'kindness,' and if IT SAYS 'kindness,' why DOES IT SAY 'goodness'? It would be sufficient to say one OF THEM. But, AS MENTIONED ABOVE, 'goodness' means that it retains everything within itself and does not SPREAD down. Chesed descends and spreads down and nourishes everything, the righteous and wicked alike.

777. וְהָכָא כְּיָון דְּאָמַר וּבְטוּבוֹ חָיִינוּ, הָדָר וְאָמַר הַזָּן אֶת הָעוֹלָם כֻּלּוֹ בְּטוּבוֹ בְּחֶסֶד, הה״ד נוֹתֵן לֶחֶם לְכָל בָּשָׂר כל״ח. וְע״ד הַזָּן אֶת הַכֹּל, לְצַדִּיקֵי וּלְרַשִּׁיעֵי לְכֹלָא. דָּא אִקְרֵי בִּרְכַּת יָמִין. שְׂמֹאל לָאו אִיהוּ בְּבִרְכַּת מְזוֹנָא. וּבְגִין כַּךְ שְׂמָאלָא לָא תְּסַיֵּיעַ לִימִינָא.

777. Here it says: "And by whose goodness we live," WHICH IS POSSIBLE TO EXPLAIN THAT THE FLOW DOES NOT DESCEND TO THE RIGHTEOUS AND THE WICKED. Therefore, it says again, 'Who sustains the entire world with His goodness, with grace, with kindness (Heb. chesed), and with Mercy.' This is the meaning of: "Who gives bread to all flesh, for His steadfast love (Heb. chesed) endures forever" (Tehilim 136:25). Therefore, IT SAYS: 'He provides food for all,' namely for the righteous and the wicked, for everyone. This is called 'the Blessing of the Right', WHICH IS CHESED. The Left, WHICH IS GVURAH AND JUDGMENT, is not included in the Blessing after a meal. Therefore, the left HAND should not assist the right HAND TO HOLD THE CUP.

778. דְּכְיָון דְּבָרִיךְ בִּרְכַּת זִימוּן, אִצְטְרִיךְ לְדַבְּקָא אֶרֶץ הַחַיִּים בַּיָּמִין, לְאִתְּזָנָא מִתַּמָּן, וּלְפַרְנָסָא וּלְמֵיהַב מְזוֹנָא לְכֹלָא, וְעַל דָּא תְּנִיָּינָא בִּרְכַּת הָאָרֶץ, וְאִצְטְרִיךְ לְאַדְכָּרָא בָּהּ בְּרִית וְתוֹרָה, עַל בְּרִיתְךָ שֶׁחָתַמְתָּ בִּבְשָׂרֵנוּ, וְעַל תּוֹרָתְךָ שֶׁלִּמַּדְתָּנוּ, לְאַחֲזָאָה דְּמֵהַהוּא טוֹב אִתְּזָן בְּרִית וְתוֹרָה, דְּאִיהוּ תִּקּוּנָא דְּהַאי טוֹב.

778. After he is reciting the Blessing after a Meal, we have to attach the Land of the living, WHICH IS MALCHUT, to the right, so it is nourished from there to sustain and give nourishment to all. Therefore, the second BLESSING is the Blessing of the Land. We should to mention in it covenant and Torah, NAMELY 'for Your covenant which You have sealed in our flesh; for Your Torah which You have taught us' to show that the covenant and the Torah are nourished from this goodness, which is the perfection of this goodness.

779. מִכָּאן אוֹלִיפְנָא, דְּנָשִׁים פְּטוּרוֹת מִבִּרְכַּת מְזוֹנָא לְאַפָּקָא יְדֵי חוֹבָה, דְּהָא לֵית בְּהוּ תּוֹרָה וּבְרִית. וְלַחֲתוֹם עַל הָאָרֶץ וְעַל הַמָּזוֹן, הָא דְּדֶבֶקוּתָא כַּחֲדָא בְּחֶסֶד, עַל הָאָרֶץ דָּא אִיהִי אֶרֶץ הַחַיִּים. וְעַל הַמָּזוֹן דָּא אִיהוּ חֶסֶד, הָא כְּלִילוּ דָּא בְּדָא בְּדֶבֶיקוּתָא חֲדָא.

779. From here, we learn that women are exempt from the Blessing after a meal in order to fulfill their obligation, because there is no Torah and covenant in them. One should conclude: 'For the land and for the sustenance,' as their joining together is with Chesed. 'For the land' refers to the Land of the living, MALCHUT, 'and for the sustenance' refers to Chesed. They are combined together in one union.

780. אִתְפַּשְׁטוּתָא דְּטוֹב אִיהוּ הוֹדָאָה דְּאִקְרֵי חֶסֶ"ד, וְע"ד אִיהוּ אוֹמֵר, נוֹדֶה לְךָ, עַל כַּךְ וְעַל כַּךְ נִסִּין וְאָתִין דְּאִתְעֲבִידוּ מִסִּטְרָא דְּטוֹב. וְאִי תֵּימָא וְהָא כְּתִיב נְעִימוֹת בִּימִינְךָ, נֶצַח, הָא אִיהוּ מִסִּטְרָא דִּימִין. לָאו הָכִי, אֶלָּא כָּל חַד וְחַד אַחְזֵי עַל הַהוּא אֲתָר דְּנָפִיק מִנֵּיהּ.

780. The spread of goodness is thankfulness (Heb. hoda'ah) that is called 'Chesed', FOR WHEN THE GOODNESS SPREADS DOWN WE THANK HIM FOR THIS. Therefore, it says: We offer thanks to You for this and for these miracles and signs that have been done for us from the side of goodness. If you ask: Yet it is written, "At Your right hand are pleasures for ever more (Heb. netzach)" (Tehilim 16:11), we see that NETZACH is on the right AND NOT HOD. HE ANSWERS: Each one points out the place it emerged from, FOR NETZACH (ENG. 'VICTORY') IS THE RESULT OF WARS, AND WARS ARE LEFT, AND HOD IS THE RESULT OF THE EXPANSION OF CHESED, WHICH IS RIGHT.

781. וְאִי תֵּימָא נֶצַח בַּיְמִין, הָא כְּתִיב נְעִימוֹת, וּכְתִיב וּנְעִים זְמִירוֹת יִשְׂרָאֵל, וְדָא שְׂמָאלָא. וְכָל שְׂמָאלָא אִתְכְּלִיל בְּרָזָא דִּימִינָא. אֲבָל הוֹדָאָה אוֹדֵי עַל יְמִינָא, לְאַחֲזָאָה דְּהָא מִנֵּיהּ נָפְקָא, וְדָא פְּשִׁיטוּ דְּטוֹב, דְּאִתְפַּשַּׁט בְּאֶרֶץ הַחַיִּים.

781. If you say that: Netzach is right, as it is written, 'pleasures', NAMELY "AT YOUR RIGHT HAND ARE PLEASURES FOR EVER MORE" and, "The sweet singer of Yisrael" (II Shmuel 23:1) AND 'SINGER' is left. SO WE SEE THAT NETZACH IS LEFT. HE ANSWERS: All the left is included in the secret of the right, FOR NETZACH IS RIGHT AND PLEASURES WHICH ARE LEFT ARE INCLUDED IN IT. As for thankfulness, one is thankful for THE GOODNESS THAT IS IN the right to show that HOD emerges from there, FOR IT IS THE RESULT OF THE EXPANSION OF GOODNESS FROM THE RIGHT. This is the expansion of the goodness that expanded in the Land of the living, WHICH IS MALCHUT.

782. מ"ט לֵית הָכָא שְׂמָאלָא, בְּגִין דְּלֵית חוּלָקָא לְסִטְרָא אַחֲרָא בִּמְזוֹנָא דְּיִשְׂרָאֵל. וְאִי אִתְּעַר שְׂמָאלָא, סִטְרָא אַחֲרָא יִתְּעַר עִמֵּיהּ, וְהָא אִיהוּ זַבִּין בְּכֹרוּתֵיהּ וְחוּלָקֵיהּ לְיַעֲקֹב אֲבוּנָא. וְהָא אֲנַן יָהִיבְנָא לֵיהּ חוּלָקֵיהּ, לְהַהוּא מְקַטְרְגָא בְּזוּהֲמָא דְּמַיִין בַּתְרָאִין, וְאִי לֵית זוּהֲמָא, הָא חוּלָקֵיהּ דְּהַהוּא מֵיכְלָא, דְּקָרִיבוּ בֵּיהּ יְדִין.

782. What is the reason there is no left here, IN THE BLESSING AFTER A MEAL, BUT THE RIGHT ALONE. It is because the Other Side has no part in the food of Yisrael. If the left would be aroused, then the Other Side would be aroused with it, AS IT IS DRAWN FROM THE LEFT. It has already sold itsbirthright and portion to Jacob the patriarch. Therefore, we give the prosecutor his portion with the filth of the 'last waters.' And if there was no filth ON THE HANDS THAT WERE WASHED, then his portion is in the food that his hand touched, BECAUSE THEY HAVE SOME RESIDUE OF FOOD ON THEM.

783. וְעַל דָּא לֵית לֵיהּ חוּלָקָא בַּהֲדָן. וְהוֹאִיל וְלֵית לֵיהּ חוּלָקָא בַּהֲדָן, דְּהָא נָטַל חוּלָקֵיהּ, לֵית לָן לְאִתְּעָרָא שְׂמָאלָא כְּלָל. דְּלָא יִתְּעַר מְקַטְרְגָא וְיִטּוֹל תְּרֵין חוּלָקִין, חַד לְתַתָּא, וְחַד לְעֵילָא, כַּבְּכוֹר. דְּהָא זַבִּין בְּכֹרוּתֵיהּ לְיַעֲקֹב אֲבוּנָא. חוּלָקֵיהּ אִיהוּ לְתַתָּא, וְלֵית לֵיהּ לְעֵילָא כְּלוּם. יִשְׂרָאֵל נַטְלֵי לְעֵילָא, וְעֵשָׂו נָטִיל לְתַתָּא, וְע"ד לָא יִתְקָרַב שְׂמָאלָא כְּלָל, בְּבִרְכַּת מְזוֹנָא.

783. Therefore, it, THE OTHER SIDE, has no part with us, SINCE ITS PART IS IN THE LEFT THAT CONTAINS NO RIGHT. IT HAS NO PART IN THE FOOD, WHICH IS CHESED, AS EXPLAINED IN THE ADJACENT ESSAY. Since it has no part with us, as it has already taken its part IN THE LEFT, we should not arouse the Left at all, in order not to arouse the inciter TO NURTURE FROM HIS FOOD. AND THEN he will receive two portions like a first-born, one below, and one above. His portion is below, and he has nothing above. Yisrael took above and Esau took below. Therefore, the Left should not approach at all in the Blessing after a Meal.

784. כֵּיוָן דְּמִתְבָּרְכָא הַאי אֶרֶץ הַחַיִּים מִסִּטְרָא דִּימִינָא, וּמְקַבֵּל מְזוֹנָא, כְּדֵין בְּעֵינָן רַחֲמִין עַל כֹּלָּא. רַחֵם יְיָ׳ אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמֶּךָ וְעַל יְרוּשָׁלַיִם עִירֶךָ וְגוֹ׳, דְּהָא מֵהַהוּא מְזוֹנָא וְסִפּוּקָא דְּאֶרֶץ הַחַיִּים, נְזַכֵּי בָּהּ אֲנָן וּבֵי מַקְדְּשָׁא. דְּיִתְבְּנֵי בֵּי מַקְדְּשָׁא לְתַתָּא בְּאִינּוּן רַחֲמִים.

784. After the Land of the living is blessed from the right side and receives food, AS MENTIONED ABOVE, we ask for Mercy for everyone, AND SAY: 'Have Mercy, Hashem our Elohim, upon Yisrael Your people and upon Jerusalem Your city' etc. From that food and sustenance that is in the Land of the living, WHICH IS MALCHUT, shall we ourselves receive from them, NAMELY YISRAEL YOUR PEOPLE, and the Temple will be rebuilt below through His Mercy, NAMELY 'AND UPON JERUSALEM YOUR CITY...'

785. וּבְשַׁבָּת דְּלָא אִשְׁתְּכַח דִּינָא, לְמֶהֱוֵי נֶצַח וְהוֹד כְּלַל חֲסָדִים, אוֹמֵר רְצֵה וְהַחֲלִיצֵנוּ לְמֶהֱוֵי תַּרְוַיְיהוּ, חַסְדֵּי דָוִד הַנֶּאֱמָנִים, וְע״ד אַל תְּהִי צָרָה וְיָגוֹן וְכוּ׳, דְּהָא רְצֵה וּמוֹדִים, אִינּוּן חָסִיד דָּוִד, וְשִׂים שָׁלוֹם דְּקָאָמַרְן בִּצְלוֹתָא, בְּבִרְכַּת עוֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא בְּרַחֲמָיו יַעֲשֶׂה שָׁלוֹם עָלֵינוּ.

785. On Shabbat, when there is no Judgment, in order for Netzach and Hod to be included with Chassadim, AS WAS SAID ABOVE THAT NETZACH IS THE RIGHT INCLUDED IN THE LEFT, AND IS A RESULT OF JUDGMENT, NAMELY WARS. HOD IS A RESULT OF THE EXPANSION OF CHASSADIM DOWN. THUS THEY ARE NOT ACTUALLY CHASSADIM BUT CONTAIN CHASSADIM. BUT ON SHABBAT WHEN THERE IS NO JUDGMENT we say, 'May it please You to strengthen us,' FOR 'PLEASE' IS NETZACH AND 'STRENGTHEN' IS HOD, because they are both NETZACH AND HOD, "The sure loving promises CHASSADIM of David" (Yeshayah 55:3), NAMELY ACTUAL CHASSADIM. Therefore, 'let there be no distress, sadness...' for then 'May it please you (Heb. retzeh)' and 'we thankfully acknowledge, (Heb. mochin)' NAMELY NETZACH AND HOD, the Chassadim of David, exist WITHOUT ANY MIXTURES OF JUDGMENT AT ALL. 'Bestow peace', that we say in the Amidah Prayer, in the blessing of 'He who makes peace in His heavens, may He make peace for us' IS YESOD THAT PROVIDES THE CHASSADIM OF DAVID MENTIONED EARLIER TO DAVID, WHO IS MALCHUT.

786. הַטּוֹב וְהַמֵּטִיב, דְּכֹלָּא אָתֵי מִסִּטְרָא דִּימִינָא, וְלָא מִסִּטְרָא שְׂמָאלָא כְּלוּם. מַאן דְּמְבָרֵךְ בִּרְכַּת מְזוֹנָא, אִיהוּ נָטִיל בִּרְכָאן בְּקַדְמֵיתָא מִכֻּלְּהוּ, וְאִתְבְּרַךְ בְּכֻלָּל בִּרְכַּת מְזוֹנָא, וְעַל דָּא אִית לֵיהּ אֲרֻכָּא דְּחַיִּין. מַאן דְּנָטִיל כּוֹס שֶׁל בְּרָכָה, וְקָא מְבָרֵךְ עָלֵיהּ, כְּתִיב כּוֹס יְשׁוּעוֹת אֶשָּׂא. מַאן יְשׁוּעוֹת דָּא יְמִינָא, דְּאִיהוּ מוֹשִׁיעַ מִכָּל מְקַטְרְגִין דְּעָלְמָא, דִּכְתִיב וַתּוֹשַׁע לוֹ יְמִינוֹ, וּכְתִיב הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי.

786. AFTERWARDS WE SAY 'who is good and does good', BECAUSE everything comes from the right side and nothing from the left side. The one who recites the Blessing after a Meal receives the blessings before all of them, NAMELY BEFORE THOSE WHO ANSWER AFTER HIM, and is blessed in the Blessing after a Meal. Therefore, he has a long life. It is written about the one who takes the Cup of Blessing and blesses over it: "I will raise the cup of salvations" (Tehilim 116:13). What are the salvations? This refers to the right that saves from all the inciters in the world, as it is written: "His right hand...gained Him the victory" (Tehilim 98:1) and, "Save with Your right hand, and answer me" (Tehilim 60:7).

787. אַדְהָכִי הֲוָה נָהִיר יְמָמָא, קָמוּ כֻּלְּהוּ וּנְשָׁקוּהוּ. א״ר יוֹסִי, וַדַּאי הִלּוּלָא אִיהוּ יוֹמָא דָּא, וְלָא נֵיפוּק מֵהָכָא, עַד דְּיִתְעֲבִיד הִלּוּלָא בְּכָל אַנְשֵׁי מָתָא, דָּא הוּא הִלּוּלָא דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בֵּיהּ. נַטְלוּ לָהּ לְאִנְתְּתֵיהּ, וּבָרִיכוּ לָהּ בְּכַמָּה בִּרְכָאן, עַבְדוּ דְּאֲבוּהָ יְתַקֵּן בֵּיתָא אַחֲרָא לְחֶדְוָה, כְּנִישׁוּ כָּל אַנְשֵׁי מָתָא לְהַהִיא חֶדְוָתָא, וְקָרְאוּ לָהּ כַּלָּה. וְחַדּוּ עִמְּהוֹן כָּל הַהוּא יוֹמָא, וְאִיהוּ חַדֵּי עִמְּהוֹן בְּמִלֵּי דְּאוֹרַיְיתָא.

787. In the meantime, the day dawned and they all rose and kissed him. Rabbi Yosi said: Today is certainly a feast day, and we will not leave here until a feast is prepared for all the people of the city. This is a feast that the Holy One, blessed be He, favors. They took his wife, blessed her with numerous blessings and required that her father designate another house for the joyous event. They gathered all the people of the city for that joyous event and called HIS WIFE a bride. They rejoiced with them all that night, and he rejoiced with them with words of Torah.

80. The seven blessings of the bride

The young husband tells us here of the marriage canopy for the Bride, and the marriage canopy for the Other Bride, the Shechinah. He speaks about the Seven Blessings that elevate the Bride of below and the Bride of Above. Ten kinds of joy are combined: joy, happiness, groom, bride, gladness, jubilation, cheer, love and delight, peace and friendship, so the Bride is the perfection of everything. The rabbis place the youth at their head, and with great happiness they tell Rabbi Shimon everything about him. Rabbi Shimon relates how he blessed the young man's father, Rabbi Safra, that he would have a son who would excel at Torah, but the father died before he could see it.

The Relevance of this Passage

The union of soul mates, of male and female, of the upper and lower worlds, is the ultimate objective of our existence. Thus, if we are single (a half

of one soul), the blessings arising from this text direct us to our true soul mate (the other half of our soul). If we are married, our relationship is divinely enriched, placing our marriage upon a foundation of spirituality. All of this Light, at last, causes the upper and lower worlds to join together in spiritual wedlock, their ultimate and eternal unification bringing joy, happiness, and jubilation to all mankind.

788. פָּתַח אִיהוּ עַל פָּתוֹרָא וְאָמַר, וְעָשִׂיתָ אֶת הַקְּרָשִׁים לַמִּשְׁכָּן עֲצֵי שִׁטִּים עוֹמְדִים. כְּתִיב הָכָא עוֹמְדִים. וּכְתִיב הָתָם שְׂרָפִים עוֹמְדִים. מַה לְהַלָּן שְׂרָפִים, אוּף הָכָא נְמֵי שְׂרָפִים. אִלֵּין קְרָשִׁים קַיְימָן בְּתִקּוּנֵי דְּכַלָּה, וְסָחֲרָן סָחֲרָנָא דְּחוּפָּה, לְמִשְׁרֵי בְּהַהִיא חוּפָּה רוּחַ עִלָּאָה, כְּגַוְונָא דָּא כַּלָּה לְתַתָּא, אִצְטְרִיךְ לְתַקְנָא חוּפָּה לְחוּפָּאָה בְּתִקְינוֹ שְׁפִירוּ, לִיקָרָא דְּכַלָּה אַחֲרָא, דְּאַתְיָא לְמִשְׁרֵי תַּמָּן בְּחֶדְוָה, לְכַלָּה תַּתָּאָה.

788. The YOUTH, MEANING THE HUSBAND, opened the discussion saying: "And you shall make boards for the Tabernacle of acacia wood standing up" (Shemot 26:15). It says here "standing up" and elsewhere "Seraphim stood above" (Yeshayah 6:2). Just as there are Seraphim there, so also THE BOARDS here ARE THE SECRET OF Seraphim. These SERAPHIM THAT ARE CALLED 'boards' stand as implements of the Bride, WHO IS THE SHECHINAH, around the Chupah (Eng. 'marriage canopy'), WHICH IS THE COVER THAT IS ABOVE THE BOARDS, so that the Supernal Spirit shall dwell upon that canopy, NAMELY ZEIR ANPIN. Ii is the same way with the bride below, as it is necessary to prepare a canopy as a cover in beautiful ornaments in honor of the other Bride, WHICH IS THE SHECHINAH, that comes to dwell there in joy upon the lower bride.

789. וּבְגִין יְקָרָא דְּהַהִיא כַּלָּה עִלָּאָה, אִצְטְרִיךְ לְמֶעְבַּד חוּפָּאָה דְּשִׁפִּירוּ, בְּכָל תִּקּוּנֵי דְּשִׁפִּירוּ, לְזִמְנָא לְכַלָּה עִלָּאָה, לְהַהִיא חֶדְוָה. כְּגַוְונָא דָּא בְּכָל גְּזִירוּ דִּבְרִית לְתַתָּא, אִצְטְרִיךְ לְאַתְקְנָא כִּסֵּא אַחֲרָא בְּשִׁפִּירוּ, לְמָארֵי קְנָאָה דִּבְרִית קַיְימָא דְּאָתֵי תַּמָּן. אוּף הָכָא בְּכָל חוּפָּה, אִצְטְרִיךְ תִּקּוּנֵי שְׁפִירוּ, לְחוּפָּאָה לְחוּפָּה לִיקָרָא דְּכַלָּה סְתָם.

789. In honor of the supernal Bride, we should to make a beautiful canopy with beautiful decorations to invite the supernal Bride, WHO IS THE SHECHINAH, to this canopy. Just as in every covenant of circumcision below, we should to decorate a beautiful second chair for he who is zealous for the sign of the covenant who comes there, NAMELY ELIYAHU, similarly here, we should to have beautiful decorations to cover the canopy, in honor of a Bride, THAT IS THE SHECHINAH.

790. דְּהָא דָּא, כְּגַוְונָא דְּדָא קַיְימָא. דָּא סַלְקָא בְּשֶׁבַע בִּרְכָאן, וְדָא סַלְקָא בְּשֶׁבַע בִּרְכָאן. וְכַד סַלְקָא בְּשֶׁבַע בִּרְכָאן כְּדֵין אִקְרֵי כַּלָּה. וְעַל דָּא אָסִיר לְשַׁמְּשָׁא בָּהּ עַד דְּאִתְכְּלִילַת בְּאִינּוּן שֶׁבַע בִּרְכָאן, כְּגַוְונָא עִלָּאָה.

790. This one, THE BRIDE BELOW, is similar to that one, THE BRIDE ABOVE, and the one OF BELOW is elevated with Seven Blessings, while the other OF ABOVE is elevated with Seven Blessings. Therefore, it is prohibited to cohabit with her until she has been included with these Seven Blessings, as is with the one of above.

791. אִינּוּן שֶׁבַע בִּרְכָאן, יָרְתָא כַּלָּה, מֵרוּחָא עִלָּאָה, אֲתַר דְּכָל בִּרְכָאן נַגְדִּין מִתַּמָּן. שִׁית בִּרְכָאן אִינּוּן דְּכַלָּה אִתְבָּרְכָא מִנַּיְיהוּ, וְאַתְּ אָמַרְתְּ דְּאִינּוּן שֶׁבַע. אֶלָּא שְׁבִיעָאָה אִיהוּ דְּקָא מְקַיֵּים כֹּלָּא.

791. The Bride, WHO IS THE SHECHINAH, inherits these Seven Blessings from the Supernal Spirit, THAT IS ZEIR ANPIN, the place from where all the blessings are drawn. HE QUESTIONS: There are six blessings, NAMELY CHESED, GVURAH, TIFERET NETZACH, HOD AND YESOD OF ZEIR ANPIN, that the Bride is blessed with, yet you say there are seven. HE ANSWERS: The seventh one establishes them all, FOR THE SEVENTH BLESSING CORRESPONDS TO BINAH.

792. רוּבָּא דִּבְרִכָּאן עַל הַיַּיִן אֲמַאי. אֶלָּא דְּאִיהוּ סִטְרָא דְּחַדֵּי לְכֹלָּא, עַל הַהוּא יַיִן דְּאִתְנְטִיר בְּעֵנָבוֹי תָּדִיר. וּבְגִין כַּךְ בְּרָכָה קַדְמָאָה דְּאִינּוּן שֶׁבַע, אִיהוּ רָזָא יַיִן. עָבִיד פְּרִי בֵּין לְעֵילָא בֵּין לְתַתָּא. גֶּפֶן נָטִיל כֹּלָּא, וְאַפִּיק אִיבָּא לְעָלְמָא, וְאִתְעָרוּ דְּחֶדְוָה שְׂמָאלָא אִיהוּ, דִּכְתִיב שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וּלְבָתַר וִימִינוֹ תְּחַבְּקֵנִי. וְהַהוּא אִילָנָא דְּחַיֵּי עָבִיד פֵּירִין וְאִיבִין בְּאִתְעָרוּתָא דָּא, וְדָא אִיהִי בְּרָכָה קַדְמָאָה דְּכֹלָּא.

792. HE QUESTIONS: Why are most blessings recited over wine? HE ANSWERS: WINE is the aspect that causes everyone to rejoice, the wine that is always kept in its grapes. Therefore, the first blessing of those seven BLESSINGS is the secret of wine, NAMELY 'WHO CREATES THE FRUIT OF THE VINE (HEB. BORE PRI HAGEFEN),' because wine produces fruits both above IN BINAH and below IN MALCHUT. The vine, WHICH IS MALCHUT, receives everything and brings forth fruits to the world, FOR AFTER RECEIVING THE ASPECT OF WINE, MALCHUT IS NAMED LOWER CHOCHMAH. AND BEFORE SHE RECEIVES CHOCHMAH, SHE IS NOT ABLE TO GIVE BIRTH. The arousing of joy, MEANING THE BEGINNING OF THE UNION OF ZEIR ANPIN AND MALCHUT, is the left, as it is written: "His left hand is under my head" (Shir Hashirim 2:6) and afterwards, "And His right hand embraces me" (Ibid.) That Tree of Life, WHICH IS ZEIR ANPIN, produces fruits and plants with this arousal OF THE LEFT, BECAUSE BEFORE IT RECEIVES CHOCHMAH FROM THE LEFT OF BINAH, IT CANNOT BEGET. Therefore, it is the first blessing of them all.

793. תִּנְיָינָא שֶׁהַכֹּל בָּרָא לִכְבוֹדוֹ, רָזָא דִּבְרִית קַדִּישָׁא, חֶדְוָה דְּחִבּוּרָא, דְּנָטִיל כָּל בִּרְכָאן מֵרָזָא דִּימִינָא, לְמֶעְבַּד אֵיבִין בְּהַהוּא גֶּפֶן, דְּהָא בְּקַדְמֵיתָא הַהוּא פְּרִי נָחִית מִלְּעֵילָא, אֹרַח שַׁיְיפִין, וְנָגִיד לִבְרִית קַדִּישָׁא, לְנַגְדָּא לֵיהּ בְּהַהוּא גֶּפֶן, וְדָא מִסִּטְרָא דִּימִינָא, דְּהָא לֵית אִיבָּא מִשְׁתַּכְחָא אֶלָּא בִּימִינָא. שְׂמָאלָא אִתְעַר וִימִינָא עָבִיד.

793. The second blessing is: 'That He has created everything (all) for His honor'. This is the secret of the Holy Covenant, NAMELY YESOD OF ZEIR ANPIN THAT IS CALLED 'ALL'. This is the joy of the union that receives all the blessings from the secret of the right, THAT IS CHESED, to produce fruits by that vine, WHICH IS MALCHUT THAT IS CALLED 'HIS HONOR'. That fruit first descends from above, FROM BINAH, through the limbs, WHICH ARE THE SFIROT OF ZEIR ANPIN, and is drawn to the Holy Covenant, WHICH IS YESOD, to be drawn to that vine, WHICH IS MALCHUT. This is from the right side, WHICH IS CHESED, because fruits are to be found only on the right. The left arouses THE BEARING OF THE FRUITS and the right produces THE FRUITS. FRUITS REFER TO THE SOULS OF THE RIGHTEOUS.

794. לְבָתַר כְּלִיל שְׂמָאלָא בִּימִינָא, וִימִינָא בִּשְׂמָאלָא, לְמֶהֱוֵי רָזָא דְּאָדָם. וּבְגִין כַּךְ תְּלִיתָאָה אִיהוּ יוֹצֵר הָאָדָם. וְע״ד יַעֲקֹב, דְּאִיהוּ עַמּוּדָא דְּאֶמְצָעִיתָא, דְּיוּקְנָא דְּאָדָם הֲוָה.

794. Afterwards, the left is included in the right and the right in the left in order to become the secret of man, WHICH IS THE CENTRAL COLUMN, TIFERET. Therefore, the third BLESSING is 'the Creator of Man'. Jacob, who is the Central pillar, was the image of Adam (man), FOR THE IMAGE OF ADAM POINTS TOWARD THE CENTRAL COLUMN, AS RIGHT AND LEFT ARE COMBINED IN HIM.

795. רְבִיעָאָה, אִיהוּ עַמּוּדָא חֲדָא, דְּיַרְכָּא יְמִינָא. חֲמִישָׁאָה, שׂוֹשׂ תָּשִׂישׂ וְתָגֵל עֲקָרָה דְּבֵיתָא, בְּחֶדְוָה בְּקִבּוּץ וּכְנִישׁוּ דִּבְנָהָא, מֵאַרְבַּע סִטְרֵי עָלְמָא, וְדָא רָזָא דְּיַרְכָּא אַחֲרָא, דְּאִתְחַבַּר בְּיַרְכָּא שְׂמָאלָא, לְמֵיזָל וּלְמִיכְנַשׁ לְכָל סִטְרִין, וּכְנִישׁוּ דִּבְנִין, וּרְחִימוּ, לְמֵיעַל לוֹן בֵּין בִּרְכִין.

795. The fourth BLESSING, NAMELY 'WHO CREATED,' is one pillar of the right thigh, NAMELY THE SFIRAH OF NETZACH. The fifth blessing is: 'May the barren one (Heb. akarah) rejoice', NAMELY the mistress (Heb. akarah) of the house, MALCHUT, and be happy at the ingathering of her children from the four winds of the world. This is the secret of the other thigh, WHICH IS NETZACH, that joined in the left thigh, WHICH IS HOD, to go to all sides, gather the children and bring them between the knees, WHICH ARE NETZACH AND HOD.

796. וּבְאִינּוּן תְּרֵין, דִּנְבִיאִים שַׁרְיָין בְּגַוַּוּיְהוּ, חֶדְוָה דְּעִקָּרָא דְּבֵיתָא. מ״ט. בְּגִין דְּהָא שְׁתֵּי עֲרָבוֹת, לָא עַבְדִּין אֵיבָא וּפֵירִין, וּכְנִישׁוּ דִּבְנִין לְגַבַּיְיהוּ, אִינּוּן פֵּירִין וְאֵיבִין דִּלְהוֹן, וְלָא אַתְּעָרוּ כְּנִישׁוּ דִּבְנָהָא לְגַבָּהָא, בַּר בְּנְבִיאִים.

796. And in these two, NETZACH AND HOD between whom the prophets dwell, AND RECEIVE THEIR PROPHECY FROM THEM, abides the joy of the Mistress of the House, WHICH IS MALCHUT. What is the reason? It is because two willow branches (Heb. aravot), WHICH ARE NETZACH AND HOD, do not produce verdure and fruits and the ingathering of the children to them is their fruits and verdure, WHICH THEY BRING TO THE MISTRESS OF THE HOUSE THAT IS MALCHUT. The ingathering of the children is aroused only by prophets, WHO ARE NETZACH AND HOD. THEREFORE, THIS BLESSING: 'MAY THE BARREN ONE REJOICE AND BE HAPPY AT THE INGATHERING OF HER CHILDREN', IS IN HOD.

797. שְׁתִיתָאָה שָׂמֵחַ תְּשַׂמַּח רֵעִים הָאֲהוּבִים, אֲתָר דְּרֵעוּתָא וְחֶדְוָה וְאַחְוָה אִשְׁתְּכַח, עַמּוּדָא דְּכָל עָלְמָא דְּאִקְרֵי צַדִּיק, וְצַדִּיק וְצֶדֶק רֵעִים וַאֲהוּבִים אִינּוּן, דְּלָא אִתְעֲדוּן דָּא מִן דָּא. עַד הָכָא שִׁית בִּרְכָאן, דְּכַלָּה אִתְבָּרְכַת מִנַּיְיהוּ.

797. The sixth blessing is: 'Grant abundant joy to the loving friends'. It is the place where there are favor, joy, and delight, NAMELY the pillar of the entire world that is called 'Righteous', WHICH IS YESOD. And righteous and righteousness, WHICH ARE YESOD AND MALCHUT, are friends and beloved, as they do not turn away one from the other. BECAUSE THIS BLESSING ALSO INCLUDES MALCHUT, IT SAYS 'LOVING FRIENDS.' Until here are the six blessings by which the bride is blessed.

798. שְׁבִיעָאָה אִיהוּ מְקַיֵּים כֹּלָּא, וּמֵהַאי שְׁבִיעָאָה מִתְבָּרְכָאן כֹּלָּא וַדַּאי, כְּלָלָא דְּעֶשֶׂר אֲמִירָן, בְּגִין דְּדָא, כְּלִיל עֵילָא וְתַתָּא. וְע״ד כְּלִיל בְּהַאי, י׳ זִינֵי דְּחֶדְוָה, שָׂשׂוֹן, שִׂמְחָה, חָתָן, וְכַלָּה, גִּילָה, דִּיצָה, אַהֲבָה, וְאַחְוָה, שָׁלוֹם, וְרֵיעוּת, לְמֶהֱוֵי כַּלָּה שְׁלִימוּ דְּכֹלָּא.

798. The seventh BLESSING establishes them all, and all are blessed from that seventh one, WHICH IS BINAH, WHICH IS THE SOURCE OF ALL MOCHIN. Certainly it is the combination of the ten sayings, NAMELY THE TEN SFIROT, for it comprehends that which is above and below, NAMELY THE FIRST THREE SFIROT AND SEVEN LOWER ONES WHICH ARE THE TEN SFIROT. Therefore, ten kinds of joy are combined in it: 'joy; happiness; groom; bride; gladness; jubilation; cheer; love and delight; peace and friendship', so that the Bride shall be perfected in everything.

799. זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּאִינּוּן זָכוּ לְתַתָּא, כְּגַוְונָא דִּלְעֵילָא. עָלַיְיהוּ כְּתִיב, וּמִי כְעַמְּךָ כְּיִשְׂרָאֵל גּוֹי אֶחָד בָּאָרֶץ. חֲדוּ כֻּלְּהוּ כָּל הַהוּא יוֹמָא בְּמִלִּין דְּאוֹרַיְיתָא, וְכָל בְּנֵי מָתָא עַבְּדוּ לֵיהּ רֵישָׁא עָלַיְיהוּ. לְיוֹמָא אַחֲרָא, קָמוּ רַבִּי יוֹסִי וְרַבִּי חִיָּיא וּבָרְכוּ לוֹן, וְאָזְלוּ לְאָרְחַיְיהוּ.

799. Blessed are the children of Yisrael, for they merit below as above. About them, it is written: "And what one nation in the earth is like your people, like Yisrael" (II Shmuel 7:23). They all rejoiced that entire day with words of Torah, and all the inhabitants of that city placed him, THE YOUTH, as their head. On the next day, Rabbi Yosi and Rabbi Chiya arose and blessed them and went on their way.

800. כַּד מָטוּ לְגַבֵּיהּ דְּר״ש, זָקַף עֵינוֹי וְחָמָא לוֹן. אָמַר לוֹן מִסְתַּכֵּל הֲוֵינָא בְּכוּ יוֹמָא דָּא, וַחֲמֵינָא לְכוּ תְּרֵין יוֹמִין וְחַד לֵילְיָא, דַּהֲוֵיתוּן לְגַבֵּי מַשְׁכְּנָא דְּהַהוּא נַעַר מְטַטְרוֹן, וְהַהוּא נַעַר הֲוָה אוֹלִיף לְכוּ רָזִין עִלָּאִין בְּחֶדְוָה דְּאוֹרַיְיתָא, זַכָּאָה חוּלְקֵכוֹן בָּנַי.

800. When they arrived before Rabbi Shimon, he raised his eyes and saw them. He said to them: I viewed you today and I saw that you were two days and one night in the Tabernacle of the youth Metatron, and that youth taught you supernal secrets with the joy of Torah. Blessed is your portion, my sons.

801. סִדְּרוּ מִלִּין כֻּלְּהוּ קָמֵיהּ, וְסָחוּ לֵיהּ עוֹבָדָא, אָמַר לוֹן זַכָּאִין אַתּוּן, וְזַכָּאָה חוּלְקִי, דְּהָא אַדְכַּרְנָא יוֹמָא חַד דַּהֲוָה אָזִיל עִמִּי בְּאָרְחָא רַב סַפְרָא אֲבוֹי, וּבְרִיכִית לֵיהּ כַּד אִתְפְּרַשׁ מִנִּי, דִּיהֵא לֵיהּ בַּר אַרְיָא בְּאוֹרַיְיתָא, וְלָא בְּרִיכִית לֵיהּ דְּאִיהוּ יִזְכֵּי בֵּיהּ. זַכָּאָה חוּלְקֵכוֹן בָּנַי, עָלַיְיכוּ כְּתִיב וְכָל בָּנַיִךְ לִמּוּדֵי יְיָ׳.

801. They related before him all the words and told him the whole story. He said to them: Blessed are you and blessed is my portion, for I remember that one day his father, Rabbi Safra, was traveling with me on the road. When he separated from me, I blessed him that he should have a son who will be a lion in Torah, but I did not bless him so that he should merit to see him thus. THEREFORE, HE DIED AND DID NOT KNOW HIM. Blessed is your portion, my sons. About you, it is written: "And all your children shall be taught of Hashem" (Yeshayah 54:13).

81. "And all your children shall be taught of Hashem"
Rabbi Shimon explains here that when children are studying Torah, the Shechinah gives them strength and courage, and the Holy One assists them: this is the meaning of, "And all your children shall be taught of The Creator." But another meaning emerges as Rabbi Shimon and Rabbi Chiya encounter a child who answers them with a prophecy. The child says that prophecy stems from the aspects of Netzach and Hod, but only for the children of Yisrael, not for other people.
The Relevance of this Passage
The Light of the Shechinah shining here imbues the children of our world with courage and strength and a love of spirituality. And because all of us are children of our parents and children of the Light, we, too, are strengthened so that we have the boldness to reject the temptations of material existence and the wisdom to walk in the way of the Creator. The innocence of childhood blossoms in our souls. And the prophecy associated with children that causes gems of wisdom to come out from the mouths of babes, emerges in our consciousness.

802. ד״א וְכָל בָּנַיִךְ לִמּוּדֵי יְיָ׳. וְכִי כָּל בְּנִין דְּאִינּוּן דְּיִשְׂרָאֵל, כֻּלְּהוּ אוֹלִיף לוֹן קוּדְשָׁא בְּרִיךְ הוּא אוֹרַיְיתָא. אִין. דְּהָא בְּשַׁעֲתָא דְּאִינּוּן יַנּוּקֵי לָעָאן בְּאוֹרַיְיתָא, שְׁכִינְתָּא אַתְיָא וְיָהִיב לוֹן חֵילָא וְתֻקְפָּא לְמִלְעֵי בְּאוֹרַיְיתָא, דְּאִלְמָלֵא סִיּוּעָא דְּקוּדְשָׁא בְּרִיךְ הוּא, לָא יַכְלִין אִינּוּן יַנּוּקֵי לְמִסְבַּל.

802. Another explanation of: "And all your children shall be taught of Hashem" (Yeshayah 54:13). FOR IT CAN BE ASKED: Are all the children of Yisrael taught Torah by the Holy One, blessed be He? HE SAYS: Yes, because when these children are studying Torah, the Shechinah comes and gives them strength and courage to study Torah. If not for the assistance of the Holy One, blessed be He, the children could not tolerate it.

803. רַבִּי שִׁמְעוֹן הֲוָה שְׁכִיחַ יוֹמָא חַד גַּבֵּי פִּתְחָא דְּלוּד, וְרַבִּי חִיָּיא בַּהֲדֵיהּ, פָּגַע בֵּיהּ חַד יַנּוּקָא, אָמַר רַבִּי שִׁמְעוֹן וַדַּאי דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְעַר בְּעָלְמָא הַשְׁתָּא לְיוֹמִין זְעִירִין, גִּלְגּוּלָא רַבָּא לְמַלְכֵי אַרְעָא אִלֵּין בְּאִלֵּין. וַדַּאי בְּעוֹד דְּאִינּוּן מְקַטְרְגִין אִלֵּין עַל אִלֵּין, יִשְׂרָאֵל יְהוֹן גּוֹ רְוָוחָא.

803. Rabbi Shimon was at the gate of Lod one day, with Rabbi Chiya. A child came to him. Rabbi Shimon said: Surely the Holy One, blessed be He, will arouse in the world in a few days a great revolution, MEANING GREAT WARS, among the kings of the world, one with another. It is definite that while they are oppressing each other, the children of Yisrael will be peaceful.

804. That boy said: Behold, this awakening has started today, for much blood has been spilled today in the world. Rabbi Chiya said to him: How does this boy know this? Rabbi Shimon said: Sometimes prophecy comes by the mouths of children, and they prophesy more then a prophet.

804. אָמַר הַהוּא יַנּוּקָא, וְהָא בְּיוֹמָא דָא שַׁאֲרִי אִתְּעָרוּתָא דָא, דְּהָא בְּהַאי יוֹמָא דָּמִין סַגִּיאִין אוֹשְׁדִין בְּעָלְמָא. א"ל רַבִּי חִיָּא, מְנָא לֵיהּ לְהַאי יַנּוּקָא. אָמַר רַבִּי שִׁמְעוֹן, לְזִמְנִין נְבוּאָה נָפִיל בְּפוּם יַנּוּקָן, וּמִתְנַבְּאֵי יַתִּיר מֵחַד נְבִיאָה.

805. The boy said: Is it any wonder that children prophecy? There is a whole verse to support this. How do we know this? From the verse: "And all your children shall be taught of Hashem." Assuredly, they are "taught of Hashem," MEANING IN THE ASPECTS OF NETZACH AND HOD KNOWN AS "TAUGHT OF HASHEM," as prophecy stems from there. This is not so with the whole world but for the children of Yisrael alone, as it is written: "And all your children shall be taught of Hashem." Therefore, prophecy comes from them. Rabbi Shimon came and kissed him. He said: I have never heard this except just now.

805. אָמַר הַהוּא יַנּוּקָא, וְכִי תַּוְוֹהָא אִיהוּ בְּיַנּוּקֵי לְמֶהֱוֵי לוֹן נְבוּאָה, וְהָא קְרָא שְׁלִים אִיהוּ. מְנָלָן. דִּכְתִיב וְכָל בָּנַיִךְ לִמּוּדֵי יְיָ. אִינּוּן וַדַּאי לִמּוּדֵי יְיָ, וּנְבוּאָה מִנְּהוֹן נָפְקָא, מַה דְּלֵית הָכִי לְכָל עָלְמָא, אֶלָּא לְיִשְׂרָאֵל בִּלְחוֹדוֹי, דִּכְתִיב בְּהוּ וְכָל בָּנַיִךְ לִמּוּדֵי יְיָ, וּבְגִינֵי כַּךְ מִנְּהוֹן נָפְקָא נְבוּאָה. אָתָא רַבִּי שִׁמְעוֹן וּנְשָׁקֵיהּ אָמַר מִיּוֹמָאי לָא שְׁמַעְנָא דָא, בַּר הַשְׁתָּא.

82. "And you shall make boards"
Rabbi Shimon here says that the boards in "And you shall make boards for the Tabernacle of acacia wood standing up" are like the Seraphim standing each with their six wings. All the hosts of heaven stand, and all the supernal angels are occasionally called 'Seraphim'.
The Relevance of this Passage
The tabernacle was the Vessel necessary for the Light to express itself on this planet. Here Rabbi Shimon reveals supernal secrets behind the construction of the tabernacle. His purpose in doing so is to construct a personal tabernacle, an internal vessel, for the reader through his holy words so that God's Light can rest upon us. Moreover, this action connects our planet to the original Tabernacle, allowing God's Light to inhabit the entire world, causing the demise of death, suffering, pain, and torment. Expect nothing less when such a magnificent instrument is wielded in the hands of so noble a sage.

806. This was the commandment of the Holy One, blessed be He, to Moses: "And you shall make boards for the Tabernacle of acacia wood standing up" (Shemot 26:15). It is written: "Seraphim stood above Him, each one had six wings..." (Yeshayah 6:2). For the construction of the Tabernacle with these boards resembled these Seraphim. The ones were standing and the others were standing.

806. דָא פִּקּוּדָא דְּקוּדְשָׁא בְּרִיךְ הוּא לְמֹשֶׁה: וְעָשִׂיתָ אֶת הַקְּרָשִׁים לַמִּשְׁכָּן עֲצֵי שִׁטִּים עֹמְדִים. וּכְתִיב שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם וְגוֹ', עוֹבָדָא דְּמִשְׁכְּנָא בְּאִינּוּן קְרָשִׁים, כְּגַוְונָא דְּאִינּוּן שְׂרָפִים, אִלֵּין עוֹמְדִים, וְאִלֵּין עוֹמְדִים.

807. If you say that all the hosts of heaven stand, as it is written: "Then I will give you access among these who stand by" (Zecharyah 3:7) and "all the host of heaven standing by Him..." (I Melachim 22:19). Do all the supernal camps have no joints, NAMELY KNEES TO KNEEL AND SIT, so they all stand? HE ANSWERS: Surely they all stand. They are sometimes called 'Seraphim' and sometimes with a different name, but these IN THE VERSE "SERAPHIM STOOD ABOVE HIM" always bear the same name, SERAPHIM. AND THE COMPARISON OF THE BOARDS OF THE TABERNACLE TO SERAPHIM IS TRUE WITH ALL THE SUPERNAL ANGELS, BECAUSE THEY ARE ALL REFERRED TO AS SERAPHIM OCCASIONALLY BUT THEY ARE NOT EXACTLY LIKE THE SERAPHIM IN THE VERSE: "SERAPHIM STOOD ABOVE HIM..."

807. וְאִי תֵּימָא, וְהָא כָּל חֵילֵי שְׁמַיָּא אִינּוּן עוֹמְדִים כֻּלְּהוּ, כד"א וְנָתַתִּי לְךָ מַהֲלְכִים בֵּין הָעוֹמְדִים הָאֵלֶּה, וּכְתִיב וְכָל צְבָא הַשָּׁמַיִם עוֹמְדִים עָלָיו וְגוֹ', דְּהָא כֻּלְּהוּ מַשְׁרְיָין עִלָּאִין לֵית לְהוּ קְפִיצִין, וְכֻלְּהוּ קַיְּימֵי בְּקִימָה. אֶלָּא וַדַּאי כֻּלְּהוּ קַיְּימִין, וּלְזִמְנִין אִלֵּין אִקְרוּן שְׂרָפִים, וּלְזִמְנִין סַלְקִין בִּשְׁמָא אַחֲרָא, אֲבָל אִלֵּין כֻּלְּהוּ בְּחַד שְׁמָא קַיְּימֵי.

83. "Hashem is my shepherd; I shall not want"
Here, Rabbi Shimon tells us that the Shechinah came and dwelled on David and inspired him to recite this praise to God and to request sustenance from Him. When God brings food to the world, the Shechinah takes from it first, so it is for her sake that food descends to all the worlds. "The Creator is my shepherd," we learn, also means that He sustains a person with everything he needs.
The Relevance of this Passage
The Light of sustenance and abundance shines upon us through the merit of King David. We learn from David that one should meditate upon this passage with great desire, requesting The Creator to fill all of our needs, for if one does not ask, one cannot receive. Thus, ask for everything good, the totality of Light, the Final Redemption, the annulment of judgments, and infinite loving kindness, through it all.

808. This verse has been established, for it is written: "A Psalm of David, Hashem is my shepherd; I shall not want" (Tehilim 23:1), for we have learned the difference between "A Psalm of David" and "To David a psalm." "A PSALM OF DAVID" SHOWS THAT THE SHECHINAH DWELT UPON HIM AND THEN HE SANG, AND "TO DAVID A PSALM" SHOWS THAT FIRST HE SANG, THEN THE SHECHINAH DWELT UPON HIM. Here by "Hashem is my shepherd," the Shechinah preceded and came and dwelt upon him first, FOR IT IS WRITTEN: "A PSALM OF DAVID." HE QUESTIONS: Why did the Shechinah precede here, BY "HASHEM IS MY SHEPHERD?" David should have preceded, since he asked for his sustenance from the Holy One, blessed be He.

808. וְהַאי קְרָא אוּקְמוּהָ, כְּתִיב מִזְמוֹר לְדָוִד יְיָ׳ רֹעִי לָא אֶחְסַר. הָא אִתְּמַר, מָה בֵּין מִזְמוֹר לְדָוִד, וּבֵין לְדָוִד מִזְמוֹר. וְהָכָא, שְׁכִינְתָּא קַדְמָא וְאַתְיָא, וְשָׁרָאת עָלֵיהּ בְּקַדְמֵיתָא. יְיָ׳ רֹעִי, וְכִי אֲמַאי שְׁכִינְתָּא קַדְמָא הָכָא, וְהָא דָוִד אִצְטְרִיךְ לְאַקְדְּמָא אִיהוּ בְּקַדְמֵיתָא, הוֹאִיל וּבְעֵי מְזוֹנֵיהּ מֵעִם קוּדְשָׁא בְּרִיךְ הוּא.

809. HE ANSWERS: Surely the Shechinah preceded and came and dwelt upon him, and aroused him to recite this praise to the King and request sustenance of the King. This is the way it should be concerning food, FOR THE SHECHINAH desires it and Her wish is that all the inhabitants of the world should pray for food, because when the Holy One, blessed be He, desires to bring down food to the world, THE SHECHINAH takes first. For Her sake, food descends to all the worlds, BECAUSE IT IS IMPOSSIBLE THAT THOSE BELOW SHOULD RECEIVE ANYTHING UNLESS THOSE ABOVE RECEIVE FIRST, AS MENTIONED ABOVE. Therefore, THE SHECHINAH preceded in this matter of food and dwelt upon David.

809. אֶלָּא, וַדַּאי שְׁכִינְתָּא קַדְמָא וְאַתְיָא, וְשָׁרָאת עָלֵיהּ, וְאַתְעֲרַת לֵיהּ לְשַׁבְּחָא לְמַלְכָּא שְׁבָחָא דָּא, וּלְמִבְּעֵי מְזוֹנֵי מִקָּמֵי מַלְכָּא, דְּהָא הָכִי אִצְטְרִיךְ עַל מִלָּה דִּמְזוֹנָא דְּבַעְיָא אִיהִי וּרְעוּתָא דִּילָהּ, דְּכָל בְּנֵי עָלְמָא יִבְעוּן מְזוֹנֵי. בְּגִין דְּכַד קוּדְשָׁא בְּרִיךְ הוּא בָּעֵי לְנַחְתָּא מְזוֹנֵי לְעָלְמָא, אִיהִי נַטְלָא בְּקַדְמֵיתָא, וְעָלָה נַחְתֵּי מְזוֹנֵי לְעָלְמִין כֻּלְּהוּ. וּבְגִינֵי כַּךְ אִיהִי אַקְדִּימַת לְמִלָּה דָּא דִּמְזוֹנֵי, וְשָׁרַאת עָלֵיהּ דְּדָוִד.

810. "Hashem is my shepherd" just like the shepherd who leads his sheep to the place that has herbage and grasses, where nothing is lacking. The Holy One, blessed be He, is also my Shepherd to sustain one with everything I need. Another explanation FOR "Hashem is my shepherd": We have learned that man's sustenance is as difficult to obtain as the splitting of the Red Sea. These here are two manners, TWO EXPLANATIONS, and they are both true.

810. יְיָ׳ רֹעִי, יְיָ׳ רַעְיָא דִילִי, כְּהַאי רַעְיָא דְּמַדְבַּר עָאנָא דִילֵיהּ בְּאַתָּר דְּדֶשְׁאִין וַעֲשָׂבִין, דְּלָא מְחַסַּר בֵּיהּ כָּל מִדְּעַם. אוּף הָכִי קוּדְשָׁא בְּרִיךְ הוּא, הוּא אִיהוּ, רַעְיָא דִילִי, לְמֵיזָן לִי בְּכָל מָה דַּאֲנָא אִצְטְרִיךְ. ד״א יְיָ׳ רֹעִי, תְּנֵינָן, דְּקֻשִׁין מְזוֹנוֹתָיו דְּב״נ קְמֵי קוּדְשָׁא בְּרִיךְ הוּא, כִּקְרִיעַת יַם סוּף. הָכָא תְּרֵין גַּוְונִין אִינּוּן, וְתַרְוַוֵיהוּ בְּאֹרַח קְשׁוֹט.

84. Man's sustenance is difficult to obtain as the splitting of the Red Sea

Rabbi Shimon explains here that even though it is difficult for God to see the wicked and the sinners, still He feeds and sustains everyone according to the supernal Chesed that is drawn and flows over all the inhabitants of the world. With it He feeds and sustains all the righteous, and the pious, and the wicked, and all the people of the world, and all the beasts and animals of the field, and the birds of the heavens - from the horns of the buffalo to the eggs of lice. So why, we are asked, was this as difficult for God as the splitting of the Red Sea, which should have been easy for Him? Rabbi Shimon explains that when the children of Yisrael called for God to part the sea, the minister of Egypt spoke and reminded Him of the sins committed by them, and that He should judge them accordingly and let them drown. Yet, we are told, God split the sea for them because of the righteousness of Abraham, who rose up early in the morning to fulfill His commandments.

The Relevance of this Passage

Here we learn again that God shines His Light on the just and the unjust, that the rains fall on the righteous and the wicked, that sustenance is given to everyone. In this way, each of us is enabled to play out destiny, to exercise free will, to move toward or away from God in the space He has made for us. And, we learn, He will always show mercy, even when we have sinned.

On a deeper level, Kabbalah informs us that Moses and the children of Israel split the Red Sea by virtue of their own transformations of character. As the Red Sea stood before them, and the Egyptian army raced towards them from behind, doubt and uncertainty gripped the Israelites. Nevertheless, using the power of the 72 Names of God to transcend their own fears and uncertainties, the Israelites walked into the sea until the waters filled their nostrils. This immense display of trust was a miracle of human nature. In turn, their behavioral actions ignited a miracle of Mother Nature, the seas parted as the waters rose to the heavens.

Though we all sin, we utilize this passage and the righteousness of Abraham to accomplish our own miracles of nature - to forever change our ways and correct all the sins of our past. This miraculous occurrence causes miracles of nature. And there is no greater miracle than the world's liberation from the clutches of the angel Satan (metaphorically represented as Yisrael fleeing the Egyptians through the parted Red Sea).

Granted, this is a feat as difficult as parting an ocean, but the strength, power, and Light of Abraham are here, with the 72 Names, to support us, so it is a fait accompli the moment our eyes and hearts embrace these ancient verses.

811. חַד בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא כָּל עוֹבְדוֹי בְּדִינָא וּקְשׁוֹט, וְעַל דִּינָא וּקְשׁוֹט אִתְקַיָּים עַל עָלְמָא. וּבְכָל יוֹמָא וְיוֹמָא וּבְכָל זִמְנָא וְזִמְנָא, דָּן כָּל עָלְמָא בְּדִינָא לְצַדִּיקֵי וְלִרְשִׁיעֵי וּלְכָל בְּנֵי עָלְמָא, כד״א כִּי צַדִּיק יְיָ׳ צְדָקוֹת אָהֵב. וְכַד אִיהוּ דָּן בְּנֵי נָשָׁא, וְחָמֵי בְּנֵי נָשָׁא כַּמָּה חַיָּיבִין, וְכַמָּה חַטָּאִין קָמֵיהּ, כְּדֵין קָשֵׁה בְּעֵינוֹי לְמֵיהַב לוֹן מְזוֹנָא בְּכָל זִמְנָא, בְּגִין דְּאִית לֵיהּ לְמֵיזָן חַיָּיבַיָּא, וּלְאִינּוּן דְּחַטָּאן.

811. One EXPLANATION is that all the actions of the Holy One, blessed be He, are according to Justice and Truth, and the entire world is supported on Justice and Truth. Every day and all the time, He judges the righteous, the wicked and all the inhabitants of the world with Justice, as it is written: "For Hashem is righteous, He loves righteousness" (Tehilim 11:7). When He judges the people and sees how many are wicked and how many are sinners before Him, it is difficult for Him to give them food constantly, because He has to feed the wicked and those that sin.

812. וְאִיהוּ עָבֵיד עִמְּהוֹן לְגוֹ מִשּׁוּרַת הַדִּין, וְזָן וּמְפַרְנֵס לוֹן כְּפוּם חֶסֶד עִלָּאָה, דְּאִתְמְשָׁךְ וְאִתְנְגִיד עַל כָּל בְּנֵי עָלְמָא, וּבֵהּ אִיהוּ זָן וּמְפַרְנֵס לְכֹלָּא, לְצַדִּיקֵי וּלְחַסִידֵי וְלִרְשִׁיעֵי, וּלְכָל אִינּוּן בְּנֵי עָלְמָא, וּלְכָל חֵיוָן וּבְעִירֵי חַקְלָא, וְעוֹפֵי שְׁמַיָּא, מִקַּרְנֵי רְאֵמִים עַד בֵּיצֵי כִּלְמֵי, וְלָא אִשְׁתְּאַר בְּעָלְמָא, דְּאִיהוּ לָא זָן וּמְפַרְנֵס לְכֹלָּא, אַף עַל גַּב דְּקֻשְׁיָה קָמֵיהּ, לְפוּם עוֹבְדִין דִּבְנֵי עָלְמָא, כִּקְרִיעַת יַם סוּף.

812. Yet He deals with them mercifully, and feeds and sustains them according to the supernal Chesed that is drawn and flows over all the inhabitants of the world. With it, He feeds and sustains all the righteous and pious and the wicked and all the people of the world and all the beasts and animals of the field and the birds of the heavens, from the horns of the buffalo to the eggs of lice. There is nothing left in the world that is not fed, but He sustains everything, even though it is difficult for Him due to the actions of the people of the world, as is the splitting of the Red Sea.

813. וְכִי קְרִיעַת יַם סוּף קָשֶׁה קָמֵיהּ, וְהָכְתִיב גּוֹעֵר בַּיָּם וַיַּבְּשֵׁהוּ, הַקּוֹרֵא לְמֵי הַיָּם וַיִּשְׁפְּכֵם עַל פְּנֵי הָאָרֶץ, וְהָא כֵּיוָן דְּסָלִיק רְעוּתָא קָמֵיהּ, כֹּלָּא קָמֵיהּ כְּאַיִן הוּא חָשִׁיב, וְאַת אָמְרְתְּ דִּקְרִיעַת יַם סוּף קָשֶׁה קָמֵיהּ.

813. HE QUESTIONS: Was the splitting of the Red Sea difficult for Him? Is it not written: "He rebukes the sea and makes it dry" (Nachum 1:4)? "He calls for the waters of the sea, and pours them out upon the face of the earth" (Amos 5:8) and, as soon as the desire arises before Him, everything is as nothing before Him, and you say that splitting the Red Sea is difficult to perform before Him?

814. אֶלָּא בְּזִמְנָא דְּיִשְׂרָאֵל אַעְבְּרוּ לְגַבֵּי יַמָּא, וּבָעָא קוּדְשָׁא בְּרִיךְ הוּא לְמִקְרַע לוֹן יַמָּא דְּסוּף, אָתָא רַהַב הַהוּא מְמָנָא דְּעַל מִצְרַיִם, וּבָעָא דִּינָא מִקָּמֵי קוּדְשָׁא בְּרִיךְ הוּא. אָמַר קָמֵיהּ, מָארֵיהּ דְּעָלְמָא, אֲמַאי אַתְּ בָּעֵי לְמֶעְבַּד דִּינָא עַל מִצְרַיִם, וּלְמִקְרַע יַמָּא לְיִשְׂרָאֵל, הָא כֻּלְּהוּ חַיָּיבִין קָמָךְ, וְכָל אָרְחָךְ בְּדִינָא וּקְשׁוֹט. אִלֵּין פַּלְחֵי כו״ם וְאִלֵּין פַּלְחֵי כו״ם. אִלֵּין בְּגִלּוּי עֲרָיוֹת, וְאִלֵּין בְּגִלּוּי עֲרָיוֹת. אִלֵּין אוֹשְׁדֵי דָּמִין, וְאִלֵּין אוֹשְׁדֵי דָּמִין.

814. HE ANSWERS: When the children of Yisrael approached the sea and the Holy One, blessed be He, wanted to split the Red Sea for them, Rahav, the minister of Egypt, came and requested Justice from the Holy One, blessed be He. Rahav said before Him, Master of the Universe: Why do You want to punish Egypt and split the sea for Yisrael? Are they not all wicked before You? Your ways are with Justice and Truth, but these worship idols and these worship idols, and these sin with incest and these sin with incest. These spill blood and these spill blood.

815. בְּהַהִיא שַׁעֲתָא הֲוָה קָשֶׁה קַמֵּיהּ, לְמֶעְבַּר עַל אֹרַח דִּינָא. וְהָא יִשְׂרָאֵל הֲווֹ נַטְלֵי עַל יַמָּא, דִּכְתִיב וַיֹּאמֶר יְיָ אֶל מֹשֶׁה מַה תִּצְעַק אֵלָי דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְיִסָּעוּ, וַהֲוָה קָשֶׁה קַמֵּיהּ לְמֶעְבַּר עַל דִּינָא, וּלְמִקְרַע לוֹן יַמָּא דְּסוּף, וְאִלְמָלֵא דְּאַשְׁגַּח קוּדְשָׁא בְּרִיךְ הוּא בִּזְכוּת אַבְרָהָם, דְּאַקְדִּים בְּצַפְרָא לְמֶעְבַּד פִּקּוּדָא דְּמָארֵיהּ, וּרְעוּתָא דִּילֵיהּ, כְּדִכְתִיב וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר, כֻּלְּהוּ אִתְאֲבִידוּ בְּיַמָּא, בְּגִין דְּבְכָל הַהוּא לֵילְיָא, בְּדִינָא הֲוָה קוּדְשָׁא בְּרִיךְ הוּא עָלַיְיהוּ דְּיִשְׂרָאֵל.

815. At that moment, it was difficult for Him to disregard Justice. Here the children of Yisrael were driving toward the sea, as it is written: "And Hashem said to Moses, 'Why do you cry to me? speak to the children of Yisrael, that they go forward'" (Shemot 14:15). But it was difficult for Him disregard Judgment and split the Red Sea for them. Had not the Holy One, blessed be He, looked to the Merit of Abraham, who preceded in the early morning to fulfill the commandment of his Master and His desire, as it is written: "And Abraham rose up early in the morning" (Beresheet 22:3), they would all have been lost in the sea, because the Holy One, blessed be He, was judging Yisrael all that night.

816. דְּתָנֵינָן, מַאי דִּכְתִיב וְלֹא קָרַב זֶה אֶל זֶה כָּל הַלַּיְלָה. מְלַמֵּד דְּאָתוּ מַלְאֲכֵי עִלָּאֵי לְשַׁבְּחָא בְּהַהוּא לֵילְיָא קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, אָמַר לוֹן, וְכִי עוֹבְדֵי יְדֵי טַבְעִין בְּיַמָּא, וְאָתוּן מְשַׁבְּחָן קָמָאי, מִיַּד וְלֹא קָרַב זֶה אֶל זֶה כָּל הַלַּיְלָה. מַה כְּתִיב, וַיְהִי בְּאַשְׁמֹרֶת הַבֹּקֶר, אַשְׁגַּח קוּדְשָׁא בְּרִיךְ הוּא בִּזְכוּתָא דְּאַבְרָהָם, דְּאַקְדִּים בְּצַפְרָא לְמֶעְבַּד רְעוּתֵיהּ דְּמָארֵיהּ, כְּדִכְתִיב וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר. כְּדֵין אַהְדַּר יַמָּא, וְעָרְקוּ מַיִין קַמָּיְיהוּ דְּיִשְׂרָאֵל.

816. We have learned that it is written: "...so that one came not near the other all the night" (Shemot 14:20), which teaches that the Archangels came to praise before the Holy One, blessed be He, that night. He said to them: 'The works of my hands are drowning in the sea and you sing praises before Me?' Immediately, "one came not near the other all the night" BECAUSE "ONE TO ANOTHER" IS SAID ABOUT THE ANGELS WHO PRAISE THE HOLY ONE, BLESSED BE HE, AS IT IS WRITTEN: "AND ONE CRIED TO ANOTHER, AND SAID, 'HOLY...'" It is written: "And it was come to pass, that in the morning watch" (Shemot 14:24), the Holy One, blessed be He, observed the merit of Abraham, who rose up early in the morning to do the will of his Master, as it written, "And Abraham rose up early in the morning." Then the sea turned back and the water fled from before the children of Yisrael.

817. דִּכְתִיב וַיָּשֹׁב הַיָּם לְפְנוֹת בֹּקֶר לְאֵיתָנוֹ, וְתָנֵינָן, לְאֵיתָנוֹ: לְתְנָאוֹ. לְהַהוּא תְּנַאי דְּהִתְנָה עִמֵּיהּ קוּדְשָׁא בְּרִיךְ הוּא, כַּד בְּרָא עָלְמָא, לְאֵיתָנוֹ, כְּתִיב הָכָא לְאֵיתָנוֹ, וּכְתִיב הָתָם מַשְׂכִּיל לְאֵיתָן הָאֶזְרָחִי, וְעַל דָּא לִפְנוֹת בֹּקֶר, בְּהַהוּא זִמְנָא דְּאַקְדִּים אַבְרָהָם לְמֶעְבַּד רְעוּתָא דְּמָארֵיהּ, כְּדֵין אִתְקְרַע יַמָּא, וְע"ד קָשֶׁה הֲוָה קַמֵּיהּ קְרִיעַת יַם סוּף.

817. It is also written: "And the sea returned to its strength (Heb. leeitano) when the morning appeared" (Ibid. 27). We learned that "leeitano" MEANS litnao (Eng. 'to its conditioning'), to that condition that the Holy One, blessed be He, made with it when He created the world. FOR HE HAD MADE A CONDITION THAT IT SHOULD SPLIT FOR YISRAEL, BECAUSE EITANO (ENG. 'ITS STRENGTH') IS SPELLED WITH THE SAME LETTERS AS TNAI (ENG. 'CONDITION'). BUT WE SHOULD ADD that it is written here: 'leeitano', while there it is written: "Maskil of Eitan the Ezrachite" (Tehilim 89:1), WHO IS ABRAHAM. HERE ALSO EITANO ALLUDES TO ABRAHAM. THEREFORE, THE TORAH SAYS: "when the morning appeared." At that same time, Abraham got up early in the morning to do the will of his Master, then the sea was split. Therefore, the splitting of the sea was difficult for Him.

85. Match-making is difficult before the Holy One, blessed be He, like splitting the Red Sea

When the Red Sea parted, we learn, some people were saved and some were killed. Someone dies and there is weeping, yet his wife is given to another and there is singing. And sometimes a wicked person gets a good woman. Rabbi Shimon says here that there are concealed secrets in all this, yet, nonetheless, it is all according to the law. He then tells us that 'before the Holy One' refers to Malchut; these things are difficult for Her because they are not under Her authority; she receives everything from the Holy One. Rabbi Shimon next questions the meaning of, "And that soul will be cut off from before Me," and decides that it means that the soul will be cut off from all the delights of the world to come, which is Binah. Then we read of Jonah: "And Yonah rose to flee to Tarshish from before The Creator," and, "for the men knew that he had fled from before The Creator." How is it possible to flee from God? Rabbi Shimon explains that this means Jonah was afraid to be in the Holy Land so that the spirit of prophecy should not come upon him. He then speaks of the role of the Shechinah, who dwells in the Holy Land, and who rested on King David before he said, "Yud-Hei-Vav-Hei is my shepherd; I shall not want." When the Shechinah receives food above for all the worlds, all the angels delight and awaken and raise their wings to cover their faces when She comes to deliver their food to them, so that they do not gaze upon Her. There are three companies of worshipping angels, we are told, who fit into each other like the tendons in the standing boards of acacia in the tabernacle.

Rabbi Shimon next discusses, "For the merchandise of it is better than the merchandise of silver, and its gain than fine gold," and, "He makes me to lie down in green pastures; He leads me beside the still waters." "He restores my soul," we learn, means the soul of David, which is Malchut, who wishes to amend his level properly. The righteous will rest in the world to come with these "still waters" that are drawn and emerge from Eden.

The Relevance of this Passage

Here we see that there is an underlying and hidden, yet lawful, reason for life and death, good and evil, grieving and rejoicing. We are told that these things are not hard for the Holy One but they are hard for Malchut, and from this we see that it is only because our understanding is so much lower than God's that we have difficulty accepting the seeming inequities of the world. This difficulty is ultimately caused by the existence of time.

Kabbalah defines time as the distance between cause and effect.
It is the separation between action and reaction; the measurement between conduct and recompense; the space between deed and dividend; and the chasm between crime and consequence. Because of time's existence, we believe mistakenly that goodness goes unrewarded, that evil goes unpunished, and that life lacks true justice. The world appears chaotic and random; when in reality, there is an exquisite and elegant order, the law of cause and effect, beneath the turmoil. Through David, we correct the sins of our past, rectifying and restoring all Malchut. All the waters of earth become still and the green pastures upon our earth welcome us as the Light of the Shechinah reaches her maximum intensity.

818. Similarly, match-making is difficult before the Holy One, blessed be He, like the splitting of the Red Sea; just as by the splitting of the Red Sea, these are killed on the one hand while others are kept alive on the other hand. By match-making, it is also written: "He brings out the prisoners into prosperity (Heb. bakosharot)" (Tehilim 68:7). We have learned that IT IS SPELLED WITH THE LETTERS of weeping and singing (Heb. bechi veshirot), because this one dies AND THERE IS WEEPING, and He gives his wife to another AND THERE IS SINGING. Sometimes a wicked person gets a good woman; THEREFORE, MATING IS DIFFICULT BEFORE HIM LIKE THE SPLITTING OF THE RED SEA. There are concealed secrets in it all, and it is all according to the law. And what the friends have remarked ABOUT THIS, TO EXPLAIN WHY ONE IS THRUST ASIDE BEFORE ANOTHER, certainly it is so.

818. כְּגַוְונָא דָא, קֻשִׁין זְוּגִין קָמֵי קוּדְשָׁא בְּרִיךְ הוּא כִּקְרִיעַת יַם סוּף, מַה קְרִיעַת יַם סוּף קְטִיל לְאִלֵּין בְּהַאי סִטְרָא, וּמְקַיֵּים לְאִלֵּין בְּהַאי סִטְרָא, אוּף הָכָא בְּזְוּגִין, כְּתִיב מוֹצִיא אֲסִירִים בַּכּוֹשָׁרוֹת, וְתָנִינָן בְּכִי וְשִׁירוֹת, מַיְּית הַאי, וְיָהִיב אִתְּתֵיהּ לְהַאי וּלְזִמְנִין לַחַיָּיבָא, מִזְדַּמְנָא לֵיהּ אִתְּתָא מְעַלְיָא. אֲבָל רָזִין סְתִימִין אִינּוּן בְּכֹלָּא וְכֹלָּא הוּא בְּדִינָא, וּמַה דְּאִתְעֲרוּ חַבְרַיָּיא בְּהָא, וַדַּאי הָכִי הוּא.

819. And the remark that we were taught about 'before', MEANING THAT 'MATCH-MAKING IS DIFFICULT BEFORE THE HOLY ONE, BLESSED BE HE,' instead of 'from before the Holy One, blessed be He,' it is because 'before' refers to that which stands before the Holy One, blessed be He, and serves before Him, NAMELY MALCHUT THAT RECEIVES FROM THE HOLY ONE, BLESSED BE HE. Therefore, it was not said that match-making is difficult for the Holy One, blessed be He, and similarly, IT WAS NOT SAID that man's food is difficult to obtain for the Holy One, blessed be He. Rather it is before the Holy One, blessed be He, WHICH IS MALCHUT, because all these things are difficult FOR MALCHUT, for they are not under Her authority even though She does accomplish it but this is under another's authority. BECAUSE SHE RECEIVES EVERYTHING FROM THE HOLY ONE, BLESSED BE HE, IT IS APPROPRIATE TO SAY THAT THESE THINGS ARE DIFFICULT FOR HER.

819. וּמַה דְּאִתְעֲרוּ לִפְנֵי, וְלֹא מִלְּפָנַי לִפְנֵי הַהוּא דְּקָאֵים לִפְנֵי קָמֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, וְשַׁמֵּשׁ קָמֵיהּ, וְע"ד לָא אָמְרוּ דְּקֻשִׁין זְוּגִין לְקוּדְשָׁא בְּרִיךְ הוּא. וְכֵן קֻשִׁין מְזוֹנוֹתָיו שֶׁל אָדָם לְקוּדְשָׁא בְּרִיךְ הוּא, אֶלָּא לִפְנֵי וּלְהַאי קֻשְׁיָין כָּל הָנֵי, דְּהָא לָאו בְּרִשׁוּתֵיהּ קַיְּימֵי, אע"ג דְּאִיהוּ עָבֵיד, בְּרִשׁוּתָא אַחֲרָא עָבֵיד.

820. It is written: "And that soul will be cut off from before Me" (Vayikra 22:3). HE QUESTIONS: What is the meaning of "from before Me"? HE ANSWERS: It refers to the World to Come, MEANING BINAH, where all life forms are present. Another explanation: This is the supernal Channel, the river whose waters will never be interrupted, WHICH IS YESOD OF ZEIR ANPIN. It is all one, because this YESOD OF ZEIR ANPIN receives all the delights of the World to Come, WHICH IS BINAH. AND THE VERSE: "AND THAT SOUL WILL BE CUT OFF FROM BEFORE ME" MEANS THAT THE SOUL will be cut off from all these supernal delights that are in the place where the pleasantness of Hashem is, NAMELY BINAH. That is THE MEANING OF "from before Me," BEFORE THE HOLY ONE, BLESSED BE HE, FOR THE HOLY ONE, BLESSED BE HE, RECEIVES FROM HER, BINAH, THAT PROVIDES TO ZEIR ANPIN THAT IS CALLED 'THE HOLY ONE, BLESSED BE HE'.

820. כְּתִיב וְנִכְרְתָה הַנֶּפֶשׁ הַהִיא מִלְּפָנַי. מַאי מִלְּפָנַי. אֶלָּא דָא עָלְמָא דְּאָתֵי, הַהוּא דְּכָל חַיִּין קַיְּימִין תַּמָּן. דָּבָר אַחֵר, דָּא צִנּוֹרָא עִלָּאָה, נָהָר דְּלָא פַּסְקִין מֵימוֹי לְעָלְמִין. וְכֹלָּא חַד, וְדָא אִיהוּ דִּנְטִיל כָּל עִדּוּנִין דְּעָלְמָא דְּאָתֵי. וּמֵאִינּוּן עִדּוּנִין עִלָּאִין תִּשְׁתֵּצִי, מֵאַתָּר דְּהַהוּא נֹעַם יְיָ' תַּמָּן, וְדָא אִיהוּ מִלְּפָנַי.

821. If you ask: If so, it is written, "And Jonah rose to flee to Tarshish from before Hashem" (Yonah 1:3) and "for the men knew that he had fled from before Hashem" (Ibid. 10). We have learned what is the reason Jonah fled. Is it then possible to flee from the Holy One, blessed be He? But he fled in order to go out of the Holy Land, since the Shechinah does not dwell outside the Land of Yisrael, and in order that the Shechinah should not dwell upon him, he fled from the Holy Land. The Shechinah dwells there, as it is written: "Your wife shall be like a fruitful vine in the recesses of your house" (Tehilim 128:3). "A fruitful vine" is the Shechinah. Just as the Shechinah is concealed inside, in the Holy of Holies, similarly, a modest woman does not go out from the entrance of her house outside. THEREFORE, THE TORAH COMPARES THE WOMAN TO THE SHECHINAH, and Jonah fled outside of the Holy Land. HE QUESTIONS: Here it is "from before" and it does not say 'before', AND STILL IN ALL, IT MEANS THE SHECHINAH AND NOT BINAH?

821. וְאִי תֵּימָא, אִי הָכִי, הָא כְּתִיב, וַיָּקָם יוֹנָה לִבְרוֹחַ תַּרְשִׁישָׁה מִלִּפְנֵי יְיָ׳ כִּי יָדְעוּ הָאֲנָשִׁים כִּי מִלִּפְנֵי יְיָ׳ הוּא בּוֹרֵחַ, וְתָנֵינָן מ״ט אָזַל יוֹנָה וּבָרַח, וְכִי מַאן יֵיכוּל לְמִבְרַח מִקֳּמֵי קוּדְשָׁא בְּרִיךְ הוּא, אֶלָּא הֲוָה אָזִיל וּבָרַח לְנָפְקָא מֵאַרְעָא קַדִּישָׁא, דְּהָא שְׁכִינְתָּא לָא שַׁרְיָא לְבַר מֵאַרְעָא דְּיִשְׂרָאֵל, וּבְגִין דְּלָא תִּשְׁרֵי עֲלוֹי שְׁכִינְתָּא, הֲוָה בְּרַח בְּאַרְעָא קַדִּישָׁא, דְּהָא שְׁכִינְתָּא אִיהִי שַׁרְיָא תַּמָּן, כְּמָה דְּאַתְּ אָמַר אֶשְׁתְּךָ כְּגֶפֶן פּוֹרִיָּה בְּיַרְכְּתֵי בֵיתֶךָ. גֶּפֶן פּוֹרִיָּה דָּא שְׁכִינְתָּא, מַה שְׁכִינְתָּא הֲוָה סְתִימָא לְגוֹ בְּבֵית קוה״ק, אוּף הָכִי אִתְּתָא צְנִיעָא, לָא נָפְקָא מִתַּרְעָא דְּבֵיתָהּ לְבַר. וּבְגִינֵי כַּךְ הֲוָה בְּרַח יוֹנָה לְבַר מֵאַרְעָא קַדִּישָׁא, וְהָא הָכָא כְּתִיב מִלִּפְנֵי, וְלָא כְּתִיב לִפְנֵי.

822. HE ANSWERS: It is certainly so, "from before" MEANING BEFORE THE SHECHINAH, because the spirit of prophecy does not come from the Shechinah but rather "from before" MEANING BEFORE THE SHECHINAH, which are the two levels of prophets, WHICH ARE NETZACH AND HOD, that dwell upon the Shechinah. From that place, NETZACH AND HOD, he was afraid to be in the Holy Land so that the prophecy should not dwell upon him. Therefore, it says, "from before Me" because "he fled from before Hashem" and not 'before Hashem,' WHICH WOULD MEAN THE SHECHINAH. Because he knew that prophecy comes only from "from before Me," WHICH IS NETZACH AND HOD.

822. אֶלָּא וַדַּאי הָכִי הוּא, מִלִּפְנֵי, דְּהָא רוּחַ נְבוּאָה לָא אַתְיָא מִגּוֹ שְׁכִינְתָּא, אֶלָּא מִלִּפְנֵי. אִינּוּן תְּרֵין דַּרְגִּין דִּנְבִיאִים, דְּקָא שַׁרְיָין עַל שְׁכִינְתָּא, וּמֵהַהוּא אֲתָר דְּחִיל לְמֶהֱוֵי תַּמָּן בְּאַרְעָא קַדִּישָׁא, וְע״ד מִלִּפְנֵי. כִּי מִלִּפְנֵי יְיָ׳ הוּא בּוֹרֵחַ, וְלָא לִפְנֵי יְיָ׳, דְּהָא הֲוָה יָדַע דִּנְבוּאָה לָא הֲוָה אָתֵי אֶלָּא מִלִּפְנֵי.

823. Because of this, matings and food of people are difficult before the Holy One, blessed be He, WHICH IS THE SHECHINAH, AS MENTIONED. Therefore, King David aspired for his food higher THAN THE SHECHINAH, FOR HE SAID "HASHEM IS MY SHEPHERD...", WHICH IS ZEIR ANPIN. Above, the flow is never interrupted, but it can be interrupted here BY THE SHECHINAH, because the food is not dependent upon Her but higher IN ZEIR ANPIN. Therefore, it is written: "Hashem is my shepherd; I shall not want," WHICH MEANS THAT food will never be interrupted from me, because that river which is drawn and emerges from Eden, WHICH IS ZEIR ANPIN THAT RECEIVES FROM ABA AND IMA, never has its flow interrupted. Therefore, the Shechinah preceded AND RESTED ON HIM, AND AFTERWARDS HE SAID PRAISE.

823. וּבְגִינֵי כַּךְ קָשִׁין זִוּוּגִין, קָשִׁין מְזוֹנוֹתָיו שֶׁל אָדָם לִפְנֵי הַקּוּדְשָׁא בְּרִיךְ הוּא, וע״ד דָּוִד מַלְכָּא תָּלֵי מְזוֹנוֹתָיו לְעֵילָא, בְּגִין דְּלְעֵילָא לָא פְּסִיק לְעָלְמִין. אֲבָל הָכָא פְּסִיק, דְּהָא לָא תַּלְיָן בֵּיהּ מְזוֹנוֹת. לְעֵילָא אִינּוּן. וע״ד כְּתִיב, יְיָ׳ רֹעִי לָא אֶחְסָר, לָא יִפְסְקוּן מְזוֹנוֹת מִנִּי לְעָלְמִין, בְּגִין דְּהַהוּא נָהָר דְּנָגִיד וְנָפִיק מֵעֵדֶן לָא פְּסִיק לְעָלְמִין, וּבג״ד קַדְמָא שְׁכִינְתָּא עַל דָּא.

824. Come and see: When that place, THE SHECHINAH, receives food above, FROM ZEIR ANPIN, FOR THE WORLDS, all THE ANGELS who sanctify their Master delight and awaken and raise their wings TO COVER THEIR FACE when the Shechinah comes with their food TO THEM, in order that they should not gaze upon THE SHECHINAH.

824. ת״ח, בְּשַׁעֲתָא דְּהַאי אֲתָר מְקַבְּלָא מְזוֹנָא מִלְּעֵילָא, כֻּלְּהוּ דְּמְקַדְּשֵׁי לְמָארֵיהוֹן, כֻּלְּהוּ מִתְעַדְּנִין, וּמִתְעָרִין, וְסַלְּקִין גַּדְפִּין, כַּד אַתְיָא שְׁכִינְתָּא בְּהַהוּא מְזוֹנָא, בְּגִין דְּלָא יִסְתַּכְּלוּן בָּהּ.

825. There are three companies OF ANGELS on one level, who call and say: 'Holy'. These call to the second company and the first and the second ones raise their wings, and the second ones say: 'Holy'. Then these call to the third company and all three companies in unison raise their wings and all say: 'Holy is Hashem Tzva'ot, the whole earth is full of His glory'. Therefore, ALL THREE COMPANIES are fitted one into the other, interpenetrating each other, as we say BY THE BOARDS: "Connected one with the other, thus shall you make the boards for the tabernacle" (Shemot 26:17).

825. וְאִינּוּן תְּלַת מַשְׁרְיָין בְּסִלִּיקוּ חַד, קָרָאן וְאָמְרֵי קָדוֹשׁ. קָרָאן אִלֵּין לְמַשְׁרְיָיתָא תִּנְיָינָא, וְסַלְקִין גַּדְפִּין אִלֵּין קַדְמָאֵי, וְאִלֵּין תִּנְיָינֵי, וְאָמְרִין אִלֵּין תִּנְיָינֵי קָדוֹשׁ. קָרָאן אִלֵּין לְמַשְׁרְיָיתָא תְּלִיתָאָה, וְסַלְקִין גַּדְפִּין תְּלַת מַשְׁרְיָין כַּחֲדָא, וְכֻלְּהוּ אָמְרֵי קָדוֹשׁ יְיָ׳ צְבָאוֹת מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ. וְע״ד כֻּלְּהוּ מִשְׁלָבָן דָּא בְּדָא, אִלֵּין עָאלִין לְגוֹ אִלֵּין, וְאִלֵּין עָאלִין לְגוֹ אִלֵּין, מִשְׁלָבָן דָּא בְּדָא, כְּמָה דְּאַתְּ אָמַר מְשׁוּלָבוֹת אִשָּׁה אֶל אֲחוֹתָהּ כֵּן תַּעֲשֶׂה לְכָל קַרְשֵׁי הַמִּשְׁכָּן.

826. The boards always stand erect and do not bend, like these who stand, MEANING THE SERAPHIM, who do not bend, because they have no knees to kneel. They stand constantly without sitting, so it is written of the boards: "standing up."

826. קְרָשִׁים קַיְימֵי תְּדִיר בְּקִיּוּמַיְיהוּ, וְלָא מִתְכַּפְּפֵי, כְּגַוְונָא דְּאִינּוּן עוֹמְדִים, דְּלָא מִתְכַּפְּפֵי דְּלֵית לוֹן קָפִיצֵי, וְקַיְימֵי תְּדִיר בְּלָא יְשִׁיבָה, וְע״ד כְּתִיב בַּקְּרָשִׁים עוֹמְדִים.

827. It is written: "Two tenons shall there be in one board" (Ibid.). Here also, JUST AS BY THE SERAPHIM, each including two aspects, WHICH ARE THE TWO TENONS, each one has its own aspect and that of its neighbor, and the same with its neighbor. Therefore, they are fitted one with the other.

827. מָה כְּתִיב, שְׁתֵּי יָדוֹת לַקֶּרֶשׁ הָאֶחָד, אוּף הָכִי, בְּתְרֵי גְוָונֵי אִינּוּן כְּלִילָן כֹּל חַד וְחַד מִנַּיְיהוּ, הַהוּא דִּילֵיהּ וּדְחַבְרֵיהּ, וְחַבְרֵיהּ אוּף הָכִי בֵּיהּ, וְעַל דָּא מִשְׁלָבָן דָּא עִם דָּא.

828. It is similarly written in the Torah: "For the merchandise of it is better than the merchandise of silver, and its gain than fine gold" (Mishlei 3:14). The one teaches the other and the other teaches the former, so they become fitted one to the other. The one takes his own portion and that of his neighbor, and the other takes his own portion and the portion of his neighbor, MEANING HIS REWARD AND THE REWARD OF HIS FRIEND WITH WHOM HE IS STUDYING, and they are fitted together. THEREFORE: "FOR THE MERCHANDISE OF IT IS BETTER THAN THE MERCHANDISE OF SILVER," BECAUSE THERE ONE TAKES THE MERCHANDISE AND THE OTHER TAKES THE VALUE OF THE SILVER, BUT HERE EACH ONE IS INTERCONNECTED WITH HIS FRIEND. FOR EACH ONE HAS THE MERCHANDISE AND ALSO THE VALUE HE RECEIVES FROM HIS FRIEND WITH WHOM HIS IS STUDYING.

828. כְּגַוְונָא דָּא כְּתִיב בְּאוֹרַיְיתָא, כִּי טוֹב סַחְרָהּ מִסַּחַר כֶּסֶף וּמֵחָרוּץ תְּבוּאָתָהּ, דָּא אוֹלִיף לְדָא, וְדָא אוֹלִיף לְדָא, אִתְעֲבָדוּ מִשְׁלָבָן דָּא עִם דָּא. דָּא נָטִיל דִּילֵיהּ וּדְחַבְרֵיהּ, וְדָא נָטִיל דִּילֵיהּ וּדְחַבְרֵיהּ, וּמִשְׁלָבָן דָּא בְּדָא.

829. It is written: "He makes me to lie down in green pastures; He leads me beside the still waters" (Tehilim 23:2). 'Green pastures' refers to the supernal sources, WHICH ARE THE SFIROT OF ZEIR ANPIN, from which all food and sustenance come. THEY ARE CALLED 'pastures (Heb. neot)', BECAUSE THESE SFIROT OF ZEIR ANPIN are called "the habitations (Heb. neot) of Jacob" (Eichah 2:2). AND THEY ARE CALLED 'green pastures', because there are external pastures that are called "the pastures of the wilderness" (Yoel 2:22). Therefore, HE CALLS THESE OF HOLINESS BY THE NAME: 'green (Heb. deshe) pastures'. Yet you may argue it is written, "Let the earth bring forth grass (Heb. deshe)" (Beresheet 1:11). So we see that 'DESHE' is below, IN THE EARTH THAT IS MALCHUT? HE ANSWERS: But "deshe" comes for these pastures, where it is born and grows, AND THEY COME TO MALCHUT. Therefore, IT SAYS, "He makes me to lie down in green pastures."

829. כְּתִיב בִּנְאוֹת דֶּשֶׁא יַרְבִּיצֵנִי עַל מֵי מְנוּחוֹת יְנַהֲלֵנִי. נְאוֹת דֶּשֶׁא, אִלֵּין אִינּוּן מְקוֹרִין עִלָּאִין, דְּכָל מְזוֹנָא וְסִפּוּקָא אַתְיָא מִנַּיְיהוּ. נְאוֹת אִלֵּין אִקְרוּן נְאוֹת יַעֲקֹב. נְאוֹת דֶּשֶׁא, בְּגִין דְּאִית נְאוֹת לְבַר דְּאִקְרוּן נְאוֹת מִדְבָּר, וְע״ד בִּנְאוֹת דֶּשֶׁא. וְאִי תֵּימָא הָא כְּתִיב תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא, דְּהָא אִיהוּ לְתַתָּא. אֶלָּא דֶּשֶׁא מֵאִינּוּן נְאוֹת אַתְיָא דְּאִתְיְלִיד וְאַצְמַח מִנַּיְיהוּ, וְע״ד בִּנְאוֹת דֶּשֶׁא יַרְבִּיצֵנִי.

830. "He leads me beside the still waters." These are the waters of stillness that are drawn from that place that is drawn and emerges from Eden, WHICH IS BINAH, and these waters are called 'still waters'. "He restores my soul" (Tehilim 23:3): This is the soul of David, WHICH IS MALCHUT, and the only reason that David wants this is to amend his level properly. With these "still waters" will the righteous rest in the World to Come, as it is written: "And Hashem lead you continually..." (Yeshayah 58:11).

830. עַל מֵי מְנוּחוֹת יְנַהֲלֵנִי, אִלֵּין מַיִין דְּנַיְיחָא, דְּקָא נַגְדִּין מֵהַהוּא אֲתָר דְּנָגִיד וְנָפִיק מֵעֵדֶן, וְאִינּוּן מַיִין אִקְרוּן מֵי מְנוּחוֹת. נַפְשִׁי יְשׁוֹבֵב דָּא הוּא נֶפֶשׁ דָּוִד, וְלָא בָּעָא דָּוִד לְאַתְקָנָא אֶלָּא לְהַהוּא דַּרְגָּא דִּילֵיהּ כַּדְקָא יֵאוֹת. בְּאִלֵּין מֵי מְנוּחוֹת, זְמִינִין צַדִּיקַיָּא לְנַיְיחָא לְעָלְמָא דְּאָתֵי, דִּכְתִיב וְנָחֲךָ יְיָ׳ תָּמִיד וְגוֹ׳.

86. The stars

It would not be wise to make a synopsis of this long and exquisite passage. Each reader must read the entire section for himself, in order to delight in the beauty of its imagery and to gain some understanding of its profound teaching.

The Relevance of this Passage

Here we are treated to an entirely new vision of the role of the stars, in everything from the growth of plants to the governance of all human activity. When we read this section with its unforgettable imagery we are filled with a sense of mystery, and also with a lust for knowledge that burns as brightly as the stars. Though a bounty of celestial wisdom is distilled here, foremost to the reader is the knowledge that man, alone, can steer the stars and direct his destiny. Distant stars of war and stern judgments are subdued by our efforts here. Stars used by the wicked to propagate evil are snuffed out and rendered powerless. Stars of mercy sparkle, stars of joy flash, and stars of peace gleam to ignite our personal redemptions and the immediate arrival of Heaven on earth.

831. "And you shall make fifty clasps of brass..." (Shemot 26:11). Rabbi Elazar and Rabbi Aba were sitting one night. When it became dark, they entered a garden that was by the Sea of Tiberias. In the meantime, they saw two stars that were moving, one from one side and the other from the other side. Then they met and disappeared.

831. וְעָשִׂיתָ קַרְסֵי נְחֹשֶׁת חֲמִשִּׁים וְגוֹ׳. רַבִּי אֶלְעָזָר וְרַבִּי אַבָּא הֲווֹ יַתְבֵי לֵילְיָא חַד. כַּד רָמַשׁ לֵילְיָא, עָאלוּ גּוֹ גִנָּא דְּעַל יַמָּא דִּטְבֶרְיָא. אַדְּהָכִי, חָמוּ תְּרֵין כּוֹכְבַיָּא דְּנַטְלֵי, דָּא מֵהָכָא, וְדָא מֵהָכָא, וְאִעֲרָעוּ דָּא בְּדָא וְאִטְמָרוּ.

832. Rabbi Aba said: How great are the works of the Holy One, blessed be He, in the heavens above and on the earth below. Who can understand these two stars that came out each from a different side, met and then disappeared. Rabbi Elazar said to him: Have we not seen them? For we observed them and we have observed other actions that the Holy One, blessed be He, does constantly.

832. אָמַר רַבִּי אַבָּא, כַּמָּה רַבְּרְבָן עוֹבָדֵי דְּקוּדְשָׁא בְּרִיךְ הוּא, בִּשְׁמַיָּא מִלְּעֵילָּא, וּבְאַרְעָא מִלְּרַע. מַאן יָכִיל לְמִנְדַּע בְּאִלֵּין תְּרֵין כּוֹכְבַיָּא, דְּנַפְקוּ חַד מֵהָכָא, וְחַד מֵהָכָא וְאִעֲרָעוּ דָּא בְּדָא, וְאִטְמָרוּ. א״ל רַבִּי אֶלְעָזָר וְכִי לָא חֲמֵינָא לוֹן, הָא אַשְׁגַּחְנָא בְּהוּ, וְאַשְׁגַּחְנָא בְּכַמָּה עוֹבָדִין אַחֲרָנִין דְּקוּדְשָׁא בְּרִיךְ הוּא עָבֵיד תְּדִיר.

833. He opened the discussion with the verse: "Great is our Master, and of great power" (Tehilim 147:5). HE QUESTIONS: The passage tells that the Holy One, blessed be He, is great, mighty and supernal. Don't I know that the Holy One, blessed be He, is great and mighty? What is the reason for David's praise here?

833. פָּתַח וְאָמַר גָּדוֹל אֲדוֹנֵינוּ וְרַב כֹּחַ וְגוֹ׳ גָּדוֹל וְרַב וְעִלָּאָה אִיהוּ קוּדְשָׁא בְּרִיךְ הוּא. וְכִי לָא יָדַעְנָא דְּקוּדְשָׁא בְּרִיךְ הוּא גָּדוֹל אִיהוּ וְרַב כֹּחַ, מַאי שְׁבָחָא דְּדָוִד הָכָא.

834. אֶלָּא בְּכָל אֲתָר אִיהוּ אָמַר גָּדוֹל יְיָ׳, וְהָכָא אָמַר גָּדוֹל אֲדוֹנֵינוּ. מ״ט. אֶלָּא הָתָם דְּאִיהוּ אָמַר גָּדוֹל יְיָ׳ וּמְהֻלָּל מְאֹד. בְּדַרְגָּא עִלָּאָה קָאָמַר. וְהָכָא דִּכְתִיב גָּדוֹל אֲדוֹנֵינוּ בְּדַרְגָּא תַּתָּאָה קָאָמַר, דְּאִיהוּ אֲדוֹן כָּל הָאָרֶץ. מָה כְּתִיב לְעֵילָא מֵהַאי קְרָא, מוֹנֶה מִסְפָּר לַכּוֹכָבִים לְכֻלָּם שֵׁמוֹת יִקְרָא. אִי כָּל בְּנֵי עָלְמָא מִיּוֹמָא דְּאִתְבְּרֵי אָדָם, יִתְכַּנְּשׁוּן לְמִמְנֵי כּוֹכָבַיָּא, לָא יַכְלִין, כד״א וּסְפוֹר הַכּוֹכָבִים אִם תּוּכַל לִסְפּוֹר אוֹתָם. וְקוּדְשָׁא בְּרִיךְ הוּא מַה כְּתִיב בֵּיהּ, מוֹנֶה מִסְפָּר לַכּוֹכָבִים לְכֻלָּם שֵׁמוֹת יִקְרָא. מ״ט. בְּגִין דִּכְתִיב גָּדוֹל אֲדוֹנֵינוּ וְרַב כֹּחַ וְגוֹ׳. כְּמָה דְּלֵית מִסְפָּר לְכוֹכְבֵי שְׁמַיָּא, כַּד מִנֵּיהּ. אוּף הָכִי אִיהוּ כְּתִיב בֵּיהּ, וְלִתְבוּנָתוֹ אֵין מִסְפָּר.

835. תָּא חֲזִי, כְּתִיב הַמּוֹצִיא בְמִסְפָּר צְבָאָם וְגוֹ׳, כֻּלְּהוּ חֵילִין וּמַשְׁרְיָין וְכוֹכְבַיָּא, קוּדְשָׁא בְּרִיךְ הוּא אַפִּיק לוֹן בִּשְׁמָא, כָּל חַד וְחַד, וְלָא גָרַע אֲפִילוּ חַד. בְּכָל כּוֹכְבַיָּא וּמַזָּלֵי דִּרְקִיעִין כֻּלְּהוּ, אִתְמְנוּן נָגִידִין וּפְקִידִין לְשַׁמְּשָׁא עָלְמָא, כָּל חַד וְחַד כַּדְקָא חֲזִי לֵיהּ. וְלֵית לָךְ עִשְׂבָּא זְעִירָא בְּכָל עָלְמָא, דְּלָא שַׁלְטָא עָלֵיהּ כּוֹכְבָא וּמַזָּלָא בִּרְקִיעָא, וְעַל הַהוּא כּוֹכְבָא מְמָנָא חַד, דְּקָא מְשַׁמֵּשׁ קָמֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, כָּל חַד וְחַד כַּדְקָא חֲזִי לֵיהּ.

836. כָּל כּוֹכְבַיָּא דִּבְרִקִיעִין כֻּלְּהוּ מְשַׁמְּשֵׁי עַל הַאי עָלְמָא, וְכֻלְּהוּ פְּקִידָן לְשַׁמְּשָׁא כָּל מִלָּה וּמִלָּה לְאִינּוּן דִּבְהַאי עָלְמָא, וְלָא צַמְחִין וְלָא מְגַדְּלִין עֲשָׂבִין וְאִלָּנִין וּדְשָׁאִין, וְעִשְׂבֵי בָּרָא, בַּר בְּחֵיזוּ דְּכוֹכְבַיָּא דְּקָא קַיְּימֵי עֲלַיְיהוּ, וְאִתְחָזוּן עֲלַיְיהוּ אַנְפִּין, בְּאַנְפִּין כָּל חַד וְחַד כְּמָה דְּאִתְחָזֵי לֵיהּ.

837.

834. HE ANSWERS: He always says "great is Hashem," but here he says "great is our Master." What is the reason? When he says, "Great is Hashem, and greatly to be praised" (Tehilim 145:3), he is speaking of the higher level, ZEIR ANPIN, but where it is written: "Great is our Master," he is talking about the lower level, WHICH IS MALCHUT, the Master of the whole world. What is written before this verse? "He counts the number of the stars; He calls them all by their names" (Tehilim 147:4). If all the people from the time that Adam was created would gather to count the stars, they would not be able to do it, as it says, "And count the stars, if you be able to number them" (Beresheet 15:5). What is written about the Holy One, blessed be He? "He counts the number of the stars; He calls them all by their names" What is the reason? It is written: "Great is our Master, and of great power." Just as there are none who can count the stars except the Holy One, blessed be He, so is it written pertaining to Him: "His understanding is infinite" (Tehilim 147:5).

835. Come and see: It is written, "That brings out their host by number" (Yeshayah 40:26), MEANING that the Holy One, blessed be He, brought forth all the hosts and companies and stars, each one by name and none was missing. Throughout the stars and constellations of all the firmaments, leaders, and supervisors were appointed to minister the world, each one as is worthy for him. There is not even one small blade of grass in the world that does not have a star and constellation in the firmament that rules over it, and over each and every star is an appointee that serves before the Holy One, blessed be He, as is proper for Him.

836. All the stars in the firmament are in charge over this world, and they are all appointed to attend to every single thing for those that are in this world. No grass, trees or vegetables grow without the supervision of the stars that stand over them and appear to them face-to-face, each one as is proper for it.

837. Most of the companies of stars and constellations come out at the beginning of the night, until three hours minus a quarter. From there onwards only small stars come out. And all these stars do not work for no reason and do not appear in vain. There are some stars that serve the entire night, in order to cause all those things that are under their responsibility to sprout and grow. There are certain stars that serve until midnight, and they cause to sprout and grow from the beginning of the night until that time all those things that were assigned to them. There are also stars that serve a short period of the night, for their service is completed after they have appeared to that grass or plant. They do not have to serve further that night, for they do not stand idly. As soon as they conclude their service, they are no longer seen in the world but enter their place.

837. רוֹב מַשְׁרְיָין דִּכְכָבְיָא וּמַזָּלֵי, כֻּלְּהוּ נָפְקִין בְּרֵאשִׁיתָא דְּלֵילְיָא, עַד תְּלַת שַׁעְתֵּי חָסֵר רְבִיעָא. מִתַּמָּן וּלְהָלְאָה לָא נָפְקִין בַּר זְעִירִין. וְאִינּוּן כֹּכָבְיָא כֻּלְּהוּ לָא מְשַׁמְּשֵׁי לְבַטָּלָה, וְלָא אִתְחָזוּן לְבַטָּלָה. וְאִית כֹּכָבְיָא דְּקָא מְשַׁמְּשֵׁי כָּל לֵילְיָא, בְּגִין לְאַצְמְחָא וּלְגַדְּלָא כָּל אִינּוּן מִלִּין דְּאִתְפְּקָדוּ עָלַיְיהוּ. וְאִית כֹּכָבְיָא דְּקָא מְשַׁמְּשֵׁי עַד פַּלְגוּת לֵילְיָא, וְצָמְחִין וּמְגַדְּלִין מֵרֵאשִׁיתָא דְּלֵילְיָא, עַד הַהִיא שַׁעֲתָא, כָּל אִינּוּן מִלִּין דְּאִתְפְּקָדוּ עָלַיְיהוּ, וְאִית כֹּכָבְיָא דְּקָא מְשַׁמְּשֵׁי זְעֵיר מִלֵּילְיָא, דְּכֵיוָן דְּאִתְחָזֵי בַּהֲדֵי הַהוּא עִשְׂבָּא, אוֹ הַהוּא דְּשָׂאָה, מִיָּד אַשְׁלִים שְׁמוּשֵׁיהּ, וְלָא אִצְטְרִיךְ יַתִּיר בְּהַהוּא לֵילְיָא. וְהָא אִינּוּן לָא קַיְּימִין לְבַטָּלָה, כֵּיוָן דְּאַשְׁלִימוּ שְׁמוּשַׁיְיהוּ, לָא אִתְחָזוּן יַתִּיר בְּהַאי עָלְמָא, וְעַיְּילִין לְאַתְרַיְיהוּ.

838. בְּסִפְרָא דְּחָכְמְתָא עִלָּאָה דִּבְנֵי קֶדֶם, אַמְרֵי עַל כָּל אִינּוּן כֹּכָבְיָא דְּשַׁרְבִּיטָא, דְּקָא מְשַׁדְּרֵי שַׁרְבִּיטָא בִּרְקִיעָא, אַמְרֵי דַּעֲשָׂבִין אִינּוּן בְּאַרְעָא, מֵאִינּוּן דְּאִקְרוּן סַמֵּי דְּחַיֵּי, וְאַבְנִין יַקִּירָן אִית בְּאַרְעָא, וְזָהָב שָׁחוּט דִּמְגַדְּלָא גּוֹ טוּרֵי רָמָאֵי, בְּזְעֵיר מַיִין דְּחַפְיָא עָלֵיהּ, וְלָא חַפְיָא אֶלָּא דְּנָגִיד עָלֵיהּ, וְשָׁלְטָאן עַל כָּל אִלֵּין אִינּוּן כֹּכָבְיָא דְּשַׁרְבִּיטָא, וּמְגַדְּלֵי אִלֵּין בְּגִינַיְיהוּ.

839. וְכָל תִּקּוּנָא וּגְדוּלָא דִּלְהוֹן, לָאו אִיהוּ אֶלָּא בְּחֵיזוּ וְנַגְהָא דְּהַהוּא שַׁרְבִּיטָא, דְּקָא מְשַׁדַּר הַהוּא כֹּכָבָא, גּוֹ רְקִיעָא, וּכְדֵין אִתְתַּקְנָן וּמִתְגַּדְּלָן כָּל אִינּוּן מִלִּין.

840. מַרְעִין אִית בִּבְנֵי נָשָׁא, כְּגוֹן יְרוֹקִין וְקַסְטִירִין. דְּאַסְוָותָא דִּלְהוֹן לָא תְּלֵי, אֶלָּא בְּחַד מַרְאָה דִּפַרְזְלָא קָלִיל נָצִיץ לְעַיְּינִין, וְאִית לֵיהּ לְמָארֵיהּ דְּמַרֵּע לְאִסְתַּכְּלָא בֵּיהּ. וְלָא אִתְסֵי בְּהַאי עַד דְּאַעְבַּר הַהוּא מַרְאָה לְסִטְרָא דָּא וּלְסִטְרָא דָּא, כְּגַוְונָא דְּשַׁרְבִּיטָא, דְּיוֹשִׁיט נְצִיצוּ דְּבָרָק לְאַנְפּוֹי, וּבְהַהוּא אוֹשִׁיטוּ דְּבָרָק דְּקָא נָצִיץ לְעַיְּינִין, אָתֵי לֵיהּ אַסְוָותָא. אוּף הָכִי, כָּל אִינּוּן דְּשַׁלְטֵי עָלַיְיהוּ אִינּוּן כֹּכָבְיָא, לֵית לוֹן תִּקּוּנָא וּגְדוּלָא בַּמֶּה דְּאִתְחָזֵי, בַּר הַהוּא פְּשִׁיטוּ דְּשַׁרְבִּיטָא, וּבְהַאי מִתַּתְקְנֵי, בְּחֵיזוּ, בְּגָוֶון, בְּחֵילָא, כְּמָה דְּאִתְחָזֵי.

838. In the Book of Supernal Wisdom of the people of the East, they talk about the comets that have a scepter behind them in the sky, MEANING THAT A LONG TAIL OF LIGHT IS ATTACHED AND EMANATES FROM THOSE STARS. They say that there are grasses on the earth of those that are called 'the spice of life', and there are precious stones in the earth and hammered gold that is formed in the high mountains with a bit of water, that covers it yet does not cover it. But it is drawn over it. The comets rule over them, and they grow through them.

839. All their development and growth is only through the shine of that tail that the star extends into the firmament, and then all these things are perfected.

840. There are illnesses among people, namely jaundice and infection, WHICH ARE TYPES OF SICKNESSES, AND THEY SEEM TO BE SICKNESS OF THE GALL IN WHICH THEIR FACES BECOME GREENISH. Their only remedy is the mirror of glittering metal that sparkles in the eyes, NAMELY A MIRROR THAT IS MADE OF POLISHED METAL, and the ill person has to stare at it. The ill person is not cured until the mirror is moved from one side to the other, AND THE MIRROR has to reflect a spark of flash similar to a comet onto his face. When that flash sparks in the eyes, the remedy is effected. In this case also, all those ruled by the stars develop and grow only due to the expansion of the comet, and they develop this in appearance, color and strength, as it should be.

841. It is good, because the like of it is alluded to in the book of King Solomon. HE SAYS: In the science of precious stones, if there would have been lacking the shine of the sparkle and flaming of certain stars, they would never grow or develop. The Holy One, blessed be He, prepared all this in the development of the world, as written: "To give light upon the earth" (Beresheet. 1:15), MEANING THEY SHINE ON AND PERFECT anything in the world that needs perfecting.

841. וְשַׁפִּיר אִיהוּ, דְּהָא כְּגַוְונָא דָא, רָמִיז בְּסִפְרָא דִשְׁלֹמֹה מַלְכָּא, בְּחָכְמְתָא דְאַבְנִין יְקִירִין, דְּאִי חָסֵר מִנְּהוֹן נֹגְהָא דִנְצִיצוּ וּלְהִיטוּ דְּכֹכָבִיָּא יְדִיעָן, לָא מִגַּדְּלִין, וְלָא מִתַּקְּנֵי לוֹן לְעָלְמִין, וְכֹלָּא אַתְקִין קוּדְשָׁא בְּרִיךְ הוּא לְתִקּוּנָא דְעָלְמָא, כד״א לְהָאִיר עַל הָאָרֶץ, בְּכָל מַה דְּאִצְטְרִיךְ בְּהַאי עָלְמָא לְתַקָּנָא לֵיהּ.

842. It is written: "And you shall make fifty clasps of brass" and "you shall make fifty golden clasps" (Shemot 26:6). We have learned that one who has never seen the clasps in the Tabernacle has never seen the light of the stars in the sky, because THE CLASPS OF THE TABERNACLE were similar in appearance and manner OF THE STARS to all who viewed them.

842. כְּתִיב וְעָשִׂיתָ קַרְסֵי נְחֹשֶׁת חֲמִשִּׁים, וּכְתִיב וְעָשִׂיתָ חֲמִשִּׁים קַרְסֵי זָהָב, וְתָנֵינָן, מַאן דְּלָא חָמָא אִינּוּן קְרָסִים בְּמִשְׁכְּנָא, לָא חָמָא נְהִירוּ דְּכֹכָבִיָּא בִּרְקִיעָא, בְּגִין דְּבְהַהוּא חֵיזוּ, וּבְהַהוּא גַּוְונָא, דַּמְיָין לְכָל מַאן דְּאִסְתָּכַּל בְּהוּ.

843. There are stars in the sky that emerge from that firmament wherein all the stars are kept, WHICH IS THE SECOND FIRMAMENT WHEREIN THE SUN, MOON, STARS AND CONSTELLATIONS ARE SET, AND THIS FIRMAMENT IS THE THIRD FIRMAMENT THAT EMERGES FROM IT. In that firmament, there are one hundred framed windows, some on the East and some on the South, and in every window there is one star.

843. כֹּכָבִיָּא אִית בִּרְקִיעָא, דְּאִלֵּין נַפְקֵי מֵהַהוּא רְקִיעָא, דְּכָל כֹּכָבִיָּא אַדּוּקִין תַּמָּן. בְּהַהוּא רְקִיעָא אִית מְאָה חַלּוֹנֵי מַשְׁקוֹפִין, מִנְּהוֹן לְסִטַר מִזְרָח, וּמִנְּהוֹן לְסִטַר דָּרוֹם. וּבְכָל חַלּוֹנָא וְחַלּוֹנָא כֹּכָבָא חַד.

844. When the sun travels through these windows and frames in the firmament and sparkles, those stars emerge to sparkle from the sun's sparkle, and become colored, some red like bronze and some yellow like gold. Therefore, some are red and some are yellow. There are fifty STARS in these fifty windows, and fifty in the other fifty windows. On the East side, they are yellow and on the South side they are red. With them were joined the ending of the Tabernacle.

844. וְכַד שִׁמְשָׁא אָזִיל בְּאִינּוּן חַלּוֹנִין וּמַשְׁקוֹפִין דִּי בִּרְקִיעָא נָצִיץ בִּנְצִיצוּ, וְאִלֵּין כֹּכָבִיָּא נַפְקֵי לְאִתְנַצָּצָא מֵהַהוּא נְצִיצוּ דְשִׁמְשָׁא וְאִצְטְבָעוּ, מִנְּהוֹן סוּמְקִין כְּגַוְונָא דִנְחֹשֶׁת, וּמִנְּהוֹן יְרוֹקִין כְּגַוְונָא דִזָּהָב, וְעַל דָּא, אִלֵּין סוּמְקִין, וְאִלֵּין יְרוֹקִין. חַמִּשִּׁים אִינּוּן בְּאִינּוּן חַמִּשִּׁים חַלּוֹנִין, וַחֲמִשִּׁים אִינּוּן בְּאִינּוּן חַלּוֹנִין אַחֲרָנִין. דְּלִסְטַר מִזְרָח אִינּוּן יְרוֹקִין, דְּלִסְטַר דָּרוֹם אִינּוּן סוּמְקִין, בְּהוּ אִתְאֲחַד סִיּוּמָא דְמִשְׁכְּנָא.

845. The night stars are intermingled in all these stars that emerge from that firmament, and they sparkle and flame and rule this world. Some DOMINATE over bronze, some over yellow-gold, which develop and grow with their strength.

845. בְּכָל אִינּוּן כֹּכָבִיָּא דְנַפְקֵי מֵהַהוּא רְקִיעַ, מִתְעָרְבֵי אִינּוּן כֹּכָבִיָּא בְּלֵילְיָא, וְנַצְצֵי וּמְלַהֲטֵי וְשַׁלְּטֵי בְּהַאי עָלְמָא. מִנְּהוֹן עַל נְחֹשֶׁת, מִנְּהוֹן עַל זָהָב יְרַקְרָק, וְאִתְתַּקְּנָן וּמְגַדְּלָן עַל חֵילָא דִלְהוֹן.

846. אִלֵּין כּוֹכָבַיָּא שַׁלְטֵי בְּכ״ה וּפַלְגָּא נְקוּדִין דְּלֵילְיָא, דְּאִינּוּן רִגְעֵי שַׁעֲתָא, וְאִינּוּן דְּמִגַּרְלֵי נְחֹשֶׁת דְּאִינּוּן סוּמְקֵי וְלַהֲטֵי וְנַצְצֵי. וְכַד אוֹשִׁיטוּ תְּלַת זִמְנִין נְצִיצוּ לְסִטְרָא דְּמִזְרָח, אוֹ חֲמֵשׁ, אוֹ שְׁבַע, מַלְכֵי עַמִּין יֵיתוּן עַל הַהוּא סִטְרָא, וְכָל עֻתְּרָא וְדַהֲבָא יִסְתַּלָּק מֵהַהוּא סִטְרָא. וְאִי נְצִיצוּ חַד, תְּרֵין, אַרְבַּע, שִׁית, דָּא בָּתַר דָּא, אֵימָתָא וּפַחֲדָא יִפּוֹל, וְיִשְׁרֵי עַל הַהוּא סִטְרָא. בָּטִישׁ נְצִיצוּ וְשָׁכִיךְ, בָּטִישׁ נְצִיצוּ וְשָׁכִיךְ, יִתְעֲרוּ קְרָבֵי, וְלָא יִתְעַבִּידוּ, דְּהָא בְּהַהוּא זִמְנָא, אִתְעֲרוּתָא הוּא לְעֵילָא קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, בְּאִינּוּן מְמָנָן דְּעָלְמָא דְּשַׁלְטִין עַל שְׁאַר עַמִּין, וְכֵן כְּגַוְונָא דָּא בְּסִטְרָא אַחֲרָא.

846. These stars rule over twenty five and a half points of the night, which are the minutes of the hour. Some produce bronze and some are red, and they flash and glitter. When they emit sparks three times toward the East, or five TIMES or seven, the kings of the nations come against that side and all riches and gold move out of that side. If that sparkle is once, twice, four or six times, one after the other, fear and terror then fall and dwell upon that side. If the sparkle throbs and then is quiet, wars are threatened but are not effected, because there is then an arousing among the Patrons of the world that dominate over the other nations before the Holy One, blessed be He. It is the same on the other side, WEST.

847. פָּתַח וְאָמַר, לֶהֱוֵא שְׁמֵיהּ דִּי אֱלָהָא מְבָרַךְ מִן עָלְמָא וְעַד עָלְמָא דִּי חָכְמְתָא וּגְבוּרְתָּא דִּילֵיהּ הִיא. וְהוּא מְהַשְׁנֵא עִדָּנַיָּא וְזִמְנַיָּא. וְכֹלָּא אִיהוּ בִּרְשׁוּתֵיהּ, וְאַפִּיק לְעַמֵּיהּ קַדִּישָׁא, מֵחֵילָא וּרְשׁוּתָא דְּכוֹכָבַיָּא וּמַזָּלֵי, בְּגִין דְּאִינּוּן טַעֲוָון אַחֲרָן וְלָא בְּאִלֵּין חוּלָקָא דְּיַעֲקֹב, כִּי אִם בְּיוֹצֵר הַכֹּל הוּא.

847. He opened the discussion with the verse: "Blessed be the Name of Elohim forever and ever, for wisdom and might are His, and He changes the times and the seasons" (Daniel 2:20-21). Everything is in His jurisdiction, and He removed His holy people from the control of the stars and constellations, because they are other Elohim. The portion of Jacob is not with them but rather "the former of all things" (Yirmeyah 10:16) IS HIS PORTION.

848. רָקִיעַ אִית לְעֵילָא, עַל כָּל אִלֵּין רְקִיעִין, וְאִיהוּ טָמִיר וְגָנִיז, וְחוֹתְמָא דְּגוּשְׁפַּנְקָא דְּמַשְׁכְּנָא שַׁלְטָא עַל הַאי רָקִיעַ, וְהַאי רָקִיעַ אִקְרֵי אִדְּרָא דְּמַשְׁכְּנָא, וּבְהַאי רָקִיעַ כָּל אִינּוּן חַלּוֹנִין, מִסִּטְרָא דָּא, וּמִסִּטְרָא דָּא, וְאָחִיד כָּל אִינּוּן סִדּוּרִין דְּמַשְׁכְּנָא. שִׁית חַלּוֹנִין אִינּוּן רַבְּרְבִין עַל כֻּלְּהוּ, וְחַד סָתִים לְשַׁלְטָא עָלַיְיהוּ.

848. There is a firmament above all these firmaments, NAMELY THE FIRMAMENT OF BINAH, WHICH IS HIGHER THAN THE SEVEN FIRMAMENTS, WHICH ARE CHESED, GVURAH, TIFERET NETZACH, HOD, YESOD AND MALCHUT, ABOUT WHOM IS SAID, "OUT OF WHOSE WOMB CAME THE ICE" (IYOV 38:29). It is concealed and hidden and is sealed with the ring of the Tabernacle, NAMELY THE SUPERNAL TABERNACLE WHICH IS BINAH, AND THE SEAL OF THE RING IS THE SECRET OF MALCHUT OF THE ATTRIBUTE OF JUDGMENT THAT IS CONCEALED IN THIS FIRMAMENT, WHICH CAUSES IT TO BE HIDDEN AND CONCEALED AND UNKNOWN. This firmament is known as Idra DeMishkena, NAMELY THE CHAMBER OF THE SUPERNAL TABERNACLE, and in this firmament are all these HUNDRED windows, MENTIONED EARLIER, of this side and of that side. FROM THEM ARE THEY DRAWN TO THE THIRD FIRMAMENT OF BELOW, and it is attached to all parts of the LOWER Tabernacle, WHICH IS MALCHUT. There are six windows greater than all of them, WHICH ARE CHESED, GVURAH, TIFERET NETZACH, HOD AND YESOD, and one closed, WHICH CORRESPONDS TO THE SEAL OF THE RING THAT WAS MENTIONED, WHICH IS MALCHUT OF THE LOCK, which dominates them, CONCEALS AND COVERS THEM FROM THE CONCEIVING OF THOSE BELOW.

849. חַלּוֹנָא חַד, אִקְרֵי חַלּוֹן זָהֳרָא, וּבֵיהּ נָפְקָא כּוֹכְבָא חֲדָא, דְּאִקְרֵי לְחַכִּימֵי י״ד, וְדָא אִיהוּ הִתּוּכָא דְּקָא מְהַתֵּךְ לְתַתָּא בְּשֻׁלְטָנוּתָא דִּיהוּדָה. לָאו דְּאִית לֵיהּ חוּלָקָא בֵּיהּ, דְּהָא לֵית לַשְׁבָטִין דְּיִשְׂרָאֵל חוּלָקָא וְאַחֲסָנָא בְּהוּ, אֶלָּא שִׁבְטָא דִּיהוּדָה שַׁלְטָא עַל הַאי, וְלָאו אִיהוּ עָלֵיהּ.

849. One window, OF THE SEVEN LARGE WINDOWS, is called 'the Light Window', WHICH CORRESPONDS TO CHESED. Through it emerges a star called by the sages Yad (Eng. 'Hand'), which is the POWER OF melting that melts downward, IN ORDER TO REMOVE THE JUDGMENTS THAT ARE IN IT under the dominion of Judah. Not that Judah has a part in it, since the tribes have no part or possession in THE STARS to worship them, but rather the tribe Judah rules over these JUDGMENTS and not they over him.

850. When the children of Judah turned away from the Holy One, blessed be He, and followed after this window and the star for understanding, they said that the Yad (Eng. 'hand') triumphs over the other nations, as it is written: "Your hand shall be on the neck of your enemies" (Beresheet 49:8). They followed it and served it, and about this is written: "And Judah did evil in the sight of Hashem" (I Melachim 14:22).

850. וְכַד אַסְטוּ בְּנֵי יְהוּדָה אָרְחַיְיהוּ מִבָּתַר קוּדְשָׁא בְּרִיךְ הוּא, אָזְלוּ לְמִנְדַּע בָּתַר חַלּוֹנָא דָּא, וְהַאי כֹּכְבָא. וְאָמְרוּ דְּהַאי יְדָא דְּקָא מְנַצַּח לְשְׁאַר עַמִּין, דִּכְתִיב בֵּיהּ יָדְךָ בְּעֹרֶף אוֹיְבֶיךָ, וְאָזְלוּ אֲבַתְרֵיהּ וְעַבְדּוּ לֵיהּ שְׁמוּשָׁא וּפֻלְחָנָא, וְעַל דָּא כְּתִיב, וַיַּעַשׂ יְהוּדָה הָרַע בְּעֵינֵי יְיָ׳.

851. When this star emerges, it stretches out one hand, WHICH IS THE SECRET OF CHESED THAT IS CALLED 'RIGHT HAND', with five fingers, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH AND HOD THAT ARE IN IT, and illuminates and sparkles in that window. Then the sorcerers and magicians fear that place, because all the sorcerers and magicians are confused and their magic does not thrive during the time that it dominates.

851. הַאי כֹּכְבָא כַּד נָפִיק פְּשִׁיט חַד יָד בַּחֲמֵשׁ אֶצְבְּעָן, נָהִיר וְנָצִיץ בְּהַהוּא חַלּוֹן. מָארֵיהוֹן דְּקוּסְמִין וְחַרְשִׁין, דַּחֲלֵי מֵהַאי אַתָּר, בְּגִין דְּבִשְׁעָתָא דְּהַאי שַׁלְטָא, כֻּלְּהוּ קֻסְמִין וְחַרְשִׁין מִתְבַּלְבְּלֵי, וְלָא אַצְלַח בִּידַיְיהוּ.

852. If you ask: Since this firmament is concealed, AS MENTIONED THAT IT IS IN BINAH, how do THE SORCERERS know about it, TO BECOME CONFUSED BY IT? HE ANSWERS: They have a sign in the outer part OF THE HOLINESS from which they know that star is ruling. They constantly fear it, and their sorcery and magic do not succeed in it. There are times when people are successful in it and there are times when people are not successful. Therefore, the sorcerers and magicians are becoming less numerous in the world because they do not know the source when they see that the magic is not successful by them. Therefore, the ancient MAGICIANS knew THE SOURCE, for they would gaze at that sign THAT WAS ON THE EXTERIOR OF THE HOLINESS of which they knew.

852. וְאִי תֵּימָא, הוֹאִיל וְאִיהוּ הַאי רָקִיעַ טְמִירָא, הֵיךְ יַדְעֵי לֵיהּ. אֶלָּא סִימָנָא אִית לוֹן לְבַר, וְיַדְעֵי דְּהָא שַׁלְטָא כֹּכְבָא דָּא, וְדַחֲלֵי תְּדִיר מִנֵּיהּ, וְלָא אַצְלַח בִּידֵיהוֹן, אִינּוּן קֻסְמִין וְחַרְשִׁין. וְעַל דָּא אִית זִמְנִין דְּאַצְלָחוּ בֵּיהּ בְּנֵי נָשָׁא, וְאִית זִמְנִין דְּלָא אַצְלָחוּ בֵּיהּ. וּבְגִין דָּא אִינּוּן מָארֵי קוּסְמִין וְחַרְשִׁין מִתְמַעֲטֵי מֵעָלְמָא, בְּגִין דְּלָא יַדְעִין עִקָּרָא, כַּד חָמָאן דְּלָא אַצְלַח בִּידַיְיהוּ. וְעַל דָּא אִינּוּן קַדְמָאֵי הֲווֹ יַדְעֵי, וּמִסְתַּכְּלָן לְבַר בְּהַהוּא סִימָנָא, דְּקָא יַדְעֵי.

853. The second window, WHICH IS GVURAH, is called 'the Window of Nail (Heb. tziporen)' because it is similar to the Nail, NAMELY THE LEFT COLUMN THAT IS CALLED 'TZIPOREN'. Through it emerges a star that is called by the scholars 'Tziph'on (Eng. 'viper')', because it dominates with harsh Judgment and with its head and tail, like a viper that lies in wait to kill.

853. חַלּוֹנָא תִּנְיָינָא, אִקְרֵי חַלּוֹן טוּפְרָא, בְּגִין דְּאִיהוּ כְּגַוְונָא דְּטוּפְרָא, וּבֵיהּ נָפְקָא כֹּכְבָא חַד, דְּאִקְרֵי לְחַכִּימִין צִפְעוֹן, דְּהָא שַׁלְטָא בְּשׁוּלְטָנָא תַּקִּיף בְּדִינָא בְּרֵישָׁא וְזַנְבָא, אִית לֵיהּ כְּצִפְעוֹן כָּמִין לְקָטְלָא.

854. From that window emerge TO BELOW six billion spirits that rule over the nails of people when they are thrown away openly. All those who know how to perform sorcery and magic with them at the time that this star dominates. All those who throw away their nails or perform magic with them bring death to the whole world. And the magic that they perform is successful in it.

854. מֵהַהוּא חַלּוֹן, נַפְקֵי שִׁית מֵאָה אֶלֶף רִבּוֹא רוּחִין, דְּשַׁלְטִין עַל אִינּוּן טוּפְרִין דִּבְנֵי נָשָׁא, כַּד אִזְדַּרְקָן בְּאִתְגַּלְיָא. בְּהַאי עַבְדֵי חַרְשִׁין וּקְסָמִין, כָּל אִינּוּן דְּיַדְעֵי לוֹן. בְּהַהִיא שַׁעֲתָא דְּהַאי כֹּכְבָא שַׁלְטָא, כָּל אִינּוּן דְּזַרְקֵי טוּפְרֵי, אוֹ עַבְדֵי חַרְשִׁין בְּהוֹן, גָּרִים מוֹתָא לְכָל עָלְמָא, וְסָלִיק חַרְשִׁין בִּידַיְיהוּ דְּאִינּוּן דְּעַבְדֵי לוֹן.

855. חַלּוֹנָא תְּלִיתָאָה, אִקְרֵי חַלּוֹן חוֹשְׁנָא, וּבֵיהּ נָפְקָא כּוֹכְבָא חֲדָא, וְאִקְרֵי נִגְהָ״א דְּבוּסִי״נָא, הַאי אִיהוּ נְצִיצוּ דְּנָצִיץ, וְקַיְּימָא עַל כָּל רוּחָא, וְנַיְיחָא וְשֵׁיזְבוּתָא וְטִיבוּתָא בֵּיהּ. לֵית בֵּיהּ קַטְרוּגָא כְּלַל, כַּד אִיהוּ שַׁלְטָא, כָּל נַיְיחָא, וְכָל נְהִירוּ שַׁלְטָא בְּעָלְמָא, שַׁלְוָה שָׂבְעָא וְכֹלָּא שַׁלִּיט בְּעָלְמָא.

855. The third window, WHICH IS TIFERET, is called 'the Window of the Breastplate', BECAUSE TIFERET IS CALLED 'BREASTPLATE'. Through it emerges a star called 'the Nig'ha DeBusina', THE SHINE OF THE LAMP. This is a sparkle that sparkles despite all winds, and peace and deliverance are in it, SINCE IT IS THE CENTRAL COLUMN THAT UNITES RIGHT AND LEFT TOGETHER AND THEREBY REMOVES ALL THE JUDGMENTS THAT ARE IN THEM. It bears no accusation at all. When it dominates, all peace and all light rule the world, and tranquillity and satisfaction and all GOOD rule the world.

856. חַלּוֹנָא רְבִיעָאָה, אִיהוּ חַלּוֹן דְּאִקְרֵי גְּבִיעַ, וּבֵיהּ נָפְקָא כּוֹכְבָא חַד, דְּאִקְרֵי לְחַכִּימִין אֶשְׁכּוֹל הַכֹּפֶר, בְּגִין דְּהָכִי נָפִיק כְּאֶשְׁכּוֹל, נָצִיץ נְצִיצִין כַּעֲנָבִין בְּכוֹפְרָא, בְּהַאי אִתְּעָרוּ דְּרַחֲמֵי אִתְּעַר בְּעָלְמָא, מַרְחִיק וּמַקְרִיב, תּוֹלְדִין סַגִּיאִין אַסְגִּיאוּ בְּעָלְמָא. בְּנֵי עָלְמָא לָא קַפְדֵי כַּד אִצְטְרִיכוּ דָּא לְדָא, שְׁלָמָא וְחֶדְוָה אִתְּעַר בְּעָלְמָא.

856. The fourth window, WHICH IS YESOD, is called 'the Window of the Goblet', BECAUSE IT RECEIVES AND PROVIDES WINE, WHICH IS THE SECRET OF THE ILLUMINATION OF THE LEFT THAT IS SWEETENED BY THE RIGHT TO MALCHUT. Through it emerges a star that is called 'the cluster of the henna' by the sages, because it emerges AND ILLUMINATES like a cluster and sparkles like grapes IN A CLUSTER of the henna. Through it is aroused Mercy in the world. It keeps THE JUDGMENTS at a distance and brings close MERCT. Many children are born into the world, and people are not particular when they need one another. Peace and joy are aroused in the world.

857. חַלּוֹנָא חֲמִישָׁאָה, אִיהוּ חַלּוֹן דְּאִקְרֵי בְּאֵר, עַל דִּי כּוֹכְבָא דְּנָפִיק בֵּיהּ, עָאל וְנָפִיק שָׁאִיב כַּדְּלִי, לָא שָׁכִיךְ לְעָלְמִין. בְּהַאי חַכִּימֵי לִבָּא לָא יַכְלִין לְמֵיקַם בְּאַרַח קְשׁוֹט, בְּגִין דְּלָא קָאֵים בְּקִיּוּמָא, וְלָא שָׁכִיךְ לְעָלְמִין. וְע״ד אִתְדַּחֲקָן גַּרְמַיְיהוּ, לְעַיְּינָא בְּהַאי אֲתָר, וּלְמֵידַן דִּינָא.

857. The fifth window, WHICH IS NETZACH, is a window called 'a Well', because of the star that emerges from it. It enters and emerges and draws sustenance like a pail FROM A WELL, and never ceases. The wise-hearted could never trully understand this star, because it is never stationary and is never quiet. Therefore, THE WISE-HEARTED had difficulty studying this place and making conclusions.

858. חַלּוֹנָא שְׁתִיתָאָה, אִיהוּ חַלּוֹן דְּאִקְרֵי נֹגְהָא, וְנָפְקָא בֵּיהּ כּוֹכְבָא חַד, דְּאַקְרִין גִּזְרוֹן, בְּגִין דְּכַד הַאי שַׁלְטָא, עָלְמָא קָאֵים בְּדִינָא, וְכַמָּה גִּזְרִין, וּבְכַמָּה עוֹנְשִׁין, וּבְכָל יוֹמָא וְיוֹמָא מִתְחַדְּשָׁן גִּזְרִין עַל עָלְמָא, וְעַד לָא יְסַיְּימוּן אִלֵּין, הָא אַחֲרָנִין מִתְחַדְּשִׁין, וְהַאי לָא שַׁלְטָא כ״כ בְּעָלְמָא.

858. The sixth window IS HOD. This is a window that is called 'Nog'ha' (brightness) and a star emerges from it called 'Gizron' (Eng. 'decree'). When it rules, the world is under Judgment, under many decrees and many punishments. Every single day, there are new decrees against the world and new ones are formed before these Judgments are completely executed. This star does not rule much in the world.

859. אֲבָל סָמוּךְ לְיוֹמֵי מְשִׁיחָא, יִשְׁלוֹט הַאי חַלּוֹנָא, בְּהַאי כּוֹכְבָא, עַל עָלְמָא. וְע״ד יִשְׁלְטוּן חֵיוָן בִּישִׁין עַל עָלְמָא, וְיִתְחַדְּתוּן זִינִין בִּישִׁין, דָּא בָּתַר דָּא, וְיִשְׂרָאֵל יְהוֹן בְּעָקוּ. וְכַד יִתְדַּחֲקוּן גּוֹ חֲשׁוֹכָא דְּגָלוּתָא, כְּדֵין יַנְהֵר לוֹן קוּדְשָׁא בְּרִיךְ הוּא נְהִירוּ דִּימָמָא, וּיְקַבְּלוּן מַלְכוּתָא קַדִּישֵׁי עֶלְיוֹנִין, וְיִתְבַּטֵּל מַלְכוּתָא מִידָא דְּעַמְּמִין עוֹבְדֵי כּוֹכָבִים, וְיִשְׁלְטוּן עָלַיְיהוּ יִשְׂרָאֵל, וְיִתְקַיֵּים וְהָיָה אוֹר הַלְּבָנָה וְגוֹ׳.

859. Close to the days of Messiah, the window with this star shall rule the world. Therefore, wild animals will rule the world and new evil species will be formed one after the other, and the children of Yisrael will be in distress. When they will be pressed in the darkness of exile, the Holy One, blessed be He, will light up for them the light of day, WHICH IS REDEMPTION, and the supernal Holy Ones will accept the kingdom. Rulership will be annulled from the idol-worshipping nations and Yisrael will rule over them. Then will be fulfilled: "Moreover the light of the moon shall be as the light of the sun..." (Yeshayah 30:26).

860. Then the seventh window will be opened to the whole world, and its star is the star of Jacob. This is what Bila'am said, "There shall come a star out of Jacob" (Bemidbar 24:17), and this star will illuminate for forty days. When King Messiah will be revealed and all the nations of the world will gather before him, this passage will be fulfilled: "That the root of Yishai, that stands for a banner of the peoples, to it shall the nations seek, and his resting place shall be glorious" (Yeshayah 11:10).

860. וּכְדֵין חַלּוֹנָא שְׁבִיעָאָה יִתְפְּתַח בְּכָל עָלְמָא, וְכֹכָבָא דִּילֵיהּ אִיהוּ כֹּכָבָא דְיַעֲקֹב, וְהַאי אִיהוּ דְּקָאָמַר בִּלְעָם, דָּרַךְ כּוֹכָב מִיַּעֲקֹב, וְכֹכָבָא דָּא יְהֵא נָהִיר אַרְבְּעִין יוֹמִין. וְכַד יִתְגְּלֵי מַלְכָּא מְשִׁיחָא, וְיִתְכַּנְּשׁוּן לְגַבֵּי מַלְכָּא מְשִׁיחָא כָּל עַמִּין דְּעָלְמָא, כְּדֵין יִתְקַיֵּים קְרָא דִּכְתִיב, שֹׁרֶשׁ יִשַׁי אֲשֶׁר עוֹמֵד לְנֵס עַמִּים אֵלָיו גּוֹיִם יִדְרֹשׁוּ וְהָיְתָה מְנוּחָתוֹ כָּבוֹד.

87. The three watches of the night

Rabbi Shimon opens this discussion with the verse: "But none says, 'Where is Eloha my maker (lit. 'makers'), who gives songs in the night.'" By 'makers', we learn, the Scripture means that Eloha includes both Zeir Anpin and His court, Malchut. Malchut is constantly praising all night in order to receive His joyous supernal Light. All the stars are thankful and praise God during the entire time that they are visible in the sky, because the supernal angels who are appointed over the stars are all thankful and praise in watches during the three parts of the night. We next learn that in order to unite with their Master, the angels must push the Other Side outside, and they do this by bringing sleep to the inhabitants of the world, which attracts the Other Side downward. Evil spirits float around until midnight, we are told. Rabbi Shimon then tells of the angels that stand outside, spoken of in "Who makes the winds (spirits) His messengers," and the angels who are fire that stand inside, spoken of in "the flames of fire His ministers." The supernal angels praise God only after they have pushed the impurity outside. The master over all the companies of angels is the candle of David, who is Malchut. Next, Rabbi Shimon offers an alternative explanation for the opening verse, where the secret is that the spirit of man is composed of male and female, as in "And Elohim said, 'Let us make man in our image, after our likeness.'" Following this, Rabbi Elazar and Rabbi Aba arise at midnight to study Torah. At midnight the Holy One is aroused through love for the Congregation of Yisrael, and He sees the good deeds they performed that day, inhaling their sweet savor. Then the light illuminates, the trees in the Garden of Eden sing praises, and the righteous experience there the delights of the World to Come.

The Relevance of this Passage

The Light of the Creator travels though numerous dimensions before manifesting in our physical realm. A vast "communication" network runs throughout these dimensions, transporting this Light. This network incorporates what we commonly refer to as angels. Angels are the interface through which a man interacts with the awesome Light of the Creator. However, our senses of perception are, by design, restricted and limited. Much remains hidden from the thoughts of men and women.

Consequently, the force called "angel" remains unobservable to the naked eye and illogical to the rational mind. Like the unseen wind, however, its influence is very real. Positive actions of sharing, tolerance, and compassion ignite positive angels in our lives. Behavior that embodies selfishness, intolerance, hatred, and self-indulgence rouses negative forces of darkness.

David, we are told, ruled over all the angels. Thus, here we are given the power to govern all the angels, to have them do our bidding, so that we attract the Light of The Creator into our lives. We animate positive angels and bring forth countless blessings. We expel all negative angels and dissolve all blockages. The Light that illuminates after midnight, when two saintly sages engage in Torah study, shines here, endowing us with the power to triumph over the Other Side, especially during the evening hours when the influence of the dark force reaches its maximum power. This is the final end of darkness and all Creation rejoices in turn!

861. Rabbi Shimon opened the discussion with the verse: "But none says, 'Where is Eloha my maker (lit. 'makers'), who gives songs in the night'" (Iyov 35:10). This passage has been established and we have studied it. The Scripture says "my makers" IN THE PLURAL instead of 'my maker' IN THE SINGULAR. Who are "my makers," IN PLURAL? HE ANSWERS: The name Eloha is an inclusive name that denotes Him, WHO IS ZEIR ANPIN, and His court, WHICH IS MALCHUT. This is a complete name that includes male and female, WHICH CONTAINS THE LETTERS El-Vav-Hei. THEREFORE IT IS WRITTEN: "my makers" IN PLURAL, BECAUSE IT INCLUDES BOTH LEVELS.

861. פָּתַח ר״ש וְאָמַר, וְלֹא אָמַר אַיֵּה אֱלוֹהַּ עֹשָׂי נוֹתֵן זְמִירוֹת בַּלַּיְלָה. הַאי קְרָא אוּקְמוּהָ וְאִתְּמַר, אֲבָל עוֹשָׂי, עוֹשֵׂי מִבְּעֵי לֵיהּ, מַאן עוֹשָׂי. אֶלָּא שְׁמָא דְּאֱלוֹהַּ שְׁמָא כְּלִיל אִיהוּ דְּאִתְחָזֵי הוּא וּבֵי דִינֵיהּ. דָּא שְׁמָא שְׁלִים אִיהוּ, דְּכָלִיל דְּכַר וְנוּקְבָא: א״ל ו״ה וּבְגִינֵי כַּךְ עוֹשָׂי.

862. "Who gives songs in the night": WHY IN THE NIGHT? IT IS because MALCHUT THAT IS CALLED 'NIGHT', constantly praises the King that the Peace is His, WHO IS ZEIR ANPIN, like a candle that is never placid, BUT ALWAYS WAVERS HERE AND THERE. SIMILARLY, MALCHUT IS CONSTANTLY PRAISING IN ORDER TO RECEIVE THE SUPERNAL JOYOUS LIGHT OF ZEIR ANPIN, BECAUSE OF THIS GREAT JOY THAT IS AROUSED BY THE RECITED PRAISES. Therefore it says, "who gives songs in the night."

862. נוֹתֵן זְמִירוֹת בַּלַּיְלָה, בְּגִין דְּדָא אִיהוּ דְּקָא מְשַׁבַּחַת תְּדִיר לְגַבֵּי מַלְכָּא דִּשְׁלָמָא דִּילֵיהּ, כְּגַוְונָא דְּבוּצִינָא דְּלָא שָׁכִיךְ תְּדִיר, בְּגִין לְקַבְּלָא נְהוֹרָא חֲדָוָה עִלָּאָה, מִסְּגִיאוּת חֲדָוָה דִּילֵיהּ. וְע״ד נוֹתֵן זְמִירוֹת בַּלַּיְלָה.

863. כָּל אִינּוּן כּוֹכְבַיָּא דְּקָא מְנַהֲרָן בִּרְקִיעָא, כֻּלְּהוּ אוֹדָאן וּמְשַׁבְּחָן לְקוּדְשָׁא בְּרִיךְ הוּא, בְּכָל הַהוּא זִמְנָא דְּאִתְחָזוּן בִּרְקִיעָא, בְּגִין דְּמַלְאֲכֵי עִלָּאֵי, כֻּלְּהוּ אוֹדָאן וּמְשַׁבְּחָן אַשְׁמוּרוֹת אַשְׁמוּרוֹת, בִּתְלַת פַּלְגֵי דְּהַוֵי לֵילְיָא.

863. All these stars that illuminate in the firmament are thankful and praise the Holy One, blessed be He, during the entire time that they are visible in the sky, because the supernal angels, WHO ARE APPOINTED OVER THE STARS, are all thankful and praise in watches during the three parts into which the night is divided.

864. בְּלֵילְיָא אִתְפַּלְגָן כַּמָּה סִטְרִין. בְּרֵאשִׁיתָא דְּלֵילְיָא, כַּד רָמַשׁ לֵילְיָא וְאִתְחֲשָׁךְ, כֹּל אִינּוּן רוּחִין בִּישִׁין וְזִינִין בִּישִׁין, כֻּלְּהוּ מִתְבַּדְּרָן וְמִשַּׁטְּטֵי בְּכָל עָלְמָא. וְאִתְפְּרִשַׁת סִטְרָא אַחֲרָא, וְתָבְעֵי אָרְחֵי דְּבֵי מַלְכָּא, מִכָּל אִינּוּן סִטְרִין קַדִּישִׁין.

864. During the night, various sides are divided. At the beginning of the night, when the night sets in and it becomes dark, all these evil spirits and evil species scatter and float throughout the whole world, and the Other Side separates and demands the ways of the King from all these holy sides.

865. כֵּיוָן דְּהַהוּא סִטְרָא אַחֲרָא אִתְּעַר, כָּל בְּנֵי עָלְמָא טַעֲמֵי טַעֲמָא דְּמוֹתָא, חַד מִשְּׁתִּין בְּמוֹתָא, וְשַׁלְטָא עָלַיְיהוּ. כְּדֵין כֵּיוָן דְּמִסְאָבוּ אִתְפְּרְשָׁא מִלְּעֵילָא, וְשַׁלְטָא וְנַחְתָּא לְתַתָּא, כְּדֵין אִתְפְּרְשָׁן תְּלַת מַשְׁרְיָין לְשַׁבְּחָא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, בִּתְלַת סִטְרִין דְּלֵילְיָא, כְּמָה דְּאִתְעֲרוּ בְּהַאי חַבְרַיָּא.

865. As soon as the Other Side is aroused, all the inhabitants of the world taste death, MEANING THAT SLEEP FALLS UPON THEM, which is one-sixtieth of death, AND THE OTHER SIDE dominates them. Since the impurity is separated from above and descended to dominate below, three companies of angels separate to praise the Holy One, blessed be He, in the three parts of the night, as the friends have remarked.

866. בְּעוֹד דְּאִינּוּן מְשַׁבְּחִין לְקוּדְשָׁא בְּרִיךְ הוּא, סִטְרָא אַחֲרָא אַזְלָא וּמְשַׁטְּטָא לְתַתָּא, בְּכָל סִטְרֵי עָלְמָא, וְעַד דְּסִטְרָא אַחֲרָא לָא אִתְעַבַּר מִתַּמָּן, לָא יַכְלִין אִינּוּן לְאִתְיַיחֲדָא בְּמָארֵיהוֹן.

866. While they are still praising the Holy One, blessed be He, the Other Side goes and flies below to all directions of the world. As long as the Other Side is not removed from there, the angels cannot be united with their Master.

867. רָזָא לְחַכִּימִין, מַלְאֲכֵי עֶלְיוֹנִין, וְיִשְׂרָאֵל לְתַתָּא, כֻּלְּהוּ דְּחָקֵי בְּהַהוּא סִטְרָא אַחֲרָא. מַלְאָכִין עִלָּאִין כַּד בָּעָאן לְאִתְיַיחֲדָא בְּמָארֵיהוֹן, לָא יַכְלִין עַד דְּדַחְיָין לָהּ לְבַר. מָה עַבְדִּין, נַחְתִּין שִׁיתִּין רִבּוֹא דְּמַלְאֲכֵי קַדִּישֵׁי, וַאֲפִילוּ שֵׁינָתָא עַל כָּל בְּנֵי עָלְמָא, כֵּיוָן דְּאִיהִי נַחְתָּא, דְּקָא דַחְיָין לָהּ לְבַר, וְיָהֲבֵי לָהּ כָּל עָלְמָא דָּא בְּהַהִיא שֵׁינָתָא, כְּדֵין אִיהִי שַׁלְטָא עָלַיְיהוּ, וּמְקַבְּלִין מִסְאָבוּ מִינָּהּ. בַּר בְּאַרְעָא דְּיִשְׂרָאֵל בִּלְחוֹדָהָא, דְּלָא שַׁלְטָא תַּמָּן. כֵּיוָן דְּאִיהִי אִתְפְּרְשָׁא מִנַּיְיהוּ, עָאלִין לְקֳמֵי מָארֵיהוֹן, וּמְשַׁבְּחָן וְאוֹדָאן קָמֵיהּ.

867. This is a secret for the sages. The angels above and the children of Yisrael below all reject that Other Side. When the supernal angels wish to unite with their Master, they cannot do it until they push THE OTHER SIDE outside. What do they do? About six hundred thousand holy angels descend and throw down sleep upon all the inhabitants of the world. Once THE OTHER SIDE has descendend, because they pushed it out and give it this world entirely in that sleep, then THE OTHER SIDE rules over them, PEOPLE, and they become impure by it, except in the Land of Yisrael alone, for THE OTHER SIDE does not rule there. As soon as THE OTHER SIDE separates from them, the angels come before their Master, and praise and give thanks before Him.

868. כְּגַוְונָא דָּא יִשְׂרָאֵל לְתַתָּא, לָא יַכְלִין לְאִתְיַיחֲדָא בְּמָארֵיהוֹן, עַד דְּדַחְיָין לְהַהוּא סִטְרָא אַחֲרָא מִנַּיְיהוּ, וְיָהֲבֵי לָהּ חוּלָקָא בְּמָה דְּאִתְעַסְקַת, וּלְבָתַר, אִינּוּן מִתְקָרְבֵי לְגַבֵּי מָארֵיהוֹן, וְלָא אִשְׁתְּכַח מְקַטְרְגָא עֵילָא וְתַתָּא.

868. Similarly, Yisrael below cannot become united with their Master until they push away the Other Side from them, and give it a portion to keep it occupied, WHICH IS THE SECRET OF THE SCAPE GOAT. Afterwards, they approach their Master, and there is no accuser is present above or below.

869. If you ask: This is all applicable below, WITH HUMANS, but above WITH ANGELS, what kind of accusation is possible there, BECAUSE OF WHICH THEY ARE OBLIGED TO PUSH THE OTHER SIDE DOWNWARDS, AS MENTIONED? HE ANSWERS: Above, it is because THE OTHER SIDE is an impure spirit and they, THE ANGELS, are Holy Spirits. THEREFORE, until they send away the Other Side from among them, they cannot approach their Master, because holiness and impurity can never mix. Similarly, the children of Yisrael below do not mix with the nations of the world who worship idols. When both sides, those above, THE ANGELS, and those below, YISRAEL, desire to approach the King, they push THE OTHER SIDE out.

869. וְאִי תֵּימָא תִּינַח לְתַתָּא, אֲבָל לְעֵילָא מַאי קַטְרוּגָא תַּמָּן. אֶלָּא לְעֵילָא, בְּגִין דְּאִיהוּ רוּחַ מְסַאֲבָא, וְאִינּוּן רוּחִין קַדִּישִׁין, עַד דְּמְשַׁדְּרֵי רוּחָא מְסַאֲבָא מִבֵּינַיְיהוּ, לָא יַכְלִין לְקָרְבָא לְגַבֵּי מָארֵיהוֹן, דְּהָא קוּדְשָׁא גּוֹ מְסַאֲבָא, לָא מִתְעָרֵב לְעָלְמִין. וְכֵן כְּגַוְונָא דָא, יִשְׂרָאֵל לְתַתָּא, לָא מִתְעָרְבִין בְּאוּמִין עכו"ם דְּעָלְמָא. וּתְרֵין סִטְרִין, עִלָּאִין וְתַתָּאִין, כַּד בַּעְיָין לְקָרְבָא לְגַבֵּי מַלְכָּא קַדִּישָׁא, דַּחְיָין לָהּ לְבַר.

870. Therefore, when night arrives and the holy supernal angels arrange themselves in lines to approach their Master, they first push the Other Side out, and afterwards come into the sanctuary.

870. וְעַל דָּא, כַּד עָיֵיל לֵילְיָא, וּמַלְאָכִין קַדִּישִׁין עִלָּאִין, כַּד מִסְתַּדְּרָן שׁוּרִין שׁוּרִין לְקָרְבָא לְגַבֵּי מָארֵיהוֹן, דַּחְיָין לֵיהּ לְהַהוּא סִטְרָא לְבַר בְּקַדְמִיתָא, וּלְבָתַר עָאלִין בְּקוּדְשָׁא.

871. THIS IS SIMILAR to a king who had precious stones in a locked chest in his fortress. That king was wise and in his great wisdom, he took a strong snake and wrapped it around that chest in order that not everyone who so wished could approach that chest with precious gems and pearls. If anyone would try to put his hand to that box, the snake would pounce upon him and kill him.

871. לְמַלְכָּא, דַּהֲווֹ לֵיהּ אֲבָנִין יַקִּירִין בְּחַד תֵּיבוּתָא, מִתְגַּלְפָא בְּקוּסְטְרוֹי. וְהַהוּא מַלְכָּא הֲוָה חַכִּים. בְּגִין דְּלָא יִתְקְרֵב כָּל מַאן דְּבָעֵי, לְגַבֵּי הַהוּא תֵּיבוּתָא דַּאֲבָנִין יַקִּירָן וּמַרְגְּלָן דְּתַמָּן, נָטַל בְּחָכְמָתֵיהּ, חַד חִוְיָא תַּקִּיפָא, וְכָרִיךְ לֵיהּ סָחֲרָנֵיהּ דְּהַהוּא תֵּיבוּתָא, כָּל מַאן דְּבָעֵי לְאוֹשָׁטָא יְדֵיהּ לְגַבֵּי תֵּיבוּתָא, הָא חִוְיָא דְּלִיג עָלֵיהּ, וְקָטִיל לֵיהּ.

872. The king had a close friend and the king said to him: Whenever you want to enter and make use of that chest, you may do such and such to the snake. Then you can open the chest and help yourself to my treasure. The Holy One, blessed be He, does also wrap a snake around the sanctuary, NAMELY THE OTHER SIDE THAT APPROACHES ANGELS, WHEN THE ILLUMINATION OF THE LEFT DOMINATES DURING THE BEGINNING OF NIGHT. When the supernal angels come to enter the sanctuary, the snake is there and they fear becoming impure through it. THEREFORE, THEY CAUSE SLEEP TO FALL UPON PEOPLE, FOR THEN THE OTHER SIDE GOES BELOW AND SEPARATES FROM THEM, AND THE ANGELS CAN ENTER THE SANCTUARY AND RECITE POETRY, AS MENTIONED.

872. חַד רְחִימָא הֲוָה לְמַלְכָּא, אָמַר לֵיהּ מַלְכָּא, כָּל זִמְנָא דְּאַתְּ בָּעֵי לְאָעֲלָא וּלְאִשְׁתַּמְּשָׁא בְּתֵיבוּתָא, תַּעֲבִיד כַּךְ וְכַךְ לְגַבֵּי הַהוּא חִוְיָא, וְתִפְתַּח תֵּיבוּתָא, וּתְשַׁמֵּשׁ בִּגְנִיזִין דִּילִי. כַּךְ קוּדְשָׁא בְּרִיךְ הוּא, כְּרִיךְ חִוְיָא סָחֲרָנֵיהּ דְּקֻדְשָׁא, אָתָאן מַלְאָכִין עִלָּאִין לְאָעֲלָא גּוֹ קֻדְשָׁא, הָא חִוְיָא תַּמָּן, וְדַחֲלֵי לְאִסְתָּאֲבָא בֵּיהּ.

873. Come and see: It is written, "Who makes the winds (or: spirits) His messengers, the flames of fire His ministers" (Tehilim 104:4). "Who makes the spirits His messengers": These are the angels that stand outside, while "the flames of fire His ministers" are the angels that stand inside. SO WE REALIZE THAT THE OTHER SIDE is the impure spirit, AND THESE ANGELS WHO SAY PRAISE DURING THE NIGHT ARE THE EXTERNAL ANGELS. And they are a spirit, and one spirit does not enter another. The impure spirit and the Holy Spirit do not mix together. Therefore, those that are called 'spirit', WHICH ARE THE EXTERNAL ANGELS, cannot enter inside because of that impure spirit. SO THEY PUSH IT DOWN AS MENTIONED. The angels that are inside, who are fire, that fire pushes away that impure spirit, so it does not enter inside. They all push the impure spirit outside so it does not mix with them. Therefore, the supernal angels praise the Holy One, blessed be He, only after they have pushed impurity out.

873. ת"ח, כְּתִיב עוֹשֶׂה מַלְאָכָיו רוּחוֹת מְשָׁרְתָיו אֵשׁ לוֹהֵט, עוֹשֶׂה מַלְאָכָיו רוּחוֹת, אִלֵּין מַלְאָכִין דְּקַיְּימִין לְבַר. מְשָׁרְתָיו אֵשׁ לוֹהֵט, אִלֵּין מַלְאָכִין דְּקַיְּימִין לְגוֹ, אִיהוּ רוּחָא מְסַאֲבוּ, וְאִינּוּן רוּחַ. רוּחַ בְּרוּחַ לָא עָיֵיל דָּא בְּדָא. רוּחַ מְסַאֲבוּ בְּרוּחַ קֻדְשָׁא לָא אִתְעָרְבֵי דָּא בְּדָא. וּבג"כ אִינּוּן דְּאִקְרוּן רוּחַ, לָא יַכְלִין לְאַעֲלָא לְגוֹ, בְּגִין הַהוּא רוּחָא מְסַאֲבוּ. אִינּוּן דְּלְגוֹ, אִינּוּן אֵשׁ, וְהַהוּא אֵשׁ דָּחֵי לְהַהוּא מְסַאֲבוּ דְּלָא עָיֵיל לְגוֹ. וּבג"כ כֻּלָּא דַּחְיָין לֵיהּ לְבַר לְמְסַאֲבוּ, דְּלָא יִתְעָרַב בַּהֲדַיְיהוּ. וְעַל דָּא, מַלְאֲכֵי עִלָּאֵי קָא מְשַׁבְּחָן לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, בָּתַר דְּדַחְיָין לֵיהּ לְמְסַאֲבוּ לְבַר.

874. תְּלַת אַשְׁמוּרוֹת אִינּוּן בְּלֵילְיָא, לְקַבְלֵיהוֹן תְּלַת מַשְׁרְיָין, דְּקָא מִתְפַּלְגֵי לְשַׁבְּחָא לְקוּדְשָׁא בְּרִיךְ הוּא, כְּמָה דְּאִתְּמַר. וְע״ד הַאי רִבּוֹן דְּכֻלְּהוּ, אִיהוּ נֵר דְּדָוִד דְּלָא שָׁכִיךְ לְעָלְמִין, אֶלָּא תָּדִיר אוֹדֵי וּמְשַׁבַּח לֵיהּ לְמַלְכָּא עִלָּאָה, וְע״ד נוֹתֵן זְמִירוֹת בַּלָּיְלָה.

874. There are three watches during the night, corresponding to three companies OF ANGELS who divide to praise the Holy One, blessed be He, as we have learned. Therefore, the master over them all is the candle of David, NAMELY MALCHUT, that is never quiet, but is rather constantly thanking and praising the supernal King, ZEIR ANPIN. Therefore, IT IS WRITTEN: "Who gives songs in the night."

875. ד״א, וְלָא אָמַר אַיֵּה אֱלוֹהַי עוֹשִׂי, כְּמָה דְּאִתְּמַר, בְּגִין דְּהָא מֵעֵילָא וּמִתַּתָּא אִתְכְּלִיל בַּר נָשׁ, וְאִתְעֲבִיד, כְּמָה דְּאִיהוּ גּוּפָא מִתְּרֵין סִטְרִין, מִגּוֹ דְּכַר וְנוּקְבָא, אוּף הָכִי רוּחָא. רוּחַ אִיהוּ כְּלִיל, מִגּוֹ דְּכַר וְנוּקְבָא. וְעַל רָזָא דְּנָא אִתְּתָקַן בַּר נָשׁ בִּגְלִיפוֹי, בְּגוּפָא וְרוּחָא. וּבְגִין דְּאִיהוּ כְּלִיל בְּרָזָא דָּא, וּבְעוֹבָדָא דָּא, כְּמָה דְּאִתְּמַר, ע״ד כְּתִיב, וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְהָא אִתְּמַר.

875. Another explanation OF THE VERSE: "But none says, 'Where is Eloha my maker (' makers'), who gives songs in the night'" IS WRITTEN AS 'MAKERS' IN PLURAL. It is as we have learned that since man is made and comprised of above and below, just like the body comes out from male and female, so it is with the spirit. The spirit of man is composed of male and female, NAMELY OF ZEIR ANPIN AND MALCHUT. By these means is man perfected in his engravings of body and spirit. Since he pertains to this secret and this action, OF MALE AND FEMALE, as we have learned, it is written: "And Elohim said, 'Let us make man in our image, after our likeness'" (Beresheet 1:26), WHICH IS IN THE PLURAL AND REFERS TO ZEIR ANPIN AND MALCHUT. And we have already learned this. THEREFORE IT ALSO SAYS, "WHERE IS ELOHA MY MAKERS" IN THE PLURAL, NAMELY BOTH ASPECTS OF ZEIR ANPIN AND MALCHUT THAT EFFECTED MAN.

876. בְּלֵילְיָא הָא אֲמַרְתְּ, דְּהָא בְּרֵאשִׁיתָא דְּלֵילְיָא, כָּל אִינּוּן זִינִין וְרוּחִין בִּישִׁין מִתְעָרֵי בְּעָלְמָא, הֵיךְ אִיהוּ יָכִיל לְמֶהֱוֵי, דְּאִי הָכִי, הָא תָּנֵינָן, דְּמִסִּטְרָא דְּצָפוֹן נַפְקֵי כָּל הָנֵי זִינִין בִּישִׁין, וְאִתְּמַר דְּכַד אִתְּעַר רוּחַ צָפוֹן בְּפַגְלוּת לֵילְיָא, דְּהָא כְּדֵין כָּל אִינּוּן רוּחִין בִּישִׁין, וְסִטְרִין בִּישִׁין, אִתְכְּנָשׁוּ מֵעָלְמָא, וְעָאלִין גּוֹ נוּקְבָא דִּתְהוֹמָא רַבָּא, אִי הָכִי הָא בְּסִטְרָא דְּדָרוֹם דְּאִיהוּ יְמִינָא, אֲמַאי מְשַׁטְּטֵי אִינּוּן זִינִין בִּישִׁין בְּרֵישׁ לֵילְיָא, דְּקָא שָׁלְטָא רוּחַ דָּרוֹם.

876. During the night, you say that in the beginning of the night all these types of evil spirits are aroused in the world. How can this be, for we have learned that all these evil types emerge from the North, WHICH IS LEFT, and we have learned that when the North Wind is aroused at midnight, all these evil spirits and evil aspects gather together from the whole world and enter through the hole of the Great Abyss. If so then in the South Side, which is the Right, WHICH IS CHESED, why do these evil types rove around in the beginning of the night when the South Wind dominates? IT SHOULD BE THE OPPOSITE THAT DURING THE BEGINNING OF THE NIGHT WHEN THE SOUTH WIND DOMINATES, THE OTHER SIDE SHOULD BE REMOVED FROM THE WORLD AND AT MIDNIGHT WHEN THE NORTH WIND DOMINATES, THEY SHOULD AGAIN DOMINATE IN THE WORLD?

877. אֶלָּא וַדַּאי, אִלְמָלֵא הַהוּא סִטְרָא דְּדָרוֹם, דְּקָא מְעַכֵּב וְדַחְיָיא לְהַהוּא סִטְרָא בִּישָׁא, הֲוָה מִטַּשְׁטֵשׁ כּוּלֵּי עָלְמָא, וְלָא יָכִיל עָלְמָא לְמִסְבַּל. אֲבָל כַּד אִתְּעַר הַהוּא סִטְרָא אַחֲרָא, לָא אִתְּעַר אֶלָּא בְּסִטַּר רוּחַ מַעֲרָב, דְּקָא שָׁלְטָא בְּרֵישׁ לֵילְיָא, וְעָלְמָא אִיהוּ כֻּלָּא כָּנִישׁ. וְע״ד קוּדְשָׁא בְּרִיךְ הוּא אַקְדִּים אַסְוָותָא לְעָלְמָא, בְּגַוְונָא דָּא כְּמָה דְּאִתְּמַר. זַכָּאִין אִינּוּן יִשְׂרָאֵל בְּהַאי עָלְמָא וּבְעָלְמָא דְּאָתֵי דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בְּהוּ מִכָּל שְׁאַר עַמִּין דְּעָלְמָא.

877. HE ANSWERS: But surely, were it not for the South Side that detains and pushes away the Other Side, THEN THE OTHER SIDE would trouble the whole world, and the world could not tolerate it. When the Other Side is aroused TO DOMINATE THE WORLD, it is aroused only from the West Side, WHICH IS MALCHUT, that dominates during the beginning of the night and gathers the whole world. Therefore, the Holy One, blessed be He, precedes with a remedy for the world BY THE SLEEP, as we have learned. Blessed are the children of Yisrael in this world and in the World to Come, that the Holy One, blessed be He, has chosen them of all the other nations of the world.

878. עָאלוּ לְבֵיתָא רַבִּי אֶלְעָזָר וְרַבִּי אַבָּא. כַּד אִתְפְּלַג לֵילְיָא, קָמוּ לְמִלְעֵי בְּאוֹרַיְיתָא. אָמַר רַבִּי אַבָּא, הַשְׁתָּא וַדַּאי אִיהוּ עִידָן רְעוּתָא לְקוּדְשָׁא בְּרִיךְ הוּא, וְהָא זִמְנִין סַגִּיאִין אִתְעַרְנָא הַאי, דְּקוּדְשָׁא בְּרִיךְ הוּא בְּשַׁעֲתָא דְּאִתְפְּלַג לֵילְיָא, עָאל גּוֹ אִינּוּן צַדִּיקַיָּיא בְּגִנְתָּא דְּעֵדֶן, וְאִשְׁתַּעֲשַׁע בְּהוּ. זַכָּאָה אִיהוּ מַאן דְּאִשְׁתְּדַל בְּאוֹרַיְיתָא, בְּהַהִיא זִמְנָא.

878. אָמַר רַבִּי אֶלְעָזָר, הָא דְּאִשְׁתַּעֲשָׁע קוּדְשָׁא בְּרִיךְ הוּא גּוֹ צַדִּיקַיָּא בְּגִנְתָּא דְּעֵדֶן, הֵיךְ אִשְׁתַּעְשָׁע. אֶלָּא בְּהַהוּא זִמְנָא דְּאִתְפְּלַג לֵילְיָא, קוּדְשָׁא בְּרִיךְ הוּא אִתְעַר בְּרַחִימוּ דִּשְׂמָאלָא, לְגַבֵּי כְּנֶסֶת יִשְׂרָאֵל, דְּהָא לֵית רַחִימוּ אֶלָּא מִסִּטְרָא דִּשְׂמָאלָא. וּכְנֶסֶת יִשְׂרָאֵל לֵיהּ לָהּ דּוֹרוֹנָא לְמִקְרַב לְגַבֵּי מַלְכָּא, אוֹ חֲשִׁיבוּ מֵעַלְיָא, אֶלָּא בְּאִינּוּן רוּחִין דְּצַדִּיקַיָּא, דְּקוּדְשָׁא בְּרִיךְ הוּא חָמֵי לוֹן מִתְעַטְּרָן, בְּכַמָּה עוֹבָדִין טָבִין, וּבְכַמָּה זַכְיָין דְּעָבְדוּ בְּהַהוּא יוֹמָא, וְקוּדְשָׁא בְּרִיךְ הוּא נִיחָא לֵיהּ מִכָּל קָרְבָּנִין וְעֹלָוִין, דְּקוּדְשָׁא בְּרִיךְ הוּא אָרַח בְּהוּ רֵיחַ נִיחֹחַ, דְּקָא עָבְדֵי יִשְׂרָאֵל.

879. Rabbi Elazar said: When the Holy One, blessed be He, delights Himself with the righteous, how does He delight Himself? HE ANSWERS: At midnight, the Holy One, blessed be He, is aroused through the love of the Left for the Congregation of Yisrael, WHICH IS MALCHUT. Love is only in the Left, MEANING THAT CHOCHMAH OF THE LEFT IS CLOTHED WITH THE CHASSADIM OF THE CENTRAL COLUMN, AND THEN CHOCHMAH IS COMPLETED. The Congregation of Yisrael has no present to offer the King or a beautiful and distinguished thing, except for these spirits of the righteous, for the Holy One, blessed be He, sees them adorned with many good deeds and many merits that they performed that day. They are accepted more favorably than all the offerings and burnt sacrifices, for the Holy One, blessed be He, smells in them the sweet savor that the children of Yisrael produce.

880. כְּדֵין נְהִירוּ אִתְנְהִיר, וְכֹל אִילָנִין דִּגְנְתָּא דְּעֵדֶן אָמְרוּ שִׁירָתָא, וְצַדִּיקַיָּא מִתְעַטְּרָן תַּמָּן בְּאִינּוּן עִדּוּנִין דְּעָלְמָא דְּאָתֵי. כַּד אִתְעַר בַּר נָשׁ בְּהַהִיא שַׁעֲתָא לְמִלְעֵי בְּאוֹרַיְיתָא, נָטִיל חוּלָקֵיהּ עִמְּהוֹן דְּצַדִּיקַיָּא דִּי בְּגוֹ גִנְתָּא, חַד שְׁמָא גְּלִיפָא דִּתְלָתִין וּתְרֵין אַתְוָון, אִתְעַטָּר בְּהוּ תַּמָּן, וְאִיהוּ גּוֹ רָזִין דְּצַדִּיקַיָּא.

880. Then the light lights up, FOR THE LIGHT OF CHOCHMAH IS LIT UP AFTER BEING CLOTHED IN CHASSADIM OF THE CENTRAL COLUMN. All the trees in the Garden of Eden sing songs of praise and the righteous become adorned there with the delights of the World to Come, WHICH ARE THE ILLUMINATION OF CHOCHMAH THAT IS CALLED 'EDEN'. When a person wakes FROM HIS SLEEP at that time to study Torah, He takes his portion with the righteous in the Garden of Eden. One Name which is engraved with 32 letters, WHICH IS THE SECRET OF THE 32 PATHS OF CHOCHMAH, adorns the righteous there, and this pertains to the secret of the righteous.

88. "I will praise Hashem with my whole heart"

Here, Rabbi Elazar shows how Yah (Yud-Hei) is included with Halelu (praise) in Haleluyah. He then speaks of the secret of the alphabet shown by King David in his praises, namely the supernal letters, and the letters of Malchut, and the secret of 32 paths of Chochmah. Praising God with one's whole heart, we are told, means with both the Good and the Evil Inclinations. We should give thanks to God for good and for evil, and, furthermore, say this thanks before everyone.

The Relevance of this Passage

Here, Zohar is taking us deeper into a teaching that has been slowly but steadily intensifying throughout 'Trumah' - the nature of evil. When we are told that we should give thanks for evil, we probably feel a shock wave of protest run through us. Are we not here to defeat and overcome evil? How can we give thanks for such blackness? In each act of victory over evil, man achieves a state of divinity. He unleashes the Godly spark of Light flickering in his soul. This truth can be seen in our physical world. Muscle tissue requires resistance and strain in order to grow stronger. A lit candle requires darkness to give it value and worth. Likewise, the soul of man requires burden and lightlessness in order to realize its full splendor. When evil has run its course, and man has fully triumphed over the darkness, the soul will be strengthened to its maximum potential. We will have evolved to the highest level - the state of God. This has been the journey of over 5761 years, thus far. Two paths to this ultimate divine place have always existed, the path of torment and the softhearted path of spirituality. Both paths strengthen the soul and achieve the same outcome. But the path of torment is known all too well, while the path of spirituality remains the least traveled, until now. By utilizing the awesome spiritual influence of the Zohar, we now choose the path of Light. We fully correct our souls and complete the spiritual evolution of all mankind in a compassionate way, so there is no further need of darkness and challenge

881. פָּתַח רַבִּי אֶלְעָזָר וְאָמַר, הַלְלוּיָהּ אוֹדֶה יְיָ׳ בְּכָל לֵבָב וְגוֹ׳, הַלְלוּיָהּ, הָא אִתְּמַר וְאִתְּעֲרוּ בֵּיהּ חַבְרַיָּיא, וְהָכִי אִיהוּ, דְּדָא אִיהוּ שְׁבָחָא דְּקָא סַלְקָא עַל כָּל אִינּוּן שִׁירִין וְתוּשְׁבְּחָן דְּאָמַר דָּוִד, בְּעֶשֶׂר זְנֵי תּוּשְׁבְּחָן דְּאִיהוּ אָמַר, בְּגִין דְּאִיהוּ כָּלִיל שְׁמָא וּשְׁבָחָא בְּחַד, וְאִיהוּ כְּלָלָא דִּשְׁמָא קַדִּישָׁא עִלָּאָה.

881. Rabbi Elazar opened the discussion saying: "Haleluyah. I will praise Hashem with my whole heart" (Tehilim 111:1). "Haleluyah (lit. 'praise Yah')": We have learned this and the friends remarked about it. So it is, for this is a praise that transcends all the songs and praises that David said, among the ten various praises he said, Because it includes the Name YAH (YUD-HEI), and the praise 'HALLELU' (LIT. 'PRAISE') together. This is the entirety of the Holy Supernal Name YUD HEI VAV HEI, BECAUSE THE NAME YUD-HEI IS THE WHOLE OF THE NAME YUD HEI VAV HEI.

882. אוֹדֶה יְיָ׳ בְּכָל לֵבָב, בְּכָל אֲתָר דְּאָמַר דָּוִד מַלְכָּא, רָזָא דְּאַלְפָא בֵּיתָא, אִיהוּ רָזָא דְּאַתְוָון גְּלִיפָן, דְּנָפְקִין בְּגִלּוּפֵי דְּתְלָתִין וּתְרֵין שְׁבִילִין. וְאִית אַתְוָון עִלָּאִין, מֵרָזָא דְּעָלְמָא עִלָּאָה. וְאִית אַתְוָון אַחֲרָנִין, דְּאִינּוּן אַתְוָון זְעִירִין. וְהָכָא אִיהוּ רָזָא דְּאַלְפָא בֵּיתָא, דְּעָלְמָא תַּתָּאָה.

882. "I will praise Hashem with my whole heart." Wherever King David mentioned the secret of the alphabet, MEANING WHEN HE ARRANGED THE BEGINNING OF THE SENTENCES IN THE ORDER OF THE ALEPHBET, it is the secret of the engraved letters that emanate in the engravings of the 32 paths, NAMELY THE 32 PATHS OF CHOCHMAH. There are supernal letters from the secret of the Supernal World, WHICH IS BINAH, and there are other letters which are small letters, WHICH ARE FROM MALCHUT. Here is the secret of the alphabet of the lower world, WHICH IS MALCHUT.

883. אוֹדֶה יְיָ׳ בְּכָל לֵבָב: בְּיִצְרָא טָבָא וּבְיִצְרָא בִּישָׁא דְּאִיהוּ שָׁרֵי בְּגַוֵּיהּ. דְּהָא עַל כֹּלָּא אִית לְאוֹדָאָה לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, בְּיִצְרָא טָבָא וּבְיִצְרָא בִּישָׁא. דְּהָא מִסִּטְרָא דְּיִצְרָא טָבָא אָתֵי טוֹב לְבַר נָשׁ, וְאִית לְבָרְכָא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא הַטּוֹב וְהַמֵּטִיב. וּבְסִטְרָא דְּיִצְרָא בִּישָׁא, אָתֵי קַטְרוּגָא לְבַר נָשׁ, וְאִית לְאוֹדָאָה לְקוּדְשָׁא בְּרִיךְ הוּא, בְּכָל מָה דְּאָתֵי עַל בַּר נָשׁ, מִסִּטְרָא דָּא וּמִסִּטְרָא דָּא.

883. "I will praise Hashem with my whole heart," meaning with the Good Inclination and Evil Inclination that dwell in him. We must thank the Holy One, blessed be He, for everything, both with the Good Inclination and the Evil Inclination. Good comes for the person from the side of the Good Inclination, and it behooves us to bless the Holy One, blessed be He, with the blessing of 'who is good and does good'. From the side of evil come accusations against the person, and it behooves one to thank the Holy One, blessed be He, for everything that may come unto a person from either side.

884. בְּסוֹד יְשָׁרִים וְעֵדָה, בְּסוֹד יְשָׁרִים: בְּאִינּוּן דְּרָזָא דְּקוּדְשָׁא בְּרִיךְ הוּא אִינּוּן יַדְעֵי. דְּהָא כָּל רָזִין דְּקוּדְשָׁא בְּרִיךְ הוּא אִינּוּן יַדְעֵי, וְאִינּוּן רָזָא דִּילֵיהּ, וְעַל דָּא בְּסוֹד יְשָׁרִים. וְעֵדָה: אִלֵּין אִינּוּן יִשְׂרָאֵל, כַּד מִתְכַּנְּשֵׁי בַּעֲשָׂרָה, לְאוֹדָאָה לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, וּבג״כ, אִית לְאוֹדָאָה לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, עַל טָב וְעַל בִּישׁ, וּלְפַרְסְמָא קָמֵי כֹּלָּא. דְּאִי תֵּימָא הָא אִיהוּ יָדַע, אֲמַאי אִצְטְרִיךְ לְפַרְסְמָא. אֶלָּא בְּדָא, אִתְיַקַּר קוּדְשָׁא בְּרִיךְ הוּא בְּעָלְמָא לְפַרְסְמָא נִסָּא. וְעַל דָּא קוּדְשָׁא בְּרִיךְ הוּא כְּתִיב בֵּיהּ, וְהִתְגַּדַּלְתִּי וְהִתְקַדַּשְׁתִּי וְגוֹ׳.

884. "In the assembly of the upright, and in the congregation" (Ibid.): "In the assembly (lit. 'secret') of the upright" refers to those who know the secret of the Holy One, blessed be He, as they know all the secrets of the Holy One, blessed be He, as they are His secret IN GENERAL. Referring to this, HE SAYS: "in the secret of the upright." "The congregation" is the children of Yisrael when they gather in a group of ten to thank the Holy One, blessed be He. Therefore, we should give thanks to the Holy One, blessed be He, for good and for evil and publicize it before everyone. If you ask: THE HOLY ONE, BLESSED BE HE, knows, so why is it necessary to publicize? The Holy One, blessed be He, is glorified in the world by this PUBLICIZING. THEREFORE, WE SHOULD publicize the miracle and THEREFORE, it is written of the Holy One, blessed be He: "Thus will I magnify Myself and sanctify Myself..." (Yechezkel 38:23).

89. "Let every soul praise Yah"
Here, Rabbi Yehuda says that all souls come from the holy body, Malchut, and dwell within in humans. He speaks again of the fountains of Wisdom that emerge into 32 paths, and of the Holy Spirit, in which all the spirits are included.
Rabbi Yitzchak then tells us how profoundly moved Rabbi Shimon had been when speaking of this, and how he had told of the treasures of the supernal King, the key which is Yesod, the supernal Engravings, and the treasury of the Images (Malchut). Moses died and approached the Fiftieth Gate, we learn, without revealing these secrets to Yisrael.
The Relevance of this Passage
This passage speaks of the paradise that is obtained by the souls of the wise after death. The joy, so fierce that it causes Rabbi Shimon to weep, is the joy of returning to paradise. It is the moment when the burden of physical existence drops forever from one's soul, when the anguish and woe is cleared from one's sobbing heart, and when everything is made eternally young and joyful again. The notion of "death" has spiritual connotations, relevant to the here and now. In the moment we choose to ascend to a higher spiritual level, our old self dies. Thus, the world to come, paradise,

along with its abundant joyful treasures, pertains to the next level of spirituality which, potentially, lies in the very next moment, should we choose it. In this passage we choose it. Death itself dies and paradise appears before our eyes. The burden of physical existence is forever lifted.

885. רַבִּי יְהוּדָה פָּתַח וְאָמַר, כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ. תַּנָּא, כָּל נִשְׁמָתִין אִתּוּ מֵהַאי גּוּפָא קַדִּישָׁא, וְאִתְעָרוּ בִּבְנֵי נָשָׁא. וּמֵאָן אֲתַר. מֵהַהוּא אֲתַר דְּאִקְרֵי יַד. מֵאָן אֲתַר דָּא אָמַר רַבִּי יְהוּדָה דִּכְתִיב מָה רַבּוּ מַעֲשֶׂיךָ יְיָ׳ כֻּלָּם בְּחָכְמָה עָשִׂיתָ. תַּנָּא, מֵהַאי חָכְמְתָא דְּמַבּוּעוֹי נָפְקִין לִתְלָתִין וּתְרֵין שְׁבִילִין, אִשְׁתְּכְלַל כֹּלָּא, וְכָל מָה דְּאִית לְעֵילָא וְתַתָּא, וְהוּא אִתְקְרֵי רוּחָא קַדִּישָׁא, דְּכָל רוּחִין אִשְׁתְּכְלָלוּ בֵּיהּ.

886. אָמַר רַבִּי יִצְחָק, בְּיוֹמָא דַּהֲוָה רַבִּי שִׁמְעוֹן פָּרִישׁ מִלָּה דָּא, עֵינוֹי נַבְעִין מַיָּא, וַהֲוָה אָמַר, כָּל גִּנְזַיָּיא דְּמַלְכָּא עִלָּאָה, אִתְמְסָרָן בְּחַד מַפְתְּחָא, וְאִתְגַּלְיָיא בְּקֻזְפִּיטָן דְּקוּרְדִּיטֵי גְּלִיפִין עִלָּאִין.

887. אֶלָּא הָכִי תָּאנָא, מַאן יָכִיל לְאִשְׁתְּמוֹדְעָא וּלְאִתְכַּלְלָא מַה דְּגָנִיז בְּדָא מַבּוּעָא. דְּהָא מֹשֶׁה לָא גַּלֵּי דָּא בְּיוֹמוֹי, כַּד הֲוָה גַּלֵּי רָזָא עֲמִיקְתָּא לְיִשְׂרָאֵל, וְאַף עַל גַּב דְּכֹלָּא הֲוָה מִתְגַּלְיָיא עַל יָדוֹי. אֶלָּא בְּהַהִיא שַׁעֲתָא דְּבָעָא קוּדְשָׁא בְּרִיךְ הוּא לְסַלְקָא לֵיהּ לְמִתִּיבְתָּא קַדִּישָׁא עִלָּאָה, וּלְטַמְרָא לֵיהּ מִבְּנֵי נָשָׁא, דִּכְתִיב בֶּן מֵאָה וְעֶשְׂרִים שָׁנָה אָנֹכִי הַיּוֹם. הַיּוֹם מַמָּשׁ, דְּהַהוּא יוֹמָא אִשְׁתְּלִימוּ יוֹמוֹי, לְאִתְקָרְבָא לְאַתְרָא דָּא, דִּכְתִיב הֵן קָרְבוּ יָמֶיךָ קָרְבוּ מַמָּשׁ.

885. Rabbi Yehuda opened the discussion with the verse: "Let every soul praise Yah" (Tehilim 150:6). We have learned that all souls come from this holy body, NAMELY MALCHUT, WHICH IS A BODY TO ZEIR ANPIN, and dwell within humans. HE QUESTIONS: From which place is it, MEANING FROM WHICH ASPECT? HE ANSWERS: It is from the place that is called 'hand', NAMELY MALCHUT. HE QUESTIONS: What is the aspect of this place? Rabbi Yehuda said: It is written, "Hashem, how manifold are Your works. In Wisdom have You made them all" (Tehilim 104:24) and we have learned of that Chochmah (Wisdom), that Her fountains flow into 32 paths. Everything is included, everything that is above and below, WHICH IS MALCHUT, WHICH IN HER ALONE IS CHOCHMAH REVEALED, AND NOT IN ANY OTHER LEVEL. It is called 'the Holy Spirit' in which all spirits are included.

886. Rabbi Yitzchak said: During the day that Rabbi Shimon was explaining this subject, his eyes were gushing tears. He said: All the treasures of the supernal King are given over with one key, WHICH IS YESOD. The supernal Engravings, WHICH ARE THE SUPERNAL CONCEALED THINGS THAT ARE REVEALED THROUGH YESOD IN MALCHUT WHEREIN IS THE PLACE OF REVELATION, are revealed by the keeper of the treasury of the Images, THAT IS YESOD, THE HUSBAND OF MALCHUT THAT IS CALLED 'THE TREASURY OF THE IMAGES'.

887. We have learned, who can comprehend and grasp what is concealed in this fountain, WHICH IS YESOD, for Moses did not reveal in his lifetime, while he revealed deep secrets to Yisrael, NAMELY THE FIFTIETH GATE, even though everything was revealed through him. When the Holy One, blessed be He, wanted to elevate him to the supernal Holy Yeshivah and conceal him from people, as it is written: "I am 120 years old this day" (Devarim 31:2). It is on the very day OF HIS DEMISE, because on that day (the count of) his days was completed, to approach this place, THE FIFTIETH GATE, as it is written: "Behold, your days approach" (Ibid. 14). They actually approached, IN THAT THEY APPROACHED THE FIFTIETH GATE.

90. Moses did not die
Rabbi Shimon says here that from our point of view death is called 'death', but from the view of those above, life is increased to one who dies. So Moses did not die, and neither did Jacob, because he had a complete Faith. When Jacob was renamed 'Israel', we learn, it meant the perfection of everything, which is the lack of death.
The Relevance of this Passage
Death dies. All is perfected and made eternal through Jacob and Moses. Mercy and loving kindness envelop the entire metamorphose. End of story.

888. דְּתַנְיָא אָמַר רַבִּי שִׁמְעוֹן, מֹשֶׁה לָא מִית. וְאִי תֵּימָא הָא כְּתִיב וַיָּמָת שָׁם מֹשֶׁה. כַּךְ בְּכָל אֲתָר לְצַדִּיקַיָּא קָרֵי בְּהוּ מִיתָה. מַאי מִיתָה. מִסְטְרָא דִּילָן אִקְרֵי הָכִי. דְּתַנְיָא אָמַר רַבִּי שִׁמְעוֹן, וְכֵן תָּנָא, דְּמַאן דְּאִיהוּ בִּשְׁלִימוּתָא דִּמְהֵימְנוּתָא קַדִּישָׁא תַּלְיָיא בֵּיהּ, לָא תַּלְיָיא בֵּיהּ מִיתָה וְלָא מִית. כְּמָה דַּהֲוָה בְּיַעֲקֹב דִּמְהֵימְנוּתָא שְׁלִימָתָא הֲוָה בֵּיהּ.

888. We have learned that Rabbi Shimon said: Moses did not die. If you ask, yet it is written: "And Moses died there" (Devarim 34:5). And so every place where death is mentioned by the righteous, what is death? From our view, it is called so, BUT FROM THE VIEW OF THOSE ABOVE, TO THE CONTRARY, HIS LIFE INCREASED. For we have learned that Rabbi Shimon said: He taught that the Holy Faith is suspended from one who is perfect. Death is not attached to him and he doesn't die, as it was with Jacob, who had a complete Faith. THEREFORE, JACOB THE PATRIARCH DID NOT DIE.

889. דְּאָמַר ר׳ שִׁמְעוֹן, לֹא יִקָּרֵא שִׁמְךָ עוֹד יַעֲקֹב כִּי אִם יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ, וַיִּקְרָא אֶת שְׁמוֹ יִשְׂרָאֵל. מַאי יִשְׂרָאֵל. שְׁלֵימוּתָא דְּכֹלָּא. דִּכְתִיב וְאַתָּה אַל תִּירָא עַבְדִּי יַעֲקֹב וְאַל תֵּחַת יִשְׂרָאֵל כִּי הִנְנִי מוֹשִׁיעֲךָ מֵרָחוֹק וְאֶת זַרְעֲךָ מֵאֶרֶץ שִׁבְיָם וְגוֹ׳.

889. For Rabbi Shimon said: "Your name shall not be called any more Jacob, but Yisrael shall be your name, and he called his name Yisrael" (Beresheet 35:10). What means Yisrael? The perfection of everything, WHICH IS THE LACK OF DEATH. It is written: "Therefore fear you not, My servant Jacob, says Hashem; neither be dismayed, Yisrael: for, lo, I will save you from afar, and your seed from the land of their captivity..." (Yirmeyah 30:10).

890. א״ר יְהוּדָה מֵהָכָא, כִּי אִתְּךָ אָנִי, דַּיְיקָא, זַכָּאָה חוּלְקֵיהּ, דְּמָארֵיהּ אָמַר לֵיהּ כֵּן. כִּי אִתִּי אַתָּה לָא כְּתִיב, אֶלָּא כִּי אִתְּךָ אָנִי, דְּמָארֵיהּ אָתֵי לְאִתְחַבְּרָא דְּיוּרֵיהּ עִמֵּיהּ.

890. Rabbi Yehuda said: From the following IS DERIVED THAT JACOB DID NOT DIE, as it is written, "For I am with you" (Ibid. 11). "I" is exact, FOR IT POINTS OUT TO MALCHUT THAT IS CALLED 'I.' Blessed is the portion of him, whose Master speaks thus to him. It is not written, 'For you are with me', FOR THEN IT WOULD IMPLY THAT HE WAS ATTACHED TO THE HOLY ONE, BLESSED BE HE, ABOVE BUT NOT WHEN HE WAS IN HIS PLACE BELOW. Rather "for I am with you," WHICH POINTS OUT that his Master came to join and dwell with him.

891. אר״ש שַׁפִּיר קָאָמַר ר׳ אַבָּא דְּאָמַר וְשָׁב יַעֲקֹב וְשָׁקַט וְשַׁאֲנַן וְאֵין מַחֲרִיד. וְשָׁב יַעֲקֹב: לְאִתְקְרֵי בִּשְׁמָא אַחֲרָא, דִּכְתִיב לֹא יִקָּרֵא שִׁמְךָ עוֹד יַעֲקֹב כִּי אִם יִשְׂרָאֵל.

891. Rabbi Shimon said: Rabbi Aba has spoken well ABOUT THE VERSE, "And Jacob shall return, and shall be quiet and at ease, and none shall make him afraid" (Ibid. 10). "And Jacob shall return" MEANS he shall return to being called by a different name, as it is written: "Your name shall not be called any more Jacob, but Yisrael."

892. ד״א וְשָׁב יַעֲקֹב, לְאַתָּר דְּאִתְנְסִיב מִתַּמָּן. וְשָׁקַט, בְּעוֹלָם הַזֶּה. וְשַׁאֲנַן, בְּעוֹלָם הַבָּא. וְאֵין מַחֲרִיד מִמַּלְאַךְ הַמָּוֶת. דְּמַשְׁמַע דְּכֹלָּא הֲוָה בֵּיהּ. ר׳ יִצְחָק אָמַר, חַבְרַיָּיא הָא אוּקְמוּהָ, דִּכְתִיב וְאֶת זַרְעֲךָ מֵאֶרֶץ שִׁבְיָם, מַה זַרְעוֹ בַּחַיִּים, אַף הוּא בַּחַיִּים.

892. Another explanation for: "And Jacob shall return" MEANING "AND JACOB SHALL RETURN" to the place from where he was taken "and shall be quiet" NAMELY in this world. "And at ease," NAMELY in the World to Come. "And none shall make him afraid," NAMELY of the Angel of Death. The implication is that he had everything in him, FOR JACOB DID NOT DIE. Rabbi Yitzchak said: The friends have established it, as it is written, "And your seed from the land of their captivity" (Ibid. 10). Just as his seed is alive, so is he alive. HENCE, JACOB DID NOT DIE.

91. Circumcision, redemption of the firstborn son and marriage

Rabbi Yehuda tells us here that bad things will come to the people in the world who do not take advantage of the Torah that their Master left for them. He then says there are three things that a person is obligated to do for his son: circumcision, redemption, and to marry him to a woman. This is because God did these things for Yisrael. Also, we are told, He carried them like the eagle who carries its children on its wings.

The Relevance of this Passage

Our meditation purifies our children and redeems all the world's children who grace us with their innocence. By this action, we are carried upward on our own strong wings, and the men and women, sons and daughters of this world, find their soul mates and unite in completion. And then our entire world unites with our Creator in a Final Redemption that exemplifies the loving kindness of this holy book.

893. וְהַבְּרִיחַ הַתִּיכוֹן בְּתוֹךְ הַקְּרָשִׁים מַבְרִיחַ מִן הַקָּצֶה אֶל הַקָּצֶה. רַבִּי יְהוּדָה פָּתַח אַשְׁרֶיךָ אֶרֶץ שֶׁמַּלְכֵּךְ בֶּן חוֹרִים וְשָׂרַיִךְ בָּעֵת יֹאכֵלוּ. וּכְתִיב, אוֹי לָךְ אֶרֶץ שֶׁמַּלְכֵּךְ נָעַר וְשָׂרַיִךְ בַּבֹּקֶר יֹאכֵלוּ. וַוי לְעָלְמָא דְּלָא מַשְׁגְּחָן בְּפוּלְחָנָא דְּמָארֵיהוֹן, דְּהָא מָארֵיהוֹן אַשְׁגַּח בְּגִינֵיהוֹן לְאוֹטָבָא לְהוּ, דְּאָנַח קָמֵיהוּ פִּתְגָמֵי אוֹרַיְיתָא, וְלָא מַשְׁגְּחָן.

893. "And the middle bar in the midst of the boards shall reach from end to end" (Shemot 26:28). Rabbi Yehuda opened the discussion saying: "Happy are you, O land, when your king is a free man, and your princes eat in due season" (Kohelet 10:17) and, "Woe to you, O land, when your king is a child, and your princes dine in the morning" (Ibid. 16). Woe is to the people in the world that do not care the service of their Master, because their Master endeavors to do good for them, for He has left words of Torah before them but they do pay attention to them.

894. דְּתָנֵינָן, תְּלַת מִלִּין בְּעֵי בַּר נָשׁ לְמֶעְבַּד לִבְרֵיהּ, מִילָה, וּפִדְיוֹן, וּלְנַסְבָּא לֵיהּ אִנְתּוּ. וְכֹלָּא עֲבִיד קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל. מִילָה: דִּכְתִיב וְשׁוּב מוֹל אֶת בְּנֵי יִשְׂרָאֵל שֵׁנִית. וּכְתִיב וּבֶן שְׁמֹנַת יָמִים יִמּוֹל לָכֶם כָּל זָכָר. פִּדְיוֹן. דִּכְתִיב וַיִּפְדֶּךָ מִבֵּית עֲבָדִים מִיַּד פַּרְעֹה מֶלֶךְ מִצְרָיִם. לְנַסְבָּא לֵיהּ אִנְתּוּ: דִּכְתִיב זָכָר וּנְקֵבָה בָּרָא אוֹתָם, וּכְתִיב וַיְבָרֶךְ אוֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ. תּוּ, אַטִּיל לְהוּ כְּהַאי נִשְׁרָא, דְּאָטִיל לִבְנוֹי עַל גַּדְפּוֹי, דִּכְתִיב וָאֶשָּׂא אֶתְכֶם עַל כַּנְפֵי נְשָׁרִים.

894. We have learned that there are three things that a person is obligated to do for his son: circumcision; redemption; marry him to a woman. The Holy One, blessed be He, did all this with Yisrael. Circumcision, as it is written: "And circumcise again the children of Yisrael a second time" (Yehoshua 5:2) and, "And he that is eight days old shall be circumcised among you, every male" (Beresheet 17:12). Redemption, as it is written: "And redeemed you out of the house of bondmen, from the land of Pharaoh, King of Egypt" (Devarim 7:8). To marry him to a woman, as it is written: "Male and female He created them" (Beresheet 1:27) and, "And Elohim blessed them, and Elohim said to them, be fruitful and multiply" (Ibid. 28). Also, He carried them like an eagle who carries its young on its wings, as it is written: "And how I bore you on eagles' wings" (Shemot 19:4).

92. Until Jacob people died without sickness

Rabbi Yosi tells us that Rabbi Huna went up to the Holy Land and found the rabbis discussing this passage: "And I will punish Bel in Babylon, and I will take out of his mouth that he has swallowed up; and the nations shall not flow together any more to him." Rabbi Huna tries to make himself heard, but no one will listen until Rabbi Yudai asks him to speak. Rabbi Huna then explains that Jacob asked God if a person could be sick for a few days before death so he could put his affairs in order and repent of his sins. Thus, God granted this wish to Jacob, and he was the first person to fall sick before dying.

The Relevance of this Passage

Here, the reader proactively repents of his wrongdoings and brings order to his affairs without having to go through pain and illness just to comprehend the importance of penitence. Moreover, just as Jacob had the power to bring sickness to this world so that a man could avoid suffering in the World to Come, we now draw upon Jacob's righteousness and awesome power to achieve the reverse effect, the end of sickness, the cessation of suffering, the demise death. The gateway to the World to Come is now open'

895. אָמַר רַבִּי יוֹסִי, כֹּלָּא הוּא יָאוֹת, אֲבָל אוֹרַיְיתָא דְּאַהֲדָר קָמַיְיהוּ דְּיִשְׂרָאֵל, וְאוֹלִיף לוֹן, יַתִּיר מִכֹּלָּא. תָּא חֲזִי, לֵית שְׁבָחָא דְּבַר נָשׁ בְּהַאי עָלְמָא וּבְעָלְמָא דְּאָתֵי, כִּשְׁבָחָא דְּאוֹרַיְיתָא דִּכְתִיב בָּהּ בִּי מְלָכִים יִמְלֹכוּ.

895. Rabbi Yosi said: It is all nice, but the Torah that was given before the children of Yisrael and taught to them is more IMPORTANT than everything. Come and see: There is no praise for a person in this world and in the World to Come like the praise of Torah, as it is written of it: "By me kings reign" (Mishlei 8:15).

896. דְּהָא תָּנֵינָן כַּד סָלִיק רַב הוּנָא לְהָתָם, אַשְׁכַּח רַבָּנָן דַּהֲווֹ עַסְקֵי בְּהַאי קְרָא, דִּכְתִיב, וּפָקַדְתִּי עַל בֵּל בְּבָבֶל וְהוֹצֵאתִי אֶת בִּלְעוֹ מִפִּיו וְלֹא יִנְהֲרוּ אֵלָיו עוֹד גּוֹיִם. וְרַב הוּנָא לָא הֲווֹ מַשְׁגִּיחִין בֵּיהּ, דְּהָא לָא אִשְׁתְּמוֹדְעָן לֵיהּ בְּקַדְמֵיתָא, בְּגִין דַּהֲוָה זְעֵיר. עָאל לְבֵי מִדְרָשָׁא, וְאַשְׁכַּח רַבָּנָן דַּהֲווֹ אַמְרֵי, הַאי קְרָא אִית לְאִסְתַּכְּלָא בֵּיהּ, אִי טַעֲוָתֵיהּ וְדָחֲלָתֵיהּ דְּנֶבוּכַדְנֶצַּר הֲוָה שְׁמֵיהּ בֵּל, הָא כְּתִיב בֵּיהּ, וְעַד אָחֳרִין עַל קַדְמֵי דָּנִיאֵל דִּי שְׁמֵהּ בֵּלְטְשַׁאצַּר כְּשֵׁם אֱלָהִי. וְעוֹד, מַאי וְהוֹצֵאתִי אֶת בִּלְעוֹ מִפִּיו.

896. We have learned that when Rav Huna went up TO THE HOLY LAND, he found the Rabbis occupied with this passage that says: "And I will punish Bel in Babylon, and I will take out of his mouth which he has swallowed up; and the nations shall not flow together any more to him" (Yirmeyah 51:44). Rav Huna STOOD BUT they didn't notice him, because they did not recognize him at first and because he was small. He came to the study hall and he heard the sages saying that this verse THAT WAS JUST MENTIONED must be examined to see whether the name of the idol and object of fear of Nebuchadnezzar was Bel. AND THEREFORE HE SAID: "AND I WILL PUNISH BEL," yet it is written, "But at last Daniel came in before me, whose name is Beltshatzar, according to the name of my Elohim" (Daniel 4:5). SO WE SEE THAT HIS IDOL'S NAME WAS BELTSHATZAR. Also, what does this mean: "And I will take out of his mouth which he has swallowed up"?

897. קָם רַב הוּנָא בֵּינֵי קַיְימֵי דְּעַמּוּדֵי, וְאָמַר אִילּוּ הֲוֵינָא בְּאַתְרִי, דְּרִישְׁנָא לֵיהּ לְהַאי פְּסוּקָא. לָא אַשְׁגְּחוּ בֵּיהּ. קָם תְּנְיָינוּת, וְאָמַר מִלָּה דָא. אָתָא רַבִּי יוּדָאי בַּר רַב, וְאוֹתְבֵיהּ קַמֵּיהּ. אָמַר לֵיהּ, אֵימָא בְּרִי אֵימָא, דְּמִלֵּי אוֹרַיְיתָא כְּתִיב בְּהוּ, בְּרֹאשׁ הוֹמִיּוֹת תִּקְרָא וְגוֹ׳.

897. Rav Huna stood up between the foundation of the pillars and said: If I were in my own place, I would explain this verse. They paid him no attention. He stood up and repeated it a second time. Rabbi Yudai, the son of Rav, came over and sat him down in front of him. He said to him: Speak my son, speak, because concerning the words of Torah is written, "She cries in the chief place of concourse..." (Mishlei 1:21).

898. פָּתַח וְאָמַר, הָכִי תְּנִינָן, בְּיוֹמֵי קַדְמָאֵי עַד לָא אָתָא יַעֲקֹב, הֲוָה בַּר נָשׁ שָׁלֵו בְּבֵיתֵיהּ, מָטָא זִמְנֵיהּ, מִית בְּלָא מַרְעִין, כֵּיוָן דְּאָתָא יַעֲקֹב, בָּעָא קֳמֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, אָמַר לֵיהּ, מָרֵי דְּעָלְמָא, אִי נִיחָא קָמָךְ, דְּלִנְפּוֹל בַּר נָשׁ בְּבֵי מַרְעֵיהּ, תְּרֵין אוֹ תְּלַת יוֹמִין, וּלְבָתַר יִתְכְּנֵשׁ לְעַמֵּיהּ, וְיַפְקֵד לְבֵיתֵיהּ, וְיֵתוּב מֵחוֹבוֹי. אָמַר לֵיהּ שַׁפִּיר. אַתְּ הוּא סִימָנָא בְּעָלְמָא. ת״ח, מָה כְּתִיב בֵּיהּ וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיֹּאמֶר לְיוֹסֵף הִנֵּה אָבִיךָ חוֹלֶה. חֹלֶה כְּתִיב מַה דְּלָא הֲוָה לְבַר נָשׁ מִן קַדְמַת דְּנָא.

898. He opened the discussion saying: We have learned that in the early days, before Jacob came, a person was peacefully in his home, WITHOUT ANY SICKNESS. When his time came TO DIE, he died without any sickness. When Jacob came, he asked of the Holy One, blessed be He: Master of the Universe, if it is favorable before You, let a person fall into illness for two or three days. Then he should be gathered unto his people, SO THAT HE WOULD BE ABLE to arrange for his family and repent his sins. THE HOLY ONE, BLESSED BE HE, told him, 'Fine, you will be an example for the world,' MEANING THAT IT WILL START WITH YOU. Come and see what is written concerning him: "And it came to pass after these things, that one told Joseph, Behold your father is sick (Heb. choleh)" (Beresheet 48:1). The word choleh is spelled WITHOUT A VAV, WHICH SHOWS THAT IT WAS NEW, and that no person had this before.

93. Up until Hezekiah, there was no sick person, who was cured

We learn here that, after Jacob died, everyone who became ill also died, until Hezekiah. When he became ill he prayed to God, saying that if people were healed from illness, they would thank God and return to their lives with repentance. God took his point, and granted his request, beginning with Hezekiah. At this time also the sun turned back ten degrees, we learn, and time turned back five full hours, so the Elohim of Hezekiah performed two miracles on one day. God swore to Hezekiah that three kings would descend from him, we are then told. The first of these kings was Nebuchadnezzar, who made an idol and caused everyone to worship it. From the temple he took a vessel that was engraved with the letters of the Holy Name and placed it in the mouth of the idol, which then spoke great things. Daniel came and commanded the idol, saying, 'I am the messenger of the supernal Master. I decree upon you to leave here.' Then the vessel came out of the idol's mouth and the idol fell to the ground and broke. Rabbi Huna then concludes by saying that all this is the meaning of: "And I will take out of his mouth that he has swallowed up; and the nations shall not flow together any more to him."

The Relevance of this Passage

The Light of healing shines brightly here, brighter still, when we fill our hearts with contriteness and make a conscious effort to share this radiance with others in need of healing. Doing so achieves eternal well-being for the body and soul of man.

899. בָּתַר דְּשָׁכִיב, לָא הֲוָה בַּר נָשׁ דַּהֲוָה לֵיהּ מַרְעִין, דְּלָא מִית. עַד דְּאָתָא חִזְקִיָּה, מָה כְּתִיב בֵּיהּ, בַּיָּמִים הָהֵם חָלָה חִזְקִיָּהוּ לָמוּת וְגוֹ׳. תָּא חֲזִי, מָה כְּתִיב וַיַּסֵּב חִזְקִיָּהוּ פָּנָיו אֶל הַקִּיר וַיִּתְפַּלֵּל אֶל יְיָ׳, אָמַר לֵיהּ, אִי נִיחָא קָמָךְ דְּיִתְסוּן בְּנֵי נָשָׁא מִבֵּי מַרְעֵיהוֹן, וְיוֹדוּן שְׁמָךְ, וְיִשְׁתְּמוֹדְעוּן, וְיִתּוּבוּן לְבָתַר בְּתִיּוּבְתָּא שְׁלִימְתָא, וְיִשְׁתַּכְּחוּן בְּנֵי עָלְמָא זַכָּאִין קֳדָמָךְ. אָמַר לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, יֵאוֹת הוּא אַתְּ תְּהֵא סִימָנָא בְּעָלְמָא, וְכַךְ הוּא, מַאי דְּלָא הֲוָה מִקַּדְמַת דְּנָא. הָדָא הוּא דִּכְתִיב, מִכְתָּב לְחִזְקִיָּהוּ מֶלֶךְ יְהוּדָה בַּחֳלוֹתוֹ וַיְחִי מֵחָלְיוֹ. וְתָאנָא, הַהוּא יוֹמָא אִתְחָזַר שְׁמְשָׁא עֶשֶׂר דַּרְגִּין.

899. After he died, there was no person IN THE WORLD who became ill and did not die from that illness until Hezekiah came. What is written about him? "In those days Hezekiah fell mortally sick..." (Yeshayah 38:1). Come and see what is written: "Then Hezekiah turned his face toward the wall, and prayed to Hashem" (Ibid. 2). He said TO THE HOLY ONE, BLESSED BE HE: Does it please You that people should be healed from their illness, and they should thank Your Name and recognize, and return later on in complete repentance. The inhabitants of the world will be meritorious in Your eyes. The Holy One, blessed be He, said to him, 'It pleases Me, and you will be a sign to the world,' THAT IT WILL START WITH YOU. So it was, what never was before. This is what is meant by: "The writing of Hezekiah King of Judah when he had been sick, and was recovered of his sickness" (Ibid. 9). We learned that the sun turned BACKWARD ten degrees.

900. וְתָאנָא, מְרוֹדָךְ בַּלְאֲדָן הֲוָה אָכִיל כָּל יוֹמָא בְּד׳ שַׁעְתֵּי, וְנָאִים עַד תְּשַׁע שַׁעְתֵּי, וְהַהוּא יוֹמָא נָאִים עַד ט׳ שַׁעְתֵּי, כַּד אִתְּעַר חָמָא שִׁמְשָׁא דְּקָאֵים בְּד׳ שַׁעְתֵּי, אָמַר מַאי הַאי, בְּקִטּוּלָא דְּקוּנְטִירָא קוֹנְטְרוֹי אַנְקְטַרְתּוּן. אָמְרוּ לֵיהּ לְמָה. אָמַר, דְּנָאִימְנָא יוֹמָא חַד, וּתְלָתוּת יוֹמָא. א״ל, לָאו הָכִי, אֶלָּא אֱלָהָא דְּחִזְקִיָּה עֲבַד יוֹמָא דֵּין תְּרֵין נִיסִּין. אָסִי לְחִזְקִיָּה מִבֵּי מַרְעֵיהּ, וְאַחְזַר שִׁמְשָׁא לְעִדָּנָא דָּא. אָמַר וְכִי אִית בְּעָלְמָא אֱלָהָא רַבָּא בַּר מֵאֱלָהִי. אָמְרוּ, אֱלָהָא דְּחִזְקִיָּהוּ.

900. We also learned that Merodach Baladan used to always eat daily at the fourth hour OF THE DAY, and also that he slept until the ninth hour OF THE DAY. That day TOO, he slept until the ninth hour. When he awoke, he saw that the sun stood at the fourth hour OF THE DAY. He said: What is this. Is this a plot to starve me with hunger? They said to him: Why? He said: For I have slept one and a third days, BECAUSE HE THOUGHT THAT THIS WAS THE FOURTH HOUR OF THE NEXT DAY AND THAT HE HAD SLEPT ONE FULL DAY FROM FOUR HOURS AND A THIRD OF THE SECOND DAY, BECAUSE IT WAS ALREADY AT THE FOURTH HOUR OF THE SECOND DAY. They said to him that it was not so, but that the Elohim of Hezekiah performed two miracles on that day. One is that He cured Hezekiah of his illness and the second is that He returned the sun to this hour. He said: Is there a great Elohim in this world except for my Elohim? And they said: The Elohim of Hezekiah.

901. קָם וְכָתַב כְּתָבוֹי, שְׁלָם לְחִזְקִיָּהוּ מַלְכָּא דִּיהוּדָה וּשְׁלָם לֶאֱלָהֵיהּ וּשְׁלָם לִירוּשְׁלֵם קַרְתָּא קַדִּישָׁא. לְבָתַר אַמְלִיךְ וְקָם מִכֻּרְסְיָה, וּפְסַע תְּלַת פְּסִיעָן, וְכָתַב אַחֲרָנִין, שְׁלָם לֶאֱלָהָא רַבָּא דְּבִירוּשְׁלֵם וּשְׁלָם לְחִזְקִיָּהוּ מַלְכָּא דִּיהוּדָה וּשְׁלָם לִירוּשְׁלֵם קַרְתָּא קַדִּישָׁא. א״ל קוּדְשָׁא בְּרִיךְ הוּא, אַנְתְּ פְּסַעְתְּ בְּגִין יְקָרִי תְּלַת פְּסִיעָן, חַיֶּיךָ מִינָּךְ יִפְקוּן תְּלַת מַלְכִּין שַׁלִּיטִין, קַסְטִירִין רוּפִינִין דְּשָׁלִיטִין בְּכָל עָלְמָא, וְקַדְמָאָה מִנַּיְיהוּ נְבוּכַדְנֶצַּר הֲוָה.

901. He arose and wrote his letter: 'Peace to Hezekiah, the King of Judah, and peace to his Elohim and peace to Jerusalem, the Holy City. 'Afterwards, he changed his mind, arose from his throne, took three steps and wrote another letter: 'Peace to the Great Elohim in Jerusalem and peace to Hezekiah, the King of Judah, and peace to Jerusalem, the Holy City. 'The Holy One, blessed be He, said to him, 'You took three steps in My honor. I swear that three kings will descend from you, rulers and princes who will rule over the whole world.' And the first of them was Nebuchadnezzar.

902. ת״ח, מַאי א״ל דָּנִיאֵל, אַנְתְּ הוּא רֵאשָׁה דִּי דַּהֲבָא. וּבַתְרָךְ תְּקוּם מַלְכוּ אָחֳרִי אֲרַע מִינָּךְ וּמַלְכוּ תְּלִיתָאָה אָחֳרִי וְגוֹ׳. מַה כְּתִיב נְבוּכַדְנֶצַּר מַלְכָּא עֲבַד צְלֵם דִּי דַהַב רוּמֵיהּ אַמִּין שִׁתִּין פְּתָיֵהּ אַמִּין שִׁית. אָמַר נְבוּכַדְנֶצַּר צֶלֶם דַּחֲמֵינָא, הֲוָה רֵישָׁא דִּי דַּהֲבָא, מֵעוֹי דְּכֶסֶף, אֲנָא אַעֲבִיד כֻּלָּא דְּדַהֲבָא, דְּלֵהֱוֵי קַזְפִּירָא דְּדַהֲבָא בְּרֵישָׁא.

902. Come and see what Daniel said to Nebuchadnezzar: "You are this head of gold. And after you shall arise another kingdom inferior to you, and another third kingdom of brass..." (Daniel 2:38-39). What is written? "Nebuchadnezzar the king made an image of gold, whose height was sixty cubits: and the breadth of which was six cubits" (Daniel 3:1). Nebuchadnezzar said, 'The idol that I saw IN THE DREAM had a head of gold and his innards were silver. I shall make it entirely of gold and there shall be a golden crown on its head.'

903. וְתָאנָא, הַהוּא יוֹמָא כָּנַשׁ כָּל אוּמַיָּא וַעֲמַמַיָּא וְלִישָׁנַיָּא לְמִפְלַח לְהַהוּא צַלְמָא, וְנָטַל מָאנָא מִמָּאנֵי מַקְדְּשָׁא, דַּהֲוָה גָּלִיף בֵּיהּ שְׁמָא קַדִּישָׁא, וְעָיֵיל לֵיהּ בְּפוּמֵיהּ דְּהַהוּא צַלְמָא וּבְהַהִיא שַׁעְתָּא, הֲוָה מְמַלֵּל רַבְרְבָן, עַד דְּאָתָא דָּנִיאֵל, וְקָרִיב גַּבֵּי דְּהַהוּא צַלְמָא, וְאָמַר אֲנָא שְׁלִיחָא דְּמָארָא עִלָּאָה, גּוֹזְרְנִי עָלָךְ לְמִפַּק מֵהָכָא. אִדְכַּר שְׁמָא קַדִּישָׁא, וְנָפַק הַהוּא מָאנָא, וְנָפַל צַלְמָא וְאִתְבַּר. הַיְינוּ דִּכְתִיב וְהוֹצֵאתִי אֶת בִּלְעוֹ מִפִּיו וְלֹא יִנְהֲרוּ אֵלָיו עוֹד גּוֹיִם. קָם ר׳ יְהוּדָה וּנַשְׁקֵיהּ עַל רֵישֵׁיהּ, אָמַר אִי לָא דְּקָרִיבְנָא בְּקוּטְפַיָּיא הָכָא, לָא אִשְׁתְּמוֹדַעְנָא בָּךְ. וַהֲווֹ דַּחֲלִין קַמֵּיהּ מֵהַהוּא יוֹמָא.

903. We learned that he gathered all the nations and peoples and tongues on that day to worship that idol. And he took a vessel of the vessels of the Temple upon which was engraved the Holy Name, and placed it in the mouth of that idol. At that moment, the idol spoke great things until Daniel came and approached that idol, saying, 'I am the messenger of the supernal Master. I decree upon you to leave here.' When he mentioned the Holy Name, that vessel came out of the idol's mouth, and the idol fell and broke. This is the meaning of that which is written: "And I will take out of his mouth which he has swallowed up; and the nations shall not flow together any more to him" (Yirmeyah 51:44). Rabbi Yehuda got up and kissed RAV HUNA on his head. He said: If I had not brought you close to the friends here, we would not recognize you. From that day onwards, they were in awe of him.

94. "Happy are you, O land, when your king is a free man"
Rabbi Yosi says here that this verse refers to Moses when he freed the children of Yisrael from slavery in Egypt. By 'land' he means the earth, Malchut, which is sutained from the heavens, Zeir Anpin. Rabbi Yosi then discusses the destruction of the Holy Temple and the Holy Land, and explains that when God wants to judge the world He first has a trial above, and then the verdict is established below. Rabbi Shimon next says that "And the middle bar in the midst of the boards shall reach from end to end" refers to Jacob, who united Malchut and Zeir Anpin through Rachel and Leah. "And Jacob was a plain man", we learn, means he was whole, and completes supernal Chesed and supernal Gvurah in Binah, and the two Columns in Zeir Anpin. Chochmah, we are told, includes everything. The patriarchs, Abraham and Isaac, include everything, too, and Jacob combines both of them.
The Relevance of this Passage
Our Evil Inclination, the ego, has been the foundation of turmoil, pain, and all unhappiness. The Other Side tells us that we are self-governing, free, and independent, but in truth, we have been enslaved to its will and command. We are under the delusion that we act freely. In reality, we have been held captive by its desires. We are imprisoned by our reactive whims and self-absorbed desires. We are enslaved to our careers, jobs, and shallow relationships. We are incarcerated by our need for other people's acceptance. The ego is a ball and chain that has anchored us to this physical dimension, its material trappings and its inevitable turmoil.
For this reason, fulfillment has always been a rare commodity. Our moments of happiness and true freedom are fleeting. This segment of Zohar unlocks the chains of the Other Side, offering us the greatest freedom a man can attain, freedom from the self. The Zohar's spiritual influences impress us with wisdom to finally recognize life's true and lasting pleasures, closeness with the Creator, marriage, children, friendship, and the strength to forever resist trading them away for transient pleasures born of self-indulgence. This wisdom, and the ultimate freedom it now provides, flows to us from Abraham, Isaac, Jacob, and Moses.

904. We have studied: "Happy are you, O land, when your king is a free man, and your princes eat in due season" (Kohelet 10:17). Rabbi Yosi established this verse to refer to Moses at the time that he took the children of Yisrael out of Egypt and made them free people. "And your princes eat in due season" as it is written: "And you shall eat it in haste; it is Hashem's Pesach" (Shemot 12:11).

904. תָּאנָא אַשְׁרֵיךָ אֶרֶץ שֶׁמַּלְכֵּךְ בֶּן חוֹרִים וְשָׂרַיִךְ בָּעֵת יֹאכֵלוּ. ר׳ יוֹסִי אוֹקִים לְהַאי קְרָא, בְּמֹשֶׁה, בְּשַׁעֲתָא דְּאַפִּיק לְהוּ לְיִשְׂרָאֵל מִמִּצְרַיִם, וַעֲבַד לוֹן בְּנֵי חוֹרִין. וְשָׂרַיִךְ בָּעֵת יֹאכֵלוּ, דִּכְתִיב וְאֲכַלְתֶּם אוֹתוֹ בְּחִפָּזוֹן פֶּסַח הוּא לַיְיָ׳.

905. Rabbi Shimon bar Yochai said, Did I not say that the words of King Solomon are all inside the sanctuary of the King? What you said is all well, and it required for an argument to be based upon it, but this verse is above in the Supernal Sanctuary, WHICH IS MALCHUT.

905. אָמַר ר׳ שִׁמְעוֹן בַּר יוֹחָאי, וְכִי לָא אֲמִינָא דְּמִלּוֹי דִּשְׁלֹמֹה מַלְכָּא, דְּכֻלְּהוּ בְּגוֹ, לְגוֹ הֵיכְלָא קַדִּישָׁא הֲווֹ. וְהַאי דְּאַמְרִיתוּ כֹּלָּא שַׁפִּיר הֲוָה, וְלִדְרָשָׁא הוּא דְּאָתָא, אֲבָל הַאי קְרָא, לְעֵילָּא בְּהֵיכְלָא קַדִּישָׁא הוּא.

906. We have studied: "Happy are you, O land, when your king is a free man." What land is this? It means just land, NAMELY MALCHUT, for we have learned that it is written: "He has cast down from heaven to earth (or: land) the beauty of Yisrael" (Eichah 2:1). Behold, this land is a secret among the crowns of the Holy King, NAMELY THE SFIROT, of which is written: "In the day that Hashem Elohim made the earth and the heavens" (Beresheet 2:4). FOR ELOHIM IS BINAH, HEAVEN IS ZEIR ANPIN AND EARTH IS MALCHUT. On this earth. All that is nourished is from that place called 'heavens', because this earth is sustained only from the holy perfection called 'heavens'.

906. תָּאנָא, אַשְׁרֵיךָ אֶרֶץ שֶׁמַּלְכֵּךְ בֶּן חוֹרִים. מַאי אֶרֶץ. אֶרֶץ סְתָם. דְּתַנְיָא, מ״ד הִשְׁלִיךְ מִשָּׁמַיִם אֶרֶץ תִּפְאֶרֶת יִשְׂרָאֵל. אֶלָּא הַאי אֶרֶץ, הִיא רָזָא, בְּגוֹ כִּתְרֵי מַלְכָּא קַדִּישָׁא, דִּכְתִיב בֵּיהּ בְּיוֹם עֲשׂוֹת יְיָ׳ אֱלֹהִים אֶרֶץ וְשָׁמָיִם. וְהַאי אֶרֶץ, וְכָל מַה דְּיָנִיק וְאִתְּזָן, מֵהַהוּא אֲתָר דְּאִקְרֵי שָׁמַיִם הוּא, וְלָא אִתְּזָנַת אַרְעָא דָּא, אֶלָּא מִשְּׁלֵימוּתָא קַדִּישָׁא, דְּאִקְרֵי שָׁמַיִם.

907. When the Holy One, blessed be He, wanted to destroy His house below, NAMELY THE TEMPLE, and the terrestrial Holy Land, He first removed the celestial Holy Land, WHICH IS MALCHUT, lowered it from that level from which it was nourishing, which is the Holy Heavens, NAMELY ZEIR ANPIN, and destroyed the terrestrial one. This is what is meant by: "He cast down from heavens (to) earth" (Eichah 2:1) first, and afterwards: "And remembered not His footstool" (Ibid.), WHICH IS THE TERRESTRIAL TEMPLE AND THE HOLY LAND CALLED 'HIS FOOTSTOOL'. We have learned that these are the ways of the Holy One, blessed be He. When He wants to judge the world, first He has a trial above and then verdict is carried below, as it is written: "Hashem shall punish the host of the high ones on high" and afterwards: "The kings of the earth upon the earth" (Yeshayah 24:21).

907. וּבְשַׁעֲתָא דְּבָעָא קוּדְשָׁא בְּרִיךְ הוּא לְאַחֲרָבָא בֵּיתֵיהּ דִּלְתַתָּא, וְאַרְעָא קַדִּישָׁא דִּלְתַתָּא, אַעְבַּר לְהַאי אַרְעָא קַדִּישָׁא דִּלְעֵילָּא בְּקַדְמֵיתָא, וְנָחִית לֵיהּ מֵהַהוּא דַּרְגָּא דַּהֲוָה יָנֵקָא מִשָּׁמַיִם קַדִּישָׁא, וּלְבָתַר חָרִיב לְהַאי דִּלְתַתָּא, הה״ד הִשְׁלִיךְ מִשָּׁמַיִם אֶרֶץ בְּקַדְמֵיתָא, וּלְבָתַר וְלָא זָכַר הֲדוֹם רַגְלָיו. דְּתַנְיָא, כַּךְ אָרְחוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, כַּד בָּעֵי לְמֵידַן עָלְמָא, בְּקַדְמֵיתָא עָבִיד דִּינָא לְעֵילָּא, וּלְבָתַר אִתְקָיְּים לְתַתָּא, דִּכְתִיב יִפְקוֹד יְיָ׳ עַל צְבָא הַמָּרוֹם בַּמָּרוֹם בְּקַדְמֵיתָא, וּלְבָתַר וְעַל מַלְכֵי הָאֲדָמָה עַל הָאֲדָמָה.

908. Rabbi Shimon said: "Happy are you, O land, when your king is a free man" REFERS TO ZEIR ANPIN, who sustains you with abundance without fear of another. From that supernal King all are sustained. "And your princes eat in due season" is as written: "In due time Jacob and Yisrael are told what El has performed" (Bemidbar 23:23), FOR THEY ARE THE PRINCES. "Woe to you, O land, when your king is a child" (Kohelet 10:16) is as written: "And I will give children to be their princes" (Yeshayah 3:4). Woe is unto the land if it nourishes from the left, WHICH IS CALLED 'CHILD'. "And your princes dine in the morning" (Ibid.), that is, in that darkness OF THE LEFT as long as that which should rule does not illuminate or rule, NAMELY THE CENTRAL COLUMN THAT UNITES RIGHT AND LEFT.

908. א"ר שִׁמְעוֹן, אַשְׁרֵיךָ אֶרֶץ שֶׁמַּלְכֵּךְ בֶּן חוֹרִין, דְּזָן לָךְ בִּסְגִיאוּת כֹּלָא, בְּלָא דְּחִילוּ דְּאַחֲרָא, וּמֵהַהוּא מַלְכָּא עִלָּאָה אִתְּזָן כֹּלָא. וְשָׂרַיִךְ בָּעֵת יֹאכֵלוּ, כד"א כָּעֵת יֵאָמֵר לְיַעֲקֹב וּלְיִשְׂרָאֵל מָה פָּעַל אֵל, אִי לָךְ אֶרֶץ שֶׁמַּלְכֵּךְ נָעַר כד"א וְנָתַתִּי נְעָרִים שָׂרֵיהֶם. דְּוַוי לְאַרְעָא כַּד יִנְקָא מִשְּׂמָאלָא. וְשָׂרַיִךְ בַּבֹּקֶר יֹאכֵלוּ, בְּהַהוּא קַדְרוּתָא, וְעַד לָא נָהִיר, וְלָא שַׁלְטָא מָה דְּשַׁלְטָא.

909. We have learned that Rabbi Shimon said: "And the middle bar in the midst of the boards shall reach from end to end" (Shemot 26:28). This refers to holy and perfect Jacob, as we have established. It is written: "And Jacob was a plain man, dwelling in tents" (Beresheet 25:27). It is not written 'tent,' but rather "tents," WHICH MEANS two, for he is attached to this one and that one, NAMELY, IN MALCHUT THAT IS ABOVE THE CHEST OF ZEIR ANPIN THAT IS CALLED 'LEAH' AND IN MALCHUT BELOW THE CHEST OF ZEIR ANPIN CALLED 'RACHEL'. It is also written here: "And the middle bar in the midst of the boards shall reach from end to end," so that it is attached here and held there, TO LEAH AND RACHEL, MEANING THROUGHOUT THE STATURE OF ZEIR ANPIN FROM END TO END.

909. תָּנָא אָמַר רַבִּי שִׁמְעוֹן, וְהַבְּרִיחַ הַתִּיכוֹן בְּתוֹךְ הַקְּרָשִׁים מַבְרִיחַ מִן הַקָּצֶה אֶל הַקָּצֶה, דָּא הוּא יַעֲקֹב קַדִּישָׁא שְׁלִימָא, כְּמָה דְּאוּקִימְנָא, דִּכְתִיב וְיַעֲקֹב אִישׁ תָּם יוֹשֵׁב אֹהָלִים. יוֹשֵׁב אֹהֶל לָא כְּתִיב, אֶלָּא יוֹשֵׁב אֹהָלִים, תְּרֵי, דְּאָחִיד לְהַאי וְאָחִיד לְהַאי. אַף הָכָא כְּתִיב, וְהַבְּרִיחַ הַתִּיכוֹן בְּתוֹךְ הַקְּרָשִׁים, מַבְרִיחַ מִן הַקָּצֶה אֶל הַקָּצֶה, דְּאָחִיד לְהַאי וְאָחִיד לְהַאי.

910. What is meant by 'a plain man?' It is translated into Aramaic as 'whole', for he is whole in everything and completes both aspects, Atika Kadisha and Zeir Anpin. HE IS THE CENTRAL COLUMN WHO MEDIATES AND COMPLETES BOTH COLUMNS, RIGHT AND LEFT, THAT ARE IN BINAH THAT IS SOMETIMES CALLED 'ATIKA KADISHA', AND THE TWO COLUMNS IN ZEIR ANPIN. This is because he completes Supernal Chesed and Supernal Gvurah, NAMELY THE TWO COLUMNS, RIGHT AND LEFT, THAT ARE IN BINAH, and he completes the one and the other, BINAH AND ZEIR ANPIN.

910. דְּתַנְיָנָן, מַאי אִישׁ תָּם. כְּתַרְגּוּמוֹ, שְׁלִים. שְׁלִים מִכֹּלָא, שְׁלִים לְתַרֵין סִטְרִין, לְעַתִּיקָא קַדִּישָׁא, וְלִזְעֵיר אַפִּין. שְׁלִים לְחֶסֶד עִלָּאָה וְלִגְבוּרָה עִלָּאָה, וְאַשְׁלִים לְהַאי וּלְהַאי.

911. Rabbi Shimon said: I see that Chochmah includes everything and Supernal Chesed, THAT IS IN ZEIR ANPIN WHICH IS THE RIGHT COLUMN, emerges from Chochmah. Gvurah, which is strong Judgment, emerges from Binah. Jacob completes both sides, FOR HE MEDIATES BETWEEN CHESED AND GVURAH AND UNITES AND COMPLETES THEM. The Patriarchs, ABRAHAM AND ISAAC, NAMELY, CHESED AND GVURAH OF ZEIR ANPIN, include everything, and Jacob is the combination of the Patriarchs, BECAUSE HE COMBINES BOTH OF THEM.

911. א"ר שִׁמְעוֹן, חֲמֵינָא דְּהָא חָכְמְתָא כְּלַל כֹּלָא. וְחֶסֶד עִלָּאָה נָפְקָא מֵחָכְמָה. גְּבוּרָה, דְּהוּא דִּינָא תַּקִּיפָא, נָפְקָא מִבִּינָה. יַעֲקֹב אַשְׁלִים לְתַרֵין סִטְרִין וַאֲבָהָן כְּלַל כֹּלָא, וְיַעֲקֹב כְּלַל אֲבָהָתָא.

95. Chochmah united with its paths

Rabbi Shimon speaks about the mechanism of the delivery of wisdom to the world, and of the delivery of the wise back to paradise. He tells of fifty gates, 32 paths, the secret of the 22 and the power of 72 and the way in which these things are accomplished. The Sfirah of Binah is expounded upon. He reminds us of the joining of everything through Jacob, and of the fertilization of one of God's qualities with another, for "In Wisdom have you made them all."

The Relevance of this Passage

Even in the most complex and unfathomable sections of Trumah, like this one, a meaning can be discerned, though it would take years of study to understand the symbolism and the numerology intellectually and grasp all of its spiritual benefits. Nevertheless, certain ideas clearly stand out: 22 corresponds to the 22 primordial forces of Creation, which express themselves through the very pages of this book, namely the 22 Letters of the Hebrew alphabet. Thus, here we are touching the pure, primeval Light of Creation and it purifies our hearts and souls. 72 denotes the 72 Names of God, telling us that we are now receiving the power to perform feats of wonder concerning the ultimate transformation of human nature. The word "Binah" is itself a portal, a priceless passkey to the supernal fountainhead where we now dip ourselves into the pure, pristine wellspring of Light, and reemerge, cleansed in body and soul.

And the great name of Jacob, who is the Central Column force incarnate, ignites our own Central Column, the divine gift of free will, the autonomous choice a man has to reject the base drives born of ego. Our ego is herewith overthrown by the will of our soul. And the Satan is crushed by the cosmic Central Column power of Jacob.

912. תָּאנָא בְּטַשׁ חָכְמָה בִּשְׁבִילוֹי, וְכָנִיף בְּרוּחָא לְמַיָּא, וְאִתְכָּנְפוּ מַיָּא לְאַתָּר חַד, וְאִתְפְּתְחוּ חַמְשִׁין תַּרְעִין דְּבִינָה. מֵאִלֵּין שְׁבִילִין, נַפְקֵי עֲשָׂרָה כְּתְרִין, בְּקַרְנִיטֵי זְהִירִין, וְאִשְׁתְּאָרוּ עֶשְׂרִין וּתְרֵין שְׁבִילִין. בְּטַשׁ הַהוּא רוּחָא בְּאִינּוּן שְׁבִילִין, וְאִתְפְּתְחוּ חַמְשִׁין תַּרְעִין דְּבִינָה, וְאִתְגְּלִיפוּ עֶשְׂרִין וּתְרֵין, בְּחַמְשִׁין תַּרְעִין דְּיוֹבְלָא, וְאִתְעַטְּרוּ בְּשַׁבְעִין וּתְרֵין אַתְוָון דִּשְׁמָא קַדִּישָׁא. אִלֵּין אִתְפְּתְחוּ לְסִטְרוֹי.

912. We have studied that Chochmah united with its paths and gathered with its wind, MEANING ITS SEVEN LOWER SFIROT, WHICH ARE CALLED 'WIND', the waters, and the waters gathered into one place. The fifty gates of Binah opened. From these 32 paths, ten crowns emerged, WHICH ARE THE TEN SFIROT OF THE FIRST THREE SFIROT OF CHOCHMAH, with glorious crowns and there remain 22 paths, WHICH IS THE SECRET OF THE SEVEN LOWER SFIROT OF CHOCHMAH, BEING THE SECRET OF 22 LETTERS. THEREFORE, WHEN that wind beat upon the paths IN ORDER TO GATHER THE WATERS TO ONE PLACE, AS MENTIONED, the fifty Gates of Binah opened, WHICH IS THE SECRET OF THE FIRST THREE SFIROT OF BINAH. And 22 opened, WHICH ARE THE LOWER SEVEN SFIROT in the fifty Gates of Jubilee, MEANING IN THESE FIFTY GATES OF BINAH. THESE 22 OF BINAH ARE crowned with the Ayin-Bet (72) letters of the Holy Name, THAT ILLUMINATE WITH THE ILLUMINATION OF CHOCHMAH, and opened to its aspect. BUT UPON THE FIFTY GATES OF BINAH, WHICH ARE THE FIRST THREE SFIROT OF BINAH, THE NAME MEM-BET (42) ILLUMINATES, AS MENTIONED NEARBY.

913. וְאִתְעַטְּרוּ עֶשְׂרִין וּתְרֵין כְּתְרִין דְּרַחֲמֵי, דְּכִלִּילָן בְּעַתִּיק יוֹמִין, דְּנָהִיר לוֹן כָּל חַד בְּסִטְרוֹי. אִתְעַטְּרוּ חַמְשִׁין גְּלִיפִין, בְּמ״ב אַתְוָון קַדִּישִׁין דִּשְׁמָא קַדִּישָׁא, דְּבְהוֹן אִתְבְּרֵי שְׁמַיָּא וְאַרְעָא. וְאִתְגְּלָפוּ בְּגִלּוּפֵיהוֹן, תְּמַנְיָא תַּרְעִין, דְּאִינּוּן תְּמַנְיָא אַתְוָון דְּרַחֲמֵי, דִּכְתִיב יְיָ׳ יְיָ׳ אֵל רַחוּם וְחַנּוּן, דְּנָפְקָא מֵעַתִּיקָא קַדִּישָׁא, לְזְעֵירָא, וּמִתְחַבְּרָן בְּאִלֵּין כְּתְרִין קַדִּישִׁין, חָכְמָה וּבִינָה עִלָּאִין דְּסַלְקִין. נָפְקָא חֶסֶד עִלָּאָה מֵהַאי סִטְרָא, וְדִינָא דִּגְבוּרָה מֵהַאי סִטְרָא, אָתָא זְכוּתָא דְּיַעֲקֹב, וְאַשְׁלִים אִתַּרְוַוּיְיהוּ וְאָחִיד לוֹן. דְּהָא הוּא שְׁלִימוּתָא עִלָּאָה.

913. The 22 crowns of Mercy were adorned, WHICH ARE THE SEVEN LOWER SFIROT that are included in Atik Yomin, who illuminates upon them each one in his aspect. THEY ILLUMINATE IN COVERED CHASSADIM. FROM THEM are adorned fifty engravings, WHICH ARE THE FIFTY GATES OF BINAH, with the 42 holy letters of the Holy Name, with which heaven and earth were created. They were engraved into eight gates, which are the eight letters of Mercy, as it is written: "Hashem, Hashem, El, Merciful and Gracious..." (Shemot 34:6). THESE ARE THE EIGHT NAMES that emerge from Atika Kadisha, that emerge into ZEIR ANPIN. The Supernal Chochmah and Binah join these holy crowns and ascend, MEANING THAT THEY ILLUMINATE FROM BELOW UPWARDS. And Supernal Chesed emerges from this side, MEANING FROM CHOCHMAH. The Judgment of Gvurah emerges from this side, FROM BINAH, and the merit of Jacob, WHICH IS THE SECRET OF THE CENTRAL COLUMN, TIFERET, comes and unites them ONE WITH THE OTHER, for this is the supernal perfection.

914. תָּאנָא א״ר שִׁמְעוֹן, בג״כ יִשְׂרָאֵל אִתְקְרֵי. דְּתָאנָא יַעֲקֹב תַּתָּאָה. יִשְׂרָאֵל עִלָּאָה. יַעֲקֹב לָאו שְׁלִימוּתָא יִשְׂרָאֵל שְׁלִימוּתָא דְּכֹלָּא. וְכֵן תָּאנָא, נְאֻם דָּוִד בֶּן יִשַׁי, דָּוִד לָאו שְׁלִימוּתָא, דְּהָא בַּתְרָאָה הוּא. יִשַׁי יְסוֹד עִלָּאָה הוּא, וּשְׁלִימוּתָא. וְהַיְינוּ דְּתָנִינָן, לָא גָלוּ יִשְׂרָאֵל מֵאַרְעָם עַד שֶׁכָּפְרוּ בְּקוּדְשָׁא בְּרִיךְ הוּא, וּבְמַלְכוּתָא דְּבֵית דָּוִד, דִּכְתִיב אֵין לָנוּ חֵלֶק בְּדָוִד וְלֹא נַחֲלָה בְּבֶן יִשַׁי אִישׁ לְאֹהָלָיו יִשְׂרָאֵל. מַאי אִישׁ לְאֹהָלָיו. אֲתָר דְּעַכּו״ם שַׁרְיָא בְּגַוָּיְיהוּ, הַיְינוּ לֶאֱלֹהָיו.

914. We have learned that Rabbi Shimon said: This is the reason that he is called 'Yisrael'. We have learned that Jacob is below, MEANING THE ASPECT OF FROM THE CHEST DOWN OF ZEIR ANPIN. Yisrael is above, MEANING FROM THE CCHEST UP OF ZEIR ANPIN. Jacob is not perfection, but Yisrael is complete perfection, and we have learned: "The saying of David the son of Yishai" (II Shmuel 23:1). David is not perfection because he is last, FOR HE IS THE LAST SFIRAH, MALCHUT, WHOSE PERFECTION LIES ONLY IN YESOD. Yishai is Yesod, which is highest, is perfect. This is what we learned, that the children of Yisrael were not exiled from their land until they denied the Holy One, blessed be He, and the Kingdom of David, WHICH ARE YESOD AND MALCHUT, as it is written: "We have no part in David" (II Shmuel 20:1), WHICH IS MALCHUT, "Neither have we inheritance in the son of Yishai," WHICH IS YESOD, "every man to his tents, O Yisrael" (Ibid.). What is the meaning of "each man to his tents (Heb. ohalav)", meaning to his deity (Heb. Elohav), which is the place where idol worshipping dwells among them.

915. אָמַר ר׳ יְהוּדָה, כַּד שַׁרְיָא חָכְמְתָא לְגַלְפָא גְּלִיפִין בְּכֻלְּהוּ כְּתְרִין, מֵאָן כְּתְרָא שַׁאֲרֵי מֵהַהוּא דְּאִתְקְרֵי בִּינָה. בְּבִינָה אִתְכְּלִיל כֹּלָּא. וּבג״כ אִתְפְּתְחוּ בָּהּ חַמְשִׁין תַּרְעִין, וְאִשְׁתְּכַח דְּכֹלָּא בְּחָכְמָה אִתְגְּלָפוּ, הה״ד כֻּלָּם בְּחָכְמָה עָשִׂיתָ.

915. Rabbi Yehuda said: When Chochmah started to engrave on in all the crowns, NAMELY THE SFIROT, from which crown did it start? HE ANSWERS: From THAT CROWN that is called 'Binah', as everything is included in Binah BECAUSE THE REVELATION OF CHOCHMAH STARTED IN IT. Therefore, fifty gates were opened in it, so it appears that everything was engraved with Chochmah. This is what is ment by: "In wisdom have you made them all" (Tehilim 104:24).

96. "Who has measured the waters in the hollow of his hand"
Rabbi Elazar says here that water is Chesed. Rabbi Shimon then replies that water is Binah, but that they are the same thing. He next explains the meanings in "and meted out heaven with the span," "and comprehended the dust of the earth as a measure," "and weighed the mountains in scales," and "and the hills in a balance." Rabbi Elazar then summarizes by saying that it is implied that Jacob, who is Tiferet, emerges from harsh Judgment because Isaac had harsh Judgment in his portion. Rabbi Shimon extends this argument by adding that Isaac (Gvurah) emerged from Chesed, therefore in all the levels Judgment emerges from Mercy and Mercy from Judgment: it is recognized that it is all one and that they all come from one. Rabbi Elazar, we find, thinks that it appears there is no perfection unless one is attached to the other, so that the Central Column, Mercy, unites Chesed and Judgment. He next says we have learned that it is not considered such a great distance between Chesed and Judgment, except from our viewpoint. Rabbi Yehuda then concludes by saying that all the candles illuminate from one, from Ein Sof (Infinity); all the candles are one, and we must not distinguish between them, for one who separates them is in turn separated from eternal life himself.
The Relevance of this Passage
In this section, we read that God's judgment is achieved through understanding, measurement, and weighing and balancing, with the exercise of loving kindness and mercy. Spiritually, we are being taught that Light is an endless, infinite Force whose sole essence is goodness. This Light never stands in judgment of us. Nor does this boundless Force execute punishment. Good fortune and reward, judgment and punishment, are the result of the manner in which we knowingly or unknowingly interact with the Light that permeates all existence.
As a model, the force of electricity can bring great light and benefit to a city, comfort and security to a community. Or it can bring destruction if our fingers carelessly touch raw current. In the case of the latter, it is meaningless to say electricity punished us. The Zohar is providing us with the schematic of the cosmos, the blueprint of the soul.
It is our behavior, the blend and balance of judgment and mercy, that we extend to others that determines how much judgment and mercy the cosmos reflects back to us. Thus, we learn that a man offers compassion because he will one day need it. And a man bestows mercy for the times when he seeks it. Jacob, as the Central Column force, embodies the wisdom of balance, the perfection of sharing and receiving, judgment and mercy. Jacob creates a circuit of Light through the union of opposite forces, much like the filament in a bulb that unites, through resistance, the positive and negative poles to produce ordinary light. The wisdom and will to embody such balanced behavior is bequeathed to us through Jacob. The entire world is herewith measured, balanced, unified, and illuminated by the supernal candle, the Creator of the cosmos. And because mercy now grows in our heart, this is all achieved with boundless benevolence.

916. We have learned that it is written: "Who has measured the waters in the hollow of his hand" (Yeshayah 40:12). What is water? Binah. Rabbi Elazar taught it this way: that this is Chesed. Rabbi Shimon said to him: They are all the same, FOR CHESED IS DRAWN FROM BINAH, "and meted out heaven with the span" (Ibid.). What is "heaven"? It is Tiferet, as it is written: "The beauty (Heb. Tiferet) of Yisrael" (Eichah 2:1). THEREFORE, THE WORD 'METED' IS USED, THE IMPLICATION BEING THAT IT IS ARRANGED FOR SPLENDOR AND BEAUTY. "And comprehended the dust of the earth in a measure" (Yeshayah 40:12) is Gvurah, MEANING THE LEFT COLUMN, FOR BEFORE IT IS INCLUDED IN THE RIGHT, IT DOES NOT ILLUMINATE AND IS LIKE THE DUST OF THE EARTH. "And weighed the mountains in scales" (Ibid.): These are the other crowns, MEANING SFIROT, that are called 'mountains of pure balsam', WHICH ARE NETZACH, HOD AND YESOD. "And the hills in a balance?" (Ibid.): These are the rest of the Chariots below them, NAMELY THOSE IN MALCHUT AND BRIYAH, YETZIRAH AND ASIYAH.

916. תָּאנָא, כְּתִיב מִי מָדַד בְּשָׁעָלוֹ מַיִם וְגוֹ׳. בְּשָׁעָלוֹ מַיִם. מַאן מַיִם. דָּא הוּא בִּינָה. ר׳ אֶלְעָזָר מַתְנֵי הָכִי, דָּא חֶסֶד. א״ל ר״ש, כֹּלָּא בְּחַד מַתְקְלָא סַלְקָא. וְשָׁמַיִם בַּזֶּרֶת תִּכֵּן, מַאן שָׁמַיִם. תִּפְאֶרֶת. דִּכְתִיב תִּפְאֶרֶת יִשְׂרָאֵל. וְכָל בַּשָּׁלִישׁ עֲפַר הָאָרֶץ. דָּא הוּא גְּבוּרָה. וְשָׁקַל בַּפֶּלֶס הָרִים, אִלֵּין אִינּוּן שְׁאַר כְּתָרִין, דְּאִקְרוּן טוּרֵי אֲפַרְסְמוֹנָא דַּכְיָא. וּגְבָעוֹת בְּמֹאזְנַיִם, אִלֵּין שְׁאַר רְתִיכִין תַּתָּאִין מִנַּיְיהוּ.

917. Come and see: It is written, "in the hollow of his hand." What is "the hollow of his hand"? HE ANSWERS: This is the spirit of Chochmah, for we have learned a knotted path is overcome by a palanquin.

917. תָּא חֲזִי, בְּשָׁעָלוֹ, מָאי שָׁעָלוֹ. דָּא רוּחַ חָכְמְתָא דְּהָכִי תָּנִינָן, שְׁעָלָא דְּקִיטְרֵי בְּקִיזְפָא שְׁקִיעָן.

918. "And meted out heaven with the span": What is a span? HE ANSWERS: These are the fifty gates OF BINAH that were opened and scattered to all directions, BECAUSE THE WORD 'SPAN (HEB. ZERET)' MEANS SCATTERING, as is said, "And spread (Heb. zreti) dung upon your faces" (Malachi 2:3). "And comprehended in a measure (Heb. shalish)" (Yeshayah 40:12): What is shalish? NAMELY Mercy, WHICH IS THE CENTRAL COLUMN, TIFERET, THAT INCLUDES WITHIN ITSELF THREE (HEB. SHLOSHAH) COLUMNS, which is the completion of everything. "And weighed the mountains in scales": What means scales? Rabbi Shimon said: As it is written, "Just balances, just weights" (Vayikra 19:36), WHICH ARE NETZACH AND HOD. Rabbi Shimon also said: I have established these subjects in the lecture about 'who forms everything'.

918. וְשָׁמַיִם בַּזֶּרֶת תִּכֵּן, מַאן זֶרֶת. אִלֵּין אִינּוּן חַמְשִׁין תַּרְעִין דְּאִתְפְּתְחוּ וְאִתְפְּזְרוּ לְכָל סִטְרִין, כד״א וְזֵרִיתִי פֶרֶשׁ עַל פְּנֵיכֶם וְגוֹ׳. וְכָל בַּשָּׁלִישׁ, מַאן שָׁלִישׁ. רַחֲמֵי. שְׁלִימוּתָא דְּכֹלָּא. וְשָׁקַל בַּפֶּלֶס, מַאי פֶּלֶס, אָמַר ר׳ שִׁמְעוֹן, דִּכְתִיב מֹאזְנֵי צֶדֶק. אַבְנֵי צֶדֶק. תּוּ אָמַר רַבִּי שִׁמְעוֹן, הָנֵי מִילֵּי בְּשִׁיעוּרָא דְּיוֹצֵר כֹּלָּא אוֹקִימְנָא.

919. אָמַר רַבִּי אֶלְעָזָר, ש"מ, דְּיַעֲקֹב מִגּוֹ דִּינָא קַשְׁיָא נָפִיק, דְּהָא יִצְחָק דִּינָא קַשְׁיָא, אָחִיד לְחוּלָקֵיהּ. אָמַר לֵיהּ ר' שִׁמְעוֹן, וְדָא הוּא בְּלְחוֹדוֹי, וְהָא יִצְחָק מִגּוֹ חֶסֶד נָפַק, וְהָכִי כֻּלְּהוּ, דִּינָא מִגּוֹ רַחֲמֵי נָפְקָא, וְרַחֲמֵי מִדִּינָא. אַבְרָהָם יָרִית אַחֲסָנָא דְּחֶסֶד, נָפַק יִצְחָק בְּדִינָא מִגּוֹ חֶסֶד. יַעֲקֹב נָפַק בְּרַחֲמֵי, מִגּוֹ דִּינָא קַשְׁיָא, וְכַדְ הוּא לְעֵילָא, דָּא מִן דָּא, וְיַנְקָא דָּא מִן דָּא, עַד דְּאִשְׁתְּמוֹדַע כֹּלָּא דְּהוּא חַד, וּמֵחַד תַּלְיָין כֻּלְּהוּ, וְכֹלָּא אִשְׁתְּכַח חַד. בְּרִיךְ שְׁמֵיהּ לְעָלַם וּלְעָלְמֵי עָלְמִין.

919. Rabbi Elazar said: Here it is implied that Jacob, WHO IS TIFERET, emerges from harsh Judgment, FROM GVURAH, WHICH IS HIS OPPOSITE, because Isaac, WHO IS GVURAH, had harsh Judgment in his portion. Rabbi Shimon said to him: Is that all? Indeed Isaac, WHO IS GVURAH, emerged from Chesed, and so in all THE LEVELS, Judgment emerges from Mercy and Mercy from Judgment. Abraham inherited an inheritance of Chesed, and Isaac emerged with Judgment from Chesed. Jacob emerged with Mercy from harsh Judgment, WHO IS ISAAC, and so it is above IN THE LEVELS OF ATZILUT. One EMERGES from another and one nourishes from the other, NAMELY GVURAH FROM CHESED AND CHESED FROM GVURAH, until it is recognized that it is all one and they are all come from one and they are all really one. Blessed be His Name forever and ever.

920. אָמַר רַבִּי אֶלְעָזָר, אִשְׁתְּמוֹדַע, דְּלֵית שְׁלִימוּתָא אֶלָּא כַּד אָחִיד דָּא מִן דָּא, וְדָא אָחִיד בְּתַרְוַוּיְיהוּ, לְשַׁכְלְלָא כֹּלָּא, כְּגוֹן יַעֲקֹב, וְהַיְינוּ דִּכְתִיב מַבְרִיחַ מִן הַקָּצֶה אֶל הַקָּצֶה.

920. Rabbi Elazar said: It appears that there is no perfection unless one is attached to the other, CHESED TO JUDGMENT AND JUDGMENT TO CHESED and THE CENTRAL COLUMN WHICH IS MERCY, is attached to both of them, FOR IT UNITES THE TWO COLUMNS, CHESED AND JUDGMENT, to fasten them all. This is like Jacob, WHO IS THE CENTRAL COLUMN, as written: "Shall reach from end to end" (Shemot 26:28). THAT IS THE MIDDLE BAR, WHICH IS THE SECRET OF THE CENTRAL COLUMN THAT REACHES FROM THE END OF CHESED TO THE END OF HARSH JUDGMENT, EVEN THOUGH THEY ARE OPPOSITES FROM ONE ANOTHER. STILL IT REACHES THEM AND UNITES THEM THE ONE WITH THE OTHER.

921. תָּאנָא, כּוּלֵּי הַאי לָא אִתְקְרֵי אֶלָּא מִסִּטְרָא דִּילָן, וּמִסִּטְרָא דִּילָן אִשְׁתְּמוֹדַע כֹּלָּא. דְּהָא בְּהַאי לְעֵילָא כֹּלָּא בְּחַד מַתְקְלָא סַלְקָא. לָא שָׁנֵי, וְלָא יִשְׁתַּנֵּי, כְּמָה דִּכְתִיב אֲנִי יְיָ' לָא שָׁנִיתִי. אָמַר רַבִּי יְהוּדָה, כֻּלְּהוֹן בּוּצִינִין נְהִירִין מֵחַד, וּמֵחַד תַּלְיָין, וּבוּצִינִין אִינְהוּ חַד כֹּלָּא. דְּהָא לָא בָּעוּ לְאִתְפָּרְשָׁא, וּמַאן דְּפָרִישׁ לוֹן, כְּאִלּוּ אִתְפְּרַשׁ מִן חַיֵּי עָלְמָא.

921. We have learned that it is not considered such A GREAT DISTANCE BETWEEN CHESED and JUDGMENT, except from our viewpoint and everything shows from our side, AS WE SAID ABOVE. Because everything above rises in one manner, it neither changes nor will it change, as it is written: "For I am Hashem, I do not change" (Malachi 3:6). Rabbi Yehuda said: All the candles illuminate from one, FROM THE BLESSED ENDLESS LIGHT, and they depend upon one. All the candles are one, and one must not distinguish BETWEEN THEM, for one who separates between them is separated from eternal life.

97. "And He rode upon a Cherub, and did fly"

Rabbi Yitzchak speaks here of two Cherubs called 'youths': Metatron and Sandalfon, and how God settles upon them. Rabbi Yosi then tells us that if the two Cherubs turn their faces away from each other, there is no peace in the world. This, we learn, is because there is then no pairing above, and Rabbi Yitzchak points out that a similar idea is conveyed in "the nakedness of your father, or the nakedness of your mother, shall you not uncover." He says that in the old days people cared about Torah, but now only a few are left who do, and these few holy ones are those with whom God Himself prays.

The Relevance of this Passage

The verses, "Two Cherubs who turn their faces away from each other" and "The nakedness of your mother or the nakedness of your father" pertain to the disjoining of the Right and Left Columns. This separation creates a dangerous imbalance that inevitably prevents peace in our lives. The root of evil is the Left Column - the Desire to Receive for the Self Alone. Left unchecked, its appetite is unappeasable. Like a black hole in deep space, it consumes everything in its vicinity, leaving blackness in its wake. If the Right Column Force of sharing is left unchecked, it will give ceaselessly. However, lacking any aspect of the Left (Desire to Receive), it will never be replenished. Eventually its resources are depleted, and it ends up empty, feeling a tremendous lack.

The Central Column unites these two opposite forces by resisting the Desire to Receive and transforming it into the Desire to Receive for the Sake of Sharing. Jacob and the righteous souls, past and present, who love Torah now activate the complete consciousness of Central Column (the will to resist our selfish drives and instead think about the next person), which brings the full compliment of Light and genuine peace to the world.

922. אָמַר ר׳ יִצְחָק, כְּתִיב וְנָתַתִּי נְעָרִים שָׂרֵיהֶם וְתַעֲלוּלִים יִמְשְׁלוּ בָם, הַיְינוּ דִּכְתִיב וְעָשִׂיתָ שְׁנַיִם כְּרוּבִים זָהָב. כְּתִיב יוֹשֵׁב הַכְּרוּבִים, וּכְתִיב וַיִּרְכַּב עַל כְּרוּב וַיָּעָף. יוֹשֵׁב הַכְּרוּבִים, כַּד שַׁרְיָא לְאִתְיַישְׁבָא בִּשְׁלִימוּתָא, כְּתִיב יוֹשֵׁב הַכְּרוּבִים. וְכַד לָא שַׁרְיָא, וְלָא אִתְיַישְׁבָא מַלְכָּא בְּכֻרְסְיָא, כְּתִיב וַיִּרְכַּב עַל כְּרוּב חַד, דְּלָא אִתְיַישְׁבָא מַלְכָּא בְּכֻרְסְיָיה. יוֹשֵׁב הַכְּרוּבִים תְּרֵי.

922. Rabbi Yitzchak said: It is written, "And I will make youngsters their princes, and babes shall rule over them" (Yeshayah 3:4). This is in accordance with the verse: "And you shall make two Cherubs of gold" (Shemot 25:18) THAT ARE METATRON AND SANDALFON, WHO ARE CALLED 'YOUTHS'. It is written: "who sits upon the Cherubs" (I Shmuel 4:4) and also, "And He rode upon a Cherub, and did fly" (II Shmuel 22:11), MEANING ONLY ON ONE CHERUB? HE ANSWERS: When THE HOLY ONE, BLESSED BE HE, wishes to settle upon them entirely, it is written: "Who sits upon the Cherubs," THAT HE SETTLES ON THEM BOTH TOGETHER. But when the King does not dwell and is not seated on the throne, MEANING WHEN THERE IS NO UNION ABOVE BETWEEN MALE AND FEMALE, it is written: "And He rode upon a Cherub." This is because the King, WHO IS ZEIR ANPIN, is not seated on His throne, THAT IS MALCHUT. BUT "Who sits on the Cherubs" would imply two.

923. אָמַר רַבִּי יוֹסִי, וַוי לְעָלְמָא, כַּד חַד כְּרוּב אַהְדַּר אַנְפֵּיה מֵחַבְרֵיהּ, דְּהָא כְּתִיב וּפְנֵיהֶם אִישׁ אֶל אֲחִיו, כַּד הֲוָה שְׁלָמָא בְּעָלְמָא. אָמַר רַבִּי יִצְחָק, הָא תְּנִינָן עֶרְוַת אָבִיךָ וְעֶרְוַת אִמְּךָ לֹא תְגַלֵּה, וַוי לְמַאן דְּגַלֵּי עֶרְיָיתְהוֹן. כְּגַוְונָא דָא כְּתִיב בְּיַעֲקֹב, מִבְּרִיחַ מִן הַקָּצֶה אֶל הַקָּצֶה. זַכָּאָה חוּלָקְהוֹן דְּיִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא מִשְׁתַּבַּח בְּתֻשְׁבַּחְתַּיְיהוּ כְּגַוְונָא דִּלְעֵילָא, דִּכְתִיב יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאָר.

923. Rabbi Yosi said: Woe is to the world when one cherub turns his face away from his neighbor, FOR THIS SHOWS THAT THERE IS NO UNION ABOVE OF RIGHT AND LEFT. It is written: "And their faces shall look one to another" (Shemot 25:20) at the time that there is peace in the world. IT IS IMPLIED THAT IF THEY DO NOT FACE EACH OTHER, THERE IS NO PEACE IN THE WORLD. Rabbi Yitzchak said: We have learned that "the nakedness of your father, or the nakedness of your mother, shall you not uncover" (Vayikra 18:7), MEANING THAT ONE SHOULD NOT SIN BY SEPARATING THE UNION OF MALE AND FEMALE WHO ARE YOUR FATHER AND MOTHER. Woe is to he who uncovers their nakedness, MEANING IF HE BLEMISHES THEM. THEREFORE, IT IS NOT NECESSARY TO DERIVE THIS FROM: "AND THEIR FACES ONE TO ANOTHER." Similar to this, it is written by Jacob: 'Shall reach from end to end,' MEANING THAT HE UNITES RIGHT AND LEFT TOGETHER. Blessed is the portion of Yisrael that the Holy One, blessed be He, praises Himself with their praise as above, IN TIFERET, as it is written: "Yisrael in whom I will be glorified" (Yeshayah 49:3).

924. תָּאנָא אָמַר רַבִּי יִצְחָק, בְּיוֹמֵי קַדְמָאֵי, הֲוָה בַּר נָשׁ אָמַר לְחַבְרֵיהּ, אֵימָא לִי מִלָּה חֲדָא דְּאוֹרַיְיתָא, וְטוֹל מָנֶה כְּסַף. הַשְׁתָּא אָמַר בַּר נָשׁ לְחַבְרֵיהּ, טוֹל מָנֶה כְּסַף וְאִשְׁתְּדַל בְּאוֹרַיְיתָא, וְלֵית מַאן דְּיִשְׁגַּח, וְלֵית מַאן דְּיַרְכִּין אוּדְנֵיהּ, בַּר אִינּוּן זְעִירִין קַדִּישֵׁי עֶלְיוֹנִין, דְּקוּדְשָׁא בְּרִיךְ הוּא מִשְׁתַּבַּח בְּהוּ, דִּכְתִיב וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִרְשׁוּ אֶרֶץ נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר.

924. We have learned that Rabbi Yitzchak said: In the early days, a person would say to his neighbor, 'Tell me a word of Torah, and receive a coin of silver.' Now a person says to his neighbor, 'Receive a coin of silver and study Torah.' No one cares and no one pays attention, except for these few holy ones with whom the Holy One, blessed be He, praises Himself, as it is written: "Your people also shall be all righteous, they shall inherit the land forever; they shall be the branch of My planting, the work of My hands, that I may be glorified" (Yeshayah 60:21).

98. "The hooks of the pillars"

Rabbi Yitzchak speaks here about the forms of the supernal pillars, Netzach and Hod, and the hooks from which are suspended the pillars below. The two pillars are united and watered, we are told, by the spinal column, Tiferet, that stands over them. Lastly, we learn that the hooks (vavim) are six within six, so that there are vav's above in Chesed, Gvurah and Tiferet and vav's below in Netzach, Hod and Yesod.

The Relevance of this Passage

Essentially, this passage speaks of how Light flows. Tiferet is the upper Central Column, and Yesod is the lower Central Column residing between Netzach and Hod. This is the critical channel that needs to be opened for us to receive the Light. The Zohar now opens up Netzach and Hod, through the unifying power of Yesod, so that an abundance of Light floods our world, opening up the hearts of man to the true Creator.

925. "The hooks of the pillars and their joints shall be of silver" (Shemot 27:10). Rabbi Yitzchak said: "The hooks of the pillars": I say all these that are joined with the forms of the supernal pillars, WHICH ARE NETZACH AND HOD, are called 'the hooks of the pillars'. All those of below are suspended from these hooks. What are hooks (Heb. vavim)? They are six within six, BECAUSE VAVIM (VAV'S) ARE TWO TIMES SIX (=VAV), FOR THE SIX EXTREMITIES ARE COMBINED OF EACH OTHER AND EACH ONE HAS SIX. THEREFORE, NETZACH IS SIX AND HOD IS SIX. They are united and watered by the spinal column, WHICH IS TIFERET that stands over them, FOR TIFERET STANDS OVER NETZACH AND HOD. In Safra De'tzniuta (Eng. 'the hidden book'), we learned that there are Vav's above, IN CHESED, GVURAH AND TIFERET, and Vav's below, IN NETZACH, HOD AND YESOD. They all are interpreted in the same way, MEANING THAT THERE IS NO DISPUTE HERE.

925. וָוֵי הָעַמּוּדִים וַחֻשְׁקֵיהֶם כֶּסֶף. רַבִּי יִצְחָק אָמַר, וָוֵי הָעַמּוּדִים, הָא אֲמֵינָא כָּל אִינּוּן דִּמִתְאַחֲדָן מִקִּטְרֵי קַיָּימִין עִלָּאִין, אִקְרוּן וָוֵי הָעַמּוּדִים. וְכָל אִינּוּן דִּלְתַתָּא, תַּלְיָין מֵאִינּוּן וָוִים. מַאי וָוִים. שִׁתָּא בְּגוֹ שִׁתָּא, וּמִתְאַחֲדָן וּמִתְשַׁקְיָין מִחוּטָא דְּשִׁדְרָה, דְּקָאֵים עָלַיְיהוּ. וּבְסִפְרָא דִּצְנִיעוּתָא תָּאנָא, וָוִים לְעֵילָא, וָוִים לְתַתָּא, וְכֻלְּהוּ בְּמַתְקְלָא חַד סַלְקִין.

1. First Chapter

Rabbi Shimon says that the Concealed Book consists of five chapters, contained in a great chamber, that fill the entire earth. However, only one who has entered wisdom and come out from it in peace can see the entire wisdom in that book. He tells a parable to illustrate his point about one who grasps the generality of wisdom but does not know the delights and delicacies that derive from that generality. The Concealed Book weighs on scales, the great scales at the head of Atik that balance all things. We learn of the death of the ancient kings and the earth having been made void at that time, and of the 6,000 years that the world exists. Though the ancient world was destroyed in twelve hours the thirteenth will be established with mercy and be renewed as before. During the seventh millennium, "Hashem alone shall be exalted on that day." Rabbi Shimon compares the first vision of Ezekiel to the first verses of Beresheet that tell the story of creation. The essence of all the Sfirot in this context are brought into the discussion. The Concealed Book tells of the creation of things in a way that is hidden to the common man; warning is given against anyone who would try to tell of it without understanding. But the righteous is the foundation of the world, and there is wisdom in righteousness which is vital to the structure of the world.

1. HE ASKS: What is the Concealed Book? Rabbi Shimon said: There are five chapters, contained in a great chamber, which fill the entire earth. Rabbi Yehuda said: If these include THE ENTIRE WISDOM, THEN they are the best AND THERE IS NO NEED TO STUDY FURTHER. Rabbi Shimon said: This is true for one who has entered WISDOM and came out FROM IT IN PEACE. HE CAN SEE HERE THE INCORPORATION OF THE ENTIRE WISDOM, but it is not so for one who did not enter WISDOM and emerge FROM IT IN PEACE.

1. מַאן צְנִיעוּתָא דְּסִפְרָא. אָמַר רִבִּי שִׁמְעוֹן, חֲמִשָּׁה פְּרָקִין אִינּוּן דְּכִלִּילָן בְּהֵיכָל רַב, וּמַלְיָין כָּל אַרְעָא. אָמַר ר׳ יְהוּדָה, אִי כְּלִילָן הָנֵי, מִכֻּלְּהוּ עֲדִיפִי. אָמַר ר׳ שִׁמְעוֹן, הָכִי הוּא, לְמַאן דְּעָאל וְנָפַק, וּלְמָאן דְּלָא עָאל וְנָפַק לָאו הָכִי.

2. This is likened to a man who lived in the mountains and was not acquainted with the city inhabitants. He sowed wheat, and then he ate the wheat just as it was. One day, he came to the city, where he was served with good bread. That person said, 'What is this?' They answered him, 'This is bread to be eaten.' He ate and it was delicious to his palate. He said, 'What is this made from?' They said, 'It is made from wheat. Afterwards, they served him cookies mixed with oil. He tasted them. He asked, 'And what are these made from?' They answered, 'From wheat.' Afterwards, they offered him food fit for kings kneaded with oil and honey. He said, 'What are these made from?' They told him, 'From wheat'. He said, 'I certainly have all these, because I eat the essence of all these, which is wheat.' Because of this opinion, he did not learn how to make all these delicacies and he did not know of the delights of the world - thus, they were lost to him. It is also so with one who grasps the generality of wisdom, but does not know the delights and delicacies that derive from that generality.

2. מַתְלָא, לְבַר נָשׁ דַּהֲוָה דִּיוּרֵיהּ בֵּינֵי טוּרִין, וְלָא יָדַע בְּדִיוּרֵי מָתָא. זָרַע חִטִּין. וְאָכִיל חִטֵּי בְּגוּפַיְיהוּ. יוֹמָא חַד עָאל לְמָתָא, אַקְרִיבוּ לֵיהּ נַהֲמָא טָבָא. אֲמַר הַהוּא בַּר נָשׁ, דְּנָא לְמָה. אֲמַרוּ נַהֲמָא הוּא לְמֵיכַל. אָכַל וְטָעַם לְחָדָא לְחִכֵּיהּ. אֲמַר וּמִמָּה אִתְעֲבִיד דָּא. אֲמַרוּ מֵחִטִּין. לְבָתַר אַקְרִיבוּ לֵיהּ גְּרִיצִין דְּלִישִׁין בְּמִשְׁחָא. טָעַם מִנַּיְיהוּ, אֲמַר וְאִלֵּין מִמָּה אִתְעֲבִידוּ. אֲמַרוּ מֵחִטִּין. לְבָתַר אַקְרִיבוּ לֵיהּ טְרִיקֵי מַלְכִּין, דְּלִישִׁין בְּדוּבְשָׁא וּמִשְׁחָא. אֲמַר וְאִלֵּין מִמָּה אִתְעֲבִידוּ. אֲמַרוּ מֵחִטִּין. אֲמַר וַדַּאי אֲנָא מָארֵי דְּכָל אִלֵּין, דַּאֲנָא אָכִיל עִקָּרָא דְּכָל אִלֵּין דְּאִיהוּ חִטָּה. בְּגִין הַהוּא דַּעְתָּא מֵעִדּוּנֵי עָלְמָא לָא יָדַע וְאִתְאֲבִידוּ מִנֵּיהּ. כַּךְ, מַאן דְּנָקִיט כְּלָלָא, וְלָא יָדַע בְּכֻלְּהוּ עִדּוּנִין דְּמְהַנְיָין, דְּנַפְקִין מֵהַהוּא כְּלָלָא.

3. We have learned that the Concealed Book is a book that weighs on scales, THAT IS, THE BOOK THAT SPEAKS OF THE WEIGHT OF THE LIGHTS ON SCALES IS CALLED 'THE CONCEALED BOOK', BECAUSE THE WISDOM IN THE SCALES ILLUMINATES FROM BELOW UPWARDS WHICH IS THE WAY OF CONCEALMENT. THIS IS THE SECRET OF, "BUT WITH THE LOWLY (ALSO: 'CONCEALED') IS WISDOM" (MISHLEI 11:2). Before there was a balance, THE RIGHT AND THE LEFT - WHICH IS THE SECRET OF MALE AND FEMALE - did not look AT EACH OTHER face to face. The ancient kings died and had no weapon, and the earth - WHICH IS THE SECRET OF MALCHUT - was made void.

3. תָּאנָא. סִפְרָא דִּצְנִיעוּתָא, סִפְרָא, דְּשָׁקִיל בְּמַתְקְלָא. דְּעַד דְּלָא הֲוָה מַתְקְלָא, לָא הֲווֹ מַשְׁגִּיחִין אַפִּין בְּאַפִּין, וּמַלְכִּין קַדְמָאִין מִיתוּ, וְזִיוּנֵיהוֹן לָא אִשְׁתַּכְּחוּ, וְאַרְעָא אִתְבַּטְלַת.

4. Until the head, the most delectable of all delectations - WHICH IS THE HEAD OF THE NUKVA OF ATIK, CALLED 'THE UNKNOWN HEAD' - prepared precious garments and bequeathed THEM TO ALL.

4. עַד דְּרֵישָׁא דְּכִסּוּפָא דְּכָל כִּסּוּפִין, לְבוּשֵׁי דִּיקָר אַתְקִין, וְאַחֲסִין.

5. These scales are hung in a place where they were not before, MEANING AT THE HEAD OF ATIK. In them were weighed those who had no WEAPONS - NAMELY, THE KINGS. BUT THE ESSENCE OF the scales lies in the body, MEANING THE CENTRAL COLUMN THAT IS TIFERET, WHERE JUDGMENT LIES. THIS JUDGMENT does not unite and is not visible IN THE SCALES. IN THESE SCALES, THE LIGHTS OF THE LEFT ascend FROM BELOW UPWARD, and in them rise those that were not, those that were, and those that will be.

5. הַאי מַתְקְלָא תְּלֵי בַּאֲתַר דְּלָא הֲוָה, אִתְּקְלוּ בֵּיהּ אִינּוּן דְּלָא אִשְׁתַּכְּחוּ. מַתְקְלָא קָאֵים בְּגוּפֵיהּ. לָא אִתְאַחַד, וְלָא אִתְחָזֵי. בֵּיהּ סְלִיקוּ, וּבֵיהּ סָלְקִין דְּלָא הֲווֹ, וַהֲווֹ, וְיִהֲווּיִן.

6. Concealment was installed within concealment and settled in a skull, NAMELY, KETER OF ARICH ANPIN, full of crystal dew, WHICH IS CONCEALED CHOCHMAH OF ARICH ANPIN. The membrane of air THAT IS BETWEEN THE SKULL AND CONCEALED CHOCHMAH was purified and hidden. The HAIRS OF THE HEAD OF ARICH ANPIN THAT ARE CALLED 'pure wool' are on the scale. The Will of All Wills is revealed ON THE FOREHEAD OF ARICH ANPIN through the prayers of the lower beings. Supervision from the open EYE that never sleeps and guards constantly IS INSTALLED IN THE EYES OF ARICH ANPIN, and the supervision OF THE LOWER DEPENDS on this supernal supervision OF ARICH ANPIN. The royal viceroy has two nostrils - WHICH IS THE SECRET OF THE NOSE that revives the spirit OF LIFE in everything.

6. סִתְרָא גּוֹ סִתְרָא, אִתְתְּקַן וְאִזְדְּמַן, בְּחַד גּוּלְגַּלְתָּא, מַלְיָיא טַלָּא דִּבְדוּלְחָא. קְרוּמָא דְּאַוִּירָא אִזְדְּכָךְ וְסָתִים, אִינּוּן עֻמָּר נְקִי תַּלְיָין בְּשִׁקּוּלָא. רַעֲוָא דְּרַעֲוִין אִתְגַּלְיָא בִּצְלוֹתָא דְּתַתָּאֵי. אַשְׁגָּחָא פְּקִיחָא דְּלָא נָאִים, וְנָטִיר תְּדִירָא. אַשְׁגָּחוּתָא דְּתַתָּא בְּאַשְׁגָּחוּתָא דְּנַהִירוּ דְּעִלָּאָה. תְּרֵין נוּקְבִין דְּפַרְדַּשְׁקָא, דְּאִתְּעַר רוּחָא לְכֹלָּא.

7. "In the beginning Elohim created the heaven and the earth" (Beresheet 1:1). These are six WORDS, CORRESPONDING TO CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, and "In the beginning," WHICH IS BINAH, is above them. All of them are below, IN BINAH AND IN ZEIR ANPIN, and are suspended AND COME DOWN from the seven features of the Skull. THEY SPREAD to the most precious, THE THIRTEEN FEATURES OF THE BEARD OF ARICH ANPIN, FROM WHICH IS INFERRED THE SECOND VERSE, NAMELY, "WAS WITHOUT FORM AND VOID..." (IBID. 2), WHICH CONTAINS THIRTEEN WORDS AS SHALL BE EXPLAINED. The second OCCURRENCE OF "the earth" - THE WORD "EARTH" WITH WHICH THE SECOND VERSE STARTS - is not counted AMONG THESE THIRTEEN WORDS, as we learned, because it emerged from the earth that was damaged ON ACCOUNT OF THE SIN OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL, FOR MALCHUT OF THE ATTRIBUTE OF HARSH JUDGMENT WAS MIXED IN IT, as it is written, "because of the ground which Hashem has cursed" (Beresheet 5:29). THEREFORE, IT IS NOT COUNTED WITH THE THIRTEEN AND THEY START WITH THE WORD "WAS" - "was without form and void, and darkness was on the face of the deep, and a wind from Elohim moved over the surface of the waters..." WHICH ARE THIRTEEN WORDS. AND THESE thirteen words are derived from the thirteen features of the most precious, WHICH IS THE BEARD OF ARICH ANPIN, WHICH ARE EXPLAINED LATER.

7. בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ, שִׁיתָּא בְּרֵאשִׁית עָלַיְיהוּ, כּוּלְּהוּ לְתַתָּא, וְתַלְיָין מִשִּׁבְעָה דְּגוּלְגַּלְתָּא עַד יְקִירוּ דְּיַקִּירוּתָא, וְהָאָרֶץ תְּנִיְינָא לָאו בְּחוּשְׁבָּן וְהָא אִתְּמַר. וּמֵהַהִיא דְּאִתְלַטְיָיא נָפְקָא, דְּכְתִיב מִן הָאֲדָמָה אֲשֶׁר אֵרְרָה יְיָ. הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל פְּנֵי הַמָּיִם. תְּלִיסַר, תַּלְיָין בִּתְלִיסָר יְקִירוּ דְּיַקִּירוּתָא.

8. The 6,000 years THAT THE WORLD EXISTS derive AND EXPAND from the first six WORDS, WHICH ARE: "CREATED... ELOHIM...THE... HEAVEN ...AND...EARTH." The seventh, WHICH IS BINAH, is above them and alone is strengthened, NAMELY THE WORD, "IN THE BEGINNING" THAT PRECEDED THEM. Everything was destroyed in twelve hours, as written, "was without form and void..." The thirteenth will be established BY THOSE TWELVE HOURS with mercy, and they are renewed as before. These six will arise AGAIN, because it is written, "created" and afterwards, it is written, "was," WHICH IMPLIES THAT NOW IT IS NOT ANYMORE. This is because it certainly was DURING THE 6,000 YEARS and in the end, DURING THE SEVENTH MILLENNIUM, it is "without form and void, and darkness..." BECAUSE IT WAS DESTROYED. THIS IS THE MEANING OF, "And Hashem alone shall be exalted on that day" (Yeshayah 2:11), NAMELY DURING THE SEVENTH MILLENNIUM.

8. שִׁיתָּא אַלְפֵי שְׁנִין, תַּלְיָין בְּשִׁיתָּא קַדְמָאֵי, שְׁבִיעָאָה עָלַיְיהוּ, דְּאִתְתַּקַּף בִּלְחוֹדוֹי. וְאִתְחָרִיב כֹּלָּא בִּתְרֵיסַר שַׁעְתֵּי, דְּכְתִיב הָיְתָה תֹהוּ וָבֹהוּ וְגוֹ׳. תְּלִיסַר יְקִים לוֹן בְּרַחֲמֵי, וּמִתְחַדְּשָׁן בְּקַדְמֵיתָא, וְקָמוּ כָּל אִינּוּן שִׁיתָּא. בְּגִין דְּכְתִיב בָּרָא, וּלְבָתַר כְּתִיב הָיְתָה, דְּהָא הַוַּת וַדַּאי, וּלְבַסּוֹף תֹהוּ וָבֹהוּ וְחֹשֶׁךְ, וְנִשְׂגַּב יְיָ׳ לְבַדּוֹ בְּיוֹם הַהוּא.

9. גְּלוּפֵי דִּגְלִיפִין כְּחֵיזוּ דְּחִוְיָא אָרִיךְ, וּמִתְפַּשֵּׁט לְכָאן וּלְכָאן, זַנְבָא בְּרֵישָׁא. רֵישָׁא אָחִיד אַכַּתְפִּין, אַעְבַּר וְזָעִים, נְטַר וְגָנִיז. חַד לְאֶלֶף יוֹמִין זְעִירִין אִתְגַּלְיָיא, קוּלְטָרָא בְּקֶטְרוֹי, סְנַפִּירָא בְּעַדְבוֹי, אִתְבַּר רֵישֵׁיהּ בְּמַיִין דְּיַמָּא רַבָּא, דִּכְתִיב שִׁבַּרְתָּ רָאשֵׁי תַּנִּינִים עַל הַמָּיִם. תְּרֵין הֲווֹ, חַד אִתְחַזְרֵי, תַּנִּינָם כְּתִיב חָסֵר. רָאשֵׁי, כד״א וּדְמוּת עַל רָאשֵׁי הַחַיָּה רָקִיעַ.

9. The imprints of the engravings look like a long snake, which extends this way and that, so the tail is at the head and the head joins the shoulders. It passes and it is wrathful, it guards and conceals. Once in a thousand small days is providence revealed through its doings. The fin UPON WHICH THE WORLD IS SITUATED IS in its lot. Its head is broken in the waters of the Great Sea, as is written: "You did break the heads of the sea serpents (Heb. taninim) in the waters" (Tehilim 74:13). There were two but one returned, for 'Taninim' is spelled without Yud, WHICH IS THE MARK OF PLURAL. EVEN THOUGH IT IS SPELLED "HEADS", IT IS SINGULAR, as is written, "And over the heads (Heb. rashei) of the living creature was the likeness of a firmament" (Yechezkel 1:22). IT SAYS 'RASHEI' WITH A YUD EVEN THOUGH IT WAS THE HEAD OF A SINGLE CREATURE. HERE ALSO ABOUT THE SEA SERPENT, EVEN THOUGH IT SAYS HEADS IT REALLY MEANS THE HEAD OF ONE SERPENT.

10. וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי אוֹר, הַיְינוּ דִּכְתִיב כִּי הוּא אָמַר וַיֶּהִי, הוּא בִּלְחוֹדוֹי. לְבָתַר אִתְחַזְרוּ חַד יהו״י יה״ו וי׳ בַּתְרָאָה שְׁכִינְתָּא לְתַתָּא. כְּמָה דְּה׳ שְׁכִינְתָּא אִשְׁתְּכַח וּבְחַד מַתְקְלָא אִתְּקָלוּ.

10. "And Elohim said, Let there be (Heb. yehi) light; and there was (Heb. vayehi) light" (Beresheet 1:3). This is similar to, "For He spoke, and it was (Heb. vayehi)" (Tehilim 33:9). THE WORD "AND IT WAS" IS COUPLED BY SAYING TO SHOW THAT "VAYEHI" is by itself AND THE WORD "YEHI (LIT. 'LIGHT')" IS BY ITSELF, BECAUSE YEHI IS ABA AND RIGHT COLUMN, AND VAYEHI IS IMA AND LEFT COLUMN. Later RIGHT AND LEFT became one again THROUGH THE CENTRAL COLUMN, WHICH IS THE SECRET OF ZEIR ANPIN THAT RECONCILED THEM. YEHI (YUD-HEI-YUD) AND VAYEHI (VAV-YUD-HEI-YUD) UNITED AND FROM THEM WAS MADE THE PERMUTATION Yud Hei Vav Yud, BECAUSE IDENTICAL LETTERS ARE NOT COUNTED TWICE. Yud Hei Vav ARE THE SECRET OF ABA AND IMA AND ZEIR ANPIN THAT RECONCILES AND UNITES THEM. The last Yud OF YUD HEI VAV YUD is the lower Shechinah like Hei IS the Shechinah and they are weighed in the same scales.

11. וְהַחַיּוֹת רָצוֹא וָשׁוֹב, דִּכְתִיב וַיַּרְא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב. אִמְרוּ צַדִּיק כִּי טוֹב. הַאי, בְּמַתְקְלֵיהּ סַלְקָא. קַדְמָאָה בִּלְחוֹדוֹי. וְכֻלָּא לְחַד אִתְחַזְרֵי. אֲחַתָּא וּמוֹדַעְתָּא כְּלִילָן דָּא בְּדָא בְּיו״ד הֵ״א, כִּתְרֵין רְחִימִין דְּמִתְחַבְּקָן.

11. "And the living creatures ran and returned" (Yechezkel 1:14), resembles, "And Elohim saw the light, that it was good" (Beresheet 1:4). THIS IS THE MEANING OF, "Say of the righteous, that it shall be well (or: 'good') with him" (Yeshayah 3:10). This verse, "AND ELOHIM SAW THE LIGHT THAT IT WAS GOOD" goes up on the scales. But in the first verse, "LET THERE BE LIGHT; AND THERE WAS LIGHT," THE RIGHT AND LEFT were separate, but now they all became one again AFTERWARDS THROUGH THE CENTRAL COLUMN. The sister, WHICH IS CHOCHMAH, and kinswoman, WHICH IS THE SECRET OF BINAH, THAT ARE ALLUDED TO IN, "LET THERE BE LIGHT; AND THERE WAS LIGHT," AS MENTIONED ABOVE, have been included through it, each with the other in the secret of Yud Hei, WHICH IS CHOCHMAH AND BINAH. They are beloved and embracing crowns. THE REASON THAT CHOCHMAH AND BINAH ARE CALLED 'SISTER AND KINSWOMAN' IS IN ACCORDANCE WITH THE VERSE, "SAY TO WISDOM, YOU ARE MY SISTER, AND CALL UNDERSTANDING YOUR KINSWOMAN" (MISHLEI 7:4).

12. שִׁיתָא נָפְקִין מֵעַנְפָא דְּשָׁרְשָׁא דְּגוּפָא, לִישָׁן מְמַלֵּל רַבְרְבָן. לִישָׁן דָּא, סָתִים בֵּין יו״ד וְהֵ״א, דִּכְתִיב זֶה יֹאמַר לַה׳ אָנִי וְזֶה יִקְרָא בְּשֵׁם יַעֲקֹב וְזֶה יִכְתֹּוב יָדוֹ לַיְיָ׳ וּבְשֵׁם יִשְׂרָאֵל יְכַנֶּה יְכַנֶּה מַמָּשׁ. זֶה יֹאמַר לַה׳ אָנִי: אֲחַתָּא. וְכֻלָּא אִתְּמַר בְּיה״ו. כֹּלָּא כְּלִילָן בְּלִישָׁן סָתִים לְאִימָא. דְּהָא אִתְפַּתְּחַת לֵיהּ דְּנָפִיק מִינָּהּ. אַבָּא יָתִיב בְּרֵישָׁא, אִימָא בְּאֶמְצָעִיתָא וּמִתְכַּסְיָיא מִכָּאן וּמִכָּאן וַוי לְמַאן דְּגַלֵּי עֲרָיָיתְהוֹן.

12. Six SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD - come out from the branch of the root of the body, which is a tongue that speaks great things. This tongue is concealed between Yud Vav Dalet and Hei Aleph, WHICH ARE CHOCHMAH AND BINAH, AS WRITTEN, "One shall say, I am Hashem's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand to Hashem, and surname himself by the name of Yisrael" (Yeshayah 44:5), actually surname himself. "One shall say, I am Hashem's" - this is the sister, NAMELY CHOCHMAH, WHICH IS FORBIDDEN (FOR INTERCOURSE) LIKE A SISTER, BECAUSE IT IS INCOMPREHENSIBLE. "AND ANOTHER SHALL CALL HIMSELF BY THE NAME OF JACOB" - THIS IS THE KINSWOMAN, WHICH IS BINAH, WHEREIN THE ILLUMINATION OF CHOCHMAH BEGINS. THEREFORE, IT SAYS "BY THE NAME OF JACOB," BECAUSE NAME DENOTES COMPREHENSION, "AND ANOTHER SHALL SUBSCRIBE WITH HIS HAND TO HASHEM" IS DA'AT. "AND SURNAME HIMSELF BY THE NAME OF YISRAEL" IS THE SPREADING OF DA'AT TO ZEIR

ANPIN, AND THEN ZEIR ANPIN IS CALLED 'YISRAEL', MEANING ACTUALLY SURNAME AS MENTIONED. It is all expressed in Yud Hei Vav, NAMELY IN CHOCHMAH, BINAH AND DA'AT. All THOSE THREE - CHOCHMAH, BINAH AND DA'AT - are included in the secret tongue in Ima, FOR DA'AT THAT MEDIATES BETWEEN THE TWO COLUMNS, CHOCHMAH AND BINAH THAT ARE IN IMA, INCLUDES WITHIN ITSELF CHOCHMAH, BINAH AND DA'AT, because she was opened by it and it emerges from her. Aba sits at the head, Ima in the center, and is covered from this way and that way. Woe to the one who uncovers their nakedness.

13. "And Elohim said, Let there be luminaries in the firmament of heaven" (Beresheet 1:14). THIS INDICATES THAT the Male, WHICH IS ZEIR ANPIN, shall rule over the Female, WHICH IS MALCHUT. THEREFORE, THE MALE IS CALLED 'THE GREAT LUMINARY' AND THE FEMALE, 'THE SMALL LUMINARY', as is written, "And the righteous is an everlasting foundation (or: 'the foundation of the world')" (Mishlei 10:25). THE RIGHTEOUS, WHO IS YESOD (LIT. 'FOUNDATION') OF ZEIR ANPIN, IS YESOD OF MALCHUT THAT IS CALLED 'WORLD'. IT IS IMPLIED THAT THE WORLD WOULD NOT EXIST WERE IT NOT FOR THE RIGHTEOUS, AND THEREFORE HE RULES OVER IT. AND HE EXPLAINS WHY IT IS SO, SAYING, Yud, WHICH IS CHOCHMAH AND SUPERNAL ABA AND IMA, illuminated both HEIS, and illuminated and impregnated THE FIRST HEI WITH the Female. Then Yud unified within itself, SEPARATING FROM THE HEI, ascended in its levels high up and the Nukva became dark. Ima shone and opened her gates. Then came the Key that included six SFIROT, WHICH IS ZEIR ANPIN, that covered the entrance OF IMA and joined below with the one and the other, MEANING WITH BOTH THE NUKVA AND WITH IMA. Woe to him who exposes the entrance.

13. וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת בִּרְקִיעַ הַשָּׁמַיִם, שַׁלִּיט דְּכַר בְּנוּקְבָא. דְּכְתִיב וְצַדִּיק יְסוֹד עוֹלָם, נָהִיר יוֹ״ד בְּתְרֵין, וְנָהִיר וּמְעָבַר לְנוּקְבָא. אִתְיַיחַד יוֹ״ד בִּלְחוֹדוֹי, סָלִיק בְּדַרְגּוֹי לְעֵילָא לְעֵילָא. אִתְחַשְׁכָא נוּקְבָא, וְאִתְנְהִירַת אִימָא וּמִתְפַּתְחָא בְּתַרְעוֹי. אָתָא מַפְתְּחָא דְּכָלִיל בְּשִׁית, וּמְכַסְיָא פִּתְחָהָא, וְאָחִיד לְתַתָּא לְהַאי וּלְהַאי, וַוי לְמַאן דְּגַלֵּי פִּתְחָהָא.

2. Second Chapter

Here the Beard of Faith is explained. This beard is not mentioned in the Torah, being too precious to be spoken of there; all thirteen of its characteristics are outlined here. There are thirteen springs, nine of which flow down to water the body, Zeir Anpin - the other four are guarded and do not flow down. In the month of Tishrei, these thirteen features are in the upper world, Binah, and the thirteen gates of Mercy open there. The movement of the letters Yud Hei Vav Hei are described as they pertain above in the head of Arich Anpin and below in Zeir Anpin. This is followed by the seven features of the Skull of Zeir Anpin, that was formed from the air (the light of Chassadim from Aba) and a spark (the light of Gvurot from Ima). These features are the dew of two colors, three spaces of engraved letters, the hairs over the ears, a non-luminous forehead, eyes of three colors, the nose with three flames, and the ears curved level to hear good and evil. We hear an explanation of the difference between "I" and "He" as written in verses like, "I am Hashem, that (lit. 'He') is My name"; "He" is used for one who is hidden and not present, who is not visible to the eye, who has no name. This section closes with the statement that Yisrael Saba and Tevunah, which are Binah, are called 'Mother'.

14. Second Chapter. In it is explained the Beard of Faith. The beard is not mentioned IN THE TORAH, PROPHETS OR THE WRITINGS, FOR IT IS WRITTEN, "THE EYES OF HASHEM," "THE EARS OF HASHEM," AND ALSO "HIS CHEEKS ARE LIKE A BED OF SPICES" (SHIR HASHIRIM 5:13), BUT THERE IS NO MENTION OF THE BEARD, because it is most precious and it comes out from the ears WHERE THE BEARD STARTS. It encircles the shape of the face, as a white strand going up and down around the face, MEANING THAT THE BEARD IN GENERAL LOOKS LIKE A WHITE STRAND WITH WHITE HAIRS AROUND THE FACE. SOME OF THEM GO UP, SHINING FROM BELOW UPWARDS, WHILE SOME GO DOWN, SHINING FROM ABOVE DOWNWARDS. It is explained in thirteen CHARACTERISTICS.

14. פִּרְקָא תִּנְיָינָא. דִּיקְנָא מְהֵימְנוּתָא. דִּיקְנָא לָא אַדְכַּר בְּגִין דְּהִיא יַקִּירוּתָא דְּכֹלָּא מֵאֲדָנִין נַפְקַת, בְּסַחֲרָנָהָא דְּבִסְיָטָא, סָלִיק וְנָחִית חוּטָא חִוְּורָא. בְּתֶלֵיסָר מִתְפְּרַשׁ.

15. בְּיָקִירָא דִּבְיָקִירוּתָא הַהִיא, כְּתִיב לֹא עָבַר בָּהּ אִישׁ וְלָא יָשַׁב אָדָם שָׁם. אָדָם לְבַר הוּא. אָדָם לָא כְּלִיל הָכָא. כ״ש אִישׁ. בְּתֵלִיסָר נְבִיעִין מַבּוּעִין מִתְפָּרְשָׁן, אַרְבַּע בְּלְחוֹדוֹי אִסְתָּמְרוּ. תִּשְׁעָה אַשְׁקְיוּן לְגוּפָא.

15. Concerning that most precious, NAMELY THE BEARD, it is written, "Through a land that no man (Heb. ish) passed through, and where no man (Heb. adam) dwelt" (Yirmeyah 2:6). ZEIR ANPIN IS CALLED 'ADAM' AND YESOD OF ZEIR ANPIN IS CALLED 'ISH'. Adam is outside ARICH ANPIN, FOR ZEIR ANPIN THAT IS CALLED 'ADAM' WRAPS ARICH ANPIN ON THE OUTSIDE FROM THE NAVEL DOWN, and all the more so ish, WHICH IS YESOD OF ZEIR ANPIN THAT IS EVEN OUTSIDE ZEIR ANPIN. NETZACH, HOD AND YESOD ARE OUTSIDE THE TORSO AND, ALL THE MORE SO, OUTSIDE OF ARICH ANPIN; THEREFORE, THEY HAVE NO SHARE IN THIS BEARD OF ARICH ANPIN. THE BEARD is explained by thirteen springs and only four OF THE FEATURES are guarded, SO AS NOT TO FLOW DOWN TO ZEIR ANPIN. Nine OF THE FEATURES water the body, WHICH IS ZEIR ANPIN.

16. מִקַּמֵּי פִּתְחָא דְּאֻדְנִין, שָׁאֲרֵי יָקִירוּ לְאִתְתָּקָן, נָחִית בִּשְׁפִירִי בְּרֵישָׁא דִּשְׂפָוָון. מֵהַאי רֵישָׁא לְהַאי רֵישָׁא קָאֵים. אָרְחָא דְּנָפִיק תְּחוֹת תְּרֵין נוּקְבִין דְּפַרְדַּשְׁקָא, לְאַעְבְּרָא חוֹבָה, דִּכְתִיב וְתִפְאַרְתּוֹ עֲבוֹר עַל פָּשַׁע. תְּחוֹת שִׂפְוָון אַסְחַר שַׁעֲרָא לְרֵישָׁא אַחֲרָא. אָרְחָא אַחֲרָא נָפִיק תְּחוֹתוֹי. חָפֵי תַּקְרוּבְתָּא דְּבוּסְמָא, לְרֵישָׁא דִּלְעֵילָא. תְּרֵין תַּפּוּחִין אִתְחָזֵן לְאַנְהָרָא בּוּצִינִין. מַזָּלָא דְּכֹלָּא, תַּלְיָיא עַד לִבָּא, בֵּיהּ תַּלְיָין עִלָּאִין וְתַתָּאִין.

16. THE FIRST FEATURE IS THAT the precious, WHICH IS THE BEARD, starts to form in front of the opening of the ears, MEANING OPPOSITE THE OPENINGS OF THE EARS, and descends beautifully DOWNWARDS TO THE BEGINNING OF THE LIPS. 2) THERE ARE HAIRS at the top of the lips, from the top OF THE RIGHT LIP to the top OF THE LEFT LIP. 3) There is a path CLEAR OF HAIR that emerges below the two nostrils to remove sins, as it is written, "And it is His glory (Heb. tiferet) to pass over transgressions" (Mishlei 19:11). 4) THE HAIRS below the lips again become another top. 5) Another path, FREE OF HAIR, emerges under it, MEANING IN THE MIDDLE OF THE HAIRS AT THE LOWER LIP. 6) An offering of spices, MEANING HAIRS, covers THE FACE FROM BELOW to the top OF THE UPPER LIP. 7) Two apples, MEANING THE CHEEKS THAT ARE FREE OF HAIR, are visible to light the candles. 8) From the overall Mazal, MEANING THE HAIRS THAT SPREAD AND hang as far as the heart, extend the upper and lower beings, MEANING THE UPPER EXPANSE OF THE BEARD THAT IS CALLED 'SUPERNAL MAZAL'.

17. אִינּוּן דְּתַלְיָין לָא נָפְקִין דָּא מִן דָּא. חַפְיָין זְעִירִין עַל גְּרוֹנָא דְּיָקִירוּ. רַבְרְבִין, מִתְשַׁעֲרִין בְּשִׁיעוּרָא שְׁלִים. שִׂפְוָון אִתְפְּנוּן מִכָּל סִטְרִין, זַכָּאָה לְמַאן דְּנָשִׁיק מֵאִינּוּן נְשִׁיקִין. בְּהַהִיא מַזָּלָא דְּכֹלָּא נַגְדִּין תְּלֵיסַר מְשִׁיחִין דְּאַפַּרְסְמוֹנָא דַּכְיָא. כֹּלָּא בְּהַאי מַזָּלָא שְׁכִיחַ, וְסָתִים.

17. INNUN DETALYIN LA NAFKIN DA MIN DA. HAFYIN ZEIRIN AL GRONA DEYAKIRU. RABREVIN, MITSHAARIN BESHIUREA SHLIM. SIFVUN ITPENUN MIKOL SITRIN, ZAKAH LEMAN DENASHIK MEINUN NESHIKIN. BEHAHIA MAZALA DEKOLA NAGDIN TELISAR MESHIHIN DEAPARSEMONA DAKIA. KOLA BEHAI MAZALA SHKIAH, VESATIM.

18. בְּזִמְנָא דְּמָטָא תִּשְׁרֵי, יַרְחָא שְׁבִיעָאָה, מִשְׁתַּכְחֵי אִלֵּין תְּלֵיסַר בְּעַלְמָא עִלָּאָה וּמִתְפַּתְּחֵי תְּלֵיסַר תַּרְעֵי דְּרַחֲמֵי, בְּהַהוּא זִמְנָא דִּרְשׁוּ יְיָ׳ בְּהִמָּצְאוֹ כְּתִיב.

18. When Tishrei arrives, which is the seventh month, these thirteen FEATURES are in the upper world, WHICH IS BINAH, and the thirteen Gates of Mercy open there. Concerning that time, IT IS WRITTEN, "Seek Hashem while He may be found" (Yeshayah 55:6).

19. וַיֹּאמֶר אֱלֹהִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע עֵץ פְּרִי וְגוֹ׳, הַיְינוּ דִּכְתִיב וְעִנִּיתֶם אֶת נַפְשׁוֹתֵיכֶם בְּתִשְׁעָה לַחֹדֶשׁ בָּעֶרֶב. אֲדֹנָי ידו״ד אַתָּה הַחִלּוֹתָ לְהַרְאוֹת אֶת עַבְדְּךָ אֶת גָּדְלְךָ. יהו״ה שְׁלִים בְּסִטְרוֹי. וְהָכָא בִּרְחִישׁוּתָא דָּא דְּאַרְעָא, לָא שְׁלִים.

19. "And Elohim said, Let the earth bring forth grass, herb yielding seed, and fruit tree yielding fruit after its kind..." (Beresheet 1:11). This is the meaning of, "You shall afflict your souls" (Vayikra 16:31) in the ninth of the month at evening. It is also written, "Adonai Hashem, You have begun to show Your servant Your greatness" (Devarim 3:24). HERE THE NAME Yud Hei Vav Hei is whole on all sides, MEANING THAT IT ILLUMINATES ON THE RIGHT SIDE AND THE LEFT SIDE TOGETHER. THEREFORE, IT IS WRITTEN, ADONAI YUD HEI VAV HEI AND 'YOUR GREATNESS'. But here, with the awakening of the earth, it is incomplete, FOR ONLY THE LEFT SIDE ILLUMINATES WITHOUT THE RIGHT SIDE.

20. יה״י לָא כְּתִיב, קְרֵינָן יוֹ״ד עִלָּאָה יוֹ״ד תַּתָּאָה, וַיִּיצֶר י׳ עִלָּאָה י׳ תַּתָּאָה, יְהִי י׳ עִלָּאָה, י׳ תַּתָּאָה. ה׳ בְּגַוְוּיְהוּ. כְּלָלָא דִּשְׁלִימוּ. שְׁלִים, וְלָא לְכָל סִטְר. אִתְעֲקַר מֵהַאי אֲתָר שְׁמָא דָא, וְאַשְׁתִּיל בְּאַחֲרָא, כְּתִיב וַיִּטַּע יְיָ׳ אֱלֹהִים.

20. It is not written HERE 'let there be (Heb. yehi) GRASS AND HERB', WHERE we read an upper Yud and a lower Yud, IN ACCORDANCE WITH THE SECRET OF "Vayyitzer (lit. 'And He formed')" (Beresheet 2:19) SPELLED WITH TWO YUDS, the upper Yud BEING UPPER CHOCHMAH and the lower Yud BEING LOWER CHOCHMAH, NAMELY THE NUKVA. THIS IS THE SECRET OF THE TWO YUDS AT THE BEGINNING AND THE END OF THE PERMUTATION YUD ALEPH HEI DALET VAV NUN HEI YUD. Yehi CONTAINS upper Yud and lower Yud with Hei between them, FOR HEI IS THE SECRET OF BINAH, FROM WHICH THE LOWER YUD RECEIVES CHOCHMAH. And that is overall perfection, FOR THEN IT RECEIVES CHOCHMAH, WHICH IS perfect, though not from every side BUT ONLY FROM THE LEFT. THEREFORE, this name is uprooted - NAMELY THE NUKVA WHICH IS CALLED 'NAME' - and is planted in a different place as it is written: "And Hashem Elohim planted a garden in Eden..." (Ibid. 8).

21. ה׳ בֵּין יוֹ״ד לְיוֹ״ד דִּיהִי״ו, נָשְׁבָא דְּפַרְדַּשְׁקָא דְעַתִּיקָא, לְזְעֵירָא דְּאַנְפִּין בְּלָא רוּחָא לָא אִתְקָיְים. בְּהֵ״א, אִשְׁתְּכְלַל הֵ״א עִלָּאָה הֵ״א תַּתָּאָה, דְּכְתִיב אֲהָהּ אֲדֹנָי אֱלֹהִים.

21. ANOTHER EXPLANATION: The Hei WRITTEN between the two Yuds of 'Yehi', ALLUDES TO the blowing OF THE SPIRIT (OR: 'WIND') OF CHOCHMAH from the nose of Arich Anpin to Zeir Anpin. Without the spirit OF CHOCHMAH it cannot exist. By the Hei THAT ALLUDES TO THE NOSE OF ARICH ANPIN, the upper Hei OF THE NAME YUD HEI VAV HEI and the lower Hei OF THE NAME YUD HEI VAV HEI were perfected, MEANING THAT THE UPPER HEI, WHICH IS BINAH, RECEIVES CHOCHMAH IN ITS LEFT COLUMN FROM THE NOSE OF ARICH ANPIN AND TRANSFERS TO THE LOWER HEI, WHICH IS THE NUKVA. THEN THE TWO HEIS ARE TOGETHER, as is written, "Ah (spelled Aleph Hei Hei) Adonai Elohim" (Yirmeyah 1:6). THIS INDICATES THAT WHENEVER THE TWO HEIS ARE TOGETHER, WHEN THE LOWER HEI RECEIVES CHOCHMAH FROM THE LEFT COLUMN OF THE UPPER HEI, IT IS SAID, ALEPH HEI HEI, WHICH ALLUDES TO A TIME OF TROUBLE. THE NUKVA IS THEN IN TROUBLE, FOR SHE IS DESOLATE AND SERE, AS MENTIONED.

22. בְּקִיטְפּוֹי דְּקַטְפִּין, בְּרוּחָא דְּמַתְקְלִין, יה״ו. י׳ עִלָּאָה דְּאִתְעַטָּר בְּקִטְרָא דְעַתִּיקָא, הוּא קְרוּמָא עִלָּאָה דְּאִזְדְּכַךְ וְסָתִים. הֵ״א עִלָּאָה, דְּאִתְעַטָּר בְּרוּחָא דְּנוּקְבִין דְּפַרְדַּשְׁקָא, דְּנָפִיק לְאַחֲיָיא. ו׳ עִלָּאָה, בּוֹצִינָא דְּקַרְדִּינוּתָא דְּאִתְעַטָּר בְּסִטְרוֹי, מִתְפַּשְׁטָן אַתְוָון לְבָתַר, וְאִתְכְּלוּ בִּזְעֵירָא דְּאַפִּין. כְּמָה דְּשַׁרְיָא בְּגוּלְגֹלְתָא, אִשְׁתַּכְּחוּ מִתְפַּשְׁטָן בְּכָל גּוּפָא, לְשַׁכְלְלָא כֹּלָּא. בַּעֲמָר נְקֵא. כַּד תְּלֵי תַּלְיָין אִלֵּין אַתְוָון. כַּד אִתְגְּלֵי לְזְעֵירָא מִתְיַשְׁבָן בֵּיהּ אִלֵּין אַתְוָון, וְאִתְקְרֵי בְּהוֹן.

22. In the cluster of clusters, in the spirit of the scales, WHICH IS ZEIR ANPIN, IN WHOM LIES THE SCALE AS MENTIONED, AND WHO IS CALLED 'A CLUSTER', AS IS WRITTEN, "MY BELOVED IS TO ME AS A CLUSTER OF HENNA" (SHIR HASHIRIM 1:14) THERE IS Yud-Hei-Vav. HE EXPLAINS: The upper Yud, WHICH IS ABA AND IMA, CALLED 'ABA', is adorned with the bond of Atik, which is a lofty membrane that is purified and hidden. The upper Hei was adorned with the spirit of the two openings of the royal viceroy that emerged to revive, MEANING TO BESTOW CHOCHMAH THAT IS CALLED 'LIFE'. The upper Vav IS THE CENTRAL COLUMN, AND DA'AT, WHEREIN LIES the hard spark that is crowned on its sides. The letters YUD-HEI-VAV expand afterwards and become part of Zeir Anpin IN ACCORDANCE WITH THE SECRET OF 'THREE EMERGE FROM ONE, ONE EXISTS IN THREE'. Just as YUD-HEI-VAV dwell in the Skull OF ARICH ANPIN, they also spread throughout the body OF ARICH ANPIN, NAMELY ITS SEVEN LOWER SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, to complete everything. When these letters YUD-HEI-VAV are suspended, THAT IS, CONCEALED, THEY ARE in pure wool. When they appear to Zeir Anpin, the letters YUD-HEI-VAV rest on Him, and He is named after them.

23. יו"ד דְּעַתִּיקָא סָתִים בְּעִטְרוֹי, בְּגִין שְׂמָאלָא אִשְׁתְּכַח ה"ה אִתְּפְּתַח בְּאַחֲרָא וְאִינְקִיב בְּתְרֵין נוּקְבִין, וְאִשְׁתְּכַח בְּתִקּוּנִין. וָ"ו אִתְּפְּתַח בְּאַחֲרָא, דִּכְתִיב הוֹלֵךְ לְדוֹדִי לְמֵישָׁרִים. בְּבוּצִינָא דְּקַרְדִּינוּתָא לְמֶכְסְיָא פִּתְחָא.

23. The Yud OF YUD HEI VAV HEI in Atik is concealed with its crowns, because the Left is present, WHICH CAN BE RESOLVED ONLY BY THE SCALE. The Hei is opened by another Hei, NAMELY THE HEI OF ZEIR ANPIN, WHEREIN IS THE PLACE OF REVELATION. THEREFORE, HEI, WHEN FULLY SPELLED, IS SPELLED WITH ANOTHER HEI, NAMELY HEI-HEI. IT IS composed of two females, BECAUSE THE LAST HEI, WHICH IS MALCHUT, IS INCLUDED IN IT and acquired its features. Vav is opened by another Vav that is in Zeir Anpin, as written, "goes to my beloved directly" (Shir Hashirim 7:11), AS THE SUPERNAL FEATURES GO TO MY BELOVED, THAT IS ZEIR ANPIN. FOR IN HIM IS the hard spark to cover the entrance of Ima. THEREFORE, VAV FULLY SPELLED IS SPELLED WITH ANOTHER VAV, NAMELY VAV-VAV.

24. וָ' לְעֵילָא וָ' לְתַתָּא, הֵ' לְעֵילָא הֵ' לְתַתָּא. יָ' לְעֵילָא וּבָהּ לָא אִשְׁתְּכַח אַחֲרָא, וְלָא סָלִיק בַּהֲדָהּ, בַּר רְמִיזָא דְּרָמִיז כַּד אִתְגַּלְיָין תְּרֵין וּמִתְחַבְּרָן בְּחַד דַּרְגָּא, חַד רִגְשָׁא בְּגִין לְאִתְפְּרָשָׁא, וי"ד כְּלִילָן בְּיוֹ"ד וַוי כַּד אִסְתַּלָּק הַאי, וְאִתְגַּלְיָין.

24. THUS THERE IS Vav above IN THE HEAD AND THERE IS Vav below IN ZEIR ANPIN. THERE IS Hei above IN THE HEAD AND THERE IS Hei below IN ZEIR ANPIN; THIS IS WHY THEY ARE DOUBLED IN FULL SPELLING, AS MENTIONED, BECAUSE ABOVE THEY ARE CONCEALED AND BELOW THEY ARE REVEALED. Yud is above, but no other YUD partakes in it - AS IN THE CASE OF HEI AND VAV - or comes out WITH IT WHEN PRONOUNCED, except by allusion, BECAUSE VAV-DALET IN THE FULL SPELLING OF YUD HAVE THE SAME NUMERICAL VALUE AS YUD (=TEN). THIS IS AN ALLUSION THAT IT INCLUDES A SECOND, LOWER YUD, meaning that two were revealed IN YUD - SUPERNAL ABA AND IMA, who join in one level, trembling together in order to separate FROM THE LEFT. AND THIS IS Vav Dalet that are included in Yud Vav Dalet, YUD BEING SUPERNAL ABA AND VAV DALET SUPERNAL IMA. Woe when ABA, YUD, departs, AND VAV DALET are revealed.

25. אִינּוּן בּוּסְמִין דְּטִיפְסָא שְׁרִיקִין, דְּעַבְרֵי לָא מִתְעַכְּבָא בְּדוּכְתָּא, וְהַחַיּוֹת רָצוֹא וָשׁוֹב. בְּרַח לְךָ אֶל מְקוֹמֶךָ. אִם תַּגְבִּיהַּ כַּנֶּשֶׁר וְאִם בֵּין כּוֹכָבִים שִׂים קִנֶּךָ מִשָּׁם אוֹרִידְךָ.

25. These spices - MEANING THE ILLUMINATIONS OF CHOCHMAH CALLED 'SPICES' AND 'SCENT' - of the red engravings, WHICH ARE ALL THE ASPECTS OF THE LEFT COLUMN, WHICH ARE RED, that pass through TO ILLUMINATE, do not mingle at the place, BUT RATHER RETURN IMMEDIATELY TO THEIR PLACE, AS WRITTEN, "And the living creatures ran and returned" (Yechezkel 1:14), AS THEY IMMEDIATELY RETURN TO THEIR PLACE. LIKEWISE, "Flee to your place" (Bemidbar 24:11), means that he hastens to return to his place. This is the secret of the verse, "Though you do soar aloft like the eagle, and though you do set your nest among the stars" (Ovadyah 1:4), "from there I will bring you down" (Ibid.).

26. וַתּוֹצֵא הָאָרֶץ דֶּשֶׁא. אֵימָתַי, כַּד שְׁמָא אִתְנְטַע. וּכְדֵין אֲוִירָא נָפִיק, וְנִצּוֹצָא אִזְדְּמָן. חַד גּוּלְגַּלְתָּא אִתְפְּשָׁט בְּסִטְרוֹי, טַלָּא מָלֵי עָלָהּ, דִּתְרֵי גְוָונִי.

26. "And the earth brought forth grass" (Beresheet 1:12). When DID THIS OCCUR? IT WAS when the name, WHICH IS THE NUKVA, was planted. AND SO FROM ABA AND IMA, emerged air, WHICH IS THE LIGHT OF CHASSADIM FROM ABA, and a spark, WHICH IS THE LIGHT OF GVUROT FROM IMA. WHEN THE AIR AND THE SPARK JOINED TOGETHER, a Skull extended from them, WHICH IS KETER OF ZEIR ANPIN at its sides. Dew filled over it, THE SKULL, of two colors, NAMELY WHITE AND RED IN THE SECRET OF, "FOR YOUR DEW IS THE DEW OF LIGHT" (YESHAYAH 26:19), WHICH ARE THE LIGHTS OF CHESED AND GVURAH. AND THIS IS THE FIRST OF THE SEVEN FEATURES OF THE SKULL OF ZEIR ANPIN.

27. תְּלַת חַלָּלִין דְּאִתְוָון רְשִׁימִין, אִתְגַּלְיָין בֵּיהּ. אוּכְמִין כְּעוֹרְבָא תַּלְיָין עַל נוּקְבִין עֲמִיקִין, דְּלָא יָכִיל לְמִשְׁמַע יְמִינָא וּשְׂמָאלָא. הָכָא חַד אָרְחָא לְעֵילָא דָּקִיק.

27. SECOND FEATURE: Three spaces of engraved letters, NAMELY YUD-HEI-VAV, appear in it. THIRD FEATURE: HAIRS, black as a raven, hang over the deep openings OF THE EARS, and one cannot hear from the right or the left, BECAUSE THE HAIRS, WHICH ARE JUDGMENTS, BLOCK THEM. Here, IN RELATION TO THE HAIRS ON THE SKULL OF ZEIR ANPIN, THERE IS ABOVE one thin path, NAMELY THE PATH AT THE CENTER OF THE HEAD THAT DIVIDES THE HAIRS INTO RIGHT AND LEFT.

28. מִצְחָא דְּלָא נָהִיר, קְטָטוּתָא דְּעָלְמָא. בַּר כַּד רַעֲוָא אַשְׁגַּח בֵּיהּ. עַיְינִין דִּתְלַת גְּוָונֵי, לְמִרְתַּת קָמַיְיהוּ אִתְסְחָן בְּחַלָבָא דְנָהִיר. כְּתִיב עֵינֶיךָ תִרְאֶינָה יְרוּשָׁלַיִם נָוֶה שַׁאֲנָן, וּכְתִיב צֶדֶק יָלִין בָּהּ. נָוֶה שַׁאֲנָן, עַתִּיקָא דְּסָתִים, עֵינֶךָ כְּתִיב.

28. THE FOURTH FEATURE IS a non-luminous forehead, FROM WHICH ARE DRAWN JUDGMENT AND strife to the world except AT TIMES OF GREATNESS, when the will OF THE FOREHEAD OF ARICH ANPIN supervises THE FOREHEAD OF ZEIR ANPIN. THE FIFTH FEATURE IS eyes of three colors - WHICH ARE BLACK, RED AND GREEN - which are to be feared, BECAUSE ALL THESE COLORS ALLUDE TO JUDGMENTS, FOR RED IS LEFT AND GREEN IS THE CENTRAL COLUMN AND BLACK IS MALCHUT. DURING GREATNESS, they wash in luminous milk, WHICH IS THE SECRET OF CHESED THAT FLOWS from Atika, as is written, "Your eyes shall see Jerusalem a quiet habitation" (Yeshayah 33:20), MEANING FREE OF JUDGMENT. It is also written, "Righteousness lodged in it" (Yeshayah 1:21), SO THERE IS IN IT JUDGMENT THAT IS CALLED 'RIGHTEOUSNESS'. HE ANSWERS: IT SAYS "quiet habitation," WHEN THE EYE OF the hidden Atik SHINES IN ACCORDANCE WITH THE MEANING OF "WASHED IN MILK" (SHIR HASHIRIM 5:12), because it is spelled Eynecha (lit. 'your eyes') WITHOUT YUD, THE MARK OF PLURAL. IN ATIKA, THERE IS NO LEFT AND BOTH EYES ARE CONSIDERED AS THE RIGHT EYE.

29. חוֹטְמָא פַּרְצוּפָא דִּזְעֵירָא, לְאִשְׁתְּמוֹדְעָא. תְּלַת שַׁלְהוֹבִין מִתּוֹקְדִין בְּנוּקְבוֹי. דַּרְגָּא עֲקִימָא, לְמִשְׁמַע טָב וּבִישׁ.

29. THE SIXTH FEATURE IS the nose of the face that is short for identification, BECAUSE THE FACE IS RECOGNIZED BY THE NOSE, AS OUR SAGES HAVE SAID, 'WITNESS CAN TESTIFY ONLY WHEN THERE IS A FACE TOGETHER WITH A NOSE'. Three flames burn in its nostrils, WHICH ARE THE THREE ASPECTS OF JUDGMENT - JUDGMENT DRAWN FROM BINAH, FROM MALCHUT AND FROM THE LEFT COLUMN. THE SEVENTH FEATURE IS curved level to hear good and evil, MEANING THE EARS DURING GREATNESS, AFTER THE HAIR THAT BLOCKED THEM IS REMOVED, AS MENTIONED. FOR THEN THEY ARE OPENED TO HEAR GOOD AND EVIL TO DO GOOD FOR THE GOOD PEOPLE AND TO PUNISH THE EVIL, AND TO RECEIVE THE PRAYERS OF THE LOWER BEINGS.

30. כְּתִיב אֲנִי יְיָ׳ הוּא שְׁמִי. וּכְתִיב אֲנִי אֲמִית וַאֲחַיֶּה. וּכְתִיב וַאֲנִי אֶשָּׂא וַאֲנִי אֶסְבּוֹל. הוּא עָשָׂנוּ וְלוֹ אֲנַחְנוּ. וְהוּא בְּאֶחָד וּמִי יְשִׁיבֶנּוּ. הוּא אִקְרֵי מַאן דְּסָתִים וְלָא שְׁכִיחַ, הוּא מַאן דְּלָא אִזְדַּמָּן לְעֵינָא. הוּא מַאן דְּלָא אִקְרֵי בִּשְׁמָא.

30. It is written, "I am Hashem, that (lit. 'He') is My name" (Yeshayah 42:8), SPOKEN IN THE FIRST PERSON, "I," AND THE THIRD PERSON, "HE," IN ONE CLAUSE. IT SHOULD HAVE SAID, 'I AM, HASHEM IS MY NAME.' YET IT SAYS, "I" AND "HE," ARE TWO NAMES, as written, "I kill and I make alive" (Devarim 32:39), and it is also written, "And I will bear; and I will carry" (Yeshayah 46:4). SO WE SEE THAT "I" IS A NAME, MEANING THE NAME OF MALCHUT, AND "HE" IS ALSO A NAME. It is written, "He has made us and we are His" (Tehilim 100:3), AND "But He is unchangeable, and who can turn Him" (Iyov 23:13). SO WE SEE THAT HE IS ALSO CALLED BY THE NAME "HE", BECAUSE "He" is used for one who is hidden and not present. "He" is used for one who is not visible to the eye, MEANING THAT HE IS NOT READY TO RECEIVE CHOCHMAH THAT IS CALLED 'EYE'. He is used for one who has no name, NAMELY BINAH, WHICH IS YISRAEL SABA AND TEVUNAH.

31. הוּא, ה׳ כְּלִיל ו׳. ו׳ כְּלִיל א׳ וְלָא כְּלִיל ה׳. אָלֶף אָזִיל לִי׳, י׳ אָזִיל לִי׳, דְּסָתִים מִכָּל סְתִימִין, דְּלָא מִתְחַבְּרָן בֵּיהּ ו״ד. וַוי כַּד לָא נָהִיר י׳ בו״ד.

31. HE EXPLAINS THE IMPLICATIONS OF THE THREE LETTERS HEI VAV ALEPH (HE), ACCORDING TO WHAT HE SAID ABOVE THAT CONCEALED CHOCHMAH, ABA AND IMA AND YISRAEL-SABA AND TEVUNAH ARE EACH CALLED "He." HE SAYS, Hei OF HU (LIT. 'HE'-HEI VAV ALEPH) includes Vav, Vav includes Aleph OF HU, but does not include Hei OF HU. Aleph goes towards Yud, Yud goes towards the most concealed Yud, to which the Vav Dalet OF YUD FULLY SPELLED are not attached. Woe is when the Yud does not illuminate on Vav Dalet.

32. When Yud departed from Vav Dalet because of the sins of the world, the nakedness of them all was revealed. And about this is written, "The nakedness of your father... shall you not uncover" (Vayikra 18:7); it is written, "or the nakedness of your mother shall you not uncover, SUPERNAL ABA AND IMA, YUD, THAT ARE BOTH CONSIDERED 'ABA'. She is your mother, you shall not uncover her nakedness" (Ibid.), BECAUSE YISRAEL -SABA AND TEVUNAH ARE BOTH CALLED BY THE NAME 'IMA'. She is surely your mother as is written, "if (Heb. im) you cry after wisdom (Binah)" (Mishlei 2:3), FOR YISRAEL-SABA AND TEVUNAH, WHICH ARE BINAH, ARE CALLED 'MOTHER' (HEB. EM).

32. כַּד אִסְתַּלָּק י׳ מִן ו״ד בְּחוֹבֵי עָלְמָא, עֶרְיָיתָא דְּכֹלָּא אִשְׁתְּכַח, ע״ד כְּתִיב עֶרְוַת אָבִיךָ לֹא תְגַלֶּה. וְכַד אִסְתָּלִיק יו״ד מִן הֵ״א, ע״ד כְּתִיב וְעֶרְוַת אִמְּךָ לֹא תְגַלֶּה אִמְּךָ הִיא לֹא תְגַלֶּה עֶרְוָתָהּ. אִמְּךָ הִיא וַדַּאי, כִּי אִם לַבִּינָה תִקְרָא וְגוֹ׳.

3. Third Chapter

We hear that the Beard was concealed in the scriptures because everything that is hidden and not revealed is lofty and precious. Here the nine features of the Beard are listed, together with the nine clauses beginning in Tehilim 118:5 with "Out of my distress I called on Yah"; it is also stated that these nine features are in the secret of the verse, "And the earth brought forth grass, herb yielding seed after its kind, and tree yielding fruit, whose seed was in itself, after its kind." There are thirteen features of the Beard in the supernal one, Arich Anpin; the lower, Zeir Anpin, appears in nine features of the Beard. The addition of thirteen plus nine yields 22, which is the 22 letters that were engraved through them. Now the discussion turns to various interpretations of the verse, "And Elohim said, Let the waters swarm abundantly with moving creatures that have life." As one explanation is the movement of the lips during prayer, we are told that the prayer in which a person requests something of God is arranged in nine ways. It is said that great attention is necessary in all these nine manners of prayer. God will honor anyone who meditates properly on them, giving him everything he needs in this world and in the World to Come.

We are told that "And Elohim said, Let Us make man" referred not only to man on earth but also supernal man, both male and female; when the one is completed, the other is completed.

33. Third Chapter. Nine precious features were granted to the beard. Everything that is hidden and not revealed is lofty and precious. THE BEARD was concealed in the Scriptures, FOR THERE IS NO MENTION OF THE BEARD SUCH AS, "THE EYES OF HASHEM," "THE EARS OF HASHEM" AND "HIS CHEEKS ARE LIKE A BED OF SPICES" (SHIR HASHIRIM 5:13). BUT THERE IS NO MENTION OF THE BEARD, AND THAT IS BECAUSE IT IS LOFTY AND PRECIOUS.

33. פִּרְקָא תְּלִיתָאָה תִּשְׁעָה תִּקּוּנִין יַקִּירִין אִתְּמְסָרוּ לְדִיקָנָא כָּל מָה דְּאִתְטְמַר וְלָא אִתְגַּלְיָיא עִלָּאָה וְיַקִּירָא אִשְׁתְּכַח. וְהָא גַּנְזֵיהּ קְרָא.

34. The first feature of the beard: Hairs upon hairs EMERGE from before the opening of the ears to the top of the mouth, MEANING THE UPPER LIP. THE SECOND FEATURE: It is from this top OF THE LIP to the other top OF THE LIP. THE THIRD FEATURE: THERE IS a path below the two nostrils OF THE NOSE so full OF HAIR that it is invisible. THE FOURTH FEATURE: The cheeks are covered WITH HAIR on one side and the other side. THE FIFTH FEATURE: In them TWO apples OF THE FACE are seen, red as a rose. THE SIXTH FEATURE: on one thread hangs coarse black HAIR down to the chest. THE SEVENTH FEATURE: The lips are free OF HAIR and are as red as a rose.

34. תִּיקּוּנָא קַדְמָאָה דְּדִיקָנָא, נִימִין עַל נִימִין מִקַּמֵּי פִּתְחָא דְּאֻדְנִין עַד רֵישָׁא דְּפוּמָא. מֵרֵישָׁא הַאי, עַד רֵישָׁא אַחֲרָא אִשְׁתְּכַח. מִתְּחוֹת תְּרֵין נוּקְבִין אָרְחָא מַלְיָיא דְּלָא אִתְחַזְיָיא. עַלְעִין אִתְחַפְיָין מֵהַאי גִּיסָא וּמֵהַאי גִּיסָא. בְּהוּ אִתְחַזְיָין תַּפּוּחִין סוּמָקִין כְּוַרְדָּא. בְּחַד חוּטָא תַּלְיָין אוּכְמִין תַּקִּיפִין עַד חַדּוֹי. שִׂפְוָון סוּמָקִין כְּוַרְדָּא אִתְפְּנוּן.

35. THE EIGHTH FEATURE: Short HAIRS travel down the neck and cover the nape. THE NINTH FEATURE: HAIRS both long and short, HARD as sinews descend equally, MEANING THAT THEY EQUALLY MINGLE WITH EACH OTHER. One who has these nine features is mighty and strong, NAMELY ZEIR ANPIN.

35. זְעִירִין נַחְתִּין בְּגַרְוָנָא, וּמְחַפְיָין קְדָלָא. רַבְרְבִין וּזְעִירִין כְּגִידִין נַחְתִּין בְּשִׁקּוּלָא. בְּאִלֵּין אִשְׁתְּכַח גִּיבָּר וְתַקִּיף מַאן דְּאִשְׁתְּכַח.

36. כְּתִיב מִן הַמֵּצַר קָרָאתִי יָהּ. תִּשְׁעָה אָמַר דָּוִד עַד כָּל גּוֹיִם סְבָבוּנִי, לְאַסְחֲרָא וּלְאַגָּנָא עֲלוֹי. וַתּוֹצֵא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע לְמִינֵהוּ וְעֵץ עוֹשֶׂה פְּרִי אֲשֶׁר זַרְעוֹ בוֹ לְמִינֵהוּ. תִּשְׁעָה אִלֵּין אִתְעֲקָרוּ מִשְּׁמָא שְׁלִים, וְאַשְׁתִּילוּ לְבָתַר בִּשְׁמָא שְׁלִים, דִּכְתִיב וַיִּטַּע יְיָ׳ אֱלֹהִים. תִּקּוּנִין דְּדִיקְנָא בְּתֵלִיסָר אִשְׁתַּכְּחָן אִיהִי, דְּהִיא עִלָּאָה. תַּתָּאָה, בְּתִשְׁעָה אִתְחָזוּן. כ״ב אַתְוָון אִתְגְּלִיפוּ בְּגִינֵהוֹן.

36. It is written, "Out of my distress I called on Yah" (Tehilim 118:5). David recited nine clauses until "all nations compassed me about" (Ibid. 10), in order to surround HIMSELF WITH THEM and protect himself. THEY CORRESPOND TO THE NINE FEATURES OF THE BEARD OF ZEIR ANPIN. 1. "OUT OF MY DISTRESS I CALLED ON YAH." 2. "YAH ANSWERED ME WITH LIBERATION." 3. "HASHEM IS ON MY SIDE, I WILL NOT FEAR." 4. "HASHEM TAKES MY PART WITH THOSE WHO HELP ME." 5. "IT IS BETTER TO TAKE REFUGE IN HASHEM." 6. A SECOND "IT IS BETTER TO TAKE REFUGE IN HASHEM." TOGETHER WITH THE THREE TIMES 'MAN' IS MENTIONED, WHICH ALLUDE TO THREE FEATURES, THEY ARE NINE, AND THESE NINE FEATURES ARE IN THE SECRET OF THE VERSE, "And the earth, brought forth grass, herb yielding seed after its kind, and tree, yielding fruit, whose seed was in itself, after its kind" (Beresheet 1:12). These nine FEATURES OF THE BEARD were uprooted from a whole name, NAMELY FROM THE THIRTEEN FEATURES OF THE BEARD OF ARICH ANPIN, AND CAME TO ZEIR ANPIN. Afterwards, they were AGAIN planted in a complete name, as is said, "And Hashem Elohim planted", WHICH IS THE FULL NAME OF ATIK AND ZEIR ANPIN. There are thirteen features of the Beard in the supernal one, NAMELY ARICH ANPIN. The lower, WHICH IS ZEIR ANPIN, appears in nine features OF THE BEARD, AND THIRTEEN PLUS NINE EQUALS 22. These are the 22 letters that were engraved through them.

37. עַל הַאי, חֶלְמָא דְּאָחִיד דִּיקְנָא דְּב״נ עִלָּאָה בִּידֵיהּ, שְׁלִים בְּמָארֵיהּ. שַׂנְאִין תְּחוֹתוֹי יִכְנְעוּן. כ״ש דִּיקְנָא עִלָּאָה דִּנְהִירָא בְּתַתָּאָה, דְּעִלָּאָה רַב חֶסֶד אִקְרֵיהּ, בְּזְעֵירָא חֶס״ד סְתָם, כַּד אִצְטְרִיךְ נְהִירוּ אַנְהַר וְאִקְרֵי רַב חֶסֶד.

37. Therefore, IF ONE SEES IN a dream that he was holding in his hand the beard of an important man, then he is at peace with his Master and his enemies shall be subdued under him. The upper Beard, OF ARICH ANPIN, that illuminates to the lower BEARD OF ZEIR ANPIN is more so, because the upper Beard is called 'abundant in Chesed', while in Zeir Anpin it is CALLED plain 'Chesed'. When he needs light, the upper Beard then illuminates and HE TOO is called abundant in Chesed.

38. וַיֹּאמֶר אֱלֹהִים יִשְׁרְצוּ הַמַּיִם שֶׁרֶץ נֶפֶשׁ חַיָּה, כְּלוֹמַר, חַ״י יָ״הּ אִתְפַּשַּׁט נְהִירוּ דְּדָא בְּדָא, כֹּלָּא אִתְרַחֲשׁוּן בְּזִמְנָא חֲדָא, מַיִם טָבָאן מַיִם בִּישָׁן. בְּגִין דְּאָמַר יִשְׁרְצוּ, אִתְכְּלָלוּ דָּא בְּדָא. חַיָּה עִלָּאָה, חַיָּה תַּתָּאָה. חַיָּה טָבָא. חַיָּה בִּישָׁא.

38. "And Elohim said, Let the waters swarm abundantly with moving creatures that have life (Heb. nefesh chayah)" (Beresheet 1:20), meaning Chai (lit. 'living') Yud Hei, BECAUSE CHAYAH INCLUDES THE LETTERS OF CHAI AND YUD HEI. CHAI IS YESOD OF ZEIR ANPIN, YUD HEI ARE ABA AND IMA, AND "LET THE WATERS SWARM" MEANS THAT the light of one should spread into the other, MEANING THAT THE LIGHT OF YUD HEI WILL SPREAD INTO CHAI, YESOD OF ZEIR ANPIN. THUS LIVING NEFESH WILL EMERGE, WHICH ARE THE NUKVA AND ALSO THE NEFESH OF ADAM. Everything swarmed at the same time, both good waters OF HOLINESS and evil waters OF THE OTHER SIDE. Once He said, "Let the waters swarm", they were intermingled and a supernal living creature (Heb. chayah), NAMELY THE NUKVA, a lower living creature, NAMELY THE NEFESH OF ADAM, a good living creature, WHICH IS THE NUKVA, and an evil living creature, WHICH IS LILIT, came out. FOR "LIVING CREATURE THAT MOVES" (IBID. 21) IS LILIT, AS MENTIONED ABOVE.

39. According to another explanation, "Let the waters swarm," is translated into Aramaic as 'move', meaning that his lips move with words of prayer purely and with a clear mind. The living Nefesh moves in CLEANSING AND PURIFYING waters, for when a person wishes to set out his prayer to his Master, his lips move thus: from below upwards, in order to elevate the glory of his Master to the place of the water source of the deep well, WHICH IS BINAH. Later, it will flow and draw from above downwards, from that water source of the river, WHICH IS BINAH, to each and every grade down to the last grade, WHICH IS MALCHUT, so that it may draw willingly for everyone from above downwards. Afterwards, He has to connect everything, NAMELY TO UNITE ALL THE GRADES IN BLESSED ENDLESS LIGHT, in a connection of devotion of Faith; and so all his requests, individual and communal, will be fulfilled.

39. ד״א יִשְׁרְצוּ הַמַּיִם, תַּרְגּוּם יִרַחֲשׁוּן. כְּלוֹמַר, כַּד מְרַחֲשִׁין בְּשִׁפְוָותֵיהּ פִּתְגָּמֵי צְלוֹתָא, בְּזָכוּתָא, וּבְנִקְיוּת דַּעְתָּא, וּבְמַיָּא הֲוָה רָחִישׁ נַפְשָׁא חַיָּתָא. וְכַד בָּעֵי בַּר נָשׁ לְסַדְּרָא צְלוֹתֵיהּ לְמָארֵיהּ, וְשִׁפְוָותֵיהּ מְרַחֲשָׁן בְּהַאי גַּוְונָא מִתַּתָּא לְעֵילָא, לְסַלְקָא יְקָרָא דְּמָארֵיהּ, לְאַתָּר דְּשַׁקְיוּ דַּעֲמִיקוּ דְּבֵירָא, נָגִיד וְנָפִיק. לְבָתַר יָנְגִיד לְאַמְשָׁכָא מִלְּעֵילָא לְתַתָּא, מֵהַהוּא שַׁקְיָא דְּנַחֲלָא, לְכָל דַּרְגָּא וְדַרְגָּא, עַד דַּרְגָּא בַּתְרָאָה לְאַמְשָׁכָא נְדָבָה לְכֹלָּא מֵעֵילָא לְתַתָּא. לְבָתַר בָּעֵי לְקַשְׁרָא קִשְׁרָא בְּכֹלָּא, קִשְׁרָא דְּכַוָּנָה דִּמְהֵימְנוּתָא וְיַעְבְּדוּן כָּל מִשְׁאַלוֹהִי, בֵּין שְׁאֵלְתָּא דְּצִבּוּרָא, בֵּין שְׁאֵלְתָּא דְּיָחִידָא.

40. וּשְׁאֵלְתָּא דְּאִית לְבַר נָשׁ לְשַׁאֲלָא מִמָּארֵיהּ, הֵן מְסוּדָרוֹת בט׳ גַּוְונֵי, אִית בְּאַלְפָא בֵּיתָא, וְאִית בְּאַדְכָּר מְכִילוֹהִי דְּקוּדְשָׁא בְּרִיךְ הוּא, רַחוּם וְחַנּוּן וְגוֹ׳. אִית בִּשְׁמָהָן יַקִּירָן דְּקוּדְשָׁא בְּרִיךְ הוּא, כְּגוֹן אֶהְיֶה יָהּ יהו אֵל אֱלֹהִים יְיָ׳ צְבָאוֹת שַׁדַּי אֲדֹנָי. אִית בע״ס, כְּגוֹן: מ׳ י׳ ה׳ נ׳ ת׳ ג׳ ח׳ ב׳ ח׳ כ׳. אִית בְּאַדְכָּר צַדִּיקַיָּא, כְּגוֹן הָאָבוֹת וְהַנְּבִיאִים וְהַמְּלָכִים. אִית בְּשִׁירֵי וּבְתוּשְׁבַּחְתֵּי, דְּאִית בְּהוֹן קַבָּלָה אֲמִיתִּית. וְעֵילָא מִנְּהוֹן מַאן דְּיָדַע לְתַקֵּן תִּקּוּנִין לְמָארֵיהּ, כַּדְקָא יֵאוֹת. וְאִית בִּידִיעָה סַלְקָא מִתַּתָּא לְעֵילָא, וְאִית מַאן דְּיָדַע לְהַמְשִׁיךְ שִׁפְעָא מֵעֵילָא לְתַתָּא.

41. וּבְכָל ט׳ גַּוְונֵי אִלֵּין, צְרִיכָא כַּוָּנָה גְּדוֹלָה, וְאִי לָא עָלֵיהּ קְרָא דִּכְתִיב וּבוֹזַי יֵקָלוּ. וּבְכַוָּונַת אָמֵן, דְּהוּא כָּלִיל תְּרֵין שְׁמָהָן יְהוָ״ה אֲדֹנָ״י. וְהָאֶחָד גָּנִיז טוּבֵיהּ וּבִרְכּוֹהִי, בְּאוֹצָר הַנִּקְרָא הֵיכָל, וְהוּא רָמוּז בַּפָּסוּק וְה׳ בְּהֵיכַל קָדְשׁוֹ הַס מִפָּנָיו וּלְדָא רָמְזוּ רז״ל, כָּל טוּב הָאָדָם בְּבֵיתוֹ, שֶׁנֶּאֱמַר בְּכָל בֵּיתִי נֶאֱמָן הוּא, וּמִתַּרְגְּמִינָן בְּכָל דְּעַמִּי.

40. The prayer in which a person asks of his Master is arranged in nine ways: 1. THE PRAYER is ARRANGED ACCORDING to the alphabet. 2. It is ARRANGED by mentioning the attributes of the Holy One, blessed be He: Merciful, Kind, etc. 3. It is ARRANGED by the precious names of the Holy One, blessed be He, namely, Eheyeh, Yah, Yud Hei Vav, El, Elohim, Yud Hei Vav Hei, Tzva'ot, Shadai, Adonai. 4. It is ARRANGED according to the ten Sfirot, which are Malchut, Yesod, Hod, Netzach, Tiferet, Gvurah, Chesed, Binah, Chochmah, Keter. 5. There is mentioning of the righteous, namely the patriarchs, the prophets and the kings. 6. It includes hymns and praises that have true acceptance. 7. And above all that, one who knows how to prepare corrections for his Master properly. 8. There is knowledge of how to raise from below upwards. 9. And there is one who knows how to draw plenty from above downwards.

41. In all these nine manners OF PRAYER, great attention is necessary. If not, it is said about him, "and they that despise Me shall be lightly esteemed" (I Shmuel 2:30). And on meditating on answering Amen, ONE HAS TO DIRECT HIS THOUGHT that he is combining the two names Yud Hei Vav Hei Adonai, WHOSE NUMERICAL VALUE IS 91 AS IS THAT OF AMEN. And one NAME, WHICH IS YUD HEI VAV HEI, ZEIR ANPIN, hides its goodness and blessings in the treasury called 'sanctuary', WHICH IS ADONAI, MALCHUT. This is alluded to in the passage, "But Hashem is in His Temple; let all the earth keep silence before Him" (Chavakuk 2:20). To this the sages alluded, 'All the goodness of man lies in his house', BECAUSE THE NUMERICAL VALUE OF MAN (HEB. ADAM) IS 45, THAT OF THE NAME OF YUD HEI VAV HEI, FULLY SPELLED WITH ALEPH, AND ALL HIS GOODNESS IN HIS HOUSE, WHICH IS ADONAI, MALCHUT, as is said, "In all My house he is trusted" (Bemidbar 12:7), which is translated into Aramaic as, "in all My people," MEANING MALCHUT.

42. If one meditates on each of the nine manners OF PRAYER, such is a person who honors the name of his Master, His Holy Name. Of this, it is written, "for them that honor Me will I honor, and they that despise Me shall be lightly esteemed." I shall honor him in this world to fulfill and maintain all his needs. All the nations of the world will see that he is named after Yud Hei Vav Hei, and they will fear him. In the World to Come, he shall stand in the proximity of the pious, MEANING IN THE SECTION OF THE PIOUS, even if he did not study the Torah as much as necessary, since he merited to behold the knowledge of his Master and had the proper intention.

42. וְאִי מְכַוֵּן בְּכָל חַד וְחַד מט׳ גְּוָונֵי כַּדְקָא יָאוֹת, דָּא הוּא בַּר נָשׁ דְּאוֹקִיר לִשְׁמָא דְּמָארֵיהּ לִשְׁמָא קַדִּישָׁא, וְעַל דָּא כְּתִיב כִּי מְכַבְּדַי אֲכַבֵּד וּבוֹזַי יֵקָלוּ, אֲכַבֵּד בְּעָלְמָא דֵּין, לְקַיֵּים וּלְמֶעְבַּד כָּל צָרְכּוֹי. וְיֶחֱזוּן כָּל עַמְּמֵי אַרְעָא, אֲרֵי שְׁמָא דְּה׳ אִתְקְרֵי עָלֵיהּ, וּיִדַּחֲלוּן מִנֵּיהּ. וּבְעָלְמָא דְּאָתֵי, יִזְכֵּי לְמֵיקַם בְּמְחִיצַת חֲסִידִים, אַף עַל פִּי דְּלָא קָרֵי כָּל צוֹרְכֵיהּ, כֵּיוָן דְּזָכָה לְאַשְׁגְּחָא יְדִיעַת מָארֵיהּ, וְאִיכְוָון בֵּיהּ כַּדְקָא יָאוֹת.

43. What is the meaning of, "and they that despise Me shall be lightly esteemed"? This refers to one who does not know how to unify the Holy Name or tie the bond of Faith, and cause a flowing to the place that needs it and to honor his Master's name. It were better had he not been created, especially one who does not have proper meditation on Amen. For it is written of everyone who moves his lips with a clean heart and with cleansing waters, "And Elohim said, Let us make man" (Beresheet 1:26). This relates to a person who knows how to properly unite image and likeness, WHICH ARE ZEIR ANPIN THAT IS CALLED 'IMAGE' AND THE NUKVA THAT IS CALLED 'LIKENESS'. "and let them have dominion over the fish of the sea." (End of the other explanation from verse 39)

43. מַאי וּבוֹזַי יֵקָלוּ. דָּא הוּא מַאן דְּלָא יָדַע לְאַחֲדָא שְׁמָא קַדִּישָׁא, וּלְקַשְׁרָא קִשְׁרָא דְּמֵהֵימְנוּתָא, וּלְאַמְשָׁכָא לְאַתָּר דְּאִצְטְרִיךְ, וּלְאוֹקִיר שְׁמָא דְּמָארֵיהּ טָב לֵיהּ דְּלָא אִתְבְּרֵי. וכ״ש מַאן דְּלָא אִתְכַּוֵּן בְּאָמֵן. וְעַל דָּא, כָּל מַאן דְּמַרְחִישׁ בְּשִׂפְוָותֵיהּ בְּנִקְיוּתָא דְּלִבָּא, בְּמַיָּא דְּמְנַקֵּי, מַאי כְּתִיב בַּהֲדֵיהּ, וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם, כְּלוֹמַר, בִּשְׁבִיל אָדָם דְּיָדַע לְאַחֲדָא צֶלֶם וּדְמוּת כַּדְקָא יָאוֹת, וְיִרְדּוּ בִּדְגַת הַיָּם. (עד כאן ד״א)

44. "And Elohim said, Let us make man." It is not written, 'The man', WHICH WOULD HAVE IMPLIED ONLY THE FIRST MAN, but man in general, MEANING in order to bring forth AND PERFECT ALSO supernal man, THAT IS, MALE AND FEMALE THAT ARE CALLED 'MAN' that is made now with a whole name, YUD HEI VAV HEI ELOHIM. For when the one is completed, then the other is completed, MEANING THAT WHEN THE LOWER MAN IS COMPLETED THE UPPER MAN IS COMPLETED. He is perfected with male and female, so as to complete everything. Yud Hei Vav Hei is CALLED 'the aspect of male', WHICH IS ZEIR ANPIN, Elohim is CALLED 'the female aspect', WHICH IS MALCHUT, IN SUCH A WAY THAT YUD HEI VAV HEI ELOHIM IS A FULL NAME. The male, ZEIR ANPIN, expands and is built with his implements like Ima at the mouth of the penis, MEANING WITH THE CORONA OF YESOD. The SEVEN kings that were gone exist here, THROUGH YESOD OF ZEIR ANPIN, WHICH IS THE CENTRAL COLUMN.

44. וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם. הָאָדָם לָא כְּתִיב, אֶלָּא אָדָם סְתָם, לְאַפָּקָא אָדָם דְּלְעֵילָא. דְּאִתְעֲבִיד בְּשְׁמָא שְׁלִים. כַּד אִשְׁתְּלִים דָּא, אִשְׁתְּלִים דָּא. אִשְׁתְּלִים דְּכַר וְנוּקְבָא לְאַשְׁלְמָא כֹּלָּא. יְדוֹ״ד סִטְרָא דְּדְכַר. אֱלֹהִים סִטְרָא דְּנוּקְבָא. אִתְפְּשַׁט דְּכוּרָא, וְאִתְתְּקַן בְּתִקּוּנוֹי כְּאִמָּא, בְּפוּמֵיהּ דְּאַמָּה. מַלְכִין דְּאִתְבְּטָלוּ, הָכָא אִתְקַיְּימוּ.

45. THE MALE IS THE SECRET OF THE RIGHT COLUMN, WHICH IS MAINLY OF CHASSADIM. THEREFORE, Judgments of the male are strong at the beginning, and are benign at the end. It is the opposite by the female, SINCE SHE IS OF THE LEFT COLUMN IN THE ASPECT OF CHOCHMAH WITHOUT CHASSADIM, WHICH IS DARKNESS THAT DOESN'T ILLUMINATE, and fifteen hard judgments of smoke are submerged in her lap. There is a small Yud in her, WHICH IS THE SECRET OF LOWER CHOCHMAH THAT IS CALLED 'YUD', WHICH, BEING MALCHUT, IS SMALL.

45. דִּינִין דְּדְכוּרָא תַּקִּיפִין בְּרֵישָׁא, בְּסוֹפָא נַיְיחִין. דְּנוּקְבָא בְּאִיפְּכָא. וְי״ה קוּנְטִירִין דְּקִיטוּרָא בְּעִטְפוֹי שְׁקִיעִין. י׳ זְעֵירָא בְּגַוָּוהָא אִשְׁתְּכַח.

46. Atika wanted to see if the Judgments OF THE NUKVA were mollified, ADAM AND HIS WIFE JOINED TOGETHER. The serpent came upon Eve WITH THE TEMPTATION OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL. A nest of filth was formed in her, IN THE FEMALE, and became the dwelling place of evil, for it is written, "And she conceived, and bore Cain" (Beresheet 4:1), WHICH MEANS a nest (Heb. ken) and dwelling place of storms, demons and evil spirits.

46. אִי אִתְבְּסָמוּ דִּינִין, בָּעָא עַתִּיקָא. אָתָא חִוְיָא עַל נוּקְבָא, וְקִינָא דְּזוּהֲמָא אִתְתְּקַן בְּגַוָּוהּ, לְמֶעְבַּד מְדוֹרָא בִּישָׁא. דִּכְתִיב וַתַּהַר וַתֵּלֶד אֶת קַיִן. קִינָא דְּמָדוֹרָא דְּרוּחִין בִּישִׁין וְעִלְעוּלִין וְקַטְפּוּרִין.

47. He prepared crowns in this man, in general and in particular. They were included in the particular and in the general, NAMELY the legs and arms, which are right and left, MEANING GENERAL AND PARTICULAR IN THE ARMS, AND PARTICULAR AND GENERAL IN THE LEGS.

47. אַתְקִין בֵּיהּ בְּהַאי אָדָם, כְּתָרִים, בִּכְלַל וּפְרַט, אִתְכְּלָלוּ בִּפְרַט וּכְלָל, שׁוֹקִין וּדְרוֹעִין, יְמִינָא וּשְׂמָאלָא.

48. When THE CENTRAL COLUMN divides to its sides, NAMELY TO THE RIGHT SIDE AND TO THE LEFT SIDE, male and female are formed by THE SECRET OF Yud Hei Vav, for Yud, WHICH IS THE RIGHT SIDE, is male and Hei, WHICH IS THE LEFT SIDE, is female. OF Vav it is written, "male and female He created them. And Elohim blessed them" (Beresheet 1:27-28). And he called their name 'Adam', so that the image and face of Adam sits on the throne THAT IS THE NUKVA, as is written, "And upon the likeness of the throne was the likeness as the appearance of a man above upon it" (Yechezkel 1:26). THUS VAV INCLUDES MALE AND FEMALE TOGETHER, IN ACCORDANCE WITH THE SECRET OF MAN SITTING UPON THE THRONE.

48. דָּא אִתְפְּלַג בְּסִטְרוֹי אִתְתַּקַּן דְּכַר וְנוּקְבָא יה"ו. י' דְּכַר. ה' נוּקְבָא. ו' כְּתִיב זָכָר וּנְקֵבָה בְּרָאָם וַיְבָרֶךְ אוֹתָם וַיִּקְרָא שְׁמָם אָדָם. דְּיוּקְנָא וּפַרְצוּפָא דְּאָדָם יָתִיב עַל כֻּרְסְיָא, וּכְתִיב וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְּמָעְלָה.

4. Fourth Chapter

This chapter tells us that Atika is hidden but Zeir Anpin, who is partially hidden, is revealed in Malchut. He cannot be comprehended in His own place, but He can be comprehended in a different place. When lower man descended in the image and likeness, there were two spirits in him from his two sides, because man combines right and left: the holy Neshamah and the living Nefesh. When he sinned the left expanded from above downwards. The theme of 'two' is carried throughout the rest of this chapter, in connection with the Holy Names, the climbing scales that go up and down, Male and Female, the two equal crowns of Dalet and Vav, two men to spy secretly, two women, two who were embracing above. All these allusions to two result again in the statement that it is necessary to unite the right and the left and the central columns together, for the healing of Hashem is drawn by this unity.

49. Fourth Chapter. Atika, WHICH IS KETER, is covered and hidden. Zeir Anpin is revealed yet not revealed, MEANING THAT THE REVELATION STARTS IN HIM AND THAT REVELATION IS IN MALCHUT. The revealed, WHICH IS ZEIR ANPIN, is spelled with letters, MEANING THAT IT IS EXPRESSED IN THE LETTERS OF THE NAME THAT IS CALLED 'YUD HEI VAV HEI', WHICH MEANS, 'WAS, IS AND WILL BE, FOR EVERYTHING IS REVEALED IN HIM. That which is covered, THAT IS, ATIKA, is concealed of letters, FOR IT IS CALLED 'EHEYEH' (LIT. 'I SHALL BE'), IN THE FUTURE TENSE, WHICH MEANS THAT He cannot be comprehended in His place BUT IN A DIFFERENT PLACE. Because He is, the upper and lower beings cannot comprehend Him, FOR EVEN THE UPPER BEINGS DO NOT GRASP HIM.

49. פִּרְקָא רְבִיעָאָה. עַתִּיקָא, טָמִיר וְסָתִים. זְעֵירָא דְּאַנְפִּין, אִתְגַּלְיָיא וְלָא אִתְגַּלְיָיא. דְּאִתְגַּלְיָיא, בְּאַתְוָון כְּתִיב. דְּאִתְכַּסְיָיא, סָתִים בְּאַתְוָון, דְּלָא מִתְיַישְׁבָן בְּאַתְרוֹי, בְּגִין דְּאִיהוּ לָא אִתְיַישְׁבוּ בֵּיהּ עִלָּאִין וְתַתָּאִין.

50. "And Elohim said, Let the earth bring forth living creatures after their kind, cattle and creeping things..." (Beresheet 1:24). This is the meaning of, "Hashem, You preserve man and beast" (Tehilim 36:7). One is contained in the other, namely the living creatures is included in man, as is written, "If any man of you bring an offering to Hashem, of the cattle..." (Vayikra 1:2). IT IS USEFUL FOR HIM, because the living creatures is included in the secret of man.

50. וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וָרֶמֶשׂ וְגוֹ', הַיְינוּ דִּכְתִיב אָדָם וּבְהֵמָה תּוֹשִׁיעַ יְיָ'. חַד בִּכְלָלָא דְּאַחֲרָא מִשְׁתַּכְחָא. בְּהֵמָה בִּכְלָלָא דְּאָדָם. אָדָם כִּי יַקְרִיב מִכֶּם קָרְבָּן לַיְיָ' מִן הַבְּהֵמָה, מִשּׁוּם דְּאִתְכְּלַל בִּכְלָלָא דְּאָדָם

51. When the lower man descended in the upper form NAMELY IN IMAGE AND LIKENESS, there were two spirits in him from HIS two sides, because man combines right and left. The right is of the holy Neshamah and the left is of the living Nefesh. When he sinned, then the left expanded from above downwards, WHICH IS THE SIN OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL THAT DREW THE ILLUMINATION OF THE LEFT, WHICH IS CHOCHMAH, FROM ABOVE DOWNWARDS. Then those who have no body expanded.

51. כַּד נָחַת אָדָם דִּלְתַתָּא בְּדִיוּקְנָא עִלָּאָה, אִשְׁתְּכָחוּ תְּרֵין רוּחִין מִתְּרֵין סִטְרִין, דִּימִינָא וּשְׂמָאלָא כְּלִיל אָדָם. דִּימִינָא, נִשְׁמְתָא קַדִּישָׁא. דִּשְׂמָאלָא נֶפֶשׁ חַיָּה. חָב אָדָם אִתְפְּשַׁט שְׂמָאלָא, וְאִתְפְּשָׁטוּ אִינּוּן בְּלָא גּוּפָא.

52. כַּד מִתְדַּבְּקִין דָּא בְּדָא, אִתְיַלְּדָן כְּהַאי חַיָּה דְּאוֹלִידַת סַגִּיאִין בְּקִטְרָא חֲדָא. כ״ב אַתְוָון סְתִימִין, כ״ב אַתְוָון אִתְגַּלְיָין, י׳ סָתִים, י׳ גַּלְיָא. סָתִים וְגַלְיָא, בְּמַתְקְלָא דְּטַפְסִין, אַתְקְלוּ.

52. HERE HE CONCLUDES EXPLAINING THE ABOVE-MENTIONED ARTICLE THAT SAYS THAT ZEIR ANPIN IS REVEALED YET IS NOT REVEALED. HE EXPLAINS: When THE RIGHT AND LEFT OF BINAH joined together, 22 concealed letters were born, like when an animal bears many at one time. THEY ARE THE ENTIRETY OF THE LIGHTS OF ZEIR ANPIN, THE SECRET OF THE RIGHT, and 22 revealed letters, WHICH ARE THE GENERALITY OF THE LETTERS OF THE NUKVA OF ZEIR ANPIN. THEY ARE THE SECRET OF THE TWO YUDS AT THE BEGINNING AND END OF 'YUD ALEPH HEI DALET VAV NUN HEI YUD,' WHICH IS THE PERMUTATION OF YUD HEI VAV HEI ADONAI, WHICH ARE MALE AND FEMALE. Yud AT THE BEGINNING, THE YUD OF YUD HEI VAV HEI, WHICH IS ZEIR ANPIN, is concealed, AS THE ILLUMINATION OF CHOCHMAH IS NOT REVEALED IN IT. BUT Yud AT THE END, WHICH IS OF ADONAI, is revealed, AS THE ILLUMINATION OF CHOCHMAH IS REVEALED IN IT. The concealed and revealed, RIGHT AND LEFT, ARE WEIGHED in the climbing scales, MEANING THAT THE PANS OF THE SCALES CLIMB UP AND DOWN. THIS IS THE SECRET OF THE CENTRAL COLUMN THAT BALANCES BOTH LIGHTS, RIGHT AND LEFT, SO THAT THEY WOULD HAVE THE SAME WEIGHT AND UNITE WITH EACH OTHER.

53. י׳ נָפְקִין מִנֵּיהּ דְּכַר וְנוּקְבָא ו״ד, בְּהַאי אֲתָר, ו׳ דְּכַר, ד׳ נוּקְבָא. בְּגִין דָּא, ד״וּ תְּרֵין. ד״וּ דְּכַר וְנוּקְבָא. ד״וּ תְּרֵין קַפְלִין. י׳ בְּלְחוֹדוֹי דְּכַר. ה׳ נוּקְבָא. ה׳ ד׳ הֲוַת בְּקַדְמֵיתָא, וּמִדְּאִתְעַבְּרַת בָּהּ ו׳ בְּגַוָּהּ, אַפִּיקַת ו׳, אִתְחָזֵי יו״ד בְּחֶזְוֵיהּ כְּלָלָא דיה״ו. מִדְּאַפִּיקַת יו״ד דְּהוּא דְּכַר וְנוּקְבָא, אִתְיַשְּׁבַת לְבָתַר, וּמְכַסְיָיא לְאִמָּא.

53. ו׳ נָפְקִין מִנֵּיהּ דְּכַר וְנוּקְבָא ו״ד, בְּהַאי אֲתָר, ו׳ דְּכַר, ד׳ נוּקְבָא. בְּגִין דָּא, ד״וּ תְּרֵין. ד״וּ דְּכַר וְנוּקְבָא. ד״וּ תְּרֵין קַפְלִין. י׳ בְּלְחוֹדוֹי דְּכַר. ה׳ נוּקְבָא. ה׳ ד׳ הֲוַת בְּקַדְמֵיתָא, וּמִדְּאִתְעַבְּרַת בָּהּ ו׳ בְּגַוָּהּ, אַפִּיקַת ו׳, אִתְחָזֵי יו״ד בְּחֶזְוֵיהּ כְּלָלָא דיה״ו. מִדְּאַפִּיקַת יו״ד דְּהוּא דְּכַר וְנוּקְבָא, אִתְיַשְּׁבַת לְבָתַר, וּמְכַסְיָיא לְאִמָּא.

53. Male and female emerge from Yud, WHICH ARE Vav and Dalet OF THE FULLY SPELLED YUD. In this place Vav is male and Dalet is female, INSTEAD OF VAV HEI AS IN OTHER PLACES. Hence Du (Dalet Vav) MEANS IN HEBREW two, BECAUSE Dalet Vav are male and female. Dalet and Vav are two EQUAL crowns. Yud in itself is male. Hei is female. Hei was Dalet originally, MEANING THE DALET OF THE FULLY SPELLED YUD, AS EXPLAINED. When it conceived Vav within it, IT BECAME HEI, MEANING VAV WITHIN DALET. AFTERWARDS, it brought forth AND BORE the Vav, WHICH IS THE SECRET OF YUD HEI VAV OF THE NAME. And the Yud appears in its form, which is the entirety of Yud Hei Vav. BEFORE, THE YUD WAS COMPOUNDED OF VAV DALET AND AFTERWARDS, THE DALET CONCEIVED WITH THE VAV AND BECAME HEI AND AFTERWARDS BORE THE VAV. After Yud, which is of male and female, produced HEI VAV, WHICH ARE IMA AND ZEIR ANPIN, VAV was afterwards settled, THAT IS, RECEIVED MOCHIN, and covered Ima, WHICH IS HEI.

54. וַיִּרְאוּ בְּנֵי הָאֱלֹהִים אֶת בְּנוֹת הָאָדָם, הַיְינוּ דִּכְתִיב שְׁנַיִם אֲנָשִׁים מְרַגְּלִים חֶרֶשׁ לֵאמֹר, מַאי בְּנוֹת הָאָדָם. דִּכְתִיב אָז תָּבֹאנָה שְׁתַּיִם נָשִׁים זוֹנוֹת אֶל הַמֶּלֶךְ. בְּגִינֵיהוֹן כְּתִיב, כִּי רָאוּ כִּי חָכְמַת אֱלֹהִים בְּקִרְבּוֹ וְגוֹ׳. אָז תָּבֹאנָה וְלָא בְּקַדְמֵיתָא. בְּקִיסְטְרָא דְּקִיטוּרֵי דְּפִיגָאן, תְּרֵין מִתְחַבְּקָן הֲווֹ לְעֵילָא, לְתַתָּא נָחֲתוּ יַרְתּוּ עַפְרָא, אִבְּדוּ חוּלָקָא טָבָא דַּהֲוָה בְּהוּ. עָטְרָא דְּחֶמְלָא, וְאִתְעַטָּר בְּקוּסְטָא דְּעִנְבָא.

54. "And the sons of Elohim saw the daughters of men" (Beresheet 6:2). This resembles the verse, "Two men to spy secretly, saying" (Yehoshua 2:1). What is the meaning of "the daughters of men"? It is written, "Then came two women, that were harlots, to the king" (I Melachim 3:16), because of them, it is written, "for they saw that the wisdom of Elohim was in him..." (Ibid. 28). "Then came", but not before. When the image of the unripe fig dominated, MEANING THE EATING OF UNRIPE FRUIT, two were embracing above. When they descended, they inherited dust. They lost the good portion that they possessed from the crown of Mercy, and became crowned with the aspect of grapes.

55. וַיֹּאמֶר יְיָ׳ אֶל מֹשֶׁה מַה תִּצְעַק אֵלָי. אֵלָי דַּיְיקָא. דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְיִסָּעוּ. וְיִסָּעוּ דַּיְיקָא.

55. "And Hashem said to Moses, Why do you cry to Me?" (Shemot 14:15). "To Me" is precise. "Speak to the children of Yisrael, that they go forward" (Ibid.); "that they go forward" is precise.

56. בְּמַזָּלָא הֲוָה תָּלֵי, דְּבָעָא לְאוֹקִיר דּוּקְנֵיהּ. וְהַיְשָׁר בְּעֵינָיו תַּעֲשֶׂה וְהַאֲזַנְתָּ לְמִצְוֹתָיו וְשָׁמַרְתָּ כָּל חֻקָּיו עַד כָּאן. כִּי אֲנִי יְיָ רֹפְאֶיךָ, לְהַאי דִּוּקָא.

56. It depended upon Mazal, for he wanted to glorify the Beard. FOR THEN THE ILLUMINATION OF CHOCHMAH WAS DRAWN FROM THE SUPERNAL MAZAL, WHICH IS THE SECRET OF THE EIGHTH OF THE THIRTEEN FEATURES OF THE BEARD THAT IS CALLED 'MAZAL'. THIS IS THE MEANING OF, "And will do that which is right in His sight" (Shemot 15:26). THIS IS THE LEFT COLUMN, IN WHICH CHOCHMAH IS DRAWN THAT IS CALLED 'HIS SIGHT'. "And will give ear to His commandments" (Ibid.), MEANS THE RIGHT COLUMN INTO WHICH CHASSADIM ARE DRAWN FROM BINAH CALLED 'EARS'. THEREFORE, IT SAYS, "GIVE EAR". "And keep all His statutes" (Ibid.) REFERS TO THE CENTRAL COLUMN, WHICH KEEPS THE STATUTES, SO THE RIGHT IS DRAWN FROM ABOVE DOWNWARDS AND THE LEFT ONLY FROM BELOW UPWARDS. Up to here, MEANING IT IS NECESSARY UP TO HERE TO DRAW AND UNITE THE THREE COLUMNS TOGETHER, "for I am Hashem that heals you," FOR MY HEALING IS DRAWN BY THIS UNITY, precisely OF THE THREE COLUMNS.

5. Fifth Chapter

Rabbi Shimon begins by explaining the seven levels, that culminate in the souls of Adam and Eve outside of Atzilut. Zeir Anpin concealed His face from them because of their sin of the Tree of Knowledge of Good and Evil. After this we read about the verses in Beresheet that tell of the creation of the heavens and the earth, the firmament and the waters. The part played by various letters and the significant numerology are explored as well. Rabbi Shimon turns to the question of the Nefilim, speaking about those who fell from the grades of Atzilut. When Solomon came he corrected those who were not holy with his wisdom. The text now reviews the main points spoken of in all the five chapters, the characteristics of the beard and skull of Arich Anpin in particular, with emphasis on the numbers thirteen, nine and seven. We read that Malchut shelters under the shade of Yesod of Zeir Anpin, that rules over the Tree of Knowledge of Good and Evil. He who does good walks among the seven pillars (the lower seven Sfirot) and merits the four living creatures - Lion, Ox, Eagle and Man. Rabbi Shimon speaks about the Angel Metatron who was Enoch, and then about the courts of law - four above and four below. He tells us that there are different kinds of judgment, some more harsh and some less harsh. The last section here speaks about "And it came to pass when men began to multiply on the face of the earth"; we learn that "men" alludes to supernal man, namely Moses. Various references are made to "horn," one that is used for anointing and one, the horn of Jubilee, the first Hei of Yud Hei Vav Hei, that blows the breath of life into everything.

When the first Hei appears to the lower Hei, namely Binah to Malchut, then the name is considered full, Adonai Elohim. And when it becomes perfect, in the future to come, then "Hashem alone shall be exalted on that day."

57. פִּרְקָא חֲמִישָׁאָה הוֹי גּוֹי חוֹטֵא עַם כֶּבֶד עָוֹן זֶרַע מְרֵעִים בָּנִים וְגוֹ׳. שִׁבְעָה דַּרְגִּין יוֹד ה׳ ו׳ ה׳ ה׳ י׳ אַפִּיק ו׳ ד׳ ה׳ הוי, ה׳ אַפִּיק ו׳ ו׳ אַפִּיק ה׳ ו״ד לְבַר אַסְתִּיר אָדָם דְּכַר וְנוּקְבָא דְּאִינּוּן ד״ו דִּכְתִיב בָּנִים מַשְׁחִיתִים.

57. Fifth Chapter. It is written, "Oh (Heb. Hoy - Hei Vav Yud) sinful nation, a people laden with iniquity, a seed of evildoers, children that deal corruptly..." (Yeshayah 1:4). THERE ARE seven levels, ONE COMING OUT OF THE OTHER, Yud Vav Dalet, Hei, Vav, Hei Hei. HE EXPLAINS: Yud brought forth Vav Dalet OF THE FULLY SPELLED YUD, AND THE DALET CONCEIVED VAV AND BECAME Hei, FOR THEN YUD BECOMES Hei Vav Yud. THESE ARE THE FOUR LEVELS, YUD, VAV, DALET, HEI. AND AFTERWARDS Hei bore the Vav, WHICH IS THE FIFTH LEVEL, and the Vav, WHICH IS ZEIR ANPIN, brought forth Hei FROM INSIDE ATZILUT WHICH IS THE NUKVA AND THE SIXTH LEVEL, AND BROUGHT FORTH Dalet Vav, THE SOULS OF ADAM AND EVE outside OF ATZILUT, AS THEY ARE THE SEVENTH LEVEL. It hid male and female of Adam being Dalet Vav OUTSIDE ATZILUT, MEANING THAT HE CONCEALED HIS FACE FROM THEM, as is written ABOUT THEM, "children that deal corruptly," BECAUSE THEY SINNED BY THE TREE OF KNOWLEDGE OF GOOD AND EVIL.

58. בְּרֵאשִׁית בָּרָא. בְּרֵאשִׁית מַאֲמָר. בָּרָא חֲצִי מַאֲמָר. אָב וּבֵן. סְתִים וְגַלְיָא. עֵדֶן עִלָּאָה דְּסָתִים וְגָנִיז. עֵדֶן תַּתָּאָה, נָפִיק לְמַטְלָנוֹי וְאִתְגַּלְיָא יְהוָה. יָהּ. אֱלֹהִים. אֵת. אֲדֹנָי אֶהְיֶה. יְמִינָא וּשְׂמָאלָא כַּחֲדָא אִשְׁתָּתְפוּ, הַשָּׁמַיִם. וְאֵת, דִּכְתִיב וְהַתִּפְאֶרֶת וְהַנֵּצַח אִינּוּן כַּחֲדָא אִשְׁתָּתְפוּ. הָאָרֶץ, דִּכְתִיב מָה אַדִּיר שִׁמְךָ בְּכָל הָאָרֶץ. מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ.

58. "In the beginning created": "Beresheet" (lit. 'In the beginning') is a saying, THAT IS, A COMPLETE LEVEL. "Bara" (lit. 'created') is half a saying, MEANING HALF A LEVEL. THEY ARE Father and Son, concealed and revealed, the upper Eden that is concealed and hidden and the lower Eden that emerges to its journeys IN THREE PLACES. Then are revealed Yud Hei Vav Hei, Yah, MEANING A SAYING AND HALF A SAYING ARE REVEALED THROUGH THE JOURNEY. "Elohim the (Heb. Et)" THAT FOLLOW "IN THE BEGINNING CREATED", MEAN Adonai Eheyeh, BECAUSE 'ET' IS THE SECRET OF MALCHUT THAT IS CALLED 'ADONAI', AND 'ELOHIM' THE SECRET OF BINAH, Right and Left joined together. THIS IS THE SECRET OF "the heavens," WHICH IS TIFERET THAT INCLUDES CHESED AND GVURAH, WHICH ARE RIGHT AND LEFT "and the (Heb. ve'et)" IS NETZACH, HOD, AND YESOD, as written, "And the glory (Tiferet) and the victory (Netzach), ETC." (I Divrei Hayamim 29:11) that joined together. FOR "HEAVENS" IS TIFERET AND "AND THE" IS NETZACH AND HOD. "FOR ALL THAT IS IN HEAVEN AND ON EARTH" (IBID.) IS YESOD. "The earth" IS THE LAST MALCHUT, as written, "how majestic is Your name in all the earth" (Tehilim 8:2). "The whole earth is full of His glory" (Yeshayah 6:3), WHERE EARTH MEANS MALCHUT.

59. יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם לְהַבְדִּיל בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקָּדָשִׁים, עַתִּיקָא לִזְעֵירָא, אִתְפְּרַשׁ, וְאִתְדְּבַק. לָא אִתְפְּרַשׁ מַמָּשׁ פּוּמָא מְמַלֵּל רַבְרְבָן.

59. "Let there be a firmament in the water" (Beresheet 1:6) to divide between the Holy, WHICH IS ZEIR ANPIN, and the Holy of Holies, WHICH ARE ARICH ANPIN AND ABA AND IMA. THE FIRMAMENT DIVIDES between Atik, WHICH IS ARICH ANPIN, and Zeir Anpin. It is divided FROM ARICH ANPIN VIA THE FIRMAMENT yet clings AS IT IS NOT ACTUALLY DIVIDED by the mouth that speaks great things.

60. אַנְתִּיק וְאִתְעַטַּר בְּכִתְרִין זְעִירִין, בַּחֲמִשָּׁה זִינִין מַיִם, וּכְתִיב וְנָתַן עָלָיו מַיִם חַיִּים. הוּא אֱלֹהִים חַיִּים וּמֶלֶךְ עוֹלָם. אֶתְהַלֵּךְ לִפְנֵי יְיָ׳ בְּאַרְצוֹת הַחַיִּים. וְהָיְתָה נֶפֶשׁ אֲדֹנִי צְרוּרָה וְגוֹ׳. וְעֵץ הַחַיִּים בְּתוֹךְ הַגָּן. י״ה, יו״ד ה״א, אֶהְיֶה בֵּין מַיִם לָמָּיִם. מַיִם שְׁלֵימִין, וּמַיִם דְּלָא שְׁלִימִין. רַחֲמִין שְׁלִימִין, רַחֲמִין דְּלָא שְׁלֵימִין.

60. ZEIR ANPIN is severed to be crowned with small crowns in five kinds of LIVING water, MEANING IN THE SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD OF IMA, WHICH IS THE SECRET OF FIVE HUNDRED YEARS THAT ARE CALLED 'LIVING WATERS OR LIFE', as it is written, "And running (or: 'living') water shall be put thereto" (Bemidbar 19:17), WHICH IS CHESED. "He is the living Elohim, and an everlasting King" (Yirmeyah 10:10), IS GVURAH. "I shall walk before Hashem in the lands of the living" (Tehilim 116:9), IS NETZACH. "Yet the soul of my Master shall be bound in the bond of life with Hashem your Elohim" (I Shmuel 25:29), IS HOD. "And the Tree of Life also in the midst of the Garden" (Beresheet 2:9), IS TIFERET. Yud Hei IS CHOCHMAH AND BINAH, Yud Vav Dalet, Hei Aleph IS CHOCHMAH BINAH OF ZEIR ANPIN HIMSELF, WHICH IS THE SECRET OF YUD HEI VAV HEI FULLY SPELLED WITH ALEPHS. Eheyeh IS THE SECRET OF KETER. THEY ARE THE DIVISION between waters and waters, for the UPPER waters ABOVE THE FIRMAMENT, WHICH ARE YUD HEI, YUD VAV DALET, HEI ALEPH, AND EHEYEH are whole, while THE LOWER BEINGS BELOW THE FIRMAMENT ARE waters that are not whole. ABOVE THE FIRMAMENT, there is complete mercy and BELOW THE FIRMAMENT, there is incomplete mercy.

61. וַיֹּאמֶר יְיָ׳ לֹא יָדוֹן רוּחִי בָאָדָם לְעוֹלָם בְּשַׁגַּם הוּא בָשָׂר. וַיֹּאמֶר יְיָ׳, כַּד אִתְיַישְׁבָא בִּזְעֵירָא. מִכָּאן דָּבָר בְּשֵׁם אֹמְרוֹ. דְּעַתִּיקָא סְתִים קָאֲמַר לָא יָדוֹן רוּחִי בָאָדָם דִּלְעֵילָא, מִשּׁוּם דִּבְהַהוּא רוּחָא דְּאִתְנְשְׁבָא מִתְּרֵין נוּקְבִין דְּפַרְדַּשְׁקָא, מָשִׁיךְ לְתַתָּאֵי.

61. "And Hashem said, My spirit shall not abide in man for ever for that he also is flesh" (Beresheet 6:3). "And Hashem said," MEANING when He settled AND BECAME CLOTHED with Zeir Anpin. From here we derive that 'one quotes one', because concealed Atik THAT IS ARICH ANPIN, said, "My spirit shall not abide" in supernal man, ZEIR ANPIN. For with that spirit (also: 'wind') that blows from the two nostrils of the nose OF ARICH ANPIN, it draws LIFE to those below, WHICH IS THE SECRET OF THE LIGHT OF CHOCHMAH THAT IS CALLED 'LIFE.'

62. ובג"כ כְּתִיב וְהָיוּ יָמָיו מֵאָה וְעֶשְׂרִים שָׁנָה. יו"ד שְׁלִים וְלָא שְׁלִים. י' בְּלְחוֹדוֹי מֵאָה. תְּרֵין אַתְוָון תְּרֵין זְמְנִין, מֵאָה וְעֶשְׂרִים שָׁנָה. י' בְּלְחוֹדוֹי כַּד אִתְגַּלְיָא בְּזְעֵירָא, אִתְמְשָׁךְ בְּעֶשֶׂר אַלְפִין שְׁנִין. מִכָּאן כְּתִיב, וַתָּשֶׁת עָלַי כַּפֶּכָה.

62. Therefore it is written, "and His days shall be a hundred and twenty years" (Ibid.), because Yud Vav Dalet IS THE SECRET OF CHOCHMAH AND LIFE. It is whole yet not whole. Yud in itself is one hundred, MEANING TEN SFIROT, EACH INCLUDING TEN, AMOUNTING TO ONE HUNDRED. The two letters VAV DALET THAT ARE NOT WHOLE are twice TEN. TOGETHER THEY AMOUNT TO a hundred and twenty years. Yud in itself, when it is revealed in Zeir Anpin, spreads to ten thousand years, BECAUSE EACH OF THE SFIROT OF CHOCHMAH EXPANDS TO A THOUSAND. Now it is written, "You laid Your hand upon me" (Tehilim 139:5), MEANING THAT HIS HEIGHT WAS DIMINISHED TO ONE HUNDRED CUBITS. HE RECEIVED THE LIGHT OF LIFE FROM THE YUD, WHICH IS WHOLE AND NOT WHOLE, BECAUSE THE VAV DALET, WHICH ARE NOT WHOLE, ARE CONNECTED WITH THE YUD, AS MENTIONED.

63. הַנְּפִילִים הָיוּ בָאָרֶץ, הַיְינוּ דִּכְתִיב וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים. מֵאֲתָר דְּאִתְפְּרַשׁ גִּנְתָּא, אִקְרֵי הַנְּפִילִים, דִּכְתִיב וּמִשָּׁם יִפָּרֵד. הָיוּ בָאָרֶץ בַּיָּמִים הָהֵם, וְלָא לְבָתַר זִמְנָא. עַד דְּאָתָא יְהוֹשֻׁעַ, וּבְנֵי הָאֱלֹהִים אִסְטָמְרוּ.

63. "There were Nefilim (lit. 'fallen ones') in the earth in those days" (Beresheet 6:4). This is as is written, "And from thence it was parted, and branched into four streams" (Beresheet 2:10), for ever since the place where the Garden parted, WHICH IS MALCHUT OF ATZILUT, it is called 'fallen,' MEANING THROUGHOUT THE THREE WORLDS OF BRIYAH, YETZIRAH AND ASIYAH. FOR ALL THOSE THAT FELL THERE FROM THE GRADES OF ATZILUT ARE CALLED 'FALLEN', as is written, "And from thence it was parted." "There were...in the earth in those days," but not afterwards until Joshua came and the children of Elohim were hidden, NAMELY THE TWO SECRET SPIES, ABOUT WHIOM IT IS WRITTEN, "AND HID THEM" (YEHOSHUA 2:4).

64. עַד דְּאָתָא שְׁלֹמֹה וּבְנוֹת הָאָדָם אִתְכְּלָלָא, הה"ד, וְתַעֲנוּגוֹת. תַּעֲנֻגַּת קָרֵי בְּנֵי הָאָדָם דְּאִתְרְמִיוּ מֵהַאי רוּחִין אַחֲרָנִין, דְּלָא אִתְכְּלָלוּ בְּחָכְמָה עִלָּאָה. דִּכְתִיב וַיְיָ' נָתַן חָכְמָה לִשְׁלֹמֹה. וּכְתִיב וַיֶּחְכַּם מִכָּל הָאָדָם. מִשּׁוּם דְּהָנֵי לָא אִתְכְּלָלוּ בְּאָדָם.

64. Until Solomon came and the daughters of men were incorporated IN HOLINESS, as is written, "and the delights of the sons of men" (Kohelet 2:8). The word "delights" has a feminine suffix INSTEAD OF A MASCULINE ONE, BECAUSE IT REFERS TO THE DAUGHTERS OF MAN MENTIONED EARLIER, "TWO WOMEN THAT WERE HARLOTS." "Sons of men," FROM THE WORDS "THE DELIGHTS OF THE SONS OF MEN", REFER TO THE SONS OF MEN that were cast from other spirits IN ATZILUT, and were not included in supernal Chochmah. It is written, "And Hashem gave Solomon wisdom" (I Melachim 5:26) and, "For he was wiser than all men" (Ibid. 11). It is because HE CORRECTED ALL THESE MEN, who were not included in man OF HOLINESS.

65. וַיְיָ' נָתַן חָכְמָה, ה' עִלָּאָה. וַיֶּחְכַּם, דְּמִינָהּ אִתְחַכָּם לְתַתָּא. הֵמָּה הַגִּבּוֹרִים אֲשֶׁר מֵעוֹלָם, עוֹלָם דְּלְעֵילָא. אַנְשֵׁי הַשֵּׁם, דְּאִתְנַהֲגָן בִּשְׁמָא. מַאי שְׁמָא. שְׁמָא קַדִּישָׁא, דְּאִתְנַהֲגָן בֵּיהּ דְּלָא קַדִּישִׁין לְתַתָּא, וְלָא אִתְנַהֲגָן אֶלָּא בִּשְׁמָא. אַנְשֵׁי הַשֵּׁם סְתָם, וְלָא אַנְשֵׁי הַוְיָ"ה. לָאו מִסְתִּים סְתִימָא, אֶלָּא גְּרִיעוּתָא, וְלָא גְּרִיעוּתָא אַנְשֵׁי הַשֵּׁם סְתָם, מִכְּלָלָא דְּאָדָם נַפְקוּ, כְּתִיב אָדָם בִּיקָר בַּל יָלִין, אָדָם בִּיקָר, בְּיָקְרוּ דְּמַלְכָּא, בַּל יָלִין, בְּלָא רוּחָא.

65. "And Hashem gave Solomon wisdom," MEANING THAT HE GAVE HIM the upper Hei, WHICH IS BINAH. "For he was wiser," because from it, FROM BINAH, he became wise below. "the same were mighty men of old (or: 'from the world')" (Beresheet 6:4), meaning from the upper world, THE WORLD OF ATZILUT FROM WHICH THEY FELL AS MENTIONED, "men of renown (lit. 'name')" (Ibid.) who made use of the name. What is the name? It is the Holy Name, MEANING MALCHUT THAT IS CALLED 'NAME', and they used it, those unholy beings, MEANING THAT THE NEFILIM USED IT TO DRAW CHOCHMAH FROM ABOVE DOWNWARDS, WHICH IS NOT HOLY FOR IT IS FORBIDDEN TO DO SO. They utilized only the name, WHICH IS MALCHUT. IT IS SAID "men of name", in general, instead of 'men of Yud Hei Vav Hei', WHICH IS ZEIR ANPIN. It is not because the verse is ambiguous, MEANING THAT THE VERSE DOES NOT MENTION ANY PARTICULAR NAME, but it is rather diminishing yet not diminishing. IT IS DIMINISHING BECAUSE IT IS LESS THAN THE NAME YUD HEI VAV HEI, BUT IT IS ALSO NOT A LESSENING BECAUSE IT IS MALCHUT THAT IS CALLED 'NAME', AND IT COULD NOT BE WRITTEN IN ANY OTHER WAY. "Men of renown" is general; they are no longer part of humanity, as it is written, "Nevertheless man abides not in honor" (Tehilim 49:13). "Honor" REFERS TO the glory of the King, WHICH IS MALCHUT THAT IS CALLED 'NAME' AND IS THE GLORY OF ZEIR ANPIN. SINCE MAN MAKES USE OF THE NAME, WHICH IS MALCHUT, he "abides not," MEANS WHEN HE WAS without spirit.

66. HE NOW REVIEWS MOST OF THE MAIN POINTS THAT HE SPOKE OF IN ALL THE FIVE CHAPTERS WITH A FEW ADDITIONS VERY BRIEFLY. HE SAYS, Thirteen warring kings, NAMELY THE THIRTEEN FEATURES OF THE BEARD OF ARICH ANPIN in seven, MEANING THAT THE THIRTEEN RECEIVE FROM THE SEVEN FEATURES OF THE SKULL OF ARICH ANPIN. Seven kings, NAMELY THE SEVEN FEATURES OF THE SKULL OF ZEIR ANPIN, WHEN THEIR LIGHT SPREADS in the earth, WHICH IS MALCHUT, appear to be victorious in war. Nine ascend the grades and run as they wish, NAMELY NINE FEATURES OF THE BEARD OF ZEIR ANPIN THAT ASCEND AND RUN THROUGHOUT THE GRADES. There is no one to detain them. Five kings stand in confusion and cannot stand before four.

66. תְּלֵיסַר מַלְכֵי קְרָבָא, בְּשִׁבְעָה. שִׁבְעָה. מַלְכִין בְּאַרְעָא, אִתְחַזְיָאוּ נָצְחֵי קְרָבָא. תִּשְׁעָה דְּסַלְקִין בְּדַרְגִין, דְּרַהֲטִין בִּרְעוּתְהוֹן, וְלֵית דְּיִמְחֵי בִּידֵיהוֹן. חֲמִשָּׁה מַלְכִין קַיְּימִין בִּבְהִילוּ, לְקַמֵּי אַרְבַּע לָא יַכְלִין לְמֵיקַם.

67. HE SAYS, Four kings come out AND ARE BORN towards the four KINGS, they cling to them like grapes to a bunch. Seven runners are incorporated in them, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT WITHIN THE WHOLE MALCHUT. WHEN CHOCHMAH IS REVEALED IN IT, THEY RUN AND HASTEN IN THE SECRET OF, "AND THE LIVING CREATURES RAN AND RETURNED" (YECHEZKEL 1:14). They give testimony when they are not in their places, BECAUSE WHEN THEY REVEAL THE ILLUMINATION OF CHOCHMAH THAT IS CALLED 'TESTIMONY', THEY ARE FORCED TO DESCEND FROM THEIR PLACE. The aromatic tree, WHICH IS YESOD OF ZEIR ANPIN, PROVIDES CHASSADIM TO MALCHUT AND CHOCHMAH BECOMES SCENTED WITH CHASSADIM. It is settled among THE SEVEN SFIROT OF MALCHUT. Among its branches THAT SPREAD FROM IT, birds take hold and nest. Under YESOD OF ZEIR ANPIN, the living creature, WHICH IS MALCHUT, shelters in its shade. It rules over that tree that has two ways, THE TREE OF KNOWLEDGE OF GOOD AND EVIL. IF ONE GAINS MERIT IT IS GOOD AND IF ONE DOES NOT, IT IS EVIL. AND IF HE MERITS, GOOD DOMINATES. THEN HE walks among the seven pillars - WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF THE NUKVA, WHICH IS THE SECRET OF THE ILLUMINATION OF CHASSADIM that surround THE TREE OF KNOWLEDGE OF GOOD AND EVIL AND RULE OVER IT. HE MERITS the four living creatures: Lion, Ox, Eagle, Man, WHICH ARE NETZACH, HOD, YESOD AND MALCHUT, WHICH IS THE SECRET OF THE LOWER CHARIOT, that revolve in the four directions.

67. אַרְבַּע מַלְכִין נָפְקִין לְקַדְמוּת אַרְבַּע, בְּהוֹן תַּלְיָין כַּעֲנָבִין בְּאִתְכְּלָא צְרִירָן בְּהוּ שִׁבְעָה רְהִיטִין. סָהֲדִין סָהֲדוּתָא וְלָא קַיְּימִין בְּדוּכְתַּיְיהוּ. אִילָנָא דְּמִבְסָם יָתִיב בְּגוֹ. בַּעֲנָפוֹי אֲחִידָן וּמְקַנְנָן צִפֹּרִין. תְּחוֹתוֹי תַּטְלֵל חֵיוָתָא דִּשְׁלִיטָא בְּהַהוּא אִילָנָא בִּתְרֵי כְּבִישִׁין, לְמֵהַךְ בְּשִׁבְעָה סַמְכִין סָחֲרָנֵיהּ, בְּאַרְבַּע חֵיוָון, מִתְגַּלְגְּלִין בְּאַרְבַּע סִטְרִין.

68. The snake that runs with 370 leaps, "Leaping on the mountains, skipping on the hills" (Shir Hashirim 2:8), his tail in his mouth, between his teeth, pierced in two sides. While moving, he ceases and his body is divided into three aspects.

68. חִוְיָא דְּרָהִיט בש״ע דִּלּוּגִין, דָּלִיג עַל טוּרִין, מְקַפֵּץ עַל גִּבְעָתָא, דִּכְתִּיב מְדַלֵּג עַל הֶהָרִים מְקַפֵּץ עַל הַגְּבָעוֹת. זְנָבֵיהּ בְּפוּמֵיהּ, בְּשִׁנּוֹי, נָקִיב בִּתְרֵין גִּיסִין. כַּד נָטִיל גִּיסְטְרָא אִתְעֲבִיד לְתְלַת רוּחִין.

69. It is written, "And Enoch walked with the Elohim" (Beresheet 5:24) and also, "Train (Heb. chanoch) up a child in the way he should go" (Mishlei 22:6), MEANING that certain child THAT IS THE ANGEL METATRON. THIS IS THE MEANING OF THE VERSE. ENOCH BECAME A CHILD, METATRON; "with the Elohim", REFERS TO MALCHUT and not with Yud Hei Vav Hei WHICH IS ZEIR ANPIN, BECAUSE HE BECAME A SERVANT OF MALCHUT. "And he was not" (Beresheet 5:24) MEANS THAT he was not under the name Enoch, "for the Elohim took him" to be called in His name, FOR HE BECAME AN ANGEL OF ELOHIM.

69. כְּתִיב וַיִּתְהַלֵּךְ חֲנוֹךְ אֶת הָאֱלֹהִים. וּכְתִיב חֲנוֹךְ לַנַּעַר עַל פִּי דַרְכּוֹ. לַנַּעַר הַיָּדוּעַ. אֶת הָאֱלֹהִים, וְלָא אֶת יְיָ׳. וְאֵינֶנּוּ, בְּשֵׁם זֶה, כִּי לָקַח אוֹתוֹ אֱלֹהִים לְהִקָּרֵא בִּשְׁמוֹ.

70. תְּלַת בָּתֵּי דִּינִין, אַרְבַּע אִינּוּן. אַרְבַּע בָּתֵּי דִּינִין דִּלְעֵילָא. אַרְבַּע לְתַתָּא. דִּכְתִיב לֹא תַעֲשׂוּ עָוֶל בַּמִּשְׁפָּט בַּמִּדָּה בַּמִּשְׁקָל וּבַמְּשׂוּרָה. דִּינָא קַשְׁיָא. דִּינָא דְּלָא קַשְׁיָא, דִּינָא בְּשִׁקּוּלָא, דִּינָא דְּלָא בְּשִׁקּוּלָא. דִּינָא רַפְיָא. דַּאֲפִילוּ לָא הַאי וְלָא הַאי.

70. The three courts of law are four. There are four courts of law above and four courts of law below, as it is written, "You shall not do unrighteousness in judgment, in length, in weight, or in measure" (Vayikra 19:35). FOR JUDGMENT IS THE RIGHT COLUMN, LENGTH IS THE LEFT COLUMN, WEIGHT IS THE CENTRAL COLUMN AND MEASURE IS MALCHUT. AND HE EXPLAINS THAT THERE IS harsh judgment, judgment that is not harsh, there is the judgment of weight, a judgment that is not in EQUAL weight. There is light judgment that has neither HARSH JUDGMENT nor JUDGMENT THAT IS NOT HARSH.

71. וַיְהִי כִּי הֵחֵל הָאָדָם לָרֹב עַל פְּנֵי הָאֲדָמָה. הֵחֵל הָאָדָם לָרֹב. הַיְינוּ דִּכְתִיב בְּשַׁגַּם וְגוֹ׳, הָאָדָם דִּלְעֵילָא. וּכְתִיב עַל פְּנֵי הָאֲדָמָה. וּמֹשֶׁה לָא יָדַע כִּי קָרַן עוֹר פָּנָיו, הַיְינוּ דִּכְתִיב כָּתְנוֹת עוֹר.

71. "And it came to pass when men began to multiply on the face of the earth" (Beresheet 6:1): "Men began to multiply," as is written, "for that he also (Heb. beshagam) is flesh" (Ibid. 3). BESHAGAM IS COMPOSED OF THE SAME LETTERS AS MOSES. BOTH HAVE SHIN AND MEM, AND BET AND GIMEL OF THE FORMER EQUAL HEI OF THE LATTER (IN NUMERICAL VALUE). THEREFORE, THE VERSE SAYS "MEN," WHICH ALLUDES TO supernal man, NAMELY MOSES WHO IS A CHARIOT TO ZEIR ANPIN, and it is written "on the face of the earth" EVEN THOUGH THE LEVEL OF MOSES WAS ABOVE IN ZEIR ANPIN THAT IS CALLED 'HEAVEN'. THIS IS THE MEANING OF THE VERSE, "Moses knew not that the skin of his face shone" (Shemot 34:29). This is the meaning of, "coats of skin" (Beresheet 3:21), WHICH MEANS COATS FROM MALCHUT.

72. קָרַן, דִּכְתִיב וַיִּקַּח שְׁמוּאֵל אֶת קֶרֶן הַשֶּׁמֶן. לֵית מְשִׁיחָא אֶלָּא בְּקֶרֶן, וּבְשִׁמְךָ תָּרוּם קַרְנֵנוּ. שָׁם אַצְמִיחַ קֶרֶן לְדָוִד. הַיְינוּ עֲשִׂירָאָה דְּמַלְכָּא. וְאַתְיָא מִן יוֹבְלָא דְּהִיא אִימָא, דִּכְתִיב וְהָיָה בְּמָשׁוֹךְ בְּקֶרֶן הַיּוֹבֵל. קֶרֶן בְּיוֹבְלָא אִתְעַטַּר עֲשִׂירָאָה בְּאִימָא. קֶרֶן, דְּנָטִיל קֶרֶן וְרֵוַח לְאָתְבָא רוּחֵיהּ לֵיהּ.

72. AND THE VERSE, "THE SKIN OF HIS FACE shone (Heb. karan)": "KARAN" RESEMBLES the words, "And Samuel took the horn (Heb. keren) of oil" (I Shmuel 16:13). Kings are anointed only with a horn, as it is written, "And in your favor our horn shall be exalted" (Tehilim 89:18), and also, "There will I make the horn of David to shoot up" (Tehilim 132:17). This refers to the tenth of the king, WHICH IS MALCHUT, THE TENTH SFIRAH OF ZEIR ANPIN. It comes from Jubilee, which is Ima, as is written, "And it shall come to pass, that when they make a long blast with the ram's horn (Keren of the Jubilee)" (Yehoshua 6:5). The Keren, WHICH IS MALCHUT, is crowned with Jubilee, NAMELY the tenth is crowned with Ima, WHICH IS BINAH THAT CLOTHES IT, SO IT BECOMES LIKE BINAH. AND IT IS CALLED 'Keren', SINCE MALCHUT takes Keren FROM BINAH, JUBILEE, and the spirit IN IT, so that the spirit OF BINAH should return to it, NAMELY ITS MOCHIN.

73. וְהַאי קֶרֶן דְּיוֹבְלָא הוּא. וְיוֹבֵל ה׳. וה׳ נְשִׁיבָא דְּרוּחָא לְכֹלָּא. וְכֹלָּא תַּיְיבִין לְאַתְרַיְיהוּ, דִּכְתִיב אֲהָהּ יְיָ׳ אֱלֹהִים, כַּד אִתְחֲזֵי ה׳ לה׳ יְיָ׳ אֱלֹהִים אִתְקְרֵי שֵׁם מְלֵא וּכְתִיב וְנִשְׂגַּב יְיָ׳ לְבַדּוֹ בַּיּוֹם הַהוּא. ע״כ סְתִים וְאִתְעַטַּר צְנִיעוּתָא דְּמַלְכָּא, דְּהַיְינוּ סִפְרָא דִּצְנִיעוּתָא. זַכָּאָה מַאן דְּעָאל וְנָפַק וְיָדַע שְׁבִילוֹי וְאָרְחוֹי.
(סליק פרשת תרומה)

73. This horn is of Jubilee, and Jubilee IS IMA, NAMELY the FIRST Hei OF YUD HEI VAV HEI, and THIS Hei blows the breath of life into everything. They all return to their places, NAMELY AS IS WRITTEN, "IT SHALL BE A JUBILEE FOR YOU, YOU SHALL RETURN EVERY MAN TO HIS POSSESSION" (VAYIKRA 25:10). It is written, "Ah (spelled Aleph Hei Hei) Adonai Elohim" (Yirmeyah 1:6), MEANING ELOHIM IS SPELLED AS YUD HEI VAV HEI WITH THE VOWELING OF ELOHIM, WHICH IS BINAH, AND ADONAI IS MALCHUT. When the FIRST Hei appears to the LOWER Hei, NAMELY BINAH TO MALCHUT, WHEN THEY BOTH ARE CLOTHED WITH EACH OTHER, the name is considered full, Adonai Elohim. AND WHEN THIS ATTIREMENT WILL BE PERMANENT, NAMELY IN THE FUTURE TO COME, THEN it is written, "And Hashem alone shall be exalted on that day" (Yeshayah 2:17). Until here the concealment of the King has been hidden and crowned, namely the Concealed Book. Blessed is he who enters WISDOM and comes out, and knows its paths and ways.
End of Trumah

1. "And you shall command"
This passage tells about the Shechinah, Zeir Anpin and the Nukva in the context of building the Tabernacle. In the title verse, Rabbi Shimon finds that "And you" is written to be inclusive of the Shechinah. Rabbi Yitzchak believes that the Upper Light, Zeir Anpin, and the Lower Light, the Nukva, are included in that phrase. He says that the sun, Zeir Anpin, dwelled in the moon, the Nukva, and they came together to dwell upon the work of the tabernacle. Rabbi Shimon talks about the Shechinah that is called 'heart' and the Nukva that is called 'heart', so that when the sun dwells in the moon everything is replete with everything. We are also told that the unity of the name "And you" includes male and female, and therefore all that are wise-hearted. Those who built the tabernacle were able to do so only after the Holy Spirit secretly whispered to them how it should be done, since the Holy Spirit is alluded to in the name "And you." Rabbi Shimon prays that the Supernal Light will not move away from the Lower Light, because when it does, light is not present in the world; it was because of this that the Temple was destroyed in the days of Jeremiah. And although the Temple was later rebuilt, the light did not return properly even then. The name Isaiah brings redemption and the return of the Supernal Light, and the final rebuilding of the Temple. Rabbi Shimon explains that vast significance of the two names Jeremiah and Isaiah, one meaning 'shall rise' and the other meaning 'salvation', and tells us that it is the combination of the letters in names that brings about action according to their meaning, both good and evil. The letters of the Holy Names cause supernal secrets to appear according to the meaning of the name, for the letters themselves cause holy, supernal secrets to appear in them.

1. "And you shall command the children of Yisrael..." (Shemot 27:20), "And take you to you Aaron your brother..." (Shemot 28:1). Rabbi Chiya said: Why is this different than all other places? For it is written: "And take you to you"; "And you shall speak to all that are wise hearted" (Ibid. 3); "And you shall command the children of Yisrael"; "Take you also to you the best spices, of pure myrrh" (Shemot 30:23). IT IS NOT WRITTEN, AS IN ALL OTHER PLACES: 'AND OFFER', 'AND SPEAK', 'AND COMMAND', 'AND TAKE'. HE ANSWERS, but everything is done with a supernal secret, in order to include the Shechinah with Him. BECAUSE THE SHECHINAH IS CALLED 'YOU'; AND WHEN IT IS WRITTEN, "AND YOU," IT IS DONE TO INCLUDE THE SHECHINAH WITH HIM IN COMMANDING, SPEAKING, ETC.

1. וְאַתָּה תְּצַוֶּה אֶת בְּנֵי יִשְׂרָאֵל וגו׳. וְאַתָּה הַקְרֵב אֵלֶיךָ אֶת אַהֲרֹן אָחִיךָ וגו׳. אָמַר רִבִּי חִיָּיא, מַאי שְׁנָא הָכָא מִבְּכָל אֲתָר, דִּכְתִיב וְאַתָּה הַקְרֵב אֵלֶיךָ וְאַתָּה תְּדַבֵּר אֶל כָּל חַכְמֵי לֵב. וְאַתָּה תְּצַוֶּה אֶת בְּנֵי יִשְׂרָאֵל. וְאַתָּה קַח לְךָ בְּשָׂמִים רֹאשׁ מָר דְּרוֹר. אֶלָּא כֻּלָּא בְּרָזָא עִלָּאָה אִיהוּ, לְאַכְלְלָא שְׁכִינְתָּא בַּהֲדֵיהּ.

2. Rabbi Yitzchak said: The Upper Light, WHICH IS ZEIR ANPIN, and the Lower Light, WHICH IS THE NUKVA, are included together IN, "AND YOU," BECAUSE "YOU" IS THE NAME OF THE NUKVA, AS MENTIONED BEFORE, AND THE EXTRA VAV (=AND) IS ZEIR ANPIN. As you say, "And You do preserve them all" (Nechemyah 9:6) THAT ALLUDES TO ZEIR ANPIN AND THE NUKVA. Therefore, it is not written: 'And take to you Aaron your brother'; 'And command the children of Yisrael'; 'And speak to all that are wise hearted,' because at that time the sun, WHICH IS ZEIR ANPIN, dwelt in the moon, WHICH IS THE NUKVA, and they came together, NAMELY ZEIR ANPIN AND THE NUKVA, to dwell upon the craftsmanship of this work. THEREFORE, IT IS WRITTEN OF THEM, "AND YOU," WHICH DENOTES ZEIR ANPIN AND THE NUKVA. Rabbi Elazar said: From here, IT IS IMPLIED THAT THE HOLY ONE, BLESSED BE HE, DWELT UPON THE CRAFT OF THE WORK OF THE TABERNACLE, AS WRITTEN: "In whom Hashem put wisdom and understanding" (Shemot 36:1).

2. אָמַר רִבִּי יִצְחָק, נְהוֹרָא עִלָּאָה, וּנְהוֹרָא תַּתָּאָה כְּלִיל כַּחֲדָא, אִקְרֵי וְאַתָּה. כְּמָה דְּאַתְּ אָמַר וְאַתָּה מְחַיֶּה אֶת כֻּלָּם. וְעַל דָּא לָא כְּתִיב, וְהִקְרַבְתְּ אֶת אַהֲרֹן אָחִיךָ. וְצִוִּיתָ אֶת בְּנֵי יִשְׂרָאֵל. וְדִבַּרְתָּ אֶל כָּל חַכְמֵי לֵב. בְּגִין דְּהַהוּא זִמְנָא שַׁרְיָא שִׁמְשָׁא בְּסִיהֲרָא, וְאִשְׁתְּתַף כֻּלָּא כַּחֲדָא, לְשַׁרְיָא עַל אוּמָנוּתָא דְּעוֹבָדָא. אָמַר רִבִּי אֶלְעָזָר, מֵהָכָא, אֲשֶׁר נָתַן יְיָ׳ חָכְמָה וּתְבוּנָה בָּהֵמָּה.

3. Rabbi Shimon said: From this IT IS IMPLIED THAT ZEIR ANPIN AND THE NUKVA DWELT UPON THE CRAFT OF THE WORK OF THE TABERNACLE, AS IT IS WRITTEN: "And you shall speak to all that are wise hearted, whom I have filled with the spirit of wisdom" (Shemot 28:3). 'Whom (sing.) I have filled' should have been IN PLURAL, IF IT REFERS TO THE WISE HEARTED. But, "whom I have filled," IS IN SINGULAR, REFERING TO that heart, THE SHECHINAH THAT IS CALLED 'HEART', AS IS WRITTEN: "And the spirit of Hashem shall rest upon him, the spirit of wisdom..." (Yeshayah 11:2). Therefore, it should SAY, "whom (sing.) I have filled with the spirit of wisdom," TO TEACH that the sun, WHICH IS ZEIR ANPIN, dwells in the moon, WHICH IS THE NUKVA THAT IS CALLED 'HEART', replete with everything. Therefore, they are all recorded, NAMELY ZEIR ANPIN AND THE NUKVA, throughout the texts OF THE WORK OF THE TABERNACLE, THAT IT IS WRITTEN OF THEM, "AND YOU," WHICH ALLUDES TO ZEIR ANPIN AND THE NUKVA. Rabbi Elazar said to him: If so, how are all these instances of "and you," explained in the course of the passages, IF WE EXPLAIN THAT THEY PERTAIN TO ZEIR ANPIN AND THE NUKVA?

3. רִבִּי שִׁמְעוֹן אָמַר מֵהָכָא, וְאַתָּה תְּדַבֵּר אֶל כָּל חַכְמֵי לֵב אֲשֶׁר מִלֵּאתִיו רוּחַ חָכְמָה. אֲשֶׁר מִלֵּאתִים מִבָּעֵי לֵיהּ. אֶלָּא אֲשֶׁר מִלֵּאתִיו, לְהַהוּא לִבָּא, מִלֵּאתִיו רוּחַ חָכְמָה. כד״א וְנָחָה עָלָיו רוּחַ יְיָ׳ רוּחַ חָכְמָה וגו׳ וְעַל דָּא אִצְטְרִיךְ אֲשֶׁר מִלֵּאתִיו רוּחַ חָכְמָה, דְּשַׁרְיָא שִׁמְשָׁא בְּסִיהֲרָא בְּאִשְׁלְמוּתָא דְּכֹלָּא, וְעַל דָּא אִתְרְשִׁים כֹּלָּא בְּכָל אֲתָר. אָמַר רִבִּי אֶלְעָזָר, אִי הָכִי הָנֵי וְאַתָּה וְאַתָּה, הֵיאַךְ מִתְיַישְׁבָן בִּקְרָאֵי.

4. Rabbi Shimon said to him: They are all satisfactorily defined: "And take you to you," MEANS THAT HE SAID TO MOSES TO TAKE "AND YOU," WHICH IS ZEIR ANPIN AND THE NUKVA, TO AARON - NAMELY, to properly unite in him and take to him the secret of the Holy Name, "AND YOU." SIMILARLY, "And you shall speak to all that are wise hearted," MEANS THAT HE SHOULD SPEAK AND BRING NEAR AND DECLARE THE UNITY OF THE NAME "AND YOU," WHICH IS MALE AND FEMALE, TO ALL THAT ARE WISE HEARTED. For they all came to do the work of the Tabernacle only after the Holy Spirit spoke to them and secretly whispered to them HOW TO DO IT. Only then did they do the work. IN THE SAME MANNER: "And you shall command the children of Yisrael," MEANING the Holy Spirit, WHICH IS ALLUDED TO IN THE NAME, "AND YOU" shall command the children of Yisrael and shine on them so they do the work with complete willingness. So we have established what, "(And) Take you also to you" (Shemot 30:23), MEANS. And so, "And take you to you," and all of these occurrnces OF "AND YOU," THAT ARE WRITTEN here are by the work of the Tabernacle. For it was all done by means OF THE NAME "AND YOU."

4. אָמַר לֵיהּ, כֻּלְּהוּ מִתְיַישְּׁבָן נִינְהוּ. וְאַתָּה הַקְרֵב אֵלֶיךָ: לְיַחֲדָא בַּהֲדֵיהּ, וּלְקָרְבָא בַּהֲדֵיהּ, רָזָא דִשְׁמָא קַדִישָׁא כַּדְקָא יֵאוֹת. וְאַתָּה תְּדַבֵּר אֶל כָּל חַכְמֵי לֵב: בְּגִין דְּכֻלְּהוּ לָא אַתְיָין לְמֶעְבַּד עֲבִידְתָּא, עַד דְּרוּחַ קַדִישָׁא מְמַלְּלָא בְּגַוַוּיְהוּ, וְלָחַשׁ לוֹן בְּלְחִישׁוּ, וּכְדֵין עַבְדֵי עֲבִידְתָּא. וְאַתָּה תְּצַוֶּה אֶת בְּנֵי יִשְׂרָאֵל: רוּחַ קַדִישָׁא פַּקְדָא עָלַיְיהוּ, וְאַנְהִיר עָלַיְיהוּ, לְמֶעְבַּד עוֹבְדָא בִּרְעוּתָא שְׁלִים. וְאַתָּה קַח לְךָ: כְּמָה דְאוֹקִימְנָא. וְאַתָּה הַקְרֵב אֵלֶיךָ, וְהָנֵי כֻּלְּהוּ, הָכָא בְּעוֹבְדָא דְמַשְׁכְּנָא. דְּכֹלָּא אִתְעֲבִיד בְּרָזָא דָא.

5. Rabbi Shimon opened the discussion, saying: "But (And) you, Hashem, be not far from me. O, my strength, haste You to help me" (Tehilim 22:20). In, "And You, Hashem," "YOU" IS THE NUKVA AND THE NAME YUD HEI VAV HEI (HASHEM) IS ZEIR ANPIN. He PRAYS that it all SHALL BECOME one, THAT THEY SHALL BE UNITED TOGETHER. "Be not far," MEANS He shall not distance Himself and leave him; that the Supernal Light, ZEIR ANPIN, shall not move away from the Lower Light, THE NUKVA, because when the Supernal Light moves away from the Lower Light, every light is darkened and is not present in the world. BECAUSE THE WORLD RECEIVES ONLY FROM MALCHUT, WHICH IS THE LOWER LIGHT, IF THE SUPERNAL LIGHT, WHICH IS ZEIR ANPIN, DOES NOT ILLUMINATE IN HER, SHE HAS NOTHING TO SHINE TO THIS WORLD.

5. פָּתַח ר"ש וְאָמַר וְאַתָּה יְיָ' אַל תִּרְחָק אֱיָלוּתִי לְעֶזְרָתִי חוּשָׁה. וְאַתָּה יְיָ' כֹּלָּא חַד. אַל תִּרְחָק: לְאִסְתַּלְּקָא מִינָן, לְמֶהֱוֵי סָלִיק נְהוֹרָא עִלָּאָה מִתַּתָּאָה. דְּהָא כַּד אִסְתַּלַּק נְהוֹרָא עִלָּאָה מִתַּתָּאָה, כְּדֵין אִתְחַשָּׁךְ כָּל נְהוֹרָא, וְלָא אִשְׁתְּכַח כְּלַל בְּעָלְמָא.

6. Because of this, the Temple was destroyed in the days of Jeremia, MEANING BECAUSE ZEIR ANPIN WAS REMOVED FROM MALCHUT. Although it was later rebuilt, NAMELY THE SECOND TEMPLE, nonetheless, the light did not properly return to its place. Therefore, the name of the prophet who predicted this is Jeremia, WHICH IS COMPOSED OF THE LETTERS YARUM (ENG. 'SHALL RISE') YUD HEI VAV, WHICH MEANS the rising of the Supernal Light high up FROM MALCHUT. And it did not again afterwards illuminate properly DURING THE SECOND TEMPLE. THE NAME Jeremia SIGNIFIES THAT THE SUPERNAL LIGHT was gone up FROM MALCHUT, and did not return to its place, the Temple was destroyed and the luminaries were darkened.

6. וְעַל דָּא אִתְחָרַב בֵּי מַקְדְּשָׁא בְּיוֹמוֹי דִירְמְיָהוּ. ואע"ג דְאִתְבְּנֵי לְבָתַר, לָא אַהְדַּר נְהוֹרָא לְאַתְרֵיהּ כַּדְקָא יֵאוֹת. וְעַל רָזָא דָא, שְׁמָא דְהַהוּא נְבִיאָה דְאִתְנַבֵּי עַל דָּא, יִרְמְיָהוּ. אִסְתַּלְּקוּתָא דְנְהוֹרָא עִלָּאָה, דְאִסְתַּלַּק לְעֵילָא לְעֵילָא, וְלָא אַהְדַּר לְאַנְהָרָא לְבָתַר כַּדְקָא יֵאוֹת. יִרְמְיָהוּ: אִסְתַּלַּק וְלָא אַהְדַּר לְאַתְרֵיהּ, וְאִתְחָרַב בֵּי מַקְדְּשָׁא וְאִתְחַשְּׁכוּ נְהוֹרִין.

7. But the name Isaiah, WHICH IS COMPOSED OF THE LETTERS YESHA (ENG. 'SALVATION') YUD HEI VAV, brings redemption and the return of the Supernal Light to its place, TO MALCHUT, the rebuilding of the Temple, and ensures that every goodness and every light will return as before. Therefore, the names of these two prophets are in opposition to each other. FOR THE NAME OF ONE MEANS 'YUD HEI VAV WILL RISE' AND THE NAME OF THE OTHER IS THE OPPOSITE, 'YUD HEI VAV WILL SAVE'. The name causes, and the combination of the letters with each other brings about action, ACCORDING TO THEIR MEANING, both good and evil. And based on this secret is the combination of the letters of the Holy Names and also the letters on their own. They cause supernal secrets to appear according to the meaning of the name, for the letters themselves cause holy, supernal secrets to appear in them.

7. אֲבָל יְשַׁעְיָהוּ, שְׁמָא גָרִים לְפוּרְקָנָא, וּלְאַהְדָּרָא נְהוֹרָא עִלָּאָה לְאַתְרֵיהּ, וּלְמִבְנֵי בֵּי מַקְדְּשָׁא, וְכָל טָבִין וְכָל נְהוֹרִין, יְהַדְּרוּן כְּדִבְקַדְמֵיתָא. וְעַל דָּא, שְׁמָהָן דִתְרֵין נְבִיאִין אִלֵּין, קַיְימִין דָּא לְקֳבֵל דָּא, בְּגִין דִשְׁמָא גָרִים, וְצִרוּפָא דְאַתְוָון דָּא בְּדָא, גַּרְמִין עוֹבְדָא, הֵן לְטָב וְהֵן לְבִישׁ. וְעַל רָזָא דָא, צִרוּפָא דְאַתְוָון דִשְׁמָהָן קַדִישִׁין, וְכֵן אַתְוָון בְּגַרְמַיְיהוּ, גַּרְמִין לְאִתְחַזָּאָה רָזִין עִלָּאִין, כְּגַוְונָא דִשְׁמָא קַדִישָׁא, דְאַתְוָון בְּגַרְמַיְיהוּ, גַּרְמִין רָזִין עִלָּאִין קַדִישִׁין לְאִתְחַזָּאָה בְּהוּ.

2. The secret of the letters of the Holy Name

In this section, Rabbi Shimon expounds upon the shapes of letters and vowels. He tells us that the Sfirot of Chochmah are called 'dots', corresponding to the vowels. The purpose of all permutations of the Holy Name Ayin-Bet is to reveal the wisdom in thought. Rabbi Shimon then talks at length about the Holy Name, and says that the entire secret of the Holy Name is based on the letter Yud, while the first Hei is the secret of the sanctuary. We learn that there are large letters above and small letters below. There are holy supernal letters above in Binah that are drawn only by a willing of the spirit and heart, without any speech at all. And there are lower Holy Names in Malchut that are drawn by speech, and by directing thought and will towards them. There are also other names below, of the Other Side. The Vav in Yud Hei Vav Hei is the secret of the form of man, and the last Hei is Malchut. The Vav between the two Hei's, therefore, unites the Upper World, Binah with the Lower World, Malchut, and they become one.

8. The first secret is Yud OF YUD HEI VAV HEI, WHICH IS the first point, NAMELY CHOCHMAH, which stands upon nine pillars that support it. They are stationed to the four directions of the world: SOUTH, NORTH, EAST AND WEST, WHICH ARE THE THREE COLUMNS AND MALCHUT. Similarly, the end of thought, the last point, WHICH IS MALCHUT, stands to the four directions of the world, WHICH ARE SOUTH, NORTH, EAST AND WEST, THE THREE COLUMNS AND MALCHUT THAT RECEIVES THEM. THEY ARE ALL EQUAL, ONE TO THE OTHER, except THAT THE UPPER POINT, WHICH IS YUD OF YUD HEI VAV HEI, is male, and THE LAST POINT, WHICH IS MALCHUT, is female.

8. רָזָא קַדְמָאָה, יו״ד, נְקוּדָה קַדְמָאָה דְּקַיְּימָא עַל תֵּשַׁע סַמְכִין דְּסַמְכִין לָהּ. וְאִינּוּן קַיְּימִין לְאַרְבַּע סִטְרֵי עָלְמָא. כְּמָה דְּסוֹפָא דְּמַחֲשָׁבָה, נְקוּדָה בַּתְרָאָה, קַיְּימָא לְאַרְבַּע סִטְרֵי עָלְמָא. בַּר דְּהַאי דְּכָר, וְאִיהִי נוּקְבָא.

9. This YUD, WHICH IS CHOCHMAH, has no body. When it is clothed by them, it stands on nine pillars, WHICH ARE CHOCHMAH, BINAH, DA'AT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, according to the secret of the letter final Mem, without a circle. Even though the letter Samech is round and shaped like a circle, YUD IS THE SECRET OF SAMECH, AND FIRST HEI IS THE SECRET OF FINAL MEM. According to the secret of the letters that are engraved with dots, MEANING THOSE LETTERS THAT ALLUDE TO THE ASPECT OF CHOCHMAH THAT IS CALLED 'DOTS', IT IS CONSIDERED that the supernal lights are a quadrangle and those of below are circular.

9. וְהַאי קַיְּימָא בְּלָא גּוּפָא, וְכַד קַיְּימָא בִּלְבוּשָׁא, דְּאִתְלַבַּשׁ בְּהוּ, אִיהִי קַיְּימָא עַל תֵּשַׁע סַמְכִין, בְּרָזָא דְּאָת ם בְּלָא עִגּוּלָא. וְאע״ג דְּאָת ס׳ אִיהִי בְּעִגּוּלָא, וְקַיְּימָא בְּעִגּוּלָא. אֲבָל בְּרָזָא דְּאַתְוָון חֲקִיקִן, גּוֹ נְקוּדֵי, טְהִירִין לְעֵילָא, אִינּוּן בְּרִבּוּעָא, דִּלְתַתָּא אִיהוּ בְּעִגּוּלָא.

10. This square has the amount of three points, three to each side. They amount to the number of eight points, which are nine POINTS. AND HE ELABORATES: And these exist by AND COME FROM the secret of the luminary quadrupled, NAMELY FINAL MEM with nine pillars for the letter Yud, WHICH IS one OF THEIR points - NAMELY CHESED, GVURAH AND TIFERET, NETZACH, HOD AND YESOD are nine. Yet they are eight by means of the quadrupled letter final Mem, three to each side WHEN YOU DO NOT COUNT THE YUD ITSELF, MEANING BINAH, DA'AT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD.

10. הַאי בְּרִבּוּעַ אִיהִי קַיְּימָא בְּשִׁיעוּרָא דְּתֵשַׁע נְקוּדִין, תְּלַת תְּלַת לְכָל סְטָר. וְאִינּוּן בְּשִׁיעוּרָא דְּחוּשְׁבָּנָא תְּמַנְיָא נְקוּדִין, וְאִינּוּן תֵּשַׁע. וְאִלֵּין אִינּוּן דְּקַיְּימִין מֵרָזָא דְּבוּצִינָא בְּרִיבּוּעָא בְּסַמְכִין תִּשְׁעָה לְאָת יו״ד, נְקוּדָה חָדָא. אִינּוּן תִּשְׁעָה. אִינּוּן תְּמַנְיָא בְּרָזָא דְּאָת ם בְּרִבּוּעָא, כְּגַוְונָא דָא תְּלַת תְּלַת לְכָל סְטָר.

11. HE EXPLAINS FURTHER SAYING: And this is the secret. The letter Yud is one point (dot) and even though it is one point, its shape has a head above, WHICH IS THE UPPER TIP OF THE YUD, a tip below, AND THE DOT ITSELF. THEREFORE, it amounts to three points like the Hebrew dot Segol, IN THE SECRET OF RIGHT, LEFT AND CENTRAL, WHICH IS THE INNER MEANING OF THE THREE COLUMNS. Therefore, the expansion to four sides, three on each side, equals nine TOGETHER WITH THE YUD, and eight WITHOUT THE YUD ITSELF, AS EXPLAINED.

11. וְדָא אִיהוּ רָזָא. דְּאָת יו״ד נְקוּדָה חָדָא, וְאַף עַל גַּב דְּאִיהִי נְקוּדָה חָדָא, דִּיוּקְנָא דִּילָהּ, רֵישָׁא לְעֵילָא, וְקוֹצָא לְתַתָּא, וְשִׁיעוּרָא דִּילָהּ תְּלַת נְקוּדִין כְּגַוְונָא דָא וְעַל דָּא אִתְפַּשְׁטוּתָא לְאַרְבַּע סִטְרִין, תְּלַת תְּלַת לְכָל סְטָר, אִיהִי תֵּשַׁע, וְאִיהִי תְּמַנְיָא.

12. These EIGHT POINTS are pillars that stem from the secret of the luminary to support the letter Yud, and they are considered its Chariot. They are not called by name, just by the secret of the nine dots (vowels) in the Torah, WHICH ARE KAMATZ, PATACH, TZEREI, THE FIRST THREE SFIROT. SEGOL, SHVA AND CHOLAM ARE CHESED, GVURAH AND TIFERET. CHIRIK, KUBUTZ, SHURUK THAT ARE ALSO CALLED CHIRIK, SHURUK, MELAFUM, ARE NETZACH, HOD AND YESOD, BECAUSE THE SFIROT OF CHOCHMAH ARE CALLED 'DOTS.'

12. וְאִלֵּין אִינּוּן סַמְכִין דְּנָפְקִין מֵרָזָא דְּבוּצִינָא, לְמֶהֱוֵי סַמְכִין לְאָת יו״ד, וְאִלֵּין אִקְרוּן רְתִיכָא דִּילָהּ. וְלָא קַיְּימִין בִּשְׁמָא, בַּר בְּרָזָא דְּתֵשַׁע נְקוּדִין דְּאוֹרַיְיתָא.

13. In the secret of the Book of Adam, these nine that are eight divided into permutations of letters of the Holy Name. This is in order to combine and unite them in all these manners, because when these eight, which are nine, travel - MEANING WHEN THEY SHINE BY MEANS OF THE THREE COLUMNS, ONE AFTER THE OTHER - they shine with the illumination of the letter final Mem quadrupled, and extract eight lights that appear like nine. They divide below to carry the Tabernacle.

13. וּבְרָזָא דְּסִפְרָא דְּאָדָם, אִתְפְּלָגוּ אִלֵּין תֵּשַׁע דְּאִינּוּן תְּמַנְיָא, בְּצַרוּפָא דְּאַתְוָון דִּשְׁמָא קַדִּישָׁא, לְצָרְפָא לוֹן וּלְיַחֲדָא לוֹן בְּכָל אִינּוּן גַּוְונִין, כַּד נַטְלִין אִלֵּין תְּמַנְיָא דְּאִינּוּן תֵּשַׁע, נַהֲרִין בְּנְהִירוּ דְּאָת ם בְּרִבּוּעָא, וְאַפִּיק נְהוֹרִין תְּמַנְיָא, אִתְחָזֵן וְאַתְוָון תְּשִׁעָה. וְאִתְפַּלְגָן לְתַתָּא לְנַטְלָא כָּל מִשְׁכְּנָא.

14. They are the permutation of the Holy Name by means of 72 engraved letters that stem from the secret of the three colors - right, left and central - WHICH ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. And they all come from the secret of the three points, which are the dimension of the letter Yud, NAMELY ITS TOP, MIDDLE AND END, AS MENTIONED, and it ILLUMINATES to four directions. They are eight points BESIDES CHOCHMAH and nine points INCLUDING CHOCHMAH, AS MENTIONED, FOR EACH OF THE THREE POINTS OF THE TOP, MIDDLE AND END OF THE YUD INCLUDES THE THREE. THEY ARE NINE, WHICH ARE CHOCHMAH, BINAH, DA'AT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. And they are twelve supernal points, three to every side. From here, they descend as twelve to the six extremities. When these twelve are engraved on the six extremities OF ZEIR ANPIN, they are 72 Names, BECAUSE SIX TIMES TWELVE EQUALS 72, for they are the secret of the Holy Name of Ayin-Bet (72). They are the Holy Name THAT EMANATES FROM THE TWELVE POINTS OF YUD OF YUD HEI VAV HEI.

14. וְאִינּוּן צַרוּפָא דִּשְׁמָא קַדִּישָׁא, בְּרָזָא דְּשַׁבְעִין וּתְרֵין אַתְוָון מְחַקְּקָן, דְּנַפְקֵי מֵרָזָא דִּתְלַת גַּוְונִין, יְמִינָא וּשְׂמָאלָא וְאֶמְצָעִיתָא. וְכֻלָּא מֵרָזָא דִּתְלַת נְקוּדִין, שִׁיעוּרָא דְּאָת יו״ד, דְּאִיהִי לְד׳ סִטְרִין, וְאִינּוּן תְּמַנְיָא נְקוּדִין, וְאִינּוּן תֵּשַׁע נְקוּדִין, וְאִינּוּן תְּרֵיסַר נְקוּדִין עִלָּאִין. ג׳ ג׳ לְכָל סִטְר וּסִטְר, וּמֵהָכָא נַחֲתִין לְתַתָּא בִּתְרֵיסַר לְשִׁית סִטְרִין. וְכַד אִתְחָקְקָן תְּרֵיסַר אִלֵּין בְּשִׁית סִטְרִין, אִינּוּן שַׁבְעִין וּתְרֵין שְׁמָהָן, רָזָא דִּשְׁמָא קַדִּישָׁא דְּשַׁבְעִין וּתְרֵין דְּאִינּוּן שְׁמָא דָא קַדִּישָׁא.

15. And the wish comes to support thought, WHICH IS CHOCHMAH, with the supports of the letter Yud, MEANING THAT THE PURPOSE OF ALL THE PERMUTATIONS OF THE NAME OF AYIN-BET (72) IS TO REVEAL THE CHOCHMAH THAT IS IN THE YUD OF YUD HEI VAV HEI, THAT IS CALLED 'THOUGHT'. Therefore, the letters come permutated IN THE NAME OF AYIN-BET (72), three letters to each permutation, in order to gain favor with the letter Yud OF YUD HEI VAV HEI THAT CONTAINS three points - TOP, MIDDLE, AND END, as we have said. Therefore the permutation comes up only from the essence and root of the secret of the supports of the letter Yud, according to the secret of the letter final Mem quadrupled, AS MENTIONED. FOR THEY ARE THE THREE POINTS: TOP, MIDDLE AND END, WHICH ARE THE ESSENCE AND ROOT OF ALL THE SUPPORTS THAT EVOLVE FROM IT, WHICH ARE nine points, eight points, twelve points, 72 points. Thus the entire secret of the Holy Name is based on the letter Yud. It all pertains to the same secret, MEANING THE SECRET OF DRAWING CHOCHMAH, and exists by means of the luminary - WHICH IS BINAH OF ARICH ANPIN, THE KETER OF THIS YUD, WHICH IS ABA AND IMA, as we have said - to support every letter OF THE NAME YUD HEI VAV HEI. And the supports, THE NINE, THE EIGHT, THE TWELVE AND THE 72, MENTIONED ABOVE, are a Chariot to every letter OF THE NAME YUD HEI VAV HEI, as we have said.

15. וְכֻלָּא אִיהוּ סָלִיק בִּרְעוּתָא, דְּסָמִיכוּ דְּמַחֲשָׁבָה בְּאִינּוּן סָמְכִין דְּאָת יו״ד, וְעַל דָּא אַתְוָון בְּצַרוּפַיְיהוּ, תְּלַת תְּלַת בְּכָל צַרוּפָא דִּילֵיהּ, בְּגִין לְסַלְקָא בִּרְעוּתָא דְּאָת י׳, דִּתְלַת נְקוּדִין, כְּמָה דְּאִתְּמַר, וְעַל דָּא לָא אִסְתְּלִיק בְּסָלִיקוּ דְּצַרוּפָא, אֶלָּא מֵעִקָּרָא וְשָׁרְשָׁא דְּרָזָא דְּאִלֵּין סָמְכִין, דְּסָמְכִין לְאָת י׳ רָזָא דְּאָת ם׳ בְּרִבּוּעָא, ט׳ נְקוּדִין, תְּמַנְיָא נְקוּדִין, תְּרֵיסַר נְקוּדִין, שַׁבְעִין וּתְרֵין נְקוּדִין. אִשְׁתְּכַח, דְּכָל רָזָא דִּשְׁמָא קַדִּישָׁא, קָיְימָא בְּאָת י׳, וְכֻלָּא רָזָא חָדָא, וְקָיְימָא בְּרָזָא דְּבוּצִינָא, כְּמָה דְּאִתְּמַר לְמֶעְבַּד סָמְכוּ לְכָל אָת וְאָת. וְאִינּוּן סָמְכִין אִינּוּן רְתִיכָא דִּלְהוֹן, דְּכָל אָת וְאָת, כְּמָה דְּאִתְּמַר.

16. The second secret is the letter Hei OF YUD HEI VAV HEI that stands upon five pillars that support it, that emerge from the secret of luminary, WHICH IS BINAH OF ARICH ANPIN after it was gathered in and ascended above the secret of the curtain.

16. רָזָא תִּנְיָינָא, אָת ה׳, דְּקָיְימָא עַל חֲמִשָּׁה סָמְכִין, דְּסָמְכִין לָהּ, דְּנַפְקִין מֵרָזָא דְּבוּצִינָא, כַּד אִתְכְּנַשׁ לְאִסְתַּלְקָא לְעֵילָא, מֵרָזָא דְּמִשְׁחָתָא.

17. This letter is called 'the Holy Sanctuary' for the point that we mentioned, NAMELY THE YUD OF YUD HEI VAV HEI. For everything is based on the secret we spoke of, that of the letter final Mem quadrupled. Here, THE LETTER FINAL MEM is not imprinted, but rather the letter Hei, BECAUSE HERE STARTS THE REVELATION, and its Chariot is the five pillars we mentioned.

17. אָת דָּא הֵיכְלָא קַדִּישָׁא אִקְרֵי, לְגוֹ, נְקוּדָה דְּקַאמָרָן. וְכֻלָּא אִיהוּ בְּרָזָא דְּקַאמָרָן דְּאָת ם בְּרִבּוּעָא. אֲבָל הָכָא לָא אִתְרְשִׁים בַּר אָת ה׳, וּרְתִיכָא דִּילָהּ חֲמִשָּׁה סָמְכִין דְּקַאמָרָן.

18. הָכַד בָּטַשׁ נְהִירוּ דְּבוּצִינָא בְּאָת י׳, אִתְנַהִיר, וּמֵהַהוּא בְּטִישׁוּתָא, אִתְעֲבִידוּ אִינּוּן תֵּשַׁע סַמְכִין דְּקָאמְרָן. וּמִגּוֹ נְהִירוּ דְּאִתְנְהַר אָת י׳, אִתְפְּשָׁטוּ תְּלַת נְקוּדִין דְּי׳. תְּרֵין לְעֵילָא, דְּאִינּוּן רֵישָׁא. וְחַד לְתַתָּא, דְּאִיהוּ קוֹצָא דְּי׳, כְּגַוְונָא דָא דְּקָאמְרָן. כַּד אִתְפְּשָׁטוּ, תְּרֵין, אִתְעֲבִידוּ תְּלַת. חַד אִתְעֲבִיד תְּרֵין. וְאִתְפְּשָׁטוּ, וְאִתְעֲבִיד חַד הֵיכָלָא. דָּא הֵיכָלָא, לְבָתַר דְּאִתְעֲבִיד הֵיכָלָא לְחַד נְקוּדָה קַדְמָאָה, אִתְעֲבִיד בִּגְנִיזוּ טָמִיר רָזָא דְּאָת דָּא, וְקַיְימָא עַל חָמֵשׁ אַחֲרָנִין.

18. HE EXPLAINS WHAT THE FIVE SUPPORTS ARE, SAYING when the light of the luminary illuminates the letter Yud, it is lit up. For from that illumination the luminary projected, these nine pillars that we said were made - WHICH ARE THE SECRET OF CHOCHMAH, BINAH, DA'AT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, THAT SPREAD FROM THE TOP, MIDDLE, AND END OF YUD, AS MENTIONED. AND THEN, from the illumination that lit the letter Yud, the three points of the Yud spread, two points up, which are at the top OF YUD, NAMELY, THE UPPER TIP AND THE BODY OF THE YUD, and one point down, which is the LOWER tip of the Yud, like THE HEBREW DOT SEGOL, as we explained. When two points expanded IN THE SECRET OF CHIRIK and they became three, the one, WHICH IS THE CENTRAL COLUMN, became two, and became one sanctuary. After the sanctuary became the first point, the secret of the letter Hei became concealed and hidden, and stands on other five.

19. אַרְבָּעָה גְנִיזִין אִינּוּן, בְּחַד נְקוּדָה דְּקַיְימָא לְגוֹ בְּאֶמְצָעִיתָא, אִינּוּן חָמֵשׁ. וְאִיהִי ה׳. כְּמָה דְּהֵ״א דִּלְתַתָּא, קַיְימָא עַל אַרְבַּע, וְאִיהִי נְקוּדָה עַל אַרְבַּע, דְּקַיְימָא בְּגוֹ אֶמְצָעִיתָא. אוּף הָכָא נָמֵי הַאי. וּמַה דְּקַיְימָא עַל ה׳ סַמְכִין, הָכִי הוּא וַדַּאי, בְּגִין דְּהַאי נְקוּדָה עִלָּאָה, אִיהִי עַל תְּרֵין גַּוְונִין, חַד בִּלְחוֹדוֹי, וְחַד בִּטְמִירוּ.

19. There are four concealed together with one point between them in the middle. They are five, which is Hei. Just as the lower Hei, NAMELY MALCHUT, stands on four, NAMELY, ON THREE COLUMNS AND MALCHUT THAT RECEIVES THEM, and is a point over four - MEANING THAT MALCHUT HERSELF, WHICH IS A POINT, standing in their midst - here it is also like that. And as for its standing on five OTHER supports, NAMELY ON THE HEI OF YUD HEI VAV HEI, it is certainly so, because this supernal point, THE YUD OF YUD HEI VAV HEI, is of two aspects, one on its own and one concealed. THEREFORE, THERE ARE TWO HEI'S.

20. וּבְסִפְרָא דְּרָזִין דְּחֲנוֹךְ, ה׳ וַדַּאי קַיְימָא עַל חָמֵשׁ סַמְכִין דְּנָפְקִין מִגּוֹ בּוּצִינָא. וּכְדֵין אַפִּיק חֲמֵשׁ קַיְימִין אַחֲרָנִין, וְאִשְׁתְּכַח הַאי ה׳ בְּרָזָא דַּעֲשָׂרָה. וְכַד אִתְפְּרַשַׁת, קַיְימָא ה׳ דָּא, עַל סַמְכִין, וְאִינּוּן הֲווֹ תְּלֵיסַר מְכִילָן דְּרַחֲמֵי, בְּחַד דַּרְגָּא דְּאִתּוֹסָף עָלַיְיהוּ.

20. In the Book of Secrets of Enoch, HE SAYS, Hei certainly stands on five supports that stem from the luminary, WHICH IS BINAH OF ARICH ANPIN. Then THIS HEI produces five other pillars, WHICH ARE THE FIRST HEI OF YUD HEI VAV HEI. So this Hei is of the secret of ten, NAMELY ITS OWN FIVE SUPPORTS AND FIVE SUPPORTS OF THE HEI OF YUD HEI VAV HEI, WHICH TOGETHER ARE IN PLACE OF THE YUD. When HEI OF YUD HEI VAV HEI separates FROM THE HEI, AND RETURNS TO ITS PLACE, this Hei stands on FIVE supports; THE FOUR SUPPORTS ARE THE THREE COLUMNS AND MALCHUT THAT RECEIVES THEM, AND THE FIFTH IS THE SECRET OF THE POINT IN THEIR CENTER. AND THE FOUR SUPPORTS ARE INCLUDED WITHIN EACH OTHER IN SUCH A WAY THAT THERE ARE THREE COLUMNS IN EACH OF THE FOUR SUPPORTS, WHICH ARE TWELVE. They are the thirteen Attributes of Mercy together with one level added to them, NAMELY, THE POINT IN THE CENTER OF THE FOUR SUPPORTS.

21. וְאִלֵּין אִינּוּן תְּרֵיסַר דְּקַיְימִין בְּשִׁית. זִמְנִין אִינּוּן אַרְבְּעִין וּתְרֵין. זִמְנִין שַׁבְעִין וּתְרֵין הֲווֹ, אֲבָל נַחְתִּין לְתַתָּא. וְהָכָא אִתְפְּרְשׁוּ שְׁבִילִין לְכָל סְטַר, דְּאִינּוּן תְּלָתִין וּתְרֵין, אִשְׁתְּאַר אַרְבְּעִין. וּתְרֵין אוּדְנִין יְמִינָא וּשְׂמָאלָא, הָא אַרְבְּעִין וּתְרֵין, אִלֵּין מ״ב אַתְוָון עִלָּאִין, דְּאִינּוּן אַתְוָון רַבְרְבָן דְּאוֹרַיְיתָא.

21. These twelve pillars are in the six. Sometimes they are considered AS THE NAME OF Mem Bet (42), and sometimes Ayin Bet (72), but THIS IS when they go down. Here, FROM THE 72, paths extend in all directions, namely 32 PATHS OF CHOCHMAH. WHEN YOU SUBTRACT 32 FROM 72, 40 remains, which together with the two ears to the right and left equal 42, WHICH IS THE SECRET OF THE NAME OF MEM BET. These are the 42 supernal large letters in the Torah.

22. בְּגִין דְּאִית אַתְוָון רַבְרְבָן, וְאִית אַתְוָון זְעִירִין. אַתְוָון רַבְרְבִין אִינּוּן לְעֵילָא, אַתְוָון זְעִירִין לְתַתָּא. וְכֹלָּא לְתַתָּא כְּגַוְונָא דִּלְעֵילָא. בְּגִין דְּאִית שְׁמָהָן קַדִּישִׁין עִלָּאִין, דְּקַיְימִין בִּרְעוּ דְּרוּחָא וְלִבָּא בְּלָא מִלּוּלָא כְּלַל. וְאִית שְׁמָהָן קַדִּישִׁין תַּתָּאִין, דְּקַיְימִין בְּמִלָּה, וּבְמִשִּׁיכוּ דְּמַחֲשָׁבָה וּרְעוּ עָלַיְיהוּ.

22. There are large letters and small letters. Large letters are above IN BINAH, and small letters are below IN MALCHUT. Everything below, IN MALCHUT, is in the likeness of above, IN BINAH, because there are holy, supernal names IN BINAH that are drawn only by a willing of the spirit and heart, without any speech at all. And there are lower Holy Names IN MALCHUT that are drawn by speech, and with directing thought and will towards them.

23. There are other names below, which are of the Other Side, which is the Side of Impurity. These are drawn only by the willingness in an action below to raise to them that wish contained in the action below. For the Impure Side AWAKENS only through actions in this world, to be defiled through them, such as Bilaam and the people of the east countries and all those who are occupied with that Other Side, WHO AWAKENED IT BY PERFORMING ACTIONS BELOW TO AWAKEN IT.

23. וְאִית שְׁמָהָן אַחֲרָנִין לְתַתָּא, דְּאִינּוּן מֵהַהוּא סִטְרָא אַחֲרָא, דְּאִיהוּ מִסִּטְרָא דְּמִסְאֲבָא, וְאִלֵּין לָא קַיְימִין, אֶלָּא בִּרְעוּ דְּעוֹבָדָא לְתַתָּא, לְסַלְקָא רְעוּ דְּהַהוּא עוֹבָדָא דִּלְתַתָּא לְגַבֵּיהּ. בְּגִין דְּאִיהוּ סִטְרָא אַחֲרָא לָאו אִיהוּ, אֶלָּא בְּעוֹבָדִין דְּהַאי עָלְמָא, לְאִסְתַּאֲבָא בְּהוֹן. כְּגַוְונָא דְּבִלְעָם, וְאִינּוּן בְּנֵי קֶדֶם, וְכָל אִינּוּן דְּמִתְעַסְקֵי בְּהַהוּא סִטְרָא אַחֲרָא.

24. Those THAT ARE OF THE OTHER SIDE are not based on any of the imprinted letters of the 22 letters of the Torah except for two, which are Chet and Kuf. FOR THE KLIPAH OF YESOD IS CALLED 'CHET', WHICH IS THE SECRET OF THE CHILDREN OF CHET WHO NEGOTIATED WITH ABRAHAM ABOUT THE CAVE OF MACHPELAH, AND THE KLIPAH OF MALCHUT IS CALLED 'KUF'. They support THE OTHER SIDE with the support of THE THREE letters - Shin, Kuf, Resh (Heb. sheker, Eng. 'lie') - THAT ARE ATTACHED TO THEM, but CHET AND KUF frequent them even more. Therefore, in "A praise of David" (Tehilim 145), a Vav is written in THE MIDDLE OF EVERY SENTENCE of every letter AFTER THE CANTILLATION MARK ETNACHTA, FOR EACH SENTENCE BEGINS WITH A DIFFERENT LETTER OF THE ALPHABET, except for these two letters, CHET AND KUF. NAMELY, "HASHEM IS GRACIOUS (HEB. CHANUN), AND FULL OF COMPASSION; SLOW TO ANGER, AND OF ABUNDANT LOVE" (TEHILIM 145:8), which has no Vav, FOR IT IS NOT WRITTEN, 'AND SLOW TO ANGER AND OF ABUNDANT LOVE...'. AND ALSO, "HASHEM IS NEAR (HEB. KAROV) TO ALL WHO CALL UPON HIM, TO ALL WHO CALL UPON HIM IN TRUTH" (IBID. 18), WHERE IT IS WRITTEN: 'AND TO ALL WHO CALL UPON HIM IN TRUTH.' The reason is that Vav (lit. 'and') is the Name of the Holy One, blessed be He, MEANING THE CENTRAL COLUMN THAT UNITES RIGHT AND LEFT, AND THE OTHER SIDE HAS NO DESIRE FOR THE CENTRAL COLUMN. THEREFORE, SINCE THOSE LETTERS HAVE AN ATTACHMENT TO THE OTHER SIDE, THERE IS NO VAV (ENG. 'AND') IN THE MIDDLE OF THE SENTENCE IN ORDER TO SHOW THAT THEY HAVE AN ASSOCIATION WITH THE OTHER SIDE.

24. וְאִלֵּין, לָא קַיְימֵי בְּאַתְוָון רְשִׁימִין מִן כ״ב דְּאוֹרַיְיתָא, בַּר תְּרֵין, וְאִלֵּין ח׳ וק׳, וְסַמְכִין לוֹן בְּסִמִיכוּ אַתְוָון דְּשֶׁקֶר. אֲבָל אִלֵּין אִינּוּן אִשְׁתְּמוֹדְעָאן לְגַבַּיְיהוּ יַתִּיר. וְע״ד בִּתְהִלָּה לְדָוִד, בְּכֻלְּהוּ כְּתִיב ו׳ בְּכָל אָת וְאָת, בַּר מֵאִלֵּין תְּרֵין, דְּלָא כְּתִיב ו׳, דְּהָא ו׳ שְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא אִיהוּ.

25. HE RETURNS TO THE FIRST SUBJECT AND SAYS: Therefore, those 42 letters by which this world was created, together with this supernal Hei OF YUD HEI VAV HEI equal 92. THEY ARE THE FORTY REMAINING FROM ITS 72, WHICH, TOGETHER WITH THE TWO EARS, RIGHT AND LEFT, AS MENTIONED, ARE 42; EACH OF ITS FIVE SUPPORTS COMPRISED TEN, WHICH AMOUNT TO FIFTY. FIFTY PLUS 42 IS 92. They are ninety besides the two ears, right and left. This is the secret of: "And shall Sarah, that is ninety years old, give birth?" (Beresheet 17:17) BECAUSE SARAH ALLUDES TO IMA, THE UPPER HEI OF YUD HEI VAV HEI. But it amounts to 92, THAT IS, WITH THE TWO EARS. When the grade of Covenant is added to them, WHICH IS YESOD, which is the eighth firmament, and rests on the eighth day - MEANING THAT CIRCUMCISION IS AT THE EIGHTH DAY - 92 AND EIGHT OF YESOD EQUAL one hundred. They are certainly the hundred blessings that the Congregation of Yisrael, WHICH IS MALCHUT, needs to be daily adorned with. This is all by means of Hei.

25. וּבג״כ אִינּוּן אַרְבְּעִין וּתְרֵין אַתְוָון, דְּעָלְמָא דָּא אִתְבְּרֵי בְּהוּ, אִשְׁתְּכַח הַאי ה׳ עִלָּאָה, לְסַלְקָא לְתִשְׁעִין וּתְרֵין, תִּשְׁעִין הֲווֹ, בַּר תְּרֵין אוּדְנִין יְמִינָא וּשְׂמָאלָא. וְרָזָא דָא וְאִם שָׂרָה הֲבַת תִּשְׁעִים שָׁנָה תֵּלֵד. אֲבָל אִיהוּ בְּחֶשְׁבָּנָא תִּשְׁעִין וּתְרֵין, וְכַד אִתּוֹסַף דַּרְגָּא דְּרָזָא דִּבְרִית, דְּאִיהוּ רְקִיעָא תְּמִינָאָה, וְקַיְימָא לְתְמַנְיָא יוֹמִין, הָא מֵאָה. וְאִלֵּין וַדַּאי מֵאָה בְּרָכָאן בְּכָל יוֹמָא דְּאִצְטְרִיכָא כְּנֶסֶת יִשְׂרָאֵל לְאִתְעַטְרָא בְּהוּ. וְכֹלָּא בְּרָזָא דְּה׳.

26. הַאי ה׳, אִיהִי דִּיוּקְנָא דִּילָהּ בִּתְרֵין נוּנִין, רָזָא דְּמֵאָה, וְאִינּוּן חָמֵשׁ סַמְכִין רְתִיכִין, דְּנַפְקֵי מִגּוֹ בּוּצִינָא, וְאִינּוּן חָמֵשׁ אַחֲרָנִין דְּנַפְקִין מִינָּהּ. וע״ד דְּיוּקְנָהָא כְּגַוְונָא דָא ן-ן, תְּרֵין נוּנִין, וּנְקוּדָה דְּקַיְימָא בְּאֶמְצָעִיתָא. וע״ד ו׳ קַיְימָא בֵּינַיְיהוּ תָּדִיר, כְּגַוְונָא דָא נוּן, בְּגִין דְּהָכָא אִיהוּ אַתְרֵיהּ לְאִתְעַטְרָא, וְאע״ג דְּרָזִין אַחֲרָנִין אִינּוּן בְּרָזָא דְה׳, אֲבָל דָּא אִיהוּ בְּרָזִין דְּסִפְרָא דְּחֲנוֹךְ, וְהָכִי הוּא וַדַּאי.

26. This Hei is shaped like two Nun's, which is the secret meaning of one hundred, MEANING THAT THE TWO HEI'S, EACH OF WHICH HAS TEN SUPPORTS, EACH COMPRISED OF TEN, AMOUNT TO ONE HUNDRED. ONE HEI IS five supports and Chariots that emerge from the luminary. THE SECOND HEI IS the other five supports that emerge from it, FROM THE FIRST HEI OF YUD HEI VAV HEI. AND THE TEN SUPPORTS OF THE TWO HEI'S ARE THE TWO NUN'S. Therefore, their shapes are like two final Nun's with a dot in the middle. Therefore, there is always a Vav between them, thus: Nun Vav Nun, because here is where ZEIR ANPIN, WHICH IS VAV is crowned, MEANING IT RECEIVES THE MOCHIN OF THE THREE FIRST SFIROT. Even though there are other secrets to the Hei, they are among the secrets of the Book of Enoch, and it is certainly so.

27. וְכַד אִתְתַּקְנָא בְּאִינּוּן חַמְשִׁין בִּלְחוֹדַיְיהוּ, אִיהוּ נְקוּדָה חֲדָא דְּקַיְימָא בְּרָזָא דְנ׳, כְּגַוְונָא דָא נו״ן, וְחַד נְקוּדָה בְּאֶמְצָעִיתָא דְּאִיהִי שַׁלְטָא עָלַיְיהוּ, וְכֹלָּא רָזָא חֲדָא. זַכָּאִין אִינּוּן דְּיַדְעֵי אָרְחוֹי דְּאוֹרַיְיתָא, לְמֵהַךְ בְּאָרְחֵי קְשׁוֹט. זַכָּאִין אִינּוּן בְּהַאי עָלְמָא, וְזַכָּאִין אִינּוּן בְּעָלְמָא דְּאָתֵי.

27. When it is fixed only with fifty, it is in one dot that is based on the secret of the Nun, thus: Nun Vav Nun - MEANING IT IS SO HEARD ON PRONUNCIATION. FOR THE VAV IS a dot between them which dominates them, and it all pertains to one secret, AS MENTIONED. Blessed are they who know the ways of Torah, to go in the way of Truth. Blessed are they in this world and blessed are they in the World to Come.

28. רָזָא תְּלִיתָאָה אָת ו׳, הַאי אָת דְּיוּקְנָא דְּרָזָא דְּאָדָם, כְּמָה דְּאִתְּמַר. וְהָא אוּקִימְנָא, דְּהַאי אָת, קַיְימָא עַל י״ב רְתִיכִין. וְכַד מִתְפָּרְשָׁאן, אִינּוּן כ״ד רְתִיכִין, דְּכְלִילָן בְּהַאי אָת פְּשִׁיטוּ דְּיוּקְנָא דְּבַר נָשׁ, לְקֶבֶל דְּרוֹעִין וְיַרְכִין וְגוּפָא שַׁיְיפִין דִּלְהוֹן כ״ד אִינּוּן דְּדְרוֹעִין, וְיַרְכִין, וְגוּפָא, הָא אִתְּמַר, אֲבָל כֻּלְּהוּ סְתִימִין בְּגוּפָא, וְגוּפָא קַיְימָא בְּכֻלְּהוּ כ״ד, וְכֻלְּהוּ רְתִיכִין כְּלִילָן בֵּיהּ בְּגוּפָא, וּבְגִין דִּכְלִילָן כֻּלְּהוּ בֵּיהּ, קַיְימָא, ו׳ פְּשִׁיטוּ חַד.

28. The third secret is the letter Vav OF YUD HEI VAV HEI. This letter is the secret of the form of man, MEANING ZEIR ANPIN, FOR WITHIN HIM IS YUD HEI VAV HEI FULLY SPELLED WITH ALEPHS, WHICH AMOUNTS TO THE NUMERICAL VALUE OF ADAM (MAN), NAMELY 45, as we have learned. We have established that this letter, WHICH IS VAV THAT ALLUDES TO ITS THREE EXTREMITIES, stands on twelve Chariots, THE TWELVE OF WHICH SHINE ON EVERY EXTREMITY IN THE VAV, AND TWELVE TIMES SIX EQUALS 72. When divided BY THREE, there are 24 Chariots, BECAUSE THREE TIMES 24 EQUALS 72. In this letter is included the expansion of the form of man, corresponding to the arms, WHICH ARE CHESED AND GVURAH, the legs, WHICH ARE NETZACH AND HOD, and the torso, WHICH IS TIFERET AND YESOD. There are 24 limbs in the arms, 24 in the legs, AND 24 in the torso, as we have already learned, but they are all concealed in the torso, WHICH IS TIFERET, and the body stands in all THREE 24's. All 72 Chariots are included in the body and, because they are all included in it, the Vav expands once, MEANING ONE LINE THAT INCLUDES THEM ALL.

29. גּוּפָא חַד כָּלִיל בְּכ״ד רְתִיכִין, וְאִלֵּין אִינּוּן: רֵישָׁא בְּשִׁית. גּוּפָא בְּי״ח, וְאע״ג דְּכָל רְתִיכִין אִינּוּן י״ב לְכָל סִטְר, בְּכֹלָּא קַיְימָא גּוּפָא. אֲבָל עֶשְׂרִים וְאַרְבַּע אִינּוּן שִׁית דְּרֵישָׁא, דְּאִינּוּן שַׁיְיפִין לְאַעֲלָאָה רֵישָׁא. תְּמָנֵי סְרֵי חוּלְיָין דְּקַיְימָא רֵישָׁא, וְסַמְכָא גּוּפָא עָלַיְיהוּ.

29. AND HE EXPLAINS: a body includes 24 Chariots. They are the head OF THE VAV with six CHARIOTS and the body OF THE VAV with eighteen CHARIOTS, AND SIX AND EIGHTEEN EQUALS 24. Even though in all there are twelve Chariots at each end OF THE SIX EXTREMITIES, AND SIX TIMES TWELVE IS 72 AND NOT 24, ASSUREDLY the body is in them all, but FROM THE ASPECT OF 24, MEANING WHEN WE CONSIDER THE BODY AS ONLY A THIRD OF 72, AS MENTIONED ABOVE, they are DEFINED AS six in the head, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, THAT ARE IN THE HEAD. They are limbs by which to carry the head - NAMELY, THE THREE FIRST SFIROT THAT ARE CALLED 'HEAD', AND 18 ARE the 18 vertebrae OF THE SPINAL CORD, upon which the head stands and by which the body is supported.

30. וְכֻלְּהוּ פְּשִׁיטוּ חַד, בְּרֵישָׁא וְגוּפָא, וְאִינּוּן שִׁיתִּין כֻּלְּהוּ כָּלִיל לוֹן, דְּאִיהוּ רָזָא דְּשִׁית. וְעַל דָּא שִׁיעוּרָא דְּאָת ו׳, רֵישָׁא שִׁיעוּרָא בְּשִׁית נְקוּדִין מַמָּשׁ, גּוּפָא בְּתַמְנֵי סְרֵי. כְּגַוְונָא דָּא כָּל אִלֵּין רָזִין מִתְפָּרְשָׁן, לְאַכְלְלָא לוֹן בְּגוּפָא, בְּגִין דִּדְרוֹעִין וְיַרְכִין כֻּלְּהוּ בְּגַנִּיזוּ, וְע״ד כֹּלָּא אִתְכְּלִיל בְּרָזָא דְּאָת ו׳ וּדְיוּקְנָא דִּילָהּ.

30. All ABOVE-MENTIONED 24 CHARIOTS expand in one in the head and body OF THE VAV. The sixty SFIROT are all included IN THE VAV, which is the secret of six SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, EACH INCLUDING TEN. Therefore, the measure of the letter Vav, the head OF THE VAV is actually six points, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD AND the body is eighteen. Similarly, all the secrets are explained as included in the torso, because the arms and legs - THAT ARE CHESED, GVURAH, NETZACH AND HOD - are hidden. Therefore, everything is included in the letter Vav and its form.

31. וְכַד שְׁלִימוּ דְּאָת דָּא אִתְחָזֵי, כְּדֵין כָּל סִטְרִין בִּישִׁין אִסְתָּתְמוּ, וְאִתְפָּרְשָׁן מִסִּיהֲרָא, וְלָא אִתְחַפְיָין, בְּגִין דְּאִיהוּ מַבְקַע כָּל מַשְׁקוֹפִין דִּרְקִיעִין, וְאַנְהִיר לָהּ, וְלָא יַכְלָא מְקַטְרְגָא לְאַבְאָשָׁא כְּלַל. וְכַד הַאי אִסְתַּלָּק, כְּדֵין סָלִיק וְאַסְטֵי וּמְפַתֵּי, וְיָכִיל לְקַטְרְגָא עַל כָּל בְּנֵי עָלְמָא, בְּגִין דְּאִיהוּ מֶלֶךְ זָקֵן וּכְסִיל, וְהָא אוֹקִימְנָא.

31. When the letter appears to perfection, NAMELY THE VAV, WHICH IS THE CENTRAL COLUMN, AS MENTIONED, all the Evil Sides are blocked and depart from the moon, WHICH IS MALCHUT, and do not cover it. Because THE CENTRAL COLUMN cleaves through all the lintels in the firmament and illuminates on it, ON MALCHUT, the Inciter is unable to cause any harm. When it departs, NAMELY THE VAV THAT IS THE CENTRAL COLUMN, the Inciter rises, incites and accuses and seduces, and can denounce all the people of the world because he is an old and foolish king, as we have already established.

32. ו׳ אִיהוּ נְהוֹרָא דְּנָהִיר לְסִיהֲרָא, וְאע״ג דְּנָהִירִין סַגִּיאִין אִתְכְּלִילָן בֵּיהּ, נְהוֹרָא דְּנָהִיר לְסִיהֲרָא אִיהוּ חַד פְּשִׁיטוּ לְמַלְיָא לָהּ. וְאִיהוּ רָזָא דְּאָלֶף, רְשִׁימוּ בְּכָל אִינּוּן רָזִין. וְכַד נָהִיר לְסִיהֲרָא בְּרָזָא דְּו׳ נָהִיר לָהּ.

32. The Vav OF YUD HEI VAV HEI is the light that illuminates the moon, WHICH IS MALCHUT. Even though many lights are included IN THE VAV, WHICH IS ZEIR ANPIN, the light that illuminates the moon is just one expansion that fills it. He, ZEIR ANPIN, is the secret of the Aleph, WHICH IS SHAPED AS A VAV IN BETWEEN TWO YUD'S TO ITS RIGHT AND LEFT, NAMELY ZEIR ANPIN THAT IS THE CENTRAL COLUMN THAT RECONCILES AND UNITES THE RIGHT AND LEFT. AND HE IS imprinted with all those secrets THAT ARE IN THE ALEPH. When he illuminates the moon, WHICH IS MALCHUT, he shines on it with the secret of the Vav, THE SHAPE OF WHICH IS ONE LINE, WHICH IS THE EXPANSION OF THE CENTRAL COLUMN ALONE.

33. וּבְסִפְרָא דְּאָדָם קַדְמָאָה, בְּדִיוּקְנִין דְּאַתְוָון, ו׳ חַד נְקוּדָה לְעֵילָא, וְחָמֵשׁ נְקוּדִין דִּלְתַתָּא, וְכֵן שִׁיעוּרָא דִּילָהּ כְּגַוְונָא דָא, וְכָל נְקוּדָה קַיְימָא בְּרָזָא דְּעֶשֶׂר, בְּגִין דְּלֵית לָךְ נְקוּדָה דְּלָא אַשְׁלִים לְעֶשֶׂר, דְּכָל נְקוּדָה אִית בֵּיהּ תֵּשַׁע סַמְכִין רְתִיכִין, וְהַהִיא נְקוּדָה אַשְׁלִים לְעֶשֶׂר. נְקוּדָה דִּימִינָא תֵּשַׁע סַמְכִין רְתִיכִין לָהּ, וְאִיהִי עֲשָׂרָה. וְכֵן לִשְׂמָאלָא. וְכֵן לְכָל סִטְרִין. וְע״ד, כֻּלְּהוּ נְקוּדִין אִינּוּן כָּל חַד וְחַד כְּלָלָא דְּעֶשֶׂר, אִיהִי וּרְתִיכוֹי. וְכֻלְּהוּ כְּלִילָן בְּהַהוּא פְּשִׁיטוּ דְּאָת ו׳, בג״כ כֹּלָּא אִיהוּ בְּדִיוּקְנָא בְּרָזָא דְּאָת ו׳.

33. In the Book of Adam, regarding the shape of the letters HE SAYS THAT THE SHAPE OF THE Vav is one point on top, WHICH ALLUDES TO THE YUD OF YUD HEI VAV HEI, and five points below, WHICH ARE THE FIRST HEI OF YUD HEI VAV HEI, THE SECRET OF FIVE POINTS, WHICH ARE FIVE SUPPORTS. Also the measure OF THE VAV OF YUD HEI VAV HEI, WHICH IS ZEIR ANPIN, is such, NAMELY, IT INCLUDES IN IT YUD-HEI OF YUD HEI VAV HEI, WHICH IS THE SECRET OF THE SON OF YUD-HEI. Every point OF THE SIX POINTS THAT ARE IN IT is based on the secret of ten, for there is no point that is not completed to ten, for every point has nine supports and Chariots, WHICH ARE ITS TOP, MIDDLE, AND END, EACH COMPRISING THREE COLUMNS. THEY ARE THE THREE POINTS OF SEGOL. With the point itself it completes ten, for the point on the right has nine supports and Chariots and, with itself, it is ten. And so it is with the point on the left and so on all sides. Therefore, all the points comprise ten each, it and its Chariots. They are part of the expansion of the letter Vav. Therefore, everything has the shape of the letter Vav, NAMELY, IT HAS THE FORM OF ONE POINT ABOVE AND FIVE POINTS.

34. When the sun, WHICH IS ZEIR ANPIN, entered the moon, WHICH IS MALCHUT, an expansion emerges from this Vav, which is the secret of the Covenant, NAMELY YESOD, which is in the likeness of Gimel. Its purpose is to come into the Nukva, WHICH IS MALCHUT, and when all this is included in this expansion of the letter Vav, WHICH IS ZEIR ANPIN, then it is ready to mate with the Nukva. This is the secret of the scripture: "And take you to you Aaron your brother" (Shemot 28:1), who came to include the RIGHT arm, WHICH IS CHESED THAT IS CALLED 'AARON', with the torso, WHICH IS MOSES. "And his sons with him" (Ibid.), refers to his Chariots and supports. The left arm is included IN MOSES, WHO IS A CHARIOT TO ZEIR ANPIN, WHICH IS VAV, as it is written: "Take the Levites" (Bemidbar 3:45), THE LEVITES BEING THE LEFT ARM, WHICH IS GVURAH. So the Vav THAT IS MOSES includes everything in one expansion so as to be one.

34. וְכַד עָיֵיל שִׁמְשָׁא בְּסִיהֲרָא, נָפַק מֵהַאי ו׳ חַד פְּשִׁיטוּ רָזָא דִּבְרִית, כְּגַוּונָא דָא ג׳, וְדָא אִיהוּ לְאָעֵלָא בְּנוּקְבָא. וְכַד אִתְכְּלִיל כֻּלָּא בְּהַאי פְּשִׁיטוּ דְּאָת ו׳, כְּדֵין קַיְימָא לְשַׁמְשָׁא בְּנוּקְבָא. וְרָזָא דָא דִּכְתִיב, וְאַתָּה הַקְרֵב אֵלֶיךָ אֶת אַהֲרֹן אָחִיךָ, לְאִתְכַּלְלָא דְּרוֹעָא בְּגוּפָא, וְאֶת בָּנָיו אִתּוֹ, אִלֵּין כָּל אִינּוּן רְתִיכִין וְסַמְכִין דִּילֵיהּ. דְּרוֹעָא שְׁמָאלָא לְגַבֵּיהּ, דִּכְתִיב קַח אֶת הַלְוִיִּם, לְאִשְׁתַּכְּחָא ו׳ דְּכָלִיל כֻּלָּא. בְּחַד פְּשִׁיטוּ, לְמֶהֱוֵי חַד.

35. Therefore, there is unity in this VAV - in the right, left and center - FOR THE CENTER IS MOSES AND THE RIGHT IS AARON AND THE LEFT ARE THE LEVITES, and it is all one. Therefore, a single expansion is formed, which is called 'one' and there is only one expansion IN THE VAV, NAMELY, ONE LINE. This is THE SECRET MEANING OF one.

35. וְע״ד אִשְׁתְּכַח יִחוּדָא בְּהַאי, יְמִינָא וּשְׂמָאלָא וְאֶמְצָעִיתָא, כֻּלָּא אִיהוּ חַד. וְע״ד אִתְעֲבִיד חַד פְּשִׁיטוּ, וְאִקְרֵי אֶחָד, וְלָא תִּשְׁכַּח בַּר פְּשִׁיטוּ חַד בְּלְחוֹדוֹי, וְדָא הוּא חַד.

36. The last Hei OF YUD HEI VAV HEI, WHICH IS MALCHUT, becomes a body in the central point. The Vav OF YUD HEI VAV HEI, WHICH IS ZEIR ANPIN, enters it so the Vav is located between two points, one above, WHICH IS IMA, and one below, WHICH IS MALCHUT. Then the Upper World, WHICH IS BINAH, unites with the Lower World, WHICH IS MALCHUT, and they become one, as we have established. Rabbi Elazar and Rabbi Aba came and kissed the hands OF RABBI SHIMON. Rabbi Aba wept and said: Woe to the world when the sun will set, THAT IS, RABBI SHIMON, and the world will become dark.

36. ה׳ בַּתְרָאָה, אִתְעֲבִיד חַד גּוּפָא, בְּהַאי נְקוּדָה דְּאֶמְצָעִיתָא. וְאָעִיל בָּהּ ו׳, וְאִשְׁתְּכַח ו׳ בֵּין ב׳ נְקוּדִין, חַד לְעֵילָא, וְחַד לְתַתָּא. וּכְדֵין, אִתְאַחִיד עָלְמָא עִלָּאָה, בְּעָלְמָא תַּתָּאָה, וְאִיהוּ חַד. וְאוֹקִימְנָא. אָתָא רִבִּי אֶלְעָזָר וְרִבִּי אַבָּא וְנָשְׁקוּ יְדוֹי. בָּכָה רִבִּי אַבָּא וְאָמַר, וַוי לְעָלְמָא כַּד יִתְכְּנִישׁ שִׁמְשָׁא וְיִתְחַשָּׁךְ עָלְמָא.

37. Rabbi Elazar said: How do we know that the legs below, WHICH ARE NETZACH AND HOD, that pertain to the secret of the letter Vav, WHICH IS TIFERET, are included in the letter Vav? He said to him: It is written: "Remember the Torah of Moses my servant" (Malachi 3:22). It is not written, 'my prophet' to show that everything is included in the Vav, WHICH IS TIFERET, AND PROPHETS, THE SECRET OF NETZACH AND HOD, ARE INCLUDED IN MOSES, WHO IS TIFERET. THEREFORE, IT IS NOT NECESSARY TO WRITE 'MOSES MY PROPHET'. The letter VAV is considered 'one'; it is but one and one expansion, as explained.

37. אָמַר ר׳ אֶלְעָזָר, יַרְכִּין לְתַתָּא, בְּרָזָא דְּאָת ו׳, מנ״ל דְּאִתְכְּלִילוּ בְּהַאי אָת. אָמַר לֵיהּ, דִּכְתִיב זִכְרוּ תּוֹרַת מֹשֶׁה עַבְדִּי, וְלָא כְּתִיב נְבִיאִי, לְאִתְחַזָּאָה דְּכֹלָּא אִתְכְּלִיל בְּרָזָא דְּו׳, וְאָת ו׳ אִקְרֵי חַד, וְאִיהוּ חַד בְּלְחוֹדָהָא, וּפְשִׁיטוּ חַד וְהָא אִתְּמַר.

3. "And take you to you"

Rabbi Shimon says that Moses, the sun, did not unite with the moon, Malchut, until he comprised all aspects including right and left. When the offering is proper, the shining countenance of God is present in the world in the Temple, and the Other Side is subdued and hides, and the side of Holiness rules with light and joy. But when the offering is not done properly, or the unison is not performed correctly, then the moon is concealed and the Other Side rules in the world. Lastly we hear that God did not test Job, but instead aroused the Inciter against him, as the Inciter is constantly coming around to denounce people.

38. "And take you to you" (Shemot 28:1). Rabbi Shimon said: Moses, who is the sun, did not unite with the moon, WHICH IS MALCHUT, until he comprised all aspects in accordance with the secret meaning of the letter Vav, as we have established, NAMELY, HE INCLUDED AARON AND THE LEVITES, WHO ARE RIGHT AND LEFT. Come and behold: it is written, "From among the children of Yisrael that he may minister to Me" (Ibid.). 'To minister to Me' is spelled with an extra Vav, WHICH LITERALLY MEANS 'for its service' - for the service of the letter Vav, assuredly for its service. IT IS AS IF IT WERE WRITTEN, 'TO SERVE VAV', WHICH IS TIFERET, 'TO Me' which is the letter Hei, NAMELY MALCHUT, to bring in the Vav to unite with the Hei, so everything will become one. Blessed are the children of Yisrael who entered IN THE SECRETS OF TORAH and came out. They know the secrets of the ways of the Torah so as to walk the true path.

38. וְאַתָּה הַקְרֵב אֵלֶיךָ וְגוֹ׳. אָמַר רִבִּי שִׁמְעוֹן, לָא שִׁמֵּשׁ מֹשֶׁה דְּאִיהוּ שִׁמְשָׁא בְּסִיהֲרָא, עַד דְּאִתְכְּלִיל בְּכָל סִטְרִין בְּרָזָא דִּוׄ, כְּמָה דְּאוֹקִימְנָא. תָּא חֲזֵי, מַה כְּתִיב, מִתּוֹךְ בְּנֵי יִשְׂרָאֵל לְכַהֲנוֹ לִי. לְכַהֵן לִי לָא כְּתִיב, אֶלָּא לְכַהֲנוֹ לִי, לְשִׁמּוּשָׁא דִּילֵיהּ, לְשִׁמּוּשָׁא דְּאָת דָּא, לְשִׁמּוּשָׁא דִּילֵיהּ וַהֲאי. לִי דָּא אָת הׄ, לְאַעֲלָא וּלְשַׁמְשָׁא וׄ בְּהׄ, לְמֶהֱוֵי כֹּלָּא חַד. זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּעָאלוּ וְנַפְקוּ, וְיַדְעֵי בְּרָזָא דְּאָרְחוֹי דְּאוֹרַיְיתָא, לְמֵהָךְ בְּאֹרַח קְשׁוֹט.

39. HE ASKS: Why "from among the children of Yisrael"? HE ANSWERS: nothing is called 'one' or is properly one, except from among the children of Yisrael. For the children of Yisrael stand below to open ways and to illuminate paths and to kindle the candles, WHICH ARE THE SUPERNAL SFIROT, and to take everything from below upwards, so that everything shall be one. Therefore, it is written: "But you who did cleave to Hashem your Elohim..." (Devarim 4:4).

39. מִתּוֹךְ בְּנֵי יִשְׂרָאֵל אֲמַאי מִתּוֹךְ בְּנֵי יִשְׂרָאֵל. אֶלָּא כֹּלָּא לָא אִתְקְרֵי לְמֶהֱוֵי חַד כַּדְקָא יְאוֹת, אֶלָּא מִתּוֹךְ בְּנֵי יִשְׂרָאֵל. דְּהָא בְּנֵי יִשְׂרָאֵל קַיְימֵי לְתַתָּא, לְאִתְפַּתְחָא אָרְחִין, וּלְאַנְהָרָא שְׁבִילִין, וּלְאַדְלָקָא בּוּצִינִין, וּלְקָרְבָא כֹּלָּא מִתַּתָּא לְעֵילָא, לְמֶהֱוֵי כֹּלָּא חַד, וּבְגִינֵי כַּךְ כְּתִיב וְאַתֶּם הַדְּבֵקִים בַּיְיׄ וְגוֹ׳.

40. "And take you to you...": Rabbi Shimon said: Everything is taken near by one who knows how to affect unity and to serve his Master, for when the offering is found to be proper, everything is brought together, MEANING THE RIGHT AND LEFT SIDES. The shining countenance OF THE HOLY ONE, BLESSED BE HE, is present in the world in the Temple, and the Other Side is subdued and hides, and the side of Holiness rules with light and joy. But when the offering is not found to be proper, or the unity was not properly affected, then the face is sad and light is not prevalent. And the moon, WHICH IS MALCHUT, is concealed and the Other Side rules in the world, because there is no one who knows how to unite the Holy Name properly.

40. וְאַתָּה הַקְרֵב אֵלֶיךָ וְגוֹ׳ אר״ש, כֹּלָּא אִיהוּ קְרִיבָה, לְמַאן דְּיָדַע לְיַחֲדָא יִחוּדָא, וּלְמִפְלַח לְמָארֵיהּ, דְּהָא בְּזִמְנָא דְּאִשְׁתְּכַח קָרְבְּנָא כַּדְקָא יְאוֹת, כְּדֵין אִתְקְרִיב כֹּלָּא כַּחֲדָא, וּנְהִירוּ דְּאַנְפִּין, אִשְׁתְּכַח, בְּעָלְמָא בְּבֵי מַקְדְּשָׁא, וְאִתְכַּפְיָא וְאִתְכַּסְיָא סִטְרָא אַחֲרָא, וְשָׁלִיט סִטְרָא דְּקֻדְּשָׁא בְּנְהִירוּ וְחִידוּ. וְכַד קָרְבְּנָא לָא אִשְׁתְּכַח כַּדְקָא יְאוֹת, אוֹ יִחוּדָא לָא הֲוֵי כַּדְקָא יְאוֹת, כְּדֵין אַנְפִּין עֲצִיבוּ. וּנְהִירוּ לָא אִשְׁתְּכַח, וְאִתְכַּסְיָא סִיהֲרָא, וְשַׁלְטָא סִטְרָא אַחֲרָא בְּעָלְמָא, בְּגִין דְּלָא אִית מַאן דְּיָדַע לְיַחֲדָא שְׁמָא קַדִּישָׁא, כַּדְקָא יְאוֹת.

41. Rabbi Shimon said: The Holy One, blessed be He, did not test Job and did not bring him to a test like the tests of other righteous people. For is it not written of him: 'Elohim tested Job', as is written about Abraham: "Elohim did test Abraham" (Beresheet 22:1), who offered his only son to Him with his own hand. Job did not give Him or hand Him anything. It is not said to him THAT HE SHOULD GIVE, but he was given over to the Inciter through the Judgment of the Holy One, blessed be He, as He aroused the Inciter against him, which he did not request. The Inciter is constantly coming to denounce people. Here, the Holy One, blessed be He, aroused the Inciter against him, as is written: "Have you considered My servant Job" (Iyov 1:8), but this is a deep secret.

41. אר״ש, קוּדְשָׁא בְּרִיךְ הוּא לָא נַסִּי לְאִיּוֹב, וְלָא אָתָא עִמֵּיהּ בְּנִסְיוֹנָא, כְּנִסְיוֹנָא דִּשְׁאַר צַדִּיקַיָּא, דְּהָא לָא כְּתִיב בֵּיהּ וְהָאֱלֹהִים נִסָּה אֶת אִיּוֹב, כְּמָה דִּכְתִיב בְּאַבְרָהָם וְהָאֱלֹהִים נִסָּה אֶת אַבְרָהָם. דְּאִיהוּ בִּידֵיהּ אַקְרִיב לִבְרֵיהּ יְחִידָאי לְגַבֵּיהּ. וְאִיּוֹב לָא יָהִיב לֵיהּ וְלָא מָסַר לֵיהּ כְּלוּם. וְלָא אִתְּמַר לֵיהּ, אֲבָל אִתְמְסַר בִּידָא דִּמְקַטְרְגָא, בְּדִינָא דְּקוּדְשָׁא בְּרִיךְ הוּא. דְּאִיהוּ אִתְּעַר לְהַהוּא מְקַטְרְגָא לְגַבֵּיהּ, מַה דְּאִיהוּ לָא בָּעָא. דְּהָא בְּכָל זִמְנָא אִתָּא הַהוּא מְקַטְרְגָא לְאִתְעָרָא עַל בְּנֵי נָשָׁא, וְהָכָא קוּדְשָׁא בְּרִיךְ הוּא אִתְּעַר לְגַבֵּיהּ, דִּכְתִיב הֲשַׂמְתָּ לִבְּךָ עַל עַבְדִּי אִיּוֹב. אֲבָל רָזָא עֲמִיקָא אִיהוּ.

4. "And it came to pass at the end of days"
Rabbi Shimon tells us that "the end of days" means impurity, while "the end of right" is holiness. He says that Cain's offering was not accepted because it "came to pass" "at the end of days," so it came from the Other Side. Abel included a small portion for the Other Side in his offering with the largest portion for God, while Cain included the largest portion for the Other Side. We are also told that Job did not properly arrange his offering either.

42. He opened the discussion, saying: "And in process of time (lit. 'at the end of days') it came to pass, that Cain brought of the fruit of the ground an offering to Hashem" (Beresheet 4:3). "At the end of days," has a secret meaning; it is "the end of days (Heb. yamim)," WHICH IS IMPURITY, rather than 'the end of right (Heb. yamin; also 'days')', WHICH IS HOLINESS. He rejected the 'end of right (Heb. yamin)' and sought to bring near the "end of days (Heb. yomin)." We have established that it is written: "But go you your way till the end be" (Daniel 12:13). The Holy One, blessed be He, said to Daniel: "But go you your way till the end be." He kept asking Him: 'which end? the end of days or end of right?', until He said to him: 'The end of the right.'

42. פָּתַח וְאָמַר וַיְהִי מִקֵּץ יָמִים וַיָּבֵא קַיִן מִפְּרִי הָאֲדָמָה מִנְחָה לַיְיָ׳. וַיְהִי מִקֵּץ יָמִים, רָזָא אִיהוּ, מִקֵּץ יָמִים, וְלָא מִקֵּץ יָמִין, דְּחָה לְקֵץ יָמִין, וְקָרִיב לְקֵץ יָמִים. וְהָא אוֹקִימְנָא, דִּכְתִיב וְאַתָּה לֵךְ לַקֵּץ. אָמַר קוּדְשָׁא בְּרִיךְ הוּא לְדָנִיאֵל וְאַתָּה לֵךְ לַקֵּץ. אָמַר לֵיהּ, לְאָן קֵץ, לְקֵץ הַיָּמִים אוֹ לְקֵץ הַיָּמִין, עַד דְּאָמַר לֵיהּ לְקֵץ הַיָּמִין.

43. This is what David feared, as it is written: "Let me know, Hashem, my end," (Tehilim 39:5) whether the end of the days or the end of the right. And here, BY CAIN, it is written: "And it came to pass" "at the end of days", rather than 'at the end of the right'. Therefore, his offering was not accepted, because it all came from the Other Side.

43. וְע״ד דָּחִיל דָּוִד, דִּכְתִיב הוֹדִיעֵנִי יְיָ׳ קִצִּי. אוֹ לְקֵץ הַיָּמִים, אוֹ לְקֵץ הַיָּמִין. וְהָכָא מָה כְּתִיב, וַיְהִי מִקֵּץ יָמִים וְלָא מִקֵּץ יָמִין. וּבְגִינֵי כַּךְ לָא אִתְקַבָּל קָרְבָּנֵיהּ דְּהָא מִסִּטְרָא אַחֲרָא הֲוָה כֹּלָּא.

44. Come and behold: it is written, "And Abel, he also brought" (Beresheet 4:4). What is the meaning of "he also"? Its purpose is to add everything, one within the other - MEANING THAT IN THE OFFERING OF ABEL THERE WAS ALSO A PORTION FOR THE OTHER SIDE, AND IN THE OFFERING OF CAIN THERE WAS ALSO A PORTION FOR HOLINESS. HOWEVER, WITH ABEL, the whole and main part of his offering was to the Holy One, blessed be He, and he gave a portion for the Other Side, as is written: "And of the fat parts thereof" (Ibid.); THE FATTEST AND BEST WAS FOR THE HOLY ONE, BLESSED BE HE. But with Cain, the main was for "the end of days," WHICH IS THE OTHER SIDE, and he gave only a small portion to the Holy One, blessed be He. Therefore, he and his offering were rejected.

44. ת״ח מָה כְּתִיב, וְהֶבֶל הֵבִיא גַּם הוּא. מַאי גַּם הוּא. לְאַסְגָּאָה כֹּלָּא דָּא בְּדָא. קָרְבָּנָא כֹּלָּא וְעִקָּרָא דִּילֵיהּ הֲוָה לְקוּדְשָׁא בְּרִיךְ הוּא, וְיָהִיב חוּלָקֵיהּ לְסִטְרָא אַחֲרָא, כד״א וּמֵחֶלְבֵיהֶן. וְקַיִן, עִקָּרָא עָבֵד מִקֵּץ יָמִים, וְיָהַב חוּלָקָא לְקוּדְשָׁא בְּרִיךְ הוּא, וְעַל דָּא אִתְדָּחָא אִיהוּ וְקָרְבָּנֵיהּ.

45. About Job, it is written: "And his sons used to go and feast... And when the days of their feasting were gone about" (Iyov 1:4-5), and also, "And they used to send and call for their three sisters to eat and drink with them" (Ibid.). This was the main portion HE GAVE to the Other Side, and only afterwards did he offer burnt offerings. Now, a burnt offering (Heb. olah) is male rather than female, and wholly rises (Heb. olah) up, but he did not offer a sacrifice that would properly include it as well, MEANING TO ALSO GIVE A PORTION TO THE OTHER SIDE.

45. בְּאִיּוֹב מַה כְּתִיב, וְהָלְכוּ בָנָיו וְעָשׂוּ מִשְׁתֶּה וְגוֹ׳. וּכְתִיב וַיְהִי כִּי הִקִּיפוּ יְמֵי הַמִּשְׁתֶּה. וּכְתִיב וְשָׁלְחוּ וְקָרְאוּ לִשְׁלֹשֶׁת אַחְיוֹתֵיהֶם לֶאֱכוֹל וְלִשְׁתּוֹת עִמָּהֶם, דְּדָא אִיהוּ עִקָּרָא לְסִטְרָא אַחֲרָא. וּלְבָתַר אַקְרִיב עוֹלוֹת, וְעוֹלָה אִיהוּ דְּכַר, וְלָא נוּקְבָא, וְסַלְקָא לְעֵילָא, וְקָרְבָּנָא לָא קָרִיב לְאַכְלָלָא לֵיהּ כַּדְקָא יֵאוֹת.

5. Giving a portion to the Other Side
We read that if Job had given a portion to everyone then the 'Inciter' or negative force would not have been able to approach him later. Rabbi Shimon says that when the Other Side is given a proper portion, it removes itself from the Sanctuary; therefore the side of Holiness rises higher and higher. God aroused the Inciter against Job because of his incorrect offering. We are told that God united with Yisrael in Egypt at Pascal while the Other Side was occupied with Job. Regarding the unleavened bread, Rabbi Shimon says that the Evil Inclination in a person is like yeast in a dough: it enters the belly of a person slowly and then multiples there until the whole body is mixed with it. This is idolatry.

46. Come and behold: had he given a portion to everyone, MEANING ALSO TO THE OTHER SIDE, then the Inciter could not have approached him later. One may ask why the Holy One, blessed be He, did him evil FOR NOT GIVING A PORTION TO THE OTHER SIDE? WHAT IS THE SIN HERE? HE ANSWERS: It was because he caused the light to be covered and concealed, for he did not properly offer another offering to sustain others, MEANING THE OTHER SIDE, AS IT HAS A PORTION IN THE OFFERINGS, but rather offered ONLY a burnt offering (Heb. olah), that ascends (Heb. olah) above, AND THE OTHER SIDE HAS NO PART IN IT. Therefore, it is written: "Thus Job did all the days" (Iyov 1:5); HE DID NOT GIVE A PORTION TO THE OTHER SIDE, for if the Other Side had been nourished with a proper portion, it would have been removed from the Sanctuary and would have departed from it, and the side of Holiness would have risen higher and higher.

46. וְת"ח, אִלְמְלֵא חוּלָקָא יָהֵב לְכֹלָּא, מִקַּטְרְגָא לָא יָכִיל לֵיהּ לְבָתַר, וְאִי תֵּימָא אֲמַאי אַבְאִישׁ לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא. אֶלָּא, בְּגִין דְּגָרִים לְכַסְיָא נְהוֹרָא וּלְאִתְחַפְיָא, וְאִיהוּ לָא קָרִיב קָרְבְּנָא אַחֲרָא, לְאַתְּזָנָא בֵּיהּ אַחֲרָנִין, אֶלָּא עוֹלָה, דְּסַלְקָא לְעֵילָא, וְעַל דָּא כְּתִיב, כָּכָה יַעֲשֶׂה אִיּוֹב כָּל הַיָּמִים, דְּאִלְמְלֵא סִטְרָא אַחֲרָא אִתְּזָנַת בְּחוּלָקָא, אִתְעֲבַר מֵעַל מַקְדְּשָׁא וְאִסְתַּלָּק מִנֵּיהּ, וְסִטְרָא דִּקְדוּשָׁה הֲוָה סָלִיק לְעֵילָא לְעֵילָא.

47. But he did not want another, MEANING THE OTHER SIDE, to gain any benefit from his offering, so he removed himself from it. Whence do we know this from? From the verse: "And turns away from evil" (Iyov 1:8); HE REMOVED HIMSELF FROM EVIL, SO AS NOT TO GIVE IT ANY PORTION. Therefore, he always offered a burnt offering, because the Other Side never receives any pleasure from it. Thus, whatever the Other Side took afterwards FROM JOB, it took from its own. In this way, Job caused a foreskin to cover the Holy Covenant, and it did not move from it, FROM THE HOLY COVENANT. Therefore, the Holy One, blessed be He, aroused against him the Inciter, as it is written: "Have you considered My servant Job?"

47. אֲבָל אִיהוּ לָא בָּעָא דְּאִתְהֲנֵי אַחֲרָא מִקָּרְבָּנֵיהּ, וְאַעְדֵּי גַּרְמֵיהּ מִנֵּיהּ. מְנָא לָן. דִּכְתִיב, וְסָר מֵרָע. וְעַל דָּא קָרִיב תָּדִיר עוֹלָה, דְּהָא עוֹלָה לָא אִתְהֲנֵי מִנֵּיהּ סִטְרָא אַחֲרָא לְעָלְמִין. וּבְגִין כַּךְ, כָּל מָה דְּנָטִיל לְבָתַר, מִדִּידֵיהּ נָטִיל. וְעַל דָּא אִיּוֹב גָּרִים לְחַפְיָא עָרְלָה עַל בְּרִית קַיְימָא, דְּלָא הֲוָה אַעְדֵּי מִנֵּיהּ. וּבְגִין כַּךְ קוּדְשָׁא בְּרִיךְ הוּא אִתְּעַר לְהַהוּא מִקַּטְרְגָא, דִּכְתִיב הֲשַׂמְתָּ לִבְּךָ עַל עַבְדִּי אִיּוֹב.

48. Come and behold: when the Holy One, blessed be He, wished to unite with Yisrael in Egypt, the time was not propitious because the foreskin, MEANING THE OTHER SIDE, covered the light, until the time came and the Inciter took that which belonged to him from Job. Then the Holy One, blessed be He, commanded to eat the Pascal sacrifice in haste, MEANING while the Other Side was occupied with Job, and commanded the removal of the foreskin from them. The Holy One, blessed be He, united with Yisrael, and the Other Side separated from Holiness and was occupied with Job and took what was its own. Then "it is Hashem's passover" (Shemot 12:11), for until now, the passover was not Hashem's. Blessed are they who know how to properly affect the unity of their Master.

48. ת"ח, כַּד בָּעָא קוּדְשָׁא בְּרִיךְ הוּא לְאִתְאַחֲדָא בְּהוּ בְּיִשְׂרָאֵל בְּמִצְרַיִם, לָא קַיְימָא שַׁעֲתָא. בְּגִין דְּעָרְלָה חַפְיָא נְהוֹרָא, עַד זִמְנָא דְּהַהוּא מִקַּטְרְגָא הֲוָה נָטִיל דִּילֵיהּ מֵאִיּוֹב, וְעַל דָּא פָּקִיד לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא לְמֵיכְלֵיהּ לְהַהוּא פֶּסַח בִּבְהִילוּ, עַד דְּהַהוּא סִטְרָא אַחֲרָא אִשְׁתְּדַל בֵּיהּ בְּאִיּוֹב, וּפָקִיד לְאִתְעַבְּרָא עָרְלָה מִנַּיְיהוּ, וּכְדֵין אִתְאַחַד קוּדְשָׁא בְּרִיךְ הוּא בְּיִשְׂרָאֵל, וְהַהוּא סִטְרָא אַחֲרָא אִתְפְּרַשׁ מִן קֻדְשָׁא, וְאִשְׁתְּדַל בֵּיהּ בְּאִיּוֹב, וְנָטִיל מִדִּילֵיהּ. וּכְדֵין פֶּסַח הוּא לַיְיָ' וַדַּאי. דְּעַד הַשְׁתָּא לָא הֲוָה פֶּסַח לַיְיָ'. זַכָּאִין אִינּוּן דְּיַדְעֵי וּמְיַחֲדֵי יִחוּדָא דְּמָארֵיהוֹן כַּדְקָא יְאוֹת.

49. It is written: "You shall make you no molten Elohim" (Shemot 34:17), followed by, "The feast of unleavened bread (Heb. matzot) shall you keep" (Ibid. 18). HE ASKS: why is one adjacent to the other? HE ANSWERS: This is what has been explained, that whoever eats leaven (Heb. chametz) on Pesach (Passover), it is as if he worships idols.

49. כְּתִיב אֱלֹהֵי מַסֵּכָה לֹא תַעֲשֶׂה לָךְ, וּכְתִיב בַּתְרֵיהּ אֶת חַג הַמַּצּוֹת תִּשְׁמֹר. מַאי הַאי לְגַבֵּי הַאי. אֶלָּא הָכִי אוּקְמוּהָ, מַאן דְּאָכִיל חָמֵץ בְּפֶסַח כְּמַאן דְּפָלַח לכו"ם אִיהוּ.

50. ת"ח, כַּד נָפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם נָפְקוּ מֵרְשׁוּ דִּלְהוֹן, מֵרְשׁוּ אַחֲרָא, מֵהַהוּא רְשׁוּ דְּאִקְרֵי חָמֵץ, נַהֲמָא בִּישָׁא. וְע"ד אִקְרֵי כו"ם הָכִי, וְדָא אִיהוּ רָזָא דְּיֵצֶר הָרָע, פּוּלְחָנָא נוֹכְרָאָה, דְּאִקְרֵי אוּף הָכִי שְׂאוֹר. וְדָא אִיהוּ יֵצֶר הָרָע, דְּהָכִי אִיהוּ יֵצֶר הָרָע בְּבַר נָשׁ, כְּחָמִיר בְּעִיסָה, עָאל בְּמְעוֹי דְּבַר נָשׁ זְעֵיר זְעֵיר, וּלְבָתַר אַסְגֵּי בֵּיהּ, עַד דְּכָל גּוּפָא אִתְעֲרַב בַּהֲדֵיהּ. וְדָא אִיהוּ כו"ם. וְעַל דָּא כְּתִיב, לֹא יִהְיֶה בְּךָ אֵל זָר. אֵל זָר וַדַּאי.

6. "Cease from man, though his breath be in his nostrils"
Rabbi Yehuda wonders if the title verse means that people should avoid one another, but Rabbi Shimon answers that God has cautioned people to guard themselves from those who have turned to evil. We learn that the Holy Spirit in man consists of three - Nefesh, Ruach and Neshamah, Neshamah being the highest of all, since it is a supernal force with which to know and keep the commandments of God. The only thing that can significantly damage the Neshamah and lead to idolatry is anger, which Rabbi Shimon warns us about strongly. He says that one must not even look at the face of an angry man, and should certainly not associate with him.

51. אֶת חַג הַמַּצּוֹת תִּשְׁמֹר, רִבִּי יְהוּדָה פָּתַח, חִדְלוּ לָכֶם מִן הָאָדָם אֲשֶׁר נְשָׁמָה בְּאַפּוֹ כִּי בַּמֶּה נֶחְשָׁב הוּא. הַאי קְרָא אוּקְמוּהָ. אֲבָל מַאי חִדְלוּ לָכֶם מִן הָאָדָם, וְכִי אַזְהַר לֵיהּ לְבַר נָשׁ לְאִתְמְנָע מִשְּׁאָר בְּנֵי נָשָׁא. אוּף אִינּוּן נָמֵי לְגַבֵּיהּ, יִשְׁתַּכְּחוּן בְּנֵי נָשָׁא דְּלָא יִקְרְבוּן אִלֵּין בְּאִלֵּין לְעָלְמִין. אֶלָּא הָא אוּקְמוּהָ בְּמַאן דְּאֲשִׁכִּים לְפִתְחָא דְּחַבְרֵיהּ לְמֵיהַב לֵיהּ שְׁלָם.

52. I have explained the passage: "CEASE..." together with another passage that says: "He that blesses his friend with a loud voice, rising early in the morning, it shall be counted a curse to him" (Mishlei 27:14). Even though it is all well, MEANING EVEN THOUGH HE HAS ALREADY BLESSED THE HOLY ONE, BLESSED BE HE, AND IT IS NOT NECESSARY TO CAUTION ABOUT IT "CEASE...", what is "Cease from man, though his breath be in his nostrils"? Here, the Holy One, blessed be He, has commanded the man and cautioned him to guard himself from those people who have turned from a good way to an evil way, and defile themselves with the impurity of the Other Side.

52. וַאֲנָא אוֹקִימְנָא לֵיהּ בִּקְרָא אַחֲרָא, דִּכְתִיב, מְבָרֵךְ רֵעֵהוּ בְּקוֹל גָּדוֹל בַּבֹּקֶר הַשְּׁכֵּם קְלָלָה תֵּחָשֵׁב לוֹ. וְאַף עַל גַּב דְּכֹלָּא שַׁפִּיר. אֲבָל מַאי חִדְלוּ לָכֶם מִן הָאָדָם אֲשֶׁר נְשָׁמָה בְּאַפּוֹ. הָכָא פָּקִיד קוּדְשָׁא בְּרִיךְ הוּא לְבַר נָשׁ, וְאַזְהִיר לֵיהּ לְאִסְתַּמְּרָא מֵאִינּוּן בְּנֵי נָשָׁא, דְּסָטוּ אָרְחַיְיהוּ מֵאָרַח טָב לְאָרַח בִּישׁ, וּמְסָאֲבֵי נַפְשַׁיְיהוּ בְּהַהוּא מְסָאֲבוּ אַחֲרָא.

53. When the Holy One, blessed be He, created man, He made him in the supernal image and blew into him a Holy Spirit combined of three, as we have established, so that he would contain Nefesh, Ruach, Neshamah. And Neshamah is the highest of all of them, for it is a supernal force with which to know and to keep the commandments of the Holy One, blessed be He. If one brings the sacred Neshamah into another worship, he defiles it and leaves the service of his Master. For these three forces are all one, Nefesh, Ruach and Neshamah, together in partnership. And they are one, as in the supernal secret THAT BINAH AND ZEIR ANPIN AND MALCHUT ARE ONE, SO TO NEFESH, RUACH AND NESHAMAH ARE ONE, BECAUSE THEY STEM FROM THEM.

53. דְּהָא כַּד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא לְבַר נָשׁ, עָבֵד לֵיהּ בְּדִיוּקְנָא עִלָּאָה, וְנָפַח בֵּיהּ רוּחָא קַדִּישָׁא, דְּכָלִיל בִּתְלַת כְּמָה דְּאוֹקִימְנָא, דְּאִית בֵּיהּ נֶפֶשׁ רוּחַ וּנְשָׁמָה, וְעִילָּא מִכֹּלָּא נְשָׁמָה, דְּאִיהִי חֵילָא עִלָּאָה לְמִנְדַּע, וּלְמֵטַר פִּקּוּדוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא. וְאִי הַהִיא נִשְׁמְתָא קַדִּישָׁא אָעִיל לָהּ בְּפוּלְחָנָא אַחֲרָא, הַאי אִיהוּ מַסְאִיב לָהּ, וְנָפִיק מִפּוּלְחָנָא דְּמָארֵיהּ. בְּגִין דִּתְלַת חֵילִין אִלֵּין, כֻּלְּהוּ חַד, נֶפֶשׁ רוּחַ וּנְשָׁמָה מִשְׁתַּתְּפֵי כַּחֲדָא, וַהֲווֹ חַד, וְכֹלָּא כְּגַוְונָא דְּרָזָא עִלָּאָה.

54. If we see a man that has all these levels, WHICH ARE NEFESH, RUACH AND NESHAMAH, and still not know clearly what he is, how can we determine whether to approach that man or avoid him? Here then, in his real anger, one could know and recognize him for what he is. If he guards the holy Neshamah in his anger, so as not to uproot it from its place and bring a foreign El to replace it, then he is a proper man. Such is a servant of his Master; such is a whole man.

54. וְאִי חָזֵינָן לְהַאי בַּר נָשׁ, דַּהֲווֹ בֵּיהּ אִלֵּין דַּרְגִּין כֻּלְּהוּ. עַד לָא קַיְּימָא בְּקִיּוּמֵיהּ לְמִנְדַּע מַאן אִיהוּ, בְּמָאי אִתְיְדַע לְקָרְבָא בַּר נָשׁ בַּהֲדֵיהּ, אוֹ לְאִתְמַנְּעָא מִנֵּיהּ. בְּרוּגְזֵיהּ מַמָּשׁ, יְדַע לֵיהּ בַּר נָשׁ, וְיִשְׁתְּמוֹדַע מַאן אִיהוּ. אִי הַהִיא נִשְׁמְתָא קַדִּישָׁא נָטַר בְּשַׁעֲתָא דְּרוּגְזוֹי, דְּלָא יָעֲקַר לָהּ מֵאַתְרָהָא, בְּגִין לְמִשְׁרֵי תְּחוֹתָהּ הַהוּא אֵל זָר, דָּא אִיהוּ בַּר נָשׁ כַּדְקָא יֵאוֹת. דָּא אִיהוּ עַבְדָּא דְּמָארֵיהּ, דָּא אִיהוּ גְּבַר שְׁלִים.

55. If that man does not guard it but uproots this supernal Holiness BY BECOMING ANGRY, and causes the Other Side to dwell in its place, assuredly such a man has rebelled against his Master. It is forbidden to come near him or join him. Such a one "tears himself in his anger" (Iyov 18:4). He tears and uproots his soul because of his anger and causes a foreign El to dwell within him. In reference to him, it is written: "Cease from man, though his breath be in his nostrils" (Yeshayah 2:22), meaning that he tears his holy Neshamah and defiles it in his anger, MEANING BECAUSE HE BECAME ANGRY, exchanging his Neshamah in his anger. "For in what (Heb. bameh) is he to be accounted of" (Ibid.), means that man is considered A STAGE (HEB. BAMAH), ON WHICH idols ARE WORSHIPPED.

55. וְאִי הַהוּא בַּר נָשׁ לָא נָטִיר לָהּ, וְאִיהוּ עָקַר קְדוּשָׁה דָּא עִלָּאָה מֵאַתְרֵיהּ, לְמִשְׁרֵי בְּאַתְרֵיהּ סִטְרָא אַחֲרָא. וַדַּאי דָּא אִיהוּ בַּר נָשׁ דְּמָרִיד בְּמָארֵיהּ, וְאָסִיר לְקָרְבָא בַּהֲדֵיהּ וּלְאִתְחַבְּרָא עִמֵּיהּ, וְדָא אִיהוּ טוֹרֵף נַפְשׁוֹ בְּאַפּוֹ. אִיהוּ טָרִיף וְעָקַר נַפְשֵׁיהּ, בְּגִין רוּגְזֵיהּ, וְאַשְׁרֵי בְּגַוֵּיהּ אֵל זָר. וְעַל דָּא כְּתִיב חִדְלוּ לָכֶם מִן הָאָדָם אֲשֶׁר נְשָׁמָה בְּאַפּוֹ, דְּהַהִיא נִשְׁמְתָא קַדִּישָׁא טָרִיף לָהּ, וְסָאִיב לָהּ, בְּגִין אַפּוֹ. אֲשֶׁר נְשָׁמָה אַחְלַף בְּאַפּוֹ. כִּי בַּמֶּה נֶחְשָׁב הוּא. כו"ם אִתְחַשִּׁיב הַהוּא בַּר נָשׁ.

56. Whoever joins him and whoever speaks with him, is as though he actually joins with idolatry. What is the reason? Because actual idolatry dwells within him, MEANING A STRANGE EL. Moreover, he has uprooted the supernal Holiness from its place and caused idolatry to dwell instead, a strange El. As it is written of a strange El: "Turn not to idols" (Vayikra 19:4), it is similarly forbidden to look at the face OF THE ANGRY MAN.

56. וּמַאן דְּאִתְחַבָּר עִמֵּיהּ, וּמַאן דְּאִשְׁתָּעֵי בַּהֲדֵיהּ, כְּמַאן דְּאִתְחַבָּר בכו"ם מַמָּשׁ. מ"ט. בְּגִין דכו"ם מַמָּשׁ שָׁארִי בְּגַוֵּיהּ. וְלָא עוֹד, אֶלָּא דְּעָקַר קְדוּשָׁה עִלָּאָה מֵאַתְרֵיהּ, וְשָׁארִי בְּאַתְרֵיהּ כו"ם אֵל זָר. מָה אֵל זָר כְּתִיב בֵּיהּ אַל תִּפְנוּ אֶל הָאֱלִילִים, כְּגַוְונָא דָּא, אָסִיר לְאִסְתַּכְּלָא בְּאַנְפּוֹי.

57. You may ask: But what about the anger of sages? HE ANSWERS: The anger of sages is good from every aspect, for we have learned that the Torah is fire and the Torah causes him to seethe, as it is written: "'Is not My word like a fire,' says Hashem" (Yirmeyah 23:29). The anger of sages is in the words of Torah. The anger of sages is to give honor to the Torah, and it is all in the service of Hashem. Therefore, it says, "Hashem your Elohim is a consuming fire, a jealous El" (Devarim 4:24).

57. וְאִי תֵּימָא הָא רוּגְזָא דְּרַבָּנָן. רוּגְזָא דְּרַבָּנָן טָב אִיהוּ לְכָל סִטְרִין, דְּהָא תָּנֵינָן דְּאוֹרַיְיתָא אֶשָּׁא אִיהִי, וְאוֹרַיְיתָא קָא מַרְתְּחָא לֵיהּ, דִּכְתִיב הֲלֹא כֹה דְּבָרִי כָּאֵשׁ נְאֻם יְיָ׳. רוּגְזָא דְּרַבָּנָן בְּמִלֵּי דְּאוֹרַיְיתָא. רוּגְזָא דְּרַבָּנָן לְמֵיהַב יְקָרָא לְאוֹרַיְיתָא, וְכֹלָּא לְפוּלְחָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא הֲוֵי, לְכַךְ נֶאֱמַר כִּי יְיָ׳ אֱלֹהֶיךָ אֵשׁ אוֹכְלָה הוּא אֵל קַנָּא.

58. But if THE ANGER is for other matters, AND NOT FOR WORDS OF TORAH, then it is not the service of the Holy One, blessed be He. Of all the sins that a person commits, none are actual idol worship like one WHO IS ANGRY. It is forbidden to approach him. If you say that he only temporarily transgressed AND BECAME ANGRY but afterwards repented, it is not so! Since once he has uprooted the Holiness of his soul from himself and from its place and that strange El appropriated that place, he strengthens himself there and does not leave him. The only exception is when that person becomes entirely purified and has uprooted from himself THE STRANGE EL forever, and afterwards endeavors to become holy and to draw Holiness upon himself, THEN hopefully he will become holy. Rabbi Yosi said to him: He actually becomes holy.

58. אֲבָל אִי בְּמִלִּין אַחֲרָנִין, לָאו פּוּלְחָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא הַאי, בְּגִין דִּבְכָל חַטָּאִים דְּקָא עָבִיד בַּר נָשׁ, לָאו אִיהוּ כּו״ם מַמָּשׁ כְּהַאי, וְאָסִיר לְקָרְבָא בַּהֲדֵיהּ, דְּהַאי. וְאִי תֵּימָא הָא לְשַׁעֲתָא הֲוָה, דְּעָבַר וְהָדַר אַהְדַּר. לָאו הָכִי, דְּכֵיוָן דְּאֶעְקַר קְדוּשָׁא דְּנַפְשֵׁיהּ מִנֵּיהּ וּמֵאַתְרֵיהּ, וְהַהוּא אֵל זָר, מַקְפַּח הַהוּא אֲתָר, אִתְתָּקַף בֵּיהּ, וְלָא שָׁבִיק לֵיהּ. בַּר כַּד אִתְדָּכֵי בַּר נָשׁ מִכֹּל וָכֹל, וְעָקַר לֵיהּ לְעָלְמִין, וּלְבָתַר אִשְׁתְּדַל לְאִתְקַדְּשָׁא וּלְאַמְשָׁכָא קְדוּשָׁה עָלֵיהּ. בְּדֵין וּלְוָאי דְּאִתְקַדַּשׁ. א״ל ר׳ יוֹסֵי, אִתְקָדַּשׁ מַמָּשׁ.

59. He said to him: Come and behold. At the moment he uproots the Holiness of his soul and in its place dwells that strange El that is called 'impure', the person becomes defiled and he defiles whoever approaches him. That Holiness is uprooted from him, and when it has been uprooted once, in relation to what he did, it will never return to its place.

59. א״ל תּ״ח, בְּשַׁעֲתָא דְּאִיהוּ עָקַר קְדוּשָׁה דְּנַפְשֵׁיהּ, וְשַׁרְיָא בְּאַתְרֵיהּ הַהוּא אֵל זָר דְּאִקְרֵי טָמֵא, אִסְתָּאֵב בַּר נָשׁ, וְסָאִיב לְמַאן דְּקָרִיב בַּהֲדֵיהּ, וְהַהִיא קְדוּשָׁה עָקְרַת מִנֵּיהּ, וְכֵיוָן דְּעָקְרַת מִנֵּיהּ זִמְנָא חֲדָא, כַּמָּה דְּיַעֲבִיד בַּר נָשׁ עוֹד, לָא תִּיתוּב לְאַתְרָהָא.

60. He said to him: Yet there are many defiled people who are purified. He said to him: Other impurities are different, for they cannot do more THAN DEFILE HIM ON THE OUTSIDE, but one WHO GETS ANGRY is different from them all, for his whole body becomes defiled inside and out, and he contaminates the soul and everything else. Other impurities in the world only defile the body on the outside. Therefore, it is written: "Cease from man, though his breath be in his nostrils (or: 'anger')"; MEANING that he exchanged the Holiness of his Master for his anger. Such an impurity defiles everything, "For in what (Heb. bameh) is he to be accounted of," he is certainly considered an altar (Heb. bamah) for idol worship.

60. א״ל אִי הָכִי, כַּמָּה מִסְאֲבִין אִינּוּן דְּמִתְדַּכְּאָן. א״ל שָׁאנֵי מִסְאֲבוּ אַחֲרָא, דְּלָא יָכִיל לְמֶעְבַּד יַתִּיר. אֲבָל דָּא שַׁנְיָא מִכֹּלָּא, דְּכָל גּוּפָא סָאִיב מִגּוֹ וּמִבַּר, וְנַפְשָׁא, וְכֹלָּא מַסְאִיב. וּשְׁאַר מִסְאֲבוּ דְּעָלְמָא, לָאו אִיהוּ אֶלָּא גּוּפָא לְבַר בְּלְחוֹדוֹי, וּבג״כ כְּתִיב חִדְלוּ לָכֶם מִן הָאָדָם אֲשֶׁר נְשָׁמָה בְּאַפּוֹ, דְּאִתְחֲלַף קְדוּשָׁה דְּמָארֵיהּ בְּגִין אַפּוֹ, דְּדָא אִיהוּ מִסְאֲבוּ דְּמַסְאִיב כֹּלָּא. כִּי בַּמֶּה נֶחְשָׁב הוּא. בָּמָה כּו״ם וַדַּאי נֶחְשָׁב אִיהוּ.

7. Matzot and the counting of the Omer

We read that in order to raise Malchut to be connected with the supernal days above, men must stand on their feet to count the Omer. The counting of the Omer is the secret of the male, being connected to the Holy Covenant, so women are exempted from this counting. Rabbi Shimon says that throughout the seven supernal days of Zeir Anpin, one of the lower days of Malchut becomes holy, and this lower day is called a week. When the seven Sfirot of Malchut are sanctified through the 49 supernal Sfirot, the House is prepared so that Malchut can join with Zeir Anpin; then it is called Shavuot. Then the fiftieth day, Binah, rules over the 49 days and, by way of awakening the lower beings, produces the Torah.

61. Come and behold: this anger is idolatry, the Other Side, as we have said. Thus, a person must guard himself against it and separate from it. Therefore, it is written: "You shall make you no molten Elohim" (Shemot 34:17). "Make you" MEANS you shall NOT harm yourself. And immediately following, it is written: "The feast of unleavened bread shall you keep" (Ibid. 18). "Keep" refers to the side of Holiness that a person should keep and not exchange it for the Other Side. If he exchanges it FOR THE OTHER SIDE, he becomes defiled and defiles whoever comes near him.

61. תּ״ח, הַאי אִיהוּ רוּגְזָא דְּאִיהוּ כּו״ם, סִטְרָא אַחֲרָא, כְּמָה דְּאַמְרָן, דְּבָעֵי בַּר נָשׁ לְאִסְתַּמְרָא מִנֵּיהּ וּלְאִתְפְּרָשָׁא מֵעֲלוֹי, וְע״ד כְּתִיב אֱלֹהֵי מַסֵּכָה לֹא תַעֲשֶׂה לָךְ. לָךְ: בְּגִין לְאַבְאָשָׁא גַּרְמָךְ. וּכְתִיב בַּתְרֵיהּ אֶת חַג הַמַּצּוֹת תִּשְׁמֹר: דָּא סִטְרָא דְּקֻדְשָׁה, דְּבָעֵי בַּר נָשׁ לְנַטְרָא לֵיהּ, וְלָא יְחַלֵּף לֵיהּ בְּגִין סִטְרָא אַחֲרָא. וְאִי יְחַלֵּף לֵיהּ הָא אִיהוּ מַסְאִיב, וְסָאִיב לְכָל מַאן דְּקָרִיב בַּהֲדֵיהּ.

62. This is a place called "Shmor" ('observe', 'be careful with', 'guard') NAMELY MALCHUT THAT IS CALLED "SHMOR": therefore it is written, "The Festival of Matzot shall you observe, seven days shall you eat matzot as I have commanded you" (Shemot 34:18). These seven days OF THE FESTIVAL OF MATZOT, are not like the seven days of Sukkot (holiday of the booths), BECAUSE THOSE OF SUKKOT are supernal, NAMELY THE SEVEN SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD AND MALCHUT OF BINAH THAT ZACHAR AND NUKVAH ASCENDED AND CLOTHED. BUT THOSE OF THE FESTIVAL OF MATZOT are of below, NAMELY THE SEVEN SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD AND MALCHUT OF MALCHUT. Therefore DURING THOSE OF SUKKOT we say whole Hallel AND DURING THOSE OF THE FESTIVAL OF MATZOT, we do not say whole Hallel. And because they are SEVEN DAYS of below, OF MALCHUT, it is written "seven days shall you eat Matzot." The word "Matz-t" is found wanting, namely, missing the letter Vav, TO SHOW, that it was still (the interval) prior to the dwelling upon them of the supernal days (that incorporated) the secret of the letter Vav, WHICH IS ZEIR ANPIN.

62. אֶת חַג הַמַּצּוֹת תִּשְׁמֹר, הַאי אִיהוּ אֲתָר דְּאִקְרֵי שְׁמוֹר. וּבג״כ כְּתִיב, אֶת חַג הַמַּצּוֹת תִּשְׁמֹר שִׁבְעַת יָמִים תֹּאכַל מַצּוֹת כַּאֲשֶׁר צִוִּיתִיךָ. שִׁבְעַת יָמִים אִלֵּין, לָאו אִינּוּן כְּשִׁבְעַת הַיָּמִים דְּסֻכּוֹת, דְּאִינּוּן עִלָּאִין וְאִלֵּין תַּתָּאִין. וְעַל דָּא, בְּאִינּוּן הַלֵּל גָּמוּר, וּבְהָנֵי לָאו הַלֵּל גָּמוּר, וְעַל דְּאִינּוּן לְתַתָּא, שִׁבְעַת יָמִים תֹּאכַל מַצּוֹת. מַצּ֫ת כְּתִיב חָסֵר בְּלָא ו׳, דְּעַד לָא שָׁרָאן אִינּוּן יוֹמִין עִלָּאִין, רָזָא דִּו׳.

63. If you ask: if the secret meaning of the feast of unleavened bread has been sanctified, SINCE ON THE FIRST NIGHT OF PESACH, MALE AND FEMALE WERE SANCTIFIED AND RECEIVED THE MOCHIN OF SUPERNAL ABA AND IMA, THAT IS, THEY ROSE TO BE A GARMENT TO THEM, why did MALCHUT AGAIN go down from Her place? Have we not learned that 'One should enhance (raise), and not lessen (Lower), (the importance of) holy matters'? Why did She go FROM ABA AND IMA down to the lower seven days?

63. וְאִי תֵּימָא, כֵּיוָן דְּהַאי רָזָא דְּחַג הַמַּצּוֹת אִתְקַדָּשׁ, אֲמַאי נַחְתָּא, דְּהָא תְּנִינָן מַעֲלִין בַּקֹּדֶשׁ וְלָא מוֹרִידִין, אֲמַאי נַחְתָּא לְתַתָּא בְּאִינּוּן יוֹמִין תַּתָּאִין.

64. Come and behold: it is written, "And make atonement for himself, and for his house" (Vayikra 16:6), TO TEACH that one who atones has to atone for himself first, and afterward for his household. Similarly this grade, NAMELY MALCHUT, started to be sanctified and to emerge into Holiness DURING THE FIRST NIGHT OF PESACH, in order to atone for Herself. As soon as She was sanctified, She had to atone for Her household and sanctify them. Therefore, She came down to sanctify Her house. How are they sanctified? It is through Yisrael below. Once they were sanctified, they need to raise Her up, because when the house of the Queen, WHICH IS MALCHUT, is sanctified, She then rises to be connected with the supernal days above.

64. ת״ח, כְּתִיב וְכִפֶּר בַּעֲדוֹ וּבְעַד בֵּיתוֹ וְגוֹ׳, מַאן דְּיִכַּפֵּר, אִצְטְרִיךְ לְכַפָּרָא עָלֵיהּ בְּקַדְמֵיתָא, וּבָתַר עַל בֵּיתֵיהּ. כְּגַוְונָא דָא, הַאי דַּרְגָּא, שָׁאֲרֵי לְאִתְקַדְּשָׁא וּלְנָפְקָא בִּקְדוּשָׁה, לְכַפָּרָא עָלֵיהּ, וְכֵיוָן דְּאִיהוּ אִתְקַדַּשׁ, בָּעֵי לְכַפָּרָא עַל בֵּיתֵיהּ, וּלְקַדְּשָׁא לוֹן, וְעַל דָּא נַחְתָּא לְתַתָּא לְקַדְּשָׁא בֵּיתֵיהּ. וּבְמָה מְקַדֵּשׁ לוֹן, בְּיִשְׂרָאֵל דִּלְתַתָּא. וְכֵיוָן דְּאִלֵּין מִתְקַדְּשָׁאן, בָּעֵינָן לְסַלְקָא לָהּ לְעֵילָא, דְּהָא כַּד בֵּיתָא דְּמַטְרוֹנִיתָא אִתְקַדְּשַׁת, כְּדֵין סַלְקַת לְעֵילָא, לְאִתְקַשְׁרָא בְּאִינּוּן יוֹמִין עִלָּאִין לְעֵילָא.

65. For this purpose, we make a reckoning, MEANING THAT WE COUNT THE OMER, standing on our feet, because the days that we count are supernal days, NAMELY THE SFIROT OF ZEIR ANPIN, WHICH IS MALE. Likewise, every time a person enters the supernal days OF ZEIR ANPIN, both in prayer and in praise, that person must stand on his legs so that the legs and body SERVE there, IN ZEIR ANPIN, EQUALLY together. The legs and body MUST stand like a man who stands with power, and not like a woman who customarily sits. Also, for the praise of the Upper World, ONE SHOULD STAND.

65. וְעַל דָּא אֲנַן עַבְדִּין חוּשְׁבָּנָא, בְּקִיּוּמָא עַל קַיְּימִין, בְּגִין דְּאִינּוּן יוֹמִין יוֹמִין עִלָּאִין אִינּוּן, וְכֵן בְּכָל זִמְנָא דְּעָאל בַּר נָשׁ לְאִינּוּן יוֹמִין עִלָּאִין, בֵּין בְּצְלוֹתָא, בֵּין בִּשְׁבָחָא, אִצְטְרִיךְ לְקַיְּימָא עַל רַגְלוֹי, יַרְכִין וְגוּפָא כַּחֲדָא תַּמָּן. יַרְכִין וְגוּפָא לְקַיְּימָא, כְּדְכוּרָא דְּקַיְּימָא בְּחֵילֵיהּ, וְלָא כְּנוּקְבָא דְּאָרְחָהָא לְמֵיתַב. וְעוֹד בְּגִין שְׁבָחָא דְּעִלְּמָא עִלָּאָה.

66. וּבְגִין דְּאִיהוּ רָזָא דִּדְכוּרָא, נָשִׁים פְּטוּרוֹת מֵחוּשְׁבָּנָא דָא, וְלָא מִתְחַיְּיבָן לְמִימְנֵי בַּר דְּכוּרִין, לְאִתְקַשְׁרָא כָּל חַד כַּדְקָא יֵאוֹת. כְּגַוְונָא דָא, יֵרָאֶה כָּל זְכוּרְךָ, דְּכוּרִין, וְלָא נָשִׁין. בְּגִין דְּרָזָא דִּבְרִית בְּדְכוּרָא אִיהוּ, וְלָא בְּנוּקְבָא, וּבְגִין דְּקַיְּימָא רָזָא לְעֵילָא, נָשִׁין לָא מִתְחַיְּיבָן.

66. Since THE COUNTING OF THE OMER is the secret of the Male, FOR WE DRAW THE SUPERNAL SFIROT OF ZEIR ANPIN, women are exempted from this counting. Only the men are obligated to count, in order to bind each one properly. Thus, "All you males shall appear" (Shemot 23:17), for the males are obligated to appear, but not the women. This is because the secret of the Covenant is in the Male but not in the Female. Since the secret is above IN THE MALE, IN ZEIR ANPIN, women are not obligated.

67. וְרָזָא אוֹלִיפְנָא הָכָא, דִּבְכָל שִׁבְעַת יוֹמִין מֵאִלֵּין יוֹמִין עִלָּאִין, נַטְלָא קְדוּשָׁא יוֹמָא חַד דְּאִלֵּין תַּתָּאֵי, וְהַאי תַּתָּאָה אִקְרֵי שָׁבוּעַ, דְּאִתְקַדָּשׁ בְּשִׁבְעָה יוֹמִין עִלָּאִין. וְכֵן בְּכָל שִׁבְעָה וְשִׁבְעָה מֵאִינּוּן חַמְשִׁין יוֹמִין, עַד וְלָא עַד בִּכְלָל, וְכַד אִשְׁתְּכָחוּ אַרְבְּעִין וּתְשַׁע יוֹמִין עִלָּאִין, אִשְׁתְּכָחוּ לְתַתָּא שֶׁבַע יוֹמִין, דְּאִתְקַדָּשׁוּ בְּהוּ וְכָל חַד אִקְרֵי שָׁבוּעַ, דְּעָאל בְּאִינּוּן שֶׁבַע. וְעַל דָּא כְּתִיב, שֶׁבַע שַׁבָּתוֹת תְּמִימוֹת תִּהְיֶינָה. בְּגִין דְּאִינּוּן נוּקְבִין, נָקֵט קְרָא לִישָׁנָא דְּנוּקְבִין.

67. Here, we have learned a secret: throughout the seven supernal days OF ZEIR ANPIN, one of the lower days OF MALCHUT becomes holy. This lower day OF MALCHUT is called a week, because it is sanctified from the seven supernal days. Similarly, it is so for each and every seven of these fifty supernal days, until (but not including) THE FIFTIETH DAY, MEANING THAT THE FIFTIETH DAY IS NOT INCLUDED AMONG THOSE WHICH AMEND THE LOWER DAYS. When there are 49 supernal days present, then below, IN MALCHUT, HER seven days are sanctified, BECAUSE EACH DAY IS AMENDED BY SEVEN SUPERNAL DAYS. FOR THROUGH CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF CHESED OF ZEIR ANPIN, CHESED OF MALCHUT IS AMENDED AND THROUGH CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF GVURAH OF ZEIR ANPIN, GVURAH OF MALCHUT IS AMENDED, AND SO ON IN THIS MANNER. Each one THAT IS AMENDED IN MALCHUT is called a week, because it enters into those seven SUPERNAL DAYS. Therefore, it is written: "Seven complete Shabbatot shall there be," (Vayikra 23:15), WHICH INDICATES THE SEVEN LOWER DAYS, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF MALCHUT, AS EACH ONE IS CALLED A 'WEEK'. Because they are female, BEING THE SEVEN SFIROT OF MALCHUT, the Torah uses the feminine suffix FOR THEM, AS IS WRITTEN: "SEVEN COMPLETE SHABBATOT SHALL THERE BE" (FEM.).

68. וְכַד אִתְקַדָּשׁוּ בְּהוּ, וּבֵיתָא, מִתַּתְקְנָא לְאִתְחַבְּרָא אִתְּתָא בְּבַעְלָהּ, כְּדֵין אִקְרֵי חַג שָׁבוּעוֹת, מֵאִינּוּן נוּקְבֵי דְּשָׁארוּ עָלַיְיהוּ אִינּוּן יוֹמִין עִלָּאִין, דְּאִתְקַדָּשׁוּ בְּהוּ. וּבג״כ כְּתִיב בְּשָׁבוּעוֹתֵיכֶם, אִינּוּן דִּלְכוֹן, וְלָא כְּתִיב בְּשָׁבוּעוֹת, בְּגִין דְּהָכִי נָמֵי מִתְקַדְּשִׁין יִשְׂרָאֵל לְתַתָּא עִמְּהוֹן.

68. When THE SEVEN SFIROT OF MALCHUT are sanctified through them, THE 49 SUPERNAL SFIROT, the House, WHICH IS THE SEVEN SFIROT OF MALCHUT THAT WERE NOT CORRECTED DURING THE FIRST NIGHT OF PESACH, is prepared so a wife would unite with her husband, NAMELY, SO MALCHUT WOULD JOIN WITH ZEIR ANPIN. Then it is called Shavuot (holiday of weeks',) after the females, MEANING THE SEVEN SFIROT OF MALCHUT THAT ARE CALLED 'SEVEN WEEKS', AS MENTIONED ABOVE, over which the supernal days dwell, WHICH ARE THE 49 DAYS OF ZEIR ANPIN, through which they are sanctified. Therefore, it is written "in your (feast of) weeks" (Bemidbar 28:26), WHICH MEANS that they are yours. It is not written 'in the feast of weeks', BECAUSE JUST AS THE SEVEN SFIROT OF MALCHUT WERE SANCTIFIED, WHICH ARE CALLED 'WEEKS', Yisrael below were also sanctified with them, BECAUSE YISRAEL BELOW DEPEND UPON THE SANCTIFICATION OF MALCHUT, FROM WHOM THEY RECEIVE; THEREFORE, IT SAYS: "IN YOUR WEEKS."

69. וְעַל דָּא כַּד מָטוּן לְתֵשַׁע וְאַרְבְּעִין יוֹמִין, הַהוּא יוֹמָא עִלָּאָה דְּעָלַיְיהוּ, דְּאִיהוּ יוֹמָא דְּחַמְשִׁין, דְּשַׁלִּיט עַל תְּשְׁעָה וְאַרְבְּעִין יוֹמִין, רָזָא דִּכְלָלָא דְּאוֹרַיְיתָא, בְּתִשְׁעָה וְאַרְבְּעִין אַנְפִּין, וּכְדֵין הַהוּא יוֹמָא עִלָּאָה, יוֹמָא דְּחַמְשִׁין, בְּאִתְעָרוּתָא דִּלְתַתָּא, אַפִּיק אוֹרַיְיתָא כְּלָלָא בְּתִשְׁעָה וְאַרְבְּעִין אַנְפִּין.

69. When we reach 49 days, that supernal day which is above them, the fiftieth day, WHICH IS BINAH, rules over the 49 days - NAMELY THE 49 SFIROT OF ZEIR ANPIN, which are the secret of the entirety of the Torah, MEANING ZEIR ANPIN THAT IS CALLED 'TORAH', that has 49 aspects. Then the supernal day, WHICH IS the fiftieth day, BINAH, by means of the awakening of the lower beings, produces the Torah - WHICH IS ZEIR ANPIN, MEANING THE MOCHIN OF HIS THREE FIRST SFIROT, which is the entirety of the 49 aspects CORRECTED THROUGH THE COUNTING OF THE 49 DAYS.

8. "Even the sparrow has found a home"
Rabbi Elazar continues the theme of Binah, the fiftieth day, and the creation of the Torah. The sparrows alluded to in the title verse are the birds of

the sky, the ultimate meaning of which is 'freedom'. 'Freedom' alludes to Binah and 'sparrow' to Malchut. Since freedom emerges from the fiftieth year, Binah, the Torah that emerges from Binah is called 'freedom'. We are told that Upper freedom is Binah or Jubilee, and Lower freedom is Malchut or the Sabbatical Year - but both are as one.

70. Rabbi Elazar opened the discussion, saying: "Even the sparrow has found a home, and the swallow (Heb. dror) a nest for herself, where she may lay her young. Your altars..." (Tehilim 84:4). "Even the sparrow has found a home": these are the birds of the sky. Some of them nest outside and some of them nest in an abode, THE DWELLING PLACE OF A MAN, like the swallow (Heb. dror) that is a bird that places its nest in the home of any man and has no fear. Why? Because everyone calls it 'dror'. What is dror? It is freedom, as it is written: "And proclaim liberty (Heb. dror)" (Vayikra 25:10) in its Aramaic translation, freedom. Such is the swallow, from the day it nests in the house and has young, it lives (Heb. dar) in the house fifty days, and then they separate from each other. This is the bird that is called 'dror', WHICH MEANS freedom, WHICH ALLUDES TO BINAH AND MALCHUT IS CALLED SPARROW.

70. ר׳ אֶלְעָזָר פָּתַח וְאָמַר, גַּם צִפּוֹר מָצְאָה בַיִת דְּרוֹר קֵן לָהּ אֲשֶׁר שָׁתָה אֶפְרוֹחֶיהָ אֶת מִזְבְּחוֹתֶיךָ וְגוֹ׳. גַּם צִפּוֹר מָצְאָה בַיִת, אִלֵּין צִפָּרֵי שְׁמַיָּא, דִּמְנַהוֹן שַׁוְיִין מָדוֹרֵיהוֹן לְבַר, וּמִנַּהוֹן שַׁוְיִין מָדוֹרֵיהוֹן בְּבֵיתָא, כְּגוֹן דְּרוֹר, דְּאִיהוּ עוֹפָא דְּשַׁוֵּי דִּיוּרֵיהּ בְּבֵיתָא דְּכָל בַּר נָשׁ, וְלָא דָחִיל. אֲמַאי. בְּגִין דְּכֹלָּא קָרָאן לֵיהּ דְּרוֹר. מַאי דְּרוֹר. חֵירוּ, כד״א, וּקְרָאתֶם דְּרוֹר, וְתַרְגּוּמוֹ חֵירוּ. וְדָא אִיהוּ צִפּוֹר דְּרוֹר. דְּהָא מִיּוֹמָא דְּעָבִיד קִנָּא בְּבֵיתָא אַפִּיק בְּנִין, מָדוֹרֵיהּ בְּבֵיתָא חַמְשִׁין יוֹמִין, וּלְבָתַר מִתְפָּרְשָׁן אִלֵּין מֵאִלֵּין, וְדָא הוּא עוֹפָא דְּאִקְרֵי דְּרוֹר: חֵירוּ.

71. Come and behold: it is written, "And you shall hallow the fiftieth year, and proclaim liberty throughout all the land" (Vayikra 25:10). THE FIFTIETH YEAR IS BINAH, for from here freedom emerges to everyone. Because freedom emerges from it, the Torah that emerges FROM BINAH is called 'freedom' (Heb. cherut). Therefore, it is written: "engraved (Heb. charut) on the tablets" (Shemot 32:16). Do not pronounce it 'charut', but rather "cherut," for this is the Torah that is called 'freedom', because whatever this supernal day, WHICH IS BINAH, brings forth is called 'freedom' and it is freedom for all. That day is supernal freedom, because there is upper freedom and lower freedom, MEANING upper Hei, WHICH IS BINAH, and lower Hei, WHICH IS MALCHUT. Upper freedom and lower freedom, which are Sabbatical year, WHICH IS MALCHUT, and Jubilee, WHICH IS BINAH, are as one, MEANING THAT THEY CLOTHE EACH OTHER. AND THEN BINAH IS CALLED 'UPPER FREEDOM' AND MALCHUT 'LOWER FREEDOM'.

71. תָּא חֲזֵי מַה כְּתִיב, וְקִדַּשְׁתֶּם אֵת שְׁנַת הַחֲמִשִּׁים שָׁנָה וּקְרָאתֶם דְּרוֹר בָּאָרֶץ. מֵהָכָא נָפְקָא חֵירוּ לְכֹלָּא, וּבְגִין דְּנָפְקָא מִנֵּיהּ חֵירוּ, אוֹרַיְיתָא דְּנָפְקַת מִנֵּיהּ אִקְרֵי חֵירוּ. וְעַל דָּא כְּתִיב, חָרוּת עַל הַלֻּחֹת, אַל תִּקְרֵי חָרוּת, אֶלָּא חֵירוּת, וְדָא אוֹרַיְיתָא דְּאִתְקְרֵי חֵירוּת דְּהָא מָה דְּאַפִּיק יוֹמָא דָּא עִלָּאָה, אִקְרֵי חֵירוּ, וְאִיהוּ חֵירוּ דְּכֹלָּא. וְהַאי יוֹמָא אִיהוּ חֵירוּ עִלָּאָה, בְּגִין דְּאִית חֵירוּ תַּתָּאָה, וְחֵירוּ עִלָּאָה. הֵ״א עִלָּאָה, הֵ״א תַּתָּאָה. חֵירוּ עִלָּאָה. חֵירוּ תַּתָּאָה שְׁמִטָּה וְיוֹבֵל כַּחֲדָא אִינּוּן.

9. The bread of the first fruits

We learn that two types of bread were eaten by Yisrael: when they left Egypt they ate matzah, the bread from Malchut; when they were in the wilderness they ate manna, the bread from heaven, Zeir Anpin. The question is asked why, now that Yisrael merited the higher bread, was leavened bread not abolished entirely? Why was the offering of the first fruits leavened bread? Rabbi Shimon explains that as soon as Yisrael had eaten matzah, leavened bread could no longer harm them. The chametz is burned on the altar and can have no power over Yisrael. When God gave the Torah to Yisrael He had them taste the supernal bread, manna, through which they knew and observed the teachings of the Torah. After these explanations Rabbi Shimon and his companions meet an old man holding a boy by the hand.

72. Two types of bread were eaten by Yisrael: when they left Egypt, they ate matzah, the bread of affliction, WHICH IS BREAD FROM MALCHUT. And in the wilderness they ate bread from heaven, WHICH IS THE BREAD OF ZEIR ANPIN, THAT IS CALLED 'HEAVEN', as it is written: "Behold, I will rain bread from heaven for you" (Shemot 16:4). Therefore, the offering of this day OF THE FEAST OF WEEKS is bread, and all the other offerings were offered with the bread. The bread is the main part, as is written: "And you shall offer with the bread seven lambs..." (Vayikra 23:18), "You shall bring out of your habitations two wave loaves" (Ibid. 17). For this is the bread with which Yisrael became wise with the supernal Wisdom of the Torah, and entered its ways.

72. תְּרֵין נַהֲמֵי אָכְלוּ יִשְׂרָאֵל, חַד, כַּד נָפְקוּ מִמִּצְרַיִם, אָכְלוּ מַצָּה, לֶחֶם עוֹנִי. וְחַד בְּמִדְבָּרָא, לֶחֶם מִן הַשָּׁמַיִם. דִּכְתִיב הִנְנִי מַמְטִיר לָכֶם לֶחֶם מִן הַשָּׁמַיִם וְעַל דָּא קָרְבָּנָא דְּיוֹמָא דָּא נַהֲמָא אִיהוּ. וְעַל נַהֲמָא, אִתְקְרִיבוּ כָּל שְׁאַר קָרְבָּנִין. דְּנַהֲמָא אִיהוּ עִקָּר, דִּכְתִיב וְהִקְרַבְתֶּם עַל הַלֶּחֶם שִׁבְעַת כְּבָשִׂים וְגוֹ׳, מִמּוֹשְׁבוֹתֵיכֶם תָּבִיאוּ לֶחֶם תְּנוּפָה וְגוֹ׳, דְּדָא אִיהוּ נַהֲמָא דְּאֶחְכִּימוּ בֵּיהּ יִשְׂרָאֵל, חָכְמְתָא עִלָּאָה דְּאוֹרַיְיתָא, וְעָאלוּ בְּאָרְחָהָא.

73. We should now observe that during Pesach, Yisrael came away from the bread that is called 'chametz', as it is written: "And there shall no leavened bread (Heb. chametz) be seen" (Shemot 13:7), and: "For whoever eats that which is leavened" (Shemot 12:19). What is the reason THAT THEY ABANDONED CHAMETZ? It is because of the honor of the bread that is called 'matzah'. HE ASKS: Now that Yisrael merited a higher bread, THE BREAD OF ZEIR ANPIN, would it not have been proper for the chametz to be abolished and not be seen at all? Why was the offering OF THE FIRST FRUITS BREAD chametz, as it is written: "they shall be of fine flour; they shall be baked with leaven" (Vayikra 23:17). Also on this day, the Evil Inclination was negated, WHICH IS THE SECRET OF CHAMETZ, as the Torah, that is called 'freedom', was available. WHY THEN DID THEY BRING CHAMETZ?

73. הַשְׁתָּא אִית לָן לְאִסְתַּכְּלָא, בְּפֶסַח נָפְקוּ יִשְׂרָאֵל מִנַּהֲמָא דְּאִתְקְרֵי חָמֵץ, כְּתִיב, וְלָא יֵרָאֶה לְךָ חָמֵץ, וּכְתִיב כִּי כָּל אוֹכֵל מַחְמֶצֶת מֵאִי טַעְמָא. בְּגִין יְקָרָא דְּהַהוּא נַהֲמָא דְּאִתְקְרֵי מַצָּה. הַשְׁתָּא דְּזָכוּ יִשְׂרָאֵל לְנַהֲמָא עִלָּאָה יַתִּיר לָא יֵאוֹת הֲוָה לְאִתְבַּטְּלָא חָמֵץ, וְלָא אִתְחַזְיָא כְּלַל. וַאֲמַאי קָרְבָּנָא דָא, חָמֵץ הֲוָה, דִּכְתִיב סֹלֶת תִּהְיֶינָה חָמֵץ תֵּאָפֶינָה. וְתוּ, דְּהַשְׁתָּא בְּיוֹמָא דָא אִתְבְּטַל יֵצֶר הָרָע, וְאוֹרַיְיתָא דְּאִתְקְרֵי חֵירוּ אִשְׁתְּכַחַת.

74. HE ANSWERS: THIS IS SIMILAR to a king who had an only son who became ill. One day he wished to eat. They said: Let the king's son take this medicine, but before he eats it, no food whatsoever should be in the house. They did so. After he had taken the medicine, they said: From now on he may eat whatever he desires and it will do him no harm.

74. אֶלָּא, לְמַלְכָּא דַּהֲוָה לֵיהּ בַּר יְחִידָאי, וְחָלַשׁ. יוֹמָא חַד הֲוָה תָּאִיב לְמֵיכַל, אָמְרוּ יֵיכוּל בְּרֵיהּ דְּמַלְכָּא אַסְוָותָא דָא, וְעַד דְּיֵיכוּל לֵיהּ, לָא יִשְׁתְּכַח מֵיכְלָא וּמְזוֹנָא אַחֲרָא בְּבֵיתָא. עָבְדוּ הָכִי. כֵּיוָן דְּאָכַל הַהוּא אַסְוָותָא, אָמַר מִכָּאן וּלְהַלְאָה יֵיכוּל כָּל מָה דְּאִיהוּ תָּאִיב, וְלָא יָכִיל לְנַזְקָא לֵיהּ.

75. Similarly, when Yisrael left Egypt, they did not know the essence and secret of Faith. The Holy One, blessed be He, let Yisrael taste medicine, but while they take this medicine, no other food should be visible to them, NAMELY CHAMETZ. As soon as they had eaten matzah, which is a curative to aid in coming into and knowing the secret of Faith, WHICH IS MALCHUT, the Holy One, blessed be He, said: 'From now on, chametz is suitable for them and they may eat it, because it can no longer harm them'. And more so on the day of Shavuot, when the supernal bread OF ZEIR ANPIN is present, which is a complete cure!

75. כַּךְ כַּד נָפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, לָא הֲוֵי יַדְעֵי עִקָּרָא וְרָזָא דְּמֵהֵימְנוּתָא, אָמַר קוּדְשָׁא בְּרִיךְ הוּא, יִטְעֲמוּן יִשְׂרָאֵל אַסְוָותָא, וְעַד דְּיֵיכְלוּן אַסְוָותָא דָא, לָא אִתְחֲזֵי לְהוֹן מֵיכְלָא אַחֲרָא. כֵּיוָן דְּאָכְלוּ מַצָּה, דְּאִיהִי אַסְוָותָא לְמֵיעַל וּלְמִנְדַּע בְּרָזָא דְּמֵהֵימְנוּתָא. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, מִכָּאן וּלְהַלְאָה אִתְחֲזֵי לוֹן חָמֵץ, וְיֵיכְלוּן לֵיהּ, דְּהָא לָא יָכִיל לְנַזְקָא לוֹן. וְכ״ש דְּבְיוֹמָא דְּשָׁבוּעוֹת, אִזְדְּמַן נַהֲמָא עִלָּאָה, דְּאִיהוּ אַסְוָותָא בְּכֹלָּא.

76. Therefore, we offer chametz, WHICH IS THE EVIL INCLINATION, to be burnt on the altar, MEANING THROUGH THE OFFERINGS THAT ARE OFFERED ON THE ALTAR. Two other loaves of bread are offered BY WAVING THEM together. 'OTHERS' MEANS IN ADDITION TO THE OFFERINGS. The chametz, WHICH IS THE EVIL INCLINATION, is burned in the fire on the altar, THROUGH THE OFFERINGS, and cannot have power over nor harm Yisrael. Therefore, Yisrael cleave to the Holy One, blessed be He, on this day through the remedy of Torah. If Yisrael observed those two types of bread, NAMELY MATZAH AND THE HOLY SUPERNAL BREAD OF ZEIR ANPIN, they would never be punished.

76. וְע״ד מְקָרְבִין חָמֵץ, לְאִתּוֹקְדָא עַל מַדְבְּחָא. וּמְקָרְבִין תְּרֵין נַהֲמִין אַחֲרָנִין כַּחֲדָא. וְחָמֵץ, אִתּוֹקְדָא בְּנוּרָא דְּמַדְבְּחָא וְלָא יָכִיל לְשַׁלְּטָאָה, וּלְנַזְקָא לוֹן לְיִשְׂרָאֵל. וּבְגִינֵי כַּךְ, יִשְׂרָאֵל קַדִּישִׁין אִתְדָּבְקוּ בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, בְּאַסְוָותָא דְּאוֹרַיְיתָא בְּיוֹמָא דָא. וְאִלְמָלֵי הֲווֹ נַטְרֵי יִשְׂרָאֵל תְּרֵין סִטְרִין דְּנַהֲמֵי אִלֵּין, לָא הֲווֹ עַיְילִין בְּדִינָא לְעָלְמִין.

77. בְּיוֹמָא דְּרֹאשׁ הַשָּׁנָה, דְּאִיהוּ יוֹמָא דְּדִינָא, דְּלָאו אִיהוּ, אֶלָּא לְאִינּוּן דְּלָא נַטְלוּ מֵיכְלָא דְּאַסְוָותָא, וְשָׁבְקוּ לְאַסְוָותָא דְּאוֹרַיְיתָא, בְּגִין מֵיכְלָא אַחֲרָא דְּאִיהוּ חָמֵץ. דְּהָא בְּיוֹמָא דָּא דְּר״ה, הַהוּא חָמֵץ סַלְקָא, וּמְקַטְרְגָא עָלֵיהּ דְּבַר נָשׁ, וְאַלְשִׁין עָלֵיהּ, וְאִיהוּ קַיְימָא בְּיוֹמָא דָּא מְקַטְרְגָא עַל עָלְמָא. וְקוּדְשָׁא בְּרִיךְ הוּא יָתִיב בְּדִינָא עַל כֹּלָּא וְדָאִין עָלְמָא.

78. וּבְגִינֵי כָּךְ כַּד יָהַב קוּדְשָׁא בְּרִיךְ הוּא אוֹרַיְיתָא לְיִשְׂרָאֵל, אֲטְעִים לְהוּ מֵהַהוּא נַהֲמָא עִלָּאָה, דְּהַהוּא אֲתָר, וּמִגּוֹ הַהוּא נַהֲמָא, הֲווֹ יַדְעִין וּמִסְתַּכְּלִין בְּרָזֵי דְּאוֹרַיְיתָא, לְמֵהַךְ בְּאֹרַח מֵישָׁר, וְהָא אוּקְמוּהָ מִלָּה אִינּוּן חַבְרַיָּיא בְּרָזִין אִלֵּין כִּדְקָאמְרָן.

79. ר׳ שִׁמְעוֹן וְרִבִּי אֶלְעָזָר בְּרֵיהּ, הֲווֹ אַזְלֵי בְּאָרְחָא, וַהֲווֹ אַזְלִין עִמְּהוֹן, רִבִּי אַבָּא וְרִבִּי יוֹסֵי, עַד דַּהֲווֹ אַזְלֵי אִעֲרָעוּ בְּחַד סָבָא, וַהֲוָה אָחִיד בִּידֵיהּ חַד יַנּוּקָא, זָקַף עֵינוֹי רִבִּי שִׁמְעוֹן וְחָמָא לֵיהּ, אָמַר לֵיהּ לְרִבִּי אַבָּא וַדַּאי מִלִּין חַדְתִּין אִית גַּבָּן בְּהַאי סָבָא.

80. כַּד מָטוּ לְגַבֵּיהּ, אָמַר רִבִּי שִׁמְעוֹן, בְּמָטוּל דְּקוּפְטְרָךְ בְּגַבָּךְ קָא אָתִית, מַאן אַנְתְּ. אָמַר לֵיהּ, יִשְׂרָאֵל אֲנָא. אָמַר, מִלִּין חַדְתִּין וַדַּאי יוֹמָא דָּא לְגַבָּךְ, אָמַר לֵיהּ לְאָן הוּא אַרְעָךְ. אָמַר לֵיהּ, דְּיוּרִי הֲוָה בְּאִינּוּן פְּרִישֵׁי מַדְבְּרָא, דַּהֲוֵינָא, מִשְׁתַּדַּל בְּאוֹרַיְיתָא, וְהַשְׁתָּא אֲתֵינָא לְיִשּׁוּבָא, לְמֵיתַב בְּצִלָּא דְּקוּדְשָׁא בְּרִיךְ הוּא, בְּאִלֵּין יוֹמֵי דְּיַרְחָא שְׁבִיעָאָה דָּא.

81. חַדֵּי ר׳ שִׁמְעוֹן, אָמַר, נָתִיב דְּוַדַּאי קוּדְשָׁא בְּרִיךְ הוּא שַׁדְרָךְ לְגַבָּן. אָמַר לֵיהּ, חַיֶּיךָ דְּנִשְׁמַע מִלָּה מִפּוּמָךְ, מֵאִינּוּן מִלִּין חַדְתִּין עַתִּיקִין, דְּנִטַּעְתּוּן תַּמָּן בְּמַדְבְּרָא, מֵהַאי יַרְחָא שְׁבִיעָאָה. וַאֲמַאי אִתְפְּרַשְׁתּוּן הַשְׁתָּא מִמַּדְבְּרָא, לְמֵיתֵי לְיִשּׁוּבָא. אָמַר לֵיהּ הַהוּא סָבָא, בִּשְׁאֵלְתָּא דָּא, יְדַעְנָא דְּחָכְמְתָא גַּבָּךְ, וּמִילָּךְ מָטוּ לִרְקִיעֵי דְּחָכְמְתָא.

77. The day of Rosh Hashanah (the Jewish New Year), which is the Day of Judgment, is only for those who did not take the medicine, WHICH IS MATZOT, and abandoned the remedy of Torah. FOR THROUGH THESE TWO REMEDIES the other food IS FIXED, which is chametz. On this day of Rosh Hashanah, that chametz ascends and accuses the person and slanders him, and is on this day an Accuser of the world. The Holy One, blessed be He, sits in Judgment over everything and judges the world.

78. Because of this, when the Holy One, blessed be He, gave the Torah to Yisrael, He had them taste that supernal bread from that place, MALCHUT. Through that bread, they knew and observed the secrets of the Torah so as to walk the right way, and the friends have already explained these matters through these secrets, as we have said.

79. Rabbi Shimon and Rabbi Elazar, his son, were traveling on the road accompanied by Rabbi Aba and Rabbi Yosi. While they were walking, they met an old man who was holding a young boy by the hand. Rabbi Shimon raised his eyes and saw him. He said to Rabbi Aba: assuredly this old man has new ideas for us.

80. When they reached him, Rabbi Shimon said to him: Why do you come with a load tied to your back - MEANING, DO YOU NOT HAVE A DONKEY TO CARRY YOUR LOAD? Who are you? He said to him: I am a Jew. RABBI SHIMON said to him: You must definitely have certain new matters with you today. RABBI SHIMON said to him: Where is your country? He said to him: I used to live among those who retired to the wilderness, for I was endeavoring there in the Torah. Now, I have come to civilization to sit in the shadow of the Holy One, blessed be He, during the days of this seventh month.

81. Rabbi Shimon rejoiced and said: Let us sit, because certainly the Holy One, blessed be He, has sent you to us. He said to him: upon your life, we shall hear a word from your mouth of those new yet old matters that you planted there, in the wilderness, concerning this seventh month. Why did you leave the wilderness to come to civilization? The old sage said to him: From this question I know that you possess wisdom and your words reach the firmament of Wisdom.

10. "And in the wilderness, where you have seen"
The old sage speaks about the reason that God led Yisrael into the powerful wilderness, the domain of Samael, when they left Egypt. Had they not sinned, God would have crushed Samael so he would have had no power, but because they sinned they spent forty years in the wilderness to fulfill the verse, "And you shall bruise his heel." We are told that the only light is that light which comes out of the darkness. There is no service of God except from out of darkness, and no good except from out of evil. Overall perfection is good and evil together that rise to the good afterward.

82. פָּתַח הַהוּא סָבָא וְאָמַר, וּבַמִּדְבָּר אֲשֶׁר רָאִיתָ אֲשֶׁר נְשָׂאֲךָ יְיָ׳ אֱלֹהֶיךָ כַּאֲשֶׁר יִשָּׂא אִישׁ אֶת בְּנוֹ וְגוֹ׳. הַאי קְרָא הָכִי מִבָּעֵי לֵיהּ, וּבַמִּדְבָּר אֲשֶׁר נְשָׂאֲךָ, מַהוּ רָאִיתָ. אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא דָּבַר לוֹן לְיִשְׂרָאֵל בְּמִדְבְּרָא, מִדְבְּרָא תַּקִּיפָא, כְּמָה דִּכְתִיב, נָחָשׁ שָׂרָף וְעַקְרָב וְגוֹ׳. וּמִדְבְּרָא דְּאִיהוּ תַּקִּיף מִשְּׁאַר מִדְבְּרִין בְּעָלְמָא. מַאי טַעֲמָא.

82. The old sage opened the discussion, saying: "And in the wilderness, where you have seen how that Hashem your Elohim bore you, as a man bears his son..." (Devarim 1:31). This passage should have said, 'And in the wilderness, where He bore you'. Why does it say, "where you have seen"? HE ANSWERS: The Holy One, blessed be He, spoke to Yisrael in the wilderness, a potent wilderness, as is written: "venomous serpents, and scorpions..." (Devarim 8:15). This wilderness is more potent than any wilderness in the world. What is the reason THAT HE LED YISRAEL THERE?

83. בְּגִין דְּהַהוּא שַׁעֲתָא דְּנָפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם וְאִשְׁתְּלִימוּ לְשִׁתִּין רִבְּבָן, אִתְתַּקַּף מַלְכוּתָא קַדִּישָׁא, וְאִסְתַּלָּק עַל כֹּלָּא, וְסִיהֲרָא אִתְנְהִירַת וּכְדֵין אִתְכַּפְיָא מַלְכוּ חַיָּיבָא סִטְרָא אַחֲרָא. וְאַפִּיק לוֹן קוּדְשָׁא בְּרִיךְ הוּא לְמֵיהַךְ בְּמִדְבְּרָא תַּקִּיפָא. דְּאִיהוּ אֲתָר וְשִׁלְטָנוּ דְּסָמָאֵ״ל חַיָּיבָא, דְּאִיהוּ דִּילֵיהּ מַמָּשׁ, בְּגִין לְתַבְּרָא תּוּקְפֵּיהּ וְחֵילֵיהּ, וּלְכַתְּתָא רֵישֵׁיהּ, וּלְאַכְפְּיָא לֵיהּ, דְּלָא יִשְׁלוֹט. וְאִלְמָלֵא דְּחָאבוּ יִשְׂרָאֵל, בָּעָא קוּדְשָׁא בְּרִיךְ הוּא לְאַעְבְּרָא לֵיהּ מֵעָלְמָא, וְע״ד אַעְבַּר לוֹן בְּאַחֲסַנְתֵּיהּ וְעַדְבֵיהּ וְחוּלָקֵיהּ מַמָּשׁ.

83. HE ANSWERS: When the children of Yisrael left Egypt and reached the number of 600,000, the Holy Malchut was strengthened and rose above everything, and the moon, THAT IS MALCHUT, shone. Then the Evil Malchut, the Other Side, was subdued and the Holy One, blessed be He, took YISRAEL into the powerful wilderness, which is the place and the domain of evil Samael, his very own, in order to break his power and strength, crush his head and subdue him, so he will have no power. If the children of Yisrael had not sinned, the Holy One, blessed be He, planned to remove him from the world. Therefore, He caused YISRAEL to actually pass through his inheritance, lot, and portion.

84. כֵּיוָן דְּחָאבוּ בְּכַמָּה זְמִנִין, נָשִׁיךְ לוֹן חִוְיָא, וּכְדֵין אִתְקָיְים הוּא יְשׁוּפְךָ רֹאשׁ וְגוֹ׳. יִשְׂרָאֵל מָחוּ רֵישֵׁיהּ בְּקַדְמֵיתָא, וְלָא יַדְעֵי לְאִסְתַּמְרָא מִינֵּיהּ, וּלְבָתַר אִיהוּ מָחָא בְּבַתְרַיְיתָא, וְנָפְלוּ כֻּלְּהוּ בְּמִדְבְּרָא, וְאִתְקָיְים וְאַתָּה תְּשׁוּפֶנּוּ עָקֵב. וְאַרְבְּעִין שְׁנִין לָקוּ מִנֵּיהּ, לָקֵבֵל מ׳ מַלְקוּת דְּבֵי דִינָא.

84. Since they sinned many times, the snake bit them, and then was fulfilled: "He will bruise your head" (Beresheet 3:15). That is, the children of Yisrael hit his head first, but did not know how to guard themselves from him. Afterward, the snake bit them, and they all fell in the wilderness, and, "And you shall bruise his heel" (Ibid.), was fulfilled. For forty years were they smitten by him, corresponding to the forty lashes decreed by court of law.

85. וְע״ד כְּתִיב אֲשֶׁר רָאִיתָ, בְּעֵינֵיהוּ הֲוֹי חֲמָאן לְהַהוּא מָארֵי דְּמִדְבְּרָא, אָזִיל כָּפִית קֳמֵיהוּ, וְנַטְלֵי אַחֲסַנְתֵּיהּ וְעַדְבֵיהּ. מְנָלָן. מִדִּכְתִיב אָז נִבְהֲלוּ אַלּוּפֵי אֱדוֹם, וְאִלֵּין אִינּוּן נָחָשׁ שָׂרָף וְעַקְרָב. וַאֲנָן אוּף הָכִי אִתְפְּרַשְׁנָא מִישׁוּבָא לְמִדְבְּרָא תַּקִּיפָא, וּלְעַיְינָא תַּמָּן בְּאוֹרַיְיתָא, בְּגִין לְאַכְפְּיָא לְהַהוּא סִטְרָא.

85. Therefore, it is written: "where you have seen," because they saw with their own eyes the landlord of the wilderness walking, bound, before them, and they took his possession and lot. Whence do we know this? From the verse: "Then the chiefs of Edom shall be amazed" (Shemot 15:15), who are the venomous serpents and scorpions. We too retired from civilization to go into the potent wilderness to be occupied there with Torah, in order to subdue that side.

86. וְתוּ דְּלָא מִתְיַשְּׁבָן מִלֵּי דְּאוֹרַיְיתָא, אֶלָּא תַּמָּן. דְּלֵית נְהוֹרָא אֶלָּא הַהוּא דְּנָפִיק מִגּוֹ חֲשׁוֹכָא, דְּכַד אִתְכַּפְיָא סִטְרָא דָּא, אִסְתַּלָּק קוּדְשָׁא בְּרִיךְ הוּא לְעֵילָּא, וְאִתְיְקַר בִּיקָרֵיהּ. וְלֵית פּוּלְחָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא, אֶלָּא מִגּוֹ חֲשׁוֹכָא, וְלֵית טוּבָא אֶלָּא מִגּוֹ בִּישָׁא. וְכַד עָאל בַּר נָשׁ בְּאוֹרַח בִּישָׁא, וְשָׁבִיק לֵיהּ, כְּדֵין אִסְתַּלָּק קוּדְשָׁא בְּרִיךְ הוּא בִּיקָרֵיהּ, וְעַל דָּא שְׁלִימוּ דְּכֹלָּא טוֹב וְרָע כַּחֲדָא, וּלְאִסְתַּלְּקָא לְבָתַר בְּטוֹב, וְלֵית טוֹב אֶלָּא הַהוּא דְּנָפַק מִגּוֹ בִּישָׁא. וּבְהַאי טוֹב, אִסְתַּלָּק יְקָרֵיהּ, וְדָא אִיהוּ פּוּלְחָנָא שְׁלִים.

86. The words of Torah become clear only there and the only light is that which comes out of the darkness. When this side is subdued, the Holy One, blessed be He, rises, and His glory becomes greater. There is no service of the Holy One, blessed be He, except from out of darkness and no good except from out of evil. When a person enters the evil way and then leaves it, the Holy One, blessed be He, rises in His glory. Therefore, overall perfection is good and evil together and rising to the good afterward. The only good is good that emerges from evil, and through this good the glory OF THE HOLY ONE, BLESSED BE HE, is elevated. This is perfect service.

87. וַאֲנַן, עַד הַשְׁתָּא יְתִיבְנָא תַּמָּן, כָּל יוֹמֵי שִׁתָּא, בְּגִין לְאַכְפְּיָא בְּמַדְבְּרָא לְהַהוּא סִטְרָא. הַשְׁתָּא דְּמָטָא זִמְנָא דְּפוּלְחָנָא קַדִּישָׁא, דְּסִטְרָא דְּקֻדְשָׁא, אַהֲדַרְנָא לְיִשׁוּבָא דְּתַמָּן אִיהוּ פּוּלְחָנָא דִּילֵיהּ. וְתוּ, דְּהַשְׁתָּא בְּר״ה מָטָא זִמְנָא דְּהַהוּא חִוְיָא, לְמִתְבַּע דִּינָא מִקָּמֵי קוּדְשָׁא בְּרִיךְ הוּא, וְתַמָּן אִיהוּ שַׁלִּיט. וּבְגִין כַּךְ נְפַקְנָא מִתַּמָּן וַאֲתֵינָא לְיִשׁוּבָא.

87. We have dwelt there throughout the year until now in order to subdue that Side in the wilderness. Now that the time for the holy service of the side of Holiness has come, we return to civilization, for the service OF THE HOLY ONE, BLESSED BE HE, is there. And also, now, during Rosh Hashanah, the time has arrived for that serpent to request Judgment before the Holy One, blessed be He. He rules there in the wilderness. Therefore, we left it and came to civilization.

11. "Blow a Shofar at the new moon"

The old sage continues by saying that at the new moon, on the feast day, Harsh Judgment awakens and strengthens the Other Side; then the whole world is under Judgment, as the moon, Malchut, radiates no light. All the acts of correction that preserve the worlds arise from the lower beings if their deeds are correct; if they are not, Malchut remains without illumination until the wicked are separated from the righteous, and then Judgment awakens. We learn that God gave the Shofar to Yisrael in order to break the covering on the moon that prevents it from shining; the sound of the Shofar arouses Mercy below and Binah above. The upper world, Binah, always gives to the lower world, Malchut, according to its present state, so human gladness below draws supernal gladness. The old sage says that on Yom Kippur Malchut lights up with a supernal illumination from the light of the World to Come, Binah.

88. פָּתַח הַהוּא סָבָא וְאָמַר, תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ, הַשְׁתָּא אִיהוּ זִמְנָא, לְאִתְעָרָא דִּינָא עִלָּאָה תַּקִּיפָא, וְכַד אִיהוּ אִתְעַר סִטְרָא אַחֲרָא אִתְתָּקַף בַּהֲדֵיהּ, וְכֵיוָן דְּאִיהוּ אִתְתָּקַף, סָלִיק וְחַפְיָא לְסִיהֲרָא, דְּלָא נָהִיר נְהוֹרָא, וְאִתְמַלְיָא מִסִּטְרָא דְּדִינָא. כְּדֵין כָּל עָלְמָא אִיהוּ בְּדִינָא, עִלָּאִין וְתַתָּאִין, וְכָרוֹזָא כָּרִיז בְּכֻלְּהוּ רְקִיעִין, אַתְקִינוּ כּוּרְסְיָא דְּדִינָא, לְמָארֵיהּ דְּכֹלָּא, דְּאִיהוּ בָּעֵי לְמֵידָן.

88. The old sage opened the discussion, saying: "Blow a Shofar at the new moon, at the full moon (lit. 'the covering') on our feast day" (Tehilim 81:4). Now is the time for the supernal Harsh Judgment to awaken. When it awakens, the Other Side is strengthened by it. Once the Other Side grows strong, it rises and covers the moon, WHICH IS MALCHUT, so it does not radiate any light but is filled from the aspect of Judgment. Then the whole world is under Judgment, both higher and lower beings, and a proclamation is issued throughout all the firmaments: "Prepare the Throne of Judgment for the Master over everything, for He wishes to Judge."

89. וְרָזָא הָכָא, וְאִתְנְהִיר לוֹן בְּמַדְבְּרָא, אֲמַאי אִתְעַר דִּינָא עִלָּאָה בְּיוֹמָא דָּא. אֶלָּא כָּל רָזִין וְכָל קֻדּוּשִׁין יַקִּירִין, כֻּלְּהוּ תַּלְיָין בְּשְׁבִיעָאָה. וְהַהוּא שְׁבִיעָאָה עִלָּאָה, עָלְמָא עִלָּאָה, דְּאִקְרֵי עָלְמָא דְּאָתֵי. מִנֵּיהּ נַהֲרִין כָּל בּוּצִינִין, וְכָל קֻדּוּשִׁין, וְכָל בִּרְכָּאן. וְכַד מָטֵי זִמְנָא, לְחַדְּתוּתֵי בִּרְכָּאן וְקֻדּוּשִׁין לְאַנְהָרָא, בָּעָא לְאַשְׁגְּחָא בְּכָל תִּקּוּנָא דְּעָלְמִין כֻּלְּהוּ, וְכָל אִינּוּן תִּקּוּנִים לְאִתְקַיְּימָא כֻּלְּהוֹן, סַלְקִין מִגּוֹ תַּתָּאֵי, אִי אִינּוּן כַּשְׁרָאן. וְאִי לָא כַּשְׁרָאן, כְּדֵין קַיְּימָא דְּלָא נָהִיר, עַד דְּאִתְפְּרְשָׁן חַיָּיבִין מִגּוֹ זַכָּאִין, כְּדֵין אִתְעַר דִּינָא.

89. There is a secret here, which shone upon us in the wilderness. Why did supernal Judgment awaken on this day? HE ANSWERS: All the precious secrets and holy acts stem from the seventh, WHICH IS MALCHUT, and that supernal seventh, which is the supernal world that is called 'the World to Come', NAMELY BINAH. All the candles, sanctifications and blessings shine ON MALCHUT from there. When the time arrives to renew the blessings and holy acts so they will shine, one should observe the corrections of all the worlds, IN ORDER TO RENEW THE BLESSINGS AND SANCTIFICATIONS. All the acts of correction that preserve the worlds rise from the lower beings if their deeds are suitable. If they are not right, MALCHUT remains without illumination until the wicked are separated from the righteous, and then Judgment awakens.

90. וּמֵהַהוּא דִּינָא, אִתְתָּקַף סִטְרָא אַחֲרָא, וְאִשְׁתְּכַח מִקַּטְרְגָא, בְּגִין דְּיִנְתְּנוּן לֵיהּ אִינּוּן, חַיָּיבַיָּא. בְּגִין דְּעָלֵיהּ כְּתִיב, וּלְכָל תַּכְלִית הוּא חוֹקֵר. וְחַפְיָא לְסִיהֲרָא, אֲמַאי לָא מָסְרָא לוֹן בִּידָא דְּמִקַּטְרְגָא. בְּגִין דְּלֵית תִּיאוּבְתֵּיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, לְאוֹבְדָא לְעוֹבְדֵי יְדוֹי.

90. From that Judgment, the Other Side is strengthened, and the Accuser is present so that the wicked be given over to him, for it is written of him: "And searches out all perfection" (Iyov 28:3), and covers the moon so it will not shine. Why does He not give over THE WICKED to the Accuser? Because the Holy One, blessed be He, does not wish to destroy the works of His hands.

91. וְהַהוּא סִטְרָא אַחֲרָא, קַיְּימָא קְלִיפָּא תַּקִּיפָא, דְּלָא יָכִיל לְאִתְּבְרָא, בַּר בְּהַהוּא עֵיטָא דְּקוּדְשָׁא בְּרִיךְ הוּא יָהִיב לְיִשְׂרָאֵל, דִּכְתִיב תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ. בְּגִין לְתַבְּרָא הַהוּא כִּסֶּה דְּאִתְחַפְיָא סִיהֲרָא, וְלָא נָהִיר.

91. In the Other Side there is a hard Klipah that is impossible to break, except with the counsel the Holy One, blessed be He, gave the children of Yisrael, as written: "Blow a Shofar at the new moon, at the full moon (lit. 'the covering') on our feast day" (Tehilim 81:4) in order to break that cover with which the moon is covered, WHICH IS MALCHUT, so it does not shine.

92. וְכַד מִתְּעָרֵי יִשְׂרָאֵל לְתַתָּא בְּשׁוֹפָר, הַהוּא קָלָא דְּנָפִיק מִשּׁוֹפָר, בָּטֵשׁ בַּאֲוִירָא, וּבָקַע רְקִיעִין, עַד דְּסַלְקָא לְגַבֵּי הַהוּא טִנְרָא תַּקִּיפָא, דְּחָפֵי לְסִיהֲרָא, אַשְׁגַּח, וְאַשְׁכַּח אִתְעֲרוּתָא דְּרַחֲמֵי, כְּדֵין הַהוּא דְּסָלִיק וְקַיְּימָא לְעֵילָא, אִתְעַרְבָּב. כְּדֵין הַהוּא קָלָא קַיְּימָא, וְאַעְבַּר הַהוּא דִּינָא, וְכֵיוָן דִּלְתַתָּא אִתְּעָרוּ רַחֲמֵי, הָכִי נָמֵי לְעֵילָא, אִתְּעַר שׁוֹפְרָא אַחֲרָא עִלָּאָה, וְאַפִּיק קָלָא דְּאִיהוּ רַחֲמֵי, וְאִתְעָרְעוּ קָלָא בְּקָלָא, רַחֲמֵי בְּרַחֲמֵי, וּבְאִתְעָרוּתָא דִּלְתַתָּא, אִתְּעַר הָכִי נָמֵי לְעֵילָא.

92. When the children of Yisrael awaken below by the blow of the shofar, the sound that emanates from the Shofar blasts the air and splits firmaments until it rises to that hard rock, NAMELY THE OTHER SIDE, that covers the moon. It observes and brings forth an awakening of Mercy. Then THE OTHER SIDE that rises and remains above COVERING THE MOON is confounded. That sound stands and removes that Judgment FROM MALCHUT. Since Mercy has awakened below, IN MALCHUT, another supernal shofar also awakens above, WHICH IS BINAH, and produces a sound, NAMELY THE MOCHIN OF ZEIR ANPIN THAT IS CALLED 'SOUND', which is Mercy. Sound meets sound, mercy meets mercy, because by the lower awakening there is also an awakening above.

93. וְאִי תֵּימָא, הֵיךְ יָכִיל קָלָא דִּלְתַתָּא, אוֹ אִתְּעָרוּתָא דִּלְתַתָּא לְאִתְעָרָא, הָכִי נָמֵי. תָּא חֲזֵי, עָלְמָא תַּתָּאָה, קַיְּימָא לְקַבְּלָא תְּדִיר, וְהוּא אִקְרֵי אֶבֶן טָבָא. וְעָלְמָא עִלָּאָה לָא יָהִיב לֵיהּ, אֶלָּא כְּגַוְונָא דְּאִיהוּ קַיְּימָא. אִי אִיהוּ קַיְּימָא בְּנַהִירוּ דְּאַנְפִּין מִתַּתָּא, כְּדֵין הָכִי נַהֲרִין לֵיהּ מִלְּעֵילָא. וְאִי אִיהוּ קַיְּימָא בַּעֲצִיבוּ, יַהֲבִין לֵיהּ דִּינָא בְּקַבְלֵיהּ.

93. You may ask how a sound below or an awakening below awaken THAT WHICH CORRESPONDS TO IT ABOVE. Come and behold: the Lower World, WHICH IS MALCHUT, is always ready to receive and is called a 'precious stone'. The Upper World, WHICH IS BINAH, gives it according to its state. If its state is of a shiny countenance from below, in the same manner it is shone upon from above, but if it is in sadness, it is correspondingly given Judgment.

94. כְּגַוְונָא דָא, עִבְדוּ אֶת יְיָ׳ בְּשִׂמְחָה. חֶדְוָה דְּב״נ, מְשִׁיךְ לְגַבֵּיהּ חֶדְוָה אַחֲרָא עִלָּאָה. הָכִי נָמֵי הַאי עָלְמָא תַּתָּאָה, כְּגַוְונָא דְּאִיהִי אִתְעַטְּרַת, הָכִי אַמְשִׁיךְ מִלְּעֵילָא. בג״כ מְקַדְּמֵי יִשְׂרָאֵל, וְאִתְעָרֵי בַּשּׁוֹפָר קָלָא דְּאִיהוּ כָּלִיל בְּאֶשָּׁא וּמַיָּא וְרוּחָא, וְאִתְעֲבִיד חַד, וְסַלְקָא לְעֵילָא, וּבָטֵשׁ בְּהַאי אֶבֶן טָבָא, וְאִצְטְבַּע בְּאִינּוּן גַּוְונִין דְּהַאי קָלָא, וּכְדֵין כְּמָה דְּאִתְחַזְיָאת, הָכִי מְשִׁיךְ מִלְּעֵילָא.

94. Similarly, "Serve Hashem with gladness" (Tehilim 100:2), because human gladness draws another, supernal gladness. Thus, just as the Lower World, NAMELY MALCHUT, is crowned, so it draws from above. Therefore, the children of Yisrael are early to rouse with the shofar a sound, which is combined of fire, water and air - NAMELY, THE CENTRAL COLUMN, WHICH IS COMBINED OF THREE COLUMNS. They become one, which rises and strikes that precious stone that is colored with these three colors - WHICH ARE WHITE, RED AND GREEN, WHICH ARE THREE COLUMNS COMBINED in this sound - and then it draws from above as it deserves.

95. וְכֵיוָן דְּאִתְּתַקְּנַת בְּהַאי קָלָא. רַחֲמֵי נַפְקֵי מִלְּעֵילָא, וְשַׁרְיָין עָלָהּ, וְאִתְכְּלִילָא בְּרַחֲמֵי, מִתַּתָּא וּמִלְּעֵילָא. וּכְדֵין אִתְעַרְבָּב סִטְרָא אַחֲרָא. וְאִתְחַלַּשׁ תֻּקְפֵּיהּ, וְלָא יָכִיל לְקַטְרְגָא. וְהַאי אֶבֶן טָבָא, קַיְּימָא בְּנַהִירוּ דְּאַנְפִּין, מִכָּל סִטְרִין, בְּנַהִירוּ דִּלְתַתָּא, וּבְנַהִירוּ דִּלְעֵילָא.

95. Once MALCHUT has been perfected with this sound FROM BELOW, Mercy emerges from above and dwells upon Her, and She becomes included in Mercy from below and above. Then the Other Side is confounded, and its power is weakened and it cannot accuse. This precious stone, WHICH IS MALCHUT, remains with radiant countenance in every direction, with illumination from below and illumination from above.

96. אימתַי קַיְימָא בְּנְהִירוּ דִלְעֵילָא, הֲוֵי אוֹמֵר בְּיוֹמָא דְכִפּוּרֵי. וּבְיוֹמָא דְכִפּוּרֵי אִתְנְהִיר הַהוּא אֶבֶן טָבָא, בְּנְהִירוּ דִלְעֵילָא, מִגּוֹ נְהִירוּ דְעָלְמָא דְאָתֵי, וּכְדֵין מְתַקְּנִין יִשְׂרָאֵל לְתַתָּא חַד שָׂעִיר, וּמְשַׁדְּרִין לְהַאי מַדְבְּרָא תַקִּיפָא, דְאִיהוּ שַׁלְטָא עָלֵיהּ.

96. When does She remain with the illumination from above? On Yom Kippur (Day of Atonement), for on Yom Kippur that precious stone is lit up, NAMELY MALCHUT, with a supernal illumination from the light of the world to come, WHICH IS BINAH. Then the children of Yisrael prepare a goat and send it to this potent wilderness, which rules over it.

12. The Kingdom of Heaven is divided by two points

We are told that the central point of the desolate world is the Other Side, and the central point of the inhabited world is the holy side, where Jerusalem is found. The Kingdom of Heaven stands on two points: one is Jerusalem, and the other is the terrestrial Garden of Eden. In the middle of that Garden is a hidden point into which a pillar is inserted from below; from there water flows that separates to the four directions of the world.

97. וְהַהוּא סִטְרָא אַחֲרָא, אִיהוּ נְקוּדָה אֶמְצָעִיתָא דְחָרִיבוּ דְעָלְמָא, בְּגִין דְכָל חָרִיבוּ וְשִׁמָּמוֹן מִנֵּיהּ, הַהוּא סִטְרָא אַחֲרָא שַׁלִּיט עָלֵיהּ. וּנְקוּדָה אֶמְצָעִיתָא דְכָל יִשּׁוּבָא, סִטְרָא דְקֻדְשָׁה אִיהוּ, וְעַל דָּא, קַיְימָא יְרוּשָׁלַם בְּאֶמְצָעִיתָא דְכָל יִשּׁוּבָא דְעָלְמָא.

97. That Other Side is the central point of the portion of the desolate world, because the Other Side has power over all destruction and desolation THAT IS IN THE WORLD. The central point of that portion of the inhabited world is the holy side, WHICH IS MALCHUT. Therefore, Jerusalem is in the center of the inhabited world, WHICH IS THE SECRET OF MALCHUT.

98. בִּתְרֵין נְקוּדִין אִתְפְּרְשַׁת מַלְכוּ שְׁמַיָּא, סִטְרָא דְקֻדְשָׁא, חַד דִּילֵהּ, וְחַד דְעָלְמָא דְאָתֵי, נְקוּדָה עִלָּאָה טְמִירָאָה, וְע"ד קַיְימָא בִּתְרֵין נְקוּדִין: נְקוּדָה דִילֵהּ קַיְימָא תְּחוֹתֵהּ, יְרוּשָׁלַם, אֶמְצָעִיתָא דְכָל יִשּׁוּבָא. נְקוּדָא דְנַטְלָא מֵאִימָא עִלָּאָה טְמִירָא, אִיהוּ ג"ע דְאַרְעָא, דְקַיְימָא בְּאֶמְצָעִיתָא דְכָל עָלְמָא, לְכָל סִטְרִין, דְחָרִיבוּ וְיִשּׁוּבָא, וְכָל סִטְרִין דְעָלְמָא.

98. The Kingdom of Heaven, the side of Holiness, is divided by two points: one of its own, and another that it received from the world to come, WHICH IS BINAH, WHICH IS a supernal, hidden point. Therefore, the kingdom stands on two points. Its own point is under it, which is Jerusalem, which is the center of the whole civilization. The hidden point that it received from supernal Ima, the World to Come, is the terrestrial Garden of Eden that is located in the center of the world in all its aspects, those of desolation and habitation, and all the aspects of the world.

99. וְע"ד, בְּאֶמְצָעִיתָא דְגַן עֵדֶן, קַיְימָא נְקוּדָה חֲדָא עִלָּאָה טְמִירָא וּגְנִיזָא, דְּלָא יְדִיעַ. וְחַד עַמּוּדָא, נָעִיץ מִתַּתָּא לְעֵילָא, גּוֹ הַהִיא נְקוּדָה, וּמִתַּמָּן נַבְעֵי מַיָּא, דְאִתְפְּרִישׁוּ לְאַרְבַּע סִטְרֵי עָלְמָא. אִשְׁתְּכַחוּ תְּלַת נְקוּדִין בְּעָלְמָא, דְקַיְימָאן דָּא עַל דָּא, כְּגַוְונָא דִתְלַת נְקוּדִין דְאוֹרַיְיתָא.

99. Therefore, in the middle of the Garden of Eden there is a supernal point, covered and concealed, since it is unknown. A pillar is inserted from below up within that point, and from there gushes water that separates to the four directions of the world. So we find that there are three points in the world one on top of the other, like the three points in the Torah!

13. Two goats

The old sage wonders why Yisrael sent two goats for sacrifice: one for Azazel in the wilderness, and one to God. Rabbi Shimon explains that the Slanderer will think he ate from His meal and will not know of the other joyous meal prepared for God and those He loved. Even when Yisrael are in exile, when they pray Malchut ascends before God on Yom Kippur and asks mercy for her children; then God declares all His vengeance against Edom, and the Slanderer is removed from the world. Because of this, the children of Yisrael are free and joyful. Rabbi Shimon tells why a young goat is sacrificed rather than a grown one. He speaks about 'atonement' (Kippur) and says that it is so called because it cleanses all impurity from a person so that God forgives him. We read that there are five deprivations on Yom Kippur - eating and drinking, washing, anointing, wearing shoes, and having marital relations. These deprivations are so that the person may be helped by the five supernal aspects - Chesed, Gvurah, Tiferet, Netzach and Hod.

100. תָּא חֲזֵי, הַהוּא שָׂעִיר דְּמִשְׁדְּרִין יִשְׂרָאֵל לַעֲזָאזֵל, לְהַהוּא מַדְבְּרָא, בְּגִין לְמֵיהַב חוּלָקָא לְהַהוּא סִטְרָא אַחֲרָא, לְאִתְעַסְקָא בַּהֲדֵיהּ. וְאִי תֵּימָא, תְּרֵין שְׂעִירִין אֲמַאי הָכָא, חַד לַיְיָ׳ וְחַד לְהַהוּא סִטְרָא אַחֲרָא. תִּינַח הַהוּא שָׂעִיר דְּסִטְרָא אַחֲרָא. לַיְיָ׳ אֲמַאי.

100. Come and behold: Yisrael sent the goat to Azazel, to the wilderness, so as to give a portion to the Other Side with which to be occupied. You may ask why there are two goats here, one for Hashem and one for the Other Side. It is understandable TO SEND the goat of the Other Side TO AZAZEL, but why the goat to Hashem?

101. אֶלָּא לְמַלְכָּא דַּהֲוָה אַרְגִּיז עַל בְּרֵיהּ, קָרָא לְסַנְטִירָא, הַהוּא דְּעָבִיד דִּינָא בִּבְנֵי נָשָׁא תָּדִיר, בְּגִין דְּיִזְדַּמַּן לְמֶעְבַּד דִּינָא בִּבְרֵיהּ. הַהוּא סַנְטִירָא חַדֵּי, וְעָאל בְּבֵי מַלְכָּא לְמֵיכַל תַּמָּן, כֵּיוָן דְּאַשְׁגַּח בֵּיהּ בְּרֵיהּ, אָמַר, וַדַּאי לָא עָאל סַנְטִירָא דָּא בְּבֵי אַבָּא, אֶלָּא בְּגִין דְּאַרְגִּיז מַלְכָּא עָלַי. מָה עָבֵד, אָזַל וְאִתְפַּיֵּיס בַּהֲדֵיהּ. כֵּיוָן דְּאִתְפַּיֵּיס בַּהֲדֵיהּ, פָּקִיד מַלְכָּא לְמֶעְבַּד סְעוּדְתָּא עִלָּאָה לֵיהּ וְלִבְרֵיהּ, וּפָקִיד דְּלָא יְדַע בֵּיהּ הַהוּא סַנְטִירָא. לְבָתַר עָאל הַהוּא סַנְטִירָא. אָמַר מַלְכָּא הַשְׁתָּא אִי יִנְדַּע דָּא, מִסְעוּדְתָּא עִלָּאָה דְּאַתְקִינִית לִי וְלִבְרִי, יִתְעַרְבֵּב פְּתוֹרָא. מָה עֲבַד. קָרָא לַמְמָנָא עַל סְעוּדְתָּא, אָמַר לֵיהּ, אַתְקִין מִדִּי, וּתְשַׁוֵּי קַמָּאי, וּתְשַׁוֵּי קַמֵּיהּ דְּהַהוּא סַנְטִירָא, בְּגִין דְּיַחְשִׁיב דְּסָעִיד קַמָּאי מִדִּילִי, וְלָא יִנְדַּע בְּהַהִיא סְעוּדְתָּא יַקִּירָא דְּחֶדְוָה דִּילִי וְדִבְרִי, וְיִטּוֹל הַהוּא חוּלָקָא וְיֵזִיל לֵיהּ, וְיִתְפְּרַשׁ מֵחֶדְוָה דְּסְעוּדְתָּא דִּילָן. וְאִי לָאו דְּמַלְכָּא עָבִיד הָכִי, לָא יִתְפְּרַשׁ הַהוּא סַנְטִירָא מִבֵּי מַלְכָּא.

101. HE ANSWERS: IT IS SIMILAR to a king who was angry with his son. He summoned a bailiff, who regularly meted out justice to people, in order to come and punish his son. The bailiff rejoiced and entered the king's palace to eat there. As soon as the son saw him, he thought: Certainly, the only reason this bailiff has come to my father's palace is because the king is angry with me. What did he do? He tried to please him. Once he pleased him, the king ordered a magnificent feast for himself and his son, and commanded that the bailiff would not know of it. Afterward, the bailiff came. The king thought: Now if he knows of the grand feast that I prepared for my son and myself, there will be confusion at the table. What did he do? He called the butler in charge over the feast and told him, 'prepare something to put before me and the bailiff, so that the bailiff would think that he dined with me, and would not know about that other precious feast for me and my son. He would then take that portion and leave, and disengage from our joyous feast.' If the king had not done this, that bailiff would not have left the king's palace.

102. כַּךְ אָמַר קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, אַזְמִינוּ תְּרֵין שְׂעִירִין, חַד לִי וְחַד לְהַהוּא דַּלְטוֹרָא, בְּגִין דְּיַחְשִׁיב דְּמִסְּעוּדְתָּא דִּילִי קָאֲכִיל, וְלָא יִנְדַּע בִּסְעוּדְתָּא דְּחֶדְוָה אַחֲרָא דִּילָן, וְיִסַּב הַהוּא חוּלָקָא, וְיֵזִיל לְאָרְחֵיהּ, וְיִתְפְּרַשׁ מִבֵּיתִי. כֵּיוָן דְּאִמָּא עִלָּאָה, עָלְמָא דְּאָתֵי, אָתֵי לְמִשְׁרֵי גּוֹ הֵיכְלָא דְּעָלְמָא תַּתָּאָה, לְאַשְׁגְּחָא עָלָהּ בְּנַהִירוּ דְּאַנְפִּין, דִּין הוּא דְּלָא יִשְׁתְּכַח הַהוּא דַּלְטוֹרָא, וְלָא מָארֵי דְּדִינִין לְקַמֵּיהּ, כַּד אַפִּיק כָּל בִּרְכָאן, וְאַנְהִיר לְכֹלָּא. וְכָל הַהוּא חִירוּ יִשְׁתְּכַח, וְיִשְׂרָאֵל נַטְלֵי מֵאִינּוּן בִּרְכָאן.

102. So did the Holy One, blessed be He, say to Yisrael: 'Prepare two goats, one for Me and one for that Slanderer', NAMELY THE OTHER SIDE, 'so that he will think that he ate from My meal and will not know of the other, our own joyous meal. Let him take that portion and go his way and depart from My house.' Since supernal Ima, which is the World to Come, NAMELY BINAH, came to dwell in the sanctuary of the Lower World, to observe it with a radiant face, it is only right that the slanderer would not be present, nor the plaintiffs, when He takes out all the blessings and illuminates everything. And all manner of freedom is available IN MALCHUT, and Yisrael receive those blessings.

103. דְּהָא כַּד עָלְמָא דְּאָתֵי, עָאל לְהֵיכְלָא דְּעָלְמָא תַּתָּאָה, וְאַשְׁכַּח דְּחַדֵּי עָלְמָא תַּתָּאָה עִם בְּנוֹי בְּהַהִיא סְעוּדְתָּא עִלָּאָה, כְּדֵין אִיהוּ בְּרִיךְ פַּתּוֹרָא, וְעָלְמִין כֻּלְּהוּ מִתְבָּרְכִין, וְכָל חִירוּ וְכָל נְהִירוּ דְּאַנְפִּין אִשְׁתְּכָחוּ תַּמָּן. הה״ד לִפְנֵי יְיָ׳ תִּטְהָרוּ.

103. When the world to come, WHICH IS BINAH, enters the sanctuary of the Lower World, WHICH IS MALCHUT, and the Lower World rejoices in its children in that magnificent feast THAT IS DRAWN FROM BINAH, then BINAH blesses the table. All the worlds are blessed and every kind of joy and shining face are present there. This is what is written: "that you may be clean...before Hashem" (Vayikra 16:30).

104. כְּתִיב וְנָתַן אַהֲרֹן עַל שְׁנֵי הַשְּׂעִירִים גּוֹרָלוֹת גּוֹרָל אֶחָד לַיְיָ׳ וְגוֹרָל אֶחָד לַעֲזָאזֵל. דָּא אִיהוּ הַהוּא חֶדְוָה דְּהַהוּא דַּלְטוֹרָא, בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא יָטִיל עִמֵּיהּ גּוֹרָל, וְזַמִּין לֵיהּ, וְלָא יָדַע דְּנוּר דָּלִיק אַטִּיל עַל רֵישֵׁיהּ, וְעַל עַמָּא דִּילֵיהּ, כד״א כִּי גֶחָלִים אַתָּה חוֹתֶה עַל רֹאשׁוֹ.

104. It is written: "And Aaron shall cast lots on the two goats; one lot for Hashem and the other lot for Azazel" (Ibid. 8). This is the joy of the Slanderer, that the Holy One, blessed be He, casts lots with him and invites him TO TAKE THE SCAPEGOAT. But he does not realize that He pours a flaming fire on his head and on his people, as is written: "For You will heap coals of fire upon his head" (Mishlei 25:22).

105. וְסִימָנָךְ, אַף לֹא הֵבִיאָה אֶסְתֵּר הַמַּלְכָּה עִם הַמֶּלֶךְ אֶל הַמִּשְׁתֶּה אֲשֶׁר עָשָׂתָה כִּי אִם אוֹתִי. וּכְתִיב, וַיֵּצֵא הָמָן בַּיּוֹם הַהוּא שָׂמֵחַ וְטוֹב לֵב. בְּהַהוּא חוּלָקָא דְּנָטִיל, וְאָזִיל לֵיהּ. וּלְבָתַר כַּד אָתֵי מַלְכָּא עִלָּאָה, לְבֵי מַטְרוֹנִיתָא, מַטְרוֹנִיתָא תַּבְעַת עָלָהָא, וְעַל בְּנָהָא, וְעַל עַמָּא מִן מַלְכָּא.

105. You may derive this FROM THE PASSAGE: "Even Ester the queen let no one come in with the king to the banquet that she prepared but myself" (Esther 5:12), and: "Then Haman went out that day joyful and with a glad heart" (Ibid. 9) with that portion that he received, and went his way. Afterward, when the Supernal King came to the Queen's palace, the Queen asked for Herself, for Her children and for the people of the King.

106. וַאֲפִילוּ בְּזִמְנָא דְּיִשְׂרָאֵל בְּגָלוּתָא, וְצַלּוּ צְלוֹתִין בְּכָל יוֹמָא, אִיהִי סַלְקַת בְּיוֹמָא דָּא, לְקֳמֵי מַלְכָּא עִלָּאָה, וְתַבְעַת עַל בְּנָהָא. וּכְדֵין אִתְגְּזָרוּ, כָּל אִינּוּן נוּקְמִין, דְּזַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְמֶעְבַּד עִם אֱדוֹם, וְאִתְגְּזַר הֵיךְ זַמִּין דַּלְטוֹרָא דָּא לְאִתְעַבְּרָא מֵעָלְמָא, כד״א בִּלַּע הַמָּוֶת לָנֶצַח.

106. Even when the children of Yisrael are in exile and pray daily, MALCHUT ascends on this day, YOM KIPPUR, before the King and asks for Her children. Then all vengeance that the Holy One, blessed be He, is going to bring against Edom are decreed, and it is decreed how this Slanderer will be removed from this world, as is written: "He will destroy death forever" (Yeshayah 25:8).

107. וְסִימָנָךְ, בְּזִמְנָא דְּגָלוּתָא כִּי נִמְכַּרְנוּ אֲנִי וְגוֹ׳. כִּי אֵין הַצָּר שׁוֶה בְּנֶזֶק הַמֶּלֶךְ. מַאי בְּנֶזֶק הַמֶּלֶךְ. כד״א, וְהִכְרִיתוּ אֶת שְׁמֵנוּ מִן הָאָרֶץ וּמַה תַּעֲשֶׂה לְשִׁמְךָ הַגָּדוֹל. דְּהָא שְׁמָא עִלָּאָה, לָא אִתְקַיָּים בְּקִיּוּמֵיהּ, וְדָא אִיהוּ בְּנֶזֶק הַמֶּלֶךְ.

107. Bear in mind that it is written about the time of exile: "For we are sold, I and my people...since the affliction would not have equaled the king's damage" (Esther 7:4). What is "the king's damage?" It is as you say, "And cut off our name from the earth, and what will You do for Your Great Name?" (Yehoshua 7:9) because the Great Name will no longer be maintained, and this is the king's damage!

108. וּכְדֵין וְהָמָן נִבְעַת מִלִּפְנֵי הַמֶּלֶךְ וְהַמַּלְכָּה כְּדֵין, נְהִירוּ דְּאַנְפִּין, וְכָל חִידוּ אִשְׁתְּכַח, וְיִשְׂרָאֵל נַפְקִי לְחִירוּ, בְּהַהוּא יוֹמָא. כְּדֵין מֵהַהוּא יוֹמָא וּלְהָלְאָה, חִירוּ וְחֶדְוָה בְּאִתְגַּלְיָא, לְשַׁלְטָאָה עֲלַיְיהוּ, כְּדֵין בָּעֵי לְמֵחֲדֵי עִמְּהוֹן, מִכָּאן וּלְהָלְאָה, כְּמָה דְּיָהֲבוּ לֵיהּ חוּלָקָא לְאִתְפְּרְשָׁא מִנְּהוֹן, הָכִי נָמֵי יַהֲבִין לִשְׁאַר עַמִּין, לְאִתְפְּרְשָׁא מִנְּהוֹן לְתַתָּא.

108. "Then Haman - WHO IS THE OTHER SIDE - was struck with terror before the king and the queen" (Esther 7:6). Then every shining face and every joy is present, and the children of Yisrael go out free on that day - YOM KIPPUR. From that day and onward, freedom and joy openly rule over them and He wishes to rejoice with them. From here on, just as a portion is given TO THE OTHER SIDE, so that he shall depart FROM YISRAEL, a portion is also given to the other nations, so that they depart FROM YISRAEL below.

109. תָּא חֲזֵי, מָה הוּא רָזָא דְּקָרְבָּנָא, לְקָרְבָּא שָׂעִיר, וְלָא מִלָּה אַחֲרָא. וַאֲמַאי שָׂעִיר בְּרֹאשׁ חֹדֶשׁ, וְהָכָא נָמֵי שָׂעִיר. אֶלָּא אִי תֵּימָא בְּגִין דְּאִיהוּ סִטְרָא דִּילֵיהּ יֵאוֹת. אֲמַאי לָא הֲוֵי עֵז.

109. Come and behold: what is the secret meaning of offering a goat rather than something else? Why is it that on the first day of the month we offer a goat, and also here ON YOM KIPPUR? If you say that it is because the goat is of its aspect, it is well, but why not an adult goat (Heb. ez), BUT A YOUNG GOAT (HEB. SEIR), WHICH IS SMALL?

110. HE ANSWERS: This is needed, NAMELY JUST A GOAT, and it is known to all those who perform witchcraft, who perform it only with that which has not yet mated with a female. Therefore, all the young goats, which have not yet mated with a female, are among its species OF THE OTHER SIDE. AND THE REASON IS THAT A STRANGE EL IS STERILE AND PRODUCES NO FRUIT. But a grown goat has already mated with a female AND PRODUCED FRUIT. THEREFORE, IT IS NOT IN THE PORTION OF THE OTHER SIDE. Since THE OTHER SIDE is a king, AS IS WRITTEN, "AN OLD AND FOOLISH KING" (KOHELET 4:13), in its honor, A YOUNG GOAT is given, one that never mated with a female, and did not give of his strength to another, OF HIS OWN KIND, AS MENTIONED. And each sorcerer who performs these functions knows this. Therefore, they lay all their sins on that young goat.

110. אֶלָּא מִלָּה דָּא אִצְטְרִיךְ, וְאִיהִי אִשְׁתְּכַחַת לְמָארֵיהוֹן דְּחָרְשִׁין, דְּכָל עוֹבְדַיְיהוּ בְּמָה דְּלָא אִתְחַבָּר בְּנוּקְבָא. וְע״ד שָׂעִיר לֹא אִתְחַבָּר בְּנוּקְבָא, בְּסִטְרִין דִּילֵיהּ כֻּלְּהוּ. עֵז כַּד אִתְחַבָּר בְּנוּקְבָא. וּבְגִין דְּאִיהוּ מַלְכָּא, יַהֲבִין לֵיהּ בְּגִין יְקָרָא דִילֵיהּ, הַאי דְּלָא אִתְחַבָּר בְּנוּקְבָא, וְלָא יָהִיב חֵילֵיהּ לְאַחֲרָא. וְדָא אִשְׁתְּמוֹדָע לְאִינּוּן חָרְשִׁין, דְּמִשְׁתַּמְּשִׁין בְּהָנֵי עוֹבְדֵי. וּבְגִינֵי כַּךְ, שַׁרְיָין עַל הַהוּא שָׂעִיר, כָּל אִינּוּן חֲטָאֵיהוֹן.

111. Come and behold: even though the young goat is the portion of the Other Side, there is a secret here, FOR IN THE SIDE OF IMPURITY the lower the aspects, the greater their impurity, and the more the lower grades descend, the greater is their impurity. Therefore, the portion OF THE OTHER SIDE is greater in a grown goat, because its hairs hang DOWN more than any other animal, just as their Judgments stem below in impurity. The impurity of this evil kingdom, which is the king of the entire Other Side is clearer AND MORE REFINED, and is not as completely impure as the lower ones. Therefore, it is given a young goat (Heb. seir, lit. 'hairy') whose hair does not hang DOWN, and is not smooth. It is not smooth because of its impurity, but the hair does not hang downward, so that the impurity shall not grow strong, like these lower GRADES OF THE OTHER SIDE. Therefore, it is surely a young goat, and nothing else.

111. וְת״ח, אע״ג דְּאִיהוּ חוּלָקָא לְהַהוּא סִטְרָא אַחֲרָא, רָזָא הָכָא, כָּל הָנֵי סִטְרִין אַחֲרָנִין דִּלְתַתָּא, כֻּלְּהוּ מִסְאֲבִין יַתִּיר. וְכָל מָה דְּנַחְתִּין דַּרְגִּין תַּתָּאִין, הָכִי מִסְאֲבוּ דִּלְהוֹן יַתִּיר. וּבְגִין כַּךְ, בְּעֵז יַתִּיר חוּלָקְהוֹן, בְּגִין דְּשַׂעֲרָא דִילֵיהּ תַּלְיָא יַתִּיר מִבְּעִירָא אַחֲרָא, כְּמָה דְּדִינָא דִלְהוֹן תָּלֵי לְתַתָּא בְּמִסְאֲבוּ. אֲבָל הַאי מַלְכוּ חַיְּיבְתָּא אַחֲרָא, מַלְכָּא דְּכֹלָּא בְּהַהוּא סִטְרָא, בָּרוּר אִיהוּ יַתִּיר מִסְאֲבוּ דִילֵיהּ, וְלָא מִסְאֲבוּ שְׁלִים כְּהָנֵי תַּתָּאֵי. וְעַל דָּא שָׂעִיר, דִּשְׂעַר דִילֵיהּ לָא תַּלְיָא, וְלָא שְׁעִיעַ. לָא שְׁעִיעַ, בְּגִין דְּהַהוּא מִסְאֲבוּ דִילֵיהּ. וְלָא תַּלְיָא, בְּגִין דְּלָא יִתְתָּקַף בֵּיהּ מִסְאֲבוּ כְּהָנֵי תַּתָּאֵי, וְעַל דָּא וַדַּאי שָׂעִיר וְלָא אַחֲרָא.

112. HE ASKS: Why is it called 'atonement' (Heb. kippur)? HE ANSWERS: Because it cleanses all impurity and removes it from before Him on this day. Therefore, it is called 'Yom Kippur', WHICH MEANS a day of cleansing. Thus we call it. It is written: "For on that day will He forgive you, to cleanse you" (Vayikra 16:30). HE ASKS: Why does it say, "for on that day"? It should have said, 'for this day'. HE ANSWERS: Because the celestial Temple, WHICH IS MALCHUT, was purified and lit up. Therefore, it is written: "For on that day will He forgive you," WHICH MEANS He shall forgive and cleanse first this day, NAMELY MALCHUT, so that He may purify and forgive you afterwards.

112. כִּפּוּר, אֲמַאי אִקְרֵי כִּפּוּר, אֶלָּא בְּגִין דְּנָקֵי כָּל מִסְאֲבוּ, וְאַעְבַּר לֵיהּ מִקַּמֵּיהּ, בְּהַהוּא יוֹמָא. וְעַל דָּא, יוֹם כִּפּוּר: יוֹמָא דִּנְקִיוּתָא, וְהָכִי קָרֵינָא לֵיהּ. כְּתִיב כִּי בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם, כִּי הַיּוֹם הַזֶּה מִבָּעֵי לֵיהּ, מַאי כִּי בְיוֹם הַזֶּה. אֶלָּא בְּגִין דְּאִתְדָּכֵי מַקְדְּשָׁא לְעֵילָא, וְאִתְנְהִיר, כְּתִיב כִּי בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם, יְכַפֵּר וּינַקֵּי בְּקַדְמֵיתָא בַּיּוֹם הַזֶּה, בְּגִין דִּיתְדָּכֵי, וּלְבָתַר עֲלֵיכֶם.

113. Another EXPLANATION: He shall forgive on that day, WHICH IS MALCHUT, and cleanse it first. The only reason it needs to be cleansed is "you", that is, for your sake it needs to be cleansed and purified first. "He shall forgive", HE ASKS: Who shall forgive. AND HE ANSWERS: it is the Upper World, WHICH IS BINAH that illuminates and cleanses everything. Therefore, all the evil aspects, which are called 'the depths of the sea', are removed. As these depths of the sea are drooping down, so are the hairs OF THE YOUNG GOAT, which pertains to its side, NAMELY THE OTHER SIDE. The hairs of that Side are not smooth, BUT ARE COARSE, WHICH ALLUDES TO JUDGMENTS.

113. תּוּ, יְכַפֵּר בַּיּוֹם הַזֶּה, וּינַקֵּי לֵיהּ בְּקַדְמֵיתָא, וְכָל דָּא עֲלֵיכֶם, בְּגִינֵכוֹן אִצְטְרִיךְ לְנַקָּאָה לֵיהּ, וּלְדַכְּאָה לֵיהּ בְּקַדְמֵיתָא. יְכַפֵּר, מַאן יְכַפֵּר. אֶלָּא דָּא הוּא עָלְמָא עִלָּאָה, דְּנָהִיר וְנָקֵי לְכֹלָּא. וְע״ד כֻּלְּהוּ סִטְרִין בִּישִׁין, דְּאִקְרוּן מְצוּלוֹת יָם, אִתְעֲבָרוּ. וּכְמָה דְּאִינּוּן מְצוּלוֹת יָם תַּלְיָין, הָכִי נָמֵי תַּלְיָא שַׂעֲרָא דִילֵיהּ, דְּהוּא סִטְרָא דִלְהוֹן, וְשַׂעֲרָא דְּהַהוּא סִטְרָא לָא שְׁעִיעַ.

114. כְּגַוְונָא דָא כְּתִיב, וְכִפֶּר עַל הַקֹּדֶשׁ מִטּוּמְאֹת בְּנֵי יִשְׂרָאֵל וּמִפִּשְׁעֵיהֶם לְכָל חַטֹּאתָם. דְּלָא יָכִיל מְקַטְרְגָא לְשַׁלְּטָאָה עָלַיְיהוּ וְעַל דָּא בְּיוֹמָא דְּכִפּוּר, דְּאִיהוּ קְנוּחָא דְּכָל חוֹבִין, וְנַקְיוּ דִּלְהוֹן. בְּעָאן יִשְׂרָאֵל לְנַקָּאָה גַּרְמַיְיהוּ, וּלְמֵהַךְ יְחֵפִי רַגְלִין, כְּמַלְאָכֵי עִלָּאִין. חֲמֵשׁ עִנּוּיִין, בְּגִין לְאִסְתַּיְיעָא בְּחָמֵשׁ סִטְרִין עִלָּאִין, דְּיוֹמָא דְּכִפּוּרֵי אַפִּיק לוֹן, וְאִינּוּן תַּרְעִין דִּילֵיהּ.

114. Similarly, it is written: "And he shall make atonement for the holy place, because of the uncleanness of the children of Yisrael, and because of their transgression in all their sins" (Vayikra 16:16), meaning that the Accuser will not have power over them. Therefore, on Yom Kippur, which is the wiping away of all the sins and their cleansing, Yisrael should purify themselves and walk barefoot like the lofty angels. THERE ARE five deprivations ON YOM KIPPUR, WHICH ARE EATING AND DRINKING, WASHING, ANOINTING, WEARING SHOES AND MARITAL RELATIONS, in order to be helped by five supernal aspects, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, AND HOD, which Yom Kippur, WHICH IS BINAH, brought forth, and which are its gates.

115. וְאִי שְׁתִיָּה קָא חָשִׁיב, דְּאִיהוּ מִסִּטְרָא דְּיִצְחָק, הָא שִׁית, וְאע"ג דְּבִכְלָל אֲכִילָה אִיהוּ, וּכְדֵין אִינּוּן שִׁית, וְעִנּוּיָא בַּתְרָאָה תַּשְׁמִישׁ הַמִּטָּה אִיהוּ, וּבְדַרְגָּא שְׁתִיתָאָה שְׁכִיחַ, וְלָקְבְלֵיהּ אֲנָן עָבְדִין עִנּוּיָא דָא.

115. If drinking is considered as a separate deprivation, then there are six deprivations, because drinking is from the side of Isaac, WHICH IS GVURAH, AND EATING IS FROM THE SIDE OF ABRAHAM, WHICH IS CHESED. THIS IS WHY THEY ARE TWO, even though drinking is included in eating, so then they are six. The last deprivation is marital relations and is located in the sixth level, WHICH IS YESOD, and corresponding to it we perform the deprivation.

14. "On the tenth day of this seventh month"
The old sage explains why the Yom Kippur is on the tenth day. We learn of the seventy years that apply to everyone. We learn that on Yom Kippur one must not reveal his sins to another, because the accusers may use it against him, and besides, it is shameless to reveal one's sins - it is a desecration of God's Holy Name. The seventh month is God's, but He gave it to Yisrael as a revelation. This entire month is from the Upper World, Binah; therefore it is covered because the Upper World is in concealment. On the fifteenth day of the month, it is revealed, since everything becomes revealed with the fullness of the moon. From this day the Sfirot descend to the secret of the Lower World, Malchut. The old sage and Rabbi Shimon discuss the question of who passed Judgment on the world on Rosh Hashanah, and why Malchut judges only those who are twenty years of age or older.

116. כְּתִיב וּבֶעָשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה, וּכְתִיב אַף בֶּעָשׂוֹר לַחֹדֶשׁ. בֶּעָשׂוֹר בָּעֲשִׂירִי מִבָּעֵי לֵיהּ, מַאי בֶּעָשׂוֹר. אֶלָּא, בְּגִין דְּהַשְׁתָּא בְּיוֹמָא דָא, כָּל דַּרְגִּין עִלָּאִין, אַתְיָין אִלֵּין עַל אִלֵּין, לְמִשְׁרֵי עַל סִיהֲרָא, וּלְאַנְהָרָא לָהּ. וְכֻלְּהוּ בְּרָזָא דְעֶשֶׂר, עַד דְּסַלְקָא לְמֵאָה. וְכַד קַיְימָא בְּרָזָא דְּמֵאָה, כַּדֵּין כֻּלָּא חַד, וְאִקְרֵי יוֹם הַכִּפּוּרִים. וְעַל דָּא בֶּעָשׂוֹר, כְּמָה דְּאַתְּ אָמַר זָכוֹר שָׁמוֹר דְּכֻלְּהוּ אַתְיָין בְּגִין לְעַשְׂרָא וּלְאַנְהָרָא בְּרָזָא דְעֶשֶׂר.

116. It is written: "On the tenth day (Heb. be'asor) of this seventh month" (Bemidbar 29:7), and: "Also on the tenth day of this month" (Vayikra 23:27). HE ASKS WHY IT IS WRITTEN "be'asor" (lit. 'on day ten') when it should say 'tenth'. Why "ten?" HE ANSWERS: It is because now, on this day, all the high grades come upon each other, MEANING THAT THE TEN SFIROT THAT HAVE THREE FIRST SFIROT ARE DRAWN FROM IMA to rest upon the moon, WHICH IS MALCHUT, to shine on it. And they all pertain to the secret of ten so they add up to a hundred, BECAUSE TEN TIMES TEN EQUALS A HUNDRED. When it is based on the secret of a hundred, MEANING THAT IT HAS FIRST THREE SFIROT, then it is all one, FOR MALCHUT IS ONE WITH IMA. And BOTH are called 'the Day of Atonement'. Therefore, it is written, "on day ten (Heb. asor)", WHICH IS DERIVED FROM THE WORD 'SOURCE', as written, "Remember" (Shemot 20:8) and "Keep" (Devarim 5:12). THIS IS BECAUSE 'TENTH' (HEB. ASIRI) MEANS AN ALLUSION TO MALCHUT ONLY, WHICH IS THE TENTH SFIRAH, BUT "TEN", WHICH IS DERIVED FROM 'SOURCE', INDICATES ALL TEN SFIROT TOGETHER. For they all come FROM IMA in order to multiply by ten EVERY SFIRAH and shine by means of ten - NAMELY, ALSO INCLUDING THE THREE FIRST SFIROT.

117. אַהְדַּר הַאי סָבָא רֵישֵׁיהּ לְקָבְלֵיהּ דְּר״ש, וְאָמַר לֵיהּ, הָא יָדַעְנָא דִּשְׁאֵלְתָּא תְּבֵעֵי בְּהַאי, בְּעָשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי. א״ל ר״ש וַהַאי, בְּעָשׂוֹר יֵאוֹת הוּא. אִי הָכִי הוּא, אֲמַאי סָלִיק לְמֵאָה, וְהָא מִקְרָא לָא אִתְחֲזֵי, אֶלָּא דְּסָלִיק לְשַׁבְעִין, מִשְּׁמַע דִּכְתִיב בְּעָשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי, וְכַד מְעַשְּׂרֵי לְשַׁבִּיעָאָה עֶשֶׂר זִמְנִין, הָא וַהַאי סָלִיק לְשַׁבְעִין. א״ל, עַל דָּא אַהֲדַרְנָא רֵישָׁא לְגַבָּךְ, דְּהָא יָדַעְנָא דְּחַכִּימָא אַנְתְּ.

117. The old sage turned towards Rabbi Shimon and said to him: I know that you have a question about this passage, "On the tenth day of this month". Rabbi Shimon said to him: Certainly, "on day ten," WHAT YOU SAID, THAT IT POINTS TO TEN is fitting. But if it is so, why does it add up to a hundred? From the passage, it seems that it all adds up only to seventy, for it is written: "On day ten of this seventh month..." And when you multiply seven by ten, it equals seventy. He said to him: For this did I turn to you, because I know you are a wise man.

118. ת״ח, תְּרֵין רָזִין הָכָא, חַד דְּהָא סִיהֲרָא חֹדֶשׁ הַשְּׁבִיעִי אִקְרֵי, וּבג״כ אִקְרֵי חֹדֶשׁ הַשְּׁבִיעִי עָשׂוֹר, בְּגִין דְּקָא מְנַהֲרִין לָהּ עֶשֶׂר זִמְנִין, הָא מֵאָה. וְתוּ, הַאי מִלָּה דְּקָאמְרַת, וַהַאי לְשַׁבְעִין סְלִיקָא בְּהַאי יוֹמָא, וּבְדַרְגָּא דְּשַׁבְעִין אִיהוּ, וּבְדַרְגָּא דְּמֵאָה אִיהוּ. לְדַרְגָּא דְּמֵאָה לְאַשְׁלְמָא וּלְאַנְהָרָא. וּבְהַאי דַּרְגָּא דְּשַׁבְעִין, דְּהָא בְּיוֹמָא דָּא נָטִיל לְכָל עַמָּא דְּיִשְׂרָאֵל לְמֵידָן, וְכֻלְּהוּ קַיְּימִין בְּנִשְׁמָתָא יַתִּיר מִגּוּפָא, דְּהָא בְּיוֹמָא דָּא עִנּוּיָא דְּנַפְשָׁא אִיהוּ, וְלָא מִגּוּפָא, כְּמָה דְּאַתְּ אָמַר וְעִנִּיתֶם אֶת נַפְשׁוֹתֵיכֶם כִּי כָל הַנֶּפֶשׁ אֲשֶׁר לֹא תְעֹנֶּה. וְהַאי יוֹמָא נָטִיל לְכָל נַפְשָׁאן וַהֲווֹ בִּרְשׁוּתֵיהּ, וְאִי לָא קַיְּימָא בְּרָזָא דְּשַׁבְעִין, לֵית לֵיהּ רְשׁוּ בְּנַפְשָׁאן, דְּקַיּוּמָא דְּנַפְשָׁאן בְּרָזָא דְּשַׁבְעִין, כד״א יְמֵי שְׁנוֹתֵינוּ בָּהֶם שִׁבְעִים שָׁנָה וְגוֹ׳.

118. Come and behold: there are two secrets here. The first is that the moon, WHICH IS MALCHUT, is called 'the seventh month' and therefore the seventh month is called 'ten', AS IT SAYS, "ON DAY TEN OF THIS SEVENTH MONTH." This is because they shine on it tenfold, MEANING TEN SFIROT, AND TEN TIMES TEN equals a hundred. THERE IS another SECRET HERE, because what you said, THAT "TEN" INDICATES MULTIPLYING SEVEN BY TEN, assuredly amounts to seventy on that day, IN SUCH A MANNER, that it is both in the level of seventy and in the level of a hundred. IT IS in the level of a hundred in order to make it whole WITH THE THREE FIRST SFIROT and shine on it; AND IT IS in the level of seventy because on this day MALCHUT receives all Yisrael in order to judge them. They are all in the soul rather than in the body, because on this day the soul is afflicted but not the body, as is written: "And you shall afflict your souls" (Vayikra 23:27), and, "for whatever person (lit. 'soul') shall not be afflicted" (Ibid. 29). For that day takes all the souls, and they are under its authority. Had it not been of the secret of seventy, it would not have authority over the souls, because souls are maintained by means of seventy, as it is written: "The days of our years are seventy" (Tehilim 90:10).

119. וְאִי תֵּימָא נַפְשָׁאן דְּרַבְּיֵי דְּלָא אַשְׁלִימוּ לְשַׁבְעִין שְׁנִין לָא שַׁלְטָא בְּהוּ. וַהַאי שַׁלְטָא בְּהוּ, אֲבָל לָא בִּשְׁלִימוּ, כְּמַאן דְּזָכֵי יוֹמִין סַגִּיאִין לְפִקּוּדֵי אוֹרַיְיתָא, וְעכ״ד בְּכֻלְּהוּ שַׁבְעִין שְׁנִין אַזְלָא. וְעַל דָּא תָּנֵינָן אֶחָד הַמַּרְבֶּה וְאֶחָד הַמַּמְעִיט. מַאן אֶחָד. בְּיִחוּדָא דְּשַׁבְעִין שְׁנִין, מַאן דְּאַסְגֵּי, וּמַאן דְּאַמְעִיט.

119. You may argue that the souls of the children have not completed seventy years, AND SAY that MALCHUT has no power over them. HE ANSWERS: Certainly, She has power over them, but not completely, as over one who merited for many days the commandments of the Torah. Even so, the seventy years apply to everyone, BOTH CHILDREN AND OLD PEOPLE. Of this we learned of 'Both the one who increases and the one who decreases'. What is 'one'? It is the unification of seventy years, of he who increases, NAMELY THE OLD, and he who decreases, NAMELY THE CHILD.

120. וְעַל דָּא, בְּיוֹמָא דְּכִפּוּרֵי אַעְבַּר בְּכֻלְּהוּ שַׁבְעִין, וְאִשְׁתְּלִים הַאי דַּרְגָּא בְּכֻלְּהוּ, וְכָל נִשְׁמָתִין סַלְקִין קָמֵיהּ, וְדָאִין לְהוֹן בְּדִינָא, וְקוּדְשָׁא בְּרִיךְ הוּא חַיִּיס עָלַיְיהוּ דְּיִשְׂרָאֵל בְּיוֹמָא דָּא, מַאן דְּלָא אַעְבַּר טִינָא מִרוּחֵיהּ לְכַפָּרָא עָלֵיהּ, כַּד סָלִיק צְלוֹתֵיהּ בְּהַאי יוֹמָא, טָבַע בְּהַהוּא אֲתָר דְּאִקְרֵי רֶפֶשׁ וָטִיט, וְאִיהוּ מְצוּלוֹת יָם וְלָא סָלִיק לְאִתְעַטְּרָא בְּרֵישָׁא דְּמַלְכָּא.

120. Therefore, on Yom Kippur, MALCHUT passes through all these seventy, and this level is completed with all THE SFIROT, FOR EACH SFIRAH OF THE SEVEN SFIROT ACQUIRED THE ASPECT OF FIRST THREE SFIROT AND THEY BECOME TEN SFIROT. HOWEVER, THERE ARE NO INCLUSIVE THREE FIRST SFIROT AND THEREFORE THEY ARE SEVENTY. All the souls ascend before Him and He judges them with Judgment. The Holy One, blessed be He, has mercy on the children of Yisrael on that day. Whoever has not removed the filth from his soul to cleanse it, when his prayer ascends on that day it sinks into that place that is called 'mud' and 'clay', WHICH ARE SAMAEL AND LILIT, and the depths of the sea. HIS PRAYER does not ascend to adorn the head of the King.

121. בְּיוֹמָא דָּא לָא אִצְטְרִיךְ בַּר נָשׁ לְפָרְשָׁא חֲטָאוֹי קֳמֵי אַחֲרָא, בְּגִין דְּכַמָּה אִינּוּן דְּנַטְלֵי הַהִיא מִלָּה, וְסַלְקֵי לָהּ לְעֵילָא, וְאִית סָהֲדִין בְּהַהִיא מִלָּה. וּמַה מִשּׁוֹכֶבֶת חֵיקֵךְ שְׁמוֹר פִּתְחֵי פִיךָ, כָּל שֶׁכֵּן אִינּוּן דְּאַזְלֵי וְעַיְּינֵי לְקַטְרְגָא לוֹן, וְסָהֲדֵי עָלֵיהּ. וְכָל שֶׁכֵּן דְּחָצִיפוּ אִיהוּ לְקָמֵי כֹּלָּא, וְחִלּוּל שְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא. וְע"ד כְּתִיב, אַל תִּתֵּן אֶת פִּיךָ לַחֲטִיא אֶת בְּשָׂרֶךָ.

121. On this day, a person should not reveal his sins before another, because there are many ACCUSERS who take this word, which he has revealed and bring it up and testify against that word. As THE VERSE SAYS, "From her that lies in your bosom, guard the doors of your mouth" (Michah 7:5), surely these ACCUSERS go AFTER HIM and study HOW to accuse him and testify against him. BUT IN ADDITION TO THIS, he is shameless towards everyone, WHO IS NOT ABASHED TO REVEAL HIS SINS, which is a desecration of the Name of the Holy One, blessed be He. Therefore, it is written: "Do not let your mouth cause your flesh to sin" (Kohelet 5:5).

122. פָּתַח וְאָמַר, הַחֹדֶשׁ הַזֶּה לָכֶם רֹאשׁ חֳדָשִׁים וְגוֹ', וְכִי כֻּלְּהוּ זְמַנִּין וְחֳדָשִׁין לָאו אִינּוּן דְּקוּדְשָׁא בְּרִיךְ הוּא. אֶלָּא הַחֹדֶשׁ הַזֶּה לָכֶם, דִּילִי אִיהוּ, אֲבָל אֲנָא מְסָרִית לֵיהּ לְכוֹן, דִּלְכוֹן אִיהוּ בְּאִתְגַּלְיָא, אֲבָל שְׁבִיעָאָה דִּילִי אִיהוּ, וְע"ד אִיהוּ בַּכֶּסֶה, וְלָא בְּאִתְגַּלְיָא. יַרְחָא דִּלְכוֹן, אִיהוּ בְּסִדּוּרָא, כְּסֵדֶר דְּאַתְוָון אָבִיב, דְּאִיהוּ אב"ג. י"ב אִיהוּ רָזָא דְּג'. אֲבָל יַרְחָא שְׁבִיעָאָה דִּילִי אִיהוּ מִסּוֹפָא דְּאַתְוָון. מַאי טַעֲמָא. אָתּוּן מִתַּתָּא לְעֵילָא, וַאֲנָא מֵעֵילָא לְתַתָּא.

122. He opened the discussion, saying: "This month shall be to you the beginning of months..." (Shemot 12:2). HE ASKS: Do not all the holidays and months belong to the Holy One, blessed be He? WHY DOES IT SAY, "THIS MONTH SHALL BE TO YOU"? HE ANSWERS: "This month shall be to you," MEANS it is Mine, but I gave it over to you. "To you," MEANS that it is revealed, MEANING THAT THE LIGHTS ARE REVEALED IN IT FOR YISRAEL, but the seventh month is Mine. Therefore, it is covered and not revealed, AS IS WRITTEN: "AT THE FULL MOON (LIT. 'COVERED') OF OUR FEAST DAY" (TEHILIM 81:4). Your month is according to the sequence OF THE ALPHABET, in the order of Aviv (lit. 'Spring'), BECAUSE NISAN IS CALLED 'THE MONTH OF AVIV (ALEPH BET YUD BET)'. This is Aleph-Bet-Gimel, because Yud-Bet OF AVIV IS THE secret of Gimel, BECAUSE THE REDUCED NUMERICAL VALUE OF YUD IS ONE. THUS THE LETTERS OF AVIV (ALEPH BET YUD BET) NUMERICALLY EQUAL ALEPH BET GIMEL. But the seventh month is Mine; therefore ITS NAME STARTS with the last letters OF THE ALPHABET, NAMELY TISHREI (TAV-SHIN- RESH-YUD). What is the reason? You are IN FORWARD SEQUENCE ALEPH BET GIMEL, WHICH IS from below up, NAMELY, THE LETTERS INCREASE IN NUMERICAL VALUE, FIRST ALEPH (=ONE) THEN BET (=TWO), ETC. But I am IN BACKWARD ORDER TAV-SHIN-RESH-YUD, WHICH IS from above down, BECAUSE THE LETTERS DECREASE IN VALUE, FIRST TAV (=400), SHIN (=300), AND THEN RESH (=200).

123. הַאי דִּילִי. בְּרֵישָׁא דְּיַרְחָא, אֲנָא אִיהוּ בְּאִתְכַּסְיָא. בַּעֲשָׂרָה דְּיַרְחָא, אֲנָא אִיהוּ, בְּגִין דַּאֲנָא בְּחָמֵשׁ קַדְמָאֵי, וּבְחָמֵשׁ אַחֲרָנִין, וּבְחָמֵשׁ תְּלִיתָאֵי. בְּקַדְמֵיתָא דְּיַרְחָא אֲנָא אִיהוּ, בְּגִין חֲמִשָּׁא יוֹמִין. בַּעֲשָׂרָה דְּיַרְחָא אֲנָא אִיהוּ, בְּגִין חֲמֵשׁ יוֹמִין אַחֲרָנִין. בט"ו דְּיַרְחָא אֲנָא אִיהוּ, בְּגִין חֲמֵשׁ תְּלִיתָאֵי.

123. This SEVENTH MONTH is Mine. At the beginning of the month, I am covered. On the tenth of the month, I am COVERED because I am so during the first five days OF THE MONTH, during the other five days, and during the third set of five days. At the beginning of the month, I am so, because it is of the five first days. During the tenth day of the month, I am so, because it is part of the other five days. During the fifteenth day of the month, I am so, because it is part of the third five days.

124. HE ASKS: What is the reason it is so COVERED, THAT IS, UNTIL THE FIFTEENTH DAY OF THE MONTH? HE ANSWERS: Because this entire month is from the Upper World, MEANING FROM BINAH, and the Upper World is under the secret of five at any time. Therefore, this month is covered rather than revealed, because the Upper World is in concealment and all its aspects are covered. This month is for the Holy One, blessed be He, alone AND IS NOT TO YOU. Upon the fifteenth day OF THE MONTH, it is revealed. Everything reaches the renewal of the moon. THEREFORE, the moon is full and shines from supernal Ima, WHICH IS BINAH, and is ready to illuminate downwards from the lights above. Therefore, THE FIFTEENTH DAY OF THE MONTH is called BY THE NAME first, as is written: "And you shall take for yourselves on the first day" (Vayikra 23:40). Until now, MEANING UNTIL THE FIFTEENTH DAY, all THE SFIROT were based on the secret of the Upper WORLD, WHICH IS BINAH. From THE FIFTEENTH DAY, the Sfirot descend to the secret of the Lower WORLD, WHICH IS MALCHUT.

124. מ״ט כּוּלֵּי הַאי. בְּגִין דְּכָל יַרְחָא דָּא מֵעָלְמָא עִלָּאָה אִיהוּ, וְעָלְמָא עִלָּאָה בְּרָזָא דְּחָמֵשׁ אִיהוּ, בְּכָל זִמְנָא וְזִמְנָא, וּבְגִינֵי כָּךְ יַרְחָא דָּא אִיהוּ בַּכֶּסֶה, וְלָא בְּאִתְגַּלְיָא, בְּגִין דְּעָלְמָא עִלָּאָה בַּכֶּסֶה אִיהוּ, וְכָל מִלּוֹי בְּאִתְכַּסְיָיא. וְיַרְחָא דָּא דְּקוּדְשָׁא בְּרִיךְ הוּא אִיהוּ בִּלְחוֹדוֹי. כֵּיוָן דְּמָטָא יוֹמָא דְּחָמֵיסָר, כְּדֵין גַּלְיָיא. כֹּלָּא אִיהוּ מָטָא בְּחַדְתּוּתָא דְּסִיהֲרָא, וְסִיהֲרָא אִשְׁתְּלִימַת, וְאִתְנַהִירַת מֵאִימָּא עִלָּאָה, וְקַיְּימָא לְאַנְהָרָא לְתַתָּאֵי מִגּוֹ נְהוֹרָא דִּלְעֵילָּא, וְע״ד אִקְרֵי רֹאשׁוֹן, כד״א וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן. עַד הַשְׁתָּא קַיְּימֵי כֻּלְּהוּ יוֹמִין בְּרָזָא עִלָּאָה, מִכָּאן נַחְתִּין לְרָזָא תַּתָּאָה.

125. ת״ח, מִיּוֹמָא עִלָּאָה הֲווֹ אִלֵּין יוֹמִין קַדְמָאִין, רָזָא דְּעָלְמָא עִלָּאָה, מַאן דָּאִין דִּינָא דְּעָלְמָא, דְּהָא דִּינָא לָא אִשְׁתְּכַח בְּהַאי עָלְמָא, אֶלָּא מִדִּינָא תַּתָּאָה, דְּדָא אֱלֹהֵי כָל הָאָרֶץ יִקָּרֵא. דְּאִי תֵּימָא דִּינָא דְּעָלְמָא דָּאִין לְעֵילָּא, א״ה לָא אִתְקְרֵי עָלְמָא דְּחִירוּ, עָלְמָא דְּנַהִירוּ דְּכָל עָלְמִין. עָלְמָא דְּכָל חַיִּין, עָלְמָא דְּכָל חִירוּ. וְאִי תֵּימָא מִדִּינָא דְּיִצְחָק. אִי אִיהוּ אִתְּעַר דִּינָא לְגַבֵּי הַאי עָלְמָא, לָא יַכְלִין כָּל עָלְמָא לְמִסְבַּל, דְּהַהוּא אֶשָּׁא תַּקִּיפָא עִלָּאָה, לָא אִית מַאן דְּסָבִיל לֵיהּ, אֶלָּא אֶשָּׁא דִּלְתַתָּא, דְּאִיהוּ אֶשָּׁא דְּסָבִיל אֶשָּׁא.

126. אֶלָּא, כְּמָה דְּעָלְמָא דָּא עָלְמָא תַּתָּאָה דְּכֻלְּהוּ עָלְמִין. הָכִי נָמִי כָּל דִּינוֹי מֵעָלְמָא תַּתָּאָה, דֶּאֱלֹהִים שׁוֹפֵט. וְדָא אִקְרֵי דִּינָא עִלָּאָה עַל הַאי עָלְמָא, וּבְגִין דְּאִיהוּ דַּרְגָּא שְׁבִיעָאָה, לָא גָּזִיר גְּזֵרָה עַל בַּר נָשׁ, אֶלָּא מֵעֶשְׂרִין שְׁנִין וּלְעֵילָּא.

127. אַשְׁגַּח הַאי סָבָא בַּר׳ שִׁמְעוֹן, וְחָמָא לֵיהּ דְּזַלְגִּין עֵינוֹי דְּמָעִין. אָמַר רִבִּי שִׁמְעוֹן, אִי הִיא שְׁבִיעָאָה, אֲמַאי מֵעֶשְׂרִין שְׁנִין וּלְעֵילָּא. אָמַר לֵיהּ, זַכָּאָה מַאן דְּמַלִּיל עַל אוּדְנִין דְּשַׁמְעִין.

125. Come and behold. The first days BEFORE THE FIFTEENTH OF THE MONTH came from the supernal day, NAMELY BINAH, as it is the secret of the Upper World, BINAH. HE ASKS: IF SO, who passed Judgment on the world ON ROSH HASHANAH? Who, since there is no Judgment in this world, except the Judgment of the Lower WORLD, which "Elohim of the whole earth shall He be called" (Yeshayah 54:5). If you say that the Judgment of the world is passed above, IN BINAH, then BINAH would not be called 'the World of Freedom', 'a world IN WHICH the lights of all the worlds exist', 'the world THAT CONTAINS all life', 'the world of all liberty'. SINCE BINAH IS CALLED BY ALL THESE NAMES, HOW CAN YOU SAY THAT IT CONTAINS THE JUDGMENT TO JUDGE THE WHOLE WORLD? If you say it is derived from the Judgment of Isaac, NAMELY THE LEFT COLUMN OF BINAH, THIS IS IMPOSSIBLE, because if it aroused Judgment for this world, then the whole world could not bear it. For no one can bear this strong, supernal fire OF THE LEFT COLUMN OF BINAH except for the lower fire, WHICH IS MALCHUT, which is a fire that bears fire.

126. HE ANSWERS: Just as this world OF OURS is the lowest of all worlds, so are all its Judgments from the lowest world IN ATZILUT, WHICH IS MALCHUT, that is CALLED 'Elohim the Judge'. AND HER JUDGMENTS are considered supernal Judgment in relation to this LOWER World of OURS. THEREFORE, THEY ARE CONSIDERED IN RELATION TO US LIKE THE JUDGMENTS OF BINAH, and because She is the seventh level OF ZEIR ANPIN, a decree is only issued against a man who is twenty years and older.

127. That sage looked at Rabbi Shimon and saw that his eyes were shedding tears. Rabbi Shimon said: If She is seventh, WHY DOES SHE JUDGE THE PERSON of twenty years of age and older? He said to him: Blessed is he who speaks to ears that hear.

128. ת״ח, בְּיִ דִּינָא דִּלְתַתָּא בְּאַרְעָא, לָא גָּזְרִין דִּינָא עַל בַּר נָשׁ, עַד תְּלֵיסַר שְׁנִין. מַאי טַעֲמָא. בְּגִין דְּשַׁבְקִין שֶׁבַע שְׁנִין לְשְׁבִיעָאָה, אֱלֹהֵי כָּל הָאָרֶץ יִקָּרֵא. וְלֵית רְשׁוּ לְבַר נָשׁ בְּאִינּוּן שֶׁבַע. וְאִינּוּן שֶׁבַע, לָא שָׁרָאן אֶלָּא עַל תְּלֵיסַר דִּלְתַתָּא, דְּאִינּוּן כּוּרְסְיָיא לְגַבֵּיהּ, וּבְגִין כַּךְ, כָּל גְּזָרִין, וְכָל דִּינִין דִּלְתַתָּא, מֵאִינּוּן שֶׁבַע שְׁנִין דִּלְתַתָּא, כְּלָלָא דְּעֶשְׂרִין שְׁנִין אִיהוּ.

128. Come and behold: the lower, terrestrial court of law does not pass judgment against a person until he is thirteen years of age. What is the reason? It is because they leave seven years for the seventh, "Elohim of the whole earth shall He be called" (Yeshayah 54:5). A person has no authority over the seven, and the seven rest upon the thirteen below, which are a throne for it. Therefore, all the decrees and all the Judgments of below come from the lower seven, which sum it to twenty years.

129. וְדִינָא דְּעָלְמָא בְּר״ה, עַל יְדָא דְּהַאי דַּרְגָּא אִיהוּ, דְּאִיהוּ מַמָּשׁ קַיְּימָא בְּדִינָא עַל בְּנוֹי בְּהַאי עָלְמָא, בְּגִין לְאִתְדַּכְּאָה לְגַבֵּי עָלְמָא עִלָּאָה, בְּגִין דְּלֵית לֵיהּ סִיּוּעַ לְסַלְקָא וּלְאִתְדַּכְּאָה אֶלָּא מִגּוֹ תַּתָּאֵי.

129. The Judgment of the world on Rosh Hashanah is carried through this level that actually stands in Judgment over Her children in this world in order to be purified for the Higher World. She has no assistance to rise and be purified except from the lower beings, NAMELY THAT THEY SHOULD REPENT AND RAISE MAYIM NUKVIN ('FEMALE WATERS').

15. Four kinds

Rabbi Shimon and the old sage discuss the verse, "And you shall take for yourselves on the first day the fruit of the tree hadar," saying that "hadar" is the Righteous, namely Yesod, and that Malchut is the "fruit of the tree hadar." They speak about the palm trees, the boughs of thick leaved trees, and the two willows of the brook. They conclude that we are commanded to take these four kinds since we need to awaken below in the likeness of above. There is nothing in the world that has no counterpart above, and the reverse is also true.

130. וְכַד יִשְׂרָאֵל אִינּוּן בַּחֲמִישָׁר יוֹמִין, כְּדֵין נָטִיל לִבְנוֹי, לְפָרְשָׂא גַּדְפּוֹי עָלַיְיהוּ, וּלְמֶחֱדֵי עִמְּהוֹן. וְע״ד כְּתִיב וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן, פְּרִי דָא, אִיהוּ אִילָנָא דְּאִקְרֵי עֵץ פְּרִי, וְאִשְׁתְּכַח בֵּיהּ פְּרִי. עֵץ הָדָר: כד״א הוֹד וְהָדָר לְפָנָיו. מ״ט אִקְרֵי הָדָר, וּמַאן אִיהוּ הָדָר. אֶלָּא דָא צַדִּיק.

130. When Yisrael are in the fifteenth day OF THE SEVENTH MONTH, the Holy One, blessed be He, takes His children and spreads His wings over them to rejoice with them. Therefore, it is written: "And you shall take for yourselves on the first day THE FRUIT OF THE TREE HADAR" (Vayikra 23:40). This fruit is the tree that is called 'fruit tree', NAMELY MALCHUT, and bears fruit. "Tree Hadar," as is written, "Honor and majesty (Heb. hadar) are before Him" (Tehilim 96:6). Why is it called 'hadar' and who is hadar? It is the Righteous, NAMELY YESOD. AND MALCHUT IS CALLED 'THE FRUIT OF THE TREE HADAR', MEANING MALCHUT THAT RECEIVES FROM YESOD THAT IS CALLED HADAR.

131. אֲמַאי אִקְרֵי הָדָר, וְהָא אֲתָר טְמִירָא אִיהוּ דְּלֵית לֵיהּ גְּלוּיָא, וּצְרִיכָא לְאִתְכַּסְיָיא תְּדִיר, וְלֵית הָדָר אֶלָּא מַאן דְּאִתְגַּלְיָיא וְאִתְחַזֵּי. אֶלָּא, אע״ג דְּאִיהוּ דַּרְגָּא טְמִירָא, הְדוּרָא אִיהוּ דְּכָל גּוּפָא, וְלָא אִשְׁתְּכַח הְדוּרָא לְגוּפָא, אֶלָּא בֵּיהּ. מַאי טַעֲמָא. מַאן דְּלֵית עִמֵּיהּ הַאי דַּרְגָּא, לֵית בֵּיהּ הְדוּרָא, לְמֵיעַל בִּבְנֵי נָשָׁא. קָלָא לָאו עִמֵּיהּ בִּדְבוּרָא, וְהְדוּרָא דְּקָלָא אִתְפְּסַק מִנֵּיהּ. דִּיקָנָא, וְהְדוּרָא דְּדִיקָנָא לָאו עִמֵּיהּ, וְאע״ג דְּאִתְכַּסְיָיא הַהוּא דַּרְגָּא, כָּל הְדוּרָא דְּגוּפָא בֵּיהּ תַּלְיָא. וְאִתְכַּסֵּי וְאִתְגַּלְיָיא. וּבג״כ עֵץ הָדָר אִיהוּ, עֵץ דְּכָל הְדוּרָא דְּגוּפָא בֵּיהּ תַּלְיָא, וְדָא אִיהוּ עֵץ עוֹשֶׂה פְּרִי.

131. HE ASKS: Why is YESOD called 'hadar'? It is a covered place, which is not revealed but should always be covered, yet majesty is only upon someone that is revealed and seen. HE ANSWERS: Even though it is a covered level, it is the majesty of the whole body, and there is no majesty to the body but in it. What is the reason? IT IS because one who does not have that grade has no majesty to come among people; he has no voice when he speaks, because the majesty of the voice is cut from him. He has no beard or the majesty of a beard. SO even though that grade is covered, NEVERTHELESS all the majesty of the body originates in it, and is covered and revealed THROUGH THE MAJESTY OF THE BODY. Therefore, it is the tree hadar (majesty), MEANING a tree from which all the majesty of the body comes. This is a fruit tree yielding fruit. BUT MALCHUT IS CALLED 'FRUIT TREE'.

132. כַּפּוֹת תְּמָרִים, הָכָא אִתְכְּלִילַת אִתְּתָא בְּבַעְלָהּ בְּלָא פְּרוּדָא, כַּפּוֹת תְּמָרִים כַּחֲדָא. וַעֲנַף עֵץ עָבוֹת, תְּלָתָא. וְעָלִין דִּילֵיהּ, דָּא בְּסִטְרָא דָא, וְדָא בְּסִטְרָא דָא, וְחַד דְּשַׁלִּיט עָלַיְיהוּ. וְעַרְבֵי נַחַל, תְּרֵין. דְּלֵית לְהוּ רֵיחָא וְטַעְמָא, כְּשׁוֹקִין בִּבְנֵי נָשָׁא. לוּלָב נָטִיל כֻּלְּהוּ, כְּחוּטָא דְּשִׁדְרָה קַיְּימָא דְּגוּפָא. וּמַה דְּנָפִיק לְבַר טֶפַח, הָכִי הוּא, בְּגִין לְאַשְׁלְמָא וּלְאַפָּקָא כֹּלָּא, וּלְשַׁמְּשָׁא כַּדְקָא חֲזֵי.

132. "Branches of palm trees" (Vayikra 23:40) IS YESOD, THE RIGHTEOUS, AS IT IS WRITTEN: "THE RIGHTEOUS MAN FLOURISHES LIKE THE PALM TREE" (TEHILIM 92:13). Here, a wife is comprehended in her husband without separation, BECAUSE IT IS WRITTEN, "Branches of palm trees" INSTEAD OF 'AND BRANCHES OF PALM TREES'. FOR THE VAV (LIT. 'AND') WOULD DIVIDE BETWEEN FRUIT OF THE TREE HADAR AND THE BRANCHES OF PALM TREES. THIS SHOWS THAT THEY ARE TIED together, FOR YESOD AND MALCHUT ARE TOGETHER. "And the boughs of thick leaved trees" (Vayikra 23:40): they are three, MEANING THE THREE COLUMNS - CHESED, GVURAH AND TIFERET - because it has THREE leaves, one on THE RIGHT side, one on the LEFT side and the one IN THE CENTER that dominates them, BECAUSE THE CENTRAL COLUMN UNITES THE RIGHT AND LEFT INTO ONE. "There are two willows of the brook" (Ibid.), NAMELY, NETZACH AND HOD, which have neither scent nor taste, BEING the aspect of legs in people. Lulav (lit. 'palm leaf'), WHICH IS YESOD, receives AND COMBINES them all, like the spinal cord that is in the body. It protrudes outside THE OTHER KINDS by a hand's breadth UPWARDS, and so it needs to be in order to perfect and bring forth all THE LEVELS for proper union.

133. בְּהָנֵי זִינִין, בָּעֵי בַּר נָשׁ לְאִתְחַזָּאָה קָמֵי קוּדְשָׁא בְּרִיךְ הוּא. עָלִין וְטַרְפִּין דְּהָנֵי לְתַתָּא כְּגַוְונָא דִּלְעֵילָא, דְּלֵית לָךְ מִלָּה בְּעָלְמָא, דְּלָא אִית לָהּ דּוּגְמָא לְעֵילָא, כְּגַוְונָא דִּלְעֵילָא הָכִי אִית לְתַתָּא, וּבְעוּ יִשְׂרָאֵל לְאִתְאַחֲדָא בְּרָזָא דָא דִּמְהֵימְנוּתָא, קָמֵי קוּדְשָׁא בְּרִיךְ הוּא.

133. With these kinds one must show himself before the Holy One, blessed be He, FOR THEY CORRESPOND TO CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT. The leaves of these palm trees ALLUDE TO ALL THE OTHER HOSTS THAT UNITE UNDER ALL THE OTHER APPELLATIONS BY WHICH THE HOLY ONE, BLESSED BE HE, IS CALLED. THEREFORE, WE ARE COMMANDED TO TAKE THESE FOUR KINDS since we need TO AWAKEN below in the likeness of above, for there is nothing in the world that does not have a counterpart above. AND IN REVERSE, as it is above, so is it below, BECAUSE THE WORLDS ARE IMPRINTED BY ONE ANOTHER, AND THE ROOTS ARE ABOVE, FOR THERE IS NOTHING IN THE LOWER WORLDS WHOSE ROOT CANNOT BE FOUND IN THE UPPER WORLDS. THEREFORE, THE ROOTS OF THE FOUR KINDS ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT IN ATZILUT, for Yisrael must unite by means of this secret of Faith before the Holy One, blessed be He.

16. "You shall dwell in booths"

We read that the title verse refers to the supernal world, Binah, and that this verse was said when the world was created. We read about the supernal Tabernacle formed as supernal Chochmah emerged from the unknown and unseen place, and of the lower Tabernacle, Malchut, that is like a lantern displaying light. Yisrael should sit under the shade of the Tabernacle of Peace in the secret of Faith. During Sukkot Malchut takes the souls of Yisrael and elevates them to Zeir Anpin, as she descends and holds all the blessings that Yisrael draw down during the whole seven days through the actions and sacrifices offered to her. Then on the eighth day she descends to be close to her children and make them happy; this is Shmini Atzeret, the Eighth Day of Convocation.

134. כְּתִיב בַּסֻּכֹּת תֵּשְׁבוּ שִׁבְעַת יָמִים, דָּא הוּא רָזָא דִּמְהֵימְנוּתָא, וְהַאי קְרָא עַל עָלְמָא עִלָּאָה אִתְּמַר, וְהָכִי תָּנִינָן, כַּד אִתְבְּרֵי עָלְמָא, אִתְּמַר הַאי קְרָא.

134. It is written: "You shall dwell in booths (Heb. sukkot) seven days" (Vayikra 23:42). This is the secret of Faith, WHICH IS MALCHUT, WHO RECEIVES ALL HER MOCHIN BY THE SECRET OF THIS PASSAGE. This verse refers to the supernal world, WHICH IS BINAH, as we have learned. When the world was created, this verse was said.

135. כַּד שָׁרָא חָכְמָה לְנָפְקָא, מֵאֲתָר דְּלָא יְדִיעַ וְלָא אִתְחֲזֵי, כְּדֵין נָפִיק חַד מִשְׁחָתָא, וּבְטַשׁ, וְהַהִיא חָכְמְתָא עִלָּאָה, נָצִיץ וְאִתְפְּשַׁט לְכָל סִטְרִין, בְּרָזָא דְּמַשְׁכְּנָא עִלָּאָה. וְהַהוּא מַשְׁכְּנָא עִלָּאָה, אַפִּיק שִׁית סִטְרִין, וּכְדֵין הַהוּא נְצִיצוּ דְּמִשְׁחָתָא נָהִיר לְכֹלָּא, וְאָמַר בַּסֻּכֹּת תֵּשְׁבוּ שִׁבְעַת יָמִים.

135. When Chochmah - NAMELY, SUPERNAL ABA AND IMA THAT ARE CALLED 'ABA' AND 'CHOCHMAH' - commenced to emerge from the unknown and unseen place, NAMELY, FROM THE HEAD OF ARICH ANPIN, then a curtain emerged and struck. That supernal Chochmah sparkled and spread in all directions in the secret of the supernal Tabernacle, WHICH IS YISRAEL-SABA AND TEVUNAH, THAT IS CALLED 'BINAH' AND 'IMA'. That supernal Tabernacle brought forth six extremities, WHICH ARE ZEIR ANPIN, and then the sparkling of the curtain illuminated everything, and is written, "You shall dwell in booths seven days".

136. מַאן סֻכֹּת חָסֵר וֹ׳. דָּא מַשְׁכְּנָא תַּתָּאָה, דְּאִיהוּ כַּעֲשָׁשִׁיתָא, לְאַחֲזָאָה לְכָל נְהוֹרִין, וּכְדֵין אָמַר, בַּסֻּכֹּת תֵּשְׁבוּ שִׁבְעַת יָמִים. מַאן שִׁבְעַת יָמִים. מֵעָלְמָא עִלָּאָה לְתַתָּאָה, דְּכֻלְּהוּ קַיְּימֵי בְּקִיּוּמָא, לְאַנְהָרָא לְהַאי סֻכֹּת. וּמַאן אִיהִי. דָּא סֻכַּת דָּוִד הַנּוֹפֶלֶת. סֻכַּת שָׁלוֹם. וּבְעֵי עַמָּא קַדִּישָׁא לְמֵיתַב תְּחוֹת צִלָּהָא, בְּרָזָא דִּמְהֵימְנוּתָא, וּמַאן דְּיָתִיב בְּצִלָּא דָּא, יָתִיב בְּאִינּוּן יוֹמִין עִלָּאִין.

136. Why is "Sukkot" spelled without the Vav? This is the lower Tabernacle, NAMELY MALCHUT, that is like a lantern, WHICH IS A GLASS UTENSIL INTO WHICH A CANDLE IS PLACED TO LIGHT, to show all lights. Then THE GLITTERING OF THE CURTAIN said: "You shall dwell in booths (Heb. sukkot) seven days". Who are the seven days? They are from the Supernal World, WHICH IS BINAH, to the Lower WORLD, WHICH IS MALCHUT, for all THE SEVEN DAYS, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF BINAH, maintain their existence to shine on this tabernacle (Heb. sukkah). What is it? It is "the Tabernacle of David that is fallen" (Amos 9:11), the Tabernacle of Peace, NAMELY MALCHUT, and the Holy Nation should sit under its shade in the secret of Faith, WHICH IS MALCHUT. One who sits in this shadow, sits among these supernal days OF BINAH.

137. וְע״ד כֻּלְּהוּ בַּסֻּכֹּת וְחַד בַּסּוּכּוֹת שְׁלִים, חַד שְׁלִים, לְאַחֲזָאָה דְּמַאן דְּיָתִיב בְּצִלָּא דָּא, יָתִיב בְּאִינּוּן יוֹמִין עִלָּאִין לְעֵילָא, דְּקַיְּימִין עַל הַאי תַּתָּאָה, לְאַנְהָרָא לֵיהּ, לְחַפְיָא עָלֵיהּ, וּלְאַגְּנָא לֵיהּ, בְּשַׁעֲתָא דְּאִצְטְרִיךְ.

137. Therefore, "Sukkot" IS ALWAYS SPELLED WITHOUT A VAV, WHICH ALLUDES TO MALCHUT, AS MENTIONED. BUT IN one PLACE, it is spelled, "sukkot," plane. It shows that whoever sits in the shadow OF THE GLITTERING OF THE CURTAIN, MENTIONED ABOVE, sits among these supernal days of above - NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF BINAH, that are over the lower, WHICH IS MALCHUT, to illuminate Her, cover Her and protect Her when necessary.

138. וְתוּ, כֻּלְּהוּ אִקְרוּן סֻכּוֹת בִּשְׁלִימוּ, וּכְתִיב סֻכַּת חָסֵר, דָּא עָלְמָא תַּתָּאָה, דְּבָעָא בְּהָנֵי ז׳ יוֹמִין קַדִּישִׁין, לְמֵיזָן לִשְׁאַר מְמָנָן רַבְרְבָן דְּעַמִּין, בְּעוֹד דְּאִיהִי נַטְלָא חֶדְוָה בְּבַעְלָהּ, וְלָא יְקַטְרְגוּן חֶדְוָותָא, בְּגִין דְּיִתְעַדְּנוּן בְּהַהוּא מְזוֹנָא, קָרְבָּנִין דִּלְהוֹן סַגִּיאִין יַתִּיר מִשְׁאָר יוֹמִין, בְּגִין דְּיִתְעַסְּקוּן בְּהוּ, וְלָא יִתְעָרְבוּן לְבָתַר בְּחֶדְוָה דְּיִשְׂרָאֵל. וּמַאן חֶדְוָה דְּיִשְׂרָאֵל, דָּא יוֹמָא תְּמִינָאָה דַּעֲצֶרֶת.

138. AND IT CAN also BE SAID that they are all read "Sukkot," in full, and that which is written "Sukkot," without the Vav, refers to the Lower World, WHICH IS MALCHUT. She has to feed the other appointed Ministers of the world during these holy seven days, WHICH IS THE SECRET OF THE SEVENTY OXEN THAT ARE OFFERED DURING THE SEVEN DAYS OF SUKKOT, while She still receives joy from Her husband. THIS IS NECESSARY FOR HER in order that they do not incite during the joy, AND SHE ALLOWS THEM to delight themselves with that food. Their offerings are more plentiful than usual so that they are occupied with them and do not mingle in the joy of the children of Yisrael. THIS IS SIMILAR TO GIVING A PORTION OF THE GOAT OF THE FIRST DAY OF THE MONTH, AND THE GOAT TO AZAZEL. What is the joy of the children of Yisrael? This is on Shmini Atzeret (the eighth day of Sukkot, day of Convocation).

139. וְת״ח, בְּעוֹד דְּאִינּוּן שְׁאַר מְמָנָן חַדָּאן, וְאַכְלִין בְּהַהוּא מְזוֹנָא דִּמְתַקְּנֵי לוֹן יִשְׂרָאֵל. אִינּוּן מְתַקְּנֵי כּוּרְסְיָיא לְקוּדְשָׁא בְּרִיךְ הוּא מִתַּתָּא, וּלְסַלְקָא לֵיהּ לְעֵילָא, בְּאִינּוּן זִינִין, וּבְחֶדְוָה, וּבְהִלּוּלָא, וּלְאַקָּפָא מַדְבְּחָא. כְּדֵין אִיהִי סַלְקָא, וְנַטְלָא בִּרְכָאן וְחֶדְוָה בְּבַעְלָהּ.

139. Come and behold: while the other appointed princes are rejoicing and eating that food that the children of Yisrael prepare for them, NAMELY THE SEVENTY OXEN, they prepare a throne for the Holy One, blessed be He, from below AT THE SAME TIME - MEANING THAT THEY ARE PREPARING MALCHUT TO BE A THRONE FOR THE HOLY ONE, BLESSED BE HE, to elevate Her up with these FOUR kinds, with the joy OF SUKKOT AND THE RECITATION OF Hallel, and by circling the altar. She, MALCHUT, ascends and receives blessings and joy in Her husband, IN ZEIR ANPIN.

140. The other living creatures, WHICH ARE THE SEVENTY appointed princes of the nations, eat and chew well, AND THE RESIDUE OF THEIR EATING they trample with their feet, and they are sustained, THAT IS, BY THE SEVENTY OXEN, AS MENTIONED. She, MALCHUT, takes the souls and elevates them to the supernal delight, TO ZEIR ANPIN, as we have said, as She descended and holds all the blessings and Holiness and delights that the children of Yisrael draw down during all these seven days, through these actions and offered sacrifices to Her. Then She descends to be close to Her children and to make them happy for one day. That day is the eighth day, because all the other seven days are with Her, as explained. Therefore, it is the eighth, and it is eight days united. Therefore, it is called 'Atzeret', MEANING gathered, because all THE SEVEN DAYS gather together on that EIGHTH day (Heb. Shmini Atzeret), and it is called 'eighth', NAMELY THE 'EIGHTH DAY OF CONVOCATION'. It is eighth only because of the inclusion of the seven. THEREFORE, IT IS CALLED BY TWO NAMES: IT IS CALLED

'EIGHTH' BECAUSE IT IS EIGHTH OF THE SEVEN DAYS, AND IT IS CALLED 'CONVOCATION' BECAUSE IT INCLUDES WITHIN ITSELF ALL THE SEVEN DAYS TOGETHER.

140. וּשְׁאַר חֵיוָון רַבְרְבָן מִמָּנָן דְּעַמִּין, אָכְלָן וּמַדְקָן וְרַפְסָן וְאִתְּזָנוּ. וְאִיהִי נַקְטָא נַפְשָׁאן בְּעִנּוּגִין לְעֵילָא, כְּמָה דְּאִתְּמַר. כֵּיוָן דְּנַחְתָּא, וְהָא נַקְטָא כָּל בִּרְכָּאן וְכָל קִדּוּשִׁין וְכָל עִנּוּגִין, וְיִשְׂרָאֵל כָּל הָנֵי שִׁבְעָה יוֹמִין הֲווֹ מַשְׁכִּין לָהּ בְּאִינּוּן עוֹבָדִין דְּקָא עַבְדִּין וּמְקָרְבִין בַּהֲדָהּ, כְּדֵין נַחְתָּא לְקִרְבָּא בִּבְנָהָא, וּלְמֵחֲדֵי לוֹן יוֹמָא חַד, וְהַהוּא יוֹמָא אִיהוּ יוֹמָא תְּמִינָאָה, בְּגִין דְּכָל ז׳ יוֹמִין אַחֲרָנִין בַּהֲדָהּ. וְע״ד אִיהוּ תְּמִינָאָה, וּתְמַנְיָא יוֹמִין כַּחֲדָא. וּבְגִין כַּךְ אִקְרֵי עֲצֶרֶת: כְּנִישִׁין. כְּנִישִׁין כֻּלְּהוּ בְּהַאי יוֹמָא. וְאִקְרֵי שְׁמִינִי, וְלֵית שְׁמִינִי אֶלָּא מִגּוֹ שִׁבְעָה.

17. "May the name of Hashem be blessed"
We learn that the secret of the title verse was revealed to Rabbi Yitzchak Kaftora in a dream. It means that the word "blessed," mevorach, begins hard but ends soft; this is like on Rosh Hashanah where it is hard with harsh Judgment, and on Shmini Atzeret where it is soft with joy. We read of the difference between the Upper Judgment that is Male, and the Lower Judgment that is Female; the latter begins hard but softens until it is joyful on the Eighth Day of Convocation. The Upper Judgment awakened on the day of the flood, but since then it has not dwelt upon the world because the world can not bear it even for a moment. It was the mercy of Hashem that saved the entire world from being destroyed. After this explanation the old sage reveals his identity - he is Nehorai Saba, and we learn that Nehorai means 'light'.

141. It is written: "blessed be the Name of Hashem" (Iyov 1:21). What is meant by "blessed"? There is one secret that one of our friends knew that was shown to him in a dream, and his name is Rabbi Yitzchak Kaftora. HE SAID: What is meant by "blessed (Heb. mevorach)"? IT MEANS that its beginning is hard and its end soft, BECAUSE MEVORACH IS SPELLED WITH THE LETTERS MEM - BET-VAV-RESH-CAF. Mem Bet is hard and is definitely Judgement, like the day of Rosh Hashanah is Mem Bet, because the world was created with Mem Bet (42) letters, NAMELY 32 TIMES ELOHIM AND THE TEN SAYINGS, WHICH EQUAL 42. SIMILARLY, THERE ARE 42 LETTERS FROM THE BET OF BERESHEET (LIT. 'IN THE BEGINNING'), UNTIL THE BET OF THE WORD VOHU (ENG. 'VOID'). Therefore, it was created with Judgment; but afterwards it is Rach (Resh Caf, lit. 'soft'). Therefore, we have learned that all beginnings are hard but their endings are easy, because on the day of Rosh Hashanah, it is Mem Bet with harsh Judgment, and on Shmini Atzeret, it is soft with joy.

141. כְּתִיב יְהִי שֵׁם יְיָ׳ מְבוֹרָךְ. מַאי מְבוֹרָךְ. אֲבָל רָזָא חֲדָא יָדַע חַד מֵחַבְרָנָא, בְּמַדְבְּרָא אַחְזִיאוּ לֵיהּ בְּחֶלְמָא, וְרִבִּי יִצְחָק כַּפְתּוֹרָא שְׁמֵיהּ. מַאי מְבוֹרָךְ. שֵׁירוּתָא קָשֶׁה, וְסוֹפֵיהּ רַךְ. מ״ב קָשֶׁה, וְדִינָא אִיהוּ וַדַּאי. כְּגַוְונָא דָא, יוֹמָא דְר״ה מ״ב, דְּהָא בְּמ״ב אַתְוָון אִתְבְּרֵי עָלְמָא, וְע״ד אִתְבְּרֵי בְּדִינָא. לְבָתַר רַךְ, וְעַל דָּא תְּנִינָן, כָּל שֵׁירוּתִין קָשִׁין, וְסוֹפָא דִלְהוֹן רָכִין. בְּיוֹמָא דְּרֹאשׁ הַשָּׁנָה מ״ב קָשֶׁה בְּדִינָא. בְּיוֹמָא דַּעֲצֶרֶת רַךְ בְּחֶדְוָה.

142. Come and behold: what is the difference between the Upper Judgment - NAMELY, THE LEFT COLUMN OF BINAH WHICH IS THE SECRET OF ISAAC, THAT IT IS THE MALE LIGHT - and this Judgment OF THE FEMALE? In the supernal Judgment IN THE MALE THAT ILLUMINATES FROM ABOVE DOWNWARDS, both the beginning and the end are hard, and no one can withstand THOSE JUDGMENTS. The more it goes ON, the stronger it grows. Once it begins, it does not leave one until it consumes and destroys everything and nothing is left. But in the other lower Judgment - NAMELY IN MALCHUT, WHICH IS THE LIGHT OF THE FEMALE THAT ILLUMINATES FROM BELOW UPWARDS - the beginning is hard, NAMELY ON ROSH HASHANAH, and as it proceeds AND EXPANDS, it weakens until THE MOCHIN OF the face shines ON THE EIGHTH DAY OF CONVOCATION. This is like the female, whose strength is weak.

142. ת״ח, מָה בֵּין דִּינָא עִלָּאָה, לְהַאי דִּינָא. דִּינָא עִלָּאָה שֵׁירוּתָא וְסוֹפָא קָשֶׁה, וְלֵית מַאן דְּיֵקוּם בֵּיהּ, וְכָל מָה דְּאָזִיל אִתְתַּקַּף, וּבָתַר דְּשָׁאֲרִי, לָא סָלִיק מִנֵּיהּ, עַד דְּאָכִיל וְשֵׁצִי כֹּלָא, דְּלָא אִשְׁתְּאַר כְּלוּם. אֲבָל דִּינָא אַחֲרָא דְּתַתָּא, שֵׁירוּתָא קָשֶׁה, וְכָל מָה דְּאָזִיל אִתְחַלָּשׁ, עַד דְּנָהִיר אַנְפִּין, כְּגַוְונָא דְּנוּקְבָא דְּחָלְשׁ חֵילָהָא.

143. אֵימָתַי אִתְּעַר דִּינָא דִּלְעֵילָא לְמִשְׁרֵי עַל עָלְמָא. בְּיוֹמָא דְּטוֹפָנָא. וְעַל דָּא לָא אִשְׁתְּאַר כְּלוּם בְּעָלְמָא, בַּר הַהוּא תֵּבוּתָא דְּנֹחַ, דְּאִיהִי כְּגַוּונָא עִלָּאָה, דְּסָבִיל לְהַהוּא תּוּקְפָּא. וְאִי לָאו דְּזַמִּין קוּדְשָׁא בְּרִיךְ הוּא, וְאִשְׁתְּכַח בְּרַחֲמֵי עַל עָלְמָא, כָּל עָלְמָא אִתְאֲבִיד, דִּכְתִיב יְיָ׳ לַמַּבּוּל יָשָׁב, וְע״ד לָא שַׁרְיָא דִּינָא דִּלְעֵילָא עַל עָלְמָא, דְּלָא יָכִיל עָלְמָא לְמִסְבַּל לֵיהּ, אֲפִילוּ רִגְעָא חֲדָא.

143. HE ASKS: When does the Upper Judgment OF THE MALE awaken to dwell on the world? HE ANSWERS: On the day of the flood. Therefore, nothing was left in the world except for Noah's ark, which is similar to the supernal ARK, WHICH IS MALCHUT, which bears that harshness OF JUDGMENT, BEING A FIRE THAT BEARS FIRE. If the Holy One, blessed be He, had not prepared THE ARK FOR HIM, and if there has been no Mercy in the world, the whole world would have been destroyed, as it is written: "Hashem (Yud Hei Vav Hei) sat enthroned at the flood" (Tehilim 29:10). FOR THE NAME OF YUD HEI VAV HEI IS MERCY. Therefore, FROM THEN AND ONWARDS, the Upper Judgment does not dwell upon the world, because the world can not bear it even for one moment.

144. אַדְהָכִי הֲוָה ר׳ שִׁמְעוֹן בָּכֵי וְחַדֵּי. זָקְפוּ עַיְינִין, וְחָמוּ חֲמִשָּׁה מֵאִינּוּן פְּרוּשִׁים, דְּהַהוּ אַזְלֵי אֲבַתְרֵיהּ, לְמִתְבַּע לֵיהּ. קָמוּ. אָמַר ר׳ שִׁמְעוֹן, מִכָּאן וּלְהָלְאָה מָה שְׁמָךְ. אָמַר, נְהוֹרָאי סָבָא, בְּגִין דִּנְהוֹרָאי אַחֲרָא אִית גַּבָּן. אַזְלוּ ר׳ שִׁמְעוֹן וְאִינּוּן חַבְרַיָּיא עִמֵּיהּ תְּלַת מִילִין, אָמַר רִבִּי שִׁמְעוֹן, לְאִינּוּן אַחֲרָנִין, מַה אָרְחָא דָּא גַּבַּיְיכוּ. אָמְרוּ, לְמִתְבַּע לֵיהּ לְהַאי סָבָא, דְּמֵימוֹי אֲנָן שָׁתָאן בְּמַדְבְּרָא. אָתָא ר׳ שִׁמְעוֹן וּנְשָׁקֵיהּ, אָמַר לֵיהּ, נְהוֹרָאי שְׁמָךְ, וּנְהוֹרָא אַנְתְּ, וּנְהוֹרָא עִמָּךְ שָׁרֵי.

144. In the meantime, Rabbi Shimon was weeping and rejoicing. They raised their eyes and saw five people of those who retired TO THE WILDERNESS, who went after THE OLD SAGE to seek him TO SPEAK TO THEM OF THE TORAH. They rose. Rabbi Shimon said: From now on, what is your name? He said: Nehorai Saba. Since there is another Nehorai among us THEY CALL ME NEHORAI SABA. They walked with him, Rabbi Shimon and his company, for three miles. Rabbi Shimon said to these OTHER people: Why are you making this trip? They said: We came to seek this sage TO TEACH US TORAH, because we drink his water in the wilderness. THAT IS, THEY ARE HIS STUDENTS IN THE WILDERNESS. Rabbi Shimon approached and kissed THAT SAGE. He said to him: Your name is Nehorai and you are a light, and the light dwells with you, BECAUSE NEHORAI MEANS LIGHT.

18. "He knows what is in the darkness"

Rabbi Shimon explains that the title verse means that God revealed profound and concealed things, for were it not for the darkness of the Left, the depths and the concealed things would not be revealed. He says that "the light dwells with Him" refers to the light that has been revealed from within the darkness, and this light was revealed to all of us from the darkness that was in the wilderness.

145. פָּתַח ר׳ שִׁמְעוֹן וְאָמַר, הוּא גָּלֵא עֲמִיקָתָא וּמְסַתְּרָתָא יָדַע מָה בַּחֲשׁוֹכָא וּנְהוֹרָא עִמֵּהּ שְׁרֵא. הוּא גָּלֵה עֲמִיקָתָא וּמְסַתְּרָתָא, קוּדְשָׁא בְּרִיךְ הוּא גַּלֵּי עֲמִיקָתָא וּמְסַתְּרָתָא, דְּכָל עֲמִיקִין סְתִימִין עִלָּאִין אִיהוּ גַּלֵּי לוֹן. וּמַאי טַעֲמָא גַּלֵּי לוֹן. בְּגִין דְּיָדַע מָה בַּחֲשׁוֹכָא. דְּאִלְמָלֵא חֲשׁוֹכָא לָא אִתְיְדַע נְהוֹרָא. וְאִיהוּ יָדַע מָה בַּחֲשׁוֹכָא. וּבְגִין כַּךְ גַּלֵּי עֲמִיקָתָא וּמְסַתְּרָתָא, דְּאִי לָאו חֲשׁוֹכָא לָא יִתְגַּלְיָין עֲמִיקִין וּמְסַתְּרָאן. וּנְהוֹרָא עִמֵּהּ שְׁרֵא. מַאן נְהוֹרָא דָּא. נְהוֹרָא דְּאִתְגַּלְיָיא מִגּוֹ חֲשׁוֹכָא.

145. Rabbi Shimon opened the discussion, saying: "He reveals the deep and secret things. He knows what is in the darkness and the light dwells with Him" (Daniel 2:22). "He reveals the deep and secret things", means that the Holy One, blessed be He, reveals the deep and secret things. He reveals all the supernal, concealed depths, NAMELY, THE CENTRAL COLUMN THAT REVEALS THE DEPTHS OF THE TWO COLUMNS OF BINAH. Why did He reveal them? It is because "He knows what is in the darkness," NAMELY IN THE DARKNESS OF THE LEFT WHERE THE LIGHT OF CHOCHMAH SINKS BECAUSE OF THE LACK OF CHASSADIM. If there was not darkness, the light would not LATER be revealed THROUGH THE CENTRAL COLUMN. "He knows what is in the darkness," MEANING THAT HE INCLUDED IT IN THE RIGHT COLUMN. Therefore, He revealed deep and concealed things, for were it not for the darkness OF THE LEFT, the depths and the concealed would not be revealed. Then "The light dwells with Him". What is this light? It is the light that has been revealed from within the darkness, WHICH IS CHOCHMAH.

146. And from within the darkness that was in the wilderness, this light was revealed to us. May the Merciful One cause light to dwell with you in this world and in the World to Come. Rabbi Shimon and the friends followed him for three miles. RABBI SHIMON said to him: Why did they not go with you, YOUR FIVE PEOPLE, in the beginning, BUT RATHER THEY CAME JUST NOW? THE SAGE said to him: I did not want to bother anyone TO ACCOMPANY ME. But now that they have come, we will travel together. They left and Rabbi Shimon went on his way. Rabbi Aba said to him: We know the name OF THE SAGE, but he does not know the name of my master. He said to him: From him I learnt not to reveal myself, FOR HE DID NOT TELL ME HIS NAME BEFORE I ASKED HIM.

146. וַאֲנָן מִגּוֹ חֲשׁוֹכָא דְּהַוָה בְּמַדְבְּרָא, אִתְגְּלֵי לָן נְהוֹרָא דָּא. רַחֲמָנָא יַשְׁרֵי עִמָּךְ נְהוֹרָא, בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי. אָזְלֵי ר״ש וְחַבְרַיָּיא, אִלֵּין תְּלַת מִילִין אֲבַתְרֵיהּ, אָמַר לֵיהּ, אֲמַאי לָא אָזְלֵי אִלֵּין עִמָּךְ כְּקַדְמִיתָא. א״ל, לָא בְּעֵינָא לְאַטְרְחָא לְבַר נָשׁ עִמִּי, הַשְׁתָּא דְּאָתוּ נֵזִיל כַּחֲדָא. אָזְלוּ, ור״ש אָזַל לְאָרְחֵיהּ. א״ר אַבָּא, הָא אֲנָן יְדַעְנָא שְׁמֵיהּ, וְאִיהוּ לָא יָדַע שְׁמֵיהּ דְּמָר, אָמַר לֵיהּ, מִנֵּיהּ יְדַעְנָא דְּלָא לְאִתְחַזָּאָה.

1. "Then shall they give every man a ransom for his soul"
We are reminded that heavenly blessings do not accrue to anything that has been counted or numbered, and yet the children of Yisrael were subjected to a census. Yisrael were blessed nonetheless because they were ransomed.

1. "And Hashem spoke to Moses, saying, 'When you do take the sum of the children of Yisrael after their number" (Shemot 30:11-13). Rabbi Aba, Rabbi Acha and Rabbi Yosi were traveling from Tiberias to Tzipori. While they were traveling, they saw Rabbi Elazar coming with Rabbi Chiya. Rabbi Aba said: we shall surely join the Shechinah. They waited until they reached them. As soon as they came to them, Rabbi Elazar said: it is most certainly written: "The eyes of Hashem are towards the righteous, and His ears are open to their cry" (Tehilim 34:16). This passage is difficult; (THE END OF THE SUBJECT IS IN THE PORTION OF PEKUDEI, PARA. 68F).

1. וַיְדַבֵּר יְיָ׳ אֶל מֹשֶׁה לֵאמֹר. כִּי תִשָּׂא אֶת רֹאשׁ בְּנֵי יִשְׂרָאֵל לִפְקוּדֵיהֶם וְגוֹ׳, ר׳ אַבָּא וְר׳ אָחָא וְר׳ יוֹסֵי הֲווֹ אַזְלֵי מִטְבֶּרְיָה לְצִפּוֹרִי. עַד דַּהֲווֹ אַזְלֵי, חָמוּ לֵיהּ לְר׳ אֶלְעָזָר דַּהֲוָה אָתֵי, וְר׳ חִיָּיא עִמֵּיהּ. א״ר אַבָּא, וַדַּאי נִשְׁתַּתֵּף בַּהֲדֵי שְׁכִינְתָּא. אוֹרִיכוּ לְהוּ, עַד דְּמָטוּ לְגַבֵּיהוּ. כֵּיוָן דְּמָטוּ גַּבֵּיהוּ, א״ר אֶלְעָזָר, וַדַּאי כְּתִיב, עֵינֵי יְיָ׳ אֶל צַדִּיקִים וְאָזְנָיו אֶל שַׁוְעָתָם. הַאי קְרָא קַשְׁיָא וְכוּ׳.

2. Come and behold: it has been established that celestial blessing does not dwell on something that is numbered. And if you ask how Yisrael were counted, he took from them a ransom for themselves. And they did not count until all the ransom that was gathered was counted. THUS at first Yisrael are blessed WHEN THE RANSOM IS RECEIVED, afterwards, once they counted the ransom, Yisrael are blessed again. So we find that Yisrael is blessed at the beginning and at the end, and they did not suffer a plague.

2. ת״ח, הָא אוּקְמוּהָ, לֵית בִּרְכָתָא דִּלְעֵילָא שַׁרְיָיא עַל מִלָּה דְּאִתְמְנֵי. וְאִי תֵּימָא, יִשְׂרָאֵל הֵיךְ אִתְמְנוּן. אֶלָּא כּוּפְרָא נָטִיל מִנַּיְיהוּ, וְהָא אוּקְמוּהָ, וְחוּשְׁבָּנָא לָא הֲוֵי עַד דְּאִתְכְּנִישׁ כָּל הַהוּא כּוּפְרָא, וְסָלִיק לְחוּשְׁבָּנָא. וּבְקַדְמֵיתָא מְבָרְכִין לְהוּ לְיִשְׂרָאֵל, וּלְבָתַר מִנְיָן הַהוּא כּוּפְרָא, וּלְבָתַר אָהֲדְרָן וּמְבָרְכִין לוֹן לְיִשְׂרָאֵל. אִשְׁתְּכָחוּ יִשְׂרָאֵל מִתְבָּרְכָאן בְּקַדְמֵיתָא וּבְסוֹפָא, וְלָא סָלִיק בְּהוֹן מוֹתָנָא.

3. HE ASKS: Why is a plague caused by counting? HE ANSWERS: Because the blessing does not dwell on anything numbered, and since the blessing has departed, the Other Side dwells on it and can harm. Therefore, we receive ransom and redeem it in order to do the counting. And we have already discussed and learned this.

3. מוֹתָנָא אַמַּאי סָלִיק בְּמִנְיָינָא. אֶלָּא בְּגִין דְּבִרְכָתָא לָא שַׁרְיָא בְּמִנְיָינָא, כֵּיוָן דְּאִסְתְּלַק בִּרְכָתָא, סִטְרָא אַחֲרָא שַׁרְיָא עָלֵיהּ, וְיָכִיל לְאַנְזָקָא, בְּגִין כַּךְ נַטְלִין כּוּפְרָא וּפִדְיוֹנָא לְסַלְקָא עָלֵיהּ מִנְיָינָא, וְהָא אוּקְמוּהָ, וְאִתְּמַר.

2. Half a Shekel
Rabbi Shimon begins by speaking about the commandment to give half a shekel, and says it is like the Vav placed between the two Heis. The Faithful Shepherd, Moses, then follows with a discussion of the commandment to sanctify the month. He says that the holy moon, Malchut, is the bride that becomes hallowed by Gvurah of Zeir Anpin, in which are the Levites, who shall also be hallowed. Then when the moon becomes visible we bless it with Tiferet.
Ra'aya Meheimna (the Faithful Shepherd)

4. There is a commandment to give half a shekel after the shekel of the sanctuary. HE ASKS: What is the half-shekel? HE ANSWERS: It is like a half-hin, which is Vav, WHICH IS placed between the two Heis. The stone with which to weigh is Yud, "A shekel is Twenty gera" (Shemot 30:13), refers to Yud-Vav-Dalet. "The rich shall not give more" (Ibid. 15), refers to the Central Column, ZEIR ANPIN that should not give more than ten. And so have we learned in the Book of Formation, 'Ten Sfirot of nothingness - ten, not eleven.' "And the poor shall not give less" (Ibid.) refers to the Righteous, THAT IS, YESOD. He must "not give less" than ten, as is said IN THE BOOK OF FORMATION, 'ten and not nine,' then half a shekel, which is ten.

רעיא מהימנא

4. פִּקּוּדָא לִיתֵּן מַחֲצִית הַשֶּׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ. מַאן מַחֲצִית הַשֶּׁקֶל אִיהוּ כְּגוֹן חֲצִי הַהִין, וְדָא ו׳, מְמוּצָע בֵּין שֵׁנִי הֵהִי״ן. אַבְנָא לְמִשְׁקַל בָּהּ, דָּא י׳, עֶשְׂרִים גֵּרָה הַשֶּׁקֶל: דָּא יוֹ״ד. הֶעָשִׁיר לָא יַרְבֶּה, דָּא עַמּוּדָא דְּאֶמְצָעִיתָא, לָא יַרְבֶּה עַל י׳. וְהָכִי אִתְּמַר בס״י, עֶשֶׂר סְפִירוֹת בְּלִימָה, עֶשֶׂר וְלָא אֶחָד עָשָׂר. וְהַדַּל לָא יַמְעִיט, דָּא צַדִּיק, לָא יַמְעִיט מֵעֶשֶׂר, כד״א עֶשֶׂר וְלָא תֵשַׁע. מִמַּחֲצִית הַשֶּׁקֶל, דְּאִיהוּ י׳.

5. IT SEEMS THAT THE AUTHOR OF THE PREVIOUS PARAGRAPH WAS RABBI SHIMON. And the Faithful Shepherd said to him: You are in heaven; you are loved by your Master, therefore it is no wonder that all these precious words come from your mouth. For if one is a king or a prince, there is no wonder his table is full of gems and treasures, and full of lights. For anyone else this would be a wonder. He said to him: Blessed are you, faithful shepherd; from now on you speak, for those above and below have come to hear. He said to him: finish your words. He said to him: I have nothing more to say for the time being. You speak.

5. א"ל רַעְיָא מְהֵימְנָא, אַנְתְּ בַּשְׁמַיִם, רָחִים אַנְתְּ מִמָּארֵיךְ, לֵית תַּוְוֹהָא בְּכָל אִינּוּן מִלִּין יַקִּירִין דְּיִפְקוּן מִפּוּמָךְ, דְּהָא מַאן דְּאִיהוּ מַלְכָּא, אוֹ בְּרָא דְּמַלְכָּא, לֵית תַּוְוֹהָא, דְּיִפְקוּן מַרְגְּלָאִין בְּפָתוֹרֵיהּ, מַלְיָין סְגוּלוֹת, מַלְיָין נְהוֹרִין. לְבַר נָשׁ אַחֲרָא, אִיהוּ תַּוְוֹהָא. א"ל בְּרִיךְ אַנְתְּ רַעְיָא מְהֵימְנָא. מִתַּמָּן וְאֵילָךְ אֵימָא אַנְתְּ, דְּעִלָּאִין וְתַתָּאִין נַחְתּוּ לְמִשְׁמַע מִינָּךְ. אָמַר לֵיהּ, אַשְׁלִים מִלּוֹלָךְ, אָמַר לֵיהּ, לָא אִית כְּעַן לְמֵימַר יַתִּיר, אֵימָא אַנְתְּ עַד זִמְנָא אַחֲרָא.

6. The Faithful Shepherd opened the discussion with: The following commandment is to sanctify the month. The holy moon, NAMELY MALCHUT, is the bride that becomes hallowed by the Court of Law, which is Gvurah OF ZEIR ANPIN - BECAUSE MALCHUT IS BUILT FROM THE LEFT SIDE, WHICH IS GVURAH, as therein, GVURAH OF ZEIR ANPIN, are the Levites. For it is said of them, 'And you shall hallow the Levites.' ALSO MALCHUT, WHICH IS OF THE GVURAH OF ZEIR ANPIN, NEEDS SANCTIFICATION. And afterwards, when the moon is visible and we can enjoy its light, MEANING AFTER IT RECEIVED MOCHIN, we bless it, 'Blessed are You, Hashem our Elohim, King of the Universe, With His utterance He created the heavens, and with the breath of His mouth, all their hosts.' And with what is it hallowed and blessed? It is with Tiferet (glory), because it is glory to those born by Him from birth.
End of Ra'aya Meheimna

6. פָּתַח רַעְיָא מְהֵימְנָא, פִּקּוּדָא בָּתַר דָּא, לְקַדֵּשׁ אֶת הַחֹדֶשׁ. בְּגִין דְּסִיהֲרָא קַדִּישָׁא אִיהִי כַּלָּה, דְּמִתְקַדֶּשֶׁת ע"פ ב"ד, דְּאִיהוּ גְבוּרָה, בְּגִין דְּתַמָּן לֵיוָאֵי, דְּאִתְּמַר בְּהוּ וְקִדַּשְׁתָּ אֶת הַלְוִיִּם. וּלְבָתַר דְּאִתְחֲזֵי סִיהֲרָא דְּיֵאוֹתוּ לְאוֹרָה, מְבָרֵךְ עָלֶיהָ בָּרוּךְ אַתָּה יְיָ' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּמַאֲמָרוֹ בָּרָא שְׁחָקִים, וּבְרוּחַ פִּיו כָּל צְבָאָם. וּבְמִי מִתְקַדֶּשֶׁת וּמִתְבָּרֶכֶת, בְּתִפְאֶרֶת בְּגִין דְּאִיהוּ עֲטֶרֶת תִּפְאֶרֶת לַעֲמוּסֵי בָטֶן.
ע"כ רעיא מהימנא

3. Sun worship
At dawn Rabbi Chiya remarks how all the inhabitants of the East are at that moment worshipping the rising sun. He says that from ancient days it was known that before the sun emerges the prince appointed over it goes forth with the holy letters of the Supernal Name written on his head, and with the power of those letters he opens the windows of heaven and passes through. Then he remains there until the sun emerges. Rabbi Chiya adds that that prince is in charge over gold and red jewels. He says that the sun worshippers know the spots of the sun. Rabbi Yosi asks how long it will be that idols are still in the world, and says that falsehood can not endure.

7. Rabbi Yosi and Rabbi Chiya were traveling. While they were still walking, it became dark and they sat down. While they were still sitting dawn began to light up. They got up and went on. Said Rabbi Chiya: See, the East has lit up. Now all those inhabitants of the East, of the mountains of light, are bowing to this light that illuminates in the place of the sun, before it emerges OVER THE FACE OF THE EARTH, and worship it. Many worship the sun after it comes out. They worship this light OF THE BREAKING DAWN, and call this light 'the Deity of the Illuminating Jewels'. And they swear by the Deity of the Illuminating Jewels.

7. רִבִּי יוֹסֵי וְר' חִיָּא הֲווֹ אַזְלֵי בְּאָרְחָא, עַד דַּהֲווֹ אַזְלִין רָמַשׁ לֵילְיָא, יָתְבוּ. אַדְהֲווֹ יַתְבִין, שְׁרִיאַת צַפְרָא לְאַנְהָרָא, קָמוּ וְאָזְלוּ. א"ר חִיָּא, חָמֵי אַנְפּוֹי דְּמִזְרָח דְּקָא מְנַהֲרִין, הַשְׁתָּא כָּל אִינּוּן בְּנֵי מְדִינְחָא דְּטוּרֵי נְהוֹרָא, סַגְּדִין לְגַבֵּי הַאי נְהוֹרָא, דְּנָהִיר בַּאֲתָר דְּשִׁמְשָׁא, עַד לָא יִפּוּק, וּפָלְחִין לֵיהּ, דְּהָא כֵּיוָן דְּנָפִיק שִׁמְשָׁא, כַּמָּה אִינּוּן דְּפָלְחִין לְשִׁמְשָׁא. וְאִלֵּין אִינּוּן דְּקָא פַלְחִין לִנְהוֹרָא דָּא, וּקְרָאן לְהַאי נְהוֹרָא, אֱלָהָא דְּמַרְגְּלָא דְּנָהִיר. וְאוֹמָאָה דִּלְהוֹן בֵּאֵל"ה דְּמַרְגְּלָא דְּנָהִיר.

8. And you may ask if this worship is not in vain. From the early, ancient days the wisdom was known that when the sun shines, before it emerges OVER THE FACE OF THE EARTH, the prince appointed over the sun goes forth, with the holy letters of the Supernal Name written on his head. With the power of these letters, he opens all the windows of heaven, smites them, and passes through. And that prince enters into the glow that shines around the sun, BEFORE IT EMERGES, and remains there until the sun emerges and spreads over the world.

8. וְאִי תֵּימָא פּוּלְחָנָא דָּא לְמַגְנָא הוּא. מִיּוֹמִין עַתִּיקִין קַדְמָאֵי, חָכְמְתָא יְדִיעוּ בֵּיהּ. בְּזִמְנָא דִּשְׁמְשָׁא נָהִיר, עַד לָא יִפּוֹק, הַהוּא מְמָנָא דִּפְקִיד עַל שִׁמְשָׁא, נָפִיק, וְאַתְוָון קַדִּישִׁין דִּשְׁמָא עִלָּאָה קַדִּישָׁא רְשִׁימָן עַל רֵישֵׁיהּ, וּבְחֵילָא דְּאִינּוּן אַתְוָון, פָּתַח לְכָל כַּוֵּי שְׁמַיָּא וּבָטַשׁ בְּהוּ, וְעָבַר. וְהַהוּא מְמָנָא עָאל גּוֹ הַהוּא זְהֵרָא דְּנָהִיר סְחֲרָנֵיהּ דִּשְׁמְשָׁא, וְתַמָּן שְׁכִיחַ, עַד דְּנַפַּק שִׁמְשָׁא, וְאִתְפְּשַׁט בְּעָלְמָא.

9. And that prince is in charge over gold and red jewels. They worship that form that is there IN THE LIGHT OF THE SUN, WHICH IS THE PRINCE, with the spots and signs that they inherited from the ancient in olden days. They then know the spots of the sun, and they go and find the places of gold and jewels. Said Rabbi Yosi: How long will the many idols be in the world? Falsehood has no pillars TO SUPPORT IT in order to exist.

9. וְהַהוּא מְמָנָא, אִיהוּ פְּקִידָא, עַל דַּהֲבָא, וְעַל מַרְגְּלָן סוּמְקָן. וְאִינּוּן פַּלְחִין לְהַהוּא דְּיוּקְנָא דְּתַמָּן, וּבְנִקּוּדִין וְסִימָנִין דְּיָרְתוּ מִקַּדְמָאֵי מִיּוֹמִין עַתִּיקִין, אַזְלֵי וְיַדְעֵי נְקוּדִין דְּשִׁמְשָׁא, לְמִשְׁכַּח אַתְרִין דְּדַהֲבָא וּמַרְגְּלָן, א"ר יוֹסֵי, עַד כַּמָּה יְהוֹן פּוּלְחָנִין סַגִּיאִין אִלֵּין בְּעָלְמָא, דְּהָא שִׁקְרָא לֵית לֵיהּ קַיְּימִין לְקַיְּימָא.

4. "The lip of truth shall be established forever"
We read that the light and radiation from the sun is true, and the stars in the firmament are true; just because in their lack of wisdom people call them 'Elohim', God does not have to destroy the sun and stars. They will not perish, but eventually those that worship them will perish. Yisrael are the lip of Truth, and they will still exist in the time to come. The story is recounted of a General who tells Rabbi Elazar that since the kingdom of Yisrael was removed from them, it is Yisrael who are the "lying tongue." But Rabbi Elazar explains to him that the verse says "The lip of truth shall be established forever" in the future, not now - for now the lip of falsehood endures. We are told that the General converted after this encounter.

10. The other opened the discussion, and said, "The lip of truth shall be established forever; but a lying tongue is but for a moment" (Mishlei 12:19). Come and behold: if all the inhabitants of the world always worshiped falsehood, then it would be so, THEY WOULD CEASE TO EXIST. But this light and radiation THAT SHINES FROM THE SUN is certainly true, and the stars that are in the heights of the firmament are also true. And if in their foolishness and lack of understanding, they say and call them 'Elohim', the Holy One, blessed be He, does not have to destroy His creations from the world BECAUSE OF THIS. And also, in the time to come, the stars and luminaries will not perish from the universe. But who will perish? Those that worship them WILL PERISH.

10. פָּתַח אִידָּךְ וְאָמַר, שְׂפַת אֱמֶת תִּכּוֹן לָעַד וְעַד אַרְגִּיעָה לְשׁוֹן שָׁקֶר. ת"ח, אִלּוּ כָּל בְּנֵי עָלְמָא הֲווֹ פַּלְחִין לְשִׁקְרָא, הֲוָה הָכִי, אֲבָל הַאי נְהוֹרָא וְזְהֵרָא דְּנָהִיר, וַדַּאי קְשׁוֹט אִיהוּ. כֹּכְבֵי רוּמָא דִּרְקִיעָא קְשׁוֹט אִינּוּן. אִי בְּטִפְּשׁוּ וְחֶסְרוֹנָא דְּדַעְתָּא דִּלְהוֹן, אִינּוּן אַמְרֵי וְקָרָאן לְהוּ אֱלָהָא, לָא בָּעֵי קוּדְשָׁא בְּרִיךְ הוּא לְשֵׁיצָאָה עוֹבְדּוֹי מֵעָלְמָא. אֲבָל לְזִמְנָא דְּאָתֵי לָא יִשְׁתֵּצוּן כֹּכְבַיָּא וּנְהוֹרִין דְּעָלְמָא. אֲבָל מַאן יִשְׁתֵּצֵי. אִינּוּן דְּפַלְחוּ לוֹן.

11. And this verse: "The lip of truth shall be established forever," refers to the children of Yisrael, who are the lip of Truth, FOR THEY SAY, "Hashem our Elohim, Hashem is One" (Devarim 6:4). And it is all true and the secret of Truth. And they end THE READING OF SH'MA WITH, 'Hashem your Elohim is true.' And hence "the lip of truth shall be established forever."

11. וּקְרָא דָּא הָכִי הוּא. שְׂפַת אֱמֶת תִּכּוֹן לָעַד, אִלֵּין יִשְׂרָאֵל, דְּאִינּוּן שְׂפַת אֱמֶת. יְיָ' אֱלֹהֵינוּ יְיָ' אֶחָד. וְכֻלָּא אִיהוּ אֱמֶת, וְרָזָא דֶּאֱמֶת, וּמְסַיְּימֵי יְיָ' אֱלֹהֵיכֶם אֱמֶת. וְדָא אִיהוּ שְׂפַת אֱמֶת תִּכּוֹן לָעַד.

12. "But for a moment (lit. 'I will calm down')." HE ASKS: It should say 'for a moment', but it says "calm down". HE ANSWERS: They will long exist in the world, until the future to come. Then I will have respite from their difficult worship, BECAUSE "CALM DOWN" MEANS 'I SHALL HAVE REST.' And at the time that I will calm, the false tongue will perish - meaning those who call 'Elohim' that which is not Elohim. But of the children of Yisrael, who are the lip of truth, it is written: "This people which I have formed for Myself, that they might say My praise" (Yeshayah 43:21).

12. וְעַד אַרְגִּיעָה, וְעַד רֶגַע מִבְּעֵי לֵיהּ, מַאי אַרְגִּיעָה. אֶלָּא, עַד כַּמָּה יְהֵא קִיּוּמָא דִּלְהוֹן בְּעָלְמָא, עַד זִמְנָא דְּיֵיתֵי, וּיְהֵא לִי נַיְיחָא מִפּוּלְחָנָא קַשְׁיָא דְּעָלוֹי. וּבְזִמְנָא דְּאַרְגִּיעָה, יִשְׁתְּצֵי לְשׁוֹן שָׁקֶר, אִינּוּן דְּקָרָאן אֱלָהָא, לְמַאן דְּלָאו הוּא אֱלָהָא. אֲבָל יִשְׂרָאֵל דְּאִינּוּן שְׂפַת אֱמֶת, כְּתִיב בְּהוּ, עַם זוּ יָצַרְתִּי לִי תְּהִלָּתִי יְסַפֵּרוּ.

13. I remember one time when I was traveling with Rabbi Elazar, he met a general. He said to Rabbi Elazar: Do you know the Torah of the Jews? He said to him: I know. He said to him: Do you not say that your faith is true and your Torah is true but our faith is false and our bible is false? But it is written, "The lip of truth shall be established forever, and a lying tongue is but for a moment" (Mishlei 12:19). We have existed from time immemorial, and our kingdom has never left us, generation after generation. Hence, assuredly it is "established forever." But as for you, for a short period you had a kingdom and immediately it was removed from you. Thus, the passage has been fulfilled by you that says: "And a lying tongue is but for a moment."

13. אַדְכַּרְנָא חֲדָא זִמְנָא דַּהֲוֵינָא אָזִיל בַּהֲדֵי ר׳ אֶלְעָזָר, פְּגַע בֵּיהּ הֶגְמוֹנָא, א״ל לר׳ אֶלְעָזָר, אַנְתְּ יַדְעַת מֵאוֹרַיְיתָא דִּיהוּדָאֵי. א״ל יָדַעְנָא. א״ל, לֵית אַתּוּן אַמְרִין דִּמְהֵימְנוּתָא דִּלְכוֹן קְשׁוֹט, וְאוֹרַיְיתְכוֹן קְשׁוֹט, וַאֲנָן דִּמְהֵימְנוּתָא דִּילָן שֶׁקֶר, וְאוֹרַיְיתָא דִּילָן שֶׁקֶר. וְהָא כְּתִיב שְׂפַת אֱמֶת תִּכּוֹן לָעַד וְעַד אַרְגִּיעָה לְשׁוֹן שָׁקֶר. אֲנָן מִיּוֹמִין דְּעָלְמָא, קַיְּימִין בְּמַלְכוּתָא, וְלָא אַעְדִּי מִינָּן לְעָלְמִין, דְּרָא בָּתַר דְּרָא, תִּכּוֹן לָעַד וַדַּאי. וְאַתּוּן, זְעֵיר הֲוָה לְכוּ מַלְכוּתָא, וּמִיַּד אַעְדֵּי מִנְּכוֹן, וּקְרָא אִתְקַיָּים בְּכוּ דִּכְתִיב וְעַד אַרְגִּיעָה לְשׁוֹן שָׁקֶר.

14. He said to him: I see that you are a scholar in Torah. May that man breathe his last. Had it said, "The lip of truth was established forever," then it would be as you said. But it is written, 'shall be established forever', MEANING that the true lip will be established in the future, but not now. For now the lip of falsehood endures, and the lip of truth lies in the dust. And when Truth will stand firm and sprout from the ground then, "the lip of truth shall be established forever."

14. א״ל, חֲמֵינָא בָּךְ דְּאַנְתְּ חַכִּים בְּאוֹרַיְיתָא. תִּפַּח רוּחֵיהּ דְּהַהוּא גַּבְרָא. אִלּוּ אָמַר קְרָא, שְׂפַת אֱמֶת כּוֹנֶנֶתְּ לָעַד, הֲוָה כִּדְקָאמְרָן, אֲבָל לָא כְּתִיב אֶלָּא תִּכּוֹן, זְמִינָא שְׂפַת אֱמֶת דְּתִכּוֹן, מַה דְּלָאו הָכִי הַשְׁתָּא, דְּהַשְׁתָּא שְׂפַת שֶׁקֶר קַיְּימָא, וּשְׂפַת אֱמֶת שְׁכִיבָא לְעַפְרָא, וּבְהַהוּא זִמְנָא דְּאֱמֶת יְקוּם עַל קִיּוּמֵיהּ, וּמִגּוֹ אֶרֶץ תִּצְמַח, כְּדֵין שְׂפַת אֱמֶת תִּכּוֹן לָעַד וְגוֹ׳.

15. The General said to him: You are right. Blessed are the people of the Torah, who inherited the Truth. After some time we heard that he converted. They went on, reached a certain field, and recited their prayer. After they prayed, they said: From now on let us join the Shechinah, and walk and be occupied with Torah.

15. א״ל הַהוּא הֶגְמוֹן, זַכָּאָה אַנְתְּ. וְזַכָּאָה עַמָּא דְּאוֹרַיְיתָא דִּקְשׁוֹט יָרְתִּין. בָּתַר יוֹמִין שְׁמַעְנָא דְּאִתְגַּיֵּיר. אָזְלוּ, מָטוּ חַד בֵּי חֲקָל, וְצַלּוּ צְלוֹתֵהוֹן. כֵּיוָן דְּצַלּוּ צְלוֹתֵהוֹן, אָמְרוּ מִכָּאן וּלְהָלְאָה נִתְחַבֵּר בִּשְׁכִינְתָּא, וְנֵזִיל וְנִתְעַסֵּק בְּאוֹרַיְיתָא.

5. "Behold, all who were incensed against you shall be ashamed and confounded"
Rabbi Yosi says that the children of Yisrael suffered many evils when they were in exile, and they were only able to bear it because of the promise of good that God told them was to be theirs in the future. Other nations have scorned and reviled Yisrael, saying, Where is your God? Where is this good you have been promised? We are told that there are no people that revile Yisrael like the children of Edom, yet in the future they "shall be ashamed and confounded" from all the goodness they will see in the children of Yisrael.

16. פָּתַח ר׳ יוֹסֵי וְאָמַר, הֵן יֵבוֹשׁוּ וְיִכָּלְמוּ כֹּל הַנֶּחֱרִים בָּךְ וְגוֹ׳. זַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְמֶעְבַּד לְיִשְׂרָאֵל, כָּל אִינּוּן טָבָאן, דְּקָאָמַר עַל יְדֵי נְבִיאֵי קְשׁוֹט, וְיִשְׂרָאֵל סָבְלוּ עֲלֵיהוֹן, כְּמָה בִּישִׁין בְּגָלוּתְהוֹן. וְאִלְמָלֵא כָּל אִינּוּן טָבָאן דְּקָא מְחַכָּאן וְחָמָאן כְּתִיבִין בְּאוֹרַיְיתָא, לָא הֲווֹ יַכְלִין לְמֵיקַם וּלְמִסְבַּל גָּלוּתָא.

16. **Rabbi Yosi opened the discussion, saying: "Behold, all who were incensed against you shall be ashamed and confounded" (Yeshayah 41:11). The Holy One, blessed be He, shall do all this good that He said through the true prophets for Yisrael. Yisrael suffered much evil in exile, and were it not for all this good written in the Torah that they were waiting to see, they would not have been able to withstand and tolerate the exile.**

17. אֲבָל אַזְלִין לְבֵי מִדְרָשׁוֹת, פַּתְחִין סִפְרִין, וְחָמָאן כָּל אִינּוּן טָבָאן, דְּקָא מְחַכָּן, וְחָמָאן כְּתִיבִין בְּאוֹרַיְיתָא, דְּאַבְטַח לוֹן קוּדְשָׁא בְּרִיךְ הוּא עָלַיְיהוּ, וּמִתְנַחֲמִין בְּגָלוּתְהוֹן, וּשְׁאַר עַמִּין מְחָרְפִין וּמְגַדְּפִין לוֹן, וְאַמְרֵי אָן הוּא אֱלָהֲכוֹן, אָן אִינּוּן טָבָאן דְּאַתּוּן אַמְרִין דְּזַמִּינִין לְכוּן, וְכִי כָּל עַמִּין דְּעָלְמָא יִכְסְפוּן מִנַּיְיכוּ.

17. **But they go to the study hall, open books, and read all the hoped for good. And they see written in the Torah what the Holy One, blessed be He, promised them, and they are comforted in exile. But the other nations scorn and revile them, and say, "Where is your Elohim? Where is the good you say shall be yours, when all the other nations shall be shamed before you?"**

18. הה״ד שִׁמְעוּ דְּבַר יְיָ׳ הַחֲרֵדִים אֶל דְּבָרוֹ אָמְרוּ אֲחֵיכֶם שׂוֹנְאֵיכֶם וְגוֹ׳. מַאי הַחֲרֵדִים אֶל דְּבָרוֹ, אִינּוּן דְּסַבְלוּ כַּמָּה בִּישִׁין, כַּמָּה שְׁמוּעוֹת שַׁמְעֵי, אִלֵּין עַל אִלֵּין, וְאִלֵּין בָּתַר אִלֵּין, וְחַרִירָן עֲלֵיהוֹן, כד״א כִּי וְגוֹ׳ קוֹל חֲרָדָה שָׁמָעְנוּ פַּחַד וְאֵין שָׁלוֹם וְגוֹ׳. אִינּוּן חַרֵדִים תָּדִיר אֶל דְּבָרוֹ כַּד אִתְעֲבִיד דִּינָא.

18. **This is the meaning of: "Hear the word of Hashem, you that tremble at His word. Your brethren that hated you, who cast you out for My Name's sake..." (Yeshayah 66:5). Who are they "that tremble at His word?" It is those who have suffered many evils, many EVIL tidings, one upon another and one after another, THEY HEARD AND trembled because of them, as it is written, "For thus says Hashem, we have heard a voice of trembling, of fear, and not of peace" (Yirmeyah 30:5). They tremble constantly over His word when Judgment is executed.**

19. אָמְרוּ אֲחֵיכֶם שׂוֹנְאֵיכֶם, אִלֵּין אִינּוּן אֲחוּכוֹן בְּנֵי עֵשָׂו. מְנַדֵּיכֶם, כד״א סוּרוּ טָמֵא קָרְאוּ לָמוֹ. דְּלֵית עַמָּא דְּקָא מְבַזִּין לוֹן בְּאַנְפֵּי, וּמְרַקְּקִין בְּאַנְפַּיְיהוּ לְיִשְׂרָאֵל כִּבְנֵי אֱדוֹם. וְאַמְרֵי כֻּלְּהוּ מִסְאָבִין כַּנִּדָּה, וְדָא אִיהוּ מְנַדֵּיכֶם. לְמַעַן שְׁמִי יִכְבַּד יְיָ׳, אֲנָן בְּנוֹי דְּאֵל חַי. דִּי בָּן יִתְיַקַּר שְׁמֵיהּ. אֲנָן שַׁלְטָנִין עַל עָלְמָא בְּגִין הַהוּא דְּאִקְרֵי גָּדוֹל. עֵשָׂו בְּנוֹ הַגָּדוֹל. וּבִשְׁמָא דָא אִקְרֵי קוּדְשָׁא בְּרִיךְ הוּא גָּדוֹל, גָּדוֹל יְיָ׳ וּמְהוֹלָל מְאֹד. אֲנָן בְּנֵי הַגָּדוֹל, וְאִיהוּ גָּדוֹל. וַדַּאי לְמַעַן שְׁמִי יִכְבַּד יְיָ׳.

19. **"Your brethren that hated you". They are your brethren, the children of Esau "who cast you out," as it is written: "'Away! Unclean!', they cried at them" (Eichah 4:15). There are no people that shame Yisrael to their faces and spit in their faces like the children of Edom. And they say ABOUT YISRAEL that they are all impure like the impurity of a menstruating woman. This is "...who cast you out for My Name's sake, have said: Let Hashem be glorified." FOR THEY SAY: We are the children of the living El and by us will His name be glorified. We rule over the world, because of him who is called 'big,' as it is written, "Esau the bigger (lit. 'elder') son," (Beresheet 27:15). With this name, 'big', is the Holy One, blessed be He, called, AS IT IS WRITTEN: "Great is Hashem and highly to be praised" (Tehilim 145:3). We are His big (lit. 'elder') son and He is great; most certainly, IT IS SAID OF US, "for My Name's sake...let Hashem be glorified."**

20. AND THEY SAY TO THE CHILDREN OF YISRAEL: But you are the smallest of all, AS IT IS WRITTEN, "Jacob her small (lit. 'younger') son" (Beresheet 27:15). Where is your Elohim? Where is your goodness that all the nations shall be shamed before your joy? Who will grant it so that we see your joy, as you say? "They...shall be ashamed" (Yeshayah 41:11)? THEY SHOULD HAVE SAID, 'YOU WILL BE ASHAMED', BUT they spoke as if referring to someone else, saying, then YISRAEL "shall be ashamed and confounded." YET THEY SAID, "THEY...SHALL BE ASHAMED," AS CURSING ANOTHER. Therefore, the Holy Spirit said the phrase SO THAT IN TRUTH THEY WILL BE SHAMED. And of this IT IS WRITTEN: "Behold, all they that were incensed against you shall be ashamed and confounded." What is "all they that were incensed (Heb. necherim) against you?" Their nostrils (Heb. nechiraim) became hardened in their anger against you, in this exile, BECAUSE at that time, IN THE FUTURE, they "shall be ashamed and confounded" from all the goodness they shall see in Yisrael.

20. אֲבָל אַתּוּן זְעִירִין מִכֹּלָּא, יַעֲקֹב בְּנָהּ הַקָּטָן כְּתִיב, אָן הוּא אֱלָהֲכוֹן. אָן הוּא אִינּוּן טָבָאן, דְּיִכְסְפוּן כָּל עַמְמַיָּא מֵחֶדְוָה דִּלְכוֹן. מַאן יִתֵּן וְנִרְאֶה בְּשִׂמְחַתְכֶם כְּמָה דְּאַתּוּן אַמְרִין. וְהֵם יֵבוֹשׁוּ כְּמַאן דְּתָלֵי קְלָלָתָא בְּאַחֲרָא, בְּגִין דְּאַתּוּן אַמְרִין דִּכְדֵין יֵבוֹשׁוּ וְיִכָּלְמוּ, וּבג״ד רוּחַ קֻדְשָׁא הֲוָה אָמַר מִלָּה הָכִי, וְעַל דָּא, הֵן יֵבוֹשׁוּ וְיִכָּלְמוּ כֹּל הַנֶּחֱרִים בָּךְ. מַאי כֹּל הַנֶּחֱרִים בָּךְ. דְּאִתְקְפוּ נְחִירֵיהוֹן בְּרוּגְזָא עֲלָךְ בְּגָלוּתָא דָּא. בְּהַהוּא זִמְנָא, יֵבוֹשׁוּ וְיִכָּלְמוּ מִכָּל טָבִין דְּיֶחֱמוּן לְהוֹן לְיִשְׂרָאֵל.

6. The Exile goes on

Rabbi Chiya says that the exile has gone on for a long time, but still the son of David has not come. Rabbi Chiya answers that the pledge that God has guaranteed them enables them to bear their exile; otherwise they would never be able to tolerate it. Although everything depends on repentance, still there are many people who will not repent. We read a story about the mother of a wayward son, who weeps for her child who has been exiled by the father, and thereby persuades the father to take him back. After the son sins again, the father exiles both the boy and his mother. The story shows why God exiled the children of Yisrael to Egypt. We read that God wants the children of Yisrael to be as a reflection of above, perfect lilies like the supernal lily; therefore he sowed seventy couples that were seventy souls and put them among the thorns that were the Egyptians. Then the thorns grew branches and ruled over the world, with the lily blooming among them. When God wished to retrieve his lilies the dead thorns were cast aside and destroyed. During the exile in Babylon the children of Yisrael sinned greatly, and Malchut pleaded with Zeir Anpin on their behalf. When they sinned again God exiled them together with Malchut, their guarantor. We are told that if people repent, even one pain that they have undergone will be considered as though they have suffered all the pains of exile; if they do not repent, they must wait until all the generations that precede the end appear.

21. Said Rabbi Chiya: It is certainly so, but we see, as well as the mighty ones of the world, MEANING THE NATIONS, that the exile grows long yet the son of David has still not come. Said Rabbi Yosi: All this is so. But all these pledges that the Holy One, blessed be He, has guaranteed them to enable Yisrael to bear this exile. And we have learned that they enter synagogues and study halls and see all these consolations IN THE HOLY BOOKS, and rejoice in their hearts to suffer whatever comes upon them. And were it not for that they would not be able to tolerate it.

21. א״ר חִיָּא הָכִי הוּא וַדַּאי, אֲבָל חֲמִינָן וְהָכִי חָמוּ תַּקִּיפֵי עָלְמָא, דְּהָא גָלוּתָא אִתְמְשָׁךְ וַעֲדַיִין בְּרֵיהּ דְּדָוִד לָא אָתֵי. א״ר יוֹסֵי, וְכָל דָּא הָכִי הוּא, אֲבָל מַאן עָבִיד דְּיִסְבְּלוּן יִשְׂרָאֵל גָּלוּתָא דָּא, כָּל אִינּוּן הַבְטָחוֹת דְּאַבְטַח לוֹן קוּדְשָׁא בְּרִיךְ הוּא. וְהָא אִתְּמַר, דְּעָאלִין לְבָתֵּי כְּנִסְיוֹת וּלְבָתֵּי מִדְרָשׁוֹת, וְחָמָאן כָּל אִינּוּן נֶחָמוֹת, וְחָדָאן בְּלִבַּיְיהוּ לְמִסְבַּל כָּל מַה דְּיֵיתֵי עָלַיְיהוּ, וְאִלְמָלֵא דָּא לָא יַכְלִין לְמִסְבַּל.

22. Rabbi Chiya said: Certainly, it is so. And everything depends upon repentance. If you believe that everyone together can be aroused to repent, even now, it is not so. What is the reason that they can not? Because it is written: "And it shall come to pass, when all these things are come upon you...and you shall call them to mind among all the nations, into which Hashem your Elohim has driven you, and shall return to Hashem your Elohim" (Devarim 1:2). And then, "If your outcasts be at the utmost parts of heaven, from there will Hashem your Elohim gather you" (Ibid. 4). And before all these things are fulfilled they can not be aroused to repentance.

22. א״ר חִיָּא וַדַּאי הָכִי אִיהוּ, וְכֻלָּא בִּתְשׁוּבָה תַּלְיָא. וְאִי תֵּימָא דְּיִכְלוּן הַשְׁתָּא לְאַתְעָרָא תְּשׁוּבָה כֻּלְּהוּ כַּחֲדָא. לָא יַכְלִין. מ״ט לָא יַכְלִין. בְּגִין דִּכְתִיב, וְהָיָה כִּי יָבֹאוּ עָלֶיךָ כָּל הַדְּבָרִים הָאֵלֶּה. וּכְתִיב וַהֲשֵׁבוֹתָ אֶל לְבָבֶךָ בְּכָל הַגּוֹיִם אֲשֶׁר הִדִּיחֲךָ וְגוֹ׳. וּכְתִיב וְשַׁבְתָּ עַד יְיָ׳ אֱלֹהֶיךָ וְגוֹ׳. וּכְדֵין אִם יִהְיֶה נִדַּחֲךָ בִּקְצֵה הַשָּׁמַיִם מִשָּׁם יְקַבֶּצְךָ וְגוֹ׳. וְעַד דְּכָל אִינּוּן מִלִּין לָא יִתְקַיְּימוּן, לָא יַכְלִין לְאַתְעָרָא תְּשׁוּבָה מִנַּיְיהוּ.

23. Rabbi Yosi said: How concealed you have made the ways and paths for all those in exile, and have not left them any excuse. For otherwise they will remain as they are, MEANING THAT THEY WILL NOT STRIVE FOR REPENTANCE in every generation, and will not bear the exile, and will not REQUEST reward, but will depart from the laws of the Torah, and will intermingle with the other nations.

23. א״ר יוֹסֵי, כַּמָּה סַתָּמְתָּ כָּל אָרְחִין וּשְׁבִילִין מִכָּל בְּנֵי גָלוּתָא, וְלָא שַׁבְקַת לוֹן פִּתְחוֹן פֶּה. אִי הָכִי, לְהֱוֹוֹ כְּמָה דַּהֲווֹ בְּכָל דָּרָא וְדָרָא, דְּלָא יִסְבְּלוּן גָּלוּתָא וְלָא אַגְרָא, וְיִפְקוּן מִדִּינָא דְּאוֹרַיְיתָא, וְיִתְעָרְבוּן בִּשְׁאַר עַמִּין.

24. He opened the discussion, saying: "Like a woman with child, that draws near the time of her delivery, is in pain, and cries out in her pangs..." (Yeshayah 26:17). What is "Like a woman with child?" It is the way of a pregnant woman to undergo nine complete months. There are many in the world for whom only one or two days of the ninth MONTH pass, when all labor and birth pangs are. Nevertheless, it is considered for her as though she has undergone the entire ninth MONTH. This is also the case with Yisrael: since they had the taste of exile, if they repent it is considered by them as though all THE TROUBLES that are written in the Torah befell them, especially since so many troubles have befallen them.

24. פָּתַח וְאָמַר, כְּמוֹ הָרָה תַּקְרִיב לָלֶדֶת תָּחִיל תִּזְעַק בַּחֲבָלֶיהָ וְגוֹ׳. מַאי כְּמוֹ הָרָה, אָרַח אִיהוּ לְעוּבַּרְתָּא, לְאַעְבְּרָא עָלָהּ תֵּשַׁע יַרְחִין שְׁלֵמִין. וְאִית בְּעָלְמָא כַּמָּה וְכַמָּה, דְּלָא עָבַר עָלָהּ אֶלָּא יוֹמָא חַד אוֹ תְּרֵין יוֹמִין מִתְּשִׁיעָאָה, וְכָל צִירִין וַחֲבָלִין דְּעוּבַּרְתָּא בִּתְשִׁיעָאָה אִינּוּן. וְאע״ג דְּלָא אַעְבַּר עָלָהּ אֶלָּא יוֹמָא חֲדָא, אִתְחַשִּׁיב עָלָהּ כְּאִילּוּ אִתְעֲבָרוּ כָּל תְּשִׁיעָאָה שְׁלִים. אוּף הָכִי יִשְׂרָאֵל, כֵּיוָן דְּאִטְעַמֵּי טַעַם גָּלוּתָא, אִי יְהַדְּרוּן בִּתְשׁוּבָה, יִתְחֲשַׁב עָלַיְיהוּ כְּאִלּוּ אַעְבְּרוּ עָלַיְיהוּ כָּל אִינּוּן מִלִּין דִּכְתִיבִין בְּאוֹרַיְיתָא. כ״ש וכ״ש דְּכַמָּה וְכַמָּה יִסּוּרִין אַעְבְּרוּ עָלַיְיהוּ מִן יוֹמָא דְּגָלוּתָא שָׁרֵי.

25. But what of the words: "When you are in distress, and all these things are come upon you, in the latter days" (Devarim 4:30)? Come and behold: how much Mercy has the Holy One, blessed be He, shown on Yisrael in this matter. It is like a king who had an only son whom he loved with his whole soul. In his great love for him he gave him over to his mother, the queen, to raise him and teach him the right ways. Once the son sinned against his father. His father came and beat him, and afterwards forgave him. When he sinned against his father again, his father put him out of his house, and was angry with him; the son left his house.

25. אֲבָל מַאי דִּכְתִיב, בַּצַּר לְךָ וּמְצָאוּךָ כֹּל הַדְּבָרִים הָאֵלֶּה בְּאַחֲרִית הַיָּמִים. ת״ח, כַּמָּה רַחֲמָנוּתָא רָחִים קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל בְּמִלָּה דָּא. לְמַלְכָּא דַּהֲוָה לֵיהּ בְּרָא יְחִידָאָה, וְרָחִים לֵיהּ רְחִימוּ דְּנַפְשָׁא, וּמִגּוֹ רְחִימוּ דִּילֵיהּ, יָהַב לֵיהּ לְאִמֵּיהּ מַטְרוֹנִיתָא דִּתְרַבֵּי לֵיהּ, וְתוֹלִיף לֵיהּ אָרְחֵי מְתַתְּקְנָן. זִמְנָא חֲדָא חָב לְגַבֵּי אֲבוּהָ, אָתָא אַבוּהִי וְאַלְקֵי לֵיהּ, וּלְבָתַר אַעְבַּר עַל חוֹבֵיהּ. תָּב כְּמִלְקַדְּמִין וְחָב לַאֲבוּהָ, וְאַפְקֵיהּ אֲבוּהָ מִבֵּיתֵיהּ, וְאַרְגִּיז עָלֵיהּ, נָפַק הַהוּא בְּרָא מִבֵּיתֵיהּ.

26. Instead of going in the right path to be meritorious, as is proper, so that his father, the king, should hear about it and long for him, what did he do? He thought: after having left my father's palace, from now on I will do whatever I please. Then he associated with prostitutes and was besmirched and soiled with them, and remained only in their company. His mother, the queen, visited her son daily and knew that her son had joined with prostitutes and associated only with them. She started to weep and grieve for her son.

26. וּבְאֵתָר דִּיהַךְ בְּאֹרַח קְשׁוֹט, וִיהֵא זַכָּאָה כַּדְקָא יָאוֹת, בְּגִין דִּישְׁמַע מַלְכָּא אֲבוּהָ, וְיהֵא תִּיאוּבְתֵּיהּ עָלֵיהּ. מָה עֲבַד. אָמַר הוֹאִיל וְנָפַקְנָא מֵהֵיכָלָא דְּאַבָּא, אַעְבִּיד מִכָּאן וּלְהָלְאָה כָּל מָה דְּאַנָא בָּעֵי. מָה עֲבַד. אָזַל וְאִתְחַבָּר בְּזוֹנוֹת, וְאִתְלַכְלַךְ בִּלְכְלוּכָא דְּטִנּוּפָא בַּהֲדַיְיהוּ, וְלָא הֲוָה מִשְׁתְּכַח אֶלָּא בַּהֲדַיְיהוּ, בְּחִבּוּרָא דִּלְהוֹן. דְּמַטְרוֹנִיתָא אִמֵּיהּ פַּקְדַת בְּכָל יוֹמָא עַל הַהוּא בְּרָא, וְיָדְעַת דִּבְרָהּ בַּהֲדֵי זוֹנוֹת אִתְחַבָּר, וְכָל חַבְרוּתָא דִּידֵיהּ בַּהֲדַיְיהוּ הֲוָות. שְׁרִיאַת לְמִבְכֵּי, וּלְאִתְמָרְרָא עַל בְּרָהּ.

27. יוֹמָא חַד עָאל מַלְכָּא לְגַבָּהּ, חָמָא לָהּ דְּאִיהִי מְבַכָּה. שָׁאִיל לָהּ עַל מָה אַתְּ בָּכָאת. אָמְרָה וְלָא אֶבְכֶּה, דְּהָא בְּרָנָא לְבַר מְהֵיכְלָא דְּמַלְכָּא. וְלָא דַּי דְּהוּא לָא יָתִיב בְּהֵיכְלָא דְּמַלְכָּא, אֶלָּא דְּהוּא יָתִיב בַּהֲדֵי זוֹנוֹת. מַה יֵימְרוּן כָּל בְּנֵי עָלְמָא, בְּרֵיהּ דְּמַלְכָּא אִיהוּ דְּיָתִיב בְּבֵי זוֹנוֹת. שְׁרִיאַת לְמִבְכֵּי, וּלְאִתְחַנְּנָא לְמַלְכָּא. אָמַר מַלְכָּא, בְּגִינָךְ אַהְדַּר לֵיהּ, וְאַנְתְּ עַרְבָא דִּילֵיהּ. אַמְרַת הָא וַדַּאי.

28. אָמַר מַלְכָּא הוֹאִיל וְכַךְ הוּא, לָא אִצְטְרִיךְ לְאַהַדְּרָא לֵיהּ בִּימָמָא בְּאִתְגַּלְיָא. דְּכִסּוּפָא דִּילָן אִיהוּ לְמֵהַךְ בְּגִינֵיהּ לְבֵי זוֹנוֹת. וְאִי לָא הֲוֵי כְּגַוְונָא דָּא, דְּטִנֵּף גַּרְמֵיהּ הָכִי וְחִלֵּל יְקָרִי. הֲוֵינָא אֲנָא, וְכָל חֵילִין דִּילִי, אַזְלִין בְּגִינֵיהּ בְּכַמָּה יְקָר, בְּכַמָּה בּוּקִינָס קָמֵיהּ, בְּכַמָּה מָאנֵי קְרָבָא, מִימִינֵיהּ וּמִשְּׂמָאלֵיהּ, עַד דְּכָל בְּנֵי עָלְמָא יִזְדַּעְזְעוּן, וְיִנְדְּעוּן כֻּלָּא, דִּבְרָא דְּמַלְכָּא אִיהוּ. הַשְׁתָּא כֵּיוָן דְּאִיהוּ טִנֵּף גַּרְמֵיהּ, וְחִלֵּל יְקָרִי, אִיהוּ יֶהְדַּר בִּטְמִירוּ, דְּלָא יִנְדְּעוּן בֵּיהּ. אַהְדַּר לְגַבֵּי מַלְכָּא, יְהַבֵּיהּ לְגַבֵּי אִמֵּיהּ.

29. לְיוֹמִין סָרַח כְּמִלְקַדְּמִין. מָה עֲבַד מַלְכָּא. אַפִּיק לֵיהּ וּלְאִמֵּיהּ בַּהֲדֵיהּ מִגּוֹ הֵיכְלָא, אָמַר תַּרְוַוֵיכוּ תֵּהַכּוּן, וְתַרְוַוֵיכוּ תִּסְבְּלוּן גָּלוּתָא, וּמַלְקִיוּתָא תַּמָּן. כֵּיוָן דְּתַרְוַוֵיכוּ תִּסְבְּלוּן כַּחֲדָא, כְּדֵין יָדַעְנָא דִּבְרִי יִתּוּב כַּדְקָא חֲזֵי.

30. כַּךְ יִשְׂרָאֵל בְּנוֹי דְּמַלְכָּא קַדִּישָׁא אִינּוּן. אָחִית לוֹן לְמִצְרַיִם. וְאִי תֵּימָא בְּהַהוּא זִמְנָא לָא חָאבוּ, גְּזֵרָה דְּגָזַר קוּדְשָׁא בְּרִיךְ הוּא בֵּין הַבְּתָרִים הֲוָה אִתְחָזֵי לְמֶהֱוֵי קַיָּים, וְקוּדְשָׁא בְּרִיךְ הוּא אַשְׁגַּח לְתַרֵין מִלִּין, חַד בְּגִין הַהוּא מִלָּה דְּאָמַר אַבְרָהָם, בַּמָּה אֵדַע כִּי אִירָשֶׁנָּה, דָּא הוּא סִבָּה וְעִילָּה. אֲבָל עַד דְּנַפְקוּ מִמִּצְרַיִם, לָא הֲוֵי גּוֹי, וְלָא אִתְחָזוּ כַּדְקָא יָאוּת.

27. One day, the king came to her and saw her weeping. He asked her why she was weeping. She said to him: How can I not weep? Our son is outside the king's palace, and not only does he no longer live in the king's palace, he lives in a brothel. What will people say of the king's son who lives in a brothel? She started to weep and beseech the king. The king said: for your sake I will return him, but you must be his surety THAT HE DOES NOT SIN. She said: I WILL surely BE HIS GUARANTOR.

28. The king said: Since it is so, then it is not advisable to return him during the day, publicly, for it is an embarrassment for us to follow him to the brothel. Had it not been so, that he soiled himself so and desecrated my honor, I and all my hosts would go after him with much glory, with many trumpeters before him, with many weapons on his right and left, so all the inhabitants of the world would tremble and everyone would know that he is the king's son. But now, since he has soiled himself and desecrated my honor, he must return stealthily, so he will not be recognized. The son returned to the king, who gave him over to his mother.

29. After some time, he sinned again. What did the king do? He exiled him and his mother with him out of his palace. He said: Both of you go, and both of you suffer exile and blows there. Since both of you will suffer together, then I know that my son will repent properly.

30. Thus, He brought Yisrael, the children of the Holy King, down to Egypt. And you may argue that at that time they had not sinned AND HE DID NOT BRING THEM DOWN BECAUSE OF SIN, but rather it was a decree that the Holy One, blessed be He, decreed between the parts that had to be fulfilled. SO IT WAS, for the Holy One, blessed be He, looked at two things. One was because of that which Abraham said, "by what shall I know that I shall inherit it" (Beresheet 15:8), which was the cause and grounds FOR THE EGYPTIAN EXILE. AND ONE WAS that before they left Egypt, they were not a nation and were not worthy TO BE A NATION.

31. פָּתַח וְאָמַר, כְּשׁוֹשַׁנָּה בֵּין הַחוֹחִים כֵּן רַעְיָתִי בֵּין הַבָּנוֹת. בָּעָא קוּדְשָׁא בְּרִיךְ הוּא לְמֶעְבַּד לוֹן לְיִשְׂרָאֵל כְּגַוְונָא דִּלְעֵילָא וּלְמֶהֱוֵי שׁוֹשַׁנָּה חֲדָא בְּאַרְעָא, כְּגַוְונָא עִלָּאָה. וְשׁוֹשַׁנָּה דְּסַלְקָא רֵיחָא, וְאִתְבְּרִיר מִכָּל שְׁאַר וְרָדִין דְּעָלְמָא, לָא הֲוֵי אֶלָּא הַהִיא דְּסַלְקָא בֵּין הַחוֹחִים. וְדָא אָרְחָא כַּדְקָא יָאוֹת. וְע"ד זָרַע שַׁבְעִין זוּגִין, דַּהֲווֹ שִׁבְעִין נֶפֶשׁ, וְאָעִיל לוֹן בֵּין הַחוֹחִים, וְאִינּוּן חוֹחִים, מִיַּד דַּהֲווֹ אִינּוּן זוּגִין תַּמָּן, סְלִיקוּ עַנְפִּין וְטַרְפִּין וּשְׁלִיטוּ עַל עָלְמָא, וּכְדֵין פַּרְחַת שׁוֹשַׁנָּה בֵּינַיְיהוּ.

32. כֵּיוָן דְּבָעָא קוּדְשָׁא בְּרִיךְ הוּא לְאַפָּקָא שׁוֹשַׁנָּה וְלָקֵיט לָהּ מִבֵּינַיְיהוּ, כְּדֵין יָבְשׁוּ חוֹחִים, וְאִזְדְּרִיקוּ, וְאִשְׁתַּצִיאוּ, וְלָא אִתְחַשְׁבוּ לְכָלוּם. בְּשַׁעֲתָא דְּאָזִיל לְמִלְקָטָא שׁוֹשַׁנָּה דָּא, לְאַפָּקָא בְּרֵיהּ בּוּכְרֵיהּ, בְּהַהוּא זִמְנָא אָזַל מַלְכָּא גּוֹ כַּמָּה חַיָּילִין רַבְרְבָנִין וְשַׁלִּיטִין, עִם דְּגָלִין פְּרִישָׁן, וְאַפִּיק לִבְרֵיהּ בּוּכְרֵיהּ בְּכַמָּה גִּבּוֹרִין, וְאַיְתֵי לֵיהּ לְהֵיכָלֵיהּ, וְיָתִיב סַגִּי בְּבֵי מַלְכָּא.

33. כֵּיוָן דְּחַב לְגַבֵּי אֲבוּהָ, אוֹכַח לֵיהּ, וְאַלְקֵי לֵיהּ, דִּכְתִיב, וַיִּחַר אַף יְיָ' בְּיִשְׂרָאֵל וַיִּתְּנֵם בְּיַד שׁוֹסִים וְגוֹ', סָרַח כְּמִלְקַדְּמִין, וּמָרַד בְּאָבוּהָ, אַפְקֵיהּ מִבֵּיתֵיהּ. מַה עַבְדוּ יִשְׂרָאֵל, חָמוּ דְּהָא אִתְבַּדְּרוּ לְבָבֶל, אִתְעָרְבוּ בְּעַמְמַיָּא, נָסִיבוּ נָשִׁין נָכְרִיּוֹת, וְאוֹלִידוּ בְּנִין מִנְּהוֹן. עכ"ד, אִימָא קַדִּישָׁא הֲוַת אַפִּטְרוֹפּוֹסָא עָלַיְיהוּ.

34. וְעַל דְּעָבֵד הָכִי, קוּדְשָׁא בְּרִיךְ הוּא אָמַר, הוֹאִיל וְכִסּוּפָא אִיהוּ, לֵיתֵי בְּרִי אִיהוּ מִגַּרְמֵיהּ, הוֹאִיל וְחִלֵּל יִקְרִי, לָא אִתְחֲזֵי דְּאֵנָא אֵיזִיל תַּמָּן לְאַפָּקָא לֵיהּ, וּלְמֶעְבַּד לֵיהּ נִסִּין וּגְבוּרָן כְּמִלְקַדְּמִין. תָּבוּ אִינּוּן, בְּלָא סִיּוּעָא דְּאִתְחָזוּ לוֹן, בְּלָא פְּלִיאָן וְנִסִּין, אֶלָּא כֻּלְּהוּ מִתְבַּדְּרָן, כֻּלְּהוּ לְאָן בְּמִסְכְּנוּ, וְתָבוּ לְהֵיכָלָא דְּמַלְכָּא בְּכִסּוּפָא, וְאִימָא קַדִּישָׁא עַרְבַת לוֹן.

35. חָאבוּ כְּמִלְקַדְּמִין. מָה עֲבַד קוּדְשָׁא בְּרִיךְ הוּא. אַפִּיק לְהַאי בְּרָא כְּמִלְקַדְּמִין מֵהֵיכָלֵיהּ, וְאִימֵיהּ בַּהֲדֵיהּ. אָמַר, מִכָּאן וּלְהָלְאָה, אִימָא וּבְרָהּ יִסְבְּלוּן כַּמָּה בִּישִׁין כַּחֲדָא, הה"ד וּבְפִשְׁעֵיכֶם שֻׁלְּחָה אִמְּכֶם. וְעַל דָּא כְּתִיב, בַּצַּר לְךָ וּמְצָאוּךָ כֹּל הַדְּבָרִים הָאֵלֶּה בְּאַחֲרִית הַיָּמִים. מַאי בְּאַחֲרִית הַיָּמִים. אֶלָּא דָּא הִיא אִימָא קַדִּישָׁא, דְּהִיא אַחֲרִית הַיָּמִים, וְעִמָּהּ סָבְלוּ כָּל מָה דְּסָבְלוּ בְּגָלוּתָא.

31. He opened the discussion and said: "Like the lily among thorns, so is my love among the daughters" (Shir Hashirim 2:2). The Holy One, blessed be He, wanted to make the children of Yisrael as a reflection of the above, so that they would be one lily on the earth like the supernal lily, WHICH IS MALCHUT. And the lily that exudes fragrance and is the choicest of all the other lilies in the world is the one that grows among thorns. This one gives off fragrance properly. Therefore, he sowed seventy couples, which were seventy souls, and brought them among thorns, WHO WERE THE EGYPTIANS. Now as soon as the couples came among them, these thorns grew branches and leaves and ruled over the world. Then the lily bloomed among them.

32. As soon as the Holy One, blessed be He, wanted to take out the lily and pick her out from among them, the thorns dried up and were cast aside, destroyed, and were regarded as worthless. At the time that He went to pluck this lily, meaning to take out His firstborn son, the king went among many hosts, princes and ministers, with banners spread, and brought out his firstborn with many warriors, brought him to this palace, and he sat properly in the king's house.

33. When he sinned against his father, he admonished him and beat him, as it is written: "And the anger of Hashem burned against Yisrael, and He delivered them into the hands of spoilers..." (Shoftim 2:14). When he sinned as before and rebelled against his father, he put him out of his house. What did the children of Yisrael do? They saw that they were dispersed in Babylon, they mingled with the nations, married foreign women, and begot children by them. With all this, the Holy Mother, NAMELY MALCHUT, was their guardian. SHE PLEADED ON THEIR BEHALF BEFORE THE KING, ZEIR ANPIN.

34. Because they did this, the Holy One, blessed be He, said: 'Since this is an embarrassment for Me, let My son come by himself. Since he desecrated My honor, he is not worthy that I should go there to take him out and perform miracles and mighty deeds as before, IN EGYPT'. They returned without the help that they should have had, without wonders and miracles. Rather, they were dejected, weary in poverty, and returned to the King's palace in shame, and the Holy Mother, WHO IS MALCHUT, was a guarantor for them.

35. They sinned as before. What did the Holy One, blessed be He, do? He took His son out of His palace again, and his Mother with him. He said: 'From now on, the mother and her son are together. Let them suffer many evils.' This is the meaning of, "And for your transgressions was your mother put away" (Yeshayah 50:1). Of this is it written, "When you are in distress, and all these things are come upon you, in the latter days" (Devarim 4:30). What is "the latter days?" This is the Holy Mother, NAMELY MALCHUT, WHICH IS THE LAST OF THE TEN SFIROT, and together with Her they suffered whatever they suffered in exile.

36. But if they repent, then even one pain or one evil they underwent would be considered for them as though they suffered all the troubles of exile; but if not, IF THEY DO NOT REPENT, THEY MUST WAIT until the end with all its generations. As the holy luminary said, the words, "for ever" (Vayikra 25:23), refer to the purchaser for generations - THAT IS, UNTIL ALL THE GENERATIONS THAT PRECEDE THE END APPEAR. And with all this, it depends upon repentance. Rabbi Chiya said: It is certainly so. Therefore, the exile goes on.

36. וְאִילוּ יְהַדְּרוּן בְּתִיּוּבְתָּא, אֲפִילוּ חַד בִּישׁ, אוֹ חַד צַעֲרָא, דִּיעֲבַר עָלַיְיהוּ, אִתְחֲשֵׁב עָלַיְיהוּ, כְּאִלּוּ סַבְלוּ כֻּלָּא וְאִי לָא. כַּד יִסְתַּיְּים קִיצָא, וְכָל דָּרִין דִּילֵיהּ. כְּמָה דְּאָמַר בּוּצִינָא קַדִּישָׁא, דִּכְתִיב לִצְמִיתוּת לַקּוֹנֶה אוֹתוֹ לְדוֹרוֹתָיו. וְכָל דָּא, בְּתִיּוּבְתָּא תָּלְיָא מִילְּתָא. א״ר חִיָּיא, וַדַּאי הָכִי הוּא. וְע״ד גָּלוּתָא אִתְמְשָׁךְ.

7. "And it shall come to pass in the last days"
We learn that in the "last days", God will perform both miracles and vengeance for the children of Yisrael. The discussion moves to the Cup of Blessing, that must be raised high; this is alluded to in "And shall be exalted above the hills", and means that the good that will befall Yisrael will be in the last days. We are told that God told Moses that even though Yisrael sin in every generation, He still does not want anyone else to slander them. He has given them many blessings in order that they may repent and return to their Father in heaven.

37. However, all that the Holy One, blessed be He, saw pertaining to the children of Yisrael is at this end of days, MEANING MALCHUT. And in this "last days," He will perform for them miracles and vengeance, as is written: "And it shall come to pass in the last days, that the mountain of Hashem's house shall be established on the top of the mountains" (Yeshayah 2:2). What is "the top of the mountains?" This is Abraham the patriarch, WHO IS CHESED, CALLED 'High Priest', MEANING CHESED THAT ASCENDED TO CHOCHMAH, which is the top of them all, BECAUSE CHESED IS THE TOP OF THE SEVEN LOWER SFIROT. And because he is the top of the Cup of Blessing, WHICH IS MALCHUT, he will be established at the top of the mountains. This is Abraham the patriarch, the first of the other mountains, BECAUSE CHESED, GVURAH, AND TIFERET ARE CALLED 'MOUNTAINS', AND CHESED IS THE FIRST OF THEM. Thus, the Cup of Blessing, WHICH IS MALCHUT, has to be prepared on the right, WHICH IS CHESED.

37. אֲבָל קוּדְשָׁא בְּרִיךְ הוּא, כָּל מָה דְּחָמֵי לוֹן לְיִשְׂרָאֵל, בְּהַאי אַחֲרִית הַיָּמִים, וּבְהַאי אַחֲרִית הַיָּמִים יַעֲבִיד לוֹן נִסִּין וְנוּקְמִין, דִּכְתִיב וְהָיָה בְּאַחֲרִית הַיָּמִים נָכוֹן יִהְיֶה הַר בֵּית יְיָ׳ בְּרֹאשׁ הֶהָרִים. מַאן רֹאשׁ הֶהָרִים. דָּא אַבְרָהָם סָבָא, כַּהֲנָא רַבָּא, רֹאשׁ דְּכֹלָּא. וּבְגִין דְּאִיהוּ רֹאשׁ, כּוֹס דִּבְרָכָה, יִהְיֶה נָכוֹן בְּרֹאשׁ הֶהָרִים, דָּא אַבְרָהָם סָבָא, קַדְמָאָה לִשְׁאַר הֶהָרִים. כּוֹס דִּבְרָכָה, אִצְטְרִיךְ לְמֶהֱוֵי מִתַּקְּנָא בִּימִינָא.

38. "And shall be exalted above the hills" (Ibid.). THIS ALLUDES TO THE CUP OF BLESSING that should be raised above the table to the measure called a 'span', to bless the Holy One, blessed be He. This is the meaning of, "exalted above the hills." What is "above the hills?" HE ANSWERS: Binah, and between, "the virgins, her companions that follow her" (Tehilim 45:15), there is the measurement of a span. Therefore, the cup of blessing is definitely raised above the hills. Therefore, the good that will befall the firstborn son, NAMELY YISRAEL, will be in the last days.

38. וְנִשָּׂא מִגְּבָעוֹת. אִצְטְרִיךְ לְמֶהֱוֵי זָקִיף מִן פַּתּוֹרָא, שִׁיעוּרָא דְּאִקְרֵי זֶרֶת, לְבָרְכָא לְקוּדְשָׁא בְּרִיךְ הוּא, וְדָא הוּא וְנִשָּׂא מִגְּבָעוֹת. מִגְּבָעוֹת מַאי הוּא. אֶלָּא בִּינָה, וּבֵין בְּתוּלוֹת אַחֲרֶיהָ רֵעוֹתֵיהָ, שִׁיעוּרָא דְּזֶרֶת אִיהוּ. נִשָּׂא כּוֹס דִּבְרָכָה מִגְּבָעוֹת וַדַּאי, וְע״ד טָבָא דִּיהֵא לֵיהּ לְהַאי בְּרָא בּוּכְרָא, בְּאַחֲרִית הַיָּמִים אִיהוּ.

39. He said to him: You have spoken well. This verse is certainly so. "On the top of the mountains," is right, which is Abraham the patriarch, who is certainly the top of the mountains, THE TOP OF CHESED, GVURAH, AND TIFERET, THAT ARE CALLED 'MOUNTAINS'. "And exalted above the hills," MEANING the measure of hills, which are her companions. And you spoke well. "And all the nations shall flow to it" (Yeshayah 2:2): what is its meaning, ACCORDING TO YOUR WORDS THAT THE PASSAGE REFERS TO THE CUP OF BLESSING? He said to him: IT MEANS even women and children and the waiter who serves at the table. Even if one does not eat, one must listen TO THE BLESSINGS and answer: Amen, so that no one would say: if I do not eat, since I am not included in a quorum, I will not listen nor say Amen. THEREFORE IT SAYS, "AND ALL THE NATIONS SHALL FLOW TO IT," since everyone is obligated in it.

39. א״ל שַׁפִּיר קָאַמְרְתְּ, הַאי קְרָא וַדַּאי הָכִי הוּא. בְּרֹאשׁ הֶהָרִים, דָּא יְמִינָא, אַבְרָהָם סָבָא, דְּאִיהוּ רֹאשׁ הֶהָרִים וַדַּאי. וְנִשָּׂא מִגְּבָעוֹת, מִשִּׁיעוּרָא דִּגְבָעוֹת, דְּאִינּוּן רֵעוֹתֵיהּ. וְשַׁפִּיר קָאַמְרֵת. וְנָהֲרוּ אֵלָיו כָּל הַגּוֹיִם. מַאי הוּא. א״ל, וַאֲפִילוּ נָשִׁים וּקְטַנִּים וְשַׁמָּשׁ דְּפָלַח עַל פַּתּוֹרָא, אע״ג דְּאִיהוּ לָא אָכֵל, אִצְטְרִיךְ לְמִשְׁמַע, וּלְמֵימַר אָמֵן. דְּלָא יֵימָא בַּר נָשׁ, אֲנָא לָא אֲכָלִית, וְהוֹאִיל דְּלָא אִצְטְרִיפְנָא לְזִמּוּן, לָא אֶשְׁמַע וְלָא אֵימָא אָמֵן. הַכֹּל חַיָּיבִין בֵּיהּ.

40. ד״א וְנָהֲרוּ אֵלָיו כָּל הַגּוֹיִם, אע״ג דְּנָשִׁים וּקְטַנִּים פְּטוּרִין מִן הַמִּצְוֹת, בְּכוֹס דִּבְרָכָה הַכֹּל חַיָּיבִין, בִּלְבַד דְּיִנְדְּעוּן לְמַאן מְבָרְכִין, וְדָא הִיא וְנָהֲרוּ אֵלָיו כָּל הַגּוֹיִם. אָתָא רִבִּי יוֹסֵי וּנְשָׁקֵיהּ, אָמַר כַּמָּה שַׁפִּיר מִלָּה דָּא, וּמְתִיקָא לְחִכָּא.

40. Another explanation of: "And all the nations will flow to it." Although women and children are exempted from commandments, everyone is obligated to the cup of blessing, only they have to know whom they are blessing. And this is the meaning of, "And all the nations shall flow to it." Rabbi Yosi came and kissed him. He said: How beautiful are these words, and how sweet to the palate!

41. הַשְׁתָּא אִית לְדַיְיקָא, אִי הַאי אַחֲרִית הַיָּמִים, אִיהוּ כּוֹס דִּבְרָכָה מַמָּשׁ, מַהוּ הַר בֵּית יְיָ׳, הֲוָה לֵיהּ לְמִכְתַּב הָכִי, וְהָיָה אַחֲרִית הַיָּמִים נָכוֹן יִהְיֶה בְּרֹאשׁ הֶהָרִים. מַהוּ בְּאַחֲרִית הַיָּמִים נָכוֹן יִהְיֶה הַר בֵּית יְיָ׳. א״ל, אַחֲרִית הַיָּמִים אִיהוּ אִילָנָא כֻּלָּא, מֵרֵישֵׁיהּ וְעַד סֵיפֵיהּ, דְּהוּא אִילָנָא דְּטוֹב וְרָע. וְאָתָא קְרָא לְבָרְרָא בְּאַחֲרִית הַיָּמִים, וְאַפִּיק הַר בֵּית יְיָ׳, דָּא טוֹב בְּלָא רָע. הַר בֵּית יְיָ׳ וַהַאי דְּלֵית תַּמָּן חוּלָקָא לְסִטְרָא אַחֲרָא, דְּהָא אִתְבְּרִיר הַר בֵּית יְיָ׳, מִגּוֹ אִילָנָא דְּאִיהוּ אַחֲרִית הַיָּמִים. וְדָא אִיהוּ כּוֹס דִּבְרָכָה, דְּאִיהוּ נָכוֹן בְּרֹאשׁ הֶהָרִים.

41. Here we must point out that if "the last days" is the actual Cup of Blessing, MEANING MALCHUT, what is "the mountain of Hashem's house?" It should have been written thus: 'And it shall come to pass in the last days, that it will be established on the top of the mountains.' What is the meaning of "in the last days, that the mountain of Hashem's house shall be established?" THIS IS A REPETITION, BECAUSE "THE LAST DAYS" IS MALCHUT, AND "THE MOUNTAINS OF HASHEM'S HOUSE," IS ALSO MALCHUT. He replies: "the last days," refers to the whole Tree, MEANING THE ENTIRE MALCHUT from top to end, which is the Tree of Knowledge of Good and Evil - ACCORDING TO THE SECRET OF 'IF HE MERITS, IT IS GOOD, BUT IF HE DOES NOT MERIT, IT IS EVIL'. And the passage came to refine "the last days," and extracted, "the mountain of Hashem's house," which is the good OF MALCHUT, without evil. This is surely "The mountain of Hashem's house," where the Other Side has no part, because the mountain of Hashem's house has been extracted from the Tree, which is "the last days." And this is the Cup of Blessing, which is established on the top of the mountains.

42. א״ר יוֹסֵי, זַכָּאָה אָרְחָא דָּא, דְּזָכֵינָא לְהַאי מִלָּה. א״ל מִמָּאן שַׁמְעַת לָהּ. א״ל, יוֹמָא חַדָּא הֲוֵינָא אָזִיל בְּאָרְחָא, וּשְׁמַעְנָא וַחֲמֵינָא לֵיהּ לְרַב הַמְנוּנָא סָבָא, דַּהֲוָה דָרִישׁ לְהַאי קְרָא לְרִבִּי אָחָא, וְכֵיוָן דְּשָׁמַעְנָא חַדֵּינָא בֵּיהּ, וּנְטִירְנָא לֵיהּ צְרִיר בְּכַנְפָא דִּלְבוּשָׁאי, דְּלָא יִתְעֲדֵי מִנַּאי לְעָלְמִין. א״ל, וַהַאי מִלָּה קַדִּישָׁא דָּא, מִנְּהִירוּ דְּבוּצִינָא קַדִּישָׁא אִתְנְהִיר. זַכָּאָה דָּרָא, דְּקַיְּימֵי עָלְמָא וְסַמְכוּי, שַׁרְיָין בְּגַוֵּיהּ. וְאִי אַנְתְּ צְרִירַת לְהַאי מִלָּה בְּקִשְׁרָא חָדָא דְּלָא יִתְעֲדֵי מִינָךְ. אֲנָא אֶצְרוֹר לָהּ בִּתְלָתִין, אוֹ בְּאַרְבְּעִין קִשְׁרִין בְּכִיסָאי, דְּלָא יִתְעֲדֵי מִינַּאי לְעָלְמִין.

42. Rabbi Yosi said: Blessed is this path that we merited that interpretation. He said to him: From whom did you hear it? He said to him: One day, I was walking on the road and I heard and saw Rav Hamnuna Saba expounding upon this passage for Rabbi Acha. When I heard it, I rejoiced over it and kept it bound in the corner of my garment so that it should never leave me. He said: Certainly, this holy subject was illuminated by the holy luminary. Blessed is the generation that preserves the world, which pillars dwell in it. And if you tie this interpretation with a knot, so that it shall not leave you, I will tie it with thirty or forty knots in my pocket, so that it shall never leave me.

43. עַל הַהִיא מִלָּה דְּאַחְמֵי קוּדְשָׁא בְּרִיךְ הוּא לְמֹשֶׁה, בְּגִין דְּאע״ג דְּיִשְׂרָאֵל חָבִין קָמֵיהּ בְּכָל דָּרָא וְדָרָא, לָא בָּעֵי מַאן דְּיֵימָא עָלַיְיהוּ דִּלְטוֹרִין. מְנָלָן. מְהוֹשֵׁעַ, דִּכְתִיב תְּחִלַּת דִּבֶּר יְיָ׳ בְּהוֹשֵׁעַ, דָּא אוּקְמוּהָ מִלָּה. וְע״ד וְהָיָה מִסְפַּר בְּנֵי יִשְׂרָאֵל כְּחוֹל הַיָּם וְגוֹ׳. וּבג״ד בָּרִיךְ לוֹן בְּכַמָּה בִּרְכָאן, לְאָהֲדְרָא בְּתִיּוּבְתָּא, וּלְאָתְבָא לוֹן לְגַבֵּי אֲבוּהוֹן דְּבִשְׁמַיָּא, וְלָא אַעְדֵּי מִתַּמָּן, עַד דְּקוּדְשָׁא בְּרִיךְ הוּא מָחֵל עַל חוֹבַיְיהוּ, וְאִתְנְקִיאוּ קָמֵיהּ.

43. (THE BEGINNING OF THIS ESSAY IS MISSING). In this subject, the Holy One, blessed be He, showed Moses that even though the children of Yisrael sin before Him in every generation, He does not wish anyone to slander them. How do we know this? From Hosea, as it is written: "When Hashem spoke at first with Hosea" (Hoshea 1:2). And we have established the matter, THAT HE ANSWERED THE HOLY ONE, BLESSED BE HE, TO PASS THEM TO ANOTHER NATION, AS WRITTEN THERE. And hence: "And the number of the children of Yisrael shall be like the sand of the sea" (Hoshea 2:1). For because of this, He blessed them with many blessings to cause them to repent and return to their Father in heaven. And he did not move from there until the Holy One, blessed be He, forgave their sins and they were purified before Him.

7. "And it shall come to pass in the last days"
We learn that in the "last days", God will perform both miracles and vengeance for the children of Yisrael. The discussion moves to the Cup of

Blessing, that must be raised high; this is alluded to in "And shall be exalted above the hills", and means that the good that will befall Yisrael will be in the last days. We are told that God told Moses that even though Yisrael sin in every generation, He still does not want anyone else to slander them. He has given them many blessings in order that they may repent and return to their Father in heaven.

37. However, all that the Holy One, blessed be He, saw pertaining to the children of Yisrael is at this end of days, MEANING MALCHUT. And in this "last days," He will perform for them miracles and vengeance, as is written: "And it shall come to pass in the last days, that the mountain of Hashem's house shall be established on the top of the mountains" (Yeshayah 2:2). What is "the top of the mountains?" This is Abraham the patriarch, WHO IS CHESED, CALLED 'High Priest', MEANING CHESED THAT ASCENDED TO CHOCHMAH, which is the top of them all, BECAUSE CHESED IS THE TOP OF THE SEVEN LOWER SFIROT. And because he is the top of the Cup of Blessing, WHICH IS MALCHUT, he will be established at the top of the mountains. This is Abraham the patriarch, the first of the other mountains, BECAUSE CHESED, GVURAH, AND TIFERET ARE CALLED 'MOUNTAINS', AND CHESED IS THE FIRST OF THEM. Thus, the Cup of Blessing, WHICH IS MALCHUT, has to be prepared on the right, WHICH IS CHESED.

37. אֲבָל קוּדְשָׁא בְּרִיךְ הוּא, כָּל מָה דְּחָמֵי לוֹן לְיִשְׂרָאֵל, בְּהַאי אַחֲרִית הַיָּמִים, וּבְהַאי אַחֲרִית הַיָּמִים יַעֲבִיד לוֹן נִסִּין וְנוּקְמִין, דִּכְתִיב וְהָיָה בְּאַחֲרִית הַיָּמִים נָכוֹן יִהְיֶה הַר בֵּית יְיָ׳ בְּרֹאשׁ הֶהָרִים. מַאן רֹאשׁ הֶהָרִים. דָּא אַבְרָהָם סָבָא, כַּהֲנָא רַבָּא, רֹאשׁ דְּכֹלָּא. וּבְגִין דְּאִיהוּ רֹאשׁ, כּוֹס דִּבְרָכָה, יִהְיֶה נָכוֹן בְּרֹאשׁ הֶהָרִים, דָּא אַבְרָהָם סָבָא, קַדְמָאָה לִשְׁאַר הֶהָרִים. כּוֹס דִּבְרָכָה, אִצְטְרִיךְ לְמֶהֱוֵי מְתַקְּנָא בִּימִינָא.

38. "And shall be exalted above the hills" (Ibid.). THIS ALLUDES TO THE CUP OF BLESSING that should be raised above the table to the measure called a 'span', to bless the Holy One, blessed be He. This is the meaning of, "exalted above the hills." What is "above the hills?" HE ANSWERS: Binah, and between, "the virgins, her companions that follow her" (Tehilim 45:15), there is the measurement of a span. Therefore, the cup of blessing is definitely raised above the hills. Therefore, the good that will befall the firstborn son, NAMELY YISRAEL, will be in the last days.

38. וְנִשָּׂא מִגְּבָעוֹת. אִצְטְרִיךְ לְמֶהֱוֵי זָקִיף מִן פַּתּוֹרָא, שִׁיעוּרָא דְּאִקְרֵי זֶרֶת, לְבָרְכָא לְקוּדְשָׁא בְּרִיךְ הוּא, וְדָא הוּא וְנִשָּׂא מִגְּבָעוֹת. מִגְּבָעוֹת מַאי הוּא. אֶלָּא בִּינָה, וּבֵין בְּתוּלוֹת אַחֲרֶיהָ רֵעוֹתֵיהָ, שִׁיעוּרָא דְּזֶרֶת אִיהוּ. נִשָּׂא כּוֹס דִּבְרָכָה מִגְּבָעוֹת וַדַּאי, וְע״ד טָבָא דִּיהֵא לֵיהּ לְהַאי בְּרָא בּוּכְרָא, בְּאַחֲרִית הַיָּמִים אִיהוּ.

39. He said to him: You have spoken well. This verse is certainly so. "On the top of the mountains," is right, which is Abraham the patriarch, who is certainly the top of the mountains, THE TOP OF CHESED, GVURAH, AND TIFERET, THAT ARE CALLED 'MOUNTAINS'. "And exalted above the hills," MEANING the measure of hills, which are her companions. And you spoke well. "And all the nations shall flow to it" (Yeshayah 2:2): what is its meaning, ACCORDING TO YOUR WORDS THAT THE PASSAGE REFERS TO THE CUP OF BLESSING? He said to him: IT MEANS even women and children and the waiter who serves at the table. Even if one does not eat, one must listen TO THE BLESSINGS and answer: Amen, so that no one would say: if I do not eat, since I am not included in a quorum, I will not listen nor say Amen. THEREFORE IT SAYS, "AND ALL THE NATIONS SHALL FLOW TO IT," since everyone is obligated in it.

39. א״ל שַׁפִּיר קָאַמְרְתְּ, הַאי קְרָא וַדַּאי הָכִי הוּא. בְּרֹאשׁ הֶהָרִים, דָּא יְמִינָא, אַבְרָהָם סָבָא, דְּאִיהוּ רֹאשׁ הֶהָרִים וַדַּאי. וְנִשָּׂא מִגְּבָעוֹת, מִשִּׁיעוּרָא דְּגִבְעוֹת, דְּאִינּוּן רֵעוֹתֵיהָ. וְשַׁפִּיר קָאָמְרַת. וְנָהֲרוּ אֵלָיו כָּל הַגּוֹיִם. מַאי הוּא. א״ל, וַאֲפִילּוּ נָשִׁים וּקְטַנִּים וְשַׁמָּשׁ דְּפָלַח עַל פַּתּוֹרָא, אע״ג דְּאִיהוּ לָא אָכֵל, אִצְטְרִיךְ לְמִשְׁמַע, וּלְמֵימַר אָמֵן. דְּלָא יֵימָא בַּר נָשׁ, אֲנָא לָא אֲכָלִית, וְהוֹאִיל דְּלָא אִצְטְרִיפְנָא לְזִמּוּן, לָא אֶשְׁמַע וְלָא אֵימָא אָמֵן. הַכֹּל חַיָּיבִין בֵּיהּ.

40. Another explanation of: "And all the nations will flow to it." Although women and children are exempted from commandments, everyone is obligated to the cup of blessing, only they have to know whom they are blessing. And this is the meaning of, "And all the nations shall flow to it." Rabbi Yosi came and kissed him. He said: How beautiful are these words, and how sweet to the palate!

40. ד״א וְנָהֲרוּ אֵלָיו כָּל הַגּוֹיִם, אע״ג דְּנָשִׁים וּקְטַנִּים פְּטוּרִין מִן הַמִּצְוֹת, בְּכוֹס דִּבְרָכָה הַכֹּל חַיָּיבִין, בִּלְבַד דְּיִנְדְּעוּן לְמַאן מְבָרְכִין, וְדָא הִיא וְנָהֲרוּ אֵלָיו כָּל הַגּוֹיִם. אָתָא רִבִּי יוֹסֵי וּנְשָׁקֵיהּ, אָמַר כַּמָּה שַׁפִּיר מִלָּה דָּא, וּמְתִיקָא לְחִכָּא.

41. הַשְׁתָּא אִית לְדַיְיקָא, אִי הַאי אַחֲרִית הַיָּמִים, אִיהוּ כּוֹס דִּבְרָכָה מַמָּשׁ, מַהוּ הַר בֵּית יְיָ׳, הֲוָה לֵיהּ לְמִכְתַּב הָכִי, וְהָיָה אַחֲרִית הַיָּמִים נָכוֹן יִהְיֶה בְּרֹאשׁ הֶהָרִים. מַהוּ בְּאַחֲרִית הַיָּמִים נָכוֹן יִהְיֶה הַר בֵּית יְיָ׳. א״ל, אַחֲרִית הַיָּמִים אִיהוּ אִילָנָא כֻּלָּא, מְרֵישֵׁיהּ וְעַד סֵיפֵיהּ, דְּהוּא אִילָנָא דְּטוֹב וְרָע. וְאָתָא קְרָא לְבָרְרָא בְּאַחֲרִית הַיָּמִים, וְאַפִּיק הַר בֵּית יְיָ׳, דָּא טוֹב בְּלָא רָע. הַר בֵּית יְיָ׳ וַדַּאי דְּלֵית תַּמָּן חוּלָקָא לְסִטְרָא אַחֲרָא, דְּהָא אִתְבְּרִיר הַר בֵּית יְיָ׳, מִגּוֹ אִילָנָא דְּאִיהוּ אַחֲרִית הַיָּמִים. וְדָא אִיהוּ כּוֹס דִּבְרָכָה, דְּאִיהוּ נָכוֹן בְּרֹאשׁ הֶהָרִים.

41. Here we must point out that if "the last days" is the actual Cup of Blessing, MEANING MALCHUT, what is "the mountain of Hashem's house?" It should have been written thus: 'And it shall come to pass in the last days, that it will be established on the top of the mountains.' What is the meaning of "in the last days, that the mountain of Hashem's house shall be established?" THIS IS A REPETITION, BECAUSE "THE LAST DAYS" IS MALCHUT, AND "THE MOUNTAINS OF HASHEM'S HOUSE," IS ALSO MALCHUT. He replies: "the last days," refers to the whole Tree, MEANING THE ENTIRE MALCHUT from top to end, which is the Tree of Knowledge of Good and Evil - ACCORDING TO THE SECRET OF 'IF HE MERITS, IT IS GOOD, BUT IF HE DOES NOT MERIT, IT IS EVIL'. And the passage came to refine "the last days," and extracted, "the mountain of Hashem's house," which is the good OF MALCHUT, without evil. This is surely "The mountain of Hashem's house," where the Other Side has no part, because the mountain of Hashem's house has been extracted from the Tree, which is "the last days." And this is the Cup of Blessing, which is established on the top of the mountains.

42. א״ר יוֹסֵי, זַכָּאָה אָרְחָא דָּא, דְּזָכֵינָא לְהַאי מִלָּה. א״ל מִמָּאן שַׁמְעַת לָהּ. א״ל, יוֹמָא חָדָא הֲוֵינָא אָזִיל בְּאָרְחָא, וּשְׁמַעְנָא וַחֲמֵינָא לֵיהּ לְרַב הַמְנוּנָא סָבָא, דַּהֲוָה דָרִישׁ לְהַאי קְרָא לְרִבִּי אָחָא, וְכֵיוָן דְּשָׁמַעְנָא חַדֵּינָא בֵּיהּ, וּנְטִירְנָא לֵיהּ צְרִיר בְּכַנְפָא דִלְבוּשָׁאי, דְּלָא יִתְעֲדֵי מִנַּאי לְעָלְמִין. א״ל, וַדַּאי מִלָּה קַדִּישָׁא דָּא, מִנְּהִירוּ דְּבוּצִינָא קַדִּישָׁא אִתְנְהִיר. זַכָּאָה דָּרָא, דְּקַיְּימֵי עָלְמָא וְסַמְכוֹי, שַׁרְיָין בְּגַוֵּיהּ. וְאִי אַנְתְּ צְרִירַת לְהַאי מִלָּה בְּקִשְׁרָא חָדָא דְּלָא יִתְעֲדֵי מִינָךְ. אֲנָא אֶצְרוֹר לָהּ בְּתְלָתִין, אוֹ בְּאַרְבְּעִין קִשְׁרִין בְּכִיסָאי, דְּלָא יִתְעֲדֵי מִינַּאי לְעָלְמִין.

42. Rabbi Yosi said: Blessed is this path that we merited that interpretation. He said to him: From whom did you hear it? He said to him: One day, I was walking on the road and I heard and saw Rav Hamnuna Saba expounding upon this passage for Rabbi Acha. When I heard it, I rejoiced over it and kept it bound in the corner of my garment so that it should never leave me. He said: Certainly, this holy subject was illuminated by the holy luminary. Blessed is the generation that preserves the world, which pillars dwell in it. And if you tie this interpretation with a knot, so that it shall not leave you, I will tie it with thirty or forty knots in my pocket, so that it shall never leave me.

43. עַל הַהִיא מִלָּה דְּאַחְמֵי קוּדְשָׁא בְּרִיךְ הוּא לְמֹשֶׁה, בְּגִין דְּאע״ג דְּיִשְׂרָאֵל חָבִין קָמֵיהּ בְּכָל דָּרָא וְדָרָא, לָא בָּעֵי מַאן דְּיֵימָא עָלַיְיהוּ דַּלְטוֹרִין. מְנָלָן. מְהוֹשֵׁעַ, דִּכְתִיב תְּחִלַּת דִּבֶּר יְיָ׳ בְּהוֹשֵׁעַ, הָא אוּקְמוּהָ מִלָּה. וְע״ד וְהָיָה מִסְפַּר בְּנֵי יִשְׂרָאֵל כְּחוֹל הַיָּם וְגוֹ׳. וּבג״ד בָּרִיךְ לוֹן בְּכַמָּה בִּרְכָאן, לְאַהַדְּרָא בְּתִיּוּבְתָּא, וּלְאַתְבָּא לוֹן לְגַבֵּי אֲבוּהוֹן דְּבִשְׁמַיָּא, וְלָא אַעְדֵּי מִתַּמָּן, עַד דְּקוּדְשָׁא בְּרִיךְ הוּא מָחֵל עַל חוֹבַיְיהוּ, וְאִתְנְקִיאוּ קָמֵיהּ.

43. (THE BEGINNING OF THIS ESSAY IS MISSING). In this subject, the Holy One, blessed be He, showed Moses that even though the children of Yisrael sin before Him in every generation, He does not wish anyone to slander them. How do we know this? From Hosea, as it is written: "When Hashem spoke at first with Hosea" (Hoshea 1:2). And we have established the matter, THAT HE ANSWERED THE HOLY ONE, BLESSED BE HE, TO PASS THEM TO ANOTHER NATION, AS WRITTEN THERE. And hence: "And the number of the children of Yisrael shall be like the sand of the sea" (Hoshea 2:1). For because of this, He blessed them with many blessings to cause them to repent and return to their Father in heaven. And he did not move from there until the Holy One, blessed be He, forgave their sins and they were purified before Him.

9. Moses, Aaron and Miriam

We learn that God sent Moses, Aaron and Miriam to Yisrael to bring them manna, leadership, the law, glory and a well to drink from. Yet even then the children of Yisrael scorned and reviled them.

47. How much good did the Holy One, blessed be He, do with Yisrael in every single generation. Come and behold: it is written, "And I sent before you Moses, Aaron and Miriam" (Michah 6:4). HE ASKS: There were many prophets after Moses, thus it should have said, 'And I sent before you Moses, Aaron, Elazar, Pinchas, Joshua, Elijah and Elisha and many other righteous and pious people.' Why these three ALONE? HE ANSWERS: the Holy One, blessed be He, said, 'My people, My children, why do not you remember all the good that I have done for you, in sending you Moses, Aaron and Miriam?'

47. כַּמָּה טִיבוּ עָבִיד קוּדְשָׁא בְּרִיךְ הוּא בְּכָל דָּרָא וְדָרָא לְיִשְׂרָאֵל. תָּא חֲזֵי, מָה כְּתִיב, וְאֶשְׁלַח לְפָנֶיךָ אֶת מֹשֶׁה אַהֲרֹן וּמִרְיָם. וְהָא כַּמָּה נְבִיאֵי הֲווֹ לְבָתַר מֹשֶׁה, וְאֶשְׁלַח לְפָנֶיךָ אֶת מֹשֶׁה אַהֲרֹן וְאֶלְעָזָר וּפִנְחָס יְהוֹשֻׁעַ וְאֵלִיָּהוּ וְאֱלִישָׁע, וְכַמָּה שְׁאַר צַדִּיקֵי וַחֲסִידֵי מִבְּעֵי לֵיהּ. אִלֵּין תְּלָתָא אֲמַאי. אֶלָּא אָמַר קוּדְשָׁא בְּרִיךְ הוּא , עַמִּי, בָּנַי, אֲמַאי לָא תִּדְכְּרוּן לְכָל טָבִין דַּעֲבָדִית לְכוּ, דְּשַׁדָּרִית לְכוּ לְמֹשֶׁה אַהֲרֹן וּמִרְיָם.

48. This is similar to a king of flesh and blood, who has a country. Once he sent rulers and princes to the people, to be the leaders of the people and observe them and their customs. Then, who is responsible and obligated to provide for their (the leaders) food and necessities, if not the people of that country? They are obligated to provide for them, SO THEY SHALL LACK FOR NOTHING, and to honor them!

48. לְמֶלֶךְ בָּשָׂר וָדָם, דְּאִית לֵיהּ מְדִינְתָּא, וְשָׁדַר לְגַבָּהּ, גּוּבְרִין, אִפַּרְכִּין רַבְרְבָנִין, דִּיהוֹן מְנַהֲלֵי עַמָּא, וּמְעַיְּינִין בְּהוּ, וּבְדִינַיְיהוּ. מַאן אִצְטְרִיךְ לְמֶהֱוֵי זָקוּק בְּמָזוֹנַיְיהוּ, בְּמִלִּין דִּיצְטְרִכוּן. לָאו עַמָּא דִּמְדִינְתָּא, בַּעַל כָּרְחַיְּיהוּ יִצְטְרָכוּ לְעַיְּינָא בְּהוּ, וּלְמֵיהַב לְהוּ יְקָרָא.

49. I sent Moses, and he brought you manna to eat, led you and your children and your animals, and strove in your laws and in everything you needed. I sent Aaron. He brought sanctuaries of clouds of glory to cover you like kings. He moistened you with the dew of glory so that your clothes and shoes would not decay, but would be renewed daily. I sent Miriam. She brought a well to give you drink, so you and your animals drank water. They gave to you, and it is of their own that you ate and drank and dwelt under the cloud of glory. But, from your own, you gave nothing. Moreover, they strove for your sakes and took your burden on their necks, yet you scorned and reviled them.

49. שַׁדָּרִית לְמֹשֶׁה, אִיהוּ אַיְיתֵי קְמַיְּיכוּ מָן לְמֵיכַל, וְנָהִיל לְכוּ וּלְבָנַיְיכוּ וְלִבְעִירַיְיכוּ, וְאִשְׁתְּדַל בְּדִינַיְיכוּ, וּבְכָל מָה דְּאִצְטְרִיךְ לְכוּ. שַׁדָּרִית לְאַהֲרֹן, אַיְיתֵי הֵיכָלִין דַּעֲנָנֵי יְקָר לְחַפָּאָה עָלַיְיכוּ, כְּמַלְכִין. אַסְחֵי לְכוּ בְּטַלֵּי יְקָר, דְּלָא אִתְרַקְּבוּ לְבוּשֵׁיכוֹן וּמִנְעָלֵיכוֹן, וַהֲווֹ מִתְחַדְּשֵׁי בְּכָל יוֹמָא. שַׁדָּרִית לְמִרְיָם, אַיְיתִיאַת בֵּירָא לְאַשְׁקָאָה לְכוּ, וְשָׁתִיתוּן אַתּוּן וּבְעִירְכוֹן. אִינוּן יָהֲבוּ לְכוּן, וּמִדִּלְהוֹן אָכַלְתּוּן וְשָׁתִיתוּן, וְיָתִיבְתּוּן בְּחוּפָּאָה דִּיקָר דִּלְהוֹן. וּמִדִּלְכוֹן לָא יָהֲבְתּוּן לוֹן. וְלָא עוֹד, אֶלָּא דְּאִשְׁתַּדְּלוּ עֲלֵיכוֹן, וְנַטְלוּ עַל צַוָּארֵיהוֹן מָטוּלְכוֹן, וַהֲוֵיתוּן מְחָרְפִין וּמְגַדְּפִין לוֹן.

10. "Now therefore let Me alone"
Rabbi Yosi tells us that God is the most merciful Father of all, for He has never failed one word of all His good promises. Even though God threatened judgment, the Mother, Malchut, held His arm and averted that judgment. We are told that Moses did the same thing for Yisrael as she did, and Rabbi Yosi wonders where Malchut was at the time. When approached with this question, Rabbi Shimon says that all the friends who study Torah together must love one another, otherwise they cause a blemish in their counterparts above - Abraham, Isaac and Jacob, who are the secret of Chesed, Gvurah and Tiferet. He says that he can reveal a secret he learned from the dean of the Yeshivah in the Garden of Eden, that when Yisrael joined in the sins of the heathen nation, they committed a sin against the Mother, Malchut. Thus they caused the Shechinah to be exiled with them, and exchanged their glory for the likeness of an ox. Rabbi Shimon tells us the secret of the likeness of the ox, and what it means that the ox "eats grass." The conclusion to be drawn is that the Mother was blemished, and was thus absent when Moses stayed the hand of God from judging Yisrael. Rabbi Shimon says, though, that both the one who raises the lash and the one who restrains it are both of the same mind.

50. Rabbi Yosi said: There is no father more merciful to his children than the Holy One, Blessed Be He. For it is written: "there has not failed one word of all His good promise..." (I Melachim 8:56). Come and behold His mercy. If it had said, 'there has not failed one word of all His promise,' and no more, THIS WOULD HAVE INCLUDED HIS HARSH WORDS ALSO. Then it would be better for the world not to have been created, BECAUSE IT WOULD BE IMPOSSIBLE TO BEAR IT. But since it said, "of all His good promise," and left His harshness, it implies that THAT HE LEFT OFF THE HARSH WORDS HE SPOKE OF YISRAEL, AND THEY DID NOT COME TRUE. FROM HERE WE SEE HIS MERCY, because He does not want to do an evil thing.

50. אָמַר רִבִּי יוֹסֵי, לָאו הֲוָה אַבָּא רַחֲמָן עַל בְּנוֹי כְּקוּדְשָׁא בְּרִיךְ הוּא, וּקְרָא הוּא דִּכְתִיב, לֹא נָפַל דָּבָר אֶחָד מִכֹּל דְּבָרוֹ הַטּוֹב וְגוֹ׳. ת״ח רַחֲמָנוּ דִּילֵיהּ, אִלּוּ אָמַר לֹא נָפַל דָּבָר אֶחָד מִכֹּל דְּבָרוֹ וְלָא יַתִּיר, נֹחַ לְעָלְמָא דְּלָא אִתְבְּרֵי. אֲבָל מִדְּאָמַר מִכֹּל דְּבָרוֹ הַטּוֹב, וְאַפִּיק בִּישׁ לַאֲחוֹרָא, דְּהָא מִלָּה דְּבִישׁ לָא בָּעֵי לְמֶעְבַּד.

51. And even though He threatened and raised the lash, his Mother came and held His right arm, and the lash remained in its place, and did not descend AND JUDGMENT was not executed, because they were really of one mind, the one who threatened and the one who held His arm!

51. וְאַע״ג דְּאַגְזִים, וְאָרִים רְצוּעָה, אָתָאת אִמָּא וְאִתְּקָפַת בִּדְרוֹעֵיהּ יְמִינָא, וְקָם רְצוּעָה בְּקִיּוּמֵיהּ, וְלָא נָחִית לְתַתָּא, וְלָא אִתְעַבִּיד, בְּגִין דִּבְעֵיטָא חֲדָא הֲווֹ תַּרְוַוְיְיהוּ, אִיהוּ דְּאַגְזִים, וְאִיהוּ דְּאַחִידַת בִּימִינֵיהּ.

52. And you may ask whence we derive this. This is well known, as it is written, "Go, get you down; for your people...have become corrupt" (Shemot 32:7). THE HOLY ONE, BLESSED BE HE, started to raise the lash, but Moses did not know the way of the Mother, NAMELY TO HOLD HIS RIGHT HAND AND DETAIN HIM, and remained silent. When the Holy One, blessed be He, saw this, He hinted to him and pressed him and said, "now therefore let Me alone" (Ibid. 10). Immediately, Moses realized and grasped the arm of the Holy One, blessed be He, as it is written: "Remember Abraham" (Ibid. 3). For this is the right arm, WHICH IS CHESED. Therefore, He did not bring down the lash.

52. וְאִי תֵּימָא מְנָלָן. מִמִּלָּה דְּאִיהִי בְּאִתְגַּלְיָא, דִּכְתִיב לֵךְ רֵד כִּי שִׁחֵת עַמְּךָ, שָׁרֵי לְאָרְמָא רְצוּעָה, וּמֹשֶׁה דְּלָא הֲוָה יָדַע אָרְחָא דְּאִמָּא, שְׁתִיק. כֵּיוָן דְּחָמָא קוּדְשָׁא בְּרִיךְ הוּא כַּךְ, אַנְקִיד לֵיהּ, וּבָטַשׁ בֵּיהּ וְאָמַר וְעַתָּה הַנִּיחָה לִי, מִיָּד אַרְגִּישׁ מֹשֶׁה, וְאָחִיד בִּדְרוֹעֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, דִּכְתִיב זְכוֹר לְאַבְרָהָם, דָּא דְּרוֹעֵיהּ יְמִינָא, וּבג״כ לָא נָחִית רְצוּעָה.

53. You may wonder where was the Mother, WHO IS MALCHUT, who is accustomed to hold the King's lash, AS MENTIONED, and who left the matter to Moses? I have asked and I still do not know the explanation of the matter, until we are before the holy luminary, MEANING RABBI SHIMON. When they came before Rabbi Shimon, he saw a sign on their faces. HE RECOGNIZED WHAT THEY HAD COME TO INQUIRE OF HIM. He said: Come, holy children, come, King's beloved, come my beloved, come, those that are beloved by each other.

53. וְאִי תֵּימָא, אִמָּא דְּאִיהִי רְגִילָה לְאַחֲדָא בִּרְצוּעָה דְּמַלְכָּא, אָן הֲוַת, דְּשַׁבְקַת מִלָּה לְמֹשֶׁה. שָׁאִילְנָא וַאֲמֵינָא וְהָא לָא יְדַעְנָא בְּרִירָא דְּמִלָּה, עַד דְּנֶהֱוֵי קָמֵיהּ דְּבוּצִינָא קַדִּישָׁא. כַּד אָתוּ לְקָמֵיהּ דְּר״ש, חָמָא בְּאַנְפַּיְיהוּ סִימָן. אָמַר עוּלוּ בְּנֵי קַדִּישִׁין, עוּלוּ רְחִימִין דְּמַלְכָּא, עוּלוּ רְחִימִין דִּילִי, עוּלוּ רְחִימִין אִלֵּין בְּאִלֵּין.

54. For Rabbi Aba said: All the friends who do not love each other die before their time. All the friends during the days of Rabbi Shimon loved each other, soul and spirit. Therefore, in the generation of Rabbi Shimon THE SECRETS OF THE TORAH WERE unveiled, for Rabbi Shimon used to say: All the friends that do not love each other cause THEMSELVES to deviate from the straight path. Also, they blemish it, THE TORAH, because the Torah has in it love, friendship and truth. Abraham loved Isaac and Isaac loved Abraham, so they embraced each other. Both were attached to Jacob with love and friendship, and gave their spirit to each other. The friends must be like them, and not cause a blemish in them. FOR IF THEY LACK LOVE, THEY CAUSE A BLEMISH IN THEIR COUNTERPART ABOVE, IN ABRAHAM, ISAAC AND JACOB, WHICH ARE THE SECRET OF CHESED, GVURAH, AND TIFERET.

54. דְּאָמַר רִבִּי אַבָּא, כָּל אִלֵּין חַבְרַיָּיא, דְּלָא רְחִימִין אִלֵּין לְאִלֵּין, אִסְתְּלָקוּ מֵעָלְמָא עַד לָא מָטָא זְמַנַיְיהוּ, כָּל חַבְרַיָּיא בְּיוֹמוֹי דְּר״ש, רְחִימוּ דְּנַפְשָׁא וְרוּחָא הֲוָה בֵּינַיְיהוּ, וּבג״כ בְּדָרָא דְּר׳ שִׁמְעוֹן בְּאִתְגַּלְיָא הֲוָה, דַּהֲוָה אָמַר רִבִּי שִׁמְעוֹן, כָּל חַבְרַיָּיא דְּלָא רַחֲמִין אִלֵּין לְאִלֵּין, גַּרְמִין דְּלָא לְיהַךְ בְּאֹרַח מֵישָׁר. וְעוֹד דְּעַבְדִּין פְּגִימוּ בָּהּ, דְּהָא אוֹרַיְיתָא רְחִימוּ וְאַחֲוָה וּקְשׁוֹט אִית בָּהּ. אַבְרָהָם רָחִים לְיִצְחָק, יִצְחָק לְאַבְרָהָם, מִתְחַבְּקָן דָּא בְּדָא, יַעֲקֹב תַּרְוַוְיְיהוּ אֲחִידָן בֵּיהּ, בְּרִחִימוּ, וּבְאַחֲוָה, יָהֲבִין רוּחַיְיהוּ דָּא בְּדָא. חַבְרַיָּיא כְּהַהוּא דּוּגְמָא אִצְטְרִיכוּ, וְלָא לְמֶעְבַּד פְּגִימוּ.

55. As soon as RABBI SHIMON saw the sign on their faces, HE RECOGNIZED WHAT THEY CAME TO ASK HIM. He said to them: WELCOME, MY BELOVED. They said to him: Assuredly the Spirit of Prophecy dwells upon the holy luminary, and this is what we need to know, NAMELY, THE QUESTION MENTIONED ABOVE. Rabbi Shimon wept and said: This is one of the subjects I was told in secret by the dean of the Yeshivah in the Garden of Eden. It was not told me openly, this subject is a secret, yet I will tell it to you, my beloved sons, children beloved of my soul. What shall I do? They told it to me secretly, but I will tell it to you openly. And in the future, when we shall see THE SHECHINAH face to face, all the faces will be supported, MEANING THAT THEY WILL ILLUMINATE by this SECRET.

55. כֵּיוָן דְּחָמָא סִימָן בְּאַנְפֵּיהוּ, וְאָמַר לוֹן הָכִי. אָמְרוּ לֵיהּ וַדַּאי רוּחַ נְבוּאָה שָׁרָא עַל בּוּצִינָא קַדִּישָׁא, וְהָכִי אִצְטְרִיךְ לָן לְמִנְדַּע. בָּכָה רִבִּי שִׁמְעוֹן וְאָמַר, חַד מִלָּה מֵאִינּוּן מִלִּין דְּלְחִישׁוּ לִי מִגּוֹ רֵישׁ מְתִיבְתָּא דְּגִנְתָּא דְּעֵדֶן, דְּלָא אָמְרוּ בְּאִתְגַּלְיָא מִלָּה דָּא סִתְרָא אִיהִי, וְאֵימָא לְכוּ בְּנֵי רְחִימָאי, בְּנֵי רְחִימִין דְּנַפְשָׁאי, מָה אַעֲבִיד, אֲמַרוּ לִי בִּלְחִישָׁא, וַאֲנָא אֵימָא בְּאִתְגַּלְיָא. וּלְזִמְנָא דְּנֶחֱמֵי אַנְפִּין בְּאַנְפִּין, כָּל אַנְפִּין יִסְתַּמְּכוּן בְּדָא.

56. My children, the sins that the outside people - NAMELY, THE MIXED MULTITUDE - performed, and which the holy people joined in, was a sin against the Mother, WHICH IS MALCHUT, as is written, "Up, make us Elohim" (Shemot 32:1). It is Elohim for sure, MEANING THAT HE SHOULD MAKE THEM A STRANGE ELOHIM, INSTEAD OF MALCHUT, THAT IS CALLED 'ELOHIM', INSTEAD OF the Glory of Yisrael, NAMELY MALCHUT, that hovered over them like a mother over her children. And this is the secret of, "Thus they exchanged their glory for the likeness of an ox" (Tehilim 106:20). This is the Glory of Yisrael, MEANING, their Mother, WHICH IS MALCHUT. This is the meaning of: "Honor is departed" (I Shmuel 4:21), that they caused the Shechinah to be exiled with them. Therefore, "they exchanged their glory"; for what- "...for the likeness of an ox."

56. בְּנֵי. חוֹבָא דְּעָבְדוּ עַמָּא דִּלְבַר. וְאִשְׁתְּתָפוּ בֵּיהּ עַמָּא קַדִּישָׁא, בְּאִמָּא חָאבוּ, דִּכְתִיב קוּם עֲשֵׂה לָנוּ אֱלֹהִים, אֱלֹהִים וַדַּאי. כְּבוֹד יִשְׂרָאֵל דָּא, אִיהוּ דְּשַׁרְיָא עָלַיְיהוּ כְּאִמָּא עַל בְּנִין, וְדָא הוּא רָזָא דִּכְתִיב, וַיָּמִירוּ אֶת כְּבוֹדָם בְּתַבְנִית שׁוֹר. דָּא כְּבוֹדָם דְּיִשְׂרָאֵל, אִמָּא דִּלְהוֹן. וְדָא הוּא דִּכְתִיב גָּלָה כָבוֹד. דְּגָרְמוּ לִשְׁכִינְתָּא דְּאִתְגְּלֵי בְּגָלוּתָא עִמְּהוֹן. וְעַל דָּא וַיָּמִירוּ אֶת כְּבוֹדָם, בְּמָה. בְּתַבְנִית שׁוֹר.

57. Here is the secret of the matter OF "THE LIKENESS OF AN OX." Come and behold: below, in the dregs of the wine, in the evil sediment, a demon emerged, an Accuser, the primordial harmful spirit, in the secret of the likeness of man, and approached Holiness. When he departed from there, FROM HOLINESS, and wanted to descend, he had to be clothed in a garment in order to harm the world. Thus, he and his chariots descended and the first garment he took was the likeness of an ox, NAMELY the image of an ox. The first of the four primary causes of injury is the ox, and THE OTHER three primary causes of injury beside the ox pertain to it, TO THE OX. Therefore, it is written, "Thus they exchanged their glory with the likeness of an ox THAT EATS GRASS."

57. הָכָא אִיהוּ רָזָא דְּמִלָּה, ת"ח, לְתַתָּא גּוֹ שְׁמָרִים דְּחַמְרָא, דּוּרְדְּיָין בִּישִׁין, נָפַק חַד עִרְעוּרָא, מְקַטְרְגָא, מַזִּיקָא קַדְמָאָה, וְאִיהוּ בְּרָזָא דְּיוּקְנָא דְּאָדָם. כַּד קָרִיב לְגוֹ קֻדְשָׁא. כֵּיוָן דְּאִתְעֲבָר מִתַּמָּן, וּבְעֵי לְנַחֲתָא לְתַתָּא. בְּעֵי לְאִתְלַבְּשָׁא בִּלְבוּשָׁא, לְנַזְקָא עָלְמָא. וְנָחִית הוּא וּרְתִיכוֹי. וּלְבוּשָׁא קַדְמָאָה דְּקָא נָקִיט, תַּבְנִית שׁוֹר, דְּיוּקְנָא דְּשׁוֹר, וְקַדְמָאָה לַנְּזִיקִין מֵאִינּוּן אַרְבַּע, שׁוֹר אִיהוּ. וְאִינּוּן אַרְבַּע אָבוֹת לְנַזְקָא עָלְמָא. וְכֻלְּהוּ תְּלָתָא דְּאָבוֹת נְזִיקִין בַּר שׁוֹר, כֻּלְּהוּ דִּילֵיהּ, וְעַל דָּא כְּתִיב, וַיָּמִירוּ אֶת כְּבוֹדָם בְּתַבְנִית שׁוֹר.

58. What is the meaning of, "that eats grass" IN THE WORDS, "FOR THE LIKENESS OF AN OX THAT EATS GRASS?" HE ANSWERS: We have already expounded upon it, but the main point is that it does not have any of the essence of bread and seven species of grain BUT EATS ONLY GRASS. And because of this, SINCE THEY BLEMISHED THE MOTHER, WHICH IS MALCHUT, AS MENTIONED, Mother was not present, and it would not be proper for Her to be there, BECAUSE THEY BLEMISHED HER. And since the Father, WHO IS ZEIR ANPIN, knew the Mercy of the Mother and Her ways, He said to Moses: My beloved son, the remedy for this, so THAT THE CHILDREN OF YISRAEL SHALL NOT BE PUNISHED, is always in twosomes. ONE RAISES THE LASH AND THE OTHER HOLDS IT BACK AND RESTRAINS, AS MENTIONED. AND SINCE THE MOTHER IS NOT PRESENT, IT IS INCUMBENT UPON YOU. And this is what they told me secretly, for it is not proper to reveal it so that the son may not know of it, but always see the lash and fear it. Yet both are of this mind, the same mind, MEANING THAT THE ONE WHO RAISES THE LASH AND THE ONE WHO RESTRAINS IT ARE OF THE SAME MIND.

58. מַהוּ אוֹכֵל עֵשֶׂב. הָא דַּרְשִׁינָן בֵּיהּ. אֲבָל עִקָּרָא דְּמִלָּה, מִתַּמְצִית דְּלֶחֶם וְשִׁבְעָה זִינֵי דָגָן, לֵית לֵיהּ בְּהוּ חוּלָקָא. וּבְגִינֵי כַּךְ, אִימָא לָא הֲוַת תַּמָּן, וְלָא יֵאוֹת לָהּ לְמֶהֱוֵי תַּמָּן. וּבְגִין דְּאַבָּא הֲוָה יָדַע רַחֲמָנוּתָא דְּאִמָּא וְאָרְחָא דִּילָהּ, אָמַר לְמֹשֶׁה, בְּנִי רְחִימָאי, עִיטָּא בְּתַרְוַוּיְיהוּ בְּדָא תְּדִיר. וְדָא הוּא דִּלְחִישׁוּ לִי בִּלְחִישׁוּ, דְּלָא חֲזֵי לְגַלָּאָה, דְּבְרָא לָא יִנְדַּע, וְיֶחֱמֵי דְּהָא רְצוּעָה אִתְתַּקְנַת, וְיִדְחַל תְּדִיר. אֲבָל תַּרְוַוּיְיהוּ בְּעֵיטָא דָּא, וּבְעֵיטָא חֲדָא.

11. The golden Calf

We read that when Yisrael left Egypt they traveled with the mixed multitude, though it is not said exactly which other nations they were. This section tells us about the magicians and sorcerers of Egypt that went with them. In it, Rabbi Shimon tells why Aaron made the golden calf, and explains the significance of the golden earrings that people gave for the idol. We read of the role of the magicians in the creation of the calf, and the correspondence of this event with the three worlds Briyah, Yetzirah and Asiyah. The only reason that Aaron was able to remedy the problem when the Other Side became stronger was because he made proclamations and said, "Tomorrow is a feast to Hashem"; had he not done this, the world would have ceased to exist. The text returns to the fact that Moses had to restrain the arm of God from judgment. Then we are told that just as Adam was united with the Tree of Life before he sinned, so were the children of Yisrael when they stood before Mount Sinai. And like the sin in the Garden, the sin of the golden calf again caused death for the whole world. Lastly, Rabbi Aba speaks about the Tent of appointed time, that has now been blemished, thereby interrupting the union of Malchut and Zeir Anpin.

59. Come and behold: it is written, "And when the people saw that Moses delayed" (Shemot 32:1). Who are "the people?" HE ANSWERS: They are the mixed multitude. And who was the mixed multitude? Were they Ludim and Kushim and Kaftorim and Togarmin, who are called mixed multitude? They were Egyptian and traveled from Egypt. And if they were a mixture of many nations, it should have stated so. "And a mixed multitude went up also with them" (Shemot 12:38) - LUDIM, KUSHIM, ETC., according to their mixture.

59. ת"ח כְּתִיב וַיַּרְא הָעָם כִּי בֹשֵׁשׁ מֹשֶׁה. מַאן הָעָם. אִינּוּן עֵרֶב רַב. מַאן עֵרֶב רַב. וְכִי לוּדִים וְכוּשִׁים וְכַפְתּוֹרִים וְתוּגַרְמִים הֲווֹ, דְּקָרָאן לוֹן עֵרֶב רַב, וַהֲלֹא מִצְרִיִּים הֲווֹ, וּמִמִּצְרַיִם נַטְלוּ, וְאִלּוּ הֲווֹ עֵרְבּוּבְיָא דְּעַמִּין סַגִּיאִין, הָכִי הֲוָה לֵיהּ לְמִכְתַּב, עֵרֶב רַב עָלוּ אִתָּם לְפִי עֵרְבּוּבְיָא דִּלְהוֹן.

60. HE ANSWERS: But THE VERSE SAYS, "And a mixed multitude went up also with them," YET DOES NOT MENTION THE NAMES OF THE NATIONS because they were all of one nation and one language. But all the magicians and sorcerers of Egypt were there, as it is written: "And the magicians of Egypt, they also did in like manner..." (Shemot 7:11), because they wanted to stand up against the wonders of the Holy One, blessed be He, AND SHOW THAT THEY ALSO COULD DO AS HE DOES. But when they saw the miracles and wonders that Moses performed in Egypt, they returned to Moses. The Holy One, blessed be He, said to Moses: 'Do not accept them.' Moses said: 'Master of the universe, since they saw Your mighty deeds they want to convert. Let them see Your mighty deeds every day and then they will know that there is no Elohim except You.' And Moses accepted them.

60. אֶלָּא עֵרֶב רַב עָלָה אִתָּם. עַמָּא חַד הֲוָה, וְלִישָׁן חַד, אֲבָל כָּל חַרְשֵׁי מִצְרַיִם, וְכָל חַרְטוּמֵי דִּלְהוֹן הֲווֹ, דִּכְתִיב בֵּהוּ, וַיַּעֲשׂוּ גַּם הֵם חַרְטֻמֵּי מִצְרַיִם. דְּבָעוּ לְמֵיקַם לְקֳבֵל פְּלִיאָן דְּקוּדְשָׁא בְּרִיךְ הוּא, כֵּיוָן דְּחָמוּ נִסִּין וּפְלִיאָן דְּעֲבַד מֹשֶׁה בְּמִצְרַיִם, אָהֲדְרוּ לְגַבֵּי מֹשֶׁה. א"ל קוּדְשָׁא בְּרִיךְ הוּא לְמֹשֶׁה, לָא תְּקַבֵּל לוֹן. אָמַר מֹשֶׁה, מָארֵיהּ דְּעָלְמָא, כֵּיוָן דְּחָמוּ גְּבוּרְתָּא דִּילָךְ, בָּעָאן לְאִתְגַּיְּרָא. יֶחֱמוּן גְּבוּרְתָּךְ בְּכָל יוֹמָא, וְיִנְדְּעוּן דְּלֵית אֱלָהָא בַּר מִנָּךְ. וְקַבֵּל לוֹן מֹשֶׁה.

61. HE ASKS: Why did he call them a mixed multitude? HE ANSWERS: Because all the magicians of Egypt were present, and at their head were Yunus and Yambrus. They practiced magic FROM THE SIXTH HOUR after sunrise. The greater magicians would start to perform their magic at six-and-a-half hours after sunrise, when the sun started TO SET, until the beginning of nine-and-a-half hours, namely the full setting of the sun, WHEN IT IS TIME FOR EARLY MINCHAH. But all the minor magicians WOULD PRACTICE MAGIC from nine-and-a-half hours until midnight.

61. אֲמַאי קָרָא לוֹן עֵרֶב רַב. אֶלָּא כָּל חַרְשִׁין דְּמִצְרַיִם הֲווֹ, וּבְרֵישֵׁיהוֹן יוֹנוֹס וְיַמְבְּרוּס, וּבְשַׁעְתָּא דְּיוֹמָא הֲווֹ עַבְדֵי תְּדִיר חַרְשַׁיְיהוּ. וְכָל אִלֵּין חַרְשִׁין עִלָּאִין, הֲווֹ מִסְתַּכְּלֵי מִכִּי נָטֵי שִׁמְשָׁא, מִשֵּׁירוּתָא דְּשִׁית שָׁעוֹת וּמֶחְצָה, עַד שֵׁירוּתָא דְּתֵשַׁע וּמֶחְצָה. דְּהַיְינוּ עֵרֶב רַבְרְבָא. כָּל אִינּוּן חַרְשִׁין זְעִירִין, מִשֵּׁירוּתָא דְּתֵשַׁע וּמֶחְצָה, עַד פַּלְגוּת לֵילְיָא.

62. The greater ones among them practiced from the time the sun started to set, because then nine hundred and ninety-five grades start to float over the Mountains of Darkness, and their spirit hovered over all these magicians in their magic. They were able to do whatever they desired, so much so that all the Egyptians placed their trust in them. They were called a mixed multitude (or: 'a great evening'), because there is also a small evening, which is before nine and a half. And since there are two kinds of evening, it says, "And a mixed multitude ('a great evening') went up also with them."

62. אִינּוּן עִלָּאִין דִּבְהוּ, הֲווֹ מִסְתַּכְּלֵי מִכִּי נָטֵי שִׁמְשָׁא. דְּהָא כְּדֵין שָׁרָאן תֵּשַׁע מְאָה וְתִשְׁעִין וַחֲמֵשׁ דַּרְגִּין, לְמִשְׁטְטָא עַל טוּרֵי חָשׁוֹךְ. וְרוּחָא דִּלְהוֹן, הֲוָה מְשַׁטְטָא עַל כָּל אִינּוּן חַרְשִׁין בְּחַרְשַׁיְיהוּ. וְאִלֵּין הֲווֹ עַבְדֵי, כָּל מַה דְּאִינּוּן בָּעָאן. עַד דְּכָל מִצְרָאֵי רָחֲצָנוּ דִּלְהוֹן בְּאִלֵּין הֲוָה. וְקָרָאן לוֹן עֵרֶב רַב. בְּגִין דְּאִית עֵרֶב זְעֵירָא, מִתֵּשַׁע שָׁעוֹת וּמֶחֱצָה וּלְתַתָּא, דָּא עֵרֶב זְעֵירָא. וּתְרֵי עַרְבֵי אִינּוּן, וְע"ד וְגַם עֵרֶב רַב עָלָה אִתָּם.

63. The wisdom OF THE MIXED MULTITUDE was great. They observed the hours of the day, and they observed the level of Moses and saw that on all sides Moses was of six, during the first six hours of daytime. They had no power over the six higher levels to which MOSES was connected. And in every direction he was of six (Heb. beshesh), THAT IS, HE WAS COMBINED OF SIX EXTREMITIES, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. And with these six crowns OF THE SIX HOURS OF THE DAY, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD, he was destined to descend from the mountain, as it is written: "Moses delayed (Heb. boshesh) to come down from the mountain" (Shemot 32:1).

63. וְחָכְמְתָא דִלְהוֹן, הֲוָה סַגִּי. וְאִינּוּן אִסְתָּכְּלוּ בְּשַׁעְתֵּי דְיוֹמָא, וְאִסְתָּכְּלוּ בְּדַרְגָּא דְמֹשֶׁה, וְחָמוּ דְּהָא בְּכָל סִטְרִין בְּשֵׁשׁ מֹשֶׁה: בְּשֵׁשׁ שַׁעְתֵּי קַדְמָאִין דְיוֹמָא, דְּאִינּוּן לָא יַכְלִין לְשַׁלְטָאָה בְּהוּ, בְּשִׁית דַּרְגִּין עִלָּאִין דְּאָחִיד בְּהוּ. וּבְכָל סִטְרִין בְּשִׁית הֲוָה, וּבְעִטְרִין דְּאִלֵּין שִׁית, הֲוָה זַמִּין לְרֶדֶת מִן הָהָר, דִּכְתִיב כִּי בֹשֵׁשׁ מֹשֶׁה לָרֶדֶת מִן הָהָר.

64. Immediately: "the people gathered themselves together to Aaron" (Ibid.). HE ASKS: Why to Aaron? HE ANSWERS: in order to become included in the Right Side, BECAUSE THE LEFT EMERGES FROM THE RIGHT. But they actually wanted from him the Left, NOT THE RIGHT, in order to become included in the Right Side, MEANING HIS ROOT. Thus, they gathered to Aaron, WHO IS THE RIGHT, CHESED. And they said to him: "Rise up, make for us Elohim" (Ibid.).

64. מִיַּד וַיִּקָּהֵל הָעָם עַל אַהֲרֹן, אֲמַאי עַל אַהֲרֹן. בְּגִין לְאִתְכַּלְלָא בְּסִטְרָא דִימִינָא, דְּהָא אִינּוּן שְׂמָאלָא בָּעוּ מִנֵּיהּ, וּבְגִין דְּלֵהֱוֵי כָּלִיל בִּימִינָא, אִתְכְּנָשׁוּ עַל אַהֲרֹן, וַיֹּאמְרוּ אֵלָיו קוּם עֲשֵׂה לָנוּ אֱלֹהִים.

65. Come and behold: the entire time Moses was in Egypt, he did not mention the name Elohim, just the Name Yud Hei Vav Hei. Therefore, Pharaoh was angry AND SAID: "I KNOW NOT HASHEM" (SHEMOT 5:2). The reason was not to empower the Other Side in this world, BECAUSE THE OTHER SIDE IS ALSO CALLED OTHER ELOHIM. Now THE MIXED MULTITUDE wanted that, NAMELY THE POWER OF THE LEFT, THAT IS CALLED 'ELOHIM'. And that is the meaning of: "Rise up, make for us Elohim." "Us" is exact, FOR THE MIXED MULTITUDE SAID THAT they needed this in order to strengthen their side that had been thrust aside until now, BECAUSE MOSES DID NOT MENTION THE NAME 'ELOHIM.'

65. ת"ח, כָּל זְמָנָא דַּהֲוָה מֹשֶׁה בְּמִצְרַיִם, שְׁמָא דֶאֱלֹהִים לָא דָכִיר, אֶלָּא שְׁמָא דַיְיָ', וְע"ד קַשְׁיָא לֵיהּ לְפַרְעֹה בְּגִין דְּלָא יְהֵא תּוּקְפָּא לְהַהוּא סִטְרָא אַחֲרָא, וְלָא יִתְתָּקַף בְּעָלְמָא. הַשְׁתָּא בָּעוּ הַהִיא מִלָּה, וְהַיְינוּ קוּם עֲשֵׂה לָנוּ אֱלֹהִים. לָנוּ דַיְיקָא, דְּאֲנָן צְרִיכִין לְהַאי מִלָּה, לְתַקְפָּא סִטְרָא דִילָן, דַּהֲוָה אִתְדַּחְיָא עַד הַשְׁתָּא.

66. "Which shall go before us" (Ibid.). HE ASKS: what did they mean by this? HE ANSWERS: This is what they meant. We saw that you, the children of Yisrael, have all that is good and precious in the world, but we are put aside. For you, "Hashem went before them by day" (Shemot 13:21). We too WANT THAT, Elohim to go before us, the same way Yud Hei Vav Hei goes before you. Our side also has the power to go before us if we summon it by an action, NAMELY, MAKING THE GOLDEN CALF.

66. אֲשֶׁר יֵלְכוּ לְפָנֵינוּ. מַאי אָמְרוּ. אֶלָּא הָכִי אָמְרוּ, חֲמֵינָן דְּאַתּוּן יִשְׂרָאֵל, כָּל טוּב וְכָל יְקָר דְּעָלְמָא לְכוּ, וַאֲנָן דַּחְיָין לְבַר. דִּלְכוּ, וַיְיָ' הוֹלֵךְ לִפְנֵיהֶם יוֹמָם. אוּף הָכִי אֱלֹהִים אֲשֶׁר יֵלְכוּ לְפָנֵינוּ, כְּמָה דְּאָזִיל קָמֵיכוּ יְיָ'. דְּהָא רְשׁוּ אִית לְסִטְרָא דִילָן לְמֵהַךְ אוּף הָכִי לְקָמָנָא, אִי נַזְמִין לֵיהּ עוֹבָדָא.

67. Come and behold: all the clouds of glory that traveled in the wilderness covered the children of Yisrael alone. And that precious cloud about which it is written, "And Hashem went before them by day," went before them, but the mixed multitude and cattle and sheep and animals were traveling outside the camp, in the rear. Come and behold: all those forty years that Yisrael traveled in the wilderness, there was no dirt or dust within the place where the clouds were. Therefore, the sheep and cattle that ate grass were outside with all those who guarded them.

67. ת"ח, כָּל עֲנָנֵי יְקָר דְּאָזְלוּ בְּמַדְבְּרָא, לָא הֲווֹ חַפְיָין אֶלָּא לִבְנֵי יִשְׂרָאֵל לְחוֹדַיְיהוּ. וְהַהוּא עֲנָנָא דִיקָר, דִּכְתִיב וַיְיָ' הוֹלֵךְ לִפְנֵיהֶם יוֹמָם, אַזְלָא לְקָמַיְיהוּ. וְאִלֵּין עֵרֶב רַב, וְכָל אִינּוּן בְּעִירֵי עָאנִין וְתוֹרִין, הֲווֹ אַזְלוּ לְבַר מִמִּשְׂרְיָיתָא, לְבַתְרַיְיתָא. וְת"ח, כָּל אִינּוּן אַרְבְּעִין שְׁנִין דְּקָא אָזְלוּ יִשְׂרָאֵל בְּמַדְבְּרָא, שׁוּם לִכְלוּכָא וְטִנּוּפָא לָא הֲוָה גּוֹ עֲנָנֵי לְגוֹ. וְע"ד עָאנֵי וְתוֹרֵי דַּהֲווֹ אָכְלֵי עֵשֶׂב לְבַר הֲווֹ, וְכָל אִינּוּן דְּנַטְרֵי לוֹן.

68. Rabbi Elazar said: Father, if so then the mixed multitude did not eat of the manna. He said to him: Certainly it is so, except what Yisrael gave them as one gives to his servant. And what did they eat? They ate the leftovers, whatever was left behind the millstones, the inferior quality. The Torah proclaims and says: "And the children of Yisrael did eat the manna (Heb. mah) for forty years" (Shemot 16:35), the children of Yisrael and no other. "And when the children of Yisrael saw it, they said... 'What (Heb. man) is it?'" (Ibid. 15), but not the mixed multitude, or the sheep and cattle that were among them.

68. א״ר אֶלְעָזָר, אַבָּא, אִי הָכִי אִינּוּן עֵרֶב רַב לָא הֲווֹ אַכְלֵי מִן מַנָּא. א״ל וַדַּאי הָכִי הוּא. אֶלָּא מָה דִּיהַבִּין לוֹן יִשְׂרָאֵל, כְּמַאן דְּיָהִיב לְעַבְדֵּיהּ. וּמִמַּה הֲווֹ אַכְלֵי. מִתַּמְצִית, מָה דְּאִשְׁתְּאַר מִבָּתַר רֵיחַיָּא, פְּסוֹלֶת. וּקְרָא אַכְרִיז וְאָמַר, וּבְנֵי יִשְׂרָאֵל אָכְלוּ אֶת הַמָּן אַרְבָּעִים שָׁנָה. בְּנֵי יִשְׂרָאֵל, וְלָא אַחֲרָא. וַיִּרְאוּ בְּנֵי יִשְׂרָאֵל וַיֹּאמְרוּ מָן הוּא, וְלָא שְׁאַר עֵרֶב רַב, עָאנֵי וְתוֹרֵי, דַּהֲווֹ בֵּינַיְיהוּ.

69. Until this time the mixed multitude was subdued, but now they arose and searched for an action to strengthen the Other Side. They said: Either we are all one nation, and we will be included AMONG YISRAEL with you, or let us have someone to go before us just as your Elohim goes before you. Aaron said: Heaven forbid that they should be part of the holy people, so all would be united into one. The Holy Nation should not mingle with these people into a whole. It is better to separate them from the Holy Nation until Moses comes.

69. עַד הַשְּׁתָּא, הֲווֹ אִתְכַּפְיָין אִינּוּן עֵרֶב רַב וְהַשְּׁתָּא קָמוּ וּבָעוּ עוֹבָדָא, לְאַתְקָפָא לְסִטְרָא אַחֲרָא. אָמְרוּ, אוֹ נְהֵא כֻּלָּנָא עַמָּא חֲדָא, וְנֶהֱוֵי בִּכְלָלָא עִמְּכוֹן, אוֹ יְהֵא לָן מַאן דְּיֵהַךְ קֳמָנָא, כְּמָה דְּיֵהַךְ אֱלָהֵכוֹן קֳמֵיכוֹן. אָמַר אַהֲרֹן, ח״ו דְּאִלֵּין יִשְׁתַּתְּפוּן בְּעַמָּא קַדִּישָׁא, לְמֶהֱוֵי כֹּלָּא כְּלָלָא חֲדָא, וְלָא יִתְעָרְבוּן עַמָּא קַדִּישָׁא בְּעַמָּא דָּא, כְּלָלָא חֲדָא, אֶלָּא טָב אִיהוּ לְאַפְרְשָׁא לוֹן מִגּוֹ עַמָּא קַדִּישָׁא, עַד דְּיֵיתֵי מֹשֶׁה.

70. Aaron's intention was good, but many of Yisrael joined with the mixed multitude in their hearts. Therefore, when Moses came he had to purify and cleanse the Holy Nation of that sin, and he gave them drink until they were all cleansed and no refuse at all remained in them.

70. וְאַהֲרֹן לְטָב אִתְכַּוָּן, אֶלָּא סַגִּיאִין הֲווֹ מִיִּשְׂרָאֵל דְּאִשְׁתְּתָפוּ בַּהֲדַיְיהוּ בְּלִבָּא. וּבְגִין כַּךְ, כַּד אָתָא מֹשֶׁה, אִצְטְרִיךְ לְבָרְרָא וּלְלַבְּנָא לְעַמָּא קַדִּישָׁא מֵהַהוּא חוֹבָא, וְאַשְׁקֵי לוֹן שַׁקְיוּ, עַד דְּאִתְבְּרִירוּ כֻּלְּהוּ וְלָא אִשְׁתְּאַר בְּהוּ פְּסוֹלֶת כְּלַל.

71. Aaron said to them: "Break off the golden earrings" (Shemot 32:2). HE ASKS: Did they not have any other gold, EXCEPT FOR THE GOLDEN EARRINGS? HE ANSWERS: But Aaron thought, 'While they are quarreling with their children and wives, they will be delayed and in the meantime Moses will arrive.' Come and behold: we have learned that proselytes are as bad to Yisrael as a sore on the skin. And this is especially the case for this mixed multitude who were not proper converts. What did they do? "And all the people broke off the golden earrings that were in their ears" (Ibid. 3). Many thousands and tens of thousands of earrings were there of the earrings OF THE MIXED MULTITUDE!

71. אָמַר לוֹן אַהֲרֹן, פְּרָקוּ נִזְמֵי הַזָּהָב, וְכִי לָא הֲוָה לוֹן דַּהֲבָא אַחֲרָא. אֶלָּא אָמַר אַהֲרֹן, בְּעוֹד דְּאִית לוֹן קְטָטָה בִּבְנֵיהוּ וּבְנָשַׁיְיהוּ, יִתְעַכְּבוּן, וּבֵין כַּךְ יֵיתֵי מֹשֶׁה. ת״ח, תָּנִינָן קָשִׁים גֵּרִים לְיִשְׂרָאֵל כְּסַפַּחַת בְּבְשַׂר הַחַי, כ״ש אִלֵּין, דְּלָא הֲווֹ גֵּרִים כַּדְקָא יָאוֹת. אִינּוּן מָה עָבְדוּ. וַיִּתְפָּרְקוּ כָּל הָעָם אֶת נִזְמֵי הַזָּהָב אֲשֶׁר בְּאָזְנֵיהֶם. כַּמָּה אַלְפֵי וְרִבְוָון הֲווֹ מִנִּזְמֵיהוֹן תַּמָּן.

72. It is written: "And he received the gold at their hands, and fashioned it with a graving tool" (Ibid. 4). Aaron did not protect himself from the two wise men who were at the head of the mixed multitude. One of them was in front of them while the other one was performing his magic. After discussing it together, they took that gold, two thirds in the hand of one and a third in the hand of the other, because that is the way it has to be in this type of magic.

72. מַה כְּתִיב, וַיִּקַּח מִיָּדָם וַיָּצַר אוֹתוֹ בַּחֶרֶט וְגוֹ׳. אַהֲרֹן לָא אִסְתָּמַר, מֵאִינּוּן תְּרֵין חַכִּימִין, דַּהֲווֹ בְּרֵישֵׁיהוֹן דְּהַהוּא עֵרֶב רַב. חַד מִנַּיְיהוּ הֲוָה קָמֵיהּ, וְאַחֲרָא הֲוָה עָבִיד בְּחַרְשׁוֹי. כֵּיוָן דְּתַרְוַוּיְיהוּ אִתְיְיעֲטוּ כַּחֲדָא, נַטְלוּ הַהִיא דַּהֲבָא, תְּרֵין שְׁלִישֵׁי בִּידָא דְּחַד, וְשָׁלִישׁ בִּידָא דְּאַחֲרָא. בְּגִין דְּהָכִי אִצְטְרִיךְ בְּהַהוּא זִינָא דְּחַרְשָׁא.

73. בָּכָה ר״ש, אָמַר אִי חֲסִידָא קַדִּישָׁא, אַהֲרֹן מְשִׁיחָא דֶּאֱלָהָא רַבָּא, בַּחֲסִידוּתָךְ נַפְלוּ כַּמָּה מֵעַמָּא קַדִּישָׁא. וְאַנְתְּ לָא הֲוֵית יָדַע לְאִסְתַּמְרָא. מַהוּ עֲבַדוּ. כַּד מָטוּ שִׁית שַׁעֲתִין, וְיוֹמָא הֲוָה בְּמַתְקְלָא, נַטְלוּ הַהוּא דַּהֲבָא דְּפָרִיקוּ מֵאוּדְנֵיהוֹן. מ״ט. בְּגִין דְּמַאן דְּאִצְטְרִיךְ לְמֶעְבַּד חַרְשָׁא, לָא בָּעֵי לְמֵיחַס עֵינוֹי עַל מָמוֹנָא. וְאִינּוּן אַמְרִי, שַׁעֲתָא קַיְימָא לָן, אִי אֶנָּן לָא מְעַכְּבִין. לָאו שַׁעֲתָא לְמֵיחַס עַל דַּהֲבָא, מִיַּד וַיִּתְפָּרְקוּ כָּל הָעָם. מַאי וַיִּתְפָּרְקוּ. כד״א מְפָרֵק הָרִים וּמְשַׁבֵּר סְלָעִים, דְּחַבִּילוּ וְתַבְּרוּ אוּדְנֵיהוּ. בָּכָה כְּמִלְּקַדְּמִין וְאָמַר אִי עַמָּא קַדִּישָׁא אִי עַמָּא קַדִּישָׁא, דְּקוּדְשָׁא בְּרִיךְ הוּא.

73. Rabbi Shimon wept. He said: O, holy pious Aaron, the anointed of the holy El! How many of the people of the Holy Nation fell in your piety, and you did not know how to protect yourself. What did they do? When the sixth hour passed, and the day was in balance, NAMELY AT NOON WHEN THE SUN IS IN THE MIDDLE OF THE SKY AND TURNS NEITHER TO THE EAST NOR THE WEST LIKE THE TONGUE OF A SCALE, they took the gold that they broke off from their ears. What is the reason for this? It is because if one wants to practice magic then he should not spare money. They said: The hour is auspicious for us if we do not delay. This is not the time to spare gold. Immediately, "All the people broke off..." What is the meaning of "broke off?" It is the same as in: "rent the mountains, and broke the rocks in pieces" (I Melachim 19:11), because they bruised and tore their ears. He wept as before and said: O Holy Nation, O Holy Nation of the Holy One, blessed be He!

74. פָּתַח ר״ש בְּבִכְיָה, וְאָמַר, וְהִגִּישׁוֹ אֲדֹנָיו אֶל הָאֱלֹהִים וְגוֹ׳. הָא אוּקְמוּהָ חַבְרַיָּיא, אֹזֶן דְּשָׁמַע בְּסִינַי, כִּי לִי בְנֵי יִשְׂרָאֵל עֲבָדִים וְגוֹ׳. וְאִיהוּ פָּרִיק עוֹל מַלְכוּת שָׁמַיִם מֵעָלֵיהּ, וְזָבִין גַּרְמֵיהּ לְאַחֵר, תִּרְצַע. וְאִלֵּין חַיָּיבַיָּא רְשִׁיעִין, גּוּבְרִין בִּישִׁין, בְּתִיאוּבְתָּא דִּלְהוֹן לְמֶהֱדַר לְסַרְחָנַיְיהוּ, לָא בָּעוּ מִנְּשֵׁיהוֹן וּבְנֵיהוֹן אֶלָּא חֲבִילוּ אוּדְנֵיהוּ וְאִתְפְּרָקוּ מֵעוֹל שְׁמַיָּא דְּפָקִיד לְהוּ מֹשֶׁה, וְתַבְּרוּ אוּדְנֵיהוּ, דְּלֵית לוֹן חוּלָקָא בִּשְׁמָא קַדִּישָׁא, וְעַמָּא קַדִּישָׁא.

74. Rabbi Shimon started weeping and said: "Then his master shall bring him to the judges..." (Shemot 21:6). The friends explained that one whose ear heard at Mount Sinai, "For to Me the people of Yisrael are servants..." (Vayikra 25:55), yet threw off himself the yoke of the Kingdom of Heaven and sold himself to another, his ears should be pierced. And these sinners, wicked, evil people, in their desire to return to their evil ways, did not request the jewelry from their wives and children, but rather tore them from their own ears - MEANING THAT THEY DAMAGED THE EAR THAT HEARD AT MOUNT SINAI, "YOU SHALL HAVE NO OTHER ELOHIM BESIDE ME" (SHEMOT 20:3). THIS IS WORSE THAN HE WHO SELLS HIMSELF TO BE A SLAVE. And then they threw off themselves the yoke of heaven that was ordered by Moses, and tore their ears, THUS REVEALING that they have no portion in the Holy Name and the Holy Nation.

75. מָה עֲבַדוּ, פְּלִיגוּ תַּרְוַוּיְיהוּ הַהוּא דַּהֲבָא, חַד נָטִיל תְּרֵין שְׁלִישִׁין, וְחַד שְׁלִישׁ. קָמוּ לְקֶבֶל שִׁמְשָׁא, בְּשִׁית שַׁעֲתִין. עֲבַדוּ חַרְשַׁיְיהוּ, וּבְלִטוּ בְּלָטֵיהוֹן בְּחַרְשָׁא דְּפוּמָא. כֵּיוָן דְּמָטָא שֵׁירוּתָא דְּשִׁבְעָא, אָרִימוּ תַּרְוַוּיְיהוּ יְדַיְיהוּ עַל יְדוֹי דְּאַהֲרֹן. דִּכְתִיב וַיִּקַּח מִיָּדָם, תַּרְוַוּיְיהוּ הֲווֹ, וְלָא יַתִּיר. כֵּיוָן דְּאִיהוּ קַבִּיל מִיָּדָם, קָלָא נָפֵק וְאָמַר, יָד לְיָד לֹא יִנָּקֶה רַע, דִּכְתִיב כִּי בְרָע הוּא. אֲיִתֵּי רָע לְעָלְמָא.

75. What did they do? They divided that gold between them, YUNUS AND YAMBRUS, AS MENTIONED EARLIER. One took two thirds and the other took one third. They rose with the sun at the sixth hour OF THE DAY, practiced their sorcery and employed their secret arts with verbal magic. Upon the beginning of the seventh hour, they both raised their hands to the hands of Aaron, as the words: "And he received the gold at their hand" (Shemot 32:4), refer to two and not more, NAMELY YUNUS AND YAMBRUS. As soon as he received from their hands, a voice came out and said: "They who join hands for wicked ends shall not go unpunished" (Mishlei 11:21). For it is written: "they are bent on mischief," (Shemot 32:22), MEANING, "AND AARON SAID...YOU KNOW THE PEOPLE, THAT THEY ARE BENT ON MISCHIEF" because he has brought evil into the world.

76. רָזָא דְּמִלָּה. אִינּוּן רְשָׁעִים חַיָּיבִין חַרְשִׁין בְּנוֹי דְּבִלְעָם חַיָּיבָא, בְּנֵי בְּנוֹי דְּלָבָן רְשִׁיעָא, חָמוּ דְּכוֹס שֶׁל בְּרָכָה בַּיְמִין אִיהוּ, וּמִן יְמִינָא אִתְּקַף תְּדִיר. אָמְרוּ, אִי יְהֵא בִּסְטַר דָּא, הַהוּא רֵישָׁא דִּימִינָא, הָא תּוּקְפָּא דִּילָן כַּדְקָא יָאוֹת.

76. The secret of the matter is that these wicked sinners, magicians, were the sons of the evil Bilaam, the grandsons of the evil Laban. They saw that the Cup of Blessing, NAMELY MALCHUT, is on the right, and is always strengthened by the right, NAMELY FROM CHESED. They said: If the head of the right, NAMELY AARON, will be on this side, NAMELY THE OTHER SIDE, our strength and power will be as they should.

77. When the seventh hour of the day arrived, they immediately gave it to Aaron. If he had said to them, 'First put THE GOLD on the ground and I will pick it up FROM THE GROUND', then they would not have been able to accomplish anything with their magic. But he took it from their hands, and the Torah complains, saying: "And he received the gold at their hand." See what Aaron did; a prophet, wise man, yet he did not know how to protect himself. For had he taken it from the ground, then all the magic in the world would not have been successful. But why were they successful here? Because, "he received the gold at their hand," and not from the ground.

77. כֵּיוָן דְּמָטָא שְׁבַע שַׁעְתִּין דְּיוֹמָא, יְהַבוּ לֵיהּ לְאַהֲרֹן מִיָּד. אִי אִיהוּ הֲוָה אָמַר לוֹן שַׁוּוּ לֵיהּ בְּאַרְעָא בְּקַדְמֵיתָא, וְאֲנָא אֶטוֹל, לָא הֲווֹ יַכְלִין בְּחַרְשַׁיְיהוּ כְּלוּם, אֶלָּא מִיָּדָם נָטַל. וּקְרָא מִתְרָעֵם וְאָמַר, וַיִּקַּח מִיָּדָם, חָמוּ מָה עֲבַד אַהֲרֹן גְּבַר נְבִיאָה גְּבַר חַכִּים, לָא יָדַע לְאִסְתַּמְרָא, דְּאִילּוּ נָטִיל מֵאַרְעָא, כָּל חַרְשִׁין דְּעָלְמָא לָא הֲווֹ יַכְלִין לְאַצְלָחָא. אֲבָל בְּמָה אַצְלָחוּ בְּעוֹבְדָא דָּא, בְּגִין דְּוַיִּקַּח מִיָּדָם וְלָא מֵאַרְעָא.

78. "And fashioned it with a graving tool" (Ibid.). THE MEANING IS not as people think, that he made images with a chisel or something else, but rather the Torah emphasizes that Aaron was not cautious enough, because had he thrown it to the ground immediately upon receiving the gold from their hand, even if he had later picked it up FROM THE GROUND, this evil action would not have been successful. But throughout there was evil assistance, so that he took the gold and concealed it from the eye. HE INTERPRETS: "AND FASHIONED (HEB. VAYATZAR) IT WITH A GRAVING TOOL" THAT HE WRAPPED (HEB. TZARAR) IT IN A CLOTH. There was evil after evil. THE FIRST WAS THAT HE ACCEPTED IT AT THEIR HAND. THE SECOND WAS THAT HE DID NOT THROW IT ON THE GROUND AFTER ACCEPTING IT AT THEIR HAND. THE THIRD IS THAT HE WRAPPED IT IN A CLOTH AND CONCEALED IT FROM THE EYE. What is "And fashioned it with a graving tool?" It means he put all the gold in a bag, and it was kept from eye SIGHT. Then everything BECAME definite.

78. וַיָּצַר אוֹתוֹ בַּחֶרֶט, לָאו כְּמָה דְּחַשְׁבִין בְּנֵי נָשָׁא, דְּעֲבַד צִיּוּרִין בְּמִחוּגָה, אוֹ בְּמִלָּה אַחֲרָא. אֶלָּא אָתָא קְרָא לְאוֹכְחָא מִלָּה, דְּאַהֲרֹן לָא יָדַע לְאִסְתַּמְרָא. אִילּוּ כַּד נָטַל מִידֵיהוֹן, הֲוָה שַׁדֵּי לְאַרְעָא, וְאע״ג דְּיִטּוֹל לֵיהּ לְבָתַר, לָא הֲוָה אַצְלַח עוֹבְדָא בִּישָׁא דָּא. אֲבָל בְּכֹלָּא סִיּוּעָא בִּישָׁא הֲוָה, דְּנָקִיט דַּהֲבָא, וּטְמָרֵיהּ מֵעֵינָא, בִּישׁ בָּתַר בִּישׁ מַאי וַיָּצַר אוֹתוֹ בַּחֶרֶט. דְּשַׁוֵּי כָּל דַּהֲבָא בְּכִיסָא חֲדָא, וְאִסְתְּמַר מֵעֵינָא. כְּדֵין סָלִיק כֹּלָּא לְעוֹבְדָא.

79. In the Book of Enoch I found that he said: An only son will be born to that white head, NAMELY AARON, WHO WAS BORN FROM THE SIDE OF CHESED, WHICH ROOT IS CALLED 'THE WHITE HEAD'. And when those who are of asses' flesh come - NAMELY THE MIXED MULTITUDE OF WHOM IT SAYS, "WHOSE FLESH WERE LIKE THOSE OF ASSES" (YECHEZKEL 23:20) - they will deceive him by inserting gems into golden bells without his knowledge, and he will make a form with the engraving tool. What kind of engraving tool. The graving tool of Enosh, the engraving stylus of evil Enosh, who led people astray.

79. בְּסִפְרָא דְּחֲנוֹךְ אַשְׁכַּחְנָא, דַּהֲוָה אָמַר הָכִי, בְּרָא יְחִידָאָה יִתְיְלִיד לְהַהוּא רֵישָׁא חִוָּרָא, וְכַד יֵיתוּן מִבִּשְׂרָא דַּחֲמָרֵי, יְטַעִין לֵיהּ, בְּהַהוּא דְּעָיֵיל מַרְגְּלָן בְּזָגִין דְּדַהֲבָא, בְּלָא דַּעְתָּא דִּילֵיהּ, וּדְיוּקְנָא יְצַיֵּיר בְּצִיּוּרָא בַּחֶרֶט. מַאי בַּחֶרֶט. בְּחֶרֶט אֱנוֹשׁ. דָּא קְלִמוּסָא דֶּאֱנוֹשׁ חַיָּיבָא, דְּאַטְעֵי לִבְנֵי נָשָׁא.

80. This is the elucidation of the matter, for when Enosh led the world astray TO WORSHIP IDOLS with his stylus, he made etchings of all the images and idols with that implement. Therefore, it is written: "with a graving tool," which indicates that SPECIFIC TOOL that was known to do so. And this is the clarification of the matter.

80. וַדַּאי דָּא בְּרִירָא דְּמִלָּה, דֶּאֱנוֹשׁ כַּד אַטְעֵי עָלְמָא, בְּקְלִמוּסָא הֲוָה רָשִׁים רְשִׁימִין, דְּכָל דְּיוּקְנִין וּפֻלְחָנִין נִכְרָאִין בְּהַהוּא קְלִמוּסָא, וְע״ד כְּתִיב בַּחֶרֶט, הַהוּא דְּאִשְׁתְּמוֹדַע לְמֶעְבַּד הָכִי. וְדָא הוּא בְּרִירוּ דְּמִלָּה.

81. And it all transpired, MEANING THAT BOTH THE EXPLANATION OF THE WORD GRAVING TOOL IN THE BOOK OF ENOCH AND THAT OF RABBI SHIMON WERE PRESENT, because he certainly placed the gold in a bag and concealed it from view, AS IN THE WORDS OF RABBI SHIMON. As the magicians say, so must it be with this type of magic, that things that need to be revealed must be concealed and hidden first - MEANING that it should be concealed from view FIRST, and afterwards the craftsman uses his craft TO REVEAL IT. And that which must eventually be hidden, must first be revealed.

81. וְכֹלָּא הֲוָה, דְּוַדַּאי בְּכִיסָא אַרְמֵי דַּהֲבָא, וְכַסֵּי לֵיהּ מֵעֵינָא, כְּמָה דְּאָמְרוּ אִינּוּן חַרְשִׁין, וְהָכִי אִצְטְרִיךְ בְּזִינֵי דְּחַרְשִׁין אִלֵּין. וְדָא הוּא עוֹבְדָא דְּחַרְשִׁין אִלֵּין, מִלָּה דְּאִצְטְרִיךְ בְּאִתְגַּלְיָא, לְאִתְגַּלְאָה לְבָתַר, אִצְטְרִיךְ טְמִירוּ וְכִסּוּיָא בְּקַדְמֵיתָא, דְּיִתְכַּסֵּי מֵעֵינָא, וּבָתַר יִפּוֹק אוּמָנָא לְאוּמָנוּתֵיהּ. וּמִלָּה דְּאִצְטְרִיךְ בְּכִסּוּיָא לְבָתַר, אִצְטְרִיךְ בְּאִתְגַּלְיָא בְּקַדְמֵיתָא.

82. הַשְׁתָּא בְּנַי רְחִימָאי, רְחִימִין דְּנַפְשָׁאי, מָה אַעְבִּיד, וַדַּאי אִצְטְרִיכְנָא לְגַלָּאָה, אֲצִיתוּ וְאַטְמִירוּ מִלִּין. בִּסְטַר קְדוּשָׁה הַהוּא, אֱלֹהִים דְּקִשׁוֹט, מֶלֶךְ עַל עָלְמָא, בְּתְלַת עָלְמִין אִתְתַּקַּף. בִּבְרִיאָה. בִּיצִירָה. בַּעֲשִׂיָּה. וְהָא אִתְּמַר, רָזָא דְּכָל חַדָּא וַחֲדָא הָכָא. לְקָבֵל בְּרִיאָה, וַיִּקַּח מִיָּדָם, מִלָּה דְּלָא הֲוָה בֵּיהּ עַד כְּעַן כְּלוּם. לְקָבֵל יְצִירָה. וַיָּצַר אוֹתוֹ בַּחֶרֶט, לְקָבֵל עֲשִׂיָּה. וַיַּעֲשֵׂהוּ עֵגֶל מַסֵּכָה. מַאן חָמָא חַרְשִׁין בְּכָל עָלְמָא כְּאִלֵּין.

82. Now, my beloved sons, beloved of my soul, what shall I do? I certainly must disclose, so listen closely and then conceal the words. On the side of Holiness the True Elohim, who is King of the World, has become strengthened in three worlds, Briyah, Yetzirah and Asiyah. And we have already learned the secret OF EACH WORLD. Here THE MIXED MULTITUDE DREW FROM ALL THESE THREE WORLDS. Corresponding to Briyah, IT IS WRITTEN, "he received the gold at their hand," MEANING THAT HE RECEIVED SOMETHING that he did not have until now, MEANING GOLD. THIS INDICATES THE WORLD OF BRIYAH ('CREATION'), BECAUSE CREATION MEANS A NEW THING THAT WAS NOT IN EXISTENCE BEFORE. Corresponding to Yetzirah ('Formation'), IT IS WRITTEN: "he fashioned it with an engraving tool". And corresponding to Asiyah, IT IS WRITTEN: "And made it a molten calf" (Shemot 32:4). Who has ever seen such sorcerers in the entire world?

83. הַשְׁתָּא אִית לְמֵימַר, וְכִי לָא כְּתִיב וָאַשְׁלִיכֵהוּ בָּאֵשׁ, וְלָא יַתִּיר, וּכְדֵין וַיֵּצֵא הָעֵגֶל הַזֶּה. וְהַשְׁתָּא אַתְּ אָמַרְתְּ וַיַּעֲשֵׂהוּ עֵגֶל מַסֵּכָה אֶלָּא ח"ו דְּאַהֲרֹן עֲבַד, וּקְרָא אוֹכַח דִּכְתִיב וַיִּקַּח אֶת הָעֵגֶל אֲשֶׁר עָשׂוּ. אֲבָל מִמַּה דִּכְתִיב וַיִּקַּח מִיָּדָם, וּכְתִיב וַיָּצַר אוֹתוֹ. מֵחֵילָא דְּתְרֵין אִלֵּין, אִתְעֲבִיד כֹּלָּא. כְּבִיכוֹל הוּא עָבִיד לֵיהּ, דְּאִי תְּרֵין אִלֵּין לָא הֲווֹ, לָא אִתְעֲבִיד וְלָא נָפַק לְאוּמְנוּתָא. אֲבָל מַאן גָּרַם דְּאִתְעֲבִיד. אִינּוּן תְּרֵין. בְּעוֹד דְּאִיהוּ לָקַח מִיָּדָם, אִינְהוּ עַבְדֵי חַרְשַׁיְיהוּ, וּמְלַחֲשֵׁי בְּפוּמַיְיהוּ, וּמְשָׁכֵי רוּחָא לְתַתָּא, מִן סִטְרָא אַחֲרָא.

83. Now it can be asked, is not it written: "then I threw it into the fire" (Shemot 32:24), and DID nothing further, then "and there came out this calf" (Ibid.)? And yet you say that he "made it a golden calf?" HE ANSWERS: But heaven forbid that Aaron made THIS CALF, and the Torah proves it, as it is written: "And he took the calf which they had made" (Ibid. 20), AND IT IS NOT WRITTEN, 'WHICH HE HAD MADE'. It is written, "And he took the gold at their hand, and fashioned it." It means that by the power of these two, YUNUS AND YAMBRUS, everything was made, AND IT WAS as though AARON himself did it. But if these two had not been present THE CALF would not have been made, and would not have come out with skill. But who caused it to be made? These two, because while he was receiving it from their hand, they performed their magic and uttered incantations with their mouths, and drew a spirit from the Other Side.

84. וּמְשָׁכוּ תְּרֵין רוּחִין כַּחֲדָא, חַד מִן דְּכָר, וְחַד מִן נוּקְבָא. דְּכַר אִתְלְבַּשׁ בְּדִיוּקְנָא דְּשׁוֹר. נוּקְבָא בְּדִיוּקְנָא דְּחֲמוֹר, תַּרְוַוּיְיהוּ הֲווֹ כְּלִילָן כַּחֲדָא. אֲמַאי תְּרֵין אִלֵּין. אֶלָּא שׁוֹר הָא אִתְּמַר. חֲמוֹר אֲמַאי. בְּגִין דְּחַרְשִׁין אִלֵּין דְּמִצְרָאֵי, כְּתִיב בְּהוּ, אֲשֶׁר בְּשַׂר חֲמוֹרִים בְּשָׂרָם.

84. They drew two spirits together, one from the Male and one from the Female. THE SPIRIT OF the Male was clothed in the form of an ox, and THE SPIRIT OF the Female in the form of an ass, and they were both combined into one. Why these two? The ox, as we have already learned, BECAUSE THE FIRST PRIMARY CAUSE OF INJURY OF THE OTHER SIDE IS CALLED 'AN OX'. BUT why an ass? HE ANSWERS: Because it is written of the Egyptian magicians that, "Whose flesh is as the flesh of donkeys" (Yechezkel 23:20).

85. וְעַל דָּא, כָּל אִינּוּן דְּיִשְׂרָאֵל דְּמִיתוּ, אִתְחַבְּרוּ בַּהֲדַיְיהוּ בְּלִבְּהוֹן. וּבְגִין דַּהֲווֹ תְּרֵין דִּיוּקְנִין, כְּתִיב אֵלֶּה אֱלֹהֶיךָ יִשְׂרָאֵל, וְלָא כְּתִיב זֶה, אֶלָּא אֵלֶּה, תְּרֵין הֲווֹ כַּחֲדָא, אֲשֶׁר הֶעֱלוּךָ מֵאֶרֶץ מִצְרָיִם. הֶעֱלוּךָ וְלָא הֶעֱלָךְ כְּתִיב.

85. Therefore, all those of Yisrael died who joined them, WITH THE MIXED MULTITUDE, in their hearts. And because there were two forms, AN OX AND AN ASS, it is written: "These are your Elohim, Yisrael" (Shemot 32:4), instead of 'this', IN THE SINGULAR, because the two were together. SIMILARLY, "that brought you up out of Egypt" (Ibid.), "brought you up OUT OF EGYPT" has a plural form, instead of singular.

86. וַיַּעֲשֵׂהוּ עֵגֶל מַסֵּכָה וַיֹּאמְרוּ. וַיֹּאמֶר לָא כְּתִיב, אֶלָּא וַיֹּאמְרוּ, דְּאַהֲרֹן לָא אָמַר מִדִּי. תָּנִינָן, מֵאָה וְעֶשְׂרִים וְחָמֵשׁ קַנְטְרִין הֲווֹ בֵּיהּ.

86. "...and made it a molten calf, and they said..." It is not written: 'and he said', but rather, "and they said," because Aaron said nothing. We have learned that it weighed 125 Kanterin (a certain measurement.)

87. How can it be written that "he received the gold at their hands"? HE ASKS: Is it possible that all 125 centenaria were in their hands? HE ANSWERS: They had their arms full of the 125 centenaria, and that small amount in their hand was considered as the whole amount.

87. הֵיךְ כְּתִיב וַיִּקַּח מִיָּדָם, וְכִי בְּיָדָם הֲווֹ כָּל אִלֵּין קַנְטְרִין. אֶלָּא מִכְּלָלָא דְּאִינּוּן קַנְטְרִין נַטְלוּ מְלֵי יְדַיְיהוּ. וְהַהוּא זְעֵיר, אִסְתַּלָּק עַל כֻּלָּא, כְּאִילוּ הֲוָה כֻּלָּא בִּידַיְיהוּ.

88. Come and behold: it is written, "And when Aaron saw it he built an altar before it" (Ibid. 5). O holy pious one, how good was your intention, but you did not know how to protect yourself. As soon as he cast it into the fire, the power of the Other Side grew stronger in the fire and the form of the ox emerged, as they have talked about the two drawn from the Other Side, NAMELY AN OX AND AN ASS. Immediately, "Aaron saw it," meaning that he saw the Other Side growing strong, immediately, "he built an altar before it." Had he not built this altar before, then the world would have returned to its destroyed state.

88. ת"ח, מָה כְּתִיב וַיַּרְא אַהֲרֹן וַיִּבֶן מִזְבֵּחַ לְפָנָיו. אִי חֲסִידָא קַדִּישָׁא, כַּמָּה רְעוּתָךְ הֲוָה לְטָב, וְלָא יָדְעַת לְאִסְתַּמְרָא. כֵּיוָן דְּאַרְמֵי לֵיהּ בְּנוּרָא, אִתְתָּקַף חֵילָא דְּסִטְרָא אַחֲרָא תַּמָּן בְּנוּרָא, וְנָפַק דְּיוּקְנָא דְּשׁוֹר, כְּמָה דְּאִתְּמַר בִּתְרֵין מְשִׁיכִין דְּסִטְרָא אַחֲרָא. מִיַּד וַיַּרְא אַהֲרֹן. מַהוּ וַיַּרְא אַהֲרֹן. חָמָא דְּסִטְרָא אַחֲרָא אִתְתָּקַף, מִיַּד וַיִּבֶן מִזְבֵּחַ לְפָנָיו, דְּאִלְמְלֵא דְּאַקְדִּים וּבְנָה מִזְבֵּחַ דָּא, עָלְמָא אִתְהַדַּר לְחָרְבָּנָא.

89. THIS IS LIKE a robber who goes out to destroy and kill people. The king's legion saw the robber going out with great strength. What did they do? They persuaded the king to go out onto the road, and the legion led him to that road WHERE THE ROBBER WAS. While the robber was traveling on the road, he saw the image of the king standing before him. As soon as he saw the king's image, he trembled and retreated.

89. לְלִסְטִים דַּהֲוָה נָפִיק לְקַפְּחָא וּלְקָטְלָא בְּנֵי נָשָׁא, חָמָא לִגְיוֹנָא דְּמַלְכָּא, דְּהַהוּא לִסְטִים נָפַק בְּחֵילָא תַּקִּיף מָה עֲבַד הַהוּא לִגְיוֹנָא, אִשְׁתְּדַל בַּהֲדֵי מַלְכָּא לְנָפְקָא בְּאָרְחָא. וּמְשִׁיךְ לֵיהּ הַהוּא לִגְיוֹנָא בְּהַהוּא אָרְחָא, עַד דְּאָזִיל הַהוּא לִסְטִים בְּהַהוּא אָרְחָא, חָמָא דְּיוּקְנָא דְּמַלְכָּא קָאֵים קֳמֵיהּ, כֵּיוָן דְּחָמָא לֵיהּ לְמַלְכָּא דַּהֲוָה אָזִיל קֳמֵיהּ בְּאָרְחָא, מִיַּד נִרְתַּע וְאַהְדַּר לַאֲחוֹרָא.

90. Similarly, "When Aaron saw" that the Other Side became stronger, he gripped onto a remedy. He strengthened himself with AND DREW the Holy Side and placed it STANDING before it. As soon as the Other Side saw the image of the King standing before it, it immediately retreated, and its strength and power were weakened. SINCE AARON grew strong and the altar, WHICH IS THE SECRET OF MALCHUT, grew strong, the Other Side grew weak.

90. כַּךְ וַיַּרְא אַהֲרֹן דְּסִטְרָא אַחֲרָא אִתְּקַף, אָחִיד בְּאַסְוָותָא, וְאַתְקִיף בִּסְטַר קְדוּשָׁה וְשַׁוִּי לֵיהּ קֳמֵיהּ. כֵּיוָן דְּחָמָא סִטְרָא בִּישָׁא דְּיוּקְנָא דְּמַלְכָּא דְּקָאֵים קֳמֵיהּ, מִיַּד אַהְדַּר לַאֲחוֹרָא, וְאִתְחַלָּשׁ תֻּקְפֵּיהּ וְחֵילֵיהּ, דְּהָא אִתְּתָקַף, וּמְזָבֵח דָּא אִתְגַּבָּר, וְאִתְחַלָּשׁ סִטְרָא אַחֲרָא.

91. Come and behold: it is written, "and Aaron made proclamations, and said, 'Tomorrow is a feast to Hashem'" (Ibid.), "a feast to Hashem," not to the calf. It was to the side of Holiness that he made it, and to the side of Holiness did he proclaim. This is the remedy that he hastened to use. Had he not done this, the world would not have remained in existence. Even so, His anger did not abate over Aaron, even though he did not intend any evil.

91. ת"ח מָה כְּתִיב וַיִּקְרָא אַהֲרֹן וַיֹּאמַר חַג לַיְיָ מָחָר. חַג לַיְיָ, וְלָא לָעֵגֶל. וְלִסְטַר קְדוּשָׁה עֲבַד, וְלִסְטַר קְדוּשָׁה קָרָא וְאָמַר. וְדָא אַסְוָותָא אַקְדִּים, דְּאִלְמְלֵא דְּעָבֵד דָּא, לָא קָאֵים עָלְמָא עַל קְיוּמֵיהּ, וְעִם כָּל דָּא, לָא שָׁכִיךְ רוּגְזֵיהּ מֵאַהֲרֹן, אע"ג דְּלָא אִתְכַּוָּן לְבִישׁ.

92. The Holy One, blessed be He, said to him: Aaron, these two magicians drew you toward what they wanted. By your life, two of your sons will fall, and they will be seized for this sin. This is what is written, "And Hashem was very angry with Aaron to have destroyed him" (Devarim 9:20). This refers to his sons, as is written, "Yet I destroyed his fruit from above" (Amos 2:9), because the fruits of a man are his children.

92. א"ל קוּדְשָׁא בְּרִיךְ הוּא , אַהֲרֹן, תְּרֵין חַרְשִׁין אִלֵּין מַשְׁכוּ לָךְ לְמַה דְּבָעוּ. חַיָּיךָ, תְּרֵין בְּנָךְ יִפְּלוּן, וְעַל חוֹבָא דָּא יִתְפְּסוּן הה"ד וּבְאַהֲרֹן הִתְאַנַּף יְיָ מְאֹד לְהַשְׁמִידוֹ. מַאי לְהַשְׁמִידוֹ. אִלֵּין בְּנוֹי, כד"א וָאַשְׁמִיד פִּרְיוֹ מִמַּעַל, דִּפְרִי דְּבַר נָשׁ בְּנוֹי אִינּוּן.

93. ת"ח, אַהֲרֹן שַׁוִּי לֵיהּ לְהַהוּא מִזְבֵּחַ לְפָנָיו, וְעֶגְלָא תָּב לַאֲחוֹרָא. בְּנוֹי שַׁוּוּ לְסִטַר אַחֲרָא לְפָנָיו, וּסְטַר קְדוּשָׁה אַהְדַּר לַאֲחוֹרָא, דִּכְתִיב וַיַּקְרִיבוּ לִפְנֵי יְיָ', לִפְנֵי יְיָ' שַׁוּוּ. אִתְפְּסוּ בְּחוֹבָה דָּא.

93. Come and behold: Aaron placed that altar, WHICH IS MALCHUT, before him, and put the calf, WHICH IS THE OTHER SIDE, behind him. But his sons placed the Other Side in front and returned the side of the Holiness back LIKE IN THE SIN OF THE CALF, as it is written, "and offered STRANGE FIRE before Hashem" (Vayikra 10:1). They put THE STRANGE FIRE, WHICH IS THE OTHER SIDE, "before Hashem." So we see that HIS SONS were caught for this sin OF THE GOLDEN CALF.

94. אַהֲרֹן חָשַׁב, דְּבֵין כַּךְ יֵיתֵי מֹשֶׁה, וְע"ד הַהוּא מִזְבֵּחַ לָא סָתִיר לֵיהּ מֹשֶׁה, דְּאִילוּ הֲוָה כְּמָה דְּחַשְׁבִין בְּנֵי נָשָׁא, מִלָּה קַדְמָאָה דְּאִבְעֵי לְמֹשֶׁה, לְנַתְּצָא לְהַהוּא מִזְבֵּחַ אִצְטְרִיךְ, כְּמָה דְּנַבִּי עִדּוֹ עַל מִזְבֵּחַ דְּבֵית אֵל, וּנְבוּאָתֵיהּ עַל הַהוּא מִזְבֵּחַ הֲוָה. אֲבָל הָכָא מִלָּה אַחֲרָא הֲוָה כְּמָה דְּאִתְּמַר. וּכְתִיב, וַיִּקַּח אֶת הָעֵגֶל אֲשֶׁר עָשׂוּ, וְלָא כְּתִיב וַיְנַתֵּץ אֶת הַמִּזְבֵּחַ.

94. Aaron thought that in the meantime Moses would come. THEREFORE HE SAID: "TOMORROW IS A FEAST TO HASHEM." Therefore, Moses did not smash that altar that he made. For if it were, as people think, THAT HE BUILT THE ALTAR BEFORE THE CALF, the first thing that Moses should have DONE WOULD BE to smash that altar, as Ido prophesied regarding the altar of Bet El, and his prophecy was about that altar IN BET EL, AS WRITTEN IN I MELACHIM 13:32. But here, AT THE ALTAR OF AARON, it was a different matter, as we have explained. THEREFORE, it is written, "And he took the calf which they had made" (Shemot 32:20), and it does not say, 'and smashed the altar.'

95. ת"ח וַיִּקְרָא אַהֲרֹן. אַכְרִיז אִיהוּ בְּקָלָא וְאָמַר. כְּתִיב הָכָא וַיִּקְרָא וַיֹּאמַר, וּכְתִיב בְּיוֹנָה וַיִּקְרָא וַיֹּאמַר, מָה לְהַלָּן כְּרִיז לְדִינָא, אוּף הָכָא כְּרִיז לְדִינָא. חַג לַיְיָ' מָחָר, נָבִי נְבוּאָה בְּהַהוּא רוּחַ דְּמִזְבֵּחַ, דְּזִמִּין דִּינָא לְשַׁרְיָא עָלַיְיהוּ. חַג לַיְיָ', לְמֶעְבַּד בְּכוּ דִּינָא.

95. Come and behold: "and Aaron made proclamation" (Ibid. 5), meaning that he cried aloud, and said, "TOMORROW IS A FEAST TO HASHEM." It is written here, "made proclamation, and said" and by Jonah it is written, "and he cried, and said" (Yonah 3:4). Just as by JONAH it is a call for Judgment, so here also, BY AARON, it is a call for Judgment. "Tomorrow is a feast to Hashem," he prophesied with that spirit of the altar, WHICH IS MALCHUT, that Judgment would dwell upon them. A feast (Heb. chag) to Hashem," IS DERIVED FROM BREAKING (ARAMAIC CHAGA), THAT IS, to execute Judgment upon you.

96. וּתְלַת דִּינִין הֲווֹ, חַד, וַיִּגּוֹף יְיָ' אֶת הָעָם. וְחַד, בְּבְנֵי לֵוִי. וְחַד, דְּאַשְׁקֵי לְבְנֵי יִשְׂרָאֵל. וְהַיְינוּ חַג דִּבְנֵי לֵוִי. לַיְיָ', דְּוַיִּגּוֹף יְיָ'. מָחָר, דְּאַשְׁקֵי לוֹן מֹשֶׁה. וּבִיתוֹ בְּהַהוּא לֵילְיָא, וּלְמָחָר אִשְׁתְּכָחוּ נְפִיחִין וּמֵתִין. וְאִינּוּן מַיִין הֲווֹ מְכַשְׁכְּשִׁין בְּמְעֵיהוֹן כָּל לֵילְיָא, וּבְצַפְרָא אִשְׁתְּכָחוּ מֵתִין, וְע"ד חַג לַיְיָ' מָחָר. וְכָל אַסְוָתָא דְּעָבֵד אַהֲרֹן, בְּגִין דִּכְתִיב וַיִּבֶן מִזְבֵּחַ לְפָנָיו.

96. And there were three types of judgment. One: "And Hashem plagued the people" (Shemot 32:35); second, by the sons of Levi THAT KILLED AMONG THE CHILDREN OF YISRAEL, and third, he gave the children of Yisrael to drink. This is the meaning of, "TOMORROW IS A feast (Heb. chag) TO HASHEM," AS 'CHAG' REFERS TO THE KILLING by the sons of Levi; "Hashem," INDICATES THAT "Hashem plagued the people," and "tomorrow" INFORMS US THAT Moses made them drink THE ASHES OF THE CALF. For they lay down that night, and in the morning they were found swollen and dead. Pertaining to this, HE SAID: "tomorrow is a feast to Hashem." And the entire remedy that Aaron administered consists of the words, "he built an altar before it."

97. ת"ח, דִּכְתִיב וַיַּרְא אֶת הָעֵגֶל וּמְחוֹלוֹת, וְאִלּוּ מִזְבֵּחַ לָא כְּתִיב. דְּהָא אַהֲרֹן מִנְדַּע הֲוָה יָדַע, דִּכְתִיב זֹבֵחַ לָאֱלֹהִים יָחֳרָם בִּלְתִּי לַיְיָ' לְבַדּוֹ, וַדַּאי אִשְׁתְּזִיב אַהֲרֹן בְּעֵיטָא טָבָא דְּדָבַר לְנַפְשֵׁיהּ, וְכֹלָּא בִּרְעוּתָא שְׁלִים טָב, דְּלָא אִתְכַּוָּין לְבִישׁ.

97. Come and behold: it is written, "he saw the calf, and the dancing," (Ibid. 19) but the altar is not mentioned because Aaron knew that verse, "He that sacrifices to any Elohim, save to Hashem alone, shall be utterly destroyed" (Shemot 22:19). Certainly, Aaron was saved by the good advice he gave himself, TO MAKE AN ALTAR TO HASHEM. And everything was done with perfect good will, for he had no evil intent.

98. א"ל ר' אֶלְעָזָר, אַבָּא וַדַּאי הָכִי הוּא, וְיִשְׂרָאֵל לָא הֲווֹ. אֲבָל יָרְבְעָם דְּעָבֵד עֲגָלִין, הָא יִשְׂרָאֵל הֲווֹ, וְעֵגֶל עָבְדוּ. א"ל וַדַּאי, וְאוּקְמוּהָ, אֲבָל יָרְבְעָם חָטָא וְהֶחֱטִיא, וְלָאו כְּמָה דְּאָמְרוּ. דְּוַדַּאי חוֹבָא בִּישָׁא עָבֵד וּכְמַלְכוּת חָטָא.

98. Rabbi Elazar said to him: Father, certainly it is so, and Yisrael did not make THE CALF. But as for Jerobaam making the calves, Yisrael were involved and made a calf. He said to him: Certainly IT WAS SO, and they have explained it. But Jerobaam sinned and caused others to sin. And it is not as some say IN THE COMMENTARIES OF THE SCRIPTURE, THAT HE MADE ONLY THE APPEARANCE OF CALVES SO THAT THE CHILDREN OF YISRAEL WOULD NOT GO TO JERUSALEM, BUT THEY WERE NOT REAL, because he certainly committed a grave sin. And he sinned against the divine Kingdom, JUST LIKE THE MIXED MULTITUDE BY THE SIN OF THE CALF.

99. אָמַר יָרָבְעָם, וַדַּאי יָדַעְנָא דְּהָא סִטְרָא קְדוּשָׁה לָא שַׁרְיָא, אֶלָּא בְּלִבָּא דְּכָל עָלְמָא, וְדָא יְרוּשָׁלַם. אֲנָא לָא יָכִילְנָא לְאַמְשָׁכָא לְהַהוּא סִטְרָא הָכָא, מָה אַעְבִּיד. מִיַּד וַיּוֹעַץ הַמֶּלֶךְ וַיַּעַשׂ וְגוֹ׳. נָטַל עֵיטָא בִּישָׁא, אָמַר הָא סִטְרָא אַחֲרָא, דְּאִתְמַשְׁכָא מִיַּד לְכָל אֲתָר. וְכ״ש בְּאַרְעָא דָא, דְּתִיאוּבְתֵּיהּ לְאַשְׁרָאָה בְּגַוָּיהּ, אֲבָל לָא יַכְלָא לְאִתְלַבְּשָׁא אֶלָּא בְּדִיוּקְנָא דְּשׁוֹר.

99. **Jerobaam said: I know that the side of Holiness dwells only in the heart of the world, which is Jerusalem. I can not draw that side OF HOLINESS in here, so what should I do? Immediately, "the king took counsel, and made..." (I Melachim 12:28). He took bad advice. He said: The Other Side is immediately drawn to any place and to this land all the more, for it desires to dwell in it. But it can be clothed only in the form of an ox.**

100. תְּרֵין עֵגְלִים אֲמַאי. אֶלָּא אָמַר יָרָבְעָם, בְּמַדְבְּרָא הֲווֹ אִינּוּן חַרְשִׁין, דִּכְתִיב בְּשַׂר חֲמוֹרִים בְּשָׂרָם. הָכָא, אִינּוּן תְּרֵין רוּחִין בִּישִׁין, יִתְלַבְּשׁוּ כַּדְקָא חֲזֵי לוֹן, דְּכַר וְנוּקְבָא אִינּוּן. דְּכַר הֲוָה בְּבֵית אֵל, וְנוּקְבָא הֲוָת בְּדָן. וּמִגּוֹ דִּכְתִיב, נֹפֶת תִּטֹּפְנָה שִׂפְתֵי זָרָה, אִתְמְשָׁכוּ יִשְׂרָאֵל אֲבַתְרֵהּ יַתִּיר, דִּכְתִיב וַיֵּלְכוּ הָעָם לִפְנֵי הָאֶחָד עַד דָּן. וּבג״כ תְּרֵין עֵגְלִין הֲווֹ. וּמְשִׁיךְ לוֹן יָרָבְעָם בְּאַרְעָא קַדִּישָׁא, וַהֲוָה חוֹבָא עָלֵיהּ וְעַל יִשְׂרָאֵל, וּמְנַע בִּרְכָאן מִן עָלְמָא. וְעָלֵיהּ כְּתִיב גּוֹזֵל אָבִיו וְאִמּוֹ וְגוֹ׳.

100. **HE ASKS: Why DID HE MAKE two calves? HE ANSWERS: Jerobaam said, 'In the wilderness were magicians of whom it is written, "whose flesh were like those of asses" (Yechezkel 23:20). AND THEREFORE THEY DREW TWO SPIRITS, AN OX AND AN ASS, MALE AND FEMALE, BUT THEY FORMED THEM BOTH IN ONLY ONE CALF. Here, those two evil spirits will be clothed, as befits them, INTO TWO CALVES, because they are male and female, the male will be in Bet El and the female in Dan. And since, as it is written: "the lips of a strange woman drip honey" (Mishlei 5:3), the children of Yisrael were powerfully attracted to them, as it is written: "for the people went as far as Dan, to worship before that one" (I Melachim 12:30). Therefore, there were two calves. And Jerobaam drew them in the Holy Land. And the sin was upon him and the children of Yisrael. And he withheld blessings from the world. Of him, it is written, "He who robs his father or his mother..." (Mishlei 28:24) BECAUSE HE BLEMISHED MALE AND FEMALE, WHO ARE HIS FATHER AND MOTHER.**

101. וְע״ד הֲווֹ עֵגְלִין, דְּהָא לְבוּשָׁא קַדְמָאָה דְּמִתְלַבַּשׁ סִטְרָא אַחֲרָא שׁוֹר אִיהוּ, כְּמָה דְּאִתְּמַר. וְאִי תֵּימָא אֲמַאי אִיהוּ עֵגֶל וְלָא שׁוֹר. אֶלָּא וַדַּאי כַּךְ אִתְחָזֵי, וְכֵן בְּכָל סִטְרִין, שֵׁירוּתָא דִּלְבוּשָׁא זוּטָא אִיהוּ, וְהָא אוֹקִימְנָא.

101. **Therefore, they were calves, because the first garment which the Other Side dons is the ox, as we have said earlier. And you may question why it is a calf and not an ox? Certainly this is the way it should be in any case, because one first dons something small, NAMELY A CALF, as explained.**

102. וְעַל דָּא בְּנֵי רְחִימָאי, כֵּיוָן דֶּאֱלֹהִים בָּעוּ, וּבְסִטְרָא דֶּאֱלֹהִים אִתְבְּנֵי עוֹבָדָא, אֱלֹהִים קַדִּישָׁא, אִימָא, דַּאֲחִידַת תְּדִיר בִּדְרוֹעָא דְּמַלְכָּא, וּסְלִיקַת רְצוּעָה, לָא הֲוָת תַּמָּן, וְאִצְטְרִיךְ לֵיהּ לְמֹשֶׁה לְמֶהֱוֵי תַּמָּן בְּאַתְרָהָא, כֵּיוָן דְּאַנְקִיד לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא , אִסְתְּכַל.

102. **Therefore, my beloved children, they wanted to draw the name Elohim, WHICH IS THE NAME OF MALCHUT. And it is on the side of Elohim that work was built. Therefore holy Elohim, which is Mother, THAT IS, MALCHUT, that constantly holds the arm of the King and holds back the lash, was not there, and so, Moses had to be there in Her place. As soon as the Holy One, blessed be He, hinted to him, he observed AND UNDERSTOOD.**

103. תְּלַת זִמְנִין אַנְקִיד לֵיהּ, אִי מֹשֶׁה רַעְיָא מְהֵימְנָא, כַּמָּה חֵילָךָ תַּקִּיף, כַּמָּה גְּבוּרְתָּךָ רַב, תְּלַת זִמְנִין אַנְקִיד לֵיהּ, דִּכְתִיב וְעַתָּה הַנִּיחָה לִי הָא חַד. וַיִּחַר אַפִּי בָהֶם וַאֲכַלֵּם, הָא תְּרֵין. וְאֶעֱשֶׂה אוֹתְךָ לְגוֹי גָּדוֹל, הָא תְּלַת. חָכְמְתָא דְּמֹשֶׁה בִּתְלַת נְקוּדִין אִלֵּין. אֲחִיד בִּדְרוֹעֵיהּ יְמִינָא, לְקָבֵל הַנִּיחָא לִי. אֲחִיד בִּדְרוֹעֵיהּ שְׂמָאלָא, לְקָבֵל וַיִּחַר אַפִּי בָהֶם וַאֲכַלֵּם. אִתְחַבָּק בְּגוּפָא דְּמַלְכָּא, לְקָבֵל וְאֶעֱשֶׂה אוֹתְךָ לְגוֹי גָּדוֹל. וְכַד אִתְחַבָּק בְּגוּפָא, תְּרֵין דְּרוֹעִין מִסִּטְרָא דָא וּמִסִּטְרָא דָא, לָא יָכִיל לְאִתְנַעְנָעָא לְסִטְרָא בְּעָלְמָא. דָּא הֲוֵי חָכְמְתָא דְּמֹשֶׁה, דְּמִינֵי נְקוּדִין דְּמַלְכָּא יָדַע בְּכָל חַד מִנַּיְיהוּ, בְּאָן אֲתַר יִתְתַּקַּף, וּבְחָכְמְתָא עֲבַד.

104. אָתוּ רִבִּי אֶלְעָזָר וְחַבְרַיָּא, וְנַשְּׁקוּ יְדוֹי. הֲוָה תַּמָּן רִבִּי אַבָּא, אָמַר, אִלְמָלֵי לָא אָתֵינָא לְעָלְמָא אֶלָּא לְמִשְׁמַע דָּא, דַּי לָן. בָּכָה וְאָמַר, וַוי ר׳, כַּד תִּסְתַּלַּק מֵעָלְמָא, מַאן יַנְהֵר וּיְגַלֵּי נְהוֹרִין דְּאוֹרַיְיתָא. מִלָּה דָּא, בַּחֲשׁוֹכָא אִתְטְמַר עַד הַשְׁתָּא, דְּנָפַק מִתַּמָּן, וְהָא נָהִיר עַד רוּם רְקִיעָא, וּבְכֻרְסְיָא דְּמַלְכָּא רָשִׁים, וְקוּדְשָׁא בְּרִיךְ הוּא חַדֵּי הַשְׁתָּא בְּהַאי מִלָּה. וְכַמָּה חֵדוּ עַל חֵדוּ, אִתּוֹסַף מִקַּמֵּי מַלְכָּא קַדִּישָׁא. מַאן יִתְּעַר מִלֵּי דְּחָכְמְתָא בְּעָלְמָא דֵּין כְּוָותָךְ.

105. תָּא חֲזֵי, עַד לָא חָטָא אָדָם, הֲוָה סָלִיק וְקָאֵים בְּחָכְמָה דְּנְהִירוּ עִלָּאָה, וְלָא הֲוָה מִתְפְּרַשׁ מֵאִילָנָא דְּחַיֵּי. כֵּיוָן דְּאַסְגֵּי תִּיאוּבְתָּא לְמִנְדַּע, וּלְנַחְתָּא לְתַתָּא, אִתְמְשִׁיךָ אֲבַתְרַיְיהוּ, עַד דְּאִתְפְּרַשׁ מֵאִילָנָא דְּחַיֵּי, וְיָדַע רַע וְשָׁבַק טוֹב. וְע״ד כְּתִיב, כִּי לֹא אֵל חָפֵץ רֶשַׁע אָתָּה לֹא יְגוּרְךָ רָע, מַאן דְּאִתְמְשָׁךְ בְּרָע, לֵית לֵיהּ דִּיוּרָא עִם אִילָנָא דְּחַיֵּי. וְעַד לָא חָטְאוּ, הֲווֹ שַׁמְעִין קָלָא מִלְּעֵילָא, וְיַדְעִין חָכְמְתָא עִלָּאָה, וְלָא דַּחֲלֵי. כֵּיוָן דְּחָטְאוּ, אֲפִילוּ קָלָא דִּלְתַתָּא, לָא הֲווֹ יַכְלִין לְמֵיקַם בֵּיהּ.

103. He hinted to him three times. O, Moses, faithful shepherd, how strong is your power, how great is your might. Three times He hinted to him, as written: "Let me alone" (Shemot 32:10), is one; "that My wrath may burn against them, and that I may consume them" (Ibid.) is the second; "And I will make you a great nation" (Ibid.), is the third. The wisdom of Moses IN STAYING THE LASH was in these three hints. For he held the right arm, in correspondence to, "let me alone," WHICH IS THE SECRET OF CHESED. He held the left arm, in correspondence to, "that My wrath may burn against them, and that I may consume them," WHICH IS GVURAH. He embraced the body of the King, WHICH IS TIFERET, corresponding to, "and I will make you a great nation." And when he had embraced the body and the two arms from each side, MEANING WITH ALL THREE SFIROT, CHESED, GVURAH, AND TIFERET, He was not able to move AND AROUSE JUDGMENT in any direction in the world. This was the wisdom of Moses, who, from the hints of the King, recognized in each one of them where it would prevail, and he acted with wisdom.

104. Rabbi Elazar and the friends approached and kissed the hands OF RABBI SHIMON. Rabbi Aba who was there, said: If we had come to this world just to hear this subject it would suffice for us. He wept and said: Woe to us, Rabbi, when you will depart from this world! Who will enlighten and reveal the lights of the Torah? This matter - NAMELY, THE QUESTION IN VERSE 53 - was concealed in the darkness until now when it emerged from there. It illuminates the heights of the sky, as it is marked upon the King's throne, and the Holy One, blessed be He, is now rejoicing with this matter. How much joy upon joy has been added before the Holy King. Who will awaken words of wisdom in this world, as you do?

105. Come and behold: before Adam sinned, he ascended and stood in the Wisdom of the Supernal Light, and was not separated from the Tree of Life. When his desire to know GOOD AND EVIL and to go down became strong, he was attracted TO THE OTHER SIDE, until he separated from the Tree of Life, knew evil and abandoned good. Therefore, it is written: "For you are not an El that has pleasure in wickedness, nor shall evil dwell with You" (Tehilim 5:5). One who is drawn after evil can not reside with the Tree of Life. Before they sinned they heard a voice from above, FROM BINAH, and knew supernal Wisdom, and were not afraid. But after they sinned, they were not able to endure even the lower voice OF MALE AND FEMALE, AS IT IS WRITTEN: "I HEARD YOUR VOICE IN THE GARDEN, AND I WAS AFRAID..." (BERESHEET 3:10).

106. כְּגַוְונָא דָא, עַד לָא חָאבוּ יִשְׂרָאֵל, בְּשַׁעֲתָא דְקַיְימוּ יִשְׂרָאֵל עַל טוּרָא דְסִינַי, אִתְעֲבָר מִנַיְיהוּ זוּהֲמָא דְהַאי חִוְיָא, דְהָא כְּדֵין בְּטוּל יֵצֶר הָרַע הֲוָה מֵעָלְמָא, וְדָחוּ לֵיהּ מִנַיְיהוּ. וּכְדֵין אִתְאַחִידוּ בְּאִילָנָא דְחַיֵּי, וּסְלִיקוּ לְעֵילָא, וְלָא נַחְתּוּ לְתַתָּא. כְּדֵין הֲווֹ יַדְעִין, וַהֲווֹ חֲמָאן, אַסְפַּקְלַרְיָאן עִלָּאִין, וְאִתְנַהֲרָן עֵינַיְיהוּ, וְחַדָּאן לְמִנְדַּע וּלְמִשְׁמַע. וּכְדֵין חָגַר לוֹן קוּדְשָׁא בְּרִיךְ הוּא, חַגִּירִין דְאַתְוָון דְשְׁמָא קַדִּישָׁא, דְלָא יָכִיל לְשַׁלְטָאָה עָלַיְיהוּ הַאי חִוְיָא, וְלָא יְסָאַב לוֹן כְּדִבְקַדְמֵיתָא.

107. כֵּיוָן דְחָטוּ בַּעֶגְלָא, אִתְעֲבָרוּ מִנַיְיהוּ כָּל אִינּוּן דַרְגִין, וּנְהוֹרִין עִלָּאִין, וְאִתְעֲבָר מִנַיְיהוּ חַגִּירוּ מְזַיְינִין, דְאִתְעַטָּרוּ מִשְׁמָא קַדִּישָׁא עִלָּאָה, וְאַמְשִׁיכוּ עָלַיְיהוּ חִוְיָא בִּישָׁא כְּמִלְּקַדְמִין, וְגָרִימוּ מוֹתָא לְכָל עָלְמָא. וּלְבָתַר מָה כְּתִיב. וַיַּרְא אַהֲרֹן וְכָל בְּנֵי יִשְׂרָאֵל אֶת מֹשֶׁה וְהִנֵּה קָרַן עוֹר פָּנָיו וַיִּירְאוּ מִגֶּשֶׁת אֵלָיו.

108. ת"ח, מָה כְּתִיב בְּקַדְמֵיתָא, וַיַּרְא יִשְׂרָאֵל אֶת הַיָּד הַגְּדוֹלָה, וְכֻלְּהוּ חֲמָאן זְהָרִין עִלָּאִין, אִתְנַהֲרִין בְּאַסְפַּקְלַרְיָאה דְנַהֲרָא, דִכְתִיב וְכָל הָעָם רוֹאִים אֶת הַקּוֹלוֹת. וְעַל יַמָּא, הֲווֹ חֲמָאן וְלָא דַחֲלִין, דִכְתִיב זֶה אֵלִי וְאַנְוֵהוּ, לְבָתַר דְחָטוּ, פְּנֵי הַסַּרְסוּר לָא הֲווֹ יַכְלֵי לְמֵחֲמֵי. מָה כְּתִיב, וַיִּירְאוּ מִגֶּשֶׁת אֵלָיו.

109. וְת"ח, מָה כְּתִיב בְּהוּ וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל אֶת עֶדְיָם מֵהַר חֹרֵב, דְאִתְעֲבָרוּ מִנַיְיהוּ, אִינּוּן מְזַיְינִין דְאִתְחַבָּרוּ בְּהוּ בְּטוּרָא דְסִינַי, בְּגִין דְלָא יִשְׁלוֹט בְּהוּ הַהוּא חִוְיָא בִּישָׁא, כֵּיוָן דְאִתְעֲבַר מִנַיְיהוּ, מָה כְּתִיב, וּמֹשֶׁה יִקַּח אֶת הָאֹהֶל וְנָטָה לוֹ מִחוּץ לַמַּחֲנֶה הַרְחֵק מִן הַמַּחֲנֶה. אָמַר רִבִּי אֶלְעָזָר, מַאי הַאי קְרָא לְגַבֵּי הַאי. אֶלָּא, כֵּיוָן דְיָדַע מֹשֶׁה, דְאִתְעֲבָרוּ מִנַיְיהוּ דְיִשְׂרָאֵל אִינּוּן זַיְינִין עִלָּאִין, אָמַר, הָא וַדַּאי מִכָּאן וּלְהַלְאָה, חִוְיָא בִּישָׁא יֵיתֵי לְדַיְירָא בֵּינַיְיהוּ, וְאִי יְקוּם מַקְדְּשָׁא הָכָא בֵּינַיְיהוּ יִסְתָּאֵב, מִיַּד וּמֹשֶׁה יִקַּח אֶת הָאֹהֶל וְנָטָה לוֹ מִחוּץ לַמַּחֲנֶה הַרְחֵק מִן הַמַּחֲנֶה. בְּגִין דְחָמָא מֹשֶׁה, דְהָא כְּדֵין יִשְׁלוֹט חִוְיָא בִּישָׁא, מַה דְלָא הֲוָה מִקַּדְמַת דְנָא.

106. Similarly, before the children of Yisrael sinned, at the time that they stood at Mount Sinai, the filth of the Serpent was removed from them, because the Evil Inclination was made void in the world. And they pushed it away from them. They then were united with the Tree of Life, rose up to the highest levels, and did not go down. Then they knew and saw supernal visions OF ZEIR ANPIN; their eyes shone, and they rejoiced to know and hear. Then the Holy One, blessed be He, girded them with belts of the letters of the Holy Name, WHICH IS THE SECRET OF "THEIR ORNAMENTS BY THE MOUNT HOREB" (Shemot 33:6), so that the Serpent would not be able to have power over them or defile them again AS IN EGYPT.

107. When they sinned with the calf, all these supernal levels and lights were removed from them. And the armored belts that were adorned with the supernal Holy Name were removed from them. And they drew upon themselves the Evil Serpent as before, and again caused death for the whole world. Afterwards, it is written: "And when Aaron and all the children of Yisrael saw Moses, behold, the skin of his face shone; and they were afraid to come near him" (Shemot 34:30). THEY EVEN FEARED THE RADIANCE OF MOSES' FACE.

108. Come and behold: it is written at first, "And Yisrael saw the great hand..." (Shemot 14:31). They all saw the supernal lights which illuminated in the illuminating mirror, WHICH IS ZEIR ANPIN, as it is written: "And all the people perceived the thunderings..." (Shemot 20:15). By the sea they saw yet did not fear, as it is written: "He is my El, and I will praise Him" (Shemot 15:2). But after they sinned, they could not even look at the face of the mediator, as it is written: "And they were afraid to come near him."

109. Come and behold: it is written of them, "And the children of Yisrael stripped themselves of their ornaments by the Mount Horeb" (Shemot 33:6). For the armor they received at Mount Horeb was removed from them so that the Evil Serpent could not have power over them. Once it was removed from them, it is written: "And Moses would take the Tent, and pitch it outside the camp, afar off from the camp" (Ibid. 7). Rabbi Elazar said: What has this passage, "AND THE CHILDREN OF YISRAEL STRIPPED..." to do with that passage, "AND MOSES WOULD TAKE..."? HE ANSWERS: When Moses knew that the supernal armor was removed from the children of Yisrael, he said: Surely from now on the Evil Serpent will come to dwell among them, and if the Temple, NAMELY, THE TENT OF MEETING, would stand here among them, it will become defiled. Immediately, "Moses would take the Tent and pitch it outside the camp, afar off from the camp," because Moses foresaw that the Evil Serpent would have power over them, unlike what was before.

110. "And he called it the Tent of Meeting (also: 'appointed time')" (Ibid.). HE ASKS: was it not a Tent of Meeting from the start? HE ANSWERS: at first it was a plain tent; now HE CALLED IT the 'Tent of Meeting'. What is the meaning of "appointed time?" Rabbi Elazar said: it has good connotations. Rabbi Aba said: it has bad connotations. Rabi Elazar said: it has good connotations. Just as an appointed time is a day of joy for the moon, WHICH IS MALCHUT, for Holiness is increased in it and no blemish rules over it, here too he gave it this name, FESTIVE TIME, to show THAT THE TENT, WHICH IS THE SECRET MALCHUT, was distanced from them and not blemished. Therefore, it is written: "And he called it the Tent of appointed time."

110. וְקָרָא לוֹ אֹהֶל מוֹעֵד, וְכִי לָא הֲוָה בְּקַדְמֵיתָא אֹהֶל מוֹעֵד. אֶלָּא, בְּקַדְמֵיתָא אֹהֶל סְתָם, הַשְׁתָּא אֹהֶל מוֹעֵד. מַאי מוֹעֵד. ר׳ אֶלְעָזָר אָמַר לְטָב, רִבִּי אַבָּא אָמַר לְבִישׁ, ר׳ אֶלְעָזָר אָמַר לְטָב, מָה מוֹעֵד דְּאִיהוּ יוֹם חֶדְוָה דְּסִיהֲרָא, דְּאִיתּוֹסְפָא בֵּיהּ קְדוּשָׁה, לָא שַׁלְטָא בָּהּ פְּגִימוּתָא, אוּף הָכָא קָרֵי לֵיהּ בִּשְׁמָא דָּא, לְאַחֲזָאָה דְּהָא אִתְרְחִיק מִבֵּינַיְיהוּ, וְלָא אִתְפְּגִים, וְע״ד וְקָרָא לוֹ אֹהֶל מוֹעֵד כְּתִיב.

111. Rabbi Aba said: it has bad connotations, because originally it, MALCHUT, was a plain tent, as it is written: "A tent that shall not be taken down; its pegs shall not be removed for ever" (Yeshayah 33:20). But now it is the Tent of appointed time, MEANING ONLY FOR A TIME, BUT NOT FOREVER, FOR AN APPOINTED TIME. Originally the tent, WHICH IS MALCHUT, gave long life to the world, so that death should not rule over them. From then on, it is the Tent of appointed time, as in the verse "And to the house appointed (Heb. mo'ed) for all living" (Iyov 30:23). For now it has been given a set time and life for the world. Before, there was no blemish in it, but now it has been blemished. Before there was a connection and union of the moon, WHICH IS MALCHUT, and the sun, WHICH IS ZEIR ANPIN, that is never interrupted. Now their union is from time to time. Therefore, he called it the 'Tent of appointed time,' which was not the case before.

111. וְר׳ אַבָּא אָמַר לְבִישׁ, דְּהָא בְּקַדְמֵיתָא הֲוָה אֹהֶל סְתָם, כד״א אֹהֶל בַּל יִצָּעֶן בַּל יִסַּע יְתֵדוֹתָיו לָנֶצַח. וְהַשְׁתָּא אֹהֶל מוֹעֵד. בְּקַדְמֵיתָא, לְמֵיהַב חַיִּין אֲרוּכִין לְעָלְמִין, דְּלָא יִשְׁלוֹט בְּהוּ מוֹתָא. מִכָּאן לְהַלְאָה אֹהֶל מוֹעֵד, כד״א וּבֵית מוֹעֵד לְכָל חָי, הַשְׁתָּא, אִתְיְיהִיב בֵּיהּ זְמְנָא וְחַיִּין קְצוּבִין לְעָלְמָא. בְּקַדְמֵיתָא לָא אִתְפְּגִים, וְהַשְׁתָּא אִתְפְּגִים. בְּקַדְמֵיתָא חַבְרוּתָא וְזִוּוּגָא לְסִהֲרָא בְּשִׁמְשָׁא, דְּלָא יַעְדּוּן. הַשְׁתָּא אֹהֶל מוֹעֵד, זִוּוּגָא דִּלְהוֹן מִזְּמַן לִזְמַן, וּבג״כ וְקָרָא לוֹ אֹהֶל מוֹעֵד, מָה דְּלָא הֲוָה קוֹדֶם.

12. "Ornaments by the Mount Horeb"
Rabbi Yehuda wonders why Joshua was punished along with the children of Yisrael even though he had not sinned - he had been with Moses at the time of the golden calf. Rabbi Shimon answers that when God judges the world, he judges it according to the majority of people. He explains about the right above and the right below, and about the left above and the left below, and says that death is drawn to all those who become attached to the Serpent and distanced from the Tree of Life. Rabbi Shimon concludes by saying that since the moon, Malchut, was blemished, Joshua alone could not have been spared from the blemish.

112. Rabbi Shimon was sitting one night studying the Torah. Rabbi Yehuda, Rabbi Yitzchak and Rabbi Yosi were sitting in front of him. Said Rabbi Yehuda: It is written: "And the children of Yisrael stripped themselves of their ornaments by the Mount Horeb" (Shemot 33:6). And we said that they brought death upon themselves from that time on, and the Evil Serpent ruled over them, after they had removed him from before. HE ASKS: Yisrael deserved it; but what of Joshua, who did not sin with the calf? HE ASKS: was the supernal armor, that is, the ornament, which he received together with the others at Mount Sinai, removed from him or not?

112. ר׳ שִׁמְעוֹן, הֲוָה יָתִיב לֵילְיָא חֲדָא, וְלָעֵי בְּאוֹרַיְיתָא, וַהֲווֹ יַתְבֵי קֳמֵיהּ רִבִּי יְהוּדָה וְרִבִּי יִצְחָק וְר׳ יוֹסֵי. אָמַר ר׳ יְהוּדָה, הָא כְּתִיב וַיִּתְנַצְּלוּ בְּנֵי יִשְׂרָאֵל אֶת עֲדִיָּם מֵהַר חֹרֵב. וְקָאַמְרִינָן דְּגַרְמוּ מוֹתָא עֲלַיְיהוּ, מֵהַהוּא זִמְנָא וּלְעֵילָא, וְשָׁלִיט בְּהוּ הַהוּא חִוְיָא בִּישָׁא, דְּאַעְדֵּי לֵיהּ מִנַּיְיהוּ בְּקַדְמֵיתָא. יִשְׂרָאֵל תִּינַח. יְהוֹשֻׁעַ דְּלָא חָטָא, אִתְעֲדֵי מִנֵּיהּ הַהוּא זַיְינָא עִלָּאָה דְּקַבִּיל עִמְּהוֹן בְּטוּרָא דְּסִינַי, אוֹ לָא.

113. If you say that THE ORNAMENT was not removed from him, then why did he die like other people? BECAUSE THROUGH THE ORNAMENT THEY ACHIEVED FREEDOM FROM THE ANGEL OF DEATH, AS MENTIONED. And if you say that THE ORNAMENT was removed from him, HE ASKS, why THEN WAS IT REMOVED FROM HIM? For he did not sin, because he was with Moses at the time that Yisrael sinned. And if you say that he did not receive that crown, NAMELY THE ORNAMENT at Mount Sinai, as Yisrael did, HE ASKS why not?

113. אִי תֵּימָא דְּלָא אִתְעֲדֵי מִנֵּיהּ. אִי הָכִי, אֲמַאי מִית כְּשְׁאַר כָּל בְּנֵי נָשָׁא. וְאִי תֵּימָא דְּאִתְעֲדֵי מִנֵּיהּ, אֲמַאי. וְהָא לָא חָטָא, דְּהָא אִיהוּ עִם מֹשֶׁה הֲוָה בְּשַׁעֲתָא דְּחָבוּ יִשְׂרָאֵל. וְאִי תֵּימָא דְּלָא קַבִּיל הַהוּא עִטְרָא בְּטוּרָא דְּסִינַי, כְּמָה דְּקַבִּילוּ יִשְׂרָאֵל. אֲמַאי.

114. פָּתַח ר״ש וְאָמַר, כִּי צַדִּיק יְיָ׳ צְדָקוֹת אָהֵב יָשָׁר יֶחֱזוּ פָנֵימוֹ, הַאי קְרָא אָמְרוּ בֵּיהּ חַבְרַיָּיא מָה דְּאָמְרוּ, אֲבָל כִּי צַדִּיק יְיָ׳, צַדִּיק הוּא, וּשְׁמֵיהּ צַדִּיק, וּבג״כ צְדָקוֹת אָהֵב. יָשָׁר. וְאִיהוּ יָשָׁר, כד״א צַדִּיק וְיָשָׁר. וְע״ד יֶחֱזוּ פָנֵימוֹ, כָּל בְּנֵי עָלְמָא, וְיִתַּקְּנוּן אָרְחַיְיהוּ, לְמֵהַךְ בְּאֹרַח מֵישָׁר כַּדְקָא יֵאוֹת.

114. Rabbi Shimon opened the discussion, and said: "For Hashem is righteous, He loves righteousness; the upright shall behold His face" (Tehilim 11:7). Concerning this passage, the friends said what they had to say. Yet, "For Hashem is righteous," MEANS that He is righteous and His Name is righteous. Consequently, "He loves righteousness," MEANING MALCHUT, WHOSE NAME IS RIGHTEOUSNESS. "The upright"; He is upright, as it is written: "Just and right is He" (Devarim 32:4). Therefore, all the people of the world "shall behold His face...", and mend their ways, and proceed on the straight path as they should.

115. וְת״ח, כַּד דָּאִין קוּדְשָׁא בְּרִיךְ הוּא עָלְמָא, לָא דָּן לֵיהּ אֶלָּא לְפוּם רוּבָּן דִּבְנֵי נָשָׁא. וְת״ח, כַּד חָב אָדָם בְּאִילָנָא דְּאָכַל מִנֵּיהּ, גָּרַם לְהַהוּא אִילָנָא, דְּשָׁרֵי בֵּיהּ מוֹתָא לְכָל עָלְמָא, וְגָרַם פְּגִימוּ לְאַפְרָשָׁא אִתְּתָא מִבַּעְלָהּ, וְקָאֵים חוֹבָה דְּפְגִימוּ דָּא בְּסִיהֲרָא, עַד דְּקַיְּימָן יִשְׂרָאֵל בְּטוּרָא דְּסִינַי, כֵּיוָן דְּקַיְּימוּ יִשְׂרָאֵל בְּטוּרָא דְּסִינַי, אִתְעַבַּר הַהוּא פְּגִימוּ דְּסִיהֲרָא, וְקַיְּימָא לְאַנְהָרָא תְּדִיר. כֵּיוָן דְּחָבוּ יִשְׂרָאֵל בְּעֶגְלָא, תָּבַת סִיהֲרָא כְּמִלְּקַדְּמִין לְאִתְפַּגְּמָא, וְשַׁלְטָא חִוְיָא בִּישָׁא, וְאָחִיד בָּהּ, וּמְשִׁיךְ לָהּ לְגַבֵּיהּ, וְאִתְפְּגִימַת.

115. Come and behold: when the Holy One, blessed be He, judges the world, He judges it according to the majority of people. Come and behold: when Adam sinned with the tree from which he ate, he caused that tree, WHICH IS MALCHUT, to become the dwelling place of Death for the whole world, and caused a blemish that separates a wife from her husband, NAMELY THE SEPARATION OF MALCHUT FROM ZEIR ANPIN. And this sin remained in the moon, WHICH IS MALCHUT, until the children of Yisrael stood at Mount Sinai. When the children of Yisrael stood at Mount Sinai, that blemish of the moon was removed, MEANING THE BLEMISH OF SEPARATION AND DEATH THROUGH THE TREE OF KNOWLEDGE OF GOOD AND EVIL and it shone constantly, WITHOUT INTERRUPTION. But when the children of Yisrael sinned with the calf, the moon again became blemished as before. The Evil Serpent ruled and held to it and drew it to him, and it became blemished.

116. וְכַד יָדַע מֹשֶׁה דְּחָבוּ יִשְׂרָאֵל, וְאִתְעֲבָרוּ מִנַּיְיהוּ אִינּוּן זַיְינִין קַדִּישִׁין, יָדַע וַדַּאי, דְּהָא חִוְיָא אָחִיד בָּהּ בְּסִיהֲרָא, לְאַמְשָׁכָא לָהּ לְגַבֵּיהּ, וְאִתְפְּגִימַת. כְּדֵין אַפִּיק לֵיהּ לְבַר. וְכֵיוָן דְּקַיְּימָא לְאִתְפַּגְּמָא, אע״ג דִּיהוֹשֻׁעַ קָאֵים בְּעִטְרָא דְּזַיְינִין דִּילֵהּ, כֵּיוָן דִּפְגִימוּ שַׁרְיָא בָּהּ, וְאִתְהַדְּרַת כְּמָה דְּאִתְפְּגִימַת בְּחוֹבָא דְּאָדָם, לָא יָכִיל בַּר נָשׁ לְאִתְקַיְּימָא. בַּר מֹשֶׁה, דַּהֲוָה שַׁלִּיט בָּהּ, וּמוֹתֵיהּ הֲוָה בִּסְטַר אַחֲרָא. וְע״ד לָא הֲוָה רְשׁוּ בָּהּ, לְקַיְּימָא לִיהוֹשֻׁעַ תְּדִיר, וְלָא לְאַחֲרָא. וְע״ד אֹהֶל מוֹעֵד קָרֵי לֵיהּ, דְּהָא שַׁרְיָא בֵּיהּ זְמַן קָצִיב, לְכָל עָלְמָא.

116. When Moses learned that the children of Yisrael sinned and that the holy ornaments were removed from them, he knew for certain that the Serpent was attached to the moon to attract it to him. And it became defective, BECAUSE WHEN THE SERPENT WISHES TO NOURISH FROM MALCHUT, THE LIGHT DEPARTS FROM HER SO THAT HE HAS NOTHING TO SUSTAIN HIM. Then he took it outside of the camp. And since it was blemished, even though Joshua retained the crown of his ornament, since a blemish dwelt in it, IN MALCHUT, and it again had the blemish it had through the sin of Adam, no man can survive except Moses, who ruled over MALCHUT. FOR HE WAS IN THE SECRET OF THE HUSBAND OF THE QUEEN, and his death was from a different direction, NAMELY "ACCORDING TO THE WORD OF HASHEM" (DEVARIM 34:5). Therefore, MALCHUT did not have permission to keep Joshua alive forever, SO THAT HE WOULD NOT DIE, nor any other person. Therefore he called it 'the Tent of appointed time', because a designated time OF LIFE dwells in it for the whole world.

117. וְעַל דָּא, רָזָא דְּמִלָּה, אִית יְמִינָא לְעֵילָא, וְאִית יְמִינָא לְתַתָּא. אִית שְׂמָאלָא לְעֵילָא, וְאִית שְׂמָאלָא לְתַתָּא. אִית יְמִינָא לְעֵילָא, בִּקְדוּשָׁה עִלָּאָה. וְאִית יְמִינָא לְתַתָּא, דְּאִיהוּ בְּסִטְרָא אַחֲרָא. אִית שְׂמָאלָא לְעֵילָא בִּקְדוּשָׁה עִלָּאָה, לְאַתְעָרָא רְחִימוּתָא, לְאִתְקַשְּׁרָא סִיהֲרָא, בַּאֲתָר קַדִּישָׁא לְעֵילָא, לְאִתְנַהֲרָא.

117. Therefore, the secret of the matter is that there is right above and right below. There is left above and left below. HE EXPLAINS, there is right above, namely in supernal Holiness, and there is right below, which is in the Other Side. There is left above, meaning in supernal Holiness, to awaken love, so that the moon, WHICH IS MALCHUT, shall be connected to the holy place above, IN ZEIR ANPIN, in order to illuminate.

118. And there is left below, that separates the supernal love and separates Her, MALCHUT, from illuminating through the sun and from getting close to it. This is the side of the Evil Serpent, because when the lower left is awakened, it draws the moon to itself, and separates it from above, FROM ZEIR ANPIN, so its light becomes darkened, and it is attached to the Serpent. Then it draws death below, to all those that became attached to the Serpent and became distanced from the Tree of Life. Therefore, he brought death to the whole world, THROUGH THE SIN OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL. And this is what defiled the Temple, WHICH IS MALCHUT, until the set time when the moon will be mended and shine again. And this is WHY IT IS CALLED 'the Tent of appointed time'.

118. וְאִית שְׂמָאלָא לְתַתָּא, דְּאַפְרִישׁ רְחִימוּתָא דִּלְעֵילָא, וְאַפְרִישׁ לָהּ מִלְּאַנְהָרָא בְּשִׁמְשָׁא, וּלְאִתְקָרְבָא בַּהֲדֵיהּ, וְדָא הוּא סִטְרָא דְּחִוְיָא בִּישָׁא. דְּכַד שְׂמָאלָא דָא דִּלְתַתָּא אִתְּעָרָא, כְּדֵין מָשִׁיךְ לָהּ לְסִיהֲרָא, וְאַפְרִישׁ לָהּ מִלְּעֵילָא, וְאִתְחַשְּׁכַת נְהוֹרָהָא, וְאִתְדַּבְּקַת בְּחִוְיָא, וּכְדֵין שָׁאִיבַת מוֹתָא לְתַתָּא, לְכֹלָּא דְּאִתְדְּבָקַת בְּחִוְיָא, וְאִתְרְחֲקַת מֵאִילָנָא דְּחַיֵּי, וְע"ד גָּרִים מוֹתָא לְכָל עָלְמָא. וְדָא הוּא כַּד אִסְתְּאַב מַקְדְּשָׁא, עַד זִמְנָא קָצִיב, דְּאִתְתְּקָנַת סִיהֲרָא, וְתָבַת לְאַנְהָרָא, וְדָא הוּא אֹהֶל מוֹעֵד.

119. Therefore Joshua died only because of the scheme of the Serpent who approached and blemished the Tabernacle, WHICH IS MALCHUT, as before. This is the secret of the words, "Joshua the son of Nun, a young man..." (Shemot 33:11). Even though he is a young man below, MEANING HE IS CONSIDERED AS METATRON THAT IS CALLED 'YOUTH', who receives light FROM MALCHUT, he "did not depart out of the Tent" (Ibid.), WHICH MEANS THAT HE IS LIKE THE TENT, WHICH IS MALCHUT. And just as THE TENT was blemished, so was he, JOSHUA, blemished. And although he had the holy ornament FROM MOUNT SINAI, since the moon was blemished, surely he could not have been alone spared from it and from that actual blemish. And we have learned it.

119. וְעַל דָּא יְהוֹשֻׁעַ לָא מִית, אֶלָּא בְּעֵיטָא דְּנָחָשׁ דָּא, דְּקָרִיב וּפָגִים מַשְׁכְּנָא כִּדְקַדְמֵיתָא. וְדָא הוּא רָזָא דִּכְתִיב, יְהוֹשֻׁעַ בִּן נוּן נַעַר. דְּאע"ג דְּאִיהוּ נַעַר לְתַתָּא, לְקַבְּלָא נְהוֹרָא, לא יָמִישׁ מִתּוֹךְ הָאֹהֶל, כְּמָה דְּאִתְפְּגִים דָּא, הָכִי נָמֵי אִתְפְּגִים דָּא אע"ג דְּזִינָא קַדִּישָׁא הֲוָה לֵיהּ, כֵּיוָן דְּאִתְפְּגִים סִיהֲרָא, הָכִי הוּא וַדַּאי לָא אִשְׁתְּזִיב בִּלְחוֹדוֹי מִנֵּיהּ, מֵהַהוּא גַּוְונָא מַמָּשׁ, וְהָא אִתְּמַר.

120. Blessed are the righteous, who know the secrets of the Torah, cleave to the Torah, and fulfill the passage which says, "And you shall meditate therein day and night" (Yehoshua 1:8). And for its sake they shall merit the life of the World to Come, as it is written: "for He is your life and the length of your days" (Devarim 30:20).

120. זַכָּאִין אִינּוּן צַדִּיקַיָּא, דְּיַדְעִין רָזִין דְּאוֹרַיְיתָא, וּמִתְדַּבְּקִין בָּהּ בְּאוֹרַיְיתָא, וּמְקַיְּימִין קְרָא דִּכְתִיב, וְהָגִיתָ בּוֹ יוֹמָם וָלַיְלָה וְגוֹ'. וּבְגִינָהּ יִזְכּוּן לְחַיֵּי עָלְמָא דְּאָתֵי, דִּכְתִיב, כִּי הוּא חַיֶּיךָ וְאוֹרֶךְ יָמֶיךָ וְגוֹ'.

1. "And Moses gathered"
Rabbi Chiya says that the war that Amalek waged against Yisrael was on all sides, because an evil serpent strengthened up above and down below. He talks about defilement, impurity and nocturnal pollution, and tells how God supplied Bilaam with a place of defilement as he deserved. If it had not been for Moses above and Joshua below Yisrael would not have overcome the evil serpent, who had planned to steal the sign of the covenant. Rabbi Chiya says that wherever there are sinful people the righteous and pious among them are punished for their sins, but because the tabernacle was to be built only for the children of Yisrael, Moses gathered and separated them from the other nations. Rabbi Elazar says that when the people gave a great shout, the sound made the stone tablets fall and break because the letters flew from it, leaving the stones heavy and without spirit. We are told that this loud voice arouses the evil serpent who seizes light. Rabbi Elazar also refers to the four seasons of the year (Chesed, Gvurah, Tiferet and Malchut) and the voice that rises in the four winds of the worlds. Therefore "Joshua heard" means that the voice of evil had seized the light of the moon, that is Malchut that Joshua held on to. Moses, who held on to the sun that is Zeir Anpin, did not hear. And the light of all Yisrael darkened because of that evil, but because God had pardoned their sins, Moses was able to gather them all together.

1. "And Moses gathered all the Congregation of the children of Yisrael..." (Shemot 35:1). Rabbi Chiya opened the discussion with, "and Saul said the Kenite: Go, depart..." (I Shmuel 15:6). Come and see, what is written about Amalek, "I remember that which Amalek did to Yisrael..." (Ibid. 2), but the Holy One, blessed be He, remembered all the wars that the other nations waged against Yisrael. Why mention this particular war? Because there was not a more difficult war before Him as the one waged by Amalek. HE EXPLAINS, but of course, this war, that Amalek waged, was on all sides; up above and down below, because at that time the evil serpent strengthened up above and strengthened down below IN THIS WORLD!

1. וַיַּקְהֵל מֹשֶׁה אֶת כָּל עֲדַת בְּנֵי יִשְׂרָאֵל וגו׳. רִבִּי חִיָּיא פָּתַח, וַיֹּאמֶר שָׁאוּל אֶל הַקֵּנִי לְכוּ סוּרוּ רְדוּ וגו׳. תָּא חֲזֵי, מָה כְּתִיב בַּעֲמָלֵק, פָּקַדְתִּי אֵת אֲשֶׁר עָשָׂה עֲמָלֵק לְיִשְׂרָאֵל וגו׳. וְקוּדְשָׁא בְּרִיךְ הוּא בְּכֻלְּהוּ קְרָבִין דְּעָבְדוּ שְׂאָר עַמְּמִין לְגַבַּיְיהוּ דְּיִשְׂרָאֵל, מ״ט לָא אַקְשֵׁי קַמֵּיהּ, כְּהַאי קְרָבָא דְּעָבֵד עֲמָלֵק לְגַבַּיְיהוּ. אֶלָּא וַדַּאי, קְרָבָא דְּעֲמָלֵק הֲוָה בְּכָל סִטְרִין, לְעֵילָא וְתַתָּא, דְּהָא בְּהַהוּא זִמְנָא אִתְתַּקַּף חִוְיָא בִּישָׁא לְעֵילָא, וְאִתְתַּקַּף לְתַתָּא.

2. Like an evil serpent that lurks in ambush on the crossroads, so was Amalek an evil serpent before Yisrael, that lurked in wait to ambush them on the crossroads, as written: "how he laid in wait for him in the way, when he came up from Egypt" (I Shmuel 15:2). And he lurked in ambush up above to defile the Temple, WHICH IS MALCHUT, and lurked down below to defile Yisrael. Whence do we know that? From the verse, "met you by the way" (Devarim 25:18). It is written here: "how he met you (Heb. karcha) by the way," and there: "If there be among you any man, who is not clean by reason of uncleanness that chances (Heb. mikre) by night" (Devarim 23:11). IN BOTH VERSES THE WORDS RELATE TO UNCLEANNESS.

2. מָה חִוְיָא בִּישָׁא כַּמִּין עַל פַּרְשַׁת אָרְחִין, אוּף הָכָא נָמֵי עֲמָלֵק, חִוְיָא בִּישָׁא הֲוָה לְגַבַּיְיהוּ דְּיִשְׂרָאֵל, דְּכַמִּין לוֹן עַל פַּרְשַׁת אָרְחִין, דִּכְתִיב אֲשֶׁר שָׂם לוֹ בַּדֶּרֶךְ בַּעֲלוֹתוֹ מִמִּצְרָיִם. כַּמִּין הֲוָה לְעֵילָא, לְסָאֲבָא מַקְדְּשָׁא. וְכַמִּין הֲוָה לְתַתָּא, לְסָאֲבָא לְיִשְׂרָאֵל. מְנָלָן, דִּכְתִיב אֲשֶׁר קָרְךָ בַּדֶּרֶךְ. כְּתִיב הָכָא אֲשֶׁר קָרְךָ, וּכְתִיב הָתָם כִּי יִהְיֶה בְךָ אִישׁ אֲשֶׁר לֹא טָהוֹר מִקְרֵה לָיְלָה.

3. And therefore it is written about Bilaam: "and Elohim met (Heb. vayikar) Bilaam" (Bemidbar 23:4). The word 'vayikar' denotes impurity, NAMELY, NOCTURNAL POLLUTION AS MENTIONED ABOVE. You may say that Elohim is, WHICH IMPLIES HOLINESS; yet the Holy One, blessed be He, supplied him with that place of defilement, to be defiled in it, so that he (Bilaam) would be defiled by the same grade to which he cleaved. What did Bilaam do? He planned by the offerings he sacrificed to rise TO HOLINESS. Immediately the Holy One, blessed be He, supplied him with that place OF DEFILEMENT. He said to him, 'Here is impurity upon you, as befits you.' Hence it is written: "and Elohim met Bilaam."

3. וְע״ד בְּבִלְעָם כְּתִיב, וַיִּקֶר אֱלֹהִים אֶל בִּלְעָם. וַיִּקֶר לִישָׁנָא דִּמְסָאֲבָא נָקֵט. וְאִי תֵּימָא, הָא כְּתִיב אֱלֹהִים. אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא אַזְמִין לֵיהּ הַהוּא אֲתָר דִּמְסָאֲבָא, לְאִסְתַּאֲבָא בֵּיהּ, בְּהַהוּא דַּרְגָּא דְּאִיהוּ אִתְדַּבַּק לְאִסְתַּאֲבָא בֵּיהּ. מָה עֲבַד בִּלְעָם. אִיהוּ חָשִׁיב בְּאִינּוּן קָרְבָּנִין לְסַלְקָא לְעֵילָא, מִיַּד זַמִּין לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא הַהוּא אֲתָר. א״ל הָא מִסְאֲבוּ לְגַבָּךְ, כְּמָה דְּאִתְחֲזֵי לָךְ, וְע״ד וַיִּקֶר אֱלֹהִים אֶל בִּלְעָם.

4. כְּגַוְונָא דָא אֲשֶׁר קָרְךָ בַּדֶּרֶךְ וְגוֹ׳. אַזְמִין לְגַבָּךְ הַהוּא חִוְיָא בִּישָׁא לְעֵילָא, לְסָאֲבָא לָךְ בְּכָל סִטְרִין. וְאִלְמָלֵא דְּאִתְתָּקַף מֹשֶׁה לְעֵילָא, וִיהוֹשֻׁעַ לְתַתָּא, לָא יָכִילוּ יִשְׂרָאֵל לֵיהּ. וּבְגִין כַּךְ, נָטִיר קוּדְשָׁא בְּרִיךְ הוּא הַהוּא דְּבָבוּ, לְדָרֵי דָרִין. מ״ט. בְּגִין דְּחָשִׁיב לְאַעְקָרָא אָת קַיְימָא מֵאַתְרֵיהּ. וּבְגִין כַּךְ פָּקַדְתִּי, בִּפְקִידָה, דְּהָא תַּמָּן אִתְרְמִיז רָזָא דְּאָת קַיְימָא קַדִּישָׁא.

4. In the same manner, "met you (Heb. karcha) by the way," REFERS TO that supernal evil serpent that was sent to you to defile you on all sides. And if it had not been for Moses becoming strong up above, and Joshua down below, Yisrael would not have overcome it. Therefore the Holy One, blessed be He, bore a grudge against that one for ages. The reasonis that he planned to tear the member of the sign of the covenant from its place. And therefore it is written: "I remember (also: 'visit')" (I Shmuel 15:2), NAMELY, in remembrance (divine visitation), WHICH IS MALCHUT, because the secret of the holy covenant is implied in this word.

5. ת״ח, מָה כְּתִיב, וַיֹּאמֶר שָׁאוּל אֶל הַקֵּנִי. מַאן קֵנִי. דָּא יִתְרוֹ. וְכִי מַאן יָהִיב בְּנֵי יִתְרוֹ הָכָא, לְמֶהֱוֵי דִּיוּרֵיהוֹן בַּעֲמָלֵק, וְהָא בִּירִיחוֹ הֲווֹ שַׁרְיָין. אֶלָּא הָא כְּתִיב, וּבְנֵי קֵנִי חֹתֵן מֹשֶׁה עָלוּ מֵעִיר הַתְּמָרִים אֶת בְּנֵי יְהוּדָה מִדְבַּר יְהוּדָה וְגוֹ׳. וְכַד עָלוּ מִתַּמָּן, שָׁרוּ בִּתְחוּמָא דַּעֲמָלֵק, עַד הַהוּא זִמְנָא דְּאָתָא שָׁאוּל מַלְכָּא, דְּכְתִיב וַיָּסַר קֵנִי מִתּוֹךְ עֲמָלֵק.

5. Come and look at the verse, "and Saul said to the Kenite" (I Shmuel 15:6). Who is the Kenite? It is Jethro. HE ASKS: Who placed the children of Jethro in here, to dwell in Amalek, their abode being in Jericho; AND ANSWERS: it is written "And the children of the Kenite, Moses' father-in-law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah" (Shoftim 1:16). And when they moved from there, they dwelt in the territory of Amalek until that time when King Saul came and removed the Kenite from Amalek.

6. בְּגִין דְּהָא בְּזִמְנָא דְּחַיָּיבַיָּא אִשְׁתְּכָחוּ, אִינּוּן חֲסִידֵי וְזַכָּאֵי דְּמִשְׁתַּכְחִין בֵּינַיְיהוּ, מִתְּפְסָן בְּחוֹבֵיהוֹן, וְהָא אוּקְמוּהָ. כְּגַוְונָא דָא, אִלְמָלֵא הַהוּא עֵרְבּוּבְיָא דְּאִתְחַבְּרוּ בְּהוּ בְּיִשְׂרָאֵל, לָא אִתְעֲנָשׁוּ יִשְׂרָאֵל, עַל עוֹבָדָא דְּעֶגְלָא.

6. For, when there are evil people, the righteous and pious that are among them are punished for their sins. This was already explained. THAT IS WHY SAUL REMOVED THE KENITE FROM AMONG AMALEK. In the same manner, if not for the mixed multitude who joined Yisrael, Yisrael would not have been punished for the sin of the golden calf.

7. ות״ח מָה כְּתִיב בְּקַדְמֵיתָא, מֵאֵת כָּל אִישׁ אֲשֶׁר יִדְּבֶנּוּ לִבּוֹ, לְאַכְלְלָא כֹּלָּא, בְּגִין דְּבָעָא קוּדְשָׁא בְּרִיךְ הוּא לְמֶעְבַּד עוֹבָדָא דְּמַשְׁכְּנָא מִכָּל סִטְרִין, בְּמוֹחָא וּקְלִיפָה. וּבְגִין דַּהֲווֹ אִינּוּן עֵרֶב רַב בְּגַוַוּיְיהוּ, אִתְּמַר מֵאֵת כָּל אִישׁ אֲשֶׁר יִדְּבֶנּוּ לִבּוֹ, לְאַכְלְלָא לוֹן בֵּינַיְיהוּ דְּיִשְׂרָאֵל, דְּאִינּוּן מוֹחָא. וְכֻלְּהוּ אִתְפְּקָדוּ.

7. Come and see what is written above: "of every man whose heart prompts him" (Shemot 25:2), which includes everyone, EVEN THE MIXED MULTITUDE. This is because the Holy One, blessed be He, wanted to build the tabernacle from all sides, the inner part and the shell. And since there were a mixed multitude among them, it was said, "of every man whose heart prompts him," in order to include them in Yisrael who are the inner part. Thus, everyone was commanded TO TAKE A PART IN THETABERNACLE.

8. לְבָתַר סְטָא זִינָא לְזִינֵיהּ, וְאָתוּ אִינּוּן עֵרֶב רַב וְעָבְדוּ יַת עֶגְלָא, וְסָטוּ אֲבַתְרַיְיהוּ אִינּוּן דְּמִיתוּ, וְגָרְמוּ לוֹן לְיִשְׂרָאֵל מוֹתָא וְקָטוֹלָא. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, מִכָּאן וּלְהַלְאָה עוֹבָדָא דְּמַשְׁכְּנָא לָא יְהֵא, אֶלָּא מִסִּטְרָא דְּיִשְׂרָאֵל בִּלְחוֹדַיְיהוּ. מִיַּד וַיַּקְהֵל מֹשֶׁה אֶת כָּל עֲדַת בְּנֵי יִשְׂרָאֵל וְגוֹ׳. וּכְתִיב בַּתְרֵיהּ קְחוּ מֵאִתְּכֶם תְּרוּמָה לַיְיָ׳. מֵאִתְּכֶם וַדַּאי, וְלָא כְּקַדְמֵיתָא דִּכְתִיב, מֵאֵת כָּל אִישׁ אֲשֶׁר יִדְּבֶנּוּ לִבּוֹ. וַיַּקְהֵל מֹשֶׁה וְגוֹ׳, מַאן אֲתַר כְּנִישׁ לוֹן. אֶלָּא בְּגִין דַּהֲווֹ אִינּוּן עֵרֶב רַב בֵּינַיְיהוּ, אִצְטְרִיךְ מֹשֶׁה לְאַכְנָשָׁא לוֹן, וּלְיַחֲדָא לוֹן מִבֵּינַיְיהוּ.

8. Afterwards, people came together according to their ilk, and the mixed multitude came and created the calf and those from among Yisrael were drawn towards them who eventually died. The mixed multitude brought upon Yisrael death and killings. The Holy One blessed be He, said: from now on the building of the tabernacle would be performed only on the part of Yisrael. At once, "Moses gathered all the Congregation of the children of Yisrael together..." (Shemot 35:1). Afterwards it is written: "Take from among you an offering to Hashem" (Ibid. 5). "From among you" surely, instead of as written before, "of every man whose heart prompts him" (Shemot 25:2). "And Moses gathered..." Where did he gather them from? Because the mixed multitude was among them, Moses had to gather and separate Yisrael from among them.

9. "And Moses gathered": Rabbi Aba opened the discussion with the scripture, "Gather the people together, men, and women, and children" (Devarim 31:12). What is to be from now on the community of Yisrael, is also here the community of Yisrael, that is six hundred thousand people.

9. וַיַּקְהֵל מֹשֶׁה. רִבִּי אַבָּא פָּתַח, הַקְהֵל אֶת הָעָם הָאֲנָשִׁים וְהַנָּשִׁים וְהַטַּף. מָה לְהַלָּן כְּלָלָא דְּכֻלְּהוּ יִשְׂרָאֵל, אוּף הָכָא כְּלָלָא דְּכֻלְּהוּ יִשְׂרָאֵל, וּמַאן אִינּוּן. שִׁתִּין רִבּוֹא.

10. Rabbi Elazar opened the discussion with Yisrael, when Moses came down from Mount Sinai. It is written: "And when Joshua heard the noise of the people as they shouted (Heb. bere'oh), he said to Moses, There is a noise of war in the camp" (Shemot 32:17). HE ASKS: "Joshua heard"-could it be that Joshua heard and Moses did not? AND ANSWERS: until that time Joshua did not know and Moses did know, AND THEREFORE IT WAS WRITTEN: "JOSHUA HEARD." HE ASKS: What then does the word 'bere'oh' mean? AND ANSWERS: 'bere'oh' is spelled with Hei TO INDICATE that that voice was on the Other Side, THAT IS CALLED EVIL (HEB. RA'AH). And Joshua was the face of the moon, WHICH IS MALCHUT. He looked at the voice that was from the side of evil, and immediately "said to Moses, There is a noise of war in the camp."

10. רִבִּי אֶלְעָזָר פָּתַח קְרָא בְּיִשְׂרָאֵל, כַּד נָחִית מֹשֶׁה מִן טוּרָא דְּסִינַי, דִּכְתִיב וַיִּשְׁמַע יְהוֹשֻׁעַ אֶת קוֹל הָעָם בְּרֵעָה וַיֹּאמֶר אֶל מֹשֶׁה קוֹל מִלְחָמָה בַּמַּחֲנֶה. וַיִּשְׁמַע יְהוֹשֻׁעַ, וְכִי יְהוֹשֻׁעַ שָׁמַע, וּמֹשֶׁה לָא שָׁמַע. אֶלָּא וַדַּאי, עַד הַשְׁתָּא יְהוֹשֻׁעַ לָא הֲוָה יָדַע, וּמֹשֶׁה הֲוָה יָדַע. אִי הָכִי מַהוּ בְּרֵעָה. אֶלָּא בְּרֵעָה בְּהֵ׳ כְּתִיב, דְּהַהוּא קְלָא בְּסִטְרָא אַחֲרָא הֲוָה. וְיְהוֹשֻׁעַ דַּהֲוָה אַנְפּוֹי דְּסִיהֲרָא, אִסְתָּכַל בְּהַהוּא קְלָא, דַּהֲוָה דְּסִטְרָא דְּרָעָה, מִיַּד וַיֹּאמֶר אֶל מֹשֶׁה קוֹל מִלְחָמָה בַּמַּחֲנֶה.

11. At that time the first stone tablets broke. And we already explained that the stones in the hands of Moses became heavy, fell and broke. What is the reason? the letters have flown from the stone tablets AND THE STONES REMAINED WITHOUT SPIRIT AND THEREFORE GREW HEAVY.

11. בְּהַהִיא שַׁעֲתָא אִתְּבְּרוּ תְּרֵין לוּחֵי אַבְנָא דַּהֲווֹ בְּקַדְמֵיתָא. וְהָא אוֹקִימְנָא, דְּאִינּוּן אִתְיַקְּרוּ עַל יְדוֹי וְנָפְלוּ וְאִתְּבְּרוּ. מ״ט. בְּגִין דְּפָרְחוּ אַתְוָון מִגּוֹ לוּחֵי אֲבָנִין.

12. Come and see, in the four seasons of the year, WHICH ARE CHESED, GVURAH, TIFERET AND MALCHUT, a voice rises in the four winds of the worlds. THE SEASON OF NISSAN IS SOUTH AND CHESED; THE SEASON OF TISHREI IS NORTH AND GVURAH; THE SEASON OF TAMMUZ IS EAST AND TIFERET AND THE SEASON OF TEVET IS WEST AND MALCHUT. AND EACH SEASON INCORPORATES ALL THE OTHERS. By that voice the Other Side is aroused, and, by that arousal, enters between the voices, NAMELY, BETWEEN THE VOICE OF TIFERET AND THE VOICE OF MALCHUT, so the light in the lower voice darkens, NAMELY IN MALCHUT. This happens because the light of the upper voice-TIFERET-does not reach the lower voice -MALCHUT. Therefore this arousal OF THE OTHER SIDE comes early and the serpent that seduced the woman, EVE, enters between them, THAT IS, BETWEEN TIFERET AND MALCHUT and receives light. And that voice OF THE OTHER SIDE is the voice (noise) of war, the voice of evil (Heb. ra'ah). This is the meaning of 'bere'oh' NAMELY, IN THE VERSE: "AND WHEN JOSHUA HEARD THE NOISE OF THE PEOPLE AS THEY SHOUTED (HEB. BERE'OH)" (SHEMOT 32:17).

12. ת״ח, בְּד׳ תְּקוּפִין דְּשַׁתָּא, קְלָא אִתְּעַר, בְּד׳ סִטְרִין דְּעָלְמָא, בְּהַהוּא קְלָא אִתְּעָרוּתָא דְּסִטְרָא אַחֲרָא אִתְּעַר בֵּיהּ. וְהַהוּא אִתְּעָרוּתָא דְּסִטְרָא אַחֲרָא עָאל בֵּין קְלָא לְקָלָא, וְאִתְחַשָּׁךְ נְהוֹרָא בְּקָלָא דִּלְתַתָּא. בְּגִין דְּלָא מָטָא נְהוֹרָא דְּקָלָא דִּלְעֵילָא, לְקָלָא דִּלְתַתָּא, כְּדֵין אַקְדִּים הַהוּא אִתְּעָרוּתָא, וְעָאל בֵּין דָּא לְדָא נָחָשׁ דְּמַפְּתֵּי לְאִתְּתָא, וְנָטִיל נְהוֹרָא. וְהַהוּא קָלָא, הוּא קוֹל מִלְחָמָה, קוֹל רָעָה. וְדָא אִיהוּ בְּרֵעָה.

13. And therefore "Joshua heard" and not Moses, because that evil had seized the light of the moon, WHICH IS MALCHUT that Joshua was attached to. And Moses who was attached to the sun, WHICH IS ZEIR ANPIN, did not hear. And all Yisrael, their light darkened, because of that evil that clung to them. Since the Holy One, blessed be He, had pardoned their iniquity, then "Moses gathered the congregation of the children of Yisrael together and said to them, these are the words..." For the mixed multitude was separated from them.

13. וְע״ד שָׁמַע יְהוֹשֻׁעַ וְלָא מֹשֶׁה, בְּגִין דְּנָטַל הַהוּא רָעָה נְהוֹרָא דְּסִיהֲרָא דַּהֲוָה אָחִיד בָּהּ יְהוֹשֻׁעַ. וּמֹשֶׁה דַּהֲוָה אָחִיד בְּשִׁמְשָׁא, לָא שָׁמַע. וְיִשְׂרָאֵל כֻּלְּהוּ אִתְחַשָּׁךְ נְהוֹרָא דִּילְהוֹן, בְּגִין הַהוּא רָעָה דְּאִתְדַּבְּקַת בְּהוּ. כֵּיוָן דְּמָחַל קוּדְשָׁא בְּרִיךְ הוּא חוֹבֵיהוֹן, כְּדֵין וַיַּקְהֵל מֹשֶׁה אֶת כָּל עֲדַת בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵיהֶם אֵלֶּה הַדְּבָרִים וְגוֹ׳, דְּהָא הַהוּא עֵרֶב רַב אִתְעַבָּר מִנַּיְיהוּ.

2. Three night watches

Rabbi Elazar describes how the night's twelve hours are divided into three, each of which is allotted to a different host of angels. The first is appointed to praise their Master with love. At that time the souls of those on earth leave their bodies to go up: those that are not worthy are rejected and hover about the world, but the worthy ones travel up to see their Master on the holy mountain of Hashem, where their deeds and merits are written down. The second host recites poetry for two hours. These angels of the second watch bewail the destruction of the temple, and weep by the rivers of Babylon. God weeps two tears into the great sea, a flame is awakened and paired with a spirit from the north, and the flame goes to hover about the world. Rabbi Elazar refers to Esther and the secret of judgment of the Left Column, which is at this time. When at midnight God enters the Garden of Eden to commune with the souls of the righteous, all the trees of the Garden and the souls of the righteous open and say "Lift up your heads, O you gates." Then the souls of the righteous return to their bodies, and the angels of the third host encourage them and recite poetry until the light of morning. These last four hours are in the central column.

In the morning all the stars and constellations praise their Master along with the archangels that govern by daytime. All Yisrael sings below and the sweet voice of the wheel of the sun sings above.

14. Rabbi Elazar and Rabbi Yosi were sitting one night, studying the Torah, before midnight. During that time the rooster crowed, MEANING THAT MIDNIGHT HAD COME. They recited the blessing, "WHO GAVE THE ROOSTER UNDERSTANDING TO DISTINGUISH BETWEEN DAY AND NIGHT." Rabbi Elazar wept and said: come and see, until now the Holy One, blessed be He, has shaken and struck three hundred and ninety firmaments, shed two tears into the great sea, and tearfully remembered His children.

14. רִבִּי אֶלְעָזָר וְרִבִּי יוֹסֵי הָווּ יַתְבִי לֵילְיָא חַד, וְקָא מִתְעַסְקֵי בְּאוֹרַיְיתָא, עַד לָא אִתְפְּלִיג לֵילְיָא. אַדְהָכִי קָרָא גַּבְרָא, בְּרִיכוּ בִּרְכָתָא, בָּכָה רִבִּי אֶלְעָזָר וְאָמַר, ת״ח, עַד הַשְׁתָּא קוּדְשָׁא בְּרִיךְ הוּא אִזְדַּעְזָע, תְּלַת מְאָה וְתִשְׁעִין רְקִיעִין, וּבָטַשׁ בְּהוּ, וּבָכָה עַל חָרְבַּן בֵּי מַקְדְּשָׁא, וְאוֹרִיד תְּרֵין דְּמְעִין לְגוֹ יַמָּא רַבָּא, וְאַדְכַּר לִבְנוֹהִי מִגּוֹ בִּכְיָה.

15. For the night with its twelve hours is divided into three directions, RIGHT, LEFT AND CENTER. And if there are more THAN TWELVE hours to the night, they are considered to be day and not night, for only twelve hours belong to it, TO MALCHUT CALLED NIGHT. These twelve hours are divided into three directions and three hosts of holy angels are allotted to these three directions.

15. בְּגִין דִּלְתְלַת סִטְרִין אִתְפְּלַג לֵילְיָא, בִּתְרֵיסַר שַׁעְתֵּי דַּהֲווֹ רְשִׁימִין בֵּיהּ, וְאִי אִתּוֹסְפָן שַׁעְתֵּי בְּלֵילְיָא, אִינּוּן שַׁעְתֵּי דְּמִתּוֹסְפָאן, דִּימָמָא אִינּוּן, וְלָא אִתְחַשִּׁיבוּ מִלֵּילְיָא, בַּר תְּרֵיסַר דְּאִינּוּן דִּילֵהּ. וְאִינּוּן תְּרֵיסַר, אִתְפְּלָגוּ לִתְלַת סִטְרִין, וּתְלַת מַשְׁרְיָין דְּמַלְאָכִין קַדִּישִׁין, אִתְפְּלָגוּ בְּאִינּוּן תְּלַת סִטְרִין.

16. The first host is appointed to the first four hoursof the night to praise their Master, NAMELY, IN THE RIGHT COLUMN, WHICH IS CHESED. What do they say? they say "The earth is Hashem's, and the fullness thereof...for He has founded it upon the seas...who shall ascend the mountain of Hashem?...He that has clean hands, and a pure heart" (Tehilim 24:1-4). What is the reason for saying this? It is because the night spreads its wings over the world, and then all the inhabitants of the world taste death, and their souls leave the body to go up. And these angels stand and say ABOUT THE SOULS, "who shall ascend the mountain of Hashem?" "The mountain of Hashem" refers to the Temple Mount; "His holy place" refers to the men's section. As it is in the celestial TEMPLE, WHICH IS MALCHUT, so it is in the terrestrial TEMPLE .

16. מַשְׁרְיָא קַדְמָאָה, אִתְמַנָּא בְּד׳ שַׁעְתֵּי קַמַּיְיתָא, דְּשֵׁירוּתָא דִּלֵּילְיָא, לְשַׁבְּחָא לְמָארֵיהוֹן, וּמָה קָאַמְרֵי. לַיְיָ׳ הָאָרֶץ וּמְלֹאָהּ וְגוֹ׳, כִּי הוּא עַל יַמִּים יְסָדָהּ וְגוֹ׳, מִי יַעֲלֶה בְּהַר יְיָ׳ וְגוֹ׳, נְקִי כַפַּיִם וּבַר לֵבָב וְגוֹ׳. מ״ט דָּא. בְּגִין דְּכַד לֵילְיָא פָּרִישׂ גַּדְפּוֹי עַל עָלְמָא, כְּדֵין, כָּל בְּנֵי עָלְמָא טַעֲמִין טַעֲמָא דְּמוֹתָא, וְנַפְקֵי נִשְׁמָתַיְיהוּ לְסַלְקָא לְעֵילָא, וְאִינּוּן מַלְאָכִין קַיְימִין וְקָא אַמְרֵי, מִי יַעֲלֶה בְּהַר יְיָ׳. הַר יְיָ׳, דָּא הַר הַבַּיִת. מְקוֹם קָדְשׁוֹ, דָּא עֲזָרַת יִשְׂרָאֵל. כְּגַוְונָא דִּלְעֵילָא, הָכִי נָמֵי לְתַתָּא.

17. Because in each firmament there are many chiefs and guards. When the souls leave, they want to go up, but if they are not worthy, they are rejected. Then the souls hover about the world and some troops of spirits take them and tell them some lies and some truths about what is to be in the near future. All this is as was explained.

17. בְּגִין דִּבְכָל רְקִיעָא וּרְקִיעָא, כַּמָּה מְמָנָן, וּכְמָה סַרְכִּין קַיְימִין תַּמָּן. וְכַד נִשְׁמָתִין נָפְקִין, בָּעָאן לְסַלְקָא לְעֵילָא, וְאִי לָא זַכְיָין אִינּוּן הַחֲיָין לוֹן לְבַר, וְאַזְלִין וְשָׁאטִין בְּעָלְמָא, וְנַטְלִין לוֹן כַּמָּה חֲבִילֵי טְהִירִין, וְאוֹדְעִין לוֹן מִלִּין כְּדִיבָן, וּלְזִמְנִין מִלִּין דְּקֻשׁוֹט, מִמַּה דְּאָתֵי לְזִמַּן קָרִיב, כְּמָה דְּאוּקְמוּהָ.

18. And the souls of the righteous travel up and doors are opened before them, and they go up into that place which is called the mountain of Hashem which is like the secret of the terrestrial Temple Mount . Then they go up to that place, which is called His holy place. There all the souls appear before their Master. That place is like that TERRESTRIAL place , where Yisrael appear before the Holy One, blessed be He, in the men's (lit. 'Yisrael's') section. At the time when the souls are standing there, the joy of their master is to construct with them a place that is called Holy of Holies, where all their deeds and merits are recorded.

18. וְאִינּוּן נִשְׁמָתִין דְּצַדִּיקַיָּיא, אָזְלִין וְשָׁאטָן לְעֵילָא, וּפַתְחִין לוֹן פִּתְחִין, וְסַלְקִין לוֹן לְגוֹ הַהוּא אֲתָר דְּאִקְרֵי הַר יְיָ׳, כְּגַוְונָא דְּרָזָא דְּהַר הַבַּיִת לְתַתָּא. וּמִתַּמָּן עָאלִין לְגוֹ הַהוּא אֲתָר דְּאִקְרֵי מְקוֹם קָדְשׁוֹ. דְּתַמָּן אִתְחַזְיָין כָּל נִשְׁמָתִין לְקֳמֵי מָארֵיהוֹן. כְּגַוְונָא דָּא הַהוּא אֲתָר, דְּאִתְחָזוּן יִשְׂרָאֵל קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא, אֲתָר דְּאִקְרֵי עֲזָרַת יִשְׂרָאֵל. בְּשַׁעֲתָא דְּנִשְׁמָתִין קַיְימִין תַּמָּן, כְּדֵין חֶדְוָה דְּמָארֵיהוֹן, לְאִתְתַּקְנָא בְּהוּ אֲתָר, דְּאִקְרֵי קֹדֶשׁ הַקָּדָשִׁים. וְתַמָּן רְשִׁימִין כָּל עוֹבָדֵיהוֹן וְזַכְוָון דִּלְהוֹן.

19. The second host is appointed to recite poetry, in the second four hours. But they recite poetry only for two hours before midnight when the Holy One, blessed be He, THAT IS THE CENTRAL COLUMN, enters the Garden of Eden.

19. מַשְׁרְיָיא תִּנְיָינָא, אִתְמַנָּא בְּאַרְבַּע שַׁעְתֵּי אַחֲרָנִין, וְלָא אַמְרֵי שִׁירָתָא, בַּר תְּרֵי שַׁעְתֵּי, עַד דְּאִתְפְּלַג לֵילְיָא, וְעָאל קוּדְשָׁא בְּרִיךְ הוּא בְּגִנְתָּא דְּעֵדֶן.

20. And these ANGELS OF THE SECOND WATCH are the mourners of Zion AFTER THE DESTRUCTION OF THE TEMPLE, for they bewail the destruction of the Temple. In the beginning of the second four hours, WHICH ARE THE SECRET OF THE LEFT COLUMN, WHICH THE OTHER SIDE MAINLY HOLDS TO, they open and say "By the rivers of Babylon, there we sat down, and also wept, when we remembered Zion" (Tehilim 137:1). And it is they, who weep by the rivers of Babylon, together with Yisrael. This is the meaning of the verse "and also wept," FOR THE MEANING OF "ALSO" IS THAT WE ALSO WEPT LIKE THE ANGELS. And how do we know that they cried there? It is written: "Behold, the mighty ones shall cry outside" (Yeshayah 33:7). What is outside? It is Babylon, for all the angels escorted the Shechinah to Babylon, sat there and wept with Yisrael, and therefore they opened with this, "BY THE RIVERS OF BABYLON" and concluded with "remember, Hashem, against the children of Edom" (Tehilim 137:7).

20. וְאִלֵּין אִינּוּן אֲבֵלֵי צִיּוֹן, וְאִינּוּן דְּבָכוּ עַל חָרְבַּן בֵּי מַקְדְּשָׁא. וּבְשֵׁירוּתָא דְּאַרְבַּע שַׁעְתֵּי אֶמְצָעִיָּין, פַּתְחֵי וְאַמְרֵי, עַל נַהֲרוֹת בָּבֶל שָׁם יָשַׁבְנוּ גַּם בָּכִינוּ וְגוֹ׳, וְאִלֵּין אִינּוּן דְּבָכוּ עַל נַהֲרוֹת בָּבֶל, עִמְּהוֹן דְּיִשְׂרָאֵל, מִמַּשְׁמַע דִּכְתִיב גַּם בָּכִינוּ. וּמִנְּלָן דְּבָכוּ תַּמָּן. דִּכְתִיב הֵן אֶרְאֶלָּם צָעֲקוּ חוּצָה. מַהוּ חוּצָה. דָּא בָּבֶל, בְּגִין דְּכֻלְּהוּ אוֹזְפוּהָ לִשְׁכִינָה עַד בָּבֶל. וְתַמָּן בָּכוּ עִמְּהוֹן דְּיִשְׂרָאֵל. וְע״ד פַּתְחֵי בְּהַאי, וּמְסַיְּימֵי זְכוֹר יְיָ׳ לִבְנֵי אֱדוֹם וְגוֹ׳.

21. Then the Holy One, blessed be He, awakens along with His grades, and strikes the firmaments so that twelve thousand worlds are shaken. He roars and weeps as the verse says, "Hashem shall roar from on high, and utter His voice from His holy habitation; He shall mightily roar because of His habitation" (Yirmeyah 25:30). He remembers Yisrael, THAT THEY ARE IN EXILE, and sheds two tears into the great sea. Then a flame is awakened from the north. One spirit from the north joins that flame, AND THE FLAME goes to hover about the world. Midnight comes then, and the flame goes to beat the wings of the rooster, and he crows. Then the Holy One, blessed be He, enters the Garden of Eden.

21. כְּדֵין אִתְּעַר קוּדְשָׁא בְּרִיךְ הוּא בְּדַרְגּוֹי, וּבָטַשׁ בִּרְקִיעִין כִּדְאַמְרָן, וְאִזְדַּעְזָעוּ תְּרֵיסַר אַלְפֵי עָלְמִין, וְגָעֵי וּבָכֵי, דִּכְתִיב יְיָ׳ מִמָּרוֹם יִשְׁאָג וּמִמְּעוֹן קָדְשׁוֹ יִתֵּן קוֹלוֹ שָׁאוֹג יִשְׁאַג עַל נָוֵהוּ, וְאַדְכַּר לוֹן לְיִשְׂרָאֵל, וְאָחִית תְּרֵין דִּמְעִין לְגוֹ יַמָּא רַבָּא. וּכְדֵין אִתְּעַר שַׁלְהוֹבִיתָא חַד דְּבִסְטַר צָפוֹן, וּבָטַשׁ רוּחָא חַד דְּבִסְטַר צָפוֹן בְּהַהוּא שַׁלְהוֹבִיתָא, וְאַזְלָא וְשָׁאֲטָא בְּעָלְמָא, וְהַהִיא שַׁעְתָּא אִתְפְּלַג לֵילְיָא, וְשַׁלְהוֹבִיתָא אַזְלָא וּבָטַשׁ בְּגַדְפּוֹי דְּתַרְנְגוֹלָא, וְקָארֵי, כְּדֵין קוּדְשָׁא בְּרִיךְ הוּא עָאל בְּגִנְתָּא דְּעֵדֶן.

22. The Holy One, blessed be He, has no pleasure until He enters the Garden of Eden and enjoys Himself in the souls of the righteous. And the sign TO THIS UNION IS IN THE WORDS OF ESTER - WHO IS MALCHUT-TO THE KING - NAMELY, ZEIR ANPIN, "for we are sold, I and my people, to be destroyed, to be slain, and to be annihilated" (Ester 7:4). THIS IS THE SECRET OF THE DOMINION OF JUDGMENTS OF THE LEFT COLUMN. And the King said: "who is he, and where is he..." (Ibid. 5), AND SHE SAID: "THIS WICKED HAMAN" (IBID. 6), NAMELY, THE KLIPAH THAT IS DRAWN FROM THE LEFT COLUMN. And then "And the king arising from the banquet of wine in his wrath went into the palace garden..." (Ibid. 7), THAT IS, TO THE GARDEN OF EDEN.

22. וְקוּדְשָׁא בְּרִיךְ הוּא לֵית לֵיהּ נַיְיחָא עַד דְּעָאל לְגִנְתָּא דְּעֵדֶן לְאִשְׁתַּעְשָׁעָא בְּנִשְׁמָתֵהוֹן דְּצַדִּיקַיָּיא. וְסִימָן כִּי נִמְכַּרְנוּ אֲנִי וְעַמִּי וְגוֹ׳. וַיֹּאמֶר הַמֶּלֶךְ מִי הוּא זֶה וְגוֹ׳, וְהַמֶּלֶךְ קָם בַּחֲמָתוֹ מִמִּשְׁתֵּה הַיַּיִן אֶל גִּנַּת הַבִּיתָן וְגוֹ׳.

23. When the Holy One, blessed be He, enters the Garden of Eden, all the trees of the Garden and all the souls of the righteous open and say "Lift up your heads, O you gates...Who is this king of glory...Lift up your heads, O you gates..." (Tehilim 24:7-8). And when the souls of the righteous that are on earth return to their bodies, then all those angels encourage them and say "Behold, bless Hashem, all you servants of Hashem" (Tehilim 134:1). We learned that the third host says this verse in the last four hours, WHICH ARE THE CENTRAL COLUMN.

23. בְּשַׁעֲתָא דְּקוּדְשָׁא בְּרִיךְ הוּא עָאל בְּגִנְתָּא דְּעֵדֶן, כְּדֵין כָּל אִינּוּן אִילָנִין דְּגִנְתָּא, וְכָל אִינּוּן נִשְׁמָתִין דְּצַדִּיקַיָּיא, פַּתְחֵי וְאַמְרֵי, שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם וְגוֹ׳. מִי זֶה מֶלֶךְ הַכָּבוֹד וְגוֹ׳. שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם וְגוֹ׳. וּבְשַׁעֲתָא דְּנִשְׁמָתֵהוֹן דְּצַדִּיקַיָּיא דִּי בְּאַרְעָא אָהֲדְרוּ לְגוּפַיְיהוּ, כְּדֵין אַתְקִיפוּ בְּהוּ כָּל אִינּוּן מַלְאָכִין, וְאַמְרֵי הִנֵּה בָּרְכוּ אֶת יְיָ׳ כָּל עַבְדֵי יְיָ׳. וְאוֹלִיפְנָא דְּדָא מַשְׁרְיָיא תְּלִיתָאָה קָא אַמְרֵי דָּא, בְּאַרְבַּע שַׁעְתֵּי בַּתְרַיְיתָא.

24. And the third host recites poetry until the light of the morning rises and then all those stars and constellations praise their Master and all those archangels that govern by daytime, NAMELY THAT ARE DRAWN FROM ZEIR ANPIN, all praise their Master and recite poetry. This is as said, "when the morning stars sang together, and all the sons of Elohim shouted for joy" (Iyov 38:7). THIS REFERS TO ALL THE ANGELS. BECAUSE AT NIGHT ONLY A PART OF THE ANGELS RECITE POETRY, MEANING THOSE WHO ARE DRAWN FROM MALCHUT. BUT DURING DAYTIME EVERYONE RECITES POETRY, EVEN THE ANGELS WHO ARE DRAWN FROM ZEIR ANPIN.

24. וְקָאֲמְרֵי שִׁירְתָא, עַד דְּסָלִיק נְהוֹרָא דְּצַפְרָא, דִּכְדֵין מְשַׁבְּחִין לְמָרֵיהוֹן כָּל אִינּוּן כּוֹכְבַיָּא וּמַזָּלֵי, וְכָל אִינּוּן מַלְאָכִין עִלָּאִין, דִּי שֵׁלְטָנֵיהוֹן בִּימָמָא, כֻּלְּהוּ מְשַׁבְּחָן לְמָארֵיהוֹן, וְאַמְרֵי שִׁירְתָא. הה״ד בְּרֹן יַחַד כּוֹכְבֵי בֹּקֶר וַיָּרִיעוּ כָּל בְּנֵי אֱלֹהִים.

25. When the sun comes out, by day, all Yisrael sing below and the sun above. This is as written: "May they fear You as long as the sun" (Tehilim 72:5). When the sun drives its wheels, a pleasant voice begins to sing. What is it singing? It sings "Oh give thanks to Hashem, call upon His name... Sing to Him, sing psalms to Him..." (Tehilim 105:1-2). And Yisrael praise the Holy One, blessed be He, by day. This is the meaning of the verse "May they fear You as long as the sun." And though we established this scripture, Rabbi Elazar said: if the inhabitants of the world were not hard hearted and blindfolded, they would not have been able to bear the sweet voice of the wheel of the sun, when it drives and praises the Holy One, blessed be He. THIS IS THE MEANING OF "MAY THEY FEAR YOU AS LONG AS THE SUN."

25. בְּשַׁעֲתָא דְּשִׁמְשָׁא נָפִיק, בִּימָמָא, יִשְׂרָאֵל נַטְלֵי שִׁירְתָא לְתַתָּא, וְשִׁמְשָׁא לְעֵילָא, דִּכְתִיב יִירָאוּךָ עִם שָׁמֶשׁ. בְּשַׁעֲתָא דְּנָטִיל שִׁמְשָׁא בְּגַלְגְּלוֹי, פָּתַח קַל נְעִימוּתָא, וְאָמַר שִׁירְתָא. וּמִי שִׁירְתָא קָאֲמְרֵי. הוֹדוּ לַיְיָ׳ קְרָאוּ בִשְׁמוֹ וְגוֹ׳. שִׁירוּ לוֹ זַמְּרוּ לוֹ וְגוֹ׳. וְיִשְׂרָאֵל מְשַׁבְּחָן לְקוּדְשָׁא בְּרִיךְ הוּא בִּימָמָא, עִם שִׁמְשָׁא. הה״ד יִירָאוּךָ עִם שָׁמֶשׁ, וְאַף עַל גַּב דְּהָא אוֹקִימְנָא לְהַאי קְרָא, א״ר אֶלְעָזָר, אִלְמָלֵא דִּבְנֵי עָלְמָא אֲטִימִין לִבָּא וּסְתִימִין עַיְינִין לָא יַכְלִין לְמֵיקַם מִקָּל נְעִימוּתָא דְּגַלְגָּלָא דִּשְׁמְשָׁא, כַּד נָטִיל וּמְשַׁבַּח קָמֵי קוּדְשָׁא בְּרִיךְ הוּא.

3. The Angel of Death is present among the women

At daylight the rabbis rise from studying the Torah and go to see Rabbi Shimon. He cautions them not to go outside because the Angel of Death is around, and has permission to destroy whoever he wants. Rabbi Shimon explains that the angel of death can ask for justice before God by repeating someone's offenses; when the person is sentenced, the Angel of Death kills him. When a dead man is taken to the cemetery, the Angel of Death is among the women, so the men must not look at the women. The ancient wise men decreed that a Shofar should be blown when the dead person was taken from his house, in order that the Angel of Death should have no power over the living. Then we hear that when Yisrael made the calf and many died, the angel of death was among the women inside the camp of Yisrael; Moses saw this, so he gathered the men all by themselves. The angel of

death did not leave the women until the tabernacle was built. Rabbi Shimon says that if the angel of death is among seven women he seeks justice, but if he is among ten women he blames and seeks to kill. After these admonitions the rabbis study Torah all day. Then Rabbi Shimon discusses the story of the ark, asking why God did not just move Noah to a safe place where the flood waters would not come. He answers saying that since the destroyer came into the world whoever did not protect himself and was found before him in the open forfeits his life because he brings death upon himself. We hear that while the rabbis are hiding at home thirteen people in town died, and Rabbi Shimon says: blessed be the merciful, that the Angel of Death did not behold your images.

26. While they were studying the Torah, daylight broke. They stood up and went to be before Rabbi Shimon. When he saw them, Rabbi Shimon said: "Elazar my son, you and the friends, remain hidden for these three days, and do not go outside, because the Angel of Death is in town and has permission to cause damage. Since permission was given to the Destroyer, he can destroy whomever appears before him.

26. אַדְהָכִי דְּאִתְעַסְקוּ בְּאוֹרַיְיתָא, נְהַר יְמָמָא. קָמוּ וְאָתוּ לְקֳמֵיהּ דְּר״ש, כֵּיוָן דְּחָמָא לוֹן, אר״ש, אֶלְעָזָר בְּרִי, אַנְתְּ וְחַבְרַיָּיא אַסְתִּימוּ גַּרְמַיְיכוּ אִלֵּין תְּלַת יוֹמִין, דְּלָא תִּפְקוּן לְבַר בְּגִין דְּמַלְאָךְ הַמָּוֶת אִשְׁתְּכַח בְּמָתָא, וְאִית לֵיהּ רְשׁוּ לְחַבְּלָא, וְכֵיוָן דְּאִתְיְיהִיב לֵיהּ רְשׁוּ לְחַבְּלָא, יְכִיל לְחַבְּלָא, לְכָל מַאן דְּאִתְחָזֵי קֳמֵיהּ.

27. Furthermore, when he, THE ANGEL OF DEATH, wants to destroy a person, he rises to accuse that person and repeats his offenses. He demands justice before the Holy One, blessed be He, and does not leave before that person is sentenced, and permission is given. Then he kills him.

27. וְתוּ דְּבַר נָשׁ דְּאִתְחָזֵי קֳמֵיהּ, סָלִיק וְאַסְטֵי עָלֵיהּ, וְאַדְכַּר חוֹבוֹי, וּבָעֵי דִּינָא מִקֳּמֵי קוּדְשָׁא בְּרִיךְ הוּא, וְלָא אִתְעֲדֵי מִתַּמָּן, עַד דְּאִתְּדָן הַהוּא בַּר נָשׁ, וְאִתְיְיהִיב לֵיהּ רְשׁוּ וְקָטִיל לֵיהּ.

28. Rabbi Shimon said: 'by Elohim', MEANING THAT HE SWORE IN THE NAME OF ELOHIM, most people do not die before their time, except those who do not know how to protect themselves, because when a dead man is taken from his house to the cemetery, the Angel of Death is among the women. Why is he among the women? BECAUSE this is his way since he seduced Eve and through her he brought death to the whole world. This is why when he kills a man, and the men are with the dead, THE ANGEL OF DEATH comes in among the women, on the way TO THE CEMETERY.

28. אר״ש, הָאֱלֹהִים רוּבָא דְּעָלְמָא, לָא מִיתוּ, עַד לָא מָטָא זְמְנַיְיהוּ, בַּר דְּלָא יַדְעֵי לְאִסְתַּמְרָא גַּרְמַיְיהוּ, דְּהָא בְּשַׁעֲתָא דְּמִיתָא אַפְקֵי לֵיהּ מִבֵּיתֵיהּ לְבֵי קְבְרֵי, מַלְאָךְ הַמָּוֶת אִשְׁתְּכַח בֵּינֵי נְשֵׁי, אֲמַאי בֵּינֵי נְשֵׁי. דְּהָכִי הוּא אוֹרְחוֹי, מִיּוֹמָא דְּפַתֵּי לְחַוָּה, וּבְגִינָהּ גָּרִים מוֹתָא לְכָל עָלְמָא. וְע״ד קָטִיל בַּר נָשׁ, וְגוּבְרֵי אִשְׁתְּכָחוּ עִם מִיתָא, עָאל בֵּינֵי נְשֵׁי בְּאָרְחָא.

29. And THEN he has permission to kill people. He looks at the faces of those seen before him on the way TO THE CEMETERY, from the time when they take the dead from his house to burial until they get back to their houses. That is why he causes death for some men in the world before their time. Of that speaks the verse, "but sometimes ruin comes without judgment" (Mishlei 13:23). Because he goes up and accuses and repeats the offenses of that person before the Holy One, blessed be He. That person is judged for those offenses and passes away before his time.

29. וְאִית לֵיהּ רְשׁוּ, לְמִקְטַל בְּנֵי נָשָׁא, וְאִסְתָּכַּל בְּאַנְפַּיְיהוּ בְּאָרְחָא דְּאִתְחֲזִיאוּ קֳמֵיהּ, מִשַּׁעֲתָא דְּמָפְקֵי לֵיהּ מִבֵּיתֵיהּ לְבֵי קְבְרֵי, עַד דְּאָהֲדְרוּ לְבֵיתַיְיהוּ וּבְגִינֵיהוֹן גָּרִים מוֹתָא לְכַמָּה גּוּבְרִין בְּעָלְמָא, עַד לָא מָטָא זְמְנַיְיהוּ. וְע״ד כְּתִיב, וְיֵשׁ נִסְפֶּה בְּלֹא מִשְׁפָּט. בְּגִין דְּסָלִיק וְאַסְטִין, וְאַדְכַּר חוֹבוֹי דְּבַר נָשׁ קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא, וְאִתְּדַן עַל אִינּוּן חוֹבִין וְאִסְתַּלַּק עַד לָא מָטָא זְמְנֵיהּ.

30. HE ASKS: What his remedy is, HOW TO BEWARE OF THE ANGEL OF DEATH, AND SAYS that when the dead man is carried to the cemetery, a man should turn his face away from the women, and let them walk behind him. And if the women walk first, he should walk behind them, so as not to see them face to face. And when they come back from the cemetery, he should not walk on the same way where the women are standing, nor look at them at all, but go another way. And since most people do not know and do not care for this, most of them are judged and pass away before their time.

30. מַאי תַּקָּנְתֵּיהּ. בְּשַׁעֲתָא דְּנַטְלֵי מִיתָא לְבֵי קְבְרֵי, יֶהֱדַר בַּר נָשׁ אַנְפּוֹי וְיִשְׁבּוֹק לְנָשֵׁי בָּתַר כַּתְפּוֹי. וְאִי אִינּוּן מְקַדְּמֵי, יְהַךְ לַאֲחוֹרָא, בְּגִין דְּלָא יִתְחָזֵי עִמְּהוֹן אַנְפִּין בְּאַנְפִּין. וּלְבָתַר דְּמְהַדְּרֵי מִבֵּי קְבְרֵי, לָא יֶהֱדַר בְּהַהוּא אָרְחָא דְּנָשֵׁי קַיְימָן, וְלָא יִסְתָּכַּל בְּהוּ כְּלָל, אֶלָּא יִסְטֵי בְּאָרְחָא אַחֲרָא. וּבְגִין דְּבְנֵי נָשָׁא לָא יַדְעֵי, וְלָא מִסְתַּכְּלִן דָּא, רוּבָא דְּעָלְמָא, אִתְּדָנוּ בְּדִינָא, וְאִסְתַּלָּקוּ עַד לָא מָטָא זְמְנַיְיהוּ.

31. Rabbi Elazar said: if this be so, then it is better for a man not to escort the dead. Rabbi Shimon said no. For a man who takes care of himself in that manner is worthy of a long life, and also of the World to Come.

31. א״ר אֶלְעָזָר, אִי הָכִי, טָב לֵיהּ לְבַר נָשׁ דְּלָא יוֹזִיף לְמִיתָא. א״ל לָא. דְּהָא בַּר נָשׁ דְּאִסְתְּמַר כְּהַאי גַּוְונָא, אִתְחָזֵי לְאַרְכָּא דְּיוֹמִין, וְכָל שֶׁכֵּן לְעָלְמָא דְּאָתֵי.

32. Come and see, not for nothing did the ancient wise men decree that a Shofar was to be blown when the dead was taken from his house. You might say, this is solely to honor the dead. But no. This is to protect the living, so that the Angel of Death would have no power over them to accuse them above, and they might avoid him.

32. ת״ח, לָאו לְמַגְנָא אַתְקִינוּ קַדְמָאֵי שׁוֹפָר, לְאַמְשָׁכָא מִיתָא מִן בֵּיתָא לְבֵי קְבְרֵי. אִי תֵּימָא דְּעַל מֵיתָא וּיִקְרָא דִּילֵיהּ לְחוּד אִיהוּ. לָא. אֶלָּא, בְּגִין לְאַגְנָא עַל חַיָּיא, דְּלָא יִשְׁלוֹט עָלַיְיהוּ מַלְאָךְ הַמָּוֶת, לְאַסְטָאָה לְעֵילָא וְיִסְתַּמְרוּן מִנֵּיהּ.

33. He started by saying, "And if you go to war in your land against the enemy that oppresses you..." (Bemidbar 10:9). I have observed that "the enemy," refers to the Angel of Death, that "oppresses you" forever, killing people and seeking to kill everyone. What is to be done about him? "then you shall blow an alarm" (Bemidbar 10:9). On Rosh Hashanah (the Jewish New Year), which is the day of Judgment above, the Angel of Death comes down to examine people's deeds and then ascends and prosecutes them. And Yisrael, who know that the Angel of Death comes down and then goes up to be their prosecutor, blow the Shofar early and complain against him so he would have no power against them, and in order to protect themselves.

33. פָּתַח וְאָמַר, וְכִי תָבֹאוּ מִלְחָמָה בְּאַרְצְכֶם עַל הַצַּר הַצּוֹרֵר אֶתְכֶם וְגוֹ׳, וְדַיְיקְנָא עַל הַצָּר, דָּא מַלְאָךְ הַמָּוֶת. הַצּוֹרֵר אֶתְכֶם תָּדִיר, וְקָטִיל לִבְנֵי נָשָׁא, וּבְעֵי לְקָטְלָא אַחֲרָנִין. מַאי תַּקָּנְתֵּיהּ. וַהֲרֵעוֹתֶם. אִם בְּרֹאשׁ הַשָּׁנָה, דְּהוּא יוֹמָא דְּדִינָא לְעֵילָא, הַאי מַלְאָךְ הַמָּוֶת נָחִית לְתַתָּא, בְּגִין לְאַשְׁגָּחָא בְּעוֹבְדִין דִּבְנֵי נָשָׁא, וּלְסַלְקָא לְעֵילָא לְאַסְטָאָה לוֹן. וְיִשְׂרָאֵל דְּיַדְעֵי דְּהָא מַלְאָךְ הַמָּוֶת נָחִית לְתַתָּא וְסָלִיק לְעֵילָא, בְּגִין לְמֶהֱוֵי קַטֵּיגּוֹרָא עָלַיְיהוּ. מְקַדְּמֵי בַּשּׁוֹפָר לְיַבְּבָא עָלֵיהּ, דְּלָא יְכִיל לוֹן וּלְאַגְנָא עָלַיְיהוּ.

34. All the more so when the Angel of Death punishes and takes lives, and also when people go to the cemetery and return from it, because when women walk to the funeral, he comes down and dwells among them, as says the verse "her feet go down to death" (Mishlei 5:5). Where do they go down? NAMELY, to that place which is called death, FOR THE ANGEL OF DEATH COMES BEFORE THEM, WHILE THEY WALK TO ESCORT THE DEAD, because Eve brought death upon the whole world, may the Merciful save us.

34. וְכָל שֶׁכֵּן בְּשַׁעֲתָא דְּעָבִיד דִּינָא וְקָטִיל בְּנֵי נָשָׁא, וְאִשְׁתְּכַח לְתַתָּא. וְכָל שֶׁכֵּן בְּשַׁעֲתָא דְּאַזְלֵי לְבֵי קְבְרֵי, וְאָהֲדְרוּ מִבֵּי קְבְרֵי, דְּהָא בְּשַׁעֲתָא דְּנָשֵׁי נַטְלֵי רַגְלַיְיהוּ עִם מִיתָא, אִיהוּ נָחִית וְאִשְׁתְּכַח קָמַיְיהוּ, דִּכְתִיב רַגְלֶיהָ יוֹרְדוֹת מָוֶת, יוֹרְדוֹת לְמַאן. לְהַהוּא אֲתָר דְּאִקְרֵי מָוֶת. וְע״ד חַוָּה גַּרְמַת מוֹתָא לְכָל עָלְמָא, רַחֲמָנָא לִשֵׁזְבִינָן.

35. Come and see, it is written: "Likewise the way of an adulterous woman" (Mishlei 30:20), which we already interpreted . But "Likewise the way of an adulterous woman" alludes to the Angel of Death. This is him and that is his name. "She eats and wipes her mouth" (Ibid.), for he burns the world with his flames and kills people before their time. "and says I have done nothing wrong" (Ibid.), for he asked for justice and they were found guilty, and died according to true law.

35. ת״ח, כְּתִיב כֵּן דֶּרֶךְ אִשָּׁה מְנָאָפֶת וְגוֹ׳. וְהָא אוֹקִימְנָא. אֲבָל כֵּן דֶּרֶךְ אִשָּׁה מְנָאָפֶת, דָּא הוּא מַלְאָךְ הַמָּוֶת, וְהָכִי הוּא, וְהָכִי אִקְרֵי. אָכְלָה וּמָחֲתָה פִיהָ, אוֹקִידַת עָלְמָא בְּשַׁלְהוֹבוֹי, וְקַטְלַת בְּנֵי נָשָׁא עַד לָא מָטָא זִמְנַיְיהוּ, וְאָמְרָה לא פָעַלְתִּי אָוֶן, דְּהָא דִּינָא בָּעָא עָלַיְיהוּ, וְאִשְׁתְּכָחוּ בְּחוֹבִין, וּבְדִינָא קְשׁוֹט מִיתוּ.

36. בְּשַׁעֲתָא דְּעָבְדוּ יִשְׂרָאֵל יַת עֶגְלָא, וּמִיתוּ כָּל אִינּוּן אוּכְלוֹסִין, הֲוָה מַלְאָךְ הַמָּוֶת אִשְׁתְּכַח בֵּינֵי נְשֵׁי, בְּגוֹ מַשְׁרְיָיתָא דְּיִשְׂרָאֵל. כֵּיוָן דְּאִסְתְּכַל מֹשֶׁה, דְּהָא מַלְאָךְ הַמָּוֶת אִשְׁתְּכַח בֵּינֵי נְשֵׁי, וּמַשְׁרְיָיתָא דְּיִשְׂרָאֵל בֵּינַיְיהוּ, מִיַּד כָּנִיש לְכָל גּוּבְרִין לְחוֹדַיְיהוּ, הה"ד וַיַּקְהֵל מֹשֶׁה אֶת כָּל עֲדַת בְּנֵי יִשְׂרָאֵל. אִלֵּין גּוּבְרִין, דְּכָנִיש לוֹן וְאַפְרִיש לוֹן לְחוֹדַיְיהוּ.

36. When Yisrael made the calf and many died, the Angel of Death was among the women inside the camp of Yisrael. When Moses saw the Angel of Death among the women, and the camp of Yisrael between them, he immediately gathered all the men by themselves. This is the meaning of the verse "And Moses gathered all the Congregation of the children of Yisrael together" (Shemot 35;10. These were the men alone, who were gathered and separated.

37. וּמַלְאַךְ הַמָּוֶת לָא הֲוָה מִתְפְּרַשׁ מִגּוֹ נָשִׁין, עַד דְּאִתּוֹקֵם מִשְׁכְּנָא, דִּכְתִיב וַיָּקֶם מֹשֶׁה אֶת הַמִּשְׁכָּן. וַאֲפִילוּ בְּשַׁעֲתָא דְּנָשִׁין הָווֹ מַיְיתִין נִדְבָה לְמִשְׁכְּנָא, לָא הֲוָה מִתְעֲדֵי מִבֵּינַיְיהוּ, עַד דְּחָמָא מֹשֶׁה, וְיָהֵב לְגוּבְרִין עֵיטָא, דְּלָא יֵיתוּן בְּחִבּוּרָא חֲדָא עִמְּהוֹן, וְלָא יִתְחַזּוּן אַנְפִּין בְּאַנְפִּין, אֶלָּא לְבָתַר כִּתְפַיְיהוּ. הה"ד וַיָּבֹאוּ הָאֲנָשִׁים עַל הַנָּשִׁים וַיָּבִיאוּ לָא כְּתִיב, אֶלָּא וַיָּבֹאוּ בְּאָרְחָא חֲדָא לָא הָווֹ אַזְלִין, אֶלָּא לְבָתַר כַּתְפַיְיהוּ. בְּגִין דְּמַלְאָךְ הַמָּוֶת לָא אִתְפְּרַשׁ מִבֵּינַיְיהוּ עַד דְּאִתּוֹקֵם מִשְׁכְּנָא.

37. And the Angel of Death did not leave the women until the tabernacle was built, as was written: "and Moses erected the tabernacle" (Shemot 40:18). And even when the women brought offerings to the tabernacle, the Angel of Death did not move away from them, until Moses saw that, and advised the men not to have contact with them and not to look at them face to face, but to walk behind them. This is the meaning of the verse "And they came (Heb. vayavo'u), both men and women" (Shemot 35:22). It does not say 'and they brought (Heb. vayavi'u)' but - "and they came." THIS TEACHES US THAT THE MEN did not walk with THE WOMEN together but behind them. All this is because the Angel of Death did not leave them until the tabernacle was built.

38. ת"ח, לָא אִשְׁתְּכַח בֵּינֵי נְשֵׁי, פָּחוּת מִשֶּׁבַע נָשִׁים, וְלָא פָּחוּת מֵעֶשֶׂר. וּבְאָרְחָא בְּאִתְגַּלְיָא, בְּשֶׁבַע אִשְׁתְּכַח, וּבְעֵי דִּינָא. בְּעֶשֶׂר, אַסְטֵי לְקָטְלָא. וּבְגִין דְּאִשְׁתְּכַח בֵּינַיְיהוּ בְּאָרְחָא בְּאִתְגַּלְיָא, כְּתִיב וַיָּבֹאוּ הָאֲנָשִׁים עַל הַנָּשִׁים. וְאִסְתְּמָרוּ כָּל הַהוּא יוֹמָא כֻּלְּהוּ חַבְרַיָּיא, וְאִשְׁתְּדָלוּ בְּאוֹרַיְיתָא.

38. Come and see: THE ANGEL OF DEATH is not among the women when they are less than seven together or less than ten together. HE EXPLAINS: in public he is among seven women and seeks to punish. And if there are ten women he prosecutes in order to kill. And since he is among them openly, it is written: "And they came, both men and women." VIZ. BEHIND THEIR BACKS AS MENTIONED ABOVE. And all the friends were watchful that day and studied Torah.

39. פָּתַח ר"ש וְאָמַר, וַיֹּאמֶר יְיָ' אֶל נֹחַ בֹּא אַתָּה וְכָל בֵּיתְךָ אֶל הַתֵּבָה. הַאי קְרָא אוֹקִימְנָא, אֲבָל ת"ח, וְכִי לָא יָכִיל קוּדְשָׁא בְּרִיךְ הוּא לְנַטְרָא לֵיהּ לְנֹחַ, בְּאַתָּר חַד בְּעָלְמָא. דְּיֵהֵא מַבּוּל בְּכָל עָלְמָא, וְלָא יֵהֵא בְּהַהוּא אַתָּר, כְּמָה דְּכְתִיב בְּגִדְעוֹן, וַיְהִי חוֹרֶב אֶל הַגִּזָּה לְבַדָּהּ. אוֹ לְנַטְרָא לֵיהּ בְּאַרְעָא דְּיִשְׂרָאֵל, דְּכְתִיב בָּהּ, לָא גֶשְׁמָהּ בְּיוֹם זָעַם, דְּלָא נַחְתּוּ עָלָהּ מִי טוֹפָנָא.

39. Rabbi Shimon opened the discussion and said, "And Hashem said to Noah, come you and all your house into the ark" (Beresheet 7:1). We already explained this verse. But come and see, could not the Holy One, blessed be He, keep Noah in one place in the world, so that when there would be flood, it would not reach that particular place? This is as was said concerning Gidon "let it be now only dry upon the fleece" (Shoftim 6:40). Or could He not keep him in the land of Yisrael, of which it is written: "nor rained upon in the day of indignation" (Yechezkel 22:24) meaning that the flood did not come upon it?

40. אֶלָּא, כֵּיוָן דְּמִתְחַבְּלָא נָחַת לְעָלְמָא, מַאן דְּלָא סָגִיר גַּרְמֵיהּ, וְאִשְׁתְּכַח קָמֵיהּ בְּאִתְגַּלְיָא, אִתְחַיָּיב בְּנַפְשֵׁיהּ, דְּאִיהוּ קָטִיל גַּרְמֵיהּ. מְנָא לָן. מִלּוֹט, דִּכְתִיב הִמָּלֵט עַל נַפְשֶׁךָ אַל תַּבִּיט אַחֲרֶיךָ. מַאי טַעֲמָא אַל תַּבִּיט אַחֲרֶיךָ. בְּגִין דְּמִתְחַבְּלָא אָזִיל בָּתַר כַּתְפּוֹי, וְאִי אֶהְדַּר רֵישֵׁיהּ, וְאִסְתְּכַל בֵּיהּ אַנְפִּין בְּאַנְפִּין, יָכִיל לְנַזְקָא לֵיהּ.

40. AND ANSWERS: since the Destroyer came in the world, whoever did not hide himself, and was present before him in openly, forfeits his life, because he brings death on himself. How do we know that? from Lot, as states the verse "Escape for your life, look not behind you" (Beresheet. 19:17). What is the sense of "look not behind you?" It is because the Destroyer walked behind his back and if Lot had turned his head and looked him face to face, the angel might have done him harm.

41. And therefore it is written OF NOAH: "and Hashem shut him in" (Beresheet 7:16), so he would not be seen by the destroyer and the Angel of Death would have no power over him . And while the friends were hiding AT HOME, thirteen men in town died. Rabbi Shimon said: blessed be the Merciful, that the Angel of Death did not behold your images.

41. וְע״ד כְּתִיב, וַיִּסְגֹּר יְיָ׳ בַּעֲדוֹ. דְּלָא יִתְחָזֵי קַמֵּי מְחַבְּלָא, וְלָא יִשְׁלוֹט עָלֵיהּ מַלְאָךְ הַמָּוֶת. וְעַד דַּהֲווּ טְמִירִין, מִיתוּ תְּלֵיסָר גּוּבְרִין בְּמָתָא. אָמַר רִבִּי שִׁמְעוֹן, בְּרִיךְ רַחֲמָנָא, דְּלָא אִסְתָּכַל בְּדִיוּקְנָיֵיכוּ מַלְאָךְ הַמָּוֶת.

42. "And Moses gathered." He repeats the building of the tabernacle a second time, as before IN THE PORTION OF TRUMAH. Rabbi Chiya said: everything is as we learned that the building of the tabernacle was done solely by Yisrael and not by the mixed multitude. For the mixed multitude drew AGAIN the Angel of Death and he descended into the world. Since Moses saw that, he threw the riff-raff out and gathered Yisrael only. It is written in the verse: "And Moses gathered," aND NOT LIKE IN TRUMAH, WHERE IT WAS SAID, "OF EVERY MAN WHOSE HEART PROMPTS HIM..." (SHEMOT 25:2), FOR THE MIXED MULTITUDE WAS PART OF THE CONGREGATION. AND THEREFORE THERE WAS NEED TO SAY THE BUILDING OF THE TABERNACLE A SECOND TIME.

42. וַיַּקְהֵל מֹשֶׁה וְגוֹ׳. אֶהֱדָר לוֹן כְּמִלְּקַדְּמִין, עוֹבְדָא דְּמַשְׁכְּנָא. אָמַר רִבִּי חִיָּא, כֹּלָּא כְּמָה דְּאִתְּמַר. וְעוֹבְדָא דְּמַשְׁכְּנָא לָא אִתְעֲבִיד אֶלָּא מִיִּשְׂרָאֵל בִּלְחוֹדַיְיהוּ, וְלָא מֵאִינּוּן עֵרֶב רַב, בְּגִין דְּאִינּוּן עֵרֶב רַב אַמְשִׁיכוּ לֵיהּ לְמַלְאַךְ הַמָּוֶת לְנַחְתָּא לְעָלְמָא. כֵּיוָן דְּאִסְתְּכַל מֹשֶׁה בֵּיהּ, אַשְׁדֵּי לְאִינּוּן עֵרֶב רַב, לְבַר, וְכָנִיש לוֹן לְיִשְׂרָאֵל בִּלְחוֹדַיְיהוּ, הֲדָא הוּא דִּכְתִיב וַיַּקְהֵל מֹשֶׁה וְגוֹ׳.

4. "Who has ascended up into heaven, and come down"
We read a lengthy discussion of the verse, "Who has ascended up into heaven, and come down again? Who has gathered the wind in his fists? Who has bound the waters in a garment? Who has established all the ends of the earth? What is His name, and what is His son's name, if you can tell?" Rabbi Shimon explains that this is said about God, Yud Hei Vav Hei, and that the name of his son is Yisrael. "who has ascended up into heaven" refers to Moses. Another explanation for "who has ascended up into heaven" refers to Elijah. Rabbi Shimon says that Elijah left the world in his body, left that body in the storm of wind and donned a new light body to rise above. Then he descended again, regained his body in the storm of wind, and returned to earth. Another explanation is that "who ascended up into heaven" refers to Elijah, and "came down" refers to Jonah, whom the fish brought down deep into the ocean. Rabbi Shimon explains how all the pieces of the opening verse refer to Elijah, but then offers us yet another interpretation, where "who has ascended up into heaven" refers to God, where heaven, that is Zeir Anpin, lifts Binah; this is the secret of the upper Chariot, composed of the four spirits of the world: Chesed, Gvurah, Tiferet and Malchut, that are the primordial elements.

43. Rabbi Shimon opened the discussion with "Who has ascended up into heaven, and come down again? who has gathered the wind in His fists? who has bound the waters in a garment? who has established all the ends of the earth? what is His name, and what is His son's name, if you can tell?" (Mishlei 30:4). We explained this verse, together with its many interpretations. It is all said about the Holy One, blessed be He, which is all! And we learned, "what is His name, and what is His son's name, if you can tell?" This is the Holy One, blessed be He, What is His name? Yud Hei Vav Hei, and the name of His son-Yisrael. As is written: "Yisrael is My son, My firstborn" (Shemot 4:22), and we already talked about it. And we explained that "who has ascended up into heaven" refers to Moses, as is written: "And He said to Moses, Come up to Hashem" (Shemot 24:1).

43. רִבִּי שִׁמְעוֹן פָּתַח, מִי עָלָה שָׁמַיִם וַיֵּרֶד מִי אָסַף רוּחַ בְּחָפְנָיו מִי צָרַר מַיִם בַּשִּׂמְלָה מִי הֵקִים כָּל אַפְסֵי אָרֶץ מַה שְּׁמוֹ וּמַה שֵּׁם בְּנוֹ כִּי תֵדָע. הַאי קְרָא הָא אוֹקִימְנָא, וְכַמָּה סַמְכִין אִית בֵּיהּ. וְכֹלָּא בְּקוּדְשָׁא בְּרִיךְ הוּא אִתְּמַר, דְּאִיהוּ כֹּלָּא. וְאִתְּמַר, מָה שְׁמוֹ וּמַה שֵּׁם בְּנוֹ כִּי תֵדָע, דָּא קוּדְשָׁא בְּרִיךְ הוּא . מָה שְׁמוֹ יְדוֹ״ד. וּמַה שֵּׁם בְּנוֹ, יִשְׂרָאֵל דִּכְתִיב, בְּנִי בְּכֹרִי יִשְׂרָאֵל, וְהָא אוֹקִימְנָא. מִי עָלָה שָׁמַיִם. הָא אוּקְמוּהָ, דָּא מֹשֶׁה, דִּכְתִיב וְאֶל מֹשֶׁה אָמַר עֲלֵה אֶל יְיָ׳.

44. Another explanation for "Who has ascended up into the heaven" (Mishlei 30:4): it speaks about Elijah, of whom it is written: "And Elijah went up by a storm of wind" (II Melachim 2:11). HE ASKS: 'And how could Elijah go up to the sky, for the sky cannot bear a body of this world, even the size of a mustard seed', yet you say "And Elijah went up by a storm of wind."

44. ד״א מִי עָלָה שָׁמַיִם, דָּא אֵלִיָּהוּ, דִּכְתִיב בֵּיהּ וַיַּעַל אֵלִיָּהוּ בַּסְּעָרָה הַשָּׁמָיִם. וְכִי הֵיךְ יָכִיל אֵלִיָּהוּ לְסַלְּקָא לַשָּׁמַיִם. וְהָא כֻּלְּהוּ שָׁמַיִם, לָא יַכְלִין לְמִסְבַּל, אֲפִילוּ גַּרְעִינָא כְּחַרְדַּל מִגּוּפָא דְּהַאי עָלְמָא, וְאַתְּ אָמְרַת וַיַּעַל אֵלִיָּהוּ בַּסְּעָרָה הַשָּׁמָיִם.

45. AND HE ANSWERS: 'But this is as you say "And Hashem came down upon Mount Sinai" (Shemot 19:20), and "And Moses went into the midst of the cloud, and went up into the mountain." Yet the Holy One, blessed be He, was on mount Sinai, and it is written: "And the sight of the glory of Hashem was like a devouring fire on the top of the mountain" (Shemot 24:17). How could Moses climb it? But it is written about Moses: "And Moses went into the midst of the cloud, and went up into the mountain" (Ibid. 18), meaning that he entered the cloud as if he were donning a garment. And here, IN THE SCRIPTURE "AND HE SAID TO MOSES, COME UP TO HASHEM" he also donned a cloud and entered it. And in the cloud he approached the fire, and could come nearer. So it was with Elijah, as was written: "And Elijah went up by a storm of wind," meaning that he was clothed with the storm of wind and went up'.

45. אֶלָּא כְּמָה דְּאַתְּ אָמַר, וַיֵּרֶד יְיָ׳ עַל הַר סִינַי. וּכְתִיב וַיָּבֹא מֹשֶׁה בְּתוֹךְ הֶעָנָן וַיַּעַל אֶל הָהָר. וְכִי קוּדְשָׁא בְּרִיךְ הוּא דַּהֲוָה בְּטוּרָא דְּסִינַי, וּכְתִיב וּמַרְאֵה כְּבוֹד יְיָ׳ כְּאֵשׁ אוֹכֶלֶת בְּרֹאשׁ הָהָר, אֵיךְ יָכִיל מֹשֶׁה לְסַלְקָא לְגַבֵּיהּ. אֶלָּא בְּמֹשֶׁה כְּתִיב, וַיָּבֹא מֹשֶׁה בְּתוֹךְ הֶעָנָן וַיַּעַל אֶל הָהָר. דְּעָאל גּוֹ עֲנָנָא, כְּמַאן דְּאִתְלַבַּשׁ בִּלְבוּשָׁא. הָכִי נָמֵי אִתְלַבָּשׁ בַּעֲנָנָא, וְעָאל בְּגַוֵּיהּ. וּבְעַנְנָא אִתְקְרִיב לְגַבֵּי אֶשָּׁא, וְיָכִיל לְמִקְרָב. אוּף הָכִי אֵלִיָּהוּ, דִּכְתִיב וַיַּעַל אֵלִיָּהוּ בַּסְּעָרָה הַשָּׁמַיִם, דְּעָאל בְּהַהִיא סְעָרָה, וְאִתְלַבַּשׁ בֵּיהּ בְּהַהִיא סְעָרָה, וְסָלִיק לְעֵילָא.

46. And I found a secret in the book of Adam, which talked about the offspring THAT WOULD COME into the world: that there would be a spirit that would go down to the world to earth, and don a body and which name is Elijah. In that body he would quit the world and then remove the body and remain in the storm of wind. And another body of light would present itself before him, that he may go with it among the angels. And when he descends INTO THIS WORLD, he would don that body that was left in the other world, NAMELY IN THE STORM OF WIND. In this body he shall be seen down below, and in that other body OF LIGHT he would be seen above. And this is the secret of "Who has ascended up into heaven, and come down again? (Mishlei 30:4), for there was no man whose spirit would ascend to heaven AFTER THE BODY IS GONE, and come down again later, like Elijah, who went up and came down.

46. וְרָזָא אַשְׁכַּחְנָא, בְּסִפְרָא דְּאָדָם קַדְמָאָה, דְּאָמַר בְּאִינּוּן תּוֹלְדוֹת דְּעָלְמָא, רוּחָא חֲדָא יְהֵא דְּיִחוֹת לְעָלְמָא בְּאַרְעָא, וְיִתְלַבָּשׁ בְּגוּפָא, וְאֵלִיָּהוּ שְׁמֵיהּ. וּבְהַהוּא גּוּפָא יִסְתָּלַק, וְאִשְׁתְּלִיל מִגּוּפֵיהּ, וְיִשְׁתְּאַר בַּסְּעָרָה. וְגוּפָא דִּנְהוֹרָא אַחֲרָא יִזְדַּמַּן לֵיהּ, לְמֶהֱוֵי גּוֹ מַלְאָכֵי. וְכַד יֵחוּת, יִתְלַבָּשׁ בְּהַהוּא גּוּפָא, דְּיִשְׁתְּאַר בְּהַהוּא עָלְמָא, וּבְהַהוּא גּוּפָא יִתְחֲזֵי לְתַתָּא, וּבְגוּפָא אַחֲרָא יִתְחֲזֵי לְעֵילָא. וְדָא אִיהוּ רָזָא, דְּמִי עָלָה שָׁמַיִם וַיֵּרֶד. לָא הֲוָה בַּר נָשׁ דְּסָלִיק לִשְׁמַיָּא רוּחָא דִּילֵיהּ, וְנָחִית לְבָתַר לְתַתָּא, בַּר אֵלִיָּהוּ, דְּאִיהוּ סָלִיק לְעֵילָא וְנָחִית לְתַתָּא.

47. Another explanation: "Who ascended up into heaven" refers to Elijah, and "came down" refers to Jonah, whom the fish brought down deep into the ocean. Jonah draws from the strength of Elijah, FOR HE HAD ELIJAH'S SPIRIT, Elijah ascended and Jonah descended. The one wanted to die and the other wanted to die. That is why Jonah is called "son of Amitai " (Yonah 1:1), as says the verse "and that the word of Hashem in your mouth is truth (Heb. emet)" (I Melachim 17:24).

47. ד״א מִי עָלָה שָׁמַיִם, דָּא אֵלִיָּהוּ. וַיֵּרֶד, דָּא יוֹנָה, דְּנָחַת לֵיהּ נוּנָא גּוֹ תְּהוֹמֵי, לְעֻמְקֵי יַמָּא. יוֹנָה מֵחֵילָא דְּאֵלִיָּהוּ קָא אָתָא, אֵלִיָּהוּ סָלִיק, יוֹנָה נָחִית, דָּא שָׁאִיל נַפְשֵׁיהּ לְמֵימַת, וְדָא שָׁאִיל נַפְשֵׁיהּ לְמֵימַת, וּבְגִין כַּךְ אִקְרֵי בֶּן אֲמִתַּי. וּכְתִיב, וּדְבַר יְיָ׳ בְּפִיךָ אֱמֶת.

48. "Who has bound the waters" (Mishlei 30:4) alludes to Elijah, who knotted the knot of water in the world, and there was no dew nor rain from the sky. "In a garment" (Mishlei 30:4) also refers to Elijah, who brought his mantle when he committed miracles. FOR HE DIVIDED, TOGETHER WITH ELISHA, THE JORDAN BY USING HIS MANTLE (II MELACHIM 2:7-8). "who has gathered the wind (or: 'spirit') in his fists?" (Mishlei 30:4) refers to Elijah, who brought a spirit of a man back into his body AFTER HE DIED (I MELACHIM 17:22-24).

48. מִי צָרַר מָיִם, דָּא אֵלִיָּהוּ, דְּצָרִיר צְרוֹרָא דְּמַיָּא בְּעָלְמָא, וְלָא נַחְתּוּ טַלָּא וּמִטְרָא דִּשְׁמַיָּא. בַּשִּׂמְלָה, דָּא אֵלִיָּהוּ, דַּהֲוָה מַיְיתֵי אַדַּרְתֵּיהּ לְמֶעְבַּד נִסִּין. מִי אָסַף רוּחַ בְּחָפְנָיו, דָּא אֵלִיָּהוּ, דְּאַהֲדַר רוּחָא דְּבַר נָשׁ לְגוֹ מֵעוֹי.

49. מִי הֵקִים כָּל אַפְסֵי אָרֶץ. דָּא אֵלִיָּהוּ, דִּלְבָתַר דְּצָרַר מַיִם, וְאוֹמֵי עַל מִטְרָא, לְבָתַר אָהֲדַר בְּצִלּוֹתֵיהּ, וְאוֹקִים כָּל עָלְמָא, וְנָחִית מִטְרָא, וְאִתְיְהִיב מְזוֹנָא לְכֹלָּא. מַה שְּׁמוֹ, דָּא אֵלִיָּהוּ. וּמַה שֵׁם בְּנוֹ, דָּא אֵלִיָּהוּ. מַה שְּׁמוֹ, כַּד סָלִיק לְעֵילָא, אֵלִיָּהוּ. וּמַה שֵׁם בְּנוֹ, כַּד נָחִית לְתַתָּא, וְאִתְעֲבִיד שְׁלִיחָא לְמֶעְבַּד נִסִּין, אֵלִיָּהוּ שְׁמֵיהּ.

49. "Who has established all the ends of the earth?" refers to Elijah who after bagging the water in the world, and restrained the rain by oath, prayed again, thus reviving the world, so rain and food would be given to everyone. "What is his name"-Elijah, "and what is his son's name?" also Elijah. AND HE EXPLAINS, what is his name?-when he ascended up-it is Elijah. "And what is his son's name" refers to the time he came down, and became a messenger to perform miracles, and his name is Elijah.

50. דָּבָר אַחֵר מִי עָלָה שָׁמַיִם, דָּא קוּדְשָׁא בְּרִיךְ הוּא, כְּמָה דְּאוֹקִימְנָא. וְרָזָא דְּמִלָּה, מִ״י, וְהָא אוֹקִימְנָא. וְהָכָא אִיהוּ רָזָא דִּרְתִיכָא עִלָּאָה, אַרְבַּע סִטְרִין דְּעָלְמָא, דְּאִינּוּן יְסוֹדֵי קַדְמָאֵי דְּכֹלָּא, וְכֻלְּהוּ תַּלְיָין בְּהַהוּא אֲתָר עִלָּאָה דְּאִקְרֵי מִ״י, כְּמָה דְּאִתְּמַר.

50. Another interpretation: "who (Heb. mi) has ascended up into heaven" refers to the Holy One, blessed be He, as we already learned. The secret of it is that the word "Mi" is used. We already said THAT THIS WORD IS THE NAME OF BINAH. AND THE EXPLANATION IS THAT HEAVEN, WHICH IS ZEIR ANPIN, LIFTS BINAH, WHICH IS CALLED "MI," and this is the secret of the upper Chariot, composed of the four directions of the world, NAMELY, THE FOUR SFIROT CHESED, GVURAH, TIFERET AND MALCHUT, FROM THE CHEST UPWARD OF ZEIR ANPIN, THAT FORM A CHARIOT TO BINAH THAT IS CALLED "MI." They are the primordial elements that come all from that place which is called Mi, NAMELY, THEY ARE ITS CHARIOT, as we learned.

5. "whoever is of a willing heart"
Rabbi Shimon speaks first of the raising of Malchut to be united with Zeir Anpin, the uniting of the supernal Chariot and the lower Chariot. We hear of the upper ministers and the patriarchs who have the honor to bear the holy chair, Malchut. "Whoever is of a willing heart" refers to the four hosts of high angels in which are included the twelve hosts. The four hosts are called the holy animals and the twelve hosts are the offerings. All these Chariots are called "whoever is of a willing heart." Rabbi Yehuda speaks of how a man is blessed with happiness when a poor man comes to him; he is as honored as if he created his soul. Rabbi Aba then talks about the verse: "Since the day that I brought forth my people Yisrael out of Egypt, I chose no city out of all the tribes of Yisrael to build a house...that my name might be there, but I chose David," saying that God does not choose a city until he has a good leader for the people. We hear a discussion on "Happy is he who has the El of Jacob for his help, whose hope is in Hashem his Elohim." The righteous put their trust in God, and are content to break themselves for His sake, therefore they merit miracles and many signs. "Whoever is of a willing heart" refers to he whose heart is willing to draw the Shechinah into himself.

51. ת״ח, כַּד קַיְּימָא שַׁעֲתָא דִּרְעוּתָא קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, לְיַחֲדָא רְתִיכָא עִלָּאָה בִּרְתִיכָא תַּתָּאָה, לְמֶהֱוֵי כֹּלָּא חַד. כְּדֵין קָלָא נָפִיק, מֵהַהוּא אֲתָר עִלָּאָה קַדִּישָׁא, דְּאִקְרֵי שָׁמַיִם, וְכָנִיש כָּל אִלֵּין קַדִּישִׁין דִּלְתַתָּא, וְכָל אִינּוּן רַבְרְבָן קַדִּישִׁין, וּמַשְׁרְיָין עִלָּאִין, לְמֶהֱוֵי כֻּלְּהוּ זְמִינִין כַּחֲדָא, הה״ד, וַיַּקְהֵל מֹשֶׁה, דָּא רָזָא דִּשְׁמַיִם. אֶת כָּל עֲדַת בְּנֵי יִשְׂרָאֵל, אִלֵּין אִינּוּן תְּרֵיסַר מַשְׁרְיָין עִלָּאִין קַדִּישִׁין.

51. Come and see: when it is a time of goodwill before the Holy One, blessed be He, to unite the supernal Chariot with the lower Chariot so that they would become one, a voice issues from the uppermost holy place, which is called heaven, ZEIR ANPIN, and gathers all those who are holy down below, NAMELY, THE RIGHTEOUS IN THIS WORLD, all the holy ministers, MICHAEL, GABRIEL, URIEL AND RAPHAEL, and all the upper hosts, THE ANGELS, so that all would be ready together. This is the meaning of "And Moses gathered"-Moses is the secret of heaven, ZEIR ANPIN, "all the Congregation of the children of Yisrael"-these are the twelve upper holy hosts, WHICH ARE THE LOWER CHARIOT, UPON WHICH MALCHUT RIDES, AND THEY LIFT MALCHUT TO BE UNITED WITH ZEIR ANPIN.

52. וַיֹּאמֶר אֲלֵיהֶם. וּמַאי קָאָמַר זֶה הַדָּבָר וְגוֹ׳, קְחוּ מֵאִתְּכֶם תְּרוּמָה, אִתְתַּקְנוּ כֻּלְּכוּן, לְסַלְקָא עָלַיְיכוּ, וּלְמֵיטַל עָלַיְיכוּ, יְקָרָא דְּכֻרְסְיָיא קַדִּישָׁא, לְסַלְקָא לְעֵילָא.

52. "And he said to them." What did he say? "This is the thing... Take from among you an offering" (Shemot 35:4-5), which means, prepare yourself, all of you, to bear and carry upon you the honor of the holy throne, WHICH IS MALCHUT, to raise it, TO ZEIR ANPIN.

53. Allocate from among you the honored, the elevated ministers, MICHAEL, GABRIEL, URIEL AND RAPHAEL, to raise this offering, which is the secret of the holy throne, MALCHUT, to be united with the patriarchs, WHO ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. And it is not meet that the Matron, MALCHUT, come to her husband, unescorted by virgin maidens who come with her and conduct her to her husband, ZEIR ANPIN, as is said, "the virgins, her companions that follow her" (Tehilim 45:15). Wherefore all that? To bring her to join her husband, ZEIR ANPIN.

53. אַפְרִישׁוּ מִנַּיְיכוּ אִינּוּן יַקִּירִין, אִינּוּן רַבְרְבִין עִלָּאִין, לְסַלְקָא לְהַהִיא תְּרוּמָה, רָזָא דְכֻרְסְיָיא קַדִּישָׁא, לְאִתְחַבְּרָא בַּאֲבָהָן, דְּהָא מַטְרוֹנִיתָא לָא אִתְחֲזֵי לְמֵיתֵי לְבַעְלָהּ, אֶלָּא בְּאִינּוּן בְּתוּלְתָּן עוּלְּמְתָּהָא, דְּיֵיתוּן עִמָּהּ, וּמְדַבְּרָן לָהּ, עַד דְּמָטַת לְבַעְלָהּ, כְּמָה דְּאַתְּ אָמַר, בְּתוּלוֹת אַחֲרֶיהָ רֵעוֹתֵיהָ וְגוֹ׳, וְכָל כַּךְ לְמָה, לְמֵיתֵי לְאִתְחַבְּרָא בְּבַעְלָהּ.

54. "Whoever is of a willing (Heb. nediv) heart" (Shemot 35:5) refers to the four hosts of high angels THAT COME FROM NETZACH, HOD, YESOD AND MALCHUT OF MALCHUT; in them are included all the other hosts, NAMELY THE TWELVE HOSTS. SINCE EACH OF THE FOUR HOSTS CONSISTS OF THREE HOSTS, THEY ARE ALTOGETHER TWELVE. And those who come out of the high patriarchs, CHESED, GVURAH AND TIFERET, are called nobles. As we stated, that it is written about the well, "that the nobles of (Heb. nedivei) the people delved" (Bemidbar 21:18). 'Nobles' refers to the fathers.

54. כֹּל נְדִיב לִבּוֹ, אִלֵּין אִינּוּן אַרְבַּע מַשְׁרְיָין עִלָּאִין, דְּבִכְלָלָא דִלְהוֹן כְּלִילָן, כָּל אִינּוּן שְׁאַר מַשְׁרְיָין, וְאִלֵּין אִינּוּן דְּנַפְקָן בַּאֲבָהָן עִלָּאִין, דְּאִקְרוּן נְדִיבִים. כְּמָה דְּאוּקְמוּהָ, דִּכְתִיב כָּרוּהָ נְדִיבֵי הָעָם, אִלֵּין אֲבָהָן.

55. HE ASKS: It is written "he will bring it (Heb. yevi'eha)" (Shemot 35:5) and not "they will bring it"; AND SAYS, "he will bring it" WHICH IS IN THE SINGULAR, INDICATES the unifying of everything into one, THAT IS TO SAY THE MALE AND FEMALE PRINCIPLES. Also, it does not say 'he will bring (Heb. yavi)' but "he will bring it (Heb. yevie'ha)," TO INDICATE MALCHUT WHICH IS CALLED AN OFFERING, to be given to her husband honorably as is proper. "an offering to Hashem," the particle 'Et', before "an offering," comes to add all the other hosts of angels, so that everything should be united into one, to make twelve HOSTS into one, WHICH ARE "gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and acacia wood, and oil for the light, and spices for anointing oil, and for the sweet incense" (Ibid. 5-8) WHICH ARE THE TWELVE KINDS. These are the highest twelve hosts, that are included in these four, which are called the holy living creatures. FOR EACH LIVING CREATURE CONSISTS OF THREE, SO TOGETHER THERE ARE TWELVE.

55. יְבִיאֶהָ, יְבִיאוּהָ לָא כְּתִיב, אֶלָּא יְבִיאֶהָ, לְיַחֲדָא כֹּלָּא כַּחֲדָא. וְכֵן יָבִיא לָא כְּתִיב, אֶלָּא יְבִיאֶהָ, לְסַלְקָא לָהּ לְגַבֵּי בַּעְלָהּ בִּיקָרָא, כְּמָה דְּאִצְטְרִיךְ. אֵת תְּרוּמַת יְיָ׳, אֶת לְאַסְגָּאָה, כָּל אִינּוּן מַשְׁרְיָין עִלָּאִין אַחֲרָנִין, לְאִתְחַבְּרָא כֹּלָּא כַּחֲדָא, וְאִינּוּן תְּרֵיסַר בִּכְלָלָא חֲדָא. זָהָב. וָכֶסֶף. וּנְחוֹשֶׁת. תְּכֵלֶת. וְאַרְגָּמָן. וְתוֹלַעַת שָׁנִי. וְשֵׁשׁ וְעִזִּים. וְעֹרֹת אֵלִים מְאָדָּמִים. וְעֹרֹת תְּחָשִׁים. וַעֲצֵי שִׁטִּים. וְשֶׁמֶן לַמָּאוֹר. וּבְשָׂמִים לְשֶׁמֶן הַמִּשְׁחָה. וְלִקְטֹרֶת הַסַּמִּים. אִלֵּין אִינּוּן תְּרֵיסַר מַשְׁרְיָין עִלָּאִין, דְּכְלִילָן כֻּלְּהוּ כַּחֲדָא בִּכְלָלָא דְּאַרְבַּע דְּאִקְרוּן חַיּוֹת הַקֹּדֶשׁ כְּמָה דְּאִתְּמַר.

56. And all of them ascend to the holy throne, WHICH IS MALCHUT, to lift her up to be united with her husband, ZEIR ANPIN, so that all becomes one, and that he be with her in high glory. Then the supreme King sits on the holy throne, and wife is united with her husband, MALCHUT WITH ZEIR ANPIN, so that everything would be one. Then everyone rejoices.

56. וְכֻלְּהוּ אִלֵּין סַלְקִין לְכֻרְסְיָיא קַדִּישָׁא, לְאָעֵלָא לָהּ לְעֵילָא, לְאִתְחַבְּרָא בְּבַעְלָהּ, בְּגִין לְמֶהֱוֵי כֹּלָּא חַד, בְּגִין דְּיִשְׁתְּכַח עִמָּהּ בִּיקָרָא עִלָּאָה. כְּדֵין יָתִיב מַלְכָּא עִלָּאָה עַל כּוּרְסְיָיא קַדִּישָׁא, וְאִתְחַבְּרָא אִתְּתָא בְּבַעְלָהּ, לְמֶהֱוֵי כֹּלָּא חַד. וּכְדֵין, אִיהוּ חֶדְוָותָא דְּכֹלָּא.

57. Come and see, here the count starts with gold, and then silver, because that reckoning is from below UPWARD, FOR GVURAH, THAT IS GOLD, PRECEDE SILVER THAT IS CHESED. But when counting by the reckoning of the supernal Chariot, the counting starts from the right side first, WHICH IS SILVER, and then left, WHICH IS GOLD. Whence do we derive this? It is written: "The silver is Mine, and the gold is Mine" (Chagai 2:8); first silver and then gold, BECAUSE IT RELATES TO THE HIGHER. With the lower Chariot, WHICH IS MALCHUT, it starts with left and then the right, as is written: "gold, and silver, and brass," first gold and then silver.

57. ת״ח, הָכָא שְׁאִרִי לְמִמְנֵי זָהָב בְּקַדְמֵיתָא, וְכֶסֶף לְבָתַר, בְּגִין דְּהַאי חֶשְׁבּוֹנָא מִתַּתָּא. אֲבָל כַּד אָתֵי לְמִמְנֵי מֵחוּשְׁבָּנָא דִרְתִיכָא דִלְעֵילָא, שְׁאִרִי לְמִמְנֵי מִימִינָא בְּקַדְמֵיתָא, וּלְבָתַר מִן שְׂמָאלָא. מְנָלָן. דִּכְתִיב, לִי הַכֶּסֶף וְלִי הַזָּהָב. כֶּסֶף בְּקַדְמֵיתָא, וּלְבָתַר הַזָּהָב. וּבִרְתִיכָא דִלְתַתָּא, שְׁאִרוּ מִשְּׂמָאלָא וּלְבָתַר מִימִינָא, דִּכְתִיב זָהָב וָכֶסֶף וּנְחֹשֶׁת. זָהָב בְּקַדְמֵיתָא, וּלְבָתַר כֶּסֶף.

58. And all these Chariots are called "whoever (lit. 'all who') is of a willing heart" (Shemot 35:5). "All," IN THE VERSE "ALL WHO IS OF A WILLING HEART" includes all the other Chariots, WHICH ARE TWELVE. What is heart? It is the secret of the verse "but he that is of a merry heart has a continual feast" (Mishlei 15:15), which refers to the heart of all, and is the holy throne, MALCHUT. Therefore they are called heart. "All who is of a willing heart" is as we stated that the four legions include everything, FOR EACH CONSISTS OF THREE, AND TOGETHER THEY ARE TWELVE, and all are named after the meaning of "all who is of a willing heart." "A heave-offering to Hashem" (Shemot 35:5) is the holy throne. And since they heaved it up and raised itTO ZEIR ANPIN, it is called "an offering to Hashem."

58. וְכָל אִינּוּן רְתִיכִין אִקְרוּן נְדִיב לֵב. כֹּל: לְאַכְלְלָא כָּל שְׁאַר רְתִיכִין. לֵב. מַאי לֵב. הַיְינוּ רָזָא דִּכְתִיב, וְטוֹב לֵב מִשְׁתֶּה תָּמִיד. וְדָא אִיהוּ לִבָּא דְּכֹלָּא, וְדָא כֻּרְסְיָיא קַדִּישָׁא. וְעַל דָּא אִקְרוּן לֵב. כֹּל נְדִיב לֵב, כְּמָה דְּאוֹקִימְנָא, דְּאַרְבַּע מַשְׁרְיָין אִלֵּין, כְּלָלָא דְּכֻלְּהוּ אִקְרוּן בְּרָזָא חֲדָא, נְדִיב לֵב. תְּרוּמַת יְיָ, דָּא כֻּרְסְיָיא קַדִּישָׁא. וּבְגִין דְּאָרִימוּ לָהּ לְעֵילָא, וְסַלְּקִין לָהּ לְעֵילָא, אִקְרֵי תְּרוּמַת יְיָ.

59. For that reason, when Ezekiel saw the secret of the living creatures, that were raising MALCHUT TO UNION, he did not see what they were raising, THAT IS-MALCHUT THAT IS RIDING UPON THEM, because she went to the highest King, ZEIR ANPIN, hidden and secretly, within the supreme glory.

59. וְעַל דָּא, כַּד חָמָא יְחֶזְקֵאל רָזָא דְּחַיּוֹת, דַּהֲווֹ סַלְּקִין, לָא חָמָא מַהוּ דְּסַלְּקִין, בְּגִין דְּאִיהִי סַלְּקָא לְגַבֵּי מַלְכָּא עִלָּאָה בְּגִנִיזוּ בְּטְמִירָא בִּיקָרָא עִלָּאָה.

60. "And every wise hearted man among you" (Shemot 35:10) refers to the sixty sources, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD WITHIN ZEIR ANPIN, EACH CONTAINING TEN, that water the world, WHICH IS MALCHUT. From them it is watered. "shall come" (Ibid.) - why is it written? AND HE ANSWERS: For they shall come to receive from the treasury of life, WHICH IS BINAH. Afterwards they will do what the Holy One, blessed be He, BINAH, commands them - to cause enjoyment to the world.

60. וְכָל חֲכַם לֵב בָּכֶם, אִלֵּין אִינּוּן שִׁתִּין מְקוֹרִין, דְּאַשְׁקְיָא עָלְמָא, וּמִנְּהוֹן אִתְשְׁקֵי. יָבֹאוּ, אֲמַאי יָבֹאוּ. אֶלָּא דְּיֵיתוּן לְמִנְקַט מֵעִם גְּנָזָא דְּחַיִּין. יָבֹאוּ, וּלְבָתַר וַיַּעֲשׂוּ מָה דְּקוּדְשָׁא בְּרִיךְ הוּא פָּקִיד לוֹן לְאַהֲנָאָה עָלְמָא.

61. "Take from among you an offering to Hashem." Rabbi Yehuda opened the discussion with the verse "Is it not to share your bread with the hungry..." (Yeshayah 58:7). Come and see, blessed is a man's portion when a poor man approaches him. Since he is a poor man, he is a gift that the Holy One, blessed be He, sent him. Blessed is the portion of he who welcomes this gift cordially.

61. קְחוּ מֵאִתְּכֶם תְּרוּמָה לַיְיָ. רִבִּי יְהוּדָה פָּתַח, הֲלֹא פְרוֹס לָרָעֵב לַחְמֶךָ וְגוֹ'. ת"ח, זַכָּאָה חוּלָקֵיהּ דְּבַר נָשׁ, כַּד מִסְכְּנָא אִעְרַע לְגַבֵּיהּ. דְּהַהוּא מִסְכְּנָא הוֹרוֹנָא דְּקוּדְשָׁא בְּרִיךְ הוּא הֲוֵי, דְּשָׁדַר לֵיהּ. מַאן דְּמְקַבֵּל לֵיהּ לְהַהוּא הוֹרוֹנָא בְּסֵבֶר אַנְפִּין, זַכָּאָה חוּלָקֵיהּ.

62. Come and see, whoever pities the poor man and refreshes him, the Holy One, blessed be He, honors him as if he created him. This is why Abraham, who pitied all the inhabitants of the world, the Holy One, blessed be He, treated him as if he created them. Such is the meaning of the verse "and all the souls that they had acquired in Charan" (Beresheet 12:5).

62. תָּא חֲזֵי, מַאן דְּחָיֵיס לְמִסְכְּנָא, וְאָתִיב לֵיהּ נַפְשֵׁיהּ, קוּדְשָׁא בְּרִיךְ הוּא סָלִיק עָלֵיהּ, כְּאִילוּ הוּא בְּרָא לְנַפְשֵׁיהּ. וְע"ד אַבְרָהָם דַּהֲוָה חָיֵיס לְכָל בְּנֵי עָלְמָא, סָלִיק עָלֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, כְּאִילוּ הוּא בְּרָא לוֹן, דִּכְתִיב וְאֶת הַנֶּפֶשׁ אֲשֶׁר עָשׂוּ בְּחָרָן.

63. Although we talked about THE VERSE "Is it not to share (Heb. paros)" (Yeshayah 58:7), yet what does it mean? It means to spread over a tablecloth bread and food to eat. There is another interpretation for this verse. The word "paros" also means "to break," and so pieces of bread should be broken before him, that he would not feel ashamed. And one should break it before him generously. The word "your bread" (Ibid.) is used and not just "bread," for "your bread" TEACHES US THAT THE BREAD SHOULD BE yours, from your own money and not by theft, oppression or robbery. Otherwise, it is no merit; on the contrary, woe to him, when his sin is brought up. Similarly "Take from among you an offering" means to take and give from your own, not from theft, plunder or robbery, as was already explained.

63. וְאע"ג דְּהָא אוֹקִימְנָא הֲלֹא פָרוֹס, מַאי פָרוֹס, לְמִפְרַס לֵיהּ מַפָּה בְּנַהֲמָא וּמְזוֹנָא לְמֵיכַל. ד"א הֲלֹא פָרוֹס, כד"א פְּרֵיס פְּרִיסַת וְגוֹ'. דְּבָעֵי לְמִפְרַס פְּרִיסִין דְּנַהֲמָא קֳמֵיהּ, בְּגִין דְּלָא לִכְסִיף. וְיַפְרוֹס קֳמֵיהּ בְּעֵינָא טָבָא. לַחְמֶךָ, לֶחֶם לָא כְּתִיב, אֶלָּא לַחְמֶךָ. הַהוּא דִּילָךְ מִמָּמוֹנָךְ, וְלָא דִּגְזִילוּ, וְלָא דַּעֲשָׁק, וְלָא דְּגֵנֵבָה. דְּאִי הָכִי, לָאו זְכוּתָא הוּא, אֶלָּא וַוי לֵיהּ, דְּאָתֵי לְאַדְכָּרָא חוֹבוֹי. כְּגַוְונָא דָא קְחוּ מֵאִתְּכֶם תְּרוּמָה, לְאָרְמָא מִמָּה דִּלְכוֹן, וְלָא מֵעֹשֶׁק, וְלָא מִגֶּזֶל, וְלָא מִגְּנֵבָה, וְהָא אוּקְמוּהָ.

64. רִבִּי חִיָּיא וְרִבִּי יִצְחָק וְרִבִּי יוֹסֵי, הֲווֹ אַזְלֵי בְּאָרְחָא, עַד דַּהֲווֹ אָזְלֵי, פָּגַע בְּהוּ רִבִּי אַבָּא. אָמַר רִבִּי חִיָּיא, וַדַּאי שְׁכִינְתָּא בַּהֲדָן. כַּד מָטָא לְגַבַּיְיהוּ, אָמַר רִבִּי אַבָּא, כְּתִיב, מִן הַיּוֹם אֲשֶׁר הוֹצֵאתִי אֶת עַמִּי אֶת יִשְׂרָאֵל מִמִּצְרַיִם לֹא בָחַרְתִּי בְעִיר מִכֹּל שִׁבְטֵי יִשְׂרָאֵל וָאֶבְחַר בְּדָוִד וְגוֹ' לִבְנוֹת בַּיִת לִהְיוֹת שְׁמִי שָׁם. הַאי קְרָא, לָאו רֵישֵׁיהּ סֵיפֵיהּ, וְלָאו סֵיפֵיהּ רֵישֵׁיהּ, דִּכְתִיב לֹא בָחַרְתִּי בְּעִיר, וָאֶבְחַר בְּדָוִד, מַאי הַאי עִם הַאי. וָאֶבְחַר בִּירוּשָׁלַם מִבָּעֵי לֵיהּ.

65. אֶלָּא כַּד קוּדְשָׁא בְּרִיךְ הוּא אִית רְעוּתָא קָמֵיהּ לְמִבְנֵי קַרְתָּא, אִסְתָּכַּל בְּקַדְמֵיתָא, בְּהַהוּא רֵישָׁא דְּנַהִיג עַמָּא דְּקַרְתָּא, וּלְבָתַר בְּנֵי קַרְתָּא, וְאַיְיתֵי לְעַמָּא בֵּיהּ. הה"ד לֹא בָחַרְתִּי בְּעִיר, עַד דְּאִסְתַּכְּלְנָא בְּדָוִד, לְמֶהֱוֵי רַעְיָא עַל יִשְׂרָאֵל. בְּגִין דְּמָתָא וְכָל בְּנֵי מָתָא, כֻּלְּהוּ קַיְּימִין בְּרַעְיָא דְּנַהִיג לְעַמָּא, אִי רַעְיָא אִיהוּ טָבָא, טַב לֵיהּ, טַב לְמָתָא, טַב לְעַמָּא. וְאִי רַעְיָא אִיהוּ בִּישָׁא, וַוי לֵיהּ, וַוי לְמָתָא וַוי לְעַמָּא. וְהַשְׁתָּא אִסְתָּכַּל קוּדְשָׁא בְּרִיךְ הוּא בְּעָלְמָא, וְסָלִיק בִּרְעוּתֵיהּ לְמִבְנֵי לֵיהּ, וְאוֹקִים בְּרֵישָׁא לְדָוִד, הה"ד וָאֶבְחַר בְּדָוִד עַבְדִּי.

66. מִלְּתָא חַדְתָּא שְׁמַעְנָא. פָּתַח וְאָמַר, אַשְׁרֵי שֶׁאֵל יַעֲקֹב בְּעֶזְרוֹ שִׂבְרוֹ עַל יְיָ' אֱלֹהָיו. וְכִי אֵל יַעֲקֹב, וְלָא אֵל אַבְרָהָם, וְלָא אֵל יִצְחָק, אֶלָּא אֵל יַעֲקֹב. בְּגִין דְּיַעֲקֹב לָא אִתְרְחִיץ בַּאֲבוֹהִי, וְלָא בְּאִמֵּיהּ, כַּד עָרַק קָמֵי אֲחוּי, וְאָזַל יְחִידָאי, בְּלָא מָמוֹנָא, כד"א כִּי בְמַקְלִי עָבַרְתִּי אֶת הַיַּרְדֵּן הַזֶּה, וְאִיהוּ אִתְרְחִיץ בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, דִּכְתִיב אִם יִהְיֶה אֱלֹהִים עִמָּדִי וּשְׁמָרַנִי וְגוֹ'. וְכֹלָּא שָׁאִיל מִקַּמֵּיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, וְיָהַב לֵיהּ.

67. שִׂבְרוֹ עַל יְיָ' אֱלֹהָיו. שִׂבְרוֹ, וְלָא אָמַר תִּקְוָתוֹ, וְלָא בִּטְחוֹנוֹ, אֶלָּא שִׂבְרוֹ. אַל תִּקְרֵי שִׂבְרוֹ, אֶלָּא שִׁבְרוֹ. דְּנִיחָא לֵהּ לְצַדִּיקָיָּיא, לְתַבְּרָא גַּרְמַיְיהוּ, וּלְאִתְבְּרָא תְּבִירוּ עַל תְּבִירוּ, וְכֹלָּא עַל יְיָ' אֱלֹהָיו. כד"א, כִּי עָלֶיךָ הוֹרַגְנוּ כָל הַיּוֹם. כִּי עָלֶיךָ נָשָׂאנוּ חֶרְפָּה.

64. Rabbi Chiya, Rabbi Yitzchak and Rabbi Yosi were walking on the way. While they were walking, they were met by Rabbi Aba. Rabbi Chiya said: assuredly the Shechinah is with us. When he reached them, Rabbi Aba said, it is written: "Since the day that I brought forth My people Yisrael out of Egypt, I chose no city out of all the tribes of Yisrael to build a house...that My name might be there, but I chose David..." (I Melachim, 8:16). There is a contradiction between the beginning and end of this verse, for it is written: "I chose no city...I chose David." (Ibid.) They do not agree with each other, for it should have been said 'I chose Jerusalem.'

65. But when it pleases the Holy One, blessed be He, to build a city, He looks first at the leader who heads the people of the city, and then builds the city and brings the people thither. This is to say, "I chose no city," until I saw that David will be a good shepherd for Yisrael. For the city and its citizens all depend on the shepherd, the leader of the city. If the shepherd is good, then it is well for him, well for the city, well for the people, but if the shepherd is bad, woe to him, woe to the city, woe to the people. And now the Holy One, blessed be He, looked at the world and it occurred to Him to build it, He first raised David. This was said in, "And I chose David My servant."

66. I heard a new idea. He opened the discussion and said, "Happy is he who has the El of Jacob for his help, whose hope is in Hashem his Elohim" (Tehilim 146:5). HE ASKS: Why say "El of Jacob" and not "El of Abraham" or "El of Isaac," AND ANSWERS: Because Jacob did not put his trust in his father, nor in his mother, when he fled his brother, and walked alone without money, as was written: "for with my staff I passed over this Jordan" (Beresheet 32:11). And he put his trust in the Holy One, blessed be He, as is written: "If Elohim will be with me, and will keep me..." (Beresheet 28:20), and everything he asked from the Holy One, blessed be He, was given him.

67. "Whose hope (Heb. sivro) is in Hashem his Elohim" (Tehilim 146:5). HE ASKS: IT IS WRITTEN, his hope, not his Faith nor his trust, AND ANSWERS: Do not pronounce it "sivro" with the letter Sin but "shivro" with the letter Shin, which implies breaking. For the righteous are content to break themselves, and to be broken to pieces, and all for the sake of Hashem his Elohim. As much was written: "But for Your sake are we killed all the day long" (Tehilim 44:23), and "Because for Your sake we have borne insult" (Tehilim 69:8).

68. כְּגַוְונָא דְיַעֲקֹב, דִּכְתִיב וַיַּרְא יַעֲקֹב כִּי יֵשׁ שֶׁבֶר בְּמִצְרַיִם, דְּהָא תְּבִירוּ דְּגָלוּתָא, חָמָא דַּהֲוָה לֵיהּ בְּמִצְרַיִם, וְשַׁוֵּי תּוּקְפֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא. וּבְנוֹי דְּיַעֲקֹב סַבְלוּ תְּבִירוּ דְּגָלוּתָא, וְלָא אִשְׁתַּנּוּ מִגּוֹ רָזָא דְּמְהֵימְנוּתָא דְּאַבָהָתְהוֹן, וּשְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא הֲוָה בְּגָלוּתָא רְגִילָא בְּפוּמַיְיהוּ.

68. The same happened to Jacob, as is written: "Now when Jacob saw that there was corn (Heb. shever, also: 'trouble') in Egypt" (Beresheet 42:1). For Jacob saw the calamity of exile awaiting him in Egypt and put his trust in the Holy One, blessed be He. And the children of Jacob also suffered the trouble of exile, yet they did not waver from the Faith of their fathers, and the name of the Holy One, blessed be He, was constantly on their lips.

69. וְע"ד כְּתִיב בְּמֹשֶׁה, וְאָמְרוּ לִי׳ מַה׳ שְׁמוֹ׳ מַה׳. בְּגִין דַּהֲווֹ יַדְעֵי לֵיהּ, וְלָא אַנְשׁוּ לֵיהּ לְעָלְמִין, וְסַבְלוּ תְּבִירוּ דְּגָלוּתָא עַל קוּדְשָׁא בְּרִיךְ הוּא, וּבְגִין כַּךְ זָכֵי לְפוּרְקָנִין וּלְנִסִין וּלְאַתְוָון סַגִּיאִין.

69. That is why it is written about Moses, "And they shall say to me, what is His name?" (Shemot 3:13), FOR THE LAST LETTERS OF THE WORDS OF THE VERSE FORM YUD HEI VAV HEI, A NAME THAT WAS CONSTANTLY ON THEIR LIPS. Since they have known it, they never forgot it, and suffered the trouble of exile for the sake of the Holy One, blessed be He. Therefore they merited many miracles and signs.

70. וְאַתּוּן קַדִּישִׁין עֶלְיוֹנִין, דְּסָבְלִין תְּבִירוּ דְּגוּפָא מֵאַתָר לְאַתָר עַל קוּדְשָׁא בְּרִיךְ הוּא, עאכ"ו דְּזַכָּאִין אַתּוּן לְמֶעְבַּד לְכוּ נִסִין וּפוּרְקָנִין, וְתִזְכּוּן לְחַיֵּי עָלְמָא דְּאָתֵי. אָזְלוּ כֻּלְּהוּ כַּחֲדָא.

70. And you, lofty saints, who suffer the breaking of the body in wandering from place to place for the sake of the Holy One, blessed be He, you are doubly worthy of miracles and redemption, and deserve life in the World to Come. They walked together.

71. פָּתַח וְאָמַר קְחוּ מֵאִתְּכֶם תְּרוּמָה לַיְיָ׳ כֹּל נְדִיב לִבּוֹ יְבִיאֶהָ וְגוֹ׳. תָּא חֲזֵי, בְּשַׁעֲתָא דְּבַר נָשׁ שַׁוֵּי רְעוּתֵיהּ, לְגַבֵּי פּוּלְחָנָא דְּמָארֵיהּ, הַהוּא רְעוּתָא סָלִיק בְּקַדְמֵיתָא עַל לִבָּא, דְּאִיהוּ קִיּוּמָא וִיסוֹדָא דְּכָל גּוּפָא. לְבָתַר סָלִיק הַהוּא רְעוּתָא טָבָא, עַל כָּל שַׁיְיפֵי גּוּפָא. וּרְעוּתָא דְּכָל שַׁיְיפֵי גּוּפָא, וּרְעוּתָא דְּלִבָּא, מִתְחַבְּרָאן כַּחֲדָא, וְאִינּוּן מַשְׁכִּין עָלַיְיהוּ זִיהֲרָא דִּשְׁכִינְתָּא לְדַיְירָא עִמְּהוֹן, וְהַהוּא בַּר נָשׁ אִיהוּ חוּלָקָא דְּקוּדְשָׁא בְּרִיךְ הוּא הֲוֵי, הה"ד קְחוּ מֵאִתְּכֶם תְּרוּמָה. מֵאִתְּכֶם הֲוָה אַמְשְׁכוּתָא, לְקַבְּלָא עָלַיְיכוּ הַהִיא תְּרוּמָה, לְמֶהֱוֵי חוּלָקָא לַיְיָ׳.

71. He opened and said "Take from among you an offering to Hashem: whoever is of a willing heart, let him bring it..." (Shemot 35:5). Come and see, when a man wills himself to worship his Master, the will first reaches the heart, which is the basis and foundation of the entire body. Then that goodwill is diffused in all the members of the body; and the will of the members of the body and the will of the heart combine, and draw to themselves the splendor of the Shechinah to rest on them. Such a man becomes the portion of the Holy One, blessed be He. This is implied in "Take from among you an offering," that is, drawing to receive upon you that offering, WHICH IS THE SHECHINAH, so that THIS MAN would be a portion to Hashem.

72. וְאִי תֵּימָא דְּלָאו בִּרְשׁוּתֵיהּ דְּב"נ קַיְימָא מִלָּה. ת"ח, מַה כְּתִיב כֹּל נְדִיב לִבּוֹ יְבִיאֶהָ אֵת תְּרוּמַת יְיָ׳. כֹּל נְדִיב לִבּוֹ וַדַּאי, מַאן דְּיִתְרְעֵי לְגַבֵּיהּ, יַמְשִׁיךְ לָהּ לִשְׁכִינְתָּא לְגַבֵּיהּ. הה"ד יְבִיאֶהָ, אע"ג דְּאִיהִי בְּאִסְתַּלְּקוּתָא לְעֵילָא, יְבִיאֶהָ מֵאֶתֶר עִלָּאָה, לְאַמְשָׁכָא לְדַיְירָא עִמֵּיהּ.

72. And if you say that this is beyond man's power, come and see what is written: "whoever is of a willing heart, let him bring it (her), an offering of Hashem" (Ibid.). "Whoever is of a willing heart," assuredly refers to he whose heart is willing to draw the Shechinah to himself. This is the meaning of "bring her," for though She is highly elevated, he will "bring her," draw Her to reside with him!

73. וְכַד תֵּיתֵי לְאַשְׁרָאָה עִמֵּיהּ, כַּמָּה בִּרְכָאן וְכַמָּה עֻתְּרָא תֵּיתֵי עִמֵּהּ. הה"ד זָהָב וָכֶסֶף וּנְחֹשֶׁת. לָא יֶחְסַר לֵיהּ כָּל עֻתְּרָא דְּעָלְמָא. דָּא לִשְׁאַר בְּנֵי עָלְמָא. אֲבָל אַתּוּן קַדִּישִׁין עֶלְיוֹנִין, קְחוּ מֵאִתְּכֶם תְּרוּמָה לַיְיָ׳. אָמַר רִבִּי חִיָּא, מַאן דְּשָׁרֵי לְאָרְמָא, הוּא יָרִים.

73. And when She comes to reside with him, how many blessings and how much wealth does She bring with Her, that is, "gold, and silver, and brass (Shemot 35:5)." He would not need any of the wealth of the world, which is for other people. But you, exalted saints, "Take from among you an offering to Hashem," MEANING THAT THEY WILL GIVE NEW INTERPRETATIONS OF THE TORAH TO RAISE THE SHECHINAH. Rabbi Chiya said, whoever started to raise Her, let him continue.

6. In the works of Creation, He set conditions for everything

Rabbi Aba says that when God created the world He foresaw events and created conditions for everything. When He created the fish he stipulated that a certain fish in the future would swallow Jonah. When He created the heavens He stipulated that they would raise Elijah by a storm of wind. When He created the firmament to divide water from water He stipulated that the waters would divide between defilement and purity so that Yisrael might purify in them. When He divided the land from the sea He stipulated that it would let Yisrael pass on dry land but drown the Egyptians. Also He stipulated that the dry land would open its mouth and swallow Korach and all his community. When He created the sun and moon He stipulated that the sun would stand still in the days of Joshua, and that the stars would fight Sisera. When He created the fish of the sea and the birds of the sky He stipulated that the ravens would feed Elijah and a fish would swallow Jonah and vomit him out again. When He created man He stipulated that a widow woman would descend from him and sustain Elijah. So He saw all these things on the six days of Creation.

74. Rabbi Aba opened the discussion and said "and Hashem spoke to the fish" (Yonah 2:11). HE ASKS: And where did He speak to the fish? AND ANSWERS: When the Holy One blessed be He, created the world, He created on the fifth day the fish of the sea. Then He commanded and said that in the future there will be a fish that would swallow Jonah, keep him in its bowels for three days and three nights and than vomit him out.

74. פָּתַח רִבִּי אַבָּא וְאָמַר, וַיֹּאמֶר יְיָ׳ לַדָּג וְגוֹ׳, וְכִי בְּאָן אֵתָר אָמַר לֵיהּ. אֶלָּא בְּשַׁעֲתָא דְּבָרָא קוּדְשָׁא בְּרִיךְ הוּא עָלְמָא בְּעוֹבָדָא דְּבְרֵאשִׁית, בְּיוֹמָא חֲמִישָׁאָה בָּרָא נוּנֵי יַמָּא. כְּדֵין פָּקִיד וְאָמַר, דְּיֵהֵא זַמִּין חַד נוּנָא לְמִבְלַע לְיוֹנָה, וְיֵהֵא בְּמֵעוֹי תְּלָתָא יוֹמִין וּתְלַת לֵילָוָן, וּלְבָתַר דְּיִרְמֵי לֵיהּ לְבַר.

75. And not only that, but to everything that the Holy One blessed be He, created at the time of the Creation, He added certain stipulations. On the first day He created the heavens and stipulated that they would raise Elijah up by a storm of wind. And so it happened, as written: "and Elijah went up by a storm of wind into heaven" (II Melachim 2:12). On that day He created the light, and stipulated that the sun will darken in Egypt for three days, as is written: "and there was a thick darkness in all the land of Egypt three days" (Shemot 10:22).

75. וְלָא דָּא בִּלְחוֹדוֹי, אֶלָּא כָּל מַה דְּעַבַד קוּדְשָׁא בְּרִיךְ הוּא בְּעוֹבָדָא דְּבְרֵאשִׁית, בְּכֹלָּא אַתְנֵי עִמֵּיהּ. בְּיוֹמָא קַדְמָאָה בָּרָא שְׁמַיָּא, אַתְנֵי עִמְּהוֹן דְּיִסְלִיק לְאֵלִיָּהוּ הַשְּׁמַיְמָה בְּגוֹ סְעָרָה, וְכֵן הֲוָה, דִּכְתִיב וַיַּעַל אֵלִיָּהוּ בַּסְּעָרָה הַשָּׁמָיִם. בְּהַהוּא יוֹמָא בָּרָא נְהוֹרָא, וְאַתְנֵי עִמֵּיהּ דְּיִחְשֵׁךְ לְשִׁמְשָׁא בְּמִצְרַיִם תְּלָתָא יוֹמִין, דִּכְתִיב וַיְהִי חֹשֶׁךְ אֲפֵלָה בְּכָל אֶרֶץ מִצְרַיִם שְׁלֹשֶׁת יָמִים.

76. On the second day He created the firmament to divide water from water. It was written: "And Elohim said, Let there be a firmament in the midst of the waters, and let it divide water from water" (Beresheet 1:6). The Holy One, blessed be He, stipulated that the water will divide between defilement and purity so that Yisrael might be purified by them. And so it was.

76. בְּיוֹמָא תִּנְיָינָא בָּרָא רְקִיעָא, דִּיהֵא מַפְרִישׁ בֵּין מַיָּא לְמַיָּא, כְּדִכְתִיב וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וְיְהִי מַבְדִּיל בֵּין מַיִם לָמָיִם. וְאַתְנֵי עִמְּהוֹן קוּדְשָׁא בְּרִיךְ הוּא, דְּמַיָּא יְהוֹן מַפְרִישִׁין לְיִשְׂרָאֵל בֵּין טוּמְאָה לְטָהֳרָה, לְאִתְדַּכְּאָה בְּהוּ, וְכַךְ הֲוָה.

77. On the third day He brought out earth out of the water, and collected the water into one place, to wit, the sea. He stipulated with the sea that it would let Yisrael pass in it on dry land, and drown the Egyptians. And so it was, as is written: "and the sea returned to its strength (Heb. le'eitano)" (Shemot 14:27). The word "le'eitano" by transposition of letters becomes "litna'o" (lit. 'to its condition'), viz. to what the Holy One blessed be He, stipulated with it at the time of the Creation. He also stipulated that the dry land would open its mouth at the time of the rebellion of Korah and swallow Korah and his entire community. And so it was, as is written: "and the earth opened her mouth, and swallowed them up, and...Korah" (Bemidbar 16:32).

77. בְּיוֹמָא תְּלִיתָאָה אַפִּיק אַרְעָא מִגּוֹ מַיָּא, וְאַכְנִיש לְמַיָּא, וַעֲבַד מֵהַהוּא כְּנִישׁוּ דְּאִתְכְּנָשׁוּ לְאֲתָר חַד, יַמָּא. וְאַתְנֵי בְּיַמָּא לְמֶעְבַּר לְיִשְׂרָאֵל בְּגַוֵּיהּ בְּיַבֶּשְׁתָּא, וּלְמִטְבַּע לְמִצְרָאֵי, וְכַךְ הֲוָה, דִּכְתִיב וַיָּשֶׁב הַיָּם לְפָנוֹת בֹּקֶר לְאֵיתָנוֹ. אַל תִּקְרֵי לְאֵיתָנוֹ, אֶלָּא לִתְנָאוֹ, לְמַה דְּאַתְנֵי עִמֵּיהּ קוּדְשָׁא בְּרִיךְ הוּא, בְּעוֹבָדָא דְּבְרֵאשִׁית. תּוּ אַתְנֵי בְּאַרְעָא, דְּתִפְתַּח יַת פּוּמָהָא בְּמַחְלְקוֹתָא דְּקָרַח, וְתִבְלַע לְקָרַח וּלְכָל כְּנִישָׁתֵיהּ, וְכַךְ הֲוָה, דִּכְתִיב וַתִּפְתַּח הָאָרֶץ אֶת פִּיהָ וְתִבְלַע אוֹתָם וְאֶת קֹרַח.

78. בְּיוֹמָא רְבִיעָאָה, בָּרָא שִׁמְשָׁא וְסִיהֲרָא, דִּכְתִיב יְהִי מְאֹרֹת בִּרְקִיעַ הַשָּׁמַיִם, וְאַתְנֵי עִם שִׁמְשָׁא, לְמֶהֱוֵי קָאֵים בְּפַלְגוּ שְׁמַיָּא בְּיוֹמֵי דִּיהוֹשֻׁעַ, דִּכְתִיב וַיַּעֲמֹד הַשֶּׁמֶשׁ בַּחֲצִי הַשָּׁמַיִם. אַתְנֵי בְּכֹכָבַיָּא לְמֶעְבַּד קְרָבָא בְּסִיסְרָא, דִּכְתִיב הַכּוֹכָבִים מִמְּסִלּוֹתָם נִלְחֲמוּ עִם סִיסְרָא.

78. On the fourth day He created the sun and moon, as is written: "let there be lights in the firmaments of heaven" (Beresheet 1-14), and stipulated that with the sun, that it will stand on the zenith in the days of Joshua, as is written: "so the sun stood still in the middle of the sky" (Hoshea 10:13). He stipulated with the stars that they would fight Sisra, as is written: "the stars in their courses fought against Sisra" (Shoftim 5:20).

79. בְּיוֹמָא חֲמִישָׁאָה בָּרָא נוּנֵי יַמָּא, וְעוֹפֵי דִּשְׁמַיָּא, אַתְנֵי בְּעוֹפֵי לְמֵיזָן עוֹרְבִים לְאֵלִיָּהוּ, בְּזִמְנָא דְּעָצַר לִשְׁמַיָּא, דִּכְתִיב וְאֶת הָעוֹרְבִים צִוִּיתִי לְכַלְכְּלֶךָ שָׁם. צִוִּיתִי דַּיְיקָא. וְאַתְנֵי בְּנוּנֵי יַמָּא לְאִזְדַּמְנָא נוּנָא חַד, לְמִבְלַע לֵיהּ לְיוֹנָה, וּלְאַשְׁדָּאָה לֵיהּ לְבַר.

79. On the fifth day, He created the fish of the sea and the birds in the sky. He stipulated with the birds that the ravens would feed Elijah as is written: "and I have commanded the ravens to feed you there" (I Melachim 17:4); "commanded" precisely, AT THE WORKS OF CREATION. Also He stipulated with the fish that one fish would come and swallow Jonah, and then vomit him out.

80. בְּיוֹמָא שְׁתִיתָאָה בָּרָא לְאָדָם, וְאַתְנֵי עִמֵּיהּ, דְּתִפּוֹק מִנֵּיהּ אִתְּתָא, דְּתֵיזוּן לְאֵלִיָּהוּ, דִּכְתִיב הִנֵּה צִוִּיתִי שָׁם אִשָּׁה אַלְמָנָה לְכַלְכְּלֶךָ. הִנֵּה צִוִּיתִי, מִיּוֹמָא דְּאִתְבְּרֵי עָלְמָא. וְכֵן בְּכָל עוֹבְדָא וְעוֹבְדָא דְּאִתְחַדֵּשׁ בְּעָלְמָא, קוּדְשָׁא בְּרִיךְ הוּא פָּקִיד הַהוּא עוֹבְדָא מִיּוֹמָא דְּאִתְבְּרֵי עָלְמָא. אוּף הָכָא, וַיֹּאמֶר יְיָ׳ לַדָּג. וַיֹּאמֶר, מִשִּׁית יוֹמִין דִּבְרֵאשִׁית קָאָמַר לֵיהּ.

80. On the sixth day He created Adam, and stipulated with him that a certain woman would descend from him and sustain Elijah, as is written: "behold, I have commanded a widow woman there to sustain you" (I Melachim 17:9). I have commanded, namely, at the time of the Creation of the World. In the same manner, "Hashem spoke to the fish," spoke on the six days of Creation.

7. Jonah descended into the ship

In this section Rabbi Aba draws an extended parallel between the story of Jonah who went down into the ship, and the soul of man that descends into this world to dwell in the body of man. The soul is called Jonah (deceived) because after it enters the body it is deceived by the world. Because man in this world is a sinner, God rouses a mighty tempest, that is his prosecution. The soul must use his good inclination and repent of his offenses. The tempest that is the prosecution asks the king to sentence the prisoners; the counselors come forth to defend and accuse, and the prosecution asks for judgment. If the man is not found innocent those who pleaded his cause can not bring him back into this world, and the tempest grows stronger. Then three appointed messengers descend upon him: one to write down his merits and misdeeds, one to do the reckoning of the days, and one who was with him still in his mother's womb. The prosecution does not subside until the man is taken to the cemetery. If he is righteous they proclaim him homage, but if he is wicked they proclaim woe to him. Rabbi Aba says that the grave is the fish that swallowed Jonah. He describes what happens as the body decays and the man is judged and the Nefesh and the body are chastised. When the Nefesh ascends after thirty days the body rots until God rises to resurrect the dead. At that time the angel of death will depart from the world, God will destroy death forever, and there will be no more tears. Some of those in the cemetery will resurrect and some will not. Yisrael will be the first to awaken. Rabbi Aba then lists the seven ordeals that await man when he dies, and says that when King David looked at all these judgments waiting for man he hastened to bless the Holy Name while there was still time.

81. הָכָא אִית לָן סֻמָּךְ עָלְמָא, עַל עוֹבְדִין דִּבְנֵי נָשָׁא בְּהַאי עָלְמָא. יוֹנָה דְּנָחַת לַסְּפִינָה, דָּא אִיהִי נִשְׁמְתָא דְּבַר נָשׁ, דְּנַחְתָּא לְהַאי עָלְמָא לְמֶהֱוֵי בְּגוּפָא דְּב״נ. אֲמַאי אִתְקְרֵי יוֹנָה. בְּגִין דְּכֵיוָן דְּאִשְׁתְּתְּפַת בְּגוּפָא, כְּדֵין אִיהִי יוֹנָה בְּהַאי עָלְמָא. כְּמָה דְּאִתְּמַר, וְלָא תוֹנוּ אִישׁ אֶת עֲמִיתוֹ. וּכְדֵין בַּר נָשׁ אָזִיל בְּהַאי עָלְמָא, כְּסְפִינָה בְּגוֹ יַמָּא רַבָּא, דְּחֲשִׁיבַת לְאִתְּבְּרָא, כד״א וְהָאֳנִיָּה חִשְּׁבָה לְהִשָּׁבֵר.

81. At all events, we find support here, BECAUSE A VERSE ALWAYS RETAINS ITS LITTERAL MEANING, concerning people's actions in this world. The story of Jonah, who went down into the ship, is analogous to the human soul, that descends into this world to dwell in a human body. Why is it called Jonah (deceived)? Because after it joins the body, it is deceived in this world, THAT IS, BY THE BODY, WHICH DEFRAUDS IT, as was said "You shall not therefore defraud (Heb. tonu) one another" (Vayikra. 25:17). And then a man walks about this world like a ship in a great ocean about to break, as written: "and the ship seemed likely to be wrecked" (Yonah 1:4).

82. וּבַר נָשׁ כַּד אִיהוּ בְּהַאי עָלְמָא חִטֵּי, וְחָשִׁיב דְּעָרַק מִקַּמֵּי מָארֵיהּ. וְלָא אַשְׁגַּח בְּהַהוּא עָלְמָא. וּכְדֵין אַטִּיל קוּדְשָׁא בְּרִיךְ הוּא רוּחַ סְעָרָה תַּקִּיפָא. דָּא אִיהִי גְּזֵירַת דִּינָא, דְּקַיְּימָא תְּדִיר קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא. וּבְעָאת דִּינָא דְּבַר נָשׁ מִקַּמֵּיהּ, וְדָא אִיהוּ דְּקָא מָטֵי לַסְּפִינָה, וְאַדְכַּר חוֹבוֹי דְּבַר נָשׁ לְאִתְּפְסָא לֵיהּ.

82. And when man in this world is a sinner and thinks he has fled from his Master, because HIS MASTER does not pay attention to this world, the Holy One, blessed be He, rouses a windstorm, which is the prosecution that always stands before Him and demands to punish that man. And this WINDSTORM came to the ship, and mentioned the sins of the man it wishes to take.

83. כֵּיוָן דְּאִתְּפַס בַּר נָשׁ עַל יְדָא דְּהַהִיא סְעָרָה בְּבֵי מַרְעֵיהּ, מַה כְּתִיב וְיוֹנָה יָרַד אֶל יַרְכְּתֵי הַסְּפִינָה וַיִּשְׁכַּב וַיֵּרָדַם. אע״ג דְּבַר נָשׁ בְּבֵי מַרְעֵיהּ, נִשְׁמְתָא לָא אִתְּעָרַת לְאָתְבָא קֳמֵי מָארֵיהּ, לְמִפְרַק חוֹבוֹי. מָה כְּתִיב, וַיִּקְרַב אֵלָיו רַב הַחוֹבֵל. מַאן רַב הַחוֹבֵל. דָּא יֵצֶר טוֹב, דְּאִיהוּ מַנְהִיג כֹּלָּא. וַיֹּאמֶר לוֹ מַה לְּךָ נִרְדָּם קוּם קְרָא אֶל אֱלֹהֶיךָ וְגוֹ׳. לָאו שַׁעֲתָא הוּא לְמִדְּמָךְ, דְּהָא סַלְּקִין לָךְ לְדִינָא, עַל כָּל מָה דְּעַבְדַּת בְּהַאי עָלְמָא, תּוּב מֵחוֹבָךְ.

83. And since man is seized by that windstorm, he lies in his sickbed, as is written "but Jonah was gone down into the recesses of the ship; and he lay down and was fast asleep" (Yonah 1:5). Though man is lying down sick, the soul does not waken to repent before its Master to redeem his sins. It is written: "so the shipmaster came to him" (Ibid. 6); who is the shipmaster? the Good Inclination that guides everyone? "And said to him, What do you mean, O sleeper? arise, call upon your Elohim..." (Ibid.). This is not the time to sleep, because you are being brought to judgment for all you have done in this world. Repent your offenses.

84. אִסְתָּכַּל בְּמִלִּין אִלֵּין, וְתוּב לְמָארָךְ. מָה מְלַאכְתָּךְ דְּאַתְּ עַסְקַת בָּהּ בְּהַאי עָלְמָא, וְאוֹדֵי עָלָהּ קֳמֵי מָארָךְ. וּמֵאַיִן תָּבֹא, אִסְתָּכַּל מֵאַיִן בָּאת, מִשִּׁפָּה סְרוּחָה, וְלָא תִּתְגָּאֵי קַמֵּיהּ. מָה אַרְצָךְ, אִסְתָּכַּל דְּהָא מֵאַרְעָא אִתְבְּרִיאַת, וּלְאַרְעָא תִּיתוּב. וְאִי מִזֶּה עַם אָתָּה, אִסְתָּכַּל אִי אִית לָךְ זְכוּ דַּאֲבָהָן, דְּיָגִין עָלָךְ.

84. Consider these things and repent before your master. "What is your occupation?" with which you have been occupied in this world, confess it before your Master. "And where do you come from?" consider whence you came: "a putrid drop," and you shall not be arrogant before Him. "What is your country?" see that you were created from earth, and to earth you shall return. "And of what people are you?" look for ancestral merits to protect you.

85. כֵּיוָן דְּסַלְּקִין לֵיהּ לְדִינָא, בְּבֵי דִינָא דִּלְעֵילָא, הַהִיא סְעָרָה, דְּאִיהִי גְּזֵרַת דִּינָא, דְּסָעִיר עָלֵיהּ דְּבַר נָשׁ, תַּבְעַת מִן מַלְכָּא לְמֵידָן אִינּוּן תְּפִיסִין דְּמַלְכָּא, וְכֻלְּהוּ אַתְיָין חַד חַד קֳמֵיהּ. בֵּיהּ שַׁעֲתָא אִתְקְרִיבוּ בֵּי דִינָא. אִית מִנְּהוֹן דְּפַתְחֵי בִּזְכוּת, וְאִית מִנְּהוֹן דְּפַתְחֵי בְּחוֹבָה. וּגְזֵרַת דִּינָא תַּבְעַת דִּינָא.

85. Once he is brought up to the supernal court, the windstorm, which is the Prosecution that storms against him, demands from the King to sentence the King's prisoners, and they all approach HIM one by one. At that time the court opens. Some defend him, and others accuse him. And the Prosecution asks for punishment.

86. וְאִי הַהוּא ב״נ לָא זָכֵי בְּדִינָא, מַה כְּתִיב. וַיַּחְתְּרוּ הָאֲנָשִׁים לְהָשִׁיב אֶל הַיַּבָּשָׁה וְלֹא יָכֹלוּ. מִשְׁתַּדְּלִין אִינּוּן דְּאוֹרוּ זְכוּתֵיהּ לְאָתְבָא לֵיהּ לְהַאי עָלְמָא, וְלָא יָכְלוּ. מַאי טַעְמָא. כִּי הַיָּם הוֹלֵךְ וְסוֹעֵר עֲלֵיהֶם, גְּזֵרָה דְּדִינָא, אָזִיל וְסָעִיר בְּחוֹבוֹי דְּב״נ, וְאִתְגַּבָּר עָלַיְיהוּ.

86. And if that man was not found innocent, it is written, "the men rowed hard to bring the ship back to land; but they could not" (Ibid. 13). Those who pleaded his cause try to bring him back into this world but cannot. Why is that? "for the sea grew more and more tempestuous against them," the Prosecution storms with his sins and grows stronger because of them.

87. כְּדֵין נַחְתִּין עָלֵיהּ תְּלַת שְׁלִיחָן מְמָנָן, חַד, דִּכְתִיב כָּל זַכְוָון, וְכָל חוֹבִין, דְּעָבַד בַּר נָשׁ בְּהַאי עָלְמָא. וְחַד דְּעָבִיד חוּשְׁבָּן יוֹמוֹי. וְחַד דַּהֲוָה אָזִיל עִמֵּיהּ, כַּד הֲוָה בִּמְעֵי אִמֵּיהּ. וְהָא אוֹקִימְנָא דִּגְזֵרַת דִּינָא לָא שָׁכִיךְ, עַד הַהוּא זִמְנָא דִּכְתִיב, וַיִּשְׂאוּ אֶת יוֹנָה. וַיִּשְׂאוּ: כַּד נַטְלֵי לֵיהּ מִבֵּיתֵיהּ, לְבֵי קִבְרֵי.

87. Then three appointed messengers descend upon him; the one writes down all his merits and misdeeds. THESE ARE LIKE TWO COLUMNS, RIGHT AND LEFT; THE MERITS ARE ON THE RIGHT AND THE MISDEEDS ON THE LEFT. Another does the reckoning of the days, LIKE THE RECONCILING CENTRAL COLUMN THAT WEIGHS THEM. Yet another was with him in his mother's womb. THIS IS THE SECRET OF MALCHUT, THE SECRET OF THE VERSE "WHEN HIS CANDLE SHONE UPON MY HEAD" (IYOV 29:2), THAT REFERS TO THE MONTHS OF PREGNANCY. And we explained that the Prosecution does not subside until, as is written: "they took up Jonah" (Yonah 1:15). "They took up" THAT IS, when they take him from his home to the cemetery.

88. כְּדֵין מַכְרִיזֵי עֲלוֹי. אִי אִיהוּ זַכָּאָה, מַכְרִיזֵי עָלֵיהּ וְאַמְרֵי, הָבוּ יְקָר לְדִיוּקְנָא דְּמַלְכָּא, יָבֹא שָׁלוֹם יָנוּחוּ עַל מִשְׁכְּבוֹתָם הֹלֵךְ נְכֹחוֹ. מנ״ל. דִּכְתִיב וְהָלַךְ לְפָנֶיךָ צִדְקֶךָ כְּבוֹד יְיָ יַאַסְפֶךָ. וְאִי חַיָּיבָא אִיהִי, מַכְרִיזֵי עָלֵיהּ וְאָמְרוּ, וַוי לֵיהּ לִפְלָנְיָא. טָב לֵיהּ דְּלָא יִתְבְּרֵי. כְּדֵין מַה כְּתִיב, וַיִּטְלֻהוּ אֶל הַיָּם וַיַּעֲמֹד הַיָּם מִזַּעְפּוֹ. כַּד עָאלִין לֵיהּ לְבֵי קִבְרֵי דְּאִיהוּ אֲתָר דְּדִינָא. כְּדֵין גְּזֵרַת דִּינָא דַּהֲוָה סָעִיר, שָׁכִיךְ מִזַּעְפֵּיהּ. וְנוּנָא דְּבָלַע לֵיהּ, דָּא אִיהוּ קִבְרָא.

88. Then proclamation is made concerning him. If he is righteous, it is thus proclaimed: render homage to the image of the King. "He that walks in his uprightness shall enter in peace to them that rest in their graves" (Yeshayah 57:2). Whence do we know this? from the words: "and your righteousness shall go before you, the glory of Hashem shall be your rearguard" (Yeshayah 58:8). But if he be wicked, it is thus proclaimed: woe to that man, for it would be better for him not to be born. And then it is written: "and cast him into the sea; and the sea ceased from its raging," meaning that they put him in his grave, which is the place of punishment. Then the Prosecution, which was storming AND SOUGHT PUNISHMENT, is NOW soothed from its wrath, SINCE WHAT IT WANTED CAME TO PASS. And the fish that swallowed him is his grave.

89. מַה כְּתִיב, וַיְהִי יוֹנָה בִּמְעֵי הַדָּג. מְעוֹי דְּדָג, דָּא אִיהוּ בֶּטֶן שְׁאוֹל. מְנָלָן. דִּכְתִיב מִבֶּטֶן שְׁאוֹל שִׁוַּעְתִּי. וְאִיהוּ בִּמְעֵי דְּנוּנָא הֲוָה, וְקָארֵי לֵיהּ בֶּטֶן שְׁאוֹל, שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לֵילוֹת, אִלֵּין תְּלַת יוֹמִין, דְּבַר נָשׁ בְּקִבְרָא, וְאִתְבְּקָעוּ מֵעוֹי.

89. It is written: "And Jonah was in the belly of the fish" (Yonah 2:1). The belly of the fish is the belly of Sheol. We know that from the verse "out of the belly of Sheol I cried" (Ibid. 3) for Jonah was in the belly of the fish and called it the belly of Sheol. "three days and three nights" (Ibid. 1) resembles the three days that man is in the grave before his bowels split open.

90. לְבָתַר תְּלָתָא יוֹמִין, הַהוּא טִנּוּפָא אִתְהַפַּךְ עַל אַנְפּוֹי, וְאוֹמֵר לוֹ טוֹל מַה דִּיהָבַת בִּי. אַכְלַת וְשָׁתִית כָּל יוֹמָא, וְלָא יָהַבְתְּ לְמִסְכֵּנֵי, וְכָל יוֹמָךְ הֲווֹ כְּחַגִּין וּכְמוֹעֲדִין, וּמִסְכֵּנֵי הֲווֹ כַּפְנִין, דְּלָא אַכְלוּ בַּהֲדָךְ, טוֹל מַה דִּיהָבַת בִּי. הָדָא הוּא דִּכְתִיב וְזֵרִיתִי פֶרֶשׁ עַל פְּנֵיכֶם וגו׳, וְהָא אוֹקִימְנָא.

90. After three days, the filth IN HIS BOWELS is spilt on his face, and says to him: take what you put in me. You ate and drank all day and gave not to the poor; all your days were like feasts and holidays, while the poor were hungry because they did not eat with you. Take what you put in me. This is implied by the verse "and I will spread dung upon your faces" (Malachi 2:3). We already explained that.

91. לְבָתַר דָּא, מִתְּלָתָא יוֹמִין וּלְהָלְאָה, כְּדֵין אִתְדָּן בַּר נָשׁ מֵעֵינוֹי, מִידּוֹי, וּמֵרַגְלוֹי, וְאוּקְמוּהָ עַד תְּלָתִין יוֹמִין. כָּל אִינּוּן תְּלָתִין יוֹמִין, אִתְדָּנוּ נַפְשָׁא וְגוּפָא כַּחֲדָא. וּבְגִינֵי כַּךְ אִשְׁתְּכַח נִשְׁמְתָא לְתַתָּא בְּאַרְעָא, דְּלָא סַלְקַת לְאַתְרָהּ. כְּאִתְּתָא דִּיתְבַת לְבַר, כָּל יוֹמֵי מְסַאֲבוּתָא. לְבָתַר, נִשְׁמְתָא סַלְקָא, וְגוּפָא אִתְבְּלֵי בְּאַרְעָא. עַד הַהוּא זִמְנָא דְּיִתְעַר קוּדְשָׁא בְּרִיךְ הוּא לְמֵיתַיָּיא.

91. After three days, man is judged for his eyes FOR LOOKING AT WHAT IS FORBIDDEN, for his hands FOR DOING WHAT IS FORBIDDEN, for his legs FOR GOING TO COMMIT SIN. And it was said that IT LASTS up to thirty days. During those thirty days the Nefesh and body are chastised together. For that reason the soul remains down on earth and does not rise to its place, like a woman who sits apart all the days of her impurity. Afterwards the Soul ascends and the body rots in the dust, until the time comes, when the Holy One, blessed be He, awakens to RESURRECT the dead.

92. And a voice will rise in the cemetery and say, "Awake and sing, you that dwell in dust, for your dew is as the dew on herbs, and the earth shall cast out the shades of the dead" (Yeshayah 26:19). When will that be? when the Angel of Death departs from the world, as said in the verse "He will destroy death for ever..." (Yeshayah 25:8) Since He will destroy death for ever then "and Hashem Elohim will wipe away tears from off all faces, and the insult of His people shall He take away from off all the earth" (Ibid.). Then it is written: "And Hashem spoke to the fish, and it vomited out Jonah upon the dry land" (Yonah. 2:11).

92. וּזְמִינָא קָלָא חֲדָא לְאִתְעָרָא בְּבֵי קִבְרֵי, וְיֵימָא, הָקִיצוּ וְרַנְּנוּ שׁוֹכְנֵי עָפָר כִּי טַל אוֹרוֹת טַלֶּךָ וָאָרֶץ רְפָאִים תַּפִּיל. אֵימָתַי יְהֵא דָּא. בְּזִמְנָא דְּיִתְעַבַּר מַלְאָךְ הַמָּוֶת מֵעָלְמָא, דִּכְתִיב בִּלַּע הַמָּוֶת לָנֶצַח וְגוֹ'. כֵּיוָן דְּבִלַּע הַמָּוֶת לָנֶצַח, לְבָתַר, וּמָחָה יְיָ' אֱלֹהִים דִּמְעָה מֵעַל כָּל פָּנִים וְחֶרְפַּת עַמּוֹ יָסִיר מֵעַל כָּל הָאָרֶץ. כְּדֵין כְּתִיב, וַיֹּאמֶר יְיָ' לַדָּג וַיָּקִא אֶת יוֹנָה אֶל הַיַּבָּשָׁה.

93. Since that voice has risen from among the graves, all the graves vomited out the dead that were in them. This is the meaning of "and cast out the shades of the dead (Heb. refaim also 'healed')." What is meant by "cast out"? IT MEANS THAT it will vomit them out. What are refaim? They are those who received healing, WERE HEALED AND BECAME like they were before their, and the bones were healed together. These are called refaim.

93. כֵּיוָן דְּאִתְעַר הַהוּא קָלָא בֵּינֵי קִבְרֵי, כְּדֵין כָּל קִבְרַיָּיא יָקִיאוּ לְאִינּוּן מֵתַיָּיא דִּבְהוֹן לְבַר. הה"ד וָאָרֶץ רְפָאִים תַּפִּיל. מַאי תַּפִּיל. דְּיָקִיא לוֹן לְבַר. רְפָאִים, מַהוּ רְפָאִים. דְּקַבִּילוּ. אַסְוָותָא כְּמִלְּקַדְמִין, וְאַתְּסִיאוּ גַּרְמִין בְּגַרְמִין. וְאִלֵּין אִקְרוּן רְפָאִים.

94. And if you ask why it is written: "the shades of the dead shall not rise" (Yeshayah 26:14), HE ANSWERS: surely all the inhabitants of the world will heal by themselves in the cemetery, but some will resurrect and some will not, NAMELY, THOSE WHO DID NOT BELIEVE IN RESURRECTION. Concerning this the verse says, "the shades of the dead shall not rise." Happy is the portion of Yisrael, about whom is written: "my dead body shall arise" (Ibid. 19). And in that fish, WHO SWALLOWED JONAH, I found IMPLIED words that may heal the whole world, TO WIT, RESURRECT THE DEAD, AS WAS EXPLAINED.

94. וְאִי תֵּימָא, הָא כְּתִיב רְפָאִים בַּל יָקוּמוּ. אֶלָּא וַדַּאי כָּל עָלְמָא יִתְסוּן גַּרְמִין בְּבֵי קִבְרֵי, אֲבָל מִנְּהוֹן יְקוּמוּן, וּמִנְּהוֹן לָא יְקוּמוּן. וְעַל דָּא כְּתִיב רְפָאִים בַּל יָקוּמוּ. זַכָּאָה חוּלְקֵהוֹן דְּיִשְׂרָאֵל, דִּכְתִיב בְּהוּ נְבֵלָתִי יְקוּמוּן. וּבְהַאי נוּנָא, אַשְׁכַּחְנָא מִלִּין לְאַסְוָותָא, דְּכָל עָלְמָא.

95. This fish, when he swallowed Jonah, died, and Jonah was in it for three days. Afterwards it was restored to life and vomited Jonah out. And we talked about the verse, "Then Jonah prayed to Hashem his Elohim out of the fish's belly" (Yonah 1:2) The word 'fish' also appears in the verse "And the fish that is in the river died" (Shemot 7:21); ALSO HERE THE FISH DIED. And we explained that in a similar way, the land of Yisrael will be the first to awaken, MEANING THAT IT WILL BE PURIFIED OF ALL THE WICKED PEOPLE; AND LIKE THE FISH OF JONAH IT WILL RESURRECT. Afterwards, "and the earth shall cast out the shades of the dead" (Yeshayah 26:19), BY LATER VOMITTING THE DEAD AND THEY WILL REVIVE, AS WAS MENTIONED.

95. הַאי נוּנָא כֵּיוָן דְּבִלַּע לְיוֹנָה מִית. וּבֵיהּ הֲוָה יוֹנָה תְּלָתָא יוֹמִין, לְבָתַר אִתְקַיָּים כְּמִלְּקַדְמִין, וְאָקִי לְיוֹנָה לְבַר, וְהָא אוּקְמוּהָ, דִּכְתִיב וַיִּתְפַּלֵּל יוֹנָה אֶל יְיָ' אֱלֹהָיו מִמְּעֵי הַדָּגָה. כְּתִיב הָכָא הַדָּגָה, וּכְתִיב הָתָם וְהַדָּגָה אֲשֶׁר בַּיְּאוֹר מֵתָה, וְהָא אוּקְמוּהָ. כְּגַוְונָא דָּא, זְמִינַת אַרְעָא דְּיִשְׂרָאֵל לְאִתְעָרָא בְּקַדְמֵיתָא, וּלְבָתַר וָאָרֶץ רְפָאִים תַּפִּיל.

96. As we said, seven ordeals await man, when he departs AND PASSES AWAY from the world. The first is the high ordeal when the Spirit leaves the body, WHICH IS THE ORDEAL OF DEATH. The second is when his deeds and words march before him and proclaim his worth. The third one is when he enters the grave. The fourth one is the ordeal of the grave. The fifth one is the ordeal of the worms THAT EAT HIM. The sixth is the ordeal of Gehenom. The seventh is the ordeal of the Spirit, that roams about the world without a resting place, until his deeds are perfected AND PURIFIED. For that reason a man should always examine his deeds, and repent before his Master.

96. וְהָא אוֹקִימְנָא, דְּשִׁבְעָה דִּינִין יַחֲלִפּוּן עָלֵיהּ דְּבַר נָשׁ, כַּד נָפִיק מֵהַאי עָלְמָא. חַד, הַהוּא דִּינָא עִלָּאָה, כַּד נָפִיק רוּחָא מִן גּוּפָא. ב', כַּד עוֹבְדוֹי וּמִלּוֹי אַזְלִין קָמֵיהּ וּמַכְרְזֵי עֲלוֹי. ג', כַּד עָיֵיל לְקִבְרָא. ד', דִּינָא דְּקִבְרָא. ה', דִּינָא דְּתוֹלַעְתָּא. ו', דִּינָא דְּגֵיהִנָּם. ז', דִּינָא דְּרוּחָא דְּאַזְלָא וְשָׁאטַת בְּעָלְמָא, וְלָא אַשְׁכַּחַת אֲתָר נַיְיחָא, עַד דְּיִשְׁתְּלִים עוֹבְדוֹי. בג"ד, בְּעֵי בַּר נָשׁ לְאִסְתַּכְּלָא תְּדִיר בְּעוֹבְדוֹי, וְיֵתוּב קָמֵי מָרֵיהּ.

97. וְכַד אִסְתָּכַּל דָּוִד מַלְכָּא בְּדִינִין אִלֵּין דְּבַר נָשׁ, אַקְדִּים וְאָמַר בָּרְכִי נַפְשִׁי אֶת יְיָ׳, עַד לָא תִּפּוּק מִן עָלְמָא, בְּעוֹד דְּאַנְתְּ אִשְׁתְּכַחַת עִם גּוּפָא. וְכָל קָרְבַּי אֶת שֵׁם קָדְשׁוֹ, אִינּוּן שַׁיְיפָא גּוּפָא, דְּמִשְׁתַּתְּפֵי כַּחֲדָא בְּרוּחָא. הַשְׁתָּא דְּתִשְׁתַּכְּחוּן עִמָּהּ, אַקְדִּימוּ לְבָרְכָא שְׁמָא קַדִּישָׁא, עַד לָא יִמְטֵי זִמְנָא דְּלָא תֵּיכְלוּן לְבָרְכָא, וּלְאָתָבָא בְּתִיּוּבְתָּא, וְעַל דָּא אָמַר בָּרְכִי נַפְשִׁי אֶת יְיָ׳ הַלְלוּיָהּ. אָתוּ אִינּוּן חַבְרַיָּיא וְנַשְׁקוּ רֵישֵׁיהּ.

8. The book above and the book below

Rabbi Chiya explains in this section the written and hidden Torah above and the Oral Torah below. He says that when God created the world, He did so solely for Yisrael so they would come and receive the Torah; by the Torah the world was created and upon the Torah it perseveres. The man who studies Torah is saved from the ordeal of this world, the ordeal of the angel of death who cannot have power over him, and the ordeal of Gehenom. The Torah above, that is Chochmah, is referred to as a book of remembrance, the sign of the holy covenant. The Torah below, that is Malchut, is referred to as a book of reckoning. The supernal wisdom is hidden in the palace of the Torah above, but wisdom is revealed in the lower Torah when one deciphers it.

98. רִבִּי חִיָּיא פָּתַח וְאָמַר, קְחוּ מֵאִתְּכֶם תְּרוּמָה לַיְיָ׳. ת"ח קוּדְשָׁא בְּרִיךְ הוּא כַּד בְּרָא עָלְמָא, לָא בְּרָא לֵיהּ, אֶלָּא בְּגִין דְּיֵיתוּן יִשְׂרָאֵל, וּיְקַבְּלוּן אוֹרַיְיתָא. בְּאוֹרַיְיתָא אִתְבְּרֵי עָלְמָא, וְעַל אוֹרַיְיתָא קַיְּימָא. הֲדָא הוּא דִּכְתִיב, אִם לֹא בְּרִיתִי יוֹמָם וָלַיְלָה חֻקּוֹת שָׁמַיִם וָאָרֶץ לֹא שָׂמְתִּי. אוֹרַיְיתָא אִיהִי אַרְכָּא דְּחַיֵּי בְּהַאי עָלְמָא, וְאַרְכָּא דְּחַיֵּי בְּעָלְמָא דְּאָתֵי.

98. Rabbi Chiya opened the discussion with the text, "Take from among you an offering to Hashem" (Shemot 35:5). Come and see, when the Holy One, blessed be He, created the world, He did so solely so that Yisrael would come and receive the Torah. By the Torah the world was created and upon the Torah it perseveres. This is the meaning of "Were it not for my covenant that endures day and night, the ordinances of heaven and earth I would not have appointed" (Yirmeyah 33:25). The Torah is length of life in this world and length of life in the World to Come.

99. וְכָל מַאן דְּאִשְׁתַּדָּל בְּאוֹרַיְיתָא, כְּאִלּוּ אִשְׁתַּדַּל בְּהֵיכָלֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא. דְּהֵיכְלָא עִלָּאָה דְּקוּדְשָׁא בְּרִיךְ הוּא, אוֹרַיְיתָא אִיהִי וְכַד בַּר נָשׁ עָסִיק בְּאוֹרַיְיתָא, קוּדְשָׁא בְּרִיךְ הוּא קָאֵים תַּמָּן, וְאָצִית לְקָלֵיהּ, כְּמָה דִּכְתִיב, וַיַּקְשֵׁב יְיָ׳ וַיִּשְׁמָע וְגוֹ׳. וְאִשְׁתְּזִיב ב"נ מִתְּלַת דִּינִין: מִדִּינָא דְּהַאי עָלְמָא. וּמִדִּינָא דְּמַלְאָךְ הַמָּוֶת, דְּלָא יָכִיל לְשַׁלְטָאָה עָלֵיהּ. וּמִדִּינָא דְּגֵיהִנָּם.

99. And whoever studies the Torah, it is as if he labors in the palace of the Holy One, blessed be He; for the palace of the Holy One, blessed be He, WHICH IS MALCHUT, is the Torah. NAMELY, THE ORAL LAW IS THE SECRET OF MALCHUT. And when a man studies the Torah, the Holy One, blessed be He, stands and listens to his voice, as says "and Hashem hearkened, and heard it..." (Malachi 3:16). This saves man from three ordeals; the ordeal of this world, and the ordeal of the Angel of Death who cannot have power over him, and the ordeal of Gehenom.

100. וַיִּכָּתֵב סֵפֶר זִכָּרוֹן. מַאי אִיהוּ. אֶלָּא אִית סֵפֶר לְעֵילָא, וְאִית סֵפֶר לְתַתָּא. זִכָּרוֹן אֶת קַיְּימָא קַדִּישָׁא, דְּנָטִיל וְכָנִיש לְגַבֵּיהּ, כָּל חַיִּין דִּלְעֵילָא. סֵפֶר זִכָּרוֹן תְּרֵין דַּרְגִּין דְּאִינּוּן חַד, וְרָזָא דָּא שֵׁם הָוָי"ה שֵׁם חַד. יְהוָ"ה חַד. וְכֻלָּא מִלָּה חֲדָא.

100. "And a book of remembrance was written" (Ibid.): HE ASKS: What is a book of remembrance? AND REPLIES THAT there is a book above, WHICH IS CHOCHMAH, and a book below, WHICH IS MALCHUT. 'Remembrance' is the sign of the holy covenant, WHICH IS YESOD, that receives and gathers to itself all life from above, ALL THE SUPERNAL MOCHIN. The book of remembrance consists of two grades that are one. This is the secret of the name of Yud Hei Vav Hei: name is one, NAMELY MALCHUT, Yud Hei Vav Hei is one, NAMELY ZEIR ANPIN. Together they are one word; IN THE SAME MANNER THE BOOK OF REMEMBRANCE IS ONE WORD, THOUGH IT INCLUDES TWO GRADES: MALCHUT AND YESOD.

101. בְּגִין דְּאִית שֵׁם, וְאִית שֵׁם, שֵׁם לְעֵילָא, דְּאִיהוּ אִתְרְשִׁים מִמַּה דְּלָא יְדִיעַ, וְלָא אִתְרְמִיז בִּידִיעָה כְּלַל. וְדָא אִקְרֵי נְקוּדָה עִלָּאָה. שֵׁם לְתַתָּא, דְּאִקְרֵי שֵׁם, מִקְצֵה הַשָּׁמַיִם וְעַד קְצֵה הַשָּׁמַיִם, בְּגִין דְּקְצֵה הַשָּׁמַיִם אִקְרֵי זִכָּרוֹן. וְהַאי שֵׁם, אִיהוּ נְקוּדָה דִּלְתַתָּא, דְּאִיהוּ שֵׁם מֵהַהוּא זִכָּרוֹן, דְּאִיהוּ קְצֵה הַשָּׁמַיִם, דְּנָטִיל כָּל חַיִּין דִּלְעֵילָא. וְדָא אִיהוּ קְצֵה הַשָּׁמַיִם דִּלְתַתָּא. וְשֵׁם דִּילֵיהּ אִיהִי נְקוּדָה דִּלְתַתָּא. נְקוּדָה דָּא, אִיהוּ סֵפֶר דְּקַיְּימָא בְּחוּשְׁבָּנָא, וְדָא הוּא וּלְחוֹשְׁבֵי שְׁמוֹ. סֵפֶר דְּקָאֲמַרְן, וְשֵׁם, חַד מִלָּה הוּא, בְּכָל סִטְרִין.

101. For there is a name and there is a name. HE EXPLAINS, THERE IS a name above, that is implied by that which is unknown and not alluded to by any information, NAMELY BY KETER, called the upper point, WHICH IS CHOCHMAH. AND THERE IS a name below, MALCHUT, that is called 'name', AS WRITTEN: "and from the one end of the heaven to the other" (Devarim 4:32). The end of the heaven, THAT IS YESOD, is called remembrance, and that name is the point below YESOD, NAMELY MALCHUT, which is the name of that remembrance, which is the end of the heaven that draws all supernal vitality, THAT IS THE MOCHIN. And there is the lower end of heaven, YESOD, whose name is the lower point, MALCHUT. This point is a book that can be numbered, MEANING THE MOCHIN OF COUNTING, which is the meaning of: "for those who...took heed of (lit. 'counted') His name," AS WRITTEN: "AND A BOOK OF REMEMBRANCE WAS WRITTEN BEFORE HIM FOR THOSE WHO FEARED HASHEM, AND TOOK HEED OF HIS NAME" (MALACHI 3:16). AND THIS BOOK OF REMEMBRANCE IS FOR THOSE WHO "COUNTED HIS NAME," WHICH BESTOWS MOCHIN OF RECKONING AND COUNTING. The book that we mentioned and the name are the same in all respects, NAMELY MALCHUT.

102. נְקוּדָה דָּא בְּגִין דְּקַיְּימָא בְּאֶמְצָעִיתָא, אִיהִי עִלָּאָה עַל כָּל דְּאִתְאַחֲדָן בָּהּ. שִׁית סִטְרִין, אִתְאַחֲדָן בְּסֵפֶר עִלָּאָה, וְאִיהוּ עִלָּאָה עֲלַיְיהוּ. שִׁית סִטְרִין אִתְאַחֲדָן בְּסֵפֶר תַּתָּאָה, וְאִיהוּ עִלָּאָה עֲלַיְיהוּ. וְעַל דָּא, סֵפֶר עִלָּאָה, סֵפֶר תַּתָּאָה, וְכֹלָּא אִקְרֵי תּוֹרָה.

102. This point is superior to all that were united in it, since it is situated in the center. HE EXPLAINS THAT six ends, YISRAEL-SABA AND TEVUNAH, were united in the upper book, WHICH IS CHOCHMAH, and it is above them. Six ends, THE SIX CHAMBERS OF BRIYAH, were united in the lower book, WHICH IS MALCHUT, which is above them. Therefore there are a higher book and a lower book, and everything is considered Torah.

103. מַה בֵּין הַאי לְהַאי. אֶלָּא, סֵפֶר עִלָּאָה אִיהוּ תּוֹרָה שֶׁבִּכְתָב. בְּגִין דְּאִיהִי סְתִימָא, וְלָא קַיְּימָא אֶלָּא בִּכְתַב, דְּתַמָּן אִיהוּ אֲתָר לְאִתְגַּלָּאָה לְתַתָּא. וּמַאן אִיהוּ עָלְמָא דְּאָתֵי. סֵפֶר תַּתָּאָה, דָּא תּוֹרָה דְּאִקְרֵי תּוֹרָה שֶׁבְּעַל פֶּה, וּמַאן אִיהוּ עַל פֶּה, אִלֵּין רְתִיכִין דִּלְתַתָּא, דְּאִיהִי קַיְּימָא עֲלַיְיהוּ. וּבְגִין דְּלָאו אִינּוּן בִּכְלָלָא דִּכְתִיבָה דִּלְעֵילָא, אִקְרוּן עַל פֶּה.

103. HE ASKS: What is THE DIFFERENCE between them, THE HIGHER BOOK AND THE LOWER BOOK, AND ANSWERS: the higher book is the Written Law, WHICH IS SUPERNAL CHOCHMAH, for it is concealed and available only in writing, NAMELY, IT IS WORTHY OF BEING REVEALED. For there is a place there, YISRAEL-SABA AND TEVUNAH, where Chochmah may be revealed down below, IN MALCHUT, and that place is the World to Come, YISRAEL-SABA AND TEVUNAH. The lower book is the Torah which is called the Oral Law; by 'oral' are meant the lower Chariots, THE SEVEN CHAMBERS OF BRIYAH, upon which MALCHUT stands, AS WAS MENTIONED BEFORE, and since they are not part of the supernal writing, they are considered oral. THAT IS, THEY ARE NOT IN THE REALM OF THE HIDDEN AS IS SUPERNAL CHOCHMAH IN YISRAEL-SABA AND TEVUNAH, THAT IS CALLED WRITING, AND HENCE they are called oral, WHICH IS THE REVELATION OF ALL THAT IS CONTAINED IN WRITING.

104. וְתוֹרָה דָּא קַיְּימָא עַל פֶּה, בְּגִין דִּכְתִיב וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים וְתוֹרָה עִלָּאָה, אע״ג דְּאִיהִי קַיְּימָא לְעֵילָא, לָא אִקְרֵי עַל הַכְּתָב, אֶלָּא שֶׁבִּכְתָב, דְּקַיְּימָא בִּכְתָב, וְהַהוּא כְּתָב אִתְעֲבִיד הֵיכָלָא לְגַבֵּיהּ, וְאִיהִי קַיְּימָא גּוֹ הַהוּא הֵיכָלָא, וְאִתְטַמְּרַת תַּמָּן. וּבְגִין כַּךְ אִקְרֵי תּוֹרָה שֶׁבִּכְתָב, וְלָא עַל כְּתָב.

104. And this Torah is established orally, THAT IS, ON SEVEN CHAMBERS THAT ARE ITS MOUTH, BY WHICH CHOCHMAH MAY BE REVEALED. For it is written: "and from thence it was parted, and branched into four streams" (Beresheet 2:10), TO WIT, FROM THE GARDEN (MALCHUT) DOWNWARD BEGINS THE WORLD OF SEPARATION, THEN THE SEVEN CHAMBERS OF BRIYAH ARE ALREADY IN THE WORLD OF SEPARATION. THEREFORE MALCHUT STANDS ON THEM, NAMELY 'ORAL' (LIT. 'ABOVE THE MOUTH'). And the supernal Torah, WHICH IS SUPERNAL CHOCHMAH, though it too stands upon ITS CHARIOT, YISRAEL-SABA AND TEVUNAH, NEVERTHELESS is not called 'TORAH above writing' but only 'Torah in writ' for it is in the midst of the writing. And that writ, YISRAEL-SABA AND TEVUNAH, becomes a chamber ABOVE THE SUPERNAL CHOCHMAH, WHICH stands in that chamber, and is hidden there. THAT IS, THE WRITING, THAT IS YISRAEL - SABA AND TEVUNAH, IS ALSO THE WORLD OF ATZILUT LIKE SUPERNAL CHOCHMAH, AND HENCE THE SCRIPT IS CONSIDERED ITS CHAMBER, and it is therefore called (lit.) the Torah in writing and not Torah above the writing.

105. אֲבָל תּוֹרָה דִּלְתַתָּא, אִיהִי קַיְּימָא עַל רְתִיכָהָא, וְאִקְרֵי עַל פֶּה, דְּקַיְּימָא עָלַיְיהוּ. וּבְגִין דְּלָא אִתְחַשִּׁיבַת מִלְּגוֹ, מִכְּלָלָא דִּכְתִיבָה, לָא אִתְעֲבִידוּ הֵיכָלָא לְהַאי נְקוּדָה, כְּהַהִיא נְקוּדָה עִלָּאָה. וּבְגִין דְּקַיְּימָא עָלַיְיהוּ אִקְרֵי תְּרוּמָה.

105. But the lower Torah, MALCHUT, is situated on its Chariot and is literally called 'on mouth', because it stands upon them. It is not considered the inner part of the writing. THAT IS, CHOCHMAH WITHIN IT DOES NOT DISAPPEAR BECAUSE OF THE CHAMBERS, AS IS THE WRITTEN TORAH, SINCE WRITING INDICATES THE HIDDEN, UNTIL SOMEONE COMES, READS THE WRITING AND EXHIBITS IT, AND CHOCHMAH THEREIN IS REVEALED IN THE CHAMBERS AND IS NO LONGER A MYSTERY. THEREFORE THE SEVEN CHAMBERS did not become a chamber to that point, MALCHUT AS YISRAEL-SABA AND TEVUNAH BECAME A CHAMBER to the higher point, SINCE A CHAMBER MEANS A COVER, AND THESE DO NOT COVER. HOWEVER, BY THEMSELVES THEY ARE ALSO CONSIDERED CHAMBERS. And since MALCHUT stands upon them, she is called a heave-offering.

9. Two out of a hundred

Here Rabbi Chiya explains the meaning of "heave-offering," that is the tithing of two parts out of one hundred. Each of the ten Sfirot includes ten Sfirot, so this makes one hundred. To lift Malchut, she must be raised with her husband Yesod, so these two Sfirot are called a heave-offering.

106. תּוּ שְׁמַעְנָא מִבּוּצִינָא קַדִּישָׁא. תְּרוּמָה. מַהוּ תְּרוּמָה. כְּמָה דְּאוֹקִימְנָא, תְּרֵי מִמֵּאָה. ת״ח, כָּל אִינּוּן דַּרְגִּין קַדִּישִׁין, דִּי בְּרָזָא דִּמְהֵימְנוּתָא, דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְגְּלֵי בְּהוֹן, אִינּוּן עֲשַׂר דַּרְגִּין, וְאִינּוּן עֶשֶׂר אֲמִירָן, כְּמָה דְּאוּקְמוּהָ. וְאִלֵּין עֶשֶׂר סַלְקִין לְמִאָה, וְכַד אִצְטְרִיךְ לָן לְהַאי נְקוּדָה תַּתָּאָה לְאַרְמָא לָהּ, אָסִיר לָן לְנַטְלָא לָהּ בִּלְחוֹדָהָא. אֶלָּא לָהּ וּלְבַעְלָהּ. וְאִינּוּן תְּרֵי מֵאִינּוּן מֵאָה דְּקָאמַרָן, בְּגִין דְּלָא אִצְטְרִיךְ לְאַפְרְשָׁא לוֹן כְּלָל, אֶלָּא לְיַחֲדָא לָהּ וּלְבַעְלָהּ. וְעַל דָּא אִתְקְרֵי תְּרוּמָה בִּכְלָלָא חֲדָא.

106. I also heard from the holy luminary: what is heave-offering (Heb. trumah)? It is like we explained ABOUT SETTING ASIDE THE CONTRIBUTION TO THE PRIEST, TO WIT, two (Aramaic tri) PARTS out of hundred (Aramaic me'ah) PARTS. Come and see, all those sacred grades that are part of the Faith, in which the Holy One, blessed be He, is revealed, are ten grades, which are ten sayings, NAMELY, THE TEN SFIROT, like we said. And these ten amount to a hundred, BECAUSE EACH SFIRAH INCLUDES TEN SFIROT. And when we have to lift this lower point, MALCHUT, we must not take her by herself, but with her husband YESOD; and these are two SFIROT, YESOD AND MALCHUT, out of the said hundred. For she must never be separated, but united with her husband. Therefore she is called a heave-offering, an inclusive term, A COMBINATION OF YESOD AND MALCHUT.

10. The intent of prayer

Rabbi Shimon is speaking about the secret of prayer, that when a man devotes his heart and will to prayer, he amends the supernal amendment. We hear of the parts of the prayer, the benedictions, the sitting and the standing. Then we are told that when the High Holy King, Zeir Anpin, reaches for Malchut and they embrace in a kiss, one may ask for any request. During the last three benedictions a man should wish with all his heart and will that the people on earth will be blessed from those three benedictions of the secret bliss of union. If a man prays properly, he is bundled in the bundle of life in this world and in the. Then God calls him "peace." Later when he passes away from this world his soul goes up and cleaves all the firmaments, he enters in, and thirteen mountains of pure balm are opened before his soul. Rabbi Shimon says this is why a man is happy who puts his heart and will into prayer. Rabbi Yosi says that understanding is superior to wisdom because wisdom is contained in the heart, that is found in Malchut, but a man of understanding exists both above and below, and understands himself and others.

107. וְתָא חֲזֵי, בְּכָל יוֹמָא כְּרוֹזָא קָארֵי, כָּל בְּנֵי עָלְמָא, בְּכוּ קַיְּימָא מִלָּה דָּא, וְדָא הוּא קָחוּ מֵאִתְּכֶם תְּרוּמָה לַיְיָ׳. וְאִי תִּימָא דְּקַשְׁיָא מִלָּה עָלַיְיכוּ. כָּל נָדִיב לִבּוֹ יְבִיאֶהָ.

107. Come and see, each day the crier calls to all the people of the world, 'this depends upon you'. This is the meaning of, "Take from among you an offering to Hashem" (Shemot 35:5). And if you find this difficult then "whoever is of a willing heart, let him bring it (her)" (Ibid.)

108. HE ASKS: What is THE MEANING OF "let him bring her?" AND ANSWERS: here we learn the meaning of prayer. For when a man fears his Maker and devotes his heart and will to prayer, he forms a supernal arrangement, like we said. First by the songs and praises that the high angels say above; and in the series of praises that Yisrael say down below, MALCHUT adorns herself, and arranges herself like a woman adorning herself for her husband.

108. מַהוּ יְבִיאָהּ. אֶלָּא מֵהָכָא אוֹלִיפְנָא רָזָא לְצְלוֹתָא. דְּבַר נָשׁ דְּדָחִיל לְמָארֵיהּ וּמְכַוֵּין לִבֵּיהּ וּרְעוּתֵיהּ בְּצְלוֹתָא, אַתְקִין תִּקּוּנָא דִּלְעֵילָא, כְּמָה דְּאוּקִימְנָא. בְּקַדְמֵיתָא בְּשִׁירִין וְתוּשְׁבְּחָן, דְּקָאֲמְרִין מַלְאֲכִין עִלָּאִין לְעֵילָא. וּבְהַהוּא סִדּוּרָא דְּתוּשְׁבְּחָן דְּקָא אַמְרֵי יִשְׂרָאֵל לְתַתָּא, אִיהִי קְשִׁיטַת גַּרְמָהָא, וְאִתְתַּקְּנַת בְּתִקּוּנָהָא. כְּאִתְּתָא דְּאִתְקַשְּׁטַת לְבַעְלָהּ.

109. In the order of the prayer that is said sitting down, THAT IS, FROM THE BENEDICTION 'WHO FORMS LIGHT' UNTIL THE PRAYER OF AMIDAH, all those maids were prepared, THE SEVEN MAIDS OF MALCHUT, and all her retinue are adorned with her. After all was arranged and prepared, when reaching 'True and certain', then everything is ready, she and her maids, in reaching 'who has redeemed Yisrael'. Then everyone has to stand up.

109. וּבְסִדּוּרָא דְּצְלוֹתָא, בְּהַהוּא תִּקּוּנָא דְּצְלוֹתָא דְּמִיּוּשָׁב, אַתְקִינוּ עוּלֶּמְתָּהָא וְכָל אִינּוּן דִּילָהּ. וּמִתְקַשְּׁטָן כָּל אִינּוּן בַּהֲדָהּ, לְבָתַר דְּאִתְתַּקַּן כֹּלָּא וְאִתְסְדַּרוּ, כַּד מָטוּ לֶאֱמֶת וְיַצִּיב, כְּדֵין כֹּלָּא מְתַתְּקְנָא, אִיהִי וְעוּלֶּמְתָּהָא, עַד דְּמָטוּ לְגָאַל יִשְׂרָאֵל, כְּדֵין אִצְטְרִיךְ לְמֵיקָם כֹּלָּא עַל קִיּוּמַיְיהוּ.

110. By the time a man reaches 'True and certain', everything is already established, the maids conduct MALCHUT, and she bears herself to the high King, ZEIR ANPIN. Once we reach 'who has redeemed Yisrael' the high Holy King travels with His grades, IN THE ORDER OF THE THREE COLUMNS, and comes out to receive her, MALCHUT.

110. בְּגִין דְּכַד בַּר נָשׁ מָטֵי לֶאֱמֶת וְיַצִּיב, וְכֹלָּא אִתְתַּקַּן. עוּלֶּמְתָּהָא נַטְלֵי לָהּ, וְאִיהִי נְטִילַת גַּרְמָהּ לְגַבֵּי מַלְכָּא עִלָּאָה. כֵּיוָן דְּמָטוּ לְגָאַל יִשְׂרָאֵל, כְּדֵין מַלְכָּא קַדִּישָׁא עִלָּאָה נָטִיל בְּדַרְגּוֹי, וְנָפִיק לְקַבְּלָא לָהּ.

111. And we have to stand up before the high Holy King in awe and trembling, for then He reaches His right hand to her, WHICH IS THE BENEDICTION OF 'THE SHIELD OF ABRAHAM' THE SECRET OF THE RIGHT COLUMN. Then He put His left hand under her head, ACCORDING TO THE SECRET OF "HIS LEFT HAND IS UNDER MY HEAD" (SHIR HASHIRIM 2:6), WHICH IS THE BENEDICTION OF 'YOU ARE ETERNALLY MIGHTY', WHICH IS THE LEFT COLUMN. They then embrace together in KISSES, IN THE BENEDICTION OF 'THE HOLY EL', WHICH IS THE CENTRAL COLUMN FOR FROM THERE ON IS THE SECRET OF THE KISS UNTIL THE LAST THREE BENEDICTIONS. These are the first three benedictions OF THE AMIDAH. A man should devote his heart and will, and meditate on all those arrangements and sequences of the prayer, with his mouth, heart and will together.

111. וַאֲנָן, מִקַּמֵי מַלְכָּא עִלָּאָה בְּעִינָן לְקַיְּימָא עַל קִיּוּמָנָא, בְּאֵימָתָא בִּרְעָדָה. דְּהָא כְּדֵין אוֹשִׁיט יְמִינֵיהּ לְגַבָּהּ, וּלְבָתַר שְׂמָאלֵיהּ, דְּשַׁוֵּי לָהּ תְּחוֹת רֵישֵׁהּ, וּלְבָתַר אִתְחַבְּקוּ תַּרְוַוּיְיהוּ כַּחֲדָא בְּנְשִׁיקוּ. וְאִלֵּין אִינּוּן תְּלַת קַדְמֵיתָא, וּבְעֵי בַּר נָשׁ לְשַׁוָּאָה לִבֵּיהּ וּרְעוּתֵיהּ, וּלְכַוְּונָא בְּכָל הָנֵי תִּקּוּנִין וְסִדּוּרִין דְּצְלוֹתָא. פּוּמֵיהּ וְלִבֵּיהּ וּרְעוּתֵיהּ כַּחֲדָא.

112. Now that the high King and Malchut are blissfully united in those kisses, whoever needs to ask for any request OR PETITIONS, may do so, because it is a time of goodwill. Since a man submits his requests before the King and Queen, NAMELY, IN THE MIDDLE TWELVE BENEDICTIONS, then he should prepare himself, in will and heart, to the last three BENEDICTIONS, to stir the secret bliss, because from these three BENEDICTIONS he is blessed by a different devotion, THE SECRET OF UNISON. And a man should prepare to leave them in this secret bliss in these three BENEDICTIONS, AS WAS EXPOUNDED AT LENGTH. Therefore he should wish it, that the lower beings be blessed from those three benedictions of the secret bliss.

112. הַשְּׁתָּא דְּמַלְכָּא עִלָּאָה וּמַטְרוֹנִיתָא אִינּוּן בְּחִבּוּרָא בְּחֶדְוָה בְּאִינּוּן נְשִׁיקִין. מַאן דְּאִצְטְרִיךְ לְמִשְׁאַל שְׁאֵלְתִּין, יִשְׁאַל. דְּהָא כְּדֵין שַׁעֲתָא דִּרְעוּתָא אִיהוּ. כֵּיוָן דְּשָׁאִיל בַּר נָשׁ שְׁאֵלְתּוֹי מִקַּמֵי מַלְכָּא וּמַטְרוֹנִיתָא, כְּדֵין יַתְקִין גַּרְמֵיהּ בִּרְעוּתֵיהּ וְלִבֵּיהּ לִתְלָתָא אַחֲרָנִין, לְאַתְעָרָא חֶדְוָה דִּטְמִירוּ, דְּהָא מֵאִלֵּין תְּלַת אִתְבָּרְכָא בִּדְבֵקוּתָא אַחֲרָא. וַיַּתְקִין בַּר נָשׁ גַּרְמֵיהּ לְמֵיסַּק מִקַּמַיְיהוּ, וּלְאַנָּחָא לוֹן בְּחֶדְוָה גְּנִיזָא דְּאִלֵּין תְּלַת. וְעַכ"ד, דִּיהֵא רְעוּתֵיהּ, דְּיִתְבָּרְכוּן תַּתָּאֵי, מֵאִינּוּן בִּרְכָאן דְּחֶדְוָה טְמִירָא.

113. וּכְדֵין אִצְטְרִיךְ לְמִנְפַּל עַל אַנְפּוֹי, וּלְמִמְסַר נַפְשֵׁיהּ, בְּשַׁעֲתָא דְּאִיהִי נַקְטָא נַפְשִׁין רוּחִין. כְּדֵין אִיהִי שַׁעֲתָא לְמִמְסָר נַפְשֵׁיהּ בְּגוֹ אִינּוּן נַפְשִׁין דְּאִיהִי נַקְטָא, דְּהָא כְּדֵין צְרוֹרָא דְּחַיֵּי אִיהוּ כַּדְקָא יֵאוֹת.

113. Then he should prostrate himself and offer his Nefesh, at the time when MALCHUT takes hold of the Nefashot and Ruchot. For then is the time to offer one's Nefesh among all those Nefashot she takes, because then the bundle of life, WHICH IS MALCHUT, is as it should be.

114. מִלָּה דָּא שְׁמַעְנָא בְּרָזִין דְּבוּצִינָא קַדִּישָׁא, וְלָא אִתְיְהִיב לִי רְשׁוּ לְגַלָּאָה, בַּר לְכוּ חֲסִידֵי עֶלְיוֹנִין. דְּאִי בְּהַהִיא שַׁעֲתָא דְּאִיהִי נַקְטָא נַפְשִׁין וְרוּחִין בִּרְעוּ דִּדְבֵיקוּתָא חֲדָא, אִיהוּ יְשַׁוֵּי לִבֵּיהּ וּרְעוּתֵיהּ לְדָא, וְיָהִיב נַפְשֵׁיהּ בִּדְבֵקוּתָא, בְּהַהוּא רְעוּתָא, לְאַכְלְלָא לָהּ בְּהַהוּא דְּבֵקוּתָא. אִי אִתְקַבְּלַת בְּהַהִיא שַׁעֲתָא בְּהַהוּא רְעוּתָא, דְּאִינּוּן נַפְשִׁין רוּחִין וְנִשְׁמָתִין דְּאִיהִי נַקְטָא. הַאי אִיהוּ בַּר נָשׁ דְּאִתְצְרִיר בִּצְרוֹרָא דְּחַיֵּי בְּהַאי עָלְמָא, וּבְעָלְמָא דְּאָתֵי.

114. This I heard among the secrets of the holy luminary, but I was not given permission to reveal it, except for you, lofty pious ones. If, when MALCHUT takes hold of HUMAN Nefashot and Ruchot, a man, with a single devoted wish, sets his heart and wish to surrender his Nefesh with devotion and wish of incorporating his Nefesh in such devotion; and if THE OFFERING OF HIS NEFESH is then acceptable, when the Nefashot, the Ruchot and the Neshamot that she holds are willing, this man is bundled in the bundle of life in this world and in the World to Come.

115. וְתוּ דְּבַעְיָא לְאִתְכַּלְלָא מִכָּל סִטְרִין, מַלְכָּא וּמַטְרוֹנִיתָא, מִלְּעֵילָא וּמִתַּתָּא, וּלְאִתְעַטְּרָא בְּנִשְׁמָתִין בְּכָל סִטְרִין. אִתְעַטְּרַת בְּנִשְׁמָתִין מִלְּעֵילָא, וְאִתְעַטְּרַת בְּנִשְׁמָתִין מִתַּתָּא. וְאִי בַּר נָשׁ יְכַוֵּין לִבֵּיהּ וּרְעוּתֵיהּ לְכָל דָּא, וְיִמְסַר נַפְשֵׁיהּ מִתַּתָּא בִּדְבֵקוּתָא בִּרְעוּתָא כְּמָה דְּאִתְּמַר. כְּדֵין קוּדְשָׁא בְּרִיךְ הוּא קָרֵי לֵיהּ שָׁלוֹם לְתַתָּא, כְּגַוְונָא דְּהַהוּא שָׁלוֹם דִּלְעֵילָא. הַהוּא דְּבָרִיךְ לָהּ לְמַטְרוֹנִיתָא וְאַכְלִיל לָהּ וְאַעְטַר לָהּ בְּכָל עִטְרִין.

115. Also when the King and the Queen, TIFERET AND MALCHUT, need to be included on all sides, above and below, and be adorned with souls on all sides. She is adorned with souls from above and souls from below, NAMELY, FROM THOSE WHO SURRENDER HER THEIR SOULS. And when a man directs his heart and will to it, and gives her his soul from below, devotedly and willingly, as we said, then the Holy One, blessed be He, names him "peace" below, after that peace of above, WHICH IS YESOD THAT IS CALLED PEACE. That PEACE blesses the Queen and incorporates her and adorns her on all sides.

116. אוּף הָכִי, הַאי בַּר נָשׁ קוּדְשָׁא בְּרִיךְ הוּא קָרֵי לֵיהּ שָׁלוֹם לְתַתָּא, כד״א וַיִּקְרָא לוֹ יְיָ׳ שָׁלוֹם. וְכָל יוֹמוֹי הָכִי קָרָאן לֵיהּ לְעֵילָא, שָׁלוֹם. בְּגִין דְּאַכְלִיל וְאַעְטַר לְמַטְרוֹנִיתָא לְתַתָּא, כְּגַוְונָא דְּהַהוּא שָׁלוֹם לְעֵילָא.

116. So the Holy One, blessed be He, names that man peace, as is written: "and Hashem called him peace" (Shoftim 6:24). And all his days he is thus called above 'peace', because he comprised and adorned the Queen from below, as did the upper peace, WHICH IS YESOD, AS WAS MENTIONED BEFORE.

117. וְכַד אִסְתַּלַּק הַהוּא בַּר נָשׁ מֵהַאי עָלְמָא, נִשְׁמָתֵיהּ סַלְקָא וּבַקְעָא בְּכָל אִינּוּן רְקִיעִין, וְלֵית מַאן דִּימְחֵי בִּידָהּ. וְקוּדְשָׁא בְּרִיךְ הוּא קָרֵי לָהּ וְאָמַר יָבֹא שָׁלוֹם. וּשְׁכִינְתָּא אָמְרָה, יָנוּחוּ עַל מִשְׁכְּבוֹתָם וְגוֹ׳. וְיִפְתְּחוּן לָהּ תְּלֵיסָר טוּרֵי דְּאַפַּרְסְמוֹנָא דַּכְיָא, וְלָא יְהֵא מַאן דִּימְחֵי בִּידָהּ. וְע״ד, זַכָּאָה אִיהוּ מַאן דְּיִשַׁוֵּי לִבֵּיהּ וּרְעוּתֵיהּ לְדָא. וְעַל דָּא כְּתִיב, כֹּל נְדִיב לִבּוֹ יְבִיאֻהָ אֵת תְּרוּמַת יְיָ׳ לְגַבֵּי מַלְכָּא עִלָּאָה, כְּמָה דְּאִתְּמַר.

117. And when that man passes away from this world, his soul goes up and cleaves all the firmaments, and no one can stop it. The Holy One, blessed be He, calls it and says, "let peace enter" (Yeshayah 57:2) and the Shechinah says "them that rest in their graves" (Ibid.). Thirteen mountains of pure balsam trees are opened before the soul, and none can detain it. Therefore happy is he, who puts his heart and will into it. That is why it is written: "whoever is of a willing heart, let him bring it, an offering of Hashem," to the high King, NAMELY as I said.

118. אָרִים ר׳ אַבָּא קָלֵיהּ, וְאָמַר, וַוי ר׳ שִׁמְעוֹן, אַנְתְּ בַּחַיִּין, וַאֲנָא בָּכִינָא עֲלָךְ. לָא עֲלָךְ בָּכִינָא, אֶלָּא בָּכִינָא עַל חַבְרַיָּיא, וּבָכִינָא עַל עָלְמָא. רִבִּי שִׁמְעוֹן כְּבוּצִינָא דִּשְׁרָגָא, דְּאַדְלִיק לְעֵילָּא וְאַדְלִיק לְתַתָּא. וּבְנְהוֹרָא דְּאַדְלִיק לְתַתָּא, נְהִירִין כָּל בְּנֵי עָלְמָא, וַוי לְעָלְמָא, כַּד יִסְתַּלַּק נְהוֹרָא דִּלְתַתָּא בְּנְהוֹרָא דִּלְעֵילָּא. מַאן יַנְהִיר נְהוֹרָא דְּאוֹרַיְיתָא לְעָלְמָא. קָם ר׳ אַבָּא וְנָשִׁיק לר׳ חִיָּיא. א״ל מִלִּין אִלֵּין הֲווֹ תְּחוֹת יְדָךְ, וְע״ד קוּדְשָׁא בְּרִיךְ הוּא שָׁדַרְנִי עַד הָכָא, לְאִתְחַבְּרָא עִמְּכוֹן זַכָּאָה חוּלָקִי.

118. Rabbi Aba raised his voice and said, Woe, Rabbi Shimon, you are among the living, and I already weep for you. Not for you I weep, but for the friends, for the world I weep; THAT THEY WILL BE ORPHANED WHEN YOU PASS AWAY FROM THE WORLD. Rabbi Shimon is like the light of a candle that burns above and burns below. And with the light that he lit down below shine all the people of the world. Woe to the world when the terrestrial light will pass AND BE ABSORBED IN the celestial light . Who will illuminate the light of Torah for the world? Rabbi Aba stood and kissed Rabbi Chiya. He said to him, those thoughts were with you, therefore the Holy One, blessed be He, sent me here to join you, happy is my portion.

119. רִבִּי יוֹסֵי פָּתַח קְרָא אֲבַתְרֵיהּ וְאָמַר, וְכָל חֲכַם לֵב בָּכֶם יָבֹאוּ וְיַעֲשׂוּ וְגוֹ׳, הַאי קְרָא אוּקְמוּהָ. אֲבָל תָּא חֲזֵי, בְּשַׁעֲתָא דְּאָמַר קוּדְשָׁא בְּרִיךְ הוּא לְמֹשֶׁה, הָבוּ לָכֶם אֲנָשִׁים חֲכָמִים וּנְבוֹנִים, אַשְׁגַּח בְּכָל יִשְׂרָאֵל, וְלָא אַשְׁכַּח נְבוֹנִים, הֲדָא הוּא דִּכְתִיב, וָאֶקַּח אֶת רָאשֵׁי שִׁבְטֵיכֶם אֲנָשִׁים חֲכָמִים וִידוּעִים, וְאִלּוּ נְבוֹנִים לָא כְּתִיב. וְאִי תֵּימָא דְּנָבוֹן אִיהוּ דַּרְגָּא עִלָּאָה מֵחָכָם, הָכִי אִיהוּ וַדַּאי.

119. Afterwards, Rabbi Yosi opened the discussion with the following verse "And every wise hearted individual among you shall come and make..." (Shemot 35:5). We already explained this text but come and see, when the Holy One, blessed be He, said to Moses "Take wise men, and understanding" (Devarim 1:13), he searched throughout Yisrael but did not find men of understanding. This is why, "So I took the chief of your tribes, wise men, and known" (Ibid. 15), but 'understanding' is not mentioned. You might say that understanding is in a grade superior to wisdom, AND THAT IS WHY HE DID NOT FIND MEN OF UNDERSTANDING, and this of course is right, THAT UNDERSTANDING IS SUPERIOR TO WISDOM.

120. מַה בֵּין הַאי לְהַאי. חָכָם, הָא אוּקְמוּהָ, דַּאֲפִילוּ תַּלְמִיד הַמַּחְכִּים לְרַבֵּיהּ אִקְרֵי חָכָם. חָכָם, דְּיָדַע לְגַרְמֵיהּ כָּל מַה דְּאִצְטְרִיךְ. נָבוֹן כַּמָּה דַּרְגִּין אִית בֵּיהּ, דְּאִסְתָּכַּל בְּכֹלָּא, וְיָדַע בְּדִילֵיהּ וּבְאַחֲרָנִין. וְסִימָנָךְ, יוֹדֵעַ צַדִּיק נֶפֶשׁ בְּהֶמְתּוֹ. צַדִּיק מוֹשֵׁל יִרְאַת אֱלֹהִים. וְהָכָא חֲכַם לֵב דַּיְיקָא. בַּלֵּב חָכָם, וְלָא בְּאַתְרָא אַחֲרָא, בְּגִין דְּקַיְּימָא בַּלֵּב, וְנָבוֹן לְעֵילָּא וְתַתָּא, אִסְתָּכַּל בְּדִילֵיהּ וּבְאַחֲרָנִין.

120. HE ASKS: What is the difference between them, BETWEEN A WISE MAN AND A MAN OF UNDERSTANDING? AND REPLIES: THAT we explained about a wise man, that even a pupil who imparts wisdom to his rabbi is considered wise. A wise man knows for himself what is ought to be done. A man of understanding has many grades in him, because he examines everything and knows for himself and for others. You may derive this from "A righteous man regards the life of his beast (Heb. behemah)" (Mishlei 12:10) FOR THE RIGHTEOUS, YESOD, IMPARTS TO MALCHUT, THAT IS THE SECRET OF YUD HEI VAV HEI OF THE NUMERICAL VALUE OF 52, WHICH IS THE NUMERICAL VALUE OF BEHEMAH. And also "righteous ruling in the fear of Elohim" (II Shmuel 23:3), AS THE RIGHTEOUS, YESOD, RULES AND FILLS MALCHUT, THAT IS CALLED 'FEAR OF ELOHIM', WITH PLENTY. And here, "wise hearted" is precise, MEANING THAT THE WISE MENTIONED HERE IS OF THE ASPECT IN MALCHUT, THAT IS CALLED WISE HEARTED. Man is wise in his heart, THAT IS MALCHUT and not elsewhere, because wisdom lies in the heart, MALCHUT, AND NOT ELSEWHERE. But a man of understanding exist both above and below, and observes himself and others.

11. The ascension of prayer

Rabbi Yosi tells us about the external service of deeds that relies on the twelve outer limbs, and the internal service of prayer that relies on the twelve internal organs of the body. A man's prayer is considered a worship of the Ruach, and it has great power above. Rabbi Yosi goes on to tell of the rulers of the day and the rulers of the night, who are all different. Prayer ascends to them; if the man is righteous they kiss the prayer and it ascends even higher. We are told of many guardians, first of the four sides, and then of the guardians of the firmaments. Rabbi Yosi says that on the east the twelve letters of the Holy Name soar and ascend with the prayer. The prayers of those who pray broken-heartedly ascend to the south, while the prayers of those who pray for deliverance from enemies ascend to the north. After the prayers ascend to the four directions they are escorted up and through the firmaments into their gates. As the prayer reaches the seventh firmament it unites Zeir Anpin and Malchut, and the righteous man is blessed. Rabbi Yosi then turns to a discussion of the six precepts of the Torah, and describes their meaning in some detail. He says that these six precepts correspond to Chesed, Gvurah, Tiferet, Netzach, Hod and Yesod. We learn that there are thirteen more precepts that draw the thirteen attributes of mercy; thus the man who puts his heart and will into his prayers to perfect them every day is a happy man. Rabbi Yitzchak reminds us that those who worshipped the golden calf died, and Moses gathered the children of Yisrael together and gave them the laws of Shabbat.

121. פָּתַח וְאָמַר, וַיֹּאמֶר לִי עַבְדִּי אַתָּה וְגוֹ׳, הָכָא בְּצִלּוֹתָא דְּבָעֵי בַּר נָשׁ לְצַלָּאָה קַמֵּיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּאִיהִי פּוּלְחָנָא חֲדָא רַבָּא וְיַקִּירָא, מֵאִינּוּן פּוּלְחָנִין דְּמָארֵיהּ. תָּא חֲזֵי, אִית פּוּלְחָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּקַיְּימָא בְּעוֹבָדָא, דְּאִיהוּ פּוּלְחָנָא דְּקַיְּימָא בְּעוֹבָדָא דְּגוּפָא, וְאִיהוּ פּוּלְחָנָא. וְאִית פּוּלְחָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּאִיהוּ פּוּלְחָנָא פְּנִימָאָה יַתִּיר, דְּאִיהוּ עִקָּרָא דְּכֹלָּא, קַיְּימָא בְּהַהוּא פּוּלְחָנָא פְּנִימָאָה, דְּאִיהוּ עִקָּרָא דְּכֹלָּא.

121. He opened with "and said to me, you are My servant..." (Yeshayah 49:3). Here THIS REFERS TO the prayer man should recite before the Holy One, blessed be He, which is a great and precious service among the worships of his Master. Come and see, some worships to the Holy One, blessed be He, are based on deeds, that is, based on physical activity, NAMELY, PRECEPTS BASED ON ACTION; and that is considered a service. And there is worship of the Holy One, blessed be He, that is a more internal worship, which is the essence of all, it has to do with inner work, which is the essence of all, NAMELY, PRECEPTS THAT CONCERN SPEECH AND INTENTION.

122. בְּגוּפָא אִית תְּרֵיסָר שַׁיְיפִין, דְּקַיְּימִין בְּעוֹבָדָא דְּגוּפָא, כְּמָה דְּאוֹקִימְנָא. וְאִינּוּן שַׁיְיפִין דְּגוּפָא, וּפּוּלְחָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּעוֹבָדָא קַיְּימָא בְּהוּ. בְּגִין דְּפּוּלְחָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא, בִּתְרֵין סִטְרִין, שַׁיְיפִין דְּגוּפָא לְבַר, וְאִית תְּרֵיסָר שַׁיְיפִין אַחֲרָנִין, פְּנִימָאִין לְגוֹ מִן גּוּפָא. וְאִינּוּן תִּקּוּנִין פְּנִימָאִין לְגוֹ מִן גּוּפָא, לְאִתְתַּקָּנָא בְּהוּ תִּקּוּנָא דְּרוּחָא, דְּאִיהוּ פּוּלְחָנָא יַקִּירָא פְּנִימָאָה דְּקוּדְשָׁא בְּרִיךְ הוּא, כְּמָה דְּאוֹקִימְנָא גּוֹ רָזִין פְּנִימָאִין דְּקָאָמַר ר״ש, וְאִינּוּן רָזָא דְּחָכְמְתָא עִלָּאָה, וְאִתְיְדִיעוּ בֵּינֵי חַבְרַיָּא, זַכָּאָה חוּלָקְהוֹן.

122. In the body there are twelve organs that relate to physical activity, as we said, WHICH ARE TWO ARMS AND TWO LEGS; THREE JOINTS IN EACH, AND THREE TIMES FOUR ARE TWELVE. These are the members of the body, and the worship of the Holy One, blessed be He, THROUGH action related PRECEPTS is based on them. For there are two ways to serve the Holy One, blessed be He: THE FIRST IS by the outer limbs, THE TWELVE JOINTS OF THE ARMS AND LEGS; THE SECOND TALKS OF the twelve internal organs inside the body, THE BRAIN, HEART, LIVER, MOUTH, TONGUE, THE FIVE LOBES OF THE LUNG AND TWO KIDNEYS. They are the internal fixtures inside the body, with which to establish the Ruach, which is the inner and precious worship of the Holy One, blessed be He. THESE PRECEPTS ARE BASED ON SPEECH, SUCH AS PRAYER, BENEDICTION AND THANKSGIVING, as we explained from the inner secrets that Rabbi Shimon told, and it is the secret of the supernal wisdom, that is known among the friends, happy is their portion.

123. צְלוֹתָא דְּבַר נָשׁ, אִיהוּ פּוּלְחָנָא דְּרוּחָא, וְאִיהוּ קַיְּימָא בְּרָזִין עִלָּאִין, וּב״נ לָא יַדְעִין, דְּהָא צְלוֹתָא דְּבַר נָשׁ בַּקְעָת אֲוִירִין, בַּקְעָת רְקִיעִין, פַּתְחָת פִּתְחִין, וְסַלְקָא לְעֵילָא.

123. A man's prayer is considered the worship of the Ruach, WHICH IS OF THE SECOND KIND OF SERVICE MENTIONED ABOVE THAT CONCERNS SPEECH. It is based on supernal secrets, but men do not know that a man's prayer can cleave the ether and the firmaments, opens gates and ascends.

124. בְּשַׁעְתָּא דְּנָהִיר נְהוֹרָא, וְאִתְפְּרַשׁ נְהוֹרָא מִן חֲשׁוֹכָא, כְּדֵין כָּרוֹזָא אָזְלָא בְּכֻלְּהוּ רְקִיעִין, אִתְתַּקְּנוּ מָארֵי דְּפִתְחִין, מָארֵיהוֹן דְּהֵיכָלִין, כָּל חַד וְחַד עַל מַטְרֵיהּ. בְּגִין דְּאִינּוּן דְּשַׁלְטָנֵיהוֹן בִּימָמָא, לָאו אִינּוּן דְּשַׁלְטָנֵיהוֹן בְּלֵילְיָא. וְכַד עָאל לֵילְיָא, אִתְעַבְרוּ שׁוּלְטָנִין דִּימָמָא, וְאִתְמַנּוּן שַׁלְטָנִין אַחֲרָנִין, דְּשָׁלִיטִין בְּלֵילְיָא, וְאִתְחַלְּפָן אִלֵּין בְּאִלֵּין.

124. And when the MORNING light breaks, and the light is separated from darkness, a proclamation sounds in all the firmaments: be ready, rulers of the gates, rulers of the chambers, each one in his post, for those who rule by day are not those who rule by night. And when night comes, the day rulers withdraw and other rulers are assigned to rule by night. And they interchange.

125. וְרָזָא דָא, אֶת הַמָּאוֹר הַגָּדוֹל לְמֶמְשֶׁלֶת הַיּוֹם וְגוֹ׳. וּמֶמְשֶׁלֶת הַיּוֹם וּמֶמְשֶׁלֶת הַלַּיְלָה, שׁוּלְטָנִין אִינּוּן דִּי מְמָנָן בִּימָמָא, וְשׁוּלְטָנִין אִינּוּן דִּי מְמָנָן בְּלֵילְיָא. וְאִלֵּין אִקְרוּן מֶמְשֶׁלֶת הַיּוֹם. וְאִלֵּין אִקְרוּן מֶמְשֶׁלֶת הַלַּיְלָה.

125. This is the secret of "the greater light to rule by day..." (Beresheet 1:16). The day rulers and night rulers REFER TO those who are in charge by day and those who are in charge by night. The ones are considered the day rule and the others are considered the night rule.

126. כַּד עָאל לֵילְיָא, כְּרוֹזָא נָפְקָא, אִתְתַּקָּנוּ שׁוּלְטָנִין דְּלֵילְיָא, כָּל חַד וְחַד לְאַתְרֵיהּ. וְכַד נָהִיר יְמָמָא, כְּרוֹזָא נָפְקָא, אִתְתַּקָּנוּ שׁוּלְטָנִין דְּיוֹמָמָא, כָּל חַד וְחַד לְאַתְרֵיהּ. וְכַד כְּרוֹזָא אַכְרִיז, כְּדֵין כֻּלְּהוּ כָּל חַד וְחַד, אִתְפְּקַד עַל הַהוּא אֲתָר דְּאִתְחָזֵי לֵיהּ. כְּדֵין שְׁכִינְתָּא קַדְמָא, וְנַחְתָּא, וְיִשְׂרָאֵל עָאלִין לְבֵי כְּנִישְׁתָּא, לְשַׁבְּחָא לְמָארֵיהוֹן, פַּתְחִין בְּשִׁירִין וְתוּשְׁבְּחָן.

126. And when night comes, a proclamation resounds, 'be prepared, rulers of the night, each one in his post. And when the day breaks the proclamation resounds, 'be prepared, rulers of the day, each one in his post'. And when the proclamation is heard, each one is assigned a place he is worthy of. Then the Shechinah goes forward and descends, and Yisrael go into the synagogue to praise their Master and start to sing and give thanks.

127. דְּבָעֵי לֵיהּ לְב״נ, כֵּיוָן דְּאַתְקִין גַּרְמֵיהּ בְּפוּלְחָנָא דְּעוֹבָדָא, בְּתִקּוּנֵי דְּמִצְוָה וּקְדוּשָׁה, לְיַחֲדָא לְבֵיהּ בְּתִקּוּנָא דְּפוּלְחָנָא פְּנִימָאָה דְּמָארֵיהּ, וּלְשַׁוָּאָה לְבֵיהּ וּרְעוּתֵיהּ בְּהַהוּא פּוּלְחָנָא דְּאִינּוּן מִלִּין, דְּהָא מִלָּה סַלְקָא.

127. For it is incumbent upon a man to have prepared himself for the worship by deed, TO WIT, OF THE FIRST KIND, with the implements of precepts and holiness, THAT ARE THE FRINGES (HEB. TZITZIT) AND TEFILIN; HE SHOULD consecrate his heart to establish the inner work for his Master, THAT IS, THE SECOND KIND, and put his heart and will to that work by those words IN THE PRAISES, because the speech goes UP.

129. וְאִינּוּן מְמָנָן דְּקַיְּימִין בַּאֲוִירָא, אִתְמְנוּן לְד׳ סִטְרֵי עָלְמָא. לְסִטַר מִזְרָח אִתְמַנָּא מְמָנָא חַד, דְּקַיְּימָא בַּאֲוִירָא לְהַהוּא סִטְרָא, גְּזַרְדִּי״א שְׁמֵיהּ, וְעִמֵּיהּ סַרְכִין מְמָנָן אַחֲרָנִין, דְּאִינּוּן מְחַכָּאן לְהַהִיא מִלָּה דְּצְלוֹתָא, וְסַלְקָא בַּאֲוִירָא בְּהַהוּא סִטְרָא, וְנָטִיל לָהּ הַאי מְמָנָא.

128. And all those guards who stand in the air, are assigned over the four directions of the world. To the east is appointed one guardian who stands in the air and is called Gzardia. With him are other appointed ministers. They await that utterance of the prayer that rises in the air on that side, and that guardian takes it.

129. אִי הִיא מִלָּה כַּדְקָא יָאוֹת, הוּא, וְכָל אִינּוּן סַרְכִין נַשְׁקִין לְהַהִיא מִלָּה, וְסַלְקִין עִמָּהּ עַד הַהוּא אֲוִירָא דְּרְקִיעָא לְעֵילָא, דְּתַמָּן מְמָנָן סַרְכִין אַחֲרָנִין. בְּשַׁעֲתָא דְּנַשְׁקִי לְהַהִיא מִלָּה, פַּתְחֵי וְאַמְרֵי, זַכָּאִין אַתּוּן יִשְׂרָאֵל, דְּיַדְעִיתּוּ לְאַעְטָרָא לְמָארֵיכוֹן בְּעִטְרִין קַדִּישִׁין זַכָּאָה אִיהוּ פּוּמָא, דְּמִלָּה דְּעִטְרָא דָּא נָפְקָא מִנֵּיהּ.

129. And if that speech is proper, all the ministers kiss that speech, and go up with it until they reach the air of that firmament, where there are other ministers. When they kiss that utterance, they open and say, happy are you, Yisrael, who can bedeck their Master with holy crowns. Happy is the mouth, from which that crowning speech came forth.

130. כְּדֵין פַּרְחִין אַתְוָון דְּקַיְּימִין בַּאֲוִירָא, דְּבִשְׁמָא קַדִּישָׁא דְּתַרְיסַר אַתְוָון, דְּהַהוּא שְׁמָא שַׁלִּיט בַּאֲוִירָא, וְהַאי אִיהוּ שְׁמָא, דַּהֲוָה טָאס בֵּיהּ אֵלִיָּה״וּ, עַד דְּאִסְתַּלָּק לִשְׁמַיָּא. וְהַיְינוּ דְּקָאמַר עוֹבַדְיָה לְאֵלִיָּהוּ, וְרוּחַ יְי׳ יִשָּׂאֲךָ. בְּגִין דְּבִשְׁמָא דָּא, הֲוָה אֵלִיָּהוּ טָאס בֵּיהּ בַּאֲוִירָא, וְהַאי אִיהוּ שְׁמָא דְּשַׁלִּיט בַּאֲוִירָא.

130. Then the twelve letters of the Holy Name that stand in the air soar, for that name has power over the air. And that is the name Elijah soared with until he went up to heaven. This is the meaning of what Ovadyah told Elijah, "the spirit of Hashem shall carry you" (Melachim I 18:12), for Elijah soared in the air by means of that name that rules the air.

131. וְאִינּוּן אַתְוָון פַּרְחִין וְסַלְקִין בְּהַהִיא מִלָּה, וְהַהוּא מְמָנָא דְּמַפְתְּחָן דְּאַוִּירָא בִּידֵיהּ, וְכָל אִינּוּן מְמָנָן אַחֲרָנִין, כֻּלְּהוּ סַלְקִין בֵּיהּ עַד רְקִיעָא, וְאִתְמְסַר בִּידָא דִּמְמָנָא אַחֲרָא, לְסַלְקָא לְעֵילָא.

131. And these letters soar and ascend with that particular word, and that guard who has the keys to the air, and all the other assigned chiefs all go with it up to the firmament, where another chief is assigned to carry it further up.

132. לִסְטַר דָּרוֹם, אִית מְמָנָא אַחֲרָא דְּשַׁלְטָא בַּאֲוִירָא לְהַהוּא סִטְרָא, וְכַמָּה מְמָנָן אַחֲרָנִין וְסַרְכִּין עִמֵּיהּ. פְּסַגְנִיֵ"ה שְׁמֵיהּ, וְלֵיהּ אִתְמַסְרָאן מַפְתְּחָן דַּאֲוִירָא לְהַהוּא סִטְרָא. וְכָל אִינּוּן מָארֵי דְּעָקוּ, דְּצַלְּאן צְלוֹתָא לְמָארֵיהוֹן מִגּוֹ עַקְתָּא, מִגּוֹ תְּבִירוּ דְּלִבָּא, אִי הַהִיא מִלָּה כַּדְקָא יְאוֹת, סָלְקָא לַאֲוִירָא בְּהַהוּא סִטְרָא, וְנָטִיל לָהּ הַאי מְמָנָא, וְנָשִׁיק לָהּ כַּד נָשִׁיק לָהּ, פָּתַח וְאָמַר, קוּדְשָׁא בְּרִיךְ הוּא יָחוֹס עָלָךְ, וּבְגִינָךְ יִתְמְלֵי רַחֲמִין.

133. סַלְקִין עִמָּהּ כָּל אִינּוּן מְמָנָן קַדִּישִׁין, וְכָל אִינּוּן סַרְכִּין דְּהַהוּא סִטְרָא. וּפַרְחִין אַתְוָון דִּשְׁמָא קַדִּישָׁא, דְּאִינּוּן ד' אַתְוָון, דְּמִתְעַטְּרִין וְשַׁלְטִין בְּהַהוּא סִטְרָא דַּאֲוִירָא, וְסַלְקִין בְּהַהוּא סִטְרָא דַּאֲוִירָא, עַד רְקִיעָא, עַד הַהוּא מְמָנָא דִּרְקִיעָא דְּשַׁלִּיט בְּהַהוּא סִטְרָא.

134. לִסְטַר צָפוֹן, אִית מְמָנָא אַחֲרָא, וְעִמֵּיהּ כַּמָּה סַרְכִּין מְמָנָן דְּשַׁלְטִין בַּאֲוִירָא, וְהַהוּא מְמָנָא פְּתַחְיֵ"ה שְׁמֵיהּ, וְהַאי אִתְמַנָּא בַּאֲוִירָא לְהַהוּא סִטְרָא, וְכָל אִינּוּן דְּמִצַּלְּאן צְלוֹתִין עַל בַּעֲלֵי דְּבָבוּ דְּעָקִין לוֹן, וְכַד מִלָּה דְּהַהִיא צְלוֹתָא סַלְקָא לַאֲוִירָא בְּהַהוּא סִטְרָא, אִי זַכָּאָה הוּא, נָטִיל לָהּ הַאי מְמָנָא, וְנָשִׁיק לָהּ.

135. כְּדֵין אִתְּעַר רוּחָא חֲדָא דְּנָפְקָא מִגּוֹ תְּהוֹמָא בְּסִטְרָא דְּצָפוֹן, וְהַהוּא רוּחָא קָארֵי בְּכָל אִינּוּן אֲוִירִין, וְנַטְלֵי כֻּלְּהוּ הַהִיא מִלָּה, וְסַלְקִין לָהּ עַד רְקִיעָא וְנַשְׁקִין לָהּ. פָּתְחֵי וְאַמְרֵי, מָרָךְ יִרְמֵי שַׂנְאָךְ לְקֳמָךְ.

136. וְאָזְלָא וְסַלְקָא וּבַקְעָא אֲוִירִין עַד דְּסַלְקִין עִמָּהּ לְגַבֵּי רְקִיעָא קַדְמָאָה סַלְקָא צְלוֹתָא, וּמְטָאת לְגַבֵּי חַד מְמָנָא, דְּאִתְמְנָא לִסְטַר מַעֲרָב, וְתַמָּן קַיְימִין תִּשְׁעָה פִּתְחִין, וּבְהוּ קַיְימִין כַּמָּה סַרְכִּין, וְכַמָּה מְמָנָן, וְעִלָּיֵיהוּ מְמָנָא חַד דִּי שְׁמֵיהּ זְבוּלִי"אֵל.

132. To the south, CHESED, there is another chieftain who rules the air on that side, and some chiefs and ministers together with him. His name is Pesagniyah. He has the keys to the air on that side, and those who are laden with troubles, and pray brokenheartedly to their Master from the midst of their troubles with a broken heart - if their utterance is worthy, it ascends into the air of that side. There the chieftain receives and kisses it. When he kisses it, he says: may the Holy One, blessed be He, have mercy upon you and be filled with compassion for you.

133. All the holy ministers and all the chieftains on that side go up with it. For on that side, the letters soar of the Holy Name EHEYEH, OF THE TWELVE-LETTERED NAME, THAT IS, FOUR LETTERS ON EACH SIDE AS MENTIONED. The ministers, who rule over this side of the air, go on that side, up to the SOUTHERN firmament, WHICH IS CHESED, NAMELY, THE SIXTH FIRMAMENT, AS WE EXPOUNDED AT LENGTH, up to the chief of the firmament who governs that SOUTH side. FOR ON THE SOUTHERN FIRMAMENT THERE IS ALREADY ANOTHER MINISTER BY THE NAME OF ANFI'EL.

134. On the northern side, WHICH IS GVURAH, there is another chief WHO RULES THE AIR, and with him some appointed ministers who rule the air; this chief is called Petachiyah and he is in charge over the air on that side. And the utterance of all those who pray for deliverance from enemies who distress them, ascends into the air of that side; if that individual is righteous, the chief accepts and kisses it.

135. Then one Ruach is roused and emerges from the abyss on the northern side, and that spirit calls out to all the airs, and they all take that utterance, raise it to the NORTHERN firmament, WHICH IS THE FIFTH FIRMAMENT, and kiss it. They open and say 'may your Master cast your enemy from before you'.

136. HERE STARTS THE SEQUENCE OF THE ASCENSION OF THE PRAYER. THE PRAYER ascends higher and higher and cleaves airs, until it is escorted into the first firmament of Malchut of Asiyah. The prayer ascends and reaches the chief that is appointed over the west side, WHICH IS MALCHUT, where there are nine gates , in which several chieftains are stationed, whose superior is called Zevuli'el.

137. וְדָא אִיהוּ דִּבְעֵי לְשַׁמְשָׁא בְּהַאי רְקִיעָא בִּימָמָא, וְלָא אִתְיְהִיב לֵיהּ רְשׁוּ, עַד דְּסָלִיק נְהוֹרָא דְּסִיהֲרָא, וּכְדֵין אַפִּיק כָּל אִינּוּן חֵילִין, וְכָל אִינּוּן מְמָנָן. וְכַד נָהִיר יְמָמָא, עָאלִין כֻּלְּהוּ בְּפִתְחָא חֲדָא, דְּאִינּוּן ט׳ פִּתְחִין, דְּאִיהוּ פִּתְחָא עִלָּאָה עַל כֻּלְּהוּ. וְכַד צְלוֹתָא סַלְקָא, עָאלַת בְּהַהוּא פִּתְחָא, וְכֻלְּהוּ סַרְכִּין, וְכֻלְּהוּ מְמָנָן, נָפְקִין מֵהַהוּא פִּתְחָא. וַעֲלֵיהוֹן זְבוּלִיאֵ״ל, הַהוּא רַב מְמָנָא, וְנַפְקֵי כֻּלְּהוּ וְנַשְׁקֵי לָהּ, וּמָטָאן עִמָּהּ עַד רְקִיעָא תְּנִיָּינָא.

137. And he wants to govern this firmament by day, but was not given permission, until the moonlight shines, VIZ. BY NIGHT. He then takes out his armies and all the chieftains. When daylight breaks they all ascend through one of the nine gates, which is the most superior. And when the prayer enters that HIGHEST gate, all the ministers and chieftains go out of that gate, with Zevuli'el the superior chief over them. THAT IS, THERE IS NO OTHER CHIEF THERE BUT THE SAID ZEVULI'EL WHO IS APPOINTED OVER THE AIR AND ALSO OVER THAT SUPERIOR GATE, and they all go out and kiss it and come with it to the second firmament.

138. וְכַד סַלְקָא צְלוֹתָא עַד הַהוּא רְקִיעָא, אִתְפְּתְחוּ תְּרֵיסָר תַּרְעִין דְּהַהוּא רְקִיעָא. וּבְהַהוּא תַּרְעָא דִּתְרֵיסָר, קָאֵים מְמָנָא חַד, דְּשְׁמֵיהּ עָנָ״אֵל, וְהַאי מְמָנָא עַל כַּמָּה חַיָּילִין, עַל כַּמָּה מַשְׁרְיָין, וְכַד צְלוֹתָא סַלְקָא, קָאֵים הַאי מְמָנָא וְכָרִיז עַל כָּל אִינּוּן פִּתְחִין וְאָמַר, פִּתְחוּ שְׁעָרִים וְגוֹ׳, וְכֻלְּהוּ תַּרְעִין פְּתִיחִין, וְעָאלַת צְלוֹתָא בְּכָל אִינּוּן פִּתְחִין.

138. And when the prayer rises to that firmament, YESOD, its twelve gates are opened, and in the twelfth gate stands a chief by the name of Ana'el. He is in charge over some hosts and legions, and when the prayer arises, this chief stands and proclaims concerning those gates "open the gates" (Yeshayah 26:2) and all the gates are opened, and the prayer enter all the gates.

139. כְּדֵין, אִתְעַר חַד מְמָנָא סָבָא דְּיוֹמִין, דְּקָאֵים לְסִטַר דָּרוֹם, דְּשְׁמֵיהּ עַזְרִיאֵ״ל סָבָא, וּלְזִמְנִין אִתְקְרֵי מַחְנִיאֵ״ל, בְּגִין דְּאִתְמַנָּא עַל שִׁתִּין רִבּוֹא מַשְׁרְיָין, וְכֻלְּהוּ מָארֵי דְּגַדְפִּין, מָארֵי דְּמַשְׁרְיָין, מְלֵיָין עַיְינִין. וּלְגַבַּיְיהוּ קַיְימִין אִינּוּן מַשְׁרְיָין מָארֵיהוֹן דְּאוּדְנִין. וְאִקְרוּן אוּדְנִין, בְּגִין דְּאִינּוּן צַיְיתִין, כָּל אִינּוּן דְּמְצַלָּאן צְלוֹתְהוֹן בְּלְחִישׁוּ, בִּרְעוּתָא דְּלִבָּא, דְּלָא אִשְׁתְּמַע הַהוּא צְלוֹתָא לְאַחֲרָא. הַאי צְלוֹתָא סַלְקָא, וְצַיְיתִין לָהּ כָּל אִינּוּן דְּאִקְרוּן מָארֵי דְּאוּדְנִין.

139. Then an ancient chief is aroused, who stands to the south, by the name of Azri'el Saba, who is sometimes called Machni'el , since he is chief over six hundred thousand camps (Heb. machanot), all of them winged; camps of eyed ones. Next to them are camps of the eared ones, that are called 'ears', since they listen to all those who whisper their prayers,in silence, with devotion, that prayer is not heard by anyone else. That prayer rises and is heard by all those who are called 'the eared ones'.

140. וְאִי הַהִיא צְלוֹתָא אִשְׁתְּמַע לְאוּדְנִין דְּבַר נָשׁ, לֵית מַאן דְּצַיִּית לָהּ לְעֵילָא, וְלָא צַיְיתִין לָהּ אַחֲרָנִין, בַּר מַאן דְּשָׁמַע בְּקַדְמֵיתָא, בג״כ בָּעֵי לְאִסְתַּמְרָא דְּלָא יִשְׁמְעוּן לְהַהִיא צְלוֹתָא בְּנֵי נָשָׁא. וְתוּ, דְּמִלָּה דְּצְלוֹתָא אִתְאַחֲדָא בְּעָלְמָא עִלָּאָה, וּמִלָּה דְּעָלְמָא עִלָּאָה, לָא אִצְטְרִיךְ לְמִשְׁמַע.

140. And if that prayer is overheard by another man, no one will accept it above, and it is never received once it was first heard by someone, THAT IS, PEOPLE OTHER THAN THE MAN WHO OVERHEARD IT. This is why we ought to be careful, lest that prayer is overheard by people. Another reason is that the words of the prayer are united in the supernal world, ZEIR ANPIN, and an utterance of the supernal world ought not to be heard.

141. כְּגַוְונָא דָא, מַאן דְּקָרֵי בְּסִפְרָא דְּאוֹרַיְיתָא, חַד קָרֵי, וְחַד לִשְׁתּוֹק, וְאִי תְּרֵי קָרָאן בְּאוֹרַיְיתָא, גַּרְעֵי מְהֵימְנוּתָא דְּלְעֵילָא, בְּגִין דְּחַד קָלָא וְדִיבּוּר כֹּלָּא חַד כְּדֵין תְּרֵין קָלִין וּתְרֵין דִּבּוּרִין, אִיהוּ גְּרִיעוּתָא דְּמְהֵימְנוּתָא. אֶלָּא דְּיִהֵא קָלָא וְדִבּוּר חַד כְּמָה דְּאִצְטְרִיךְ, בְּגִין דְּיִהֵא הַהוּא קָלָא וְהַהוּא דִּבּוּר חַד.

141. In the same manner, when reading the Torah, one reads aloud and the other one is silent. If two read the Torah, they lessen the Faith of above, since one voice and utterance are all one, but two voices and two utterances cause lack and blemish to the Faith, WHICH IS MALCHUT. Thus, there should only be one voice and one utterance, so that that one voice, ZEIR ANPIN WHICH IS CALLED VOICE, and the one utterance, MALCHUT THAT IS CALLED UTTERANCE, will be one.

142. And that minister's name is Azri'el Saba. When the prayer rises secretly, all those 600,000 camps and all those eared and eyed beings, all come out and kiss that word of the mounting prayer, as written, "The eyes of Hashem are towards the righteous, and His ears are open to their cry" (Tehilim 34:16). "The eyes of Hashem are towards the righteous" refers to the eyed ones from below, NAMELY, THOSE SAID ANGELS IN THE FIRMAMENT OF YESOD OF ASIYAH, since there are eyed ones above. Therefore it is written: "The eyes of Hashem are towards the righteous, and His ears are open to their cry" refers to the eared ones.

142. וְהַהוּא מְמָנָא, שְׁמֵיהּ עַזְרִי״אֵל סָבָא. כַּד הַהִיא צְלוֹתָא סַלְקָא בְּלְחִישׁוּ, כָּל אִינּוּן שִׁתִּין רִבּוֹא מַשְׁרְיָין, וְכָל אִינּוּן מָארֵי דְּעַיְינִין, וְכָל אִינּוּן מָארֵי דְּאוּדְנִין, כֻּלְּהוּ נַפְקִי וְנַשְׁקִי לְהַהִיא מִלָּה דְּצְלוֹתָא דְּסַלְקָא. הה״ד, עֵינֵי יְיָ׳ אֶל צַדִּיקִים וְאָזְנָיו אֶל שַׁוְעָתָם. עֵינֵי יְיָ׳ אֶל צַדִּיקִים, אִלֵּין מָארֵי דְּעַיְינִין דִּלְתַתָּא, בְּגִין דְּאִית מָארֵי דְּעַיְינִין לְעֵילָא. וְאָזְנָיו אֶל שַׁוְעָתָם, אִלֵּין מָארֵיהוֹן דְּאוּדְנִין.

143. The third firmament IS NETZACH AND HOD OF ASIYAH. The prayer mounts and reaches that firmament, where there is a minister by the name of Gedariah, accompanied by some ministers and chieftains. He ministers three times a day before a scepter of light that comes out, goes up and down, and is never still in one place. This is the scepter, which travels three times and then is concealed. When the prayer ascends, the scepter descends and bows before this prayer. The THIRD firmament, NETZACH AND HOD OF ASIYAH, is called the firmament of the scepter, NAMED AFTER THE SCEPTER THAT IS ACTIVE IN IT.

143. רְקִיעָא תְּלִיתָאָה, הַהִיא צְלוֹתָא סַלְקָא וּמְטֵי לְהַהוּא רְקִיעָא, וְתַמָּן הַהוּא מְמָנָא דְּאִקְרֵי גְּדַרְיָ״ה, וְעִמֵּיהּ כַּמָּה סַרְכִּין וְכַמָּה מְמָנָן. וְאִיהוּ מְשַׁמֵּשׁ ג׳ זִמְנִין בְּיוֹמָא, לְקָבֵל חַד שַׁרְבִּיטָא דְּזִיהֲרָא דְּנָפִיק, סָלִיק וְנָחִית וְלָא קַיְּימָא בַּאֲתָר חַד, וְהַאי אִיהוּ שַׁרְבִּיטָא דְּנָטִיל ג׳ זִמְנִין וְאִתְגְּנִיז. וְכַד צְלוֹתָא סַלְקָא, נָחִית הַהוּא שַׁרְבִּיטָא, וְסָגִיד קֳמֵי הַהוּא צְלוֹתָא, וְאִקְרֵי הַאי רְקִיעָא, רְקִיעָא דְּשַׁרְבִּיטָא.

144. And when that prayer rises, that minister, after bowing TOWARDS THE PRAYER, strikes with that scepter a strong luminous rock, placed in the middle of that firmament, and 375 troops come out of it that were concealed there from the day the Torah come down to the earth. And since they insisted on refusing AND WITHHOLDING the Torah from descending, to the earth, the Holy One, blessed be He, rebuked them and they entered into that rock. And they do not leave THAT PLACE except when prayer goes up. Then they open and say, "Hashem our Master, how majestic is Your name in all the earth..." (Tehilim 8:2). This is the prayer, WHICH IS CALLED MAJESTIC, SINCE it mounts over all those firmaments and then they bow before it.

144. וְכַד סַלְקָא הַהִיא צְלוֹתָא, הַהוּא מְמָנָא בָּתַר דְּסָגִיד, בָּטַשׁ, בְּהַהוּא שַׁרְבִּיטָא בְּטִינָרָא, תַּקִּיפָא דְּזָהִיר, דְּאִיהוּ קָאֵים בְּאֶמְצָעִיתָא דְּהַהוּא רְקִיעָא, וְנַפְקוּ מִגּוֹ הַהוּא טִינָרָא, תְּלַת מְאָה וְשַׁבְעִין וְחָמֵשׁ חֵילִין דְּאִינּוּן גְּנִיזִין תַּמָּן מִן יוֹמָא דְּאוֹרַיְיתָא נַחֲתַת לְאַרְעָא, בְּגִין דְּאִתְתְּקָפוּ לְסַרְבָא דְּלָא תֵּחוֹת לְאַרְעָא, וְאָנִיזוּ בְּהוּ קוּדְשָׁא בְּרִיךְ הוּא, וְעָאלוּ גּוֹ הַהוּא טִינָרָא. וְלָא נָפְקִין בַּר הַהוּא זִמְנָא דְּצְלוֹתָא סַלְקָא, פָּתְחֵי וְאַמְרֵי יְיָ׳ אֲדוֹנֵינוּ מַה אַדִּיר שִׁמְךָ וְגוֹ׳. דָּא הִיא צְלוֹתָא, דְּסַלְקָא עַל כָּל אִינּוּן רְקִיעִין. כְּדֵין סַגְדִּין לְגַבָּהּ.

145. From now on the prayer is adorned with supernal crowns and ascends into the forth firmaments, WHICH IS TIFERET. Then the sun, WHICH IS TIFERET, comes out with its grades, and Shamshi'el (from Heb. shemesh lit. 'sun') the superior chief comes out and ascends into that firmament together with 365 camps, that are called the solar days, SINCE THEY ARE GRADES THAT COME FROM THE SUN, WHICH IS TIFERET. And they all adorn the prayer with perfumed crowns from the Garden of Eden.

145. מִכָּאן וּלְהָלְאָה, צְלוֹתָא מִתְעַטְּרָא בְּעִטְּרִין עִלָּאִין, וְסַלְקָא לְגוֹ רְקִיעָא רְבִיעָאָה, וּכְדֵין שִׁמְשָׁא נָפִיק בְּדַרְגּוֹי, וְשַׁמְשִׁי״אֵל רַב מְמָנָא נָפִיק, וּתְלַת מְאָה וְשִׁתִּין וְחָמֵשׁ מַשְׁרְיָין סַלְקִין עִמֵּיהּ, לְגוֹ הַהוּא רְקִיעָא, וְאִקְרוּן יְמוֹת הַחַמָּה, וְכֻלְּהוּ מְעַטְּרָן לְהַהִיא צְלוֹתָא, בְּעִטְּרִין דְּבוּסְמִין דְּגִנְּתָא דְּעֵדֶן.

146. There the prayer stays some time until all the troops ascend with it into the fifth firmament, WHICH IS GVURAH. The minister Gadri'el is there, who is in charge over wars waged by the other nations. FOR GVURAH IS THE SECRET OF THE LEFT COLUMN, TO WHICH THE NATIONS ARE ATTACHED. And when the prayer goes up, he and all his troops shudder, and their might is enfeebled. They go out and bow, and adorn that prayer.

146. וְתַמָּן אִתְעַכְּבַת צְלוֹתָא, עַד דְּכֻלְּהוּ מַשְׁרְיָין סַלְקִין עִמָּהּ לְגוֹ הַהוּא רְקִיעָא חֲמִישָׁאָה, וְתַמָּן אִיהוּ מִמָּנָא חַד גַּדְרִי״אֵל שְׁמֵיהּ, וְהוּא מָארֵי קְרָבִין דִּשְׁאַר עַמִּין. וְכַד צְלוֹתָא סַלְקָא, כְּדֵין אִזְדַּעְזָע הוּא, וְכָל מַשְׁרְיָין דִּילֵיהּ, וְאִתְבַּר חֵילַיְיהוּ, וְנַפְקֵי וְסַגְדֵי, וּמְעַטְּרִין לְהַהִיא צְלוֹתָא.

147. They mount with it until they reach the sixth firmament, CHESED, when some hosts and legions come out and receive that prayer until they arrive at seventy gates, WHICH ARE THE SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, EACH INCLUDING TEN. FOR CHESED INCLUDES IN IT ALL THE SEVEN LOWER SFIROT. There stands a chief by the name of Anfi'el, who is the supreme chief, who adorns the prayer with seventy crowns.

147. וְסַלְקִין עִמָּהּ עַד דְּמָטוּ לְגַבֵּי רְקִיעָא שְׁתִיתָאָה, וּכְדֵין נָפְקִין כַּמָּה חֵילִין, וְכַמָּה מַשְׁרְיָין, וּמְקַבְּלִין לְהַהוּא צְלוֹתָא, וְסַלְקִין בַּהֲדָהּ, עַד דְּמָטוּ לְשַׁבְעִין תַּרְעִין, דְּתַמָּן קָאִים חַד מִמָּנָא, דִּי שְׁמֵיהּ עַנְפִי״אֵל, רַב מִמָּנָא. וְאִיהוּ מְעַטֵּר לְהַהִיא צְלוֹתָא, בְּשַׁבְעִין עִטְרִין.

148. And after the prayer is bedecked with all those crowns, the soldiers from all firmaments, WHO ACCOMPANIED THE PRAYER UP TO HERE, FROM ONE FIRMAMENT TO ANOTHER, jointly raise the prayer to the seventh firmament, BINAH, WHICH INCLUDES THE FIRST THREE SFIROT. Then the prayer enters THAT PLACE, and Sandalfon, the precious, supreme minister, who has all his Master's keys in his hands, ushers the prayer into seven chambers OF YETZIRAH. (THE CHAMBERS THAT WERE ALREADY PRINTED IN BERESHEET 2 ARE MISSING HERE).

148. וְכֵיוָן דְּמִתְעַטְּרָא צְלוֹתָא בְּכָל הָנֵי עִטְרִין, כְּדֵין מִתְחַבְּרָן כָּל אִינּוּן חֵילִין דְּכֻלְּהוּ רְקִיעִין, וְסַלְקִין לְהַהִיא צְלוֹתָא דְּמִתְעַטְּרָא בְּכָל עִטְרִין, לְגַבֵּי רְקִיעָא שְׁבִיעָאָה. וּכְדֵין עָאלַת צְלוֹתָא, וְסַנְדַּלְפ״ן רַב יַקִּירָא עִלָּאָה דְּכָל מַפְתְּחָן דְּמָארֵיהּ בִּידֵיהּ, אָעִיל לְהַהוּא צְלוֹתָא, לְגוֹ שִׁבְעָה הֵיכָלִין.

149. These seven chambers are the King's chambers, VIZ. THE SEVEN CHAMBERS OF MALCHUT OF ATZILUT WHERE THE KING, ZEIR ANPIN, IS UNITED. And when this prayer, adorned with all those crowns, goes up there, it unites ZEIR ANPIN AND MALCHUT together and crowns them from above. Thus everything becomes one, as is befitting, and the name of the Holy One, blessed be He, MALCHUT, is decorated on all sides, above and below and becomes one WITH ZEIR ANPIN. Then "blessings are upon the head of the righteous" (Mishlei 10:6), FOR YESOD, THAT IS CALLED RIGHTEOUS, BESTOWS BLESSINGS ON MALCHUT .

149. שִׁבְעָה הֵיכָלִין אִלֵּין, אִינּוּן הֵיכָלִין דְּמַלְכָּא, וְהַאי צְלוֹתָא כַּד מִתְעַטְּרָא בְּכָל הָנֵי עִטְרִין, כַּד עָאלַת, מְחַבָּר לוֹן כַּחֲדָא, לְאִתְעַטְּרָא לְעֵילָא לְמֶהֱוֵי כֹּלָּא חַד כַּדְקָא יֵאוֹת. וּשְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא, מִתְעַטְּרָא בְּכָל עִטְרִין, עֵילָא וְתַתָּא, לְמֶהֱוֵי חַד, וּכְדֵין בִּרְכוֹת לְרֹאשׁ צַדִּיק כְּתִיב.

150. Happy is the portion of the person, who knows how to arrange his prayer properly, for when it is AS IT OUGHT TO BE the Holy One, blessed be He, bedecks Himself with it, while waiting for all the prayers of Yisrael to be completed AND INCLUDED IN THE WHOLE PRAYER. Then all is properly complete above and below. So far were discussed the matters of prayer, to know the lofty secrets IN IT. From now on, there are precepts of the Torah that are based on speech, just as there are OTHERS that are based on actions.

150. זַכָּאָה חוּלָקֵיהּ דְּבַר נָשׁ, דְּיָדַע לְסַדְּרָא צְלוֹתֵיהּ כַּדְקָא יֵאוֹת. בְּהַאי צְלוֹתָא דְּמִתְעַטְּרָא בֵּיהּ קוּדְשָׁא בְּרִיךְ הוּא, אִיהוּ מְחַכֶּה עַד דְּיִסְתַּיְּימוּן כָּל צְלוֹתְהוֹן דְּיִשְׂרָאֵל, וּכְדֵין כֹּלָּא אִיהוּ בִּשְׁלִימוּ כַּדְקָא יֵאוֹת, עֵילָא וְתַתָּא. עַד הָכָא מִלִּין דְּצְלוֹתָא, לְמִנְדַּע רָזִין עִלָּאִין, מִכָּאן וּלְהָלְאָה אִית פִּקּוּדֵי אוֹרַיְיתָא, דְּאִינּוּן קַיְּימִין בְּמִלָּה, כְּמָה דְּקַיְּימִין בְּעוֹבָדָא.

151. There are six precepts, that are observed during the prayer: 1) "that you may fear this glorious and fearful name" (Devarim 28:58). 2) "to love Him (Devarim 10:12). 3) to bless Him. 4) to profess His unity. 5) that the priest would bless the people. 6) to surrender the soul to Him. These are the six precepts that apply to prayer, BASED ON speech, excepting those that are based on action, like the fringes (Heb. Tzitzit) and Tefilin.

151. וְאִינּוּן שִׁית פִּקּוּדִין, וְקַיְּימִין אוּף הָכָא בְּצְלוֹתָא. חַד, לְיִרְאָה אֶת הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא. תְּנְיָינָא, לְאַהֲבָה אוֹתוֹ. תְּלִיתָאָה, לְבָרְכוֹ. רְבִיעָאָה, לְיַחֲדוֹ. חֲמִישָׁאָה, לְבָרֵךְ כַּהֲנָא יַת עַמָּא. שְׁתִיתָאָה, לְמֶסוֹר נִשְׁמָתֵיהּ לֵיהּ. וְאִלֵּין שִׁית פִּקּוּדִין דְּקַיְּימִין בְּצְלוֹתָא דְּמִלָּה, בַּר אִינּוּן פִּקּוּדִין דְּקַיְּימִין בְּעוֹבָדָא, כְּגַוְונָא דְּציצית וּתְפִלִּין.

152. HE EXPLAINS THESE SIX PRECEPTS: 1) this precept applies to the poems of King David, and the sacrifices mentioned in the Torah, for there a man should indicate fear of his Master, since these particular chants are in a place called fear, THAT IS MALCHUT. And all these Haleluyas THAT ARE WRITTEN, allude to the secret of the fear of the Holy One, blessed be He, WHICH IS MALCHUT. Therefore a person should be attentive to those chants with awe. Already the friends explained all the secret of the chants and praises, and all the secrets of Haleluyah.

152. לְיִרְאָה אֶת הַשֵּׁם, פִּקּוּדָא דָּא קַיְּימָא בְּאִלֵּין תּוּשְׁבְּחָן דְּקָאָמַר דָּוִד מַלְכָּא, וּבְאִינּוּן קָרְבָּנִין דְּאוֹרַיְיתָא, דְּתַמָּן בָּעֵי בַּר נָשׁ לְדַחֲלָא מִקַּמֵּי מָארֵיהּ, בְּגִין דְּאִינּוּן שִׁירִין קַיְּימִין בְּהַהוּא אֲתָר דְּאִקְרֵי יִרְאָה. וְכָל אִינּוּן הַלְלוּיָהּ, דְּאִינּוּן רָזָא דְּיִרְאָה דְּקוּדְשָׁא בְּרִיךְ הוּא. וּבָעֵי בַּר נָשׁ לְשַׁוָּאָה רְעוּתֵיהּ בְּאִינּוּן שִׁירִין בְּיִרְאָה, וְאוּקְמוּהָ חַבְרַיָּיא כָּל אִינּוּן רָזִין דְּשִׁירִין וְתוּשְׁבְּחָן, וְכָל אִינּוּן רָזִין דְּהַלְלוּיָהּ.

153. 2) Upon reaching "praised be," one should concentrate on the benedictions before the Holy One, blessed be He, such as "blessed are You...who forms light... blessed are You, Hashem, creator of the luminaries." 3) "to love Him": upon reaching "eternal love" followed by "and you shall love Hashem your Elohim," which is the secret of the love of the Holy One, blessed be He. 4) to profess His unity: NAMELY, "Hear, O Yisrael, Hashem our Elohim Hashem is One" (Devarim 6:4), for here is the secret of the unifying of the Holy One, blessed be He, and we ought to declare His unity with a willing heart as is fit. From there on is the remembrance of the exodus from Egypt. It is a precept to mention the emergence from Egypt, as is written: "but you shall remember that you were a bondsman in the land of Egypt" (Devarim 5:15).

153. כֵּיוָן דְּמָטֵי ב״נ לְיִשְׁתַּבַּח, יְשַׁוֵּי רְעוּתֵיהּ לְבָרְכָא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא , כְּגוֹן יוֹצֵר אוֹר, יוֹצֵר הַמְּאוֹרוֹת. לְאַהֲבָה אוֹתוֹ, כַּד מָטֵי לְאַהֲבַת עוֹלָם, וְאָהַבְתָּ אֶת יְיָ׳ אֱלֹהֶיךָ, דְּדָא אִיהוּ רָזָא דְּרַחֲימוּ דְּקוּדְשָׁא בְּרִיךְ הוּא, וְהָא אוּקְמוּהָ. לְיַחֲדָא לֵיהּ, שְׁמַע יִשְׂרָאֵל יְיָ׳ אֱלֹהֵינוּ יְיָ׳ אֶחָד, דְּהָכָא קַיְּימָא רָזָא דְּיִחוּדָא דְּקוּדְשָׁא בְּרִיךְ הוּא, לְיַחֲדָא שְׁמֵיהּ בִּרְעוּתָא דְּלִבָּא כַּדְקָא חָזֵי. וּמִתַּמָּן וּלְהָלְאָה אַדְכָּרוּתָא דִּיצִיאַת מִצְרַיִם, דְּאִיהוּ פִּקּוּדָא לְאַדְכָּרָא יְצִיאַת מִצְרַיִם דִּכְתִיב וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרָיִם.

154. 5) That the priest would bless the people, in order to unite Yisrael together while they receive blessings from above, for at that time, the Congregation of Yisrael, MALCHUT, receives blessings. 6) And it is a time of goodwill to surrender one's soul to Him with a willing heart, when one prostrates and says, "To You, Hashem, do I lift up my soul" (Tehilim 25:1), when one should direct his heart and will to surrender his soul with complete devotion. These are the six precepts pertaining to prayer that correspond to the six hundred precepts of the Torah.

154. לְבָרְכָא כַּהֲנָא יַת עַמָּא, בְּגִין לְאַכְלְלָא יִשְׂרָאֵל כַּחֲדָא, בְּשַׁעֲתָא דְּנַטְלִין בִּרְכָאן לְעֵילָא, דְּהָא בְּהַהִיא שַׁעֲתָא נַטְלָא כְּנֶסֶת יִשְׂרָאֵל בִּרְכָאן, וְשַׁעֲתָא דִּרְעוּתָא הוּא, לְמֶסוֹר נַפְשֵׁיהּ לְגַבֵּיהּ, וּלְמֵיהַב לֵיהּ נִשְׁמְתָא בִּרְעוּתָא דְּלִבָּא, כַּד נַפְלִין עַל אַנְפִּין, וְאָמְרִין אֵלֶיךָ יְיָ׳ נַפְשִׁי אֶשָּׂא, דִּיכַוֵּין לִבֵּיהּ וּרְעוּתֵיהּ לְגַבֵּיהּ, לְמִמְסַר לֵיהּ נַפְשָׁא בִּרְעוּתָא שְׁלִים. וְאִלֵּין אִינּוּן שִׁית פִּקּוּדִין דְּקַיְּימִין בְּצְלוֹתָא, דְּסַלְקִין לְגַבֵּי שִׁית מְאָה פִּקּוּדִין דְּאוֹרַיְיתָא.

155. וְאִי תֵּימָא תְּלֵיסָר אַחֲרָנִין יַתִּיר. אִינּוּן קַיְּימִין לְאַמְשָׁכָא תְּלֵיסָר מְכִילָן דְּרַחֲמֵי, דְּכֹלָּא כְּלִילָן בְּהוּ. שִׁית פִּקּוּדִין אִלֵּין, דְּצְלוֹתָא מִתְעַטְּרָא בְּהוּ.

155. You may argue there are thirteen more precepts in the Torah, FOR THERE ARE SIX HUNDRED AND THIRTEEN PRECEPTS, AND WHY SAY THAT SIX PRECEPTS ARE EQUIVALENT TO SIX HUNDRED. HE REPLIES: the purpose OF THE THIRTEEN PRECEPTS is to draw the all encompassing thirteen attributes of Mercy. NAMELY, THE THIRTEEN ATTRIBUTES OF MERCY THAT WE SAY, CORRESPOND TO THEM, and the prayer adorns itself with the six precepts, TO WIT, CORRESPONDING TO CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, THAT THE PRAYER, WHICH IS THE SECRET OF MALCHUT, RECEIVES FROM ZEIR ANPIN.

156. זַכָּאָה חוּלָקֵיהּ, מַאן דְּיִשַׁוֵּי לִבֵּיהּ וּרְעוּתֵיהּ לְדָא, וּלְאַשְׁלְמָא לוֹן בְּכָל יוֹמָא. וּבְאִלֵּין תַּלְיָין אַחֲרָנִין סַגִּיאִין. אֲבָל כַּד מָטֵי בַּר נָשׁ לְאַתְרִין אִלֵּין, אִצְטְרִיךְ לֵיהּ לְכַוְּונָא לִבֵּיהּ וּרְעוּתֵיהּ, לְאַשְׁלְמָא הַהוּא פִּקּוּדָא דְּקַיְּימָא בְּהַהוּא מִלָּה. וּכְדֵין אַכְרִיזוּ עָלֵיהּ וְאַמְרֵי, וַיֹּאמֶר לִי עַבְדִּי אַתָּה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאָר. אָתָא ר׳ אַבָּא וּנְשָׁקֵיהּ.

156. Happy is the portion of he who puts his heart and will to it to perfect them every day. And upon them depend many other things. However, when a man reaches these passages, he should concentrate his heart and will to complete that precept that is connected to that particular word; then the proclamation resounds "and He said to me, you are My servant, Yisrael, in whom I will be glorified" (Yeshayah 49:3). Rabbi Aba approached and kissed him.

157. פָּתַח ר׳ יִצְחָק אֲבַתְרֵיהּ וְאָמַר, וַיַּקְהֵל מֹשֶׁה אֶת כָּל עֲדַת בְּנֵי יִשְׂרָאֵל וְגוֹ׳. אֲמַאי כָּנִיש לוֹן. בְּגִין לְמִמְסַר לוֹן שַׁבָּת כְּמִלְּקַדְמִין, דְּהָא בְּקַדְמֵיתָא עַד לָא עָבְדוּ בְּנֵי יִשְׂרָאֵל יַת עֶגְלָא, מָסַר לוֹן אֶת הַשַּׁבָּת. וְדָא אִיהוּ דְּלָא נַטְרוּ אִינּוּן עֵרֶב רַב. כֵּיוָן דְּשַׁמְעוּ בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל, אָמְרוּ וַאֲנָן מִלָּה דָּא אִתְמְנַע מִינָן, מִיַּד וַיִּקָּהֵל הָעָם עַל אַהֲרֹן וְגוֹ׳, וְאִתְמְשָׁכוּ סַגִּיאִין אֲבַתְרַיְיהוּ. לְבָתַר דְּמִיתוּ אִינּוּן דְּמִיתוּ, כָּנִיש מֹשֶׁה לִבְנֵי יִשְׂרָאֵל בִּלְחוֹדַיְיהוּ, וְיָהַב לוֹן שַׁבָּת כְּמִלְּקַדְמִין, הֲדָא הוּא דִּכְתִיב שֵׁשֶׁת יָמִים תֵּעָשֶׂה מְלָאכָה וְגוֹ׳.

157. Rabbi Yitzchak then opened after him, and said, "and Moses gathered all the Congregation of the children of Yisrael..." HE ASKS why he gathered them, AND REPLIES: In order to give them the laws of Shabbat as before. For before Yisrael created the golden calf, He gave them the Shabbat. And this is what the mixed multitude did not keep. When they heard the verse "between Me and the children of Yisrael" (Shemot 31:17), they said: but from us this is withheld! Quickly "the people gathered themselves together against Aaron" (Shemot 32:1) IN ORDER TO MAKE THE CALF, and many followed them. And after those WHO WORSHIPPED THE CALF died, Moses gathered the Congregation of Yisrael alone, and gave them the laws of Shabbat as before, as is written: "six days shall work be done..." (Shemot 35:2).

12. A fire on Shabbat eve

Rabbi Yitzchak says there is a very high secret why "You shall kindle no fire throughout your habitations on the Shabbat day," and talks about the shining star that comes from the north and strikes another seventy stars, until all seventy become one and the star expands into a blazing flame that extends across a thousand mountains. We are told that the storm wind that Elijah saw is that star that swallowed up the others. It is called a storm wind because it disturbs everything above and below, and it came from the north, since "out of the north the evil shall break forth." We read of the "great cloud," the cloud of darkness that hides the light. The "fire flaring up" refers to the fire of judgment, "and a brightness was about it"; this means that although it is from the side of defilement a man should not treat it with contempt because there is a brightness about it. Rabbi Hamnuna Saba (the elder) disagrees, saying that it should indeed be treated with contempt because inside it is "the form of Chashmal," that can be translated as 'beasts of fire muttering'. But now we hear from Rabbi Shimon the secret mystery of how these meanings are symbolized in the circumcision of the foreskin, that allows the light to be revealed. Rabbi Hamnuna Saba (the elder) says that the snake seduced Eve with the brightness of that star that was spoken of earlier. Finally, then, we are told why people must not kindle another fire from those that are hidden.

158. לֹא תְבַעֲרוּ אֵשׁ בְּכָל מוֹשְׁבוֹתֵיכֶם, הָכָא אִית רָזָא דְּרָזִין, לְאִינּוּן דְּיַדְעֵי חָכְמְתָא עִלָּאָה, רָזָא דְּשַׁבָּת הָא אוּקְמוּהָ חַבְרַיָּיא. אֲבָל רָזָא דָא, אִתְמְסַר לְחַכִּימֵי עֶלְיוֹנִין, דְּהָא שַׁבָּת רָזָא עִלָּאָה הוּא.

158. "You shall kindle no fire throughout your habitations" (Shemot 35:3). Here there are most high mysteries revealed to those in possession of supernal wisdom. The friends have already expounded on the secret of Shabbat, yet this mystery was given to the wisest men, for it is a very high secret.

159. ת"ח בְּשַׁעֲתָא דְיוֹמָא שְׁתִיתָאָה מָטָא זִמְנָא דְעֶרֶב, כְּדֵין, כּוֹכָבָא חַד מִסִּטְרָא דְצָפוֹן נָהִיר, וְעִמֵּיהּ שַׁבְעִין כּוֹכְבִין אַחֲרָנִין, וְהַהוּא כּוֹכָבָא בָּטֵשׁ בְּאִינּוּן כּוֹכְבִין אַחֲרָנִין, וְאִתְכְּלִילוּ כֻּלְּהוּ בְּהַהוּא כּוֹכָבָא, וְאִתְעֲבִיד חַד כְּלָלָא דְשַׁבְעִין. וְהַהוּא כּוֹכָבָא אִתְפְּשַׁט, וְאִתְעֲבִיד כְּמַדּוּרָא חֲדָא, לְהֵיטָא בְּכָל סִטְרִין. כְּדֵין אִתְפְּשַׁט הַהוּא מָדוּרָא סַחֲרָנַיְיהוּ דְאֶלֶף טוּרִין, וְקַיְּימָא כְּחַד חוּטָא דְסָחֲרָא.

159. Come and see, on Friday, when evening sets, a shining star comes from the north and with it seventy other stars; the star smites these SEVENTY stars, which become incorporated in that star and WITHIN IT all seventy become one. That star then expands and turns into a blazing flame on all sides. This flame is extended across a thousand mountains, and stands UPON THEM like a thread encircling THEM.

160. וְהַאי מָדוּרָא דְאֶשָּׁא, מְשִׁיךְ לְגַבֵּיהּ גַּוְונִין אַחֲרָנִין דִּלְגוֹ מִנֵּיהּ. גָּוֵון קַדְמָאָה יְרוֹקָא. כֵּיוָן דְקַיְּימָא הַאי גַּוְונָא, סַלְקָא הַהוּא מָדוּרָא דְאֶשָּׁא, וְדָלִיג לְעֵילָא עַל הַהוּא גָּוֵון יְרוֹקָא, וְעָאל לְגוֹ מִנֵּיהּ, וְשַׁדֵּי לְהַהוּא גָּוֵון יְרוֹקָא לְבַר, וְקַיְּימָא יְרוֹקָא לְבַר, וְהַהוּא מָדוּרָא דְאֶשָּׁא דְכוֹכָבָא כְּלִילָא לְגוֹ.

160. And this flaming mass draws to it other colors that are inside it UNDERNEATH ITS OWN COLOR. The first color is green, WHICH IS THE LIGHT OF THE CENTRAL COLUMN. When this color is established that flame of fire jumps upon this green color and enters inside it and throws the green color out. The green color stays out, and the flame of fire of that star INCLUDED OF SEVENTY STARS IS inside.

161. לְבָתַר, אַמְשִׁיךְ אֲבַתְרֵיהּ גָּוֵון אַחֲרָא תִּנְיָינָא חִוָּרָא, וְהַהוּא חִוָּרָא עָאל לְגוֹ, כֵּיוָן דְקַיְּימָא הַאי גָּוֵון, סַלְקָא הַהוּא מָדוּרָא דְאֶשָּׁא דְהַהוּא כּוֹכָבָא, וְשַׁדֵּי לְהַהוּא חִוָּרָא לְבַר, וְעָאל אִיהוּ לְגוֹ. וְכֵן כָּל אִינּוּן גַּוְונִין, עַד דְשַׁדֵּי לוֹן לְבַר, וְעָיֵיל אִיהוּ לְגוֹ, וְקָרִיב לְגַבֵּי הַהִיא נְקוּדָה טְמִירָא, לְמֵיטָל נְהוֹרָא.

161. Afterwards it draws to it a second color, white, THE LIGHT OF THE RIGHT COLUMN. This white color shone inside, but after that color is established, the flame of fire of the star rose, expelling the white color, and entering inside. The same procedure transpired with all the other colors. It threw them out, went inside and approached the hidden point, to receive light.

162. פָּתַח וְאָמַר, וָאֵרֶא וְהִנֵּה רוּחַ סְעָרָה בָּאָה מִן הַצָּפוֹן וְגוֹ'. יְחֶזְקֵאל חָמָא לְהַאי חֵיזוּ, בְּתִקּוּנָא דְלָא קַיְּימָא, בַּר בְּשַׁעֲתָא דְשַׁלִּיט הַהוּא כּוֹכָבָא כִּדְקָאֲמַרָן, אֲבָל הַאי קְרָא אוּקְמוּהָ. וְהִנֵּה רוּחַ סְעָרָה, אוּקְמוּהָ, דַּהֲוָה אָתֵי לְמִכְבַּשׁ כָּל עָלְמָא, לְקַמֵּיהּ דִּנְבוּכַדְנֶצַּר חַיְּיבָא. אֲבָל רוּחַ סְעָרָה דָא, אִיהוּ הַהוּא כּוֹכָבָא דְקָאֲמַרָן, דְּבָלַע שַׁבְעִין כּוֹכְבִין אַחֲרָנִין, וְדָא אִיהוּ רוּחַ סְעָרָה דְחָמָא אֵלִיָּהוּ, מְפָרֵק הָרִים וּמְשַׁבֵּר סְלָעִים, וְדָא דְקַיְּימָא תְּדִיר קֳדָם כֹּלָּא, לְמֵיטַר הַהוּא דִּלְגוֹ, כְּקְלִיפָּה לְמוֹחָא.

162. He opened and said, "and I looked, and, behold, a storm wind came out of the north..." (Yechezkel 1:4). Yechezkel saw that vision in a pattern that appears only when that star rules, as we said, FOR IT DOES NOT ALWAYS RULE BUT IS HIDDEN. We explained that "and behold, a storm wind," refers to the wind that comes to conquer the world for Nebuchadnezzar. Yet the storm wind is that star we mentioned that swallowed seventy other stars. This is the storm wind Elijah had seen, OF WHICH IS SAID "rending the mountains and breaking up the rocks" (I Melachim 19:11), FOR THERE IS NO FORCE THAT COULD WITHSTAND IT. It is that which always stands against all THE KLIPOT ON THE OUTSIDE to protect what is inside, like a shell protects the fruit.

163. וַאֲמַאי אִקְרֵי סְעָרָה. דְּסָעִיר כֹּלָּא, עֵילָא וְתַתָּא. בָּאָה מִן הַצָּפוֹן, דְּהָא מִן הַהוּא סִטְרָא קָא אַתְיָא, וְסִימָנֵךְ, מִצָּפוֹן תִּפָּתַח הָרָעָה, דְּהָא כַּמָּה סִטְרִין אַחֲרָנִין אִתְאַחֲדָן בְּהַהוּא רוּחַ סְעָרָה, וּבג"כ נָפְקָא מִן הַצָּפוֹן.

163. Why is it called a storm? because it storms against everything above and below, AND NOTHING CAN STAND IN ITS WAY. It "came out of the north," for this is the side it came from. We can tell this from the verse "out of the north the evil shall break forth" (Yirmeyah 1:14). For many other aspects besides the north hold on to that storm wind. Therefore THE SCRIPTURE SAYS ABOUT THEM, that it comes out from the north.

164. THE SECOND KLIPAH MENTIONED IN EZEKIEL IS CALLED 'A GREAT CLOUD'. IT IS CALLED a cloud because it is the dross of gold. This dross clings to the northern side, NAMELY, TO THE LEFT COLUMN, and is the central point, which abides in deserted places. Once it learned how to seduce EVE, it controls the central point of the inhabited world and everything that pertains to it, save the land of Yisrael. When Yisrael dwelt in it, it had no power over it, but later when Yisrael sinned, it took control over the holy land too. That is shown in the verse "He has drawn back His right hand from before the enemy" (Eichah 2:3).

164. עָנָן, בְּגִין דְּאִיהִי סוּסְפִּיתָא דְּדַהֲבָא. וּמִסִּטְרָא דְּצָפוֹן אִתְאַחֲדָא דָא. וְהַאי אִיהִי נְקוּדָה אֶמְצָעִיתָא, דְּקַיְּימָא בְּחוּרְבָּא. וּבְגִין דְּיָדַע לְמִפְתֵּי, שַׁלִּיט בְּגוֹ נְקוּדָה דִּישׁוּבָא, וְכָל מִלִּין דִּישׁוּבָא. בַּר אַרְעָא דְּיִשְׂרָאֵל, כַּד שָׁרָאן יִשְׂרָאֵל בְּגַוָּהּ, אִיהוּ לָא שַׁלְטָא עֲלַיְיהוּ, וּלְבָתַר דְּחָבוּ יִשְׂרָאֵל שַׁלְטָא עַל אַרְעָא קַדִּישָׁא, בְּגִין דִּכְתִיב הֵשִׁיב אָחוֹר יְמִינוֹ מִפְּנֵי אוֹיֵב.

165. HE ASKS why it is called a great cloud, AND ANSWERS: For it is a cloud of darkness that darkened the whole world. Come and see, there are different clouds. Of that cloud, it is written: "and the cloud of Hashem was upon them by day" (Bemidbar 10:34), and "that your cloud stands over them" (Bemidbar 14:14). That cloud is shining and luminous and all lights are seen within that cloud. But this cloud OF THE KLIPOT is a cloud of darkness that sheds no light, but prevents all the lights from being seen through it.

165. עָנָן גָּדוֹל דָּא, אִיהוּ עֲנָנָא דְּחַשׁוֹכָא, דְּאַחְשִׁיךְ כָּל עָלְמָא. תָּא חֲזֵי, מַה בֵּין עֲנָנָא לַעֲנָנָא. הַהוּא עֲנָנָא דִּכְתִיב וַעֲנַן יְיָ׳ עֲלֵיהֶם יוֹמָם. וַעֲנָנְךָ עוֹמֵד עֲלֵיהֶם. הַאי אִיהוּ עֲנָנָא דְּנָהִיר וְזָהִיר, וְכָל נְהוֹרִין אִתְחָזוּן גּוֹ הַהוּא עֲנָנָא. אֲבָל עֲנָנָא דָּא, עֲנָנָא חָשׁוּךְ, דְּלָא נָהִיר כְּלָל, אֲבָל מָנַע כָּל נְהוֹרִין, דְּלָא יַכְלִין לְאִתְחַזָּאָה קַמֵּיהּ.

166. HE ASKS: IT IS CALLED GREAT. YET IF IT IS DARK why call it great, if it is small? HE ANSWERS: it is indeed great, because it has power. Also IT IS CALLED great, since the darkness in it is great, and it covers all the lights, so that they are not seen because of it. And it is greater than anything done in the world.

166. גָּדוֹל, אֲמַאי אִקְרֵי גָּדוֹל, וְהָא זְעֵיר אִיהוּ. אֶלָּא גָּדוֹל אִיהוּ, כֵּיוָן דְּשַׁלִּיט. דְ״א גָּדוֹל, דַּהוּא חֲשׁוֹכָא גָּדוֹל, כֵּיוָן דְּכַסֵּי כָּל נְהוֹרִין וְלָא אִתְחָזוּן קַמֵּיהּ, וְאִיהוּ גָּדוֹל עַל כָּל עוֹבָדִין דְּעָלְמָא.

167. "And a fire flaring up" (Yechezkel 1:4) alludes to the fire of rigorous Judgment that never leaves it. MEANING THAT THE KLIPAH ITSELF IS NOT FIRE - RIGOROUS JUDGMENT - BUT THE FIRE THAT CAME FROM BELOW FROM THE STORM WIND. IT CATCHES THE FIRE AND NEVER LEAVES IT. "And a brightness was about it" (Ibid.), INDICATES THAT even though all this is in THE KLIPAH OF A FIRE FLARING UP, NEVERTHELESS, "a brightness was about it." Hence we learn that though this is but the side of defilement, there is a brightness about it, that there is brightness and the illumination of holiness around it. Therefore a man should not cast it out. The reason is that since "a brightness was about it," it has part in the holy side of Faith, and one should not treat it with contempt. Therefore it should be given a part in the holy side of Faith.

167. וְאֵשׁ מִתְלַקַּחַת, דְּהָא אֶשָּׁא דְּדִינָא קַשְׁיָא, לָא אַעְדֵּי מִנֵּיהּ לְעָלְמִין. וְנֹגַהּ לוֹ סָבִיב, אע״ג דְּכָל הַאי קַיְּימָא בֵּיהּ, נֹגַהּ לוֹ סָבִיב. מֵהָכָא אוֹלִיפְנָא, דְּאַף עַל גַּב דְּלֵית סִטְרָא דָא, אֶלָּא סִטְרָא דְּמִסְאָבוּ, נֹגַהּ לוֹ סָבִיב, וְלָא אִצְטְרִיךְ לֵיהּ לְבַר נָשׁ, לְדַחְיָיא לֵיהּ לְבַר. מ״ט. בְּגִין דְּנֹגַהּ לוֹ סָבִיב, סִטְרָא דִּקְדוּשָׁה דְּמְהֵימְנוּתָא אִית לֵיהּ, וְלָא אִצְטְרִיךְ לְאַנְהָגָא בֵּיהּ קְלָנָא. וְע״ד אִצְטְרִיךְ לְמֵיהַב לֵיהּ חוּלְקָא, בְּסִטְרָא דִּקְדוּשָׁא דְּמְהֵימְנוּתָא.

168. Rabbi Hamnuna Saba said that, THIS WAS WRITTEN AS A QUESTION, 'is there a brightness about it?' Therefore it should be treated with contempt, because there is brightness only inside it, not outside AND AROUND THE FIRE FLARING UP. And since that brightness is inside, it is written: "and out of the midst of it, as it were the color of electrum (Heb. chashmal)" (Yechezkel 1:4). In the midst of what - of that brightness. The color of Chashmal consists of the letters of chash mal, namely, muttering fiery living creatures (Heb. chayot esh memalelot).

168. רַב הַמְנוּנָא סָבָא, הָכִי אָמַר, וְכִי נֹגַהּ לוֹ סָבִיב, וְאִצְטְרִיךְ לְאַנְהָגָא בֵּיהּ קְלָנָא, הַאי נֹגַהּ לוֹ, לְגוֹ אִיהוּ, וְלָא קַיְּימָא לְבַר. וּבְגִין דְּקַיְּימָא הַהוּא נֹגַהּ לוֹ מִגּוֹ, כְּתִיב וּמִתּוֹכָהּ כְּעֵין הַחַשְׁמַל מִתּוֹךְ הָאֵשׁ. מִתּוֹכָה דְּמַאן. מִתּוֹכָה דְּהַהוּא נֹגַהּ. כְּעֵין הַחַשְׁמַל: חָשׁ, מָל, הָא אוּקְמוּהָ, חִיוָון דְּאֶשָּׁא מְמַלְּלָא.

169. אֲבָל מִבּוּצִינָא קַדִּישָׁא שְׁמַעְנָא עֲלָה רָזָא דִּרְזִין. כַּד עָרְלָה שָׁרֵי עַל קַיְּימָא קַדִּישָׁא לְסָאֲבָא מַקְדְּשָׁא, כְּדֵין הַהוּא מַקְדְּשָׁא, אִתְעַכָּב מִלְּגַלָּאָה רָזָא דְּאָת קַיְּימָא, מִגּוֹ עָרְלָה. וְכַד הַאי נְגַהּ עָאל לְגוֹ, וְאַפְרִישׁ בֵּין עָרְלָה, וּבֵין מַקְדְּשָׁא, כְּדֵין אִקְרֵי חַשְׁמַל חָשׁ וְאִתְגַּלְיָא. מָל, מַהוּ מָל. כד"א מָל יְהוֹשֻׁעַ. רָזָא דְּאָת קַיְּימָא, אִתְעַכָּב מִלְּאִתְגַּלָּאָה מִגּוֹ עָרְלָה.

169. But from the holy luminary we heard the most secret mysteries concerning the subject. When the foreskin rests on the member of the holy covenant and defiles the temple, WHICH IS THE GLANS PENIS, THE SECRET OF MALCHUT, then that temple is prevented from exposing the secret of the sign of the covenant inside the foreskin. And when that brightness enters and separates the foreskin from the temple, it is called Chashmal, WHICH MEANS it hastens (Heb. chash) to be revealed. BUT, HE ASKS, THERE IS ALSO 'Mal' IN CHASHMAL. What is 'Mal'? HE ANSWERS: it is written, "Joshua circumcised (Heb. mal)" (Yehoshua 5:4), WHICH ALLUDES TO the secret sign of the covenant (circumcision) that was detained from revealing its light by the foreskin. BUT NOW, SINCE HE ALREADY CIRCUMCISED (HEB. MAL), THE LIGHT IS REVEALED. AND THE MEANING OF CHASHMAL IS THAT HE HASTENED (HEB. CHASH) TO EXPOSE, SINCE HE ALREADY CIRCUMCISED (HEB. MAL) THE FORESKIN.

170. וְאִית רָזָא אַחֲרָא, דְּהָא נְהוֹרָא דִּילֵיהּ, אִתְחָזֵי וְלָא אִתְחָזֵי, וְכַד אִתְגַּלְיָא חַשְׁמַל אִתְעֲבַר נְהוֹרֵיהּ. אֲבָל רָזָא קַדְמָאָה, אִיהוּ בְּרָזָא דִּקְרָא כַּדְקָא יֵאוֹת, וְכֹלָּא שַׁפִּיר אִיהוּ, וְיָאוּת הוּא.

170. Another secret states, that the light OF THE KLIPOT was both visible and invisible, WHICH MEANS THAT THERE WAS STILL IN THEM A TINY RAY THAT MAY BE SEEN ONCE, but when Chashmal was revealed, their light was gone COMPLETELY. But the first secret THAT WE SAID, is well embedded in the written verse while this secret cannot fit properly in the writing. Nonetheless, All is well and correct, FOR BOTH ARE TRUE.

171. בְּהַאי נְגַהּ, מְפַתֵּי לְאִתְּתָא, לְנַטְלָא נְהוֹרָא. וְע"ד כְּתִיב, וְחָלָק מִשֶּׁמֶן חִכָּהּ, שַׁוֵּי הַהוּא נְהוֹרָא לְקֻבְלֵיהּ דִּבְרִית. וּבְגִינֵי כַּךְ מְפַתֵּי לֵיהּ, וְנַטְלָא נְהוֹרֵיהּ. וְדָא אִיהוּ פִּתּוּיָא דִּמְפַתֵּי לְאִתְּתָא, דִּכְתִיב נֹפֶת תִּטֹּפְנָה שִׂפְתֵי זָרָה וְגוֹ'.

171. With this brightness, THE SNAKE seduced the woman EVE to receive light. That is the meaning of "and her mouth is smoother than oil" (Mishlei 5:3), for it put light against the covenant. That is why it seduced her and she took its light. This is the temptation with which it tempted the woman, as written "for the lips of a strange woman drip honey..." (Ibid.).

172. ת"ח, בְּיוֹמָא שְׁתִיתָאָה כַּד מָטָא זִמְנָא דְּעָרֶב, דָּלִיג לְגוֹ, הַהוּא מְדוּרָה דְּאֶשָּׁא, וְסַלְקָא לְעֵילָא לְאַעֲלָא גּוֹ גַּוְונִין. כְּדֵין מִתְתַּקְּנִין יִשְׂרָאֵל לְתַתָּא, וּמְסַדְּרִין סְעוּדָתִין, וּמַתְקְנִין פָּתוֹרִין, כָּל חַד וְחַד פָּתוֹרֵיהּ. כְּדֵין חַד שַׁלְהוֹבָא נָפִיק וּבָטַשׁ בְּהַהוּא מְדוּרָה, כֵּיוָן דְּבָטַשׁ בֵּיהּ, מִתְגַּלְגְּלָן הַהוּא שַׁלְהוֹבָא, וְהַהוּא מְדוּרָה וְעָאלִין בְּנוּקְבָא דִּתְהוֹמָא רַבָּא, וְאִתְטַמְּרָן וְיַתְבַת תַּמָּן.

172. Come and see, on Friday, WHICH IS YESOD, when evening sets, AT ITS CONCLUSION, the burning flame, THE STORM WIND, leaps inside to enter within the colors. Then Yisrael make ready below, fix the meals and set the tables, each his own table. A flame of fire then comes out and strikes the burning flame, AND JOINS IT. Once it struck and they joined, the flame of fire and that flame roll TOGETHER, and enter a hollow in a great abyss, where they sit concealed.

173. וְהַהוּא שַׁלְהוֹבָא אִיהוּ מִסִּטְרָא דִּימִינָא, וּבְגִין דְּהוּא מִסִּטְרָא דִּימִינָא, אַעְבַּר לְהַהוּא מְדוּרָה, וְאָעִיל לֵיהּ לְנוּקְבָא דִּתְהוֹמָא רַבָּא, וְיָתִיב תַּמָּן עַד דְּנָפִיק שַׁבְּתָא. כֵּיוָן דְּנָפַק שַׁבְּתָא, אִצְטְרִיךְ לְהוּ לְעַמָּא דְּיִשְׂרָאֵל לְבָרְכָא עַל אֶשָּׁא, וְנָפְקָא הַהוּא שַׁלְהוֹבָא, בְּבִרְכְתָא דִּלְתַתָּא, וְשָׁלִיט עַל הַהוּא מְדוּרָה כָּל הַהוּא לֵילְיָא, וְאִתְכַּפְיָא הַהוּא מְדוּרָה.

173. And that flame of fire is from the right. Since it is from the right side, it canceled THE JUDGMENTS OF that fire and put it into the cavern in the great abyss. There it sits IN THE GREAT ABYSS, until Shabbat is concluded. When Shabbat is concluded, Yisrael must say the benediction over fire. By that benediction from below, the flame of fire comes out and has power over that flame all that night AFTER SHABBAT. And this flame is subdued, FOR ITS POWER IS CONCEALED.

174. תָּא חֲזֵי, כֵּיוָן דְּעָאל שַׁבְּתָא, וְאִתְטָמַר הַהוּא מָדוּרָה, כָּל אֶשִּׁין דְּאֶשָּׁא קַשְׁיָא אִתְטְמָרוּ וְאִתְכַּפְיָין, וַאֲפִילוּ אֶשָּׁא דְּגֵיהִנָּם, וְחַיָּיבִין דְּגֵיהִנָּם, אִית לוֹן נַיְיחָא. וְכֹלָּא תַּתָּא וְעֵילָּא אִית לְהוּ נַיְיחָא. כַּד נָפַק שַׁבְּתָא, וּמְבָרְכִין יִשְׂרָאֵל עַל נוּרָא, כְּדֵין נָפְקִין כָּל אֶשִּׁין דְּמִתְטַמְּרָן, כָּל חַד וְחַד לְאַתְרֵיהּ. וּבְגִין דְּלָא לְאִתְעָרָא אֶשָּׁא אַחֲרָא, כְּתִיב לֹא תְבַעֲרוּ אֵשׁ בְּכָל מוֹשְׁבוֹתֵיכֶם בְּיוֹם הַשַּׁבָּת, וְהָא אוּקְמוּהָ, אֶשָּׁא דְּמַדְבְּחָא אֲמַאי.

174. Come and see, when Shabbat enters and that flame was hidden IN THE GREAT ABYSS, all the flames of the harmful fire are hidden and subdued, FOR THE FLAME, WHICH IS A STORM WIND, IS THE ROOT OF ALL THE STRICT JUDGMENTS. And even the fire of Gehenom rests, and all the evil therein have respite, and all, above and below have rest. And at the end of Shabbat, when Yisrael recite the benediction over fire, all the hidden flames come out and return each to its place. In order not to kindle another flame OF THOSE THAT ARE HIDDEN, it is written: "You shall kindle no fire throughout your habitations on the Shabbat day" (Shemot 35:3). And it was already explained why the fire on the altar is allowed ON SHABBAT.

13. What is Shabbat

Rabbi Hamnuna Saba (the elder) says that when Shabbat enters, the crier proclaims throughout all the firmaments, 'be prepared, O Chariots; be prepared, O legions, before your Master.' After this a spirit, the light of Chesed, comes from the south and is called 'the precious garment of Shabbat.' It enfolds all the armies of the right side. Then the person whose table is properly set is happy because his table is perfected in the palace, Malchut. When Shabbat arrives everyone must wash themselves so that the holy supernal spirit can rest on them. Rabbi Hamnuna Saba (the elder) tells us about the other six days, the work days. Then he says the word Shabbat is derived from 'shavat' in "because in it he rested (shavat)," but it also refers to the three patriarchs joined with Malchut. In the high Shabbat, every point is the most important part of the eye.

175. אֶלָּא כַּד עָאל שַׁבְּתָא, כְּרוֹזָא קָרֵי בְּכוּלְּהוּ רְקִיעִין, אִתְתַּקְּנוּ רְתִיכִין, אִתְתַּקְּנוּ מַשְׁרְיָין, לְקַדְמוּת מָארֵיכוֹן. כְּדֵין נָפִיק חַד רוּחָא מִסִּטְרָא דְּדָרוֹם, וְהַהוּא רוּחָא אִתְפְּרַשׂ עַל כָּל אִינּוּן חֵילִין וּמַשְׁרְיָין דְּלִסְטַר יְמִינָא, וְאִתְלַבְּשָׁן בֵּיהּ, וְהַהוּא רוּחָא אִקְרֵי לְבוּשָׁא דִּיקָר דְּשַׁבְּתָא. כְּדֵין פָּתוֹרֵי דְּהַאי עָלְמָא, מִתְתַּקְּנָן בְּחַד הֵיכָלָא. זַכָּאָה חוּלָקֵיהּ דְּהַהוּא בַּר נָשׁ, דְּסִדּוּרָא דְּפָתוֹרֵיהּ אִתְחָזֵי תַּמָּן כַּדְקָא יָאוּת, וְקַיְּימָא כֹּלָּא מִתְתַּקְּנָא, בְּלָא כְּסוּפָא, אֵינָשׁ כְּפוּם חֵילֵיהּ.

175. When Shabbat enters, the crier proclaims throughout all the firmaments 'be prepared, O Chariots; be prepared, O legions, before your Master'. Then a spirit comes from the south, WHICH IS THE LIGHT OF CHESED. That spirit expands over all those armies and legions of the right side, and they wrap themselves in it. That spirit is called 'the precious garment of Shabbat'. Then the tables people set in this world are placed in one chamber, WHICH IS MALCHUT. Happy is the portion of the person, whose set table is considered well prepared, and everything is arranged without shame, each man according to his means.

176. כַּד עָאל שַׁבְּתָא, אִצְטְרִיכוּ אִינּוּן עַמָּא קַדִּישָׁא לְאַסְחָאָה גַּרְמֵיהוּ מִשְׁמוּשָׁא דְּחוֹל, מַאי טַעֲמָא. בְּגִין דְּבְחוֹל, רוּחָא אַחֲרָא אַזְלָא וְשַׁטְיָא וְשָׁרָא עַל עַמָּא. וְכַד בָּעֵי בַּר נָשׁ לְנַפְקָא מִן הַהוּא רוּחָא, וּלְאַעֲלָא בְּרוּחָא אַחֲרָא קַדִּישָׁא עִלָּאָה, בָּעֵי לְאַסְחָאָה גַּרְמֵיהּ, לְמִשְׁרֵי עָלֵיהּ הַהוּא רוּחָא עִלָּאָה קַדִּישָׁא.

176. When Shabbat comes in, the holy nation has to wash themselves from the work week's habits. What is the sense? During the work week, a different spirit roams and hovers about the people, and when a person wishes to be released from that spirit and come into the influence of another, holy and Supernal Spirit, he should wash himself, so that that holy Supernal Spirit shall rest upon him.

177. ת"ח רָזָא עִלָּאָה דְּמִלָּה, כָּל אִינּוּן שִׁית יוֹמִין, אִתְאַחֲדָן בְּרָזָא דְּחַד נְקוּדָה קַדִּישָׁא, וְכֻלְּהוּ יוֹמִין אִתְאַחֲדָן בֵּיהּ. וְאִית יוֹמִין אַחֲרָנִין, דְּקַיְּימִין לְבַר בְּסִטְרָא אַחֲרָא. וְאִית יוֹמִין אַחֲרָנִין, דְּקַיְּימִין לְגוֹ מֵעִגּוּלָא קַדִּישָׁא, וְאִתְאַחֲדָן בְּנְקוּדָה קַדִּישָׁא.

177. Come and see the lofty meaning of the matter. All these six days, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN are united within the secret of a certain holy point, MALCHUT, and all the days become one with it. There are other days that stand outside on the Other Side, namely, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF THE KLIPOT and there are days which are CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF MALCHUT that stand inside the holy circle, united within the holy point, MALCHUT OF MALCHUT.

178. וְיִשְׂרָאֵל קַדִּישִׁין, וְכָל אִינּוּן דְּמִתְעַסְּקִין בִּקְדוּשָׁה, כָּל יוֹמִין דְּשַׁבְּתָא, אִתְאַחֲדָן כָּל אִינּוּן שִׁית יוֹמִין, בְּאִינּוּן שִׁית יוֹמִין דִּלְגוֹ דְּאִתְאַחֲדָן בְּהַהִיא נְקוּדָה, אִתְאַחֲדָן בְּהַאי, בְּגִין לְנַטְרָא לוֹן. וְכָל אִינּוּן שִׁית יוֹמִין דְּשַׁבְּתָא, הַהִיא נְקוּדָה טְמִירָא אִיהִי. כֵּיוָן דְּעָאל שַׁבְּתָא, כְּדֵין סַלְקָא הַהִיא נְקוּדָה, וְאִתְעַטְּרָא וְאִתְאַחֲדָא לְעֵילָא, וְכֻלְּהוּ טְמִירִין בְּגַוָּהּ.

178. And holy Yisrael and all those who work in holiness all the days of Shabbat, THEIR six days are joined with the six inner days which are CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF MALCHUT that are united within the point of MALCHUT OF MALCHUT to guard and keep it. And all the six days of that Shabbat pertain to that hidden point. And when Shabbat commences, the point, MALCHUT OF MALCHUT, ascends and is crowned and united above, and they are all hidden in it.

179. ת"ח, אִית יָמִים וְאִית יָמִים. יְמֵי חוֹל, כְּמָה דְּאִתְּמַר, וְאִלֵּין קַיְּימִין לְבַר לְעַמִּין. יְמֵי הַשַּׁבָּת, דְּאִינּוּן יְמֵי הַשָּׁבוּעַ, קַיְּימִין לְיִשְׂרָאֵל. וְכַד סַלְקָא הַאי נְקוּדָה, כֻּלָּא אִתְגְּנִיז, וְאִיהִי סַלְקָא, כֵּיוָן דְּאִיהִי סַלְקָא, אִקְרֵי שַׁבָּת.

179. Come and see, there are days and there are days. THERE ARE workdays, as we learned, that are outside for the nations CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF THE OTHER SIDE. The days of Shabbat, the six weekdays, exist for Yisrael CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF MALCHUT. When this point ascends, everything is concealed THE SIX SFIROT IN IT and it goes up. Once it ascends, it is called Shabbat.

180. מַהוּ שַׁבָּת. אִי תֵּימָא בְּגִין שְׁבִיתָה, דִּכְתִיב כִּי בוֹ שָׁבַת, יָאוּת הוּא. אֲבָל רָזָא דְּמִלָּה, כֵּיוָן דְּסַלְקָא הַאי נְקוּדָה, וּנְהוֹרָא נָהִיר, כְּדֵין מִתְעַטְּרָא אִיהִי בַּאֲבָהָן, כֵּיוָן דְּמִתְעַטְּרָא אִיהִי בַּאֲבָהָן, כְּדֵין אִתְחַבְּרַת וְאִתְאַחֲדַת בְּהוּ, לְמֶהֱוֵי חַד, וְאִקְרֵי כֻּלָּא שַׁבָּת. שַׁבָּת: ש' בַּת. ש' הָא אוּקְמוּהָ, רָזָא דִתְלַת אֲבָהָן, דְּמִתְאַחֲדָן בְּבַת יְחִידָה, וְאִיהִי מִתְעַטְּרָא בְּהוּ, וְאִינּוּן בְּעָלְמָא דְאָתֵי. וְכֻלָּא אִיהוּ חַד. וְדָא אִיהוּ ש' בַּת, לְמֶהֱוֵי כֻּלָּא חַד.

180. HE ASKS: What is Shabbat, NAMELY, WHY IS IT CALLED BY THE NAME SHABBAT? You may say it is due to rest from work, as written, "because in it He rested (Heb. shavat)" (Beresheet 2:3), and this is correct. But the secret of the matter is that since that point ascended and its light is shining, it adorns itself with the patriarchs, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. When it does so, it is joined and united with them and together everything is called Shabbat. THAT IS TO SAY, THE PATRIARCHS TOGETHER WITH MALCHUT ARE CALLED SHABBAT. The word 'Shabbat IS COMPOSED OF THESE LETTERS Shin and the segment Bat. It has been explained that Shin refers to the three patriarchs who are united in the only daughter (Heb. bat) WHICH IS MALCHUT. FOR THE THREE BARS OF THE HEBREW LETTER SHIN ALLUDE TO THE THREE PATRIARCHS, CHESED, GVURAH AND TIFERET. And she, WHO IS CALLED DAUGHTER is crowned with them; and THE PATRIARCHS are crowned in the World to Come, WHICH IS BINAH, and all is one. And Shabbat indicates that all are one.

181. וְאִי תֵּימָא, שַׁבָּת הַגָּדוֹל, וְאִיהוּ לְעֵילָא, אֲמַאי אִקְרֵי שַׁבָּת. אֶלָּא וַדַּאי הָכִי הוּא. וְרָזָא דְּמִלָּה, בְּכָל אֲתָר נְקוּדָה דְּאִיהִי עִקָּרָא דְּכָל עֵינָא, אִקְרֵי בַּת. כד"א, שָׁמְרֵנִי כְּאִישׁוֹן בַּת עָיִן, בְּגִין דְּאִיהִי עִקָּרָא דְּכָל עֵינָא, אִקְרֵי בַּת.

181. You may say that the Great Shabbat, WHICH IS BINAH THAT IS ALSO CALLED SHABBAT, is high up WHERE CHOCHMAH IS HIDDEN AND NOT REVEALED. Why is it called Shabbat? HE ANSWERS: assuredly it is so CALLED SHABBAT, and the secret thereof is that the point is always the essence of the eye, THAT IS, IT HAS CHOCHMAH IN IT, WHICH IS CALLED EYES. It is named pupil (Heb. bat), as is written: "keep me as the apple (Heb. bat) of the eye" (Tehilim 17:8).

182. עָלְמָא דְאָתֵי, אִיהוּ הֵיכָלָא לְהַהִיא נְקוּדָה עִלָּאָה, וְכַד אִיהִי קַיְּימָא, וְנַטְלָא בְּגַדְפָּהָא לַאֲבָהָן, לְאִתְעַטְּרָא לְעֵילָא אִקְרֵי כֻּלָּא שַׁבָּת. וְכַד אֲבָהָן מִתְעַטְּרָן לְעֵילָא, בְּגוֹ נְקוּדָה עִלָּאָה, אִקְרֵי שַׁבָּת. נְקוּדָה תַּתָּאָה כַּד מִתְעַטְּרָא בַּאֲבָהָן אִקְרֵי שַׁבָּת.

182. The World to Come, BINAH, is a chamber to that supernal point, NAMELY TO SUPERNAL CHOCHMAH. And when it rises and takes the patriarchs in its wings to bedeck them above, they all are called Shabbat, in a way that the patriarchs, adorned above in the supernal point, are called Shabbat. And when the point below, MALCHUT, is adorned by the patriarchs, it is called Shabbat.

14. The additional soul

We are told that Malchut is the lowest point, and when it emerges on Shabbat night it expands along with its lights and spreads its wings over the world to protect it. Then another spirit of Neshamah is added to each person, and joy replaces sorrow and wrath. Ruach descends, washes itself in perfumes from the Garden of Eden, and rests upon the holy nation. Sixty Chariots descend with it when it goes down to the Garden of Eden. The Ruach is the secret of Shabbat that dwells below, and since it joins in the pleasures and delights of Yisrael on that day, it should be given pleasure in food and drink. During the other six days it is gladdened by the supernal spirit of the Ancient of Ancients, and on the Shabbat it takes pleasure from the body in the meal of faith. Rabbi Shimon explains that every Nefesh of Yisrael is adorned on Shabbat by the crown of the Ruach that dwells

inside them. When Shabbat leaves and the Ruach goes up, the Nefesh feels sorrow for what it lost. We read of the reason for performing marital duties on Shabbat nights; Rabbi Shimon explains the difference between intercourse on that night and intercourse the rest of the week and in the daytime - on this night a holy superior Ruach descends into the holy children.

183. הַאי נְקוּדָה תַּתָּאָה כַּד סַלְקָא וְאִתְחַזִּית, וְאִתְקַשְׁיָיטַת. כְּדֵין כָּל חֶדְוָה אִשְׁתְּכַח לְעֵילָא וְתַתָּא, וְעָלְמִין כֻּלְּהוּ בְּחֶדְוָה. וּבְהַאי לֵילְיָא, הַאי נְקוּדָה אִתְפָּשַׁט נְהוֹרָאָה, וּפָרִישׁ גַּדְפּוֹי עַל עָלְמָא, וְכָל שִׁלְטוֹנִין אַחֲרָנִין מִתְעַבְּרָן, וּנְטִירוּ אִשְׁתְּכַח עַל עָלְמָא.

183. The lower point, MALCHUT, when it emerges to become seen, NAMELY WHEN IT RECEIVES CHOCHMAH CALLED SIGHT, and is decorated WITH SUPERNAL MOCHIN, there is bliss above and below and all the worlds are in joy. At SHABBAT night, the point expands along with its lights, and spreads its wings over the world. Then all other rulers are removed, and the world is protected.

184. וּכְדֵין אִתּוֹסָף רוּחַ נִשְׁמְתָא בְּיִשְׂרָאֵל, עַל כָּל חַד וְחַד, וּבְהַהִיא נִשְׁמְתָא יְתֵירָא, נַשְׁיָין כָּל עִצְבָּא וְחֵימְתָא, וְלָא אִשְׁתְּכַח בַּר חֶדְוָה, לְעֵילָא וְתַתָּא. הַהוּא רוּחָא דְּנָחִית וְאִתּוֹסַף בִּבְנֵי עָלְמָא, כַּד נָחִית, אִתְסָחֵי בְּבוּסְמִין דְּגִנְתָּא דְּעֵדֶן, וְנָחִית וְשָׁרָא עַל עַמָּא קַדִּישָׁא, זַכָּאִין אִינּוּן, כַּד הַאי רוּחָא אִתְעָר.

184. Then a Ruach of the Soul is added to Yisrael, to each and every one. With this additional soul all sorrow and wrath are forgotten, and above and below there is only joy. That Ruach that went down as an addition to the world's inhabitants, when it comes down, washes itself with perfumes of the Garden of Eden, and descends to rest upon the holy nation. Happy are they when that Ruach is aroused.

185. בְּהַהִיא שַׁעֲתָא דְּהַהוּא רוּחָא נָחִית נַחְתִּין עִמָּהּ לְגוֹ גִּנְתָּא דְּעֵדֶן, שִׁתִּין רְתִיכִין, מִתְעַטְּרִין לְשִׁית סִטְרִין. וְכַד מָטֵי לְגִנְתָּא דְּעֵדֶן, כְּדֵין כָּל אִינּוּן רוּחִין וְנִשְׁמָתִין דְּגִנְתָּא דְּעֵדֶן, כֻּלְּהוּ מִתְעַטְּרֵי בְּהַהוּא רוּחָא. כְּרוּזֵי קָרֵי וְאָמַר, זַכָּאִין אַתּוּן יִשְׂרָאֵל, עַמָּא קַדִּישָׁא, דִּרְעוּתָא דְּמָארֵיכוֹן אִתְּעַר לְגַבַּייְכוּ.

185. When the Ruach descends, sixty Chariots decorate the six directions, descend with it to the Garden of Eden. THE SIX ENDS ARE THE SIX SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, EACH CONSISTING OF TEN, AMOUNTING TO SIXTY IN ALL. When the Ruach arrives in the Garden of Eden, then all these spirits and souls in the Garden of Eden, are bedecked with it. The crier calls and announces: happy are Yisrael, a holy nation, for the good will of your Master is awakened toward you.

186. רָזָא דְּרָזִין לְיַדְעֵי חָכְמְתָא, זַכָּאִין אִינּוּן כַּד הַאי רוּחָא אִתְעָר. הַאי רוּחָא אִיהוּ אִתְפַּשְׁטוּתָא דְּהַאי נְקוּדָה, וְנָפְקָא מִינָּהּ, וְאִתְפַּשְׁטָא בְּעָלְמָא, וְהַהוּא הֲוֵי רָזָא דְּשַׁבָּת, דְּשָׁרָא לְתַתָּא, וְעַל דָּא כְּתִיב בֵּיהּ שְׁמִירָה, וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, וְהָא אוּקְמוּהָ, שַׁבָּת לָא כְּתִיב, אֶלָּא אֶת הַשַּׁבָּת, לְאַסְגָּאָה הַהוּא רוּחָא דְּשָׁרֵי עַל כֹּלָּא, וְאִצְטְרִיךְ לְנַטְרָא לֵיהּ, הוֹאִיל וְקַיְּימָא עִמֵּיהּ דְּבַר נָשׁ, וְעַל דָּא כְּתִיב, כָּל שׁוֹמֵר שַׁבָּת מֵחַלְּלוֹ.

186. The most guarded mystery is for those familiar in wisdom. Happy are they when that Ruach is aroused. That Ruach is the expansion of the point, MALCHUT. It comes from it and spreads throughout the world. And that RUACH is the secret of Shabbat that dwells below. Therefore it is written regarding it that it should be kept: "Wherefore the children of Yisrael shall keep the Shabbat" (Shemot 31:16). It has been explained that it does not say "Shabbat," but "the Shabbat," alluding to that additional Ruach that dwells in everything and should be kept, since it stays with man. Therefore it is written: "that keeps the Shabbat and does not profane it" (Yeshayah 56:2).

187. בְּהַאי רָזָא אִית רָזָא אַחֲרָא. הַאי רוּחָא, אִתְהֲנֵי בְּהַאי יוֹמָא, מֵהֲנָאוֹתָן דְּיִשְׂרָאֵל, וּמֵעְנוּגָא דִלְהוֹן, וּבג״ד, בָּעֵי לְמֵיהַב לֵיהּ עִנּוּגָא, בְּמֵיכְלָא וּבְמִשְׁתְּיָא, תְּלַת זִמְנִין, בִּתְלַת סְעוּדָתִין, דִּתְלַת דַּרְגֵּי מְהֵימְנוּתָא, כְּמָה דְּאוּקְמוּהָ. וְהַאי נָטִיל חֶדְוָה וְעִנּוּגָא, בְּאִינּוּן סְעוּדָתֵי דְּיִשְׂרָאֵל. זַכָּאָה חוּלָקֵיהּ, מַאן דְּאַהֲנֵי לֵיהּ, וּמְעַנֵּג לֵיהּ, בְּהַאי יוֹמָא.

187. Within that secret there is another one. That Ruach partakes on this day in the pleasures and delights of Yisrael. It therefore should be given pleasure in food and drink three times in the three meals of the three grades of the Faith, as was explained. And that RUACH receives gladness and pleasure from these meals of Yisrael. Happy is he who gladdens and delights it on that day.

188. That Ruach enjoys during the six days the Supernal Spirit of the most Ancient. On Shabbat day, after descending and washing in the Garden of Eden during the night, it takes pleasure in the physical pleasure at the meal of Faith, and is adorned above and below. It is situated on all sides, VIZ. IN CHOCHMAH AND CHASSADIM, on the higher crown, CHASSADIM, and the lower crown, CHOCHMAH.

188. הַאי רוּחָא, אִתְהֲנֵי כָּל שִׁיתָּא יוֹמִין, מֵרוּחָא עִלָּאָה דְּעַתִּיקָא דְּכָל עַתִּיקִין. וּבְיוֹמָא דְּשַׁבְּתָא, כֵּיוָן דְּנָחִית, וְאִתְסָחֵי בְּגִנְתָּא דְּעֵדֶן בְּלֵילְיָא, אִתְעַנַּג מֵעַנּוּגָא דְּגוּפָא, בְּסְעוּדָתֵי דְּמְהֵימְנוּתָא, וְאִתְעַטַּר הַאי רוּחָא מֵעֵילָא וְתַתָּא, וְאִתְרַוֵּי בְּכָל סִטְרִין, בְּעִטְרָא דְּלְעֵילָא וְתַתָּא.

189. Since it is with man, it should be properly kept. Therefore it is written: "Wherefore the children of Yisrael shall keep the Shabbat." Shabbat is the lower point, MALCHUT. "The Shabbat" refers to that Ruach which is the expansion of that point. This expansion, when holiness was added to that point, and blessings from above, everything became illuminated, and THE EXPANSION turned into a Ruach luminous on all sides. HALF OF IT divides and turns up and shines, and HALF OF IT divides and turns down and shines. This is the meaning of "between Me and the children of Yisrael" (Shemot 31:16), FOR THE RUACH WAS DIVIDED BETWEEN HIM AND YISRAEL, and together we share a portions and heritage.

189. וְהוֹאִיל וְקַיְּימָא עִמֵּיהּ דְּבַר נָשׁ, אִצְטְרִיךְ לֵיהּ לְנַטְרָא לֵיהּ. וְע"ד כְּתִיב וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל. אֶת הַשַּׁבָּת, שַׁבָּת דָּא, הוּא הַהִיא נְקוּדָה תַּתָּאָה. אֶת הַשַּׁבָּת, דָּא הוּא הַאי רוּחָא, אִתְפַּשְׁטוּתָא דְּהַהִיא נְקוּדָה. הַהוּא אִתְפַּשְׁטוּתָא, כַּד אִתּוֹסָף קְדוּשָׁן וּבִרְכָאן מִלְּעֵילָא, עַל הַהִיא נְקוּדָה, אִתְנְהִיר כֻּלָּא, וְאִתְעֲבִיד רוּחָא נְהִירָא בְּכָל סִטְרִין, אִתְפְּלַג לְעֵילָא וְנָהִיר. וְאִתְפְּלַג לְתַתָּא וְנָהִיר. וְדָא הוּא דִּכְתִיב בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל חוּלָק אַחֲסָנָא אִית לָן כַּחֲדָא.

190. The upper portion is adorned on that day by the higher, holy pleasure and enjoys the supernal glow of the most Ancient, WHICH IS KETER. The lower portion is adorned on that day with the lower pleasure, by enjoying the meals PREPARED BY YISRAEL; therefore one should delight it with food and drink, with respectable attire, and much joy.

190. חוּלָקָא דִּלְעֵילָא, אִתְעַטַּר בְּהַאי יוֹמָא, מֵעַנּוּגָא עִלָּאָה קַדִּישָׁא, וְאִתְהֲנֵי מִזִּיוָא עִלָּאָה דְּעַתִּיקָא דְּכָל עַתִּיקִין. חוּלָקָא תַּתָּאָה, אִתְעַטַּר בְּהַאי יוֹמָא, מֵעַנּוּגָא דִּלְתַתָּא, דְּאִתְהֲנֵי בְּהָנֵי סְעוּדָתֵי. וְע"ד, בָּעֵי לְעַנְּגָא לֵיהּ, בְּמֵיכְלָא וּבְמִשְׁתְּיָא בִּלְבוּשֵׁי יְקָר, וּבְחֶדְוָה דְּכֻלָּא.

191. When the lower portion is adorned and kept as it ought, it rises up high and joins the other, HIGHER portion. And that point, MALCHUT, receives everything FROM THE RUACH, from the upper PORTION and the lower PART, and is incorporated on all sides. And since it is adorned by Shabbat from above and from below, all the rest of the days, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD give power to everything, and MALCHUT is given dominion above and below. And among the secrets of the book of King Solomon is this secret, which the holy luminary, RABBI SHIMON, explained. Happy is the portion of Yisrael.

191. וְכַד מִתְעַטְּרָא הַאי חוּלָקָא לְתַתָּא, וְאִתְנְטִיר כְּמָה דְּאִצְטְרִיךְ, סַלְקָא לְעֵילָא, וְאִתְחַבְּרָא בְּהַהוּא חוּלָקָא אַחֲרָא. וְהַאי נְקוּדָה נָטִיל כֻּלָּא מֵעֵילָא וְתַתָּא, וְאִתְכְּלִילָא מִכָּל סִטְרִין. וּבְגִין דְּמִתְעַטְּרָא בְּשַׁבָּת, מֵעֵילָא וּמִתַּתָּא, כָּל שְׁאָר יוֹמִין יָהִיב חֵילָא לְכֻלָּא, וְאִתְיְהִיב לֵיהּ שׁוּלְטָנוּ מֵעֵילָא וּמִתַּתָּא. וּבְרָזִין דְּסִפְרָא דִּשְׁלֹמֹה מַלְכָּא, אִשְׁתְּכַח רָזָא דָּא, וְאוֹקְמוּהָ בּוּצִינָא קַדִּישָׁא, זַכָּאָה חוּלָקֵיהוֹן דְּיִשְׂרָאֵל.

192. It is written: "and He rested (Heb. vayinafash)" (Shemot 31:17), which is explained as, woe for the loss of the Nefesh. This is correct, but if this is so, it should have been said, woe to the body for losing the Nefesh, YET IN 'VAYINAFASH' ONLY THE NEFESH IS INDICATED. HE REPLIES: the secret of the matter is that in each person there is a Nefesh, which draws to itself and receives THAT SAID Ruach from Shabbat eve. And that Ruach dwells and rests in the Nefesh throughout the Shabbat day. Then the Nefesh is in a state of more greatness and more benefited than it used to be.

192. כְּתִיב וַיִּנָּפַשׁ, וְאוֹקְמוּהָ וַוי נֶפֶשׁ דְּאַבְדַת וְשַׁפִּיר אִיהוּ. אֲבָל אִי הָכִי וַוי גּוּפָא אִצְטְרִיךְ לְמֵימַר, דְּמִנֵּיהּ אַבְדַת נֶפֶשׁ. אֲבָל רָזָא דְּמִלָּה, בְּבַר נָשׁ אִית נֶפֶשׁ, דְּנַטְלָא וּמָשִׁיךְ לְגַבֵּיהּ לְהַאי רוּחָא מֵעֶרֶב שַׁבָּת. וְהַהוּא רוּחָא שַׁרְיָא בְּגַוָּהּ דְּהַהִיא נֶפֶשׁ, וְדַיְירָא בָּהּ כָּל יוֹמָא דְּשַׁבְּתָא. וּכְדֵין, הַהוּא נֶפֶשׁ, יְתֵירָה בְּרִבּוּיָא וְתוֹעַלְתָּא יַתִּיר מִמַּה דַּהֲוָה.

193. וְעַל דָּא תְּנִינָן, כָּל נַפְשָׁאן דְּיִשְׂרָאֵל מִתְעַטְּרָן בְּיוֹמָא דְּשַׁבְּתָא, וְעִטְרָא דִּלְהוֹן, דְּשַׁרְיָא הַאי רוּחָא בְּגַוַּוּיְיהוּ. כֵּיוָן דְּנַפַּק שַׁבְּתָא, וְהַהוּא רוּחָא סַלְקָא לְעֵילָא, כְּדֵין וַוי לְנֶפֶשׁ, דְּאַבְדַת מַה דְּאַבְדַת. אַבְדַת הַהוּא עִטְרָא עִלָּאָה, וְהַהוּא חֵילָא קַדִּישָׁא דַּהֲוָה בָּהּ, וְדָא הוּא וַיִּנָּפַשׁ, וַוי נֶפֶשׁ, דְּאַבְדַת מַה דְּאַבְדַת.

193. Therefore we learned that every Nefesh of Yisrael is adorned on the day of Shabbat, and their crown is that SAID Ruach, which dwells inside them. When Shabbat leaves and the Ruach goes up, woe to the Nefesh for losing that which it lost, THAT IS, that superior crown and that holy power that it had. And that is the meaning of "vayinafash," woe (Heb. vay) to the Nefesh, for losing what it lost.

194. עוֹנָתָן דְּחַכִּימִין, דְּיַדְעֵי רָזִין עִלָּאִין, מִלֵּילְיָא דְּשַׁבְּתָא לְלֵילְיָא דְּשַׁבְּתָא, וְאוֹקְמוּהָ. אֲבָל מִלָּה דָּא שָׁאִילְנָא לְבוּצִינָא קַדִּישָׁא, דְּהָא חָזֵינָן דְּהַאי כִּתְרָא תַּתָּאָה, נַקְטָא מַה דְּנַקְטָא בִּימָמָא, וּבְלֵילְיָא יְהִיב מְזוֹנָא לְכָל חֵילֵיהּ, כְּמָה דְּאוּקְמוּהָ, דִּכְתִיב וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרוֹתֶיהָ. נַקְטָא בִּימָמָא, וְיָהֲבָא בְּלֵילְיָא. וְהַשְׁתָּא אָמַר מַר דְּזִוּוּגָא אִשְׁתְּכַח בְּהַאי לֵילְיָא.

194. The wise who are initiated in the high secrets, perform their marital duty on Shabbat nights, as was explained. However, this subject I asked the holy luminary, for we see that the lower crown, MALCHUT, receives what she receives FROM ZEIR ANPIN THROUGH COUPLING by day, and at night gives nourishment to all her armies as stated in the verse "She rises also while it is yet night, and gives food to her household, and a portion to her maidens" (Mishlei 31:15). She receives THROUGH INTERCOURSE by day, and by night she gives, SO THERE IS NO INTERCOURSE AT NIGHT. Yet now you say, Master, that there is union on that night OF SHABBAT.

195. אָמַר, וַדַּאי זִוּוּגָא אִשְׁתְּכַח בְּלֵילְיָא דָּא. מ״ט. בְּגִין דְּהַאי לֵילְיָא, אַפְרִישַׁת נִשְׁמָתִין לְכָל אִינּוּן חַכִּימִין, דְּיַדְעִין רָזִין דְּחָכְמְתָא. וְחִבּוּרָא, וְזִוּוּגָא, לָא אִשְׁתְּכַח בְּיוֹמָא אַחֲרָא בְּכָל חֶדְוָה, בְּלָא עִרְבּוּבְיָא אַחֲרָא, כְּגוֹן דָּא. בְּגִין דְּאִינּוּן נִשְׁמָתִין דְּפָלִיגַת, פְּלִיגַת לוֹן בְּחַכִּימִין, בְּצַדִּיקִים, בַּחֲסִידֵי כַּדְקָא יְאוֹת. וּבְכָל לֵילְיָא וְלֵילְיָא, זִוּוּגָא אִשְׁתְּכַח וַדַּאי. אֵימָתַי בְּפַלְגוּת לֵילְיָא. וְהָא אוֹקִימְנָא. אֲבָל לָא בְּכָל סִטְרִין כְּהַאי זִוּוּגָא.

195. He said, but of course there is union on that night. The reason is that that night OF SHABBAT, WHICH IS MALCHUT, distributes souls to those wise men who are versed in the secret of wisdom. And there is no union on any other day that is completely joyful and without a mixture FROM THE OTHER SIDE, like on that NIGHT, since these souls that she distributes, she distributes them to the wise, the righteous and the pious, as fit. Similarly, a union surely occurs every night BETWEEN ZEIR ANPIN AND MALCHUT, at midnight, as was already explained, but it is not COMPLETE on all sides like that union OF SHABBAT NIGHT.

196. וּבְגִין דָּא, חַכִּימִין דְּיַדְעִין רָזִין, בַּעְיָין לְסַדְּרָא שִׁמּוּשָׁא דִּלְהוֹן, בְּהַאי לֵילְיָא. מַאי טַעֲמָא. בְּגִין דְּכָל יוֹמֵי דְּשַׁבְּתָא, אִית לוֹן רוּחָא אַחֲרָא דְּשָׁרָא עַל עָלְמָא, וּבְהַאי לֵילְיָא אִית לוֹן רוּחָא אַחֲרָא קַדִּישָׁא עִלָּאָה, דְּנַחְתָּא לִבְנֵי קַדִּישִׁין, וְהַהוּא רוּחָא נָשִׁיב מֵעַתִּיקָא דְּכָל עַתִּיקִין, וְנַחְתָּא לְגוֹ נְקוּדָה תַּתָּאָה, לְמֵיהַב בָּהּ נַיְיחָא לְכֹלָּא, וְדָא אִתְפְּלִיג לְכָל סִטְרִין, לְעֵילָא וְתַתָּא, כְּמָה דְּאַתְּ אָמַר בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל.

196. For that reason, the wise men who know these secrets, should organize and perform their conjugal duties on that night. Why? because on all the days of the week, we have a different Ruach dwelling in the world. On this night we have another holy, superior Ruach that descends to the holy children. This Ruach blows from the most Ancient, KETER, and goes down to the lower point, to bring therein rest for all. This Spirit is divided on all sides, above and below, as was said "between Me and the children of Yisrael" (Shemot 31:16).

197. וְכַד אִינּוּן חַכִּימִין, יַתְבִין בְּהַהוּא רוּחָא קַדִּישָׁא, רוּחָא עִלָּאָה, בָּעָאן לְשַׁמְּשָׁא עַרְסַיְיהוּ, דְּהַאי רוּחָא אַמְשִׁיךְ אֲבַתְרֵיהּ לְתַתָּא, כָּל אִינּוּן נִשְׁמָתִין קַדִּישִׁין, וְיָרְתִין קַדִּישֵׁי עֶלְיוֹנִין, בְּהַאי רוּחָא, נִשְׁמָתִין קַדִּישִׁין לִבְנֵיהוֹן כַּדְקָא יְאוֹת.

197. When these wise man dwell with that holy Ruach, the supernal Ruach, they should perform their marital duty, for that Ruach draws down with it all the holy souls. And lofty saints inherit from it holy souls for their children, as fit.

When the spirit of Ruach rests upon the world it protects all Yisrael from harm, from evil spirits and prosecutors. Rabbi Shimon says that on the eve of the fourth day one should be careful of the Other Side, for curses and maledictions exist when the moon is not full; therefore a man should not go out alone. On Shabbat eve the evil ones disperse to a hole in the ground, but a person should still be careful in case they see him on their way to the hole or in case he is harmed by the mere sight of them. Still, there is protection, because when Shabbat enters, everyone from Yisrael is given an additional Neshamah. The tabernacle of peace, Binah, is also spread over the people to protect them. When the people come to pray in the synagogue the higher and lower worlds are happy together; this day is the day of the soul.

198. When this spirit rests on the world, all the evil spirits and prosecutors are gone from the world, and we do not need to pray for protection. For Yisrael are kept protected by that spirit, and the tabernacle of peace, MALCHUT, spreads its wings over them, and keeps them safe from all harm.

198. כֵּיוָן דְּהַאי רוּחָא שָׁרָא עַל עָלְמָא, כָּל רוּחִין בִּישִׁין, וְכָל מְקַטְרְגִין בִּישִׁין, אִסְתָּלְקוּ מֵעָלְמָא וְלָא בָּעֵינָן לְצַלָּאָה עַל נְטוּרָא, בְּגִין דְּיִשְׂרָאֵל אִינּוּן נְטִירִין בְּהַהוּא רוּחָא, וְסֻכַּת שָׁלוֹם פְּרִיסַת גַּדְפָּהָא עָלַיְיהוּ, וְאִינּוּן נְטִירִין מִכֹּלָּא.

199. You may say: we learned that a man should not walk solitary on the eve of the fourth day of the week and on Shabbat eve, and that a man should be careful. We, on the other hand, said that on Shabbat eve all people are kept from prosecution, and we do not have to pray for safety.

199. וְאִי תֵּימָא, הָא תְּנִינָן, דְּלָא יִפּוּק בַּר נָשׁ יְחִידָאי, לָא בְּלֵילְיָא רְבִיעָאָה דְּשַׁבְּתָא, וְלָא בְּלֵילְיָא דְּשַׁבְּתָא, וּבָעֵי בַּר נָשׁ לְאִסְתַּמְּרָא. וְהָא אַמְרָן, דְּבְלֵילְיָא דְּשַׁבְּתָא נְטִירִין בְּנֵי נָשָׁא מִכָּל מְקַטְרְגִין דְּעָלְמָא, וְלָא בָּעִינָן לְצַלָּאָה עַל נְטוּרָא.

200. HE ANSWERS: Come and see, it is certainly so that on the eve of the fourth day of the week, one should be careful OF THE OTHER SIDE. The reason is in the verse "let there be lights (Heb. me'orot)" (Beresheet 1:14). Me'orot is spelled without Vav, WHICH INDICATES THAT THE MOON WAS WANING. And since the moon, MALCHUT, is waning, some troops of spirits were included in these curses (Heb. me'erot) for there are curses and maledictions when the moon is not full, which all have power on that night; THEREFORE A MAN SHOULD NOT GO OUT ON HIS OWN.

200. תָּא חֲזֵי, הָכִי הוּא וַדַּאי, לֵילְיָא רְבִיעָאָה דְּשַׁבְּתָא, בָּעֵינָן לְאִסְתַּמְּרָא מִנַּיְיהוּ, מ״ט. בְּגִין דְּכְתִיב יְהִי מְאֹרֹת, מְאֹרַת כְּתִיב חָסֵר, וְהָא אוּקְמוּהָ, דְּבְגִין דְּהִיא חֲסֵרָה, כַּמָּה חֵבִילֵי טְהִירִין אִתְכְּלִילָן בְּהַאי מְאֹרֹת. לְוָוטִין וּמְאֹרֹת אִינּוּן בְּגַרְיעוּתָא דְּסִיהֲרָא, וְכֻלְּהוּ שַׁלִּיטִין בְּהַהוּא לֵילְיָא.

201. On Shabbat eve, all demons disperse to enter a hole in the ground SO they would not be able to have power and cause harm. WE LEARN FROM IT THAT BEFORE THEY GO INTO THE HOLE THEY DO HAVE POWER TO HARM. THEREFORE, a man should be careful not to go out alone, FOR THEY COULD HARM HIM ON THEIR WAY TO THE HOLE IN THE GROUND. Also, even though they have no power, they could sometimes be seen, and man should guard himself FROM SEEING THEM, FOR HE COULD BE HARMED BY THE SIGHT.

201. בְּלֵילְיָא דְּשַׁבְּתָא, כֵּיוָן דְּכֻלְּהוּ מִתְבַּדְּרָן לְאַעֲלָא בְּנוּקְבָא דְּעַפְרָא, דְּלָא יַכְלִין לְשַׁלְּטָאָה, בָּעֵי בַּר נָשׁ יְחִידָאי, לְאִסְתַּמְּרָא. וְתוּ, אַף עַל גַּב דְּלָא יַכְלִין לְשַׁלְּטָאָה, אִתְחַזְיָין לְזִמְנִין, וּבַר נָשׁ יְחִידָאי בָּעֵי לְאִסְתַּמְּרָא.

202. HE MENTIONS THE MEANING HE LEARNED CONCERNING THE MATTER, SAYING THAT this is the way he learned it IN THE FOLLOWING WORDS. HE ASKS: If it is so, THAT A MAN SHOULD NOT GO OUT ALONE ON SHABBAT EVE, then the protection is inadequate. HE ANSWERS: still there is protection on Shabbat for the holy nation, and when Shabbat commences, the Holy One, blessed be He, bedecks everyone from Yisrael WITH AN ADDITIONAL SOUL. They should keep the holy crown they were adorned with. And though they, THE DEMONS, are not in inhabited places, they nevertheless appear before lone persons and diminish their good fortune. A person should be adorned with the holy crown and guard it.

202. מִלָּה דָּא הָכִי תְּנִינָן, וְאִי הָכִי גְּרִיעוּתָא דִּנְטוּרָא אִיהוּ. אֲבָל בְּשַׁבְּתָא נְטִירוּ אִשְׁתְּכַח לְעַמָּא קַדִּישָׁא, וְקוּדְשָׁא בְּרִיךְ הוּא כַּד עָאל שַׁבְּתָא, מְעַטֵּר לְכָל חַד וְחַד מִיִּשְׂרָאֵל, וּבָעֵי דְּיִנְטְרוּן לֵיהּ לְהַאי עִטְרָא קַדִּישָׁא, דְּאִתְעַטְּרוּ בֵּיהּ, וְאַף עַל גַּב דְּאִינּוּן לָא אִשְׁתְּכָחוּ בְּיִשּׁוּבָא, לְזִמְנִין לְבַר נָשׁ יְחִידָאי אִתְחָזוּן, וְאִתְּרַע מַזָּלֵיהּ. וְאִצְטְרִיךְ לֵיהּ לְבַר נָשׁ, לְאִתְעַטְּרָא בְּעִטְרָא קַדִּישָׁא, וּלְנַטְרָא לֵיהּ.

203. And last, there is keeping for the holy nation, since the tabernacle of peace, BINAH, is spread over the people. For we learned that wherever the tabernacle of peace is present, the Other Side is not. Therefore the tabernacle is considered to be protection, and there is protection available.

203. סוֹף סוֹף, נְטִירוּ אִשְׁתְּכַח בְּהַהוּא לֵילְיָא לְעַמָּא קַדִּישָׁא, הוֹאִיל וְסֻכַּת שָׁלוֹם פְּרִיסָא עַל עַמָּא, דְּהָא תְּנִינָן, בְּכָל אֲתָר דְּסֻכַּת שָׁלוֹם אִשְׁתְּכַח, סִטְרָא אַחֲרָא לָא אִשְׁתְּכַח תַּמָּן. וְע"ד נְטוּרָא אִיהוּ וּנְטוּרָא שְׁכִיחַ.

204. Shabbat day is joy for all, and everything is protected above and below. And the lower point, MALCHUT, shines in rising higher with the beauty of seventy crowns, THAT ARE the additional parts FROM SHABBAT EVE. And the eldest of the old, KETER is awakened TO GIVE AFFLUENCE TO IT.

204. יוֹמָא דְּשַׁבְּתָא, חֶדְוָה אִיהוּ לְכֹלָּא, וְכֹלָּא אִתְנְטָר לְעֵילָּא וְתַתָּא. וּנְקוּדָה תַּתָּאָה נַהֲרָא לְסַלְקָא לְעֵילָּא, בְּשִׁפִּירוּ דְּעִטְרִין שַׁבְעִין חוּלָקִין יַתִּיר, וְסָבָא דְּכָל סָבִין אִתְּעַר.

205. When dawn rises, the holy nation hasten to come to the synagogue gladly, dressed in their best attire, and bedeck themselves with that holy, high crown from above, and with that spirit, THE ADDITIONAL SOUL, which awaits them below. They sing with praises and hymns, and the hymns go up. The higher and the lower beings are all glad, adorned together. The higher beings begin by saying 'happy are you, a holy nation upon the earth, for your Master is bedecked through you, and all the holy armies are crowned for your sake.'

205. כְּדֵין כַּד סָלִיק נְהוֹרָא, עַמָּא קַדִּישָׁא מְקַדְּמֵי לְבֵי כְּנִישְׁתָּא בְּלִבּוּשׁ יְקָר בְּחֶדְוָה, מִתְעַטְּרָן בְּעִטְרָא קַדִּישָׁא דִּלְעֵילָּא, בְּהַהוּא רוּחָא דְּקַיְּימָא עָלַיְיהוּ לְתַתָּא, מְשַׁבְּחָן בְּשִׁירִין וְתוּשְׁבְּחָן, וְסַלְקִין תּוּשְׁבְּחָן לְעֵילָּא, וְעִלָּאִין וְתַתָּאִין כֻּלְּהוּ בְּחֶדְוָה, וּמִתְעַטְּרָן כֻּלְּהוּ כַּחֲדָא. פַּתְחֵי עִלָּאֵי וְאָמְרֵי, זַכָּאִין אַתּוּן עַמָּא קַדִּישָׁא בְּאַרְעָא, דְּמָארֵיכוֹן אִתְעַטָּר עָלַיְיכוּ, וְכָל חֵילִין קַדִּישִׁין, מִתְעַטְּרִין בְּגִינֵיכוֹן.

206. This day is the day of the soul, not of the body, because it is in the power of the bundle of souls, BINAH. The higher and lowers beings are all in unison, with the crown of the additional, holy, supernal Ruach.

206. הַאי יוֹמָא, יוֹמָא דְּנִשְׁמָתִין אִיהוּ, וְלָאו יוֹמָא דְּגוּפָא, בְּגִין דְּשֵׁלְטָנוּ דְּצְרוֹרָא דְּנִשְׁמָתִין אִיהוּ, וְקַיְּימָן עִלָּאִין וְתַתָּאִין כֻּלְּהוּ בְּזִוּוּגָא חֲדָא, בְּעִטְרָא דְּרוּחָא יְתֵירָא עִלָּאָה קַדִּישָׁא.

16. The Shabbat prayer

We learn that the Shabbat prayer consists of three prayers that correspond to three Shabbats (Binah, Zeir Anpin and Malchut) that are all really one. Anyone in the synagogue must occupy himself solely with praises, prayers and study of the Torah. Shabbat is the day of the souls. We are told of many things - of the praise to another grade, of the secret of the luminous light, of the hymn to the World to Come, and of the mystery of the 22 sacred letters in the prayer, "El, blessed, great in knowledge..." When the praise reaches the holy throne Malchut it waits there until all Yisrael recite the high Kedusha of the Musaf; then Malchut rises to Ima, Binah and Zeir Anpin rises to Aba. With the passage, "Moses rejoiced in the gift of his portion...," the Written Law, Tiferet up high, becomes connected to the lower Torah, the Oral Law, Malchut.

207. The Shabbat prayer of the holy people consists of three prayers, which correspond to three Shabbatot (Heb. plural), BINAH, ZEIR ANPIN AND MALCHUT THAT RULE TOGETHER, as was explained. And all of them are one. Once the holy nation comes to the synagogue, they are not allowed to concern themselves even with the needs of the synagogue, but with words of praise, prayers and Torah study, as they ought.

207. צְלוֹתָא דְּשַׁבְּתָא, דְּעַמָּא קַדִּישָׁא, תְּלַת צְלוֹתִין אִשְׁתְּכָחוּ בְּהַאי יוֹמָא, לְקֻבֵּל תְּלַת שַׁבָּתֵי, וְאוּקְמוּהָ, וְכֻלְּהוּ חַד. כֵּיוָן דְּעָאלוּ עַמָּא קַדִּישָׁא לְבֵי כְּנִישְׁתָּא, אָסִיר לְאִשְׁתַּדְּלָא אֲפִילוּ בְּצוֹרֶךְ בֵּי כְּנִישְׁתָּא, אֶלָּא בְּמִלֵּי תּוּשְׁבְּחָן וּצְלוֹתָא, וְאוֹרַיְיתָא, וְכַדְקָא חֲזֵי לוֹן.

208. And whoever is occupied with other things and with worldly matters, desecrates the Shabbat, and has no portion in the people of Yisrael. Two angels are appointed to that task on Shabbat. They put their hands on his head and say: Woe to so and so, who has no portion in the Holy One, blessed be He. Therefore they should strive to pray, sing and praise their Master, and study the Torah.

208. וּמַאן דְּאִשְׁתְּדַל בְּמִלִּין אַחֲרָנִין, וּבְמִלִּין דְּעָלְמָא, דָּא אִיהוּ בַּר נָשׁ דְּקָא מְחַלֵּל שַׁבְּתָא, לֵית לֵיהּ חוּלָקָא בְּעַמָּא דְּיִשְׂרָאֵל. תְּרֵין מַלְאָכִין מְמַנָּן עַל דָּא, בְּיוֹמָא דְּשַׁבְּתָא, וְאִינּוּן שָׁוּוּ יְדֵיהוֹן עַל רֵישֵׁיהּ, וְאַמְרֵי, וַוי לְפְלַנְיָא, דְּלֵית לֵיהּ חוּלָקָא בְּקוּדְשָׁא בְּרִיךְ הוּא. וְע"ד, בָּעֵי לְאִשְׁתַּדְּלָא בְּצְלוֹתָא וּבְשִׁירִין וּבְתוּשְׁבְּחָן דְּמָארֵיהוֹן, וּלְאִשְׁתַּדְּלָא בְּאוֹרַיְיתָא.

209. Shabbat is the day of the souls, for with it the bundle of souls, BINAH, is decorated. To that purpose the praise of the souls is sung 'The soul of every living being shall bless Your name, Hashem our Elohim, and the spirit of all flesh...(Heb. nishmat)'. Praises refer solely to the side of the Ruach and Neshamah. This day too pertains to the Ruach and Neshamah and not to the body.

209. הַאי יוֹמָא, אִיהוּ יוֹמָא דִּנְשָׁמָתִין, דְּאִתְעַטְּרָא הַהוּא צְרוֹרָא דִּנְשָׁמָתִין. בג"כ מְשַׁבְּחֵי בְּתוּשְׁבְּחָן תֵּשְׁבַּחְתָּא דִּנְשָׁמָתָא, וְהַיְינוּ נִשְׁמַת כָּל חַי תְּבָרֵךְ אֶת שִׁמְךָ יְיָ' אֱלֹהֵינוּ וְרוּחַ כָּל בָּשָׂר וכו'. וְלֵית תּוּשְׁבַּחְתָּא אֶלָּא בְּסִטְרָא דִּנְשָׁמָתָא וְרוּחָא, וְהַאי יוֹמָא, קַיְימָא בְּרוּחָא וְנִשְׁמָתָא, וְלָאו דְּגוּפָא.

210. The song of another high grade, the secret of the day and the holy sun, ZEIR ANPIN, which is daylight, is THE BENEDICTION 'who forms light'. That is the secret of the luminous light, from which all the armies and Chariots, stars and constellations, and all those who rule the world, take their sustenance and light.

210. תּוּשְׁבַּחְתָּא דְּדַרְגָּא אַחֲרָא עִלָּאָה, רָזָא דְּיוֹמָא, שִׁמְשָׁא קַדִּישָׁא דְּאִיהוּ נְהוֹרָא דִּימָמָא, הַיְינוּ יוֹצֵר אוֹר. רָזָא דִּנְהוֹרָא דְּנָהִיר, דְּמִנֵּיהּ אִתְזָנָן וְנָהֲרִין כָּל אִינּוּן חֵילִין, רְתִיכִין, וְכֹכָבַיָּא וּמַזָּלֵי, וְכָל אִינּוּן דְּשַׁלְּטִין עַל עָלְמָא.

211. The hymn to the World to Come, BINAH, on that day is 'El, the Master over all works'. It is based on the meaning of the twenty two sacred high and holy letters that crown themselves with the patriarchs, CHESED, GVURAH AND TIFERET, and with the holy supernal Chariot, BINAH.

211. תּוּשְׁבַּחְתָּא דְּעָלְמָא דְּאָתֵי בְּיוֹמָא דָּא, הַיְינוּ אֵל אָדוֹן. וְתוּשְׁבַּחְתָּא דָּא, אִיהוּ בְּרָזָא דְּעֶשְׂרִין וּתְרֵין אַתְוָון עִלָּאִין קַדִּישִׁין, דְּמִתְעַטְּרָן בַּאֲבָהָן וּברְתִיכָא עִלָּאָה קַדִּישָׁא.

212. The small letters, the twenty two letters of the lower world, MALCHUT, are in the prayer "El, blessed, great in knowledge..." The letters appear in each successive word in alphabetical order, and nothing breaks the sequence in between. NAMELY, THE INITIALS FOLLOW THE ALPHABETICAL ORDER. In the upper world, BINAH, EACH SEQUENTIAL ALPHABET LETTER BEGINS A PHRASE OF A FEW WORDS. Thus there is space and holy places between the letters. This is the highest praise, formed by the supernal letters of the seventh day, BINAH. It praises and proclaims before the high King 'who formed the world at the beginning', WHICH IS CHOCHMAH, THE SUPERNAL POINT.

212. אַתְוָון זְעִירִין, אִינּוּן עֶשְׂרִין וּתְרֵין אַתְוָון, דְּאִינּוּן בְּעָלְמָא תַּתָּאָה, דְּאִינּוּן אֵל בָּרוּךְ גְּדוֹל דֵּעָה וכו', וְלָא אִית בֵּין תֵּיבָה לַתֵּיבָה, רְוָוחָא אַחֲרָא, אֶלָּא אָת רְשִׁימָא בְּכָל תֵּיבָה וְתֵיבָה. וּבְעָלְמָא עִלָּאָה, אִית רְוָוחָא, וְסִטְרִין קַדִּישִׁין, בֵּין אָת לְאָת. וְדָא אִיהוּ, תּוּשְׁבַּחְתָּא עַל תּוּשְׁבַּחְתָּא, דְּאַתְוָון עִלָּאִין דְּיוֹמָא שְׁבִיעָאָה, קָא מְשַׁבַּח וְאָמַר לְמַלְכָּא עִלָּאָה יוֹצֵר בְּרֵאשִׁית.

213. When this praise, "El, the Master over all works," rises, the sixty high Chariots we mentioned IN THE GARDEN OF EDEN, unite to take it from the holy nation, and elevate it to adorn some high Chariots, for the chiefs and all the righteous in the Garden of Eden. They all bedeck themselves with this praise, and all the Chariots and the souls of the righteous mount with that praise up to the secret of the throne, MALCHUT.

213. כַּד תּוּשְׁבַּחְתָּא דָּא סַלְקָא לְעֵילָא, שִׁתִּין רְתִיכִין עִלָּאִין דְּקָאֲמַרָן, מִזְדַּמְנִין וְנַטְלֵי לְהַאי תּוּשְׁבַּחְתָּא מֵעַמָּא קַדִּישָׁא, וְסַלְקֵי לָהּ לְאִתְעַטְּרָא בָּה, בְּכַמָּה רְתִיכִין עִלָּאִין, דִּי מְמָנָן, וְכָל אִינּוּן צַדִּיקַיָּיא דִּבְגִנְתָּא דְּעֵדֶן, כֻּלְּהוּ מִתְעַטְּרִין בְּתוּשְׁבַּחְתָּא דָּא, וְכָל אִינּוּן רְתִיכִין, וְכָל אִינּוּן נִשְׁמָתִין דְּצַדִּיקַיָּיא, כֻּלְּהוּ סַלְקִין בְּתוּשְׁבַּחְתָּא דָּא, עַד רָזָא דְּכוּרְסְיָיא.

214. When the praise THAT WAS SUNG by all Yisrael reaches the holy throne, MALCHUT, it waits there until YISRAEL recite the high Kedusha (lit. 'sanctification') of the Musaf (lit. 'the additional prayer'), NAMELY 'THEY SHALL CROWN YOU'. Then THOSE below may rise up, VIZ. MALCHUT, THE THRONE, RISES TO IMA - BINAH, AND ZEIR ANPIN RISES TO ABA, WHICH IS THE SECRET OF THE SUPERNAL POINT. In that way everything is united high up and becomes one. THUS, THE PRAISE "EL, THE MASTER..." WHICH ALREADY ASCENDED WITH MALCHUT TO BINAH, BINAH RECITES IT TO THE SUPERNAL KING, WHO IS CHOCHMAH. This praise is superior to all praises.

214. כַּד מָטָא לְכוּרְסְיָיא קַדִּישָׁא, תּוּשְׁבַּחְתָּא דָא דְּכָל יִשְׂרָאֵל, קַיְּימָא תַּמָּן, עַד זִמְנָא דְּקָאמְרֵי קְדוּשָׁה עִלָּאָה דְּמוּסָף. וּכְדֵין סְלוּקָא דִּלְתַתָּא לְעֵילָא, לְאִתְאַחֲדָא כֻּלָּא לְעֵילָא לְעֵילָא, לְמֶהֱוֵי כֻּלָּא חַד. דָּא אִיהִי תּוּשְׁבַּחְתָּא, דְּסַלְקָא עַל כֻּלְּהוּ תּוּשְׁבְּחָן.

215. Hereafter, the prayer continues as on the rest of the days, until the passage 'Moses rejoiced in the gift of his portion...' that is the rejoicing of the higher grade, TIFERET THAT IS CALLED MOSES, AND THE SECRET OF JACOB the most valuable patriarch, THE COLUMN THAT RECONCILES AND UNITES CHESED AND GVURAH THAT ARE CALLED ABRAHAM AND ISAAC. He is happy in his portion, MALCHUT, because the throne THAT IS MALCHUT goes up to him. He takes it and they are fused into one. This is the joy of the Torah, which is the Written Law, TIFERET, that rejoices in the lower Torah, the Oral Law, MALCHUT, and they unite with each other.

215. מִכָּאן וּלְהָלְאָה, סִדּוּרָא דְּצְלוֹתָא דִּשְׁאַר יוֹמֵי, עַד יִשְׂמַח מֹשֶׁה וְכוּ׳, חֶדְוָותָא דְּדַרְגָּא עִלָּאָה, עִקָּרָא דַּאֲבָהָן, דְּחַדֵּי בְּהַהוּא עַדְבָּא דִּילֵיהּ, כַּד סָלִיק כּוּרְסְיָיא לְגַבֵּיהּ, וְנָטִיל לָהּ, וּמִתְחַבְּרָאן כַּחֲדָא. וְדָא אִיהוּ חֶדְוָה דְּאוֹרַיְיתָא עִלָּאָה דִּלְעֵילָא, תּוֹרָה שֶׁבִּכְתָב. דְּחַדֵּי בְּאוֹרַיְיתָא דִּלְתַתָּא, תּוֹרָה שֶׁבְּעַל פֶּה, וְאִתְחַבְּרוּ דָא בְּדָא.

216. Once they are united, we should include the holy nation in that rejoicing, by SAYING "May they rejoice in Your kingdom, those who observe the Shabbat...our Elohim and Elohim of our fathers, accept our rest."

216. כֵּיוָן דְּאִתְחַבְּרוּ כַּחֲדָא, בָּעֵי ב״נ לְאַכְלְלָא בְּהַהוּא חֶדְוָה לְעַמָּא קַדִּישָׁא, יִשְׂמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְכוּ׳, או״א רְצֵה נָא בִּמְנוּחָתֵנוּ.

17. The secret of the Torah scroll

In this section we are reminded that we have already been told why the Torah scroll is read on Shabbat, and that the mysteries of all the small details of the text were given to Moses on Mount Sinai. The question is asked why then the scroll is lacking all those mysteries of verse division, tonal accents and Massoretic readings. We are told that the bare letters of the Written Law, Tiferet, are brought into the Oral Law, Malchut, and cause her to conceive the accents and Massoretic readings. He explains why on the Shabbat seven people read the Torah in public, yet on festivals only five people read and on Yom Kippur six people are called up. We read about the throne chair that is made into the reader's desk; when the Torah scroll is put there the people should concentrate as though they were standing below Mount Sinai to receive the Torah. We learn about the prayer that should be prayed, and that only one person is allowed to read, as though Elohim were reading to the people below. The reader should perfect his reading, and never read into the portion of the next Shabbat. 53 Chariots are assigned to the service of the Torah, each one to a portion of a certain Shabbat. The Chariot raises the reading before God; then the portion, the throne and Zeir Anpin all become one.

217. The reason of reading the Torah scroll on that day was already expounded. We learned that "So they read in the book, in the Torah scroll of Elohim distinctly, and gave the sense, and caused them to understand the reading" (Nechemyah 8:8). We also explained that the mysteries of the verse divisions, the tonal accents, the Massoretic readings and all the small details, together with the supernal secrets, were given to Moses on Mount Sinai. HE ASKS: If the Torah was given to Moses together with all these details, and the Torah scroll given with these sanctities, why then is it lacking all those corrections and mysteries that were given to Moses inside the Torah?

217. רָזָא דְּס״ת בְּיוֹמָא דָא, דָּא אוּקְמוּהָ תָּנֵינָן כְּתִיב, וַיִּקְרְאוּ בְּסֵפֶר תּוֹרַת הָאֱלֹהִים מְפֹרָשׁ וְשׂוֹם שֶׂכֶל וַיָּבִינוּ בַּמִּקְרָא וְהָא אוּקְמוּהָ רָזָא, דְּאִינּוּן פְּסוּקֵי טַעֲמֵי, וּמַסּוֹרֶת, וְכָל אִינּוּן דִּיוּקִין, וְרָזִין עִלָּאִין, כֻּלָּא אִתְמְסַר לְמֹשֶׁה מִסִּינַי. אִי בְּכָל הָנֵי דִּיוּקִין אִתְמְסַר אוֹרַיְיתָא לְמֹשֶׁה, סֵפֶר תּוֹרָה דְּאִיהוּ בְּכָל אִינּוּן קְדוּשָׁאן, אֲמַאי אִיהוּ חָסֵר, מִכָּל הָנֵי תִּקּוּנִין, וְרָזִין, דְּאִתְמְסָרוּ לֵיהּ לְמֹשֶׁה בְּאוֹרַיְיתָא.

218. HE ANSWERS: The secret of the matter is that when the holy throne, MALCHUT, is decorated by and incorporated in the Written Law, TIFERET, then all those punctuation marks, tonal accents and Massoretic points are impressed upon the holy throne FROM TIFERET and concealed therein. On the other hand the shapes (letters) of the Written Law, TIFERET, are brought into the Oral Law, MALCHUT, and cause her to conceive, as a woman conceiving from the male. So the high letters IN THE WRITTEN LAW remain alone in their sanctity as should be, WITHOUT ADDITIONAL SIGNS and are thus shown in synagogue. For the throne, MALCHUT, is blessed and adorned by the secret of the Written Law, and in it, IN MALCHUT, are put all those shapes, WHICH ARE ACCENTS AND MASSORETIC READINGS AS MENTIONED so it is sanctified by the Written Law. The bare letters alone ought to be seen.

218. אֶלָּא רָזָא דָא, כַּד כּוּרְסְיָיא קַדִּישָׁא מִתְעַטְּרָא, וְאִתְכְּלִילַת בַּתּוֹרָה שֶׁבִּכְתָב, כָּל אִינּוּן דִּיוּקְנִין, וְכָל אִינּוּן טַעֲמִין וּמַסּוֹרוֹת, כֻּלְּהוּ עָאלִין בְּגַוָּיזוּ, וְאִתְרְשִׁימוּ בְּגוֹ כּוּרְסְיָיא קַדִּישָׁא, וְאִינּוּן דִּיוּקְנִין, דְּאָעִיל אוֹרַיְיתָא דִּבְכְתָב, בְּאוֹרַיְיתָא דְּבְעַל פֶּה, וּבְהוּ אִתְעַבְּרַת, כְּאִתְּתָא דְּאִתְעַבְּרַת מִן דְּכוּרָא, וְאִשְׁתְּאָרוּ אַתְוָון עִלָּאִין לְחוֹדַיְיהוּ בְּקְדוּשָׁיְיהוּ כַּדְקָא חָזֵי. וּלְאִתְחַזָּאָה בְּבֵי כְּנִישְׁתָּא, דְּהָא אִתְבָּרְכַת וְאִתְעַטְּרַת כּוּרְסְיָיא מֵרָזָא דְּתוֹרָה שֶׁבִּכְתָב, וְתַמָּן אָעִיל כָּל אִינּוּן דִּיוּקְנִין, וְאִיהִי אִתְקַדְּשַׁת מִנַּיְיהוּ, בָּעֵי לְאִתְחַזָּאָה בְּאַתְוָון לְחוֹדַיְיהוּ כַּדְקָא יָאוֹת.

219. Then everything is sanctified with most high sanctity as fit, most certainly and especially on this day, SHABBAT. On this day seven people are called up to publicly read the Torah. They correspond to seven voices, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN, which are the inner mystery of the Torah, ZEIR ANPIN. On festivals, only five people are called up in accordance with this principle, BECAUSE THE SEVEN SFIROT ARE PRINCIPALLY FIVE, CHESED, GVURAH, TIFERET, NETZACH AND HOD; YESOD IS THEIR INCLUSION FROM THE GIVING PART AND MALCHUT INCLUDES THEM ON THE RECEIVING PART. On Yom Kippur (Day of Atonement) six people are called up, according to this higher mystery, VIZ. THE SIX SFIROT OF ZEIR ANPIN: CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN.

219. וּכְדֵין, כֹּלָּא אִתְקַדַּשׁ בְּקְדוּשָׁה עִלָּאָה כַּדְקָא חָזֵי, כ״ש וְכ״ש בְּהַאי יוֹמָא. בְּהַאי יוֹמָא בָּעֵי לְסַלְּקָא שִׁבְעָה גּוּבְרִין, לְקָבֵל שִׁבְעָה קָלִין, דְּאִינּוּן רָזָא דְּאוֹרַיְיתָא. וּבְזְמָנִין וּבְמוֹעֲדִין חָמֵשׁ, גּוֹ רָזָא דָא. בְּיוֹמָא דְּכִפּוּרֵי שִׁית. גּוֹ רָזָא עִלָּאָה דָא.

220. All these rules HE EXPLAINS, come from the same principle. The five people CALLED UP ON HOLIDAYS, correspond to the five grades CHESED, GVURAH, TIFERET, NETZACH AND HOD, that are beneath the grade of the ancient light, BINAH AND THE FIRST THREE SFIROT, below IN ZEIR ANPIN. They are the secret of the Torah, FOR ZEIR ANPIN IS CALLED TORAH. The six people ON YOM KIPPUR correspond to the six directions, THAT IS, THE FIVE SFIROT AND YESOD THAT INCLUDES THEM. All comes from the same mystery. FOR THERE IS NO ADDITION TO THE PRINCIPAL FIVE SFIROT. The seven PEOPLE CALLED UP ON SHABBAT CORRESPOND TO the seven voices, FOR MALCHUT INCLUDEDS THEM TOO. All these combinations stem from the one secret, NAMELY THAT THEY ALLUDE TO THE SFIROT OF ZEIR ANPIN.

220. וְכֹלָּא רָזָא חֲדָא. חָמֵשׁ, דְּאִינּוּן חָמֵשׁ דַּרְגִּין לְתַתָּא, מִדַּרְגָּא דְּאוֹר קַדְמָאָה לְתַתָּא, וְאִינּוּן רָזָא דְּאוֹרַיְיתָא. שִׁית, דְּאִינּוּן שִׁית סִטְרִין וְכֹלָּא רָזָא חֲדָא. שֶׁבַע אִינּוּן שֶׁבַע קָלִין. וְכֻלְּהוּ רָזָא חֲדָא, אִלֵּין וְאִלֵּין.

221. On the day of the new month, one person is added, WHO CORRESPONDS TO MALCHUT, to the three readers ON WEEKDAYS, THAT ALLUDE TO CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, because at that time the sun, ZEIR ANPIN, shines upon the moon, MALCHUT. This is the secret of the Musaf (lit. 'additional prayer') OF THE NEW MONTH THAT SIGNIFIES THE SAID ADDITION. Upon reading the Torah only one voice and speech ought to be heard.

221. בְּר״ח אִתּוֹסַף חַד עַל תְּלָתָא, בְּגִין שִׁמְשָׁא, דְּנָהִיר בְּהַהוּא זִמְנָא, לְסִיהֲרָא, וְאִתּוֹסַף נְהוֹרָא עַל סִיהֲרָא, וְהַיְינוּ רָזָא דְּמוּסָף. בְּסֵפֶר תּוֹרָה, בָּעֵי לְשְׁתְּמַע חַד קָלָא וְדִבּוּר.

222. The holy nation should fix and prepare on that day, as well as other days WHEN the Torah scroll IS READ, a throne to become a reader's desk. That throne must have six steps, THE SIX SFIROT OF MALCHUT, leading to it and no more, as is written: "and there were six steps to the throne" (II Divrei Hayamim 9:18), WHICH ALLUDES TO MALCHUT. And there is also one step above, THAT REFERS TO CHOCHMAH OF MALCHUT - THE READER'S DESK, to put on it the Torah scroll and show it to everyone. BECAUSE THE READER'S DESK, THE SECRET OF CHOCHMAH OF MALCHUT, ENABLES THE TORAH SCROLL TO BE SEEN, THAT IS THE SECRET OF ZEIR ANPIN. FOR SIGHT IS AVALIABLE ONLY IN MALCHUT.

222. סִדּוּרָא לְסַדְּרָא עַמָּא קַדִּישָׁא בְּיוֹמָא דָא, וּבְשְׁאַר יוֹמִין דְּסֵפֶר תּוֹרָה בָּעֵי לְסַדְּרָא וּלְתַקְּנָא תִּקּוּנָא, בְּחַד כֻּרְסְיָיא דְּאִקְרֵי תֵּיבָה, וְהַהוּא כֻּרְסְיָיא דְּלֵהֱוֵי בְּשִׁית דַּרְגִּין, לְסַלְּקָא בְּהוּ וְלָא יַתִּיר, דִּכְתִיב וְשֵׁשׁ מַעֲלוֹת לַכִּסֵּא. וְדַרְגָּא חַד לְעֵילָא, לְשַׁוָּאָה עָלֵיהּ סֵפֶר תּוֹרָה, וּלְאַחֲזָאָה לֵיהּ לְכֹלָּא.

223. When the Torah scroll is put there, the whole people should make themselves ready down below, with awe and fear, quaking and trembling, and to meditate in their heart, as if there were standing now beneath Mount Sinai to receive the Torah. They should listen and lend their ears. For the people are not permitted to open their mouths even to discuss the Torah, not to mention other matters. But they are all in awe, as one who is speechless. And we already explained it in relation to the words: "and when he opened it, all the people stood up" (Nechemyah 8:5), and "and the ears of all the people were attentive to the book of the Torah" (Ibid. 3).

223. כַּד סָלִיק ס״ת לְתַמָּן, כְּדֵין בָּעָאן כָּל עַמָּא לְסַדְּרָא גַּרְמַיְיהוּ לְתַתָּא, בְּאֵימָתָא בִּדְחִילוּ בְּרֶתֶת בְּזִיעַ, וּלְכַוְּונָא לִבַּיְיהוּ, כְּמָה דְּהַשְׁתָּא קָיְימִין עַל טוּרָא דְּסִינַי לְקַבְּלָא אוֹרַיְיתָא, וְיֵהוֹן צַיְיתִין וְיַרְכּוּן אוּדְנַיְיהוּ. וְלֵית רְשׁוּ לְעַמָּא לְמִפְתַּח פּוּמֵיהוֹן, אֲפִילוּ בְּמִילֵי דְּאוֹרַיְיתָא, וְכָל שֶׁכֵּן בְּמִלָּה אַחֲרָא, אֶלָּא כֻּלְּהוּ בְּאֵימָתָא, כְּמַאן דְּלֵית לֵיהּ פּוּמָא וְהָא אוּקְמוּהָ, דִּכְתִיב וּכְפִתְחוֹ עָמְדוּ כָּל הָעָם. וְאָזְנֵי כָּל הָעָם אֶל סֵפֶר הַתּוֹרָה.

224. Rabbi Shimon said that when the Torah scroll is brought out to be read in public, the heavenly gates of Mercy open and stir the love of above. Then one should thus pray:

224. אר״ש, כַּד מַפְקִין ס״ת בְּצִבּוּרָא, לְמִקְרֵא בֵּיהּ, מִתְפַּתְּחָן תַּרְעֵי שְׁמַיָּא דְּרַחֲמִין, וּמְעוֹרְרִין אֶת הָאַהֲבָה לְעֵילָא, וְאִבְעֵי לֵיהּ לְבַר נָשׁ לְמֵימַר הָכִי.

225. Blessed be the name of the Master of the universe, blessed be Your crown and Your place. May Your good will be with Your people Yisrael for ever, and the redemption of Your right hand be shown to Your people in Your Temple. May You bestow on us the bounty of Your light, and accept our prayers in mercy. May it please You, that You shall lengthen our lives in goodness, and that I, Your servant, shall be remembered among the righteous, so as to have mercy upon me and safeguard me and all that is mine, and that of Your people Yisrael. You are that giver of nourishment and sustenance for all. You rule over all. You rule over kings, and the kingdom is Yours. I am the servant of the Holy One, blessed be He; before Him I bow, and before the majesty of His Torah at all times. Not upon man do I put my trust, nor upon angels do I rely, but only upon Elohim in heaven, that is the Elohim of truth, and Whose Torah is truth, and Whose prophets are true; that acts with much kindness and truth. In Him do I put my trust, and to His holy and precious name do I sing praises. May it beYour will to open my heart to Your Torah, and to grant me male children to do Your wish; and may You fill the proper requests of my heart, and the heart of all Your people Yisrael for good and life and peace. Amen.

225. בְּרִיךְ שְׁמֵיהּ דְּמָארֵי עָלְמָא, בְּרִיךְ כִּתְרָךְ וְאַתְרָךְ, יְהֵא רְעוּתָךְ עִם עַמָּךְ יִשְׂרָאֵל לְעָלַם, וּפוּרְקָן יְמִינָךְ, אַחֲזֵי לְעַמָּךְ בְּבֵית מִקְדָּשָׁךְ, וּלְאַמְטוֹיֵי לָנָא מִטּוּב נְהוֹרָךְ, וּלְקַבְּלָא צְלוֹתָנָא בְּרַחֲמִין. יְהֵא רַעֲוָא קֳדָמָךְ, דְּתוֹרִיךְ לָן חַיִּים בְּטִיבוּ, וְלֶהֱוֵי אֲנָא פְּקִידָא בְּגוֹ צַדִּיקַיָּא, לְמִרְחַם עָלַי, וּלְמִנְטַר יָתִי, וְיַת כָּל דִּילִי, וְדִי לְעַמָּךְ יִשְׂרָאֵל. אַתְּ הוּא זָן לְכֹלָּא, וּמְפַרְנֵס לְכֹלָּא, אַתְּ הוּא שַׁלִּיט עַל כֹּלָּא, אַתְּ הוּא דְּשַׁלִּיט עַל מַלְכַיָּא, וּמַלְכוּתָא דִּילָךְ הוּא. אֲנָא עַבְדָּא דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּסָגִידְנָא קֳמֵיהּ, וּמִקֳּמֵי דִּיקָר אוֹרַיְיתֵיהּ, בְּכָל עִידָּן וְעִידָּן. לָא עַל אֱינָשׁ רָחִיצְנָא, וְלָא עַל בַּר אֱלָהִין סָמִיכְנָא, אֶלָּא בֶּאֱלָהָא דִּשְׁמַיָּא, דְּהוּא אֱלָהָא קְשׁוֹט, וְאוֹרַיְיתֵיהּ קְשׁוֹט, וּנְבִיאוֹהִי קְשׁוֹט, וּמַסְגֵּי לְמֶעְבַּד טַבְוָון וּקְשׁוֹט. בֵּיהּ אֲנָא רָחִיץ, וְלִשְׁמֵיהּ קַדִּישָׁא יַקִּירָא אֲנָא אֵימַר תּוּשְׁבְּחָן. יְהֵא רַעֲוָא קֳדָמָךְ, דְּתִפְתַּח לִבָּאי בְּאוֹרַיְיתָךְ וְתֵיהַב לִי בְּנִין דְּכָרִין דְּעַבְדִּין רְעוּתָךְ. וְתַשְׁלִים מִשְׁאֲלִין דְּלִבָּאי, וְלִבָּא דְּכָל עַמָּךְ יִשְׂרָאֵל לְטָב וּלְחַיִּין וּלְשָׁלָם אָמֵן.

226. Only one person is allowed to read the Torah, and everyone else are to listen in silence, to hear the words of his mouth, as if they were now receiving it on Mount Sinai. There should be one person standing next to the reader, VIZ. THAT WAS CALLED UP TO THE READING. And he must be silent so that only one speech is heard and not two. THERE SHOULD BE ONE WHO READS IN the holy tongue, not two, because if two read the Torah, it would diminish the secret of the Faith, and the majesty of the Torah is reduced. It is essential to have only one voice. THERE ALSO SHOULD BE one translator, in the secret of the shell and the fruit. BECAUSE THE TRANSLATOR IS CONSIDERED THE SHELL, AND THE READER IN THE HOLY TONGUE ALLUDES TO THE FRUIT. THERE IS NO FRUIT WITHOUT A SHELL.

226. וְאָסִיר לְמִקְרֵי בְּסִפְרָא דְּאוֹרַיְיתָא, בַּר חַד בִּלְחוֹדוֹי, וְכֹלָּא צַיְיתִין וְשַׁתְקִין, בְּגִין דְּיִשְׁמְעוּן מִלִּין מִפּוּמֵיהּ, כְּאִילוּ קַבִּילוּ לָהּ הַהִיא שַׁעֲתָא מִטּוּרָא דְּסִינַי. וּמַאן דְּקָרֵי בְּאוֹרַיְיתָא, לֶהֱוֵי חַד קָאֵים עֲלֵיהּ, וְשָׁתִיק. דְּלָא יִשְׁתַּמַּע בַּר דִּבּוּר חַד בִּלְחוֹדוֹי, לָא תְּרֵין דִּבּוּרִין, לְשׁוֹן קֹדֶשׁ חַד, וְחַד הוּא, וְלָא תְּרֵין דִּבּוּרִין, וְאִי תְּרֵין מִשְׁתַּכְּחִין בס״ת, גְּרִיעוּתָא דִּרְזָא דְּמְהֵימְנוּתָא אִיהוּ וּגְרִיעוּתָא דִּיקָרָא דְּאוֹרַיְיתָא אִשְׁתְּכַח בס״ת, וּבְעֵי חַד קָלָא. מְתַרְגֵּם חַד. וְרָזָא דָא קְלִיפָּה וּמוֹחָא.

227. כֻּלָּא שַׁתְקִין, וְחַד קָאֲרֵי, דִּכְתִיב וַיְדַבֵּר אֱלֹהִים אֵת כָּל הַדְּבָרִים הָאֵלֶּה לֵאמֹר אִיהוּ לְעֵילָא, וְכָל עַמָּא לְתַתָּא, דִּכְתִיב וַיִּתְיַצְּבוּ בְּתַחְתִּית הָהָר. וּכְתִיב וּמֹשֶׁה עָלָה אֶל הָאֱלֹהִים.

227. All are silent and one reads, as is written: "And Elohim spoke all these words, saying" (Shemot 20:1). He is above ON THE TOP OF THE MOUNTAIN, and the people are below, as is written: "they took their positions at the base of the Mountain" (Shemot 19:17), and "And Moses went up to Elohim" (Ibid. 3). FOR THERE WAS ONE READER, AND ONE CALLED UP TO THE READING, ON THE TOP OF THE MOUNTAIN; AND ALL THE PEOPLE AT THE BASE OF THE MOUNTAIN LISTENED IN SILENCE. SO SHOULD IT BE WITH THE TORAH SCROLL.

228. וְהַהוּא דְּקָאֲרֵי בְּאוֹרַיְיתָא, יְשַׁוֵּי לִבֵּיהּ וּרְעוּתֵיהּ לְאִינּוּן מִלִּין, וְכִי אִיהוּ שְׁלִיחָא דְּמָארֵיהּ, בְּסִדּוּרָא דְּהָנֵי מִלִּין, לְמִשְׁמַע לְכָל עַמָּא, דְּהָא אִיהוּ קָאֵים כְּדוּגְמָא עִלָּאָה. בְּגִין כַּךְ, מַאן דְּסָלִיק לְמִקְרֵי בְּאוֹרַיְיתָא, יְסַדֵּר אִינּוּן מִלִּין בְּקַדְמֵיתָא בְּבֵיתֵיהּ, וְאִי לָאו, לָא יִקְרֵי בְּאוֹרַיְיתָא, מְנָלָן מֵהַהוּא דִּבּוּר, עַד לָא יְשַׁמַּע אוֹרַיְיתָא לְעַמָּא קַדִּישָׁא מַה כְּתִיב, אָז רָאָה וַיְסַפְּרָהּ הֵכִינָהּ וְגַם חֲקָרָהּ, וּלְבָתַר, וַיֹּאמֶר לָאָדָם הֵן יִרְאַת יְיָ׳ הִיא חָכְמָה וגו׳.

228. The reader of the Torah should concentrate in his heart and will, upon that he reads, and realize he is the messenger of his Master in the orderly uttering of the verses before the whole people, for he is the likeness of the high one, LIKE THE HOLY ONE, BLESSED BE HE, AT THE GIVING OF THE LAW. For that reason he who is summoned to read the Torah, should rehearse first at his home. And if he did not REHEARSE, he must not read. Whence do we know that? From what THE HOLY ONE, BLESSED BE HE, said, before He uttered aloud the Torah to the holy people, as is written: "then He saw it, and related to: He established it, and searched it out" (Iyov 28:27), and then "to man He said, Behold, the fear of Hashem, that is wisdom..." (Ibid. 28). FOR BEFORE RECITING IT TO MAN, HE PREPARED AND RELATED TO HIMSELF EACH AND EVERY UTTERANCE. SO IT BEHOOVES EVERY READER TO DO.

229. אָסִיר לֵיהּ לְמַאן דְּקָאֲרֵי בְּאוֹרַיְיתָא לְמִפְסַק פַּרְשְׁתָּא, אוֹ אֲפִילוּ מִלָּה חֲדָא, אֶלָּא בַּאֲתָר דְּפָסַק מֹשֶׁה פַּרְשְׁתָּא לְעַמָּא קַדִּישָׁא, יַפְסִיק. וְלָא יַפְסִיק מִלִּין דְּפַרְשְׁתָּא דְּשַׁבְּתָא דָּא, בְּפַרְשְׁתָּא דְּשַׁבְּתָא אַחֲרָא.

229. The reader must not break the reading of the Portion of the Law, not even by one word, save at the places Moses indicated to the holy people. Also he must not read into the next portion of the following Shabbat.

230. רָזָא דָא, בְּשַׁעֲתָא דְּאִיפְסִיקוּ פַּרְשִׁיָּין, כָּל חַד וְחַד אִתְעַטְּרָא וְקַיְּימָא קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא. כֵּיוָן דְּאַשְׁלִימוּ לְמִפְסַק הָנֵי פָּרַשְׁיָּין דְּכָל שַׁתָּא, אִתְעַטְּרוּ קַמֵּיהּ קוּדְשָׁא בְּרִיךְ הוּא, וְאַמְרֵי אֲנָא מִשַּׁבָּת פְּלוֹנִי, וַאֲנָא מִשַּׁבָּת פְּלוֹנִי.

230. The secret thereof is that when all the portions are read, as divided, each and every one is adorned with a crown and stands before the Holy One, blessed be He. When all the divided portions of the year are completely read, they all come adorned before the Holy One, blessed be He, and say: I am of this Shabbat, I am of that Shabbat.

231. בְּהַהִיא שַׁעֲתָא, קָרָא לְיוּפִיאֵ״ל רַב מְמָנָא, וּלְחַמְשִׁין וּתְלַת רְתִיכִין קַדִּישִׁין דִּתְחוֹת יְדֵיהּ, דְּאִתְמַנּוּן בְּשִׁמּוּשָׁא דְּאוֹרַיְיתָא, וְכָל רְתִיכָא וּרְתִיכָא מָנֵי לֵיהּ, לְהַאי רְתִיכָא עַל פַּרְשְׁתָּא פְּלַנְיָא, דְּבְשַׁבָּת פְּלוֹנִי. וּרְתִיכָא פְּלוֹנִי, עַל פַּרְשְׁתָּא פְּלַנְיָא, דְּשַׁבָּת פְּלוֹנִי. וְכָל חַד וְחַד, מְשַׁמְּשָׁא לְאוֹרַיְיתָא, דְּהַהוּא שַׁבָּת דִּילֵיהּ. וְאָסִיר לָן לְעָרְבָא אִלֵּין בְּאִלֵּין, וְלָא לְאַעֲלָא רְתִיכָא בְּרְתִיכָא דְּחַבְרֵיהּ, אֲפִילוּ כְּמִלָּא נִימָא. וַאֲפִילוּ בְּחַד תֵּיבָה, אוֹ אֲפִילוּ בְּאָת חַד, אֶלָּא כָּל חַד וְחַד, כְּמָה דְּפָסִיק לוֹן קוּדְשָׁא בְּרִיךְ הוּא , וּכְמָה דְּמָנֵי לוֹן בְּאִינּוּן פַּרְשִׁיָּין, כָּל חַד וְחַד עַל מַטְרֵיהּ.

231. At that time, the Holy One, blessed be He, calls Yofi'el, the supreme chief, and the fifty three Chariots under his command, CORRESPONDING TO THE FIFTY THREE PORTIONS OF THE TORAH. The Chariots were assigned to the service of the Torah, each Chariot to a certain portion of a certain Shabbat. Each one of them is at the service of its own weekly portion of the Torah, and we must not disarrange them and cause the Chariots to touch each other, even by a hairbreadth, or by one word, or even by one letter. Each portion ought to be as the Holy One, blessed be He, decreed, NAMELY IN THE SAME WAY THEY WERE ADORNED BEFORE HIM, and THE CHARIOTS SHOULD BE as appointed over the apportioned passages, each to its post.

232. With the crowning of each portion, its words go up after the completion of the public reading, and are received by the Chariot in charge of that portion. That Chariot raises them before the Holy One, blessed be He, and these actual words stands before Him, and say 'I come of a certain portion that was read this way and that, in such and such a congregation', TO SHOW WHETHER THEY WERE READ CORRECTLY OR INCORRECTLY.

232. וְעַל דָּא, כַּד מִתְעַטְרָא פַּרְשְׁתָּא דָא, סַלְקָן אִינּוּן מִלִּין דְּהַהִיא פַּרְשְׁתָּא, דְּאִשְׁתְּלִים בְּצִבּוּרָא, וְנָטִיל לוֹן הַהוּא רְתִיכָא, דְּמְמַנָּא בְּהַהִיא פַּרְשְׁתָּא, וְסָלִיק לוֹן קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, וְאִלֵּין מִלִּין מַמָּשׁ, קַיְּימִין קַמֵּיהּ וְאָמְרִין, אֲנָא פַּרְשְׁתָּא פְּלַנְיָא, דְּאַשְׁלִימוּ לִי צִבּוּרָא פְּלוֹנִי, הָכִי וְהָכִי.

233. If the complete portion was properly read, its words mount and adorn the holy throne, WHICH IS MALCHUT, and a Chariot is assigned to serve it. Each Chariot is assigned to serve the portion of each Shabbat, MEANING TO ITS OWN PORTION. And all are decorated within the holy throne, which rises with them to be united above, WITH ZEIR ANPIN, so that all, THE PORTION, THE THRONE AND ZEIR ANPIN, become one. For that reason happy is the portion of him, who completes the reading of the weekly portion in a proper manner, according to the division fixed above.

233. אִי אִשְׁתְּלִים כַּדְקָא חֲזֵי לֵיהּ, סַלְקִין אִינּוּן מִלִּין, וּמִתְעַטְרָן עַל כּוּרְסְיָא קַדִּישָׁא, וְהַהוּא רְתִיכָא מְשַׁמְּשָׁא קַמֵּיהּ, כָּל רְתִיכָא וּרְתִיכָא, פַּרְשְׁתָּא דְּכָל שַׁבְּתָא וְשַׁבְּתָא, וְכֻלְּהוּ מִתְעַטְרָן בְּגוֹ כּוּרְסְיָא קַדִּישָׁא, וּבְהוּ אִיהִי סַלְקָא לְאִתְיַחֲדָא לְעֵילָא לְעֵילָא, וְאִתְעֲבִיד כֹּלָא כְּלָלָא חָדָא. בְּגִין כַּךְ, זַכָּאָה חוּלָקֵיהּ מַאן דְּאַשְׁלִים פַּרְשְׁתָּא דְּכָל שַׁבְּתָא וְשַׁבְּתָא, כַּדְקָא יָאוּת, כְּמָה דְּאַפְסִיקוּ לְעֵילָא.

234. The Torah is read twice on Shabbat, IN THE MORNING, AND at dusk (Minchah), when Judgment hangs over the world ON WEEKDAYS, before sunset. We should combine left and right, as the Torah was given from both sides, as is written: "from His right hand went a fiery law for them" (Devarim 33:2). FOR THE TORAH IS FIRE, WHICH ALLUDES TO THE LEFT, TOGETHER WITH HIS RIGHT HAND, NAMELY right and left. THEREFORE IT IS READ IN THE MORNING, WHICH ALLUDES TO THE RIGHT, AND AT DUSK, WHICH ALLUDES TO THE LEFT. For that reason ten verses or more are read in the Book of the Law at Minchah, but not a whole portion, because a whole portion exists only in the right, and the right prevails only before the time of Minchah, BUT AT MINCHAH IS THE LEFT. And this was already explained.

234. תְּרֵי זִמְנֵי, קָרֵינָן בס"ת בְּשַׁבְּתָא, בַּמִּנְחָה, בְּשַׁעֲתָא דְּדִינָא תַּלְיָא, לְעִידַן עֶרֶב. צְרִיכִין לְאַכְלְלָא שְׂמָאלָא בִּימִינָא, דְּהָא אוֹרַיְיתָא מִתְּרֵין סִטְרִין אִתְיְיהִיבַת, דִּכְתִיב מִימִינוֹ אֵשׁ דָּת לָמוֹ, יְמִינָא וּשְׂמָאלָא. בג"כ סֵפֶר תּוֹרָה בַּמִּנְחָה דִּי בַּעֲשָׂרָה פְּסוּקִין, אוֹ יַתִּיר, אֲבָל לָא שְׁלִימוּ דְּפַרְשְׁתָּא, דְּהָא שְׁלִימוּ דְּפַרְשְׁתָּא לָא הֲוֵי, אֶלָּא בִּימִינָא, וּימִינָא תַּלְיָא עַד שַׁעֲתָא דְּמִנְחָה, וְהָא אוּקְמוּהָ.

235. On the second and on the fifth days of the week we read the Torah, because the grades descend. FOR ON WEEKDAYS JACOB AND RACHEL TAKE THE DUTY OF THE GREAT MALE AND FEMALE, which are the whole of the Torah, WHOM THEY CLOTHE FROM THE CHEST DOWNWARD OF ZEIR ANPIN, JACOB CORRESPONDING TO THE TORAH LIKE ZEIR ANPIN. You may say that only the prophets extend downward, FOR JACOB CLOTHES ONLY NETZACH, HOD AND YESOD OF ZEIR ANPIN, THE GRADES OF THE PROPHETS, BUT NOT OF THE TORAH, WHICH IS THE ASPECT OF CHESED, GVURAH AND TIFERET. THEREFORE WHY READ THE TORAH? HE REPLIES: assuredly this is so, THAT JACOB CLOTHES ONLY NETZACH, HOD AND YESOD OF ZEIR ANPIN, but all of those who are below, THE NINE SFIROT OF JACOB, the Torah is comprised of them all. TO WIT, THE WHOLE OF JACOB CORRESPONDS TO CHESED, GVURAH AND TIFERET, WHICH ARE THE TORAH, LIKE ZEIR ANPIN. And each of these three Sfirot is comprised of the other, AND SINCE THEY CONSIST OF ONE ANOTHER, EACH HAS IN IT CHESED, GVURAH AND TIFERET.

235. בַּשֵּׁנִי בְּשַׁבְּתָא, וּבַחֲמִישִׁי בְּשַׁבְּתָא, בְּגִין דְּקָא נַחְתִּין דַּרְגִּין לְתַתָּא, דְּאִינּוּן כְּלָלָא דְּאוֹרַיְיתָא. וְאִי תֵּימָא, הָא נְבִיאִין מִתְפָּרְשָׁן לְתַתָּא. אֶלָּא הָכִי הוּא וַדַּאי, אֲבָל הָנֵי דִּלְתַתָּא, כֻּלְּהוּ כְּלָלָא דְּאוֹרַיְיתָא, וְכָל חַד וְחַד כָּלִיל לְכָל חַד וְחַד.

236. וְרָזָא דְּמִלָּה, אִלֵּין דַּרְגִּין עִלָּאִין, אִינּוּן אִקְרוּן פַּרְשְׁתָּא חֲדָא, וּלְבָתַר נָפְקִין מִנַּיְיהוּ תְּשַׁע דַּרְגִּין, דְּאִתְאַחֲדָן כַּחֲדָא, וּבְגִין כַּךְ תְּשְׁעָה גּוּבְרִין, תְּלַת בְּשַׁבְּתָא בַּמִּנְחָה, וּתְלַת בְּיוֹמָא תְּנִיְינָא, וּתְלַת בְּיוֹמָא חֲמִשָּׁאָה, הָא תְּשְׁעָה.

236. The secret of the matter is that these upper grades, THE SEVEN SFIROT OF ZEIR ANPIN are called one portion, NAMELY THE WEEKLY PORTION. From them emanate nine grades bound together, THE NINE SFIROT OF JACOB. This is why nine people are called to read the Torah; three on Shabbat's Minchah, CORRESPONDING TO CHOCHMAH, BINAH AND DA'AT OF JACOB, three on Monday, CORRESPONDING TO CHESED, GVURAH AND TIFERET OF JACOB, and three on Thursday, CORRESPONDING TO NETZACH, HOD AND YESOD OF JACOB. Altogether there are nine people. IT WAS ALREADY EXPLAINED THAT THE NINE SFIROT ARE INCLUDED THE ONE WITHIN THE OTHER, AND THUS EACH HAS CHESED, GVURAH AND TIFERET THAT ARE THE TORAH, EVEN NETZACH, HOD AND YESOD.

237. וּבְסִפְרָא דְּרַב יֵיבָא סָבָא, בַּמִּנְחָה בְּשַׁבְּתָא, הָא אִתְעַר רָזָא דִּשְׂמָאלָא, וּנְקוּדָה תַּתָּאָה, בְּהַהוּא סִטְרָא דִּשְׂמָאלָא, מְקַבְּלָא רָזָא דְּאוֹרַיְיתָא, כְּדֵין בְּהַהִיא שַׁעֲתָא, נַטְלָא מִסִּטְרָא דִּשְׂמָאלָא, וּמִדִּילֵיהּ קָרֵינָן.

237. It is written in the book of Rav Yeba Saba (the elder) that, on Minchah of Shabbat, the mystery of the left is awakened, and the lower point, MALCHUT, receives from the left side the mystery of the Torah. At that time MALCHUT is going from the left, from which side we read THE TORAH. THAT IS TO SAY, THAT THOUGH MALCHUT HERSELF IS NOT CONSIDERED THE WRITTEN LAW, YET SINCE SHE RECEIVES THE ASPECT OF THE WRITTEN LAW FROM THE LEFT SIDE OF ZEIR ANPIN, WE READ THE TORAH.

238. דְּהָא אִיהִי קַיְּימָא בְּרָזָא דְּתֵשַׁע, וְקָרֵינָן תֵּשַׁע, וְאִינּוּן שִׁית דְּחוֹל, וּתְלַת בְּשַׁעֲתָא דְּאִתְעַר שְׂמָאלָא בְּשַׁבְּתָא, וּלְאִתְכַּלְלָא כֻּלָּא כַּחֲדָא. וְאִיהִי מִתְעַטְּרָא בְּהוּ, בִּתְלַת סִטְרִין, כְּגַוְונָא דִּתְלַת סִטְרִין עִלָּאִין, דְּאִינּוּן כֻּלָּא דְּפַרְשְׁתָּא דְּשַׁבְּתָא. זַכָּאָה חוּלָקֵיהּ מַאן דְּזָכֵי לִיקָרָא דְּשַׁבְּתָא, זַכָּאָה אִיהוּ בְּתְרֵין עָלְמִין, בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי.

238. For MALCHUT is based on the secret of the nine SFIROT, and therefore we call up nine PEOPLE, THAT IS, six PEOPLE - CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF MALCHUT - on weekdays, MONDAY AND THURSDAY, and three PEOPLE, THAT ARE HER FIRST THREE SFIROT, when the left awakens on Shabbat, AT MINCHAH OF SHABBAT; and we unite them into one. MALCHUT adorns herself with them on three sides, RIGHT, LEFT, AND CENTRAL, like the upper three sides, CHESED, GVURAH AND TIFERET, that are included in the weekly portion, THAT WE READ IN THE MORNING. Happy is the portion of whoever is worthy of the preciousness of Shabbat, he is happy on both worlds, this world and the World to Come.

18. The secrets of Shabbat

The passage begins with "let no man go out of his place on the seventh day," saying that it is a profanation of the Shabbat to work with one's hands or to walk more than 2,000 cubits out of the city limits. Now we hear that it is good to draw out the Shabbat as long as possible. At the end of it the wicked are turned back to Sheol and the demons torture them again in Gehenom. We are told that it is wrong to fast on the Shabbat because it is a day for pleasure and rejoicing; recompense for this error can only be made by fasting on the first day of the week. We learn now of the significance of the 32 paths in Chochmah, the three grades of holy apples and the seventy words in the Testimony of Faith and the Kidush. We read a discussion of the prayers in the morning, the daytime, the evening and the night, and of their different results.

239. כְּתִיב אַל יֵצֵא אִישׁ מִמְּקוֹמוֹ בַּיּוֹם הַשְּׁבִיעִי מַהוּ מִמְּקוֹמוֹ. תָּנִינָן, מִמְּקוֹמוֹ מֵהַהוּא אֲתָר דְּאִתְחָזֵי לְמֵהַךְ. וְרָזָא דְּמִלָּה, דִּכְתִיב בָּרוּךְ כְּבוֹד יְיָ׳ מִמְּקוֹמוֹ. וְדָא אִיהוּ מָקוֹם, וְדָא אִיהוּ רָזָא דִּכְתִיב כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד עָלָיו. אֲתָר יְדִיעָא אִיהוּ לְעֵילָא, וְקָרֵינָן לֵיהּ מָקוֹם, דְּאִשְׁתְּמוֹדָע בֵּיהּ יְקָרָא עִלָּאָה דִּלְעֵילָא. וּבג״כ, אַזְהָרוּתָא לְב״נ דְּהָא מִתְעַטְּרָא בְּעִטְרָא קַדִּישָׁא דִּלְעֵילָא, דְּלָא יִפּוֹק מִינֵּיהּ דְּאִי יִפּוֹק מִנֵּיהּ, קָא מְחַלֵּל שַׁבְּתָא. בִּידוֹי, בְּעֲבִידְתָּא. כְּמָה דְּאוֹקִימְנָא. בְּרַגְלוֹי, לְמֵהַךְ לְבַר מִתְּרֵי אַלְפִין אַמִּין, כָּל אִלֵּין חִלּוּלָא דְּשַׁבְּתָא אִיהוּ.

239. It is written: "let no man go out of his place on the seventh day" (Shemot 16:30). HE ASKS: What is his place, AND ANSWERS: We learned that 'from his place' MEANS from within the place it is fit to walk in. THAT IS OUT OF MORE THAN TWO THOUSANDS CUBITS OUTSIDE THE CITY LIMITS. The secret of this matter is written in the verses, "blessed be the glory of Hashem from His place" (Yechezkel 3:12), which refers to a specified place, and "for the place on which you stand" (Shemot 3:5). For there is a known place above, MALCHUT, by the name of 'place', in which the high glory of above is made known, WHICH IS MALCHUT. Therefore a man who is adorned with the holy crown of above is warned, not to leave the place, for if he does, that is profanation of the Shabbat. NEITHER should he work with his hands, NOR walk with his feet over two thousand cubits out of city limits, for all these are profanation of the Shabbat.

240. אַל יֵצֵא אִישׁ מִמְּקוֹמוֹ, דָּא אִיהוּ אֲתָר יְקָרָא דִּקְדוּשָׁה דָא, דְּהָא מִנֵּיהּ לְבַר, אֲתָר דֶּאֱלֹהִים אֲחֵרִים אִיהוּ. בָּרוּךְ כְּבוֹד יְיָ׳ מִמְּקוֹמוֹ. כְּבוֹד יְיָ׳ דִּלְעֵילָא. מִמְּקוֹמוֹ, דָּא כְּבוֹד דִּלְתַתָּא וְדָא אִיהוּ רָזָא דַּעֲטָרָא דְּשַׁבְּתָא, בג״כ אַל יֵצֵא אִישׁ מִמְּקוֹמוֹ, בְּרִיךְ הוּא לְעָלַם וּלְעָלְמֵי עָלְמִין.

240. **"let no man go out of his place" refers to the holy place of glory, WHICH IS MALCHUT; for beyond it, lies the place of other Elohim. "Blessed be the glory of Hashem from His place": 'the glory of Hashem' is the glory above, BINAH; His place' is the lower glory, MALCHUT. This is the secret of the crown of Shabbat, and therefore "let no man go out of his place." Blessed be He for ever and ever.**

241. כְּתִיב הִנֵּה מָקוֹם אִתִּי, מָקוֹם אִתִּי, וַדַּאי דָּא אִיהוּ מָקוֹם טָמִיר וְגָנִיז, דְּלָא אִתְיְדַע כְּלַל. מַשְׁמַע דִּכְתִיב אִתִּי, אֲתָר דְּלָא אִתְגַּלְיָא, וְקַיְימָא טְמִירָא, וְדָא אִיהוּ אֲתָר עִלָּאָה לְעֵילָא לְעֵילָא, הֵיכָלָא עִלָּאָה טָמִיר וְגָנִיז. אֲבָל דָּא, אִיהוּ אֲתָר לְתַתָּא כִּדְקָאֲמַרָן. וְדָא אִיהוּ מָקוֹם דְּאִתְפְּרַשׁ לְעֵילָא, וְאִתְפְּרַשׁ לְתַתָּא, וּבג״כ אַל יֵצֵא אִישׁ מִמְּקוֹמוֹ בַּיּוֹם הַשְּׁבִיעִי.

241. **It is written, "There is a place by me" (Shemot 33:21). The 'place by me' assuredly refers to a hidden and concealed place that is utterly unknown, BINAH. 'by me' INDICATES that this place which is not revealed and remains hidden, is the most high place, viz. the supernal hidden and concealed chamber, SUPERNAL BINAH. But this PLACE HERE is the lower place, MALCHUT, as we said. This place is extended above IN BINAH, and below IN MALCHUT. Therefore "let no man go out of his place on the seventh day."**

242. וּמַדַּתֶּם מִחוּץ לָעִיר אֶת פְּאַת קֵדְמָה אַלְפַּיִם בָּאַמָּה וְגוֹ׳, הָא אוּקְמוּהָ בְּאִינּוּן רָזִין עִלָּאִין. אֲבָל אַלְפַּיִם בָּאַמָּה, דִּירָתָה תְּרֵין סִטְרִין לְכָל סִטְר, וְאִיהִי מִתְעַטְּרָא תְּדִיר בִּתְרֵין סִטְרִין, בֵּין לְעֵילָא בֵּין לְתַתָּא. וְסִימָנֵךְ שְׁכִינָה לָא שַׁרְיָא לְבַר מִתְּחוּמָא דְּאִתְחֲזֵי לָהּ.

242. **It is written: "And you shall measure from outside the city limits on the east side two thousand cubits..." (Bemidbar 35:5). We already expounded on these high secrets. But two thousand cubits ARE MEASURED BECAUSE MALCHUT, THAT IS CALLED 'CITY', inherited two sides, RIGHT AND LEFT. FOR CHOCHMAH CLOTHED IN CHASSADIM AND CHASSADIM CLOTHED IN CHOCHMAH AMOUNT TO TWO THOUSANDS, BECAUSE THE SFIROT OF CHOCHMAH ARE BY THE THOUSANDS. AND MALCHUT is always adorned on both sides both above and below. You can tell that from the Shechinah that does not hover outside the boundary proper to Her, WHICH IS OUTSIDE THE TWO COLUMNS.**

243. כַּד נָפַק שַׁבְּתָא, צְרִיכִין יִשְׂרָאֵל דִּלְתַתָּא, לְאַעְכָּבָא, דְּהָא יוֹמָא רַבָּא עִלָּאָה אִיהוּ. וּבְהַאי יוֹמָא, אוּשְׁפִּיזָא רַבָּא וְיַקִּירָא, קָא שַׁרְיָא עָלֵיהּ, בְּגִין כַּךְ בָּעֵי לְאִתְעַכְּבָא, לְאִתְחַזָּאָה דְּלָא דָחֲקִין בְּאוּשְׁפִּיזָא קַדִּישָׁא. כְּדֵין פַּתְחֵי יִשְׂרָאֵל וְאָמְרֵי, וְהוּא רַחוּם יְכַפֵּר עָוֹן וְגוֹ׳, דְּתִקּוּנָא שַׁפִּירָא אִיהוּ בְּהַאי לֵילְיָא, כֵּיוָן דְּדִינָא אִתְהַדַּר לְאַתְרֵיהּ, מַה דְּלָא אִתְחֲזֵי כַּד עָיֵיל שַׁבְּתָא, דְּדִינָא אִסְתַּלָּק, וְלָא אִשְׁתְּכַח.

243. **When Shabbat withdraws, it behooves Yisrael below to delay it, THAT IS, TO TAKE FROM THE WEEK DAYS AND ADD TO THE HOLY, because this is a great and high day, and on that day a great and precious visitor stays with it, THE ADDITIONAL SOUL. For that reason one should detain the guest and show that there is no hurry to press the holy guest BY ESCORTING HIM OUT. Then Yisrael commence with the hymn "And He being merciful, will forgive iniquity..." which is fit to be said on that night, since Judgment returns to its place, not like on Shabbat eve, when Judgment is gone and is not present.**

244. בְּשַׁעְתָּא דְּפַתְחֵי יִשְׂרָאֵל וַיְהִי נוֹעַם, וּקְדוּשָׁתָא דְּסִדְרָא, כָּל אִינּוּן חַיָּיבִין דְּגֵיהִנָּם, פַּתְחִין וְאָמְרִי, זַכָּאִין אַתּוּן יִשְׂרָאֵל עַמָּא קַדִּישָׁא, זַכָּאִין אַתּוּן צַדִּיקַיָּיא, דְּנַטְרֵי פִּקּוּדֵי אוֹרַיְיתָא. וַוי לוֹן לְחַיָּיבַיָּיא, דְּלָא זָכוּ לְמֵיטַר אוֹרַיְיתָא, כְּדֵין דּומ״ה קָדִים, וְכָרוֹזָא אִתְעַר וְאָמַר, יְשׁוּבוּ רְשָׁעִים לִשְׁאוֹלָה כָּל גּוֹיִם שְׁכֵחֵי אֱלֹהִים. וְכָל אִלֵּין חֵבִילֵי טְהִירִין, טַרְדִין לוֹן בְּגֵיהִנָּם, וְלֵית מַאן דְּמְרַחֵם עֲלֵיהוֹן. זַכָּאִין אִינּוּן כָּל נַטְרֵי שַׁבְּתָא בְּהַאי עָלְמָא, וְקָא מְעַנְּגֵי לְהַהוּא עֹנֶג דְּשַׁרְיָא מִלְּעֵילָא, כִּדְקָאֲמַרָן.

244. **While Yisrael start TO RECITE the prayer "and let the pleasantness" and the holy prayer, NAMELY "AND YOU ARE HOLY..." all the wicked in Gehenom open and say 'happy are you, holy nation of Yisrael, and you righteous, that keep the precepts of the Torah. Woe to the evil who were not worthy of observing the Torah'. Then Dumah makes haste, and a crier resounds: "the wicked shall be turned back to Sheol, all the nations that forget Elohim" (Tehilim 9:18). Then all those troops of demons torture them in Gehenom, and no one has pity for them. Happy are those who observe Shabbat in this world, and please the delight that hovers above, NAMELY, THE SUPERNAL SPIRIT, as mentioned.**

245. הַאי מַאן דְּשָׁרֵי בְּתַעֲנִיתָא בְּשַׁבְּתָא, תְּרֵי מִתְעָרֵי עָלֵיהּ קַמֵּי מַלְכָּא קַדִּישָׁא. חַד, הַהוּא רוּחָא עִלָּאָה קַדִּישָׁא דְּאִצְטְרִיךְ לְאִתְעַנְּגָא, וְלָא אִתְעַנָּג. וְחַד, הַהוּא מְמָנָא דְּקַיְּימָא עַל מַאן דְּשָׁרֵי בְּתַעֲנִיתָא, וְסַנְגַרְיָ"ה שְׁמֵיהּ. וְסַלְקִין קָמֵי מַלְכָּא קַדִּישָׁא, וּמִתְעָרֵי עָלֵיהּ.

245. Whoever fasts on Shabbat, two are stirred against him before the Holy One, blessed be He. One is the holy Supernal Spirit, that should have been pleased but was not. The other is a chief in charge of those who fast, by the name of Sangaryah. They rise to discuss him before the Holy King.

246. וְהַהוּא רוּחָא אִסְתַּלָּק גְּרִיעַ מֵהַהוּא אִתְהֲנוּתָא דִּלְתַתָּא. וְכַד הַאי רוּחָא לָא אִשְׁתְּלִים לְתַתָּא, רוּחָא אַחֲרָא דִּלְעֵילָא לָא אִשְׁתְּלִים. כֵּיוָן דְּלָא אִשְׁתְּלִים לְתַתָּא וּלְעֵילָא, כְּדֵין אִתְחֲזֵי הַהוּא ב"נ לְאִתְלַטְיָא, וּלְאִתְעַנְּשָׁא. אֶלָּא כֵּיוָן דְּאִשְׁתְּלִים זִמְנָא אַחֲרָא, וְהַהוּא מְמָנָא דְּאִתְמַנָּא עַל עִנּוּיָא וְתַעֲנִיתָא, אִשְׁתְּלִים גּוֹ אִינּוּן מְמָנָן אַחֲרָנִין, בְּעִנּוּגָא דִּלְעֵילָא, קוֹרְעִין לֵיהּ כָּל גְּזַר דִּינָא, דְּאִתְגְּזַר מֵאִינּוּן שַׁבְעִין שְׁנִין עִלָּאִין.

246. The spirit was gone since there was lack OF PLEASURE and delight, down below, and when that spirit is not perfected below, another upper spirit is not perfected. Since there is no perfection above and below, this man deserves to be cursed and punished. But if there was perfection at a different time, BY THAT SAME MAN, and the chief in charge of fasting is perfected among other chiefs in the upper pleasure, the verdict is remitted, that was sentenced by seventy high years, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT.

247. לְמַלְכָּא דְּחַדֵּי בְּהִלּוּלָא דִּילֵיהּ, וְכָל בְּנֵי נָשָׁא חַדָּאן עִמֵּיהּ, חָמָא חַד בַּר נָשׁ יָהִיב בְּקוֹלָר, פָּקִיד עֲלוֹי, וְשַׁרְיֵיוּהוּ. בְּגִין דְּיִשְׁתַּכְּחוּן כּוּלָּא בְּחֶדְוָה.

247. In the same manner, a king, rejoicing in his banquet with all the people rejoicing about him, when he saw a man sitting chained, he ordered that he would be set free, so that all shall be in gladness.

248. וּלְבָתַר, מִתְהַדְּרִין אִלֵּין מְמָנָן דְּעַנְּשִׁין לִבְנֵי נָשָׁא, וְאִתְפָּרְעִין מִנֵּיהּ דְּב"נ, עַל דְּאִשְׁתְּכַח בְּגִינֵיהּ גְּרִיעוּתָא עִילָּא וְתַתָּא. מַאי תְּקָנְתֵּיהּ. לֵיתִיב תַּעֲנִיתָא עַל תַּעֲנִיתָא. מַאי טַעֲמָא. דָּא בָּטִיל עִנּוּגָא דְּשַׁבְּתָא, יְבַטֵּל עִנּוּגָא דְּחוֹל.

248. Afterwards, the same officers return who punish the men, and exact their due from the man that was the cause of diminution above and below, FOR HE DID NOT HAVE PLEASURE ON SHABBAT. How can he amend: by fasting on another day against his fast ON SHABBAT. What is the sense? For he who stopped pleasure on Shabbat, shall stop FOR THAT REASON pleasure on a weekday.

249. וְאִי אִיהוּ מְבַטֵּל עִנּוּגָא דְּשַׁבְּתָא, וְקָא מִתְעַנֵּג בַּחוֹל, דָּמֵי כְּמַאן דְּחָשַׁב לְמִלָּה אַחֲרָא, יַתִּיר מִמַּה דְּחָשִׁיב לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא. רוּחָא עִלָּאָה, קַדִּישָׁא דְּקוּדְשִׁין דְּשַׁרְיָא עָלֵיהּ, לָא עָנִיג, וּבָטִיל לֵיהּ מִנֵּיהּ. רוּחָא אַחֲרָא דְּחוֹל, דְּשַׁרְיָא לְבָתַר עַל עָלְמָא, חָשִׁיב וְקָא מְעַנְּגָא לֵיהּ. כְּדֵין מְהַדְּרִין וּמִתְפָּרְעִין מִנֵּיהּ, בְּהַאי עָלְמָא, וּבְעָלְמָא דְּאָתֵי.

249. And if he stops pleasure on Shabbat but has pleasure on a weekday, he is considered as if he values other things more than the Holy One, blessed be He. For he did not give pleasure to the Supernal Spirit, the Holy of Holies, that rested on him, and neglected it; but to another weekday spirit that will remain afterwards in the world he pays attention and gives it pleasure. They then return to exact punishment in this world and in the World to Come.

250. בְּגִין כַּךְ, אִצְטְרִיךְ תַּעֲנִיתָא אַחֲרִינָא, בְּיוֹמָא קַדְמָאָה דְּחוֹל, בְּזִמְנָא דְּשַׁרְיָא עַל עָלְמָא הַהוּא רוּחָא דְּחוֹל. וּבְהַאי אִית לֵיהּ אַסְוָותָא, כֵּיוָן דְּלָא חָשִׁיב לְרוּחָא דְּחוֹל. וְסִימְנִיךְ וְהֵשִׁיב אֶת הַגְּזֵלָה אֲשֶׁר גָּזָל וְגוֹ׳. גַּזְלָן, לָא חָשִׁיב לְקוּדְשָׁא בְּרִיךְ הוּא, לָא חָשִׁיב לִבְנֵי נָשָׁא, בְּגִין כַּךְ לֵית לֵיהּ עוֹנְשָׁא כַּגַּנָּב גַּנָּב, דְּחָשִׁיב לִבְנֵי נָשָׁא, יַתִּיר מִקּוּדְשָׁא בְּרִיךְ הוּא, אִית לֵיהּ עוֹנְשָׁא בְּהַאי עָלְמָא, וּבְעָלְמָא דְּאָתֵי. זַכָּאָה אִיהוּ, מַאן דְּאִשְׁתְּלִים לְתַתָּא, לְהַהוּא עוֹנֶג עִלָּאָה כַּדְקָא חֲזֵי.

250. To correct it he should fast on the first day of the week, when a weekday spirit abides in the world. By that he may make good his offense, by not considering the weekday spirit MORE THAN THE SHABBAT SPIRIT. It is learned from the verse "he shall restore that which he took violently away..." (Vayikra 5:23). A robber has no consideration either for the Holy One, blessed be He, or for people, therefore his punishment is not as great as that of a thief, who has consideration for people more than for the Holy One, blessed be He. He is punished in this world and in the World to Come. Happy is he who properly perfects down below the high delight.

251. יוֹמָא דָּא, מִתְעַטְּרָא בְּשַׁבְעִין עִטְרִין, וּשְׁמָא עִלָּאָה קַדִּישָׁא, אִשְׁתְּלִים בְּכָל סִטְרִין, וְאִתְנַהִירוּ כֻּלְּהוּ דַּרְגִּין, וְכֻלָּא בְּחֶדְוָה דִּבְרִכָּאן, וּבְקִדּוּשָׁה עַל קְדוּשָׁה, וְתוֹסֶפֶת דִּקְדוּשָׁה.

251. That day is bedecked with seventy crowns, FOR IT IS THE SEVENTH DAY IN WHICH THE SEVEN SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT WERE PERFECTED AND DECORATED, EACH CONTAINING TEN, ALTOGETHER THERE ARE SEVENTY CROWNS. And the highly Holy Name, BINAH, is perfected on all sides, FROM THE THREE COLUMNS, WHICH ARE THE SECRET OF THE PATRIARCHS, and all the grades shine all in the gladness of the benedictions, with sanctity upon sanctity, and the additional sanctity (Heb. Kedusha of Musaf). THE BENEDICTIONS COME FROM BINAH AND THE SANCTIFICATIONS FROM CHOCHMAH.

252. קְדוּשָׁה דְּמַעֲלֵי שַׁבְּתָא, דָּא אִיהִי קְדוּשָׁה דְּשַׁבָּת בְּרֵאשִׁית. דְּהָא אִתְקַדָּשׁ מִתְּלָתִין וּתְרֵין שְׁבִילִין, וּתְלַת דַּרְגִּין דְּתַפּוּחִין קַדִּישִׁין. וּבְעֵינָן לְאַדְכָּרָא עַל הַאי קְדוּשָׁה, כְּלָלָא דְּעוֹבָדָא דִּבְרֵאשִׁית, וְנַיְיחָא בְּרָזָא דְּתְלָתִין וּתְרֵין שְׁבִילִין, וּתְלַת דַּרְגִּין דְּאִתְכְּלִילָן בְּהוּ, רָזָא דְּסַהֲדוּתָא דְּעוֹבָדָא דִּבְרֵאשִׁית, דְּהַיְינוּ וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם וְגוֹ׳. וַיְכַל אֱלֹהִים, דְּאִית בְּסַהֲדוּתָא דָּא, תְּלָתִין וַחֲמֵשׁ תֵּיבִין. תְּלָתִין וּתְרֵין שְׁבִילִין, וּתְלַת דַּרְגִּין דְּתַפּוּחִין קַדִּישִׁין.

252. The sanctity of the commencement of Shabbat, MALCHUT, is the same sanctity of Shabbat of Creation, WHICH IS IN THE SECRET OF BINAH, THE SECRET OF 32 TIMES ELOHIM IS MENTIONED IN THE ACTS OF CREATION, SANCTIFIED BY THE 32 PATHS OF CHOCHMAH. ALSO MALCHUT was sanctified by the 32 paths OF CHOCHMAH and the three grades of holy apple trees. THE APPLES REPRESENT THE PRINCIPLE OF THE THREE COLUMNS THAT CORRESPOND TO THE THREE COLORS OF THE APPLE: WHITE, RED AND GREEN THAT DRAW CHOCHMAH THAT IS THE SECRET OF SANCTITY. THEREFORE THEY ARE CONSIDERED HOLY APPLES, AND MALCHUT THAT RECEIVES THEM IS CALLED A FIELD OF HOLY APPLE TREES. And the entire act of creation and the rest ON THE SEVENTH DAY must be mentioned in this sanctification according to the principle of the 32 paths of Chochmah and the three grades OF APPLE TREES incorporated in them, that is the secret of the testimony regarding the acts of Creation, namely, "Thus the heavens and the earth were finished, and all their host. And by the seventh day Elohim ended..." (Beresheet 2:1-2). This testimony contains 35 words IN CORRESPONDENCE WITH the 32 paths and three grades of the holy apples.

253. תְּלַת דַּרְגִּין, דְּאִינּוּן: שְׁבִיעִי. שְׁבִיעִי. שְׁבִיעִי. וְאִית בֵּיהּ רָזָא דְּעָלְמָא עִלָּאָה, וְרָזָא דְּעָלְמָא תַּתָּאָה, וְרָזָא דְּכָל מְהֵימְנוּתָא. תְּלַת זִמְנִין אֱלֹהִים, חַד, עָלְמָא תַּתָּאָה. וְחַד, פַּחַד יִצְחָק. וְחַד, עָלְמָא עִלָּאָה קַדִּישָׁא, קֹדֶשׁ קוּדְשִׁין. בָּעֵי ב״נ לְמִסְהַד סַהֲדוּתָא דָּא, בְּחֶדְוָה, בִּרְעוּתָא דִּלְבָּא, לְאַסְהֲדָא קֳמֵי מָארֵיהּ דִּמְהֵימְנוּתָא. וְכָל מַאן דְּיַסְהִיד דָּא, וְיִשְׁוֵי לִבֵּיהּ וּרְעוּתֵיהּ לְדָא, מְכַפֵּר עַל כָּל חוֹבוֹי.

253. The three grades that are the three times 'seventh' IN "THUS THE HEAVENS...WERE FINISHED," contain the mystery of the upper world, BINAH, THAT IS CALLED 'SEVENTH' FROM BELOW UP, STARTING FROM YESOD; and the secret of the lower world, MALCHUT THAT IS CALLED 'SEVENTH', WHEN YOU COUNT FROM CHESED; and the secret of all the Faith, WHICH IS THE CROWN OF YESOD OF ZEIR ANPIN, THAT IS CONSIDERED AS MALCHUT OF ZEIR ANPIN AND NAMED 'SEVENTH'. IN THE TEXT "THUS THE HEAVENS...WERE FINISHED" the word Elohim is mentioned three times. One stands for the lower world, MALCHUT BY THE NAME OF ELOHIM, another one stands for the "fear of Isaac," THAT IS GVURAH OF ZEIR ANPIN AND IS CALLED ELOHIM, and one stands for the holy upper world, the Holy of Holies, THAT IS BINAH BY THE NAME OF ELOHIM. A man should give this testimony gladly and willingly, and to testify before the Master of the Faith. And whoever gives this testimony and puts his heart and mind to it, his sins are thereby atoned.

254. בא״י אמ״ה אק״ב וְרָצָה בָנוּ וְכוּ׳, הַאי קִידּוּשָׁא אִיהוּ בְּחַד מַתְקְלָא, לְקָבֵל סַהֲדוּתָא דִּמְהֵימְנוּתָא, וְאִינּוּן תְּלָתִין וַחֲמֵשׁ תֵּיבִין אַחֲרָנִין, כַּמָּה דְּאִית בְּוַיְכֻלּוּ. כֹּלָּא סַלְקִין לְשַׁבְעִין תֵּיבִין, לְאִתְעַטְּרָא בְּהוּ שַׁבָּת, דְּמַעֲלֵי שַׁבְּתָא. זַכָּאָה חוּלָקֵיהּ דְּבַר נָשׁ, דְּיִכַּוֵּן רְעוּתֵיהּ לְמִלִּין אִלֵּין, לִיקָרָא דְּמָארֵיהּ.

254. The kiddush (lit. 'sanctification') of the day - "Blessed are You, Hashem our Elohim, King of the universe, who has sanctified us by His commandments and has taken pleasure in us..." - is the kiddush that balances the testimony of Faith "THUS THE HEAVENS...WERE FINISHED," and likewise it contains thirty five other words, as in "thus the heavens..." TOGETHER there are seventy words, with which to adorn Shabbat in its beginning, NAMELY MALCHUT. Happy is the portion of whoever meditates upon these things to the glory of his Master.

255. קִידּוּשָׁא דְּיוֹמָא, הָא אוּקְמוּהָ בּוֹרֵא פְּרִי הַגֶּפֶן, וְלָא יַתִּיר. דְּהָא יוֹמָא קָאִים לְקַדְּשָׁא לֵיהּ, מַה דְּלֵית הָכִי בְּלֵילְיָא, דְּאִנּוּן צְרִיכִין לְקַדְּשָׁא לֵיהּ, בְּהָנֵי מִלִּין, כַּמָּה דְּאוֹקִימְנָא. וְלָא אִתְקַדַּשׁ הַאי לֵילְיָא, אֶלָּא בְּעַמָּא קַדִּישָׁא לְתַתָּא, כַּד שַׁרְיָא עָלַיְיהוּ הַהוּא רוּחָא עִלָּאָה. וַאֲנָן בְּעֵינָן לְקַדְּשָׁא לֵיהּ בִּרְעוּתָא דְּלִבָּא, לְכַוְּנָא דַּעְתָּא לְהַאי.

255. The kiddush in the morning consists, as we said, of the blessing over the cup of wine, and no more, because the day, ZEIR ANPIN, sanctifies MALCHUT, WHICH IS THE SECRET OF THE CUP OF WINE. FOR BY DAY, MALE AND FEMALE ASCEND TO ABA AND IMA, THE SECRET OF HOLINESS, AND ARE SANCTIFIED THROUGH THEM. But at night, we should sanctify MALCHUT by the recital we mentioned, THE SEVENTY WORDS. The night, MALCHUT is sanctified only by the holy nation down below, at the time when the higher spirit, THE ADDITIONAL SOUL, rests upon them. And we should sanctify it with a willing heart and meditate upon it.

256. וְיוֹמָא אִיהוּ קָא מְקַדְּשָׁא לֵיהּ. וְיִשְׂרָאֵל מְקַדְּשֵׁי בְּצְלוֹתִין וּבְעוּתִין, וּמִתְקַדְּשִׁין בִּקְדוּשָׁתֵיהּ, בְּהַאי יוֹמָא. זַכָּאִין יִשְׂרָאֵל, עַמָּא קַדִּישָׁא, דְּאַחֲסִינוּ יוֹמָא דָּא, אַחֲסָנַת יְרוּתָא לְעָלְמִין.

256. And the day, SHABBAT, THE PRINCIPLE OF ZEIR ANPIN THAT ASCENDED TO THE SUPERNAL ABA AND IMA AND BECAME SANCTIFIED LIKE THEM, IT sanctifies MALCHUT THAT IS CALLED CUP, NOT WE. and Yisrael sanctify by prayers and supplications, AS THROUGH THE PRAYERS OF THE MORNING, THE MUSAF PRAYER AND THE REPETITION OF THE AMIDAH BY THE CANTOR, WE RAISE MALE AND FEMALE TO ABA AND IMA, AND THEY NEED NO KIDUSH TO SANCTIFY THEM FURTHER, for they are sanctified by the sanctity OF ZEIR ANPIN IN ABA AND IMA on that day. Happy are Yisrael, the holy nation, that inherited this day as an everlasting heritage.

19. The luminaries of fire

We are told that at the end of Shabbat permission is given to the lower chiefs to govern the world, and a man must now separate the holy from the secular. At this time he must say the blessing over the light of fire. This fire is not the everyday fire but Shabbat's fire that comes from the fire of above drawn down to the altar, Malchut. When this fire is blessed by the benediction all the other fires are given permission to illuminate. Four Chariots appear (Michael, Gabriel, Uriel and Raphael), each in charge of a legion of angels that are shining with that blessed fire; they are called the lights of the fire. We are told of the fingers of the right hand, how they allude to the lights of the fire, how they are raised to demonstrate the supernal sanctity of the upper grades that rule over all, and how they are bent to point at the lower grades, the Chariots. At the end of Shabbat, Malchut lets out the luminaries of fire as if they were created anew at that moment, and they are assigned their place to rule. The higher grades are called the luminaries of light, that rule by day and shine by the supreme light, Binah.

257. לְבָתַר דְּנָפִיק שַׁבְּתָא, בְּעֵי בַּר נָשׁ לְאַפְרָשָׁא, בֵּין קֹדֶשׁ לְחוֹל. אֲמַאי. דְּהָא אִתְיְהִיב רְשׁוּ לְמֶמְנָן דִּלְתַתָּא לְשַׁלְּטָאָה עַל עָלְמָא, וּבְכָל עוֹבָדִין דְּעָלְמָא, לְאַחֲזָאָה יִחוּדָא, בְּאַתָּר קַדִּישָׁא, בִּקְדוּשָׁה עִלָּאָה, וּלְאַפְרָשָׁא לְתַתָּא מִיחוּדָא עִלָּאָה, וּלְבָרְכָא עַל נְהוֹרָא דְּאֶשָּׁא.

257. At the end of Shabbat, it behooves a man to separate the holy from the secular. Why? The reason is that permission is now given to the lower chiefs to govern the world, and all its matters. ONE HAS to demonstrate the unity in a holy place in supernal holiness, THAT IS SHABBAT, separate the lower beings from the supernal unity, and say the blessing over the light of fire.

258. בְּגִין דְּכָל אֶשִּׁין אַחֲרָנִין, אִתְטְמָרוּ וְאִתְגְּנִיזוּ בְּיוֹמָא דְּשַׁבְּתָא, בַּר אֶשָּׁא חַד דְּקֻדּוּשָׁה עִלָּאָה, דְּאִתְגַּלְיָא וְאִתְכְּלִילָא בִּקְדוּשָׁא דְּשַׁבְּתָא. וְכַד הַאי אֶשָּׁא אִתְגַּלְיָא, כָּל אֶשִּׁין אַחֲרָנִין אִתְטְמָרוּ, וְאִתְגְּנִיזוּ קַמֵּיהּ. וְהַאי אֶשָּׁא, אִיהִי דַּעֲקִידָה דְּיִצְחָק, דְּאִתְלְהֵטָא עַל גַּבֵּי מַדְבְּחָא. בְּגִין כַּךְ, בָּעֵי לְבָרְכָא עַל נְהוֹרָא דְּאֶשָּׁא. וְהַאי אֶשָּׁא, לָא בָּעֵי אֶשָּׁא דְּחוֹל, אֶלָּא אֶשָּׁא דְּשַׁבָּת, וְהַאי אֶשָּׁא, אִיהוּ אֶשָּׁא דְּנָפִיק מֵהַהוּא אֶשָּׁא דְּלְעֵילָא.

258. For all other fires are hidden and concealed on Shabbat, except the one fire of supernal holiness that is revealed and included in the holiness of Shabbat, WHICH IS MALCHUT CLOTHING BINAH. And when this fire is revealed, all other fires are hidden and concealed before it. And that is the fire of the Binding of Isaac, THE CENTRAL COLUMN THAT TIES AND BINDS THE LEFT COLUMN, CALLED ISAAC, SO IT WOULD SPREAD ITS LIGHT ONLY FROM BELOW UPWARD, IN ORDER TO BE INCLUDED IN THE RIGHT. It burns on the altar ON SHABBAT. FOR THE ALTAR FIRE THAT BURNS ALSO ON SHABBAT IS DRAWN FROM THE CENTRAL COLUMN TO MALCHUT THAT IS NAMED ALTAR. For that reason we should say the blessing over the luminary of the fire AT THE END OF SHABBAT. This fire is not the everyday fire but Shabbat's fire that comes from the fire of above, FOR IT IS DRAWN FROM THE CENTRAL COLUMN TO THE ALTAR, WHICH IS MALCHUT.

259. וְדָא אִיהוּ אֶשָּׁא דְּסָבִיל אֶשָּׁא. וְכֵיוָן דְּהַאי אֶשָּׁא דְּנָפִיק מֵאֶשָּׁא דְּלְעֵילָא אִתְבָּרְכָא בִּבְרָכָה דִּנְהוֹרָא, כְּדֵין כָּל שְׁאַר אֶשִּׁין אַחֲרָנִין נָפְקִין, וְאִתְמַנָּן בְּרוּכְתַּיְיהוּ, וְאִתְיְיהִיב לוֹן רְשׁוּתָא לְאַנְהָרָא.

259. This is the fire that sustains fire, VIZ. THE FIRE WITHIN MALCHUT. And when that fire which emanates from the upper fire, FROM THE CENTRAL COLUMN, is blessed by the blessing over light, all the other fires go out and are assigned to their places, NAMELY, they are given permission to illuminate.

260. בְּהַהִיא שַׁעֲתָא דְּקָא מְבָרְכִין עַל אֶשָּׁא, אִזְדַּמְּנָן אַרְבַּע רְתִיכִין, אַרְבַּע מַשְׁרְיָין לְתַתָּא, לְאַנְהָרָא מֵהַהוּא אֶשָּׁא מְבֹרָכָא, וְאִינּוּן אִקְרוּן מְאוֹרֵי הָאֵשׁ. בְּגִין כַּךְ, בָּעֵינָן לְאַכְפְּיָא ד׳ אֶצְבְּעָאן דִּידָא דִּימִינָא, וּלְאַנְהָרָא לוֹן מִגּוֹ הַהוּא נְהוֹרָא דִּשְׁרָגָא דְּמִתְבָּרְכָא.

260. When we recite the blessing over fire, appear four Chariots, four lower legions, MICHAEL, GABRIEL, URIEL AND RAPHAEL, EACH IN CHARGE OVER A LEGION OF ANGELS, which are shining with that fire OF MALCHUT that was blessed. They are called the luminaries of fire, BECAUSE THEIR ILLUMINATION IS COMING FROM THE FIRE OF MALCHUT THAT WAS BLESSED, and therefore we should bend the four fingers of the right hand, so the light of the blest candle would shine upon them.

261. וְאִינּוּן אֶצְבְּעָאן, רָמֵז לְאִינּוּן מְאוֹרֵי הָאֵשׁ, דְּנַהִירֵי וְשַׁלְטֵי מֵהַהוּא נְהוֹרָא דִּשְׁרָגָא דְּמִתְבָּרְכָא. וּבְגִין דְּאִינּוּן דַּרְגִּין לְתַתָּא, כַּד אַחֲזֵי בַּר נָשׁ אֶצְבְּעָאן קַמֵּי הַהוּא נְהוֹרָא דִּשְׁרָגָא, בָּעֵי לְאַכְפְּיָא לוֹן קַמֵּיהּ, בְּגִין דְּהַהוּא נְהוֹרָא שַׁלְטָא עֲלַיְיהוּ, וְאִינּוּן נָהֲרִין מִנֵּיהּ.

261. These fingers allude to the luminaries of fire, NAMELY, THE SAID FOUR CHARIOTS, which shine and rule from within the light of the blest candle. And since they are lower grades, a person, when showing his fingers in front of the light of the candle, should bend them before it, since this light rules over them and they shine with its light.

262. בִּשְׁאַר בִּרְכָאן בָּעֵינָן לְזַקְפָא לוֹן לְאֶצְבְּעָאן, בְּגִין לְאַחֲזָאָה קְדוּשָׁה עִלָּאָה, דְּדַרְגִּין עִלָּאִין, דְּשַׁלְטִין עַל כֹּלָּא, דִּשְׁמָא קַדִּישָׁא אִתְעַטַּר בְּהוּ וְאִתְקַדַּשׁ בְּהוּ, וְאִתְבָּרְכָן כֻּלְּהוּ דַּרְגִּין כַּחֲדָא, וְנָהֲרִין מִגּוֹ בּוּצִינָא עִלָּאָה דְּכֹלָּא, וּבג״כ בָּעֵינָן לְזַקְפָא לוֹן לְעֵילָא. וְהָכָא בָּעֵינָן לְאַכְפְּיָא אֶצְבְּעָאן קַמֵּי שַׁרְגָא, בְּגִין לְאַחֲזָאָה דַּרְגִּין דִּלְתַתָּא, דְּנָהֲרִין מִגּוֹ בּוּצִינָא דִּלְעֵילָא, וּמֵהָכָא שַׁלְטִין וְנָהֲרִין מִנָּהּ, וְאִינּוּן מְאוֹרֵי הָאֵשׁ.

262. When reciting other blessings, THAT ARE PRIESTLY BENEDICTION, one should raise the fingers, to demonstrate the supernal sanctity of the upper grades that rule over all, THE SECRET OF THE GRADES IN THE RIGHT OF ZEIR ANPIN THAT DRAW THEIR HOLINESS FROM SUPERNAL ABA AND IMA, THE SECRET OF HOLINESS. For the Holy Name, MALCHUT, is crowned and sanctified by them; thus all the grades together are blessed and shine from within the highest luminary, THE FIRST THREE SFIROT OF BINAH, THE ROOT TO ALL THE CHASSADIM. For that reason one should raise one's fingers. But in this blessing, we must bend our fingers before the candle, to point at the lower grades, THE FOUR SAID CHARIOTS, that shine from within the upper luminary, WHICH IS MALCHUT, for thence they rule and shine forth; these are the luminary of fire.

263. בְּכָל יוֹמָא אֲנַן מְבָרְכִינָן מְאוֹרֵי אוֹר, דְּאִינּוּן נְהוֹרִין עִלָּאִין, דְּקַיְּימָן בְּהַהוּא אוֹר קַדְמָאָה, וְאִתְבָּרְכָן כֻּלְּהוּ דַּרְגִּין, וְנָהֲרִין כֻּלְּהוּ כַּחֲדָא, מִגּוֹ בּוּצִינָא עִלָּאָה. וְהֵנִי אִקְרוּן מְאוֹרֵי דְּאֵשׁ. וּבְגִינֵי רָזָא דָּא, מְבָרְכִין בּוֹרֵא מְאוֹרֵי דְּאֵשׁ.

263. Every day we say the blessing over the luminaries of light, "WHO CREATES LIGHT," "WHO CREATES THE LUMINARIES," that refer to the supernal lights which dwell in that primordial light, WHICH IS CHESED. Then all the grades are blessed and shine forth together by the supreme luminary, BINAH. BUT these IN HERE are called the luminaries of fire. For that secret reason do we bless 'who creates the lights of fire'.

264. וְאִי תֵּימָא, אֲמַאי בּוֹרֵא, וְלָא אָמְרוּ מֵאִיר מְאוֹרֵי דְּאֵשׁ. הוֹאִיל וְקָא נַהֲרִין מֵהַהוּא אֵשׁ, מֵהַהוּא בּוּצִינָא מְבָרְכָא. אֶלָּא כֵּיוָן דְּעָאל שַׁבְּתָא, כָּל אִינּוּן דַּרְגִּין דִּלְתַתָּא, וְכָל אִינּוּן דְּנָהֲרִין וְשַׁלְטִין, כֻּלְּהוּ עָאלִין וְאִתְכְּלִילוּ בְּהַאי שַׁרְגָּא, וְאִתְטְמָרוּ וְאִתְגְּנִיזוּ, וְאִתְנְטָרוּ בֵּיהּ, וְלָא יִתְחַזּוּן בֵּיהּ, אֶלָּא הַהוּא נְקוּדָה בִּלְחוֹדָהָא, וְכֻלְּהוּ אִתְטְמָרוּ בְּגַוָּוהּ, כָּל יוֹמָא דְּשַׁבְּתָא.

264. And one may ask why say, 'who creates the luminaries of light' and not 'who lights'? AND HE ANSWERS: because the luminaries shine by that fire of the blessed luminary, WHICH IS THE FIRE DRAWN TO IT FROM THE CENTRAL COLUMN. However, with the commencement of Shabbat, all the lower grades, THE SAID FOUR CHARIOTS, and all those which shine and rule BY THE LIGHT OF THAT FIRE, enter and become included in that candle, MALCHUT, and are kept hidden and concealed in it; they are there invisible save that point alone, MALCHUT. All of them are hidden and stored in it the whole of Shabbat day.

265. כֵּיוָן דְּנָפַק שַׁבְּתָא, אַפִּיק לוֹן לְכָל חַד וְחַד, כְּאִילּוּ הֲהִיא שַׁעֲתָא אִתְבְּרִיאוּ, וְנַפְקוּ כֻּלְּהוּ וְאִתְבְּרִיאוּ כְּמִלְּקַדְּמִין, וְאִתְמְנִיאוּ עַל דּוּכְתַּיְּיהוּ לְשַׁלְטָאָה כְּדֵין אִתְבָּרְכָא הַאי שַׁרְגָּא, וְאִתְכַּפְיָין קַמֵּיהּ, לְאַנְהָרָא. כֵּיוָן דְּנָהֲרִין, כְּדֵין אִתְמְנוּן כָּל חַד וְחַד עַל דּוּכְתֵּיהּ.

265. At the end of Shabbat, MALCHUT lets out those LUMINARIES OF FIRE, each and every one, as if they were created anew at that moment. They all come out and are created as in the beginning, and are assigned to their place to rule. The candle is then blessed and they bow before it and shine. THIS IS THE MEANING OF BENDING THE FINGERS. Now that they shine, they are appointed each to its place.

266. כְּגַוְונָא דָּא, אִינּוּן דַּרְגִּין עִלָּאִין, דְּאִקְרוּן מְאוֹרֵי אוֹר, שַׁלְטִין בִּימָמָא, וְנָהֲרִין מִגּוֹ בּוּצִינָא עִלָּאָה. בְּשַׁעֲתָא דְּרָמַשׁ לֵילְיָא, הַהוּא בּוּצִינָא עִלָּאָה כָּנִישׁ לוֹן, וְאָעִיל לוֹן בְּגַוֵּיהּ, עַד דְּנָהִיר יְמָמָא. כֵּיוָן דְּמְבָרְכִין יִשְׂרָאֵל עַל נְהוֹרָא בִּימָמָא, כְּדֵין אַפִּיק לוֹן בִּשְׁלִימוּ דְּנְהוֹרָא. וְע"ד מְבָרְכִין יוֹצֵר הַמְּאוֹרוֹת, וְלָא אַמְרֵי בּוֹרֵא, וְהָכָא בּוֹרֵא מְאוֹרֵי דְּאֵשׁ. בְּגִין דְּאִינּוּן דַּרְגִּין לְתַתָּא.

266. In the same manner, the higher grades are called the luminaries of light. They rule by day and shine by the supreme luminary, BINAH. As night falls, the supreme luminary gathers them and absorbs them within itself, until daybreak. When Yisrael bless over the daylight, it lets them out fully radiant. Therefore we bless Hashem "who forms luminaries" and not "who creates," THOUGH THEY ARE RENEWED EVERY MORNING; But here AT THE END OF SHABBAT, we use the verb 'to create' AND THE REASON IS that it refers to the lower grades.

267. וְכֹלָּא אִיהוּ רָזָא דְּאֶצְבְּעָאן, בְּהוּ רָמִיז דַּרְגִּין עִלָּאִין, וְדַרְגִּין תַּתָּאִין. דַּרְגִּין עִלָּאִין אִשְׁתְּמוֹדְעָאן, בִּזְקִיפוּ דְּאֶצְבְּעָאן לְעֵילָא. וּבִזְקִיפוּ דְּאֶצְבְּעָאן, אִתְבָּרְכָן דַּרְגִּין עִלָּאִין, וְדַרְגִּין תַּתָּאִין כַּחֲדָא. וּבְמָאִיכוּ דְּאֶצְבְּעָאן, אִתְבָּרְכָן לְאַנְהָרָא דַּרְגִּין תַּתָּאִין לְחוֹדַיְּיהוּ.

267. And all is symbolized by the fingers, in which we find allusion to the higher grades, THE LUMINARIES OF LIGHT, and the lower grades, THE LUMINARIES OF FIRE. The higher grades are recognized by the raising of the finger, THAT SHOWS THE LIGHT SPREADING FROM THE FIRST THREE SFIROT FROM ABOVE DOWNWARD. By the raising of the fingers, the upper and lower grades are blessed together. By lowering the fingers, WHICH ALLUDES TO THE SIX DIRECTIONS THAT DO NOT SHINE BUT FROM BELOW UPWARD, only the lower grades, MALCHUT AND THE CHARIOTS DRAWN FROM IT, are blessed so they may shine.

20. The fingernails

We learn that the fingernails are the secret of the luminaries of fire while the inner parts of the fingers are the secret of the luminaries of light. This is why the fingernails should be exposed to the candle when the blessing over the candle is said, but the inner fingers must not face that light. The nails should be exposed to draw Chochmah from that candle. Now we are told that we should smell perfumes at the end of Shabbat because the additional Neshamah and the Ruach leave man, leaving the Nefesh naked. The meaning of "and he smelt the smell of his garments" is explained, referring to the garments of Adam that were given to him by God before he sinned. The fingernails are a remnant, and must not be grown, and must

not be thrown away, because they emanate from the back and are of filth.

268. וְרָזָא דָא, טוּפְרֵי דְּאַחוֹרֵי אֶצְבְּעָאן. וְאֶצְבְּעָאן לְחוֹדַיְיהוּ לְגוֹ. טוּפְרֵי דְּאַחוֹרֵי אֶצְבְּעָאן, אִינּוּן אַנְפִּין אַחֲרָנִין, דְּאִצְטְרִיכוּ לְאַנְהָרָא מִגּוֹ הַהוּא שִׁרְגָא, וְאִינּוּן אַנְפִּין דְּאִקְרוּן אֲחוֹרַיִים. אֶצְבְּעָאן לְגוֹ בְּלָא טוּפְרִין, אִלֵּין אִינּוּן אַנְפִּין פְּנִימָאִן אִתְכַּסְיָין. וְרָזָא דָא, וְרָאִיתָ אֶת אֲחוֹרָי. אִלֵּין אֲחוֹרֵי, אֶצְבְּעָאן, לַאֲחוֹרָא בְּטוּפְרֵיהוֹן. וּפָנַי לֹא יֵרָאוּ, אִלֵּין אֶצְבְּעָאן לְגוֹ, בְּלָא טוּפְרִין, דְּאִינּוּן אַנְפִּין פְּנִימָאִין.

268. This is the secret meaning of the fingernails at the back of the fingers, WHICH IS THE SECRET OF THE LUMINARIES OF FIRE, and the fingers themselves on the inside OF THE HAND, THE SECRET OF THE LUMINARIES OF LIGHT. HE EXPLAINS THAT the fingernails at the back of the fingers are considered 'outer (Heb. acherim) countenance', that need to shine from within the candle, MALCHUT, which face is named "achoraim (lit. 'hind-parts')." The fingers inside THE HAND, without the nails, are the 'inner (Heb. pnimiyim) countenance' that is covered, BECAUSE THERE IS NO SIGHT, CHOCHMAH, IN THEM. This is the secret of the verse, "and you shall see My back (Heb. achorai)" (Shemot 33:23). For 'My back' ALLUDES TO the nails at the back of the fingers. "but My face (Heb. panai) shall not be seen" (Ibid.) refers to the fingers on the inside OF THE HAND, the part without nails, the 'inner countenance'.

269. וְכַד מְבָרְכִינָן עַל שִׁרְגָא, בָּעֵי לְאַחֲזָאָה אֲחוֹרֵי אֶצְבְּעָאן בְּטוּפְרִין, לְאִתְנַהֲרָא מִגּוֹ הַהוּא שִׁרְגָא, וּפְנִימָאֵי דְּאֶצְבְּעָאן, לָא אִצְטְרִיכוּ לְאַחֲזָאָה לוֹן לְאִתְנַהֲרָא מִגּוֹ הַהוּא שִׁרְגָא, דְּהָא אִינּוּן לָא נַהֲרִין, אֶלָּא מִגּוֹ שִׁרְגָא עִלָּאָה דִּלְעֵילָא לְעֵילָא, דְּאִיהִי טְמִירָא וּגְנִיזָא דְּלָא אִתְגַּלְיָיא כְּלַל. וְאִינּוּן לָא נַהֲרִין מִגּוֹ שִׁרְגָא דְּאִתְגַּלְיָא כְּלַל, בְּגִין כַּךְ בָּעֵי לְאַחֲזָאָה אֲחוֹרֵי אֶצְבְּעָאן בְּטוּפְרִין. וּפְנִימָאֵי דְּאֶצְבְּעָאן, לָא בָּעֵי לְאַחֲזָאָה קַמֵּי הַאי שִׁרְגָא. טְמִירִין אִינּוּן, וּבְטְמִירוּ אִתְנַהֲרִין. פְּנִימָאִין אִינּוּן, וּמִפְּנִימָאִין אִתְנַהֲרָן. עִלָּאִין אִינּוּן, וּמְעִלָּאָה אִתְנַהֲרָן. זַכָּאִין אִינּוּן יִשְׂרָאֵל, בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי.

269. When we say the blessing over the candle, we should expose the nails at the back of the fingers, WHICH ALLUDES TO THE FOUR CHARIOTS, to be illumined by that candle, WHICH REFERS TO MALCHUT. But the inner side of the fingers must not be exposed to the light of the candle to shine by it, MALCHUT, because they do not shine save by the supernal, most high candle, CHOCHMAH OF ZEIR ANPIN, which is covered and concealed, AND ITS CHOCHMAH is not revealed at all. They do not shine from the uncovered candle, MALCHUT IN WHICH CHOCHMAH IS REVEALED. Therefore the nails at the back of the fingers should be exposed, TO DRAW CHOCHMAH FROM THAT CANDLE, MALCHUT. But the inner side of the fingers must not be seen by that candle, because it is hidden and shines secretly, AND DOES NOT RECEIVE CHOCHMAH FROM THAT CANDLE. For it pertains to the inner part and shines from the inner side, it is supernal and therefore illumines from the supernal luminaries. Happy are Yisrael in this world and in the World to Come.

270. וּבָעֵי לְאַרְוָחָא בְּבוּסְמִין, כַּד נָפִיק שַׁבְּתָא, עַל דְּאִסְתַּלָּק הַהוּא רוּחָא, וְנַפְשָׁא דְּבַר נָשׁ אִשְׁתְּאַרַת בְּעַרְטוּלָא, בְּגִין הַהוּא סְלִיקוּ, דְּאִסְתַּלָּק רוּחָא מִנֵּיהּ וְהָא אוּקְמוּהָ.

270. It behooves us at the end of Shabbat to smell spices, because that Ruach leaves MAN, THE ADDITIONAL SOUL OF SHABBAT, and the Nefesh of man is left naked, because the Ruach left it. We already expounded on the subject.

271. כְּתִיב וַיָּרַח אֶת רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וְגוֹ׳. הַאי קְרָא אוּקְמוּהָ וְאִתְּמַר, אֲבָל ת״ח, רֵיחָא אִיהוּ קִיּוּמָא דְּנַפְשָׁא, בְּגִין דְּאִיהוּ מִלָּה דְּאָעִיל לְנַפְשָׁא, וְלָא לְגוּפָא. ת״ח, כְּתִיב וַיָּרַח אֶת רֵיחַ בְּגָדָיו, הָא אוּקְמוּהָ, אִינּוּן לְבוּשֵׁי דְּאָדָם קַדְמָאָה הֲווֹ, דְּיָהַב לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא לְאַלְבָּשָׁא לוֹן.

271. It is written: "and he smelt the smell of his garments" (Beresheet 27:27). This was already explained, and we learned it. But come and see, the smell is sustenance to the Nefesh, because it enters the Nefesh and not the body. Come and see, the verse "and he smelt the smell of his garments," refers, as explained, to the garments of Adam, that were given to him by the Holy One, blessed be He, to wear.

272. בְּגִין דְּהָא כַּד חָב אָדָם, אִתְעֲדֵי מִנֵּיהּ הַהוּא לְבוּשָׁא יַקִּירָא, דְּאִתְלַבַּשׁ בֵּיהּ בְּקַדְמֵיתָא, כַּד אָעִיל לֵיהּ בְּגִנְתָּא דְּעֵדֶן. וּלְבָתַר דְּחַב, אַלְבִּישׁ לֵיהּ בִּלְבוּשָׁא אַחֲרָא, לְבוּשָׁא קַדְמָאָה, דְּאִתְלַבַּשׁ בֵּיהּ אָדָם בְּגִנְתָּא דְּעֵדֶן, אִיהוּ הֲוָה מֵאִינּוּן רְתִיכִין, דְּאִקְרוּן אַחֲרַיִים, וְאִינּוּן לְבוּשִׁין דְּאִקְרוּן לְבוּשֵׁי טוּפְרָא.

272. When Adam sinned, that precious garment he received when the Holy One, blessed be He, placed him in the Garden of Eden, was stripped from him, and he was given another garment. The original garment he put on first in the Garden of Eden was of the Chariots that are called hind-parts, which are the garments by the name garments of nails.

273. When Adam was in the Garden of Eden, all those Chariots and holy legions surrounded him, and thus he was completely protected, and nothing evil could approach him. Once he sinned and those nail-garments were stripped of him, he started to fear evil things and evil spirits, and the holy legions THAT SURROUNDED AND PROTECTED HIM left. From those garments nothing remained but the nails at the tip of the fingers, surrounded by the filth of the Other SIDE.

273. וְכַד הֲוָה בְּגִנְתָּא דְּעֵדֶן, כָּל אִינּוּן רְתִיכִין, וְכָל אִינּוּן מַשְׁרְיָין קַדִּישִׁין, כֻּלְּהוּ סָחֲרִין לֵיהּ לְאָדָם, וְאִתְנְטִיר מִכֹּלָּא, וְלָא הֲוָה יָכִיל מִלָּה בִּישָׁא לְאִתְקָרְבָא בַּהֲדֵיהּ. כֵּיוָן דְּחַב, וְאִתְעַדּוּ מִנֵּיהּ אִינּוּן לְבוּשִׁין, דָּחִיל מִמִּלִּין בִּישִׁין, וְרוּחִין בִּישִׁין, וְאִסְתָּלְקוּ מִנֵּיהּ אִינּוּן מַשְׁרְיָין קַדִּישִׁין, וְלָא אִשְׁתְּאֲרוּ בֵּיהּ, אֶלָּא אִינּוּן רָאשֵׁי טוּפְרֵי דְּאֶצְבְּעָאן, דְּסַחֲרִין לוֹן לְטוּפְרִין סָחְרָנוּ דְּזוּהֲמָא אַחֲרָא.

274. For that reason we must not grow our fingernails, for there is filth in them, and as they grow, so grows in relation to it the power of Judgment, FROM THE POWER OF THE KLIPOT THAT NOURISHES FROM THE PART OF THE NAILS THAT OUTGROWS THE FLESH. One should see to it daily, to cut the nails, but not throw them, so as not to show contempt for the place, FOR THEY EMANATE FROM A HIGH PLACE AS MENTIONED, because a man might be harmed by it. All that follows a higher pattern, because the Other Side is around all THE hinder VESSELS ABOVE. IN THE SAME MANNER, THE NAILS ARE SURROUNDED BY FILTH, BECAUSE THEY EMANATE FROM THE BACK, AS MENTIONED. And they should not exist in the place of the world, NAMELY IN INHABITED PLACES.

274. וּבְגִין כַּךְ, לָא לִיבְעֵי לֵיהּ לְבַר נָשׁ לְרַבָּאָה אִינּוּן טוּפְרִין דְּזוּהֲמָא, דְּהָא כְּמָה דְּאַסְגִּיאוּ, הָכִי נָמֵי אַסְגֵּי עֲלֵיהּ קְסִטוּרָא, וְיִדְאַג בְּכָל יוֹמָא, וּבְעֵי לְסַפְּרָא לוֹן, וְלָא יִרְמֵי לוֹן, דְּלָא יַעְבִּיד קְלָנָא בְּהַהוּא אֲתָר, דְּיָכִיל הַהוּא בַּר נָשׁ לְאַתְּזָקָא. וְכֹלָּא כְּגַוְונָא עִלָּאָה. דְּהָא לְכֻלְּהוּ אֲחוֹרַיִים, סַחֲרָא סִטְרָא אַחֲרָא, וְלָא אִצְטְרִיךְ לֵיהּ בַּאֲתָר דְּעָלְמָא.

21. Smelling the myrtle branches

We are told that after Adam sinned, God made him other garments from the leaves of the Garden's trees, that were lights. These garments were made of the earthly Garden of the World of Asiyah. Adam's garments emanated the fragrance of that higher Garden; the Nefesh and Ruach of Isaac were composed by that smell. This is why we should smell fragrance at the end of Shabbat to let the soul be calmed; the best odor is myrtle, for the sustenance of the holy place from which the souls emanate is called myrtle. Thus the Nefesh, Malchut, is sustained.

275. Afterwards, the Holy One, blessed be He, made for Adam other garments from the leaves of the trees in the Garden of Eden. IT IS WRITTEN: "DID HASHEM ELOHIM MAKE COATS OF SKIN (HEB. OR, AYIN RESH)" (BERESHEET 3:21). HOWEVER, RABBI MEIR'S TORAH SCROLL HAD IT AS COATS OF LIGHT (HEB. OR, ALEPH RESH), FOR THEY WERE INDEED MADE OF LEAVES OF THE TREES IN THE GARDEN OF EDEN, THAT WERE LIGHTS. The reason for that is that at first his garments were made from the back of the higher garden, MALCHUT OF ATZILUT, but now AFTER THE SIN his garments were made of the earthly garden, OF THE WORLD OF ASIYAH, and came from the garden. The original garments were emanating smells and perfumes of the garden, by which the Nefesh is calmed and gladdened. This is the meaning of the verse "and he smelt the smell of his garments," for the Nefesh and Ruach of Isaac were composed by that smell.

275. לְבָתַר עֲבַד לֵיהּ לְאָדָם, לְבוּשִׁין אַחֲרָנִין, מִטַּרְפֵּי אִילָנִין דְּגִנְתָּא דְּעֵדֶן דְּאַרְעָא. דְּהָא בְּקַדְמֵיתָא הֲווֹ אִינּוּן לְבוּשִׁין, מֵאִינּוּן אֲחוֹרַיִים דְּגִנְתָּא דִּלְעֵילָא, וְהַשְׁתָּא מִגִּנְתָּא דְּאַרְעָא, וְנַפְקִי מִגִּנְתָּא. וְאִינּוּן לְבוּשִׁין הֲווֹ סַלְקִין רֵיחִין וּבוֹסְמִין דְּגִנְתָּא, דְּנַפְשָׁא מִתְיַשְּׁבָא בְּהוּ, וְחַדֵּי בְּהוּ. הה"ד וַיָּרַח אֶת רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ, דְּהָא אִתְיַשְּׁבָא נַפְשֵׁיהּ וְרוּחֵיהּ דְּיִצְחָק בְּהַהוּא רֵיחָא.

276. For that reason, at the conclusion of Shabbat, we should smell spices, to let the Nefesh be calmed by the fragrance, instead of the high and holy fragrance that left it. And the most worthy odor is that of the myrtle, for the sustenance of the holy place, NAMELY, MALCHUT, from which the souls emanate, is the myrtle. It also gives sustenance to the Nefesh of man, as well as the high one, so it may be maintained when it is left naked, AFTER THE DEPARTURE OF THE ADDITIONAL SOUL OF SHABBAT

276. בג"ד כַּד נָפַק שַׁבְּתָא, בָּעֵי לְאָרְחָא בְּבוֹסְמִין, לְאִתְיַשְּׁבָא נַפְשֵׁיהּ בְּהַהוּא רֵיחָא, עַל הַהוּא רֵיחָא עִלָּאָה קַדִּישָׁא דְּאִסְתַּלָּק מִינָּהּ. וְהַהוּא רֵיחָא מְעַלְיָא דְּבוֹסְמִין אִיהוּ הֲדַס. דְּהָא קְיוּמָא דַּאֲתָר קַדִּישָׁא דְּנִשְׁמָתִין נָפְקִין מִנֵּיהּ, הֲדַס אִיהוּ. וְדָא אִיהוּ קְיוּמָא דְּנַפְשָׁא, כְּגַוְונָא דִּלְעֵילָא, לְאִתְקַיְּימָא מֵהַהוּא עַרְטוּלָא דְּאִשְׁתְּאַרַת.

277. At the conclusion of Shabbat, Adam wore the garments of the MENTIONED earthly Garden of Eden, that emanate fragrance and perfumes, in which to sustain his Nefesh, INSTEAD OF the holy supernal and precious Ruach, THE SECRET OF THE SUPERNAL SPLENDOR OF ATZILUT, that departed from him. And the myrtle gives certain sustenance to the Nefesh, as well as to the high one, and thus the Nefesh, MALCHUT, is sustained, AS MENTIONED ABOVE.

277. כַּד נָפַק שַׁבְּתָא, אִתְלָבֵּשׁ אָדָם, בְּאִינּוּן לְבוּשִׁין דְּגִנְתָּא דְּעֵדֶן דְּאַרְעָא, דְּסַלְקִין רֵיחִין וּבוּסְמִין, לְקַיְּימָא נַפְשֵׁיהּ, עַל הַהוּא רוּחָא קַדִּישָׁא עִלָּאָה יַקִּירָא דְּאִסְתַּלָּק מִנֵּיהּ. וַהֲדַס אִיהוּ קִיּוּמָא דְּנַפְשָׁא וְדַאי. כְּגַוְונָא עִלָּאָה, דְּאִתְקַיְּימָא קִיּוּמָא דְּנַפְשָׁא.

22. The Supernal Spirit

Rabbi Yitzchak says that the additional Neshamah gladly descends on man on the Shabbat to gladden his Nefesh. As man is given pleasure, which is the spirit, and gives it pleasure, so will he have enjoyment in the World to Come. Rabbi Aba is happy with this explanation. He says that he saw today the three high luminaries that shine upon this world and the World to Come, and they are the three rabbis, Rabbi Chiya, Rabbi Yosi and Rabbi Yitzchak. He says all these utterances will go up before the holy throne and be taken by the chief minister Metatron who will turn them into crowns for his master. As the sun has set, the four rabbis go to a village and sleep, then arise at midnight to study the Torah. Rabbi Aba says this is the time when God and all the righteous in the Garden of Eden listen to the voice of the righteous on earth.

278. The high spirit, THE ADDITIONAL SOUL, gladly descends upon man ON SHABBAT, to gladdens his Nefesh. Then the Nefesh of man is transcended, so to speak, into the World to Come, in which it is to find pleasure in the future FROM THE SPIRIT. As man gives pleasure to the spirit in this world, so does the spirit give pleasure to man in the World to Come. As is written: "then shall you delight yourself in Hashem..." (Yeshayah 58:14), and "and satisfy your soul in drought" (Ibid. 11). As man is given pleasure, WHICH IS THE SPIRIT, and gives it pleasure, so will he have enjoyment in the World to Come. Then when a man is worthy of and accomplishes the precious wholeness of Shabbat, as we said, the Holy One, blessed be He, says to him "You are My servant, Yisrael, in whom I will be glorified" (Yeshayah 49:3).

278. הַהוּא רוּחָא עִלָּאָה דְּנָחִית עָלֵיהּ דְּבַר נָשׁ בְּחֵדוּ, וְחַדֵּי לְנַפְשֵׁיהּ, כְּדֵין קַיְּימָא נַפְשָׁא דְּבַר נָשׁ, כְּגַוְונָא דְּעָלְמָא דְּאָתֵי, דְּזַמִּין לְאִתְהַנָּאָה מִנֵּיהּ, כְּמָה דְּבַר נָשׁ, אַהֲנֵי לְהַאי רוּחָא בְּעָלְמָא דָּא. הָכִי הַהוּא רוּחָא אַהֲנֵי לֵיהּ לְבַר נָשׁ, לְעָלְמָא דְּאָתֵי, דִּכְתִיב אָז תִּתְעַנַּג עַל יְיָ׳ וְגוֹ׳. וּכְתִיב וְהִשְׂבִּיעַ בְּצַחְצָחוֹת נַפְשֶׁךָ. כְּמָה דְּבַר נָשׁ, רַוֵי לְהַהוּא עִנּוּגָא, וְאַהֲנֵי לֵיהּ, הָכִי נָמֵי אִיהוּ רַוֵי לֵיהּ לְעָלְמָא דְּאָתֵי. כְּדֵין כַּד בַּר נָשׁ זָכֵי, וְאַשְׁלִים שְׁלִימוּ דְּיִקָּרָא דְּשַׁבְּתָא כְּדְקָאָמְרָן, קוּדְשָׁא בְּרִיךְ הוּא קָארֵי עָלֵיהּ וְאָמַר, וַיֹּאמֶר לִי עַבְדִּי אָתָּה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאָר.

279. Rabbi Aba and the rest of the friends stood up, and they kissed his head, OF RABBI YITZCHAK. They wept and said 'happy is our portion, that the Holy One, blessed be He, led us into this way'. And Rabbi Aba said 'the Holy One, blessed be He, led me into this way so I may be with you. Happy is my portion, to be worthy to be in this way'.

279. קָם רִבִּי אַבָּא, וּשְׁאַר חַבְרַיָּיא, וְנַשְׁקוּ רֵישֵׁיהּ. בָּכוּ וְאָמְרוּ, זַכָּאָה חוּלָקָנָא דְּאָרְחָא דָּא זַמִּין קוּדְשָׁא בְּרִיךְ הוּא לָקֵבְלָן. אָמַר ר׳ אַבָּא, לִי זַמִּין קוּדְשָׁא בְּרִיךְ הוּא אָרְחָא דָּא, בְּגִין לְאִתְחַבְּרָא עִמְּכוֹן. זַכָּאָה אִיהוּ חוּלָקִי, דְּזָכֵינָא לְאָרְחָא דָּא.

280. He said to them, I will repeat to you what I saw today when I went on the way. I saw one light divided into three lights. They went ahead of me and then were hidden. I said, 'assuredly I have seen the Shechinah, happy is my portion'. And the three lights I have seen, are you, THAT IS, RABBI CHIYA, RABBI YOSI AND RABBI YITZCHAK. You are the lights and high luminaries that shine upon this world and the World to Come.

280. אָמַר לְהוּ, אֵימָא לְכוּ מַה דַּחֲמֵינָא, יוֹמָא דָּא נַפְקָנָא לְאָרְחָא, וַחֲמֵינָא נְהוֹרָא חֲדָא, וְאִתְפְּלַג לִתְלַת נְהוֹרִין, וְאָזְלוּ קָמָאי, וְאִתְטְמָרוּ. וַאֲמֵינָא וַדַּאי שְׁכִינְתָּא חֲמֵינָא, זַכָּאָה חוּלָקִי. וְהַשְׁתָּא אִינּוּן תְּלַת נְהוֹרִין דַּחֲמֵינָא, אַתּוּן אִינּוּן, וַדַּאי אַתּוּן נְהוֹרִין, וּבוּצִינִין עִלָּאִין, לְאַנְהָרָא בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי.

281. אָמַר רִבִּי אַבָּא עַד הָכִי לָא יְדַעְנָא, דְּכָל אִלֵּין מַרְגְּלָן סְתִימִין הֲווֹ תְּחוֹת יְדַיְיכוּ, כֵּיוָן דַּחֲמֵינָא, דְּהָא בְּרֵעוּתָא דְּפִקּוּדָא דְּמָארֵיכוֹן אִתְאֲמָרוּ מִלִּין אִלֵּין, יְדַעְנָא, דְּכֻלְּהוּ מִלִּין סַלְקִין יוֹמָא דָּא, לְגוֹ כּוּרְסְיָיא עִלָּאָה, וְנָטִיל לוֹן הַהוּא מָארֵי דְּאַנְפִּין, וְעָבֵיד מִינַיְיהוּ עִטְרִין לְמָארֵיהּ. וְיוֹמָא דָּא מִתְעַטְּרִין שִׁתִּין רְתִיכִין קַדִּישִׁין, לִיקָרָא דְּכֻרְסְיָיא, בְּאִלֵּין מִלִּין דְּאִתְאַמְּרוּ הָכָא, יוֹמָא דָּא.

281. Rabbi Aba said, until now I did not know that all these hidden jewels were in your possession. Since I saw that these words were said by the instructed will of your Master, I know that all these utterances go up on this day before the high throne, WHICH IS BINAH, and are taken by the chief minister, METATRON, who turns them into crowns for his Master. This day is crowned by sixty holy Chariots, CORRESPONDING TO CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, to honor the throne, BINAH, by these words that were said in this day.

282. אַדְהָכִי זָקַף עֵינוֹי, וְחָמָא דְּאַעְרַב שִׁמְשָׁא. אָמַר ר׳ אַבָּא, נְהַךְ לְגַבֵּי הַאי כְּפַר, דְּאִיהוּ קָרִיב לְגַבָּן בְּמַדְבְּרָא. אָזְלוּ וּבֵיתוֹ תַּמָּן. בְּפַלְגוּת לֵילְיָא, קָם ר׳ אַבָּא וּשְׁאַר חַבְרַיָּיא, לְאִשְׁתַּדְּלָא בְּאוֹרַיְיתָא, אָמַר רִבִּי אַבָּא, מִכָּאן וּלְהַלְאָה נֵימָא מִלִּין לְאִתְעַטְּרָא בְּהוּ צַדִּיקַיָּא דְּבְגִנְתָּא דְּעֵדֶן, דְּהַשְׁתָּא אִיהוּ זִמְנָא, דְּקוּדְשָׁא בְּרִיךְ הוּא וְכָל צַדִּיקַיָּא דְּבְגִנְתָּא דְּעֵדֶן, צַיְיתִין לְקָלֵיהוֹן דְּצַדִּיקַיָּא דִּי בְּאַרְעָא.

282. While he was speaking, he lifted his eyes and saw that the sun set. Rabbi Aba said, let us go into that village in the desert, that is close to us. They went and slept there. By midnight, Rabbi Aba and the rest of the friends woke up to study Torah. Rabbi Aba said, from now on we shall say words with which to crown the righteous in the Garden of Eden, for now is the time when the Holy One, blessed be He, and all the righteous in the Garden of Eden listen to the voice of the righteous on earth.

23. The firmaments of Asiyah

Rabbi Aba opens with a discussion of "The heavens are the heavens of Hashem, but He has given the earth to the children of man," asking why it says, "The heavens are the heavens." Rabbi Shimon says that there are heavens down below in the world of Asiyah, and earth beneath it, and there are heavens above in the world of Atzilut, and earth beneath this heaven. Everything that exists above exists below.

The heavens below are like ten curtains, the ten Sfirot, that God made together with the legions of angels in them in order to rule over the lower world. The tenth firmament is the principal one, of Keter. The ninth firmament is Chochmah that rules over all the lower ones. Rabbi Shimon goes on to explain the relationship of the firmaments to one another. Rabbi Aba asks if no firmament rules over the land of Yisrael, how can it still have rain and dew? Rabbi Shimon explains that God rules over it directly. We then hear of the portals within each firmament, and how the authority of the chiefs lie between those portals.

283. פָּתַח רִבִּי אַבָּא וְאָמַר, כְּתִיב הַשָּׁמַיִם שָׁמַיִם לַיְיָ׳ וְהָאָרֶץ נָתַן לִבְנֵי אָדָם הַאי קְרָא אִית לְאִסְתַּכְּלָא בֵּיהּ, וְהָכִי אִצְטְרִיךְ לְמֵימַר הַשָּׁמַיִם לַיְיָ׳, וְהָאָרֶץ נָתַן לִבְנֵי אָדָם. מַאי הַשָּׁמַיִם שָׁמַיִם. אֶלָּא הָכָא אִית לְאִסְתַּכְּלָא, בְּגִין דְּאִית שָׁמַיִם, וְאִית שָׁמַיִם. שָׁמַיִם לְתַתָּא, וְאֶרֶץ לְתַתָּא מִנַּיְיהוּ. שָׁמַיִם לְעֵילָא, וְאֶרֶץ לְתַתָּא מִנַּיְיהוּ. וְכָל דַּרְגִּין עִלָּאִין וְתַתָּאִין, כֻּלְּהוּ כְּגַוְונָא דָּא, אִלֵּין בְּאִלֵּין.

283. Rabbi Aba opened the discussion with the verse, "The heavens are the heavens of Hashem, but He has given the earth to the children of men" (Tehilim 115:16). We should look carefully into this verse, for it should have been said "the heavens are to Hashem, but He has given the earth to the children of men." Why say "the heavens are the heavens." HE ANSWERS: we should note that there are heavens and heavens; there are heavens down below, IN THE WORLD OF ASIYAH, and earth beneath it, and there are heavens above, IN THE WORLD OF ATZILUT, and earth beneath this heaven. And all the higher and lower grades ARE DRAWN in the same fashion one from the other. AND EVERYTHING THAT EXISTS ABOVE, ALSO EXISTS BELOW. THEY RESEMBLE EACH OTHER AS THE SEAL RESEMBLES THE INSIGNIA, AND ALL THAT IS IN THE SEAL IS ALSO IN THE INSIGNIA. EACH ONE DOWN BELOW RECEIVES FROM ITS COUNTERPART ABOVE.

284. The heavens below, IN THE WORLD OF ASIYAH, are like ten curtains, THAT IS, TEN SFIROT, as written in the verse, "who stretches out the heavens like a curtain" (Tehilim 104:2). The Holy One, blessed be He, made them together with the legions OF ANGELS in them, in order to rule over the lower world OF ASIYAH. The ninth FIRMAMENT, CHOCHMAH rules over the lower beings and circles them like a string of precious stones, THAT CIRCLES THE NECK, WHICH MEANS THAT NOTHING IS MADE IN THE LOWER WORLD SAVE BY HIM. THIS IS THE INNER MEANING OF THE VERSE "IN WISDOM HAVE YOU MADE THEM ALL" (IBID. 24). The tenth FIRMAMENT is the principal FIRMAMENT, SINCE IT IS THE SFIRAH OF KETER, THE ROOT AND SOURCE TO ALL THE OTHER NINE SFIROT.

284. שָׁמַיִם לְתַתָּא, אִינּוּן עֶשֶׂר יְרִיעוֹת, כד״א נוֹטֶה שָׁמַיִם כַּיְרִיעָה. וְקוּדְשָׁא בְּרִיךְ הוּא עֲבַד לוֹן, וּמִשְׁרְיָין דִּי בְּגַוַּוּיְהוּ, לְאַנְהָגָא אַרְעָא תַּתָּאָה. תְּשִׁיעָאָה אַנְהִיג לְתַתָּאֵי, דְּסַחֲרָן כְּקוּפְּטְרָא דְּקָרְלְהוּ. עֲשִׂירָאָה, אִיהוּ עִקָּרָא.

285. In all THE FIRMAMENTS there are assigned camps, up to the seventh firmament, WHICH IS CHESED. BUT IN THE FIRST THREE FIRMAMENTS THERE ARE NO APPOINTEES. From the seventh FIRMAMENT upwards, IN THE FIRST THREE SFIROT, KETER, CHOCHMAH AND BINAH, a light emanates down from the high throne, WHICH IS MALCHUT OF ATZILUT, and illumines the tenth FIRMAMENT, WHICH IS KETER OF ASIYAH, and the tenth FIRMAMENT gives the light it received to the ninth FIRMAMENT, WHICH IS CHOCHMAH. THE NINTH FIRMAMENT ILLUMINES the eighth FIRMAMENT, WHICH IS BINAH and downward.

285. וּבְכֻלְּהוּ מַשְׁרְיָין מִמָּנָן עַד שְׁבִיעָאָה. מִשְׁבִיעָאָה וּלְהָלְאָה, אִית נְהוֹרָא דְּאִתְפְּשַׁט לְתַתָּא, מִגּוֹ כּוּרְסְיָיא עִלָּאָה, וְנָהִיר לַעֲשִׂירָאָה. וַעֲשִׂירָאָה, מֵהַהוּא נְהִירוּ דְּנַקְטָא, יָהִיב לְתִשִׁיעָאָה, וְאִיהוּ לְתִמִינָאָה וּלְתַתָּא.

286. In the eighth FIRMAMENT THERE ARE STARS, and when the hosts of stars are enumerated, and it brings them out, that same light IT RECEIVED FROM THE FIRMAMENT OF CHOCHMAH, gives from its strength to each and every one so it may be assigned in its own place as needed. This is written in, "that brings out their host by number...because of the greatness of his might" (Yeshayah 40:26). The greatness of his might is the supernal radiant splendor, IT RECEIVED FROM THE FIRMAMENT OF CHOCHMAH, which is called 'greatness of might'.

286. הַאי תְּמִינָאָה, כַּד אִתְפַּקְדּוּן חֵילֵי דְּכוֹכְבַיָּא, וְאַפִּיק לוֹן, הַהוּא נְהִירוּ, קַיְּימָא וְיָהִיב חֵילֵיהּ לְכָל חַד וְחַד, לְאִתְמַנָּאָה בְּהַהוּא אֲתָר דְּאִצְטְרִיךְ. דִּכְתִיב הַמּוֹצִיא בְּמִסְפָּר צְבָאָם וְגוֹ׳, מֵרֹב אוֹנִים, דָּא אִיהוּ זְהֲרָא דִּלְעֵילָא, דְּאִקְרֵי רוֹב אוֹנִים.

287. In each firmament there is a chief assigned to a world and a land, to rule over all of them, except over the land of Yisrael. No firmament rules over it, nor other force, but the Holy One, blessed be He, alone. This was already explained. But, one may ask, how is there a firmament over the land of Yisrael without effect, and still there is rain and dew over it like any other land?

287. וּבְכָל רְקִיעָא וּרְקִיעָא, אִית מְמָנָא, וְאִתְפְּקַד עַל עָלְמָא, וְעַל אַרְעָא, לְאַנְהָגָא כֻּלָּא. בַּר אַרְעָא דְּיִשְׂרָאֵל, דְּלָא אַנְהִיג לָהּ רְקִיעָא, וְלָא חֵילָא אַחֲרָא, אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא בִּלְחוֹדוֹי, וְהָא אוּקְמוּהָ. וְאִי תֵּימָא הֵיךְ שַׁרְיָא לְמַגְנָא רְקִיעָא עַל אַרְעָא דְּיִשְׂרָאֵל, וְהָא מִטְרָא וְטָלָא מֵרְקִיעָא נָחִית עָלָהּ, כְּשְׁאַר כָּל אַרְעָא אַחֲרָא.

288. HE REPLIES THAT in each firmament there are assigned chiefs who rule the world, and the chief who rules over a certain firmament, gives it from his strength, and the firmament receives it and transmits it to the land. That chief gets but the remnant of that light above, FOR THE PEOPLES OF THE WORLD ARE SUSTAINED BY THE REMNANT ALONE. But the Holy Land is not under the rule of any firmament and other assigned chief, nor any other force but under the Holy One, blessed be He, alone. And He rules over the Holy Land from the firmament above it.

288. אֶלָּא, בְּכָל רְקִיעָא וּרְקִיעָא אִית מְמָנָן שַׁלְטִין עַל עָלְמָא, וְהַהוּא מְמָנָא דְּשַׁלְטָא עַל הַהוּא רְקִיעָא, יָהִיב מֵחֵילָא דְּאִית לֵיהּ לְהַהוּא רְקִיעָא, וְהַהוּא רְקִיעָא נָקִיט מֵהַהוּא מְמָנָא, וְיָהִיב לְתַתָּא לְאַרְעָא. וְהַהוּא מְמָנָא לָא נָקִיט, אֶלָּא מִתַּמְצִית דִּלְעֵילָא. אֲבָל אַרְעָא קַדִּישָׁא, לָא שַׁלִּיט עַל הַהוּא רְקִיעָא דְּעָלֵיהּ מְמָנָא אַחֲרָא, וְלָא חֵילָא אַחֲרָא, אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא בִּלְחוֹדוֹי וְאִיהוּ פָּקִיד לְאַרְעָא קַדִּישָׁא בְּהַהוּא רְקִיעָא.

289. בְּכָל רְקִיעָא וּרְקִיעָא, אִית פִּתְחִין יְדִיעָן, וְשׁוּלְטָנוּ דְּכָל מִמָּנָן, מִפִּתְחָא לְפִתְחָא רְשִׁימָא, וּמֵהַהוּא פִּתְחָא וּלְהַלָּן, לָא שַׁלְטָא אֲפִילוּ כְּמִלָּא נִימָא, וְלָא עָאל דָּא, בְּתְחוּמָא דְּפִתְחָא דְּחַבְרֵיהּ, בַּר כַּד אִתְיְהִיב לֵיהּ רְשׁוּ, לְשַׁלְטָאָה חַד עַל חַבְרֵיהּ. כְּדֵין, שַׁלְטִין מַלְכִין דִּי בְּאַרְעָא, חַד עַל חַבְרֵיהּ.

289. In each firmament there are several designated portals, and the authority of each chief lies between two portals. He has no authority outside his area, even by a hairbreadth, except when he is given permission to rule over his fellow-chief. Then the kings on earth also rule one over another. NAMELY, THE KINGS OF THE LANDS DESIGNATED UNDER THESE FIRMAMENTS AND CHIEFS.

290. בְּאֶמְצָעִיתָא דְּכֻלְּהוּ רְקִיעִין, אִית פִּתְחָא חֲדָא, דְּאִקְרֵי גְּבִילוֹ"ן, וּתְחוֹת הַאי פִּתְחָא, אִית שַׁבְעִין פִּתְחִין אַחֲרָנִין לְתַתָּא, וְשַׁבְעִין מִמָּנִין נַטְרִין, מֵרָחִיק תְּרֵי אַלְפִין אַמִּין, דְּלָא קָרְבִין לְגַבֵּיהּ. וּמֵהַהוּא פִּתְחָא אָרְחָא סָלִיק לְעֵילָא לְעֵילָא, עַד דִּי מָטָא לְגוֹ כּוּרְסְיָיא עִלָּאָה, וּמֵהַהוּא פִּתְחָא לְכָל סִטְרִין דִּרְקִיעָא, עַד תַּרְעָא דְּפִתְחָא דְּאִקְרֵי מַגְדּוֹ"ן, דְּתַמָּן אִיהוּ סִיּוּמָא דִּרְקִיעָא דִּתְחוּמָא דְּאַרְעָא דְּיִשְׂרָאֵל.

290. In the middle of the firmaments, ABOVE THE LAND OF YISRAEL, WHICH IS IN THE MIDDLE OF THE WORLD, there is an opening by the name of Gevilon. Under that portal there are seventy other portals, and seventy chiefs guard them from two thousand cubits away, IN THE SECRET OF SHABBAT LIMIT, FROM THE OPENING GEVILON, which they do not approach. From this opening a way mounts higher and higher until it reaches the supernal throne, WHICH IS MALCHUT, and from this opening ITS AUTHORITY IS SPREAD over to all the quarters of the firmament up to the opening called Magdon, where the firmament over the land of Yisrael ends.

291. וְכָל אִינּוּן ע' פִּתְחִין, דִּרְשִׁימִין גּוֹ הַהוּא פִּתְחָא דְּאִקְרֵי גְּבִילוֹ"ן, כֻּלְּהוּ רְשִׁימִין בְּכוּרְסְיָיא קַדִּישָׁא, וְכֻלְּהוּ קָרִינָן לוֹן שַׁעֲרֵי צֶדֶק, דְּלָא שַׁלִּיט אַחֲרָא עָלַיְיהוּ. וְקוּדְשָׁא בְּרִיךְ הוּא פָּקִיד לְאַרְעָא דְּיִשְׂרָאֵל בְּהַהוּא רְקִיעָא, מִפִּתְחָא לְפִתְחָא, בִּפְקִידוּ כְּמָה דְּאִצְטְרִיךְ. וּמִתַּמְצִיתָא דְּהַהוּא פְּקִידָא, נַטְלִין אִינּוּן שַׁבְעִין מִמָּנָן, וְיָהֲבִין לְכֻלְּהוּ מִמָּנָן אַחֲרָנִין.

291. All the seventy doors marked in that opening called Gevilon, are engraved on the holy throne, and are named "gates of righteousness," AFTER MALCHUT WHICH IS CALLED RIGHTEOUSNESS, for no other rules over them. And the Holy One, blessed be He, rules over the land of Yisrael in that firmament from one opening to another, THAT IS FROM THE OPENING CALLED GEVILON TO THE OPENING CALLED MAGDON. From His worthy authority, NAMELY FROM THE FULL NEEDED INFLUENCE, the remnant is given to the SAID seventy chiefs, who transmit it to all the other chiefs THAT RULE OVER THE PEOPLES OF THE WORLD.

24. The firmaments over the Garden of Eden

Rabbi Shimon tells us of the firmament that stands upon the earthly Garden of Eden. When God made it, he brought fire and water from the Throne of Glory (the World of Binah) and put them together to form our firmament. He added to this other fire and water from the holy high heaven, which then made the firmament expand. We are told of that expansion, and the movement of the letters that illuminate, and of the Chariots. We read of the garments that the souls are worthy of wearing; in these garments the good deeds are recorded, and the angels clothe the souls of the righteous with them in the Garden. We are told however that in those days immediately following death, the soul is punished before it enters the Garden of Eden. We hear that the 22 letters are engraved upon the firmament; they distill dew on all those who study the Torah. Rabbi Shimon says that the lower garments of the earthly Garden of Eden are connected with deeds and the higher garments are connected with the intention and the will of the spirit in the heart. Now he tells us that we cannot know the source of the river that flows out of Eden because if this place were disclosed and revealed down below, then that place of the higher holy Eden would have to be disclosed and known also. Therefore this Eden is not revealed even to the souls in the Garden of Eden. Rabbi Shimon explains the meaning of the name Elohim, and then he says that when the soul leaves the darkness of this world it longs to see the light of the upper world, like one thirsting for water. In the river that flows out of Eden sit all the souls clad in their precious garments, without which they would not be able to bear the lights; now they slake their thirst in the brightness. The souls of the righteous ascend by way of the pillar in the middle of the Garden through the door of the firmament of the Garden of Eden. The souls go out and listen to the sweet voice that comes of the firmament's revolving. Later they receive the illumination of Chochmah; from the joy and gladness caused by what they see, they go up and down, come near and retreat. Rabbi Shimon turns to, "And over the heads of the living creatures there was the likeness of a firmament, like the color of the terrible ice, stretched out over their heads above." He speaks about the firmament above and the firmament below. When souls ascend they bathe in the river of fire and are washed in it, not consumed but purified. We learn of Behinom, that place of purification in Gehenom. We learn that God brings out the sun after the purification and heals the broken soul: this is the meaning of, "But to you who fear my name the sun of righteousness shall arise with healing in its wings." Rabbi Shimon tells us that at every new moon and Shabbat the souls in the lower Garden of Eden hover about the world and see the bodies of the wicked being punished, and they watch the sick and suffering. Then they go back to the Garden of Eden and tell these things to Messiah, who cries for the wicked. Messiah enters the temple of the sick that exists in the Garden of Eden and calls upon him all the diseases, pains and agonies of Yisrael. But for him, no man would ever have been able to bear the sufferings of Yisrael for the punishments of the Torah. Rabbi Shimon says that Rabbi Elazar also used to take sufferings upon himself for the sake of Yisrael. For now, Messiah detains the illnesses and agonies until a man passes away from the world and receives punishment. Finally, Rabbi Shimon says those who observe the precepts of the Torah are happy, because when the point down below wants to be delighted in the Garden of Eden by the souls of the righteous, it is like a mother, happy and delighted with her sons.

292. בְּגִנְתָּא דְּעֵדֶן דִּלְתַתָּא, רְקִיעָא דְּקַיְּימָא עָלֵיהּ, אִית בֵּיהּ רָזִין עִלָּאִין. כַּד עֲבַד קוּדְשָׁא בְּרִיךְ הוּא רְקִיעָא אַיְיתֵי אֵשׁ וּמַיִם, מִגּוֹ כּוּרְסֵי יְקָרֵיהּ, וְשִׁתֵּף לוֹן כַּחֲדָא, וְעֲבַד מִנְּהוֹן רְקִיעָא לְתַתָּא, וְאִתְפְּשָׁטוּ עַד דְּמָטוּ לְהַהוּא אֲתָר דְּגִנְתָּא דְּעֵדֶן, וְיָתְבוּ. מַה עֲבַד קוּדְשָׁא בְּרִיךְ הוּא. נָטַל מִשָּׁמַיִם עִלָּאִין קַדִּישִׁין, אֵשׁ וּמַיִם אַחֲרָנִין דְּמִשְׁתַּכְּחִין וְלָא מִשְׁתַּכְּחִין, דְּאִתְגַּלְיָין וְלָא אִתְגַּלְיָין, וּמֵאִינּוּן אֵשׁ וּמַיִם, דְּאִתְנְטָלוּ מִשָּׁמַיִם עִלָּאִין, עֲבַד מִנַּיְיהוּ מְתִיחוּ דִּרְקִיעָא, וּמְתַח לֵיהּ עַל הַאי גִּנְתָּא דִּלְתַתָּא, וּמִתְחַבֵּר גּוֹ רְקִיעָא אַחֲרָא.

292. Upon the lower, EARTHLY, Garden of Eden there stands a firmament, in which are contained high mysteries. When the Holy One, blessed be He, made the firmament, He brought fire and water from the Throne of Glory, WHICH IS THE WORLD OF BRIYAH, and put them together to form the lower firmament, OF OUR EARTH. They expanded until they reached that place, the Garden of Eden, and settled, THAT IS, EXPANDED NO MORE. What did the Holy One, blessed be He, do? He took from the holy high heaven, CHOCHMAH AND BINAH OF ZEIR ANPIN, CALLED HEAVEN OF ATZILUT, other fire and water, that both exist and do not exist, both disclosed and not disclosed. From these fire and water taken from the high heaven, He caused the firmament to expand, and stretched them over the lower Garden of Eden. That firmament, WHICH IS DA'AT, is united with the other firmament, OF OUR EARTH, WHICH IS TIFERET.

293. אַרְבַּע גַּוְונִין, בְּהַהוּא מְתִיחוּ דִּרְקִיעָא דְּעַל גִּנְתָּא, חִיוָּר וְסוּמָק יָרוֹק וְאוּכָם. לְגַבֵּי תְּנֵי גַּוְונִין, אִית אַרְבַּע פְּתְחִין, לְתַתָּא מֵהַהוּא מְתִיחוּ דִּרְקִיעָא. וְאִינּוּן פְּתְחִין לְאַרְבַּע סִטְרִין דִּרְקִיעָא דְּעַל גַּבֵּי גִּנְתָּא. מֵאִינּוּן אֵשׁ וּמַיִם, דְּאִתְעֲבִיד מִנְּהוֹן הַהוּא רְקִיעָא. מִתְפַּתְּחִין בְּאַרְבַּע פְּתְחִין, אַרְבַּע נְהוֹרִין.

293. In the expansion of that firmament upon the garden, four colors are displayed: white, red, green and black. THEY ARE THE THREE COLUMNS, RIGHT, LEFT AND CENTRAL, WHITE, RED AND GREEN; AND BLACK WHICH IS MALCHUT THAT RECEIVES FROM THESE THREE COLUMNS. In these colors there are four openings underneath the expansion of the firmament. They open to the four sides of the firmament above the garden. FOR SOUTH AND NORTH ARE CHESED AND GVURAH, AND EAST AND WEST ARE TIFERET AND MALCHUT. From the fire and water from which the firmament was made, THE MENTIONED CHOCHMAH AND BINAH OF ZEIR ANPIN, four lights come through these four doors.

294. לְסִטַר יְמִינָא בְּהַהוּא פְּתְחָא, מִגּוֹ מְתִיחוּ דְּסִטָּר מַיָּא, נַהֲרִין תְּרֵין נְהוֹרִין, בְּאִינּוּן תְּרֵין פְּתְחִין, בְּפְתְחָא דִּימִינָא, וּבְפְתְחָא דְּאִיהוּ לְקֳבֵל אַנְפִּין.

294. On the opening to the right from the expansion of the water aspect OF THE FIRMAMENT, THAT IS MADE OF FIRE AND WATER, NAMELY FROM THE LIGHT OF CHASSADIM, two lights shine through the two doors: through the right opening, IN THE SOUTH WHICH IS CHESED, and through the frontal opening, THAT IS, IN THE EAST WHICH IS TIFERET. BECAUSE EAST AND WEST ARE CALLED FRONT AND BACK. AND THE LIGHT OF CHASSADIM ALSO ILLUMINES IN TIFERET AS WE ALREADY KNOW.

295. גּוֹ נְהוֹרָא דְּנָהִיר לְסִטַר יְמִינָא, אִתְרְשִׁים אָת חַד, נָהִיר וּבָלִיט, וְנָצִיץ בְּנִצִיצוּ, מִגּוֹ הַהוּא נְהוֹרָא, וְאִיהוּ אָת מ׳, וְקַיְּימָא בְּאֶמְצָעִיתָא דְּהַהוּא נְהוֹרָא דְּפְתְחָא. אָת דָּא, סַלְקָא וְנַחְתָּא, וְלָא קָאֵים בַּאֲתָר חַד. הַהוּא נְהוֹרָא, נָטִיל לְהַהוּא אָת וְאַפִּיק לָהּ, בג״כ לָא קַיְּימָא בַּאֲתָר חַד.

295. Within the light that illumines to the right, one letter engraved, stands out and glitters from inside the light. It is the letter Mem, THE FIRST LETTER OF 'MICHAEL', which stands in the middle of that light at that opening. This letter goes up and down, and does not stand still. That light ON THE RIGHT SIDE takes that letter out, therefore it does not stand still. THIS IS THE MYSTERY OF "AND THE LIVING CREATURES RAN AND RETURNED" (YECHEZKEL 1:14), FOR THEY DO NOT STAND STILL.

296. גּוֹ נְהוֹרָא דְּנָהִיר בְּסִטְרָא דְּאִיהוּ לְקֳבֵל אַנְפִּין, אִתְרְשִׁים אָת חַד, דְּנָהִיר וּבָלִיט וְנָצִיץ בְּנִצִיצוּ גּוֹ הַהוּא נְהוֹרָא, וְאִיהִי אָת ר׳, וּלְזִמְנִין אִתְחָזֵי ב׳ וְקַיְּימָא בְּאֶמְצָעִיתָא דְּהַהוּא נְהוֹרָא דְּפְתְחָא. וְסַלְקָא וְנַחְתָּא, לְזִמְנִין אִתְגַּלְיָא, וּלְזִמְנִין לָא אִתְגַּלְיָא, וְלָא קַיְּימָא בַּאֲתָר חַד. אִלֵּין תְּרֵין אַתְוָון קַיְּימִין, וְכַד נִשְׁמָתָא דְּצַדִּיקַיָּא עָאלַת בְּגִנְתָּא דְּעֵדֶן, אִלֵּין תְּרֵין אַתְוָון נָפְקִין מִגּוֹ הַהוּא נְהוֹרָא, וְקַיְּימִין עַל הַהִיא נִשְׁמָתָא, וְסַלְקִי וְנַחְתִּי.

296. Within the light that illumines the side opposite the front, THAT IS EAST WHICH IS TIFERET, one letter is engraved, shining and standing out and glitters from inside the light. It is the letter Resh, WHICH IS THE FIRST LETTER OF THE ANGEL RAPHAEL. Sometimes the letter Bet is seen, THE FIRST LETTER THE ANGEL BOEL. It stands in the center of that light in the opening, going up and down. Sometimes it is seen and sometimes not. And it does not stand still, IN ACCORDANCE WITH THE MYSTERY OF "AND THE LIVING CREATURES RAN AND RETURNED." These two letters stand IN THE CENTER OF THE LIGHT IN THE TWO OPENINGS, and when the souls of the righteous come to Garden of Eden, these two letters step out of the light, and stand by that soul, and go up and down, IN ACCORDANCE WITH THE MYSTERY OF "AND THE LIVING CREATURES RAN AND RETURNED." AND WHAT IS SAID HERE THAT THE EAST IS CALLED RAPHAEL IS IN OPPOSITION TO SOME EXPLANATIONS IN WHICH URIEL IS THE EAST.

297. From the two doors, two Chariots then hasten to come down. One supernal Chariot is the Chariot of Michael, the great prince, and the second Chariot is of the superior chief Boel, who is the important minister called Raphael. They go down and stand by the soul and tell it, 'come in peace, it "shall enter in peace" (Yeshayah 57:2), enter in peace'. The two letters then mount, stand in their places and are concealed within the light of the doors.

297. כְּדֵין, מֵאִינּוּן תְּרֵין פִּתְחִין, מְקַדְּמֵי וְנַחְתֵּי מֵעֵילָא, תְּרֵין רְתִיכִין. רְתִיכָא חֲדָא עִלָּאָה, דְּאִיהִי רְתִיכָא דְּמִיכָאֵל, רַב סִגְנִין. רְתִיכָא תִּנְיָינָא, דְּאִיהִי רְתִיכָא מֵהַהוּא רַב מְמָנָא, דְּאִקְרֵי בּוֹאֵ״ל. וְדָא אִיהוּ שְׁמָשָׁא יַקִּירָא דְּאִקְרֵי רְפָאֵ״ל. וְאִינּוּן נַחְתִּין וְקַיְּימִין עַל נִשְׁמְתָא, אַמְרִין לָהּ שָׁלוֹם בּוֹאֵךְ. יָבֹא שָׁלוֹם יָבֹא שָׁלוֹם. כְּדֵין אִינּוּן תְּרֵין אַתְוָון, סַלְקִין וְקַיְּימִין בְּאַתְרַיְיהוּ, וְאִתְגְּנִיזוּ גּוֹ הַהוּא נְהוֹרָא, דְּאִינּוּן פִּתְחִין.

298. Through the other two openings shine two other lights, glowing from the light of the fire in the openings, one to the left side and one to the rear. Two other letters burn within the lights and glitter therein. One is the letter Gimel and one letter is Nun, WHICH ARE THE FIRST LETTERS OF THE ANGEL GABRIEL AND THE ANGEL NURIEL. And when the first two letters return to their place, these two letters glitter and go up and down, leave the lights IN THE OPENINGS and stand by the soul.

298. תְּרֵין פִּתְחִין אַחֲרָנִין, תְּרֵין נְהוֹרִין אַחֲרָנִין קָא מְלַהֲטִין, מִנְּהִירוּ דְּאֶשָּׁא, בְּאִינּוּן פִּתְחִין חַד לְסִטַר שְׂמָאלָא, וְחַד לַאֲחוֹרָא. תְּרֵין אַתְוָון אַחֲרָנִין, מְלַהֲטִין בְּאִינּוּן נְהוֹרִין, וּנְצִיצִין בְּגַוַּוּיְיהוּ, אָת חַד ג׳, וְאָת חַד נ׳, וְכַד אַתְוָון קַדְמָאֵי מִתְהַדְּרָן לְאַתְרַיְיהוּ, אִלֵּין תְּרֵין אַחֲרָנִין נִצוֹצִין, סַלְקִין וְנַחְתִּין, נָפְקִין מֵאִינּוּן נְהוֹרִין, וְקַיְּימִין עַל נִשְׁמְתָא.

299. Two Chariots then descend from the two openings. One is the Chariot of Gabriel, a high delegate and honorable chief. The second is another holy Chariot of the high superior Nuriel. They descend from the doors and stand by the soul. And the letters Gimel and Nun go back to their places.

299. כְּדֵין נַחְתִּין תְּרֵין רְתִיכִין, מֵאִינּוּן תְּרֵין פִּתְחִין. רְתִיכָא חֲדָא אִיהוּ רְתִיכָא דְּגַבְרִיאֵל, רַב מְמָנָא וְיַקִּירָא. רְתִיכָא תִּנְיָינָא, אִיהִי רְתִיכָא אַחֲרָא קַדִּישָׁא דְּנוּרִיאֵ״ל רַב מְמָנָא, וְנַחְתִּין מֵאִינּוּן פִּתְחִין, וְקַיְּימִין עַל נִשְׁמְתָא, וְאַתְוָון מִתְהַדְּרָן לְאַתְרַיְיהוּ.

300. The two Chariots then ascend into a hidden chamber called 'Ohalot' (lit. 'tents'), where there are twelve kinds of concealed sweet spices, as is written: "Nard and saffron, calamus and cinnamon, with all trees of frankincense..." (Shir Hashirim 4:14). These are ALSO the twelve kinds of spices of the lower GARDEN OF EDEN.

300. כְּדֵין, אִלֵּין תְּרֵין רְתִיכִין, עָאלִין לְגוֹ הֵיכָלָא חֲדָא טְמִירָא דְּגִנְתָּא, דְּאִקְרֵי אֲהָלוֹ״ת, וְתַמָּן תְּרֵיסָר זִינֵי בּוּסְמִין גְּנִיזִין, דִּכְתִיב נֵרְדְּ וְכַרְכֹּם קָנֶה וְקִנָּמוֹן וְגוֹ׳. וְאִינּוּן תְּרֵיסָר זִינֵי דְּבוּסְמִין דִּלְתַתָּא.

301. There you may also find the garments, the souls are worthy of wearing, each according to the soul's worth. In that garment, the good deeds are recorded, which he did in this world. All are written and proclaim, 'this is the garment of so-and-so'. AND THE ANGELS take the garments and clothe the souls of the righteous in the garden, in the likeness of the form of this world.

301. וְתַמָּן כָּל אִינּוּן לְבוּשִׁין דְּנִשְׁמָתִין, דְּאִתְחָזוּן לְאִתְלַבְּשָׁא בְּהוּ, כָּל חַד וְחַד, כַּדְקָא חָזֵי. בְּהַהוּא לְבוּשָׁא, אִתְרְשִׁימוּ כָּל אִינּוּן עוֹבְדִין טָבִין, דְּעֲבַד בְּהַאי עָלְמָא. וְכֻלְּהוּ רְשִׁימִין בֵּיהּ, וּמַכְרִיזֵי הַאי אִיהוּ לְבוּשָׁא דִּפְלַנְיָא, וְנַטְלִין לְהַהוּא לְבוּשָׁא וְאִתְלַבְּשַׁת בֵּיהּ הַהִיא נִשְׁמְתָא דְּצַדִּיקָיָא דִּבְגִנְתָּא, כְּגַוְונָא דְּדִיוּקָנָא דְּהַאי עָלְמָא.

302. וְהָנֵי מִילֵי, מִתְּלָתִין יוֹמִין וְאֵילָךְ, דְּהָא כָּל תְּלָתִין יוֹמִין, לֵית לָךְ נִשְׁמְתָא דְּלָא תְּקַבֵּל עוֹנְשָׁא, עַד לָא תֵּיעוּל לְגִנְתָּא דְּעֵדֶן. כֵּיוָן דְּקַבִּילַת עוֹנְשָׁא, עָאלַת לְגִנְתָּא דְּעֵדֶן, כְּמָה דְּאוּקְמוּהָ. לְבָתַר דְּאִתְלַבְּנַת, אִתְלַבְּשַׁת כֵּיוָן דְּאִתְלַבְּשַׁת בְּהַאי לְבוּשָׁא, יַהֲבִין לָהּ אֲתָר כְּמָה דְּאִתְחָזֵי לָהּ. כְּדֵין, כָּל אִינּוּן אַתְוָון, נַחְתִּין, וְסַלְקִין אִינּוּן רְתִיכִין.

302. This takes place only at the thirtieth day and afterwards. For in the thirty days AFTER DEATH, there is no soul that is not punished before entering the Garden of Eden. Once it is punished, it enters the Garden of Eden, as explained. And after it was blanched, NAMELY, AFTER PURIFICATION OF THE FILTH OF THIS WORLD BY PUNISHMENT, it wears THE SAID GARMENT. Once it wore the garment, it is given place according to its worth. Then, AFTER THE SOUL RECEIVES ITS PLACE, all the letters MEM, RESH, GIMEL, NUN, WHICH ARE THE INITIALS OF THE MENTIONED ANGELS, go down, and the Chariots OF THOSE FOUR ANGELS MENTIONED go back up to their places. FOR AFTER THE ANGELS COME BACK, AN IMPRESSION OF THEIR ILLUMINATION MUST REMAIN. THIS IS THE SECRET OF FOUR THE LETTERS MEM, RESH, GIMEL, NUN.

303. הַהוּא רְקִיעָא אָהֲדַר תְּרֵין זִמְנִין בְּכָל יוֹמָא, בְּהַהוּא נְטִילוּ דְּהַאי רְקִיעָ אַחֲרָא, דְּמִתְדַּבַּק בֵּיהּ. וְהַאי רְקִיעָא לָא נָפִיק לְבַר מִגִּנְתָּא. רְקִיעָא דָּא, מְרֻקָּמָא בְּכָל זִינֵי גַּוְונִין.

303. That firmament revolves twice a day by the journey of another firmament that is attached to it. And that firmament does not go out of the Garden OF EDEN, FOR IT ONLY HOVERS ABOVE THE GARDEN EXCLUSIVELY; this firmament is embroidered with many colors, TO WIT, WHITE, RED, GREEN AND BLACK, WHICH ARE CHESED, GVURAH, TIFERET AND MALCHUT.

304. תְּרֵין וְעֶשְׂרִין אַתְוָון רְשִׁימִין מְחַקְּקָן, בְּהַהוּא רְקִיעָא, כָּל אָת וְאָת, נָטִיף טַלָּא, מִטַּלָּא דִּלְעֵילָא עַל גִּנְתָּא. וּמֵהַהוּא טַלָּא דְּאַתְוָון אִתְסַחְיָין אִינּוּן נִשְׁמָתִין, וּמִתַּסְיָין, בָּתַר דְּטָבְלוּ בִּנְהַר דִּינוּר לְאִתְדַּכָּאָה. וְטַלָּא לָא נָחִית, אֶלָּא מִגּוֹ אַתְוָון דִּרְשִׁימִין וּמְחַקְּקָן בְּהַהוּא רְקִיעָא, בְּגִין דְּאִינּוּן אַתְוָון כֻּלָּא דְּאוֹרַיְיתָא. וְהַהוּא רְקִיעָא רָזָא דְּאוֹרַיְיתָא, דְּהָא מֵאֵשׁ וּמַיִם דְּאוֹרַיְיתָא אִתְעֲבִיד.

304. The twenty two letters are impressed and engraved upon that firmament, ABOVE THE GARDEN OF EDEN, each letter distilling dew, from the higher dew, over the Garden. By that dew, WHICH IS ILLUMINATION OF CHASSADIM, the souls are bathed and healed, after immersing themselves in the river of fire for purification. The dew comes down only from within the letters that are impressed and engraved upon that particular firmament, because these letter are the entirety of the Torah, FOR THEY ARE DRAWN FROM ZEIR ANPIN OF ATZILUT, named Torah because it was made from the fire and water of the Torah, THAT IS, FROM THE FIRE AND WATER OF ZEIR ANPIN OF ATZILUT.

305. וְע"ד אִינּוּן נַגְדִּין טַלָּא, עַל כָּל אִינּוּן דְּאִשְׁתַּדְּלוּ בְּאוֹרַיְיתָא לִשְׁמָהּ בְּהַאי עָלְמָא. וְאִלֵּין מִלִּין רְשִׁימִין בְּגִנְתָּא דְּעֵדֶן, וְסַלְקִין עַד הַהוּא רְקִיעָא וְנַטְלִין מֵאִינּוּן אַתְוָון הַהוּא טַלָּא, לְאַתְזָנָא הַהִיא נִשְׁמָתָא. הֲדָא הוּא דִּכְתִיב, יַעֲרֹף כַּמָּטָר לִקְחִי תִּזַּל כַּטַּל אִמְרָתִי.

305. Therefore they distill dew on all those that are occupied in the Torah for its sake in this world. For these words that are engraved in the Garden of Eden, go up to the firmament ABOVE THE GARDEN OF EDEN and take from those TWENTY TWO letters THAT ABIDE THERE, dew to nourish the soul. This is the meaning of "my doctrine shall drop as the rain, my speech shall distill as the dew" (Devarim 32:2)

306. בְּאֶמְצָעִיתָא דְּהַאי רְקִיעָא, קַיְימָא פִּתְחָא חֲדָא, לְקֳבֵל פִּתְחָא דְּהֵיכְלָא דִּלְעֵילָא, דְּבֵהַהוּא פִּתְחָא, פַּרְחִין נִשְׁמָתִין מִגִּנְתָּא דִּלְתַתָּא לְעֵילָא, בְּחַד עַמּוּדָא דְּנָעִיץ בְּגִנְתָּא, עַד הַהוּא פִּתְחָא.

306. In the middle of that firmament, there is an opening, facing the opening of the supernal chamber, IN YETZIRAH, through which the souls soar from the lower Garden of Eden upward by means of a pillar that is stuck in the EARTH OF Garden of Eden AND REACHES that opening.

307. גּוֹ הַהוּא רְקִיעָא בְּהַהוּא פְּתְחָא דְּאִיהוּ בְּאֶמְצָעִיתָא דִּרְקִיעָא דִּבְגִנְתָּא, עָאלִין בְּגַוָּהּ תְּלַת גַּוְונִין דִּנְהוֹרָא כְּלִילָן כַּחֲדָא, וְנָהֲרָן לְגַוְונִין דְּהַהוּא עַמּוּדָא. וּכְדֵין עַמּוּדָא דָּא, נָצִיץ וְאִתְלְהִיט בְּכַמָּה גַּוְונִין דְּמִתְלַהֲטָן. בְּכָל שַׁעֲתָא, נַהֲרִין צַדִּיקַיָּא, מֵהַהוּא זִיוָא עִלָּאָה. אֲבָל בְּכָל שַׁבְּתָא וְשַׁבְּתָא, וּבְכָל רֵישׁ יַרְחָא, אִתְגַּלְיָיא שְׁכִינְתָּא, יַתִּיר מִשְּׁאָר זְמַנֵּי בְּהַאי רְקִיעָא, וְאַתְיָין כֻּלְּהוּ צַדִּיקַיָּא, וְסַגְדִּין לְגַבֵּיהּ.

307. Into that firmament, within that opening in the middle of the firmament above the garden, three colors of light enter, mixed together. They ARE CHOCHMAH, BINAH, DA'AT, WHICH shine upon the colors of that pillar, WHICH GOES UP THERE. Then the pillar glitters and glows by the glowing colors. AND THE RIGHTEOUS, WHO ASCENDED BY WAY OF THAT PILLAR INTO THE FIRMAMENT, RECEIVE THE LIGHTS THROUGH THAT PILLAR. The righteous glow at any time from that high effulgence; THAT GOES ON, CONSTANTLY, but on Shabbat and the beginning of the month more than on other times because the Shechinah is then noticeably revealed in that firmament, and all the righteous come to bow before Her.

308. זַכָּאָה חוּלָקֵיהּ, מַאן דְּזָכֵי לְהָנֵי לְבוּשֵׁי דְקָאֲמַרָן, דְּמִתְלַבְּשָׁן בְּהוּ צַדִּיקַיָּא בְּגִנְתָּא דְּעֵדֶן. אִלֵּין מֵעוֹבָדִין טָבִין, דְּעָבֵיד בַּר נָשׁ, בְּהַאי עָלְמָא, בְּפִקּוּדֵי אוֹרַיְיתָא. וּבְהוֹן קַיְּימָא נִשְׁמְתָא בְּגִנְתָּא דְּעֵדֶן לְתַתָּא, וְאִתְלַבְּשַׁת בְּהָנֵי לְבוּשִׁין יַקִּירִין.

308. Happy is the portion of whoever is worthy of the said garments. These garments are made from the good deeds one did in this world by the precepts of the Torah, THE COMMANDMENTS CONNECTED TO ACTION, and through them the soul stands in the lower Garden of Eden wrapped in these precious garments.

309. כַּד סַלְקָא נִשְׁמְתָא בְּהַהוּא פְּתְחָא דִּרְקִיעָא לְעֵילָא, אִזְדַּמְּנָן לָהּ לְבוּשִׁין אַחֲרָנִין יַקִּירִין עִלָּאִין, דְּאִינּוּן מֵרְעוּתָא וְכַוָּנָה דְּלִבָּא בְּאוֹרַיְיתָא וּבְצְלוֹתָא, דְּכַד סַלְקָא הַהוּא רְעוּתָא לְעֵילָא, מִתְעַטָּר בָּהּ מַאן דְּמִתְעַטְּרָא, וְאִשְׁתְּאַר חוּלָקָא לְהַהוּא בַּר נָשׁ, וְאִתְעֲבֵד מִנֵּיהּ לְבוּשִׁין דִּנְהוֹרָא, לְאִתְלַבְּשָׁא בְּהוּ נִשְׁמְתָא. לְסַלְקָא לְעֵילָא. וְאַף עַל גַּב דְּאוּקְמוּהָ, דְּאִינּוּן לְבוּשִׁין בְּעוֹבָדִין תַּלְיָין. אִלֵּין לָא תַּלְיָין אֶלָּא בִּרְעוּתָא דְּרוּחָא, כְּמָה דְּאִתְּמַר, לְקַיְּימָא גּוֹ מַלְאֲכִין רוּחִין קַדִּישִׁין וְדָא אִיהוּ בְּרִירוּ דְּמִלָּה. וּבוּצִינָא קַדִּישָׁא, אוֹלִיף הָכִי מֵאֵלִיָּהוּ, לְבוּשִׁין דִּלְתַתָּא בְּגִנְתָּא דְּאַרְעָא בְּעוֹבָדִין. לְבוּשִׁין דִּלְעֵילָא, בִּרְעוּתָא וְכַוָּנָא דְּרוּחָא בְּלִבָּא.

309. When the soul ascends through the door of the higher firmament, other lofty and precious garments are presented before it, MADE BY PRECEPTS CONNECTED WITH wish and intention of the heart, study and prayer. For when that wish goes up, it is used as a crown, and part of it remains for that person, and is made into garments of light for the soul to wear when it ascends. And though it was said that the garments OF THE SOUL IN THE LOWER GARDEN OF EDEN depend on deeds, AS WAS MENTIONED BEFORE, nevertheless, those THAT GO UP TO THE HIGH FIRMAMENT depend on the wish of the spirit alone, as we said, to be among the angels, who are holy spirits. This is the clarification of the matter, and the holy luminary, RABBI SHIMON, learned it so from Elijah, that the lower garments of the earthly Garden of Eden ARE CONNECTED with deeds and the higher garments ARE CONNECTED with the intention and the wish of the spirit that is in the heart.

310. וְנָהָר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגָּן וְגוֹ׳, הָא אוּקְמוּהָ, אֲבָל בְּהַאי גִּנְתָּא דִּלְתַתָּא, נָהָר יוֹצֵא מֵעֵדֶן וַדַּאי. וְאִצְטְרִיךְ לְמִנְדַּע, הַאי נָהָר דְּנָפִיק בְּגִנְתָּא דִּלְתַתָּא, בְּאָן אֲתָר עִקָּרָא וְשָׁרְשָׁא דִּילֵיהּ. בְּאָן אֲתָר, בְּעֵדֶן. עֵדֶן דָּא רָזָא עִלָּאָה אִיהוּ, וְלָא אִתְיְיהִיב רְשׁוּ לְשַׁלְטָאָה בֵּיהּ עֵינָא דְּסֻכְלְתָנוּ. וְרָזָא דְּמִלָּה אִלְמָלֵי אֲתָר דָּא אִתְמְסַר לְתַתָּא לְאִתְגַּלְאָה, אֲתָר דְּעֵדֶן עִלָּאָה קַדִּישָׁא, אִתְמְסַר אוּף הָכִי לְמִנְדַּע. אֶלָּא בְּגִין טְמִירוּ דִּיקָרָא דְּעֵדֶן עִלָּאָה קַדִּישָׁא, אִתְטְמַר וְאִתְגְּנִיז עֵדֶן תַּתָּאָה, דְּהַהוּא נָהָר נָגִיד וְנָפִיק מִנֵּיהּ. וְע״ד לָא אִתְמְסַר לְאִתְגַּלְאָה, אֲפִילוּ לְאִינּוּן נִשְׁמָתִין דִּבְגִנְתָּא דְּעֵדֶן.

310. It is written: "and a river went out of Eden to water the garden..." (Beresheet 2:10). This verse was explained. But assuredly a river flows out of Eden (lit. 'pleasure') of the Garden below, THE LOWER GARDEN OF EDEN. One should know that river that is flowing out of the lower Garden, its whereabouts and source. HE ANSWERS: THERE IS NO QUESTION about its location BECAUSE it is in Eden, SAME AS THE RIVER WHICH FLOWS OUT OF EDEN OF ATZILUT, WHICH IS CHOCHMAH OF ATZILUT. But Eden is a very high mystery and permission was not given for the mind's eye to have power over it. The secret of the matter is that if this place, NAMELY, EDEN, WHICH IS CHOCHMAH IN THE FIRMAMENTS OF THE LOWER GARDEN OF EDEN, were disclosed and revealed down below; then that place of the higher holy Eden WOULD HAVE TO be disclosed and known. But in order to keep the secrecy of the honor of the higher holy Eden, WHICH IS CHOCHMAH OF ATZILUT, WHICH MUST NOT BE REVEALED, the lower Eden too is hidden and concealed, WHICH IS CHOCHMAH IN THE FIRMAMENTS OF THE LOWER GARDEN OF EDEN, out of which the river in the Garden of Eden emanates. Therefore this Eden is not revealed even to the souls in the Garden of Eden.

311. כְּמָה דְּהַאי נָהָר אִתְפְּרַשׁ וְנָפִיק מִגּוֹ עֵדֶן, לְאַשְׁקָאָה לְגִנְתָּא דִּלְעֵילָא, דְּכִי נָמֵי מִגּוֹ הַהוּא פִּתְחָא דְּאֶמְצָעִיתָא נָפִיק חַד נְהוֹרָא, דְּאִתְפְּרַשׁ לְד׳ סִטְרִין, בְּד׳ פִּתְחִין דְּקָאֲמַרָן. אֲתָר דְּקַיְּימִין אִינּוּן אַתְוָון רְשִׁימָן. וְהַהוּא נְהוֹרָא דְּאִתְפְּרַשׁ לְאַרְבַּע נְהוֹרִין, בְּד׳ אַתְוָון דְּנִיצוֹצִין, נָפִיק מֵעֵדֶן, אֲתָר דְּזָהֲרָא נְקוּדָה לְעֵילָא.

311. As this river, BINAH, TIFERET AND MALCHUT, departs and flows out of Eden, WHICH IS CHOCHMAH AT THE TOP OF ARICH ANPIN, to water the upper garden, MALCHUT OF ATZILUT; a light comes out of the center door OF THE GARDEN'S FIRMAMENTS, divided between the four openings in the four directions, where the letters MEM, GIMEL, RESH, NUN, are written. This light, divided into four lights and four glittering letters, goes out of Eden, where the upper point shines, WHICH REFERS TO CHOCHMAH, THE ASPECT OF THE HIGHEST POINT, OF THE FIRMAMENTS OF THE EARTHLY GARDEN OF EDEN.

312. וְהַהוּא נְקוּדָה אִתְנְהִיר, וְאִתְעֲבִיד עֵדֶן לְאַנְהָרָא. וְלָא אִית מַאן דְּשַׁלִּיט לְמֵחֲמֵי וּלְמִנְדַּע לְהַאי נְקוּדָה, בַּר הַהוּא נְהִירוּ דְּאִתְפְּשַׁט מִנֵּיהּ, דְּסַגְּדִין לְקַמֵּיהּ אִינּוּן צַדִּיקַיָּא דִּבְגִנְתָּא דְּעֵדֶן, כְּמָה דְּאִתְּמַר. וְהַאי נְקוּדָה תַּתָּאָה, אִיהִי גִּנְתָּא לְגַבֵּי עֵדֶן עִלָּאָה, אֲתָר דְּלָא אִתְיְיהִיב לְמִנְדַּע וּלְאִסְתַּכְּלָא.

312. That UPPER point shines and causes Eden to shine. No one is able to see and comprehend that point, only the light spreading from it BY WAY OF THE DOOR IN THE MIDDLE OF THE SAID FIRMAMENTS. The righteous in the Garden of Eden bow before the light, as we learned. And this lower point, MALCHUT WITHIN THE GARDEN OF EDEN, is the garden to the supernal Eden, THE UPPER POINT, CHOCHMAH, where it is not possible to know and behold.

313. עַל כָּל דָּא כְּתִיב, עַיִן לֹא רָאָתָה אֱלֹהִים זוּלָתֶךָ. שְׁמָא דָּא אִתְפְּרַשׁ, אֱלֹהִים זוּלָתֶךָ, דָּא נְקוּדָה תַּתָּאָה קַדִּישָׁא, דְּאִיהוּ יָדַע הַאי עֵדֶן דִּלְתַתָּא, דְּטָמִיר בְּגִנְתָּא, וְלֵית אַחֲרָא מַאן דְּיָדַע לֵיהּ. אֱלֹהִים זוּלָתֶךָ, דָּא עֵדֶן עִלָּאָה עַל כֹּלָּא, דְּאִיהוּ רָזָא דְּעָלְמָא דְּאָתֵי, דְּאִיהוּ יָדַע לְנְקוּדָה תַּתָּאָה, בְּחַד צַדִּיק דְּנָפִיק מִנֵּיהּ, נָהָר דְּרַוֵּי לֵיהּ, וְלֵית מַאן דְּיָדַע לֵיהּ בַּר אִיהוּ, דִּכְתִיב אֱלֹהִים זוּלָתֶךָ, דְּאִיהוּ אָחִיד לְעֵילָא לְעֵילָא עַד אֵין סוֹף.

313. This is referred to in the verse "no eye has ever seen that Elohim, beside You" (Yeshayah 64:3). This name, ELOHIM, is explained: A) 'Elohim, beside You' is the lower holy point, MALCHUT OF ATZILUT NAMED ELOHIM, that knows the lower Eden IN THE EARTHLY GARDEN OF EDEN, hidden in the garden, which is known by none other, SAVE MALCHUT OF ATZILUT. B) 'Elohim, besides You' is the uppermost Eden, above all, the secret of the World to Come, THAT IS CHOCHMAH OF ATZILUT NAMED UPPER EDEN, WHEN REVEALED IN BINAH OF ATZILUT BY THE NAME 'THE WORLD TO COME', CALLED ELOHIM. It knows the lower point MALCHUT OF ATZILUT, by means of a certain righteous that flows out of it - the river which waters it, NAMELY, THE RIVER THAT FLOWS OUT OF EDEN, WHICH IS YESOD, CALLED RIGHTEOUS. No one else knows it besides Him, as is written: 'Elohim, beside You', that is connected above up to the Endless Light.

314. וְהַאי נָהָר דְּנָפִיק מֵעֵדֶן לְתַתָּא, רָזָא אִיהוּ לְחַכִּימִין, בְּרָזָא דִּכְתִיב, וְהַשְׂבִּיעַ בְּצַחֲצָחוֹת נַפְשֶׁךָ. וּמִלָּה דָּא אִתְפְּרַשׁ לְעֵילָא וְתַתָּא. נִשְׁמְתָא דְּנַפְקָא מֵהַאי עָלְמָא דְּחַשׁוֹכָא, אִיהִי תָּאִיבַת לְמֵחֲמֵי בְּנְהִירוּ דְּעָלְמָא עִלָּאָה, כְּהַאי בַּר נָשׁ דְּתָאִיב לְמִשְׁתֵּי בְּתָאִיבוּ לְמַיָּא, דְּכִי כָּל חַד וְחַד, אִיהוּ צַחֲצָחוֹת, כְּמָה דְּאַתְּ אָמַר, צִחֵה צָמָא. צָמָא, מֵאִינּוּן צְחוֹת דְּנְהוֹרִין דְּגִנְתָּא וּרְקִיעָא וְהֵיכָלִין דְּגִנְתָּא.

314. This river, flowing out of Eden of the lower GARDEN OF Eden, is a mystery enclosed to the wise, based on the secret meaning of the verse "and satisfy your soul in drought (Heb. tzach'tzachot)" (Yeshayah 58:11). This explanation applies both above and below. When the soul leaves the darkness of this world, it longs to see the light of the upper world, like a man in his thirst desiring to drink water. Thus each one is thirsty as it says, "dried up (Heb. tzicheh) with thirst" (Yeshayah 5:13), SIMILARLY 'TZACH'TZACHOT' MEANS 'THIRSTY FOR LIGHTS'. SINCE it thirsts for the brightness (Heb. tzachut) of the lights of the garden, the firmaments and the chambers in the Garden.

315. וְהַהוּא נָהָר דְּנָפִיק מֵעֵדֶן, כָּל אִינּוּן נִשְׁמָתִין בִּלְבוּשֵׁי יְקָר, יַתְבִין עַל הַהוּא נָהָר, וְאִלְמָלֵא הַהוּא לְבוּשָׁא, לָא יַכְלִין לְמִסְבַּל. וּכְדֵין מִתְיַישְׁבָן, וְרַוָּון בְּאִינּוּן צְחוֹת, וְיַכְלֵי לְמִסְבַּל. וְהַהוּא נָהָר אִיהוּ תִּקּוּנָא דְּנִשְׁמָתִין, לְאִתְיַישְׁבָא, וּלְאִתְזָנָא וּלְאִתְהַנָּאָה, מֵאִינּוּן צְחוֹת וְנִשְׁמָתִין אִתְתַּקְּנָן עַל הַהוּא נָהָר, וּמִתְיַישְׁבָן בֵּיהּ.

315. In the river that flows out of Eden sit all the souls clad in precious garments. Without the garments, they would not be able to bear THE LIGHTS. Now they sit and slack their thirst within the brightness, for they are able to stand it. This river amends the souls so they would be able to be sustained by and enjoy the brightness. The souls are amended by it and settled by it.

316. AS the high river, YESOD OF ZEIR ANPIN, lets out souls and they soar from it into the garden, MALCHUT OF ATZILUT, SO does the lower river in the terrestrial garden prepare the souls so they would be amended and settle within the brightness, like in this exterior world, where the souls are settled and shine within the smell of water. For at first they came out this way, AS WAS ALREADY SAID. And since the souls are prepared in the river that flows out of Eden, they are able to be settled in the upper brightness, and ascend higher by way of the door in the middle of the firmament and the pillar that stands in the middle of the garden, as was explained. THUS IS EXPLAINED THE VERSE "AND SATISFY...TZACHTZACHOT (LIT. 'DRAUGHT', ALSO 'BRIGHTNESS')," ABOVE AND BELOW. THE BRIGHTNESS ABOVE WAS NOW EXPLAINED. THE BRIGHTNESS BELOW ARE THE LIGHTS OF THE GARDEN, THE FIRMAMENTS AND THE CHAMBERS AS WAS SAID. BOTH ARE FORMED BY THE RIVER THAT FLOWS OUT OF EDEN.

316. הַהוּא נָהָר עִלָּאָה דְּלְעֵילָא, אַפִּיק נִשְׁמָתִין, וּפַרְחִין מִנֵּיהּ, לְגוֹ גִנְתָּא, דְּהַאי נָהָר דְּלְתַתָּא בְּגִנְתָּא דְּאַרְעָא, אַתְקִין נִשְׁמָתִין, לְאִתְתַּקְנָא לְאִתְיַישְׁבָא, בְּאִינּוּן צָחוֹת. כְּגַוְונָא דָּא בְּהַאי עָלְמָא לְבַר, בְּרֵיחָא דְּמַיָּיא מִתְיַישְׁבָא נַפְשָׁא לְאִתְנַהֲרָא, דְּהָא מֵעִיקָּרָא כְּגַוְונָא דָּא נָפְקָא. וּבְגִין דְּמִתַּתְקְנִין נִשְׁמָתִין עַל הַהוּא נָהָר דְּנָגִיד וְנָפִיק מֵעֵדֶן, יַכְלִין לְאִתְיַישְׁבָא בְּאִינּוּן צָחוֹת עִלָּאִין, וּלְסַלְקָא לְעֵילָא. בְּהַהוּא פִּתְחָא דְּאֶמְצָעִיתָא דִּרְקִיעָא וְחַד עַמּוּדָא דְּקָאֵים בְּאֶמְצָעוּת גִּנְתָּא דְּקָאָמַרְן.

317. THE SOULS OF THE RIGHTEOUS ascend by way of the pillar IN THE MIDDLE OF THE GARDEN, through the door of the firmament OF THE GARDEN OF EDEN. Around the pillar there are "a cloud and smoke...and the shining" (Yeshayah 4:5). THIS IS THE SECRET OF THE VERSE "AND HASHEM WILL CREATE UPON EVERY DWELLING PLACE OF MOUNT ZION, AND UPON HER ASSEMBLIES, A CLOUD AND SMOKE BY DAY, AND THE SHINING..." And though this verse was already explained, yet the cloud and smoke WERE outside and the shining light inside, in order to cover those who mount, so they would not be seen by those who stay below.

317. בְּהַהוּא עַמּוּדָא סַלְקִין לְעֵילָא, גּוֹ הַהוּא פִּתְחָא דִּרְקִיעָא, וּבֵיהּ סַחֲרָנֵיהּ, אִית בֵּיהּ עָנָן וְעָשָׁן וְנֹגַהּ. וְאע״ג דְּאוּקְמוּהָ לְהַאי קְרָא, אֲבָל עָנָן וְעָשָׁן אִלֵּין מִלְّבַר, וְנֹגַהּ מִלְּגוֹ. וְדָא אִיהוּ לְחַפְיָיא עַל אִינּוּן דְּסַלְקִין לְעֵילָא, דְּלָא יִתְחֲזוּן מִקַּמֵּי אִינּוּן דְּיִתְבִּין לְתַתָּא.

318. This is a secret mystery. When the point, THE GARDEN WHICH IS MALCHUT OF BINAH OF THE EARTH OF ASIYAH, CALLED POINT, wanted to be properly fixed, and be adorned on Shabbat and the festivals and holidays; THE HOLY ONE, BLESSED BE HE, sent it the four faces of the eagle. They stand upon the temple called Dror, OF "pure (Heb. dror) myrrh" (Shemot 30:23). For that reason, at the time of Jubilee, we should proclaim freedom, as says the verse "and proclaim liberty (Heb. dror)...TO ALL ITS INHABITANTS" (Vayikra 25:10). These four aspects utter a sound, NAMELY, THEY PROCLAIM FREEDOM TO ALL THE INHABITANTS OF THE GARDEN, and no one hears it save the souls worthy of ascending. And they gather there, IN THE TEMPLE OF FREEDOM, and are taken by the four aspects and put inside the pillar that stands in the middle OF THE GARDEN.

318. וְהָא הָכָא רָזָא דְּרָזִין, כַּד הַאי נְקוּדָה בָּעָא לְאִתְתַּקְנָא בְּתִקּוּנוֹי, וּלְאִתְקַשְּׁטָא, בְּשַׁבָּתֵי וּבְזְמַנֵּי וּבְחַגֵּי, מְשַׁדַּר אַרְבַּע אַנְפִּין דְּנֶשֶׁר, וְקַיְּימִין עַל הֵיכָלָא דְּאִקְרֵי דְּרוֹר, וְהַיְינוּ מָר דְּרוֹר. וּבְגִין דָּא בְּשַׁתָּא דְּיוֹבְלָא, בָּעֵינָן לְאַכְרְזָא דְּרוֹר, כד״א וּקְרָאתֶם דְּרוֹר. וְאִינּוּן אַרְבַּע אַנְפִּין יַהֲבִין קָלָא, וְלֵית מַאן דְּיִשְׁמַע לֵיהּ, בַּר אִינּוּן נִשְׁמָתִין דְּאִתְחֲזוּן לְסַלְקָא, וְאִינּוּן מִתְכַּנְּשִׁין תַּמָּן, וְנַטְלֵי לוֹן אִלֵּין ד׳ אַנְפִּין, וְאַעֲלִין לוֹן לְגוֹ, בְּהַהוּא עַמּוּדָא דְּקַיְּימָא בְּאֶמְצָעִיתָא.

319. At that time the pillar raises cloud, fire, smoke and bright light from within. These two, THE ILLUMINATION OF FREEDOM AND THE SOULS, are called "dwelling place of Mount Zion, and... her assemblies," OF WHICH IT IS WRITTEN: "AND HASHEM WILL CREATE UPON EVERY DWELLING PLACE OF MOUNT ZION, AND UPON HER ASSEMBLIES, A CLOUD AND SMOKE BY DAY, AND THE SHINING OF A FLAMING FIRE BY NIGHT" (YESHAYAH 4:5). For the dwelling place of Mount Zion is the higher amendment, when the lower point is adorned, TO WIT, IT IS THE ILLUMINATION OF FREEDOM BY THE FOUR FACES OF THE EAGLE OF ABOVE. And they, THE SOULS, are called by that point to be adorned. MEANING, THESE SOULS THAT HEARD THE LIBERATION CALL, ARE CONSIDERED HER INVITED GUESTS CALLED TO HER.

319. וּבְהַהִיא שַׁעֲתָא סַלְקָא הַהוּא עַמּוּדָא, עֲנָנָא וְאֶשָּׁא וּתְנָנָא, וְנֹגַהּ מִלְּגוֹ. וְאִלֵּין תְּרֵין אִקְרוּן, מְכוֹן הַר צִיּוֹן וּמִקְרָאֶיהָ. מְכוֹן הַר צִיּוֹן, דָּא אִיהוּ תִּקּוּנָא דְּלְעֵילָא, כַּד נְקוּדָה תַּתָּאָה מִתְקַשְּׁטָא, וְאִינּוּן מִקְרָאֶיהָ דְּהַהִיא נְקוּדָה לְאִתְקַשְּׁטָא.

320. כֵּיוָן דְּסַלְקִין אִלֵּין נִשְׁמָתִין עַד הַהוּא פִּתְחָא דִּרְקִיעָא, כְּדֵין, הַהוּא רְקִיעָא סָחֲרָא סַחֲרָנֵי דְּגִנְתָּא, תְּלַת זִמְנִין. וּמִקָּל נְעִימוּ דְּסָחֲרָא הַהוּא רְקִיעָא, נָפְקִין כָּל אִינּוּן נִשְׁמָתִין וְשַׁמְעִין הַהוּא נְעִימוּ דְּהַהוּא רְקִיעָא, וְחָמָאן הַהוּא עַמּוּדָא, דְּסַלְקָא אֶשָּׁא וַעֲנָנָא וּתְנָנָא וְנֹגַהּ דְּלָהִיט, וְסַגְדִּין כֻּלְּהוּ. כְּדֵין נִשְׁמָתִין סַלְקִין בְּהַהוּא פִּתְחָא, עַד דְּסַלְקִין לְגוֹ עִגּוּלָא, דְּסַחֲרָא בְּהַהִיא נְקוּדָה. כְּדֵין חָמָאן מַה דְּחָמָאן. וּמִגּוֹ נְהִירוּ וְחֶדְוָותָא מֵהַהוּא דְּחָמָאן, סַלְקִין וְנַחְתִּין קָרְבִין וְרָחֲקִין.

320. When the souls mount and arrive at the opening of that firmament, then that firmament revolves three times around the garden. From the sweet voice that comes of the firmament's revolving, the souls in the door of the firmament go out and listen to the sweetness of the firmament and see the pillar THROUGH WHICH THEY ASCENDED, that emits fire, cloud, smoke and a bright light. They all bow LOWERING THEIR HEAD, they then ascend through that opening, until they reach the circle that goes round that point, NAMELY, INTO THE FIRMAMENT THAT REVOLVES AROUND THE GARDEN CALLED POINT, WHICH IS THE SECRET OF CHOCHMAH. Then they see what they see, TO WIT, THEY RECEIVE THE ILLUMINATION OF CHOCHMAH BY THE NAME OF SIGHT. From the joy and gladness caused by what they see, they go up and down, come near and retreat, IN THE SECRET OF "RAN AND RETURNED" (YECHEZKEL 1:14).

321. וְאִיהִי תָּאִיבָא לְגַבַּיְיהוּ, וּמִתְקַשְּׁטָא בְּנְהִירוּ. כְּדֵין אַלְבִּישׁ קִנְאָה חַד צַדִּיק עִלָּאָה, וְאִסְתָּכַּל בְּנְהוֹרָא וּשְׁפִירוּ דְּהַאי נְקוּדָה, וּבְתִקּוּנָהָא, וְאָחִיד בָּהּ, וְסָלִיק לָהּ לְגַבֵּיהּ, וְנָהִיר נְהוֹרָא בְּנְהוֹרָא, וַהֲווֹ חַד. כָּל חֵילָא דִּשְׁמַיָּא פַּתְחֵי בְּהַהִיא שַׁעֲתָא וְאָמְרֵי, זַכָּאִין אִנּוּן צַדִּיקַיָּיא, נַטְרֵי אוֹרַיְיתָא, זַכָּאִין אִינּוּן דְּמִשְׁתַּדְּלִין בְּאוֹרַיְיתָא, דְּהָא חֶדְוָותָא דְּמָארֵיכוֹן הֲוֵי בְּכוּ, דְּהָא עָטְרָא דְּמָארֵיכוֹן, מִתְעַטֵּר בְּכוֹן.

321. CHOCHMAH, THE SECRET OF THE SUPERNAL POINT, desires them and decorates them with its light. MEANING, THE SOULS THAT ROSE TO IT BECOME WITHIN IT AS MAYIN NUKVIN (LIT. 'FEMALE WATERS'). Then one supernal Righteous is clad with jealousy, YESOD OF THE WORLD OF YETZIRAH, regards the light and beauty of that point and its establishments, seizes it and brings it up to him TO YETZIRAH, and light shines into light. TO WIT, THE LIGHT OF CHASSADIM IN YESOD SHINES INTO THE LIGHT OF CHOCHMAH WITHIN THE POINT and they become one. NAMELY, THEY UNITE. All the legions of heaven open and say at that time 'happy are the righteous, who observe the Torah, happy are you to be occupied in the Torah, for the joy of your Master is in you, who adorn the crown of your Master, FOR THEY BROUGHT ABOUT THAT UNITY.

322. כְּדֵין כֵּיוָן דְּנַהֲרִין נְהוֹרָא בְּנְהוֹרָא, תְּרֵין נְהוֹרִין מִתְחַבְּרָן כַּחֲדָא, וְנַהֲרִין. לְבָתַר אִינּוּן גַּוְונִין נַחְתִּין, וְאִסְתַּכְּלָן לְאִשְׁתַּעְשָׁעָא בְּאִינּוּן נִשְׁמָתִין דְּצַדִּיקַיָּיא, וּמְתַקְּנֵי לוֹן לְעַטְרָא לְעֵילָא. וְעַל דָּא אִתְּמַר, עַיִן לֹא רָאָתָה אֱלֹקִים זוּלָתֶךָ יַעֲשֶׂה לִמְחַכֶּה לוֹ.

322. When light shines into light, NAMELY, THE LIGHT OF CHASSADIM INTO THE LIGHT OF CHOCHMAH, the two lights become one and illumine. Then the colors, THE LIGHTS OF THE UNITY, go down and observe so as to take pleasure in the righteous, THAT ASCENDED AS FEMALE WATERS, AS MENTIONED, and prepare them to be adorned above. Concerning this the verse says "no eye has ever seen that Elohim, beside You, will do such a thing for him who waits for him" (Yeshayah 64:3).

323. פָּתַח ר"ש וְאָמַר, כְּתִיב וּדְמוּת עַל רָאשֵׁי הַחַיָּה רָקִיעַ כְּעֵין הַקֶּרַח הַנּוֹרָא נָטוּי עַל רָאשֵׁיהֶם מִלְּמַעְלָה. הַאי קְרָא אוּקְמוּהָ, אֲבָל אִית רָקִיעַ וְאִית רָקִיעַ, רָקִיעַ דִּלְתַתָּא אִיהוּ קַיְּימָא עַל גַּבֵּי ד' חַיָּוָן. וּמִתַּמָּן אִתְפְּשַׁט וְשָׁאֲרִי דִּיוּקְנָא דְּחָד נוּקְבָא, דְּאַחוֹרֵי דְּכוּרָא, וְדָא אִיהוּ רָזָא דִּכְתִיב, וְרָאִיתָ אֶת אֲחֹרָי. כד"א, אָחוֹר וָקֶדֶם צַרְתָּנִי. וּכְתִיב וַיִּקַּח אַחַת מִצַּלְעוֹתָיו.

323. Rabbi Shimon opened the discussion and said, it is written: "And over the heads of the living creatures there was the likeness of a firmament, like the color of the terrible ice, stretched out over their heads above" (Yechezkel 1:22). This scripture was already explained, but there is firmament and firmament. The firmament below stands upon four living creatures, THE FOUR LIVING CREATURES WITHIN MALCHUT, THE SECRET OF MICHAEL, GABRIEL, RAPHAEL AND NURIEL. Thence this firmament extends and takes a female form, MALCHUT, at the back of the male, ZEIR ANPIN. This is the recondite meaning in the verse "and you shall see My back" (Shemot 33:23), MEANING THAT MALCHUT IS AT THE BACK OF ZEIR ANPIN, as is written: "You have formed me behind and before" (Tehilim 139:5), WHICH ALLUDES TO ZEIR ANPIN IN FRONT AND MALCHUT IN THE BACK. It is similarly written: "and He took one of his ribs" (Beresheet 2:21), ALLUDING TO ZEIR ANPIN AND MALCHUT, THAT WERE DOUBLED-FACED, FRONT AND BACK, AND THEN WERE SAWED, WHICH THE SAID VERSE ALLUDES TO.

324. רָקִיעַ דִּלְעֵילָא אִיהוּ קַיְּימָא עַל גַּבֵּי חֵיוָון עִלָּאִין, וּמִתַּמָּן אִתְפְּשַׁט וְשָׁארֵי דְּיוּקְנָא דְּחָד דְּכוּרָא, דְּאִיהוּ רָזָא עִלָּאָה. וְהָנֵי תְּרֵין רְקִיעִין, חַד אִקְרֵי קְצֵה הַשָּׁמַיִם. וְחַד אִקְרֵי מִקְצֵה הַשָּׁמָיִם. דִּכְתִיב וּלְמִקְצֵה הַשָּׁמַיִם וְעַד קְצֵה הַשָּׁמָיִם. רָאשֵׁי הַחַיָּה דִּלְתַתָּא אִינּוּן אַרְבַּע חֵיוָון, דְּאִינּוּן נְהוֹרִין עִלָּאִין, עַל אִינּוּן אַרְבַּע אַתְוָון רְשִׁימִין, דִּי בְּגוֹ אִינּוּן אַרְבַּע פִּתְחִין, דִּבְגִנְתָּא דְּעֵדֶן.

324. The firmament above rests upon the supernal living creatures, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. Thence, FROM THAT FIRMAMENT, extends and prevails a male form, which is a higher secret ABOVE THE FEMALE. THIS REFERS TO ZEIR ANPIN. These two firmaments are called, the one, 'end of the heaven' and the other 'from the end of the heaven', as is written: "from the end of the heaven to the end of the heaven" (Devarim 4:32). The heads of the lower living creatures IN MALCHUT, refer to the four living creatures, which are supernal lights upon the four letters engraved on the four doors in the Garden of Eden. AND THESE FOUR LIVING CREATURES ARE THE SECRET OF THE AFOREMENTIONED ANGELS.

325. וְאַף ע"ג דְּאַמְרָן עֵדֶן דִּלְתַתָּא בְּאַרְעָא, הָכִי הוּא וַדַּאי. אֲבָל כֹּלָּא רָזָא עִלָּאָה אִיהוּ, כְּמָה דְּאִתְּמַר דְּהַאי נְקוּדָה דְּקָאָמַרָן, כְּמָה דְּאִית לָהּ חוּלָקָא לְעֵילָא, הָכִי נָמֵי אִית לָהּ חוּלָקָא לְתַתָּא בְּאַרְעָא. וְהַאי גִּנְתָּא לְתַתָּא, אִיהוּ חוּלָקָא דְּהַהִיא נְקוּדָה לְאִשְׁתַּעְשְׁעָא בְּרוּחֵי דְּצַדִּיקַיָּיא בְּאַרְעָא, וְאִתְהֲנֵי בְּכָל סִטְרִין לְעֵילָא וְתַתָּא. לְעֵילָא בְּצַדִּיק. לְתַתָּא בְּהַהוּא אִיבָּא דְּצַדִּיק, וְלָא אִשְׁתְּכַח שַׁעְשׁוּעָא עֵילָא וְתַתָּא אֶלָּא בְּצַדִּיק. וְהַאי גִּנְתָּא אִיהוּ, מֵהַהִיא נְקוּדָה דְּאִקְרֵי עֵדֶן.

325. And though we said that the lower Eden is on earth, AND THE GARDEN RECEIVES FROM THE LOWER EDEN, YOU SAY THAT THE GARDEN RECEIVES FROM THE FOUR LIVING CREATURES. HE ANSWERS: everything is a very high mystery, as we learned. For the said point, MALCHUT OF ATZILUT, as it has a part above, IN ATZILUT, so it has a part below on earth, NAMELY, AS IT IS THE TENTH PART OF ATZILUT, SO IT IS THE TENTH PART OF EARTH, THAT IS, THE GARDEN. The lower garden is part of the point ON EARTH, and is delighted by the spirits of the righteous on earth, taking pleasure on every side, above and below. Above it enjoys the Righteous, YESOD OF ZEIR ANPIN, and below the fruit of the Righteous, THE SOULS OF RIGHTEOUS PEOPLE BORN OF YESOD OF ZEIR ANPIN. The sole delight above or below caused TO MALCHUT, is by the Righteous. FOR ITS FRUIT IS ALSO CONSIDERED AS THE RIGHTEOUS AS IT IS. AND THEREFORE AS THE UPPER MALCHUT RIDES THE FOUR LIVING CREATURES, SO THE LOWER MALCHUT, THE GARDEN, RECEIVES FROM THE FOUR LIVING CREATURES AS SAID. And the garden is DRAWN from that point called Eden, THAT IS, ALSO LIKE MALCHUT ABOVE. FOR SHE IS DISCERNED AS THE LOWER CHOCHMAH DUE TO HER BEING DRAWN FROM THE HIGHER EDEN, SO TOO, THE GARDEN, THAT IS LOWER MALCHUT IS DRAWN FROM THE LOWER EDEN, IN A WAY THAT IT RECEIVES FROM BOTH. HOWEVER, THE FOUR LIVING CREATURES ARE FROM MALCHUT HERSELF, WHILE EDEN IS THE HIGHER LIGHT DRAWN TO MALCHUT, ABOVE, AND BELOW.

326. אִינּוּן רָאשֵׁי הַחַיָּה, אִלֵּין אַרְבַּע רֵישֵׁי אַנְפִּין. חַד אַרְיֵה, דִּכְתִיב וּפְנֵי אַרְיֵה אֶל הַיָּמִין. וְחַד שׁוֹר, דִּכְתִיב וּפְנֵי שׁוֹר מֵהַשְּׂמֹאל. וְחַד נֶשֶׁר, דִּכְתִיב וּפְנֵי נֶשֶׁר לְאַרְבַּעְתָּן. אָדָם כֻּלָּא דִּכֹלָּא, דִּכְתִיב וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם. וְאִלֵּין אַרְבַּע רֵישֵׁי חֵיוָון דְּנַטְלִין לָהּ לְכוּרְסְיָיא קַדִּישָׁא, וּמִגּוֹ מָטוּלָא דִּילְהוֹן זָעִין. וּמֵהַהוּא זִיעָא דְּמָטוּלָא דִּילְהוֹן, אִתְעֲבִיד הַהוּא נָהָר דִּי נוּר. דִּכְתִיב, נָהָר דִּי נוּר נָגֵד וְנָפֵק מִן קֳדָמוֹהִי אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵהּ.

326. The heads of the living creature are the four faces. One is a lion, as said "the face of a lion on the right side" (Yechezkel 1:10), WHICH IS CHESED, NAMELY, MICHAEL. One is an ox, as is written: "the face of an ox on the left side," WHICH IS GVURAH, NAMELY, GABRIEL. One is an eagle, as is written: "they four also had the face of an eagle," WHICH IS TIFERET, NAMELY RAPHAEL. Man embraces them all, as said "and the likeness of their faces was that of a man" (Ibid.), WHICH IS MALCHUT RECEIVING FROM THEM ALL, NAMELY NURIEL. FROM ANOTHER POINT OF VIEW, MICHAEL IS OF THE RIGHT, LION; GABRIEL OF THE LEFT, OX; URIEL IN THE MIDDLE, TIFERET; RAPHAEL IS THE FACE OF A MAN. These are the four heads of the living creatures that carry the holy throne, MALCHUT, and perspire because of the burden. The sweat because of the load they carry becomes the river Di Nur (lit. 'of fire'), as is written: "A fiery stream issued and came forth from before him; a thousand thousands served him" (Daniel 7:10)

327. When the souls ascend, they bathe in the river of fire and are offered as sacrifice, not consumed but washed. Come and look at the salamander that is born of fire. A garment is made of it, that is washed only by fire. The fire eats away the filth and the garment is washed. So is the soul, made by the fire taken from the holy throne, MALCHUT, concerning which the verse says, "his throne was fiery flames" (Ibid. 9). When it is time for the soul to be washed from the filth, it passes through fire and is washed, the fire consuming all uncleanness and the soul cleansed and blanched.

327. וְנִשְׁמָתִין כַּד סַלְקִין, אִתְסַחְיָין בְּהַהוּא נָהָר דִּי נוּר, וְסַלְקִין לְקוּרְבָּנָא וְלָא אִתּוֹקְדָן, אֶלָּא אִתְסַחְיָין. תָּא חֲזֵי מִסַּלְמַנְדְּרָא, דְּעַבְדִּין מִנָּהּ לְבוּשָׁא. וּמִגּוֹ דְּאִיהִי מִנּוּרָא, לָא אִתְסַחְיָיא הַהוּא לְבוּשָׁא, אֶלָּא בְּנוּרָא, אֶשָּׁא אָכִיל זוּהֲמָא דְּבֵיהּ, וְאִתְסַחֵי הַהוּא לְבוּשָׁא. הָכִי נָמֵי נִשְׁמָתָא דִּי נוּר דְּאִתְנְטִילַת מִגּוֹ כּוּרְסְיָיא קַדִּישָׁא. דִּכְתִיב בָּהּ כָּרְסֵיהּ שְׁבִיבִין דִּי נוּר. בְּזִמְנָא דְּבַעְיָיא לְאִתְסַחְיָיא מֵהַהוּא זוּהֲמָא דְּבָהּ, אִתְעַבְּרַת בְּנוּרָא וְאִתְסַחְיָיא. וְנוּרָא אַכְלָא כָּל הַהוּא זוּהֲמָא דִּי בְּנִשְׁמָתָא. וְנִשְׁמָתָא אִתְסַחְיָיא וְאִתְלַבְּנַת.

328. And if you say that the soul undergoes no penance that way, FOR IT IS ONLY WASHED, come and see, woe to the soul that endures a strange fire, though it is purified by it. But when there is much pollution then woe to the soul that undergoes such punishment, for the filth is twice blanched.

328. וְאִי תֵּימָא אִי הָכִי עוֹנְשָׁא לֵית לָהּ לְנִשְׁמָתָא בְּהַאי. תָּא חֲזֵי, וַוי לְנִשְׁמָתָא דְּסַבְלַת אֶשָּׁא נוּכְרָאָה, וְאַע"ג דְּאִיהִי אִתְלַבְּנָא. אֲבָל כַּד זוּהֲמָא אִיהוּ סַגִּי עָלָהּ, וַוי לְנִשְׁמָתָא דְּסַבְלַת הַהוּא עוֹנְשָׁא, בְּגִין דְּהַהוּא זוּהֲמָא בִּתְרֵי זִמְנֵי אִתְלַבְּנַת בְּנוּרָא.

329. After the first time the body received punishment, the soul is taken and put in a place called Ben-hinom. Why is it so called? because there is one place in Gehenom where the souls are cleansed by being burned in a melting pot before entering the Garden of Eden. Two appointed messengers stand ready at the gate of the Garden of Eden and cry to the chieftains in charge over that place in Gehenom to receive that soul.

329. זִמְנָא קַדְמָאָה כֵּיוָן דְּקַבִּילַת עוֹנְשָׁא בְּגוּפָא, אַזְלָא נִשְׁמָתָא, וְנַטְלֵי לָהּ, וְאַעֲלִין לָהּ בְּגוֹ אֲתָר חַד דְּאִקְרֵי בֶּן הִנֹּם, וַאֲמַאי אִקְרֵי בֶּן הִנֹּם. אֶלָּא אֲתָר חַד אִיהוּ בְּגֵיהִנָּם, דְּתַמָּן אִתְצְרִיפוּ נִשְׁמָתִין, בְּצִרוּפָא, לְאִתְלַבְּנָא עַד לָא עָאלִין בְּגִנְתָּא דְּעֵדֶן. תְּרֵין מַלְאֲכִין שְׁלִיחָן זְמִינִין בְּגִנְתָּא דְּעֵדֶן, וְקַיְּימִין לְתַרְעָא, וְצַוְוחִין לְגַבֵּי אִינּוּן מְמָנָן דְּבְהַהוּא אֲתָר דְּגֵיהִנָּם, בְּגִין לְקַבְּלָא הַהִיא נִשְׁמָתָא.

330. That soul, before it is bleached by fire, the messengers cry TO THE CHIEFTAINS and say, 'here they are (Heb. hinam)'. And while it is cleansed, the chieftains go out with it from that place and put it at the entrance of the Garden of Eden, where the same messengers STAND. THE CHIEFTAINS say TO THE MESSENGERS, 'here they are', NAMELY, here are the purified souls. Then the soul is put in the Garden of Eden. FOR THAT REASON THAT PLACE IN GEHENOM IS CALLED BEN-HINOM.

330. וְהַהִיא נִשְׁמָתָא עַד לָא אִתְלַבְּנַת בְּנוּרָא, אִינּוּן שְׁלִיחָן צַוְוחִין לְגַבַּיְיהוּ, וַאֲמְרֵי הִנֹּם. וּבְזִמְנָא דְּהִיא אִתְלַבְּנַת, אִינּוּן מְמָנָן נָפְקִין עִמָּהּ מֵהַהוּא אֲתָר, וּזְמִינֵי לָהּ לְגַבֵּי פִּתְחָא דְּגִנְתָּא דְּעֵדֶן, דְּתַמָּן אִינּוּן שְׁלִיחָן וַאֲמְרֵי לוֹן הִנֹּם. הָא אִינּוּן נִשְׁמָתִין דְּהָא אִתְלַבְּנוּ, כְּדֵין אַעֲלִין לְהַהִיא נִשְׁמָתָא בְּגִנְתָּא דְּעֵדֶן.

331. How broken IS THE SOUL from the breaking of the purification in Gehenom, because it was broken by lowly fire. And though it descended from above, FROM THE RIVER OF FIRE, yet when it reaches the earth below, the fire there is not fine, and the soul is punished by it and is broken. Then the Holy One, blessed be He, brings out the sun, NAMELY, THE SUPERNAL LIGHT, which illumines the four openings that shine upon the firmament above the Garden of Eden. It reaches the soul and heals it. This is written in, "But to you who fear My name the sun of righteousness shall arise with healing in its wings" (Malachi 3:20).

331. וְכַמָּה אִיהִי תְּבִירָא מִגּוֹ הַהוּא תְּבִירוּ דְּאִתְלַבְּנוּתָא דְּגֵיהִנָּם. דְּהַהוּא תְּבִירוּ דְּאֶשָּׁא תַּתָּאָה. וְאַע"ג דְּנָחִית מִלְּעֵילָא, אֲבָל כֵּיוָן דְּמָטָא לְאַרְעָא לְתַתָּא, אִיהוּ אֶשָּׁא דְּלָא דָקִיק, וְנִשְׁמָתָא אִתְעַנְשָׁא בֵּיהּ, וְאִתְבְּרַת. כְּדֵין קוּדְשָׁא בְּרִיךְ הוּא אַפִּיק שִׁמְשָׁא דְּנָהִיר מֵאִינּוּן אַרְבַּע פִּתְחִין דְּנָהֲרִין בִּרְקִיעָא דְּעַל גִּנְתָּא, וּמָטָא לְהַהִיא נִשְׁמָתָא וְאִתְסִיאַת. הה"ד וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי שֶׁמֶשׁ צְדָקָה וּמַרְפֵּא בִּכְנָפֶיהָ.

332. The second time, THE SOUL IS PURIFIED BY FIRE after sitting in the lower Garden of Eden for some time, because it has not yet separated itself entirely from all worldly matters. And when it is brought up, TO THE UPPER GARDEN OF EDEN, it must part completely from every worldly sight and matter. For that reason it is immersed in the river of fire, where the soul is thoroughly blanched. Then it comes out to be seen before the Master of the universe, clear on all sides. Having looked at that light, it is completely healed. Then these souls stand clad and adorned before their Master. Happy is the portion of the righteous in this world and in the next.

332. זִמְנָא תִּנְיָינָא, לְבָתַר דִּיתְבָא בְּגִנְתָּא דְּעֵדֶן דִּלְתַתָּא, כָּל הַהוּא זִמְנָא דִּיתְבָא וְעַד כְּעַן לָא אִתְפְּרִשַׁת מֵאִינּוּן מִלִּין דְּחֵיזוּ דְּהַאי עָלְמָא מִכֹּל וָכֹל. וְכַד סַלְקִין לָהּ לְעֵילָא, אִצְטְרִיךְ לְאִתְפְּרִשָׁא, מִכָּל חֵיזוּ וּמִכָּל מִלִּין דִּלְתַתָּא. וְאַעְבְּרוּ לָהּ בְּהַהוּא נְהַר דִּי נוּר, כְּדֵין נִשְׁמְתָא אִתְלַבְּנַת בֵּיהּ מִכֹּל וָכֹל. וְנַפְקַת וְאִתְחֲזִיאַת קֳמֵי מָארֵי דְּעָלְמָא בְּרִירָא מִכָּל סִטְרִין. כֵּיוָן דְּאִסְתַּכְּלַת בְּהַהוּא נְהוֹרָא אַתְּסִיאַת וְאִשְׁתְּלִימַת מִכֹּלָּא. וּכְדֵין קַיְימִין אִינּוּן נִשְׁמָתִין בִּלְבוּשִׁין, מִתְעַטְּרִין קֳמֵי מָארֵיהוֹן. זַכָּאָה חוּלָקֵיהוֹן דְּצַדִּיקַיָּיא בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי.

333. The souls in the lower Garden of Eden roam at every new moon and Shabbat, and rise to the place called 'the walls of Jerusalem', THE OUTSKIRTS OF MALCHUT OF ATZILUT, where some chieftains and Chariots guard the walls, as is written: "I have set watchmen upon your walls, O Jerusalem" (Yeshayah 62:6). They rise to that place but do not enter inside MALCHUT before they are cleansed. There they bow and rejoice in the light, and return into the LOWER Garden OF EDEN.

333. וְאִינּוּן נִשְׁמָתִין דִּבְגִנְתָּא דְּעֵדֶן דִּלְתַתָּא, שָׁטָאן בְּכָל רֵישֵׁי יַרְחֵי וְשַׁבַּתֵּי, וְסַלְקִין עַד הַהוּא אֲתָר דְּאִקְרֵי חוֹמוֹת יְרוּשָׁלַם. דְּתַמָּן כַּמָּה מְמָנָן וּרְתִיכִין דְּנַטְרֵי אִינּוּן חוֹמוֹת. דִּכְתִיב, עַל חוֹמוֹתַיִךְ יְרוּשָׁלַם הִפְקַדְתִּי שֹׁמְרִים. וְסַלְקִין עַד הַהוּא אֲתָר, וְלָא עָאלִין לְגוֹ, עַד דְּאִתְלַבְּנַן. וְתַמָּן סַגְדִּין, וְחַדָּאן מֵהַהוּא נְהִירוּ, וְתַיְיבִין לְגוֹ גִנְתָּא.

334. They leave GARDEN OF EDEN, and hover about the world and see the bodies of the wicked being punished, as is written: "and they shall go forth, and look upon the carcasses of the men that have rebelled against Me, for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorrence to all flesh" (Yeshayah, 66:24). 'All flesh' refers to the bodies around them, as already explained. Then they roam and watch the sick and suffering, and those who suffer for the unification the Holy Name. They go back TO THE GARDEN OF EDEN and tell that to the Messiah, WHO IS IN THE GARDEN OF EDEN.

334. נָפְקִין מִתַּמָּן וְשָׁטָאן בְּעָלְמָא, וְחָמָאן בְּאִינּוּן גּוּפִין דְּחַיָּיבַיָּא, בְּהַהוּא עוֹנְשָׁא דִּילְהוֹן, דִּכְתִיב, וְיָצְאוּ וְרָאוּ בְּפִגְרֵי הָאֲנָשִׁים הַפֹּשְׁעִים בִּי כִּי תוֹלַעְתָּם לֹא תָמוּת וְאִשָּׁם לֹא תִכְבֶּה וְהָיוּ דֵרָאוֹן לְכָל בָּשָׂר. מַאי לְכָל בָּשָׂר. לְאִינּוּן שְׁאָר גּוּפִין דִּבְסָחֲרָנַיְיהוּ, וְהָא אוּקְמוּהָ. וּלְבָתַר מְשַׁטְּטֵי וּמִסְתַּכְּלָן בְּאִינּוּן מָארֵיהוֹן דִּכְאֵבִין, וּבְנֵי מַרְעִין, וְאִינּוּן דְּסַבְּלִין עַל יִחוּדָא דְּמָארֵיהוֹן, וְתָבִין וְאָמְרִין לֵיהּ לְמְשִׁיחָא.

335. When they tell the Messiah about the sorrow of Yisrael in exile, and about the wicked ones among them, who do not care to know their Master; he raises his voice in crying for the wicked among them, as is written: "But he was shuddered because of our transgressions, heart broken because of out iniquities" (Yeshayah 53:5). The souls return and remain in their places.

335. בְּשַׁעֲתָא דְּאַמְרִין לֵיהּ לְמְשִׁיחָא צַעֲרָא דְּיִשְׂרָאֵל בְּגָלוּתְהוֹן, וְאִינּוּן חַיָּיבַיָּא דִּי בְּהוֹן, דְּלָא מִסְתַּכְּלֵי לְמִנְדַּע לְמָארֵיהוֹן, אָרִים קָלָא וּבָכֵי, עַל אִינּוּן חַיָּיבִין דִּבְהוּ. הה"ד, וְהוּא מְחוֹלָל מִפְּשָׁעֵינוּ מְדוּכָא מֵעֲוֹנוֹתֵינוּ תַּיְיבִין אִינּוּן נִשְׁמָתִין וְקַיְימִין בְּאַתְרַיְיהוּ.

336. In the Garden of Eden there is one temple called the temple of the sick. The Messiah enters that temple, and calls upon all the diseases, the pains and agonies of Yisrael to descend upon him. And they all descend upon him. But for him, who eases them off Yisrael and takes them upon himself, no man would have been able to bear the sufferings of Yisrael for the punishments of the Torah. This is the meaning of "he has borne our sicknesses..." (Ibid. 4). In the same manner, Rabbi Elazar on earth, USED TO TAKE SUFFERINGS UPON HIMSELF FOR THE SAKE OF YISRAEL.

336. בְּגִנְתָּא דְּעֵדֶן אִית הֵיכָלָא חֲדָא, דְּאִקְרֵי הֵיכָלָא דִּבְנֵי מַרְעִין. כְּדֵין מָשִׁיחַ עָאל בְּהַהוּא הֵיכָלָא, וְקָרֵי לְכָל מַרְעִין וְכָל כְּאֵבִין, כָּל יִסּוּרֵיהוֹן דְּיִשְׂרָאֵל, דְּיֵיתוּן עָלֵיהּ, וְכֻלְּהוּ אַתְיָין עָלֵיהּ. וְאִלְמָלֵא דְּאִיהוּ אָקִיל מֵעָלַיְיהוּ דְּיִשְׂרָאֵל, וְנָטִיל עָלֵיהּ, לָא הֲוֵי בַּר נָשׁ דְּיָכִיל לְמִסְבַּל יִסּוּרֵיהוֹן דְּיִשְׂרָאֵל, עַל עוֹנְשֵׁי דְּאוֹרַיְיתָא. הה"ד אָכֵן חֳלָיֵינוּ הוּא נָשָׂא וְגוֹ'. כְּגַוְונָא דָּא רִבִּי אֶלְעָזָר בְּאַרְעָא.

337. The sufferings, daily in wait for man for the punishments of the Torah, are innumerable; and they all descended into the world when the Torah was given. When Yisrael dwelt in the Holy Land, they averted those illnesses and agonies by way of sacrifices. Now, the Messiah removes them from the world, until a man passes away from the world and receives punishment, and as we learned. When the sins are many, the person is put in Gehenom, in the lower sections, where he receives heavy punishment because of the pollution in the soul. Then more fire is kindled to consume that filth.

337. בְּגִין דְּלֵית חוּשְׁבָּנָא, לְאִינּוּן יִסּוּרִין דְּקַיְימִין עָלֵיהּ דְּב"נ בְּכָל יוֹמָא, עַל עוֹנְשֵׁי דְּאוֹרַיְיתָא, וְכֻלְּהוּ נַחְתּוּ לְעָלְמָא, בְּשַׁעֲתָא דְּאִתְיְהִיבַת אוֹרַיְיתָא. וְכַד הֲווֹ יִשְׂרָאֵל בְּאַרְעָא קַדִּישָׁא, בְּאִינּוּן פּוּלְחָנִין וְקָרְבְּנִין דַּהֲווֹ עַבְדֵי, הֲווֹ מְסַלְּקִין כָּל אִינּוּן מַרְעִין וְיִסּוּרִין מֵעָלְמָא. הַשְׁתָּא מָשִׁיחַ מְסָלֵק לוֹן מִבְּנֵי עָלְמָא, עַד דְּנָפִיק בַּר נָשׁ מֵהַאי עָלְמָא, וּמְקַבֵּל עוֹנְשֵׁיהּ, כְּמָה דְּאִתְּמַר. כַּד אִינּוּן חוֹבִין יַתִּיר דְּעַיְילִין לוֹן לְגוֹ בְּגוֹ גֵהִינָּם, בְּאִינּוּן מָדוֹרִין תַּתָּאִין אַחֲרָנִין, וּמְקַבְּלִין עוֹנְשָׁא סַגִּי מִסְּגִיאוּת זוּהֲמָא דִּי בְּנִשְׁמְתָא, כְּדֵין אַדְלִיקוּ נוּרָא יַתִּיר, לְמֵיכַל הַהוּא זוּהֲמָא.

338. Happy are those who observe the precepts of the Torah. Because the holy point, MALCHUT, wants to be delighted above IN ITS PLACE, and below, IN THE GARDEN OF EDEN, with the spirits of the righteous, as we learned. And when the point down below wants to be delighted IN THE GARDEN OF EDEN by the souls of the righteous, it is like a mother, happy and delighted with her children. So at midnight it descends INTO THE GARDEN OF EDEN, and is delighted by them.

338. זַכָּאִין אִינּוּן דְּנַטְרֵי פִּקּוּדֵי אוֹרַיְיתָא. הַהִיא נְקוּדָה קַדִּישָׁא, דְּאִיהִי בַּעְיָא לְאִשְׁתַּעְשְׁעָא לְעֵילָא וּלְתַתָּא בְּרוּחֵיהוֹן דְּצַדִּיקַיָּיא, כְּמָה דְּאִתְּמַר. כַּד הַהִיא נְקוּדָה בָּעָא לְאִשְׁתַּעְשְׁעָא לְתַתָּא בְּרוּחֵיהוֹן דְּצַדִּיקַיָּיא, כְּאִמָּא דְּחַדָּאת עַל בְּנָהָא, וְאִשְׁתַּעְשְׁעָא בְּהוֹן, ה"נ בְּפַלְגוּת לֵילְיָא אִיהִי נַחְתָּא וְאִשְׁתַּעְשְׁעָא בְּהוּ.

25. The firmament above Malchut

Rabbi Shimon speaks now about the higher firmament above Malchut that is embroidered with holy colors, that are Chesed, Gvurah, Tiferet and Malchut. In this firmament the 22 letters are written and adorned with crowns that are an aspect of Binah. Rabbi Shimon tells us of Yud Hei Vav Hei, of the 32 paths of wisdom, and of the additional Vav to make Vav Yud Hei Vav Hei, which then alludes to male and female. He tells of the lights, the colors, the Chariots and armies that are sustained by the holy dew that is the eternal flame of judgment. We learn of the firmaments of the Other Side, shining with worldly matters, and other firmaments above; all colors come from the eighth firmament, Binah. God is called by name, and this is significant because a name means perception; what we do not perceive we can not call by name. Therefore from here upward no wise man can by use of his intelligence know or grasp any but a slight illumination. When one worships his Master in prayer, will and intention he connects his will as a fire to coal, and unites the lower and higher firmaments. Rabbi Shimon tells us that the secret of secrets where all thoughts and wills are kept is in the secret of the Endless Light, that should be meditated on every day. At night the souls of the righteous return up to their source. The chieftains who are appointed over these souls sacrifice them as fragrant sacrifice to their Master. Then Malchut gives the souls birth as before; this is the secret of "they are new every morning."

339. רָקִיעַ דְּקָאמְרָן דְּקַיְּימָא עַל גִּנְתָּא, אִיהִי קַיְּימָא עַל ד׳ רֵישֵׁי חֵיוָון, וְאִינּוּן ד׳ אַתְוָון דְּקָאמְרָן, אִינּוּן רָזָא דְּד׳ חִיוָון. וְהַאי רְקִיעָא קַיְּימָא עָלַיְיהוּ, כְּמָה דְּאִתְּמַר. רָקִיעַ דְּהַהִיא נְקוּדָה, קַיְּימָא לְעֵילָא, עַל אִינּוּן ד׳ חֵיוָון עִלָּאִין דְּקָאמְרָן, וְהַהוּא רְקִיעָא אִיהוּ אִתְרְקָם בִּגְוָונִין קַדִּישִׁין.

339. The firmament above the garden stands upon the four heads of the living creatures, that are the four letters MEM, RESH, GIMEL AND NUN, said to be the mystery of the living creatures, MICHAEL, GABRIEL, RAPHAEL AND NURIEL. And that firmament stands upon them as said. The firmament of the point, THE FIRMAMENT ABOVE MALCHUT, stands upon high four living creatures as said. THEY ARE SUPERIOR COMPARED TO THOSE OF THE LOWER GARDEN OF EDEN. That firmament ABOVE MALCHUT OF ATZILUT is embroidered with holy colors. AS THERE ARE FOUR COLORS IN THE FIRMAMENT ABOVE THE LOWER GARDEN, SO IS THE UPPER FIRMAMENT ABOVE MALCHUT EMBROIDERED WITH COLORS. 'THE ZOHAR' EXPLAINS TO US THAT ALL THAT WAS SAID CONCERNING THE FIRMAMENT OVER THE LOWER GARDEN OF EDEN, ALSO APPLIES FOR THE UPPER FIRMAMENT ABOVE MALCHUT OF ATZILUT.

340. בְּהַאי רָקִיעַ אִסְתַּכְּלָן אַרְבַּע חֵיוָון, וְכָל אִינּוּן חֵילִין לְתַתָּא. כַּד הַאי רָקִיעַ אַנְהִיר בִּגְוָונוֹי וְנָצִיץ, כְּדֵין יַדְעִין כָּל אִינּוּן רְתִיכִין, וְכָל אִינּוּן חֵילִין וּמַשִּׁירְיָין, דְּהָא טַרְפָּא דִילְהוֹן אִזְדָּמַן. רְקִיעָא דָּא מְרַקְּמָא בְּכָל גְּוָונִין קַדִּישִׁין, בֵּיהּ קַיְּימִין אַרְבַּע פְּתְחִין רְשִׁימִין, בְּאַרְבַּע אַתְוָון מְנַצְּצָן.

340. The four living creatures and all the armies below observe at the firmament ABOVE THE UPPER MALCHUT, to see when it is shining and glittering in its colors. THE FOUR MENTIONED COLORS, CHESED, GVURAH, TIFERET AND MALCHUT WITHIN THE FIRMAMENT ITSELF, SHINE THROUGH THE PORTALS. The Chariots and all the armies and legions know then that there is food to be had, FOR THEY RECEIVE IT THROUGH THE PORTALS. This firmament is embroidered with holy colors, THE FOUR LIGHTS OF CHESED, GVURAH, TIFERET AND MALCHUT. Therein are four doors, THROUGH EACH SHINES ONE COLOR. AND THE LIGHTS are impressed upon four glittering letters.

341. פְּתְחָא חֲדָא רְשִׁימָא לְסִטַר מִזְרָח, וּבֵיהּ קַיְּימָא בְּהַהוּא פְּתְחָא אָת חַד, וְהַהוּא אָת אִיהוּ א׳, וְדָא נָצִיץ וְסָלִיק וְנָחִית בְּהַאי פְּתְחָא. פְּתְחָא דָּא נָהִיר וְנָצִיץ מִנְּצִיצוּ עִלָּאָה. וְהַאי אָת נָצִיץ וּבָלִיט בְּגַוֵּיהּ, וְאִיהִי נַחְתָּא וְסַלְקָא, וְאִתְרְשִׁים בְּהַהוּא פְּתְחָא.

341. One portal is to the east, TIFERET. One letter stands in it, SAME AS IN THE FIRMAMENT ABOVE THE GARDEN, ONLY THERE STANDS THE LETTER RESH, THE FIRST LETTER OF RAPHAEL, AND HERE STANDS ALEPH, THE FIRST LETTER OF THE NAME ADONAI. This letter glitters and goes up and down inside the portal. This portal is shining and scintillating from the supernal glittering, THAT IS FROM ONE OF THE COLORS OF CHESED, GVURAH, TIFERET AND MALCHUT, THE LIGHTS WITHIN THE FIRMAMENT ITSELF. The letter ALEPH glitters and stands out in it, going up and down, and gets marked in that opening.

342. פְּתְחָא תִּנְיָינָא, רְשִׁימָא לְסִטַר צָפוֹן, וּבֵיהּ קַיְּימָא אָת חַד, וְאִיהִי אָת ד׳. וְדָא קַיְּימָא וְנָצְצָא, סַלְקָא וְנַחְתָּא, וְלָהֲטָא בְּהַהוּא פְּתְחָא. לְזִמְנִין נָצִיץ בְּנְצִיצוּ, וּלְזִמְנִין אִתְטָמַר הַהוּא נְהוֹרָא, וְלָא נָהִיר. וְעַל דָּא, אָת דָּא לָא קַיְּימָא בְּקִיּוּמָא תְּדִיר, וְאָת דָּא אִתְרְשִׁים בְּהַהוּא פְּתְחָא.

342. The second portal is inscribed in the northern side, GVURAH. In it stands one letter, the letter Dalet OF THE NAME ADONAI. It stands glittering, going up and down and glowing in that portal TO THE NORTH. Sometimes it glitters sparklingly and sometimes it is concealed and therefore does not shine. Therefore this letter is not stable in its presence. This letter is stamped upon that door.

343. פְּתְחָא תְּלִיתָאָה, אִיהוּ פְּתְחָא דְּקַיְּימָא לְסִטַר מַעֲרָב, וּבֵיהּ קַיְּימָא אָת חַד, דְּאִתְרְשִׁים וְאִתְנְהִיר בְּהַהוּא פְּתְחָא. וְדָא אִיהוּ אָת נ׳, וְהַאי אָת נָצִיץ בְּנְצִיצוּ בְּהַהוּא פְּתְחָא.

343. The third door is to the west, MALCHUT. In it stands one letter stamped upon the door and shines there. This is the letter Nun OF THE NAME ADONAI. This letters glitters sparkingly in that portal.

344. פְּתְחָא רְבִיעָאָה, דָּא אִיהוּ פְּתְחָא דְּקַיְּימָא לְסִטַר דָּרוֹם, וּבֵיהּ קַיְּימָא רְשִׁימוּ דְּחָד נְקוּדָה תַּתָּאָה זְעִירָא, דְּאִתְחֲזֵי וְלָא אִתְחֲזֵי, וְדָא אִיהִי אָת י׳, וְאִלֵּין אַרְבַּע אַתְוָון לְאַרְבַּע סִטְרִין, נָצְצִין בְּהַהוּא רְקִיעַ, בְּאִינּוּן פְּתְחִין.

344. The fourth door is to the south, CHESED. In it stands the impression of a lower small point, visible yet invisible. This is the letter Yud OF THE NAME ADONAI. These four letters OF ADONAI (ALEPH-DALET-NUN-YUD) GLITTER to the four sides of the firmament, in the FOUR doors AT ITS ENDS.

345. In this firmament, other letters are written, with crowns on their heads. These are the twenty two letters adorned with crowns. THE TWENTY TWO LETTERS ARE THE MYSTERY OF ZEIR ANPIN INCLUDED IN THIS FIRMAMENT OF MALCHUT. THE CROWNS ABOVE THEIR HEADS ARE AN ASPECT OF BINAH, WHICH IS KETER OF ZEIR ANPIN. FOR THE ROOT OF EACH LETTER, NAMED CROWN, COMES FROM BINAH. This firmament moves and revolves over the living creatures, upon which the letters are marked, based on the reckoning of the unity, the secret of one ALPHABETICAL combination, that are: Aleph-Tet, Bet-Chet, Gimel-Zayin, Dalet-Vav.

345. בְּהַאי רָקִיעַ רְשִׁימִין אַתְוָון אַחֲרָנִין, בְּכִתְרִין עַל רֵישַׁיְיהוּ. וְאִינּוּן עֶשְׂרִין וּתְרֵין אַתְוָון, מִתְעַטְּרָן בְּכִתְרִין. רָקִיעָא דָּא נָטִיל וְסָחֲרָא עַל גַּבֵּי חֵיוָון, בִּרְשִׁימוּ דְּאַתְוָון, רָזָא דְּחוּשְׁבָּן דְּיִחוּדָא, בְּרָזָא דְּצִרוּפָא חֲדָא וְאִינּוּן: א״ט ב״ח ג״ז ד״ו.

346. These letters, ALEPH-TET, BET-CHET, GIMEL-ZAYIN, DALET-VAV, go round this firmament based on the secret of other high, holy and undisclosed letters, THAT COME FROM BINAH. And those other undisclosed letters revolve round that firmament, and are then seen when turned into the letters mentioned before - Aleph-Tet, Bet-Chet, GIMEL-ZAYIN, DALET- VAV and are stamped upon this firmament.

346. אִלֵּין אַתְוָון סָחֲרָן בְּהַהוּא רָקִיעַ, בְּרָזָא דְּאַתְוָון אַחֲרָנִין, עִלָּאִין קַדִּישִׁין סְתִימִין. וְאִינּוּן אַתְוָון אַחֲרָנִין סְתִימִין, סָחֲרִין לֶהַהוּא רָקִיעַ, וּכְדֵין אִתְחַזְיָין אִלֵּין אַתְוָון בְּגִלְגּוּלָא, דְּאִינּוּן א״ט ב״ח, וּרְשִׁימִין בְּהַאי רָקִיעָא.

347. When this firmament shines, four secrets are luminous in it, THE FOUR LETTERS YUD HEI VAV HEI, of the Holy Names in combinations. THESE ARE THE TWELVE COMBINATIONS OF THE YUD HEI VAV HEI of the thirty two paths. NAMELY, IT ILLUMINATES THIRTY TWO PATHS OF WISDOM UPON THE TWELVE NAMES. Then dew, THE HOLY ABUNDANCE, descends from this firmament by these letters in the mystery of the Holy Name, THAT IS, WITH THE TWELVE COMBINATIONS OF YUD HEI VAV HEI. And all the holy Chariots, armies and legions are sustained and gladly receive it.

347. בְּשַׁעֲתָא דְּאִתְנְהִיר הַאי רָקִיעָא, אִתְנְהָרָן בֵּיהּ אַרְבַּע רָזִין דִּשְׁמָהָן קַדִּישִׁין, וְאִינּוּן צִרוּפָא בְּצִרוּפִין דִּתְלָתִין וּתְרֵין שְׁבִילִין. כְּדֵין נָחִית טַלָּא מֵהַאי רָקִיעָא, בְּאִינּוּן אַתְוָון דְּרָזָא דִּשְׁמָא קַדִּישָׁא, וְאִתְּזָנוּ כָּל אִינּוּן רְתִיכִין, וְכָל אִינּוּן חֵילִין וּמַשִּׁירְיָין קַדִּישִׁין, וְנַטְלֵי כֻּלְּהוּ בְּחֶדְוָה.

348. When Judgment impends upon the world, the letters hide and are concealed inside the four LETTERS, NAMELY ALEPH, BET, GIMEL, DALET WHICH ARE THE ROOTS, hide and disappear, and these, Tet, Chet, Zayin Vav are left, NAMELY, THE BRANCHES WITHOUT THE ROOTS. Once ALEPH, BET, GIMEL, DALET are concealed and hide, a voice resounds in the north side, WHERE JUDGMENTS LIE, and makes it known that Judgment impends upon the world. In this firmament, one color is imprinted, that includes all other colors. THIS IS MALCHUT RECEIVING FROM THE THREE COLUMNS, WHICH SYMBOLIZE THE THREE COLORS.

348. בְּשַׁעֲתָא דְּדִינָא תַּלְיָיא, אִלֵּין אַתְוָון אִתְטְמָרוּ, וְאִתְגְּנִיזוּ ד׳ גּוֹ ד׳, וְאִינּוּן ט״ח ז״ו. בְּשַׁעֲתָא דְּאִלֵּין אִתְגְּנִיזוּ וְאִתְטְמָרוּ, כְּדֵין קָלָא דִּסְטָר צָפוֹן אִתְּעַר, וְיַדְעֵי דִּדִינָא שַׁרְיָיא עַל עָלְמָא. וּבְהַאי רָקִיעָא אִתְרְשִׁים גַּוְונָא חֲדָא, דְּכָלִיל כָּל גַּוְונִין.

349. When the firmament on the east side, THE CENTRAL COLUMN, travels; the four heads, THE FOUR ROOTS, which allude to the four letters, ALEPH, BET, GIMEL AND DALET, all travel and ascend, THAT IS, THEY DISAPPEAR. And when they disappear, something disappears, TO WIT, THE ILLUMINATION OF CHOCHMAH DOES SINCE THE ROOTS OF ALEPH-TET, BET-CHET, GIMEL-ZAYIN, DALET-VAV GO UP. AFTERWARDS, the letters ALEPH, BET, GIMEL, DALET reappear WITHIN THE BRANCHES whole like in the first combination Aleph-Tet, Bet-Chet, Gimel-Zayin, Dalet-Vav. They are woven into the firmament and it illuminates with the light OF CHOCHMAH.

349. כַּד נָטִיל הַאי רָקִיעָא מִסִּטְרָא דִּמְזָרָח, אִינּוּן אַרְבַּע רֵישִׁין דְּקָאָמְרָן, בְּאַרְבַּע אַתְוָון, נַטְלִין כֻּלְּהוּ בְּמִטְלָנִין, וְסַלְקֵי בְּסִלּוּקוּ לְעֵילָא. וְכַד אִינּוּן נַטְלִין וְסַלְקִין לְעֵילָא, אִסְתַּלְּקַת מַאן דְּאִסְתַּלְּקַת. וְאַתְוָון אִתְהַדְּרוּ וְאִתְחַזְיָין בִּשְׁלִימוּ, בְּרָזָא קַדְמָאָה, א״ט ב״ח ג״ז ד״ו, וְאִתְרְקָם הַהוּא רָקִיעָא, כְּדֵין אִתְנְהִיר בְּנְהִירוּ.

350. When the firmament shines upon the letters as before, UPON THE LETTERS, ALEPH-TET, BET-CHET...everyone roars again and seeks food. Once they roar and cry aloud, it is heard above, and those WHO ARE WORTHY come to collect blessings and holy things.

350. וְכַד הַאי רָקִיעָא אִתְנְהִיר כְּמִלְּקַדְמִין, בְּאִלֵּין אַתְוָון, כּוּלְּהוּ אִתְהַדְּרוּ וְשָׁאֲגֵי לְמִטְרַף טַרְפָּא וּמְזוֹנָא. כֵּיוָן דְּאִינּוּן שָׁאֲגֵי וְסַלְקִין קָלָא, הַהוּא קָלָא אִשְׁתְּמַע לְעֵילָא לְעֵילָא, וּכְדֵין נַטְלָא בִּרְכָאן וְקִדּוּשָׁן, מַאן דְּנַטְלָא.

351. The letters ALEPH-TET, BET-CHET...turn around and revolve ROUND THE THREE COLUMNS. They go round the firmament ABOVE MALCHUT and come to stand on the southern side. They mount glittering and sparkling in the glow. Then in the middle of that firmament an impression is stamped. This impression is comprised of one letter Yud. Once it is written down and seen, the other three letters, Hei Vav Hei start to glow AND THE NAME YUD HEI VAV HEI IS ILLUMINATING.

351. סְחַרָן אַתְוָון וּמִתְגַּלְגְּלָן, וְסָחַרָן הַהוּא רְקִיעָא, וְקַיְימָן אִינּוּן אַתְוָון לְסִטַר דָּרוֹם. כֵּיוָן דְּקַיְימִין אִינּוּן אַתְוָון לְסִטַר דָּרוֹם, סַלְקִין וְנַצְצָן בְּנִצִיצוּ וְלָהֲטִין. כְּדֵין בְּאֶמְצָעִיתָא דְּהַהוּא רְקִיעָא, רְשִׁימוּ חַד אִתְרְשִׁים, וְהַהוּא רְשִׁימוּ אִיהוּ אָת חַד, וְאִיהוּ י׳. כֵּיוָן דְּאָת דָּא אִתְרְשִׁים וְאִתְחַזְיָא, כְּדֵין לָהֲטִין אֲבַתְרֵיהּ, תְּלַת אַתְוָון אַחֲרָנִין, וְאִינּוּן הו״ה.

352. These letters, YUD HEI VAV HEI, glitter in the middle of the firmament, go up and down and burn, glowing with twelve glitters, NAMELY, WITH THE TWELVE PERMUTATIONS OF THE HOLY NAME. After they burn and glow twelve times, something descends, THE ILLUMINATION OF CHOCHMAH. It is absorbed in the letters OF THE TWELVE PERMUTATIONS OF THE HOLY NAME YUD HEI VAV HEI, crowned by them and becomes unknown. Then all the troops and camps rejoice and utter songs and hymns.

352. אִלֵּין אַתְוָון מְנַצְצָן בְּאֶמְצָעוּ דְּהַאי רְקִיעָא, סַלְקִין וְנַחְתִּין, מְלַהֲטִין בְּתְרֵיסַר לַהֲטִין. כְּדֵין לְבָתַר דְּאִלֵּין תְּרֵיסַר זִמְנִין מְלַהֲטָן, נַחְתָּא מַאן דְּנַחְתָּא, וְאִתְכְּלִילַת בְּאִינּוּן אַתְוָון, וְאִתְעַטְרַת בְּהוּ, וְלָא אִתְיְידַעַת. כְּדֵין, כֻּלְּהוּ חֵילִין, וְכֻלְּהוּ מַשִׁירְיָין, בְּחֵידוּ. וְסַלְקִין שִׁירִין וְתוּשְׁבְּחָן.

353. The firmament travels a second time, revolves and turns round THE THREE COLUMNS. And the first letters, mentioned above, Aleph-Tet, Bet-Chet...are all included within the supernal letters that are in the mystery of Holy Name, YUD HEI VAV HEI as we said. They turn round the firmament, and the letters, YUD HEI VAV HEI, the secret of the Holy Name, which were standing in its midst, were imprinted on the northern, LEFT side. Imprinted and not imprinted, because no one looks at that side, NAMELY, TO DRAW CHOCHMAH WHICH IS THE SECRET OF SIGHT. All are wrapped BY CHOCHMAH and say in a pleasant voice, "Blessed be the glory of Hashem from His place" (Yechezkel 3:12). They wrap themselves in the northern side, WHICH IS THE SECRET OF THE LEFT COLUMN, and say it. Then they are wrapped on all sides and say it, NAMELY, "BLESSED BE THE GLORY OF HASHEM FROM HIS PLACE." THE REASON IS THAT THE NORTH SIDE COMPRISES ALL THE THREE SIDES. THE SENSE IS THAT CHOCHMAH IS REVEALED ONLY WITHIN MALCHUT THAT RECEIVES FROM THE THREE COLUMNS, AND NOT WITHIN THE THREE COLUMNS THEMSELVES.

353. רְקִיעָא דָּא נַטְלָא תִּנְיָינוּת, וְסָחַרָא וּמִתְגַּלְגְּלָא, וְאִינּוּן אַתְוָון קַדְמָאֵי דְּקָאֲמַרָן, דְּאִינּוּן א״ט ב״ח, כֻּלְּהוּ אִתְכְּלִילוּ בְּאִינּוּן אַתְוָון עִלָּאִין, רָזָא דִּשְׁמָא קַדִּישָׁא דְּקָאֲמַרָן, וְסָחַרָן הַהוּא רְקִיעָא, וְקַיְימִין אִינּוּן אַתְוָון דַּהֲווֹ בְּאֶמְצָעִיתָא רָזָא דִּשְׁמָא קַדִּישָׁא, כֻּלְּהוּ אִתְרְשִׁימוּ לְסִטַר צָפוֹן, וְאִתְרְשִׁימוּ וְלָא אִתְרְשִׁימוּ. לֵית מַאן דְּיִסְתְּכַּל בְּהַהוּא סִטְרָא, כֻּלְּהוּ אִתְחַפְיָין, וְאַמְרֵי בְּקָל נְעִימוּ בָּרוּךְ כְּבוֹד יְיָ׳ מִמְּקוֹמוֹ. אִתְחַפְיָין מִסִּטְרָא דְּצָפוֹן וְאָמְרִין דָּא אִתְחַפְיָין מִכָּל סִטְרִין וְאַמְרִין דָּא.

354. AFTER EXPLAINING THE ACTIONS DONE IN THE FIRMAMENT ON ITS THREE SIDES, EAST, SOUTH AND NORTH, WHICH ARE THE THREE COLUMNS; HE NOW EXPLAINS THE ACTIONS DONE ON THE WEST SIDE OF THE FIRMAMENT, WHICH IS MALCHUT THAT RECEIVES FROM ALL THE SIDES TOGETHER. HE SAYS, this firmament revolves as before and sways from side to side, TO ALL FOUR SIDES, UNTIL IT REACHES WEST, WHICH IS MALCHUT. Then a pleasant voice of many troops OF ANGELS arises from this side, and a pleasant voice of many troops on that side, and so on all sides, EAST, SOUTH, NORTH AND WEST. At that time the firmament illuminates with another, greater light than it used to ILLUMINATE IN THE THREE SIDES, FOR IN IT THE LIGHT OF CHOCHMAH IS REVEALED, WHICH IS REVEALED ONLY IN MALCHUT. It illuminates, displaying another color, that comprises all colors. FOR MALCHUT COMPRISES THE THREE COLORS IN THE THREE COLUMNS.

354. רְקִיעָא דָּא סָחַרָא כְּמִלְּקַדְמִין, וְאִתְגַּלְגְּלָא מִסִּטְרָא לְסִטְרָא. כְּדֵין קָל נְעִימוּ דְּמַשִׁירְיָין סַגִּיאִין בְּסִטְרָא דָּא, וְקָל נְעִימוּ דְּמַשִׁירְיָין סַגִּיאִין בְּסִטְרָא דָּא, וְכֵן לְד׳ סִטְרִין. בְּהַהִיא שַׁעֲתָא הַהוּא רְקִיעָא אִתְנְהִיר בִּנְהִירוּ אַחֲרָא, יַתִּיר מִכְּמָה דַּהֲוָה, וְקַיְימָא בִּנְהִירוּ בְּגָוֵון אַחֲרָא, כְּלִילָא בְּכָל גַּוּוִנִין.

355. These letters we mentioned, YUD HEI VAV HEI, mount up to that firmament, NAMELY, TO ZEIR ANPIN, where they receive one supernal letter FROM IT, which unites with the name of those letters YUD HEI VAV HEI. For though these letters are of the Holy Name, YUD HEI VAV HEI, NEVERTHELESS this name is included below, THAT IS, IN THE FIRMAMENT OF MALCHUT. For the secret of that name is included above IN ZEIR ANPIN and below IN MALCHUT. And when it is included below IN MALCHUT, the letters OF YUD HEI VAV HEI go up to receive one letter FROM ZEIR ANPIN, for the letters YUD HEI VAV HEI below, IN MALCHUT, are sustained by that letter. It is the letter Vav, which descends INTO MALCHUT, where the letters, YUD HEI VAV HEI, are united with it, NAMELY 'VAV YUD HEI VAV HEI', IN WHICH THE FIRST VAV INDICATES ZEIR ANPIN CONNECTED WITH THE HOLY NAME WITHIN MALCHUT, BASED ON THE PRINCIPLE OF 'HE AND HIS COURTHOUSE'. Then they become one crown and one complete name is formed.

355. וְאִלֵּין אַתְוָון דְּקָאָמְרָן, סַלְקִין לְעֵילָא בְּהַהוּא רְקִיעָא, וּמְקַבְּלִין לְאָת חַד דְּאִיהִי עִלָּאָה, דְּקָא מִתְחַבְּרָא בִּשְׁמָא דָא, דְּאִלֵּין אַתְוָון. בְּגִין דְּאע״ג דְּאִלֵּין אַתְוָון דִּשְׁמָא קַדִּישָׁא, הַאי אִיהוּ שְׁמָא דְּאִתְכְּלִיל לְתַתָּא, בְּגִין דְּרָזָא דָא אִתְכְּלִיל לְעֵילָא, וְאִתְכְּלִיל לְתַתָּא, וְכַד אִתְכְּלִיל לְתַתָּא, אִלֵּין אַתְוָון סַלְקִין לְקַבְּלָה לְאָת חַד דְּהָא מֵהַהוּא אָת אִתְּזָנוּ אִלֵּין אַתְוָון לְתַתָּא, וְהַהוּא אָת אִיהוּ ו׳. וְנָחִית וְאִתְחַבְּרוּ אִלֵּין אַתְוָון. בְּהַהוּא אָת, וּכְדֵין כֻּלְּהוּ בְּעִטּוּרָא חֲדָא, וְאִתְעֲבִיד שְׁמָא שְׁלִים.

356. THE HOLY NAME YUD HEI VAV HEI below is complete yet incomplete. IT IS COMPLETE IN ITSELF, AND INCOMPLETE, BEING INCLUDED IN THE ASPECT OF MALCHUT. A whole name includes five letters, VAV YUD HEI VAV HEI, IN WHICH THE VAV FROM ZEIR ANPIN, UNITED WITH YUD HEI VAV HEI, ALLUDES TO ZEIR ANPIN AND ITS COURTHOUSE, MALCHUT. This is the secret which alludes to male and female, FOR THE VAV ALLUDES TO MALE, AND YUD HEI VAV HEI ALLUDES TO FEMALE. THE ENTIRE whole name INDICATING COMPLETENESS consists of nine letters, that are Yud Hei Vav Hei, Elohim, WHEREBY YUD HEI VAV HEI, ALLUDES TO MALE AND ELOHIM TO FEMALE. Together the name is completely whole. The other name, Vav YUD HEI VAV HEI, is an allusion, FOR THE VAV REFERS TO MALE, and contains five letters as said. But this NAME OF NINE LETTERS YUD HEI VAV HEI, ELOHIM is entirely complete.

356. לְתַתָּא, שְׁמָא שְׁלִים וְלָא שְׁלִים. שְׁמָא שְׁלִים בַּחֲמֵשׁ אַתְוָון אִיהוּ, וַיְדֹו״ד. רָזָא דְּכַר וְנוּקְבָא בְּרַמִּיזוּ. שְׁמָא שְׁלִים בְּתִשַׁע אַתְוָון, אִינּוּן יְדֹו״ד אֱלֹהִים. דָּא אִיהוּ שְׁמָא שְׁלִים מִכֹּלָּא. שְׁמָא אַחֲרָא אִיהוּ בְּרַמִּיזוּ, וְאִיהוּ בְּחֲמֵשׁ כִּדְקָאָמְרָן. אֲבָל דָּא אִיהוּ שְׁלִים בְּכֹלָּא.

357. When the letters are united, NAMELY, VAV HEI VAV YUD HEI, the firmament illuminates with thirty two lights, TO WIT, THE THIRTY TWO PATHS OF CHOCHMAH. Then all is filled with joy, and is one mystery, above and below. All the Chariots and the troops are in the secret of completeness, and all the grades are established in their place, each as it ought.

357. כֵּיוָן דְּמִתְחַבְּרָן אִלֵּין אַתְוָון, הַהוּא רְקִיעָא אַנְהִיר בִּתְלָתִין וּתְרֵין נְהוֹרִין, כְּדֵין כֹּלָּא אִיהוּ בְּחֶדְוָה, כֹּלָּא קָאִים בְּרָזָא חֲדָא עֵילָא וְתַתָּא. כָּל אִינּוּן רְתִיכִין, וְכָל אִינּוּן מַשִּׁירְיָין, כֻּלְּהוּ קַיְּימִין בְּרָזָא דִשְׁלִימוּ. וְכָל דַּרְגִּין מְתַקְּנָן עַל אַתְרַיְיהוּ, כָּל חַד וְחַד כַּדְקָא יֵאוֹת.

358. In the firmament OF MALCHUT, to the north, WHERE CHOCHMAH IS LUMINOUS WITHIN MALCHUT, there is one flame that shines forever. TO WIT, THE JUDGEMENT VERDICT WHERE CHOCHMAH IS REVEALED. THIS JUDGMENT IS NAMED 'FLAME'. Other letters are imprinted to its right, the ten names turned into seventy names. THEY DERIVE FROM THE SEVENTY TWO NAMES OF THE HOLY NAME OF SEVENTY TWO (AYIN BET) LETTERS, AS WAS SAID, THAT THEY ARE THE SECRET OF SEVENTY MEMBERS OF THE SANHEDRIN AND THE TWO WITNESSES. All are engraved upon this firmament and illuminate together.

358. בְּהַאי רְקִיעָא קָאִים לִסְטַר צָפוֹן, חַד שַׁלְהוֹבָא נָהִיר, דְּלָא שָׁכִיךְ תָּדִיר, וְאִיהוּ רָשִׁים בְּאַתְוָון אַחֲרָנִין, לִימִין, וְאִינּוּן עֶשֶׂר שְׁמָהָן, וְסַלְקִין לְשַׁבְעִין שְׁמָהָן, וְכֻלְּהוּ רְשִׁימִין בְּהַאי רְקִיעָא, וְנַהֲרִין כֻּלְּהוּ כַּחֲדָא.

359. From this firmament travel all the lower firmaments on the side of holiness, until they reach the other firmaments of the Other Side, called "curtains of goats' hair," as is written: "And he made curtains of goats' hair for the tent over the tabernacle" (Shemot 36:14).

359. מְהַאי רְקִיעָא, נַטְלִין כָּל אִינּוּן רְקִיעִין דִּלְתַתָּא, דִּלְסִטַר קְדוּשָׁה, עַד דְּמָטוּ לְאִינּוּן רְקִיעִין אַחֲרָנִין דִּלְסִטַר אַחֲרָא, וְאִלֵּין אִקְרוּן יְרִיעוֹת עִזִּים, כד״א וַיַּעַשׂ יְרִיעוֹת עִזִּים לְאֹהֶל עַל הַמִּשְׁכָּן.

360. בְּגִין דְּאִית יְרִיעוֹת וְאִית יְרִיעוֹת, יְרִיעוֹת הַמִּשְׁכָּן, אִינּוּן יְרִיעוֹת דְּאִקְרוּן רְקִיעֵי חִיוָון דְּמַשְׁכְּנָא קַדִּישָׁא. יְרִיעוֹת עִזִּים. אִינּוּן רְקִיעִין אַחֲרָנִין דְּסִטְרָא אַחֲרָא. אִלֵּין רְקִיעִין בְּרָזָא דִּרְתִיכִין דְּרוּחִין קַדִּישִׁין. וְאִלֵּין רְקִיעִין דִּלְבַר, דְּקַיְימִין בְּמִלִּין דְּעָלְמָא, וְאִינּוּן סִטְרִין דְּתִיוּבְתִּין, וְעוֹבְדִין דְּגוּפָא. וְאִלֵּין חַפְיָין עַל אִינּוּן רְקִיעִין דִּלְגוֹ, כִּקְלִיפָה עַל מוֹחָא. רְקִיעִין דִּלְגוֹ אִינּוּן הַהוּא קְלִישׁוּ, דְּקַיְימָא עַל מוֹחָא, וְאִלֵּין אִקְרוּן שָׁמַיִם לַיְיָ׳. לִשְׁמָא חֲדָא דָּא דִּלְתַתָּא.

360. There are curtains and curtains. The curtains of the tabernacle are called the firmaments of the living creatures of the holy tabernacle. The curtains of goats' hair are other firmaments of the Other Side. These firmaments OF THE TABERNACLE are based on the secret of the Chariots of the holy spirits, and those firmaments outside, THE CURTAINS OF GOATS' HAIR, shine with worldly matters, and are considered aspects of repentance and bodily worship BY PEOPLE. And they cover the firmaments inside as a shell covers the fruit. The firmaments inside are like a thin SKIN MEMBRANE around the brain, and called "the heavens of Hashem," NAMELY, the one name YUD HEI VAV HEI, down below IN MALCHUT.

361. רְקִיעִין אַחֲרָנִין לְעֵילָא, וְאִינּוּן רְקִיעִין פְּנִימָאִין, דְּאִקְרוּן רְקִיעֵי הַחַיּוֹת, דְּאִינּוּן רָזָא דִּשְׁמָא קַדִּישָׁא, בְּרָזָא דְּחֵיוָון רַבְרְבָן עִלָּאִין, וְאִלֵּין אִינּוּן רָזִין דְּאַתְוָון עִלָּאִין, בְּרָזֵי דְּאוֹרַיְיתָא, כְּלָלָא דְּעֶשְׂרִין וּתְרֵין אַתְוָון, מְחַקְּקָן רְשִׁימִין, דְּנַפְקֵי מִגּוֹ רְקִיעָא עִלָּאָה תְּמִינָאָה. דְּאִיהוּ רָקִיעַ דְּעַל גַּבֵּי חֵיוָון עִלָּאִין, וְהַאי אִיהוּ דְּלֵית לֵיהּ חֵיזוּ. הַאי אִיהוּ טָמִיר וְגָנִיז, לֵית בֵּיהּ גָּוֵון.

361. There are other firmaments above: the inner firmaments OF ZEIR ANPIN, named the firmaments of the living creatures. They are the secret of the Holy Name, YUD HEI VAV HEI, according to the mystery of the large upper living creatures, CHESED, GVURAH, TIFERET AND MALCHUT FROM THE CHEST UPWARD OF ZEIR ANPIN. They are the secret of the high letters of the mysteries of the Torah, NAMELY, the whole of the twenty two letters engraved and impressed, coming from the eighth firmament, BINAH, above the high living creatures, CHESED, GVURAH, TIFERET AND MALCHUT OF ZEIR ANPIN. This FIRMAMENT has no visibility, concealed and hidden without hues.

362. כָּל גַּוְונִין מִנֵּיהּ נַפְקֵי. בֵּיהּ לֵית גָּוֵון, לָא אִתְחָזֵי, וְלָא אִתְגַּלְיָיא, הַאי אִיהוּ דְּאַפִּיק כָּל נְהוֹרִין. בֵּיהּ לָא אִתְחָזֵי, לָא נְהִירוּ, וְלָא חָשׁוּךְ, וְלָא גָּוֵון כְּלַל, בַּר נִשְׁמָתִין דְּצַדִּיקַיָּיא, דְּחָמָאן מִגּוֹ רְקִיעָא תַּתָּאָה, כְּמִבָּתַר כּוֹתְלָא, נְהִירוּ דְּאַפִּיק וְנָהִיר הַאי רְקִיעָא עִלָּאָה, וְהַהוּא נְהִירוּ דְּלָא פָּסַק, לֵית מַאן דְּיֵדַע לֵיהּ, לֵית מַאן דְּקָאִים בֵּיהּ.

362. All the colors are coming from THE EIGHTH FIRMAMENT, BINAH. In ITSELF, there are no colors, it is neither seen nor appears. This is the meaning of it letting out all luminaries, FOR ALL MOCHIN OF THE THREE COLUMNS OF BINAH COME OUT, but in ITSELF no light is seen, nor darkness, nor any other color, except for the souls of the righteous, who watch from the lower firmament OF MALCHUT, as if from behind a wall, the light sent to shine by the upper firmament, BINAH. And no one is able to know or bear that light OF BINAH which never stops.

363. מִתְּחוֹת דָּא, כָּל אִינּוּן רְקִיעִין אִתְכְּלִילוּ בִּשְׁמָא דָּא אִקְרֵי שָׁמַיִם וְאִלֵּין אִקְרוּן הַשָּׁמַיִם אִינּוּן דִּשְׁמָא עִלָּאָה אִקְרֵי בְּהוֹן, אִינּוּן דִּשְׁמָא קַדִּישָׁא אִתְעֲטַר בְּהוֹן. וְע״ד כְּתִיב, הַשָּׁמַיִם שָׁמַיִם לַיְיָ׳, לְהַהוּא גְּנִיזוּ דִּרְקִיעָא עִלָּאָה, דְּקָאִים עָלַיְיהוּ.

363. Underneath THE FIRMAMENT OF BINAH, all the firmaments were designed to completeness by that name and are thus called 'heavens'. Of those called IN THE SCRIPTURE 'the heavens', some bear the Supernal Name YUD HEI VAV HEI OF ZEIR ANPIN, and with some, the Holy Name, MALCHUT, is adorned, FOR THE FIRMAMENTS OF MALCHUT RECEIVE FROM THE FIRMAMENTS OF ZEIR ANPIN. Therefore it is written: "the heaven are the heavens of Hashem" (Tehilim 115:16), that is, they are concealed in the supernal firmament, BINAH, that is situated over them.

364. עַד הָכָא רֶמֶז לִשְׁמָא קַדִּישָׁא, דְּקוּדְשָׁא בְּרִיךְ הוּא אִקְרֵי בִּשְׁמָהָן. מִכָּאן וּלְהָלְאָה, לֵית חַכִּים בְּסָכְלְתָנוּ, דְּיָכִיל לְמִנְדַּע וּלְאִתְדַּבְּקָא כְּלָל. בַּר נְהִירוּ חַד זְעֵיר בְּלָא קִיּוּמָא, לְאִתְיַישְׁבָא בֵּיהּ. זַכָּאָה חוּלְקֵיהּ מַאן דְּעָאל וְנָפַק, וְיָדַע לְאִסְתַּכְּלָא בְּרָזִין דְּמָארֵיהּ, וּלְאִתְדַּבְּקָא בֵּיהּ.

364. Up to THE FIRMAMENT OF BINAH, the Holy Name, YUD HEI VAV HEI. is alluded to, IN THE VERSE "THE HEAVENS ARE THE HEAVENS TO YUD HEI VAV HEI." For the Holy One, blessed be He, BINAH, is called by names, AND A NAME MEANS PERCEPTION, FOR WHAT WE DO NOT PERCEIVE, WE DO NOT CALL BY NAME. From now upward, HIGHER THAN BINAH, no wise man can, by use of intelligence, know and grasp anything but one slight illumination, that is not enough to grasp fully. Happy is the portion of whoever comes in and goes out and knows how to behold the mysteries of his Master, and be devoted to Him.

365. בְּרָזִין אִלֵּין יָכִיל בַּר נָשׁ לְאִתְדַּבְּקָא בְּמָארֵיהּ, לְמִנְדַּע שְׁלִימוּ דְּחָכְמָה בְּרָזָא עִלָּאָה, כַּד פָּלַח לְמָארֵיהּ בְּצְלוֹתָא, בִּרְעוּתָא, בְּכִוּוּן לִבָּא, אַדְבַּק רְעוּתֵיהּ כְּנוּרָא בְּגַחֲלְתָּא, לְיַיחֲדָא אִינּוּן רְקִיעִין תַּתָּאִין דְּסִטְרָא דִּקְדוּשָׁה, לְאַעְטָרָא לוֹן בִּשְׁמָא חֲדָא תַּתָּאָה. וּמִתַּמָּן וּלְהָלְאָה לְיַיחֲדָא אִינּוּן רְקִיעִין עִלָּאִין פְּנִימָאִין, לְמֶהֱוֵי כֻּלְּהוּ חַד, בְּהַהוּא רְקִיעָא עִלָּאָה דְּקַיְּימָא עָלַיְיהוּ.

366. וּבְעוֹד דְּפוּמֵיהּ וְשִׂפְוָותֵיהּ מְרַחְשָׁן, לִבֵּיהּ יְכַוֵּן, וּרְעוּתֵיהּ יִסְתָּלַק לְעֵילָא לְעֵילָא, לְיַיחֲדָא כֹּלָּא בְּרָזָא דְּרָזִין, דְּתַמָּן תְּקִיעוּ דְּכָל רְעוּתִין וּמַחֲשָׁבִין בְּרָזָא דְּקַיְּימָא בְּאֵין סוֹף, וּלְכַוְּונָא בְּהַאי בְּכָל צְלוֹתָא וּצְלוֹתָא, בְּכָל יוֹמָא וְיוֹמָא לְאַעְטָרָא כָּל יוֹמוֹי, בְּרָזָא דְּיוֹמִין עִלָּאִין בְּפוּלְחָנֵיהּ.

367. בְּלֵילְיָא יְשַׁוֵּי רְעוּתֵיהּ, דְּהָא אִתְפְּטַר מֵעָלְמָא דָּא, וְנִשְׁמָתֵיהּ נַפְקַת מִנֵּיהּ, וְיִהְדַּר לָהּ לְמָארֵי דְּכֹלָּא, בְּגִין דְּכָל לֵילְיָא וְלֵילְיָא, הַהִיא נְקוּדָה קַיְּימָא, לְאַכְלְלָא בְּגַוָּהּ אִינּוּן נִשְׁמָתִין דְּצַדִּיקַיָּיא.

368. רָזָא דְּרָזִין לְמִנְדַּע לְאִינּוּן חַכִּימֵי לִבָּא. רְקִיעָא דָּא תַּתָּאָה, בְּרָזָא דְּהַהִיא נְקוּדָה קַיְּימָא, כְּמָה דְּאַמְרָן. הַהוּא רְקִיעָא אִיהוּ כָּלִיל מֵעֵילָא וּמִתַּתָּא, וְיסוֹדָא דִּילֵיהּ לְתַתָּא כְּהַאי שְׁרָגָא דְּסַלְקָא נְהוֹרָא אוּכְמָא, לְאִתְאַחֲדָא בְּנְהוֹרָא חִוָּורָא, וְיסוֹדָא דִּילֵהּ אִיהוּ לְתַתָּא, בְּהַהִיא פְּתִילָה בְּמִשְׁחָא. אוֹף הָכִי לְתַתָּא, הַהִיא נְקוּדָה. בִּימָמָא אִתְכְּלִילַת מִלְּעֵילָא, וּבְלֵילְיָא אִתְכְּלִילַת מִתַּתָּא, בְּאִינּוּן נִשְׁמָתִין דְּצַדִּיקַיָּיא.

369. וְכָל מִלִּין דְּעָלְמָא, אָהֲדְרוּ כֻּלְּהוּ, לְעִקָּרָא וְיסוֹדָא וְשָׁרְשָׁא, דְּנַפְקוּ מִנֵּיהּ. וְכַמָּה לֵילָוָון זְמִינִין לְנַטְלָא כָּל חַד וְחַד מַה דְּאִתְחָזֵי לֵיהּ. כד"א אַף לֵילוֹת יִסְּרוּנִי כִלְיוֹתָי. נַפְשָׁא אַזְלַת וְשָׁטָאת, וְתָבַת לְהַהוּא עִקָּרָא דְּאִתְחָזֵי לָהּ. גּוּפָא קָאֵים שָׁכִיךְ כְּאַבְנָא, וְאַהְדַּר לְהַהוּא אֲתָר דְּאִתְחָזֵי לֵיהּ, לְמִשְׁרֵי עֲלוֹי, וּבְגִין כַּךְ תָּב גּוּפָא לְסִטְרֵיהּ, וְנַפְשָׁא לְסִטְרָהּ.

365. By these mysteries a man can be devoted to his Master and know the wholeness of wisdom in the high secret. While he worships his Master in prayer, will and intention of the heart, he connects his will as a fire to coal, to unite these lower firmaments of the holy side, FROM MALCHUT, and bedeck them with a lower name, YUD HEI VAV HEI IN THE FIRMAMENTS OF MALCHUT, and from there on, to unite the inner and high FIRMAMENTS OF ZEIR ANPIN, so they would all become one in the supernal firmament OF BINAH, that is situated over them.

366. While his mouth and lips are moving, he should concentrate his heart, and his will should soar higher and higher, to unite all in the secret of secrets, where all wills and thoughts are kept. This place is in the secret of the Endless Light. One must meditate upon it in each prayer everyday, to adorn his days in the secret of the high days, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, in his worship.

367. At night he should pay attention that he is about to pass away and his soul leaves to return to the Master of all. For every night, the point MALCHUT absorbs the souls of the righteous. THAT IS, THE SOULS OF THE RIGHTEOUS MOUNT TO MALCHUT EVERY NIGHT BY MEANS OF MAYIN NUKVIN.

368. The mystery of mysteries is to be known by the wise of heart. The lower firmament is established by the secret of the point MALCHUT, as we said. This firmament consists of high and low, and its base down below is like a candle emitting black light, to be united with white light, OVER THE BLACK LIGHT, THAT IS, FROM ABOVE. Its base is below, in the wick of oil. So is that point, MALCHUT, BASED below. During the day it is united above, WITH ZEIR ANPIN, at night it is united below with the souls of the righteous.

369. All that is in the world go back to their source and root from which the came, and for a few nights each of them is going to take what it deserves. This is written in, "my kidneys also admonish me in the night" (Tehilim 16:7). FOR EVERYTHING GOES BACK TO ITS SOURCE, and the soul hovers back to its root, that fits it, ABOVE. And the body stays quiet as a stone and goes back to the place fit to hover above it, TO WIT, THE OTHER SIDE THAT WILL PREVAIL OVER IT AFTER DEATH. For that reason the body returns to its side, and the soul to its side.

370. גּוּפָא שָׁרֵי עֲלוֹי רָזָא דִּסְטָרָא אַחֲרָא, וּבְגִין כַּךְ אִסְתָּאֲבוּ יְדוֹי, וּבְעֵי לְאַסְחָאָה לוֹן. כְּמָה דְּאוֹקִימְנָא, דְּהָא בְּלֵילְיָא כֹּלָּא תָּב לְאַתְרֵיהּ, וְנִשְׁמָתֵהוֹן דְּצַדִּיקַיָּיא סַלְקִין וְאִתְהַדְּרָן לְאַתְרַיְיהוּ, וְאִתְעַטְּרַת בְּהוּ מַה דְּאִתְעַטְּרַת, וְאִתְכְּלִילַת מִכָּל סִטְרִין, כְּדֵין סַלְקָא יְקָרָא דְּקוּדְשָׁא בְּרִיךְ הוּא וְאִתְעַטָּר מִכֹּלָּא.

370. After the body returns TO ITS SIDE, the secret of the Other Side prevails upon it, and therefore the hands are defiled and should be washed, as we explained that at night everything returns to there its place, ITS ROOT. The souls of the righteous mount and return to their source, THEIR ROOT WHICH IS MALCHUT OUT OF WHICH THEY WERE BORN. And the one who wishes to, NAMELY, MALCHUT, is bedecked with crowns, whole on all sides, ABOVE AND BELOW. Then the glory of the Holy One, blessed be He, rises to be adorned by all.

371. בְּלֵילְיָא שַׁלְטָאן מְמָנָן דְּאִתְפְּקְדוּ עַל אִינּוּן נִשְׁמָתִין דְּצַדִּיקַיָּיא, לְסַלְקָא לוֹן לְעֵילָא, וּלְקָרְבָא לוֹן קָרְבָּן נַיְיחָא לְגַבֵּי מָארֵיהוֹן. הַהוּא מְמָנָא דְּאִתְפְּקַד עַל כָּל אִינּוּן מַשִּׁירְיָין, סוּרִי״א שְׁמֵיהּ רַב מְמָנָא. כֵּיוָן דְּנִשְׁמָתָא סַלְקָא בְּכָל אִינּוּן רְקִיעִין, כְּדֵין מְקָרְבִין לָהּ לְגַבֵּיהּ, וְאָרַח בָּהּ כְּמָה דְּאַתְּ אָמַר, וַהֲרִיחוֹ בְּיִרְאַת יְיָ׳. כְּמָה דְּזַמִּין מַלְכָּא מְשִׁיחָא לְמֶעְבַּד בְּעָלְמָא, וְעַל יְדֵיהּ אַעְבְּרוּ כֻּלְּהוּ בְּפִקְדּוֹנָא עַל יְדֵיהּ, לְאִתְקָרְבָא לְהָלְאָה.

371. The chieftains appointed over the souls of the righteous rule at night. They elevate them, and sacrifice them as fragrant sacrifice to their Master. The chief appointed over these legions is called Suriya, a supreme chief. Once the soul mounts through all these firmaments, it is brought before him, SURIYA, and he smells it, same as in the verse "and he will inhale the scent of the fear of Hashem" (Yeshayah 11:13). Namely, as will the King Messiah do in the world of the future, SO DOES CHIEF SURIYA, and the souls pass before him, under his charge, to further approach MALCHUT.

372. וְכֻלְּהוּ נִשְׁמָתִין כַּד אִתְקְרִיבוּ לְהַהוּא אֲתָר דְּאִתְקְרִיבוּ, וְאִתְחָזוּן תַּמָּן, דָּא אִיהוּ רָזָא, כֻּלְּהוּ נִשְׁמָתִין אִתְכְּלִילוּ בְּהַהִיא נְקוּדָה, וְנַטְלָא לוֹן זִמְנָא חֲדָא, כְּמַאן דְּבָלַע בְּלִיעוּ דְּמִלָּה, וְאִתְעַבְּרָא כְּאִתְּתָא דְּמִתְעַבְּרָא. רָזָא דָּא לְמָארֵי מִדִּין. כַּד הַאי נְקוּדָה אִתְעַבְּרַת, כְּאִתְּתָא דְּמִתְעַבְּרָא, אִתְהֲנֵי מֵהַהִיא הֲנָאוּתָא, דְּאִתְכְּלִילַת נִשְׁמָתָא מֵהַאי עָלְמָא, בְּאִינּוּן עוֹבָדִין, וּבְהַהִיא אוֹרַיְיתָא דְּאִשְׁתַּדְּלַת בָּהּ בִּימָמָא. וְנַטְלָא הַהוּא רְעוּ דְּהַאי עָלְמָא, וּבֵיהּ אִתְהֲנֵי בְּחֶדְוָה, וְאִתְכְּלִילַת מִכָּל סִטְרִין.

372. All souls approaching that place, NAMELY MALCHUT, are seen there. This is a secret: THEN all the souls are contained within that point, MALCHUT, and it takes them at once, as if swallowing them, and conceives like a woman. This secret is for the scholars engrossed in the law, when this point conceives as a woman in conception. It has pleasure having the soul of this world included in it, together with its deeds and study of the Torah during that day. It takes that will of this world and gladly rejoices in it, becoming whole on all sides, ABOVE AND BELOW.

373. לְבָתַר אַפִּיקַת לוֹן לְבַר, וְאוֹלִידַת לוֹן כְּמִלְּקַדְּמִין, וְנִשְׁמָתָא אִיהִי חַדְתָּא הַשְׁתָּא כְּמִלְּקַדְּמִין, וְרָזָא דָּא חֲדָשִׁים לַבְּקָרִים. חֲדָשִׁים וַדַּאי כְּמָה דְּאִתְּמַר. מַה טַּעַם אִינּוּן חֲדָשִׁים. בְּגִין רָזָא דִּכְתִיב, רַבָּה אֱמוּנָתֶךָ. רַבָּה וַדַּאי, דְּיַכְלָא לְאַכְלְלָא לוֹן, וּלְאַעֲלָא לוֹן לְגַוָּהּ, וְאַפִּיקַת לוֹן וְאִינּוּן חַדְתִּין. וְעַל דָּא נַקְטָא אַחֲרָנִין מִלְּעֵילָא בִּימָמָא. זַכָּאִין אִינּוּן צַדִּיקַיָּיא בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי.

373. Then MALCHUT lets them out, and gives them birth as before. FOR THE SOULS ARE THE OFFSPRING OF MALCHUT, and the soul is now new as in its birth. This is the secret of "they are new every morning..." (Eichah 3:23), THAT ALLUDES TO THE SOULS, which are certainly new EVERY MORNING. What is the sense of their being new? It is in the secret at the end of the verse "great is Your faithfulness" (Ibid.). FOR MALCHUT IS NAMED FAITH AND it is indeed great and can contain THE SOULS, let them in and bring them out when they are new. Therefore it receives others from above, during the day. Happy are the righteous in this world and the World to Come.

374. אַדְּהָכִי נָהַר יְמָמָא, אָמַר רִבִּי אַבָּא, נְקוּם וּנְהַךְ, וְנוֹדֶה לְרִבּוֹן עָלְמָא. קָמוּ וְאָזְלוּ, וְצָלוּ, וּלְבָתַר אָהַדְּרוּ חַבְרַיָּיא לְגַבֵּיהּ, אֲמַרוּ לֵיהּ, מַאן דְּשָׁרֵי, לְסַיֵּים שְׁבָחָא. זַכָּאָה חוּלָקָנָא בְּאוֹרְחָא דָּא, דְּכָל הַאי זָכִינָא לְאַעְטָרָא לֵיהּ לְקוּדְשָׁא ב״ה, בְּרָזִין דְּחָכְמְתָא.

374. In the meantime, the daylight broke. Rabbi Aba said 'let us rise and go to thank the Master of the universe.' So they prayed. Afterwards the friends came back TO RABBI ABA and said to him 'whoever started, let him finish praising'. Happy is our portion on the way, that we so deserved to adorn the Holy One, blessed be He, with the secrets of wisdom.

26. "And Betzalel made the ark"
Rabbi Aba tells us that the ark symbolizes Malchut, and the Written Torah symbolizes Zeir Anpin, so the ark is a mystery in which the Written Torah is put. Rabbi Aba discusses the meaning of the number of boards in the ark. He also says that there is the ark of the Malchut of holiness and the ark of the Malchut of the Other Side. This leads into a discussion of, "All these things did the king Aravna give to the king," and the conquest of Jerusalem by David. Seeing the slaughter during that conquest, Hashem told the angel of destruction to stop.
Through an examination of the letters in the name Aravna and the word 'aron' (ark) and the name Adam, Rabbi Aba ascertains that the holy side is called the ark (aron) of the covenant. He says it is fit for the body, i.e. that the image form of man should be put into it. Therefore when the righteous die they are put in a coffin (aron); this alludes to the union of Zeir Anpin and the Ark of the covenant. Because they do not pertain to the body of Adam, there are no created bodies to the Other Side.

375. Rabbi Aba opened the discussion and said "and Betzalel made the ark of Acacia wood..." (Shemot 37:1). Though the friends explained all the secret of the tabernacle at the holy assembly, nevertheless we should look in here, for this secret is adorned with several mysteries as to impart wisdom. This ark is a mystery in which the Written Torah is put. FOR THE ARK SYMBOLIZES MALCHUT AND THE WRITTEN TORAH SYMBOLIZES ZEIR ANPIN. The Torah is concealed within its six boards round it, FOR THE ARK IS MADE OF SIX BOARDS ROUND IT, FOUR BOARDS AROUND THE SIDES, ONE ABOVE AND ONE BELOW; ALTOGETHER THERE ARE SIX. This is called an ark. When the six boards, THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF MALCHUT, become one, they turn into a vessel in which the secret of the Torah can be put, which is composed of six endings, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, NAMELY, ZEIR ANPIN.

375. פָּתַח רִבִּי אַבָּא וְאָמַר, וַיַּעַשׂ בְּצַלְאֵל אֶת הָאָרוֹן עֲצֵי שִׁטִּים וְגוֹ׳. הָכָא, אע״ג דְּכָל רָזִין דְּמַשְׁכְּנָא הָא אוּקְמוּהָ חַבְרַיָּיא בְּאִדְּרָא קַדִּישָׁא. הָכָא אִית לְאִסְתַּכְּלָא, דְּהָא רָזָא דָּא מִתְעַטְּרָא בְּכַמָּה רָזִין, לְמֵילַף חָכְמְתָא. אָרוֹן דָּא אִיהוּ רָזָא לְמֵיעַל תּוֹרָה שֶׁבִּכְתָב. וְאִתְגְּנִיז בֵּיהּ בְּשִׁית לוּחִין מְסַחֲרִין, וְדָא אִקְרֵי אָרוֹן. כַּד סָחֲרָן אִינּוּן שִׁית לְמֶהֱוֵי כַּחֲדָא, כְּדֵין אִיהוּ גּוּפָא חַד לְאַעֲלָא בֵּיהּ רָזָא דְּאוֹרַיְיתָא, בְּשִׁית סִטְרִין.

376. But there are five boards TO THIS ARK, FOUR ON THE SIDES AND ONE BELOW, CORRESPONDING TO CHESED, GVURAH, TIFERET, NETZACH AND HOD. FOR THE BOARD ON TOP IS THE SECRET OF THE COVERING OF THE ARK, AND IS NOT OF THE ARK PROPER. Five books are put in it, THE FIVE BOOKS OF THE TORAH, CORRESPONDING TO CHESED, GVURAH, TIFERET, NETZACH AND HOD OF ZEIR ANPIN. These five boards become six, together with one grade, that comes in secretly, called the secret of all, and is the secret of the covenant. BEING YESOD, AND CONCEALED, THERE IS NO BOARD CORRESPONDING TO IT IN THE ARK. When it enters within those five boards, the ark and the Torah are established in the secret of the nine grades, the two names Yud Hei Vav Hei, Elohim, WHICH CONSIST OF NINE LETTERS. Then there is one board, a high secret, THE COVERING, that covers all. THIS IS THE SECRET OF THE FIRMAMENT THAT GOES ROUND AND ABOVE ALL, THE EIGHTH FIRMAMENT, BINAH. Hence, SINCE THE COVERING OF THE ARK IS ABOVE THEM ALL, they are concealed, THAT IS, INVISIBLE.

376. וְאִינּוּן לוּחִין, אִינּוּן חָמֵשׁ, וְעָאלִין בֵּיהּ חָמֵשׁ סִפְרִים, וְאִינּוּן חָמֵשׁ אִינּוּן שִׁית, בְּחַד דַּרְגָּא דְּאָעִיל בָּהּ בְּגְנִיזוּ, דְּאִקְרֵי רָזָא דְּכֹלָּא, וְהַאי אִיהוּ רָזָא דְּבְרִית. כַּד עָאל דָּא, גּוֹ אִינּוּן חָמֵשׁ לוּחִין, כְּדֵין קַיְּימָא אֲרוֹנָא וְאוֹרַיְיתָא, בְּרָזָא דִּתְשַׁע דַּרְגִּין, דְּאִינּוּן תְּרֵין שְׁמָהָן, יְהוֹ״ה אֱלֹהִי״ם. וּלְבָתַר קַיְּימָא לוּחָא חַדָּא, רָזָא לְמֵיעַל תּוֹרָה שֶׁבִּכְתָב. וְאִתְגְּנִיז בֵּיהּ בְּשִׁית לוּחִין מְסַחֲרִין, וְדָא אִקְרֵי כֹּלָּא, וְכֻלְּהוּ קַיְּימֵי בְּגְנִיזוּ.

377. Here we should look and know the secret of the ark. For there is ark and ark, TO WIT, MALCHUT OF HOLINESS, AND MALCHUT OF THE OTHER SIDE, one against the other. He opened and said "All these things did the king Aravna give to the king..." (II Shmuel 24:23). HE ASKS: But was Aravna a king? Though the friends explained it, yet David, upon whom was written: "Whoever smites the Yevusite, and gets up to the aqueduct" (II Shmuel 5:8), took hold of and conquered Jerusalem, WHERE HIS TEMPLE LIES; why did he pay Aravna for the place? You may say that though Jerusalem was David's, NEVERTHELESS it was a heritage of Aravna AND THEREFORE HAD TO BE BOUGHT, as in the case of Navot the Jesreelite. Although Achav was ruler and king, he had to obtain his permission for the vineyard. So did David.

377. הָכָא אִית לָן לְאִסְתַּכְּלָא, וּלְמִנְדַּע רָזִין דַּאֲרוֹנָא, אִית אָרוֹן וְאִית אָרוֹן, דָּא לְקֻבֵּל דָּא. פָּתַח וְאָמַר, הַכֹּל נָתַן אֲרַוְנָה הַמֶּלֶךְ לַמֶּלֶךְ וְגוֹ׳. וְכִי אֲרַוְנָה מֶלֶךְ הֲוָה וְאע״ג דְּחַבְרַיָּיא אוּקְמוּהָ, אֶלָּא דָּוִד, דְּכְתִיב בֵּיהּ כָּל מַכֵּה יְבוּסִי וְיִגַּע בַּצִּנּוֹר וְגוֹ׳ וְאִיהוּ נָטַל וְתָפִיס לִירוּשָׁלַם, וּמְדִידֵיהּ הֲוָה, אֲמַאי קָנָה בְּכַסְפָּא. וְאִי תֵּימָא אע״ג דַּהֲוָות יְרוּשָׁלַם דִּידֵיהּ דְּדָוִד, הַהוּא אֲתָר אַחֲסַנְתֵּיהּ דַּאֲרַוְנָה הֲוָה, כְּמָה דַּהֲוָה בְּנָבוֹת הַיִּזְרְעֵאלִי, דְּאע״ג דְּשַׁלִּיט אַחְאָב, וַהֲוָה מַלְכָּא, אִצְטְרִיךְ לְמִתְבַּע לְנָבוֹת הַהוּא כֶּרֶם, אוֹף הָכִי דָּוִד.

378. אֶלָּא וַדַּאי אֲרַוְנָה מַלְכָּא הֲוָה, וְהַהוּא אֲתָר בִּרְשׁוּתֵיהּ הֲוָה, וַהֲוָה שַׁלִּיט עֲלוֹי, וְכַד מָטָא זִמְנָא לְנִפְקָא מִתְּחוֹת יְדֵיהּ, לָא נָפִיק אֶלָּא בְּסִגִּיאוּת דְּמָא וְקִטּוֹלָא בְּיִשְׂרָאֵל. לְבָתַר קָאֵים הַהוּא מַלְאָכָא מְחַבְּלָא עַל הַהוּא אֲתָר, וְתַמָּן כַּד הֲוָה קָטִיל, וְקָאֵים בְּהַהוּא אֲתָר, לָא הֲוָה יָכִיל, וְתָשַׁשׁ חֵילֵיהּ.

378. HE ANSWERS: Assuredly Aravna was a king, and that place was under his authority and possession. When the time arrived for the place to be free of his rule, it did not happen, save by much bloodshed and killing among Yisrael, THAT IS, THROUGH WAR. Later, the angel of destruction stood upon that place in order to kill, but could not for his strength failed him.

379. וְהַהוּא אֲתָר, אֲתָר דְּאִתְעֲקַד בֵּיהּ יִצְחָק הֲוָה, דְּתַמָּן בְּנָה אַבְרָהָם מַדְבְּחָא, וְעָקַד לֵיהּ לְיִצְחָק בְּרֵיהּ. כֵּיוָן דְּחָמָא קוּדְשָׁא בְּרִיךְ הוּא הַהוּא אֲתָר, אִתְמְלֵי רַחֲמִין, הה"ד, רָאָה יְיָ' וַיִּנָּחֵם וְגוֹ'. מַהוּ רָאָה יְיָ'. חָמָא עֲקֵידַת יִצְחָק בְּהַהוּא אֲתָר, וְתָב וְרִיחַם עֲלַיְיהוּ מִיַּד.

379. This was the place where Isaac was bound, where Abraham built the altar to sacrifice his son Isaac. When the Holy One, blessed be He, saw that place, He was filled with pity, as is written: "Hashem beheld, and He relented..." (I Divrei Hayamim 21:15). What did Hashem behold? The binding of Isaac, immediately He felt compassion towards them.

380. וַיֹּאמֶר לַמַּלְאַךְ הַמַּשְׁחִית רַב עַתָּה וְגוֹ'. מַהוּ רַב. הָא אוּקְמוּהָ, טוֹל הָרַב. אֶלָּא הָכִי הוּא, כְּתִיב הָכָא רַב, וּכְתִיב הָתָם, רַב לָכֶם שֶׁבֶת בָּהָר הַזֶּה. אוֹף הָכִי נָמֵי רַב, רַב לָךְ לְמֶהֱוֵי הַאי אֲתָר תְּחוֹת יְדָךְ, שְׁנִין סַגִּיאִין הֲוָה תְּחוֹת יְדָךְ, מִכָּאן וּלְהָלְאָה רַב, אָהֲדַר אַתְרָא לְמָארֵיהּ. וְעכ"ד בְּמוֹתָא וּמָמוֹנָא נָפַק מִתְּחוֹת יְדֵיהּ.

380. And He said to the angel of destruction "it is enough (Heb. rav)" (Ibid.). What is the meaning of 'rav'? It was explained as 'take the greater one' (Heb. rav). But here the meaning of 'enough' is as in "you have dwelt long enough in this mountain" (Devarim 1:6) 'Enough' here means that the place was in your possession for many years, and from now on it is enough. Return the place to its owners. Despite that, it could only be taken from him through sacrifice of lives and money.

381. אֲמַאי אִקְרֵי אֲרַוְנָה. אֶלָּא כְּתִיב אֲרַוְנָה וּכְתִיב אָרְנָן. בְּעוֹד דְּהַהוּא אֲתָר הֲוָה תְּחוֹת יְדֵיהּ, אִקְרֵי אֲרַוְנָה אֲרוֹן דְּסִטְרָא אַחֲרָא. וְעַל דְּאִתּוֹסְפוּ בֵּיהּ אַתְוָון יַתִּיר, הָכִי אִצְטְרִיךְ לְאִתּוֹסְפָא לְהַהוּא רַע עַיִן, רָזָא דְּסִטְרָא אַחֲרָא, וְהַהוּא תּוֹסֶפֶת אִיהוּ גְּרִיעוּתָא לְגַבֵּיהּ.

381. HE ASKS: Why is he called Aravna? AND REPLIES: there is the name 'Aravna' and 'Ornan' (I Divrei Hayamim 21:15). THE REASON IS THAT while the place was still in his possession, it was called 'Aravna (from Heb. aron lit. 'ark'), alluding to the ark of the Other Side, THEIR MALCHUT. And as there are letters added, ARVANA INSTEAD OF ARON, so there is an addition to the evil-eyed, which is the secret of the Other Side, for to him an addition is considered diminution.

383. בְּסִטַּר קְדוּשָׁה גְּרִעִין לֵיהּ אַתְוָון, וְאִתּוֹסָף קְדוּשָׁתֵיהּ. וְדָא רָזָא דִּכְתִיב, עַל שְׁנֵי עָשָׂר בָּקָר. גָּרַע מֵ"ם דְּלָא כְּתִיב שְׁנַיִם, אֶלָּא שְׁנֵי. וּלְסִטְרָא אַחֲרָא יַהֲבִין לֵיהּ תּוֹסֶפֶת אַתְוָון, דִּכְתִיב וַיַּעַשׂ יְרִיעוֹת עִזִּים לְאֹהֶל עַל הַמִּשְׁכָּן עֶשְׂתֵּי עֶשְׂרֵה יְרִיעוֹת, תּוֹסֶפֶת אַתְוָון וְאִיהוּ גְּרִיעוּתָא. וּבְסִטְרָא דִּקְדוּשָׁה, שְׁנֵי עָשָׂר וְלָא יַתִּיר. וְהָכָא עֶשְׂתֵּי עֶשְׂרֵה. וְכֹלָּא אִיהוּ גְּרִיעוּ לְגַבֵּיהּ, וְהָכִי אִצְטְרִיךְ לְהַהוּא רַע עַיִן, לְאַשְׁלְמָא עֵינֵיהּ וְאִיהוּ בְּגְרִיעוּ.

382. On the side of holiness, once letters are deducted, holiness is accumulated. This is the secret of the verse "twelve (Heb. shnei asar) oxen" (I Melachim 7:25) in which one letter is missing, Shnei instead of Sheneim. The Other Side, though, is given additional letters, as is written: "and he made curtains of goats' hair for the tent over the tabernacle" (Shemot 36:14). In 'twelve curtains' there is an additional letter, Ayin, to Shtei Esrei. This implies diminution, FOR ASHTEI IMPLIES ONE SHORT OF SHTEI ESREI. On the holy side IT IS WRITTEN: Shnei Asar, WITHOUT MEM, and no more, and here it is written Asthtei Esrei, WITH AN ADDITIONAL AYIN (LIT. 'EYE'), to imply diminution. So deserves the evil eyed, that wishes to fill his eyes, that is, his (eye) Ayin, and is thus lessened, IN THE SECRET OF 'MORE IS LESS'.

383. ת"ח, סִטְרָא דִּקְדוּשָׁה אִקְרֵי אֲרוֹן הַבְּרִית. וְהַהוּא אֲרוֹן הַבְּרִית, אִתְחָזֵי לְגוּפָא לְמֵיעַל בֵּיהּ דִּיוּקְנָא דְּאָדָם. וְעַל רָזָא דָא, אִינּוּן חֲסִידֵי קַדִּישִׁין, כַּד הָווֹ מִפְטְרֵי מֵהַאי עָלְמָא, הָווֹ אַעְלִין לוֹן בְּאָרוֹן. דְּהָא סִטְרָא אַחֲרָא לָא מִתְתַּקֵּן בְּגוּפָא, וְלָאו אִיהִי בְּכְלָלָא דְּגוּפָא דְּאָדָם. וּבְגִין דָּא לָא אִתְבְּרוּן גּוּפַיְיָא לְהַהוּא סִטְרָא אַחֲרָא, בְּגִין דְּלָאו אִינּוּן בְּכְלָלָא דְּגוּפָא דְּאָדָם.

383. Come and see, the holy side is called the ark (Heb. aron) of the covenant, ALLUDING TO MALCHUT OF HOLINESS. That ark of the covenant, MALCHUT CONNECTED TO THE COVENANT - YESOD, is fit for the body, ZEIR ANPIN, that is, that the human (Heb. adam) form should be put in it, NAMELY, YUD HEI VAV HEI, FULLY SPELLED WITH ALEPH'S HAS THE SAME NUMERICAL VALUE AS ADAM. In accordance with this mystery, when the holy pious pass away, they are put in a coffin (Heb. aron), AN ALLUSION TO THE UNION OF ZEIR ANPIN AND THE ARK OF COVENANT. For the Other Side cannot be established within a body, and has no part in one, IN ZEIR ANPIN. For that reason no bodies were created to the Other Side, for they are not part of the human body .

27. He should not be put in a coffin

Rabbi Aba opens by telling us that Joseph was put into a coffin in Egypt. He deserved to be put in a coffin because he kept the holy covenant intact, and only the righteous are accorded that privilege. If a man impaired the covenant in the past and now also desecrates his coffin, he is sentenced and put into Gehenom, never to leave. Rabbi Aba says this is true only of those who did not repent enough to wipe out their misdeeds. If someone sinned and did not repent, he may not see the face of the Shechinah. Rabbi Aba explains that it was Betzalel who made the ark instead of those wise men who made the tabernacle because he was of a grade that symbolizes the holy covenant.

384. בְּיוֹסֵף מַה כְּתִיב, וַיִּישֶׂם בָּאָרוֹן תְּרֵין יוֹדִין אֲמַאי. אֶלָּא דְּאִתְחַבָּר בְּרִית בִּבְרִית. רָזָא דִּלְתַתָּא בְּרָזָא דִּלְעֵילָא. וְעָאל בַּאֲרוֹנָא. מַאי טַעֲמָא. בְּגִין דְּנָטַר בְּרִית קַדִּישָׁא, וְאִתְקַיָּים בֵּיהּ. לְהָכִי אִתְחָזֵי לְאַעֲלָה בַּאֲרוֹנָא, וְכֹלָּא כַּדְקָא חָזֵי.

384. It is written concerning Joseph, "and he was put (Heb. vayisem) in a coffin (Heb. aron)" (Beresheet 50:26). HE ASKS: Why IS VAYISEM SPELLED with two Yuds? HE ANSWERS: It shows the connection between one covenant and another covenant, FOR YUD ALLUDES TO THE COVENANT, NAMELY, TO YESOD; AND THE TWO WRITTEN YUDS, CORRESPONDING TO THE TWO COVENANTS, one in the secret of the lower COVENANT, and the other in the secret of the upper COVENANT, THE ARK (HEB. ARON) OF THE COVENANT. Then he was placed in a coffin (Heb. aron). Why so? because he observed the holy covenant, which was established through him. Therefore he deserved to be put in a coffin. And everything is proper.

385. בָּכָה ר' אַבָּא וְאָמַר, וַוי לִבְנֵי עָלְמָא, דְּלָא יַדְעֵי לְהַהוּא כִּסּוּפָא. וַוי לְהַהוּא עוֹנְשָׁא, דְּכָל מַאן דְּבָעֵי עָאל בַּאֲרוֹנָא. בְּגִין דְּלָא אִצְטְרִיךְ לְמֵיעַל בַּאֲרוֹנָא, בַּר צַדִּיק, דְּיָדַע בְּנַפְשֵׁיהּ, וְאִשְׁתְּמוֹדַע בְּגַרְמֵיהּ, דְּלָא חָטָא בְּהַהוּא בְּרִית, אֶת קַיְּימָא קַדִּישָׁא, מֵעוּלְמוֹ, וְקָא נָטִיר לֵיהּ כַּדְקָא יָאוּת. וְאִי לָאו, לָא אִצְטְרִיךְ לֵיהּ לְמֵיעַל בַּאֲרוֹנָא, וּלְמִפְגַּם אֲרוֹנָא.

385. Rabbi Aba wept and said, woe to people who are unaware of that disgrace, and woe to the punishment exacted from all those who wish to be put in a coffin, AFTER THEIR DEATH. For only the righteous may be put in a coffin, who knows himself and sees that he did not offend the covenant, the sign of the holy covenant, during his lifetime, and kept it as he should. And if this is not so, he must not be put in a coffin (Heb. aron) AFTER HIS DEATH and impair the ark (Heb. aron). FOR THE IMPAIRMENT REACHES THE ARK OF THE COVENANT.

386. רָזָא אִצְטְרִיךְ לְאִתְחַבְּרָא בְּאָת קַיְּימָא קַדִּישָׁא דְּאִיהוּ רָזָא דְּאִתְחָזֵי לֵיהּ, וְלָא לְאַחֲרָא. דְּהָא אֲרוֹן לָא אִתְחַבָּר אֶלָּא בְּצַדִּיק, דְּנָטִיר אָת קַיְּימָא קַדִּישָׁא. וּמַאן דְּפָגִים בְּרִית וְעָאל בַּאֲרוֹנָא, וַוי לֵיהּ, דְּפָגִם לֵיהּ בְּחַיּוֹי. וַוי לֵיהּ דְּפָגִים לֵיהּ בְּמִיתָתֵיהּ. וַוי לֵיהּ מֵהַהוּא עוֹנְשָׁא. וַוי לֵיהּ דְּפָגִים אָת וְאָרוֹן קַיְּימָא קַדִּישָׁא. וַוי לֵיהּ לְהַהוּא כִּסּוּפָא, דְּנַקְמִין מִנֵּיהּ נִקְמַת עָלְמִין, נוּקְמָא דְּעָלְמָא דָא, וְנוּקְמָא דְּהַהוּא פְּגִימוּ. וְרָזָא דָא כְּתִיב כִּי לֹא יָנוּחַ שֵׁבֶט הָרֶשַׁע עַל גּוֹרַל הַצַּדִּיקִים.

386. The inner meaning of this is that A MAN has to be connected with the sign of the holy covenant, the secret that is fit for him, WHICH ALLUDES TO YESOD OF ZEIR ANPIN, and not for the other, THE OTHER SIDE. For the ark (or coffin), ALLUDING TO MALCHUT, is united only with the righteous who keeps the sigh of the holy covenant. And whoever impairs the member of the covenant and is nevertheless put in a coffin, woe to him, for impairing it in his life, woe to him for impairing it in his death. Woe to him who receives this punishment, for impairing the sign of the covenant, and the holy ark of the covenant. Woe to the disgrace, for which there will be forever upon him the revenge of this world and of that impairment. This is the secret of the verse "for the scepter of wickedness shall not rest upon the share allotted to the righteous" (Tehilim 125:3).

387. בְּשַׁעֲתָא דְּדַיְינִין לֵיהּ בְּהַהוּא עָלְמָא, מִסְתַּכְּלָן בְּעוֹבָדוֹי, אִי הֲוָה פָּגִים רָזָא דִּבְרִית קַדִּישָׁא דְּחָתִים בְּבְשָׂרֵיהּ. וְהַשְׁתָּא פָּגִים אֲרוֹנָא דִּילֵיהּ בְּהַאי. הַאי לֵית לֵיהּ חוּלָקָא בְּצַדִּיקַיָּיא. מִסְתַּכְּלָן בֵּיהּ, וְדַיְינִין לֵיהּ, וּמַפְקֵי לֵיהּ לְבַר מִכְּלָלָא דְּאָדָם. כֵּיוָן דְּאַפְקֵי לֵיהּ מִכְּלָלָא דְּאָדָם, אַפְקֵי לֵיהּ מִכְּלָלָא דְּכֻלְּהוּ אַחֲרָנִין, דְּאִתְעַתְּדוּ לְחַיֵּי עָלְמָא, וַיְהֵבֵי לֵיהּ לְהַהוּא סִטְרָא דְּלָא אִתְכְּלִיל בְּרָזָא דְּגוּפָא דְּאָדָם. כֵּיוָן דְּאִתְמְסַר לְהַהוּא סִטְרָא, וַוי לֵיהּ, דְּאַעֲלִין לֵיהּ בְּגֵיהִנָּם, וְלָא נָפִיק מִנֵּיהּ לְעָלְמִין. ע"ד כְּתִיב וְיָצְאוּ וְרָאוּ בְּפִגְרֵי הָאֲנָשִׁים הַפּוֹשְׁעִים בִּי וְגוֹ'. אִינּוּן דְּאִשְׁתָּאֲרוּ מִכְּלָלָא דְּאָדָם.

387. When a man is judged in that world, his deeds are examined. If he used to impair the secret of the holy covenant stamped in his flesh, and now he also desecrates his coffin, he is not of the righteous. They look at him and sentence him to be excluded from the community of mankind, and from those who were given eternal life. He is given to that side, which has no part in the secret of man, NAMELY, THE OTHER SIDE, AS MENTIONED. When he is delivered to that side, woe to him, for he is put in Gehenom, never to leave. Upon this says the verse "and they shall go forth, and look upon the carcasses of the men that have rebelled against Me'..." (Yeshayah 66:24). These stay apart from mankind, THAT IS, THEY WERE LEFT OUT OF HUMANITY.

388. וְהָנֵי מִלֵּי כַּד לָא עָבֵד תִּיּוּבְתָּא שְׁלִימְתָא. תִּיּוּבְתָּא דְּאִיהִי אִתְחַזְיָא לְחַפְיָיא עַל כָּל עוֹבָדוֹי. וְעכ"ד טַב לֵיהּ דְּלָא יֵעוּל בַּאֲרוֹנָא, דְּהָא כָּל זִמְנָא דְּגוּפָא קַיָּים, נִשְׁמְתָא אִתְדָּנַת, וְלָא עָאלַת לְאַתְרָהּ. בַּר אִינּוּן חֲסִידֵי עֶלְיוֹנִין קַדִּישִׁין, דְּאִתְחָזוּן לְסַלְקָא בְּגוּפֵיהוֹן, זַכָּאָה חוּלָקֵיהוֹן בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי.

388. That is true only for those who did not repent completely, enough to wipe their misdeeds. It is nevertheless better for them not to be put in a coffin, for as long as the body exists, the soul is judged and does not go to its place, save the high righteous worthy of ascending in their bodies. Happy is their portion in this world and in the World to Come.

389. בְּגִין דְּלֵית חוֹבָא דְּקַשְׁיָא קַמֵּיהּ קוּדְשָׁא בְּרִיךְ הוּא, כְּהַאי מַאן דְּמְשַׁקַּר וּפָגִים לְהַאי אָת קַיָּימָא קַדִּישָׁא. וְדָא לָא חָמֵי אַנְפֵּי שְׁכִינְתָּא, עַל חוֹבָא דָּא כְּתִיב וַיְהִי עֵר בְּכוֹר יְהוּדָה רַע בְּעֵינֵי יְיָ'. וּכְתִיב לֹא יְגוּרְךָ רָע.

389. For there is not a graver offense before the Holy One, blessed be He, than that of lying and impairing the holy sign of the covenant. That person may not see the face of the Shechinah, if he thus sins, as is written: "And Er, Judah's firstborn, was wicked in the sight of Hashem" (Beresheet 38:7) and also "nor shall evil dwell with You" (Tehilim 5:5), FOR THIS OFFENSE IS CALLED 'EVIL'.

390. מַה כְּתִיב הָכָא, וַיַּעַשׂ בְּצַלְאֵל אֶת הָאָרוֹן. וְכִי אֻמָּאי לָא עָבְדוּ אִינּוּן חַכִּימִין, דְּעָבְדוּ מַשְׁכְּנָא, יַת אֲרוֹנָא. אֶלָּא בְּצַלְאֵל, סִיּוּמָא דְּגוּפָא דְּאִיהוּ רָזָא דִּבְרִית קַדִּישָׁא, וְנָטַר לֵיהּ, וְאִיהוּ קָאִים בְּעַדְבָּא דְּחוּלָקֵיהּ. אִיהוּ אִשְׁתְּדַל בְּעוֹבָדָא דִּילֵיהּ, וְלָא אַחֲרָא. אָתוּ כֻּלְּהוּ חַבְרַיָּיא, וְנַשְּׁקוּ לֵיהּ.

390. It is written: "and Betzalel made the ark" (Shemot 37:1). HE ASKS: Why did not the wise men who made the tabernacle proceed to build the ark? HE REPLIES THAT Betzalel was of the grade of the ending part of the body, which symbolizes the holy covenant, and kept it. Therefore he deserves the part allotted to him, THE ARK HE MADE, NAMELY, MALCHUT. He strove in what he did, and not another. All the friends came and kissed Rabbi Aba.

28. "The path of just men is like gleam of sunlight"
Rabbi Shimon opens with, "but the path of just men is like the gleam of sunlight, that shines ever more brightly until the height of noonday." He says that "the path" is the way of truth. Another explanation draws a distinction between "the path" and 'the way', maintaining that "the path" is the word that describes the way of the righteous, who have opened it for the first time; also, the Shechinah now goes into that place that has been opened. Rabbi Shimon moves to, "And Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands upon him...," comparing Moses to the sun and Joshua to the moon. When the moon is full it is in completeness and is called Yud Hei Vav Hei.

391. כַּד מָטוּ לְגַבֵּי דְּרִבִּי שִׁמְעוֹן, וְסַדְּרוּ מִלִּין אִלֵּין קַמֵּיהּ, כָּל מַה דְּאִתְּמַר בְּהַהוּא אוֹרְחָא. פָּתַח וְאָמַר, וְאוֹרַח צַדִּיקִים כְּאוֹר נֹגַהּ הוֹלֵךְ וְאוֹר עַד נְכוֹן הַיּוֹם. הַאי קְרָא אִתְּמַר. אֲבָל הַאי קְרָא אִית לְאִסְתַּכְּלָא בֵּיהּ, וְאוֹרַח צַדִּיקִים, הַהוּא אוֹרְחָא דְּצַדִּיקַיָּיא אָזְלוּ בֵּיהּ, אִיהוּ אֹרַח קְשׁוֹט. אוֹרְחָא דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בֵּיהּ. אוֹרְחָא דְּאִיהוּ אָזִיל קָמֵיהוּ, וְכָל אִינּוּן רְתִיכִין, אַתְיָין לְמִשְׁמַע מִלִּין דְּאִינּוּן מְמַלְּלָן וְאָמְרֵי בְּפוּמַיְיהוּ. כְּאוֹר נֹגַהּ: דְּנָהִיר וְאָזִיל, וְלָא אִתְחֲשָׁךְ כְּלָל, כְּאוֹרַח דְּאִינּוּן חַיָּיבָיָא, דְּאוֹרַח דִּילְהוֹן אִתְחֲשָׁךְ תְּדִיר, כד״א דֶּרֶךְ רְשָׁעִים כָּאֲפֵלָה וְגוֹ׳.

392. ד״א וְאוֹרַח צַדִּיקִים. מַה בֵּין אוֹרַח לְדֶרֶךְ, הָא אוּקְמוּהָ. אֲבָל אוֹרַח הוּא, דְּהַשְׁתָּא אִתְפְּתַח וְאִתְגַּלְיָיא, וְאִתְעֲבִיד בְּהַהוּא אֲתָר אוֹרַח, דְּלָא כְתִישׁוּ בֵּיהּ רַגְלִין מִקַּדְמַת דְּנָא. דֶּרֶךְ: כד״א כְּדוֹרֵךְ בְּגַת, דְּכַתְשִׁין בֵּיהּ רַגְלִין כָּל מַאן דְּבָעֵי.

393. וְע״ד לְצַדִּיקַיָּיא קָרֵי אֹרַח, דְּאִינּוּן הֲווֹ קַדְמָאֵי לְמִפְתַּח הַהוּא אֲתָר. וְלָא עַל אֲתָר אִיהוּ אֶלָּא אע״ג דְּאַחֲרָנִין בְּנֵי עָלְמָא אָזְלֵי בְּהַהוּא אֲתָר, הַשְׁתָּא דְּאָזְלִין בֵּיהּ צַדִּיקַיָּיא, אִיהוּ אֲתָר חַדְתָּא, דְּהַשְׁתָּא חַדְתָּא אִיהוּ הַהוּא אֲתָר כְּמָה דְּלָא אָזִיל בֵּיהּ בַּר נָשׁ אַחֲרָא לְעָלְמִין. בְּגִין דְּצַדִּיקַיָּיא עַבְדִּין חַדְתָּא לְכָל הַהוּא אֲתָר, בְּכַמָּה מִלִּין עִלָּאִין דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בְּהוֹן.

394. וְתוּ, דְּשְׁכִינְתָּא אָזְלָא בְּהַהוּא אֲתָר, מַה דְּלָא הֲוָות מִקַּדְמַת דְּנָא. וּבג״כ אֹרַח צַדִּיקִים אִקְרֵי, בְּגִין דְּאִתְאָרַח בֵּיהּ אוּשְׁפִּיזָא עִלָּאָה קַדִּישָׁא. דֶּרֶךְ: אִיהוּ פָּתוּחַ לְכֹלָּא, וְכַתְשִׁין בֵּיהּ כָּל מַאן דְּבָעֵי, אֲפִילוּ אִינּוּן חַיָּיבִין. דֶּרֶךְ, רְזָא דָא, הַנּוֹתֵן בַּיָּם דֶּרֶךְ, בְּגִין דְּדָרִיךְ בֵּיהּ סִטְרָא אַחֲרָא, דְּלָא אִצְטְרִיךְ, וְשָׁלִיט לְסַאֲבָא מַשְׁכְּנָא. וְע״ד, צַדִּיקַיָּיא בִּלְחוֹדַיְיהוּ, קַיְּימֵי וְשַׁלְּטֵי בְּהַהוּא אֲתָר דְּאִקְרֵי אוֹרַח. כְּמָה דְּאוֹקִימְנָא דֶּרֶךְ פָּתוּחַ לְכֹלָּא, לְהַאי סִטְרָא וּלְהַאי סִטְרָא.

395. וְאַתּוּן קַדִּישֵׁי עֶלְיוֹנִין, אוֹרַח קַדִּישָׁא עִלָּאָה אִזְדְּמַן לְגַבַּיְיכוּ, וְאָרְחָתוּן בֵּיהּ וּמִלִּין מְעַלְיָין עִלָּאִין אִתְסָדְּרוּ קָמֵי עַתִּיק יוֹמִין. זַכָּאָה חוּלָקֵיכוֹן.

391. When they came to Rabbi Shimon, they repeated before him what was said on that way. He opened and said "but the path of just men is like the gleam of sunlight, that shines ever more brightly until the height of noonday" (Mishlei 4:18). This verse was already explained. Nevertheless, we should look at it. "The path of just men," NAMELY, THE PATH, in which the righteous walk, is the way of truth, preferred by the Holy One, blessed be He, a way in which the Holy One, blessed be He, goes before them, and all the Chariots come to hear the words of their mouths. "The gleam" that shines forth is not darkened as in the way of the wicked, whose way is always dark, as is written: "the way of the wicked is like darkness..." (Ibid. 19)

392. There is another explanation concerning "the path of the just men." The difference between a way and a path was already explained. But a path means a certain place, in which a path was just now opened, discovered and formed, where no feet have yet trodden. A way is "that treads in the winepress" (Yeshayah 63: 2), anybody who wishes can tread it.

393. Therefore for the righteous, A WAY IS called a path, for they were the first to uncover it. And not of the place IS IT SAID THAT IT WAS OPENED, for though other people walk in this particular place, nevertheless now when righteous walk it, it is new, AS IF NEWLY OPENED, and not trodden by anyone else before. This is so because the righteous renew that entire place with many NEW holy expositions, with which the Holy One, blessed be He, is pleased.

394. Furthermore, the Shechinah now goes into that place, a thing which did not happen before. Therefore it is called "the path (Heb. orach) of just men," for a holy and high visitor (Heb. ore'ach) came to visit, NAMELY THE SHECHINAH. A way is opened for all, and whoever wants to, can tread it, even the wicked. A way is in the mystery of the verse "who makes a way in the sea" (Yeshayah 43:16), FOR IN THE SEA THE WAY IS NOT SAFE, since the Other Side treads in it, and though uninvited, rules it and defiles the tabernacle. Therefore the righteous alone exist in and rule the specified place called path, as I explained. For a way is open and available to all, to this and that side, TO HOLINESS AND DEFILEMENT.

395. And you, holy saints, a high and holy path was presented before you, and you were its guests; supernal and excellent matters were expounded before the Ancient One (Heb. Atik Yomin). Happy is your portion.

396. פָּתַח ר"ש וְאָמַר, וִיהוֹשֻׁעַ בִּן נוּן מָלֵא רוּחַ חָכְמָה כִּי סָמַךְ מֹשֶׁה וְגוֹ', בְּכַמָּה אֲתָר תְּנֵינָן, דְּמֹשֶׁה אַנְפּוֹי כְּאַנְפֵּי שִׁמְשָׁא, וִיהוֹשֻׁעַ כְּאַנְפֵּי סִיהֲרָא. דְּלֵית נְהוֹרָא לְסִיהֲרָא, אֶלָּא נְהוֹרָא דְּשִׁמְשָׁא כַּד נָהַר לְסִיהֲרָא, וְסִיהֲרָא מִגּוֹ שִׁמְשָׁא אִתְמַלְיָיא. וְכַד אִתְמַלְיָיא, כְּדֵין קַיְימָא בְּאַשְׁלְמוּתָא.

396. Rabbi Shimon opened the discussion and said "And Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands upon him..." (Devarim 34:9). We learned a few time that the face of Moses was like that of the sun, WHICH IS ZEIR ANPIN, and that of Joshua was like the face of the moon, WHICH IS MALCHUT, for the moon does not have light save the light of the sun, ZEIR ANPIN, that shines upon the moon, MALCHUT. The moon grows full from the sun. When it is full, it is whole.

397. אִשְׁתְּלִימוּתָא דְּסִיהֲרָא, מַאן אִיהוּ. רָזָא דְּכֹלָּא, דְּאִקְרֵי דְּמוּת בְּרָזָא דְּשְׁמָא עִלָּאָה יְיָ'. דְּהָא בְּשְׁמָא דָּא לָא קָאֵים, בַּר בְּזִמְנָא דְּקַיְימָא בְּאַשְׁלְמוּתָא. דְּהָא כַּמָּה שְׁמָהָן אִינּוּן דְּאַחֲסִינָא, וְאִתְקְרֵי בְּהוּ כַּךְ כְּפוּם שַׁעֲתָא דְּקַיְימָא בֵּיהּ, דְּכִי אִקְרֵי בְּהַהוּא שְׁמָא מַמָּשׁ. וְכַד קַיְימָא בְּרָזָא דְּאַשְׁלְמוּתָא וְאִשְׁתְּלִימַת מִכָּל סִטְרִין, כְּדֵין אִקְרֵי יְדוֹ"ד אַשְׁלְמוּתָא דִּילָהּ, כְּאַשְׁלְמוּתָא דְּלְעֵילָא. דִּירְתָא בְּרָתָא לְאִמָּהּ.

397. HE ASKS: What is the fullness of the moon, AND ANSWERS: the mystery of all this is that the image, THE SECRET OF MALCHUT, is named after the secret of the upper Name, Yud Hei Vav Hei. It does not bear that name, YUD HEI VAV HEI save in its fullness. For many are the names it inherited, and bears according to its state. And when it is in the state of the secret of fullness, whole on all sides, it is called Yud, Hei, Vav, Hei, for its completeness resembles the completeness of above, THAT IS, ZEIR ANPIN CALLED YUD HEI VAV HEI. THEREFORE MALCHUT TOO IS CALLED YUD HEI VAV HEI for the daughter inherited her mother. THAT SHE RECEIVED ALL THE MOCHIN FROM IMA, THAT IS BINAH, THROUGH ZEIR ANPIN.

29. "The fifteenth day of this seventh month"
Rabbi Shimon explains the mystery of the fifteenth day of the month, talking about the fullness of the moon and saying that Joshua is full of the spirit of wisdom because of his designation 'son of Nun'. We learn that a spirit, Ruach, issued from the expansion of the higher firmament, and it formed a temple below, Malchut in its fullness. Joshua is "full of the spirit of wisdom" because "Moses laid his hands upon him." Moses is considered to be the face of the sun and Joshua the face of the moon. Rabbi Shimon tells the rabbis that each of them is also filled with the spirit of wisdom because God has laid his hands upon them.

398. וְהַיְינוּ בַּחֲמִישָׁה עָשָׂר יוֹמִין, דִּכְתִיב בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה. וּכְתִיב אַךְ בֶּעָשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי. וְכֹלָּא רָזָא חֲדָא, כַּד קַיְימָא עָלְמָא דְּאָתֵי בְּרָזָא דְּכָל עֶשֶׂר אֲמִירָן, עַל הַאי חֹדֶשׁ, אִקְרֵי בֶּעָשׂוֹר. וְכַד אִתְרְשִׁימַת סִיהֲרָא בְּאַשְׁלְמוּתָא חֲדָא בֵּינַיְיהוּ, אִקְרֵי בַּחֲמִשָּׁה עָשָׂר, דְּהָא ה' אִתְחַבְּרַת וְאִתְחַקְקַת בֵּינַיְיהוּ.

398. MALCHUT IS NAMED YUD HEI VAV HEI ON the fifteenth day, as is written: "The fifteenth day of this seventh month" (Vayikra 23:34), and: "on the tenth of this seventh month" (Ibid. 27). All has the same meaning: when the World to Come, BINAH, composed of the secret of the ten utterances, ITS TEN SFIROT, rests upon this month, MALCHUT, it is called 'the tenth'. And when the moon is impressed between THE TEN SFIROT OF BINAH, for one wholeness, MALCHUT is called 'the fifteenth', since Hei (=five), WHICH IS MALCHUT, was joined and engraved among THE TEN SFIROT OF BINAH.

399. וְרָזָא דָּא י"ה ו"ה וְכַד קַיְימָא בִּשְׁמָא דָּא, כְּדֵין אִתְחַבָּר בְּה', וְאִיהִי אִתּוֹסְפָא אִיהִי, בְּרָזָא דְּאַת ה' כְּמִלְקַדְמִין. חֲדָא, לְאִתְחַקְקָא וּלְאִתְחַבְּרָא בְּרָזָא דִּלְעֵילָא. וַחֲדָא לְמֵיהַב מְזוֹנָא לְתַתָּא. וּכְדֵין קַיְימָא סִיהֲרָא בְּאַשְׁלְמוּתָא לְכָל סִטְרִין, עֵילָא וְתַתָּא, בְּרָזָא דִּשְׁמָא דָּא, לְמֶהֱוֵי כֹּלָּא רָזָא חֲדָא, וּשְׁלִימוּ חַד.

399. This is the secret reason, why MALCHUT IS CALLED Yud Hei Vav Hei. When it is called by that name, YUD HEI VAV HEI, it is connected to the LAST Hei OF YUD HEI VAV HEI, and added to BECOME A PART OF the secret of the last Hei OF YUD HEI VAV HEI, as before. THEN IT IS PART OF THE SECRET OF THE WHOLE NAME YUD HEI VAV HEI AND IS ITS LAST HEI, so it is a) engraved and united with the secret of above. IN THIS SENSE MALCHUT TAKES ALL THE NAME YUD HEI VAV HEI. b) to give sustenance below. IN THIS SENSE IT IS UNITED WITH THE LAST HEI OF YUD HEI VAV HEI. Then the moon is whole on all sides, above and below in the secret of the name YUD HEI VAV HEI so everything becomes one secret and one wholeness.

400. יְהוֹשֻׁעַ דָּא אִיהוּ רָזָא דְּאַשְׁלְמוּתָא דְּסִיהֲרָא, בְּאִלֵּין אַתְוָון בֶּן נוּ"ן, נוּ"ן וַדַּאי דְּהָא נוּן רָזָא דְּסִיהֲרָא אִיהִי. מָלֵא בְּרָזָא דְּאַשְׁלְמוּתָא דִּשְׁמָא קַדִּישָׁא, כְּדֵין אִיהוּ מָלֵא רוּחַ חָכְמָה וַדַּאי.

400. Joshua is the secret of making the moon complete by the letters 'son of Nun'. Assuredly it is Nun (= fifty), THAT IS, BASED ON THE SECRET OF THE FIFTY GATES, SAME AS BINAH, for Nun is the mystery of the moon when it is full by means of the fullness of the Holy Name YUD HEI VAV HEI. Then he is "full of the spirit of wisdom (lit. 'Chochmah')" (Devarim 34:9), TO WIT, IS IN THE SECRET OF THE SIX ENDS OF CHOCHMAH CALLED SPIRIT.

401. בְּגִין דִּנְקוּדָה עִלָּאָה דְּאִיהִי י׳, אִתְפְּשַׁט וְאַפִּיק רוּחַ, וְהַהוּא רוּחַ עָבִיד הֵיכָלָא. וְהַהוּא רוּחַ אִתְפְּשַׁט, וְאִתְעָבִיד שִׁית סִטְרִין. הַהוּא רוּחַ אִתְפְּשַׁט, בְּרָזָא דְּכָל אִלֵּין. וְאַמְלֵי וְעָבִיד הֵיכָלָא לְתַתָּא, וְאִתְמְלֵי כֻּלָּא, וְאִתְעָבִיד רָזָא דִּשְׁמָא קַדִּישָׁא, בְּאַשְׁלְמוּתָא חֲדָא.

401. When the upper point, Yud OF YUD HEI VAV HEI, NAMELY CHOCHMAH, expanded, it issued a spirit, TO WIT, THE SIX ENDS OF CHOCHMAH. This spirit formed a chamber, BINAH, from which it spread and became six ends, THAT IS, ZEIR ANPIN. The spirit was spread through all these, THAT IS, AS THE SIX ENDS OF CHOCHMAH AND BINAH and filled and formed a lower chamber, MALCHUT IN ITS FULLNESS. So everything was filled and became, WITHIN MALCHUT, the secret of the Holy Name YUD HEI VAV HEI, as one whole.

402. וּבג״ד יְהוֹשֻׁעַ מָלֵא רוּחַ חָכְמָה, בְּגִין כִּי סָמַךְ מֹשֶׁה אֶת יָדָיו עָלָיו, דְּאִיהוּ אָרִיךְ בִּרְכָאן עָלֵיהּ, וְאִתְמְלֵי בֵּירָא מִנֵּיהּ. וְאַתּוּן קַדִּישֵׁי עֶלְיוֹנִין, כָּל חַד מִנַּיְיכוּ אִתְמְלֵי רוּחַ חָכְמָה, וְקַיְּימָא בְּאַשְׁלְמוּתָא, בְּרָזִין דְּחָכְמְתָא. בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא הוּא אִתְרְעֵי בְּכוּ, וְאַסְמִיךְ יְדוֹי עָלַיְיכוּ. זַכָּאָה חוּלָקִי דְּעֵינַי חָמוּ דָּא, וְחָמוּ שְׁלִימוּ דְּרוּחַ חָכְמְתָא בְּכוּ.

402. For this reason Joshua is "full of the spirit of wisdom," because "Moses laid his hands upon him" (Ibid.). For Moses, CONSIDERED TO BE THE FACE OF THE SUN, WHICH IS ZEIR ANPIN, poured out his blessings upon him, and the well was filled from it, MALCHUT, THAT IS, JOSHUA, WHO IS THE FACE OF THE MOON, WAS FILLED BY ZEIR ANPIN, AS SAID. And you, exalted saints, each one of you is filled with the spirit of wisdom, and is full of the mysteries of wisdom, since the Holy One, blessed be He, takes pleasure in you and has laid His hands upon you. Happy is my portion that my eyes beheld it, and beheld the spirit of wisdom in its wholeness.

30. Whoever eats without a prayer

Rabbi Shimon opens with "You shall not eat with the blood, neither shall you practice divination nor soothsaying." He says that whoever eats without praying for his blood is the same as someone who practices divination and soothsaying. We learn that during the nights the souls go up, and since man is sustained by the power that permeates the blood he tastes death, for the power of the blood is not strong enough to receive the power of the Neshamah. Therefore when a man awakens he is not pure; the Other Side has power over a place vacant of soul. Even after a person washes himself with water, the Nefesh rules him, not the Neshamah. But when he prays, the power of the Neshamah is strengthened and the man is properly perfected with the Nefesh below and the Neshamah above. Finally, Rabbi Shimon explains how a man who eats before praying is considered a diviner and a soothsayer.

403. פָּתַח וְאָמַר, כְּתִיב לֹא תֹאכְלוּ עַל הַדָּם לֹא תְנַחֲשׁוּ וְלֹא תְעוֹנְנוּ. הַאי קְרָא אוּקְמוּהָ, וְרָזָא דְּמִלָּה, הַאי מַאן דְּאָכִיל בְּלָא צְלוֹתָא, דִּיצָלֵי עַל דְּמֵיהּ, שָׁקִיל אִיהוּ כְּמְנַחֵשׁ וּמְעוֹנֵן.

403. He opened the discourse with the verse, "You shall not eat anything with the blood, neither shall you use enchantment nor soothsaying" (Vayikra 19:26). This was explained, but its secret is this: whoever eats without praying for his blood, is considered as if he practices divination and soothsaying.

404. בְּגִין דִּבְלֵילְיָא נִשְׁמְתָא סַלְקַת לְמֵחֲמֵי בְּרָזָא דִּיקָרָא עִלָּאָה, כָּל חַד וְחַד כְּמָה דְּאִתְחָזֵי לֵיהּ. וְאִשְׁתְּאַר ב״נ בְּהַהוּא חֵילָא דְּאִתְפְּשַׁט גּוֹ דָּמָא, לְאִתְקַיְּימָא גּוּפָא. וְעַל דָּא טָעִים טַעֲמָא דְּמוֹתָא, וְהַהוּא חֵילָא לָא מִתְעַתְּדָא לְאִתְעָרָא גּוֹ הַהוּא חֵילָא דִּנְשְׁמְתָא, וּלְקַבְּלָא לֵיהּ. וְכַד אִתְעָר בַּר נָשׁ, לָאו אִיהוּ דָּכִי. וְהָא אוֹקִימְנָא, דִּסְטְרָא אַחֲרָא שַׁלִּיט, עַל אֲתָר דְּקַיְּימָא בְּלָא נִשְׁמְתָא.

404. For at night the soul mounts and gazes upon the mystery of the supernal glory, each according to its merits. Man is sustained by the power that permeates the blood and preserves the body. Therefore he tastes death, for the strength OF THE BLOOD is not able to awaken to the power of the soul and receive it. For that reason, when man awakens FROM SLEEP he is not pure. We already explained that the Other Side has power over a place vacant of soul.

405. כֵּיוָן דְּאִתְדָּכֵי בְּמַיָּא, וְאע"ג דְּאִשְׁתְּדַל בַּר נָשׁ בְּאוֹרַיְיתָא, הַהִיא נִשְׁמְתָא לָא אִתְקַיְּימַת בְּאַתְרָהּ, וְלָא שַׁלְטָא בֵּיהּ בב"נ, בַּר חֵילָא דְּדָמָא בִּלְחוֹדוֹי, דְּאִקְרֵי נֶפֶשׁ, הַהִיא דְּאִתְפַּשְׁטָא בְּדָמָא תְּדִיר, וְהָא אוֹקִימְנָא. וְכַד יְצָלֵי ב"נ צְלוֹתָא דְּפוּלְחָנָא דְּמָארֵיהּ, כְּדֵין מִתְיַישְׁבָא חֵילָא דְּדָמָא בְּאַתְרֵיהּ, וְאִתְגַּבַּר חֵילָא דִּנְשִׁמְתָא, וְאִתְיַישְׁבָא עַל הַהוּא אֲתָר. וּכְדֵין בַּר נָשׁ אִשְׁתְּלִים קֳמֵי מָארֵיהּ, כְּמָה דְּאִצְטְרִיךְ, נֶפֶשׁ לְתַתָּא, וְרָזָא דְּמִלָּה דִּנְשִׁמְתָא לְעֵילָא.

405. After washing himself with water, though he is occupied in the Torah, the Neshamah is not kept in its place nor rules man, only the power of the blood alone does, which is called Nefesh. The Nefesh always permeates the blood, as we already explained. And when a man prays, worshipping his Master, then the power of the blood resumes its place, and the power of the Neshamah is strengthened, so it settles in that place IN THE BODY. Then a man is properly perfected before his Master, the Nefesh below and, the inner matter, the Neshamah, above.

406. וְע"ד, מַאן דְּצַלֵּי צְלוֹתָא עַד לָא יֵיכוּל, קָאֵים גַּרְמֵיהּ כְּמָה דְּאִצְטְרִיךְ, וְסַלְקָא נִשְׁמְתָא עַל אֲתָר מוֹתְבָהּ כְּמָה דְּאִצְטְרִיךְ, וְאִי אָכִיל עַד לָא צַלֵּי צְלוֹתֵיהּ לְאִתְיַישְׁבָא דָּמָא עַל אַתְרֵיהּ, הָא אִיהוּ כְּמְנַחֵשׁ וּמְעוֹנֵן. בְּגִין דְּהָא אִיהוּ אָרְחֵיהּ דְּמְנַחֵשׁ, לְסַלְקָא לְסִטְרָא אַחֲרָא, וּלְמָאֲכָא סִטְרָא דִּקְדוּשָׁה.

406. Therefore, whoever prays before eating, is considered to be in a good position. The Neshamah mounts to settle in its place as ought. But if he eats before praying, causing the blood to settle in its place, he is considered a diviner and a soothsayer. WHY? Because it is the way of the diviner to elevate the Other Side and humiliate the holy side.

407. אֲמַאי אִקְרֵי בַּר נָשׁ הַהוּא דְּאִשְׁתְּדַל בְּהַהוּא סִטְרָא מְנַחֵשׁ. עַל דְּאִשְׁתְּדַל בְּהַהוּא נָחָשׁ, לְאַתְּקָפָא חֵילֵיהּ וּלְאִתְגַּבְּרָא. וְדָא אִיהוּ כְּמַאן דְּפָלַח לֵאלֹהִים אֲחֵרִים. וְכֵן הַאי פָּלַח לְהַהוּא חֵילָא דְּדָמָא, וְלָא פָּלַח לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא , לְאַתְּקָפָא סִטְרָא דִּנְשִׁמְתָא, סִטְרָא דִּקְדוּשָׁה.

407. HE ASKS: Why is a man who tried to please that side, NAMELY, WHO ATE BEFORE PRAYING, CALLED an enchanter (Heb. menachesh)? HE REPLIES: IT IS SO since he worked hard for that serpent (Heb. nachash) OF THE KLIPOT, to raise its power and strength. It is like one worshipping other Elohim, serving the power of the blood, not the Holy One, blessed be He, by strengthening the side of the Neshamah, the holy side.

408. מְעוֹנֵן, דְּאִשְׁתְּדַל בְּחוֹבָא, וְלָא אִשְׁתְּדַל בִּזְכוּ. וְאִי תֵּימָא הָא קַיְּימָא נ' בְּאֶמְצָעִיתָא. הָכִי הוּא וַדַּאי, דְּהָא לָא יַכְלִין לְשַׁלְטָאָה בְּהַהוּא סִטְרָא אַחֲרָא, עַד דְּאִתְעַרְבֵי בֵּיהּ עֵרוּבָא דְּסִטְרָא קְדוּשָׁה, כְּחוּטָא חַד דָּקִיק. מַאן דְּבָעֵי לְקַיְּימָא שִׁקְרָא, יְעָרַב בָּהּ מִלָּה דְּקִשׁוֹט, בְּגִין דְּיִתְקַיֵּים הַהוּא שִׁקְרָא. וְעַל דָּא עָוֹן מִלָּה דְּשֶׁקֶר הוּא, וּבְגִין לְקַיְּימָא לֵיהּ, עָאלִין בָּהּ מִלָּה דְּקִשׁוֹט, וְדָא אִיהוּ נ', בְּרָא מְקַיְּימֵי לְהַהוּא שֶׁקֶר. וּמַאן דְּלָא צַלֵּי צְלוֹתָא לְקַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, עַד לָא יֵיכוּל עַל דָּמֵיהּ, כְּמְנַחֵשׁ וּמְעוֹנֵן.

408. HE ASKS: WHY A MAN WHO EATS BEFORE PRAYING IS CALLED a diviner, AND ANSWERS: BECAUSE he worked towards sins and did not place his effort for merits, FOR THE HEBREW WORD SOOTHSAYER - (HEB. ME'ONEN), IS DERIVED FROM THE LETTERS OF THE WORD 'SIN' (HEB. AVON). And if you say that there is an extra Nun in the middle OF THE WORD ME'ONEN, AND THEREFORE IT SHOULD HAVE BEEN SAID 'MA'ON' WITHOUT THE EXTRA NUN IN THE MIDDLE, THEN HE EXPLAINS THAT it is assuredly so, for we cannot have power over the Other Side, only when we mix in it a little from the holy side, as a thin thread. Whoever wishes for a lie to endure, should mix some truth in it, so the lie will prevail. Therefore, a sin is a lie and in order to keep it intact, some truth is added. This is the meaning of Nun IN THE MIDDLE OF THE WORD 'ME'ONEN', to keep the lie. THEREFORE he who does not pray for his blood (for himself) before the Holy One, blessed be He, before eating, is considered a diviner and soothsayer.

31. The four corrections of prayer

Rabbi Shimon says that in a prayer, man's body and Nefesh are corrected and become whole. Prayer consists of four kinds of rectifications. The first is of the self, for a man should mend himself with precepts and holiness and sacrifices and offerings that will purify him. The second is of this world, to bless God for each deed in creation; this sustains the world. The third is the rectification of the higher world together with all its armies and camps. The fourth rectification is that of the prayer of Amidah, fixing the secret of the Holy Name or the wholly perfected name.

409. The prayer of man is as you described it, exalted saints, happy is your portion. Through prayer, man's body and Nefesh are mended and become whole. Prayer consists of corrections carried out together, four CORRRECTIONS in all. The first correction is mending oneself so one may become whole. The second is correcting this world. The third is to correct the heavenly armies. The fourth is the correction of the Holy Name by means of the holy Chariots and of all the worlds, properly corrected above and below.

409. צְלוֹתָא דְּבַר נָשׁ, כְּמָה דְּאָמַרְתּוּן אַתּוּן קַדִּישֵׁי עֶלְיוֹנִין, זַכָּאָה חוּלָקֵיכוֹן, דְּהָא בְּצְלוֹתָא מִתְתַּקְּנָן גּוּפֵיהּ וְנַפְשֵׁיהּ דְּבַר נָשׁ, וְאִתְעֲבִיד שְׁלִים. צְלוֹתָא אִיהִי תִּקּוּנִין מִתְקָנָן דְּמִתְתַּקְּנָן כַּחֲדָא, וְאִינּוּן אַרְבַּע. תִּקּוּנָא קַדְמָאָה, תִּקּוּנָא דְּגַרְמֵיהּ, לְאִשְׁתַּלְּמָא. תִּקּוּנָא תִּנְיָינָא, תִּקּוּנָא דְּהַאי עָלְמָא. תִּקּוּנָא תְּלִיתָאָה, תִּקּוּנָא דְּעָלְמָא לְעֵילָא, בְּכָל אִינּוּן חֵילֵי שְׁמַיָּא. תִּקּוּנָא רְבִיעָאָה, תִּקּוּנָא דִּשְׁמָא קַדִּישָׁא, בְּרָזָא דְּרָתִּיכִין קַדִּישִׁין, וּבְרָזָא דְּעָלְמִין כֻּלְּהוּ, עֵילָא וְתַתָּא בְּתִקּוּנָא כַּדְקָא יָאוּת.

410. HE EXPOUNDED UPON WHAT HE SAID, the first work I MENTIONED IS the correction of the self, for a man should correct himself with precepts and holiness, and with sacrifices and burnt offerings that will purify him. THE FRINGES (HEB. TZITZIT) ARE WHAT IS MEANT BY PRECEPT, AND TEFILIN ARE WHAT IS MEANT BY HOLINESS; BY SAYING THE PRAYER OF SACRIFICES AND BURNT OFFERINGS HE IS CORRECTED AS IF HE OFFERED THEM. The second correction is of this world, NAMELY, regarding the work of Creation to bless the Holy One, blessed be He, for every action, by saying "praise Him, all you stars of light, praise Him, heavens of heavens..." (Tehilim 148:3-4). IT IS SAID to sustain this world. Therefore we say 'Blessed be He who said', for 'blessed' MEANS blessed for everything.

410. תִּקּוּנָא קַדְמָאָה תִּקּוּנָא דְּגַרְמֵיהּ, בְּגִין דְּאִצְטְרִיךְ לְאַתְקָנָא גַּרְמֵיהּ, בְּמִצְוָה וּקְדוּשָׁה, וּלְאִתְתַּקְּנָא בְּקָרְבְּנִין וְעִלָּוָון לְאִתְדַּכָּאָה. תִּקּוּנָא תִּנְיָינָא, בְּתִקּוּנָא דְּקִיּוּמָא דְּהַאי עָלְמָא, בְּעוֹבָדָא דִּבְרֵאשִׁית, לְבָרְכָא לְקוּדְשָׁא בְּרִיךְ הוּא, עַל כָּל עוֹבָדָא וְעוֹבָדָא, בְּאִינּוּן הַלְלוּיָה, הַלְלוּהוּ כָּל כּוֹכְבֵי אוֹר הַלְלוּהוּ שְׁמֵי הַשָּׁמַיִם וְגוֹ׳ לְקַיְּימָא קִיּוּמָא דְּהַאי עָלְמָא. וְעַל דָּא בְּרִיךְ שֶׁאָמַר, בָּרוּךְ, בָּרוּךְ עַל כֹּלָּא.

411. The third correction is on amending the higher world together with all its armies and camps, IS THE PRAISE 'Creator of ministering angels, all of Whose ministering angels...and the ofanim and the holy living creatures'. The fourth is the correction of the Amidah prayer, establishing the secret of the Holy Name, as you said, happy is your portion. And here is the secret of correcting the entire Name. Happy is my portion with you in this world and in the World to Come.

411. תִּקּוּנָא תְּלִיתָאָה, דְּאִיהוּ תִּקּוּנָא לְעָלְמָא לְעֵילָא, בְּכָל אִינּוּן חַיָּילֵי חַיָּילִין וּמַשְׁרְיָין. יוֹצֵר מְשָׁרְתִים וַאֲשֶׁר מְשָׁרְתָיו וְגוֹ׳, וְהָאוֹפַנִּים וְחַיּוֹת הַקֹּדֶשׁ. תִּקּוּנָא רְבִיעָאָה, תִּקּוּנָא דְּצְלוֹתָא, בְּתִקּוּנָא דְּרָזָא דִּשְׁמָא קַדִּישָׁא כַּדְקָא אָמַרְתּוּן, זַכָּאָה חוּלָקֵיכוֹן. וְהָכָא רָזָא דְּתִקּוּנָא דִּשְׁמָא שְׁלִים. זַכָּאָה חוּלָקִי עִמְּכוֹן בְּהַאי עָלְמָא וּבְעָלְמָא דְּאָתֵי.

32. "fear your Elohim"
Rabbi Shimon opens with, "You shall fear Hashem your Elohim; Him shall you serve," and, "but you shall fear your Elohim (lit. 'from your Elohim')." He says that 'from your Elohim' means from that place that is connected to and surrounds the inner brain from inside. We read that this is the Shechinah named Elohim, and there is a fire around it. There are three kinds of fire. The first receives fire gladly, and they love each other. In the second the brightness, the Shechinah, is seen; this fire gladly dwells within the first one. The third fire surrounds that brightness, and in it lies the fear of judgment. On the left side is the fear of punishment, but this must be joined with love that is drawn from the right. Rabbi Shimon says that we should not be afraid of strange deities. After this he talks about love, saying that He who worships with love joins the high place above, the holiness of the World to Come that is Binah and the right side that is Chesed of Zeir Anpin. Nothing has power over the level of fear but love.

412. פִּקּוּדֵי אוֹרַיְיתָא דְּאָמַרְתּוּן בְּצִלּוֹתָא וַדַּאי הָכִי הוּא. פָּתַח וְאָמַר, כְּתִיב אֶת יְיָ׳ אֱלֹהֶיךָ תִּירָא אוֹתוֹ תַּעֲבוֹד. וּכְתִיב, וְיָרֵאתָ מֵאֱלֹהֶיךָ. הַאי קְרָא אִית לְמֵימַר הָכִי, וְיָרֵאתָ אֱלֹהֶיךָ, בְּגִין דְּהָא כְּתִיב אֶת יְיָ׳ אֱלֹהֶיךָ תִּירָא, מַהוּ מֵאֱלֹהֶיךָ. אֶלָּא רָזָא אִיהוּ, מֵאֱלֹהֶיךָ וַדַּאי, מֵהַהוּא אֲתָר דְּאִתְחַבָּר וְסָחֲרָא לְמוֹחָא דִּלְגוֹ, וְדָא אִיהוּ מֵאֱלֹהֶיךָ, דְּחִילוּ דָא לְמִדְחַל לֵיהּ, דְּהָא תַּמָּן שַׁרְיָיא דִּינָא, וְאִיהוּ דִּינָא דְּאִשְׁתְּאִיב מִגּוֹ דִּינָא דִּלְעֵילָא, בְּהַאי אֲתָר.

412. The precepts of the Torah you spoke of in relation to prayer, are assuredly so. He opened with the words: "You shall fear Hashem your Elohim; Him shall you serve" (Devarim 10:20) and "but shall fear your Elohim (lit. 'be afraid of your Elohim')" (Vayikra 19:14). The second verse should have been read "your Elohim," for it is written: "fear Hashem your Elohim" AND NOT "OF HASHEM YOUR ELOHIM." What is meant by "of your Elohim?" HE ANSWERS: The secret meaning is that "of your Elohim" surely refers to that place that is connected to and surrounds the inner fruit from inside. IT IS THE SHECHINAH NAMED ELOHIM, AND THE FIRE AROUND IT IS THE MYSTERY OF THE FIRE SURROUNDING THE BRIGHTNESS, FROM WHICH JUDGMENT IS DRAWN UPON THE WICKED AS WILL BE EXPOUNDED LATER. This is what is meant by "of your Elohim," THAT IS, THE SURROUNDING FIRE. He should be feared, for Judgment prevails there, drawn from the higher Judgment in that place.

413. תְּלַת גְּוָונֵי אֶשָּׁא הָכָא. אֶשָּׁא קַדְמָאָה, אִיהוּ אֶשָּׁא דְּקַבִּיל אֶשָּׁא בְּחֵידוּ, וְחַדָּאן דָּא בְּדָא בְּרַחִימוּ. אֶשָּׁא תִּנְיָינָא, אִיהוּ אֶשָּׁא דִּכְתִיב בֵּיהּ וְנֹגַהּ לָאֵשׁ דְּאִתְחָזֵי בֵּיהּ נֹגַהּ. וְדָא אִיהוּ אֶשָּׁא, דְּקַיְּימָא גּוֹ אֶשָּׁא פְּנִימָאָה בְּחֵידוּ, כְּמָה דְּאִתְּמַר. אֶשָּׁא תְּלִיתָאָה, אִיהוּ אֶשָּׁא דְּסַחֲרָא לְהַהוּא נֹגַהּ. וּבְהַאי אֶשָּׁא שַׁארִי דְּחִילוּ דְּדִינָא, לְאַלְקָאָה חַיָּיבַיָּא.

413. There are three kinds of fire here. The first is the fire which receives fire gladly, and they are glad, and love each other. Upon the second fire it is written: "and there was a glowing brightness to the fire" (Yechezkel 1:13), for the brightness, WHICH IS THE SHECHINAH, is seen in it. This fire gladly dwells within the inner fire, as said, NAMELY, THE FIRST FIRE. The third fire surrounds that glowing brightness, and in it lies the fear of judgment that smites the wicked.

414. וְאַף ע״ג דְּתָנִינָן, דְּאַרְבָּעָה גְּוָונֵי אֶשָּׁא נִינְהוּ, וְאִינּוּן אַרְבַּע דְּאִינּוּן חַד. אֲבָל הָכָא בְּהַהוּא אֶשָּׁא דְּקָאָמְרָן, שַׁאֲרִי דְּחִילוּ דְּדִינָא, וְעַל דָּא כְּתִיב, וְיָרֵאתָ מֵאֱלֹהֶיךָ, מֵהַהוּא עוֹנְשָׁא דִּילֵיהּ.

414. And though we learned that there are four colors to fire, NAMELY, WHITE, RED, GREEN AND BLACK; and these four are one, EACH CONSISTS OF THESE FOUR COLORS, WHICH ARE CHESED, GVURAH, TIFERET AND MALCHUT; nevertheless this DOES NOT APPLY TO the fire mentioned before, WE ARE ONLY REFERRING TO THE AREA which is where lies the fear of judgment. THEREFORE WE PARTICULARLY EXPOUNDED AS REQUIRED UPON THREE FIRES ONLY AND NO MORE. About this speaks the verse "And you shall be afraid of your Elohim," MEANING, of His punishment. THIS IS WHY IT IS WRITTEN "OF YOUR ELOHIM."

415. וּבְהַהוּא יִרְאָה בָּעֵי לְשַׁוָּאָה רְעוּתֵיהּ, בְּדְחִילוּ וּרְחִימוּ כַּחֲדָא, לְמִדְחַל בְּהַאי סִטְרָא,, וּלְמִרְחַם בְּהַאי סִטְרָא. וּבְאִינּוּן גַּוְונִין דְּקָאָמְרָן, וְהַהוּא דְּחִילוּ לֶהֱוֵי לְמִדְחַל מֵעוֹנְשָׁא. דְּמַאן דְּעָבַר עַל פִּקּוּדֵי אוֹרַיְיתָא, אִתְעַנָּשׁ בְּהַהוּא סִטְרָא דְּכַד שַׁארִי הַהוּא סִטְרָא לְאַלְקָאָה, לָא שָׁכִיךְ עַד דְּשָׁצֵי לֵיהּ מֵהַאי עָלְמָא, וּמֵעָלְמָא דְּאָתֵי. וּבג״כ בָּעֵי לְמִדְחַל מֵהַאי אֶשָּׁא, דְּדְחִילוּ שַׁרְיָיא בֵּיהּ.

415. One should concentrate with love and fear together, to fear on one side, DRAWN FROM THE LEFT, and love on another side, DRAWN FROM THE RIGHT, with the said aspects, FOR MALCHUT TOO HAS THE FOUR ASPECTS: CHESED, GVURAH, TIFERET AND MALCHUT. That fear would be fear of punishment, THE LOWER FEAR, for whoever transgresses the precepts of the Torah is punished by the LEFT side. And once this side starts to strike, it never ceases until it exterminates him from this world and the World to Come. Therefore one should fear that fire, for there is fear within it.

416. וּמִנֵּיהּ אִתְפַּשַּׁט אֶשָּׁא לְבַר דְּדַחֲלָא אַחֲרָא, וְעַל דָּא כְּתִיב, לֹא תִירָאוּ אֶת אֱלֹהֵי הָאֱמוֹרִי, דְּאָסִיר לְמִדְחַל מִנֵּיהּ. וְהַאי אֶשָּׁא דִּדְחִילוּ דְקָאָמְרָן, אִיהוּ קֹדֶשׁ וְאִשְׁתְּתַף בִּקְדוּשָׁה, וְהַאי אִיהוּ דְּסָחֲרָא לְהַהוּא נֹגַהּ דְקָאָמְרָן. וְהַהִיא אֶשָּׁא אַחֲרָא דִּלְבַר, אִיהוּ דְּאִתְחַבָּר בְּהַאי לְזִמְנִין. וּלְזִמְנִין אִתְעַבָּר מִנֵּיהּ, וְלָא אִתְחַבָּר בַּהֲדֵיהּ. וְכַד גָּרִים דְּאִתְחַבָּר בְּהַאי, כְּדֵין הוּא אֶשָּׁא דְּחָשׁוֹךְ, וְאַחְשִׁיךְ וְכַסֵּי נְהִירוּ דְּאִלֵּין אַחֲרָנִין. וְסִימָנִיךָ וְאֵשׁ מִתְלַקַּחַת, וְלָא דְקַיְּימָא תָּדִיר, וְהָא אִתְּמַר.

416. From THE THIRD FIRE a fire is spread outwards to strange Elohim. Upon this says the verse "you shall not fear the Elohim of the Amorites" (Shoftim 6:10), because one must not be afraid of them. This fire of fear we mentioned, NAMELY, THE THIRD FIRE, is holy and takes part in holiness. It is that which surrounds the brightness. But the other fire outside is sometimes connected TO THIS FIRE OF FEAR, and sometimes separates from it and disconnects. And when SINS cause the fire outside to be joined with the fire OF FEAR, then the fire becomes dark, darkens and covers the other lights WITHIN THE BRIGHTNESS. This may be derived from the expression "a fire flaring up" (Yechezkel 1:4), for it is not ALWAYS burning, as was already explained.

417. לְבָתַר אַהֲבָה, כְּמָה דְּאוּקְמוּהָ דְּאַהֲבָה שַׁרְיָיא לְבָתַר יִרְאָה. וְרָזָא דְּמִלָּה, כֵּיוָן דְּשָׁאֲרִי יִרְאָה עַל רֵישֵׁיהּ דְּבַר נָשׁ, אִתְּעַר לְבָתַר אַהֲבָה, דְּאִיהוּ יְמִינָא. דְּמַאן דְּפָלַח מִגּוֹ אַהֲבָה, אִתְדַּבָּק בַּאֲתַר עִלָּאָה לְעֵילָא, וְאִתְדַּבָּק בִּקְדוּשָׁה דְּעָלְמָא דְּאָתֵי, בְּגִין דְּהָא סָלִיק לְאִתְעַטְּרָא וּלְאִתְדַּבְּקָא בְּסִטְרָא יְמִינָא.

417. After this there is love, as explained that love dwells after ATTAINING fear. The secret of the matter is that once fear dwells upon the head of man, WHICH IS FROM THE LEFT, love is awakened from the right, THAT IS, FROM CHESED OF ZEIR ANPIN. He who worships with love, cleaves the high place above, and joins the holiness of the World to Come, WHICH IS BINAH; for he rises and bedecks himself and joins the right side, WHICH IS CHESED OF ZEIR ANPIN, UPON WHICH DWELLS BINAH.

418. וְאִי תֵּימָא דְּפוּלְחָנָא דְּאִיהוּ מִסִּטְרָא דְּיִרְאָה לָאו אִיהוּ פּוּלְחָנָא. פּוּלְחָנָא יַקִּירָא אִיהוּ, אֲבָל לָא סָלִיק לְאִתְדַּבְּקָא לְעֵילָא. וְכַד פָּלַח מֵאַהֲבָה, סָלִיק וְאִתְעַטַּר לְעֵילָא, וְאִתְדַּבָּק בְּעָלְמָא דְּאָתֵי, וְדָא אִיהוּ בַּר נָשׁ דְּאִזְדְּמָן לְעָלְמָא דְּאָתֵי, זַכָּאָה חוּלְקֵיהּ דְּהָא שַׁלִּיט עַל אֲתַר דְּיִרְאָה, דְּהָא לֵית מַאן דְּשַׁלִּיט עַל דַּרְגָּא דְּיִרְאָה, אֶלָּא אַהֲבָה, רָזָא דִּימִינָא.

418. And if you say that worship out of fear is not considered worship, THIS IS NOT SO. For it is precious worship, though it does not rise to be joined above TO ZEIR ANPIN. And when one worships with love, one rises and bedecks oneself above and cleaves to the World to Come. This man is summoned to the World to Come. Happy is his portion, for he has power over the place of fear, and nothing has power over the level of fear but love, which is the mystery of the right, THE MYSTERY OF UNITY OF ZEIR ANPIN AND MALCHUT.

419. רָזָא דִּיחוּדָא דְּאִצְטְרִיךְ לֵיהּ לְהַהוּא דְּאִתְחַזֵּי לְעָלְמָא דְּאָתֵי, לְיַחֲדָא שְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא, וּלְיַיחֲדָא שַׁיְיפִין וְדַרְגִּין עִלָּאִין וְתַתָּאִין, לְאַכְלְלָא כֻּלְּהוּ, וּלְאַעְלָאָה בַּאֲתַר דְּאִצְטְרִיךְ לְקַשְׁרָא קִשְׁרָא. וְדָא אִיהוּ רָזָא דִּכְתִיב, שְׁמַע יִשְׂרָאֵל יְיָ׳ אֱלֹהֵינוּ יְיָ׳ אֶחָד.

419. The person, worthy of the World to Come, should avow the unity of the name of the Holy One, blessed be He, and connect the organs, MALE AND FEMALE, to the higher grades, ABA AND IMA, the high with the low, and to unite them all and put them in their proper place, IN THE BLESSED ENDLESS LIGHT, and tie knots. This is the secret of "Hear O Yisrael, Hashem our Elohim, Hashem is one" (Devarim 6:4).

33. The secret of Sh'ma

We hear from Rabbi Shimon that 'name' (Shem) is included in 'hear' (Sh'ma). All is considered one, for Zeir Anpin and Malchut alluded to in the Sh'ma are united to be one with Yisrael Saba. The heart wishes to cleave to infinity where the supernal tabernacle shall be joined with the lower tabernacle. Rabbi Shimon speaks about the letters in Yud Hei Vav Hei and Yud Hei Yud Hei. We read that the purpose of the word 'one' is to strengthen the desire to bind all together and raise our will in fear and love up to infinity. 'One' is the secret of above, below and the four directions of the world.

420. וְרָזָא דִשְׁמַע, שֵׁם דְּסָלִיק לְע׳ שְׁמָהָן, וְדָא כְּלָלָא חֲדָא. יִשְׂרָאֵל: יִשְׂרָאֵל סָבָא, בְּגִין דְּאִית זוּטָא, דְּכְתִיב נַעַר יִשְׂרָאֵל וָאֹהֲבֵהוּ. וְדָא אִיהוּ יִשְׂרָאֵל סָבָא, רָזָא חֲדָא בְּכְלָלָא חֲדָא. שְׁמַע יִשְׂרָאֵל, הָכָא אִתְכְּלִילַת אִתְּתָא בְּבַעְלָהּ.

420. The secret meaning of the word sh'ma (lit. 'hear') is a name (Heb. shem), WHICH IS MALCHUT, amounting to Ayin (=70) names, WHICH IS THE NAME OF SEVENTY TWO NAMES (AYIN BET=72) OF THE UPPER CHARIOT, THAT IS, CHESED, GVURAH, TIFERET AND MALCHUT OF ZEIR ANPIN ABOVE THE CHEST. Everything is one whole, THAT IS, MALCHUT CALLED NAME IS INCLUDED WITHIN ZEIR ANPIN ABOVE THE CHEST, WHICH IS THE SECRET OF LARGE AYIN. 'Yisrael' refers to Yisrael - Saba, THE SIX ENDS OF BINAH. For there is also Small Yisrael, WHICH IS ZEIR ANPIN, as is written: "when Yisrael was a child, then I loved him" (Hoshea 11:1); BUT HERE it is Yisrael - Saba, one mystery into one whole, FOR ZEIR ANPIN AND MALCHUT ALLUDED TO IN THE 'SH'MA', ARE ONE WITH YISRAEL - SABA, FOR THEY RISE UP AND BECOME ONE WITH HIM. 'Sh'ma Yisrael' (lit. 'Hear, O Yisrael') INDICATES THAT here, IN YISRAEL - SABA, wife is united with her husband, THAT IS, MALCHUT WITH ZEIR ANPIN.

421. וּלְבָתַר דְּאִתְכְּלִילוּ דָא בְּדָא בְּכְלָלָא חֲדָא, כְּדֵין אִצְטְרִיכוּ לְיַיחָדָא שַׁיְיפִין, וּלְחַבְּרָא תְּרֵין מַשְׁכְּנִין כַּחֲדָא, בְּכֻלְּהוּ שַׁיְיפִין, בִּרְעוּ דְּלִבָּא, לְאִסְתַּלְּקָא בִּדְבֵקוּתָא דְּאֵין סוֹף, לְאִתְדַּבְּקָא כֹּלָּא תַּמָּן, לְמֶהֱוֵי רְעוּתָא חֲדָא עִלָּאֵי וְתַתָּאֵי.

421. After ZEIR ANPIN AND MALCHUT were included the one within the other into one IN YISRAEL - SABA, then all the organs should be joined together, THE SIX ENDS OF ZEIR ANPIN AND MALCHUT, to unite two tabernacles together in all the organs, THE SUPERNAL DWELLING IS THE SECRET OF YUD-HEI, AND THE LOWER DWELLING IS THE SECRET OF VAV-HEI, with the heart wishing to rise to cleave with the Endless Light, where all, the upper and lower, will cleave and become one will.

422. וְרָזָא דָא יִהְיֶה, כד״א יִהְיֶה יְיָ׳ אֶחָד, בְּרָזָא דְּיִהְיֶה. י׳, לְיַחֲדָא וּלְאִתְדַּבְּקָא בה׳, דְּאִיהוּ הֵיכָלָא פְּנִימָאָה, לְאַתָּר גְּנִיזוּ דְּהַאי נְקוּדָה עִלָּאָה, דְּאִיהִי י׳. וְדָא אִיהוּ רָזָא יְדוֹ״ד אֱלֹהֵינוּ. אִלֵּין תְּרֵין שְׁמָהָן דְּאִינּוּן יְ״ה.

422. This is the inner meaning of 'Yud Hei Yud Hei', as is said "and Hashem will be (Heb. yihyeh, Yud Hei Yud Hei) one" (Zecharyah 14:9), NAMELY, ONE in the secret of Yud Hei Yud Hei: Yud OF YUD HEI YUD HEI, THE SECRET OF CHOCHMAH, is to be united and attached to the Hei OF YUD HEI YUD HEI, which is an inner chamber, BINAH, the place where the supernal point is concealed, which is Yud, CHOCHMAH. This is the secret of Yud Hei Vav Hei our Elohim. These two names are Yud Hei, CHOCHMAH AND BINAH, HASHEM BEING CHOCHMAH AND OUR ELOHIM BEING BINAH.

423. וּלְאַכְלָלָא כָּל שַׁיְיפִין בְּהַהוּא אַתָּר דְּנַפְקוּ מִנֵּיהּ, דְּאִיהוּ הֵיכָלָא פְּנִימָאָה, לְאַתְבָּא מִלִּין לְאַתְרֵיהוֹן, לְעִקָּרָא וְיסוֹדָא וְשָׁרְשָׁא דִילְהוֹן, עַד הַהוּא אַתָּר דְּשָׁרְשָׁא דִבְרִית.

423. Also all the body parts are put together, THE SIX ENDS OF ZEIR ANPIN AND MALCHUT, where they came from, in the inner chamber, BINAH, AS WAS SAID; and everything returns to its place, to its essence and root, up to where the root of the covenant is, THAT IS, ABA.

423. וּלְבָתַר אִינּוּן תְּרֵין אַתְוָון אַחֲרָנִין לְיַחֲדָא וּלְאִתְדַּבְּקָא י׳ בְּה׳. י׳ אִיהוּ רָזָא דִבְרִית קַדִּישָׁא. וְהַאי ה׳ אִיהוּ הֵיכָלָא, אַתָּר גְּנִיזוּ דְּהַאי רָזָא דִבְרִית קַדִּישָׁא דְּאִיהוּ י׳. וְאע״ג דְּאוֹקִימְנָא דְּאִיהוּ ו׳ תִּנְיָינָא. אֲבָל י׳, רָזָא דִילֵיהּ לְיַחֲדָא לוֹן כַּחֲדָא.

424. Then the other two letters OF YUD HEI YUD HEI are combined and attached together, the Yud with the Hei. The Yud is the inner meaning of the holy covenant, TO WIT, YESOD OF ZEIR ANPIN. And the Hei is a temple, and a place to conceal the holy covenant, the Yud. NAMELY, MALCHUT IS A TEMPLE TO YESOD, AS BINAH IS A TEMPLE TO CHOCHMAH AS SAID. And though we explained that Yesod is the second Vav OF THE LETTER VAV FULLY SPELLED (VAV VAV), THE FIRST VAV BEING TIFERET AND THE SECOND BEING YESOD, WHY THEN IS IT SAID HERE TO BE YUD? HE ANSWERS: the implication of Yud is uniting them into one, THAT IS, WHEN IN THE SECRET OF UNITY WITH MALCHUT, YESOD IS CALLED YUD.

425. אֶחָד, לְיַחֲדָא מִתַּמָּן וּלְעֵילָא, כֹּלָּא כַּחֲדָא, וּלְסַלְקָא רְעוּתָא לְאִתְקַשְׁרָא כֹּלָּא בְּקִשּׁוּרָא חַד. לְסַלְקָא רְעוּתֵיהּ בְּדִחִילוּ וּרְחִימוּ לְעֵילָא לְעֵילָא עַד אֵין סוֹף וְלָא יִשְׁתְּבַק רְעוּתָא מִכָּל אִינּוּן דַּרְגִּין וְשִׁיּוּפִין, אֶלָּא בְּכֻלְּהוּ יִסְתְּלַק רְעוּתֵיהּ לְאִדְבְּקָא לוֹן, וּלְמֶהֱוֵי כֹּלָּא קִשּׁוּרָא חֲדָא בְּאֵין סוֹף.

425. THE PURPOSE OF THE WORD One is to cause unity from there upward, THAT IS, FROM MALCHUT UPWARD, to awaken the desire to bind all together and awaken our wish with awe and love up to the Endless Light. This desire TO GO UP TO THE ENDLESS LIGHT will not be lacking in these grades and body parts, but will appear in them all, NOTHING SHALL BE WITHOUT IT, to attach them, so that all will be one unity bound together in the Endless Light.

426. וְדָא הוּא יִחוּדָא דְּרַב הַמְנוּנָא סָבָא, דְּאוֹלִיף מֵאָבוֹי, וַאֲבוֹי מֵרַבֵּיהּ, עַד פּוּמָא דְּאֵלִיָּהוּ, וְשַׁפִּיר אִיהוּ, וְיִחוּדָא בְּתִקּוּנָא. וְאע"ג דְּאֲנָן אוֹקִימְנָא לְהַאי בְּכַמָּה רָזִין, כֻּלְּהוּ רָזִין סַלְקִין לְחַד. אֲבָל רָזָא דָּא אַשְׁכַּחְנָא בְּסִפְרֵיהּ, וְשַׁפִּיר אִיהוּ, וְיִחוּדָא בְּתִקּוּנָא. וְהָא אֲנָן בְּיִחוּדָא דְּרָזָא אַחֲרָא אִתְעַרְנָא מִלִּין, וְאִיהוּ שַׁפִּיר, וְיִחוּדָא כַּדְקָא חָזֵי וְהָכִי הוּא. אֲבָל יִחוּדָא דָּא, יִחוּדָא בְּתִקּוּנָא, וְדָא אִיהוּ יִחוּדָא דְּרַב הַמְנוּנָא סָבָא.

426. This is the avowal of unity of Rav Hamnuna Saba (the elder), who learned it from his father, and his father from his Rabbi, and so on up to the mouth of Elijah. This avowal is very well and by reparation. And though we explained this avowal by many secrets, OTHER WAYS, all the secrets amount to one. But this I found in his book and it is well for it is an avowal of unity by amendment. We expounded upon another secret elsewhere, which is well and proper as it should be. But this avowal is by amendment, the avowal of Rav Hamnuna Saba (the elder).

427. וְתוּ הֲוָה אָמַר, מַאן דְּרְעוּתֵיהּ לְאַכְלְלָא כָּל רָזִין דְּיִחוּדָא בְּמִלָּה דְּאֶחָד שַׁפִּיר טָפֵי. וּלְהָכִי אֲנָן מַאֲרִיכִין בְּאֶחָד, לְסַלְקָא רְעוּתֵיהּ מֵעֵילָא לְתַתָּא, וּמִתַּתָּא לְעֵילָא, לְמֶהֱוֵי כֹּלָּא חַד. אֲבָל בְּרָזָא דָּא יְהֵי"ה, סִימָנָא אִיהוּ לְהַאי.

427. He also says that whoever wishes to unite all the secrets of the avowal of unity within the word One, this is better. Therefore we lengthen the pronunciation of 'one' to awaken the desire to draw from above downward and to raise from below upward, so all will be one. This is the secret of Yud Hei Yud Hei, that alludes to this, AS WE SAID.

428. וְהָא דְּתָנֵינָן אֶחָד רָזָא עֵילָא וְתַתָּא, וְאַרְבַּע סִטְרִין דְּעָלְמָא, הָכִי אִיהוּ. לְיַחֲדָא עֵילָא וְתַתָּא כְּמָה דְּאִתְּמַר וְאַרְבַּע סִטְרִין דְּעָלְמָא, אִלֵּין אִינּוּן רָזָא רְתִיכָא עִלָּאָה, לְאִתְכַּלְלָא כֹּלָּא כַּחֲדָא, בְּקִשְׁרָא חֲדָא, בְּיִחוּדָא חֲדָא עַד אֵין סוֹף, כְּמָה דְּאוֹקִימְנָא.

428. We learned THAT WITHIN THE WORD One is the secret of above, below and the four directions of the world. It is so, and we need to unite the higher and the lower as we said, THEY BEING ABA AND IMA AND MALE AND FEMALE. The four directions of the world are the secret of the supernal Chariot, CHESED, GVURAH, TIFERET AND MALCHUT OF ZEIR ANPIN ABOVE THE CHEST, and we should put them all together in one bond, one unity, all the way to the Endless Light, as we explained.

34. Mentioning the exodus from Egypt

Rabbi Shimon tells us that the upper and lower worlds could not be joined while the Shechinah was in exile. He speaks of the freedom of Malchut now united with Zeir Anpin. During the exile of the children of Yisrael the Shechinah always remained with them, but when she left the exile she asked God to redeem her four times (against the four exiles) so she would be free; she was thus redeemed four times by the Exodus. Therefore the four redemptions are repeated in the prayers, before and after "You have been the help of our fathers," to make them fortified and lasting. Lastly, Rabbi Shimon mentions the initiated who behold the holiness of their Master, saying that the mystery of surrendering the soul to one's Master is very important.

429. After THE MEDITATION OF SH'MA, there is a mystery of mentioning the Exodus from Egypt, since the Shechinah was in exile, and when She is in exile, there is no joining together the upper world, ZEIR ANPIN, and the lower world, MALCHUT. THEREFORE ONE NEEDS to demonstrate the freedom of that redemption FROM EGYPT carried out by several signs and miracles performed by the Holy One, blessed be He. This redemption ought to be mentioned and beheld, for though it occurred in exile, now it is free, since the day the bonds of Egypt were thrown open and several miracles were performed.

429. רָזָא לְאַדְכָּרָא יְצִיאַת מִצְרַיִם לְבָתַר. בְּגִין דַּהֲוָות שְׁכִינְתָּא בְּגָלוּתָא, וּבְזִמְנָא דְּאִיהִי בְּגָלוּתָא, לָאו אִיהוּ חִבּוּרָא, לְאִתְחַבְּרָא דָּא בְּדָא עָלְמָא תַּתָּאָה בְּעָלְמָא עִלָּאָה, וּלְאַחֲזָאָה חֵירוּ דְּהַהִיא גְּאוּלָה, דַּהֲוָות בְּכַמָּה אָתִין, בְּכַמָּה נִסִּין דְּעֲבַד קוּדְשָׁא בְּרִיךְ הוּא. וְאִצְטְרִיךְ הַהוּא פּוּרְקָנָא לְאִתְדַּכְּרָא, וּלְאִתְחַזָּאָה דְּאַף עַל גַּב דַּהֲוָות בְּגָלוּתָא, הַשְׁתָּא חֵירוּ אִית לָהּ, מִיּוֹמָא דְּאִינּוּן קְשָׁרִין בְּמִצְרַיִם אִשְׁתְּרִיאוּ, אִינּוּן אָתִין וְנִסִּין אִתְעֲבִידוּ.

430. One ought to point at freedom OF MALCHUT, because she is united with her husband, ZEIR ANPIN; and also in order to bring nearer the uttering of the word redemption, YESOD, to the Amidah prayer, THE SECRET OF MALCHUT, so all will become one without separation or divorce, MEANING THAT MALCHUT IS DEVORCED IN EXILE FROM HER HUSBAND, ZEIR ANPIN. This is implied by "neither shall they take a woman put away from her husband" (Vayikra 21:7).

430. וְאִצְטְרִיךְ לְאַחֲזָאָה חֵירוּ דִּילָהּ, בְּגִין דְּאִתְחַבְּרָא בְּבַעְלָהּ וּבְגִין לְאַסְמְכָא גְּאוּלָה לִתְפִלָּה, לְמֶהֱוֵי כֹּלָּא חַד בְּלָא פֵּרוּדָא, וְלָא לְאַחֲזָאָה תְּרוּכִין, וְסִימָנִיךְ וְאִשָּׁה גְּרוּשָׁה מֵאִישָׁהּ לֹא יִקָּחוּ.

431. And you may say that she is in exile, and divorced FROM HER HUSBAND, ZEIR ANPIN. This is not so. She is in exile to dwell with Yisrael, FOR WHEREVER YISRAEL WERE EXILED, THE SHECHINAH IS WITH THEM, to protect them, but not put away BY ZEIR ANPIN. The Shechinah was not seen during the first Temple or the second Temple, WHEN YISRAEL SINNED, THEREFORE IT WAS NOT CONSIDERED AN EXILE, NOR SEPARATION. Before Yisrael went in exile, IF THEY SINNED, the Shechinah went up, and afterwards, WHEN THEY WENT IN EXILE, SHE DID NOT MOUNT UP, BUT Her abode was with Yisrael. But never was there separation.

431. וְאִי תֵּימָא, וְהָא בְּגָלוּתָא אִיהִי, וְהָא אִתְתַּרְכַת, לָאו הָכִי, אֶלָּא וַדַּאי בְּגָלוּתָא אִיהִי, לְדַיְּירָא עִמְּהוֹן דְּיִשְׂרָאֵל, וּלְאַגָּנָא עָלַיְיהוּ, אֲבָל לָא אִתְתַּרְכַת. וְהָא שְׁכִינְתָּא לָא אִתְחֲזֵי בְּבֵית רִאשׁוֹן וּבְבֵית שֵׁנִי. עַד דְּלָא גָּלוּ יִשְׂרָאֵל סַלְקָא לְעֵילָא, וּלְבָתַר אִיהִי שָׁוְיָאַת מָדוֹרָה עִמְּהוֹן. אֲבָל תְּרוּכִין לָא הֲוָות לְעָלְמִין.

432. For that reason we must display redemption, which enfolds four redemptions. The secret thereof is that when the Shechinah left the exile in Egypt, She asked the Holy One, blessed be He, to redeem Her four times, four redemptions, against the four exiles, so She would be free and no longer put away. THEREFORE at the time OF THE REDEMPTION FROM EGYPT, She was redeemed four redemptions, by the Exodus. TO WIT, WHEN RECEIVING MOCHIN OF THE EXODUS FROM EGYPT, THE SHECHINAH WAS REDEEMED FROM ALL FOUR KINGDOMS, THAT IS, FROM ALL THE EXILES UP TO THE COMING OF THE MESSIAH, IN A WAY THAT SHE WOULD NO LONGER BE CONSIDERED AS SEPARATED FROM HER HUSBAND ZEIR ANPIN. And now that the Shechinah needs to be prepared to be united with Her husband ZEIR ANPIN, we have to display that redemption from Egypt, that enfolds four redemptions. AND WITH THE AWAKENING OF MOCHIN OF THE EXODUS FROM EGYPT, SHE IS PREPARED TO BE UNITED WITH HER HUSBAND, BECAUSE THERE IS FREEDOM FROM ALL THE FOUR KINGDOMS.

432. וּבג"ד בָּעֵי לְאַחֲזָאָה פּוּרְקָנָא, דְּאִית בָּהּ אַרְבַּע גְּאוּלוֹת. וְרָזָא הָכָא, בְּשַׁעֲתָא דְּנָפְקָא שְׁכִינְתָּא מִגָּלוּתָא דְּמִצְרַיִם, תְּבַעַת מִקּוּדְשָׁא בְּרִיךְ הוּא, דְּיִפְרוֹק לָהּ הַשְׁתָּא ד' זְמִנִין, דְּאִינּוּן ד' גְּאוּלוֹת, לְקָבֵל אַרְבַּע גָּלִיּוֹת. בְּגִין דִּתְהֵא בַּת חוֹרִין, וְלָא תְּהֵא מִתְתַּרְכָא. וּבְהַהִיא שַׁעֲתָא קַיְּימָא וְאִתְפְּרְקַת אַרְבַּע גְּאוּלוֹת, בְּהַהִיא יְצִיאַת מִצְרַיִם. וְהַשְׁתָּא דְּאִצְטְרִיכַת בְּתִקּוּנָהָא לְאִתְחַבְּרָא בְּבַעְלָהּ, אִצְטְרִיךְ לְאַחֲזָאָה הַהִיא גְּאוּלַת מִצְרַיִם, דְּאִית בָּהּ אַרְבַּע גְּאוּלוֹת.

433. Therefore we mention that redemption four times: true, true, true, true, until the passage "You have been the help of our fathers," AGAINST THE FOUR REDEMPTIONS, for they are help and support for all Yisrael. And from "THE HELP OF OUR FATHERS" there are four more 'true', REPEATED, so the four redemptions would be fortified and lasting, sealed by the signet of the King. Therefore the four redemptions are repeated.

433. וְעַל דָּא אִית לְאַדְכָּרָא בְּהַהִיא גְּאוּלָה, ד' זְמִנִין אֱמֶת. אֱמֶת. אֱמֶת. עַד עֶזְרַת אֲבוֹתֵינוּ. דְּדָא הוּא עֶזְרָה וְסֶמֶךְ לְיִשְׂרָאֵל כֻּלְּהוּ. וּמִתַּמָּן וּלְהַלְאָה אַרְבַּע זְמִנִין אַחֲרָנִין, אֱמֶת, אֱמֶת, אֱמֶת, אֱמֶת. לְמֶהֱוֵי אַרְבַּע גְּאוּלוֹת אִלֵּין בְּקִיּוּמָא תַּקִּיף, בְּחוֹתְמָא תַּקִּיף דְּגוּשְׁפַּנְקָא דְּמַלְכָּא. ד' גְּאוּלוֹת כְּפוּלִין בְּקִיּוּמָא.

434. All FOUR REDEMPTIONS concern the Exodus from Egypt, because were there not four redemptions in that exodus from Egypt, She would not be able to unite, together in her decorations WITH ZEIR ANPIN, whenever there is an exile, for the unification of the Holy Name. Therefore one should mention the redemption from Egypt always, in every sanctification (Heb. kedusha) of the Holy One, blessed be He. Blessed be His name for ever and ever.

434. וְכֻלְּהוּ בְּהַהִיא יְצִיאַת מִצְרַיִם, דְּאִילוּ לָא אִשְׁתְּכָחוּ אִינּוּן ד׳ גְּאוּלוֹת בְּהַהִיא יְצִיאַת מִצְרַיִם, כָּל זִמְנָא דְּלֵהֱוֵי גָּלוּתָא, לָא אִתְחַבְּרַת בְּתִקּוּנָהָא לְאִתְיַיחֲדָא שְׁמָא קַדִּישָׁא. וְע״ד אִית לְאַדְכָּרָא גְּאוּלָה דְּמִצְרַיִם תְּדִיר, בְּכָל קִדּוּשִׁין דְּקוּדְשָׁא בְּרִיךְ הוּא, בְּרִיךְ שְׁמֵיהּ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

435. This is the mystery of sanctification, THAT IS, HOLY, HOLY, HOLY, THAT WE SAY. We explained that during sanctification, everything is sanctified above and below, THE ANGELS AND YISRAEL, and all the grades and the Chariots, upper and lower. We already explained its high mysteries to the initiated who behold the holiness of their Master, happy is their portion.

435. רָזָא דִּקְדוּשָׁה הָא אוֹקִימְנָא, דְּהָא בִּקְדוּשָׁה מִתְקַדְּשֵׁי כֹּלָּא, עֵילָּא וְתַתָּא, וְכָל דַּרְגִּין, וְכָל רְתִיכִין עִלָּאִין וְתַתָּאִין, כֻּלְּהוּ מִתְקַדְּשֵׁי בִּקְדוּשָׁתָא דָא. וּבִקְדוּשָׁה דָא, אוֹקִימְנָא רָזִין עִלָּאִין, לְאִינּוּן מָארֵי רָזִין דְּמִסְתַּכְּלִין בִּקְדוּשָׁה דְּמָארֵיהוֹן, זַכָּאָה חוּלָקֵיהוֹן.

436. The mystery of surrendering the soul to one's Master, that you expounded upon is very well. Friends, happy is your portion, and happy are my eyes to behold, while still alive, holy matters awakened in this world, written above before the Holy King.

436. רָזָא לְמִמְסַר נַפְשָׁא לְמָארֵיהּ, שַׁפִּיר אִיהוּ, דְּקָא אֲמַרְתּוּן חַבְרַיָּיא, זַכָּאָה חוּלָקֵיכוֹן, וְזַכָּאִין עֵינַי דְּחָמוּ כַּךְ, דְּזָכֵינָא בְּחַיַּי, דְּמִתְעָרִין מִלִּין קַדִּישִׁין אִלֵּין בְּהַאי עָלְמָא, וְכֻלְּהוּ כְּתִיבֵי לְעֵילָּא קֳמֵי מַלְכָּא קַדִּישָׁא.

35. "Then they who feared Hashem spoke to one another"
Rabbi Shimon opens with: "Then they who feared Hashem spoke to one another and Hashem hearkened, and heard it: and a book of remembrance was written before him for those who feared Hashem, and took heed of His name." He tells us that this means that the holy Chariots and armies spoke with one another before God. And when these holy words rise up, the Holy King delights in them and they mount to His head and become a crown. We read that "they who feared Hashem" above means when they repent with love they stand before God. "They who feared Hashem" below means that afterwards they go down to earth, but even then their words retain their shape above. All the words that the righteous on earth bedeck themselves with stay standing before God in the same shape of wickedness turned into merit. And afterwards they are written in the book of remembrance before Him, so they would exist before Him always.
"Took heed of His name" means that those who value the importance of the Torah fix the wisdom of their Master's name in their hearts.

437. He opened and said "Then they who feared Hashem spoke to one another and Hashem hearkened, and heard it: and a book of remembrance was written before Him for those who feared Hashem, and took heed of His name" (Malachi 3:16). We should examine this verse. It is written: "spoke to one another," but should have merely been written 'spoke'. Why is it so? HE ANSWERS: the holy Chariots and armies spoke with one another BEFORE THE HOLY ONE, BLESSED BE HE.

437. פָּתַח וְאָמַר אָז נִדְבְּרוּ יִרְאֵי יְיָ׳ אִישׁ אֶל רֵעֵהוּ וַיַּקְשֵׁב יְיָ׳ וַיִּשְׁמָע וַיִּכָּתֵב סֵפֶר זִכָּרוֹן לְפָנָיו לְיִרְאֵי יְיָ׳ וּלְחוֹשְׁבֵי שְׁמוֹ. הַאי קְרָא אִית לְאִסְתַּכְּלָא בֵּיהּ, אָז נִדְבְּרוּ, אָז דִּבְּרוּ מִבָּעֵי לֵיהּ, מַאי נִדְבְּרוּ. אֶלָּא נִדְבְּרוּ לְעֵילָּא, מִכָּל אִינּוּן רְתִיכִין קַדִּישִׁין, וְכָל אִינּוּן חֵילִין קַדִּישִׁין.

438. בְּגִין דְּאִינּוּן מִלִּין קַדִּישִׁין, סַלְקִין לְעֵילָא, וְכַמָּה אִינּוּן דְּמִקַּדְּמֵי וְנַטְלִין לוֹן קַמֵּי מַלְכָּא קַדִּישָׁא, וּמִתְעַטְּרָן בְּכַמָּה עִטְרִין, בְּאִינּוּן נְהוֹרִין עִלָּאִין, וְכֻלְּהוּ נְדַבְּרוּ מִקַּמֵּי מַלְכָּא עִלָּאָה. מַאן חָמֵי חֶדְוָון, מַאן חָמֵי תּוּשְׁבְּחָן, דְּסַלְקִין בְּכָל אִינּוּן רְקִיעִין, כַּד סַלְקִין מִלִּין אִלֵּין, וּמַלְכָּא קַדִּישָׁא מִסְתַּכַּל בְּהוּ, וְאִתְעַטַּר בְּהוּ, וְאִינּוּן סַלְקִין וְיַתְבִין עַל חֵיקֵיהּ, וּמִשְׁתַּעֲשָׁע בְּהוּ, מִתַּמָּן סַלְקִין עַל רֵישֵׁיהּ, וַהֲווֹ עֲטָרָה. וְע"ד אָמְרָה אוֹרַיְיתָא, וָאֶהְיֶה שַׁעֲשֻׁעִים יוֹם יוֹם. וְהָיִיתִי לָא כְּתִיב, אֶלָּא וָאֶהְיֶה, בְּכָל זְמָן, וּבְכָל עִידָּן, דְּמִלִּין עִלָּאִין סַלְקִין קַמֵּיהּ.

438. Since these holy words THEY SPOKE mount up, some hasten to carry them before the Holy King, and they are adorned with crowns of supernal light and speak about it with one another before the supernal King. Who has seen joys, and who has seen praises mounting through all the firmaments! And when these words rise, the Holy King looks at them and adorns Himself with them. They come up to sit in His lap, and He delights in them. From there, HIS BOSOM, they mount to His head and become a crown. Upon this the Torah said "and I will be daily His delight" (Mishlei 8:30). It is not written "I was," but "I will be," IN THE FUTURE TENSE, namely, anytime and whenever the supernal words mount before Him.

439. תְּרֵי זִמְנֵי כְּתִיב יִרְאֵי יְיָ׳ יִרְאֵי יְיָ׳. אֶלָּא יִרְאֵי יְיָ׳ לְעֵילָא, יִרְאֵי יְיָ׳ לְתַתָּא. יִרְאֵי יְיָ׳ קַיְימִין לְתַתָּא, וְאִינּוּן מִלִּין קַיְימִין בְּדִיוּקְנֵיהוֹן לְעֵילָא. וְרָזָא דָא אַשְׁכַּחְנָא בְּסִפְרָא דְּחֲנוֹךְ, דְּכָל מִלִּין דְּצַדִּיקַיָּיא דִּי בְּאַרְעָא, אִינּוּן מִתְעַטְּרָן, וְקַיְימָן קַמֵּי מַלְכָּא, וּמִשְׁתַּעֲשָׁע בְּהוּ קוּדְשָׁא בְּרִיךְ הוּא. וּלְבָתַר אִינּוּן נַחְתֵּי, וְקַיְימִין קַמֵּיהּ בְּדִיוּקְנָא דְּהַהוּא צַדִּיק דְּקָאָמַר לוֹן, וְאִשְׁתַּעֲשַׁע קוּדְשָׁא בְּרִיךְ הוּא בְּהַהוּא דִּיוּקְנָא. וּלְבָתַר אַכְתִּיבוּ בְּסֵפֶר זִכָּרוֹן לְפָנָיו, לְקַיְימָא קַמֵּיהּ בְּקִיּוּמָא תְּדִיר.

439. "They who feared Hashem" is written twice, NAMELY, "THEN THEY WHO FEARED HASHEM...AND A BOOK OF REMEMBRANCE WAS WRITTEN BEFORE HIM FOR THEM WHO FEARED HASHEM..." THE MEANING IS "they who fear Hashem" above, MEANS, WHEN THEY REPENT WITH LOVE, THEY STAND ABOVE BEFORE THE HOLY ONE, BLESSED BE HE. "They who fear Hashem" below MEANS THAT AFTERWARDS THEY GO DOWN TO THEIR PLACE ON EARTH. AND EVEN WHEN they who fear Hashem are already below, IN THEIR PLACE, those words retain their shape above. I found this secret in the book of Enoch, that all the words, that the righteous on earth bedeck themselves with, stand before the King. NAMELY, WHEN THEY REPENT WITH LOVE, THEY ARE ADORNED WITH THEIR WICKEDNESS WHICH TURNED INTO MERIT, AS SAID; they stand on their own above before the King, and the Holy One, blessed be He, is delighted by them. After that THE RIGHTEOUS descend AND THE WORDS STAY standing before Him in the same shape OF WICKEDNESS TURNED INTO MERIT, as the righteous uttered them. The Holy One, blessed be He, is delighted in that image. And afterwards they are written in the book of remembrance before Him, so they would exist before Him always.

440. וּלְחוֹשְׁבֵי שְׁמוֹ, מַאי וּלְחוֹשְׁבֵי שְׁמוֹ. הָא אוּקְמוּהָ, כָּל אִינּוּן דְּמְחַשְּׁבֵי מִלִּין דְּאוֹרַיְיתָא, לְאַדְבְּקָא לְמָארֵיהוֹן בְּרָזָא דִשְׁמָא קַדִּישָׁא, בְּגִין לְמִנְדַּע לֵיהּ, וּלְאִתְתַּקְנָא חָכְמָה דִשְׁמֵיהּ בְּלִבַּיְיהוּ, דִּכְתִיב וּלְחוֹשְׁבֵי שְׁמוֹ, דְּהוּא רָזָא דִשְׁמָא קַדִּישָׁא.

440. HE ASKS: What is the meaning of "took heed of His name?" HE ANSWERS: It was already explained that those, who heed and value the words of Torah, cleave to their Master in the secret of the Holy Name, to know Him, so the wisdom of His name will be fixed upon their heart. OF THEM it is written, who "took heed of His name," for this is the secret of the Holy Name.

36. "And above the firmament"
We hear the meaning of: "And above the firmament that was over their heads was the likeness of a throne, in appearance like a sapphire stone." The firmament refers to the lower firmament for no one can behold the one above. "A throne" refers to the throne below; had it said 'the throne' it would have meant the supernal throne, and this is impossible because the supernal throne cannot be seen; it is concealed and undisclosed. In "the likeness as the appearance of a man," "the appearance" includes all the forms of the utterances of wisdom. The secrets of Chochmah go up and stand in the likeness of man. Rabbi Shimon tells the rabbis that he can see the secret of man is impressed upon them all, and that the righteous are destined to be seen by all. He admonishes Rabbi Yosi for thinking of worldly matters, and Rabbi Yosi comes back to the words of the Torah, so his image is complete.

441. It is written: "And above the firmament that was over their heads was the likeness of a throne, in appearance like a sapphire stone" (Yechezkel 1:26). This verse was already explained. Yet "above the firmament" refers to the lower firmament, BENEATH MALCHUT, as you, friends, have explained. FOR THEY MENTIONED IT IN THE NAME OF RABBI SHIMON, happy is my portion and happy is your portion. For nobody can behold the upper firmament, BINAH. BUT IT IS WRITTEN ABOUT THE FIRMAMENT BELOW WITHIN MALCHUT "AND YOU SHALL SEE MY BACK" (SHEMOT 33:23), and above THIS FIRMAMENT that sapphire stone is located, which we said IS MALCHUT, based on the inference of its being a good and precious pearl, as I explained.

441. כְּתִיב וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל רֹאשָׁם כְּמַרְאֵה אֶבֶן סַפִּיר דְּמוּת כִּסֵּא, הַאי קְרָא הָא אוּקְמוּהָ. אֲבָל וּמִמַּעַל לָרָקִיעַ, בְּהַהוּא רָקִיעַ לְתַתָּא, כְּמָה דְּאָמַרְתּוּן חַבְרַיָּיא, זַכָּאָה חוּלָקִי, וְזַכָּאָה חוּלָקֵיכוֹן. דְּהָא בִּרְקִיעָא דִּלְעֵילָא, לֵית מַאן דְּאִסְתָּכַּל בֵּיהּ. וּמִלְּעֵילָא מִנֵּיהּ קַיְּימָא הַהוּא אֶבֶן סַפִּיר, דְּהָא אִתְּעַרְנָא בֵּיהּ בְּרָזָא דְּהַהוּא מַרְגָּלִית טָבָא יַקִּירָא, כְּמָה דְּאוֹקִימְנָא.

442. It is written: "the likeness of a throne" and not "the likeness of the throne," for there is throne and throne. "The throne" is supernal, concealed and undisclosed, that is, not revealed, and no one can bear look at it and know it, BEING BINAH. Therefore it is simply written: 'a throne' WITHOUT THE DEFINITE ARTICLE, for it is the lower throne, NAMELY, MALCHUT.

442. דְּמוּת כִּסֵּא, וְלָא כְּתִיב דְּמוּת הַכִּסֵּא. בְּגִין דְּאִית כִּסֵּא, וְאִית כִּסֵּא. הַכִּסֵּא: עִלָּאָה טְמִירָא גְּנִיזָא דְּלָא אִתְגַּלְיָיא, וְלֵית מַאן דְּקַיְּימָא בֵּיהּ לְמִנְדַּע וּלְאִסְתַּכְּלָא. וְע"ד כְּתִיב כִּסֵּא סְתָמָא, דָּא כִּסֵּא דִּלְתַתָּא.

443. "the likeness as the appearance of a man" (Yechezkel 1:26): HE ASKS: Since it was said "likeness," why add 'as the appearance'. Would not it suffice to say "the likeness of a man?" HE ANSWERS: "the likeness of man" represents the high secret of the high glory, THAT IS ZEIR ANPIN, IN YUD HEI VAV HEI FULLY SPELLED WITH ALEPH'S WHICH EQUALS THE NUMERICAL VALUE OF ADAM. This is the likeness of man SITTING ON THE THRONE WHICH IS MALCHUT; and the addition, "the appearance," includes all the forms of the words of wisdom CALLED SIGHT OR APPEARANCE, FOR CHOCHMAH IS SO CALLED. They are the secrets of Chochmah that go up and adorn themselves above, IN ZEIR ANPIN, and then assume the likeness of man, NAMELY, that form with which the righteous are bedecked. And in all these the Holy One, blessed be He, is delighted in His crowns.

443. דְּמוּת כְּמַרְאֵה אָדָם, כֵּיוָן דְּאָמַר דְּמוּת, אֲמַאי כְּמַרְאֵה, דְּהָא סַגִּי לֵיהּ דְּמוּת אָדָם. אֶלָּא דְּמוּת אָדָם, דָּא אִיהוּ רָזָא עִלָּאָה, בְּהַהוּא כָּבוֹד עִלָּאָה, דִּיוּקְנָא דְּאָדָם. אֲבָל הָא דְּאִתּוֹסָף כְּמַרְאֵה, לְאַכְלְלָא אִינּוּן דִּיוּקְנִין דְּמִלִּין דְּחָכְמְתָא, וְאִינּוּן רָזִין דְּחָכְמְתָא דְּסַלְקָן וּמִתְעַטְּרָן לְעֵילָא, וּלְבָתַר קַיְּימִין בְּדִיוּקְנָא דְּאָדָם בְּהַהוּא דִּיוּקְנָא דְּצַדִּיקַיָּיא דְּמִעַטְּרִין לוֹן, וּבְכֻלְּהוּ אִשְׁתַּעְשָׁע קוּדְשָׁא בְּרִיךְ הוּא בְּעִטְרוֹי.

444. And you, friends, the Holy One, blessed be He, is delighted even now with the words you said, and they are crowned on that way. And you have established THE LIKENESS OF A MAN before your Master by your holy forms, for when I beheld you and regarded your shapes, I saw that you were marked with the secret of man, and I knew that your shape is invited above. And so the righteous are destined to be recognized by everyone and display the sacred form of their countenances before the whole world. This is the meaning of the verse "All that see them shall acknowledge them, that they are the seed which Hashem has blessed" (Yeshayah 61:9).

444. וְאַתּוּן חַבְרַיָּיא, הָא קוּדְשָׁא בְּרִיךְ הוּא אִשְׁתַּעְשָׁע הַשְׁתָּא, בְּאִינּוּן מִלִּין דְּקָא אַמְרִיתּוּ, מִתְעַטְּרָן בְּהַהוּא אוֹרְחָא. וְהָא קַיְּימְתּוּן קַמֵּי מָארֵיכוֹן בְּדִיוּקְנֵיכוּ קַדִּישִׁין, דְּהָא אֲנָא בְּשַׁעֲתָא דַּחֲמֵינָא לְכוּ, וְאִסְתַּכַּלְנָא בְּדִיוּקְנֵיכוּ, חֲמֵינָא בְּכוּ דְּאַתּוּן רְשִׁימִין בְּרָזָא דְּאָדָם, וְיָדַעְנָא דְּהָא דִּיוּקְנָא דִּילְכוֹן אִתְעַתְּדָא לְעֵילָא. וְהָכִי אִזְדַּמְּנָן צַדִּיקַיָּיא לְזִמְנָא דְּאָתֵי, לְאִשְׁתְּמוֹדְעָא לְעֵינֵיהוֹן דְּכֹלָּא, וּלְאַחֲזָאָה פַּרְצוּפָא קַדִּישָׁא לְקָמֵי כָּל עָלְמָא, הה"ד כָּל רוֹאֵיהֶם יַכִּירוּם כִּי הֵם זֶרַע בֵּרַךְ יְיָ'.

445. While he was speaking he saw Rabbi Yosi contemplating worldly matters. He told him 'Yosi, stand and complete your image, for one letter is missing in you'. FOR SINCE HE WAS CONTEMPLATING WORLDLY THINGS, HE CALLED HIM YOSI AND NOT RABBI YOSI. Rabbi Yosi arose and rejoiced in words of Torah and stood before him. Rabbi Shimon looked upon him and said 'Rabbi Yosi, now you are whole before the Ancient One (Heb. Atik Yomin), and your image is whole.

445. אַדְּהָכִי חָמָא לְרִבִּי יוֹסֵי, דַּהֲוָה מְהַרְהֵר בְּמִלֵּי דְּעָלְמָא. אָמַר לֵיהּ, יוֹסֵי קוּם אַשְׁלִים דִּיוּקְנָךְ, דְּאָת חַד חָסֵר בָּךְ. קָם רִבִּי יוֹסֵי וְחַדֵּי בְּמִלִּין דְּאוֹרַיְיתָא, וְקָם קַמֵּיהּ, אִסְתָּכַּל בֵּיהּ ר"ש, א"ל, ר' יוֹסֵי, הַשְׁתָּא אַנְתְּ שְׁלִים קַמֵּי עַתִּיק יוֹמִין, וְדִיוּקְנָךְ שְׁלִים.

37. "And they made the Head plate"
Rabbi Shimon opens with: "And they made the plate (tzitz) of the holy crown of pure gold..." 'Tzitz' means 'to peek' and that is because the plate is to be looked at, for the plate reflects immediately the level of righteousness of the person looking at it. In the plate the letters of the Holy Name were engraved; when a righteous person stood before it the light would come from the plate and shine upon his face. The priest would notice this only the first time but not later. The reflection is because the mirror shines on him from above as an indication that God wants him. If a person stands before that plate and his face never shows the holy reflective light, the priest knows that he is an evildoer.

446. He opened and said "And they made the Head plate (Heb. tzitz) of the holy crown of pure gold..." (Shemot 39:30). HE ASKS: Why is it called 'Tzitz' (lit. 'to peep')? AND ANSWERS: IT IS meant to be looked at. And since it is there for men to see, it is called 'tzitz'. And whoever glances at that glint, it is reflected at once on him WHETHER HE IS RIGHTEOUS OR NOT.

446. פָּתַח וְאָמַר, וַיַּעַשׂ אֶת צִיץ נֵזֶר הַקֹּדֶשׁ זָהָב טָהוֹר וְגוֹ׳. אֲמַאי אִקְרֵי צִיץ. אִסְתַּכְּלוּתָא לְאִסְתַּכְּלָא בֵּיהּ. וּבְגִין דַּהֲוָה קַיְּימָא עַל אִסְתַּכְּלוּתָא דְּבַר נָשׁ, אִקְרֵי צִיץ. וְכָל מַאן דְּאִסְתָּכַּל בֵּיהּ בְּהַהוּא צִיץ אִשְׁתְּמוֹדְעָא בֵּיהּ.

447. HE EXPLAINS HIS WORDS. In the Head plate were the letters of the Holy Name, ornamentally engraved in it. If a righteous man stands before it, the letters engraved in gold would shine in relief and their lights would go from below upward protruding from the engraving, and shine in the face of that person.

447. בַּצִּיץ הֲווֹ אַתְוָון דִּשְׁמָא קַדִּישָׁא גְּלִיפָן בְּגִלּוּפָא, וּמְחַקְּקָן בֵּיהּ. וְאִי זַכָּאָה הֲוָה הַהוּא דְּקַיְּימָא קֳמֵיהּ, אִינּוּן אַתְוָון דִּמְחַקְּקָן בֵּיהּ גּוֹ דַּהֲבָא, הֲווֹ בַּלְטִין מִתַּתָּא לְעֵילָא, וְסַלְקִין מֵהַהוּא גְּלִיפוּ בִּנְהִירוּ, וַהֲווֹ נָהֲרִין בְּאַנְפִּין דְּהַהוּא בַּר נָשׁ.

448. AT ONE TIME, the sparkling would shine in him, and AT ONE TIME it would not. HE EXPLAINS, when the priest looked first at the person, he saw the illuminations of all the letters on his face. But when he looked closely, he would see nothing but the light of his face, TO THE EXTENT of the sparkling coming from gold, shining on him, AND NO MORE. Only the priest understood what he saw at first glance, which he saw for a while, AND THE SAME WITH EVERYONE ELSE. IT IS because the Holy One, blessed be He, favors that man, WHO REGARDS THE HEAD PLATE, and knows that he is destined for the World to Come, as the sight THAT ILLUMINATED WITH THE LETTERS OF THE HEAD PLATE, shines on him from above, to say that the Holy One, blessed be He, is pleased with him. But when they look at him closely, later, TO EXAMINE HIM they would see nothing, since the upper mirror is seen in him only for a while.

448. נָצִיץ נְצִיצוּ בֵּיהּ, וְלָא נְצִצִין. בְּשַׁעֲתָא קַדְמֵיתָא דְּאִסְתָּכַּל כַּהֲנָא בֵּיהּ, הֲוָה חָמֵי נְהִירוּ דְּאַתְוָון כֻּלְּהוּ בְּאַנְפִּין. וְכַד הֲוָה מִסְתַּכְּלָא לְעַיְּינָא בֵּיהּ, לָא הֲוָה חָמֵי מִדִּי, אֶלָּא נְהִירוּ דְּאַנְפּוֹי דְּנָהִיר, כְּאִילּוּ נִיצוֹצָא דְּדַהֲבָא הֲוָה נָצִיץ בֵּיהּ, בַּר דְּכַהֲנָא הֲוָה יָדַע חֵיזוּ דְּאִסְתַּכְּלוּתָא קַדְמָאָה, דַּהֲוָה חָמֵי לְפוּם שַׁעֲתָא, דְּהָא רְעוּתָא דְּקוּדְשָׁא ב״ה הֲוָה בֵּיהּ בְּהַהוּא ב״נ, וְיָדַע דְּאִיהוּ זַמִּין לְעָלְמָא דְּאָתֵי, בְּגִין דְּחֵיזוּ דָּא נָהֲרִין עָלֵיהּ מִלְּעֵילָא, וְקוּדְשָׁא בְּרִיךְ הוּא הֲוָה אִתְרְעֵי בֵּיהּ. וְכַד מִסְתַּכְּלִין בֵּיהּ לָא חָמָאן מִדִּי, בְּגִין דְּחֵיזוּ דִּלְעֵילָא לָא אִתְגַּלְיָא אֶלָּא לְפוּם שַׁעֲתָא.

449. And if a person stands before that Head plate and his face does not show, NOT EVEN for a short time, the holy reflective sight, then the priest knows that he is brazen, and in need of atonement and mercy.

449. וְאִי קַיְּימָא ב״נ קֳמֵי הַהוּא צִיץ, וְאַנְפּוֹי לָא אִתְחַזְיָין לְפוּם שַׁעֲתָא, חֵיזוּ קַדִּישָׁא. הֲוָה יָדַע כַּהֲנָא דְּהָא אִיהוּ תַּקִּיף מִצְחָא, וּבָעֵי לְכַפְּרָא עָלֵיהּ, וּלְמִבְּעֵי עֲלוֹי רַחֲמִין.

38. "let your eyes be on the field that they reap"
Rabbi Yehuda reads the title verse from the book of Ruth. We are told that Boaz the judge of Yisrael saw Ruth's humility since she looked only in front of her, and he praised her eyes. He saw that she brought prosperity, for the more she gleaned, the more there was to glean in that field. Boaz saw that the Holy Spirit was upon her, and her eyes gave blessings. Now we are told of another explanation, where Boaz saw that many kings and rulers were destined to issue from her; the kings are like eyes because the eyes lead the body. Now we hear that 'the field' being reaped is Zion and Jerusalem, for the eyes that will issue from her shall rule in that field where the Torah is received. "And when you are thirsty" means that if you desire to be attached to a man and raise a seed you should "go to the vessels" who are the righteous, the vessels of Hashem - only God makes use of these vessels.

450. "And they made the Head plate (Heb. tzitz) of the holy crown" (Shemot 39:30). Rabbi Yehuda opened the discussion and read from the scroll of Ruth, "let your eyes be on the field that they reap..." (Rut 2:9). We have to examine the relevance of this verse here. Rabbi Yitzchak said to him, in the same way, there are many verses in the Torah that seem as if they do not need to be written, yet we see high secrets in them all. Rabbi Yehuda said that whoever looks at the verse but not closely, is like someone who never tasted a dish.

450. וַיַּעַשׂ אֶת צִיץ נֶזֶר הַקֹּדֶשׁ. ר׳ יְהוּדָה פָּתַח קָרָא בְּרוּת, עֵינֶיךָ בַּשָּׂדֶה אֲשֶׁר יִקְצֹרוּן וְגוֹ׳. הַאי קְרָא אִית לְאִסְתַּכְּלָא בֵּיהּ, אֲמַאי אִצְטְרִיךְ הָכָא לְמִכְתַּב. א״ל ר׳ יִצְחָק, אִי הָכִי כַּמָּה קְרָאִין אִינּוּן בְּאוֹרַיְיתָא דְּאִתְחַזְיָאוּ דְּלָא אִצְטְרִיכוּ לְמִכְתַּב, וְחָמֵינָן דְּכֻלְּהוּ רָזִין עִלָּאִין. א״ר יְהוּדָה, הַאי קְרָא מַאן דְּחָמֵי וְלָא אִסְתָּכַּל בֵּיהּ, כְּמָה דְּלָא טָעִים תַּבְשִׁילָא דְּמֵי.

451. HE ANSWERS: there is a mystery, which was written under the inspiration of the Holy Spirit. For Boaz, the judge of Yisrael, saw the humility of this righteous woman, who did not lift up her eyes to look elsewhere but in front of her, and he saw that whatever she beheld, she did so with a benevolent eye, and there was no impudence in her. He then praised her eyes.

451. אֶלָּא רָזָא הָכָא, וּבְרוּחַ קוּדְשָׁא אִתְּמַר, בְּגִין דְּחָמָא בֹּעַז דַּיָּינָא דְּיִשְׂרָאֵל, עַנְוָותָנוּתָא דְּהַהִיא צַדֶּקֶת, דְּלָא מְסַלְּקָא עֵינָא לְמֵחֱמֵי בַּאֲתָר אַחֲרָא, אֶלָּא לְקֳמָהּ. וְחָמָאת כָּל מַה דְּחָמָאת, בְּעֵינָא טָבָא, וְתוּקְפָּא דְּמִצְחָא לָא הֲוָה בָּהּ, שְׁבַח עֵינָהָא.

452. For some eyes cause that there will be no blessing upon that place. AND BOAZ saw a benevolent eye in her, and also that she brings prosperity, for the more she gleaned, the more was to be gleaned in the field. And Boaz saw that the Holy Spirit was upon her. Then he said "let your eyes be on the field that they reap, and go after them." And if you say that it is for the other gleaners THAT HE TOLD RUTH "ON THE FIELD THAT THEY REAP, AND GO AFTER THEM"; THEREFORE why did he tell her to go after them and not to glean after them? What is the meaning of 'go after them'? He said that about her eyes, that brought many blessings, and therefore "go after them," after your eyes. No one in the world has permission to follow their eyes, but you SHALL GO after your eyes for they bestow many blessings.

452. בְּגִין דְּאִית עַיְינִין דִּבְגִינֵיהוֹן לָא שַׁלְטָא בִּרְכָתָא בְּהַהוּא אֲתָר, וְאִיהוּ עֵינָא טָבָא חָמָא בָּהּ, דְּכָל מַה דְּאִסְתַּכְּלַת הֲוָה בְּעֵינָא טָבָא. וְתוּ, דְּחָמָא, דַּהֲוָה אַצְלַח בִּידָהָא, כָּל מַה דַּהֲוָות לַקְטָא, אִתּוֹסַף בְּחַקְלָא. וּבֹעַז אִסְתָּכַּל דְּרוּחָא קַדִּישָׁא שַׁרְיָיא עָלָהּ, כְּדֵין פָּתַח וְאָמַר, עֵינֶיךָ בַּשָּׂדֶה אֲשֶׁר יִקְצֹרוּן וְגוֹ׳. אִי תֵּימָא בְּגִין אִינּוּן לַקְטִין כָּל אִינּוּן אַחֲרָנִין, הֵיךְ אָמַר דְּתֵהַךְ אֲבַתְרַיְיהוּ, לָא אִצְטְרִיךְ לְמִכְתַּב אֶלָּא וְלַקְטִתְּ אַחֲרֵיהֶן, מַאי וְהָלַכְתְּ אַחֲרֵיהֶן, אֶלָּא בְּגִין עֵינָהָא קָאָמַר. עֵינָהָא דַּהֲווֹ גַּרְמִין בִּרְכָאן סַגִּיאִין, וְע״ד, וְהָלַכְתְּ אַחֲרֵיהֶן, בָּתַר עֵינָיִךְ. כָּל שְׁאַר בְּנֵי עָלְמָא לֵית לְהוּ רְשׁוּ לְמֵיהַךְ בָּתַר עֵינוֹי. וְאַנְתְּ לְבָתַר עֵינָיִךְ, דְּעֵינָיִךְ גַּרְמִין בִּרְכָאן סַגִּיאִין.

453. Another explanation concerning "let your eyes be on the field that they reap." Boaz looked at the Holy Spirit and saw that many high kings and rulers are destined to issue from her, and they are the eyes of all. She is like Tamar who "sat by the entrance of Einayim (lit. 'eyes')" (Beresheet 38:14), for she sat at the opening and through her issued high kings and rulers, called eyes. It is written: "through the eyes of the congregation" (Bemidbar 15:24), for as the members of the body follow the eyes alone and the eyes lead the body; so are kings and the Sanhedrin and all the rulers, everybody follows them. This is why he mentioned "your eyes," which are those kings and rulers destined to issue from her.

453. ד״א עֵינֶיךָ בַּשָּׂדֶה אֲשֶׁר יִקְצֹרוּן. בֹּעַז חָמָא בְּרוּחַ קוּדְשָׁא, דְּזִמִּינִין לְנָפְקָא מִינָּהּ מַלְכִין עִלָּאִין שַׁלִּיטִין דְּאִינּוּן עַיְינִין דְּכֹלָּא. כְּמָה דַּהֲוָות תָּמָר, דִּכְתִיב בָּהּ, וַתֵּשֶׁב בְּפֶתַח עֵינָיִם. אִתְיַישְׁבַת בְּפִתְחָא דְּנָפְקִין מִינָּהּ מַלְכִין שַׁלִּיטִין עִלָּאִין, דְּאִקְרוּן עַיְינִין, כד״א אִם מֵעֵינֵי הָעֵדָה. כְּמָה דְּכָל שַׁיְיפֵי גּוּפָא לָא אָזְלִין אֶלָּא בָּתַר עַיְינִין, וְעַיְינִין אִינּוּן מְנַהֲגִין לְכָל גּוּפָא. אוּף הָכִי מַלְכִין וְסַנְהֶדְרִין, וְכָל אִינּוּן שַׁלִּיטִין, כֻּלָּא אַזְלִין אֲבַתְרַיְיהוּ וּבְגִין כַּךְ אָמַר לָהּ עֵינֶיךָ אִלֵּין מַלְכִין וְשַׁלִּיטִין, דְּזִמִּינִין לְמֵיפַק מִינָּהּ.

454. בַּשָּׂדֶה. מַאן שָׂדֶה. דָּא צִיּוֹן וִירוּשָׁלַם, דִּכְתִיב צִיּוֹן שָׂדֶה תֵחָרֵשׁ. וּכְתִיב כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרֲכוֹ יְיָ׳, דָּא יְרוּשָׁלַם. וְע״ד כְּתִיב עֵינֶיךָ בַּשָּׂדֶה, דְּאִינּוּן עַיְינִין דִּילָהּ, דְּזִמִינִין לְמֵיפַק מִינָהּ, לָא יְהוֹן שַׁלִּיטִין אֶלָּא בַּשָּׂדֶה. אֲשֶׁר יִקְצֹרוּן, דְּהָא מֵהַהוּא שָׂדֶה, הֲווֹ נַקְטִין כָּל בְּנֵי עָלְמָא, תּוֹרָה, וּנְהוֹרָא דְּנָהִיר, דִּכְתִיב כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה.

454. HE ASKS: It is written "in the field," what is a field? HE ANSWERS: it is Zion and Jerusalem, as is written: "Zion...be ploughed like a field" (Michah 3:12), and "as the smell of a field which Hashem had blessed" (Beresheet 27:27), which is Jerusalem. Therefore it is written: "let your eyes be on the field," for the eyes that will issue from her shall rule no place save the field. "that they reap": for from that field all the people receive Torah and shining light, as is written: "for out of Zion shall go forth Torah" (Yeshayah 2:3).

455. וְהָלַכְתְּ אַחֲרֵיהֶן, בְּאִלֵּין עוֹבָדִין דְּכַשְׁרָן, דַּאֲנָא חָמֵינָא בָּךְ. הֲלֹא צִוִּיתִי אֶת הַנְּעָרִים וְגוֹ׳. כְּמַשְׁמָעוֹ דִּילֵיהּ, בְּגִין דְּאִתְּתָא דַּעְתָּא קַלָּה. וְצָמִית, לִישָׁנָא דִּנְקִיוּת נָקֵט, וְצָמִית, דְּאִי תִּיאוּבְתִּךְ לְאַדְבְּקָא בְּבַר נָשׁ לְקַיְימָא זַרְעָא בְּעָלְמָא, וְהָלַכְתְּ אֶל הַכֵּלִים, אִלֵּין אִינּוּן צַדִּיקַיָּיא, דְּאִקְרוּן כְּלֵי יְיָ׳, דִּכְתִיב הִבְּרוּ נֹשְׂאֵי כְּלֵי יְיָ׳. דְּזִמִינִין צַדִּיקַיָּיא לְאַיְיתָאָה לוֹן כָּל עָלְמָא, דּוֹרוֹנָא לְמַלְכָּא מְשִׁיחָא, וְאִינּוּן כְּלֵי יְיָ׳, מָאנִין דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְהֲנֵי בְּהוּ, אִלֵּין אִינּוּן מָאנִין תְּבִירִין, תְּבִירִין אִינּוּן בְּהַאי עָלְמָא, בְּגִין לְקַיְימָא אוֹרַיְיתָא. וְשִׁימוּשָׁא דְּקוּדְשָׁא בְּרִיךְ הוּא אִשְׁתְּמַשׁ בְּהוּ, לָא אִשְׁתְּמַשׁ אֶלָּא מִגּוֹ הָנֵי כֵּלִים. וְכַד תִּתְדְּבַק בְּהוּ וְשָׁתִיתָ וְגוֹ׳.

455. "And you shall follow them": with the good deeds I see in you. "Have I not charged the young men that they shall not touch you?" (Rut 2:9), is to be understood AT FACE VALUE, for a woman's mind is easily swayed. THEREFORE HE WARNED THE YOUNG MEN NOT TO TOUCH HER. "And when you are thirsty" (Ibid.) is clean language, ITS MEANING IS that if you desire to be attached to a man and raise a seed, "go to the vessels" (Ibid.), to the righteous called the vessels of Hashem, as is written: "be clean, you that bear the vessels of Hashem" (Yeshayah 52:11). For the righteous are destined to be brought by the whole world as a gift to the King Messiah. These are the vessels the Holy One, blessed be He, takes delight in. They are broken vessels in this world for the sake of observing the Torah. And the Holy One, blessed be He, is waited upon only by them. And when you are attached to them, "drink..."

39. "and his heart was merry"
We learn from Rabbi Yosi that "and his heart was merry" as written in "and Boaz ate and drank and his heart was merry" means that he said the benediction over his food; 'heart' refers to Malchut. Since food is of below, God cannot take satisfaction from it unless it is prayed over. But on the Shabbat the food itself and the pleasure of eating are included above and below. This is the secret of "For all things come of thee, and of your own have we given you." Whoever blesses God has to do it joyously with a benevolent eye. The four Chariots, in charge of the four directions of Malchut and the troops of angels, are nourished by that benediction after a meal. Now Rabbi Yosi explains, "for he gives of his bread to the poor," saying that a man with a benevolent eye gives to the poor out of his own blessing and joy. The other part of this meaning is that he gives to the place that needs sustenance from all sides, that is Malchut who has nothing by itself; in this sense Malchut is poor. From here Rabbi Yosi moves to discuss, "he went to lie down at the end of the heap," and "your belly is like a heap of wheat." Whoever says the benediction with joy ascends after death to the holy temples of Malchut called 'heap'. From each precept of the Master high secrets and high lights and radiances are suspended. Those who do not observe these precepts are impudent; when they looked upon the golden plate with the engraved letters of the Holy Name their hearts were broken so that they would feel shame and they would surrender before their Master.

456. רִבִּי יוֹסֵי פָּתַח וְאָמַר, וַיֹּאכַל בֹּעַז וַיֵּשְׁתְּ וַיִּיטַב לִבּוֹ. מַהוּ וַיִּיטַב לִבּוֹ. דְּבָרִיךְ עַל מְזוֹנֵיהּ, וְאוּקְמוּהָ. וְדָא הוּא רָזָא, דְּמַאן דְּמְבָרֵךְ עַל מְזוֹנֵיהּ, דָּא אוֹטִיב לְלִבֵּיהּ, וּמַאן אִיהוּ כְּמָה דִּכְתִיב לְךָ אָמַר לִבִּי. וּכְתִיב צוּר לְבָבִי וְגוֹ׳.

456. Rabbi Yosi opened the discussion with the verse "and Boaz ate and drank and his heart was merry" (Rut 3:7). What does it mean, "and his heart was merry?" It means that he said the blessing over his food. And it was explained that its meaning is that whoever says the blessing after the meal, he makes merry his heart. Who is such a one? He is alluded to in "to you my heart has said" (Tehilim 27:8), and "the firm strength of my heart" (Tehilim 73:26), REFERING TO MALCHUT CALLED HEART.

457. וּבְגִין דִּברְכַת מְזוֹנָא חֲבִיבָא קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא, כָּל מַאן דְּבָרִיךְ עַל שַׂבְעָא, אוֹטִיב וְחַדֵּי לַאֲתָר אַחֲרָא, וְסִימָנָךְ סְעוּדָתֵי דְּשַׁבָּת, דְּאַתָּר אַחֲרָא אִתְהֲנֵי מֵהַהִיא בְּרָכָה דְּשַׂבְעָא וְחִידוּ. וְהָכָא אִתְהֲנֵי מֵהַהוּא בְּרָכָה דְּשַׂבְעָא דְּהַהוּא צַדִּיק בֹּעַז וְדָא וַיִּיטַב לִבּוֹ.

457. And since the blessing after the meal pleases the Holy One, blessed be He, whoever blesses when satisfied, does good and joy to another place, VIZ. MALCHUT, as shown by the meals of Shabbat. For that other place, MALCHUT, enjoys the blessing and the joy of satiation. Here MALCHUT takes pleasure in the blessing of satisfaction of Boaz the righteous. This is the meaning of "and his heart was merry."

458. מ״ט. בְּגִין דִּמְזוֹנָא אִיהוּ קֻשָּׁה קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא הַהוּא אֲתָר, וְכֵיוָן דְּבַר נָשׁ אָכִיל וְשָׁתֵי, וְקָא מְבָרֵךְ. הַהִיא בִּרְכְתָא סַלְקָא, וְאִתְהֲנֵי מֵאִינּוּן מִלִּין דְּשַׂבְעָא דְּסַלְקִין, וְאִשְׁתְּכַח דְּאִתְהֲנֵי מִמְזוֹנָא מִתַּתָּא וּמִלְּעֵילָא.

458. What is the reason, MALCHUT ENJOYS THE BLESSING AFTER THE MEAL? A man's food is troublesome to the Holy One, blessed be He, being of that place, THAT IS, MALCHUT. When he eats and drinks and says the blessing OVER FOOD, the blessing rises, and MALCHUT enjoys the rising words said by the satisfied man. So MAN enjoys the food below and MALCHUT above.

459. וְדָא אִיהוּ רָזָא דְּבֵין חַבְרַיָּיא. רָזָא בְּחוֹל לָא אִתְהֲנֵי הַהוּא אֲתָר, אֶלָּא מֵאִינּוּן מִלִּין דְּסַלְקִין מִגּוֹ שַׂבְעָא, וְכֻלְּהוּ מִלִּין מִתְעַטְּרָן וְרַוָּן וְשַׂבְעִין בְּחֵידוּ, וְהַהוּא אֲתָר אִתְהֲנֵי מִנַּיְיהוּ. בְּשַׁבָּת אִיהוּ רָזָא אָחֳרָא, בִּמְזוֹנָא מַמָּשׁ, וּבְהַהוּא חֶדְוָה דִּמְזוֹנָא דִּמְצְוָה דְּשַׁבָּת, וּבְכֹלָּא אִשְׁתְּכַח כְּלִילָא מֵעֵילָא וְתַתָּא. וְרָזָא דָא כִּי מִמְּךָ הַכֹּל וּמִיָּדְךָ נָתַנּוּ לָךְ. וַדַּאי בַּהֲנָאוּתֵיהּ דָּא, וּבְהַהוּא חֶדְוָה דִּמְזוֹנָא דִּמְצְוָה דְּשַׁבָּת, כְּמָה דְּאוּקְמוּהָ.

459. This is a mystery among the friends. The mystery is that on weekdays, that place derives enjoyment only from the words coming from satiation, NAMELY, FROM THE BLESSING AFTER THE MEAL. And all the words are crowned, satiated and satisfied with joy, and that place takes pleasure in them. On Shabbat it is another principle. MALCHUT ENJOYS the actual food and the pleasure in the food consumed to fulfill the Shabbat precept. AND THE FOOD ITSELF is totally included high and low. This is the secret of "for all things come of You, and of Your own have we given You" (I Divrei Hayamim 29:14). Assuredly MALCHUT PARTAKES OF this enjoyment of MAN and the joy in eating to fulfill the Shabbat precept as explained.

460. מַאן דִּמְבָרֵךְ לְקוּדְשָׁא בְּרִיךְ הוּא מִגּוֹ שַׂבְעָא, בָּעֵי לְכַוְּנָא לִבֵּיהּ, וּלְשַׁוְּאָה רְעוּתֵיהּ בְּחֶדְוָה, וְלָא יִשְׁתְּכַח עָצִיב, אֶלָּא דִּיבָרֵךְ בְּחֶדְוָה בְּרָזָא דָא, וּלְשַׁוְּאָה רְעוּתֵיהּ דְּהָא אִיהוּ יָהִיב הַשְׁתָּא לְאַחֲרָא בְּחֶדְוָה, בְּעֵינָא טָבָא, וּכְמָה דְּאִיהוּ מְבָרֵךְ בְּחֶדְוָה וּבְעֵינָא טָבָא. הָכִי יְהֵבִין לֵיהּ בְּחֶדְוָה וּבְעֵינָא טָבָא. וּבג״כ לָא יִשְׁתְּכַח עָצִיב כְּלָל, אֶלָּא בְּחֶדְוָה, וּבְמִלִּין דְּאוֹרַיְיתָא, וְיִשְׁוֵי לִבֵּיהּ וּרְעוּתֵיהּ לְמֵיהַב בְּרָכָה דָּא, בְּרָזָא דְּאִצְטְרִיךְ.

460. Whoever blesses the Holy One, blessed be He, when he is full, should have intention in his heart, and gladness in his mind, and must not be sad. But he has to bless joyously according to this secret, and pay attention that now he gives to another, gladly and with a benevolent eye. And as he blesses gladly with a benevolent eye, so he will be given gladly with a benevolent eye, and therefore one will not be in sadness at all, but in gladness and with words of the Torah. And one should be careful to bless the proper place, NAMELY, MALCHUT.

461. רָזָא הָכָא, אַרְבַּע רְתִיכִין שַׁלִּיטִין, בְּד׳ סִטְרִין וּמַשִּׁירְיָין, אִתְּזָנוּ מֵהַהִיא בִּרְכְתָא דְּשַׂבְעָא, וּבְאִינּוּן מִלִּין דְּבָרוּךְ אַתָּה, אִתְהֲנֵי וְאִתְרַבֵּי וְאִתְעַטַּר בֵּיהּ. וּמַאן דִּמְבָרֵךְ אִצְטְרִיךְ רְעוּתָא בְּחֶדְוָה, וּבְעֵינָא טָבָא, וְע״ד כְּתִיב, טוֹב עַיִן הוּא יְבוֹרָךְ.

461. Here is a secret: the four Chariots, in charge of the four directions OF MALCHUT and the troops OF ANGELS, are nourished by that blessing over satiety. And the words "Blessed are You," IN THE BLESSING AFTER THE MEAL, MALCHUT enjoys, grows and adorns herself with them. And he who blesses, should do it willingly, joyously and with a benign eye. Therefore it is written: "he that has a generous eye shall be blessed" (Mishlei 22:9).

462. וְהָכָא שָׁפִיל לְסֵיפֵיהּ דִּקְרָא, דִּכְתִיב כִּי נָתַן מִלַּחְמוֹ לַדָּל. דְּאִי לָא תֵּימָא הָכִי, הַאי קְרָא לָאו רֵישֵׁיהּ סֵיפֵיהּ, וְלָאו סֵיפֵיהּ רֵישֵׁיהּ. אֶלָּא טוֹב עַיִן, כְּמָה דְּאוֹקִימְנָא, הוּא יְבָרֵךְ וַדַּאי, בְּעֵינָא טָבָא בְּחֶדְוָה. וְלָאו אִיהוּ לְמַגְנָא לְבָרְכָא בְּחֶדְוָה, דְּהָא מֵהַהוּא בִּרְכְתָא, וּמֵהַהוּא חֵידוּ נָתַן מִלַּחְמוֹ לַדָּל, אֲתָר דְּאִצְטְרִיךְ לְאִתְזָנָא מִכָּל סִטְרִין. אֲתָר דְּלֵית לֵיהּ מִגַּרְמֵיהּ כְּלוּם. אֲתָר דְּאִתְהֲנֵי מִכָּל סִטְרִין וְאִתְכְּלִיל מִכָּל סִטְרִין. מִלִּין אִלֵּין לָא אִתְמְסָרוּ אֶלָּא לְחַכִּימִין דְּיַדְעִין רָזִין עִלָּאִין וְאוֹרְחִין דְּאוֹרַיְיתָא.

462. Here we ought to understand the verse ending thoroughly, for it goes on to say "for he gives of his bread to the poor" (Ibid.). You may disagree with it THAT THE BEGINNING OF THE VERSE SPEAKS OF THE BLESSING AFTER THE MEAL, AND has no connection to the end, and the end has no connection to the beginning. But a man of benevolent eye, as we said, assuredly blesses gladly with a benign eye, and not for no reason does he joyously bless, for from that blessing and joy, "he gives of his bread to the poor," namely, to the place which needs sustenance from all sides, RIGHT AND LEFT, a place that has nothing to itself, but enjoys on all sides, and is included on all sides. THIS IS MALCHUT, WHICH IS THEREFORE CALLED POOR, OF WHICH IS SAID "FOR HE GIVES OF HIS BREAD TO THE POOR." These words are told solely to the wise men who know the high mysteries and the ways of the Torah.

463. תָּא חֲזֵי, בֹּעַז טַב עֵינָא הֲוָה תּוּקְפָּא דְּמִצְחָא לָא הֲוָה בֵּיהּ לְעָלְמָא. מַה כְּתִיב, וַיָּבֹא לִשְׁכַּב בִּקְצֵה הָעֲרֵמָה, רָזָא דִּכְתִיב, בִּטְנֵךְ עֲרֵמַת חִטִּים. מֵהָכָא אוֹלִיפְנָא, כָּל מַאן דְּמְבָרֵךְ בִּרְכַּת מְזוֹנָא כַּדְקָא יֵאוֹת, בְּחֶדְוָה בִּרְעוּתָא דִּלְבָא, כַּד סָלִיק מֵהַאי עָלְמָא, אֲתָר אִתְתַּקְנָא לֵיהּ, גּוֹ רָזִין עִלָּאִין בְּהֵיכְלִין קַדִּישִׁין. זַכָּאָה אִינּוּן בַּר נָשׁ דְּנָטִיר פִּקּוּדֵי דְּמָארֵיהּ, וְיָדַע רָזָא דִּילְהוֹן, דְּלֵית לָךְ פִּקּוּדָא וּפִקּוּדָא בְּאוֹרַיְיתָא, דְּלָא תַּלְיָין בֵּיהּ רָזִין עִלָּאִין, וּנְהוֹרִין וְזִיוִין עִלָּאִין, וּבְנֵי נָשָׁא לָא יָדְעֵי, וְלָא מַשְׁגִּיחִין בִּיקָרָא דְּמָארֵיהוֹן. זַכָּאָה חוּלָקֵיהוֹן דְּצַדִּיקַיָּיא, אִינּוּן דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא זַכָּאִין אִינּוּן בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי.

463. Come and see, Boaz had a benevolent eye. He was never impudent. It is written: "he went to lie down at the end of the heap" (Rut 3:7). This is the secret of "your belly is like a heap of wheat" (Shir Hashirim 7:3), ALLUDING TO MALCHUT. MALCHUT IS FOUND EVEN AT THE END OF THE HEAP. From this I learned that whoever says the blessing over food properly, with joy, willingly, when he ascends from this world, a place is prepared for him amidst the high secrets, in the Temples OF MALCHUT CALLED HEAP, TO WHICH THE VERSE ALLUDES. "HE WENT TO LIE" AFTER PASSING FROM THE WORLD "AT THE END OF THE HEAP," WHICH IS MALCHUT. Happy is the man who observes the precepts of his Master, and knows their secret meanings, for from each precept, many high secrets, and high lights and radiance's are suspended. And people do not know nor care for the glory of their Master. Happy is the portion of the righteous, those who are occupied in the Torah. Happy are they in this world and the World to Come.

464. תָּא חֲזֵי דְּהָא אָמְרוּ, דְּכָל אִינּוּן תַּקִּיפֵי מִצְחָא, דְּלֵית לְהוּ כִּסּוּפָא, לֵית לְהוֹן חוּלָקָא בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי. כָּל אִינּוּן תַּקִּיפֵי מִצְחָא דַּהֲווֹ בְּהוּ בְּיִשְׂרָאֵל, כַּד הֲווֹ מִסְתַּכְּלָן בְּהַהוּא צִיץ, הֲווֹ מִתְבְּרָן לִבַּיְיהוּ, וּמִסְתַּכְּלָן בְּעוֹבָדַיְיהוּ. בְּגִין דְּצִיץ עַל אָת הֲוָה קָאֵים, וְכָל מַאן דְּמִסְתַּכֵּל בֵּיהּ, הֲוָה מַכְסִיף בְּעוֹבָדוֹי. וְע״ד צִיץ מְכַפְּרָא עַל אִינּוּן תַּקִּיפֵי אַנְפִּין, תַּקִּיפֵי מִצְחָא.

464. Come and see, it is said that all the impudent without shame have no portion in this world or in the World to Come. All the impudent in Yisrael, when they looked upon the plate, their heart broke and they searched their deeds. Since the plate was based on a letter, AS 'HOLY TO HASHEM' WAS ENGRAVED ON IT and whoever looked at it, felt ashamed for what he has done; thus the plate atoned for the impudent and shameless.

465. אַתְוָון דְּרָזָא דִּשְׁמָא קַדִּישָׁא דַּהֲווֹ גְּלִיפִין עַל צִיצָא, הֲווֹ נָהֲרִין וּבַלְטִין וְנָצְצִין. כָּל מַאן דַּהֲוָה מִסְתַּכֵּל בְּהַהוּא נְצִיצוּ דְּאַתְוָון, אַנְפּוֹי נַפְלִין מֵאֵימָתָא, וַהֲוָה אִתְבַּר לִבֵּיהּ, וּכְדֵין צִיצָא מְכַפְּרָא עָלַיְיהוּ. כְּגַוְונָא דָא כְּיוָן דְּאִיהוּ גָרִים לְתַבְרָא לִבֵּיהּ, וּלְאִתְכַּנְעָא מִקַּמֵי מָארֵיהּ.

465. The letters of the secret of the Holy Name engraved upon the plate shone with glittering emitting light. Whoever looked upon the radiance of the letters, his face would fall in terror, and his heart would break. Then the plate atones for them that way, for it caused their heart to break and them to surrender before their Master.

40. The incense

In this passage Rabbi Yosi tells of the great power of incense to break evil inclinations, to banish sorcery, and to protect us from the Other Side. It is as miraculous as the golden plate. Furthermore, whoever reads and studies intently the section on the preparation of the incense is protected. When the smoke of the incense went up like a pillar the priest saw the letters of the Holy Name soaring in the air and going up like a pillar; afterwards many Chariots circled it on all sides. It creates unity above and below, atoning for sin and idolatry.

466. כְּגַוְונָא דָא קְטֹרֶת, כָּל מַאן דְּאָרַח בְּהַהוּא תְּנָנָא, כַּד סָלִיק הַהוּא עַמּוּדָא מֵהַהוּא מַעֲלֶה עָשָׁן, הֲוָה מְבָרֵר לִבֵּיהּ, בְּבִרוּרוּ לְמִפְלַח לְמָארֵיהּ, וְאַעְבָּר מִנֵּיהּ זוּהֲמָא דְּיֵצֶר הָרָע, וְלָא הֲוָה לֵיהּ אֶלָּא לִבָּא חֲדָא, לְקַבֵּל אֲבוּהָ דְּבִשְׁמַיָּא. בְּגִין דְּקְטֹרֶת, תְּבִירוּ דְּיֵצֶר הָרָע אִיהוּ וַדַּאי בְּכָל סִטְרִין. וּכְמָה דְּצִיץ הֲוָה קָאֵים עַל נִיסָא, אוּף קְטֹרֶת. דְּלֵית לָךְ מִלָּה בְּעָלְמָא, לְמִתְבַּר לֵיהּ לְסִטְרָא אַחֲרָא, בַּר קְטֹרֶת.

466. So is the incense. Whoever smelled the smoke coming from the pillar OF SMOKE rising from the smoke raiser, would cleanse his heart totally to worship his Master, and the filth of the Evil Inclination would pass from him. He would have only one heart towards his father in heaven. Since incense breaks the Evil Inclination on all sides; as the plate is miraculous, so is the incense, for nothing in the world breaks the Other Side except incense.

467. ת"ח מַה כְּתִיב, קַח אֶת הַמַּחְתָּה וְתֵן עָלֶיהָ אֵשׁ מֵעַל הַמִּזְבֵּחַ וְשִׂים קְטֹרֶת. מ"ט. כִּי יָצָא הַקֶּצֶף מִלִּפְנֵי יְיָ, הֵחֵל הַנָּגֶף. דְּהָא לֵית תְּבִירוּ לְהַהוּא סִטְרָא בַּר קְטֹרֶת. דְּלֵית לָךְ מִלָּה חֲבִיבָה קָמֵי קוּדְשָׁא בְּרִיךְ הוּא , כִּקְטֹרֶת. וְקַיְימָא לְבַטְלָא חַרְשִׁין, וּמִלִּין בִּישִׁין מִבֵּיתָא. רֵיחָא וַעֲשָׁנָא דִּקְטֹרֶת דְּעַבְדֵי בְּנֵי נָשָׁא, בְּהַהוּא עוֹבְדָא אִיהוּ מְבַטֵּל, כ"ש קְטֹרֶת.

467. Come and look at the verse "take a censer, and put fire in it from off the altar, and put on incense" (Bemidbar 17:11). What is the sense? "for wrath is gone out from Hashem: the plague has begun" (Ibid.). Nothing breaks that side except for incense, for nothing is more delightful before the Holy One, blessed be He, than incense. It can revoke sorcery, and evil things at home. The smell and smoke of manmade incense cancels SORCERY, when done for that specific purpose, and incense all the more.

468. מִלָּה דָּא גְּזֵרָה קַיְימָא קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, דְּכָל מַאן דְּאִסְתְּכַל וְקָרֵי בְּכָל יוֹמָא עוֹבְדָא דִּקְטֹרֶת, יִשְׁתְּזִיב מִכָּל מִלִּין בִּישִׁין חַרְשִׁין דְּעָלְמָא. וּמִכָּל פְּגָעִין בִּישִׁין, וּמֵהַרְהוּרָא בִּישָׁא, וּמִדִּינָא בִּישָׁא, וּמִמּוֹתָנָא, וְלָא יִתְזַק כָּל הַהוּא יוֹמָא, דְּלָא יָכִיל סִטְרָא אַחֲרָא לְשַׁלְטָא עָלֵיהּ, וְאִצְטְרִיךְ דִּיכַוִּין בֵּיהּ.

468. It is a standing decree before the Holy One, blessed be He, that whoever looks at and reads every day the section of the preparation of incense, he is protected from all evil things and sorcery in the world, from mishaps and evil brooding, from bad punishment and death, and shall not come to harm on that day, for the Other Side may not have power over him. Only he must read it intently.

469. אר"ש, אִי בְּנֵי נָשָׁא הֲווֹ יַדְעֵי כַּמָּה עִלָּאָה אִיהוּ עוֹבְדָא דִּקְטֹרֶת קָמֵי קוּדְשָׁא בְּרִיךְ הוּא , הֲווֹ נַטְלֵי כָּל מִלָּה וּמִלָּה מִנֵּיהּ, וַהֲווֹ סַלְקֵי לֵהּ עֲטָרָה עַל רֵישַׁיְיהוּ, כְּכִתְרָא דְּדַהֲבָא. וּמַאן דְּאִשְׁתְּדַל בֵּיהּ, בָּעֵי לְאִסְתַּכְּלָא בְּעוֹבְדָא דִּקְטֹרֶת, וְאִי יְכַוִּין בֵּיהּ בְּכָל יוֹמָא, אִית לֵיהּ חוּלָקָא בְּהַאי עָלְמָא, וּבְעָלְמָא דְּאָתֵי, וְיִסְתְּלַק מוֹתָנָא מִנֵּיהּ, וּמֵעָלְמָא, וְיִשְׁתְּזִיב מִכָּל דִּינִין דְּהַאי עָלְמָא, מִסִּטְרִין בִּישִׁין, וּמִדִּינָא דְּגֵיהִנָּם, וּמִדִּינָא דְּמַלְכוּ אַחֲרָא.

469. Rabbi Shimon said, if people would know how lofty is the section of the preparation of incense before the Holy One, blessed be He, they would take each word and raise it to be adorned as a golden crown upon their heads. Whoever studies well the section on the formulation of the incense, has to examine it closely. And if he concentrates on it every day, he has a portion in this world and in the World to Come. Death is banished from him and from the world, and he is protected from this world's ordinances, the ordeal of Gehenom, and the judgment of other kingdom (Heb. malchut).

470. בְּהַהוּא קְטֹרֶת כַּד הֲוָה סָלִיק תְּנָנָא בְּעַמּוּדָא, כַּהֲנָא הֲוָה חָמֵי אַתְוָון דְּרָזָא דִּשְׁמָא קַדִּישָׁא, פַּרְחִין בַּאֲוִירָא, וְסַלְקֵי לְעֵילָא בְּהַהוּא עַמּוּדָא. לְבָתַר כַּמָּה רְתִיכִין קַדִּישִׁין סָחֲרִין לֵיהּ מִכָּל סִטְרִין, עַד דְּסָלִיק בְּנָהִירוּ וְחֶדְוָה, וְחַדֵּי לְמַאן דְּחַדֵּי, וְקָשַׁר קְשָׁרִין לְעֵילָא וְתַתָּא לְיַחֲדָא כֹּלָּא, וְהָא אוֹקִימְנָא. וְדָא מְכַפֵּר עַל יֵצֶר הָרָע, וְעַל ע"ז, דְּאִיהוּ סִטְרָא אַחֲרָא. וְהָא אוֹקְמוּהָ.

470. In that incense, when the smoke went up like a pillar, the priest saw the letters of the Holy Name soaring in the air and going up like a pillar, and afterwards, many Chariots circled it on all sides, and it goes up shining and joyous, and gladdens those who are gladdened, and binds bonds, THAT IS, CREATES UNITY, above and below, so that everything becomes one. This has already been explained. This atones for the Evil Inclination and idolatry, which is the Other Side as clarified.

41. "And you shall make an altar for the burning of incense"
Rabbi Yosi says there are two altars, an inner one for fragrant spice burnt incense and an outer one for burnt offering. The Other Side is bound and tied to the altar; when he saw the smoke of incense rising he fled, leaving the tabernacle purified. Wherever the section of the incense is said with dedication death has no sway, even as Aaron bound the angel of death so he could have no power nor could he pronounce judgment. A man can escape judgment if he says twice a day the passage of the incense ordinance; upon this passage the world exists, and also the World to Come. If it is not said, judgment and plagues hover over the land and it is ruled by other nations. Rabbi Yosi tells us that the section of the incense is dearer to God and more important than all prayers. Incense does more than prayer by creating unity and bringing light and removing filth from the world. The incense unites Zeir Anpin and Malchut. Malchut then becomes Hei; the Hei unites with Vav, that is Zeir Anpin; the Vav arises to be adorned by the first Hei, Binah; that Hei is glittering by the Yud that is Chochmah. Then all their will rises to infinity, and all of them become one; the Holy Name shines and adorns itself, all the worlds rejoice, candles burn brightly, and there is food and blessing for all the worlds.

471. He opened and said "And you shall make an altar for the burning of incense" (Shemot 30:1). We should look carefully into this verse. For there are two altars, of fragrant spice burnt incense and of burnt offering, the former an inner and the latter an outer one. Why is it called an altar if no animals are sacrificed upon it, to give it the name of altar?

471. פָּתַח וְאָמַר, וַיַּעַשׂ מִזְבֵּחַ מִקְטַר קְטֹרֶת וְגוֹ׳. הַאי קְרָא אִית לְאִסְתַּכְּלָא בֵּיהּ, בְּגִין דְּתְרֵין מַדְבְּחִין הֲווֹ, מַדְבְּחָא דְּעִלָּוָון, וּמַדְבְּחָא דְּקְטֹרֶת בּוּסְמִין, דָּא לְבַר, וְדָא לְגוֹ. הַאי מַדְבְּחָא דְּקְטֹרֶת, דְּאִיהוּ פְּנִימָאָה, אֲמַאי אִקְרֵי מִזְבֵּחַ, וְהָא לָא דַּבְחִין בֵּיהּ דִּבְחִין, וּמִזְבֵּחַ ע״ד אִקְרֵי.

472. Since some evil beings were neutralized and bound, and the Other Side is bound, it cannot rule nor denounce. Therefore it is called an altar (Heb. mizbeach), FOR THE OTHER SIDE IS BOUND AND TIED TO IT LIKE A SACRIFICED ANIMAL (HEB. ZEVACH). And when the Other Side saw the smoke of incense rising, he surrendered and fled, and could not approach the tabernacle, so it was purified. And no one delighted in that high joy but the Holy One, blessed be He, alone. Since He is very fond of it, the altar stands inside, for there are blessings in such an altar, and therefore it is not exposed, THAT IS, IT STANDS INSIDE.

472. אֶלָּא בְּגִין דְּבָטִיל וְכָפִית לְכַמָּה סִטְרִין בִּישִׁין, וּבְגִין דְּהַהוּא סִטְרָא בִּישָׁא כְּפִית לָא יָכִיל לְשַׁלְּטָאָה, וְלָא לְמֶהֱוֵי קַטֵּיגוֹרָא, וְע״ד אִקְרֵי מִזְבֵּחַ. כַּד הַהוּא סִטְרָא בִּישָׁא חָזָה חָמֵי עֲשָׁנָא דְּקְטֹרֶת דְּסָלִיק, אִתְכַּפְיָיא וְעָרַק, וְלָא יָכִיל לְקָרְבָא כְּלַל לְמִשְׁכְּנָא. וּבְגִין דָּא אִתְדְּכֵי וְלָא אִתְעֲרָב בְּהַהוּא חֶדְוָה דִּלְעֵילָא, בַּר קוּדְשָׁא בְּרִיךְ הוּא בִּלְחוֹדוֹי, וּבְגִין דְּחֲבִיבָא כ״כ, לָא קָאֵים הַהוּא מִזְבֵּחַ, אֶלָּא לְגוֹ. דְּהַאי אִיהוּ מִזְבֵּחַ דְּבִרְכָּאן אִשְׁתְּכָחוּ בֵּיהּ, וְע״ד סָתִים מֵעֵינָא.

473. It is written about Aaron, "And he stood between the dead and the living, and the plague was stayed" (Bemidbar 17:13). For he bound the Angel of Death, so he could not have power at all, nor carry out punishment. A sign was given to us, that wherever the section of the incense is said with intention and a willing heart, death has no sway over that place, nor can it harm. Also other nations have no power over that place.

473. מַה כְּתִיב בְּאַהֲרֹן, וַיַּעֲמֹוד בֵּין הַמֵּתִים וּבֵין הַחַיִּים וַתֵּעָצֵר הַמַּגֵּפָה, דְּכָפִית לֵיהּ לְמַלְאַךְ הַמָּוֶת, דְּלָא יָכִיל לְשַׁלְּטָאָה כְּלַל, וְלָא לְמֶעְבַּד דִּינָא. סִימָנָא דָּא אִתְמְסַר בִּידָנָא, דִּי בְּכָל אֲתָר דְּקָאֲמְרֵי בְּכַוָּונָה, וּרְעוּתָא דְּלִבָּא עוֹבְדָא דְּקְטֹרֶת, דְּלָא שַׁלְּטָא מוֹתָנָא בְּהַהוּא אֲתָר, וְלָא יִתְזַק, וְלָא יַכְלִין שְׁאַר עַמִּין לְשַׁלְּטָאָה עַל הַהוּא אֲתָר.

474. Come and look at the verse, "an altar for the burning of incense" (Shemot 30:1). HE ASKS: Why is it called an altar, if it is meant for burning incense? HE ANSWERS: this is because FIRE is taken from that place to burn incense, like Aaron did, AS IS WRITTEN: "TAKE A CENSER, AND PUT FIRE IN IT FROM OFF THE ALTAR" (BEMIDBAR 17:11). Moreover, since it is an altar, it must be sanctified by that incense, therefore it is for the burning of incense. ANOTHER SENSE is that 'the burning of incense' literally means that incense must be burnt only in a censer.

474. ת״ח מַה כְּתִיב, מִזְבֵּחַ מִקְטַר קְטֹרֶת. כֵּיוָן דִּכְתִיב מִזְבֵּחַ, אֲמַאי אִקְרֵי מִקְטַר קְטֹרֶת. אֶלָּא בְּגִין דְּנַטְלֵי מֵהַאי אֲתָר לְאַקְטָרָא, כְּמָה דְּעֲבַד אַהֲרֹן. תּוּ, מִזְבֵּחַ אִצְטְרִיךְ לְאַקְטָרָא לְקַדְּשָׁא לֵיהּ בְּהַהוּא קְטֹרֶת, וְע״ד מִקְטַר קְטֹרֶת. תּוּ, מִקְטַר קְטֹרֶת, כְּתַרְגּוּמוֹ, לְאַקְטָרָא קְטֹרֶת, דְּהָא אָסִיר לְאַקְטָרָא בַּאֲתָר אַחֲרָא קְטֹרֶת, בַּר מִמַּחְתָּה.

475. ת"ח, הַאי מַאן דְּדִינָא רָדִיף אֲבַתְרֵיהּ, אִצְטְרִיךְ לְהַאי קְטֹרֶת, וּלְאָתְבָא קַמֵּי מָארֵיהּ, דְּהָא סִיּוּעָא אִיהוּ לְאִסְתַּלְּקָא דִּינִין מִנֵּיהּ, וּבְהַאי וַדַּאי מִסְתַּלְּקִין מִנֵּיהּ, אִי הוּא רָגִיל בְּהַאי, לְאַדְכְּרָא תְּרֵין זִמְנִין בְּיוֹמָא, בְּצַפְרָא וּבְרַמְשָׁא, דִּכְתִיב קְטֹרֶת סַמִּים בַּבֹּקֶר בַּבֹּקֶר וּכְתִיב בֵּין הָעַרְבַּיִם יַקְטִירֶנָּה. וְדָא אִיהוּ קִיּוּמָא דְּעָלְמָא תָּדִיר, דִּכְתִיב קְטֹרֶת תָּמִיד לִפְנֵי יְיָ׳ לְדוֹרוֹתֵיכֶם וַדַּאי הוּא קִיּוּמָא דְּעָלְמָא לְתַתָּא, וְקִיּוּמָא דְּעָלְמָא לְעֵילָא.

475. Come and see, whoever is pursued by Judgment, is in need of incense and must repent before his Master. For INCENSE helps Judgment to disappear from him. And assuredly Judgment leaves him, if he is wont to say twice a day, morning and evening, the passage of the incense, as is written: "sweet incense every morning... at evening, he shall burn incense upon it" (Shemot 30:7-8). Upon this the world perpetually exists, as is said, "a perpetual incense before Hashem throughout your generations" (Ibid. 8). Assuredly, this world is sustained by it and so is the World to Come.

476. בְּהַהוּא אֲתָר דְּלָא אִדְכַּר בְּכָל יוֹמָא עוֹבָדָא דִּקְטֹרֶת, דִּינִין דִּלְעֵילָא שַׁרְיָין בֵּיהּ, וּמוֹתָנִין סַגִּיאוּ בֵּיהּ, וְעַמִּין אַחֲרָנִין שַׁלְטִין עָלֵיהּ. בְּגִין דִּכְתִיב, קְטֹרֶת תָּמִיד לִפְנֵי יְיָ׳. תָּמִיד אִיהוּ קַיְּימָא לִפְנֵי יְיָ׳, יַתִּיר מִכָּל פּוּלְחָנִין אַחֲרָנִין, חֲבִיבָא אִיהוּ עוֹבָדָא דִּקְטֹרֶת, דְּהוּא יַקִּיר וְחָבִיב קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, יַתִּיר מִכָּל פּוּלְחָנִין וּרְעוּתִין דְּעָלְמָא. וְאע"ג דִּצְלוֹתָא אִיהִי מְעַלְיָיא מִכֹּלָּא, עוֹבָדָא דִּקְטֹרֶת הוּא יַקִּיר וְחָבִיב קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא.

476. Wherever the section of incense formulation is not daily mentioned, WHEN NOT RECITED, judgment and many plagues hover above this place, and it is ruled by other nations. Therefore it is written: "a perpetual incense before Hashem." It stands always before Hashem, more than other devotions. The section of the incense is more precious and delightful to the Holy One, blessed be He, than all worship and petitions. And though prayer is most valuable, the section of the incense formulation is MORE highly regarded and precious to the Holy One, blessed be He.

477. תָּא חֲזֵי, מַה בֵּין צְלוֹתָא לְעוֹבָדָא דִּקְטֹרֶת. צְלוֹתָא אַתְקִינוּ לָהּ בַּאֲתָר דְּקָרְבְּנִין, דַּהֲווֹ עַבְדֵי יִשְׂרָאֵל, וְכָל אִינּוּן קָרְבְּנִין דַּהֲווֹ עַבְדִּין יִשְׂרָאֵל, לָאו אִינּוּן חֲשִׁיבִין כִּקְטֹרֶת. וְתוּ מַה בֵּין הַאי לְהַאי. אֶלָּא צְלוֹתָא אִיהוּ תִּקּוּנָא לְאַתְקָנָא מַה דְּאִצְטְרִיךְ, קְטֹרֶת עָבֵיד יַתִּיר, מְתַקֵּין וְקָשִׁיר קִשְׁרִין, וְעָבֵיד נְהִירוּ יַתִּיר מִכֹּלָּא. וּמַאן אִיהוּ דְּאַעְבַּר זוּהֲמָא וְאִידְכֵּי מַשְׁכְּנָא, וְכֹלָּא אִתְנְהִיר וְאִתְתַּקַּן וְאִתְקְשַׁר כַּחֲדָא.

477. Come and see the difference between prayer and the section of incense. Prayer was composed instead of the sacrifices offered by Yisrael. But all those sacrifices are not as valuable as the incense. Also, the difference between them is that prayer perfects whatever needs perfection. Incense, on the other hand, does more by both perfecting and binding, THAT IS, CREATING UNITY, and brings more light than anything else, which removes filth and cleanses the tabernacle. And everything is shining, perfected and joined together.

478. וְע"ד בְּעֵינָן לְאַקְדְּמָא עוֹבָדָא דִּקְטֹרֶת לְצְלוֹתָא, בְּכָל יוֹמָא וְיוֹמָא, לְאַעְבְּרָא זוּהֲמָא מֵעָלְמָא, דְּאִיהוּ תִּקּוּנָא דְּכֹלָּא, בְּכָל יוֹמָא וְיוֹמָא. כְּגַוְונָא דְּהַהוּא קָרְבָּנָא חֲבִיבָא דְּאִתְרְעֵי בֵּיהּ קוּדְשָׁא בְּרִיךְ הוּא.

478. Therefore the section of incense is recited before the prayer every day, to remove filth from the world; for it perfects everything on that day, like a desired sacrifice with which the Holy One, blessed be He, is pleased.

479. מַה כְּתִיב בְּמֹשֶׁה וַיֹּאמֶר יְיָ׳ אֶל מֹשֶׁה קַח לְךָ סַמִּים נָטָף וְגוֹ׳ אע"ג דְּאוֹקְמוּהָ, אֲבָל מַאי שְׁנָא בְּעוֹבָדָא דָּא יַתִּיר מִכָּל מַה דְּאָמַר לֵיהּ. אֶלָּא קַח לְךָ, לַהֲנָאָתְךָ וּלְתוֹעֶלְתְּךָ. בְּגִין דְּכַד אִתְּתָא אִתְדַּכְּאַת, הֲנָאוּתָא דְּבַעְלָהּ אִיהוּ. וְרָזָא דָּא קַח לְךָ סַמִּים, לְאַעְבְּרָא זוּהֲמָא, לְאִתְקַדְּשָׁא אִתְּתָא בְּבַעְלָהּ. זַכָּאָה חוּלָקֵיהּ דְּמֹשֶׁה.

479. It is written of Moses, "And Hashem said to Moses, take to you sweet spices, balm..." (Shemot 30:34). This was already explained. Nevertheless, why is it written here: "take to you" (Ibid.) that was not said elsewhere?" HE ANSWERS: "Take to you" MEANS for your pleasure and benefit. For it is as a purified wife bringing pleasure to her husband. FOR INCENSE PURIFIED THE TABERNACLE, WHICH IS MALCHUT, THE BRIDE OF MOSES, WHO WAS A CHARIOT OF ZEIR ANPIN. This is the inner meaning of "take to you sweet spices," to remove the filth, so that the wife, MALCHUT, is sanctified by her husband, ZEIR ANPIN. Blessed is the portion of Moses.

480. כְּגַוְונָא דָא קַח לְךָ עֵגֶל בֶּן בָּקָר, דְּאִתְּמַר לְאַהֲרֹן. לְכַפָּרָא עַל חוֹבֵיהּ, עַל הַהוּא עֵגֶל דְּאִיהוּ גָּרִים לוֹן לְיִשְׂרָאֵל. וְע"ד כְּתִיב בְּמֹשֶׁה, קַח לְךָ, לַהֲנָאָתְךָ, וּלְתוֹעַלְתְּךָ.

480. In the same manner, it is written of Aaron, "take you a young calf" (Vayikra 9:2). THIS ALSO MEANS FOR YOUR PLEASURE AND BENEFIT, NAMELY, to atone for his sin of the golden calf that he brought upon Yisrael. Therefore it is written of Moses, "'take to you," NAMELY, for your pleasure and benefit.

481. קְטֹרֶת קְשִׁיר קְשִׁירוּ, נָהִיר נְהִירוּ וְאַעְבַּר זוּהֲמָא. וְד' אִתְעֲבִיד ה', ה' אִתְחַבָּר בְּו'. ו' סָלִיק וְאִתְעַטַּר בְּה'. ה' אִתְנְהִיר בְּי'. וְכֹלָּא סָלִיק רְעוּתָא לְאֵין סוֹף. וַהֲוֵי כֹּלָּא קְשִׁירוּ חַד, וְאִתְעֲבִיד חַד קְשִׁירוּ, בְּרָזָא חֲדָא דְּאִיהוּ קְשִׁרָא עִלָּאָה דְּכֹלָּא.

481. The incense joins things together, TO WIT, IT UNIFIES, brings light and removes filth. The Dalet becomes Hei, FOR BEFORE UNITING WITH ZEIR ANPIN, MALCHUT IS DALET, FOR WITHOUT CHASSADIM SHE DOES NOT SHINE AND IS POOR (HEB. DALA). BUT WHEN ZEIR ANPIN UNITES WITH HER, CHOCHMAH IN HER IS CLOTHED BY CHASSADIM AND SHE SHINES WITH ALL PERFECTION AND BECOMES HEI. THE INCENSE UNIFIES ZEIR ANPIN WITH MALCHUT, CAUSING THE DALET TO BECOME HEI. BY THIS the Hei is united with Vav, WHICH IS ZEIR ANPIN, and the Vav rises to be adorned by THE FIRST Hei, WHICH IS BINAH, AND SO RECEIVES PLENTY FOR MALCHUT. That Hei, BINAH, is glittering from the Yud, WHICH IS CHOCHMAH, IN ORDER TO BESTOW ON ZEIR ANPIN. And their will rises to the Endless Light, and all of them, NAMELY, CHOCHMAH, BINAH, ZEIR ANPIN AND MALCHUT, THAT ARE YUD HEI VAV HEI become one, bound together in the one high secret, which is the loftiest bond. AND ALL THIS IS DONE BY THE INCENSE.

482. מִכָּאן וּלְהָלְאָה, כֵּיוָן דְּכֹלָּא אִתְקַשְּׁרָא בְּהַאי קְשִׁרָא, אִתְעֲטַר כֹּלָּא בְּרָזָא דְּאֵין סוֹף. וְרָזָא דִשְׁמָא קַדִּישָׁא אִתְנְהִיר, וְאִתְעַטַּר בְּכָל סִטְרִין, וְעָלְמִין כֻּלְּהוּ בְּחֶדְוָה. וְאִתְנְהִירוּ בּוּצִינִין וּמְזוֹנִין וּבִרְכָאן אִשְׁתְּכָחוּ בְּכָל עָלְמִין, וְכֹלָּא בְּרָזָא דִקְטֹרֶת. וְאִי זוּהֲמָא לָא אִתְעַבָּר כֹּלָּא לָא אִתְעֲבִיד. דְּכֹלָּא בְּהַאי תַּלְיָיא.

482. From now onward, since everything was thus knotted together, it is all adorned according to the secret of the Endless Light, and the secret of the Holy Name shines and adorns itself on all sides, all the worlds rejoice, candles burn brightly, and there is sustenance and blessings for all the worlds. Everything was BROUGHT by the secret of incense. For if the filth had not been removed BY THE INCENSE, this would not have taken place, for everything depend on it.

483. ת"ח, קְטֹרֶת אִיהוּ קַדְמָאָה תְּדִיר, קֶדֶם לְכֹלָּא. וּבג"כ עוֹבָדָא דִקְטֹרֶת אִצְטְרִיךְ לְאַקְדְּמָא לְצְלוֹתָא, לְשִׁירִין וְתוּשְׁבְּחָן. בְּגִין דְּכָל דָּא לָא סַלְקָא, וְלָא אִתְתַּקַּן, וְלָא אִתְקַשָּׁר, עַד דְּאִתְעֲבַר זוּהֲמָא, מַה כְּתִיב וְכִפֶּר עַל הַקֹּדֶשׁ וְגוֹ' בְּקַדְמֵיתָא, וּלְבָתַר וּמִפִּשְׁעֵיהֶם לְכָל חַטֹּאתָם. וְעַל דָּא בָּעֵינָן לְכַפָּרָא עַל קוּדְשָׁא, וּלְאַעְבְּרָא זוּהֲמָא, וּלְאִתְדַּכְּאָה קֻדְשָׁא. וּלְבָתַר שִׁירִין וְתוּשְׁבְּחָאן וּצְלוֹתִין, כֹּלָּא כִּדְקָאָמְרָן.

483. Come and see, the incense always comes first and precedes everything. For this reason the section of the incense comes before prayer, hymns and praises. For nothing rises, is perfected or connected, before filth is removed BY INCENSE. It is written: "and he shall make atonement for the holy place" first, and then "because of their transgressions in all their sins" (Vayikra 16:16). Therefore, one should atone for the holy place, and remove filth, and purify the holiness BY USE OF INCENSE, and then sing hymns and pray, as we already said.

484. זַכָּאִין אִינּוּן יִשְׂרָאֵל בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי, דְּהָא אִינּוּן יַדְעִין לְתַקָּנָא תִּקּוּנָא דִּלְעֵילָא וְתַתָּא, כִּדְבָעֵינָן לְתַקָּנָא תִּקּוּנָא מִתַּתָּא לְעֵילָא עַד דְּאִתְקַשָּׁר כֹּלָּא כַּחֲדָא, בְּקִשּׁוּרָא חַד, בְּהַהוּא קִשּׁוּרָא עִלָּאָה כַּד בָּעֵינָן לְתַקָּנָא בְּתִקּוּנָא דְּאַתְוָון רְשִׁימִין, דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְקְרֵי בְּהוֹן.

484. Happy are Yisrael in this world and in the World to Come, for they know how to perfect above and below, as this perfection is ought to be done, from below upward, until everything is bound together into one supernal knot, THAT IS, THE INCENSE. It is done when improvement is necessary by perfecting the engraved letters which constitute the name of the Holy One, blessed be He, THAT IS, YUD HEI VAV HEI.

42. "in sorrow you shall bring forth children"
Rabbi Elazar asks his father Rabbi Shimon how this title passage applies to the supernal woman, Malchut. Rabbi Shimon replies by referring to "as the hart pants after the water brooks," coming to the conclusion that the female (Malchut) pants after the water (the light of Chassidim), conceives from the male and is in labor because she is under judgment. He says that when she gives birth God prepares for her a big supernal serpent; it bites

that place and she delivers. The meaning of, "I will greatly multiply the pain of your childbearing," is that she shudders daily and is saddened by the deeds of the world. The sorrow of the title verse is the secret of the serpent that saddens the face of the world. Rabbi Shimon says that Malchut was originally as big as Zeir Anpin but she diminished her light and rule and has no power herself but what Zeir Anpin gives her, exactly like the moon and the sun, and so he rules over her. We are told that the serpent, sorrow, is required because he opened a way through which the upper souls descend into the world, and if it weren't for that opening, no souls would dwell inside man at all. In "sin crouches at the door," the 'door' is the door of Malchut, whose purpose is to give birth; the serpent stands at the door. However, Rabbi Shimon tells us, any souls that descend into holy bodies do not have the serpent present at their entrance because their gates are not closed, as they are drawn from the Right Column. But for everyone else the serpent rules over the body and Malchut rules over the soul, both being wrapped around one another. Lastly, we hear that when the serpent delivers before his time he dies at delivery, as written in, "He will destroy death forever," and "The dead men of your people shall live, my dead body shall arise."

485. Rabbi Shimon and his son Rabbi Elazar were sitting one night and studying the Torah. Rabbi Elazar said to Rabbi Shimon his father, it is written: "To the woman He said, I will greatly multiply the pain of your childbearing. In sorrow you shall bring forth children; and yet your desire shall be to your husband..." (Beresheet 3:16). We learned that this high secret, TAHT IS, WHICH APPLIES ALSO TO MALCHUT ABOVE, IS true below FOR THE PHYSICAL WOMAN. But if this is the reflection of above, TO WIT, THE SUPERNAL WOMAN, MALCHUT, WAS TOLD "IN SORROW YOU SHALL BRING FORTH CHILDREN," what then is the meaning of all this?

485. ר״ש וְר׳ אֶלְעָזָר בְּרֵיהּ, הָווּ יָתְבֵי לֵילְיָא חַד, וְלָעָאן בְּאוֹרַיְיתָא. א״ר אֶלְעָזָר לְר״ש אֲבוּי. הָא כְּתִיב וְאֶל הָאִשָּׁה אָמַר הַרְבָּה אַרְבֶּה עִצְּבוֹנֵךְ וְהֵרוֹנֵךְ בְּעֶצֶב תֵּלְדִי בָנִים וְאֶל אִישֵׁךְ תְּשׁוּקָתֵךְ וְגוֹ׳. וְאוֹלִיפְנָא דְּדָא אִיהוּ רָזָא עִלָּאָה. תִּינָח לְתַתָּא, אֲבָל אִיהוּ כְּגַוְונָא דִּלְעֵילָא, מַאי אִיכָּא לְמֵימַר.

486. Rabbi Shimon opened the discussion and said, "as the hart longs for the water brooks" (Tehilim 42:2). This verse was already explained, yet there is a living creature in the world, WHICH IS MALCHUT; it has in its charge a thousand keys every day, NAMELY, THE ILLUMINATION OF CHOCHMAH CALLED THOUSAND. This animal is female, and is always desirous of the water brooks, THAT IS, OF CHASSADIM OF ZEIR ANPIN, IN WHICH CHOCHMAH CLOTHES ITSELF, to drink and quench her thirst. FOR CHOCHMAH IN HER CANNOT ILLUMINATE WITHOUT CHASSADIM AND THEREFORE IT IS DARK AND ATHIRST FOR THE LIGHT OF CHASSADIM CALLED WATER, as is written: "as the hart longs for the water brooks."

486. פָּתַח ר״ש וְאָמַר, כְּאַיָּל תַּעֲרֹג עַל אֲפִיקֵי מָיִם וְגוֹ׳. הַאי קְרָא אוּקְמוּהָ. אֲבָל חַיָּה חֲדָא אִית בְּעָלְמָא, וְאִיהִי שַׁלְטָא בְּשֵׁלְטָנָא עַל אֶלֶף מַפְתְּחָן בְּכָל יוֹמָא. וְאִיהִי נוּקְבָא וְתִיאוּבְתָּא דִּילָהּ תָּדִיר עַל אֲפִיקֵי מַיִם לְמִשְׁתֵּי וּלְאִתְרַוָּאָה מִצַּחוּתָא, דִּכְתִיב כְּאַיָּל תַּעֲרֹג עַל אֲפִיקֵי מַיִם.

487. Here we should look closely. In the beginning it is written 'hart', WHICH IS MASCULINE, and not THE FEMININE 'doe'. Later it is written 'longs' IN THE FEMININE FORM. The secret thereof is that male and female are together and must not be separated, nor mentioned the one without the other, only together. The female longs for the water brooks, conceives from the male, and is in labor because he is under judgment.

487. הָכָא אִית לְאִסְתַּכְּלָא. בְּקַדְמֵיתָא כְּתִיב כְּאַיָּל, וְלָא כְּתִיב כְּאַיֶּלֶת, וּלְבָתַר תַּעֲרֹג, וְלָא כְּתִיב יַעֲרֹג. אֲבָל רָזָא דָא, דְּכַר וְנוּקְבָא תַּרְוַוּיְיהוּ כַּחֲדָא דְּלָא לְאַפְרָשָׁא לוֹן, וְחַד אִיהוּ, דְּלָא אִצְטְרִיךְ לְסַלְקָא דָא מִן דָא, אֶלָּא תַּרְוַוּיְיהוּ כַּחֲדָא. וְהַאי נוּקְבָא, תַּעֲרֹג עַל אֲפִיקֵי מַיִם, וְאִיהִי מִתְעַבְּרָא מִן דְּכוּרָא, וְקָשֵׁי עָלָהּ דְּהָא עַל דִּינָא קַיְּימָא.

488. When she gives birth, the Holy One, blessed be He, prepares for her a big supernal serpent. It bites that place and she delivers. This is the meaning of "I will greatly multiply the pain of your childbearing" (Beresheet 3:16), because she shudders daily, and is saddened by the deeds of the world. "In sorrow you shall bring forth children" (Ibid.): this sorrow is the secret of the serpent which saddens the face of the people, FOR IT BROUGHT DEATH TO THEM BY THE TEMPTATION OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL, AND SHE NEEDS HIM TO OPEN THE OPENING SO SHE CAN DELIVER.

488. וְכַד אוֹלִידַת קוּדְשָׁא בְּרִיךְ הוּא זַמִּין לָהּ חַד חִוְיָא עִלָּאָה רַבְּרְבָא, וְאָתֵי וְנָשִׁיךְ לְגַבֵּי הַהוּא אֲתָר, וְאוֹלִידַת. וְרָזָא דָא הַרְבָּה אַרְבֶּה עִצְּבוֹנֵךְ וְהֵרוֹנֵךְ, בְּגִין דְּאִיהִי מִתְחַלְחֲלָא בְּכָל יוֹמָא, וּבְעַצִּיבוּ עַל עוֹבָדִין דְּעָלְמָא. בְּעֶצֶב תֵּלְדִי בָנִים. בְּעֶצֶב, דָּא רָזָא דְּחִוְיָא, דְּעָצִיב אַנְפֵּיהוֹן דְּעָלְמָא.

489. "And yet your desire shall be to your husband" (Ibid.) is connected to "longs for the water brooks" (Tehilim 42:2). SHE IS DESIROUS OF ZEIR ANPIN THAT WILL FILL HER WITH ABUNDANCE OF CHASSADIM SO SHE WILL QUENCH HER THIRST. "and he shall rule over you" (Beresheet 3:16) refers to the meaning that he, ZEIR ANPIN, rules over her, MALCHUT. And all this is BECAUSE IN THE BEGINNING SHE WAS AS BIG AS ZEIR ANPIN, AND HE DID NOT RULE OVER HER, and since the moon said, as we learned, THAT SHE IS MALCHUT, WHO SAID THAT IT IS NOT POSSIBLE FOR TWO KINGS TO RULE UNDER ONE CROWN, SHE WAS TOLD TO DIMINISH HERSELF. For that reason she diminished her light, and her rule, and has no power of her own but what power ZEIR ANPIN gives her. AND SO HE RULES OVER HER, AS IS SAID, "AND HE SHALL RULE OVER YOU."

489. וְאֶל אִישֵׁךְ תְּשׁוּקָתֵךְ, כד״א תַּעֲרוֹג עַל אֲפִיקֵי מַיִם. וְהוּא יִמְשָׁל בָּךְ, הָא אוֹקִימְנָא רָזָא, דְּאִיהוּ שַׁלִּיט עָלָהּ. וְכָל דָּא לָמָה. בְּגִין דְּאָמְרָה סִיהֲרָא, כְּמָה דְתָנִינָן. וּבג״כ אַזְעִירַת נְהוֹרָאָה, וְאַזְעִירַת שׁוּלְטָנָהָא, וְלֵית לָהּ רְשׁוּ מִגַּרְמָהּ, בַּר כַּד יְהַבִּין לָהּ חֵילָא.

490. "In sorrow you shall bring forth children" is explained THAT SORROW IS THE INNER MEANING OF THE SERPENT. And if you say, why do we need this serpent. HE ANSWERS: he opened a way through which the souls descend into the world, and but for that opening through which the souls can descend, no SOULS would dwell inside man. It is written: "sin crouches at the door" (Beresheet 4:7). What is this door? It is the door OF MALCHUT, which purpose is to give birth, to deliver souls into the world. He, THE SERPENT, stands at the door.

490. בְּעֶצֶב תֵּלְדִי בָנִים, כְּמָה דְּאוֹקִימְנָא. וְאִי תֵּימָא אֲמַאי אִצְטְרִיךְ חִוְיָא לְדָא. אֶלָּא דָּא פָּתַח אוֹרְחָא לְנַחְתָּא כָּל אִינּוּן נִשְׁמָתִין דְּעָלְמָא. דְּאִלְמָלֵא לָא פָּתַח אוֹרְחִין לְנַחְתָּא לְתַתָּא, לָא יִשְׁרֵי בְּגַוֵּיהּ דְּבַר נָשׁ, מַה כְּתִיב לַפֶּתַח חַטָּאת רֹבֵץ. מַאי לַפֶּתַח. לְהַהוּא פֶּתַח דְּאִתְעַתְּדָא לְאוֹלָדָא, לְאַפָּקָא נִשְׁמָתִין לְעָלְמָא, אִיהוּ קָאֵים לְגַבֵּי הַהוּא פֶּתַח.

491. But all the souls that descend into holy bodies, NAMELY, THE SOULS DRAWN FROM THE RIGHT COLUMN, THE SERPENT is not present at the entrance. FOR THEN MALCHUT IS NOT OBLIGED TO DRAW CHOCHMAH FROM THE POWER OF THE LEFT COLUMN. HER GATES ARE NOT CLOSED SO THERE IS NO NEED FOR THE SERPENT TO OPEN THEM. The serpent has no dominion over that soul. Otherwise, the serpent bites, and that place is defiled, and such soul does not remain pure. OF THESE IT IS WRITTEN: "In sorrow you shall bring forth children," and the secret thereof is the serpent, with whom she bears souls, THAT IS, HE OPENS THE DOOR, AS WAS SAID. For the one, THE SERPENT, rules over the body, THE BODY BEING BORN OF THE DEFILEMENT OF THE SERPENT, and the other, MALCHUT, rules over the soul, AS SOULS ISSUE FORM HER. Both ARE CLOTHED with each other, one attached to the soul and one to the body.

491. וְכָל אִינּוּן נִשְׁמָתִין דְּאִצְטְרִיכוּ לְנַחְתָּא בְּגוּפִין קַדִּישִׁין, לָא קָאֵים אִיהוּ לְהַהוּא פֶּתַח, וְלֵית לֵיהּ רְשׁוּ בְּהַהִיא נִשְׁמָתָא. וְאִי לָאו, הָא חִוְיָא נָשִׁיךְ, וְאִסְתְּאַב הַהוּא אֲתָר, וְלָאו אִיהִי נִשְׁמָתָא דְּאִתְדַּכְיָיא וְהָכָא אִיהוּ רָזָא עִלָּאָה, בְּעֶצֶב תֵּלְדִי בָנִים. רָזָא דָא, דָּא נָחָשׁ, דְּהָא עִמֵּיהּ אוֹלִידַת נִשְׁמָתִין, בְּגִין דְּדָא אִיהוּ עַל גּוּפָא, וְדָא עַל נִשְׁמָתָא, וְתַרְוַוּיְיהוּ דָא בְּדָא. דָּא נָקִיט נִשְׁמָתָא, וְדָא נָקִיט גּוּפָא.

492. The serpent is destined to deliver all those bodies before his time is due. This is the meaning of the verse "before she travailed, she brought forth" (Yeshayah 66:7). Because though the serpent gives birth after seven years, here he bears after six years, that is, before his time. And when he bears at that time, he dies at delivery, as is written: "He will destroy death forever" (Yeshayah 25:8), and "The dead men of your people shall live, my dead body shall arise" (Yeshayah 26:19).

492. וּזְמִינָא דָּא חִוְיָא, לְאוֹלָדָא כָּל אִינּוּן גּוּפִין, עַד לָא יֵיתֵי זִמְנָא דִּילֵיהּ, הה״ד בְּטֶרֶם תָּחִיל יָלָדָה. זִמְנָא דְּחִוְיָא לְאוֹלָדָא בְּשִׁבְעָ שְׁנִין, וְהָכָא בְּשִׁית, מַה דְּלָאו אִיהוּ זִמְנֵיהּ. וּבְהַהוּא זִמְנָא דְּאוֹלִיד לוֹן, מֵהַהוּא לֵידָה יָמוּת. דִּכְתִיב בִּלַּע הַמָּוֶת לָנֶצַח. וּכְתִיב יִחְיוּ מֵתֶיךָ נְבֵלָתִי יְקוּמוּן.

43. The resurrection of the dead

Rabbi Shimon says at the time of the resurrection the dead will awaken in the holy land because Joseph kept the covenant on their behalf. Here Messiah is destined to be revealed. All the troops in the land of Galilee will return to their ancestors' piece of land and everyone will recognize one another. God will give each person his embroidered garment, and all will come and praise him in Jerusalem that shall then expand on all sides. Then God will rejoice with them. It is written: "Wake up and rejoice you who dwell lowly in the dust."

493. אר"ש, בְּהַהוּא זִמְנָא דִּיתְעָרוּן מֵתֵי עָלְמָא, וְיִתְעַתְּדוּן בְּאַרְעָא קַדִּישָׁא, יְקוּמוּן חַיָּילִין חַיָּילִין, כֻּלְּהוּ עַל אַרְעָא דְּגָלִיל, בְּגִין דְּתַמָּן זַמִּין מַלְכָּא מְשִׁיחָא לְאִתְגַּלָּאָה, בְּגִין דְּאִיהוּ חוּלָקֵיהּ דְּיוֹסֵף, וְתַמָּן אִתְּבְּרוּ בְּקַדְמֵיתָא. וּמִתַּמָּן שָׁארוּ לְאַגְלָאָה מִכָּל אַתְרַיְיהוּ, וּלְאִתְבַּדְּרָא בֵּינֵי עַמְמַיָּא, כד"א וְלֹא נֶחֱלוּ עַל שֶׁבֶר יוֹסֵף.

493. Rabbi Shimon said, at that time when the dead of the world will arise and prepare themselves to go to the Holy Land, troops upon troops shall rise upon the land of the Galilee. For there King Messiah is destined to be revealed, as this is the portion of Joseph, and the place where they were first broken and whence they were exiled from their habitations to be dispersed among the nations as said "but they are not grieved for the ruin of Joseph" (Amos 6:6).

494. וַאֲמַאי יְקוּמוּן תַּמָּן, בְּגִין דְּאִיהוּ חוּלָקֵיהּ דְּהַהוּא דְּאִשְׁתַּוֵּי בַּאֲרוֹנָא, דִּכְתִיב וַיִּישֶׂם בָּאָרוֹן בְּמִצְרָיִם, וּלְבָתַר אִתְקְבַר בְּאַרְעָא קַדִּישָׁא, דִּכְתִיב וְאֶת עַצְמוֹת יוֹסֵף אֲשֶׁר הֶעֱלוּ בְנֵי יִשְׂרָאֵל מִמִּצְרַיִם קָבְרוּ בִשְׁכֶם. וְדָא אִיהוּ דְּקָאֵים בְּקִיּוּמָא דִּבְרִית, יַתִּיר מִכֻּלָּא.

494. Why shall THOSE WHO ARE ABOUT TO RESURRECT awaken there? Because it is the heritage of him who was put in the ark, as is written: "and he was put in a coffin (also: ark) in Egypt" (Beresheet 50:26). After that he was buried in the Holy Land, as was written: "And the bones of Joseph, which the children of Yisrael brought up out of Egypt, they buried in Shchem" (Yehoshua 24:32). And he, JOSEPH, kept the covenant more than all THE TRIBES.

495. וּבְהַהוּא זִמְנָא דִּיתְעָרוּן כֻּלְּהוּ חַיָּילִין חַיָּילִין, כֻּלְּהוּ יְהֲכוּן דָּא לְחוּלָק אֲבָהַתְהוֹן, וְדָא לְחוּלָק אֲבָהַתְהוֹן, דִּכְתִיב וְשַׁבְתֶּם אִישׁ אֶל אֲחֻזָּתוֹ. וְיִשְׁתְּמוֹדְעוּן דָּא לְדָא. וְזַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְאַלְבָּשָׁא לוֹן לְכָל חַד וְחַד לְבוּשֵׁי מְרַקְּמָן, וְיֵיתוּן כֻּלְּהוּ וְיִשַׁבְּחוּן לְמָארֵיהוֹן בִּירוּשָׁלֵם, וְיִתְחַבְּרוּן תַּמָּן אוּכְלוֹסִין אוּכְלוֹסִין, וִירוּשָׁלֵם יִתְמְשַׁךְ לְכָל סִטְרִין, יַתִּיר מִמַּה דְּאִתְמְשָׁךְ כַּד אִתְחַבְּרוּ תַּמָּן מִגָּלוּתָא.

495. At that time, when all the troops shall rise UPON THE LAND OF THE GALILEE, they shall all return each to his ancestors' inheritance as is written: "and you shall return every man to his possession" (Vayikra 25:10), and everybody will recognize each other. The Holy One, blessed be He, will give each and every one embroidered garments. And all will come and praise their Master in Jerusalem, where multitude will assemble, and Jerusalem shall extend on all sides, more than it expanded when they assembled when returned from the exile.

496. כֵּיוָן דְּיִתְחַבְּרוּן וְיִשַׁבְּחוּן לְמָארֵיהוֹן, קוּדְשָׁא בְּרִיךְ הוּא יֶחְדֵּי עִמְּהוֹן, הה"ד וּבָאוּ וְרָנְנוּ בְּמְרוֹם צִיּוֹן, וּלְבָתַר וְנָהֲרוּ אֶל טוּב יְיָ' וְגוֹ', כָּל חַד וְחַד לְחוּלָקֵיהּ, וְחוּלָק אֲבָהָתוֹי. וְאַחֲסָנְתְּהוֹן דְּיִשְׂרָאֵל תְּהֵא, עַד רָמְתָא דְּרוֹמָא, וְתַמָּן יֵלֶפוּן אוֹרַיְיתָא, וְהָא אוּקְמוּהָ, וּכְתִיב הָקִיצוּ וְרַנְּנוּ שׁוֹכְנֵי עָפָר וְגוֹ'.
בָּרוּךְ ה' לְעוֹלָם אָמֵן וְאָמֵן.

496. And when they gather and praise their Master, the Holy One, blessed be He, will rejoice with them, as said, "Therefore they shall come and sing in the height of Zion," and then "shall flow to the bounty of Hashem" (Yirmeyah 31:11). Each one shall return to his property and the property of his ancestors. And the heritage of Yisrael shall reach to the heights of Rome, where Torah will be studied, as was already explained. As written: "Wake up and rejoice you who dwell lowly in the dust" (Yeshayah 26:19).
Blessed is Hashem for ever. Amen and Amen.

1. "All the rivers run into the sea"
Rabbi Chiya opens with: "All the rivers run into the sea, yet the sea is not full...," saying that these rivers are the secret of the Sfirot that are the holy rivers that filled the great sea, Malchut. The sea then flows over and provides water for the animals in the field. The sea of Malchut takes in the springs, the lights of Zeir Anpin, and pours them out into the Holy Chariots below. All of these are named and counted by Malchut. We are told that 'the Tabernacle' in the opening verse is Malchut, and that the grades that she waters correspond to the utensils of the tabernacle, all of which are called by name.

1. "These are the accounts of the Tabernacle, the Tabernacle of the Testimony as they were counted, according to the commandments of Moses..." (Shemot 38:21). Rabbi Chiya opened the discussion with the verse: "All the rivers run into the sea, yet the sea is not full..." (Kohelet 1:7). This verse has already been elucidated and learned. Yet all these rivers are the secret of the holy rivers and springs, THE SFIROT OF ZEIR ANPIN, that filled and flowed to illuminate and fill this great sea, MALCHUT. And when the great sea is filled by these rivers, it flows over and waters the field animals as it is written - "they give drink to every wild beast" (Tehilim 104: 11), WHICH ARE THE GRADES OF BRIYAH, YETZIRAH AND ASIYAH.

1 אֵלֶּה פְקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת אֲשֶׁר פֻּקַּד עַל פִּי מֹשֶׁה וְגוֹ׳. ר׳ חִיָּא פָּתַח, כָּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם וְהַיָּם אֵינֶנּוּ מָלֵא וְגוֹ׳. הַאי קְרָא אוּקְמוּהָ וְאִתְּמַר, אֲבָל כָּל הַנְּחָלִים אִלֵּין רָזִין דִּנְחָלִין וּמַבּוּעִין קַדִּישִׁין, דְּאִתְמַלְיָין, וְנָפְקִין לְאַנְהָרָא וּלְמַלְיָא לְהַאי יַמָּא רַבָּא, וְכֵיוָן דְּהַאי יַמָּא רַבָּא אִתְמְלֵי מִסִּטְרָא דְּאִינּוּן נַחֲלִין כְּדֵין הוּא אַפִּיק מַיָּא, וְאַשְׁקֵי לְכָל חֵיוָון בָּרָא, כד״א יַשְׁקוּ כָּל חַיַּתוֹ שָׂדָי.

2. The verse preceding, "THEY GIVE DRINK TO EVERY WILD BEAST," is "He sends the springs into the valleys..." and after it, "they give drink to every wild beast: the wild asses quench their thirst." These are the lower Chariots, OF BRIYAH, YETZIRAH AND ASIYAH, CALLED 'WILD BEASTS' AND 'WILD ASSES'. And when the sea, MALCHUT, receives THE SPRINGS, THE LIGHTS OF ZEIR ANPIN, it takes and swallows them inside, then lets water out on the other side, which is the Holy Chariots below IN BRIYAH, YETZIRAH AND ASIYAH, and waters them and all are counted and numbered by name. FOR ALL THE GRADES THAT MALCHUT WATERS, SHE CALLS BY NAME, as it is said, "He calls them all by names" (Yeshayah 40:26). Therefore it is written: "These are the accounts of the Tabernacle." FOR THE TABERNACLE IS MALCHUT, AND THE GRADES THAT SHE WATERS, NAMELY THE UTENSILS OF THE TABERNACLE, ARE ACCOUNTED, THAT ARE CALLED BY NAME.

2 מַה כְּתִיב לְעֵילָא, הַמְשַׁלֵּחַ מַעְיָנִים וְגוֹ׳, וּלְבָתַר, יַשְׁקוּ כָּל חַיַּתוֹ שָׂדָי יִשַּׁבְּרוּ פְרָאִים צְמָאָם. אִלֵּין אִינּוּן רְתִיכִין דִּלְתַתָּא, דְּכַד יַמָּא נָקִיט לוֹן, כֻּלְּהוּ נָקִיט לוֹן, וְשָׁאִיב לוֹן בְּגַוֵּיהּ, וּלְבָתַר אַפִּיק מַיִין לְסִטְרָא אַחֲרָא, דְּאִינּוּן רְתִיכִין קַדִּישִׁין דִּלְתַתָּא, וְאַשְׁקֵי לוֹן. וְכֻלְּהוּ אִתְמְנוּן וְאִתְפְּקְדוּן בְּשְׁמָא, כד״א לְכֻלָּם בְּשֵׁם יִקְרָא. וּבְגִין כַּךְ, אֵלֶּה פְקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת.

2. "Oh how great is Your goodness, which You have laid up for those who fear You"
Rabbi Yosi says that people should observe the ways of God, for every day a voice tells people to stay away from sin. He tells us that supernal judgment is a wheel that is constantly turning, lifting people up and bringing them down. The wicked are pushed from the wheel and fall into a pit; they will never see the light that has been stored up for the righteous in the World to Come. "Oh how great is Your goodness" refers to this light. We are told that "You have performed for those who trust in You," means that God created the world with that light. Rabbi Yosi next tells us that..." in the sight of the sons of men" means that the construction of the world by means of the light sustains people, people live by it. The building of the world is like the building of the Tabernacle: both of them came from the power of the stored light. The Tabernacle, Malchut, was created by left and right, and Moses, the Central Column, founded it.

3. Rabbi Yosi opened the discussion with the verse: "Oh how great is Your goodness, which You have laid up for those who fear You, which You have performed for those who trust in You in the sight of the sons of men!" (Tehilim 31:20). "Oh how great is Your goodness" MEANS how much should people observe and know the ways of the Holy One, blessed be He, for every day a voice resounds and proclaims, saying, 'Beware you people, close the doors of sins, stay away from the net that captures PEOPLE, before your legs are caught in the net.' There is a wheel constantly turning in the world, THE SUPERNAL JUDGMENT. It goes up and down, LIFTS UP AND BRINGS DOWN PEOPLE. Woe to those whose legs are pushed from the wheel, for they fall into a pit kept for the wicked people of the world.

3 רִבִּי יוֹסֵי פָּתַח, מָה רַב טוּבְךָ אֲשֶׁר צָפַנְתָּ לִירֵאֶיךָ פָּעַלְתָּ לַחוֹסִים בָּךְ נֶגֶד בְּנֵי אָדָם. מָה רַב טוּבְךָ. כַּמָּה אִית לוֹן לִבְנֵי נָשָׁא, לְאִסְתַּכְּלָא וּלְמִנְדַּע בְּאוֹרְחוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּהָא בְּכָל יוֹמָא וְיוֹמָא קָלָא נָפִיק, וְאַכְרִיז וְאָמַר, אִסְתַּמְּרוּ בְּנֵי עָלְמָא, טְרוּקוּ גַּלֵּי חוֹבִין, אִסְתַּלְּקוּ מֵרִשְׁתָּא דְתָפִיס, עַד לָא יִתְפְּסוּן רַגְלֵיכוּ בְּהַאי רִשְׁתָּא. גַּלְגָּלָא סְחֵרָא תְּדִיר, סָלִיק וְנָחִית. וַוי לְאִינּוּן דְּדַחְיָין רַגְלֵיהוּ מִגּוֹ גַּלְגָּלָא, דְּהָא נַפְלֵי לְגוֹ עוּמְקָא, דְּטָמִיר לְאִינּוּן חַיָּבֵי עָלְמָא.

4. Woe to those who fall INTO THAT SAID PIT, for they will never rise nor be illuminated by the light stored up for the righteous in the World to Come. Happy are the righteous in the World to Come, for many lights are stored up AND KEPT for them, many delights of that world are laid up for them as it is said, "Oh how great is Your goodness, which You have laid up for those who fear You." We already explained that, "Oh how great is Your goodness," refers to the light stored up for the righteous in the World to Come, as it is written, "And Elohim saw the light, that it was good" (Beresheet 1:4), and - "light is sown for the righteous, and gladness for the upright in heart" (Tehilim 97:11), "SOWN" MEANING STORED UP. Upon this IT IS WRITTEN, "Oh how great is Your goodness."

4 וַוי לְאִינּוּן דְּנַפְלִין וְלָא יְקוּמוּן, וְלָא יִנְהֲרוּ בְּנְהוֹרָא דְּגָנִיז לְצַדִּיקַיָּיא לְעָלְמָא דְּאָתֵי. זַכָּאִין אִינּוּן צַדִּיקַיָּיא לְעָלְמָא דְּאָתֵי, דְּכַמָּה נְהוֹרִין גְּנִיזִין לוֹן, כַּמָּה עִדּוּנִין בְּהַהוּא עָלְמָא טְמִירִין לוֹן, דִּכְתִיב מָה רַב טוּבְךָ אֲשֶׁר צָפַנְתָּ לִירֵאֶיךָ. מָה רַב טוּבְךָ, הָא אוּקְמוּהָ, דָּא הוּא אוֹר דְּגָנִיז לְצַדִּיקַיָּיא לְעָלְמָא דְּאָתֵי, דִּכְתִיב וַיַּרְא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב, וּכְתִיב אוֹר זָרוּעַ לַצַּדִּיק וּלְיִשְׁרֵי לֵב שִׂמְחָה. וְעַל דָּא מָה רַב טוּבְךָ.

5. It is written here, "Oh how great is Your goodness," and elsewhere, "And Elohim saw the light, that it was good." AS IT IS SAID, THERE UPON THE LIGHT THAT IT IS GOOD, SO HERE "YOUR GOODNESS" MEANS 'YOUR LIGHT'. "Which You have laid up," MEANS that when the Holy One, blessed be He looked at the light, He also looked at the wicked destined to commit sins in the world, and so He stored up that light to grant it to the righteous in the World to Come, as we learned.

5 כְּתִיב הָכָא מָה רַב טוּבְךָ, וּכְתִיב הָתָם וַיַּרְא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב. אֲשֶׁר צָפַנְתָּ, בְּגִין דְּאִסְתָּכַּל קוּדְשָׁא בְּרִיךְ הוּא בְּהַהוּא נְהוֹרָא, וְאִסְתָּכַּל בְּאִינּוּן חַיָּיבַיָּא דִּזְמִינִין לְמֶחֱטֵי בְּעָלְמָא, וְגָנִיז לֵיהּ לְהַהוּא נְהוֹרָא, לְמִזְכֵּי בֵּיהּ צַדִּיקַיָּיא לְעָלְמָא דְּאָתֵי, כְּמָה דְּאִתְּמַר.

6. It is said, "You have performed for those who trust in You." HE ASKS: Why IS IT SAID first "laid up" and then "performed"? HE ANSWERS THAT "laid up" MEANS, as we said, STORED FOR THE RIGHTEOUS. "Performed" MEANS THAT by that stored light, the Holy One, blessed be He performed the workmanship of the world. We know this from the verse, "These are the generations of the heaven and of the earth when they were created" (Beresheet 2:4). It is written, 'Abraham', BECAUSE THE LETTERS OF "WHEN THEY WERE CREATED (HEB. BEHIBAR'AM)" ARE THE SAME LETTERS AS 'BY ABRAHAM' (HEB. BEABRAHAM). For the light of Abraham, WHICH IS CHESED, is stored up by the Holy One, blessed be He, who, by using it, performed the building of the world, as it is written - "You have performed for those who trust in You," NAMELY, for those who sit under the shade of the Holy One, blessed be He, WHO TAKE REFUGE IN HIS SHADE.

6 פָּעַלְתָּ, בְּקַדְמֵיתָא צָפַנְתָּ, וּלְבָתַר פָּעַלְתָּ. אֶלָּא צָפַנְתָּ כְּמָה דְּאִתְּמַר. פָּעַלְתָּ בְּגִין דְּהַהוּא נְהוֹרָא דְּגָנִיז, בֵּיהּ עָבִיד קוּדְשָׁא בְּרִיךְ הוּא אוּמָנוּתָא דְּעָלְמָא. מְנָלָן. דִּכְתִיב, אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם, בְּאַבְרָהָם כְּתִיב, וְהַהוּא נְהוֹרָא דְּאַבְרָהָם, גְּנִיז לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, וּבֵיהּ עָבִיד אוּמָנוּתָא דְּעָלְמָא, דִּכְתִיב פָּעַלְתָּ לַחוֹסִים בָּךְ, לְאִינּוּן דְּיַתְבֵי תְּחוֹת צִלָּא דְּקוּדְשָׁא ב״ה.

7. "...in the sight of the sons of men": THE MEANING OF THIS IS that this construction, done by that light, sustains people in the world and is their existence. And though the light is stored up, people live by it in this world. "Performed" refers to the building of this world according to an orderly plan. The building of the world is like the building of the Tabernacle, that was constructed in the same manner as the world, as we explained.

7 נֶגֶד בְּנֵי אָדָם, דְּהָא בְּהַאי אוּמָנוּתָא דְּאִתְעָבִיד בְּהַאי נְהוֹרָא, קַיְימִין בְּנֵי נָשָׁא בְּעָלְמָא, וְקִיּוּמָא דִילְהוֹן הֲוֵי. אַף עַל גַּב דְּאִיהוּ גְּנִיז, בֵּיהּ קַיְימִין בְּנֵי נָשָׁא בְּעָלְמָא דֵּין. פָּעַלְתָּ, אוּמָנוּתָא דְּעָלְמָא דָּא, דְּבֵיהּ אִתְעָבִיד כֹּלָּא בְּחוּשְׁבָּנָא, אוּמָנוּתָא דְּעָלְמָא, כְּגַוְונָא דָּא אוּמָנוּתָא דְּמִשְׁכְּנָא, דְּאִיהוּ אוּמָנוּתָא כְּגַוְונָא דְּעָלְמָא, וְהָא אוֹקִימְנָא.

8. It is written here, "These are the accounts of the Tabernacle" (Shemot 38:21), and elsewhere, "These are the generations of the heaven and of the earth." THIS INDICATES THAT THE ACTIONS ARE THE SAME IN BOTH CASES, for all the generations produced by the heaven and earth were formed and came out by the power of the stored light, and also the accounts of the Tabernacle came out by that power OF THE STORED LIGHT. From where do we know that? From the verse, "And Betzalel the son of Uri, the son of Chur, of the tribe of Judah" (Shemot 38:22), of the right side, WHICH IS ABRAHAM, THE STORED LIGHT AS SAID, and with him Aholiav, of the left side, and the Tabernacle, WHICH IS MALCHUT, was founded by Right and Left. And Moses, who was between them, THE SECRET OF THE CENTRAL COLUMN, founded it.

8 כְּתִיב הָכָא אֵלֶּה פְקוּדֵי הַמִּשְׁכָּן, וּכְתִיב הָתָם אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ. בְּגִין דְּכָל אִינּוּן תּוֹלְדִין דְּעַבְרוּ וְאַפִּיקוּ שְׁמַיָּא וְאַרְעָא, כֻּלְּהוּ בְּחֵילָא דְּהַהוּא נְהוֹרָא דְּגָנִיז אִתְעֲבִידוּ וְנַפְקוּ. פְּקוּדֵי הַמִּשְׁכָּן בְּהַהוּא חֵילָא נַפְקוּ. מְנָלָן. דִּכְתִיב וּבְצַלְאֵל בֶּן אוּרִי בֶן חוּר לְמַטֵּה יְהוּדָה, דָּא אִיהוּ מִסְטְרָא דִימִינָא. וְאִתּוֹ אָהֳלִיאָב דָּא אִיהוּ מִסְטְרָא דִשְׂמָאלָא. וּמִשְׁכְּנָא מִסְטְרָא דִימִינָא וּשְׂמָאלָא אִתְקַם וְאִתְעֲבִיד. וּמֹשֶׁה דַּהֲוָה בֵּינַיְיהוּ, אוֹקִים לֵיהּ.

3. "And in mercy a throne was established"
Rabbi Elazar opens with the verse: "And in Mercy a throne was established, and he sat upon it in truthfulness..." He says this means that the thought went up to join with the will and joy that come from the incomprehensible, Atik. The joy shone into the thought, Aba, and then united with the supernal Ima by the light of Chesed in a never-ending union. Rabbi Elazar talks about the supernal hidden temple called Yisrael-Saba and Tevunah where all the lights flow through, the lights of Chassadim, Chochmah and Da'at from the right, left and Central Columns. He speaks about 'the throne,' saying: "and he sat upon it in truthfulness" means that God sits upon the throne by right of the seal that is truth. He adds that "inside the tent of David" is the lower throne. Then Rabbi Elazar turns to ."..judging, and seeking judgment, and quick to do righteousness." This refers to the joining of the Left Column, the Central Column, and the Throne of Judgment that is the lower court, Malchut.

9. Rabbi Elazar opened the discussion with the verse: "And in mercy a throne was established, and He sat upon it in truthfulness..." (Yeshayah 16:5). "And in Mercy a throne was established" refers, as we explained, to the thought, THE SECRET OF CHOCHMAH, CALLED 'THE SUPERNAL ABA AND IMA'. It went up to BE ESTABLISHED by the will and joy from the most hidden of all that is never known nor conceived, WHICH IS ATIK. The joy FROM ATIK shone into the thought, ABA, and came to wherever it came, NAMELY, IT UNITED WITH THE SUPERNAL IMA BY THE LIGHT OF CHESED IN A NEVER ENDING UNION, IN THE SECRET OF THE VERSE, "BECAUSE HE DELIGHTS IN MERCY (HEB. CHESED)" (MICHAH 7:18).

9 רִבִּי אֶלְעָזָר פָּתַח וְאָמַר, וְהוּכַן בַּחֶסֶד כִּסֵּא וְיָשַׁב עָלָיו בֶּאֱמֶת וְגוֹ׳. וְהוּכַן בַּחֶסֶד כִּסֵּא, הָא אוֹקִימְנָא, כַּד מַחֲשָׁבָה סָלִיק, בִּרְעוּ דְּחֶדְוָה מִטְּמִירָא דְּכָל טְמִירִין דְּלָא אִתְיְדַע וְלָא אִתְדְּבַק, מָטֵי הַהוּא חֶדְוָה, וּבָטַשׁ גּוֹ מַחֲשָׁבָה, וּכְדֵין עָאל בַּאֲתָר דְּעָאל.

10. Until ABA AND IMA were concealed, THAT IS, ESTABLISHED AND CLOTHED in a supernal temple, BINAH, CALLED YISRAEL - SABA AND TEVUNAH. This temple is hidden above IN ITS PLACE, NAMELY, CHOCHMAH IS NOT REVEALED THERE IN ITS PLACE. But in that place are drawn and flow all the lights, THE LIGHT OF CHASSADIM FROM THE RIGHT COLUMN, THE LIGHT OF CHOCHMAH FROM THE LEFT COLUMN, AND THE LIGHT OF DA'AT FROM THE CENTRAL COLUMN. ONLY THE LIGHT OF CHASSADIM from the right travels first. Then all the lights travel, THE LIGHTS OF CHOCHMAH AND OF DA'AT. The lower throne, MALCHUT, is amended from the right side, because the Holy One, blessed be He, ZEIR ANPIN, made this throne with Chesed, DRAWN FROM THE RIGHT COLUMN OF YISRAEL - SABA AND TEVUNAH AND SUPERNAL ABA AND IMA. "and he sat upon it in truthfulness," for He establishes the universal seal. He does not sit upon the throne, MALCHUT, save by right of the seal which is truth, THE ESTABLISHING OF THE CENTRAL COLUMN CALLED 'TRUTH' "in the tabernacle of David" (Yeshayah 16:5), WHICH IS MALCHUT, the lower throne.

10 עַד דְּאִתְגְּנִיז בְּחַד הֵיכָלָא עִלָּאָה, דְּאִיהוּ טָמִיר לְעֵיל. וּמִתַּמָּן נַגְדִּין וְאִתְמַשְׁכָּן כָּל נְהוֹרִין, דִּימִינָא דְּנָטִיל בְּקַדְמֵיתָא, וּלְבָתַר נָטִיל כֻּלְּהוּ. וּמֵהַהוּא סִטְרָא יְמִינָא, אִתְקַן כּוּרְסְיָיא לְתַתָּא. דְּהָא קוּדְשָׁא בְּרִיךְ הוּא, אַתְקִין לְהַהוּא כּוּרְסְיָיא בְּחֶסֶד, וְיָשַׁב עָלָיו בֶּאֱמֶת, דְּאִיהוּ תִּקּוּנָא דְּחוֹתְמָא דְּכֹלָּא. וְלָא יָתִיב עַל הַהוּא כּוּרְסְיָיא, אֶלָּא בְּחוֹתְמָא דָּא דְּאִיהוּ אֱמֶת. בְּאֹהֶל דָּוִד, דְּאִיהוּ בֵּי כּוּרְסְיָיא לְתַתָּא.

11. "...judging, and seeking judgment, and quick to do righteousness" (Ibid.) IS THE END OF THE VERSE. He is judging, MEANING, by the side of Judgment, THE LEFT COLUMN, "and seeking Judgment" by the side of Mercy, THE CENTRAL COLUMN; "and quick to do righteousness" refers to the Throne of Judgment, which is the lower court, NAMELY MALCHUT. Come and see: In the same manner, the Tabernacle was established only by that side, RIGHT, like the Chesed we mentioned, IN THE SECRET OF "AND IN MERCY A THRONE WAS ESTABLISHED." And thereby, all the generations were numbered and set in order, THAT ARE DRAWN FROM MALCHUT.

11 שׁוֹפֵט וְדוֹרֵשׁ מִשְׁפָּט וּמְהִיר צֶדֶק. שׁוֹפֵט מִסִּטְרָא דְּדִינָא. וְדוֹרֵשׁ מִשְׁפָּט, מִסִּטְרָא דְּרַחֲמֵי. וּמְהִיר צֶדֶק, אִיהוּ כּוּרְסְיָיא דְּדִינָא, דְּאִיהוּ בֵּי דִינָא לְתַתָּא. ת"ח, כְּגַוְונָא דָא, מַשְׁכְּנָא לָא אִתְתָּקַן אֶלָּא בְּסִטְרָא דָא כְּגַוְונָא דָא, דְּחֶסֶד כִּדְקָאֲמַרָן לְעֵיל, וְע"ד אִתְמְנוּן תּוֹלְדִין וְאִתְתְּקָנוּ כֻּלְּהוּ לְתַתָּא.

4. "These are the accounts of the T abernacle"
Rabbi Shimon opens by saying that God created this world in the image of the higher one. When He wanted to create the world He looked at the Torah, and He looked at the Holy Name, Yud Hei Vav Hei. He created the world with Chochmah, Tevunah and Da'at, through wisdom, through understanding, and through knowledge. The Tabernacle was built from these as well. We are told that Moses was dumbfounded when told to create the Tabernacle, because he didn't know how until God showed him the spiritual form of each thing; then each of these forms reshaped itself to resemble the imagined form made on earth. Moses saw each of these forms in Malchut, the mirror that does not shine but only reflects, but he grew confused over which image to use, so God told him to use the imaginary image and He would use the spiritual image, thus combining the two. Another explanation for 'the accounts of the Tabernacle' is that the Holy Spirit, in the form of the Tabernacle, was a mirror that reflected to everyone the amount of gold and silver offered by Yisrael. After the work was completed Moses had to count everything up to prove his trustworthiness, and even the Other Side was able to find no fault with him. Rabbi Shimon turns to the meaning of 'testimony' in "the Tabernacle of the Testimony," and offers two explanations of why the Levites serve in the Tabernacle. Rabbi Aba introduces a new topic, that time when God will increase peace in the world and the root of the Tree of Life will prevail. We also learn that blessings only exist where they aren't being counted. Rabbi Chizkiyah offers his explanation of the title verse, saying that the 'holy ground' Moses stood on was the Shechinah, and that God made him ruler over Malchut. Whatever Moses decreed God performed. Moses was the voice, Zeir Anpin, that uttered the speech, Malchut, and he inventoried the Tabernacle so it could come out of exile.

12. "These are the accounts of the Tabernacle, the Tabernacle of the Testimony, as they were counted, according to the commandment of Moses" (shemot 38:21). Rabbi Shimon opened the discussion with the verse: "In the beginning Elohim created the heaven and the earth" (Beresheet 1:1). This was already explained and expounded upon in different manners, yet the Holy One, blessed be He created it resembling the higher one, so this world will be shaped like the higher world, WHICH IS MALCHUT. And all the supernal hues of above were installed below IN THIS WORLD, to join and connect world to world, THIS WORLD TO MALCHUT.

12 אֵלֶּה פְקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת אֲשֶׁר פֻּקַּד עַל פִּי מֹשֶׁה. ר"ש פָּתַח, בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֵת הָאָרֶץ, הַאי קְרָא אוּקְמוּהָ וְאִתְּמַר בְּכַמָּה סִטְרִין. אֲבָל כַּד בָּרָא קוּדְשָׁא בְּרִיךְ הוּא עָלְמָא, בָּרָא לֵיהּ כְּגַוְונָא דִּלְעֵילָא, לְמֶהֱוֵי עָלְמָא דָא בְּדִיוּקְנָא דְּעָלְמָא דִּלְעֵילָא. וְכָל אִינּוּן גַּוְונִין דִּלְעֵילָא, אַתְקִין לוֹן לְתַתָּא, לְאִתְדַּבְּקָא וּלְאִתְקַשְּׁרָא עָלְמָא בְּעָלְמָא.

13. And when the Holy One, blessed be He wanted to create the world, He looked at the Torah and then created it. And He looked upon the Holy Name, YUD HEI VAV HEI, which comprises the Torah, and gave existence to the world. The world was created by three sides - Chochmah, Tevunah, and Da'at. By Chochmah, as it is written - "Hashem by Wisdom founded the earth" (Mishlei 3:19); by Tevunah, as it is written - "by understanding (Heb. Tevunah) He established the heavens" (Ibid.); and by Da'at, as it is written - "by His knowledge (Heb. Da'at) the depths were broken up" (Ibid. 20). So all contribute to the existence of the world, and by these three, the Tabernacle was built, as it is written, "and I have filled him with the spirit of Elohim, in Wisdom, and in understanding, and in knowledge" (Shemot 31:3).

13 וְכַד בָּעָא קוּדְשָׁא בְּרִיךְ הוּא לְמִבְרֵי עָלְמָא, אִשְׁגַּח בְּאוֹרַיְיתָא וּבְרָא לֵיהּ. וְאִסְתְּכַּל בְּשֵׁמָא קַדִּישָׁא, כְּלָלָא דְּאוֹרַיְיתָא, וְקַיֵּים עָלְמָא. בִּתְלַת סִטְרִין אִתְקַיָּים עָלְמָא, וְאִינּוּן חָכְמָה וּתְבוּנָה וְדַעַת. בְּחָכְמָה, דִּכְתִיב יְיָ' בְּחָכְמָה יָסַד אָרֶץ. בִּתְבוּנָה, דִּכְתִיב כּוֹנֵן שָׁמַיִם בִּתְבוּנָה. בְּדַעַת, דִּכְתִיב בְּדַעְתּוֹ תְּהוֹמוֹת נִבְקָעוּ. הָא כֻּלְּהוּ בְּקִיּוּמָא דְּעָלְמָא. וּבְאִלֵּין תְּלָתָא אִתְבְּנֵי מַשְׁכְּנָא, דִּכְתִיב וָאֲמַלֵּא אוֹתוֹ רוּחַ אֱלֹהִיבְּחָכְמָה בִּתְבוּנָה וּבְדַעַת.

14. All these three, CHOCHMAH, TEVUNAH AND DA'AT, were alluded to in this verse. "In the beginning" corresponds to "in Wisdom," FOR CHOCHMAH IS CALLED 'BEGINNING' AS IT IS WRITTEN, "THE BEGINNING OF WISDOM" (TEHILIM 111:10); "Elohim created" corresponds to Tevunah, FOR TEVUNAH IS CALLED 'ELOHIM'. "The heaven" is as written - "and in knowledge." FOR ZEIR ANPIN IS CALLED 'HEAVEN' AND IS THE INNER MEANING OF DA'AT. And all are mentioned in the building of the Tabernacle. In this secret it is written, "And these are the accounts of the Tabernacle," for this is the secret of Chochmah, AS ACCOUNTS AND NUMBERS ARE DRAWN FROM CHOCHMAH. "The Tabernacle of the Testimony," is the secret of Tevunah, FOR THE ILLUMINATION OF CHOCHMAH, REVEALED IN YISRAEL - SABA AND TEVUNAH, IS CALLED 'TESTIMONY'. "According to the commandment of Moses," is the secret of Da'at, FOR MOSES IS THE SECRET OF DA'AT. All is done the one corresponding to the other, for everything the Holy One, blessed be He, created in this world, He created it as the reflection of above. All this is shown in the building of the Tabernacle.

14 וְכֻלְּהוּ תְּלָתָא רְמִיזִין בִּקְרָא דָּא, בְּרֵאשִׁית, הַיְינוּ דִּכְתִיב בְּחָכְמָה. בָּרָא אֱלֹהִים, הַיְינוּ דִּכְתִיב בִּתְבוּנָה. אֵת הַשָּׁמַיִם, הַיְינוּ דִּכְתִיב בְּדַעַת. וְכֻלְּהוּ כְּתִיבֵי בַּעֲבִירַת מִשְׁכְּנָא. וּבְרָזָא דָּא כְּתִיב, אֵלֶּה פְקוּדֵי הַמִּשְׁכָּן, דָּא רָזָא דְּחָכְמָה. מִשְׁכַּן הָעֵדוּת, דָּא רָזָא דִּתְבוּנָה, אֲשֶׁר פֻּקַּד עַל פִּי מֹשֶׁה, דָּא רָזָא דְּדַעַת. וְכֹלָּא דָּא לָקֵבֵל דָּא, בְּגִין דְּכָל מַה דִּבְרָא קוּדְשָׁא בְּרִיךְ הוּא בְּעָלְמָא דֵּין, בְּרָא לֵיהּ כְּגַוְונָא דִּלְעֵילָא. וְכֹלָּא אִתְרְשִׁים בַּעֲבִירַת מִשְׁכְּנָא.

15. Come and see: When the Holy One, blessed be He told Moses to construct the Tabernacle, Moses was dumbfounded, for he did not know what to do, until the Holy One, blessed be He showed him how it looked, as it is written, "And look that you make them after their pattern, which was shown to you in the mountain" (Shemot 25:9). The meaning of "after their pattern" is as we learned, that the Holy One, blessed be He showed Moses the supernal form of each thing, THE SPIRITUAL FORM, and each one OF THE SPIRITUAL HIGHER FORMS shaped itself to RESEMBLE the IMAGINED form made on earth. IN THIS WAY MOSES KNEW.

15 תָּא חֲזֵי, בְּשַׁעְתָּא דְּאָמַר לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא לְמֹשֶׁה עֲבִיד מִשְׁכְּנָא, הֲוָה קָאִים מֹשֶׁה תּוֹהֵא, דְּלָא יָדַע מַה לְמֶעְבַּד, עַד דְּאַחֲזֵי לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא בְּעֵינָא, כְּמָה דִּכְתִיב וּרְאֵה וַעֲשֵׂה בְּתַבְנִיתָם אֲשֶׁר אַתָּה מָרְאֶה בָּהָר. מַאי בְּתַבְנִיתָם. אֶלָּא אוֹלִיפְנָא, דְּאַחֲמֵי לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא לְמֹשֶׁה, דִּיוּקְנָא דְּכָל מִלָּה וּמִלָּה, כְּהַהוּא דִּיוּקְנָא דְּאִיהוּ לְעֵילָא, וְכָל חַד וְחַד הֲוָה עָבִיד דִּיוּקְנָא דִּילֵיהּ כְּדִיוּקְנָא דְּאִיהוּ אִתְעֲבִיד בְּאַרְעָא.

16. HE ASKS: It should have been written, 'which you see' instead of "which was shown to you," AND ANSWERS: We learned that the mirror which does not shine, WHICH IS MALCHUT, showed him within it all the wheels and shapes made below, like a mirror reflecting within itself every image.

16 אֲשֶׁר אַתָּה מָרְאֶה בָּהָר, אֲשֶׁר אַתָּה רוֹאֶה מִבְּעֵי לֵיהּ. אֶלָּא אוֹלִיפְנָא, דְּאַסְפַּקְלַרְיָא דְּלָא נַהֲרָא, הֲוָה אַחֲמֵי לֵיהּ בְּגַוֵּיהּ כָּל אִינּוּן גַּוְונִין וְדִיוּקְנִין דְּאִתְעֲבִידוּ לְתַתָּא, כְּהַאי חֵיזוּ דְּאַחֲזֵי בְּגַוֵּיהּ כָּל אִינּוּן דִּיוּקְנִין.

17. This is the meaning of the verse, "which was shown to you." "You" is the secret of the mirror which does not shine, MALCHUT, which reflected all those forms for Moses to see. And he saw each thing correctly, as if looking through a glass lamp, and within a mirror reflecting all the shapes. And when Moses beheld them, he found it difficult. FOR INSIDE MALCHUT THE SPIRITUAL SHAPE OF EVERY OBJECT STOOD OUT, ONLY EACH SHAPE RESEMBLED THE IMAGINARY SHAPE PERTAINING TO THIS WORLD IN THE TABERNACLE, SO THERE WERE TWO SHAPES TO EACH OBJECT: THE SPIRITUAL AND THE IMAGINARY SHAPE. THEREFORE, MOSES FOUND IT DIFFICULT, FOR HE KNEW NOT WHICH ONE TO GRASP. So the Holy One, blessed be He said to him, 'you follow your signs and I follow Mine,' THAT MOSES SHOULD GRASP THE IMAGINARY SIGNS OF EVERY OBJECT, AND THE HOLY ONE, BLESSED BE HE WOULD GRASP THE SPIRITUAL SIGNS OF EVERY OBJECT. AND THEN THE SPIRITUAL SHAPE WOULD DWELL ON THE IMAGINARY SHAPE. Moses was then clear-minded as to the construction OF THE TABERNACLE.

17 מַשְׁמַע דִּכְתִיב אֲשֶׁר אַתָּה מָרְאֶה, אַתָּה, רָזָא דְּאַסְפַּקְלַרְיָא דְּלָא נַהֲרָא, דְּאַחֲזֵי לֵיהּ בְּגַוֵּיהּ כָּל אִינּוּן דִּיוּקְנִין. וַהֲוָה חָמֵי לוֹן מֹשֶׁה כָּל מִלָּה וּמִלָּה עַל תְּקוּנֵיהּ, כְּמָה דְּחָמֵי גּוֹ עֲשָׁשִׁיתָא, וְגוֹ חֵיזוּ דְּאַחֲזֵי כָּל דִּיוּקְנִין. וְכַד אִסְתָּכַּל בְּהוּ מֹשֶׁה, אִתְקָשֵׁי קַמֵּיהּ, אָמַר לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, מֹשֶׁה, אַתְּ בְּסִימָנֶיךָ, וַאֲנִי בְּסִימָנִי כְּדֵין אִתְיַישַׁב מֹשֶׁה בְּכָל עֲבִידְתָּא.

18. And when all the work was completed, Moses had to count everything, so Yisrael would not say that some gold and silver was left, and that he was planning to take it. Therefore, he counted before Yisrael, as it is written, "and be guiltless before Hashem and before Yisrael" (Bemidbar 32:22).

18 כַּד אִתְעֲבִיד כָּל עֲבִידְתָּא, אִצְטְרִיךְ מֹשֶׁה לְמִמְנֵי כֹּלָּא, בְּגִין דְּלָא יֵימְרוּן יִשְׂרָאֵל דְּאִשְׁתְּאַר כַּסְפָּא וְדַהֲבָא, וְאִסְתְּלִיק לְנַטְלָא לֵיהּ. וְעַל דָּא אִצְטְרִיךְ לְמִמְנֵי חוּשְׁבָּנָא קַמֵּיהוּ דְּיִשְׂרָאֵל, בְּגִין דִּכְתִיב וְהְיִיתֶם נְקִיִּים מֵיְיָ׳ וּמִיִּשְׂרָאֵל.

19. The reason the verse states, "These are the accounts of the Tabernacle, the Tabernacle of the Testimony," is that the Holy Spirit, WHICH IS MALCHUT, CALLED 'TABERNACLE', was a mirror which reflected to everyone the amount of all the gold and silver offered by Yisrael. And the Holy Spirit would say, "and the silver of them that were numbered of the congregation was a hundred talents..." (Shemot 38:25), and "all the gold that was applied for the work..." (Ibid. 24), for the Holy One, blessed be He was pleased with all the craftsmen, and wanted to display their trustworthiness before all.

19 וּבְגִין דָּא כְּתִיב, אֵלֶּה פְקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת, דְּהָא רוּחָא דְּקוּדְשָׁא, הֲוָה אַחֲזֵי לְכֹלָּא, חוּשְׁבָּנָא דְּכָל דַּהֲבָא וְכַסְפָּא דְּנַדִּיבוּ יִשְׂרָאֵל, וְרוּחַ קוּדְשָׁא הֲוָה אָמַר וְכֶסֶף פְּקוּדֵי הָעֵדָה מְאַת כִּכָּר וְגוֹ׳, כָּל הַזָּהָב הֶעָשׂוּי לַמְּלָאכָה וְגוֹ׳. בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בְּהוּ, בְּאִינּוּן אוּמָנִין, וּבְעָא לְאַפָּקָא מְהֵימְנוּתָא דִּילְהוֹן קַמֵּי כֹּלָּא.

20. "These are the accounts of the Tabernacle." Come and see: At the time when the construction of the Tabernacle took place, the Other Side roamed about, to bring accusations. He found no flaw in the faithfulness of the craftsmen, so the Holy One, blessed be He caused him to yield before Moses. And he, THE OTHER SIDE, had to check their worthiness in spite of himself and to acknowledge it before all. This is the mystery of the verse, "These are the accounts of the Tabernacle." And we explained that "These" is the same as in "even these may forget" (Yeshayah 49:15), REFERRING TO THE OTHER SIDE, FOR BOTH CASES ALLUDE TO THE OTHER SIDE. It is also written, "as they were counted according to the commandment of Moses." For there, ACCORDING TO MOSES, all was counted and numbered, until the accounting of the Tabernacle was complete before Moses and all of Yisrael.

20 אֵלֶּה פְקוּדֵי הַמִּשְׁכָּן. ת"ח, בְּהַהִיא שַׁעְתָּא דַּעֲבִידְתָּא דְּמַשְׁכְּנָא אִתְעֲבִיד, הֲוָה סִטְרָא אַחֲרָא אָזִיל וְשָׁאט לְאַסְטָאָה, וְלָא אַשְׁכַּחַת עִילָּה עַל מְהֵימְנוּתָא דְּאוּמָנִין, עַד דְּקוּדְשָׁא בְּרִיךְ הוּא כָּפִיף לֵיהּ לְקַמֵּיהּ דְּמֹשֶׁה, וְאִיהוּ עָבִיד חוּשְׁבָּנָא דְּמְהֵימְנוּתָא בְּעַל כָּרְחֵיהּ, וְסָלִיק מְהֵימְנוּתָא דִּילְהוֹן לְגַבֵּי כֹּלָּא. וְרָזָא דָּא דִּכְתִיב אֵלֶּה פְקוּדֵי הַמִּשְׁכָּן. וְהָא אוֹקִימְנָא, אֵלֶּה: כד"א, גַּם אֵלֶּה תִּשְׁכַּחְנָה. וּכְתִיב, אֲשֶׁר פֻּקַּד עַל פִּי מֹשֶׁה, דְּתַמָּן אִתְמְנֵי וְאִתְפְּקִיד, עַד דְּאִתְעֲבִיד חוּשְׁבָּנָא דְּבֵי מַשְׁכְּנָא, קַמֵּי מֹשֶׁה וְיִשְׂרָאֵל כֻּלְּהוּ.

21. "These are the accounts of the Tabernacle, the Tabernacle of the Testimony." HE ASKS: What is "Testimony"? HE ANSWERS THAT the word 'Tabernacle' is written twice, "THE TABERNACLE, THE TABERNACLE OF THE TESTIMONY." One above, IN BINAH, THE TABERNACLE OF THE TESTIMONY, and one below, IN MALCHUT, THE TABERNACLE. And the Tabernacle is called "the Tabernacle of the Testimony." What is "the Testimony"? It is as in the verse, "the tribes of Yah (Heb. Yud-Hei), a testimony to Yisrael" (Tehilim 122:4), this name, YUD-HEI, WHICH IS CHOCHMAH AND BINAH, is a testimony to Yisrael.

21 אֵלֶּה פְקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת. מַאן עֵדוּת. אֶלָּא תְּרֵי זִמְנֵי כְּתִיב הָכָא מִשְׁכָּן, חַד לְעֵילָּא, וְחַד לְתַתָּא. וּמִשְׁכָּן אִקְרֵי מִשְׁכַּן הָעֵדוּת. וּמַאן עֵדוּת. כד"א שִׁבְטֵי יָהּ עֵדוּת לְיִשְׂרָאֵל. שְׁמָא דָּא, אִיהוּ עֵדוּת לְיִשְׂרָאֵל.

22. The verse, "This He ordained in Yehosef for testimony..." (Tehilim 81:6) is explained in the same manner. IT IS CALLED 'testimony' for the name Yah in Yehosef, WHICH STANDS FOR CHOCHMAH AND BINAH, is surely a testimony. These two letters, YUD AND HEI, give testimony everywhere, NAMELY, THEY SHINE WITH THE ILLUMINATION OF CHOCHMAH CALLED 'EDEN' OR 'TESTIMONY'. And there is testimony here IN YUD-HEI. For this reason IT IS WRITTEN, "the Tabernacle of Testimony" MEANING THAT it is the Tabernacle of that testimony, YUD-HEI, NAMELY BINAH. Therefore it is called a Tabernacle, after the secret of the Holy Name, YUD-HEI. This is the meaning of the verse, "and My testimony that I shall teach them" (Tehilim 132:12). Since that place YUD-HEI is the most hidden and concealed of all, THEREFORE IT IS SAID, "I SHALL TEACH THEM."

22 כְּגַוְונָא דָּא עֵדוּת בִּיהוֹסֵף שְׁמוֹ, עֵדוּת שֵׁם יָהּ בִּיהוֹסֵף, אִיהוּ עֵדוּת וַדַּאי, אִלֵּין תְּרֵין אַתְוָון סָהֲדִין סַהֲדוּתָא בְּכָל אֲתָר, וְהָכָא אִיהוּ עֵדוּת. וּבְגִין כַּךְ, מִשְׁכַּן הָעֵדוּת, מַשְׁכְּנָא דְּהַאי עֵדוּת. וְעַל דָּא מַשְׁכְּנָא אִקְרֵי, עַל רָזָא דִּשְׁמָא דָּא קַדִּישָׁא. וְהַיְינוּ דִּכְתִיב, וְעֵדוֹתִי זוֹ אֲלַמְּדֵם, בְּגִין דְּהַאי אֲתָר, אִיהוּ סְתִימוּ וּגְנִיזוּ דְּכֹלָּא.

23. "As they were counted, according to the commandment of Moses." HE ASKS: I do not know yet whether the Tabernacle was counted or the Testimony, AS IT WAS SAID, "THE ACCOUNTS OF THE TABERNACLE, THE TABERNACLE OF THE TESTIMONY." HE REPLIES: Assuredly the Testimony was, WHICH IS THE SECRET OF YUD-HEI AS MENTIONED. For since the day the patriarchs and the tribes, the sons of Jacob, passed away from the world, Yisrael were left in exile, and because of all their troubles, they forgot the knowledge of the Supernal Holy Name, which is the name Testimony, that sustains heaven and earth, NAMELY, THE MOCHIN OF MALE AND FEMALE. For these two letters, YUD-HEI, established the high and low worlds, and all the sides of the world, NAMELY, THEY GIVE THEM MOCHIN.

23 אֲשֶׁר פֻּקַּד עַל פִּי מֹשֶׁה, עַד הָכָא לָא יְדַעְנָא, אִי הַאי מַשְׁכְּנָא פֻּקַּד, אוֹ הַאי עֵדוּת. אֶלָּא פֻּקַּד וַדַּאי הַאי עֵדוּת. בְּגִין דְּמִן יוֹמָא דְּאִסְתְּלִיקוּ אֲבָהָן מֵעָלְמָא, וְכָל אִינּוּן שְׁבָטִין בְּנוֹי דְיַעֲקֹב, וְאִשְׁתְּאַרוּ יִשְׂרָאֵל בְּגָלוּתָא, בְּאִינּוּן עָאקֵן, אִתְנְשֵׁי מִנַּיְיהוּ יְדִיעָא דְּרָזָא דִשְׁמָא קַדִּישָׁא עִלָּאָה דָא, דְּאִיהוּ שְׁמָא דְּעֵדוּת, קִיּוּמָא דִשְׁמַיָּא וְאַרְעָא, דְּאִלֵּין תְּרֵין אַתְוָון, אוֹקִימוּ עִילָּאֵי וְתַתָּאֵי, וְכֻלְּהוּ סִטְרִין דְּעָלְמָא.

24. When Moses came, this name OF YUD-HEI was accounted and remembered in the world, and when he was in the thorn bush, he immediately asked about this name, as it is written, "and they shall say to me, what is His name? What shall I say to them?" (Shemot 3:13). There the name was entrusted to Moses. THIS IS THE SECRET OF THE VERSE, "AS THEY WERE COUNTED, ACCORDING TO THE COMMANDMENT OF MOSES."

24 כֵּיוָן דְּאָתָא מֹשֶׁה, אִתְפְּקַד וְאִדְכַּר שְׁמָא דָא בְּעָלְמָא. דְּכַד הֲוָה בַּסְּנֶה מִיַּד שָׁאִיל עַל שְׁמָא דָא, דִּכְתִיב וְאָמְרוּ לִי מַה שְּׁמוֹ מָה אוֹמַר אֲלֵיהֶם. וְתַמָּן אִתְפְּקַד שְׁמָא דָא עַל פִּי מֹשֶׁה.

25. HE ASKS: IT IS WRITTEN, "THE TABERNACLE OF THE TESTIMONY... the service of the Levites," What is "the service of the Levites?" HE ANSWERS this is a secret, as it is written, "and the Levite shall do the service (lit. 'serve him')" (Bemidbar 18:23). For HE is the secret of the Holy Name, BINAH, that is called 'he' and not 'you', NAMELY, THIRD PERSON AND NOT SECOND PERSON, LIKE MALCHUT, WHICH IS CALLED 'YOU'. That is the reason the Levites serve THE TABERNACLE OF THE TESTIMONY, WHICH IS BINAH. Another explanation: the service of the Levites is carrying the Tabernacle upon their shoulders from one place to another, as it is written, "But to the sons of Kehat he gave none, because the service of the sanctuary belongs to them, they bore it on their shoulders" (Bemidbar 7:9). THEREFORE THE TABERNACLE IS CALLED IN THEIR NAME, NAMELY "THE SERVICE OF THE LEVITES."

25 עֲבֹדַת הַלְוִיִּם, מַאי עֲבֹדַת הַלְוִיִּם. אֶלָּא רָזָא דָא דִּכְתִיב, וְעָבַד הַלֵּוִי הוּא. הוּא: דָּא רָזָא דִשְׁמָא קַדִּישָׁא, דְּאִקְרֵי הוּא, וְלָא אִקְרֵי אַתָּה. וּבְגִין דָּא עֲבוֹדַת הַלְוִיִּם וַדַּאי. ד״א עֲבֹדַת הַלְוִיִּם, דְּאִינּוּן נַטְלִין מַשְׁכְּנָא עַל כְּתְפַיְיהוּ מֵאַתָּר לְאַתָּר, דִּכְתִיב וְלִבְנֵי קְהָת לֹא נָתָן כִּי עֲבוֹדַת הַקֹּדֶשׁ עֲלֵיהֶם בַּכָּתֵף יִשָּׂאוּ.

26. "These are the accounts of the Tabernacle, the Tabernacle of the Testimony." Rabbi Aba opened the discussion with the verse: "And in that day it shall be, that the root of Yishai..." (Yeshayah 11:10). "In that day" refers to the time when the Holy One, blessed be He will increase peace in the world, and then the root of the Tree of Life will prevail, WHICH IS THE SECRET OF THE CENTRAL COLUMN, THAT RECONCILES AND MAKES PEACE BETWEEN RIGHT AND LEFT. From this root all other roots will prevail below, NAMELY, THE GRADES IN MALCHUT AND IN BRIYAH, YETZIRAH AND ASIYAH, for they all are rooted and draw their strength from it.

26 אֵלֶּה פְקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת וְגוֹ׳. רִבִּי אַבָּא פָּתַח, וְהָיָה בַּיּוֹם הַהוּא שֹׁרֶשׁ יִשַׁי וְגוֹ׳. וְהָיָה בַּיּוֹם הַהוּא, בְּזִמְנָא דְּקוּדְשָׁא בְּרִיךְ הוּא יַסְגֵּי שְׁלָמָא בְּעָלְמָא, יִתְקַיֵּים שָׁרְשָׁא דְּאִילָנָא דְּחַיֵּי, וְהַהוּא שָׁרְשָׁא, מִנֵּיהּ יִתְקַיְּימוּ שְׁאַר שָׁרְשִׁין לְתַתָּא, דְּכֻלְּהוּ אִשְׁתָּרְשָׁן וְאִתְקַיְּימָן מִנֵּיהּ.

27. The verse continues, "...that stands for a banner of the peoples" (Yeshayah 11:10), for it is a banner and an ensign to the mystery of the Holy Name, YUD HEI VAV HEI. "To it shall the nations seek" (Ibid.) because there is found the secret of existence, THAT IS, MOCHIN, of the Holy Name. Therefore the nations shall seek it, IN ORDER TO RECEIVE CHOCHMAH AND DA'AT FROM THERE, "and many people shall go and say, 'come and let us go up to the Mountain of Hashem'" (Yeshayah 2:3). Therefore, "to it shall the nations seek." "And his resting place shall be glorious" (Yeshayah 11:10), "His resting place" is the Temple, WHICH IS MALCHUT, as it is written, "This is My resting place forever" (Tehilim 132:14); it will be "glorious" because it is thus called 'the Glory of Hashem,' when "the light of the moon shall be as the light of the sun" (Yeshayah 30:26), THE LIGHT OF MALCHUT SHALL BE AS THE LIGHT OF ZEIR ANPIN, and the light of the sun shall be sevenfold" (Ibid.), AND THE LIGHT OF ZEIR ANPIN WILL BE SEVENFOLD WHAT IT WAS BEFORE.

27 אֲשֶׁר עוֹמֵד לְנֵס עַמִּים, דְּהַאי אִיהוּ קַיְּימָא לְנִסָּא וּלְאָת לְרָזָא דִשְׁמָא קַדִּישָׁא. אֵלָיו גּוֹיִם יִדְרֹשׁוּ, דְּתַמָּן רָזָא דְּקִיּוּמָא דִשְׁמָא קַדִּישָׁא, וּבְגִין כַּךְ אֵלָיו גּוֹיִם יִדְרֹשׁוּ. כד״א, וְהָלְכוּ עַמִּים רַבִּים וְאָמְרוּ לְכוּ וְנַעֲלֶה אֶל הַר יְיָ׳ וְגוֹ׳, וְעַל דָּא, אֵלָיו גּוֹיִם יִדְרֹשׁוּ. וְהָיְתָה מְנוּחָתוֹ כָּבוֹד, מְנוּחָתוֹ, דָּא בֵּי מַקְדְּשָׁא. דִּכְתִיב זֹאת מְנוּחָתִי עֲדֵי עַד. כָּבוֹד, דְּהָכִי אִקְרֵי כְּבוֹד יְיָ׳ בְּהַהוּא זִמְנָא, דִּכְתִיב וְהָיָה אוֹר הַלְּבָנָה כְּאוֹר הַחַמָּה וְאוֹר הַחַמָּה יִהְיֶה שִׁבְעָתַיִם.

28. And the resting place of the root of Yishai, WHICH IS MALCHUT, called 'the glory of Hashem' must never be counted or numbered. What is the reason? Because no blessing dwells wholly upon something counted. Blessings prevail only where there is no reckoning. And this is the first time MALCHUT was counted, as it is said, "These are the accounts of the Tabernacle."

28 וּמְנוּחָתוֹ דְּהַהוּא שֹׁרֶשׁ יִשַׁי, דְּאִתְקְרֵי כְּבוֹד יְיָ׳, לָא יִתְמְנֵי, וְלָא יְקוּם בְּחוּשְׁבָּנָא לְעָלְמָא. מַאי טַעֲמָא. בְּגִין דְּכָל מַה דְּקַיְּימָא בְּחוּשְׁבָּנָא, לָא שַׁרְיָין תַּמָּן בִּרְכָאן בִּשְׁלִימוּ. וּבִרְכָאן שַׁרְיָין בְּמַה דְּלָא קַיְּימָא בְּחוּשְׁבָּנָא. בְּזִמְנָא קַדְמָאָה קַיְּימָא בְּחוּשְׁבָּנָא, דִּכְתִיב אֵלֶּה פְקוּדֵי הַמִּשְׁכָּן.

29. Come and see: The Tabernacle is now subject to an inventory, FOR MALCHUT THAT IS CALLED 'TABERNACLE' CORRESPONDS TO THE LEFT COLUMN, WHENCE COUNTING COMES. Therefore it needed the prayer of Moses, WHICH IS THE SECRET OF THE CENTRAL COLUMN JOINING RIGHT AND LEFT AND POURING BLESSING UPON THEM AS MENTIONED ABOVE, as it is written, "And Moses blessed them" (Shemot 39:43). What is the blessing he gave them? 'May blessing be upon the work of your hands.' There were no blessings upon that counting until Moses bound it to the upper Tabernacle, BINAH, as it is written, "These are the accounts of the Tabernacle, the Tabernacle of the Testimony, as they were counted according to the commandment of Moses." AND THE TABERNACLE OF THE TESTIMONY IS BINAH, and were it not for Moses who did the counting, they would not have been able to count as it is written, "according to the commandment of Moses."

29 תָּא חֲזֵי, מִשְׁכְּנָא דָא קַיְּימָא בְּחוּשְׁבָּנָא, וּבְגִין כַּךְ אִצְטְרִיךְ לְצִלּוֹתָא דְּמֹשֶׁה, דְּיִשְׁרֵי עָלֵיהּ בִּרְכָאן, דִּכְתִיב וַיְבָרֶךְ אוֹתָם מֹשֶׁה, וּמַה בִּרְכָה בָּרִיךְ לוֹן, יְהֵא רַעֲוָה דְּתִשְׁרֵי בִּרְכָה עַל עוֹבָדֵי יְדֵיכוֹן. וּבִרְכָאן לָא שָׁרָאן עַל הַאי חוּשְׁבָּנָא עַד דְּאִקְשָׁר לֵיהּ מֹשֶׁה בְּמִשְׁכְּנָא דִּלְעֵילָא, דִּכְתִיב אֵלֶּה פְקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת אֲשֶׁר פֻּקַּד עַל פִּי מֹשֶׁה. דְּאִי לָאו דְּאִתְעֲבַד חוּשְׁבָּנָא עַל יְדָא דְּמֹשֶׁה, לָא יַכְלִין אִינּוּן לְמֶעְבַּד חוּשְׁבָּנָא, דִּכְתִיב אֲשֶׁר פֻּקַּד עַל פִּי מֹשֶׁה.

30. He opened the discussion and said: "And the word of Hashem came to him (Elijah), saying, 'Arise, go to Zarephath...behold, I have commanded a widow woman there to sustain you'" (I Melachim 17:8-9). HE ASKS: Where did the Holy One, blessed be He, command her? AND HE REPLIES: Before entering the world, the Holy One, blessed be He decreed above that the crows should bring food to Elijah, and that woman should give food to Elijah.

30 פָּתַח וְאָמַר, וַיְהִי דְּבַר יְיָ׳ אֵלִיָּהוּ לֵאמֹר קוּם לֵךְ צָרְפָתָה וְגוֹ׳ הִנֵּה צִוִּיתִי שָׁם אִשָּׁה אַלְמָנָה לְכַלְכְּלֶךָ. וְכִי אָן פָּקִיד לָהּ קוּדְשָׁא בְּרִיךְ הוּא. אֶלָּא עַד לָא יֵיתֵי לְעָלְמָא, פָּקִיד קוּדְשָׁא בְּרִיךְ הוּא בְּגַזֵּירָה דִּילֵיהּ לְעֵילָא עַל הָעוֹרְבִים, לְמֵיתֵי מְזוֹנָא לְאֵלִיָּהוּ, וּלְהַהִיא אִתְּתָא לְמֵיהַב לֵיהּ מְזוֹנָא.

31. It is written: "And she said, 'As Hashem your Elohim lives, I have nothing baked, but a handful of meal in a jar, and a little oil in the cruse...'" (Ibid. 12). The meal was counted, for the jar contained a handful of meal, and that was its quantity. Being measured, it was not worthy for a blessing to dwell in it. But it is written, "For thus says Hashem, the Elohim of Yisrael, 'The jar of meal shall not be spent, neither shall the cruse of oil fail, until the day that Hashem sends (Heb. tet) rain upon the earth'" (Ibid. 14), AND BECAUSE OF THAT BLESSING, THERE WERE BLESSINGS UPON IT THOUGH IT WAS MEASURED.

31 מַה כְּתִיב, וַתֹּאמֶר חַי יְיָ׳ אֱלֹהֶיךָ אִם יֵשׁ לִי מָעוֹג כִּי אִם מְלֹא כַף קֶמַח בַּכַּד וּמְעַט שֶׁמֶן בַּצַּפַּחַת וְגוֹ׳. וְהָא הָכָא מְדִידוּ הֲוָה בְּהַהוּא קֶמְחָא, דְּהָא הֲוָה בֵּיהּ מְלֹא כַף קֶמַח בַּכַּד, כַּף הוּא מְדִידוּ דִּילֵיהּ, וְאִתְחַזֵּי דְּלָא שַׁרְיָין בֵּיהּ בִּרְכָן, הוֹאִיל וְקָאִים בְּמִדָּה. מַה כְּתִיב, כִּי כֹה אָמַר יְיָ׳ אֱלֹהֵי יִשְׂרָאֵל כַּד הַקֶּמַח לֹא תִכְלֶה וְצַפַּחַת הַשֶּׁמֶן לֹא תֶחְסָר עַד יוֹם תֵּת יְיָ׳ גֶּשֶׁם.

32. HE ASKS: It is pronounced 'tet' BUT IS WRITTEN 'TITEN' (ENG. 'GIVE'), why is this so? HE ANSWERS in all that generation there was no person who was meritorious like that woman. Therefore it was written: 'titen' (lit. 'she will give'), to say, you will give rain upon the world due to your great merit.

32 תֵּת, תִּתֵּן כְּתִיב, מַאי טַעֲמָא. בְּגִין דִּבְכָל דָּרָא לָא אִשְׁתְּכַח מַאן דְּיִזְכֵּי לִזְכוּ כְּהַאי אִתְּתָא, וְעַל דָּא כְּתִיב תִּתֵּן, אַנְתְּ תִּתֵּן מִטְרָא עַל עָלְמָא, בְּגִין דִּזְכוּתָךְ סַגִּי.

33. It is written: "And the jar of meal was not consumed, neither did the cruse of oil fail, according to the word of Hashem which He spoke through Elijah" (Ibid. 16). And though the meal was measured, for it was a handful, NEVERTHELESS no blessings were stopped from it, because of what Elijah had said, that "the jar of meal shall not be spent." And it is written, "the jar of meal was not spent." Even though the Tabernacle of the Testimony was accounted, since this was decreed by Moses, blessings dwell in it all the more. Therefore it is written, "These are the accounts of the Tabernacle, the Tabernacle of the Testimony that were counted according to the commandment of Moses."

33 וּכְתִיב כַּד הַקֶּמַח לֹא כָלָתָה וְצַפַּחַת הַשֶּׁמֶן לֹא חָסֵר כִּדְבַר יְיָ׳ אֲשֶׁר דִּבֶּר בְּיַד אֵלִיָּהוּ. וְכִי אִם הַהוּא קֶמְחָא דְּקַיְּימָא בִּמְדִידוּ, דַּהֲוָה מְלֹא כַף קֶמַח, לָא פַּסְקוּ מִנֵּיהּ בִּרְכָאן בְּגִין מִלָּה דְּאֵלִיָּהוּ, דִּכְתִיב כַּד הַקֶּמַח לֹא תִכְלֶה, וּכְתִיב כַּד הַקֶּמַח לֹא כָלָתָה. מִשְׁכַּן הָעֵדוּת אע״ג דְּקַיְּימָא בְּחוּשְׁבָּנָא, הוֹאִיל וְאִתְפְּקַד עַל יְדָא דְּמֹשֶׁה, כָּל שֶׁכֵּן וְכָל שֶׁכֵּן דְּשַׁרְיָין בֵּיהּ בִּרְכָאן. וְעַל דָּא כְּתִיב, אֵלֶּה פְקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת אֲשֶׁר פֻּקַּד עַל פִּי מֹשֶׁה.

34. "These are the accounts of the Tabernacle." Rabbi Chizkiyah opened the discussion and said: "Do not come near, put off your shoes from off your feet..." (Shemot 3:5). This verse was thus explained, that the Holy One, blessed be He separated Moses from his wife so he may cleave to the Shechinah, as it is written, "for the place on which you stand is holy ground" (Ibid.). The holy ground is the Shechinah, NAMELY, holy unity with the high world Moses held on to at that time.

34 אֵלֶּה פְקוּדֵי הַמִּשְׁכָּן. ר׳ חִזְקִיָּה פָּתַח וְאָמַר, אַל תִּקְרַב הֲלוֹם שַׁל נְעָלֶיךָ מֵעַל רַגְלֶיךָ וְגוֹ׳. הַאי קְרָא אוּקְמוּהָ, דְּפָרִישׁ לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא מְאִתְּתֵיהּ, בְּגִין לְאִתְדַּבְּקָא בִּשְׁכִינְתָּא, דִּכְתִיב כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד עָלָיו אַדְמַת קֹדֶשׁ הוּא. אַדְמַת קֹדֶשׁ, דָּא שְׁכִינְתָּא, אִתְדַּבְּקוּתָא קַדִּישָׁא אִתְדַּבָּק מֹשֶׁה בְּהַהִיא שַׁעֲתָא לְעֵילָא.

35. For then the Holy One, blessed be He connected him with the fondness of above, and he was appointed supernal chieftain in charge of the house, MALCHUT, MEANING THAT HE BECAME A CHARIOT OF ZEIR ANPIN, WHICH IS SUPERIOR TO MALCHUT. He decrees, and the Holy One, blessed be He performs, as it is written, "and the earth opens her mouth, and swallows them up..." (Bemidbar 16:30), and "as he had made an end of speaking all these words, that the ground split" (Ibid.). It is also written, "Rise up, Hashem...Return, Hashem" (Ibid. 10:35-36). That is why it is written, "as they were counted, according to the commandment of Moses," for according to Moses the Tabernacle was accomplished, and everything counted. The counting of the Tabernacle, MALCHUT, was done by Moses, as it is written, "I have indeed taken count of you" (Shemot 3:16). Moses was a voice, NAMELY ZEIR ANPIN that utters the speech, MALCHUT, and he took count of it so it may come out of exile. And now you are commanded to draw holiness from above downward, as it is written, "And let them make Me a sanctuary, that I may dwell among them" (Shemot 25:8).

35 דְּכֵדֵין קוּדְשָׁא בְּרִיךְ הוּא קָשִׁיר לֵיהּ בַּחֲבִיבוּתָא דְּלֵעֵילָא, וְאִתְפְּקַד רַב מְמָנָא עַל בֵּיתָא, וְאִיהוּ גְזִיר, וְקוּדְשָׁא בְּרִיךְ הוּא עָבֵיד, דִּכְתִיב וּפָצְתָה הָאֲדָמָה אֶת פִּיהָ וְגוֹ׳, וּכְתִיב וַיְהִי כְּכַלּוֹתוֹ לְדַבֵּר וְגוֹ׳, וַתִּבָּקַע הָאֲדָמָה. וּכְתִיב, קוּמָה יְיָ׳. שׁוּבָה יְיָ׳. הָדָא הוּא דִּכְתִיב אֲשֶׁר פֻּקַּד עַל פִּי מֹשֶׁה. עַל פִּי מֹשֶׁה אִתְתָּקַן, וְאִתְפְּקַד בְּכֹלָּא. פְּקִידָא דְּמִשְׁכָּן הֲוָה עַל יְדָא דְּמֹשֶׁה, דִּכְתִיב פָּקֹד פָּקַדְתִּי אֶתְכֶם, דְּאִיהוּ הֲוָה קוֹל, דְּאַפִּיק לְהַהוּא דִּבּוּר, וְעָבֵד לֵיהּ פְּקִידָה לְנָפְקָא מִן גָּלוּתָא. וְהָשְׁתָּא אִתְפַּקְדָא לְאַמְשָׁכָא קְדוּשָׁה מֵעֵילָא לְתַתָּא, כמד״א וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם.

36. "And Betzalel the son of Uri, the son of Chur, of the tribe of Judah..." (Shemot 38:22). Rabbi Yehuda said: We have already learned that Betzalel was of the right side, FROM CHESED, and arranged everything. Moreover, Judah was the king and ruler over the rest of the tribes. Therefore, he who accomplished the whole work of the Tabernacle issued from him. It was explained that BetzalEl means 'IN THE SHADOW' (HEB. BETZEL) OF EL. Who dwells in the shadow of El? The right side, AS CHESED IS CALLED 'EL'. From this side did he construct everything and he inherited the Wisdom to accomplish all the work.

36 וּבְצַלְאֵל בֶּן אוּרִי בֶן חוּר לְמַטֵּה יְהוּדָה וְגוֹ׳. א״ר יְהוּדָה, הָא אִתְּמַר, דְּהָא בְּצַלְאֵל מִסִּטְרָא דִּימִינָא הֲוָה, וְאִיהוּ אַתְקִין תִּקּוּנָא דְּכֹלָּא. וְתוּ, דְּהָא יְהוּדָה אִיהוּ שַׁלִּיטָא וּמַלְכָּא עַל כָּל שְׁאַר שְׁבָטִין, וּמִנֵּיהּ נָפַק מַאן דְּאַתְקִין כָּל מִשְׁכְּנָא. בְּצַלְאֵל, הָא אוּקְמוּהָ, בְּצֵל אֵל, וּמַאן אִיהוּ בְּצֵל אֵל. דָּא יְמִינָא. וְתוּ, מִסִּטְרָא דָּא אַתְקִין כֹּלָּא, וְיָרִית חָכְמְתָא לְמֶעְבַּד כָּל עֲבִידָא.

37. "And with him was Aholiav, son of Achisamach, of the tribe of Dan" (Ibid. 23). He is of the left side, of rigorous Judgment, FOR DAN INDICATES JUDGMENT (HEB. DIN). We already explained that by these two sides, RIGHT AND LEFT, the Tabernacle was made, WHICH IS MALCHUT. It was built and tied to them, so it may be between right and left. And this was already taught and explained.

37 וְאִתּוֹ אָהֲלִיאָב בֶּן אֲחִיסָמָךְ לְמַטֵּה דָן, דָּא אִיהוּ מִסִּטְרָא דִשְׂמָאלָא, דָּא אִיהוּ מִסִּטְרָא דְדִינָא קַשְׁיָא, וְהָא אוּקְמוּהָ, דְּהָא מִתְּרֵין סִטְרִין אִלֵּין, אִתְעֲבִיד מִשְׁכְּנָא, וְאִתְתְּקַן בְּהוּ, לְאִתְקַשְׁרָא בְּהוּ, לְמֶהֱוֵי בֵּין יְמִינָא וּשְׂמָאלָא, וְהָא אִתְּמַר וְאוּקְמוּהָ.

5. "Beautiful for situation, the joy of the whole earth"
Rabbi Yehuda says that when God created the world He threw a precious stone down from underneath the throne of glory. It fell into the abyss and one end of it stuck out, this is now the foundation of the world. From this point are three circles of expansion. The first is clear and pure, and corresponds to the temple and Jerusalem. The second is delicate and clear, though not so pure as the innermost circle, and corresponds to all of Yisrael. The third is all the rest of the world. The ocean surrounds them all. This schema is also the secret of all the colors in the eye that surround the middle point that gives the power of vision to the whole eye. This is like the Holy of Holies, the Ark and the Seat of Mercy, this point is the means of sight for the whole world. The people who merit forgiveness and mercy go into the temple until they reach the middle point that is "Beautiful of situation, the joy of the whole earth, Mount Zion..."

38. He opened the discussion and said: "Beautiful for situation, the joy of the whole earth; Mount Zion, the sides of the north, the city of the great king" (Tehilim 48:3). Come and see: When the Holy One, blessed be He created the world, He threw one precious stone from beneath the throne of glory. It fell down to the abyss, where one edge was stuck, and the other edge of the stone was up. This other head which stood upward is the one point standing in the middle of the universe, whence it spreads right and left and in all directions. And THE WORLD exists by that middle point, called 'foundation' (Heb. shtiyah), as from it the world spreads in all directions. We have to explain further, that 'Shtiyah' consists of 'shat Yah (Eng. 'Yah has put')', and that the Holy One, blessed be He put (Heb. shat) it to be the foundation of the universe and the plant of everything.

38 פָּתַח וְאָמַר, יְפֵה נוֹף מְשׂוֹשׂ כָּל הָאָרֶץ הַר צִיּוֹן יַרְכְּתֵי צָפוֹן קִרְיַת מֶלֶךְ רָב. תָּא חֲזֵי, כַּד בָּרָא קוּדְשָׁא בְּרִיךְ הוּא עָלְמָא, אַשְׁדֵּי חַד אַבְנָא יַקִּירָא מִתְּחוֹת כֻּרְסֵי יְקָרֵיהּ, וְשָׁקַע עַד תְּהוֹמָא, וְרֵישָׁא חָדָא דְּהַהוּא אַבְנָא נָעִיץ גּוֹ תְּהוֹמֵי, וְרֵישָׁא אַחֲרָא לְעֵילָא, וְהַהוּא רֵישָׁא אַחֲרָא עִלָּאָה, אִיהוּ חַד נְקוּדָה דְּקַיְּימָא בְּאֶמְצָעִיתָא דְּעָלְמָא, וּמִתַּמָּן אִתְפְּשַׁט עָלְמָא לִימִינָא וּשְׂמָאלָא וּלְכָל סִטְרִין, וְאִתְקַיָּים בְּהַהִיא נְקוּדָה אֶמְצָעִיתָא, וְהַהִיא אַבְנָא אִתְקְרֵי שְׁתִיָּה, דְּמִנָּהּ אִשְׁתִּיל עָלְמָא לְכָל סִטְרִין. תּוּ שְׁתִי״ה, שָׁת י״ה, קוּדְשָׁא בְּרִיךְ הוּא שַׁוִּי לָהּ לְמֶהֱוֵי יְסוֹדָא דְּעָלְמָא וּשְׁתִילוּ דְּכֹלָּא.

39. The earth was spread in three ways around the point, WHICH IS MALCHUT, FOUND IN THE INNERMOST PART OF THIS WORLD. In the first expansion around the point there is all the clarity and purity on earth; it is above the earth around that point. The second expansion is around the first one, it is not as clear and pure, but is delicate and clear REGARDING the transparency of the dust, more than any other dust. The third expansion is dark and its dust is thicker than the rest, around which are the waters of the ocean that surrounds the world. It is found that this point stands in the center, and all manners of world expansion encircle it.

39 בְּתֵלַת גַּוְונִין אִתְפְּשַׁטַת אַרְעָא סַחֲרָנֵיהּ דְּהַהוּא נְקוּדָה, אִתְפְּשַׁטוּתָא קַדְמָאָה, סַחֲרָנֵיהּ דְּהַהוּא נְקוּדָה, כָּל צַחוּתָא וּזְכוּתָא דְּאַרְעָא קַיְּימָא תַּמָּן, וְתַמָּן אִיהוּ. וְהַאי קַיְּימָא לְעֵילָא עַל כָּל אַרְעָא סַחֲרָנֵיהּ דְּהַהוּא נְקוּדָה. אִתְפְּשַׁטוּתָא תִּנְיָינָא, סַחֲרָנֵיהּ דְּהַהוּא אִתְפְּשַׁטוּתָא קַדְמָאָה, לָאו אִיהוּ צַחוּתָא וְזָכוּתָא כְּהַהוּא קַדְמָאָה, אֲבָל אִיהוּ דָּקִיק וְצַח בְּצַחוּתָא דְּעַפְרָא, יַתִּיר מִכָּל שְׁאַר עָפָר אַחֲרָא. אִתְפְּשַׁטוּתָא תְּלִיתָאָה, אִיהוּ חָשׁוּךְ וְגָסוּ דְּעַפְרָא יַתִּיר מִכֻּלְּהוּ, וְסַחֲרָנֵיהּ דְּהַאי, קַיְּימִין מַיִין דְּיַמָּא דְּאוֹקְיָינוֹס, דְּאַסְחַר כָּל עָלְמָא. אִשְׁתְּכַח דְּהַהוּא נְקוּדָה קַיְּימָא בְּאֶמְצָעִיתָא, וְכֻלְּהוּ גַּוְונִין דְּאִתְפְּשַׁטוּתָא דְּעָלְמָא סַחֲרָנֵיהּ.

40. HE EXPLAINS WHAT HE SAID: The first expansion is the Temple, all its chambers, enclosures, courts and all that appertains, also Jerusalem and the city inside the walls. THEREFORE IT IS CLEARER AND PURER THAN THE REST OF THE LAND. The second expansion is all of the land of Yisrael that was sanctified in holiness. The third expansion is the rest of the earth, the dwelling place of the other nations. And the ocean surrounds it all.

40 אִתְפַּשְׁטוּתָא קַדְמָאָה אִיהוּ בֵּי מַקְדְּשָׁא, וְכָל אִינּוּן הֵיכָלִין וַעֲזָרוֹת, וְכָל הַהוּא תִּקּוּנָא דִּילֵיהּ, וּירוּשָׁלַם, וְכָל מָתָא מִשּׁוּרָא וּלְגוֹ. אִתְפַּשְׁטוּתָא תִּנְיָינָא, כָּל אַרְעָא דְּיִשְׂרָאֵל דְּאִתְקַדְּשַׁת בְּקִדּוּשָׁה. אִתְפַּשְׁטוּתָא תְּלִיתָאָה, אִיהוּ כָּל שְׁאַר אַרְעָא, אֲתַר בֵּי מוֹתְבָא דִּשְׁאַר עַמִּין. וְיַמָּא דְּאוֹקְיָינוֹס דְּסָחֲרָא כֹּלָּא.

41. It was already explained, that this is the secret of the colors in the eye, surrounding the middle point in the eye, which gives the power of vision to the whole eye. It is like the middle point, IN THE INNERMOST PART OF THE EARTH, regarding which we said, it is the sight of all, where stand the Holy of Holies, the Ark and the seat of Mercy, that are the vision to everything. It is found that the point is the means of sight to the world. Therefore, it is written of it, "Beautiful for situation, the joy of the whole earth - Mount Zion..." IT IS CALLED beautiful because this sight is beautiful. Situation (Heb. nof) is the branch (Heb. anaf) of the tree, ZEIR ANPIN, the beauty of all.

41 וְהָא אוּקְמוּהָ, דִּרְזָא דָא גַּוְונִין דְּעֵינָא, דְּסַחֲרָן לְהַהוּא נְקוּדָה דְּאֶמְצָעִיתָא דְּעֵינָא, דְּאִיהוּ חֵיזוּ דְּכָל עֵינָא, כְּגַוְונָא דְּהַהִיא נְקוּדָה אֶמְצָעִיתָא דְּקָאֲמַרְן, דְּאִיהוּ חֵיזוּ דְּכֹלָּא, וְתַמָּן קָאֵים בֵּית קֹדֶשׁ הַקָּדָשִׁים, וְאָרוֹן וְכַפֹּרֶת, דְּאִינּוּן חֵיזוּ דְּכֹלָּא. אִשְׁתְּכַח, הַהוּא נְקוּדָה חֵיזוּ דְּכָל עָלְמָא. וְעַל דָּא כְּתִיב, יְפֵה נוֹף מְשׂוֹשׂ כָּל הָאָרֶץ הַר צִיּוֹן וְגוֹ׳. יְפֵה: שַׁפִּיר הַהוּא חֵיזוּ וְחֶדְוָה דְּכֹלָּא. נוֹף: נוֹפָא דְּאִילָנָא דְּאִיהוּ שַׁפִּירוּ דְּכֹלָּא.

42. Come and look at the beauty of the world. And the sight thereof was never revealed to the world until the Tabernacle was constructed and erected, and the Ark was put in the sanctuary. From that time the sight of the whole world, THE SHECHINAH, was seen and the world stood firm. And THE MERITORIOUS go in the Tabernacle and the Ark until they reach the MIDDLE point IN THERE, which is "Beautiful of situation, the joy of all." When they arrive, the Ark opens and says, "This is My resting place forever, here will I dwell, for I have desired it" (Tehilim 132:14).

42 תָּא חֲזֵי, שַׁפִּירוּ דְּעָלְמָא, וְחֵיזוּ דְּעָלְמָא, לָא אִתְחֲזֵי בְּעָלְמָא, עַד דְּאִתְבְּנֵי וְאִתְּקַם מִשְׁכְּנָא, וְעָאל אֲרוֹנָא לְגוֹ קוּדְשָׁא. מֵהַהִיא שַׁעֲתָא, אִתְחֲזֵי חֵיזוּ דְּכֹלָּא בְּעָלְמָא, וְאִתְתְּקַן עָלְמָא, וְאַזְלֵי בְּהַהוּא מִשְׁכְּנָא וּבְהַהוּא אֲרוֹנָא, עַד דְּמָטֵי לְהַהִיא נְקוּדָה דְּאִיהִי יְפֵה נוֹף חֶדְוָה דְּכֹלָּא. כֵּיוָן דְּמָטוּ לְהָתָם כְּדֵין פָּתַח אֲרוֹנָא וְאָמַר, זֹאת מְנוּחָתִי עֲדֵי עַד פֹּה אֵשֵׁב כִּי אִוִּיתִיהָ.

43. Rabbi Yisa says: This verse was pronounced by the Congregation of Yisrael, when the Temple was built and the Ark was put in its place. Rabbi Chizkiyah said that the Holy One, blessed be He said this verse, referring to the Congregation of Yisrael, for when Yisrael do His bidding, the Holy One, blessed be He sits on His throne of glory, and has mercy on the world, and there are blessings and peace and love for all. Then He said: "This is My resting place forever."

43 רִבִּי יֵיסָא אָמַר, הַאי קְרָא כְּנֶסֶת יִשְׂרָאֵל אָמְרָה לֵיהּ, בְּשַׁעֲתָא דְּאִתְבְּנֵי בֵּי מַקְדְּשָׁא, וְעָאל אֲרוֹנָא לְאַתְרֵיהּ. ר׳ חִזְקִיָּה אָמַר, קוּדְשָׁא בְּרִיךְ הוּא אָמַר לֵיהּ, עַל כְּנֶסֶת יִשְׂרָאֵל, כַּד יִשְׂרָאֵל עָבְדִין רְעוּתֵיהּ, דְּהָא כְּדֵין קוּדְשָׁא בְּרִיךְ הוּא יָתִיב עַל כּוּרְסֵי יְקָרֵיהּ, וְחָיֵיס עַל עָלְמָא, וּבְרָכָה וְשָׁלוֹם וַחֲבִיבוּתָא דְּכֹלָּא אִשְׁתְּכַח. וּכְדֵין אָמַר זֹאת מְנוּחָתִי עֲדֵי עַד.

6. "These are the accounts of the Tabernacle," part two

Rabbi Chizkiyah says that although the craftsmen began work on the temple, it was finished on its own, and although God began work on the creation of the heavens and the earth they were finished on their own. As evidence for this he points out that all the verses pertaining to these events are in the passive tense, and concludes that all holy work is completed of its own accord. He turns to the account of Betzalel and Aholiav working on the Temple, and reiterates that this was the union of right and left. Next Rabbi Yisa tells us that the accounts were taken of the Tabernacle because this confirmed the work when it was finished. This accounting supersedes all previous events in the world.

44. Come and see: When all the craftsmen began their work, the very work they started was finished on its own. They started and it was finished on its own. From where do we know that? From the verse, "Thus was all the work of the Tabernacle of the Tent of Meeting finished" (Shemot 39:32), MEANING THAT IT WAS FINISHED ON ITS OWN.

44 וְתָא חֲזֵי, בְּשַׁעֲתָא דְּכֻלְּהוּ אוּמָנִין שָׁארוּ לְמֶעְבַּד אוּמָנוּתָא, הַהוּא עוֹבָדָא מַמָּשׁ דְּשָׁרָאן, אִיהִי אִשְׁתְּלִימַת מִגַּרְמָהּ. אִינּוּן שָׁרָאן, וְאִיהִי אַשְׁלִימַת עֲבִידְתָּא, אִיהִי מַמָּשׁ, מְנָלָן, דִּכְתִיב וַתֵּכֶל כָּל עֲבוֹדַת מִשְׁכַּן אֹהֶל מוֹעֵד.

45. In the same manner, "The heavens and the earth were finished" (Beresheet 2:1), MEANING THAT THEY WERE COMPLETED ON THEIR OWN. You may say, IT IS WRITTEN, "And by the seventh day Elohim ended" (Ibid.), HENCE ELOHIM COMPLETED THEM, AND THEY DID NOT COMPLETE THEMSELVES. Assuredly this is so, for though the works were completed one by one, nevertheless, the world was not altogether complete before the arrival of the seventh day. For when the seventh day arrived, all the works were completed and the Holy One, blessed be He completed the universe. This is the meaning of "And by the seventh day Elohim ended His work, which He had done." AND BY THE SEVENTH DAY, all the work He had done was complete. Therefore "by the seventh day Elohim ended His work ."

45 כְּגַוְונָא דָא וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ. וְאִי תֵּימָא, וַיְכַל אֱלֹהִיסבַּיּוֹם הַשְּׁבִיעִי. וַדַּאי הָכִי הוּא, דְּכָל עָלְמָא, אע״ג דְּכָל עֲבִידָן אִשְׁתְּלִימוּ כָּל חַד וְחַד, עָלְמָא כֻּלָּא לָא הֲוָה שְׁלִים בְּקִיּוּמֵיהּ, עַד דְּאָתָא יוֹמָא שְׁבִיעָאָה, דְּכַד אָתָא יוֹמָא שְׁבִיעָאָה, כְּדֵין אִשְׁתְּלִימוּ כָּל עֲבִידָן, וְאַשְׁלִים בֵּיהּ קוּדְשָׁא בְּרִיךְ הוּא עָלְמָא, הה״ד וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. בְּהַאי, אִשְׁתְּלִים בְּקִיּוּמָא כָּל עֲבִידְתָּא דְּעָבֵד, וְע״ד וַיְכַל אֱלֹהִים בְּיוֹם הַשְּׁבִיעִי.

46. When the Temple was built, all the work was done on its own. The craftsmen began and the work showed them, how it should be done. And it was traced and completed of its own accord. It was also written, "And the house, when it was built" (I Melachim 6:7), not 'when they built it,' but "when it was built, because it was built on its own." It is further written, "was built of stone made ready before it was brought there" (Ibid.) - "was built" and not 'they built it.' So all work, which is holy, is completed on its own accord.

46 וְכַד אִתְבְּנֵי בֵּי מַקְדְּשָׁא, כָּל עֲבִידְתָּא דְּאִתְעֲבִיד, אִיהִי מִגַּרְמָהּ אִתְעֲבִידַת אוּמָנִין שָׁרָאן, וְעַבִידְתָּא אִתְחֲזִיאַת לוֹן לְמֶעְבַּד, וְאִתְרְשִׁימַת קְמַיְיהוּ, וְאִשְׁתְּלִימַת הִיא מִגַּרְמָהּ. וְהָא אוּקְמוּהָ, דִּכְתִיב וְהַבַּיִת בְּהִבָּנוֹתוֹ. וְהַבַּיִת כַּאֲשֶׁר בָּנָהוּ לָא כְּתִיב. אֶלָּא בְּהִבָּנוֹתוֹ. דְּאִיהִי אִשְׁתְּלִימַת מִגַּרְמָהּ. וּכְתִיב אֶבֶן שְׁלֵמָה מַסָּע נִבְנָה. בְּנוּהוּ לָא כְּתִיב. אֶלָּא נִבְנָה הוּא מִגַּרְמֵיהּ נִבְנָה, וְכֵן בְּכָל עֲבִידְתָּא דְּאִיהִי קַדִּישָׁא, אִיהִי אִשְׁתְּלִימַת מִגַּרְמָהּ.

47. "And Betzalel the son of Uri, the son of Chur..." (Shemot 38:22): we learned by this verse that the Holy Spirit proclaimed concerning this verse before the eyes of Yisrael, and said, "Betzalel the son of Uri, the son of Chur, of the tribe of Judah, did all that Hashem commanded Moses. And with him Aholiav, son of Achisamach." HE ASKS: What is the meaning of "And with him"? AND HE REPLIES: We learned that Aholiav did not do the work alone but with Betzalel he did what he did. This is the meaning of "with him" and not on his own. FOR BETZALEL IS RIGHT AND AHOLIAV IS LEFT. From here we learn that the left is always included in the right. Therefore it is written, "I have given with him Aholiav" (Shemot 31:6). The one is right and the other left. AND LEFT IS INCLUDED IN THE RIGHT.

47 וּבְצַלְאֵל בֶּן אוּרִי בֶּן חוּר. הַאי קְרָא אוֹלִיפְנָא, דְּרוּחַ קוּדְשָׁא אַכְרִיז עָלֵיהּ לְעֵינֵיהוֹן דְּיִשְׂרָאֵל, וְאָמַר וּבְצַלְאֵל בֶּן אוּרִי בֶּן חוּר לְמַטֵּה יְהוּדָה עָשָׂה אֶת כָּל אֲשֶׁר צִוָּה יְיָ׳ אֶת מֹשֶׁה. וְאִתּוֹ אָהֳלִיאָב בֶּן אֲחִיסָמָךְ. מַאי וְאִתּוֹ. אֶלָּא אוֹלִיפְנָא, דְּאָהֳלִיאָב לָא עָבֵיד עֲבִידְתָּא בִּלְחוֹדוֹי, אֶלָּא עִם בְּצַלְאֵל, וְעִמֵּיהּ עָבֵד כָּל מַה דְּעָבֵד. הה״ד וְאִתּוֹ, וְאִתּוֹ וְלָא בִּלְחוֹדוֹי. מִכָּאן דִּשְׂמָאלָא אִיהִי בִּכְלַל יְמִינָא תְּדִיר. וְע״ד כְּתִיב וַאֲנִי הִנֵּה נָתַתִּי אִתּוֹ אֵת אָהֳלִיאָב, דָּא יְמִינָא וְדָא שְׂמָאלָא.

48. "These are the accounts of the Tabernacle, the Tabernacle of the Testimony, as they were counted, according to the commandment of Moses ..." (Shemot 38:21). Rabbi Yesa said: Since all the wise men made the Tabernacle, there was need of counting all the works done in it. What is the reason? Each account, by being made, confirmed the work done, and it remained in place.

48 אֵלֶּה פְקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת אֲשֶׁר פֻּקַּד עַל פִּי מֹשֶׁה וְגוֹ׳. ר׳ יֵיסָא אָמַר, כֵּיוָן דְּעָבְדוּ כָּל חַכִּימַיָּיא יַת מַשְׁכְּנָא, אִצְטְרִיךְ לְמֶהֱדַר חוּשְׁבָּנָא, מִכָּל אִינּוּן עֲבִידָן דְּאִתְעֲבִידוּ בֵּיהּ. מַאי טַעֲמָא. בְּגִין דְּכָל חוּשְׁבָּן וְחוּשְׁבָּן, כַּד הֲוָה אִתְעֲבִיד חוּשְׁבָּנָא, הָכִי אִתְקָיְּים הַהוּא עֲבִידָא, וְאִתְקָיְּים בְּאַתְרֵיהּ.

49. And all Yisrael, as at first they wanted to donate, so they wanted that account, MEANING THAT BY THEIR WISH THEY DREW THE MOCHIN OF THESE ACCOUNTING, and all the work prevailed by that wish. Therefore, there was need of accounting IN THE TABERNACLE, since through it the work is confirmed. It is therefore written, "These," NAMELY, "THESE ARE THE ACCOUNTS," and not 'And these', BECAUSE WHEREVER IT IS WRITTEN "THESE," WHATEVER WAS WRITTEN BEFORE IS ANNULLED, and that account annuls all the previous accounts in the world, prevails more than the rest, and the Tabernacle exists by that and not by another.

49 וְיִשְׂרָאֵל כֻּלְּהוּ כְּמָה דְּאִתְרְעוּ בְּמָה דְּנָדִיבוּ בְּקַדְמֵיתָא, הָכִי נָמֵי אִתְרְעוּ בְּהַהוּא חוּשְׁבָּנָא, וּכְדֵין אִתְקָיְּים כָּל עֲבִידָא, בְּהַהוּא רְעוּתָא. וְעַל דָּא אִצְטְרִיךְ הָכָא חוּשְׁבָּנָא, בְּגִין דִּבְהַאי אִתְקָיְּים עֲבִידָא. אֵלֶּה כְּתִיב, וְלָא כְּתִיב וְאֵלֶּה. אֶלָּא דָּא אִיהוּ חוּשְׁבָּנָא דְּפָסִיל כָּל חוּשְׁבָּנִין דְּעָלְמָא, וְדָא אִתְקָיְּים יַתִּיר מִכֻּלְּהוּ, דִּבְהַאי אִתְקָיְּים מַשְׁכְּנָא, וְלָא בְּאַחֲרָא.

7. "And He shall be the faithfulness of your times"
Rabbi Yesa says that the faithful should tune themselves to the name of heaven so that Malchut will unite with Zeir Anpin. "Your times" refers to the time set aside for studying the Torah, and "faithfulness" refers to Malchut. "A strength of salvation" consists of both judgment and mercy. "Wisdom and knowledge" means that wisdom is only revealed through knowledge. "The fear of Hashem is his treasure" means that God lets out all his streams, accounting for them carefully. We hear of several reasons that Malchut is called 'faithfulness.' Rabbi Yesa concludes that God let Yisrael know the faithfulness of those who built the Tabernacle.

50. He opened the discussion and said: "And He shall be the faithfulness of your times, a strength of salvation, wisdom and knowledge, the fear of Hashem is his treasure" (Yeshayah 33:6). This verse was explained by the friends. But we learned that whoever is occupied in the Torah in this world and merits in setting times for it, should be in faithfulness, set his mind upon the Holy One, blessed be He, ZEIR ANPIN, and tune himself to the name of heaven, SO THAT MALCHUT CALLED 'NAME', WILL BE UNITED WITH HEAVEN, ZEIR ANPIN, because faithfulness, WHICH IS MALCHUT, is attuned to this, TO BECOME UNITED WITH ZEIR ANPIN. THIS IS THE SECRET OF THE VERSE, "THE FAITHFULNESS OF YOUR TIMES;" "YOUR TIMES" REFERS TO THE TIMES SET FOR THE STUDY OF THE TORAH, ZEIR ANPIN, AND "FAITHFULNESS" REFERING TO MALCHUT, SO THAT THE TWO MAY JOIN. "A strength of salvation" comprises Judgment and Mercy, FOR STRENGTH IS JUDGMENT AND SALVATION IS MERCY. "Wisdom and knowledge," the two dwell one upon the other, FOR CHOCHMAH is hidden and concealed AND THEY SHOULD dwell one upon the other, NAMELY, CHOCHMAH IS NOT REVEALED SAVE BY DA'AT.

50 פָּתַח וְאָמַר, וְהָיָה אֱמוּנַת עִתֶּךָ חֹסֶן יְשׁוּעוֹת חָכְמַת וָדָעַת יִרְאַת יְיָ׳ הִיא אוֹצָרוֹ. הַאי קְרָא אוּקְמוּהָ חַבְרַיָּיא, אֲבָל הָא תָּנִינָן, כָּל ב״נ דְּאִתְעַסָּק בְּאוֹרַיְיתָא בְּהַאי עָלְמָא, וְזָכֵי לְמִקְבַּע עִתִּין לָהּ, אִצְטְרִיךְ בֶּאֱמוּנָה, דְּרְעוּתָא דִּילֵיהּ יִתְכַּוֵּין לְקוּדְשָׁא בְּרִיךְ הוּא, יִתְכַּוֵּין לְשֵׁם שָׁמַיִם, בְּגִין דְּאֱמוּנָה לְהָכִי אִתְכְּוָון. חֹסֶן יְשׁוּעוֹת, לְאַכְלְלָא רַחֲמֵי בְּדִינָא. חָכְמַת וָדָעַת, דְּתְרֵין אִלֵּין שָׁרָאן דָּא עַל דָּא. דָּא טָמִיר וְגָנִיז, לְאַשְׁרָאָה דָּא עַל דָּא.

51. "The fear of Hashem is his treasure." It is the treasure of all those GRADES, since that fear of Hashem, WHICH IS MALCHUT CALLED 'FEAR OF HASHEM', receives all the streams, NAMELY, THOSE SAID GRADES, and becomes a treasure (store-house) to them all, and when all that were hidden in it issue, it lets them out by accounting. From where do we know that? From the verse, "your eyes like the pools in Heshbon (Eng. 'account')" (Shir Hashirim 7:5). For it does things by reckoning, and lets out pools of water, THE GRADES IT RECEIVED, carefully letting all out with account.

51 יִרְאַת יְיָ׳ הִיא אוֹצָרוֹ. אוֹצָרוֹ דְּכָל אִלֵּין, בְּגִין דְּהַאי יִרְאַת יְיָ׳, נָקִיט כָּל אִינּוּן נַחֲלִין, וְאִיהִי אִתְעֲבִידַת אוֹצָר לְכֻלְּהוּ. וְכַד נָפְקִין מִנָּהּ כָּל אִינּוּן גְּנִיזִין כֻּלְּהוּ, אַפִּיק לוֹן בְּחוּשְׁבָּנָא. מְנָלָן. דִּכְתִיב עֵינַיִךְ בְּרֵכוֹת בְּחֶשְׁבּוֹן. בְּחֶשְׁבּוֹן וַדַּאי עָבֵיד, וְאַפִּיק אִינּוּן בְּרֵכוֹת מַיִם, וְאַשְׁגַּח לְאַפָּקָא כֹּלָּא בְּחוּשְׁבָּנָא.

52. SINCE IN MALCHUT ALL IS DONE WITH RECKONING, WHICH IS THE SECRET OF CHOCHMAH THAT SUSTAINS EVERYTHING, she is called 'faithfulness', MEANING FIDELITY AND SUSTENANCE. THERE ARE MORE REASONS WHY MALCHUT IS CALLED 'FAITHFULNESS'. For all these reasons it is called 'faithfulness', as we already explained. If in here, IN THE SUPERNAL SFIROT AND GRADES THAT MALCHUT RECEIVES, one should see faithfulness, NAMELY, ILLUMINATE THEM ACCORDING TO THE SECRET OF ACCOUNT, ACCORDING TO THE SECRET OF THE VERSE, "THE FEAR OF HASHEM IS HIS TREASURE," AS WAS DISCUSSED, and in the matters of the world, BY THE CORRECTIONS OF MALCHUT HERSELF CALLED 'WORLD', IN THE SECRET OF THE VESSELS OF THE TABERNACLE; how much more so ONE NEEDS TO ACCOUNT AND TO SHOW FAITHFULNESS, THAT ARE THE MYSTERY OF SUSTENANCE AS MENTIONED. Therefore, the Holy One, blessed be He let Yisrael know the secret of faithfulness of those who made the Tabernacle, in all that they did, IN THE SECRET OF THE VERSE, "THESE ARE THE ACCOUNTS OF THE TABERNACLE." And everything is already explained.

52 וְעַל דָּא אִקְרֵי אֱמוּנָה. וּבְכֹלָּא אִקְרֵי אֱמוּנָה, וְהָא אוֹקִימְנָא. וּמַה אִי הָכָא אִצְטְרִיךְ לְאַחֲזָאָה מְהֵימְנוּתָא, לִשְׁאַר מִלֵּי דְּעָלְמָא עאכ"ו. וְעַל דָּא, קוּדְשָׁא בְּרִיךְ הוּא הֲוָה אוֹדַע לְהוּ לְכָל יִשְׂרָאֵל, רָזָא דִּמְהֵימְנוּתָא דִּילְהוּ, בְּכָל מַה דְּעָבְדוּ, וְכֹלָּא אִתְּמַר.

8. The name Betzalel caused

Rabbi Yosi and Rabbi Yitzchak are walking together. Rabbi Yosi says that God chose Betzalel to build the temple because of his name, that means 'in the shadow of El,' 'El' being the name of Chesed. He adds that God made names on earth because they have significance. To further this argument he says that Judah started building the left side and the Tabernacle was constructed of left and right. In the same way the Torah, Tiferet, started on the left side, Gvurah, and joined the right, Chesed. Reuben started building on the right and turned to the left to bring in the tribes Shimon and Gad. We hear that God gave Betzalel wisdom because he was already wise-hearted. Rabbi Shimon turns to: "Like the apple tree among the trees of the wood, so is my beloved among the sons... I sat down under His shadow with great delight, and His fruit was sweet to my taste." He says that 'under His shadow' refers to Betzalel, and 'His fruit' refers to the souls of the righteous since they are the fruit of God's deeds. Finally the verse: "All the gold that was applied" is explained as meaning that the gold that was supplied for the Tabernacle already existed above. In each work that was holy there was gold.

53. Rabbi Yosi and Rabbi Yitzchak were walking along the way. Rabbi Yosi said: Assuredly the Holy One, blessed be He wanted Betzalel to do the work of the Tabernacle more than the rest of Yisrael. HE ASKS: Why? He told him: It was because of his name, FOR HE WAS CALLED 'BETZALEL', BETZEL (ENG. 'IN THE SHADOW OF') EL, AND EL IS THE NAME OF CHESED. It was already explained that the Holy One, blessed be He placed names (Heb. shemot) on earth to be adorned by them and to do there the work of this world, as it is written, "who has made desolations (Heb. shamot) in the earth" (Tehilim 46:9), MEANING THAT IT IS INCUMBENT BY HASHEM UPON MEN TO CALL BY NAME ON EARTH.

53 ר׳ יוֹסֵי וְרִבִּי יִצְחָק הֲווֹ אַזְלֵי בְּאָרְחָא, אָמַר ר׳ יוֹסֵי, וַדַּאי דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בֵּיהּ בְּבְצַלְאֵל לַעֲבִידַת מִשְׁכְּנָא, יַתִּיר מִכָּל יִשְׂרָאֵל, אֲמַאי. אָמַר לֵיהּ, שְׁמָא גָרִים, וְהָא אוֹקְמוּהָ, דְּקוּדְשָׁא בְּרִיךְ הוּא שַׁוֵּי שְׁמָהָן בְּאַרְעָא, לְאִתְעַטְּרָא בְּהוּ, וּלְמֶעְבַּד בְּהוּ עֲבִידְתָּא בְּעָלְמָא, הה"ד אֲשֶׁר שָׂם שַׁמּוֹת בָּאָרֶץ.

54. He told him: There is a secret here. Judah is of the left side, BEING OF MALCHUT, WHICH IS CONSTRUCTED BY THE LEFT SIDE. Then he joined the right, ZEIR ANPIN, and therefore the Tabernacle was built on that side, starting on the left side and joining the right side. Afterwards they were combined together and all was done from the right. In the same manner the Torah, WHICH IS TIFERET, started on the left side, FOR TIFERET RECEIVES THE EMANATION OF GVURAH WHICH IS LEFT, and joins the right, CHESED. They were combined together and all became right. Reuben started on the right. FOR REUBEN WAS CHESED, and turned to the left to take UNDER HIS BANNER the rest of the tribes, SHIMON AND GAD, that are of the left. For he started on the right and turned left.

54 אָמַר לֵיהּ, רָזָא אִיהוּ הָכָא, יְהוּדָה מִסִּטְרָא שְׂמָאלָא הֲוָה, וְאַהְדַּר וְאִתְדַּבַּק בִּימִינָא. וְעַל דָּא, בְּסִטְרָא דָא אִתְעֲבִיד מִשְׁכְּנָא, שָׁארִי מִסִּטְרָא שְׂמָאלָא, וְאִתְדַּבַּק בְּסִטְרָא יְמִינָא, וּלְבָתַר אִתְכְּלִיל דָּא בְּדָא, וְאִתְעֲבִיד כֹּלָּא יְמִינָא. כְּגַוְונָא דָא אוֹרַיְיתָא, שָׁארִי מִשְׂמָאלָא, וְאִתְדַּבַּק בִּימִינָא, וְאִתְכְּלִיל דָּא בְּדָא, וְאִתְעֲבִיד כֹּלָּא יְמִינָא. רְאוּבֵן שָׁרָא מִימִינָא, וְסָטָא לִשְׂמָאלָא, וְנַטְלוּ עִמֵּיהּ אִינּוּן שְׁאַר שְׁבָטִין, דְּאִינּוּן שְׂמָאלָא, בְּגִין דְּשָׁארִי מִימִינָא וְסָטָא לִשְׂמָאלָא.

55. HE EXPLAINS WHAT HE SAID: Judah started from the left side, FOR HE IS OF MALCHUT WHICH IS BUILT BY THE LEFT SIDE. And he joined the right, so the Tabernacle was ALSO constructed on that side, starting on the left side and joining the right side, BECAUSE THE TABERNACLE IS ALSO MALCHUT, and therefore Betzalel, who comes from Judah, built the Tabernacle and was established thereby. FOR HE IS CONSIDERED IN THE SAME WAY AS THE TABERNACLE. And it was already expounded that the Holy One, blessed be He wanted him and preferred him above all Yisrael for the building OF THIS TABERNACLE.

55 יְהוּדָה שָׁרָא מִשְּׂמָאלָא, וְסָטָא לִימִינָא, שָׁרָא מִשְּׂמָאלָא, בְּגִין דְּאָתֵי מִסְּטַר שְׂמָאלָא, וְאִתְדַּבָּק בִּימִינָא, וּמַשְׁכְּנָא בְּסִטְרָא דָא אִתְעֲבִיד. שָׁארִי מִסְּטַר שְׂמָאלָא, וְאִתְדַּבָּק בְּסִטְרָא יְמִינָא, וְע"ד, בְּצַלְאֵל אִיהוּ דְּאָתֵי מִסִּטְרֵיהּ, עָבֵד מַשְׁכְּנָא וְאִתְתָּקַן לְגַבֵּיהּ. וְהָא אוּקְמוּהָ, דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בֵּיהּ, וּבְרִיר לֵיהּ מִכֹּלָּא לַעֲבִידְתָּא דָא.

56. And he gave him Chochmah and Tevunah, and Da'at as was explained, because he already possessed intelligence of heart, as it is written, "and in the hearts of all that are wise-hearted I have put wisdom" (Shemot 31:6), MEANING THAT HE WAS GIVEN WISDOM FOR BEING ALREADY WISE-HEARTED. For the Holy One, blessed be He gives wisdom only to him who already has wisdom. The friends explained it and we learned. In the same manner Betzalel, WHO WAS WISE, THE HOLY ONE, BLESSED BE HE GAVE HIM WISDOM. Rabbi Shimon said: Betzalel, his name caused this to him, and was called by that name for his wisdom. And the secret of the word 'Betzalel' is "in the shadow of El."

56 וְיָהַב לֵיהּ חָכְמָה וּתְבוּנָה וְדַעַת, כְּמָה דְּאוּקְמוּהָ. בְּגִין דְּעִמֵּיהּ הֲוָה בְּקַדְמֵיתָא סָכְלְתָנוּ דְּלִבָּא, דִּכְתִיב וּבְלֵב כָּל חֲכַם לֵב נָתַתִּי חָכְמָה. בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא לָא יָהִיב חָכְמְתָא, אֶלָּא לְמַאן דְּאִית בֵּיהּ חָכְמְתָא, וְאוּקְמוּהָ חַבְרַיָּיא וְאִתְּמַר. וְכֵן כְּגַוְונָא דָא בְּצַלְאֵל. ר' שִׁמְעוֹן אָמַר, בְּצַלְאֵל שְׁמֵיהּ גָּרִים לֵיהּ, וְעַל חָכְמָתֵיהּ אִקְרֵי הָכִי, וְרָזָא דְּמִלָּה בְּצַלְאֵל, בְּצֵל אֵל.

57. He opened the discussion and said: "Like the apple tree among the trees of the wood, so is my beloved among the sons... I sat down under His shadow with great delight, and his fruit was sweet to my taste" (Shir Hashirim 2:3). "Under his shadow (Heb. tzel)" refers to Betzalel, who prepared the Tabernacle and constructed it, as it is written, "I sat down...with delight." For it is delightful to sit in the Tabernacle, and it delights the Congregation of Yisrael. And the Congregation of Yisrael sits under the shadow of El. This is the meaning of Betzalel.

57 פָּתַח וְאָמַר, כְּתַפּוּחַ בַּעֲצֵי הַיַּעַר כֵּן דּוֹדִי וְגוֹ'. בְּצִלּוֹ: הַיְינוּ בְּצַלְאֵל, דְּאִיהוּ אַתְקִין מַשְׁכְּנָא, וְעָבֵד לֵיהּ. דִּכְתִיב חִמַּדְתִּי וְיָשַׁבְתִּי. דְּמַשְׁכְּנָא חֲמִידָא אִיהוּ לְמֵיתַב בֵּיהּ, דְּאִיהוּ עָבִיד חִמּוּדָא לִכְנֶסֶת יִשְׂרָאֵל, וּכְנֶסֶת יִשְׂרָאֵל יָתְבָא בְּצִלָּא דְּאֵל. וְדָא אִיהוּ בְּצַלְאֵל.

58. "And his fruit was sweet to my taste." ZEIR ANPIN produced good fruit to the world, as it is written, "from Me is your fruit found" (Hoshea 14:9). What is a fruit? It is the souls of the righteous that are the fruit of the deeds of the Holy One, blessed be He. For the river that went out of Eden, WHICH IS YESOD OF ZEIR ANPIN, pulls out and casts souls into the world, and they are the fruit of the Holy One, blessed be He. That is why IT IS WRITTEN, "His fruit was sweet to my taste," as we explained.

58 וּפִרְיוֹ מָתוֹק לְחִכִּי, דְּדָא אִיהוּ דְּעָבִיד פֵּירִין טָבִין בְּעָלְמָא, דִּכְתִיב מִמֶּנִּי פִּרְיְךָ נִמְצָא. מַאן הוּא פִּרְי. אִלֵּין אִינּוּן נִשְׁמָתְהוֹן דְּצַדִּיקַיָּיא, דְּאִינּוּן אִיבָּא דְּעוֹבָדוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא. דְּהַהוּא נָהָר דְּנָפִיק מֵעֵדֶן, אִיהוּ אַפִּיק וְזָרִיק נִשְׁמָתִין לְעָלְמָא, וְאִינּוּן פֵּרִין דְּקוּדְשָׁא בְּרִיךְ הוּא, וּבג"כ פִּרְיוֹ. דָּא אִיהוּ כִּדְקָאֲמַרָן.

59. "In his shadow" refers to Betzalel. Therefore the Tabernacle was constructed by Betzalel. That is why IT IS WRITTEN, "Betzalel the son of Uri, the son of Chur" (Shemot 38:22). "The son of Uri" is of the light of the sun coming out. "The son of Uri" is the right: "The son of Chur" is of the left. Therefore, it was by him that the Judgment of the Holy One, blessed be He was completed during the golden calf. FOR HE WAS KILLED BY THE MIXED MULTITUDES.

59 בְּצִלּוֹ: דָּא הוּא בְּצַלְאֵל. וְעַל דָּא תִּקּוּנָא דְּמַשְׁכְּנָא עַל יְדָא דִּבְצַלְאֵל הֲוָה. וּבג"כ וּבְצַלְאֵל בֶּן אוּרִי בֶּן חוּר. בֶּן אוּרִי, דָּא נְהוֹרָא דְּשִׁמְשָׁא דְּנָפִיק. בֶּן אוּרִי, דָּא יְמִינָא. בֶּן חוּר, דָּא אִיהוּ שְׂמָאלָא. בֶּן אוּרִי בֶּן חוּר, וְעַל דָּא אִשְׁתְּלִים בֵּיהּ דִּינָא דְּקוּדְשָׁא בְּרִיךְ הוּא בְּעוֹבָדָא דְּעֶגְלָא.

60. "All the gold that was applied" (Shemot 38:24). From the time Yisrael gave it, it was already prepared and worked ABOVE by the holy work. What is the reason? That on each grade gold was arranged, for there is no wholeness but by Judgment and Mercy. Therefore, the gold was present in all the work of the Tabernacle, NAMELY, IN ALL THE GRADES OF MALCHUT, and in each work that was holy, there was gold. And gold was in everything.

60 כָּל הַזָּהָב הֶעָשׂוּי. מֵהַהִיא שַׁעֲתָא דְיָהֲבוּ לֵיהּ יִשְׂרָאֵל, הֲוָה עָשׂוּי וְאִתְתָּקַן מִקַּדְמַת דִּנָא, בְּכֹל מְלֶאכֶת הַקֹּדֶשׁ, כָּל הַהוּא דַהֲבָא, אִתְעֲבִיד וְאִתְתָּקַן בְּכֹל מְלֶאכֶת הַקֹּדֶשׁ. מַאי טַעֲמָא. בְּגִין דִּבְכָל דַּרְגָּא וְדַרְגָּא, הֲוָה אִתְתָּקַן בֵּיהּ דַהֲבָא. דְּלֵית שְׁלִימוּ אֶלָּא רַחֲמֵי וְדִינָא, וְעַל דָּא דַהֲבָא הֲוָה אָזִיל בְּכָל מְלֶאכֶת הַקֹּדֶשׁ, בְּכָל הַהִיא עֲבִידְתָּא דְּאִקְרֵי קֹדֶשׁ, הֲוָה אָזִיל בָּה דַהֲבָא, דַהֲבָא בְּכֹלָּא.

9. "When the wicked sprout like grass"
Rabbi Aba, Rabbi Yosi and Rabbi Chizkiyah are studying the Torah together, and Rabbi Chizkiyah wonders why God is so patient in judging the wicked. He says that Rabbi Shimon told him this is because the judgment that God desires is a clear, loving and joyful judgment. He does not want the judgment of defilement; therefore he doesn't mix the two. He will refrain from judging the wicked until evil is lost from the World to Come. Then Rabbi Shimon talks about "When the wicked sprout like grass, and when all the workers of iniquity flourish; it is that they shall be destroyed forever," and explains that the wicked shall be severed from their roots. One more explanation of God's patience is that this world is part of the Other Side and it is opposed to the World to Come that is part of the side of holiness. One is destined for the wicked and the other for the righteous.

61. Rabbi Aba and Rabbi Yosi and Rabbi Chizkiyah were sitting and studying the Torah. Rabbi Chizkiyah said to Rabbi Aba: Indeed we see that the Holy One, blessed be He desires to have Judgment upon everything, so the two will mix together, JUDGMENT AND MERCY. Nevertheless, He withholds Judgment from the wicked of the world. Why, if He is desirous of Judgment, remove it from the evil? NAMELY, WHY IS HE SO PATIENT? He said to him: How many mountains, WISE MEN, have been uprooted by this, NOT KNOWING THE TRUE MEANING THEREOF. But the holy luminary revealed several things concerning the matter.

61 רִבִּי אַבָּא רִבִּי יוֹסֵי וְרִבִּי חִזְקִיָּה הֲווֹ יַתְבִּין וְלָעָאן בְּאוֹרַיְיתָא, אָמַר לֵיהּ ר׳ חִזְקִיָּה לְר׳ אַבָּא, הָא חֲמֵינָן דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בְּדִינָא בְּכֹלָּא, לְאִתְעָרְבָא דָּא בְּדָא, וְאִיהוּ אָרִיךְ דִּינָא בְּחַיָּיבֵי עָלְמָא, אִי אִיהוּ אִתְרְעֵי בְּדִינָא, אֲמַאי סָלִיק לֵיהּ מֵחַיָּיבֵיָּא. אָמַר לֵיהּ, כַּמָּה טוּרִין אִתְעַקְּרוּ בְּמִלָּה דָּא, אֲבָל כַּמָּה מִלִּין גַּלֵּי בּוּצִינָא קַדִּישָׁא בְּהַאי.

62. Come and see: The Judgment that the Holy One, blessed be He is desirous of, is a clear Judgment, that stirs love and joy, NAMELY, THE JUDGMENT OF THE LEFT COLUMN AFTER JOINING THE RIGHT COLUMN, TO BECOME THE SECRET OF THE WINE THAT MAKES GLAD ELOHIM AND MEN, AND IS ALSO THE SECRET OF GOLD. But the wicked, when in the world, are under Judgment of defilement, the Judgment which the Holy One, blessed be He does not want at all. Therefore, there must not be mixing of the holy Judgment with the defiled Judgment, until THE DEFILED JUDGMENT is exterminated of itself, and causes EVIL to be lost from the World to Come, for the defiled Judgment in it causes it to be destroyed.

62 וְת״ח, דִּינָא דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בֵּיהּ, אִיהוּ דִּינָא בָּרִיר, אִיהוּ דִּינָא דְּאִתְעַר רְחִימוּ וְחֶדְוָה. אֲבָל חַיָּיבֵיָּא כַּד אִינּוּן בְּעָלְמָא, כֻּלְּהוּ דִּינָא דְּזוּהֲמָא. כֻּלְּהוּ דִּינָא דְּלָא אִתְרְעֵי בֵּיהּ קוּדְשָׁא בְּרִיךְ הוּא כְּלָל. וְע״ד, לָא בָּעֵי לְאִתְעָרְבָא דִּינָא קַדִּישָׁא בְּדִינָא מְסָאֲבָא דְּזוּהֲמָא, עַד דְּאִיהוּ אִשְׁתְּצֵי מִגַּרְמֵיהּ, וּלְאוֹבְדָא לֵיהּ מִן עָלְמָא דְּאָתֵי, וְהַהוּא דִּינָא דְּזוּהֲמָא דְּבֵיהּ אִיהוּ אוֹבִיד לֵיהּ מֵעָלְמָא.

63. He opened the discussion and said: "When the wicked sprout like grass, and when all the workers of iniquity flourish; it is that they shall be destroyed forever" (Tehilim 92:8). This verse was explained. Nevertheless, come and see: "the wicked sprout like grass" MEANS just as grass on dry land becomes dry. And when it is given water, it blooms and the dryness disappears. Like a cut tree, when it flourishes again, grows only side branches growing upwards, but never a whole tree, as was before, NAMELY "THE WORKERS OF INIQUITY FLOURISH." And all that happens so "they shall be destroyed forever," that is, they will be severed from their root and from everything else.

63 פָּתַח וְאָמַר בִּפְרֹחַ רְשָׁעִים כְּמוֹ עֵשֶׂב וַיָּצִיצוּ כָּל פּוֹעֲלֵי אָוֶן לְהִשָּׁמְדָם עֲדֵי עַד, הַאי קְרָא אוּקְמוּהָ, אֲבָל ת״ח, בִּפְרֹחַ רְשָׁעִים כְּמוֹ עֵשֶׂב. כְּהַאי עִשְׂבָּא דְּאִיהוּ בִּיבִישׁוּ דְּאַרְעָא, וְאִיהוּ יְבִישָׁא, כַּד שָׁרָאן בֵּיהּ מַיָּא אַפְרִיחַ, וְהַהוּא יְבִישׁוּ אִתְפְּרַח. וּכְהַאי אִילָנָא קְצִיצָא דְּנָצִיץ, וְלָא סָלִיק אֶלָּא אִינּוּן פְּאֵרוֹת, לְסִטַר דָּא וְלִסְטַר דָּא, דְּאִינּוּן עַנְפִּין דְּסַלְקִין, וּלְעָלְמִין לָא סָלִיק אִילָנָא, כַּד הֲוָה בְּקַדְמִיתָא לְמֶהֱוֵי אִילָנָא. וְכָל דָּא, לְהִשָּׁמְדָם עֲדֵי עַד, לְאַעְקָרָא לוֹן מִשָּׁרְשִׁין וּמִכֹּלָּא.

64. There is yet another secret in this, why the Holy One, blessed be He is long-suffering with the wicked in this world. It is because this world is the portion of the Other Side, and the World to Come is part of the side of holiness, and the portion of the righteous, where they will be adorned by the crown of the glory of their Master. These two sides stand the one against the other, THE WORLD TO COME, the side of holiness and THIS WORLD, the Other Side of defilement. This is destined for the righteous and that for the wicked. And all this corresponds to all that. Happy are the righteous, who have no part in this world, but in the World to Come.

64 תּוּ רָזָא אַחֲרָא אִית בְּהַאי, עַד דְּקוּדְשָׁא בְּרִיךְ הוּא אָרִיךְ רוּגְזֵיהּ בְּחַיָּיבַיָּא בְּהַאי עָלְמָא, בְּגִין דְּהַאי עָלְמָא, אִיהוּ חוּלָקָא דְּסִטְרָא אַחֲרָא. וְעָלְמָא דְּאָתֵי אִיהוּ סִטְרָא דְּקֻדּוּשָׁה. וְאִיהוּ חוּלָקָא דְּצַדִּיקַיָּיא, לְמֶהֱוֵי צַדִּיקַיָּיא אִינּוּן בַּעֲטָרָא דִּיקָרָא דְּמָארֵיהוֹן בֵּיהּ. וּתְרֵין סִטְרִין אִלֵּין, קַיְּימִין דָּא לְקֳבֵל דָּא. דָּא סִטְרָא דְּקֻדּוּשָׁה. וְדָא סִטְרָא אַחֲרָא דְּמְסָאֲבָא. דָּא קַיְּימָא לְצַדִּיקַיָּיא, וְדָא קַיְּימָא לְרַשִּׁיעַיָּיא, וְכֹלָּא דָּא לְקֳבֵל דָּא. זַכָּאִין אִינּוּן צַדִּיקַיָּיא, דְּלֵית לוֹן חוּלָקָא בְּהַאי עָלְמָא, אֶלָּא בְּעָלְמָא דְּאָתֵי.

10. The 42 sacrifices of Balak

When Balak made his sacrifice he intended to placate God because he had killed so many people. God did not accept this sacrifice, nor did the Other Side. Those who were to be punished were cursed in Hashem's name but until now they have not been punished, nor have the sacrifices been accepted by either side. The sacrifice offered was to propitiate the Other Side, but it has not done so, and nor has it met with God's blessing.

65. Come and see: All is predisposed and revealed before the Holy One, blessed be He. Though Balak and Bilaam did not mean to devote THEIR SACRIFICES for the Holy One, blessed be He, yet all is established before Him, and He does not reduce their reward at all in this world. At that time they had power over Yisrael, by their sacrifice which caused twenty-four thousand people from Yisrael to pass away, besides those who were killed, as it is written, "Slay every one of his men that have attached themselves to Ba'al Peor" (Bemidbar 25:5), and "Take all the chiefs of the people, and hang them up before Hashem" (Ibid. 4). And even now that sacrifice impends upon Yisrael to cause misfortune. They built seven altars, AND OFFERED SACRIFICES UPON THEM, 42 in all.

65 ת"ח כֹּלָּא אִתְתַּקַּן וְאִתְגְּלֵי קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא. וְאַע"ג דְּבָלָק וּבִלְעָם לָא אִתְכַּוְּונוּ לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא, כֹּלָּא אִיהוּ מִתְתַּקֵּן קַמֵּיהּ, וְלָא גָּרַע מֵאַגַּר דִּלְהוֹן כְּלוּם בְּהַאי עָלְמָא. בְּהַהוּא זִמְנָא שְׁלִיטוּ עַל יִשְׂרָאֵל, דְּגָרַם הַהוּא קוּרְבָּנָא, לְאִסְתַּלְּקָא מִיִּשְׂרָאֵל אַרְבָּעָה וְעֶשְׂרִין אַלְפִין, בַּר כָּל אִינּוּן דְּאִתְקְטָלוּ, דִּכְתִיב הִרְגוּ אִישׁ אֲנָשָׁיו הַנִּצְמָדִים לְבַעַל פְּעוֹר, וּכְתִיב קַח אֶת כָּל רָאשֵׁי הָעָם וְהוֹקַע אוֹתָם לַיְיָ. וְעַד כְּעַן הַהוּא קֻרְבָּנָא הֲוָה תָּלֵי לְאִתְפְּרָעָא מִנְּהוֹן דְּיִשְׂרָאֵל. שִׁבְעָה מַדְבְּחָן כְּחוּשְׁבָּן אַרְבְּעִין וּתְרֵין.

66. Rabbi Shimon said, Come and see: Balak and Bilaam offered 42 sacrifices, and took them from the Other Side to the Holy One, blessed be He. Therefore, that sacrifice is impending until it is taken by the Other Side called 'curse from Yisrael'. Until now, he has not taken it from them. And this is the secret of, "And he turned back, and looked at them" (II Melachim 2:23), AT THE BOYS WHO JEERED AT HIM AND SAID TO HIM "GO UP, BALD HEAD." "And he turned back," NAMELY, to the back of the Shechinah, because the Other Side stands at the back. "And looked at them," he looked and saw IN THOSE 42 BOYS, the Other Side CALLED 'CURSE', and saw that they deserved to be punished. Therefore, "he cursed them in the Name of Hashem" (Ibid. 24), in order to remove the Name of Hashem from the debt, NAMELY the debt of the sacrifice, that the Other Side offered him, NAMELY, BY BALAK AND BILAAM. And all was made right before the Holy One, blessed be He, and nothing is lost before the Holy One, blessed be He. In the same manner, everything stands before the Holy One, blessed be He, both good and evil.

66. רִבִּי שִׁמְעוֹן אָמַר, תָּא חֲזֵי, אִינּוּן אַרְבְּעִין וּתְרֵין קֻרְבָּנִין עָבְדוּ בִּלְעָם וּבָלָק, וְנַטְלוּ לוֹן מֵהַהוּא סִטְרָא אַחֲרָא לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא, וְע"ד הֲוָה תָּלֵי הַהוּא קֻרְבָּנָא, לְנַטְלָא לֵיהּ הַהוּא סִטְרָא אַחֲרָא דְּאִקְרֵי קְלָלָה מִיִּשְׂרָאֵל, וְעַד הַשְׁתָּא לָא גָּבָה מִנַּיְיהוּ. וְדָא אִיהוּ רָזָא וַיִּפֶן אַחֲרָיו וַיִּרְאֵם. וַיִּפֶן אַחֲרָיו, אֲחוֹרֵי שְׁכִינְתָּא, דְּקַיְּימָא סִטְרָא אַחֲרָא לַאֲחוֹרָא. וַיִּרְאֵם. אִסְתָּכַּל בְּהוּ הַהוּא סִטְרָא אַחֲרָא, וְחָמָא לוֹן דְּאִתְחָזוּן לְאִתְעַנְּשָׁא, וְעַל דָּא וַיְקַלְלֵם בְּשֵׁם יְיָ. בְּשֵׁם יְיָ לְאַפְּקָא הַהוּא שֵׁם יְיָ מֵחִיּוּבָא דָּא. מֵהַהוּא חִיּוּבָא דְּהַהוּא קָרְבָּן דְּאַקְרִיב הַהוּא סִטְרָא לְגַבֵּיהּ. וְכֹלָּא אִיהוּ מִתְתַּקֵּן קַמֵּיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, וְלָא אִתְאֲבִיד מִלָּה. כְּגַוְונָא דָּא, כֹּלָּא אִתְתַּקַּן קַמֵּיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, הֵן לְטָב הֵן לְבִישׁ.

11. "All the gold that was applied for the work"
Rabbi Shimon says that David sinned greatly when he ran from Saul, causing so many thousands to be killed including all the priests except Evyatar; this sin still goes unpunished. He tells us that the title verse means that God took the gold the people gave for the Tabernacle as expiation for their sin of creating the golden calf. Finally, he explains that Moses and Betzalel combined above and below, Tiferet with Yesod, while Betzalel and Aholiav combined right and left, Chesed and Gvurah, so that the Tabernacle was the union of upper and lower, left and right.

67. Come and see: When David ran from Saul, he caused all the priests in Nob to perish, all but Evyatar, who escaped. And he caused much misfortune to Yisrael, in that Saul and his sons died, and thousands and tens of thousands from Yisrael fell. But notwithstanding, that sin was hanging over David to cause him misfortune until the day all his sons perished in one day, and no one was left save Yoash, who was stolen BY YEHOSHEVA DAUGHTER OF YORAM. In the same manner, no one was left from Achimelech save Evyatar alone. Until this day that sin impends, to punish Nob for the sin of Nob, as it is written, "This very day he will halt at Nob" (Yeshayah 10:32). And this was already explained.

67 ת"ח, דָּוִד אִיהוּ הֲוָה דְּעָרַק קָמֵיהּ דְּשָׁאוּל. וְעַל דָּא גָרִים, דְּאִתְאֲבִידוּ כָּל אִינּוּן כַּהֲנֵי דְּנוֹב, וְלָא אִשְׁתְּאַר מִכֻּלְּהוּ בַּר אֶבְיָתָר בִּלְחוֹדוֹי דְּעָרַק. וְדָא גָרִים כַּמָּה בִּישִׁין בְּיִשְׂרָאֵל, וּמִית שָׁאוּל וּבְנוֹי, וְנָפְלוּ מִיִּשְׂרָאֵל כַּמָּה אַלְפִין וְרִבְבָן. וְעכ"ד, הַהוּא חוֹבָה הֲוָה תָּלֵי עַל דָּוִד לְגָבוֹת מִנֵּיהּ, עַד דְּכָל בְּנוֹי דְּדָוִד אִתְאֲבִידוּ בְּיוֹמָא חַד, וְלָא אִשְׁתְּאַר מִנַּיְיהוּ אֶלָּא יוֹאָשׁ בִּלְחוֹדוֹי, דְּאִתְגְּנִיב. כְּגַוְונָא דְּלָא אִשְׁתְּאַר מֵאֲחִימֶלֶךְ בַּר אֶבְיָתָר בִּלְחוֹדוֹי. וְעַד כְּעַן הַהוּא חוֹבָא הֲוָה תָּלֵי, לְמֶעְבַּד דִּינָא עַל נוֹב, עַל הַהוּא חוֹבָה דְּנוֹב, דִּכְתִיב עוֹד הַיּוֹם בְּנוֹב לַעֲמוֹד וְאוּקְמוּהָ.

68. Likewise, "All the gold that was applied for the work" (Shemot 38:24). What is the meaning of 'applied'? It means that here the Holy One, blessed be He saw Yisrael giving gold for the calf, and He applied the gold as a remedy beforehand, by putting the gold for the Tabernacle before the gold for the calf. For all the gold they had with them, and about them, they donated to the Tabernacle. FOR could you possibly imagine, that they had gold when they made the calf, and that they would take the gold off their ears, as it is written, "And all the people broke off the golden earrings which were in their ears" (Shemot 32:3)? He therefore took first the gold of the donation to expiate for the making OF THE CALF.

68 כְּגַוְונָא דָּא, כָּל הַזָּהָב הֶעָשׂוּי לַמְּלָאכָה. מַאי הֶעָשׂוּי. הָכָא אִסְתָּכַל קוּדְשָׁא בְּרִיךְ הוּא, כַּד יְהָבוּ יִשְׂרָאֵל דַּהֲבָא לְעֶגְלָא, וְקוּדְשָׁא בְּרִיךְ הוּא אַקְדִּים לוֹן דַּהֲבָא דָּא לְאַסְוָותָא, דְּהַאי דַּהֲבָא דְּמִשְׁכְּנָא אַקְדִּים לוֹן, לְהַהוּא דַּהֲבָא דְּיָהֲבוּ לְעֶגְלָא, דְּכָל דַּהֲבָא דַּהֲוָה עִמְּהוֹן, וְאִשְׁתְּכַח עִמְּהוֹן, יָהֲבוּ לְאָרְמַת מִשְׁכְּנָא. ס"ד, דְּכַד עָבְדוּ יַת עֶגְלָא אִשְׁתְּכַח עִמְּהוֹן דַּהֲבָא, וְאִינּוּן פְּרִיקוּ אוּדְנַיְיהוּ לְנַטְלָא הַהוּא דַּהֲבָא, דִּכְתִיב וַיִּתְפָּרְקוּ כָּל הָעָם אֶת נִזְמֵי הַזָּהָב אֲשֶׁר בְּאָזְנֵיהֶם. וְע"ד אַקְדִּים דַּהֲבָא דְּאָרְמוּתָא. לְכַפָּרָא עַל עוֹבָדָא דָּא.

69. "And Betzalel the son of Uri, the son of Chur, of the tribe of Judah" (Shemot 38:22) of the aspect of Malchut, "made all that Hashem commanded Moses" (Ibid.). For all the craftsmanship of the Tabernacle was prepared through them, by their hands. Betzalel performed the work and Moses after him made all ready. Moses and Betzalel were as one, Moses above, IN TIFERET, and Betzalel below, IN YESOD, the end of the body being also a part thereof, FOR YESOD AND TIFERET ARE ONE. Betzalel and Aholiav, it has been established, that the one is of the right, CHESED, and the other is of the left, JUDGMENT, and all is one, FOR ONE INCLUDES THE OTHER. That is why it is written, "and Betzalel the son of Uri, the son of Chur, of the tribe of Judah...and with him was Aholiav, son of Achisamach, of the tribe of Dan..."

69 וּבְצַלְאֵל בֶּן אוּרִי בֶּן חוּר לְמַטֵּה יְהוּדָה, מִסִּטְרָא דְּמַלְכוּתָא עָשָׂה אֶת כָּל אֲשֶׁר צִוָּה יְיָ' אֶת מֹשֶׁה. דְּהָא כָּל אוּמָנוּתָא דְּמִשְׁכְּנָא אִתְתַּקְּנַת בְּהוּ, וְעַל יְדַיְיהוּ. בְּצַלְאֵל אִיהוּ עָבֵיד אוּמָנוּתָא, וּמֹשֶׁה אִיהוּ אִתְקִין כֹּלָּא לְבָתַר. מֹשֶׁה וּבְצַלְאֵל כַּחֲדָא הֲווֹ, מֹשֶׁה לְעֵילָא, בְּצַלְאֵל תְּחוֹתֵיהּ, סִיּוּמָא דְּגוּפָא כְּגוּפָא. בְּצַלְאֵל וְאָהֳלִיאָב, הָא אוּקְמוּהָ, דָּא יְמִינָא, וְדָא שְׂמָאלָא, וְכֹלָּא חַד. וּבג"כ, וּבְצַלְאֵל בֶּן אוּרִי בֶּן חוּר לְמַטֵּה יְהוּדָה וְגוֹ', וְאִתּוֹ אָהֳלִיאָב בֶּן אֲחִיסָמָךְ לְמַטֵּה דָן וְגוֹ'.

12. "And he turned back, and looked at them"
Rabbi Yosi begins by telling how Elisha went out of the city and was followed by some small boys who mocked him. He says 'small' means that they had no faith and that they were guilty according to the laws of this world and the next. "And he turned back, and looked at them" means Elisha looked to see if they would repent, and he knew that they had been conceived on the night of Yom Kippur, so he "cursed them in the Name of Hashem." Rabbi Yosi adds that he saw the boys were destined to cause a great deal of evil in Yisrael. He compares the title verse to "but his wife

looked back from behind him," saying it means 'behind' the Shechinah. Next he quotes: "And there came forth two bears out of the wood," meaning that there were female bears with male cubs. Lastly, he says that when the bears "tore 42 of the children" this counteracted the sacrifices of Balak.

70. "And all the gold that was applied for the work, in all the work of the holy place" (Shemot 38:24). Rabbi Yosi opened the discussion with the story of Elisha. It is written, "And he went up from there to Bethel and as he was going up by the way, some small boys" (II Melachim 2:23). It has been said that they were small (Heb. ne'arim), empty (Heb. niurim) of words of Torah or its precepts, "small," as they were of little faith, and they were guilty according to the law of this world and of the World to Come. They "came out of the city" (Ibid.), leaving the secret of the Faith, WHICH IS MALCHUT THAT IS CALLED 'CITY'. It is written here, "came out of the city," and there "and I will not enter the city" (Hoshea 11:9); IN BOTH CASES IT MEANS MALCHUT.

70. כָּל הַזָּהָב הֶעָשׂוּי לַמְּלָאכָה בְּכֹל מְלֶאכֶת הַקֹּדֶשׁ וְגוֹ׳. ר׳ יוֹסֵי פָּתַח קְרָא בְּאֱלִישָׁע, דִּכְתִיב וַיַּעַל מִשָּׁם בֵּית אֵל וְהוּא עוֹלֶה בַּדֶּרֶךְ וְגוֹמֵר. וּנְעָרִים קְטַנִּים. הָא אוּקְמוּהָ, מְנוּעָרִים הֲווֹ מִכָּל מִלֵּי אוֹרַיְיתָא וּמִכָּל פִּקּוּדֵי אוֹרַיְיתָא. קְטַנִּים זְעִירֵי מְהֵימְנוּתָא, וְאִתְחַיְּיבוּ בְּחִיוּבָא דְּהַאי עָלְמָא, וּבְחִיוּבָא דְּעָלְמָא דְּאָתֵי. יָצְאוּ מִן הָעִיר, נַפְקוּ מֵרָזָא דִּמְהֵימְנוּתָא. כְּתִיב הָכָא יָצְאוּ מִן הָעִיר, וּכְתִיב הָתָם וְלֹא אָבֹא בְּעִיר.

71. "And he turned back, and looked at them" (II Melachim 2:24): "turned back" MEANS he looked back, to see whether they would repent or not. "And looked at them" means he saw that it is not worthy that a good seed issue from them, and this was explained. "And looked at them" that they were conceived on the night of Yom Kippur (Day of Atonement), THAT THEIR MOTHER CONCEIVED THEN. Immediately, he "cursed them in the Name of Hashem" (Ibid.).

71 וַיִּפֶן אַחֲרָיו וַיִּרְאֵם, וַיִּפֶן אַחֲרָיו, דְּאִסְתָּכַל לַאֲחוֹרָא, אִי יְהַדְּרוּן בְּתִיוּבְתָּא, וְאִם לָאו. וַיִּרְאֵם, מַאי וַיִּרְאֵם. אִסְתָּכַל בְּהוּ, דְּהָא לֵית זַרְעָא מִתַּתְקְנָא זַמִּין לְנָפְקָא מִנַּיְיהוּ, וְאוּקְמוּהָ. וַיִּרְאֵם, הָא אוּקְמוּהָ, דְּאִתְעֲבִידוּ בְּלֵילְיָא דְּכִפּוּרֵי. מִיַּד וַיְקַלֵּם בְּשֵׁם יְיָ׳.

72. And there is a mystery in this verse: "And he turned back" MEANING THAT he looked at them whether he would be punished for them, and turned away from it. Also "Aaron turned" (Bemidbar 12:10) from leprosy. Here also "TURNED" MEANS he turned from their punishment. "And he looked at them," MEANING THAT HE SAW that they are destined to cause much evil in Yisrael.

72 וְרָזָא אִיהוּ בְּהַאי קְרָא, וַיִּפֶן אַחֲרָיו, אִסְתָּכַל בְּהוּ, אִי יִתְעַנֵּשׁ עָלַיְיהוּ, וְאִתְפְּנֵי מֵהַאי. כד״א, וַיִּפֶן אַהֲרֹן, דְּאִתְפְּנֵי מִצָּרַעְתֵּיהּ. אוּף הָכָא אִתְפְּנֵי מֵעוֹנְשָׁא דִּלְהוֹן. וַיִּרְאֵם, דַּהֲווֹ קַיְימִין לְבָתַר לְמֶעְבַּד כַּמָּה בִּישִׁין בְּיִשְׂרָאֵל.

73. "And he turned back" is similar to "but his wife looked back from behind him" (Beresheet 19:26). What does "behind him" mean? It means behind the Shechinah. Here also "he turned back," behind the Shechinah and saw that their mothers all conceived at the night in charge of the atonement of the sins of Yisrael, NAMELY, AT THE NIGHT OF YOM KIPPUR. Immediately "he cursed them in the Name of Hashem." IT IS WRITTEN, "and there came forth two bears out of the wood" (II Melachim 2:24). HE ASKS: Why is it written "two (fem.) bears (masc.)"? Because they were female bears and their cubs WERE WITH THEM, AND THEREFORE, IT SAYS 'BEARS' (MASC.). "And tore 42 of the children." This was established, to counteract the sacrifices of Balak.

73 וַיִּפֶן אַחֲרָיו, כד״א וַתַּבֵּט אִשְׁתּוֹ מֵאַחֲרָיו. מַאי מֵאַחֲרָיו. מֵאַחוֹרֵי שְׁכִינְתָּא. אוּף הָכָא וַיִּפֶן אַחֲרָיו, אִסְתָּכַל מֵאַחוֹרֵי שְׁכִינְתָּא. וְחָמָא לְכֻלְּהוּ, דְּהָא בְּהַהוּא לֵילְיָא דְּשַׁלְטָא עַל כַּפָּרָה דְּחוֹבֵיהוֹן דְּיִשְׂרָאֵל, אִתְעֲבָרוּ אִמְּהוֹן מִנַּיְיהוּ, מִיַּד וַיְקַלֵּם בְּשֵׁם יְיָ׳. וַתֵּצֶאנָה שְׁתַּיִם דּוּבִּים מִן הַיַּעַר. שְׁתַּיִם דּוּבִּים, שְׁנַיִם דּוּבִּים מִבָּעֵי לֵיהּ, מַאי שְׁתַּיִם דּוּבִּים. נוּקְבִין הֲווֹ, וּבְנַיְיהוּ. וַתְּבַקַּעְנָה מֵהֶם אַרְבָּעִים וּשְׁנַיִם יְלָדִים, הָא אוּקְמוּהָ לְקֻבֵּל קָרְבָּנִין דְּבָלָק.

13. Gold from below upwards and silver from above downwards
We learn that in, "Even the gold of the wave offering," 'wave' always means lifting upward, not drawing downward, and that this term applies to gold and brass but not silver. Silver is Chassidim and it can be drawn downward, but whenever gold descends its beauty and light are dimmed. Gold needs to be raised but silver needs to be spread downward, as in "And the silver of them that were numbered of the congregation." Rabbi Shimon turns to: "For Hashem Elohim is a sun and shield...," saying that the sun is the secret of Yud Hei Vav Hei and the shield is the secret of the Holy Name Elohim. Together 'a sun and shield' are the union of Zeir Anpin and Malchut. A similar meaning is deduced from "Hashem will give grace and honor." We are told that God conceals the primordial light from the wicked but never withholds it from those 'who walk upright.' Therefore the first light does not move upward; it spreads downward and is revealed to them. Rabbi Shimon says when the priest spreads his hands in blessing the Shechinah comes to him and fills his hands. Then the priest raises his right hand above his left and everything is blessed by the source of all, the World to Come. The candles are lit and all blessings are drawn from above.

74. "Even the gold of the wave offering" (Shemot 38:24). HE ASKS why the term 'the gold of the wave offering' does not apply to silver? AND ANSWERS: Two are called thus, 'wave gold' and 'wave brass' but not 'wave silver'. Only these are so called, GOLD AND BRASS, for the term alludes to going upward. For what is down below, AMONG THE KLIPOT, is not wave gold, BECAUSE THE OTHER SIDE DRAWS CHOCHMAH OF THE LEFT FROM ABOVE DOWNWARD, AND IT IS NOT WAVED LIKE HOLINESS. Always wave MEANS lifting upward and not bringing downward. BUT SILVER IS CHASSADIM AND IT IS PERMITTED TO DRAW IT DOWNWARD, THEREFORE, IT IS NOT WRITTEN 'WAVE SILVER.'

74 וַיְהִי זְהַב הַתְּנוּפָה, אֲמַאי אִקְרֵי זְהַב הַתְּנוּפָה, וְלָא אִקְרֵי הָכִי כֶּסֶף הַתְּנוּפָה. אֶלָּא, תְּרֵין אִינּוּן דְּאִקְרוּן הָכִי. זְהַב הַתְּנוּפָה, וּנְחֹשֶׁת הַתְּנוּפָה. וְלָא אִקְרֵי הָכִי כֶּסֶף הַתְּנוּפָה, אֶלָּא אִלֵּין אִקְרוּן הָכִי, בְּגִין דְּאִיהוּ אִסְתַּלְקוּתָא לְעֵילָא, דְּהָא אִית הָכִי לְתַתָּא. וְלָאו אִיהוּ זְהַב דְּאָרְמוּתָא. וּבְכָל אֲתַר תְּנוּפָה אִיהוּ אַרְמוּתָא לְעֵילָא וְלָא לְנַחְתָּא לְתַתָּא.

75. This is the mystery of the reckoning, NAMELY, THE ILLUMINATION OF CHOCHMAH CALLED 'RECKONING': All the grades and Chariots are waving, THAT IS, ILLUMINATING FROM BELOW UPWARD. This is 'wave gold'. This gold IS THE ILLUMINATION OF CHOCHMAH - whenever it descends, its beauty and light are dimmed. But when the gold is waved, FROM BELOW UPWARD, it becomes good gold, in the mystery of its light. And all the gold, which is drawn down, is dross and refuse, NAMELY, A KLIPAH AND THE OTHER SIDE.

75 וְאִיהוּ רָזָא דְּחוּשְׁבָּנָא דָא, דְּכָל אִלֵּין דַּרְגִּין וּרְתִיכִין כֻּלְּהוּ, קַיְּימֵי בְּאָרְמוּתָא, וְאִיהוּ דְּהַב אַרְמוּתָא, וְדָא אִיהוּ דַּהֲבָא. דְּכָל מַה דְּמִתְפַּשְׁטָא לְתַתָּא, אַסְתִּים חֵיזוּ וְטִיבוּ וּנְהִירוּ דִּילֵיהּ, וְכַד אִיהוּ בְּאָרְמוּתָא, כְּדֵין אִיהוּ דְּהַב טָב בְּרָזָא דִּנְהִירוּ דִּילֵיהּ. וְכָל הַהוּא דִּלְתַתָּא, סוּסְפִּיתָא דְּדַהֲבָא, וְאִיהוּ הִתּוּכָא דִּילֵיהּ.

76. "And the silver of them that were numbered of the congregation" (Ibid.). IT IS NOT WRITTEN 'WAVE SILVER' since SILVER, WHICH IS THE LIGHT OF CHASSADIM OF THE RIGHT COLUMN, in its descent, is also good. And though it is not waved FROM BELOW UPWARD, nevertheless it is good. But gold, THE ILLUMINATION OF CHOCHMAH OF THE LEFT COLUMN, whatever of it that descends, is worsened. For that reason, THE GOLD needs to be waved, and raised, and SILVER needs spreading downward in all directions, because it is all for the good.

76 וְכֶסֶף פְּקוּדֵי הָעֵדָה, בְּגִין דְּהַאי, אִיהוּ כָּל מַה דְּאִתְפַּשַּׁט לְתַתָּא הָכִי הוּא טָב, וְאַף ע״ג דְּלָאו אִיהוּ בְּהַאי אַרְמוּתָא, כֹּלָּא הוּא לְטָב. אֲבָל דַּהֲבָא, כָּל מַה דְּאִתְפַּשַּׁט לְתַתָּא, כֹּלָּא הוּא לְבִישׁ. דָּא, אִתְפַּשַּׁט לְטָב. וְדָא אִתְפַּשַּׁט לְבִישׁ. וּבְגִין כַּךְ, דָּא אִצְטְרִיךְ לְאָרְמָא אַרְמוּתָא, וּלְאִסְתַּלְקָא לְעֵילָא. וְדָא, אִצְטְרִיךְ לְאִתְפַּשְׁטָא לְתַתָּא, וּלְכָל סִטְרִין, בְּגִין דְּכֻלְּהוּ קָאֵים לְטָב.

77. He opened the discussion and said: "For Hashem Elohim is a sun and shield..." (Tehilim 84:12). The sun is the Holy One, blessed be He, and the shield is the Holy One, blessed be He. HE EXPLAINS: The sun is the secret of the Holy Name Yud Hei Vav Hei, ZEIR ANPIN, where all the grades stand at ease. And the shield is the secret of the holy name Elohim, MALCHUT. This is the secret meaning of the verse, "I am your shield" (Beresheet 15:1), AS 'I' WHICH IS MALCHUT CALLED 'I', IS YOUR SHIELD. "A sun and a shield" are the secret of a whole name, WHICH INDICATES THAT ZEIR ANPIN AND MALCHUT ARE UNITED. "Hashem will give grace and honor" (Tehilim 84:12), FOR ELOHIM WILL BE A SHIELD AND YUD HEI VAV HEI WILL GIVE GRACE AND HONOR, and so all will become one secret. NAMELY, THOUGH GRACE AND HONOR ARE DRAWN AT EASE, AND A SHIELD IS DRAWN VIGOROUSLY BY WHOEVER IS BESET BY ENEMIES, AND THEY MERGE INTO ONE PRINCIPLE, THE JOINING OF YUD HEI VAV HEI AND ELOHIM.

77 פָּתַח וְאָמַר כִּי שֶׁמֶשׁ וּמָגֵן יְיָ׳ וְגוֹ׳. כִּי שֶׁמֶשׁ, דָּא קוּדְשָׁא בְּרִיךְ הוּא. וּמָגֵן, דָּא קוּדְשָׁא ב״ה. שֶׁמֶשׁ: דָּא הוּא רָזָא דִּשְׁמָא קַדִּישָׁא יְדוֹ״ד, דְּהָכָא קַיְּימִין כָּל דַּרְגִּין לְנַיְּיחָא. וּמָגֵן; דָּא אִיהוּ רָזָא דִּשְׁמָא קַדִּישָׁא דְּאִקְרֵי אֱלֹהִים. וְרָזָא דָא דִּכְתִיב, אָנֹכִי מָגֵן לָךְ. וְשֶׁמֶשׁ וּמָגֵן דָּא אִיהוּ רָזָא דִּשְׁמָא שְׁלִים. חֵן וְכָבוֹד יִתֵּן יְיָ׳, לְמֶהֱוֵי כֹּלָּא רָזָא חֲדָא.

78. "He withholds no goodness from these who walk upright" (Ibid.). This is the secret of the verse, "And from the wicked their light is withheld" (Iyov 38:15). THEREFORE, IT IS SAID THAT FROM THOSE WHO WALK UPRIGHT NO GOOD THING WILL HE WITHHOLD, referring to the first light, WHICH IS CHESED, of which it is written, "And Elohim saw the light, that it was good" (Beresheet 1:4). And the Holy One, blessed be He hid and covered it, as explained, from the wicked He concealed and withheld it in this world and in the World to Come. But it is written of the righteous, "no good thing will He withhold from those who walk upright." This refers to the primordial light, as it is written, "And Elohim saw the light, that it was good."

78 לֹא יִמְנַע טוֹב לַהוֹלְכִים בְּתָמִים, רָזָא דָא דִכְתִיב וְיִמְנַע מֵרְשָׁעִים אוֹרָם. וְדָא אִיהוּ נְהוֹרָא קַדְמָאָה, דִכְתִיב בֵּיהּ וַיַּרְא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב, דְגָנִיז וְסָתִים לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, כְּמָה דְאוּקְמוּהָ, וּמִן חַיָּיבַיָּא גָנִיז לֵיהּ, וּמְנַע לֵיהּ בְּהַאי עָלְמָא, וּבְעָלְמָא דְאָתֵי. אֲבָל לְצַדִּיקַיָּיא מַה כְּתִיב, לֹא יִמְנַע טוֹב לַהוֹלְכִים בְּתָמִים. דָא אוֹר קַדְמָאָה דִכְתִיב בֵּיהּ וַיַּרְא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב.

79. Therefore, it, THE FIRST LIGHT, needs not go up FROM BELOW and be waved, but rather to spread and be revealed, unlike the other one of the left, GOLD, AS DISCUSSED. For that reason GOLD is called 'wave', and not 'SILVER', and that is why IT IS WRITTEN, "and the silver of...the congregation was a hundred talents" (Shemot 38:25) AND NOT 'THE WAVE SILVER.'

79 וְע״ד, לָא אִצְטְרִיךְ דָא לְאִסְתַּלְקָא וּלְאָרְמָא לֵיהּ, אֶלָּא לְאִתְפְּשְׁטָא וּלְאִתְגַּלְיָא, וְלָא לְאִסְתַּלְקָא כְּהַהוּא אַחֲרָא, דְּאִיהוּ שְׂמָאלָא, וְע״ד אִקְרֵי הַהוּא תְּנוּפָה, וְלָאו הַאי. וּבג״כ וְכֶסֶף פְּקוּדֵי הָעֵדָה מְאַת כִּכָּר וְגוֹ׳.

80. Come and see: The right side stands in readiness always to sustain the world, to shine and bless it. Therefore the priest, who is of the right side, CHESED, is always in readiness to bless the people, for all the benedictions in the world come of the right side. And the priest is the first to take. That is why the priest is appointed to bless above and below, NAMELY, CHESED ABOVE AND THE PRIEST BELOW.

80 ת״ח, סִטְרָא דִימִינָא, אִיהוּ תְּדִיר קַיְּימָא לְקַיְּימָא בְּכָל עָלְמָא, וּלְאַנְהָרָא וּלְבָרְכָא לֵיהּ. וּבג״כ, כַּהֲנָא דְּאִיהוּ מִסִּטְרָא דִימִינָא, אִזְדְּמַן תְּדִיר לְבָרְכָא עַמָּא, דְּהָא מִסִּטְרָא דִימִינָא, אַתְיָין כָּל בִּרְכָאן דְּעָלְמָא, וְכַהֲנָא נָטִיל בְּרֵישָׁא, וְעַל דָּא אִתְמָנָא אִיהוּ לְבָרְכָא לְעֵילָא וּלְתַתָּא.

81. Come and see: When the priest spreads his hands to bless the people, the Shechinah comes and dwells upon him and fills his hands. He raises his right hand above the left hand, in order to raise the right above the left. Then all the grades over which he spreads his hands, are blessed by the source of all. What is the source of the well? It is the Righteous, WHICH IS YESOD. The source of all is the World to Come, BINAH, whence all faces, ALL MOCHIN, illuminate. For it is the source and spring of all, whence all the candles and lights are lit.

81 תָּא חֲזֵי, בְּשַׁעֲתָא דְכַהֲנָא פָּרִישׂ יְדוֹי לְבָרְכָא עַמָּא, כְּדֵין שְׁכִינְתָּא אַתְיָא וְשַׁרְיָא עָלוֹהִי, וְאַמְלֵי יְדוֹי, יְדָא דִימִינָא זַקְפָא לְעֵילָא עַל יְדָא דִשְׂמָאלָא, בְּגִין לְסַלְקָא יְמִינָא, וּלְאִתְגַּבְּרָא עַל שְׂמָאלָא. וּכְדֵין כֻּלְּהוּ דַרְגִּין דְּקָא פָרִישׂ בְּהוּ יְדוֹי, כֻּלְּהוּ אִתְבָּרְכָאן מִמְּקוֹרָא דְּכֹלָּא. מְקוֹרָא דְּבִירָא מַאן אִיהוּ. דָּא צַדִּיק. מְקוֹרָא דְּכֹלָּא, דָּא אִיהוּ עָלְמָא דְּאָתֵי, דְּאִיהוּ מְקוֹרָא עִלָּאָה דְּכָל אַנְפִּין נְהִירִין מִתַּמָּן, דְּהָא אִיהוּ מַבּוּעָא וּמְקוֹרָא דְּכֹלָּא. וְכָל בּוּצִינִין וּנְהוֹרִין, מִתַּמָּן אִתְדְּלִיקוּ.

82. In the same manner, WHAT WAS SAID OF BINAH, is also said of the source and spring of the well, YESOD: That all the lower candles, NAMELY, THE SFIROT OF MALCHUT, are illuminated and filled with its lights. And it, YESOD, faces that, BINAH. AS BINAH IS A SOURCE THAT GIVES AFFLUENCE TO EVERYTHING, SO YESOD IS A SOURCE GIVING TO MALCHUT. For that reason, when the priest spreads his hands and starts to bless the people, high blessings dwell from the supernal source, BINAH, and candles are lit and all the faces illuminate, and the Congregation of Yisrael, WHICH IS MALCHUT, is adorned with high crowns, and all blessings come down and are drawn from above downward.

82 כְּגַוְונָא דָא, מְקוֹרָא וּמַבּוּעָא דְּבִירָא, כָּל אִינּוּן בּוּצִינִין דִּלְתַתָּא, כֻּלְּהוּ אִתְנַהֲרִין וְאִתְמַלְיָין נְהוֹרִין מִנֵּיהּ. וְדָא קַיְּימָא לְקָבֵל דָּא. וּבג״כ, בְּשַׁעֲתָא דְכַהֲנָא פָרִישׂ יְדוֹי, וְשָׁארִי לְבָרְכָא עַמָּא. כְּדֵין שָׁרָאן בִּרְכָאן עִלָּאִין, מִמְּקוֹרָא עִלָּאָה, לְאַדְלָקָא בּוּצִינִין, וְנָהֲרִין כָּל אַנְפִּין. וּכְנֶסֶת יִשְׂרָאֵל אִתְעַטְּרַת בְּעִטְרִין עִלָּאִין. וְכָל אִינּוּן בִּרְכָאן נַגְדִּין וְאִתְמַשְׁכָן מֵעֵילָא לְתַתָּא.

Rabbi Shimon returns in his discussion to the building of the Tabernacle, in itself the union of Tiferet and the holy covenant. Since all of this building was done in the secret of the right, the evil eye has no power whenever the right side is present. The 'silver' in "and the silver of them that were numbered of the congregation" is not written as 'wave silver', so it poured from above downward. Rabbi Yitzchak asks, since there are no blessings in anything that has been counted, why were the things in the Tabernacle counted? Rabbi Shimon answers that whenever the purpose of the counting is to sanctify, there is holiness in it, just as the tithe is blessed. Blessings are withheld from the other counted things so that no blessings can come to the Other Side, nor will any reach the evil eyed. Rabbi Shimon explains the implications of the fact that the evil eye has no power over the seed of Joseph. Then five rabbis meet together on the road and begin talking. Rabbi Elazar says: "The eyes of Hashem are toward the righteous, and His ears are open to their cry," yet many righteous people cannot even get enough food. Rabbi Shimon says that in the world above the holy side knows and protects all of its own, and the Other Side knows and controls all of its own. The Other Side cannot rule over the righteous. Rabbi Elazar wants to know why then there was a plague in Yisrael after David counted the people. Rabbi Shimon answers that everyone failed to pay a ransom for his soul to God to avoid having the plague among them. He speaks then of the holiness that is subject to counting and the holiness that is not, concluding that the ransom is subject to numbering but the people of Yisrael are not. Rabbi Shimon proffers two meanings for "like the sand of the sea." The first means that the sands break the power of the waves to flood the world, so Yisrael is like that sand, preventing the other nations from ruling the world. The second meaning is that neither the sand nor Yisrael can be counted. He talks about a secret and hidden measurement and a reckoning in a hidden place that is the secret of Yisrael Saba and Tevunah. Rabbi Shimon draws a parallel between the talents and the shekels donated for the Tabernacle, kept in two separate accounts, and superior beings numbered by a supernal account with the rest being numbered by a different account.

83. Come and see: Moses ordered and Betzalel executed, so that all may be in the secret of the body: THE SECRET OF MOSES, WHO IS TIFERET, and the final part of the body, the holy covenant, WHICH IS BETZALEL, so as to increase the love and bond of the unison in the Tabernacle, WHICH IS MALCHUT. All was done in the secret of the right, and therefore, wherever the right side is present, the evil eye has no sway. That is why IT IS WRITTEN, "and the silver of them that were numbered of the congregation" (Shemot 38:25), FOR IT WAS NUMBERED AND COUNTED, IN THE SECRET OF THE ILLUMINATION OF CHOCHMAH, AND IT WAS NOT WRITTEN, 'WAVE SILVER,' because this silver comes of the right side, CHESED, and therefore everything was numbered. THIS IS THE MYSTERY OF COMPRISING THE LEFT COLUMN, AND THE REASON IT IS POURED FROM ABOVE DOWNWARD.

83 תָּא חֲזֵי, מֹשֶׁה פָּקִיד, וּבְצַלְאֵל עָבִיד, לְמֶהֱוֵי כֹּלָּא בְּרָזָא דְּגוּפָא, וְסִיּוּמָא דְּגוּפָא דְּאִיהוּ אָת קַיְּימָא קַדִּישָׁא, לְאַסְגָּאָה רְחִימוּ וְקִשּׁוּרָא דְּיִחוּדָא בְּמִשְׁכְּנָא. וְכֹלָּא בְּרָזָא דִימִינָא קָא אִתְעֲבִיד. וְעַל דָּא, בְּכָל אֲתָר דְּסִטְרָא דִימִינָא אִשְׁתְּכַח, עֵינָא בִישָׁא לָא שַׁלְטָא בֵּיהּ. וּבג"כ, וְכֶסֶף פְּקוּדֵי הָעֵדָה. וּבְגִין דְּהַהוּא כֶּסֶף מִסִּטְרָא דִימִינָא קָא אַתְיָא. וְעַל דָּא אִתְמְנָא כֹּלָּא בְּמִנְיָינָא.

84. Rabbi Yitzchak asked Rabbi Shimon: We established that blessing does not dwell on anything that was measured or counted. If so, in relation to the Tabernacle, why was everything counted? He said to him: Indeed we learned this already. But any place, upon which there dwells the side of holiness, NAMELY, THAT IT IS DRAWN FROM THE CENTRAL COLUMN COMBINING RIGHT AND LEFT, if the counting is from the holy side, blessing will be upon it always, never to pass away. We know it from the tithe, because since the purpose of the counting is to sanctify, there is blessing in it. All the more so the Tabernacle, which is holy and pertains to the side of holiness.

84 רִבִּי יִצְחָק שָׁאִיל לְר"ש, א"ל, הָא אוּקְמוּהָ דִּברְכָתָא לָא שַׁרְיָא בְּמִלָּה דְּקָאִים בְּמִדִּידוּ, וּבְמִלָּה דְּקָאִים בְּחוּשְׁבָּנָא, הָכָא בְּמִשְׁכְּנָא אֲמַאי הֲוָה כֹּלָּא בְּחוּשְׁבָּנָא. אָמַר לֵיהּ הָא אִתְּמַר, אֲבָל בְּכָל אֲתָר דְּסִטְרָא דִּקְדוּשָׁה שַׁרְיָא עָלֵיהּ, אִי הַהוּא חוּשְׁבָּנָא אַתְיָא מִסִּטְרָא דִּקְדוּשָׁה, בִּרְכָתָא שַׁרְיָא עָלֵיהּ תְּדִיר, וְלָא אִתְעֲדֵי מִנֵּיהּ. מְנָלָן. מִמַּעֲשֵׂר. בְּגִין דְּאַתְיָא חוּשְׁבָּנָא לְקַדְּשָׁא. בִּרְכָתָא אִשְׁתְּכַחַת בֵּיהּ. כָּל שֶׁכֵּן מִשְׁכְּנָא דְּאִיהוּ קֹדֶשׁ, וְאַתְיָא מִסִּטְרָא דִּקְדֻשָׁה.

85. But the rest of worldly matters, not coming from the side of holiness, no blessing dwells upon them when counted. For the Other Side, which is evil eyed, can have power over it, and since it can have power over it, there is no blessing therein, in order that no blessings will reach that evil eyed.

85 אֲבָל כָּל שְׁאָר מִלֵּי דְּעָלְמָא, דְּלָא אַתְיָין מִסִּטְרָא דִּקְדוּשָׁה, בִּרְכָתָא לָא שַׁרְיָא עָלַיְיהוּ, כַּד אִינּוּן בְּחוּשְׁבָּנָא. בְּגִין דְּסִטְרָא אַחֲרָא, דְּאִיהוּ רַע עַיִן, יָכִיל לְשַׁלְטָאָה עָלֵיהּ. וְכֵיוָן דְּיָכִיל לְשַׁלְטָאָה עָלֵיהּ, בִּרְכָתָא לָא אִשְׁתְּכַחַת בֵּיהּ, בְּגִין דְּלָא יִמְטוּ בִּרְכָאן לְהַהוּא רַע עַיִן.

86. Blessings are always added to measurement of holiness and counting of holiness, and therefore it is written, "And the silver of them that were numbered of the congregation," MEANING THAT IT WAS COUNTED by them that were numbered of the congregation in truth, and there should be no fear of the evil eye for that reckoning since blessings hover over all from above.

86 וּמִדִּידוּ דִּקְדוּשָׁה, וְחוּשְׁבָּנָא דִּקְדוּשָׁה, תְּדִיר בִּרְכָאן אִתּוֹסָפָאן בֵּיהּ. וְע"ד, וְכֶסֶף פְּקוּדֵי הָעֵדָה. פְּקוּדֵי הָעֵדָה בְּקוּשְׁטָא וַדַּאי, וְלָא דְּחִילוּ מֵעֵינָא בִישָׁא, וְלָא דְּחִילוּ מִכָּל חוּשְׁבָּנָא דָּא, דְּהָא בְּכֹלָּא שָׁרָאן בִּרְכָאן מִלְּעֵילָא.

87. Come and see: The evil eye has no power over the seed of Joseph, since it comes of the right side. Therefore the Tabernacle was constructed by Betzalel, who dwelt in the mystery of Joseph, being the secret of the Holy Covenant, NAMELY, HE WAS OF YESOD, AND YESOD IS CALLED 'JOSEPH'. Therefore Moses orders and Betzalel executes, so all may be in the secret of the body: MOSES, NAMELY TIFERET, and the final part of the body; BETZALEL, WHO IS YESOD, the sign of the Holy Covenant, so as to increase love and the bond of union in the Tabernacle, MALCHUT. And all was done according to the secret of the right, and that is why IT IS WRITTEN, "And the silver...numbered of the congregation," because that reckoning is the reckoning of the great grades in charge, NAMELY THE FIRST THREE SFIROT, combined on the right side. Therefore it is written, "a hundred talents..." (Ibid.) TO INDICATE THE TEN SFIROT, EACH INCLUDING TEN, TOGETHER WITH THE FIRST THREE.

87 וְתָא חֲזֵי, בְּזַרְעָא דְיוֹסֵף לָא שַׁלְטָא בֵּיהּ עֵינָא בִּישָׁא, בְּגִין דְּאָתֵי מִסִּטְרָא דִימִינָא, וְעַל דָּא אִתְעֲבִיד מִשְׁכְּנָא עַל יְדָא דְּבְצַלְאֵל, דְּהָא אִיהוּ בְּרָזָא דְיוֹסֵף קָא שַׁרְיָא, דְּאִיהוּ רָזָא דִּבְרִית קַדִּישָׁא. וְע"ד, מֹשֶׁה פָּקִיד, וּבְצַלְאֵל עָבִיד, לְמֶהֱוֵי כֹּלָּא בְּרָזָא דְגוּפָא, וְסִיוּמָא דְגוּפָא, דְּאִיהוּ אָת קַיְּימָא קַדִּישָׁא, לְאַסְגָּאָה רְחִימוּ וְקִשּׁוּרָא דְיִחוּדָא בְּמִשְׁכְּנָא, וְכֹלָּא בְּרָזָא דִימִינָא קָא אִתְעֲבִיד, וּבְגִין כַּךְ וְכֶסֶף פְּקוּדֵי הָעֵדָה, וְהַהוּא חוּשְׁבָּנָא, אִיהוּ חוּשְׁבָּן דַּרְגִּין רַבְּרְבִין מִמָּנָן, דְּאִתְאַחֲדָן מִסִּטְרָא דִימִינָא. וְעַל דָּא כְּתִיב מְאַת כִּכָּר וְגוֹ'.

88. Rabbi Aba and Rabbi Acha and Rabbi Yosi were walking from Tiberias to Tzipori. As they were walking, they saw Rabbi Elazar coming together with Rabbi Chiya. Rabbi Aba said: Surely we shall be joined with the Shechinah. They waited for them, and when they arrived, Rabbi Elazar said: It is written, "The eyes of Hashem are towards the righteous, and His ears are open to their cry" (Tehilim 34:16). This verse is hard to explain; what is the meaning of "The eyes of Hashem are towards the righteous"? If it means that the Holy One, blessed be He, takes care of them to help them in this world, yet we see so many righteous in this world, who cannot get as much food as the crows in the field. What is the meaning, then, of "The eyes of Hashem are towards the righteous"?

88 רִבִּי אַבָּא, וְר' אֲחָא, וְרִבִּי יוֹסֵי, הֲווֹ אַזְלֵי מִטְבֶּרְיָה לְצִפּוֹרִי, עַד דַּהֲווֹ אָזְלֵי, חָמוּ לֵיהּ לְרִבִּי אֶלְעָזָר דַּהֲוָה אָתֵי, וְרִבִּי חִיָּא עִמֵּיהּ. אָמַר רִבִּי אַבָּא, וַדַּאי נִשְׁתַּתֵּף בַּהֲדֵי שְׁכִינְתָּא. אוֹרִיכוּ לְהוּ, עַד דְּמָטוּ לְגַבֵּיהוּ. כֵּיוָן דְּמָטוּ גַּבֵּיהוּ, אָמַר רִבִּי אֶלְעָזָר, כְּתִיב עֵינֵי יְיָ' אֶל צַדִּיקִים וְאָזְנָיו אֶל שַׁוְעָתָם. הַאי קְרָא קַשְׁיָא, מַאי עֵינֵי יְיָ' אֶל צַדִּיקִים. אִי בְּגִין דְּאַשְׁגְּחוּתָא דְקוּדְשָׁא בְּרִיךְ הוּא עֲלַיְיהוּ לְאוֹטָבָא לוֹן בְּהַאי עָלְמָא, הָא חֲמִינָן, כַּמָּה זַכָּאִין אִינּוּן בְּהַאי עָלְמָא, וַאֲפִילוּ מְזוֹנָא כְּעוֹרְבֵי בָּרָא לוֹן יַכְלִין לְאַדְבְּקָא, אִי הָכִי מַאי עֵינֵי יְיָ' אֶל צַדִּיקִים.

89. HE ANSWERS: This is a secret. Come and see: All the creatures in the world are known above, either as of this side OF HOLINESS, or of that OTHER Side. Those who are known by the holy side, are always under its protection. And those that are known by the side of defilement, are always under its control. And where the holy side has sway, the Other Side has not, and may never approach, nor thrust him from his place or occupation by any means. About this IT IS WRITTEN, "The eyes of Hashem are towards the righteous," for which reason the Other Side cannot rule over them. And there is help from heaven and good providence from above. And the Other Side and all that is evil may not rule over you.

89 אֶלָּא רָזָא הָכָא, תָּא חֲזֵי, כָּל אִינּוּן בְּרִיָּין דְּעָלְמָא, כֻּלְּהוּ אִשְׁתְּמוֹדְעָאן לְעֵילָא, בֵּין לְסִטְרָא דָא, וּבֵין לְסִטְרָא דָא. אִינּוּן דִּלְסִטְרָא דִּקְדוּשָׁה, אִשְׁתְּמוֹדְעָאן לְעֵילָא לְגַבֵּיהּ, וְאַשְׁגְּחוּתָא דִילֵיהּ תָּדִיר עָלַיְיהוּ. וְאִינּוּן דִּלְסִטְרָא מְסָאֲבָא, אִשְׁתְּמוֹדְעָאן לְגַבֵּיהּ, וְאַשְׁגְּחוּתָא דִילֵיהּ תָּדִיר עָלַיְיהוּ. וּבְאַתְר דְּשַׁלְטָא הַהִיא אַשְׁגְּחוּתָא דְּסִטְרָא דִּקְדוּשָׁה, לָא אַשְׁגַּח עָלֵיהּ סִטְרָא אַחֲרָא, וְלָא יִקְרַב לְגַבֵּיהּ לְעָלְמִין, וְלָא יָכִיל לְדַחְיָיא לֵיהּ מֵאַתְרֵיהּ, בְּכֹלָּא בְּכָל מַה דְּאִיהוּ עָבִיד. וְעַל דָּא, עֵינֵי יְיָ' אֶל צַדִּיקִים וְגוֹ', בְּגִין דָּא סִטְרָא אַחֲרָא לָא יָכִיל לְשַׁלְטָאָה עָלֵיהּ. וְהַשְׁתָּא סִיּוּעָתָא דִשְׁמַיָּא הָכָא, וְכָל אַשְׁגְּחוּתָא טָבָא דִּלְעֵילָא הָכָא, וְכָל סִטְרָא אַחֲרָא, וְכָל מִלָּה בִּישָׁא, לָא יָכִיל לְשַׁלְטָאָה עָלַיְיכוּ.

90. Rabbi Aba said: But we have learned, that wherever the holy side abides, though there is reckoning, still blessings are not withheld from that place. Rabbi Elazar said: Assuredly this is so. He said to him: Yisrael is holy, and come from the holy side, as it is written, "Yisrael is holy to Hashem" (Yirmeyah 2:3), and "You shall be holy, for I Hashem, your Elohim am holy" (Vayikra 19:2). Why then, when David counted Yisrael, was there death among them, as it is written, "So Hashem sent a pestilence upon Yisrael from the morning even to the time appointed" (II Shmuel 24:15)?

90 א"ר אַבָּא, הָא אוֹלִיפְנָא דִּבְכָל אֲתָר דְּסִטְרָא דִּקְדוּשָׁה שַׁרְיָא עֲלוֹי, אע"ג דְּקַיְּימָא בְּחוּשְׁבָּנָא, בִּרְכָתָא לָא אִתְמְנַע מִתַּמָּן. א"ר אֶלְעָזָר, וַדַּאי הָכִי הוּא. א"ל, הָא יִשְׂרָאֵל אִינּוּן קֹדֶשׁ, וְאַתְיָין מִסִּטְרָא דְּקֹדֶשׁ, דִּכְתִיב קֹדֶשׁ יִשְׂרָאֵל לַיְיָ׳, וּכְתִיב וִהְיִיתֶם קְדוֹשִׁים כִּי קָדוֹשׁ אָנִי, אֲמַאי כַּד עָבֵד דָּוִד חוּשְׁבָּנָא לְיִשְׂרָאֵל, הֲוָה בְּהוֹן מוֹתָנָא, דִּכְתִיב וַיִּתֵּן יְיָ׳ דֶּבֶר בְּיִשְׂרָאֵל מִן הַבֹּקֶר וְעַד עֵת מוֹעֵד.

91. He told him: It happened since David did not take shekels from them as ransom, as it is written, "then shall they give every man a ransom for his soul to Hashem when you number them that there be no plague among them when you number them" (Shemot 30:12). For holiness is in need of holy ransom, and that ransom of holiness was not taken from them. Come and see: Yisrael is holiness without numbering, and therefore a ransom should be taken from them. And that ransom is to be counted, while they are not.

91 א"ל, בְּגִין דְּלָא נָטַל מִנַּיְיהוּ שְׁקָלִים, דְּאִיהוּ פּוּרְקָנָא. דִּכְתִיב וְנָתְנוּ אִישׁ כֹּפֶר נַפְשׁוֹ לַיְיָ׳ בִּפְקוֹד אוֹתָם וְלֹא יִהְיֶה בָהֶם נֶגֶף בִּפְקֹד אוֹתָם. בְּגִין דְּאִצְטְרִיךְ קֹדֶשׁ, לְמֵיהַב פּוּרְקָנָא דְּקֹדֶשׁ, וְהַהִיא פּוּרְקָנָא דְּקֹדֶשׁ לָא אִתְנְטִיל מִנַּיְיהוּ. ת"ח, יִשְׂרָאֵל אִיהוּ קֹדֶשׁ, דְּקַיְּימָא בְּלָא חוּשְׁבָּנָא, וְעַל דָּא אִצְטְרִיךְ פּוּרְקָנָא דְּיִתְנְטִיל מִנַּיְיהוּ, וְהַהוּא פּוּרְקָנָא קַיְּימָא בְּחוּשְׁבָּנָא, וְאִינּוּן לָא קַיְּימוּ בְּחוּשְׁבָּנָא.

92. What is the reason? Holiness is a secret, higher than all the grades, THE MYSTERY OF SUPERNAL ABA AND IMA. As this holiness is superior to all, and outside it there is another holiness beneath it, YISRAEL - SABA AND TEVUNAH COVERING SUPERNAL ABA AND IMA FROM OUTSIDE, subject to numbering and accounting, so is Yisrael holiness, as it is written, "Yisrael is holy to Hashem." And they give another holiness, their ransom, that is subject to numbering. This is a secret: Yisrael is a tree standing inside, OPPOSITE SUPERNAL ABA AND IMA, and the ransom given is another holiness standing outside and counted, CORRESPONDING TO YISRAEL - SABA AND TEVUNAH. The one is shielding the other. They went on.

92 מ"ט. בְּגִין דְּקֹדֶשׁ אִיהוּ רָזָא עִלָּאָה דְּכָל דַּרְגִּין, מַה הַהוּא קֹדֶשׁ אִיהוּ סָלִיק עַל כֹּלָּא, וְאִית לֵיהּ לְבַר קֹדֶשׁ אַחֲרָא לְתַתָּא דְּקַיְּימָא תְּחוֹתֵיהּ, וְקָאִים בְּחוּשְׁבָּנָא וּבְמִנְיָין. אוּף הָכִי יִשְׂרָאֵל אִינּוּן קֹדֶשׁ, דִּכְתִיב קֹדֶשׁ יִשְׂרָאֵל לַיְיָ׳, וְאִינּוּן יַהֲבֵי קֹדֶשׁ אַחֲרָא, פּוּרְקָן דִּלְהוֹן, דְּקַיְּימֵי בְּחוּשְׁבָּנָא, וְרָזָא דָא, יִשְׂרָאֵל אִינּוּן אִילָנָא דְּקַיְּימָא לְגוֹ, פּוּרְקָנָא אַחֲרָא קַיְּימָא לְבַר, וְסָלִיק לְחוּשְׁבָּנָא, וְאָגִין דָּא עַל דָּא. אָזְלוּ.

93. Rabbi Elazar opened the discussion and said: "And the number of the children of Yisrael shall be like the sand of the sea, which cannot be measured or numbered..." (Hoshea 2:1). HE ASKS: What is the meaning of "the sand of the sea"? AND HE ANSWERS: That there are two meanings. The first is that "the sand of the sea" MEANS when the sea raises its waves wrathfully and the waves rise to flood the world. When they reach and see the sand, they are broken immediately and return quietly, and have no power to have control over and flood the world.

93 פָּתַח רִבִּי אֶלְעָזָר וְאָמַר, וְהָיָה מִסְפַּר בְּנֵי יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר לֹא יִמַּד וְלֹא יִסָּפֵר וְגוֹ׳. מַהוּ כְּחוֹל הַיָּם. תְּרֵין גַּוְונִין אִינּוּן הָכָא. חֲדָא כְּחוֹל הַיָּם, בְּגִין דְּיַמָּא כַּד סַלְקִין גַּלּוּי בְּזַעְפָּא וְרוּגְזָא, וְאִינּוּן גַּלִּין סַלְקָאן לְשַׁטְפָא עָלְמָא, כַּד מָטָאן וְחָמָאן חוֹלָא דְּיַמָּא, מִיַּד אִתְבְּרוּ וְתָבִין לַאֲחוֹרָא, וְאִשְׁתְּכָכֵי, וְלָא יַכְלִין לְשַׁלְטָאָה וּלְשַׁטְפָא עָלְמָא.

94 כְּגַוְונָא דָא, יִשְׂרָאֵל אִינּוּן חוֹלָא דְיַמָּא, וְכַד שְׁאַר עַמִּין דְּאִינּוּן גַּלֵּי יַמָּא, מָארֵי דְּרוּגְזָא, מָארֵי דְּדִינִין קָשִׁין, בָּעָאן לְשַׁלְטָאָה וּלְשַׁטְפָא עָלְמָא, חָמָאן לְהוּ לְיִשְׂרָאֵל דְּאִינּוּן מִתְקַשְּׁרָאן בְּקוּדְשָׁא בְּרִיךְ הוּא, וְתָבִין וְאִתְבְּרוּ קֳמַיְיהוּ, וְלָא יַכְלִין לְשַׁלְטָאָה בְּעָלְמָא. גַּוְונָא אַחֲרָא, בְּגִין דְּחוֹלָא דְיַמָּא לֵית לֵיהּ חוּשְׁבָּנָא, וְלָא קַיְימָא בְּחוּשְׁבָּנָא, וְלָא בְּמִדְּידוּ, דִּכְתִיב אֲשֶׁר לֹא יִמָּד וְלֹא יִסָּפֵר, אוּף הָכִי יִשְׂרָאֵל לֵית לְהוּ חוּשְׁבָּנָא, וְלָא קַיְימִין בְּחוּשְׁבָּנָא.

95 תָּא חֲזֵי, אִית מִדְּידוּ טְמִיר וְגָנִיז, וְאִית חוּשְׁבָּן דְּקַיְימָא בְּגְנִיזוּ טְמִיר וְגָנִיז, וְהַאי קַיְימָא בְּמִדְּידוּ, וְהַאי קַיְימָא בְּחוּשְׁבָּן. וְדָא אִיהוּ רָזָא וְקִיּוּמָא דְּכֹלָּא דְּלְעֵילָא וְתַתָּא, בְּגִין דְּהַהוּא מִדְּידוּ לָא אִתְיְידַע לְעָלְמִין, עַל מַה קַיְימָא רָזָא דְּהַהוּא מִדְּידוּ. וְעַל מַה קַיְימָא רָזָא דְּהַהוּא חוּשְׁבָּנָא, וְדָא אִיהוּ רָזָא דְּמְהֵימְנוּתָא דְּכֹלָּא.

96 וְיִשְׂרָאֵל לְתַתָּא לָא קַיְימִין בְּחוּשְׁבָּנָא, אֶלָּא סִטְרָא דְּמִלָּה אַחֲרָא, וּפוּרְקָנָא אִיהוּ דְּקַיְימָא בְּחוּשְׁבָּנָא. וּבְגִין כַּךְ יִשְׂרָאֵל כַּד עָאלִין בְּחוּשְׁבָּנָא נָטְלֵי מִנַּיְיהוּ פוּרְקָנָא כְּמָה דְּאִתְּמַר. וְעַל דָּא בְּיוֹמוֹי דְּדָוִד, כַּד עָבֵד חוּשְׁבָּנָא בְּיִשְׂרָאֵל, וְלָא נָטִיל מִנְּהוֹן פוּרְקָנָא, הֲוָה רוּגְזָא, וְאִתְאֲבִידוּ מִיִּשְׂרָאֵל כַּמָּה חֵילִין וְכַמָּה מַשְׁרְיָין.

97 וּבג"כ כְּתִיב בְּעוֹבָדָא דְּמִשְׁכְּנָא, וְכֶסֶף פְּקוּדֵי הָעֵדָה וְגוֹ', וְכֹל הָעוֹבֵר עַל הַפְּקֻדִים. וְכֹלָּא אִתְקַדַּשׁ לַעֲבִידַת מִשְׁכְּנָא, וְהָא אוּקְמוּהָ כִּכְּרִין חוּשְׁבָּנָא חֲדָא. שְׁקָלִים חוּשְׁבָּנָא חֲדָא. בְּגִין דְּאִית עִלָּאִין דְּסַלְקָן לְחוּשְׁבָּנָא עִלָּאָה, וְאִית אַחֲרָנִין דְּסַלְקָן לְחוּשְׁבָּנָא אַחֲרָא. דָּא עִלָּאָה וְדָא תַּתָּאָה. וּבְגִין כַּךְ כְּתִיב וַיְהִי מֵאַת כִּכַּר הַכֶּסֶף לָצֶקֶת אֵת אַדְנֵי הַקֹּדֶשׁ וְגוֹ'. אִלֵּין אֲדָנִים דָּא אוּקְמוּהָ.

94. In the same manner Yisrael is like the sand of the sea. When the other nations, which are like the furious waves of the sea of severe Judgment, see Yisrael bound to the Holy One, blessed be He, they return BACK and are broken before them, and cannot rule the world. Another meaning is that like the sand of the sea, that cannot be numbered or measured, as it is written, "which cannot be measured or numbered" so is Yisrael, who is not numbered nor subject to reckoning.

95. Come and see: There is a secret and hidden measurement, THE SECRET OF ABA AND IMA. And there is reckoning in a hidden place, concealed and stored, WHICH IS THE SECRET OF YISRAEL - SABA AND TEVUNAH. And it may be measured and numbered. This is the secret of sustenance above and below. For the measurement IN ABA AND IMA, NAMELY, THE AMOUNT OF CHASSADIM IN THEM, the secret of its execution is never known, AND ALSO WE MAY NOT KNOW the basis of the secret of the reckoning IN YISRAEL - SABA AND TEVUNAH. This is the secret of the Faith of all.

96. Yisrael below are not subject to reckoning, but only in a different aspect, NAMELY, COVERED CHASSADIM. The ransom they give, CORRESPONDING TO YISRAEL - SABA AND TEVUNAH, is subject to accounting. And for that reason whenever Yisrael are counted, ransom is taken from them, as we said. Therefore, at the time of David, when he counted Yisrael, and did not take ransom, there was wrath and many hosts and legions of Yisrael perished.

97. For that reason it is written concerning the building of the Tabernacle: "And the silver of them that were numbered of the congregation...for everyone that went to be numbered" (Shemot 38:25), NAMELY, IN THAT SAID RECKONING. All was consecrated to the construction of the Tabernacle. It was established that the talents, "A HUNDRED TALENTS" (Ibid. 27), belong to one account, and the shekels, "A THOUSAND SEVEN HUNDRED AND SEVENTY-FIVE" (IBID. 28), are another account. For the superior ones are numbered by a supernal account, NAMELY, THE LIGHTS OF YISRAEL - SABA AND TEVUNAH, THE SECRET OF BINAH, THE HIGH RECKONING, ARE THE SECRET OF TALENTS. Others are numbered by a different account, THAT IS, THE ACCOUNTS IN ZEIR ANPIN THAT SHINES UPON MALCHUT, the one above and the other below. That is why it is written, "And of the hundred talents of silver were cast the sockets (Heb. adanim) of the sanctuary..." And these sockets were already explained, TO BE THE SECRET OF THE WHOLE MALCHUT CALLED 'ADONAI', THAT RECEIVES FROM THE HIGH RECKONING, NAMELY, FROM BINAH.

15. "Unless Hashem builds the house"

We are told that King Solomon saw that the work was finished by the hands of the craftsmen but was actually constructed by God. The most important part of the labor is what Binah made, and if this is not included the work is done in vain. Then he speaks about: "Behold it is His litter, that of Solomon, sixty valiant men are round it, the mighty men of Yisrael," saying that the 'litter' is the secret of Malchut, and it is all guarded because of the fear of Gehenom. All the men stand around it, and they are all inside the illumination of the incomprehensible thought. Rabbi Shimon talks about the nine temples that emanate from that thought, saying that they are not lights nor spirits nor souls, and cannot be comprehended. He says that the

head of Arich Anpin is called 'thought', but it is not known by whose light it shines. The secret of the offering is that it unites the grades and the lights, and the 'thought' is then crowned by the Endless Light. That 'thought' expanded in all directions and is the secret of the Supernal World, Binah, that is characterized by the question "Who?" as in: "Lift up your eyes on high, and behold who (Mi) has created these." The 'question' then, created 'these' - the six Sfirot of Zeir Anpin. Then Mi expanded and became a sea, and built everything below in Malchut exactly as it was in the Supernal World, Binah.

98. Again he opened the discussion and said: "A song of ascent of Solomon, unless Hashem builds the house..." (Tehilim 127:2). This verse was uttered by King Solomon when he built the Temple. When he started building, he saw that the work was finished by their hands, but was constructed on its own. Then he said: "Unless Hashem builds the house..." He referred to the secret of the verse, "In the beginning Elohim created" (Beresheet 1:1), for the Holy One, blessed be He created and furnished this world, NAMELY, MALCHUT, with all that is needed.

98 תּוּ פָּתַח וְאָמַר, שִׁיר הַמַּעֲלוֹת לִשְׁלֹמֹה אִם יְיָ׳ לֹא יִבְנֶה בַּיִת וְגוֹ׳, הַאי קְרָא שְׁלֹמֹה מַלְכָּא א״ל, בְּשַׁעֲתָא דַּהֲוָה בָּנֵי בֵּי מַקְדְּשָׁא וְשָׁארִי לְמִבְנֵי, וַהֲוָה חָמֵי דְּעוֹבָדָא אִתְתַּקְנַת בִּידַיְיהוּ, וַהֲוָה מִתְבְּנֵי מִגַּרְמֵיהּ, כְּדֵין שָׁארִי וְאָמַר אִם יְיָ׳ לֹא יִבְנֶה בַּיִת וְגוֹ׳, הַיְינוּ רָזָא דִּכְתִיב בְּרֵאשִׁית בָּרָא אֱלֹהִים, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא, בָּרָא וְאַתְקִין לְהַאי עָלְמָא, בְּכָל מַה דְּאִצְטְרִיךְ, דְּאִיהוּ בַּיִת.

99. "They who build it labor in vain" (Tehilim 127:2). His builders are the secret of those rivers, THE SFIROT OF ZEIR ANPIN, going out of and into this house, MALCHUT, to prepare whatever is needed. And though all come to fix and construct it, surely, but for Hashem, who is the secret of the high world, BINAH, who prepared and made the house as it should be, all who build it labor in vain. For THE MOST IMPORTANT PART IS what BINAH made and prepared. "Unless Hashem keeps the city" (Ibid.) as it is written, "the eyes of Hashem your Elohim are always upon it, from the beginning of the year to the end of the year" (Devarim 11:12). It was explained, that by that watchfulness, it is kept on all sides.

99 שָׁוְא עָמְלוּ בוֹנָיו בוֹ, אִלֵּין רָזָא דְּאִינּוּן נַהֲרִין, דְּנָפְקִין וְעָאלִין כֻּלְּהוּ בְּגוֹ הַאי בַּיִת, לְאַתְקָנָא לֵיהּ בְּכָל מַה דְּאִצְטְרִיךְ. וְאַע״ג דְּכֻלְּהוּ קָא אַתְיָין לְאַתְקָנָא לְמֶעְבַּד תִּקּוּנֵיהּ, וַדַּאי אִם יְיָ׳, דְּאִיהוּ רָזָא דְּעָלְמָא עִלָּאָה, דְּאַתְקִין וְעָבֵיד בֵּיתָא כַּדְקָא יֵאוֹת, אִינּוּן בּוֹנִין לְמַגְנָא אִינּוּן, אֶלָּא מַה דְּאִיהוּ עָבֵיד וְאַתְקִין. אִם יְיָ׳ לֹא יִשְׁמֹר עִיר, כְּמָה דִּכְתִיב תָּמִיד עֵינֵי יְיָ׳ אֱלֹהֶיךָ בָּהּ מֵרֵשִׁית הַשָּׁנָה וְעַד אַחֲרִית שָׁנָה וְאוֹקְמוּהָ. וּבְאַשְׁגְּחוּתָא דָא, אִיהִי נְטִירָא בְּכָל סִטְרִין.

100. And it is written, "Behold it is his litter, that of Solomon, sixty valiant men are round it, the mighty men of Yisrael" (Shir Hashirim 3:7). THE LITTER OF SOLOMON IS THE SECRET OF MALCHUT. And they all guard it. Why do they guard it? Because "of the fear by night" (Ibid. 8). This is the fear of Gehenom, that is before it. And so that it would be rejected, all are standing around it.

100 וְאַף ע״ג דִּכְתִיב הִנֵּה מִטָּתוֹ שֶׁלִּשְׁלֹמֹה שִׁשִּׁים גִּבּוֹרִים סָבִיב לָהּ מִגִּבּוֹרֵי יִשְׂרָאֵל. וְכֻלְּהוּ נַטְרֵי לָהּ. מ״ט נַטְרֵי לָהּ. בְּגִין דִּכְתִיב מִפַּחַד בַּלֵּילוֹת, דָּא פַּחְדָּא דְּגֵיהִנָּם, דְּקָאֵים לְקֳבְלָהּ, בְּגִין לְדַחְיָיא לָהּ, וּבְגִין דָּא כֻּלְּהוּ סַחֲרִין לָהּ.

101. All are inside the illumination of the incomprehensible thought. And that light of the not-known thought strikes the veil and they illuminate together and become nine temples.

101 וְאַע״ג דְּכֻלְּהוּ קַיְימֵי בְּנְהִירוּ דְּמַחֲשָׁבָה דְּלָא אִתְיְדַע. וּכְדֵין, הַאי נְהִירוּ דְּמַחֲשָׁבָה דְּלָא אִתְיְדַע, בָּטַשׁ בְּנְהִירוּ דִּפְרִיסָא וְנַהֲרִין כַּחֲדָא וְאִתְעֲבִידוּ תֵּשַׁע הֵיכָלִין.

102. These temples are not lights, nor Ruchot (Eng. 'spirits'), nor Neshamot (Eng. 'souls'), and there is no one to comprehend them. The will of these nine lights, all within the thought, that is counted as one of them, is to chase THE NINE TEMPLES AND GRASP THEM, while they are within the thought. But they do not grasp nor become known, because these pertain to neither will nor to supernal thought. They grasp them, FOR THEY GET MOCHIN FROM THEM, yet do not grasp them, FOR THEY CANNOT BE COMPREHENDED. All the secrets of the Faith are within them. And all the lights coming from the secret of the supernal thought that is underneath are called 'the Endless World', for this far do the lights reach yet do not reach nor become known, for there is no will nor thought in here.

102 וְהֵיכָלִין לָאו אִינּוּן נְהוֹרִין, וְלָאו אִינּוּן רוּחִין, וְלָאו אִינּוּן נִשְׁמָתִין, וְלָא אִית מַאן דְּקַיְּימָא בְּהוּ. רְעוּתָא דְּכָל תֵּשַׁע נְהוֹרִין דְּקַיְּימֵי כֻּלְּהוּ בְּמַחֲשָׁבָה, דְּאִיהִי חַד מִנַּיְיהוּ בְּחוּשְׁבָּנָא, דְּכֻלְּהוּ לְמִרְדַּף אֲבַתְרַיְיהוּ, בְּשַׁעֲתָא דְּקַיְּימֵי בְּמַחֲשָׁבָה. וְלָא מִתְדַּבְּקָן, וְלָא אִתְיְידִיעוּ, אִלֵּין לָא קַיְּימֵי, לָא בִּרְעוּתָא, וְלָא בְּמַחֲשָׁבָה עִלָּאָה. תְּפְסִין בָּהּ וְלָא תַּפְסִין. בְּאִלֵּין קַיְּימִין כָּל רָזֵי מְהֵימְנוּתָא, וְכָל אִינּוּן נְהוֹרִין מֵרָזָא דְּמַחֲשָׁבָה עִלָּאָה. דִּלְתַתָּא כֻּלְּהוּ אִקְרוּן אֵין סוֹף. עַד הָכָא מָטוּן נְהוֹרִין וְלָא מָטוּן, וְלָא אִתְיְידִיעוּ. לָאו הָכָא מַחֲשָׁבָה וְלָאו רְעוּתָא.

103. When thought shines, it is not known by whose light, FOR THE THOUGHT IS NOT GRASPED. Then ITS LIGHT is covered and closed inside Binah, FOR BINAH CANNOT RECEIVE CHOCHMAH WITHOUT CHASSADIM, AND THEREFORE, THE LIGHT IS CONCEALED IN IT. LATER it shone upon whoever it shines, MEANING THAT CHASSADIM SHONE, and entered one another, FOR CHOCHMAH AND CHASSADIM WERE INCLUDED WITHIN ONE ANOTHER, until eveything was included together. This was already explained. And the secret of the offering is that when all goes up, everything is bound together and they shine the one within the other, FOR THE LOWER RISES TO THE HIGHER AND JOINS IT, AND BY THAT RECEIVES SUPERNAL MOCHIN. FOR ALL THAT IS LOW RISES TO THE HIGHER AND THE HIGHER SHINES UPON THE LOWER. Then all the grades rise TO THE HIGH ONE. And the thought MOUNTS AND is crowned by the Endless Light. And the light with which the supernal thought is shining, is called 'the Endless World'.

103 כַּד נָהִיר מַחֲשָׁבָה, וְלָאו אִתְיְידַע מִמַּה נָהִיר כְּדֵין אִתְלַבָּשׁ וְאַסְתִּים גּוֹ בִּינָה, וְנָהִיר לְמַה דְּנָהִיר, וְעָאיל דָּא בְּדָא, עַד דְּאִתְכְּלִילוּ כֻּלְּהוּ כַּחֲדָא, וְהָא אוּקְמוּהָ. וּבְרָזָא דְּקָרְבְּנָא, כַּד סָלִיק כֹּלָּא, אִתְקְשָׁר דָּא בְּדָא, וְנָהִיר דָּא בְּדָא, כְּדֵין קַיְּימִין כֻּלְּהוּ בְּסִלּוּקוּ, וּמַחֲשָׁבָה אִתְעַטָּר בְּאֵין סוֹף, הַהוּא נְהִירוּ דְּנָהִיר מִנֵּיהּ מַחֲשָׁבָה עִלָּאָה, אִקְרֵי אֵין סוֹף.

104. Once thought is shining and powers were expanded from it - NAMELY, BINAH, THAT WENT UP TO IT, RECEIVED CHOCHMAH FROM IT - AND EXPANDED DOWNWARD it became concealed, stored and unknown. BECAUSE OF ITSELF, IT IS CLOSED AND DOES NOT SHINE AT ALL UPON THE LOWER BEINGS. And there from it expanded in all directions and spread in the one expansion, which is the secret of the Supernal World, NAMELY, BINAH AS SAID.

104 כֵּיוָן דְּאַנְהִיר וְאִתְפְּשָׁטוּ מִנֵּיהּ חֵילִין, הַהִיא מַחֲשָׁבָה אַסְתִּים וְאַגְנִיז וְלָא יְדִיעַ, וּמִתַּמָּן אִתְפְּשַׁט פְּשִׁיטוּתָא לְכָל סִטְרִין, וְאִתְפְּשַׁט מִנֵּיהּ חַד פְּשִׁיטוּ, דְּאִיהוּ רָזָא דְּעָלְמָא עִלָּאָה.

105. And this SUPERNAL WORLD is subject to questioning, which is the supernal utterance, NAMELY, BINAH. It was established that it is called 'Who' (Heb. mi), as it is written, "Lift up your eyes on high, and behold who (Heb. mi) has created these" (Yeshayah 40:26). That is, that 'question' created 'these'. FOR 'WHO', BINAH, CREATED 'THESE', THE SIX SFIROT OF ZEIR ANPIN. And then MI (MEM-YUD) expanded and became a sea (Heb. yam, Yud-Mem), the ending of all the grades, being below IN MALCHUT. And from there, BINAH, it started to build below IN MALCHUT, and all that it did IN MALCHUT was exactly as is done above, IN BINAH, the one corresponding to the other, because BINAH protects everything above and below.

105 וְדָא קַיְּימָא בִּשְׁאֵלְתָּא, וְאִיהוּ מַאֲמָר עִלָּאָה, וְאוּקְמוּהָ דְּאִקְרֵי מִי. דִּכְתִיב שְׂאוּ מָרוֹם עֵינֵיכֶם וּרְאוּ מִי בָרָא אֵלֶּה. שְׁאֵלְתָּא הַהוּא דְּבָרָא אֵלֶּה. לְבָתַר אִתְפְּשַׁט וְאִתְעֲבִיד יָם, סוֹפָא דְּכָל דַּרְגִּין, דְּאִיהוּ לְתַתָּא. וּמִתַּמָּן שָׁאֲרִי לְמִבְנֵי לְתַתָּא. וְכֹלָּא עֲבִיד בְּהַהוּא גַּוְונָא מַמָּשׁ דְּלְעֵילָּא דָּא, לְקֻבֵּל דָּא. וְדָא כְּגַוְונָא דְּדָא. ובג"כ, נְטִירוּ דְּכֹלָּא מֵעֵילָּא וְתַתָּא.

106. This expansion, the Supernal World, comes from thought, bECAUSE EVERYTHING THAT SPREADS FROM THOUGHT IS BINAH CALLED 'THE SUPERNAL WORLD'. This is the meaning of "unless Hashem keeps the city, the watchman stays awake in vain" (Tehilim 127:1), who is the keeper of Yisrael, NAMELY ZEIR ANPIN. For keeping does not proceed FROM ZEIR ANPIN but from the Supernal World, BINAH, AS WAS EXPLAINED BEFORE.

106 וְהַאי פְּשִׁיטוּ, דְּמַחֲשָׁבָה אִיהוּ, דְּאִיהוּ עָלְמָא עִלָּאָה. וְדָא אִיהוּ אִם יְיָ' לֹא יִשְׁמֹר עִיר שָׁוְא שָׁקַד שׁוֹמֵר, דְּאִיהוּ שׁוֹמֵר יִשְׂרָאֵל. דְּלָאו בֵּיהּ קַיְּימָא נְטִירוּ, אֶלָּא בְּעָלְמָא עִלָּאָה.

107. Come and see the blue in the Tabernacle; everything is sustained by a high mystery. Blue, MALCHUT, and purple, TIFERET, are bound to one another, SO THAT ZEIR ANPIN AND MALCHUT WILL BE UNITED. And we have learned the secret of the verse, "For Hashem your Elohim is a consuming fire" (Devarim 4:24), that there is a fire that consumes fire, eats and extinguishes it, the one fire being stronger than the other. (THE ENDING IS MISSING, IT MAY BE FOUND IN BERESHEET 248 -269).

107 תָּא חֲזֵי, תְּכֵלָא דְּמִשְׁכְּנָא, כֹּלָּא קַיְּימָא בְּרָזָא עִלָּאָה, וְאוּקְמוּהָ. תְּכֵלֶת וְאַרְגָּמָן חַד, לְאִתְקַשְּׁרָא בְּחַד. וְהָא אִתְּמַר בְּרָזָא דִכְתִיב, כִּי יְיָ׳ אֱלֹהֶיךָ אֵשׁ אֹכְלָה הוּא. וְהָא אִתְּמַר דְּאִית אֶשָּׁא אֹכְלָא אֶשָּׁא, וְאָכִיל לֵיהּ וְשָׁצֵי לֵיהּ. בְּגִין דְּאִית אֶשָּׁא תַּקִּיפָא מֵאֶשָּׁא.

16. "And the thousand seven hundred and seventy-five"
Rabbi Shimon says that Moses forgot about the shekels in "And of the one thousand seven hundred and seventy-five shekels he made hooks for the pillars, and overlaid their capitals" until a resounding voice reminded him of them. Rabbi Chizkiyah opens with: "While the King was reclining at His board, my nard sent forth its fragrance." This refers to Binah when He gave the Torah to Yisrael and went to Sinai accompanied by many sacred Chariots. We hear about all the letters in the Torah soaring and rising up in the air, how they were formed and what their value is, and that the 'vav's were the one thousand seven hundred and seventy-five lights. The high Vav is the resounding voice since the Torah comes out of that inner voice; this 'great voice' is the secret of the Holy Name. Next Rabbi Chizkiyah turns to the great flood, where God told Noah: 'you should be careful not to show yourself to the destroyer, the Angel of Death, so he would not have power over you,' because there was no one to protect him. But when Noah offered the sacrifice the world became perfumed. This perfume was increased when Yisrael stood on Mount Sinai and the destroyer was no longer present in the world. God wanted at that time to do away with the destroyer forever, but in a few days Yisrael sinned by making the golden calf, thus allowing the destroyer to rule the world again. Rabbi Yosi asks who put the destroyer in the world, since everyone was destroyed in the flood. Rabbi Shimon answers that the presence of Judgment means that the destroyer must be there to walk among the Judgments. He says that the destroyer was named 'flood,' and this is why God told Noah to hide himself. Referring again to the title verse, Rabbi Elazar wonders why he made 'hooks', hearing then from Rabbi Shimon that they were in the shape of 'vav's, meaning that they came from the Central Column. Rabbi Yitzchak isn't certain whether the verse is talking about secular or supernal matters, and decides it must be secular. Rabbi Shimon disagrees, and adds that secular matters do not come from the side of holiness. It is important to know the difference between holiness and the mundane. Even so, profanity has a fraction of holiness in it from the left side. There is now quite a bit of discussion about 'thousand' in various meanings, leading to thoughts about how long Yisrael may be in exile. Rabbi Shimon adds that wherever there is Vav in the Holy Name there is Mercy, and gives some examples. He tells how Judgment was executed in the destruction of S'dom, but the whole world was not destroyed as it was in the flood. Wherever the name Elohim is used it means Judgment alone, not tempered with Mercy. When the name Hashem is used it means Judgment tempered with Mercy. Only Elohim was present at the flood. We are told how God is both concealed and revealed, and how people draw blessings when their utterances are concealed. Then we hear that "While the King was reclining at His board," means that He was reveling in the supernal Eden. "My nard sent forth its fragrance" alludes to the last sea that is filled from that Eden, and that created the lower world as a reflection of the higher one. When the nard sends an odor upwards the Holy Chariots receive the wonderful odor and send it further upward, it being in the nature of odors to rise. The Chariots, since they transmit the odors higher are called 'maidens of song', since the word 'alamot' derives from 'not revealed'. Finally Rabbi Shimon explains the significance of all the numbers in the title verse, emphasizing 1000, 700, seventy, and five, all of them pertaining to various combinations of Sfirot.

108. "And of the one thousand seven hundred and seventy-five shekels he made hooks for the pillars, and overlaid their capitals" (Shemot 38:28). Come and see: We learned that Moses forgot these shekels and knew not what became of them, until a voice resounded, saying, "And of the one thousand seven hundred and seventy-five shekels he made hooks for the pillars."

108 וְאֶת הָאֶלֶף וּשְׁבַע הַמֵּאוֹת וַחֲמִשָּׁה וְשִׁבְעִים עָשָׂה וָוִים לָעַמּוּדִים וְצִפָּה רָאשֵׁיהֶם וְגוֹ׳. תָּא חֲזֵי, אוֹלִיפְנָא דְּאִינּוּן תְּקָלִין אַנְשֵׁי לוֹן מֹשֶׁה, וְלָא יָדַע מַה דְּאִתְעֲבִיד מִנַּיְיהוּ, עַד דְּנָפַק קָלָא וְאָמַר, וְאֶת הָאֶלֶף וּשְׁבַע הַמֵּאוֹת וַחֲמִשָּׁה וְשִׁבְעִים עָשָׂה וָוִים לָעַמּוּדִים.

109. Rabbi Chizkiyah opened the discussion with the verse: "While the king was reclining at his board, my nard sent forth its fragrance" (Shir Hashirim 1:12). This was already explained. Yet, "While the King was reclining at His board" refers to the Holy One, blessed be He, BINAH, when He gave the Torah to Yisrael and came to Sinai. Many Chariots were with Him, all of them sacred, THE SECRET OF THE LEFT COLUMN, and all the high sanctifications, from the sanctification of the Torah, THE SECRET OF THE RIGHT COLUMN. All were there. The Torah, WHICH IS THE SECRET OF THE CENTRAL COLUMN, was given with flaming fire, and all was of the side of fire, written by white fire, OF THE SIDE OF CHESED, upon black fire, OF THE SIDE OF GVURAH. FOR THE CENTRAL COLUMN IS COMPRISED OF CHESED AND GVURAH, RIGHT AND LEFT. And the letters were soaring and rising up in the air. IN THE MYSTERY OF THE AIR, THE LOWER GRADES SOARED AND ROSE TO THE HIGHER ONES.

109 רִבִּי חִזְקִיָּה פָּתַח וְאָמַר, עַד שֶׁהַמֶּלֶךְ בִּמְסִבּוֹ נִרְדִּי נָתַן רֵיחוֹ. הַאי קְרָא אִתְּמַר, אֲבָל עַד שֶׁהַמֶּלֶךְ בִּמְסִבּוֹ, דָּא קוּדְשָׁא בְּרִיךְ הוּא, כַּד יָהַב אוֹרַיְיתָא לְיִשְׂרָאֵל, וְאָתָא לְסִינַי. וְכַמָּה רְתִיכִין הֲווֹ עִמֵּיהּ, כֻּלְּהוּ רְתִיכִין קַדִּישִׁין, וְכָל קִדּוּשִׁין עִלָּאִין, דִּקְדוּשָׁה דְּאוֹרַיְיתָא, כֻּלְּהוּ הֲווֹ תַּמָּן, וְאוֹרַיְיתָא אִתְיְיהִיבַת בְּלַהֲטֵי אֶשָּׁא, וְכֹלָּא בְּסִטְרָא דְּאֶשָּׁא, וּכְתִיבָא בְּאֶשָּׁא חִוָּרָא, עַל גַּבֵּי אֶשָּׁא אוּכְמָא. וְאַתְוָון הֲווֹ פַּרְחִין וְסַלְקִין בַּאֲוִירָא.

110. And the first letter of the Torah was divided into 775 on each side, and all were seen in the air of the firmament by the letter Vav, Vav on each and every side.

110 וְאָת קַדְמָאָה דְּאוֹרַיְיתָא, אִתְפְּלִיג לִשְׁבַע מֵאָה וְשִׁבְעִים וַחֲמִשָּׁה לְכָל סִטְר, וְכֻלְּהוּ אִתְחָזוּן בַּאֲוִירָא דִּרְקִיעָא בְּאָת ו׳, ו׳ לְסִטְרָא דָּא, ו׳ לְסִטְרָא דָּא. וְכֵן לְכָל סִטְרִין.

111. These hooks (Heb. vavim) were standing on pillars, WHICH ARE NETZACH AND HOD OF ZEIR ANPIN FROM THE CHEST DOWN. And these pillars are suspended upon the banner, NAMELY, THEY WERE SHINING TO MALCHUT CALLED 'BANNER', and all the hooks are upon them, ALL ARE SHINING UPON MALCHUT. AND HE EXPLAINS: Since the secret of the Torah abides by the Vav, WHICH IS THE CENTRAL COLUMN, THEREFORE, THE ONE THOUSAND SEVEN HUNDRED AND SEVENTY-FIVE LIGHTS COMPRISED IN IT ARE CALLED 'VAV'S'. These Vav's (Heb. vavim), which are the mystery of the Faith in the Torah, all stand upon these pillars, the secret from which the prophets come, NAMELY, NETZACH AND HOD OF ZEIR ANPIN, WHENCE THE PROPHETS ARE INSPIRED. And their secret is on every side, NAMELY, THEY ILLUMINATE THE FOUR DIRECTIONS CHESED, GVURAH AND TIFERET AND MALCHUT. On these pillars the hooks stand.

111 וְאִלֵּין וָוִין הֲווֹ קַיְימִין עַל עַמּוּדִין, וְאִינּוּן עַמּוּדִין הֲווֹ קַיְימִין עַל נִיסָא, וְכֻלְּהוּ וָוִין עָלַיְיהוּ. בְּגִין דְּרָזָא דְּאוֹרַיְיתָא עַל וָ״ו קַיְימָא. וְאִינּוּן וָוִין דְּאִינּוּן רָזָא דִּמְהֵימְנוּתָא דְּאוֹרַיְיתָא, כֻּלְּהוּ עַל אִינּוּן עַמּוּדִים קַיְימִין, דְּאִינּוּן רָזִין דְּנָפְקִין בְּהוּ נְבִיאִים, רָזָא דִּלְהוֹן בְּכָל סִטְר. וְעַל אִינּוּן קַיְימִין, קַיְימָן אִינּוּן וָוִין.

112. The high Vav is the secret of a resounding voice, WHICH IS ZEIR ANPIN. Upon this secret the Torah is established, since the Torah, WHICH IS ZEIR ANPIN, comes out of that inner voice, WITHIN BINAH, called 'a great voice'. And a great voice IN BINAH is the secret of the Torah, THAT ISSUES FROM IT. Therefore, it is written, "a great voice which was not heard again" (Devarim 5:19), FOR THE TORAH ISSUED FROM IT.

112 ו׳ עִלָּאָה, אִיהוּ רָזָא דְּקוֹל דְּאִשְׁתְּמַע, וְאִיהוּ רָזָא דְּקַיְימָא בֵּיהּ אוֹרַיְיתָא, בְּגִין דְּאוֹרַיְיתָא נָפְקָא מֵהַהוּא קָלָא פְּנִימָאָה, דְּאִקְרֵי קוֹל גָּדוֹל. וְדָא קוֹל גָּדוֹל אִיהוּ רָזָא דְּאוֹרַיְיתָא. וְעַל דָּא כְּתִיב קוֹל גָּדוֹל וְלֹא יָסָף.

113. Come and see: This great voice is the main part and the secret of the Holy Name, WHICH IS THE SECRET OF DA'AT OF BINAH. For that reason we established that a man must not greet his friend before praying. This secret was explained from the verse, "whoever greets his friend in a great voice early in the morning, it is considered as a curse upon him" (Mishlei 27:14). This is not forbidden as long as greeting is not said with a great voice, which is the main part of the Holy Name, FOR EXAMPLE, IF HE SAID TO HIM 'MAY HASHEM BLESS YOU.' BUT WHEN THE HOLY NAME IS NOT MENTIONED, IT IS NOT FORBIDDEN.

113 ת״ח, הַאי קוֹל גָּדוֹל, אִיהוּ עִקָּרָא דִּכְלָא, וְרָזָא דִּשְׁמָא קַדִּישָׁא עִלָּאָה, וְעַל דָּא אוּקְמוּהָ, דְּאָסִיר לֵיהּ לְבַר נָשׁ לְאַקְדְּמָא שְׁלָמָא לְחַבְרֵיהּ, עַד לָא יִצְלֵי צְלוֹתֵיהּ. וְרָזָא דָּא אוּקְמוּהָ, דִּכְתִיב מְבָרֵךְ רֵעֵהוּ בְּקוֹל גָּדוֹל בַּבֹּקֶר הַשְּׁכֵּם קְלָלָה תֵּחָשֶׁב לוֹ וְלָאו אִיהוּ אָסוּר, עַד דִּמְבָרֵךְ לֵיהּ בְּרָזָא דְּקוֹל גָּדוֹל, דְּאִיהוּ עִקָּרָא דִּשְׁמָא קַדִּישָׁא.

114. Therefore, the secret of the Torah emerges from that great voice, INSIDE BINAH, and this is the King, NAMELY WHAT WAS SAID, "While the king was reclining at His board," that alludes to the revelation of Sinai. "My nard sent forth its fragrance," this is the Congregation of Yisrael, WHICH IS MALCHUT. And all this came about because Yisrael said: "Everything that Hashem spoke, will we do and obey" (Shemot 24:7) BY WHICH THEY MERITED ALL THIS REVELATION. And the King is the High King, NAMELY, BINAH, as was explained.

114 וְעַל דָּא, רָזָא דְּאוֹרַיְיתָא נָפְקָא מֵהַהוּא קוֹל גָּדוֹל, וְדָא אִיהוּ מֶלֶךְ. בִּמְסִבּוֹ: דָּא מַעֲמַד הַר סִינַי, וְאוּקְמוּהָ נִרְדִּי נָתַן רֵיחוֹ, דָּא כְּנֶסֶת יִשְׂרָאֵל. בְּגִין דְּאָמְרוּ יִשְׂרָאֵל, כָּל אֲשֶׁר דִּבֶּר יְיָ׳ נַעֲשֶׂה וְנִשְׁמָע. שֶׁהַמֶּלֶךְ: דָּא אִיהוּ מֶלֶךְ עִלָּאָה, וְאוּקְמוּהָ.

115. Come and see: When the Holy One, blessed be He brought a flood upon the world to destroy everything, He told Noah, 'you should be careful not to show yourself to the destroyer, THE ANGEL OF DEATH, so he would not have power over you'. THE REASON IS THAT there was no one to protect him. And when the sacrifice was offered by Noah, the world became perfumed. But it was not perfumed so much until Yisrael stood on Mount Sinai. And when Yisrael stood on Mount Sinai, the world was perfumed and the destroyer was no longer present in the world.

115 תָּא חֲזֵי, כַּד קוּדְשָׁא בְּרִיךְ הוּא אַיְתֵי טוֹפָנָא עַל עָלְמָא, בְּגִין לְחַבְּלָא כֹּלָּא, אָמַר לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא לְנֹחַ, בְּעֵי לָךְ לְאִסְתַּמְּרָא, וְלָא תַּחֲזֵי גַּרְמָךְ קַמֵּיהּ דְּמְחַבְּלָא, דְּלָא יִשְׁלוֹט עֲלָךְ, בְּגִין דְּלָא הֲוָה מַאן דְּיָגִין עָלוֹי. כֵּיוָן דְּאִתְקְרִיב קָרְבְּנָא, דְּקָרִיב נֹחַ, כְּדֵין אִתְבְּסַם עָלְמָא, וְלָא אִתְבְּסַם כּוּלֵּי הַאי עַד דְּקַיְּימוּ יִשְׂרָאֵל עַל טוּרָא דְּסִינַי. כֵּיוָן דְּקַיְּימוּ יִשְׂרָאֵל עַל טוּרָא דְּסִינַי, כְּדֵין אִתְבְּסַם עָלְמָא, וּמְחַבְּלָא לָא אִשְׁתְּכַח בְּעָלְמָא.

116. The Holy One, blessed be He wanted at that time to remove the destroyer from the world, THAT DEATH WILL BE SWALLOWED FOREVER, but after a few days Yisrael sinned and made the calf. Then, it is written, "the children of Yisrael stripped themselves of their ornaments (Heb. edyam) from Mount Horeb" (Shemot 33:6). Edyam is the secret of the Holy Name that the Holy One, blessed be He adorned them with AT THE GIVING OF THE LAW, then was taken from them. Then the destroyer ruled the world, as before, when he was ruling the world and judging PEOPLE.

116 וּבָעָא קוּדְשָׁא בְּרִיךְ הוּא בְּהַהוּא זִמְנָא, לְאַעְבְּרָא הַהוּא מְחַבְּלָא מֵעָלְמָא, בַּר דְּיִשְׂרָאֵל סָרְחוּ בְּהַהוּא זִמְנָא, לְיוֹמִין זְעִירִין, וְעַבְדּוּ יַת עֶגְלָא. וּכְדֵין מַה כְּתִיב, וַיִּתְנַצְּלוּ בְּנֵי יִשְׂרָאֵל אֶת עֶדְיָם מֵהַר חוֹרֵב. וְעֶדְיָם הֲוָה רָזִין דְּשֻׁמָּא קַדִּישָׁא, דְּאַעְטָר לוֹן קוּדְשָׁא בְּרִיךְ הוּא, וְאִתְנְטַל מִנַּיְיהוּ, כְּדֵין שַׁלְטָא מְחַבְּלָא עַל עָלְמָא, וְאַהְדַּר כְּמִלְּקַדְּמִין, כְּהַהוּא זִמְנָא דְּשַׁלְטָא בְּעָלְמָא, וְעָבֵיד דִּינָא.

117. Rabbi Yosi said: At the time of the flood, who put the destroyer there? For the water went up, AND WIPED OFF ALL THE WORLD. WHY DID NOAH HAVE TO BE CAREFUL OF THE DESTROYER? HE REPLIES: Come and see, there is no Judgment in the world, or a world smitten with Judgment, where there will not be that destroyer, to walk among the Judgments in the world. Here also, there was a flood and the destroyer walked in its midst and was named 'FLOOD' after it. Therefore, the Holy One, blessed be He told Noah to hide himself and not be seen in the world. And this was already explained. Come and see: Rabbi Yosi said, The word was not yet in order again, and the earth not over the filth of the snake.

117 אָמַר רִבִּי יוֹסֵי, בְּיוֹמוֹי דְּטוֹפָנָא, מַאן יָהִיב תַּמָּן מְחַבְּלָא, דְּהָא מַיָּא הֲווֹ דְּאִתְגַּבְּרוּ, תָּא חֲזֵי, לֵית לָךְ דִּינָא בְּעָלְמָא, אוֹ כַּד אִתְמְחֵי עָלְמָא בְּדִינָא, דְּלָא אִשְׁתְּכַח הַהוּא מְחַבְּלָא בֵּינַיְיהוּ, דְּאָזִיל בְּגוֹ אִינּוּן דִּינִין דְּאִתְעֲבִידוּ בְּעָלְמָא. אוּף הָכָא, טוֹפָנָא הֲוָה, וּמְחַבְּלָא אָזִיל בְּגוֹ טוֹפָנָא, וְאִיהוּ אִקְרֵי הָכִי. וְעַל דָּא אָמַר לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא לְנֹחַ, לְטַמְּרָא גַּרְמֵיהּ, וְלָא יִתְחֲזֵי בְּעָלְמָא. וְהָא אוּקְמוּהָ. תָּא חֲזֵי, אָמַר רִבִּי יוֹסֵי לָא אִתְיַישַׁב עָלְמָא וְלָא נָפְקַת אַרְעָא מִזּוּהֲמָא וְכוּ׳.

118. Come and see: Rabbi Elazar said, "And of the one thousand seven hundred and seventy-five shekels he made hooks (Heb. vavim) for the pillars." HE ASKS: Why did he make hooks? AND HE ANSWERS: For they were in the shape of 'Vav', NAMELY, THEY WERE DRAWN FROM THE CENTRAL COLUMN CALLED 'VAV'. And he overlaid their capitals with gold, and they of themselves were silver, WHICH IS THE LIGHT OF CHASSADIM. And their capitals, THAT IS, THEIR FIRST THREE SFIROT, are overlaid with gold, THE SECRET OF THE ILLUMINATION OF CHOCHMAH CALLED 'GOLD'. HE EXPLAINS: Each Vav is of the side of Mercy, NAMELY, FROM ZEIR ANPIN, WHICH IS THE CENTRAL COLUMN, and all were known above through reckoning, IN THE SECRET OF THE ILLUMINATION OF CHOCHMAH. Since they come from the side of Mercy, WHICH IS THE CENTRAL COLUMN, they are called 'Vav's (Heb. vavim)'. And the rest OF THE SFIROT IN THEM are suspended from them. The Vav's are made solely of silver and gold together, TO INCLUDE THE TWO COLUMNS RIGHT AND LEFT, CHASSADIM AND THE ILLUMINATION OF CHOCHMAH. For this reason they are called the 'Vavvim of the pillars'. What are the pillars? They are explained in the verse, "The two pillars" (I Melachim 7:20), NETZACH AND HOD, since they are outside the body, TIFERET, downward.

118 תָּא חֲזֵי, א״ר אֶלְעָזָר, וְאֶת הָאֶלֶף וּשְׁבַע הַמֵּאוֹת וַחֲמִשָּׁה וְשִׁבְעִים עָשָׂה וָוִים לָעַמּוּדִים. אֲמַאי וָוִים. אֶלָּא כְּמִין וָ״ו הֲווֹ, וְרֵישֵׁיהוֹן חָפָא בְּדַהֲבָא. אִינּוּן דְּכֶסֶף, וְרֵישֵׁיהוֹן מְחָפָן בְּדַהֲבָא, בְּגִין דְּכָל וָ״ו בְּסִטְרָא דְּרַחֲמֵי קָא אַתְיָא, וְכֻלְּהוּ הֲווֹ אִשְׁתְּמוֹדְעָן לְעֵילָּא בְּחוּשְׁבָּנָא. וּבְגִין דְּאָתוּ מִסִּטְרָא דְּרַחֲמֵי, הֲווֹ אִקְרוּן וָוִים. וְכָל שְׁאַר תַּלְיָין בְּהוּ. וְלֵית וָ״ו אֶלָּא דַּהֲבָא וְכַסְפָּא כַּחֲדָא. וּבְגִין כַּךְ, כָּל אִינּוּן אִקְרוּן, וָוֵי דְּאִינּוּן עַמּוּדִים. מַאן עַמּוּדִים. כד״א וְהָעַמּוּדִים שְׁנַיִם וְגוֹ׳. בְּגִין דְּהָא אִלֵּין לְבַר מִגּוּפָא, לְתַתָּא הֲווֹ קַיְּימִין.

119. Rabbi Yitzchak said: I am not sure whether this is a holy or a mundane work, since it is written, "And of the thousand," the same as in "you, Solomon, may have the one thousand" (Shir Hashirim 8:12). As in the latter, 'thousand' is secular, so here it pertains to mundane matters.

119 אָמַר רִבִּי יִצְחָק, לָא יְדַעְנָא אִי דָּא עֲבִידְתָּא דְּקֹדֶשׁ, אוֹ חוֹל. בְּגִין דִּכְתִיב וְאֶת הָאֶלֶף, דְּהָא כְּתִיב הָכָא הָאֶלֶף, וּכְתִיב הָתָם הָאֶלֶף לְךָ שְׁלֹמֹה, מַה לְהַלָּן הָאֶלֶף חוֹל, אוּף הָכָא הָאֶלֶף חוֹל.

120. He said to him: This is not so, for if it were secular, no hooks would have been made from it. Also, there it is written "thousand" and no more, and here it is written, "And of the one thousand seven hundred seventy-five." THEREFORE, THE TWO MAY NOT BE COMPARED. That thousand pertains to the secular, as it is written, "You, Solomon, may have the thousand." It is secular, because all that is mundane is not of the side of holiness at all, but pertains to impurity. Hence, the Havdalah (Eng. 'separation') between holiness and the mundane. This is the secret of the words "and that you may differentiate between holy and secular, and between unclean and clean" (Vayikra 10:10).

120 אָמַר לֵיהּ, לָאו הָכִי, דְּאִי הוּא הֲוָה חוֹל, לָא יִתְעֲבִיד מִנַּיְיהוּ וָוִים. וְתוּ, דְּהָא תַּמָּן כְּתִיב הָאֶלֶף וְלָא יַתִּיר, וְהָכָא כְּתִיב הָאֶלֶף וּשְׁבַע הַמֵּאוֹת וַחֲמִשָּׁה וְשִׁבְעִים. הָאֶלֶף דְּהָתָם אִינּוּן חוֹל, דִּכְתִיב הָאֶלֶף לְךָ שְׁלֹמֹה. וְדָא אִיהוּ חוֹל, בְּגִין דְּכָל חוֹל לָאו אִיהוּ בְּסִטְרָא דִּקְדוּשָׁה כְּלָל. חוֹל אִיהוּ מִסִּטְרָא אַחֲרָא מְסַאֲבָא. וְעַל דָּא הַבְדָּלָה בֵּין קֹדֶשׁ לְחוֹל, בְּגִין דְּבָעֵינָן לְאַפְרָשָׁא בֵּין קֹדֶשׁ לְחוֹל. וְרָזָא דִּקְרָא הָכִי הוּא, וּלְהַבְדִּיל בֵּין הַקֹּדֶשׁ וּבֵין הַחוֹל וּבֵין הַטָּמֵא וּבֵין הַטָּהוֹר.

121. But though we separate holiness from unholiness (lit. 'secular'), nevertheless PROFANITY has one portion of holiness, from the left side OF HOLINESS. Therefore, "you, Solomon, may have the thousand" refers to the thousand days of unholiness, the days of exile. As there are a thousand days of holiness, so there are a thousand days to the Other Side. The friends mentioned here that the days of exile amount to a thousand years.

121 וְעִם כָּל דָּא אַף עַל גַּב דְּפָרִישׁוּ אִית לַקֹּדֶשׁ מִן הַחוֹל, חוּלָּקָא חֲדָא אִית לֵיהּ בִּקְדוּשָׁה מִסִּטְרָא דִּשְׂמָאלָא. הה"ד הָאֶלֶף לְךָ שְׁלֹמֹה, דְּאִינּוּן אֶלֶף יוֹמֵי הַחוֹל. וְאִינּוּן יוֹמֵי דְּגָלוּתָא. כְּמָה דְּאִית אֶלֶף יוֹמִין דִּקְדוּשָׁה, הָכִי נָמֵי אֶלֶף יוֹמִין לְסִטְרָא אַחֲרָא. וְע"ד אִתְעֲרוּ חַבְרַיָּיא, אִינּוּן יוֹמִין דְּגָלוּתָא, אֶלֶף שְׁנִין הֲווֹ.

122. And therefore, there is a thousand and a thousand, A THOUSAND OF HOLINESS AND A THOUSAND OF DEFILEMENT, the thousand years of exile. And though Yisrael may be in exile longer THAN A THOUSAND YEARS, it is considered to continue for one thousand years SINCE THEY DO NOT CORRECT THEM, which are the thousand days we mentioned. For that reason it was said that every mention of Solomon in Shir Hashirim pertains to holiness save this verse, "YOU, SOLOMON, MAY HAVE THE THOUSAND." But the thousand mentioned here OF THE HOOKS FOR THE PILLARS is sacred and all that is made thereof is sacred. Therefore, he used them to make hooks for the pillars.

122 וְע"ד, אִית אֶלֶף וְאִית אֶלֶף, וְאִינּוּן אֶלֶף שְׁנִין דְּגָלוּתָא, אַף עַל גַּב דְּיִשְׂרָאֵל יֵהוֹן בְּגָלוּתָא, וְיִתְמַשְּׁכוּן יַתִּיר, בְּהָנֵי אֶלֶף שְׁנִין יִתְמַשְּׁכוּן, דְּאִינּוּן אֶלֶף יוֹמִין דִּקְאָמַרָן. וּבְגִין דָּא אוֹקְמוּהָ, כָּל שְׁלֹמֹה דְּאִית בְּשִׁיר הַשִּׁירִים קֹדֶשׁ, בַּר מֵהַאי דְּאִיהוּ חוֹל. הָאֶלֶף דְּהָכָא, קֹדֶשׁ אִיהוּ, וְכָל עוֹבָדוֹי קֹדֶשׁ, וְעַל דָּא עָשָׂה וָוִים לָעַמּוּדִים.

123. Come and see: We have said that each and every Vav is in the secret of Mercy, and wherever there is Vav in the Holy Name there is Mercy. For example "And (=Vav) Hashem (Yud Hei Vav Hei) rained upon S'dom" (Beresheet 19:24), "And (Vav) Hashem said to Abram" (Beresheet 13:14). This indicates the merging of Mercy and Judgment. The difference in the account of the flood is that the name Elohim is used instead of "And Hashem." And we learned that wherever it is written, "And Hashem," it is INDICATION OF Him, ZEIR ANPIN, and His courthouse, MALCHUT. And if it is written just Elohim, it is Judgment alone.

123 תָּא חֲזֵי, הָא אֲמַרָן כָּל ו' בְּרָזָא דְּרַחֲמֵי אִיהוּ, וְכָל אֲתָר דְּאָתֵי ו' בִּשְׁמָא קַדִּישָׁא, רַחֲמֵי אִיהוּ. כְּגוֹן וַיְיָ' הִמְטִיר עַל סְדוֹם. וַיְיָ' אָמַר אֶל אַבְרָם. רַחֲמֵי וְדִינָא כַּחֲדָא. דְּמַאי שְׁנָא בְּטוֹפְנָא, דִּכְתִיב אֱלֹהִים בְּכָל אֲתָר, אֲמַאי לָא כְּתִיב וַיְיָ'. אֶלָּא תְּנִינָן, בְּכָל אֲתָר דִּכְתִיב וַיְיָ', הוּא וּבֵית דִּינוֹ. אֱלֹהִים סְתָם, דִּינָא בִּלְחוֹדוֹי.

124. Rather in S'dom Judgment was executed, but not to destroy the world. That is why ZEIR ANPIN is mingled with Judgment, MEANING THAT IT IS TEMPERED BY MERCY. But at the time of the flood the whole world perished, together with its inhabitants. THAT IS WHY THE NAME ELOHIM IS MENTIONED THERE, TO INDICATE JUDGMENT ALONE, NOT TEMPERED BY MERCY. And if you say that Noah and those with him were saved, it is because he was hidden from sight, and was not seen IN THE WORLD FOR HE WAS INSIDE THE ARK. But all that was in the world perished.

124 אֶלָּא בִּסְדוֹם, אִתְעֲבִיד דִּינָא, וְלָא לְשֵׁיצָאָה עָלְמָא. ובג"כ אִתְעָרַב אִיהוּ בַּהֲדֵי דִּינָא. אֲבָל בְּטוֹפְנָא, כָּל עָלְמָא שֵׁצִי, וְכָל אִינּוּן דְּאִשְׁתְּכָחוּ בְּעָלְמָא. וְאִי תֵּימָא, דְּהָא נֹחַ וּדְעִמֵּיהּ אִשְׁתֵּזִיבוּ. הָא סְתִים מֵעֵינָא הֲוָה, דְּלָא אִתְחֲזֵי. וְעַל דָּא כָּל מַה דְּאִשְׁתְּכַח בְּעָלְמָא שֵׁצִי לֵיהּ.

125. Therefore, "And Hashem" is revealed and does not destroy everything. And if it is written Elohim, it is concealed, and we should take care for it destroys everything. Therefore, AT THE FLOOD, only Elohim was present. This is the secret of "Hashem sat enthroned at the flood" (Tehilim 29:10). What is the meaning of "sat"? Were it not for that verse, we would not have been able to tell, for "sat" MEANS THAT He sat alone, ON HIS OWN, and was not united with the Judgment OF THE FLOOD. The word "sat" is the same as in "he shall sit alone" (Vayikra 13:46), IN THE ONE CASE HE SITS ALONE, AND SO IN THE OTHER.

125 וְעַל דָּא וַיְיָ' בְּאִתְגַּלְיָיא, וְלָא שֵׁצִי כֹּלָּא. אֱלֹהִים סְתִים, וּבְעֵי לְאִסְתַּמְּרָא, דְּהָא כֹּלָּא שֵׁצִי. וְעַל דָּא אֱלֹהִים בְּלְחוֹדוֹי הֲוָה, וְרָזָא דָא יְיָ' לַמַּבּוּל יָשָׁב. מַהוּ יָשָׁב. אִלְמָלֵא קְרָא כְּתִיב, לָא יַכְלֵינָן לְמֵימַר. יָשָׁב יָשַׁב בְּלְחוֹדוֹי, דְּלָא אָתָא עִם דִּינָא. כְּתִיב הָכָא יָשָׁב, וּכְתִיב הָתָם בָּדָד יֵשֵׁב בְּלְחוֹדוֹי.

126. And we learned a secret. The Holy One, blessed be He is concealed and revealed, NAMELY, CONCEALED FROM THE ILLUMINATION OF CHOCHMAH, FOR IT SHINES THROUGH CHASSADIM ALONE, AND REVEALED IN THE ILLUMINATION OF CHOCHMAH. Revealed is the court below, WHICH IS MALCHUT, WHEREIN CHOCHMAH ILLUMINATES; concealed is the place whence all blessings issue, WHICH IS ZEIR ANPIN. Therefore, when the utterances of man are in secrecy, blessings are upon him. And when they are revealed, that place of the court house is upon him, since he is in an open place, WHICH IS MALCHUT. And everything is in the high secret as above.

126 וְרָזָא אוֹלִיפְנָא, קוּדְשָׁא בְּרִיךְ הוּא סְתִים וְגַלְיָא. גַּלְיָא הוּא בֵּי דִּינָא לְתַתָּא. סְתִים הוּא אֲתָר, דְּכָל בִּרְכָאן נַפְקֵי מִתַּמָּן, בְּגִין כַּךְ, כָּל מִלּוֹי דְּבַר נָשׁ דְּאִינּוּן בִּסְתִימוּ, בִּרְכָאן שַׁרְיָין עָלֵיהּ וְכָל דְּאִינּוּן בְּאִתְגַּלְיָיא, הַהוּא אֲתָר דְּבֵי דִּינָא שַׁרְיָא עֲלוֹי, בְּגִין דְּאִיהוּ אֲתָר בְּאִתְגַּלְיָיא. וְכֹלָּא אִיהוּ בְּרָזָא עִלָּאָה, כְּגַוְונָא דִּלְעֵילָא.

127. "While the king was reclining at his board" (Shir Hashirim 1:12), namely joining and delighting in the supernal Eden, THE SUPERNAL CHOCHMAH, DRAWN TO BINAH by that unknown and concealed path WHICH IS YESOD OF ABA. It is filled thereof and emerges into certain brooks, NETZACH, HOD AND YESOD OF BINAH. "My nard sent forth its fragrance" (Ibid.) alludes to the last sea, WHICH IS MALCHUT, that created the lower world, MALCHUT, as a reflection of above, BINAH, and diffused a sweet loft perfume, THE ILLUMINATION OF CHOCHMAH, by which to rule and act. And it is able and rules and shines by the supernal light.

127 עַד שֶׁהַמֶּלֶךְ בִּמְסִבּוֹ, בְּהַהוּא חַבְרוּתָא וְתַפְנוּקָא דְּעֵדֶן עִלָּאָה, בְּהַהוּא שְׁבִיל דְּסְתִים וְגָנִיז וְלָא אִתְיְדַע, וְאִתְמַלְיָא מִנֵּיהּ, וְנָפְקִין בְּנַחֲלִין יְדִיעָאן. נִרְדִּי נָתַן רֵיחוֹ, דָּא יַם בַּתְרָאָה, דְּבָרָא עָלְמָא תַּתָּאָה, כְּגַוְונָא דִּלְעֵילָא, וְסָלִיק רֵיחָא טָבָא עִלָּאָה, לְשַׁלְטָאָה וּלְמֶעְבַּד, וְיָכִיל וְשָׁלִיט וְנָהִיר בִּנְהוֹרָא עִלָּאָה.

128. Come and see: While the nard sends an odor upwards, THE SECRET OF THE ILLUMINATION OF CHOCHMAH, love is united, NAMELY, CONJUGAL LOVE COMING FROM THE LEFT. This nard rises to be joined above, THAT IS, TO SHINE FROM BELOW UPWARD. And all the holy Chariots RECEIVE FROM THAT NARD AND send forth odors to be adorned above, NAMELY, TO ILLUMINATE FROM BELOW UPWARD AS IS THE NATURE OF ODORS. These Chariots are called 'maidens of song', as it is written, "upon maidens of song" (Tehilim 46:1), and this was explained. What are these maidens of song? They are "maidens without number" (Shir Hashirim 6:8), as "Is there any number to His armies?" (Iyov 25:3), NUMBER MEANING THE ILLUMINATION OF CHOCHMAH. And because they are without number, WHICH IS CHOCHMAH, therefore, it is written, "and maidens without number" FOR THERE IS NO ILLUMINATION OF CHOCHMAH IN THEM. THEY ARE THEREFORE CALLED 'MAIDENS' (HEB. ALAMOT), DERIVED FROM 'NOT REVEALED' (HEB. HE'ALEM), AND ARE IN NEED OF RECEIVING THE ILLUMINATION OF CHOCHMAH FROM THE NARD.

128 תָּא חֲזֵי, בְּשַׁעֲתָא דְּהַאי נִרְדָּא סַלְקָא רֵיחָא לְעֵילָא, כְּדֵין חֲבִיבוּתָא אִתְקַשְּׁרַת, וְסַלְקָא הַאי נִרְדָּא לְאִתְאַחֲדָא לְעֵילָא. וְכֻלְּהוּ רְתִיכִין קַדִּישִׁין, כֻּלְּהוּ סַלְקִין רֵיחִין לְאִתְעַטְּרָא לְגַבֵּי דִּלְעֵילָא. אִינּוּן רְתִיכִין כֻּלְּהוּ אִקְרוּן עֲלָמוֹת שִׁיר, כד"א עַל עֲלָמוֹת שִׁיר, וְהָא אוּקְמוּהָ. מַאי עֲלָמוֹת שִׁיר. אֶלָּא כד"א, וַעֲלָמוֹת אֵין מִסְפָּר. מַאי וַעֲלָמוֹת אֵין מִסְפָּר. כד"א הֲיֵשׁ מִסְפָּר לִגְדוּדָיו. וּבְגִין דְּלֵית לְהוּ חוּשְׁבָּנָא כְּתִיב וַעֲלָמוֹת אֵין מִסְפָּר.

129. The "hooks for the pillars" are all male, for they are drawn from ZEIR ANPIN, WHICH IS MALE. They ascend with the dignity of anointing oil upward, TO ZEIR ANPIN, where they stand in the secret of males. And only the Vav is considered male, which is the secret of heaven, ZEIR ANPIN, being male. And all those below, NAMELY IN MALCHUT are considered females. For that reason, those that come from the left, NAMELY from the female, WHICH IS MALCHUT, are assigned to sing, and they sing always. Therefore, it is written, "upon maidens of song." All are issued in the secret of 'Hei', WHICH IS MALCHUT. Hei issued many kinds of armies by the secret of Vav, FOR THEY ARE MALE. Vav is the secret of the male who is to give food to the female, WHICH IS MALCHUT.

129 וָוִים לָעַמּוּדִים, כֻּלְּהוּ דְּכוּרִין. כָּל אִינּוּן דְּסַלְּקִין בִּרְבוּ מְשַׁח לְעֵילָא, כֻּלְּהוּ קַיְּימִין בְּרָזָא דִּדְכוּרִין, וְלָא אִקְרֵי דְּכַר אֶלָּא ו׳, רָזָא דִּשְׁמָיָא, דְּאִינּוּן דְּכוּרִין. וְכָל אִינּוּן דִּלְתַתָּא, אִקְרוּן נוּקְבֵי. ובג״כ כָּל אִינּוּן דְּאַתְיָין מִסִּטְרָא דִּשְׂמָאלָא, מִסִּטְרָא דְּנוּקְבָא, אִתְּמְנָן עַל הַשִּׁיר, וְאַמְרֵי שִׁירָתָא תְּדִיר. וע״ד כְּתִיב, עַל עֲלָמוֹת שִׁיר. וְכֻלְּהוּ נַפְקוּ בְּרָזָא דְּה׳. ה׳ אַפִּיקַת כַּמָּה חֵילִין לְזַנְיֵיהוּ בְּרָזָא דְּו׳. ו׳, דָּא רָזָא דִּדְכוּרָא דְּקַיְּימָא לְמֵיהַב מְזוֹנָא לְנוּקְבָא.

130. For that reason, all the hooks made by Betzalel, WERE MADE to let them dwell upon the female, WHICH IS MALCHUT. They are issued by the secret of thousand, which is a complete reckoning, NAMELY, CHOCHMAH CALLED 'RECKONING'. The seven hundred are a whole secret, NAMELY, THE SEVEN SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF BINAH WHOSE SFIROT ARE NUMBERED BY HUNDREDS. Five is also a whole secret, NAMELY CHESED, GVURAH, TIFERET, NETZACH AND HOD OF MALCHUT, WHOSE SFIROT ARE COUNTED BY SINGLE UNITS. Seventy ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN, WHOSE SFIROT ARE COUNTED BY TENS. And all pertain to one mystery. From that secret and that counting he made the hooks, and all are according to the secret of the Vav, MEANING FROM THE ASPECT OF THE CENTRAL COLUMN, with the shape of Vav, and they were all formed according to the high mystery and counting.

130 ובג״כ, כָּל אִינּוּן וָוִין עָבֵד בְּצַלְאֵל, לְמֵיהַב לוֹן לְאַשְׁרָאָה עַל נוּקְבֵי. וְנַפְקֵי מֵרָזָא דְּאֶלֶף, דְּאִיהוּ חוּשְׁבָּן שְׁלִים. וּשְׁבַע מֵאוֹת, דְּאִיהוּ רָזָא שְׁלִים. וַחֲמִשָּׁה הָכִי נָמֵי. וְשִׁבְעִים כֻּלָּא רָזָא חַדָּא. וְעַל דָּא, מֵרָזָא דְּנָא, וְחוּשְׁבָּן דָּא, עָשָׂה וָוִים. וְכֻלְּהוּ בְּרָזָא דְּו׳, וּבְדִיוּקְנָא דְּו׳ אִתְעֲבִידוּ, וְכֻלָּא בְּרָזָא עִלָּאָה, וּבְחוּשְׁבָּנָא נַטְלֵי.

17. Each order contains three

Rabbi Yehuda and Rabbi Yosi talk about King Nebuchadnezzar who made the image that he saw in his dream, that had a head of gold and silver and brass. Rabbi Yosi says the mystery of the Tabernacle is in these three metals. Discussion ensues of the numbers three and four, some things being found in the tabernacle in groups of two or three or four or even one. But three is the most important, since there are three orders that spread into the four directions of the world. An extended explanation follows of the significance of all the 22 letters of the alphabet plus those 5 letters that are different at the end of words, and how they move and interact and represent various Sfirot. The letters are also divided into male and female letters, the males comprising the waters above and the females comprising the waters below, making a complete unity. The numbers three, nine and 27 are heavily emphasized, as are the four directions.

131. "And the brass of the offering was seventy talents" (Shemot 38:29). Rabbi Yehuda said: It all came down in the high shape of the secret of the Faith, WHICH IS MALCHUT. Evil Nebuchadnezzar did the same when he made the image, FOR "ELOHIM HAS MADE THE ONE AS WELL AS THE OTHER" (KOHELET 7:14). Rabbi Yosi said that he did not make it, only saw in his dream AN IMAGE WHOSE head was gold and then silver and then brass. And if you say that there were iron and clay IN THE IMAGE, but not in the Tabernacle, this is because they are not worthy to be a part of holiness. The other three, GOLD, SILVER, AND BRASS, CHESED, GVURAH AND TIFERET, were.

131 וּנְחֹשֶׁת הַתְּנוּפָה שִׁבְעִים כִּכָּר, אָמַר רִבִּי יְהוּדָה, כָּל דָּא נַחְתָּא לְתַתָּא, בְּדִיוּקְנָא עִלָּאָה דְּרָזָא דְּמְהֵימְנוּתָא. כְּגַוְונָא דָּא עֲבַד נְבוּכַדְנֶצַּר הָרָשָׁע הַהוּא צַלְמָא דְּאִתְחֲזֵי. אָמַר רִבִּי יוֹסֵי, אִיהוּ לָא עָבִיד הָכִי, אֲבָל בְּחֶלְמֵיהּ חָמָא הָכִי, דְּהָא בְּחֶלְמֵיהּ חָמָא, רֵישָׁא דִּי דַּהֲבָא, וּלְבָתַר כַּסְפָּא, וּלְבָתַר נְחָשָׁא. וְאִי תֵּימָא פַּרְזְלָא וְחַסְפָּא אֲמַאי לָאו הָכִי. בְּגִין דְּלָאו אִינּוּן כְּדַאי לְאַעֲלָא לְקוּדְשָׁא, וְאִלֵּין תְּלָתָא אַחֲרָנִין עָאלוּ.

132. The mystery of the Tabernacle is in these three metals, GOLD, SILVER AND BRASS. In other THINGS there were four, CORRESPONDING TO CHESED, GVURAH, TIFERET AND MALCHUT. For example: blue, MALCHUT; purple, TIFERET; scarlet, GVURAH; and fine linen, CHESED, or the four rows of stones, CORRESPONDING TO CHESED, GVURAH, TIFERET AND MALCHUT.

132 וְרָזָא דִּילֵיהּ דְּמַשְׁכְּנָא, בִּתְלַת תְּלַת בְּאִלֵּין מַתְּכָן. וּבִשְׁאָרָא אַרְבַּע, כְּגוֹן תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ. וּכְגוֹן אַרְבָּעָה טוּרֵי אֶבֶן.

133. Rabbi Yehuda said: Some of them are in three's, some in four's, some in two's and some in one's. Nevertheless, each order contains but three. There are three orders, spread to the winds, the four directions of the world. In each order in each direction there are other three orders. This was explained.

133 אָמַר רִבִּי יְהוּדָה, מִנְּהוֹן בִּתְלַת. מִנְּהוֹן בְּד׳. מִנְּהוֹן בִּתְרֵין. מִנְּהוֹן בְּחַד. אֲבָל כָּל סִדְרָא וְסִדְרָא לָאו אִיהוּ אֶלָּא בִּתְלַת. תְּלַת סִדְרִין אִינּוּן דְּמִתְפָּרְשִׁין לְכָל סְטָר, לְאַרְבַּע סִטְרֵי עָלְמָא, וְכָל סִדְרָא וְסִדְרָא דְּאִיהוּ לְכָל סְטָר, תְּלַת סִדְרִין אִינּוּן. וְאוֹקִימְנָא.

134. HE EXPLAINS: The first order on the east side, WHICH IS TIFERET, consists of three orders, NAMELY, THE THREE COLUMNS. There are nine orders altogether since each of the three orders, THAT IS, EACH OF THE THREE COLUMNS, is comprised of three orders, THE THREE COLUMNS COMPRISED OF ONE ANOTHER. In all, there are nine, namely, THE NINE COLUMNS. And many thousands and tens of thousands of grades are found beneath them! These nine orders, THE THREE COLUMNS, EACH COLUMN CONSISTING OF THREE, all conduct themselves in accordance with the written letters, THE 27 LETTERS OF THE ALPHABET: THE 22 LETTERS TOGETHER WITH THE FIVE FINAL LETTERS (AT THE END OF WORDS) MEM, NUN, TZADY, PE AND CAF, THAT ARE DOUBLED. And every order, EACH COLUMN, looks upon those written letters TO RECEIVE PLENITUDE FROM THE 27 LETTERS CONNECTED TO IT. This is true for each and every order, EACH AND EVERY COLUMN, and all travel by the written letters, the ones above the others and standing the ones upon the others.

134 סִדְרָא קַדְמָאָה דִּלְסִטַר מִזְרָח, תְּלַת סִדְרִין אִינּוּן וְאִינּוּן תִּשְׁעָה סִדְרִין, בְּגִין דְּכָל סִדְרָא מֵאִינּוּן ג׳, אִית לֵיהּ תְּלַת סִדְרִין, וְאִשְׁתְּכָחוּ דְּאִינּוּן תִּשְׁעָה. וְכַמָּה אֶלֶף וְרִבְבָן תְּחוֹתַיְיהוּ. וְהָנֵי סִדְרִין תִּשְׁעָה, כֻּלְּהוּ מִתְנַהֲגֵי בְּאַתְוָון רְשִׁימָן. וְכָל סִדְרָא אִסְתַּכֵּי לְאִינּוּן אַתְוָון רְשִׁימָן, וְהָא אוּקְמוּהָ. וְכֵן לְכָל סִדְרָא וְסִדְרָא, וְכֻלְּהוּ נַטְלֵי בְּאַתְוָון רְשִׁימָן. וְאִלֵּין עִלָּאֵי מֵאִלֵּין, וְקַיְּימָן אִלֵּין עַל אִלֵּין.

135. And when these letters soar in the air of the direction in charge, all the letters travel, as was explained. And one letter kicks from below, and goes up, and down. Two letters soar above it, ABOVE THE MIDDLE LETTER, and the MIDDLE letter below goes upward, THE SECRET OF ZEIR ANPIN RISING TO BINAH, AND JOINING THE RIGHT AND LEFT COLUMNS OF BINAH. It joins them and together they become three letters, according to the three letters Yud, Hei, Vav, within the shining mirror, WHICH IS ZEIR ANPIN, YUD BEING OF THE RIGHT, HEI OF THE LEFT AND VAV OF THE MIDDLE. They are divided into three orders, NAMELY, THREE COLUMNS, two letters and one letter rising, WHICH IS ZEIR ANPIN RISING TO BINAH. It rises and joins them so they become three.

135 וְכַד אִינּוּן אַתְוָון פַּרְחִין, גּוֹ אֲוִירָא דְּרוּחָא, הַהוּא דְּמִמָּנָא עַל כֹּלָּא, כְּדֵין כֻּלְּהוּ נַטְלֵי, וְהָא אוּקְמוּהָ. וְחַד אָת בְּטַשׁ מִתַּתָּא, וְהַהוּא אָת סַלְקָא וְנַחְתָּא, וּתְרֵין אַתְוָון פַּרְחֵי עָלֵהּ. וְהַאי אָת מִתַּתָּא, סַלְקָא מִתַּתָּא לְעֵילָא, וְאִתְחַבָּר בְּהוּ, וְאִתְעֲבִידוּ תְּלַת אַתְוָון, כֻּלְּהוּ לְפוּם אַתְוָון יד״ו, דְּאִינּוּן תְּלַת גּוֹ אַסְפָּקְלַרְיָא דְּנַהִירָא. מֵאִלֵּין אִתְפְּרְשׁוּ תְּלַת סִדְרִין. וְאִינּוּן אַתְוָון תְּרֵין, וְהַהוּא אָת דְּסַלְקָא מִתְחַבְּרָא עִמְּהוֹן, וְאִינּוּן תְּלַת.

136. Come and see: The two supernal letters rising in the air, THE RIGHT LETTER AND THE LEFT LETTER, are comprised the one within the other, Chesed and Judgment, THE RIGHT ONE BEING CHESED AND THE LEFT BEING JUDGMENT. That is the reason there are two, and they are from the Supernal World, NAMELY, RIGHT AND LEFT OF BINAH, in the secret of the male, FOR THEY ARE CONSIDERED TO BE MALE. FOR BINAH IS THE WORLD OF THE MALE, and the MIDDLE letter that rises and joins them, AND UNITES THE TWO, is a female. And it is included in both of them.

136 תָּא חֲזֵי, אִינּוּן תְּרֵין אַתְוָון עִלָּאִין דְּסַלְקִין בַּאֲוִירָא, אִינּוּן כְּלִילָן דָּא בְּדָא, רַחֲמֵי וְדִינָא, וּבְגִין כַּךְ אִינּוּן תְּרֵין, וְאִינּוּן מֵעָלְמָא דִּלְעֵילָא. בְּרָזָא דִּדְכוּרָא. וְהַאי דְּסַלְקָא וּמִתְחַבְּרָא עִמְּהוֹן, אִיהִי נוּקְבָא, וְאִתְכְּלִילַת בְּתַרְוַוייְהוּ.

137. As the female, WHICH IS MALCHUT, is comprised on both sides, right and left OF ZEIR ANPIN and joins them, IN THE SECRET OF "HIS LEFT HAND IS UNDER MY HEAD, AND HIS RIGHT HAND EMBRACES ME" (SHIR HASHIRIM 2:6), so the female MIDDLE letter is united with the other two letters, of the two sides, RIGHT AND LEFT. These TWO LETTERS are superior, FROM BINAH, and these, THE MIDDLE ONES THAT JOIN EVERY TWO SUPERIOR LETTERS, are from below, FROM ZEIR ANPIN. All is one, male and female, FOR ALL THE UPPER TWO LETTERS ARE MALES AND EACH LETTER UNITING THEM, RISING FROM BELOW IS FEMALE.

137 כְּגַוְונָא דְּנוּקְבָא אִתְכְּלִילַת בְּתְרֵין סִטְרִין, בִּימִינָא וּשְׂמָאלָא, וְאִתְחַבְּרַת בְּהוּ. הָכִי נָמֵי, הַאי אָת נוּקְבָא, וְאִתְחַבְּרַת בִּתְרֵין אַתְוָון אַחֲרָנִין, וְאִינּוּן בִּתְרֵין סִטְרִין, אִלֵּין עִלָּאִין, וְאִלֵּין תַּתָּאִין, וְכֹלָּא אִיהוּ חַד, דְּכַר וְנוּקְבָא.

138. For when the world was created, NAMELY, WHEN BINAH EMANATED ZEIR ANPIN CALLED 'WORLD', these TWO letters, THE RIGHT AND LEFT from the upper world, BINAH, issued all that is below, IN ZEIR ANPIN, in their very shapes. BUT THE MIDDLE LETTER HAS NO NEW SHAPE, EXCEPT THAT IT UNITES THE RIGHT AND LEFT. And whoever knows them and is careful about them, is beloved above and beloved below.

138 דְּכַד אִתְבְּרֵי עָלְמָא, אִינּוּן אַתְוָון מֵעָלְמָא עִלָּאָה נִינְהוּ, דְּאִינּוּן אוֹלִידוּ כָּל עוֹבָדִין לְתַתָּא, כְּגַוְונָא דִלְהוֹן מַמָּשׁ. בג״כ, מַאן דְּיָדַע לוֹן, וְאִזְדְּהַר בְּהוּ, רָחִים לְעֵילָא רָחִים לְתַתָּא.

139. Rabbi Shimon said: All these letters, THE 27 LETTERS OF THE ALPHABET, are male and female, SOME ARE MALE, AND SOME FEMALE. THE MALES are comprised within the waters of above, and THE FEMALES ARE COMPRISED within the waters of below, and all is one. This is a complete unity. Therefore, whoever knows of and is careful about them, happy is he in this world and happy in the World to Come. This is the principal part of the unity, properly complete. There are three on each and every side, NAMELY, THE LETTERS ARE DIVIDED INTO GROUPS OF THREE, TWO MALES ABOVE AND ONE FEMALE BELOW IN THE MIDDLE. They are in one unity, FOR THE RIGHT AND LEFT SIDES ARE UNITED BY THE MIDDLE IN ONE UNITY, and so all is in wholeness. And all are the mystery of the supernal order, IN BINAH, as ought to be, a reflection of above, where there is one order consisting of three in one mystery.

139 ר׳ שִׁמְעוֹן אָמַר, אִלֵּין אַתְוָון כֻּלְּהוּ דְּכַר וְנוּקְבָא, לְאִתְכַּלְלָא כַּחֲדָא, בְּרָזָא דְּמַיִין עִלָּאִין וּמַיִין תַּתָּאִין, וְכֹלָּא חַד, וְדָא הוּא יִחוּדָא שְׁלִים. וְעַל דָּא, מַאן דְּיָדַע לוֹן, וְאִזְדְּהַר בְּהוּ, זַכָּאָה אִיהוּ בְּהַאי עָלְמָא, וְזַכָּאָה אִיהוּ בְּעָלְמָא דְּאָתֵי. בְּגִין דְּאִיהוּ עִקָּרָא דְּיִחוּדָא שְׁלִים כַּדְקָא חָזֵי. תְּלַת תְּלַת מִסְטְרָא דָא וּמִסְטְרָא דָא, בְּיִחוּדָא חֲדָא, בִּשְׁלִימוּ דְּכֹלָּא. וְכֻלְּהוּ רָזָא דְּסִדְרָא עִלָּאָה כַּדְקָא חָזֵי כְּגַוְונָא דִלְעֵילָא, דְּהַהוּא סִדְרָא תְּלַת תְּלַת בְּרָזָא חֲדָא.

140. The second order is on the south side, CHESED. There are three orders to that order, THE THREE COLUMNS, three in each, EACH COLUMN CONSISTS OF THREE. Altogether there are nine, as was said ABOUT THE EAST SIDE. The letters are divided similarly among all the sides, RIGHT, LEFT AND MIDDLE, THE SAME AS IN THE EAST, in order to unite everything together. Since there are female letters and male letters and they all join to become as one, they are one in the mystery of the complete Holy Name, WHICH IS YUD-HEI-VAV. The appointed orders, THE GROUPS OF THREE, as was said ABOUT THE EAST SIDE, all issue from the order of the patriarchs above, THE THREE COLUMNS OF BINAH, according to the order of the letters Yud-Hei-Vav in the Holy Name, as we said. These nine orders are all according to certain letters, THE THREE GROUPS OF THREE LETTERS, RIGHT, LEFT AND MIDDLE AS ON THE EAST SIDE. And the letters drive them. And many armies and tens of thousands of angels below, all travel according to that order.

140 סִדְרָא תִּנְיָינָא דִלְסִטַר דָּרוֹם, תְּלַת סִדְרִין אִינּוּן לְהַהוּא סִטְרָא. וְכָל סִדְרָא וְסִדְרָא תְּלַת תְּלַת, וְאִינּוּן ט׳, כְּמָה דְּאִתְּמַר. וְאַתְוָון אִתְפְּלָגוּ הָכִי לְכָל סִטְרֵי, לְאִתְחַבְּרָא כֹּלָּא בְּחַד, בְּגִין דְּאִית אַתְוָון בְּרָזָא דְּנוּקְבָא, וְאַתְוָון בְּרָזָא דְּדִכּוּרָא, וְאִתְחַבְּרוּ כֻּלְּהוּ כַּחֲדָא, וַהֲווֹ חַד, בְּרָזָא דִשְׁמָא קַדִּישָׁא שְׁלִים. וּלְגַבַּיְיהוּ סִדְרִין מְמַנָּן, תְּלַת תְּלַת, כְּמָה דְּאִתְּמַר. וְכֹלָּא נָפְקָא מִסִּדְרָא דַּאֲבָהָן דִּלְעֵילָא כְּסִדְרָא דְּאִתְתַּקְּנָן אַתְוָון דִשְׁמָא קַדִּישָׁא יד״ו, כְּמָה דְּאִתְּמַר. הָנֵי סִדְרִין כֻּלְּהוּ, מִתְנַהֲגֵי בְּאִלֵּין אַתְוָון יְדִיעָן, וְנַטְלֵי בְּהוּ. וְכַמָּה חֵילִין וְרִבְּרְבָן, כֻּלְּהוּ לְתַתָּא, דְּנַטְלֵי וְאִתְנַהֲגֵי בְּסִדְרָא דָא.

141. The third order is on the north side, GVURAH. There are three orders to that direction, nine altogether, for in each of the three orders there are three, NAMELY, THREE COLUMNS FOR EVERY COLUMN COMPRISED OF THREE COLUMNS, and they are nine. These orders are on three sides, RIGHT, LEFT, AND MIDDLE, ALL, as we said, LIKE ON THE EAST AND SOUTH SIDES.

141 סִדְרָא תְּלִיתָאָה דִלְסִטַר צָפוֹן, בִּתְלַת סִדְרִין אִינּוּן לְהַהוּא סִטְרָא, וְאִינּוּן תִּשְׁעָה. וּבִתְלַת סִטְרִין תְּלַת תְּלַת לְכָל סִטְר, וְאִינּוּן תִּשְׁעָה. וְאִינּוּן סִדְרִין מִתְּלַת סִטְרִין כְּמָה דְּאִתְּמַר.

142. There are 27 ORDERS in the mystery of the 27 letters. And though there are only 22 letters IN THE ALPHABET, in completeness, TOGETHER WITH FINAL MEM, NUN, TZADIK , PE AND CAF, they are 27. It is found, then, that just as there are 27 letters, so is the order of these orders, 27, three orders in every direction, OF THE THREE DIRECTIONS, EAST, SOUTH AND NORTH. Hence, the three of the one direction, SOUTH, are nine, EACH OF THE THREE COLUMNS COMPRISED OF THREE, AND TOGETHER THERE ARE NINE. The three of another direction, NORTH, are nine, and the three of yet another direction, EAST, are nine. Thus, there are 27 altogether.

142 שְׁבְעָה וְעֶשְׂרִין בְּרָזָא דְּאַתְוָון, דְּאִינּוּן שְׁבְעָה וְעֶשְׂרִין. ואע״ג דְּאִינּוּן תְּרֵין וְעֶשְׂרִים, שְׁלִימוּ דְּאַתְוָון שְׁבְעָה וְעֶשְׂרִין אִינּוּן. וְאִשְׁתְּכְחוּ, כְּמָה דְּאַתְוָון כ״ז, הָכִי סִדּוּרָא דְּסִדְרִין אִלֵּין, שְׁבְעָה וְעֶשְׂרִין, לְתְלַת תְּלַת סִדְרִין לְכָל סְטָר. וְאִשְׁתְּכְחוּ אִלֵּין תְּלַת דְּהַאי סִטְרָא דְּאִינּוּן ט׳. וְאִלֵּין תְּלַת דְּהַאי סִטְרָא דְּאִינּוּן ט׳. וְאִלֵּין תְּלַת דְּהַאי סִטְרָא דְּאִינּוּן תִּשְׁעָה. אִשְׁתְּכְחוּ כֻּלְּהוּ לְשִׁבְעָה וְעֶשְׂרִין.

143. The secret of there being 27 letters is, that nine letters are in the secret of the female. They are united with eighteen other letters in the secret of the male. And all is as should be.

143 וְרָזָא דְּאִלֵּין שִׁבְעָה וְעֶשְׂרִין, אִינּוּן ט׳ אַתְוָון דְּאִינּוּן בְּרָזָא דִּנוּקְבָא, לְאִתְחַבְּרָא עִם אִינּוּן תְּמָנְיָסַר אַחֲרָנִין בְּרָזָא דִּדְכַר, וְכֹלָּא אִיהוּ כַּדְקָא חֲזֵי.

144. Come and see: Like the letters in the upper world, BINAH, so are the other letters below, IN MALCHUT. The upper letters IN BINAH are big, and the lower letters IN MALCHUT are small. The one is like the other, FOR ALL THAT APPLIES FOR THE LETTERS IN BINAH, APPLIES ALSO FOR THE LETTERS IN MALCHUT. ALSO, all the secrets of male and female OF THE LETTERS APPLY TO THEM. And all is a whole unity. Therefore, WHATEVER IS IN MALCHUT is in the high secret IN BINAH.

144 תָּא חֲזֵי, כְּגַוְונָא דְּאַתְוָון עִלָּאִין דְּעִלְמָא עִלָּאָה, הָכִי נָמֵי אַתְוָון אַחֲרָנִין לְתַתָּא. אַתְוָון עִלָּאִין רַבְּרְבִין, וְאַתְוָון תַּתָּאִין זְעִירִין. וְכֹלָּא דָּא כְּגַוְונָא דָּא. וְכָל הָנֵי רָזִין בְּרָזָא דִּדְכַר וְנוּקְבָא כֹּלָּא חַד בִּשְׁלִימוּ. וְעַל דָּא כֹּלָּא אִיהוּ בְּרָזָא עִלָּאָה.

18. Forty-five kinds of lights

From Beresheet we read about how the world is divided into 45 kinds of lights. It tells about the seven Sfirot divided into seven abysses, stones that roll into the abyss and are pierced by light and then filled with water. We read about the darknesses, the pipes, tendons and nets, two chairs, the black firmament and the colored firmament, the seven colors and the seven seas.

145. The world, MALCHUT, is divided into 45 kinds of lights. (This article is in Beresheet 269 - 280).

145 בְּאַרְבְּעִין וְחָמֵשׁ זִינֵי גְוָונֵי נְהוֹרִין אִתְפְּלִיג עָלְמָא.

146. The seven SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT are divided into seven abysses. Each strikes its abyss, and stones roll into it. A light penetrates those stones, WHICH ARE VEILS, and pierces them. Water penetrates them and they sink into the abyss. The water covers the two aspects OF THE ABYSS.

146 שִׁבְעָה מִתְפַּלְגִין לְשִׁבְעָה תְּהוֹמִין. כָּל חַד בָּטֵשׁ בִּתְהוֹמָא דִּילֵיהּ, וְאַבְנִין מִתְגַּלְגְּלָן בְּגוֹ תְּהוֹמָא, וְעָיֵיל הַהוּא נְהוֹרָא, בְּאִינּוּן אֲבָנִין, וְנָקִיב לוֹן, וּמַיִין נָפְקִין בְּהוּ. וְשַׁקְעִין כָּל חַד וְחַד עַל תְּהוֹמָא, וְחַפְיָא לְתְרֵין סִטְרִין.

147. The water oozes through the holes, and light enters THROUGH THEM and strikes the four sides of the abyss. The lights are combined in each other and merge into one, and the water is divided.

147 נַפְקֵי מַיָּא בְּאִינּוּן נוּקְבִין, וְעָאל נְהוֹרָא, וּבָטֵשׁ לְאַרְבַּע סִטְרֵי תְּהוֹמָא, מִתְגַּלְגְּלָא נְהוֹרָא בַּחֲבֵרְתֵּיהּ, וְאִעֲרָעוּ בְּחָד, וּפַלְגִין מַיָּא.

148. And the seven SFIROT OF ZEIR ANPIN grasp the seven abysses and dig into the darkness therein. The darknesses intermingles, and the waters come up, and go and roll down by means of the lights. The lights mingle with the darkness, to become unseen dark lights.

148 וְאַחִידָן כָּל אִינּוּן שִׁבְעָה, בְּשִׁבְעָה תְּהוֹמֵי, וְכַרְיָאן בַּחֲשׁוֹכֵי תְּהוֹמֵי, וַחֲשׁוֹכֵי אִינּוּן מִתְעָרְבֵי בְּהוּ. סַלְקִין מַיִין, וְנַחְתִּין מִתְגַּלְגְּלָן בְּאִינּוּן נְהוֹרִין, וְאִתְעָרְבָן כַּחֲדָא, נְהוֹרִין וַחֲשׁוֹכִין וּמַיִין, וְאִתְעֲבִידוּ מִנַּיְיהוּ נְהוֹרִין דְּלָא אִתְחַזְיָין חֲשׁוֹכָאן.

149. All the sides OF ZEIR ANPIN strike and are divided into 75 pipes of the abyss, wherein water is drawn.

149 בָּטֵשׁ כָּל חַד בְּחַבְרֵיהּ, וּמִתְפַּלְגִין לְשַׁבְעִין וְחָמֵשׁ צִנּוֹרֵי תְּהוֹמִין וּבְהוּ נַגְדִּין מַיָּא.

150. Every pipe OF ZEIR ANPIN raises its voice, and the abysses shudder. And when that voice is heard, each abyss calls its fellow, saying 'divide your waters so I may enter you'. This is the meaning of "Deep calls to deep at the noise of Your cataracts" (Tehilim 42:8).

150 כָּל צִנּוֹרָא וְצִנּוֹרָא סָלִיק בְּקָלֵיהּ, וְאִזְדַּעְזְעָן תְּהוֹמִין. וְכַד הַהוּא קָלָא אִשְׁתְּמַע, כָּל תְּהוֹמָא קָאֵרֵי לְחַבְרֵיהּ, וְאָמַר פְּלִיג מֵימָךְ, וְאֵיעוּל בָּךְ, הה״ד תְּהוֹם אֶל תְּהוֹם קוֹרֵא לְקוֹל צִנּוֹרֶיךָ.

151. Underneath THE PIPES, there are 365 tendons, some white, some black, and some red. They are mingled into one color. These tendons are woven into seventeen nets, and each net is called 'tendons'. They interweave and descend into the bottom of the abyss. Beneath them there are two nets, one of the appearance of iron, the other of copper.

151 תְּחוֹת אִלֵּין, תְּלַת מְאָה וְשִׁתִּין וְחָמֵשׁ גִּידִין, מִנְהוֹן חִוָּרִין, מִנְהוֹן אוּכְמִין, מִנְהוֹן סוּמָקִין, אִתְכְּלִילָן דָּא בְּדָא, וְאִתְעֲבִידוּ גְוָון חַד. אִינּוּן גִּידִין אִתְרְקִימוּ בְּשֵׁבַע עֶשְׂרֵה רְשָׁתוֹת, וְכָל חַד רֶשֶׁת גִּידִין אִקְרֵי. אִתְרְקִימוּ דָּא בְּדָא, וְנַחֲתִין בְּשִׁפּוּלֵי תְּהוֹמָא. תְּחוֹת אִלֵּין, תְּרֵין רְשָׁתִין קַיְימִין בְּחֵיזוּ דְּסַרְזְלָא, וּתְרֵין רְשָׁתִין אַחֲרָנִין בְּחֵיזוּ דְּנְחָשָׁא.

152. Two chairs stand upon them, one to the right and one to the left. All the nets are merged together, and the water goes down by the pipes and into the nets. Of these two chairs, one is of the black firmament and the other of the colorful firmament. When they ascend, they ascend by way of the chair of the black firmament and when they descend, they do so by way of the colorful firmament.

152 תְּרֵין כּוּרְסְיָון קַיְימֵי עָלַיְיהוּ, חַד מִימִינָא, וְחַד מִשְׂמָאלָא. כָּל אִינּוּן רְשָׁתִין מִתְחַבְּרָן כַּחֲדָא, וּמַיִין נַחֲתִין מֵאִינּוּן צִנּוֹרִין, וְעָאלִין בְּאִלֵּין רְשָׁתִין. אִינּוּן תְּרֵין כּוּרְסְיָון, חַד כּוּרְסַיָּיא דִּרְקִיעָא אוּכְמָא, וְחַד כּוּרְסַיָּיא דִּרְקִיעָא סַסְגּוֹנָא. אִלֵּין תְּרֵין כּוּרְסְיָון, כַּד אִינּוּן סַלְקִין, סַלְקִין בְּהַהוּא כּוּרְסְיָיא דִּרְקִיעָא אוּכְמָא. וְכַד נַחֲתִין, נַחֲתִין בְּהַהוּא כּוּרְסְיָיא דִּרְקִיעָא סַסְגּוֹנָא.

153. These two chairs are one on the right and one on the left. The chair of the black firmament, NETZACH, is on the right, and the chair of the colorful firmament, HOD, is on the left. When THE LIGHTS mount by way of the chair of the black firmament, the chair of the left firmament descends, AND THE LIGHTS descend through it, FROM ABOVE DOWNWARD.

153 אִלֵּין תְּרֵין כּוּרְסְיָון, חַד מִימִינָא וְחַד מִשְׂמָאלָא. הַהוּא כּוּרְסְיָיא דִּרְקִיעָא אוּכְמָא מִימִינָא. וְהַהוּא כּוּרְסְיָיא דִּרְקִיעָא סַסְגּוֹנָא מִשְׂמָאלָא. כַּד סַלְקִין בְּכוּרְסְיָיא דִּרְקִיעָא אוּכְמָא. מָאִיךְ כּוּרְסְיָיא דִּרְקִיעָא שְׂמָאלָא וְנַחֲתִין בֵּיהּ.

154. The chairs are united, grasp all the nets and put them in the lowest part of the lowest abyss.

154 מִתְגַּלְגְּלָן כּוּרְסְיָון חַד בְּחַד. נַקְטִין כָּל אִינּוּן רְשָׁתִין בְּגַוַוּיְיהוּ, וְעָאלִין לוֹן בְּשִׁפּוּלֵי דִּתְהוֹמָא תַּתָּאָה.

155. One chair stands and rises above all the abysses and the other chair stands down beneath the abysses. Between the two chairs all the abysses whirl and the pipes are fastened between the two chairs.

155 קָאֵים חַד כּוּרְסְיָיא, וְסָלִיק לְעֵילָא מִכָּל אִינּוּן תְּהוֹמֵי, וְקָאֵים כּוּרְסְיָיא אַחֲרָא, לְתַתָּא דְּכָל תְּהוֹמֵי. בֵּין תְּרֵין כֻּרְסְיָון אִלֵּין מִתְגַּלְגְּלָן כָּל אִינּוּן תְּהוֹמֵי, וְכָל אִינּוּן צִנּוֹרִין, אִתְנְעִיצוּ בֵּין תְּרֵין כֻּרְסְיָון אִלֵּין.

156. There are 75 pipes, seven of which are superior to the others, and the rest are included in them. They are all fastened to the wheels of the chair on this side, and fastened to the wheels of the chair on that side.

156 שַׁבְעִין וְחָמֵשׁ צִנּוֹרִין אִינּוּן, שִׁבְעָה אִינּוּן עִלָּאֵי דְּכֹלָּא. וְכָל אִינּוּן אַחֲרָנִין אֲחִידָן בְּהוּ, וְכֻלְּהוּ נְעִיצִין בְּגַלְגְּלוֹי דְּהַאי כּוּרְסְיָיא בְּסִטְרָא דָּא, וּנְעִיצִין בְּגַלְגְּלוֹי דְּהַאי כּוּרְסְיָיא בְּסִטְרָא דָּא.

157. The waters go up and down the chairs. On the way down, they dig into the abysses and cleave them asunder. On the way up, they enter the holes in the stones, rise and fill in seven seas. Thus far, the seven colors of lights in the supernal mystery.

157 בְּהוּ, מַיִין סַלְקִין וְנַחֲתִין, אִינּוּן דְּנַחֲתֵי כָּרָאן בַּתְּהוֹמֵי, וּבַקְעֵי לוֹן. אִינּוּן דְּסַלְקִין עָאלִין בְּאִינּוּן נוּקְבֵי אֲבָנִין, וְסַלְקִין וּמַלְיָין לְשִׁבְעָה יַמִּים. עַד כָּאן שִׁבְעָה גְוָונֵי נְהוֹרִין בְּרָזָא עִלָּאָה.

19. "mountains of brass"
Rabbi Shimon speaks about the brass that is used in the building of the Tabernacle for the sockets and the ministering vessels of the altar and the brass clasps. He says this is 'wave brass' that is called "mountains of brass," and that they are the male and female of brightness (Nogah). The 'brass sockets' are compared to sentries, who guard what is inside the gates yet stand outside the gates. The 'ministering vessels of the altar' are so called because they help the souls to serve. Rabbi Shimon also tells us about how the gold in the temple is connected to the gold above, Gvurah, the silver to the silver above, Chesed, and the brass to the brass above, Tiferet. The colors intermingle and become united, the gold clasps bind the curtains together and the brass clasps bind the Tabernacle together. The clasps shine like the blazing stars in the sky, and the fifty clasps of gold and the fifty clasps of brass face each other and shine.

158. Come and see: The wave brass we mentioned is the brass mountains, CALLED "mountains of brass" (Zecharyah 6:1), FOR THERE ARE TWO MOUNTAINS, MALE AND FEMALE. And they are called 'brass sockets'. There are sentries of the gates around all the gates. They guard those who are inside, and being sentries of the gates, they stand outside. They come and go out of the King's abode, NAMELY, MALCHUT.

158 תָּא חֲזֵי, נְחוֹשֶׁת הַתְּנוּפָה דְּקָא אֲמַרְן, אִלֵּין אִינּוּן טוּרֵי נְחֹשֶׁת, דְּאִקְרוּן הָרֵי נְחֹשֶׁת. וְאִינּוּן דְּאִקְרוּן אַדְנֵי נְחֹשֶׁת. וְאִלֵּין קַיְּימִין תַּרְעִין, בְּכָל אִינּוּן פְּתְחִין, וְסַחֲרִין לֵהוּ, לְכָל אִינּוּן דְּקַיְּימִן לְגוֹ, בְּגִין דְּאִלֵּין אִינּוּן תַּרְעִין דְּקַיְּימִין לְפִתְחִין לְבַר, וְאִלֵּין עָאלִין וְנַפְקִי בְּבֵי מַלְכָּא.

159. Out of this brass, all the ministering vessels of the altar are made. They are ministering vessels of the altar, for when the souls approach the altar, WHICH IS MALCHUT, they minister the service of the altar. They all help THE SOULS to serve, and are called 'ministering vessels of the altar'. All the vessels and all the pegs of the Tabernacle, WHICH ARE ALSO OUTSIDE IT, are all called 'vessels of service' that serve the sanctuary. Upon them stand all the appointed chieftains, appointed Chariots, and appointed spirits. Each one is in its appropriate PLACE. The temples of holiness are all known and subject to accounting, NAMELY, IN THE SECRET OF THE VERSE, "THAT BRINGS OUT THEIR HOST BY NUMBER" (YESHAYAH 40:26).

159 וּמִן נְחֹשֶׁת דָּא, כָּל אִינּוּן מָאנִין דְּמַדְבְּחָא לְשַׁמְּשָׁא בָּהּ. וְאִלֵּין אִינּוּן מָאנִין לְמַדְבְּחָא, דְּכַד נִשְׁמָתִין מִתְקָרְבִין לְסִלְקָא עַל גַּבֵּי מַדְבְּחָא, אִלֵּין אִינּוּן פַּלְחִין הַהוּא פּוּלְחָנָא דְּמַדְבְּחָא, וְכֻלְּהוּ מְסַיְּיעֵי לְשַׁמְּשָׁא הַהוּא שִׁמּוּשָׁא, וְאִקְרוּן כְּלֵי הַמִּזְבֵּחַ. וְכָל אִלֵּין מָאנִין, וְכָל אִינּוּן יְתֵדוֹת הַמִּשְׁכָּן, כֻּלְּהוּ בִּשְׁמְהָן אִקְרוּן, מָאנֵי דְּשִׁמּוּשָׁא לְשַׁמְּשָׁא בְּקוּדְשָׁא. וְעַל דָּא קַיְּימִין כֻּלְּהוּ מְמָנָן יְדִיעָאן, וּרְתִיכִין יְדִיעָאן, וְרוּחִין יְדִיעָאן, כָּל חַד וְחַד כַּדְקָא חֲזֵי לֵיהּ. וּבְהֵיכְלִין דְּקוּדְשָׁא דְּאִינּוּן הֵיכָלִין יְדִיעָאן, כֻּלְּהוּ בְּחוּשְׁבָּנָא.

160. The gold IN THE TABERNACLE is connected to the gold ABOVE, WHICH IS GVURAH; the silver to the silver ABOVE, WHICH IS CHESED; and the brass OF THE TABERNACLE to the brass ABOVE, WHICH IS TIFERET. FOR the brasses below, draw strength from the brass of above, WHICH IS TIFERET. And so all the colors intermingle and become united and bound to one another.

160 קִשּׁוּרָא דְּדַהֲבָא בְּדַהֲבָא. כַּסְפָּא בְּכַסְפָּא. נְחָשָׁא בִּנְחָשָׁא. אִלֵּין דִּנְחֹשֶׁת דִּלְתַתָּא, נַטְלֵי חֵילָא מִנְּחֹשֶׁת דִּלְעֵילָא, וְכֵן כֹּלָּא. כָּל אִינּוּן גַּוְונִין מִתְעָרְבֵי אִלֵּין בְּאִלֵּין, לְאַחֲדָא לְאִתְקַשְּׁרָא אִלֵּין בְּאִלֵּין.

161. The gold clasps bind the curtains OF BLUE, PURPLE...to one another, ONE COUPLING TO ANOTHER. The brass clasps bind together the Tabernacle, THE CURTAINS OF GOATS' HAIR. These are facing these. They are all like the stars in the sky. As the stars shine and are seen in the sky, so the clasps shine within the Tabernacle. We have already explained that. And the clasps are shining like glittering stars that stand out. The fifty clasps of gold and the fifty of brass shine, facing each other.

161 קַרְסֵי זָהָב אִינּוּן קַיְּימִין לְקַשְּׁרָא אִינּוּן יְרִיעָן חַד בְּחַד. קַרְסֵי נְחֹשֶׁת אִינּוּן קַיְּימָאן לְקַשְּׁרָא מַשְׁכְּנָא. וְאִלֵּין לָקֳבֵל אִלֵּין. וְכֻלְּהוּ קַיְּימִין כְּכַכְבַיָּא אִלֵּין בִּרְקִיעָא, כְּמָה דְּנַהִירִין כַּכְבַיָּא בִּרְקִיעָא וְאִתְחָזוּן, הָכִי נָמֵי נַהִירִין אִינּוּן קַרְסִים בְּמַשְׁכְּנָא. וְהָא אוֹקִימְנָא. וּנְהִירִין אִינּוּן קַרְסִים וְאִתְחָזוּן, כְּכַכְבַיָּא דְּקַיְּימֵי וּבַלְטֵי וְנַצְצֵי. וְאִינּוּן חַמְשִׁין דְּדַהֲבָא, וְחַמְשִׁין דִּנְחָשָׁא, וְנַהֲרִין אִלֵּין לָקֳבֵל אִלֵּין.

20. Sacred robes
Rabbi Shimon describes how the sacred robes of Michael, the High Priest, were made from the supernal light that sparked off purple and blue. In the same way that Michael does not enter the sanctuary until he is robed, Moses did not go up into the mountain before he donned the cloud, as in: "Moses went into the midst of the cloud, and went up into the mountain." These garments are called 'uniforms' since they were made from the

residue of the supernal lights. It is because the High Priest wears the robe that he is allowed to enter the temple. Rabbi Shimon talks about "Yisrael is holy to Hashem, His 0first fruits of the increase," saying that "Yisrael is holy" because all the colors are in Yisrael and the colors are the Priests, the Levites and Yisrael itself. They are also the colors of Chesed, Gvurah and Tiferet - white, red and green. We learn that the soul does not ascend until it is worthy of donning the highest garments, and that the soul does not descend to earth until it wears the clothes of this world. This is also true of the holy angels when they have a mission here. When Adam and Eve were still in the Garden of Eden they wore clothes of celestial light, but when they were driven out they wore the clothes of this world: "Hashem Elohim made for Adam and for his wife coats of skins, and clothed them." Rabbi Shimon repeats that man's raiment of the next world is made from the good deeds he performs in this world, as they draw light from the supreme radiance. To summarize, the reason that the soul has special garments in the two worlds is so that it has wholeness, both in the world below and the world above.

162. Out of the supernal light, NAMELY ZEIR ANPIN, a spark shines out and into the mirror, which does not shine, NAMELY, SHINES UPON MALCHUT. This spark is comprised of all the illuminating colors, and is called 'purple'. When purple strikes, GIVING PLENTY TO that darkened light, WHICH IS MALCHUT, another spark, not as glowing, comes out, WHICH IS BLUE. They intermingle, and form the sacred robes which Michael, the High Priest, donned.

162 מִגּוֹ נְהוֹרָא דִּלְעֵילָא, נָפַק חַד נְצִיצוּ דְּנָצִיץ, וְאַנְהִיר בְּגוֹ אַסְפֻקְלַרְיָא דְּלָא נַהֲרָא, וְהַהוּא נְצִיצוּ כָּלִיל מִכָּל גַּוְונִין דְּנְהִירִין, וְאִקְרֵי אַרְגְּמָן. וְכַד בָּטַשׁ הַאי אַרְגְּמָן בְּהַהוּא נְהוֹרָא חֲשׁוֹכָא, כְּדֵין נָפַק חַד נְצִיצוּ אַחֲרָא דְּלָא לָהִיט, וְאִתְעָרְבוּ דָּא בְּדָא. וְאִינּוּן הֲווֹ לְבוּשִׁין דְּקוּדְשָׁא, דְּאִתְלַבַּשׁ בְּהוּ מִיכָאֵל כַּהֲנָא רַבָּא.

163. AND WHEN MICHAEL is attired with these glorious robes, he enters to minister in the sanctuary. He does not enter the sanctuary before he is thus attired. In the same manner "Moses went into the midst of the cloud, and went up into the mountain" (Shemot 24:18). We learned that Moses donned a cloud, and then went up into the mountain, for he could not go up the mountain before he donned the cloud. The High Priest also did not enter the sanctuary before he put on these robes.

163 וְכַד אִתְלַבַּשׁ בְּהוּ בְּאִינּוּן לְבוּשֵׁי יְקָר, כְּדֵין עָאל לְשַׁמְּשָׁא בְּקוּדְשָׁא, וְעַד לָא לְבִישׁ בְּמַלְבּוּשִׁין אִלֵּין, לֹא עָאל לְקוּדְשָׁא. כְּגַוְונָא דָא, וַיָּבֹא מֹשֶׁה בְּתוֹךְ הֶעָנָן וַיַּעַל אֶל הָהָר, וְאוֹלִיפְנָא דַּהֲוָה מִתְלַבַּשׁ בַּעֲנָנָא. וְכַד הֲוָה מִתְלַבַּשׁ בַּעֲנָנָא, כְּדֵין וַיַּעַל אֶל הָהָר. וְעַד לָא אִתְלַבַּשׁ בֵּיהּ, לָא יָכִיל לְמֵיעַל לְגוֹ. כְּגַוְונָא דָא כַּהֲנָא רַבָּא, לָא עָאל לְקוּדְשָׁא, עַד דְּאִתְלַבַּשׁ בְּאִלֵּין לְבוּשִׁין, בְּגִין לְאַעֲלָא לְקוּדְשָׁא.

164. Since they emanate from high principles, and are a reflection of above, they are called 'uniforms' (Heb. serad), FROM RESIDUE (HEB. SARID). For they are the residue of the supernal garments, being made of what was left of the light of the supernal splendors. Blue, MALCHUT, and purple, ZEIR ANPIN, are the colors of the Holy Name, that is considered a full name, Yud Hei Vav Hei Elohim. FOR YUD HEI VAV HEI IS THE SECRET OF PURPLE, AND ELOHIM THE SECRET OF BLUE. This is the secret of what the High Priest wears when he enters the sanctuary: the scarlet is the red color, CORRESPONDING TO GVURAH, and blue and purple, CORRESPONDING TO MALCHUT AND ZEIR ANPIN, which are comprised of all these colors. And since the High Priest wears garments of these colors, he enters inside and is not ejected outside.

164 וּבְגִין דְּנַפְקוּ מֵרָזִין עִלָּאִין, וְאִינּוּן כְּגַוְונָא דְּלְעֵילָא, אִקְרוּן בְּגִדֵי שָׂרָד. בְּגִין דְּאִשְׁתְּאָרוּ מֵאִינּוּן לְבוּשִׁין עִלָּאִין, בְּגִין דַּהֲווֹ מִמַּה דְּאִשְׁתְּאַר מִנְּהוֹרִין דְּזִיוִין עִלָּאִין. תְּכֵלֶת וְאַרְגְּמָן, גַּוְונִין דְּרָזָא דִּשְׁמָא קַדִּישָׁא, דְּאִקְרֵי שְׁמָא שְׁלִים, יְדֹו"ד אֱלֹהִים. וְדָא אִיהוּ רָזָא, לְאִתְלַבְּשָׁא כַּהֲנָא רַבָּא, לְמֵיעַל לְקוּדְשָׁא. תּוֹלַעַת שָׁנִי אִינּוּן גַּוְונִין סוּמְקָא, וְתְכֵלָא וְאַרְגְּוָונָא, דְּאִיהוּ כָּלִיל בְּכָל אִינּוּן גַּוְונִין. וּמִגּוֹ דְּאִיהוּ אִתְלַבַּשׁ בְּהוּ בִּלְבוּשִׁין דְּגַוְונִין אִלֵּין, הֲוָה עָאל לְגוֹ וְלָא דַּחְיָין לֵיהּ לְבַר.

165. Come and see: All is done in the secret of the Faith, NAMELY, IN THE GRADES OF MALCHUT CALLED 'FAITH', so as to reflect what is above. Therefore it is written, "the uniforms for service in the holy place" (Shemot 39:41). They are called 'holy garments' only when these colors are in them as it is written, "these are holy garment" (Vayikra 16:4), and, "Yisrael is holy to Hashem, the first fruits of His increase" (Yirmeyah 2:3). "Yisrael is holy" since all the colors are seen in Yisrael, WHICH ARE the Priests, Levites, and Yisrael. THEY ARE THE COLORS OF CHESED, GVURAH AND TIFERET, WHITE, RED AND GREEN. THE PRIESTS ARE WHITE, THE LEVITES RED AND YISRAEL GREEN. These are the colors that are seen inside THE SANCTUARY.

165 ת"ח, כֹּלָּא אִתְעֲבִיד בְּרָזָא דִּמְהֵימְנוּתָא, לְמֶהֱוֵי כֹּלָּא כְּגַוְונָא דִּלְעֵילָא. וע"ד כְּתִיב, בִּגְדֵי הַשָּׂרָד לְשָׁרֵת בַּקֹּדֶשׁ. וְאִקְרוּן בִּגְדֵי קֹדֶשׁ בְּגִין דְּלָא אִקְרוּן קֹדֶשׁ, אֶלָּא כַּד שָׁרָאן בֵּיהּ אִינּוּן גַּוְונִין. דִּכְתִיב בִּגְדֵי קֹדֶשׁ הֵם. וּכְתִיב קֹדֶשׁ יִשְׂרָאֵל לַיְיָ' רֵאשִׁית תְּבוּאָתֹה. קֹדֶשׁ יִשְׂרָאֵל: בְּגִין דְּבִישְׂרָאֵל אִתְחָזוּן כָּל גַּוְונִין. כֹּהֲנִים וּלְוִיִּם וְיִשְׂרָאֵל. וְאִלֵּין אִינּוּן גַּוְונִין לְאִתְחֲזָאָה לְגוֹ.

166. Come and see: The soul does not go up to be seen before the Holy King, before it is worthy of donning the garments of above so it may be seen there. In the same manner, it does not descend to below, until it wears the clothes of this world.

166 ת"ח, נִשְׁמְתָא לָא סַלְקָא לְאִתְחֲזָאָה קָמֵי מַלְכָּא קַדִּישָׁא, עַד דִּזְכָאת לְאִתְלַבְּשָׁא בִּלְבוּשָׁא דִּלְעֵילָא לְאִתְחֲזָאָה תַּמָּן. וְכֵן כְּגַוְונָא דָא לָא נַחְתָּא לְתַתָּא, עַד דְּאִתְלַבְּשַׁת בִּלְבוּשָׁא דְּהַאי עָלְמָא.

167. It is the same with the holy angels of above, of which it is written, "who makes the winds His messengers, the flames of fire His ministers" (Tehilim 104:4). When they have a mission in this world, they do not descend until they wear the clothes of this world. Everything is according to the place visited. And we explained that the soul does not ascend unless it dons the luminous garment.

167 כְּגַוְונָא דָא מַלְאָכִין קַדִּישִׁין דִּלְעֵילָא, דִּכְתִיב בְּהוּ עוֹשֶׂה מַלְאָכָיו רוּחוֹת מְשָׁרְתָיו אֵשׁ לוֹהֵט. כַּד עַבְדִּין שְׁלִיחוּתָא בְּהַאי עָלְמָא, לָא נַחְתִּין לְתַתָּא, עַד דְּמִתְלַבְּשִׁין בִּלְבוּשָׁא דְּהַאי עָלְמָא. וְכֹלָּא אִיהוּ כְּגַוְונָא דְּהַהוּא אֲתָר דְּאָזִיל תַּמָּן. וְהָא אוֹקִימְנָא, דְּנִשְׁמְתָא לָא סַלְקָא, אֶלָּא בִּלְבוּשָׁא דְּנָהִיר.

168. Come and see: When Adam was in the Garden of Eden, he wore a garment looking like the supernal garment, a clothing of celestial light. When he was driven away from there, he needed the colors of this world, as it is written, "Hashem Elohim made for Adam and for his wife coats of skins, and clothed them" (Beresheet 3:21). Before that they were coats of light, of the supernal light, which ministered in the Garden of Eden.

168 וְתָא חֲזֵי, אָדָם הָרִאשׁוֹן כַּד הֲוָה בְּגִנְתָּא דְּעֵדֶן, הֲוָה מִתְלַבֵּשׁ בִּלְבוּשָׁא כְּגַוְונָא דִּלְעֵילָא, וְאִיהוּ לְבוּשָׁא דִּנְהוֹרָא עִלָּאָה. כֵּיוָן דְּאִתְתְּרַךְ מִגִּנְתָּא דְּעֵדֶן, וְאִצְטְרִיךְ לְגַוְונִין דְּהַאי עָלְמָא, מַה כְּתִיב וַיַּעַשׂ יְיָ אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כָּתְנוֹת עוֹר וַיַּלְבִּישֵׁם. בְּקַדְמֵיתָא הֲווֹ כָּתְנוֹת אוֹר, אוֹר, דְּהַהוּא נְהוֹרָא עִלָּאָה, דְּשַׁמֵּשׁ בֵּיהּ בְּגַן עֵדֶן.

169. Since in the Garden of Eden, the supernal shining light served him; therefore, when Adam entered the Garden of Eden, the Holy One, blessed be He gave him a raiment of that light and led him in. And he could not enter before wearing that raiment of light. Since he was driven thence, he needed another garment. Then "Hashem Elohim made for Adam and for his wife coats of skins, and clothed them." All is as it should be. In the same manner, the uniforms were made for the service in the holy place, to bring him there.

169 בְּגִין דְּהָא גִּנְתָּא דְּעֵדֶן, נְהוֹרָא עִלָּאָה דְּנָהִיר מְשַׁמֵּשׁ בֵּיהּ. וְעַל דָּא, אָדָם קַדְמָאָה כַּד עָאל לְגוֹ גִּנְתָּא, אַלְבִּישׁ לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא בִּלְבוּשָׁא דְּהַהוּא נְהוֹרָא, וְאָעִיל לֵיהּ תַּמָּן. וְאִי לָא אִתְלַבַּשׁ בְּקַדְמֵיתָא בְּהַהוּא נְהוֹרָא, לָא יֵיעוּל לְתַמָּן. כֵּיוָן דְּאִתְתְּרַךְ מִתַּמָּן, אִצְטְרִיךְ לְמַלְבּוּשָׁא אַחֲרָא, כְּדֵין, וַיַּעַשׂ יְיָ אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כָּתְנוֹת עוֹר. וְכֹלָּא כְּמָה דְּאִצְטְרִיךְ. וְהָכָא כְּגַוְונָא דָא, עָשׂוּ בִּגְדֵי שָׁרֵד לְשָׁרֵת בַּקֹּדֶשׁ, לְאַעֲלָא בְּקוּדְשָׁא.

170. And we established that the good deeds man performs in this world draw light from the supreme radiance and fix him a raiment of that world so he may be seen before the Holy One, blessed be He. And by that clothing which he dons, he has pleasure and looks into the shining mirror, as it is said, "to behold the beauty of Hashem, and to inquire in His temple" (Tehilim 27:4).

170 וְהָא אוּקְמוּהָ, דְּעוֹבָדִין טָבִין דְּבַר נָשׁ דְּעָבִיד בְּהַאי עָלְמָא, אִינּוּן עוֹבָדִין מַשְׁכֵּי מִנְּהוֹרָא דְּזִיוָא עִלָּאָה, לְבוּשָׁא, לְאִתְתַּקְנָא בֵּיהּ לְהַהוּא עָלְמָא, לְאִתְחֲזָאָה קָמֵי קוּדְשָׁא בְּרִיךְ הוּא. וּבְהַהוּא לְבוּשָׁא דִּלְבִישׁ, אִתְהֲנֵי וְחָמֵי גּוֹ אַסְפַּקְלַרְיָא דְּנַהֲרָא, כְּמָה דְּאַתְּ אָמַר לַחֲזוֹת בְּנֹעַם יְיָ וּלְבַקֵּר בְּהֵיכָלוֹ.

171. For that reason the soul dons special garments for the two worlds, so it may have wholeness in all, in this world below and in the world above. Therefore it is written, "Surely the righteous shall give thanks to Your Name, the upright shall dwell in Your Presence" (Tehilim 140:14) - "Surely the righteous shall give thanks to Your Name" in this world, and "the upright shall dwell in Your Presence" in that world.

171 וע"ד, נִשְׁמְתָא אִתְלַבְּשַׁת בִּתְרֵין עָלְמִין, לְמֶהֱוֵי לָהּ שְׁלִימוּ בְּכֹלָּא, בְּהַאי עָלְמָא דִּלְתַתָּא, וּבְעָלְמָא דִּלְעֵילָא. וְעַל דָּא כְּתִיב, אַךְ צַדִּיקִים יוֹדוּ לִשְׁמֶךָ יֵשְׁבוּ יְשָׁרִים אֶת פָּנֶיךָ. אַךְ צַדִּיקִים יוֹדוּ לִשְׁמֶךָ בְּהַאי עָלְמָא, יֵשְׁבוּ יְשָׁרִים אֶת פָּנֶיךָ בְּהַהוּא עָלְמָא.

21. Breastplate and Efod

Rabbi Yosi says that the Efod and the breastplate are the combination of Malchut and Zeir Anpin. He talks about the twelve stones on the breastplate that have inscribed on them the names of the children of Yisrael, and the twelve combinations of Yud Hei Vav Hei along with the supernal twelve tribes above. We hear an explanation of the verse: "there went the tribes," and learn that 'tribes' refers to the supernal twelve tribes above; these are the tribes of Yah, for 'Yah' means 'testimony'. Rabbi Chiya draws a distinction between the tribes below and the tribes above. We hear that when Jacob went to Haran, "he took some of the stones of the place, and put them under his head." These are the twelve holy stones, and all of them became one stone as in: "and this stone, that I have set for a pillar." The High Priest carries the stones always on his heart, in order to remember them forever. The twelve supernal stones are the secret of the Torah. We learn that the Shechinah is being referred to as a "stone of Yisrael," that is rolled into exile, until "They...put the stone back upon the well's mouth in its place" at the time of redemption. We read a description of many kinds of stones and their relationship to the Sfirot and the directions and the tribes, followed by the information that in all the names of the tribes the letters Chet and Tet are not used because they are the letters in 'Sin'. Rabbi Shimon explains to Rabbi Aba about the meaning of 'Urim' and 'Tumim', comparing them to the Tfilin and the knot of Tfilin. He says the 'Urim' are the face, and 'Tumim' are the back, and this is the secret of sound and speech, for the speech completes the word, and they are inseparable as are the breastplate and the Efod. Rabbi Shimon tells how things are often hidden by mentioning the less significant part, so sometimes the Efod is mentioned without the breastplate. In the same way the hidden significant name of Yud Hei Vav Hei is not referred to, the name mentioned is Adonai. There is an internal hidden part to everything. Rabbi Shimon turns to the question of why Gabriel is depicted as "the man clothed in linen," and says that Gavriel was appointed as a messenger to this world and must therefore wear the clothing of this world. He uses the analogy of the breastplate in front and the Efod behind to clarify how God created male and female from Adam. We learn that Eve bore Cain as the offspring of the serpent, and that is why Cain was the first to bring death into the world. Rabbi Shimon says he found in ancient books that when Cain killed Abel he bit him with serpent bites, this drew out his soul until he died. When Adam saw that Cain had killed Abel he separated from his wife for a hundred and thirty years, saying that he didn't wish to be a father any longer. At that time unholy female spirits came and mated with him, and he produced spirits and demons called 'the plagues of men'. After this he learned jealousy, and returned to mate with Eve who produced Seth. Seth was the first of his children that was exactly like him. Rabbi Shimon then turns his explanation back to the breastplate and the Efod, and says that the High Priest's face shone and the letters on the stones stood out, illuminating his face. The four rings that connect the breastplate to the Efod are the secret of the Chariots that connect the side below to the side above. The two rings in the breastplate are the secret of the beasts while the two rings in the Efod are the secret of the wheels. As they are connected, so are Yetzirah and Asiyah, as in: "And when the living creatures moved, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up." Rabbi Shimon concludes by reiterating how the lower world is connected to the upper world in all things, and that this is the secret of the construction of the Tabernacle.

172. "And he made the Efod of gold" (Shemot 39:2), this was already explained. Rabbi Yosi said: The Efod (Eng. 'priestly garment') and the breastplate were as one. FOR THE EFOD IS THE SECRET OF MALCHUT, AND THE BREASTPLATE IS ZEIR ANPIN. It was established that in a place that maintains, NAMELY, WHERE THERE ARE WHOLE MOCHIN, are found the twelve stones, with the names of the children of Yisrael upon them. And they are the twelve high borders, NAMELY, THE TWELVE COMBINATIONS OF YUD HEI VAV HEI, THE SECRET OF CHESED, GVURAH, TIFERET AND MALCHUT EACH INCLUDING THREE COLUMNS, TWELVE ALTOGETHER. All of them are in the secret of the tribes of Yisrael. FOR THE TWELVE TRIBES OF YISRAEL ARE ALSO IN THE SECRET OF THE TWELVE COMBINATIONS OF YUD HEI VAV HEI, TRANSMITTED TO MALCHUT.

172 וַיַּעַשׂ אֶת הָאֵפוֹד זָהָב, הָא אוּקְמוּהָ. אָמַר רִבִּי יוֹסֵי, אֵפוֹד וְחֹשֶׁן כַּחֲדָא הֲווֹ, וְאוּקְמוּהָ דְּהָא בַּאֲתָר דְּהוּא קְיוּמָא, קַיְּימָן כָּל אִינּוּן תְּרֵיסָר אֲבָנִין, כֻּלְּהוּ נַטְלֵי שְׁמָהָן בְּנֵי יִשְׂרָאֵל, וְכֻלְּהוּ תְּרֵיסָר תְּחוּמִין עִלָּאִין, כֻּלְּהוּ בְּרָזָא דְּשִׁבְטֵי יִשְׂרָאֵל אִינּוּן.

173. This is the secret of the verse, "there went the tribes, the tribes of Yah, as a testimony of Yisrael, to give thanks to the Name of Hashem" (Tehilim 122:4). For "there went the tribes" refers to the supernal twelve tribes above, NAMELY THE TWELVE BORDERS OF ZEIR ANPIN, THE ROOTS OF THE TWELVE TRIBES, AS SAID. And these are the tribes of Yah, for this name YUD-HEI is a testimony of Yisrael, A TESTIMONY BEING THE SECRET OF THE FIRST THREE SFIROT.

173 וְרָזָא דָא כְּתִיב, שֶׁשָּׁם עָלוּ שְׁבָטִים שִׁבְטֵי יָהּ עֵדוּת לְיִשְׂרָאֵל לְהוֹדוֹת לְשֵׁם יְיָ׳. שֶׁשָּׁם עָלוּ שְׁבָטִים, אִלֵּין אִינּוּן תְּרֵיסָר שְׁבָטִין עִלָּאִין לְעֵילָא, דְּאִינּוּן שִׁבְטֵי יָהּ, דְּהָא שְׁמָא דָא עֵדוּת לְיִשְׂרָאֵל.

174. Rabbi Chiya said: 'tribes' is written twice, "...THE TRIBES, THE TRIBES OF YAH." "There went the tribes" refers to the tribes below IN MALCHUT. "The tribes of Yah" are the tribes above IN ZEIR ANPIN. "A testimony of Yisrael" is the secret of the supernal Holy Name, YAH, called 'testimony', as it is said: "and My testimony that I shall teach them" (Tehilim 132:12). THEREFORE, THERE ARE THE NAMES OF THE TWELVE TRIBES IN THE BREASTPLATE, THE COUNTERPART OF ZEIR ANPIN, AND THERE ARE THE NAMES OF THE TWELVE TRIBES IN THE EFOD, THE COUNTERPART OF MALCHUT. The twelve supernal holy tribes IN ZEIR ANPIN are the twelve holy stones IN THE BREASTPLATE. They are therefore IN THE BREASTPLATE below, as the ones above, and the names of the twelve tribes are engraved upon the stones, carried by the High Priest.

174 אָמַר רִבִּי חִיָּיא, תְּרֵי זִמְנֵי כְּתִיב שְׁבָטִים. אֶלָּא, שֶׁשָּׁם עָלוּ שְׁבָטִים, אִלֵּין שְׁבָטִין דִּלְתַתָּא. שִׁבְטֵי יָהּ, אִלֵּין שְׁבָטִין דִּלְעֵילָא. עֵדוּת לְיִשְׂרָאֵל, דָּא רָזָא דִּשְׁמָא קַדִּישָׁא עִלָּאָה דָא, דְּאִקְרֵי עֵדוּת, כְּמָה דְּאַתְּ אָמַר, וְעֵדוֹתִי זוֹ אֲלַמֶּדֵם. וְאִינּוּן תְּרֵיסָר שְׁבָטִין קַדִּישִׁין עִלָּאִין, אִינּוּן תְּרֵיסָר אֲבָנִין קַדִּישִׁין. וְעַל דָּא אִינּוּן קַיְּימִין לְתַתָּא, כְּגַוְונָא דִּלְעֵילָא, וְכָל אִינּוּן שְׁמָהָן דִּתְרֵיסָר שְׁבָטִין, כֻּלְּהוּ גְּלִיפָאן בְּאִינּוּן אֲבָנִין, וְכַהֲנָא רַבָּא נָטִיל לוֹן.

175. Come and see: When Jacob went to Charan, "he took some of the stones of the place, and put them under his head" (Beresheet 28:11). These are the twelve holy stones, CORRESPONDING TO THE TWELVE TRIBES IN MALCHUT, NAMELY CHESED, GVURAH, TIFERET AND MALCHUT, EACH INCLUDING THREE COLUMNS, and all of them became one stone, as it is written, "and this stone, which I have set for a pillar" (Ibid. 22). Why does he call it a stone? Because the twelve stones became the one holy stone, superior to them, NAMELY MALCHUT CALLED 'A STONE', as it is written, "and this stone, which I have set for a pillar, shall be Elohim's house." THEREFORE, THE ASPECT OF THE TWELVE TRIBES IN IT IS ALSO CALLED 'STONES'.

175 תָּא חֲזֵי, יַעֲקֹב כַּד הֲוָה אָזִיל לְחָרָן, מַה כְּתִיב וַיִּקַּח מֵאַבְנֵי הַמָּקוֹם וַיָּשֶׂם מְרַאֲשׁוֹתָיו. אִלֵּין תְּרֵיסָר אֲבָנִין קַדִּישִׁין, וְכֻלְּהוּ אִתְעֲבִידוּ חַד אַבְנָא, דִּכְתִיב וְהָאֶבֶן הַזֹּאת אֲשֶׁר שַׂמְתִּי מַצֵּבָה. וְקָרֵי לְהוּ אֶבֶן, מַאי טַעֲמָא. בְּגִין דְּכֻלְּהוּ תְּרֵיסָר אֲבָנִין, אִתְכְּלִילוּ בְּאַבְנָא חַד קַדִּישָׁא עִלָּאָה, דְּאִיהִי לְעֵילָא מִנְּהוֹן, דִּכְתִיב וְהָאֶבֶן הַזֹּאת אֲשֶׁר שַׂמְתִּי מַצֵּבָה יִהְיֶה בֵּית אֱלֹהִים.

176. For that reason the High Priest carries it always on his heart, to remember them forever, as it is written, "And Aaron shall bear the names of the children of Yisrael...upon his heart, for a memorial before Hashem, continually" (Shemot 28:29). Everything is in the secret of twelve. There are twelve supernal STONES, hidden above, stored in the high and holy secret, ZEIR ANPIN. They are the secret of the Torah, NAMELY, ZEIR ANPIN CALLED 'TORAH', and emanate from one thin voice, WHICH IS BINAH. This was established, there are twelve other stones, stored below, IN MALCHUT. They resemble the ones above IN ZEIR ANPIN and emanate from another voice, stone, as it is written, "the shepherd, the Stone of Yisrael" (Beresheet 49:24), NAMELY, MALCHUT.

176 וְעַל דָּא הָכָא, כַּהֲנָא רַבָּא שַׁוִּי לוֹן עַל לִבֵּיהּ, לְדַכְרָא לְהוֹן תְּדִיר, דִּכְתִיב וְנָשָׂא אַהֲרֹן אֶת שְׁמוֹת בְּנֵי יִשְׂרָאֵל עַל לִבּוֹ לִפְנֵי יְיָ׳ תָּמִיד. וּבְגִין כַּךְ, כֹּלָּא אִיהוּ בְּרָזָא דִּתְרֵיסָר, תְּרֵיסָר עִלָּאִין טְמִירִין לְעֵילָא, דְּאִתְגְּנִיזוּ בְּרָזָא עִלָּאָה קַדִּישָׁא, וְאִינּוּן רָזָא דְּאוֹרַיְיתָא, וְנַפְקֵי מִקּוֹל חַד דָּקִיק וְהָא אוּקְמוּהָ. תְּרֵיסָר אַחֲרָנִין טְמִירִין לְתַתָּא, כְּגַוְונָא דִּלְהוֹן, וְנַפְקֵי גּוֹ קֶלָּא אַחֲרָא, דְּאִיהִי אֶבֶן דִּכְתִיב, מִשָּׁם רוֹעֶה אֶבֶן יִשְׂרָאֵל.

177. The secret of this verse is explained by the scripture, "and there were all the flocks gathered: and they rolled the stone from the well's mouth" (Beresheet 29:3). This refers to the Shechinah called 'a tried stone', "a stone of Yisrael." It is rolled into exile, and "they...put the stone back upon the well's mouth in its place" (Ibid.), AT THE TIME OF REDEMPTION. THE GRADES ISSUING FROM IT are all named after it, stones.

177 וע״ד אוּקְמוּהָ בְּרָזָא דִּקְרָא דִּכְתִיב, וְנֶאֱסְפוּ שָׁמָּה כָּל הָעֲדָרִים וְגָלְלוּ אֶת הָאֶבֶן. דָּא שְׁכִינְתָּא, דְּאִקְרֵי אֶבֶן בּוֹחַן, אֶבֶן יִשְׂרָאֵל. דְּמִגַּנְדְּרִין לָהּ, וְעָאלִין לָהּ בְּגָלוּתָא, וּכְתִיב וְהֵשִׁיבוּ אֶת הָאֶבֶן עַל פִּי הַבְּאֵר לִמְקוֹמָהּ, וְעַל שְׁמָהּ אִקְרוּן כֻּלְּהוּ אַבְנִין.

178. There are many KINDS OF stones. There are stones and there are stones. Some stones are the foundation of the house, NAMELY, MALCHUT OF THE ASPECT OF CHOCHMAH CALLED 'HOUSE', THE SECRET OF THE VERSE, "THROUGH WISDOM A HOUSE IS BUILT" (MISHLEI 24:3), as it is written, "And the king commanded, and they carried great stones, costly stones to lay the foundation of the house with hewn stones" (I Melachim 5:31). THE CHOCHMAH AND BINAH IN IT ARE CALLED 'GREAT STONES', COSTLY STONES. And there are high precious stones, twelve in number, in four orders, three to each, towards the four directions. THEY ARE CHESED, GVURAH, TIFERET AND MALCHUT, EACH INCLUDING THREE COLUMNS, AND ALTOGETHER TWELVE. So there were four standards marching in the desert, the twelve tribes, three to each direction of the world, TO THE EAST WERE JUDAH, YISASCHAR, AND ZEBULUN. TO THE SOUTH, REUBEN, SHIMON, AND GAD. TO THE NORTH EPHRAIM, MENASHEH, AND BENJAMIN. TO THE WEST DAN, ASHER, AND NAFTALI. THE FOUR DIRECTIONS OF THE WORLD ARE THE SECRET OF CHESED, GVURAH, TIFERET AND MALCHUT, AND THE THREE TRIBES ON EACH DIRECTION ARE THE THREE COLUMNS. All is one secret, and it has been explained.

178 וְכַמָּה אַבְנִין לַאַבְנִין. אִית אַבְנִין וְאִית אַבְנִין, אִית אַבְנִין יְסוֹדֵי בֵּיתָא, דִּכְתִיב וַיְצַו הַמֶּלֶךְ וַיַּסִּיעוּ אַבְנִים גְּדוֹלוֹת אֲבָנִים יְקָרוֹת לְיַסֵּד הַבָּיִת אַבְנֵי גָזִית. וְאִית אַבְנִין עִלָּאִין יַקִּירִין, וְאִינּוּן תְּרֵיסָר. וְאִינּוּן אַרְבַּע סִדְרִין, תְּלָתָא תְּלָתָא לְכָל סִדְרָא, לְאַרְבַּע רוּחֵי עָלְמָא. כְּגַוְונָא דָּא אִינּוּן אַרְבַּע דְּגָלִים, דַּהֲווֹ אָזְלֵי בְּמַדְבְּרָא, וְאִינּוּן תְּרֵיסָר שִׁבְטִין, תְּלָתָא תְּלָתָא לְכָל סִטְרָא, לְאַרְבַּע רוּחֵי עָלְמָא. וְכֹלָּא רָזָא חַדָּא וְהָא אוּקְמוּהָ.

179. Come and see: When the High Priest wore these twelve stones on the breastplate and on the Efod, the Shechinah dwelt upon him. The names of all the tribes were engraved upon the twelve stones. Each tribe was engraved upon one stone, and the letters were set in the stones. When the stones shone, the letters stood out and illuminated whatever was to be illuminated.

179 וְתָא חֲזֵי, בְּשַׁעֲתָא דְּכַהֲנָא רַבָּא הֲוָה שַׁוֵּי אִלֵּין תְּרֵיסָר אֲבָנִין, וְלָבִישׁ לוֹן בְּחוֹשְׁנָא וְאֶפּוֹדָא, כְּדֵין שַׁרְיָא עָלֵיהּ שְׁכִינְתָּא. וְאִינּוּן תְּרֵיסָר אֲבָנִין, גְּלִיפִין בִּשְׁמָהָן דְּכֻלְּהוּ שְׁבָטִין. וְכָל שִׁבְטָא וְשִׁבְטָא אִתְגְּלִיף עַל אַבְנָא חַד. מְשַׁקְּעָן הֲווֹ אַתְוָון עַל אֲבָנִין. וְכַד נְהִירִין אֲבָנִין, אַתְוָון הֲווֹ בַּלְטִין לְבַר, וְנָהֲרִין עַל מַה דְּאִצְטְרִיכוּ.

180. In all the names of the tribes there were not to be found the letters Chet, Tet, THE LETTERS OF SIN (HEB. CHET), because there was no sin to be found in them. Rabbi Chizkiyah said: If Chet causes this, FOR THE NAME 'CHET' MEANS DESCENT OR CENSER (HEB. MACHTA), it is well FOR IT NOT TO BE WITHIN THE NAMES OF THE TRIBES, but 'Tet' is a good letter. And we learned that whoever sees the letter Tet in his dream, it is a good sign, for the Torah commences with "that it was good," as it is written, "and Elohim saw the light, that it was (Heb. tov) good" (Beresheet 1:14). If it is a good letter, why is it not found in the names of the tribes?

180 וּבִשְׁבָטִין כֻּלְּהוּ, לָא הֲווֹ תְּרֵין אַתְוָון ח׳ ט׳, בְּגִין דְּלָא אִשְׁתְּכַח חוֹבָה בְּכֻלְּהוּ. אָמַר רִבִּי חִזְקִיָּה, אִי הָכִי ח׳ דִּשְׁמָא גָרִים יֵאוֹת. אֲבָל ט׳, דְּאִיהִי אָת טַב, וְתָנִינָן מַאן דְּחָמֵי אָת ט׳ בְּחֶלְמֵיהּ, טַב לֵיהּ, בְּגִין דְּבֵיהּ פַּתְחָא אוֹרַיְיתָא כִּי טוֹב. דִּכְתִיב וַיַּרְא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב, וְהוֹאִיל וְהִיא אָת טַב, אֲמַאי לָא אִכְתּוּב בְּאִינּוּן שְׁבָטִין.

181. He said to him: It is because these two letters are adjacent [in the alphabet]. NAMELY, THEIR BEING ADJACENT IS INDICATION OF SIN (HEB. CHET), FOR THAT REASON THEY WERE NOT AMONG THE NAMES OF THE TRIBES. Also, the letter Tet is hidden and concealed, AS IT INDICATES YESOD OF BINAH. It illuminates with the light of all, and there is no light to be found except from this letter, BECAUSE ALL THE LIGHTS ISSUE FROM YESOD OF BINAH, as it is written, "and Elohim saw the light, that it was good," good being the illumination of that hidden and concealed light WITHIN THE LETTER TET. It is concerning THIS LETTER that is written, "no good thing will He withhold from those who walk upright" (Tehilim 84:12), referring to the light of all the tribes. SINCE IT IS SO CONCEALED IT IS NOT FOUND IN THE TRIBES. Also, all the twelve tribes come out of that concealed compartment, YESOD OF BINAH, in the secret of the letter Tet and therefore, it is hidden and concealed, and not seen IN THE TRIBES.

181 אָמַר לֵיהּ, בְּגִין דְּסַמִּיכִין תְּרֵין אַתְוָון אַהֲדָדֵי. וְתוּ, דְּהָא אָת ט׳ גְּנִיז וְטָמִיר. וְאִיהוּ נָהִיר נְהִירוּ דְּכֻלְּהוּ, דְּהָא אָת דָּא נְהִירוּ דְּכֻלְּהוּ הֲוֵי. וְלָאו נְהִירוּ אִשְׁתְּכַח בַּר מֵאָת דָּא, דִּכְתִיב וַיַּרְא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב. וְהוּא נְהִירוּ דְּהַהוּא נְהוֹרָא דְּגָנִיז וְטָמִיר. וְעַל דָּא כְּתִיב, לֹא יִמְנַע טוֹב לַהוֹלְכִים בְּתָמִים. וְדָא אִיהוּ נְהוֹרָא דְּכֻלְּהוּ שְׁבָטִין. וּבְגִין כַּך לָא אִתְגְּלָף בְּהוּ. וְתוּ, דְּכֻלְּהוּ תְּרֵיסָר נַפְקֵי מִגּוֹ אַכְסַדְרָא דָּא טְמִירָא, דְּאִיהִי בְּרָזָא דְּאָת ט׳, ובג״כ אִיהוּ טָמִיר וְגָנִיז, וְלָא אִתְחָזֵי בְּהוּ.

182. Come and see: All the stones IN THE BREASTPLATE were standing in a miraculous way, and when they were shining, the face of the High Priest shone, and the lights illuminated and stood out to be visible FROM THE STONES. When the face of the High Priest shone, the protrusion of the letters was considered to be favorable. Thus the priest was known to be either righteous or not. All this was by way of miracle, as was explained.

182 ת״ח, כָּל הָנֵי אֲבָנִין, קַיְימֵי בְּאוֹרַח אָת וְנִיסָא. וְכֻלְּהוּ כַּד הֲווֹ נָהֲרִין, כְּדֵין כַּהֲנָא רַבָּא הֲווֹ נְהִירִין אַנְפּוֹי, וְאַתְוָון נָהִרִין וּבַלְטִין לְאִשְׁתְּמוֹדְעָא לְבַר. וְכַד הֲווֹ נָהֲרִין אַנְפּוֹי דְּכַהֲנָא כְּדֵין הֲווֹ אִשְׁתְּמוֹדְעָן בְּלִיטוּ דְּאַתְוָון, דְּאִיהוּ לְטָב. וּבְדָא אִשְׁתְּמוֹדַע כַּהֲנָא, אִי זַכָּאָה הוּא אִי לָאו. וְעַל דָּא כֹּלָּא אִיהוּ בְּאָת וְנִיסָא, וְהָא אוּקְמוּהָ.

183. Rabbi Aba was before Rabbi Shimon. He said to him: It is written, "And you shall put in the breastplate of Judgment the Urim and the Tumim" (Shemot 28:30). We learned that Urim (Eng. 'lights') MEANS that they illuminated that which was required, NAMELY WHATEVER WAS ASKED. Tumim (Eng. 'complete') means that they fulfilled what was said. BUT THIS EXPLANATION IS NOT ENOUGH, we need to know more.

183 רִבִּי אַבָּא הֲוָה שְׁכִיחַ קַמֵּיהּ דְּרִבִּי שִׁמְעוֹן, אָמַר לֵיהּ, הָא דִּכְתִיב וְנָתַתָּ אֶל חֹשֶׁן הַמִּשְׁפָּט אֶת הָאוּרִים וְאֶת הַתֻּמִּים, וְתָנִינָן, אוּרִים: דְּנָהֲרִין בְּמִלָּה דְּאִצְטְרִיכוּ. תֻּמִּים: דְּאַשְׁלִימוּ בְּמִלַּיְיהוּ. תּוּ אֲנָן צְרִיכִין לְמִנְדַּע.

184. He said to him: Surely it is so. Thus, the breastplate and the Efod correspond to Urim and Tumim. This is a secret of Tefilin and the knot of Tefilin, that correspond to these two. He opened the discussion and said: "And you shall see My back, but My face shall not be seen" (Shemot 33:23). "And you shall see My back"; we learned that the Holy One, blessed be He showed Moses the knot of Tefilin. "My face" are the Tefilin themselves. HE EXPLAINS: "My face" are Tefilin, the high secret, the Holy Name. "My back," is the secret of the knot of Tefilin. It is known among the friends that TEFILIN are the shining mirror, WHICH IS ZEIR ANPIN, and this, THE KNOT OF TEFILIN, is the mirror which does not shine, WHICH IS MALCHUT.

184 אָמַר לֵיהּ, וַדַּאי, וְהָכִי אִיהוּ, חֹשֶׁן וְאֵפוֹד לָקֶבֶל אוּרִים וְתוּמִים. וְדָא רָזָא, דִּתְפִלִּין, וְקִשְׁרָא דִּתְפִלִּין, לָקֶבֶל תְּרֵין אִלֵּין. פָּתַח וְאָמַר וְרָאִיתָ אֶת אֲחֹרָי וּפָנַי לֹא יֵרָאוּ. וְרָאִיתָ אֶת אֲחֹרָי, הָא תְּנִינָן, דְּאַחֲזֵי לֵיהּ קוּדְשָׁא ב״ה לְמֹשֶׁה, קֶשֶׁר שֶׁל תְּפִלִּין. וּפָנַי: אִלֵּין תְּפִלִּין מַמָּשׁ. וּפָנַי אִינּוּן תְּפִלִּין, דְּאִינּוּן רָזָא עִלָּאָה שְׁמָא קַדִּישָׁא. אֲחֹרָי, אִיהוּ רָזָא דְּקִשְׁרָא דִּתְפִלִּין. וְהָא יְדִיעָא לְגַבֵּי חַבְרַיָּיא. בְּגִין דְּדָא אַסְפַּקְלַרְיָא דְּנַהֲרָא. וְדָא אִיהִי אַסְפַּקְלַרְיָא דְּלָא נַהֲרָא.

185. Correspondingly, these are Urim for they shine (Heb. meirim) with their utterances, NAMELY, ZEIR ANPIN, THE SHINING MIRROR. And these are Tumim so called for completing with their utterances, NAMELY MALCHUT, SHINING BY THE ILLUMINATION OF CHOCHMAH IN THE SECRET OF "AND YOU SHALL SEE MY BACK," WHERE ALL PERFECTION LIES. URIM ARE the face, and TUMIM ARE the back. This is the secret of sound and speech. Sound, WHICH IS ZEIR ANPIN shines upon the speech, WHICH IS MALCHUT, so it may speak. For the speech completes the word, NAMELY, THE VOICE IS THE MAIN AND SUBSTANTIAL PART, AND THE SPEECH COMPLETES IT. They always rise together, and never separate, FOR YOU CAN NEVER SEPARATE SOUND AND SPEECH. Hence, the breastplate and the Efod, the one is the face and the other the back, and all pertain to the same principle with no separation whatsoever, LIKE SOUND AND SPEECH.

185 לָקֶבֶל דָּא, אוּרִים: דְּנַהֲרִין בְּמִלַּיְיהוּ. תּוּמִים: דְּאַשְׁלִימוּ בְּמִלַּיְיהוּ. דָּא פָּנִים. וְדָא אָחוֹר. וְרָזָא דָּא קוֹל וְדִבּוּר. קוֹל אַנְהִיר לְדִבּוּר, לְמַלָּלָא. דִּבּוּר אַשְׁלִים מִלָּה. וְתָדִיר דָּא בְּדָא סַלְקָן, וְלָא אִתְפְּרְשָׁן דָּא מִן דָּא לְעָלְמִין, וּבג״כ, חֹשֶׁן וְאֵפוֹד, דָּא פָּנִים וְדָא אָחוֹר וְכֹלָּא רָזָא חֲדָא בְּלָא פְּרִישׁוּ כְּלַל.

186. He said to him: If this is so, THAT THE BREASTPLATE AND THE EFOD never separate, and whoever separates them, it is said about him that he "separates close friends" (Mishlei 16:28), FOR THEY ALLUDE TO ZEIR ANPIN AND MALCHUT AS MENTIONED, THEN how do you explain the verse, "And it came to pass, when Aviathar, the son of Achimelech, fled to David to Ke'ila, that he came down with an Efod in his hands" (I Shmuel 23:6), yet the breastplate is not mentioned. IT APPEARS AS IF HE SEPARATED THEM.

186 אָמַר לֵיהּ, אִי הָכִי דְּלָא מִתְפְּרְשָׁן לְעָלְמִין, וּמַאן דְּאַפְרִישׁ לוֹן, הָא תְּנִינָן, דִּכְתִיב מַפְרִיד אַלּוּף, מַהוּ דִּכְתִיב וַיְהִי כִּבְרוֹחַ אֶבְיָתָר בֶּן אֲחִימֶלֶךְ אֶל דָּוִד קְעִילָה אֵפוֹד יָרַד בְּיָדוֹ, וְאִלּוּ חֹשֶׁן לָא קָאָמַר.

187. He said to him: Assuredly this is so. All that is more significant is hidden and stored, it is not mentioned too much. In the same manner it is written, "that did wear a linen Efod" (I Shmuel 22:18), AND THE BREASTPLATE IS NOT MENTIONED DUE TO ITS IMPORTANCE. What is revealed is mentioned so as to cover what is hidden and concealed. Therefore that which is the more revealed, THE EFOD is mentioned.

187 אָמַר לֵיהּ, וַדַּאי הָכִי הוּא, כָּל מַה דְּהוּא חָשִׁיב, אִיהוּ טָמִיר וְגָנִיז, וְלָא אִדְכַּר כָּל כַּךְ. כְּגַוְונָא דָּא נוֹשֵׂאי אֵפוֹד בַּד, מַה דְּאִיהוּ בְּאִתְגַּלְיָיא יַתִּיר, אִיהוּ אִדְכַּר, בְּגִין דְּיִתְכַּסֵּי מַה דְּאִיהוּ בְּגָנִיזוּ וּטְמִירוּ. וע״ד אִדְכַּר מַה דְּאִיהוּ בְּאִתְגַּלְיָיא יַתִּיר.

188. For that reason, the high name, which is a secret concealed and stored, is mentioned only through the uncovered name. The one is mentioned and the other concealed. The concealed name is Yud Hei Vav Hei, and the mentioned name is Adonai. Therefore, it is written with hidden letters YUD HEI VAV HEI, and it is read with these letters, ADONAI. This covers that. THE NAME ADONAI COVERS THE NAME YUD HEI VAV HEI, so the high glory will be covered and concealed forever. For all the ways of the Torah are like that: covered and uncovered. And all the matters of the world, either of this world or the high world are covered and uncovered, MEANING THAT THERE IS AN INTERNAL PART TO EVERYTHING.

188 ובג״כ, שְׁמָא עִלָּאָה אִיהוּ רָזָא בְּטִמִירוּ וּגְנִיזוּ, וְלָא אִדְכַּר אֶלָּא בִּשְׁמָא דְּאִיהוּ בְּאִתְגַּלְיָיא. דָּא אִדְכַּר, וְדָא אַגְנִיז. דָּא בְּאִתְגַּלְיָיא, וְדָא בְּסִתִּירוּ, וְכָל מַה דְּאִתְגַּלְיָיא אִיהוּ אִדְכַּר לְעָלְמִין. שְׁמָא דְּגָנִיז אִיהוּ יְדֹ״ד, שְׁמָא דְּאִיהוּ בְּאִתְגַּלְיָיא אִיהוּ אֲדֹנָ״י, וע״ד אִכְתּוּב בְּאַתְוָון טְמִירִין, וְאִקְרֵי בְּאַתְוָון אִלֵּין, וְאִתְכַּסֵּי דָּא בְּדָא, לְמֶהֱוֵי יְקָרָא עִלָּאָה טָמִיר וְגָנִיז לְעָלְמִין. דְּכָל אוֹרְחֵי דְּאוֹרַיְיתָא הָכִי הוּא, אִתְגַּלְיָיא וּסְתִימָא. וְכָל מִלִּין דְּעָלְמָא בֵּין דְּעָלְמָא דֵּין, וּבֵין דְּעָלְמָא דְּלֵעֵילָא, כֻּלְּהוּ אִיהוּ טָמִיר וְגַלְיָיא.

189. He opened the discussion and said: "Then they said to him, tell us, we pray you, inasmuch as to whose cause this evil is upon us..." (Yonah 1:8). We should look at this verse, for all they asked was in the secret of wisdom. It is written, "tell us, we pray you, inasmuch as to whose cause," they asked, "inasmuch" with deep wisdom. They asked for an uncovered secret, to know whether he was of the seed of Joseph, for the sea, when it saw his coffin, straightway divided itself and became dry land, as it is written, "the sea saw and fled" (Tehilim 114:3). The sea saw him of whom it is written, "and fled, and went outside" (Beresheet 39:15). Immediately IT SPLIT, "the Jordan turned backward" (Tehilim 114:3).

189 פָּתַח וְאָמַר, וַיֹּאמְרוּ אֵלָיו הַגִּידָה נָא לָנוּ בַּאֲשֶׁר לְמִי הָרָעָה הַזֹּאת לָנוּ וְגוֹ׳. הַאי קְרָא אִית לְאִסְתַּכְּלָא בֵּיהּ, כֻּלְּהוּ בְּרָזָא דְּחָכְמְתָא שְׁאִילוּ. דִּכְתִיב הַגִּידָה נָא לָנוּ בַּאֲשֶׁר לְמִי, בַּאֲשֶׁר, רָזָא דְּחָכְמְתָא שְׁאִילוּ. הָכָא שְׁאִילוּ רָזָא דְּאִיהוּ בְּאִתְגַּלְיָיא, לְמִנְדַּע אִי מִזַּרְעָא דְּיוֹסֵף קָאֲתֵי, דְּיַמָּא כֵּיוָן דְּחָמָא אֲרוֹנָא דִּילֵיהּ, מִיַּד אִתְבְּקַע, וַהֲוָה יַבֶּשְׁתָּא, דִּכְתִיב הַיָּם רָאָה וַיָּנוֹס, הַיָּם רָאָה, הַהוּא דִּכְתִיב בֵּיהּ וַיָּנָס וַיֵּצֵא הַחוּצָה. מִיַּד הַיַּרְדֵּן יִסּוֹב לְאָחוֹר.

190. That is why they asked him "inasmuch," NAMELY, PRAY TELL US "INASMUCH AS TO WHOSE CAUSE THIS EVIL," FOR it is said about Joseph, "inasmuch as you are his wife" (Beresheet 39:9). THEY HINTED AT HIM BY THIS WORD: if you are of that seed OF JOSEPH, pray that the sea will be quiet. BY THIS WORD "Whose" IN "WHOSE CAUSE THIS EVIL," THEY HINTED THUS: are you a descendant of Jacob, who said, "Whose are you? And whither do you go?" (Beresheet 32:18). They, WHOM JACOB ADDRESSED, were the holy messengers he sent TO ESAU on an errand and so he was saved from that trouble. Now YOU TOO pray to your Master to send His messengers so we would be saved from this trouble.

190 וְעַל דָּא שְׁאִילוּ לֵיהּ בַּאֲשֶׁר, דִּכְתִיב בֵּיהּ בְּיוֹסֵף, בַּאֲשֶׁר אַתְּ אִשְׁתּוֹ. אִי מֵהַהוּא זַרְעָא קָא אָתִית, צַלֵּי דְּיִשְׁתּוֹק יַמָּא מִינָּן. לְמִי, וְאִי מִזַּרְעָא דְּיַעֲקֹב קָא אָתִית, דִּכְתִיב בֵּיהּ, לְמִי אַתָּה וְאָנָה תֵלֵךְ, וְאִינּוּן הֲווֹ מַלְאָכִין קַדִּישִׁין, דְּשָׁדַר בִּשְׁלִיחוּתֵיהּ, וְאִשְׁתְּזִיב מֵהַהוּא עָאקוּ. צַלֵּי לְמָרָךְ, וִישַׁדַּר מַלְאָכֵיהּ, וְנִשְׁתְּזִיב מֵהַהוּא עָאקוּ.

191. If this is not so, THEN TELL US, "what is your occupation," namely, what is your daily business? "And where do you come from," who are your forefathers? "What is your country," NAMELY, does it deserve punishment? "And of what people are you," to see whether he is of Amalek or of one of the seven nations that deserve punishment. All was properly asked.

191 וְאִי לָאו, מַה מְלַאכְתְּךָ, בְּמָה אִשְׁתַּדְּלוּתְךָ בְּכָל יוֹמָא. וּמֵאַיִן תָּבֹא, מַאן אִינּוּן אֲבָהָתָךְ. מָה אַרְצֶךָ, אִי הִיא אַרְעָא דְּאִתְחַזְיָיא לְאִתְעַנְּשָׁא. וְאִי מִזֶּה עַם אָתָּה, אִי הוּא עֲמָלֵק, אוֹ חַד מִשִּׁבְעָה עַמְּמִין, דְּאִתְחָזוּן לְאִתְעַנְּשָׁא. כֹּלָּא שְׁאִילוּ לֵיהּ כַּדְקָא יָאוֹת.

192. What did Jonah answer? "And he said to them: 'I am a Hebrew,'" namely, from the seed of Abraham the Hebrew, who sanctified the Name of his Master every day, "and I fear Hashem, the Elohim of heaven..." (Yonah 1:9). They asked to know both openly and covertly. NAMELY, THEY ASKED BY HINTING BY THE WORDS "INASMUCH" AND "WHOSE," COVERTLY, THE REST OF THE QUESTIONS WERE OPEN. And he, JONAH, answered all their questions openly.

192 מַה אָתִיב לוֹן, וַיֹּאמֶר אֲלֵיהֶם עִבְרִי אָנֹכִי, מֵהַהוּא זַרְעָא דְּאַבְרָהָם הָעִבְרִי, דְּאַקְדִּישׁ שְׁמָא דְּמָארֵיהּ בְּכָל יוֹמָא בְּעָלְמָא. וְאֶת יְיָ׳ אֱלֹהֵי הַשָּׁמַיִם אֲנִי יָרֵא וְגוֹ׳, אִינּוּן לָא שְׁאִילוּ לֵיהּ אֶלָּא מִלָּה בְּאִתְגַּלְיָא וּבְאִתְכַּסְיָא לְמִנְדַּע בֵּיהּ. וְאִיהוּ אָתִיב לוֹן כֹּלָּא בְּאִתְגַּלְיָא.

193. It is written, "then the men were exceedingly afraid" (Ibid. 10). When they heard the Name of the Holy One, blessed be He, they were afraid because they knew of the miracles and mighty deeds performed by the Holy One, blessed be He upon the sea. So when he mentioned the Name of the Holy One, blessed be He, they "were exceedingly afraid." He also told them that he flees the Holy One, blessed be He, so they asked him 'Why have you done this?' running away from Him and not obeying HIS commands. Therefore, they asked: 'Why have you done this?' You are transgressing your Master's commands.

193 מַה כְּתִיב וַיִּירְאוּ הָאֲנָשִׁים יִרְאָה גְּדוֹלָה, כֵּיוָן דְּשַׁמְעוּ שְׁמָא דְקוּדְשָׁא בְּרִיךְ הוּא, מִיַּד דְּחִילוּ, בְּגִין דְּכֻלְּהוּ הֲווֹ יַדְעִין נִסִּין וּגְבוּרָאן דְּעָבֵד קוּדְשָׁא בְּרִיךְ הוּא בְּיַמָּא, וְכֵיוָן דְּאָמַר לוֹן שְׁמָא דְקוּדְשָׁא בְּרִיךְ הוּא, מִיַּד דְּחִילוּ קַמֵּיהּ דְּחִילוּ סַגִּיא. תּוּ אָמַר לוֹן, דְּאִיהוּ עָרַק מִקָּמֵי קוּדְשָׁא בְּרִיךְ הוּא. וְעַל דָּא אָמְרוּ לֵיהּ, מַה זֹּאת עָשִׂיתָ, דְּאַנְתְּ עָרְקַת מִקָּמֵיהּ, וְלָא עַבְדַּת פִּקּוּדוֹי. וּבְגִין כַּךְ מַה זֹּאת עָשִׂיתָ דְּאַנְתְּ עָבַרְתְּ עַל פִּקּוּדֵי דְּמָארָךְ.

194. Come and see: All of them converted afterwards, when they saw the miracles and mighty deeds that the Holy One, blessed be He did to Jonah at sea. They all saw him falling into the sea, and the fish swallowing him in their presence. And when that great fish came before their eyes and vomited him onto the dry land, they came to Him and became proselytes. This is the meaning of "They that guard lying vanities forsake their loyalty" (Yonah 2:9).

194 וְתָא חֲזֵי, כָּל אִלֵּין אִתְגַּיְּירוּ לְבָתַר, כַּד חָמוּ נִסִּין וּגְבוּרָן דְּעָבֵד לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא לְיוֹנָה בְּיַמָּא. וְכֻלְּהוּ חָמוּ לֵיהּ כַּד נָפַל בְּיַמָּא, וְהַהוּא נוּנָא דְּסָלִיק וּבָלַע לֵיהּ קָמַיְיהוּ. וְכַד אָתָא הַהוּא נוּנָא רַבָּא לְעֵינֵיהוֹן דְּכֹלָּא, וּפָלַט לֵיהּ לְיַבֶּשְׁתָּא, אָתוּ לְגַבֵּיהּ וְאִתְגַּיְּירוּ כֻּלְּהוּ. הה"ד, מְשַׁמְּרִים הַבְלֵי שָׁוְא חַסְדָּם יַעֲזֹבוּ.

195. Come and see: They were all proselytes by conviction and became knowledgeable in the Torah, and high sages, because the Holy One, blessed be He, favored them and all those who approach Him, to sanctify His Name openly. For when His Name is sanctified openly, His hidden Name, YUD HEI VAV HEI, rises on His throne of glory, WHICH IS ADONAI, SO THERE IS UNISON OF YUD HEI VAV HEI ADONAI, as it is written, "and I will be hallowed among the children of Yisrael" (Vayikra. 22:32).

195 וְתָא חֲזֵי, כֻּלְּהוּ אִלֵּין הֲווֹ גֵּרֵי צֶדֶק, וְאִתְחַכְּמוּ בְּאוֹרַיְיתָא, וַהֲווֹ חַכִּימִין עִלָּאִין, בְּגִין דְּהָא קוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בְּהוּ, וּבְכָל אִינּוּן דְּמִקְרְבֵי לְגַבֵּיהּ, וּמְקַדְּשִׁין שְׁמֵיהּ בְּאִתְגַּלְיָא דְּכַד אִתְקַדַּשׁ שְׁמֵיהּ בְּאִתְגַּלְיָא, שְׁמֵיהּ דְּאִתְכַּסְיָא, אִסְתְּלִיק עַל כּוּרְסֵי יְקָרֵיהּ, דְּכְתִיב וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל.

196. "And they bound the breastplate by its rings to the rings of the Efod with a lace of blue" (Shemot 39:21). HE ASKS: Why "with a lace of blue"? AND HE ANSWERS: To show that this blue, THE JUDGMENT PART OF MALCHUT, BOUND WITH CHESED, is connected to all. Therefore, all is in the high secret, THE BLUE TYING THE BREASTPLATE, WHICH IS ZEIR ANPIN, TO THE EFOD, WHICH IS MALCHUT.

196 וַיִּרְכְּסוּ אֶת הַחֹשֶׁן מִטַּבְּעֹתָיו אֶל טַבְּעֹת הָאֵפוֹד בִּפְתִיל תְּכֵלֶת. אֲמַאי בִּפְתִיל תְּכֵלֶת. אֶלָּא לְאַחֲזָאָה בְּהַאי תְּכֵלָא אִתְקְשַׁר בְּכֹלָּא. וְעַל דָּא כֹּלָּא אִיהוּ בְּרָזָא עִלָּאָה.

197. It is written, "a golden bell and a pomegranate" (Shemot 28:34). And we explained that all pertains to the high secret as we said. It is therefore written, "and its sound shall be heard when he goes in to the holy place before Hashem" (Ibid. 35). For he is in need of the sound that is heard, WHICH IS ZEIR ANPIN, and blessings dwell in the world for the priest's sake, who blesses all and performs everything. "The golden bell" we explained TO BE THE SOUND THAT IS HEARD, NAMELY ZEIR ANPIN. "A pomegranate" IS MALCHUT filled by all, RECEIVING FROM ALL THE HIGHER WORLDS. And we explained all.

197 מַה כְּתִיב, פַּעֲמוֹן זָהָב וְרִמּוֹן, וְאוֹקִימְנָא, וְכֹלָּא אִיהוּ בְּרָזָא עִלָּאָה כִּדְקָאָמְרָן. מַה כְּתִיב, וְנִשְׁמַע קוֹלוֹ בְּבֹאוֹ אֶל הַקֹּדֶשׁ לִפְנֵי יְיָ'. בְּגִין דְּאִצְטְרִיךְ קָלָא דְּאִשְׁתְּמַע, וּברְכָאן יִשְׁרוּן עַל עָלְמָא בְּגִינֵיהּ דְּכַהֲנָא, דְּאִיהוּ מְבָרֵךְ כֹּלָּא, וּפָלַח כֹּלָּא. פַּעֲמוֹן זָהָב, הָא אוֹקִימְנָא. רִמּוֹן, דְּאִתְמַלְיָא כְּרִמּוֹנָא דָּא, דְּאִיהוּ אִתְמַלְיָא מִכֹּלָּא, וְכֹלָּא אוֹקִימְנָא.

198. "And he made the robe of the Efod of woven work, all of blue" (Shemot 39:22). We already explained the secret of the breastplate and the Efod, and all is one. THAT IS, THE ROBE OF THE EFOD PERTAINS TO THE SAME MYSTERY AS THE EFOD, NAMELY MALCHUT. It is "all of blue," as ought to be, for blue is the secret of the light of the throne, MALCHUT, WHICH IS THE BLACK LIGHT OF THE CANDLE BURNING AND CONSUMING WHATEVER IS BENEATH IT. Blue is connected to the white light IN THE CANDLE, WHICH IS CHESED, and therefore, the Efod is of blue, BEING THE LIGHT OF MALCHUT.

198 וַיַּעַשׂ אֶת מְעִיל הָאֵפוֹד מַעֲשֵׂה אוֹרֵג כְּלִיל תְּכֵלֶת. הָא אִתְּמַר בְּרָזָא דְּחֹשֶׁן וְאֵפוֹד, וְכֹלָּא חַד. כְּלִיל תְּכֵלֶת, דְּהָכִי אִתְחָזֵי כְּמָה דְּאוֹקִימְנָא, דְּתִכְלָא אִיהוּ רָזָא דְּנַהוֹרָא דְּכוּרְסְיָא תִּכְלָא. דְּאִיהוּ בְּקִשּׁוּרָא דְּנַהִירוּ חִוָּורָא, כֹּלָּא כַּחֲדָא. וְעַל דָּא תִּכְלָא לְאֵפוֹדָא אִיהוּ.

199. אָמַר רִבִּי שִׁמְעוֹן, הָנֵי מָאנֵי דִּלְבוּשִׁין דִּכַהֲנָא, כֻּלְּהוּ בְּרָזָא עִלָּאָה אִיהוּ, לְמֶהֱוֵי לְבוּשִׁין דִּלְתַתָּא, כְּגַוְונָא דִּלְעֵילָא. תָּא חֲזֵי, כֵּיוָן דְּמִיכָאֵל כַּהֲנָא רַבָּא אִיהוּ, וְאָתֵי מִסִּטְרָא דִּימִינָא, אֲמַאי כְּתִיב בְּגַבְרִיאֵל, הָאִישׁ לְבוּשׁ הַבַּדִּים, דְּהָא לְבוּשִׁין לְכַהֲנָא רַבָּא אִיהוּ, וּמִיכָאֵל אִיהוּ כַּהֲנָא, וְאָתֵי מִסִּטְרָא דִּימִינָא. אֶלָּא מֵהָכָא, דִּשְׂמָאלָא אִתְכְּלִיל בִּימִינָא תָּדִיר, וְאִתְלָבַּשׁ גַּבְרִיאֵל בִּלְבוּשִׁין אִלֵּין.

199. Rabbi Shimon said: These priestly garments all pertain to the high mystery, that the garments of below bear the likeness of those from above. Come and see: Since Michael is a High Priest, and of the right, why is Gabriel depicted as "the man clothed in linen" (Daniel 12:6), whereas these are the garments of the High Priest, and Michael is a priest of the right side? HE REPLIES: It is UNDERSTOOD from this, that left is always included in the right, and therefore Gabriel, WHO IS OF THE LEFT, was clothed in these garments OF THE RIGHT.

200. תּוּ, דְּהָא גַּבְרִיאֵל אִיהוּ אִתְמַנָּא שְׁלִיחָא בְּהַאי עָלְמָא, וְכָל שְׁלִיחָא דְּאִתְמַנָּא בְּהַאי עָלְמָא, אִצְטְרִיךְ לְאִתְלַבְּשָׁא בִּלְבוּשִׁין דְּהַאי עָלְמָא, וְהָא אוֹקִימְנָא בְּרָזָא דְּנִשְׁמְתָא, כַּד סַלְקַת לְעֵילָא אִתְלַבְּשַׁת בִּלְבוּשָׁא כְּגַוְונָא דִּלְעֵילָא, בְּגִין לְמֶהֱוֵי תַּמָּן. וְכֵן כַּד נַחְתַּת לְתַתָּא מִלְּעֵילָא, כֻּלָּא אִיהוּ כְּגַוְונָא דְּהַהוּא אֲתָר דְּאַזְלַת תַּמָּן. כְּגַוְונָא דָּא כָּל אִינּוּן שְׁלִיחָן דְּאִתְמְנָן בְּשְׁלִיחוּתָא בְּהַאי עָלְמָא, וְהָא אוֹקִימְנָא.

200 Also, ANOTHER EXPLANATION IS, that Gabriel was appointed messenger to this world, and every appointed messenger to this world should wear the garments of this world. We also explained this in the secret of the soul, that when it goes up, it wears the clothing of above, to be there, and when it descends, IT WEARS A GARMENT. And all, AND ALL THE GARMENT, is according to where it goes. In the same manner, these appointed messengers, on an errand to this world, NEED CLOTHES OF THIS WORLD. And we established that.

201. ות"ח, הַאי מְעִילָא דְּאֵפוֹדָא, לְחַפְיָא עָלֵיהּ, כַּד לָבִיש לֵיהּ. כְּתִיב אָחוֹר וָקֶדֶם צַרְתָּנִי וַתָּשֶׁת עָלַי כַּפֶּכָה.

201 ות"ח, הַאי מְעִילָא דְּאֵפוֹדָא, לְחַפְיָא עָלֵיהּ, כַּד לָבִיש לֵיהּ. כְּתִיב אָחוֹר וָקֶדֶם צַרְתָּנִי וַתָּשֶׁת עָלַי כַּפֶּכָה.

202. הַאי קְרָא הָא אוּקְמוּהּ. אֲבָל ת"ח, בְּשַׁעְתָּא דְּבָרָא קוּדְשָׁא בְּרִיךְ הוּא לאדה"ר. דְּכַר וְנוּקְבָא אִתְבְּרִיאוּ, וַהֲווֹ תַּרְוַוּיְיהוּ דָּא עִם דָּא קְשׁוּרָא, נוּקְבָא לַאֲחוֹרָא, וּדְכוּרָא לְקֻמָּא, עַד דְּנָסַר לוֹן קוּדְשָׁא בְּרִיךְ הוּא, וְאַתְקִין לָהּ, וְאָעִיל לָהּ לְקַמֵּיהּ דְּאָדָם, לְאִסְתַּכְּלָא אַנְפִּין בְּאַנְפִּין, וְכֵיוָן דְּאִסְתַּכְּלוּ אַנְפִּין בְּאַנְפִּין, כְּדֵין אִתְסָגֵי רְחִימוּתָא בְּעָלְמָא, וְאוֹלִידוּ תּוֹלְדִין בְּעָלְמָא, מַה דְּלָא הֲוָות מִקַּדְמַת דְּנָא, וְהָא אוֹקִימְנָא.

202. This verse, "YOU HAVE BESET..." was already explained. Nevertheless, come and see: When the Holy One, blessed be He created Adam, male and female were created, bound to each other so the female was from behind and the male in front, until the Holy One, blessed be He sawed AND SEPARATED them. He prepared and put her in front of Adam so that they may see face to face. When they looked face to face, love was increased in the world, and they issued offspring, something that was not beforehand. And we explained.

203. וּלְבָתַר דְּחָב אָדָם וְאִתְּתָא, וְאָתָא נָחָשׁ עַל חַוָּה, וְאָטִיל בָּהּ זוּהֲמָא, אוֹלִידַת חַוָּה לְקַיִן, וַהֲוָה דְּיוּקְנֵיהּ, דְּיוּקְנָא דִּלְעֵילָא וְתַתָּא, מֵרָזָא דְּזוּהֲמָא דְּסִטְרָא אַחֲרָא, וּמִסִּטְרָא דִּלְתַתָּא. וְעַל דָּא אִיהוּ הֲוָה קַדְמָאָה, דְּעֲבַד מוֹתָא בְּעָלְמָא, בְּגִין דְּסִטְרָא דִּילֵיהּ גָּרִים. חִוְיָא אוֹרְחֵיהּ הוּא לְמֶהֱוֵי כַּמִּין לְקַטּוּלָא, הַהוּא דְּאָתֵי מִנֵּיהּ אוֹרְחֵיהּ נָקִיט וְאָזִיל, וְעַל דָּא כְּתִיב וַיְהִי בִּהְיוֹתָם בַּשָּׂדֶה וַיָּקָם קַיִן אֶל הֶבֶל אָחִיו וַיַּהַרְגֵהוּ.

203. After Adam and his wife sinned, and the serpent had intercourse with Eve and injected filth into her, Eve bore Cain. He had the shape from above and FROM below in the secret of the filth of the Other Side, and from the side below OF THE EXTERNAL FORCES. Therefore, he was the first to bring death into the world, caused by his side, AS HE CAME OF THE FILTH OF THE SERPENT. The nature of the serpent is to lurk so as to kill, and his issue, CAIN, learned his ways. And so it is written, "and it came to pass, when they were in the field, that Cain rose up against Abel his brother and slew him" (Beresheet 4:8).

204. I have found in ancient books, that when Cain killed Abel, he bit serpentine bites, until he killed him.

204 אִשְׁכַּחְנָא בְּסִפְרִין קַדְמָאִין, דְּכַד קְטַל לֵיהּ קַיִן לְהֶבֶל, הֲוָה נָשִׁיךְ לֵיהּ נְשִׁיכִין, כְּחִוְיָא, עַד דְּאַפִּיק נִשְׁמָתֵיהּ, וְקָטַל לֵיהּ.

205. All things return to the element, FROM WHERE THEY CAME. Unless Cain came from that side OF THE SERPENT, he would have not behaved so towards his brother. Therefore, when Adam saw Abel killed and Cain expelled, he said, 'why shall I henceforth be a father?' He separated from his wife for a hundred and thirty years, and unholy female spirits would come and conceive from him, and he begot spirits and demons called 'the plagues of men'. This was established.

205 וְכָל מִלִּין אָהֲדְרוּ לִיסוֹדָא קַדְמָאָה, וְאִי לָאו דַּהֲוָה קַיִן מֵהַהוּא סִטְרָא, לָא אִשְׁתְּכַח הָכִי לְגַבֵּי אָחוּהּ. וע"ד, כֵּיוָן דְּחָזָא אָדָם דְּאִתְקְטִיל הֶבֶל, וְאִתְתָּרִיךְ קַיִן, אָמַר, מַה אֲנָא אוֹלִיד מִכָּאן וּלְהָלְאָה, אִתְפְּרַשׁ מְאִתְּתֵיהּ מֵאָה וּתְלָתִין שְׁנִין, וְרוּחִין נוּקְבֵי מִסְאֲבֵי, הֲווֹ אַתְיָין וּמִתְחַמְּמָן מִנֵּיהּ, וַהֲוָה אוֹלִיד רוּחִין וְשֵׁדִין, וְאִקְרוּן נִגְעֵי בְּנֵי אָדָם, וְאוֹקִימְנָא.

206. After that, he was jealous, and wore jealousy. He united with his wife and begot Seth as written, "and begot a son in his own likeness, after his image; and called his name Seth" (Beresheet 5:3), which was not true for the first sons born before.

206 לְבָתַר קָנֵי וְאִתְלְבָּשׁ בְּקִנְאָה, וְאִתְחַבָּר בְּאִתְּתֵיהּ, וְאוֹלִיד לְשֵׁת. דִּכְתִיב וַיּוֹלֶד בִּדְמוּתוֹ כְּצַלְמוֹ וַיִּקְרָא אֶת שְׁמוֹ שֵׁת. דָּא אִיהוּ בִּדְמוּתוֹ כְּצַלְמוֹ, מַה דְּלָא הֲוָה הָכִי בְּקַדְמֵיתָא, בְּאִינּוּן בְּנִין קַדְמָאֵי, דַּהֲווֹ מִקַּדְמַת דְּנָא.

207. For in the beginning, BEFORE EVE, he had another union, WITH LILITH, as explained, until Eve came. For the Holy One, blessed be He prepared her for Adam, and they were united face to face. Therefore it is written, "this one shall be called 'woman'" (Beresheet 2:23). But the other one, LILIT, is not so called, as was explained.

207 בְּגִין, דְּהָא בְּקַדְמֵיתָא, אִתְחַבְּרוּתָא אַחֲרָא הֲוָות לְגַבֵּיהּ, וְאוּקְמוּהָ, עַד דְּאָתַת חַוָּה, וְאַתְקִין לָהּ קוּדְשָׁא בְּרִיךְ הוּא לְגַבֵּיהּ דְּאָדָם, וְאִתְחַבְּרוּ אַנְפִּין בְּאַנְפִּין. וְעַל דָּא כְּתִיב, לְזֹאת יִקָּרֵא אִשָּׁה, דָּא אִיהִי אִתְּתָא, אֲבָל אַחֲרָא לָא אִקְרֵי הָכִי. וְהָא אוּקְמוּהָ.

208. Since Adam and Eve were created together, it is written, "male and female He created them, and blessed them" (Beresheet 5:2). The two of them were together, therefore it was written, "You have beset me behind and before."

208 וּבְגִין דְּאָדָם וְחַוָּה כַּחֲדָא אִתְבְּרִיאוּ, כְּתִיב זָכָר וּנְקֵבָה בְּרָאָם וַיְבָרֶךְ אוֹתָם, תַּרְוַוּיְיהוּ כַּחֲדָא הֲווֹ. וְעַל דָּא כְּתִיב, אָחוֹר וָקֶדֶם צַרְתָּנִי.

209. Come and see: The Efod and the breastplate were behind and before, THE BREASTPLATE BEFORE AND THE EFOD BEHIND. And when the priest wore them, he had the likeness of the higher image, ZEIR ANPIN AND MALCHUT, THE SECRET OF BEHIND AND BEFORE. And we have learned, that his face shone and the letters stood out, illuminating and rising up. Then he knew that WHICH WAS NEEDED.

209 ת"ח, אֵפוֹד וְחֹשֶׁן, אָחוֹר וָקֶדֶם הֲווֹ, וְכַד כַּהֲנָא אִתְלְבַּשׁ בְּהוּ, הֲוָה דְּמֵי בְּדִיוּקְנָא עִלָּאָה. וְהָא אִתְּמַר, דְּכֵדֵין אַנְפּוֹי נְהִירִין, וְאַתְוָון בַּלְטִין, וְסַלְקִין לְעֵילָא מְנַהֲרָן, וּכְדֵין הֲוָה יָדַע מִלָּה.

210. For that reason the function of the breastplate and the function of the Efod are closely connected. And though their functions are not the same, yet all is in the one secret. They are connected so the breastplate, WHICH IS ZEIR ANPIN, will be united with the Efod, WHICH IS MALCHUT, by four rings connected to this place and that place, NAMELY, TO THE BREASTPLATE AND THE EFOD. They are the secret of the Chariots connecting this side below to those above, all in the mystery of the wheels and the holy living creatures. FOR THE TWO RINGS IN THE BREASTPLATE ARE IN THE SECRET OF THE LIVING CREATURES, WHICH ARE YETZIRAH. AND THE TWO RINGS IN THE EFOD ARE IN THE SECRET OF THE WHEELS, WHICH ARE ASIYAH. AND THEY ARE INTERCONNECTED, AS SAID: "AND WHEN THE LIVING CREATURES MOVED, THE WHEELS WENT BY THEM: AND WHEN THE LIVING CREATURES WERE LIFTED UP FROM THE EARTH, THE WHEELS WERE LIFTED UP" (YECHEZKEL 1:19).

210 וּבְגִין כַּךְ, תִּקּוּנָא דְּחוֹשְׁנָא, וְתִקּוּנָא דְּאֵפוֹדָא, כַּחֲדָא מִתְקַשְּׁרָן. וּאע"ג דְּתִקּוּנָא דְּדָא לָאו אִיהוּ כְּתִקּוּנָא דְּדָא, וְכֹלָּא בְּרָזָא חֲדָא. קְשׁוּרָא דְּדָא בְּדָא, לְאִתְאַחֲדָא חוֹשְׁנָא בְּאֵפוֹדָא, בְּאַרְבַּע עִזְקָן, דְּאִתְקְשָׁרוּ בְּהַאי אֲתָר, וּבְהַאי אֲתָר. וְאִינּוּן רָזָא דְּאִינּוּן רְתִיכִין, דְּמִתְקַשְּׁרָן בְּהַאי סִטְרָא דִּלְתַתָּא, לְאִינּוּן דִּלְעֵילָא, וְכֹלָּא אִיהוּ בְּרָזָא דְּאוֹפַנִּין וְחַיּוֹת.

211. It is written, "In the beginning Elohim created the heaven and the earth" (Beresheet 1:1). It was explained, THAT THE HEAVEN IS ZEIR ANPIN AND THE EARTH IS MALCHUT. The Tabernacle was made in the same manner, in the likeness of the lower world, WHICH IS MALCHUT, and in the likeness of the upper world, WHICH IS ZEIR ANPIN. And all the deeds OF THE HOLY ONE, BLESSED BE HE performed in this world are a reflection of above. So is the Tabernacle. All its works are as the deeds, and are reflections of the upper world.

211 כְּתִיב, בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ. וְאוּקְמוּהָ, דְּהָא כֹּלָּא כְּגַוְונָא דָא אִתְעֲבִיד מַשְׁכְּנָא, כְּגַוְונָא דְּעָלְמָא תַּתָּאָה, עֲבַד כְּגַוְונָא דְּעָלְמָא עִלָּאָה, וְכָל עוֹבְדּוֹי דְּעָבֵד כְּגַוְונָא דִּלְעֵילָא. ה"נ מַשְׁכְּנָא, כָּל עוֹבְדּוֹי אִינּוּן כְּעוֹבְדָא וּכְגַוְונָא דְּעָלְמָא עִלָּאָה.

212. This is the secret of the construction of the Tabernacle. All are deeds and improvements of above and below, to let the Shechinah dwell upon the world, over the upper tenants, THE ANGELS, and the lower tenants, PEOPLE. In the same manner, the lower Garden of Eden is like the upper, BINAH, and the lower, MALCHUT. And all the images and forms of the world are found there. Therefore, the construction of the Tabernacle and of heaven and earth, ZEIR ANPIN AND MALCHUT, are in one secret.

212 וְרָזָא דָא כָּל עוֹבְדִין דְּמַשְׁכְּנָא, כֻּלְּהוּ עוֹבְדִין וְתִקּוּנִין דִּלְעֵילָא וְתַתָּא, בְּגִין לְאַשְׁרָאָה שְׁכִינְתָּא בְּעָלְמָא, בְּדִיוּרִין עִלָּאִין, וּבְדִיוּרִין תַּתָּאִין. כְּגַוְונָא דָא, גַּן עֵדֶן לְתַתָּא, אִיהוּ כְּגַוְונָא עִלָּאָה. וּכְגַוְונָא תַּתָּאָה, כָּל צִיּוּרִין, וְכָל דְּיוּקְנִין דְּעָלְמָא כֻּלְּהוּ תַּמָּן. וְעַל דָּא, עֲבִידַת מַשְׁכְּנָא, וַעֲבִידַת שָׁמַיִם וְאֶרֶץ, כֻּלְּהוּ בְּרָזָא חֲדָא.

22. "Lift up your eyes on high"
Rabbi Shimon asks if anyone who lifts his eyes and looks up could see anything that he wasn't permitted to see. He answers that the title verse means that whoever wants to see and know about God's deeds should look up, and after seeing all the armies and legions of angels then he can ask "Who created these?" Rabbi Shimon says that 'who' is Binah, and that there is never an answer because Binah is always hidden and concealed and unknown. Next he talks about: "Who brings out their host by number," saying that Binah brings everything out with the sound of the Shofar. This is the secret of the divine faith, that extends through all the levels from Zeir Anpin and downward all the way to Malchut. The armies are then divided up and numbered and named. Rabbi Shimon extends another explanation for "Lift up your eyes on high," and that is that whoever looked at the Tabernacle saw in it both what was above and what was below. All the works of both worlds were contained in it.

213. It is written, "Lift up your eyes on high, and behold who has created these..." (Yeshayah 40:26). This verse was already explained. Nevertheless Come and see: Could anyone who lifts up his eyes and looks up, know and behold what is not permitted for him to see?

213 כְּתִיב שְׂאוּ מָרוֹם עֵינֵיכֶם וּרְאוּ מִי בָרָא אֵלֶּה וְגוֹ'. הַאי קְרָא אוּקְמוּהָ, אֲבָל ת"ח, וְכִי בְּגִין דְּיִסְתָּכַּל ב"נ עֵינוֹי לְעֵילָא, וְזָקִיף לוֹן לְעֵילָא, יָכִיל לְמִנְדַּע וּלְאִסְתַּכְּלָא בְּמָה דְּלָא אִתְּרְשׁוּ לְמִנְדַּע וּלְמֶחֱמֵי.

214. HE REPLIES: No, "Lift up your eyes on high" MEANS THAT whoever wishes to behold and know the deeds of the Holy One, blessed be He, let him lift up his eyes and see how many are the armies and legions, AND HOW MANY are the deeds, each different than the other, one mightier than the other. Then you may look and ask "Who created these?" We explained this mystery: 'who', WHICH IS BINAH, created 'these'. FOR BINAH is a place located up high, hidden, concealed and unknown. It remains a constant question, because this place is not revealed.

214 אֶלָּא שְׁאוּ מָרוֹם עֵינֵיכֶם, מַאן דְּבָעֵי לְאִסְתַּכְּלָא וּלְמִנְדַּע בְּעוֹבָדוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, יִזְקוֹף עֵינוֹי לְעֵילָא, וְיֶחְמֵי כַּמָּה חֵילִין, וְכַמָּה מַשְׁרְיָין, עוֹבָדִין מְשַׁנְיָין דָּא מִן דָּא, רַבְרְבִין אִלֵּין מֵאִלֵּין. וּכְדֵין תֵּחֱמוּן וְתִשְׁאֲלוּן וְתֵימְרוּן, מַאן בְּרָא אִלֵּין. מִי בָּרָא אֵלֶּה, הָא אוֹקִימְנָא רָזָא דְּמִי, בְּרָא אֵלֶּה. דְּהוּא אֲתָר דְּקַיְּימָא מָרוֹם וְגָנִיז וְסָתִים וְלָא יְדִיעַ, וְקַיְּימָא תְּדִיר לְשָׁאֲלָה, בְּגִין דְּלָא אִתְגַּלְיָיא לְהַהוּא אֲתָר.

215. "Who brings out their host by number." HE ASKS: What does "that brings out" mean? HE ANSWERS: Since that place is hidden and concealed, NAMELY, BINAH, it brings out all by the secret of the sound coming out of the Shofar, ZEIR ANPIN CALLED 'SOUND' COMES OUT OF BINAH CALLED 'SHOFAR'. That sound is the amount of all the supernal armies and the account of everything. Thence is found the secret of the divine Faith, WHICH IS MALCHUT, on all the supernal sides, CHASSADIM ON THE RIGHT AND CHOCHMAH ON THE LEFT, WHERE CHOCHMAH IS REVEALED. It extends in grades FROM ZEIR ANPIN downward TO MALCHUT. The armies are then divided after their kind, and all are numbered and called by name. "Because of the greatness of His might" (Ibid.) refers to the right side;"He is strong in power" (Ibid.) refers to the left side. "No one is missing" (Ibid.) from the sides drawn from the two directions, FROM THE TWO COLUMNS RIGHT AND LEFT, WHERE NOTHING IS MISSING, BECAUSE THEY COMPREHEND ALL OF REALITY. EVEN THE CENTRAL COLUMN ADDS NOTHING, ONLY COMPRISES WHAT IS IN THE TWO COLUMNS, RIGHT AND LEFT.

215 הַמּוֹצִיא בְּמִסְפָּר צְבָאָם, מַאי הַמּוֹצִיא. אֶלָּא בְּגִין דְּהַהוּא אֲתָר דְּאִיהוּ טָמִיר וְגָנִיז, אִיהוּ אַפִּיק כֻּלָּא, בְּרָזָא דְּקוֹל דְּנָפִיק מִשּׁוֹפָר. וְהַהוּא קוֹל, אִיהוּ מִסְפָּר דְּכָל חֵילִין עִלָּאִין, וְחוּשְׁבָּנָא דְּכֻלָּא. וּמִתַּמָּן אִשְׁתְּכַח רָזָא דְּמֵהֵימְנוּתָא עִלָּאָה, בְּכָל אִינּוּן סִטְרִין עִלָּאִין, עַד דְּנַגְדִּין דַּרְגִּין, וְאִתְמַשְׁכָּאן לְתַתָּא, וְאִתְפְּרְשָׁאן כַּמָּה חֵילִין לְזִנַּיְיהוּ, וְכֻלְּהוּ קַיְּימָן בְּחוּשְׁבָּנָא, וְאִקְרוּן בִּשְׁמָא. מֵרוֹב אוֹנִים, דָּא סִטְרָא דִּימִינָא. וְאַמִּיץ כֹּחַ, דָּא סִטְרָא דִּשְׂמָאלָא. אִישׁ לֹא נֶעְדָּר, סִטְרִין דְּנַגְדִּין מִתְּרֵין עֲבָרִין.

216. Another explanation to the verse, "Lift up your eyes on high and behold, who has created these." This verse means that when the Tabernacle was constructed and completed, whoever saw the Tabernacle, beheld in it WHAT WAS above, and WHAT WAS below, and saw all that in the Tabernacle. For all the works of the upper world and the lower world were all contained in the Tabernacle. And we established that whoever looked at the clasps, could see in their illumination that of the stars, because this is how the stars are situated in the firmament.

216 דָּבָר אַחֵר שְׁאוּ מָרוֹם עֵינֵיכֶם וּרְאוּ מִי בָּרָא אֵלֶּה, הַאי קְרָא כַּד אִתְּקַם מַשְׁכְּנָא. וַהֲוָה אִתְתָּקַן, כָּל מַאן דְּחָמֵי לֵיהּ לְמַשְׁכְּנָא, אִסְתָּכַל בֵּיהּ לְעֵילָא וְתַתָּא, וְכֹלָּא חָמֵי בֵּיהּ בְּמַשְׁכְּנָא. בְּגִין דְּכָל עוֹבָדִין דְּעָלְמָא עִלָּאָה וְתַתָּאָה, כֻּלְּהוּ אִתְתָּקְנוּ בֵּיהּ בְּמַשְׁכְּנָא, וְהָא אוֹקִימְנָא, כָּל מַאן דְּחָמֵי אִינּוּן קְרָסִים בְּמַשְׁכְּנָא, וְאִסְתָּכַל בְּהוּ, הֲוָה מִסְתָּכַל בְּנְהִירוּ דִּלְהוֹן, בְּנְהִירוּ דְּכוֹכָבַיָּא, בְּגִין דְּהָכִי קַיְּימָן כּוֹכָבַיָּא בִּרְקִיעָא.

23. "Praise Hashem from the heavens"
Rabbi Shimon talks about two of the Psalms of praise and how they correspond to the Sfirot and the names of God and then the parts of the body. He says that "Praise Him, all His angels" refers to the two pillars Netzach and Hod that stand underneath and support the body, Tiferet. These pillars are also the secret of the angels, and the knees are the messengers. Speaking about "Praise Him, sun and moon," Rabbi Shimon tells us that the sun includes all the Sfirot of Zeir Anpin, and therefore it contains all the high stars and constellations. When it has finished shining it goes up to a high place from where Briyah, Yetzirah and Asiyah all emanate. He reveals that the stars below exist by virtue of what they can draw from the supernal pattern in Zeir Anpin, so all the stars and constellations from the highest firmament rule the world beneath them. From that high place there are levels all the way down to the stars below in this world that don't have anything under their command. Everything is ruled by the higher level.

217. He opened the discussion and said: "Haleluyah, Praise Hashem from the heavens..." (Tehilim 148:1). Come and see: This praise was said by David in reference to the secret of the Holy Name, YUD HEI VAV HEI, NAMELY ZEIR ANPIN, which is comprised of all the praises. There are two praises reflecting the secret of the Holy Supernal Name, YUD HEI VAV HEI, which is comprised of all the praises. There is this one "PRAISE HASHEM FROM THE HEAVENS" and the last praise IN THE BOOK OF TEHILIM that is comprised of all of the praises, as it is written, "Haleluyah, praise Hashem in His sanctuary" (Tehilim 150:1). In the latter there are ten kinds, AS TEN TIMES IT IS MENTIONED, CORRESPONDING TO THE TEN SFIROT OF ZEIR ANPIN. The former consists of seven, FOR SEVEN TIMES THE WORD "PRAISE" APPEARS, CORRESPONDING TO CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN. And everything is the one secret of the Holy Name.

217 פָּתַח וְאָמַר, הַלְלוּיָהּ הַלְלוּ אֶת יְיָ׳ מִן הַשָּׁמַיִם וְגוֹ׳, ת״ח תּוּשְׁבַּחְתָּא דָּא אָמַר דָּוִד, לְקֵבֵל רָזָא דִּשְׁמָא קַדִּישָׁא, דְּאִיהוּ כְּלָלָא דִּתוּשְׁבַּחְתָּא דְּכֹלָּא. תְּרֵין תּוּשְׁבְּחָן אִינּוּן, כְּגַוְונָא דְּרָזָא דִּשְׁמָא קַדִּישָׁא עִלָּאָה, דְּאִיהוּ כְּלָלָא דִּתוּשְׁבַּחְתָּא דְּכֹלָּא. וְאִינּוּן: דָּא, וְתוּשְׁבַּחְתָּא בַּתְרָאָה, דְּאִיהִי כְּלָלָא דִּתוּשְׁבַּחְתָּא דְּכֹלָּא, דִּכְתִיב הַלְלוּיָהּ הַלְלוּ אֵל בְּקָדְשׁוֹ וְגוֹ׳. אֲבָל דָּא הֲוָה, עַל עֶשֶׂר מִינִים. וְדָא הוּא עַל שֶׁבַע, וְכֹלָּא רָזָא חֲדָא בִּשְׁמָא קַדִּישָׁא.

218. "Haleluyah, praise Hashem from the heavens": this refers to the beginning from where the six directions, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, emanate downward, for this secret may be examined, OR COMPREHENDED, NAMELY, ZEIR ANPIN, according to the verse, "For ask now of the days that are past, which were before you..." (Devarim 4:32). THEY ARE THE SEVEN DAYS CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN, up to which one may investigate, "From the day of creation until the end of heaven" (Ibid.), CHESED OF ZEIR ANPIN. From here and further, WHICH ARE KETER, CHOCHMAH AND BINAH OF ZEIR ANPIN, one may not inquire there, because that place is hidden and concealed.

218 הַלְלוּיָהּ הַלְלוּ אֶת יְיָ׳ מִן הַשָּׁמַיִם, אִיהוּ שֵׁירוּתָא דְּשִׁית סִטְרִין לְאִתְפַּשְׁטָא לְתַתָּא, דְּדָא אִיהוּ רָזָא דְּקַיְימָא לִשְׁאֵלָה, כד״א, כִּי שְׁאַל נָא לְיָמִים רִאשֹׁנִים אֲשֶׁר הָיוּ לְפָנֶיךָ וְגוֹ׳, עַד הֲכָא אִית רְשׁוּ לְשָׁאֵלָה, מִן הַיּוֹם אֲשֶׁר בָּרָא וְגוֹ׳, וְעַד קְצֵה הַשָּׁמַיִם מִכָּאן וּלְהָלְאָה, לָאו קַיְימָא לִשְׁאֵלָא, בְּגִין דְּאִיהוּ אֲתָר טָמִיר וְגָנִיז.

219. Therefore, "Praise Hashem from the heavens, praise Him in the heights," allude to the two sides right and left, NAMELY, CHESED AND GVURAH OF ZEIR ANPIN, whence emanate all the other SFIROT downward in the mystery of the grades, to be properly corrected. "Praise Him, all His angels" (Tehilim 148:2): these are the two pillars, NETZACH AND HOD, standing underneath the body, TIFERET, so it may lean on them.

219 וע״ד הַלְלוּ אֶת יְיָ׳ מִן הַשָּׁמַיִם הַלְלוּהוּ בַּמְרוֹמִים, אִלֵּין תְּרֵין סִטְרִין, יְמִינָא וּשְׂמָאלָא. וּמֵהָכָא אִתְפַּשְׁטָאן כֻּלְּהוּ אַחֲרָנִין לְתַתָּא, בְּרָזָא דְּדַרְגִין לְאִתְתַּקְנָא כַּדְקָא יָאוֹת. הַלְלוּהוּ כָּל מַלְאָכָיו, אִלֵּין תְּרֵין קַיְימִין דְּקַיְימֵי תְּחוֹת גּוּפָא, לְמִשְׁעָן גּוּפָא עָלַיְיהוּ.

220. Come and see: These pillars upon which the body stands, pertain to the secret of the angels, ABOUT WHOM IT WAS SAID: "PRAISE HIM, ALL HIS ANGELS." For the knees are the messengers of the body to go from place to place. Of this secret are also those called 'angels', the messengers that go from place to place, at the behest of their Master.

220 ת״ח, אִינּוּן קַיְימִין דְּגוּפָא אִשְׁתְּעָן עָלַיְיהוּ, קַיְימֵי הָכָא בְּרָזָא דְּמַלְאָכִין, בְּגִין דְּיַרְכִין אִינּוּן שְׁלִיחָן, לְמֵיזָל מֵאֲתָר לְאֲתָר, וּמֵרָזָא דָא, נָפְקִין אִינּוּן דְּאִקְרוּן מַלְאָכִין, דְּאִינּוּן שְׁלִיחָן לְמֵהַךְ בִּשְׁלִיחוּתָא דְּמָארֵיהוֹן, מֵאֲתָר לַאֲתָר.

221. "Praise Him, all His hosts" (Ibid. 2). This is the place from where all the holy high armies come out. It is the secret of the sign of the Holy Covenant, NAMELY, YESOD OF ZEIR ANPIN. It is marked upon all the tens of thousands ISSUING FROM IT, as it is written, "Hashem Tzevaot is His Name" (Yeshayah 48:2), MEANING THAT this sign is marked upon all the rest of the armies and multitudes.

221 הַלְלוּהוּ כָּל צְבָאָיו, דָּא אִיהוּ אֲתָר דְּנַפְקֵי מִנֵּיהּ כָּל חֵילִין קַדִּישִׁין עִלָּאִין, רָזָא דְּאָת קַיְימָא קַדִּישָׁא, וְאִיהוּ רָשִׁים בְּכָל שְׁאַר רִבְוָון, כַּדְקָא אֲמָרָן, דִּכְתִיב יְיָ׳ צְבָאוֹת שְׁמוֹ, אוֹת אִיהוּ בְּכָל שְׁאַר חֵילִין וְרִבְוָון.

222. "Praise Him, sun and moon" (Tehilim 148:3). The secret OF ALL THE SFIROT OF ZEIR ANPIN is based on THE SUN, BECAUSE THE SUN IS TIFERET OF ZEIR ANPIN, ITS MAIN PART, AND ALL THE REST OF THE SFIROT ARE BUT COMPRISED WITHIN TIFERET. So the sun shines and in it are the illuminating high stars and the constellations, as we explained. Afterwards it returns up high to the place in the height of heights, BINAH, where all of them are stored, MEANING THAT THE MOCHIN OF ZEIR ANPIN AND MALCHUT AND BRIYAH, YETZIRAH AND ASIYAH EMANATE FROM THERE. This place is alluded to in "praise Him, heavens of heavens" (Ibid. 7), BECAUSE THE HEAVENS ARE ZEIR ANPIN AND THE HEAVENS OF HEAVEN ARE BINAH. Then "Praise Hashem from the earth" (Ibid.), WHICH IS MALCHUT OF ZEIR ANPIN, corresponding to the rest of the verse, "fire and hail..." (Ibid. 8)

222 הַלְּלוּהוּ שֶׁמֶשׁ וְיָרֵחַ, בֵּיהּ קַיְּימָא רְזָא דָא, וְאִיהוּ שִׁמְשָׁא לְאַנְהָרָא, וּבֵיהּ קַיְּימִין כּוֹכְבַיָּיא עִלָּאִין דְּנַהֲרִין, וּמַזָּלֵי, וְהָא אוֹקִימְנָא. לְבָתַר אַהְדָּר לְעֵילָא, לְהַהוּא אֲתָר דְּקָאֵים בְּרוּמָא דִּמְרוֹמִים, וְתַמָּן תְּקִיעוּ דְּכֹלָּא, הַלְּלוּהוּ שְׁמֵי הַשָּׁמַיִם. לְבָתַר הַלְּלוּ אֶת יְיָ׳ מִן הָאָרֶץ, לְקַבֵּל אִלֵּין אֵשׁ וּבָרָד וְגוֹ׳.

223. Come and see: The stars below exist upon what they draw from the high secret IN ZEIR ANPIN, for their existence is based upon the supernal pattern, as was already explained. That is why all the stars and constellations from the height of the firmament, ZEIR ANPIN, rule the world beneath them. From that place grades are spread down to the stars below, IN THIS WORLD, which have nothing under their command. For we have already explained that all are ruled by a higher authority. About that speaks the verse, "let now the astrologers, the stargazers...stand up and save you" (Yeshayah 47:13). All is by permission FROM ABOVE, as explained.

223 ת״ח, אִינּוּן כּוֹכָבִים לְתַתָּא, קַיְּימִין בְּמִשִּׁיכוּ דְּאִתְמַשְּׁכָאן מֵרָזָא עִלָּאָה, בְּגִין דְּכֹלָּא קַיְּימָא בְּדִיוּקְנָא עִלָּאָה, וְהָא אוֹקִימְנָא. וּבְגִין כַּךְ כָּל אִינּוּן כּוֹכָבַיָּיא וּמַזָּלֵי, מֵרוּם רְקִיעָא, כֻּלְּהוּ קַיְּימֵי לְאַנְהָגָא בֵּיהּ עָלְמָא דִּלְתַתָּא מִנֵּיהּ, וּמִתַּמָּן אִתְפַּשְּׁטָאן דַּרְגִּין, עַד דְּקַיְּימִין דַּרְגִּין לְאִינּוּן כּוֹכָבַיָּיא דִּלְתַתָּא, דְּכֻלְּהוּ לָא קַיְּימֵי בִּרְשׁוּתַיְּיהוּ כְּלוּם, וְהָא אוֹקִימְנָא, וְכֻלְּהוּ קַיְּימָאן בִּרְשׁוּתָא דִּלְעֵילָא. וְעַל דָּא כְּתִיב, יַעַמְדוּ נָא וְיוֹשִׁיעֻךָ הוֹבְרֵי שָׁמַיִם הַחוֹזִים בַּכּוֹכָבִים, וְכֹלָּא אִיהוּ בִּרְשׁוּתָא וְאִתְּמַר.

24. "the Mountain of Hashem's house shall be established on top of the mountains"
Rabbi Yosi explains that 'the end of days' refers to the time when God will visit the daughter of Jacob and raise her up from the dust, and the sun will be united with the moon. 'The mountain of Hashem's house' refers to the higher Jerusalem that will shine with the supernal light of Zeir Anpin, and it will be seven times brighter than before. He tells us that 'the light of the sun' is Zeir Anpin and 'the light of the moon' is Malchut. The 'top' of the mountains refers to the High Priest, Chesed, and 'the mountains' are Chesed, Gvurah and Tiferet. Rabbi Yosi reveals the inner meaning of "and they made the tunics of fine linen (shesh)...and the mitre of fine linen (shesh), and goodly turbans of fine linen (shesh)." When the priest awakens below in the Tabernacle, when he spreads his hands over the congregation and the candles are burning, a priest also awakens above. At the end of times God will depose all the chieftains in charge over the other nations; then only He shall be exalted. Lastly Rabbi Yosi speaks of the secret of six.

224. "And they made the tunics of fine linen...and the mitre of fine linen" (Shemot 39:27-28). Rabbi Yosi opened the discussion with the verse: "And it shall come to pass in the end of days, that the mountain of Hashem's house shall be established on the top of the mountains..." (Yeshayah 2:2). "And it shall come to pass in the end of days," refers to the time when the Holy One, blessed be He will visit the daughter of Jacob and raise her from the dust, and the sun will be united with the moon, NAMELY, ZEIR ANPIN AND MALCHUT. Then "the mountain of Hashem's house shall be established," referring to celestial Jerusalem, WHICH IS MALCHUT, which shall be constructed with all its establishments and shining with the supernal light. For all its lights are established only by the supernal light OF ZEIR ANPIN. At that time, the supernal light will illuminate it seven times what was before, as it is written, "and the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold..." (Yeshayah 30:26). THE LIGHT OF THE SUN IS ZEIR ANPIN AND THE LIGHT OF THE MOON IS MALCHUT.

224. וַיַּעֲשׂוּ אֶת הַכָּתְנוֹת שֵׁשׁ וְגוֹ׳ וְאֵת הַמִּצְנֶפֶת שֵׁשׁ וְגוֹ׳. ר׳ יוֹסֵי פָּתַח, וְהָיָה בְּאַחֲרִית הַיָּמִים נָכוֹן יִהְיֶה הַר בֵּית יְיָ׳ בְּרֹאשׁ הֶהָרִים וְגוֹ׳. וְהָיָה בְּאַחֲרִית הַיָּמִים, כַּד יִפְקוֹד לָהּ קוּדְשָׁא בְּרִיךְ הוּא לִבְרָתָא דְּיַעֲקֹב, וְיוֹקִים לָהּ מֵעַפְרָא, וְיִתְחַבַּר שִׁמְשָׁא בְּסִיהֲרָא, כְּדֵין נָכוֹן יִהְיֶה הַר בֵּית יְיָ׳, דָּא יְרוּשָׁלֵם לְעֵילָא, דְּתֵהֵא מִתְתַּקְּנָא בְּתִקּוּנָהָא לְאִתְנַהֲרָא בְּנְהוֹרָא דִּלְעֵילָא, דְּכָל נְהוֹרָהָא לָאו אִיהוּ מִתְתַּקְּנָא, אֶלָּא בְּנְהוֹרָא דִּלְעֵילָא. וּבְהַהוּא זִמְנָא יִתְנְהִיר עָלָה נְהוֹרָא עִלָּאָה, עַל חַד שִׁבְעָה מִמָּה דַּהֲוָת מִקַּדְמַת דְּנָא, כְּמָה דִּכְתִיב, וְהָיָה אוֹר הַלְּבָנָה כְּאוֹר הַחַמָּה וְאוֹר הַחַמָּה יִהְיֶה שִׁבְעָתַיִם וְגוֹ׳.

225. "On the top of the mountains." HE ASKS: Should it not be said, 'tops of the mountains'? What is "top"? HE ANSWERS: The light it will then have is on the top of the mountains. Who is the top of the mountains? The High Priest, NAMELY CHESED OF ZEIR ANPIN, is the top of the mountains. FOR CHESED, GVURAH AND TIFERET ARE CALLED 'MOUNTAINS', AND CHESED IS THEIR TOP. It is altogether of the right side, CHESED, and the one to build the house, WHICH IS MALCHUT, and bless it so its face may shine. Therefore it is written, it "shall be established."

225 בְּרֹאשׁ הֶהָרִים. בְּרָאשֵׁי הֶהָרִים מִבְּעֵי לֵיהּ. מַאי בְּרֹאשׁ אֶלָּא נְהוֹרָא דָּא דִּיהֵא לָהּ בְּרֹאשׁ הֶהָרִים אִיהוּ. וּמַאן אִיהוּ רֹאשׁ הֶהָרִים. דָּא כַּהֲנָא רַבָּא. דְּאִיהוּ רֹאשׁ הֶהָרִים. רֵישָׁא דִּכֹלָּא סִטְרָא יְמִינָא. וְדָא אִיהוּ דִּמְתַקֵּן לְבֵיתָא תְּדִיר, וּמְבָרֵךְ לָהּ לְאַנְהָרָא אַנְפָּהָא. וְעַל דָּא, יִהְיֶה נָכוֹן.

226. With what shall he ready it? With garments resembling what is above, LIKE ZEIR ANPIN, as explained. These garments are all in the secret of six (Heb. shesh), CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD INCLUDED IN CHESED, THE SECRET OF THE HIGH PRIEST. THIS IS THE INNER MEANING OF "AND THEY MADE THE TUNICS OF FINE LINEN (HEB. SHESH)...AND THE MITRE OF FINE LINEN (HEB. SHESH), AND GOODLY TURBANS OF FINE LINEN (HEB. SHESH)." And when the house is built on the top of the mountains, the High Priest, CHESED OF ZEIR ANPIN, it will be elevated into the high existence, BINAH, and the world will be illuminated by that supernal light WITHIN BINAH. And "shall be exalted above the hills" (Yeshayah 2:22) MEANS above the rest of the supernal armies and legions. Then "all the nations shall flow to it" (Ibid. 2).

226 וּבְמָה יְתַקֵּן לָהּ. בְּאִינּוּן לְבוּשִׁין דְּאִינּוּן כְּגַוְונָא דִּלְעֵילָא, כְּמָה דְּאוּקְמוּהָ. וְאִינּוּן לְבוּשִׁין כֻּלְּהוּ קַיְימָן בְּרָזָא דְּשִׁית. וְהַאי בֵּיתָא כַּד יְהֵא מִתְתַּקֵּן בְּהַאי רֹאשׁ הֶהָרִים, דְּאִיהוּ כַּהֲנָא רַבָּא, כְּדֵין אִתְקְשַׁר וְאִסְתַּלָּק לְעֵילָא בְּקִיּוּמָא עִלָּאָה, וְיִתְנְהִיר עָלְמָא מֵהַהוּא נְהִירוּ עִלָּאָה, וְדָא הוּא וְנִשָּׂא מִגְּבָעוֹת, מִכָּל שְׁאָר חֵילִין וּמַשְׁרְיָין עִלָּאִין, וּכְדֵין וְנָהֲרוּ אֵלָיו כָּל הַגּוֹיִם.

227 תָּא חֲזֵי, בְּשַׁעֲתָא דְּכַהֲנָא דִּלְתַתָּא פָּרִישׁ יְדוֹי, כְּדֵין רוּחָא עִלָּאָה אַנְהִיר, וְנָפִיק, וְכָל בּוּצִינִין נָהֲרִין, וּנְהוֹרִין אִתְמַשְׁכָּאן וְאִתְנַהֲרָן וְאִתְקַשְׁרָן אִלֵּין בְּאִלֵּין, עַד דְּיִתְנְהִירוּ אַנְפָּהָא דִּכְנֶסֶת יִשְׂרָאֵל, וְכֹלָּא עַל יְדָא דְּנְהוֹרָא קַדְמָאָה דְּאִיהוּ כַּהֲנָא. וְכַד כַּהֲנָא אִתְעַר לְתַתָּא, כַּהֲנָא אִתְעַר לְעֵילָא. וּבְעוֹבְדִין דִּלְתַתָּא, אִתְעַר אִתְעָרוּתָא דִּלְעֵילָא.

227. Come and see: When the priest below, IN THIS WORLD, spreads his hands, the upper spirit, BINAH, comes out to illuminate. Then all the candles, THE SFIROT OF ZEIR ANPIN, burn, and lights flow, shining and joining together until the face of the Congregation of Yisrael, MALCHUT, becomes radiant. All this is done by the first light, the priest, CHESED. When the priest awakens below, a priest awakens above. By the deeds below there is awakening above.

228. Therefore, "the mountain of Hashem's house shall be established on the top of the mountains...and all the nations shall flow to it." Whereas now, all the rest of the HEATHEN nations have a chieftain in charge over them in the firmament, at that time the Holy One, blessed be He shall set fire to them and depose them from their sovereignty, as it is written, "and it shall come to pass on that day, that Hashem shall punish the host of the high ones on high" (Yeshayah 24:21). Since they will fall from power, the Holy One, blessed be He alone shall be exalted, as says the verse, "and Hashem alone shall be exalted in that day" (Yeshayah 2:17). Then "all the nations shall flow to it, and many people shall go and say, come and let us go up to the mountain of Hashem, to the house of the Elohim of Jacob" (Ibid. 2-3).

228 וְעַל דָּא נָכוֹן יִהְיֶה הַר בֵּית יְיָ׳ בְּרֹאשׁ הֶהָרִים וְגוֹ׳, וְנָהֲרוּ אֵלָיו כָּל הַגּוֹיִם. בְּגִין דְּהַשְׁתָּא, כָּל שְׁאָר עַמִּין, אִית לוֹן מְמָנָן בִּרְקִיעָא עֲלַיְיהוּ. וּבְהַהוּא זִמְנָא, יְבָעֵר לוֹן, וְיַפִּיל לוֹן קוּדְשָׁא בְּרִיךְ הוּא מִשּׁוּלְטָנֵיהוֹן, דִּכְתִיב יִפְקוֹד יְיָ׳ עַל צְבָא הַמָּרוֹם בַּמָּרוֹם, וְכֵיוָן דְּכֻלְּהוּ יִתְעַבְּרוּן מִשּׁוּלְטָנֵיהוֹן, כְּדֵין קוּדְשָׁא בְּרִיךְ הוּא יִתְתַּקַּף בִּלְחוֹדֵיהּ, כד״א וְנִשְׂגַּב יְיָ׳ לְבַדּוֹ בַּיּוֹם הַהוּא, וּכְדֵין וְנָהֲרוּ אֵלָיו כָּל הַגּוֹיִם. וּהה״ד, וְהָלְכוּ עַמִּים רַבִּים וְאָמְרוּ לְכוּ וְנַעֲלֶה אֶל הַר יְיָ׳ אֶל בֵּית אֱלֹהֵי יַעֲקֹב וְגוֹ׳.

229. All this happens when the priest, the top of the mountain, CHESED, will shine upon MALCHUT, in the secret of six. He will shine upon her through all the six DIRECTIONS, in the secret of six.

229 וְכֹלָּא אִיהוּ, בְּשַׁעֲתָא דְּכַהֲנָא, דְּאִיהוּ רֹאשׁ הֶהָרִים יַנְהִיר לָהּ, וְכֹלָּא אִיהוּ בְּרָזָא דְּשֵׁשׁ, שִׁית אִינּוּן בְּכָל סִטְרִין דְּיַנְהִיר לָהּ, דְּהָא בְּרָזָא דְּשִׁית יַנְהִיר לָהּ.

25. Sometimes he praises himself and sometimes he humbles himself

Rabbi Elazar is walking with Rabbi Yitzchak and Rabbi Yehuda, and he begins with: "I am small and despised, yet have not forgotten Your precepts."

He says that at times King David used to praise himself when he was having success conquering his enemies, yet when he found himself in trouble he would humble himself before God. Because of this God elevated him over everyone and wants him to be king in the World to Come as well. In the same way that the moon is dark when the sun turns his face away from her, yet radiant when the sun turns his face toward her, David reflected the face of Zeir Anpin.

230. Rabbi Elazar, Rabbi Yitzchak, and Rabbi Yehuda were walking on the way. Rabbi Elazar said: It is time to walk with the Shechinah, because the Shechinah will not hover above us unless we utter words of the Torah. Rabbi Yehuda said: Let the leader begin.

230 רִבִּי אֶלְעָזָר וְרִבִּי יִצְחָק וְרִבִּי יְהוּדָה הֲווֹ אָזְלֵי בְּאוֹרְחָא, א״ר אֶלְעָזָר, עִידָּן אִיהוּ לְמֵהַךְ בִּשְׁכִינְתָּא, בְּגִין דִּשְׁכִינְתָּא לָא תִּשְׁרֵי עֲלָן, אֶלָּא מִגּוֹ מִלֵּי דְאוֹרַיְיתָא. אָמַר ר׳ יְהוּדָה, מַאן דְּאִיהוּ רֵישָׁא, לִיפְתַּח בְּרֵישָׁא.

231. Rabbi Elazar opened the discussion and said: "I am small and despised, yet have not forgotten Your precepts" (Tehilim 119:141). "I am small and despised." King David used to praise himself at times, as it is written, "and whose mercy to His anointed, to David and to his seed forevermore" (Tehilim 18:51), and "the saying of David, the son of Yishai, and the saying of the man raised on high, the anointed of Elohim of Jacob" (II Shmuel 23:1), and sometimes he would abase himself, saying "for I am poor and needy" (Tehilim 86:1), and "I am small and despised." He said: "The stone which the builders rejected is become the chief corner-stone" (Tehilim 118:22).

231 פָּתַח רִבִּי אֶלְעָזָר וְאָמַר, צָעִיר אָנֹכִי וְנִבְזֶה פִּקּוּדֶיךָ לֹא שָׁכָחְתִּי. צָעִיר אָנֹכִי וְנִבְזֶה, דָּוִד מַלְכָּא, לְזִמְנִין אִיהוּ קָא מְשַׁבַּח גַּרְמֵיהּ, דִּכְתִיב, וְעֹשֶׂה חֶסֶד לִמְשִׁיחוֹ לְדָוִד וּלְזַרְעוֹ עַד עוֹלָם. וּכְתִיב, נְאֻם דָּוִד בֶּן יִשַׁי וּנְאֻם הַגֶּבֶר הוּקַם עַל מְשִׁיחַ אֱלֹהֵי יַעֲקֹב. וּלְזִמְנִין עָבֵד גַּרְמֵיהּ מִסְכְּנָא, דִּכְתִיב כִּי עָנִי וְאֶבְיוֹן אָנִי. וּכְתִיב צָעִיר אָנֹכִי וְנִבְזֶה. וְאִיהוּ אָמַר אֶבֶן מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה.

232. HE REPLIES: When he was rising in the grade of peace, elevated by true justice, and overpowering his enemies, he used to praise himself. And when he found himself in trouble, beset by enemies, he humiliated himself and called himself poor, the least of all. The sense in it is that sometimes he governed and sometimes he was harassed by his enemies.

232 אֶלָּא, בְּזִמְנָא דַּהֲוָה סָלִיק בְּדַרְגָּא דִשְׁלָמָא, וְאִסְתַּלָּק בְּדִינָא דִקְשׁוֹט, וַהֲוָה שַׁלִּיט עַל שָׂנְאוֹי, הֲוָה קָא מְשַׁבַּח גַּרְמֵיהּ. וּבְזִמְנָא דְחָמָא גַּרְמֵיהּ בְּעָקוּ, וְשָׂנְאוֹי קָא דַחֲקִין לֵיהּ, כְּדֵין מָאִיךְ גַּרְמֵיהּ, וַהֲוָה קָרֵי גַּרְמֵיהּ מִסְכְּנָא, זְעִירָא לְכֹלָּא. מַאי טַעֲמָא. בְּגִין, דְּהָא לְזִמְנִין הֲוָה שַׁלִּיט, וּלְזִמְנִין הֲוָה בְּעָקוּ דְשָׂנְאוֹי.

233. For all that, he always ruled over them and they did not prevail over him. King David always debased himself before the Holy One, blessed be He, for whoever does so, the Holy One, blessed be He elevates him above everything. And this is why He favored him, DAVID, in this world and in the World to Come. In this world, as it is written, "For I will defend this city to save it for My own sake, and for My servant David's sake" (Yeshayah 37:35), and in the World to Come, as it is written, "and seek Hashem their Elohim and David their king, and shall come trembling to Hashem and to His goodness in the end of days" (Hoshea 3:5). David is a king in this world, and David will be king in the World to Come. Therefore he said: "The stone which the builders rejected is become the chief corner-stone."

233 ועכ״ד אִיהוּ שַׁלִּיט עָלַיְיהוּ תְּדִיר, וְלָא יָכִילוּ לֵיהּ. וְדָוִד מַלְכָּא, תְּדִיר אִיהוּ הֲוָה שָׁפִיל גַּרְמֵיהּ לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא, דְּכָל מַאן דְּמָאִיךְ גַּרְמֵיהּ קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, אִיהוּ זָקִיף לֵיהּ עַל כֹּלָּא. ובג״כ, אִתְרְעֵי בֵּיהּ קוּדְשָׁא בְּרִיךְ הוּא בְּהַאי עָלְמָא, וּבְעָלְמָא דְאָתֵי. בְּעָלְמָא דֵּין, דִּכְתִיב וְגַנּוֹתִי עַל הָעִיר הַזֹּאת לְהוֹשִׁיעָהּ לְמַעֲנִי וּלְמַעַן דָּוִד עַבְדִּי. וּבְעָלְמָא דְאָתֵי, דִּכְתִיב וּבִקְשׁוּ אֶת יְיָ׳ אֱלֹהֵיהֶם וְאֵת דָּוִד מַלְכָּם וּפָחֲדוּ אֶל יְיָ׳ וְאֶל טוּבוֹ בְּאַחֲרִית הַיָּמִים. דָּוִד אִיהוּ הֲוָה מַלְכָּא בְּהַאי עָלְמָא, וְדָוִד יְהֵא מַלְכָּא לְזִמְנָא דְאָתֵי. וע״ד אָמַר, אֶבֶן מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה.

234. Come and see: When the sun, ZEIR ANPIN, turns his face away and shines not upon the moon, MALCHUT, the light passes from the moon and she does not shine. She is then poor on all sides and dark, without light at all. And when the sun faces her again and shines upon her, her face is radiant and she adorns herself for him, THE SUN, like a female adorning herself for a man, and then she rules the world.

234 תָּא חֲזֵי, בְּשַׁעֲתָא דִשְׁמְשָׁא מְהַדֵּר אַנְפּוֹי, וְלָא נָהִיר לְסִיהֲרָא, אִתְעַבָּר נְהוֹרָהָא וְלָא נְהִירַת, כְּדֵין אִיהִי בְּמִסְכְּנוּתָא בְּכָל סִטְרִין, וְאִתְקַדְּרַת. וְלֵית לָהּ נְהוֹרָא כְּלָל. וְכַד שִׁמְשָׁא אַהְדַּר לְקִבְלָהּ, וְאַנְהִיר לָהּ, כְּדֵין אִתְנְהִירַת אַנְפָּהָא, וְאִתְקַשְׁטַת לְגַבֵּיהּ, כְּנוּקְבָא דְּאִתְקַשְׁטַת לְגַבֵּי דְּכוּרָא, וּכְדֵין אִיהִי שַׁלְטָא בְּשׁוּלְטָנוּ בְּעָלְמָא.

235. Therefore, David used to adorn himself in the same way, LIKE THE MOON, FOR DAVID CORRESPONDS TO MALCHUT. Sometimes he is poor and sometimes rich in every way. That is why he says, "I am small and despised," and yet, "I have not forgotten Your precepts." Thus it behooves a man to consider himself lowly and debase himself in all, so as to become a vessel favored by the Holy One, blessed be He. This was already explained concerning the verse, "with him also that is of a contrite and humble spirit ..." (Yeshayah 57:15). AND AFTER THIS INTRODUCTION, I will be the first to utter words of the Torah. THUS, HE ANSWERED THE WORDS OF RABBI YEHUDA SAYING THAT THE LEADER WILL SPEAK FIRST.

235 וְעַל דָּא, דָּוִד הֲוָה מְעַטֵּר גַּרְמֵיהּ, בְּהַהוּא גַּוְונָא מַמָּשׁ. לְזִמְנִין אִיהוּ מִסְכְּנָא, וּלְזִמְנִין אִיהוּ בְּעוּתְרָא בְּעַתִּירוּ דְּכֹלָּא, ובג״כ הֲוָה אָמַר, צָעִיר אָנֹכִי וְנִבְזֶה. וְעִם כָּל דָּא, פִּקּוּדֶיךָ לֹא שָׁכָחְתִּי. כְּגַוְונָא דָּא, אִית לֵיהּ לב״נ לְמֶהֱוֵי נִבְזֶה בְּעֵינָיו, לְאַשְׁפְּלָא גַּרְמָהּ בְּכֹלָּא, לְמֶהֱוֵי אִיהוּ מָאנָא דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בֵּיהּ, וְהָא אוּקְמוּהָ, דִּכְתִיב וְאֶת דַּכָּא וּשְׁפַל רוּחַ. הַשְׁתָּא אֲנָא אֶפְתַּח בְּרֵישָׁא.

26. Measuring line and measuring reed

Rabbi Elazar opens with: "And He brought me there, and behold, there was a man, whose appearance was like the appearance of brass, with a thread of flax in his hand, and a measuring reed, and he stood by the gate." He explains that the 'appearance of brass' meant that the man, the messenger Gavriel, shone with brightness and holiness. He talks about the measuring reed and the measuring line and about how the measuring line was knotted to do the measurements for the Tabernacle when it was under construction. He reveals the meaning of how 'cubit' was used, and mentions the 32 paths of wisdom. He also emphasizes the numbers four, seven and 28. We are told that there is measurement both above and below, in Binah and in Malchut. He speaks of the ten curtains and their measurements, and the sacred colors alluding to Chesed, Gvurah, Tiferet and Malchut. The curtains allude to poverty and judgment and they cover and protect holiness so that nothing outside can derive nourishment from them. Holiness is kept inside and the Other Side is outside, therefore holiness is compared to a nut that has the fruit inside. Rabbi Elazar explains how adding to letters to numbers actually lessens their value. We hear that the measuring line was also used to measure the size of the boards that are the secret of the Seraphim in Briyah. He goes into great detail about the size of the proportions of the boards and the secret of the measurements. The curtains of the tabernacle are the secret of heaven, and their inner meaning comes out of the number 32. There are curtains of good and curtains of evil, so that people can learn to distinguish between good and evil and can begin to know the Wisdom in everything. They can learn to distinguish between something that is established by wisdom and something that is not. Next there is a description of the measurements of the ark, and we hear that it also enables the discernment of good and evil. Rabbi Elazar tells us that all the measuring done by Ezekiel for the mansion was with the measuring reed rather than the measuring line because he was working with stone and things that would not change. But in the future his mansion will expand on all sides and there will be no Judgment in the world. He concludes by saying that when God renews the world it will be finally connected to the upper world and all will be one.

236. He opened the discussion with the verse: "And He brought me there, and behold, there was a man, whose appearance was like the appearance of brass, with a thread of flax in his hand, and a measuring reed, and he stood by the gate" (Yechezkel 40:3). What Ezekiel saw in the mirror of prophecy was that man, who was a messenger clothed in linen, NAMELY GABRIEL.

236 פָּתַח וְאָמַר, וַיָּבֵא אוֹתִי שָׁמָּה וְהִנֵּה אִישׁ מַרְאֵהוּ כְּמַרְאֵה נְחֹשֶׁת וּפְתִיל פִּשְׁתִּים בְּיָדוֹ וּקְנֵה הַמִּדָּה וְהוּא עוֹמֵד בַּשָּׁעַר. הַאי חָמָא לֵיהּ יְחֶזְקֵאל, בְּהַהוּא חֵיזוּ דִּנְבוּאָה, וְהַאי אִיהוּ אִישׁ, דְּאִיהוּ שְׁלִיחָא בְּאִינּוּן לְבוּשִׁין.

237. Here he says "man," not "the man clothed in linen" (Yechezkel 10:2), for when he is on errand to deal Judgment or show it IN A VISION, he is "clothed in linen," but on a different mission he is differently clothed. As the mission differs, so do his appearance and clothes, ACCORDING TO THE MISSION. Indeed, he is always of the left side, GABRIEL IS ON THE LEFT SIDE OF THE CHARIOT, dressed in various clothes, and his attendants of his side.

237 וְהָכָא לָא אָמַר אֶלָּא אִישׁ, וְלָא אָמַר אִישׁ לְבוּשׁ הַבַּדִּים. אֶלָּא, בְּשַׁעֲתָא דְּעָבִיד שְׁלִיחוּתָא לְמֶעְבַּד דִּינָא, אוֹ לְאַחֲזָאָה דִּינָא, אִקְרֵי לְבוּשׁ הַבַּדִּים. וּבְשַׁעֲתָא דְּלָא אָתֵי לְהָכִי, אִשְׁתַּנֵּי לְגַוְונָא אַחֲרָא, כְּפוּם שְׁלִיחוּתָא, הָכִי שָׁנֵי חֵיזוּ דִּילֵיהּ בְּאִינּוּן לְבוּשִׁין, וְאִשְׁתָּנֵי מַלְבּוּשִׁין לְלִבּוּשִׁין, בְּגִין דְּאִיהוּ תָּדִיר בִּסְטָר שְׂמָאלָא, וְכַמָּה גַּוְונִין אִינּוּן דְּאִתְלָבַּשׁ בְּהוּ, וְכָל אִינּוּן דְּאַתְיָין מִסִּטְרֵיהּ.

238. "Whose appearance was like the appearance of brass." Here he is clad with the garment of mountains of brass, called in the scripture "mountains of brass" (Zecharyah 6:1), and he, GABRIEL, brings measurement with him, with which to measure.

238 מַרְאֵהוּ כְּמַרְאֵה נְחֹשֶׁת, הָכָא אִתְלָבַּשׁ בְּהַהוּא לְבוּשָׁא דְּאִינּוּן טוּרֵי נְחֹשֶׁת, דְּאִקְרוּן הָרֵי נְחֹשֶׁת. וְדָא אַיְיתֵי מְדִידוּ, לְמֶעְבַּד מִשְׁחָתָא.

239. This MEASUREMENT, NAMELY THE MEASURING REED, is not the hard spark, stored, and concealed, but the measuring reed come down from THE HARD SPARK, coated by the light left by the holy spark when it was gone up to be engraved upon the scintillating, unknown sapphires. Therefore, this measuring reed is present in the measuring below, IN THIS WORLD.

239 הַאי לָאו אִיהוּ בּוּצִינָא דְּקַרְדִּינוּתָא דְּטָמִיר וְגָנִיז, אֶלָּא מִתַּמָּן נַפְקַת הַאי קָנֶה לְתַתָּא, דְּאִתְגְּלִיד מִגּוֹ נְהִירוּ דְּאִשְׁתְּבִיק מִבּוּצִינָא דְּקַרְדִּינוּתָא, כַּד אִסְתְּלָקַת לְעֵילָא, וְאִתְגְּלַפַת גּוֹ סַפִּירוּ דְּנָצִיץ וְלָא אִתְיְדַע. וְעַל דָּא, הַהוּא קָנֶה הַמִּדָּה אִיהוּ קַיְימָא בְּמִדִּידוּ דְּמִשְׁחָתָא, דְּקַיְימָא לְתַתָּא.

240. Sometimes the measuring reed IS USED and sometimes the measuring line. Therefore, there is the thread of flax, WHICH IS THE MEASURING LINE, and the measuring reed with which to measure. All the measurements done by Ezekiel were made by the measuring reed, AND NOT BY THE THREAD OF FLAX, WHICH IS THE MEASURING LINE. At the construction of the Tabernacle, all the measurements were made by the measuring line.

240 וּלְזִמְנִין קָנֶה הַמִּדָּה, וּלְזִמְנִין קַו הַמִּדָּה, וְעַל דָּא פְּתִיל וְקָנֶה, וְכֹלָּא מִשְׁחָתָא לְמֶעְבַּד מְדִידוּ, כָּל מְדִידוּ דִּיחֶזְקֵאל, אִיהוּ הֲוָה בְּהַהוּא קָנֶה הַמִּדָּה, וּבְעוֹבָדָא דְּמַשְׁכְּנָא כֹּלָּא הֲוָה בְּקַו הַמִּדָּה.

241. In the Tabernacle, in the lower measurement by the measuring line, they used the thread OF FLAX. When it expanded, there was a knot each cubit, UP TO EACH KNOT THERE WAS ONE CUBIT LENGTH. And he measured using the unit of cubit, AND THOUGH HE MEASURED A NUMBER OF CUBITS, IT IS TERMED CUBIT, IN THE SINGULAR. It is therefore written, "28 cubit, and the breadth four cubit" (Shemot 36:9), and not "four cubits," because he was measuring using one cubit on each side, MEANING HE WAS NOT USING NEW CUBITS, BUT THE SAME CUBIT, MULTIPLYING IT ALONG THE SIDES.

241 בְּמַשְׁכְּנָא, בְּהַהוּא מְדִידוּ דִּלְתַתָּא, דְּאִיהוּ קַו הַמִּדָּה, כְּגַוְונָא דְּהַהוּא פְּתִיל, דְּכַד שָׁרֵי לְאִתְפַּשְׁטָא, בְּכָל אַמָּה חַד קִשְׁרָא, וּבְהַהוּא מִשְׁחָתָא מְדִיד, וְאִקְרֵי אַמָּה. וּבג"כ, שְׁמֹנֶה וְעֶשְׂרִים בָּאַמָּה, דְּדָא הוּא אַרְכָּא וּפוּתְיָא אַרְבַּע בָּאַמָּה, וְלָא כְּתִיב אַרְבַּע אַמּוֹת, בְּגִין דְּאַמָּה מְדִיד לְכָל סִטְר.

242. THIS MEASUREMENT LINE comes out of the mystery of the high luminary, BINAH, and the measurement below IN MALCHUT IS DERIVED from the measurement above, BINAH. The measurement below contains one thousand five hundred aspects, twelve thousand cubits each, and they are all measured by the same cubit, AS EACH CUBIT EXPANDS TO GRASP THIS SIZE. This cubit OF THE MEASURING LINE measures it, and the measuring line expands to produce a second cubit, and measures ANOTHER CUBIT - the same in all measurements.

242 וְהַאי נַפְקָא, מֵרָזָא דְּבוּצִינָא דִּלְעֵילָא, דְּמִדִּידוּ דְּהַאי לְתַתָּא מֵהַאי מְדִידוּ דִּלְעֵילָא אִשְׁתְּכַח. מְדִידוּ דִּלְתַתָּא, אֶלֶף וַחֲמֵשׁ מֵאָה סִטְרִין, וְכָל סִטְרָא וְסִטְרָא תְּרֵיסָר אַלְפֵי אַמִּין, וְעַל דָּא אַמָּה חַד אָזִיל בְּכֻלְּהוּ, וְהַהוּא אַמָּה דְּמִדִּיד דָּא, אִתְפְּשַׁט קַו מִשְׁחָתָא וְאִתְגַּלְיָיא אַמָּה וּמְדִיד, וְכֵן בְּכָל אִינּוּן מִשְׁחָתֵי.

243. "28 cubit" is the length of one cubit. "And the breadth four cubit," refers also to the same cubit. It is found that one cubit is the length of 32 measures, as it is said: "and comprehended the dust of the earth in a measure" (Yeshayah 40:12). These 32 MEASURES correspond to the 32 paths OF WISDOM going out from above.

243 שְׁמֹנֶה וְעֶשְׂרִים בָּאַמָּה, אִיהוּ אַרְכָּא, דְּחַד אַמָּה, וּפוּתְיֵה אַרְבַּע בְּהַהוּא אַמָּה. אִשְׁתְּכַח, אַמָּה חַד דְּאִיהוּ תְּלָתִין וּתְרֵין שְׁלִישִׁים. כד"א וְכָל בַּשָּׁלִישׁ עֲפַר הָאָרֶץ, וְאִינּוּן ל"ב, לָקֶבֶל ל"ב שְׁבִילִין דְּנָפְקִין מִלְּעֵילָא.

244. When the length was measured, and was found to contain four sides, CORRESPONDING TO CHESED, GVURAH, TIFERET AND MALCHUT, seven cubits to each, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, thus seven cubits to each of the four sides, in the secret of seven, amounting to the length of 28, because seven is the most high mystery. FOR SEVEN IS THE SECRET OF MALCHUT, THE SECRET OF LOWER CHOCHMAH. And all the 32 paths OF WISDOM are included in the seven, in the secret of the Holy Name, NAMELY, THE SECRET OF MALCHUT CALLED 'HOLY NAME'.

244 וְכַד אִתְעֲבִיד מִשְׁחָתָא דְּאַרְכָּא בְּהַאי מְדִידוּ, אִיהוּ אַרְבַּע סִטְרִין הַהוּא אַרְכָּא. וְכָל סִטְרָא ז' אַמִּין, דְּלְהָכִי סַלְקָן אִינּוּן שִׁבְעָה אַמִּין, לְאַרְבַּע סִטְרִין, בְּרָזָא דְּשֶׁבַע, דְּאִינּוּן תְּמַנְיָא וְעֶשְׂרִים דְּאִינּוּן בְּאַרְכָּא, בְּגִין דְּשֶׁבַע אִיהוּ רָזָא עִלָּאָה בְּכֹלָּא. וְכָל אִינּוּן תְּלָתִין וּתְרֵין שְׁבִילִין כְּלִילָן בְּשֶׁבַע, בְּרָזָא דְּשְׁמָא קַדִּישָׁא.

245. You may say that it is written, "the curtains were all of one size" (Shemot 36:9), MEANING THAT THEY ARE MANY CUBITS PER CURTAIN, AND THE SCRIPTURE SHOULD SAY THERE WERE ALL OF ONE SIZE. TO THIS HE REPLIES: Assuredly they were all of one size, THAT IS, ONE CUBIT. And though the measuring line expands one cubit after another, IT ADDS NOTHING TO THE FIRST CUBIT. All is in the secret OF THE MOCHIN OF the luminary above, BINAH, so there will be one measurement above and below, IN BINAH AND IN MALCHUT.

245 וְאִי תֵּימָא, הָא כְּתִיב מִדָּה אַחַת לְכָל הַיְרִיעוֹת. וַדַּאי מִדָּה אַחַת אִיהוּ, אע"ג דְּאִתְפְּשַׁט אַמָּה בָּתַר אַמָּה, וְדָא בָּתַר דָּא, וְכֹלָּא בְּרָזָא דְּבוּצִינָא דְּלְעֵילָא קָא אַתְיָא, לְמֶהֱוֵי עֵילָא וְתַתָּא מִשְׁחָתָא חֲדָא.

246. This is a measurement pertaining more to holiness, and there is another measurement that covers THE TEN CURTAINS, which is inside, NAMELY, THE COVERING OF THE CURTAINS OF GOATS' HAIR. One unit that covers the other is 34 in number. THE CURTAINS inside are 32 in number. This is the mystery of covering - 32 inside and 34 outside.

246 וְדָא אִיהוּ מִשְׁחָתָא דְּאִיהוּ בִּקְדוּשָׁה יַתִּיר, בְּגִין דְּאִית מִשְׁחָתָא אַחֲרָא, דְּאִיהִי לְחַפְיָא עַל דָּא דְּאִיהִי לְגוֹ. דְּהָא בְּמִשְׁחָתָא אַחֲרָא דְּחַפְיָא עַל דָּא, סָלְקָא בְּחוּשְׁבָּנָא בְּחוּשְׁבָּן ד"ל, וּלְגָאו בְּחוּשְׁבָּן ל"ב וְדָא אִיהוּ רָזָא דְּחַפְיָא דָּא עַל דָּא, ל"ב לְגוֹ, ד"ל לְבַר.

247. HE EXPLAINS: Since the former measurement is sacred, with the sacred colors "of fine twined linen, and blue, and purple, and scarlet" (Shemot 36:8). These are sacred colors, ALLUDING TO CHESED, GVURAH, TIFERET AND MALCHUT, LINEN BEING CHESED; SCARLET, GVURAH; PURPLE, TIFERET; AND BLUE, MALCHUT. Its whole sum amounts to 32, 28 IN LENGTH AND FOUR IN BREADTH, ALTOGETHER 32. The other measurement OF GOATS' HAIR CURTAINS, which is outside, covering the former, amounts to 34 in number (Dalet-Lamed), NAMELY, THIRTY IN LENGTH AND FOUR IN BREADTH. To this alludes the verse, "Blessed is he who considers the poor (Heb. dal), Hashem will deliver him in the day of evil" (Tehilim 41:2), MEANING THAT in the day of evil, OF JUDGMENT, Hashem will deliver him. FOR THE CURTAINS OF GOATS' HAIR ALLUDE TO POVERTY AND JUDGMENT, COVERING AND PROTECTING HOLINESS, WHICH IS CURTAINS OF FINE TWINED LINEN...SO THAT THE EXTERNAL FORCES WOULD NOT NOURISH FROM THEM.

247 בְּגִין דְּהָא מִשְׁחָתָא קַדְמָאָה, דְּאִיהוּ קַדִּישָׁא בְּגַוְונִין קַדִּישִׁין, דְּאִינּוּן שֵׁשׁ מָשְׁזָר וּתְכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי, אִלֵּין גַּוְונִין קַדִּישִׁין, וְכָל חוּשְׁבָּן דִּילֵיהּ סָלְקָא לְחוּשְׁבָּן ל"ב. וּמִשְׁחָתָא תִּנְיָינָא דְּאִיהוּ לְבַר לְחַפְיָא עַל דָּא, אִיהִי סַלְקָא לְחוּשְׁבָּן ד"ל. וְדָא אִיהוּ רָזָא דִּכְתִיב, אַשְׁרֵי מַשְׂכִּיל אֶל דָּל בְּיוֹם רָעָה יְמַלְּטֵהוּ יְיָ'. בְּיוֹם רָעָה מַמָּשׁ, יְמַלְּטֵהוּ יְיָ'.

248. The secret of reckoning inside OF THE CURTAINS OF FINE TWINED LINEN...is the secret of the 32 PATHS OF WISDOM. Of the reckoning outside, it is said: "And you shall make curtains of goats' hair" (Shemot 26:7). Why goats (Heb. izim) IF THE NAME 'GOATS' INDICATES SEVERE (HEB. AZIM) AND RIGOROUS JUDGMENT? HE ANSWERS: The secret of its color gives it a place in the secret of holiness, BY ITS COVERING THE HOLINESS. Hence THERE IS NEED OF curtains of goats' hair, FOR THE JUDGMENT IN THEM PROTECTS HOLINESS, SO THE EXTERNAL FORCES WOULD NOT BE UNITED WITH IT, NAMELY WITH THE CURTAINS OF FINE TWINED LINEN... It is written, "I went down into the garden of nuts..."(Shir Hashirim 6:11). This verse was explained. Nevertheless, as the nut has a shell encircling it and covering its fruit, and its fruit is inside, so is everything pertaining to holiness. Holiness is inside and the Other Side outside. This is the inner meaning of the verse, "for the wicked man surrounds the righteous" (Chavakuk 1:4). Hence, it is called 'a nut', as explained elsewhere.

248 רָזָא דְּחוּשְׁבָּנָא לְגוֹ, דְּאִיהוּ רָזָא ל״ב. וּבְהַהוּא חוּשְׁבָּנָא דִּלְבַר, מַה כְּתִיב, וְעָשִׂיתָ יְרִיעוֹת עִזִּים. יְרִיעוֹת עִזִּים, אֲמַאי עִזִּים. אֶלָּא רָזָא דְּגַוּונָא דִּילֵיהּ, לְמֵיהַב דּוּכְתָּא בְּרָזָא דְּקוּדְשָׁא, וּבג״כ יְרִיעוֹת עִזִּים וַדַּאי. כְּתִיב אֶל גִּנַּת אֱגוֹז יָרַדְתִּי וְגוֹ׳, הָא אוּקְמוּהָ, אֲבָל מַה אֱגוֹז אִית לֵיהּ קְלִיפָּה, דְּסָחֲרָא וְחַפְיָיא עַל מוֹחָא, וּמוֹחָא לְגוֹ, אוּף הָכִי בְּכָל מִלָּה דְּקוּדְשָׁא, קְדוּשָׁה לְגוֹ, וְסִטְרָא אַחֲרָא לְבַר. וְרָזָא דָּא, רָשָׁע מַכְתִּיר אֶת הַצַּדִּיק. וְעַל דָּא אִקְרֵי אֱגוֹז, וְהָא אוּקְמוּהָ.

249. Come and see: On the outside, THE CURTAINS OF GOATS' HAIR, whatever is added, lessens, an example of which are the bulls on Sukkot that diminish SINCE THEY ARE SACRIFICED ON BEHALF OF THE NATIONS, WHICH ARE EXTERNAL FORCES. Also, here it is written about the inside, "and you shall make the Tabernacle with ten curtains" (Shemot 26:1). Of the outside, "eleven (Aramaic ashtei esreh) curtains" (Ibid. 7), is spelled with an additional letter. THE LETTER AYIN IS ADDED TO THE WORD SHTEI ESREH (LIT. 'TWELVE'), this reducing the number. THE NUMBER TWELVE IS REDUCED BY ONE, DUE TO THE ADDED AYIN TO SHTEI ESREH (TO ASHTEI). Thus adding to reckoning is lessening. There is addition in number in the words: "the length of one curtain shall be thirty cubit, and the breadth of one curtain four cubit" (Ibid. 8), WHILE THE INNER CURTAINS WERE ONLY 28 CUBIT LONG. Adding in number is lessening, for it amounts to 34 (Dalet-Lamed), the most severe connotation of poverty being poor (Heb. dal). And that is why, what is added, lessens.

249 ת״ח, בְּהַהוּא דִּלְבַר, כָּל מַה דְּאוֹסִיף גָּרַע, וְסִימָנֵיךָ פָּרֵי חָג, דְּמִתְמָעֲטִין וְאָזְלִין. אוּף הָכָא נָמֵי, בְּמָה דִּלְגָאו כְּתִיב, וְאֶת הַמִּשְׁכָּן תַּעֲשֶׂה עֶשֶׂר יְרִיעוֹת. בְּמָה דִּלְבַר כְּתִיב, עַשְׁתֵּי עֶשְׂרֵה יְרִיעוֹת. אוֹסִיף אַתְוָון וְגָרַע מֵחוּשְׁבָּנָא. אוֹסִיף חוּשְׁבָּנָא וְגָרַע, אוֹסִיף חוּשְׁבָּנָא, דִּכְתִיב אֹרֶךְ הַיְרִיעָה הָאַחַת שְׁלֹשִׁים בָּאַמָּה וְרֹחַב אַרְבַּע בָּאַמָּה הַיְרִיעָה. וְכַד סָלִיק לְחוּשְׁבָּנָא, סָלִיק לְחוּשְׁבָּן דַ״ל. דְּלֵית בְּכָל אִינּוּן זִינֵי מִסְכְּנוּתָא, כְּהַהוּא דְּאִקְרֵי דַ״ל, וּבג״כ כַּד סָלִיק לְחוּשְׁבָּנָא יַתִּיר, סָלִיק בְּגָרִיעוּ.

250. But when it lessens the reckoning, it is elevated, rising to the secret of 32 PATHS OF WISDOM, the secret of the whole Faith, MALCHUT, the secret of the Holy Name. Therefore, DIMINISHING is rising and ADDING is diminishing. This one adds yet diminishes, and that one diminishes yet adds, the one inside IS THE CURTAINS OF FINE TWINED LINEN, THE SECRET OF DIMINISHING YET ADDING, and the other outside, NAMELY, THE CURTAINS OF GOATS' HAIR IS THE SECRET OF ADDING YET LESSENING.

250 וְכַד אִיהוּ גָּרַע בְּחוּשְׁבָּנָא, סָלִיק בְּסְלִיקוּ, דְּסָלִיק לְרָזָא דל״ב, דְּאִיהוּ רָזָא דְּכָל מְהֵימְנוּתָא, וְאִיהוּ רָזָא דְּשֵׁמָא קַדִּישָׁא, וְעַל דָּא, דָּא סָלִיק, וְדָא גָּרַע. דָּא סָלִיק וְגָרַע. וְדָא גָּרַע וְסָלִיק. דָּא לְגוֹ. וְדָא לְבַר.

251. The measuring line started to stretch and measured the size of the boards, as it is written, "And he made boards for the Tabernacle of acacia wood, standing up" (Shemot 36:20). These BOARDS are the secret of the Seraphim IN THE WORLD OF BRIYAH. It was established, that it is said: "acacia wood, standing up," and "Seraphim were standing up" (Yeshayah 6:2); BOTH VERSES REFER TO SERAPHIM.

251 הַאי קַו הַמִּדָּה, שָׁרֵי לְאִתְפַּשְׁטָא, וּמְדִיד מִשְׁחָתָא לַקְּרָשִׁים, דִּכְתִיב וַיַּעַשׂ אֶת הַקְּרָשִׁים לַמִּשְׁכָּן עֲצֵי שִׁטִּים עוֹמְדִים, וְאִלֵּין אִינּוּן רָזָא דִּשְׂרָפִים, וְהָא אוּקְמוּהָ, דִּכְתִיב עֲצֵי שִׁטִּים עוֹמְדִים, וּכְתִיב שְׂרָפִים עוֹמְדִים.

252. The measurements are - "The length of a board was ten cubits, and the breadth of a board one cubit and a half" (Shemot 36:21). It is written, "ten cubits" and not 'ten cubit', AS SAID OF THE CURTAINS. These TEN CUBIT are three times three, which are nine, CORRESPONDING TO CHOCHMAH, BINAH, DA'AT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF THE SERAPHIM, and one hovering above them, the spirit hovering over them.

252 מִדִּידוּ דְּמִשְׁחָתָא דָּא, עֶשֶׂר אַמּוֹת אֹרֶךְ הַקֶּרֶשׁ וְאַמָּה וַחֲצִי הָאַמָּה. הָכָא כְּתִיב עֶשֶׂר אַמּוֹת, וְלָא כְּתִיב עֶשֶׂר בָּאַמָּה. אִלֵּין תְּלַת תְּלַת תְּלַת, דְּאִינּוּן תֵּשַׁע, וְחַד דְּשַׁרְיָא עָלַיְיהוּ, וְדָא אִיהוּ רוּחָא חֲדָא דְּשַׁרְיָא עָלַיְיהוּ.

253. We already mentioned the size of the cubit, 28 IN LENGTH, AND FOUR IN BREADTH, 32 IN ALL. In here, the proportions are eleven and a half, TEN IN LENGTH AND ONE CUBIT AND A HALF CUBIT IN BREADTH, ELEVEN AND A HALF CUBITS IN ALL, amounting TO TWELVE but do not amount BECAUSE THEY ARE ONE-HALF SHORT, for the wheels are missing. It was explained in relation to the mystery of the Holy Chariot, that there are twenty BOARDS, ten to the right side and ten to the left side, reaching up to the high Seraphim. Then the secret of holiness rises until all are awakened in the secret of the middle bar. That is why they have but an incomplete half, BEING ONLY ELEVEN AND A HALF INSTEAD OF THE COMPLETE TWELVE.

253 וְהָא אַמָּרָן, כַּמָּה אִיהוּ שִׁיעוּרָא דְּאַמָּה. וְדָא אִיהוּ רָזָא דְּשִׁיעוּרָא חַד סְרֵי וּפַלְגָּא, דְּסַלְקִין, וְלָא סַלְקִין, בְּגִין דְּגַרְעִין מֵאִינּוּן אוֹפַנִּים. וְאוּקְמוּהָ בְּרָזָא דְּרָתִיכָא קַדִּישָׁא, וְאִינּוּן עֶשְׂרִין, לְהַאי סִטְרָא עֶשֶׂר, וּלְהַאי סִטְרָא עֶשֶׂר, עַד דְּסַלְקִין לְרָזָא דְּשַׂרְפִים עִלָּאִין. וּלְבָתַר סָלִיק רָזָא דְּקוּדְשָׁא, עַד דְּאִתְּעֲרוּ כֻּלְּהוּ, בְּרָזָא דְּהַהוּא בָּרִיחַ הַתִּיכוֹן, כְּמָה דְּאוּקְמוּהָ, וְעַל דָּא פְּלַג אִית בֵּיהּ בְּלָא שְׁלִימוּ.

254. The secret of this measurement, OF ELEVEN AND A HALF, multiplied by the twenty boards is 230. All this is subject to measuring and reckoning. Each number measured in the measuring pertains to the secret of the Seraphim.

254 רָזָא דְּהַאי מִשְׁחָתָא, לְעֶשְׂרִין דַּפִּין אִינּוּן מָאתָן וּתְלָתִין. וְכָל הַאי קַיְּימָא בְּמִדִּידוּ בְּחוּשְׁבָּנָא, וְהָכִי סָלִיק כָּל חוּשְׁבָּן דְּנָפְקָא מֵהַאי מִדִּידוּ בְּרָזָא דְּאִינּוּן שְׂרָפִים.

255. The curtains of the Tabernacle, which we said to contain high mysteries, are the secret of heaven, NAMELY, ZEIR ANPIN. It was explained in the secret of the verse, "who stretches out the heavens like a curtain" (Tehilim 104:2). Their inner meaning comes of the said reckoning, 32. There are curtains pertaining to one principle, THE CURTAINS OF FINE TWINED LINEN...and there are curtains pertaining to another principle, THE CURTAINS OF GOATS' HAIR. All is within the secret of above, OF THE ASPECT OF HEAVEN, for us to know wisdom in each and every aspect and thing. Therefore, man distinguishes between good and evil, NAMELY, BETWEEN THE CURTAINS OF FINE TWINED LINEN, WHICH ARE GOOD, AND THE CURTAINS OF GOATS' HAIR, WHICH ARE EVIL, between the secret of Chochmah, and something not established by Chochmah, BUT BY CHASSADIM, NAMELY BETWEEN THE CURTAINS OF FINE TWINED LINEN ...UNDER THE RULE OF CHASSADIM, AND THE BOARDS UNDER THE RULE OF CHOCHMAH. In the secret of the first measurement, IN THE SECRET OF CUBIT, it was explained how many aspects it embraced, NAMELY ONE THOUSAND FIVE HUNDRED ASPECTS, TWELVE THOUSAND CUBIT EACH.

255 יְרִיעוֹת דְּמַשְׁכְּנָא דְּאַמָּרָן דְּאִינּוּן רָזִין עִלָּאִין. רָזָא דִּשְׁמַיָּא וְהָא אוּקְמוּהָ נוֹטֶה שָׁמַיִם כַּיְרִיעָה. וְרָזָא דְּהַאי בְּהַהוּא חוּשְׁבָּן דְּקָאמַרָן. וְאִית יְרִיעָן דְּקָאמַרָן בְּרָזָא חֲדָא וְאִית יְרִיעָן בְּרָזָא אַחֲרָא, וְכֹלָּא אִיהוּ בְּרָזָא דִּלְעֵילָא. וע״ד כֹּלָּא אִיהוּ לְמִנְדַּע חָכְמְתָא, דְּכָל סִטְרָא וְסִטְרָא, וְכָל מִלָּה וּמִלָּה. וע״ד אַבְחִין ב״נ בֵּין טַב לְבִישׁ, בֵּין רָזָא דְּחָכְמְתָא, וּבֵין מִלָּה דְּלָא קַיְּימָא בְּחָכְמְתָא. וּבְרָזָא דְּמִדִּידוּ קַדְמָאָה, הָא אִתְּמַר בְּכַמָּה סִטְרִין אִיהוּ.

256. This is the secret of the Ark: which is reckoned whence it takes, whence it receives and what it possesses. HE EXPLAINS: It takes from the two sides, RIGHT AND LEFT. ALSO, WHATEVER it receives IS from the same two sides. Therefore, there is one cubit on this side, RIGHT, and one cubit on that side, LEFT, and a half cubit it has on its own. Hence it is written, "two cubits and a half was the length of it" (Shemot 37:1), two cubits from the two sides, RIGHT AND LEFT, and a half of its own, regarding length. It is one cubit and a half wide and high; one CUBIT from the side which takes more, the same as it took from right and left, and a half of its own, for a thing dwells but upon some substance, hence there is a half in each and every reckoning. And that is why the Ark, WHICH IS MALCHUT, receives from all, and is found to contain the secret of the reckoning of them all.

256 רָזָא דָּא רָזָא דַּאֲרוֹנָא דְּקָאֵים בְּחוּשְׁבָּנָא, מִמָּה דְּאִיהוּ נָטִיל, וּמִמָּה דְּאִיהוּ קַבִּיל, וּמִמָּה דְּאִית בֵּיהּ,וּמִמָּה אִיהוּ מְקַבֵּל: דְּאִיהוּ תְּרֵין סִטְרִין, וְנָטִיל מֵאִינּוּן תְּרֵין סִטְרִין. וְעַל דָּא אַמָּה אִיהוּ בְּסִטְרָא דָּא, וְאַמָּה בְּסִטְרָא דָּא, וּפַלְגָּא דִּילֵיהּ. וּבג״כ אַמָּתַיִם וָחֵצִי אָרְכּוֹ, אַמָּתַיִם מִתְּרֵין סִטְרִין, וּפַלְגָּא דִּילֵיהּ, הַאי בְּאָרְכָּא. בְּפוּתְיָא וְרוּמָא, אַמָּה וָחֵצִי, חַד מֵהַהוּא סִטְרָא יַתִּיר, דְּקָא נָטִיל כְּגַוְונָא דִּימִינָא וּשְׂמָאלָא. וּפַלְגָּא דִּילֵיהּ. דְּהָא לָא שַׁרְיָא מִלָּה, אֶלָּא עַל מִלָּה וּבג״כ, פַּלְגָּא בְּכָל חוּשְׁבָּן וְחוּשְׁבָּן, וּבְגִין כַּךְ, אֲרוֹנָא מְקַבְּלָא מִכֹּלָּא, וְקַיְּימָא בְּרָזָא דְּחוּשְׁבָּנָא דְּכֹלָּא.

257. It was explained why THE ARK was inlaid with gold inside and outside, WHICH IS THE SECRET OF THE INCLUSION OF THE ILLUMINATION OF CHOCHMAH THAT IS CALLED 'GOLD'. This is the dimension established in the first measurement OF THE SAID CURTAINS, and everything is based on the same principle. The table too fits the first measurements OF THE CURTAINS.

257 וְהָא אוּקְמוּהָ, עַל מָה אִיהוּ מְחַפְּיָיא בְּדַהֲבָא, לְגוֹ וּלְבַר, וְהַאי אִיהוּ שִׁיעוּרָא לְמֵיקַם בְּמִדִּידוּ קַדְמָאָה, וְכֹלָּא קָאֵים בְּרָזָא חֲדָא. פַּתּוֹרָא, כְּהַאי גַּוְונָא דְּמָדִיד בְּהַהוּא שִׁיעוּרָא קַדְמָאָה.

258. But the dimensions of the Ark, found in the secret of the Torah, and the first dimensions OF THE CURTAINS, mentioned by my father, RABBI SHIMON, were not to be made MORE USE of than he revealed to the superior wise men, so they may know from it the secret of wisdom and distinguish between good and evil, between supernal Wisdom and the other Wisdom IN MALCHUT. All the other constructions of the Tabernacle were measured by the cubit, LIKE THE CURTAINS, except for the measuring of the breastplate, which was made by the span, as was explained.

258 אֲבָל הַאי מִדִּידוּ דְּאָרוֹנָא, דְּקַיְּימָא בְּרָזָא דְּאוֹרַיְיתָא, וּבְהַהוּא מִשְׁחָתָא קַדְמָאָה דְּקָאָמַר אַבָּא, לֵית בָּהּ לְמֶעְבַּד שִׁיעוּרָא יַתִּיר כְּמָה דְּאִיהוּ גַּלֵּי בְּרָזָא לְחַכִּימֵי עֶלְיוֹנִין, לְמִנְדַּע בָּהּ רָזָא דְּחָכְמְתָא, לְאַבְחָנָא בֵּין טַב לְבִישׁ, בֵּין חָכְמְתָא עִלָּאָה, לְחָכְמְתָא אַחֲרָא. כֻּלְּהוּ עוֹבָדִין אַחֲרָנִין, כֻּלְּהוּ בְּמִדִּידוּ דְּאַמָּה, בְּהַהוּא מִשְׁחָתָא, בַּר מִשְׁחָתָא דְּחֹשֶׁן, דְּאִיהוּ זֶרֶת, וְהָא אוּקְמוּהָ.

259. Come and see: All the tunics, OF AARON AND HIS SONS, were made in the mystery of holiness, AND THOUGH THERE ARE NO SIZES MENTIONED, it was all in the secret of six, CHESED, INCLUDING THE SIX DIRECTIONS CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, and made by six THREADS, THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN, ESTABLISHED and existing by six. All that was made IN THE TABERNACLE was to be dressed by and corrected by the six, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN, and in the secret of six, CHESED.

259 ת"ח, כְּתֹנֶת דְּכֻלְּהוּ אִתְעֲבִידוּ בְּרָזָא דְּקוּדְשָׁא, כֹּלָּא אִיהוּ בְּרָזָא דְּשֵׁשׁ, וּבְעוֹבָדָא דְּשֵׁשׁ, וְקַיְּימָא בְּשֵׁשׁ. וְכֻלְּהוּ תִּקּוּנִין, לְאִתְלַבְּשָׁא וּלְאַתְקָנָא בְּהוּ שֵׁשׁ, וּבְרָזָא דְּשֵׁשׁ.

260. All THE MEASUREMENTS IN THE TABERNACLE WERE in the secret of the measuring line. The measurements made by Ezekiel were made by the measuring reed, because that house is destined to remain with the same walls, and stone walls, the same entrances and the same doors, everything according to measure. But in the future, BY THE MEASUREMENTS OF THE MANSION OF EZEKIEL, WHICH WILL BE IN THE FUTURE, it is said of that measure "the side chambers were broader as they wound higher and higher" (Yechezkel. 41:7). For when they will start to build using the measuring reed, it will stretch higher and higher in length and breadth, the mansion will expand on all sides, and none will think ill of it, as explained by the verse, "and Damascus shall be His resting place" (Zecharyah 9:1). For at that time there will be no Judgment upon the world, and all will be established firmly and completely, as it is said: "and be troubled no more; neither shall the children of wickedness torment them any more..." (II Shmuel 7:10).

260 וְכֹלָּא בְּרָזָא דְּקַו הַמִּדָּה. וּקְנֵה הַמִּדָּה בְּהַהוּא מִדִּידוּ דְּיְחֶזְקֵאל, בְּגִין דְּאִיהוּ בֵּיתָא לְאִתְקַיְּימָא בְּאַתְרֵיהּ, בְּאִינּוּן כּוֹתְלִין, בְּאִינּוּן שׁוּרִין, בְּאִינּוּן פִּתְחִין, בְּאִינּוּן דְּלָתִין, בְּגִין לְמֶהֱוֵי כֹּלָּא בְּמִדִּידוּ. אֲבָל לְזִמְנָא דְּאָתֵי, מִשְׁחָתָא דַּהוּא מַה כְּתִיב בָּהּ, וְרָחֲבָה וְנָסְבָה לְמַעְלָה לְמַעְלָה. בְּשַׁעֲתָא דְּיִשְׁרֵי לְמִבְנֵי בֵּיהּ הַאי קְנֵה הַמִּדָּה, סָלְקָא לְעֵילָא לְעֵילָא, לְאַרְכָּא וּלְפוּתְיָא, לְמֶהֱוֵי אִתְפַּשְׁטוּתָא דְּבֵיתָא בְּכָל סִטְרִין וְלָא יִשְׁגְּחוּן עֲלֵיהּ לְבִישׁ, כְּמָה דְּאוּקְמוּהָ, דִּכְתִיב וְדַמֶּשֶׂק מְנוּחָתוֹ. דְּהָא בְּהַהוּא זִמְנָא דִּינָא לָא יִשְׁתְּכַח בְּעָלְמָא, בג"כ כֹּלָּא אִתְקָיְּים עַל קִיּוּמֵיהּ בְּקִיּוּמָא שְׁלִים, כד"א לא יִרְגַּז עוֹד וְלֹא יוֹסִיפוּ בְּנֵי עַוְלָה לְעַנּוֹתוֹ וְגוֹ'.

261. Come and see: All the measuring and measurements, MENTIONED OF THE HOUSE OF EZEKIEL, are all present in this world, so it may be a reflection of above, to connect this world to the upper world so all will be one in one mystery. But at that time when the Holy One, blessed be He will bestir Himself to renew the world, then all the worlds will be in the secret of one, LIKE THE UPPER WORLD, and the glory of the Holy One, blessed be He WILL BE in them all. And "in that day shall Hashem be One, and His Name One" (Zecharyah 14:9). HIS NAME, THE SECRET OF MALCHUT, IS ONE ON ITS OWN LIKE YUD HEI VAV HEI.

261 ות"ח, כָּל מִשְׁחָתִין, וְכָל מְדִידִין, כֻּלְּהוּ קַיְּימִין בְּהַאי עָלְמָא, בְּגִין לְאִתְקַיְּימָא הַאי עָלְמָא, בְּרָזָא דְּגַוּונָא דִּלְעֵילָא, לְאִתְקַשְׁרָא הַאי עָלְמָא בְּעָלְמָא דִּלְעֵילָא, לְמֶהֱוֵי כֹּלָּא חַד בְּרָזָא חֲדָא. וּבְהַהוּא זִמְנָא דְּקוּדְשָׁא ב"ה אִתְּעַר לְחַדְּתוּתֵי עָלְמָא, כְּדֵין יִשְׁתַּכְּחוּן כֻּלְּהוּ עָלְמִין בְּרָזָא חֲדָא, וִיקָרָא דְקוּדְשָׁא בְּרִיךְ הוּא בְּכֹלָּא, וּכְדֵין כְּתִיב, בַּיּוֹם הַהוּא יִהְיֶה יְיָ' אֶחָד וּשְׁמוֹ אֶחָד.

27. The names of Mem-Bet (42) and Ayin-Bet (72)

Rabbi Yehuda opens with: "The counsel (secret) of Hashem is with them that fear Him, and His covenant to make them know it." One of the explanations he offers is that people who fear sin are afraid of the sublime mysteries and therefore do not study them but they may know and understand the secrets. He talks about the world being engraved with 42 letters. 'Engraving' is explained as the light being covered and withheld. The letters create the world above and the world below, the world of unity and the world of duality, when the letters are then called 'mountains of separation'. Next Rabbi Yehuda returns to a discussion of 'the Urim' and 'the Tumim' that are described as the secret of 72 engraved letters that reveal the light of Chochmah. Rabbi Yehuda talks about the letters Hei and Vav and how the Tabernacle was created using these letters. When he built the Tabernacle, Betzalel combined the letters and did the work with different combinations of them, also using the combinations of the letters of the Holy Name. But when he started to erect the Tabernacle he couldn't do it because only Moses knew what the letters wanted, therefore the Tabernacle was erected by Moses.

262. Rabbi Yehuda then opened the discussion with the verse: "The counsel (secret) of Hashem is with them that fear Him, and His covenant to make them know it" (Tehilim 25:14). It means that this sublime secret is stored and available only for them that fear Him, who fear the Holy One, blessed be He always. They are worthy of these sublime secrets to keep them, which are hidden and concealed, being supernal mysteries. But the secret of "and His covenant to make them know it" is that it refers to the Holy Covenant, "to make them know it," as this place may be revealed and known.

262 פָּתַח ר' יְהוּדָה אֲבַתְרֵיהּ וְאָמַר, סוֹד יְיָ' לִירֵאָיו וּבְרִיתוֹ לְהוֹדִיעָם. הַאי קְרָא הָא אוּקְמוּהָ, אֲבָל סוֹד יְיָ' לִירֵאָיו, הַהוּא רָזָא עִלָּאָה דְּקַיְּימָא בִּגְנִיזוּ, לָא קַיְּימָא אֶלָּא לִירֵאָיו, דְּאִינּוּן דַּחֲלִין לְקוּדְשָׁא בְּרִיךְ הוּא תְּדִיר, וְאִינּוּן אִתְחָזוּן לְאִינּוּן רָזִין עִלָּאִין, וּלְמֶהֱוֵי אִינּוּן רָזִין עִלָּאִין בִּגְנִיזוּ וּבִסְתִּימוּ כַּדְקָא יֵאוֹת, בְּגִין דְּאִינּוּן רָזִין עִלָּאִין. אֲבָל וּבְרִיתוֹ לְהוֹדִיעָם, רָזָא דְּאִיהוּ קַיְּימָא בִּבְרִית קַיְּימָא, לְהוֹדִיעָם, בְּגִין דְּאִיהוּ אֲתַר דְּקַיְּימָא לְגַלָּאָה לְמִנְדַּע.

263. There is another EXPLANATION OF, "The counsel (secret) of Hashem is with them that fear Him." These secrets have the aspect of fear. They who fear sin are afraid of these sublime mysteries, AND DO NOT STUDY THEM. But "and His covenant to make them know it" means they may know and understand the things, that will explain the secrets.

263 תּוּ סוֹד יְיָ' לִירֵאָיו, דְּאִינּוּן רָזִין דְּקַיְּימָן בִּדְחִילוּ, וְאִינּוּן דַּחֲלֵי חַטָּאָה דַּחֲלִין בְּהוּ, בְּאִינּוּן רָזִין עִלָּאִין. אֲבָל וּבְרִיתוֹ לְהוֹדִיעָם: לְמִנְדַּע וּלְפָרְשָׁא מִלִּין, בְּגִין דְּאִינּוּן מִלִּין דְּקַיְּימָן לְפָרְשָׁא.

264. Come and see: The world, MALCHUT, had been engraved with and exists by 42 letters. COVERING THE LIGHTS AND WITHHOLDING THEM IS ENGRAVING. REVEALING THEM IS EXISTING, NAMELY MOCHIN THAT SUSTAINS THAT GRADE. They are all a crown for the Holy Name, FOR THE NAME OF 42 IS THE SECRET OF THE FIRST THREE SFIROT, KETER, CHOCHMAH AND BINAH THAT ARE MADE A CROWN TO MALCHUT CALLED 'NAME'. When they are united, THE 42 LETTERS TO GIVE PLENTY, they go up with its letters TO BINAH, WHERE THEY WERE FIRST REVEALED, and go down TO ZEIR ANPIN and make themselves IN IT, into crowns to the four directions, WHICH ARE CHESED, GVURAH, TIFERET AND MALCHUT UP TO THE CHEST, THE SECRET OF THE THREE COLUMNS AND MALCHUT WHICH RECEIVES THEM. Thus it may exist. NAMELY TO RECEIVE THESE MOCHIN FROM BINAH, THAT EXISTS THROUGH THEM.

264 תָּא חֲזֵי, בְּאַרְבְּעִין וּתְרֵין אַתְוָון אִתְגְּלִיף עָלְמָא, וְאִתְקַיְּים. וְכֻלְּהוּ עִטָּרָא דִּשְׁמָא קַדִּישָׁא. כַּד מִצְטָרְפִין, סַלְקִין בְּאַתְוָוי לְעֵילָא, וְנַחְתִּין לְתַתָּא, מִתְעַטְּרָן עִטְּרִין, בְּאַרְבַּע סִטְרֵי עָלְמָא, וְיָכִיל לְאִתְקַיְּימָא.

265. Then these letters depart FROM THE NAME OF 42 WITHIN ZEIR ANPIN, and create the world, MALCHUT above and below, the world of unity and the world of division. They are then called "mountains of separation" (Shir Hashirim 2:17). These mountains of separation are watered when the south, RIGHT side, approaches THE LEFT SIDE, and water flows, drawn by the power of above IN ZEIR ANPIN. Then all is in rejoicing.

265 וּלְבָתַר נַפְקוּ אַתְוָון וּבְרוּ עָלְמָא לְעֵילָא וְתַתָּא. בְּעָלְמָא דְּיִחוּדָא, וּבְעָלְמָא דְּפֵרוּדָא, וְאִתְקְרוּן הָרֵי בָתֶר, טוּרֵי דְּפֵרוּדָא דְּמִשְׁתַּקְיָין. כַּד סִטְרָא דְּדָרוֹם שַׁארִי לְקֵרְבָא בַּהֲדֵיהּ, וּכְדֵין מַיָּא נַגְדִּין, וּבְחֵילָא דָא דְּעֵילָא, נָגִיד, כֻּלָּא הוּא בְּחֵידוּ.

266. And when thought, THE SECRET OF CHOCHMAH, mounts with willing joy from the most covered, KETER, one light flows from it, WHICH IS BINAH, and they approach each other, CHOCHMAH AND BINAH. This was already explained.

266 כַּד מַחֲשָׁבָה, סָלִיק בִּרְעוּ דְּחֶדְוָה, מִטְּמִירָא דְּכָל טְמִירִין, מָטֵי וְנָגִיד מִגַּוֵּיהּ חַד זִיהֲרָא, מִתְקָרְבִין דָּא בְּדָא, וְהָא אוּקְמוּהָ.

267. These 42 letters are a high mystery, with which were created the upper world, ZEIR ANPIN, and the lower world, MALCHUT. They establish and contain the mystery of all the worlds, and for their being their secret it is written, "The secret of Hashem is with them that fear Him." This is a secret of the engraved letters IN THE NAME OF 42, which is revealed in its engravings.

267 וְאִינּוּן אַרְבְּעִין וּתְרֵין אַתְוָון, אִינּוּן רָזָא עִלָּאָה, וּבְאִינּוּן אִתְבְּרֵי עָלְמָא עִלָּאָה וְעָלְמָא תַּתָּאָה. וְאִינּוּן קִיּוּמָא וְרָזָא דְּכָל עָלְמִין. וְעַל דְּאִיהוּ רָזָא דְּעָלְמִין, כְּתִיב סוֹד יְיָ׳ לִירֵאָיו וּבְרִיתוֹ לְהוֹדִיעָם. דָּא רָזָא, דְּאַתְוָון גְּלִיפִין, בְּגִלְפּוּי בְּאִתְגַּלְיָיא.

268. It is written, "and you shall put in the breastplate of judgment the Urim and the Tumim" (Shemot 28:30). It was explained that the MEANING OF Urim (Eng. 'lights') is that they illuminate, in the secret of the shining mirror, NAMELY, ZEIR ANPIN, and this is the engravings of the letters of the Holy Name in the secret of 42, with which the worlds were created. The letters were sunken into it. "The Tumim" refer to the secret of the letters contained in the mirror which does not shine, WHICH IS MALCHUT, shining with the 72 engraved letters, in the secret of the Holy Name. THE NAME OF 72 IS THE SECRET OF REVEALING THE LIGHT OF CHOCHMAH THAT IS WITHIN MALCHUT. Together they are called 'Urim and Tumim'.

268 כְּתִיב וְנָתַתָּ אֶל חֹשֶׁן הַמִּשְׁפָּט אֶת הָאוּרִים וְאֶת הַתֻּמִּים, וְהָא אוּקְמוּהָ. אֶת הָאוּרִים: דְּנַהֲרִין, רָזָא דְּאַסְפָּקְלַרְיָא דְּנַהֲרָא, וְדָא אִיהוּ גְּלִיפוּ דְּאַתְוָון דִּשְׁמָא קַדִּישָׁא, בְּרָזָא דְּאַרְבְּעִין וּתְרֵין, דְּבֵהוּ אִתְבְּרוּן עָלְמִין, וַהֲווֹ מְשֻׁקָּעִין בֵּיהּ. וְאֶת הַתֻּמִּים: רָזָא דְּאִינּוּן אַתְוָון, דְּכִלִּילָן בַּאֲתָר דְּאַסְפָּקְלַרְיָא דְּלָא נַהֲרָא. וְאִיהִי אִתְנַהֲרָא בְּע״ב אַתְוָון גְּלִיפִין, דְּאִינּוּן רָזָא דִּשְׁמָא קַדִּישָׁא, וְכֻלְּהוּ אִקְרוּן אוּרִים וְתוּמִים.

269. Come and see: When the letters OF THE NAME OF 42 are sunken INTO THE BREASTPLATE OF JUDGMENT, by that power OF THE SUNKEN LETTERS other letters of the tribes shine, now illuminating, now darkening, according to the secret of the letters of the Holy Names we mentioned, THE NAME OF 42. These letters of the Holy Names OF 42 embrace the secret of the Torah, THEY ARE REVEALED WITHIN ZEIR ANPIN CALLED 'TORAH', and all the worlds were created in the secret of these letters. These names OF 42 were hidden and sunken IN THE BREASTPLATE, and the letters of the names of the tribes stood out above. Hence, everything springs from the secret of these letters. We already explained everything.

269 תָּא חֲזֵי, כַּד אִינּוּן אַתְוָון מְשֻׁקָּעָאן תַּמָּן, בְּהַהוּא חֵילָא, נָהֲרִין אַתְוָון אַחֲרָנִין, בְּגִלְיפוּ דְּאִינּוּן שְׁמָהָן דִּשְׁבָטִין, וְנַהֲרִין אוֹ אִתְחַשְׁכָאן, וְכֻלָּא בְּהַהוּא רָזָא דְּאִינּוּן אַתְוָון דִּשְׁמָהָן קַדִּישִׁין כִּדְקַאמְרָן. וְאִינּוּן אַתְוָון דִּשְׁמָהָן קַדִּישִׁין, אִינּוּן אַתְיָין עַל רָזָא דְּאוֹרַיְיתָא, וְכֻלְּהוּ עָלְמִין אִתְבְּרוּן, בְּרָזָא דְּאִלֵּין אַתְוָון. אִלֵּין שְׁמָהָן הֲווֹ גְּנִיזִין מְשֻׁקָּעִין תַּמָּן, וּשְׁמָהָן דִּשְׁבָטִין הֲווֹ בַּלְטִין אַתְוָון דִּלְהוֹן לְעֵילָא. וְעַל דָּא כֹּלָּא מֵרָזָא דְּאִינּוּן אַתְוָון, וְכֹלָּא אוֹקִימְנָא.

270. We learned, in relation to the secret of the letters in the Torah, that the letter Bet starts the Torah, THE LETTER BET OF "BERESHEET" (IN THE BEGINNING) - it has been explained, that it created with the supernal power, using the strength of the mystery of the 42 letters MEANING THE NAME 42. Bet is female, NAMELY MALCHUT, and Aleph is male, NAMELY ZEIR ANPIN. As Bet created, so did Aleph issue all the 22 letters, THE SECRET OF THE PARTICLE ET (ALEPH-TAV), INCLUDING ALL THE LETTERS FROM ALEPH TO TAV.

270 וְהָא אִתְּמַר בְּרָזָא דְּאַתְוָון דְּאוֹרַיְיתָא. ב׳, דְּאוֹרַיְיתָא שָׁרָאת בָּהּ, וְהָא אוּקְמוּהָ ב׳ בָּרָא וַדַּאי בְּחֵילָא עִלָּאָה, בִּתְקִיפוּ דְּרָזָא דְּאִינּוּן אַתְוָון. ב׳ נוּקְבָא, א׳ דְּכוּרָא. כְּמָה דְּב׳ בָּרָא, הָכִי נָמֵי א׳, אַפִּיק אַתְוָון, כְּלָלָא דְּעֶשְׂרִין וּתְרֵין אַתְוָון.

271 ה׳, זְווּגָא חֲדָא בַּשָּׁמַיִם, לְמֵיהַב לֵיהּ חַיִּין, וּלְאַשְׁרָאָה לֵיהּ. ו׳, הָאָרֶץ, לְמֵיהַב לָהּ מְזוֹנָא, וּלְאַתְקָנָא לָהּ סִפּוּקָא דְּאִתְחֲזֵי לָהּ. וְרָזָא דָא בְּרֵאשִׁית וְגוֹ׳, עַד הַשָּׁמַיִם וְאֵת הָאָרֶץ. ו׳ וְאֶת, כְּלָלָא דְּעֶשְׂרִין וּתְרֵין אַתְוָון, וּמִתְּזַן אַרְעָא, וְאַרְעָא כְּלִיל לוֹן לְגַוָּהּ כְּמָה דְּאַתְּ אָמַר, כָּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם, וְהַיָּם אֵינֶנּוּ רָוֵא, וְאֵת הָאָרֶץ, דְּכָנִיש לְכֹלָּא בְּגַוָּהּ, וְקַבִּילַת לוֹן. הָאָרֶץ נַטְלַת ו׳, וְקַבִּילַת לָהּ לְאַתְּזָנָא.

271. The letter Hei OF "THE (HEB. HA) HEAVEN" INDICATES uniting with the heaven, NAMELY THE INFLUENCE OF BINAH UPON THE HEAVEN, WHICH IS ZEIR ANPIN, to give it life and inspire it WITH MOCHIN. It is upon the letter Vav OF "AND (HEB. VE) THE EARTH," WHICH IS ZEIR ANPIN, to nourish MALCHUT CALLED 'EARTH' and supply it with what it needs. This is the secret of: "In the beginning... the heaven and the (Heb. ve'et) earth" (Beresheet 1:1). VAV ADJOINS THE PARTICLE ET, THOUGH IT SHOULD HAVE ADJOINED "THE EARTH." This indicates the set of 22 letters ISSUED BY VAV, FOR ET INCLUDES THE 22 LETTERS FROM ALEPH TO TAV, from which the earth, MALCHUT, is sustained. The earth then embraces them into itself, according to the verse, "all the rivers run into the sea, yet the sea is not full" (Kohelet 1:7), MEANING THAT ALL THE CHANNELS OF PLENTY OF ZEIR ANPIN FLOW INTO MALCHUT CALLED 'SEA'. This is the secret of "and the (Heb. ve'et) earth," as MALCHUT gathers all into her and receives them, the earth took the letter Vav and nourished UPON IT.

272 וְרָזָא דָא, מַשְׁכְּנָא לָא אַתְּקָן אֶלָּא עַל יְדָא דְּמֹשֶׁה, בְּגִין דְּמֵהַהוּא סִטְרָא, אַתְעַר דַּרְגָּא אַחֲרָא עִלָּאָה, לְקַיְּימָא לֵיהּ, לְמֶהֱוֵי קִיּוּמָא דְּכֹלָּא. וְרָזָא דָא, וַיָּקֶם מֹשֶׁה אֶת הַמִּשְׁכָּן, קִיּוּמָא דִּילֵיהּ הֲוָה, בְּאִינּוּן אַתְוָון דְּאִתְבְּרִיאוּ בְּהוּ שְׁמַיָּא וְאַרְעָא.

272. This is the mystery - why the Tabernacle was erected only by Moses, since from that side of Moses, ZEIR ANPIN, another high grade, BINAH, bestirred itself to establish the Tabernacle, MALCHUT, so there will be sustenance for all. This is the secret of "and Moses erected the Tabernacle" (Shemot 40:18), erecting it by these letters with which heaven and earth were created, REFERRING TO THE NAME OF 42.

273 וּבְגִין כַּךְ, כָּל עֲבִידָאן דְּמַשְׁכְּנָא, הֲוָה בְּצַלְאֵל עָבֵיד לוֹן, בְּרָזָא דְּגַלּוּפָא דְּאַתְוָון, דְּאִתְבְּרִיאוּ בְּהוֹן שְׁמַיָּא וְאַרְעָא. וְעַל דָּא אִקְרֵי בְּצַלְאֵל, בְּגִין דַּהֲוָה יָדַע בְּצַלְאֵל, גְּלוּפָא דְּאַתְוָון, דְּאִתְבְּרִיאוּ בְּהוּ שְׁמַיָּא וְאַרְעָא. וְאִי לָא דַּהֲוָה יָדַע לְהוּ בְּצַלְאֵל, לָא הֲוָה יָכִיל לְמֶעְבַּד אִיהוּ אִינּוּן עֲבִידָאן דְּמַשְׁכְּנָא. מַאי טַעֲמָא. אֶלָּא, כְּמָה דְּמַשְׁכְּנָא עִלָּאָה, לָא הֲוָה וְלָא אַתְקִינוּ כָּל עוֹבְדּוֹי, אֶלָּא בְּהַהוּא רָזָא דְּאִינּוּן אַתְוָון, אוּף הָכָא מַשְׁכְּנָא דִּלְתַתָּא, לָא הֲוָה וְלָא אִתְתְּקַן, אֶלָּא בְּרָזִין דְּאִינּוּן אַתְוָון.

273. So Betzalel carried out all the work of the Tabernacle using the secret of the engraved letters, with which heaven and earth were created, NAMELY, THE NAME 42. He was therefore called 'Betzalel', since he knew the engraving of these letters, with which heaven and earth were created. Unless he knew them, he could not have done the work in the Tabernacle. The sense thereof is that as the upper Tabernacle was built, and all its actions done, only by the secret of these letters, OF THE NAME 42, so here in the Tabernacle below, nothing was built save by the secrets of these letters.

274 בְּצַלְאֵל הֲוָה מְצָרֵף אִינּוּן אַתְוָון, וּבְרָזָא דְּכָל צְרוּפָא וְצְרוּפָא הֲוָה עָבֵיד אוּמָנוּתָא. וְכָל עֲבִידָא וַעֲבִידָא דְּמַשְׁכְּנָא, בְּכָל צְרוּפָא הֲוָה עָבֵיד חַד אוּמָנוּ, וְכָל מַה דְּאִתְחֲזֵי לֵיהּ. וְכֵן בְּכָל עֲבִידָאן דְּמַשְׁכְּנָא, וְכָל אִינּוּן שַׁיְיפִין וְתִקּוּנִין דְּמַשְׁכְּנָא, כֹּלָּא הֲוָה בְּצִרוּפָא דְּאַתְוָון דְּשְׁמָא קַדִּישָׁא.

274. Betzalel was combining the letters, OF THE NAME 42, and did the various works with different combinations thereof. He used each combination to do one task, and all that pertains to it. And so with all the works in the Tabernacle, together with its parts and amendments, he used combinations of the letters of the Holy Name 42.

275 וְכַד אָתָא לְאַקָּמָא לֵיהּ, לָא הֲוָה יָכִיל לְמֵיקַם לֵיהּ. מ״ט. בְּגִין דִּרְעוּתָא דְּסָלִיק עַל אִינּוּן אַתְוָון, לָא אִתְמְסַר אֶלָּא לְמֹשֶׁה בִּלְחוֹדוֹי, וְאִיהוּ הֲוָה יָדַע הַהוּא רְעוּתָא דְּסָלִיק לְאִינּוּן אַתְוָון, וְעַל דָּא אִתְּקִים מַשְׁכְּנָא עַל יְדֵיהּ, דִּכְתִיב וַיָּקֶם מֹשֶׁה. וַיִּתֵּן מֹשֶׁה. וַיָּשֶׂם מֹשֶׁה. וּבְצַלְאֵל לָא הֲוָה יָדַע, וְלָא הֲוָה יָכִיל לְמֵיקַם לֵיהּ.

275. When he started to erect THE TABERNACLE, he could not set it up. Why? Because the will AND MEDITATION regarding coming from these letters OF THE NAME 42 was given to no one but Moses, who knew the wish concerning these letters, and therefore, the Tabernacle was erected by him, as it is written, "and Moses erected... and put...and set" (Shemot 40:18-19). But Betzalel did not know, and therefore could not build it.

28. "He asked life of you"
Rabbi Yitzchak begins with: "The king joys in Your strength, Hashem, and in Your salvation how greatly he rejoices. You have given him his heart's desire... He asked life of You..." and tells us that David sang this in praise. 'Strength' is the joy of studying the Torah, and 'the king' refers to God. In "He asked life of You, and You did give it him; length of days for ever and ever," we learn that King David only lived 72 years, and that these years were actually taken from Adam, who had a thousand years but only used nine hundred and thirty. Lastly Rabbi Yitzchak talks about the time when the temple will be rebuilt again in the future.

276. Rabbi Yitzchak then opened the discussion and said: "The king joys in Your strength, Hashem, and in Your salvation how greatly he rejoices. You have given him his heart's desire... He asked life of You..." (Tehilim 21:2-5). David sang this in praise of the Congregation of Yisrael, MALCHUT, which the Holy One, blessed be He gladdens with the joy of Torah called 'strength', as it is written, "Hashem will give strength to His people" (Tehilim 29:11). THIS IS THE MEANING OF "THE KING JOYS IN YOUR STRENGTH..." "The king joys" refers to the Holy One, blessed be He called 'king', as it is written, "and there was a king in Yeshurun" (Devarim 33:5).

276 פָּתַח ר׳ יִצְחָק אֲבַתְרֵיהּ וְאָמַר, יְיָ׳ בְּעֻזְּךָ יִשְׂמַח מֶלֶךְ וּבִישׁוּעָתְךָ מַה יָּגִיל מְאֹד תַּאֲוַת לִבּוֹ וְגוֹ׳, חַיִּים שָׁאַל מִמְּךָ וְגוֹ׳, שִׁירְתָא דָּא לָא אָמַר לָהּ דָּוִד, אֶלָּא עַל תּוּשְׁבַּחְתָּא דִּכְנֶסֶת יִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא חָדֵי לָהּ בְּחֵידוּ דְּאוֹרַיְיתָא, דְּאִקְרֵי עֹז, דִּכְתִיב יְיָ׳ עֹז לְעַמּוֹ יִתֵּן וְגוֹ׳. יִשְׂמַח מֶלֶךְ: דָּא קוּדְשָׁא בְּרִיךְ הוּא דְּאִתְקְרֵי מֶלֶךְ, דִּכְתִיב וַיְהִי בִּישֻׁרוּן מֶלֶךְ.

277. "And in Your salvation how greatly he rejoices." This is the salvation of the right, WHICH IS CHASSADIM, as you say, "save with Your right hand" (Tehilim 60:7), and 'His right hand shall save him.' In "how greatly he rejoices (Heb. yagil)" an extra Yud IS WRITTEN, ('YAGIL' INSTEAD OF 'YAGEL'). It is the secret of the sign of the Holy Covenant, in which all rejoice, NAMELY YESOD. 'All' is said of the King, WHO IS ZEIR ANPIN.

277 וּבִישׁוּעָתְךָ מַה יָּגִיל מְאֹד, דָּא יְשׁוּעָה דִּימִינָא, כד״א הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי. וַתּוֹשַׁע לוֹ יְמִינוֹ. מַה יָּגִיל מְאֹד, י׳ יְתֵירָה, וְדָא אִיהוּ רָזָא דִּבְרִית קַיְּימָא קַדִּישָׁא, דְּאִיהוּ חֶדְוָה דְּכֹלָּא, וְכֹלָּא עַל הַאי מֶלֶךְ אִתְּמַר.

278. "He asked life of You, and You did give it him; length of days for ever and ever" (Tehilim 21:5). We learned from here that King David had no life whatsoever, except what Adam gave him of his own. It was established that King David lived 72 years, the seventy years given him by the Holy One, blessed be He from the years of Adam, WHO HAD A THOUSAND YEARS TO LIVE, ACCORDING TO THE SECRET OF THE VERSE, "ON THE DAY THAT YOU EAT..." (BERESHEET 2:17). A DAY OF THE HOLY ONE, BLESSED BE HE LASTS A THOUSAND YEARS, BUT ADAM LIVED ONLY NINE HUNDRED THIRTY YEARS, AND THE SEVENTY HE GAVE TO KING DAVID. David lived upon them, and was given longevity in this world and in the World to Come. The verse, "He asked life of You, and You did give him" refers to this matter.

278 חַיִּים שָׁאַל מִמְּךָ נָתַתָּ לוֹ אֹרֶךְ יָמִים עוֹלָם וָעֶד. מֵהָכָא אוֹלִיפְנָא, דְּדָוִד מַלְכָּא לָא הֲוָוֹ לֵיהּ חַיִּים כְּלַל, בַּר דְּאָדָם קַדְמָאָה יָהַב לֵיהּ מִדִּילֵיהּ. וְהָא אוּקְמוּהָ, דְּדָוִד דְּמַלְכָּא אִתְקַיָּים שַׁבְעִין שְׁנִין. וְאִינּוּן ע׳ שְׁנִין יָהַב לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא מֵאִינּוּן שְׁנִין דְּאָדָם קַדְמָאָה, וּבְהוּ אִתְקַיָּים, וְאִתְיְיהִיב לֵיהּ אוֹרִיכוּ דְּיוֹמִין בְּהַאי עָלְמָא, וּבְעָלְמָא דְּאָתֵי, וְעַל דָּא חַיִּים שָׁאַל מִמְּךָ נָתַתָּ לוֹ.

279. "His glory is great" (Tehilim 21:6), because He is great, as it is written, "great is our Master, and of great power" (Tehilim 147:5). Assuredly, ZEIR ANPIN is called 'great'. This is the secret of "And Elohim made the two great lights" (Beresheet 1:6). Surely they were great, EVEN MALCHUT, CALLED 'MOON', WAS AS GREAT AS ZEIR ANPIN, CALLED 'SUN'. With all that ZEIR ANPIN is called 'great' as it is said, "great is our Master, and of great power," BUT MALCHUT IS NOT CALLED 'GREAT', SINCE IT DIMINISHED. The Holy One, blessed be He is not called 'great', only by the words, "Great is Hashem, and highly to be praised in the city of our Elohim, in the mountain of His holiness" (Tehilim 48:2), MEANING THAT ZEIR ANPIN is great ONLY in the city of our Elohim, in the mountain of His holiness, WHICH IS MALCHUT.

279 גָּדוֹל כְּבוֹדוֹ, בְּגִין דְּאִיהוּ גָּדוֹל, דִּכְתִיב גָּדוֹל אֲדוֹנֵנוּ וְרַב כֹּחַ. וַדַּאי אִקְרֵי גָּדוֹל, וְרָזָא דָּא, וַיַּעַשׂ אֱלֹהִים אֶת שְׁנֵי הַמְּאוֹרוֹת הַגְּדֹלִים, גְּדוֹלִים הֲוָוֹ וַדַּאי. ועכ״ד, אִיהוּ אִקְרֵי גָּדוֹל, כְּמָה דְּאִתְּמַר גָּדוֹל אֲדוֹנֵינוּ וְרַב כֹּחַ. וְקוּדְשָׁא בְּרִיךְ הוּא לָא אִקְרֵי גָּדוֹל, אֶלָּא בְּהַאי, דִּכְתִיב, גָּדוֹל יְיָ׳ וּמְהֻלָּל מְאֹד בְּעִיר אֱלֹהֵינוּ הַר קָדְשׁוֹ. בְּמָה אִיהוּ גָּדוֹל, בְּעִיר אֱלֹהֵינוּ הַר קָדְשׁוֹ.

280. כִּי תְשִׁיתֵהוּ בְרָכוֹת לָעַד. כִּי תְשִׁיתֵהוּ בְרָכוֹת, בְּגִין דְּהַאי אִיהוּ בִּרְכָתָא דְּכָל עָלְמָא, וְכָל בִּרְכָאן דְּכָל עָלְמָא מֵהָכָא נַפְקִי, וְדָא אִיהוּ בְּרָכָה. וְרָזָא דָא, וְהָיֵה בְּרָכָה. דְּהָא הָכָא שְׁרִיאָן כָּל בִּרְכָאן דִּלְעֵילָא, וּמֵהָכָא נַפְקִי לְכָל עָלְמָא, וְעַל דָּא אִקְרֵי בְּרָכָה.

280. "For You put blessings upon him forever" (Tehilim 21:7). For You put blessings upon him," because MALCHUT is a blessing of the whole world, and all the blessings of the world emerge from here. And it is a blessing. This is the secret of "and you shall be a blessing" (Beresheet 12:2), because here, IN MALCHUT, dwell all the blessings of above and hence they go into the whole world. It is therefore called 'a blessing'.

281 תְּחַדֵּהוּ בְּשִׂמְחָה, כְּתִיב הָכָא תְּחַדֵּהוּ בְּשִׂמְחָה, וּכְתִיב הָתָם וַיִּחַד יִתְרוֹ, בְּגִין דְּזִמִּין קוּדְשָׁא בְּרִיךְ הוּא לְאַקָּמָא לָהּ לִכְנֶסֶת יִשְׂרָאֵל מֵעַפְרָא, וּלְאַתְקָפָא בָּהּ בִּרְזָא דִימִינָא, וּלְחַדְּתוּתֵי לָהּ חַדְתּוּתָא דְסִיהֲרָא בְּשִׂמְשָׂא.

281. It is written here: "You make him glad" (Tehilim 21:7), and "Jethro rejoiced" (Shemot 18:9). IN THE LATTER VERSE THERE WAS JOY FOR THE REDEMPTION OF YISRAEL FROM EGYPT, IN THE FORMER ALSO FOR REDEMPTION, that the Holy One, blessed be He is destined to raise the Congregation of Yisrael, MALCHUT, from the dust, keep it in the secret of the right and renew it like the moon is renewed by the sun.

282 כְּתִיב תְּחַדֵּהוּ בְּשִׂמְחָה אֶת פָּנֶיךָ, אֶת פָּנֶיךָ, לְמֶהֱוֵי קַמָּךְ, וּלְמֶהֱוֵי בְּחֵידוּ לְקָבֵל אַנְפָּךְ, בְּהַהוּא שְׁלִימוּ דְּתִשְׁתְּלִים בְּהַהוּא זִמְנָא. דְּהָא בְּזִמְנָא דְּאִתְחָרַב בֵּי מַקְדְּשָׁא, אִתְרִקְינַת מִכָּל מַה דְּאִתְמַלְיָיא. כד״א אֻמְלְלָה יוֹלֶדֶת הַשִּׁבְעָה. וּכְתִיב אִמְלָאָה הֶחֳרָבָה.

282. It is written, "You make him glad with Your countenance" (Tehilim 21:7) MEANING THAT he will be before You, gladly in front of You with the perfection achieved at the time, NAMELY, IN THE FUTURE. For at the time the Temple was destroyed, MALCHUT emptied of her fullness, as it is said, "she that has borne seven languishes" (Yirmeyah 15:9), and, "I shall be filled with her that is laid waste" (Yechezkel 26:2), FOR IN THE FUTURE SHE WILL BE RENEWED AGAIN.

29. "And they brought the Tabernacle to Moses"
We are told here of the time when Moses erected the Tabernacle and everything in it was brought before him. He was unable to enter into the Tent of Testimony because of the cloud that was in it. A comparison is drawn to a wife preparing herself and adorning herself for her husband, as Malchut comes to Zeir Anpin. We read of the prevalence of the color blue in the Tabernacle and are told of the 'plate of pure gold' that is inscribed "Holiness to Hashem."

283 ת״ח, בְּהַהוּא זִמְנָא דְּאוֹקִים מֹשֶׁה יַת מִשְׁכְּנָא, אִסְתָּכַּל בְּכָל אִינּוּן עֲבִידָן, דַּהֲווֹ כַּדְקָא יָאוֹת, וּכְדֵין אוֹקִים לֵיהּ. וְכָל אִינּוּן עֲבִידָן דַּהֲווֹ בֵּיהּ בְּמִשְׁכְּנָא, כָּל חַד וְחַד אַיְתִיאוּ לֵיהּ לְמֹשֶׁה. וְרָזָא דָא בְּתוּלוֹת אַחֲרֶיהָ רֵעוֹתֶיהָ מוּבָאוֹת לָךְ. מוּבָאוֹת לָךְ דִּכְתִיב. וַיָּבִיאוּ אֶת הַמִּשְׁכָּן אֶל מֹשֶׁה.

283. Come and see: When Moses erected the Tabernacle, he checked all the crafts, that they were done properly. Then he erected it. All the crafts of the Tabernacle were brought before Moses one by one. This is the secret of the verse, "the virgins, her companions that follow her, shall be brought to you" (Tehilim 45:15). "Brought to you" is the same as "brought the Tabernacle to Moses" (Shemot 39:33). IT IS THE SECRET OF THE SEVEN MAIDENS BRINGING MALCHUT CALLED 'TABERNACLE' TO MOSES, WHO IS THE SECRET OF ZEIR ANPIN.

284 אֲמַאי וַיָּבִיאוּ אֶת הַמִּשְׁכָּן. בְּגִין דְּהָא בְּהַהִיא שַׁעֲתָא, הֲוָה זִוּוּגָא דְּמֹשֶׁה לְאִזְדַּוְּוגָא, וְעַל דָּא וַיָּבִיאוּ אֶת הַמִּשְׁכָּן אֶל מֹשֶׁה, כְּמָה דְּאַיְתֵי כַּלָּה לְבֵי חָתָן. בְּגִין דְּהָא בְּקַדְמֵיתָא אִצְטְרִיךְ לְאַעֲלָא לְכַלָּה לְגַבֵּי חָתָן, כד״א אֶת בִּתִּי נָתַתִּי לָאִישׁ הַזֶּה לְאִשָּׁה. וּלְבָתַר אִיהוּ יֵיתֵי לְגַבָּהּ, דִּכְתִיב וַיָּבֹא אֵלֶיהָ. וּכְתִיב וַיָּבֹא מֹשֶׁה אֶל אֹהֶל הָעֵדוּת.

284. HE ASKS: Why did they bring the Tabernacle? AND HE ANSWERS it was then the time of espousals of Moses, ZEIR ANPIN, and therefore, they brought the Tabernacle, MALCHUT, to Moses, like a bride coming to the house of the groom. For first the bride should be brought to the groom, as it is written, "I gave my daughter to this man to wife" (Devarim 22:16). Then he comes to her, as said, "and went in to her" (Beresheet 38:2), and "Moses went into the Tent of Testimony" (Bemidbar 17:23), WHICH IS MALCHUT.

285. It is written, "and Moses was not able to enter into the Tent of Testimony, because the cloud rested on it..." (Shemot 40:35). The sense is that it adorned itself as a woman prepares and adorns herself for her husband. And when she does so, it is not fit that her husband should enter to her. Therefore, "Moses was not able to enter into the Tent of Testimony because the cloud rested on it." For this reason "they brought the Tabernacle to Moses." Also, "Moses saw all the work..." (Shemot 39:43).

285 וְהָכָא מַה כְּתִיב, וְלֹא יָכֹל מֹשֶׁה לָבֹא אֶל אֹהֶל מוֹעֵד כִּי שָׁכַן עָלָיו הֶעָנָן וְגוֹ׳. מַאי טַעְמָא. בְּגִין דַּהֲוַת אִיהִי מִתַּתְקְנָא, כְּהַאי אִתְּתָא דְּאִתְתַּקְנַת וְאִתְקַשְּׁטַת לְגַבֵּי בַּעְלָהּ, וּבְהַהִיא שַׁעֲתָא דְּאִיהִי קָא מִתְקַשְּׁטַת, לָא אִתְחָזֵי לְבַעְלָהּ לְאַעֲלָא לְגַבָּהּ. וע״ד וְלֹא יָכֹל מֹשֶׁה לָבֹא אֶל אֹהֶל מוֹעֵד כִּי שָׁכַן עָלָיו הֶעָנָן בְּגִין כַּךְ וַיָּבִיאוּ אֶת הַמִּשְׁכָּן אֶל מֹשֶׁה. עוֹד מַה כְּתִיב וַיַּרְא מֹשֶׁה אֶת כָּל הַמְּלָאכָה וְגוֹ׳.

286. Come and see: In all the works of the Tabernacle the blue color was present, because it is adorned in the secret of all the colors, BEING THE SECRET OF THE BLACK LIGHT IN THE CANDLE UPON WHICH RESTS THE WHITE LIGHT. It is written, "and they made the plate of the holy crown of pure gold...and they tied to it a lace of blue" (Shemot 39:30). This we explained in the secret of the verse, "and you shall make a plate of pure gold, and engrave upon it, like the engravings of a signet, holiness to Hashem" (Shemot 28:36), "and wrote upon it a writing, like the engravings of a signet, Holiness to Hashem" (Shemot 39:30).

286 תָּא חֲזֵי, בְּכָל עֲבִידָן דְּמִשְׁכְּנָא, בְּכֻלְּהוּ הֲוָה גַּוְונָא דִּתְכֵלָא. בְּגִין דְּתִכְלָא אִיהוּ גַּוְונָא לְאִתְעַטְּרָא בְּרָזָא דְּכָל גַּוְונִין. מַה כְּתִיב וַיַּעֲשׂוּ אֶת צִיץ נֶזֶר הַקֹּדֶשׁ וְגוֹ׳, וַיִּתְּנוּ עָלָיו פְּתִיל תְּכֵלֶת וְגוֹ׳, וְהָא אוּקְמוּהָ, בְּרָזָא דִּכְתִיב, וְעָשִׂיתָ צִיץ זָהָב טָהוֹר וּפִתַּחְתָּ עָלָיו פִּתּוּחֵי חוֹתָם קֹדֶשׁ לַה׳. וַיִּכְתְּבוּ עָלָיו מִכְתַּב פִּתּוּחֵי חוֹתָם קֹדֶשׁ לַה׳.

30. The traps

This section tells about the turning wheels of light that are called 'traps'. They are described as the 'judgments of the Left Column' and they travel and turn around the world. There is one great pillar thrust into the abyss, and stones within the abyss, and many wheels revolving around the pillar. We read that above the pillar is a wheel that is present in twelve thousand worlds and it revolves within the Tabernacle, it both turns and does not turn. In the Tabernacle is a crier who proclaims: 'beware of the turning wheel'. Rabbi Shimon says that anyone who understands may have access to the high secrets and the keys hidden within the holy Tabernacle. He ends by saying how happy those people are who put their strength in God and who are chosen by Him.

Tosefta (addendum)

תוספתא

287. In the high mysteries, NAMELY, THE HIGH LIGHTS, there are traps, THE JUDGMENTS OF THE LEFT COLUMN. These LIGHTS go up and down, and THE TRAPS remain at their place. THESE LIGHTS are turning wheels. They exist from the time that the dust was gathered. And the wheels turn around the world and circle it.

287 בְּרָזִין עִלָּאִין. טַסְקוּרֵי קְמִיטִין שְׁכִיחִין, אִלֵּין סַלְקִין וְנַחְתִּין, וְאִלֵּין קַיְימִין בְּקִיּוּמַיְיהוּ. גַּלְגַּלִּין דְּסַחֲרָאן, הֲווֹ קַיְימָן מֵהַהוּא זִמְנָא דְּעַפְרָא אִתְכְּנִיש. אִינּוּן גַּלְגַּלִּין סָחֲרִין עָלְמָא, בְּסָחֲרָנוּתָא.

288. When they circle the deserts, the ruling of the receiving OF CHOCHMAH is within them. There is one wheel among them, which turns and turns not, present in twelve thousand worlds. It is in the midst OF THE WHEELS, rising and traveling among them.

288 סָחֲרָנוּתָא דְּסָחֲרִין מִדְּבָרִין, טִיפְסְרָא דְּקוּלְטָא בְּגַוַוּיְיהוּ. חַד גַּלְגַּלָּא אִית בְּגַוַוּיְיהוּ, הַאי גַּלְגַּלָּא סָחֲרָא וְלָא סָחֲרָא. קַיְימָא בִּתְרֵיסַר אַלְפֵי עָלְמִין. בֵּינַיְיהוּ שְׁכִיחַ, סָלִיק וְנָטִיל בְּגַוַוּיְיהוּ.

289. Under that FOURTH wheel, stands one pillar, thrust into the great abyss. In THE GREAT ABYSS, stones roll within abysses, going up and down. That one pillar stands upon them, moving yet not moving, thrust from above to below. Two hundred and twenty other wheels are turning around that pillar.

289 תְּחוֹת הַהוּא גַּלְגַּלָּא, קַיְימָא חַד עַמּוּדָא דְּנָעִיץ עַד תְּהוֹמָא רַבָּא. בֵּיהּ, מִתְגַּלְגְּלָאן אֲבָנִין גּוֹ תְּהוֹמֵי, אִינּוּן סַלְקִין וְנַחְתִּין. הַהוּא עַמּוּדָא קָאִים עָלַיְיהוּ, נָטִיל וְלָא נָטִיל, נָעִיץ מֵעֵילָא לְתַתָּא, סָחֲרָאן מָאתָן וְעֶשְׂרִין גַּלְגַּלִּין אַחֲרָנִין, סַחֲרָנֵיהּ דְּהַהוּא עַמּוּדָא.

290. HE EXPLAINS: The other wheel above THE THRUST PILLAR, NAMELY THE FOURTH WHEEL, that is present in twelve thousand worlds, turns round within the Tabernacle, NUKVA OF ZEIR ANPIN, turning and turning not. That Tabernacle stands upon twelve thousand worlds. In it there is a crier proclaiming 'beware of the turning wheel'.

290 הַהוּא גַּלְגַּלָּא אַחֲרָא דְּעֵלֵיהּ, דְּקָאִים בְּתְרֵיסַר אַלְפֵי עָלְמָא, אִיהוּ סָחֲרָא גּוֹ מִשְׁכְּנָא, סָחֲרָא וְלָא סָחֲרָא. הַהוּא מִשְׁכְּנָא קָאִים עַל תְּרֵיסַר אַלְפֵי עָלְמִין, בֵּיהּ קַיְימָא הַהוּא כְּרוֹזָא, דְּקָרֵי אִסְתְּמָרוּ מִגַּלְגַּלָּא דְּסָחֲרָא.

291. Whoever has understanding eyes, he may know and behold the Wisdom of his Master, and know most high matters, where the keys of his Master are found, hidden within the holy Tabernacle. They are happy in this world, and happy in the World to Come. Of them it is written, "happy is the man whose strength is in You, in whose heart are Your highways" (Tehilim 84:6), and "happy is the man whom You choose, and causes to approach to You, that he may dwell in Your courts: we will be satisfied with the goodness of Your house, Your Temple" (Tehilim 65:5).
(End of Tosefta)

291 מַאן דְּאִיהוּ מָארֵי דְּעַיְינִין בְּסָכְלְתָנוּ, יִנְדַּע וְיִסְתָּכַּל בְּחָכְמְתָא דְּמָארֵיהּ, וְיִנְדַּע דְּאִינּוּן מִלִּין עִלָּאִין, דְּמַסְתְּחָן דְּמָארֵיהּ קַיְימָן תַּמָּן, דִּי אִינּוּן טְמִירָאן גּוֹ מִשְׁכְּנָא קַדִּישָׁא. זַכָּאִין אִינּוּן בְּהַאי עָלְמָא, וְזַכָּאִין אִינּוּן בְּעָלְמָא דְּאָתֵי, עָלַיְיהוּ כְּתִיב אַשְׁרֵי אָדָם עוֹז לוֹ בָךְ מְסִלּוֹת בִּלְבָבָם. אַשְׁרֵי תִּבְחַר וּתְקָרֵב יִשְׁכּוֹן חֲצֵרֶיךָ נִשְׂבְּעָה בְּטוּב בֵּיתֶךָ קְדוֹשׁ הֵיכָלֶךָ.
(ע"כ תוספתא)

31. The letters of Yud Hei Vav Hei are like the letters of Adonai
We are told that the mystery of the Tabernacle that is like the mystery of the Ark includes the secrets of the Holy Name Adonai, as can be seen in: "behold, the Ark of the Covenant of the Lord (Adon) of all the earth." Rabbi Shimon explains how the letters in Adonai are like the letters Yud Hei Vav Hei, and tells about their numerical significance. He says that the Tabernacle below on earth and the upper Tabernacle (Adonai) and the third Tabernacle that is even higher (Binah) are all comprised within each other "that the Tabernacle may be one."

292. Within the mystery of the Tabernacle are found high secrets of the Holy Name Adonai. The mystery of the Tabernacle resembles the supernal mystery of the Ark, as it is written, "behold, the Ark of the Covenant of the Master (Heb. adon) of all the earth" (Yehoshua 3:11). "The Master of all the earth" is the holy secret of the name Adonai. It reflects the Holy Name Yud Hei Vav Hei, because THE LETTERS ADONAI are like the letters YUD HEI VAV HEI.

292 בְּרָזָא דְּמִשְׁכְּנָא קַיְימָן רָזִין עִלָּאִין, בְּרָזָא דִּשְׁמָא קַדִּישָׁא אֲדֹנָ"י, הַאי אִיהוּ רָזָא דְּמִשְׁכְּנָא, כְּגַוְונָא רָזָא עִלָּאָה, רָזָא דַּאֲרוֹנָא, כְּמָה דִּכְתִיב הִנֵּה אֲרוֹן הַבְּרִית אֲדוֹן כָּל הָאָרֶץ. אֲדוֹן כָּל הָאָרֶץ, דָּא הוּא רָזָא קַדִּישָׁא דִּשְׁמָא דְּאָלֶ"ף דָּלֶ"ת נוּ"ן יוֹ"ד. וְדָא הוּא כְּגַוְונָא דְּרָזָא דִּשְׁמָא קַדִּישָׁא עִלָּאָה יְדֹו"ד. וְאִתְּוָון אִלֵּין כְּגַוְונָא דְּאִלֵּין.

293. HE EXPLAINS: Aleph OF ADONAI is like Yud OF YUD HEI VAV HEI, WHICH IS ABA. The mystery of the Yud FULLY SPELLED is like Aleph, FOR IN THE SHAPE OF THE LETTER ALEPH THERE IS YUD ABOVE, VAV IN THE MIDDLE AND DALET BELOW, NAMELY YUD (YUD-VAV-DALET). This was established. Dalet OF ADONAI is the secret of Hei OF YUD HEI VAV HEI, WHICH IS IMA, BECAUSE WHEN MALCHUT SERVES AS A GARMENT TO THE LEFT COLUMN OF IMA, IT IS CALLED 'DALET'. The one resembles the other, all in one mystery and manner. IT WAS EXPLAINED THAT Nun OF ADONAI is the secret of the letter Vav OF YUD HEI VAV HEI, WHICH IS TIFERET, THE CENTRAL COLUMN. And though VAV is male, and NUN is female, they were combined within one another, TIFERET OF ADONAI, WHICH IS MALCHUT, THE SECRET OF NUN, IS INCLUDED WITHIN TIFERET OF YUD HEI VAV HEI, WHICH IS ZEIR ANPIN, THE SECRET OF VAV. It was explained that Nun and Vav are in the middle, combined together. NUN IS THE CENTER OF THE LETTERS NUMERICALLY COUNTED IN UNITS OF 'TENS', YUD (=TEN), CAF (=TWENTY), LAMED (=THIRTY), MEM, NUN, SAMECH, AYIN, PEI, TZADI, AND VAV IS THE CENTER OF THE LETTERS NUMERICALLY COUNTED IN UNITS OF ONE: ALEPH (=ONE), BET (=TWO), GIMEL, DALET, HEI, VAV, ZAYIN, CHET, TET. Hei OF YUD HEI VAV HEI is the secret of Yud OF ADONAI, WHICH IS MALCHUT, since THE YUD in here is little Chochmah called 'the Wisdom of Solomon'.

293 א' אִיהִי י', רָזָא דְּיוֹ"ד כְּגַוְונָא דָּא א', וְהָא אוּקְמוּהָ. ד', אִיהוּ רָזָא ה', וְדָא כְּגַוְונָא דְּדָא, וְכֹלָּא כְּגַוְונָא וְרָזָא חֲדָא. נ', אִיהִי רָזָא דְּאָת ו', ואע"ג דְּדָא דְּכַר, וְדָא נוּקְבָא. אֲבָל דָּא אִתְכְּלִיל בְּדָא, וְהָא אוּקְמוּהָ ן' ו' אִיהוּ בְּאֶמְצָעִיתָא, בְּגִין דְּאִיהוּ כְּלָלָא חֲדָא. ה' אִיהוּ רָזָא דְּאָת י', בְּגִין דְּהָכָא, דָּא אִיהִי חָכְמָה זְעֵירָא, דְּאִקְרֵי חָכְמַת שְׁלֹמֹה.

294. The letters are comprised within one another, THE FOUR LETTERS OF ADONAI INCLUDED WITHIN THE FOUR LETTERS YUD HEI VAV HEI. They all belong to the same principle, including the one in the other, everything being one. Everything is one mystery by the holy letters. Therefore, the Tabernacle below on earth is based on the secret of the upper Tabernacle, WHICH IS MALCHUT CALLED 'ADONAI', and that upper Tabernacle is in the secret of yet another Tabernacle superior to all, WHICH IS BINAH. All are comprised within one another so as to form one whole. Hence it is written, "that the Tabernacle may be one" (Shemot 26:6).

294 וְאִתְכְּלִילוּ אַתְוָון אִלֵּין בְּאִלֵּין, וְכֹלָּא אִיהִי רָזָא חֲדָא, כְּלִילָן אִלֵּין בְּאִלֵּין, וְכֹלָּא חַד, וְכֹלָּא אִיהוּ רָזָא חֲדָא, בְּאַתְוָון קַדִּישִׁין. וְעַל דָּא מַשְׁכְּנָא דִּלְתַתָּא בְּאַרְעָא, קַיְימָא בְּרָזָא דְּמַשְׁכְּנָא עִלָּאָה, וְהַהוּא מַשְׁכְּנָא עִלָּאָה, קַיְימָא בְּרָזָא דְּמַשְׁכְּנָא אַחֲרָא עִלָּאָה עַל כֹּלָּא. וְכֹלָּא אִיהוּ כְּלִיל דָּא בְּדָא לְמֶהֱוֵי חַד, וְעַל דָּא כְּתִיב, וְהָיָה הַמִּשְׁכָּן אֶחָד.

32. "And Moses erected the Tabernacle"
Rabbi Shimon tells us that there is another Tabernacle above like the one that Moses erected on the earth. The 'wise men' in "and all the wise men, that carried out all the work of the sanctuary..." who labor on the Tabernacle above are the directions of Zeir Anpin, these directions are the paths to the sea, Malchut. Betzalel worked from the right and Aholiav worked from the left, just as the higher Tabernacle is built from the right and left sides of Zeir Anpin. We learn that on the day the Tabernacle was finished death was removed from the world, or at least it lost its dominion. The angel of death will not be removed from the world altogether until the return of Messiah. Then "He will swallow up death forever." Rabbi Yehuda next tells us that when Yisrael made the golden calf, Moses pitched his tent outside the camp so that holiness would not be defiled by their unholy actions. He says that when Jerusalem is finally fulfilled the evil Tyre will be in ruins.

295. It is written, "Amalek was the first of the nations, but his latter end shall be everlasting perdition" (Bemidbar 24:20). Come and see: When the Tabernacle was erected, it was erected by Moses, as we learned from the verse, "And Moses erected the Tabernacle" (Shemot 40:18). No one could raise it up until MOSES raised it up. It is LIKE a queen, whom no one has permission to raise up save her husband. Also here, all the craftsmen came to erect the Tabernacle, but could not until Moses came, WHO IS A CHARIOT OF ZEIR ANPIN, THE HUSBAND OF THE QUEEN, and raised it up, for he is the landlord.

295 כְּתִיב רֵאשִׁית גּוֹיִם עֲמָלֵק וְאַחֲרִיתוֹ עֲדֵי אוֹבֵד. ת"ח, בְּיוֹמָא דְּאִתְקַם מִשְׁכְּנָא, דְּאָקִים לֵיהּ מֹשֶׁה, כְּמָה דְּאִתְּמַר, דִּכְתִיב וַיָּקֶם מֹשֶׁה אֶת הַמִּשְׁכָּן, דְּלָא הֲוָה יָכִיל לְמֵיקַם, עַד דְּאוֹקִים לֵיהּ אִיהוּ. לְמַטְרוֹנִיתָא, דְּלֵית רְשׁוּ לְבַר נָשׁ אַחֲרָא לְמֵיקַם לָהּ אֶלָּא בַּעְלָהּ. אוּף הָכִי, כָּל אִינּוּן אוּמָנִין, כֻּלְּהוּ אָתֵי לְאַקָּמָא מִשְׁכְּנָא, וְלָא יָכִיל לְמֵיקַם עַל יְדַיְיהוּ, עַד דְּאָתָא מֹשֶׁה, וְאוֹקִים לֵיהּ, בְּגִין דְּאִיהוּ מָארֵיהּ דְּבֵיתָא.

296. Since Moses erected the Tabernacle below, another Tabernacle was raised above. It is explained, that it is written, "was erected" (Shemot 40:17), not mentioning by whom, because it was erected out of the secret of the upper world, hidden and concealed, by the hands of the mystery of Moses, WHO IS ZEIR ANPIN, to be perfected together with him.

296 כֵּיוָן דְּאָקִים מֹשֶׁה יַת מִשְׁכְּנָא לְתַתָּא, אִתְּקַם מִשְׁכְּנָא אַחֲרָא לְעֵילָא, כְּמָה דְּאוּקְמוּהָ, דִּכְתִיב הוּקַם, וְלָא פָּרִישׁ עַל יְדָא דְּמַאן, דְּלָא אִתְּקַם אֶלָּא מֵרָזָא דְּעָלְמָא עִלָּאָה, דְּאִיהוּ סָתִים וְגָנִיז, עַל יְדָא דְּרָזָא דְּמֹשֶׁה, בְּגִין לְאִתְתַּקָּנָא בַּהֲדֵיהּ.

297. It is written above: "and all the wise men, that carried out all the work of the sanctuary..." (Shemot 36:4). HE ASKS: IF THIS REFERS TO THE TABERNACLE ABOVE, who then are the wise men that carry out THE WORK OF THE SANCTUARY THERE? HE ANSWERS: These are right, left, and all the rest of the directions OF ZEIR ANPIN, which are the paths and ways that gather in the sea, WHICH IS MALCHUT, THE SECRET OF THE TABERNACLE, to fill it up. It is they who built and prepared the Tabernacle above.

297 מַה כְּתִיב לְעֵילָא, וַיָּבֹאוּ כָּל הַחֲכָמִים הָעוֹשִׂים אֵת כָּל מְלֶאכֶת הַקֹּדֶשׁ וְגוֹ', מַאן אִינּוּן חֲכָמִים הָעוֹשִׂים. אִלֵּין אִינּוּן יְמִינָא וּשְׂמָאלָא, וְכָל שְׁאַר סִטְרִין, דְּאִינּוּן אוֹרְחִין וּשְׁבִילִין לְאַעֲלָא גּוֹ יַמָּא, וּלְמַלְיָא לֵיהּ, וְאִינּוּן עַבְדוּ מִשְׁכְּנָא לְעֵילָא, וְאַתְקִינוּ לֵיהּ.

298. כְּגַוּונָא דָא לְתַתָּא, וְעָשָׂה בְּצַלְאֵל וְאָהֳלִיאָב, דָּא בִּסְטַר יְמִינָא, וְדָא בִּסְטַר שְׂמָאלָא, בְּצַלְאֵל לִימִינָא, וְאָהֳלִיאָב לִשְׂמָאלָא, דָּא מִיהוּדָה, וְדָא מִדָּן, וּלְבָתַר וְכֹל אִישׁ חֲכַם לֵב, וַיָּבֹאוּ כָּל הַחֲכָמִים הָעוֹשִׂים, וְהָא אוֹקִימְנָא, וְכֹלָּא כְּגַוּונָא דִּלְעֵילָא.

298. THE TABERNACLE BELOW was built in the same manner. Betzalel and Aholiav worked, one on the right side, CHASSADIM, and the other on the left side, CHOCHMAH. Betzalel was of the right and Aholiav of the left, this one of the tribe of Judah, THE RIGHT SIDE OF MALCHUT, and that one of the tribe of Dan, OF THE LEFT. THEY CORRESPOND TO THE RIGHT AND LEFT SIDES OF ZEIR ANPIN. After them, "every wise hearted man" (Ibid. 1), "and all the wise men, that carried out," CORRESPONDING TO THE OTHER SIDES OF ZEIR ANPIN. And we explained that all IN THE TABERNACLE BELOW was like THE TABERNACLE above.

299. בְּהַהוּא יוֹמָא דְּאִתְקַם מַשְׁכְּנָא, אִתְבְּטַל מוֹתָא מֵעָלְמָא. אִתְבְּטַל לָא תֵּימָא, אֶלָּא אִסְתַּלַּק מֵעָלְמָא, דְּלָא יָכִיל לְשַׁלְּטָאָה. כְּמָה דְּאוֹקִימְנָא. בְּגִין דְּלָא יִתְבְּטַל יֵצֶר הָרָע מֵעָלְמָא, עַד דְּיֵיתֵי מַלְכָּא מְשִׁיחָא, וְקוּדְשָׁא בְּרִיךְ הוּא יַחְדֵּי בְּעוֹבָדוֹי וּכְדֵין בְּלַע הַמָּוֶת לָנֶצַח. כַּד אִתְקַם מַשְׁכְּנָא ע״י דְּמֹשֶׁה, כְּדֵין אִתְפְּרְשַׁת חֵילָא דְּיֵצֶר הָרָע, וְאִתְכַּפְיָא, וְלָא הֲוָה יָכִיל לְשַׁלְּטָאָה. בְּהַהִיא שַׁעֲתָא, אִתְפְּרַשׁ סְמָאֵ״ל, תַּקִּיפָא רוּגְזָא דִּשְׂמָאלָא, מֵעַל תּוּקְפָּא דְּחִוְיָא בִּישָׁא, וְלָא יָכִיל לְשַׁלְּטָא עַל עָלְמָא, וְלָא יָכִיל לְאִתְחַבְּרָא בֵּיהּ בְּבַר נָשׁ, וּלְמִסְטֵי לֵיהּ.

299. On the day the Tabernacle was erected, death was removed from the world. Do not say 'removed' but that death disappeared from the world and lost its dominion. And as we explained, the Evil Inclination, THE ANGEL OF DEATH, would not be removed from the world until King Messiah will come and the Holy One, blessed be He will rejoice in His doings. Then "He will swallow up death forever" (Yeshayah 25:8). When the Tabernacle was erected by Moses, the strength of Evil Inclination departed and became subdued, and lost its power. At that time, Samael separated the strength of the harshness of the left from the strength of the evil serpent, so it could not rule over the world, nor join man and lead him astray.

300. רִבִּי יְהוּדָה אָמַר, כַּד עָבְדוּ יִשְׂרָאֵל יַת עֶגְלָא, מַה כְּתִיב וּמֹשֶׁה יִקַּח אֶת הָאֹהֶל וְנָטָה לוֹ מִחוּץ לַמַּחֲנֶה. מַאי טַעְמָא. בְּגִין דְּחָמָא יֵצֶר הָרָע דַּהֲוָה אָזִיל בֵּינַיְיהוּ. אָמַר מֹשֶׁה, סִטְרָא דִּקְדוּשָׁה לָא תִּשְׁרֵי בְּגוֹ סִטְרָא דִּמְסָאֲבָא. רִבִּי אֶלְעָזָר אָמַר, כָּל זִמְנָא דְּסִטְרָא דִּקְדוּשָׁה שַׁלְּטָא, סִטְרָא מְסַאֲבָא לָא יָכִיל לְשַׁלְּטָאָה, וְאִתְכַּפְיָא קַמֵּיהּ. וְעַל דָּא תְּנִינָן, כָּל זִמְנָא דִּירוּשָׁלֵם תִּהְיֶה מְלֵאָה, צוּר חַיָּבָא יְהֵא חֲרֵבָה.

300. Rabbi Yehuda said: When Yisrael made the golden calf, "Moses would take the tent, and pitch it outside the camp" (Shemot 33:7). The sense thereof is that he saw the Evil Inclination walking among them, and he said, 'the side of holiness shall not dwell within the side of defilement'. Rabbi Elazar said: As long as the side of holiness has dominion, the side of defilement does not, and is subdued before HOLINESS. From here we learn that when Jerusalem will be full, the evil Tyre shall be in ruins.

33. The secret of the camel

Rabbi Yehuda wonders why Rebecca got down from the camel when she saw Isaac coming, and if it was because she saw how beautiful he was. Rabbi Shimon says that when she met Isaac it was Minchah time, during which there is a strict Judgment. She saw that this was symbolized by the camel as the secret of death. Rabbi Shimon explains how the camel (gamal) is like requital (gmulo), and says that the camel is all-devouring and all-exterminating, always ready to work against men, just like judgment and death. He says that the camel brought death into the world by inciting Adam and Eve to eat from the Tree of Knowledge. The camel's rider is Samael who came to confuse and bring death to everyone, Adam attracted him and then Samael led them all astray. Therefore Rivkah got off the camel because she saw that Isaac had strict Judgment attached to him. Rabbi Shimon also mentions the dross of gold that is another aspect of strict judgment.

301. פָּתַח וְאָמַר, וַתֹּאמֶר אֶל הָעֶבֶד מִי הָאִישׁ הַלָּזֶה הַהֹלֵךְ בַּשָּׂדֶה לִקְרָאתֵנוּ וַיֹּאמֶר הָעֶבֶד וְגוֹ׳. מַה כְּתִיב לְעֵילָא, וַתִּשָּׂא רִבְקָה אֶת עֵינֶיהָ וַתֵּרֶא אֶת יִצְחָק וַתִּפֹּל מֵעַל הַגָּמָל. הַאי קְרָא אֲמַאי אִצְטְרִיךְ לְמִכְתַּב בְּאוֹרַיְיתָא. וְתוּ, וְכִי בְּגִין דְּחָמָאת שְׁפִירוּ דְּיִצְחָק אִתְרְכִינַת מִגַּמְלָא.

301. He opened the discussion with the verse: "and she said to the servant, 'What man is this that walks in the field to meet us?' And the servant said..." (Beresheet 24:65). In the preceding verse it is written, "And Rivkah lifted up her eyes, and when she saw Isaac, she alighted from the camel" (Ibid. 64). HE ASKS: Why is this verse in the Torah, and is it because she saw the beauty of Isaac that she alighted from the camel?

302 אֶלָּא, הַאי קְרָא רָזָא אִיהוּ. ת"ח, בְּשַׁעֲתָא דְּמָטָאת רִבְקָה לְגַבֵּי דְּיִצְחָק, שַׁעֲתָא דְּצִלּוֹתָא דְּמִנְחָה הֲוָה, וּבְהַהוּא זִמְנָא דִּינָא אִתְּעַר בְּעָלְמָא, וְחָמָאת לֵיהּ בְּרוּגְזָא דְּדִינָא קַשְׁיָא, וְחָמָאת דְּהָא סִיּוּם דְּרוּגְזָא קַשְׁיָא אִיהוּ גְּמָל לְתַתָּא, וְדָא אִיהוּ רָזָא דְּמוֹתָא, וּבְגִין כַּךְ אִתְרְכִינַת וְאַשְׁמִיטַת גַּרְמָהּ מֵהַהוּא גְּמָל. דְּהָא כַּד אִסְתְּכַל דִּינָא קַשְׁיָא, הַהוּא גְּמָל אִתְתְּקַף. וּבְגִין כַּךְ אַשְׁמִיטַת גַּרְמָהּ מִינֵּהּ, וְלָא יַתְבַת תַּמָּן.

303 תָּא חֲזֵי, הַאי גְּמָל, הַיְינוּ רָזָא דִּכְתִיב וּגְמוּלוֹ יְשַׁלֵּם לוֹ, דָּא גְּמוּל דְּאִינּוּן חַיָּיבַיָּא, דִּכְתִיב אוֹי לְרָשָׁע רָע כִּי גְּמוּל יָדָיו יֵעָשֶׂה לוֹ. וְהַאי אִיהוּ גְּמָל, דְּקַיְּימָא לְאָכְלָא כֹּלָּא, וּלְשֵׁיצָאָה כֹּלָּא. וְהַאי אִיהוּ זַמִּין תְּדִיר לְקֶבֶל בְּנֵי נָשָׁא. וּבְגִין כַּךְ הַאי מַאן דְּחָמֵי בְּחֶלְמֵיהּ גְּמָל, אַחְמִיוּ לֵיהּ מוֹתָא דְּאִתְגְּזַרַת עָלֵיהּ, וְאִשְׁתְּזִיב מִנֵּיהּ.

304 תָּא חֲזֵי, הַאי סִטְרָא דְּמִסְאָבָא אִקְרֵי הָכִי, דְּגָרִים מִיתָא לְכָל עָלְמָא, וְהַאי הֲוָה דְּאַסְטֵי לְאָדָם וּלְאִתְּתֵיהּ, וְהַהוּא דְּרָכִיב עָלֵיהּ אִיהוּ סָמָא"ל, וְאִיהוּ אָתָא לְמִטְעֵי עָלְמָא, וְגָרַם מוֹתָא לְכֹלָּא. וּבְגִין כַּךְ אָתָא וְשָׁלִיט עַל כֹּלָּא. אָדָם אִיהוּ אַמְשִׁיךְ לֵיהּ לְגַבֵּיהּ, וְכֵיוָן דְּאִיהוּ אַמְשִׁיךְ לֵיהּ לְגַבֵּיהּ, כְּדֵין אִיהוּ אִתְמְשָׁךְ אֲבַתְרַיְיהוּ, עַד דְּאַסְטֵי לוֹן. וּבְגִין כַּךְ אָמַר שְׁלֹמֹה, וְאַל תִּקְרַב אֶל פֶּתַח בֵּיתָהּ, דְּכָל מַאן דְּאִתְקְרִיב לְבֵיתָהּ, כְּדֵין אִיהִי נַפְקַת וּמִתְקַשְׁרַת וְאִתְמַשְׁכַת אֲבַתְרֵיהּ.

305 וְעַל דָּא רִבְקָה, כַּד חָמָאת דַּהֲוָה לֵיהּ לְאִתְדַּבְּקָא בְּסִטְרָא דְּדִינָא קַשְׁיָא. כֵּיוָן דְּחָמָאת לֵיהּ לְיִצְחָק בְּרָזָא דְּדִינָא קַשְׁיָא, וְחָמָאת דְּמֵהַהוּא סִטְרָא נָפַק דִּינָא אַחֲרָא תַּקִּיפָא, מִזּוֹהֲמָא דְּדַהֲבָא, כַּד חָמָאת הַאי, מִיַּד וַתִּפֹּל מֵעַל הַגָּמָל, בְּגִין לְאִתְרַפּוּיֵי מִן דִּינָא מֵהַהוּא זוּהֲמָא. כְּתִיב קוֹל יְיָ' מְשַׁלֵּם גְּמוּל לְאוֹיְבָיו, מֵהַהוּא זוּהֲמָא.

302. HE RESPONDS: This verse contains a mystery. Come and see: When Rivkah met Isaac, it was Minchah time, and at that time, a strict Judgment bestirs itself in the world. She saw the rigor of harsh Judgment, and that its lower part ends in a camel. This is the secret of death. Hence she alighted from the camel, for when harsh Judgment is watching, that camel is strengthened. That is why she slipped off and did not remain seated.

303. Come and see: This camel (Heb. gamal) is the secret of the verse, "and that which he has given (Heb. gmulo) He will pay him back" (Mishlei 19:17), FOR GAMAL (ENG. 'CAMEL') IS SIMILAR TO GMUL (ENG. 'REQUITAL'), WHICH REFERS TO the requital to the wicked, as said, "Alas! It shall be ill with the wicked, for according to the deserving (Heb. gmul) of his hands shall be done to him" (Yeshayah 3:11). This is a camel: all-devouring and all-exterminating, always ready against men. Therefore, whoever sees a camel in his dream, he is shown that death was decreed upon him, but he was saved.

304. Come and see: The side of defilement is called 'CAMEL', because it brought death to the whole world, and instigated Adam and his wife TO THE TREE OF KNOWLEDGE OF GOOD AND EVIL. His rider is Samael, come to confuse the world and cause death to all. Hence, he became ruler over everything. It was Adam, who drew him, and once he did, he was drawn after them, until he led them astray. For that reason Solomon said: "and come not nigh the door of her house" (Mishlei 5:8), for whoever approaches her house, she comes out and attaches herself and is drawn to him.

305. Therefore, Rivkah saw ISAAC, with strict Judgment attached to him, and when she saw that he is in the secret of harsh Judgment, and that from that side another harsh Judgment comes from the dross of gold, she immediately "alighted from the camel" to break from the Judgment of that dross. It is written, "the voice of Hashem rendering recompense to His enemies" (Yeshayah 66:6), NAMELY, from that filth.

34. The dross of gold

Rabbi Yehuda wonders why Yisrael chose a calf to make from the gold and not something else, and he wonders who chose it as an image for Elohim. Rabbi Shimon tells how the chieftain who is in charge of the strength of the sun looks like a calf and it is the sun that generates the red gold on earth. He says that red is the spirit of unholiness, and it is also the evil serpent that Samael rides on. He draws a distinction between 'this', referring to the Holy Spirit, and 'these', referring to the spirit of unholiness, 'this' and 'these' being found in many verses of the Torah.

306 תָּא חֲזֵי כַּד עָבְדוּ יִשְׂרָאֵל הַהוּא עוֹבָדָא, וְגָרְמוּ לְהַהוּא חוֹבָא, מַאי טַעְמָא עֵגֶל, וְלָא סִטְרָא אַחֲרָא. וְאִי תֵּימָא, דְּאִינּוּן בְּרִירוּ עֶגְלָא, לָאו הָכִי. אֶלָּא אִינּוּן אָמְרוּ, קוּם עֲשֵׂה לָנוּ אֱלֹהִים אֲשֶׁר יֵלְכוּ לְפָנֵינוּ, וְאַהֲרֹן רְעוּתֵיהּ הֲוָה לְאַעְכְּבָא לוֹן.

306. Come and see: When Yisrael did what they did, and committed that sin, why did they choose a calf, and not something else? If you say they chose the calf, this is not so. They only said, "Arise, make us Elohim, which shall go before us" (Shemot 32:1), and Aaron wanted to detain them. WHO THEN CHOSE THE CALF?

307 אֶלָּא וַדַּאי עֲבִידְתָּא אִתְעֲבִיד כַּדְקָא חֲזֵי, דְּהָא מִסִּטְרָא דְּדַהֲבָא, נָפְקָא סוּסְפִּיתָא, כַּד אִתְבְּרִיר דַּהֲבָא, וּמִתַּמָּן מִתְפַּשְׁטֵי כָּל אִינּוּן סִטְרֵי שְׂמָאלָא, דְּאִינּוּן הִתּוּכָא דְּהַהוּא סוּסְפִּיתָא דְּדַהֲבָא, וּמִתְפָּרְשָׁאן לְכַמָּה סִטְרִין. וְכָל אִינּוּן דְּאִית לוֹן חֵיזוּ סוּמְקָא, גָּוֵון דְּדַהֲבָא קַיְימָא בְּטוּרֵי, כַּד שִׁמְשָׁא בְּתוּקְפֵּיהּ, בְּגִין דְּתוּקְפָּא דְּשִׁמְשָׁא אַחֲזֵי דַּהֲבָא, וְאוֹלִיד לֵיהּ בְּאַרְעָא. וְהַהוּא דְּמְמָנָא בְּהַהוּא תּוּקְפָּא דְּשִׁמְשָׁא, חֵיזוּ דִּילֵיהּ כְּעֶגְלָא, וְאִקְרֵי קֶטֶב יָשׁוּד צָהֳרָיִם, וְדָא נָפְקָא מִגּוֹ עֶגְלָא הִתּוּכָא סוּמְקָא דְּדַהֲבָא, וְכָל הָנֵי אַתְיָין מֵהַהוּא סִטְרָא סוּמְקָא, רוּחַ מְסַאֲבָא, דְּכָל אִינּוּן דְּמִתְפָּרְשֵׁי מֵרוּחַ מְסַאֲבָא מִתְפַּשְׁטֵי בְּעָלְמָא.

307. HE REPLIES: Assuredly this was done properly. For from the side of gold, THE LEFT COLUMN, the dross comes out when the gold is refined. From THE DROSS OF GOLD are spread all the aspects of the left, the fusion of the refuse, spread to different directions. They are all of a red color, the hue of gold found in the mountains, when the sun is strong. For the strength of the sun shines upon the gold and generates it on earth. The chieftain, in charge of the strength of the sun, resembles a calf in his looks, and is called "the destruction that wastes at noonday" (Tehilim 91:6). The red fusion of the gold is coming out of the calf, NAMELY, THAT CHIEFTAIN, AND ALSO all those coming from that red, which is the spirit of unholiness, AND ALSO all those issuing from that spirit of unholiness and spreading in the world. THEREFORE, THE CALF WAS MADE BY THE FUSION OF THE GOLD THAT AARON THREW INTO THE FIRE.

308 וְהַאי רוּחַ מְסַאֲבָא, אִיהוּ חִוְיָא בִּישָׁא. וְאִית מַאן דְּרָכִיב עָלֵיהּ, וְאִינּוּן דְּכַר וְנוּקְבָא. וְאִקְרוּן אֵלֶּה, דְּאִינּוּן מִזְדַּמְּנִין בְּעָלְמָא, בְּכָל אִינּוּן סִטְרִין דִּלְהוֹן. וְרוּחַ קוּדְשָׁא אִקְרֵי זֹאת, דְּאִיהִי רָזָא דִּבְרִית, רְשִׁימָא קַדִּישָׁא דְּאִשְׁתְּכַח תְּדִיר עִמֵּיהּ דב״נ. וְכֵן זֶה יְיָ, זֶה אֵלִי, אֲבָל אִלֵּין אִקְרוּן אֵלֶּה, וְעַל דָּא כְּתִיב, אֵלֶּה אֱלֹהֶיךָ יִשְׂרָאֵל. ובג״כ כְּתִיב, גַּם אֵלֶּה תִּשְׁכַּחְנָה. וְאָנֹכִי רָזָא דְּזֹאת, לֹא אֶשְׁכָּחֵךְ. וּכְתִיב עַל אֵלֶּה אֲנִי בוֹכִיָּה, דְּהַהוּא חוֹבָה גָּרִים לְמִבְכֵּי לוֹן כַּמָּה בְּכִיָּין.

308. The spirit of unholiness is the evil serpent, upon which rides SAMAEL, a male and a female called 'these', so called for appearing in the world in all their several aspects. The Holy Spirit is called 'this' (Heb. zot, fem.), the secret of the Covenant, the holy sign always found on men, NAMELY, THE CROWN OF YESOD. It is also CALLED 'this' (Heb. ze, masc.), as it is written, "this is Hashem" (Yeshayah 25:9), and "this is my El" (Shemot 15:2). But the others are called 'these', as it is written, "these are your Elohim, Yisrael" (Shemot 32:4), and "these may forget" (Yeshayah 49:15), REFERRING TO THE MAKING OF THE GOLDEN CALF, "yet I (the secret of 'this') shall not forget you" (Ibid.). It is also written, "for these I weep" (Eichah 1:16), because the sin OF THE CALF CALLED 'THESE' caused them much weeping.

309 ד״א עַל אֵלֶּה אֲנִי בוֹכִיָּה. מ״ט. בְּגִין דְּאִתְיְיהִיב רְשׁוּ לַאֲתָר דָּא לְשַׁלְטָאָה עַל יִשְׂרָאֵל, וּלְחַרְבָּא בֵּי מַקְדְּשָׁא. וּבְגִין דְּאִתְיְיהִיב לוֹן רְשׁוּ לְשַׁלְטָאָה, כְּתִיב עַל אֵלֶּה אֲנִי בוֹכִיָּה, רָזָא דְּמִלָּה עַל אֵלֶּה דָּא סִטְרָא דְּמְסַאֲבָא דְּאִתְיְיהִיב לוֹן רְשׁוּ לְשַׁלְטָאָה. אֲנִי בוֹכִיָּה דָּא רוּחַ קוּדְשָׁא דְּאִקְרֵי אֲנִי.

309. Another explanation OF THE VERSE "for these I weep": because the place CALLED 'THESE' was given permission to rule over Yisrael and destroy the Temple, it is written, "for these I weep." The secret of the matter is that "for these" is the side of defilement CALLED 'THESE', which was given permission to rule. "I weep" refers to the Holy Spirit, NAMELY MALCHUT, called 'I'.

310. And if you say, "these are the words of the covenant" (Devarim 28:69), is written AS CHASTISEMENT, HE ANSWERS: Assuredly so, FOR HERE ALSO THERE IS AN ALLUSION TO THE OTHER SIDE, because all these curses have existence only in 'these', where are all the curses are found as explained THAT THE OTHER SIDE is damned, as it is written, "you are cursed above...every beast" (Beresheet 3:14). For that reason 'these' precede, referring to whoever transgresses "the words of the covenant." ALSO, "these are commandments, which Hashem commanded Moses" (Vayikra 27:34), for the precepts of the Torah purify man so he would not stray to the path OF 'THESE', but beware of them, and stay away from them.

310 וְאִי תֵּימָא, הָא כְּתִיב אֵלֶּה דִּבְרֵי הַבְּרִית. הָכִי הוּא וַדַּאי, דְּכָל אִינּוּן לָא מִתְקַיְּימִין, אֶלָּא מִגּוֹ אֵלֶּה, דְּתַמָּן כָּל לְוָוטִין כְּמָה דְּאוֹקִימְנָא דְּאִיהוּ אָרוּר, דִּכְתִיב אָרוּר אַתָּה מִכָּל הַבְּהֵמָה. וּבג"כ, אַקְדִּים וְאָמַר אֵלֶּה, דְּקַיְּימָא לְמַאן דְּעָבַר דִּבְרֵי הַבְּרִית. אֵלֶּה הַמִּצְוֹת אֲשֶׁר צִוָּה יְיָ' אֶת מֹשֶׁה, בְּגִין דְּפִקּוּדַיָּא דְּאוֹרַיְיתָא לְאִתְדַּכְּאָה בַּר נָשׁ, וְלָא יִסְטֵי לְאוֹרְחָא דָּא, וְיִסְתָּמַר מִתַּמָּן, וְיִתְפְּרַשׁ מִנַּיְיהוּ.

311. You may say "these are the generations of Noah, Noah..." (Beresheet 6:9). Assuredly, THE OTHER SIDE WAS THERE TOO, because he begot Ham, the father of Canaan, upon which it is written, "cursed be Canaan" (Beresheet 9:25). This is the secret of writing 'these', THAT HE IS CURSED.

311 וְאִי תֵּימָא אֵלֶּה תּוֹלְדוֹת נֹחַ נֹחַ. הָכִי הוּא וַדַּאי, דְּהָא נָפַק חָם, דְּאִיהוּ אֲבִי כְּנַעַן, וּכְתִיב אָרוּר כְּנַעַן, וְאִיהוּ רָזָא דָא דְּאֵלֶּה.

312. Hence they are all the fusion of the dross of gold. And Aaron offered gold, which is of his own side, THE ASPECT THEREOF included in the strength of fire, MEANING THAT RIGHT IS INCLUDED IN THE LEFT, AND THEREFORE, AARON, WHO IS RIGHT WAS COMPRISED WITHIN THE LEFT, WHICH IS THE STRENGTH OF FIRE. And all is one. This side, LEFT, is gold and fire.

312 וְעַל דָּא כָּל הָנֵי הִתּוּכָא סוּסְפִּיתָא דְּדַהֲבָא. וְאַהֲרֹן קָרִיב דַּהֲבָא, דְּאִיהוּ סִטְרָא דִּילֵיהּ, דְּכָלִיל אִיהוּ בְּתוּקְפָּא דְּאֶשָּׁא, וְכֹלָּא חַד, וְסִטְרָא דָא דַּהֲבָא וְאֶשָּׁא.

35. The calf

We learn that the golden calf gave the spirit of unholiness a place of focus in which it could strengthen. Furthermore, even though Yisrael had been free of death from the time they stood upon Mount Sinai they now brought death upon themselves and upon all future generations. We are told that Aaron had to be purified for seven days because if it were not for him the golden calf would not have existed. Rabbi Shimon says that the golden calf is from the left side. Yisrael had drawn upon itself the evil inclination with their worship of the calf, and when they wanted to become purified again they had to offer a goat, the goat being a part of the evil inclination. Next we are told that when the calf was made, as in: "I threw it into the fire, and there came out this calf," it was made by sorcerers. Rabbi Shimon tells us of successful and unsuccessful sorcerers, some men are fit for sorcery and some are not. In the event of the creation of the golden calf, everything that was necessary for the spirit of defilement was ready and waiting: a completely wasted desert, enough gold, and Aaron who was willing to sin in this way. Everything was ready for the Other Side, and the deed was done. When Aaron was ready to be redeemed he offered a calf on the altar, thus executing judgment and subduing the rulers of the Other Side.

313. The spirit of unholiness that forever dwells in the desert, then found a place in which to strengthen. And Yisrael, though purified from the first defilement, thrown BY THE SERPENT upon the world, bringing death to all, from the time they stood upon Mount Sinai. Now THE SIN OF THE CALF caused them to be defiled as before, and brought death upon them AGAIN and upon the whole world, and upon their generations after them. This is the secret meaning of the verse, "I had said, 'You are angels...' Nevertheless, you shall die like men" (Tehilim 82:6-7). Aaron therefore was purified again in the secret of divine Faith for seven holy days, THE CONSECRATED DAYS, and then purified by a calf FOR A SIN OFFERING.

313 וְרוּחַ מִסַּאֲבָא דְּאִשְׁתְּכַח תְּדִיר בְּמַדְבְּרָא, אַשְׁכַּח אֲתָר בְּהַהוּא זִמְנָא לְאִתַּתְקָפָא בֵּיהּ. וּמַה דַּהֲווֹ יִשְׂרָאֵל הַכְּיָין, מֵהַהוּא זוּהֲמָא קַדְמָאָה, דְּאָטִיל בְּעָלְמָא, וְגָרִים מוֹתָא לְכֹלָּא, כַּד קָיְימוּ עַל טוּרָא דְּסִינַי, גָּרַם לוֹן כְּמִלְּקַדְּמִין, לְסָאֲבָא לוֹן, וּלְאִתַּתְקָפָא עָלַיְיהוּ, וְגָרִים לוֹן מוֹתָא, וּלְכָל עָלְמָא, וּלְדָרֵיהוֹן בַּתְרֵיהוֹן, הֲדָא הוּא דִּכְתִיב אֲנִי אָמַרְתִּי אֱלֹהִים אַתֶּם וְגוֹ'. אָכֵן כְּאָדָם תְּמוּתוּן וְגוֹ'. וּבְגִין כַּךְ, אַהֲרֹן אַהְדַּר לְבָתַר לְאִתְדַּכְּאָה, בְּרָזָא דִּמְהֵימְנוּתָא עִלָּאָה, בְּאִינּוּן שִׁבְעָה יוֹמִין קַדִּישִׁין, וּלְבָתַר לְאִתְדַּכְּאָה בְּעֶגְלָא.

314 וְתָא חֲזֵי, בְּכֹלָּא בָּעָא אַהֲרֹן לְאִתְדַּכְּאָה, דְּאִלּוּ אִיהוּ לָא הֲוָה, לָא נָפַק עֶגְלָא. מ״ט. בְּגִין דְּאַהֲרֹן אִיהוּ יְמִינָא. וְאִיהוּ תּוּקְפָּא דְּשִׁמְשָׁא, וְדַהֲבָא מִשִּׁמְשָׁא. רוּחַ מְסַאֲבָא נָחַת, וְאִתְכְּלִיל תַּמָּן, וְאִסְתְּאָבוּ יִשְׂרָאֵל, וְאִסְתְּאַב אִיהוּ, עַד דְּאִתְדַּכּוּ.

314. Come and see: Aaron had to be purified more, because had it not been for him, the calf would not have been made. Why? Because Aaron is the right, and the strength of the sun. Gold is from the sun, FOR THE SUN, WHICH IS TIFERET, IS COMPRISED OF RIGHT AND LEFT. HENCE GOLD COMES FROM THE LEFT, BUT THE STRENGTH AND RULING OF THE SUN IS RIGHT. The spirit of unholiness descended to be included IN THE GOLD, THAT MADE THE CALF, and so were Yisrael defiled and so was he, AARON, until they became purified.

315 מ״ט אִסְתְּאַב. בְּגִין דְּנָפַק עֵגֶל, דְּאִיהוּ מִסִּטְרָא דְּשִׂמְאָלָא, דְּאִיהוּ שׁוֹר, וּמִימִינֵיהּ עֵגֶל. וְאִיהוּ שְׂמָאלָא, כְּמָה דְּאִתְּמַר, דִּכְתִיב וּפְנֵי שׁוֹר מֵהַשְּׂמֹאל לְאַרְבַּעְתָּן. וְאַהֲרֹן דְּאִיהוּ יְמִינָא, אִתְכְּלִיל בֵּיהּ שְׂמָאלָא, וְנָפַק עַל יְדֵיהּ. וְעַל דָּא, אִתְיְהִיב לֵיהּ עֵגֶל, כְּמָה דְּאִיהוּ גָּרִים.

315. Why was he defiled? HE ANSWERS: Because of the golden calf, which is of the left side. The bull is of the left side, whence the calf emerged. THERE ARE FOUR ASPECTS TO THE LEFT: A BULL, A COW, A CALF, AND A HEIFER, WHICH ARE CHOCHMAH AND BINAH, TIFERET AND MALCHUT OF THE LEFT. It is of the left, as it is written, "and they four had the face of an ox on the left side" (Yechezkel 1:10). And in Aaron, who is right, the left was included, whence it emerged. Therefore, he offered AS A SIN OFFERING a calf, as the one he made.

316 ובג״כ, כַּד הַאי רוּחָא מְסַאֲבָא אִתְתַּקַּף, וְשָׁלִיט כְּמִלְּקַדְּמִין עַל עָלְמָא, דְּהָא בְּזִמְנָא דְּחָאבוּ יִשְׂרָאֵל, אַמְשִׁיכוּ עָלַיְיהוּ הַהוּא יֵצֶר הָרָע כְּמִלְּקַדְּמִין. כַּד אִתְדַּכּוּ יִשְׂרָאֵל, וּבָעוּ לְאִתְדַּכָּאָה, אִצְטְרִיכוּ לְקָרְבָּא שָׂעִיר, בְּגִין דְּשָׂעִיר אִיהוּ חוּלָקָא דְּהַהוּא יצה״ר, הַהוּא רוּחַ מְסַאֲבָא כִּדְקָאמְרָן.

316. That is why the spirit of defilement became stronger and ruled AGAIN over the world as before. For when Yisrael committed the sin OF THE CALF, they drew upon themselves the Evil Inclination as before. And when Yisrael became purified, and wanted to purge themselves, they had to offer a goat, being a part of the Evil Inclination, the said spirit of defilement.

317 כְּתִיב וַיָּמִירוּ אֶת כְּבוֹדָם בְּתַבְנִית שׁוֹר אוֹכֵל עֵשֶׂב. מַאי תַּבְנִית שׁוֹר. דָּא עֵגֶל. שׁוֹר מִסִּטְרָא דְּשִׂמְאָלָא, אַהֲרֹן יְמִינָא, אִתְכְּלִיל שְׂמָאלָא בֵּיהּ, וְאִתְתַּקַּף בֵּיהּ, וְנָפַק עַל יְדֵיהּ. תָּא חֲזֵי, וַיָּמִירוּ אֶת כְּבוֹדָם, דָּא שְׁכִינְתָּא, דְּאַזְלַת קָמַיְיהוּ, וְאַחְלְפוּ לָהּ בְּדוּכְתָּא מְסַאֲבָא, אֵל אַחֵרָא. ובג״כ לָא אִתְעַבָּר זוּהֲמָא דָּא מֵעָלְמָא, עַד הַהוּא זִמְנָא דְּיִעְבַּר לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא מֵעָלְמָא, כד״א וְאֶת רוּחַ הַטּוּמְאָה אַעֲבִיר מִן הָאָרֶץ, וְהָא אוֹקִימְנָא.

317. It is written, "Thus they exchanged their glory for the likeness of an ox that eats grass" (Tehilim 106:20). "The likeness of an ox" is a calf. An ox is of the left side, and Aaron is of the right. The left was included in it, strengthened by it and came out of it. Come and see: "they exchanged their glory," referring to the Shechinah that went before them, for a place of defilement, another El. Therefore, defilement does not pass from the world until the time the Holy One, blessed be He will remove it thence. This is the meaning of, "and I will cause the unclean spirit to pass out of the earth" (Zecharyah 13:2), as explained.

318 כְּתִיב וַיַּעֲשֵׂהוּ עֵגֶל מַסֵּכָה, וּכְתִיב וָאַשְׁלִיכֵהוּ בָאֵשׁ וַיֵּצֵא הָעֵגֶל הַזֶּה, מַשְׁמַע דְּלָא עָבֵד לֵיהּ, אִי הָכִי מַאי וַיַּעֲשֵׂהוּ. אֶלָּא וַדַּאי כְּמָה דְּאוֹקִימְנָא, דְּאִלְמָלֵא אַהֲרֹן, לָא אִתְתַּקַּף רוּחָא מְסַאֲבָא לְאִתְכַּלְּלָא בְּדַהֲבָא, אֲבָל כָּל תִּקּוּנָא דְּאִצְטְרִיךְ, אַשְׁכַּח לְאִתְבְּנָאָה.

318. It is written, "and made it a molten calf" (Shemot 32:4), and "I threw it into the fire, and there came out this calf" (Ibid. 24), indicating that he did not make it, BUT IT WAS MADE BY ANOTHER. What does it mean, then, "and made it"? HE ANSWERS: Assuredly it is as we stated, that if it were not for Aaron, the spirit of defilement was not strong enough to become a part of the gold. But every work needs to be done, AND THIS ONE WAS DONE BY SORCERERS.

319 תָּא חֲזֵי, אִית מַאן דְּעָבִיד חַרְשִׁין וְאַצְלַח בִּידוֹי. וְאִית מַאן דְּעָבִיד לוֹן כְּהַהוּא גַּוְונָא מַמָּשׁ, וְלָא אַצְלַח בִּידוֹי, דְּהָא לְעוֹבְדִין אִלֵּין גַּבְרָא מְתַקְּנָא אִצְטְרִיךְ.

319. Come and see: Some practice sorcery and do well, and some do not succeed, though they practice in the same manner, because for these practices there is need for a suitable man.

320 תָּא חֲזֵי מִבִּלְעָם, דְּאִיהוּ הֲוָה מְתֻקָּנָא, לְאִינּוּן חַרְשִׁין דִּילֵיהּ, לְאַצְלְחָא בִּידוֹי, בְּגִין דִּכְתִיב וּנְאֻם הַגֶּבֶר שְׁתֻם הָעָיִן, סְתוּם הָעַיִן כֹּלָּא חַד. דְּחַד עֵינָא סָתִים תְּדִיר, וְחֵיזוּ דְּעֵינוֹי לָא הֲוָה בְּאֹרַח מֵישָׁר, מוּמָא הֲוָה בֵּיהּ בְּעֵינוֹי. כְּתִיב וְשִׁלַּח בְּיַד אִישׁ עִתִּי, זַמִּין בְּכֹלָּא, חֵיזוּ דְּעֵינוֹי דְּלָא יִתְכְּשַׁר. אֲבָל רוּחַ קוּדְשָׁא, מַאן דְּיִשְׁתַּמֵּשׁ בַּהֲדֵיהּ מַה כְּתִיב, כָּל אִישׁ אֲשֶׁר בּוֹ מוּם לֹא יִקְרָב אִישׁ עִוֵּר אוֹ פִסֵּחַ.

320. We know this from Bilaam who was suitable for sorcery, as it is written, "the speech of the man, whose eye is open (Heb. satum)" (Bemidbar 24:3). An open eye (Heb. satum; lit. 'covered') and a closed eye (Heb. satum) are the same, for he had one of his eyes always closed and was looking askance in the other. HE WAS THEREFORE SUITABLE FOR PRACTICING THE ART OF SORCERY. It is written, "and shall send him away by the hand of an appointed man" (Vayikra 16:22), MEANING THAT THE MAN is fit TO DO THIS ERRAND, in that he would not look straight before him. NAMELY, HE TOO SHOULD BE DEFORMED, BECAUSE THE OTHER SIDE CLINGS TO DEFORMITY AND WANT. But whoever serves the Holy Spirit, it is said, "for whatsoever he be that has a blemish, he shall not approach: a blind man nor a lame" (Vayikra 21:18).

321 וְהָכָא, כֹּלָּא אִתְקַן לְרוּחָא מְסַאֲבָא, לְמֵיהַב לֵיהּ דּוּכְתָּא לְשַׁלְטָאָה. אַשְׁכַּח מַדְבְּרָא דְּאִיהוּ חָרוּב מִכֹּלָּא, כְּמָה דִּכְתִיב נָחָשׁ שָׂרָף וְעַקְרָב וְגוֹ׳, דְּמִתַּמָּן אִיהוּ שׁוּלְטָנוּתָא דִּילֵיהּ. אַשְׁכַּח דַּהֲבָא סְפוּקָא כַּדְקָא יָאוֹת. אַשְׁכַּח אַהֲרֹן, לְאִתַּתְקָפָא בִּימִינָא, וּלְאִתְכַּלְלָא בֵּיהּ. כְּדֵין אַשְׁלִים דּוּכְתֵּיהּ כַּדְקָא יָאוֹת, וְנָפִיק וְאִשְׁתְּלִים עוּבְדָּא.

321. In here, THE SIN OF THE GOLDEN CALF, everything was ready to give way to the spirit of defilement, so it may rule, for it found a desert completely wasted, as said: "venomous serpents, and scorpions..." (Devarim 8:15), whence its power issues. It found enough gold to fit, it found Aaron, through whom it may be strengthened by the right and be included into. Then the place OF THE OTHER SIDE was ready on all sides as fit. It came out and the deed was done.

322 וּמְנָלָן דְּרוּחַ מְסַאֲבָא הֲוָה. דִּכְתִיב אָנָא חָטָא הָעָם הַזֶּה חַטָּאָה גְּדוֹלָה, דָּא רוּחַ מְסַאֲבָא, נָחָשׁ קַדְמָאָה, כִּדְקַאמְרָן בְּכַמָּה דּוּכְתִּין. וּבְזִמְנָא דְּבָעָא אַהֲרֹן לְאִתְדַּכָּאָה, אַקְרִיב עֵגֶל, מֵהַהוּא סִטְרָא, לְמֶעְבַּד בֵּיהּ דִּינָא. בְּקַדְמֵיתָא עָבֵד לֵיהּ לְשַׁלְטָאָה, וְהַשְׁתָּא דְּיַעֲבִיד בֵּיהּ דִּינָא, לְאַכְפְּיָא לֵיהּ, דְּהָא כַּד אִתְעֲבִיד דִּינָא בְּסִטְרָא דָּא, אִתְכַּפְיָין כָּל אִינּוּן דְּשַׁלְטִין מִסִּטְרֵיהּ.

322. Whence do we know the spirit of defilement was there? From what is written, "Oh, this people has sinned a great sin" (Shemot 32:31), referring to the spirit of defilement, the primordial serpent, we mentioned in several places. When Aaron wanted to be purged, he offered a calf AS A SIN OFFERING, to deal punishment to that side, BY SLAUGHTERING AND OFFERING IT ON THE ALTAR. At first, he let it rule, and now he deals it Judgment to subdue it, because when Judgment is executed upon that side, all its rulers are subdued.

36. A red heifer

Rabbi Aba asks Rabbi Shimon why the 'red heifer' in "a red heifer, faultless without blemish" is compared to the calf and the lamb and why it should be cleansed just through roasting it. Rabbi Shimon says the essence of the message is that a clean thing can be brought out of an unclean thing. The heifer was unclean, but by burning her to ashes she became clean. She had to be burned to ashes because it is like the verse: "and you shall tread down the wicked, for they shall be ashes under the soles of your feet." When water was sprinkled on the ashes they became clean. The secret of the clean water is the verse: "water of purifying (sin)." After judgment was executed on the heifer she became clean and the Holy Spirit had dominion. The spirit of defilement was no longer found in the camp.

323 תָּא חֲזֵי, בְּמִצְרַיִם, בְּהַהוּא סִטְרָא דִּלְהוֹן כְּתִיב, אַל תֹּאכְלוּ מִמֶּנּוּ נָא וְגוֹ׳. צְלִי אֵשׁ, בְּגִין דְּיִסְלַק רֵיחוֹ נוֹדֵף. רֹאשׁוֹ עַל כְּרָעָיו, לְתַבְּרָא לֵיהּ וּלְאַכְפְּיָא לֵיהּ, וּכְדֵין כָּל אִינּוּן דְּאַתְיָין מִסִּטְרֵיהּ לָא שַׁלְטֵי. כְּגַוְונָא דָּא פָּרָה אֲדֻמָּה תְּמִימָה וְגוֹ׳ בְּגִין לְאַכְפְּיָא כָּל אִינּוּן סִטְרֵי מִסְאַבָא, דְּלָא יִשְׁלְטוּן.

323. Come and see: In Egypt, it was written of their side, THE LAMB THEY WORSHIPPED, "eat not of it raw...but roast with fire," so its odor will rise. "Its head with its legs" (Shemot 12:9), in order to break and subdue it, so all that issue from that side may not rule. In the same manner it is written, "a red heifer, faultless without blemish..." (Bemidbar 19:2), that may subjugate all the sides of defilement so they may not rule.

324. Rabbi Aba said to him: But the red heifer is pure; why THEN COMPARE IT TO THE CALF AND THE LAMB, WHICH THE EGYPTIANS WORSHIPPED, AND WHY WILL ITS BURNING SUBDUE THE ASPECTS OF UNCLEANLINESS? He told him: It is so, THAT THE HEIFER ALLUDES ALSO TO THEIR SIDE, as explained that the heifer is comprised of the four kingdoms. "A heifer" is as is written, "For Yisrael is stubborn like a stubborn heifer" (Hoshea 4:16). "Red" alludes to the kingdom of Babylon, as it is written, "you are the head of gold" (Daniel 2:38), GOLD BEING RED. "Faultless" is the kingdom of Media. It is "without blemish," referring to the Greek kingdom. "Upon which never came a yoke" alludes to the kingdom of Edom, which was never under any yoke. The secret meaning is that though this verse was given several explanations, they all pertain to the same mystery.

324 א"ל רִבִּי אַבָּא, וְהָא פָּרָה קְדִישָׁא אִיהִי, דַּכְיָא אִיהִי, וַאֲמַאי. אָמַר לֵיהּ הָכִי הוּא, וְהָא אוּקְמוּהָ, כְּלָלָא דְּאַרְבַּע מַלְכְּוָון הֲוַת. פָּרָה, כד"א כִּי כְּפָרָה סוֹרֵרָה סָרַר יִשְׂרָאֵל. אֲדוּמָה, דָּא מַלְכוּת בָּבֶל, דִּכְתִיב אַנְתְּ הוּא רֵישָׁא דִי דַהֲבָא. תְּמִימָה, דָּא מַלְכוּת מָדַי. אֲשֶׁר אֵין בָּהּ מוּם, דָּא מַלְכוּת יָוָן. אֲשֶׁר לֹא עָלָה עָלֶיהָ עוֹל, דָּא מַלְכוּת אֱדוֹם, דְּלָא סָלִיק עָלֵיהּ עוֹל. וְרָזָא דְּמִלָּה דָּא, אַף עַל גַּב דְּכַמָּה מִלִּין אִתְיְיהִיבוּ לְמִדְרָשׁ בַּקְרָאֵי, כֻּלְּהוּ חַד.

325. We have studied the verse: "who can bring a clean thing out of an unclean? Not one" (Iyov 14:4). The secret of this verse is that THE RED HEIFER is a clean thing brought out of an unclean, because at first she was unclean, INCLUDING THE FOUR SAID KINGDOMS. Now that Judgment was executed on her and she was cremated by burning fire to become ashes, she is a clean thing out of an unclean, a clean thing brought out of an unclean.

325 הָא אִתְּמַר, דִּכְתִיב מִי יִתֵּן טָהוֹר מִטָּמֵא לֹא אֶחָד. מִי יִתֵּן טָהוֹר מִטָּמֵא, רָזָא דָּא, הָכִי הוּא, דְּדָא אִיהוּ טָהוֹר דְּנָפַק מִטָּמֵא. דְּהָא בְּקַדְמֵיתָא טָמֵא, וְהַשְׁתָּא דְּאִתְעֲבִיד בֵּיהּ דִּינָא, וְאִתְיְיהִיב לִיקִידַת אֶשָּׁא בְּנוּרָא דְּדָלִיק, וְאִתְעֲבִיד עָפָר, הַשְׁתָּא אִיהוּ טָהוֹר מִטָּמֵא, טָהוֹר דְּנָפִיק מִטָּמֵא.

326. Hence, all those who busied themselves with her became defiled indeed, BECAUSE SHE WAS UNHOLY. And though she turned into ashes, yet before being gathered and taken away, she defiles them all. And so it is written, "and he that gathers...shall wash his clothes, and be unclean..." (Bemidbar 19:10). Why DID SHE HAVE TO BECOME ashes? It resembles the verse, "and you shall tread down the wicked, for they shall be ashes under the soles of your feet" (Malachi 3:21), for when water was sprinkled upon the ashes, they became a clean thing out of an unclean.

326 וּבְגִין כַּךְ, כָּל אִינּוּן דְּמִשְׁתַּדְּלֵי בָּהּ, כֻּלְּהוּ מִסְתַּאֲבֵי, דְּהָא הָכִי הוּא וַדַּאי, וְכֵיוָן דְּאִתְעֲבִיד אֵפֶר, כְּדֵין עַד דְּיִתְכְּנִיש וְיִסְתְּלִיק מִתַּמָּן, מַסְאִיב לְכֻלְּהוּ, כְּמָה דְּאַתְּ אָמַר וְכִבֶּס הָאוֹסֵף וְגוֹ' וְטָמֵא. אֵפֶר, מ"ט. כד"א וְעַסּוֹתֶם רְשָׁעִים כִּי יִהְיוּ אֵפֶר תַּחַת כַּפּוֹת רַגְלֵיכֶם. וְכֵיוָן דְּאִתְיְיהִיב עַל הַהוּא אֵפֶר מַיִם, כְּדֵין אִיהוּ טָהוֹר מִטָּמֵא.

327. The secret of this matter is the verse, "water of purifying (sin)" (Bemidbar 8:7), same as in "sin crouches at the door" (Beresheet 4:7). THE HEIFER IS ALSO A "SIN CROUCHES AT THE DOOR," and since she is a sin crouching at the door, it is written first, "that he may bring her outside the camp" (Bemidbar 19:3). Therefore, the work was given to the adjutant priest, and not to the High Priest. And a clean thing, out of an unclean, starts as impure and becomes pure. And all the aspects of the side of defilement, when they saw this, ran away and left that place. SHE THEREFORE PURIFIES THE UNCLEAN.

327 וְרָזָא דְּמִלָּה, דִּכְתִיב מֵי חַטָּאת, כד"א לַפֶּתַח חַטָּאת רוֹבֵץ. וּבְגִין דְּאִיהִי פֶּתַח חַטָּאת רוֹבֵץ וַדַּאי, בְּקַדְמֵיתָא כְּתִיב, וְהוֹצִיא אוֹתָהּ אֶל מִחוּץ לַמַּחֲנֶה. וּבְגִין כַּךְ אִתְיְיהִיבַת לַסְּגָן, וְלָא לְכַהֲנָא רַבָּא, וְדָא הוּא טָהוֹר מִטָּמֵא, בְּקַדְמֵיתָא טָמֵא, וְהַשְׁתָּא טָהוֹר. וְכָל סִטְרָא רוּחַ מְסַאֲבָא, כֵּיוָן דְּחָמָא דָּא, עָרַק, וְלָא יָתִיב בְּהַהוּא דּוּכְתָּא.

328. Therefore, she is of "water of purifying (sin)," and "water of sprinkling (unclean)," all of which is impure. Therefore, AFTER JUDGMENT WAS EXECUTED ON HER, the Holy Spirit had dominion. And the spirit of defilement surrendered all its power. The Judgment, EXECUTED on the spirit of defilement, was outside the camp. Since that spirit is defiled, it is written, "therefore shall your camp be holy" (Devarim 23:15). Rabbi Aba approached and kissed him.

328 מֵי חַטָּאת וַדַּאי, מֵי נִדָּה, כֹּלָּא מְסַאֲבָא. וְעַל דָּא שַׁלְטָא רוּחַ קוּדְשָׁא, וְרוּחַ מְסַאֲבָא אִתְכַּפְיָא, דְּלָא שַׁלְטָא כְּלָל. וְדָא הוּא דִּינָא דְּרוּחַ מְסַאֲבָא, מִחוּץ לַמַּחֲנֶה. בְּגִין דְּאִיהִי רוּחַ מְסַאֲבָא, דִּכְתִיב וְהָיָה מַחֲנֶיךָ קָדוֹשׁ. אָתָא רִבִּי אַבָּא וּנְשָׁקֵיהּ.

37. The hair in the Tefilin

Rabbi Shimon tells us that God gave the Other Side power to rule over the world in several areas. We should be careful to avoid the Other Side's judgment, and there are some secret means of doing this. In the Tfilin we enclose a small calf's hair, with a little bit of it poking out so that the Other Side can see it and leave us alone, seeing that we have given the Other Side its due. If the Other Side is not given its due, it may inflict harm and

judgment on us. Yisrael knew this secret, so that when they were purifying themselves during Yom Kippur they gave the Other Side its share. Rabbi Aba is crying because he does not understand this explanation, and Rabbi Shimon comforts him, saying that on the day of Rosh Hashanah God sits in judgment over the world, while the Other Side watches carefully. But the Other Side gets distracted by the sound of the Shofar that awakens mercy, and then it forgets who has been condemned to death. People should protect themselves from the prosecutor's attention by sacrificing a he-goat once a month when the moon is new. He concludes by saying that Yisrael is blessed by the fact that God tells them how to be saved.

329. Rabbi Shimon said: Though it is all as we said, yet the Holy One, blessed be He, lets THE OTHER SIDE rule, and we should subjugate the spirit of defilement on all sides. Come and I will tell you a high secret, that may not be revealed outside the circle of exalted saints.

329 אר"ש, אַף עַל גַּב דְּכָל הָנֵי מִלִּין כִּדְקַאמְרָן, קוּדְשָׁא בְּרִיךְ הוּא יָהִיב לֵיהּ שׁוּלְטָנוּ. וְרוּחַ מְסַאֲבָא בָּעֵי לְאַכְפְּיָא לֵיהּ בְּכָל סִטְרִין. תָּא וְאֵימָא לָךְ רָזָא חֲדָא, וְלָא אִתְיְיהִיב לְגַלָּאָה בַּר לְאִינּוּן קַדִּישֵׁי עֶלְיוֹנִין.

330. Come and see: The Holy One, blessed be He gave that place, the spirit of defilement, power to rule over the world in several ways. It can inflict harm, and we may not treat it with contempt, but should be careful to avoid it so it may not denounce our holiness. Therefore, we have a secret means, that we give it a small place within that which is holy, for its power originates in holiness.

330 ת"ח, לְהַאי אֲתָר דְּאִיהוּ רוּחַ מְסַאֲבָא. קוּדְשָׁא בְּרִיךְ הוּא יָהִיב לֵיהּ שׁוּלְטָנוּ, לְמִשְׁלַט בְּעָלְמָא, בְּכַמָּה סִטְרִין, וְיָכִיל לְנַזְקָא, וְלֵית לָן רְשׁוּ, לְאַנְהָגָא בֵּיהּ קַלְנָא, דְּבָעֵינָן לְאִסְתַּמְרָא מִנֵּיהּ, דְּלָא יְקַטְרֵג עָלָן בְּגוֹ קְדוּשָׁה דִּילָן. וע"ד רָזָא חֲדָא אִית לָן, דְּבָעֵינָן לְמֵיהַב לֵיהּ דּוּכְתָּא זְעֵיר, בְּגוֹ קְדוּשָׁה דִּילָן דְּהָא מִגּוֹ קְדוּשָׁה נָפִיק שׁוּלְטָנוּ דִּילֵיהּ.

331. IT IS, in the secret of Tefilin we enclose a small calf's hair, jutting out to be seen. This hair does not defile, unless it is big as a barley grain, less than that does not bring uncleanness. We should put this hair within our highest holiness, and give it place so it will not denounce us within our holiness.

331 דְּבָעֵינָן גּוֹ רָזָא דִּתְפִלִּין, לְאַצְנְעָא חַד שַׂעֲרָא דְּעֶגְלָא, דְּיִפּוּק לְבַר וְיִתְחָזֵי. דְּהָא חוּטָא דְּשַׂעֲרָא דָּא לָא מַסְאִיב, בַּר דְּאִי אִתְחַבָּר הַאי שַׂעֲרָא, וְאִתְעֲבִיד כַּשְׁעוֹרָא, אֲבָל פָּחוּת מִן דָּא לָא מַסְאִיב. וְהַהוּא שַׂעֲרָא בָּעֵי לְאַעֲלָא לֵיהּ בְּגוֹ קְדוּשָׁה עִלָּאָה דִּילָן, וּלְמֵיהַב לֵיהּ דּוּכְתָּא, בְּגִין דְּלָא יְקַטְרֵג לָן בְּקִדּוּשָׁן.

332. SOME of the hair should jut out OF THE TEFILIN, to be seen, for when THE OTHER SIDE sees a man dwelling in upper holiness, with its own portion taking part, it would not denounce, nor be able to inflict harm above or below, for it was given place. But if it is not given a portion in holiness, it may inflict harm below and it goes up to prosecute above saying, 'a certain man, who now makes himself holy, did that and that on a certain day, and these are his sins.' So Judgment descends upon that man and he is punished by it.

332 וְיִפּוּק מִן הַהוּא שַׂעֲרָא לְבַר, דְּיִתְחָזֵי, דְּכַד חָמֵי לְהַהוּא ב"נ בְּקִדּוּשָׁה עִלָּאָה, וְחוּלָקָא דִּילֵיהּ מִשְׁתַּתֵּף לְתַמָּן, בְּדֵין לָא יְקַטְרֵג לֵיהּ, וְלָא יָכִיל לְאַבְאָשָׁא לֵיהּ לְעֵילָא וְתַתָּא, דְּהָא דּוּכְתָּא יְהַב לֵיהּ. וְאִי הַהוּא חוּלָקָא לָא יָהֲבִין לֵיהּ בְּהַאי קְדוּשָׁה, יָכִיל לְאַבְאָשָׁא לֵיהּ לְתַתָּא, וְסָלִיק מְקַטְרְגָא לֵיהּ לְעֵילָא, וְאָמַר פְּלוֹנִי דְּקָא מְקַדֵּשׁ הַשְׁתָּא, כַּךְ וְכַךְ עֲבַד יוֹמָא פְּלוֹנִי, וְכַךְ אִינּוּן חוֹבוֹי, עַד דִּימְטֵי דִּינָא עַל הַהוּא ב"נ, וְיִתְעֲנַשׁ עַל יְדוֹי.

333. So did Yisrael do, who knew this secret: when they started to make themselves holy in the supernal holiness of Yom Kippur, they were careful to immediately give it its share and a portion among themselves so it would not denounce them, nor mention the sins of Yisrael. For how many are the bands and legions ready to take words of denouncements from it. Happy is the portion of he, who is able to guard himself so his sins may not be mentioned above, and he would not be noticed for the worse.

333 וְכַך הֲווֹ יִשְׂרָאֵל עַבְדֵי, דַּהֲווֹ יַדְעֵי רָזָא דָּא, כַּד שָׁרָאן לְאִתְקַדְּשָׁא בְּקֻדּוּשָׁה עִלָּאָה בְּיוֹמָא דְּכִפּוּרֵי, הֲווֹ מִסְתַּכְּלֵי מִגַּד לְמֵיהַב חוּלָקֵיהּ לְהַאי אֲתָר, וּלְמֵיהַב לֵיהּ חוּלָקָא בֵּינַיְיהוּ, בְּגִין דְּלָא יִשְׁתְּכַח מְקַטְרְגָא עָלַיְיהוּ, וְלָא יֵיתוּן לְאַדְכְּרָא חוֹבֵיהוֹן דְּיִשְׂרָאֵל. דְּכַמָּה חֲבִילִין, וְכַמָּה מַשְׁרְיָין, אִינּוּן דְּאִזְדַּמְּנָן לְנַטְלָא מִלָּה מִנֵּיהּ, כַּד אָתֵי לְקַטְרְגָא. זַכָּאָה חוּלָקֵיהּ, מַאן דְּיָכִיל לְאִסְתַּמְּרָא, דְּלָא יִדְכְּרוּן חוֹבוֹי לְעֵילָא, וְלָא יַשְׁגְּחוּן עָלֵיהּ לְבִישׁ.

334. Meanwhile, the eyes of Rabbi Aba were pouring tears, BECAUSE HE DID NOT UNDERSTAND THAT MYSTERY COMPLETELY. RABBI SHIMON told him: Aba, Aba, unloose your girdle, and see to it that you perceive, because the mysteries in heaven were revealed to the meritorious, as it is written, "the secret of Hashem is for them that fear Him" (Tehilim 25:14).

334 אַדְּהָכִי הֲווֹ זַלְגִין עֵינוֹי דְּרִבִּי אַבָּא. אָמַר לֵיהּ, אַבָּא אַבָּא, זִיל טַנְפִּיר קְטוּרָךָ, וְאַקְפִּיד בְּקוּלְטָרָךָ, דְּהָא רָזִין דְּאוֹרַיְיתָא לְזַכָּאֵי אִתְּיְיהִיבוּ דִּכְתִיב סוֹד יְיָ׳ לִירֵאָיו.

335. Come and see: On the day of Rosh Hashanah (the Jewish New Year) the world is judged, and the Holy One, blessed be He, sits in Judgment over the world. The Other Side stands on one side, looking closely at and registering those condemned to death. When Yisrael awakens Mercy by the sound of the Shofar, it loses count, and does not know nor notices the condemned, until after those who do not repent are condemned to death, and the orders come out of the house of the King and delivered TO THE OTHER SIDE. Once THE ORDERS are delivered, they are not revoked until Judgment is executed.

335 תָּא חֲזֵי, בְּיוֹמָא דְּרֹאשׁ הַשָּׁנָה, עָלְמָא אִתְּדָן, וְקוּדְשָׁא ב״ה יָתִיב, וְדָן כָּל עָלְמָא. וְהַהוּא סִטְרָא אַחֲרָא קָאֵים מִסִּטְרָא דָא, וְכָל אִינּוּן דְּאִתְּדָנוּ לְמוֹתָא אַשְׁגַּח עָלַיְיהוּ, וְאִתְרְשִׁימוּ קָמֵיהּ. וּבְשַׁעֲתָא דְּיִשְׂרָאֵל מִתְעָרֵי רַחֲמֵי, בְּהַהוּא קוֹל שׁוֹפָר, כְּדֵין אִתְעַרְבְּבָא לֵיהּ כֻּלָּא, דְּלָא יָדַע וְלָא מַשְׁגַּח, בְּאִינּוּן דְּאִתְּדָנוּ. עַד דְּלְבָתַר כָּל אִינּוּן דְּלָא מְהַדְּרֵי בְּתִיּוּבְתָּא, וְאִגְּזַר עָלַיְיהוּ מוֹתָא, וַהַאי נָפְקִין פִּתְקִין מִבֵּי מַלְכָּא, וְאִתְמְסָרוּ לֵיהּ, כֵּיוָן דְּאִתְמְסָרוּ לֵיהּ, לָא אָהַדְּרוּ פִּתְקִין, עַד דְּאִתְעֲבִיד דִּינָא.

336. Yisrael should beware of it, OF THE PROSECUTOR, all the more so a person alone, and they should be protected by means of the holy secret above, BECAUSE IT HAS ITS ROOT IN HOLINESS. They should give it monthly, when the moon, MALCHUT, is new, a he-goat, so it would not denounce the waxing, but will take its deserved portion from the he-goat, while the holy moon, MALCHUT, will suck from holiness and wax properly.

336 וְיִשְׂרָאֵל כֻּלְּהוּ, בַּעְיָין לְאִסְתַּמְּרָא מִנֵּיהּ, כ״ש ב״נ בִּלְחוֹדוֹי. דְּהָא בְּרָזָא עִלָּאָה דִּלְעֵילָא, בָּעֵינָן לְאִסְתַּמְּרָא, וּלְמֵיהַב לֵיהּ בְּכָל יַרְחָא וְיַרְחָא, כַּד סִיהֲרָא בָּעֵי לְאִתְחַדְּתָא, חַד שָׂעִיר, בְּגִין דְּלָא יְקַטְרֵג חַדְּתוּתָא וְיִטּוֹל חוּלָקֵיהּ כַּדְקָא חֲזֵי לֵיהּ. וְסִיהֲרָא קַדִּישָׁא לְיָנְקָא בְּקֻדּוּשָׁה לְחַדְּתוּתֵי כַּדְקָא יָאוֹת.

337. Since it waxes every month, it is called 'a youth', as we already explained. And that one, THE OTHER SIDE, always immersed in defilement, never to leave, is called "old and foolish king" (Kohelet 4:13). For that reason, holy Yisrael is the one nation in holy unison, to whom the Holy One, blessed be He, gives them advice on how to be saved from all. Happy are they in this world and in the World to Come, as it is written, "Your people also shall be all righteous, they shall inherit the land forever; they shall be the branch of My planting, the work of My hands, that I may be glorified" (Yeshayah 60: 21).

337 וְכַד מִתְחַדְּשָׁא בְּכָל יַרְחָא וְיַרְחָא, בְּגִין כַּך אִקְרֵי נַעַר, וְהָא אוֹקִימְנָא. וְהַאי אַחֲרָא דָא, דְּאִיהוּ תְּדִיר בִּמְסָאֲבוּ, וְלָא נָפִיק מִנֵּיהּ, אִקְרֵי מֶלֶך זָקֵן וּכְסִיל. וּבג״כ, יִשְׂרָאֵל קַדִּישִׁין דְּאִינּוּן עַמָּא חַד, בְּיִחוּדָא קַדִּישָׁא, קוּדְשָׁא בְּרִיךְ הוּא יָהִיב לוֹן עֵיטָא, לְאִשְׁתְּזָבָא מִכֻּלָּא. זַכָּאִין אִינּוּן בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי, דִּכְתִיב וְעַמֵּך כֻּלָּם צַדִּיקִים לְעוֹלָם יִרְשׁוּ אָרֶץ נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר.

38. "And they brought the Tabernacle to Moses," part two
Rabbi Shimon talks about the vision of Ezekiel, as in: "and above the firmament that was over their heads was the likeness of a throne, in appearance like a sapphire stone...," saying that the firmament is supported by the four animals. He tells how the creatures and the wheels are lifted up to Atzilut so that Malchut goes up to Zeir Anpin, as in: "and bore up the Ark, and it was lifted up above the earth." In the verse: "and they brought the Tabernacle to Moses," 'Tabernacle' is Malchut and 'Moses' is the secret of Zeir Anpin. "The likeness as the appearance of a man above upon it" is the secret of man, namely Moses. Here Rabbi Shimon says that Moses is Zeir Anpin. Next he offers several explanations for "And they brought the Tabernacle," all of which include the concept of Malchut joining with Zeir Anpin. When the wise men brought all the parts of the Tabernacle to Moses they were unable to join them all together, but he had no difficulty, this is the secret of "and Moses erected the Tabernacle." Rabbi Shimon says that as the holy side gets stronger the Other Side gets weaker; this is why Moses strengthened the holy side by constructing the Tabernacle.

338. "And they brought the Tabernacle to Moses" (Shemot 39:33). It is written, "and above the firmament THAT WAS OVER THEIR HEADS WAS THE LIKENESS OF A THRONE, IN APPEARANCE LIKE A SAPPHIRE STONE..." (Yechezkel 1:26). This firmament is supported by the four living creatures. When they are raised by a certain air that strikes them, TO RAISE THE THRONE, MALCHUT, they do not lift up their heads, TO BEHOLD THE SHECHINAH, WHICH IS THE THRONE, BECAUSE OF THE FIRMAMENT THAT IS ABOVE THEM.

338 וַיָּבִיאוּ אֶת הַמִּשְׁכָּן אֶל מֹשֶׁה וְגוֹ׳. כְּתִיב וּמִמַּעַל לָרָקִיעַ, דָּא אִיהוּ רְקִיעָא, דְּקַיְּימָא עָלַיְיהוּ דְּאַרְבַּע חַיָּוָן, דְּכַד מִסְתַּלְקֵי בְּגוֹ חַד אֲוִירָא דְּבָטֵשׁ בְּהוּ, לָא זַקְפִּין רֵישָׁא לְאִסְתַּכְּלָא לְעֵילָא.

339. Once the spirit of the animal, MALCHUT, strikes them all, THE ANIMALS AND THE WHEELS, ALL OF THEM IN THE WORLDS OF BRIYAH, YETZIRAH AND ASIYAH are raised by it, as it is written, "and when the living creatures were lifted up from the earth, the wheels were lifted up...along with them...for the spirit of the living creature was in the wheels" (Ibid.19-20), FOR THE SPIRIT OF THE ANIMAL, WHICH IS MALCHUT, RAISES THEM ALL.

339 בְּגִין דְּהַהוּא רוּחַ הַחַיָּה, בָּטֵשׁ בְּכֻלְּהוּ, וּבְהַהוּא רוּחַ מִסְתַּלְקֵי כֻּלְּהוּ, דִּכְתִיב, וּבְהִנָּשֵׂא הַחַיּוֹת מֵעַל הָאָרֶץ יִנָּשְׂאוּ הָאוֹפַנִּים לְעֻמָּתָם. וּכְתִיב כִּי רוּחַ הַחַיָּה בָּאוֹפַנִּים.

340. HE ASKS: Why are they raised TO ATZILUT? AND HE ANSWERS that the air OF MALCHUT strikes THE FOUR LIVING CREATURES, raises the four living creatures beneath that living creature MALCHUT, and they raise it, until they bring it to the supernal splendor, ZEIR ANPIN. This is the secret meaning of the verse, "the virgins, her companions that follow her, shall be brought to you" (Tehilim 45:15), for the four LIVING CREATURES are thus called. They never budge from the animal, which is the throne, NAMELY, MALCHUT, and they raise it from below upward so as to fix the throne, MALCHUT, upward, TOWARDS ZEIR ANPIN. This is the secret of the verse, "and bore up the ark, and it was lifted up above the earth" (Beresheet 7:17). And when MALCHUT mounts up TO ZEIR ANPIN, and THE FOUR LIVING CREATURES raise it, then it is written, "and they brought the Tabernacle to Moses." FOR MALCHUT IS CALLED 'TABERNACLE', AND MOSES IS THE SECRET OF ZEIR ANPIN, AND IT IS THE FOUR LIVING CREATURES WHO BRING IT.

340 אֲמַאי מִסְתַּלְקֵי. אֶלָּא כַּד בָּטֵשׁ הַהוּא אֲוִירָא עָלַיְיהוּ, סָלִיק לְאִלֵּין אַרְבַּע דִּתְחוֹת הַאי חַיָּה, וְאִינּוּן סַלְקֵי לָהּ לְעֵילָא, עַד דְּמַתְיָין לָהּ לְגַבֵּי זְהֵרָא עִלָּאָה, וְהַיְינוּ רָזָא דִּכְתִיב, בְּתוּלוֹת אַחֲרֶיהָ רֵעוֹתֶיהָ מוּבָאוֹת לָךְ, בְּגִין דְּהָנֵי אַרְבַּע אִקְרוּן הָכִי, וְלָא זָזוּ מִן חַיָּה דָּא, דְּאִיהִי כּוּרְסְיָיא, לְעָלְמִין. וְסָלְקִין לָהּ מִתַּתָּא לְעֵילָא, לְאַתְקָנָא כּוּרְסְיָיא לְגַבֵּי עֵילָא, וְרָזָא דָּא וַיִּשְׂאוּ אֶת הַתֵּבָה וַתָּרֶם מֵעַל הָאָרֶץ. וְכַד אִסְתְּלָקַת לְעֵילָא, וְאִלֵּין סַלְקִין לָהּ, כְּדֵין כְּתִיב, וַיָּבִיאוּ אֶת הַמִּשְׁכָּן אֶל מֹשֶׁה.

341. "And they brought the Tabernacle to Moses" resembles the verse, "shall be brought to you," WHICH MEANS THAT THE LIVING CREATURES BRING MALCHUT. It is written, "and [they] bore up the ark," REFERRING TO THE LIVING CREATURES CARRYING MALCHUT to Moses, as it is said, "the likeness as the appearance of a man above upon it" (Yechezkel 1:26). This is the secret of man, ZEIR ANPIN. From where do we know that MOSES is called 'a man' (also: 'Adam')? From the verse, "My spirit shall not always strive on account of man, for that (Heb. beshgam) he also is flesh" (Beresheet 6:3). This alludes to Moses FOR BESHAGAM HAS THE SAME NUMERICAL VALUE AS MOSES. For that reason, upon the throne, WHICH IS MALCHUT, stands the appearance of man, namely, Moses, WHO IS ZEIR ANPIN. THEREFORE THE SCRIPTURE SAYS "AND ABOVE THE FIRMAMENT THAT WAS OVER THEIR HEADS" OF THE FOUR LIVING CREATURES, "IN APPEARANCE LIKE A SAPPHIRE STONE WAS THE LIKENESS OF A THRONE," WHICH IS MALCHUT. "AND UPON THE LIKENESS OF THE THRONE WAS THE LIKENESS AS THE APPEARANCE OF A MAN ABOVE UPON IT" (YECHEZKEL 1:26) REFERS TO ZEIR ANPIN.

341 וַיָּבִיאוּ אֶת הַמִּשְׁכָּן, כד״א מוּבָאוֹת לָךְ, וּכְתִיב וַיִּשְׂאוּ אֶת הַתֵּבָה. אֶל מֹשֶׁה, כד״א דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְּמַעְלָה, וְהַיְינוּ רָזָא דְּאָדָם. וּמְנָלָן דְּאִקְרֵי אָדָם, דִּכְתִיב לֹא יָדוֹן רוּחִי בָאָדָם לְעוֹלָם בְּשַׁגַּם הוּא בָשָׂר, וְהַיְינוּ מֹשֶׁה. ובג״כ, עַל הַאי כּוּרְסְיָיא, דְּיוּקְנָא דְּאָדָם קַיְּימָא עָלֵיהּ, וְהַיְינוּ מֹשֶׁה.

342. "And they brought the Tabernacle," "they," being the four living creatures BRINGING MALCHUT when they mount TO ATZILUT, as we said. ALSO, "they," in "And they brought the Tabernacle" refers to the members of the body, THE SFIROT OF ZEIR ANPIN, all with holy yearning, grasping THE TABERNACLE, WHICH IS MALCHUT, so male and female may be united. ANOTHER EXPLANATION FOR, "And they brought the Tabernacle" is bringing the bride, MALCHUT, under the Wedding Canopy. First they have to raise and bring her up to Him, then He will always come to her, as we already explained.

342 וַיָּבִיאוּ אֶת הַמִּשְׁכָּן, אִלֵּין אַרְבַּע חַיָּוָן, כַּד סַלְקִין כְּדְקַאמְרָן. וַיָּבִיאוּ אֶת הַמִּשְׁכָּן, אִלֵּין כָּל שַׁיְיפִין דְּגוּפָא, דְּכֻלְּהוּ בְּתִיאוּבְתָּא קַדִּישָׁא, כֻּלְּהוּ אַחֲדִין בֵּיהּ, לְאִתְדַּבְּקָא דְּכַר וְנוּקְבָא כַּחֲדָא. וַיָּבִיאוּ אֶת הַמִּשְׁכָּן, לְמֵיעַל כַּלָּה לַחוּפָּה בְּקַדְמֵיתָא, אִינּוּן צְרִיכִין לְסַלְקָא לָהּ, וּלְאַיְיתָאָה לָהּ לְגַבֵּיהּ, וּלְבָתַר אִיהוּ יֵיתֵי לְגַבָּהּ תְּדִיר, וְהָא אוֹקִימְנָא.

343. "And they brought the Tabernacle" refers to all those RIGHTEOUS, daily binding the knots of unison, and bringing together the unison of the secret of the Faith, MALCHUT CALLED 'TABERNACLE'. Daily they raise the throne, WHICH IS MALCHUT, until it is brought before Moses, ZEIR ANPIN. THIS VERSE IS WRITTEN OF THEM. Once they connect it with Moses, these RIGHTEOUS MEN gain blessings from the source of life for this secret, for the knots of unison they bind. The secret lies in binding it properly. This is the recondite meaning of the verse, "And Moses saw all the work, NAMELY, THE UNISON...and Moses blessed them" (Shemot 39:43). For they gained the blessings from the place, where lies the grade of Moses, NAMELY, ZEIR ANPIN. They are "the wise men, that carried out all the work of the sanctuary" (Shemot 36:4), since they know how to properly carry out the work of the sanctuary, BY THE UNISONS THEY MAKE.

343 וַיָּבִיאוּ אֶת הַמִּשְׁכָּן, רָזָא דְּכָל אִינּוּן דְּקַשְׁרֵי קִשְׁרִין דְּיִחוּדָא, וְיַחְדֵי יִחוּדָא דְּרָזֵי דִּמְהֵימְנוּתָא כָּל יוֹמָא, אִינּוּן סַלְקִין לָהּ לְכוּרְסְיָיא דָּא, עַד דְּאַתְיָין לָהּ לְגַבֵּי מֹשֶׁה, וְכֵיוָן דְּדַבְקֵי לָהּ לְגַבֵּי מֹשֶׁה, כְּדֵין אִינּוּן הֲווֹ דְּרַוְוחֵי בִּרְכָאן מִמְּקוֹרָא דְּחַיֵּי, עַל רָזָא דָּא, בְּקִשּׁוּרָא דְּיִחוּדָא דְּאִינּוּן קִשְׁרִין. וְרָזָא דָּא, כַּד מִתְקַשְׁרִין יִחוּדָא דְּכֹלָּא כַּדְקָא יֵאוֹת, וְרָזָא דָּא כְּתִיב, וַיַּרְא מֹשֶׁה אֶת כָּל הַמְּלָאכָה וְגוֹ׳, וַיְבָרֶךְ אוֹתָם מֹשֶׁה, רַוְוחֵי בִּרְכָאן מֵאֲתָר דַּרְגָּא דְּמֹשֶׁה שַׁרְיָא בֵּיהּ, וְדָא אִיהוּ הַחֲכָמִים הָעוֹשִׂים אֵת כָּל מְלֶאכֶת הַקֹּדֶשׁ, בְּגִין דְּאִינּוּן יַדְעֵי לְסַדְּרָא עֲבִידְתָּא דְּקוּדְשָׁא כַּדְקָא חָזֵי.

344. And so whoever says his prayer and ties the knot of union, he is checked to see whether the prayer and knot are in order. And if they are in order, he is then blessed first from the place from where all the blessings issue. This is the meaning of "they had done it..."; immediately, "and Moses blessed them" (Shemot 39:43).

344 וְעַל דָּא, כָּל מַאן דְּצַלֵּי צְלוֹתָא, וְקָשִׁיר יִחוּדָא, מִסְתַּכְּלִין בֵּיהּ אִי אִיהִי צְלוֹתָא וְקִשּׁוּרָא כַּדְקָא יֵאוֹת, וְאִי הַהִיא צְלוֹתָא וְהַהוּא קִשּׁוּרָא כַּדְקָא יֵאוֹת, כְּדֵין אִתְבְּרַךְ אִיהוּ בְּקַדְמֵיתָא, מֵאֲתָר דְּכָל בִּרְכָאן נָפְקִין. הה״ד וְהִנֵּה עָשׂוּ אוֹתָהּ וְגוֹ׳, מִיַּד וַיְבָרֶךְ אוֹתָם מֹשֶׁה.

345. For that reason IT IS WRITTEN, "And they brought the Tabernacle to Moses," ZEIR ANPIN, the landlord, to see how the house, WHICH IS MALCHUT, is fixed. He should see all its constructions and secrets, for no one may look and behold its secrets and mysteries save Moses alone.

345 ובג״כ, וַיָּבִיאוּ אֶת הַמִּשְׁכָּן אֶל מֹשֶׁה, דְּאִיהוּ מָארֵי דְּבֵיתָא, לְאַחֲזָאָה בְּתִקּוּנָא דְּבֵיתֵיהּ, וְלֵיהּ אִצְטְרִיךְ לְמֶחֱזֵי תִּקּוּנָהָא וְרָזִין דִּילָהּ, דְּלָא אִתְיְיהִיבוּ לְאַחֲרָא, לְאִסְתַּכְּלָא וּלְמֶחֱזֵי בָּהּ, בְּאִינּוּן סִתְרִין וּבְאִינּוּן רָזִין דִּילָהּ, בַּר מֹשֶׁה בִּלְחוֹדוֹי.

346. Therefore, "they brought the Tabernacle to Moses, the tent, and all its furniture" (Shemot 39:33). When they brought it all to Moses, they brought all its parts, so each may be joined one to the other. When they wanted to insert them one within the other THEMSELVES, they could not do it; only when they brought it to Moses, he straightway succeeded. Each part advanced and fit into its place. This is the mystery of "and Moses erected the Tabernacle" (Shemot 40:18), and "the Tabernacle was reared up" (Ibid. 17) which we already explained.

346 וְעַל דָּא וַיָּבִיאוּ אֶת הַמִּשְׁכָּן אֶל מֹשֶׁה אֶת הָאֹהֶל וְאֶת כָּל כֵּלָיו. וְכַד אַיְיתִיאוּ לֵיהּ לְמֹשֶׁה, כֹּלָּא אַיְיתִיאוּ לֵיהּ בְּשַׁיְיפִין יְדִיעָאן, כָּל חַד וְחַד לְאַתְקָנָא, שַׁיְיפָא בְּשַׁיְיפָא, לְאַעֲלָא דָּא בְּדָא, וְכַד הֲווֹ בָּעָאן לְתַקָּנָא דָּא בְּדָא, וּלְאַעֲלָאָה דָּא בְּדָא, לָא הֲוָה סָלִיק בִּידֵיהוֹן. כֵּיוָן דְּאַיְיתִיאוּ לֵיהּ לְמֹשֶׁה, מִיַּד כֹּלָּא אִסְתְּלִיק בִּידֵיהּ, וְכָל שַׁיְיפָא וְשַׁיְיפָא הֲוָה אִסְתְּלִיק וְעָאל בְּדוּכְתֵּיהּ, הה״ד, וַיָּקֶם מֹשֶׁה אֶת הַמִּשְׁכָּן וּכְתִיב הוּקַם הַמִּשְׁכָּן, וְהָא אוֹקִימְנָא.

347. Come and see: When Moses started to construct the Tabernacle, he started by fixing the parts and putting them together. Then all the parts and constructions of the Other Side became enfeebled. Once the holy side strengthens, the Other Side became weak. One gets stronger and the other gets weaker. We already explained that while HOLINESS is strong, all the members of the Other Side become enfeebled, the one becomes full, and the other dry. This is the secret of Jerusalem and the evil Tyre, when one is full the other is ruined. Therefore, when HOLINESS gets stronger, THE OTHER SIDE becomes weak.

347 ת"ח, בְּהַהִיא שַׁעֲתָא כַּד שָׁארִי מֹשֶׁה לְאַקָּמָא מִשְׁכְּנָא, וְשָׁאֲרֵי לְאַתְקָנָא תִּקּוּנָא דְּשַׁיְיפִין, לְאַעֲלָא דָא בְּדָא. כְּדֵין, אִתְרְפִיוּ כָּל שַׁיְיפִין וְכָל תִּקּוּנִין דְּסִטְרָא אַחֲרָא מְסַאֲבָא, כַּד שָׁרֵי לְאַתְקָפָא הַאי סִטְרָא דְּאִיהִי קַדִּישָׁא, אִתְרַפֵּי סִטְרָא אַחֲרָא מְסַאֲבָא, אִתְּקַף דָּא וְאִתְרַפֵּי דָּא. וְהָא אוֹקִימְנָא, דְּכָל זִמְנָא דְּהִיא בְּתִקִּיפוּ, סִטְרָא אַחֲרָא אִתְרַפָּן כָּל שַׁיְיפוֹי, דָּא מַלְיָא, דָּא חָרוּב, וְרָזָא דָא יְרוּשָׁלַם וְצוֹר חַיְיָבָא, כַּד מַלְיָא דָא, חָרוּב דָּא. וע"ד, כַּד אִתְּקַף דָּא אִתְרַפֵּי דָא.

348. That is why "Moses erected the Tabernacle," so as to be strengthened by the mystery above, ZEIR ANPIN, FOR MOSES WAS A CHARIOT TO ZEIR ANPIN, and not to be strengthened from below. Therefore, Moses, who was of the secret of the shining mirror, ZEIR ANPIN, had to erect a Tabernacle that would shine by his light and not by another's. The moon, WHICH IS MALCHUT, must illuminate by the light of the sun, and not by that of another. Come and see: The Congregation of Yisrael, MALCHUT, must rise up to be joined with the sun, WHICH IS ZEIR ANPIN.

348 וּבְגִין כַּךְ, וַיָּקֶם מֹשֶׁה אֶת הַמִּשְׁכָּן, לְאִתְתַּקְּפָא מֵרָזָא דִּלְעֵילָא, וְלָא יִתְקַף מֵרָזָא דִּלְתַתָּא. וְעַל דָּא מֹשֶׁה דַּהֲוָה מֵרָזָא דְּגוֹ אַסְפַּקְלַרְיָא דְּנַהֲרָא, אִצְטְרִיךְ אִיהוּ לְאַקָּמָא מִשְׁכְּנָא, לְאַנְהָרָא מִנֵּיהּ, וְלָא מֵאַחֲרָא. סִיהֲרָא אִצְטְרִיךְ לְאַנְהָרָא מִן שִׁמְשָׁא, וְלָא מֵאַחֲרָא. תָּא חֲזֵי, כְּנֶסֶת יִשְׂרָאֵל אִצְטְרִיכַת לְאִסְתַּלְּקָא לְעֵילָא, וּלְאִתְדַּבְּקָא גּוֹ שִׁמְשָׁא.

39. "This is the Torah of the burnt offering"
Rabbi Shimon says that the burnt offering is called 'Holy of Holies' because it makes the connection between the congregation of Yisrael and Zeir Anpin. He compares it to the unity between male and female and the unity between the Oral Law and the Written Law. It also joins left and right and the Central Column. He reveals that the burnt offering consists of three spirits: 'the Holy Spirit', the spirit in the middle called 'the spirit of Chochmah and Binah' and the concealed upper spirit. After the offering, the Other Side takes sustenance from the fat and marrow, so the spirit of defilement is removed. Rabbi Shimon says that the offerings of men come from studying Torah and prayer, and the offerings of animals come from offering beasts on the altar. He explains that the numerical values of man, beast and Yud Hei Vav Hei show why offerings of both men and beasts are necessary. He talks about the phrase "and let birds fly above the earth" as it refers to the secret of the Chariot and to the two angels Michael and Gabriel. The two birds offered in sacrifice are a turtle-dove and a pigeon, this sacrifice raises the Holy Spirit. Rabbi Elazar wants to know how high the burnt offerings of the priests, the Levites and Yisrael rise. Rabbi Shimon answers that their devotion reaches all the way up to infinity. Infinity is not subject to comprehension, and there are no desires, no lights and no candles there. We hear about the odor of the supernal point and the World to Come, and the distinction between odor and smell. He tells about the meanings in "command Aaron and his sons, saying...," and says that one of them is that when the children of Yisrael do as God wishes, the Other Side cannot rule over them. He also explains the various meanings of the title verse. Through the burnt offering, we separate the Other Side from the Holy Spirit so that the Holy Spirit may rise up high.

349. He opened the discussion with the verse: "This is the Torah of the burnt offering; it is the burnt offering" (Vayikra 6:2). Rabbi Shimon said: It is written, "Hashem, You preserve man and beast" (Tehilim 36:7). A burnt offering (lit. 'ascension') is the ascension of and the bond between the Congregation of Yisrael, MALCHUT, AND ZEIR ANPIN above. It is its unity with the World to Come, BINAH, so that everything becomes one. The burnt offering considered the highest class of sacrifices (lit. 'Holy of Holies'), BECAUSE OF ITS CONNECTION TO BINAH. MALCHUT is therefore called 'burnt offering' (lit. 'ascension') for it ascends and adorns itself WITH ZEIR ANPIN AND BINAH, so all may be in one knot in joy.

349 פָּתַח וְאָמַר, זֹאת תּוֹרַת הָעוֹלָה הִיא הָעוֹלָה, אָמַר ר"ש, כְּתִיב, אָדָם וּבְהֵמָה תּוֹשִׁיעַ יְיָ׳. עוֹלָה סְלִיקוּ וּקְשִׁירוּ דְּכ"י לְעֵילָא, וְדִבּוּקָא דִּילֵהּ בְּגוֹ עָלְמָא דְּאָתֵי, לְמֶהֱוֵי כֹּלָּא חַד. אִקְרֵי עוֹלָה קֹדֶשׁ קָדָשִׁים. וּבְגִין כַּךְ אִקְרֵי עוֹלָה, דְּסַלְקָא וְאִתְעַטְּרָא לְמֶהֱוֵי כֹּלָּא חַד. בְּקִשּׁוּרָא חֲדָא בְּחֶדְוָה.

350. Since it goes up and up, TO ZEIR ANPIN AND BINAH, it is written, "This is the Torah of the burnt offering," the secret of unity between male and female. FOR 'THIS' IS THE NUKVA CALLED 'THIS', 'TORAH' IS ZEIR ANPIN CALLED 'TORAH', NAMELY the Written Law, ZEIR ANPIN, and the Oral Law, MALCHUT. "The ascension" for it ascends to the World to Come, BINAH, to be connected to it, for BINAH is called 'the Holy of Holies', and ascension is also Holy of Holies.

350 וּבְגִין דְּסַלְקָא לְעֵילָא לְעֵילָא, כְּתִיב זֹאת תּוֹרַת הָעוֹלָה. רָזָא דְּכַר וְנוּקְבָא כַּחֲדָא, תּוֹרָה שֶׁבִּכְתָב וְתוֹרָה שֶׁבְּעַל פֶּה. הָעוֹלָה: דְּסַלְקָא גּוֹ עָלְמָא דְּאָתֵי, לְאִתְקַשְׁרָא בְּגַוֵּיהּ, דְּאִקְרֵי קֹדֶשׁ הַקָּדָשִׁים וַדַּאי, וְעוֹלָה נָמֵי קֹדֶשׁ הַקָּדָשִׁים הִיא.

351. For that reason it is slaughtered on the north side, which is the left side, because the Oral Law, NAMELY MALCHUT, does not mount in love, unless the north side is awakened, WHICH IS THE SECRET OF THE LEFT SIDE, FROM WHERE IT IS BUILT, as it is written, "His left hand is under my head, and his right hand embraces me" (Shir Hashirim 2:6). Then it ascends in love, and is adorned with the right, THE LIGHT OF CHESED, and joins the Central Column, THAT COMBINES RIGHT AND LEFT, and shines upon everything from the secret of the Holy of Holies, WHICH IS BINAH, influenced by the mystery of man, the service of the priests, THE SECRET OF THE RIGHT COLUMN, the singing of the Levites, THE SECRET OF THE LEFT COLUMN, and the prayer of Yisrael, THE SECRET OF THE CENTRAL COLUMN.

351 וּבְגִין כַּךְ, סְדוּרָא דְּנִכְיסוּ דִּילֵהּ לְסִטְרָא צָפוֹן, דְּאִיהוּ סִטְרָא שְׂמָאלָא. דְּהַאי תּוֹרָה שבע״פ לָא סַלְקָא בַּחֲבִיבוּתָא, אֶלָּא כַּד אִתְעַר סִטְרָא דְּצָפוֹן, דִּכְתִיב שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי, וּכְדֵין אִיהִי סַלְקָא בַּחֲבִיבוּתָא, וְאִתְעַטְרָא בִּימִינָא, וְאִתְחַבְּרַת בְּאֶמְצָעִיתָא, וְאִתְנַהִיר כֹּלָּא, מֵרָזָא דְּקֹדֶשׁ הַקָּדָשִׁים, וְדָא מִגּוֹ רָזָא דְּאָדָם, בִּרְעוּ דְּכַהֲנָא, וּבְשִׁירָתָא דְּלֵיוָאֵי, וּבְצְלוֹתָא דְּיִשְׂרָאֵל.

352. We explained that the burnt offering is of the highest class of sacrifices, in the secret of the Supernal Spirit TO WHICH IT IS A GARMENT, for three spirits are connected together to THE BURNT OFFERING; THE FIRST IS a lower spirit called 'the Holy Spirit', NAMELY MALCHUT; THE SECOND IS the spirit in the middle, called 'the spirit of Chochmah and Binah', WHICH IS ZEIR ANPIN, BETWEEN CHOCHMAH AND BINAH, also called 'the lower spirit', IN COMPARISON WITH BINAH THAT IS SUPERIOR TO IT - but ZEIR ANPIN is called a spirit coming out of the Shofar comprising of fire and water; THE THIRD IS the upper spirit secretly concealed, WHICH IS BINAH, where all the Holy Spirits are and all faces shine. That is why the burnt offering returns to be the actual UPPER spirit.

352 וְהָא אוֹקִימְנָא, דְּעוֹלָה קֹדֶשׁ הַקָּדָשִׁים, בְּרָזָא דְּרוּחַ עִלָּאָה, בְּגִין דְּתְלַת רוּחִין קְשִׁירִין כַּחֲדָא, רוּחַ תַּתָּאָה, דְּאִקְרֵי רוּחַ הַקֹּדֶשׁ רוּחַ דִּלְגוֹ בְּאֶמְצָעִיתָא דְּאִקְרֵי רוּחַ חָכְמָה וּבִינָה. וְכֵן אִקְרֵי רוּחַ תַּתָּאָה, אֲבָל הַאי אִקְרֵי רוּחַ דְּנָפִיק מִגּוֹ שׁוֹפָר, כְּלוּל בְּאֶשָּׁא וּבְמַיָּא. רוּחַ עִלָּאָה, דְּאִיהוּ סָתִים בַּחֲשָׁאי, דְּבֵיהּ קַיְימָן כָּל רוּחִין קַדִּישִׁין, וְכָל אַנְפִּין נְהִירִין. וּבְגִין כַּךְ, אַהֲדְרַת עוֹלָה רוּחַ מַמָּשׁ.

353. Afterwards, from the secret of the beast OFFERED, THE EXTERNAL FORCES are sustained and nourished, so as to connect AND LET OUT THROUGH IT another spirit within defilement so it MAY BE LET OUT, NAMELY SO HOLY SPARKS MAY BE REMOVED FROM THE OTHER SIDE, by OFFERING fat and marrow, as we learned. The burnt offering is the highest class of sacrifices MEANT WHOLLY FOR THAT WHICH IS HIGH, AND THERE IS NO FOOD IN IT FOR THE EXTERNAL FORCES. But the rest of the offerings bring peace to the whole world, from the aspects of the forces of Judgment IN THE WORLD, by removing them, and shining in trying to mitigate them BY THE OFFERINGS. They are called 'lesser holy offerings,' because they are not adorned above in the Holy of Holies, BINAH. Therefore, they are 'lesser holy offerings' and may be slaughtered any place, as we explained. But the burnt offering, which is the secret of the highest class of sacrifices, is not like the rest of the offerings, for all of it is holy.

353 וּלְבָתַר, מֵרָזָא דְּבְהֵמָה, מִסְתַּפְּקֵי וְאִתְּזָנוּ, לְאִתְקַשְׁרָא רוּחַ אַחֲרָא דְּאִיהוּ גּוֹ מְסָאֲבוּ, מֵאִינּוּן תַּרְבִּין וְשַׁמְנוּנִין כְּמָה דְּאִתְּמַר. בג״כ, עוֹלָה קֹדֶשׁ הַקָּדָשִׁים, שְׁאַר קָרְבָּנִין לְמֶעְבַּד שְׁלָמָא בְּעָלְמָא, כֻּלְּהוּ מִכַּמָּה סִטְרִין, וּמְאִרֵי דִּינִין לְאִתְעַטְרָא וּלְאִתְנַהֲרָא מִגּוֹ רְעוּתָא לְאִתְבַּסְּמָא, אִקְרוּן קֻדְשִׁים קַלִּים, בְּגִין דְּלָא מִתְעַטְרָא לְעֵילָא לְעֵילָא בְּקֹדֶשׁ הַקָּדָשִׁים, וְעַל דָּא אִינּוּן קֻדְשִׁים קַלִּים, וּנְכִיסוּ דִּילְהוֹן בְּכָל אֲתָר כְּמָה דְּאוֹקִימְנָא. אֲבָל עוֹלָה דְּאִיהוּ רָזָא דְּקֹדֶשׁ הַקָּדָשִׁים, לָאו אִיהוּ כִּשְׁאַר קָרְבָּנִין, דְּכָל עוֹבָדָהָא קֹדֶשׁ.

354. Come and see: It is written, "and the priest shall put on his linen garment" (Vayikra 6:3). This is a garment for holiness alone. 'Linen' (Heb. bad, Bet-Dalet) MEANS alone (Heb. levad, Lamed-Bet-Dalet), namely, it is for holiness alone. It is also written, "these are holy garments; therefore, shall he bathe his flesh in water, and so put them on" (Vayikra 16:4). Why DO WE NEED ALL THESE? The secret meaning of this is as we said, that THE BURNT OFFERING is of the highest class of sacrifices, since it ascends entirely and is bedecked in the Holy of Holies, WHICH IS BINAH, into one bond. Then the spirit of defilement that defiles everything, passes away and does not rule, nor approaches the Temples, and it is removed from all the sides of holiness, and all that is holy remains in holiness alone.

354 ת״ח, מַה כְּתִיב וְלָבַשׁ הַכֹּהֵן מִדּוֹ בַד, אֵלֵּין לְבוּשִׁין מְיַיחֲדִין לִקְדוּשָׁה. בַּד: יְחִידָאי, מְיַחֲדָא לִקְדוּשָׁה. וּכְתִיב בִּגְדֵי קֹדֶשׁ הֵם וְרָחַץ בַּמַּיִם אֶת בְּשָׂרוֹ וּלְבֵשָׁם. מַאי טַעְמָא. אֶלָּא רָזָא דְּמִלָּה כִּדְקָאמְרָן, דְּאִיהִי קֹדֶשׁ הַקָּדָשִׁים, דְּסַלְקָא כֹּלָּא וְאִתְעַטְרָא בְּקֹדֶשׁ הַקָּדָשִׁים, בְּקִשּׁוּרָא חֲדָא. וּלְבָתַר מַסְנֵי וְאַעְבַּר רוּחַ מְסָאֲבָא דְּסָאִיב כֹּלָּא, דְּלָא שַׁלְטָא, וְלָא יִתְקָרִיב גּוֹ מַקְדְּשָׁא, וְאִתְעֲבַר מִכָּל סִטְרֵי קוּדְשָׁא, וְאִשְׁתְּאַר כֹּלָּא קֹדֶשׁ בִּקְדוּשָׁה יְחִידָאי.

355. Rabbi Shimon said: We studied the verse, "Hashem, You preserve man and beast" (Tehilim 36:7). The offering of man assuredly comes from the side of man, NAMELY, STUDYING TORAH AND PRAYER, and the beast comes from the side of the beast, NAMELY, OFFERING UPON THE ALTAR. It is therefore written, "If any man of you bring an offering" (Vayikra 1:2); assuredly this refers to a man, whose offering it is OF TORAH AND PRAYER, so it may tie above the knot in the secret of man, WHO IS ZEIR ANPIN, IN THE SECRET OF YUD HEI VAV HEI OF 45 IN NUMERICAL VALUE, THE NUMERICAL VALUE OF MAN (ADAM), and afterwards TO BE OFFERED ON THE ALTAR THEN ASCENDS TO MALCHUT, THE SECRET OF YUD HEI VAV HEI OF 52, IN NUMERICAL VALUE THE NUMERICAL VALUE OF BEAST (HEB. BEHEMAH). "Of the cattle" (Ibid.). All is in the secret of man and beast, as we said, this is the secret reason an offering of both man and beast is needed. Come and see: When the Holy One, blessed be He created the world, He made them so, man and beast.

355 וְאָמַר ר׳ שִׁמְעוֹן, הָא אִתְּמַר דִּכְתִיב אָדָם וּבְהֵמָה תּוֹשִׁיעַ יְיָ׳. וְהָכִי סְלְקָא רָזָא דְּאָדָם, מִסִּטְרָא דְּאָדָם וַדַּאי. בְּהֵמָה, מִסִּטְרָא דִּבְהֵמָה. ובג״כ כְּתִיב, אָדָם כִּי יַקְרִיב מִכֶּם, אָדָם וַדַּאי, דְּדָא קָרְבָּנֵיהּ לְעֵילָא, לְקַשְׁרָא קִשְׁרָא בְּרָזָא דְּאָדָם. וּלְבָתַר מִן הַבְּהֵמָה, וְכֹלָּא אִיהוּ בְּרָזָא דְּאָדָם וּבְהֵמָה. וְדָא הוּא רָזָא דְּאִצְטְרִיךְ לְקָרְבָּנָא, אָדָם וּבְהֵמָה כְּדְקָאמְרָן. תָּא חֲזֵי, כַּד בָּרָא קוּדְשָׁא בְּרִיךְ הוּא עָלְמָא, הָכִי עֲבַד אָדָם וּבְהֵמָה.

356. You may say, it is written, "and let birds fly above the earth" (Beresheet 1:20), from which sacrifices are offered, and even burnt offerings, as it is written, "and if his offering be a burnt offering of fowls" (Vayikra 1:14); Come and see: Of the fowls only the turtledove and young pigeons are offered, and what qualifies the one, disqualifies the other, RED QUALIFIES THE TURTLEDOVE AND DISQUALIFIES THE YOUNG PIGEON, BECAUSE this one, THE YOUNG PIGEON is of the right, AND RED DISQUALIFIES IT, and that, TURTLEDOVE, is of the left, AND THAT IS WHY RED, THE COLOR OF THE LEFT, QUALIFIES IT.

356 וְאִי תֵּימָא, וְהָא כְּתִיב וְעוֹף יְעוֹפֵף עַל הָאָרֶץ, דְּהָא מִנַּיְיהוּ מְקָרְבִין קָרְבָּנִין, וַאֲפִילוּ עוֹלָה, כְּמָה דִּכְתִיב וְאִם מִן הָעוֹף עוֹלָה קָרְבָּנוֹ. ת״ח, מִכָּל אִינּוּן עוֹפֵי, לָא מְקָרְבִין אֶלָּא תּוֹרִים וּבְנֵי יוֹנָה, מַה דְּאִתְכְּשַׁר בְּדָא, פָּסִיל בְּדָא דָא יְמִינָא, וְדָא שְׂמָאלָא.

357. But we stated that, "and let birds fly above the earth" refers to the secret of the Chariot, NAMELY, THE ANGEL MICHAEL...UPON WHOM RIDES MALCHUT, AND THEY ARE CALLED 'BIRDS'. By them the Holy Spirit, MALCHUT, is raised up TO ZEIR ANPIN. They are two, one to the right and one to the left; "birds" to the right, referring to Michael and "fly" to the left, referring to Gabriel. Therefore, these two birds are offered: A TURTLEDOVE AND A YOUNG PIGEON, to raise the Holy Spirit, MALCHUT. The left OF ZEIR ANPIN crowns and arms the left side below OF MALCHUT. And the same happens with the right, and the wife, MALCHUT, is united with her husband, ZEIR ANPIN, to become one. And all is connected together above and below, and the Holy One, blessed be He alone is elevated and strengthened.

357 אֲבָל רָזָא דָא הָא אוֹקִימְנָא, כְּתִיב וְעוֹף יְעוֹפֵף עַל הָאָרֶץ, דְּאִינּוּן רָזָא דִּרְתִיכָא, וּבְהוּ אִסְתַּלָּק רוּחַ הַקֹּדֶשׁ, לְסַלְקָא לְעֵילָא, דְּאִינּוּן תְּרֵי, חַד לִימִינָא, וְחַד לִשְׂמָאלָא, עוֹף לִימִינָא, וְדָא מִיכָאֵל. יְעוֹפֵף, לִשְׂמָאלָא, וְדָא גַּבְרִיאֵל. דָּא לִימִינָא וְדָא לִשְׂמָאלָא. ובג״כ, מְקָרְבִין תְּרֵין אִלֵּין, לְסַלְקָא רוּחַ קוּדְשָׁא, וּשְׂמָאלָא מְעַטֵּר וְזָיִין לְתַתָּא, לְהַהוּא סִטְרָ שְׂמָאלָא. וִימִינָא לִימִינָא וְאִתְקַשְׁרָא אִתְּתָא בְּבַעְלָהּ, לְמֶהֱוֵי חַד, וְכֹלָּא אִסְתַּלָּק וְאִתְקַשַּׁר כַּחֲדָא לְעֵילָא וְתַתָּא, וְקוּדְשָׁא בְּרִיךְ הוּא אִסְתַּלָּק בִּלְחוֹדוֹי וְאִתְּקַף.

358. In ancient books IT IS SAID THAT the poor man, WHO SACRIFICES TURTLEDOVES AND YOUNG PIGEONS does not give a portion TO SUSTAIN THE WORLDS, but only to the upper union. But everything above and below, is joined each to its side as deserved. And we already explained.

358 וּבְסִפְרֵי קַדְמָאֵי, מִסְכְּנָא, לָא יָהִיב חוּלָקָא לְאַתְזָנָא, אֶלָּא לְעֵילָא לְאִתְקַשְׁרָא, אֲבָל כֹּלָּא לְעֵילָא וְתַתָּא מִתְקַשַּׁר, כָּל חַד וְחַד לְסִטְרֵיהּ כַּדְקָא יֵאוֹת, וְהָא אוֹקִימְנָא.

359. Rabbi Elazar asked Rabbi Shimon: The burnt offering is bound to the Holy of Holies, BINAH, so it may shine. The devotion of the service of the priests, Levites, and Yisrael rises above, BY OFFERING SACRIFICE; how far does it go?

359 רִבִּי אֶלְעָזָר שָׁאִיל לְרִבִּי שִׁמְעוֹן, אָמַר, הָא קְשׁוֹרָא דְּעוֹלָה, אִתְקְשַׁר בְּקֹדֶשׁ הַקָּדָשִׁים, לְאִתְנַהֲרָא. אִתְדַּבְּקוּתָא דִּרְעוּתָא דְּכַהֲנָא וְלֵיוָאֵי וְיִשְׂרָאֵל לְעֵילָא, עַד הֵיכָן אִיהוּ סַלְקָא.

360 א"ל, הָא אוֹקִימְנָא, עַד אֵין סוֹף, דְּכָל קִשּׁוּרָא וְיִחוּדָא וּשְׁלִימוּ, לְאַצְנְעָא בְּהַהוּא צְנִיעוּ, דְּלָא אִתְדַּבַּק, וְלָא אִתְיְדַע, דְּרַעֲוָא דְּכָל רַעֲוִין בֵּיהּ, אֵין סוֹף לָא קַיְימָא לְאוֹדָעָא, וְלָאו לְמֶעְבַּד סוֹף, וְלָאו לְמֶעְבַּד רֹאשׁ, כְּמָה דְּאָין קַדְמָאָה אַפִּיק רֹאשׁ וְסוֹף. מַאן רֹאשׁ. דָּא נְקוּדָה עִלָּאָה, דְּאִיהוּ רֵישָׁא דְּכֹלָּא סְתִימָאָה, דְּקַיְימָא גּוֹ מַחֲשָׁבָה. וְעָבֵיד סוֹף, דְּאִקְרֵי סוֹף דָּבָר. אֲבָל לְהָתָם, אֵין סוֹף.

360. He told him: We stated that THEIR DEVOTION reaches the Endless World. The object of bond, unison, and completeness is to hide well that which cannot be perceived or known, where abides the will of all wills, NAMELY, THE ENDLESS WORLD. It is endless and not subject to knowledge, nor did it create an end or beginning, UNLIKE the first nought (Heb. ayin), WHICH IS KETER, that produced a beginning and an end. The beginning is the supernal point, the beginning of all that is concealed, existing within thought, WHICH IS CHOCHMAH, FOR CHOCHMAH ISSUED FROM KETER. IT IS THE SECRET MEANING OF THE VERSE, "BUT WHERE (HEB. AYIN) SHALL WISDOM BE FOUND?" (IYOV 28:12). It also produced an end, called "the end of the matter" (Kohelet 12:13), NAMELY, MALCHUT, THE END OF ALL THE LIGHTS. But there, IN THE ENDLESS WORLD there is no end.

361 לָאו רְעוּתִין, לָאו נְהוֹרִין, לָאו בּוּצִינִין, בְּהַהוּא אֵין סוֹף, כָּל אִלֵּין בּוּצִינִין וּנְהוֹרִין, תַּלְיָין לְאִתְקַיְימָא בְּהוּ, וְלָא קַיְימָא לְאִתְדַּבְּקָא מַאן דְּיָדַע וְלָא יָדַע, לָאו אִיהוּ אֶלָּא רְעוּ עִלָּאָה, סְתִימָא דְּכָל סְתִימִין, אָין.

361. There are no desires, no lights and no candles, NAMELY, THE LIGHTS OF GVURAH, within that Endless World. All the candles and lights IN ATZILUT, are dependent upon THE ENDLESS WORLD for their existence. But it, in itself, is not subject to comprehension. That which is known but not known, NAMELY, THAT KNOWLEDGE PERTAINS TO IT BUT IT IS NOT KNOWN, is but the high desire most concealed of all, CALLED 'Ayin', THE SFIRAH OF KETER. BUT THERE IS NO WORD TO DESCRIBE THE ENDLESS WORLD BECAUSE THERE IS NO PERCEIVING IT.

362 וְכַד נְקוּדָה עִלָּאָה, וְעָלְמָא דְּאָתֵי, אִסְתְּלָקוּ, לָא יַדְעֵי בַּר רֵיחָא, כְּמַאן דְּאָרַח בְּרֵיחָא וְאִתְבָּסַם. וְלָאו דָּא נַיְיחָא נִחוֹחַ, דְּהָא כְּתִיב וְלֹא אָרִיחַ בְּרֵיחַ נִיחֹחֲכֶם, דְּהָא רֵיחַ נִיחוֹחַ, רֵיחָא דִּרְעוּתָא דְּכָל הָנֵי רְעוּתָא דִּצְלוֹתָא, וּרְעוּתָא דְּשִׁירָתָא, וּרְעוּתָא דְּכַהֲנָא, דְּכֻלְּהוּ רָזָא דְּאָדָם. כְּדֵין כֻּלְּהוּ אִתְעָבִידוּ רְעוּתָא חֲדָא, וְהַהוּא אִקְרֵי נִיחוֹחַ, רַעֲוָא, כְּתַרְגּוּמוֹ. כְּדֵין כֹּלָּא אִתְקְשַׁר וְאִתְנְהִיר כַּחֲדָא, כַּדְקָא יָאוֹת, כְּמָה דְּאִתְּמַר.

362. When the supernal point, CHOCHMAH, and the World to Come, BINAH, mount BY THEIR ILLUMINATION, the odor alone is known, THE SECRET OF THE SIX ENDS OF THE ILLUMINATION OF CHOCHMAH CALLED 'ODOR', BUT NOT THE FIRST THREE SFIROT, AS KNOWN. It is as if they perfume themselves by that smell. This is not CONSIDERED the satisfaction (Heb. nachat) CALLED 'odor' (Heb. nichoach), as it is written, "and I will not smell the savor of your sweet odors" (Vayikra 26:31). FOR SMELL AND ODOR ARE TWO DIFFERENT THINGS. The smell of odor refers to the smell of desire, NAMELY, of all the desires, prayers, and songs, and the service of the priest, all in the mystery of man. They then all become one desire, AND THAT DESIRE is called 'odor', WHICH MEANS 'desire', according to the Aramaic translation. Then all is bound together and illuminates properly, as we learned.

363 וְעַל דָּא אִתְיְיהִיבַת הַאי סִטְרָא אַחֲרָא, בִּידָא דְּכַהֲנָא, דְּכְתִיב צַו אֶת אַהֲרֹן וְאֶת בָּנָיו לֵאמֹר, רָזָא הָכָא, דְּהָא אוֹקִימְנָא לֵית צַו אֶלָּא ע"ז, וְהָכָא אִתְיְיהִיבַת לֵיהּ, לְאִתּוֹקְדָא הַהִיא מַחֲשָׁבָה רָעָה, וּלְאַעְבְּרָא לָהּ מִגּוֹ קוּדְשָׁא, בְּהַאי רְעוּתָא דְּסַלְקָא לְעֵילָא, וּבְהָא תְּנָנָא, וְתַרְבִּין דְּאִתּוֹקְדָן. בְּגִין לְאִתְעַבְּרָא מִן קוּדְשָׁא. וְהַאי צַו, בִּרְשׁוּתַיְיהוּ קַיְימָא, לְאַפְרָשָׁא לָהּ מִן קוּדְשָׁא, מִגּוֹ הַאי קָרְבָּנָא. וְאִי תֵּימָא צַו אֶת בְּנֵי יִשְׂרָאֵל. הָכִי נָמִי, דְּהָא בִּרְשׁוּתַיְיהוּ קַיְימָא, כָּל זִמְנָא דְּעַבְדֵי רְעוּתָא דְּמָארֵיהוֹן, דְּלָא יִכְלָא לְשַׁלְטָאָה עֲלַיְיהוּ.

363. By that the Other Side is handed to the priest, as it is written, "command Aaron and his sons, saying" (Vayikra 6:2). There is a mystery here, for we explained that "command" refers to idolatry, NAMELY, TO THE OTHER SIDE. Here it was handed to him so he could burn that wicked thought, and remove it from holiness, by that will rising upward, the smoke and the burning marrow, so they will pass away from holiness. That command is in their hands, to separate from holiness by sacrifice. And if you say, in the verse, "command the children of Yisrael" (Bemidbar 28:2), HOW WOULD YOU EXPLAIN THE WORD "COMMAND" SO IT WOULD REFER TO THE OTHER SIDE? HE ANSWERS: When Yisrael do the bidding of their Master, the Other Side cannot rule them.

364. The whole verse shows the secret meaning of the matter: to adorn the Holy Spirit, MALCHUT, high above and to separate the spirit of defilement and bring it down below. YISRAEL do this by their desire and prayer, THE PRIESTS by offering sacrifices, each one as befits him.

364 וְהַאי קְרָא כֻּלָּא, אַתְיָא לְאַחֲזָאָה רָזָא דְּמִלָּה, לְאַעְטָרָא לְהַהוּא רוּחַ קוּדְשָׁא, לְעֵילָא לְעֵילָא, וּלְאַפְרְשָׁא לָהּ לְדָא רוּחַ טוּמְאָה, לְנַחְתָּא לָהּ לְתַתָּא לְתַתָּא, דָּא בִּרְעוּתָא וּבְצְלוֹתָא כִּדְקַאמְרָן, וְדָא בְּעוֹבָדָא, כֻּלָּא כִּדְקָחֲזֵי לֵיהּ.

365. This verse proves it. It is written, "command Aaron and his sons, saying." "Command" refers to idolatry, the spirit of defilement. "Saying" is a woman called, "who fears Hashem" (Mishlei 31:30), THAT IS, MALCHUT. It written here "saying" and it is written there "saying, if a man put away his wife" (Yirmeyah 3:1). IN BOTH CASES THERE IS REFERENCE TO WOMEN. And we already explained, that all was said, TO ADORN MALCHUT AND LOWER THE OTHER SIDE. It is for the priest to fix everything in the secret of man and beast. Happy is the portion of the righteous in this world and in the World to Come, for they know the ways of the Torah, and walk in it in the way of truth. Of them it is written, "Hashem, with these things men live" (Yeshayah 38:18). What are "these things"? They are the ways of the Torah. "Men live," namely, in this world and the World to Come.

365. וְהַאי קְרָא מוֹכַח עָלַיְיהוּ, דִּכְתִיב, צַו אֶת אַהֲרֹן וְאֶת בָּנָיו לֵאמֹר. צַו: דָּא ע״ז רוּחַ מְסָאֲבָא. לֵאמֹר: דָּא אִתְּתָא, דְּאִקְרֵי יִרְאַת יְיָ׳. כְּתִיב הָכָא לֵאמֹר, וּכְתִיב הָתָם לֵאמֹר הֵן יְשַׁלַּח אִישׁ אֶת אִשְׁתּוֹ, וְהָא אוּקְמוּהָ. וּבג״כ, כֻּלָּא אִתְּמַר, וְכַהֲנָא קַיְימָא לְאַתְקָנָא כֻּלָּא, בְּרָזָא דְּאָדָם וּבְהֵמָה. זַכָּאָה חוּלְקֵיהוֹן דְּצַדִּיקַיָּיא, בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי, לְאִינּוּן יַדְעֵי אָרְחֵי דְּאוֹרַיְיתָא, וְאַזְלֵי בָּהּ בְּאֹרַח קְשׁוֹט, עָלַיְיהוּ כְּתִיב, יְיָ׳ עֲלֵיהֶם יִחְיוּ. מַאי עֲלֵיהֶם. אִלֵּין אָרְחוֹי דְּאוֹרַיְיתָא. יִחְיוּ, יִתְקַיְימוּ בְּהַאי עָלְמָא, וּבְעָלְמָא דְּאָתֵי.

366. Come and see: It is written, "This is the Torah of the burnt offering" (Vayikra 6:2). Rabbi Chiya said: I explained this verse in this manner: "this is the Torah" refers to the Congregation of Yisrael, NAMELY, MALCHUT. It is a "burnt offering" (lit. 'ascension'), for it ascends and adorns itself up high, to be bound properly to the place called 'Holy of Holies', BINAH.

366 תָּא חֲזֵי, כְּתִיב זֹאת תּוֹרַת הָעוֹלָה, אָמַר ר׳ חִיָּיא, הַאי קְרָא אוֹקִימְנָא לֵיהּ בְּהַאי גַּוְונָא, זֹאת תּוֹרַת: דָּא כְּנֶסֶת יִשְׂרָאֵל. הָעוֹלָה: דְּאִיהִי סַלְקַת וְאִתְעַטְרַת לְעֵילָא לְעֵילָא, לְאִתְקַשְׁרָא כַּדְקָא יֵאוֹת, עַד אֲתָר דְּאִקְרֵי קֹדֶשׁ הַקָּדָשִׁים.

367. Another explanation: "This is the Torah" refers to the Congregation of Yisrael, WHICH IS MALCHUT. "The burnt offering" is an evil thought, taking over the desire of man to lead him astray from the way of truth. "The burnt offering" rises and denounces man. It should be burnt by fire, so it will not increase.

367 ד״א, זֹאת תּוֹרַת: דָּא כְּנֶסֶת יִשְׂרָאֵל. הָעוֹלָה: דָּא מַחֲשָׁבָה רָעָה, דְּאִיהִי סַלְקָא עַל רְעוּתָא דְּבַר נָשׁ, לְאַסְטָאָה לֵיהּ מֵאוֹרְחָא דְּקְשׁוֹט. הִיא הָעוֹלָה, הִיא הִיא דְּסַלְקָא, וְאַסְטִיאַת לֵיהּ לְבַר נָשׁ, בָּעֵי לְאוֹקְדָא לֵיהּ בְּנוּרָא, בְּגִין דְּלָא יִתְיְיהִיב לָהּ דּוּכְתָּא לְאַסְגָּאָה.

368. It shall therefore, "be burning upon the altar all night" (Vayikra 6:2). The "night" is the Congregation of Yisrael, NAMELY, MALCHUT, that purifies man from that desire. It is "Upon the altar," because the river of fire is where those should be burnt who are not well established, ALL WHO ARE MADE DEFECTIVE BY THE OTHER SIDE. They are put in the burning fire, and their power is broken. It must be put "upon the altar all night" to subdue it, for then it is subdued and loses its power.

368 ובג״כ, עַל מוֹקְדָה עַל הַמִּזְבֵּחַ כָּל הַלַּיְלָה, מַאן לַיְלָה, דָּא כְּנֶסֶת יִשְׂרָאֵל. דְּאַתְיָא לְדַכְּאָה לֵיהּ לְבַר נָשׁ, מֵהַהוּא רְעוּתָא. עַל מוֹקְדָה. בְּגִין דִּי נָהָר דִּינּוּר, אִיהוּ אֲתָר לְאוֹקְדָא לְכָל אִינּוּן, דְּלָא קַיְימֵי בְּקִיּוּמַיְיהוּ, דְּהָא עָאלִין לוֹן בְּהַהוּא נוּרָא דְּדָלִיק, וּמְעַבְּרֵי שׁוּלְטָנֵהוֹן מֵעָלְמָא. וּבְגִין דְּלָא יִשְׁלוֹט, אִצְטְרִיךְ עַל מוֹקְדָה עַל הַמִּזְבֵּחַ כָּל הַלַּיְלָה, וְאִתְכַּפְיָיא וְלָא שַׁלְטָא.

369. Hence, when THE OTHER SIDE is subdued, the Congregation of Yisrael, which is the Holy Spirit, NAMELY MALCHUT, ascends to be adorned up high, because it ascends whenever the other force is subjugated and separated from it. Therefore, we need, by the secret of the offering, to separate that side from the Holy Spirit, WHICH IS MALCHUT, and give it a portion, so the Holy Spirit may rise above.

369 וְעַל דָּא, כַּד אִתְכַּפְיָיא הַאי, סַלְקָא כְּנֶסֶת יִשְׂרָאֵל, דְּאִיהִי רוּחַ קוּדְשָׁא, דְּסַלְקָא וְאִתְעַטְרָא לְעֵילָא, דְּהָא סְלִיקוּ דִּילָהּ, כַּד אִתְכַּפְיָיא הַאי חֵילָא אַחֲרָא, וְאִתְפְּרְשָׁא מִינָהּ. ובג"כ, בְּעֵינָן בְּרָזָא דְּקָרְבְּנָא, לְאַפְרְשָׁא לְהַאי סִטְרָא מֵרוּחַ קוּדְשָׁא, וּלְמֵיהַב לָהּ חוּלָקָא, בְּגִין דְּרוּחַ קוּדְשָׁא אִסְתַּלָּק לְעֵילָא.

40. "And Moses erected the Tabernacle"
Rabbi Shimon discusses the verse: "In that day will I raise up the Tabernacle of David that is fallen," and talks about how Moses raised the Tabernacle as if lifting someone who has fallen. He tells us that God lifted up Yisrael from the exile in Egypt. While God did not perform miracles to raise up Yisrael from the exile in Babylon, he will do so in future. Rabbi Shimon talks about the Tabernacle that Moses built and the upper Tabernacle (Binah) that Zeir Anpin built, saying that Zeir Anpin is the grade of Moses. We hear of the three aspects that went into the erection of the Tabernacle and how they subdued the Other Side. He turns to "and fastened its sockets," explaining that when the sockets were fastened Samael was flushed out and fled to hide himself in a hole in the dust. 'In that day' refers to the day that God will judge the world. Rabbi Shimon tells us how the ruins of the Tabernacle will be raised on that day and the breach against the wicked will be repaired. God will build the foundations of Jerusalem with sapphires because sapphires are full of the highest illumination and provide a firm foundation that the other nations will not be able to rule over. At that time a supernal illumination will be added to the sapphires as well. The original stones from the foundations of Zion and Jerusalem were hidden and treasured by God, and He will restore them to the new foundations. The angel of death will be swallowed up just as he swallowed the people for all these years. Rabbi Shimon tells us that when Moses fastened the sockets in the Tabernacle he bound the evil Samael up so he could not move. Rabbi Shimon tells Rabbi Yosi about "the heaven is My throne, and the earth is my footstool," saying that they are the firmaments where Jacob lives and the firmament where King David lives. He explains the difference between a Tabernacle and a temple or house, emphasizing that a Tabernacle travels from place to place, it is not an eternal resting place, it is a secret small place. We learn why Moses withdrew from the construction of the Tabernacle and why Betzalel and Aholiav built it, and are told that Moses is still considered to be the builder since he finished it.

370. Come and see: When the Temple was built and erected, the Other Side was subdued, and departed from the world. When it left the world, and the Tabernacle was raised by Moses, it was raised above and below. This is the meaning of "Moses erected (lit. 'raised') the Tabernacle" (Shemot 40:18). "Raised" means that he raised MALCHUT so she would rise up high. Therefore scripture says, "and Moses erected"; he raised what was low, as if lifting someone who fell. In the same manner it is written of the future, "In that day will I raise up the Tabernacle of David that is fallen" (Amos 9:11).

370 וְתָא חֲזֵי, בְּזִמְנָא דְּאִתְבְּנֵי בֵּי מַקְדְּשָׁא, וְאִתְעֲבֵיד. אִתְכַּפְיָיא סִטְרָא אַחֲרָא, וְאִסְתַּלָּק מֵעָלְמָא. וְכַד אִסְתַּלָּק מֵעָלְמָא, וְאִתְּקַם מַשְׁכְּנָא עַל יְדָא דְּמֹשֶׁה, כְּדֵין אִתְּקַם לְעֵילָא וְתַתָּא. הה"ד, וַיָּקֶם מֹשֶׁה אֶת הַמִּשְׁכָּן. מַאי וַיָּקֶם. אֶלָּא דְּאוֹקִים לָהּ, לְאִסְתַּלְּקָא לְעֵילָא לְעֵילָא. וְעַל דָּא, וַיָּקֶם מֹשֶׁה, מַאן דַּהֲוָה מָאִיךְ אוּקְמֵיהּ, כְּמַאן דְּאוֹקִים לְמַאן דְּנָפִיל. כְּגַוְונָא דָא, לְזִמְנָא דְּאָתֵי כְּתִיב אָקִים אֶת סֻכַּת דָּוִד הַנּוֹפֶלֶת.

371. It is written, "The virgin of Yisrael is fallen; she shall no more rise" (Amos 5:2). HE ASKS: What is the meaning of "she shall no more rise"? HE ANSWERS: She rose on another time on her own and not raised by the Holy One, blessed be He. For from the exile in Egypt, she was raised by the Holy One, blessed be He, who performed many miracles in order to raise her. In exile in Babylon, THE HOLY ONE, BLESSED BE HE did not raise her. He did not perform miracles, because of the sin. So MALCHUT rose on her own, and the exiles went up TO JERUSALEM, as if they were not redeemed, and as if the Holy One, blessed be He had no interest in them. That was because they sinned with foreign women.

371 כְּתִיב, נָפְלָה לֹא תוֹסִיף קוּם בְּתוּלַת יִשְׂרָאֵל, מַאי לֹא תוֹסִיף קוּם. אֶלָּא בְּזִמְנָא אַחֲרָא קָמַת. הִיא קָמַת מִגַּרְמָהּ, וְלָא אוֹקִים לָהּ קוּדְשָׁא בְּרִיךְ הוּא. דְּהָא בְּגָלוּתָא דְּמִצְרַיִם, קוּדְשָׁא בְּרִיךְ הוּא אוֹקִים לָהּ, וְעֲבַד כַּמָּה נִסִּין, בְּגִין לְאַקָּמָא לָהּ, וּבְגָלוּתָא דְּבָבֶל הוּא לָא אוֹקִים לָהּ, בְּגִין דְּלָא עֲבַד לוֹן נִסִּים, דְּגָרִים חוֹבָה, אֶלָּא הִיא קָמַת. וּסְלִיקוּ בְּנֵי גוֹלָה, כְּאִינּוּן דְּלָא הֲוָה לוֹן פְּרוֹקָא, וְלָא הֲוָה תִּיאוּבְתָּא דְּקוּדְשָׁא בְּרִיךְ הוּא עָלַיְיהוּ, בְּגִין דְּגָרַם הַהוּא חוֹבָא, דְּאִינּוּן נָשִׁים נָכְרִיּוֹת.

372. Therefore, the Holy One, blessed be He did not raise the Congregation of Yisrael, nor performed miracles and mighty deeds as fit at that time, WHEN THEY RETURNED FROM BABYLON. But in the future, it is written, "she shall no more rise," namely, on her own LIKE AFTER THE EXILE IN BABYLON, but the Holy One, blessed be He will raise her, as it is written, "In that day will I raise up the Tabernacle of David that is fallen" and "David their king, whom I will raise up for them" (Yirmeyah 30:9). That is why it is written, "and Moses erected the Tabernacle," MEANING THAT THE HOLY ONE, BLESSED BE HE ERECTED THE TABERNACLE. FOR MOSES IS A CHARIOT TO ZEIR ANPIN, AND AS MOSES ERECTED THE TABERNACLE BELOW, SO DID THE HOLY ONE, BLESSED BE HE ERECT THE TABERNACLE, WHICH IS MALCHUT, ABOVE.

372 וע״ד, קוּדְשָׁא בְּרִיךְ הוּא לָא אוֹקִים לָהּ לִכְנֶסֶת יִשְׂרָאֵל, וְלָא עָבֵד לָהּ נִסִּין וּגְבוּרָאן בְּהַהוּא זִמְנָא כַּדְקָא יֵאוֹת. אֲבָל לְזִמְנָא דְּאָתֵי, לֹא תוֹסִיף קוּם כְּתִיב, לָא תּוֹסִיף, קוּם מִגַּרְמָהּ, אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא יוֹקִים לָהּ, דִּכְתִיב אָקִים אֶת סוּכַּת דָּוִד הַנּוֹפֶלֶת. וּכְתִיב וְאֵת דָּוִד מַלְכָּם אֲשֶׁר אָקִים לָהֶם. וּבְגִין כַּךְ כְּתִיב הָכָא, וַיָּקֶם מֹשֶׁה אֶת הַמִּשְׁכָּן. וַיָּקֶם מֹשֶׁה וְגוֹ׳.

373. Come and see: When Moses erected the Tabernacle, another one was erected at the same time, NAMELY, MALCHUT. The upper Tabernacle, WHICH IS BINAH, establishes and supports everything, because it is concealed and stored high above, and another Tabernacle, MALCHUT, was erected above the Tabernacle below, THAT MOSES ERECTED, and stood upon it by the strength of the Tabernacle superior to all, BINAH. As the Tabernacle below was erected by Moses, so the one above, MALCHUT, was erected by the grade of Moses, ZEIR ANPIN. From where do we know that? From the verse, "and Moses erected the Tabernacle," the particle 'Et' (lit. 'the') indicating that two Tabernacles were established by the secret of Moses, THE ONE BELOW, AND THE ONE ABOVE, WHICH IS MALCHUT, WHICH WAS ALSO BUILT BY THE GRADE OF MOSES, WHICH IS ZEIR ANPIN.

373 ת״ח, כַּד אוֹקִים לֵיהּ מֹשֶׁה לְמִשְׁכְּנָא, אִתְּקַם מִשְׁכְּנָא אַחֲרָא עִמֵּיהּ. וּמִשְׁכְּנָא עִלָּאָה, אוֹקִים וְסָעִיד כֹּלָּא, בְּגִין דְּמִשְׁכְּנָא עִלָּאָה, סָתִים וְגָנִיז אִיהוּ לְעֵילָּא לְעֵילָּא. וּמִשְׁכְּנָא אַחֲרָא אִתְּקַם עַל מִשְׁכְּנָא דִּלְתַתָּא וְקַיְּימָא עָלֵיהּ, בְּחֵילָא דְּהַהוּא מִשְׁכְּנָא עִלָּאָה עַל כֹּלָּא. וְכַמָּה דְּאִתְּקַם מִשְׁכְּנָא דִּלְתַתָּא עַל יְדָא דְּמֹשֶׁה, אוּף הָכִי לְעֵילָּא, ע״י דְּהַהוּא דַּרְגָּא דְּמֹשֶׁה. מְנָלָן. דִּכְתִיב, וַיָּקֶם מֹשֶׁה אֶת הַמִּשְׁכָּן. אֶת דַּיְיקָא, לְאִתְחַזָּאָה דִּתְרֵי מִשְׁכְּנִין בְּרָזָא דְּמֹשֶׁה אִתְּקָנוּ.

374. Rabbi Yosi said: When "Moses erected" not all was yet made, FOR THE FOLLOWING VERSE SAYS, "AND FASTENED ITS SOCKETS..." (SHEMOT 40:18). There is no raising up until all is completed and the parts intertwined. Why then is it written "erected"? Rabbi Yitzchak said: Moses erected the Tabernacle on three sides. The words "and Moses erected the Tabernacle" IMPLY THE CENTRAL COLUMN, CALLED 'MOSES'? "and fastened its sockets" IMPLY THE LEFT COLUMN, FOR SOCKETS (HEB. ADANIM) ARE SPELLED WITH THE LETTERS OF JUDGMENT (HEB. DIN), THAT PERTAINS TO THE LEFT; "and set up its boards" IMPLY THE RIGHT COLUMN. By these three aspects Moses erected the Tabernacle, and by these aspects the Tabernacle, MALCHUT, was erected and the Other Side subdued. Since Moses erected the side OF HOLINESS, the Other Side OF DEFILEMENT was subjugated. That is why Moses erected it and none other.

374 אָמַר רִבִּי יוֹסֵי, וְכִי וַיָּקֶם מֹשֶׁה, וְהָא כֹּלָּא עַד לָא אִתְּתָקַן, וְקִימָה לָאו אִיהוּ אֶלָּא כַּד אִשְׁתְּלִים כֹּלָּא, וְעָאל שַׁיְיפָא בְּשַׁיְיפֵיהּ, מַאי וַיָּקֶם. א״ר יִצְחָק, בִּתְלַת סִטְרִין אוֹקִים מֹשֶׁה יַת מִשְׁכְּנָא, מַה כְּתִיב וַיָּקֶם מֹשֶׁה אֶת הַמִּשְׁכָּן, וַיִּתֵּן אֶת אֲדָנָיו, וַיָּשֶׂם אֶת קְרָשָׁיו. בְּהָנֵי תְּלַת סִטְרֵי, אוֹקִים מֹשֶׁה יַת מִשְׁכְּנָא. וּבְהָנֵי תְּלַת סִטְרֵי, אִסְתַּלָּק מִשְׁכְּנָא. וְאִתְכַּפְיָיא סִטְרָא אַחֲרָא. וע״ז, כַּד אוֹקִים מֹשֶׁה לְהַאי סִטְרָא, אִתְכַּפְיָיא סִטְרָא אַחֲרָא. בג״כ מֹשֶׁה אוֹקִים לֵיהּ וְלָא אַחֲרָא.

375. Come and see: It is written, "and fastened its sockets." At that time, Samael was shaken from his place, together with his forty Chariots, and fled four hundred parasangs to hide himself in a hole in the dust. Moses brought the sockets, and that side was strengthened; the sockets of the Other Side were loosened and fell.

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375 תָּא חֲזֵי, כְּתִיב וַיִּתֵּן אֶת אֲדָנָיו, בְּהַהִיא שַׁעְתָּא אִזְדַּעְזָע סָמָא״ל מֵאַתְרֵיהּ, וְאַרְבְּעִין רְתִיכִין דְּעִמֵּיהּ, וְעָרַק אַרְבַּע מֵאָה פַּרְסֵי, גּוֹ טְסִירוּ דְּנוּקְבָא דְּעַפְרָא. אָעִיל מֹשֶׁה אִינּוּן סַמְכִין, וְאִתְּקִיף סִטְרָא דָּא, כְּדֵין אִינּוּן סַמְכִין דְּסִטְרָא אַחֲרָא, נָפְלוּ וְאִתְרְפוּ.

376. He opened the discussion and said, "In that day will I raise up the Tabernacle of David that is fallen" (Amos 9:11). HE ASKS: Which day? AND HE ANSWERS: On the day the Holy One, blessed be He will judge the world, and visit the deeds of the wicked, for the Congregation of Yisrael cannot rise from the dust, while the wicked still prevail. It is written above, "all the sinners of My people shall die by the sword, those that say, 'The evil shall not overtake nor confront us'" (Ibid. 10). The following verse says, "In that day will I raise up the Tabernacle of David that is fallen."

376 פָּתַח וְאָמַר, בַּיּוֹם הַהוּא אָקִים אֶת סֻכַּת דָּוִד הַנּוֹפֶלֶת וְגוֹ׳, מַאי בַּיּוֹם הַהוּא. בְּיוֹמָא דְּקוּדְשָׁא ב״ה יַעְבִּיד דִּינָא בְּעָלְמָא, וְיִפְקוֹד עַל חַיָּבֵי עָלְמָא כְּעוֹבָדֵיהוֹן. דְּהָא לֵית קִימָה לְכְנֶסֶת יִשְׂרָאֵל מֵעַפְרָא, בְּעוֹד דְּאִינּוּן חַיָּבִין דְּיִשְׂרָאֵל יְקוּמוּן בְּעָלְמָא. מַה כְּתִיב לְעֵילָא, בַּחֶרֶב יָמוּתוּ כֹּל חַטָּאֵי עַמִּי הָאוֹמְרִים לֹא תַגִּישׁ וְתַקְדִּים בַּעֲדֵנוּ הָרָעָה. מַה כְּתִיב בַּתְרֵיהּ, בַּיּוֹם הַהוּא אָקִים אֶת סֻכַּת דָּוִד הַנּוֹפֶלֶת וְגוֹ׳.

377. We should look at this verse. IT IS WRITTEN, "their breaches" (Ibid. 11), which should have been 'her (its) breaches,' and "his ruins" (Ibid.) which should have been 'her ruins,' FOR THESE WORDS REFER TO "THE TABERNACLE (FEM.) OF DAVID." HE ANSWERS: "I will...repair their breaches" (Ibid.) against the wicked, of whom it is written, "all the sinners of My people shall die by the sword." Then the breach will be fixed, that THEY DID to Yisrael. It is therefore written, "I will...repair their breaches," AND NOT 'HER BREACHES'. "And I will raise up his ruins." Whose ruins? Those of the Tabernacle of David, because WE LEARNED that when the evil kingdom is strengthened in the world, the holy kingdom is enfeebled, and the Tabernacle of David is ruined. Therefore it is written, "And I will raise up his ruins" (Ibid.).

377 הַאי קְרָא אִית לְאִסְתַּכְּלָא בֵּיהּ, אֶת פִּרְצֵיהֶן, אֶת פִּרְצָהּ מִבְּעֵי לֵיהּ. וַהֲרִיסוֹתָיו, וַהֲרִיסוֹתֶיהָ מִבְּעֵי לֵיהּ. אֶלָּא וְגָדַרְתִּי אֶת פִּרְצֵיהֶן מִמַּאן, מֵאִינּוּן חַיָּבִין, דִּכְתִיב בַּחֶרֶב יָמוּתוּ כֹּל חַטָּאֵי עַמִּי, דְּהָא כְּדֵין יִתְעַבִּיד פִּרְצָן בְּיִשְׂרָאֵל, וע״ד וְגָדַרְתִּי אֶת פִּרְצֵיהֶן. וַהֲרִיסוֹתָיו אָקִים, הֲרִיסוֹתָיו דְּמַאן, הֲרִיסוֹתָיו דְּסוּכַּת דָּוִד. בְּגִין, דְּכַד אִתְּקַף מַלְכוּ חַיָּבָא בְּעָלְמָא, כְּדֵין הַאי מַלְכוּ קַדִּישָׁא אִתְרַפֵּי, וְסֻכַּת דָּוִד אַסְתִּיר בְּנְיָינָא דִּילֵיהּ, וע״ד וַהֲרִיסוֹתָיו אָקִים.

378. We learned that when one is strengthened, NAMELY, DEFILEMENT, the other is enfeebled, NAMELY, HOLINESS. This one is full, and that is laid waste. Hence, until that SAID day, the evil kingdom shall get stronger. And on that day the holy kingdom will get stronger, and the Holy One, blessed be He will raise it. Therefore it is written, "and I will raise up his ruins, and I will build her as in the days of old" (Ibid.); the latter part is in accordance with the verse, "Moreover the light of the moon shall be as the light of the sun..." (Yeshayah 30:26).

378 דְּהָא תְּנִינָן, כָּל זִמְנָא דְּהַאי אִתְּקַף, הַאי אִתְרַפֵּי. דָּא מַלְיָא, וְדָא חָרְבָּה. ובג״כ, עַד הַהוּא יוֹמָא, מַלְכוּ חַיָּבָא יִתְקַף. בְּהַהוּא יוֹמָא, יִתְּקַף וְיוֹקִים לָהּ קוּדְשָׁא בְּרִיךְ הוּא, לְהַאי מַלְכוּ קַדִּישָׁא. וע״ד וַהֲרִיסוֹתָיו אָקִים. וּבְנִיתִיהָ כִּימֵי עוֹלָם, מַאי וּבְנִיתִיהָ כִּימֵי עוֹלָם. הַיְינוּ דִּכְתִיב, וְהָיָה אוֹר הַלְּבָנָה כְּאוֹר הַחַמָּה וְגוֹ׳.

379. "And Moses erected the Tabernacle." HE ASKS: With what did he erect it? AND HE ANSWERS: It is written, "and fastened its sockets" (Shemot 40:18). He laid the sockets underneath the boards, so that the hinges of the doors will revolve upon them, because the hinges underneath give support and firmness upon which they can revolve. Why is it WRITTEN "fastened"? Because he fixed and strengthened them with all his might. At that time the other sockets of the Other Side were removed.

379 וַיָּקֶם מֹשֶׁה אֶת הַמִּשְׁכָּן, בְּמַאי אוֹקִים לֵיהּ. דִּכְתִיב וַיִּתֵּן אֶת אֲדָנָיו וַיָּהַב אִינּוּן סַמְכִין דִּתְחוֹתֵיהּ, לְקַיְימָא עָלַיְיהוּ, וּלְאַסְחָרָא בְּהוּ אִינּוּן צִירִים דִּפְתְחִין. בְּגִין דְּאִינּוּן סַמְכִין דִּתְחוֹתַיְיהוּ, אִינּוּן קַיְימָא לְאַסְחָרָא. אֲמַאי וַיִּתֵּן. אַתְקִיף וְאַתְקִין לוֹן בְּתוּקְפּוֹי. בְּהַהִיא שַׁעְתָּא אַעְדִּיו אִינּוּן סַמְכִין אַחֲרָנִין דְּסִטְרָא אַחֲרָא.

380. Come and see: It is written, "Remember, O Hashem, against the children of Edom the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof" (Tehilim 137:7). Therefore, the Holy One, blessed be He will build the foundations of Jerusalem of other materials, that will have power over everything. What are they? They are sapphires, as it is written, "and lay your foundations with sapphires" (Yeshayah 54:11); which make strong and superior foundations, not weak as the first ones. What is the sense thereof? The other nations could rule over the stones of the first foundations. Why? Because there is no high illumination in them, as is fitting, BECAUSE THEIR ILLUMINATION IS NOT THEIR OWN, BUT DRAWN FROM BINAH. But these illuminate from the high illumination, NAMELY, THEY WILL ILLUMINATE ON THEIR OWN, AND WILL NOT NEED JOINING FROM BINAH. The illumination sinks into the abysses, so THE OTHER NATIONS will not be able to rule over them. These sapphires will illuminate above and below, for at that time, a supernal illumination will be added above and below.

380 תָּא חֲזֵי, כְּתִיב זְכוֹר יְיָ׳ לִבְנֵי אֱדוֹם אֶת יוֹם יְרוּשָׁלַם הָאוֹמְרִים עָרוּ עָרוּ עַד הַיְסוֹד בָּהּ. וְעַל דָּא זַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְמִבְנֵי יְסוֹדֵי יְרוּשָׁלֵם, מִיסוֹדִין אַחֲרָנִין, דְּיִשְׁלְטוּן עַל כֹּלָּא. וּמַאן אִינּוּן. סַפִּירִין. דִּכְתִיב, וִיסַדְתִּיךְ בַּסַּפִּירִים, דְּאִלֵּין אִינּוּן יְסוֹדִין, וְסַמְכִין תַּקִּיפִין וְעִלָּאִין, דְּלֵית לְהוּ חֲלִישׁוּ כְּקַדְמָאֵי. מַאי טַעֲמָא. בְּגִין דְּאֲבָנִין קַדְמָאִין מֵאִינּוּן יְסוֹדֵי, יָכִילוּ שְׁאַר עַמִּין לְמִשְׁלַט עָלַיְיהוּ. מַאי טַעֲמָא. בְּגִין דְּלֵית בְּהוּ נְהִירוּ עִלָּאָה, כַּדְקָא יֵאוֹת. אֲבָל אִלֵּין, יְהוֹן נְהִירִין מִגּוֹ נְהִירוּ עִלָּאָה, וּמִשַּׁקְעָאן גּוֹ תְּהוֹמֵי, דְּלָא יַכְלִין לְשַׁלְטָאָה עָלַיְיהוּ. וְאִלֵּין אִינּוּן סַפִּירִין, דְּיִנְהָרוּן לְעֵילָא וְתַתָּא. בְּגִין דִּבְהַהוּא זִמְנָא, יִתּוֹסַף נְהִירוּ עִלָּאָה, לְעֵילָא וְתַתָּא.

381. If you say that the first foundations, WHICH WERE IN USE BEFORE THE CORRECTION will be discarded, IT IS NOT SO, for it is written, "Behold, I will set your stones in antimony" (ibid.), "set" to fix what is broken. "With antimony," as it is said, "and she painted her eyes" (II Melachim 9:30). There are stones called 'antimony', BLACK BY COLOR, WHICH WOMEN USE TO PAINT THEIR EYES. Why DOES HE USE this? Rabbi Elazar said: This is a secret, known to the reapers of the field, NAMELY TO THOSE WHO HAD THE MERIT OF ESTABLISHING ALL THE CORRECTIONS OF THE FIELD, WHICH IS MALCHUT. THEY ALREADY REAP THE HARVEST OF THE FIELD AND ENJOY ITS FRUIT.

381 וְאִי תֵּימָא אִינּוּן יְסוֹדֵי קַדְמָאֵי, יִתְבַּטְלוּן. הָא כְּתִיב הִנֵּה אָנֹכִי מַרְבִּיץ בַּפּוּךְ אֲבָנַיִךְ. מַרְבִּיץ לְאַתְקָנָא תְּבִירָא. מַאי בַּפּוּךְ. כד״א וַתָּשֶׂם בַּפּוּךְ עֵינֶיהָ. אֲבָנִים אִית דְּאִקְרוּן פּוּךְ. מַאי טַעֲמָא הַאי. א״ר אֶלְעָזָר רָזָא אִיהוּ, וְרָזָא דָא לְמַחַצְדֵי חַקְלָא אִתְיְיהִיב לְמִנְדַּע.

382. Come and see: The stones of the foundation of Zion and Jerusalem, heaven forbid that other nations had power over them, or that they burned them. They were not burned but hidden and treasured by the Holy One, blessed be He. The foundations of the holy mansion were all stored, and not one was lost. And when the Holy One, blessed be He will restore Jerusalem again, these foundations of the first stones will be returned to their places, and no other eyes will rule them BY SIGHT, except when a man will paint his eyes with that antimony and fill his eyes with it. He will then see all the stones and all the foundations of Jerusalem, standing in their places, not ruled by other nations. And all the other precious stones, and stone buildings are all standing erect.

382 תָּא חֲזֵי, אִינּוּן אֲבָנִין דִּיסוֹדֵי צִיּוֹן וִירוּשָׁלַם, ח״ו דְּשִׁלִּיטוּ עָלַיְיהוּ שְׁאַר עַמִּין, וְלָא אוֹקְדוּ לוֹן, וְלָא אִתּוֹקְדוּן, אֶלָּא כֻּלְּהוּ אִתְגְּנִיזוּ, וְגָנִיז לוֹן קוּדְשָׁא בְּרִיךְ הוּא, וְכָל אִינּוּן יְסוֹדֵי בֵּיתָא קַדִּישָׁא כֻּלְּהוּ אִתְגְּנִיזוּ, וְלָא אִתְאֲבִידוּ מִנַּיְיהוּ אֲפִילוּ חַד. וְכַד יְהַדַּר קוּדְשָׁא בְּרִיךְ הוּא וְיוֹקִים לָהּ לִירוּשָׁלֵם עַל אַתְרֵיהּ, אִינּוּן יְסוֹדֵי אֲבָנִין קַדְמָאֵי, יְהַדְּרוּן לְאַתְרַיְיהוּ, וְלָא יַשְׁלִיט בְּהוּ עֵינָא אַחֲרָא, בַּר בְּזִמְנָא דְּיִכְחוֹל בַּר נָשׁ עֵינוֹי בְּהַהוּא פּוּכָא, וְיִמְלֵי עֵינֵיהּ מִנֵּיהּ, וּכְדֵין יֶחֱמֵי כָּל אֲבָנִין וְכָל יְסוֹדֵי יְרוּשָׁלַם, מִתְקָנָן עַל אַתְרַיְיהוּ, דְּלָא שְׁלִיטוּ בְּהוּ שְׁאַר עַמִּין, וְכָל אִינּוּן אֲבָנִין יְקָרִין אַחֲרָנִין, וְכָל אִינּוּן בִּנְיָנֵי אֲבָנִין, כֻּלְּהוּ קַיְּימֵי עַל קִיּוּמַיְיהוּ.

383. Then, it is written, "for they shall see eye to eye, Hashem returning to Zion (also: 'Hashem causing Zion to return')" (Yeshayah 52:8). What does this mean? HE ANSWERS: When the other nations ruled over it, the Holy One, blessed be He raised it high, but at that time, He will return it to its place, as it is written, "Hashem causing Zion to return"; assuredly, HE WILL RETURN IT TO ITS PLACE.

383 וּכְדֵין כִּי עַיִן בְּעַיִן יִרְאוּ בְּשׁוּב יְיָ׳ צִיּוֹן. מַאי בְּשׁוּב יְיָ׳. אֶלָּא כַּד שְׁלִיטוּ עָלָהּ שְׁאַר עַמִּין, קוּדְשָׁא בְּרִיךְ הוּא סָלִיק לָהּ לְעֵילָא, וּבְהַהוּא זִמְנָא אִיהוּ יְהַדַּר לָהּ לְאַתְרָהּ, דִּכְתִיב בְּשׁוּב יְיָ׳ צִיּוֹן. בְּשׁוּב יְיָ׳ וַדַּאי.

384. Come and see: All that was concealed to the eye, and that the eye had no permission to rule, NAMELY, WHEN THE LEFT IS WITHOUT THE RIGHT, the eye cannot control, except when kohl is APPLIED to the eye, NAMELY ANTIMONY. Then it may see certain things. That is why it is written, "Behold, I will set your stones in antimony" (Yeshayah 54:11). Come and see: All these stones, BEFORE THEY WERE MENDED, will be erected as foundations as before. And the sapphire foundations will stand around them. This is the meaning of "and lay your foundations with sapphires."

384 וְתָא חֲזֵי, כָּל מַאן דְּאַסְתִּים מִן עֵינָא, וְלָא אִתְיְהִיב רְשׁוּ לְשַׁלְטָאָה בֵּיהּ עֵינָא, לָא יַכְלִין לְמִשְׁלַט בֵּיהּ עֵינָא, בַּר בְּכַחְלָא דְּעֵינָא, בְּמִלִּין יְדִיעָאן. וּבג״כ, הִנֵּה אָנֹכִי מַרְבִּיץ בַּפּוּךְ אֲבָנַיִךְ. וּת״ח, כָּל אִלֵּין אֲבָנִין יִתְקַיְּימוּן בְּאַתְרַיְיהוּ, וְלֶהֱוֹוּ יְסוֹדִין כְּקַדְמֵיתָא, וְיסוֹדֵי סַפִּירִין יִתְקַיְּימוּן בַּאֲתָר אַחֲרָא סְחֲרָנָא, לְפוּתְיָא וּלְאַרְכָּא, הה״ד וְיסַדְתִּיךְ בַּסַּפִּירִים.

385. When the Holy One, blessed be He will erect His house, MALCHUT, then, it is written, "He will destroy (also: 'swallow') death forever" (Yeshayah 25:8), swallow as in "Hashem has swallowed up without pity" (Eichah 2:2). As he drank of this cup, so he will drink of that. AS THE ANGEL OF DEATH SWALLOWED THE INHABITANTS OF THE WORLD, SO HE WILL BE SWALLOWED HIMSELF.

385 בְּזִמְנָא דְּיוֹקִים קוּדְשָׁא בְּרִיךְ הוּא לְבֵיתֵיהּ, בְּהַהוּא זִמְנָא מַה כְּתִיב, בִּלַּע הַמָּוֶת לָנֶצַח. בִּלַּע, כְּדְאָמְרִינָן בִּלַּע יְיָ׳ וְלֹא חָמַל, הַהוּא כּוֹס דְּשָׁתָה הַאי, יִשְׁתֶּה הַאי.

386. You may say that He swallowed him for a fixed time as Yisrael, WHO WERE IN EXILE FOR A FIXED PERIOD. This is not so, because it is written "forever." Forever is for all generations, unlike Yisrael and unlike that time that Moses erected the Tabernacle, FOR A FIXED PERIOD, but forever and ever.

386 וְאִי תֵּימָא, הַהוּא בִּלַּע אִיהוּ לִזְמַן יְדִיעָא וְקָצִיב כְּיִשְׂרָאֵל, לָאו הָכִי. כְּתִיב לָנֶצַח, מַאי לָנֶצַח. לְדָרֵי דָּרִין. וְלָאו כְּיִשְׂרָאֵל, וְלָאו כְּהַהוּא זִמְנָא דְּאוֹקִים מֹשֶׁה יַת מִשְׁכְּנָא. אֶלָּא לָנֶצַח לְעָלְמִין.

387. Then the Holy One, blessed be He will raise the Congregation of Yisrael, WHICH IS MALCHUT, and set the sockets, the beams and the ceilings of the house in their proper settings forever and ever and ever. It is written, "Enlarge the place of your tent..." (Yeshayah 54:2), so that the Other Side will be swallowed never to rise again. Then "the insult of His people shall He take away from off all the earth, for Hashem has spoken it" (Yeshayah 25:8).

387 וּכְדֵין קוּדְשָׁא בְּרִיךְ הוּא יוֹקִים לָהּ לִכְנֶסֶת יִשְׂרָאֵל, וְאִיהוּ יוֹקִים סְמָכִין, וְסִיפֵי, וְכָל אִינּוּן תִּקְרֵי בֵּיתָא, בְּתִקּוּנוֹי, לְעָלַם וּלְעָלְמֵי עָלְמַיָּא. וּכְתִיב הַרְחִיבִי מְקוֹם אָהֳלֵךְ וְגוֹ׳, בְּגִין דְּיִתְבְּלַע סִטְרָא אַחֲרָא, וְלָא יְקוּם לְעָלְמִין וּכְדֵין, וְחֶרְפַּת עַמּוֹ יָסִיר מֵעַל כָּל הָאָרֶץ כִּי יְיָ׳ דִּבֵּר.

388. "And Moses erected the Tabernacle." At the time when the sockets were made and put in their place, the sockets of the Other Side were loosened and removed from their place. Hence it is written, "and fastened its sockets."

388 וַיָּקֶם מֹשֶׁה אֶת הַמִּשְׁכָּן, בְּהַהוּא זִמְנָא דְּאִלֵּין סַמְכִין אִתְּקָמוּ, וְאִתְיְהִיבוּ בְּאַתְרַיְיהוּ, הַהוּא זִמְנָא אִתְרְפוּ וְאִתְעֲבָרוּ מֵאַתְרַיְיהוּ סַמְכִין בַּאֲתָר סִטְרָא אַחֲרָא, וְעַל דָּא, וַיִּתֵּן אֶת אֲדָנָיו.

389. HE ASKS: What is the meaning of "fastened" IN "AND FASTENED ITS SOCKETS" (SHEMOT 40:18)? AND HE ANSWERS: We learned that when Moses saw the evil Samael before him, coming to accuse him, Moses attacked him and bound him, then erected the Tabernacle and fastened the sockets, as it is written, "and fastened its sockets." "Fastened" with force, for no one was able to rule over SAMAEL and fasten the sockets in their place like Moses, because he used great force to erect them.

389 מַאי וַיִּתֵּן. אֶלָּא אוֹלִיפְנָא, דְּחָמָא מֹשֶׁה לְקַמֵּיהּ לְסָמְאֵ״ל חַיָּיבָא, דַּהֲוָה אָזִיל לְגַבֵּיהּ לְקַטְרְגָא לֵיהּ, וּכְדֵין אַתְקִיף בֵּיהּ מֹשֶׁה, וְקָשִׁיר לֵיהּ קַמֵּיהּ, וְאוֹקִים לֵיהּ לְמִשְׁכְּנָא, וְיָהַב לְסַמְכוֹי. דִּכְתִיב וַיִּתֵּן אֶת אֲדָנָיו. וַיִּתֵּן: בְּתִקְיפוּ, דְּלָא יָכִיל ב״נ אַחֲרָא לְשַׁלְטָאָה עָלֵיהּ, וּלְמֵיהַב סַמְכִין בְּאַתְרַיְיהוּ, כְּמֹשֶׁה. דְּהָא בְּתִקְיפוּ רַב, אוֹקִים לֵיהּ מֹשֶׁה.

390. The day the Tabernacle was erected, when Moses started to erect it, was the first day of Nissan. At that time, the Other Side is loose in the world. For we learned that in the days of Nissan, THOUGH the head of a bull is in its fodder basket, RUN UP TO THE ATTIC, AND DROP THE LADDER DOWN, SO IT WILL NOT FOLLOW TO HARM YOU. Moses started TO ERECT THE TABERNACLE in Nissan, and saw Samael walking around him to confuse him. So Moses overpowered him, and then "fastened its sockets." He started below to fasten the sockets, and one started it, NAMELY THE HOLY ONE, BLESSED BE HE, to fasten the sockets above. The one corresponds to the other.

390 בְּהַהוּא יוֹמָא דְּאִתְּקַם מַשְׁכְּנָא, כַּד שָׁאֲרִי מֹשֶׁה לְאַקָּמָא לֵיהּ, בְּחַד בְּנִיסָן הֲוָה, וּבְהַהוּא זִמְנָא, תְּקִיפוּ דְסִט״א הֲוָה בְּעָלְמָא, דְּהָא בְּיוֹמֵי דְּנִיסָן, רֵישׁ תּוֹרָא בְּדִיקוּלָא. תְּנִינָן. וּבְנִיסָן שָׁאֲרִי מֹשֶׁה, וְחָמָא לֵיהּ לְסָמָאֵ״ל, אָזִיל סַחֲרָנֵיהּ, לְעַרְבְּבָא לֵיהּ, וְאִתְגַּבַּר עֲלֵיהּ מֹשֶׁה, וּכְדֵין, וַיִּתֵּן אֶת אֲדָנָיו. שָׁאֲרִי הוּא וְיָהַב לְתַתָּא, וְשָׁאֲרִי מַאן דְּשָׁאֲרִי וְיָהַב לְעֵילָא דָּא לָקֳבֵל דָּא.

391. On the day the Tabernacle was erected below, another holy Tabernacle was erected above, WHICH IS MALCHUT, and the upper Tabernacle, hidden and concealed, WHICH IS BINAH, emitted lights in every direction, and the worlds illuminated.

391 בְּיוֹמָא דְּאִתְּקַם הַאי מַשְׁכְּנָא לְתַתָּא, אִתְּקַם מַשְׁכְּנָא אַחֲרָא קַדִּישָׁא לְעֵילָא, וּמַשְׁכְּנָא עִלָּאָה טְמִיר וְגָנִיז, אַפִּיק נְהוֹרִין לְכָל סְטָר, וְאִתְנַהֲרוּן עָלְמִין.

392. Rabbi Yosi asked Rabbi Shimon, saying: Three Tabernacles are mentioned in the verse, "And on the day that the Tabernacle was erected the cloud covered the Tabernacle, even the tent of the Testimony, and at evening there was upon the Tabernacle as it were the appearance of fire, until the morning" (Bemidbar 9:15). Altogether there is mention of three Tabernacles. ALSO, why is it called 'a Tabernacle' and not 'a house'? For a house is needed rather than a Tabernacle.

392 רִבִּי יוֹסֵי שָׁאִיל לְרִבִּי שִׁמְעוֹן, א״ל, תְּלַת מַשְׁכְּנִין חֲמִינָן בַּקְּרָא, דִּכְתִיב וּבְיוֹם הָקִים אֶת הַמִּשְׁכָּן, כִּסָּה הֶעָנָן אֶת הַמִּשְׁכָּן לְאֹהֶל הָעֵדוּת, וּבָעֶרֶב יִהְיֶה עַל הַמִּשְׁכָּן כְּמַרְאֵה אֵשׁ עַד בֹּקֶר, הָא תְּלַת מַשְׁכְּנִין הָכָא. וַאֲמַאי מַשְׁכְּנָא, וְלָא בַּיִת, דְּהָא בַּיִת אִצְטְרִיךְ וְלָא מִשְׁכָּן.

393. He opened the discussion and said: "Thus says Hashem, 'The heaven is My throne...'" (Yeshayah 66:1). Come and see: The Holy One, blessed be He chose Yisrael as His inheritance and portion, and brought them near Him. We established that He formed from them certain grades, NAMELY, THE PATRIARCHS...reflecting those above, so as to make of all the worlds one unity, above and below, as it is written, "the heaven is My throne, and the earth is My footstool" (Ibid.) so the high and low would form one unity.

393 פָּתַח וְאָמַר, כֹּה אָמַר יְיָ׳ הַשָּׁמַיִם כִּסְאִי וְגוֹ׳. תָּא חֲזֵי, קוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בְּהוּ בְּיִשְׂרָאֵל לְאַחֲסָנָתֵיהּ וְעַרְבֵיהּ, וְקָרִיב לוֹן לְגַבֵּיהּ. וְהָא אוֹקִימְנָא דְּעָבַד מִנַּיְיהוּ דַּרְגִּין יְדִיעָן בְּהַאי עָלְמָא, כְּגַוְונָא דִּלְעֵילָא, לְשַׁכְלְלָא עָלְמִין כֻּלְּהוּ כְּחַד, עֵילָא וְתַתָּא. דִּכְתִיב הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדוֹם רַגְלָי לְשַׁכְלְלָא עֵילָא וְתַתָּא לְמֶהֱוֵי חַד.

394. Come and see: "the heaven is My throne" is the firmament where Jacob dwells, who is the supernal image of the supernal holy throne, NAMELY, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. "and the earth is My footstool," is the firmament where King David dwells, MALCHUT, to derive pleasure from the shining mirror, ZEIR ANPIN. And when He wanted to expand further down, FROM THE SUPERNAL THRONE, He said: "My footstool," WHICH IS MALCHUT. "the house that you would build for Me?" (Ibid.) is the Temple, "and where is the place of My rest?" (Ibid.) is the Holy of Holies in the lower Temple.

394 ת״ח, הַשָּׁמַיִם כִּסְאִי, דָּא רְקִיעָא דְּיַעֲקֹב שַׁרְיָא בֵּיהּ, דְּאִיהוּ דְּיוּקְנָא עִלָּאָה, לְכוּרְסְיָא עִלָּאָה קַדִּישָׁא. וְהָאָרֶץ הֲדוֹם רַגְלָי, דָּא רְקִיעָא דְּדָוִד מַלְכָּא שַׁרְיָא בֵּיהּ, לְאִתְהַנָּאָה מִזִּיוָא דְּאַסְפַּקְלַרְיָא דְּנַהֲרָא. וּבְגִין דְּבָעֵי לְאִתְפַּשְׁטָא יַתִּיר לְתַתָּא אָמַר הֲדוֹם רַגְלָי. אֵיזֶה בַּיִת אֲשֶׁר תִּבְנוּ לִי, דָּא בִּנְיַן בֵּית מַקְדְּשָׁא. וְאֵיזֶה מָקוֹם מְנוּחָתִי, דָּא בֵּית קֹדֶשׁ הַקָּדָשִׁים דִּלְתַתָּא.

395. Yet Come and see: As long as Yisrael walked through the desert, they had a Tabernacle, until they reached Shiloh where there was A TABERNACLE already. And THIS TABERNACLE is the secret of continuation one from the other, unity between one and the other so as to spread light. But it was not meant for a resting place, because there was no rest, only when the Temple was built in the days of King Solomon. Then there is rest above and below, because rest stays there and does not travel from place to place LIKE THE TABERNACLE.

395 אֲבָל תָּא חֲזֵי, כָּל זִמְנָא דְּאָזְלוּ יִשְׂרָאֵל בְּמַדְבְּרָא, הֲוָה לְהוּ מִשְׁכָּן, עַד דְּאָתוּ לְשִׁילֹה, וַהֲוָה תַּמָּן. וְדָא אִיהוּ רָזָא, לְאַמְשָׁכָא דָא בְּדָא, וּלְאַעֲלָא דָא בְּדָא, לְאִתְקַשְׁרָא דָא בְּדָא, בְּגִין לְאַנְהָרָא. אֲבָל לָאו לְנַיְיחָא. דְּהָא לָאו נַיְיחָא, בַּר כַּד אִתְבְּנֵי בֵּי מַקְדְּשָׁא, בְּיוֹמוֹי דִּשְׁלֹמֹה מַלְכָּא, דְּהָא כְּדֵין אִיהוּ מְנוּחָה לְעֵילָא וְתַתָּא. בְּגִין דְּתַמָּן תְּקִיפוּ דְּנַיְיחָא, וְלָא לְנַטְלָא מֵאֲתָר לַאֲתָר.

396. Therefore, there is a Tabernacle and a Temple, a Tabernacle, as in "and I will set My Tabernacle among you; and My soul shall not abhor you" (Vayikra 26:11). "My Tabernacle" means that the dwelling of the Holy One, blessed be He will be among Yisrael, because it is written, "and My soul shall not abhor you." FOR THE ILLUMINATION IS NOT SO STRONG, SINCE IT IS QUALIFIED BY "MY SOUL SHALL NOT ABHOR YOU."

396 וּבְגִין כַּךְ אִית מִשְׁכָּן, וְאִית בַּיִת. מִשְׁכָּן: כְּמָה דְּאַתְּ אָמַר, וְנָתַתִּי מִשְׁכָּנִי בְּתוֹכְכֶם וְלֹא תִגְעַל נַפְשִׁי אֶתְכֶם. מַאי מִשְׁכָּנִי. מִשְׁכְּנוֹתָיו דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּלֶהֱוֹוֹן גַּבַּיְיהוּ דְּיִשְׂרָאֵל. מַאי טַעֲמָא. בְּגִין דִּכְתִיב וְלֹא תִגְעַל נַפְשִׁי אֶתְכֶם.

397. HE ASKS: What is the difference between them, BETWEEN A TABERNACLE AND A TEMPLE? AND HE ANSWERS: In regard to the Tabernacle, IT IS AS IF a king comes to his friend without all his retinue, but in order not to trouble his friend, he brings with him only a small escort. In regard to a Temple, it is as if he brought all his army and retinue to live with him in that house. This is THE DIFFERENCE between a Tabernacle and a house. For a Temple house is an apartment for eternal resting place, with all the Chariots, with all images, all the deeds as above, so that deeds below may be connected as those above. A Tabernacle deals in small forms, few deeds, it travels from place to place. All is in supernal secret.

397 מַה בֵּין הַאי לְהַאי. אֶלָּא מִשְׁכָּן, כְּמַלְכָּא דְּאָתֵי לְגַבֵּי רְחִימֵיהּ, וְלָא מַיְיתֵי כָּל אֶכְלוּסִין דִּילֵיהּ עִמֵּיהּ, בְּגִין דְּלָא לְאַטְרְחָא עָלֵיהּ, אִיהוּ אָתֵי לְגַבֵּיהּ בִּזְעֵיר חֵילִין. בַּיִת: דְּכָל חֵילִין וְכָל אֶכְלוּסִין דִּילֵיהּ, כֻּלְּהוּ אַיְיתֵי עִמֵּיהּ, לְדַיְירָא בְּהַהוּא בֵּיתָא, וְדָא אִיהוּ בֵּין מִשְׁכָּן וּבֵין בַּיִת. בֵּית הַמִּקְדָּשׁ, אִיהוּ דִּיוּרָא דְּנַיְיחָא לְעָלְמִין, בְּכָל אִינּוּן רְתִיכִין, בְּכָל אִינּוּן דְּיוּקְנִין, בְּכָל אִינּוּן עוֹבָדִין, כְּגַוְונָא דִּלְעֵילָא. לְחַבְּרָא עוֹבָדִין דִּלְתַתָּא, כְּגַוְונָא דִּלְעֵילָא. מִשְׁכָּן, בִּזְעֵיר דְּיוּקְנִין, בִּזְעִירִין עוֹבָדִין, לְנַטְלָא מֵאֲתָר לַאֲתָר, וְכֹלָּא בְּרָזָא דִּלְעֵילָא.

398. Come and see: When the Holy One, blessed be He commanded Moses to erect the Tabernacle, he could not grasp it, until the Holy One, blessed be He showed him the shape of each and every thing. By what means did He show him? Namely, by a white fire, a black fire, a red fire, and a green fire, CORRESPONDING TO CHESED, GVURAH, TIFERET AND MALCHUT. It is written, "And see that you make them after their pattern, which is being shown to you in the mountain" (Shemot 25:40). With all that, it was difficult for Moses TO GRASP THEM.

398 תָּא חֲזֵי, כַּד פָּקִיד קוּדְשָׁא בְּרִיךְ הוּא לְמֹשֶׁה עַל מִשְׁכָּנָא, לָא הֲוָה יָכִיל לְמִיקָם בֵּיהּ, עַד דְּקוּדְשָׁא בְּרִיךְ הוּא אַחְמֵי לֵיהּ כֹּלָּא בְּדִיוּקְנֵיהּ, כָּל מִלָּה וּמִלָּה. בְּמָה אַחְזֵי לֵיהּ. בְּאֶשָּׁא חִוָּורָא, וּבְאֶשָּׁא אוּכְמָא, וּבְאֶשָּׁא סוּמְקָא, וּבְאֶשָּׁא יְרוֹקָא. מַה כְּתִיב, וּרְאֵה וַעֲשֵׂה כְּתַבְנִיתָם אֲשֶׁר אַתָּה מָרְאֶה בָּהָר. עִם כָּל דָּא אַקְשֵׁי לֵיהּ לְמֹשֶׁה.

399 תָּא חֲזֵי, אַף עַל גַּב דְּאַחְזֵי לֵיהּ עֵינָא בְּעֵינָא לָא בָּעָא מֹשֶׁה לְמֶעְבַּד. וְאִי תֵּימָא דְּאִיהוּ לָא יָדַע לְמֶעְבַּד, אוֹ חָכְמְתָא לָא הֲוָה עִמֵּיהּ. תָּא חֲזֵי, בְּצַלְאֵל וְאָהֳלִיאָב, וְכָל אִינּוּן שְׁאַר אַחֲרָנִין, אַף עַל גַּב דְּלָא חָמוּ כְּמֹשֶׁה, מַה כְּתִיב, וַיַּרְא מֹשֶׁה אֶת כָּל הַמְּלָאכָה וְהִנֵּה עָשׂוּ אוֹתָהּ וְגוֹ׳, אִי אִינּוּן דְּלָא חָמוּ, עָבְדוּ כַּךְ. מֹשֶׁה דְּחָמָא, עַל אַחַת כַּמָּה וְכַמָּה. אֶלָּא מֹשֶׁה, אַף עַל גַּב דְּאִסְתַּלָּק מִן מִשְׁכְּנָא מֵעֲבִידָתָא, כֻּלָּא הֲוָה בִּידֵיהּ, וְעַל יְדֵיהּ, וְאִיהוּ אִקְרֵי עַל שְׁמֵיהּ, וע״ד כְּתִיב וּרְאֵה וַעֲשֵׂה.

399. Come and see: Though He showed him eye to eye, Moses did not want to do them. And if you say that he did not know how to do or did not have the skill, come and see: Betzalel, Aholiav and all the others, though they did not see THE SHAPES as Moses did, it is written, "and Moses saw all the work, and, behold, they had done it..." (Shemot 39:43). If those who did not see THE SHAPES, nevertheless did it, Moses, who saw ALL THE SHAPES ON THE MOUNTAIN, how more so WAS HE ABLE TO MAKE THEM. HE ANSWERS: Moses, though he retired from the construction of the Tabernacle, everything was under his supervision, and under him ALL WAS DONE. It was named after him, and therefore it is written, "and see that you make" (Shemot 25:40).

400 ד״א, מֹשֶׁה אִסְתַּלָּק מִן דָּא, וְיָהִיב דּוּכְתֵּיהּ לְאַחֲרָא, עַד דְּאָמַר לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא רְאֵה קָרָאתִי בְשֵׁם בְּצַלְאֵל, וְאִתּוֹ אָהֳלִיאָב. וּכְתִיב וְעָשָׂה בְּצַלְאֵל וְאָהֳלִיאָב וְכֹל אִישׁ חֲכַם לֵב. אִי יְקָרָא דָּא, הֲוָה דְּמֹשֶׁה, דְּאִיהוּ יַעְבִּיד לֵיהּ, יִתְקַיֵּים בֵּיהּ תְּדִיר.

400. Another explanation: Moses withdrew FROM THE CONSTRUCTION OF THE TABERNACLE, and gave his place to another, BECAUSE HE WANTED OTHERS TO HAVE THE MERIT. So the Holy One, blessed be He told him, "See, I have called by name Betzalel...with him Aholiav" (Shemot 31:2). And it is written, "And Betzalel and Aholiav, and every wisehearted man" (Ibid. 36:1). And if that honor was reserved for Moses, that he will make THE TABERNACLE, AS IT IS WRITTEN, "AND SEE THAT YOU MAKE," it will be forever his. WHY THEN DID THE HOLY ONE, BLESSED BE HE ORDER, "AND BETZALEL AND AHOLIAV...DID"? BECAUSE FROM THIS WE UNDERSTAND AND MOSES HIMSELF WITHDREW FROM THE WORK TO GIVE MERIT TO OTHERS.

401 וְעִם כָּל דָּא, כֵּיוָן דְּאִיהוּ פָּקִיד, וּבְפִקּוּדֵיהּ יִתְעֲבִיד, אִיהוּ עָבִיד כֻּלָּא. תּוּ, כָּל עֲבִידָתָא לָא קַיְּימָא, אֶלָּא בְּסִיּוּמָא דְּעוֹבָדָא, וְעַל דָּא, וַיָּקֶם מֹשֶׁה אֶת הַמִּשְׁכָּן. בָּעוּ לְאַקָּמָא לֵיהּ כָּל אִינּוּן חַכִּימֵי לִבָּא, וְלָא הֲוָה מִתְקַיֵּים, בְּגִין יְקָרֵיהּ דְּמֹשֶׁה, עַד דְּאָתָא מֹשֶׁה, וְאוֹקִים לֵיהּ. וְהָא אוּקְמוּהָ.

401. With all that, since he ordered, and all was done by his command, IT IS CONSIDERED as if he had done it all. Also, all the work is done, only when it is finished, AND NAMED AFTER WHOEVER FINISHED IT. Therefore, "Moses erected the Tabernacle." When the wisehearted men wanted to erect it, it did not stand, because of the honor of Moses, until Moses came and erected it. SINCE HE FINISHED THE WORK, IT IS CALLED AFTER HIM. This was explained.

41. "when I fall, I shall arise"

Rabbi Yehuda begins with the verse: "Rejoice not against me, O my enemy: when I fall, I shall arise..." He says that this means the evil kingdom of the Other Side will not rise again, unlike the Congregation of Yisrael that will always rise again. Even though the other nations of the world have tried to exterminate Yisrael so many times, God always raised them up again. When Moses brought them out of Egypt God did many miracles to help them, and after that Moses erected the Tabernacle.

402 וַיָּקֶם מֹשֶׁה אֶת הַמִּשְׁכָּן רִבִּי יְהוּדָה פָּתַח, אַל תִּשְׂמְחִי אוֹיַבְתִּי לִי כִּי נָפַלְתִּי קַמְתִּי וְגוֹ׳. מַאן אוֹיַבְתִּי לִי. דְּבָבוּ דְּמַלְכוּ חַיָּיבָא בְּמַלְכוּת קַדִּישָׁא. וְהַאי קְרָא כְּנֶסֶת יִשְׂרָאֵל אָמַר לֵיהּ, אַל תִּשְׂמְחִי אוֹיַבְתִּי לִי כִּי נָפַלְתִּי קַמְתִּי, מַה דְּלֵית לָךְ הָכִי לְמַלְכוּ אַחֲרָא, דְּכֵיוָן דְּתִפּוֹל לָא תְּקוּם לְעָלְמִין. אֲבָל כְּנֶסֶת יִשְׂרָאֵל, אַף עַל גַּב דְּנַפְלַת, תָּקוּם וְקָמַת שְׁאַר זִמְנִין. דִּכְתִיב כִּי נָפַלְתִּי קַמְתִּי.

402. "And Moses erected the Tabernacle" (Shemot 40:18). Rabbi Yehuda opened the discussion with the verse: "Rejoice not against me, O my enemy: when I fall, I shall arise..." (Michah 7:8). "My enemy" refers to the evil kingdom, the enemy of the holy kingdom. This verse is said by the Congregation of Yisrael, THE HOLY KINGDOM. "Rejoice not against me, O my enemy: when I fall, I shall arise," not so the other, EVIL kingdom. Once it falls, it will never rise again. But the Congregation of Yisrael, though she fell, she rises, and has risen many times, as it is written, "when I fall, I shall arise."

403. How many times did the Congregation of Yisrael fall into exile, and sat in the midst of all these enemies. And the rest of the nations and idolaters, rose against Yisrael to exterminate them, as it is said, "They hold crafty converse against your people... For they have consulted together with one consent... They have said, 'Come, and let us cut them off from being a nation'" (Tehilim 83:4-6). With all that, and though the rest of the nations rose against them, the Holy One, blessed be He did not leave them in their hands, and if they fell, they arose, as it is written, "when I fall, I shall arise," as the Holy One, blessed be He always raises her.

403 דְּהָא כַּמָּה זִמְנִין נַפְלַת כְּנֶסֶת יִשְׂרָאֵל בְּגָלוּתָא, וְיָתְבָא בֵּין אִינּוּן מָארֵי דְּבָבוּ, וּשְׁאַר עַמִּין קָמוּ עָלַיְיהוּ דְּיִשְׂרָאֵל לְשֵׁיצָאָה לוֹן מֵעָלְמָא, כד"א, עַל עַמְּךָ יַעֲרִימוּ סוֹד, וּכְתִיב כִּי נוֹעֲצוּ לֵב יַחְדָּיו וְגוֹ', אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי. וְעִם כָּל דָּא, אַף עַל גַּב דִּשְׁאַר עַמִּין קָמוּ עָלַיְיהוּ, קוּדְשָׁא בְּרִיךְ הוּא לָא אֲנָח לוֹן בִּידַיְיהוּ, וְאִי נָפְלוּ קָמוּ, דִּכְתִיב כִּי נָפַלְתִּי קָמְתִּי. דְּהָא קוּדְשָׁא בְּרִיךְ הוּא אָקִים לָהּ תְּדִיר.

404. And when the Holy One, blessed be He will raise her from the dust of exile, the Congregation of Yisrael, MALCHUT, will say, "Rejoice not against me, O my enemy: when I fall, I shall arise;" because "I fall" into exile, and my children became slaves, "I shall arise," now. For at the time when Moses brought Yisrael out OF EGYPT, and when the Holy One, blessed be He performed miracles and mighty deeds, then, it is written, "Moses erected the Tabernacle." Because through the hands of Moses, THE SECRET OF ZEIR ANPIN, the Tabernacle was erected, WHICH IS MALCHUT, each time.

404 וּזְמִינָא כְּנֶסֶת יִשְׂרָאֵל, לוֹמַר בְּהַהוּא זִמְנָא דְּקוּדְשָׁא בְּרִיךְ הוּא יוֹקִים לָהּ מֵעַפְרָא דְּגָלוּתָא, וְתִסְתָּלַק מִנֵּיהּ, אַל תִּשְׂמְחִי אוֹיַבְתִּי לִי כִּי נָפַלְתִּי קָמְתִּי. כִּי נָפַלְתִּי בְּגָלוּתָא, וְאִשְׁתַּעְבְּדוּ בָּנַי, קָמְתִּי בְּהַאי זִמְנָא. וּבְגִין כַּךְ, בְּהַהוּא זִמְנָא דְּאַפִּיק מֹשֶׁה לוֹן לְיִשְׂרָאֵל, כַּד עָבֵד לוֹן קוּדְשָׁא בְּרִיךְ הוּא אִינּוּן נִסִּין וּגְבוּרָאן דְּעָבֵד לוֹן. כְּדֵין וַיָּקֶם מֹשֶׁה אֶת הַמִּשְׁכָּן כְּתִיב, דְּהָא עַל יְדָא דְּמֹשֶׁה אִתְּקַם בְּכָל זִמְנָא.

42. "When those moved, these moved"
Rabbi Shimon explores the verse: "When those moved, these moved, and when those stood still, these stood still." He tells us that the living creatures move, and when they move the wheels move, the turnings of the wheels depend on the movement of the living creatures. The living creatures and the wheels move together. Rabbi Shimon turns to the 24 watches who guard the gates and who are hidden in the intensity of the flame surrounding the threshold. There are 24 thresholds and 24 sockets. These watches or guards of Zeir Anpin fly all over the world, watching things and listening to sounds and raising words up higher. Rabbi Shimon returns to the wheels moving and says "For the spirit of the living creature was in the wheels" meaning that the Holy Spirit, Malchut, makes the wheels move. He explains that 'living creature' means four living creatures, corresponding to Chesed, Gvurah, Tiferet and Malchut. They turn to the four directions of the world. He mentions the throne for the likeness of a man to sit on, and says the throne is Zeir Anpin. The higher throne has the image of Jacob, who is Zeir Anpin, while the lower throne has the image of David, who is Malchut. We learn that a spirit emerges from Binah above and flows down to the lower worlds where it has power over everything. Rabbi Shimon concludes by saying that in the same way Moses became a spirit in relation to the Tabernacle for the purpose of correcting everything below.

405. Rabbi Shimon opened the discussion and said: "When those moved, these moved, and when those stood still, these stood still" (Yechezkel 1:21). We have to look at this verse: "When those moved, these moved." Now, do I not know that when those move, these move, and when those stand still, these stand still? HE ANSWERS: Who moves? The living creatures move, and when they move, the wheels move, as it is written, "and when the living creatures moved, the wheels went by them" (Ibid. 19). Therefore, "When those moved, these moved, and when those stood still, these stood still," for all the goings of the wheels depend upon the going of the living creatures. They do not exist INDEPENDENTLY on their own, but depend upon the living creatures. It is further written, "and when the living creatures were lifted up from the earth, the wheels were lifted up...along with them" (Ibid.), because the living creatures and the wheels move together.

405 רִבִּי שִׁמְעוֹן פָּתַח וְאָמַר, בְּלֶכְתָּם יֵלֵכוּ וְגוֹ'. בְּלֶכְתָּם יֵלֵכוּ וּבְעָמְדָם יַעֲמֹדוּ. הַאי קְרָא אִית לְאִסְתַּכְּלָא בֵּיהּ. בְּלֶכְתָּם יֵלֵכוּ, וְכִי לָא יְדַעְנָא דְּהָא בְּלֶכְתָּם יֵלֵכוּ, וּבְעָמְדָם יַעֲמֹדוּ. אֶלָּא בְּלֶכְתָּם דְּמַאן. בְּלֶכְתָּם דְּחַיּוֹת. דְּכַד אִינּוּן אַזְלִין, אִינּוּן אוֹפַנִּים יֵלֵכוּ. כד"א וּבְלֶכֶת הַחַיּוֹת יֵלְכוּ הָאוֹפַנִּים אֶצְלָם. וע"ד בְּלֶכְתָּם יֵלֵכוּ וּבְעָמְדָם יַעֲמֹדוּ, בְּגִין דְּכָל מַטַּלְנֵיהוֹן דְּאִינּוּן אוֹפַנִּים, לָאו אִינּוּן אֶלָּא בְּמַטַּלְנִין דְּחַיּוֹת, וְקַיּוּמָא דִּילְהוֹן לָא קַיְימֵי בְּאַתְרַיְיהוּ, אֶלָּא כֻּלָּא תַּלְיָא בַּחַיּוֹת. וְכֵן כְּתִיב וּבְהִנָּשֵׂא הַחַיּוֹת מֵעַל הָאָרֶץ יִנָּשְׂאוּ הָאוֹפַנִּים לְעֻמָּתָם בְּגִין דְּחַיּוֹת וְאוֹפַנִּים כַּחֲדָא אַזְלִין.

406. Come and see: There are 24 thresholds, THE OPEN SPACES WITHIN THE DOOR PANES, of the supernal watches, within the one opening on the east side. Twenty-four watches stand guarding at that gate, hidden within the intensity of the flame surrounding that threshold on the east side.

406 ות"ח, עֶשְׂרִין וְאַרְבַּע מַשְׁקוֹפִין, דְּמַטְרָנִין עִלָּאִין קַיְימִין גּוֹ מַשְׁקוֹפָא חֲדָא דְּבִסְטַר מִזְרָח. לְהַאי פִּתְחָא, נַטְרִין אַרְבַּע וְעֶשְׂרִין מִשְׁמָרוֹת, טְמִירִין גּוֹ תּוּקְפָא דְשַׁלְהוֹבָא, דְּעַטְרָא וְסָחֲרָא לְגוֹ הַהוּא מַשְׁקוֹפָא מֵהַהוּא סִטְרָא דְמִזְרָח.

407. There are 24 sockets beneath them, and upon the sockets 24 pillars. These always stand, and do not soar in the air like the others. They are called "standing ones," according to the verse, "I will give you access among these who stand by" (Zecharyah 3:7). The pillars stand upon the sockets, and turn in them, so they may remain in their places.

407 וְאַרְבַּע וְעֶשְׂרִין סַמְכִין תְּחוֹתַיְיהוּ, וְעַל אִלֵּין סַמְכִין קַיְימִין עֶשְׂרִין וְאַרְבַּע עַמּוּדִין, וְאִלֵּין אִינּוּן דְּקַיְימִין תְּדִיר, וְלָא פַרְחִין גּוֹ אֲוִירָא כְּאִינּוּן אַחֲרָנִין, וְאִלֵּין אִינּוּן דְּאִקְרוּן עוֹמְדִים, כד"א, וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעוֹמְדִים הָאֵלֶּה. וְאִלֵּין עַמּוּדִים, קַיְימִין עַל אִינּוּן סַמְכִין, בְּהוּ סָחֲרָן לְאִתְקַיְימָא בְּדוּכְתַּיְיהוּ.

408. When these pillars stand firm, all the rulers standing above them, NAMELY, THE SAID GUARDS OF ZEIR ANPIN, soar and fly over the world, surveying with their eyes. Those who listen to sound, raise words above, as it is written, "for a bird of the sky shall carry the sound" (Kohelet 10:20). Therefore, all these sockets are always firm.

408 כַּד אִלֵּין עַמּוּדִים קַיְימִין עַל קִיּוּמַיְיהוּ, כֻּלְּהוּ שַׁלִּיטִין דְּקַיְימִין עָלַיְיהוּ, מְעַפְּפֵי וְטָסִין כָּל עָלְמָא, וְאַשְׁגְּחָן עַיְינִין. וְאִינּוּן דְּצַיְיתִי קָלִין, סַלְקִין מִלִּין לְעֵילָא, כְּמָה דְּאַתְּ אָמַר כִּי עוֹף הַשָּׁמַיִם יוֹלִיךְ אֶת הַקּוֹל. וּבְגִין כַּךְ, אִינּוּן סַמְכִין קַיְימִין בְּקִיּוּמָא תְּדִיר.

409. Come and see: The meaning of "When those moved, these moved" (Yechezkel 1:17) is as we said, WITH THE MOVEMENT OF THE LIVING CREATURES. "And when the living creatures were lifted up from the earth, the wheels were lifted up...along with them" (Ibid. 19) because as the living creatures move and are lifted up, so do THE WHEELS. Why? "For the spirit of the living creature was in the wheels" (Ibid. 20). The spirit of the living creature is the Holy Spirit, MALCHUT, blowing and striking the wheels to make them move. Thus, whatever is in a higher grade, carries whatever carries it. Come and see: The Ark was carrying whoever carried it. Here also, the living creatures were carrying the wheels.

409 תָּא חֲזֵי, בְּלֶכְתָּם יֵלֵכוּ כִּדְקַאמְרָן. וּבְהִנָּשְׂאָם מֵעַל הָאָרֶץ יִנָּשְׂאוּ הָאוֹפַנִּים לְעוּמָתָם. דְּהָא כְּמָה דְּאִלֵּין חַיּוֹת נַטְלִין וְסַלְקִין, הָכִי אִינּוּן. מַאי טַעֲמָא. בְּגִין, כִּי רוּחַ הַחַיָּה בָּאוֹפַנִּים. רוּחַ הַחַיָּה, רוּחַ קוּדְשָׁא, דְּנָשִׁיב וּבָטֵשׁ בְּכֻלְּהוּ אוֹפַנִּים, לְמֵהַךְ. אִשְׁתְּכַח, דְּכָל מַאן דְּאִיהוּ בְּדַרְגָּא עִלָּאָה, אִיהוּ נָטִיל לְמַאן דְּנָטִיל לֵיהּ. תָּא חֲזֵי, דְּאָרוֹן אִיהוּ הֲוָה נָטִיל לְמַאן דְּנָטִיל לֵיהּ. אוּף הָכָא, חַיּוֹת, אִינּוּן נַטְלִין לָאוֹפַנִּים.

410. You may say, that it is written, "The spirit of the living creature was in the wheels" AND NOT 'THE SPIRIT OF THE LIVING CREATURES.' FROM WHERE DO WE UNDERSTAND THAT THE LIVING CREATURES CARRY THE WHEELS? HE ANSWERS: It also means that A LIVING CREATURE MEANS FOUR LIVING CREATURES, because it is in the right side, the left side, in front, and at the back. THAT IS, THE FOUR SFIROT CHESED, GVURAH, TIFERET AND MALCHUT OF THE LIVING CREATURE, CORRESPONDING TO RIGHT, LEFT, FRONT AND BACK, ARE CONSIDERED FOUR LIVING CREATURES. Therefore, a living creature and living creatures ARE THE SAME THING.

410 וְאִי תֵּימָא כִּי רוּחַ הַחַיָּה בָּאוֹפַנִּים כְּתִיב. הָכִי נָמִי, דָּא חַיָּה, דְּאִיהוּ לִסְטַר יְמִינָא, לִסְטַר שְׂמָאלָא, וְלִסְטַר קָמָא, וְלִסְטַר אֲחוֹרָא, וְדָא אִיהִי חַיָּה, וְאִלֵּין אִינּוּן חַיּוֹת.

411. It is written, "This is the living creature I saw under the Elohim of Yisrael by the river K'var" (Yechezkel 10:20). This is the fourfold living creature, turning to the four directions, NAMELY CHESED, GVURAH, TIFERET AND MALCHUT AS EXPLAINED BEFORE. There is a throne, MALCHUT, for the likeness of man, NAMELY ZEIR ANPIN, as it is written, "and upon the likeness of the throne was the likeness as the appearance of a man above upon it" (Yechezkel 1:26). And all that is for that high, holy and concealed grade called "the Elohim of Yisrael," WHICH IS BINAH, AS THE VERSE STATES, "THIS IS THE LIVING CREATURE I SAW" (YECHEZKEL 10:20) IS MALCHUT, UPON WHICH RIDES ZEIR ANPIN, THE SECRET OF MAN, AND BOTH "UNDER THE ELOHIM OF YISRAEL" (IBID.), BINAH.

411 כְּתִיב הִיא הַחַיָּה אֲשֶׁר רָאִיתִי תַּחַת אֱלֹהֵי יִשְׂרָאֵל בִּנְהַר כְּבָר, דָּא הִיא חַיָּה דִּמְרַבָּע לְאַרְבַּע סִטְרִין דְּעָלְמָא. וְדָא אִיהִי דְּקַיְּימָא כּוּרְסְיָיא, לְדִיוּקְנָא דְּאָדָם. כְּמָה דִּכְתִיב, וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְּמָעְלָה. וְכֹלָּא לְהַהוּא דַּרְגָּא עִלָּאָה קַדִּישָׁא סְתִימָאָה, דְּאִקְרֵי אֱלֹהֵי יִשְׂרָאֵל.

412. THE LIVING CREATURE IN THE VERSE, "THIS IS THE LIVING CREATURE I SAW" IS the lower living creature, MALCHUT, which stands upon all the supernal holy living creatures, CHESED, GVURAH, TIFERET AND MALCHUT OF ZEIR ANPIN, THE SECRET OF MAN, since there are supernal beasts, the ones over the others, AS ABOVE THOSE LIVING CREATURES OF MALCHUT THERE ARE SUPERNAL LIVING CREATURES OF ZEIR ANPIN. The throne under the Elohim of Yisrael has the image of Jacob, WHO IS ZEIR ANPIN, A THRONE TO BINAH CALLED 'THE ELOHIM OF YISRAEL'. And the lower throne, UNDER ZEIR ANPIN, has the image of David, MALCHUT. It is square to the four sides, and therefore, a spirit emerges from above, FROM BINAH, and goes out, flowing from one grade to another, FROM BINAH TO ZEIR ANPIN, AND FROM ZEIR ANPIN TO MALCHUT, until it strikes the lower beings below, IN BRIYAH, YETZIRAH AND ASIYAH. This spirit has power over everything, and it establishes everything so they will keep.

412 וְדָא חַיָּה דִּלְתַתָּא, דְּקַיְּימָא תְּחוֹת כֻּלְּהוּ חֵיוָון עִלָּאִין קַדִּישִׁין. בְּגִין דְּאִית חֵיוָון עִלָּאִין אִלֵּין עַל אִלֵּין. כּוּרְסְיָיא דִּתְחוֹת אֱלֹהֵי יִשְׂרָאֵל, דָּא דְּיוּקְנָא דְּיַעֲקֹב. וְכוּרְסְיָיא דִּלְתַתָּא, דָּא דְּיוּקְנָא דְּדָוִד. אִיהִי דְּמַרְבַּעָא לְאַרְבַּע סִטְרִין דְּעָלְמָא. וּבְגִין כַּךְ רוּחָא נָפִיק מִלְּעֵילָא, וְנָגִיד וְאִתְמְשַׁךְ מִדַּרְגָּא לְדַרְגָּא, עַד דְּבָטַשׁ בְּכֻלְּהוּ תַּתָּאֵי דִּלְתַתָּא, וְהַהוּא רוּחָא אַנְהִיג לְכֹלָּא, וְאַתְקִין תִּקּוּנָא דְּכֻלְּהוּ לְאַתְקָנָא.

413. In exactly the same manner, things have been fixed below, IN THE TABERNACLE. It is written of above, "For the spirit of the living creature was in the wheels" (Yechezkel 1:20), and "Wherever the spirit was minded to go, they moved" (Ibid.). It is written concerning that which is below, "And Moses erected the Tabernacle." With what DID HE ERECT IT? THAT MEANS, he became a spirit in relation to that level below, THE TABERNACLE, assuming the shape of the Supernal Spirit, OF WHICH IT HAS BEEN SAID, "This is the living creature I saw under the Elohim of Yisrael" (Yechezkel 10:20), as from that living creature a spirit emerges, for the purpose of establishing everything AS MENTIONED. Moses was like that, he is the living creature that produces a spirit below, IN THE TABERNACLE, to fix everything. Therefore it is written, "erected," "And he put," "And he set," as by all of these he put a spirit that would correct everything.

413 וּבְהַהוּא גַּוְונָא מַמָּשׁ, אִתְתָּקַן לְתַתָּא. מַה כְּתִיב לְעֵילָא, כִּי רוּחַ הַחַיָּה בָּאוֹפַנִּים. וּכְתִיב אֶל אֲשֶׁר יִהְיֶה שָׁמָּה הָרוּחַ לָלֶכֶת יֵלֵכוּ. לְתַתָּא מַה כְּתִיב, וַיָּקֶם מֹשֶׁה אֶת הַמִּשְׁכָּן. בְּמָה. לְמֶהֱוֵי רוּחַ דְּהַהוּא דַּרְגָּא דִּלְתַתָּא, בְּהַהוּא דְּיוּקְנָא דְּהַהוּא רוּחַ עִלָּאָה, הִיא הַחַיָּה אֲשֶׁר רָאִיתִי תַּחַת אֱלֹהֵי יִשְׂרָאֵל, וּמֵהַאי חַיָּה נָפְקָא רוּחָא לְאַתְקָנָא כֹּלָּא. הָכִי נָמֵי מֹשֶׁה. הִיא הַחַיָּה דְּיָהֵב רוּחָא לְתַתָּא, לְאַתְקָנָא כֹּלָּא. בג"כ כְּתִיב, וַיָּקֶם, וַיִּתֵּן, וַיָּשֶׂם. וּבְכֹלָּא שַׁוֵּי רוּחָא, לְאַתְקָנָא כֹּלָּא.

43. The Tabernacle and the Temple

Rabbi Shimon talks in this section about Moses building the Tabernacle and Solomon building the temple. The Temple was built in the spirit of peace, Yesod, that is rest. The Tabernacle was built in the spirit of love but not that of rest, so the Tabernacle was moved around as the people moved. Moses began his construction by starting in the middle, that was dark, and he raised his first point there. Then that point shone and all the other parts settled into place as they should. Rabbi Shimon adds more information about the sockets, that are connected with 'giving' since they support the boards. When Moses erected the point the Other Side sank but was not altogether destroyed, that will happen only in the future. The side of holiness began to strengthen and then the Other Side entered the hole in the great abyss. If Yisrael had not sinned the Other Side would not have been able to rule the world, but since they did they must always give a portion of the sacrifices to the Other Side. Finally we hear that the erection in the beginning was to weaken the Other Side, but the erection in the end will be the erection of the holy side so it will be elevated higher. Whenever holiness rises up, defilement is lowered.

414 ת"ח, בְּקַדְמֵיתָא, בְּמִשְׁכְּנָא דְּעֲבַד מֹשֶׁה, אִיהוּ אַתְקִין לֵיהּ, בְּרָזָא דְּהַהוּא דַּרְגָּא עִלָּאָה דְּאִיהוּ קַיְּימָא בֵּיהּ. בְּמַקְדְּשָׁא דְּעָבֵד שְׁלֹמֹה, אִיהוּ תַּקִּין לֵיהּ, בְּרָזָא דְּהַהוּא נָהָר דְּנָפִיק מֵעֵדֶן, דְּאִיהוּ שְׁלָמָא דְּבֵיתָא, וְאִיהוּ נַיְיחָא דְּבֵיתָא. וע"ד בְּרָזָא דְּמִשְׁכְּנָא, אִיהוּ קוּרְבָּא דַּחֲבִיבוּתָא, בְּרָזָא דְּגוּפָא, הַהוּא דַּרְגָּא דְּמֹשֶׁה, קַיְּימָא בֵּיהּ קוּרְבָּא דַּחֲבִיבוּתָא, וְלָאו דְּנַיְיחָא. כַּד אָתָא שְׁלֹמֹה, וְאַתְקִין מַקְדְּשָׁא, הַהוּא מַקְדְּשָׁא אִתְתָּקַן, בְּרָזָא דַּחֲבִיבוּ דְּנַיְיחָא. וע"ד כְּתִיב בִּשְׁלֹמֹה, הוּא יִהְיֶה אִישׁ מְנוּחָה.

414. Come and see: First Moses erected the Tabernacle, and fixed it in the secret of the high grade, where he was, NAMELY, ZEIR ANPIN. Then Solomon built the Temple, and constructed it in the secret of the river going out from Eden, named household peace, NAMELY, YESOD, which is household rest, MALCHUT. Therefore, in the secret of the Tabernacle is the closeness of love, in the secret of the body, TIFERET, MEANING THAT Moses was of the grade where is closeness of love, but not that of rest; THEREFORE, THE TABERNACLE WAS ALWAYS MOVED BY TRAVELING. When Solomon constructed the Temple, it was built in the secret of the love of rest. Therefore it is written of Solomon, "who shall be a man of tranquillity" (I Divrei Hayamim 22:9).

415 ובג"כ, דָּא אַתְקִין בְּחַד דַּרְגָּא, וְדָא אַתְקִין בְּחַד דַּרְגָּא, דְּיוּקְנָא דְּהַאי בְּהַאי, וְרָזָא דָא, אֵלֶּה תּוֹלְדוֹת יַעֲקֹב יוֹסֵף.

415. Hence MOSES corrected one grade, TIFERET, and Solomon corrected another grade, YESOD. Their shapes are interconnected, THAT OF TIFERET IS THAT OF YESOD. This is the secret of the verse, "These are the generations of Jacob, Joseph" (Beresheet 37:2), THE FORM OF JACOB, TIFERET, RESEMBLES THE FORM OF JOSEPH, YESOD.

416 שֵׁירוּתָא דְּשָׁאֲרִי מֹשֶׁה, לְאַתְקָנָא בְּהַאי אֲתָר, דְּאִיהוּ סִטְרָא דְּקַדּוּשָׁה אוֹקִים קִימָה דִּנְקוּדָה דְּקַיְּימָא בְּאֶמְצָעִיתָא, דַּהֲוָה חָשׁוּךְ וְשָׁקוּעַ בַּאֲתָרֵיהּ, וְלָא אִתְחָזֵי, וְלָא נָהִיר כְּלַל, וְשֵׁירוּתָא דְּכֹלָּא אוֹקִים לָהּ לְהַאי נְקוּדָה, דְּאִשְׁתְּקָעַת בַּאֲתָרָהָא. וּלְבָתַר לְכָל אַחֲרָא, דְּאִיהוּ בְּנְיָינָא דְּהַאי נְקוּדָה.

416. Moses started to repair that place of holiness by erecting the point standing in the middle, MALCHUT, which was dark and sunken in its place, unseen and not shining at all. He first raised that point that was sunken in its place, then CONSTRUCTED all the rest, that are based on this point.

417 וְאִם הַאי נְקוּדָה לָא אִתְתַּקַּן בְּקַדְמֵיתָא, כָּל מַאן דְּאִתְפַּשַּׁט מִנָּהּ, לָא יָכִיל לְאִתְתַּקָּנָא. וְכֵיוָן דְּהַאי נְקוּדָה אִתְקְמַת וְאִתְנְהִירַת, כְּדֵין, כָּל שְׁאַר תִּקּוּנָא אַחֲרָא אִתְתַּקַּן, וְאִתְיַישְׁבַת בְּדוּכְתָּהּ. וע"ד, וַיָּקֶם מֹשֶׁה אֶת הַמִּשְׁכָּן. דָּא נְקוּדָה דַּהֲוָות חָשׁוֹכָא וּשְׁקִיעָא בַּאֲתָרֵיהּ. וּלְבָתַר, וַיִּתֵּן אֶת אֲדָנָיו, אִינּוּן סַמְכִין דְּאִינּוּן מִכָּאן וּמִכָּאן. וְכֻלְּהוּ הֲווֹ מֵאָה לְחֶשְׁבּוֹנָא, וְכֻלְּהוּ אִתְפְּלָגוּ לְאַתְרַיְיהוּ, דִּכְתִיב, מֵאַת אֲדָנִים לְמֵאַת הַכִּכָּר כִּכָּר לָאָדֶן.

417. Unless that point, MALCHUT, were corrected first, all that spread from it could not have been corrected. Once that point was erected and made to shine, all the other corrections were made, and it was settled in its place. Therefore IT WAS FIRST WRITTEN, "And Moses erected the Tabernacle" (Shemot 40:18) referring to the point, dark and sunken in its place. He then "fastened the sockets" (Ibid.) the sockets of several places, ON ALL SIDES OF THE TABERNACLE, amounting to a hundred, and divided them each to its place, TO THE SIDES OF THE TABERNACLE, as it is written, "hundred sockets of the hundred talents, a talent for a socket" (Shemot 38:27).

418 וְאִלֵּין אֲדָנִים הָא אוֹקִימְנָא, אֲבָל לָא כְּתִיב בְּהוּ קִימָה, אֶלָּא וַיִּתֵּן, נְתִינָה לְשַׁוְּאָה עָלַיְיהוּ מַה דְּאִצְטְרִיךְ, בְּגִין דְּאִית תַּתָּאִין וְעִלָּאִין, רְכִיבִין דָּא עַל דָּא. וְעַל דָּא כְּתִיב בְּהוּ נְתִינָה.

418. We already explained about these sockets. It was not written that they were erected, but that he fastened them (lit. 'he gave'), because they are connected with giving, so as to put upon them that which is needed, NAMELY, THE BOARDS. This is because there are lower beings, and higher ones set upon them. Therefore, the word 'give' is used in relation to them.

419 בְּהַהִיא שַׁעְתָּא דְּהַאי נְקוּדָה אִתְקְמַת, אִשְׁתְּקָעַת סִטְרָא אַחֲרָא. וְלָא אִתְמְחַת כְּלַל, דְּהָא לָא אִתְמְחֵי, אֶלָּא לְהַהוּא זִמְנָא דְּאָתֵי, דְּאִתְמְחֵי מֵעָלְמָא, כְּמָה דְּאִתְּמַר, אִתְקַם דָּא וְאִשְׁתְּקָעַת דָּא.

419. At the time when the point was erected, the Other Side sank, BUT was not altogether wiped away. That will happen only in the future, when it will be wiped out, as we explained. Now, this was erected and that, THE OTHER SIDE, sank.

420. "and fastened its sockets" (Shemot 40:18): Then the side of holiness began to strengthen. And when these sockets were fastened, all THE SOCKETS of the Other Side sank and entered the hole in the great abyss. For when the side of high holiness was elevated, and partly REACHED exaltation, the Other Side sank and entered that hole in the abyss, BECAUSE WHEN THE ONE WAS ERECTED, THE OTHER SANK.

420 וַיִּתֵּן אֶת אֲדָנָיו, כְּדֵין שְׁאָרִי לְאִתְתַּקְפָּא הַאי סִטְרָא דִּקְדוּשָׁה וְכַד אִתְיְיהִיבוּ אִלֵּין סַמְכִין, אִשְׁתְּקָעוּ כֻּלְּהוּ דְּסִטְרָא אַחֲרָא, וְעָאלוּ בְּנוּקְבָא דִּתְהוֹמָא רַבָּא. בְּגִין דְּאִסְתַּלָּק הַאי סִטְרָא דִּקְדוּשָׁה עִלָּאָה, וְאִיהוּ חוּלָקָא לְאִסְתַּלָּקָא, וּכְדֵין הַאי סִטְרָא אַחֲרָא אִשְׁתְּקַע, וְעָאל בְּהַהוּא נוּקְבָא דִּתְהוֹמָא.

421. If it were not for Yisrael who sinned, THE OTHER SIDE could not have ruled the world. Then they sinned, and drew upon them THE OTHER SIDE as before. From that day, there is no remedy, but to give a portion to the Other Side from everything, from the secret of the sacrifices, libation offerings, and the burnt offerings. Come and see: The burnt offering is therefore burnt by fire completely, to subjugate that side, and raise the side of holiness. Once Moses erected this place OF HOLINESS, that place OF DEFILEMENT sank.

421 וְאִלְמְלָא דְּיִשְׂרָאֵל חָאבוּ, לָא יָכִיל לְשַׁלְּטָאָה בְּעָלְמָא יַתִּיר. וּלְבָתַר אוּף הָכִי חָאבוּ, וְאַמְשִׁיכוּ לֵיהּ עָלַיְיהוּ כְּקַדְמֵיתָא. וּמֵהַהוּא יוֹמָא, לָא הֲוָה עֵיטָא, אֶלָּא לְמֵיהַב חוּלָקָא לְהַהוּא סִטְרָא אַחֲרָא בְּכֹלָּא, בְּרָזָא דְּקָרְבְּנִין וּנְסָכִין וְעֹלָוִן. וְת"ח בג"כ עוֹלָה אִתּוֹקְדָא כֹּלָּא בְּאֶשָּׁא, לְאַכְפְּיָיא הַאי סִטְרָא, וּלְאִסְתַּלָּקָא סִטְרָא דִּקְדוּשָׁה, וּבְגִין כַּךְ כַּד מֹשֶׁה אוֹקִים לַאֲתָר דָּא. אִשְׁתְּקַע אֲתָר דָּא.

422. Come and see: "Moses erected" (Shemot 40:18) the side of holiness, and the Other Side of defilement sank, "and fastened ITS SOCKETS" of the side of holiness, and that side of defilement was enfeebled. He "set up ITS BOARDS" (Ibid.) of the side of holiness, and the Other Side of defilement was subjugated. Then he "put up its bars" (Ibid.).

422 ת"ח וַיָּקֶם מֹשֶׁה, הַאי סִטְרָא דִּקְדוּשָׁה. וְאִשְׁתְּקַע סִטְרָא אַחֲרָא מְסַאֲבָא. וַיִּתֵּן. לְהַאי סִטְרָא דִּקְדוּשָׁה, וְאִתְרַפְיָא הַאי סִטְרָא אַחֲרָא מְסַאֲבָא. וַיָּשֶׂם, לְהַאי סִטְרָא דִּקְדוּשָׁה, וְאִתְכַּפְיָא הַאי סִטְרָא אַחֲרָא דִּמְסַאֲבָא. וּלְבָתַר אַהְדָּר וַיִּתֵּן אֶת בְּרִיחָיו.

423. Then IT IS WRITTEN AGAIN, "and he erected" (Ibid. 33) What is the sense? That the beginning and the end will be marked by erecting; therefore, he started by erecting and finished by erecting, for all, BOTH OF THEM, are in need of erection, in the beginning and in the end. For the purpose of the erection in the beginning was to weaken the Other Side. The one IN THE END, is the erection of the holy side, so it will be established and elevated above to be one knot as is proper. For whenever holiness goes up to rule, defilement is lowered and sinks down.

423 וּלְבָתַר וַיָּקֶם. מ"ט. בְּגִין דְּיֵהֵא שֵׁירוּתָא וְסִיּוּמָא בְּקִימָה, שְׁאָרִי בְּקִימָה, וְסַיֵּים בְּקִימָה. בְּגִין דִּבְכֹלָּא בָּעֵי קִימָה, שֵׁירוּתָא וְסִיּוּמָא. קִימָה בְּשֵׁירוּתָא דְּסִטְרָא אַחֲרָא אִתְרַפְּיָ. וְדָא, אִיהוּ קִימָה לְסִטְרָא דִּקְדוּשָׁה, בְּגִין לְאִתְקַיְּימָא וּלְאִסְתַּלָּקָא לְעֵילָּא, לְמֶהֱוֵי אִתְקְשִׁרוּתָא חָדָא כְּדְקָא יָאוֹת. בְּגִין דְּכָל זִמְנָא דִּקְדוּשָׁה שַׁלְּטָא וְסַלְּקָא, מְסָאֲבוּ שָׁפִיל, וּמָאיךָ לְתַתָּא.

44. The six grades of the Other Side

Rabbi Shimon explains the levels and grades of darkness, rage and judgment. We learn of 'the shadow of death' and 'death' and then of the color of smoke, the color of fire and the black color. The color of smoke goes down into the world and instigates people to anger. The color of fire descends to the world and causes killings and bloodshed. The color of black descends into the world and is in charge over the hanged and the strangled; it always harms people. Rabbi Shimon describes the four types of rage, and then talks about the second grade, where all the fiends come out. They roam around the world and are always ready to take revenge for the hidden sins that people do. We learn how the second and third grades spread until they reach the black firmament. Rabbi Shimon talks about the three 'joints' of the 'right arm'. The first is called 'transgression', and only weakens when Yisrael offers sacrifices. The second is called 'ire', that brings sorrow and hardship into the world. The third is called 'trouble' because it sends out the power to oppress and give trouble to men. The secret of these three joints is the verse: "wrath, and indignation, and trouble." Then he moves to the joints of the left arm, saying that when they join they get stronger, as in: "an embassy of evil messengers." From the left arm all the evil demons are sent down. The fourth grade of the Other Side sends out a force that gives permission in the world to shed blood. In all the grades and in each joint there are chieftains with battalions of fiends. Rabbi Shimon turns to the fourth grade, where fiends are sent down to execute the evil judgments against people. We hear that the fifth grade is divided into right and left called 'thighs', Netzach and Hod. This is where the power of pursuing every evil comes from. We learn that the joints of the Other Side all turn backward rather than forward, and are told about the right and left joints of the fifth grade. They harm anyone who is meritorious but has no ancestral merit to protect him and they chase the wicked who have been marked by the angel so that they get diseases. All the same Rabbi Shimon explains that diseases do not come from the Other Side: they are called 'sufferings of love', because the Torah says: "But it pleases Hashem to crush him by disease." Rabbi Shimon describes the sixth and last grade as 'foreskin' because it is the secret of the piercing serpent and pertains to the meaning of circumcision.

424. The source of the point underneath the grades of the Other Side, MALCHUT OF THE OTHER SIDE, BENEATH ALL THE GRADES OF THE OTHER SIDE, ITS BEGINNING (LIT. 'HEAD') is at the head of the grades OF THE OTHER SIDE, outside HOLINESS. It is the head of the male OF THE OTHER SIDE, riding on a camel. THIS IS THE SECRET OF SAMAEL, RIDING ON A CAMEL. It is the head outside HOLINESS, expanding from a mixture of darkness, NAMELY, SMOKE INTERMINGLED WITH DARKNESS AND THEY SPREAD TOGETHER.

424 רֵישָׁא דִּנְקוּדָה, דְּקַיְּימָא תְּחוֹת דַּרְגִּין דִּי בְּסִטְרָא אַחֲרָא, אִיהוּ רֵישׁ דַּרְגָּא דִּלְבַר, רֵישָׁא דִּדְכוּרָא, וְקַיְּימָא רָכִיב עַל חַד גְּמָל, אִיהוּ רֵישָׁא לְבַר דְּחַד עִרְבּוּבָא דְּחֹשֶׁךְ דְּאִתְפַּשַּׁט.

425. For when smoke was issued from violent rage, that smoke expands and goes from rage to rage, the one atop the other, riding on and ruling upon the other, appearing like male and female, so as to make all into violent rage.

425 דְּכַר תְּנָנָא נָפְקָא מִגּוֹ רוּגְזָא תַּקִּיף, אִתְפַּשַּׁט הַהוּא תְּנָנָא, וְאָזִיל רוּגְזָא בָּתַר רוּגְזָא, דָּא עַל דָּא, וְדָא רָכִיב וְשָׁלִיט עַל דָּא, בְּחֵיזוּ דִּדְכַר וְנוּקְבָא לְמֶהֱוֵי כֹּלָּא רוּגְזָא תַּקִּיף.

426. When smoke started to expand, it pressed from within the rage, to expand through the pressure of one point. Then the smoke of rage spread aslant like a certain serpent, sly and dangerous.

426 וְכַד שָׁאֲרִי תְּנָנָא לְאִתְפַּשְּׁטָא, דָּחִיק מִגּוֹ רוּגְזָא בִּדְחִיקוּ דְּחַד נְקוּדָה לְאִתְפַּשְּׁטָא, וּלְבָתַר אִתְפַּשַּׁט תְּנָנָא דְּרוּגְזָא בְּעַקִּימוּ, כְּחַד חִוְיָא חַכִּים לְאַבְאָשָׁא.

427. The head, THE HEAD OF A MALE, which started to spread, is a grade of darkness. It goes up and down, roaming and hovering and resting in its place, FOR IT FINDS NO PLACE IN WHICH TO SETTLE, UNTIL that grade settles, BY CONNECTING with the smoke coming out of the rage. It is then called 'shadow'. It shadows a place called 'death'. When the two are combined, they are called 'the shadow of death.' We already stated that these are two grades joined together.

427 רֵישָׁא דְּנָפְקָא לְאִתְפַּשְּׁטָא, אִיהוּ דַּרְגָּא דְּאִיהוּ חָשׁוּךְ, סָלִיק וְנָחִית, אָזִיל וְשָׁאט, וְנָח בְּדוּכְתֵּיהּ, וְקַיְּימָא דַּרְגָּא לְאִתְיַישְׁבָא, מֵהַהוּא תְּנָנָא דְּנָפִיק מִגּוֹ רוּגְזָא, וְאִיהוּ צֵל. צִלָּא, עַל אֲתָר אַחֲרָא דְּאִקְרֵי מָוֶת. וְכַד מִתְחַבְּרָן תַּרְוַוּיְהוּ כַּחֲדָא, אִקְרֵי צַלְמָוֶת, וְהָא אוֹקִימְנָא, תְּרֵין דַּרְגִּין אִינּוּן דְּמִתְחַבְּרָאן כַּחֲדָא.

428. That shadow is the beginning of the lowest point OF THE OTHER SIDE outside, NAMELY, OUT OF ITS FEMALE. THAT SHADOW, darkness, is far away from the holy point standing in the middle. The point does not exist, nor it is seen, nor inscribed with colors, BECAUSE IT IS ONLY A BEGINNING AND NO JUDGMENT IS FELT IN IT. From it, an expansion spread outward and downward, AND THE POINT ITSELF was sunk, not to be seen nor inscribed.

428 הַאי צֵל, אִיהוּ שֵׁירוּתָא דִּנְקוּדָה תַּתָּאָה דִּלְבַר, חֲשׁוֹכָא דִּמְרַחְקָא מִנְּקוּדָה קַדִּישָׁא, דְּקַיְּימָא בְּאֶמְצָעִיתָא. וְהַאי אִיהוּ נְקוּדָה, דְּלָא קַיְּימָא, וְלָא אִתְרְשִׁימַת בְּגַוְנָהָא. וּמִינָהּ אִתְפַּשְּׁטַת פְּשִׁיטוּ לְבַר וּלְתַתָּא. וְאִיהִי אִשְׁתְּקָעַת וְלָא אִתְחֲזִיאַת, וְלָא אִתְרְשִׁימַת.

429. THAT POINT expanded downward, left, and right, and spread in their midst inside the darkness, NAMELY, CHESED, GVURAH AND TIFERET OF THE OTHER SIDE, corresponding to a thousand one hundred. Two pillars are engraved on the two sides, CORRESPONDING TO NETZACH AND HOD, and the darkness was spread into a color, which is black yet not black, because no color prevails in it. Inside the expansion of darkness, there are darknesses that were in use in Egypt, as it is written, "they saw not one another, neither rose any from his place for three days" (Shemot 10:23), and "darkness which may be felt" (Ibid. 21).

429 הַאי אִתְפַּשְּׁטַת לְתַתָּא, לִימִינָא וְלִשְׂמָאלָא, וְאִתְפַּשְּׁטַת בְּאֶמְצָעִיתָא, גּוֹ חֲשׁוּךְ, קֶבֶל אֶלֶף וּמֵאָה. תְּרֵין סַמְכִין מִתְגַּלְּפִין לְסִטְרָא דָּא, וּלְסִטְרָא דָּא, אִתְפַּשַּׁט חֲשׁוֹכָא, בְּגוֹ גְוֶון אוּכָם וְלָא אוּכָם, דְּהָא לֵית לֵיהּ גְוֶון לְאִתְקַיְּימָא בֵּיהּ. וּבְהַהוּא פְּשִׁיטוּ, קַיְּימִין חֲשׁוּכִין אִינּוּן דְּשִׁמְשׁוּ בְּמִצְרַיִם, דִּכְתִיב לֹא רָאוּ אִישׁ אֶת אָחִיו וְלֹא קָמוּ אִישׁ מִתַּחְתָּיו שְׁלֹשֶׁת יָמִים. וּכְתִיב וְיָמֵשׁ חֹשֶׁךְ.

430. This said expansion expands in several different ways. HE EXPLAINS: From within that expansion one light comes out, painted gold. This is red gold. This color spreads, and covers the darkness in its head, NAMELY, IT INTERMINGLES WITH IT. THEREFORE it is gold, in which darkness is included.

430 הַאי פְּשִׁיטוּ, אִתְפְּשַׁט בְּכַמָּה זִינִין, מְשַׁנְיָין אִלֵּין גּוֹ אִלֵּין. גּוֹ הַהוּא פְּשִׁיטוּ, נָפְקָא חַד זְהֲרָא דְּאִצְטְבַּע בְּדַהֲבָא, וְדָא אִיהוּ דַּהֲבָא סוּמְקָא. אִתְפְּשַׁט הַאי זְהֲרָא, וְחָפֵי חָשׁוֹךְ דְּרֵישָׁא, וְאִיהוּ דַּהֲבָא, דְּאִתְכְּלִיל בֵּיהּ חֲשׁוֹכָא.

431. This darkness spreads right and left. From these two sides, a certain silver hue comes out, WHICH IS CHESED, that doesn't shine. This silver hue spreads to cover the darkness, NAMELY, IT MINGLED WITH IT. They were included, DARKNESS AND SILVER, within one another, and it went down.

431 הַאי חֲשׁוֹכָא אִתְפְּשַׁט לִימִינָא וְלִשְׂמָאלָא. וּמִגּוֹ אִלֵּין תְּרֵין סִטְרִין, נָפְקָא חַד גַּוְונָא דְּכַסְפָּא, דְּלָא זָהִיר. אִתְפְּשַׁט הַאי גָּוֶון דְּכֶסֶף, וְחָפֵי חֲשׁוֹכָא, וְאִתְכְּלִיל דָּא בְּדָא, וְנָחִית לְתַתָּא.

432. The darkness spread FROM CHESED, NAMELY THE SILVER HUE, and became two darknesses, ON THE RIGHT AND ON THE LEFT, standing on the beginning of blackness, whence another hue of brass comes out, WHICH IS TIFERET OF THE OTHER SIDE.

432 אִתְפְּשַׁט חֲשׁוֹכָא, וְקַיְימָן תְּרֵין חֲשׁוּכִין, רֵישׁ אוּכְמָא דְּקַיְימִין, וּמִתַּמָּן מִתְפְּשַׁט וְנָפִיק חַד גָּוֶון דְּנְחֹשֶׁת.

433. From that place, FROM TIFERET, this darkness spreads downwards, TO MALCHUT where it is established in its existence. Another color comes out, black looking like iron CALLED 'DEATH'. All is in the secret of darkness. FOR THE OTHER SIDE IS NAMLY BUILT ON THE PRINCIPLE OF DARKNESS.

433 וּמִתַּמָּן אִתְפְּשַׁט לְתַתָּא, הַהוּא חָשׁוֹךְ, וְקָאִים קַיְימָא, וְנָפִיק חַד גָּוֶון אוּכָם חֵיזוּ דְּפַרְזְלָא. וְכֹלָּא בְּרָזָא דַּחֲשׁוֹכָא.

434. From between the two pillars, NETZACH AND HOD OF THE OTHER SIDE, comes out a pillar of darkness in the dark, NAMELY, IT CONTAINS THE TWO KINDS OF DARKNESS OF EGYPT. All the hues, GOLD, SILVER...are seen in it. FOR IT IS THE ASPECT OF YESOD, CONSISTING OF THE FIVE SFIROT CHESED, GVURAH, TIFERET, NETZACH AND HOD. This is the foreskin, BECAUSE YESOD OF THE OTHER SIDE IS A FORESKIN, as the male leads the female to mate and to become one.

434 מִבֵּין תְּרֵין קַיְימִין, נָפִיק קַיְימָא חַד, חָשׁוֹךְ בַּחֲשׁוֹכָא, וְכָל אִלֵּין גַּוְונִין אִתְחָזוּן בֵּיהּ. וְהַאי אִיהוּ עָרְלָה, דְּאַנְהִיג דְּכַר לְנֻקְבָה, לְאִזְדַּוְּוגָא כַּחֲדָא, לְמֶהֱוֵי חַד.

435. These SEVEN GRADES are within seven certain great grades. The first grade is the grade inside that darkness. That darkness comes out of the hiding place of the smoke of fire, comprising the color of smoke, the color of fire and the black color. These three colors are different in their several manners of bending the crooked of the world, NAMELY, TO PUNISH THEM.

435 הָנֵי קַיְימִין, בְּז׳ דַּרְגִּין רַבְרְבִין יְדִיעָאן. דַּרְגָּא קַדְמָאָה, אִיהוּ דַּרְגָּא דְּקָאִים בְּסִטְרָא דְּהַאי חֲשׁוֹכָא. דָּא חֲשׁוֹכָא סַלְקָא, גּוֹ טְמִירוּ דְּתִנְנָא דְּאֶשָּׁא, הַאי כָּלִיל בְּגָוֶון תִּנְנָא, וּבְגָוֶון אֶשָּׁא, וּבְגָוֶון אוּכָם. אִלֵּין תְּלַת גַּוְונִין, מִתְפָּרְשָׁן לְכַמָּה סִטְרִין, לְאִתְעַקָּמָא בְּעִמְקֵי עָלְמָא.

436. HE EXPLAINS: The color of smoke goes down into the world and affects it in several ways. It spreads in the world, instigating the spirits of people, causing them to be angry, and leading them astray so they would become angry. Therefore it is written, "there shall be no strange El among you, nor shall you worship a foreign El" (Tehilim 81:10). "There shall be no strange El among you" refers to the male OF THE OTHER SIDE, and "nor shall you worship a foreign El" refers to the female OF THE OTHER SIDE. THE SMOKE is the anger ruling and gathering strength in the world, walking amongst men and assailing them to cause them harm.

436 גָּוֶון תִּנְנָא הַאי, נַחְתָּא לְעָלְמָא, וְאָעִיל לְכַמָּה סִטְרִין, וְדָא אִתְפְּשַׁט בְּעָלְמָא, וְאַסְטֵי לְרוּחֵי בְּנֵי נָשָׁא בְּרִגְזוּ, לְאַסְטָאָה אָרְחַיְיהוּ, וּלְאִתְתַּקְפָּא בְּרוּגְזַיְיהוּ. וע״ד כְּתִיב, לֹא יִהְיֶה בְךָ אֵל זָר וְלֹא תִשְׁתַּחֲוֶה לְאֵל נֵכָר. לֹא יִהְיֶה בְךָ אֵל זָר דָּא דְּכוּרָא. וְלֹא תִשְׁתַּחֲוֶה לְאֵל נֵכָר דָּא נוּקְבָא. הַאי אִיהוּ רוּגְזָא דְּשַׁלְטָא וְאִתְתַּקַּף בְּעָלְמָא, וְעָאל בְּגוֹ בְּנֵי נָשָׁא, וְאַתְקִיף לוֹן לְאַבְאָשָׁא.

437. The color of fire descends into the world, and in several ways causes harm, killings, bloodshed, and perdition to men. It is therefore written, "If they say, come with us, let us lie in wait for blood, let us lurk for the innocent without cause" (Mishlei 1:11). For some shed blood and kill without cause, and some shed blood and kill in war. This comes from the male side OF THE OTHER SIDE, and that from the female side OF THE OTHER SIDE. The male side sheds blood without cause, as we said. The side of the female, causes wars, and makes people kill each other. All the wars and killings come from the side of that female.

437 גְּוֵון אֶשָּׁא, הַאי גַּוְונָא נַחְתָּא לְעָלְמָא, וְעָאל לְכַמָּה סִטְרִין, לְאַבְאָשָׁא, לְקָטְלָא, וּלְאוֹשְׁדָא דְּמִין, וּלְקַפְחָא לִבְנֵי נָשָׁא. וְעַל דָּא כְּתִיב, אִם יֹאמְרוּ לְכָה אִתָּנוּ נֶאֶרְבָּה לְדָם נִצְפְּנָה לְנָקִי חִנָּם. בְּגִין דְּאִית אוֹשְׁדֵי דְּמִין לְמַגְנָא, וְקַטְלֵי לְמַגְנָא. וְאִית דְּאוֹשְׁדֵי דְּמִין וְקַטְלֵי בְּקְרָבָא, וְהַאי מִסְטְרָא דִּדְכוּרָא וְהַאי מִסְטְרָא דְּנוּקְבָא. סִטְרָא דִּדְכוּרָא אוֹשִׁיד דְּמִין לְמַגְנָא, כְּדְקַאמְרָן. סִטְרָא דְּנוּקְבָא, לְאַגְחָא קְרָבִין, וּלְאִתְקַטְלָא אִלֵּין בְּאִלֵּין, וְכָל קְרָבִין וְקַטּוּלִין אִלֵּין בְּאִלֵּין, מֵהַהוּא סִטְרָא דְּנוּקְבָא קָא אַתְיָין.

438. The black color descending into the world, is in charge over the wounded and the dead, catching bodies TO PUT THEM IN JAIL, the hanged and the strangled. It always harms people. These three colors, SMOKE, FIRE, AND BLACK, spread in the world in several ways and spread amongst the inhabitants of the world.

438 גְּוֵון אוּכָם, הַאי גַּוְונָא נַחְתָּא לְעָלְמָא, וְנַחְתָּא לְאִתְמַנָּאָה עַל כָּל פְּצוּעִין, וּמַחְיָין, וּתְפִיסוּ דְּגוּפִין, וּצְלִיבוּ, וַחֲנִיקוּ, לְאַבְאָשָׁא תְּדִיר לִבְנֵי נָשָׁא. אִלֵּין תְּלַת גַּוְונִין, מִתְפָּרְשָׁן לְכַמָּה סִטְרִין דְּעָלְמָא, וְאִתְפַּשְׁטָן גּוֹ בְּנֵי עָלְמָא.

439. The color of smoke descending into the world is the first color to come out of the point sunken in the shadow. It is Samael riding on a camel, as we said. The color of smoke is called 'Katzpiel the great', whence comes the anger of men, who harden their hearts in anger. HE IS THEREFORE CALLED 'KATZPIEL', NAMELY THE ANGER (HEB. KETZEF) OF EL.

439 גְּוֵון תְּנָנָא נַחְתָּא בְּעָלְמָא, וְהַאי אִיהוּ גְּוֵון קַדְמָאָה, דְּנָפְקָא מִגּוֹ נְקוּדָה דְּשָׁקִיעַ מֵהַהוּא צֵל דְּקָאמַרְן, דְּאִיהוּ סָמְאֵ״ל, דְּקָא רָכִיב עַל גְּמָל, כְּמָה דְּאִתְּמַר, וְהַאי גְּוֵון תְּנָנָא אִקְרֵי קַצְפִּיאֵ״ל רַבְּרְבָא. וְהַאי אִיהוּ רוּגְזָא דִּבְנֵי נָשָׁא, דְּאַתְקִיפוּ לִבָּא בְּרוּגְזָא.

440. Under KATZPIEL there are one thousand six hundred battalions OF FIENDS. They are the anger FOUND within the bodies of men. For there is anger ruling over the world to do justice, but this anger is the anger ruling over and entering inside the bodies of men who are angry in this way. This anger is the foundation for all the rest of the HARMFUL colors, built from it to harm, since that smoke comes out of the rage of the supernal blazing fire. This type of rage is the first one of the fire.

440 תְּחוֹת הַאי, מְמָנָן אֶלֶף וְשִׁית מֵאָה חֲבִילִין, דְּאִינּוּן רוּגְזָא דְּגוּפַיְיהוּ דִּבְנֵי נָשָׁא. בְּגִין דְּאִית רוּגְזָא דְּשַׁלְטָא בְּעָלְמָא לְמֶעְבַּד דִּינָא. אֲבָל הַאי אִיהוּ רוּגְזָא, דְּשַׁלְטָא וְעָאל בְּגוּפַיְיהוּ דִּבְנֵי נָשָׁא, דְּאִתְרְגִיזוּ בְּהַאי רוּגְזָא. וְהַאי רוּגְזָא, אִיהוּ יְסוֹדָא דְּכָל שְׁאַר גְּוָונֵי, לְמֶעְבַּד בְּהוּ, בְּנְיָינָא לְאַבְאָשָׁא, בְּגִין דְּהַאי תְּנָנָא, נָפְקָא מִגּוֹ רוּגְזָא דְּאֶשָּׁא עִלָּאָה, דְּמִלַּהֲטָא, וְהַאי אִיהוּ קַדְמָאָה לְהַהוּא אֶשָּׁא.

441. That rage is divided into four rages. The first rage is called 'rage'. It causes the hearts of people to be enraged. It descends and instigates people, and they become furious in their anger. This draws fiends upon the world.

441 אַרְבַּע רוּגְזֵי מִתְפָּרְשָׁאן מֵהַהוּא רוּגְזָא. רוּגְזָא קַדְמָאָה, אִקְרֵי רֹגֶז וְדָא אִיהוּ דְּאַרְגִּיז לִבַּיְיהוּ דִּבְנֵי נָשָׁא, וְדָא אִיהוּ דְּנַחְתָּא וְאַזְלָא וְסַטְיָא לִבְנֵי נָשָׁא, וְאִתְרְגִיזוּ בְּרוּגְזַיְיהוּ. וְדָא אִיהוּ דְּאַמְשִׁיךְ מְחַבְּלָא עַל עָלְמָא.

442. The second rage descends into the world, roaming and expanding into all sides. It is called 'hatred'. This one, once it enters man, is called 'a silent fiend'. It takes part in the place of the female. This is the silent rage, standing aslant. It is the strongest of them all, because it is like the serpent that keeps silent and then kills.

442 רוּגְזָא תִּנְיָינָא, הַאי אִיהוּ נַחְתָּא לְעָלְמָא, וְשָׁאט וְאִתְפְּשַׁט לְכָל סִטְרִין, וְהַאי אִקְרֵי שִׂנְאָה. וְהַאי נַחְתָּא וְעָאל בִּבְנֵי נָשָׁא, וְהַאי כֵּיוָן דְּעָאל, אִקְרֵי מְחַבְּלָא שְׁתִיקָא וְהַאי אִיהוּ רָגְזָא דְּשָׁתִיק, וְהַאי אִיהוּ דְּאִשְׁתַּתֵּף בְּהַהוּא אֲתָר דְּנוּקְבָא. וְהַאי אִיהוּ רוּגְזָא דְּשָׁתִיקָה, דְּקַיְּימָא בְּעַקִּימוּ. הַאי קַשְׁיָא מִכֻּלְּהוּ, בְּגִין דְּאִיהוּ כְּגַוְונָא דְּחִוְיָא, דְּשָׁתִיק תָּדִיר, וְקָטִיל לְבָתַר.

443. The third rage is the inverse of the first one, because it gets stronger, and does not keep silent. It is revealed, and as it is revealed, it is broken. NAMELY, all that is revealed and is not silent, is called 'broken rage'.

443 רוּגְזָא תְּלִיתָאָה, הַאי אִיהוּ רוּגְזָא בְּהִפּוּכָא מִקַּדְמָאָה, דְּאַזְלָא וְאִתְקַף וְלָא שָׁתִיק, אֶלָּא אִתְגְּלֵי הַהוּא רוּגְזָא, וְכָל מַאן דְּאִתְגְּלֵי הָכִי אִתְּבַר כָּל מַה דְּאִתְגְּלֵי וְלָא שָׁתִיק, הָכִי אִתְּבַר, וְהָכִי אִקְרֵי רוּגְזָא תְּבִירָא.

444. The fourth rage is at first a strong RAGE, and in the end it is broken. Therefore, it is in opposition to the last one. For that reason it is the most broken aspect of them all. Hence, they all pertain to the first grade.

444 רוּגְזָא רְבִיעָאָה, שֵׁירוּתָא תַּקִּיף, סוֹפָא תְּבִיר. וע"ד הַאי אִיהוּ רוּגְזָא, דְּמְהַפְּכָא מִן קַדְמַיְיתָא. בְּגִין כַּךְ, הַאי אִיהוּ סִטְרָא תְּבִירָא מִכֻּלְּהוּ. וע"ד, כֹּלָּא אִיהוּ בְּדַרְגָּא קַדְמָאָה.

445. AFTER EXPLAINING THE ASPECT OF THE HEAD OF THE OTHER SIDE, WHICH IS THE FIRST GRADE, HE NOW EXPLAINS THE SECOND GRADE, WHICH IS CHESED OF THE OTHER SIDE. HE SAYS: The second grade is a grade coming out of darkness OF THE HEAD. This grade is dark in color, AND THOUGH IT IS CHESED, AND A GRADE OF THE RIGHT, NEVERTHELESS IT IS ALSO DARK, for all THE SFIROT OF THE OTHER SIDE come from darkness. It is established in certain grades, and expands downward into certain colors.

445 דַּרְגָּא תִּנְיָינָא, אִיהוּ דַּרְגָּא דְּנָפִיק מֵחֲשׁוֹכָא, וְהַאי אִיהוּ גְּוָון חֲשׁוּךְ, דְּקַיְּימָא מִגּוֹ הַאי חֲשׁוֹכָא בְּגִין דְּכֹלָּא קַיְּימָא מִגּוֹ חֲשׁוֹכָא. וְקַיְּימָא בְּדַרְגִּין יְדִיעָאן. וְהַאי אִתְפְּשַׁט לְתַתָּא בִּגְוָונִין יְדִיעָאן.

446. Within this grade there are three hundred aspects separated from one another. IT IS THE RIGHT HAND, WHICH HAS THREE JOINTS, EACH CONSISTING OF A HUNDRED, ALTOGETHER THREE HUNDRED. And though they are different from each other, they strengthen and include one another. For that reason, all the grades of this side are known as harmful.

446 בְּדַרְגָּא דָּא, קַיְּימִין תְּלַת מֵאָה סִטְרִין, מִתְפָּרְשִׁין דָּא מִן דָּא, וְכֻלְּהוּ כְּלִילָן דָּא בְּדָא. וְאַף עַל גַּב דְּמִשְׁתַּנְיָין דָּא מִן דָּא, וְאִתְגַּבְּרָן דָּא מִן דָּא, כֹּלָּא כְּלִיל דָּא בְּדָא. וּבְגִין כַּךְ, כָּל דַּרְגִּין יְדִיעָאן בְּהַאי סִטְרָא לְאַבְאָשָׁא.

447. From here, all the fiends come out. They roam about the world and execute Judgment openly, upon secret deeds done in hiding in the dark. They roam in the world, and execute judgment upon them openly. For that reason, all those who hover about the world, who execute Judgment openly are against people, always ready TO TAKE REVENGE for all the hidden sins. And those called 'wrath' and 'fury' join them and execute judgment upon people. This is done in the world by the complainants we mentioned, OF THE SECOND GRADE.

447 מֵהָכָא נַפְקֵי כָּל אִלֵּין מְחַבְּלִין דְּשַׁטְיָין בְּעָלְמָא, וְעַבְדֵי דִּינָא בְּאִתְגַּלְיָיא, עַל עוֹבְדִין סְתִימִין דְּאִתְעֲבִידוּ גּוֹ חֲשׁוֹךְ בִּטְמִירוּ, וְאִינּוּן שַׁטְיָין בְּעָלְמָא, וְעַבְדֵי דִּינָא בְּאִתְגַּלְיָיא בְּהוּ. וּבְגִין כַּךְ, כָּל אִלֵּין דְּשַׁטְיָין בְּעָלְמָא, וְעַבְדֵי דִּינָא בְּאִתְגַּלְיָיא, כֻּלְּהוּ קַיְּימִין בְּקִבְלֵיהוּ דִּבְנֵי נָשָׁא, לְאִתְעַתְּדָא תְּדִיר, גַּבֵּי אִינּוּן חוֹבִין טְמִירִין דְּקָאמַרָן, וְאִינּוּן דְּאִקְרוּן אַף וְחֵמָה, מִתְחַבְּרָן עִמְּהוֹן וְעַבְדֵי דִּינָא עָלַיְיהוּ דִּבְנֵי נָשָׁא. הַאי אִתְעֲבִיד בְּעָלְמָא, מֵאִלֵּין מָארֵי דְּדִינָא כְּדְקָאמַרָן.

448. This grade is in darkness and fire, which form one secret. From this grade several strong grades are divided, standing under one of the aspects of the firmament called 'black color'. A third grade, GVURAH OF THE OTHER SIDE is a firmament spreading over all the grades that are red as a rose. These TWO GRADES, THE SECOND AND THE THIRD, are called 'the arms of this side', THE SECOND GRADE BEING THE RIGHT ARM, CHESED, AND THE THIRD GRADE BEING THE LEFT ARM, WHICH IS GVURAH.

448 דַּרְגָּא דָּא קַיְימָא גּוֹ חֲשׁוֹכָא וְאֶשָּׁא, דְּאִיהוּ רָזָא חַדָּא, וּמִגּוֹ דַּרְגָּא דָּא, מִתְפָּרְשָׁן כַּמָּה דַּרְגִּין תַּקִּיפִין דְּקַיְימָן תְּחוֹת סִטְרָא דִּרְקִיעָא חַדָּא, דְּאִקְרֵי רְקִיעָא אוּכְמָא. דַּרְגָּא תְּלִיתָאָה, הַאי אִיהוּ רְקִיעָא, דְּמִתְפַּשְׁטָא עַל כָּל אִינּוּן דַּרְגִּין, דְּאִינּוּן סוּמָקִין כְּוַרְדָּא. וְאִלֵּין אִקְרוּן דְּרוֹעִין דְּהַאי סִטְרָא.

449. Beneath these TWO ARMS, grades spread until they reach the black firmament; EVEN THOUGH THE GRADES OF THE LEFT ARM ARE RED, THEY ALSO SPREAD INTO THE BLACK FIRMAMENT, for those of the second grade, WHICH IS THE RIGHT ARM, go out of the black firmament and hover about the world. THEREFORE, THEY TAKE WITH THEM THE GRADES OF THE THIRD GRADE, WHICH IS THE LEFT ARM.

449 תְּחוֹת אִלֵּין, מִתְפַּשְׁטִין לְתַתָּא דַּרְגִּין, עַד דְּמָטוּ לְגוֹ הַהוּא רְקִיעָא אוּכְמָא בְּגִין דְּאִלֵּין דִּי בְּדַרְגָּא תְּנִיְינָא, נַפְקֵי מִגּוֹ הַהוּא רְקִיעָא אוּכְמָא, וְשַׁטְיָין בְּעָלְמָא.

450. There are those of the right and those of the left. Those of the right, NAMELY, OF THE SECOND GRADE, are divided into three aspects, the three joints OF THE RIGHT ARM. And those of the left, THE THIRD GRADE, are divided into three aspects, the three other joints OF THE LEFT ARM.

450 אִלֵּין מִימִינָא, וְאִלֵּין מִשְּׂמָאלָא. אִלֵּין דִּימִינָא, מִתְפָּרְשָׁן לִתְלַת סִטְרִין, דְּאִינּוּן תְּלַת קְשָׁרִין. וְאִלֵּין דִּשְׂמָאלָא, מִתְפָּרְשָׁן לִתְלַת סִטְרִין, דְּאִינּוּן תְּלַת קְשָׁרִין אַחֲרָנִין.

451. The first joint OF THE RIGHT ARM is above, NAMELY, AT THE JOINT CONNECTED TO THE SHOULDER. Smoke darkened with rage is connected to it. This joint has three dark hues, different from each other, intermingled in each other. That joint is crooked, and does not expand, save at certain times. It is called 'wrath'.

451 קְשָׁרָא קַדְמָאָה, קַיְימָא לְעֵילָא. וּתְנָנָא חֲשׁוֹכָא בְּרוּגְזָא, אִתְקְשַׁר בֵּיהּ. הַאי קְשָׁרָא, אִית בָּהּ תְּלַת גַּוְונִין חֲשׁוֹכִין, וּמְשַׁנְיָין דָּא מִן דָּא, וְאִתְכְּלִילוּ דָּא בְּדָא. וְהַאי קְשָׁרָא, אִיהוּ כָּפִיף, וְלָא אִתְפְּשַׁט, בַּר לְזִמְנִין יְדִיעָאן, הַאי אִקְרֵי עֶבְרָ״ה.

452. That joint remains in rage, that does not abate, save when Yisrael offer sacrifices below. For at that time rage abates, and is subdued below, so it cannot have power to strengthen. When it is weakened, the other joint in the middle OF THE ARM cannot travel or conduct.

452 וְאִיהוּ קַיְימָא בְּלָא שְׁכִיכוּ, בְּגִין דְּלָא שָׁכִיךְ, בַּר בְּזִמְנָא דְּיִשְׂרָאֵל מְקָרְבִין קָרְבָּנָא לְתַתָּא, בְּגִין דְּבַהַהוּא זִמְנָא אִשְׁתְּכַךְ הַהוּא רוּגְזָא, וְאִתְכַּפְיָיא לְתַתָּא, וְאִתְחַלָּשׁ רוּגְזֵיהּ. וְלָא יָכִיל לְשַׁלְטָאָה וּלְאַתְקָפָא. וְכַד אִתְחֲלָשׁ הַאי, כְּדֵין קְשָׁרָא תְּנִיְינָא, דְּאִיהוּ בְּאֶמְצָעִיתָא לָא יָכִיל לְנַטְלָא וּלְאַנְהָגָא.

453. The second joint OF THE RIGHT ARM, is called 'ire'. This joint travels from place to place, leading all the other joints. The rest of the joints are led by it, and strengthened by it. This is the one that brings sorrow into the world, because when it is connected on another level, and embraces the female, all kinds of sorrow, hardship, and trouble descend into the world, for they cannot rule the one without the other, THE MALE WITHOUT THE FEMALE. And all the grades are given to the female OF THE OTHER SIDE so she may rule, and mislead the world. Unless they were riding on each other and connected with each other, they could not have ruled.

453 קְשָׁרָא תְּנִיְינָא, דָּא הוּא דְּאִקְרֵי זַעַם, הַאי קְשָׁרָא אִיהוּ דְּנָטִיל מֵאַתָּר לַאֲתָר, וְאַנְהִיג לְכָל שְׁאַר קְשָׁרִין, וְכָל שְׁאַר קְשָׁרִין כֻּלְּהוּ, אִתְנַהֲגָן בֵּיהּ, וְכֻלְּהוּ אִתְקְפוּ בְּהַאי קְשָׁרָא. הַאי אִיהוּ דְּמַנְהִיג כָּל צַעֲרִין לְעָלְמָא, בְּגִין דְּכַד אִתְחַבָּר בְּדַרְגָּא אַחֲרָא, לְחַבְּקָא לְנוּקְבָא, כְּדֵין נַחְתֵּי לְעָלְמָא, כָּל צַעֲרִין, וְכָל דַּחֲקִין, וְכָל עָאקוּ, דְּהָא לָא יָכִילוּ לְשַׁלְטָאָה דָּא בְּלָא דָּא. וְכֻלְּהוּ דַּרְגִּין, אִתְיְיהִיבוּ לְנוּקְבָא, לְשַׁלְטָאָה, וּלְמִסְטֵי עָלְמָא, וְאִי לָאו דְּרָכִיב דָּא עַל דָּא, וְאִתְחַבָּר דָּא בְּדָא, לָא יַכְלִין לְשַׁלְטָאָה.

454. Come and see: When Adam was in the Garden of Eden and was occupied in worshipping his Master, Samael went down with all the grades in him, and was riding on the evil serpent, HIS FEMALE, to deviate them. As the serpent underneath SAMAEL was subtle, and led astray and seduced people, as it is written, "For the lips of a strange woman drip honey, and her mouth is smoother than oil" (Mishlei 5:3), SO THE MALE gives power and THE FEMALE practices the art OF SEDUCTION AND INSTIGATION in the world, and they cannot rule the one without the other.

454 תָּא חֲזֵי, כַּד הֲוָה אָדָם בְּגִנְתָּא דְּעֵדֶן, לְאִשְׁתַּדְּלָא בְּפוּלְחָנָא דְּמָארֵיהּ. נָחַת הַאי סָמָאֵ״ל, וְכָל אִינּוּן דַּרְגִּין דְּבֵיהּ, וַהֲוָה רָכִיב עַל הַהוּא חִוְיָא בִּישָׁא, בְּגִין לְאַסְטָאָה לוֹן. בְּגִין דְּהַהוּא חִוְיָא דַּהֲוָה קָאֵים תְּחוֹתֵיהּ, אִיהוּ עֲקִימָא לְאַסְטָאָה, בְּנֵי נָשָׁא, וּלְפַתְּאָה לוֹן. בְּגִין דִּכְתִיב כִּי נֹפֶת תִּטֹּפְנָה שִׂפְתֵי זָרָה וְחָלָק מִשֶּׁמֶן חִכָּהּ. וְדָא יָהִיב חֵילָא, וְדָא עָבֵיד אוּמָנוּתָא בְּעָלְמָא, וְדָא בְּלָא דָּא לָא יַכְלֵי לְשַׁלְטָאָה.

455. That is why when the middle joint OF THE ARM is united with the female, then Judgments and all sorts of hardships descend into the world. But when it is not strengthened, and does not travel, everything is broken and subjugated, and they cannot have sway. Hence, all is broken and subdued by the secret of the offering below, and one ascends, NAMELY MALCHUT OF HOLINESS, to be bedecked above, and be blessed by the highest depth, BINAH, that illuminates upon all faces.

455 בג״כ, כַּד הַהוּא קִשְׁרָא דְּאֶמְצָעִיתָא, אִתְחַבָּר בְּנוּקְבָא, כְּדֵין נַחְתֵּי דִּינִין, וְכָל דַּחֲקִין לְעָלְמָא וְכַד הַאי לָא אִתְתַּקַּף דְּלָא נָטִיל, כֹּלָּא אִתְּבַר וְאִתְכַּפְיָיא, דְּלָא יָכִיל לְשַׁלְטָאָה. וע״ד, כֹּלָּא אִתְּבַר וְאִתְכַּפְיָיא, בְּרָזָא דְּקָרְבְּנִין דִּלְתַתָּא. וְסַלְקָא מַאן דְּסַלְקָא, לְאִתְעַטְּרָא לְעֵילָא, וּלְאִתְבָּרְכָא מֵעֹמְקָא עִלָּאָה, דְּנָהִיר לְכָל אַנְפִּין.

456. The third joint OF THE RIGHT ARM is much stronger THAN THE REST. It is called 'trouble', because from it emerges the power to oppress and give trouble to men. The secret of these three joints is the verse, "wrath, and indignation, and trouble" (Tehilim 78:49). These are the three joints of the right ARM, WHICH IS THE SECOND GRADE.

456 קִשְׁרָא תְּלִיתָאָה הַאי אִיהוּ תַּקִּיפָא בְּתַקִּיפוּ יַתִּיר, וְהַאי אִקְרֵי צָרָ״ה, בְּגִין דְּמֵהַאי נַפְקֵי שׁוּלְטָנוּ, לְאַשְׁרָאָה דַּחֲקִין, וּלְמֶעְבַּד עָאקוּ לִבְנֵי נָשָׁא. וְרָזָא דִּתְלַת קִשְׁרִין אִלֵּין, דִּכְתִיב עֶבְרָה וְזַעַם וְצָרָה. אִלֵּין תְּלַת קִשְׁרִין דִּימִינָא.

457. When the three joints of the left ARM, WHICH ARE THE THIRD GRADE, get stronger together, then the left is called, "an embassy of evil messengers" (Ibid.). For from that left all those evil demons are sent below, and draw their strength. They come out of the lower side, as we said. All that COMES out of the second and the third grades, FOR THE SECOND GRADE IS THE RIGHT ARM AND THE THIRD GRADE IS THE LEFT ARM.

457 תְּלַת קִשְׁרִין דִּשְׂמָאלָא, כַּד מִתְתַּקְּפֵי כַּחֲדָא, כְּדֵין הַהִיא שְׂמָאלָא אִקְרֵי, מִשְׁלַחַ״ת מַלְאֲכֵי רָעִים. בְּגִין דְּמֵהַאי שְׂמָאלָא, אִשְׁתְּדָרוּ לְתַתָּא, וְנַטְלֵי תּוּקְפָא, כָּל אִינּוּן מַלְאֲכִין בִּישִׁין, אִינּוּן דְּנַפְקֵי מִסִּטְרָא דִּלְתַתָּא, כִּדְקַאמְרָן. וְכָל דָּא מִגּוֹ דַּרְגָּא תְּנִיְינָא וְדַרְגָּא תְּלִיתָאָה.

458. The fourth grade OF THE OTHER SIDE is within the crookedness of rage, fiery in color. It is called 'middle one', which is the body, TIFERET, that is between the two arms, CHESED AND GVURAH. There is a blazing FIRE here, glowing with a color red like a rose. From here comes out a force, going down to assault and shed blood, since this grade gives permission and ability down below IN THE WORLD to assault and shed blood. This grade is the source OF the female. This needs that, THE FEMALE NEEDS THE MALE, as the body needs a soul. And the soul practice its art only within the body. Therefore, all forces and every might emerge from here, FROM THIS GRADE, WHICH IS THE MALE, to attack and practice the art of inflicting harm, as a female that always receives from the male.

458 דַּרְגָּא רְבִיעָאָה, הַאי דַּרְגָּא קַיְימָא, מִגּוֹ עֲקִימוּ דְּרוּגְזָא, גְּוֵון אֶשָּׁא. וְהַאי אִקְרֵי אֶמְצָעִיתָא. דְּאִיהוּ גּוּפָא, דְּקַיְימָא בֵּין תְּרֵין דְּרוֹעִין. הָכָא אִית לַהֲטָא, דְּמִלַּהֲטָא בְּסוּמְקָא כְּוַרְדָּא. מֵהָכָא נַפְקֵי תְּקִיפוּ לְנַחְתָּא לְתַתָּא, לְאַתְקָפָא לְאוֹשְׁדָא דְּמִין. בְּגִין דְּהַאי אִיהוּ דְּיָהִיב רְשׁוּ וְשׁוּלְטָנָא לְתַתָּא, לְאַתְקָפָא וּלְאוֹשְׁדָא דְּמִין. הַאי נְבִיעַ לְנוּקְבָא, וְדָא אִצְטְרִיךְ לְדָא, כְּמָה דְּאִצְטְרִיךְ גּוּפָא לְנַפְשָׁא, וְנַפְשָׁא לָא עָבֵיד אוּמָנוּתָא, אֶלָּא בְּגוּפָא. וע״ד, כָּל חֵילָא, וְכָל תְּקִיפוּ, מֵהָכָא נָפִיק, לְאַתְקָפָא, וּלְמֶעְבַּד אוּמָנוּתָא בְּעָלְמָא, לְאַבְאָשָׁא. כְּנוּקְבָא דְּמִקַּבְּלָא מִן דְּכוּרָא תָּדִיר.

459. בְּכָל דַּרְגָּא וְדַרְגָּא, וּבְכָל קִשְׁרָא וְקִשְׁרָא, אִית כַּמָּה מְמָנָן, וְכַמָּה טְרִיקֵי חֲבִילִין, דְּכֻלְּהוּ אִתְנַהֲגָן בְּגִינַיְיהוּ, וְכֻלְּהוּ דְּאִתְנַהֲגָן בְּגִינַיְיהוּ, כֻּלְּהוּ לְתַתָּא, דְּאִינּוּן חַיָּילִין דִּי בְּנוּקְבָא, וְכֻלְּהוּ אִית לוֹן דַּרְגָּא יְדִיעָא לְעֵילָא לְאִתְנַהֲגָא בֵּיהּ.

459. In each and every grade, in each joint, there are chieftains, and battalions of fiends led by them. All those led by them are below IN THE WORLD. These are the armies of the female OF THE OTHER SIDE, all of whom have a certain grade above, by which they are led.

460 כְּמָה דְּאִית לְסִטְרָא עִלָּאָה קַדִּישָׁא, הֵיכָלִין יְדִיעָאן, לְגַבֵּי דַּרְגִּין עִלָּאִין, לְאִתְכַּלְּלָא אִלֵּין בְּאִלֵּין, ה״נ לְתַתָּא בְּהִפּוּכָא, בְּסִטְרָא אַחֲרָא, אִית דַּרְגִּין, לְגַבֵּי אִינּוּן הֵיכָלִין דְּנוּקְבָא, לְאִתְכַּלְּלָא אִלֵּין בְּאִלֵּין.

460. As there are on the supernal side of holiness certain chambers OF THE FEMALE, facing the supernal grades OF THE MALE, comprising each other, so below, opposite TO HOLINESS, there are in the Other Side grades OF THE MALE facing the chambers of the female, comprising each other.

461 בְּהַאי דַּרְגָּא, דְּאִיהוּ רְבִיעָאָה, קַיְימָן דִּינִין בִּישִׁין, לְנַחְתָּא לְתַתָּא, וּלְאִתְמַסְרָא לְאִינּוּן דְּעַבְדִּין דִּינָא בִּישָׁא תַּקִּיפָא. מֵהָכָא יָנְקֵי תּוּקְפָּא דִּילְהוֹן, לְאַתְקָפָא, וּלְאַשְׁלְמָא הַהוּא דִּינָא דְּעַבְדֵי. ובג״כ, כָּל הָנֵי דַּרְגִּין כְּלִילָן בְּהוּ, בְּכָל אִינּוּן הֵיכָלִין תַּתָּאִין, דְּלִסְטַר נוּקְבָא דִּלְתַתָּא. זַכָּאָה חוּלָקֵהוֹן דְּצַדִּיקַיָּיא, דְּסָטוּ אָרְחַיְיהוּ מֵאוֹרְחָא דָּא, וְאַזְלֵי בָּתַר דַּחֲלָתָא דְקוּדְשָׁא בְּרִיךְ הוּא, לְאִתְקַדְּשָׁא בִּקְדוּשָׁה דְּמָארֵיהוֹן, זַכָּאִין אִינּוּן בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי.

461. In this grade, the fourth one, there are evil Judgments gone down to be delivered to these FIENDS, who execute evil and stark Judgment UPON THE WICKED. Here they suck their strength to attack and carry out the justice they execute. Therefore, all these grades are included within the lower chambers from the side of the female down below. Happy is the portion of the righteous, who stay away from this way, and follow the fear of the Holy One blessed be He, to be sanctified by the sanctity of their Master. They are happy in this world and in the World to Come.

462 דַּרְגָּא חֲמִישָׁאָה. הַאי דַּרְגָּא אִתְפְּלִיג לִתְרֵין דַּרְגִּין יְמִינָא, וּשְׂמָאלָא. וְאִלֵּין אִקְרוּן שׁוֹקִין, מִתְדַּבְּקָן לְאַבְאָשָׁא וּלְמִרְדַּף. בְּגִין דְּהָכָא תְּקִיפוּ דִּרְדִּיפוּ. דְּכָל מַרְעִין, וְכָל בִּישִׁין, דְּרַדְפֵי בַּתְרַיְיהוּ דְּחַיָּיבַיָּא. וְכַד דִּינָא דָּא אִתְקְרִיב, כְּדֵין הָרָצִים יָצְאוּ דְּחוּפִים. וְאִינּוּן רָצִים אִינּוּן לְתַתָּא, לְמִרְהַט לְאַבְאָשָׁא. וְכָל אִינּוּן אִקְרוּן רוֹדְפִים, וע״ד כְּתִיב קַלִּים הָיוּ רוֹדְפֵנוּ מִנִּשְׁרֵי שָׁמָיִם.

462. The fifth grade is divided into two grades, right and left. They are called 'thighs', NAMELY, NETZACH AND HOD. They pursue and chase to harm, for here abides the power of pursuing of every illness and evil, which comes after the wicked. When this Judgment approaches, "the couriers went out in haste" (Ester 3:15). These couriers are below, hastening to cause harm. All these are called 'pursuers', as it is written, "Our pursuers were swifter than the vultures in the sky" (Eichah 4:19).

463 הַאי דַּרְגָּא אִתְפְּלַג לִתְרֵין סִטְרִין, לִימִינָא וְלִשְׂמָאלָא. תְּלַת קִשְׁרִין אִינּוּן לִימִינָא. וּתְלַת קִשְׁרִין אִינּוּן לִשְׂמָאלָא, וְאִלֵּין קִשְׁרִין, וְאִינּוּן קִשְׁרִין דְּקָאמַרָן, כֻּלְּהוּ מִסְתַּכְּלָן לַאֲחוֹרָא. בְּגִין דְּאִינּוּן קִשְׁרִין עִלָּאִין קַדִּישִׁין, כֻּלְּהוּ מִסְתַּכְּלָן לְגוֹ פְּנִימָאֵי לְגוּפָא, כד״א וְכָל אֲחוֹרֵיהֶם בָּיְתָה. וְאִלֵּין כֻּלְּהוּ מִסְתַּכְּלָן לַאֲחוֹרָא.

463. This grade is divided into two sides, right and left. There are three joints on the right, and three joints on the left. FOR EACH LEG HAS THREE JOINTS, LIKE THE ARMS. The joints OF THE LEGS AND ARMS all face backward, because all the high and holy joints all face inward, towards the body, as it is written, "and all their hinder parts were inward" (I Melachim 7:25). And those of the Other Side face backward, FROM THE BODY OUT.

464. HE ASKS: What is the difference between them, BETWEEN THE JOINTS OF HOLINESS AND THE JOINTS OF THE OTHER SIDE. HE ANSWERS: The supernal, holy joints are all in the secret of man, and since they are all in the secret of man, "all their hinder parts were inward." But the other joints OF THE OTHER SIDE, are, as we said, the ones in the middle, NAMELY, THE SECOND JOINT OF EACH, are all facing backward, in the secret of the beast. For that reason all their backs turn backward. This secret is as we explained, "Hashem, You preserve man and beast" (Tehilim 36:7). This one is of the side of man and that, of the side of the beast. Thus the offering rises in the aspect of man and beast.

464 מַה בֵּין הַאי לְהַאי. אֶלָּא אִלֵּין קִשְׁרִין, עִלָּאִין קַדִּישִׁין כֻּלְּהוּ בְּרָזָא דְּאָדָם, וּבְגִין דְּכֹלָּא אִיהוּ בְּרָזָא דְּאָדָם, כָּל אֲחוֹרֵיהֶם בְּיָתָה כְּתִיב. וְאִלֵּין קִשְׁרִין אַחֲרָנִין דְּקָאָמַרְן, אִינּוּן קִשְׁרִין דְּאֶמְצָעִיתָא, כֻּלְּהוּ מִסְתַּכְּלָן לַאֲחוֹרָא, וְאִלֵּין אִינּוּן בְּרָזָא דְּבְהֵמָה. וּבג״כ כָּל אֲחוֹרֵיהֶם לַאֲחוֹרָא. וְרָזָא דָא כְּמָה דְּאוֹקִימְנָא, אָדָם וּבְהֵמָה תּוֹשִׁיעַ יְיָ׳. דָּא בְּסִטְרָא דְּאָדָם, וְדָא בְּסִטְרָא דְּבְהֵמָה. וְקָרְבָּנָא הָכִי סַלְקָא, אָדָם וּבְהֵמָה.

465. The first joint, OF THE FEET OF THE OTHER SIDE, is of a hue dark in the mist. LIKE a cursed plant cannot grow underneath a stone which stands on it, SO IS THIS JOINT ready to harm the meritorious, who has merits but no ancestral merits to protect him. HE RESEMBLES THE PLANT GROWING UNDERNEATH A STONE, AND SO CANNOT GROW, FOR IT GROWS UNDER CURSE.

465 קִשְׁרָא קַדְמָאָה, בֵּיהּ קַיְימָא גַּוְונָא דַּחֲשׁוֹכָא גּוֹ עוּרְפְּלָא, דְּצָמַח בְּאִתְלַטְיָיא תְּחוֹת אַבְנָא דְּקַיְימָא עָלֵיהּ, דְּלָא צָמַח. וְהַאי קַיְימָא עָלַיְיהוּ דְּזַכָּאֵי, דְּאִית בְּהוּ זַכְיָין, וְלָא אִית בְּהוּ זְכוּ דַּאֲבָהָתָא לְאִתַּתְקָפָא בְּהוּ, וּלְאַגָּנָא עָלַיְיהוּ.

466. The other joints OF THE FEET OF THE OTHER SIDE chase the wicked who have strayed from the path earlier. They chase these and those recognized by a mark, for an angel, a holy messenger of the side of Gvurah, descends and marks all those worthy of punishment. This mark is seen above by the complainants, and when it is known to them, all those fit for disease are hit by disease, and those fit to be in pain and other blows, RECEIVE THEM. And they see everything in the mark.

466 וְקִשְׁרִין אַחֲרָנִין, רַדְפֵי בָּתַר חַיָּיבַיָּא דְּסָטוּ אָרְחַיְיהוּ מִקַּדְמַת דְּנָא, וְרַדְפֵי אֲבַתְרַיְיהוּ, וְכָל אִינּוּן דְּרְשִׁימוּ אִתְחָזֵי בְּהוּ לְאִשְׁתְּמוֹדְעָא. בְּגִין דְּכָל אִינּוּן דְּאִתְחָזוּן לְאִתְעָנְשָׁא, חַד מַלְאָכָא, שְׁלִיחָא קַדִּישָׁא, דְּי מִסִּטְרָא דִּגְבוּרָה, נָחִית וְרָשִׁים בְּהוּ רְשִׁימָא, וְהַהוּא רְשִׁימָא אִשְׁתְּמוֹדָע לְעֵילָא, לְגַבֵּי כָּל אִינּוּן מָארֵיהוֹן דְּדִינָא. וְכַד הַהוּא רְשִׁימָא אִשְׁתְּמוֹדַע לְגַבַּיְיהוּ, מַאן דְּאִתְחָזֵי לְמַרְעִין, אַלְקֵי לֵיהּ בְּמַרְעִין. מַאן דְּאִתְחָזֵי לְמַכְאוֹבִין, וְלִשְׁאַר עוֹנְשִׁין, כֹּלָּא חָמָאן בְּהַהוּא רְשִׁימוּ.

467. These joints all face backward, and kick those who kick their Master, and those worthy of being kicked, save the righteous and the pious, who have ancestral merits. These are pursued by diseases, which are not governed BY THE JOINTS. No diseases are come upon them from that side.

467 וּבְגִין דָּא, אִינּוּן קִשְׁרִין כֻּלְּהוּ קַיְימוּ לַאֲחוֹרָא, וּבַעֲטֵי בְּאִינּוּן דְּבַעֲטֵי בְּמָארֵיהוֹן, וּבְכָל אִינּוּן דְּאִתְחָזוּן לְבַעֲטָא בְּהוּ. בַּר צַדִּיקֵי וַחֲסִידֵי וְאִית לוֹן זְכוּ דַּאֲבָהָן, דְּמַרְעִין רַדְפִין אֲבַתְרַיְיהוּ, דְּאִלֵּין לָא שַׁלְטֵי בְּהוּ, וְלָא אָתֵי לוֹן מַרְעִין מִסִּטְרָא דָא.

468. You may ask, from where do these diseases that come upon them, come from? Come and see: It is written, "But it pleases Hashem to crush him by disease" (Yeshayah 53:10). "It pleases Hashem to crush him," meaning that He desires to strike him and cause him illnesses, to grant him merits in the World to Come. But they do not come from the Other Side. They are called 'sufferings of love'. It amounts to one weight unit of holiness.

468 וְאִי תֵּימָא, מֵאָן אֲתָר אָתֵי לוֹן מַרְעִין. ת״ח כְּתִיב, וַיְיָ׳ חָפֵץ דַּכְּאוֹ הֶחֱלִי. וַיְיָ׳ חָפֵץ, דַּכְּאוֹ, אִתְרְעֵי לְמַחֲאָה לֵיהּ, וּלְמֵיהַב לֵיהּ מַרְעִין, בְּגִין לְזַכָּאָה לוֹן לְעָלְמָא דְּאָתֵי, וְלָא מִסִּטְרָא אַחֲרָא, וְאִלֵּין אִקְרוּן יִסּוּרִין דְּאַהֲבָה, וְכֹלָּא בְּחַד מַתְקְלָא דְּקוּדְשָׁא סַלְקָא.

469. The sixth grade, YESOD OF THE OTHER SIDE, is called 'foreskin' (Heb. orlah), because it sucks from this side. It is based on the secret of the piercing serpent, THE MALE, which suckles the slanted serpent, ITS FEMALE. All the other grades, holding to each other are called 'unripe orlah' (lit. 'fruit of a tree not above three years old'). All this pertains to the same principle.

469 דַּרְגָּא שְׁתִיתָאָה. הַאי אִקְרֵי עָרְלָה. וְדָא, וְכָל אִינּוּן דַּרְגִּין תַּתָּאִין, לְתַתָּא, כֻּלְּהוּ אִקְרוּן עָרְלָה, בְּגִין דְּיַנְקִי מִסִּטְרָא דָא. וְהַאי אִיהוּ גּוֹ רָזָא דְּנָחָ"שׁ בְּרִיחַ. וְהַאי יָנִיק, לְהַהוּא נָחָ"שׁ עֲקַלְתּוֹ"ן. וְכֻלְּהוּ דַּרְגִּין אַחֲרָנִין, דְּאִתְאַחֲדָן בְּהַאי סִטְרָא, אִקְרוּן גּוּהַרְקֵי דְּעָרְלָה. וְכֹלָּא בְּרָזָא חֲדָא קָא אַזְלֵי.

470. Come and see: This is why the spirit of the side of the foreskin hovers above all the trees planted in the land of Yisrael, before they strike roots. It is therefore written, "then you shall reckon their fruit as uncircumcised, three years shall it be as uncircumcised to you, it shall not be eaten" (Vayikra 19:23). For the Holy One, blessed be He always loves Yisrael, and keeps them away from evil ways, and bad and defiling ways, so they may join the side of holiness. Happy are they in this world and in the World to Come.

470 ות"ח, עַל דָּא, כָּל אִינּוּן אִילָנִין דְּאִתְנְטָעוּ בְּאַרְעָא, עַד לָא אִשְׁתְּרָשׁוּ, שַׁרְיָא עֲלַיְיהוּ רוּחָא מִסִּטְרָא דְּהַאי עָרְלָה, וְעַל דָּא כְּתִיב, וַעֲרַלְתֶּם עָרְלָתוֹ אֶת פִּרְיוֹ שָׁלֹשׁ שָׁנִים יִהְיֶה לָכֶם עֲרֵלִים לֹא יֵאָכֵל. בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא, חֲבִיבוּתָא דְּיִשְׂרָאֵל תָּדִיר לְגַבֵּיהּ, וְרָחִיק לוֹן, מִכָּל אוֹרְחִין בִּישִׁין, וְסִטְרִין בִּישִׁין וּמְסָאֲבִין, לְאִתְדַּבְּקָא בְּסִטְרָא דְּקֻדּוּשָׁה. זַכָּאִין אִינּוּן בְּהַאי עָלְמָא וְזַכָּאִין אִינּוּן בְּעָלְמָא דְּאָתֵי.

45. The chambers of holiness

Rabbi Shimon describes for us the chambers where praises to God are arranged, one of them is for words, and the is other according to the wordless desire and intention of the heart. The chambers are arranged for one purpose, and that is to unite above and below. He tells us that when Moses prayed for Yisrael he made his prayer long, for it is a prayer that ascends to Zeir Anpin, but when he prayed for his sister he made his prayer short, for it remains below. He said: "Heal her now, O El, I pray you," and did not need to pray further because he was the master of this level. Rabbi Shimon tells us that all the arrangements for the chambers were made to allow the Shechinah to live in the world. He then discusses Adam, and the delight that he had in living in the Garden of Eden where there were seven canopies for his pleasure. He speaks of the supernal beauty that Adam could see and that refer to the seven firmaments above and below. Rabbi Shimon says to Adam that he was given both the seven supernal holy canopies that are the secret of Chassadim and the seven lower firmaments of Malchut, and that God gave him everything for his completion. He had all these things until he was driven out of the garden by being drawn to unholy desires called 'poison of asps'. After this Abraham came and repaired the world by rejoining the firmaments above and the firmaments below. We are told that the lower firmaments of Malchut are chambers for the upper firmaments of Zeir Anpin.

471. Rabbi Shimon said: We learned of the chambers, where praises to the Holy One, blessed be He are arranged, the one by words, another composed of will. For there is the arrangement of words, and there is an arrangement according to desire and the meditation of the heart, with which to know and look toward the Endless World, where all desires and thoughts are put, but no words at all. As it is concealed, so are all matters concealed.

471 אָמַר רִבִּי שִׁמְעוֹן, הָא תְּנִינָן בְּאִינּוּן הֵיכָלִין, דְּאִינּוּן קַיְּימִין, לְסַדְּרָא סִדּוּרָא דִּשְׁבָחָא דְּקוּדְשָׁא בְּרִיךְ הוּא בֵּין סִדּוּרָא דְּקַיְּימָא בְּמִלָּה בֵּין סִדּוּרָא דְּקַיְּימָא בִּרְעוּתָא. בְּגִין דְּאִית סִדּוּרָא דְּקַיְּימָא בְּמִלָּה, וְאִית סִדּוּרָא דְּקַיְּימָא בִּרְעוּתָא וְכַוָּונָה דְּלִבָּא, לְמִנְדַּע וּלְאִסְתַּכְּלָא, בְּגִין לְאִסְתַּכְּלָא לְעֵילָא לְעֵילָא עַד אֵין סוֹף, דְּתַמָּן תְּקִיעוּ דְּכָל רְעוּתִין וּמַחֲשָׁבִין, וְלָא קַיְּימִין בְּמִלָּה כְּלַל, אֶלָּא כְּמָה דְּאִיהוּ סָתִים, הָכִי כָּל מִלּוֹי בְּסִתִימוּ.

472. Come and see: What we explained about all the chambers, all these arrangements are for one purpose, namely, to include the lower chambers within the upper chambers.

472 ת"ח הַאי דְּאַמְרָן בְּאִינּוּן הֵיכָלִין כֻּלְּהוּ, כָּל אִינּוּן סִדּוּרִין אִינּוּן כְּלָלָא חֲדָא, בְּגִין לְאִתְכַּלְלָא תַּתָּאֵי בְּעִלָּאֵי.

473. But Come and see: When Moses arranged his prayer for the sake of Yisrael, he made this prayer long, for it is a prayer abiding above, IN ZEIR ANPIN, and when he composed a short prayer, IN PRAYING for his sister, he did not lengthen it, because it abides below, IN MALCHUT, as it is written, "Heal her now, O El, I pray You" (Bemidbar 12:13). He did not pray further, since he is the master of the house, WHICH IS MALCHUT CALLED 'HOUSE', AND MOSES WAS A CHARIOT OF ZEIR ANPIN, HER MASTER. He therefore commanded the house properly, and did not prolong his prayer. All the arrangements CONCERNING THE CHAMBERS were made to allow the Shechinah to dwell in the world, as we already expounded upon in relation to the said chambers.

473 אֲבָל תָּא חֲזֵי, מֹשֶׁה כַּד סִדֵּר צְלוֹתֵיהּ בְּגִינֵיהוֹן דְּיִשְׂרָאֵל, אָרִיךְ בְּהַאי צְלוֹתָא, בְּגִין דְּאִיהִי צְלוֹתָא דְּקַיְּימָא לְעֵילָא. וְכַד סִדֵּר צְלוֹתֵיהּ בְּקִצּוּרוּ דְּאַחְתֵּיהּ, לָא אָרִיךְ בָּהּ, בְּגִין דְּקַיְּימָא לְתַתָּא. דִּכְתִיב, אֵל נָא רְפָא נָא לָהּ, וְלָא אָרִיךְ יַתִּיר, בְּגִין דְּאִיהוּ מָארֵי דְּבֵיתָא, וּפָקִיד בֵּיתֵיהּ כַּדְקָא חֲזֵי, ובג״כ לָא אָרִיךְ יַתִּיר בְּבָעוּתֵיהּ. וְכֻלְּהוּ סִדּוּרִין, לְאַשְׁרָאָה שְׁכִינְתָּא בְּעָלְמָא, כְּמָה דְּאוֹקִימְנָא בְּכָל אִינּוּן הֵיכָלִין דְּקָאָמַרְן.

474. Rabbi Shimon stood up and said: Happy is your portion, Adam, chosen of all the creatures in the world, for the Holy One, blessed be He raised you above all, put you in the Garden of Eden, and prepared seven canopies for your pleasure, to delight in the supernal beauty, as it is said: "to behold the beauty of Hashem, and to inquire in His temple" (Tehilim 27:4). "To behold the beauty of Hashem" above IN ZEIR ANPIN, "and to inquire in His temple" below IN MALCHUT. HE FURTHER EXPLAINS: "To behold the beauty of Hashem" refers to the seven firmaments above OF ZEIR ANPIN, and "to inquire in His temple" refers to the seven firmaments below, IN MALCHUT. The ones correspond to the others.

474 ר״ש קָם וְאָמַר, זַכָּאָה חוּלְקָא דִּילָךְ אָדָם קַדְמָאָה, בְּרִירָא דְּכָל נִבְרָאִין, דְּקַיְּימִין בְּעָלְמָא, דְּרַבִּי לָךְ קוּדְשָׁא בְּרִיךְ הוּא עַל כֹּלָּא, וְאָעִיל לָךְ בְּגִנְתָּא דְּעֵדֶן, וְאַתְקִין לָךְ ז׳ חוּפּוֹת בֵּיהּ, לְאִשְׁתַּעְשְׁעָא בְּעִנּוּגָא דְּנֹעַם עִלָּאָה, כד״א לַחֲזוֹת בְּנֹעַם יְיָ׳ וּלְבַקֵּר בְּהֵיכָלוֹ. לַחֲזוֹת בְּנֹעַם יְיָ׳ לְעֵילָא. וּלְבַקֵּר בְּהֵיכָלוֹ לְתַתָּא. לַחֲזוֹת בְּנוֹעַם יְיָ׳, בְּאִינּוּן שִׁבְעָה רְקִיעִין לְעֵילָא, וּלְבַקֵּר בְּהֵיכָלוֹ בְּאִינּוּן שִׁבְעָה רְקִיעִין דִּלְתַתָּא, וְאִלֵּין קַיְּימִין אִלֵּין לְקֻבֵּל אִלֵּין.

475. You stood within all THE SEVEN FIRMAMENTS OF ZEIR ANPIN AND THE SEVEN OF MALCHUT, in the Garden of Eden. The seven supernal holy canopies, NAMELY, THE SEVEN FIRMAMENTS OF ZEIR ANPIN stood above you for your adornment, FOR THEY ARE THE SECRET OF CHASSADIM. You stood within the lower seven FIRMAMENTS, OF MALCHUT, to take pleasure in, FOR THEY ARE THE SECRET OF THE ILLUMINATION OF CHOCHMAH CALLED 'PLEASURE'. And your Master gave you all for your perfection, NAMELY, BOTH BY CHASSADIM AND BY CHOCHMAH.

475 וּבְכֻלְּהוּ קָמַת בְּגִנְתָּא דְּעֵדֶן. אִינּוּן שִׁבְעָה חוּפּוֹת עִלָּאִין קַדִּישִׁין, קַיְּימוּ עֲלָךְ לְעֵילָא, לְאִתְעַטְּרָא בְּהוּ. וְאִינּוּן ז׳ תַּתָּאִין, קָמַת בְּהוּ לְאִשְׁתַּעְשְׁעָא בְּהוּ, וּבְכֻלְּהוּ אַשְׁלִים לָךְ מָארָךְ, לְמֶהֱוֵי שְׁלִים בְּכֹלָּא.

476. Until your legs were tempted to follow the counsel of the evil serpent, and you were driven out of the Garden of Eden, thus bringing death to you and to the whole world, by leaving all the delicacies of above and below. You were drawn to unholy desires called, "poison of asps" (Iyov 20:16), to which the body was drawn and not the spirit, as it is said, "and cruel venom of asps" (Devarim 32:33), THAT IS CRUEL TO THE SPIRIT, AND ALSO "their clusters are bitter" (Ibid. 32). Then came Abraham the pious, and started to amend the world, and entered the holy Faith, fixing above and below, in the firmaments above, and in the firmaments below.

476 עַד דְּאִתְדְּחוּ רַגְלָךְ, בָּתַר עֵיטָא דְּהַהוּא חִוְיָא בִּישָׁא, וְאִתְתַּרְכַת מִגִּנְתָּא דְּעֵדֶן, וְגַרְמַת מוֹתָא לָךְ, וּלְכָל עָלְמָא, בְּגִין דְּשַׁבְקַת אִלֵּין עִדּוּנִין דִּלְעֵילָא וְתַתָּא, וְאִתְמַשְׁכַת בָּתַר אִינּוּן כִּסּוּפִין מִסְּאָבִין, דְּאִקְרוּן רֹאשׁ פְּתָנִים, דְּגוּפָא מָשִׁיךְ בְּהוּ, וְלָא רוּחָא. כד״א, וְרֹאשׁ פְּתָנִים אַכְזָר. וּכְתִיב עֲנָבֵימוֹ עִנְּבֵי רֹאשׁ. עַד דְּאָתָא אַבְרָהָם חֲסִידָא, וְשָׁארִי לְאַתְקָנָא עָלְמָא, וְעָאל גּוֹ מְהֵימְנוּתָא קַדִּישָׁא, וְאַתְקֵן לְעֵילָא וְתַתָּא, בְּאִינּוּן רְקִיעִין עִלָּאִין, וּבְאִינּוּן רְקִיעִין תַּתָּאִין.

477. The lower firmaments OF MALCHUT are chambers for the upper firmaments OF ZEIR ANPIN, to be united and joined together, as we explained elsewhere in relation to the chambers. And though we explained it there in a general way, it behooves us to explain here in detail, and fix the unison properly, so the friends will not be misled, but walk the right way, as it is written, "for the ways of Hashem are right, and the just do walk in them..." (Hoshea 14:10).

477 אִינּוּן תַּתָּאִין, הֵיכָלִין לְאִינּוּן רְקִיעִין עִלָּאִין, לְאִתְאַחֲדָא דָא בְּדָא, וּלְאִתְקַשְׁרָא דָא בְּדָא, כְּמָה דְאוֹקִימְנָא בְּאִינּוּן הֵיכָלִין דְּקָאֲמַרְן. וְאַע״ג דְאוֹקִימְנָא הָתָם גּוֹ כְּלָלָא, הָכָא אִית לָן לְפַרְטָא מִלִּין, וּלְאַתְקָנָא לְיִחוּדָא כַּדְקָא יֵאוֹת, בְּגִין דְּלָא יִטְעוּן חַבְרַיָּיא, וְיֵהָכוּן בְּאֹרַח מֵישָׁר, כְּמָה דִּכְתִיב כִּי יְשָׁרִים דַּרְכֵי יְיָ׳ וְצַדִּיקִים וְגוֹ׳.

46. The chamber of a sapphire stone - Yesod

Rabbi Shimon tells us that the first chamber marks the beginning of the faith and is the light of wisdom or 'sight'. Although it is the first or lowest of the grades of holiness it is also the last of the descending grades of the Other Side. Therefore when Hosea looked into it he saw the levels of defilement, and we are told that people should not enter these chambers of defilement so that they won't be drawn to them. Hosea looked into the chamber because he wanted to know why Yisrael left the secret of the faith, he wanted to know what the defilement was like that they were always drawn to, and he saw these things in the first chamber. This chamber is the start of all the grades of ascent, and it is governed by a chieftain called Tahariel. He and his other chieftains guard the gate that each soul has to pass through after death. If the soul is not good enough to enter, another chieftain of the Other Side is summoned and the soul is moved to the chambers of defilement from where it is taken to Gehenom and judged for twelve months. Tahariel also decides that prayers are worthy to be passed upward through his gate. If a public prayer comes along he opens the gate and brings it in. If it is a solitary prayer he opens the door and lets it in if it is good enough for the Holy King, but if it is unworthy he pushes it out and it goes back down to the lowest of the firmaments below. Here a chieftain called Sahadiel keeps all the rejected prayers until the person repents. When he repents and prays a better prayer Sahadiel takes the unfit prayer and elevates it to meet the good one, then they both rise to stand before the Holy King. We hear about the 'gate of tears', and Rabbi Shimon talks about the Holy Spirit named Staturiyah who rejoins male souls with female souls in the seventh chamber above. Similarly a spirit named Adiriyah Snugiya rejoins female souls with male souls. After describing the marriage of the souls Rabbi Shimon describes the wheels and the living creatures and the flash of lightning. We hear how Sandalfon takes the finished prayers of the people of Yisrael and brings them up to their Master. The words of the rising prayers and the words of the Torah rise up to the place in the firmament where the stars and constellations and sun and moon are, and this place is called 'the book of remembrance'. We are told more about the wheels and pillars and the secret of the letters of the name Adonai. The name Ya'ahadonahi is shown to comprise two spirits, Yud Hei Vav Hei and Adonai, and to cause the unification of everything, so that "they have all one spirit."

478. The first chamber, NAMELY, YESOD AND MALCHUT, IS THE FIRST FROM BELOW UPWARD. It marks the beginning of the Faith, NAMELY, THIS CHAMBER IS MALCHUT OF THE CHAMBERS CALLED 'FAITH'. It is the start of the secret of the Faith, NAMELY, OF THE MYSTERY OF MALCHUT OF ATZILUT, and is of the grade of sight within Faith, NAMELY, THE ILLUMINATION OF CHOCHMAH IN IT IS CALLED 'SIGHT'. The true prophets used to look from within the mirror, which does not shine, MALCHUT, for that CHAMBER is the beginning of the Faith, MALCHUT OF ATZILUT. It is written, "When Hashem spoke at first with Hosea" (Hoshea 1:2), for he looked from this grade, NAMELY, THE FIRST CHAMBER, the beginning of all the ascending grades, and the end of all the descending grades OF THE OTHER SIDE.

478 הֵיכָלָא קַדְמָאָה. שֵׁירוּתָא גּוֹ מְהֵימְנוּתָא, וְהַאי אִיהוּ שֵׁירוּתָא לְרָזָא דְּמְהֵימְנוּתָא, וּבְדַרְגִּין דְּחֵיזוּ דְּמְהֵימְנוּתָא. נְבִיאֵי קְשׁוֹט, הֲווֹ חָמָאן מִגּוֹ דָא אַסְפָּקְלַרְיָא דְּאֵינָהּ מְאִירָה, וּבְגִין דְּהַאי אִיהוּ שֵׁירוּתָא דְּמְהֵימְנוּתָא, כְּתִיב תְּחִלַּת דִּבֶּר יְיָ׳ בְּהוֹשֵׁעַ. דְּחָמָא מִגּוֹ דַּרְגָּא דָא, דְּאִיהוּ שֵׁירוּתָא דְּכָל דַּרְגִּין לְסַלְקָא לְעֵילָא, וְסוֹפָא דְּכָל דַּרְגִּין לְנַחְתָּא לְתַתָּא.

479. Since Hosea saw, in this beginning, NAMELY, OF THE CHAMBERS OF DEFILEMENT, the end of all the grades, he had to take "a wife of harlotry" (Hoshea 1:2). This is because Yisrael were tempted and drawn away FROM THE FIRST CHAMBER downward to the place called "a wife of harlotry," MALCHUT OF DEFILEMENT, by leaving behind, instead of joining, the "woman of worth" (Mishlei 31:10), MALCHUT OF HOLINESS. From there he saw all the chambers on the side of defilement.

479 וּבְגִין דְּהוֹשֵׁעַ חָמָא מִגּוֹ שֵׁירוּתָא דָא, סוֹפָא דְּכָל דַּרְגִּין, אִצְטְרִיךְ לְנַטְלָא הַאי אֵשֶׁת זְנוּנִים, בְּגִין דְּיִשְׂרָאֵל אִתְדְּחוּ וְאִתְמְשָׁכוּ מִתַּמָּן לְתַתָּא, לְגַבֵּי הַהוּא אֲתַר דְּאִקְרֵי אֵשֶׁת זְנוּנִים, בְּגִין דְּשַׁבְקוּ, וְלָא אִתְדַּבְּקוּ בְּהַאי אֵשֶׁת חַיִל. וְחָמָא מִתַּמָּן כָּל אִינּוּן הֵיכָלִין דְּאִינּוּן בְּסִטְרָא מְסַאֲבָא.

480. The chambers of defilement defile whoever clings to them. Hence, SINCE HOSEA HAD TO LOOK AT THE CHAMBERS OF DEFILEMENT, it is written, "take to you a wife of harlotry..." IT IS DIFFICULT TO UNDERSTAND why a true prophet should need that. But a man should not enter these chambers OF DEFILEMENT, lest he be drawn to them, as was Noah, as it is written, "and he drank of the wine, and was drunk, and he was uncovered within his tent" (Beresheet 9:21), MEANING THAT HE CLUNG TO THE OTHER SIDE, WHICH IS THE INTOXICATING WINE.

480 הֵיכָלִין דִּמְסָאֲבָא, כֻּלְּהוּ מִסְאָבִין לְמַאן דְּאִתְדְּבַק בְּהוֹן, וְעַל דָּא כְּתִיב, קַח לְךָ אֵשֶׁת זְנוּנִים וּגוֹ׳. וְכִי נְבִיאָה דְּקֻשְׁטָא אִצְטְרִיךְ לְדָא. אֶלָּא, בְּגִין דְּאָסִיר לֵיהּ לְבַר נָשׁ לְאַעֲלָא בְּאִינּוּן הֵיכָלִין, בְּגִין דְּלָא יִתְמְשַׁךְ אֲבַתְרַיְיהוּ, כְּגַוְונָא דְּעָבֵד נֹחַ, דִּכְתִיב וַיֵּשְׁתְּ מִן הַיַּיִן וַיִּשְׁכָּר וַיִּתְגַּל.

481. Hosea was afraid to look at the chambers, where Yisrael clung to, to be defiled, IN FEAR of being drawn after them, as it is written of Noah "and he drank of the wine, and was drunk: and he was uncovered." Then He said to him "take to you a wife of harlotry, and children of harlotry," THE WIFE OF HARLOTRY BEING MALCHUT OF THE OTHER SIDE, AND THE CHILDREN OF HARLOTRY HER GRADES. It is also written, "So he went and took Gomer the daughter of Divlayim" (Hoshea 1:3), to know what Yisrael clung to and were defiled with and why they left the secret of the Faith, MALCHUT OF HOLINESS, for a strange El, MALCHUT OF DEFILEMENT. And he saw THIS within the first chamber, the opening of all the grades. THEREFORE, IT IS SAID OF HER "SIN CROUCHES AT THE DOOR" (BERESHEET 4:7), FOR AT THE VERY OPENING OF THIS CHAMBER, THE OTHER SIDE CROUCHES, WHICH IS A WIFE OF HARLOTRY. AND THE CHIEFTAIN OF THE OTHER SIDE IS STANDING AT THE GATE.

481 וְהוֹשֵׁעַ דָּחִיל לְאִסְתַּכְּלָא בְּאִינּוּן הֵיכָלִין דְּאִסְתְּאָבוּ בְּהוּ יִשְׂרָאֵל וְאִתְדְּבְקוּ, דְּלָא יִתְמְשַׁךְ אֲבַתְרַיְיהוּ, כְּמָה דִּכְתִיב בְּנֹחַ וַיֵּשְׁתְּ מִן הַיַּיִן וַיִּשְׁכָּר וַיִּתְגַּל. עַד דְּאָמַר לֵיהּ, קַח לְךָ אֵשֶׁת זְנוּנִים וְיַלְדֵי זְנוּנִים. וּכְתִיב וַיֵּלֶךְ וַיִּקַּח אֶת גֹּמֶר בַּת דִּבְלָיִם. לְמִנְדַּע בְּמָה דְּאִתְדְּבְקוּ וְאִסְתְּאָבוּ, וְשָׁבְקוּ רָזָא דִּמְהֵימְנוּתָא, בְּגִין אֵל נֵכָר. וְעַל דָּא, חָמָא מִגּוֹ הֵיכָלָא דָא, שֵׁירוּתָא דְּכָל דַּרְגִּין.

482. This chamber is the start for all who ascend the grades. It is a compartment within the light, to be adorned with its grades, through which to look at the supernal grades, as it is written, "and they saw the Elohim of Yisrael" (Shemot 24:10). BECAUSE THIS CHAMBER IS AN ASPECT OF MALCHUT, SIGHT PERTAINS TO IT, FOR SIGHT IS ONLY IN MALCHUT.

482 הֵיכָלָא דָא, שֵׁירוּתָא דְּכֹלָּא, לְסַלְקָא בְּדַרְגִּין. הַאי הֵיכָלָא, אִיהוּ מָדוֹרָא דְּקַיְּימָא בְּנְהִירוּ. לְאִתְעַטְּרָא בְּדַרְגּוֹי, לְאִסְתַּכְּלָא בְּאִינּוּן דַּרְגִּין עִלָּאִין, דִּכְתִיב וַיִּרְאוּ אֵת אֱלֹהֵי יִשְׂרָאֵל.

483. There is a chieftain appointed over this chamber, by the name of Tahariel. He stands at the gate of the chamber, and all the souls, AFTER PASSING FROM THIS WORLD, mount AND WISH TO ENTER THIS FIRST CHAMBER. This chieftain stands at the gate, together with other chieftains, they are wholly ablaze with fire, with scepters of fire in their hand, all eyed. FOR THERE IS SIGHT IN THIS CHAMBER, IN THE SECRET OF CHOCHMAH CALLED 'EYES', SINCE CHOCHMAH IS REVEALED ONLY WHEN JUDGMENT IS IN THE OPEN. THEREFORE, THEY ARE OF BLAZING FIRE... This chieftain stands on this side, and if the soul, AFTER PASSING FROM THIS WORLD, has the merit to enter, he opens the gate and THE SOUL enters.

483 בְּהַאי הֵיכָלָא, חַד מְמָנָא שַׁמְשָׁא טָהֲרִיאֵ״ל שְׁמֵיהּ. וְאִיהוּ קַיְּימָא עַל פִּתְחָא דְּהַהוּא הֵיכָלָא, וְכָל נִשְׁמָתִין דְּסַלְקִין, קַיְּימָא הַאי מְמָנָא בְּהַאי פִּתְחָא, וְכַמָּה מְמָנָן אַחֲרָנִין עִמֵּיהּ, כֻּלְּהוּ אֶשָּׁא דְּמִלַּהֲטָא, וְשַׁרְבִיטִין דְּאֶשָּׁא בִּידַיְיהוּ, וְכֻלְּהוּ מָארֵי דְּעַיְּינִין. הַאי מְמָנָא קַיְּימָא בְּסִטְרָא דָא, אִי זָכָאת הַאי נִשְׁמְתָא לְמֵיעַל, הַאי מְמָנָא פָּתַח פִּתְחָא וְעָאלַת.

484. And if the soul has not the merit to enter, BECAUSE IT SINNED IN THIS WORLD, then another chieftain OF THE OTHER SIDE standing at another side, is summoned, together with thousands and myriad of guardians of law and accusers. The other, holy chieftain, pushes it and the other of the side of defilement receives it, and puts it in the chambers of defilement. All the guardians of law and accusers hold it, and bring it down to Gehenom, where it is judged for twelve months. This is the place of correction of the Other Side, a court to judge the wicked.

484 וְאִי לָא זָכָאת, דַּהוּא מְמָנָא אַחֲרָא דְּקַיְּימָא בְּסִטְרָא אַחֲרָא, זַמִּין, וְכַמָּה אֶלֶפֵי וְרִבְבָן גַּרְדִּינֵי נִימוּסִין עִמֵּיהּ. דָּחֵי לָהּ הַהוּא מְמָנָא אַחֲרָא קַדִּישָׁא, וְנָקִיט לָהּ הַאי אַחֲרָא, דִּי בְּסִטְרָא דִּמְסָאֲבָא, וְאָעִיל לָהּ גּוֹ אִינּוּן הֵיכָלֵי מִסְאֲבֵי. וְכָל אִינּוּן גַּרְדִּינֵי נִימוּסִין אַחֲדֵי לָהּ, עַד דְּנַחְתֵּי לָהּ לְגֵיהִנָּם, וְאִתְדָּנַת תַּמָּן תְּרֵיסָר יַרְחֵי. תִּקּוּנָא דְּהַהוּא סִטְרָא אַחֲרָא, בֵּי דִינָא לְאִתְדָּנָא בְּהוּ חַיָּיבָיָא.

485. In the same manner is the holy chieftain that stands at the entrance. When all the prayers that cleave airs and firmaments come before the King. If this is a public prayer he opens the gate and brings it in, WHERE IT WAITS until all the prayers in the world become a crown on the head of the righteous who lives forever, YESOD, as we already explained.

485 כְּגַוְונָא דָא, הַהוּא מְמָנָא קַדִּישָׁא, דְּקַיְימָא עַל הַהוּא פִּתְחָא, כָּל אִינּוּן צְלוֹתִין, דְּבַקְעֵי אֲוִירִין וּרְקִיעִין, לְמֵיעָאל קֳמֵי מַלְכָּא, אִי צְלוֹתָא דְּסַגִּיאִין אִינּוּן פָּתַח פִּתְחָא, וְאָעִיל הַהוּא צְלוֹתָא עַד דְּאִתְעֲבִידוּ כָּל צְלוֹתִין דְּעָלְמָא, עֲטָרָא בְּרֵישָׁא דְּצַדִּיק חַי עָלְמִין, כְּמָה דְּאוּקְמוּהָ.

486. If the prayer is solitary, it rises until it reaches the entrance of this chamber, where the chieftain stands. If it is good enough to be presented before the Holy King, he immediately opens the door and lets it in. If it is not worthy, he pushes it out, and it goes down and hovers about the world, standing at the lowest of the firmaments in the world below, where there is a chieftain by the name of Sahadiel, in charge over that firmament. He takes all the rejected prayers, called 'unfit prayers', and stores them until that person repents.

486 וְאִי צְלוֹתָא דְּיָחִיד, סַלְקָא עַד דְּמָטֵי לְפִתְחָא דְּהֵיכְלָא דָא, דְּהַאי מְמָנָא קַיְימָא בֵּיהּ. אִי יָאָה הַהִיא צְלוֹתָא, לְאַעֲלָא קֳמֵי מַלְכָּא קַדִּישָׁא, מִיַּד פָּתַח פִּתְחָא, וְאָעִיל לָהּ. וְאִי לָא יָאָה, דָּחֵי לָהּ לְבַר, וְנַחְתָּא וְאִתְּשַׁטְיָא בְּעָלְמָא, וְקַיְימָא גּוֹ רְקִיעָא תַּתָּאָה מֵאִינּוּן רְקִיעִין דִּלְתַתָּא, דְּמִדָּבְרֵי גּוֹ עָלְמָא, וּבְהַהוּא רְקִיעָא, קַיְימָא חַד מְמָנָא דִּי שְׁמֵיהּ סָהֲדִיאֵ״ל, וּמְמָנָא עַל הַאי רְקִיעָא. וְנָטִיל כָּל הָנֵי צְלוֹתִין דְּאִתְדַּחְיָין, דְּאִקְרוּן צְלוֹתֵי פְּסִילָאן וְגָנִיז לוֹן, עַד דְּתָב הַהוּא ב״נ.

487. If he properly repents before his Master, and prays another, good prayer then when the good one rises, the chieftain Sahadiel take the UNFIT prayer and elevates it, until it meets the good prayer and they both rise and intermingle and come before the Holy King.

487 אִי תָּב לְגַבֵּי מָארֵיהּ כַּדְקָא יֵאוֹת, וְצַלֵּי צְלוֹתָא אַחֲרָא זַכָּאָה, הַהִיא צְלוֹתָא זַכָּאָה כַּד סַלְקָא, נָטִיל הַהוּא מְמָנָא סָהֲדִיאֵ״ל הַאי צְלוֹתָא, וְסָלִיק לָהּ לְעֵילָא, עַד דְּאִעְרַע בְּהַהִיא צְלוֹתָא זַכָּאָה, וְסַלְקִין וְאִתְעָרְבוּן כַּחֲדָא, וְעָאלִין קֳמֵי מַלְכָּא קַדִּישָׁא.

488. Sometimes the prayer is rejected because that man is drawn to the Other Side, where he is defiled. The chieftain of the defiled Other Side takes the prayer, and the defiled Other Side mentions the sins of that man before the Holy One, blessed be He and accuses him above. Therefore, all the prayers and the ascending souls, all stand in front of the FIRST chamber, where the chieftain stands at the gate to show them in or reject them.

488 וּלְזִמְנִין אִתְדַּחְיָא הַהִיא צְלוֹתָא, בְּגִין דְּהַהוּא ב״נ אִתְמְשָׁךְ בָּתַר סִטְרָא אַחֲרָא, וְאִיהוּ אִסְתְּאַב בְּהַהוּא סִטְרָא, וְנָטִיל לָהּ הַהוּא מְמָנָא דִּי בְּהַהוּא סִטְרָא אַחֲרָא מְסַאֲבָא. וּכְדֵין קַיְימָא הַהוּא סִטְרָא אַחֲרָא מְסַאֲבָא. סָלִיק וְאַדְכַּר חוֹבוֹי דְּהַהוּא ב״נ קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא, וְאַסְטֵי עָלֵיהּ לְעֵילָא. וְעַל דָּא, כָּל צְלוֹתִין, וְכָל נִשְׁמָתִין, כַּד סַלְקִן, כֻּלְּהוֹן סַלְקִן וְקַיְימָן קֳמֵי הֵיכְלָא דָא. וְהַאי מְמָנָא קַיְימָא עַל פִּתְחָא דְּהֵיכְלָא דָא, לְאַעֲלָא נִשְׁמָתִין וּצְלוֹתִין, אוֹ לְדַחְיָא לוֹן לְבַר.

489. Above this gate OF THE CHAMBER, there is another opening dug by the Holy One, blessed be He. It is opened three times a day, NAMELY, THE THREE COLUMNS SHINE IN IT. It is never closed, but stands OPEN for those who repent and shed tears in their prayers before their Master. All the gates and openings are closed, until given permission, save the gates called 'the gates of tears', THAT DO NOT NEED PERMISSION TO BE OPENED.

489 לְעֵילָא מֵהַאי פִּתְחָא, אִית פִּתְחָא אַחֲרָא, דְּקוּדְשָׁא בְּרִיךְ הוּא חָתִיר לָהּ וְאִתְפְּתַח תְּלַת זִמְנֵי בְּיוֹמָא, וְלָא אַנְעִיל, וְקַיְימָא לְאִינּוּן מָארֵיהוֹן דְּתִיוּבְתָּא, דִּי אוֹשְׁדִין דִּמְעָה בְּצְלוֹתְהוֹן קֳמֵי מָארֵיהוֹן. וְכָל תַּרְעִין וּפִתְחִין גְּנִיזָן, עַד דְּעַיְילֵי בִּרְשׁוּתָא, בַּר תַּרְעִין אִלֵּין, דְּאִקְרוּן שַׁעֲרֵי דִּמְעָה.

490. When the tearful prayer rises through these gates, a wheel chances, NAMELY, AN ANGEL OF THE ASPECT OF MALCHUT CALLED 'WHEEL', standing on six hundred large living creatures, called 'Rachamiel'. He takes the tearful prayer, the prayer enters to be united above, and the tears stay, engraved upon the opening DUG BY THE HOLY ONE, BLESSED BE HE.

490 וְכַד הַאי צְלוֹתָא דִּדְמְעָה סַלְקָא לְעֵילָא, לְאַעֲלָא בְּאִינּוּן תַּרְעִין, אִזְדַּמַּן הַהוּא אוֹפָן דְּקַיְימָא עַל שִׁית מְאָה חֵיוָון רַבְרְבָן, וְרַחֲמִיאֵ״ל שְׁמֵיהּ, וְנָטִיל הַהִיא צְלוֹתָא, בְּאִינּוּן דִּמְעִין, צְלוֹתָא עָאלַת וְאִתְקְשָׁרַת לְעֵילָא. וְאִינּוּן דִּמְעִין אִשְׁתָּאֲרוּ הָכָא, וּרְשִׁימִין בְּהַאי פִּתְחָא.

491. There are other tears, forever engraved upon the supernal Chariots, and they are not wiped. These are the tears shed above and below when the Temple was destroyed, as it is written, "Behold, the mighty ones shall cry outside: ambassadors of peace shall weep bitterly" (Yeshayah 33:7). And those are the tears shed for the righteous and meritorious who pass from this world. They are all taken by these Chariots to be mingled with the tears shed for the destruction of the Temple. Therefore it is written, IN THE FUTURE TENSE, "and Hashem Elohim will wipe away tears from off all faces" (Yeshayah 25:8). What are "all faces"? they are the holy supernal Chariots. Then "the insult of His people shall He take away from off all the earth: for Hashem has spoken it" (Ibid.). THIS WILL HAPPEN AT THE END OF THE CORRECTION.

491 וְאִית דִּמְעִין אַחֲרָנִין, וּרְשִׁימִין תְּדִיר עַל כֹּל אִינּוּן רְתִיכִין עִלָּאִין, דְּלָא אִתְמְחוּן. אִלֵּין אִינּוּן דִּמְעִין, דְּאוֹשְׁדוּ לְעֵילָא וְתַתָּא, כַּד אִתְחָרַב בֵּי מַקְדְּשָׁא, דִּכְתִיב הֵן אֶרְאֶלָּם צָעֲקוּ חוּצָה מַלְאֲכֵי שָׁלוֹם מַר יִבְכָּיוּן. וְאִינּוּן דִּמְעִין דְּאוֹשְׁדִין עַל צַדִּיקַיָּיא, וְזַכָּאִין, כַּד מִסְתַּלְקֵי מֵעָלְמָא. כֻּלְּהוּ נַטְלֵי לוֹן אִינּוּן רְתִיכִין, וְעָרְבֵי לוֹן בְּאִינּוּן דִּמְעִין, דְּאִתוֹשְׁדוּ עַל חָרִיבוּ דְּבֵי מַקְדְּשָׁא וְעַל דָּא כְּתִיב, וּמָחָה יְיָ׳ אֱלֹהִים דִּמְעָה מֵעַל כָּל פָּנִים. מַאן פָּנִים. אִלֵּין רְתִיכִין עִלָּאִין קַדִּישִׁין. וּלְבָתַר וְחֶרְפַּת עַמּוֹ יָסִיר מֵעַל כָּל הָאָרֶץ כִּי יְיָ׳ דִּבֵּר.

492. In this chamber there is one spirit called 'Situt'riyah', looking like a sapphire glittering on all sides. It is facing both sides, ILLUMINATING RIGHT AND LEFT. From them spreads a glow, like that of a candle, as we explained. IT SHINES upon several sides, NAMELY, FOUR SIDES. Some colors are blazing from this LIGHT of the right side.

492 בְּהַאי הֵיכָלָא, אִית רוּחַ דְּאִקְרֵי סִטוּטְרִיָ״ה, וְהַאי אִיהוּ חֵיזוּ סַפִּירָא, דְּנָצִיץ לְכָל עֵיבָר, וְהַאי אִיהוּ דְּקַיְימָא לִתְרֵין סִטְרִין, וּמֵאִלֵּין מִתְפָּרְשָׁאן נְצִיצִין כְּנִצִיצוּ דְּשַׁרְגָּא, כְּמָה דְּאוֹקִימְנָא בְּכַמָּה סִטְרִין. וְכַמָּה גַּוְונִין מְלַהֲטָן מֵהַאי בְּסִטְרָא דִּימִינָא.

493. When the upper firmament, the river that goes and flows from Eden, YESOD OF ZEIR ANPIN, brings out souls to take them to the seventh chamber above, BINAH OF THE CHAMBERS, this seventh chamber receives them. When the holy souls go out of the seventh chamber, they descend until they reach this FIRST chamber, where this holy spirit named Situt'riyah of the right, takes them. And all the male souls, destined to flourish and be clothed by male righteous, WHICH ARE OF the right, are taken BY THAT SPIRIT, and detained until they are comprised with female souls.

493 כַּד הַהוּא רְקִיעָא עִלָּאָה, נָהָר דְּנָגִיד וְנָפִיק מֵעֵדֶן, אַפִּיק נִשְׁמָתִין, לְאַעֲלָא גּוֹ הֵיכָלָא שְׁבִיעָאָה לְעֵילָא, הַהוּא הֵיכָלָא שְׁבִיעָאָה נָקִיט לוֹן. וְכַד נַפְקֵי אִינּוּן נִשְׁמָתִין קַדִּישִׁין, מִגּוֹ הַהוּא הֵיכָלָא שְׁבִיעָאָה, נַחְתִּין עַד דְּמָטוּן לְהַאי הֵיכָלָא, וְנָקִיט לוֹן הַאי רוּחָא קַדִּישָׁא סִטוּטְרִיָ״ה שְׁמֵיהּ, דְּאִיהוּ לִימִינָא. וְכָל אִינּוּן נִשְׁמָתִין דְּכוּרִין, דְּאִינּוּן זְמִינִין לְאִתְפָּרְחָא בְּזַכָּאִין דְּכוּרִין, לִימִינָא כֻּלְּהוּ נָקִיט לוֹן, וּמִתְעַכְּבֵי תַּמָּן, עַד דְּאִתְכְּלִילוּ בְּנִשְׁמָתִין דְּנוּקְבֵי.

494. From this spirit, CALLED 'SITUT'RIYAH', another spirit issues, of the left, which is seen FIRST BY ITSELF, then concealed, included within the first spirit, so they become one, comprising each other. The other spirit is called 'Adiriyah Sanug'ya'. This is a spirit of the left side. Its business is TO RECEIVE FEMALE SOULS, when the seventh chamber yearns to cling to the river that is drawn and goes out, WHICH IS YESOD OF ZEIR ANPIN OF ATZILUT. This desire that mounts from below upwards, produces souls according to its pleasure, and they are female. SINCE THIS SPIRIT IS OF GVURAH AND THE LEFT COLUMN, IT IS CALLED 'ADIRIYAH' (FROM HEB. ADIR, LIT. 'GREAT'), FOR HE IS IMMENSE.

494 מֵהַאי רוּחָא נָפְקָא רוּחָא אַחֲרָא, לִשְׂמָאלָא. דְּאִתְחָזֵי וְאִתְגְּנִיז וְאִתְכְּלִיל בְּהַאי רוּחָא קַדְמָאָה, וְאִינּוּן חַד, כְּלִילָן דָּא בְּדָא. וְהַאי רוּחָא אַחֲרָא, אִקְרֵי אַדִּירִיּ״ה סָנוּגְיָ״א. הַאי אִיהוּ רוּחָא לִשְׂמָאלָא. וְהַאי קַיְימָא, דְּכַד תִּיאוּבְתָּא דְּהֵיכְלָא שְׁבִיעָאָה לְאִתְדַּבְּקָא בְּהַהוּא נָהָר דְּנָגִיד וְנָפִיק, הַהוּא רְעוּתָא דְּסַלְקָא מִתַּתָּא לְעֵילָא, עַבְדָּא נִשְׁמָתִין בִּרְעוּתָא דִּילֵיהּ, וְאִינּוּן נוּקְבֵי.

495. When the desire of that river, YESOD OF ZEIR ANPIN, descends and joins from above downward, it creates male souls. The desire OF YESOD above creates male souls, and below, IN MALCHUT, IN WHICH THE SEVENTH CHAMBER IS INCLUDED, it creates female souls.

495 וְכַד רְעוּתָא דְּהַהוּא נָהָר, נַחְתָּא וְאִתְדַּבְּקָא מֵעֵילָא לְתַתָּא, עַבְדִּין נִשְׁמָתִין דְּכוּרִין. רְעוּתָא דִּלְעֵילָא עָבֵיד דְּכוּרִין. רְעוּתָא דִּלְתַתָּא עָבֵיד נוּקְבִין.

496. When the female souls depart from the seventh chamber, they descend until they reach the spirit of the left called 'Adiriyah'. It is ALSO called "sapphire stone" (Shemot 24:10). FOR THE FIRST SPIRIT, SITUT'RIYAH, IS CALLED 'SAPPHIRE' AND THE SPIRIT OF THE LEFT IS CALLED "SAPPHIRE STONE," as we explained in other ways THE SECRET MEANING OF THE VERSE, "AND THERE WAS UNDER HIS FEET A KIND OF PAVED WORK OF A SAPPHIRE STONE" (IBID.).

496 וְכַד אִלֵּין נִשְׁמָתִין נוּקְבִין נָפְקִין מִגּוֹ הַהוּא הֵיכְלָא שְׁבִיעָאָה, נַחְתִּין עַד דְּמָטוּ לְהַאי רוּחָא שְׂמָאלָא, דְּאִקְרֵי אַדִּירִיּ״ה. וְאִקְרֵי לִבְנַ״ת הַסַּפִּי״ר. כְּמָה דְּאוֹקִימְנָא בְּסִטְרִין אַחֲרָנִין.

497. Once the female souls reach that spirit, ADIRIYAH, he takes them and they remain there. Then the spirit of the left is included within the spirit of the right, and the souls are completed, male and female together, and soar from this chamber, to be again divided within people, WHEN THEY COME TO BE CLOTHED, each according to their disposition, A MALE SOUL WOULD BE CLOTHED BY A MALE, AND A FEMALE SOUL BY A FEMALE. Then they GET MARRIED AND come together.

497 כֵּיוָן דְּמָטוּ לְהַאי רוּחָא אִינּוּן נִשְׁמָתִין נוּקְבִין, נַקְטָא לוֹן הַאי רוּחָא, וְקַיְימָאן בֵּיהּ. וּלְבָתַר אִתְכְּלִילוּ רוּחָא דָּא דִּשְׂמָאלָא, בְּרוּחָא דָּא דִּימִינָא. וּכְדֵין אִתְעָבִידוּ אִינּוּן נִשְׁמָתִין, כְּלִילָן דְּכַר וְנוּקְבָא כַּחֲדָא וּפַרְחָאן מֵהַאי הֵיכְלָא וְאִתְפְּרְשָׁן בִּבְנֵי נָשָׁא. כָּל חַד כְּפוּם אָרְחֵיהּ, וּלְבָתַר מִזְדַּוְּוגָן כַּחֲדָא.

498. When the spirit of the left comes to be included within the spirit of the right, they strike each other to be included, and sparks spread on all sides. Wheels are made from the sparks coming from the spirit of the left, as it is written, "the appearance of the wheels and their work was like the color of an emerald" (Yechezkel 1:16). These are the wheels, which blaze in the fire, singing.

498 כַּד אָתָא לְאִתְכַּלְלָא רוּחָא דָּא דִּשְׂמָאלָא בִּימִינָא, בָּטֵשׁ דָּא בְּדָא לְאִתְכַּלְלָא. וְנַפְקֵי נְצִיצִין דְּמִתְפַּשְׁטֵי לְכָל עֵיבָר, וְאִתְעָבִידוּ אִינּוּן אוֹפַנִּים מִנַּיְיהוּ, מֵאִינּוּן נְצִיצִין דְּנַפְקֵי מִגּוֹ רוּחָא שְׂמָאלָא, דְּכְתִיב בְּהוּ, מַרְאֵה הָאוֹפַנִּים וּמַעֲשֵׂיהֶם כְּעֵין תַּרְשִׁישׁ. וְאִלֵּין אִינּוּן אוֹפַנִּים דְּמִלַּהֲטָן אֶשָּׁא, וְקַיְימִין בְּשִׁירָתָא.

499. Once they were perfumed, a spirit by its fellow spirit, LEFT AND RIGHT, they were included together. Then one light was born and came out, went up and down, and settled upon the four rows of the wheels. It is the one living creature controlling them, ABOUT WHICH WAS SAID: "THE SPIRIT OF THE LIVING CREATURE WAS IN THE WHEELS" (IBID. 20). It is called "a flash of lightning" (Ibid. 14). This flash of lightning illuminates as a gleaming light of a flame, and rules over the wheels.

499 כֵּיוָן דְּאִתְבְּסָמוּ רוּחָא בְּרוּחָא, וְאִתְכְּלִילוּ כַּחֲדָא, כְּדֵין נָפְקָא חַד נְהִירוּ דְּסַלְקָא וְנַחְתָּא, וּמִתְיַשְׁבָא עַל אַרְבַּע שׁוּרִין דְּאוֹפַנִּים, וְאִיהוּ חַד חֵיוָתָא דְּשַׁלְטָא עֲלַיְיהוּ, וְאִקְרֵי בָּזָק, הַאי בָּזָק נָהִיר בִּנְהוֹרָא דְּנָצִיץ גּוֹ שַׁלְהוֹבָא, וְשַׁלְטָא עַל כָּל אִינּוּן אוֹפַנִּים.

500. From THE FLASH OF LIGHTNING one firmament expanded, standing upon two pillars. These two pillars are two Cherubs, METATRON AND SANDALFON, the one on this side and the other on that side, with a firmament above their heads, as it is written, "Then I looked, and, behold, in the firmament that was above the head of the Cherubs" (Yechezkel 10:1). This is not the firmament above the heads of the living creatures. And the flash of lightning is in charge over THE FIRMAMENT and the high spirit SITUT'RIYAH, included IN ADIRIYAH, in charge over all.

500 וְאִתְפְּשַׁט מִנֵּיהּ חַד רְקִיעָא, דְּקַיְּימָא עַל תְּרֵין סַמְכִין, וְאִינּוּן תְּרֵין סַמְכִין אִינּוּן תְּרֵין כְּרוּבִין, חַד מִסְטְרָא דָּא, וְחַד מִסְטְרָא דָּא. וְהַאי רָקִיעַ עַל רֵישַׁיְיהוּ, כְּמָה דִּכְתִיב וָאֶרְאֶה וְהִנֵּה אֶל הָרָקִיעַ אֲשֶׁר עַל רֹאשׁ הַכְּרוּבִים. וְלָאו הַאי רָקִיעַ דְּעַל רֵישׁ חַיָּוָתָא. וְהַאי בָּזָק מְמָנָא עָלֵיהּ, וְרוּחָא עִלָּאָה דְּאִתְכְּלִיל, עַל כֹּלָּא.

501. All the first prayers, before the rest of Yisrael finished theirs, wait in that firmament, and this flash, the ruler of this firmament, prepares them. Then comes the great minister Sandalfon, the high spirit and ruler over all, and when Yisrael finished saying their prayers, he takes them from this firmament, rises with them and ties them as knots to their Master, as we explained.

501 כָּל אִינּוּן צְלוֹתִין, דְּמְקַדְּמֵי עַל לָא סַיְּימֵי יִשְׂרָאֵל כֻּלְּהוּ צְלוֹתֵהוֹן, מִתְעַכְּבֵי בְּהַאי רָקִיעָא, וְהַאי בָּזָק דְּשַׁלְּטָא עַל הַאי רָקִיעָא, מְתַקֵּן לוֹן. עַד דְּאָתָא סַנְדַּל"פוֹן רַב מְמָנָא, רוּחַ עִלָּאָה, דְּשַׁלִּיט עַל כֹּלָּא, וְכַד סַיְּימֵי יִשְׂרָאֵל כֻּלְּהוּ צְלוֹתִין, נָטִיל לוֹן מֵהַאי רָקִיעָא, וְסַלְּקָא וְקָשִׁיר לוֹן קְשִׁרִין לְמָארֵיהּ כְּמָה דְּאוּקְמוּהָ.

502. This flash counts all the rising prayers, and the words of the Torah bedecked at night, when the spirit of the north awakens at the middle of the night. Whoever is occupied in the Torah at that time, his studies rise, and this flash takes them and puts them in the firmament until daybreak.

502 הַאי בָּזָק, קָאִים לְמִמְנֵי כָּל אִינּוּן צְלוֹתִין דְּסַלְּקָן, וְכָל אִינּוּן מִלֵּי דְּאוֹרַיְיתָא דְּמִתְעַטְּרָן בְּלֵילְיָא, כַּד רוּחָא דְּצָפוֹן אַתְעַר, וְלֵילְיָא אִתְפְּלַג כָּל מַאן דְּקָאִים בְּהַהִיא שַׁעֲתָא, וְאִתְעֲסָק בְּאוֹרַיְיתָא, כָּל אִינּוּן מִלִּין סַלְּקִין, וְנָטִיל לוֹן הַאי בָּזָ"ק, וְאָנַח לוֹן בְּהַאי רָקִיעָא, עַד דְּסַלְּקָא יְמָמָא.

503. When the day breaks, the words rise and dwell in the place at the firmament where the stars and constellations, sun and moon abide. THIS IS YESOD OF ZEIR ANPIN, BY WHICH NAME ITS GRADES ARE CALLED. This is called 'the book of remembrance', as it is written, "and a book of remembrance was written before Him" (Malachi 3:16), BOOK BEING MALCHUT AND REMEMBRANCE YESOD. IT IS WRITTEN, "before Him" because He wrote the book of remembrance by one knot, NAMELY BY UNITY FACE TO FACE.

503 וּלְבָתַר דְּסָלִיק יְמָמָא, סַלְּקָן אִינּוּן מִלִּין, וְשָׁארָן בַּאֲתָר דְּרָקִיעָא, דְּבֵיהּ תַּלְיָין כּוֹכְבַיָּא וּמַזָּלֵי שִׁמְשָׁא וְסִיהֲרָא. וְהַאי אִקְרֵי סֵפֶר הַזִּכָּרוֹן, דִּכְתִיב וַיִּכָּתֵב סֵפֶר זִכָּרוֹן לְפָנָיו. לְפָנָיו, בְּגִין דְּסֵפֶר וְזִכָּרוֹן כְּתָב בְּקִשּׁוּרָא חֲדָא.

504. The four wheels are traveling upon twelve pillars, AS FOR EACH WHEEL THERE ARE FOUR WHEELS, AND EACH WHEEL IS ON THREE STRUTS. The four WHEELS ARE, Ahaniel, K'dumiel, Malkiel, Ya'ahadonahi, Yehadoniyah, who have the keys of the Holy Name in their hands.

504 אִינּוּן אַרְבַּע גַּלְגַּלִּין, אִינּוּן נַטְלִין עַל תְּרֵיסָר סַמְכִין. אִלֵּין ד׳, אַהֲנִיאֵ"ל. קְדוּמִיאֵ"ל מַלְכִּיאֵ"ל יְאַהֲדוֹנָהִ"י, יְהֲדוֹנִיָּ"ה. דִּי מַפְתְּחָאן דִּשְׁמָא קַדִּישָׁא בִּידַיְיהוּ.

505. These four are included in the secret of the letters of THE NAME Adonai, which Sandalfon, the owner of the Chariots, uses. These four letters soar in the air, which includes the letters of the Holy Name Yud Hei Vav Hei FULLY SPELLED WITH ALEPH'S Yud-Vav-Dalet, Hei-Aleph, Vav-Aleph- Vav, Hei-Aleph. That air comprises THE FOUR LETTERS ADONAI, and they are included within one another, ADONAI IN YUD HEI VAV HEI. The four letters OF YUD HEI VAV HEI take THE FOUR OF ADONAI, in the secret of that flash of lightning.

505 וְאִלֵּין אַרְבַּע אִינּוּן כְּלִילָן בְּרָזָא דְּאַתְוָון אֲדֹנָ"י, דִּי סַנְדַּלְפוֹ"ן מָארֵי רְתִיכִין. מִשְׁתַּמֵּשׁ בְּהוּ. אִלֵּין אַרְבַּע אַתְוָון פַּרְחִין בַּאֲוִירָא, דְּהַהוּא אֲוִירָא כָּלִיל בְּאַתְוָון דִּשְׁמָא קַדִּישָׁא, יְהוֹ"ה, יוֹ"ד הֵ"א וָא"ו הֵ"א. וְהַהוּא אֲוִירָא כָּלִיל לוֹן, וְאִתְכְּלִילוּ אִלֵּין בְּאִלֵּין. וְאִלֵּין ד׳ נַטְלִין לוֹן, בְּרָזָא דְּהַהוּא בָּזָק.

506. These four LETTERS OF ADONAI enter the four LETTERS OF YUD HEI VAV HEI, the ones within the others, as it is written, "the loops opposite one another" (Shemot 26:5), as was explained. It is the mystery of combining them and interlacing them together, according to the secret of that spirit, FLASH, which includes the secret of the Holy Name FROM BOTH, FOR IT COMES FROM THE SPIRIT ADIRIYAH, THE SECRET OF ADONAI, JOINED BY THE SPIRIT SITUT'RIYAH, THE SECRET OF YUD HEI VAV HEI. THEREFORE, it includes the name ADONAI in the name YUD HEI VAV HEI.

506 וְאִלֵּין ד׳ עָאלִין בְּד׳, אִלֵּין בְּאִלֵּין, דִּכְתִיב מַקְבִּילוֹת הַלּוּלָאוֹת אֶחָת אֶל אֶחָת. וְהָא אוֹקִימְנָא, וְרָזָא אִיהוּ לְאִתְכַּלְלָא אִלֵּין בְּאִלֵּין, וּלְשַׁלְבָא אִלֵּין בְּאִלֵּין, בְּרָזָא דְּהַהוּא רוּחָא דְּכָלִיל בְּרָזָא דִשְׁמָא קַדִּישָׁא. דְּכָלִיל שְׁמָא דָא בִּשְׁמָא דָא.

507. Everything in this chamber is conducted and travels by the spirits, in the secret of the Holy Name, which rules over all. Within this chamber is THE HOLY NAME Ya'ahadonahi, comprising the two names, YUD HEI VAV HEI ADONAI INTERLACED, since it is a spirit within spirit, AS THERE ARE TWO RULING SPIRITS, SITUT'RIYAH, WHICH IS MALE, AND ADIRIYAH, WHICH IS FEMALE. THE NAME YUD HEI VAV HEI IS OF THE SIDE OF THE MALE SPIRIT, AND THE NAME ADONAI IS OF THE SIDE OF THE FEMALE. Since the name YA'AHADONAHI comprises THE TWO SPIRITS, in the secret of spirit in spirit, that are including each other, and shining within one another; then everything illuminates, and the light goes up and down, as the light of the sun upon the water.

507 וְכֹלָא בְּהַאי הֵיכָלָא מִתְנַהֲגֵי, וְנַטְלֵי בְּהַהוּא רוּחָא, בְּרָזָא דִשְׁמָא קַדִּישָׁא דְּשַׁלִּיט עַל כֹּלָא. בְּהַאי הֵיכָלָא אִיהוּ יְאַהֲדוֹנָהִ״י, כְּלָלָא דִּתְרֵין שְׁמָהָן, מִגּוֹ דְּאִיהוּ רוּחָא בְּרוּחָא. וְכַד שְׁמָא דָא, דְּכָלִיל בְּרָזָא דְּרוּחָא בְּרוּחָא, וְכָלִיל דָּא בְּדָא. נָהִיר דָּא בְּדָא, כְּדֵין נָהִיר כֹּלָא, וְסַלְקָא נְהוֹרָא וְנַחֲתָא, כְּנְהוֹרָא דִשְׁמְשָׁא גּוֹ מַיָּא וְאוֹקִימְנָא.

508. When this spirit travels, NAMELY, SITUT'RIYAH, WHO IS INCLUDED IN ADIRIYAH, everything travels because of it, as it is written, "wherever the spirit was minded to go, they went; they turned not when they went" (Yechezkel 1:12). And when the spirit illuminates with the light of the name, YA'AHADONAHI, all intermingle and bind as one to mount above in the mystery of this Holy Name.

508 וּכְדֵין הַאי רוּחָא נָטִיל, כֹּלָא נַטְלִין בְּגִינֵיהּ, דִּכְתִיב אֶל אֲשֶׁר יִהְיֶה שָׁמָּה הָרוּחַ לָלֶכֶת יֵלְכוּ לֹא יִסַּבּוּ בְּלֶכְתָּן. וְכַד רוּחָא דָא נָהִיר בִּשְׁמָא דָא, כְּדֵין עָאלִין כֻּלְּהוּ דָא בְּדָא, וְאִתְקַשְׁרוּ כֻּלְּהוּ כַּחֲדָא, לְסַלְקָא לְעֵילָא, בְּרָזָא דִשְׁמָא דָא קַדִּישָׁא.

509. In the middle of this chamber stands one pillar, fastened from this chamber to the second, UPPER chamber. Through this PILLAR mounts the lower spirit to the upper spirit OF THE SECOND CHAMBER, so the spirits may be united. Also THROUGH THIS PILLAR IT GOES UP to the spirit that is above them all, IN THE SEVENTH CHAMBER, FOR IN EACH CHAMBER, THIS PILLAR IS IN THE MIDDLE, so that all may become one spirit, as it is written, "they have all one spirit" (Kohelet 3:19).

509 בְּאֶמְצָעִיתָא דְּהֵיכָלָא דָא, קַיְּימָא חַד עַמּוּדָא, נָעִיץ מֵהֵיכָלָא דָא לְהֵיכָלָא תִּנְיָינָא, בְּהַאי סָלִיק רוּחָא דִּלְתַתָּא לְגַבֵּי רוּחָא דִּלְעֵילָא, לְאִתְאַחֲדָא רוּחָא בְּרוּחָא, וְכֵן עַד לְעֵילָא מִכֻּלְּהוּ, לְמֶהֱוֵי כֻּלְּהוּ רוּחָא חֲדָא, כד״א וְרוּחַ אֶחָד לַכֹּל.

510. The pillar in the middle is called 'Adrahaniel'. It has the keys of the Holy Name in its hands, and when the prayers mount and reach that pillar, all that are in that chamber travel to the second chamber, to join each other, all in one secret, to be united above and below together, so the Holy Name will be complete as it should.

510 עַמּוּדָא דָא דְּקַיְּימָא בְּאֶמְצָעִיתָא, אַדְרַהֲנִי״אֵל שְׁמֵיהּ, וְרָזִין דְּמַפְתְּחָן דִשְׁמָא קַדִּישָׁא בִּידֵיהּ. כַּד צְלוֹתִין סַלְקָאן וּמְטָאן לְהַאי עַמּוּדָא, כְּדֵין נַטְלֵי כֻּלְּהוּ דְּאִינּוּן בְּהֵיכָלָא דָא, לְגוֹ הֵיכָלָא תִּנְיָינָא, לְאִתְאַחֲדָא דָא בְּדָא, לְמֶהֱוֵי כֹּלָא בְּרָזָא חֲדָא, לְאִתְיַחֲדָא עֵילָא וְתַתָּא כַּחֲדָא לְמֶהֱוֵי שְׁמָא קַדִּישָׁא שְׁלִים כַּדְקָא יָאוֹת.

47. The chamber of the very heaven - Hod

Rabbi Shimon tells us that the second chamber is more hidden than the first, but that it also pertains to faith. He says the chieftain in charge of this chamber is Urfaniel, and that he deals with all the souls who were executed or killed by other nations. We are told about the 'cup of consolation' and the 'cup of bitterness'. This second chamber is called 'chamber of splendor' and it is lit from above and below. We are told that all the cherubim come from Hadarniel, the spirit of the left. Next we hear that in this second chamber is a chieftain called Tzidkiel who is appointed over the garments, and when the souls of the righteous ascend he takes them to the river of fire. After their cleansing Tzidkiel clothes the righteous souls with their garments and brings them to the Angel Michael as sacrifice to Atik Yomim. Rabbi Shimon says that by the mating of Urfaniel and Hadarniel all the other rulers appointed over the world were created. These are the six winged Seraphim. We also learn of an living creature that rules over the Seraphim, he is called Yofiel, and has all the keys of Wisdom. He rewards all people who pursue Wisdom. Rabbi Shimon tells us of pillars that are in charge of singing and pillars that are in charge of chanting. He explains that it is from the second chamber that prophets who achieve their wisdom through visions or through dreams draw their inspiration, but Moses drew his prophecies from a higher level.

511. The second chamber pertains to the secret of the Faith, so as to be united within the mystery above. This chamber is more recondite and concealed than the first. There are three openings to this chamber, and one chieftain in charge over them, named Urfaniel, DERIVED FROM 'THE LIGHT (HEB. OR) OF THE FACE (HEB. PANIM)', BECAUSE HE STANDS ON THE EAST SIDE CALLED 'FACE'. This chieftain rules over the three directions south, north and east - south on this side, RIGHT, CHESED; north on that side, LEFT, GVURAH; and east in the middle, THE SECRET OF TIFERET, THE MEDIATING COLUMN.

511 הֵיכָלָא תִּנְיָינָא הֵיכָלָא דָא, קַיְימָא גּוֹ רָזָא דִּמְהֵימְנוּתָא, לְאִתְאַחֲדָא בְּרָזָא דִלְעֵילָא. הַאי הֵיכָלָא, טְמִיר וְגָנִיז יַתִּיר מִן קַדְמָאָה. בְּהֵיכָלָא דָא, אִית תְּלַת פִּתְחִין, וְחַד שַׁמְשָׁא מְמָנָא עָלַיְיהוּ, אוּרְפָנִי״אֵל שְׁמֵיהּ. הַאי מְמָנָא, שַׁלִּיט עַל תְּלַת סִטְרֵי עָלְמָא, דְּרוֹם וְצָפוֹן וּמִזְרָח. דְּרוֹם מֵהַאי סִטְרָא, וְצָפוֹן מֵהַאי סִטְרָא, וּמִזְרָח בְּאֶמְצָעִיתָא.

512. Of the three openings to the three Columns, the two are closed, and THE OPENING in the middle is open, in the secret of the verse, "as it were the very heaven for clearness" (Shemot 24:10), REFERRING TO THE SECRET OF THE OPEN GATE IN THE MIDDLE, TIFERET, CALLED 'HEAVEN'. The chieftain URFANIEL stands at the open gate, TO THE EAST. Under him there are two other chieftains, in charge over the other two closed openings, OF THE SOUTH AND NORTH.

512 אִלֵּין תְּלַת פִּתְחִין, לִתְלַת סִטְרִין אִלֵּין. תְּרֵין סְתִימִין, וְחַד בְּאֶמְצָעִיתָא פְּתִיחַ, בְּרָזָא דִכְתִיב, וּכְעֶצֶם הַשָּׁמַיִם לָטֹהַר. הַאי מְמָנָא אִתְפְּקַד וְקַיְימָא בְּהַהוּא פִּתְחָא דְאִיהוּ פְּתִיחַ, וּתְחוֹת יְדֵיהּ תְּרֵין מְמָנָן אַחֲרָנִין, דִּמְמָנָן עַל אִינּוּן פִּתְחִין אַחֲרָנִין סְתִימִין.

513. All the souls executed by court order or killed by other nations, are all numbered by THE THREE CHIEFTAINS, and the chief above them engraves their forms upon his garments of burning fire. He raises them above, and shows them to his Master. THE HOLY ONE, BLESSED BE HE then takes them, and engraves those killed by other nations on His garments.

513 וְכָל אִינּוּן נִשְׁמָתִין, דְּאִינּוּן קְטוּלֵי בֵּית דִּין, אוֹ אִינּוּן קְטוּלֵי שְׁאַר עַמִּין, כֻּלְּהוּ אִתְמְנָן תְּחוֹת יְדֵיהוֹן, וְהַאי מְמָנָא דְּעָלַיְיהוּ, חָקִיק לוֹן לְדִיוּקְנֵיהוֹן בִּלְבוּשׁוֹי, דְּאִינּוּן נוּר דָּלִיק, וְסָלִיק לוֹן לְעֵילָא, וְאַחְמֵי לוֹן לְמָארֵיהּ, וּכְדֵין נָטִיל לוֹן, וְחָקִיק לוֹן בְּפוּרְפּוּרוֹי, לְאִינּוּן קְטוּלֵי שְׁאַר עַמִּין.

514. Those executed by court order are lowered by the chieftain and put behind the two closed gates, where two other chiefs stand. From there THE SOULS see the glory of those who kept the Torah and His precepts. They are ashamed of themselves and get burned by their canopies. Then the chieftain in charge opens the east gate before them, lights their way, and gives them life starting at the east gate. In his hand there is a cup of life, full of lights, called 'the cup of consolation', the cup of life. It is because they drank first of another cup, OF DEATH, FOR THEY WERE KILLED, that they now deserve this one.

514 וְאִינּוּן קְטוּלֵי בֵּית דִּין, נָחִית לוֹן הַאי מְמָנָא, וְאָעִיל לוֹן בָּתַר אִינּוּן תְּרֵין פִּתְחִין סְתִימִין, דְּאִינּוּן תְּרֵין מְמָנָן אַחֲרָנִין קַיְימִין עָלַיְיהוּ, וְתַמָּן חָמָאן יְקָרָא דְּכָל אִינּוּן דְּקַיְימוּ אוֹרַיְיתָא, וְנָטְרוּ פִּקּוּדוֹי, וְאִינּוּן כְּסִיפִין בְּגַרְמַיְיהוּ, וְנִכְוִין מֵחוּפָּה דִלְהוֹן. עַד דְּהַאי מְמָנָא דְּקַיְימָא עָלַיְיהוּ, פָּתַח לוֹן תַּרְעָא דְּמִזְרָח, וְנָהִיר לוֹן, וְיָהִיב לוֹן חַיִּים דְּאִתְפְּתָחוּ בְּהַהוּא תַּרְעָא דְּמִזְרָח. וּבִידָא דְּהַהוּא מְמָנָא חַד כַּסָּא דְּחַיִּין, דְּאִיהוּ מַלְיָא נְהוֹרִין, וְהַאי אִקְרֵי כּוֹס תַּנְחוּמִין, כַּסָּא דְּחַיֵּי. דְּהָא בְּגִין כַּסָּא אַחֲרָא דְּשָׁתוּ בְּקַדְמֵיתָא, זָכוּ לְהַאי.

515. In the same manner, there is, in the chamber of defilement of the Other Side, another chieftain, with a cup in his hands called 'a cup of bitterness', a cup of His fury. We learned that there is wine and wine. Here also, there is a cup and a cup. Of all, some is for the better and some for worse. HE EXPLAINS: Wine is for the better, as it is written, "and wine that makes glad the hearts of men" (Tehilim 104:15), and there is wine for the worse, as it is written, "a cup, with foaming wine; it is full of mixture" (Tehilim 75:9). A good cup is as it is written, "I will raise a cup of salvation" (Tehilim 116:13). An evil cup is as it is written, "the cup of His fury...the cup of bitterness" (Yeshayah 51:17).

515 כְּגַוְונָא דָא אִית בְּסִטְרָא אַחֲרָא, בְּהֵיכָלָא דִּמְסָאֲבָא, מְמָנָא אַחֲרָא, וּבִידֵיהּ כּוֹס דְּאִקְרֵי כּוֹס תַּרְעֵלָה, כּוֹס חֲמָתוֹ. כְּמָה דְתָנִינָן, אִית יַיִן וְאִית יַיִן, הָכִי נָמֵי אִית כּוֹס וְאִית כּוֹס, וְכֹלָּא, דָּא לְטָב, וְדָא לְבִישׁ. יַיִן לְטָב, דִּכְתִיב וְיַיִן יְשַׂמַּח לְבַב אֱנוֹשׁ. וְיַיִן לְבִישׁ, דִּכְתִיב וְיַיִן חָמַר מָלֵא מֶסֶךְ וְגוֹ׳. כּוֹס לְטָב, דִּכְתִיב, כּוֹס יְשׁוּעוֹת אֶשָּׂא. כּוֹס לְבִישׁ, דִּכְתִיב כּוֹס חֲמָתוֹ כּוֹס הַתַּרְעֵלָה.

516. As there are on the side of holiness chambers and chieftains, all for the good, holy spirits and holy aspects, so there are on the side of defilement, chambers and chieftains all for the evil, spirits of defilement in charge, and all aspects of unholiness. These are against those, like the Good Inclination and the Evil Inclination, all part of one mystery.

516 כְּמָה דְּאִית בְּסִטְרָא דִּקְדוּשָׁה, הֵיכָלִין וּמְמָנָן כֻּלָּא לְטָב, וְרוּחִין קַדִּישִׁין וְכָל סִטְרִין קַדִּישִׁין. הָכִי נָמֵי אִית בְּסִטְרָא מְסַאֲבָא, הֵיכָלִין וּמְמָנָן כֻּלְּהוּ לְבִישׁ, וְרוּחִין מְסָאֲבִין, מְמָנָן, וְכָל סִטְרִין מְסָאֲבִין. וְדָא לְקָבֵל דָּא, כְּגוֹן יֵצֶר הַטּוֹב וְיֵצֶר הָרָע, וְכֻלָּא בְּרָזָא חֲדָא.

517. This chamber is called 'chamber of splendor', since in it there is a spirit called 'Urfaniel', a never changing splendor, ILLUMINATING CONSTANTLY ONLY WITH THE WHITE LIGHT IN IT, WHICH IS CHESED. It stands within the concealed light shining from above, FROM THE THIRD CHAMBER, and within the light illuminating from below, COMING FROM THE SPIRIT OF THE FIRST CHAMBER THAT ASCENDED HERE. And when the light of below OF THE FIRST CHAMBER, strikes the upper light HERE, then this spirit shines as sight in the eyes. And when it rolls, it spreads a glowing light, full of splendor. Therefore, this chamber is called 'splendor'.

517 הֵיכָלָא דָּא אִקְרֵי הֵיכָל זוֹהַר, בְּגִין דְּאִית בֵּיהּ רוּחָא, דְּאִקְרֵי אוּרְפָּנִיאֵ״ל. וְאִיהוּ זוֹהַר דְּלָא אִשְׁתַּנֵּי, וְקַיְּימָא בְּנְהִירוּ סְתִימָא, דְּנָהִיר מֵעֵילָא, וּבְנְהִירוּ דְּנָהִיר לְתַתָּא. וְכַד בָּטַשׁ נְהִירוּ דִּלְתַתָּא בְּנְהִירוּ עִלָּאָה, נָהִיר הַאי רוּחָא, כְּגַוְונָא דְּחֵיזוּ דְּעֵינָא, דְּכַד מִתְגַּלְגְּלָא, כְּדֵין אַפִּיק נְהוֹרָא דְּנָצִיץ וְזָהֲרָא, הָכִי נָמֵי הַאי רוּחָא. וְעַל דָּא, הֵיכָלָא דָּא אִקְרֵי זוֹהַר.

518. The spirit called 'Urfaniel' shines upon this chamber and upon the first chamber, as the spirit of the first chamber illuminates openly, from the spirit HERE that is concealed. Therefore, this spirit travels up and down, in the secret of the verse, "your rounded thighs are like jewels" (Shir Hashirim 7:2), FOR THIS IS THE CHAMBER OF HOD, AND NETZACH AND HOD ARE CALLED 'THIGHS'. SINCE THE LIGHT IS CONCEALED, IT IS CALLED 'ROUNDED' (HEB. CHAMUKEI), HINTING AT CONCEALMENT, LIKE IN THE VERSE, "BUT MY BELOVED HAD TURNED AWAY (HEB. CHAMAK) AND WAS GONE" (SHIR HASHIRIM 5:6). "Rounded (thighs)" IS IN THE PLURAL, because there is another spirit here, on the left side, who came out OF URFANIEL, and joined him. Therefore it is written, "rounded thighs," referring to the two. The spirit of the left is called 'Hadarniel', FROM HOD AND HADAR (ENG. 'MAJESTY'). They are included and joined together, being "the very heaven" (Shemot 24:10) comprising fire and water, NAMELY, THE TWO SPIRITS, RIGHT AND LEFT. RIGHT IS WATER AND LEFT IS FIRE.

518 הַאי רוּחָא דְּאִקְרֵי אוּרְפָּנִי״אֵל, הַאי אִיהוּ דְּנָהִיר לְהֵיכָלָא דָּא, וְנָהִיר לְהֵיכָלָא קַדְמָאָה, בְּגִין דְּהַהוּא רוּחָא דְּהֵיכָלָא קַדְמָאָה, נָהִיר בְּאִתְגַּלְיָא, מֵהַאי רוּחָא דְּאִיהוּ סְתִימָאָה. דָּא רוּחָא נָטִיל לְעֵילָא וְנָטִיל לְתַתָּא, בְּרָזָא דִּכְתִיב חֲמוּקֵי יְרֵכַיִךְ כְּמוֹ חֲלָאִים. וּמַה דְּאָמַר חֲמוּקֵי יְרֵכַיִךְ. בְּגִין דְּאִית רוּחָא אַחֲרָא דְּנָפִיק מִנֵּיהּ לִסְטַר שְׂמָאלָא, וְאִתְקְשַׁר בַּהֲדֵיהּ. וְעַל דָּא כְּתִיב חֲמוּקֵי תְּרֵין. וְהַאי רוּחָא שְׂמָאלָא אִקְרֵי הֲדַרְנִיאֵ״ל, וְאִתְכְּלִילוּ דָּא בְּדָא, כְּלִילָן כַּחֲדָא, וְאִינּוּן עֶצֶם הַשָּׁמַיִם, דִּכְלִילָא בְּאֵשׁ וּמַיִם.

519. It is written, "As the appearance of the bow that is in the cloud in the day of rain..." (Yechezkel 1:28). The first spirit, Urfaniel, is concealed both above and below, shining. It is "something like the color of electrum" (Ibid. 27), NOT EXACTLY ELECTRUM (HEB. CHASHMAL), THE SECRET OF 'CHAYOT ESH MEMALELOT' (LIT. 'MOTTERING FIERY LIVING CREATURES') BECAUSE IT CANNOT BE UTTERED, THE SECRET OF THE ILLUMINATION OF CHOCHMAH. But sometimes it is electrum, WHEN IT COMPRISES HADARNIEL, from which come all the Seraphim. FOR ELECTRUM (HEB. CHASHMAL) COMPRISES THE LETTERS "Cha-yot e-sh me-mal-et"; ALSO the living creatures exist and exist not, MEANING THAT THEY SOMETIMES TALK AND SOMETIMES ARE QUIET. Therefore it is electrum.

519 כְּתִיב כְּמַרְאֵה הַקֶּשֶׁת אֲשֶׁר יִהְיֶה בֶּעָנָן בְּיוֹם הַגֶּשֶׁם וְגוֹ׳. הַאי רוּחָא קַדְמָאָה אוּרְפָּנִיאֵ״ל, דְּאִיהוּ סָתִים בֵּין עֵילָא וְתַתָּא, וְנָהִיר, אִיהוּ כְּעֵין חַשְׁמָל, הַאי אִיהוּ כְּעֵין חַשְׁמָל, וּלְזִמְנִין אִיהוּ חַשְׁמָל. בְּגִין דְּמִנֵּיהּ קַיְּימִין כָּל אִינּוּן שְׂרָפִים חֵיוָון אֶשָּׁא מְמַלְּלָן, חֵיוָון דְּקַיְּימִי וְלָא קַיְּימִי, וְעַל דָּא אִיהוּ חַשְׁמָל.

520. Through Urfaniel, life is made known to the world. When the world is acquitted, this spirit shines, and there are life and joy, for with acquittal, the Judgments ARE ANNULLED AND shine. Then this spirit shines, as seen by the verse, "In the light of the king's countenance (Heb. or pnei) is life" (Mishlei 16:15), ALLUDING TO THE LETTERS OF URFANIEL.

520 אוּרְפָּנִיאֵ״ל דְּקָאֲמַרָן, בְּדָא אִשְׁתְּמוֹדְעָן חַיִּין לְעָלְמָא. כַּד אִתְּדָן עָלְמָא לְטָב, כְּדֵין נָהִיר רוּחָא דָּא, וְכָל חַיִּין וְכָל חִדּוּ אִשְׁתְּכַח, דְּהָא כְּיוָן דְּזַכּוּתָא נָפְקָא, וּנְהִירוּ, דִּינִין כְּדֵין רוּחָא דָּא אַנְהִיר. וְסִימָנָךְ בְּאוֹר פְּנֵי מֶלֶךְ חַיִּים.

521. When the world is condemned, the unholy Other Side has sway and rules. The spirit URFANIEL is stored and darkened, and the whole world is sentenced, under Judgment. All depends upon this spirit, as seen in the verse, "and his knees smote one against the other" (Daniel 5:6), FOR FEAR OF JUDGMENT IS FELT IN THE KNEES, THE SECRET OF NETZACH AND HOD, AND THIS CHAMBER IS THE CHAMBER OF HOD.

521 וְכַד אִתְדָּן עָלְמָא בְּדִינָא, כְּדֵין הַהוּא סִטְרָא אַחֲרָא מִסַּאֲבָא, שַׁלְטָא וְאִתְקַף, וְהַאי רוּחָא אִגְנִיז וְאִתְחֲשָׁךְ, וּכְדֵין כָּל עָלְמָא קַיְימָא בְּדִינָא וְאִתְּדָן. וְכֹלָּא קַיְימָא בְּהַאי רוּחָא. וְסִימָנִיךָ וְאַרְכֻּבָתֵיהּ דָּא לְדָא נָקְשָׁן.

522. Here are found all the garments of the souls of the righteous, who rise to be presented before their Master, and stand before Him. When the soul ascends and reaches this chamber, a chieftain comes, appointed over these garments. His name is Tzidkiel, FROM JUSTICE (HEB. TZEDEK). For when a man abides by the precepts of the Torah in this world, as he labored, AND STROVE TO ABIDE BY THEM, a garment is prepared for him accordingly in this chamber, for him to wear in that world.

522 הָכָא קַיְימָן, כָּל אִינּוּן מַלְבּוּשִׁין דְּנִשְׁמָתְהוֹן דְּצַדִּיקַיָּיא, דְּסַלְקִין לְאִתְחַזָּאָה קַמֵּי מָארֵיהוֹן, וּלְקַיְימָא קַמֵּיהּ. וְכַד נִשְׁמָתָא סַלְקָא וּמָטֵי לְהַאי הֵיכָלָא, כְּדֵין אִזְדַּמַּן חַד מִמָּנָא, דְּאִתְפְּקַד עַל אִינּוּן לְבוּשִׁין, וְצִדְקִיאֵ״ל שְׁמֵיהּ. דְּהָא בְּזִמְנָא דב״נ עָבֵיד פִּקּוּדִין דְּאוֹרַיְיתָא בְּהַאי עָלְמָא, כְּגַוְונָא דְּאִיהוּ אִשְׁתְּדַל גַּרְמֵיהּ, הָכִי אִתְעֲבֵיד לֵיהּ בְּהַאי הֵיכָלָא לְעֵילָא, מַלְבּוּשָׁא לְאִתְלַבְּשָׁא בֵּיהּ, בְּהַהוּא עָלְמָא.

523. When the soul mounts, that chieftain takes its garment and walks with it, until they reach the river of fire, where the soul has to bathe and be cleansed. Sometimes it drowns and get burned, and does not rise all day until morning, when the spirit of the south is awakened. They all become renewed then and sing, and chant like the angels, who lost their power, were burnt and then regenerated, and they chant. So do these souls.

523 וְכַד נִשְׁמָתָא סַלְקָא, הַהוּא מִמָּנָא נָטִיל הַהוּא לְבוּשָׁא דִּילֵהּ, וְאָזִיל עִמֵּהּ עַד דִּי מָטָא לְנַהֲר דִּינוּר, דִּי נִשְׁמָתָא אִצְטְרִיכָא לְאִתְסַחְיָיא וּלְאִתְלַבְּנָא תַּמָּן, וּלְזִמְנִין דְּטַבְעָא הַהִיא נִשְׁמָתָא תַּמָּן וְאִתּוֹקְדָא, וְלָא סַלְקָא כֹּלָּא יוֹמָא, עַד בְּצַפְרָא, כַּד אִתְעַר רוּחָא דְּסִטְרָא דְּדָרוֹם, כְּדֵין קַיְימֵי כֻּלְּהוּ וּמִתְחַדְּשָׁן, וְאַמְרֵי שִׁירָתָא, וּמְזַמְּרָן כְּגַוְונָא דְּאִינּוּן מַלְאֲכִין דְּאִתְעֲבָר שׁוּלְטָנֵהוֹן וְאִתּוֹקְדָן, וְקַיְימָן וּמִתְחַדְּשָׁן כְּמִלְּקַדְּמִין, וְאַמְרֵי שִׁירָתָא, הָכִי נָמֵי אִלֵּין נִשְׁמָתִין.

524. If the soul has the merit to ascend, the chieftain Tzidkiel takes it, and clothes it with that garment. It is prepared by it and offered as sacrifice by THE ANGEL Michael the priest, to stand always before Atik Yomin. Happy is the portion of that soul who merits this.

524 וְאִי זַכָּאת הַאי נִשְׁמָתָא וְסַלְקַת. הַאי מִמָּנָא צִדְקִיאֵ״ל, נָטִיל לָהּ לְהַאי נִשְׁמָתָא, וְאַלְבִּישׁ לָהּ בְּהַהוּא לְבוּשָׁא, וְאִתַּקְנַת בֵּיהּ, וְסַלְקָא לְקָרְבָּנָא עַל יְדָא דְּמִיכָאֵל כַּהֲנָא, לְקַיְימָא תְּדִיר כָּל יוֹמִין קַמֵּי עַתִּיק יוֹמִין, זַכָּאָה חוּלָקָא דְּהַאי נִשְׁמָתָא, דְּקַיְימָא וְזָכָאת לְהַאי.

525. The spirit Urfaniel is in charge over the whole process, and rules over this chamber. From this unity of spirit within spirit, URFANIEL AND HADARNIEL, by their striking each other to become united, NAMELY, THEIR JOINING, were created all the other rulers, appointed over the world. These are the six winged Seraphim who sanctify their Master three times a day. It is they who are strict with the righteous to a hairbreadth. It is they who punish in this world and in the World to Come, those who slight a man from whom they learned even one thing of the Torah, and treat him with disrespect, and those who make use of a person who learned the six orders of the Mishnah, and studied them for the purpose of declaring the unity of their Master.

525 וּבְכֹלָּא, אִתְמְנָא הַאי רוּחָא אוּרְפָּנִיאֵ״ל דְּקָאמַרְן, וְאִיהוּ שַׁלִּיט עַל הַאי הֵיכָלָא. מִכְּלָלָא דָּא, כַּד אִתְכְּלִיל רוּחָא בְּרוּחָא, וּבְטַשׁ דָּא בְּדָא לְאִתְכַּלְּלָא כַּחֲדָא, אִתְבְּרִיאוּ אִינּוּן שַׁלִּיטִין אַחֲרָנִין דְּאִתְמְנָן עַל עָלְמָא, וְאִלֵּין אִינּוּן שְׂרָפִים דְּשִׁית גַּדְפִּין. דְּמִקַּדְּשֵׁי לְמָרֵיהוֹן תְּלַת זִמְנִין בְּיוֹמָא. וְאִלֵּין אִינּוּן דְּמִדַּקְדְּקֵי עִם צַדִּיקַיָּיא, אֲפִילוּ כְּחַד נִימָא דְּשַׁעֲרָא. וְאִלֵּין אִינּוּן דְּקַיְּימֵי לְאַעְנָשָׁא, בְּהַאי עָלְמָא וּבְעָלְמָא דְּאָתֵי. וּלְאִינּוּן דְּמְזַלְזְלֵי לב״נ דְּאוֹלִיפוּ מִנֵּיהּ אֲפִילוּ מִלָּה חֲדָא בְּאוֹרַיְיתָא, וְלָא מְנַהֲגֵי בֵּיהּ יְקָר. וּלְכָל אִינּוּן דְּמִשְׁתַּמְּשֵׁי, בְּמַאן דְּקָארֵי שִׁית סִדְרֵי מִשְׁנָה, לְיַחֲדָא יִחוּדָא דְּמָארֵיהוֹן.

526. When they are settled a spirit within spirit, URFANIEL WITH HADARNIEL, and illuminate together, there emerges from that light a living creature that rules over the Seraphim, beneath which there are four eagle-faced LIVING CREATURES. The living creature's name is Yofiel, who is familiar with all the mysteries of Wisdom, and has all the keys of Wisdom.

526 כַּד מִתְיַשְּׁבָן רוּחָא בְּרוּחָא, וְאִתְנַהֲרָן כַּחֲדָא. מֵהַהוּא נְהִירוּ נָפְקָא חֵיוָתָא חֲדָא, דְּשַׁלְּטָא עַל אִינּוּן שְׂרָפִים, וְאַרְבַּע תְּחוֹתָהּ, דְּאַנְפַּיְיהוּ אַנְפִּין דְּנֶשֶׁר, הַאי חֵיוָתָא יוֹפִיאֵ״ל שְׁמֵיהּ, וְאִיהִי קַיְּימָא בְּכָל רָזֵי דְּחָכְמְתָא, לְכָל אִינּוּן מַפְתְּחָאן דְּחָכְמְתָא קַיְּימִין בֵּיהּ.

527. This living creature claims reward from the Holy One, blessed be He, to give to all who go after the initiated in Wisdom, and after any man, to learn Wisdom and know their Master. This reward is for people who pursue Wisdom to know their Master.

527 הַאי חֵיוָתָא, קַיְּימָא לְמִתְבַּע אַגְרָא מֵעִם קוּדְשָׁא בְּרִיךְ הוּא, לְמֵיהַב לְכָל אִינּוּן דְּרַדְפֵי בָּתַר כָּל מָארֵיהוֹן דְּחָכְמָה, וַאֲפִילוּ מִכָּל ב״נ, וְאוֹלְפֵי חָכְמָה לְמִנְדַּע לְמָארֵיהוֹן, וְהַהוּא אַגְרָא דְּיָהִיב לִבְנֵי נָשָׁא דְּרַדְפֵי בָּתַר חָכְמָה לְמִנְדַּע לְמָארֵיהוֹן.

528. When a man passes away from this world, this living creature goes out riding on four flying Seraphim, and they fly before that person. It does not let the accusers who seek justice approach him. Many are the messengers of peace around him. And when the Seraphim travel and are seen, all the fiery serpents, who came out of the serpent which brought death to the world, are subjugated.

528 דְּכַד נָפַק ב״נ מֵהַאי עָלְמָא, הַאי חֵיוָתָא נָפְקָא עַל ד׳ שְׂרָפִים מְעַפְּפִין, וְטָאסַת קַמֵּיהּ, וְלָא שָׁבִיק כָּל אִינּוּן גַּרְדִּינֵי נִימוּסִין דִּי בְּסִטְרָא אַחֲרָא, לְמִקְרַב בַּהֲדֵיהּ, וְכַמָּה אִינּוּן שְׁלִיחָן דִּשְׁלָם, סַחֲרָנֵיהּ. וְאִלֵּין שְׂרָפִים כַּד נַטְלִין וְאִתְחַזְיָין, אִתְכַּפְיָין אִינּוּן שְׂרָפִים נְחָשִׁים, דְּנַפְקָן מֵהַהוּא נָחָשׁ דְּגָרִים מוֹתָא לְכָל עָלְמָא.

529. This holy living creature stands ready, and when the soul rises and reaches it, it asks THE SOUL the secret of its Master's Wisdom. It is given its due according to the Wisdom it pursued and acquired. If THAT PERSON could have gained Wisdom but did not, the soul is rejected outside. It does not enter, but stands under that chamber in shame. When the Seraphim under THE LIVING CREATURE raise their wings, and flap them, they burn THE SOUL. It burns and burns not, exists and exists not, shines and shines not. So it is sentenced each day.

529 הַאי חֵיוָתָא קַדִּישָׁא קַיְּימָא כַּד נִשְׁמְתָא סַלְקָא וּמְטָאת לְגַבֵּיהּ, כְּדֵין שָׁאַל לָהּ בְּרָזָא דְּחָכְמְתָא דְּמָארֵיהּ, וּכְפוּם הַהִיא חָכְמְתָא דְּרָדִיף אֲבַתְרָהּ וְאַדְבַּק, הָכִי יַהֲבִי לֵיהּ אַגְרֵיהּ. וְאִי יָכִיל לְאַדְבְּקָא וְלָא אַדְבַּק, דְּחֵי לֵיהּ לְבַר, וְלָא עַיְּילָה, וְקַיְּימָא תְּחוֹת הַהוּא הֵיכָלָא בְּכִסְיוּפוּ, וְכַד נַטְלֵי גַּדְפַּיְיהוּ, אִלֵּין שְׂרָפִים דִּתְחוֹתָהּ, כְּדֵין כֻּלְּהוּ בַּטְשֵׁי בְּגַדְפַּיְיהוּ, וְאוֹקְדוּן לָהּ וְאִתּוֹקְדַת וְלָא אִתּוֹקְדַת, וְקַיְּימָא וְלָא קַיְּימָא, וְהָכִי אִתְּדָנַת בְּכָל יוֹמָא, נְהִירַת וְלָא נְהִירַת.

530. Though it has done good deeds, IT IS REJECTED OUTSIDE. For there is no greater reward in that world, as for those who strove after wisdom, to behold the glory of their Master. There is no limit to the reward for the initiated in the Wisdom of beholding the glory of their Master. Happy are they in this world and in the World to Come, as it is written, "Happy is the man who finds wisdom, and the man who gets understanding" (Mishlei 3:15).

530 וְאַף ע״ג דְּעוֹבְדִין טָבִין אִית לָהּ, בְּגִין דְּלֵית אַגְרָא בְּהַהוּא עָלְמָא, כְּאִינּוּן דְּמִשְׁתַּדְּלֵי בְּחָכְמְתָא, לְאִסְתַּכְּלָא בִּיקָרָא דְּמָארֵיהוֹן, וְלֵית שִׁיעוּרָא לְאַגְרָא, דְּאִינּוּן דְּיַדְעֵי חָכְמְתָא, לְאִסְתַּכְּלָא בִּיקָרָא דְּמָארֵיהוֹן. זַכָּאָה חוּלְקֵיהוֹן בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי, דִּכְתִיב אַשְׁרֵי אָדָם מָצָא חָכְמָה וְאָדָם יָפִיק תְּבוּנָה.

531. The spirit URFANIEL rules over everything, and everything is included in him, and looks at him. The living creature YOFIEL rules over four other living creatures, with four wheels to each. One wheel faces east, one wheel faces north, one wheel faces south, and one wheel faces west. Each WHEEL has three struts. The wheel to the east, TIFERET, is called 'Chaniel', DERIVED FROM GRACE (HEB. CHEN). The wheel to the north, GVURAH, is called 'Karshiel', DERIVED FROM CONGELATION (HEB. KRISHAH), BECAUSE THE LIGHTS ON THE LEFT SIDE ARE CONGEALED, NAMELY, FROZEN. The wheel to the south, CHESED, is called 'Azriel', DERIVED FROM HELP (HEB. EZRA). The wheel to the west, MALCHUT, is called 'Aniel', FROM POOR (HEB. ANI), FOR MALCHUT HAS NOTHING OF ITS OWN, AND IS THEREFORE POOR. The three pillars in each WHEEL are facing the middle, TIFERET, since they are carried by the middle one and they travel with it, FOR WITHOUT IT THEY WOULD BE DARKENED WITHOUT LIGHT.

531 רוּחָא דָא, שַׁלְטָא עַל כֹּלָּא. כֹּלָּא כְּלִילָן בָּהּ, כֹּלָּא אִסְתַּכְּיָין לְגַבָּהּ. הַאי חֵיוָתָא, שַׁלְטָא עַל אַרְבַּע אַחֲרָנִין, וְאַרְבַּע גַּלְגַּלִּין לְכָל חַד וְחַד. גַּלְגַּלָּא חֲדָא אִסְתָּכֵי לְסִטַר מִזְרָח. וְגַלְגַּלָּא חֲדָא אִסְתָּכֵי לְסִטַר צָפוֹן. וְגַלְגַּלָּא חֲדָא אִסְתָּכֵי לְסִטַר דָּרוֹם. וְגַלְגַּלָּא חֲדָא אִסְתָּכֵי לְסִטַר מַעֲרָב. וְכָל חַד וְחַד בִּתְלַת סַמְכִין. גַּלְגַּלָּא דִּלְסִטַר מִזְרָח. חַנִיאֵ״ל שְׁמֵיהּ. גַּלְגַּלָּא דִּלְסִטַר צָפוֹן, קַרְשִׁיאֵ״ל שְׁמֵיהּ. גַּלְגַּלָּא דִּלְסִטַר דָּרוֹם, עַזְרִיאֵ״ל שְׁמֵיהּ. גַּלְגַּלָּא דִּלְסִטַר מַעֲרָב, עָנִיאֵ״ל שְׁמֵיהּ. וְאִינּוּן תְּלַת סַמְכִין דְּאִינּוּן לְכָל חַד וְחַד, כְּלֵהוּ אִסְתַּכְּיָין לְאֶמְצָעִיתָא. בְּגִין דְּאֶמְצָעִיתָא אִיהוּ נָטִיל לוֹן, וְכֻלְּהוּ נַטְלוּ בְּגִינֵיהּ דְּאֶמְצָעִיתָא.

532. The ones standing in the middle, THE SECRET OF TIFERET, are in charge of singing. Those of the right, THE SECRET OF CHESED, chant; the desire rises up high, and they say the prayer 'holy'. Those of the left, GVURAH, chant; the desire rises high and they say the prayer 'Blessed be He', FOR He IS holy above, IN CHESED, GVURAH AND TIFERET, and blessed below IN MALCHUT. THEREFORE, those who stand above to the right take the sanctification, join it and all those who know how to sanctify their Master, in the SECRET OF unison in the mystery of wisdom. Those who stand to the left take the sanctification, and join all those who do not know how to sanctify their Master properly. All are included in one another in one unison, joining each other, to become one knot and one spirit. They are connected to THE CHAMBERS above, to make all into one, joined together.

532 אִלֵּין דְּקַיְּימֵי בְּאֶמְצָעִיתָא, כֻּלְּהוּ מְמַנָּן בְּשִׁירָתָא. וְאִלֵּין דִּימִינָא אָמְרֵי שִׁירָתָא, דְּסַלְקָא רְעוּתָא לְעֵילָא, וְאָמְרֵי קָדוֹשׁ. וְאִלֵּין דִּשְׂמָאלָא אָמְרֵי שִׁירָתָא, וְסַלְקֵי רְעוּתָא לְעֵילָא, וְאַמְרֵי בָּרוּךְ. קָדוֹשׁ לְעֵילָא, וּבָרוּךְ לְתַתָּא. אִלֵּין דְּקַיְּימֵי לְעֵילָא לְסִטַר יְמִינָא, נַטְלֵי קְדוּשָׁה, וּמִתְחַבְּרָאן בִּקְדוּשָׁה, בְּכָל אִינּוּן דְּיַדְעֵי לְקַדְּשָׁא לְמָארֵיהוֹן, בְּיִחוּדָא בְּרָזָא דְּחָכְמְתָא. וְאִלֵּין דְּקַיְּימֵי בִּשְׂמָאלָא, נַטְלֵי קְדוּשָׁה, וּמִתְחַבְּרָאן בְּכָל אִינּוּן דְּלָא יַדְעֵי לְקַדְּשָׁא לְמָארֵיהוֹן כַּדְקָא יָאוֹת. וְכֻלְּהוּ כְּלִילָן אִלֵּין בְּאִלֵּין בְּיִחוּדָא חָדָא, וּמִתְקַשְּׁרָאן דָּא בְּדָא, עַד דְּכֻלְּהוּ אִתְעֲבִידוּ קְשׁוּרָא חָדָא, וְרוּחָא חָדָא, וּמִתְקַשְּׁרָן בְּאִינּוּן דִּלְעֵילָא, לְמֶהֱוֵי כֹּלָּא חַד, לְאִתְכַּלְּלָא דָא בְּדָא.

533. From this place nourish all the initiated in Wisdom, who are able to know by vision, or by the secret of the dream. The prophets nourish from above, NETZACH AND HOD OF ZEIR ANPIN OF ATZILUT, and those who look at dreams or in visions nourish from here, THE CHAMBER OF HOD, and when this place is united with the upper place IN NETZACH AND HOD OF ZEIR ANPIN, then the prophets nourish from above and below in one knot.

533 מֵאַתָּר דָּא, יַנְקִי כָּל אִינּוּן מָארֵיהוֹן דְּחָכְמְתָא, דְּקַיְּימָן לְמִנְדַּע בְּמַרְאָה, אוֹ בְּרָזָא דְּחֶלְמָא, בְּגִין דְּנְבִיאִים יַנְקִי מִלְּעֵילָא. וְאִלֵּין מָארֵי דְּחֶלְמָא, אוֹ דְּמַרְאָה, יַנְקִי מֵהָכָא. וְכַד מִתְחַבְּרָא אַתְרָא דָּא בְּאַתְרָא דִּלְעֵילָא בְּקִשּׁוּרָא חָדָא, כְּדֵין נְבִיאִים, יַנְקִי מֵעֵילָא וּמִתַּתָּא, בְּקִשּׁוּרָא חָדָא.

534. Therefore, there are allegories in the sayings OF THE PROPHETS, because their prophecy is not completely polished, as was Moses's, whose prophecy was entirely polished because its light came from above, BINAH, where all the lights come from. It reached his grade, TIFERET OF ATZILUT, whence MOSES drew his prophecy, and shone. This no one else could do, not even the other prophets. And the visionaries and seers, all draw from the lower place, FROM THE CHAMBER OF HOD, without the connection OF NETZACH AND HOD OF ZEIR ANPIN above, and from another, lower grade, NAMELY MALCHUT, which is outside, IN THE FIRST CHAMBER.

534 ובג״כ, אית מָשָׁל בְּמִלַּיְיהוּ, דְּלָא צַחְצָחָא נְבוּאַתְהוֹן כַּדְקָא יֵאוֹת, כְּמָה דַּהֲוָה בֵּיהּ בְּמֹשֶׁה, דַּהֲוָה צִחְצוּחָא בִּנְבוּאָתֵיהּ בְּכֹלָּא. בְּגִין דִּנְהִירוּ נָפִיק מֵעֵילָא, מֵאַתָּר דְּכָל נְהוֹרִין נָפְקִין מִנֵּיהּ, וּמָטָא לְדַרְגֵּיהּ, וּמִתַּמָּן יָנִיק נְבוּאָתֵיהּ, וְנָהִיר, מַה דְּלָא הֲוָה כְּדֵין לְכֹלָּא, לְכָל שְׁאַר נְבִיאִין. אִינּוּן מָארֵיהוֹן דְּחֶלְמָא, מָארֵיהוֹן דְּמַרְאֶה, כֻּלְּהוּ יַנְקִי מֵאַתָּר דָּא לְתַתָּא, בְּלָא חִבּוּרָא דִּלְעֵילָא, עַל יְדָא דְּדַרְגָּא אַחֲרָא תַּתָּאָה מִינֵּיהּ דְּאִיהוּ לְבַר.

535. The prophets RECEIVE FROM NETZACH AND HOD OF ZEIR ANPIN, but do not see the grade OF NETZACH AND HOD OF ZEIR ANPIN, only through another, lower grade, MALCHUT OF ATZILUT. In the same manner, THE VISIONARIES AND SEERS draw from this lower grade of above, FROM THE CHAMBER OF HOD, but it is revealed to them only through another grade outside THAT CHAMBER, MALCHUT OF THE FIRST CHAMBER, which is lower. For WHAT comes out of the chamber OF HOD, reaches the chieftain at the gate of the chamber, and thence to another chieftain beneath him, and so on, UNTIL IT COMES TO MALCHUT OF THE FIRST CHAMBER. How many are those who take part in passing it! So until it reaches men, many handled IT, and therefore it is not properly polished.

535 כְּמָה דְּדַרְגָּא דִּנְבִיאִים דִּלְעֵילָא, לָא הֲווֹ חָמָאן לֵיהּ נְבִיאִים, בַּר עַל יְדָא דְּדַרְגָּא אַחֲרָא תַּתָּאָה. הָכִי נָמֵי אִלֵּין, דַּרְגָּא דִּינִיקוּ דִּילְהוֹן אִיהוּ לְעֵילָא, בְּהַאי דַּרְגָּא תַּתָּאָה, אֲבָל לָא אִתְגַּלְיָא לוֹן, אֶלָּא עַל יְדָא דְּדַרְגָּא אַחֲרָא לְבַר, דְּאִיהוּ תַּתָּאָה מִנֵּיהּ, בְּגִין דְּנָפְקָא מֵהַאי הֵיכָלָא, וּמָטָא מִלָּה עַד הַהוּא מְמָנָא דְּקַיְּימָא עַל תַּרְעָא דְּהֵיכָלָא דָּא, וּמִתַּמָּן לְהַהוּא מְמָנָא דִּתְחוֹת יְדֵיהּ, וְכֵן עַד כֻּלְּהוּ דְּכַמָּה אִינּוּן דְּנַטְלֵי הַהִיא מִלָּה, וְאִתְעָרְבוּ בַּהֲדָהּ. וְעַל דָּא כַּד מָטָא לְגַבֵּיהּ דְּבַר נָשׁ, כַּמָּה אִינּוּן דְּאִתְעָרְבֵי בַּהֲדָהּ, וע״ד לָא צַחְצָחָא מִלָּה כַּדְקָא יֵאוֹת.

536. When the four wheels are connected to the four STRUTS in the middle, FOR EACH WHEEL HAS THREE STRUTS, RIGHT, LEFT, AND MIDDLE, they are called 'greatly beloved', men of vision, for the living creature we referred to, FLASH, has sway over them. For that reason Daniel was called "man greatly beloved" (Daniel 10:11), as it is written, "for you are greatly beloved" (Daniel 9:23). This is a mystery as ought to be. Happy are those who know the secrets of their Master, and walk in the path of truth in this world and in the World to Come.

536 כַּד מִתְחַבְּרָן אִלֵּין אַרְבַּע גַּלְגַּלִּין, בְּאַרְבַּע אִינּוּן דִּי בְּאֶמְצָעִיתָא, כְּדֵין כֻּלְּהוּ אִקְרוּן חֲמוּדוֹת. וְאִינּוּן מָארֵיהוֹן, דְּמַרְאֶה. ובג״כ, הַאי חֵיוָתָא דְּקַאמְרָן, שַׁלְטָא עָלַיְיהוּ. ובג״כ, אִקְרֵי דָּנִיאֵל, אִישׁ חֲמוּדוֹת. דִּכְתִיב, כִּי חֲמוּדוֹת אָתָּה. וְכֹלָּא רָזָא כַּדְקָא יֵאוֹת. זַכָּאִין אִינּוּן דְּיַדְעִין רָזֵי דְּמָארֵיהוֹן, לְמֵיהַךְ בְּאֹרַח קְשׁוֹט, בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי.

48. The chamber of brightness - Netzach

Rabbi Shimon describes the third chamber as the place where the verdicts of the souls are handed over to the chieftains, who hold the seal of life and the seal of death depending on the verdict. He tells us of the death of babies, and children, and young people and adults. We are told of the four gates, and of how the soul is anointed with the 22 letters of the Torah. He moves on to a discussion of war, and wrath and fury and the punishment of souls who sinned. The sinner still has a chance to repent, however, and he can be released from the reprimand that he stands under. Rabbi Shimon talks about the two-colored Seraphim that are mercy and judgment, and who always care for the sorrowful. They are also called 'windows,' and they watch over those who pray, taking their prayers up to the gate of the fourth chamber. We learn about the 'companions to the destroyer' and also about the 'angel friends' who save and protect good people. Four angels watch over Yisrael, one in each direction. They look after those who comfort the poor, those who wanted to sin but didn't, and those who study the Torah and look after the sick. Yisrael blows the Shofar to awaken God's compassion. Rabbi Shimon says that the 'windows' above are the reason for the windows in the Tabernacle below because the synagogue below is the counterpart of the one above.

537. הֵיכָלָא תְּלִיתָאָה. הֵיכָלָא דָּא, הֵיכָלָא דְּקַיְּימָא בְּנְהִירוּ עִלָּאָה, יַתִּיר עַל כָּל אִלֵּין קַדְמָאֵי. בְּהֵיכָלָא דָּא קַיְּימִין אַרְבַּע פִּתְחִין, חַד לִסְטַר דָּרוֹם, וְחַד לִסְטַר מִזְרָח, וְחַד לִסְטַר צָפוֹן, וְחַד לִסְטַר מַעֲרָב. בְּכָל פִּתְחָא וּפִתְחָא אִית מְמָנָא חֲדָא, דְּקַיְּימָא מְמָנָא עַל כָּל פִּתְחָא וּפִתְחָא.

537. The third chamber OF NETZACH stands in the supernal light more than the first ones. There are four gates in this chamber, one to the south, one to the east, one to the north, and one to the west, CORRESPONDING TO CHOCHMAH AND BINAH, TIFERET AND MALCHUT. There is a chief to each gate, as ought to be.

538. פִּתְחָא קַדְמָאָה, דָּא פִּתְחָא דְּקַיְּימָא בֵּיהּ חַד מְמָנָא, מַלְכִּיאֵ״ל שְׁמֵיהּ. וְאִיהוּ שַׁלִּיטָא עַל כָּל אִינּוּן פִּתְקִין, דְּנַפְקֵי מִבֵּי דִינָא דְּמַלְכָּא, לְאִתְדִּנָא עָלְמָא. בְּגִין דְּהַאי אִיהוּ מְמָנָא לְאַשְׁגְּחָא בְּהוּ בְּאִינּוּן פִּתְקִין, וּתְרֵין סוֹפְרִין תְּחוֹת יְדֵיהּ, חַד מִימִינָא וְחַד מִשְּׂמָאלָא.

538. At the first gate stands the chief Malkiel, in charge over the notes, ON WHICH THE VERDICT IS WRITTEN, emerging from the King's court that judges the world. This chief supervises over these notes, with two scribes under him, one to the right and one to the left.

539. לְהַאי, אִתְיְיהִיבוּ תִּקּוּנֵי פִּתְקִין לְאַתְקָנָא, עַד לָא יִפְקוּן מֵהַאי תַּרְעָא לְבַר, וְיִתְמְסְרוּ בִידָא דְּהַהוּא מְמָנָא, דִּי בְּהֵיכָלָא קַדְמָאָה. דְּהָא מִזְּמְנָא דְּאִתְמְסְרוּ בִידָא דְּהַהוּא מְמָנָא דִּבְהֵיכָלָא קַדְמָאָה, הָא נַפְקֵי מִתַּמָּן, וְלֵית רְשׁוּ לְאָתָבָא לוֹן.

539. MALKIEL is given the notes to be corrected, before they leave the gate, to be handed to the chieftain of the first chamber. Once they are given to the chieftain of the first chamber, they leave the place, and there is no possibility to return them SO AS TO CORRECT THEM.

540. דְּהָא מִיַּד אִזְדַּמַּן מְמָנָא דְּסִטְרָא אַחֲרָא מְסַאֲבָא, מָארֵיהּ דְּדִינָא קַשְׁיָא תַּקִּיפָא, דְּלָא מְרַחֵם, וְסַנְגַּדִיאֵ״ל שְׁמֵיהּ, וְאִיהוּ מְמָנָא עַל תַּרְעָא דְּהֵיכָלָא אַחֲרָא דִּי בְּסִטְרָא אַחֲרָא, דְּאִיהוּ גֵיהִנָּם, וְכַמָּה אִינּוּן גַּרְדִּינֵי נִימוּסִין מְמָנָן לְשַׁטְיָא בְּעָלְמָא, וּזְמִינִין לְמֶעְבַּד דִּינָא.

540. For immediately comes a chieftain of the unholy pitiless Other Side, of strict Judgment, Sangadiel by name. He is in charge over the gate of another chamber of the Other Side, Gehenom. Some complainants and accusers are sent to hover about the world, prepared to execute justice.

541. וּבְגִין כַּךְ, קַיְּימָא הַהוּא מְמָנָא לְעַיְּינָא בְּפִתְקִין, וְאִינּוּן תְּרֵין סוֹפְרִין דְּקַיְּימֵי תְּחוֹת מְמָנָא דָּא, שַׁמְשִׁיאֵ״ל וְקָמוּאֵ״ל, אִלֵּין סוֹפְרִין לְאַתְקָנָא פִּתְקִין, וְהַהוּא מְמָנָא עֲלַיְיהוּ דְּאִיהוּ מַלְכִּיאֵ״ל. בְּגִין דְּבְאִינּוּן הֵיכָלִין דִּי בְּסִטַר אַחֲרָא מְסַאֲבָא, אִתְפְּקִידוּ מְמָנָן יְדִיעָאן, בְּהִפּוּכָא מֵאִלֵּין מְמָנָן דִּי בְּהֵיכָלִין אִלֵּין, וְכָל אִינּוּן רוּחִין וְכָל אִינּוּן מְמָנָן, דְּתַמָּן, כֻּלְּהוּ לְאַבְאָשָׁא.

541. While the chief is leafing through the verdicts, the two scribes, Shamashiel and Kamuel, correct the scripts, under Malkiel. For in the chambers of the unholy Other Side, certain chieftains were appointed, the opposite of those appointed in the chambers OF HOLINESS, and all the spirits and the officers in charge on the Other Side, all do harm.

542. Come and see: When this Sangadiel takes the scrip from the chieftain standing at the first gate, he opens an entrance to the side of darkness called "pit of destruction" (Tehilim 55:24), THE TWO FIRST CHAMBERS OF THE OTHER SIDE, where thousands and tens of thousands of officers are ready to take the scripts, with the chieftain SANGADIEL over them. Then the criers come out, and the accusers hover about the world, and the judgment is executed. Therefore, the chieftain MALKIEL reads the scripts carefully to correct the verdicts before they leave the gate. This is the gate to the south.

542 ת"ח, הַאי סַנְגַדְיֵא"ל כַּד נָטִיל פִּתְקָא, מִסִּטְרָא דְּהַהוּא מְמָנָא דְּקַיְימָא לְפִתְחָא קַדְמָאָה, פָּתַח חַד פִּתְחָא, לְסִטְרָא דַּחֲשׁוֹכָא, דְּאִקְרֵי בְּאֵר שַׁחַת, וְתַמָּן מְמָנָן אֶלֶף וְרִבְבָן זְמִינִין לְנַטְלָא אִינּוּן פִּתְקִין, וְהַאי מְמָנָא עֲלַיְיהוּ. וּכְדֵין כְּרוֹזִין נָפְקִין, וְכַמָּה גַּרְדִּינֵי שַׁטְיִין בְּעָלְמָא, וְהַהוּא דִּינָא אִשְׁתְּלִים, וע"ד, מְמָנָא דָּא קַיְימָא לְעַיְינָא בְּפִתְקִין, וּלְאַתְקָנָא נִימוּסֵי פִּתְקִין, עַד לָא נַפְקוּ מֵהַאי פִּתְחָא, וְהַאי פִּתְחָא אִיהוּ פִּתְחָא דְּדָרוֹם.

543. The second gate, life and death depend upon it, for in this gate are signed all the scripts COMING FROM THE COURT. When the scripts are corrected, an attendant named Gazriel takes them to the second gate to be signed.

543 פִּתְחָא תִּנְיָינָא, דָּא פִּתְחָא דְּחַיִּין וּמוֹתִין תַּלְיָין בֵּיהּ, בְּגִין דְּהַאי פִּתְחָא, חַתְמִין חַתִּימִין דְּכָל פִּתְקִין, דְּכֵיוָן דְּפִתְקִין אִתְּקָנוּ כַּדְקָא יֵאוֹת, חַד שַׁמָּשָׁא זַמִּין, גַּזְרִיאֵ"ל שְׁמֵיהּ, וְנָטִיל פִּתְקִין בְּהַאי פִּתְחָא תִּנְיָינָא, וְתַמָּן חַתְמִין לְהוּ.

544. A chieftain stands at the gate, named Azriel. Each gate is named after the chieftain in charge of it. The chieftain AZRIEL has under him two attendants, Sanuriya and Adiel, one to the right and one to the left. Life depends upon him of the right, and death upon him of the left. They have two seals in their hands, a seal of life and a seal of death, one on this RIGHT side, the other on that LEFT side.

544 מְמָנָא חֲדָא קַיְימָא עַל הַהוּא פִּתְחָא, וְעַזְרִיאֵ"ל שְׁמֵיהּ, וְכָל פִּתְחָא וּפִתְחָא אִתְקְרֵי עַל שְׁמָא דְּהַהוּא מְמָנָא דְּאִתְפַּקְדָא עָלֵיהּ. הַאי מְמָנָא תְּחוֹת שׁוּלְטָנֵיהּ, וּתְחוֹת יְדֵיהּ, תְּרֵין שַׁמָּשִׁין דִּי שְׁמָהוֹן סָנוּרִיָּ"א, עָדִיאֵ"ל. חַד מִימִינָא וְחַד מִשְׂמָאלָא. הַהוּא מִימִינָא, בֵּיהּ תַּלְיָין חַיִּין. וְהַהוּא דִּשְׂמָאלָא, בֵּיהּ תַּלְיָא מוֹתָא. וּתְרֵין חוֹתְמִין בִּידַיְיהוּ, חוֹתָם חַיִּים וְחוֹתָם מָוֶת. דָּא קָאֵים לְסִטְרָא דָּא, וְדָא קָאֵים לְסִטְרָא דָּא.

545. This gate is closed for six days, and open on Shabbat and new moons, as a sign of life in the seal, upon which life depends. For the seal thrives on Shabbatot and new moons.

545 הַאי פִּתְחָא סָתִים כָּל יוֹמֵי שַׁתָּא, וּבְיוֹמָא דְּשַׁבְּתָא, וּבְיוֹמֵי דְּחַדְשָׁא אִתְפְּתַח, לְאַחֲזָאָה חַיִּים בְּהַהוּא חוֹתָמָא, דְּתַלְיָין בֵּיהּ חַיִּים, בְּגִין דְּשַׁבָּת וְחֹדֶשׁ חוֹתָמָא דְּחַיִּים אִתְקַיָּים בְּהוּ.

546. On Yom Kippur, when Yisrael are occupied with prayers and petitions, and strive to worship their Master, this gate is closed until the prayer of Minchah. When this prayer passes from the court house in the chamber of merit, an air comes out, the gate is opened, the chieftain stands with the two attendants, one on his right and one on his left, with seals of life and death in their hands, and all the scripts OF THE COURT of the world are before them. They then sign to life or death. This is the east gate, THE SECRET OF THE CENTRAL COLUMN.

546 בְּיוֹמָא דְּכִפּוּרֵי, דְּיִשְׂרָאֵל כֻּלְּהוּ קַיְימֵי בְּצְלוֹתִין וּבָעוּתִין, וּמִשְׁתַּדְּלֵי בְּפוּלְחָנָא דְּמָארֵיהוֹן, סָתִים הַהוּא פִּתְחָא, עַד שַׁעֲתָא דְּצְלוֹתָא, דְּמִנְחָה. כֵּיוָן דְּאַעְבַּר הַאי צְלוֹתָא דְּמִנְחָה, מֵאֲתַר בֵּי דִינָא דְּהֵיכְלָא דִּזְכוּתָא, חַד אֲוִירָא נָפְקָא, וּפִתְחָא דָּא אִתְפְּתַח, וְהַאי מְמָנָא דְּהֵיכְלָא דָּא קַיְימָא, וְאִינּוּן תְּרֵין שַׁמָּשִׁין חַד מִימִינָא וְחַד מִשְׂמָאלָא, וְחוֹתְמֵי דְּחַיִּים וּמוֹתָא בִּידַיְיהוּ, וְכָל פִּתְקִין דְּעָלְמָא קָמַיְיהוּ, וּכְדֵין אַחְתִּימוּ הֵן לַחַיִּים הֵן לַמָּוֶת. וְדָא הוּא פִּתְחָא דְּמִזְרָח.

547. פִּתְחָא תְּלִיתָאָה, דָּא פִּתְחָא דְּקַיְּימָא בְּקִיּוּמָא, לְמִנְדַּע כָּל אִינּוּן דִּי דִּינָא יַעְבַּר עָלַיְּיהוּ, בֵּין לְמַרְעִין, בֵּין לְמַכְאוֹבִין, בֵּין לְמִסְכְּנוּ. דִּינָא דְּלָא קַיְּימָא לְמוֹתָא. כַּד תַּרְעָא דְּפִתְחָא דָּא סָגִיר, כְּדֵין דִּינָא אִתְרְשִׁים עַל ב״נ, דְּלָא תַּיְּיבִין לֵיהּ, בַּר בְּחֵילָא דְּצְלוֹתָא תַּקִּיפָא, וְתִיּוּבְתָּא שְׁלִים. דִּכְתִיב יִסְגּוֹר עַל אִישׁ וְלֹא יִפָּתֵחַ.

548. There is one chieftain in charge over this gate, named Kaf'tziel. He is in charge over the gate, and closes it before a person worthy of punishment, so he may not be admitted by prayer, until he repents before his Master.

548 חַד מְמָנָא קַיְּימָא עַל פִּתְחָא דָּא, וְקַפְּצִיאֵ״ל שְׁמֵיהּ, וְהַאי מְמָנָא עַל פִּתְחָא דָּא, בְּגִין לְסַגְּרָא הַאי פִּתְחָא, עַל הַהוּא בַּר נָשׁ, דְּאִתְחָזֵי לְאִתְעַנְּשָׁא, בְּגִין דְּלָא יִתְקַבַּל בְּצְלוֹתָא, עַד דְּיֵיתוּב לְקֳמֵי מָארֵיהּ.

549. When sentence is pronounced on his children who committed no crime, NAMELY, small children, a chief under KAF'TZIEL, called 'Iriel', comes out and cries to the left side until a spirit is awakened, a flawed spirit, created when the moon was waning, called 'Askara'. He stands on the fourth grade of the third chamber of the side of defilement, in charge over babies death. He is seen before them in the guise of a woman raising children, but, seizes and kills them.

549 וּבְהַהוּא זִמְנָא דְּאִתְגְּזַר דִּינָא בִּבְנוֹי דְּלָא חָאבוּ, בְּאִינּוּן רַבְּיָין זְעִירִין, חַד מְמָנָא שַׁמְשָׁא תְּחוֹת יְדֵיהּ, עִירִיאֵ״ל שְׁמֵיהּ, וְנָפַק וְכָרִיז לִסְטַר שְׂמָאלָא, עַד דְּאִתְעַר חַד רוּחָא, דְּאִיהוּ רוּחָא דִּפְגִימוּ, אִתְבְּרֵי בִּפְגִימוּ דְּסִיהֲרָא, וְאִקְרֵי אַסְכָּרָ״ה, וְהַאי אִיהוּ רוּחָא דְּקַיְּימָא עַל דַּרְגָּא רְבִיעָאָה, בְּהֵיכָלָא תְּלִיתָאָה, דִּי בִּסְטַר מְסַאֲבָא, וְדָא קַיְּימָא עַל קְטוּלָא דִּלְהוֹן, וְיִתְחָזֵי לוֹן לְרַבְּיֵי, כְּאִתְּתָא דְּרְבִיאַת לְרַבְּיֵי, וַאֲחִידַת לוֹן, וְקָטְלַת לוֹן.

550. This chief seizes the soul OF THE BABY, and raises it before the chieftain of the fourth chamber, who raises them and takes delight in them. He elevates them to be seen before the Holy King on each Shabbat and new moon. They are presented before Him and blessed by He. When fury has sway over the world, the Holy One, blessed be He looks at them and has compassion for the world.

550 וּכְדֵין הַהִיא נִשְׁמְתָא, סַלְקָא, וְאָחִיד לָהּ הַאי מְמָנָא, וְסַלְקָא לָהּ לַמְמָנָא דְּקַיְּימָא עַל הֵיכָלָא רְבִיעָאָה, וְהַהוּא מְמָנָא מְגַדְּלָא לוֹן, וְאִשְׁתַּעְשַׁע בְּהוּ, וְסָלִיק לוֹן לְאִתְחַזָּאָה קֳמֵי מַלְכָּא קַדִּישָׁא, בְּכָל שַׁבָּת וְשַׁבָּת, וּבְכָל רֵישׁ יַרְחָא וְרֵישׁ יַרְחָא, וְאִתְחָזוּן קֳמֵיהּ, וְאִתְבָּרְכוּן מִנֵּיהּ. וּבְשַׁעֲתָא דְּרוּגְזָא שַׁלְטָא, אִסְתָּכַּל בְּהוּ קוּדְשָׁא בְּרִיךְ הוּא, וְחָיִיס עַל עָלְמָא.

551. All the children who did not reach thirteen years and a day, are all given into the hands of this chief IRIEL. Those from thirteen to twenty years of age are given to the spirit called 'Agirson', issued from the subtle serpent, the Evil Inclination, who brought death to the world. A man over twenty years is sentenced by the court in the place called 'merit', THE FOURTH CHAMBER, and comes himself to the court. He is judged according to HIS OWN sins, and delivered to the hands of that serpent, the Angel of Death.

551 וְכָל אִינּוּן רַבְּיָין, דְּלָא אַשְׁלִימוּ שְׁנִין, עַד תְּלֵיסָר שְׁנִין וְיוֹמָא חַד, כֻּלְּהוּ אִתְמְסָרוּ בִּידָא דְּהַאי, מִתְּלֵיסַר שְׁנִין עַד עֶשְׂרִין, כֻּלְּהוּ אִתְמְסָרוּ עַל יְדָא דְּרוּחָא אַחֲרָא, דְּאִקְרֵי אָגִירְיסוֹ״ן, דְּנָפְקָא מֵהַאי נָחָשׁ עֲקִימָא, דְּגָרִים מוֹתָא לְכָל עָלְמָא, וְאִיהוּ יצה״ר. מֵעֶשְׂרִין שְׁנִין וּלְעֵילָא, אִתְדָּן ב״נ מִבֵּי דִּינָא, אֲתַר דְּאִקְרֵי זְכוּתָא, אִיהוּ בְּגַרְמֵיהּ אָתָא, וּבְחוֹבוֹי אִתְדָּן, וְאִתְמְסַר בִּידָא דְּהַאי חִוְיָא דְּאִיהוּ מַלְאָךְ הַמָּוֶת.

552. For when he is under twenty years of age, down to thirteen, the spirit Agirson, that is within him as a serpent, follows him, since he did not refrain from sinning when he was a little child, as he should have done. The spirit saw in him a sign that he will be corrupted later on. He is therefore taken without permission, as it is written, "but sometimes ruin comes for want of judgment" (Mishlei 13:23). This is the secret of the verse, "and, behold, it was very good" (Beresheet 1:31). We learned that this refers to the Angel of Death, who hastened TO TAKE HIS SOUL, before he will become a sinner. The chieftain over this gate, KAF'TZIEL, takes his soul and raises it upward.

552 בְּגִין דְּהָא מֵעֶשְׂרִין שְׁנִין וּלְתַתָּא, עַד תְּלֵיסָר שְׁנִין, הַאי רוּחָא דְּקַיְימָא בֵּיהּ כְּנָחָשׁ, אָזִיל אֲבַתְרֵיהּ, דָּא אָגִירִיסוֹ"ן דְּקָאמַרְן. בְּגִין דְּלָא אִתְנְטִיר כַּד הֲוָה רַבְיָא דָקִיק כַּדְקָא יֵאוֹת. וְחָמֵי בֵּיהּ סִימָן דְּיִתְפְּגִים לְבָתַר. וְהַאי אִתְנְטִיל בְּלָא רְשׁוּ, וע"ד כְּתִיב, וְיֵשׁ נִסְפֶּה בְּלֹא מִשְׁפָּט. וְרָזָא דָא כְּתִיב וְהִנֵּה טוֹב מְאֹד, וְתָנֵינָן, וְהִנֵּה טוֹב מְאֹד, דָּא מַלְאַךְ הַמָּוֶת, דְּאַקְדִּים לֵיהּ עַד לָא יִתְפְּגִים לְבָתַר. וְהַאי מְמָנָא דְּקָאֵים עַל הַאי פִּתְחָא, אָעִיל נִשְׁמָתֵיהּ וְסַלְקָא לָהּ לְעֵילָא.

553. Under thirteen years of age, he is judged for his father's sins, and delivered to the said Askara. Each chamber OF HOLINESS has a parallel chamber ON THE OTHER SIDE. One is opposite to the other, as we said. This is the gate to the north.

553 מִתְּלֵיסַר שְׁנִין וּלְתַתָּא, אִתְדָּן עַל חוֹבוֹי דְּאָבוּי, וְאִתְמְסַר בִּידָא דְּהַאי אַסְכָּרָא דְּקָאמַרְן. וְכָל חַד וְחַד, הֵיכְלָא דָא לְקֻבֵּל הֵיכְלָא דָא. דָּא בְּהִפּוּכָא מִן דָּא, כְּדְקַאמְרָן, וְהַאי פִּתְחָא אִיהוּ לְסִטַר צָפוֹן.

554. The fourth gate is for healing, called 'the gate of healing'. The chieftain of this gate is called 'Peda'el', DERIVED FROM REDEMPTION (HEB. PIDYON). He is in charge over all the remedies in the world, and brings in all the prayers of those in pain, sickness, and sorrow. He mounts together with these prayers, and presents them before the Holy One, blessed be He.

554 פִּתְחָא רְבִיעָאָה, פִּתְחָא דָא קַיְימָא לְאַסְוָותָא, וְאִקְרֵי פִּתְחָא דְּאַסְוָותָא, בְּהַאי פִּתְחָא קַיְימָא חַד מְמָנָא, פְּדָיֵא"ל שְׁמֵיהּ. וְהַאי קַיְימָא עַל כָּל אִינּוּן אַסְוָותִין דְּעָלְמָא, וּלְאַעֲלָא צְלוֹתִין דְּכָל אִינּוּן מָארֵי דְּמַכְאוֹבִין וּמַרְעִין וְצַעֲרִין, וְהַאי אִיהוּ סָלִיק בְּכָל אִינּוּן צְלוֹתִין, וְאָעִיל לוֹן קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא.

555. This is "an angel over him, an interpreter, one among a thousand" (Iyov 33:23), for there are a thousand who stand at the gate, and PEDA'EL is one among them. It is also written, "then He is gracious to him, and says, 'Deliver him from going down to the pit. I have found a ransom'" (Ibid. 24), as this prayer mounts and becomes a good interpreter for that person, and speaks well of him before the Holy One, blessed be He. It is always for a good cause. Therefore, all the remedies are found in that gate, over which Peda'el is in charge. This is the gate to the west. There are four gates to this chamber, EACH HAVING A UNIQUE FUNCTION.

555 וְהַאי אִיהוּ מַלְאָךְ מֵלִיץ אֶחָד מִנִּי אָלֶף, בְּגִין דְּאִינּוּן אֶלֶף קַיְימִין בְּהַהוּא פִּתְחָא, וְהַאי חַד מִנַּיְיהוּ, וּכְתִיב וַיְחָנֵּנוּ וַיֹּאמֶר פְּדֵעֵהוּ מֵרֶדֶת שַׁחַת מָצָאתִי כֹפֶר. בְּגִין דְּסָלִיק בְּהַאי צְלוֹתָא, וְקַיְימָא מֵלִיץ טוֹב עָלֵיהּ דְּבַר נָשׁ, וְאַדְכַּר זְכוּתֵיהּ דְּעָבֵד קֳמֵי מַלְכָּא קַדִּישָׁא, בְּגִין דְּהַאי אִיהוּ דְּקַיְימָא תָּדִיר לְטָב, וע"ד, כָּל אַסְוָותָא קַיְימָא בְּהַאי פִּתְחָא דִּי פְּדָיֵא"ל מְמָנָא בֵּיהּ. פִּתְחָא דָא אִיהוּ לְסִטַר מַעֲרָב. וּבְגִין דָּא, אִלֵּין אַרְבַּע פִּתְחִין קַיְימִין בְּהֵיכְלָא דָא.

556. In this chamber there is another spirit called 'Nogah' (lit. 'brightness'). This spirit rules over this chamber, and every luster and desire are in it. This spirit is for those who have a portion in the World to Come. He bedecks the souls with precious luster, so all the other spirits in the other chambers know that this soul is worthy of the World to Come, and might pass through all the other chambers with no one to detain it.

556 בְּהֵיכְלָא דָא קַיְימָא רוּחָא חֲדָא דְּאִקְרֵי נֹגַהּ, הַאי אִיהוּ רוּחָא שַׁלִּיטָא בְּהַאי הֵיכְלָא, כָּל זִיוָא וְכָל תִּיאוּבְתָא קַיְימָאן בֵּיהּ. הַאי רוּחָא אִיהוּ קַיְימָא לְכָל אִינּוּן דְּאִית לוֹן חוּלָקָא בְּעָלְמָא דְּאָתֵי, דָּא אַעְטַר לְאִינּוּן נִשְׁמָתִין בְּזִיוָא דִּיקָרָא, בְּגִין לְמִנְדַּע כָּל אִינּוּן רוּחִין דִּי בְּהֵיכְלִין אַחֲרָנִין, דְּדָא אִיהוּ בַּר עָלְמָא דְּאָתֵי, וְיַעְבַּר בְּכֻלְּהוּ, וְלֵית מַאן דְּיִמְחֵי בִּידֵיהּ.

557. This spirit is purer and clearer than those below HIM. His name is Zahariel, anointed by the holy anointing oil drawn from the World to Come, BINAH, and it is nourished and grows by it. This alludes to a candle, as it is written, "I have set up a candle for My anointed" (Tehilim 132:17). For he is the set order of lighting candles from below upwards, when light from above, BINAH dwells upon him. Because he is set in order when all those below are included in him, NAMELY, THE CHAMBERS BELOW, MOUNT UP TO HIM, AND THEN "I HAVE SET UP A CANDLE..."

557 הַאי רוּחָא, אִיהוּ רוּחָא דַּכְיָא, בָּרִיר מֵאִלֵּין תַּתָּאִין, זָהֲרִיאֵ״ל שְׁמֵיהּ, מֵהַהוּא מִשְׁחָא דִּרְבוּת קוּדְשָׁא דְּנָגִיד מֵעָלְמָא דְּאָתֵי, נָגִיד בֵּיהּ, וּמֵהַהוּא מִשְׁחָא אִתְרָבֵי וְאַצְמַח. וְהַאי אִיהוּ נֵר, כְּמָה דְּאַתְּ אָמַר עָרַכְתִּי נֵר לִמְשִׁיחִי. בְּגִין דְּהַאי אִיהוּ סִדּוּרָא לְאַדְלָקָא בּוּצִינִין מִתַּתָּא לְעֵילָא, כַּד שָׁרָא עָלֵיהּ נְהִירוּ דְּנָגִיד מִלְּעֵילָא, בְּגִין דְּהַאי אִתְסָדַּר, כַּד אִתְכְּלִילוּ בֵּיהּ כָּל אִינּוּן תַּתָּאִין לְתַתָּא.

558. When this spirit is set AND ARRANGED by all the lower beings who went up to him, and he shines, he emits one light by the name of Ahadiel, who is included in this spirit, ZAHARIEL. The spirit Ahadiel is underneath the spirit, ZAHARIEL, and anoints all the rising souls, who have a portion in the World to Come, and are worthy of ascending.

558 וְכַד אִתְסָדַּר הַאי רוּחָא בְּכָל אִינּוּן תַּתָּאִין, וְנָהִיר, כְּדֵין אַפִּיק מִנֵּיהּ נְהוֹרָא חַד, דִּי שְׁמֵיהּ אַהֲדִיאֵ״ל וְהַאי כָּלִיל בְּרוּחָא דָּא, הַאי קַיְּימָא תְּחוֹת הַאי רוּחָא, לְאַמְשְׁחָא לְכָל אִינּוּן נִשְׁמָתִין דְּסַלְקִין, דְּאִית לוֹן חוּלָקָא בְּעָלְמָא דְּאָתֵי, וְאִתְחָזוּן לְסַלְקָא לְעֵילָא.

559. For when a soul ascends, it first enters the lower chambers, THE CHAMBER OF THE SAPPHIRE STONE, AND THE CHAMBER OF THE VERY HEAVEN. The soul is engraved with the 22 letters of the Torah written upon it. And when the soul is found worthy OF ASCENDING TO THIS CHAMBER, it stands in front of this spirit, ZAHARIEL, and the chief Ahadiel anoints it. It rises and enters the river of fire, and goes up THENCE and is offered as sacrifice TO STAND ALWAYS BEFORE ATIK YOMIN.

559 בְּגִין דְּכַד נִשְׁמְתָא סַלְקָא, וְעָאלַת בְּאִינּוּן הֵיכָלִין תַּתָּאִין, רְשִׁימָא אִיהִי בְּעֶשְׂרִין וּתְרֵין אַתְוָון דְּאוֹרַיְיתָא, דִּרְשִׁימִין בְּהַאי נִשְׁמְתָא. וְכַד נִשְׁמְתָא זַכָּאת וְקָמַת קַמֵּיהּ דְּהַהוּא רוּחָא, דָּא מְמָנָא אַהֲדִיאֵ״ל מָשַׁח לוֹן. וְסַלְקִין וְעָאלִין בְּהַהוּא נְהַר דִּינּוּר וְסַלְקִין וְאִתְקְרִיבוּ לְקָרְבָּנָא.

560. This light, AHADIEL, comprises three lights, since the anointing oil, THE LIGHT OF BINAH, WHENCE IT CAME, comprises three colors, THE THREE COLUMNS. When this light glitters, 22 lights glitter by it, corresponding to the 22 letters of the Torah, written upon the soul. These 22 lights, are all chiefs and attendants standing WITH AHADIEL, named after the light above them, AHADIEL, and included in it. This light, AHADIEL, together with the 22 lights is included in the spirit ZAHARIEL, who is included in AHADIEL, and seeks to be settled in the fourth chamber.

560 הַאי נְהוֹרָא כָּלִיל בִּתְלַת נְהוֹרִין, בְּגִין דְּהַהוּא רְבוּת מִשְׁחָא, אִתְכְּלִיל בִּתְלַת גְּוָונִין. וְכַד נָצִיץ הַאי נְהוֹרָא, נָצִיץ מִנֵּיהּ עֶשְׂרִין וּתְרֵין נְהוֹרִין, לְקֻבֵּל כ״ב אַתְוָון דְּאוֹרַיְיתָא, דִּרְשִׁימִין בְּהַאי נִשְׁמְתָא. וְאִלֵּין עֶשְׂרִין וּתְרֵין נְהוֹרִין, כֻּלְּהוּ מְמָנָן שַׁמָּשִׁין דְּקַיְּימֵי עִמֵּיהּ, וְכֻלְּהוּ אִתְקְרוּן עַל שְׁמָא דְּהַאי נְהוֹרָא דְּעַלַּיְיהוּ, וְכֻלְּהוּ אִתְכְּלִילוּ בֵּיהּ. הַאי נְהוֹרָא בְּכָל אִינּוּן נְהוֹרִין, אִתְכְּלִיל בְּהַאי רוּחָא, וְהַאי רוּחָא כָּלִיל בֵּיהּ, וְאִסְתָּכִי לְאִתְיַשְׁבָא גּוֹ הֵיכָלָא רְבִיעָאָה.

561. When the spirit ZAHARIEL includes the light AHADIEL and the 22 letters, urging to glitter, one holy living creature comes out combined of two colors of a lion and an eagle. It has one shape, FOR THE SHAPES OF THE LION AND THE EAGLE MERGED INTO ONE, called 'Ahiel'.

561 רוּחָא דָּא, כַּד אִתְכְּלִיל מִנְּהוֹרָא דָּא, וּמִכֻּלְּהוּ נְהוֹרִין, כַּד דָּחֲקִין לְאִתְנַצְּצָא נָפְקָא מִנַּיְיהוּ חַד חַיְוָתָא קַדִּישָׁא, כְּלִילָא בִּתְרֵי גְּוָונֵי, אַרְיָא וְנִשְׁרָא, וְאִיהִי חַד דְּיוּקְנָא, וְהַאי אִקְרֵי אֲהִיאֵ״ל.

562. From the glittering of this holy living creature, when light from the high spirit ZAHARIEL reaches it, four wheels come out, comprising all the colors, LION, OX, EAGLE AND MAN, called 'Had'riel, Yehad'riel, Ahadoriya, Asimon'. They all have eight wings, appointed over the heavenly armies who wage war, for there is no war in the world, nor a kingdom uprooted from its place, unless the heavenly armies and the stars of the rest of the firmaments wage war upon each other. The four wheels stand upon them in the four directions of the world.

562 וְהַאי חֵיוָתָא קַדִּישָׁא, נַפְקֵי מִנְּצִיצוּ דִּילָהּ, כַּד מָטֵי נְהִירוּ דְּהַאי רוּחָא עִלָּאָה בָּהּ, אַרְבַּע אוֹפַנִּים, כְּלִילָן בְּכָל גְּוָונִין, וְאִינּוּן הַדְרִיאֵ״ל, יְהַדְרִיאֵ״ל, אַהֲדוֹרִי״א, אָסִימוֹ״ן. כָּל אִלֵּין בְּתְמַנְיָא גַּדְפִּין, וְאִלֵּין אִינּוּן מְמָנָן, עַל כָּל חֵילֵי שְׁמַיָּא, מַגִּיחֵי קְרָבָא. בְּגִין דְּלָא אִשְׁתְּכַח קְרָבָא בְּעָלְמָא, אוֹ עֲקִירוּ דְּמַלְכוּתָא מֵאַתְרֵיהוּ, עַד דְּחֵילֵי שְׁמַיָּא, וְכֹכָבַיָּא דְּשְׁאַר רְקִיעִין, כֻּלְּהוּ אַחְזִיוּ קְרָבִין וְסִכְסוּכִין אִלֵּין בְּאִלֵּין. וְאִלֵּין אַרְבַּע אוֹפַנִּים, קַיְימֵי עָלַיְיהוּ לְאַרְבַּע סִטְרִין דְּעָלְמָא.

563. When the four wheels go to wage wars, by the secret of the chamber of above, THE FOURTH CHAMBER, they depart, FOR THERE is a court house, named merit. From their sweat, countless armies and hosts OF ANGELS are issued. They all abide under these wheels.

563 אִלֵּין אַרְבַּע, כַּד נַטְלִין לְאַגָּחָא קְרָבִין, מֵרָזָא דְּהֵיכָלָא דִּלְעֵילָא נַטְלִין, דְּאִיהוּ בֵּי דִּינָא, וְאִקְרֵי זְכוּתָא. מִזִּיעָא דִּלְהוֹן אַפִּיקוּ כַּמָּה חֵילִין וּמַשְׁרְיָין דְּלֵית לוֹן חוּשְׁבָּנָא. וְכֻלְּהוּ קַיְימֵי תְּחוֹת אִלֵּין אוֹפַנִּים.

564. Some of them recite poetry, and some are messengers to this world corresponding to the messengers of the side of defilement, coming out of its third chamber, and prosecute and cause harm in the world. THE MESSENGERS OF THIS CHAMBER are against them, so they would not have power over those occupied in the Torah, as it is written, "For He shall give His angels charge over you, to keep you in all your ways. They shall bear you up in their hands, lest you dash your foot against a stone..." (Tehilim 91:11-12). This is "a stone of stumbling and...a rock of offense" (Yeshayah 8:14). DEFILEMENT is called "a stone of stumbling," a rock of offense. HOLINESS is called "a tried stone, a precious corner stone" (Yeshayah 28:16), "the Rock of Yisrael" (Yeshayah 30:29). The one corresponds to the other.

564 מִנְּהוֹן קַיְימֵי עַל שִׁירָתָא, וּמִנְּהוֹן שְׁלִיחָן עַל עָלְמָא. לְקֻבֵּל אִינּוּן שְׁלִיחָן דְּלִסְטַר מְסַאֲבָא, דְּנַפְקֵי מִגּוֹ הַהוּא הֵיכָלָא תְּלִיתָאָה דִּילָהּ, וְאִינּוּן מְקַטְרְגֵי עָלְמָא לְאַבְאָשָׁא. וְאִלֵּין אִשְׁתְּכָחוּ לָקֻבְלַיְיהוּ, דְּלָא יִשְׁלְטוּן לְגַבֵּי אִינּוּן דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, כד״א כִּי מַלְאָכָיו יְצַוֶּה לָךְ וְגוֹ׳. וּכְתִיב עַל כַּפַּיִם יִשָּׂאוּנְךָ פֶּן תִּגּוֹף בָּאֶבֶן וְגוֹ׳. דָּא אֶבֶן נֶגֶף צוּר מִכְשׁוֹל. הַאי אִקְרֵי אֶבֶן נֶגֶף צוּר מִכְשׁוֹל. וְהַאי אִקְרֵי אֶבֶן בֹּחַן פִּנַּת יִקְרַת, צוּר יִשְׂרָאֵל. וְכֻלָּא קַיְימָא דָּא לְקֻבֵּל דָּא.

565. From the mystery of the third chamber of the Other Side, two spirits emerge, called 'wrath and fury'. From these two all the messengers come out, misleading men from the path of truth. They stand before a man on a righteous path TO DISTRACT HIM. For this reason these wheels oppose them, to protect the man from incurring damage by them. Moses was afraid of these two, when he went down the mountain, as it is written, "For I was afraid of the wrath and fury" (Devarim 9:19).

565 מֵרָזָא דְּהֵיכָלָא תְּלִיתָאָה דִּי בְּסִטְרָא אַחֲרָא, נַפְקֵי תְּרֵין רוּחִין, דְּאִקְרוּן אַ״ף וְחֵמָ״ה, וּמִתְּרֵין אִלֵּין, נָפְקִין כָּל אִינּוּן שְׁלִיחָן דְּאָזְלִין לְאַסְטָאָה בְּנֵי נָשָׁא מֵאָרְחָא דְּקִשׁוֹט, וְאִלֵּין אִינּוּן דְּקַיְימָאן, וְאַקְדִּימוּ עַל ב״נ, דְּקָא אָזִיל לְאוֹרְחָא דְּמִצְוָה. וְעַל דָּא אִלֵּין אוֹפַנִּים קַיְימָן לְקֻבְלַיְיהוּ, בְּגִין לְאַגָּנָא עָלֵיהּ דב״נ דְּלָא יִתְנַזְקוּן. מֵאִלֵּין תְּרֵין רוּחִין דָּחִיל מֹשֶׁה, כַּד הֲוָה נָחִית מִן טוּרָא, דִּכְתִיב כִּי יָגַרְתִּי מִפְּנֵי הָאַף וְהַחֵמָה.

566. In the middle of this chamber, there is another place up above, with four gates to the four directions of the world. There are ten chiefs in charge over each gate, and one chieftain over them. THIS CHIEFTAIN comprises the light Ahadiel, they are wheel within wheel, combined with one another.

566 בְּאֶמְצָעִיתָא דְּהֵיכָלָא דָּא, אִית אַתְרָא אַחֲרָא, דְּקַיְּימָא לְעֵילָא לְעֵילָא, בְּאַרְבַּע פִּתְחִין, לְאַרְבַּע סִטְרֵי עָלְמָא, עֶשֶׂר מְמָנָן לְכָל פִּתְחָא וּפִתְחָא, וְחַד מְמָנָא עָלַיְיהוּ. וְהַאי כְּלִיל בְּנַהוֹרָא דְּאִקְרֵי אַהֲדִיאֵ״ל, וְהַאי אִיהוּ אוֹפָן בְּתוֹךְ הָאוֹפָן, מְשֻׁלָּבָן דָּא בְּדָא.

567. The forty CHIEFS receive from the chamber of merit, the indictment, to strike the sinning soul, and they have to strike it. They stand within flames of fire facing the souls, then soar out of the chamber and strike that soul. The soul stands reprimanded all the days it was sentenced to, and does not cross the screen, TO ENTER THE CHAMBER.

567 אִלֵּין אַרְבְּעִין, נַטְלֵי דִּינָא מִבֵּי זְכוּתָא, לְאַלְקָאָה לְהַאי נִשְׁמְתָא דְּחָבָאת וּבָעָאת לְאַלְקָאָה. וְאִלֵּין קַיְּימֵי בְּשַׁלְהוֹבֵי נוּרָא לְגַבֵּי אִינּוּן נִשְׁמָתִין, וְטָאסִין לְבַר מֵהֵיכָלָא דָּא, וְאַלְקָאן לְנִשְׁמְתָא דָּא, וְקַיְּימָא נְזִיפָא לְבַר, כָּל אִינּוּן יוֹמִין דְּאִתְגְּזַרַת עָלָהּ, וְלָא עָאלַת לְפַרְגּוֹדָא.

568. These forty CHIEFS reprimand and excommunicate all those who uttered something they should not have, and IMMEDIATELY after, pronounced a holy word of the Torah, and sully their mouths therein. The chiefs excommunicate them, and they are excommunicated for forty days, for their prayer is not accepted.

568 וְאִלֵּין אַרְבְּעִים, אִינּוּן דְּקַיְּימִין וַאֲנָזִיפוּ וּמְנַדִּין, לְכָל אִינּוּן דְּאַפִּיקוּ מִפּוּמַיְּיהוּ מִלָּה דְּלָא אִצְטְרִיכָא, וּבְתַר דָּא אַפִּיקוּ מִפּוּמַיְּיהוּ מִלָּה קַדִּישָׁא, מִלָּה דְּאוֹרַיְיתָא, וּמְטָנְפֵי פּוּמַיְּיהוּ בָּהּ. וְאִלֵּין קַיְּימֵי, וּמְנַדִּין לוֹן, וְקַיְּימֵי בְּהַאי נִדּוּיָא אַרְבְּעִין יוֹמִין, דְּלָא אִשְׁתְּמַע צְלוֹתְהוֹן.

569. So for all sinners who deserve to be reprimanded, ten criers come out every day, and proclaim in all the firmaments, the armies and the hosts OF ANGELS, beware of so-and-so, for he is reprimanded for such-and-such a sin he committed, until he repents before his Master. May the Merciful One save us.

569 וְכֵן לְכָל אִינּוּן דְּחָאבוּ אִינּוּן חוֹבִין, דְּבַעְיָין לְנַזְפָא, עֲשָׂרָה כְּרוֹזִין נַפְקֵי בְּכָל יוֹמָא, וּמַכְרְזֵי בְּכָל אִינּוּן רְקִיעִין, וּבְכָל אִינּוּן חֵילִין וּמַשְׁרְיָין, אִזְדַּהֲרוּ בְּפָלָנְיָא דְּאִיהוּ נְזִיפָא. נְזִיפָא אִיהוּ עַל חוֹבָא פְּלוֹנִי דְּעֲבַד, עַד דְּתָב קֳמֵי מָארֵיהּ, רַחֲמָנָא לִישֵׁזְבָן.

570. When he repents his sin, the forty chiefs gather and release him FROM THE REPRIMAND. Then a proclamation resounds: 'so-and-so is released from the reprimand.' From now on the prayer enters. But before he repents, he is reprimanded above and below, and the protection of his Master is removed from him. Even at night, WHEN HIS SOUL DEPARTS AND WISHES TO RISE ABOVE, his soul is reprimanded, and the gates of heaven are closed before it. It does not mount, but is rejected outside.

570 כַּד תָּב מֵהַהוּא חוֹבָא, מִתְכַּנְּפֵי אִלֵּין אַרְבְּעִין, וְשָׁרָאן לֵיהּ. וּכְדֵין אַכְרִיזוּ עָלֵיהּ, פְּלָנְיָא שָׁרָא נְזִיפָא. מִכָּאן וּלְהָלְאָה צְלוֹתָא עָאלַת. וְעַד לָא תָּב, נָזִיף אִיהוּ לְעֵילָא וְתַתָּא, וּנְטִירוּ דְּמָארֵיהּ אִתְעָדֵי מִנֵּיהּ. וַאֲפִילוּ בְּלֵילְיָא נִשְׁמָתֵיהּ נְזִיפָא, דְּסָתְמִין לָהּ כָּל תַּרְעֵי שְׁמַיָּא וְלָא סַלְקָא, וְדַחְיָין לָהּ לְבַר.

571. There is a wheel in charge over the forty CHIEFS. He travels to the place called "the couriers' chamber" (I Melachim 14:28). He enters with the forty CHIEFS in charge over the four gates, and together they raise the golden shields. These are the angels called electrums, who hasten with shields, swords, and spears to protect Yisrael from the other nations, and wage war against them, to take revenge at once, without wasting TIME.

571 הַאי אוֹפָן דְּקַיְּימָא עַל אִלֵּין אַרְבְּעִין, כַּד נָטִיל מָטָא לְהַהוּא אֲתָר דְּאִקְרֵי תָּא הָרָצִי״ם. וְכַד עָאל, עָאלוּ עִמֵּיהּ אִינּוּן אַרְבְּעִין, דִּי מְמָנָן בְּאַרְבַּע פִּתְחִין, וְסַלְקִין כָּל אִינּוּן מָגִינִין דִּי דַּהֲבָא. וְאִלֵּין אִינּוּן מַלְאָכִין דְּאִקְרוּן חַשְׁמַלִּי״ם. וְאִינּוּן מָגִינִין וְסַיְּיפִין וּרוּמְחִין, דְּרַהֲטֵי לְאַגָּנָא עָלַיְּיהוּ דְּיִשְׂרָאֵל מִשְׁאַר עַמִּין, וּלְאַגָּחָא קְרָבָא בְּהוּ, וּלְנַקָּמָא לוֹן כְּפוּם שַׁעֲתָא, בְּלָא אֲרִיכוּ.

572. It is therefore called "the couriers' chamber", REFERRING TO where they run from. They run and hasten to fight and take revenge, contrary to other couriers, running in haste to bring evil and weaken the fortune OF PEOPLE, thus to have power over them. This is the secret meaning of the verse, "the couriers went out in haste" (Ester 3:15). There are couriers on this side OF HOLINESS, and couriers on that side OF THE OTHER SIDE. And because of them "the city of Shushan rejoiced and was glad" (Ester 8:15), or "was in consternation" (Ester 3:15). If the couriers OF HOLINESS arrive earlier, the city of Shushan rejoices, and if the couriers of the Other Side come first, the city of Shushan is in consternation.

572 ובג״כ אִקְרֵי תָּא הָרָצִים, אֲתָר דְּאִינּוּן רָצִים רַהֲטֵי, וְאוֹחוּ לְאַגְחָא, וּלְנָקְמָא נוּקְמִין לְקֻבֵּל רָצִים אַחֲרָנִין, דְּרַהֲטֵי לְאַבְאָשָׁא וּלְאַתְרְעָא מַזָּלִין, לְשַׁלְטָאָה עֲלַיְיהוּ. וְרָזָא דָא, הָרָצִים יָצְאוּ דְּחוּפִים. רָצִים מִסִּטְרָא דָא, וְרָצִים מִסִּטְרָא דָא, וּבְגִינֵיהוֹן, וְהָעִיר שׁוּשָׁן צָהֲלָה וְשָׂמֵחָה, אוֹ נְבוֹכָה. אִי מְקַדְּמֵי אִלֵּין דְּהָכָא, הָעִיר שׁוּשָׁן שָׂמֵחָה. וְאִי מְקַדְּמֵי אִלֵּין דְּסִטְרָא אַחֲרָא, הָעִיר שׁוּשָׁן נְבוֹכָה.

573. We already explained that IN THE CHAMBER they stand facing each other, this side OF HOLINESS, against that side OF THE OTHER SIDE. And for that reason, THE COURIERS IN HERE defend all, and when they ascend, INCLUDED in each other, one air comes out from above, and they all become one shield, alluded to by "I am your shield" (Beresheet 15:1).

573 וְהָא אוֹקִימְנָא, דִּבְכֹלָּא קַיְימִין אִלֵּין לְקֻבֵּל אִלֵּין, סִטְרָא דָא לְקֻבֵּל סִטְרָא דָא. ובג״כ, אִלֵּין אִינּוּן מְגִינִּין לְכֹלָּא. כַּד סַלְקִין אִלֵּין בְּאִלֵּין, נָפֵק חַד אֲוִירָא דִּלְעֵילָּא, וְאִתְעֲבִידוּ כֻּלְּהוּ מָגֵן חַד. וְסִימָנֵךְ, אָנֹכִי מָגֵן לָךְ.

574. Twelve wheels are turning at the chamber, called 'two-colored Seraphim', red and white, NAMELY, Mercy and Judgment. They always care for the sorrowful, to whom the other nations cause sorrow and oppression. They are called 'windows', as in the verse, "He looks in at the windows" (Shir Hashirim 2:9).

574 תְּרֵיסָר גַּלְגַּלִּין, אִינּוּן דְּסַחֲרָאן גּוֹ הֵיכָלָא דָא, וְאִינּוּן אִקְרוּן שְׂרָפִים, דִּתְרֵין גַּוְונִין, חִוָּור וְסוּמָק, רַחֲמֵי וְדִינָא, אִלֵּין אִינּוּן קַיְימֵי לְאַשְׁגָּחָא תְּדִיר, עַל כָּל אִינּוּן מָארֵי דְּצַעֲרָא, דְּצַעְרִין לוֹן שְׁאַר עַמִּין, וְדַחֲקִין לוֹן, וְאִקְרוּן חַלּוֹנוֹת. וְהַיְינוּ דִּכְתִיב, מַשְׁגִּיחַ מִן הַחַלּוֹנוֹת.

575. They are standing watchful over those who pray, early to come to the synagogue, to be counted among the first ten. THE SERAPHIM then mount and inscribe them above. For these FIRST TEN are called 'their friends'. This is the meaning of "the companions hearken for your voice; cause Me to hear it" (Shir Hashirim 8:13).

575 וְאִלֵּין קַיְימֵי לְאִסְתַּכְּלָא, כָּל אִינּוּן דִּמְצַלָּאן צְלוֹתַיְיהוּ, דִּמְקַדְּמֵי לְבֵי כְּנִישְׁתָּא, וְאִתְמְנוּן מֵאִינּוּן עֲשָׂרָה קַדְמָאֵי. כְּדֵין סַלְקִין וְכַתְּבִין לוֹן לְעֵילָּא, בְּגִין דְּאִלֵּין אִקְרוּן חֲבֵרִים לְגַבַּיְיהוּ. הה״ד חֲבֵרִים מַקְשִׁיבִים לְקוֹלֵךְ הַשְׁמִיעִנִי.

576. Happy are the righteous who know how to properly arrange their prayer, because when this prayer begins to ascend, THE SERAPHIM mount with it. They enter throughout the firmaments and chambers, up to the gate of the supernal opening, where the prayer comes in to be adorned before the King, as we learned.

576 זַכָּאִין אִינּוּן צַדִּיקַיָּיא, דְּיַדְעֵי לְסַדְּרָא צְלוֹתְהוֹן כַּדְקָא יֵאוֹת, בְּגִין דְּכַד הַאי צְלוֹתָא שָׁרָאת לְאִסְתַּלְּקָא, אִלֵּין סַלְקִין בְּהַאי צְלוֹתָא, וְעָאלִין בְּכָל אִינּוּן רְקִיעִין, וּבְכָל אִינּוּן הֵיכָלִין, עַד תַּרְעָא דְּפִתְחָא עִלָּאָה, וְעָאלַת הַהִיא צְלוֹתָא קָמֵי מַלְכָּא, לְאִתְעַטְּרָא. כְּמָה דְּאִתְּמַר.

577. Come and see: Those who say prayers and sanctification before their Master with their whole will, their prayer should come straight from thought, with speech and spirit full of desire. Then the name of the Holy One, blessed be He is sanctified, and when prayer reaches THE ANGELS, the friends, they all take the prayer and walk with it to the gate of the fourth chamber. THERE THE ANGELS praise THE HOLY ONE, BLESSED BE HE, when YISRAEL say prayers and sanctifications TO THE HOLY ONE, BLESSED BE HE. At that time OF DAY, day-chiefs are appointed over PRAISING with Yisrael, and to be their companions. At night, THEY ARE FRIENDS with those who chant at night.

577 תָּא חֲזֵי, כָּל אִינּוּן דִּמְצַלָּאן צְלוֹתִין, וּמְקַדְּשֵׁי לְמָרֵיהוֹן בִּרְעוּתָא שְׁלִים, הַאי צְלוֹתָא בַּעְיָא לְאַפָּקָא לָהּ מִגּוֹ מַחֲשָׁבָה, וּבִרְעוּתָא דִּמְלוּלָא וְרוּחָא, וּכְדֵין אִתְקַדַּשׁ שְׁמֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא. וְכַד מָטָאת לְגַבֵּי אִלֵּין חֲבִרִים, כֻּלְּהוּ נַטְלֵי לְהַהִיא צְלוֹתָא, וְאַזְלָן בַּהֲדָהּ עַד הֵיכְלָא רְבִיעָאָה, בְּהַהוּא פִּתְחָא. וְאִלֵּין מְשַׁבְּחִין בְּהַהוּא זִמְנָא דִּמְצַלָּאן צְלוֹתִין, וּמְקַדְּשֵׁי בְּהַהוּא זִמְנָא, אִלֵּין אִינּוּן דִּי מְמָנָן בִּימָמָא בְּהוּ בְּיִשְׂרָאֵל, לְמֶהֱוֵי עִמְּהוֹן חֲבִרִים. וּבְלֵילְיָא, בְּאִינּוּן אַחֲרָנִין, דְּאַמְרֵי שִׁירָתָא בְּלֵילְיָא.

578. Come and see: It is written, "He who robs his father or his mother, and says, it is no transgression; he is companion of a destroyer" (Mishlei 28:24). We already explained that it is because he withheld blessings from the Holy One, blessed be He, his Father, as it is written, "ask your father, and he will recount it to you" (Devarim 32:7), and "let your father...be glad" (Mishlei 23:25). This was explained.

578 וְתָא חֲזֵי כְּתִיב, גּוֹזֵל אָבִיו וְאִמּוֹ וְאוֹמֵר אֵין פָּשַׁע חָבֵר הוּא לְאִישׁ מַשְׁחִית. וְהָא אוֹקְמוּהָ, בְּגִין דְּמָנַע בִּרְכָאן דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּאִיהוּ אָבִיו. כְּמָה דִּכְתִיב, שְׁאַל אָבִיךָ וְיַגֵּדְךָ. וּכְתִיב יִשְׂמַח אָבִיךָ. וְאוּקְמוּהָ.

579. "He is companion of a destroyer": HE ASKS: Who is the destroyer? AND HE ANSWERS: He is a man who blemished the moon, MALCHUT, NAMELY, THE OTHER SIDE, called "a perverse man" (Mishlei 16:28), "a slanderer" (Tehilim 140:12), " a cunning hunter, a man of the field" (Beresheet 25:27). This is a destroyer, who withholds blessings from the world. Here also, whoever withholds blessings from the world is a companion of a destroyer, as we said. This is a mystery - It behooves a man to bless the Holy One, blessed be He and pray in a proper manner, so that His Holy Name be blessed, and he will join the holy companions, THE ANGELS, and not blemish his prayer. For IF HE BLEMISHES HIS PRAYER, blessings will be withheld from the world, and he will be considered a companion to the destroyer, who withholds blessings from the world, and brings death to all.

579 חָבֵר הוּא לְאִישׁ מַשְׁחִית, מַאן אִישׁ מַשְׁחִית. דָּא אִיהוּ הַהוּא אִישׁ, דְּפָגִים לְסִיהֲרָא. וְאִקְרֵי אִישׁ תַּהְפּוּכוֹת. אִישׁ לָשׁוֹן. אִישׁ יוֹדֵעַ צַיִד אִישׁ שָׂדֶה. וְהַאי אִיהוּ אִישׁ מַשְׁחִית, דְּהַאי אִיהוּ מָנַע בִּרְכָאן מֵעָלְמָא. אוּף הָכִי, מַאן דְּמָנַע בִּרְכָאן מֵעָלְמָא, חָבֵר הוּא לְהַאי אִישׁ מַשְׁחִית כִּדְקַאמְרָן. וְדָא הוּא רָזָא, בְּגִין דְּאִצְטְרִיךְ לֵיהּ לב״נ לְבָרְכָא לְקוּדְשָׁא בְּרִיךְ הוּא, וּלְצַלָּאָה צְלוֹתָא כַּדְקָא יָאוֹת. בְּגִין דְּיִתְבָּרַךְ שְׁמֵיהּ קַדִּישָׁא, וְיִתְחַבַּר בְּאִלֵּין חֲבִרִין קַדִּישִׁין, וְלָא יִפְגּוֹם צְלוֹתֵיהּ. בְּגִין דְּיִמְנַע בִּרְכָאן מֵעָלְמָא, וְיִתְחַבַּר בְּהַהוּא חָבֵר אִישׁ מַשְׁחִית דְּאִיהוּ מָנַע בִּרְכָאן מֵעָלְמָא, וְגָרִים מוֹתָא לְכֻלְּהוּ.

580. HE ASKS: What is "a charmer (lit. 'a befriender')" (Devarim 18:11)? AND HE ANSWERS: He who follows the Other Side, charms, and thus draws to himself another, unholy spirit, and joins an evil friend. That friend, the destroyer, abides by him. Why is he called 'a friend'? Because when that man was born, THE OTHER SIDE, NAMELY, THE EVIL INCLINATION, befriended him, and is now always his friend. Later the friend turns into a destroyer.

580 כְּתִיב וְחוֹבֵר חָבֶר, מַאי וְחוֹבֵר חָבֶר. הַהוּא מַאן דְּאָזִיל בָּתַר סִטְרָא אַחֲרָא, וְחָרֵשׁ חַרְשִׁין, אִיהוּ מָשֵׁךְ עָלֵיהּ רוּחָא אַחֲרָא מְסַאֲבָא, וְאִתְחַבַּר בְּהַהוּא חַבְרוּתָא דְּהַהוּא חָבֵר רָע, וְשָׁאֲרִי בְּחַבְרוּתָא בַּהֲדֵי, הַהוּא חָבֵר אִישׁ מַשְׁחִית. אֲמַאי אִקְרֵי חָבֵר. בְּגִין דִּבְשַׁעֲתָא דְּאִתְיְלִיד ב״נ אִתְחַבַּר עִמֵּיהּ. וְתָדִיר קַיְּימָא בַּהֲדֵיהּ חָבֵר. לְבָתַר, אִתְהַפָּךְ לֵיהּ חָבֵר אִישׁ מַשְׁחִית.

581. There is also a good friend on the side of holiness, the right side, who does good with men in this world and in the World to Come. These ANGELS friends, are always with him joined to save and protect him, and be his companions in sanctifying the Name of their Master, to chant and praise Him always.

581 וְהָכִי אִית בְּסִטְרָא דִקְדוּשָׁה, בְּסִטְרָא דִימִינָא, חָבֵר טוֹב, דְּעָבִיד טִיבוּ עִמֵּיהּ דְּבַר נָשׁ בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי. וְאִלֵּין חֲבֵרִים קַיְּימֵי תָּדִיר עָלֵיהּ דב״נ, בְּחַבְרוּתָא חֲדָא, לְשֵׁיזָבָא לֵיהּ, וּלְאַגָּנָא עָלֵיהּ, וּלְמֶהֱוֵי עִמֵּיהּ חֲבֵרִים, לְקַדְּשָׁא שְׁמָא דְּמָארֵיהוֹן, וּלְזַמְּרָא וּלְשַׁבְּחָא קַמֵּיהּ. תָּדִיר.

582. From these TWELVE TWO-COLORED SERAPHIM come out four other pillars, SUPPORTING the twelve TWO-COLORED SERAPHIM, the friends, as said. The pillars are standing against those who give advice to harm the righteous. And before anything is done, they go up and announce what they heard, and the advice is canceled. They are called 'Er'elim' (Eng. 'angels'). And though all are appointed to that task, NEVERTHELESS each one is in charge over certain SPECIFIC matters. Under them there are countless ANGELS.

582 מֵאִלֵּין נַפְקֵי אַרְבַּע סַמְכִין אַחֲרָנִין, לְאִינּוּן תְּרֵיסָר דְּקָאמַרָן, הָנֵי חֲבֵרִים. וְאִלֵּין אִינּוּן קַיְּימֵי לְגַבֵּי אִינּוּן דְּיַעְטִין עֵיטָא לְאַבְאָשָׁא לְצַדִּיקַיָּיא. אע״ג דְּלָא עַבְדֵי, וְסַלְקֵי וְאוֹדְעֵי מִלָּה לְעֵילָא, וּבַטְלֵי לְהַהוּא עֵיטָא, וְאִלֵּין אִקְרוּן אֶרְאֶלִי״ם ואע״ג דְּכֻלְּהוּ אִתְמְנוּן לְדָא, כָּל חַד וְחַד אִתְמְנָא וְאִתְפְּקַד עַל מִלִּין יְדִיעָאן. וּתְחוֹת אִלֵּין לֵית לוֹן חוּשְׁבָּנָא.

583. These four ER'ELIM stand to the four directions of the world, each standing watchful over Yisrael. They are called 'lattices', according to the verse, "He peers through the lattice" (Shir Hashirim 2:9), AND THE TWELVE ARE CALLED 'WINDOWS'. The names of the four lattices are Iga'el, Iriya, Ariel, Yehira'el. Iga'el stands to the east, looking after all those who do good deeds, and think righteous thoughts, though they are not able to perform.

583 אִלֵּין אַרְבַּע, קַיְּימֵי לְאַרְבַּע סִטְרֵי עָלְמָא, וְכָל חַד קָאֵים לְאַשְׁגָּחָא עָלֵיהוּ דְּיִשְׂרָאֵל. וְאִלֵּין אִקְרוּן חֲרַכִּים, כְּמָה דְּאַתְּ אָמַר מֵצִיץ מִן הַחֲרַכִּים. שְׁמָא דְּאִלֵּין אַרְבַּע דְּאִקְרוּן חֲרַכִּים, עִיגָּאֵ״ל. עִירִיָ״ה. עָרִיאֵ״ל. יְהִירָאֵ״ל. עִיגָּאֵ״ל אִיהוּ קָאֵים לְסִטַר מִזְרָח, וְדָא קַיְּימָא לְאַשְׁגָּחָא עַל כָּל אִינּוּן דְּעַבְדִין עוֹבָדִין טָבִין, וְעַל כָּל אִינּוּן דְּמְחַשְּׁבֵי מַחֲשָׁבָה דְּמִצְוָה, אַף ע״ג דְּלָא יַכְלֵי לְמֶעְבַּד.

584. Iriya stands to the south. He is looking after all those who comfort the poor, or those whose heart is sorry for them, though they are not able to give anything to them; also those who walk in the path of righteousness. And those who do kindness to the dead, he supports true kindness. His duty is to mention them above, engrave their form above, and bring them to the World to Come.

584 עִירִיָ״ה, קַיְּימָא לְסִטַר דָּרוֹם. וְדָא קַיְּימָא לְאַשְׁגָּחָא, לְכָל אִינּוּן דְּמְנַחֲמֵי לְמִסְכְּנָא, אוֹ דְצַעֲרִי לְבַיְּיהוּ עָלֵיהּ, אַף ע״ג דְּלָא יַכְלֵי לְמֵיהַב לֵיהּ. וּלְאִינּוּן דְּאַזְלֵי לְאוֹרְחָא דְּמִצְוָה. וּלְאִינּוּן דְּעַבְדֵי חֶסֶד עִם מֵתִים. וְאִיהוּ קַיְּימָא קִיּוּמָא דֶּאֱמֶת. וְהַאי אִתְמְנָא לְאַדְכְּרָא לֵיהּ לְעֵילָא, וּלְאַחֲקָא דְּיוּקְנֵיהּ לְעֵילָא, לְאַעֲלָא לֵיהּ לְעָלְמָא דְּאָתֵי.

585. Ariel stands to the north. He is watchful over those who planned to do evil, but did not, or wanted to sin, but when they came to commit TRANSGRESSION, they overcame their inclination and abstained from doing it.

585 עָרִיאֵ״ל, קַיְּימָא לְסִטַר צָפוֹן. וְדָא קַיְּימָא לְאַשְׁגָּחָא לְכָל אִינּוּן דַּחֲשִׁיבוּ לְמֶעְבַּד בִּישִׁין, וְלָא עַבְדֵי. אוֹ בָּעָאן לְמֶחֱטֵי, וְאָתוּ לְמֶעְבַּד, וְאִתְּקַף בְּיִצְרֵיהּ וְלָא עָבִיד.

586. Yehira'el stands to the west. He is in charge over those who are occupied in the Torah, and bring their sons to study Torah in school, and over those who look after the sick in their sickbed. They watch over them and tell them to examine their sins and deeds, and repent before their Master. For whoever looks after the sick, let him look after his deeds and repent before the Holy One, blessed be He, who will cause him to be saved, and his spirit to return to Him.

586 יְהִירָאֵ״ל קַיְּימָא לִסְטַר מַעֲרָב. וְהַאי קַיְּימָא לְאַשְׁגָּחָא לְכָל אִינּוּן דְּלָעָאן בְּאוֹרַיְיתָא. וְעַיְּילֵי בְּנַיְיהוּ לְמִלְּעֵי בְּאוֹרַיְיתָא לְבֵי רַב. וּלְכָל אִינּוּן דְּמִסְתַּכְּלֵי עַל מְרַע, כַּד אִיהוּ בְּבֵי מַרְעֵיהּ. וְאַשְׁגְּחוּ עָלֵיהּ, וְאוֹדְעוּ לֵיהּ דְּיִסְתְּכַּל בְּחוֹבוֹי וּבְעוֹבָדוֹי, וְיֵתוּב מִנַּיְיהוּ לְמָארֵיהּ. בְּגִין דְּכָל מַאן דְּיִשְׁתְּדַל בְּהַהוּא מְרַע, דְּיִסְתְּכַּל בְּעוֹבָדוֹי, וְיֵתוּב בְּתִיּוּבְתָּא קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא, אִיהוּ גָּרִים לֵיהּ לְאִשְׁתְּזָבָא, וּלְאָתָבָא לֵיהּ רוּחֵיהּ.

587. Concerning that, it is written, "Blessed is he who considers the poor: Hashem will deliver him in the day of evil" (Tehilim 41:2). HE ASKS: What is a day of evil? It should have been written, 'an evil day.' AND HE ANSWERS: A "day of evil" REFERS TO the day when evil has sway to take his soul. "Blessed is he who considers the poor (Heb. dal)." This refers to the sick, as it is written, "Why are you, being the king's son, so wasted (Heb. dal)" (II Shmuel 13:4). For that reason, "Hashem will deliver him in the day of evil," referring to those who look after the sick, and cause them to repent their sins before the Holy One, blessed be He as we explained. In this chamber stands THE ANGEL YEHIRA'EL watchful over him, so when Judgment dwells over the world, he will be saved. Therefore, "Hashem will deliver him in the day of evil," and on the day when Judgment is given in the hands of evil, THE ANGEL OF DEATH, to have power over him, "HASHEM WILL DELIVER HIM." All THE FOUR ER'ELIM are standing watchful, and therefore they are called 'lattices'.

587 וע״ד כְּתִיב אַשְׁרֵי מַשְׂכִּיל אֶל דָּל בְּיוֹם רָעָה יְמַלְּטֵהוּ יְיָ׳. מַאי בְּיוֹם רָעָה, בְּיוֹם רָע מִבָּעֵי לֵיהּ. אֶלָּא בְּיוֹם רָעָה, בְּיוֹמָא דְּשַׁלְטָא הַהוּא רָעָה לְמֵיסַב נִשְׁמָתֵיהּ. אַשְׁרֵי מַשְׂכִּיל אֶל דָּל, דָּא הוּא מְרַע. כד״א, מַדּוּעַ אַתָּה כָּכָה דַּל בֶּן הַמֶּלֶךְ. ובג״כ, בְּיוֹם רָעָה יְמַלְּטֵהוּ יְיָ׳. וְאִלֵּין אִינּוּן דְּמִסְתַּכְּלֵי בְּהַהוּא מְרַע, לְאָתָבָא לֵיהּ מֵחוֹבוֹי גַּבֵּי קוּדְשָׁא בְּרִיךְ הוּא, כְּמָה דְּאוֹקִימְנָא. בְּהֵיכְלָא דָּא קַיְּימָא עָלֵיהּ, לְאַשְׁגָּחָא. וּבְיוֹמָא דְּשַׁרְיָא דִּינָא עַל עָלְמָא, יִשְׁתְּזִיב מִנֵּיהּ, כד״א בְּיוֹם רָעָה יְמַלְּטֵהוּ יְיָ׳. יוֹמָא דְּאִתְּמְסַר דִּינָא לְהַהִיא רָעָה לְשַׁלְטָאָה בֵּיהּ וְכֻלְּהוּ אִלֵּין קַיְּימֵי לְאַשְׁגָּחָא. וע״ד אִקְרוּן חֲרַכִּים.

588. On the day of Rosh Hashanah (the Jewish New Year) when the Holy One, blessed be He stands in Judgment over the world, and the Other Side comes to prosecute, THE TWELVE SERAPHIM AND THE FOUR ER'ELIM gather and stand before the Holy One, blessed be He. They are all adorned and stand before Him. At that time it is written, "he looks in at the windows; he peers through the lattice" (Shir Hashirim 2:9). "He peers," looking through a slit, sees, but sees not all that needs seeing. Later, "He looks in at the windows," where He can look more closely, meaning that He opens openings to have pity over all. And when the Holy One, blessed be He looks at the world, He looks through these windows and the lattices, and has compassion over all.

588 בְּיוֹמָא דְּרֹאשׁ הַשָּׁנָה, כַּד קוּדְשָׁא בְּרִיךְ הוּא קָאֵים בְּדִינָא עַל עָלְמָא, וְהַהוּא סִטְרָא בִּישָׁא אָתֵי לְאַסְטָאָה, כְּדֵין מִתְכַּנְּפֵי כָּל הָנֵי, וְקַיְּימָן קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא. וּכְדֵין מִתְעַטְּרָן כֻּלְּהוּ, וְקַיְּימָן קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא. בְּהַהוּא זִמְנָא מַה כְּתִיב, מַשְׁגִּיחַ מִן הַחַלּוֹנוֹת מֵצִיץ מִן הַחֲרַכִּים. מֵצִיץ: כְּמַאן דְּאַשְׁגַּח מֵאֲתָר דְּקִיק, דְּחָמֵי וְלָא חָמֵי כָּל מַה דְּאִצְטְרִיךְ. וּלְבָתַר, מַשְׁגִּיחַ מִן הַחַלּוֹנוֹת, אֲתָר אַשְׁגָּחוּתָא יַתִּיר, דְּפָתַח פִּתְחִין לְרַחֲמָא עַל כֹּלָּא, וְכַד קוּדְשָׁא בְּרִיךְ הוּא אַשְׁגַּח עַל עָלְמָא, אִסְתְּכַּל בְּאִלֵּין חַלּוֹנוֹת, וּבְאִלֵּין חֲרַכִּים, וְחָיִיס עַל כֹּלָּא.

589. When Yisrael blow the Shofar, a sound is raised, coming out of the Shofar included of fire, water, and wind. That sound is made of them all, to rouse a high sound, ZEIR ANPIN, coming out of the Shofar, BINAH, likewise included of fire, water, and wind, THE THREE COLUMNS. Then the crier goes out and proclaims through all the firmaments, "The voice of my beloved is come...he looks in at the windows; he peers through the lattice" (Ibid.).

589 וּכְדֵין כַּד יִשְׂרָאֵל תַּקְעִין בְּהַהוּא שׁוֹפָר וְאִתְּעַר מִתַּתָּא הַהוּא קוֹל דְּנָפִיק מִשּׁוֹפָר, כְּלִיל מֵאֶשָּׁא וּמַיָּא וְרוּחָא, וְאִתְעֲבִיד מִכֹּלָּא הַהוּא קוֹל, בְּגִין לְאִתְעָרָא קוֹל עִלָּאָה, דְּנָפְקָא מִגּוֹ הַהוּא שׁוֹפָר, דְּאִיהוּ כְּגַוְונָא דָּא, כְּלִיל בְּאֶשָּׁא וּבְמַיָּא וְרוּחָא. כְּדֵין כָּרוֹזָא נָפְקָא, וְאַכְרִיז בְּכֻלְּהוּ רְקִיעִין, וְאָמַר קוֹל דּוֹדִי הִנֵּה זֶה בָּא וְגוֹ׳, מַשְׁגִּיחַ מִן הַחַלּוֹנוֹת מֵצִיץ מִן הַחֲרַכִּים.

590 וּכְדֵין יַדְעֵי כֻּלְּהוּ, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא חָיִיס עָלַיְיהוּ דְּיִשְׂרָאֵל, וְאַמְרֵי זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּאִית לוֹן עֵיטָא בְּאַרְעָא, בְּגִין לְאִתְּעָרָא רַחֲמֵי מִלְּעֵילָּא, כְּדֵין כְּתִיב אַשְׁרֵי הָעָם יוֹדְעֵי תְרוּעָה, יוֹדְעֵי תְרוּעָה וַדַּאי, יוֹדְעֵי תְרוּעָה: מְתַבְּרֵי הַאי תְּרוּעָה, דְּאִיהוּ דִּינָא קַשְׁיָא, דְּכֹלָּא אִתְדָּנוּ בֵּהּ. זַכָּאִין אִינּוּן יִשְׂרָאֵל בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי, בְּגִין דְּאִינּוּן יַדְעֵי אָרְחוֹי דְקוּדְשָׁא בְּרִיךְ הוּא, וְיַדְעֵי לְמֵהַךְ בְּאָרְחוֹי, וּלְיַחֲדָא יִחוּדָא כַּדְקָא יָאוֹת.

590. Then all know that the Holy One, blessed be He has compassion over Yisrael, and say, happy are Yisrael, to have the means on earth, BY BLOWING THE SHOFAR, to awaken compassion above. Then it is written, "happy are the people who know the joyful note" (Tehilim 89:16). Assuredly, they know the note, for they break the note, which is harsh Judgment, by which all are judged. Happy are Yisrael in this world and in the World to Come, for they know the ways of the Holy One, blessed be He, and know how to walk in His ways and properly bind the unity.

591 אִלֵּין חַלּוֹנוֹת, וְאִלֵּין חֲרַכִּים, קַיְּימֵי כֻּלְּהוּ לְאַחֲדָא כָּל צְלוֹתִין, דְּסַלְקִין מִתַּתָּא לְעֵילָּא, וּלְאַשְׁגְּחָא בְּהוּ, לְאַעֲלָא לוֹן קָמֵי קוּדְשָׁא בְּרִיךְ הוּא. וְעַל דָּא כָּל בֵּית הַכְּנֶסֶת דְּלָאו בֵּיהּ חַלּוֹנוֹת, לָאו אֲתָר לְצַלָּאָה בֵּיהּ כַּדְקָא יָאוֹת.

591. The windows, SERAPHIM, and the lattices, ER'ELIM, are all ready to unite all the prayers coming up from below, and watch over them to bring them before the Holy One, blessed be He. Therefore, every synagogue without windows is not a worthy place for prayer.

592 דְּהָא בֵּית הַכְּנֶסֶת לְתַתָּא, לְקֻבֵּל בֵּית הַכְּנֶסֶת דְּלְעֵילָּא. בֵּית הַכְּנֶסֶת דְּלְעֵילָּא דְּאִית בֵּיהּ חַלּוֹנוֹת כְּמָה דְּאַמְרָן, הָכִי נָמֵי לְתַתָּא. לְעֵילָּא כְּנֶסֶת הַגְּדוֹלָה, אִית בֵּיהּ תְּרֵיסָר חַלּוֹנוֹת עִלָּאִין, הָכִי נָמֵי לְהַאי בֵּית הַכְּנֶסֶת תַּתָּאָה. וְכֹלָּא קַיְּימָאן דָּא לְקֻבֵּל דָּא, בְּגִין דְּעָלְמִין קַיְּימִין אִלֵּין בְּגַוְונָא דְּאִלֵּין, וְקוּדְשָׁא בְּרִיךְ הוּא סָלִיק יְקָרֵיהּ בְּכֹלָּא. וע״ד בְּיוֹם רָעָה יְמַלְּטֵהוּ יְיָ׳, כַּד שַׁלְטָא הַהִיא סִטְרָא בִּישָׁא, יְמַלְּטֵהוּ יְיָ׳.

592. For the synagogue below is the counterpart of the synagogue above, in which there are windows as we said. So there are below. For as above, in the great synagogue, THE CHAMBER, there are twelve supernal windows, NAMELY, THE TWELVE SERAPHIM, they are also in the lower synagogue. The one faces the other, because the worlds stand the one facing the other, SEALED BY ONE ANOTHER, AND WHATEVER IS IN THE SEAL, IS FOUND IN THE INSIGNIA, and the glory of the Holy One, blessed be He is raised in every way. Therefore, "Hashem will deliver him in the day of evil" (Tehilim 41:2), MEANING THAT when the Evil Side has sway, Hashem will deliver him, THROUGH THE WINDOWS AND THE LATTICES.

593 כְּגַוְונָא דָּא, הַאי מְמָנָא יְהִירָא״ל, קַיְּימָא עַל כָּל אִינּוּן דְּחַיְּיסֵי עַל מִסְכְּנֵי, כד״א אַשְׁרֵי מַשְׂכִּיל אֶל דָּל. וּבְגִין דָּא כֹּלָּא קַיְּימָא בְּהֵיכָלָא דָּא, וְהֵיכָלָא דָּא אִתְכְּלִיל בְּהֵיכָלָא אַחֲרָא רְבִיעָאָה, דְּתַמָּן הוּא גְּזָרִין וְדִינִין לְכֹלָּא. זַכָּאָה חוּלָקֵיהּ מַאן דְּיָדַע גְּנָזֵי דְּמָארֵיהּ, לְיַחֲדָא לֵיהּ, וּלְקַדְּשָׁא שְׁמֵיהּ דְּמָארֵיהּ תְּדִירָא, לְמִזְכֵּי לֵיהּ בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי.

593. In the same manner, the chieftain Yehira'el stands over all those who feel compassion for the poor, as said, "Blessed is he who considers the poor" (Ibid.). Hence everything is in this chamber. And this chamber is included within another, fourth chamber, where the decrees and Judgments of everyone are found. Happy is the portion of him, who knows the treasures of his Master, to be devoted to him and sanctify the Name of his Master always, so he may have merit in this world and in the World to Come.

49. The chamber of merit - Gvurah

We hear that the fourth chamber, 'merit,' is the one by which God becomes known on earth. This is the chamber where all the merits, debts, punishments and rewards are kept. Rabbi Shimon gives us a great amount of detail about the four chambers that are really all one chamber, and about the spirit who takes everything and who is called Zechut El. From him there issue seventy lights and then another two lights, and these lights are spoken of with much emphasis on the number 72. We hear about the three letters that are engraved on Zechut El. The chambers are for lawsuits and judgment, for verdicts and sentences. Rabbi Shimon tells us the names of the chieftains at the gates of the chambers. He reveals how information is sent from this chamber down to men of vision and dreams, down to prophets, with the knowledge descending from grade to grade. Some of the grades are appointed to watch people and keep them from evil, some to help people who have come to be purified, some to perform miracles and signs, and some to report back on peoples' actions. In the same way, the Other Side has grades that do various evil works in the world. Rabbi Shimon tells us of the chiefs who are variously in charge of merits, deliverance, judgment, transgressions and the scales of justice. Again we hear about the glowing living creature called Tumiel who is in charge of prayers and who reigns over four Seraphim. The Seraphim emit sparks of fire that create 72 wheels glowing with fire that create the river of fire in which spirits are burned after death. During Shabbat the river stops burning

and the living creature enters the middle of the chamber, the place called 'Delight'. Here there are tens of thousands of chieftains who stand over the tables prepared on earth for Sabbath, ready to say 'Amen' to the blessings that Tumiel puts on those tables. There is a chamber opposite to the one called 'Delight', and it is called 'Pestilence' - it is reserved for those whose tables are not properly laid and who loved cursing. Everything is judged in the chamber of merit except for three things: children, life and sustenance. This is because all three flow down from above, from Yesod of Zeir Anpin.

594. By the fourth chamber, the reign of the Holy One, blessed be He over the earth is made known. It stands guard to keep the ways of the Torah. This chamber is called 'merit', and in it are judged all the cases of the world. This is the chamber where are all the merits, debts, punishments, and rewards for those who keep the precepts of the Torah.

594 הֵיכָלָא רְבִיעָאָה. הֵיכָלָא דָא, דִּי קוּדְשָׁא בְּרִיךְ הוּא אִשְׁתְּמוֹדַע שׁוּלְטָנֵיהּ בְּאַרְעָא בְּגִינֵיהּ. וְדָא אִיהוּ הֵיכָלָא, דְּקַיְּימָא לְמֵטַר אָרְחוֹי דְּאוֹרַיְיתָא. דָּא הֵיכָלָא אִקְרֵי דִּזְכוּת, דְּבֵיהּ אִתְדָּנוּ כָּל דִּינִין דְּעָלְמָא, וְכָל זַכְיָין, וְכָל חוֹבִין, וְכָל עוֹנָשִׁין, וְכָל אַגְר טַב, לְאִינּוּן דְּנַטְרֵי פִּקּוּדֵי אוֹרַיְיתָא.

595. This chamber, of merit, is different than the rest of the chambers. It comprises four chambers, different from each other, and all of them are one. In this chamber there is a spirit called 'Zechut El', after whom the chamber is named merit (Heb. zechut), and El, because here all the lawsuits in the world are judged. This is the secret of "and El who has indignation every day" (Tehilim 7:12).

595 הֵיכָל דָּא דִּזְכוּת, מְשַׁנְיָא מִכָּל שְׁאַר הֵיכָלִין, וְהַאי הֵיכָלָא, כְּלִילָן בֵּיהּ אַרְבַּע הֵיכָלִין, מְשַׁנְיָין דָּא מִן דָּא, וְכֻלְּהוּ חַד הֵיכָלָא. בְּהֵיכָלָא דָּא אִית רוּחָא חֲדָא, דְּאִקְרֵי זְכוּת אֵל. וְהֵיכָלָא דָּא אִקְרֵי עַל שְׁמֵיהּ זְכוּת, וְהַאי אִיהוּ אֵל. וְהָכָא אִתְדָּנוּ כָּל דִּינִין דְּעָלְמָא, וְהַאי אִיהוּ רָזָא דִּכְתִיב, וְאֵל זוֹעֵם בְּכָל יוֹם.

596. The four chambers within this chamber, are one inside the other, all included within one another, and are one chamber, merit. All the four chambers have gates. A high chieftain stands outside the first gate of this chamber, Sansaniya by name. By the same name there is another chieftain, on another side of the left, who takes the Judgments FROM SANSANIYA, to his chamber, with which to arouse and execute judgment upon the world. Since he takes from him, he too is named Sansaniya. He is in charge over Askara of the babies.

596 ד׳ הֵיכָלִין, ד׳ אִלֵּין דְּאִינּוּן בְּהֵיכָלָא דָא, דָּא לְגוֹ מִן דָּא, כֻּלְּהוּ כְּלִילָן דָּא בְּדָא, וְכֻלְּהוּ חַד הֵיכָלָא, וְאִקְרֵי זְכוּתָא. אַרְבַּע הֵיכָלִין אִלֵּין, אִית לְהוּ פִּתְחִין. חַד מְמָנָא עִלָּאָה דְּקַיְּימָא לְבַר לְפִתְחָא קַדְמָאָה דְּהֵיכָלָא דָא, סַנְסַנִיָּ״ה שְׁמֵיהּ, וְעַל שְׁמָא דָא, אִית מְמָנָא אַחֲרָא לְסִטְרָא אַחֲרָא דִּשְׂמָאלָא, דְּנָטִל דִּינִין בְּהַהוּא הֵיכָלָא דִּילֵיהּ, לְאַתְעָרָא לְמֶעְבַּד בְּעָלְמָא. וּבְגִין דְּנָטִיל מִנֵּיהּ, אִקְרֵי עַל שְׁמֵיהּ, סַנְסַנִיָּ״ה. וְאִיהוּ שַׁלִּיט עַל הַהוּא אַסְכָּרָ״א דְּרַבְיֵי.

597. This high chieftain, STANDING OUTSIDE THE FIRST GATE OF THIS CHAMBER, CALLED 'Sansaniya', once Judgment is received, he proclaims to all the chiefs standing at the twelve openings OF THIS CHAMBER. These are the criers who announce all the lawsuits sentenced in this chamber of merit.

597 וְהַאי מְמָנָא עִלָּאָה סַנְסַנִיָּ״ה, כַּד נָטִיל דִּינָא, אַכְרִיז לְאִינּוּן מְמָנָן דְּקַיְּימִין עַל תְּרֵיסָר פִּתְחִין, וְאִינּוּן כָּרוֹזִין דְּמַכְרְזֵי כָּל אִינּוּן דִּינִין, דְּאִתְדָּנוּ מֵהֵיכָלָא דִּזְכוּתָא דָא.

598. The spirit who receives everything, Zechut El, comprises everything. From him issue seventy glittering lights, all standing in a circle, so they may see each other, and not be covered by one another. All the merits, the punishments, the judgments, are standing before these lights.

598 רוּחָא דָא דְּנָטִיל כֹּלָּא, דְּאִקְרֵי זְכוּת אֵ״ל דְּקָאָמַרְן, כֹּלָּא כָּלִיל בֵּיהּ. מִנֵּיהּ נַפְקוּ שַׁבְעִין נְהוֹרִין נְצִיצִין, וְכֻלְּהוּ בְּעִגּוּלָא קַיְּימִי, בְּגִין לְאַחֲזָאָה דָּא בְּדָא דְּלָא אִתְכַּסֵּי דָּא מִן דָּא. כָּל זַכְיָין, וְכָל עוֹנָשִׁין, וְכָל דִּינִין, קָמֵי כֻּלְּהוּ נְהוֹרִין אִלֵּין קַיְּימִין.

599. מִנַּיְיהוּ נַפְקֵי תְּרֵין נְהוֹרִין, דְּקַיְּימֵי קֳמַיְיהוּ תָּדִיר. וְאִלֵּין ע׳ נְהוֹרִין, וּתְרֵין נְהוֹרִין דְּקַיְּימֵי קֳמַיְיהוּ, אִינּוּן לְגוֹ בְּאֶמְצָעִיתָא דְּהֵיכָלָא. וְעַל רָזָא דְּהֵיכָלָא דָּא כְּתִיב, שָׁרְרֵךְ אֲגַן הַסַּהַר אַל יֶחְסַר הַמָּזֶג.

599. From THE SEVENTY LIGHTS come out two lights, always standing before THE SEVENTY LIGHTS. The seventy lights, together with the two lights standing in front of them, are inside in the middle of the chamber. Of the secret of this chamber it is written, "Your navel is like a round goblet, that never lacks blended wine" (Shir Hashirim 7:3), FOR HERE ALL THE DEBTS AND MERITS MERGE.

600 לָקְבֵל אִינּוּן נַפְקֵי שַׁבְעִין וּתְרֵין נְהוֹרִין אַחֲרָנִין, מִסִּטְרָא דִּימִינָא. וְשַׁבְעִין וּתְרֵין נְהוֹרִין אַחֲרָנִין, מִסִּטְרָא דִּשְׂמָאלָא. וְאִלֵּין קַדְמָאֵי אִינּוּן פְּנִימָאֵי לְגוֹ, בְּאֶמְצָעִיתָא דְּהֵיכָלָא. לְקַמֵּי נְהוֹרִין אִלֵּין, עָאלִין כָּל זַכְוָון וְכָל חוֹבִין לְאִתְדַּכָּאָה. כָּל עוֹבְדִין דְּעָלְמָא, מֵאִלֵּין פְּנִימָאֵי נַפְקֵי. אִשְׁתְּכָחוּ כָּל נְהוֹרִין דְּנַפְקֵי מֵרוּחָא דָּא עִלָּאָה, מָאתָן וְשִׁית סְרֵי נְהוֹרִין, וְכֻלְּהוּ כְּלִילָן בְּרוּחָא דָּא.

600. From these 72 LIGHTS come out other 72 of the right, and 72 of the left. The first 72 are inside in the middle of the chamber. Before the INTERNAL lights, come all the merits and debts to be purified. All the deeds in the world are come from these 72 internal lights. It is found then that all the lights issuing from this high spirit ZECHUT EL, are 216 lights, FOR 3 TIMES 72 ARE 216, and they are all included in this spirit.

601 אִינּוּן תְּרֵי נְהוֹרִין, דְּקַיְּימֵי קֳמֵי אִינּוּן שַׁבְעִין, אִינּוּן סַהֲדֵי סַהֲדוּתָא תָּדִיר, וְכַתְּבֵי פִּתְקֵי דִּינָא דִּזְכוּ אוֹ דְּחוֹבָה. אִלֵּין שַׁבְעִין אִינּוּן גְּזָרִין גַּזְרֵי וְדַיְּינִין דִּינִין. וְכָל דִּינִין דְּעָלְמָא הֵן לְטָב הֵן לְבִישׁ הָכָא אִיהוּ.

601. These two lights stand before the seventy, always testifying and recording verdicts, acquittals, or condemnations. The seventy decree and judge. All the judging in the world, for good or ill, is done here.

602 רוּחָא דָּא, דְּאִיהוּ זְכוּת אֵ״ל כִּדְקַאמְרָן, בֵּיהּ רְשִׁימִין תְּלַת אַתְוָון, דְּמִתְדַּבְּקָן בֵּיהּ מִלְּעֵילָא, דְּאִינּוּן יה״ו. וְהָא אוֹקִימְנָא דְּכַד אִלֵּין אַתְוָון מִתְדַּבְּקָאן בְּהַאי אֲתָר, דְּאִתְדַּבְּקוּתָא דִּדְכוּרָא בְּנוּקְבָא. כְּדֵין אִתְרְשִׁימוּ בְּהַאי רוּחָא, אִינּוּן אַתְוָון. וְהָכָא אָמַר דָּוִד, וֵאלֹהַי לְצוּר מַחְסִי. רָזָא דְּרוּחָא דָּא דְּאִקְרֵי אֵ״ל וְרָזָא דְּאִינּוּן אַתְוָון דִּרְשִׁימִין בֵּיהּ, דְּאִקְרוּן יה״ו, אִלֵּין תְּלַת סִטְרִין דִּנְהוֹרִין דְּקָאמַרָן.

602. Upon the spirit Zechut El three letters are engraved, joining him from above, Yud-Hei-Vav. We already explained that when these letters are joined together where there is unity between male and female, YUD-HEI-VAV BEING THE SECRET OF CHESED, GVURAH AND TIFERET AND ARE MALE, AND ZECHUT EL THE SECRET OF THE FEMALE, they are written upon this spirit, ZECHUT EL. Here David says, "and my Elohim (Heb. v'elohai), the rock of my refuge" (Tehilim 94:22). THE LETTERS OF V'ELOHAI ARE THE SAME AS OF EL YUD-HEI-VAV, the secret of the spirit called 'El', together with the letters Yud-Hei-Vav written upon him. These are the three sides of the lights we mentioned, NAMELY, THREE TIMES 72, TO THE RIGHT, LEFT AND CENTER; RIGHT AND LEFT CORRESPONDING TO THE SECRET OF YUD-HEI, AND THE MIDDLE ONE BEING VAV.

603 אִינּוּן תְּלַת בָּתֵּי דִּינִין, דְּמִתְפַּלְּגֵי בְּדִינִין אַחֲרָנִין, בְּמִילֵי דְּעָלְמָא, בְּעוּתְרָא בְּמִסְכְּנוּ, בְּמַרְעִין בִּשְׁלִימוּ, דְּאִינּוּן אַרְבַּע הֵיכָלִין דְּאִינּוּן מְתַקְּנָן לְכָל אִינּוּן אַחֲרָנִין, תְּרֵין הֵיכָלִין לְאִלֵּין תְּרֵי סִטְרֵי נְהוֹרִין אַחֲרָנִין, וְחַד הֵיכָלָא לְכָל אִינּוּן מָארֵי דְּעַיְּינִין, דְּעַבְדֵי חוּשְׁבָּנָא מִכָּל עוֹבְדִין דְּעָלְמָא. וְחַד הֵיכָלָא, לְסוֹפְרִין אַחֲרָנִין, דִּי תְּחוֹת אִלֵּין קַדְמָאֵי פְּנִימָאֵי. אִלֵּין אַרְבַּע הֵיכָלִין, כְּלִילָן בְּהֵיכָלָא דָּא, דְּאִקְרֵי עַל שְׁמָא דְּהַאי רוּחָא זְכוּתָא, כִּדְקַאמְרָן.

603. THIS PARAGRAPH IS WANTING, IT SHOULD HAVE SAID: AFTER THAT ONE LIGHT EMERGED TO FOUR SIDES, THE LIGHT PRODUCED THREE OTHERS, WHICH ARE THREE COURT HOUSES. These three courts differ FROM THE INTERNAL 72, and judge matters other THAN CRIMINAL LAWS, SUCH AS matters of the world, richness and poverty, sickness or perfect HEALTH. For the four chambers also deal with other LAWSUITS. These two chambers are to the two other sides of the light, NAMELY, THE TWO 72'S ON THE RIGHT AND LEFT SIDES, THE SECRET OF THE THREE COURTS, THAT SENTENCE OTHER CASES. There is one chamber for all the eyed ones who do the reckoning for the deeds of the world, NAMELY, INCLUDING CRIMINAL LAWS, THE SECRET OF THE MIDDLE, INTERNAL 72; another chamber is for the scribes under the first, internal ones. These four chambers are all included within this chamber named merit after the spirit, as we said.

604. בְּכָל פִּתְחָא וּפִתְחָא דְּאִלֵּין הֵיכָלִין, אִית מְמָנָא חַד, בְּפִתְחָא קַדְמָאָה אִית מְמָנָא חֲדָא, דִּשְׁמֵיהּ אִקְרֵי גַּזְרִיאֵ״ל. הַהוּא מְמָנָא אִיהוּ לְגַלָּאָה דִּינִין, דְּאִתְדָּנוּ וְאִתְגְּזָרוּ לְהַהוּא מְמָנָא קַדְמָאָה, דִּשְׁמֵיהּ סַנְסַנִּי״ה דְּמִנֵּיהּ נָטִיל הַאי מְמָנָא אַחֲרָא, דְּקַיְּימָא עַל הֵיכָלָא דְּסִטְרָא אַחֲרָא, וְקַיְּימָא עַל אַסְכָּרָה דְּרַבְּיֵי, כִּדְקָאמְרָן.

605. וְהַאי מְמָנָא גַּזְרִיאֵ״ל, נָטִיל מִלָּה דְּבֵי דִּינָא פְּנִימָאָה. דְּכֻלָּא, אִתְגְּזַר תַּמָּן, וּכְדֵין אוֹדִיעַ מִלָּה לְהַאי מְמָנָא דִּלְבַר, וְכָל אִינּוּן כְּרוֹזֵי מַכְרְזֵי וְאָמְרֵי בְּכָל רְקִיעִין, כַּךְ וְכַךְ אִתְגְּזַר מִבֵּי מַלְכָּא, עַד דְּנַטְלֵי הַהִיא מִלָּה בְּהֵיכָלָא דִּלְתַתָּא, וּמִתַּמָּן נַפְקֵי וּמַכְרְזֵי מִלָּה, עַד דְּאִשְׁתְּמַע בְּכֻלְּהוּ רְקִיעִין תַּתָּאִין, וְנַחְתֵּי וְאוֹדְעֵי מִלָּה, לְכֻלְּהוּ דִּלְתַתָּא.

606. וְנַטְלֵי מִלָּה כֻּלְּהוּ תַּתָּאִין, מִדַּרְגָּא לְדַרְגָּא, אֲפִילּוּ צִפֳּרֵי שְׁמַיָּא, וְעוֹפֵי דְּאַרְעָא, כֻּלְּהוּ נַטְלֵי מִלָּה, וְאוֹדְעֵי לָהּ בְּעָלְמָא. עַד דְּנַטְלֵי מִלָּה כָּל אִינּוּן גַּרְדִּינֵי נִימוּסִין, וְאַחְזְיָין בְּחֶלְמָא לִבְנֵי נָשָׁא, וְאַתְיָא הַהִיא מִלָּה לִזְמַן קָרִיב.

607. וּלְזִמְנִין דְּהַהִיא מִלָּה דְּאִצְטְרִיכָא לְמַלְכֵי אַרְעָא, דְּאִינּוּן מְמָנָן לְאַתְזָנָא, וּלְדַבְּרָא עַמִּין. דְּאוֹדְעִין הַהִיא מִלָּה עַד רְקִיעָא דְּשִׁמְשָׁא דִּלְתַתָּא, וְקַיְּימָא תַּמָּן. עַד דְּאִינּוּן מְמָנָן שִׁמְשָׁא, דְּאִתְמָנּוּן עַל שִׁמְשָׁא, נַטְלֵי הַהִיא מִלָּה, וְאוֹדְעֵי לָהּ לְאִינּוּן מְמָנָן עִלָּאִין דִּי בְּסִטְרָא אַחֲרָא, וְאִינּוּן מוֹדְעִין הַהִיא מִלָּה לְמַלְכֵי אַרְעָא, דְּאִינּוּן בְּסִטְרָא דִּלְהוֹן.

608. וְכַד הֲווֹ נְבִיאִים בְּהוּ בְּיִשְׂרָאֵל, הֲווֹ נַטְלִין נְבוּאָה דִּלְהוֹן, מִתְּרֵין עַמּוּדִין עִלָּאִין דְּאוֹרַיְיתָא סָמִיךְ עֲלַיְיהוּ. לְבָתַר דְּאִסְתְּלָקוּ נְבִיאִים מֵעָלְמָא, וְאָתוּ מָאנֵי דְּמַרְאֶה, וּמָאנֵי דְּחֶלְמָא, נַטְלֵי מִלָּה מֵאַתְרֵיהּ כִּדְקָאמְרָן. וְכַד מַלְכֵי הֲווֹ בֵּינַיְיהוּ דְּיִשְׂרָאֵל, וּנְבִיאִים אִסְתְּלָקוּ, וּמָאנֵי דְּחֶלְמָא וּמַרְאֶה לָא אִשְׁתְּכָחוּ, אוֹדְעִין מִלָּה לְאִינּוּן מַלְכִין, מֵהַאי פִּתְחָא כִּדְקָאמְרָן.

604. In each of the gates in these chambers, there is one chieftain. At the first gate, there is a chieftain named Gazriel. His duty is to make known the sentences and verdicts of the Judgments to the first chieftain STANDING OUT OF THE DOOR, whose name is Sansaniya, from whom receives another chieftain in charge over the chamber of the Other Side, in charge over the croup (Aramic askara) sickness in babies.

605. The chieftain, Gazriel, takes the verdicts from the internal court, as everything is sentenced there, and notifies the chieftain outside THE DOOR, SANSANIYA. All the criers proclaim throughout the firmaments, such-and- such was decreed at the house of the King. Then the matter is taken by the chamber below, THE THIRD CHAMBER, where it resounds until it is heard in all the lower firmaments, and made known to everyone down below.

606. The lower beings take the matter from grade to grade. Even the birds in the sky and the fowl on earth take it and make it known in the world, until the complainants and accusers take it, and appear before men in their dreams. Shortly afterward it comes to pass.

607. Sometimes, when something has to be made known to the kings on earth, who sustain and lead nations, the matter is disclosed to the firmament of the lower sun, where IT stands, until the chiefs of the sun, appointed over the sun, take the matter and notify the supernal chieftains of the Other Side, who make it known to the kings of the earth on their side.

608. When there were prophets in Yisrael, they used to draw their prophecy from the two supernal pillars, NETZACH AND HOD, upon which the Torah, ZEIR ANPIN, is supported. When the prophets were gone from the world, those who see in visions and in dreams came, who took everything from its place, as we said. And when there were kings in Yisrael but the prophets were gone, and no men who see in visions and in dreams were to be found, the matter was made known to the kings through this gate, THE FIRST GATE OF THIS CHAMBER.

609. And if you say: How could THE KINGS OF YISRAEL take from such a HIGH place, as this? Come and see: Each grade and every gate has certain chiefs outside, appointed over all those firmaments, all the way down to the lower firmaments. They notify the matters to those who should know. For from these chambers on the side of holiness and the secret of the Faith, grades are going down, all in the secret of the Faith. They descend until they soar into this world, and are appointed over it.

609 וְאִי תֵּימָא הֵיךְ נָטִיל מִלָּה מֵהַאי אֲתָר. תָּא חֲזֵי, כָּל דַּרְגָּא וְדַרְגָּא, וְכָל פִּתְחָא וּפִתְחָא, כֻּלְּהוּ אִית לוֹן לְבַר, מְמָנָן יְדִיעָן, דְּאִתְמְנוּן בְּכָל אִינּוּן רְקִיעִין, עַד דְּנַחְתֵּי לְתַתָּא בִּרְקִיעִין תַּתָּאִין וְאוֹדְעִין מִלָּה לְאִינּוּן דְּאִצְטְרִיךְ בְּגִין דְּהָא מֵאִלֵּין הֵיכָלִין דְּאִינּוּן סִטְרָא דִּקְדוּשָׁה וְרָזָא דִּמְהֵימְנוּתָא, אִתְפְּרְשׁוּ דַּרְגִּין לְתַתָּא, כֻּלְּהוּ בְּרָזָא דִּמְהֵימְנוּתָא, וְנַחְתּוּ דַּרְגִּין עַל דַּרְגִּין, עַד דְּפַרְחִין מֵהַאי עָלְמָא, וְאִתְמְנוּן בֵּיהּ.

610. Some of them ARE APPOINTED to keep people from the Other Side, and the harms of the world, and watch their ways. Others help people who come to be purified. Some perform miracles and signs, and others watch the deeds of men, to testify ABOVE. So the grades differ according to their aspects. All this is in the secret of the supernal Faith, supernal holiness.

610 מִנְּהוֹן, לְנַטְרָא בְּנֵי נָשָׁא מִסִּטְרָא אַחֲרָא, וּמִנְּזִיקִי עָלְמָא, וּבְאִינּוּן אָרְחֵי דְּקָא אָזְלֵי. וּמִנְּהוֹן, לְסַיְּיעָא לִבְנֵי נָשָׁא, כַּד אָתָאן לְאִתְדַּכְּאָה. וּמִנְּהוֹן, לְמֶעְבַּד אָתִין וְנִסִּין בְּעָלְמָא. וּמִנְּהוֹן דְּקַיְּימֵי לְאַשְׁגְּחָא בְּעוֹבָדִין דִּבְנֵי נָשָׁא, לְמִסְהַד סַהֲדוּתָא. וְכֵן מִתְפָּרְשִׁין כַּמָּה דַּרְגִּין לְסִטְרַיְּיהוּ, וְכֻלְּהוּ בְּרָזָא דִּמְהֵימְנוּתָא עִלָּאָה, בִּקְדוּשָׁה עִלָּאָה.

611. The Other Side works in the same manner. In the side of defilement, from the chambers OF UNHOLINESS grades go down. These grades all do evil and seduce the world. Some lead men astray from the path of good into the evil way, others stand to defile people, who come to be defiled. We learned that when a man comes to be defiled, he is defiled in this world, and defiled in that world. They are called 'boiling excrement' (Heb. tzoah), as it is written, "You shall go (Heb. tze), and say to it" (Yeshayah 30:22). These grades defile even more, and are therefore always meant for those WHO COME TO BE DEFILED. All that happens in certain grades, in a proper manner.

611 כְּגַוְונָא דָּא בְּסִטְרָא אַחֲרָא, סִטְרָא מְסַאֲבָא, מִתְפָּרְשִׁין דַּרְגִּין מֵאִינּוּן הֵיכָלִין לְתַתָּא, כֻּלְּהוּ דַּרְגִּין לְאַבְאָשָׁא, וּלְאַסְטָאָה עָלְמָא: מִנְּהוֹן, קַיְּימֵי לְאַסְטָאָה בְּנֵי נָשָׁא, מֵאֹרַח טַב לְאֹרַח בִּישָׁא. וּמִנְּהוֹן קַיְּימֵי לְסָאֲבָא בְּנֵי נָשָׁא, לְאִינּוּן דְּאָתוּ לְאִסְתַּאֲבָא, כְּמָה דְּתָנִינָן, אָתָא בַּר נָשׁ לְאִסְתַּאֲבָא, מְסָאֲבִין לֵיהּ בְּהַאי עָלְמָא, וּמְסָאֲבִין לֵיהּ בְּהַהוּא עָלְמָא, וְאִינּוּן אִקְרוּ צוֹאָה רוֹתַחַת. כד״א צֵא תֹּאמַר לוֹ. וְאִינּוּן דַּרְגִּין דְּקַיְּימָן לְסָאֲבָא יַתִּיר, וּבְגִין כַּךְ, אִלֵּין תָּדִיר לְקֶבֶל אִלֵּין, וְכֹלָּא אִיהוּ בְּדַרְגִּין יְדִיעָאן כַּדְקָא חֲזֵי.

612. Over the second gate there is a chief called 'Dahariel' of the right. He is in charge over all the merits won by men, so they will be acquitted. When a man has a good verdict, when there are more merits than sins in men, then this chief DAHARIEL is in charge over their due and the portion of the merits and their good reward.

612 פִּתְחָא תִּנְיָינָא. בְּהַאי פִּתְחָא אִית מְמָנָא, דַּהֲרִיאֵ״ל שְׁמֵיהּ. וְאִיהוּ לְסִטַר יְמִינָא, וְהַאי אִיהוּ מְמָנָא, לְאַעֲלָא כָּל זְכוּתִין דְּזָכוּ בְּהוּ בְּנֵי נָשָׁא, בְּגִין דִּיתְדָּן בַּר נָשׁ לְטָב עָלְיֵיהוּ כַּד אִתְדָּן לְטָב, וְאִינּוּן זַכְיָין קַיְּימָן סַגִּיאָן עַל חוֹבֵי בְּנֵי נָשָׁא, כְּדֵין הַאי מְמָנָא, פָּקִיד עַל אַגְרָא וְחוּלָקָא דְּאִינּוּן זַכְיָין וְאַגְרָן לְטָב.

613. He takes out the GOOD sentence, and appoints a chief called 'Peda'el' of the third chamber, and tells him, "deliver (Heb. pede) him from going down to the pit" (Iyov 33:24). For when a man is on his deathbed, caught in the King's prison, then he is judged. All his merits and every debt he accumulated in this world come into the court to be judged.

613 וְאַפִּיק הַהוּא דִּינָא, וּמָנֵי לֵיהּ לְהַהוּא מְמָנָא, דְּאִקְרֵי פְּדָיֵאֵ״ל, דִּי בְּהֵיכְלָא תְּלִיתָאָה. וּכְדֵין א״ל, פְּדָעֵהוּ מֵרֶדֶת שַׁחַת. בְּגִין דְּכַד ב״נ קָאִים בְּבֵי מַרְעֵיהּ, וְאִתְפַּס בִּתְפִיסוּ דְּמַלְכָּא, כְּדֵין אִתְדָּן ב״נ. וְכָל זְכוּ וְכָל חוֹבָה דְּעֲבַד בְּהַאי עָלְמָא, כֹּלָּא עָאל בְּהַאי הֵיכְלָא לְאִתְדָּנָא.

614. When his verdict is good, his good judgment comes out of this gate, to the right of the chief Dahariel, standing there AT THE GATE. His good sentence is announced until he is saved AND CURED FROM HIS ILLNESS. The judgment goes down through all the chieftains, the good grades, descending through all the grades, UNTIL IT REACHES THE MAN IN THIS WORLD. Man is judged for everything, for better for worse by the King's court.

614 וְכַד אִתְדָּן לְטָב, בְּהַאי פִּתְחָא נָפַק דִּינֵיהּ לְטָב, לִימִינָא דְּהַאי מְמָנָא דַּהֲרִיאֵ״ל, דְּקַיְימָא בֵּיהּ, וְאוֹדְעִין דִּינֵיהּ לְטָב, עַד דְּאִשְׁתְּזִיב. וְנַחְתָּא הַהוּא דִּינָא, בְּכָל אִינּוּן מְמָנָן, דַּרְגִּין דְּאִשְׁתְּמוֹדְעוּ לְטָב לְתַתָּא, כֻּלְּהוּ דַּרְגִּין עַל דַּרְגִּין, וְכֹלָּא, בֵּין לְטָב בֵּין לְבִישׁ, מִבֵּי מַלְכָּא אִתְדָּן הַהוּא ב״נ.

615. Over the third gate there is a chief named Gadiel. He is of the left side, in charge over all the transgressions and evil deeds a man goes after in this world. He puts them on the scales to weigh them against the merits put there by another chief, DAHARIEL we mentioned.

615 פִּתְחָא תְּלִיתָאָה. בְּהַאי פִּתְחָא אִית מְמָנָא חַד, גַּדִּיאֵ״ל שְׁמֵיהּ. וְאִיהוּ לִסְטַר שְׂמָאלָא, וְהַאי אִיהוּ מְמָנָא, לְאַעֲלָא כָּל חוֹבִין וְכָל בִּישִׁין, דב״נ אַסְטֵי אֲבַתְרַיְיהוּ בְּהַאי עָלְמָא. וְנָחִית לוֹן גּוֹ מַתְקְלָא לְאַתְקָלָא, בְּאִינּוּן זַכְיָין דְּעָאלוּ בִּידָא דְּהַהוּא מְמָנָא אַחֲרָא דְּקָאמַרָן.

616. These scales stand within the fourth gate, where the good deeds and sins are weighed together. Whichever is in the ascendancy, has chiefs on its side. If the good deeds prevail, some chieftains of the right side take the sentence, and remove evils and diseases away from that man until he is saved. If transgressions prevail, its chieftains of the left side come, until the Other Side takes the matter, with all those who seek strict law, until the man's good fortune weakens, and that side comes down and takes away his soul. Happy is the portion of the righteous in this world and in the World to Come.

616 וְהַהוּא מַתְקְלָא קַיְימָא גּוֹ פִּתְחָא רְבִיעָאָה, וְתַמָּן אִתְקָלוּ זַכְיָין וְחוֹבִין כַּחֲדָא. מַאן דְּנָצַח מִנַּיְיהוּ, הָכִי אִית לֵיהּ מְמָנָן בְּהַהוּא סִטְרָא. אִי נָצְחָן זַכְיָין, כַּמָּה מְמָנָן אִית בְּסִטַר דִימִינָא, וְנַטְלֵי הַהוּא דִינָא, וּמַעֲבְרִין בִּישִׁין וּמַרְעִין מֵהַהוּא ב״נ, עַד דְּאִשְׁתְּזִיב. אִי נָצְחָן חוֹבִין, כַּמָּה מְמָנָן אִית לֵיהּ בְּהַהוּא סִטְרָא דִשְׂמָאלָא, עַד דְּנַטְלֵי מִלָּה הַהוּא סִטְרָא אַחֲרָא, וְכָל אִינּוּן גַּרְדִּינֵי נְמוּסִין, עַד דְּאִתְרַע מַזָּלֵיהּ. וּכְדֵין נַחְתָּא הַהוּא סִטְרָא אַחֲרָא, וְנָטִיל נִשְׁמְתָא. זַכָּאָה חוּלָקֵיהוֹן דְּצַדִּיקַיָּיא בְּעָלְמָא דֵין וּבְעָלְמָא דְּאָתֵי.

617. On the fourth gate stands a chief called 'Mozniya' (Eng. 'from scales'). These are the scales, where good and bad deeds are put and weighed together. They are called 'just scales', as it is written, "just balances" (Vayikra 19:36). Everyone is weighed by it to be judged.

617 פִּתְחָא רְבִיעָאָה. בְּהַאי פִּתְחָא, קַיְימָא חַד מְמָנָא, מֹאזְנִיָּ״ה שְׁמֵיהּ. וְהַאי אִיהוּ מַתְקְלָא, דְּנַטְלָא זַכְיָין וְחוֹבִין, וּבֵיהּ אִתְקָלוּ כֻּלְּהוּ כַּחֲדָא. וְדָא אִקְרֵי מֹאזְנֵי צֶדֶק. כְּדִכְתִיב מֹאזְנֵי צֶדֶק. בְּהַאי אִתְקָלוּ כֻּלְּהוּ לְאִתְּדָנָא.

618. Under this chief, MOZNIYA, there are two chiefs, one on the right and one on the left. The one on the right is called 'Hariel', and the one on the left is called 'Gedudiel'. When the merits and sins are weighed, the one ON THE RIGHT balances the scales to the right, and the one ON THE LEFT balances to the left. They are all included within the spirit called 'Zechut El'.

618 תְּחוֹת הַאי מְמָנָא, אִית תְּרֵין מְמָנָן, חַד לִימִינָא וְחַד לִשְׂמָאלָא. חַד לִימִינָא, הַרִיאֵ״ל שְׁמֵיהּ. חַד לִשְׂמָאלָא, גְּדוּדִיאֵ״ל שְׁמֵיהּ. וְכַד אִתְּקָלוּ זַכְיָין וְחוֹבִין, דָּא אַכְרַע לִסְטַר יְמִינָא, וְדָא אַכְרַע לִסְטַר שְׂמָאלָא. וְכֻלְּהוּ אִתְכְּלִילוּ בְּהַאי רוּחָא דְּאִקְרֵי זְכוּ״ת אֵל.

619. When they are all comprised IN ZECHUT EL, he issues a living creature. This is a glowing living creature, called 'Tumiel'. It stands guard over the world by the eyes of Hashem, who hover and walk about the world. These eyes of Hashem are watchful over the good deeds done secretly, and watch over the deeds done with a whole heart, though not done properly.

619 וְכַד אִתְכְּלִילָן כֻּלְּהוּ בֵּיהּ, אַפִּיק חַד חֵיוָתָא, קַדִּישָׁא, וְהַאי חֵיוָתָא מְלַהֲטָא, וְאִקְרֵי שְׁמֵיהּ, תּוּמִיאֵ״ל. הַאי חֵיוָתָא, אִיהִי חֵיוָתָא דְּקַיְּימָא לְאַשְׁגָּחָא בְּעָלְמָא, בְּאִינּוּן עֵינֵי יְיָ׳, דְּאַזְלָן וְשָׁטָאן בְּעָלְמָא. וְאִינּוּן עֵינֵי יְיָ׳, כֻּלְּהוּ נַטְלֵי אַשְׁגָּחוּתָא, מֵאִינּוּן עוֹבָדִין טָבִין דְּאִתְעֲבִידוּ בִּטְמִירוּ, וּלְאַשְׁגָּחָא בְּאִינּוּן עוֹבָדִין דְּאִינּוּן בִּשְׁלִימוּ דְּלִבָּא, וּאע״ג דְּלָא אִתְעֲבִידוּ כַּדְקָא יָאוֹת.

620. This living creature stands watchful over the prayers, because the petitions, uttered by men in their prayers, are all in the hands of this living creature. It puts them in this chamber, where they are kept for forty days.

620 הַאי חֵיוָתָא אִיהִי קַיְּימָא בְּאַשְׁגָּחוּתָא דְּצְלוֹתִין. בְּגִין דְּאִינּוּן שְׁאֵלְתִּין דְּשָׁאֲלֵי בְּנֵי נָשָׁא בְּצְלוֹתֵהוֹן, כֻּלְּהוּ קַיְּימֵי בִּידָא דְּהַאי חֵיוָתָא, וְאָנַח לְהוּ בְּהַאי הֵיכָלָא, וְקַיְּימִין אִינּוּן שְׁאֵלְתִּין בְּהַאי הֵיכָלָא עַד אַרְבְּעִין יוֹמִין, לְאַשְׁגָּחָא בְּהוּ.

621. Every forty days, this living creature comes out, takes all the prayers and puts them before the 72 lights to be judged. Then the spirit, Zechut El looks at them carefully, to see whether that man is worthy or not. If he is worthy, the prayer goes out, and this petition rolls, and twelve chiefs with it, each demanding from that spirit that the prayer be accepted, and it is accepted by them.

621 דְּהָא בְּכָל אַרְבְּעִין וְאַרְבְּעִין, נָפְקָא הַאי חֵיוָתָא, וְנָטִיל לְכָל אִינּוּן שְׁאֵלְתִּין, וְאָנַח לוֹן קָמֵיהוּ דְּאִינּוּן שַׁבְעִין וּתְרֵין נְהוֹרִין, וְדַיְּינִין לוֹן. וּכְדֵין הַאי רוּחָא דְּאִקְרֵי זְכוּ״ת אֵל, מְעַיֵּין בְּהוּ, אִי זָכֵי אִי לָא זָכֵי. אִי זָכֵי, נָפְקָא הַאי צְלוֹתָא, וּמִתְגַּלְגְּלָא הַאי שְׁאֵלְתָּא, וְנָפְקָן עִמָּהּ תְּרֵיסָר מִמָּנָן, וְכָל חַד וְחַד תַּבְעִין מֵעִם הַהוּא רוּחָא, קְיוּמָא בְּהַאי שְׁאֵלְתָּא, וְאִתְקַיְּימָא בְּהוּ.

622. Under the living creature, glow four Seraphim - Seraph'el, Barkiel, Krishiel, Kedumiyah. These four are under the living creature to the four directions of the world. They are appointed to watch over those who keep the Shabbat and delight it as they ought.

622 תְּחוֹת הַאי חֵיוָתָא, אַרְבָּעָה שְׂרָפִין מְלַהֲטָן, שְׂרַפְּאֵ״ל, בַּרְקִיאֵ״ל, קְרִישִׁיאֵ״ל קְדוּמִיָּ״ה. וְאִלֵּין אַרְבַּע תְּחוֹת הַאי חֵיוָתָא קַיְּימֵי לְאַרְבַּע סִטְרֵי עָלְמָא, אִלֵּין ד׳ קַיְּימֵי לְד׳ סִטְרֵי עָלְמָא, וְאִינּוּן מְמָנָן לְאַשְׁגָּחָא בְּכָל אִינּוּן דְּנַטְרֵי יוֹמָא דְּשַׁבְּתָא, וּמְעַנְּגֵי שַׁבְּתָא כַּדְקָא יָאוֹת.

623. When the four SERAPHIM travel, sparks of fire come out. From the sparks 72 wheels glowing with fire were made, whence the river of fire was made. Thousands will serve this river. All the four SERAPHIM watch over those who give pleasure to the Shabbat. The living creature TUMIEL is above them, and they travel according to it and under it.

623 מֵאִלֵּין אַרְבַּע כַּד נַטְלֵי, נַפְקֵי שְׁבִיבִין דְּאֶשָּׁא, וּמֵאִלֵּין שְׁבִיבִין אִתְעֲבִידוּ שַׁבְעִין וּתְרֵין גַּלְגַּלִּין, מְלַהֲטָן בְּאֶשָּׁא. מֵהָכָא אִתְעֲבִיד נְהַר דִּינוּר. אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵיהּ לְהַהוּא נַהֲרָא, כָּל אִינּוּן דְּמְעַנְּגֵי שַׁבְּתָא, אִלֵּין אַרְבַּע מְמָנָן מַשְׁגְּחָן בְּכָל אִינּוּן דְּמְעַנְּגֵי שַׁבְּתָא, וְהַאי חֵיוָתָא קַיְּימָא עָלַיְּיהוּ, וְנַטְלֵי בְּגִינָהּ תְּחוֹתָהּ.

624. Every day the river of fire flows and burns spirits and rulers. When Shabbat arrives, a proclamation resounds, and the river is calmed. All the storms, glimmers, and sparks are calmed. This living creature stands on the four Seraphim, and enters the middle of the chamber, the place called 'delight'.

624 בְּכָל יוֹמָא וְיוֹמָא, נָגִיד הַהוּא נְהַר דִּינוּר, וְאוֹקִיד לְכַמָּה רוּחִין, וּלְכַמָּה שַׁלִּיטִין. וְכַד עָיֵיל שַׁבְּתָא, כָּרוֹזָא נָפְקָא, וְשָׁכִיךְ הַהוּא נְהַר דִּינוּר, וְזַעְפִּין וְזִיקִין וּשְׁבִיבִין אִשְׁתְּכָכוּ. וְהַאי חֵיוָתָא אַזְלָא וְסַלְקָא עַל אַרְבָּעָה אִלֵּין שְׂרָפִים דְּקָאֲמַרָן. וְעָאל גּוֹ אֶמְצָעִיתָא דְּהֵיכְלָא דָּא, בְּהַהוּא אֲתַר דְּאִקְרֵי עֹנֶג.

625. In this place, DELIGHT, once Shabbat enters, all the tables are set of the people, called 'the children of the King's chamber'. Thousands and tens of thousands of chieftains stand at these tables. The supernal living creature above the four Seraphim, enters and looks at each table, how each of them is given pleasure, and it blesses that table. And the thousands and tens of thousands of chieftains, all open and say 'Amen'.

625 בְּגִין דִּבְהַאי אֲתָר, כַּד עָיֵיל שַׁבְּתָא, מִתְסַדְּרָאן תַּמָּן כָּל פָּתוֹרֵי דִּבְנֵי עָלְמָא, דְּאִקְרוּ בְּנֵי הֵיכְלָא דְּמַלְכָּא, וְאֶלֶף אַלְפִין, וְרִבּוֹ רִבְּוָון מִמָּנָן, קַיְימֵי עַל אינּוּן פָּתוֹרֵי. וְהַאי חֵיוָתָא עִלָּאָה עַל אִלֵּין אַרְבָּעָה שְׂרָפִים, וְעָאל בְּהַהוּא אֲתָר, וְחָמָא כָּל אינּוּן פָּתוֹרֵי, וְאַשְׁגַּח בְּכָל פָּתוֹרָא וּפָתוֹרָא, וְהֵיךְ מְעַנְּגֵי לֵיהּ לְכָל פָּתוֹרָא וּפָתוֹרָא, וְקַיְימָא וּבָרִיךְ לֵיהּ לְהַהוּא פָּתוֹרָא. וְכָל אינּוּן אֶלֶף אַלְפִין, וְרִבּוֹא רִבְּבָן, כֻּלְּהוּ פַּתְחֵי וְאַמְרֵי אָמֵן.

626. HE ASKS: What is the blessing it says over the table, pleasing and properly set? AND HE ANSWERS: It is, "then shall you delight yourself in Hashem...for the mouth of Hashem has spoken it" (Yeshayah 58:14). And everybody says, "Then shall you call, and Hashem shall answer..." (Ibid. 9). When the table has the pleasure of all the three meals, the supernal spirit Zechut El, at the last repast, finishes by saying about all the preceding ones, "Then shall your light break forth like the morning, the glory of Hashem shall be your rearguard" (Ibid. 8). All the seventy other lights on the three sides open and say, "Behold, thus shall the man be blessed who fears Hashem" (Tehilim 128:4).

626 וּמַה בְּרָכָה הִיא דִּבְרִיךְ עַל הַאי פָּתוֹרָא דְּמִתְסַדָּר וְאִתְעַנְּגָא כַּדְקָא יֵאוֹת. אָז תִּתְעַנַּג עַל יְיָ׳ וְגוֹ׳ כִּי פִּי יְיָ׳ דִּבֵּר. וְכֻלְּהוּ אַמְרֵי, אָז תִּקְרָא וַיְיָ׳ יַעֲנֶה וְגוֹ׳. רוּחָא עִלָּאָה דְּאִקְרֵי זְכוּ״ת אֵל, כַּד הַהוּא פָּתוֹרָא אִתְעַנְּגָ בְּכֻלְּהוּ סְעוּדָתֵי, בְּסְעוּדָתָא בַּתְרָאָה תְּלִיתָאָה מְסַיֵּים וְאָמַר, עַל כָּל אינּוּן קַדְמָאֵי, וְאָמַר אָז יִבָּקַע כַּשַׁחַר אוֹרֶךָ וְגוֹ׳, כְּבוֹד יְיָ׳ יַאַסְפֶךָ. כָּל אינּוּן שַׁבְעִין נְהוֹרִין אַחֲרָנִין בְּכָל סִטְרִין, פַּתְחֵי וְאַמְרֵי, הִנֵּה כִּי כֵן יְבוֹרַךְ גֶּבֶר יְרֵא יְיָ׳.

627. When a man's table is not at the place CALLED 'DELIGHT', properly set to please, then this living creature with the four SERAPHIM underneath it, and the thousands and tens of thousands all reject it outside, to the Other Side. And the accusers take it and put it in a place opposite TO DELIGHT (HEB. ONEG, AYIN-NUN-GIMEL) called 'pestilence' (Heb. nega, Nun-Gimel -Ayin). When they put it there, they say, "for he loved cursing, and it came to him; and he delighted not in blessing, and it was far from him" (Tehilim 109:17), "Let the creditor seize everything that he has...let there be none to extend kindness to him" (Ibid. 11-12). May the Merciful One save us.

627 וְכַד פָּתוֹרָא דְּבַר נָשׁ לָא קַיְימָא בְּהַהוּא אֲתָר בְּסִדּוּרָא דְּעִנּוּגָא כַּדְקָא יֵאוֹת, כְּדֵין הַאי חֵיוָתָא, וְאינּוּן אַרְבַּע דִּתְחוֹתָהּ, וְכָל אינּוּן אֶלֶף אַלְפִין וְרִבּוֹ רִבְּבָן, כֻּלְּהוּ דַּחְיָין לֵיהּ לְבַר, לְהַהוּא סִטְרָא אַחֲרָא, וּכְמָה גַּרְדִּינֵי נִימוּסִין, כֻּלְּהוּ נַטְלֵי לֵיהּ וְעַיְילֵי לֵיהּ לְהַהוּא אֲתָר, דְּאִיהוּ בְּהִפּוּכָא מִן דָּא, וְאִקְרֵי נֶגַע. וְכַד עָיֵיל לָהּ תַּמָּן, וְאַמְרֵי וַיֶּאֱהַב קְלָלָה וַתְּבוֹאֵהוּ וְלֹא חָפֵץ בִּבְרָכָה וַתִּרְחַק מִמֶּנּוּ. יְנַקֵּשׁ נוֹשֶׁה לְכָל אֲשֶׁר לוֹ וְגוֹ׳, אַל יְהִי לוֹ מוֹשֵׁךְ חָסֶד וְגוֹ׳. רַחֲמָנָא לִשֵׁזְבָן.

628. Since the delight of Shabbat is the Faith in the Holy One, blessed be He, NAMELY, THE DELIGHT OF THE SHECHINAH CALLED 'FAITH', then all those who delight in Shabbat, and the holidays, the four SERAPHIM beneath the living creature, are standing in front of the river of fire, and do not let them burn in it, who enjoy their pleasure properly.

628 בְּגִין דְּעִנּוּגָא דְּשַׁבְּתָא, וּמְהֵימְנוּתָא דְקוּדְשָׁא בְּרִיךְ הוּא אִיהוּ. וּבג״ד, כָּל אִינּוּן דְּמִתְעַנְּגֵי עִנּוּגָא דְּשַׁבְּתָא וְזִמְנֵי וּמוֹעֲדֵי, אִלֵּין אַרְבַּע דְּקַיְּימֵי תְּחוֹת הַאי חֵיוָתָא, קַיְּימָא לְקֳבֵל הַהוּא נְהַר דִּינוּר, וְלָא שַׁבְקֵי לְאִתּוֹקְדָא בֵּיהּ, לְכָל אִינּוּן דְּמִתְעַנְּגֵי עִנּוּגַיְיהוּ כַּדְקָא יֵאוֹת.

629. Under the four SERAPHIM there are other officers standing outside, who convene on this side of this chamber, who proclaim all the sentences, and the decisions decreed in this chamber.

629 תְּחוֹת אִלֵּין אַרְבַּע, אִית מִמָּנָן אַחֲרָנִין, דְּקַיְּימֵי לְבַר, דְּאִשְׁתְּמוֹדְעָאן מִסִּטְרָא דְּהֵיכָלָא דָּא וּמַכְרְזֵי לְכֹלָּא אִינּוּן דִּינִין, וְכָל אִינּוּן גְּזֵרִין דְּאִתְגְּזָרוּ בְּהַאי הֵיכָלָא.

630. Everything is judged here, except three matters, over which there is no permission to give Judgment in the chamber called 'merit'. These are children, life and sustenance, because they are not here but depend upon Mazal. For the river which is drawn and flows, WHICH IS YESOD OF ZEIR ANPIN, WHOSE SOURCE IS THE BEARD OF ARICH ANPIN, comes from where there is life above. There is food there, and children. For all the three come out from there and flow downward. For that reason all is found in this chamber save these three.

630 כֹּלָּא אִתְּדָן הָכָא, בַּר תְּלַת מִלִּין, דְּלָא אִתְיְיהִיב רְשׁוּ הָכָא בְּהֵיכָלָא דָּא דְּאִקְרֵי זְכוּתָא. וְאִלֵּין אִינּוּן: בְּנֵי, חַיֵּי, וּמְזוֹנֵי. דְּהָא אִלֵּין תְּלָתָא, לָא קַיְּימֵי הָכָא, בְּגִין דְּהָא בְּמַזָּלָא תַּלְיָאן. דְּהָא הַהוּא נָהָר דְּנָגִיד וְנָפִיק, תַּמָּן תַּלְיָין חַיִּין דְּלְעֵילָא, וְתַמָּן תַּלְיָין מְזוֹנֵי, וְתַמָּן תַּלְיָין בְּנֵי, דְּהָא אִלֵּין תְּלָתָא מִתַּמָּן נַפְקֵי, וְנַגְדֵּי וְאִתְמַשְׁכָּאן לְתַתָּא. וּבְגִין כַּךְ, כֹּלָּא קַיְּימָא בְּהֵיכָלָא דָּא, בַּר הָנֵי תְּלָתָא.

631. When man is on his deathbed, he is judged here, also for all other laws of the world. If you say, why is it that when a man is on his death bed, if he is sentenced to have life, it is given him, YET CHILDREN, LIFE AND SUSTENANCE ARE NOT SUPPOSED TO DEPEND UPON THIS PLACE? HE ANSWERS: THE MEANING is not that life depends upon this place, but once he is judged here to life, then life is drawn from above FROM MAZAL and is given him. Happy is the portion of the righteous, who know the ways of the Torah, and by it merit life eternal. Of them it is written, "Your people also shall be all righteous; they shall inherit the land forever" (Yeshayah 60:21).

631 בַּר נָשׁ כַּד אִיהוּ בְּבֵי מַרְעֵיהּ, הָכָא אִתְּדָן, וְכָל שְׁאַר דִּינִין דְּעָלְמָא. וְאִי תֵּימָא, בַּר נָשׁ בְּבֵי מַרְעֵיהּ, אִי אִתְּדָן לַחַיִּים יְהַבִּין לֵיהּ. לָאו דְּחַיִּין תַּלְיָין הָכָא, אֶלָּא כַּד אִתְּדָן הָכָא לְחַיִּים, כְּדֵין נַגְדִּין חַיִּים מִלְּעֵילָא, וְיָהֲבֵי לֵיהּ. זַכָּאָה חוּלָקֵיהוֹן דְּצַדִּיקַיָּיא דְּיַדְעֵי אָרְחוֹי דְּאוֹרַיְיתָא, וְזַכָּאן בָּהּ לְחַיֵּי עָלְמָא, עָלַיְיהוּ כְּתִיב וְעַמֵּךְ כּוּלָּם צַדִּיקִים לְעוֹלָם יִרְשׁוּ אָרֶץ.

50. The fifth chamber of love - Chesed

Rabbi Shimon says that the fifth chamber lights up the lower ones, shining in the secret of the faith. The spirit of 'Love' lives in the chamber - he is called 'Suriyah', and consists of four colors. He has been given all the secrets of his Master. In this chamber all the supernal treasures and the mystery of mysteries are kept. The four colors mentioned join to produce the holy living creature called 'splendor' (Zohar). The chamber holds all the souls and spirits that are still destined to descend into bodies; however, no new ones have come in since the destruction of the temple. Once they have all descended to be men, the chamber will be empty and Messiah will come. The spirit 'Love' and the living creature 'Splendor' mate to produce two lights that are included in each other and that are called 'El Shadai'. We are told how people are sent spiritual nourishment so they will not be starved by the Other Side, and how two officers in this chamber cause the love to flow between Yisrael below and God above. All the acts of kindness in the world go up to this chamber and then go further up to the supernal love. A verse about this chamber says: "Many waters cannot quench love, nor can the floods drown it..."

632. הֵיכָלָא חֲמִישָׁאָה, הֵיכָלָא דָא קַיְּימָא לְאַנְהָרָא לְאִלֵּין תַּתָּאֵי. וְהַאי אִיהוּ הֵיכָלָא דְּקַיְּימָא לְאַנְהָרָא בְּרָזָא דִּמְהֵימְנוּתָא. פִּתְחָא חַדָּא קַיְּימָא בְּהַאי הֵיכָלָא, וְחַד מְמָנָא עָלֵיהּ, וְהַהוּא מְמָנָא אִקְרֵי סַנֵיגוֹרְיָ״ה. הַאי מְמָנָא קַיְּימָא עַל פִּתְחָא דָא, בְּגִין לְמֵילַף סַנֵיגוֹרָא דִּלְהוֹן, קַמֵּיהּ דְּמָארֵיהוֹן. וְלָא יִשְׁלוֹט עָלַיְיהוּ סִטְרָא אַחֲרָא.

632. The fifth chamber is for illuminating the lower beings. It shines in the secret of the Faith. There is an opening to this chamber, and a chief in charge over it, called 'Sanegoryah'. The chief stands at the gate to argue in favor (Heb. sanegor), NAMELY, TO GIVE GOOD RECOMMENDATION ON YISRAEL, before their Master, so the Other Side will not have sway over them.

633. בְּהֵיכָלָא דָא, קַיְּימָא חַד רוּחָא, דְּכָלִיל בְּאַרְבַּע, דְּהָא רוּחָא דָא כָּלִיל בְּאַרְבַּע גְּוָונִין, חִוָּור וְאוּכָם יָרוֹק וְסוּמָק. וְהַאי אִיהוּ רוּחָא דְּקַיְּימָא כָּלִיל בְּכֹלָּא, וְאִקְרֵי סוּרִיָ״ה, רַב עַל כָּל אִינּוּן חַיָּילִין תַּתָּאִין. וְכֻלְּהוּ קַיְּימִין תְּחוֹתֵיהּ, וּמְמָנָן תְּחוֹת יְדֵיהּ.

633. There is a spirit in this chamber, consisting of four, for this spirit comprises four colors: white, black, green and red, CHESED, GVURAH, TIFERET AND MALCHUT. This spirit, which consists of them all, is called 'Suriyah', a general of all the lower armies beneath him and appointed by him.

634. הַאי רוּחָא, דְּסָגִיר וּפָתַח. כָּל מַפְתְּחָאן עִלָּאִין כֻּלְּהוּ אִתְמַסְרָן בִּידֵיהּ. כָּל חַיָּילִין תַּתָּאִין, כֻּלְּהוּ אִתְכְּלִילָן וְקַיְּימָן תְּחוֹתֵיהּ, וּמְנַיֵּיהּ אִתְּזָנוּ הַאי קַיְּימָא בְּכָל רָזִין דְּמָארֵיהּ, כָּל גְּנִזִין עִלָּאִין כֻּלְּהוּ אִתְמַסְרָן בִּידֵיהּ.

634. This is the spirit who opens and closes, for all the higher keys were given into his hand. All the lower armies are included and stand beneath him, sustained by him. This spirit knows all the secrets of his Master, for they were all handed to him.

635. הַאי רוּחָא אִקְרֵי אַהֲבָה. ובג״ד, אִקְרֵי הֵיכָל דָּא, הֵיכָל אַהֲבָה. בְּגִין דְּהָכָא אִתְגְּנִיזוּ כָּל רָזָא דְּרָזִין, לְמַאן דְּאִצְטְרִיךְ לְאִתְדַּבְּקָא בֵּיהּ. וְהָכָא הוּא רָזָא דִּכְתִיב, שָׁם אֶתֵּן אֶת דֹּדִי לָךְ.

635. This spirit is called 'Love', and for that reason the chamber is called 'the chamber of love'. For here the mystery of mysteries were stored for whoever should conceive it. This is the secret of the verse, "there will I give you my love" (Shir Hashirim 7:13).

636. רוּחָא דָא, אִיהוּ נָטִיר כָּל נְטִירוּ דִּלְעֵילָא, וְדָא אִקְרֵי שׁוֹמֵר יִשְׂרָאֵל. שׁוֹמֵר הַבְּרִית. בְּגִין דְּהָכָא אִיהוּ נְטִירוּ דְּכָל גְּנִזִין עִלָּאִין, וְעַל דָּא גְּנִיזִין דְּמָארֵיהּ גְּנִיזִין בֵּיהּ. מֵהַאי נַפְקֵי שְׁבִילִין וְאָרְחִין לְאִינּוּן דִּלְתַתָּא, בְּגִין לְאַתְעָרָא בְּהוּ רוּחָא דִּרְחִימוּתָא.

636. This spirit is in charge of the keeping above, called "He who keeps Yisrael" (Tehilim 121:3), "who keeps covenant" (Devarim 7:9). Here are kept all the supernal treasures, and the stores of his Master are there stored. From here start all the paths and ways to those below, to awaken in them the spirit of love.

637. אִלֵּין ד׳ גְּוָונִין דְּבֵיהּ, אִתְכְּלִילָן דָּא בְּדָא. וְכַד בָּעָאן לְאַכְלְלָא, בָּטַשׁ דָּא בְּדָא, וְנָפֵק מִכֻּלְּהוּ חַד חֵיוָתָא קַדִּישָׁא, דְּאִקְרֵי זֹהַר. וְהַאי חֵיוָתָא עַל דָּא כְּתִיב, הִיא הַחַיָּה אֲשֶׁר רָאִיתִי עַל נְהַר כְּבָר.

637. The four said colors were included within one another. Whenever they wish to be included, they strike each other, and one holy living creature emerges, called 'splendor' (Heb. zohar). Of this living creature it is written, "This is the living creature that I saw...by the river K'var" (Yechezkel 10:20).

638. From this chamber come out all the holy spirits, sustained by the existence of the supernal kissing. For from these kisses an air of a spirit issues that sustains the ilfe of all the high souls given to men. This is the secret of the verse, "but by every word that proceeds out of the mouth of Hashem does man live" (Devarim 8:3). In this chamber you may find all the souls and spirits destined to descend to men since the world was created. Therefore, this chamber holds all the souls born of that river which is drawn and issuing, YESOD OF ZEIR ANPIN, and therefore is never empty.

638 מֵהֵיכָלָא דָא, נָפְקִין כָּל רוּחִין קַדִּישִׁין דְּקַיְּימִין בְּקִיּוּמָא דְּנְשִׁיקִין עִלָּאִין. דְּהָא מֵאִינּוּן נְשִׁיקִין, נָפְקָא אֲוִירָא דְּרוּחָא, לְקִיּוּמָא דְּנַפְשָׁא לְכָל אִינּוּן נִשְׁמָתִין עִלָּאִין, דְּאִתְיְיהִיבוּ בִּבְנֵי נָשָׁא. וְרָזָא הַהוּא דִּכְתִיב, כִּי עַל כָּל מוֹצָא פִי יְיָ׳ יִחְיֶה הָאָדָם. בְּגִין דְּבַהַאי הֵיכָלָא קַיְּימִין כָּל נִשְׁמָתִין, וְכָל רוּחִין, דְּזַמִּינִין לְנַחֲתָא בִּבְנֵי נָשָׁא, מִיּוֹמָא דְּאִתְבְּרֵי עָלְמָא. וְעַל דָּא, הֵיכָלָא דָא נַקְטָא, כָּל אִינּוּן נִשְׁמָתִין דְּנָפְקִין מֵהַהוּא נָהָר דְּנָגִיד וְנָפִיק. וּבְגִין דָּא, הֵיכָלָא דָא לָא קַיְּימָא לְעָלְמָא בְּרֵיקָנָיָא.

639. Since the destruction of the Temple no other souls came in here. And when there will be no more, NAMELY, ALL THE SOULS IN THIS CHAMBER WILL GO DOWN TO BE CLOTHED IN MEN, this chamber will be empty, and it will be visited from above, and King Messiah will come. Then the chamber above will be aroused - MALCHUT - and the chamber below, SO HIS KINGDOM WILL BE REVEALED IN THIS WORLD.

639 וּמִיּוֹמָא דְּאִתְחָרַב בֵּי מַקְדְּשָׁא, לָא עָאלוּ הָכָא נִשְׁמָתִין אַחֲרָנִין. וְכַד יִסְתַּיְּימוּן אִלֵּין, הֵיכָלָא קַיְּימָא בְּרֵיקָנָיָא, וְיִתְפְּקַד מִלְּעֵילָא, וּכְדֵין יֵיתֵי מַלְכָּא מְשִׁיחָא. וְאִתְעַר הֵיכָלָא דָא לְעֵילָא, וְיִתְעַר הֵיכָלָא לְתַתָּא.

640. It is written of the secret of this chamber, "your two breasts are like two fawns..." (Shir Hashirim 4:5). For in this chamber there is the spirit we mentioned, LOVE, and that living creature, SPLENDOR, AND THEIR JOINING TOGETHER issued two lights, included in one another, and united together, to be called, 'El Shadai'. The two lights are called 'Shadai', and together with El of the chamber below called Zechut El, they join each other and intermingle to be called 'El Shadai', for they issued from the two breasts (Heb. shadayim).

640 וּבְרָזָא דְּהֵיכָלָא דָא כְּתִיב, שְׁנֵי שָׁדַיִךְ כִּשְׁנֵי עֳפָרִים וְגוֹ׳. בְּגִין דְּבַהֵיכָלָא דָא הַהוּא רוּחָא דְּקָאמַרָן, וְהַהוּא חֵיוָתָא, אַפִּיק תְּרֵין נְהוֹרִין כְּלִילָן דָּא בְּדָא, מִתְקַשְּׁרָן דָּא בְּדָא, וְאִקְרוּן אֵ״ל שַׁדַּ״י. אִלֵּין אִקְרוּן שַׁדַּ״י, וְאֵ״ל דִּלְתַתָּא, מִתְחַבְּרָן דָּא בְּדָא, וְאָעִיל דָּא בְּדָא, וְאִקְרֵי אֵ״ל שַׁדַּ״י. בְּגִין דְּנָפַק מִכְּלָלָא דְּאִלֵּין שָׁדַיִם.

641. The name 'El' is of the right. It takes from this place all the compassion there that nourish the chamber below called 'merit', named after the spirit in it, as we said. The name 'Shadai' suckles all the lower beings and all the chambers, and those standing outside on this side, called 'the pegs of the Tabernacle', as we explained. It is therefore called 'Shadai', for giving plenty of food to the lower beings, that it receives from the right.

641 וְהַאי אֵ״ל דְּאִיהוּ מִסְטְרָא דִּימִינָא, נָטִיל מֵאֲתָר דָּא, כָּל אִינּוּן רַחֲמִין, דְּקַיְּימֵי לְאַתְזָנָא הַהוּא הֵיכָלָא דִּלְתַתָּא, דְּאִקְרֵי זְכוּתָ״א, עַל שְׁמָא דְּהַאי רוּחָא דְּבֵיהּ דְּקָאמַרָן. הַאי שָׁדַי, יָנִיק לְכָל אִינּוּן תַּתָּאִין, וּלְכָל אִינּוּן הֵיכָלִין, וּלְכָל אִינּוּן דִּלְבַר, דְּקַיְּימֵי מִסְטְרָא דָא, דְּאִקְרוּן יְתֵדוֹת הַמִּשְׁכָּן, כְּמָה דְּאוֹקִימְנָא. וְעַל דָּא אִקְרֵי שַׁדַּי, בְּגִין דְּמִסַּפְּקָא מְזוֹנָא לְכֻלְּהוּ תַּתָּאֵי, כְּמָה דְּאִיהוּ מְקַבְּלָא, מִסְטְרָא דִּימִינָא.

642. From here come out the lights called, "the bright blade of a revolving sword" (Beresheet 3:24), for they revolve and turn into several colors. We already explained that they are those aroused to accomplish a mission above. And in this world they are of the left. When this spirit expands, it strikes and emits lights on all sides, RIGHT AND LEFT, like breasts pouring milk on all sides. So from this spirit lights come out on every side, and issue another living creature in charge over those called 'the bright blade of a revolving sword'. This is called (A FEW LINES ARE MISSING).

642 מֵהָכָא, נָפְקוּ אִינּוּן נְהוֹרִין, דְּאִקְרוּן לַהַט הַחֶרֶב הַמִּתְהַפֶּכֶת. בְּגִין דְּמִתְהַפְּכָא לְכַמָּה גְוָונִין, וְהָא אוֹקִימְנָא, דְּאִלֵּין מִתְעָרֵי דִּינָא בִּשְׁלִיחוּתָא דִּלְעֵילָא, וְאִינּוּן בְּעָלְמָא מִסְטָר שְׂמָאלָא, כַּד אִתְפַּשַּׁט רוּחָא דָּא, וּבָטֵשׁ לְאַפָּקָא נְהוֹרִין לְכָל סִטְרִין, כְּאִינּוּן שָׁדַיִם דְּרָמָאן חֲלָבָא לְכָל סִטְר, הָכִי נָמֵי מֵהַאי רוּחָא, נַפְקֵי לְכָל סִטְר, וְאַפִּיקוּ חַד חֵיוָתָא אַחֲרָא, דִּי מְמָנָא עַל אִלֵּין, דְּאִקְרֵי לַהַט הַחֶרֶב הַמִּתְהַפֶּכֶת. וְדָא אִקְרֵי.

643. (THE BEGINNING IS MISSING) he is in charge over the world. When there is hunger, and the world is sentenced to it, this living creature is appointed over the world. It issues a spirit of nourishment to the faithful, so they will not starve on account of the Other Side. While hunger has sway over the world, two spirits of defilement issue from that side, called "destruction and famine." This is the secret of the verse, "At destruction and famine you shall laugh" (Iyov 5:22). They abide in the world and denounce men. The one who sends them hunger and they die IS DESTRUCTION. When the other, FAMINE, has sway, people eat but are never satisfied, WHICH IS FAMINE because an evil spirit rules over the world.

643 וְהַהוּא וְהַאי דִּמְמָנָא עַל עָלְמָא. בְּזִמְנָא דִּי מְמָנָא כַּפְנָא עַל עָלְמָא וְאִתְדָּן בֵּיהּ, כְּדֵין הַאי חֵיוָתָא אִתְפְּקְדָא עַל עָלְמָא, וְאַפִּיק רוּחָא דִּמְזוֹנָא, לְכָל אִינּוּן בְּנֵי מְהֵימְנוּתָא, דְּלָא יְמוּתוּן בְּכַפְנָא, וְסָעִיד לְבַיְיהוּ. בְּגִין דְּהָא מִסְטְרָא אַחֲרָא, כַּד שַׁלְטָא כַּפְנָא בְּעָלְמָא, נַפְקֵי מֵהַאי סִטְרָא תְּרֵין רוּחִין מִסְאֲבִין, וְאִקְרוּן שׁוֹד וְכָפָן. וְדָא אִיהוּ רָזָא, לְשׁוֹד וּלְכָפָן תִּשְׂחָק. בְּגִין דְּאִלֵּין קַיְימִין בְּעָלְמָא, וְעַבְדִין לוֹן לִבְנֵי נָשָׁא קַטְרוּגָא. חַד, הַהוּא דְּקָא מְשַׁדַּר לְהוּ כַּפְנָא, וּמַיְיתִי. וְחַד, דְּקָא אַכְלֵי בְּנֵי נָשָׁא וְלָא שַׂבְעִין, בְּגִין דְּהָא רוּחָא בִּישָׁא שַׁלְטָא בְּעָלְמָא.

644. This is the living creature, which produced the spark coming out of the two glittering sparks, that revolve and turn into several colors, SOMETIMES FEMALE, SOMETIMES MALE. This spark is called 'Seraphim'. It grasps and inflames them.

644 חֵיוָתָא דָּא, אַפִּיק חַד נִיצוֹצָא, דְּקָא נָפִיק מִנִּצִּיצוּ דִּתְרֵין נִיצוֹצִין דְּאַמְרָן, דְּאִינּוּן מִתְהַפְּכָאן לְכַמָּה גְוָונִין. וְהַאי נִיצוֹצָא אִקְרֵי שְׂרָפִים, וְהַאי אָחִיד בְּהוֹן, וְלָהִיט לוֹן.

645. In this chamber there are two officers, lights standing upon thousands and tens of thousands called 'vines', and thousands and tens of thousands called 'pomegranates'. They all exist through love, and bring love between Yisrael below, and the Holy One, blessed be He, above. They all arouse love and endure through love. When love is awakened from below upward, and from above downward, the chamber is filled with goodness, and charity, and mercy, and the love below and the love above join each other. BET-HEI BELOW ARE ATTACHED TO ALEPH-HEI ABOVE. (ALEPH-HEI-BET-HEI = AHAVEH, LIT. 'LOVE')

645 בְּהֵיכָלָא דָּא אִית תְּרֵין מְמָנָן, נְהוֹרִין דְּקַיְימִין עַל אֶלֶף וְרִבּוֹא רִבְבָן דְּאִקְרוּן גָּפְנִים, וְאֶלֶף, וְרִבּוֹא רִבְבָן דְּאִקְרוּן רִמּוֹנִים, וְכֻלְּהוּ קַיְימִין בַּחֲבִיבוּתָא, וְאִלֵּין אִינּוּן דְּאַעֲלֵי רְחִימוּתָא בֵּין יִשְׂרָאֵל לְתַתָּא, וְקוּדְשָׁא בְּרִיךְ הוּא לְעֵילָא. וְכֻלְּהוּ מִתְעָרֵי רְחִימוּתָא, וְקַיְימָן בִּרְחִימוּ. וְכַד אַתְעַר רְחִימוּ מִתַּתָּא לְעֵילָא, וּמֵעֵילָא לְתַתָּא, כְּדֵין אִתְמַלְיָא הֵיכָלָא, דָּא, מִכַּמָּה טָבִין, מִכַּמָּה חֲסָדִין, מִכַּמָּה רַחֲמִין וּכְדֵין רְחִימוּ דִּלְתַתָּא, גּוֹ רְחִימוּ עִלָּאָה, אִתְדַּבָּק דָּא בְּדָא.

646. From here come out two chiefs, called 'love' after the chamber. Their duty is to watch over those who proclaim the unison of the Master with love, sacrifice their lives with love, and ascend to testify above. All those who do an act of kindness in the world, these acts go up and enter this chamber to be adorned, then go further up to be adorned by the supernal love. Concerning this the verse says, "For Your kindness (Heb. Chesed) is great above the heavens" (Tehilim 108:5). Of this chamber it is written, "Many waters cannot quench love, nor can the floods drown it..." (Shir Hashirim 8:7).

646 מֵהָכָא נַפְקֵי תְּרֵין מְמָנָן, וְאִקָּרוּן אַהֲבָה, עַל שְׁמָא דְּהֵיכָלָא. וְאִלֵּין קַיְּימִין לְאַשְׁגָּחָא עַל כָּל אִינּוּן דְּמְיַחְדֵּי יְחוּדָא דְּמָארֵיהוֹן בְּרְחִימוּ, וּמַסְרֵי נַפְשַׁיְיהוּ עָלֵיהּ בְּרְחִימוּ, וְסַלְקֵי וְאַסְהִידוּ לְעֵילָא וְכָל אִינּוּן דְּעַבְדֵּי חֶסֶד בְּעָלְמָא, אִינּוּן חֲסָדִין סַלְקִין וְעָאלִין גּוֹ הַאי הֵיכָלָא, וּמִתְעַטְּרֵי תַּמָּן, וְסַלְקֵי לְאִתְעַטְּרָא גּוֹ אַהֲבָה עִלָּאָה. וְעַל דָּא כְּתִיב, כִּי גָדוֹל מֵעַל שָׁמַיִם חַסְדֶּךָ. בְּהֵיכָלָא דָּא כְּתִיב, מַיִם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת הָאַהֲבָה וּנְהָרוֹת לֹא יִשְׁטְפוּהָ וְגוֹ׳.

51. The chamber of desire - Tiferet

Rabbi Shimon tells us about the sixth chamber, the chamber of desire that is called: "word that proceeds out of the mouth of Hashem." Here all the wishes and petitions in the world are granted. This is the chamber where Moses was taken after death. We learn of the spirit in charge of this chamber who is named Raziel, and we learn of the roles of Michael, Gabriel, Raphael and Uriel, who are instrumental in defence, in healing, in bringing medicine and in carrying messages. Rabbi Shimon talks about water, fire, air and dust that are Chesed, Gvurah, Tiferet and Malchut. He tells us that Rabbi Akiva reached this chamber and died with complete love; he was not judged, because he drew the light of Wisdom from below upward, rather than from above downward. We learn about the ten martyrs, whose souls rose up to God but whose bodies were delivered to the Other Side. Rabbi Shimon comes to the conclusion that holiness is joy and that the Other Side is sadness. He talks about how all the lower chambers are included in this chamber, standing on pillars. The officers in charge of these chambers look after the marriage of males and females, all births, the speech of children who study the Torah, the declarations of judgment, and the gladdening of the world. We read about the supernal kisses that unite the lower and higher grades, and of what happened when Jacob reached this chamber. We hear of how Abraham and Isaac comprised Love and Judgment together, and how there is no justice without merit. This explains how the Sanhedrin began to develop the criminal laws. Then we are told about the prophets, and how the seers get their visions and dreams from the chambers of Brightness and Splendor. There is a description of the sixth chamber of the Other Side, where all the wicked pleasures are found. Rabbi Shimon says that there are things the body delights in, and things the soul delights in. He tells us that all the souls of the chambers below the sixth chamber are included in the sixth chamber, and there are two names that include all the other names - they are Yud Hei Vav Hei Elohim and Yud Hei Vav Hei Tzevaot. The first name is of Jacob, and the second of Joseph. These are the secret of the first temple and the second temple.

647. The sixth chamber is called 'the chamber of desire'. This is the desire called, "word that proceeds out of the mouth of Hashem" (Devarim 8:3). It is the joy of everything joined. And here is the desire of all desires, according to the secret of the verse, "Your lips are like a thread of scarlet" (Shir Hashirim 4:3). It is the desire of all the souls coming out of the mouth of Hashem.

647 הֵיכָלָא שְׁתִיתָאָה. דָּא הוּא הֵיכָלָא דְּאִקְרֵי הֵיכָלָא דְּרָצוֹן, דְּאִיהוּ רַעֲוָא, דְּאִקְרֵי מוֹצָא פִי יְיָ׳, חֲדָוָה דְּאִתְדַּבְּקוּתָא דְּכֹלָּא. וְהָכָא אִיהוּ רַעֲוָא דְּרַעֲוִין, בְּרָזָא דִּכְתִיב, כְּחוּט הַשָּׁנִי שִׂפְתוֹתַיִךְ. רַעֲוָא דְּכָל נִשְׁמָתִין, דְּנַפְקֵי מֵהַהוּא מוֹצָא פִי יְיָ׳.

648. This chamber is the chamber of desire, where all the wishes and petitions in the world are granted. For it is the desire of all the desires, where they are kissing, according to the secret of the verse, "and Jacob kissed Rachel" (Beresheet 29:11). Then, when they kiss each other, it is time of favor, because then wholeness is found, and all faces illuminate. Whenever prayers rise, it is a time of goodwill. Therefore it is written, "But as for me, let my prayer be to You, O Hashem, in an acceptable time" (Tehilim 69:14), which refers to their joining each other.

648 הַאי הֵיכָלָא, הֵיכָלָא דְּרַעֲוָא. דְּקַיְּימָן הָכָא כָּל שְׁאֵלָתִין, וְכָל בָּעוּתִין דְּעָלְמָא. בְּגִין דְּרַעֲוָא דְּכָל רַעֲוִין, כַּד נְשִׁיקִין אִשְׁתְּכָחוּ, בְּרָזָא דִּכְתִיב, וַיִּשַּׁק יַעֲקֹב לְרָחֵל. וּכְדֵין כַּד נָשִׁיק דָּא לְדָא, כְּדֵין אִקְרֵי עֵת רָצוֹן. בְּגִין דְּהָא כְּדֵין שְׁלִימוּ אִשְׁתְּכַח, וְכָל אַנְפִּין נְהִירִין. וְכַד צְלוֹתִין סַלְקִין, כְּדֵין אִיהוּ עֵת רָצוֹן לְאִשְׁתַּכְחָא, וע״ד כְּתִיב וַאֲנִי תְפִלָּתִי לְךָ יְיָ׳ עֵת רָצוֹן. דְּאִיהוּ חִבּוּרָא דָּא עִם דָּא.

649. There are six entrances to this chamber, four entrances to the four directions of the world, CHESED, GVURAH, TIFERET AND MALCHUT, one above and one below, NETZACH AND HOD. There is one spirit in charge over the entrances, greater than all the chieftains of the entrances, named Raziel. He is appointed to be in charge over the supernal secrets, that talk mouth to mouth, and kiss each other in loving love.

649 בְּהֵיכָלָא דָּא קַיְימָן שִׁית פִּתְחִין, ד׳ פִּתְחִין לְד׳ סִטְרִין דְּעָלְמָא, וְחַד לְעֵילָא, וְחַד לְתַתָּא. בְּאִלֵּין פִּתְחִין אִתְמְנָא חַד רוּחָא, דְּאִיהוּ רַב עַל כֻּלְּהוּ דִּי מְמַנָּן בְּכָל אִלֵּין פִּתְחִין, וְרָזִיאֵ״ל שְׁמֵיהּ. וְהַאי אִתְמְנָא וְאִתְפְּקַד בְּכָל אִינּוּן רָזִין עִלָּאִין, דְּפוּמָא לְפוּמָא מְמַלְלָן, דְּנַשְׁקִין דָּא דְּלָא בִּרְחִימוּ דְּרְחִימוּתָא.

650. These secrets are not meant to be revealed, but when the gates are opened, all the chambers know, and all the spirits and legions, that the gates of desire were opened. Through these gates no one enters, save the desire of the prayers, the desires of the praises, the desires of the holy high souls.

650 רָזִין אִלֵּין לָא קַיְימָן לְגַלָּאָה, אֲבָל כַּד תַּרְעִין אִתְפְּתְחוּ, כְּדֵין יַדְעִין כֻּלְּהוּ הֵיכָלִין, וְכָל אִינּוּן רוּחִין, וְכָל אִינּוּן מַשְׁרְיָין, דְּהָא תַּרְעֵי דִּרְצוֹן אִתְפְּתְחוּ. וְלָא עָאלִין בְּאִלֵּין תַּרְעִין, אֶלָּא רַעֲוֵי דְּצְלוֹתִין, רַעֲוֵי דְּשִׁבְחָא, רַעֲוֵי דְּנִשְׁמָתִין קַדִּישִׁין עִלָּאִין.

651. This is the chamber of Moses. To this chamber Moses was gathered in love, and with kisses, NAMELY, HE DIED BY THE KISS OF DEATH. In this chamber, "Moses speaks and the Elohim answers him by a voice" (Shemot 19:19).

651 הַאי אִיהוּ הֵיכָלָא דְּמֹשֶׁה, בְּהַאי הֵיכָלָא אִתְכְּנִישׁ מֹשֶׁה בִּרְחִימוּ, וְנָשִׁיק נְשִׁיקִין. בְּהַאי הֵיכָלָא, מֹשֶׁה יְדַבֵּר וְהָאֱלֹהִים יַעֲנֶנּוּ בְקוֹל.

652. When THE KISSERS are joined in kissing each other, it is written, "Let him kiss me with the kisses of his mouth..." (Shir Hashirim 1:1). There are no kisses of joy and love, save when they cling to each other, mouth to mouth, spirit to spirit, and saturate each other with pleasure and joy from the supernal illumination.

652 כַּד אִתְדָּבְקוּ נְשִׁיקִין בִּנְשִׁיקִין, דָּא עִם דָּא, וְעַל דָּא כְּתִיב, יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ וְגוֹ׳. לֵית נְשִׁיקִין דְּחֶדְוָה וּרְחִימוּתָא אֶלָּא כַּד מִתְדַּבְּקָן דָּא בְּדָא, פּוּמָא בְּפוּמָא, רוּחָא בְּרוּחָא, דְּכְדֵין רָוְוָאן דָּא עִם דָּא, בְּתַפְנוּקִין דְּכֹלָּא, וּבְחֶדְוָה, מִנְּהִירוּ עִלָּאָה.

653. Come and see: "Moses speaks" REFERS TO ZEIR ANPIN, as it is written, "Behold, you are fair, my love" (ibid. 15), and "your lips are a thread of scarlet" (Shir Hashirim 4:3). THESE ARE THE WORDS OF ZEIR ANPIN TO THE SHECHINAH. "And the Elohim answers him by a voice": THIS IS THE SHECHINAH TALKING TO ZEIR ANPIN, as it is written, "behold, you are fair, my beloved yea, pleasant" (Shir Hashirim 1:16), and, "His lips like lilies, dropping flowing myrrh" (Shir Hashirim 5:13). THESE ARE THE WORDS OF THE SHECHINAH TO ZEIR ANPIN.

653 תָּא חֲזֵי, מֹשֶׁה יְדַבֵּר, דִּכְתִיב הִנָּךְ יָפָה רַעְיָתִי, וּכְתִיב כְּחוּט הַשָּׁנִי שִׂפְתוֹתַיִךְ. וְהָאֱלֹהִים יַעֲנֶנּוּ בְקוֹל, דִּכְתִיב הִנָּךְ יָפֶה דּוֹדִי אַף נָעִים, וּכְתִיב שִׂפְתוֹתָיו שׁוֹשַׁנִּים נוֹטְפוֹת מוֹר עוֹבֵר.

654. To the spirit, RAZIEL, were given all the secrets of the high souls, who awaken the need of love above and below together, NAMELY, MALE AND FEMALE, WHEN THEY RAISE MAYIN NUKVIN (FEMALE WATERS). These are the supernal souls, such as Rabbi Akiva and his companions, THE TEN MARTYRS, who did not bathe in the river of fire, like the rest of the souls who pass through it to bathe. THEY DID NOT NEED IT BECAUSE OF THEIR GREAT HOLINESS. We already explained that.

654 הַאי רוּחָא, אִתְמְסָרוּ בִּידֵיהּ, כָּל רָזִין דְּאִינּוּן נִשְׁמָתִין עִלָּאִין, דְּמִתְעָרֵי תִּיאוּבְתָּא דְּרְחִימוּ דְּלֵעֵילָא וְתַתָּא כַּחֲדָא. אִינּוּן נִשְׁמָתִין עִלָּאִין, כְּגוֹן רִבִּי עֲקִיבָא וְחַבְרוֹי, דְּאִלֵּין לָא אִתְקְרִיבוּ לְאִסְתַּחֲאָה בְּנַהַר דִּינוּר, כְּמָה דִּשְׁאַר נִשְׁמָתִין אִסְתַּחְיָין תַּמָּן וְעָבְרוּ בֵּיהּ, וְהָא אוֹקִימְנָא.

655. The spirit RAZIEL let out twelve lights, that exist by the secret under that spirit. There are four high lights to the four directions, ruling over the four winds. To the south stands one supernal light, the right of the whole world, from which Yisrael begin to be united by the secret of the Faith. This is Michael, minister over the force of the supernal lights descending from the south, CHESED, where the light is strong.

655 רוּחָא דָא, אַפִּיק תְּרֵיסָר נְהוֹרִין, וְכֻלְּהוּ קַיְּימֵי בְּרָזָא דִּתְחוֹת הַאי רוּחָא. בְּאַרְבַּע סִטְרִין דְּעָלְמָא, קַיְּימִין ד׳ נְהוֹרִין עִלָּאִין, דְּשַׁלְּטִין לְאַרְבַּע סִטְרִין. בְּסִטְרָא דְּדָרוֹם, קַיְּימָא חַד נְהוֹרָא עִלָּאָה יְמִינָא דְּכָל עָלְמָא, דְּהָא מִנֵּיהּ שָׁרָאן יִשְׂרָאֵל לְאִתְאַחֲדָא בְּרָזָא דְּמֵהֵימְנוּתָא, וְאִיהוּ מִיכָאֵל, רַב חֵילָא דְּנְהוֹרָא עִלָּאָה, דְּנַחְתָּא מִסִּטְרָא דְּדָרוֹם, דְּתַמָּן נְהוֹרָא קַיְּימָא בְּתוּקְפֵּיהּ.

656. Michael, the light of the right, is the great guardian, THE CARETAKER, of Yisrael. When the Other Side accuses and prosecutes Yisrael, Michael stands against him as counsel for the defense, AN ADVOCATE IN FAVOR of Yisrael, and they are saved from prosecution of the chief enemy of Yisrael.

656 הַאי מִיכָאֵל, נְהוֹרָא יְמִינָא, אַפְּטְרוֹפּוֹסָא רַבָּא דְּיִשְׂרָאֵל. בְּגִין, דְּכַד סִטְרָא אַחֲרָא קַיְּימָא לְאַסְטָאָה עָלַיְיהוּ דְּיִשְׂרָאֵל, כְּדֵין מִיכָאֵל טָעַן עִמֵּיהּ, וְאִתְעֲבִיד סַנֵּיגוֹרְיָא עָלַיְיהוּ דְּיִשְׂרָאֵל, וְאִשְׁתְּזְבָן מֵהַהוּא קַטֵּיגוֹרְיָא דְּמָארֵי בַּעֲלֵי דְּבָבוּ יִשְׂרָאֵל.

657. Except at the time of the destruction of Jerusalem, when the sins multiplied, and Michael could not overcome the Other Side, because his pleadings were broken. Then, "He has drawn back His right hand from before the enemy" (Eichah 2:3).

657 בַּר בְּזִמְנָא דְּאִיחְרַב יְרוּשָׁלַם, דְּהָא כְּדֵין אִתְגַּבְּרוּ חוֹבִין וּמִיכָאֵל לָא יָכִיל בַּהֲדֵיהּ דְּסִטְרָא אַחֲרָא, דְּטַעֲנָתֵיהּ דְּמִיכָאֵל תְּבִירָא עָלַיְיהוּ דְּיִשְׂרָאֵל, וּכְדֵין הֵשִׁיב אָחוֹר יְמִינוֹ מִפְּנֵי אוֹיֵב.

658. To the north stands another light, whose duty is to nullify sentences of the fourth chamber. It gives THE NULLIFICATION to the chief in charge over the gate, where stand other chieftains of the side of defilement, waiting to take the sentence from the chief. Sometimes, the light of the north side executes the judgment ITSELF, and it is not given to the Other Side. For all the judgments executed by it ITSELF, can be mended, and the Holy One, blessed be He does kindness in such places, THOUGH THEY ARE OF THE LEFT.

658 בְּסִטְרָא דְּצָפוֹן, קַיְּימָא נְהוֹרָא אַחֲרָא, דְּהָא אִיהוּ קַיְּימָא לְבַטְלָא דִּינָא מִבֵּי הֵיכָלָא רְבִיעָאָה. וְיָהֵב לַמְמָנָא דִּפְתְחָא דִּבְהַהוּא פִּתְחָא קַיְּימָא מְמָנָן אַחֲרָן דְּאִינּוּן דִּבְסִטַר מְסַאֲבָא, מְחַכָּאן לְהַהוּא מְמָנָא וְנַטְלֵי דִּינָא. וּלְזִמְנִין דְּהַאי נְהוֹרָא דִּבְסִטְרָא דְּצָפוֹן, אִיהוּ עָבֵיד דִּינָא, וְלָא יִתְמְסַר בִּידָא דְּסִטְרָא אַחֲרָא. בְּגִין דְּכָל דִּינִין דְּאִתְעֲבִידוּ בֵּיהּ, אִית לוֹן אַסְוָותָא. וְקוּדְשָׁא בְּרִיךְ הוּא עָבֵיד חֶסֶד בְּאִינּוּן אַתְרֵי.

659. HE EXPLAINS: Gabriel is the light of the north, and wherever he strikes there is Chesed, for Gabriel consists of two sides, and comprises both GVURAH AND CHESED. He therefore strikes, but with a healing effect. On this side there is the secret of the verse, "as a man chastens his son, so Hashem your Elohim chastens you" (Devarim 8:5). These are sufferings of love, including this and that side, GVURAH AND CHESED.

659 גַּבְרִיאֵ״ל אִיהוּ הַאי נְהוֹרָא דִּבְסִטְרָא דְּצָפוֹן, וּבְכָל אֲתָר דְּאִיהוּ מָחֵי, שָׁרֵי בֵּיהּ חֶסֶד. בְּגִין דְּגַבְרִיאֵ״ל בִּתְרֵין סִטְרִין, כָּלִיל בְּתַרְוַוּיְיהוּ, וְעַל דָּא, מַחְיָא וְאַסְוָותָא בֵּיהּ. בְּסִטְרָא דָא קַיְּימָא רָזָא דִּכְתִיב, כִּי כַּאֲשֶׁר יְיַסֵּר אִישׁ אֶת בְּנוֹ יְיָ׳ אֱלֹהֶיךָ מְיַסְּרֶךָּ. וְאִלֵּין יִסּוּרִין דְּרַחִימוּתָא, דִּכְלִילָן בְּסִטְרָא דָא וּבְסִטְרָא דָא.

660. To the east side there is another light, found in all that pertains to healing. It presents before the Holy One, blessed be He all those who were forgotten in their beds of sickness, AND NOT HEALED IN TIME, in order to bring nearer the time and end of their illness, for they were perfected in their Faith, MEANING THAT THE SICKNESSES KEEP THE TIME ALLOTTED TO THEM BY FAITH, AND DO NOT WANT TO LEAVE EARLIER. AND IT ASKS THEM TO LEAVE BEFORE THEIR TIME IS DUE. The light goes about the world every day to perfect the medicine at the command of its Master. This light is named Raphael. IT IS HIM, though we stated that RAPHAEL is of the west side, and grasps this and that side, the side of Michael and the side of Gabriel, BEING OF THE CENTRAL COLUMN, TIFERET, COMPRISING THE TWO COLUMNS, RIGHT AND LEFT, WHICH ARE MICHAEL AND GABRIEL.

660 בְּסִטְרָא דְּמִזְרָח, קַיְימָא נְהוֹרָא אַחֲרָא, דְּאִיהוּ קַיְימָא בְּכָל מִלֵּי דְּאַסְוָותָא, לְמֵיעַל קַמֵּי מָארֵיהּ, כָּל אִינּוּן דְּאִתְנַשְׁיָין בְּבֵי מַרְעַיְיהוּ, וּלְקָרְבָא זִמְנִין וְקִצִּין לְאִינּוּן מַרְעִין דְּאִשְׁתְּלִימוּ מְהֵימְנוּתַיְיהוּ. וְאַסְחַר עָלְמָא בְּכָל יוֹמָא וְיוֹמָא, בְּגִין לְאַשְׁלְמָא אַסְוָותָא בְּפִקּוּדָא דְּמָארֵיהּ, וְהַאי נְהוֹרָא רְפָא״ל שְׁמֵיהּ. וְאַף עַל גַּב דְּהָא אוֹקִימְנָא לֵיהּ לְסִטְרָא אַחֲרָא. וְדָא אָחִיד לְסִטְרָא דָא, וּלְסִטְרָא דָא, לְסִטְרָא דְּמִיכָאֵל, וּלְסִטְרָא דְּגַבְרִיאֵל.

661. This is the chieftain whose charge it is, when a man is sentenced to remain alive, in the fourth chamber, to hasten the medicine. This medicine comes through distress, FOR UNLESS HE WERE ILL, HE WOULD NOT HAVE NEEDED MEDICINE, and since it comes out of the two sides, CHESED AND JUDGMENT. This distress, THE ILLNESS, comes out of the left, and the medicine of the right side. Therefore the sick, when healing is sent to him, it comes out of great distress.

661 וְהַאי אִיהוּ מְמָנָא, בְּשַׁעֲתָא דְּאִתְדָּן בַּר נָשׁ בְּהֵיכָלָא רְבִיעָאָה לַחַיִּים, כְּדֵין אִיהוּ אַקְדִּים בְּאַסְוָותָא. וְהַאי אַסְוָותָא מִגּוֹ דְּחִיקוּ נָפְקָא, בְּגִין דְּמִתְּרֵין סִטְרִין נָפְקָא, וְהַאי דְּחִיקוּ אַתְיָא מִגּוֹ סְטָר שְׂמָאלָא, וְאַסְוָותָא מִגּוֹ סְטָר יְמִינָא. וְעַל דָּא, הַהוּא מְרַע כַּד אַתְיָא לֵיהּ אַסְוָותָא, מִגּוֹ דְּחִיקוּ סַגִּיא אַתְיָא לֵיהּ.

662. So it is on the west side, THAT THE MEDICINE COMES ALSO FROM THE WEST SIDE, BECAUSE THE WEST IS MALCHUT INCLUDING ALL THE LIGHTS OF THE THREE COLUMNS, AS WAS SAID. Though we said that Raphael is of the east side, and we stated that he is ALSO of the west, NEVERTHELESS healing and life come only from the east side, but, thence life is drawn downward TOWARDS MALCHUT, WHICH IS THE WEST SIDE.

662 וְהָכִי הוּא מִסִּטְרָא דְּמַעֲרָב, וְאַף עַל גַּב דְּאַמְרָן דְּרְפָאֵל בְּסִטְר מִזְרָח, וְאוּקְמוּהָ בְּסִטְר דָּא דְּמַעֲרָב, אַסְוָותָא וְחַיִּין לָאו אִיהוּ אֶלָּא מִסִּטְר מִזְרָח, דְּהָא מִתַּמָּן אִתְמַשְׁכָּאן חַיִּין לְתַתָּא.

663. On the side of the west, there is one light called 'Nuriel', which is Uriel. It consists of them all, and acts as a messenger on every matter. FOR WEST IS MALCHUT INCLUDING ALL THE THREE COLUMNS. It has three sides, NAMELY, THREE COLUMNS, but they are actually two, since each comprises the other, MEANING THAT THERE ARE MAINLY THE RIGHT COLUMN AND THE LEFT COLUMN, AND THE CENTRAL COLUMN IS BUT THE COMBINATION OF THE TWO COLUMNS AND DOESN'T ADD TO THEM. SO THERE ARE REALLY NOT MORE THAN TWO COLUMNS. They are the four foundations, THE THREE COLUMNS AND THE RECEIVING MALCHUT, lower than the four foundations of the world IN BINAH, which are superior to the rest. Since they are all connected to each other, the verse says, "I went down into the garden of nuts to see" (Shir Hashirim 6:11), ALLUDING TO THE FRUIT OF THE NUT, WHICH IS DIVIDED INTO FOUR INTERCONNECTED PARTS.

663 וּבְהַאי סִטְרָא דְּמַעֲרָב, נְהוֹרָא חַד וְנוּרִיאֵ״ל שְׁמֵיהּ, וְאִיהוּ אוּרִיאֵ״ל. וְדָא אִיהוּ כָּלִיל מִכֻּלְּהוּ, וְקַיְימָא שְׁלִיחָא בְּכֹלָּא. וְאִית לֵיהּ ג׳ סִטְרִין, אֲבָל תְּרֵין אִינּוּן, בְּגִין דְּכָל חַד מֵאִלֵּין כָּלִיל בְּחַבְרֵיהּ, דְּאִינּוּן אַרְבַּע יְסוֹדִין תַּתָּאִין, מֵאִינּוּן אַרְבַּע יְסוֹדֵי עָלְמָא, עִלָּאִין עַל כֹּלָּא. וּבְגִין דְּכֻלְּהוּ מִתְקַשְּׁרָן דָּא בְּדָא, רָמַז קְרָא וְאָמַר, אֶל גִּנַּת אֱגוֹז יָרַדְתִּי לִרְאוֹת.

664. These twelve lights are within the spirit RAZIEL, about whom we said he is in perfection above them. THE EXPLANATION IS THAT beneath the four supernal lights, IN THE FOUR RISING SPIRITS, MICHAEL, GABRIEL, RAPHAEL AND URIEL, there are eight other lights, in order to achieve perfection, for together they are one wholeness, and when they expand, they are three on each side.

664 אִינּוּן תְּרֵיסָר נְהוֹרִין, קַיְימִין בְּהַהוּא רוּחָא דְּקָאמְרָן, וְהַהוּא רוּחָא עָלַיְיהוּ בִּשְׁלִימוּ, אִלֵּין אַרְבַּע נְהוֹרִין עִלָּאִין, אִית תְּחוֹתַיְיהוּ תְּמַנְיָא אַחֲרָנִין, לְמֶהֱוֵי בִּשְׁלִימוּ, וּבְכֻלְּהוּ שְׁלִימוּ חַד, וְכַד מִתְפָּרְשִׁין כֻּלְּהוּ, אִינּוּן תְּלַת לְכָל סְטָר.

665. The function of the four pillars, THE FOUR SAID LIGHTS, is to raise the chamber and unite it with a place called 'heaven', TIFERET OF ATZILUT, to connect the kissing together. Under them, many grades upon grades all come out of the four lower foundations, THE FOUR LIGHTS, MICHAEL, GABRIEL, RAPHAEL AND URIEL. Some go out from the aspect of water, WHICH IS CHESED, MICHAEL, others from the aspect of fire, WHICH IS GVURAH, GABRIEL, some from the aspect of air, WHICH IS TIFERET, RAPHAEL, and some from the aspect of earth, WHICH IS MALCHUT, URIEL.

665 אִלֵּין אַרְבַּע סַמְכִין, קַיְּימִין לְסַלְקָא וּלְאִתְאַחֲדָא הַאי הֵיכְלָא לְעֵילָא, בַּאֲתָר דְּאִקְרֵי שָׁמַיִם, לְאִתְחַבְּרָא נְשִׁיקִין אִלֵּין בְּאִלֵּין כַּחֲדָא. תְּחוֹת אִלֵּין, כַּמָּה דַרְגִּין לְדַרְגִּין, כֻּלְּהוּ נַפְקִי מִנַּיְיהוּ, מֵאִלֵּין יְסוֹדִין תַּתָּאִין, מִנַּיְיהוּ מִסִּטְרָא דְּמַיָּא, וּמִנַּיְיהוּ מִסִּטְרָא דְּאֶשָּׁא, וּמִנַּיְיהוּ, מִסִּטְרָא דְּרוּחָא, וּמִנַּיְיהוּ מִסִּטְרָא דְּעַפְרָא.

666. We also learned, in the same manner, about the four who entered the orchard. They were all chosen for this place, to the four elements, each was drawn to his own place, the one to the aspect of fire, one to the side of water, one to the aspect of air, and one to the aspect of earth. They were all engraved EACH by his own element, when they entered, except the pious and whole who came from the right side, CHESED, clung to the right and ascended, NAMELY, RABBI AKIVA.

666 כְּגַוְונָא דָא תְּנִינָן, אַרְבָּעָה נִכְנְסוּ לַפַּרְדֵּס, וְכֻלְּהוּ אִתְבְּרִירוּ לְדוּכְתָּא דָא, לְאִלֵּין אַרְבַּע יְסוֹדֵי. וְכָל חַד וְחַד אִתְקְשָׁר בְּדוּכְתֵּיהּ, דָּא בְּסִטְרָא דְּאֶשָּׁא, וְדָא בְּסִטְרָא דְּמַיָּא, וְדָא בְּסִטְרָא דְּרוּחָא, וְדָא בְּסִטְרָא דְּעַפְרָא. וְכֻלְּהוּ אַטְבָּעוּ בִּיסוֹדָא דִּילֵיהּ, כַּמָּה דְּאָעֵלוּ. בַּר הַהוּא שְׁלִימָא חֲסִידָא, דְּאַתְיָא בְּסִטְרָא דִּימִינָא, וְאִתְדְּבַק בִּימִינָא, וְסָלִיק לְעֵילָא.

667. When he reached this place called 'the chamber of love', he clung to it with the desire of the heart. He said that this chamber should be joined with the chamber above, CHESED OF ATZILUT, with 'great love'. Then he became perfected in the secret of the Faith, and ascended to complete the small love, MALCHUT, by the great love, CHESED, properly. That is why he died with love, and his soul departed by that word, "And you shall love" (Devarim 6:5). Happy is his portion.

667 וְכַד מָטָא לְהַאי אֲתָר דְּאִקְרֵי הֵיכָל אַהֲבָה, אִתְדְּבַק בֵּיהּ בִּרְעוּ דְּלִבָּא. אָמַר, הַאי הֵיכָלָא, צְרִיכָא אִיהוּ לְדַבְּקָא לֵיהּ, בְּהֵיכָלָא דִּלְעֵילָא, בְּאַהֲבָה רַבָּה. כְּדֵין אִשְׁתְּלִים בְּרָזָא דִּמְהֵימְנוּתָא, וְאִיהוּ סָלִיק וְאַשְׁלִים אַהֲבָה זוּטָא בְּאַהֲבָה רַבָּא, כַּדְקָא חָזֵי. וע"ד מִית בְּאַהֲבָה, וְנַפְּק נִשְׁמָתֵיהּ בְּהַאי קְרָא, וְאָהַבְתָּ. זַכָּאָה חוּלָקֵיהּ.

668. All the others went down, each and every one, and were punished by the element to which they descended. Elisha went down by the left side, THE ELEMENT OF fire, NAMELY, GVURAH. He descended and never went up, and met the Other Side called 'a strange El'. Repentance was withheld from him, and he was expelled, since he was attached to him. Therefore, he was called 'an other,' as we already explained.

668 כָּל אִינּוּן אַחֲרָנִין, נַחְתּוּ לְתַתָּא כָּל חַד וְחַד, וְאִתְעֲנָשׁוּ בְּהַהוּא יְסוֹדָא דְּנַחַת לְתַתָּא. אֱלִישָׁע נָחַת לְתַתָּא בִּסְטָר שְׂמָאלָא, דְּאִיהוּ אֶשָּׁא, וְנָחִית בֵּיהּ וְלָא סָלִיק, וְאִעְרַע בְּהַהוּא סִטְרָא אַחֲרָא, דְּאִקְרֵי אֵל אַחֵר. וְאִתְמְנַע מִנֵּיהּ תְּשׁוּבָה, וְאִתְתָּרֵךְ בְּגִין דְּאִתְדְּבַק בֵּיהּ, וְעַל דָּא אִקְרֵי אַחֵר, וְאוֹקִימְנָא.

669. Ben Azai went down by the element of earth, WHICH CORRESPONDS TO MALCHUT. Before he reached the burning fire within the earth, NAMELY, THE JUDGMENT IN IT, which touches the Other Side, he was drowned by the earth and died. It is written about this, "Precious in the sight of Hashem is the death of His pious ones" (Tehilim 116:15), MEANING THAT HE DIED PIOUS, WITHOUT TOUCHING JUDGMENT.

669 בֶּן עֲזָאי, נָחִית בִּיסוֹדָא דְּעַפְרָא, וְעַד לָא מָטָא לְאוֹקִידוּ דְּעַפְרָא, דְּמָטֵי לְהַהוּא סִטְר אַחֲרָא, אַטְבַּע בְּהַהוּא עַפְרָא, וּמִית. וְעַל דָּא כְּתִיב, יָקָר בְּעֵינֵי יְיָ׳ הַמָּוְתָה לַחֲסִידָיו.

670. Ben Zoma descended by the element of air, CORRESPONDING TO TIFERET, and met a spirit that reaches the side of defilement, called "evil hindrance" (I Melachim 5:18). It therefore hurt him, but did not settle in him, AND HE WAS HURT. None was saved from punishment. Upon this said Solomon, "There is a vanity which is done upon the earth; that there are just men, to whom it happens according to the deeds of the wicked" (Kohelet 8:14). They were punished for going down these grades, MEANING THAT THEY DREW THE ILLUMINATION OF CHOCHMAH FROM ABOVE DOWNWARDS, WHICH IS CALLED 'DESCENT'.

670 בֶּן זוֹמָא, נָחִית בִּיסוֹדָא דְּרוּחָא, וְאִעְרַע בְּרוּחָא אַחֲרָא, דְּמָטָא לְסִטַר מְסַאֲבָא, דְּאִקְרֵי פֶּגַע רַע, וּבְגִין כַּךְ פֶּגַע בֵּיהּ, וְלָא אִתְיְשַׁב בֵּיהּ, וְכֻלְּהוּ לָא אִשְׁתֵּזְבָן מֵעוֹנְשָׁא. וְעַל דָּא אָמַר שְׁלֹמֹה, יֵשׁ הֶבֶל אֲשֶׁר נַעֲשָׂה עַל הָאָרֶץ אֲשֶׁר יֵשׁ צַדִּיקִים שֶׁמַּגִּיעַ אֲלֵיהֶם כְּמַעֲשֵׂה הָרְשָׁעִים. בְּגִין דְּאִלֵּין נַחְתּוּ בְּדַרְגִּין אִלֵּין, וְאִתְעֲנָשׁוּ.

671. Come and see: Since Rabbi Akiva went up, NAMELY, HE DREW THE ILLUMINATION OF CHOCHMAH FROM BELOW UPWARD, properly, therefore, he came in peace and left in peace. David asked a question, which remained unexplained. It is written, "from men, by Your hand, Hashem, from men whose portion in life is of the world" (Tehilim 17:14). He asked why there are righteous amongst those who were killed in the world. They were meritorious and never committed sin, to be punished for it. Come and see: The verse, "from men, by Your hand, Hashem, from men (Heb. metim) whose portion in life is of the world" points at two ways OF DEATH (HEB. MITAH); "by Your hand, Hashem" and "the world." The first one refers to the Holy One, blessed be He, to whom the soul is gathered. "From men... of the world (Heb. cheled)" refers to the Other Side, who has control over the body, as it is written, "I shall behold man no more with the inhabitants of the world" (Heb. chedel) (Yeshayah 38:11), REFERRING TO THOSE WHO DWELL UNDER THE OTHER SIDE CALLED GRAVE (HEB. CHEDEL).

671 תָּא חֲזֵי, בְּגִין דְּר׳ עֲקִיבָא סָלִיק לְעֵילָא כַּדְקָא יֵאוֹת, עָאל בְּשְׁלָם וְנָפַק בְּשְׁלָם. דָּוִד שָׁאִיל שְׁאֵלְתָּא, וְלָא אִתְפְּרַשׁ, דִּכְתִיב מִמְּתִים יָדְךָ יְיָ׳ מִמְּתִים מֵחֶלֶד חֶלְקָם בַּחַיִּים. תּוֹהֶא עַל מַה דָּא אִלֵּין דְּאִתְקְטָלוּ בְּקָטוּלֵי עָלְמָא צַדִּיקַיָּיא, זַכָּאִין דְּלָא חָאבוּ חוֹבָה בְּגִין דְּיִתְעָנְשׁוּן. ת״ח, מִמְּתִים יָדְךָ יְיָ׳, מִמְּתִים מֵחֶלֶד חֶלְקָם בַּחַיִּים, הָכָא אִיהוּ תְּרֵי סִטְרֵי, יָדְךָ יְיָ׳. וְחֶלֶד. יָדְךָ יְיָ׳, דָּא קוּדְשָׁא בְּרִיךְ הוּא, דְּנִשְׁמְתָא אִתְכְּנִישׁ לְגַבֵּיהּ. מִמְּתִים מֵחֶלֶד, דָּא סִטְרָא אַחֲרָא, דְּגוּפָא אִיהוּ שַׁלְטָא עֲלוֹי, דִּכְתִיב לֹא אַבִּיט אָדָם עוֹד עִם יוֹשְׁבֵי חָלֶד.

672. Come and see: The souls of THE TEN MARTYRS complemented the Holy Spirit, ZEIR ANPIN OF ATZILUT, for they had ten proper spirits from below, CORRESPONDING TO THE TEN SFIROT OF ZEIR ANPIN, and their bodies were given over to the evil kingdom. Each took his share, JUST AS in the mystery of the sacrifices.

672 תָּא חֲזֵי, נִשְׁמְתָא דְּאִלֵּין, לְאַשְׁלָמוּתָא דְּרוּחָא קַדִּישָׁא, דְּלְהוֹן עֲשָׂרָה רוּחִין מִתַּתָּא כַּדְקָא יֵאוֹת, וְגוּפָא דְּלְהוֹן יִתְמְסַר לְמַלְכוּ חַיָּיבָא. כָּל חַד נָטִיל חוּלָקֵיהּ, בְּרָזָא דְּקָרְבְּנִין.

673. Come and see: The start of the beginning of the Faith, KETER, within thought, WHICH IS CHOCHMAH, struck the strong spark OF THE SECRET OF BINAH. There came up a thought, MEANING THAT BINAH WENT UP TO CHOCHMAH AND THEY JOINED, and they emitted sparks, THE ILLUMINATION OF CHOCHMAH FROM WITHIN THOUGHT. It threw sparks to 320 directions, and separated the refuse from thought, to be purified. And it was separated.

673 וְתָא חֲזֵי, רֵישָׁא שֵׁירוּתָא דִּמְהֵימְנוּתָא, גּוֹ מַחֲשָׁבָה, בָּטַשׁ בּוּצִינָא דְּקַרְדִּינוּתָא, וְסָלִיק גּוֹ מַחֲשָׁבָה, וְאַפִּיק נִצוֹצִין, נְצִיצִין זָרִיק לִתְלַת מְאָה וְעֶשְׂרִין עֵיבָר, וּבָרִיר פְּסוֹלֶת מִגּוֹ מַחֲשָׁבָה, וְאִתְבְּרִיר.

674. In the same manner, CONCERNING THE TEN MARTYRS, it came up in thought, as the refuse was separated. NAMELY, THAT WAS SORT OF THE BREAKING OF THE VESSELS, AND THEREFORE THE SOULS, WHO ARE THE LIGHTS, WENT UP TO ZEIR ANPIN, AND THE VESSELS, THE BODIES, WERE DELIVERED TO THE OTHER SIDE, THE EVIL KINGDOM. Some were selected, with whom to complement whoever needed a complement, MEANING THAT THE SOULS WERE SELECTED AS MAYIN NUKVIN (FEMALE WATERS) TO ZEIR ANPIN, THAT IS COMPLEMENTED BY THEM. Assuredly, when it rose, it rose into thought, NAMELY, THEY DREW THE ILLUMINATION OF CHOCHMAH FROM THOUGHT WHICH IS CHOCHMAH. Everything is as it ought to be, joy on this side, FOR THE ASCENSION OF SOULS, and sadness on that side, FOR THE BODIES WERE DELIVERED TO THE OTHER SIDE.

674 אוּף הָכִי, כְּגַוְונָא דָּא סָלִיק בְּמַחֲשָׁבָה, כְּמָה דְּאִתְבְּרַר בֵּיהּ פְּסוֹלֶת, וְיִתְבְּרַר אִלֵּין, בְּהוּ אִשְׁתְּלִים מַאן דְּאִצְטְרִיךְ, וְדָאי כַּד סָלִיק, בְּמַחֲשָׁבָה סָלִיק וְכֹלָּא כְּמָה דְּאִצְטְרִיךְ. חִידוּ מִסִּטְרָא דָּא, וַעֲצִיבוּ מִסִּטְרָא דָּא.

675. It is written, "So I commend mirth, because a man has no better thing under the sun, than to eat, and to drink, and to be merry, for that shall accompany him in his labor during the days of his life, which the Elohim gives him under the sun" (Kohelet 8:15). HE ASKS REGARDING "So I commend mirth," could it be that King Solomon praises that, NAMELY, TO EAT, DRINK, AND BE MERRY? HE ANSWERS: "So I commend mirth" refers to the rejoicing in the Holy King, while He rules, on Shabbat and holidays, in all the good deeds men do, "because a man has no better thing under the sun, than to eat, and to drink" and to demonstrate the joy of that side OF HOLINESS, so he will have a portion in the World to Come.

675 כְּתִיב וְשִׁבַּחְתִּי אֲנִי אֶת הַשִּׂמְחָה אֲשֶׁר אֵין טוֹב לָאָדָם תַּחַת הַשֶּׁמֶשׁ כִּי אִם לֶאֱכוֹל וְלִשְׁתּוֹת וְלִשְׂמוֹחַ וְהוּא יִלְוֶנּוּ בַּעֲמָלוֹ יְמֵי חַיָּיו אֲשֶׁר נָתַן לוֹ הָאֱלֹהִים תַּחַת הַשָּׁמֶשׁ, וְשִׁבַּחְתִּי אֲנִי אֶת הַשִּׂמְחָה, וְכִי שְׁלֹמֹה מַלְכָּא מְשַׁבַּח דָּא. אֶלָּא וְשִׁבַּחְתִּי אֲנִי אֶת הַשִּׂמְחָה, דָּא חֶדְוָותָא דְּמַלְכָּא קַדִּישָׁא, בְּזִמְנָא דְּאִיהוּ שַׁלְטָא, בְּשַׁבְּתָא וּבְיוֹמִין טָבִין, דְּמִכָּל עוֹבָדִין טָבִין דב״נ עָבֵיד, אֵין טוֹב לָאָדָם תַּחַת הַשֶּׁמֶשׁ, כִּי אִם לֶאֱכוֹל וְלִשְׁתּוֹת, וּלְאַחְזָאָה חֶדְוָותָא בְּהַהוּא, סִטְרָא בְּגִין דִּיהֵא לֵיהּ חוּלָקָא לְעָלְמָא דְּאָתֵי.

676. "For that shall accompany him in his labor" (Ibid.): HE ASKS: WHO WILL ACCOMPANY HIM? AND HE ANSWERS: The Holy One, blessed be He will accompany him and show him into the World to Come. Another explanation about the meaning of "accompany (Heb. yilvenu)." IT MEANS THAT when a man eats, drinks, and is merry, all his expenses for food and drink, he will lend (Heb. yalvenu) as a loan to the Holy One, blessed be He, AND THE HOLY ONE, BLESSED BE HE will give him twice his expenses FOR SHABBAT AND HOLIDAYS. With these, man lends two to the Holy One, blessed be He: ONE, his pity for the poor, TWO, his expenses for Shabbat and holidays, for he lends all to the Holy One, blessed be He, as said, "He that gives graciously to the poor, makes a loan to Hashem, and that which he has given He will pay him back" (Mishlei 19:17).

676 וְהוּא יִלְוֶנּוּ בַּעֲמָלוֹ. מַאן. דָּא קוּדְשָׁא בְּרִיךְ הוּא, הוּא יִלְוֶנּוּ, וְיַהֲדֵ עִמֵּיהּ לְאַעֲלָא לֵיהּ לְעָלְמָא דְּאָתֵי. דָּבָר אַחֵר וְהוּא יִלְוֶנּוּ, מַאן הוּא. הַהוּא ב״נ דְּאָכִיל וְשָׁתֵי וְחָדֵי, כָּל מַאי דְּאַפִּיק לְמֵיכַל וּלְמִשְׁתֵּי, הוּא יִלְוֶנּוּ לְקוּדְשָׁא בְּרִיךְ הוּא בְּהַלְוָאָה, וְאִיהוּ יָהִיב לֵיהּ כִּפְלֵי כִּפְלַיִם, מִכָּל מַה דְּאַפִּיק בְּהַאי. בִּתְרֵין אִלֵּין, אוֹזִיף ב״נ לְקוּדְשָׁא בְּרִיךְ הוּא, כַּד חַיִּיס לֵיהּ לְמִסְכְּנָא. וְכַד אַפִּיק בְּשַׁבָּתֵי וְזִמְנֵי. דְּהָא כֹּלָּא אוֹזִיף לְקוּדְשָׁא בְּרִיךְ הוּא, כד״א מַלְוֶה יְיָ׳ חוֹנֵן דָּל וּגְמוּלוֹ יְשַׁלֶּם לוֹ.

677. For that reason, this, HOLINESS is joy and that, THE OTHER SIDE is sadness. This is good and that is bad. This is the Garden of Eden and that is Gehenom. All this, HOLINESS, is the opposite of that, THE OTHER SIDE. Therefore, the body OF THE TEN MARTYRS was sad FOR IT WAS KILLED, and the soul rejoices, BECAUSE IT WENT TO CLEAVE TO THE HOLY ONE, BLESSED BE HE. When those called 'the ten martyrs' WERE KILLED, were killed by the Other Side, they complemented another place of holiness. For that reason, all is known before the Holy One, blessed be He, and is well done.

677 ובג״כ, דָּא שִׂמְחָה, וְדָא עֲצִיבוּ. דָּא חַיִּים וְדָא מָוֶת. דָּא טוֹב, וְדָא רָע, דָּא גַּן עֵדֶן, וְדָא גֵּיהִנָּם. וְכֹלָּא, דָּא בְּהִפּוּכָא דְּדָא, וע״ד גּוּפָא דְּלְהוֹן הֲוָה בַּעֲצִיבוּ, וְנִשְׁמְתָא בְּחֶדְוָה. וְכַד הֲווֹ אִלֵּין עֲשָׂרָה דְּאִקְרוּן הַרוּגֵי מַלְכוּת, הַרוּגִים הֲווֹ מִסִּטְרָא אַחֲרָא, וְאַשְׁלִימוּ אֲתָר אַחֲרָא דִּקְדוּשָׁה. ובג״כ, כֹּלָּא גַּלֵּי קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, וְאִתְעֲבִיד כַּדְקָא יָאוֹת.

678. In this chamber there are twelve lights, four above, and eight with them. Each OF THE FOUR takes two with it, as in the arrangement of the standards. This arrangement goes on downward to the end of all the grades. IT IS CONSIDERED THAT THERE ARE THREE ASPECTS TO EACH OF THE FOUR SFIROT, CHESED, GVURAH, TIFERET AND MALCHUT.

678 בְּהֵיכָלָא דָּא קַיְימִין אִינּוּן תְּרֵיסָר. אַרְבַּע אִלֵּין לְעֵילָא, וּתְמַנְיָא עִמְּהוֹן. בְּגִין דְּכָל חַד, נָטִיל עִמֵּיהּ תְּרֵין, כְּמָה דְּאִיהוּ סִדּוּרָא דְּדַרְגִּלִים וְכֵן בְּסִדּוּרָא דִּלְתַתָּא, עַד סוֹף דְּכָל דַּרְגִּין.

679. Into this chamber come all the prayers, and all the desires in the praises, uttered with love. When they enter this chamber, they all cleave to it. Every day, and when the kisses are united, it is the time when the Holy One, blessed be He takes delight in the souls of the righteous. The delight is that the kisses TO THE RIGHTEOUS are awakened, which preceded that delight, that is mentioned in, "then shall you delight yourself in Hashem" (Yeshayah 58:14), as we explained.

679 בְּהֵיכָלָא דָּא, עָאלִין כָּל אִינּוּן צְלוֹתִין, וְכָל אִינּוּן רַעֲוִין דִּשְׁבָחִין דְּאִתְעֲבִידוּ בְּרַחִימוּ, וְכַד עָאלִין בְּהַאי הֵיכָלָא, כֻּלְּהוּ מִתְדַּבְּקָן בֵּיהּ. וּבְכָל יוֹמָא, וּבְכָל זִמְנָא דְּנַשִּׁיקִין אִתְחַבָּרוּ, כְּדֵין אִיהוּ זִמְנָא, דְּקוּדְשָׁא בְּרִיךְ הוּא אִשְׁתַּעְשַׁע בְּנִשְׁמָתִין דְּצַדִּיקַיָּיא, וּמַהוּ הַשַּׁעְשׁוּעַ דְּמִתְעָרִין אִינּוּן נְשִׁיקִין, וְאִינּוּן אַקְדִּימוּ לְהַהוּא שְׁנוּגָא, וע״ד כְּתִיב אָז תִּתְעַנַּג עַל יְיָ׳ וְאוֹקִימְנָא.

680. This chamber comprises all the lower chambers, and they are included in it. The first chamber, THE SAPPHIRE STONE, where stands the spirit STAT'URIYAH that we mentioned and all the living creatures, is supported by two pillars on the east side, two pillars on the south side, two pillars on the west side, and two pillars on the north side. Altogether there are eight pillars, called 'the pegs of the Tabernacle'. They stand outside.

680 הֵיכָלָא דָּא, כְּלָלָא דְּכָל אִינּוּן הֵיכָלִין תַּתָּאִין, כֻּלְּהוּ כְּלִילָן בְּהַאי הֵיכָלָא. הֵיכָלָא קַדְמָאָה, דְּתַמָּן קַיְימָא הַהוּא רוּחָא דְּקַאמְרָן, וְכָל אִינּוּן חַיָּוָן דְּבֵיהּ, אִסְתְּמִיךְ בִּתְרֵין סַמְכִין לְסִטַר מִזְרָח, וּבִתְרֵין סַמְכִין לְסִטַר דָּרוֹם, וּבִתְרֵין סַמְכִין לְסִטַר מַעֲרָב, וּבִתְרֵין סַמְכִין לְסִטַר צָפוֹן, וְאִינּוּן תְּמַנְיָא. וְאִלֵּין אִקְרוּן יִתֵדוֹת הַמִּשְׁכָּן, וְקַיְימֵי לְבַר.

681. When the Supernal King comes, these pegs travel, uprooted from their place, and from the strings TO WHICH THEY WERE BOUND, which are other eight beside the pegs. The first spirit in that chamber, STAT'URIYAH, hastens to come in and be included in that second spirit OF THE CHAMBER, ADIRIYAH.

681 כַּד מַלְכָּא עִלָּאָה אָתֵי, נַטְלֵי אִינּוּן יְתֵדוֹת, וְאִתְעַקְּרָן מֵאַתְרַיְיהוּ אִינּוּן מֵיתָרִים, דְּאִינּוּן תְּמַנְיָא אַחֲרָנִין, בַּר מֵאִינּוּן יְתֵדוֹת דְּקָא אַמְרָן. וְהַהוּא רוּחָא קַדְמָאָה דִּי בְּגוֹ הֵיכָלָא דָּא, קָדִים וְעָאל, וְאִתְכְּלִיל בְּגוֹ הַהוּא רוּחָא תִּנְיָינָא דְּבֵיהּ.

682. The two pillars on the east side, the one is called 'Kar'iel', which is in charge outside over twelve thousand officers, all named the pegs of the Tabernacle. This is on the right. The one on the left is called 'Sham'iel', in charge over twelve thousand other officers, that are pegs as well. The pillars in charge over the south side, one of them is called 'Sa'adiel', and the other Stariel. Each is appointed over the twelve thousand other officers, who are always under their sway.

682 אִינּוּן תְּרֵין סַמְכִין דְּלִסְטַר מִזְרָח, אִינּוּן קַרְעִיאֵ״ל, דְּאִתְמַנָּא לְבַר עַל תְּרֵיסָר אַלְפֵי מְמָנָן, דְּכֻלְּהוּ אִקְרוּן יְתֵדוֹת הַמִּשְׁכָּן, דָּא לִימִינָא לִשְׂמָאלָא שַׂמְעִיאֵ״ל, וְאִתְמַנָּא עַל תְּרֵיסָר אַלְפֵי מְמָנָן אַחֲרָנִין, וְכֻלְּהוּ יְתֵדוֹת כִּדְקָאמְרָן. סַמְכִין דְּאִתְמַנּוּן לִסְטַר דָּרוֹם, חַד סַעֲדִיאֵ״ל, וְחַד סְטָרִיאֵ״ל, כָּל חַד וְחַד, עַל תְּרֵיסָר אַלְפֵי מְמָנָן אַחֲרָנִין. אִלֵּין לָא אִתְעֲדוּן מִשּׁוּלְטָנֵהוֹן לְעָלְמִין.

683. They are all in charge over the maintenance of the world. They weigh upon the scales males and females, to marry them. They are called 'scales', upon which it is written, "to be laid in the balance" (Tehilim 62:10); it is not written of them "just balances" (Vayikra 19:36), of which we spoke before. All those who were weighed, unless the one weighs more than the other, mount and come together. This is the joining of male and female together. Upon this says the verse, "to be laid in the balance (lit. 'scales to mount')" though it sometimes happens that the one weighs more than the other, nevertheless they mount and become one, as we already explained.

683 אִלֵּין כֻּלְּהוּ, מְמָנָן עַל קִיּוּמָא דְּעָלְמָא, אִלֵּין אִינּוּן דְּתַקְּלֵי בְּמַתְקְלָא דְּכוּרִין וְנוּקְבִין, לְאִתְנַסְּבָא דָּא עִם דָּא. וְאִלֵּין אִקְרוּן מֹאזְנַיִם, עַל דָּא כְּתִיב, בְּמֹאזְנַיִם לַעֲלוֹת, וְלָא אִינּוּן דִּכְתִיב בְּהוּ מֹאזְנֵי צֶדֶק, דְּקָאמְרָן. כָּל אִינּוּן דְּשִׁקִּילִין דָּא עִם דָּא, וְלָא שָׁקִיל דָּא יַתִּיר מִן דָּא, סַלְּקִין וְאִתְחַבְּרָן כַּחֲדָא, וְאִינּוּן חִבּוּרָא דִּדְכַר וְנוּקְבָא כַּחֲדָא, וְעַל דָּא בְּמֹאזְנַיִם לַעֲלוֹת. וְאַע״ג דְּלִזְמָנִין מִסְתַּיְיעָא מִלְּתָא, וְשָׁקִיל דָּא יַתִּיר מִן דָּא, סַלְּקִין וּמִתְחַבְּרָן כַּחֲדָא, וְהָא אוֹקִימְנָא.

684. The two pillars on the north side ARE CALLED 'Pat'chiel and Atariel'. Each one is in charge over twelve thousand other officers, the pegs of the Tabernacle, LIKE THE OTHER ONES WE MENTIONED. These chieftains, the two pillars on the west side, are Pedatiel and Tumiha'el, each in charge over twelve thousand other officers, all pegs of the Tabernacle, like we said.

684 אִינּוּן תְּרֵין סַמְכִין דְּלִסְטַר צָפוֹן, פַּתְחִיאֵ״ל, עֲטָרִיאֵ״ל. וּמְמָנָן כָּל חַד וְחַד, עַל תְּרֵיסָר אַלְפִין מְמָנָן אַחֲרָנִין, וְאִינּוּן יְתֵדוֹת הַמִּשְׁכָּן, וּבְאִלֵּין אַחֲרָנִין דְּקָאמְרָן. אִינּוּן מְמָנָן תְּרֵין סַמְכִין אַחֲרָנִין דְּלִסְטַר מַעֲרָב, אִינּוּן פְּדָתִיאֵ״ל תּוּמִיהָאֵ״ל, וְאִתְמַנּוּן כָּל חַד עַל תְּרֵיסָר אַלְפֵי מְמָנָן אַחֲרָנִין, וְכֻלְּהוּ יְתֵדוֹת הַמִּשְׁכָּן כִּדְקָאמְרָן.

685. They shed tears over all those who divorce their first wives, because the Seven Benedictions UTTERED UNDER THE CHUPAH, which were given to her, were gone and did not endure since she was divorced, for husband and wife did not cleave together. Therefore, they all shed tears, for the divorce shows that these Seven Benedictions were as if gone from another place, NAMELY, FROM UPPER MALCHUT, TO WHICH THE WOMAN BELOW CORRESPONDS. At that time a voice resounds, saying, "Where is the bill of your mother's divorcement, with which I have put her away?" (Yeshayah 50:1)

685 אִלֵּין אִינּוּן דְּאוֹשְׁדֵי דִּמְעִין, עַל כָּל אִינּוּן דִּמְתָרְכֵי נְשֵׁיהוֹן קָמַיְיתָא. בְּגִין דְּאִינּוּן שֶׁבַע בִּרְכָאן דְּאִתְמְסָרוּ לָהּ, אִתְעֲדָן, וְלָא אִתְקָיְימוּ, בְּגִין דְּאִתְתָּרְכָא, וְלָא אִתְדְּבָקוּ בַּעְלָהּ וְאִתְּתָא כַּחֲדָא. וְעַל דָּא כֻּלְּהוּ אוֹשְׁדֵי דִּמְעִין, דְּאַחְזֵי תִּירוּכִין, דְּאִינּוּן שֶׁבַע בִּרְכָאן כְּמָה דְּאִתְעֲדָן מֵאַתָּר אַחֲרָא. כְּדֵין בְּהַהִיא שַׁעֲתָא קָלָא נָפֵק וְאָמַר, אֵי זֶה סֵפֶר כְּרִיתוּת אִמְּכֶם אֲשֶׁר שִׁלַּחְתִּיהָ.

686. The second chamber we mentioned, THE VERY HEAVEN, includes the first chamber, THE SAPPHIRE STONE, to become one with it, together with all the living creatures THERE. It too has eight pillars like the first ones IN THE FIRST CHAMBER, each in charge over twelve thousand other officers, like the first ones. Two pillars are to the east, two pillars to the south, two pillars to the north, and two pillars to the west.

686 הֵיכָלָא תִּנְיָינָא, דְּקָא אָמְרָן דְּכָלִיל לְהֵיכָלָא קַדְמָאָה, לְאִתְיַחֲדָא בֵּיהּ. וְכָל אִינּוּן חֵיוָון, הָכִי נָמֵי אִית לֵיהּ תְּמַנְיָא סַמְכִין כְּקַדְמָאֵי. וְכוּלְּהוּ מְמָנָן, כָּל חַד וְחַד, עַל תְּרֵיסָר אַלְפֵי מְמָנָן אַחֲרָנִין, כְּאִלֵּין קַדְמָאֵי כִּדְקָאמְרָן. תְּרֵין סַמְכִין אִינּוּן לְסִטַר מִזְרָח, תְּרֵין סַמְכִין לְסִטַר דָּרוֹם, וּתְרֵין סַמְכִין לְסִטַר צָפוֹן, וּתְרֵין סַמְכִין לְסִטַר מַעֲרָב.

687. The two pillars to the east are called 'Yehadaniel' and 'Gezuriyah', and they have twelve thousand officers beneath them, all of them pegs. The two pillars to the south, Ahariel and Barhiel, each is in charge over twelve thousand like the first ones.

687 אִלֵּין תְּרֵין סַמְכִין דִּלְסִטַר מִזְרָח, יְהָדְנִיאֵ״ל, גְּזוּרִי״ה. תְּרֵיסָר אַלְפֵי מְמָנָן דְּכָל חַד, וְכֻלְּהוּ יְתֵדוֹת. אִינּוּן תְּרֵין סַמְכִין דִּלְסִטַר דָּרוֹם, אָהֲרִיאֵ״ל, בָּרְהִיאֵ״ל. כָּל חַד וְחַד, אִינּוּן עַל תְּרֵיסָר אַלְפִין כְּקַדְמָאֵי.

688. These are in charge over birth. They take the sounds uttered by women and put them in the entrance to the chamber. When the Other Side comes to denounce, it is a time of danger. They stand and usher in the sounds to the chief in charge over the gate, and the Other Side cannot prosecute. Sometimes, BECAUSE OF A WOMANS SINS, the Other Side hastens and comes in to accuse, then he might cause harm.

688 אִלֵּין מְמָנָן עַל מַשְׁבֵּר, וְנַטְלֵי אִינּוּן קָלֵי דְּנָשִׁין, וּמַנְחָן לוֹן קָמֵי הַהוּא הֵיכָלָא. וְכַד הַהוּא סִטְרָא אַחֲרָא אָתֵי לְקַטְרְגָא בְּהַאי שַׁעֲתָא, דְּאִיהוּ שַׁעֲתָא דְּסַכָּנָה, קַיְימֵי אִלֵּין, וְעָאלִין הָנֵי קָלֵי לְמְמָנָא דְּעַל פִּתְחָא, וְלָא יָכִיל הַהוּא סִטְרָא אַחֲרָא לְקַטְרְגָא. וּלְזִמְנִין דְּקָדִים הַהוּא סִטְר אַחֲרָא וְעָאל וְקַטְרִיג, וְיָכִיל לְנַזְקָאָה.

689. The two pillars to the north, Chalchaliel and Kraspiha'el, are each appointed over twelve thousand others. On the west are Sugadyah and Gedaryah, appointed over twelve thousand other.

689 אִלֵּין תְּרֵין סַמְכִין דִּלְסִטַר צָפוֹן, חַלְחָלִיאֵ״ל, קַרְסְפִיהָאֵ״ל, אִינּוּן מְמָנָן כָּל חַד עַל תְּרֵיסָר אַלְפִין אַחֲרָנִין. דִּלְסִטַר מַעֲרָב אִינּוּן, סוּגַדְיָ״ה. גְּדַרְיָ״ה. וְאִלֵּין עַל תְּרֵיסָר אַלְפֵי אַחֲרָנִין.

690. These are in charge over the blood of the covenant. When the baby is circumcised at the eighth day, they take the blood and put it in front of the chamber. When wrath is aroused over the world, the Holy One, blessed be He looks at that blood, and the Other Side is not given permission to enter there.

690 וְאִלֵּין מְמָנָן עַל הַהוּא דָּמָא דִּבְרִית, כַּד אִתְגְּזַר הַהוּא וַלְדָא לִתְמַנְיָא יוֹמִין וְאִלֵּין נַטְלֵי הַהוּא דָּמָא, וּמַנְחָן לֵיהּ קָמֵי הַאי הֵיכָלָא. וְכַד רוּגְזָא אִתְעַר בְּעָלְמָא, אַשְׁגַּח קוּדְשָׁא בְּרִיךְ הוּא עַל הַהוּא דָּמָא, וְלָא אִתְיְיהִיב לְהַהוּא סִטְרָא אַחֲרָא רְשׁוּ לְאַעָלָא תַּמָּן.

691. Come and see: When a man is circumcised at the eighth day, Shabbat has ALREADY dwelt upon him, WITHIN THE EIGHT DAYS. It is the holy Malchut. When the Other Side sees the foreskin, which is cut and thrown outside, his portion from that offering, THEN THE OTHER SIDE is broken and cannot have power over him or denounce him, and becomes an advocate of Yisrael before the Holy One, blessed be He.

691 תָּא חֲזֵי, בְּזִמְנָא דְּאִתְגְּזַר הַהוּא בַּר נָשׁ לִתְמַנְיָא יוֹמִין, וְשָׁרַאת עָלֵיהּ שַׁבָּת, מַלְכוּת קַדִּישָׁא, הַהִיא עָרְלָה דְּגַזְרִין וְשָׁדָאן לֵיהּ לְבַר, כְּדֵין קַיְימָא הַהוּא סִטְרָא אַחֲרָא, וְחָמָא דְּהַאי אִיהוּ חוּלָקֵיהּ מִקָּרְבָּנָא דָּא, כְּדֵין אִתְבַּר, וְלָא יָכִיל לְשַׁלְטָאָה וּלְקַטְרְגָא עֲלוֹי, וְסָלִיק וְאִתְעֲבַד סַנֵּיגוֹרְיָא עַל יִשְׂרָאֵל, קָמֵי קוּדְשָׁא בְּרִיךְ הוּא.

692. The third chamber, BRIGHTNESS, awaits to be included and joined by the second chamber, THE VERY HEAVEN, and the spirit and all the living creatures in it are all united and joined together, and become one spirit which combines the one in the other. It too has eight pillars turned towards the four directions, all called 'the pegs of the Tabernacle'. Two pillars are to the south, Shachniel, Azuzyah. Two pillars are to the east, Yehodiyah, Azriel. Each stands upon twelve thousand other officers, all called 'the pegs of the Tabernacle'.

692 הֵיכָלָא תְּלִיתָאָה. הֵיכָלָא דָא דְקַיְּימָא לְאַכְלָלָא, וּלְיַחֲדָא בֵּיהּ הַהוּא הֵיכָלָא תִּנְיָינָא, וְהַהוּא רוּחָא, וְכָל אִינּוּן חַיָּוָן דְּבֵיהּ, כֻּלְּהוּ כְּלִילָן וְאִתְיַחֲדָן דָּא בְּדָא. וְאִינּוּן חַד רוּחָא דְּכָלִיל דָּא בְּדָא, הָכִי נָמֵי אִית לֵיהּ תְּמַנְיָא סַמְכִין, לְאַרְבַּע סִטְרִין דְּעָלְמָא, וְכֻלְּהוּ אִקְרוּן יְתֵדוֹת הַמִּשְׁכָּן. תְּרֵין סַמְכִין דְּלִסְטַר דָּרוֹם, אִינּוּן שַׁכְנִיאֵ״ל, עֲזוּזְיָ״ה. תְּרֵין סַמְכִין דְּלִסְטַר מִזְרָח, יְהוֹדִיָ״ה עַזְרִיאֵ״ל. וְאִלֵּין קַיְּימֵי כָּל חַד וְחַד, עַל י״ב אַלְפֵי מְמָנָן אַחֲרָנִין, וְכֻלְּהוּ אִקְרוּן יְתֵדוֹת הַמִּשְׁכָּן.

693. They are in charge over the utterances of children who study the Torah, with which to sustain the world. They take the utterance and raise it up, and each utterance of the children who study the Torah, turns into one spirit, which rises upward to be bedecked by a holy crown, and is appointed a guardian of the world. And so the rest of them.

693 וְאִלֵּין אִתְמַנּוּן עַל הַהוּא הֶבֶל דְּתִינוֹקוֹת דְּלָעְאָן בְּאוֹרַיְיתָא, לְקַיְּימָא עָלְמָא. וְאִלֵּין נַטְלֵי הַהוּא הֶבֶל, וְסָלְקֵי לֵיהּ לְעֵילָא. וְכָל הֶבֶל וַהֲבֶל דְּאִינּוּן תִּינוֹקוֹת דְּלָעְאָן בְּאוֹרַיְיתָא לְקַיְּימָא עָלְמָא, אִתְעֲבִיד מִנֵּיהּ רוּחָא חָדָא, וְסַלְקָא הַהוּא רוּחָא לְעֵילָא, וְאִתְעַטַּר בְּעַטָּרָא קַדִּישָׁא, וְאִתְמַנָּא נְטוּרָא דְּעָלְמָא, וְכֵן כֻּלְּהוּ.

694. The two pillars on the north side are Azpiel, Ktatariha'el. They are each in charge over twelve thousand officers. The two pillars on the west are Asisaniyah, Adiririyah, each appointed over twelve thousand other officers, as we said.

694 תְּרֵין סַמְכִין דְּאִינּוּן לִסְטַר צָפוֹן, עַזְפִּיאֵ״ל, קְטָטְרִיהָאֵ״ל. וְאִינּוּן מְמָנָן עַל תְּרֵיסָר אַלְפֵי מְמָנָן אַחֲרָנִין כָּל חַד וְחַד כִּדְקַאמְרָן. תְּרֵין סַמְכִין דְּלִסְטַר מַעֲרָב, אִינּוּן עֲסִסְנִיָ״ה, אַדִּירִירִיָ״ה. וְאִלֵּין מְמָנָן עַל תְּרֵיסָר אַלְפִין מְמָנָן אַחֲרָנִין, כָּל חַד וְחַד כִּדְקַאמְרָן.

695. Their duty is to announce throughout the firmaments the names of those who prevent their sons from studying the Torah, and detain them from being occupied in it. Then all the officers declare, 'Woe to so-and-so who prevented his son from studying the Torah. Woe to him, for he perishes in this world and in the World to Come'.

695 אִלֵּין אִתְמַנּוּן לְאַכְרְזָא בְּכָל רְקִיעִין, לְכָל אִינּוּן דְּמְעַכְּבְּרִין בְּנֵיהוּ מֵאוֹרַיְיתָא, וְסַלְקִין לוֹן דְּלָא יִלְעוּן בָּהּ, כְּדֵין נַפְקֵי כָּל הָנֵי מְמָנָן וּמַכְרְזֵי וְאָמְרֵי, וַוי לְפִלָּנְיָא דְּאַעְכַּר בְּרֵיהּ מֵאוֹרַיְיתָא, וַוי לֵיהּ דְּקָא אִתְאֲבִיד מֵעָלְמָא דֵּין, וּמֵעָלְמָא דְּאָתֵי.

696. The fourth chamber has much light. It is surrounded by 32 supernal pegs, and five hundred thousand other chiefs are under them. The other four are superior to them all, all of them pegs of this chamber. These four are Chasdiha'el, Kasiriyah, Kedum'iyah and Dahariel. They are in charge over the rest, and all the rest are appointed under them.

696 הֵיכָלָא רְבִיעָאָה. הֵיכָלָא דָא הֵיכָלָא דְקַיְּימָא בְּנְהִירוּ יַתִּיר. הֵיכָלָא דָא, סָחֲרִין לֵיהּ תְּלָתִין וּתְרֵין יְתֵדוֹת עִלָּאִין, וְחָמֵשׁ מְאָה אֶלֶף אַחֲרָנִין דְּמְמָנָן תְּחוֹת אִלֵּין. וְאַרְבַּע אַחֲרָנִין, עִלָּאִין עַל כֻּלְּהוּ, וְכֻלְּהוּ יְתֵדוֹת דְּהֵיכָלָא דָא. אִלֵּין אַרְבַּע אִינּוּן: חַסְדִּיהָאֵ״ל. קָסִירִיָ״ה. קֶדוּמְיָ״ה. דַּהֲרִיאֵ״ל. אִלֵּין אַרְבַּע מְמָנָן עַל כֻּלְּהוּ, וְכֻלְּהוּ אַחֲרָנִין, כֻּלְּהוּ מְמָנָן תְּחוֹתַיְיהוּ.

697. Through them Judgment is made known so it may be executed in the world. Of these says the verse, "the sentence by word of the holy ones" (Daniel 4:14). The armies in charge over Judgment come to these four, to ask how the world was sentenced. This refers to all the verdicts never committed to writing, which concern the survival of the world. FOR THAT REASON THEY DO NOT KNOW, and therefore come to ask them. That is why they are all appointed over that.

697 וְעַל יְדָא דְּאִלֵּין, אִתְיְדַע דִּינָא לְמֶעְבַּד בְּעָלְמָא, וְעַל אִלֵּין כְּתִיב וּמֵאמַר קַדִּישִׁין שְׁאֵלְתָּא. לְהָנֵי אַרְבַּע, אַתְיָין כָּל אִינּוּן חֵילִין, דִּי מְמָנָן עַל דִּינָא, לְשָׁאֲלָא הֵיךְ אִתְגְּזַר דִּינָא בְּעָלְמָא. כָּל אִינּוּן דִּינִין דְּלָא אִתְיְהִיבוּ בְּפִתְקִין, לְקִיּוּמָא דְּעָלְמָא, וְעַל דָּא כֻּלְּהוּ אַתְיָין לְשָׁאֲלָא. וּבְגִין כַּךְ כֻּלְּהוּ מְמָנָן עַל דָּא.

698. The other 32 are appointed over those who study the Torah incessantly, and never stop by day or by night. The others beneath them are in charge over those who set regular times for study of the Torah. The duty of them all is to punish those who could have studied the Torah but did not.

698 אִינּוּן תְּלָתִין וּתְרֵין אַחֲרָנִין, אִינּוּן מְמָנָן עַל כָּל אִינּוּן דְּלָעָאן בְּאוֹרַיְיתָא תְּדִיר, וְלָא פַּסְקֵי בִּימָמָא וּבְלֵילְיָא, וְאִלֵּין אַחֲרָנִין כֻּלְּהוּ דִּתְחוֹתַיְיהוּ, אִינּוּן מְמָנָן עַל כָּל אִינּוּן דְּקַבְּעִין זִמְנִין יְדִיעָאן לְאוֹרַיְיתָא. וְעַל דָּא אִינּוּן מְמָנָן כֻּלְּהוּ, וּלְאַעְנָשָׁא כֻּלְּהוּ, לְכָל אִינּוּן דְּיַכְלֵי לְאִשְׁתַּדְּלָא בְּאוֹרַיְיתָא, וְלָא מִשְׁתַּדְּלֵי.

699. In the chamber LOVE stand 365 chiefs like the number of days in a year. Above them there are four supernal pillars: Krashiha'el, Sartiha'el, Asiriyah and Kadmiel. They are called 'the pegs of this chamber'.

699 הֵיכָלָא חֲמִישָׁאָה. הֵיכָלָא דָּא, קַיְימִין בֵּיהּ תְּלַת מְאָה וְשִׁתִּין וְחָמֵשׁ מְמָנָן, כְּחוּשְׁבָּן יְמֵי שַׁתָּא. וְעֵילָא מִנַּיְיהוּ אַרְבַּע סַמְכִין עִלָּאִין עַל כֻּלְּהוּ. וְאִלֵּין אִינּוּן: קָרְשִׁיהָאֵ״ל. סַרְטִיהָאֵ״ל. עֲסִירִיָּ״ה. קַדְמִיאֵ״ל. וְאִלֵּין אִקְרוּן יְתֵדוֹת דְּהֵיכָלָא דָּא.

700. Their duty is to gladden the world. A soul is added from Shabbat eve to Shabbat eve, and when it comes out, they come out with it, and remove from Yisrael all sadness and labor, bitterness, and anger. These are those who gladden the world.

700 אִלֵּין אִתְמְנוּן לְבַדְחָא עָלְמָא. כַּד נִשְׁמְתָא אִתּוֹסְפָת מֵעֶרֶב שַׁבָּת לְעֶרֶב שַׁבָּת. וְאִיהִי נַפְקַת, כַּד אִיהִי נַפְקַת, נָפְקִין אִלֵּין עִמָּהּ, וּמְעַבְּרֵי מִיִּשְׂרָאֵל כָּל עֲצִיבוּ, וְכָל יְגִיעָא, וְכָל מְרִירוּ דְּנַפְשָׁא, וְכָל רוּגְזָא דְּעָלְמָא, וְאִלֵּין אִינּוּן בְּדִיחֵי עָלְמָא.

701. All those beneath those four, are all appointed to nullify the verdict of the accusers, and from those punished in Gehenom. Therefore, all the pegs rejoice, and are produced out of rejoicing, and all the chambers ascend and adorn themselves above, as we learned.

701 כָּל אִינּוּן דִּלְתַתָּא מֵאִלֵּין אַרְבָּעָה, כֻּלְּהוּ אִתְמְנוּן לְאַעְבְּרָא דִּינָא, מֵאִינּוּן מָארֵי דְּדִינָא, וּמֵאִינּוּן דְּטַרְדֵי לוֹן בְּגֵיהִנָּם, דְּיִסְלְקוּן דִּינָא מִנַּיְיהוּ. וְעַל דָּא, כָּל אִלֵּין יְתֵדוֹת כֻּלְּהוּ קַיְימֵי בְּחֶדְוָה, וּמֵחֶדְוָה נַפְקֵי, וְכֻלְּהוּ הֵיכָלִין קַיְימֵי לְאִתְעַטְּרָא לְעֵילָא. כְּמָה דְּאִתְּמַר.

702. The sixth chamber is over all the lower chambers. There are a hundred others standing outside THE CHAMBER, called 'pegs' like the others. There are a hundred to the right and a hundred to the left.

702 הֵיכָלָא שִׁתִּיתָאָה. הֵיכָלָא דָּא, הֵיכָלָא דְּקַיְימָא עַל כָּל הֵיכָלִין תַּתָּאִין. בְּהַאי, מְאָה אַחֲרָנִין דְּקַיְימָאן לְבַר, דְּאִקְרוּן יְתֵדוֹת כְּאִינּוּן אַחֲרָנִין. וְאִינּוּן מְאָה לְסִטַר יְמִינָא, וּמְאָה אַחֲרָנִין לְסִטַר שְׂמָאלָא.

703. There are two supernal chiefs on the right side, and two other chiefs on the left side. Those of the right are Malkiel, Shmayah'el. Those of the left are called 'Misarsaniyah' and 'Tzaftzafiyah'. These are the supernal pegs, to the right and to the left.

703 תְּרֵין מִמָּנָן עִלָּאִין לִסְטַר יְמִינָא, וּתְרֵין מִמָּנָן אַחֲרָנִין עִלָּאִין לִסְטַר שְׂמָאלָא. אִלֵּין דִּימִינָא אִינּוּן: מַלְכִּיאֵ״ל. שְׁמַעְיָהֵא״ל. וְאִלֵּין דִּשְׂמָאלָא, אִקְרוּן מִסַרְסָנִי״ה. צַפְצַפִּי״ה. אִלֵּין אִינּוּן יְתֵדוֹת עִלָּאִין, מִימִינָא וּמִשְׂמָאלָא.

704. They stand ready in the world, and when it is time for a righteous man to pass away from the world, and the Other Side is given permission, they stand there, so his soul will leave with a kiss, and not be pained by the sway of the Other Side. Happy are the righteous in this world and in the World to Come, whose Master hastens to have them under the rule OF THE FOUR, so they will be watched in this world and in the World to Come.

704 וְאִלֵּין אִינּוּן קַיְּימֵי וּזְמִינִין בְּעָלְמָא. בְּהַהוּא זִמְנָא, דְּצַדִּיקָא מָטָא זִמְנֵיהּ לְאִסְתַּלְּקָא מֵעָלְמָא, וְאִתְיְיהִיב רְשׁוּ לְסִטְרָא אַחֲרָא. אִלֵּין אַרְבַּע קַיְּימֵי לְאִתְעַתְּדָא תַּמָּן, בְּגִין דְּתִסּוּק נִשְׁמָתֵיהּ בְּנִשִּׁיקָה, וְלָא תִּצְטַעֵר בְּשׁוּלְטָנוּ דְּסִטְרָא אַחֲרָא. זַכָּאִין אִינּוּן צַדִּיקַיָּיא בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי. דְּמָארֵיהוֹן אַקְדִּים עָלַיְיהוּ שׁוּלְטָנֵיהוֹן, לְמֶהֱוֵי נְטִירָן בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי.

705. From this chamber all the mysteries and upper and lower grades begin to be united, so all will be complete above and below, and all will be one, in one unity, and the Holy Name will be united as it should be, so the supernal abundance will illuminate the lower one, and all the candles will burn as one, and not separately. Then abundance flows from the one, who is not known nor revealed, so that everything will get closer and join each other, and the whole will be united properly.

705 מֵהֵיכָלָא דָּא, שָׁרָאן כָּל רָזִין, וְכָל דַּרְגִּין עִלָּאִין וְתַתָּאִין, לְאִתְחַבְּרָא. בְּגִין דְּיִשְׁתְּכַח כֹּלָּא עֵילָא וְתַתָּא בִּשְׁלִימוּ, לְמֶהֱוֵי כֹּלָּא חַד, וְחִבּוּרָא חַד, לְאִתְיַיחֲדָא שְׁמָא קַדִּישָׁא כַּדְקָא יָאוֹת, וּלְאִשְׁתַּלְּמָא, לְאַנְהָרָא נְגִידוּ עִלָּאָה בְּתַתָּאָה, וּנְהִירוּ דְּבוּצִינִין כְּחָד, דְּלָא תַּעְדֵּי דָּא מִן דָּא. וּכְדֵין נָגִיד וְאִתְמְשַׁךְ מַאן דְּאִתְמְשָׁךְ, דְּלָא אִתְיְדַע וְלָא אִתְגַּלְיָיא, בְּגִין דְּיִתְקָרֵב וְיִתְיַיחֵד דָּא עִם דָּא, לְמֶהֱוֵי כֹּלָּא בְּיִחוּדָא שְׁלִים כַּדְקָא יָאוֹת.

706. Happy is the portion of whoever knows the secret of his Master, to know Him properly. They eat their share of this world, and the World to Come. Of this says the verse, "Behold, My servants shall eat" (Yeshayah 65:13). Happy are the righteous who are occupied in the Torah day and night, for they know the ways of the Holy One, blessed be He, and know well how to effect the holy unison. For whoever knows how to unite the Holy Name wholly, as ought, happy is he in this world and in the World to Come.

706 זַכָּאָה חוּלָקֵיהּ, מַאן דְּיָדַע בְּרָזִין דְּמָארֵיהּ, לְאִשְׁתְּמוֹדְעָא לֵיהּ כַּדְקָא יָאוֹת. דְּהָא אִינּוּן אַכְלִין חוּלָקֵיהוֹן בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי. עַל דָּא כְּתִיב הִנֵּה עֲבָדַי יֹאכֵלוּ. זַכָּאִין אִינּוּן צַדִּיקַיָּיא דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא יְמָמָא וְלֵילֵי. בְּגִין דְּאִינּוּן יַדְעֵי אוֹרְחוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, וְיַדְעֵי לְיַחֲדָא יִחוּדָא קַדִּישָׁא כַּדְקָא יָאוֹת, דְּכָל דְּיָדַע לְיַחֲדָא שְׁמָא קַדִּישָׁא בִּשְׁלִימוּ כַּדְקָא חֲזֵי, זַכָּאָה אִיהוּ בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי.

707. The connection between all the chambers is made here, IN THIS CHAMBER, when one spirit clings to another, WHICH IS THE SECRET OF KISSING, the lower SPIRIT to the upper SPIRIT. By these kisses the spirit below rises to cleave to the spirit above, and when spirit cleaves to spirit, the supernal, concealed spirit, BINAH, hovers about the spirit in the middle, TIFERET, CALLED 'JACOB'. As long as there is no arousal for the spirits to unite, the upper spirit, BINAH, does not dwell upon the middle spirit, TIFERET THAT IS CALLED 'JACOB'.

707 קִשּׁוּרָא דְּכָל הָנֵי הֵיכָלִין, הָכָא מִתְקַשְּׁרָן. לְאִתְדַּבְּקָא רוּחָא בְּרוּחָא, תַּתָּאָה בְּעִלָּאָה. וּבְאִלֵּין נְשִׁיקִין אִסְתָּלַק רוּחָא דִּלְתַתָּא לְאִתְדַּבְּקָא בְּרוּחָא דִּלְעֵילָא. וְכַד מִתְדַּבְּקָן רוּחָא בְּרוּחָא, כְּדֵין רוּחָא עִלָּאָה סְתִימָאָה שָׁאֲרִי עַל הַאי רוּחָא דְּאֶמְצָעִיתָא. וְעַד לָא אִתְעַר לְאִתְדַּבְּקָא רוּחָא בְּרוּחָא, רוּחָא עִלָּאָה. לָא שַׁרְיָא עַל רוּחָא דְּאֶמְצָעִיתָא.

708. The mystery is that when one spirit joins another, then there are kisses so they will be united, and the rest of the organs, NAMELY, THE OTHER ASPECTS OF THE CHAMBER, are awakened with longing. The spirits cling together and all the organs are aroused to be connected between them, to connect one organ with another.

708 וְרָזָא דָא, כַּד אִתְאַחִיד רוּחָא בְּרוּחָא, כְּדֵין שְׁרָאן נְשִׁיקִין לְאִתְחַבְּרָא וּמִתְעָרִין שְׁאַר שַׁיְיפִין בְּתִיאוּבְתָא, וְרוּחָא דָא מִתְדַּבְּקָא בְּדָא. וּכְדֵין, שַׁיְיפִין כֻּלְּהוּ מִתְעָרֵי אִלֵּין בְּאִלֵּין, לְאִתְקַשְׁרָא שַׁיְיפָא בְּשַׁיְיפֵיהּ.

709. You may ask, who bestirs the lower organs or the upper organs TO JOIN EACH OTHER? HE ANSWERS: The lower organs are always aroused to be with the upper ones. Whoever is in the dark, always longs to be in the light. The black flame below is always aroused to be with the white flame above, to cling to and dwell beneath it. This is the secret of the verse, "Do not keep silence, Elohim; do not hold Your peace, and be still, El" (Tehilim 83:2).

709 וְאִי תֵּימָא, מַאן אַתְעַר שַׁיְיפֵי תַּתָּאֵי, אוֹ שַׁיְיפֵי עִלָּאֵי. שַׁיְיפֵי תַּתָּאֵי מִתְעָרֵי תָּדִיר לְגַבֵּי עִלָּאֵי, מַאן דְּאִיהוּ בַּחֲשׁוֹכָא, תָּאִיב תָּדִיר לְמֶהֱוֵי בְּנְהוֹרָא. שַׁלְהוֹבָא אוּכְמָא דִּלְתַתָּא, אַתְעַר תָּדִיר לְגַבֵּי שַׁלְהוֹבָא חִוָּורָא דִּלְעֵילָא, בְּגִין לְאִתְדַּבְּקָא בֵּיהּ, וּלְמִשְׁרֵי תְּחוֹתֵיהּ, וְרָזָא דָא, אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקוֹט אֵל.

710. When Jacob, TIFERET, received the sixth chamber, he was named by the whole Holy Name Vav-Yud Hei Vav Hei. You may say, that this name is absolutely complete. This is not so. When all the chambers finish joining together, everything is called 'Yud Hei Vav Hei' Elohim, which is an absolutely complete name. This is a completely whole name. Before the chambers are united, it was not called by that complete name. When they join each other, everything is complete above and below, and the light high above, WHICH IS BINAH, flows down to dwell upon everything, and everything is bound together, to become one.

710 כַּד נָטִיל יַעֲקֹב הַאי הֵיכָלָא שְׁתִיתָאָה, כְּדֵין אִקְרֵי בִּשְׁמָא קַדִּישָׁא עִלָּאָה שְׁלִימָא, וַיְיָ׳. וְאִי תֵּימָא שְׁלִימָא דְּכֹלָּא. לָאו הָכִי, אֶלָּא כַּד אִשְׁתְּלִימוּ כֻּלְּהוּ הֵיכָלִין אִלֵּין בְּאִלֵּין, כְּדֵין אִקְרֵי כֹּלָּא בִּשְׁמָא שְׁלִים, יִדּוֹ״ד אֱלֹהִים. וְדָא הוּא שְׁמָא שְׁלִים מִכֹּלָּא. וְעַד לָא אִתְחַבְּרוּ דָא עִם דָא, הֵיכָלִין בְּהֵיכָלִין, לָא אִקְרֵי בִּשְׁמָא שְׁלִימָא דָא. וְכַד מִתְחַבְּרָן כַּחֲדָא אִלֵּין בְּאִלֵּין, כְּדֵין אִשְׁתְּלִים כֹּלָּא מֵעֵילָא וְתַתָּא. וּנְהִירוּ דְּעֵילָא לְעֵילָא, נַחְתָּא וְשַׁרְיָא עַל כֹּלָּא, וְאִתְקְשַׁר כֹּלָּא כַּחֲדָא, לְמֶהֱוֵי כֹּלָּא חַד.

711. The secret of the matter: Jacob took four wives and included them within him. Though we explained it through another mystery, NAMELY, that he stands between two worlds OF ATZILUT, CALLED 'RACHEL AND LEAH'; NEVERTHELESS, the secret of the whole matter is that when Jacob took this chamber, the sixth one, he included in it these four women, who were four angels, all attached to this chamber. These are the four sources of the rivers, as it is written, "and from thence it was parted, and branched into four streams" (Beresheet 2:10). These four branches are the four women Jacob married, who took this chamber.

711 וְרָזָא דְּמִלָּה, יַעֲקֹב נָטִיל אַרְבַּע נָשִׁין, וְכָלִיל לוֹן בְּגַוֵּיהּ. וְאַף עַל גַּב דְּאוֹקִימְנָא לְהַאי מִלָּה בְּרָזָא אַחֲרָא, דְּאִיהוּ קַיְימָא בֵּין תְּרֵין עָלְמִין. וְרָזָא דְּכֹלָּא, כַּד יַעֲקֹב נָטִיל הַאי הֵיכָלָא, דְּאִיהוּ שְׁתִיתָאָה, נָטִיל וְכָלִיל בְּגַוֵּיהּ כָּל אִינּוּן אַרְבַּע נָשִׁין, אַרְבַּע מַלְאָכִין, וְכֻלְּהוּ דַּבְקֵי בְּהֵיכָלָא דָא. אִלֵּין אִינּוּן אַרְבַּע רֵישֵׁי נַהֲרִין, דִּכְתִיב וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים. אִלֵּין אַרְבַּע רֵישִׁין, אִינּוּן אַרְבַּע נָשִׁין נָטִיל לוֹן יַעֲקֹב, נָטִיל הֵיכָלָא דָא.

712. Then this chamber was named Vav-Yud Hei Vav Hei, when it is for the good, as it is written, "And Hashem went before them by day" (Shemot 13:21), "And Hashem said, 'Shall I hide from Abraham'" (Beresheet 18:17). When Isaac was united with the chamber of the court house, called 'the chamber of merit', then everything was called 'Vav-Yud Hei Vav Hei', so the wicked will be punished, as it is written, "And Hashem rained upon S'dom" (Beresheet 19:24). All that pertains to one mystery, as should be.

712 וּכְדֵין אִקְרֵי הַאי הֵיכָלָא וַיְיָ׳, כַּד אִיהוּ לְטָב כד״א וַיְיָ הוֹלֵךְ לִפְנֵיהֶם יוֹמָם. וַיְיָ׳ אָמַר הַמְכַסֶּה אֲנִי מֵאַבְרָהָם. וְכַד אִתְחַבָּר יִצְחָק, בְּהֵיכָלָא דְּבֵי דִּינָא, דְּאִקְרֵי זְכוּת״א, כְּדֵין אִקְרֵי כֹּלָּא וַיְיָ׳, לְאַעְנָשָׁא לְחַיָּיבַיָּא, כד״א וַיְיָ׳ הִמְטִיר עַל סְדוֹם וְגוֹ׳, וְכֹלָּא בְּרָזָא חֲדָא כַּדְקָא יֵאוֹת.

713. When Jacob received this chamber, everything was considered a complete desire. This is a time of goodwill. From now on, the chambers start to join and unite with each other. And though we learned THAT THE ORDER OF UNISON IS south-east, MEANING THAT ONE DRAWS FROM SOUTH, CHESED, EASTWARD, TOWARD TIFERET, FOR SOUTH IS THE MAIN ONE. YET HERE IT IS SAID THAT TIFERET IS THE MAIN ONE, AND THAT IT PRECEDES CHESED, THE SIXTH CHAMBER. HE ANSWERS: All is one, because here one spirit is attached to the other, WHICH IS THE SECRET OF KISSING, IN WHICH TIFERET IS PRINCIPAL AND IS HIGHER THAN CHESED, YET THERE LIES THE SECRET OF EMBRACING; THEREFORE, CHESED IS MORE VALUABLE. THIS IS THE SECRET OF THE VERSE, "THE BLESSINGS OF YOUR FATHER (THE SECRET OF TIFERET) ARE POTENT ABOVE THE BLESSINGS OF MY PROGENITORS (WHICH ARE CHESED AND GVURAH)" (BERESHEET 49:26), FOR THROUGH MANY BLESSINGS AND KISSINGS IT BECAME MORE VALUABLE THAN CHESED AND GVURAH, AND WAS CONSIDERED ABOVE THEM.

713 וְכַד יַעֲקֹב נָטִיל הֵיכָלָא דָּא, כְּדֵין אִקְרֵי כֹּלָּא רָצוֹן שָׁלוֹם. וְדָא הוּא עֵת רָצוֹן. וּמִכָּאן וּלְהָלְאָה, שְׁרָאן הֵיכָלִין לְאִתְחַבְּרָא וּלְאִתְקַשְּׁרָא אִלֵּין בְּאִלֵּין. וְאַף עַל גַּב דְּתָנִינָן דְּרוֹמִית מִזְרָחִית. וְכֹלָּא אִיהוּ כַּחֲדָא, הָכָא אִיהוּ רוּחָא בְּרוּחָא, דְּבֵקוּתָא חֲדָא.

714. Here lies the beginning of Abraham, who is of the right, NAMELY, CHESED OF ZEIR ANPIN, called 'great love', as we said. And he received the chamber called 'love', NAMELY, THE FIFTH CHAMBER. Then, "your breasts (Heb. shadayim) were firm" (Yechezkel 16:7), REFERRING TO THE NAME 'SHADAI' and filled with goodness to sustain and nourish all from here. And when the breasts were firm and filled by the supernal love, then this chamber was called 'El Shadai', as we said. And by this the world found supply when it was created, because when the world was created, it could not exist, and did not endure, until this chamber was revealed, that Abraham took. When Abraham was seen in this chamber, the world said enough, (Heb. dai) for there is supply ENOUGH to sustain and nourish the world. It was therefore called 'El Shadai', WHICH MEANS El in whom there is enough (Heb. shedai).

714 מִכָּאן שָׁרֵי אַבְרָהָם, דְּאִיהוּ יְמִינָא, דְּאִקְרֵי אַהֲבָה רַבָּה דְּקָאמְרָן. וְאִיהוּ נָטִיל הֵיכָלָא דְּאִקְרֵי אַהֲבָ"ה. כְּדֵין, שָׁדַיִם נָכוֹנוּ, וְאִתְמַלְיָין מִכָּל טוּב, לְסַפְּקָא וּלְאַתְזָנָא כֹּלָּא מֵהָכָא. וְכַד אִלֵּין שָׁדַיִם נָכוֹנוּ וְאִתְמַלְיָין מִגּוֹ רְחִימוּ עִלָּאָה, כְּדֵין אִקְרֵי הֵיכָלָא דָּא אֵל שַׁדַּ"י כִּדְקָאמְרָן. וּבְהַאי אִסְתַּפַּק כָּל עָלְמָא כַּד אִתְבְּרֵי, דְּהָא כַּד אִתְבְּרֵי עָלְמָא, לָא יָכִיל לְמֵיקַם בְּקִיּוּמָא, וְלָא הֲוָה קָאֵים, עַד דְּאִתְגְּלֵי הֵיכָלָא דָּא דְּנָטִיל אַבְרָהָם, וְכַד אִתְגְּלֵי אַבְרָהָם בְּהַאי הֵיכָלָא, כְּדֵין אָמַר לְעָלְמָא דַּי, הָא סִפּוּקָא לְאַתְזָנָא מִנֵּיהּ עָלְמָא וּלְאִתְקַיְּימָא. וּבג"כ, אֵל שַׁדַּי אִקְרֵי, אֵ"ל שַׁדַּ"י לְכֹלָּא בֵּיהּ.

715. The Holy One, blessed be He will fill and repair it in the future, as it is written, "that you may suck, and be satisfied with the breast of her consolations; that you may drink deeply, and be delighted with the abundance of her glory" (Yeshayah 66:11). "The breast of her consolations" and "the abundance of her glory" are all in this chamber. Then, at that time, it is written, "Who would have said to Abraham, that Sarah should give children suck?" (Beresheet 21:7), for sucking depends upon Abraham, WHO IS CHESED.

715 וְזַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְמַלְיָא לֵיהּ, וּלְאַתְקָנָא לֵיהּ לְזִמְנָא דְּאָתֵי דִּכְתִיב לְמַעַן תִּינְקוּ וּשְׂבַעְתֶּם מִשַּׁד תַּנְחֻמֶיהָ לְמַעַן תָּמוֹצוּ וְהִתְעַנַּגְתֶּם מִזִּיז כְּבוֹדָהּ. שַׁד תַּנְחֻמֶיהָ וְזִיז כְּבוֹדָהּ, כֹּלָּא אִיהוּ בְּהַאי הֵיכָלָא. וּכְדֵין בְּהַהוּא זִמְנָא כְּתִיב, מִי מִלֵּל לְאַבְרָהָם הֵנִיקָה בָנִים שָׂרָה, דְּהָא יְנִיקָא תַּלְיָא בֵּיהּ בְּאַבְרָהָם.

716. Isaac is at the left of the Holy One, blessed be He, whence all the Judgments in the world are awakened. He is the left arm, the source of every Judgment, whence they are awakened. From there he takes the Judgment called 'merit', WHICH IS THE FOURTH CHAMBER, to bind all the Judgments together so they will be in one knot, since Isaac is the Judgment above IN ZEIR ANPIN, where all the Judgments are listed.

716 יִצְחָק דְּאִיהוּ שְׂמָאלָא, דְּקוּדְשָׁא בְּרִיךְ הוּא, אֲתַר דְּמִנֵּיהּ מִתְעָרִין כָּל דִּינִין דְּעָלְמָא, וְאִיהוּ דְּרוֹעָא דִּשְׂמָאלָא, שֵׁירוּתָא דְּכָל דִּינִין, וְכָל דִּינִין מִתְעָרֵי מִתַּמָּן, הַאי אִיהוּ נָטִיל וְאָחִיד הַהוּא הֵיכָלָא דְּאִקְרֵי זְכוּתָא, לְאִתְחַבְּרָא דִּינָא בְּדִינָא, וּלְמֶהֱוֵי כֹּלָּא קִשּׁוּרָא חֲדָא, בְּגִין דְּהַאי אִיהוּ דִּינָא דִּלְעֵילָא, וּרְשִׁימִין דְּדִינִין קַיְּימִין בֵּיהּ.

717. Here the Holy Name Elohim is written, for there is a living Elohim high above, concealed to all, WHICH IS BINAH, and there is Elohim, the celestial court, GVURAH OF ZEIR ANPIN, and there is Elohim, that is the terrestrial court, WHICH IS MALCHUT. This is the meaning of the verse, "verily there is Elohim who judges in the earth" (Tehilim 58:12). The upper Elohim, the secret of a living Elohim, BINAH, comprises the lower beings, so all is one.

717 וְהָכָא אִתְרְשִׁים שְׁמָא קַדִּישָׁא, דְּאִקְרֵי אֱלֹהִים. בְּגִין דְּאִית אֱלֹהִים חַיִּים, דְּאִיהוּ לְעֵילָא לְעֵילָא, סָתִים מִכֹּלָא. וְאִית אֱלֹהִים, דְּאִיהוּ בֵּי דִּינָא דִּלְעֵילָא. וֵאלֹהִים, דְּאִיהוּ בֵּי דִּינָא דִּלְתַתָּא. הה״ד אַךְ יֵשׁ אֱלֹהִים שׁוֹפְטִים בָּאָרֶץ. אֱלֹהִים עִלָּאָה, רָזָא דֶאֱלֹהִים חַיִּים, כָּלִיל לְאִלֵּין דִּלְתַתָּא, וְכֹלָּא אִיהוּ חַד.

718. In this chamber Isaac is awakened, GVURAH OF ZEIR ANPIN, together with the 72 lights included in him, for all the sentences in the world below were pronounced by him, as it is written, "This matter is by the decree of the watchers (Aramaic irin)" (Daniel 4:14). Why are ALL THE DECREES AND JUDGMENTS called 'irin'? Because they all dwell in this city, "the city (Heb. ir) of the Hashem Tzeva'ot...the city of our Elohim" (Tehilim 48:9). All the chambers above, each is called 'city', as it is written, "a watcher (Heb. ir) and a holy one" (Daniel 4:20). These cities stand inside the chamber CALLED 'IR'. SINCE they are in 'ir', they are called 'irin'.

718 בְּהַאי הֵיכָלָא, אַתְעַר יִצְחָק, וְכֻלְּהוּ שַׁבְעִין וּתְרֵין נְהוֹרִין דִּכְלִילָן בֵּיהּ, דְּמִנַּיְיהוּ אִתְגְּזַרוּ כָּל דִּינִין דְּעָלְמָא דִּלְתַתָּא, דִּכְתִיב בִּגְזֵרַת עִירִין פִּתְגָּמָא. וַאֲמַאי אִקְרוּן עִירִין. אֶלָּא בְּגִין דְּכֻלְּהוּ קַיְּימִין בְּהַאי עִיר. עִיר יְיָ׳ צְבָאוֹת. עִיר אֱלֹהֵינוּ. כָּל אִינּוּן הֵיכָלִין לְעֵילָא, כָּל חַד וְחַד אִקְרֵי עִיר, כד״א עִיר וְקַדִּישׁ. וְאִלֵּין אִינּוּן עִירִין, דְּקַיְּימִין לְגוֹ בְּגוֹ דְּהֵיכָלָא, דְּקַיְּימִן בְּעִיר, בג״כ אִקְרוּן עִירִי״ן.

719. This chamber is included in Isaac. Everything is in the chamber of Abraham, THE FIFTH CHAMBER, because the right, CHESED, is included in the left, GVURAH. Come and see: Each comprises its fellow CHAMBER. We already explained that this is the reason why Abraham sacrificed Isaac, to make Judgment, ISAAC, a part of himself, and to include the left within the right, and cause the right to have power over the left.

719 הַאי הֵיכָלָא, אִתְכְּלִיל בְּיִצְחָק, וְכֹלָּא אִיהוּ בְּהֵיכָלָא דְּאַבְרָהָם, בְּגִין דִּימִינָא אַכְלִיל לִשְׂמָאלָא. וְתָא חֲזֵי, כָּל חַד וְחַד כָּלִיל לְחַבְרֵיהּ. וְהָא אוֹקִימְנָא, דבג״ד אַבְרָהָם עָקַד לְיִצְחָק, בְּגִין לְאַכְלְלָא בֵּיהּ דִּינָא, וּלְאִשְׁתַּכְחָא שְׂמָאלָא כָּלִיל בִּימִינָא וּלְאַשְׁלְטָא יְמִינָא עַל שְׂמָאלָא.

720. Therefore, the Holy One, blessed be He commanded Abraham to offer his son as sacrifice to Judgment, and to overpower him. He did not command Isaac to be sacrificed, but commanded Abraham, SO THAT ABRAHAM, CHESED, WILL COMPRISE ISAAC, WHO IS JUDGMENT. Therefore, the one is found to consist of Judgment, and the other Chesed. And all is one, once they were included in each other. So the lower chambers were included in the upper.

720 וע״ד קוּדְשָׁא בְּרִיךְ הוּא פָּקִיד לֵיהּ לְאַבְרָהָם, לְקָרְבָּא בְּרֵיהּ לְדִינָא, וּלְאַתְקָפָא עֲלוֹי, וְלָא פָּקִיד לְיִצְחָק, אֶלָּא לְאַבְרָהָם. וע״ד אִשְׁתְּכַח, דָּא בְּדִינָא, וְדָא בְּחֶסֶד, וְכֹלָּא חַד, וְאִתְכְּלִיל דָּא בְּדָא. וְהָכִי, אִתְכְּלִילוּ הֵיכָלִין תַּתָּאִין בְּעִלָּאִין.

721. When Isaac received this chamber, everything was sentenced in a good way, NAMELY, Judgment tempered with merit. Therefore, a man who judges should give the verdict according to merit. This is the high secret of the wholeness of justice, for there is no wholeness to justice, only with merit. Without it there is no perfection. Judgment with merit conveys the wholeness of Faith, reflecting the upper one.

721 כַּד נָטִיל יִצְחָק הֵיכָלָא דָּא, כְּדִין כֹּלָּא אִיהוּ לְטָב. דִּינָא בִּזְכוּתָא. וע״ד, בָּעֵי ב״נ דְּדָאִין דִּינָא, לְמֵידָן דִּינָא בִּזְכוּתָא. בְּגִין דְּאִיהוּ רָזָא עִלָּאָה, שְׁלִימוּ דְּדִינָא. בְּגִין דְּלֵית שְׁלִימוּ דְּדִינָא, אֶלָּא בִּזְכוּתָא, דָּא בְּלָא דָּא לָאו אִיהוּ שְׁלִימוּ. דִּינָא בִּזְכוּתָא, דָּא אִיהוּ שְׁלִימוּ דִּמְהֵימְנוּתָא, כְּגַוְונָא דִּלְעֵילָא.

722. On the day of Rosh Hashanah, when Judgment is aroused in the world, it behooves Yisrael below to awaken compassion through the Shofar, which reflects the high mystery, as already stated. And they should temper justice with merit, WHICH IS CHESED. For when Judgment is tempered with merit, all is in unison, and there is perfection above and below, and "iniquity stops her mouth" (Iyov 5:16), and has no permission to accuse or denounce in the world. Then all is in a proper unison. Judgment without merit is no Judgment.

722 בְּיוֹמָא דר״ה, כַּד דִּינָא אַתְעַר בְּעָלְמָא, בְּעָאן יִשְׂרָאֵל לְתַתָּא, לְאַתְעָרָא רַחֲמֵי מִגּוֹ שׁוֹפָר, כְּגַוְונָא דְּרָזָא עִלָּאָה. וְהָא אוֹקִימְנָא. וּבְעֵינָא לְחַבְּרָא דִּינָא לְקֵבֶל זְכוּתָא, בְּגִין דְּכַד קַיְימָא דִּינָא בִּזְכוּתָא, כֹּלָּא אִיהוּ בְּחִבּוּרָא חֲדָא. וְעֵילָא וְתַתָּא בִּשְׁלִימוּ. וּכְדֵין, וְעוֹלְתָה קָפְצָה פִּיהָ, דְּלֵית לָהּ רְשׁוּ לְאַסְטָאָה וּלְקַטְרְגָא בְּעָלְמָא. וּכְדֵין כֹּלָּא בְּיִחוּדָא חֲדָא כַּדְקָא יֵאוֹת. וְדִינָא בְּלָא זְכוּ לָאו אִיהוּ דִּינָא.

723. This concerns Yisrael, who temper Judgment with merit. But the rest of the nations do not have Judgment of merit. Therefore, it is forbidden for us to administer justice in their courts, for they have no part in our side of the Faith, as it is written, "He has not dealt so with any other nation and as for His ordinances they have not known them" (Tehilim 147:20). On the side of Yisrael, whoever judges without taking merit into account is a sinner, because he lessens the secret of the Faith, and turns aside to the place where there is Judgment without merit, NAMELY, THE OTHER SIDE.

723 וְדָא אִיהוּ דְּיִשְׂרָאֵל, דְּאִית לוֹן דִּינָא בִּזְכוּתָא. אֲבָל שְׁאַר עַמִּין, לָא אִית לוֹן דִּינָא בִּזְכוּתָא, וע״ד אָסִיר לָן, לְסַדְּרָא דִּינִין דִּילָן בְּעַרְכָּאֵי דְּעַמִּין עוֹבְדֵי עֲבוֹדָה זָרָה, דְּהָא לֵית לוֹן חוּלָקָא בְּסִטְר מְהֵימְנוּתָא דִּילָן. דִּכְתִיב, לָא עָשָׂה כֵּן לְכָל גּוֹי וּמִשְׁפָּטִים בַּל יְדָעוּם. וּמִסִּטְרָא דְּיִשְׂרָאֵל כָּל מַאן דְּדָאִין דִּינָא, וְלָא אַכְלִיל בֵּיהּ זְכוּת, דָּא אִיהוּ חָטֵי, דְּקָא גָרַע רָזָא דִּמְהֵימְנוּתָא, וְאַסְטֵי גַּרְמֵיהּ לְהַהוּא סִטְרָא, דְּאִית בֵּיהּ דִּינָא בְּלָא זְכוּת.

724. Come and see: When the members of the Sanhedrin started to deal with criminal laws, they had to open with a merit, in order to temper Judgment with merit. Moreover, they were called to sentence from the house of merit, NAMELY, THE SECRET OF THE SANHEDRIN IS IN THE CHAMBER OF MERIT. Therefore, they tried to start with a merit, and when they so start with the lesser one OF THE SANHEDRIN, later the Judgment was completed by the most prominent OF THE SANHEDRIN, so merit will be included within justice. This one above, and that one below. Judgment with merit is the wholeness of justice, for without each other there is no wholeness. Therefore, Isaac and Rivkah were as one, the one Judgment, and the other mercy, and together they constitute wholeness. ISAAC IS JUDGMENT, AND RIVKAH IS MERIT. Happy is the portion of Yisrael, for the Holy One, blessed be He gave them a whole Torah, so they may walk in the path of truth, reflecting THE LIGHTS OF above.

724 ות״ח, כַּד קַיְימֵי סַנְהֶדְרִין לְתַתָּא, לְמֵידָן דִּינֵי נִפְשׁוֹת, אִצְטְרִיכוּ לְמִפְתַּח בִּזְכוּתָא. בְּגִין לְאַכְלְלָא זְכוּתָא בְּדִינָא. וְתוּ, דְּהָא אִקְרוּן מִבֵּי זְכוּתָא. וע״ד, אִשְׁתַּדְּלוּתָא דִּילְהוֹן, לְמִפְתַּח בִּזְכוּתָא, וְשָׁרָאן בִּזְכוּתָא מִזְּעֵירָא, וּלְבָתַר אִשְׁתְּלִים דִּינָא מֵעִלָּאָה. לְמֶהֱוֵי זְכוּתָא כְּלִיל בְּדִינָא. דָּא לְעֵילָא, וְדָא לְתַתָּא. דִּינָא בִּזְכוּתָא, שְׁלִימוּ דְּדִינָא. דָּא בְּלָא דָא, לָאו אִיהוּ שְׁלִימוּ. וּבְגִין כַּךְ, יִצְחָק וְרִבְקָה כַּחֲדָא אִינּוּן, דָּא דִינָא, וְדָא זְכוּתָא, לְמֶהֱוֵי שְׁלִימוּ כַּחֲדָא. זַכָּאָה חוּלָקֵיהוֹן דְּיִשְׂרָאֵל, דְּקוּדְשָׁא ב״ה יָהַב לוֹן אוֹרַיְיתָא שְׁלִימְתָא, לְמֵיהַךְ בְּאֹרַח קְשׁוֹט, כְּגַוְונָא דִּלְעֵילָא.

725. Come and see: They did not judge, only with merit. They first looked at the good deeds, to include them together. The Sanhedrin looked well at the merits and at the prosecution, to combine them, so the Other Side will not rule. Wherever there is no merit, the Other Side abides, called 'guilt'. THE OTHER SIDE then joins the Judgment and gets stronger, this is called 'a sentence of guilt'.

725 תָּא חֲזֵי, דְּאִינּוּן לָא דַיְינִין דִּינָא, אֶלָּא בִּזְכוּ, וּלְעַיְינָא זְכוּתָא בְּקַדְמֵיתָא, לְמֶהֱוֵי כְּלִיל דָּא בְּדָא. וְסַנְהֶדְרִין קָא מְהַפְּכֵי בִּזְכוּתָא בְּדִינָא, לְאַכְלְלָא כֹּלָּא כַּחֲדָא, בְּגִין דְּלָא יִשְׁלוֹט סִטְרָא אַחֲרָא. דְּהָא כַּד זְכוּתָא לָא אִשְׁתְּכַח, סִטְרָא אַחֲרָא אִשְׁתְּכַח, דְּאִקְרֵי חוֹבָה, וְאִתְחַבְּרַת בְּדִינָא, וְאִתְתַּקְפַת וְדָא הוּא דִּינָא בְּחוֹבָה.

726. Therefore, on Rosh Hashanah, we should temper Judgment with merit, so guilt will not have the upper hand. Hence, we must let Judgment and merit be together, so they may become one whole. For when the Other Side, WHICH IS GUILT, rules, there is no perfection, only accusation. This resembles the accusation FROM WHICH ARE DRAWN four deaths. But when the side of merit rules, all is wholeness, "peace and truth" (II Melachim 20: 19), "love and compassion" (Tehilim 103:4).

726 וְעַל דָּא, בְּיוֹמָא דְּרֹאשׁ הַשָּׁנָה, בָּעֵינָא לְחַבְּרָא זְכוּתָא בְּדִינָא, וְלָא יִתְגַּבַּר חוֹבָה. וּבְגִין כַּךְ, בָּעֵינָא זְכוּתָא וְדִינָא לְמֶהֱוֵי כַּחֲדָא, בְּגִין דְּאִיהוּ שְׁלִים. דְּכַד סִטְרָא אַחֲרָא שַׁלְטָא, לָאו אִיהוּ שְׁלִים, אֶלָּא קַטְרוּגָא, כְּמָה דְּאִיהוּ קַטְרוּגָא, וְאִינּוּן אַרְבַּע מִיתוֹת, וְכַד סִטְרָא דְּאִיהוּ זְכוּת שַׁלְטָא, כֹּלָּא אִיהוּ שְׁלִים, שָׁלוֹם וֶאֱמֶת חֶסֶד וְרַחֲמִים.

727. When the Other Side is connected with Judgment, it has power, by accusation, over the four capital punishments decreed by court: stoning, burning, decapitation, and strangulation. All of them are under the sway of the evil prosecutor: stoning, because THE OTHER SIDE is "a stone of stumbling" (Yeshayah 8:14); burning, because he is "a rock of offense" (Ibid.), a strong fire; decapitation is a "sword shall devour flesh" (Devarim 32:42). Assuredly it shall devour flesh, for it rules over flesh, it is THE OTHER SIDE, CALLED "the end of all flesh" (Beresheet 6:13). Strangulation, for the curse of Elohim is upon the strangulation, upon the hanged, THE SECRET OF THE VERSE, "FOR HE THAT IS HANGED IS ACCURSED OF ELOHIM" (DEVARIM 21:23). We explained that nothing remained IN HIM, WHO IS HANGED, save the flesh, BECAUSE THE SOUL LEFT IT, and the curse of Elohim is upon the flesh, which is dark poison. Hence, HOLINESS brings good, AND THE OTHER SIDE brings evil.

727 וְכַד אִתְחַבְּרַת סִטְרָא אַחֲרָא בְּדִינָא, שַׁלְטָא בְּקַטְרוּגָא, בְּאִינּוּן אַרְבַּע מִיתוֹת בֵּית דִּין: סְקִילָה, שְׂרֵיפָה, הֶרֶג, וְחֶנֶק. כֻּלְּהוּ שׁוּלְטָנוּתָא דְּקַטְרוּגָא בִּישָׁא. סְקִילָה, בְּגִין דְּאִיהוּ אֶבֶן נֶגֶף. שְׂרֵיפָה, בְּגִין דְּאִיהוּ צוּר מִכְשׁוֹל, אֶשָּׁא תַּקִּיפָא. הֶרֶג, דָּא חֶרֶב תֹּאכַל בָּשָׂר. תֹּאכַל בָּשָׂר וַדָּאי, דְּשַׁלְטָא בְּבִשְׂרָא, וְדָא הוּא קֵץ כָּל בָּשָׂר. חֶנֶק, בְּגִין דְּאִיהוּ קְלָלַת אֱלֹהִי״ם, הַהוּא דְּשַׁלְטָא עַל חֶנֶק, עַל צְלִיבוּ. וְאוֹקִימְנָא, בְּגִין דְּלָא יִשְׁתְּאַר אֶלָּא בִּשְׂרָא בִּלְחוֹדוֹי, וְהַהוּא קְלָלַת אֱלֹהִים, שַׁלְטָא בְּבִשְׂרָא, מָרָה חֲשׁוֹכָא. וּבְגִין כַּךְ, דָּא לְטָב וְדָא לְבִישׁ.

728. It behooves Yisrael, who have the secret of the Faith, to take heed that the side of the Faith will be in ascendancy, and that the Other Side will not be given place to exercise his power. They are happy in this world and in the World to Come. It is written of them, "your people also shall be all righteous..." (Yeshayah 60:21).

728 וְאִצְטְרִיכוּ יִשְׂרָאֵל דְּרָזָא דְּמְהֵימְנוּתָא בְּהוּ, לְאִסְתַּמְרָא, בְּגִין דְּיִשְׁלוֹט סִטְרָא דְּמְהֵימְנוּתָא, וְלָא יַהֲבוּן דּוּכְתָּא לְסִטְרָא אַחֲרָא לְשַׁלְטָאָה זַכָּאין אִינּוּן בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי, עָלַיְיהוּ כְּתִיב וְעַמֵּךְ כֻּלָּם צַדִּיקִים וְגוֹ׳.

729. The prophets, the supernal sides, the two thighs NETZACH AND HOD, who support the Holy Torah, TIFERET, receive the chambers where the two spirits, brightness and splendor, abide. THESE ARE THE THIRD CHAMBER, THE CHAMBER OF BRIGHTNESS, AND THE SECOND CHAMBER, THE VERY HEAVEN. These are the thighs below, IN BRIYAH, that support the chambers above called 'the Oral Law', NAMELY, MALCHUT OF ATZILUT. As there are struts to the Torah, the Written Law, so there are pillars supporting the Oral Law, MALCHUT, which include each other. When the two struts below, BRIGHTNESS AND SPLENDOR, are connected with the upper CHAMBERS, IN MALCHUT OF ATZILUT, the aspect of prophecy is impressed upon them. This is a vision, a sort of prophecy.

729 נְבִיאִין, דְּאִינּוּן סִטְרִין עִלָּאִין, תְּרֵין יַרְכִּין דְּסַמְכִין לְאוֹרַיְיתָא קַדִּישָׁא, אִינּוּן נַטְלִין לְהֵיכָלָא דְּתְרֵין רוּחִין בֵּיהּ, דְּאִינּוּן נֹגַהּ וְזֹהַר. וְאִינּוּן תְּרֵין יַרְכִּין לְתַתָּא, לְסַמְכָא לְאִינּוּן הֵיכָלִין דִּלְעֵילָּא, דְּאִקְרוּן תּוֹרָה שֶׁבְּעַל פֶּה. כְּמָה דְּאִית סַמְכִין לְאוֹרַיְיתָא דְּאִיהִי תּוֹרָה שֶׁבִּכְתָב, כַּךְ אִית סַמְכִין קַיְּימִין לְאוֹרַיְיתָא דְּאִיהִי תּוֹרָה שֶׁבְּעַל פֶּה. וְאִתְכְּלִילוּ דָּא בְּדָא. כְּדֵין אִלֵּין תְּרֵין סַמְכִין דִּלְתַתָּא, כַּד מִתְחַבְּרָן בְּאִלֵּין עִלָּאִין, אִתְרְשִׁים בְּהוּ סִטְרָא דִּנְבוּאָה, וּמַאן אִיהוּ. מַרְאֶה, דְּאִיהוּ כְּגַוְונָא דִּנְבוּאָה.

730. All the seers are nourished from here, FROM THE CHAMBERS OF BRIGHTNESS AND SPLENDOR, INCLUDED IN THE CHAMBERS OF MALCHUT, from above IN NETZACH AND HOD OF ZEIR ANPIN, they suck prophecy, and from below, MALCHUT, vision. Therefore, high and low reflect each other, MEANING THAT PROPHECY IS LIKE A VISION, AND VISION IS LIKE PROPHECY. When NETZACH AND HOD, BRIGHTNESS AND SPLENDOR are united with each other, the Holy Name Tzevaot (lit. 'armies') rules over this place, since all the holy armies are here, all named after the aspect of prophecy, because visions and dreams are of the side of prophecy.

730 וְכָל אִינּוּן מָארֵיהוֹן דְּמַרְאָה, מֵהָכָא יַנְקִין. לְעֵילָא נְבוּאָה, הָכָא מַרְאָה. וע״ד, אִיהוּ דָּא כְּגַוְונָא דָּא, וְדָא כְּגַוְונָא דָּא. וְכַד מִתְחַבְּרָן דָּא בְּדָא, כְּדֵין שַׁלִּיט עַל הַאי אֲתָר, שְׁמָא קַדִּישָׁא, דְּאִקְרֵי צְבָאוֹת. בְּגִין דְּכָל אִינּוּן חַיָּילִין קַדִּישִׁין, כֻּלְּהוּ קַיְּימֵי הָכָא, וְכֻלְּהוּ אִקְרוּן מִסִּטְרָא דִּנְבוּאָה, מַרְאָה וְחֶלְמָא מִסִּטְרָא דִּנְבוּאָה הֲווֹ.

731. We say that within the sign of the Holy Covenant, NAMELY, YESOD, the name TZEVAOT dwells, for all the armies come out of this sign, YESOD. Nevertheless, the thighs, which stand out OF THE BODY, are also named TZEVAOT. They are called 'Baraithas', WHICH MEANS 'EXTERNALS', because the Baraitha is outside the Mishnah, and the Mishnah stands upon the Baraitha, NAMELY, THE BARAITHA EXPLAINS THE MISHNAH, AND THE BARAITHAS are called 'the thighs OF THE MISHNAH', external chambers, the same as NETZACH AND HOD above, STANDING OUTSIDE THE BODY OF THE FACE.

731 ואע״ג דְּקָא אַמְרִינָן, דִּי בְּגוֹ הַהוּא אוֹת קַיְּימָא קַדִּישָׁא, שַׁרְיָא שְׁמָא דָּא. בְּגִין דְּכֻלְּהוּ חַיָּילִין נַפְקִי מֵהַאי אוֹת. עִם כָּל דָּא, יַרְכִין דְּאִינּוּן קַיְּימִין לְבַר, קָרִינָן עַל שְׁמָא דָּא, וְאִלֵּין אִינּוּן דְּאִקְרוּן בַּרְיְיתֵי, דְּהָא בָּרַיְיתָא לְבַר מִמִּשְׁנָה. מַתְנִיתִין קַיְּימָא לְגוֹ בַּרְיְיתֵי, וְאִקְרוּן יַרְכִין בָּתֵּי בָּרָאי, כְּגַוְונָא דִּי לְעֵילָא.

732. The Mishnah is a mystery, found inside, because one learns the essence of things from there. So the Tannaim OF THE MISHNAH ARE OF THE INTERNAL PART. This is the secret meaning of the verse, "I would lead you, and bring you into the house of my mother, that you may instruct me" (Shir Hashirim 8:2). "The house of my mother" refers to the Holy of Holies, WHICH IS YESOD OF MALCHUT OF ATZILUT, CORRECTED BY THE ASPECT OF YESOD OF IMA, THEREFORE CALLED "THE HOUSE OF MY MOTHER", THE INNER PART OF MALCHUT. "That you may instruct me" refers to the secret of the Mishnah, NAMELY, when the river that is drawn and comes out, YESOD OF ZEIR ANPIN, from the Holy of Holies, then "you will instruct me," MEANING THAT YOU WILL GIVE FROM YOUR BOUNTY TO ME. This is the inner reason WHY MALCHUT is called 'Mishnah' (lit. 'second'), BECAUSE SHE IS SECOND TO ZEIR ANPIN, IN THE SECRET OF THE UNION, as it is written, "a copy of this Torah" (Devarim 17:18).

732 מַתְנִיתִין אִיהוּ רָזָא דְּקַיְּימָא לְגוֹ, דְּאוֹלְפֵי תַּמָּן עִקָּרָא דְּכֹלָּא, וְעַל תְּנָאֵי, וְרָזָא דְּהַהוּא, אֲנַהֲגֵךְ אֲבִיאֵךְ אֶל בֵּית אִמִּי תְּלַמְּדֵנִי. אֶל בֵּית אִמִּי: דָּא קה״ק. תְּלַמְּדֵנִי: דָּא הוּא רָזָא דְּמַתְנִיתִין. דְּכַד עָאל דָּא נָהָר דְּנָגִיד וְנָפִיק, בְּהַהוּא בֵּית קֹדֶשׁ הַקָּדָשִׁים, כְּתִיב תְּלַמְּדֵנִי. וְדָא הוּא רָזָא, דְּאִקְרֵי מִשְׁנָה. כד״א אֶת מִשְׁנֵה הַתּוֹרָה הַזֹּאת.

733. When she is drawn outside, she is called 'Baraitha', WHICH MEANS EXTERNAL. The two thighs are Baraithas, NAMELY, EXTERNALS. This mystery of mysteries is not to be revealed, because the secret is passed solely to most high wise men. Woe if it is revealed, BECAUSE THE WICKED WILL EXPLOIT IT, and woe if it is not revealed, BECAUSE THE RIGHTEOUS WILL LOSE IT, for this is one of the highest secrets, with which the Holy One, blessed be He leads the world.

733 כַּד אִתְמַשְׁכָא לְבַר, אִקְרֵי בָּרַיְיתָא. תְּרֵין יַרְכִין אִינּוּן בָּרַיְיתֵי, רָזָא דְּרָזִין דְּלָא אִתְיְיהִיב לְאִתְגַּלָּאָה. בְּגִין דְּלָא אִתְמְסַר רָזָא בַּר לְחַכִּימֵי עֶלְיוֹנִין. וַוי אִי אִתְגְּלֵי, וַוי אִי לָא אִתְגְּלֵי, בְּגִין דְּאִיהוּ רָזָא מֵרָזִין עִלָּאִין דְּקוּדְשָׁא בְּרִיךְ הוּא אַנְהִיג בֵּיהּ עָלְמָא.

734. The first Temple stood at the time of Solomon, and corresponded to the Supernal World, WHICH IS BINAH, AND BINAH is called 'the first Temple'. Everything came together in the Holy of Holies, where the sun is united with the moon, NAMELY, ZEIR ANPIN WITH MALCHUT. The supernal secrets were all in perfection, and the world was perfected. Afterwards, because of transgressions, the mysteries were drawn out of and rejected from the Holy of Holies. Once they were rejected towards the thighs, NETZACH AND HOD, they stood outside, and were called 'external chambers', and the Baraithas were needed FOR PEOPLE COULD NOT NOURISH FROM THE MISHNAH.

734 בַּיִת רִאשׁוֹן קַיְּימָא בִּימֵי שְׁלֹמֹה, לְקָבֵל עָלְמָא עִלָּאָה, וְאִיהוּ אִקְרֵי בַּיִת רִאשׁוֹן, וְאִשְׁתְּמַשׁ כֹּלָּא בְּבֵית קֹדֶשׁ הַקָּדָשִׁים, אֲתָר דְּאִשְׁתַּמֵּשׁ בֵּיהּ שִׁמְשָׁא בְּסִיהֲרָא. וְרָזִין עִלָּאִין כֻּלְּהוּ בִּשְׁלִימוּ, וְקַיְּימָא עָלְמָא בְּאַשְׁלְמוּתָא. וּלְבָתַר גָּרְמוּ חוֹבִין, וְאִתְמְשָׁכוּ רָזִין, וְאִתְדַּחְיָין מִבֵּית קֹדֶשׁ הַקָּדָשִׁים לְבַר. כַּד אִתְדָּחוּ לְיַרְכִין, כְּדֵין קַיְּימוּ לְבַר, דְּאִקְרוּן בָּתֵּי בָּרָאי, וְאִצְטְרִיכוּ לְבַרְיְיתֵי.

735 בַּיִת שֵׁנִי קַיְימוּ בְּבָתֵּי בָרָאי בְּיַרְכִּין, וּמִנַּיְיהוּ אָהַדְרוּ וְשָׁאֲרוּ בְּבֵית קֹדֶשׁ הַקָּדָשִׁים וְאִיהוּ בַּיִת שֵׁנִי. וְאִינּוּן אַחֲרָנִין אִשְׁתָּאֲרוּ בְּבָרַיְיתָא לְבַר, בֵּינֵי יַרְכִּין. וַהֲווֹ אוֹלְפִין מִמַּתְנִיתִין, וְאִתְנְהִיגוּ מִינָהּ, וְהַיְינוּ רָזָא דִּכְתִיב, כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה.

735. At the time of the second Temple, YISRAEL were at the external chambers in the thighs. Some of them returned to sing in the Holy of Holies, of the second Temple, MALCHUT, FOR THE FIRST TEMPLE IS BINAH. Others stayed in the Baraitha outside, between the thighs. THOSE WHO RETURNED TO THE HOLY OF HOLIES, studied the Mishnah, and behaved according to its laws, NAMELY, ACCORDING TO THE TEACHING OF THE MISHNAH. This is the secret of the verse, "for out of Zion shall go forth Torah" (Yeshayah 2:3), ZION BEING THE INTERNAL PART OF MALCHUT, CALLED 'MISHNAH'.

736 וּלְבָתַר כַּד גָּרְמוּ חוֹבִין, אִתְעֲדֵי שׁוּלְטָנוּתָא דְּהַאי בַּיִת שֵׁנִי, וְאע״ג דְּשׁוּלְטָנָא דִּילֵיהּ לָא הֲוָה כְּבֵית רִאשׁוֹן, דַּהֲוָה בֵּיהּ שְׁלָמָא תְּדִיר, בְּגִין דְּמַלְכָּא דִּשְׁלָמָא דִּילֵיהּ תְּדִיר הֲוָה בְּגַוֵּיהּ, וע״ד הֲוָה בִּשְׁלָם. בַּיִת שֵׁנִי לָא הֲוָה בֵּיהּ שְׁלָם הָכִי, בְּגִין דְּעָרְלָה קְטִרוּגָא בֵּיהּ תְּדִיר, וע״ד הֲווֹ כַּהֲנֵי זְמִינִין בְּגַוֵּיהּ, לְקַטְרְגָא בְּהַאי עָרְלָה, וּלְהוּ אִצְטְרִיךְ מִלָּה, לְקַטְרְגָא בַּהֲדָהּ, וּלְאַגְנָא עַל בַּיִת שֵׁנִי. וְכֹלָּא בְּרָזָא כַּדְקָא חֲזֵי.

736. Afterwards, because of transgressions, the second Temple was no more in ascendancy. It did not have the power of the first Temple, in which time there was always peace, because the King, who has peace, ZEIR ANPIN, was always in it, IN A NEVER ENDING UNION, and therefore there was peace. There was no such peace at the time of the second Temple, because the foreskin always brought accusations, and the priests were in readiness to denounce, NAMELY, TO CONDEMN this foreskin. And they needed that, in order to condemn through it THE OTHER SIDE, in order to protect the second Temple. All was in that secret properly.

737 לְבָתַר גָּרְמוּ חוֹבִין, וְשַׁלְטָא הַהִיא עָרְלָה, וְאִתְדַּחְיָין מִבַּיִת שֵׁנִי לְבַר, וְנַחְתּוּ מִתַּמָּן לְחַמּוּקֵי יַרְכִּין, לְתַתָּא, עַד דִּי שָׁרוּן לְתַתָּא בְּרַגְלִין. וְכַד יִתְבוּן בְּרַגְלִין, כְּדֵין, וְעָמְדוּ רַגְלָיו בַּיּוֹם הַהוּא, וְעָלְמָא בְּכֹלָּא יִתְנְהִיג בְּרָזָא עִלָּאָה כַּדְקָא חֲזֵי. וְאַף ע״ג דְּאִתְדַּחוּ וְלָא אִשְׁתְּבָקוּ מִנֵּיהּ, וּלְעָלְמִין אִתְאֲחִידוּ בֵּיהּ.

737. Due to more transgression, the foreskin came to power, and YISRAEL were driven out of the second Temple, and descended into the rounded thighs, NETZACH AND HOD, and down, THROUGH BRIYAH until they came to dwell at the feet, IN ASIYAH. When they sat at the feet, NAMELY, SO THEY SHOULD CORRECT THEM, then "And His feet shall stand in that day..." (Zecharyah 14:4). And the world will behave in all matters according to the high mystery, as it should. And though they were rejected FROM THE INTERNAL PART, they were never left by it, and forever they will cling to it.

738 וּמַאן דְּיָדַע וּמְדִיד בְּשִׁיעוּרָא דְּקַו הַמִּדָּה, אַרְכָּא דְּמִשִּׁיכוּ דְּיַרְכִּין עַד רַגְלִין, יָכִיל לְמִנְדַּע מִשִּׁיחָא דְּגָלוּתָא דְּאִתְמְשָׁךְ. וְרָזָא אִיהוּ בֵּין מְחַצְּדֵי חַקְלָא, וְכֹלָּא בְּרָזָא עִלָּאָה. וּבְגִין דָּא, כֻּלְּהוּ בָּרַיְיתֵי, וְכֻלְּהוּ תָּנָאֵי, וְכֻלְּהוּ אָמוֹרָאֵי, קַיְימֵי בְּדוּכְתַּיְיהוּ כַּדְקָא חֲזֵי, אִלֵּין לְגוֹ, וְאִלֵּין לְבַר, בְּאִינּוּן חַמּוּקֵי יַרְכִּין וּלְתַתָּא מִבְּרַכִּין. וּבְכֻלְּהוּ אִקְרֵי תּוֹרָה שבע״פ. וּבְכֻלְּהוּ נַחְתֵּי יִשְׂרָאֵל וְאִתְגָּלוּ.

738. Whoever knows how to measure, by the measuring line, the distance between the thighs and the feet, may know the duration of the exile. This is a secret among the reapers of the field. All this is a high mystery. For that reason all the Baraithas, all the Tannaim and the Amoraim are in their proper places, the ones inside, and the others outside in the rounded thighs, WHICH ARE NETZACH AND HOD, and underneath the thighs. MALCHUT is called by all these, the Oral Law. Yisrael descended by them and were exiled AMONG THE NATIONS.

739 וּכְדֵין כַּד יִסְתַּיֵּים גָּלוּתָא, בְּמִשִּׁיכוּ דְּרַגְלִין, כְּדֵין וְעָמְדוּ רַגְלָיו בַּיּוֹם הַהוּא, וְיִתְעֲבַר הַהוּא רוּחָא מְסָאֲבָא עָרְלָה מִן עָלְמָא, וְיִתְהַדְּרוּן יִשְׂרָאֵל בִּלְחוֹדַיְיהוּ לְשַׁלְטָאָה כַּדְקָא יֵאוֹת, בְּגִין דְּהַהוּא עָרְלָה, נָחִית לוֹן לְתַתָּא, עַד הַשְׁתָּא. וּמִכָּאן וּלְהָלְאָה, דְּהַאי עָרְלָה אִתְקְצָץ וְאִתְעֲבַר מִגּוֹ עָלְמָא, כְּדֵין וַיִּשְׁכּוֹן יִשְׂרָאֵל בֶּטַח בָּדָד עֵין יַעֲקֹב. בְּהַהוּא עֵין יַעֲקֹב, וְלָא אִשְׁתְּכַח מְקַטְרְגָא עָלַיְיהוּ. זַכָּאָה חוּלָקֵיהוֹן דְּיִשְׂרָאֵל בְּעָלְמָא דֵּין בְּעָלְמָא דְּאָתֵי.

739. Then, when exile will be over by stretching the feet, SO THEY WILL BE CORRECTED, then "His feet shall stand in that day" and the spirit of defilement, named foreskin, shall be removed from the world. And Yisrael alone shall rule, as ought. Because the foreskin drew them down until then, and from now on, after the foreskin shall be cut and removed from the world, "Yisrael then shall dwell in safety alone; the fountain (also: 'eyes') of Jacob" (Devarim 33:28), NAMELY, in the fountain of Jacob WHICH IS MALCHUT, WHERE CHOCHMAH DWELLS, CALLED 'EYES', and there will be no accuser to prosecute them. Happy is the portion of Yisrael in this world and in the World to Come.

740. Joseph the righteous, the pillar of the world, WHICH IS YESOD, took with permission the chamber that was hidden and treasured; the seventh chamber was under his authority. Though we said that the chamber of the sapphire stone was under his authority, and in it he is corrected, nevertheless, Come and see: From the prophets, whom we said to be united below, two grades are divided, vision and dream. They abide at the thighs, WHICH ARE NETZACH AND HOD. By the rounded thighs stands the vision, that which is called 'the little prophecy'. Underneath the thighs stands the dream, AT THE KNEES BELOW THE THIGHS; until feet will touch feet, NAMELY, THE FEET OF ATZILUT WILL BE ONE WITH THE FEET OF BRIYAH, YETZIRAH AND ASIYAH, FOR BRIYAH, YETZIRAH AND ASIYAH WILL RETURN TO BE ATZILUT AND BE UPLIFTED TO PROPHECY AND VISION, and there, BELOW THE THIGHS stands the lower chamber called 'the sapphire stone'.

740 יוֹסֵף הַצַּדִּיק, עַמּוּדָא דְּעָלְמָא, אִיהוּ נָטִיל בִּרְשׁוּתָא הֵיכָלָא טְמִיר וְגָנִיז, וּבִרְשׁוּתֵיהּ קַיְּימָא הֵיכָלָא שְׁבִיעָאָה. וּאע״ג דְּקָא אַמְרָן דְּהֵיכָלָא דִּלְבְנַת הַסַּפִּיר בִּרְשׁוּתֵיהּ קַיְּימָא, הָכִי הוּא דְּבֵיהּ מִתְקַן. אֲבָל ת״ח, נְבִיאִים דְּקָא אַמְרָן. כַּד מִתְחַבְּרֵי לְתַתָּא, תְּרֵין דַּרְגִּין מִתְפָּרְשִׁין מִנַּיְיהוּ, מַרְאָה וַחֲלוֹם, וְקַיְּימֵי בְּיַרְכִין. בְּאִינּוּן חַמּוּקִין קַיְּימֵי מַרְאָה, וְהַהוּא דְּאִקְרֵי נְבוּאָה קְטַנָּה. מְיַרְכִין וּלְתַתָּא קָאֵים חֲלוֹם, עַד דְּמָאטוּ רַגְלִין בְּרַגְלִין. וְתַמָּן קָאֵים הֵיכָלָא תַּתָּאָה וְאִקְרֵי לִבְנַת הַסַּפִּיר.

741. All THE JOINING TOGETHER of the thighs is in order to perfect them by one with another. All grades of prophecy come out of there to hover, and vision is made of them; then they hover about this place, THE SAPPHIRE STONE, and a dream is made from them. Joseph the Righteous, WHO IS YESOD, is the perfection of all; he receives all. Since everything is corrected through him, they all desire and long for him.

741 כֹּלָּא יַרְכִין בְּיַרְכִין, לְאִשְׁתַּלְּמָא חַד בְּחַד, וְכֻלְּהוּ דַּרְגִּין דִּנְבוּאָה, דְּהָא מִתַּמָּן נַפְקֵי וְשָׁרָאן, וְאִתְעֲבִידוּ מִנַּיְיהוּ מַרְאָה, וְשָׁרָאן עַל הַאי אֲתָר, וְאִתְעֲבִיד מִנַּיְיהוּ חֲלוֹם. יוֹסֵף הַצַּדִּיק, אִיהוּ שְׁלִימָא דְּכֹלָּא, אִיהוּ נָטִיל כֹּלָּא. בְּגִין דְּכֹלָּא אִתְקַן בְּגִינֵיהּ, כֹּלָּא תָּאִיב בְּתִיאוּבְתָּא בְּגִינֵיהּ.

742. At the time when Joseph the Righteous, is ready to correct everything, he receives all, and joins his chamber. Then everybody above and below is awakened to receive the desire and wish, united by one desire and wholeness, that the higher and lower will rejoice by the one desire. All the lower beings are maintained by him. Therefore it is written, "but the righteous is an everlasting foundation" (Mishlei 10:25), for this is the foundation by which the world is sustained.

742 תָּא חֲזֵי, בְּשַׁעֲתָא דְּיוֹסֵף הַצַּדִּיק קַיְּימָא לְאַתְקָנָא כֹּלָּא, כְּדֵין אִיהוּ נָטִיל כֹּלָּא. וְכַד אִתְחַבָּר בְּהֵיכְלֵיהּ, כְּדֵין מִתְעָרֵי כֻּלְּהוּ, לְנַטְלָא תִּיאוּבְתָּא וּרְעוּתָא, עִלָּאֵי וְתַתָּאֵי, וְכֹלָּא אִינּוּן בִּרְעוּתָא חֲדָא וּשְׁלִימוּ חַד, לְמֶחְדֵּי עִלָּאֵי וְתַתָּאֵי, רְעוּתָא חֲדָא כַּדְקָא יֵאוֹת. וְכֻלְּהוּ תַּתָּאֵי קַיְּימֵי בְּקִיּוּמָא בְּגִינֵיהּ, וע״ד כְּתִיב, וְצַדִּיק יְסוֹד עוֹלָם. וְעַל הַאי יְסוֹדָא קָאֵים הַאי עָלְמָא.

743. The chamber of the sapphire stone does not come into existence until Joseph the Righteous, YESOD OF ZEIR ANPIN, is ready. Once he is corrected, everyone else is also corrected. This is the secret of the building, MALCHUT, and about this says the verse, "and of the side, which Hashem Elohim has taken...He built" (Beresheet 2:22). It is not written, 'and He created,' nor 'formed', BUT "BUILT," because it stands upon Yesod, and once the foundation is prepared, everything is built upon it. THEREFORE IT IS WRITTEN, "AND...HE BUILT." Thus everything is sustained BY YESOD, as we already explained.

743 הַאי לִבְנַ״ת הַסַּפִּי״ר, לָא קָאֵים בְּקִיּוּמֵיהּ, עַד דְּהַאי יוֹסֵף הַצַּדִּיק. אִתְתָּקַן. וְכַד אִיהוּ אִתְתָּקַן, כֹּלָּא מִתְתַּקְנֵי דָּא הוּא יְסוֹדָא דְּכֻלְּהוּ בִּנְיָינָא. וְעַל דָּא כְּתִיב, וַיִּבֶן יְיָ׳ אֱלֹהִים אֶת הַצֵּלָע, וְלָא כְּתִיב וַיִּיצֶר, וְלָא כְּתִיב וַיִּבְרָא. בְּגִין דְּהַאי קַיְּימָא עַל יְסוֹדָא, וּלְבָתַר דְּיְסוֹדָא אִתְקַן, כֹּלָּא אִתְבְּנֵי עָלֵיהּ. ובג״ד, כֻּלְּהוּ קַיְּימִין בְּהַאי, וְהָא אוֹקִימְנָא.

744. Come and see: It is written, "and of the side, which Hashem Elohim has taken...He built." THIS MEANS THAT MALCHUT was at the back side OF ZEIR ANPIN, and He put it so she will again be face to face WITH ZEIR ANPIN. This is how we explained it. Also, "He built" means that He kept it in mind to raise her to the same grade, where the Supernal World dwells, WHICH IS BINAH, so they will be alike.

744 ת״ח, כְּתִיב וַיִּבֶן יְיָ׳ אֱלֹהִים אֶת הַצֵּלָע, דַּהֲוַת מִסִּטְרָא דְּאֲחוֹרָא, וְאַתְקִין לָהּ לְאָהַדְרָא אַנְפִּין בְּאַנְפִּין. הָכִי אוֹקִימְנָא. אֲבָל וַיִּבֶן, אִסְתְּכַל לְסַלְקָא לָהּ בְּהַהוּא דַּרְגָּא דְּעָלְמָא עִלָּאָה שַׁרְיָא בֵּיהּ, לְמֶהֱוֵי דָּא כְּגַוְונָא דְּדָא.

745. We should explain more that "He built" means that THE EMANATOR looked to His sides and He made and directed the sides OF MALCHUT, so they would sow, and water, and beget offspring, and supply her with all her needs, as it ought to be. Then He "brought her" (Ibid.). HE ASKS: How DID HE BRING HER? AND HE ANSWERS: By this Righteous, NAMELY, YESOD, as it is written, "by this (REFERRING TO YESOD CALLED 'ZEH' - THIS) the girl would come to the king" (Ester 2:13). For He conducts everything, so it would rise, and be bedecked to perfection. From here comes THE STRENGTH TO prevent sins, from here comes the STRENGTH OF prevention of all unholy desires.

745 תּוּ וַיִּבֶן, אִסְתַּכַּל בְּסִטְרוֹי, וְאַתְקִין וְכַוִּין כָּל רוּחוֹתֶיהָ, לְמִזְרַע וּלְאַשְׁקָאָה וּלְאוֹלְדָא, לְמֶעְבַּד לָהּ כָּל צָרְכּוֹי, כְּמָה דְּאִצְטְרִיךְ. וּלְבָתַר וַיְבִיאֶהָ, בְּמָה. בְּהַאי צַדִּיק. דְּכְתִיב, וּבָזֶה הַנַּעֲרָה בָּאָה אֶל הַמֶּלֶךְ, דְּהַאי אַמְשִׁיךְ לְכֹלָּא, לְסַלְקָא לְאִתְעַטְּרָא בִּשְׁלִימוּ. הָכָא מְנִיעוּ דְּכָל חוֹבִין, הָכָא מְנִיעוּ דְּכָל תִּיאוּבְתִּין בִּישִׁין.

746. This is not so at the sixth chamber of the Other Side, where are found all the wicked pleasures and all kinds of inclinations towards the pleasures of this world. When this world is led by them, people fail to merit the World to Come, for they see the pleasures and desires the body takes delight in, and go whoring after them. This is as it is written, "the woman saw that the tree was good for food" (Beresheet 3:6), as all the desires and the pleasures of the world depend on it.

746 מַה דְּלָא אִיהוּ בְּהַהוּא הֵיכָלָא שְׁתִיתָאָה, בְּסִטְרָא אַחֲרָא, דְּתַמָּן כָּל עִנּוּגִין בִּישִׁין, וְכָל סִטְרִין דְּתִיאוּבְתִּין דְּעִנּוּגָא דְּהַאי עָלְמָא, וְכַד הַאי עָלְמָא אִתְנְהִיג בְּהוּ, בְּנֵי נָשָׁא כַּשְׁלֵי בְּהוּ לְהַהוּא עָלְמָא. דְּחָמָאן כַּמָּה עִנּוּגִין וְתִיאוּבְתִּין, דְּגוּפָא אִתְהֲנֵי וְאִתְעַנִּיג מִנַּיְיהוּ, וְטַעְיָין אֲבַתְרַיְיהוּ. הֲדָא ה״ד, וַתֵּרֶא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמַאֲכָל וְגוֹ׳. דְּהָא כָּל תִּיאוּבְתִּין וְכָל עִנּוּגִין דְּעָלְמָא בֵּיהּ תַּלְיָין.

747. In the same manner, there are things the body delights in. They enter the body and not the soul. Some things the soul delights in, and not the body. Therefore, the grades are different from each other. Happy are the righteous who take the path of truth and keep themselves from that side, and cleave to the side of holiness.

747 וע״ד, כְּגַוְונָא דָּא, אִית מִלִּין דְּגוּפָא אִתְהֲנֵי בְּהוּ, וְעַיְילֵי לְגוּפָא, וְלָא לְנִשְׁמְתָא. וְאִית מִלִּין דְּנִשְׁמְתָא אִתְהֲנֵי מִנַּיְיהוּ, וְלָא גּוּפָא. וְעַל דָּא, דַּרְגִּין פְּרִישִׁין דָּא מִן דָּא. זַכָּאִין אִינּוּן צַדִּיקַיָּיא, דְּנַטְלֵי אוֹרַח מֵישָׁר, וּמַנְעֵי גַּרְמַיְיהוּ מֵהַהוּא סִטְרָא, וּמִתְדַּבְּקָן בְּסִטְרָא דִּקְדוּשָׁה.

748. In this chamber all the rest of the souls in the other chambers below are included. There are two names, which include the rest of the names. One of them, when the upper is joined with the lower, and Jacob receives his chamber through the kissing, in the upper secret, includes then all the other names and is called 'Yud Hei Vav Hei' Elohim. This is considered a full name, as we established. The other, when the foundation of the world, JOSEPH, joins its chamber, all are aroused with love and passion for it, and are included in it. Then it includes all other names and is called 'Yud Hei Vav Hei Tzevaot'. It is considered the whole Holy Name, but not whole as the other, YUD HEI VAV HEI ELOHIM.

748 בְּהֵיכָלָא דָּא, כְּלִילָן כָּל שְׁאַר שְׁמָהָן, דְּכָל אִלֵּין הֵיכָלִין דִּלְתַתָּא. תְּרֵי שְׁמָהָן אִינּוּן דְּכְלִילוּ שְׁאַר שְׁמָהָן אַחֲרָנִין. חַד דְּכַד אִתְחַבָּר עֵילָא בְּתַתָּא, וְיַעֲקֹב נָטִיל הֵיכָלֵיהּ, בְּאִינּוּן נְשִׁיקִין, בְּרָזָא עִלָּאָה. כְּדֵין כָּלִיל כָּל שְׁאַר שְׁמָהָן, וְאִקְרֵי יְהוָ״ה אֱלֹהִי״ם, וְדָא אִקְרֵי שֵׁם מָלֵא, כְּמָה דְּאוֹקִימְנָא. וְחַד, כַּד אִתְחַבָּר יְסוֹדָא דְּעָלְמָא בְּהֵיכָלֵיהּ, וְכֻלְּהוּ מִתְעָרֵי בַּחֲבִיבוּתָא וּבְתִיאוּבְתָּא לְגַבֵּיהּ, וְכֻלְּהוּ כְּלִילָן בֵּיהּ, כְּדֵין כָּלִיל שְׁאַר שְׁמָהָן, וְאִקְרֵי יְהוָ״ה צְבָאוֹת. וְדָא אִקְרֵי שְׁמָא קַדִּישָׁא שְׁלִים, וְלָאו אִיהוּ שְׁלִים כְּהַאי אַחֲרָא.

749. HE ASKS: What is the difference between them, BETWEEN JACOB AND JOSEPH? AND HE ANSWERS: The one, JACOB, WHO IS TIFERET CALLED 'BODY', the upper rules over the lower, body over body, AS TIFERET OF ATZILUT RULES OVER TIFERET OF THE CHAMBERS. BOTH ARE CONSIDERED THE PART OF THE BODY FROM THE CHEST UPWARD, BOTH ARE ASPECTS OF JACOB, as we said. And the other, JOSEPH, YESOD OF ATZILUT, rules from the final part of the body OF THE CHAMBERS, and downward, NAMELY, THEIR YESOD, THE CHAMBER OF THE SAPPHIRE STONE, and all that is underneath. This is the secret of the first Temple and the second Temple, THE FIRST CHAMBER IS THE SECRET OF MATING OF TIFERET AND MALCHUT FROM THE CHEST UP, AND THE SECOND CHAMBER IS THE SECRET OF MATING OF TIFERET AND MALCHUT FROM THE CHEST DOWN, THE ASPECT OF YESOD AND MALCHUT. For that reason, this chamber includes all the rest of the names below, as we explained. Therefore, these names, one goes up and the other goes down. THE LOWER GOES UP TO THE UPPER, AND THE UPPER DESCENDS TO THE LOWER. Happy are the righteous who know the ways of the Torah.

749 מַה בֵּין הַאי לְהַאי. דָּא שַׁלִּיט עִלָּאָה בְּתַתָּאָה, גּוּפָא בְּגוּפָא כִּדְקָאמְרָן. וְדָא שַׁלִּיט מֵאַתָּר דְּסִיּוּמָא דְּגוּפָא וּלְתַתָּא, בְּאִינּוּן הֵיכָלִין וּבְכֹלָּא דִּלְתַתָּא, וְרָזָא דָא, בַּיִת רִאשׁוֹן וּבַיִת שֵׁנִי. ובג״ד, הֵיכָלָא דָא כָּלִיל כָּל שְׁאַר שְׁמָהָן דִּלְתַתָּא, כְּמָה דְּאוֹקִימְנָא. וע״ד, שְׁמָהָן אִלֵּין, דָּא סַלְקָא וְדָא נָחִית. זַכָּאִין אִינּוּן צַדִּיקַיָּיא, דְּיַדְעִין אָרְחוֹי דְּאוֹרַיְיתָא.

750. Yesod is corrected on two sides, the one IN THE FIRST CHAMBER, in order to fix whatever is down below, and the other to correct the seventh chamber, so all will be corrected by each other, and become one proper desire. So far the unison of both sides, one above and one below, to be united to perfection, so as to walk the way of truth.

750 יְסוֹדָא דָא, אִתְתַּקַּן לְתְרֵין סִטְרִין. חַד, לְאַתְקָנָא כָּל שְׁאַר דִּלְתַתָּא. וְחַד, לְאַתְקָנָא הֵיכָלָא שְׁבִיעָאָה, וּלְאַתְקָנָא דָא בְּדָא, לְמֶהֱוֵי כֹּלָּא רְעוּ חֲדָא כִּדְקָא יֵאוֹת. עַד הָכָא יִחוּדָא דִּתְרֵין סִטְרִין, דִּלְעֵילָא וְתַתָּא, לְאִתְיַיחֲדָא כַּחֲדָא בִּשְׁלִימוּ, לְמֵיהַךְ בְּאֹרַח מֵישָׁר.

751. Happy is the portion of whoever knows how to create the unison and arrange the order of the Faith, to walk the right path. Happy is he in this world and in the World to Come. Of this says the verse, "Love and truth are met together; righteousness and peace have kissed each other," then "Truth will spring out of the earth and righteousness will look down from heaven. Hashem moreover shall give that which is good, and our land shall yield its produce" (Tehilim 85:11-13).

751 זַכָּאָה חוּלָקֵיהּ, מַאן דְּיָדַע לְיַחֲדָא יִחוּדָא, וּלְסַדּוּרֵי סִדּוּרָא דִּמְהֵימְנוּתָא, לְמֵיהַךְ בְּאֹרַח מֵישָׁר. זַכָּאָה אִיהוּ בְּהַאי עָלְמָא, וּבְעָלְמָא דְּאָתֵי. וע״ד כְּתִיב, חֶסֶד וֶאֱמֶת נִפְגָּשׁוּ צֶדֶק וְשָׁלוֹם נָשָׁקוּ. וּכְדֵין אֱמֶת מֵאֶרֶץ תִּצְמָח וְצֶדֶק מִשָּׁמַיִם נִשְׁקָף. גַּם יְיָ׳ יִתֵּן הַטּוֹב וְאַרְצֵנוּ תִּתֵּן יְבוּלָהּ.

52. The chamber of the Holy of Holies

Rabbi Shimon says that the seventh chamber is the innermost chamber where the secret of all secrets is hidden. The spirit of life from Binah is found in this chamber, the desire to unite everything. The chamber is called 'the house of the Holy of Holies', a place for the supernal soul, Binah, through which the World to Come will awaken. We learn that 'world' means ascent, the ascension of the lower world to the upper world, meaning the ascension of Malchut and the chambers to hide within the supernal hiding place. The 'Supernal World' means the ascension of Binah to disappear within the supreme desire that is completely unknowable, Arich Anpin. Rabbi Shimon shows us how the innermost secret of the Ark is like the seventh chamber. The chamber receives all the spirits who are about to descend into the world before they have received their bodies, and it receives them again when they are finished with the world. The spirits wait in this chamber until the time when Messiah will come and the world will rejoice like it did before the sin of the Tree of Knowledge. This seventh chamber is the chamber of passion, the chamber of delight, the chamber of pleasure above and below. All the souls here receive the light of Binah; therefore it is more hidden and more treasured than the rest of the chambers. Rabbi Shimon says that this chamber is called 'the Ark of the Covenant', and explains that it receives the souls from the first chamber where they are united, male with female and female with male. He talks about Jacob and Joseph, saying that the Ark of the Covenant took the spirit of life above from Jacob and that from Joseph it took spirits and souls to pour the life into. Jacob sustains the angels above, and Joseph sustains the human souls below, but both are in Zeir Anpin. When the priest sends up the offering to cause union through desire and through song, then the highest soul of all, Binah of Atzilut, wakes and enters into all the chambers and shines on them all. The higher light, the soul, is united with the hidden light, Eve - and this hidden light is included in the light that is even more hidden, Arich Anpin. Rabbi Shimon explains how Moses knew when to pray at length and when to pray briefly. Whoever prays at length will have a longer life, and yet whoever prays at length when he should be brief will have heartache. We are told that within the seventh chamber there is a hidden point, a spirit that receives a supernal male spirit - they enter into each other and become one. Rabbi Shimon warns against those who would graft one species onto another, but says that those who graft one kind onto its own kind have a stake in the World to Come. In this way the left is perfected by the right, the male by the female and everything is derived from the perfection that is called 'the act of the Divine Chariot,' because the Merkabah is achieved by grafting. This is the secret of the verse: "And Hashem Elohim formed man," because the formation of man comes from the Chariot, Yud Hei Vav Hei Elohim that grafted them together. After being completed by one another they were called 'Zeir Anpin and Malchut'. Rabbi Shimon speaks of the four Chariots Michael, Gabriel, Uriel and Raphael and of two spirits called 'the brass mountains'. The discussion turns to: "And they had the hands of a man under their wings," where 'the hands of a man' means places and receptacles that receive men with their prayers, that open gates to let them in, that unite, and that fulfill their wishes. They are also the Holy Names through which men send their prayers and enter the supernal gates. In the chambers the secret of the faith is that all the living creatures and Chariots are different from one another, and when they join together they are better because they include and complement one

another. Rabbi Shimon explains the parts of the prayer from 'Who forms' up to Amidah and how the prayer corresponds to the order of the seven chambers. After the prayer one must confess one's sins and transgressions in order to receive the blessings and avoid the accusations of the Other Side. Just as the Other Side takes a portion of the burnt offering, the Other Side takes the confession as his portion of the prayer service. Rabbi Shimon says that in prayer the true path consists of thought, desire, voice and speech, these tie the knots so that the Shechinah can be supported by them. He adds that thought produces desire, desire produces a voice, and the sound that is heard ascends to connect the lower and upper chambers. The sound draws blessings from high above and is secretly supported by the pillars of thought, desire, voice and speech. He concludes by saying that this description of the seventh chamber is the last of the chambers on the side of holiness.

752. The seventh chamber is the innermost chamber. It is concealed, has no substantial form, and no body at all, IT IS CONSIDERED TO HAVE A HEAD ONLY. Here the secret of all secrets is hidden. It is a secret, a place where all the upper channels, FROM ATZILUT, are gathered. HERE lies the spirit which comprises all the spirits OF ALL THE CHAMBERS, a will, which includes every will, to unite all the chambers as one. The spirit of life FROM BINAH is in this chamber, so that all will be one correction.

752 הֵיכָלָא שְׁבִיעָאָה. הֵיכָלָא דָא, הֵיכָלָא פְּנִימָאָה מִכָּל הָנֵי הֵיכָלִין. הַאי הֵיכָלָא אִיהוּ סְתִימוּ, דְּלָאו בֵּיהּ דִּיוּקְנָא מַמָּשׁ, וְלֵית גּוּפָא כְּלַל. הָכָא סְתִימוּ דְּגוֹ רָזָא דְּרָזִין, הַאי אִיהוּ רָזָא, דְּאִיהוּ אֲתָר, לְאַעֲלָא תַּמָּן בְּגוֹ אִינּוּן צִנּוֹרִין דִּלְעֵילָא. רוּחָא דְּכָל רוּחִין, רַעֲוָון דְּכָל רַעֲווין, לְאִתְחַבְּרָא כֻּלָּא כַּחֲדָא. רוּחָא דְּחַיֵּי בְּהַאי, לְמֶהֱוֵי כֻּלָּא תִּקּוּנָא חֲדָא.

753. This chamber is called 'the house of the Holy of Holies', a place to receive the supernal soul, BINAH, which is so called so as to awaken in it the World to Come, WHICH IS BINAH.

753 הֵיכָלָא דָא, אִקְרֵי בֵּית קֹדֶשׁ הַקָּדָשִׁים. אֲתָר לְקַבְּלָא הַאי נִשְׁמְתָא עִלָּאָה, דְּאִקְרֵי הָכִי, לְאַתְעָרָא עָלְמָא דְּאָתֵי לְגַבֵּיהּ.

754. This world WHICH IS MALCHUT is named World. World MEANS ascent, the ascension of the lower world, WHICH IS MALCHUT, to the upper world, WHICH IS BINAH, in which she hides and disappears, only to be revealed in secret. World MEANS the ascension OF MALCHUT with all her familiars, NAMELY, THE CHAMBERS, to hide within the supernal hiding place, BINAH. The Supernal World, WHICH IS CALLED 'BINAH', MEANS the ascension OF BINAH to disappear within the supreme will, the most hidden of all, that is never known, nor revealed, and there is no one to know it, ARICH ANPIN.

754 הַאי עָלְמָא עוֹלָם אִקְרֵי. עוֹלָם: סְלִיקָא, דְּסָלִיק עָלְמָא תַּתָּאָה לְגַבֵּי עָלְמָא עִלָּאָה, וְאִסְתַּתַּר בְּגַוָּוהִי, וְאִתְעַלַּם בֵּיהּ, אִתְגַּלְיָיא בִּסְתִירָה. עוֹלָם: דְּסָלִיק אִיהוּ, בְּכָל אִינּוּן דְּקַרְבִּין בֵּיהּ, וְאִסְתַּתַּרְן גּוֹ סְתִירוּ עִלָּאָה. עוֹלָם עִלָּאָה: סָלִיק וְאִסְתַּתַּר בִּרְעוּתָא עִלָּאָה, גּוֹ טְמִירוּ דְּכָל טְמִירִין דְּלָא אִתְיְדַע כְּלַל, וְלָא אִתְגְּלֵי, וְלֵית מַאן דְּיָדַע לֵיהּ.

755. The curtain is a veil BETWEEN THE SIXTH CHAMBER, HOLY, AND THE SEVENTH CHAMBER, THE HOLY OF HOLIES, that is spread to cover and hide what is hidden, THE SEVENTH CHAMBER. The cover of the Ark is spread with high secrets UPON THE ARK OF THE TESTIMONY WITHIN THE HOLY OF HOLIES, THE SECRET OF YESOD OF MALCHUT OF ATZILUT, WRAPPED BY THE SEVENTH CHAMBER, in order to hide that which are not revealed IN THE INNER PART OF THE ARK OF THE TESTIMONY, because they are hidden and unrevealed.

755 פָּרוֹכְתָּא דְּפַרְסָא פְּרִיסָא, חַפְיָא גּוֹ טְמִירוּ סָתִים. כַּפּוֹרְתָא פְּרִיסָא גּוֹ טְמִירִין עִלָּאִין, לְאַסְתָּמָא סְתִימִין דְּהָא טְמִירִין וּסְתִימִין.

756. Inside the cover, THE SECRET OF THE ARK, there is a place that is hidden, concealed and stored, where the supreme anointing oil is gathered, the spirit of life, by the river that flows and goes out FROM EDEN, YESOD OF ZEIR ANPIN OF ATZILUT. This river is called 'the spring of the well', MALCHUT, whose water never stops flowing. And when YESOD brings and draws in the holy anointing oil from the Holy of Holies above, WHICH IS BINAH OF ATZILUT, then illumination is drawn and comes into the channels OF YESOD OF MALCHUT OF ATZILUT. And MALCHUT OF ATZILUT is filled from there, as a female conceives and is filled by the male. So the SEVENTH chamber is prepared to receive THE LIGHTS OF YESOD OF ZEIR ANPIN OF ATZILUT THROUGH MALCHUT OF ATZILUT THAT IT DONS, as a female receives from the male. It receives all the spirits and holy souls who descend into the world, TO BE CLOTHED IN PEOPLE, they are detained there for as long as is necessary, NAMELY, UNTIL THEY DESCEND TO BE DRESSED IN PEOPLE. SIMILARLY, AFTER DEPARTING FROM THIS WORLD, THEY RETURN TO THE SEVENTH CHAMBER.

756 לְגוֹ מִן כַּפּוֹרְתָא, אִית אֲתָר סָתִים וְטָמִיר וְגָנִיז, לְאַכְנָשָׁא לֵיהּ בְּגַוָּוהִי. מְשַׁח רְבוּת עִלָּאָה, רוּחָא דְּחַיֵּי, עַל יְדָא דְּהַהוּא נָהָר דְּנָגִיד וְנָפִיק, וְהַהוּא נָהָר אִקְרֵי מַבּוּעָא דְּבֵירָא, דְּלָא פַּסְקִין מֵימוֹי לְעָלְמִין. וְכַד הַאי עָיֵיל וְנָגִיד כָּל הַהוּא רְבוּת קוּדְשָׁא מִלְּעֵילָא, מֵאֲתָר דקה"ק. נְהִירוּ נָגִידוּ נָחִית וְאָתֵי, גּוֹ אִינּוּן צִנּוֹרִין. הַאי אִתְמַלְיָיא מִתַּמָּן, כְּנוּקְבָא דְּמִתְעַבְּרָא וְאִתְמַלְיָא מִן דְּכוּרָא. אוּף הָכִי נָמֵי הַאי הֵיכָלָא, מִתַּתְקְנָא תְּדִיר לְקַבְּלָא, כְּנוּקְבָא דְּמִקַּבְּלָא מִן דְּכוּרָא. קַבִּילוּ דְּקַבִּילוּ, כָּל אִינּוּן רוּחִין וְנִשְׁמָתִין קַדִּישִׁין דְּנַחְתִּין לְעָלְמָא, וְאִתְעַכְּבוּ תַּמָּן. כָּל הַהוּא זִמְנָא דְּאִצְטְרִיךְ.

757. They wait IN THE SEVENTH CHAMBER until King Messiah will come, and all the souls will be satisfied, AND COME TO THEIR PLACE IN ATZILUT, and the world will rejoice as before THE DIMINUTION OF THE MOON, AND THE SIN OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL, as it is written, "let Hashem rejoice in His works" (Tehilim 104:31).

757 יִתְעַכְּבוּן עַד דְּיֵיתֵי מַלְכָּא מְשִׁיחָא, וְיִסְתַּפְּקוּן כָּל אִינּוּן נִשְׁמָתִין, וְיֵיתוּן וְיַחְדֵי עָלְמָא כְּמִלְּקַדְּמִין. וּכְדֵין, יַחְדֵי קוּדְשָׁא בְּרִיךְ הוּא כְּמִלְּקַדְּמִין, כד״א יִשְׂמַח יְיָ׳ בְּמַעֲשָׂיו.

758. In this chamber are the delights and enjoyments of the spirits, and the pleasure that the Holy One, blessed be He is delighted with in the Garden of Eden. Here lies the desire of all, the delight of all, to unite all the chambers as one, and turn them all into one. Here lies the bond of all in one unity.

758 בְּהַאי הֵיכָלָא, קַיְימִין עִנּוּגִין וְתַפְנוּקִין דְּרוּחֵי, וְאִשְׁתַּעְשְׁעוּתָא דְּאִשְׁתַּעְשָׁע קוּדְשָׁא בְּרִיךְ הוּא בְּגִנְתָא דְּעֵדֶן. הָכָא אִיהוּ תִּיאוּבְתָא דְּכֹלָּא, וְעִנּוּגָא דְּכֹלָּא, לְאִתְחַבְּרָא כֹּלָּא כַּחֲדָא, וּלְמֶהֱוֵי כֹּלָּא חַד, קְשׁוּרָא דְּכֹלָּא בְּיִחוּדָא חֲדָא הָכָא קַיְימָא.

759. When all the organs, ALL THE ASPECTS OF THE CHAMBERS, join the higher organs OF THE SEVENTH CHAMBER, each according to its worth, they have no passion, no pleasure, only that of being united in that chamber. Everything depends upon this place. And when the joining here becomes a union, all the illuminations in the organs and the illumination in the face, and all the joys, shine and rejoice.

759 דְּכַד שַׁיְיפֵי כֻּלְּהוּ מִתְחַבְּרָאן בְּשַׁיְיפִין עִלָּאִין, כָּל חַד וְחַד כַּדְקָא חֲזֵי לֵיהּ, לֵית לוֹן תִּיאוּבְתָא, וְלֵית לוֹן עִנּוּגָא, בַּר בְּיִחוּדָא דְּהַאי הֵיכָלָא, כֹּלָּא הָכָא תַּלְיָא. כַּד אִתְחַבְּרוּתָא דְּהָכָא אִתְיַיחַד בְּיִחוּדָא חֲדָא, כְּדֵין כָּל נְהִירוּ דְּשַׁיְיפִין, וְכָל נְהִירוּ דְּאַנְפִּין, וְכָל חֶדְוָון, כֻּלְּהוּ נְהִירִין וְחַדָּאן.

760. Happy is the portion of he who knows how to establish orders, and to properly arrange the corrections of perfection. He is beloved by the Holy One, blessed be He, in this world and in the World to Come. Then all Judgments, accusations, and evil decrees are removed from the world.

760 זַכָּאָה חוּלָקֵיהּ, מַאן דְּיָדַע לְסַדְּרָא סִדּוּרִין, וּלְאַתְקָנָא תִּקּוּנֵי אִשְׁתַּלְּמוּתָא כַּדְקָא יֵאוֹת, רְחִימוּ דְקוּדְשָׁא בְּרִיךְ הוּא בְּהַאי עָלְמָא, וּבְעָלְמָא דְּאָתֵי. וּכְדֵין, כָּל דִּינִין, וְכָל גְּזָרִין בִּישִׁין, מִתְעַבְּרִין וּמִתְבַּטְּלִין מֵעָלְמָא.

761. This chamber is the chamber of passion, the chamber of delight, the chamber in which to have pleasure above and below as one. NAMELY, THE HOLY ONE, BLESSED BE HE HAS PLEASURE WITH THE SOULS HERE, AND IN THE LOWER GARDEN OF EDEN, AT THE SAME TIME. All receive the light of the upper light, that shines upon all, NAMELY, THE LIGHT OF BINAH, so that all will be properly united in complete unison. Therefore, this chamber is more hidden, more treasured than the rest. Though all of them are hidden, this one is more so, and more treasured, BECAUSE IT IS THE PLACE OF YESOD, so the sign of the covenant will be as one, male and female, in perfection.

761 הֵיכָלָא דָּא, הֵיכָלָא דְּתִיאוּבְתָא, הֵיכָלָא דְּעִנּוּגָא, הֵיכָלָא לְאִשְׁתַּעְשָׁעָא עִילָּא וְתַתָּא כַּחֲדָא. וּמְקַבְּלָא כֹּלָּא נְהִירוּ דְּבוּצִינָא עִלָּאָה דְּנָהִיר לְכֹלָּא, וּלְאִתְיַיחֲדָא כֹּלָּא כַּדְקָא יֵאוֹת. בְּיִחוּדָא שְׁלִים. וְעַל דָּא, הֵיכָלָא דָּא קָאֵים בִּטְמִירוּ דְּכֹלָּא, גָּנִיז מִכֹּלָּא. אע״ג דְּכֻלְּהוּ טְמִירִין. דָּא טָמִיר וְגָנִיז יַתִּיר. לְמֶהֱוֵי בְּרִית קַיְימָא כֹּלָּא כַּחֲדָא, דְּכַד וְנוּקְבָא לְמֶהֱוֵי שְׁלִים.

762. This chamber is called 'the Ark of the Covenant'. It is the master of all the earth, because it is the place whence all the souls of the world come, to create unity below, and draw the unison of the Holy One, blessed be He from above downward and give it to the righteous, NAMELY, TO THE FIRST CHAMBER WHICH IS YESOD, CALLED 'RIGHTEOUS', since all souls come out of the Righteous, FROM YESOD OF ZEIR ANPIN, and enter the Righteous, THE CHAMBER OF YESOD. Then they come out of the Righteous, THE CHAMBER OF YESOD, TO BE CLOTHED BY PEOPLE. AND AFTER THEIR DEMISE FROM THIS WORLD, they enter where they came from, NAMELY, THE SEVENTH CHAMBER.

762 הֵיכָל דָּא אִקְרֵי אֲרוֹן הַבְּרִית, דְּאִיהוּ אֲדוֹן כָּל הָאָרֶץ. בְּגִין דְּהַאי אִיהוּ אֲתָר, דְּנַפְקוּ מִנֵּיהּ כָּל נִשְׁמָתִין דְּעָלְמָא, לְיַחֲדָא יִחוּדָא לְתַתָּא, וּלְאַמְשָׁכָא יִחוּדָא דקוּדְשָׁא בְּרִיךְ הוּא מֵעֵילָּא לְתַתָּא, לְיָהֲבָא לַצַּדִּיק, בְּגִין דְּנַפְקוּ מִצַּדִּיק, וְעַיְילֵי בְּצַדִּיק. וּלְבָתַר נַפְקֵי מִצַּדִּיק, וְעַיְילֵי בַּאֲתָר דְּנַפְקֵי מִתַּמָּן.

763. HE EXPLAINS HIS WORDS: The Ark of the Covenant IN THE SEVENTH CHAMBER receives everything from the Righteous, YESOD OF ZEIR ANPIN OF ATZILUT. Then they come out of THE ARK OF THE COVENANT, and enter the lower Righteous, THE FIRST CHAMBER WHICH IS YESOD. Afterwards they come out of the lower Righteous TO BE CLOTHED IN PEOPLE, AND AFTER THEIR DEMISE, they enter the Ark of the Covenant IN THE SEVENTH CHAMBER, so all the souls will be included above IN BINAH, THE SEVENTH CHAMBER, and below, YESOD OF THE CHAMBERS, to be whole on all sides. The Ark of the Covenant, WHICH IS THE SEVENTH CHAMBER, receives the souls from the Righteous, THE FIRST CHAMBER, that comprises two sides, MALE AND FEMALE, FOR IN THE FIRST CHAMBER, THE MALE SOULS ARE UNITED WITH THE FEMALE SOULS.

763 הַאי אֲרוֹן הַבְּרִית, נָקִיט כֹּלָּא מִצַּדִּיק. וּלְבָתַר, נַפְקֵי מִנֵּיהּ, וְעַיְילֵי בְּצַדִּיק לְתַתָּא. לְבָתַר נַפְקֵי מִצַּדִּיק דִּלְתַתָּא, וְעַיְילֵי בְּהַאי אֲרוֹן הַבְּרִית. לְמֶהֱוֵי כָּל נִשְׁמָתִין כְּלִילָן מֵעֵילָּא וּמִתַּתָּא. לְמֶהֱוֵי שְׁלִים מִכָּל סִטְרִין. וְהַאי אֲרוֹן הַבְּרִית, נָקִיט מִצַּדִּיק אִינּוּן נִשְׁמָתִין, מִתְּרֵין סִטְרִין.

764. Come and see: The spring of the well, YESOD, is never separated from the well, WHICH IS MALCHUT OF ATZILUT CLOTHED BY THE SEVENTH CHAMBER. This place, therefore, is the completion of all, it maintains the body, so as to make everything into one whole, as ought to be. Here, IN THE SEVENTH CHAMBER, is the bond and unity that make everything as one, and high and low are all in one bond, so the organs, THE ASPECTS AND GRADES OF THE CHAMBERS, will not be separated from each other, and so all will be TOGETHER face to face.

764 ת"ח, מַבּוּעָא דְּבֵירָא לָא מִתְפָּרְשָׁא מִבֵּירָא לְעָלְמִין, וְעַל דָּא, הַאי אֲתָר, שְׁכִלּוּלָא דְּכֹלָּא, קְיוּמָא דְּכָל גּוּפָא, לְמֶהֱוֵי שְׁלִים בְּכֹלָּא כַּדְקָא יָאוֹת. הָכָא, הוּא יִחוּדָא וְקִשּׁוּרָא כַּחֲדָא, לְמֶהֱוֵי עֵילָּא וְתַתָּא חַד, בְּקִשּׁוּרָא חֲדָא, דְּלָא מִתְפָּרְשָׁן כָּל שַׁיְיפִין דָּא מִן דָּא, וּלְאִשְׁתַּכְחָא כֹּלָּא אַנְפִּין בְּאַנְפִּין.

765. Therefore, we learned that whoever performs his marital duties from the back, rejects the correction of looking face to face, WHICH IS THE CUSTOM OF THE HIGHER ONES, that illuminates everything equally, so all will properly cleave face to face, as it is written, "and cleaves to his wife" (Beresheet 2:24), which evidently refers to his wife, not his wife's back.

765 וְעַל דָּא תְּנִינָן, מַאן דְּשַׁמִּישׁ עַרְסֵיהּ מֵאַחוֹרָא, אַכְחִישׁ תִּקּוּנָא דְּאִסְתַּכְּלוּתָא אַנְפִּין בְּאַנְפִּין, לְאַנְהָרָא כֹּלָּא כַּחֲדָא, וּלְאִשְׁתַּכְחָא כֹּלָּא אַנְפִּין בְּאַנְפִּין, בִּדְבֵקוּתָא כַּדְקָא יָאוֹת, כְּמָה דְּאַתְּ אָמֵר וְדָבַק בְּאִשְׁתּוֹ, בְּאִשְׁתּוֹ דַּיְיקָא, וְלָא אֲחוֹרֵי אִשְׁתּוֹ.

766. There are two: Jacob above, FROM THE CHEST UPWARD, THE SECRET OF TIFERET, and Joseph below, FROM THE CHEST DOWNWARD, YESOD. There are two passions: the one is the sixth chamber, WHICH JACOB RECEIVED, and the other is the seventh chamber, THE CHAMBER OF THE HOLY OF HOLIES, WHERE YESOD OF ZEIR ANPIN MINISTERS, THAT IS JOSEPH. The passion above, FROM CHEST UPWARD, is of the kissing that Jacob took IN THE SIXTH CHAMBER. The passion below is of the service that Joseph took upon himself, IN THE SEVENTH CHAMBER, HOLY OF HOLIES. The Ark of the Covenant, THE SECRET OF THE CHAMBER OF HOLY OF HOLIES, received from these two aspects, JACOB AND JOSEPH. 1) From the side of Jacob it took the spirit of life of above, that JACOB cleft to through the kisses. This spirit of life of above entered THE ARK OF THE COVENANT, WHICH IS THE SEVENTH CHAMBER, to be nourished by it. 2) From the side of Joseph, down below at the final part of the body, YESOD, this chamber, THE SEVENTH took from him spirits and souls to pour them into this world.

766 תְּרֵין אִינּוּן, יַעֲקֹב אִיהוּ לְעֵילָּא, יוֹסֵף לְתַתָּא. תְּרֵין תִּיאוּבְתִּין אִינּוּן. חַד הֵיכָלָא שְׁתִיתָאָה. וְחַד הַאי הֵיכָלָא שְׁבִיעָאָה. תִּיאוּבְתָּא לְעֵילָּא, בְּאִינּוּן נְשִׁיקִין דְּנָטִיל יַעֲקֹב. תִּיאוּבְתָּא לְתַתָּא, בְּהַאי שִׁמּוּשָׁא דְּנָטִיל יוֹסֵף. מִתְּרֵין סִטְרִין אִלֵּין, נָטִיל אֲרוֹן הַבְּרִית רוּחָא דְּחַיֵּי. מִסִּטְרָא דְּיַעֲקֹב, נָטִיל רוּחָא דְּחַיֵּי דִּלְעֵילָּא, דְּאִתְדְּבַק בֵּיהּ בְּאִינּוּן נְשִׁיקִין, וְאָעִיל רוּחָא דְּחַיֵּי דִּלְעֵילָּא בֵּיהּ, לְאִתְזָנָא מִנֵּיהּ. מִסִּטְרָא דְּיוֹסֵף, דְּאִיהוּ לְתַתָּא, בְּסִיּוּמָא דְּגוּפָא, בְּהַאי הֵיכָלָא. נָטִיל רוּחִין וְנִשְׁמָתִין לְאַרְקָא לְתַתָּא, לְהַאי עָלְמָא.

767. These two aspects, Jacob and Joseph, are divided into two sides. The aspect of Jacob, Tiferet, expands and gives strength of flowing to the breasts (Heb. shadayim), the secret of El Shadai, that were filled by the spirit of life. He suckles the holy angels, who live and endure forever, for by sucking they achieve perfection. The aspect of Joseph, Yesod, enters with passion into the Ark of the covenant, and empowers it inside, producing souls and spirits that will go down and sustain the inhabitants of the world.

767 אִלֵּין תְּרֵין סִטְרִין, מִתְפָּרְשָׁן לִתְרֵין סִטְרִין. סִטְרָא דְּיַעֲקֹב, אִתְפְּשַׁט וְיָהִיב תּוּקְפָּא, לְנַבְעָא בְּאִינּוּן שָׁדַיִם, דְּאִתְמַלְיָין מֵהַהוּא רוּחָא דְּחַיֵּי, וְיָנִיק בְּהוּ לְאִינּוּן מַלְאָכִין קַדִּישִׁין, דְּאִינּוּן חַיִּין וְקַיְּימִין לְעָלְמִין, וְקַיְּימִין בְּקִיּוּמָא בֵּיהּ, סִטְרָא דְּיוֹסֵף, עָיֵיל בְּתִיאוּבְתָּא וְיָהַב תּוּקְפָּא לְגוֹ, וְעָבִיד נִשְׁמָתִין וְרוּחִין, לְנַחְתָּא לְתַתָּא, וּלְאַתְזָנָא בְּהוּ בְּנֵי עָלְמָא.

768. Therefore, these two sides, JACOB AND JOSEPH, abide, JACOB above, and JOSEPH below. JACOB sustains THE ANGELS above, and JOSEPH sustains THE HUMAN SOULS below, each one according to his task. All is one, and of the same secret, FOR BOTH ARE IN ZEIR ANPIN, JACOB ABOVE THE CHEST, AND JOSEPH BELOW THE CHEST. Nevertheless, Joseph sustains the whole body, NAMELY, HE DRAWS THE LIGHT OF LIFE ALSO FROM THE UNION OF KISSING, WHICH IS THE ASPECT OF THE CHEST AND ABOVE OF THE BODY and waters it. For from the spirit of life, to which Jacob cleaves, IN THE SECRET OF KISSING, it comes down TO JOSEPH, THE SECRET OF THE CHEST DOWNWARD. The Ark of the Covenant OF THE SEVENTH CHAMBER higher will of above, FROM THE UNION OF KISSING, and the spirit of life comes down INTO HUMAN SOULS, by the clinging of Joseph TO THE ARK OF THE COVENANT. When all becomes one, NAMELY, WHEN JOSEPH IS ALSO INCLUDED IN THE LIGHT OF THE UNION OF KISSING, the breasts are filled and give suck to all, EVEN HUMAN SOULS, and for that reason all is one. Happy is the portion of he, who knows how to properly bind knots and create unity by his prayer, through his heart's desire, so the organs will cleave together, spirit with spirit, all under one unity, so all will become one, as it should be.

768 וְעַל דָּא, קַיְימִין תְּרֵין סִטְרִין אִלֵּין, דָּא לְעֵילָא, וְדָא לְתַתָּא. דָּא לְאַתְזָנָא לְעֵילָא, וְדָא לְמֵיזָן לְתַתָּא. כָּל חַד וְחַד כַּדְקָא חֲזֵי לֵיהּ, וְכֹלָּא אִיהוּ חַד, וְחַד רָזָא אִיהוּ. וְעִם כָּל דָּא, יוֹסֵף זָן לְכָל גּוּפָא, וְאַשְׁקֵי לֵיהּ. דְּמֵהַאי רוּחָא דְּחַיֵּי דְּאִתְדַּבְּקוּתָא דְיַעֲקֹב, נָחִית לְתַתָּא, וּבֵיהּ אִתְדָּבַק הַאי אֲרוֹן הַבְּרִית, בִּרְעוּתָא לְעֵילָא, וְנָחִית הַהוּא רוּחָא דְּחַיֵּי לְתַתָּא, בְּהַהוּא אִתְדַּבְּקוּתָא דְיוֹסֵף, וְכַד אִתְחַבַּר כֹּלָּא כַּחֲדָא, אִתְמַלְיָין אִינּוּן שָׁדַיִם לְיַנְקָא לְכֹלָּא, וּבְגִין כַּךְ כֹּלָּא אִיהִי חַד, זַכָּאָה חוּלָקֵיהּ, מַאן דְּיָדַע לְקַשְׁרָא קִשְׁרִין, וּלְיַחֲדָא יִחוּדָא בְּצִלּוֹתָא בִּרְעוּתָא דְּלִבָּא כַּדְקָא יֵאוֹת, בְּגִין לְדַבְּקָא שַׁיְיפָא בְּשַׁיְיפָא, רוּחָא בְּרוּחָא, כֹּלָּא בְּכִלְלָא חֲדָא, לְמֶהֱוֵי כֹּלָּא חַד כַּדְקָא חֲזֵי.

769. Come and see: In this chamber, when the holy spirits, chambers and Chariots, all unite to become bound together as one, a spirit superior to all those IN THIS CHAMBER, which is a point, NAMELY, THE ASPECT OF YESOD, CALLED 'POINT', becomes concealed within them and is not revealed. This concealed spirit reflects the upper one IN ATZILUT. You can see that in THE INSIDE PART OF a nut, WHICH RESEMBLES A BRAIN DIVIDED INTO FOUR LOBES, CORRESPONDING TO CHESED, GVURAH, TIFERET AND MALCHUT, ALL CONNECTED IN THE MIDDLE TO BE ONE. Here also one unity connects them all, as we said, that they are connected together and complete in one wholeness.

769 תָּא חֲזֵי, הַאי הֵיכָלָא, כַּד אִלֵּין רוּחִין קַדִּישִׁין, וְכָל אִינּוּן הֵיכָלִין וּרְתִיכִין, כֻּלְּהוּ מִתְיַיחֲדֵי כַּחֲדָא, וְאִשְׁתְּכָחוּ בְּקִשּׁוּרָא חֲדָא, כְּדֵין הַאי רוּחָא עִלָּאָה דְּכֻלְּהוּ, דְּאִיהוּ נְקוּדָה חֲדָא, אַסְתִּים בְּהוּ, וְלָא אִתְגַּלְיָיא, וְאִתְעֲבִיד רוּחָא סָתִים כְּגַוְונָא עִלָּאָה. וְסִימָנֵיךָ אֱגוֹזָא, יִחוּדָא בְּקִשּׁוּרָא דְּכֹלָּא כִּדְקַאמְרָן, לְאִתְקַשְׁרָא דָּא בְּדָא, לְמֶהֱוֵי כֹּלָּא שְׁלִים, בִּשְׁלִימוּ כַּחֲדָא.

770. In the same manner, we explained that when the offering goes up to cause unison and to supply each with its needs, from that smoke that the priest, who is of the right, raises the bond of unity by desire, and the Levites by a song, FOR THEY ARE OF THE LEFT; ALSO HERE are included in one another, one chamber in another, one spirit in another, until they are connected to their places, MALE AND FEMALE OF ATZILUT, member within member, so all will properly become one.

770 וְהָא אוֹקִימְנָא כְּגַוְונָא דָּא, קָרְבָּנָא סַלְקָא לְיַחֲדָא יִחוּדָא וּלְאִסְתַּפְּקָא כָּל חַד וְחַד כַּדְקָא חֲזֵי לֵיהּ מֵהַהוּא תְּנָנָא דְּסָלִיק, כַּהֲנָא דְּאִיהוּ יְמִינָא, בְּקִשּׁוּרָא דְּיִחוּדָא בִּרְעוּתָא, וְלֵיוָאֵי בְּשִׁירְתָא. כָּלִיל דָּא בְּדָא. הֵיכָלָא בְּהֵיכָלָא, רוּחָא בְּרוּחָא, עַד דְּמִתְחַבְּרָן בְּאַתְרַיְיהוּ, שַׁיְיפָא בְּשַׁיְיפָא, לְמֶהֱוֵי כֹּלָּא כָּלִיל כַּחֲדָא כַּדְקָא יֵאוֹת.

771. Here we explained that when they were all perfected together, NAMELY, ALL THE CHAMBERS WERE INCLUDED WITHIN THE SEVENTH CHAMBER, and the supernal organs, MALE AND FEMALE OF ATZILUT, ILLUMINATE upon the lower CHAMBERS, then the highest soul of all, BINAH OF ATZILUT is awakened and enters into them and shines upon them all. All are blessed: the higher beings, MALE AND FEMALE OF ATZILUT, and the lower beings, THE CHAMBERS AND ALL THAT IS INSIDE THEM. The one that is not known, nor numbered, the will that is never grasped, ATIK, IS CLOTHED BY THEIR INTERNAL PART. Everything then rises up to the Endless World and gathers into one bond, and the will, WHICH IS NEVER GRASPED, ATIK, is sweetened in the innermost part, in secret.

771 וְהָא אוֹקִימְנָא דְּכַד אִשְׁתְּלִים כֹּלָּא כַּחֲדָא, שַׁיְיפִין עִלָּאִין בְּתַתָּאִין, כְּדֵין, נִשְׁמָתָא עִלָּאָה דְּכֹלָּא, אִתְעֲרַת, וְעָאלַת בְּכֻלְּהוּ, וְנָהִיר לְכֹלָּא, וְכֻלְּהוּ מִתְבָּרְכָאן עִלָּאִין וְתַתָּאִין. וְהַהוּא דְּלָא אִתְיְידַע, וְלָא עָאל בְּחוּשְׁבָּנָא, רְעוּתָא דְּלָא אִתְפַּס לְעָלְמִין, כְּדֵין כֹּלָּא סָלִיק עַד אֵין סוֹף, וְאִתְקַשַּׁר כֹּלָּא בְּקִשּׁוּרָא חֲדָא, וּבְסִים, הַהוּא רְעוּתָא לְגוֹ בְּגוֹ בִּסְתִימוּ.

772. נְהִירוּ דִּנְשְׁמָתָא עִלָּאָה, סַלְקָא לְגוֹ בְּגוֹ, וְנָהִיר לְכֹלָּא. בְּגוֹ דְּהַאי נְהִירוּ, אָעִיל סְתִימוּ דְּמַחֲשָׁבָה, דְּאִיהוּ כָּלִיל כֹּלָּא, וּבְגוֹ לְגוֹ, בְּהַהוּא רְעוּ דְּמַחֲשָׁבָה, אַנְהִיר וְאִתְבָּסַם וְתָפִיס וְלָא תָפִיס, וְסַלְקָא רְעוּ דְּמַחֲשָׁבָה לְתָפְשָׁא בֵּיהּ, וְכַד הַאי סָלִיק, נְהִירוּ דִּלְתַתָּא תָּפִיס בֵּיהּ.

772. HE EXPLAINS HIS WORDS: The light of the supernal soul, BINAH, rises to the innermost part, there to shine upon all. Within this light OF THE SOUL, a concealed thought comes in TO BE CLOTHED. It includes all, BEING THE SUPERNAL ABA AND IMA, THE LIGHT OF CHAYAH. At the innermost of will of thought, ABA AND IMA, it illuminates and perfumes itself, grasps yet grasps not ARICH ANPIN. The will of thought rises to grasps ARICH ANPIN, and when it does, WHEN ABA AND IMA RISE TO CLOTHE ARICH ANPIN, the light below, YISRAEL-SABA AND TEVUNAH, grasps ARICH ANPIN.

773 וְכֵן כֹּלָּא, לְאִתְקַשְׁרָא וּלְאִתְמַלְיָא וּלְאִתְבָּרְכָא כֹּלָּא כַּחֲדָא, כַּדְקָא יֵאוֹת. וּכְדֵין אִתְקַשַּׁר דָּא בְּדָא כַּדְקָא אֲמָרָן, הֵיכָלִין בְּהֵיכָלִין, תַּתָּאִין בְּעִלָּאִין, רָזָא דְּכַר וְנוּקְבָא כַּחֲדָא, נְהִירוּ עִלָּאָה, בְּנְהִירוּ דְּסָתִים וְגָנִיז יַתִּיר בֵּיהּ. וְהַהוּא דְּגָנִיז, כָּלִיל בְּמָה דְּגָנִיז יַתִּיר, עַד דְּאִשְׁתְּכַח כֹּלָּא כַּדְקָא יֵאוֹת, בְּיִחוּדָא חֲדָא.

773. Everyone should also be joined together, so that all will be connected, filled and blessed properly, as one. Then the chambers are connected with each other, lower and higher, the secret of male and female together. The higher light, THE SOUL, is united with the light, which is more concealed and hidden, CHAYAH, and that which is more hidden is included in that which is hidden even more, ARICH ANPIN, until all will be found to be in one proper unison.

774 וְעַל דָּא, מֹשֶׁה הֲוָה יָדַע לְסַדְּרָא סִדּוּרָא דְּמָארֵיהּ מִכָּל בְּנֵי עָלְמָא, כַּד אִצְטְרִיךְ לְאַרְכָּא, אָרִיךְ. לְקַצְּרָא, קָצַר. כְּמָה דְּאוֹקִימְנָא, אֵל נָא רְפָא נָא לָהּ. תְּנִינָן, מַאן דְּאָרִיךְ בְּצְלוֹתֵיהּ וְיִסְתָּכַּל בֵּיהּ, לְסוֹף אָתָא לִידֵי כְּאֵב לֵב. וְתָנִינָן, מַאן דְּאוֹרִיךְ בְּצְלוֹתֵיהּ, יוֹרְכוּן יוֹמוֹי.

774. Therefore, Moses knew how to act according to the laws of his Master better than all the inhabitants of the world. When he had to lengthen, he did so, and when he had to be brief, he was brief, as we explained that he said, "Heal her now, O El, I pray You" (Bemidbar 12:13). We learned that whoever prays at length and then watches it will have heartache. But we also learned the opposite, that whoever prays at length, the number of his days is increased.

775. וְרָזָא דְּמִלָּה, מַאן דְּאָרִיךְ בַּאֲתָר דְּבָעֵי לְקַצְּרָא, אָתֵי לִידֵי כְּאֵב לֵב, מַאן לֵב. דָּא הוּא דִּכְתִיב, וְטוֹב לֵב מִשְׁתֶּה תָמִיד. בְּגִין דְּאִיהוּ אֲתָר דְּבָעֵי לְקַצְּרָא, וְלָא לְאַרְכָּא בֵּיהּ, דְּהָא כֹּלָּא קָאֵים לְעֵילָּא, וּבָעֵי דְּלָא לְאַמְשָׁכָא לֵיהּ, לְקַשְׁרָא לֵיהּ בְּקִשּׁוּרָא דִּלְעֵילָּא, בְּלָא אֲרִיכוּ לְמֶהֱוֵי כֹּלָּא חַד בְּיִחוּדָא חַד. וְכֵיוָן דְּאִתְקַשַּׁר כַּחֲדָא, כְּדֵין לָא בָּעֵי לְאַרְכָּא בְּאָרִיכוּ, וּלְאִתְחַנְנָא בְּתַחֲנוּנֵי. וְכַד אָרִיךְ בַּאֲרִיכוּ, בַּאֲתָר דְּאִצְטְרִיךְ, קוּדְשָׁא בְּרִיךְ הוּא קָבִיל צְלוֹתֵיהּ, וְדָא הוּא יְקָרָא דְּקוּדְשָׁא בְּרִיךְ הוּא, בְּגִין דְּיִחוּדָא דְּצְלוֹתָא קָא מְקַשֵּׁר קִשְׁרִין, וְאַסְגֵּי בִּרְכָאן לְעֵילָּא וְתַתָּא.

775. HE ANSWERS: The mystery of the matter is that whoever lengthens where he should be brief, will have heartache. What is the meaning of heart? It is according to the verse, "but he that is of a merry heart has a continual feast" (Mishlei 15:15). THIS IS THE SECRET OF MALCHUT CALLED "HEART," THAT DRAWS MOCHIN OF CHOCHMAH, CALLED "FEAST," IN THE SECRET OF THE VERSE, "EAT, O DEAR ONES, AND DRINK" (SHIR HASHIRIM 5:1). This place is in need of being brief, not of prolonging, because all is found above, and must not be drawn downward, BUT to be bound upward, without lengthening, until all will be as one. Once everything is connected, there is no need of prolonging and begging. When one prolongs where it is needed, NAMELY, AT THE GRADE OF ZEIR ANPIN, THE SECRET OF CHASSADIM COVERED BY CHOCHMAH, the Holy One, blessed be He receives his prayer. This is the glory of the Holy One, blessed be He, ZEIR ANPIN, that in order to unite prayer, He binds and multiplies blessings above and below, AS BLESSINGS ARE DRAWN FROM ABOVE DOWNWARD.

776 גּוֹ הֵיכָלָא דָּא, קַיְּימָא נְקוּדָה חֲדָא טְמִירָתָא, וְהַאי נְקוּדָה אִיהִי רוּחָא, לְקַבְּלָא רוּחָא אַחֲרָא עִלָּאָה. וְכַד שַׁרְיָא רוּחָא בְּרוּחָא, כְּדֵין עָאל דָּא בְּדָא וְאִיהוּ חַד, וּדְבֵקוּתָא חֲדָא. וְאִתְרְכִיב דָּא בְּדָא לְמֶהֱוֵי חַד, כְּהַאי אִילָנָא דְּאַרְכִיב דָּא בְּדָא וְאִיהוּ חַד, זִינָא בְּזִינֵיהּ. וַוי מַאן דְּאַרְכִיב זִינָא בְּלָא זִינֵיהּ, כְּאִינּוּן בְּנֵי אַהֲרֹן, דְּבָעוּ לְאַרְכָּבָא אִילָנָא בְּאַחֲרָא דְּלָאו אִיהוּ זִינֵיהּ.

776. Within this chamber there is a hidden point. This point is a spirit, that receives UPON IT another supernal spirit, WHICH IS MALE. When spirit dwells within spirit, they enter each other, cleave and become one. They comprise each other to become one, as a tree that is grafted with its own kind. Woe to him who makes a crossbreed, and grafts together different species, like the sons of Aaron did, who wanted to crossbreed another kind upon the tree.

777. Whoever makes a graft of one kind with its own kind, and knows how to bind knot with knot, chamber with chamber, grade with grade, he has a portion in the World to Come, as we explained. Therefore, it is the overall perfection, when they are perfected by one another, THE LEFT BY THE RIGHT, THE MALE BY THE FEMALE, AND ALSO THE CHAMBERS, and everything becomes one act of a kind with its own kind, derived from that perfection, called 'the act of the Divine Chariot', FOR CHARIOT (HEB. MERKAVAH) IS DERIVED FROM GRAFTING (HEB. MARKIV).

777 וּמַאן דְּאַרְכִּיב זִינָא בְּזִינֵיהּ, וְיָדַע לְקַשְׁרָא קִשְׁרָא בְּקִשְׁרֵיהּ, הֵיכָלָא בְּהֵיכָלֵיהּ, דַּרְגָּא בְּדַרְגֵיהּ, דָּא אִית לֵיהּ חוּלָקָא בְּעָלְמָא דְּאָתֵי, כְּמָה דְּאוֹקִימְנָא. וְעַל דָּא, הַאי אִיהוּ שְׁלִימוּ דְּכֹלָּא. וְכַד אִשְׁתְּלִים דָּא בְּדָא, וְאִיהוּ כֹּלָּא חַד עוֹבָדָא זִינָא בְּזִינֵיהּ דְּנָפִיק מֵהַאי שְׁלִימוּ הַהוּא אִקְרֵי מַעֲשֵׂה מֶרְכָּבָה.

778. This is the secret of the verse, "And Hashem Elohim formed man" (Beresheet 2:7). The whole name YUD HEI VAV HEI ELOHIM IS WRITTEN THERE, because the formation of man is an act coming from this Chariot, YUD HEI VAV HEI ELOHIM, that made the graft of the one and the other, A KIND WITH ITS OWN KIND, an act of overall perfection, FOR RIGHT WAS PERFECTED BY THE LEFT, AND THE LEFT PERFECTED BY THE RIGHT, AND THE SAME HAPPENED WITH MALE AND FEMALE. When they were completed by one another, they were called 'ZEIR ANPIN AND MALCHUT', Yud Hei Vav Hei Elohim, which is a whole name. Happy is he, who knows how to tie the knots of Faith and to make the unison in a proper manner.

778 וְרָזָא דָּא וַיִּיצֶר יְיָ׳ אֱלֹהִים אֶת הָאָדָם, שֵׁם מָלֵא. וְאָדָם אִיהוּ עוֹבָדָא דְּהַאי מֶרְכָּבָה, דְּאַרְכִּיב דָּא בְּדָא, עוֹבָדָא דִּשְׁלִימוּ דְּכֹלָּא, וְכַד אִשְׁתְּלִים דָּא בְּדָא, כְּדֵין יְיָ׳ אֱלֹהִים, שֵׁם מָלֵא. זַכָּאָה אִיהוּ מַאן דְּיָדַע לְקַשְׁרָא קִשְׁרֵי מְהֵימְנוּתָא. וּלְיַחֲדָא יִחוּדָא כַּדְקָא חֲזִי.

779. Come and see: The same as the Holy Supernal Names, SUCH AS THE NAME OF 42 LETTERS, that join each other, the Holy Name YUD HEI VAV HEI too is spelled above, IN BINAH, and below, IN MALCHUT. This name YUD HEI VAV HEI is above, IN THE FIRST THREE SFIROT, IN THE UNISON OF YUD HEI VAV HEI, ALEPH HEI YUD HEI; name is in the middle, IN CHESED, GVURAH AND TIFERET, IT IS IN THE UNISON YUD HEI VAV HEI ELOHIM, and this name is below, IN NETZACH, HOD, YESOD AND MALCHUT, IS IN THE UNISON YUD HEI VAV HEI ADONAI. Yud Hei Vav Hei is the secret of the Holy Name, which is One, the secret of all, INCLUDING ALL NAMES. The Supernal World, BINAH, AND THE FIRST THREE SFIROT CALLED 'ALEPH HEI YUD HEI' IS UNITED with the most concealed that is above it, CHOCHMAH CALLED 'YUD HEI VAV HEI', TO BECOME THE UNITY YUD HEI VAV HEI, ALEPH HEI YUD HEI, that joins it to be one. The lower world, MALCHUT CALLED 'ADONAI', IS UNITED with the concealed one, ZEIR ANPIN CALLED 'YUD HEI VAV HEI', TO FORM THE UNITY YUD HEI VAV HEI ADONAI. That which is "In the middle" THE SECRET OF MALCHUT ABOVE THE CHEST OF ZEIR ANPIN CALLED 'ELOHIM' IS COMBINED with the secret of the Holy Supernal Chariot above it, WHICH IS CHESED, GVURAH AND TIFERET CALLED 'YUD HEI VAV HEI', TO MAKE THE UNITY YUD HEI VAV HEI ELOHIM, WHICH IS THE ACT OF THE DIVINE CHARIOT, as we explained.

779 ת״ח, כְּמָה דְּאִתְּנְהוּ שְׁמָהָן קַדִּישִׁין עִלָּאִין, מִתְחַבְּרִין אִלֵּין בְּאִלֵּין, הָכִי אִיהוּ שְׁמָא קַדִּישָׁא. אִתְפְּרַשׁ לְעֵילָא, וְאִתְפְּרַשׁ לְתַתָּא. שְׁמָא דָּא אִיהוּ לְעֵילָא, שְׁמָא דָּא אִיהוּ בְּאֶמְצָעִיתָא, שְׁמָא דָּא אִיהוּ לְתַתָּא. יְהוֹ״ה דְּאִיהוּ רָזָא דִּשְׁמָא קַדִּישָׁא, אִיהוּ חַד. רָזָא דְּכֹלָּא. עָלְמָא עִלָּאָה, בְּסִתִּימוּ דְּסִתִּימוּתָא דְּעֲלֵיהּ, דְּאִשְׁתַּתֵּף בַּהֲדֵיהּ, וְאִיהוּ חַד. עָלְמָא תַּתָּאָה, בְּסִתִּימוּ דְּאֶמְצָעִיתָא, רָזָא רְתִיכָא קַדִּישָׁא עִלָּאָה דְּעֲלֵיהּ, וְאוֹקִימְנָא.

780. From this side, BINAH, come out four Chariots, THE FOUR SFIROT CHESED, GVURAH, TIFERET AND MALCHUT ABOVE THE CHEST; from that side, MALCHUT FROM THE CHEST DOWNWARD OF ZEIR ANPIN CALLED 'ADONAI', come out four Chariots, THE SECRET OF THE FOUR ANGELS, MICHAEL, GABRIEL, URIEL AND RAPHAEL, because each is separated into four, and each Chariot is four. And when the grades watch, THE THREE COLUMNS AND THE RECEIVING MALCHUT, they all go by quartets, until the grades go down to the place called by the holy name Adonai, after the Chariots that stand and travel by that name ADONAI. They are called "mountains of brass" (Zecharyah 6:1), for there are mountains and mountains, the upper mountains, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, and the lower mountains, NETZACH, HOD AND YESOD OF ZEIR ANPIN, THAT SHINE UPON MALCHUT. They stand on three sides, RIGHT, LEFT, AND CENTRAL, and come out of gold, silver, and brass, AS NETZACH, HOD AND YESOD OF ZEIR ANPIN COME OUT OF CHESED, GVURAH AND TIFERET OF ZEIR ANPIN CALLED 'GOLD, SILVER, AND BRASS'.

780 מֵהַאי גִּיסָא, ד׳ רְתִיכִין נָפְקִין, וּמֵהַאי גִּיסָא אַרְבַּע רְתִיכִין נָפְקִין, בְּגִין דְּכָל חַד וְחַד מִתְפְּרַשׁ לְאַרְבַּע, כָּל רְתִיכָא אַרְבַּע אִינּוּן, כַּד מִסְתַּכְּלִין דַּרְגִּין. וְכֵן כֻּלְּהוּ אַרְבַּע בְּאַרְבַּע, עַד דְּנַחְתִּין דַּרְגָּא לְתַתָּא בְּהַהוּא אֲתָר דְּאִקְרֵי בְּרָזָא דִּשְׁמָא קַדִּישָׁא דְּאִיהוּ אֲדֹנָ״י, בְּאִינּוּן רְתִיכִין דְּקַיְימֵי וְנַטְלֵי בִּשְׁמָא דָּא, וְאִינּוּן אִקְרוּן הָרֵי נְחֹשֶׁת, בְּגִין דְּאִית הָרִים וְאִית הָרִים. אִית הָרִים עִלָּאִין, וְהָרִים תַּתָּאִין. וְאִינּוּן בִּתְלַת סִטְרִין קַיְימֵי, וְנַפְקֵי מִגּוֹ זָהָב וְכֶסֶף וּנְחֹשֶׁת.

781. נְחֹשֶׁת לְתַתָּא, בְּגִין דְּאִינּוּן רְתִיכִין דְּנַפְקִי מִגּוֹ אָלֶ"ף דָּלֶ"ת נוּ"ן יוֹ"ד דִּי בְּגוֹ הֵיכָלָא קַדְמָאָה, דְּאִינּוּן אַרְבַּע רְתִיכִין דְּנָפְקִין מִגּוֹ אִינּוּן תְּרֵין רוּחִין יְמִינָא וּשְׂמָאלָא, מִגּוֹ לִבְנַת הַסַּפִּיר, כִּדְקָאמְרָן. אִלֵּין תְּרֵין רוּחִין דְּקָאמְרֵינָן הָתָם, אִינּוּן אִקְרוּן תְּרֵי טוּרִים, וְאִינּוּן הָרֵי נְחֹשֶׁת.

781. There is brass down below, IN BRIYAH, for the Chariots, coming out of the name Adonai of the first chamber, are four Chariots that emerge from two spirits, right and left of the sapphire stone. These two spirits are called 'two mountains', the brass mountains.

782 מֵאִינּוּן תְּרֵי רוּחִין דְּאִקְרוּן הָרֵי נְחֹשֶׁת, נַפְקֵי אִינּוּן ד' רְתִיכִין, דְּמִשְׁתַּמְּשֵׁי בְּהַהוּא שְׁמָא דְּאָלֶ"ף דָּלֶ"ת, דְּאִשְׁתְּקַע בְּסַנְדַּלְפוֹ"ן, מָארֵיהּ דְּאַפַּיָּא. וְכֻלְּהוּ שְׁלִיחָן עַל אִלֵּין בְּעָלְמָא, בְּרָזָא דְּסוּסְוָון וּרְתִיכִין, בְּגִין דְּאִית רְתִיכָא עַל סוּסְוָון, דְּנַטְלֵי לָהּ.

782. From the two spirits called 'brass mountains', four Chariots are issued, THE SECRET OF THE FOUR WHEELS, that use the name OF ADONAI, engraved upon the archangel Sandalfon. All THE CHARIOTS are messengers to the world, these on those, in the mystery of horses and Chariots, for each Chariot has horses to drive it.

783 וְדָא שְׁמָא קַדִּישָׁא, אִתְכְּלִיל בְּיוֹ"ד הֵ"א, כְּמָה דְּאוֹקִימְנָא, דְּאִתְכְּלִיל אָלֶ"ף דָּלֶ"ת בְּיוֹ"ד הֵ"א, וְאִיהוּ יְאַהֲדוֹנְהִ"י. וְהָא אִתְּמַר, אֱלֹהִים לָא אִתְכְּלִיל בִּשְׁמָא אַחֲרָא, בְּגִין דְּאִית אֱלֹהִים חַיִּים, וּמֵהַאי, אִתְפְּשַׁט לְכַמָּה סִטְרִין, וְלָא אִתְכְּנִיש, אֶלָּא אִתְפְּשַׁט.

783. The holy hame ADONAI is included in Yud Hei VAV HEI, as we said that Adonai is included within Yud Hei Vav Hei to form Yud-Aleph-Hei- Dalet-Vav-Nun-Hei-Yud. We already learned that. THE NAME Elohim is not included in any other name, LIKE ADONAI THAT IS INCLUDED WITHIN YUD HEI VAV HEI, AND ITS OWN ASPECTS IS NULLIFIED IN YUD HEI VAV HEI. BUT THE NAME ELOHIM IS NOT ANNULLED AND INCLUDED WITHIN ANOTHER NAME. For there is a living Elohim IN BINAH, whence IT, ELOHIM OF BINAH is extended into several sides, NAMELY GVURAH OF ZEIR ANPIN, AND MALCHUT, BOTH CALLED 'ELOHIM'. IT ALSO EXPANDS INTO BRIYAH, YETZIRAH AND ASIYAH, AND ITS ILLUMINATION is not gathered ANYWHERE but keeps on expanding. THEREFORE, IT IS NOT INCLUDED AND ANNULLED WITHIN ANY OTHER NAME.

784 שְׁמָא דְּכָלִיל כָּל שְׁמָהָן, יוֹ"ד הֵ"א וָא"ו הֵ"א, בְּרָזָא דְּאַתְוָון צְרוּפָא דִּשְׁמָא קַדִּישָׁא, דְּבֵיהּ הֲוָה יָדַע כַּהֲנָא, לְצַרְפָא בְּכָל סִטְרוֹי, עַד דְּסַלְקֵי שְׁמָהָן בְּכַמָּה סִטְרִין, בְּאַרְבְּעִין וּתְרֵין גַּוְונִין, בְּאִשְׁתְּטָחוּ דְּבוּצִינָא דְּקַרְדִּינוּתָא, דְּהַאי אִיהוּ כָּלִיל כָּל שְׁמָהָן.

784. The name, which includes all other names, IS YUD HEI VAV HEI FULLY SPELLED, Yud-Vav-Dalet, Hei-Aleph, Vav-Aleph-Vav, Hei-Aleph, of the secret of the permutation of letters of the Holy Name. The priest knew how to permute it on all sides, until the names appear on several sides, in 42 manners of the expansion of the hard spark IN BINAH, which includes all the names.

785 וּשְׁמָא דָּא, כָּלִיל כָּל שְׁמָהָן. אהיו"ל דינ"ם סִימָן. בְּאִלֵּין אַתְוָון כְּלִילָן אַחֲרָנִין מִתְחַבְּרָן. וְנַפְקֵי אִלֵּין, וְעָיְלֵי אִלֵּין. לְבָתַר כַּד אִתְנְטֵי וְאִתְפְּשַׁט בּוּצִינָא דְּקַרְדִּינוּתָא, מִצְטָרְפֵי אַתְוָון בְּגַוָּהּ, וְאַעֲלֵי אַתְוָון, וְנַפְקֵי אַתְוָון, בְּרָזָא דְּאִלֵּין תֵּשַׁע אַתְוָון. וְאִלֵּין אִתְמְסָרוּ לְקַדִּישֵׁי עֶלְיוֹנִין, לְמֵהַךְ בְּאוֹרְחָא דְּרָזָא דְּאַתְוָון. לְצַרְפָא יִחוּדָא דִּשְׁמָהָן דְּאַתְוָון, כְּמָה דַּהֲוָה יָדַע כַּהֲנָא לְצַרְפָא שְׁמָהָן, בְּאַתְוָון רְשִׁימָן.

785. HE EXPLAINS FURTHER THAT this Name YUD HEI VAV HEI includes all the names OF THE COMBINATION Aleph-Hei-Yud-Vav-Lamed-Dalet- Yud-Nun-Mem as a sign, that within these letters are included the other NAMES that join THE NAME YUD HEI VAV HEI. THESE ARE THE THREE NAMES, ALEPH HEI YUD HEI, ELOHIM, ADONAI. Some come in, some come out. Afterwards, when the hard spark OF BINAH bent and expanded, the letters joined BINAH, and the letters came in and out in the secret of these nine letters, which were given to the highest holy men, with which to walk in the path of the secret permutation of the letters of unison, made of the letters that form the names, as the priest knew how to permute the names of the written letters.

786. "And they had the hands of a man under their wings" (Yechezkel 1:8). We already explained that the hands of a man are winged spirits, living creatures and wheels, with hands under their wings, with which to receive prayers, and the contrite. "The hands of a man" means places and receptacles that receive men, with their prayers and petitions, open gates to let them in, unite and tie knots, and abide by their wishes.

786 וִידֵי אָדָם מִתַּחַת כַּנְפֵיהֶם. כֻּלְּהוּ יְדֵי אָדָם, הָא אוֹקִימְנָא, דְּאִינּוּן רוּחִין וְחֵיוָון וְאוֹפַנִּים. כֻּלְּהוּ בְּגַדְפִּין, וִידִין תְּחוֹת גַּדְפַּיְיהוּ, לְקַבְּלָא צְלוֹתִין, וּלְקַבְּלָא מָארֵי דְּתִיוּבְתָּא. יְדֵי אָדָם אַתְרִין וְדוּכְתִּין, לְקַבְּלָא בְּנֵי נָשָׁא, בְּצְלוֹתְהוֹן וּבְעוּתְהוֹן, וּלְאַפְתְּחָא פִּתְחִין לְקַבְּלָא לוֹן, לְיַחֲדָא וּלְקַשְׁרָא קֶשְׁרִין, וּלְמֶעְבַּד רְעוּתְהוֹן.

787. These places and receptacles are called 'the hands of men', since they are there for men. They are the Holy Names that rule over each grade, through which men enter by their prayer and petition and into all the supernal gates. By this the lower beings rule above. This is the secret of the verse, "Your hands have made me and fashioned me" (Tehilim 119:73), referring to the Holy Names CALLED "HANDS".

787 וְאִלֵּין אַתְרִין וְדוּכְתִּין דְּאִקְרוּן יְדֵי אָדָם, דְּקַיְּימֵי לִבְנֵי נָשָׁא, אִלֵּין אִינּוּן שְׁמָהָן קַדִּישִׁין, דְּשָׁלִיטִין בְּכָל דַּרְגָּא וְדַרְגָּא, דִּבְהוֹן עָאלִין בְּנֵי נָשָׁא, בְּצְלוֹתְהוֹן וּבְעוּתְהוֹן, בְּכָל תַּרְעִין עִלָּאִין. וּבְדָא שַׁלְטִין תַּתָּאִין לְעֵילָא. וְרָזָא דָא, יָדֶיךָ עָשׂוּנִי וַיְכוֹנְנוּנִי, וְאִלֵּין שְׁמָהָן קַדִּישִׁין.

788. "And Hashem said to Moses, 'Stretch out your hand towards (lit. 'on') heaven'" (Shemot 9:22). HE ASKS: How could he lift his hands upon the heaven? AND HE ANSWERS: 'Stretch' MEANS to bow, as it is written, "He bowed the heavens also, and came down" (Tehilim 18:10), WHICH MEANS THAT he drew from above downward. "Your hand" means your place, NAMELY, where your grade is, in which you dwell, TIFERET. This DRAWING is in the secret of the Holy Name. Everyone, upper and lower, is moved and sustained by the secret of the names. Through them men enter the upper chambers, and no one detains them. Happy are those who know how to properly established the unison of their Master, to walk in the path of truth, so they will not misunderstand the secret of the Faith.

788 וַיֹּאמֶר יְיָ אֶל מֹשֶׁה נְטֵה אֶת יָדְךָ עַל הַשָּׁמַיִם. וְכִי הֵיךְ יָכִיל לְאָרְמָא יְדֵיהּ עַל שְׁמַיָּא. אֶלָּא נְטֵה: אַרְכִּין. כד״א, וַיֵּט שָׁמַיִם וַיֵּרֶד, מְשִׁיכוּ מִלְּעֵילָא לְתַתָּא. יָדְךָ: אַתְרָא דְּדַרְגָּא דִּילָךְ, דְּאַתּ שָׁאֲרִי בְּגַוֵּיהּ, וְדָא בְּרָזָא דִּשְׁמָא קַדִּישָׁא. וְכֹלָּא עִלָּאֵי וְתַתָּאֵי, בְּרָזָא דִּשְׁמָהָן נַטְלֵי וְקַיְּימֵי. וּבְהוּ עָאלִין בְּנֵי נָשָׁא לְהֵיכָלִין עִלָּאִין, וְלֵית מַאן דִּימְחֵי בִּידַיְיהוּ. זַכָּאִין אִינּוּן דְּיַדְעִין לְסַדְּרָא יִחוּדָא דְּמָארֵיהוֹן כַּדְקָא יֵאוֹת, וּלְמֵיהַךְ בְּאֹרַח קְשׁוֹט, בְּגִין דְּלָא יִטְעוּן בְּרָזָא דְּמְהֵימְנוּתָא.

789. Come and see: In these chambers there is a supernal secret within the Faith, WHICH IS MALCHUT OF ATZILUT CLOTHED IN THEM, CALLED 'FAITH'. All the living creatures and Chariots are different than each other, and by their combining together they are mended for the better. This is understood from the verse, "and he advanced her and her maids to the best place in the house" (Ester 2:9). Within these seven chambers is found the perfection of above, when THEY ARE INCLUDED AND complemented by one another. And prayers and petitions enter them, of those who know how to set them in order, and mend them above, as it is written, "and the seven maids chosen to be given her, out of the king's house" (Ibid.).

789 ת״ח, בְּהֵיכָלִין אִלֵּין, אִית רָזָא עִלָּאָה גּוֹ מְהֵימְנוּתָא. וְכֻלְּהוּ חֵיוָון רְתִיכִין, כֻּלְּהוּ מְשַׁנְיָין דָּא מִן דָּא, לְאִתְכַּלְּלָא אִלֵּין בְּאִלֵּין לְטָב, לְאִתְקָנָא. וְסִימָנִיךְ וַיְשַׁנֶּהָ וְאֶת נַעֲרוֹתֶיהָ לְטוֹב. בְּשִׁבְעָה הֵיכָלִין אִלֵּין, שְׁלִימוּ דְּעֵילָא. כַּד אִשְׁתְּלִים דָּא בְּדָא, וְעָאלוּ צְלוֹתִין וּבְעוּתִין. דְּמַאן דְּיָדַע לְסַדְּרָא לוֹן, לְאַתְקָנָא לוֹן לְעֵילָא. כד״א וְאֵת שֶׁבַע הַנְּעָרוֹת הָרְאוּיוֹת לָתֶת לָהּ מִבֵּית הַמֶּלֶךְ.

790. HE NOW GOES ON TO EXPLAIN THE ORDER OF THE SEVEN CHAMBERS WITHIN THE PRAYER FROM 'WHO FORMS' UP TO AMIDAH. HE SAYS: The first chamber, THE SAPPHIRE STONE, IS THE SECRET OF "I form the light, and create darkness" (Yeshayah 45:7), being the precious sapphire stone, a jewel that glitters on two sides, right and left, that are light and darkness, as we explained, BECAUSE BEFORE THE LEFT COLUMN JOINS THE RIGHT, IT IS DARKNESS, FOR THEN CHOCHMAH IS WITHOUT CHASSADIM. THE NEXT PHRASE "Hashem, how manifold are Your works! In Wisdom have You made them all" (Tehilim 104:24) REFERS TO all the spheres and wheels IN THE FIRST CHAMBER, OF WHICH HE SAYS "IN WISDOM HAVE YOU MADE THEM ALL, the earth is full of Your creatures..." It continues with "O king! who are sublime alone for ever," WHO REVOLVES AROUND the Holy Name, Yud-Aleph-Hei-Dalet-Vav-Nun-Hei-Yud OF THE FIRST CHAMBER, the entirety of the Holy Name, complete with the two names YUD HEI VAV HEI AND ADONAI. This name rises in the air, AND OF THIS IT IS SAID, 'and self-exalted from the days of everlasting'. 'EXALTED' MEANS UP IN THE AIR. SO FAR, THE MEDITATIONS FOR THE FIRST CHAMBER.

790 הֵיכָלָא קַדְמָאָה. יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ. נְהִירוּ דְּאֶבֶן טָבָא סַפִּירוּ, דְּאֶבֶן טָבָא נָצִיץ לִתְרֵין סִטְרִין, כְּמָה דְּאוֹקִימְנָא לִימִינָא וְלִשְׂמָאלָא, אוֹר וְחֹשֶׁךְ. מָה רַבּוּ מַעֲשֶׂיךָ יְיָ׳ כֻּלָּם בְּחָכְמָה עָשִׂיתָ, כֻּלְּהוּ אוֹפַנִּים וְגַלְגַּלִּים, מְלֹאָה הָאָרֶץ קִנְיָנֶיךָ וְגוֹ׳. הַמֶּלֶךְ הַמְרוֹמָם לְבַדּוֹ מֵאָז שְׁמָא קַדִּישָׁא יְאַהֲדוֹנָהִ״י, כְּלָלָא דִּשְׁמָא קַדִּישָׁא, שְׁלִים בִּתְרֵי שְׁמָהָן, וְדָא הוּא סָלִיק בַּאֲוִירָא, וּמִתְנַשֵּׂא מִימוֹת עוֹלָם.

791. The second chamber, THE VERY HEAVEN, IS THE SECRET OF THE PRAYER "The blessed El, great in Wisdom," WRITTEN IN ALPHABETICAL HEBREW ORDER. THIS IS THE SECRET OF THE ANGEL Urfaniel, who GOVERNS THE SECOND CHAMBER, AND includes the mystery of the small letters of the alphabet. THE ORDER OF THE LETTERS IN THIS PRAYER ARE THE SECRET OF THE SMALL LETTERS. Here ARE ANGELS who say sanctification and "blessed be," for here they recite sanctification, NAMELY, THEY SAY, 'HOLY, HOLY, HOLY', and 'blessed be the glory of Hashem FROM HIS DWELLING PLACE'. In the third chamber THEY RECITE, "to the blessed El they will sound songs..."

791 הֵיכָלָא תִּנְיָינָא, אֵל בָּרוּךְ גְּדוֹל דֵּעָה, אוֹרְפָנִיאֵ״ל, דְּכָלִיל רָזִין דְּאַתְוָון זְעִירִין דְּאַלְפָא בֵּיתָא. הָכָא אִינּוּן דְּקַאמְרֵי קָדוֹשׁ וּבָרוּךְ. וְהָכָא אִיהוּ קְדוּשָׁה, וּבָרוּךְ כְּבוֹד יְיָ׳. הֵיכָלָא תְּלִיתָאָה, לָאֵל בָּרוּךְ נְעִימוֹת יִתֵּנוּ.

792. In the fourth chamber, THE CHAMBER OF MERIT, they say, 'Who renews, in His goodness, day by day in perpetuity the works of Creation,' for here IN THE FOURTH CHAMBER, the lights and Judgments of the world are spinning, and whoever merits life is renewed as before, and sustained by the light of the right called 'El' as we said.

792 הֵיכָלָא רְבִיעָאָה הַמְחַדֵּשׁ בְּטוּבוֹ בְּכָל יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית. בְּגִין דְּהָכָא מִתְגַּלְגְּלִין נְהוֹרִין, וְדִינִין דְּעָלְמָא. מַאן דְּאִיהוּ לְחַיִּים, מִתְחַדֵּשׁ כְּמִלְּקַדְּמִין, לְאִתְקַיְּימָא בְּעָלְמָא, בְּנְהוֹרָא דִּימִינָא, דְּאִקְרֵי אֵל כִּדְקַאמְרָן.

793. The fifth chamber, WHICH IS THE CHAMBER OF LOVE, is called 'everlasting love'. It causes love to flow from the chamber called 'love'. For this reason IT IS SAID, 'With everlasting love have You loved us, Hashem, our Elohim,' and 'blessed are You, Hashem, who has chosen His people Yisrael with love', in the secret of El Shadai.

793 הֵיכָלָא חֲמִישָׁאָה. הֵיכָלָא דָּא אִקְרֵי אַהֲבַת עוֹלָם. וְדָא אִיהוּ מְשִׁיכוּ דִּרְחִימוּתָא דְּהֵיכָלָא דְּאִקְרֵי אַהֲבָה, וְדָא הִיא אַהֲבַת עוֹלָם אַהַבְתָּנוּ יְיָ׳ אֱלֹהֵינוּ, בא״י הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה, בְּרָזָא דְּאֵ״ל שַׁדַּ״י.

794. In the sixth chamber, THE CHAMBER OF DESIRE, the prayer continues with 'True and valid, firmly fixed and all-enduring'. The prayer must not be interrupted here, for in the continuation of the prayer and desire, the chambers are connected and tied to each other, in the secret of the Holy Names, governing in each of them.

794 הֵיכָלָא שְׁתִיתָאָה, אֱמֶת וְיַצִּיב וְנָכוֹן וְקַיָּים. וּבְעֵינָן דְּלָא לְאַפְסָקָא בֵּין הֵיכָלִין אִלֵּין. דְּהָא בְּמְשִׁיכוּ דִּצְלוֹתָא וּרְעוּתָא מִתְחַבְּרָאן כַּחֲדָא, וְאִתְקַשְּׁרָאן אִלֵּין בְּאִלֵּין, בְּרָזָא דִּשְׁמָהָן קַדִּישִׁין דְּשָׁלִיטִין בְּכָל חַד וְחַד.

795. In the seventh chamber, THE CHAMBER OF HOLY OF HOLIES, IT IS SAID, "Hashem, open my lips" (Tehilim 51:17). It is a most secret mystery that SHOULD BE whispered, so that no sound shall be heard. Here lies the heart's desire to direct the sound upward from below up to the Endless World, and tie the seventh CHAMBER, THE HOLY OF HOLIES, to the seventh, WITHIN BINAH OF ATZILUT, one with another from below upward, and then from up above downward, to draw blessings from the source of life, the seventh supernal chamber, with the heart willing, and the eyes closed, in the mystery of the seven superior Holy Names.

795 הֵיכָלָא שְׁבִיעָאָה, אֲדֹנָי שְׂפָתַי תִּפְתָּח, רָזָא דְּרָזִין בְּלַחְיוֹשׁ, וְלָא אִשְׁתְּמַע קָלָא. הָכָא אִיהוּ רְעוּתָא דְּלִבָּא, לְאִתְכַּוְּנָא וּלְסַלְקָא רְעוּתָא מִתַּתָּא לְעֵילָא, עַד אֵין סוֹף, וּלְקַשְׁרָא שְׁבִיעָאָה בְּשְׁבִיעָאָה, דָּא בְּדָא מִתַּתָּא לְעֵילָא וּלְבָתַר, מֵעֵילָא לְתַתָּא, לְאַמְשָׁכָא בִּרְכָאן בְּכֻלְּהוּ עָלְמִין, מִמְּקוֹרָא דְּחַיֵּי, דְּאִיהוּ הֵיכָלָא שְׁבִיעָאָה עִלָּאָה בִּרְעוּתָא דְּלִבָּא, וּבְסְתִימוּ דְּעַיְינִין, דְּרָזָא דְּאַתְוָון דְּשֶׁבַע שְׁמָהָן עִלָּאִין קַדִּישִׁין.

796. This supernal seventh chamber, NAMELY, BINAH, which is the source of life, is the first blessing, FOR BY THIS BLESSING MALCHUT ASCENDS, WITH ALL THAT IS INCLUDED WITHIN HER, TO BINAH. This is the first chamber, the beginning of all from above downward, FOR ALL MOCHIN OF MALE AND FEMALE AND BRIYAH, YETZIRAH AND ASIYAH ORIGINATE IN BINAH. It receives the seventh chamber from below, NAMELY, THE CHAMBER OF THE HOLY OF HOLIES WHICH WENT UP TO BE INCLUDED WITHIN MALCHUT OF ATZILUT, to connect seventh to seventh, because from the one below, THE CHAMBER OF THE HOLY OF HOLIES, one ascends to the supernal chamber, BINAH.

796 הֵיכָלָא שְׁבִיעָאָה עִלָּאָה דָּא, דְּאִיהוּ מְקוֹרָא דְּחַיֵּי, דָּא אִיהוּ בִּרְכָתָא קַמַּיְיתָא. וְדָא אִיהוּ הֵיכָלָא קַדְמָאָה, שֵׁירוּתָא דְּכֹלָּא מֵעֵילָא לְתַתָּא, וּלְנַטְלָא שְׁבִיעָאָה מִתַּתָּא, לְאִתְחַבְּרָא דָּא בְּדָא, שְׁבִיעָאָה בְּשְׁבִיעָאָה. דְּהָא מֵהַאי דִּלְתַתָּא, עָיֵיל מַאן דְּעָיֵיל, לְהֵיכָלָא עִלָּאָה.

797. This is the secret of 'blessed' OF THE FIRST BLESSING OF AMIDAH, WHICH REFERS TO the many lower beings which were included within the living creatures, Seraphim and wheels, and all the chambers in the manifold secret of the chamber of the Holy of Holies, FOR ALL THESE WERE INCLUDED and dwell treasured within MALCHUT OF ATZILUT. Then MALCHUT OF ATZILUT is called 'blessed', FOR SHE IS NOW BLESSED BY the manifold blessings and secrets perfected within her.

797 וְדָא הוּא רָזָא, בָּרוּךְ, רִבּוּיָא דְּכֻלְּהוּ תַּתָּאֵי, כְּלִילָא בְּחַיָּוָון וּשְׂרָפִים וְאוֹפַנִּים, וְכֻלְּהוּ הֵיכָלִין רִבּוּיָא דְּרָזָא דְּקֹדֶשׁ הַקָּדָשִׁים, דְּשַׁרְיָא בְּגַוֵּיהּ בְּגִנְיוּ, וּכְדֵין אִקְרֵי בָּרוּ"ך, בְּכָל אִלֵּין רִבּוּיִין וּבִרְכָאן, וְרָזִין דְּאִשְׁתְּלִימוּ בָּהּ.

798. 'You' (Heb. atah) INDICATES the wreathed concealed letters THAT SHINE UPON MALCHUT, 'YOU', which is the entirety of the 22 letters from Aleph to Tav. This is the Aleph-Tav OF THE WORD 'ATAH' (ALEPH-TAV- HEI). The Hei OF ATAH INDICATES THE HEI OF MALCHUT, which includes THE 22 LETTERS from above, YESOD OF ZEIR ANPIN, and gathers them within her. This is the Aleph-Tav-Hei OF THE WORD ATAH. When she is perfected in that river, YESOD OF ZEIR ANPIN, that seizes her, she goes up to be decorated above, IN ZEIR ANPIN. This is the secret of the verse, "by this (NAMELY, YESOD CALLED 'THIS') the girl (MALCHUT) would come to the king (YESOD)" (Ester 2:13). Then, "whatever she desires would be given her" (Ibid.). This is the mystery of 'blessed are You'. One should meditate upon this mystery, and tie his will with this mystery, WHEN UTTERING THE WORDS 'BLESSED ARE YOU'.

798 אַתָּ"ה, עִטּוּרָא דִּסְתִימוּ דְּאַתְוָון, כְּלָלָא דְּכֻלְּהוּ כ"ב אַתְוָון. וְדָא הוּא אָ"ת. ה' דְּכָלִיל לוֹן מֵעֵילָא, בְּהַאי ה', וְכָנִיש לוֹן בְּגַוֵּיהּ, וְדָא אִיהוּ אָ"ת ה'. וְכַד אִיהִי בְּשְׁלִימוּ בְּהַהוּא נָהָר דְּאָחִיד בָּהּ, סַלְקָא לְאִתְעַטְרָא לְעֵילָא, וְדָא אִיהוּ רָזָא דִּכְתִיב, וּבְזֶה הַנַּעֲרָה בָּאָה אֶל הַמֶּלֶךְ, וּכְדֵין אֵת כָּל אֲשֶׁר תֹּאמַר יִנָּתֶן לָהּ. וְדָא אִיהוּ רָזָא בָּרוּךְ אַתָּה, וּבְעֵי לְאִתְכַּוְּנָא בְּהַאי רָזָא, וּלְקַשְׁרָא רְעוּתָא בְּהַאי רָזָא.

799. THE INTENTION OF 'Hashem our Elohim' is the knot and unison of the Holy King above, NAMELY, THE UNISON OF CHOCHMAH AND BINAH, FOR 'HASHEM' IS CHOCHMAH, AND 'OUR ELOHIM' IS BINAH. With that, when, "the girl would come to the king," TO ZEIR ANPIN, "whatever she desires would be given her," REFERRING TO THE ILLUMINATION OF CHOCHMAH AND BINAH, THAT WILL BE GIVEN TO HER.

799 יְיָ' אֱלֹהֵינוּ: דָּא אִיהוּ קִשּׁוּרָא וְיִחוּדָא דְּמַלְכָּא עִלָּאָה לְעֵילָא, בְּהַאי, כַּד הַנַּעֲרָה בָּאָה אֶל הַמֶּלֶךְ אֵת כָּל אֲשֶׁר תֹּאמַר יִנָּתֶן לָהּ.

800. 'And the Elohim of our fathers' is the secret of the patriarchs, WHO ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, that bless her, MALCHUT. This is the secret of 'the Elohim of Abraham', CHESED; 'the Elohim of Isaac', GVURAH; and 'the Elohim of Jacob', TIFERET. As this girl, NAMELY, MALCHUT, is not abandoned by the lower beings, FOR ALL OF THEM WERE INCLUDED WITHIN HER, so was she never abandoned by the patriarchs, WHO ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, whom she clings to, to be adorned.

800 וֵאלֹהֵי אֲבוֹתֵינוּ: דָּא רָזָא דַּאֲבָהָן, לְבָרְכָא לָהּ. וְדָא אִיהוּ רָזָא, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב. כְּמָה דְּהַאי נַעֲרָה לָא אִשְׁתְּבָקַת מִתַּתָּאֵי, הָכִי נָמֵי לָא אִשְׁתְּבָקַת מֵאֲבָהָן לְעָלְמִין. אִיהוּ אֲחִידַת בְּהוֹן לְעַטָּרָא לָהּ.

801. Since MALCHUT is blessed by each OF CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, she should be mentioned in connection with each of them, NAMELY, 'THE ELOHIM OF ABRAHAM, THE ELOHIM OF ISAAC, AND THE ELOHIM OF JACOB' MEANING 'THE ELOHIM OF', WHICH IS MALCHUT OF, EACH OF THE FATHERS. Then they are all gathered together, to be bedecked with her, NAMELY, by 'the El that is great, mighty, and tremendous,' for they all gather to raise her up TO CHESED, GVURAH AND TIFERET. FOR 'THE EL' IS MALCHUT, ' THAT IS GREAT' IS CHESED, 'THE MIGHTY' IS GVURAH, AND 'THE TREMENDOUS' IS TIFERET. AND THE NAME OF THE EL, WHICH IS MALCHUT, IS SPOKEN, SO SHE WILL RISE TO ALL OF CHESED, GVURAH AND TIFERET TOGETHER. First, BY 'THE ELOHIM OF ABRAHAM'...SHE RECEIVES FROM THEM from above downward, FROM CHESED, GVURAH AND TIFERET TO MALCHUT, and now, IN 'THE EL THAT IS GREAT'...SHE IS INCLUDED WITHIN THEM from below upward, so they may be comprised within her. For that reason it is written, 'the El that is great, mighty, and tremendous,' MEANING THAT they were all included within her, AND THEN SHE MAY ASCEND WITH CHESED, GVURAH AND TIFERET UP TO BINAH. It continues with 'the most high El, who bestows gracious favors, possessor of all', IN WHICH 'THE MOST HIGH EL' IS THE RIGHT COLUMN OF BINAH, 'WHO BESTOWS GRACIOUS FAVORS' THE LEFT OF BINAH, AND THE 'POSSESSOR OF ALL', IS THE CENTRAL COLUMN OF BINAH, WHICH POSSESSES THE TWO COLUMNS TOGETHER. This is the total of all, SINCE ALL MOCHIN AND ALL THE GRADES COME FROM THE THREE COLUMNS WITHIN BINAH.

801 וּבְגִין דְּאִתְבָּרְכָא מִכָּל חַד מִנְּהוֹן, בָּעֵי לְאַדְכָּרָא לָהּ עַל כָּל חַד וְחַד. וּלְבָתַר יִתְכַּנְּשׁוּן כֻּלְּהוּ בְּחִבּוּרָא חֲדָא, וּמִתְעַטְּרֵי בַּהֲדָהּ, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, הָא כֻּלְּהוּ כַּחֲדָא, לְסַלְקָא לְעֵילָא בְּקַדְמִיתָא מֵעֵילָא לְתַתָּא וְהַשְׁתָּא מִתַּתָּא לְעֵילָא. לְאַכְלָלָא לוֹן בַּהֲדֵיהּ דְּכֵיוָן דְּאָמַר הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא כֻּלְּהוּ כְּלִילָן בָּהּ. וּכְדֵין, אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים קוֹנֵה הַכֹּל. וְדָא כְּלָלָא דְּכֹלָּא.

802. 'Who remembers the pious deeds of the patriarchs' MEANS THAT CHESED, GVURAH, TIFERET AND MALCHUT stayed with BINAH and entered its bowels, NAMELY, THEY WERE INCLUDED WITHIN THE INTERNAL PART OF BINAH CALLED 'BOWELS', where they are blessed. Later, BINAH releases them FROM THE INTEGRATION and extracts them out when they are blessed, and by bowing, with the words, 'Blessed are You, O Hashem! The Shield of Abraham,' they all come out together FROM BINAH AND TO THEIR PLACES. FOR 'THE SHIELD OF ABRAHAM' IS CHESED AND OF THE RIGHT, and everyone is properly blessed by the right.

802 וְזוֹכֵר חַסְדֵי אָבוֹת, דְּאִשְׁתָּהוּ בַּהֲדָהּ וְעָאלוּ בִּמְעָהָא, וְאִתְבָּרְכוּן תַּמָּן. וּלְבָתַר שָׁאֲרֵי לוֹן וְאַפִּיק לוֹן כַּד אִינּוּן אִתְבָּרְכָאן מִגַּוָּוה. וּבְהַהִיא הִשְׁתַּחֲוָאָה דְּאָמַר בא״י מָגֵן אַבְרָהָם, הָכָא נַפְקֵי כֻּלְּהוּ בִּכְלָלָא, דְּהָא בִּימִינָא כֻּלְּהוּ מִתְבָּרְכָאן כַּדְקָא חֲזֵי.

803. Come and see: The seventh chamber is the secret of the Supernal King, WHO IS BINAH, and the patriarchs, CHESED, GVURAH AND TIFERET, are bedecked by Him as we said, NAMELY, THEY ASCEND TO HIM, to become a part of Him. Up to now, BEFORE THE WORDS, 'KING, HELPER, SAVIOR AND SHIELD...' they are part OF BINAH, which chamber, BINAH, has to issue them from its inside. And now that it extracts them from the blessings IN ORDER THAT THEY WILL SUPPLY THIS to this girl, MALCHUT, then THE GIRL holds on to THE FATHERS, and to all the blessings CHESED, GVURAH AND TIFERET RECEIVED WHILE STILL IN BINAH. And though chambers were already included together, AND SO MALCHUT WITHIN CHESED, GVURAH, TIFERET AND BINAH, NEVERTHELESS - now THAT CHESED, GVURAH AND TIFERET COME OUT OF BINAH - CHESED, GVURAH, TIFERET AND MALCHUT hold on to those blessings, together. And with the words 'King, Helper, Savior and Shield', BINAH extracts them from ITS blessings, AND THEY GO EACH TO HIS PLACE.

803 ת״ח, הֵיכָלָא שְׁבִיעָאָה דָּא, רָזָא דְּמַלְכָּא עִלָּאָה, וּמִתְעַטְּרָן בֵּיהּ אֲבָהָן כִּדְקַאמְרָן, וְאִתְכְּלִילוּ בֵּיהּ. וְעַד הַשְׁתָּא אִתְכְּלִילוּ, וּבָעֵי לְאַפָּקָא לוֹן, אִיהוּ הֵיכָלָא דָּא, וְכַד אַפִּיק לוֹן מִבִּרְכָאן, בְּגִין הַאי נַעֲרָה, כְּדֵין אִיהִי אֲחִידַת בְּהוּ, בְּכָל אִינּוּן בִּרְכָאן. וְאַף ע״ג דְּהָא אִתְכְּלִילוּ הֵיכָלִין בְּהֵיכָלִין, הַשְׁתָּא אִתְאַחִידוּ בְּאִינּוּן בִּרְכָאן כַּחֲדָא, וְכַד אָמַר מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן, כְּדֵין אַפִּיק לוֹן מִבִּרְכָאן.

804 וְהַאי, אִיהוּ חַד הֵיכָלָא שְׁבִיעָאָה, בְּרָזָא דִשְׁמָא קַדִּישָׁא עִלָּאָה, בּוּכ״וּ. ׳בְּרָכָה ׳וְחֶסֶד ׳כֹּחַ ׳וּמִשְׁפָּט, כְּלָלָא כֹּלָּא וְרָזָא דָא, הוּא רָזָא דְאֶהְיֶ״ה כְּלָלָא דְכֹלָּא. בְּגִין דְּאִלֵּין אַתְוָון כְּלָלָא דְכֹלָּא. בְּגִין דְּאִלֵּין אַתְוָון, אַפִּיקוּ אִלֵּין דְּנַפְקוּ מִנַּיְיהוּ, כְּלָלָא דַּאֲבָהָן, וְדָא אִיהוּ דְּמִתְחַבְּרָא בַּהֲדַיְיהוּ, דְּאִקְרֵי בְּרָכָה.

804. This MENTIONED SEVENTH CHAMBER is a seventh chamber in the secret of the Holy Supernal Name, Bet-Vav-Caf-Vav, THE HEBREW INITIALS OF 'Blessing, and Chesed, Strength and Justice,' a name which comprises everything. THIS IS THE SECRET OF MALCHUT AND CHESED, GVURAH AND TIFERET WITHIN BINAH, BECAUSE 'BLESSING' IS MALCHUT; 'CHESED' IS THE RIGHT COLUMN; 'STRENGTH' IS THE LEFT COLUMN, GVURAH; AND 'JUSTICE' IS THE CENTRAL COLUMN, TIFERET. This is the secret of Aleph-Hei-Yud-Hei, which includes all MOCHIN, FOR THE LETTERS OF THE NAME BET-VAV-CAF-VAV ARE PRECEDED BY THOSE OF THE NAME ALEPH-HEI-YUD-HEI. AFTER ALEPH OF ALEPH- HEI-YUD-HEI COMES BET OF BET-VAV-CAF-VAV; AFTER HEI - VAV, AFTER YUD - CAF, AND AFTER THE LAST HEI - THE LAST VAV. For these letters comprise everything, since the letters OF THE NAME BET-VAV-CAF- VAV issued those who issued from them, NAMELY, CHESED, GVURAH AND TIFERET AND MALCHUT, all of the fathers, WHO ARE CHESED, STRENGTH, AND JUSTICE, HINTED AT IN THESE INITIALS. The one to be united with them is called 'Blessing', ALSO HINTED AT IN THESE INITIALS.

805 כֵּיוָן דְּאָמַר בא״י מָגֵן אַבְרָהָם, הָא אֲחִידַת בִּרְכָאן מִנַּיְיהוּ, בְּרָזָא דְּהֵיכָלָא חֲמִישָׁאָה אַהֲבָה, דְּאִיהוּ יְמִינָא, וְאִיהוּ חֲמִישָׁאָה, לְאִתְקַשְׁרָא בִּרְחִימוּ דְּבִרְכָאן דִּימִינָא. וְהָכִי אִצְטְרִיךְ, מֵעֵילָא לְתַתָּא לְאִתְבָּרְכָא. בְּקַדְמֵיתָא אִתְכְּלָלוּ הֵיכָלָא בְּהֵיכָלָא כִּדְקַאמְרָן, וְהַשְׁתָּא נַטְלֵי בִּרְכָאן לְאִשְׁתַּכְּחָא אִלֵּין מִקַּדְמַת אִלֵּין. וְאע״ג דְּאִית דְּנָטִיל בְּקַדְמֵיתָא. כֵּיוָן דְּאִשְׁתְּכָחוּ מִסִּטְרָא דִּימִינָא בִּרְכָאן, בְּהֵיכָלָא חֲמִישָׁאָה שָׁארִי לְאַחֲדָא.

805. Once the words 'Blessed are You, O Hashem! The Shield of Abraham' are uttered, AND THE FATHERS AND MALCHUT COME OUT OF BINAH INTO THEIR PLACES, MALCHUT grasps the blessings, THAT ARE DRAWN from THE FATHERS in the secret of the fifth chamber, THE CHAMBER of love, which is right, NAMELY, CHESED, so the fifth chamber will be united with love to the blessings of the right, DRAWN BY 'THE SHIELD OF ABRAHAM' WHICH IS RIGHT. This is the way to be blessed, WHEN THE BLESSINGS DESCEND from above downward, NAMELY, WHEN THEY COME OUT FROM BINAH AND INTO THEIR PLACES, THE FIFTH CHAMBER RECEIVES THE BLESSINGS BEFORE THE SIXTH CHAMBER. First the chambers were joined together like we said, but now the blessings are taken to be here before they are there. Though one comes first, BEFORE THE FIFTH CHAMBER, NAMELY THE SIXTH CHAMBER, THE CHAMBER OF DESIRE, NEVERTHELESS since the blessings are of the right, WHICH IS CHESED, they take hold of the fifth chamber, WHICH IS CHESED, AND NOT THE SIXTH CHAMBER WHICH IS TIFERET.

806 וּלְבָתַר בִּסְטָר שְׂמָאלָא, בְּרָזָא דָא אַתָּה גִּבּוֹר. וְהַאי אִיהוּ חִבּוּרָא אַתָּה וְגִבּוֹר, תְּרֵין דִּינִין. וְכֵיוָן דְּאִתְמַשְׁכָאן בִּרְכָאן, אִתְכְּלִיל בְּרַחֲמֵי, וְאִשְׁתְּכַח בְּהַהוּא סִטְרָא כֹּלָּא כַּחֲדָא, וְדָא הוּא מְחַיֵּה מֵתִים סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וְכוּ׳.

806. After that comes the left side, WHICH IS GVURAH. In this mystery are the words 'You are mighty,' the combination of two Judgments, 'You' and 'mighty', FOR 'YOU' IS THE NAME OF MALCHUT, WHICH IS JUDGMENT, AND 'MIGHTY' IS THE LEFT COLUMN, WHICH IS JUDGMENT. Since the blessings were drawn FROM WHAT THE FATHERS RECEIVED WHILE STAYING WITHIN BINAH, JUDGMENT was tempered with Mercy, and MERCY was found in that side to make it as one. This is the meaning of the words 'resurrects the dead...supports the fallen, and heals the sick...' WHICH SHOWS MERCY.

807 וְדָא אִיהוּ בְּרָזָא דִשְׁמָא קַדִּישָׁא דְּאִקְרֵי אֲכַדְטַ״ם, רָזָא אִיהוּ בְּאַתְוָון דִּשְׁמָא דְּאִקְרֵי אֱלֹהִי״ם. בְּגִין דְּאִלֵּין אַתְוָון סַלְקִין לְאִתְעַטְרָא לְעֵילָא, וְאַפִּיקוּ לְהוּ אִלֵּין לְאִתְקְרֵי בְּהוֹן, וְסַלְקִין לְאִתְעַטְרָא לְעֵילָא אֱלֹהִים חַיִּים, וְגָרַע בְּאַתְוָון, לְאַחֲדָא בְּגְרִיעוּ. וּמֵהָכָא אִתְפְּשָׁט לְתַתָּא, לְנַטְלָא מִגּוֹ אִלֵּין אַתְוָון אַחֲרָנִין, וּלְסַלְקָא מֵאִלֵּין אַתְוָון, לִשְׁמָא דֶּאֱלֹהִים.

807. MERCY is in the secret of the holy name Aleph-Caf-Dalet-Tet-Mem, which is the secret of the letters of the name Elohim. FOR THE LETTERS OF ALEPH-CAF-DALET-TET-MEM PRECEDE THOSE OF ELOHIM, EXCEPT ALEPH WHICH IS THE FIRST LETTER, AND FINAL MEM, WHICH HAS NO LETTER PRECEDING IT, AS IT IS ALSO MEM. THE CAF OF ALEPH-CAF- DALET-TET-MEM PRECEDES LAMED OF ELOHIM, THE DALET PRECEDES CAF, AND THE TET PRECEDES YUD. For the letters OF ELOHIM, A NAME OF GVURAH AND THE LEFT COLUMN, went up to be bedecked above IN BINAH, where they issued THE LETTERS OF ALEPH-CAF-DALET-TET-MEM to be called by them. FOR WHEN THE LETTERS OF ELOHIM went up to be bedecked above IN BINAH CALLED 'a living Elohim', CHESED WITHIN BINAH diminished THE JUDGMENTS within the letters OF ELOHIM, THAT WENT UP, so they would join a lesser JUDGMENT. From here, BINAH, THE NAME ALEPH-CAF-DALET-TET-MEM is spread downward INTO THE CHAMBER OF GVURAH through the other letters, THOSE OF THE name ALEPH-CAF-DALET-TET-MEM OF A LESSER JUDGMENT, and ascends through these letters to the name Elohim WITHIN THE CHAMBER OF GVURAH, SO AS TO

MITIGATE THE JUDGMENTS IN IT.

808. Since the letters OF BET-VAV-CAF-VAV AND ALEPH-CAF-DALET-TET -MEM flowed into the fifth chamber, CHESED, and the fourth chamber, GVURAH, from above, BINAH, as we said, the blessings started to hold on to the middle part of all, NAMELY, THE CENTRAL COLUMN WHICH IS TIFERET within the sixth chamber, THE CHAMBER OF DESIRE, TIFERET. The blessings hold on to this and that, RIGHT AND LEFT, WHICH TIFERET COMPRISES. For that reason it is said 'You are holy,' for 'You' WHICH IS MALCHUT THAT IS GVURAH, is part of 'holy' WHICH IS TIFERET THAT IS CHESED. THUS, TIFERET IS INCLUDED WITHIN BOTH CHESED AND GVURAH.

808 כֵּיוָן דְּאִתְמַשְׁכָּאן אַתְוָון בְּחַמִישָׁאָה וּרְבִיעָאָה מֵעֵילָא כִּדְקַאמְרָן, שָׁאֲרִי וְאָחִיד בִּרְכָאן מֵאֶמְצָעִיתָא דְּכֹלָּא, מֵהֵיכָלָא שְׁתִיתָאָה, וְאָחִיד בִּרְכָאן בְּהַאי וּבְהַאי. וּבג״כ אַתָּה קָדוֹשׁ, אִתְכְּלִיל אַתָּה בְּקָדוֹשׁ.

809. "...and Your Name is holy." HE ASKS: IT IS WRITTEN, "You are holy." Why add 'and Your Name is holy'. This is 'Name' and 'You', MEANING THAT MALCHUT IS CALLED BOTH 'NAME' AND 'YOU'. HE ANSWERS: We have learned that wherever there is unity and contact BETWEEN THE SFIROT, holiness and additional holiness must be drawn, and the addition is the most important part. Hence in them all, THE FIRST AND SECOND BLESSINGS, it is written 'You', and no more. Here, IN THE THIRD BLESSING, TIFERET, THAT COMBINES AND TIES THE SFIROT - CHESED AND GVURAH TOGETHER, in this place, there is holiness and additional holiness. 'You are holy' is holiness, and so is 'and Your Name is holy'. 'And they who are holy' are the rest of superior sanctifications in each and every chamber, that become more sacred by the addition OF HOLINESS, since the first sanctification is FOR MALCHUT PROPER, and the additional sanctification is for the rest, NAMELY, THE SANCTIFICATIONS IN EACH OF THE OTHER CHAMBERS.

809 וְשִׁמְךָ קָדוֹשׁ, כֵּיוָן דְּאָמַר אַתָּה קָדוֹשׁ, אֲמַאי וְשִׁמְךָ קָדוֹשׁ, הַיְינוּ שֵׁם, הַיְינוּ אַתָּה. אֶלָּא הָא תָּנִינָן, בְּכָל אֵתָר דְּאִשְׁתְּכַח יִחוּדָא וְקִשּׁוּרָא, בָּעֵינָן קְדוּשָׁה, וְתוֹסֶפֶת קְדוּשָׁה, וְהַהוּא תּוֹסֶפֶת עִקָּרָא הוּא יַתִּיר מִכֹּלָּא. וּבג״כ, בְּכֻלְּהוּ כְּתִיב אַתָּה, וְלָא יַתִּיר, וְהָכָא בְּהַאי אֵתָר, אָמַר קְדוּשָׁה, וְתוֹסֶפֶת קְדוּשָׁה. אַתָּה קָדוֹשׁ קְדוּשָׁה, וְשִׁמְךָ קָדוֹשׁ תּוֹסֶפֶת קְדוּשָׁה. וּקְדוֹשִׁים בְּכָל יוֹם: אֵלּוּ שְׁאַר קְדוֹשִׁין עִלָּאִין, דִּי בְּכָל הֵיכָלָא וְהֵיכָלָא, דְּמִתְקַדְּשֵׁי מֵהַאי תּוֹסֶפֶת. בְּגִין דִּקְדוּשָׁה קַמָּיְיתָא אִיהִי לָהּ, וְתוֹסֶפֶת קְדוּשָׁה, לְאִתְקַדְּשָׁא כָּל אִינּוּן שְׁאַר דְּקַאמְרָן.

810. Then all became more sacred from above, BY BINAH, and by the patriarchs, CHESED, GVURAH AND TIFERET, FOR ALL was tied into one bond by the words 'Blessed are You, O Eternal, holy El'. Here all becomes bound together due to the words 'Blessed are you, O Eternal, holy El'. Therefore it is called 'TIFERET', the knot and unity of all in one unison. Happy is the portion of whoever knows how to arrange the praises of his Master in the proper place. Up to this place, IN THE FIRST THREE BLESSINGS, there is devotion, blessings, and sanctification together with the fathers, WHO ARE CHESED, GVURAH AND TIFERET, FOR THE FIRST BLESSING IS CHESED, THE SECOND IS GVURAH, AND THE THIRD TIFERET.

810 וּלְבָתַר אִתְקַדְּשָׁא כֹּלָּא מֵעֵילָא, וּמִכֻּלְּהוּ אֲבָהָן, אִתְקְשָׁר בְּקִשּׁוּרָא חֲדָא, וְהַיְינוּ בָּרוּךְ אַתָּה יְיָ׳ הָאֵל הַקָּדוֹשׁ. הָכָא כֹּלָּא קִשּׁוּרָא חֲדָא, בְּגִין דְּאָמַר בא״י הָאֵל הַקָּדוֹשׁ. וְעַל דָּא אִקְרֵי צְרוֹרָא וְקִשּׁוּרָא דְּכֹלָּא בְּיִחוּדָא חַד. זַכָּאָה חוּלָקֵיהּ, מַאן דְּיָדַע לְסַדְּרָא שְׁבָחֵי דְּמָארֵיהּ בַּאֲתָר דְּאִצְטְרִיךְ. עַד הָכָא, דְּבֵקוּתָא וּברְכָאן וּקְדוּשָׁה כַּחֲדָא בַּאֲבָהָן.

811. From this place onward IN THE AMIDAH, there are entreaties and petitions. First it behooves a man to ask to know the words of his Master, to show his passion for Him, and not to be separated from Him. THIS IS THE SECRET OF THE PRAYER, 'DO YOU GRACIOUSLY BESTOW UPON US FROM YOUR KNOWLEDGE, UNDERSTANDING, AND DISCERNMENT'. For a man should take part in the sanctification of the high and Holy Name, to be adorned by it. And the name of the blessings and sanctifications is Caf-Vav-Zayin-Vav, which is the secret of the Holy Name Yud Hei Vav Hei, which is most sacred, and these letters, YUD HEI VAV HEI, produced the other letters, CAF-VAV-ZAYIN-VAV. FOR THESE LETTERS PRECEDE THOSE OF YUD HEI VAV HEI, FOR AFTER YUD OF YUD HEI VAV HEI COMES CAF OF CAF-VAV-ZAYIN-VAV, AFTER HEI COMES VAV, AFTER VAV COMES ZAYIN, AND AFTER THE LAST HEI COMES THE LAST VAV. The combination of these NAMES, YUD HEI VAV HEI AND CAF-VAV-ZAYIN -VAV resembles the joining of male and female, FOR THE NAME YUD HEI VAV HEI, WHICH SHINES UPON ZEIR ANPIN, IS MALE, AND THE NAME CAF-VAV-ZAYIN-VAV, WHICH SHINES UPON THE CHAMBERS, IS FEMALE. These holy supernal names are the secret of sanctification.

811 מִכָּאן וּלְהָלְאָה, קַיְימִין שְׁאֵלְתִּין וּבְעוּתִין. שֵׁירוּתָא דְּבָעֵי בַּר נָשׁ לְמִשְׁאַל, לְמִנְדַּע בְּמִלִּין דְּמָארֵיהּ, בְּגִין לְמֶחֱזֵי תִּיאוּבְתֵּיהּ לְגַבֵּיהּ, וְלָא אִתְפְּרַשׁ מִנֵּיהּ. בְּגִין דְּבָעֵי ב״נ לְאִשְׁתַּתְּפָא בִּקְדוּשָׁה דִּשְׁמָא קַדִּישָׁא עִלָּאָה, לְאִתְעַטְּרָא בֵּיהּ, וְאִיהוּ שְׁמָא דִּברְכָאן וְקִדּוּשִׁין, כּוּז״וּ. רָזָא דִּשְׁמָא קַדִּישָׁא יְדוֹ״ד דְּאִיהוּ קַדִּישׁ בִּקְדוּשָׁה. וְאִלֵּין אַתְוָון אַפִּיקוּ מִנֵּיהּ הָנֵי אַתְוָון אַחֲרָנִין, חִבּוּרָא דְּהָנֵי, כְּחִבּוּרָא דִּדְכַר בְּנוּקְבָא. וְהָנֵי קַדִּישִׁין עִלָּאִין, רָזָא דִּקְדוּשָׁה.

812. The other letters, CAF-VAV-ZAYIN-VAV, are called 'dew', the dew of heaven, which is the reckoning of its letters, THAT HAS THE SAME NUMERICAL VALUE AS THAT OF DEW (HEB. TAL), for down below, IN MALCHUT, all words are counted, IN THE SECRET OF THE ILLUMINATION OF CHOCHMAH CALLED 'RECKONING' AND 'NUMBER'. There is no reckoning save that of the moon, WHICH IS MALCHUT, FOR CHOCHMAH IS NOT REVEALED IN ANY SFIRAH BUT MALCHUT, SO THERE IS NO RECKONING BUT IN MALCHUT. For that reason one needs to be connected with the sanctification of his Master, and not to be separated from Him. When one asks, one should ask first to know one's Master, and show that his passion is turned towards Him. THIS IS THE SECRET OF THE FIRST PETITION 'DO GRACIOUSLY BESTOW UPON US FROM YOUR KNOWLEDGE, UNDERSTANDING, AND DISCERNMENT'. From now on, one may be separated little by little, and request whatever is needed.

812 אִלֵּין אַתְוָון אַחֲרָנִין אִקְרוּן טַ״ל. טַל הַשָּׁמַיִם. רָזָא דְּחוּשְׁבָּנָא דְּאַתְוָון דִּילֵיהּ, בְּגִין דְּהָכָא לְתַתָּא, קַיְימָן כָּל מִלִּין בְּחוּשְׁבָּנָא, וְלָא חוּשְׁבָּנָא, אֶלָּא לְסִיהֲרָא. וּבְגִ״כ בָּעֵי לְאִתְקַשְּׁרָא בִּקְדוּשָׁה דְּמָארֵיהּ, וְלָא יִתְפְּרַשׁ ב״נ מִנֵּיהּ. וְכַד שָׁאִיל, שֵׁירוּתָא דִּשְׁאֵלְתּוֹין לְמִנְדַּע לְמָארֵיהּ, לְאַחֲזָאָה דְּתִיאוּבְתֵּיהּ לְגַבֵּיהּ. מִכָּאן וּלְהַלְאָה, יִתְפְּרַשׁ זְעֵיר זְעֵיר, וַיִּשְׁאַל שְׁאֵלְתּוֹי מַה דְּאִצְטְרִיךְ לְשָׁאֲלָא.

813. All his asking should be requested after he arranges this order that we said. In the same manner, all his petitions should be by way of entreating and beseeching before his Master and he must not separate himself from Him, NAMELY HEAVEN FORBID THAT HE MIGHT NOT COMPLAIN ABOUT HIM. Happy is whoever knows this sequence by which to go in the path of truth properly.

813 וְכָל שְׁאֵלְתּוֹי יֵהוֹן, לְבָתַר דְּיִסַּדֵּר סִדּוּרָא דָּא דְּקַאמְרָן. כְּגַוְונָא דָּא, כָּל שְׁאֵלְתּוֹי יֵהוֹן בְּתַחֲנוּנִים וּבְעוּתִין לְקַמֵּי מָארֵיהּ, וְלָא יַרְחִיק גַּרְמֵיהּ מִנֵּיהּ. זַכָּאָה חוּלָקֵיהּ, מַאן דְּיָדַע לְסַדְּרָא סִדּוּרָא דָּא, לְמֵהַךְ בְּאֹרַח מֵישָׁר, כַּדְקָא חֲזֵי.

814. As fire is united with water, and water with fire, south with north, and north with south, AS FIRE AND WATER ARE THE INNER PART OF CHESED AND GVURAH, AND SOUTH AND NORTH ARE THE OUTER SIDE OF CHESED AND GVURAH, as east and west, west and east, TIFERET AND MALCHUT, so all are together and the unison is completed by each other.

814 כְּגַוְונָא דְּאִתְאַחֲדָא אֶשָּׁא בְּמַיָּא, וּמַיָּא בְּאֶשָּׁא. דָּרוֹם בְּצָפוֹן, וְצָפוֹן בְּדָרוֹם. מִזְרָח בְּמַעֲרָב, וּמַעֲרָב בְּמִזְרָח. הָכִי נָמֵי אִתְקַשַּׁר כֹּלָּא כַּחֲדָא, וְיִחוּדָא אִשְׁתְּלִים דָּא בְּדָא.

815. All those who know how to arrange their prayer properly, to include all the chambers within each other and connect them to each other, such a man is joined with them, and approaches them to be included within them. He asks and his petition is granted. Happy he is in this world and in the World to Come.

815 וְכָל אִינּוּן דְּיַדְעִין לְסַדְּרָא צְלוֹתְהוֹן כַּדְקָא יָאוֹת, לְאִתְכַּלְּלָא הָנֵי הֵיכָלִין אִלֵּין בְּאִלֵּין, וּלְאִתְקַשְּׁרָא דָּא בְּדָא. הַאי ב״נ אִתְקַשַּׁר בְּהוּ, וְקָרִיב לֵיהּ לְאִתְכַּלְּלָא בְּהוּ. שְׁאֵלְתָּא שָׁאִיל וְיָהִיב לֵיהּ. זַכָּאָה חוּלָקֵיהּ בְּהַאי עָלְמָא, וּבְעָלְמָא דְּאָתֵי.

816. After his petitions are all said, and the body is whole on all sides to the heart's rejoicing and he asked and finished asking, a man must again draw blessings and joys downward in the secret of the third chamber, NETZACH, to draw downward. This is the meaning of 'Accept, O Hashem our Elohim, Your people Yisrael'. For the Daily Selections, NAMELY, THE LEGS, NETZACH AND HOD, uphold the body, TIFERET. They start beneath the body and are called 'the two thighs down to the knees', FOR NETZACH AND HOD ARE DIVIDED INTO: FROM THE THIGH TO THE KNEES, THE SECRET OF THE BLESSING 'ACCEPT', AND FROM THE KNEES DOWNWARD, THE SECRET 'WHO RESTORES HIS DIVINE GLORY TO ZION', AND 'WE GRATEFULLY ACKNOWLEDGE'.

816 בָּתַר דְּסִיּוּם שְׁאֵלְתּוֹין וְגוּפָא שְׁלִים בְּכָל סִטְרִין בְּחֶדְוָה דְּלִבָּא וְאִיהוּ שָׁאִיל וְסִיּוּם שְׁאֵלְתּוֹין. יֶהֱדַר לְאַמְשָׁכָא בִּרְכָאן וְחֶדְוָואן לְתַתָּא, בְּרָזָא דְּהֵיכָלָא תְּלִיתָאָה, לְאַמְשָׁכָא לְתַתָּא, וְדָא הוּא רְצֵה יְיָ׳ אֱלֹהֵינוּ בְּעַמְּ״ךָ יִשְׂרָאֵ״ל. וּבְגִין דְּמַעֲמָדוֹת אִינּוּן סַמְכִין דְּגוּפָא. שֵׁירוּתָא לְתַתָּא מִן גּוּפָא תְּרֵין יַרְכִּין, עַד דְּמָטֵי לְבִרְכִּין.

817. This is the secret of the daily selections about the sacrifices, CORRESPONDING TO THE TWO THIGHS, NETZACH AND HOD. Here, IN THE THIRD CHAMBER, is the secret of the starting point of the two thighs above IN THE BODY, down to the knees, where the prophets are connected, AS PROPHECY IS DRAWN FROM NETZACH AND HOD OF ATZILUT, and the visions FROM NETZACH AND HOD OF THE CHAMBERS, in the secret of the holy name Hei-Shin-Tav-Pe-Aleph, which is the secret of the name Tzevaot, ACCORDING TO THE ATBASH CIPHER, when this one, THE FIRST LETTERS OF THE ATBASH CIPHER ascend, while the other LETTERS OF THE ATBASH CIPHER descend. THE NAME TZEVAOT is for the prophets and THE NAME HEI-SHIN-TAV-PE-ALEPH is for the visions. AND NETZACH AND HOD ARE CALLED 'TZEVAOT'.

817 וְאִלֵּין אִינּוּן רָזָא דְּמַעֲמָדוֹת, דְּקַיְּימֵי עַל קָרְבָּנָא. וְהָכָא אִיהוּ רָזָא שֵׁירוּתָא דְּתְרֵין יָרְכִין מִלְּעֵילָא, עַד בִּרְכִין, חִבּוּרָא דְּנְבִיאִים. וּמַרְאוֹת, בְּרָזָא דְּאַתְוָון דְּשְׁמָא קַדִּישָׁא, דְּאִקְרֵי הַשְׁתָּפ״א. דְּאִיהוּ רָזָא דְּשְׁמָא דְּאִקְרֵי צְבָאוֹת. דָּא סָלִיק, וְדָא נָחִית. דָּא נְבִיאִים, וְדָא מַרְאוֹת.

818. Here, IN THE THIRD CHAMBER, is the high secret called 'Baraitha', as we said ABOVE, FOR BARAITHA MEANS EXTERNAL, AND NETZACH AND HOD ARE OUTSIDE THE BODY, WHICH IS TIFERET, and when a man reaches the knees, WHICH ARE HOD, he should kneel. 'Blessed are You, O Hashem, who restores His divine glory to Zion': In this verse the Baraithas are restored to be Mishnah and they are blessed together. FOR HERE NETZACH AND HOD OF THE CHAMBERS WERE INCLUDED WITHIN THE HOLY OF HOLIES IN THE SECRET OF MALCHUT, WHICH IS THE SECRET OF MISHNAH, THE INNER MEANING OF THE VERSE 'BLESSED ARE YOU, O HASHEM, WHO RESTORES HIS DIVINE GLORY TO ZION', FOR ZION IS YESOD OF MALCHUT.

818 וְהָכָא אִיהוּ רָזָא עִלָּאָה דִּבְרַיְיתֵי דְּקַאמְרָן, וְכַד מָטֵי אִינִישׁ לְבִרְכִין, יִכְרַע בָּרוּךְ א״י הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן, וְהָא הָכָא אָהַדְּרוּ בְּרַיְיתֵי לְמַתְנִיתִין וְאִתְבָּרְכָאן כַּחֲדָא.

819. The second chamber below, THE CHAMBER OF THE VERY HEAVEN, is where the souls are entrusted to go up to see the visions of the dream, WHICH IS BENEATH THE THIGHS, WHERE THE KNEES ARE, FOR THE DREAM IS DRAWN FROM BELOW THE THIGHS. THIS IS WHERE WE SAY 'we gratefully acknowledge,' and kneel to give thanks for the souls, from 'and the souls that are entrusted to you,' up to 'All beneficent is Your Name, to whom it is fitting to render thanks'.

819 הֵיכָלָא תִּנְיָינָא לְתַתָּא, דְּאִתְפְּקְדוּ בֵּיהּ נִשְׁמָתִין לְסַלְקָא, לְאִתְחֲזָאָה בְּחֵיזוּ דְּחֶלְמָא. מוֹדִים, לְאַכְרְעָה בִּרְכִין, לְאוֹדָאָה עַל נִשְׁמָתִין, כִּדְקַאמְרָן עַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת, עַד דְּמָטֵי לְהַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

820. This is the inner mystery of the Holy Name called Bet-final Mem, Bet-Mem-Vav-Caf-final Nun, WHICH CONSISTS OF THE LETTERS COMING AFTER THE LETTERS OF THE NAMES EL ELOHIM. It is called 'El Elohim', through a supernal mystery OF CHESED AND GVURAH OF ATZILUT, as it is written, "El Elohim Hashem, He knows" (Yehoshua 22:22). The entirety of the other letters BET-FINAL MEM, BET-MEM-VAV-CAF-FINAL NUN, that come OUT OF EL ELOHIM, and downward, IN THE SECOND CHAMBER, is the secret of the dream, the secret of putting souls in this place TO LOOK AT THE VISION OF THE DREAM. We should go on with the benedictions, in order to find rest in this world and in the World to Come.

820 וְדָא הוּא גּוֹ רָזָא דְּשְׁמָא קַדִּישָׁא, דְּאִקְרֵי בָּ״ם בְּמוּכָ״ן. דָּא אִקְרֵי אֵל אֱלֹהִים, דְּאִיהוּ בְּרָזָא עִלָּאָה. אֵל אֱלֹהִי״ם יְהוָ״ה הוּא יוֹדֵעַ. כְּלָלָא דְּאִלֵּין אַתְוָון אַחֲרָנִין דְּנַפְקֵי מִנַּיְיהוּ, וּלְתַתָּא, רָזָא דְּחֶלְמָא. רָזָא לְהַהוּא אֲתָר לְאַעֲלָא בֵּהוּ נִשְׁמָתִין. וּבְעֵינָן לְאַמְשָׁכָא בְּהַנֵּי בִּרְכָאן, בְּגִין לְאַשְׁכְּחָא נַיְיחָא בְּהַאי עָלְמָא, וּבְעָלְמָא דְּאָתֵי.

821. The chamber down below, THE CHAMBER OF THE SAPPHIRE STONE, THE MYSTERY OF YESOD AND MALCHUT, IS THE SECRET MEANING OF 'bestow peace, happiness, and blessing'. Here peace is perfected, peace above, IN YESOD OF ZEIR ANPIN, and peace below, IN YESOD OF MALCHUT, peace on all sides, BOTH IN RIGHT AND LEFT, peace in the celestial retinue, YESOD AND MALCHUT OF THE CHAMBERS OF ATZILUT, and peace in the terrestrial retinue. For this chamber OF THE SAPPHIRE STONE, AND YESOD AND MALCHUT OF THE CHAMBERS OF BRIYAH WITHIN IT the terrestrial retinue is united with the celestial retinue, whence PEACE flows down to all the lower beings, outside THE CHAMBERS OF BRIYAH.

821 הֵיכָלָא תַּתָּאָה לְתַתָּא, שִׂים שָׁלוֹם טוֹבָה וּבְרָכָה. הָכָא אִיהוּ כְּלָלָא דְּשָׁלוֹם. שָׁלוֹם לְעֵילָא, שָׁלוֹם לְתַתָּא, שָׁלוֹם לְכָל סִטְרִין, שָׁלוֹם בְּפָמַלְיָא דִּלְעֵילָא, שָׁלוֹם בְּפָמַלְיָא דִּלְתַתָּא, וְהֵיכָלָא דָּא אִיהוּ פָּמַלְיָא דִּלְתַתָּא. בְּחִבּוּרָא חֲדָא בְּפָמַלְיָא דִּלְעֵילָא. וּמֵהָכָא נָגִיד לְכָל אִינּוּן תַּתָּאֵי דִּלְבַר.

822. Here everything is joined to be perfected together, above IN ZEIR ANPIN, and below IN MALCHUT, by one illumination, NAMELY, BY UNION that completes the full name Yud Hei Vav Hei Elohim, YUD HEI VAV HEI BEING ZEIR ANPIN AND ELOHIM BEING MALCHUT. This name is complete in all the chambers INCLUDED WITHIN MALCHUT, and in all the supernal lights, INCLUDED WITHIN ZEIR ANPIN, to make them one.

822 וְהָכָא אִתְכְּלִיל וְאִשְׁתְּלִים כֹּלָא כַּחֲדָא, עֵילָא וְתַתָּא, בְּנְהִירוּ חֲדָא, לְאִשְׁתַּלְּמָא שֵׁם מָלֵא, יְיָ׳ אֱלֹהִים. שֵׁם דָּא דְּאִיהוּ שָׁלֵם, בְּכָל אִינּוּן הֵיכָלִין, בְּכָל אִינּוּן נְהוֹרִין עִלָּאִין, לְמֶהֱוֵי כֻּלְּהוּ חַד.

823. A man, WHO MEDITATES UPON ALL THESE MEDITATIONS, when he is asked to leave the chamber and go out, should behave as if he is withdrawing from the presence of the King, and from His palace, and should lower himself before Him. But it also behooves him to rejoice in being the first to receive the crown of continuation of the blessings drawn from the unison of his Master. He is a son, AMONG THE CHILDREN of the King's chamber. For when he withdraws from the company of the King, all is united in all respects, by the tie of unity, the blessings and sanctification, and the additional holiness. The Holy One, blessed be He calls the celestial retinue, WHICH ARE THE GRADES JOINED BY HIM, and tells them, write the name of so-and-so, amongst those, who are called "those who thought upon His Name" (Malachi 3:16).

823 הַאי ב״נ, כַּד אִשְׁתְּאִיל מֵהֵיכְלָא דָּא לְנָפְקָא לְבַר. יְשַׁוֵּי גַּרְמֵיהּ, כְּמַאן דְּנָפִיק מֵחַבְרוּתָא דְּמַלְכָּא, וּמִגּוֹ הֵיכָלֵיהּ, וְיַמְאִיךְ גַּרְמֵיהּ קָמֵיהּ. אֲבָל יֶחֱדֵי גַּרְמֵיהּ, דְּהָא קַדְמָאָה אִיהוּ, לְנַטְלָא עִטְרָא דְּמִשִּׁיכוּ דְּבִרְכָאן דְּנַגְדִּין מִיחוּדָא דְּמָארֵיהּ. דָּא אִיהוּ בַּר, דְּאִיהוּ מֵהֵיכְלָא דְּמַלְכָּא. דְּהָא בְּהַאי שַׁעֲתָא דְּקָא נָפִיק מִקַּמֵּי מַלְכָּא, וְכֹלָּא קָשִׁיר בְּכָל הָנֵי סִטְרִין, בְּקִשּׁוּרָא דְּיִחוּדָא, וּבִרְכָאן, וּקְדוּשָׁה, וְתוֹסֶפֶת קְדוּשָׁה. קוּדְשָׁא בְּרִיךְ הוּא קָרֵי לְפָמַלְיָא דִּלְעֵילָא, וְאָמַר לוֹן, כְּתוּבוּ לְהַאי ב״נ פְּלַנְיָא, מֵאִינּוּן דְּאִקְרוּן חוֹשְׁבֵי שְׁמוֹ.

824. HE ASKS, who are "those who thought upon His name"? AND HE ANSWERS: They are those who think and who meditate on the secret of His name, in order to unite the chambers together, tie knots, and unite everything into one union. These are those who "thought upon His Name." This man is then written AMONGST THOSE WHO THOUGHT UPON HIS NAME, to be distinguished and known above, and be perfected above and below.

824 מַאן חוֹשְׁבֵי שְׁמוֹ. אִינּוּן דְּמְחַשְּׁבֵי וּמְכַוְּונִין בְּרָזָא דִּשְׁמֵיהּ, לְיַחֲדָא הֵיכָלִין בְּהֵיכָלִין, לְקַשְּׁרָא קִשְׁרִין, וּלְיַחֲדָא כֻּלְּהוּ בְּיִחוּדָא חֲדָא. וְאִלֵּין אִינּוּן חוֹשְׁבֵי שְׁמוֹ, כד״א וּלְחוֹשְׁבֵי שְׁמוֹ. כְּדֵין אַכְתִּיבוּ לֵיהּ, וְאִתְרְשִׁים וְאִשְׁתְּמוֹדַע לְעֵילָא, וְאִשְׁתְּלִים אִיהוּ לְעֵילָא וְתַתָּא.

825. Whoever approaches his Master, and prays without perfecting the unison, and without caring for the glory of his Master to tie knots as said, it were better for him not to have been born, and the Holy One, blessed be He says, "write this man childless, a man that shall not prosper in his days" (Yirmeyah 22:30). This man "robs his father or his mother" (Mishlei 28:24), NAMELY, THE HOLY ONE, BLESSED BE HE AND HIS SHECHINAH, THAT ARE HIS FATHER AND MOTHER.

825 וּמַאן דְּקָרִיב קָמֵי מָארֵיהּ, וְצַלֵּי צְלוֹתֵיהּ, וְלָא אַשְׁלִים יִחוּדָא, וְלָא חָיִיש עַל יְקָרָא דְּמָארֵיהּ, לְקַשְּׁרָא קִשְׁרִין כִּדְקַאמְרָן, טַב לֵיהּ דְּלָא אִבְרֵי. וְקוּדְשָׁא בְּרִיךְ הוּא אָמַר כְּתֻבוּ אֶת הָאִישׁ הַזֶּה עֲרִירִי גֶּבֶר לָא יִצְלַח בְּיָמָיו. וְדָא אִיהוּ גּוֹזֵל אָבִיו וְאִמּוֹ.

826. Here is perfected high and low the secret of the Holy Name that rules above, Mem-Tzadik-Pe-Tzadik, Mem-Tzadik-Pe-Tzadik, DERIVED FROM "Hashem, Hashem, El merciful and gracious" (Shemot 34:6), FOR YUD HEI VAV HEI INTERCHANGED BY THE METHOD OF ATBASH CIPHER, TURNS INTO MEM-TZADIK-PE-TZADIK. Here the secret of the Holy Name YUD HEI VAV HEI, YUD HEI VAV HEI is consecrated by a public of ten, and the other letters, MEM-TZADIK-PE-TZADIK, MEM-TZADIK-PE-TZADIK, in a solitary sanctification in prayer. THE THIRTEEN DIVINE ATTRIBUTES ARE SAID ONLY IN PUBLIC, AND WHEN ALONE, THE THIRTEEN DIVINE ATTRIBUTES ARE SAID WITH THE PERMUTATION OF ATBASH CIPHER, MEM-TZADIK-PE-TZADIK, MEM-TZADIK-PE-TZADIK. After finishing THE THIRTEEN DIVINE ATTRIBUTES, it behooves man to stand up and confess his sins, so there will be no pretext for the Other Side to accuse him, and so he is subjugated before him. Now he stands firm, blessed from the King's house.

826 הָכָא אִשְׁתְּלִים כֹּלָא לְעֵילָא וְתַתָּא, רָזָא דִּשְׁמָא קַדִּישָׁא שַׁלִּיטָא לְעֵילָא. מְצָפֵ״ץ מְצָפֵ״ץ. יְיָ׳ יְיָ׳ אֵל רַחוּם וְחַנּוּן. הָכָא אִיהוּ רָזָא דִּשְׁמָא קַדִּישָׁא דָּא, לְאִתְקַדְּשָׁא בְּאַתְוָוי בְּנֵי עֲשָׂרָה, וְאַתְוָון אַחֲרָנִין בְּקְדוּשָׁה דִּיחִידָאי בְּצִלּוֹתָא. בְּתַר דְּסִיָּים, קָאֵים עַל רַגְלוֹי, לְאוֹדָאי עַל חוֹבוֹי, בְּגִין דְּלָא יְהֵא פִּטְרָא דְּפוּמָא לְסִטְרָא אַחֲרָא, לְאַסְטָאָה לֵיהּ, וְאִתְכַּפְיָא קָמֵיהּ. וְיֵקוּם בְּקִיּוּמֵיהּ לְאִתְבָּרְכָא מִבֵּי מַלְכָּא.

827. Happy is the portion of whoever is consecrated in this manner by his prayer, as we said, who ties the knots and makes unisons, with proper meditation, not deviating right or left. His prayer then will not be returned empty handed; the Holy One, blessed be He decrees, yet he annuls it. Of him it is written, "Let your father and your mother be glad, and let she who bore you rejoice" (Mishlei 23:25), he has a portion in this world and in the World to Come.

827 וְזַכָּאָה חוּלָקֵיהּ מַאן דְּאִתְקַדַּשׁ בְּהַאי גַּוּונָא בְּצְלוֹתָא כִּדְקָאמְרָן, וְקָשַׁר קִשְׁרִין, וְיִיחֵד יְחוּדִין, וְיִתְכַּוֵּון בְּכֹלָּא כַּדְקָא יֵאוֹת, וְלָא יִסְטֵי לִימִינָא וְלִשְׂמָאלָא. צְלוֹתֵיהּ לָא אַהְדַּר בְּרֵיקָנָיָא. קוּדְשָׁא בְּרִיךְ הוּא גָּזִיר וְאִיהוּ מְבַטֵּל. עַל דָּא כְּתִיב יִשְׂמַח אָבִיךָ וְאִמֶּךָ וְתָגֵל יוֹלַדְתֶּךָ. אִית לֵיהּ חוּלָקָא בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי.

828. It is written, "She rises also while it is yet night, and gives food to her household, and a portion to her maidens" (Mishlei 31:15), MEANING THAT MALCHUT GIVES OF THE manifold blessings, sanctification and additional sanctification, which she receives, as it is said, "and at night he shall divide the spoil" (Beresheet 49:27), AS MALCHUT divides portion to everyone, and even to the Other Side she gives a portion.

828 כְּתִיב וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְגוֹ׳ מֵהַהוּא רִבּוּיָא דִּבְרָכָאן, וּקְדוּשָׁה, וְתוֹסֶפֶת קְדוּשָׁה דְּקָא נַטְלָא. כד״א וְלָעֶרֶב יְחַלֵּק שָׁלָל, דִּפְלִיגַת חוּלָקָא לְכֹלָּא, וַאֲפִילוּ לְסִטְרָא אַחֲרָא חוּלָקָא בְּלְחוֹדָהָא.

829. This is a mystery for those of the Faith: the part of the unholy Other Side is all the sins and transgressions of the man who tied the bonds of unison, and confessed them. They all dwell upon the Other Side, to be the part and portion of the unholy Other Side. But if he did not confess them, then the accuser comes TO DENOUNCE HIM, and prevails.

829 וְרָזָא דָּא, רָזָא לִבְנֵי מְהֵימְנוּתָא. חוּלָקָא דְּסִטְרָא אַחֲרָא מִסְאֲבָא, כָּל אִינּוּן חוֹבִין, וְכָל אִינּוּן חֲטָאִין, דְּהַהוּא ב״נ דְּקָשַׁר קִשְׁרִין דְּיִחוּדָא, דְּאִתְוַדֶּה עָלַיְיהוּ, כֻּלְּהוּ שַׁרְיָין עָלֵיהּ דסט״א. וְאִינּוּן חוּלָקָא וְאַחֲסַנְתָּא דְּסִטְרָא אַחֲרָא מִסְאֲבָא. וְאִי לָא אוֹדֵי עָלֵיהּ, אִשְׁתְּכַח מְקַטְרְגָא וְיָכִיל לֵיהּ.

830. If he confessed his sins in that prayer by connecting the bonds of unison, the upper and lower are blessed. And it is of the part of the Other Side, that all the sins and transgressions he confessed, he takes as his own portion. This is the secret of the goat, as it is written, "and confess over him all the iniquities of the children of Yisrael...and the goat shall bear upon it" (Vayikra 16:21-22). This is his part, portion and property. And if man reverts to corrupt ways, woe to him, for he takes back the transgressions from that side against the will of that side, which harms him, and becomes his accuser to speak ill of him. But when he confesses them, that Other Side takes them to be its allotted part.

830 וְאִי אוֹדֵי עַל כָּל חוֹבוֹי, בְּהַהִיא צְלוֹתָא, דְּקָשִׁיר קִשְׁרִין דְּיִחוּדָא, וְאִתְבָּרְכָאן עִלָּאֵי וְתַתָּאֵי. וּמֵהַהוּא חוּלָקָא דְּסִטְרָא אַחֲרָא, כָּל אִינּוּן חוֹבִין וְחַטָּאִין דְּאוֹדֵי עָלַיְיהוּ, נַטְלָא לוֹן לְחוּלָקֵיהּ. וְרָזָא דָּא שָׂעִיר. דִּכְתִיב וְהִתְוַדָּה עָלָיו אֶת כָּל עֲוֹנוֹת וְגוֹ׳, וּכְתִיב וְנָשָׂא הַשָּׂעִיר וְגוֹ׳, דָּא הוּא חוּלָקֵיהּ וְעַדְבֵיהּ וְאַחֲסַנְתֵּיהּ. וְאִי הַהוּא ב״נ תָּב לְסָרְחָנֵי דְּחוֹבוֹי, וַוי לֵיהּ, דְּכֻלְּהוּ נָטִיל לוֹן מֵהַהוּא סִטְרָא, בְּעַל כָּרְחֵיהּ דְּהַהוּא סִטְרָא. וּמִגּוֹ דְּנָטִיל לוֹן מֵהַאי סִטְרָא בְּעַל כָּרְחֵיהּ דְּהַהוּא סִטְרָא, כְּדֵין אַבְאִישׁ לֵיהּ, וְאִתְהַפֵּךְ עָלֵיהּ מְקַטְרְגָא, וְקַטְרִיג לֵיהּ. וְכַד אוֹדֵי עֲלוֹי, נָטִיל לוֹן הַהוּא סִטְרָא אַחֲרָא, וְאִיהוּ עַדְבֵיהּ וְחוּלָקֵיהּ.

831. This is also a secret of the offering: one has to confess over it all his sins and iniquities, in order to give a portion to him who needs it, NAMELY, THE OTHER SIDE. The whole sacrifice goes to the side of holiness, which is the part of holiness and its desire. The OTHER Side receives the portion of all the sins and iniquities given by the confession over the flesh of the offering, as it is written, "If your enemy be hungry, give him bread...for you shall heap coals of fire..." (Mishlei 25:21-22). This may be understood from the verse, "let the king and Haman come this day to the banquet" (Esther 5:4). Happy is he who knows His ways, to walk the path of truth.

831 וְרָזָא דָא, הָכִי נָמֵי קָרְבְּנָא, דְּבָעֵי לְאוֹדָאָה עַל הַהוּא קָרְבְּנָא, כָּל חוֹבוֹי וְחֲטָאוֹי, לְמֵיהַב חוּלָקָא לְמַאן דְּאִצְטְרִיךְ. קָרְבְּנָא כֻּלָּא לְסִטְרָא דָא חוּלָקָא דְּקוּדְשָׁא, וְרֵעוּתָא דְּקוּדְשָׁא. וּלְסִטְרָא דָא, הַהוּא חוּלָקָא דְּאִינּוּן חוֹבִין, וְחַטָּאִין דְּאִתְיְיהִיבוּ בְּהוֹדָאָה עַל הַהוּא בִּשְׂרָא דְּקָרְבְּנָא. כְּמָה דִּכְתִיב, אִם רָעֵב שׂוֹנַאֲךָ הַאֲכִילֵהוּ לֶחֶם וְגוֹ׳. כִּי גֶחָלִים אַתָּה חוֹתֶה וְגוֹ׳, וְסִימָנִיךְ יָבֹא הַמֶּלֶךְ וְהָמָן אֶל הַמִּשְׁתֶּה. זַכָּאָה אִיהוּ מַאן דְּיָדַע אָרְחֵיהּ לְמֵהַךְ בְּאָרַח קְשׁוֹט.

832. Whoever knows not how to arrange the praise of his Master, it is better for him not to have been born. The prayer should be whole above, by thought, heart's desire, voice and words of mouth, all to create perfection, connection and unison above. As perfection comes from above downward, so the connection should be properly made, from below upward.

832 וְכָל מַאן דְּלָא יָדַע לְסַדְּרָא שְׁבָחָא דְּמָארֵיהּ, טַב לֵיהּ דְּלָא אִבְרֵי. בְּגִין דְּאִצְטְרִיךְ צְלוֹתָא דְּאִיהוּ שְׁלָמָא לְעֵילָא. מִגּוֹ מַחֲשָׁבָה, וּרְעוּתָא דְּלִבָּא, וְקָלָא, וּמִלָּה דְּשִׂפְוָון. לְמֶעְבַּד שְׁלִימוּ וְקִשּׁוּרָא וְיִחוּדָא לְעֵילָא, כְּגַוְונָא דְּאִיהוּ לְעֵילָא. כְּגַוְונָא דְּנָפְקָא שְׁלִימוּ מֵעֵילָא לְתַתָּא, הָכִי אִצְטְרִיךְ מִתַּתָּא לְעֵילָא, לְקַשְׁרָא קִשְׁרָא כַּדְקָא יְאוֹת.

833. This mystery is for the friends, so they may walk the true path. Thought, will, voice, and speech are the four that tie the knots, CORRESPONDING TO CHOCHMAH AND BINAH, TIFERET AND MALCHUT. THOUGHT AND WILL ARE CHOCHMAH AND BINAH, VOICE AND SPEECH ARE TIFERET AND MALCHUT. After they tied the knots together, they became one Chariot, so the Shechinah, THE SECRET OF SPEECH, may dwell upon them. They then turned into four pillars to be bedecked by, and the Shechinah is supported by them with all the high knots.

833 רָזָא לְחַבְרַיָּיא דְּיֵהֲכוּן בְּאָרַח מֵישַׁר, מַחֲשָׁבָה. וְרֵעוּתָא. וְקָלָא. וּמִלָּה. אִלֵּין אַרְבַּע מְקַשְּׁרִין קִשְׁרִין. לְבָתַר קְשִׁירוּ קִשְׁרִין כֻּלְּהוּ כַּחֲדָא, אִתְעָבִידוּ כֻּלְּהוּ רְתִיכָא חֲדָא, לְאַשְׁרָאָה עָלַיְיהוּ שְׁכִינְתָּא, וְאִתְעָבִידוּ כֻּלְּהוּ לְבָתַר אַרְבָּעָה סַמְכִין לְאִתְעַטְּרָא בְּהוּ, וּשְׁכִינְתָּא אִסְתְּמִיךְ עָלַיְיהוּ, בְּכָל אִינּוּן קִשְׁרִין עִלָּאִין.

834. HE EXPLAINS FURTHER: Thought, THE SECRET OF CHOCHMAH, produces AND BEGETS will, THE SECRET OF BINAH. Will, which came out of thought, BEGETS AND produces a sounding voice THE SECRET OF ZEIR ANPIN. The sound that is heard ascends and binds knots from below upwards, connects the lower and upper chambers. The sound, which connects BETWEEN THE TWO COLUMNS OF BINAH, and draws blessings from high above, FROM BINAH, is secretly supported TOO by those four pillars, thought, will, voice, and speech, THE SECRET OF CHOCHMAH AND BINAH, TIFERET AND MALCHUT. The support comes at the end of the knot, NAMELY AT SPEECH, MALCHUT, where everything is bound together and becomes one, AS MALCHUT RECEIVES ALL OF THEM INTO HER.

834 מַחֲשָׁבָה אַפִּיק רְעוּתָא, רְעוּתָא דְּנָפִיק מִגּוֹ מַחֲשָׁבָה, אַפִּיק קָלָא דְּאִשְׁתְּמַע, וְהַהוּא קָלָא דְּאִשְׁתְּמַע, סָלִיק לְקַשְׁרָא קִשְׁרִין מִתַּתָּא לְעֵילָא, הֵיכָלִין תַּתָּאִין בְּעִלָּאִין. קָלָא דְּאִיהוּ קָשִׁיר קִשְׁרִין וּמָשִׁיךְ בִּרְכָאן מֵעֵילָא לְתַתָּא בִּלְחִישׁוּ, סָמִיךְ אִלֵּין אַרְבָּעָה סַמְכִין: מַחֲשָׁבָה. וּרְעוּתָא. קָלָא. וּמִלָּה. סְמִיכוּ בְּסִיוּמָא דְּקִשּׁוּרָא, אֲתָר דְּכֹלָּא אִתְקַשַּׁר בֵּיהּ כַּחֲדָא, וְאִתְעָבִידוּ כֻּלְּהוּ חַד.

835. Happy is the man who ties the knots of his Master and produces proper struts, who is intent upon all the things we said. Happy is he in this world and in the World to Come. So far is the construction of the chambers on the side of holiness.

835 זַכָּאָה אִיהוּ בַּר נָשׁ דְּקָשַׁר קִשְׁרִין דְּמָארֵיהּ, וְסָמִיךְ סְמִיכִין כַּדְקָא יְאוֹת, וְאִתְכַּוָּון בְּכָל הָנֵי מִלִּין דְּקַאמְרָן. זַכָּאָה אִיהוּ בְּהַאי עָלְמָא, וּבְעָלְמָא דְּאָתֵי. עַד הָכָא אִשְׁתְּכְלָלוּ הֵיכָלִין בְּסִטְרָא דְּקֻדְשָׁה.

53. The seven chambers of the Other Side

Rabbi Shimon opens with: "But they, like Adam have transgressed the covenant." He speaks to Adam, saying that he was only asked to keep one precept, and yet he could not keep it and was seduced by the serpent. Next he talks about David, who ran away from Saul and was rejected from the

Holy Land. Nevertheless, he says, David did not turn to evil. He describes the grades of the evil inclination, the seven names it is called by, and the seven names of Gehenom. These correspond to the seven chambers of the Other Side. Just as there are grades and chambers on the side of holiness there are grades and chambers on the side of defilement. Many grades and chieftains stand ready to purify people who worship God, and many grades and chieftains stand ready to defile people who sin. Rabbi Shimon tells us that everyone sees the Angel of Death when his time of reckoning comes.

836. Rabbi Shimon opened the discussion with the verse: "But they, like Adam have transgressed the covenant" (Hoshea 6:7). Who will remove dust from your eyes, Adam, if the Holy One, blessed be He gave you one precept and you could not keep it, for you were enticed by the wicked things with which the evil serpent seduced you, as is written, "the serpent was craftier" (Beresheet 3:1). Hence you were seduced by it, and brought death to you and all your offspring. Come and see: Whoever is seduced by it, and goes down to it, he will be lost in an instant, NAMELY, FALL UNDER ITS DOMINION.

836 רִבִּי שִׁמְעוֹן פָּתַח וְאָמַר, וְהֵמָּה כְּאָדָם עָבְרוּ בְּרִית שָׁם בָּגְדוּ בִי. מַאן יְגַלֶּה עָפָר מֵעֵינֶיךָ אָדָם קַדְמָאָה, דְּקוּדְשָׁא בְּרִיךְ הוּא פָּקִיד לָךְ פִּקּוּדָא חֲדָא, וְלָא יָכִילַת לְקַיְּימָא בָּה. בְּגִין דְּאִתְפַּתִּית עַל מִלִּין בִּישִׁין, דְּאַסְיֵי לָךְ הַהוּא חִוְיָא בִּישָׁא, דִּכְתִיב וְהַנָּחָשׁ הָיָה עָרוּם. וּבְגִין כָּךְ, אִתְפַּתִּית אֲבַתְרֵיהּ, וְגַרְמַת מִיתָה לְגַרְמָךְ, וּלְכָל אִינּוּן תּוֹלְדִין דְּנַפְקוּ מִינָךְ. תָּא חֲזֵי, דְּכָל מַאן דְּאִתְפַּתָּא אֲבַתְרֵיהּ וְנָחִית לְגַבֵּיהּ בְּרִגְעָא חֲדָא, יִתְאֲבִיד לְגַבֵּיהּ.

837. Come and see: David, whose existence depended upon the source of running water, NAMELY, BINAH, FOR DAVID IS THE SECRET OF MALCHUT ABOVE THE CHEST, THE PLACE OF BINAH, WHENCE HE TAKES HIS LIFE AND EXISTENCE. When he was chased into another land, WHEN HE RAN AWAY FROM SAUL, he was grieved, and for his grief, he was rejected from the Holy Land, NAMELY, HE FELL FROM HIS GRADE, WHICH IS THE HOLY LAND. Though he descended through his grades to the last one, he nevertheless resisted and did not enter the Other Side, but kept away from it, as it is written, "but truly as Hashem lives, and as your soul lives, there is but a step between me and death" (I Shmuel 20:3). For he went down the grades until there was but a step between him AND DEATH, WHICH IS THE OTHER SIDE CALLED 'DEATH'. Happy is the portion of he who is kept from that evil, and from all the grades of that side that abide in the world.

837 תָּא חֲזֵי, דָּוִד הֲוָה קִיּוּמָא נָעִיץ בִּמְקוֹרָא דְּמַיִין נַבְעִין, וְכַד אִתְדַּחְיָא לְאַרְעָא אַחֲרָא, וְצַעְרִין לֵיהּ, וּלְפוּם צַעְרֵיהּ אִתְדַּחְיָא מֵאַרְעָא קַדִּישָׁא. אַף עַל גַּב דְּנָחִית מִדַּרְגּוֹי לְדַרְגָּא תַּתָּאָה, קָם בְּקִיּוּמֵיהּ, וְלָא עָאל לְסִטְרָא אַחֲרָא, וְאִסְתְּמַר מִנֵּיהּ. מַה כְּתִיב וְאוּלָם חַי יְיָ׳ וְחֵי נַפְשֶׁךָ כִּי כְּפֶשַׁע בֵּינִי וּבֵין הַמָּוֶת. דְּהָא נָחִית בְּדַרְגּוֹי, עַד דַּהֲוָה בֵּיהּ הַאי שְׁעוּרָא. וְזַכָּאָה חוּלָקֵיהּ, מַאן דְּאִסְתְּמַר מֵהַהוּא סִטְרָא בִּישָׁא, וּמִכָּל דַּרְגִּין דְּהַהוּא סִטְרָא, דְּמִשְׁתַּכְּחֵי בְּעָלְמָא.

838. There are several aspects and grades to the Evil Inclination, which are the Satan, the Angel of Death, and the Evil Inclination. And we explained that though it is called by those names, it has seven names IN PARTICULAR: the Satan, unholy, foe, a stone of stumbling, uncircumcised, evil, northern. These seven names correspond to the seven grades of its chambers, all of them on the side of defilement, as we said, and to the seven names given to Gehenom, NAMELY where the wicked are condemned. These are: pit, grave, Dumah, gruesome mud, Sheol, shadow of death, a nether land. These are the seven departments of Gehenom corresponding to the seven names of the Evil Inclination. AND THE SEVEN CHAMBERS OF THE OTHER SIDE ARE CALLED BY THE SAME NAMES AS THE SEVEN DEPARTMENTS OF GEHENOM.

838 דְּכַמָּה סִטְרִין וְדַרְגִּין אִית לְיֵצֶר הָרָע: נָחָשׁ עֲקַלָּתוֹן. שָׂטָן. מַלְאַךְ הַמָּוֶת. יֵצֶר הָרָע. וְהָא אוּקְמוּהָ. דאע״ג דְּבִשְׁמָהָן אִלֵּין אִקְרֵי, שֶׁבַע שְׁמָהָן אִינּוּן לֵיהּ: שָׂטָן. טָמֵא. שׂוֹנֵא. אֶבֶן מִכְשׁוֹל. עָרֵל. רָע. צְפוֹנִי. אִלֵּין אִינּוּן שֶׁבַע שְׁמָהָן, לְקֻבֵּל שֶׁבַע דַּרְגִּין דְּהֵיכָלִין דִּילֵיהּ, דְּכֻלְּהוּ מִסִּטְרָא מְסָאֲבָא כִּדְקָאמְרָן. לְקֻבֵּל אִלֵּין שִׁבְעָה שְׁמָהָן, אִינּוּן דְּאִקְרֵי בְּהוּ גֵּיהִנָּם, אֲתָר דְּאִתְדָּנוּ בֵּיהּ חַיָּיבַיָּא דְּעָלְמָא. וְאִלֵּין אִינּוּן: בּוֹר. שָׁחַת. דּוּמָה. טִיט הַיָּוֵן. שְׁאוֹל. צַלְמָוֶת. אֶרֶץ תַּחְתִּית. כָּל אִלֵּין שִׁבְעָה מָדוֹרִין דְּגֵיהִנָּם, לְקֻבֵּל אִלֵּין שֶׁבַע שְׁמָהָן, דְּאִית לֵיהּ לְיֵצֶר הָרָע.

839. Here we explained that as there are grades and chambers on the side of holiness, so there are on the side of defilement, all of which abide in and rule the world on the side of unholiness. THEREFORE, THERE ARE seven chambers, corresponding to the seven names of Gehenom, NAMELY, CALLED BY THE SAME NAMES AS THE SEVEN DEPARTMENTS OF GEHENOM. All of them stand ready to condemn and defile the wicked of the world who clove to them, and did not keep away from them, while in this world.

839 וְהָא אוֹקִימְנָא, דִּכְמָה דְּאִית דַּרְגִּין וְהֵיכָלִין לְסִטְרָא קְדוּשָׁה, הָכִי נָמֵי לְסִטְרָא מִסְאֲבָא. וְכֻלְּהוּ מִשְׁתַּכְּחֵי וְשַׁלְּטֵי בְּעָלְמָא, בְּסִטְרָא מִסְאֲבָא. שִׁבְעָה הֵיכָלִין אִינּוּן , דְּאִינּוּן לְקֻבֵּל שִׁבְעָה שְׁמָהָן, דְּאִקְרֵי בְּהוּ גֵּיהִנָּם. וְכֻלְּהוּ קַיְּימֵי לְדַיְּינָא, וּלְסַאֲבָא, לְאִינּוּן חַיָּיבֵי עָלְמָא דְּדַבְּקֵי בְּהוּ, וְלָא אִסְתַּמְּרָן אָרְחַיְּיהוּ מִנֵּיהּ, כַּד אִינּוּן בְּהַאי עָלְמָא.

840. Whoever comes to be purified in this world, on the side of purity, he is cleansed in the place called 'the secret of the Faith', NAMELY, MALCHUT OF HOLINESS. How many are the grades and chieftains all ready to draw people nearer to the worship of the Holy One, blessed be He, and purify them. And whoever comes to be defiled, he is defiled on the Other Side, which is unholy, where many grades and chieftains stand ready to defile people.

840 דְּהָא מַאן דְּאָתֵי לְאִתְדַּכְּאָה בְּהַאי עָלְמָא, בְּסִטְרָא דְּדַכְיָא, מְדַכְּאִין לֵיהּ, בְּהַהוּא אֲתָר דְּאִקְרֵי רָזָא דִּמְהֵימְנוּתָא. דְּכַמָּה דַּרְגִּין אִינּוּן, וְכַמָּה מְמָנָן, דְּכֻלְּהוּ קַיְּימִן לְקָרְבָא לִבְנֵי נָשָׁא לְפוּלְחָנֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, וּלְדַכְּאָה לֵיהּ. וּמַאן דְּאָתֵי לְאִסְתַּאֲבָא, מְסָאֲבִין לֵיהּ בְּהַאי סִטְרָא אַחֲרָא דְּאִיהוּ מִסְאֲבָא. דְּהָא כַּמָּה דַּרְגִּין, וְכַמָּה מְמָנָן, כֻּלְּהוּ קַיְּימֵי לְסָאֲבָא לוֹן לִבְנֵי נָשָׁא.

841. He who comes near them, and is drawn after that Evil Side, of him it is written, "What man is he that lives, and shall not see death, but shall deliver his soul..." (Tehilim 89:49). Who is the man who was born into this world, and does not see death, to which all the world is drawn, NAMELY, THE ANGEL OF DEATH. For when the time comes to do reckoning before his Master, HIS TIME TO PASS AWAY FROM THE WORLD, before he does depart he sees him, THE ANGEL OF DEATH, as we already explained.

841 מַאן דְּיִקְרַב בְּהוּ, וְאָתֵי לְאִתְמַשְּׁכָא בָּתַר הַהוּא סִטְרָא בִּישָׁא, עָלֵיהּ כְּתִיב, מִי גֶּבֶר יִחְיֶה וְלֹא יִרְאֶה מָוֶת יְמַלֵּט נַפְשׁוֹ וְגוֹ'. מַאן אִיהוּ בַּר נָשׁ דְּאִתְבְּרֵי בְּעָלְמָא דְּלָא יֶחֱמֵי מוֹתָא, הַהוּא דְּכָל עָלְמָא אִתְמַשְּׁכָאן אֲבַתְרֵיהּ. דְּהָא בְּהַהוּא זִמְנָא דְּאָתֵי ב"נ לְמֵיהַב חוּשְׁבָּנָא קָמֵי מָארֵיהּ, עַד לָא יִפּוֹק מֵהַאי עָלְמָא, חָמֵי לֵיהּ, וְהָא אוֹקִימְנָא.

842. These seven chambers, the seven departments of Gehenom, are called 'twelve months'. As there are twelve months of holy grades on the side of the Faith, MALCHUT, so the Other Side has twelve months, to which the wicked are condemned, and their souls are sentenced to. Happy is the portion of the righteous who keep their feet in this world away from their gates, to be saved from them in that world, SO THEY WILL NOT BE CONDEMNED BY THEM IN GEHENOM.

842 וְאִלֵּין שִׁבְעָה הֵיכָלִין, דְּאִינּוּן שִׁבְעָה מָדוֹרִין לְגֵיהִנָּם. תְּרֵיסָר יַרְחִין אִקְרוּן, בְּגִין דְּהָא כְּמָה דְּאִית לְסִטְרָא מְהֵימְנוּתָא תְּרֵיסָר יַרְחִין, דַּרְגִּין קַדִּישִׁין, הָכִי נָמֵי אִית לְסִטְרָא אַחֲרָא דָּא תְּרֵיסָר יַרְחִין, דְּחַיָּיבַיָּא אִתְדָּנוּ בְּהוּ, וְנִשְׁמָתָא דִּלְהוֹן אִתְדָּנַת בְּהוּ. זַכָּאָה חוּלָקֵיהוֹן דְּצַדִּיקַיָּיא, דְּאִתְמַנְּעָן רַגְלַיְּיהוּ מִנַּיְּיהוּ בְּהַאי עָלְמָא, וְלָא מִתְקָרְבֵי לְתַרְעַיְּיהוּ, בְּגִין לְאִשְׁתֵּזָבָא מִנַּיְּיהוּ בְּהַהוּא עָלְמָא.

54. The first chamber of the Other Side, Empty Pit - the Satan of the Evil Inclination

We hear that the first chamber is called 'a pit empty of everything'. Whoever enters it has nothing to cling to, nothing to stop him from falling. Rabbi Shimon describes the pit and all the chieftains and other spirits of unholiness who judge and torment the condemned soul. This chamber is prepared for those who cursed and who threw things in anger.

843. The first chamber is the beginning of the Evil Inclination. The first chamber is called 'a pit empty of everything'. Whoever enters it, has nothing to cling to, TO KEEP HIM FROM FALLING. Everyone pushes so he will fall and will not rise. There is no support for the good in it.

843 הֵיכָלָא קַדְמָאָה. שֵׁירוּתָא דְּסִטְרָא דִיצָה״ר. הַאי הֵיכָלָא קַדְמָאָה, אִקְרֵי בּוֹר רֵיקָא מִכֹּלָא. מַאן דְּאָתֵי לְאַעֲלָא בֵּיהּ, לֵית מַאן דְּאָחִיד בֵּיהּ. כֻּלְּהוּ דַּחְיָין לֵיהּ לְמִנְפַּל דְּלָא יֵקוּם, לֵית בֵּיהּ סְמָךְ לְטָב.

844. One chieftain called 'Dumah' stands in this chamber,. He stands above IN THE THIRD CHAMBER OF THE OTHER SIDE, and below, HERE IN THE FIRST CHAMBER. He seizes the soul when it is turned down from the holy chamber by the chieftain Tahariel. DUMAH stands by the gate of the holy side, NAMELY, BY THE GATE OF THE FIRST CHAMBER OF HOLINESS. Dumah stands there in order to take hold of the soul, AND DRAW IT INTO THE CHAMBERS OF DEFILEMENT, and several complainants and accusers stand with him.

844 בְּהַאי הֵיכָלָא, קַיְימָא חַד מְמָנָא, וְדוּמָה שְׁמֵיהּ. וְהַאי אִיהוּ קַיְימָא לְעֵילָא וְתַתָּא. דָּא אִיהוּ אָחִיד בְּנִשְׁמְתָא, כַּד אִתְדַּחְיָא מֵהֵיכָלָא קַדִּישָׁא, עַל יְדָא דְּהַהוּא מְמָנָא טָהֲרִיאֵ״ל, וְהַאי אִיהוּ קָאֵים לְגַבֵּי הַהוּא תַּרְעָא דְּהַהוּא סִטְרָא קַדִּישָׁא, וּבְגִין כַּךְ קַיְימָא הַאי דּוּמָה, לְאַחֲדָא לָהּ לְנִשְׁמְתָא, וְכַמָּה גַּרְדִּינֵי נִימוּסִין בַּהֲדֵיהּ.

845. Under the chieftain DUMAH there is another chief, and thousands and tens of thousands beneath him. This chief is called 'Pitut'. His job is to seduce (Heb. lefatot) people. He hovers by THE SOUL, and entices it to look closely at what it must not see, of much whoring and lechery. And all the angels with him stand by it and walk before it, and force it to avert it eyes to look at what it must not see.

845 וּתְחוֹת הַאי מְמָנָא, קַיְימָא חַד מְמָנָא אַחֲרָא, דִּי אֶלֶף וְרִבְבָן תְּחוֹתֵיהּ. וְהַאי מְמָנָא אִקְרֵי פִּתּוּ״ת. דָּא הוּא דְּאִיהוּ קַיְימָא לְפַתָּאָה בְּנֵי נָשָׁא. וְהַאי אִיהוּ דְּשָׁרֵי לְגַבֵּיהּ, וְאַסְטֵי לֵיהּ, לְאִסְתַּכְּלָא וּלְעַיְינָא בְּמָה דְּלָא אִצְטְרִיךְ בְּכַמָּה זְנוּנִין וּבְכַמָּה נְאוּפִין. וְכָל אִינּוּן דְּעִמֵּיהּ, כֻּלְּהוּ קַיְימָן לְגַבֵּיהּ, וְאָזְלִין קַמֵּיהּ, וְאַכְרִיחָן לֵיהּ לְאַסְטָאָה עֵינוֹי, לְאִסְתַּכְּלָא בְּמָה דְּלָא אִצְטְרִיךְ.

846. PITUT is an evil mediator, who entices to all those evils. He stands by the grave, once the body is sentenced, and crushes the eyes. For he earned them while the body was his in this world, and so they are his.

846 וְהַאי אִיהוּ סַרְסוּרָא בִּישָׁא, לְכָל אִינּוּן בִּישִׁין, הַאי קָאֵים עַל קִבְרָא בְּזִמְנָא דְּאִתְדָּן הַהוּא גּוּפָא, וְתָבַר לֵיהּ עֵינוֹי. בְּגִין דְּאִיהוּ רָוַוח לוֹן, כַּד אִיהוּ בְּהַאי עָלְמָא, וְדִילֵיהּ אִינּוּן.

847. In this place, THE GRAVE, the soul is sentenced, until it is put in the place called 'pit', where there are some serpents and scorpions, WHICH ARE DEMONS. They all bite the soul, grasp and punish it.

847 וּבְהַאי אֲתָר אִתְדָּנַת נִשְׁמְתָא, עַד דְּעָאלַת לְהַאי אֲתָר דְּאִקְרֵי בּוֹר, וְכַמָּה נְחָשִׁים וְעַקְרַבִּים אִית בֵּיהּ, דְּכֻלְּהוּ עַקְצֵי לָהּ לְהַאי נִשְׁמְתָא, וְאַחְדֵי בָּהּ, וְדַיְינִין לָהּ.

848. In front of THE SPIRIT PITUT, there is another spirit of unholiness, above them all. He is in charge over this chamber, and all therein travel by his prompting. He is called 'Gamgima', red as a rose, always ready to cause evil. When the prayer of man is turned down, and he gets no merit for it, then the spirit GAMGIMA rises to join the highest spirit of defilement, the SATAN. He then blames from above, and remembers the sins of men before the Holy One, blessed be He. This is known from the verse, "and the adversary came also among them" (Iyov 1:6). It is not written, "and the adversary came," but, "and the adversary came also (Heb. gam)," REFERRING TO THE SPIRIT GAMGIMA, THAT SHARED THE SATAN'S ACCUSATIONS.

848 לְגוֹ מִן דָּא, אִית חַד רוּחָא אַחֲרָא מִסְּאֲבָא, דְּאִיהוּ עִלָּאָה עַל כֹּלָּא. וְדָא קַיְימָא עַל כָּל הֵיכָלָא דָּא, וְכֻלְּהוּ נַטְלֵי בְּגִינֵיהּ, וְהַאי אִקְרֵי גַּמְגִימָ״א. הַאי הוּא סוּמְקָא כְּוַרְדָּא, אִיהוּ קָאֵים לְאַבְאָשָׁא תְּדִיר, דְּהָא כַּד צְלוֹתָא דב״נ אִתְדַּחְיָא, וְלָא זָכֵי בָּהּ הַהוּא ב״נ, הַאי רוּחָא קַיְימָא, וְסַלְקָא וְאִשְׁתְּתַף בְּרוּחָא מִסְּאֲבָא עִלָּאָה עַל כֹּלָּא, וְאַסְטֵי לְעֵילָא, וְאַדְכִּיר חוֹבוֹי דְּבַר נָשׁ קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא, וְסִימָנִיךְ וַיָּבֹא גַ״ם הַשָּׂטָ״ן בְּתוֹכָם, וְלָא כְּתִיב וַיָּבֹא הַשָּׂטָן אֶלָּא גַּם.

849. Several other complainants depend upon this evil spirit. Their duty is to grasp the evil words or filth uttered by man, and afterwards holy words. Woe to them, woe to their lives, for these men enable these complainants to rule over the holy place and render it defective. Woe to them in this world, woe to them in the World to Come. For these spirits of defilement take the unholy word UTTERED, and when he afterwards says something that pertains to holiness, the evil spirits hasten to take the unholy word and with it defile the holy word. And so man does not merit HOLINESS, and the power of holiness weakens.

849 וּמֵהַאי רוּחָא בִּישָׁא, תַּלְיָין כַּמָּה גַּרְדִּינִין אַחֲרָנִין, דְּאִינּוּן מְמָנָן לְאַחֲדָא מִלָּה בִּישָׁא, אוֹ מִלָּה טְנוּפָא דְּאַפִּיק בַּר נָשׁ מִפּוּמֵיהּ, וּלְבָתַר אַפִּיק מִלִּין קַדִּישִׁין. וַוי לוֹן, וַוי לְחַיֵּיהוֹן, אִלֵּין אִינּוּן בְּנֵי נָשָׁא דְּגַרְמֵי לְאִלֵּין גַּרְדִּינִין אַחֲרָנִין לְשַׁלְטָאָה, לְמִסְגַּם אֲתָר קַדִּישָׁא. וַוי לוֹן בְּהַאי עָלְמָא, וַוי לוֹן לְעָלְמָא דְּאָתֵי. בְּגִין, דְּאִלֵּין רוּחִין מְסָאֲבִין, נַטְלִין הַאי מִלָּה מְסָאֲבָא, וְכַד אַפִּיק בַּר נָשׁ לְבָתַר מִלָּה קַדִּישָׁא, אַקְדִּימוּ אִלֵּין רוּחֵי מְסָאֲבֵי, וְנַטְלֵי הַהִיא מִלָּה מְסָאֲבָא, וּמְסָאֲבֵי לְהַהִיא מִלָּה קַדִּישָׁא, וְלָא זָכֵי בֵּיהּ ב״נ, וְכַבְיָכוֹל תְּשַׁשׁ חֵילָא קַדִּישָׁא.

850. Over these there is a chief called 'Safsirita'. Together with complainants, they take the evil things THE MAN SAID and also what he threw when he was angry. The chieftain Safsirita then holds the object the man threw in his anger, ascends and says, 'This is the offering of so-and-so who sacrificed to our side'.

850 וְעֵילָא מֵאִלֵּין אִית חַד מְמָנָא סַפְסִירִיטָ״א שְׁמֵיהּ. וְכַמָּה גַּרְדִּינֵי נִימוּסִין, וְהַאי מְמָנָא דְּעָלַיְיהוּ, נַטְלֵי אִינּוּן מִלִּין בִּישִׁין, וְהָכִי נָמֵי נַטְלֵי כָּל אִלֵּין מִלִּין דְּזָרִיק ב״נ בִּידוֹי, כַּד רוּגְזָא שַׁרְיָא עֲלוֹי, דְּהָא כְּדֵין הַאי מְמָנָא סַפְסִירִיטָ״א נָקִיט הַאי מִלָּה, דְּזָרִיק ב״נ בְּרוּגְזֵיהּ, וְסָלִיק וְאָמַר, דָּא הוּא קָרְבְּנָא דִּפְלַגְיָא, דְּקָרִיב לְסִטְרָא דִּילָן.

851. For as the side of rest is of the right side, and of the side of Faith, so the side of anger is of the other, evil and unholy side. Therefore, whoever throws something in his anger, all those OF THE EVIL SIDE take what was thrown, raise it as an offering to that side, and say, 'this is the offering of so-and-so'.

851 בְּגִין דְּכָל סִטְרָא דְּנַיְיחָא, אִיהוּ מִסִּטְרָא דִּימִינָא, וּמִסִּטְרָא דְּמְהֵימְנוּתָא. וְכָל סִטְרָא דְּרוּגְזָא, אִיהוּ מִסִּטְרָא אַחֲרָא בִּישָׁא, סִטְרָא מְסָאֲבָא. וְעַל דָּא מַאן דְּאַשְׁדֵּי מִן יְדוֹי מִדֵּי בְּרוּגְזָא, כָּל אִלֵּין נַטְלִין לָהּ לְהַאי מִלָּה דְּאִזְדְּרִיק, וְסַלְקֵי לָהּ לְעֵילָא, וְאִתְקְרִיב לְהַהוּא סִטְרָא, וְאָמְרֵי דָּא קָרְבְּנָא דִּפְלַגְיָא.

852. The crier resounds in all these firmaments: Woe to so-and-so who went after a strange El, and worshipped another El. The crier resounds again, saying, "Woe to them! for they have fled from Me" (Hoshea 7:13). Happy is the man who is careful in his ways not to turn aside to right or left, to fall into a deep pit from which he cannot ascend.

852 וְכָרוֹזָא קָאֲרֵי בְּכָל אִינּוּן רְקִיעִין וְאָמְרֵי, וַוי לִפְלַגְיָא דְּאַסְטֵי בָּתַר אֵל זָר, וּפְלַח לְאֵל אַחֵר. וְכָרוֹזָא קָאֲרֵי זִמְנָא תִּנְיָנָא וְאָמַר, אוֹי לָהֶם כִּי נָדְדוּ מִמֶּנִּי וְגוֹ׳. זַכָּאָה אִיהוּ בַּר נָשׁ, דְּאִסְתְּמַר מֵאָרְחוֹי, וְלָא יִסְטֵי לִימִינָא וְלִשְׂמָאלָא. וְלָא יִנְפּוֹל בְּגוֹ בֵּירָא עֲמִיקָא, דְּלָא יָכִיל לְסַלְקָא מִנֵּיהּ.

55. Second chamber of the Other Side, grave - unholy of the Evil Inclination

The second chamber is darker than the first one, and is called 'grave'. Rabbi Shimon talks about the chiefs in charge of the three openings in the chamber and the fiends under them. This chamber is prepared for those who have done sexual crimes during their lives. Two spirits called 'evil' and 'plague' come out of this chamber and hover over the world, they are called the 'lower spirits' and they come out of the flame of fire.

853. The second chamber OF THE OTHER SIDE is darker than the first chamber. It is called 'grave', corresponding to the name OF THE EVIL INCLINATION 'unholy', just as the first chamber is called 'pit' corresponding to the name OF THE EVIL INCLINATION 'the Satan'. And this one is called 'grave' in relation to the name OF THE EVIL INCLINATION THAT 'unholy'. This chamber has three openings.

853 הֵיכָלָא תִּנְיָינָא, הֵיכָלָא דָא, אִיהוּ חָשׁוּךְ יַתִּיר עַל הֵיכָלָא קַדְמָאָה, הַאי אִקְרֵי שָׁחַת, לְקֻבֵּל שְׁמָא דְּאִקְרֵי טָמֵא. בְּגִין דְּהֵיכָלָא קַדְמָאָה אִקְרֵי בּוֹר, לְקֻבֵּל שְׁמָא דְּאִקְרֵי שָׂטָן. וְהַאי אִקְרֵי שָׁחַת, לְקֻבֵּל שְׁמָא דְּאִקְרֵי טָמֵא. בְּהֵיכָלָא דָא קַיְימִין תְּלַת פִּתְחִין, לְתְלַת סִטְרִין.

854. There is a chief in charge over the first opening, called 'Astiriya', and there are several thousands and tens of thousands OF FIENDS under him. He is in charge over all those who became corrupted in their ways, and spill semen on the ground, emit semen unnaturally, or play harlot with their hands, and do not see the Shechinah at all. At that time the chief on the side of defilement, whom we mentioned, comes out, with the thousands and tens of thousands WITH HIM. They all gather upon the man, to defile him in this world. This chief and his retinue defile his soul, seize it, and bring it to be judged by them.

854 פִּתְחָא קַדְמָאָה. בֵּיהּ קַיְימָא חַד מִמְּנָא, עַסְטִירִי״א שְׁמֵיהּ. וְכַמָּה אֶלֶף וְרִבְּבָן מִמְּנָן תְּחוֹתֵיהּ, וְהַאי אִיהוּ קַיְימָא עַל כָּל אִינּוּן דְּמְחַבְּלֵי אָרְחַיְיהוּ, לְאוֹשְׁדָא זַרְעָא עַל אַרְעָא. אוֹ דְּמַפְקֵי זַרְעָא, דְּלָא כְּאָרְחָא. אוֹ לְכָל אִינּוּן דְּמְזָנוּ בִּידַיְיהוּ. אִלֵּין אִינּוּן דְּלָא חָמָאן אַנְפֵּי שְׁכִינְתָּא כְּלַל. אֶלָּא הַאי מִמְּנָא דְּבִסְטַר מִסְאֲבָא דְּקַאמְרָן, נָפִיק בְּהַהוּא זִמְנָא, וְכַמָּה אִינּוּן אֶלֶף וְרִבְּבָן, כֻּלְּהוּ מִתְכַּנְפֵי עַל הַהוּא ב״נ, וּמְסָאֲבֵי לֵיהּ בְּהַאי עָלְמָא. וּלְבָתַר כַּד נָפַק נִשְׁמָתֵיהּ מִנֵּיהּ מֵהַאי עָלְמָא, הַאי מִמְּנָא וְכָל אִינּוּן דְּעִמֵּיהּ, מְסָאֲבִין לֵיהּ לְנִשְׁמָתֵיהּ, וְאַחֲדִין בָּהּ, וְאָעִילוּ לָהּ לְאִתְּדָנָא בְּהוּ.

855. These FIENDS are called 'steaming emission of sperm', for all the angry and defiled live on it, to hover about the man in heat. They increase his passion, then take it, together with the semen that was spilt to the ground, which strengthens them, and raise it above. They cause the covenant ABOVE, WHICH IS YESOD, to be enslaved by the side of unholiness TO GIVE THEM ENJOYMENT AND STRENGTH.

855 וְאִלֵּין אִקְרוּן שִׁכְבַת זֶרַע רוֹתַחַת. דְּכֻלְּהוּ רוּגְזִין מִסְאֲבִין קַיְימִין כֻּלְּהוּ עַל דָּא, בְּגִין דְּכֻלְּהוּ קַיְימִין וְשָׁרָאן עָלֵיהּ דְּבַר נָשׁ, בְּהַהוּא זִמְנָא דְּאַרְתַּח גַּרְמֵיהּ, וְחָמִים לֵיהּ לְתִיאוּבְתָּא דָא. וּכְדֵין נַטְלִין לֵיהּ לְהַהוּא תִּיאוּבְתָּא. וְהַהוּא זַרְעָא דְּאִתּוֹשַׁד בְּאַרְעָא. וְאִתְתַּקְפוּ בֵּיהּ, וְנַטְלֵי לֵיהּ. וְסַלְקֵי לֵיהּ לְעֵילָא, וְגָרְמוּ דְּבְרִית דָּא דְּיִשְׁתַּעְבַּד בְּסִטְרָא מִסְאֲבָא.

856. Over the second opening there is another chief, Taskifa by name. He is in charge over all those who corrupt their way, and do not spill their sperm upon the ground but in beasts, or through the strict prohibitions of the Torah, such as sexual transgressions. This chief and his retinue of several thousands and tens of thousands are all in readiness to judge him, in the same way as we said concerning the other CONDEMNED IN THE FIRST OPENING.

856 פִּתְחָא תִּנְיָינָא, בֵּיהּ קַיְימָא מִמְּנָא אַחֲרָא, טַסְקִיפָ״ה שְׁמֵיהּ, וְהַאי אִיהוּ מִמְּנָא, עַל כָּל אִינּוּן דְּמְחַבְּלֵי אָרְחַיְיהוּ, דְּלָא אוֹשְׁדֵי זַרְעָא עַל אַרְעָא, אֶלָּא דְּאוֹשְׁדֵי זַרְעָא בִּבְעִירֵי, אוֹ בְּאִיסּוּרִין חֲמוּרִין דְּאוֹרַיְיתָא, בְּאִינּוּן עֲרָיוֹת, הַאי מִמְּנָא וְכַמָּה אֶלֶף וְרִבְּבָן דְּעִמֵּיהּ, כֻּלְּהוּ קַיְימֵי עָלֵיהּ, לְאִתְּדָנָא לֵיהּ כְּמַה דְּאִתְּמַר בְּאִינּוּן אַחֲרָנִין.

857. Come and see: This chief has a cup in his hand called "the cup of poison," "the cup of His fury" (Yeshayah 51:17). Those who were killed by court or punished for these transgressions are torn from the sides of unholiness, and have no portion in them, or in the cup called "the cup of poison," because they first drank of another cup, BY THE COURT, PRIOR TO THEIR DEATHS. AND DEATH BY COURT IS THEIR ATONEMENT.

857 ת״ח, מַאי מִמְּנָא בִּידֵיהּ כַּסָּא חֲדָא, וְאִקְרֵי כּוֹס הַתַּרְעֵלָה כּוֹס חֲמָתוֹ, וְכָל אִינּוּן קְטוּלֵי בֵּית דִּין, דְּאִתְקְטָלוּ, אוֹ אִתְעֲנָשׁוּ עַל חוֹבִין אִלֵּין, כֻּלְּהוּ אִתְעֲקָרוּ מֵאִלֵּין סִטְרִין מִסְאֲבִין, וְלָא אִית לוֹן חוּלָקָא בְּהוֹן, וּבְהַאי כַּסָּא דְּאִקְרֵי כּוֹס הַתַּרְעֵלָה, בְּגִין כַּסָּא אַחֲרָא דְּשָׁתוּ בְּקַדְמֵיתָא.

858. All those who have not drunk of the cup of the court, NAMELY, WERE NOT EXECUTED BY COURT, so that the cup of poison will be torn from them, later, when the soul leaves this world, that chieftain and those with him seize it. This is, "a bitter day" (Amos 8:10), and the soul is filled with all those punishments that are different than each other.

858 וְכָל אִינּוּן דְּלָא שְׁתוּ הַהוּא כַּסָּא דב״ד, לְאִתְעַקָּרָא מֵהַאי כּוֹס הַתַּרְעֵלָה, לְבָתַר כַּד נָפִיק נִשְׁמָתֵיהּ מֵהַאי עָלְמָא, הַאי מְמָנָא וְכָל אִינּוּן דְּעִמֵּיהּ, אֲחִידָן בֵּיהּ וְדָא הוּא יוֹם הַמָּר, וְרַוֵּי לָהּ לְהַאי נִשְׁמְתָא, מִכַּמָּה דִּינִין מְשַׁנְיָין אִלֵּין מֵאִלֵּין.

859. In this chamber there is a spirit in charge over those WE MENTIONED. He is Niatziriel. From this fierce spirit come out three bitter drops, that fall into the cup of poison. One is called 'division' (Heb. chatzatz), WHICH IS DERIVED FROM EXCISION AND ANNIHILATION, AS IN "WHEN THE NUMBER OF HIS MONTHS IS ALREADY COMPLETE (HEB. CHUTZATZU)" (IYOV 21:21); the second is called "the bitterness of death," AS IS WRITTEN, "SURELY THE BITTERNESS OF DEATH IS PAST" (I SHMUEL 15:32); the third is called "dregs," AS IS WRITTEN, "THE DREGS, THE CUP OF POISON" (YESHAYAH 51:17). These three drops afterwards fall from the cup to the sword OF THE ANGEL OF DEATH, who kills people, as we said.

859 בְּהֵיכָלָא דָא, קַיְימָא חַד רוּחָא, דְּאִלֵּין מְמָנָן תְּחוֹתֵיהּ, וְדָא הוּא נִיאֲצִירִיאֵ״ל. מֵהַאי רוּחָא תַּקִּיפָא, נַפְקֵי תְּלַת טִיפִּין, מְרִירָן, דְּנַפְלֵי בְּהַאי כּוֹס הַתַּרְעֵלָה. חַד אִקְרֵי חָצָ״ץ. וְחַד, אִקְרֵי מַר הַמָּוֶת וְחַד אִקְרֵי קוּבַּע״ת, וְאִלֵּין תְּלַת טִיפִּין נָפְלוּ לְבָתַר מֵהַאי כּוֹס, בְּהַהִיא חַרְבָּא דְּקָטְלָא בְּנֵי נָשָׁא, כְּמָה דְּאוּקְמוּהָ.

860. In the third opening stands a chief called 'Sangadiel'. He is in charge over all those who put the member of the Holy Covenant in a woman on the side of a strange El, and all those who corrupt their ways by being false to the sign of the Holy Covenant. This chief and all the chiefs with him paint on them pictures of these unholy women, by whom their holy member was defiled. All these are recorded before him, and when the man leaves this world, they defile the spirit.

860 פִּתְחָא תְּלִיתָאָה, בֵּיהּ קַיְימָא מְמָנָא חַד סַנְגַּדִּיאֵ״ל שְׁמֵיהּ, וְהַאי אִיהוּ מְמָנָא, עַל כָּל אִינּוּן דְּעַיְילֵי הַאי בְּרִית קַדִּישָׁא, בְּאִינְתּוּ אַחֲרָא, דְּאִיהוּ מֵהַהוּא סִטְרָא דְּאֵל נֵכָר. וְכָל אִינּוּן דְּמַחַבְּלֵי אָרְחַיְיהוּ בְּדָא, וּמְשַׁקְּרֵי בְּאָת קַיְימָא קַדִּישָׁא, הַאי מְמָנָא, וְכָל אִינּוּן מְמָנָן דְּעִמֵּיהּ, כֻּלְּהוּ מְצַיְּירֵי בְּגַוַּוּיְיהוּ, צִיּוּרִין דְּאִינּוּן נָשִׁין מִסְאֲבִין, דְּאִסְתְּאָב בְּהוּ הַהוּא קַיְימָא קַדִּישָׁא, וְכֻלְּהוּ אִתְרְשִׁימוּ קַמֵּיהּ, כַּד נָפִיק בַּר נָשׁ מֵהַאי עָלְמָא, וּמְסָאֲבֵי לֵיהּ לְבָתַר לְהַהוּא רוּחָא.

861. In this chamber are all the secrets of sorcery of killing people before their time and all the magic rhat people use IS STORED HERE. All the sorcerers, who practice magic to be defiled by them, like Bilaam who cast spells, were first defiled by the steaming semen they spilled in beasts. For that Bilaam was sentenced to the steaming emission of sperm, as we said. Therefore, this chamber is called 'unholy grave'.

861 וְהֵיכָלָא דָא, תַּלְיָין כָּל רָזֵי דְּחָרְשִׁין, לְקָטְלָא בְּנֵי נָשָׁא עַד לָא יִמְטֵי זִמְנַיְיהוּ, וְכֻלְּהוּ חַרְשִׁין דְּאִצְטְרִיכוּ בְּנֵי נָשָׁא. אִינּוּן דְּחָרְשֵׁי חַרְשַׁיְיהוּ לְאִסְתַּאֲבָא בְּהוּ, כְּגוֹן דַּהֲוָה בִּלְעָם, חָרַשׁ בְּחַרְשׁוֹי, וְאִסְתְּאַב בְּקַדְמֵיתָא בְּמִסְאֲבוּ דְּזַרְעָא רוֹתַחַת דְּאַשְׁדֵי בִּבְעִירֵי, וּבְגִין דָּא, בֵּיהּ אִתְּדָן, בְּהַהוּא שִׁכְבַת זֶרַע רוֹתַחַת דְּקַאמְרָן. וע״ד, הַאי הֵיכָלָא אִקְרֵי, שָׁחַת טָמֵא.

862. There is another spirit in that chamber, in charge under the higher spirit. He is called 'Sartaya', and has many thousands and tens of thousands under him. They all are sustained by and wait for the word, which comes out with the spirit of man, in his dream that comes from the holy side. This defiled spirit and all the complainants with him come out to join that word. They descend upon it to join it, to disprove the matter to him, and let him know other things instead, some of them false and some true.

862 וּבְהַאי הֵיכָלָא, אִית רוּחָא אַחֲרָא, דִּי מְמָנָא תְּחוֹת הַהוּא רוּחָא דִּלְעֵילָא, וְהַאי אִקְרֵי סַרְטַיָ״א, וְכַמָּה אֶלֶף וְרִבְבָן תְּחוֹתֵיהּ. וְכֻלְּהוּ קַיְימֵי עַל הַהִיא מִלָּה, דְּנָפִיק בַּהֲדֵי רוּחָא דב״נ בְּחֶלְמָא, מִגּוֹ סִטְרָא קַדִּישָׁא. הַאי רוּחָא מִסְאֲבָא, וְכָל אִינּוּן גַּרְדִּינִין דְּעִמֵּיהּ, כֻּלְּהוּ נַפְקֵי וּמִתְחַבְּרָאן בְּהַהִיא מִלָּה, וְנַחְתֵּי בָּהּ, וּמִתְעָרְבֵי בַּהֲדָהּ, בְּגִין לְאַכְחָשָׁא לָהּ מִנֵּיהּ, וְאוֹדְעִין לֵיהּ לב״נ מִלִּין אַחֲרָנִין, מִילִין כְּדִיבִין, בְּמִלָּה דְּקִשׁוֹט.

863. This is the way of a liar, that if he does not speak some truth, he cannot tell lies SO PEOPLE WOULD BELIEVE HIM. Here also, since they are mingled with truthful words HE SAW IN HIS DREAM, they disprove them, but LATER they tell him some truth to establish the false notions THEY GAVE HIM. Afterwards, it is spread to the lower SPIRITS below, who have no existence, nor validity. They announce the matter in the world to several sides and to some species.

863 דְּכַך אָרְחוֹי דְּכִדִיבָא, דְּאִלְמָלֵא לָא נָטִיל מִלָּה דְּקִשׁוֹט, לָא יָכִיל לְתַקָּנָא כְּדִיבוּי. אוּף הָכָא אִלֵּין, כְּיוָן דְּמִתְעָרֵי בְּמִלֵּי קְשׁוֹט, וּמַכְחִישֵׁי לוֹן מִנַּיְיהוּ, מוֹדְעֵי לֵיהּ מִלָּה דְּקִשׁוֹט, בְּגִין לְקַיְּימָא כְּדִיבוּי. לְבָתַר מִתְפַּשְׁטָא הַהִיא מִלָּה, בְּאִינּוּן תַּתָּאֵי לְתַתָּא, דְּלֵית לוֹן קִיּוּמָא. וְלָא מִתְקַיְּימִי, וְאוֹדְעֵי מִילִין בְּעָלְמָא, לְכַמָּה סִטְרִין לְכַמָּה זַיְינִין.

864. From this chamber come out two spirits - now they are men, and now they turn into women. They go about the world in the air, and laugh at men in their dreams, appearing in the guise of pretty women in their dreams, and so take the passion of men. Also, to women they seem like men. They are called 'evil' and 'plague', as it is written, "No evil shall befall you, nor shall any plague come near your dwelling" (Tehilim 91:10).

864 מֵהֵיכָלָא דָּא, נָפְקִין תְּרֵין רוּחִין, דְּמִתְהַפְּכָאן, לְזִמְנִין גּוּבְרִין, לְזִמְנִין נָשִׁין, וְאִלֵּין אָזְלִין וְשָׁטָאן בְּעָלְמָא בַּאֲוִירָא, וְחַיְּיכָאן בִּבְנֵי נָשָׁא בְּגוֹ חֶלְמָא, וְאִתְחָזוּן לוֹן לְגוּבְרִין, כְּנָשִׁין שְׁפִירָן בְּחֵיזוּ דְּחֶלְמָא, וְנַטְלֵי תִּיאוּבְתָּא דְּבַר נָשׁ. אוּף הָכִי לְנָשִׁין, אִתְחָזוּן כְּגוּבְרִין, וְאִלֵּין אִקְרוּן רָעָה וְנֶגַע, כד״א לֹא תְאוּנֶה אֵלֶיךָ רָעָה וְנֶגַע לֹא יִקְרַב בְּאָהֳלֶךָ.

865. These EVIL AND PLAGUE are called 'the lower spirits', who come out of the flame of the fire, for when the spirits above within the chamber travel, two flames of fire come out to hover about the world, and from them these two spirits, EVIL AND PLAGUE, were made. All this is on the side of defilement. Happy are the righteous who stayed away from these sides, and kept themselves from them. Of this it is written, "that they may keep you from the strange woman..." (Mishlei 7:5).

865 וְאִלֵּין אִקְרוּן רוּחֵי תַּתָּאֵי לְתַתָּא. דְּנַפְקֵי מִגּוֹ שַׁלְהוֹבָא דְּאֶשָּׁא. דְּכַד נַטְלִין אִלֵּין רוּחִין דְּלְעֵילָא, דִּי בְּגוֹ הֵיכָלָא דָּא, נַפְקוּ תְּרֵי שַׁלְהוֹבֵי דְּאֶשָּׁא, וְאִלֵּין טָסָאן בְּעָלְמָא, וְאִתְעֲבִידוּ אִלֵּין תְּרֵין רוּחִין כַּדְקָא אֲמָרָן, וְכֹלָּא בְּסִטְרָא דָּא מִסְּאַבָּא. זַכָּאִין אִינּוּן צַדִּיקַיָּיא דְּאִתְמַנְעָן מִסִּטְרִין אִלֵּין וְאִסְתְּמָרוּ מִנַּיְיהוּ. וְעַל דָּא כְּתִיב, לִשְׁמָרֶךָ מֵאִשָּׁה זָרָה וְגוֹ׳.

56. The third chamber of the Other Side, Dumah, corresponding to the name 'foe' of the Evil Inclination
Rabbi Shimon says that the third chamber has no light in it at all. It is called 'Dumah', and has four openings with a chief in charge of each opening. He describes the openings, the procedures where the verdict is passed, the spirits in charge of deaths, the spirits called 'wrath and fury'. He says that thousands of spirits come out of 'wrath' and 'fury' and make people who are studying the Torah sad instead of joyful. We learn that Moses was afraid of these spirits when Yisrael sinned by making the golden calf, as we read in: "for I was afraid of the wrath and fury." We read about the spirit appointed over the 'evil tongued', the serpent that sheds its skin. Rabbi Shimon says that when the serpents below shed their skin this arouses serpents in the 'pit', and all of this is caused by people speaking evil. In the same way when people study the Torah, many angels called 'the holy tongue' are united and join with holiness above.

866. The third chamber is dark and somber, for there is no light in it whatsoever. It is darker than the first CHAMBERS. It is called 'Dumah', corresponding to the name OF THE EVIL INCLINATION foe. There are four openings to this chamber, one on this side, another on that side, and so on.

866 הֵיכָלָא תְּלִיתָאָה. הֵיכָלָא דָּא, אִיהוּ הֵיכָלָא דְּאָפִיל וְחָשִׁיךָ, וְלֵית בֵּיהּ נְהוֹרָא כְּלַל, וְאִיהוּ אָפִיל יַתִּיר מִן קַדְמָאֵי. וְהַאי אִיהוּ דְּאִקְרֵי דּוּמָ״ה, לְקָבֵל שְׁמָא דְּאִקְרֵי שׂוֹנֵ״א. בְּהֵיכָלָא דָּא קַיְּימֵי אַרְבַּע פְּתְחִין, חַד קַיְּימָא לְסִטְרָא דָּא, וְחַד לְסִטְרָא דָּא, וְכֵן לְאַרְבַּע סִטְרִין.

867. There is a chief in charge of the first opening, sustained by the anger in the world, and when Judgment is upon the world, this chief that dwells in that gate takes weapons and puts them at the entrance to the synagogue. He is called 'Sakafortaya', and is the stumbling of the world. Of this it is written, "The way of the wicked is like darkness: they know not at what they stumble" (Mishlei 4:19). When he is in power, and there is Judgment upon the world, he goes to see who walks alone in a public place, and if he sees him, he may cause him harm and weaken his fortune.

867 חַד מְמָנָא קַיְימָא עַל הַאי פִּתְחָא קַדְמָאָה, וְהַאי מְמָנָא קַיְימָא בְּהַהוּא תַּקִּיפוּ דְּרוּגְזָא דְּעָלְמָא. כַּד דִּינָא שַׁרְיָא בְּעָלְמָא, הַאי מְמָנָא דְּשָׁרֵי בְּהַאי פִּתְחָא, נָטִיל זַיְינִין, וְאָנַח לוֹן לְאִינּוּן תַּרְעִין דְּבֵי כְּנִישְׁתָּא, וְהַאי אִקְרֵי סָקָפּוֹרְטַיָּ״א וְדָא הוּא כְּשִׁלּוֹנָא דְּעָלְמָא, וְעַל דָּא כְּתִיב דֶּרֶךְ רְשָׁעִים כָּאֲפֵלָה לֹא יָדְעוּ בַּמֶּה יִכָּשֵׁלוּ, בְּהַהוּא זִמְנָא דְּאִיהוּ שַׁלִּיט, וְשַׁרְיָא דִּינָא בְּעָלְמָא, אִיהוּ קַיְימָא לְמֵחֲמֵי בְּמַאן דְּאָזִיל יְחִידָאי בְּשׁוּקָא, וְאִי הוּא אִעְרַע בַּהֲדֵיהּ, יָכִיל לְנַזְקָא לֵיהּ, וּלְאַתְרַע מַזָּלֵיהּ.

868. On the second opening there is another chief, ready to receive the verdicts, NAMELY, THE NOTES UPON WHICH THE VERDICTS ARE WRITTEN. This is Sangadiel, under whom there are complainants and accusers in power, ready to receive these verdicts. THIS CHIEF stands at the SECOND opening.

868 פִּתְחָא תִּנְיָינָא, בֵּיהּ קַיְימָא חַד מְמָנָא אַחֲרִינָא, וְדָא אִיהוּ קַיְימָא לְנַטְלָא פִּתְקִין דְּדִינָא, וְדָא אִיהוּ סַנְגַּדִיאֵ״ל. וּתְחוֹת יְדֵיהּ, כַּמָּה גַּרְדִּינֵי נְמוּסִין, דְּשַׁלְטָאן, דְּקַיְימִין לְקַבְּלָא אִינּוּן פִּתְקִין דְּדִינָא, וְהַאי קַיְימָא עַל פִּתְחָא דָא.

869. When he receives the verdict FROM THE CHIEFTAIN MALKIEL, OF THE FIRST OPENING OF THE THIRD CHAMBER OF HOLINESS, he stands at this opening, then descends into the dark gates below, to the one called 'grave', NAMELY, TO THE SECOND CHAMBER OF THE OTHER SIDE, and to the one called 'pit', WHICH IS THE FIRST CHAMBER OF THE OTHER SIDE, that are below. There are several thousands and tens of thousands of officers, whose duty it is to execute judgment in the world. Justice is concluded by verdict.

869 וְכַד נָטִיל פִּתְקָא דְּדִינָא, הַאי קַיְימָא עַל פִּתְחָא דָא, וְנָחִית לְתַתָּא, לְאִינּוּן פִּתְחִין חֲשׁוֹכָאן דִּלְתַתָּא. חַד לְהַהוּא דְּאִקְרֵי שָׁחַת. וְחַד לְהַהוּא דְּאִקְרֵי בּוֹר, דְּאִינּוּן לְתַתָּא. וְתַמָּן, כַּמָּה אֶלֶף, וְכַמָּה רִבְּבָן, מְמָנָן דְּשַׁלְטֵי בְּעָלְמָא לְמֶעְבַּד דִּינָא, וְאִשְׁתְּלִים דִּינָא בְּהַהוּא פִּתְקָא.

870. A chief named Angerayon is over the third opening. He is in charge over all illness and pains, trembling and the fire within the bones, NAMELY, WHICH DO NOT CAUSE DEATH, DRAWN FROM THE JUDGMENTS OF THE LEFT. Many thousands and tens of thousands of officers come out from him, in charge together with him over all the illnesses and pains, as we learned.

870 פִּתְחָא תְּלִיתָאָה. בְּהַאי פִּתְחָא, אִית מְמָנָא אַחֲרָא, אַנְגְּרִיוֹ״ן שְׁמֵיהּ וְדָא אִיהוּ קַיְימָא, עַל כָּל אִינּוּן מַרְעִין וּמַכְאוֹבִין, וְחִלְחוּלִין וְאֶשָּׁא דְּגַרְמֵי. דְּהָא מִנֵּיהּ נַפְקֵי כַּמָּה וְכַמָּה אֶלֶף וְרִבְּבָן דִּמְמָנָן עִמֵּיהּ, עַל כָּל אִינּוּן מַרְעִין וּמַכְאוֹבִין כְּמָה דְּאִתְּמַר.

871. In the fourth opening there is a spirit born when the moon was in diminution. He is called 'Askara', in charge over the death of children. He comes before CHILDREN, laughs with them until eventually he kills them. He is seen before them in the guise of a woman, like the child's mother, suckles them, laughs at them, grabs them and kills them.

871 פִּתְחָא רְבִיעָאָה, הָכָא אִיהוּ חַד רוּחָא, דְּאִתְבְּרֵי בְּפִגִּימוּ דְּסִיהֲרָא, וְאִקְרֵי אַסְכָּרָ״א. וְהַאי קַיְימָא עַל קְטוּלֵי דְּרַבְיֵי, וְדָא אִתְחֲזֵי לוֹן, וְחַיְיכָ בְּהוֹן, עַד דְּקָטִיל לוֹן, וְאִדְמֵי לוֹן כְּאִתְּתָא אִמֵּיהּ דְּרַבְיָא, וּמְנִיקָא לוֹן, וְחַיְיכָא בְּהוּ, וַאֲחִידַת לוֹן, וְקָטְלַת לוֹן.

872. בְּאֶמְצָעִיתָא דְּהַאי הֵיכְלָא, קַיְימָא חַד רוּחָא, דְּאִקְרֵי אָגִירִיסוֹ"ן. הַאי אִתְמַנָּא, עַל כָּל אִינּוּן דְּמֵתִין מִבַּר תְּלֵיסַר שְׁנִין, עַד עֶשְׂרִין שְׁנִין. הַאי אִיהוּ קְטוֹלָא דִּלְהוֹן, כְּמָה דְּאוֹקִימְנָא, וְדָא אִיהוּ בְּחַבְרוּתָא דְּהַהוּא נָחָשׁ כִּדְקָאמְרָן וְקַיְימָא בַּהֲדֵיהּ, וְאָזִיל אֲבַתְרֵיהּ. וְעַל דָּא אִקְרֵי מַלְאָךְ הַמָּוֶת טוֹב מְאֹד, דִּכְתִיב וְהִנֵּה טוֹב מְאֹד, וְאוֹקִימְנָא.

872. In the middle of this chamber stands a spirit called 'Agirison', in charge over those who died when they were between thirteen and twenty years of age. Their death COMES BY THE HAND OF THAT CHIEF, as we explained, by his joining the serpent we mentioned, which abides by him and follows him. For that reason the Angel of Death is called 'very good', as it is written, "and, behold, it was very good" (Beresheet 1:31), which we explained TO BE THE ANGEL OF DEATH.

873. מֵהָכָא מִתְפַּשְׁטִין וְנָפְקִין תְּרֵין רוּחִין, אַ"ף וְחֵמָ"ה. וְאִלֵּין אִתְמְנוּן, עַל כָּל אִינּוּן דְּשַׁמְעֵי נְזִיפָא מִמָּאן דְּלָעֵי בְּאוֹרַיְיתָא, וְאִתְרַחְצָן בֵּיהּ, וְלָא חַיְישֵׁי עָלֵיהּ. וְכֵן עַל כָּל אִינּוּן דְּחַיְיכָאן מִמִּלֵּי דְּאוֹרַיְיתָא, אוֹ מִמִּלֵּי דְּרַבָּנָן.

873. From this place come and spread out two spirits called 'wrath' and 'fury', appointed over all those who are rebuked by someone who is occupied in the Torah, NAMELY, THAT HE WHO STUDIES THE TORAH SCOLDS THEM FOR NOT WALKING THE PATH OF TRUTH. They trust him, HIS GOODNESS, and are unaffected by that; also those who laugh and mock at the words of the Torah and of the words of the sages.

874. מֵאַף וְחֵמָה אִלֵּין, נָפְקִין כַּמָּה אֶלֶף, וְכַמָּה רִבְבָן, וְכֻלְּהוּ נַפְקִי וְשָׁארָן עָלַיְיהוּ דִּבְנֵי נָשָׁא, אִינּוּן דְּמִשְׁתַּדְּלִין בְּאוֹרַיְיתָא, אוֹ דְּמִשְׁתַּדְּלֵי בְּמִלֵּי דְּמִצְוָה, וְאָזְלֵי בְּאָרְחָא דְּמִצְוָה. בְּגִין דְּיִתְעַצְּבוּן, וְלָא יֶחֱדוּן בָּהּ. וּמִתְּרֵין אִלֵּין דָּחִיל מֹשֶׁה, כַּד חָאבוּ יִשְׂרָאֵל, וְנָחִית מִן טוּרָא דִּכְתִיב, כִּי יָגֹרְתִּי מִפְּנֵי הָאַף וְהַחֵמָה.

874. From wrath and fury come out some thousands and tens of thousands. They all come out and hover above people who study the Torah, or are occupied in the precepts, and walk in their ways, to make them sad instead of rejoicing IN THE TORAH AND THE PRECEPTS THEY ARE OCCUPIED WITH. Moses was afraid of these two when Yisrael sinned BY THE MAKING OF THE CALF, and he descended from the mountain, as it is written, "for I was afraid of the wrath and fury" (Devarim 9:19).

875. תְּחוֹת אִלֵּין, אִית רוּחָא חֲדָא, דְּקַיְימָא עַל כָּל אִינּוּן מָארֵי דְּלִישָׁנָא בִּישָׁא, דְּכַד מִתְעָרֵי בְּנֵי נָשָׁא בְּלִישָׁנָא בִּישָׁא, אוֹ הַהוּא ב"נ דְּאִתְעָרֵי בְּלִישָׁנָא בִּישָׁא, כְּדֵין אִתְעַר הַאי רוּחָא בִּישָׁא מִסְּאֲבָא דְּלֵעֵילָא, דְּאִקְרֵי סַכְסִיכָ"א. וְאִיהוּ שָׁאֲרֵי עַל הַהוּא אִתְעֲרוּתָא דְּלִישָׁנָא בִּישָׁא, דְּשָׁאֲרֵי בֵּיהּ בְּנֵי נָשָׁא, וְאִיהוּ עָאל לְעֵילָא, וְגָרִים בְּהַהוּא אִתְעֲרוּ דְּלִישָׁנָא בִּישָׁא, מוֹתָא וְחַרְבָּא וְקָטוֹלָא בְּעָלְמָא. וַוי לְאִינּוּן דְּמִתְעָרֵי לְהַאי סִטְרָא בִּישָׁא, וְלָא נַטְרֵי פּוּמַיְיהוּ וְלִישָׁנַיְיהוֹן, וְלָא חַשְׁשֵׁי עַל דָּא, וְלָא יַדְעֵי דְּהָא בְּאִתְעֲרוּ דְּלְתַתָּא, תַּלְיָא אִתְעֲרוּ דְּלֵעֵילָא, בֵּין לְטָב בֵּין לְבִישׁ.

875. Under these, WRATH AND FURY, there is a spirit appointed over the evil tongued. For when men start to slander, the evil unholy spirit above, called 'Sachsicha', is bestirred, dwells upon this stirring of the evil tongue that men let loose, and causes, by that arousal of the evil tongue, death, sword, and killing in the world. Woe to those who awaken this Evil Side and do not guard their mouth and tongue, nor care for this. They do not know that awakening above depends upon a awakening below, either good or bad.

876. תָּא חֲזֵי, כַּד הַאי אִתְעֲרוּ דְּלִישָׁנָא בִּישָׁא אִתְעַר לְתַתָּא, כְּדֵין הַאי נָחָשׁ עֲקֶלְתוֹן, סָלִיק קַשְׁקְשׁוֹי, וְאוֹקִים לוֹן בְּסָלִיקוּ, וְאִתְעַר מֵרֵישָׁא עַד רַגְלוֹי. וְכַד קַשְׁקְשׁוֹי סָלִיקוּ וּמִתְעָרֵי, כְּדֵין כָּל גּוּפָא אִתְעַר. קַשְׁקְשׁוֹי, אִלֵּין אִינּוּן כָּל גַּרְדִּינֵי נִימוּסִין דִּלְבַר.

876. Come and see: When the evil tongue is awakened below, a slant serpent above raises its scales TO STAND UPRIGHT, and stirs from head to toe. The scales are all those who transgress the law and justice outside.

877. They bestir to grab that evil word THE MAN SAID, and awaken the "piercing serpent" (Yeshayah 27:1), THE MALE SERPENT. Then the whole evil body of that serpent bestirs, from head to toe, to damage all the chambers of which we talked. Then all the scales on the skin come off, and the skin is shed and comes down. The body, WITHOUT SKIN AND SCALES, comes up aroused to be an accuser above.

877 וְכֻלְּהוּ מִתְעָרֵי וְאַחֲדִין בְּהַהוּא מִלָּה בִּישָׁא, וּמִתְעָרֵי לְגַבֵּי הַהוּא נָחָשׁ בָּרִיחַ, כְּדֵין כָּל גּוּפָא בִּישָׁא, אִתְעַר מֵרֵישֵׁיהּ וְעַד רַגְלוֹי, בְּכָל הָנֵי הֵיכָלִין דְּקַאמְרָן. וְכָל אִינּוּן קַשְׂקְשִׁין בְּהַהוּא גִּלְדָּא, נַחְתִּין לְתַתָּא, וְהַהוּא גִּלְדָּא אִתְפְּשַׁט מִנֵּיהּ וְנָחִית לְתַתָּא. וְגוּפָא סָלִיק, וְאִתְעַר לְמֶהֱוֵי דַּלְטוֹרָא לְעֵילָא.

878. Come and see: Though there is a set time for all the serpents in the world to shed their skin, NAMELY, EVERY SEVEN YEARS, NEVERTHELESS, they shed it only when the evil tongue is stirred below. Then the evil serpent above is aroused, and sheds its skin and scales. This goes up and that goes down, MEANING THAT THE BODY GOES UP AGAINST BINAH, AND THE SKIN AND SCALES COME OFF IT AND GO DOWN. This sloughing OF SKIN AND SCALES is difficult for the serpent, because it is separated from its spouse, NAMELY, THE SKIN AND SCALES ARE THE ASPECT OF MALCHUT OF THE SERPENT, THE SPOUSE OF THE SERPENT. WHY WOULD IT DO THIS - BE SEPARATED FROM ITS MALCHUT? BECAUSE if all were united, NAMELY, WITH MALCHUT, THE SKIN AND SCALES WHICH ARE THE ASPECT OF FIERCE JUDGMENT, the world would not have been able to bear it. IT IS THEREFORE THE CORRECTION OF THE WORLD. WITH ALL THAT, all this is caused by the arousal of the evil tongue below. THIS MEANS THAT THOUGH IT IS THE CORRECTION OF THE WORLD, IT IS NOT DONE OF ITS OWN, BUT CAUSED BY THE SIN OF SLANDER.

878 תָּא חֲזֵי, אַף עַל גַּב דִּזְמְנָא קְבִיעָא אִיהוּ, לְכָל חִוְיִין דְּעָלְמָא, לְאִתְפַּשְׁטָא מִשְׁכָּא דִּלְהוֹן, לָא מִתְפַּשְׁטֵי, אֶלָּא בְּזִמְנָא דִּמִתְעָרֵי בְּלִישָׁנָא בִּישָׁא לְתַתָּא, וּכְדֵין אִתְעַר הַהוּא חִוְיָא בִּישָׁא לְעֵילָא, וּפָשַׁט מַשְׁכֵּיהּ וְקַשְׂקְשׁוֹי מִנֵּיהּ. דָּא סָלִיק, וְדָא נָחִית, וְקַשְׁיָא עָלֵיהּ הַהוּא אִתְפַּשְׁטוּתָא דְּקַשְׂקְשׁוֹי בְּמִשְׁכֵּיהּ מִכְּלָא. מַאי טַעְמָא. בְּגִין דְּאִתְפְּרַשׁ מִזִּוּוּגֵיהּ. דְּאִלְמָלֵא הֲוָה כֻּלָּא בְּחִבּוּרָא חֲדָא, לָא יַכְלִין עָלְמִין לְמִסְבַּל לוֹן, וְכֻלָּא בְּגִין אִתְעֲרוּתָא דְּלִישָׁנָא בִּישָׁא דִּלְתַתָּא.

879. When the serpents below shed their skin, each one raises its voice, and arouses several serpents in that place called 'pit', where there are snakes. All of them gossip ABOUT THE WORLD, to arouse the great serpent to gossip about the world. All this is caused by the awakening of the evil tongue, which happens below.

879 וְכַד חִוְיִין דִּלְתַתָּא מִתְפַּשְׁטֵי מֵהַהוּא מִשְׁכָּא, כְּדֵין כָּל חַד וְחַד יָהִיב קָלָא, וְאַתְעַר לְכַמָּה חִוְיִין דְּקַיְימֵי בְּהַהוּא אֲתָר, דְּאִקְרֵי בּוֹר, דְּתַמָּן כַּמָּה נְחָשִׁין קַיְימִין. וְכֻלְּהוּ דַּלְטוֹרִין, לְאַתְעָרָא לְהַאי חִוְיָא רַבָּא, לְמֶהֱוֵי דַּלְטוֹרָא עַל עָלְמָא. וְכֻלָּא בְּגִין הַאי אִתְעֲרוּ דְּלִישָׁנָא בִּישָׁא, כַּד קַיְימָא אִתְעֲרוּתָא דִּילֵיהּ לְתַתָּא.

880. In the same manner, whoever studies the Torah, many ANGELS called 'the holy tongue', are united and arouse that place called 'the holy tongue', NAMELY, the tongue that comes from holiness above, WHICH IS THE SECRET OF THE CENTRAL COLUMN, WHICH IS THE TIP (TONGUE) OF THE SCALES, THAT JOINS TOGETHER RIGHT AND LEFT, SO THAT HOLINESS WILL BE REVEALED IN THEM. Many sanctifications and holy beings are bestirred on all sides. Happy is the portion of the righteous, who caused sanctifications to be stirred above and below, the sanctification above, IN BINAH, and sanctification below, IN MALCHUT.

880 כְּגַוְונָא דָּא, מַאן דְּלָעֵי בְּאוֹרַיְיתָא, כַּמָּה אִינּוּן דְּאִקְרוּן לְשׁוֹן הַקֹּדֶשׁ, דְּמִתְחַבְּרָן וְאַתְעֲרֵי אַתְעֲרוּתָא, לְהַהוּא אֲתָר דְּאִקְרֵי לְשׁוֹן הַקֹּדֶשׁ. לְשׁוֹן מֵהַהוּא קֹדֶשׁ דִּלְעֵילָא. וְכַמָּה קְדוּשׁוֹת וְקִדּוּשִׁין מִתְעָרִין מִכָּל סִטְרִין. זַכָּאָה חוּלָקֵיהוֹן דְּצַדִּיקַיָּיא, אִינּוּן דְּגַרְמֵי לְאַתְעָרָא קִדּוּשִׁין לְעֵילָא וּלְתַתָּא, קְדוּשָׁה דִּלְעֵילָא וּקְדוּשָׁה דִּלְתַתָּא.

881. Of this it is written, "You shall therefore sanctify yourselves, and you shall be holy" (Vayikra 11:44). "You shall...sanctify yourselves" refers to the first water, called 'supernal water', NAMELY, THE SANCTIFICATION ABOVE, IN BINAH. And "you shall be holy" refers to the last water (fingerbowl water), NAMELY, THE SANCTIFICATION BELOW, WHICH IS MALCHUT. The food comes between the first and last water. Therefore, the food is not in the last water, MALCHUT, but in the first water, BINAH, because the first water comes from above, FROM BINAH, where food abides, AS ALL MOCHIN ARE FROM BINAH, but it is not in the last water, WHICH IS MALCHUT RECEIVING FROM BINAH, WHICH HAS NOTHING ON HER OWN. This secret was handed to the high holy men, happy is their portion in this world and in the World to Come.

881 וְעַל דָּא כְּתִיב, וְהִתְקַדִּשְׁתֶּם וְהְיִיתֶם קְדוֹשִׁים. וְהִתְקַדִּשְׁתֶּם: אֵלּוּ מַיִם רִאשׁוֹנִים. וְאִינּוּן אִתְקְרוּן מַיִין עִלָּאִין. וְהְיִיתֶם קְדוֹשִׁים: אִלֵּין מַיִין תַּתָּאִין, וְאִקְרוּן מַיִם אַחֲרוֹנִים. וּמָזוֹן בְּאֶמְצַע, בֵּין מַיִם רִאשׁוֹנִים לְמַיִם אַחֲרוֹנִים. וְעַל דָּא מָזוֹן, לָאו אִיהוּ בְּמַיִם אַחֲרוֹנִים, אֶלָּא בְּמַיִם רִאשׁוֹנִים. מַיִם רִאשׁוֹנִים מֵעֵילָא דִּמְזוֹנָא תַּלְיָא בֵּיהּ. וְלָא בְּמַיִם אַחֲרוֹנִים. וְרָזָא לְקַדִּישֵׁי עֶלְיוֹנִין אִתְיְיהִיב. זַכָּאָה חוּלְקֵיהוֹן בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי.

57. The fourth chamber of the Other Side, Debt, corresponding to the gruesome mud and a stone of stumbling

We learn that this chamber has to do with balancing the merits and sins of a person. The fourth chamber on the holy side is called 'merit' and holds a man's precepts or good deeds; the fourth chamber on the Other Side is called 'debt' and holds his sins. Then the scales are balanced on Rosh Hashanah, and one side or the other wins. If the scales tip to 'merit', the person is given life. If the scales tip to 'debt', he is delivered to death. If he is on the side of holiness God answers when he calls to Him. If he is on the side of defilement he has no one to answer him and he is far away from God. In this fourth chamber of the Other Side the 'strange Elohim' are found, and also everyone who incites men to prostitution and adultery. Rabbi Shimon tells us about the spirits called 'plague' and 'plague and pestilence'. He talks about how the unholy side is strengthened if the tables are not prepared properly on Shabbat eve. We learn that in this fourth chamber there are no children, no longevity and no sustenance. Rabbi Shimon reveals that those who curse arouse the serpent called "Leviathan, the crooked serpent," who brings curses on the world.

882. The fourth chamber is called 'debt'. This is the gruesome mud, corresponding to another name OF THE EVIL INCLINATION, a stumbling stone, and all is one. It is CALLED 'debt', BECAUSE all the sins of the world ARE THERE, NAMELY, the balancing of the sins, AS WILL BE EXPLAINED.

882 הֵיכָלָא רְבִיעָאָה. הֵיכָלָא דָּא, אִיהוּ דְּאִקְרֵי חוֹבָ״ה. וְדָא אִיהוּ טִיט הַיָּוֵן, לְקָבֵל שְׁמָא אַחֲרָא דְּאִקְרֵי אֶבֶן מִכְשׁוֹל, וְכֹלָּא חַד. אִיהוּ חוֹבָ״ה, בְּגִין דְּתַמָּן קַיְימֵי כָּל חוֹבֵי דְּעָלְמָא, אַכְרְעוּתָא דְּחוֹבִין.

883. For when men sin, all the complainants take the sins to put them in this chamber called 'debt'. As for all the precepts in the world, the holy angels, appointed over the merits in the world, take them and put them in the fourth chamber OF HOLINESS called 'merit', where the precepts of men abide. And the sins are in the other chamber called 'debt'. They are balanced on Rosh Hashanah, for "the Elohim has made the one as well as the other" (Kohelet 7:14), and according to the tipping of the scales by the precepts or sins, this or that side wins. IF THERE ARE MORE SINS, THE OTHER SIDE WINS, AND IF THERE ARE MORE PRECEPTS, THE HOLINESS WINS.

883 בְּגִין דְּכַד חָבָאן בְּנֵי נָשָׁא, כָּל אִינּוּן גַּרְדִּינֵי נִימוּסִין, נַטְלִין אִינּוּן חוֹבִין, וּמַנְחֵי לוֹן בְּהַאי הֵיכָלָא דְּאִקְרֵי חוֹבָה. וְכָל זַכְיָין דְּעָלְמָא, כֻּלְּהוּ מַלְאֲכִין קַדִּישִׁין דְּמֻמְנָן עַל זַכְוָון דְּעָלְמָא, כֻּלְּהוּ נַטְלֵי לְאִינּוּן זַכְוָון, וְאוֹקְמֵי לוֹן בְּהֵיכָלָא רְבִיעָאָה דְּאִקְרֵי זְכוּת, וְתַמָּן קַיְימֵי זַכְוָון דִּבְנֵי נָשָׁא. וְחוֹבִין קַיְימֵי בְּהֵיכָלָא אַחֲרָא, דְּאִקְרֵי חוֹבָה. וְאִתְקְלוּ כַּחֲדָא בְּיוֹמָא דְּרֹאשׁ הַשָּׁנָה כִּי גַם אֶת זֶה לְעֻמַּת זֶה עָשָׂה הָאֱלֹהִים. וּלְבָתַר דְּאַכְרְעוּ זַכְיָין, אוֹ חוֹבִין, לְסִטְרָא דָּא, אוֹ לְסִטְרָא דָּא, הָכִי נָצַח.

884. Therefore, on the day of Rosh Hashanah, life and death depend upon these two sides, merit and debt. If the merits tip the scale to the side called 'merit', man is written on the side called 'life', since these two sides stand on that day, the one on that side, and the other on another side. If a man deserves it, and the merits win, he is written to life, as the holy side called 'merit' grasps him, and life grasps him and says: 'This one is mine, and was mine'. Then Man is written into life.

884 וע״ד, בְּיוֹמָא דְּרֹאשׁ הַשָּׁנָה, כַּד מִתְעָרִין אִלֵּין תְּרֵין סִטְרִין, זְכוּת וְחוֹבָה. וּבְהוּ תַּלְיָין חַיִּים וּמָוֶת. אִי זַכְיָין אַכְרָעוּ, לְסִטְרָא דָּא דְּאִקְרֵי זְכוּת, אִכְתּוּב בַּר נָשׁ בְּהַהוּא סִטְרָא דְּאִקְרֵי חַיִּים. בְּגִין, דְּהָנֵי תְּרֵין סִטְרִין קַיְימֵי בְּהַהוּא יוֹמָא, דָּא בְּסִטְרָא דָּא, וְדָא בְּסִטְרָא דָּא. אִי זָכֵי הַהוּא בַּר נָשׁ, וְנַצְחִין אִינּוּן זַכְיָין, הָא אִכְתּוּב הַהוּא ב״נ לְחַיִּים. בְּגִין דְּאָחִיד בֵּיהּ הַאי סִטְרָא קַדִּישָׁא, דְּאִקְרֵי זְכוּת, וְחַיִּים אָחִיד בֵּיהּ, וְאָמַר דָּא דִּילִי הוּא, וְדִידִי הֲוָה, וּכְדֵין אִכְתּוּב הַהוּא ב״נ לְחַיִּים.

885. If the sins win, the unholy Other Side - called 'debt and death' - grasps him and says: 'This is mine, and was mine'. And then it is written that the man is his. This is what we learned, that on the day of Rosh Hashanah, a man is written to life or death. If he is written to the side of holiness, he is written to life. He abides there and cleaves to it. If he is written upon the Other Side, he abides by the side of defilement, and clings to it, WHICH IS DEATH. It is either to life or death, NAMELY, it is drawn from either this or that side.

885 וְאִי נַצְחָן חוֹבִין, הַאי סִטְרָא אַחֲרָא מִסְאָבָא, דְּאִקְרֵי חוֹבָה וּמָוֶת, אָחִיד בֵּיהּ, אָמַר הַאי דִּידִי הוּא, וְדִידִי הֲוֵי, וּכְדֵין אִכְתּוּב דְּאִיהוּ דִּילֵיהּ. וְדָא הוּא דְּתָנִינָן, דְּהָא בְּיוֹמָא דָּא דר״ה, אִכְתּוּב ב״נ, אוֹ לְחַיִּים אוֹ לְמִיתָה. אִי אִכְתּוּב בְּסִטְרָא דִּקְדוּשָׁה, אִכְתּוּב לְחַיִּים, וְאִתְקַיָּים תַּמָּן, וְאִתְדְּבַק בֵּיהּ. וְאִי אִכְתּוּב בְּסִטְרָא אַחֲרָא, אִתְקַיָּים בְּסִטְרָא דְּמִסְאָבוּתָא, וְדָבִיק בֵּיהּ, וְדָא הוּא הֵן לְחַיִּים הֵן לַמָּוֶת. וְאִתְמְשַׁךְ בְּהַאי סִטְרָא אוֹ בְּהַאי סִטְרָא.

886. Whenever he is on the side of holiness, all sacredness and purity cleave to him. He calls and the Holy One, blessed be He, sits and listens. Of him says the verse, "He shall call upon Me, and I will answer him; I will be with him in trouble; I will deliver him, and honor him. With long life I will satisfy him, and show him My salvation" (Tehilim 91:15). As long as he is on the unholy Other Side, all defilement, all sins and evils cling to him. He calls and there is no one to listen to him. He is far away from the Holy One, blessed be He. Of him it is written, "Salvation is far from the wicked" (Tehilim 119:155), and "even when you make many prayers, I will not hear" (Yeshayah 1:15).

886 כָּל זִמְנָא דְּאִיהוּ קַיְימָא בְּסִטְרָא דָּא דִּקְדוּשָׁה, כָּל קְדוּשִׁין וְכָל דַּכְיָין מִתְדַּבְּקִין בֵּיהּ. יִקְרָא וְקוּדְשָׁא בְּרִיךְ הוּא יָתִיב וְיִשְׁמַע לֵיהּ, עָלֵיהּ כְּתִיב יִקְרָאֵנִי וְאֶעֱנֵהוּ עִמּוֹ אָנֹכִי בְצָרָה אֲחַלְּצֵהוּ וַאֲכַבְּדֵהוּ אֹרֶךְ יָמִים אַשְׂבִּיעֵהוּ וְאַרְאֵהוּ בִּישׁוּעָתִי. וְכָל זִמְנָא דְּאִיהוּ קַיְימָא בְּסִטְרָא אַחֲרָא דְּמִסְאָבָא, כָּל מִסְאָבוּ, וְכָל חוֹבָה, וְכָל בִּישִׁין מִתְדַּבְּקָן בֵּיהּ. יִקְרָא, וְלֵית מַאן דְּיִשְׁמַע לֵיהּ. מְרָחַקָּא אִיהוּ מְקוּדְשָׁא בְּרִיךְ הוּא, עָלֵיהּ כְּתִיב רָחוֹק מֵרְשָׁעִים יְשׁוּעָה וּכְתִיב גַּם כִּי תַרְבּוּ תְּפִלָּה אֵינֶנִּי שׁוֹמֵעַ.

887. This chamber is the dwelling place of all those called 'strange Elohim', because they are revealed here. ALSO, HERE ARE FOUND all those who incite men to the pleasures of this world, to prostitution, to delight in the pleasures of fornication. They pull them toward the pleasures and adulteries of the world, as we said.

887 הֵיכָלָא דָּא, אִיהוּ אֲתַר דְּכָל אִינּוּן דְּאִקְרוּן אֱלֹהִים אֲחֵרִים, בְּגִין דְּאִתְגַּלְיָין הָכָא. וְכָל אִינּוּן דְּמַפְּתוּ לְהוּ לִבְנֵי נָשָׁא בְּעִנּוּגִין דְּהַאי עָלְמָא, לְאַזְנָאָה לְאִתְעַנְּגָא בְּעִנּוּגֵי נְאוּפִין דְּעָלְמָא, וּמַשְׁכֵּי לְהוּ בָּתַר עִנּוּגִין וְנְאוּפִין דְּהַאי עָלְמָא, כִּדְקַאמְרָן.

888 בְּהַאי הֵיכָלָא, אִתְחָזֵי חַד רוּחָא שַׁלִּיט תַּקִּיפָא, דְּאִיהוּ עַל כֻּלְּהוּ, וְדָא אִקְרֵי אוּף הָכִי אֵל, כְּגַוְונָא דְּאַחֲרָא דְּבִסְטַר קְדוּשָׁה. הַאי אִיהוּ אֵ״ל נֵכָ״ר. וְדָא אִיהוּ דְּמַפְּתֵי לְבַר נָשׁ דְּלָעֵי בְּאוֹרַיְיתָא, אוֹ דְּקָאֵים בְּבֵי מִדְרָשָׁא. הַאי רוּחָא תַּקִּיפָא מְפַתֵּי לֵיהּ, וְחָשִׁיב כַּמָּה הִרְהוּרִין, וְאָמַר מַה אַתְּ קָאֵים הָכָא, טַב לָךְ לְמֵהַךְ בְּחִבּוּרַת אִינּוּן דְּגָאוּ עַל בְּנֵי נָשָׁא, וְאִינּוּן דְּאָזְלִין בָּתַר נָשִׁין שְׁפִירָאן, וּמִתְעַנְּגֵי בְּעִנּוּגֵי עָלְמָא. כֵּיוָן דב״נ אִתְפַּתֵּי אֲבַתְרֵיהּ, כְּדֵין כֻּלְּהוּ שַׁטְיָין וְאָזְלֵי וְאִתְמַשְׁכָאן אֲבַתְרֵיהּ.

888. In this chamber there is a powerful spirit, who has control over everyone. He, too, is called 'El', like the other SPIRIT OF THE FOURTH CHAMBER on the side of holiness. This is a strange El. He seduces the man who is occupied in the Torah, or stands in the synagogue. This powerful spirit seduces him, and THE MAN is thoughtful. THE SPIRIT says to him, 'Why are you standing here, it is better for you to go wherever people boast in front of others, go after pretty women, and take delight in the pleasures of the world'. Once a man is incited by him, all THE SPIRITS hover and follow him.

889 וְכַמָּה אִינּוּן אַחֲרָנִין דְּקַיְימִין תְּחוֹתֵיהּ, וְכֻלְּהוּ מְסָאֲבֵי לֵיהּ בְּהַאי עָלְמָא, וּמְסָאֲבֵי לֵיהּ בְּהַהוּא עָלְמָא. וְאִינּוּן אִקְרוּן צוֹאָה רוֹתַחַת דִּכְתִיב צֵא תֹּאמַר לוֹ. אִינּוּן דַּרְגִּין דְּקַיְימִין לְסָאֲבָא תְּדִיר, וְהָא אִתְּמַר.

889. There are some other spirits under THE SAID SPIRIT. They all defile him in this world, and defile him in that world. These spirits are called 'steaming filth' (Heb. tzoa), as it is written, "go you (Heb. tze), say to it" (Yeshayah 30:22), FOR THEY TEMPT MAN TO GO OUT (HEB. LATZET) FROM THE SYNAGOGUE AND FROM HOLINESS, AND INTO THE PLEASURES OF THE WORLD. These are the grades that are always ready to defile, as we learned.

890 בְּאֶמְצָעִיתָא דְּהַאי הֵיכָלָא, אִית רוּחָא אַחֲרָא, דְּאִקְרֵי נֶגַע. וּמֵהַאי נָפְקָא רוּחָא אַחֲרָא דְּאִקְרֵי נֶגַע צָרַעַת. וְאִיהוּ קַיְימָא תְּדִיר, לְסָאֲבָא לְכָל אִינּוּן מָאנֵיהוֹן דְּלִישָׁנָא בִּישָׁא, יַתִּיר עַל כָּל מַה דְּמְסָאֲבִין לֵיהּ. וְהַאי נֶגַע עִלָּאָה, אִיהוּ מְמָנָא עַל כָּל אִינּוּן פָּתוֹרֵי דְּשַׁבְּתָא, דְּכַד עָיֵיל שַׁבְּתָא, וְלָא אִתְסְדָרוּ בְּעִנּוּגָא דְּשַׁבְּתָא כַּדְקָא יֵאוֹת, וְאִינּוּן קָא מְבַזֵּי עִנּוּגָא דְּשַׁבְּתָא, הַאי נֶגַע נָטִיל לְאִינּוּן פָּתוֹרֵי דְּלָאו אִינּוּן בְּעִנּוּגָא דְּשַׁבְּתָא כִּדְקָאמְרָן.

890. In the middle of the chamber there is another spirit called 'plague', from which comes out another spirit called 'plague of pestilence', ready to defile those of evil tongue more than they were defiled BY THE THIRD CHAMBER. This high plague is in charge over all the tables of Shabbat, for when Shabbat enters and THE TABLE is not properly set with the delights of Shabbat, thus slighting Shabbat, this plague receives these tables, empty of the delights of Shabbat, as we already said.

891 וְכַד הַאי נָטִיל לְאִינּוּן פָּתוֹרֵי, כָּל אִינּוּן גַּרְדִּינֵי נִימוּסִין דְּקַיְימֵי בֵּיהּ, כֻּלְּהוּ פָּתְחֵי וְאָמְרֵי, וַיֶּאֱהַב קְלָלָה וַתְּבוֹאֵהוּ וְלֹא חָפֵץ בִּבְרָכָה וַתִּרְחַק מִמֶּנּוּ. וַיִּלְבַּשׁ וְגוֹ׳. יְנַקֵּשׁ נוֹשֶׁה לְכָל אֲשֶׁר לוֹ וְגוֹ׳. אַל יְהִי לוֹ מוֹשֵׁךְ חָסֶד וְגוֹ׳.

891. When the plague receives these tables, the complainants and accusers standing there all open and say, "For he loved cursing, and it came to him, and he delighted not in blessing, and it was far from him. And he clothed himself with cursing like his garment..." (Tehilim 109:17-18), "Let the creditor seize everything that he has...Let there be none to extend kindness to him..." (Ibid. 11-12).

892 וְהָא אוֹקִימְנָא, בְּהַהוּא לֵילְיָא דְּשַׁבְּתָא, כַּד פָּתוֹרֵי אִתְיְיהִיבוּ לְהַהוּא סִטְרָא בִּישָׁא, כְּדֵין אִתְתָּקַף הַהוּא סִטְרָא בִּישָׁא, מִסָּאֲבָא, וְהַהוּא ב״נ אִתְמְסַר לְהַהוּא סִטְרָא. וַוי לֵיהּ דְּאִתְגְּרַע מֵהַהוּא סִטְרָא קַדִּישָׁא, דְּמֵהֵימְנוּתָא. וְאִתְפְּקַד בְּסִטְרָא אַחֲרָא מִסָּאֲבָא. כְּגַוְונָא דָּא בְּכָל אִינּוּן סְעוּדָתֵי די״ט.

892. We have established that on Shabbat eve, when the tables were given to the Evil Side, that evil unholy side strengthens, and that man is delivered to the OTHER Side. Woe to him, for being reduced from the side of holiness and given to the other unholy side. It is the same for the holiday meals.

893. Here, in this chamber, is the opposite of children, longevity, and sustenance, MEANING THAT THESE THREE ARE WITHHELD FROM MEN. There are no CHILDREN, LONGEVITY, AND SUSTENANCE on the other, the holy fourth chamber, for they are extended from above. But here there are for evil, for when a man reaches this chamber, there is life to be consumed and children that are small, for from here comes the spirit that is appointed to be their accuser. There is food there, to be taken away from man. NAMELY, ALL THIS IS FOR THE WORSE. All depends on debt, NAMELY, SINS. Therefore, this chamber is called 'debt', as we learned.

893 הָכָא בְּהַאי הֵיכָלָא, בְּנֵי חַיֵּי וּמְזוֹנֵי בְּהִפּוּכָא אִיהוּ. וּבְהַהוּא הֵיכָלָא אַחֲרָא קַדִּישָׁא, לָא קַיְּימֵי תְּלַת אִלֵּין, וְתַלְיָין לְעֵילָא, וְהָכָא קַיְּימִין לְבִישׁ. דְּכַד מָטֵי ב"נ לְהַאי הֵיכָלָא, הָא תַּמָּן קַיְּימִין חַיְּוָן לְשֵׁיצָאָה לוֹן. וְהָא תַּמָּן בְּנִין כַּד אִינּוּן זְעִירִין, מֵהָכָא נָפְקָא, בְּגִין לְאִתְמַנָּאָה קַטֵּיגּוֹרָא עָלַיְיהוּ. וְהָא תַּמָּן קַיְּימִין מְזוֹנֵי, לְאַעְבְּרָא לוֹן מִנַּיְיהוּ. וְכֹלָּא תַּלְיָא בְּחוֹבָה. וְעַל דָּא אִקְרֵי הַאי הֵיכָלָא חוֹבָה. כְּמָה דְּאִתְּמַר.

894. From here emerges an unholy spirit called 'Aririya', together with thousands and tens of thousands, all called "who curse (Heb. orerei) the day," according to the verse, "let them curse it (him) who curse the day" (Iyov 3:8). This spirit and those with him are ready to take the word of a man who curses himself in anger. They arouse the serpent called, "Leviatan, the crooked serpent" (Yeshayah 27:1), so it would bring and awaken curses upon the world. This is the meaning of, "let them curse it who curse the day..."

894 וּמֵהָכָא נָפְקָא חַד רוּחָא מִסְּאָבָא, דְּאִקְרֵי אֲרִירִי"א. וְכַמָּה אַלְפִין וְרִבְבָן עִמֵּיהּ, וְכֻלְּהוּ אִקְרוּן אוֹרְרֵי יוֹם, כד"א יְקֻבּוּהוּ אוֹרְרֵי יוֹם. וְהַאי רוּחָא וְכָל אִינּוּן דְּעִמֵּיהּ, כֻּלְּהוּ קַיְּימֵי לְנַטְלָא הַהִיא מִלָּה דְּלָיְיט בַּר נָשׁ גַּרְמֵיהּ בְּרוּגְזֵיהּ, וְאִלֵּין מִתְעָרֵי לְהַאי חִוְיָא, דְּאִקְרֵי לִוְיָתָן נָחָשׁ עֲקַלָּתוֹן, בְּגִין לְאַיְיתָאָה וּלְאַתְעָרָא לְוָוטִין עַל עָלְמָא, הה"ד יְקֻבּוּהוּ אוֹרְרֵי יוֹם וְגוֹ'.

895. Those who curse the day rule over the minutes and hours of the day, AND THEREFORE THEY ARE CALLED "WHO CURSE THE DAY." They take the words the man cursed himself by, whether in anger, or by oath, and with that word they arouse the slant serpent called 'Leviatan', to make him harm the world. Therefore, Job, in his grief, cursed his day, not his body, SO THEY WOULD NOT GRAB HIS WORDS, as it is written, "and cursed his day" (Iyov 3:1), and afterwards "let them curse it (him) who curse the day." May the Merciful One save us from the Evil Side and its Judgments, and from all that is evil.

895 וְאִלֵּין אוֹרְרֵי יוֹם, שַׁלְטִין עַל רִגְעֵי וְשַׁעְתֵּי דְּיוֹמָא, וְנַטְלֵי אִינּוּן מִילִּין דְּלָיְיט בַּר נָשׁ גַּרְמֵיהּ, בֵּין בְּרוּגְזָא, בֵּין בְּאוֹמָאָה, וּבְהַהִיא מִלָּה, מִתְעָרֵי לְהַאי נָחָשׁ עֲקַלָּתוֹן, דְּאִקְרֵי לִוְיָתָן, בְּגִין לְקַיְּימָא לֵיהּ לְחַבְּלָא לְעָלְמָא. וְעַל דָּא לָיְיט אִיּוֹב יוֹמֵיהּ בְּצַעֲרֵיהּ, וְלָא גּוּפֵיהּ. דִּכְתִיב וַיְקַלֵּל אֶת יוֹמוֹ בַּתְּחִלָּה, וּלְבָתַר יְקֻבּוּהוּ אוֹרְרֵי יוֹם. רַחֲמָנָא לִישֵׁזְבָן מִסִּטְרָא בִּישָׁא, וּמִתּוּקְפּוֹי. וּמִכָּל מִלָּה בִּישָׁא.

58. The fifth chamber of the Other Side, Sheol, corresponding to the name 'uncircumcised'
Rabbi Shimon tells us that the chief in charge of the fifth chamber, named 'enmity,' has a duty to stir up accusations in the world. There is another spirit in this chamber called 'robber'. All those who rob, who corrupt and destroy, and who kill by sword and spear emerge from this chamber and take their nourishment from it. We learn of spirits called 'spoilage' and 'famine'. As long as people do acts of kindness and give others food and drink these spirits are pushed away, but when Yisrael does not do acts of kindness the two spirits attack Yisrael. Rabbi Shimon tells how these spirits are also called 'foreskin', and are under the command of the spirit called 'Gezar Dinaya', or 'verdict'. 'Verdict' puts people in Sheol when they do not observe the sign of the holy covenant by having their sons circumcised. We are told of another spirit, 'Afrira', ashes of dust, who seduces people to stray from the path of truth. Lastly Rabbi Shimon explains the difference between 'first water' and 'last water,' or 'precept' and 'debt'. He says that Yisrael is blessed when God purifies them with supernal clean water.

896 הֵיכָלָא חֲמִישָׁאָה. הֵיכָלָא דָּא, אִיהוּ הֵיכָלָא דְּאִקְרֵי שְׁאוֹ״ל, לְקָבֵל הַהוּא שְׁמָא דְּאִקְרֵי עָרֵל, וְהָא אוֹקִימְנָא דְּדָא אִיהוּ רָזָא דְּעָרְלָה. בְּהַאי הֵיכָלָא, אִית חַד פִּתְחָא, וְחַד מְמָנָא עָלֵיהּ. וְדָא אִיהוּ מְמָנָא לְאַתְעָרָא תָּדִיר קְטִרוּגָא עַל עָלְמָא, וְהַאי רוּחָא אִקְרֵי אֵיבָ״ה, בְּגִין דִּשְׁמָא דְּהַאי פִּתְחָא אֵיבָ״ה שְׁמֵיהּ, וְסִימָנִיךָ וְאֵיבָה אָשִׁית בֵּינְךָ וּבֵין הָאִשָּׁה וְגוֹ׳.

896. The fifth chamber is called 'Sheol', corresponding to the name of the Evil Inclination, uncircumcised, which we explained to be the secret of the foreskin. In this chamber there is one opening, and a chief in charge over it. The duty of this chief is to stir up accusations upon the world. This spirit is called 'enmity', after the name of the opening, enmity. This is understood from the verse, "and I will put enmity between you and the woman..." (Beresheet 3:15).

897 בְּהַאי הֵיכָלָא קַיְימָא חַד רוּחָא דְּשַׁלִּיט עַל כֹּלָּא, וְהַאי אִקְרֵי שׁוֹד״ד. וְאִיהוּ שׁוֹד וָשֶׁבֶר. וְדָא הוּא שׁוֹדֵד בְּטוּרֵי רָמָאֵי, גּוֹ טְנָרִין וְטוּרִין. מֵהֵיכָלָא דָּא יָנְקֵי כָּל אִינּוּן מְשַׁדְּרֵי וּמְשַׁצֵּי בְּחָרְבְּנִין. וּמֵהָכָא נָפְקִין, כָּל אִינּוּן דְּקַטְלֵי בְּסַיְיפִין וְרוּמְחִין, וְאַזְלִין בָּתַר לַהַט הַחֶרֶב הַמִּתְהַפֶּכֶת לְשֵׁיצָאָה כֹּלָּא.

897. There is a spirit in this chamber who rules everything. He is called 'robber' (Heb. shoded), and is a "wasting (Heb. shod) and destruction" (Yeshayah 59:7). This robber abides in the high mountains between rocks and mountains. From this chamber all the robbers suck, who corrupt and destroy; from here emerge those who kill by sword and spear, who go after "the bright blade of a revolving sword" (Beresheet 3:24), to exterminate everything.

898 מֵהַאי נָפִיק רוּחָא אַחֲרָא, וְאִקְרֵי שׁוֹד. וְכַד שַׁלִּיט כַּפְנָא עַל עָלְמָא, הַאי רוּחָא דְּאִקְרֵי שׁוֹ״ד, אִיהוּ אִשְׁתְּכַח. וְרוּחָא אַחֲרָא אִשְׁתְּתַף עִמֵּיהּ, דְּאִקְרֵי כָּפָ״ן. וְאִלֵּין אַזְלֵי בְּעָלְמָא, וּמְשַׁתְּכְחֵי לְקָבֵל בְּנֵי נָשָׁא, וְהַיְינוּ דִּכְתִיב, לְשֹׁד וּלְכָפָן תִּשְׂחָק. וְאִלֵּין עַבְדִּין קְטִרוּגָא לִבְנֵי נָשָׁא, וּמְשַׁדְּרֵי לְכֹלָּא. חַד דְּאִקְרֵי שׁוֹד, דְּבָתַר דְּאָזִיל בְּגוֹ טוּרִין רָמָאִין, וְשָׁדִיד וְחָרִיב וְשֵׁצֵי כֹּלָּא. כְּדֵין תָּב וְשָׁדַד לִבְנֵי נָשָׁא, וּמֵתִין בְּחוּלְשָׁא דִּילֵיהּ. וְכַד אַכְלֵי בְּנֵי נָשָׁא, לָא שַׂבְעִין, בְּגִין דְּאִיהוּ שַׁלְטָא בְּעָלְמָא.

898. From this spirit comes out another spirit called 'spoilage'. When famine has sway in the world, the spirit called 'spoilage' joins another spirit called 'famine'. They go about the world, as adversaries to men. This is the meaning of the verse, "at destruction and famine you shall laugh" (Iyov 5:24). They accuse men and rob all. The one is called 'spoilage', for haunting the high mountains, and robbing, destroying and wasting everything. Then he comes back to rob men, and they die of weakness, THAT HE CAUSES THEM. When people eat but are not satiated, it is due to him.

899 וּבְהַהוּא זִמְנָא, מַאן דְּעָבִיד חֶסֶד עִם בְּנֵי נָשָׁא, וְיָהִיב לוֹן לְמֵיכַל וּלְמִשְׁתֵּי, כְּדַאי אִיהוּ לְדַחְיָיא לוֹן לְאִלֵּין תְּרֵין רוּחִין לְבַר, דְּלָא שַׁלְטֵי בְּעָלְמָא. וְכַד יִשְׂרָאֵל לָא עַבְדֵי חֶסֶד עִם בְּנֵי נָשָׁא, וּשְׁאַר עַמִּין עַבְדֵי חֶסֶד בְּעָלְמָא. כְּדֵין אִלֵּין תְּרֵין רוּחִין מִתְבַּסְּמִין מִלֵּיהוּ, וּמִתְקָפֵי עָלַיְיהוּ דְּיִשְׂרָאֵל. בְּגִין דְּהָא כְּדֵין אִתְקַף הַהוּא סִטְרָא אַחֲרָא, וְיִשְׂרָאֵל אִתְכַּפְיָין.

899. At that time, whoever does an act of kindness by men, and gives them food and drink, he is worthy of pushing these two spirits out, so they will have no power over the world. But when Yisrael do no kindness by men, and the other nations do kindness in the world, then these two spirits temper their business WITH THE NATIONS, and attack Yisrael, since then the Other Side becomes stronger and Yisrael are subjugated.

900. When Yisrael are kind, the Other Side is subdued and weakens, and the side of holiness gathers strength. But when Yisrael are not aroused to do kindness, the two spirits turn to subdue Yisrael and all the blessings flowing from the right side above, the other nations suckle them. This is WHAT THE SHECHINAH SAID: "they made me keeper of the vineyards" (Shir Hashirim 1:6), which are the other nations. "But my own vineyard I have not kept" (Ibid.), which is Yisrael, CALLED 'THE SHECHINAH'S VINEYARD', for the other nations took THE SHECHINAH in their midst, by the kindness they do by men. And Yisrael keep her away, for they are not kind as the rest of the nations.

900 וְכַד יִשְׂרָאֵל עַבְדֵי חֶסֶד, אִתְכַּפְיָא הַהוּא סִטְרָא אַחֲרָא וְאִתְחַלָּשׁ, וְסִטְרָא דִּקְדוּשָׁה אִתְקַף. וְכַד יִשְׂרָאֵל לָא מִתְעָרֵי בְּחֶסֶד, אִינּוּן תְּרֵין רוּחִין מִתְהַפְּכֵי לְאַכְפְּיָא לוֹן לְיִשְׂרָאֵל, וּכְדֵין אִינּוּן בִּרְכָאן דְּנַחְתֵּי מִלְּעֵילָא, מִסִּטְרָא יְמִינָא, יַנְקֵי לוֹן שְׁאַר עַמִּין. וְהַהִ"ד שָׂמוּנִי נוֹטֵרָה אֶת הַכְּרָמִים, אִלֵּין שְׁאַר עַמִּין. כַּרְמִי שֶׁלִּי לֹא נָטַרְתִּי, אִלֵּין יִשְׂרָאֵל. בְּגִין דִּשְׁאַר עַמִּין מַשְׁכֵּי לֵיהּ בְּגַוָּוֵיהוּ, בְּאִינּוּן חֲסָדִים דְּעַבְדִּין עִם בְּנֵי נָשָׁא. וְיִשְׂרָאֵל מְרַחֲקָן לֵיהּ מִגַּוָּוֵיהוּ, בְּגִין דְּלָא מִשְׁתַּדְּלֵי בְּאִינּוּן חֲסָדִים כִּשְׁאַר עַמִּין.

901. Under these spirits are those called 'foreskin', the foreskin of the shoot, the foreskin of the branch. Above them there is a chieftain called 'Gezar Dinaya' (Eng. 'verdict'). He is appointed over those who do not observe the years of foreskin of trees, and those who delay the circumcision of their sons. For that the serpent wanted to kill the son of Moses, until Tziporah circumcised him, as it is written, "and cut off the foreskin of her son..." (Shemot 4:25).

901 וּתְחוֹת אִלֵּין רוּחִין, קַיְּימִין כָּל אִינּוּן דְּאִקְרוּן עָרְלָה. זְמוֹרֵי עָרְלָה, עַנְפֵי עָרְלָה. וְעֵילָא מִנְּהוֹן חַד מְמָנָא, דְּאִקְרֵי גְּזַר דִּינַיָּ"א. וְהַאי אִיהוּ קַיְּימָא עַל כָּל אִינּוּן דְּלָא נַטְרֵי שְׁנֵי עָרְלָה דְּאִילָנָא. וְעַל כָּל אִינּוּן, דְּמְעַכְּבֵי אֶת קַיְּימָא לִבְרֵיהוּ. וְעַל דָּא, בָּעָא חִוְיָא לְקָטְלָא לִבְרֵיהּ דְּמֹשֶׁה. עַד דְּגַזְרַת לֵיהּ צִפּוֹרָה, דִּכְתִיב וַתִּקַּח צִפּוֹרָה צֹר וַתִּכְרֹת אֶת עָרְלַת בְּנָהּ וְגוֹ'.

902. This spirit is in charge over men who corrupt their ways, and do not care for the glory of their Master, by observing the sign of the Holy Covenant. THIS SPIRIT puts them in Gehenom, in the place called 'Sheol' and perdition (Heb. Avadon), where they are sentenced, as we explained here.

902 וְהַאי רוּחָא, מְמָנָא עַל בְּנֵי נָשָׁא דְּמְחַבְּלֵי אָרְחַיְּיהוּ, וְלָא חַיְּישֵׁי לִיקָרָא דְּמָארֵיהוֹן, לְמֵיטַר אָת קַיְּימָא קַדִּישָׁא. וְהַאי אָעִיל לוֹן לַגֵּיהִנָּם, לְהַהוּא אֲתָר דְּאִקְרֵי שְׁאוֹל וַאֲבַדּוֹן, וְאִתְדָּן תַּמָּן, כְּמָה דְּאוֹקִימְנָא הָכָא.

903. In the middle of this chamber there is another spirit, standing and lurking by the ways and paths, to look for those who transgress the words of the Torah, and to bring hatred between MEN below and above, for the whole chamber is enmity.

903 בְּהַאי הֵיכָלָא לְגוֹ בְּאֶמְצָעִיתָא, קַיְּימָא חַד רוּחָא, דְּאִיהוּ קַיְּימָא וְכָמִין עַל אוֹרְחִין וּשְׁבִילִין, לְמֵחֲמֵי לְכָל אִינּוּן דְּעַבְרִין עַל פִּתְגָמֵי אוֹרַיְיתָא. כְּדֵי לְמֵיעַל דְּבָבוּ, בֵּין תַּתָּא לְעֵילָא. בְּגִין דְּכָל הַאי הֵיכָלָא אֵיבָה אִיהוּ.

904. This one and all the others are in the habit of being friendly toward people and seducing them to stray from the path of truth and follow them. Then they kill them, and they are dead in both worlds, as it is written, "but her end is bitter as wormwood, sharp as a two-edged sword" (Mishlei 5:4).

904 הַאי וְכָל אִינּוּן אַחֲרָנִין, כֻּלְּהוּ קַיְּימִין לְאַחֲזָאָה אַנְפִּין נְהִירִין לִבְנֵי נָשָׁא, וּלְמִפְתֵּי לְהוּ, בְּגִין דְּיִסְטוּן מֵאָרַח קְשׁוֹט, וּלְאַמְשָׁכָא לוֹן אֲבַתְרַיְּיהוּ, וּלְבָתַר אִינּוּן קַטְלֵי לוֹן, וּימוּתוּן בְּתְרֵין עָלְמִין. דִּכְתִיב, וְאַחֲרִיתָהּ מָרָה כַּלַּעֲנָה חַדָּה כְּחֶרֶב פִּיּוֹת.

905 הַאי רוּחָא, אִיהוּ אִקְרֵי אַפְרִירָ״א. עַפְרָא דְּקִיטְמָא. דְּלָא עָבֵיד תּוֹלְדִין וְאֵיבִין לְעָלְמִין, בְּגִין דְּהַאי אִיהוּ עַפְרָא דְּקִיטְמָא. וּאע״ג דְּאִקְרֵי עָפָר, לָאו אִיהוּ עַפְרָא קַדִּישָׁא, דְּעָבֵיד אֵיבִין, וְאִקְרֵי עַפְרוֹת זָהָב. אֶלָּא כְּמָה דְּאַתְּ אָמַר, מֵעֲפַר שְׂרֵפַת הַחַטָּאת. וְדָא הוּא עֲפַר שְׂרֵפַת הַחַטָּאת, וְסִימָנָא דָא אַתְיָא בִּתְרֵין סִטְרִין. חַד, בְּגִין דְּאִיהוּ כָּלִיל בְּהַאי חַטָּאת, רָזָא דְּהַהוּא חִוְיָא תַּקִּיפָא. וְחַד, דְּכַד ב״נ עָבֵיד חַטָּאת, אִיהוּ אַתְקִיף לְהַאי עָפָר, וְשַׁלְטָא בְּעָלְמָא.

905. This spirit is called 'Afrira', ashes of dust. He has no offspring, nor fruit in the world, since he is made of ashes of dust. Though he is called by that name, he is not of the holy soil which bears fruit, called "dust (Heb. afrot) of gold" (Iyov 28:6), but of "the ashes (Heb. afar) of the burnt purification" (Bemidbar 19:17), FOR ASHES ARE CALLED 'DUST'. He is "the ashes of the burnt purification," the indication IN THIS VERSE, comes in two versions, the one because that spirit is included within the purification (Heb. chatat) of sin, which is the secret of the powerful serpent CALLED BY THAT NAME. The other is when the man commits sin (Heb. chatat) and strengthens the dust, so it rules the world.

906 וְהַאי אִיהוּ כָּלִיל בְּמֵי הַמָּרִים הַמְאָרְרִים, וע״ד, אִצְטְרִיךְ לְאַנְתּוּ דְּאַסְטְיָאת תְּחוֹת בַּעְלָהּ, וְעַבְדַת עוֹבָדָא דְּאֵשֶׁת זְנוּנִים, לְאַשְׁקָאָה לָהּ מַיָּא כְּלִילָן בְּעַפְרָא, דְּאִיהוּ מִקַּרְקַע הַמִּשְׁכָּן. וְהַאי עָפָר אִיהוּ מֵהַהוּא אֲתָר דְּאִקְרֵי קַרְקַע וְהַהוּא אִקְרֵי קַרְקַע דְּהַהוּא מִשְׁכָּן. וְהַאי עָפָר מֵהַהוּא קַרְקַע אִיהוּ. וּבג״כ, אִצְטְרִיךְ כַּהֲנָא לְאַשְׁקָאָה לְהַאי אִתְּתָא, כְּגַוְונָא דָא. וְכֹלָּא אִיהוּ בִּרְמִיזָא עִלָּאָה.

906. This SPIRIT CALLED 'DUST', is included within "the bitter water that causes the curse" (Bemidbar 5:18). Therefore the woman, who has gone astray from her husband and behaved as a harlot, should be given a drink of the water that comprises the dust of the ground of the Tabernacle. That dust comes from the place called 'ground', WHICH IS THE ASPECT OF BRIYAH, AND BRIYAH is called 'the ground of the Tabernacle', WHICH IS MALCHUT OF ATZILUT CALLED 'TABERNACLE'. The dust, WHICH IS THIS SPIRIT, comes of the same ground. For that reason the priest should give the woman a drink in that manner, TO PUT DUST OF THE GROUND INSIDE THE WATER. All that is a supernal allusion.

907 זַכָּאָה חוּלָקְהוֹן דְּיִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא מַדְכֵּי לוֹן בְּמַיִין דַּכְיָין עִלָּאִין דִּכְתִיב וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים וּטְהַרְתֶּם. מַיִם טְהוֹרִים הָא אַמְרָן, בֵּין מַיִם רִאשׁוֹנִים לְמַיִם אַחֲרוֹנִים. וּאע״ג דְּהָא אוֹקִימְנָא, מַיִם רִאשׁוֹנִים מִצְוָה, הָכִי אִתְקְרוּן. וּמַיִם אַחֲרוֹנִים חוֹבָה הָכִי נָמֵי אִתְקְרוּן, וְהָא אוֹקִימְנָא עַל תְּרֵין סִטְרִין אִלֵּין, דָּא סִטְרָא דִּקְדוּשָׁה אִתְקְרֵי מִצְוָה. וְדָא סִטְרָא אַחֲרָא, אִתְקְרֵי חוֹבָה. וּבג״כ חוּלָקֵיהּ נָטַל בְּהַהוּא מַיָּא, וע״ד כְּתִיב, וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים וּטְהַרְתֶּם.

907. Happy is the portion of Yisrael, for the Holy One, blessed be He, purifies them with supernal, clean water, NAMELY, THE WATER OF BINAH, as it is written, "Then will I sprinkle clean water upon you, and you shall be clean" (Yechezkel 36:25). We explained about clean water, when we talked OF THE DIFFERENCE between first water and last water. And though we explained there, THAT FIRST WATER IS OF BINAH AND LAST WATER FROM MALCHUT, SO first water is considered a precept, WHICH IS MALCHUT, and last water a debt. We expounded upon the two sides, that THE SUPERNAL WATER is of the side of holiness called 'precept', and the LAST WATER is called 'debt', which is the Other Side IN THIS CHAMBER. For that reason the Other Side takes its share of that water. Of this the verse says, "Then will I sprinkle clean water upon you, and you shall be clean."

59. The sixth chamber, evil, corresponding to the name 'shadow of death'

Rabbi Shimon describes the openings to the sixth chamber: 'death', 'evil', 'shadow of death' and 'somber'. These four openings cause evil, and this particular chamber comprises all the other chambers of defilement as well. Here all the evil lusts are found that cause people to be denied the World to Come. The chamber also includes all the pleasure of the fools, the heartless and the witless. Rabbi Shimon describes the meaning of: "but her end is bitter as wormwood," telling us that when a man succumbs to temptation he is punished by 'the harlot' who spills bitter drops into his mouth that then rip the soul away, cause his death and make his face become green and putrid. We learn next of the results of vanity. Rabbi Shimon offers two explanations of the verse: "I have had to sacrifice peace offerings," and talks about the fate of adulterers. He concludes by saying that when men take their pleasures in the world the good inclination stays away from them and eventually they are judged. The righteous are happy in this world and in the World to Come.

908. The sixth chamber stands above the rest of the lower chambers. There are four openings to this chamber: one is called 'death', one 'evil', one 'shadow of death' and the last one 'somber'. These four openings are there to cause evil, and comprise everything, FOR SINCE IT CORRESPONDS TO THE HOLY CHAMBER OF TIFERET, WHICH INCLUDES ALL THE OTHER SIX CHAMBERS CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, SO THIS CHAMBER OF DEFILEMENT INCLUDES ALL THE CHAMBERS OF DEFILEMENT.

908 הֵיכָלָא שְׁתִיתָאָה. הֵיכָלָא דָא, קַיְימָא עִלָּאָה, עַל כָּל אִינּוּן שְׁאַר הֵיכָלִין תַּתָּאִין. אַרְבַּע פְּתְחִין, אִית לְהֵיכָלָא דָא. חַד, אִקְרֵי מָוֶת. וְחַד, אִקְרֵי רָע. וְחַד, אִקְרֵי צַלְמָוֶ״ת. וְחַד, אִקְרֵי אֹפֶ״ל. אִלֵּין אַרְבַּע פְּתְחִין, קַיְימִין תְּדִיר לְאַבְאָשָׁא. אִלֵּין אִינּוּן כְּלָלָא דְּכֹלָּא.

909. As there are on the side of holiness, in the secret of the Faith, four openings to the four sides, connected to each other, all of them holy, so it is down here. When they are united and joined with each other in this chamber, then this chamber is called 'a roomy house', as it is written, "a brawling woman in a roomy house" (Mishlei 21:9). This chamber is there to cause evil always.

909 כְּמָה דְּאִית בְּסִטְרָא דִּקְדוּשָׁה, בְּרָזָא דְּמְהֵימְנוּתָא, אַרְבַּע פְּתְחִין לְאַרְבַּע סִטְרִין, דְּמִתְקַשְּׁרָן דָּא בְּדָא, וְכֻלְּהוּ קַדִּישִׁין. הָכִי נָמֵי לְתַתָּא, הָכָא. וְכַד אִלֵּין מִתְקַשְּׁרָן וּמִתְחַבְּרָן דָּא עִם דָּא כַּחֲדָא, בְּהֵיכָלָא דָא, כְּדֵין אִקְרֵי בֵּית חָבֵר. כְּמָה דְּאַתְּ אָמַר, מֵאֵשֶׁת מִדְיָנִים וּבֵית חָבֵר. וְהַאי הֵיכָלָא, קַיְימָא לְאַבְאָשָׁא תְּדִיר.

910. It is written of this chamber, "but the kisses of the enemy are profuse" (Mishlei 27:6), for here abide all the evil kisses and evil lusts, and all the pleasures of the body in this world, for which delights man is driven from this world and the World to Come. Of this chamber the verse says, "For the lips of a strange woman drip honey..." (Mishlei 5:3). THESE DEFILED KISSES AND PLEASURES HERE CORRESPOND TO THE KISSES AND DELIGHTS OF THE SIXTH CHAMBER OF HOLINESS.

910 עַל הַאי הֵיכָלָא כְּתִיב, וְנַעְתָּרוֹת נְשִׁיקוֹת שׂוֹנֵא, בְּגִין דְּהָכָא קַיְימָן, כָּל אִינּוּן נְשִׁיקִין בִּישִׁין, וְתִיאוּבְתִין בִּישִׁין, וְכָל עִדּוּנִין דְּגוּפָא דְּהַאי עָלְמָא, דִּי בְּאִינּוּן עִדּוּנִין אִתְתָּרַךְ בַּר נָשׁ מֵהַאי עָלְמָא, וּמֵעָלְמָא דְּאָתֵי. וְעַל הַאי הֵיכָלָא כְּתִיב, כִּי נֹפֶת תִּטֹּפְנָה שִׂפְתֵי זָרָה וְגוֹ׳.

911. There is a spirit in this chamber in charge of all those below, that adornments of beauty more than the chambers BENEATH IT. The feet of fools are trapped in this chamber, of which the verse says, "Lust not after her beauty in your heart, nor let her take you with her eyelids" (Mishlei 6:25).

911 בְּהַאי הֵיכָלָא, קַיְימָא חַד רוּחָא, דְּאִיהוּ מְמָנָא עַל כָּל אִלֵּין דְּלְתַתָּא, וְאִיהוּ כְּלָלָא עַל כָּל שְׁאַר רוּחִין. הַאי הֵיכָלָא, מִתְקַשְּׁטָא בְּקִשּׁוּטוֹי דִּשְׁפִירוּ, עַל כָּל אִינּוּן הֵיכָלִין. בְּהֵיכָלָא דָא, מִתְלַכְּדֵי רַגְלַיְיהוּ דְּטִפְּשָׁאֵי. עַל הַאי הֵיכָלָא כְּתִיב, אַל תַּחְמוֹד יָפְיָהּ בִּלְבָבֶךָ וְאַל תִּקָּחֲךָ בְּעַפְעַפֶּיהָ.

912. All the lusts in the world are from this chamber, and all the pleasure of the fools, the heartless and the witless, as it is written, "and beheld among the simple ones, I discerned among the youths, a young man void of understanding, passing through the street near her corner... in the twilight, in the evening" (Mishlei 7:7-8). Then his feet approach this chamber, which comprises all those below it, BEING THE CHAMBER OF TIFERET OF DEFILEMENT, WHICH INCLUDES ALL THE SIX DIRECTIONS. Then "behold, there met him a woman with the attire (Heb. sheett) of a harlot, and wily of heart" (Ibid. 10). The word 'sheett' refers to this sixth (Heb. shtit) chamber in number. Here stands the harlot to seduce the fools.

912 בְּהַאי הֵיכָלָא, תַּלְיָין כָּל תִּיאוּבְתִין דְּעָלְמָא. וְכָל אִינּוּן עִנּוּגִין דְּטִפְּשָׁאֵי, חַסְרֵי לִבָּא, חַסְרֵי דַּעְתָּא. כד״א וָאֶרְאֶה בַּפְּתָאִים אָבִינָה בַּבָּנִים נַעַר. חֲסַר לֵב. עוֹבֵר בַּשּׁוּק אֵצֶל פִּנָּה וְגוֹ׳. בְּנֶשֶׁף בְּעֶרֶב יוֹם וְגוֹ׳. וּכְדֵין אִתְקְרִיבוּ רַגְלוֹי לְהַאי הֵיכָלָא, דְּאִיהוּ כְּלָלָא דְּכֻלְּהוּ תַּתָּאִין. כְּדֵין, וְהִנֵּה אִשָּׁה לִקְרָאתוֹ שִׁית זוֹנָה וּנְצוּרַת לֵב. שִׁית, דָּא אִיהוּ הַאי הֵיכָלָא, דְּאִיהוּ שְׁתִיתָאֵי לְכָל שְׁאַר הֵיכָלִין. וְהָכָא קַיְימָא זוֹנָה, לְאַפְתָּאָה לְטִפְּשָׁאִין.

913. In this chamber THE HARLOT resides yet resides not, for she comes down to seduce, then goes up and blames, as it is written, "her feet do not remain in her house: now she is outside," WHEN SHE COMES DOWN TO SEDUCE, "now in the streets" when she goes up TO BLAME, "and she lies in wait at every corner" (Ibid. 11-12) , to take his soul away, NAMELY, TO KILL HIM.

913 בְּהַאי הֵיכְלָא קַיְּימָא וְלָא קַיְּימָא. נַחְתָּא וּמְפַתְּא, סַלְקָא וְאַסְטִיאַת. כד״א בְּבֵיתָהּ לֹא יִשְׁכְּנוּ רַגְלֶיהָ. פַּעַם בַּחוּץ פַּעַם בָּרְחוֹבוֹת, כַּד סַלְקָא לְעֵילָא. וְאֶצֶל כָּל פִּנָּה תֶּאֱרוֹב כַּד נָטִיל נִשְׁמָתָא.

914. It is further written, "So she caught hold of him, and kissed him" (Ibid. 13). These are defiling kisses, to mislead people to follow her, for here is the place of all the evil kisses and strange harlotries, which are sweet for the moment, and woe to their ending, as it is written, "and her mouth is smoother than oil" (Mishlei 5:3).

914 מַה כְּתִיב, וְהֶחֱזִיקָה בּוֹ וְנָשְׁקָה לוֹ. אִלֵּין אִינּוּן נְשִׁיקִין, לְסָאֲבָא, וּלְאַטְעָאָה בְּנֵי נָשָׁא אֲבַתְרָהּ. בְּגִין דְּהָכָא, אִיהוּ אֲתָר דְּכָל אִינּוּן נְשִׁיקִין בִּישִׁין, וּמִכָּל זְנוּנִים נוּכְרָאִין, דְּאִינּוּן מְתִיקִין לְפוּם שַׁעֲתָא. וַוי לְסוֹפֵיהוּ, כְּמָה דִּכְתִיב וְחֶלֶק מִשֶּׁמֶן חִכָּהּ.

915. It is also written, "but her end is bitter as wormwood" (Ibid. 4). HE ASKS: What is the meaning of "bitter as wormwood"? HE ANSWERS: When a man is tempted by her in this world, when his time arrives to pass away from this world, she is upon him, arrayed before him in a garment of a body of fire, a sharp sword in her hand, with three drops in it.

915 וּכְתִיב וְאַחֲרִיתָהּ מָרָה כַּלַּעֲנָה. מַאי מָרָה כַּלַּעֲנָה. אֶלָּא, כַּד ב״נ אִתְפַּתְּא אֲבַתְרָהּ בְּהַאי עָלְמָא, וּמָטָא זְמְנֵיהּ לְאִסְתַּלְּקָא מֵהַאי עָלְמָא, אִיהִי קַיְּימָא עָלֵיהּ דב״נ, וְאִתְגְּלִימַת קַמֵּיהּ בְּגְלִימָא דְּגוּפָא דְּאֶשָּׁא וְחַרְבָּא שִׁנְנָא בִּידָהּ, וּתְלַת טִיפִּין בָּהּ.

916. We explained that one of the drops OF THE SWORD is bitter, and when she spills it in a man's mouth, it enters his bowels, and the soul is confused. The drop travels within the body and plucks the soul from its place, and does not let it return. THE DROP is bitter as wormwood, and man tastes bitterness instead of the sweetness he savored in this world when he was attracted to her. She throws at him another drop, and the soul leaves, and the man d死. She then tosses yet another drop and his face becomes green and putrid. THE REASON THE SOUL LEAVES IS because the soul is sacred, and when the Other Side has power over it, it runs away from it, not to be with it.

916 וְאוּקְמוּהָ, וּבָה טִפָּה חֲדָא, מֵאִינּוּן טִיפִּין דְּאִיהִי מְרִירָא, וּבְשַׁעֲתָא דְּאָטִיל לָהּ לְפוּמֵיהּ דב״נ, עָאל בְּמֵעוֹי. וּכְדֵין נִשְׁמְתָא אִתְבַּלְבְּלָא, וְהַהִיא טִיפָּה שַׁטְיָא וְאָזְלַת בְּגוֹ גּוּפָא, וְאַעְקְרַת לָהּ לְנִשְׁמְתָא מֵאַתְרָהּ, וְלָא שָׁבִיק לָהּ לְנִשְׁמְתָא אֲתָר לְמֵיתַב, וְאִיהִי מָרָה כַּלַּעֲנָה, וְאַטְעִים לָהּ ב״נ בְּמְרִירוּ, חֲלָף הַהוּא מְתִיקָא, דְּטָעֲמוּ בָּהּ בְּהַאי עָלְמָא, כַּד אִתְמְשָׁכוּ בַּתְרָהּ, לְבָתַר אַשְׁדֵּי טִפָּה אַחֲרָא, וְנִשְׁמְתָא נָפְקָאת, וּמִית ב״נ. וּלְבָתַר אַשְׁדֵּי טִיפָּה אַחֲרָא, וּירוֹקִין אַנְפּוֹי, וְאַבְאִישׁ. בְּגִין דְּנִשְׁמְתָא הִיא קַדִּישָׁא, וְכַד שַׁלְטָא עָלָהּ דָּא סִטְרָא אַחֲרָא מִסְּאֲבָא, עַקְרַת מִקַּמֵּיהּ, וְלָא אִתְיַשְׁבָא כַּחֲדָא.

917. For that reason, as man clings with evil kisses in this world, also at this time, if he followed her in this world and left the holy side, the soul does not come back to the holy place, for since he went after her in this world, she now has control over his soul, and the soul leaves the body by ropes, as we explained. All that is caused by the sweet kisses she gave him in this world, and later, at that hour, he finds them bitter. Of this IT IS WRITTEN, "So she caught hold of him, and kissed him" (Mishlei 7:13) in this world, as we explained.

917 בְּגִין כַּךְ, כְּמָה דְּאִתְדְּבַק בְּאִינּוּן נְשִׁיקִין בִּישִׁין בְּהַאי עָלְמָא, אוּף הָכִי נָמֵי בְּהַאי שַׁעֲתָא. דְּאִי ב״נ אִתְמְשַׁךְ אֲבַתְרָהּ בְּהַאי עָלְמָא, וְשָׁבַק סִטְרָא קַדִּישָׁא, כְּדֵין נִשְׁמְתָא לָא אָהֲדְרַת לְהַהוּא אֲתָר קַדִּישָׁא. וּכְמָה דְּאִתְמְשָׁךְ אֲבַתְרָהּ בְּהַאי עָלְמָא, הָכִי נָמֵי שַׁלְטָא עַל נִשְׁמָתֵיהּ, וּכְדֵין נִשְׁמָתֵיהּ נַפְקַת בְּפִטּוּרֵי, וְאוּקְמוּהָ. וְכָל דָּא, בְּגִין אִינּוּן נְשִׁיקִין דְּנַשְׁקָא לֵיהּ בְּהַאי עָלְמָא, דְּאִינּוּן מְתִיקִין. וּלְבָתַר, מְרִירָן לֵיהּ בְּהַאי שַׁעֲתָא. וע״ד, וְהֶחֱזִיקָה בּוֹ וְנָשְׁקָה לוֹ, בְּהַאי עָלְמָא, כְּמָה דְּאוּקִימְנָא.

918. "And with an impudent face said to him" (Ibid.), for in this chamber are all the accusers, THOSE WHO SPEAK ILL OF MEN, and the evil messengers that abide by man, and cause him to adorn himself and curl his hair, bathe and bedeck himself so he would be looked at. Here stands a spirit called 'Skatufa', in charge of the adornment and coiffure of men.

918 הֵעֵזָה פָּנֶיהָ וַתֹּאמַר לוֹ, בְּגִין דִּבְהַאי הֵיכָלָא קַיְימִין כָּל קַטֵיגוֹרִין, וְכָל שְׁלִיחָאן בִּישִׁין דְּמִשְׁתַּכְּחֵי לְגַבֵּי דְּבַר נָשׁ, וְעַבְדֵי לֵיהּ דְּיִתַּקֵּן בְּתִקּוּנוֹי, וְיִסַלְסֵל בְּשַׂעְרֵיהּ, וְיִתְסְחֵי, וְיִתְתַּקֵּן בְּגִין דְּיִסְתַּכְּלוּן בֵּיהּ. הָכָא קַיְימָא רוּחָא חֲדָא, דְּאִקְרֵי סְקָטוּפָ״ה. וְדָא הוּא מְמָנָא עַל כָּל תִּקּוּנָא וְסִלְסוּלָא דִּבְנֵי נָשָׁא.

919. Inside this chamber stands another chieftain, who arouses man and then arouses them, THE SPIRITS - NAMELY, HE STRENGTHENS THEM. After the man has adorned himself and done his hair, IT ENTICES HIM to take a mirror in his hand, and puts it in his hands. AND THE MAN looks at it, and sees his form in that mirror. By this another force stirs the spirit. It is called 'Asirta', whence come all those who show false visions to men in their dreams, and those who show things TO MEN, which do not happen, but are confused.

919 לְגוֹ דְּהַאי הֵיכָלָא, קַיְימָא חַד מְמָנָא אַחֲרָא, דְּהַאי מְמָנָא אַחֲרָא, אִיהוּ אַתְעַר לֵיהּ לב״נ לְבָתַר, לְאַתְעָרָא לוֹן, דְּהָא אִיהוּ מְתַקֵּן גַּרְמֵיהּ, וּמְסַלְסֵל בְּשַׂעְרֵיהּ, דְּיִטּוֹל בִּידֵיהּ חַד מַרְאָה לְאִסְתַּכְּלָא בֵּיהּ, וְשַׁוֵּי לֵיהּ בִּידֵיהּ, וְאִסְתָּכַּל בֵּיהּ, וְחָמֵי דְּיוּקְנֵיהּ בְּהַהוּא חֵיזוּ. וּבְהַאי אַתְעַר לְהַהוּא רוּחָא חֵילָא אַחֲרָא. דְּאִקְרֵי עַסִירְטָ״א, וּמֵהָכָא נַפְקֵי, כָּל אִינּוּן דְּאַחְזִיוּ כְּדִיבִּין לְבְנֵי נָשָׁא בְּחֶלְמַיְיהוּ. וְכָל אִינּוּן דְּאַחְזִיָין מִלִּין וְלָא מִתְקַיְימֵי בְּהוּ, אֶלָּא לְעַרְבְּבָא לוֹן.

920. Then, when men are drawn TO LOOK at this vision called 'mirror', they become haughty. The spirit Asirta bestirs another spirit chief under him, who enters the lowest of the holes to raise another spirit from there, who shares his duties with the spirit Askara, whom we spoken of, who is Lilit, the mother of demons. When man arouses the other spirit, Asirta, BY LOOKING AT THE MIRROR, man is united with him and connected with him always. Then, on each new moon, this evil spirit of the mirror is awakened together with Lilit, WHO IS ASKARA. Sometimes the man is hurt by them and falls to the ground, not able to rise, or he dies. This is caused by looking at the mirror he looked at, for as the haughtiness in his heart is seen, when he looks at the mirror, so he draws more the evil spirit to him. For that reason everything depends on the awakening down below.

920 וּלְבָתַר, כַּד אִינּוּן בְּנֵי נָשָׁא אִתְמַשְׁכָּאן בְּהַהוּא חֵיזוּ, דְּאִקְרֵי מַרְאָה. כְּדֵין כֻּלְּהוּ בְּגָסוּתָא דְּרוּחָא דִּילְהוֹן, וְהַאי רוּחָא דְּאִקְרֵי עַסִירְטָ״א, אִיהוּ אַתְעַר לְחַד רוּחָא מְמָנָא דְּאִיהוּ תְּחוֹת יְדֵיהּ, וְעָאל בְּנוּקְבָא דִּלְתַתָּא דְּכָל נוּקְבִין, וְסָלִיק מִתַּמָּן חַד רוּחָא אַחֲרָא, דְּאִיהוּ מְמָנָא עִם הַהוּא רוּחָא דְּאִקְרֵי אַסְכָּרָא כִּדְקָאמְרָן. וְדָא אִיהוּ לִילִית אִימָּא דְּשֵׁדִין. וְכַד הַהוּא ב״נ אַתְעַר לְהַאי רוּחָא אַחֲרָא דְּאִקְרֵי עַסִירְטָ״א, כְּדֵין אִתְחַבָּר עִמֵּיהּ דְּהַהוּא ב״נ, וְאִתְקְשַׁר עִמֵּיהּ תָּדִיר. וּכְדֵין בְּכָל רֵישׁ יַרְחָא וְיַרְחָא, אִתְעַר הַהוּא רוּחָא, דְּחֵיזוּ בִּישָׁא בַּהֲדָהּ דִּלִילִית, וּלְזִמְנִין דְּאִתְזַק מִנַּיְיהוּ הַהוּא בַּר נָשׁ, וַיִּפּוֹל לְאַרְעָא, וְלָא יָכִיל לְמֵיקָם, אוֹ יָמוּת. וְכָל דָּא גָּרִים, הַהוּא חֵיזוּ דְּמַרְאָה, דְּאִיהוּ מִסְתַּכֵּל בֵּיהּ. דְּהָא כְּמָה דְּאַחְזֵי גַּסוּתָא דְּרוּחָא בְּלִיבֵּיהּ, הָכִי נָמֵי אַסְגֵּי רוּחָא בִּישָׁא לְגַבֵּיהּ. וְעַל דָּא כֹּלָּא קַיְימָא בְּהַהוּא אִתְעָרוּ דִּלְתַתָּא.

921. "I have had to sacrifice peace offerings" (Mishlei 7:14). Come and see: Peace offerings are not offered for a debt or for purification, but for peace. What is the meaning of peace offerings? Peace offerings are of two sides, AND THANKS TO THEM no one blames him above or below. The accuser is the left side of the Evil Inclination, AND BY THE PEACE OFFERINGS there is peace in the right. Therefore it is written, "I have had to sacrifice peace offerings," IN THE PLURAL FORM.

921 זִבְחֵי שְׁלָמִים עָלַי. תָּא חֲזֵי, שְׁלָמִים לָא אַתְיָין עַל חוֹבָה, וְלָא עַל חַטָּאת, אֶלָּא עַל שָׁלוֹם. מַאי שְׁלָמִים. אֶלָּא שְׁלָמִים מִתְּרֵין סִטְרִין, דְּלָא אִשְׁתְּכַח מְקַטְרְגָא עָלֵיהּ, לָא לְעֵילָא, וְלָא לְתַתָּא. מַאן אִיהוּ מְקַטְרְגָא. אֶלָּא הַהוּא סִטְרָא דִּשְׂמָאלָא דְּיֵצֶר הָרָע, דְּיִשְׁתְּכַח בִּשְׁלָמָא דִּימִינָא. וע״ד, זִבְחֵי שְׁלָמִים עָלַי.

922 ד״א זִבְחֵי שְׁלָמִים עָלַי. הָא אֲנָא בְּשַׁלְוָה לְגַבָּךְ, לְאַחֲזָאָה לָךְ שָׁלֵם. וּבג״כ, הַיּוֹם שִׁלַּמְתִּי נְדָרַי, לְאַפְּתָאָה בְּנֵי עָלְמָא תְּדִיר. עַל כֵּן יָצָאתִי לִקְרָאתֶךָ וְגוֹ׳, דְּיָדַעְנָא דְּאַנְתְּ חָסֵר לִבָּא, חָסֵר טוֹבָה. לְשַׁחֵר פָּנֶיךָ, לְאִתְחַבְּרָא בַּהֲדָךְ בְּכָל בִּישִׁין דְּעָלְמָא. וְיָאוֹת לָךְ לְאַהֲנָאָה, וּלְמִטְעֵי בָּתַר תִּיאוּבְתִּין דְּהַאי עָלְמָא. וְדָחֵי לֵיהּ מִמִּלָּה לְמִלָּה, וּמִבִּישׁ לְבִישׁ. אַהֲדַרְנָא בְּאִינּוּן טִפְּשָׁאִין, וְשָׁחִירְנָא פָּנֶיךָ, וְאֶמְצָאֲךָ, כְּבַר אַשְׁכַּחְנָא לָךְ לְאִתְדַּבְּקָא בָךְ.

922. Another explanation for, "I have had to sacrifice peace offerings": SHE SAYS TO HIM, I am come in tranquility, to offer you peace, and for that reason "this day have I paid my vows" (Ibid.), of seducing men always. "So I came out to meet you..." (Ibid. 15), for I know you are heartless and ungrateful, and "diligently to seek your face" (Ibid.) and come together with you in all the evil in the world. It is worthy of you to have pleasure and go after the lust of this world. She pushes him from one thing to another, from evil to evil, AND SAYS TO HIM, I have searched amongst the fools and have found you. Now I found you, to cling to you.

923 לְכָה נִרְוֶה דּוֹדִים עַד הַבֹּקֶר, הה״ד, וְעֵין נוֹאֵף שָׁמְרָה נֶשֶׁף. דְּהָא כְּדֵין אִיהוּ זִמְנָא לְשַׁלְטָאָה. לְכָה נִרְוֶה דּוֹדִים, נְהַךְ כַּחֲדָא, הָא אֲנָא עִמָּךְ, דְּהָא עַל כְּעַן אַתְּ רַבְיָא אַנְתְּ בְּחֵילָךְ, אִי הַשְׁתָּא לָא תִּתְעַנַּג גַּרְמָךְ, אֵימָתַי, כַּד תְּהֵא סִיב, הַשְׁתָּא הוּא זִמְנָא. מ״ט. כִּי אֵין הָאִישׁ בְּבֵיתוֹ, דָּא יֵצֶר טוֹב, דְּלָא שַׁרְיָא הָכָא בְּגַוָּךְ, וְלָאו אִיהוּ זִמְנָא, הָלַךְ בְּדֶרֶךְ מֵרָחוֹק, דְּלָא שַׁרְיָא בב״נ, אֶלָּא בְּדֶרֶךְ מֵרָחוֹק, כַּד אִיהוּ מִתְּלֵיסַר שְׁנִין וּלְהָלְאָה. וְלָאו בְּכָל ב״נ, וַאֲנָא קָאֵים עִמָּךְ מִיּוֹמָא דְּאִתְיְלִידַת, הה״ד לַפֶּתַח חַטָּאת רוֹבֵץ. וְהַשְׁתָּא דְּאַנְתְּ רַוּוֹק, הַשְׁתָּא זִמְנָא לָךְ לְאִתְעַנַּגָּא גַּרְמָךְ.

923. "Come, let us take our fill of love until the morning" (Ibid. 18). This is the meaning of "The eye also of the adulterer waits for the twilight" (Iyov 24:15), for this is the time of reign, AS THE KLIPOT ONLY RULE AT NIGHT. "let us take our fill of love": we shall go together, for I am with you. For until now you were a boy in your strength, and if you do not please yourself now, when then? When you are old SHALL YOU HAVE PLEASURE? Now is the time. Why? "For my husband (lit. 'the man') is not at home" (Mishlei 7:18). This is the Good Inclination, who is not here inside you, nor is this its time, "he is gone a long journey" (Ibid.). FOR THE GOOD INCLINATION does not abide by man, only from afar, when he is thirteen years of age or more, AND EVEN THEN not in every man. But I stay with you since the day you were born, as it is written, "sin crouches at the door" (Beresheet 4:7), NAMELY, WHEN HE CAME FROM HIS MOTHER'S WOMB. And now that you have no wife is the time to have pleasure.

924 צְרוֹר הַכֶּסֶף לָקַח בְּיָדוֹ, לְסַלְּקָא לְעֵילָא, וּלְאִתְעַכְּבָא תַּמָּן וּלְאִתְעַנַּגָּא. לְיוֹם הַכֶּסֶא יָבוֹא בֵיתוֹ, אֵימַת יָבֹא לְקַבְּלֵיהּ, לְיוֹם הַכֶּסֶא דְּאִיהוּ יוֹמָא דְּדִינָא, לְאַשְׁגָּחָא בְּדִינָא, דִּכְתִיב בַּכֶּסֶה לְיוֹם חַגֵּנוּ. בְּזִמְנָא דְּאִצְטְרִיךְ ב״נ לְאִתְעַנַּגָּא בְּעָלְמָא, וּלְאִתְהַנֵּי בֵּיהּ, אִתְרַחֲקָא מִנֵּיהּ. וּבְזִמְנָא דְּשַׁרְיָא דִּינָא בְּעָלְמָא, כְּדֵין אָתֵי לְגַבֵּיהּ לְמֶעְבַּד עַמֵּיהּ דִּינָא, וע״ד הִטַּתּוּ בְּרֹב לִקְחָהּ וְגוֹ׳. עַד יְפַלַּח חֵץ כְּבֵדוֹ. זַכָּאִין אִינּוּן צַדִּיקַיָּא, דְּיָדְעִין אָרְחִין קַדִּישִׁין, לְמֵהַךְ בְּהוּ, וְלָא יִסְטוּן לִימִינָא וְלִשְׂמָאלָא, זַכָּאִין אִינּוּן בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי.

924. "He has taken a bag of silver" (Mishlei 7:20). THESE ARE THE LIGHTS CALLED 'SILVER'. HE TOOK THE GOOD INCLINATION BY HAND, to raise above, and stay there to have pleasure. "And will come home at the new moon" (Ibid.), namely, when will THE GOOD INCLINATION cross his path? On the day of the new moon, Judgment Day, to oversee the trial, as it is written, "at the full (also: 'covered') moon on our feast day" (Tehilim 81:4), WHICH ALLUDES TO THE JUDGMENT DAY, ROSH HASHANAH. For when a man delights in the pleasure of the world, and takes his fill of pleasure, THE GOOD INCLINATION stays away from him, and when Judgment is upon the world, it comes back to do justice by him. Therefore, "with her much fair speech she causes him to yield...till a dart strike through his liver" (Mishlei 7:21-23). Happy are the righteous, who know the holy ways to walk by them, and stray neither right nor left. They are happy in this world and in the World to Come.

60. The seventh chamber of the Other Side, the dregs of wine

We learn that the seventh chamber is the chamber of the dregs of wine, the dregs produced by the pressing of the bad grapes. Rabbi Shimon says that Eve gave Adam a drink of the dregs of wine and thus sent him to this seventh chamber. This is explained as meaning that she brought death to Adam and to all the generations after him. We are told of those who come to this chamber, defiled spirits, those who frequented prostitutes, and bastards. The seventh chamber corresponds to Gehenom, and in it there is a point from that all the other evil spirits come out and roam around the world. Rabbi Shimon also talks about the spirits ruled by 'Nesira' ('sowing') who weaken the unholy side and perform miracles for people who are not evil. From the seventh chamber the 'fire of a strong wind' emerges that judges the wicked of the world. We hear of the blazing spirit of fire and snow called 'Tzalmon' who also comes from here. Rabbi Shimon tells about four openings in the seventh chamber that face outside; in each opening the kings of other nations who did not oppress Yisrael are allowed to stand sometimes and see the light from the side of holiness. Rabbi Shimon concludes this description of the seven chambers by saying that we should remain on guard against the aspect of the serpent manifested by these seven chambers, and remember that even if we are saved from the head we are not necessarily saved from the tail. It is wise for men to

avoid sinning so that the serpent will not bite and kill them.

925. The seventh chamber is the chamber of the dregs of wine, to drink one's fill, NAMELY, TO GET DRUNK BY, as it is written, "and he drank of the wine, and was drunk, and he was uncovered" (Beresheet 9:21). The pressing of the grapes, the bad grapes, is done here, and it becomes foaming wine, AS IT IS WRITTEN, "FOAMING WINE; IT IS FULL OF MIXTURE...BUT ITS DREGS, SHALL ALL THE WICKED OF THE EARTH... DRINK" (TEHILIM 75:9). FOAMING WINE MEANS the dregs of the wine. There is no one who drinks of them without bringing death to himself. Of this wine Eve gave her husband a drink, thus putting him in this chamber, as we learned that she pressed grapes and gave him to drink, thus bringing death to him, and to the whole world after him.

925 הֵיכָלָא שְׁבִיעָאָה. הָדָא הוּא הֵיכָלָא דִּשְׁמָרֵי דְּחַמְרָא, לְאִתְרַוָּאָה בֵּיהּ. כד״א וַיֵּשְׁתְּ מִן הַיַּיִן וַיִּשְׁכָּר וַיִּתְגַּל. סְחִיטָא דְּכָל אִינּוּן עֲנָבִין, כֻּלְּהוּ עֲנָבִין בִּישִׁין, הָכָא אִיהוּ סְחִיטָא דִּלְהוֹן. וְדָא אִיהוּ יַיִן חַמָּר. שְׁמָרִים דְּחַמָּר דִּלֵּית מַאן דִּשְׁתֵּי מִנֵּיהּ, דְּלָא גָרִים מוֹתָא לְגַרְמֵיהּ. מִיֵּינָא דָּא, אַטְעִימַת חַוָּה לְבַעְלָהּ, וְעָאלַת לֵיהּ בְּהֵיכָלָא דָּא, דְּתָנִינָן, סְחֵטָה עֲנָבִין, וְיָהִיבַת לֵיהּ, וְגָרִימַת מוֹתָא לֵיהּ, וּלְכָל עָלְמָא אֲבַתְרֵיהּ.

926. In this chamber are the unholy souls, who descend upon all those who cleave to this DEFILED side. The defiled spirit, who descends upon those of this side, comes from here. As for those who strayed from their way in the world and practiced prostitution where they should not have, and shunned the way of truth, when one cleaves to the side of the Evil Inclination by harlotry, a spirit of defilement comes out of this chamber to defile him and the child he begot BY PROSTITUTION.

926 בְּהֵיכָלָא דָּא, קַיְּימִן כָּל אִינּוּן נִשְׁמָתִין מִסְּאֲבִין, דְּנַחֲתֵי לְכָל אִינּוּן דִּי בִּסְטַרָא דָּא מִתְדַּבְּקִי, וְהַהוּא רוּחָא דְּנַחְתָּא לְכָל אִינּוּן דִּי מִסְּטַרָהָא, מֵהָכָא נַפְּקִי. כְּגַוְונָא דְּאִינּוּן סָטוּ אָרְחַיְיהוּ בְּהַאי עָלְמָא, וְאִשְׁתְּדָלוּ בְּזְנוּתָא, בַּאֲתָר דְּלָא אִצְטְרִיךְ, לְאִתְרַחֲקָא מֵאָרַח קְשׁוֹט. כְּדֵין, כְּמָה דְּאִיהוּ אִתְדְּבָק בְּהַהוּא סִטְרָא דְּיֵצֶר הָרָע בְּזְנוּתָא, הָכִי נָמֵי נָפִיק מְהֵיכָלָא דָּא רוּחָא מִסְּאֲבָא, לְסָאֲבָא לֵיהּ, וְלִבְרָא דְּנָפִיק מִתַּמָּן.

927. That child is called 'a bastard', for he came from the side of a strange El. As a man is on the side of the Evil Inclination by that passion and harlotry, so he draws to that child another unholy spirit who defiles, and everyone testifies about him that he is a bastard, as happens to all his deeds and sides.

927 וְהַהוּא בְּרָא אִקְרֵי מַמְזֵר, דְּאָתֵי מִסִּטְרָא דְּאֵל זָר. כְּמָה דְּאִיהוּ אִשְׁתְּכַח בְּהַהוּא תִּיאוּבְתָּא, וּבְהַהוּא זְנוּתָא בְּהַהוּא סִטְרָא דְּיֵצֶר הָרָע, הָכִי נָמֵי מָשִׁיךְ לְגַבֵּיהּ דְּהַהוּא בְּרָא רוּחָא אַחֲרָא מִסְּאֲבָא, דְּסָאִיב, וְכֹלָּא סָהֲדִין עָלֵיהּ דְּאִיהוּ מַמְזֵר, וְהָכִי כָּל עוֹבְדּוֹי וְסִטְרוֹי בְּהַהוּא גַּוְונָא מַמָּשׁ.

928. From this chamber comes a spirit in charge of the spirits, called 'northern' (Heb. tzefoni), THE SEVENTH NAME OF THE EVIL INCLINATION. This is derived from the verse, "Whoever who hides her hides (Heb. tzafan) the wind (spirit)" (Mishlei 27:16). This spirit is in charge of THE NORTHERN. And the seventh chamber corresponds to the name OF GEHENOM, called "the nether parts of the earth" (Yechezkel 31:16). Of this, THE SAID NORTHERN, it is written, "and I will remove far off from you the northern one" (Yoel 2:20).

928 מְהֵיכָלָא דָּא נָפִיק חַד רוּחָא, דִּי מְמָנָא עַל אִינּוּן רוּחִין דְּאִקְרֵי צְפוֹנִי. וְסִמָּנִיךְ, צָפְנֶיהָ צָפַן רוּחַ. וְהַאי אִיהוּ מְמָנָא עַל דָּא. וְהַאי הֵיכָלָא שְׁבִיעָאָה, לְקָבֵל הַהוּא שְׁמָא דְּאִקְרֵי אֶרֶץ תַּחְתִּית. וְעַל דָּא כְּתִיב, וְאֶת הַצְּפוֹנִי אַרְחִיק מֵעֲלֵיכֶם.

929. Here there is a point standing in the innermost part. From here come out all the other spirits, who roam about the world, and rule over the world, by the things and deeds delivered on the left side. From here come out glitters and sparks, that are quenched immediately, burn and IMMEDIATELY are extinguished. From these are issued other spirits who hover about the world, and join THE SPIRITS that come from the great deep, as it is written, "Your Judgments are a great deep" (Tehilim 36:7). These are the spirits not destined to be clothed in this world, WITH THE GARMENT OF THE WORLD; they are seen and seen not, as we learned.

929 הָכָא אִיהוּ נְקוּדָה חֲדָא, דְּקַיְּימָא לְגוֹ בְּגוֹ, וּמֵהָכָא נַפְקֵי כָּל אִינּוּן רוּחִין אַחֲרָנִין דְּשָׁטָאן בְּעָלְמָא, וְשַׁלְטִין בְּהַאי עָלְמָא, בְּכָל אִינּוּן מִלִּין וְעוֹבָדִין, דְּאִתְמְסָרוּ בְּסִטְרָא דִשְׂמָאלָא. וּמֵהָכָא נַפְקֵי כָּל אִינּוּן זִיקִין נְצִיצִין, דְּמִתְדַּעֲכֵי לְאַלְתָּר, לַהֲטֵי וּמִתְדַּעֲכֵי. וּמֵאִלֵּין נָפְקִין רוּחִין אַחֲרָנִין, דְּשַׁטְיָין בְּעָלְמָא, וּמִשְׁתַּתְּפֵי לְאִינּוּן דְּנַפְקוּ מִגּוֹ תְּהוֹמָא רַבָּא. וְאִיהוּ הַאי הֵיכָלָא, כד״א מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה. וְאִינּוּן רוּחִין דְּלָא אִתְמְסָרוּ לְמִגְלַם בְּעָלְמִין, וְאִתְחָזוּן וְלָא אִתְחָזוּן אִתְחָזוּן כְּמָה דְּאִתְּמַר.

930. Also, THERE ARE spirits who roam about the world. They perform miracles to people who are not much steeped in the filth of defilement like others. There is a spirit appointed over them, called 'Nesira' (Eng. 'sowing'), because he is sowed AND SEPARATED from the most unholy sides, and they soar up in the air, and weaken their unholy side, so miracles may be performed to those of the holy side.

930 וּלְבָתַר אִינּוּן רוּחִין דְּשַׁטְיָין בְּעָלְמָא, וְאִלֵּין קַיְּימֵי לְמֶרְחַשׁ נִסִּין לִבְנֵי נָשָׁא. בְּגִין דְּאִלֵּין לָא קַיְּימִין בְּטִנּוּפָא דְּמִסְאֲבָא כָּל כַּךְ כְּאַחֲרָנִין. וְחַד רוּחָא מְמָנָא עָלַיְיהוּ, וְאִקְרֵי נְסִירָ״א, דְּאִיהוּ אִתְנְסַר מֵאִינּוּן סִטְרִין דְּמִסְאֲבוּ יַתִּיר, וְאִלֵּין פַּרְחֵי בַּאֲוִירָא, וְאַבְאִישׁוּ לְסִטְרָא דִלְהוֹן, בְּגִין לְמֶעְבַּד נִסִּין לְאִינּוּן דִּי בְּסִטְרָא דִקְדוּשָׁה.

931. From the spirit that was sowed AND SEPARATED FROM THE UNHOLY SIDE, called 'Nesira', come out some other sides divided to several kinds. All of them do errands in the world, each according to his worthiness. And so kings and ministers are appointed below. Yet, their existence is not continuous like that of the other ones above.

931 וּמֵרוּחָא דָא דְּאִתְנְסַר, דְּאִקְרֵי נְסִירָ״א, מְנֵיהּ נַפְקֵי כַּמָּה סִטְרִין אַחֲרָנִין, מִתְפָּרְשָׁן לְזַנְיֵיהוּ, וְכֻלְּהוּ קַיְּימָאן שְׁלִיחָאן בְּעָלְמָא, כָּל חַד כַּדְקָא חֲזֵי לֵיהּ, עַד דְּאִתְמְנוּן לְתַתָּא מַלְכִין וְסַרְכִין. וְלֵית לוֹן קִיּוּמָא תָּדִיר, כְּאִינּוּן אַחֲרָנִין דְּלְעֵילָא.

932. This chamber is the unity of the unholy side, and all unholy lusts, which defile the world. It is destined to put forth fire at any time, and no one will prevail against it. From here comes fire of a strong wind, with which to judge below the wicked of the world; from here comes out a blazing spirit, of fire and snow, called 'Tzalmon', as it is written, "snow falls in Tzalmon" (Tehilim 68:15).

932 בְּהֵיכָלָא דָא אִתְדַּבְקוּתָא דְּסִטְרָא מִסְאֲבָא, וְכָל תִּיאוּבְתִּין מִסְאֲבִין, וּמְסָאֲבֵי לְעָלְמָא. הַאי אִיהוּ זַמִּין לְאַפָּקָא בְּכָל רִגְעָא וְשַׁעֲתָא אֶשָּׁא, וְלֵית מַאן דְּקָאֵים קָמֵיהּ. מֵהָכָא נָפִיק אֶשָּׁא דְּרוּחָא תַּקִּיפָא לְתַתָּא, לְאִתְדִּנָא בֵּיהּ חַיָּיבֵי עָלְמָא. וּמֵהָכָא נָפְקָא רוּחָא מְלָהֲטָא, דְּאִיהוּ אֶשָּׁא וְתַלְגָּא, דְּאִקְרֵי צַלְמוֹן. כְּמָה דְּאַתְּ אָמֵר תַּשְׁלֵג בְּצַלְמוֹן.

933. There are four openings in this chamber, divided into four sides facing outside. They are united and not united on the side of holiness. They are not REALLY united, but through these openings a light is seen, shining FROM THE SIDE OF HOLINESS. There is a place prepared in every opening to the righteous of the nations, who did not oppress Yisrael, and strove to do them right. They stand in these openings and rest there.

933 בְּהֵיכָלָא דָא, קַיְּימָאן אַרְבָּעָה פִּתְחִין, דְּמִתְפָּרְשָׁן לְאַרְבַּע סִטְרִין לְבַר. וְאִלֵּין אַחֲדִין וְלָא אַחֲדִין בְּסִטְרָא דִקְדוּשָׁה. לָא אִתְאַחַד, אֶלָּא דְּאִתְחֲזֵי בְּאִינּוּן פִּתְחִין נְהוֹרָא דְּנָהִיר, וְאִיהוּ אֲתָר דְּמִתְתַּקֵּן בְּכָל פִּתְחָא וּפִתְחָא, לְאִינּוּן חֲסִידֵי דְּשָׁאַר עַמִּין, אִינּוּן דְּלָא אַבְאִישׁוּ לוֹן לְיִשְׂרָאֵל, וְאִשְׁתַּדְּלוּ עִמְּהוֹן בְּקִשּׁוֹט. אִלֵּין קַיְּימֵי בְּאִלֵּין פִּתְחִין, וְנַיְיחֵי תַּמָּן.

934. In the opening in the middle of the chamber, on the outer side, there are six openings connected with the chamber. They all hold on to it. Here there are windows open on the side of the holy light. These places are made for the kings of the other nations, who did not oppress Yisrael and always protected them. They are honored because of Yisrael, and enjoy, in the darkness where they sit, the light shining from the side of holiness, as it is written, "All the kings of the nations, even all of them, lie in glory" (Yeshayah 14:18).

934 בְּפִתְחָא דְּהַאי הֵיכָלָא בְּאֶמְצָעִיתָא, לְבַר, שִׁית פִּתְחִין דְּמִתְאַחֲדֵי בְּהַאי הֵיכָלָא, וְכֻלְּהוּ אַחֲדִין בֵּיהּ. הָכָא אִית כַּוִּין פְּתִיחָן, לְסִטְרָא דִּנְהוֹרָא קַדִּישָׁא, וְאִינּוּן דּוּכְתִּין מִתְתַּקְּנֵי לְמַלְכֵי שְׁאַר עַמִּין, אִינּוּן דְּלָא עָאקוּ לוֹן לְיִשְׂרָאֵל, וְאַגִּינוּ עֲלַיְיהוּ תְּדִיר. אִלֵּין אִית לוֹן יְקָר בְּגִינֵיהוֹן דְּיִשְׂרָאֵל, וְאִתְהֲנוּ בְּהַהוּא אֲפֵלָה דְּאִינּוּן יַתְבִּין, מִגּוֹ נְהוֹרָא דְּנָהִיר מִסִּטְרָא דְּקֻדּוּשָׁה. כְּמָה דְּאַתְּ אָמַר, כָּל מַלְכֵי גוֹיִם כֻּלָּם שָׁכְבוּ בְכָבוֹד.

935. If they did wicked things to Yisrael or oppressed them, they are seized and sentenced below three times a day, by several different punishments for the oppressing kings. They are sentenced in that world to several punishments, and every day they have to give testimony about Yisrael, and their Faith, then they descend to be judged below. Happy are Yisrael in this world and in the World to Come.

935 וְאִי עָבְדוּ עָאקוּ לְיִשְׂרָאֵל, אוֹ דְּחִיקוּ לוֹן. כַּמָּה אִינּוּן דְּאַחְדִּין בְּהוּ, וְדַיְינִין לְהוּ לְתַתָּא תְּלַת זִמְנִין בְּיוֹמָא, מִכַּמָּה דִּינִין מְשַׁנְיָין אִלֵּין מֵאִלֵּין, לְאִינּוּן מַלְכִין דְּעָאקוּ לְהוּ, דְּאִתְדָּנוּ בְּהַהוּא עָלְמָא בְּכַמָּה דִּינִין. וְכָל יוֹמָא וְיוֹמָא סָהֲדִין סַהֲדוּתָא עֲלַיְיהוּ דְּיִשְׂרָאֵל, וְעַל מְהֵימְנוּתָא דִּלְהוֹן, וְנַחְתֵּי לְתַתָּא וְאִתְדָּנוּ תַּמָּן. זַכָּאִין אִינּוּן יִשְׂרָאֵל בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי.

936. So far the seven chambers, the departments of the side of defilement of the aspect of the serpent WERE EXPOUNDED UPON. Happy is whoever is saved from it and its incantations THAT ARE GIVEN TO IT FROM ABOVE, so it would not bite him, nor inject poison in him until he is dead. We should be guarded from it on all sides, above and below. Whoever is saved from the head, is not saved from the tail, for when it bows his head, it lifts up its tail, strikes and kills.

936 עַד הָכָא שֶׁבַע הֵיכָלִין, מָדוֹרֵי דְּסִטְרָא מִסְאָבָא, מִסִּטְרָא דְּנָחָשׁ. זַכָּאָה חוּלָקֵיהּ מַאן דְּאִשְׁתְּזִיב מִנֵּיהּ, וּמִלְּחִישׁוּתֵיהּ, דְּלָא יִתְנְשֵׁיךְ מִנֵּיהּ, וְלָא יָטִיל בֵּיהּ אַרְסָא, דְּיֵמוּת בֵּיהּ. מִכָּל סִטְרִין אִית לְאִסְתַּמְּרָא מִינֵּיהּ, מֵעֵילָא וּמִתַּתָּא. מַאן דְּיִשְׁתְּזִיב מֵרֵישָׁא, לָא יִשְׁתְּזִיב מִזַּנְבָא. כַּד אָכִיף רֵישָׁא, זָקִיף זַנְבָא, מָחֵי וְקָטִיל.

937. With all that, "if the serpent bites and cannot be charmed (also 'without a charm')" (Kohelet 10:11). We learned that it is given permission and takes away the soul. For that reason it behooves a man to beware of sinning before the Holy One, blessed be He, so that the serpent may not be charmed to bite and kill.

937 וְעִם כָּל דָּא, אִם יִשּׁוֹךְ הַנָּחָשׁ בְּלֹא לָחַשׁ. כְּמָה דְּתָנִינָן, נָטִיל רְשׁוּ וְאַפִּיק נִשְׁמְתָא. בג״כ אִצְטְרִיךְ לֵיהּ לב״נ לְאִסְתַּמְּרָא, דְּלָא יְחוּב קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא, בְּגִין דְּלָא יַלְחִישׁוּ לֵיהּ לְהַהוּא חִוְיָא דְּיִנְשׁוֹךְ וְיִקְטֹל.

61. "dust of the ground'
Rabbi Shimon begins with: "And Hashem Elohim formed man of the dust of the ground," saying that man is made of dust, not clay. He interprets "dust shall be the serpent's food" and "He will destroy death forever" and "awake and sing, you that dwell in dust..." to mean that until the resurrection the serpent will have the power to rule, seduce and mock mankind. He speaks of the male and the female sides of the serpent and the male sun and the female moon, saying that darkness and somberness never separate, as written in: "and there was a thick darkness."

938. "And Hashem Elohim formed man of the dust of the ground" (Beresheet 2:7), of dust, not of clay. He is dust and to dust shall he return, as it is written, "for dust you are, and to dust shall you return" (Beresheet 3:19). After he sinned, it is said of the serpent, "and dust shall you eat all the days of your life" (Beresheet 2:14). This dust is man, of whom it is written, "for dust you are." Therefore it is written, "dust," not earth or clay, and "dust shall be the serpent's food" (Yeshayah 65:25).

938 וַיִּיצֶר יְיָ׳ אֱלֹהִים אֶת הָאָדָם עָפָר מִן הָאֲדָמָה. עָפָר אִיהוּ, וְלָא חוֹמֶר. עָפָר אִיהוּ, וְיָתוּב לְעַפְרָא. כד״א, כִּי עָפָר אַתָּה וְאֶל עָפָר תָּשׁוּב. לְבָתַר דְּחָטָא, וּבג״כ כְּתִיב בֵּיהּ בְּנָחָשׁ, וְעָפָר תֹּאכַל כָּל יְמֵי חַיֶּיךָ. עָפָר דָּא הוּא אָדָם, דִּכְתִיב כִּי עָפָר אַתָּה וְגוֹ׳. וּבג״כ כְּתִיב עָפָר, וְלָא כְּתִיב אֲדָמָה, וְלָא חוֹמֶר, וּכְתִיב וְנָחָשׁ עָפָר לַחְמוֹ.

939. Until the Holy One, blessed be He, will arouse, and put away the spirit of defilement from the world, as it is written, "He will destroy death forever" (Yeshayah 25:8). And the dust will be resurrected, and will be roused to rejoice in the world, as it is written, "awake and sing, you that dwell in dust..." (Yeshayah 26:19).

939 עַד דְּיִתְעַר קוּדְשָׁא בְּרִיךְ הוּא, וִיבָעֵר לְהַהוּא רוּחָא מִסְאֲבָא מֵעָלְמָא, דִּכְתִיב, בִּלַּע הַמָּוֶת לָנֶצַח וְגוֹ׳, וְיָקִים לְהַהוּא עָפָר, וְיִתְעַר לֵיהּ לְמֵחְדֵי בְּעָלְמָא, דִּכְתִיב הָקִיצוּ וְרַנְּנוּ שׁוֹכְנֵי עָפָר וְגוֹ׳.

940. It is written, "the serpent was craftier than all the beasts of the field" (Beresheet 3:1), we already explained this verse. Nevertheless, that which rode ON THE SERPENT gave it power to rule, seduce and deviate from the path. He, WHICH RIDES UPON IT, is the secret of the male side OF THE SERPENT, for the male rules over the female and gives her power. The sun and moon, MALE AND FEMALE, officiate as one, and never separate. SO, darkness and somberness officiate together; he, THE MALE SERPENT is darkness, and she, THE FEMALE IS somber, as it is written, "and there was a thick darkness" (Shemot 10:22), darkness and mist. There is MALE darkness and FEMALE darkness.

940 כְּתִיב וְהַנָּחָשׁ הָיָה עָרוּם, וְהָא אוֹקִימְנָא. אֲבָל סִטְרָא דְּרָכִיב עָלֵיהּ, יָהִיב לֵיהּ חֵילָא לְשַׁלְטָאָה, וּלְמִפְתֵּי, וּלְאַסְטָאָה. וְדָא הוּא רָזָא דְּדָכוּרָא, דְּהָא דְּכוּרָא שַׁלִּיט עַל נוּקְבָא, וְיָהִיב בָּהּ חֵילָא. שִׁמְשָׁא וְסִיהֲרָא מְשַׁמְּשִׁין כַּחֲדָא, וְלָא מִתְפָּרְשִׁין לְעָלְמִין, חֹשֶׁךְ וַאֲפֵילָה מְשַׁמְּשִׁין כַּחֲדָא. אִיהוּ חֹשֶׁךְ, וְאִיהִי אֲפֵילָה. כד״א וַיְהִי חֹשֶׁךְ אֲפֵלָה. חֹשֶׁךְ וַעֲרָפֶל. בְּגִין דְּאִית חֹשֶׁךְ, וְאִית חֹשֶׁךְ.

62. "the end of all flesh"
Rabbi Shimon explains to Rabbi Elazar about "the end of all flesh." He talks about the sacrifice on the altar where the priest, the Levites and Yisrael officiate respectively through their service, their singing and their prayers. Before the offering people should confess all their sins and transgressions and also the evil thoughts they had. The offerings awaken the Holy Spirit so that the three Columns Right, Left and Central are joined and raised up to the illumination of Chochmah and then upwards to infinity.

941. We learned that whoever sees a camel in his dream, was sentenced to death, but was saved. This is the side of defilement called "the end of all flesh" (Beresheet 6:13).

941 תְּנָן, מַאן דְּחָמָא גְּמָל בְּחֶלְמֵיהּ, מִיתָה אִתְגְּזַרַת עָלֵיהּ, וְאִשְׁתֵּזִיב מִינָּהּ. בְּגִין דְּאִיהוּ סִטְרָא מִסְאֲבָא, וְהַאי אִיהוּ קֵץ כָּל בָּשָׂר.

942. One day Rabbi Elazar was sitting before Rabbi Shimon. Rabbi Elazar said: This End of all Flesh, does it get enjoyment from the offerings Yisrael sacrifice upon the altar, or does it not? He said to him: All got their satisfaction as one, above and below.

942 יוֹמָא חַד הֲוָה יָתִיב ר׳ אֶלְעָזָר קָמֵיהּ דְּרִבִּי שִׁמְעוֹן, אָמַר רִבִּי אֶלְעָזָר, הַאי קֵץ כָּל בָּשָׂר אִתְהֲנֵי מֵאִינּוּן קָרְבָּנִין דַּהֲווֹ יִשְׂרָאֵל מְקָרְבִין עַל גַּבֵּי מַדְבְּחָא, אוֹ לָא. אָמַר לֵיהּ, כֻּלָּא הֲווֹ מִסְתַּפְּקֵי כַּחֲדָא, לְעֵילָא וּלְתַתָּא.

943. Come and see: The priest, Levites, and Yisrael, THE SECRET OF THE THREE COLUMNS, RIGHT, LEFT AND CENTRAL, are called 'man together', by joining all the sacred desires ascending from them TO MAYIN NUKVIN (FEMALE WATERS), THE PRIESTS BY THEIR SERVICE, THE LEVITES BY THEIR SINGING, AND YISRAEL BY THEIR PRAYERS. Before offering the ewe lamb, ram, or cattle upon the altar, a man should confess over it all the sins, transgressions and evil thoughts he contemplated. Then this offering is called 'a beast in every respect', completed by sins, evils, and thoughts.

943 וְתָא חֲזֵי, כַּהֲנֵי וְלֵיוָאֵי וְיִשְׂרָאֵל, אִינּוּן אִקְרוּן אָדָם, בְּחִבּוּרָא דְּאִינּוּן רְעוּתִין קַדִּישִׁין, דְּסַלְקָא מִגַּוַּוּיְהוּ. וְהַהוּא אִמְרָא, אוֹ כִּבְשָׂא, אוֹ הַהוּא בְּהֵמָה, הַאי דְּקָרְבִּין, אִצְטְרִיךְ עַד לָא אִתְקְרִיב עַל מַדְבְּחָא, לְפָרְשָׁא עָלָה כָּל חֲטָאִין, וְכָל חוֹבִין, וְכָל הִרְהוּרִין בִּישִׁין דְּעֲבַד. וּכְדֵין הַהִיא, אִתְקְרֵי בְּהֵמָה בְּכֹלָּא, בְּגוֹ אִינּוּן חֲטָאִין וּבִישִׁין וְהִרְהוּרִין.

944. Like the goat to Azazel, of which says the verse, "and confess over him all the iniquities of the children of Yisrael..." (Vayikra 16:21), here too, THE CUSTOM OF CONFESSING SINS SHOULD BE PRACTICED, for when the sacrifice is offered upon the altar, this goes to its place, and that goes to its place, the one in the secret of man, and the other in the secret of beast, as it is written, "Hashem, You preserve man and beast" (Tehilim 36:7).

944 כְּגַוְונָא דְּקָרְבְּנָא דַּעֲזָאזֵל, דִּכְתִיב וְהִתְוַדָּה עָלָיו אֶת כָּל עֲוֹנוֹת בְּנֵי יִשְׂרָאֵל וְגוֹ׳, הָכִי נָמֵי הָכָא. וְכַד סַלְקָא עַל גַּבֵּי מַדְבְּחָא, מָטוּ לָהּ עַל חַד תְּרֵין. ובג״כ, דָּא סַלְקָא לְאַתְרֵיהּ, וְדָא סַלְקָא לְאַתְרֵיהּ, דָּא בְּרָזָא דְּאָדָם, וְדָא בְּרָזָא דִּבְהֵמָה, כְּמָה דְּאַתְּ אָמֵר אָדָם וּבְהֵמָה תּוֹשִׁיעַ יְיָ׳.

945. The offering of fine flour, and the rest of the offerings, should awaken the Holy Spirit with the service of the priests, the song of the Levites and the prayer of Yisrael. By the smoke, oil, and flour that rise UPON THE ALTAR, the other claimants take their fill and are satiated, who cannot have control over the Judgment given them. All is done at the same time. Come and see: All is done in the secret of the Faith, to give abundance, the one to the other, NAMELY, THAT RIGHT AND LEFT WILL GIVE TO EACH OTHER AND BE PERFECTED BY EACH OTHER, and to raise what needs to be raised, NAMELY, THE ILLUMINATION OF CHOCHMAH, WHICH SHOULD BE ELEVATED UPWARD FROM BELOW up to the Endless Light.

945 חֲבִיתִין וְכָל שְׁאַר מִנְחוֹת, לְאִתְעָרָא רוּחָא דְּקוּדְשָׁא, בְּרְעוּתָא דְּכַהֲנָא, וְשִׁירְתָא דְּלֵיוָאֵי, וּצְלוֹתָא דְּיִשְׂרָאֵל. וּבְהַהוּא תְּנָנָא, וְשַׁמְנָא וְקֶמְחָא דְּסָלִיק, מִתְרַוָּון וּמִסְתַּפְּקֵי כָּל שְׁאַר מָארֵי דְּדִינִין, דְּלָא יַכְלֵי לְשַׁלְטָאָה בְּהַהוּא דִּינָא דְּאִתְמְסַר לוֹן, וְכֹלָּא בְּזִמְנָא חָדָא. תָּא חֲזֵי, כֹּלָּא אִתְעֲבִיד בְּרָזָא דְּמֵהֵימְנוּתָא, לְאִסְתַּפְּקָא דָּא בְּדָא, וּלְאִסְתַּלְקָא לְעֵילָּא מַאן דְּאִצְטְרִיךְ, עַד אֵין סוֹף.

63. The chamber of the secret of sacrifice

Rabbi Shimon prays that revealing the mysteries as he has done will please God. This leads into an interpretation of the mystery of 'thought'. He explains it this way: The supernal thought desires above all to pursue the source of illumination and to illuminate it with its own light, but there is a veil between them. Light pursues the supernal thought but can reach only as far as the veil, not beneath it. The supernal thought itself is considered unknown, its illumination strikes the illumination of the veil so that they shine together. This causes nine chambers to be formed, that are described only by what they are not. All nine lights that stand in the thought of Arich Anpin desire only to pursue the nine chambers in which are found all the secrets of the faith. The lights of the mystery of the supernal thought above and below are all called 'infinity' - here neither desire nor thought are found. When thought shines it is not known by whose light, but it is concealed in Binah and shines upon whoever it shines. The thought and the person enter each other until they are joined as a complete whole. During the sacrifice on the altar all grades are moving up, and thought is then 'bedecked by infinity,' since the illumination by which the supernal thought shines is called 'infinity'. Everything takes its existence from this completely unknown illumination. Rabbi Shimon speaks again about 'the end of all flesh,' or the Other Side. He says that there is a joyful bond between Binah and Arich Anpin, on earth between male and female, and between Briyah, Yetzirah and Asiyah. He talks again about the sacrifice of the goat during each new moon, and about how the 'end of all flesh' desires only flesh; the soul goes up to another place. Rabbi Shimon tells us that a righteous man is in himself a sacrifice for atonement, therefore he atones for the whole world. He turns to "Then a cloud covered the Tent of Meeting," telling us that when the cloud covered the Tabernacle the Shechinah dwelled on the earth and the spirit of defilement, the end of all flesh, was removed from the world. If the wicked did not draw the spirit of defilement back into the world, it would stay away. Lastly, we learn that in the future God will remove the spirit of defilement, as in: "He will destroy death for ever." Rabbi Shimon ends Pequdei with a blessing to Hashem.

946. Rabbi Shimon said: I have raised my hands high in prayer. HE PRAYED THAT REVEALING THESE MYSTERIES WOULD PLEASE THE HOLY ONE, BLESSED BE HE. When supernal desire up above, THE SECRET OF KETER OF ARICH ANPIN, is supported by the desire that is not known, nor ever conceived, the head, which conceals more the higher ones, emanates whatever it emanates, and is not known. It illuminates whatever it illuminates, all of it concealed.

946 אָמַר רִבִּי שִׁמְעוֹן, אֲרֵימִית יְדַי בְּצְלוֹתִין לְעֵילָּא, דְּכַד רְעוּתָא עִלָּאָה, לְעֵילָּא לְעֵילָּא, קַיְימָא עַל הַהוּא רְעוּתָא דְּלָא אִתְיְידַיע, וְלָא אִתְפַּס לְעָלְמִין, רֵישָׁא דְּסָתִים יַתִּיר לְעֵילָּא, וְהַהוּא רֵישָׁא אַפִּיק מַה דְּאַפִּיק, וְלָא יְדִיעַ. וְנָהִיר מַה דְּנָהִיר, כֹּלָּא בְּסִתִּימוּ.

947 רְעוּ דְּמַחֲשָׁבָה עִלָּאָה, לְמִרְדַּף אֲבַתְרֵיהּ, וּלְאִתְנַהֲרָא מִנֵּיהּ, חַד פְּרִיסוּ אִתְפְּרַס, וּמִגּוֹ הַהוּא פְּרִיסָא בִּרְדִיפוּ דְּהַהִיא מַחֲשָׁבָה עִלָּאָה, מָטֵי וְלָא מָטֵי, עַד הַהוּא פְּרִיסָא נָהִיר מַה דְּנָהִיר. וּכְדֵין הַהוּא מַחֲשָׁבָה עִלָּאָה, נָהִיר בִּנְהִירוּ סָתִים דְּלָא יְדִיעַ. וְהַאי מַחֲשָׁבָה לָא יְדַע.

947. The desire of the supernal thought, KETER OF ARICH ANPIN, is to pursue it and to illuminate with its light, BUT a veil is spread BETWEEN THEM, through which, by the pursuing after the supernal thought, light reaches and reaches not, BECAUSE OF THE VEIL. It illuminates up to the veil whatever it illuminates, BUT NOT BENEATH THE VEIL. Then a supernal thought illuminates with a concealed illumination, which is not known. The thought itself is considered unknown.

948 כְּדֵין בָּטַשׁ הַאי נְהִירוּ דְּמַחֲשָׁבָה דְּלָא אִתְיְדַע, בְּנְהִירוּ דִּפְרִסָא, דְּקַיְּימָא דְּנָהִיר מִמָּה, דְּלָא יְדִיעַ, וְלָא אִתְיְדַע, וְלָא אִתְגַּלְיָא. וּכְדֵין, דָּא נְהִירוּ דְּמַחֲשָׁבָה דְּלָא אִתְיְדַע, בָּטַשׁ בִּנְהִירוּ דִּפְרִיסָא, וְנָהֲרִין כַּחֲדָא.

948. Then the illumination of the unknown thought strikes the illumination of the veil, which IS SUPPORTED AND shines by what is not known and unknown, and what is not revealed. Thus the illumination of unknown thought strikes the light of the veil and they illuminate together.

949 וְאִתְעֲבִידוּ תִּשְׁעָה הֵיכָלִין, וְהֵיכָלִין לָאו אִינּוּן נְהוֹרִין, וְלָאו אִינּוּן רוּחִין, וְלָאו אִינּוּן נִשְׁמָתִין, וְלָא אִית מַאן דְּקַיְּימָא בְּהוּ. רְעוּתָא דְּכָל תֵּשַׁע נְהוֹרִין, קַיְּימֵי כֻּלְּהוּ בְּמַחֲשָׁבָה, דְּאִיהִי חַד מִנַּיְיהוּ בְּחוּשְׁבָּנָא, כֻּלְּהוּ לְמִרְדַּף אֲבַתְרַיְיהוּ. בְּשַׁעֲתָא דְּקַיְּימֵי בְּמַחֲשָׁבָה, וְלָא מִתְדַּבְּקָן וְלָא אִתְיְדִיעוּ. וְאִלֵּין לָא קַיְּימֵי, לָאו בִּרְעוּתָא, וְלָאו בְּמַחֲשָׁבָה עִלָּאָה, תַּפְסִין בָּהּ וְלָא תַּפְסִין. בְּאִלֵּין קַיְּימִין כָּל רָזִין דִּמְהֵימְנוּתָא, וְכָל אִינּוּן נְהוֹרִין, מֵרָזָא דְּמַחֲשָׁבָה עִלָּאָה וּלְתַתָּא, כֻּלְּהוּ אִקְרוּן אֵין סוֹף. עַד הָכָא מָטוּן נְהוֹרִין, וְלָא מָטוּן, וְלָא אִתְיְדִיעוּ לָאו הָכָא רְעוּתָא, וְלָא מַחֲשָׁבָה.

949. Nine chambers are thereby formed. THESE chambers are not lights, spirits, nor souls, and no one can conceive them. The desire of all nine lights standing within thought OF ARICH ANPIN, each of THE NINE numbered, is to pursue THE NINE CHAMBERS, while THE NINE LIGHTS still are in thought OF ARICH ANPIN, BUT THE NINE CHAMBERS are not conceived or known. FOR these NINE CHAMBERS are not considered of THE ASPECT OF desire, nor of THE ASPECT OF the supernal thought, ARICH ANPIN, which they grasp yet grasp not. In these NINE CHAMBERS are all the secrets of the Faith. And the lights of the mystery of the supernal thought above and below, are all called 'the Endless World', FOR the lights reach here and reach not, nor are they known. Here abides neither desire nor thought.

950 כַּד נָהִיר מַחֲשָׁבָה, וְלָא אִתְיְדַע מִמַּאן דְּנָהִיר, כְּדֵין אִתְלְבַּשׁ וְאַסְתִּים גּוֹ בִּינָה, וְנָהִיר מַאן דְּנָהִיר, וְאָעִיל דָּא בְּדָא, עַד דְּאִתְכְּלִילוּ כֻּלְּהוּ כַּחֲדָא.

950. When thought shines, though it is not known by whose light, it is clothed and concealed within Binah, and shines upon whoever it shines upon. They enter each other until they are joined as a complete whole.

951 וּבְרָזָא דְּקָרְבְּנָא כַּד סָלִיק, כֹּלָּא אִתְקְשַׁר דָּא בְּדָא, וְנָהִיר דָּא בְּדָא, כְּדֵין קַיְּימֵי כֻּלְּהוּ בִּסְלִיקוּ, וּמַחֲשָׁבָה אִתְעַטָּר בְּאֵין סוֹף. הַהוּא נְהִירוּ דְּנָהִיר מִנֵּיהּ מַחֲשָׁבָה עִלָּאָה, דְּלָא יָדַע אִיהִי בָּהּ כְּלַל, אִקְרֵי אֵין סוֹף, דְּמִנֵּיהּ אִשְׁתְּכַח וְקַיְּימָא וְנָהִיר לְמַאן דְּנָהִיר, וְעַל דָּא כֹּלָּא קָאֵים. זַכָּאָה חוּלְקֵיהוֹן דְּצַדִּיקַיָּיא בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי.

951. In the secret of the sacrifice, when it is offered (lit. 'ascends'), everything is connected and shines upon each other. Then all grades are on the ascent, and thought is bedecked by the Endless World. For the illumination, by which the supernal thought illuminates, which is completely unknown, is called 'the Endless World', from which everything takes its existence, and which shines upon that which it shines on. HAPPY IS THE PORTION OF THE RIGHTEOUS IN THIS WORLD AND IN THE WORLD TO COME.

952 תָּא חֲזֵי, הַאי סִטְרָא אַחֲרָא, דְּאִקְרֵי קֵץ כָּל בָּשָׂר, כְּמָה דְּקִשּׁוּרָא אִשְׁתְּכַח לְעֵילָּא בְּחִדּוּ, אוּף הָכִי נְמֵי לְתַתָּא, בְּחֶדְוָותָא, וּרְעוּתָא לְאַסְתַּפְּקָא כֹּלָּא לְעֵילָּא וְתַתָּא, וְאִימָּא קַיְּימָא עָלַיְיהוּ דְּיִשְׂרָאֵל, כַּדְקָא יֵאוֹת.

952. Come and see: The Other Side, which is called 'the End of all Flesh'. As there is a bond above, BETWEEN BINAH AND ARICH ANPIN, in joy, so beneath, IN MALE AND FEMALE, AND BRIYAH, YETZIRAH AND ASIYAH, THERE IS A CONNECTION BETWEEN THEM in happiness and desire to give satisfaction to all, high and low, and Ima stands properly by Yisrael.

953 ת"ח, בְּכָל רֵישׁ יַרְחָא וְיַרְחָא, כַּד סִיהֲרָא אִתְחַדְּשָׁא, יְהַבִּין לֵיהּ לְהַאי קֵץ כָּל בָּשָׂר, חוּלָקָא חֲדָא יַתִּיר עַל קָרְבְּנִין, לְאִתְעַסְקָא בֵּיהּ, וְאִשְׁתָּמַשׁ בְּחוּלָקֵיהּ, וִיהֵא סִטְרָא דְּיִשְׂרָאֵל בִּלְחוֹדַיְיהוּ, בְּגִין דְּיִתְאַחֲדוּן בְּמַלְכֵיהוֹן.

953. Come and see: In each new moon, when the moon starts to wax, NAMELY, WHEN MALCHUT RENEWS ITS UNION WITH ZEIR ANPIN, the End of all Flesh is given another portion, A GOAT OF THE NEW MOON, in addition to THE USUAL sacrifices, so it may busy itself with it and attend to its own portion, and the side of Yisrael will stay for them alone, so they will be united with their King.

954 וְדָא אִיהוּ שָׂעִיר, בְּגִין דְּאִיהוּ חוּלָקָא דְּעֵשָׂו, דִּכְתִיב בֵּיהּ שָׂעִיר. הֵן עֵשָׂו אָחִי אִישׁ שָׂעִיר. וע"ד אִיהוּ אִשְׁתָּמַשׁ בְּחוּלָקֵיהּ, וְיִשְׂרָאֵל אִינּוּן מִשְׁתַּמְּשֵׁי בְּחוּלָקֵיהוֹן. בג"כ כְּתִיב, כִּי יַעֲקֹב בָּחַר לוֹ יָהּ יִשְׂרָאֵל לִסְגֻלָּתוֹ.

954. This is the reason for sacrificing a goat (lit. 'hairy'), being the portion of Esau, of whom it is written, 'hairy', "Esau my brother is a hairy man" (Beresheet 27:11). Therefore, he attends to his own share, and Yisrael to theirs. This is the reason for the verse, "For Hashem has chosen Jacob to Himself, Yisrael for His peculiar possession" (Tehilim 135:4).

955 ות"ח, הַאי קֵץ כָּל בָּשָׂר, כָּל רְעוּתֵיהּ לָאו אִיהוּ אֶלָּא בְּבִשְׂרָא תְּדִיר. ובג"כ, תִּקּוּנָא דְּבִשְׂרָא תְּדִיר לְגַבֵּיהּ, וע"ד אִקְרֵי קֵץ כָּל בָּשָׂר. וְכַד אִיהוּ שַׁלִּיט, שַׁלִּיט עַל גּוּפָא, וְלָאו עַל נִשְׁמְתָא, נִשְׁמְתָא סַלְקָא לְאַתְרָהּ, וּבִשְׂרָא אִתְיְיהִיב לְאַתָּר דָּא, כְּגַוְונָא דְּקָרְבְּנָא, דִּרְעוּתָא סַלְקָא לַאֲתָר חַד, וּבִשְׂרָא לְאַתָּר חַד.

955. Come and see: All that 'End of all Flesh' ever desires is flesh. Therefore, the correction of flesh is always by it. Hence, it is called 'the End of all Flesh', yet he is in control over the body, but not over the soul. The soul ascends to its place, and the body is given to this place, THE END OF ALL FLESH, like a sacrifice; when the desire goes up one place else, TO MALE AND FEMALE, the flesh goes up to another place, THE END OF ALL FLESH.

956 וב"נ דְּאִיהוּ זַכָּאָה, אִיהוּ קָרְבְּנָא מַמָּשׁ לְכַפָּרָא, וְאַחֲרָא דְּלָאו אִיהוּ זַכָּאָה, לָא. בְּגִין דְּבֵיהּ מוּמָא, דִּכְתִיב כִּי לֹא לְרָצוֹן יִהְיֶה לָכֶם. וע"ד צַדִּיקָא כַּפָּרָה אִיהוּ בְּעָלְמָא, וְקָרְבְּנָא מַמָּשׁ. זַכָּאִין אִינּוּן צַדִּיקַיָּיא בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי.

956. A righteous man is in himself a sacrifice for atonement. This is not so for he who is not righteous, because he is blemished, as it is written, "for it shall not be acceptable for you" (Vayikra 22:20). Therefore, a righteous man atones for the world, a real sacrifice. Happy are the righteous in this world and in the World to Come.

957 וַיְכַס הֶעָנָן אֶת אֹהֶל מוֹעֵד, דְּהָא כַּד חָפָא עֲנָנָא יַת מַשְׁכְּנָא, שְׁרָאת שְׁכִינְתָּא בְּאַרְעָא, וְאִתְעֲבַר רוּחָא מִסְאֲבָא, דְּאִיהוּ קֵץ כָּל בָּשָׂר מֵעָלְמָא, וְאִסְתַּלַּק וְעָאל בְּנוּקְבָא דִּתְהוֹמָא רַבָּא, וְרוּחָא קַדִּישָׁא שָׁרָא עַל עָלְמָא, דִּכְתִיב וַיְכַס הֶעָנָן אֶת אֹהֶל מוֹעֵד.

957. "Then a cloud covered the Tent of Meeting" (Shemot 40:34), for when the cloud covered the Tabernacle, the Shechinah dwelt upon the earth, and the spirit of defilement, the End of all Flesh, was removed from the world. It vanished into a hole of the great deep, and the Holy Spirit hovered about the world, as it is written, "Then a cloud covered the Tent of Meeting."

958 וּכְתִיב וְלֹא יָכוֹל מֹשֶׁה לָבֹא אֶל אֹהֶל מוֹעֵד כִּי שָׁכַן עָלָיו הֶעָנָן, בְּגִין דְּרוּחָא קַדִּישָׁא שָׁרָא עַל עָלְמָא, וְרוּחָא מִסְאֲבָא אִסְתַּלַּק, בַּר דְּאַמְשִׁיכוּ לֵיהּ אִינּוּן חַיָּיבַיָּא כְּמִלְקַדְמִין עַל עָלְמָא, דְּאִי אִינּוּן לָא אַמְשִׁיכוּ לֵיהּ עַל עָלְמָא, לָא אִשְׁתְּכַח.

958. It is written, "And Moses was not able to enter the Tent of Meeting, because the cloud rested on it" (Ibid. 35), as the Holy Spirit dwelt upon the world, and the defiled spirit vanished, except when the wicked draw it again upon the world. If they do not, it is not there.

959 וּלְזִמְנָא דְּאָתֵי, זַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְאַעְבְּרָא לֵיהּ מֵעָלְמָא, דִּכְתִיב בִּלַּע הַמָּוֶת לָנֶצַח וּמָחָה יְיָ׳ אֱלֹהִים דִּמְעָה מֵעַל כָּל פָּנִים וְחֶרְפַּת עַמּוֹ יָסִיר מֵעַל כָּל הָאָרֶץ כִּי יְיָ׳ דִּבֵּר. וּכְתִיב וְאֶת רוּחַ הַטּוּמְאָה אַעֲבִיר מִן הָאָרֶץ.

בָּרוּךְ יְיָ׳ לְעוֹלָם אָמֵן וְאָמֵן. יִמְלוֹךְ יְיָ׳ לְעוֹלָם אָמֵן וְאָמֵן.

959. In the time to come, the Holy One, blessed be He, will remove it away from the world, as it is written, "He will destroy death for ever, and Hashem Elohim will wipe away tears from off all faces and the insult of His people shall He take away from off the earth: for Hashem has spoken it" (Yeshayah 25:8). And "and I will cause...the unclean spirit to pass out of the land" (Zecharyah 13:2).
Blessed be Hashem forever, Amen and amen, may Hashem reign forever and ever, amen and amen.

1. "And Hashem called to Moses"
Rabbi Elazar begins by telling us that through the higher letters drawn from Binah and the lower letters drawn from Malchut, the earlier generations gained wisdom in how to manage the activities of the world. They knew how to permutate the letters given to Moses at Mount Sinai. We are told about the two clouds of Moses, one over the Tabernacle and one over the mountain. Rabbi Elazar speaks at length about the movement, role and impact of the various letters and the ministers and angels associated with them. He says that when God called to Moses, the summons to enter the Tabernacle issued forth from the permutations of the letters.

1. Rabbi Elazar opened the discussion with the verse: "Ask a sign (or: 'letter') of Hashem your Elohim; ask it either in the depths, or in the height above" (Yeshayah 7:11). I looked at the earlier generations and the later generations. What is the difference between the earlier generations and the later generations? The earlier generations knew and perceived the supernal wisdom and knew to permutate the letters, which were given to Moses at Sinai. Even the wicked people among Yisrael, SUCH AS ACHAZ, were familiar with letters of supernal wisdom, FOR THE PROPHET SAID TO HIM, "ASK A SIGN (HEB. OT)." IF ACHAZ WAS UNVERSED IN SUPERNAL WISDOM, THE PROPHET WOULD NOT HAVE SPOKEN TO HIM THUS. And through higher letters DRAWN FROM BINAH, and lower letters DRAWN FROM MALCHUT, they gained wisdom that helped them manage their lives.

1. רִבִּי אֶלְעָזָר פָּתַח, שְׁאַל לְךָ אוֹת מֵעִם יְיָ׳ אֱלֹהֶיךָ הַעֲמֵק שְׁאָלָה אוֹ הַגְבַּהּ לְמַעְלָה. אִסְתַּכַּלְנָא בְּדָרִין קַדְמָאִין וְדָרִין בַּתְרָאִין, מַה בֵּין דָּרִין קַדְמָאִין לְדָרִין בַּתְרָאִין. דָּרִין קַדְמָאִין הֲווֹ יַדְעִין וּמִסְתַּכְּלִין בְּחָכְמְתָא עִלָּאָה, וְיַדְעִין לְצָרְפָא אַתְוָון דְּאִתְיְהִיבוּ לֵיהּ לְמֹשֶׁה בְּסִינַי, וַאֲפִילוּ חַיָּיבִין דִּבְהוֹן בְּיִשְׂרָאֵל, הֲווֹ יַדְעִין גּוֹ אַתְוָון חָכְמְתָא עִלָּאָה. וְיַדְעִין גּוֹ אַתְוָון עִלָּאִין, וְגוֹ אַתְוָון תַּתָּאִין, חָכְמְתָא לְאַנְהָגָא עוֹבָדִין בְּהַאי עָלְמָא.

2. This is because each and every letter (Heb. ot) that was transmitted to Moses was crowned and rose over the heads of the holy supernal living creatures, THE SECRET OF THE SUPERNAL CHARIOT, WHICH ARE CHESED, GVURAH, TIFERET AND MALCHUT. All the living creatures were crowned WITH THE LETTERS, EVEN THE LIVING CREATURES OF THE LOWER CHARIOT, WHICH IS IN MALCHUT. They flew in the air OF YISRAEL-SABA AND TEVUNAH, which descends from the supernal air that is fine and unknown, WHICH IS IN SUPERNAL ABA AND IMA.

2. בְּגִין דְּכָל אָת וְאָת דְּאִתְמְסַר לֵיהּ לְמֹשֶׁה, הֲווֹ מִתְעַטְּרִין וְסַלְקִין עַל רֵישַׁיְיהוּ דְּחַיָּוון עִלָּאִין קַדִּישִׁין. וְכֻלְּהוּ חַיָּוון הֲווֹ מִתְעַטְּרֵי בְּהוּ, וּפְרְחִין גּוֹ אֲוִירָא, דְּנַחְתָּא מִגּוֹ אֲוִירָא עִלָּאָה, דְּקִיק דְּלָא יְדִיעַ.

3. Both great letters and small letters would go up and down, great letters going down from the supernal chamber which is concealed from all, BINAH, and the small letters going down from another lower chamber, MALCHUT. All of these were transmitted to Moses at Sinai.

3. וְסַלְקִין וְנַחְתִּין אַתְוָון רַבְרְבִין וְאַתְוָון דְּקִיקִין. אַתְוָון רַבְרְבִין נַחְתִּין מִגּוֹ הֵיכָלָא עִלָּאָה טְמִירָא דְּכֹלָּא, וְאַתְוָון דְּקִיקִין הֲווֹ נַחְתִּין מִגּוֹ הֵיכָלָא אָחֳרָא תַּתָּאָה, וְאִלֵּין וְאִלֵּין אִתְמְסָרוּ לֵיהּ לְמֹשֶׁה בְּסִינַי.

4. The joining of the letters, which secretly join in every letter, such as Aleph, which is a single letter secretly joined by two other letters, namely, Lamed Pe, IN PRONOUNCING THE LETTER. SO TOO, IN ARTICULATING THE NAME OF THE LETTER BET, IT IS JOINED BY YUD AND TAV. They were all transmitted to Moses at Sinai as well, and all are known in secret by the friends. They are fortunate.

4. וְחִבּוּרָא דְּאַתְוָון דְּאִינּוּן מִתְחַבְּרָאן בִּטְמִירוּ בְּכָל אָת וְאָת, כְּגוֹן א, אָת יְחִידָא, מִתְחַבְּרָאן עִמָּהּ בִּטְמִירוּ תְּרֵין אָחֳרָנִין לְף. וְכֵן כֻּלְּהוּ אִתְמְסָרוּ לֵיהּ לְמֹשֶׁה בְּסִינַי, וְכֻלְּהוּ טְמִירִין גּוֹ חַבְרַיָּיא זַכָּאִין אִינּוּן.

5. "Ask a sign (Heb. ot)" MEANS literally a letter (Heb. ot). Everyone was conversant in the secrets of the letters. With Rachav, what is written? "and give me a true token (Heb. ot)" (Yehoshua 2:12). This refers to the letter Vav, which is called a true letter. If you infer from this that the other letters are not true, that is not so. Nonetheless, this letter Vav is called the true letter UNLIKE THE OTHER LETTERS WHICH ARE NOT SO CALLED, FOR VAV INDICATES ZEIR ANPIN, CALLED TRUTH, AS IN THE VERSE: "YOU SHALL SHOW TRUTH TO JACOB" (MICHAH 7:20).

5. שְׁאַל לְךָ אוֹת, אוֹת מַמָּשׁ. דְּכֻלְּהוּ הֲווֹ נַטְלִין בְּרָזָא דְּאַתְוָון. וְכֵן בְּרָחָב מַה כְּתִיב, וּנְתַתֶּם לִי אוֹת אֱמֶת, דָּא אָת ו׳, דְּדָא אִקְרֵי אוֹת אֱמֶת. וְאִי תֵּימָא שְׁאָר אַתְוָון לָאו אִינּוּן אֱמֶת. אִין אֶלָּא אוֹת דָּא אוֹת אֱמֶת אִקְרֵי.

6. הַעֲמֵק שְׁאָלָה, דָּא אוֹת ה׳ בַּתְרָאָה דִּבְשְׁמָא קַדִּישָׁא. אוֹ הַגְבַּהּ לְמַעְלָה, דָּא אָת יו״ד רֵישָׁא דִּבְשְׁמָא קַדִּישָׁא. וְדָא אִיהוּ רָזָא דִּכְתִיב, שְׁאַל לְךָ אוֹת מֵעִם יְיָ׳ אֱלֹהֶיךָ, אוֹת מִשְׁמָא קַדִּישָׁא, מַשְׁמַע דִּכְתִיב מֵעִם יְיָ׳, דְּדָא אִיהוּ שְׁמָא דְקוּדְשָׁא בְּרִיךְ הוּא, אָת חַד דְּבֵיהּ, וּמַשְׁכְּנָא קָאֵים עַל דָּא.

6. "ask it either in the depths" refers to the last Hei of the Holy Name YUD HEI VAV HEI, while "or in the height above" refers to the letter Yud, the head of the Holy Name YUD HEI VAV HEI. This is the hidden meaning of the verse: "Ask a sign (lit. 'letter') of Hashem your Elohim" WHICH MEANS a letter from the Holy Name. It is implied by the verse: "A SIGN of Hashem," which is a name of the Holy One, blessed be He, one letter of it. The tabernacle, WHICH IS MALCHUT, WHICH IS CALLED YOUR ELOHIM, is based on this LETTER BECAUSE MALCHUT RECEIVES FROM ZEIR ANPIN, WHICH IS YUD HEI VAV HEI. THEREFORE, THE VERSE STATES "HASHEM YOUR ELOHIM."

7. תָּא חֲזֵי, כַּד סָלִיק עֲנָנָא עַל מַשְׁכְּנָא וְשָׁרָא עֲלוֹי, כָּל אִינּוּן רְתִיכִין, וְכָל אִינּוּן מָאנֵי מַשְׁכְּנָא דִּלְעֵיל, כֻּלְּהוּ הֲווֹ גּוֹ עֲנָנָא. מַה כְּתִיב, וְלֹא יָכוֹל מֹשֶׁה לָבֹא אֶל אֹהֶל מוֹעֵד כִּי שָׁכַן עָלָיו הֶעָנָן. וּכְתִיב, וַיָּבֹא מֹשֶׁה בְּתוֹךְ הֶעָנָן, וַיְהִי מֹשֶׁה בָּהָר אַרְבָּעִים יוֹם וְאַרְבָּעִים לָיְלָה אִי מֹשֶׁה לָא הֲוָה יָכִיל לְאַעֲלָא לְמַשְׁכְּנָא, אֲמַאי הֲוָה יָתִיב בְּטוּרָא כָּל אִינּוּן אַרְבְּעִין יוֹמִין.

7. Come and behold: When the cloud rose over the tabernacle and rested on it, all of those Chariots and all of those vessels of the supernal tabernacle, MALCHUT, were within the cloud. THEREFORE, it is written, "And Moses was not able to enter the Tent of Meeting, for the cloud rested on it" (Shemot 40:35). HE QUESTIONS: It is written, "And Moses went up into the midst of the cloud...and Moses was in the mountain forty days and forty nights" (Shemot 24:18). If Moses could not enter the tabernacle BECAUSE OF THE CLOUD WHICH RESTED ON IT, how could he ENTER THE CLOUD AND remain on the mountain for forty days?

8. אֶלָּא תְּרֵי עֲנָנֵי הֲווֹ, חַד דְּעָאל בֵּיהּ מֹשֶׁה. וְחַד דְּשָׁארִי עַל מַשְׁכְּנָא. תָּא חֲזֵי, מַה כְּתִיב וּכְבוֹד יְיָ׳ מָלֵא אֶת הַמִּשְׁכָּן, מִלָּא לָא כְּתִיב, אֶלָּא מָלֵא, דַּהֲוָה שְׁלִים לְעֵילָא וְתַתָּא, עִם מַשְׁכְּנָא דִּלְתַתָּא. תִּקּוּנָא טְמִירָא דְּנָחַת לְתַתָּא וְאִתְתַּקָּנַת שְׁכִינְתָּא.

8. HE ANSWERS, There were two clouds, one CLOUD which Moses entered AND IN WHICH HE REMAINED ON THE MOUNTAIN FORTY DAYS AND FORTY NIGHTS - THIS CLOUD IS OF MALCHUT - and one CLOUD which rested on the tabernacle. THIS CLOUD IS DRAWN FROM THE LEFT COLUMN OF BINAH AND MOSES WAS UNABLE TO ENTER IT. Come and behold what is written, "And the glory of Hashem filled the tabernacle" (Shemot 40:34). Literally it is not written, "filled," but "was full," WHICH IMPLIES THAT a fullness was achieved on high IN BINAH and below IN MALCHUT with THE ENCLOTHING OF THE CLOUD IN the tabernacle below. A concealed means of perfection WHICH IS CALLED "CLOUD" descended FROM THE LEFT COLUMN OF BINAH down TO THE SHECHINAH, WHICH IS CALLED TABERNACLE AND TENT OF MEETING, and the Shechinah was perfected.

9. אַרְבַּע סִטְרִין דְּמַשְׁרְיָין אִתְגְּנִיזוּ. תִּקּוּנָא קַדְמָאָה דְּחַד מִשְׁמָרָה, מֵאִינּוּן ד׳ מַשְׁרְיָין, כֻּלָּא עַד דְּאִתְתַּקָּנוּ. רֵישָׁא לְסִטַר יְמִינָא צַדְקִיאֵ״ל, רַב מְמָנָא, רַב מַשִּׁירְיָין, דְּאִיהוּ תְּחוֹת שׁוּלְטָנָא דְּמִיכָאֵ״ל, וְעִמֵּיהּ הֲווֹ מִתְתַּקְּנָן כָּל אִינּוּן מַשְׁרְיָין תְּחוֹת יְדֵיהּ.

9. Four aspects of camps OF THE ANGELS, WHICH ARE IN MALCHUT, CALLED LOWER CHARIOT were concealed BY THE CLOUD, WHICH DESCENDED ON THE TABERNACLE, WHICH IS MALCHUT. The first mending OF THIS CLOUD WAS in the first watch of the four camps OF THE SHECHINAH before everything was mended. The head of the right side is Tzadkiel, chief minister, superior of the camps under the dominion of Michael, and with him all the camps under him were mended.

10. וְחַד מְמָנָא אִתְּקַם עַל אַרְבַּע תְּלַת, אַרְבַּע לְתַתָּא, בְּגִין דְּכָל אִינּוּן מַשְׁרְיָין עִלָּאִין, כַּד נַחֲתִין לְתַתָּא, מִשְׁנַיְין שְׁמָא דִּלְהוֹן, בִּשְׁמָהָן אָחֲרָנִין, כַּד אִינּוּן עִלָּאִין לָא מִשְׁתַּנִּין לְעָלְמִין. וְהַאי מְמָנָא עִלָּאָה צַדְקִיאֵ״ל קָאֵים עָלַיְיהוּ לְגוֹ. אָת חַד נָצִיץ עַל רֵישַׁיְיהוּ, וְאִיהִי א׳ זְעֵירָא, כַּד הַאי אָת נָצִיץ, כֻּלְּהוּ נַטְלִין לְהַהוּא אֲתַר דְּנָצִיץ הַאי נְצִיצוּ.

10. One minister was placed in command over four TIMES three, WHICH ARE the four ASPECTS below, EACH COMPRISED OF THREE. When all of these supernal camps descend below, their names are changed into other names. When they remain on high, THEIR NAMES remain unchanged. That minister Tzadkiel stands over them from within and one letter glitters on their heads, a small Aleph. When this letter glitters, they all travel to the place where the sparkle glitters.

11. לְגוֹ מִנַּיְיהוּ, רָזִיאֵ״ל רַב מְמָנָא, רַב מַשְׁרְיָין, דְּקַיְּימָא לְגוֹ תְּחוֹת שׁוּלְטָנוּתָא דְּמִיכָאֵ״ל. וְעִמֵּיהּ כָּל אִינּוּן מַשְׁרְיָין דִּתְחוֹת יְדֵיהּ. וְחַד מְמָנָא קָאֵים עָלַיְיהוּ בְּתַרְעָא, דְּאִתְקְרֵי רוּמִיאֵ״ל. וְסַחֲרִין לֵיהּ י״ב מְמָנָן, תְּלַת תְּלַת ד׳ זִמְנִין. וְרָזִיאֵ״ל רַב מְמָנָא קַיְּימָא עַל כֻּלְּהוּ, דְּלָא אִשְׁתַּנֵּי שְׁמֵיהּ. אָת חַד נָצִיץ עַל רֵישַׁיְיהוּ דְּכָל אִינּוּן מַשְׁרְיָין, וְאִיהִי אָת ר׳. כַּד הַאי נָצִיץ, נַטְלִין כֻּלְּהוּ לְהַהוּא סִטְרָא דְּהַהוּא נְצִיצוּ, הַאי אָת קַיְּימָא עַל עוֹנְשָׁא דְּמְגַלֶּה רָזִין וְסִימָנִיךְ רֵישׁ וְקָלוֹן.

11. Inside them, THAT IS, WITHIN THE ASPECT OF MALCHUT, NAMELY TIFERET, is Raziel, high minister and superior of the camps, who stands within under the dominion of Michael, WHO IS CHESED. With him are all of the camps under him. A minister named Rumiel is in charge over them at the portal, surrounded by twelve ministers, three times four, FOR HE HIMSELF BEING TIFERET OF THE SIDE OF TIFERET COMPRISES TWELVE. FOR THIS SIDE OF TIFERET HAS THREE ANGELS, MICHAEL WHO IS CHESED OF TIFERET, RAZIEL WHO IS GVURAH OF TIFERET, AND RUMIEL WHO IS TIFERET OF TIFERET. TIFERET OF TIFERET ALONE ALSO CONSISTS OF TWELVE, JUST AS THE FOUR SIDES OF MICHAEL DO. Raziel, high minister, is in charge over them all, for his name is not changed. One letter glitters on the heads of all these camps, the letter Resh. When it glitters, they all travel in the direction of that gleam. This letter is prepared to punish those who reveal the secrets, as indicated by "poverty (Heb. reish) and shame" (Mishlei 13:18) AS THE NAME 'REISH' INDICATES JUDGMENTS.

12. לְגוֹ מִנַּיְיהוּ, יוֹפִיאֵ״ל רַב מְמָנָא, רַב מַשְׁרְיָין, תְּחוֹת שׁוּלְטָנוּתָא דְּמִיכָאֵ״ל, וְעִמֵּיהּ הֲווֹ מִתְתַּקְּנָן כָּל אִינּוּן מַשְׁרְיָין דִּתְחוֹת יְדֵיהּ. וְלָא אִתְגַּלְיָין הָכָא בְּחֶשְׁבָּנָא, בְּגִין דְּלָא אִשְׁתְּלִימוּ הָכָא עַד דְּאָתוּ לְבֵית עוֹלָמִים. דְּתַמָּן אִשְׁתְּלִימוּ כֻּלְּהוּ, וְאַסְגּוּ מַשְׁרְיָין בִּשְׁלִימוּ. וּמַה דְּאַמְרָן הָכָא, כָּל אִינּוּן מַשְׁרְיָין דִּתְחוֹת יְדֵיהּ, דְּאִתְמְסָרוּ בְּהַהוּא שַׁעֲתָא לְאַעֲלָא עִמֵּיהּ וְחַד מְמָנָא קַיְּימָא עָלַיְיהוּ, וְחָכְמִיאֵ״ל שְׁמֵיהּ, וי״ב מְמָנָן סָחֲרִין לֵיהּ לְכָל עִיבָר תְּלַת תְּלַת, כְּמָה דְּאַמְרָן. וְיוֹפִיאֵ״ל רַב מְמָנָא קַיְּימָא עַל כֻּלְּהוּ, דְּלָא אִשְׁתַּנֵּי שְׁמֵיהּ.

12. Inside them, THAT IS, WITHIN THE ASPECT OF TIFERET, NAMELY GVURAH, is Yofiel, high minister and superior over the camps under the dominion of Michael; with him were fitted out all of the camps under him. Not all the camps here are revealed in terms of numbers. THIS IS THE ILLUMINATION OF CHOCHMAH WHICH PREVAILS IN THE LEFT COLUMN WHICH IS GVURAH AS EXPLAINED EARLIER. This is because they are not complete here until they come to the Eternal House, THE SECRET OF THE TEMPLE BUILT BY KING SOLOMON, where they all achieve completeness and the camps grow in perfection. That which is stated here IN REFERENCE TO THE TABERNACLE BEFORE THEY ACHIEVE COMPLETENESS is that all of these camps under YOFIEL were given over at that time to enter with him. One minister is in charge over them, named Chachamiel and twelve ministers surround him, three on each side as stated earlier. THUS, THE SIDE OF GVURAH ALSO HAS THREE ANGELS - MICHAEL, YOFIEL AND CHACHAMIEL - BEING CHESED, GVURAH AND TIFERET OF THE ASPECT OF GVURAH. AND CHACHAMIEL, WHO IS TIFERET OF GVURAH CCCIN HIMSELF CONSISTS OF TWELVE, AS DOES THE WHOLE ASSEMBLY, FOR TIFERET ALWAYS INCLUDES EVERYTHING. And Yofiel, high minister, is in charge over all of them, for his name does not change.

13. אָת חַד נָצִיץ עַל רֵישַׁיְיהוּ דְּכָל אִלֵּין מַשְׁרְיָין, וְאִיהִי אָת ק׳. כַּד נָצִיץ דָּא, נַטְלִין כֻּלְּהוּ לְהַהוּא סִטְרָא דְּהַהוּא נְצִיצוּ. הַאי אָת ק׳ תַּלְיָיא בַּאֲוִירָא, וְאַכְפְּיָא תְּלַת זִמְנִין בְּיוֹמָא. וְסַלְקָא וְנַחְתָּא, תְּרֵין אַתְוָון אִלֵּין קר, אִינּוּן אַתְוָון דְּקַיְּימִין בְּאֶמְצָעִיתָא, חַד דְּחָפֵי לְאָת א׳, וְחַד דְּחַפְיָא עַל י׳, דְּאִיהִי לְבָתַר.

13. One letter glitters over the heads of all these camps, the letter Kuf FOR THIS LETTER GLITTERS ON THE ASPECTS OF GVURAH. When it glitters, they all travel in the direction of that glittering. This letter Kuf is suspended in the air and the Judgments in it are subdued three times a day. THIS IS THROUGH THE RADIANCE OF THE THREE SUPERNAL COLUMNS OF ZEIR ANPIN, WHICH IS CALLED DAY. HOWEVER, BEFORE IT IS MITIGATED BY THE THREE COLUMNS, it goes up and down, MEANING THAT THE CHOCHMAH IN IT IS DRAWN TO DESCEND DOWNWARD AND THEN THE KUF IS IN JUDGMENTS. THEN, one of these two letters - Kuf and Resh, which are the letters in the middle OF THE WORD VAYIKRA (VAV YUD KUF RESH ALEPH) - covers the letter Aleph OF VAYIKRA and one covers the letter Yud OF VAYIKRA, which follows THE LETTER KUF WHEN STARTING FROM MALCHUT, WHICH IS ALEPH.

14. לְגוֹ מִנַּיְיהוּ, קְדוּמִיאֵ״ל רַב מְמָנָא, רַב מַשְׁרְיָין, תְּחוֹת שׁוּלְטָנוּתָא דְּמִיכָאֵ״ל, עִמֵּיהּ הֲווֹ מִתְתַּקְנָן כָּל אִינּוּן מַשְׁרְיָין דִּתְחוֹת יְדֵיהּ. וְחַד מְמָנָא קַיְּימָא עֲלַיְיהוּ בְּתַרְעָא, דְּאִתְקְרֵי אַרִיאֵ״ל. וי״ב מְמָנָן סְחָרִין לֵיהּ, תְּלַת תְּלַת לְכָל סִטְרָא. וְהַאי מְמָנָא קְדוּמִיאֵ״ל קַיְּימָא עֲלַיְיהוּ, דְּלָא אִשְׁתַּנֵּי שְׁמֵיהּ לְעָלְמִין. חַד אָת קַיְּימָא נָצִיץ עַל רֵישַׁיְיהוּ, וְהוּא אָת י׳, כַּד הַאי נָצִיץ, נַטְלִין כֻּלְּהוּ לְהַהוּא נְצִיצוּ דְּנָצִיץ. אוֹת ק׳ דְּקַאמְרָן חַפְיָא עַל הַאי אָת י׳ ר׳ חַפְיָא עַל א׳.

14. Inside them, THAT IS, WITHIN THE ASPECT OF GVURAH, NAMELY CHESED, is K'dumiel, high minister and superior over the camps under the dominion of Michael; and with him were fitted out all of the camps under him. One minister named Ariel is in charge over them at the portal and twelve ministers surround him, three on each side OF THE FOUR SIDES. THUS, THE ASPECT OF CHESED HAS THREE ANGELS: MICHAEL, BEING CHESED OF CHESED; K'DUMIEL, BEING GVURAH OF CHESED AND ARIEL, BEING TIFERET OF CHESED. ARIEL IN HIMSELF CONSISTS OF TWELVE, AS DOES THE WHOLE ASSEMBLY. This high minister K'dumiel is in charge over them, for his name never changes. There is a letter over their heads, the letter Yud. When it glitters, they all travel in the direction of that sparkling glittering. The letter Kuf, as stated, covers this letter Yud and the Resh covers the Aleph OF VAYIKRA.

15. לְגוֹ לְגוֹ, בַּאֲתַר דְּאִקְרֵי קֹדֶשׁ, נָצִיץ חַד אָת בְּטְמִירוּ וּבְגִנִיזוּ, וְאִיהִי אָת ו׳. וְהַאי אָת ו׳ נָצִיץ בְּנְצִיצוּ עַל כֻּלְּהוּ אַתְוָון. וְקָלָא נָפִיק מִבֵּינַיְיהוּ דְּאִלֵּין אַתְוָון, כְּדֵין בָּטֵשׁ נְצִיצוּ דְּאָת ו׳, לְנְצִיצוּ דְּאָת י׳, וְנָפַק הַהוּא נְצִיצוּ מִגּוֹ אֲתַר דְּקֹדֶשׁ וּבָטֵשׁ לְגוֹ נְצִיצוּ דְּאָת י׳.

15. In the innermost, in the place called Kodesh (lit. 'Holiness'), BINAH, a letter glitters hidden and in secrecy. This is the letter Vav, WHICH IS THE CENTRAL COLUMN, WHOSE SOURCE OF ORIGIN IS THAT IT ARISES AND RECONCILES BETWEEN THE TWO COLUMNS, RIGHT AND LEFT OF BINAH. This letter glitters with a radiance over all the letters, MEANING THAT IT RECONCILES BETWEEN RIGHT AND LEFT OF ALL THE LETTERS IN ZEIR ANPIN AND MALCHUT. A voice issues forth from between these letters, THE VAV WHICH IS CALLED 'VOICE', WHICH IS INAUDIBLE IN BINAH, BUT HERE, AS EXPLAINED EARLIER, AMONG THE LETTERS OF ZEIR ANPIN AND MALCHUT, AN AUDIBLE VOICE ISSUES FORTH. THEN, IT MITIGATES THE LETTERS KUF AND RESH AND THE LETTERS YUD-KUF-RESH-ALEPH (YIKRA) ARE UNBLOCKED. Then the glittering of the Vav strikes the glittering of the Yud. This glittering OF THE VAV, which originates from the place called Holy, BINAH, strikes the glittering, MEANING THAT IT RELEASES the letter Yud FROM ITS BLOCKAGE AND IT ILLUMINATES.

16. וּכְדֵין נְצִיצוּ דְּאָת י׳, בָּטֵשׁ לְגוֹ נְצִיצוּ דְּאָת ק׳ וְנָפְקָא נְצִיצוּ דְּאָת ק׳, וּבָטֵשׁ לְגוֹ נְצִיצוּ דְּאָת ר׳, וְנַפְקֵי נְצוּצִין כֻּלְּהוּ, וּמִתְחַבְּרִין לְגוֹ נְצִיצוּ דְּאָת א׳, דְּקַיְּימָא. וְקָלָא הֲוָא נָפִיק, וּבָטֵשׁ בְּכָל אִינּוּן נְצִיצִין דְּאַתְוָון כַּחֲדָא, נְצִיצוּ דְּאָת ו׳ בְּיוֹ״ד, נְצִיצוּ דְּיוֹ״ד בְּק׳, נְצִיצוּ דְּק׳ בְּר׳, נְצִיצוּ דְּר׳ בְּא׳. וּמִתְחַבְּרָן גְּלִיפִין דִּנְצִיצִין, וְנַפְקֵי לְבָתַר. וּבָתַר דְּמִתְחַבְּרִין בְּנִיצוֹצִיהוֹן, נָפִיק קָלָא מִבֵּינֵיהוֹן, וּמִתְחַבְּרָן בְּרָזָא דָּא וַיִּקְרָא אֶל מֹשֶׁה. וּמֹשֶׁה הֲוָה מִסְתָּכַּל כָּל אִינּוּן יוֹמִין דְּלָא עָאל.

16. Then the glittering of the letter Yud strikes the glittering of the letter Kuf. The glittering of the letter Kuf issues forth and strikes the glittering of the letter Resh and all of these glitterings issue forth and join into the glittering of the stationary letter Aleph, WHICH IS MALCHUT WHICH RECEIVES ALL THAT IS IN YUD-KUF-RESH, WHICH ARE CHESED, GVURAH AND TIFERET. A voice issues forth and strikes all the glitters of the letters together IN ORDER TO CONNECT THEM TO THE SECRET OF THIS CALLING, the glittering of the Vav to the Yud, the glittering of Yud to the Kuf, the glittering of the Kuf to the Resh and the glittering of Resh to the Aleph. The outlines of the glitters OF THE LETTERS join and then issue forth TO THEIR FUNCTION, FOR after the glitters are connected the voice issues forth from them and they are joined in the hidden meaning OF: "And Hashem called (Heb. vayikra) to Moses" (Vayikra 1:1). Moses used to observe all of these days that he didn't enter THE TENT OF MEETING, WHICH IS MALCHUT.

17. After this, the letters returned and were turned in their imprints by the permutation of letters which were given to Adam in the Garden of Eden, to induct the letter Aleph, WHICH IS MALCHUT, into concealment in the place called Holy, IMA. Then the Vav issued forth and yielded place AT THE BEGINNING OF THE WORD to the letter Aleph, and the Aleph connected with the letter Vav which is followed by THE LETTERS Kuf-Resh. The Yud, WHICH IS CHESED, entered between the letters Kuf-Resh to form Kuf-Yud-Resh. They were imprinted and glittered as before, and the voice, WHICH IS THE SECRET OF THE CENTRAL COLUMN, issued from among them. The glitters of the letters connected and emerged outside and were revealed to all the camps that traveled with these letters, WHICH ARE THE CAMPS OF THE FOUR CHARIOTS OF MICHAEL, AS MENTIONED ABOVE. When the glitterings of the letters join, BECOMING COMBINED, a voice strikes among them and their imprint is visible to all the Chariots IN THE COMBINATION Aleph-Vav-Kuf-Yud-Resh (okir). The voice returns from them and calls among

the Chariots, "I will make men more rare (Heb. okir) than fine gold, and mankind more than the pure gold of Ophir" (Yeshayah 13:12).

17. לְבָתַר אִתְהַדְּרוּ אַתְוָון, וַהֲווֹ מִתְגַּלְגְּלִין בְּקוּלְפּוֹי, בְּצִרוּפִין דְּאַתְוָון דְּאִתְמְסָרוּ לְאָדָם בְּגִנְתָּא דְּעֵדֶן. אָתָא לְאַעֲלָא בְּגוֹ טְמִירָא, לַאֲתַר דְּאִקְרֵי קֹדֶשׁ, וְנָפַק ו׳, וְיָהִיב דּוּכְתָּא לְאָת א׳, וְאִתְחַבָּר א׳ לְגוֹ ו׳, דְּבַתְרֵיהּ קַר, וְי׳ עָאל בֵּין ק׳ וְר׳ וְאִשְׁתְּכַח קִיר. וְאִתְגְּלִיפוּ וְאִתְנְצִיצוּ כְּמִלְּקַדְּמִין, וְקָלָא נָפַק מִבֵּינַיְיהוּ, וּמִתְחַבְּרָן נְצִיצִין דְּאַתְוָון, וְנָפִיק לְבַר וְאִתְגַּלְיָין לְגַבֵּי כָּל אִינּוּן מַשְׁרְיָין, דַּהֲווֹ נַטְלִין אִינּוּן אַתְוָון. וְכַד מִתְחַבְּרָן נְצִיצִין דְּאַתְוָון, קָלָא בָּטֵשׁ בֵּינַיְיהוּ, אִתְחָזוּן בְּגִלּוּפַיְיהוּ לְכָל אִינּוּן רְתִיכִין אוֹקִיר. וְקָלָא אַהְדָּר מִבֵּינַיְיהוּ וְקָרֵי בֵּין אִינּוּן רְתִיכִין אוֹקִיר אֱנוֹשׁ מִפָּז וְאָדָם מִכֶּתֶם אוֹפִיר.

18. Fortunate is Moses' lot, for he saw all this except the combination OKIR (Aleph-Vav-Kuf-Yud-Resh), which was not seen by Moses' eyes. Only the first combination Vayikra (Vav-Yud-Kuf-Resh-Aleph) did Moses see. This latter combination was not revealed to him, for we do not state one's praise in his presence. A sign of this is: "Come out you three" (Bemidbar 12:4). It is written, "And called to Aaron and Miriam" (Ibid. 5). It is also written, "With him I speak mouth to mouth" (Ibid. 8) and it is written, "My servant Moses is not so" (Ibid. 7). ALL OF THIS IS BEING SAID TO AARON AND MIRIAM NOT TO MOSES, because we do not state one's praise in his presence.

18. זַכָּאָה חוּלָקֵיהּ דְּמֹשֶׁה דְּחָמֵי כָּל דָּא, אֲבָל צִרוּפָא דָּא לָא אִתְחֲמֵי לְעֵינוֹי דְּמֹשֶׁה, אֶלָּא צִרוּפָא קַדְמָאָה דְּאִיהוּ וַיִּקְרָא, דָּא הֲוָה חָמֵי מֹשֶׁה, הה״ד וַיִּקְרָא אֶל מֹשֶׁה. וְצִרוּפָא דָּא אָחֳרָא לָא גַּלְיָין לֵיהּ. בְּגִין דְּשִׁבְחָא דב״נ לָא מוֹדִעִין לְקַמֵּיהּ. וְסִימָנִיךָ, צְאוּ שְׁלָשְׁתְּכֶם, וּכְתִיב וַיִּקְרָא אַהֲרֹן וּמִרְיָם, וּכְתִיב פֶּה אֶל פֶּה אֲדַבֵּר בּוֹ, וּכְתִיב לֹא כֵן עַבְדִּי מֹשֶׁה, בְּגִין דְּלָא מוֹדִעִין שְׁבָחֵיהּ דב״נ לְקַמֵּיהּ.

19. The letters arose in this fashion and returned to all of these camps in the combination Okir (Aleph-Vav-Kuf-Yud-Resh). The voice issued forth and declared, "I will make men more rare (Heb. okir) than fine gold..." Then the letters were drawn down and glittered on the heads of all these Chariots, and they subsided until they were set in their places.

19. סַלְּקִין אַתְוָון, וְאִתְהַדְּרוּ בְּכָל אִינּוּן מַשְׁרְיָין כְּגַוְונָא דָּא, בְּצִרוּפָא דָּא אוֹקִיר.וְקָלָא נָפַק וְאַכְרִיז וְאָמַר, אוֹקִיר אֱנוֹשׁ מִפָּז וְגוֹ׳. לְבָתַר אִתְמְשָׁכוּ אַתְוָון, וַהֲווֹ נְצִיצִין עַל רֵישַׁיְיהוּ דְּכָל אִינּוּן רְתִיכִין, וְאִשְׁתְּכָכוּ עַד דְּאִתְתְּקָנוּ לְדוּכְתַּיְיהוּ.

20. The head to the left side, MALCHUT is Chizkiel, high minister and superior over the camps of all these who stand at the portal of the tabernacle, WHICH IS MALCHUT, under the dominion of Gabriel. FOR MICHAEL RULES OVER THE RIGHT OF MALCHUT AND GABRIEL OVER HER LEFT. With him are fitted at that portal all these camps under him. One minister named Gazriel is placed in charge over the portal from the outside. With him are twelve ministers who surround him, three on each side at all four sides.

20. רֵישָׁא לְסִטַר שְׂמָאלָא חִזְקִיאֵ״ל רַב מְמָנָא, רַב מַשְׁרְיָין לְכָל אִינּוּן דְּקַיְּימֵי לְתַרְעָא דְּמִשְׁכְּנָא, תְּחוֹת שׁוּלְטָנוּתָא דְּגַבְרִיאֵ״ל. וְעִמֵּיהּ מִתְתַּקְּנָן בְּהַהוּא תַּרְעָא, כָּל אִינּוּן מַשְׁרְיָין דְּתְחוֹת יְדֵיהּ. וְחַד מְמָנָא אִתְּקַם עַל תַּרְעָא לְבַר, וְגַזְרִיאֵ״ל שְׁמֵיהּ. וְעִמֵּיהּ י״ב מְמָנָן דְּסָחֲרִין לֵיהּ תְּלַת תְּלַת לְכָל סְטָר, לְד׳ סִטְרִין.

21. These are the ones whose hands hold the blade of the revolving sword. This minister, Chizkiel, is in charge over them much higher on the inside. One letter glitters over their heads, the letter Aleph, WHICH IS THE SIDE OF MALCHUT IN GABRIEL, for these camps stand and travel only according to the secret of Aleph, which is the right - WHICH IS MALCHUT THAT ISSUES FORTH WITH CHASSADIM, WHICH IS THE RIGHT SIDE. For the left OF GABRIEL travels only with the right, MEANING BY BEING ENCLOTHED IN CHASSADIM, and the right travels always to the left, MEANING WITH THE INCLUSION OF THE LEFT. The Aleph is a letter, which glitters and issues forth from the right, MEANING MALCHUT FROM THE ASPECT OF CHASSADIM IN HER. Then, ALL THE CAMPS travel to that place where that glitter radiates.

21. וְאִלֵּין שִׁנְנָא דְּלַהֲטָא דְּחַרְבָּא דְּמִתְהַפְּכָא בִּידַיְיהוּ. וְהַאי מְמָנָא חִזְקִיאֵ״ל, קָאִים עָלַיְיהוּ לְעֵילָא לְעֵילָא לְגוֹ. אָת חַד נָצִיץ עַל רֵישַׁיְיהוּ, וְאִיהִי אָת א׳. דְּהָא לָא קַיְימֵי אִלֵּין, וְלָא נַטְלֵי, אֶלָּא בְּרָזָא דְא׳, דְּאִיהִי יְמִינָא. בְּגִין דִּשְׂמָאלָא לָא נָטִיל אֶלָּא בִּימִינָא. יְמִינָא נָטִיל תָּדִיר לִשְׂמָאלָא, דְא׳ אָת נָצִיץ וְנָפִיק מִן יְמִינָא. כְּדֵין נַטְלִין לְהַהוּא אֲתַר דְּנָצִיץ הַהוּא נְצִיצוּ.

22. Inside them, THAT IS, WITHIN THE ASPECT OF MALCHUT, MEANING THE ASPECT OF TIFERET, IS THE MINISTER Rahatiel, superior of the camps who stand within under the dominion of Gabriel. With him are all the camps under him. One minister named Kadshiel is in charge over them at the portal and twelve ministers surround him, four times three. That minister Rahatiel is in charge over all of them, for his name does not change. HERE TOO, IN THE ASPECT OF TIFERET THERE ARE THREE ANGELS, CHESED, GVURAH AND TIFERET, NAMELY GABRIEL, RAHATIEL AND KADSHIEL. One letter glitters over the heads of all the camps; it is the letter Zayin, WHICH IS THE SIDE OF TIFERET IN GABRIEL. It is exchanged with the setting of the tabernacle for the letter Lamed, MEANING THAT IT IS MITIGATED WITH BINAH, WHICH IS REPRESENTED BY THE LAMED WHICH IS A TOWER FLYING IN THE AIR. This exchange is alluded to in the verse: "He shall pour (Heb. yizal) the water out of his bucket" (Bemidbar 24:7), FOR BINAH IS THE BUCKET OF TIFERET. The Zayin is exchanged in the engraving of the letters and is called the substitute of Lamed. When this letter glitters on the head of all these camps, they all travel to the side of that glittering.

22. לְגוֹ מִנַּיְיהוּ רַהֲטִיאֵ״ל רַב מַשְׁרְיָין, דְּקַיְימָא לְגוֹ תְּחוֹת שָׁלְטָנוּתָא דְּגַבְרִיאֵ״ל. וְעִמֵּיהּ כָּל אִינּוּן מַשְׁרְיָין תְּחוֹת יְדֵיהּ. וְחַד מְמָנָא קָאִים עָלַיְיהוּ בְּתַרְעָא, דְּאִתְקְרֵי קַדְשִׁיאֵ״ל, וְסַחֲרִין לֵיהּ י״ב מְמָנָן, תְּלַת תְּלַת ד׳ זִמְנִין. וְהַהוּא מְמָנָא רַהֲטִיאֵ״ל קַיְימָא עַל כֻּלְּהוּ, דְּלָא אִשְׁתַּנֵּי שְׁמֵיהּ. אָת חַד נָצִיץ עַל רֵישַׁיְיהוּ דְּכָל אִלֵּין מַשְׁרְיָין, וְאָת דָּא אִיהוּ ז׳, וְאִיהוּ אִתְחַלָּף גּוֹ תִּקּוּנָא דְּמִשְׁכְּנָא בְּאָת ל. הַאי אִתְחַלָּף בְּרָזָא דְּיִזַּל מַיִם מִדָּלְיוֹ. וְאִתְחַלָּף בְּגִלּוּפֵי אַתְוָון, וְאִקְרֵי חִלּוּפָא ל׳. כַּד הַאי נָצִיץ עַל רֵישַׁיְיהוּ דְּכָל אִלֵּין מַשְׁרְיָין, כְּדֵין כֻּלְּהוּ נַטְלִין לְהַהוּא סִטְרָא דְּהַהוּא נְצִיצוּ.

23. Inside, THAT IS, WITHIN THE ASPECT OF TIFERET, MEANING THE ASPECT OF GVURAH, is Kaftziel, high minister and superior of the camps under the dominion of Gabriel. With him are fitted all these camps under him, those which are entrusted to him at that time. One minister named Azael is in charge over them and twelve ministers surround him, three on each side, as we have established. HERE TOO, IN THE SIDE OF GVURAH OF GABRIEL, THERE ARE THREE ANGELS, CHESED, GVURAH AND TIFERET, NAMELY GABRIEL, KAPTZIEL AND AZAEL. AZAEL BY HIMSELF, WHO IS TIFERET, CONTAINS TWELVE, AS EXPLAINED ABOVE. And Kaptziel, high minister, is in charge over all of them. One letter glitters over the heads of all these camps. It is the letter Dalet, WHICH IS THE SIDE OF GVURAH OF GABRIEL, and they all travel towards the glittering of that letter. This letter is suspended in the air over two other letters, ALEPH AND LAMED.

23. לְגוֹ מִן דָּא, קַפְצִיאֵ״ל רַב מְמָנָא, רַב מַשְׁרְיָין, תְּחוֹת שָׁלְטָנֵיהּ דְּגַבְרִיאֵל, וְעִמֵּיהּ הֲווֹ מִתְתַּקְּנָן כָּל אִינּוּן מַשְׁרְיָין דִּתְחוֹת יְדֵיהּ, אִינּוּן דְּאִתְמְסָרוּ לֵיהּ בְּהַהִיא שַׁעֲתָא, וְחַד מְמָנָא קָאִים עָלַיְיהוּ עֲזָאֵ״ל שְׁמֵיהּ. וי״ב מְמָנָן סָחֲרִין לֵיהּ לְכָל עִיבָּר, תְּלַת תְּלַת כְּמָה דְּאוֹקִימְנָא, וְקַפְצִיאֵ״ל רַב מְמָנָא קַיְימָא עַל כֻּלְּהוּ. אָת חַד נָצִיץ עַל רֵישַׁיְיהוּ דְּכָל אִלֵּין מַשְׁרְיָין, וְאִיהִי אָת ד׳, וְכֻלְּהוּ נַטְלֵי לְהַהוּא נְצִיצוּ דְּהַהוּא אָת. הַאי אָת תַּלְיָיא גּוֹ אֲוִירָא, עַל תְּרֵין אַתְוָון אָחֳרָנִין.

24. Inside them, THAT IS, WITHIN THE ASPECT OF GVURAH OF GABRIEL, MEANING HIS ASPECT OF CHESED, IS Sham'iel, high minister. This one changes to four names, because he does not remain in his position. At times he is on the right side and at times he is on the left side, AT TIMES TO THE EAST AND AT TIMES TO THE WEST. HE IS NAMED ACCORDING TO HIS FUNCTION. With him are twelve ministers who surround him, three on each side, as we have established. Ragshiel, high minister, is over these twelve MINISTERS, under the other minister SHAMIEL. HERE TOO, IN THE SIDE OF CHESED OF GABRIEL, THERE ARE THREE ANGELS OF CHESED, GVURAH AND TIFERET, NAMELY GABRIEL, SHAMIEL AND RAGSHIEL. RAGSHIEL BY HIMSELF CONTAINS TWELVE. One letter glitters on the heads of all these camps, the letter Hei. This letter is suspended in the air over all the other letters, ALEPH AND LAMED, as we stated regarding the letter Dalet. These two LETTERS, DALET HEI, rise above all the others, FOR THEY ARE CHESED AND GVURAH WHICH ARE THE FIRST THREE SFIROT. They all travel to that glittering which is suspended from that letter Hei.

24. לְגוֹ מִן דָּא שַׁמְעִיאֵ״ל רַב מְמָנָא, הַאי אִתְחַלָּף לְד׳ שְׁמָהָן, בְּגִין דְּלָא קַיְימָא בְּגַלְפּוֹי. זִמְנִין לְסִטַר יְמִינָא, וְזִמְנִין לְסִטַר שְׂמָאלָא, וְעִמֵּיהּ י״ב מְמָנָן דְּסָחֲרִין לֵיהּ לְכָל עִיבָּר תְּלַת תְּלַת, כְּמָה דְּאוֹקִימְנָא, וְרַגְשִׁיאֵ״ל רַב מְמָנָא עַל אִלֵּין י״ב, תְּחוֹתֵיהּ דְּהַהוּא מְמָנָא אָחֳרָא. וְאָת חַד נָצִיץ עַל רֵישַׁיְיהוּ לְעֵילָא, וְאָת דָּא אִיהִי אָת ה׳, וְדָא תַּלְיָא בַּאֲוִירָא עַל כָּל שְׁאָר אַתְוָון, בְּהַהוּא אָת ד׳ דְּקַאמְרָן. אִלֵּין תְּרֵין סְלִיקוּ לְעֵיל עַל כָּל שְׁאָר אָחֳרָנִין, וְכֻלְּהוּ נַטְלִין לְהַהוּא נְצִיצוּ דְּתַלְיָא מֵהַהוּא אָת.

25. לְגוֹ לְגוֹ, בַּאֲתַר דְּאִקְרֵי קֹדֶשׁ, נָצִיץ אָת חַד גּוֹ טְמִירוּ דְּקֹדֶשׁ, וְאִיהִי אָת ם סְתִימָא. הַאי נָצִיץ בְּנִצִיצוּ עַל כֻּלְּהוּ אַתְוָון, וְקָלָא הוּא נָפִיק מִבֵּינַיְיהוּ דְּאִלֵּין אַתְוָון. כְּדֵין בָּטֵשׁ נְצִיצוּ דְּהַאי אָת, וְנָטִיל תְּרֵין אַתְוָון אָחֲרָנִין נְצִיצִין דְּתַלְיָין בַּאֲוִירָא, וְאִינוּן ד׳ ה׳ וְאִשְׁתְּאַר אֵל, וְאִתְחַבְּרָן בְּאִלֵּין אָחֲרָנִין דְּסִטְר יְמִינָא, וּבָטְשׁוּ אִלֵּין בְּאִלֵּין, וְנַטְלֵי כֻּלְּהוּ, וְאִתְהַדְּרָן קַדְמָאֵי כְּמִלְּקַדְּמִין וְנַפְקֵי לְבַר, וּכְדֵין אִקְרוּן וַיִּקְרָא אֶל מֹשֶׁה.

25. In the innermost in the place called Holy (Heb. kodesh), BINAH, one letter glitters in the concealment of Holy, the letter closed Mem, FOR THE CLOSED FINAL MEM ALWAYS ILLUMINATES AT THE LEFT SIDE OF BINAH. It glitters with a spark over all the letters - ALEPH, LAMED, DALET AND HEI - and a voice issues from among the letters. The glittering of this letter, THE CLOSED MEM, strikes and takes the last two letters, which are glitterings suspended in the air - namely, Dalet and Hei - leaving Aleph-Lamed, that connects with the others to the right, VAYIKRA. They strike each other and they all travel, and the first LETTERS, VAYIKRA, return TO GLEAM as before. They issue forth FROM MALCHUT outside TO MOSES, whereon "Hashem called to (Heb. vayikra el) Moses." THE CALL AND SUMMONS TO MOSES TO ENTER THE TENT OF MEETING ISSUED FORTH FROM THESE PERMUTATIONS OF LETTERS.

2. "I came to my garden"
Rabbi Chiya and Rabbi Shimon discuss the title verse and give several explanations for it. Having chosen Yisrael for His own, God wished to separate them from others and to protect them. The very day that the tabernacle was erected on earth, another tabernacle was erected on high, but Moses could not enter the newly built tabernacle until sacrifices were offered. The title verse also refers to the Upper Garden of Eden, since all are sustained by the flow of the river that issues from there.

26. וַיִּקְרָא אֶל מֹשֶׁה וַיְדַבֵּר יְיָ׳ אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר. רִבִּי חִיָּיא פָּתַח וְאָמַר, בָּאתִי לְגַנִּי אֲחוֹתִי כַּלָּה אָרִיתִי מוֹרִי עִם בְּשָׂמִי אָכַלְתִּי יַעְרִי עִם דִּבְשִׁי שָׁתִיתִי יֵינִי עִם חֲלָבִי וְגוֹ׳, הַאי קְרָא לָאו רֵישֵׁיהּ סֵיפֵיהּ, וְלָאו סֵיפֵיהּ רֵישֵׁיהּ. כְּתִיב אָכַלְתִּי יַעְרִי עִם דִּבְשִׁי שָׁתִיתִי יֵינִי עִם חֲלָבִי, לְבָתַר אִכְלוּ רֵעִים. מַאן דְּמְזַמֵּן לְאָחֳרָא, כַּד מְזוֹנָא מִתְתַּקֵּן קָמֵיהּ. בָּתַר דְּאִיהוּ אָכַל הֵאַיךְ יַזְמִין לְאָחֳרָא.

26. "And Hashem called to Moses, and spoke to him out of the Tent of Meeting saying" (Vayikra 1:1). Rabbi Chiya opened the discussion with the verse: "I came to my garden, my sister, my bride. I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk" (Shir Hashirim 5:1). The beginning of the verse disagrees with its ending and its ending with its beginning. It says, "I have eaten my honeycomb with my honey; I have drunk my wine with my milk" and following this IT IS WRITTEN, "Eat, O dear ones" (Ibid.). One who invites others TO EAT does so when the food is set before him. However, once he has eaten, how can he invite another TO EAT WITH HIM? YET, IT IS WRITTEN, "I HAVE EATEN MY HONEYCOMB...I HAVE DRUNK MY MILK," INDICATING THAT HE HAS ALREADY EATEN.

27. אֶלָּא זַכָּאִין אִינוּן יִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא בָּעָא לְדַכְּאָה לְהוֹן, וְאִתְרְעֵי בְּהוֹן מִכָּל שְׁאָר עַמִּין עע״ז, וּמִדְּאִתְרְעֵי בְּהוֹן בָּעָא לְסַלְקָא לְהוֹן מִכָּל מְקַטְרְגֵי עָלְמָא. ת״ח, בְּיוֹמָא דְּאִתְּקַם מִשְׁכְּנָא לְתַתָּא, בְּהַהוּא יוֹמָא אִתְּקַם מִשְׁכְּנָא אָחֳרָא לְעֵילָא עִמֵּיהּ, דִּכְתִיב הוּקַם הַמִּשְׁכָּן סְתָם, וְהַהוּא יוֹמָא חֶדְוָותָא דְּקוּדְשָׁא בְּרִיךְ הוּא הֲוָה.

27. HE ANSWERS, Yisrael were fortunate that the Holy One, blessed be He, wanted to purify them and chose them from among all the nations. Having chosen them, He wanted to distance them from all persecutors in the world. Come and see, the very day that the tabernacle was erected below, another tabernacle on high was erected with it on the very same day, as is written, "the tabernacle was erected" (Shemot 40:17), not specifying further BECAUSE IT ALSO INCLUDES THE TABERNACLE ON HIGH, WHICH IS MALCHUT. That day was the time of rejoicing for the Holy One, blessed be He.

28. כֵּיוָן דְּאִתְּקַם מִשְׁכְּנָא מַה כְּתִיב, וְלֹא יָכוֹל מֹשֶׁה לָבֹא אֶל אֹהֶל מוֹעֵד. כַּד חָמָא קוּדְשָׁא בְּרִיךְ הוּא כַּךְ אָמַר, וּמַה ע״י דְּמֹשֶׁה אִתְּקַם, וְאִיהוּ לְבַר, מִיַּד וַיִּקְרָא אֶל מֹשֶׁה. אָ״ל: מֹשֶׁה, חֲנוּכָא דְּבֵיתָא בְּמַאי הֲוָה, בִּסְעוּדְתָא, אָדָם כִּי יַקְרִיב מִכֶּם קָרְבָּן לַיְיָ׳. הה״ד בָּאתִי לְגַנִּי אֲחוֹתִי כַּלָּה וְגוֹ׳.

28. What is written once the tabernacle was erected? "And Moses was not able to enter the Tent of Meeting" (Shemot 40:35). When the Holy One, blessed be He, saw this, He said, 'THE TABERNACLE was erected by Moses, yet he remains out of it?' Immediately, "And Hashem called to Moses" (Vayikra 1:1). He said to him, 'Moses, what does a housewarming dedication (Heb. chanukat habayit) consist of? a feast!' "If any man of you bring an offering to Hashem" (Ibid. 2). HE THEREFORE BEGAN TO SPEAK OF SACRIFICES, WHICH ARE A FEAST FOR A SWEET SAVOR, AN OFFERING MADE BY FIRE TO HASHEM. This is the meaning of: "I came to my garden, my sister, my bride" (Shir Hashirim 5:1). THIS VERSE IS INTERPRETED AS A REFERENCE TO THE SACRIFICES.

29. Another explanation: "I came to my garden" refers to the upper Garden of Eden. "My sister, my bride" refers to the Congregation of Yisrael, NAMELY MALCHUT. On the day IN WHICH THE TABERNACLE WAS ERECTED, pairs were coupled in all SIX EXTREMES OF ZEIR ANPIN, WHICH ARE ALLUDED TO IN THE VERSE: "I CAME TO MY GARDEN." Pairs were also coupled in that UPPER Garden of Eden OF ZEIR ANPIN AND MALCHUT, for all of them were blessed from the flow of the river, WHICH IS BINAH, and each bonded with its fellow. Thus, it is written, "I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk" (Ibid.), for they were all irrigated and saturated from the fountain spring of the river, WHICH IS YESOD OF BINAH.

29. ד״א בָּאתִי לְגַנִּי, דָּא גַּן עֵדֶן דִּלְעֵילָא. אֲחוֹתִי כַּלָּה, דָּא כְּנֶסֶת יִשְׂרָאֵל, דִּבְהַהוּא יוֹמָא אִזְדַּוְּגוּ זְוּגִין בְּכֹלָּא, אִזְדַּוְּגוּ זְוּגִין בְּהַהוּא גַּן עֵדֶן, בְּגִין דְּאִתְבָּרְכוּ כֻּלְּהוּ מִשַּׁקְיוּ דְּנַחֲלָא, וְאִתְקְשָׁרוּ כָּל חַד בְּחַבְרֵיהּ, הֲדָא הוּא דִּכְתִיב אָרִיתִי מוֹרִי עִם בְּשָׂמִי אָכַלְתִּי יַעְרִי עִם דִּבְשִׁי שָׁתִיתִי יֵינִי עִם חֲלָבִי כֻּלְּהוֹן אִתְשַׁקְיָין וְאִתְרַוּוּ מִמַּבּוּעָא דְּנַחֲלָא.

30. "Eat, O dear ones, and drink; drink deep, O loving companions" (Ibid.). THIS REFERS TO all those lower LEVELS IN BRIYAH, YETZIRAH AND ASIYAH and all the branches, which are all blessed and sustained when these ZEIR ANPIN AND MALCHUT, WHICH ARE ALLUDED TO IN THE VERSE "I CAME," are blessed on high. Through what are they blessed and sated? Entirely through the aroma of the sacrifices.

30. אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דּוֹדִים, כָּל אִינּוּן דִּלְתַתָּא. וְכֻלְּהוּ עַנְפִּין כֻּלְּהוּ, אִתְבָּרְכוּ וְאִתְּזָנוּ, כַּד אִלֵּין אִתְבָּרְכוּ לְעֵילָא. וּבְמָה מִתְבָּרְכָאן וּמִתְבַּסְּמָאן, כֻּלְּהוּ בְּרֵיחָא דְּקָרְבְּנָא.

31. Come and see: When the Congregation of Yisrael, MALCHUT, descended to rest on earth IN THE TABERNACLE, the Holy One, blessed be He, addressed MALCHUT with this verse: "I CAME..." for blessings and joy were present throughout the worlds. She, MALCHUT, was sweetened so that blessings may go forth from her to all. For when the six EXTREMES OF ZEIR ANPIN are blessed, WHICH ARE ALLUDED TO IN THE VERSE "I CAME," then all the worlds are blessed together below and on high, and Yisrael are blessed from all of them. Another explanation of: "I came to my garden, my sister, my bride." Rabbi Yitzchak said, The Holy One, blessed be He, unites with the Congregation of Yisrael, MALCHUT, only when these six EXTREMES OF ZEIR ANPIN, WHICH ARE ALLUDED TO IN THE VERSE: "I CAME," are saturated from the flow of the river which does not stop, BINAH.

31. תָּא חֲזֵי, בְּשַׁעֲתָא דְּנַחֲתַת כ״י לְאַשְׁרָאָה דִּיוּרָהָא בְּאַרְעָא, קוּדְשָׁא בְּרִיךְ הוּא אָמַר לֵיהּ, לְהַאי קְרָא, בְּגִין דְּאִשְׁתְּכָחוּ בִּרְכָאן וְחֶדְוָה בְּכֻלְּהוּ עָלְמִין, וְאִתְבַּסְּמַת הִיא, לְנָפְקָא מִנָּהּ בִּרְכָאן לְכֹלָּא. דְּכַד אִלֵּין שִׁית אִתְבָּרְכָאן, כְּדֵין כֻּלְּהוּ עָלְמִין אִתְבָּרְכָאן כַּחֲדָא לְתַתָּא, וּמִתְבָּרְכָאן לְעֵילָא. וְיִשְׂרָאֵל אִתְבָּרְכוּ מִכֻּלְּהוּ. ד״א בָּאתִי לְגַנִּי אֲחוֹתִי כַּלָּה. ר׳ יִצְחָק אָמַר, לָא אִזְדַּוְּגָא קוּדְשָׁא בְּרִיךְ הוּא בכ״י, אֶלָּא בְּזִמְנָא דְּאִלֵּין שִׁית אַתְרְוָון, מִשַּׁקְיוּ דְּנַחֲלָא דְּלָא פָּסַק.

Ra'aya Meheimna (the Faithful Shepherd)

רעיא מהימנא

32. He opened the discussion with the verse: "I came to my garden, my sister, my bride." This is Malchut, WHICH IS CALLED Adonai. "I have gathered my myrrh" refers to Chesed, which is the level of Abraham regarding whom it states: "I will get me to the mount of myrrh" (Shir Hashirim 4:6), MEANING THE MOUNTAIN OF MORIAH. "With my balm" refers to Netzach, which is the level of Aaron regarding whom it states: "Take you also to you the best spices" (Shemot 30:23). They are THE UNION OF the right arm, WHICH IS CHESED, with the right leg, WHICH IS NETZACH. This is alluded to in the verse: "at Your right hand are pleasures for evermore (Heb. netzach)" (Tehilim 16:11). The two corresponding blessings IN THE AMIDAH PRAYER are, 'Magen Abraham (lit. 'Shield of Abraham')', WHICH IS CHESED, and the other is 'Retze (lit. 'be favorable')' WHICH IS NETZACH.

32. פָּתַח וְאָמַר בָּאתִי לְגַנִּי אֲחוֹתִי כַּלָּה, אִיהִי מַלְכוּת, אֲדֹנָ״י. אָרִיתִי מוֹרִי, דָּא חֶסֶד, דַּרְגָּא דְּאַבְרָהָם, דְּאִתְּמַר עֲלֵיהּ אֵלֶךְ לִי אֶל הַר הַמּוֹר. עִם בְּשָׂמִי, דָּא נֶצַח, דַּרְגָּא דְּאַהֲרֹן, דִּכְתִיב בֵּיהּ וְאַתָּה קַח לְךָ בְּשָׂמִים רֹאשׁ. וְאִינּוּן דְּרוֹעָא יְמִינָא, בִּיְרֵכָא יְמִינָא. וְרֶגֶל דְּמִלָּה, נְעִימוֹת בִּימִינְךָ נֶצַח. וְאִינּוּן תְּרֵין בִּרְכָן לְקָבְלֵיהּ, חַד מָגֵן אַבְרָהָם, וְתִנְיָינָא עֲבוֹדָה, דְּהוּא רְצֵה.

33. "I have eaten my honeycomb" (Shir Hashirim 5:1): This is Gvurah, WHICH IS CALLED 'The fear of Isaac'. "With my honey" (Ibid.): This is Hod, the level of David, and this is THE UNION OF the left arm, WHICH IS GVURAH, with the left leg, WHICH IS HOD. "I have drunk my wine with my milk": This is the torso, WHICH IS TIFERET, and the member of the Covenant, WHICH IS YESOD, that is, Jacob, WHO IS TIFERET, with Solomon, WHO IS YESOD. Then come: "Eat, O dear ones, and drink; drink deep, O loving companions," who are the Twelve Tribes and the twelve blessings OF THE AMIDAH PRAYER and the additional blessing regarding heretics, THAT IS 'VELAMALSHINIM (LIT. 'AND FOR SLANDERERS')'. Who eats it? The one regarding whom it states: "I came to my garden, my sister, my bride."

33. אָכַלְתִּי יַעְרִי, דָּא גְבוּרָה פַּחַד יִצְחָק. עִם דִּבְשִׁי הוֹד, דַּרְגָּא דְּדָוִד, וְהַיְינוּ דְּרוֹעָא שְׂמָאלָא, עִם יַרְכָא שְׂמָאלָא. שָׁתִיתִי יֵינִי עִם חֲלָבִי, גּוּף וּבְרִית, יַעֲקֹב עִם שְׁלֹמֹה. לְבָתַר אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דּוֹדִים, י״ב שְׁבָטִים, בי״ב בִּרְכָאן. תּוֹסֶפֶת בִּרְכַּת הַמִּינִין, מַאן אָכִיל לָהּ, הַהוּא דְּאִתְּמַר בֵּיהּ בָּאתִי לְגַנִּי אֲחוֹתִי כַּלָּה.

34. Some divide THE SIX EXTREMES OF ZEIR ANPIN according to a different hidden meaning. "I have gathered my myrrh with my balm" refers to the torso and the member of the Covenant, TIFERET AND YESOD. "I have eaten my honeycomb with my honey": These are the right leg and the left leg, WHICH ARE NETZACH AND HOD. "I have drunk my wine with my milk" is the left arm with the right, WHICH ARE CHESED AND GVURAH, for wine refers to Gvurah and milk to Chesed.
End of Ra'aya Meheimna

34. וְאִית דְּפָלִיג לוֹן בְּרָזָא אָחֳרָא, אָרִיתִי מוֹרִי עִם בְּשָׂמִי, גּוּף וּבְרִית, יַעְרִי עִם דְּבְשִׁי, שׁוֹקָא יְמִינָא עִם שְׂמָאלָא. יֵינִי עִם חֲלָבִי, דְּרוֹעָא שְׂמָאלָא בִּימִינָא, דְּאִינּוּן יֵינִי גְּבוּרָה, חֲלָבִי חֶסֶד.
ע"כ רעיא מהימנא

3. "Eat, O dear ones, and drink; drink deep, O loving companions"
Rabbi Yehuda and Rabbi Aba give their interpretations of the verse, but Rabbi Shimon tells them that the secret meaning is that "Eat, O dear ones" refers to those above, and "drink deep, O loving companions" to those below. Those above are Eden, Aba, and the river, Ima - thus the source and the flow are never parted. Those below are male and female, who unite occasionally but not constantly as do Aba and Ima. The eating and drinking are the completion of all.

35. Rabbi Yehuda said, "Eat, O dear ones, and drink; drink deep, O loving companions" (Shir Hashirim 5:1). These are all those who sob and wail, FOR THEY ARE DRAWN FROM THE LEFT COLUMN AND THE JUDGMENTS OF THE LEFT PREVAIL OVER THEM, WHEREFORE THEY CONSTANTLY SOB AND WAIL. This is because they were all sated and blessed together ON THE DAY THAT THE TABERNACLE WAS ERECTED, for they all enjoyed the King's feast, WHICH IS THE CENTRAL COLUMN. When do they all eat? When the King comes joyously. Therefore, the King is made happy and He first gladdens the Queen. Then, they all eat and rejoice.

35. ר' יְהוּדָה אָמַר, אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דּוֹדִים, אִלֵּין כָּל מָארֵי דִּיבָבָא וִילָלָה, דְּאִתְבְּסָמוּ כֻּלְּהוּ וְאִתְבָּרְכוּ כַּחֲדָא. דְּהָא מִסְעוּדָתָא דְּמַלְכָּא מִתְהַנְיָין כֹּלָּא. וְאֵימָתַי אַכְלֵי כֻּלְּהוּ. בְּשַׁעֲתָא דְּמַלְכָּא אָתֵי חַדֵּי. וְעַל דָּא מַלְכָּא אִתְחַדֵּי, וְחַדֵּי לְמַטְרוֹנִיתָא בְּקַדְמֵיתָא, לְבָתַר כֻּלְּהוּ אַכְלָן וְחַדָּאן.

36. Rabbi Aba said, "Eat, O dear ones, and drink; drink deep, O loving companions" These are the six EXTREMES OF ZEIR ANPIN, which we have stated. Regarding these, it states, "The king has brought me into his chambers" (Shir Hashirim 1:4). "drink deep, O loving companions" ALLUDES TO that wine which satiates all. THIS IS THE ILLUMINATION OF CHOCHMAH, WHICH IS CALLED WINE. Rabbi Elazar says about all the lower beings, THE ANGELS AND SOULS OF BRIYAH, once these six EXTREMES OF ZEIR ANPIN are blessed, all the lower beings are blessed.

36. ר' אַבָּא אָמַר, אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דּוֹדִים, אִלֵּין אִינּוּן שִׁית דְּקַאמְרָן, וְאִלֵּין אִינּוּן דִּכְתִיב בְּהוּ, הֱבִיאַנִי הַמֶּלֶךְ חֲדָרָיו וְגוֹ'. שְׁתוּ וְשִׁכְרוּ, מֵהַהוּא יַיִן דְּרַוֵּי לְכֹלָּא. רִבִּי אֶלְעָזָר אָמַר, כָּל אִינּוּן דִּלְתַתָּא, דְּכֵיוָן דְּאִינּוּן שִׁית אִתְבָּרְכָאן, כֻּלְּהוּ דִּלְתַתָּא מִתְבָּרְכָאן.

37. Rabbi Shimon said, All this is fine, but the secret meaning is "Eat, O dear ones" above and "drink deep, O loving companions" below. Rabbi Elazar said to him: Who are those above and who are below? Rabbi Shimon said to him: You asked well. ABOVE refers to a lofty place where they are in unity and joy and they never part from each other, SUPERNAL ABA AND IMA, and these are called "dear ones." Thus, it is written, "And a river went out of Eden" (Beresheet 2:10). Eden, ABA, and that river, IMA, never part. They are always in goodwill, unity and joy. "drink deep, O loving companions" refers to those below, who are called "loving companions," MALE AND FEMALE, WHICH UNITE at certain times DURING PRAYER, ON SHABBAT AND FESTIVALS, BUT NOT CONSTANTLY AS DO SUPERNAL ABA AND IMA. This has been explained.

37. ר' שִׁמְעוֹן אָמַר, כֹּלָּא שַׁפִּיר, אֲבָל רָזָא דְּמִלָּה, אִכְלוּ רֵעִים לְעֵילָא, שְׁתוּ וְשִׁכְרוּ דּוֹדִים לְתַתָּא. אָמַר לֵיהּ רִבִּי אֶלְעָזָר, מַאן אִינּוּן לְעֵילָא, וּמַאן אִינּוּן לְתַתָּא. אָמַר לֵיהּ יָאוּת שָׁאֵילְתָּא, דָּא אֲתַר עִלָּאָה דְּאִינּוּן בְּאַחֲדוּתָא בְּחֶדְוָותָא דְּלָא מִתְפָּרְשָׁן לְעָלְמִין, אִלֵּין אִקְרוּן רֵעִים. הה"ד וְנָהָר יוֹצֵא מֵעֵדֶן, וְעֵדֶן וְהַהוּא נָהָר לָא מִתְפָּרְשָׁן לְעָלְמִין, וְאִשְׁתְּכָחוּ לְעָלְמִין בִּרְעוּתָא בְּאַחֲדוּתָא בְּחֶדְוָותָא. שְׁתוּ וְשִׁכְרוּ דּוֹדִים, אִלֵּין אִינּוּן לְתַתָּא, דְּאִקְרוּן דּוֹדִים, לְזִמְנִין יְדִיעָן וְהָא אוֹקִימְנָא.

38. ת"ח בְּאִינּוּן עִלָּאֵי כְּתִיב בְּהוּ אֲכִילָה בְּלָא שְׁתִיָּה. מ"ט. מַאן דְּאִית לֵיהּ גַּרְבֵּי דְּחַמְרָא, אֲכִילָה בַּעְיָא. וּבְגִין דְּתַמָּן שַׁרְיָא חַמְרָא דְּמִנְטְרָא, כְּתִיב בְּהוּ אֲכִילָה. וּבְאִינּוּן תַּתָּאֵי דְּבַעְיָין שַׁקְיוּ, כְּתִיב בְּהוּ שְׁתִיָּה, דְּהָא כָּל נְטִיעָן שַׁקְיוּ בַּעְיָין מִנַּחֲלָא דְּעָמִיקָא. וְעַל דָּא, בְּאִלֵּין אֲכִילָה, וּבְאִלֵּין שְׁתִיָּה. אִלֵּין רֵעִים וְאִלֵּין דּוֹדִים.

38. Come and see: With regard to those above, ABA AND IMA, we find written only eating but not drinking. What is the reason? It is because one who has bottles of wine needs to eat. And since there BY SUPERNAL ABA AND IMA is the preserved wine, therefore, eating is mentioned by them. Yet in regard to those below, MALE AND FEMALE, who are in need of irrigation, drinking is mentioned, for all the plantings need irrigation from the Deep River, WHICH IS BINAH. Therefore, in regard to 'the ones' IT IS WRITTEN eating and 'the others' drinking. SUPERNAL ABA AND IMA are CALLED "dear ones" while MALE AND FEMALE are CALLED "loving compnions."

39. אָ"ל רִבִּי אֶלְעָזָר, אִתְחֲזֵי דְּהָא דּוֹדִים חֲבִיבוּתָא אִינּוּן, אֲמַאי אִינּוּן תַּתָּאֵי. אָ"ל, אִינּוּן דְּתָאֲבִין דָּא לְדָא, וְלָא מִשְׁתַּכְּחִין תָּדִיר, אִקְרוּ דּוֹדִים. וְאִינּוּן דְּמִשְׁתַּכְּחֵי תָּדִיר, וְלָא מִתְכַּסְיָין וְלָא מִתְפְּרְשָׁן דָּא מִן דָּא, אִקְרוּ רֵעִים. וְעַ"ד, אִלֵּין דּוֹדִים, וְאִלֵּין רֵעִים, אִלֵּין בִּרְעוּתָא בְּאַחֲדוּתָא תָּדִיר, וְאִלֵּין בְּתִיאוּבְתָּא לְזִמְנִין. וְדָא הוּא שְׁלִימוּתָא דְּכֹלָּא, בְּגִין דְּתִתְבָּרַךְ כ"י, וּכְדֵין חֶדְוָותָא בְּכֻלְּהוּ עָלְמִין.

39. Rabbi Elazar said to him: It appears that the loving companions are in love, so why are they below? Rabbi Shimon said, MALE AND FEMALE, WHICH ARE LOWER THAN ABA AND IMA, desire one another but are not always together. Therefore, they are called loving companions. SUPERNAL ABA AND IMA, who are constantly TOGETHER and are never concealed or parted from each other, are called dear ones. Therefore, the dear ones are in goodwill and unity constantly and the loving companions are in desire at times, BUT NOT CONSTANTLY. THE EATING AND DRINKING STATED IN THE VERSE are the completion of all, in order that the Congregation of Yisrael, WHICH IS MALCHUT, be blessed. Then, joy prevails throughout the worlds.

40. רִבִּי חִזְקִיָּה אוֹקִים הַאי קְרָא בְּקָרְבָּנִין, בְּגִין דְּאִינּוּן סְעוּדָתָא דְּמַלְכָּא, לְקָרְבָּא קָמֵיהּ, וּמִתְהַנְּיָין מִינֵיהּ מָארֵיהוֹן דְּדִינִין, וּמִתְבַּסְּמָן כֻּלְּהוּ, וְאִשְׁתְּכַח חֶדְוָותָא בְּכֹלָּא.

40. Rabbi Chizkiyah explained the verse: "EAT, O DEAR ONES..." as referring to sacrifices, for they are the King's feast to be offered before Him and the masters of Judgment enjoy them. All are sated and joy is found amongst all.

41. רִבִּי אֲחָא אוֹקִים הַאי קְרָא, בְּשַׁעֲתָא דְּעָאלַת שְׁכִינְתָּא לְמִשְׁכְּנָא, דְּאִשְׁתְּכַח בִּרְכָאן וְחֶדְוָון בְּכֹלָּא, וְעָאלַת שְׁכִינְתָּא כְּכַלָּה לַחוּפָּה, וּכְדֵין אִשְׁתְּלִימוּ יִשְׂרָאֵל לְתַתָּא, וְאִתְאַחֲדוּ בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא בְּאַרְעָא. הה"ד וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם, וּכְדֵין עִלָּאֵי וְתַתָּאֵי אִתְבְּסָמוּ.

41. Rabbi Acha explained the verse: "EAT, O DEAR ONES..." as referring to when the Shechinah entered the tabernacle, where there was blessing and joy everywhere. The Shechinah entered THE TABERNACLE like a bride to the Chupa (marriage canopy), and Yisrael then achieved perfection below and were united with the Holy One, blessed be He, on earth. Thus, it is written, "And let them make Me a sanctuary; that I may dwell among them" (Shemot 25:8). Then the higher beings and the lower beings were sated.

4. "The flowers appear on the earth"

Rabbi Shimon examines, "the flowers appear on the earth; the time of the singing bird is come, and the voice of the turtle is heard in our land." We learn from this that the Holy Land is blessed from the plantings that God made, and that turtledove (tor) is the Oral Torah, the great voice who shows the way. Moses is connected to the Written Torah, Zeir Anpin.

42. וַיִּקְרָא אֶל מֹשֶׁה. ר"ש פָּתַח, הַנִּצָּנִים נִרְאוּ בָאָרֶץ עֵת הַזָּמִיר הִגִּיעַ וְקוֹל הַתּוֹר נִשְׁמַע בְּאַרְצֵנוּ. הַאי קְרָא אִית בֵּיהּ לְאִסְתַּכְּלָא, כֵּיוָן דִּכְתִיב נִרְאוּ בָאָרֶץ, מַהוּ דִּכְתִיב נִשְׁמַע בְּאַרְצֵנוּ, דְּהָא בְּחַד אָרֶץ סַגְיָא. אֶלָּא הַנִּצָּנִים, אִלֵּין אִינּוּן נְטִיעָן דְּעָקְרָן קוּדְשָׁא בְּרִיךְ הוּא וְשָׁתִיל לוֹן בְּאַתְרָא אָחֳרָא, וְאִתְרְבִיאוּ, כְּנְטִיעָתָא כַּד אַפִּיק פַּרְחִין.

42. "And Hashem called to Moses" (Vayikra 1:1). Rabbi Shimon opened the discussion with the verse: "the flowers appear on the earth; the time of the singing bird is come, and the voice of the turtledove is heard in our land" (Shir Hashirim 2:12). This verse must be examined. It is already written, "appear on the earth," so why does it state again "is heard in our land"? It would suffice to mention the land once. HE ANSWERS, the flowers refer to the saplings which the Holy One, blessed be He, uprooted and planted elsewhere, where they grew as plantings producing flowers.

43. נִרְאוּ בָּאָרֶץ, דְּהַאי אֶרֶץ מִתְבָּרְכָא מִנַּיְיהוּ כַּדְקָא חָזֵי. וּמַאי אִיהִי. אֶרֶץ קַדִּישָׁא, אֶרֶץ עִלָּאָה, אֶרֶץ וַדַּאי. עֵת הַזָּמִיר הִגִּיעַ, עִידָּן לְאַעְקָרָא שׁוּלְטָנוּתָא דְּרַבְרְבֵי עַמִּין דְּלָא יִשְׁלְטוּן בְּהוּ בְּיִשְׂרָאֵל, בְּשַׁעֲתָא דְּאִתְּקַם מַשְׁכְּנָא.

43. "appear on the earth": That land, MALCHUT, was blessed from them, as is proper. FOR NOW MALCHUT IS BLESSED FROM ZEIR ANPIN AND BINAH. And who is it? It is the Holy Land, the supernal Land, MALCHUT, which assuredly is a land. "The time of the singing bird (also: 'pruning') is come" means that the time arrived to uproot the dominion of the ministers of the nations so that they would no longer have power over Yisrael. This was the time when the tabernacle was erected.

44. וְקוֹל הַתּוֹר נִשְׁמַע בְּאַרְצֵנוּ, דָּא אֶרֶץ דִּלְתַתָּא, דְּאַחֲסְנוּ יִשְׂרָאֵל עַל יְדָא דִּיהוֹשֵׁעַ. מַאן הוּא קוֹל הַתּוֹר. דָּא הוּא תַּיָּיר עִלָּאָה, דְּאִזְדַּוַּג עִמָּהּ כַּד בָּנָה שְׁלֹמֹה בֵּי מַקְדְּשָׁא לְתַתָּא, וּכְדֵין אִתְעַטַּר קוּדְשָׁא בְּרִיךְ הוּא בְּעִטְרוֹי, כֻּחָתָן בְּכַלָּה. כד״א צְאִינָה וּרְאִינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה וְגוֹ׳.

44. "And the voice of the turtledove is heard in our land": This is the land below, which Yisrael inherited through Joshua. What is the "voice of the turtledove?" It is the great guide (Heb. tayar is similar to tor - 'turtledove') WHO SHOWS THE WAY. THIS IS ZEIR ANPIN, WHICH IS CALLED TORAH, which coupled with MALCHUT when Solomon built the Temple below. Then the Holy One, blessed be He, was bedecked with His crowns - THE MOCHIN OF THE FIRST THREE SFIROT OF IMA WHICH ARE CALLED CROWNS - as a groom with a bride, as is written, "Go forth, O daughters of Zion, and behold King Solomon with the crown with which his mother crowned him" (Shir Hashirim 3:11).

45. בְּסִפְרָא דְּאַגַּדְתָּא אָמַר, קוֹל הַתּוֹר, דָּא תּוֹרָה שֶׁבְּעַל פֶּה, דְּתוֹרָה דִּבְכְתָב אִקְרֵי תּוֹרָה סְתָם, תּוֹרָה שֶׁבְּעַל פֶּה אִקְרֵי תּוֹר, כד״א וַיִּקֶר וַיִּקְרָא, דָּא שְׁלִימוּ, וְדָא לָאו הָכִי, וַאֲנָא אוֹקִימְנָא כְּמָה דְּאִתְּמַר, וְהָכִי הוּא.

45. In the Book of Agadah, it states that "the voice of the turtledove" (Heb. tor) refers to the Oral Torah, WHICH IS MALCHUT, for the Written Torah, WHICH IS ZEIR ANPIN, is simply called Torah. The Oral Torah is called Tor, as you say the variants Vayiker and Vayikra, where VAYIKRA implies perfection while VAYIKER does not. SO, TORAH TOO IS PERFECTION, WHICH IS ZEIR ANPIN, AND TOR IS MALCHUT, WHICH IS NOT AS PERFECT AS HE. I have explained it as I stated, and so it is.

46. תָּא חֲזֵי, כַּד נַחְתַּת שְׁכִינְתָּא לְמַשְׁכְּנָא, כְּתִיב כַּלֹּת מֹשֶׁה, חָסֵר ו׳, כַּלַּת מֹשֶׁה וַדַּאי, וְאוּקְמוּהָ. אֲבָל רָזָא דְּמִלָּה, כַּלַּת מֹשֶׁה: דָּא כְּנֶסֶת יִשְׂרָאֵל, וְכֹלָּא חַד מִלָּה, וּלְמַלְכָּא עִלָּאָה אִתְּמַר. כֵּיוָן דְּאִתְּתְקַם מַשְׁכְּנָא קָאֵים מֹשֶׁה לְבַר, אָמַר לָא אִתְחֲזֵי לְמֵיעַל אֶלָּא בִּרְשׁוּתָא, מִיַּד וַיִּקְרָא אֶל מֹשֶׁה. מַאן וַיִּקְרָא. דָּא הַהִיא דְּבֵיתָא דִּילָהּ הִיא, הַהִיא כַּלָּה דְּכָל בֵּיתָא בִּרְשׁוּתָא דִּילָהּ. וַיְדַבֵּר יְיָ׳ אֵלָיו, הַהוּא דְּאִקְרֵי קוֹל, הַהוּא דְּאָחִיד בֵּיהּ מֹשֶׁה.

46. Come and see: When the Shechinah descended on the tabernacle, it is written, "Moses had finished (Heb. kalot)" (Bemidbar 7:1), without Vav. THE HEBREW WORD KALOT WAS APPARENTLY SPELLED IN THEIR TORAH WITHOUT VAV, for she was certainly the bride (Heb. kalat) of Moses, MALCHUT. FOR MOSES IS THE LEVEL OF ZEIR ANPIN as we have explained. The secret of the matter is that Moses' bride is the Congregation of Yisrael, MALCHUT, and it is all one matter, which was addressed to the supernal King, WHICH MEANS THAT MOSES IS THE SECRET OF THE SUPERNAL KING, ZEIR ANPIN. When the tabernacle was erected, Moses stood outside and said, it was not proper to enter without permission. Immediately, "called to Moses." Who called? She to whom the house belongs, that is the bride, MALCHUT to whom the whole house belongs. "And (lit. 'and Hashem') spoke to him" (Ibid.) refers to he who is called Voice, ZEIR ANPIN, to whom Moses is connected, FOR MOSES IS THE CHARIOT TO ZEIR ANPIN.

5. "Why, when I came, was there no man"
We are told that when the children of Yisrael perform good deeds, the Holy Name is complete, but when they do not, and when they are punished by exile, that Name is not complete. Even though they are in exile, God is still among them; yet although He comes to the tabernacle, no one is there whose spirit is awakened.

47. וַיִּקְרָא אֶל מֹשֶׁה, רִבִּי אֶלְעָזָר פָּתַח, מַדּוּעַ בָּאתִי וְאֵין אִישׁ קָרָאתִי וְאֵין עוֹנֶה הֲקָצוֹר קָצְרָה יָדִי מִפְּדוּת. זַכָּאִין אִינּוּן יִשְׂרָאֵל, דִּבְכָל אֲתַר דְּאִשְׁתְּכָחוּ, קוּדְשָׁא בְּרִיךְ הוּא אִשְׁתְּכַח עִמְּהוֹן, וְקוּדְשָׁא בְּרִיךְ הוּא אִשְׁתְּכַח בֵּינֵיהוֹן, וּמִתְפָּאֵר בְּהוּ בְּיִשְׂרָאֵל, הה״ד יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאָר.

47. "He called to Moses" (Vayikra 1:1). Rabbi Elazar opened the discussion with the verse: "Why, when I came, was there no man? When I called, was there none to answer? Is My hand limited, that it cannot redeem?" (Yeshayah 50:2). Yisrael are fortunate, because the Holy One, blessed be He, is wherever they are, and prides Himself with Yisrael, as it is written, "Yisrael, in whom I will be glorified" (Yeshayah 49:3).

48. Furthermore, Yisrael make whole the Faith - THE SECRET OF MALCHUT - on earth. Yisrael is the perfection of the Holy Name. When Yisrael are perfected in their GOOD deeds, as it were, the Holy Name is complete, but when they are not complete in their deeds below and are punished by exile, it is as if the Holy Name on high is not complete. We have learned that one rises and the other descends, for the supernal Yisrael, ZEIR ANPIN, withdraws and rises on high; the Congregation of Yisrael, MALCHUT, descends below, and they withdraw from one another and the Holy Name remains incomplete. All this is because the Congregation of Yisrael is in exile.

48. וְלֹא עוֹד, אֶלָּא דְּיִשְׂרָאֵל אַשְׁלִימוּ מְהֵימְנוּתָא בְּאַרְעָא. וְיִשְׂרָאֵל שְׁלִימוּ דִּשְׁמָא קַדִּישָׁא אִינּוּן. וְכַד יִשְׂרָאֵל אִשְׁתְּלִימוּ בְּעוֹבְדַיְיהוּ, כְּבְיָכוֹל, שְׁמָא קַדִּישָׁא אִשְׁתְּלִים. וְכַד יִשְׂרָאֵל לָא אִשְׁתְּלִימוּ לְתַתָּא בְּעוֹבְדַיְיהוּ, וְאִתְחַיְּיבוּ גָּלוּתָא, כְּבְיָכוֹל שְׁמָא קַדִּישָׁא לָא שְׁלִים לְעֵילָא. דְּתָנָן דָּא סָלִיק וְדָא נָחִית, יִשְׂרָאֵל דִּלְעֵילָא סָלִיק לְעֵילָא. כְּנֶסֶת יִשְׂרָאֵל נְחִיתַת לְתַתָּא, אִתְרְחָקוּ דָּא מִן דָּא, כְּבְיָכוֹל אִשְׁתְּאַר שְׁמָא קַדִּישָׁא בְּלָא שְׁלִימוּ. וְכֹלָּא בְּגִין דִּכְנֶסֶת יִשְׂרָאֵל בְּגָלוּתָא.

49. Although Yisrael are in exile, the Holy One, blessed be He, is amongst them and comes early to the synagogue. He calls and says, "Return, faithless children, and I will heal your backsliding" (Yirmeyah 3:22), but there is no one whose spirit is awakened. Then the Holy One, blessed be He, says, "Why, when I came, was there no man? When I called, was there none to answer?" I came early, yet there is no one whose spirit awakened.

49. וְאַף עַל גַּב דְּיִשְׂרָאֵל בְּגָלוּתָא, קוּדְשָׁא בְּרִיךְ הוּא אִשְׁתְּכַח בֵּינַיְיהוּ, וְאָתֵי וְאַקְדִּים לְבֵי כְּנִישְׁתָּא, וְקָרֵי וְאָמַר, שׁוּבוּ בָנִים שׁוֹבָבִים אֶרְפָּא מְשׁוּבוֹתֵיכֶם. וְלֵית מַאן דְּאִתְעַר רוּחֵיהּ, כְּדֵין קוּדְשָׁא בְּרִיךְ הוּא אָמַר, מַדּוּעַ בָּאתִי וְאֵין אִישׁ קָרָאתִי וְאֵין עוֹנֶה. אַקְדָּמִית, וְאֵין אִישׁ, וְלֵית מַאן דְּיִתְעַר רוּחֵיהּ.

6. "An offering to Hashem"
As soon as the tabernacle was complete, God rested in it and called out to Moses, informing him that because Yisrael would sin in the future, their tabernacle would be taken away from them. Therefore they must offer sacrifices. Rabbi Chizkiyah and Rabbi Shimon discuss the offerings that are done to awaken mercy and not judgment. It is important that one stands by the altar with a broken spirit, feeling remorse for his actions so that judgment may be softened.

50. Come and see: On the day that the tabernacle was complete, the Holy One, blessed be He, quickly come and rested in it. Immediately, literally, "He called to Moses, and Hashem spoke to him out of the Tent of Meeting, saying..." (Vayikra 1:1). "And Hashem spoke to him...": He informed him that in the future Yisrael will sin before Him, and this Tent of Meeting will be taken as pledge because of their sins and will not remain in their hands. This is what is written, "And Hashem spoke to him out of the Tent of Meeting," meaning regarding the Tent of Meeting that it will be taken as pledge in the future because of Yisrael's sins, and it will not remain in existence. The remedy for this is: "If any man of you bring an offering to Hashem" (Vayikra 1:2). Here are sacrifices for you, which protect for all.

50. תָּא חֲזֵי, בְּהַהוּא יוֹמָא דְּאִשְׁתַּכְלָל בֵּי מַשְׁכְּנָא, קוּדְשָׁא בְּרִיךְ הוּא אַקְדִּים וְשָׁארִי בֵּיהּ. מִיַּד, וַיִּקְרָא אֶל מֹשֶׁה וַיְדַבֵּר יְיָ׳ אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר. וַיְדַבֵּר יְיָ׳ אֵלָיו, וְאוֹדַע לֵיהּ דִּזְמִינִין יִשְׂרָאֵל לְמֵיחַב קֳמֵיהּ, וּלְאִתְמַשְׁכְּנָא הַאי אֹהֶל מוֹעֵד בְּחוֹבַיְיהוּ, וְלָא יִתְקָיְּים בִּידַיְיהוּ, הה״ד וַיְדַבֵּר יְיָ׳ אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר. מַאי אָ״ל. מֵאֹהֶל מוֹעֵד, מֵעִסְקֵי אֹהֶל מוֹעֵד, דִּזְמִין לְאִתְמַשְׁכְּנָא בְּחוֹבַיְיהוּ דְּיִשְׂרָאֵל, וְלָא יִתְקָיְּים בְּקִיּוּמֵיהּ. אֲבָל אַסְוָותָא לְהַאי, אָדָם כִּי יַקְרִיב מִכֶּם קָרְבָּן לַיְיָ׳. הָרֵי לָךְ קָרְבָּנִין דְּאָגִין עַל כֹּלָּא.

51. רִבִּי חִזְקִיָּה, הֲוָה שְׁכִיחַ קַמֵּיהּ דְּרִבִּי שִׁמְעוֹן, אָמַר לֵיהּ, הַאי דְּאִקְרֵי קָרְבָּן, קֵירוּב מִבָּעֵי לֵיהּ, אוֹ קְרִיבוּת, מַאי קָרְבָּן. א"ל הָא יְדִיעַ הוּא לְגַבֵּי חַבְרַיָּיא, קָרְבָּן מֵאִינּוּן כְּתְרִין קַדִּישִׁין, דְּמִתְקָרְבֵי כֻּלְּהוּ כַּחֲדָא, וּמִתְקַשְּׁרָן דָּא בְּדָא, עַד דְּאִתְעֲבִידוּ כֻּלְּהוּ חַד, בְּיִחוּדָא שְׁלִים, לְאַתְקָנָא שְׁמָא קַדִּישָׁא כַּדְקָא חֲזִי, הה"ד קָרְבָּן לַיְיָ'. קָרְבָּן דְּאִינּוּן כְּתְרִין קַדִּישִׁין לַיְיָ' הוּא, לְאִתְתַּקְנָא שְׁמָא קַדִּישָׁא, וּלְיַחֲדָא לֵיהּ כַּדְקָא יֵאוֹת, בְּגִין דְּיִשְׁתְּכְחוּ רַחֲמִין בְּכֻלְּהוּ עָלְמִין. וּשְׁמָא קַדִּישָׁא דְּאִתְעַטַּר בְּעִטְרוֹי לְאִתְבַּסְּמָא כֹּלָּא.

51. **Rabbi Chizkiyah was in the presence of Rabbi Shimon. He said to him: That which is called an offering (Heb. korban) should have been titled 'bringing near' (Heb. keruv) or 'drawing near' (Heb. krivut). Why then is it called an offering (Heb. korban)? He responded: It is known among the friends that an offering is THE DRAWING NEAR of those holy crowns, NAMELY THE SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, who are all drawn together and mutually connected until they all form a perfect unity so that the Holy Name be properly set. That is THE MEANING OF, "An offering to Hashem," an offering IS THE DRAWING NEAR of those holy crowns - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT - to Yud Hei Vav Hei, WHICH PERTAINS TO MERCY, DENOTING THE CENTRAL COLUMN. Thus this Holy Name may be perfected and unified properly so that mercy can prevail throughout the worlds and the Holy Name will assume its crowns to perfume everything.**

52. וְכָל דָּא בְּגִין לְאַתְעָרָא רַחֲמֵי, וְלָא לְאִתְעָרָא דִּינָא. וּבְגִין כַּךְ לַיְיָ' הוּא, וְלָא לֵאלֹהִים. לַיְיָ': אֲנָן צְרִיכִים לְאִתְעָרָא רַחֲמֵי, וְלָא לֵאלֹהִים, רַחֲמֵי בָּעֵינָן וְלָא דִּינָא. אָמַר, זַכָּאָה חוּלָקִי דְּשָׁאֵילְנָא וְרַוַּוחְנָא מִלִּין אִלֵּין, וְדָא בְּרִירוּ דְּמִלָּה. אֲבָל הָא כְּתִיב זִבְחֵי אֱלֹהִים רוּחַ נִשְׁבָּרָה, לֵב נִשְׁבָּר וְנִדְכֶּה אֱלֹהִים לֹא תִבְזֶה. זִבְחֵי אֱלֹהִים כְּתִיב, וְלֹא זִבְחֵי יְיָ'.

52. **All this is done to awaken Mercy and not to awaken Judgment. Therefore it is to Yud Hei Vav Hei and not to Elohim, FOR YUD HEI VAV HEI INDICATES MERCY WHILE ELOHIM INDICATES JUDGMENT, and we require Mercy and not Judgment. Rabbi Chizkiyah said, Happy is my portion that I have asked and merited these words. It is a clear explanation, but is it not written: "The sacrifices of Elohim are a broken spirit. A broken and a contrite heart, Elohim, You will not despise" (Tehilim 51:19). Thus, it is written, "The sacrifices of Elohim" instead of, 'the sacrifices of Hashem'.**

53. אָמַר לֵיהּ, וַדַּאי הָכִי הוּא, קָרְבָּן אֱלֹהִים לָא כְּתִיב, אֶלָּא זִבְחֵי אֱלֹהִים. וְעַל דָּא שְׁחִיטָתָן בַּצָּפוֹן, דְּהָא זְבִיחָה הוּא בְּגִין אֱלֹהִים, הַהוּא סִטְרָא גְבוּרָה, דְּיִתְבְּסַם וְיִתְבַּר רוּחָא דְּדִינָא, וְיִתְחַלַּשׁ דִּינָא, וְיִתְגַּבְּרוּן רַחֲמֵי עַל דִּינָא. וְעַל דָּא זִבְחֵי אֱלֹהִים, לְתַבְּרָא חֵילָא וְתוּקְפָּא דְּדִינָא קַשְׁיָא, דִּכְתִיב רוּחַ נִשְׁבָּרָה, לְמֶהֱוֵי הַהוּא רוּחָא תַּקִּיפָא נִשְׁבָּרָה, וְלָא יִתְגַּבָּר רוּחֵיהּ וְחֵילֵיהּ וְתוּקְפֵּיהּ. וב"נ בָּעֵי כְּדֵין, לְמֵיקַם עַל מַדְבְּחָא, בְּרוּחַ נִשְׁבָּרָה, וְיִכְסַף מֵעוֹבָדוֹי, בְּגִין דִּיהֱוֵי הַהוּא רוּחָא תַּקִּיפָא תְּבִירָא, וְכֹלָּא בְּגִין דְּדִינָא יִתְבְּסַם, וְיִתְגַּבְּרוּן רַחֲמֵי עַל דִּינָא.

53. **RABBI SHIMON responded: Certainly this is true; namely, 'the offerings of Elohim' is not written but "The sacrifices of Elohim." THIS ALLUDES ONLY TO THE ACTUAL SLAUGHTERING THAT IS DESIGNATED BY THE NAME ELOHIM, for which reason it was performed at the north side of the altar, FOR THE NORTH SIDE ALLUDES TO THE NAME OF ELOHIM WHICH IS JUDGMENT. Sacrificing is to the name of Elohim, which is the side of Gvurah so that the spirit of Judgment will be mitigated and broken and Judgment thus be weakened, thus bringing Mercy to overpower Judgment. Therefore, IT IS WRITTEN, "The sacrifices of Elohim" to break the strength and power of harsh Judgment, as it is written, "A broken spirit." This implies that the strong spirit of Judgment is broken, and its spirit and power shall not be overpowering. Thus, man is to stand by the altar with a broken spirit and feel remorse for his actions, in order that this strong spirit be broken, so that Judgment may be softened and Mercy overpower Judgment.**

54. אָדָם כִּי יַקְרִיב מִכֶּם קָרְבָּן לַיְיָ'. א"ר אֶלְעָזָר, הַאי קְרָא הָכִי הֲוָה לֵיהּ לְמִכְתַּב, אָדָם כִּי יַקְרִיב קָרְבָּן לַיְיָ'. מַהוּ מִכֶּם. אֶלָּא לַאֲפוּקֵי אָדָם הָרִאשׁוֹן, דְּהוּא אַקְרִיב קָרְבְּנָא כַּד בָּרָא קוּדְשָׁא בְּרִיךְ הוּא עָלְמָא, וְהָא אוּקְמוּהָ, וְהָכָא מִכֶּם כְּתִיב, הַאי אָדָם, לַאֲפוּקֵי אָדָם אָחֳרָא, דְּלָא הֲוָה מִכֶּם. א"ל ר' שִׁמְעוֹן, שַׁפִּיר קָאֲמַרְתְּ, וְהָכִי הוּא.

54. **Rabbi Elazar said, The scriptural verse: "If any man of you bring an offering to Hashem" should have been written in this manner: 'If any man brings an offering to Hashem'. Why is the phrase "of you" interposed here? HE ANSWERS, The scriptural verse comes to exclude the first man, who also brought an offering when the Holy One, blessed be He, created the world. HE DID NOT BRING AN SACRIFICIAL OFFERING FROM THE CATTLE AND SHEEP, BUT A HORNED OX WITH ONE HORN. We have stated that "of you" alludes to any man, so "If any men of you bring an offering..." would exclude the other man, IMPLYING THE FIRST MAN, since he is not one "of you." Rabbi Shimon said to him, you explained it quite satisfactorily! Indeed it is so.**

7. "Great is Hashem"

We learn of the importance of the female to the male, and are told that a man is not even a man without a woman, that a king without a queen is no

king, that Hashem is not great without Malchut. When they join, everyone rejoices and the Congregation of Yisrael is blessed.

55. רִבִּי אַבָּא פָּתַח, שִׁיר מִזְמוֹר לִבְנֵי קֹרַח. הַאי שִׁיר תּוּשְׁבַּחְתָּא מְעֵלְיָא הוּא, עַל כָּל שְׁאָר תּוּשְׁבָּחִין, דְּזָכוּ לְשַׁבְּחָא לֵיהּ בְּנֵי קֹרַח. שִׁיר מִזְמוֹר: תּוּשְׁבַּחְתָּא עַל תּוּשְׁבַּחְתָּא. תּוּשְׁבַּחְתָּא דְּאִתְפְּלַג לְתְרֵין תּוּשְׁבְּחָן.

55. Rabbi Aba introduced the following psalm: "A song, A psalm for the sons of Korah" (Tehilim 48:1). This hymn transcends all other psalms of hymns the sons of Korah merited to praise Him. It is a double chant being a song and a Psalm, indicating a praise upon a praise, a praise that was divided into two praises.

56. וְזָכוּ בְּנֵי קֹרַח לְשַׁבְּחָא לָהּ לִכְנֶסֶת יִשְׂרָאֵל. וּשְׁבָחָא דִּכְנֶסֶת יִשְׂרָאֵל קָא אַמְרֵי. וּמַאי הוּא. דִּכְתִיב גָּדוֹל יְיָ׳ וּמְהֻלָּל מְאֹד בְּעִיר אֱלֹהֵינוּ הַר קָדְשׁוֹ. אֵימָתַי אִקְרֵי קוּדְשָׁא בְּרִיךְ הוּא גָּדוֹל, בְּזִמְנָא דִּכְנֶסֶת יִשְׂרָאֵל אִשְׁתְּכַחַת עִמֵּיהּ, הה״ד בְּעִיר אֱלֹהֵינוּ, הוּא גָּדוֹל בְּעִיר אֱלֹהֵינוּ, עִם עִיר אֱלֹהֵינוּ.

56. The sons of Korah merited to sing and recite the praise of the Congregation of Yisrael. What is it? It is in the phrase: "Great is Hashem, and highly praised in the city of our Elohim, in the mountain of His holiness" (Ibid. 2). TO CLARIFY, when is the Holy One, blessed be He, called great? When the Congregation of Yisrael, THAT IS MALCHUT, is with Him, as is written, "in the city of our Elohim," He is great. TO ELUCIDATE, together with the city of Elohim, WHICH IS MALCHUT, HE IS GREAT!

57. אָמַר לֵיהּ רִבִּי יְהוּדָה, אֱלֹהֵינוּ מַאי בָּעֵי הָכָא. אָ״ל הָכִי הוּא וַדַּאי, הַאי עִיר דְּחָלָא אֱלֹהֵינוּ, וְתוּשְׁבַּחְתָּא דְּיִשְׂרָאֵל הוּא. מַאי מַשְׁמַע. אִשְׁתְּמַע, דְּמַלְכָּא בְּלָא מַטְרוֹנִיתָא, לָאו הוּא מַלְכָּא, וְלָאו הוּא גָּדוֹל, וְלָא מְהוּלָל. וּבְגִין כַּךְ, כָּל מַאן דְּלָא אִשְׁתְּכַח דְּכַר וְנוּקְבָא, כָּל שְׁבָחָא אַעְדּוֹי מִנֵּיהּ, וְלָאו הוּא בִּכְלָלָא דְּאָדָם. וְלָא עוֹד אֶלָּא דְּלָאו אִיהוּ כְּדַאי לְאִתְבָּרְכָא.

57. Rabbi Yehuda said to him: Why did it have to say here "our Elohim"? WOULD IT NOT HAVE SUFFICED TO SAY, 'IN THE CITY OF THE MOUNTAIN OF HIS HOLINESS'? He said to him: Assuredly it is so, for this city, MALCHUT, IS CALLED the fear of our Elohim, and it is a praise of Yisrael. What does THE VERSE teach us? It teaches us that a king without a queen is no king. He is neither great nor highly praised, AS WAS SAID BEFORE. Hence, whoever is not comprised of male and female is devoid of all praise, and is not even a man. Moreover, he does not deserve to be blessed.

58. כְּתִיב וַיְהִי הָאִישׁ הַהוּא גָּדוֹל מִכָּל בְּנֵי קֶדֶם, תְּנִינָן בְּסִפְרָא דְּרַב הַמְנוּנָא סָבָא, דְּבַת זוּגוֹ בְּדִחִילוּ דְּקוּדְשָׁא בְּרִיךְ הוּא הֲוַת כְּוָוֹתֵיהּ, וּמִסִּטְרָא דְּאִתְּתֵיהּ אִקְרֵי גָּדוֹל. אוּף הָכָא, גָּדוֹל יְיָ׳ וּמְהֻלָּל מְאֹד, וּבְמַה הוּא גָּדוֹל. הָדָר וְאָמַר, בְּעִיר אֱלֹהֵינוּ הַר קָדְשׁוֹ.

58. It is written, "So that this man was the greatest of all the men of the east" (Iyov 1:3). We have learned in the book of Rav Hamnuna Saba that Job's spouse was his equal in fearing the Holy One, blessed be He, and he was called great from his wife's side. Here also, "Great is Hashem, and highly praised": In what is He great? He repeated the words: "in the city of our Elohim, in the mountain of His holiness" - NAMELY, MALCHUT. FROM HER SIDE HASHEM IS CALLED GREAT, BECAUSE CHOCHMAH, THE SECRET OF GREATNESS, DOES NOT EMANATE TO ZEIR ANPIN, SAVE WHEN HE IS WITH THE FEMALE.

59. וּבְגִין כַּךְ, תּוּשְׁבַּחְתָּא דָּא בַּשֵּׁנִי. וְאִי תֵּימָא אֲמַאי לָא כְּתִיב כִּי טוֹב בַּשֵּׁנִי. בְּגִין דִּזְמִינִין לְאִתְפְּרָשָׁא. וְרָזָא דְּמִלָּה לֹא טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ, בְּזִמְנָא דְּאִיהוּ לְבַדּוֹ לֹא טוֹב כְּתִיב. וְעַל דָּא לָא כְּתִיב כִּי טוֹב בַּשֵּׁנִי.

59. For this reason, this praise is uttered on Monday, AS THE FIRST THREE DAYS OF THE WORKS OF CREATION CORRESPOND TO THE THREE COLUMNS OF ZEIR ANPIN, THE SECOND DAY BEING THE LEFT COLUMN WHENCE CHOCHMAH IS DRAWN TO MALCHUT IN ACCORDANCE WITH THE SECRET OF THE VERSE: "HIS LEFT HAND IS UNDER MY HEAD..." (SHIR HASHIRIM 2:6). You may ask why it is not written, 'That it was good' of the second day, SEEING IT IS OF SUCH VALUE THAT CHOCHMAH IS DRAWN FROM IT. HE ANSWERS, The reason is that they are destined to be separated. The secret of the words: "It is not good that the man should be alone" (Beresheet 2:18) is that as long as he is alone, WHEN THE FEMALE IS NOT YET TAKEN FROM HIM, it is written, "not good." Thus, it is not written, 'that it is good' of the second day.

60. גָּדוֹל ה׳ וּמְהֻלָּל כִּדְקַאמְרָן. יְפֵה נוֹף מְשׂוֹשׂ כָּל הָאָרֶץ, תּוּשְׁבַּחְתָּא דְּזִוּוּגָא דִּלְהוֹן. יְפֵה נוֹף, דָּא קוּדְשָׁא בְּרִיךְ הוּא, וְדָא צַדִּיק, מְשׂוֹשׂ כָּל הָאָרֶץ, כְּדֵין הוּא חֶדְוָותָא דְּכֹלָּא, וּכְנֶסֶת יִשְׂרָאֵל מִתְבָּרְכָא.

60. "Great is Hashem, and highly praised" MEANS as we said THAT HE IS GREAT ONLY WHEN HE IS WITH MALCHUT. "Beautiful for situation, the joy of the whole earth: Mount Zion" (Tehilim 48:3) is the praise to their union. "Beautiful for situation" is the Holy One, blessed be He, that is, the Righteous, NAMELY YESOD OF ZEIR ANPIN. It is "the joy of the whole earth," for then everyone rejoices and the Congregation of Yisrael, MALCHUT, is blessed.

61. אֱלֹהִים בְּאַרְמְנוֹתֶיהָ נוֹדַע לְמִשְׂגָּב וְגוֹ׳, אִלֵּין אִינּוּן נֶצַ״ח וְהוֹ״ד, דְּתַמָּן כְּנִישׁוּתָא דְּכָל בִּרְכָאן, כְּנִישׁוּתָא דְּחֶדְוּוּתָא. מִתַּמָּן נָפְקָא ע״י דְּהַאי דַּרְגָּא דְּאִקְרֵי צַדִּיק, וְתַמָּן אִתְכְּנָשׁוּ בִּרְכָאן, לְבַסְּמָא לְהַאי עִיר קַדִּישָׁא, וּלְאִתְבָּרְכָא מִתַּמָּן. כִּי הִנֵּה הַמְּלָכִים נוֹעֲדוּ. אִלֵּין כָּל כִּתְרֵי מַלְכָּא בִּכְלָלָא חֲדָא, וְלַאֲתַר אָחֳרָא מִלִּין אִלֵּין סַלְקִין.

61. "Elohim is known in her palaces for a fortress" (Ibid. 4). These are Netzach and Hod, CALLED PALACES, whence all blessings are gathered and joys are gathered that issue from thence by the grade called Righteous, NAMELY YESOD. There IN YESOD, the blessings gather to cheer the holy city, MALCHUT, so that it will be blessed from thence. "For, lo, the kings were assembled" (Ibid. 5). These are all the Sfirot of the King, ZEIR ANPIN, joined as one UNDER THE NAME OF KING. MALCHUT TOO IS CALLED KING, AND BOTH ARE CALLED "THE KINGS." These words lead us to another matter.

8. Whoever is unmarried is defective

This section says that there are no blessings on a man who has no wife, and his offering is not considered an offering. This is because 'a man' consists of male and female together; otherwise the Shechinah does not dwell on him.

62. ת״ח, בְּשַׁעֲתָא דְּבַר נָשׁ מְתַקֵּן עוֹבָדוֹי ע״י דְּקָרְבְּנָא, כֹּלָּא אִתְבְּסָם וְאִתְקְרַב, וְאִתְקְשָׁר דָּא בְּדָא, בְּיִחוּדָא שְׁלִים. הֲדָא הוּא דִּכְתִיב אָדָם כִּי יַקְרִיב מִכֶּם. כִּי יַקְרִיב לְקַשְׁרָא מִלִּין כַּדְקָא חֲזֵי.

62. Come and see: When a man improves his deeds by an offering, everything is perfumed and joins each other in a perfect unison. Hence, "If any man of you bring an offering" (Vayikra 1:2), bring things to properly join them.

63. ת״ח, אָדָם כִּי יַקְרִיב, לַאֲפוּקֵי מַאן דְּלָא אִתְנְסִיב, דְּהָא קָרְבְּנֵיהּ לָאו קָרְבָּן, וּבִרְכָאן לָא מִשְׁתַּכְחָן לְגַבֵּיהּ, לָא לְעֵילָא, וְלָא לְתַתָּא. מִמַּשְׁמַע דִּכְתִיב אָדָם כִּי יַקְרִיב, שָׁאנֵי הָכָא, דְּלָאו אִיהוּ אָדָם, וְלָא בִּכְלָלָא דְּאָדָם הוּא, וּשְׁכִינְתָּא לָא שַׁרְיָא עָלוֹהִי, בְּגִין דְּאִיהוּ פָּגִים, וְאִקְרֵי בַּעַל מוּם, וּמָאנֵי דְּמוּמָא אִתְרַחֲקָא מִכֹּלָּא, כ״ש לְמַדְבְּחָא לְקָרְבָּא קָרְבְּנָא.

63. Come and see, "If any man of you bring an offering" excludes any man who has not wed a wife, for his offering is not considered an offering and there are no blessings with him, neither above nor below. This is understood from the verse: "If any man of you bring an offering." He is different because he is not a man, not a part of mankind, and the Shechinah does not dwell on him because he is defective and is considered deformed. A deformed man is distanced from everything, most of all from the altar and from bringing an offering.

64. וְנָדָב וַאֲבִיהוּא אוֹכָחָן, דִּכְתִיב וַתֵּצֵא אֵשׁ מִלִּפְנֵי יְיָ׳. וּבְגִינֵי כַּךְ כְּתִיב, אָדָם כִּי יַקְרִיב מִכֶּם קָרְבָּן לַיְיָ׳, אָדָם דְּאִשְׁתְּכָחוּ דְּכַר וְנוּקְבָא, הַאי חֲזֵי לְקָרְבָּא קָרְבְּנָא דָּא, וְלָא אָחֳרָא.

64. Nadab and Abihu prove this, as it says in the verse: "And a fire went out from Hashem" (Vayikra 10:2), BECAUSE THEY WERE NOT MARRIED. Hence, it is written, "If any man of you bring an offering." A man consisting of both male and female is worthy of bringing an offering, but no other.

65. וְאָמַר רִבִּי אַבָּא, אע״ג דְּאוּקְמוּהָ לְנָדָב וַאֲבִיהוּא בְּמִלָּה אָחֳרָא, הָכִי הוּא וַדַּאי. אֲבָל קְטֹרֶת, עִלָּאָה הוּא מִכָּל קָרְבְּנִין דְּעָלְמָא, דְּעָלֵיהּ אִתְבָּרְכָן עִלָּאֵי וְתַתָּאֵי. וְקָרְבְּנָא דָּא דְּאִיהוּ לְעֵילָא מִכָּל קָרְבְּנִין לָא אִתְחָזוּן אִינּוּן לְקָרְבָא, דְּהָא לָא אִתְנְסִיבוּ, לְקָרְבָּנָא לָא אִתְחָזוּן, כָּל שֶׁכֵּן לְמִלִּין עִלָּאִין, דְּיִתְבָּרְכוּן עַל יְדֵיהוּ.

65. Rabbi Aba said, Although we interpreted Nadab and Abihu in a different way, it is surely so THAT IT HAPPENED BECAUSE THEY WERE NOT MARRIED. But incense is superior to any offering in the world, since for its sake the upper and lower beings are blessed. Yet they were not worthy of bringing this offering, which is higher than any offering, as they were not married to a woman. THEREFORE, they were not worthy of bringing an offering, all the more so higher matters LIKE INCENSE, FOR THEY WERE NOT WORTHY OF IT that the world shall be blessed through them.

66. You may say: "And a fire went out from Hashem, and devoured them." (Vayikra 10:2) Wherefore WERE THEY SO SEVERELY PUNISHED? HE ANSWERS, It is like the story of a man who came before the queen to announce that the king would come to her house and stay WITH THE QUEEN to rejoice with her. The man came before the king, and the king saw that the man was deformed. The king said, It is beneath my honor that through this crippled man I shall come to the queen. In the meantime, the queen prepared her house for the king. When she saw that the king was ready to come to her, yet that man caused the king to stay away from her, the queen gave orders to kill that man.

66. וְאִי תֵּימָא וַתֵּצֵא אֵשׁ מִלִּפְנֵי יְיָ׳ וַתֹּאכַל אוֹתָם, אֲמַאי. לב״נ דְּאָתָא קֳמֵי מַטְרוֹנִיתָא, לְבַשָּׂרָא לָהּ דְּהָא מַלְכָּא אָתֵי לְבֵיתָהּ, וְיִשְׂרֵי בָּהּ בְּמַטְרוֹנִיתָא, לְמֶחְדֵּי עִמָּהּ. אָתָא לְקֳמֵי מַלְכָּא, חָמָא מַלְכָּא דַּהוּא ב״נ דְּאִיהוּ מָארֵי דְּמוּמִין. אָמַר מַלְכָּא, לָאו הוּא יְקָרָא דִּילִי, דְּעַל יְדוֹי דְּהַאי פָּגִים, אִיעוּל לְמַטְרוֹנִיתָא. אַדְּהָכִי אַתְקֵנַת מַטְרוֹנִיתָא בֵּיתָא לְמַלְכָּא, כֵּיוָן דְּחָמָאת דְּמַלְכָּא הֲוָה זַמִּין לְמֵיתֵי לְגַבָּהּ, וְהַהוּא ב״נ גָּרִים לְאִסְתַּלְקָא מַלְכָּא מִינָּהּ, כְּדֵין פְּקִידַת מַטְרוֹנִיתָא לְקָטְלָא לְהַהוּא ב״נ.

67. When Nadab and Abihu likewise came in holding incense, the Queen, MALCHUT, rejoiced and prepared herself to accept the King, ZEIR ANPIN. When the King saw that these men were flawed and deformed, the King did not want to come to the Queen through them to stay with her. Thus, the King went away from her. When the Queen saw that it was because of them that the King was gone from her, immediately "a fire went out from Hashem, and devoured them."

67. כַּךְ בְּזִמְנָא דְּעָאלוּ נָדָב וַאֲבִיהוּא, וּקְטֹרֶת בִּידַיְיהוּ, חַדָּת מַטְרוֹנִיתָא, וְאִתְתַּקְּנַת לְקַבְּלָא לְמַלְכָּא. כֵּיוָן דְּחָמָא מַלְכָּא אִינּוּן גֻּבְרִין פְּגִימִין, מָארֵי דְּמוּמִין, לָא בָּעָא מַלְכָּא דְּעַל יְדַיְיהוּ יֵיתֵי לְמִשְׁרֵי עִמָּהּ, וְאִסְתְּלַק מַלְכָּא מִנָּהּ. כַּד חֲמַת מַטְרוֹנִיתָא דְּבְגִינֵיהוֹן אִסְתַּלָּק מַלְכָּא מִנָּהּ, מִיַּד וַתֵּצֵא אֵשׁ מִלִּפְנֵי יְיָ׳ וַתֹּאכַל אוֹתָם.

68. The reason for all this is that he who is unmarried is flawed and deformed in the eyes of the King, and the holiness of the King is gone from him, for it does not dwell on a flaw. Of this, it is written, "If any man of you bring an offering." Let he who is considered a man bring it, but he who is not considered a man - NAMELY, HE WHO IS UNMARRIED - shall not bring an offering.

68. וְכָל דָּא בְּגִין דְּמַאן דְּלָא אִתְנְסִיב הוּא פָּגִים. מָארֵיהּ דְּמוּמִין קֳדָם מַלְכָּא, קְדוּשָׁה דְּמַלְכָּא אִסְתַּלָּק מִנֵּיהּ, וְלָא שַׁרְיָא בִּפְגִימוּ. וְעַל דָּא כְּתִיב אָדָם כִּי יַקְרִיב מִכֶּם קָרְבָּן, מַאן דְּאִקְרֵי אָדָם יַקְרִיב, וּמַאן דְּלָא אִקְרֵי אָדָם לָא יַקְרִיב.

69. "Of the cattle" (Vayikra 1:2) is a generalization, INCLUDING ALL KINDS OF ANIMALS, UNCLEAN AND CLEAN. "Of the herd, and of the flock" (Ibid.) is a specification AFTER THE GENERALIZATION, FOR THE GENERAL CONTAINS ONLY WHAT IS IN THE PARTICULAR; NAMELY, ONLY those which are kosher for eating. It is forbidden to bring as an offering those animals which are not kosher to eat. IT HAS BEEN DISCUSSED ELSEWHERE WHICH ANIMALS ARE KOSHER AND WHICH ARE NOT KOSHER, AND THE SECRET MEANING THEREOF.

69. מִן הַבְּהֵמָה כְּלָל. מִן הַבָּקָר וּמִן הַצֹּאן פְּרָט, לְבָתַר אִלֵּין דְּכַשְׁרִין לְמֵיכַל, וּדְלָא כַּשְׁרִין לְמֵיכַל אָסִיר לְקָרְבָּא. וְלַאֲתַר אָחֳרָא אִסְתְּלִיקוּ אִינּוּן דְּכַשְׁרָן וְאִינּוּן דְּלָא כַּשְׁרָן.

9. "If his offering be a burnt sacrifice"

Rabbi Chiya says that God's thought is the beginning of everything, emanating ways and paths. Just so is man's thought, that emanates ways and paths, including the Evil Inclination and sinful deeds. From Rabbi Shimon we learn that the thought of the burnt offering rises to the place of thought and the deed of the offering draws near to the ending of thought.

70. אִם עוֹלָה קָרְבָּנוֹ, ר׳ חִיָּיא פָּתַח, כִּי לֹא מַחְשְׁבֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דְּרָכָי. כִּי לֹא מַחְשְׁבֹתַי מַחְשְׁבוֹתֵיכֶם, מַחְשְׁבֹתַי כְּתִיב חָסֵר בְּלָא וׄ, ת״ח, מַחֲשָׁבָה דְּקוּדְשָׁא בְּרִיךְ הוּא, הִיא עִלָּאָה וְרֵישָׁא דְּכֹלָּא, וּמֵהַהִיא מַחֲשָׁבָה אִתְפְּשָׁטוּ אָרְחִין וּשְׁבִילִין, לְאִשְׁתַּכְחָא שְׁמָא קַדִּישָׁא, וּלְאִתְקָנָא לֵיהּ בְּתִקּוּנוֹי כַּדְקָא יֵאוֹת. וּמֵהַהִיא מַחֲשָׁבָה אִתְנְגִיד וְנָפִיק שַׁקְיוּ דְּגִנְתָּא דְּעֵדֶן, לְאַשְׁקָאָה כֹּלָּא. וּמֵהַהִיא מַחֲשָׁבָה, קַיְּימִין עִלָּאִין וְתַתָּאִין. וּמֵהַהִיא מַחֲשָׁבָה, מִשְׁתַּכַּח תּוֹרָה שֶׁבִּכְתָב וְתוֹרָה שֶׁבְּעַ״פ.

70. "If his offering be a burnt sacrifice" (Vayikra 1:3). Rabbi Chiya opened the discussion with the verse: "For My thoughts are not your thoughts, neither are your ways My ways" (Yeshayah 55:8). "My thoughts (Heb. machshevotai)" has a defective spelling without a Vav. Come and see: The thought of the Holy One, blessed be He, THE SFIRAH OF CHOCHMAH, is the highest and the beginning of everything. Ways and paths emanate from that thought, so that the Holy Name is present and established properly. From that thought, the waters of the Garden of Eden issue forth to refresh all things. From that thought are maintained the higher and lower beings. That thought gives existence to the Written Torah, ZEIR ANPIN, and the Oral Torah, MALCHUT; THAT IS, THEY EMANATE FROM IT.

71. מַחֲשָׁבָה דְּב״נ, הִיא רֵישָׁא דְּכֹלָּא, וּמֵהַהִיא מַחֲשָׁבָה, אִתְפְּשָׁטוּ אָרְחִין וּשְׁבִילִין, לְאַסְטָאָה אוֹרְחוֹי, בְּהַאי עָלְמָא, וּבְעָלְמָא דְּאָתֵי. וּמֵהַהִיא מַחֲשָׁבָה, אִתְנְגִיד וְנָפִיק זוּהֲמָא דְּיֵצֶר הָרָע, לְאַבְאָשָׁא לֵיהּ וּלְכֹלָּא. וּמֵהַהִיא מַחֲשָׁבָה, אִשְׁתְּכָחוּ עֲבֵירוֹת חֲטָאוֹת וּזְדוֹנוֹת, עֲ״ז, גִ״ע וּשְׁ״ד. וְעַל דָּא, כִּי לֹא מַחְשְׁבֹתַי מַחְשְׁבוֹתֵיכֶם.

71. Man's thought is the beginning of everything; ways and paths emanate from that thought that turn his ways in this world and in the World to Come. From that thought issues and comes out the filth of the Evil Inclination to harm him and everything. Transgressions, sins and malicious deeds prevail from that thought, as do idolatry, incest and bloodshed. SCRIPTURE therefore SAYS ABOUT IT: "For My thoughts are not your thoughts."

72. ובג״כ, רֵישָׁא דְּכֹלָּא כְּתִיב, אִם עוֹלָה קָרְבָּנוֹ. מִן הַבָּקָר, וְלָא בָּקָר, וּמַאן אִיהוּ. פַּר בֶּן בָּקָר אִיהוּ, דְּאִיהוּ דְּכַר. ר׳ יִצְחָק אָמַר, מִן הַבָּקָר סְתָם, וְחָזַר וּפֵירַשׁ זָכָר תָּמִים יַקְרִיבֶנּוּ, זָכָר וְלָא נְקֵבָה, דְּהָא דְּכַר אִשְׁתְּמוֹדַע לְעֵילָא, וְנוּקְבָא אִשְׁתְּמוֹדְעָא לְתַתָּא. וְכֵן מִן הַצֹּאן מִן הַכְּבָשִׂים וּמִן הָעִזִּים.

72. Since THOUGHT IS THE BEGINNING OF EVERYTHING, it starts first of all with: "If his offering be a burnt sacrifice" (Vayikra 1:3), AS A BURNT SACRIFICE ATONES FOR THOUGHTS. "Of the herd" (Ibid.), but not ANY OF the herd. What then? ONLY a male, a young bullock AND NOT A COW, WHICH IS A FEMALE. Rabbi Yitzchak said, "Of the herd" is unspecified, INDICATING BOTH MALE AND FEMALE. Scripture then specifically adds: "Let him offer a male without blemish" (Ibid.) and not a female, because the male is considered to be above THE FEMALE and the female is considered to be below THE MALE. Similarly, "of the flock" (Ibid.), namely, of the sheep or of the goats, BUT NOT FEMALES.

73. מַאן דְּאָתֵי לְעוֹלָה, כֻּלְּהוּ דְּכַר, וְלָא נוּקְבָא, בְּגִין דְּעוֹלָה עוֹלָה עַל הַלֵּב, עַל הַלֵּב וַדַּאי, וְאִשְׁתְּמוֹדַע מַאן דְּקָאֵים עַל הַלֵּב. ובג״כ סַלְקָא לְעֵילָא, וְכֻלְּהוּ דְּכָרִין. וְעַל דָּא פָּתַח קְרָא בְּרֵישָׁא בְּעוֹלָה יַתִּיר מִכָּל שְׁאָר קָרְבָּנִין, דְּהָא מַחֲשָׁבָה רֵישָׁא דְּכֹלָּא.

73. All that is brought as a burnt sacrifice is male and not female, because the burnt sacrifice (Heb. olah, also: 'rises') rises above the heart. Surely it is above the heart; TO WIT, THOUGHT IS HIGHER THAN THE HEART. It is known what is above the heart - NAMELY THOUGHT - FOR THOUGHT, CHOCHMAH, IS CONSIDERED MALE AND THE HEART A FEMALE, NAMELY BINAH. THIS IS THE SECRET OF THE UNDERSTANDING HEART AS IT RECEIVES FROM CHOCHMAH. THE BURNT SACRIFICE thus rises higher and is male exclusively. The verse therefore begins with the burnt sacrifice rather than the other offering, because thought is the beginning of everything.

74. Rabbi Yehuda said, If this is so, then THE BURNT SACRIFICE should have been offered to the place of high thought, NAMELY THE SFIRAH OF CHOCHMAH. Why then is it brought before a low place, NAMELY YESOD? RABBI CHIYA could offer no explanation. He came before Rabbi Shimon, who said to him: The beginning of everything is thought - NAMELY THE SFIRAH OF CHOCHMAH, THE BEGINNING OF ZEIR ANPIN - and the ending of thought is the place called morning (Heb. bakar). What is it? It is the final part of the body that perfumes the Female, NAMELY YESOD, THE ENDING OF ZEIR ANPIN THAT IS CALLED BODY. Similarly, man's thought is the beginning of everything. Thought ends when the deed HE CONTEMPLATED is done. When IS THAT? In the morning (boker), as is written, "Woe to them that devise iniquity, and work evil on their beds!" (Michah 2:1) When? "When the morning (Heb. boker) is light, they execute it" (Ibid.). THE MORNING LIGHT ALLUDES TO YESOD THAT IS SO CALLED. Hence, the thought OF THE OFFERING rises to the place of thought, CHOCHMAH, and the deed OF THE OFFERING surely draws near to the ending of thought, YESOD.

74. אָמַר ר׳ יְהוּדָה, אִי הָכִי בַּאֲתַר דְּמַחֲשָׁבָה דִּלְעֵילָא בַּעְיָא לְקָרְבָא, אֲמַאי לְתַתָּא יַתִּיר. לָא הֲוָה בִּידֵיהּ. אָתָא לְקַמֵּיהּ דְּרִבִּי שִׁמְעוֹן, אָמַר לֵיהּ, רֵישָׁא דְּכֹלָּא מַחֲשָׁבָה הוּא, וְסִיּוּמָא דְּהַהִיא מַחֲשָׁבָה אֲתַר דְּאִקְרֵי בֹּקֶר, וּמַאי אִיהוּ. הַהוּא סִיּוּמָא דְּגוּפָא, דְּמְבַסֵּם לְנוּקְבָא. כַּךְ מַחֲשָׁבָה דב״נ, רֵישָׁא דְּכֹלָּא. סִיּוּמָא דְּהַהִיא מַחֲשָׁבָה, כַּד אִתְעֲבִיד עוֹבְדָא. אֵימָתַי. בַּבֹּקֶר. הה״ד הוֹי חוֹשְׁבֵי אָוֶן וּפוֹעֲלֵי רָע, אֵימָתַי, עַל מִשְׁכְּבוֹתָם בְּאוֹר הַבֹּקֶר יַעֲשׂוּהָ. וְע״ד לְהַהוּא אֲתַר דְּמַחֲשָׁבָה, מַחֲשָׁבָה אִסְתְּלִיק. וְעוֹבְדָא מִתְקָרְבָא לְסִיּוּמָא דְּמַחֲשָׁבָה וַדַּאי.

10. "The virgin of Yisrael is fallen; she shall no more rise"
Rabbi Yehuda tells us that because she is called Bathsheba, daughter of seven, "the virgin of Yisrael" means a virgin blessed by the seven Sfirot. But he also says that in other verses of lamentation "the virgin" clearly means the Congregation of Yisrael, so Rabbi Yehuda is confused, and goes to Rabbi Shimon for an interpretation. Rabbi Shimon uses an allegory to explain that although in the first exiles there was always a set time limit, in the final exile there is not; at the end of the earlier exiles the congregation of Yisrael returned to God, but in the final exile, God will come and raise her Himself.

75. Rabbi Acha was walking with Rabbi Yehuda on the way. As they were walking, Rabbi Yehuda said, We have learned that the virgin of Yisrael MEANS a virgin blessed by the seven SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN, as she is called Bathseba (lit. 'daughter of seven'), NAMELY MALCHUT. We have explained it in many places. The virgin below inherits seven blessings for herself. Yet the words, 'Son of man, take up a lamentation for the virgin of Yisrael', assuredly relate to the Congregation of Yisrael, WHICH IS MALCHUT. HENCE it is more difficult to understand than anything else. For it is written, "The virgin of Yisrael is fallen; she shall no more rise" (Amos 5:2). The interpretation of the friends, NAMELY, "THE VIRGIN OF YISRAEL IS FALLEN; SHE SHALL NO MORE" FALL AGAIN BUT "RISE," is correct. But we would have said so, if the passage were said by way of consolation. But IN THIS PASSAGE a lamentation was uttered. This verse proves so, LITERALLY, THAT IT IS A LAMENTATION.

75. רִבִּי אַחָא הֲוָה אָזִיל בְּאָרְחָא, וַהֲוָה עִמֵּיהּ ר׳ יְהוּדָה, עַד דַּהֲווֹ אַזְלֵי, א״ר יְהוּדָה, הָא דְּתָנֵינָן בְּתוּלַת יִשְׂרָאֵל, בְּתוּלָה דְּאִתְבָּרְכָא מִן שֶׁבַע, דְּאִקְרֵי בַּת שֶׁבַע, וְאוּקְמוּהָ בְּכַמָּה אֲתַר. וּבְתוּלָה לְתַתָּא, יָרְתָא ז׳ בְּרָכוֹת בְּגִינָהּ. וְהָא כְּתִיב וְאַתָּה בֶּן אָדָם שָׂא קִינָה עַל בְּתוּלַת יִשְׂרָאֵל, וַדַּאי עָלָהּ אִתְּמַר, עַל כְּנֶסֶת יִשְׂרָאֵל. וְדָא קַשְׁיָא מִכֹּלָּא, דִּכְתִיב נָפְלָה לֹא תוֹסִיף קוּם בְּתוּלַת יִשְׂרָאֵל. וְהַאי דְּקָא אַמְרֵי כֻּלְּהוּ חַבְרַיָּיא בְּמִלָּה דָּא שַׁפִּיר הוּא. אֲבָל אִי פַּרְשְׁתָּא אִתְּמַר בְּאֹרַח נֶחָמָה הֲוֵינָן אַמְרֵי הָכִי. אֲבָל בְּהַאי קִינָה אִתְּמַר, וְהָא קְרָא אוֹכַח הָכִי.

76. He said to him, assuredly it is so, A LAMENTATION, and this was the most difficult for me to understand, and I came to Rabbi Shimon with a darkened face. He said to me, from the look on your face what is in your heart is seen. I said to him, indeed my mouth and heart speak the same. He said to me, speak up. I said to him, it is written, "The virgin of Yisrael is fallen; she shall no more rise." So if a man who is angry with his wife and she goes away, she will never go back to him. If so, woe to the children who are exiled with her. He said to me, is what the friends said about this not sufficient to you? I said, I have heard what they say, and it is graceful. But my mind is not yet clear about it.

76. אָ״ל וַדַּאי הָכִי הוּא, וְהָא הֲוָה קַשְׁיָא לִי הַהוּא מִלָּה יַתִּיר מִכֹּלָּא, וְאֲתֵינָן לְגַבֵּי דְּר׳ שִׁמְעוֹן, בַּחֲשׁוֹכָן דְּאַנְפִּין. אָמַר לִי, מֵחֵיזוּ דְּאַנְפָּךְ, אִשְׁתְּמוֹדַע מַה דְּבִלְבָּךְ. אֲמֵינָא לֵיהּ וַדַּאי, דְּאַנְפִּי וְלִבִּי שָׁוִין. אָמַר לִי אֵימָא לִי מִלָּךְ. אֲמֵינָא לֵיהּ, כְּתִיב נָפְלָה לֹא תוֹסִיף קוּם בְּתוּלַת יִשְׂרָאֵל, מַאן דְּאִית לֵיהּ רוּגְזָא בְּדַבְּיתֵהוּ, וְנָפְקָא מִנֵּיהּ, לָא תֵּהְדַּר לְעָלְמִין, אִי הָכִי וַוי לִבְנִין דְּאִתְּרְכוּ עִמָּהּ. אָמַר לִי, וְלָא סַגִּי לָךְ מַה דְּאָמְרוּ כֻּלְּהוּ חַבְרַיָּיא. אֲמֵינָא, הָא שְׁמַעְנָא מִלַּיְיהוּ, דְּהַוֵּה מֵרַחֲמֵי, וְלָא מִתְיַשְּׁבָן בְּלִבָּאי.

77. אָמַר, כָּל מַה דְּאָמְרוּ חַבְרַיָּיא כֻּלָּא שַׁפִּיר וְיָאוּת, אֲבָל וַוי לְדָרָא כַּד רַעְיָין לָא מִשְׁתַּכְּחִין, וְעָנָא סָאטָן וְאַזְלִין, וְלָא יַדְעִין לְאָן אֲתַר אַזְלֵי, לָא לִימִינָא וְלָא לִשְׂמָאלָא. וַדַּאי הַאי קְרָא בַּעְיָא לְמִנְדַּע, וְכֻלְּהוּ גַּלְיָין לְאִינּוּן דְּחָמָאן בְּאָרְחָא דְּאוֹרַיְיתָא בְּאֹרַח קְשׁוֹט.

77. **He said to me, everything the friends have said is good, but woe to the generation where there are no shepherds, and the flock wanders and goes without knowing whither, neither right nor left. Assuredly this verse needs to be familiar, and everything is revealed to those who look through the way of the Torah in a true way.**

78. ת"ח, בְּכֻלְּהוּ גַּלְוָותָא דְּגָלוּ יִשְׂרָאֵל, לְכֻלְּהוּ שַׁוֵּי זִמְנָא וְקִצָּא, וּבְכֻלְּהוּ הֲווֹ יִשְׂרָאֵל תַּיְיבִין לְקוּדְשָׁא בְּרִיךְ הוּא, וּבְתוּלַת יִשְׂרָאֵל הֲוָה תָּבַת לְאַתְרָהָא, בְּהַהוּא זִמְנָא דְּגָזַר עָלָהּ. וְהַשְׁתָּא בְּגָלוּתָא דָּא בַּתְרָאָה לָאו הָכִי, דְּהָא הִיא לָא תִּיתוּב הָכִי כְּזִמְנִין אָחֳרָנִין, וְהַאי קְרָא אוֹכַח, דִּכְתִיב נָפְלָה לֹא תוֹסִיף קוּם בְּתוּלַת יִשְׂרָאֵל, נָפְלָה וְלֹא אוֹסִיף לַהֲקִימָהּ לָא כְּתִיב.

78. **Come and see: For all the exiles of Yisrael, He set a time and limit to them all. In them all, they turned to the Holy One, blessed be He, and the virgin of Yisrael, MALCHUT, returned to her place in the time decreed. On the last exile, it is not so, for she will not return as in the times of the other exiles. This verse teaches this, for it is written, "The virgin of Yisrael is fallen; she shall no more rise" and not written, 'is fallen; I shall no more raise her'.**

79. מְתַל לְמַלְכָּא דְּרָגַז עַל מַטְרוֹנִיתָא, וְאַשְׁדֵּי לָהּ מֵהֵיכָלֵיהּ, לְזִמְנָא יְדִיעָא. כַּד הֲוָה מָטֵי הַהוּא זִמְנָא, מִיַּד מַטְרוֹנִיתָא הֲוָת עָאלַת וְתָבַת קֳמֵי מַלְכָּא. וְכֵן זִמְנָא חַד, וּתְרֵין, וּתְלַת זִמְנִין. לְזִמְנָא בַּתְרַיְיתָא, אִתְרַחֲקַת מֵהֵיכָלָא דְּמַלְכָּא, וְאַשְׁדֵּי לָהּ מַלְכָּא מֵהֵיכָלֵיהּ לְזִמְנָא רְחִיקָא. אָמַר מַלְכָּא, הַאי זִמְנָא לָאו הוּא כְּשָׁאר זִמְנִין דְּהִיא תֵּיתֵי קָמַאי הָכִי, אֶלָּא אֲנָא אֵיזִיל עִם כָּל בְּנֵי הֵיכָלִי וְאַתְבַּע עָלָהּ.

79. **There is an allegory of a king who was angry with the queen and cast her away from her palace for a certain time. At the appointed time, the queen immediately returned and came before the king. It happened so once, twice, thrice. On the last time, she went far away from the king's palace and the king cast her from his palace for a long time. The king said, This time is different than other times. She will not come to me but I shall go together with all the retinue of my palace and seek her.**

80. כַּד מָטָא לְגַבָּהּ, חָמָא לָהּ דַּהֲוָה שְׁכִיבַת לְעַפְרָא. מַאן חָמָא יְקָרָא דְּמַטְרוֹנִיתָא בְּהַהִיא זִמְנָא, וּבְעוּתִין דְּמַלְכָּא לְקַבְלָהּ עַד דְּאָחִיד לָהּ מַלְכָּא בִּידוֹי, וְאוֹקִים לָהּ, וְאַיְיתֵי לָהּ לְהֵיכָלֵיהּ, וְאוֹמֵי לָהּ דְּלָא יִתְפְּרַשׁ מִינָּהּ לְעָלְמִין, וְלָא יִתְרְחִיק מִינָּהּ.

80. **When he reached her, he saw her lying in the dust. Who has ever seen the glory of the queen at that time and the entreaties of the king before her? Eventually the king held her in his hands, raised her and brought her to his palace and swore to her that he would never separate from her again, nor stay away from her.**

81. **The Holy One, blessed be He, will do likewise. Whenever the Congregation of Yisrael was in exile, when the time came, she returned and came before the King. But in this exile, the Holy One, blessed be He, Himself will hold her hands, raise her, reconcile Himself to her and bring her to His palace. Come and see: It is indeed so as written, "The virgin of Yisrael is fallen; she shall no more rise" BY HERSELF. Therefore, it is written, "On that day I will raise up the tabernacle of David that is fallen" (Amos 9:11). She will no more rise as in other times, but I shall raise her, SHE WILL NOT RISE OF HERSELF. This is why it is written, "On that day I will raise up the tabernacle of David that is fallen." I will raise up the tabernacle of David. What is the tabernacle of David? It is the virgin of Yisrael "that is fallen," as in the words: "is fallen." It is to the glory of the virgin of Yisrael and to her praise THAT SHE WILL NO MORE RISE OF HERSELF, BUT THE HOLY ONE, BLESSED BE HE, WILL RAISE HER. I have learned this at that time.**

81. כַּך קוּדְשָׁא בְּרִיךְ הוּא, כָּל זְמִנִין דִּכְנֶסֶת יִשְׂרָאֵל בְּגָלוּתָא, כַּד הֲוָה מָטֵי זְמָנָא, הִיא אֲתִיאַת וְהַדְרַת קָמֵי מַלְכָּא. וְהַשְׁתָּא בְּגָלוּתָא דָּא לָאו הָכִי, אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא יוֹחִיד בִּידָהָא, וְיוֹקִים לָהּ, וְיִתְפַּיֵּיס בַּהֲדָהּ וְיָתִיב לָהּ לְהֵיכָלֵיהּ. וְתָא חֲזֵי דְּהָכִי הוּא, דְּהָא כְּתִיב נָפְלָה לֹא תוֹסִיף קוּם, וְעַל דָּא כְּתִיב, בַּיּוֹם הַהוּא אָקִים אֶת סֻכַּת דָּוִד הַנֹּפֶלֶת, הִיא לֹא תוֹסִיף קוּם כְּזִמְנִין אָחֲרָנִין, אֲבָל אֲנָא אוֹקִים לָהּ. וְעַל דָּא כְּתִיב בַּיּוֹם הַהוּא אָקִים אֶת סֻכַּת דָּוִד הַנֹּפֶלֶת, אֲנִי אָקִים אֶת סוּכַּת דָּוִד. מַאן סֻכַּת דָּוִד. דָּא בְּתוּלַת יִשְׂרָאֵל. הַנּוֹפֶלֶת: כְּמָה דִּכְתִיב נָפְלָה. וְדָא הִיא יְקָרָא דִּבְתוּלַת יִשְׂרָאֵל, וְתוּשְׁבַּחְתָּא דִּילָהּ. וְדָא אוֹלִיפְנָא בְּהַהִיא שַׁעֲתָא.

82. Rabbi Yehuda said, Surely you have persuaded me and it agrees with me. This is the explanation of this matter. This agrees with another explanation, which I have heard but forgotten, but now I have regained it. We learned what Rabbi Yosi said that the Holy One, blessed be He, will proclaim about the Congregation of Yisrael saying, "Shake yourself from the dust; arise, and sit down, O Jerusalem" (Yeshayah 52:2); namely, like one holding his friend's hand, saying, Shake yourself and rise. So will the Holy One, blessed be He, hold her and say, Shake yourself, arise.

82. א"ר יְהוּדָה, וַדַּאי מְלִילְתָּא עַל לִבָּאי, וְאִתְיִשְׁבָא, וְדָא בְּרִירוּ דְּמִלָּה. וְאַזְלָא הַאי, כְּמִלָּה חֲדָא דְּשָׁמַעְנָא וְשָׁכַחְנָא, וְהַשְׁתָּא רָוַוחְנָא לָהּ, דְּתָנִינָן, א"ר יוֹסֵי, זַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְאַכְרְזָא עַל כְּנֶסֶת יִשְׂרָאֵל וְיֵימָא, הִתְנַעֲרִי מֵעָפָר קוּמִי שְׁבִי יְרוּשָׁלִַם, כְּמַאן דְּאָחִיד בִּידָא דְּחַבְרֵיהּ וְיֵימָא הִתְנַעֲר, קוּם, כַּך קוּדְשָׁא בְּרִיךְ הוּא יוֹחִיד בָּהּ וְיֵימָא הִתְנַעֲרִי, קוּמִי.

83. Rabbi Acha said to him: All the retinue of the King's palace started also TO SPEAK TO HER in this language: "Arise, shine; for your light is come" (Yeshayah 60:1), for the King is here. Surely then, when the King makes peace with her, it is her glory and the joy of everyone. On every occasion, she came before the King and rose before Him, as written, "And she came into the king's presence, and stood before the king" (I Melachim 1:28). This time it is not so, but the King will come to her and placate her and return her to His palace. Hence, it is written, "Behold, your king comes to you" (Zecharyah 9:9) and not you to him. He "comes to you" to pacify you and to raise you. He comes to you to perfect you in everything and He comes to you to raise you to His palace and join you in a CONSTANT everlasting union, as written, "And I will betroth you to Me in faithfulness" (Hoshea 2:22).

83. אָ"ל ר' אֲחָא, וְכֵן כָּל אִינּוּן בְּנֵי הֵיכָלָא דְּמַלְכָּא בְּלִישָׁנָא דָּא פַּתְחִין, הה"ד קוּמִי אוֹרִי כִּי בָא אוֹרֵךְ, הָא מַלְכָּא הָכָא, וַדַּאי כְּדֵין הוּא יְקָרָא דִּילָהּ, וְחֶדְוָותָא דְּכֹלָּא, כַּד מַלְכָּא אִתְפַּיֵּיס בַּהֲדָהּ. בְּכָל אִינּוּן זְמִנִין אִיהִי אָתַת לְגַבֵּי דְּמַלְכָּא, וְקָמַת קָמֵיהּ, הה"ד וַתָּבֹא לִפְנֵי הַמֶּלֶך, וַתַּעֲמוֹד לִפְנֵי הַמֶּלֶך. אֲבָל בְּזִמְנָא דָּא לָאו הָכִי, אֶלָּא מַלְכָּא יֵיתֵי לְגַבָּהּ, וְיִתְפַּיֵּיס בַּהֲדָהּ, וְיֵתִיב לָהּ לְהֵיכָלֵיהּ. הה"ד הִנֵּה מַלְכֵּךָ יָבֹא לָךְ וַדַּאי, וְלָא אַנְתְּ לְגַבֵּיהּ, יָבֹא לָךְ, לְפַיְּיסָא לָךְ. יָבֹא לָךְ, לְאַקָּמָא לָךְ. יָבֹא לָךְ, לְאַשְׁלְמָא לָךְ בְּכֹלָּא. יָבֹא לָךְ, לְאַעְלָאָה לָךְ לְהֵיכָלֵיהּ, וּלְאִזְדַּוּוּגָא עִמָּךְ זִוּוּגָא דְּעָלְמִין, כד"א וְאֵרַשְׂתִּיךְ לִי בֶּאֱמוּנָה.

11. "And then the voice of the Shofar sounded louder and louder"
Rabbi Aba says that in "the voice of the Shofar," two things are being referred to: the voice, and the Shofar. He says that the Torah issues from here, and that it was given from the place that comprises all voices. The first tablets were engraved from this place, from where all freedom comes. Rabbi Aba concludes by telling us that there is nothing in the Torah that is weak or broken; any weakness or emptiness comes from the individual.

84. While they were walking, Rabbi Aba came towards them. They said, here comes the man of wisdom. Let us welcome the presence of the Shechinah. When they approached him, he came down from the saddle and went to them.

84. עַד דַּהֲווֹ אַזְלֵי פָּגַע בְּהוּ רִבִּי אַבָּא. אָמְרוּ, הָא מָארֵיהּ דְּחָכְמְתָא אָתֵי, נְקַבֵּל אַנְפֵּי שְׁכִינְתָּא. כַּד קְרִיבוּ בַּהֲדֵיהּ, אִשְׁתְּמִיט מִקַּסְטוֹרָא דְּקוּפְּטְרָא, וְנָחַת גַּבּוֹן.

85. He opened the discussion saying, "And then the voice of the Shofar sounded louder and louder..." (Shemot 19:19). The ancient books are divided on this subject, all stumbling on the same thing. Some say that "the voice of the Shofar" is two, the voice being one and the Shofar one, NAMELY TIFERET AND BINAH. This is strengthened by the words, which do not say, 'The Shofar sounded louder and louder', but "the voice of the Shofar," which indicates the voice coming out of the Shofar, AS THE VOICE IS ZEIR ANPIN, WHICH COMES OUT OF THE SHOFAR THAT IS BINAH. Assuredly BINAH is called a Shofar, as written, "A great Shofar shall be blown" (Yeshayah 27:13). This BINAH is a great Shofar through which slaves are given everlasting freedom, FOR THE FIFTIETH YEAR IS THE SECRET OF BINAH, WHICH ILLUMINATES AND SETS SLAVES FREE. ALL THE ENSLAVING KLIPOT ARE ABOLISHED THROUGH ITS LIGHTS. We have already established this.

85. פָּתַח וְאָמַר, וַיְהִי קוֹל הַשּׁוֹפָר הוֹלֵךְ וְחָזֵק מְאֹד וְגוֹ׳. וַיְהִי קוֹל הַשּׁוֹפָר, הָכָא אַפְלִיגוּ סִפְרֵי קַדְמָאֵי, וְכֻלְּהוּ בְּחַד מִלָּה אִתְּתְקָעוּ. אִית מַאן דְּאָמַר, קוֹל הַשּׁוֹפָר תְּרֵי, קוֹל חַד, הַשּׁוֹפָר תְּרֵי. וְדָיְיק לָהּ, מִדְּלָא כְּתִיב וַיְהִי הַשּׁוֹפָר הוֹלֵךְ וְחָזֵק, אֶלָּא קוֹל הַשּׁוֹפָר, קוֹל דְּנָפִיק מִשּׁוֹפָר, דְּוַדַּאי שׁוֹפָר אִקְרֵי, כד״א יִתָּקַע בְּשׁוֹפָר גָּדוֹל, וְהַאי אִיהוּ שׁוֹפָר גָּדוֹל, דְּבֵיהּ נָפְקִין עַבְדִּין לְחֵירוּת עָלְמִין. וְהָא אוּקְמוּהָ.

86. Some learn and specify that it is all one, since it is written, "The voice of the Shofar"; namely, the voice that is called Shofar, BINAH. Whence do we know that BINAH is called a voice? From the words: "A great voice which was not heard again" (Devarim 5:19). This great voice, BINAH, is called a Shofar. Therefore, it is written, "And then the voice of the Shofar sounded (lit. 'went')." Whither did it go? If you say to Mount Sinai or to Yisrael, it should have said 'descended', but the Torah issues from here, FROM BINAH, AND THE WORD "WENT" REFERS TO THE TORAH. THE TORAH was given from this place, BINAH, which comprises all voices. When you look at things, all is one, FOR THERE IS NO CONFLICT BETWEEN THE TWO EXPLANATIONS.

86. וְאִית מַאן דְּתָנֵי וְדָיְיק דְּכֹלָּא חַד, בְּגִין דִּכְתִיב קוֹל הַשּׁוֹפָר, קוֹל דְּאִקְרֵי שׁוֹפָר. ומנ״ל דְּאִקְרֵי קוֹל. מִמַּה דִּכְתִיב קוֹל גָּדוֹל וְלֹא יָסָף, וְהַאי קוֹל גָּדוֹל אִקְרֵי שׁוֹפָר. וְעַל דָּא קוֹל הַשּׁוֹפָר הוֹלֵךְ כְּתִיב. לְאָן הוֹלֵךְ. אִי תֵּימָא לְהַר סִינַי, אוֹ לְיִשְׂרָאֵל. יוֹרֵד מִבָּעֵי לֵיהּ. אֶלָּא אוֹרַיְיתָא מֵהָכָא נָפְקָא. וּמֵאַתָּר דָּא, דְּאִיהוּ כְּלָלָא דְּכָל שְׁאָר קָלִין אִתְיְיהִיבַת, וְכַד יִסְתַּכְּלוּן מִלֵּי כֹּלָּא חַד.

87. SINCE THE TORAH CAME OUT OF BINAH, the first tablets were engraved from this place, FROM BINAH. This is the secret meaning of the words: "engraved (Heb. charut) on the tablets" (Shemot 32:16). Do not pronounce it 'charut' but cherut (lit. 'freedom'), FOR IT IS real freedom, BEING the place on which any freedom depends. FOR FREEDOM FROM ALL KLIPOT COMES ONLY THROUGH THE LIGHTS OF BINAH. Come and see that there is nothing in the Torah ON WHICH THERE IS DISAGREEMENT, about which all friends argue and discuss this one so and that one so, that does not wholly follow into the same place, MALCHUT, and gather into one source, YESOD.

87. וְעַל דָּא, לוּחֵי קַדְמָאֵי רְשִׁימִין מֵהַאי אֲתַר הֲווֹ, וְדָא הוּא רָזָא דְּמִלָּה דִּכְתִיב חָרוּת עַל הַלּוּחוֹת, אַל תִּקְרֵי חָרוּת, אֶלָּא חֵירוּת, חֵירוּת מַמָּשׁ, אֲתַר דְּכָל חֵירוּ בֵּיהּ תַּלְיָא. ות״ח, לֵית לָךְ מִלָּה בְּאוֹרַיְיתָא, דְּאַמְרִין כֻּלְּהוּ חַבְרַיָּיא דָּא הָכִי וְדָא הָכִי, דְּלָא אָזִיל כֹּלָּא לַאֲתַר חַד, וּלְמַבּוּעָא חַד אִתְכְּנַשׁ.

88. "AND THEN THE VOICE OF THE SHOFAR sounded (lit. 'went')": THIS HAS THE SAME MEANING as "All the rivers run (lit. 'go') into the sea" (Kohelet 1:7); NAMELY, INTO MALCHUT CALLED SEA. It is also written, "All go to one place" (Kohelet 3:20), NAMELY INTO MALCHUT. "Louder (lit. 'becomes very strong')" is as we have learned THAT BINAH IS THE SECRET of a vessel that contains forty measures. "Very strong" TEACHES that there is nothing in the Torah that is weak or broken. When you look at it and know it, you shall find it strong as a hammer that breaks rocks. If it is weak, it comes from you, as we established from the verse: "For it is not an empty thing" (Devarim 32:47). If you find it empty, it is "from you." Therefore, Scripture says, "very strong."

88. הוֹלֵךְ: כד״א, כָּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם. וּכְתִיב הַכֹּל הוֹלֵךְ אֶל מָקוֹם אֶחָד. וְחָזֵק מְאֹד, כַּמָּה דְּתָנִינָן כְּלִי מַחֲזִיק אַרְבָּעִים סְאָה. וְחָזֵק מְאֹד, דְּלֵית לָךְ מִלָּה בְּאוֹרַיְיתָא חַלָּשָׁא אוֹ תְּבִירָא, דְּכַד תִּסְתַּכֵּל וְתִנְדַּע בָּהּ, דְּלָא תִּשְׁכַּח לָהּ תַּקִּיפָא כְּפַטִּישָׁא דְּמַתְבַּר טִינָרִין. וְאִי אִיהִי חַלָּשָׁא, מִינָךְ הוּא. כְּמָה דְּאוּקְמוּהָ, דִּכְתִיב כִּי לֹא דָבָר רֵק הוּא, וְאִם רֵק הוּא, מִכֶּם אִיהוּ. וְעַל דָּא וְחָזֵק מְאֹד.

12. Moses' voice

Rabbi Aba examines the verse, "Moses speaks, and Elohim answers him by a voice," and determines that the voice with which Moses spoke is the

voice of Zeir Anpin, and that nothing proceeded from the mouth of Moses alone. Yet whatever Moses spoke was included in the voice of Elohim.

89. It is written, "Moses speaks, and Elohim answers him by a voice" (Shemot 19:19). In this place, high things are comprised, NAMELY HIGH MYSTERIES. We indeed learned that: "And Elohim answers him by a voice" REFERS TO Moses' voice, the voice which Moses held on to, NAMELY ZEIR ANPIN CALLED VOICE. We should look into this, for it used to say the opposite: "And Elohim spoke," yet here it says, "Moses speaks."

89. כְּתִיב מֹשֶׁה יְדַבֵּר וְהָאֱלֹהִים יַעֲנֶנּוּ בְקוֹל, בַּאֲתַר דָּא אִתְכְּלִלוּ מִלִּין עִלָּאִין, הָא אוּקְמוּהָ וְהָאֱלֹהִים יַעֲנֶנּוּ בְקוֹל, בְּקוֹלוֹ שֶׁל מֹשֶׁה, בְּהַהוּא קוֹל דְּאָחִיד בֵּיהּ מֹשֶׁה. הָכָא אִית לְאִסְתַּכְּלָא דְּהָא אִפְּכָא הֲוָה, דִּכְתִיב וַיְדַבֵּר אֱלֹהִים, וְהָכָא כְּתִיב מֹשֶׁה יְדַבֵּר.

90. Some say that it is because it is written, "And they said to Moses, Speak you with us, and we will hear; but let not Elohim speak with us" (Shemot 20:16) that "Moses speaks, and Elohim answers him by a voice," UNLIKE WHAT WAS BEFORE, WHERE IT IS WRITTEN, "AND ELOHIM SPOKE." There is nothing in the Torah that comes from the mouth of Moses alone, as we said in relation to the curses in the book of Devarim that Moses uttered with his own mouth. We did not say by himself but with his own mouth, WHICH MEANS that these CURSES IN VAYIKRA were uttered by the mouth of Hashem (Gvurah), WHICH IS MALCHUT. Meanwhile, he uttered those IN THE BOOK OF DEVARIM with his own mouth, the mouth of the voice to which he held, ZEIR ANPIN that is so called. This matter is well explained.

90. אֶלָּא אִית דְּאַמְרֵי, בְּגִין דִּכְתִיב, וַיֹּאמְרוּ אֶל מֹשֶׁה דַּבֵּר אַתָּה עִמָּנוּ וְנִשְׁמָעָה וְאַל יְדַבֵּר עִמָּנוּ אֱלֹהִים. וְעַ"ד מֹשֶׁה יְדַבֵּר, וְהָאֱלֹהִים יַעֲנֶנּוּ. בְּגִין דְּלָא אִשְׁתְּכַח מִלָּה בְּאוֹרַיְיתָא מִפּוּמָא דְּמֹשֶׁה בִּלְחוֹדוֹי, וְדָא הוּא דְּאוּקְמוּהָ, קְלָלוֹת שֶׁבְּמִשְׁנֶה תּוֹרָה מֹשֶׁה מִפִּי עַצְמוֹ אֲמָרָן. מֵעַצְמוֹ לָא תָּנֵינָן, אֶלָּא מִפִּי עַצְמוֹ, הַלְּלוּ מִפִּי הַגְּבוּרָה. וְהַלְּלוּ מִפִּי עַצְמוֹ, מִפִּי הַהוּא קוֹל דְּאָחִיד בֵּיהּ, דְּאִקְרֵי הָכִי. וְשַׁפִּיר מִלָּה.

91. In the Rabbinical Academy's book of Agadah, it has been said that, although the whole Torah was uttered by the mouth of Hashem (Gvurah), WHICH IS MALCHUT, it was uttered also by Moses himself, WHO IS ZEIR ANPIN. What exactly? For example, the curses in the book of Devarim. They were then included in the mouth of Gvurah. It therefore says, "Moses speaks, and Elohim answers him by a voice." "Moses speaks": This is the voice of Moses, NAMELY ZEIR ANPIN, "and Elohim answers him by a voice." This is Gvurah, NAMELY MALCHUT, that acknowledged the voice. Hence, it "answers him by a voice," that is, by the voice of Moses. Now, he who opened the discussion with words of the Torah, let him speak up. They sat down.

91. וּבְסִפְרָא דְּאַגַּדְתָּא דְּבֵי רַב אַמְרֵי, אע"ג דְּאוֹרַיְיתָא מִפִּי הַגְּבוּרָה אִתְּמַר כּוּלָּהּ, מִפִּי עַצְמוֹ שֶׁל מֹשֶׁה כְּמוֹ כֵּן אִתְּמַר. וּמַאי אִיהוּ. כְּגוֹן קְלָלוֹת שֶׁבְּמִשְׁנֶה תּוֹרָה. וּלְבָתַר אִתְּכְּלִילָן בִּגְבוּרָה, הה"ד מֹשֶׁה יְדַבֵּר וְהָאֱלֹהִים יַעֲנֶנּוּ בְקוֹל. מֹשֶׁה יְדַבֵּר, דָּא קוֹלוֹ שֶׁל מֹשֶׁה. וְהָאֱלֹהִים יַעֲנֶנּוּ בְקוֹל, דָּא גְבוּרָה, דְּאוֹדֵי לֵיהּ לְהַהוּא קָלָא. הה"ד יַעֲנֶנּוּ בְקוֹל בְּהַהוּא קוֹל דְּמֹשֶׁה. וְהַשְׁתָּא מַאן דְּפָתַח בְּמִלֵּי דְּאוֹרַיְיתָא, לִיפְתַּח וְיֵימָא, יָתְבוּ.

13. "But if a priest's daughter be married to a stranger"
We learn from Rabbi Aba that when God completed the world below, He wished to complete the body of man with the soul, so He created him male and female. Only when a man joins with his wife and they have a son and daughter is man complete in the likeness of above. If a man does not have children his soul does not join the Holy Name when he dies. Rabbi Aba tells us that "a priest's daughter" is the holy soul, because it issued from the union of Zeir Anpin and Malchut. He adds that "no stranger shall eat of it" means that anyone who did not have children will not be able to partake of the supernal delight in God.

92. Rabbi Aba opened the discussion with the verse: "But if a priest's daughter be a widow, or divorced, and have no child..." (Vayikra 22:13). Happy is the portion of Yisrael above all the heathen nations, for when the Holy One, blessed be He, created the universe, He created it solely for Yisrael, so that they would receive the Torah on Mount Sinai and would be completely purified and righteous before Him.

92. פָּתַח רִבִּי אַבָּא וְאָמַר, כְּתִיב וּבַת כֹּהֵן כִּי תִהְיֶה אַלְמָנָה וּגְרוּשָׁה וְזֶרַע אֵין לָהּ וְגוֹ', זַכָּאָה חוּלָקֵיהוֹן דְּיִשְׂרָאֵל מִכָּל עַמִּין עע"ז, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא כַּד בְּרָא עָלְמָא, לָא בְּרָא לֵיהּ אֶלָּא בְּגִינֵיהוֹן דְּיִשְׂרָאֵל, בְּגִין דְּיִקַּבְּלוּן אוֹרַיְיתָא בְּטוּרָא דְּסִינַי, וְיִתְדַּכּוּן בְּכֻלָּא, וְיִשְׁתַּכְּחוּן זַכָּאִין קֳמֵיהּ.

93. תָּא חֲזֵי, כַּד אִשְׁתְּלִים הַאי עָלְמָא בְּהוּ בְּיִשְׂרָאֵל, כְּגַוְונָא דִּלְעֵילָא, וְהַהוּא אָדָם אִתְנְעִיץ בְּאַרְעָא, וְרוּמֵיהּ מָטֵי עַד צִית שְׁמַיָּא, בָּעָא קוּדְשָׁא בְּרִיךְ הוּא לְאַשְׁלְמָא נִשְׁמְתָא קַדִּישָׁא מֵעֵילָא לְתַתָּא, בְּגִין דִּיתְאַחִיד וְיִתְקְשָׁר דָּא בְּדָא, הה"ד וַיִּיצֶר יְיָ' אֱלֹהִים אֶת הָאָדָם עָפָר מִן הָאֲדָמָה וְגוֹ'. לְמֶהֱוֵי קְשִׁיר דָּא בְּדָא, וְיִשְׁתְּכַּח שְׁלִים כְּגַוְונָא דִּלְעֵילָא, וְיִשְׁלֵם וְיִתְקַן גַּרְמֵיהּ הָכִי.

93. Come and see: When this world was completed in Yisrael as above, NAMELY LIKE THE UPPER MALE AND FEMALE, and Adam was placed on earth with his head reaching the top of the sky, the Holy One, blessed be He, wanted to complete the holy soul from above downward, so that they would be united and connected to each other, the SOUL WITH THE BODY AND THE BODY WITH THE SOUL. Hence, it says, "And Hashem Elohim formed man of the dust of the ground, and breathed into his nostrils the breath (lit: 'soul') of life" (Beresheet 2:7), so that they would cleave to one another, and he would be complete in the likeness of above and prepare himself in this way.

94. וּבגִ"כ בָּרָא לֵיהּ דְּכַר וְנוּקְבָא, לְמֶהֱוֵי שְׁלִים. וְאֵימָתַי אִקְרֵי ב"נ שְׁלִים כְּגַוְונָא דִּלְעֵילָא בְּשַׁעְתָּא דְּאִזְדַּוְּוג בְּבַת זוּגֵיהּ בְּאַחֲדוּתָא בְּחֶדְוָותָא בִּרְעוּתָא, וַיַּפִּיק מִנֵּיהּ וּמִנּוּקְבֵיהּ בֵּן וּבַת. וּכְדֵין הוּא בַּר נָשׁ שְׁלִים כְּגַוְונָא דִּלְעֵילָא, וְאַשְׁלִים הוּא לְתַתָּא, כְּגַוְונָא דִּשְׁמָא קַדִּישָׁא עִלָּאָה, וּכְדֵין אִתְקְרֵי שְׁמָא קַדִּישָׁא עִלָּאָה עָלֵיהּ.

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94. He therefore created him male and female, so that he would be whole. When is man called whole like above? When he is united with his spouse with joy and desire and he and his wife issue a son and a daughter. Then is man complete in the likeness of above and he completes below the likeness of the supernal Holy Name, AS YUD-HEI ARE THE SECRET OF ABA AND IMA AND VAV-HEI ARE THE SECRET OF SON AND DAUGHTER. Then, he is called by the name of the Holy Supernal Name.

95. וּבַר נָשׁ דְּלָא בָּעֵי לְאַשְׁלְמָא שְׁמָא קַדִּישָׁא לְתַתָּא, טַב לֵיהּ דְּלָא אִתְבְּרֵי, דְּהָא לֵית לֵיהּ חוּלָקָא כְּלַל בִּשְׁמָא קַדִּישָׁא. וְכַד נָפִיק נִשְׁמָתֵיהּ מִנֵּיהּ, לָא אִתְאַחֲדָא בֵּיהּ כְּלַל, דְּהָא אַזְעָרָא דְּיוּקְנָא דְּמָארֵיהּ עַד דְּאִתְקַשְׁרָא וְאִתְתַּקְנַת בְּכֹלָּא.

95. A man who refuses to complete the Holy Name below, NAMELY TO BEGET A SON AND A DAUGHTER AS EXPLAINED, it is better for him not to be born, for he does not partake of the Holy Name. When his soul leaves him, it does not at all join THE HOLY NAME, for he diminished the image of his Master BY NOT ESTABLISHING HIS LIKENESS AFTER HIM, WHICH IS THE IMAGE OF ELOHIM. This is so until the soul is attached and wholly rectified.

96. הה"ד וּבַת כֹּהֵן כִּי תִהְיֶה אַלְמָנָה וּגְרוּשָׁה וְגוֹ'. וּבַת כֹּהֵן, דָּא נִשְׁמְתָא קַדִּישָׁא, דְּאִתְקְרֵי בְּרַתָּא דְּמַלְכָּא, דְּהָא אוּקְמוּהָ דְּנִשְׁמְתָא קַדִּישָׁא מִזִּוּוּגָא דְּמַלְכָּא וּמַטְרוֹנִיתָא נַפְקַת. וּבְגִינֵי כַּךְ הֵיךְ גּוּפָא דִּלְתַתָּא מִדְּכַר וְנוּקְבָא, אוּף הָכִי נִשְׁמְתָא לְעֵילָא. כִּי תִהְיֶה אַלְמָנָה מֵהַהוּא גּוּפָא דְּאִזְדַּוְּוגַת בֵּיהּ, וּמִית. וּגְרוּשָׁה, דְּאִתְתַּרְכַת מֵהַהוּא חוּלָקָא דִּשְׁמָא קַדִּישָׁא. וְכָל כַּךְ לָמָה, בְּגִין דְּזֶרַע אֵין לָהּ לְאִשְׁתַּכְּחָא כְּגַוְונָא דִּלְעֵילָא, וּלְאִתְקַשְׁרָא בִּשְׁמָא קַדִּישָׁא. וְשָׁבָה אֶל בֵּית אָבִיהָ, מַאן וְשָׁבָה. וְשָׁבָה סְתָם, לְאִתְתַּקְנָא כְּמִלְּקַדְּמִין. וּכְדֵין וְשָׁבָה אֶל בֵּית אָבִיהָ, דָּא קוּדְשָׁא בְּרִיךְ הוּא. כִּנְעוּרֶיהָ: כְּקַדְּמֵיתָא. מִלֶּחֶם אָבִיהָ תֹּאכֵל, לְאִתְעַנְּגָא בְּעִנּוּגָא דְּמַלְכָּא.

96. This is the meaning of: "But if a priest's daughter be a widow, or divorced, and have no child..." "A priest's daughter" is the holy soul, called a King's daughter, for the holy soul issues from the union of the King and Queen, ZEIR ANPIN AND MALCHUT, as we have explained. As the body below is composed of male and female, the soul above TOGETHER WITH THE BODY, IS MALE AND FEMALE, THE SOUL BEING FEMALE AND THE BODY MALE. THIS IS THE MEANING OF THE WORDS: "be a widow"; TO WIT, THE SOUL WOULD BE WIDOWED without the body to which she cleaved, for it died; "or divorced," for it was divorced from its portion in the Holy Name. And all this is for what reason? Because it would "have no child" in whom it may find the likeness above with which to attach itself to the Holy Name, AS EXPLAINED BEFORE. THEREFORE, it "has returned to her father's house" (Vayikra 22:13). What is "returned"? Just 'returned', namely it corrects itself as it used to be before DESCENDING INTO A BODY. Then it "has returned to her father's house": This is the Holy One, blessed be He, "as in her youth" (Ibid.) as before, AFTER IT IS RIGHTED, "she shall eat of her father's bread" (Ibid.) and delight in the delights of the King.

97. מִכָּאן וּלְהָלְאָה, וְכָל זָר לֹא יֹאכַל קֹדֶשׁ. מַאן הוּא זָר. הַהוּא דְּלָא אוֹקִים שְׁמָא קַדִּישָׁא דְּתַתָּא, וְלֵית לֵיהּ בֵּיהּ חוּלָקָא. לֹא יֹאכַל קֹדֶשׁ, לֵית בֵּיהּ חוּלָקָא מֵעִנּוּגָא דִּלְעֵילָּא דְּאִית בֵּיהּ אֲכִילָה, דִּכְתִיב אִכְלוּ רֵעִים, אֲכִילָה דִּלְעֵילָּא, עִנּוּגָא דְּקוּדְשָׁא בְּרִיךְ הוּא הֲוֵי, וְהַאי עִנּוּגָא שַׁרְיָא, בַּאֲתַר דְּשַׁרְיָא כַּד רֵיחָא דְּקָרְבְּנָא הֲוָה סָלִיק.

97. From now on, "no stranger shall eat of it (lit. 'holiness')"(Ibid.), who is a stranger - he who did not establish the Holy Name below, NAMELY DID NOT BEGET A SON AND A DAUGHTER, has no part in it. 'Shall not eat of it': He has no part in the supernal pleasure, which has THE ASPECT OF eating, as written, "Eat, O dear ones" (Shir Hashirim 5:1), referring to supernal eating, the delight of the Holy One, blessed be He. This delight dwells wherever DELIGHT dwells, when the savor of the offering would rise.

14. Yisrael sustain their Father in heaven

We learn that the meal is made of the savor of the offering when it rises to God. The savor is for His servants and the sweetness is for God, who does not eat until He has prepared a meal for his servants. Only the souls of the righteous partake of God's meal.

98. תָּא חֲזֵי, בְּשַׁעֲתָא דְּאִשְׁתְּכַח מְזוֹנָא לְתַתָּא, אִשְׁתְּכַח מְזוֹנָא לְעֵילָּא. לְמַלְכָּא דְּאִתְקָן סְעוּדָתָא דִּילֵיהּ, וְלָא אִתְקָן לְעַבְדּוֹהִי. כַּד אִתְקָן לְעַבְדּוֹהִי, אָכִיל הוּא סְעוּדָתָא דִּילֵיהּ, וְאִינּוּן אַכְלֵי סְעוּדָתַיְיהוּ, הה״ד אָכַלְתִּי יַעְרִי עִם דִּבְשִׁי, דָּא סְעוּדָתָא דְּמַלְכָּא. אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דּוֹדִים, דָּא סְעוּדָתָא דִּידֵהוּ מֵרֵיחָא דְּקָרְבְּנָא, כַּד רֵיחָא דְּקָרְבְּנָא הֲוָה סָלִיק. וּבְגִינֵי כַּךְ אִקְרֵי רֵיחַ נִיחוֹחַ לַיְיָ׳. רֵיחַ לְעַבְדּוֹהִי. נִיחוֹחַ לַיְיָ׳. וְעַל דָּא סְעוּדָתָא דְּמַלְכָּא אִתְעַכָּב, בְּגִין סְעוּדָתָא דְּעַבְדּוֹהִי. וּבְגִין כַּךְ, יִשְׂרָאֵל מְפַרְנְסֵי לַאֲבִיהֶן שֶׁבַּשָּׁמַיִם תְּנִינָן. וּמִסְעוּדָתָא דְּמַלְכָּא מַאן אָכִיל. אֶלָּא אִינּוּן נִשְׁמָתִין דְּצַדִּיקַיָּיא.

98. Come and see, when there are victuals below there are victuals above. This is like a king who prepared his own meal, but not one for his servants. After preparing one for his servants, he would eat his own meal. Hence, it is written, "I have eaten my honeycomb with my honey" (Ibid.). This is the King's meal. "Eat, O dear ones, and drink; drink deep, O loving companions" (Ibid.): This is HIS SERVANTS' meal. THE MEAL IS MADE OF the savor of the offering when the savor of the offering rises. It is therefore called "a sweet savor to Hashem" (Vayikra 1:9). The savor, THE ILLUMINATION OF CHOCHMAH FROM THE LEFT, is for His servants and the sweetness, THE ILLUMINATION OF CHASSADIM FROM THE RIGHT, is for Hashem. The King's meal was therefore delayed for His servants' meal. This is why we have learned that Yisrael sustain their heavenly Father, for He eats not before preparing a meal for His servants. Who then partakes of the King's meal? Only the souls of the righteous.

15. "How good and how pleasant"

We are reminded that God gave the children of Yisrael neither to a minister nor a messenger, but holds to them Himself, and calls them His servants, His children and His brethren.

99. תּוּ פָּתַח וְאָמַר, הִנֵּה מַה טּוֹב וּמַה נָּעִים שֶׁבֶת אַחִים גַּם יָחַד, זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּלָא יָהַב לוֹן קוּדְשָׁא בְּרִיךְ הוּא לְרַבְרְבָא, אוֹ לִשְׁלִיחָא, אֶלָּא יִשְׂרָאֵל אֲחִידָן בֵּיהּ, וְהוּא אָחִיד בְּהוּ, וּמֵחַבִּיבוּתָא דִּלְהוֹן קָרָא לוֹן קוּדְשָׁא בְּרִיךְ הוּא עַבְדִּין. הה״ד כִּי לִי בְנֵי יִשְׂרָאֵל עֲבָדִים עֲבָדַי הֵם. לְבָתַר קָרָא לוֹן בָּנִים, הה״ד בָּנִים אַתֶּם לַיְיָ׳ אֱלֹהֵיכֶם. לְבָתַר קָרָא לוֹן אַחִים, הה״ד לְמַעַן אַחַי וְרֵעָי וְגוֹ׳. וּבְגִין דְּקָרָא לוֹן אַחִים, בָּעָא לְשַׁוָּאָה מָדוֹרֵיהּ בְּהוּ, וְלָא יַעְדֵּי מִנַּיְיהוּ. כְּדֵין כְּתִיב הִנֵּה מַה טּוֹב וּמַה נָּעִים שֶׁבֶת אַחִים גַּם יָחַד.

99. He again opened the discussion, saying, "How good and how pleasant it is for brothers to dwell together in unity" (Tehilim 133:1). Happy are Yisrael that the Holy One, blessed be He, gave them neither to a minister nor to a messenger, but Yisrael hold to Him and He holds to them. The Holy One, blessed be He, called them servants for the love He had for them, as written, "For to Me the children of Yisrael are servants; they are My servants" (Vayikra 25:55). Afterwards, He called them children, as written, "You are the children of Hashem your Elohim" (Devarim 14:1). Later still, He called them brethren, as written, "For My brethren and companions' sake" (Tehilim 122:8). Since He called them brothers, He wanted to place His Shechinah on them and not to stir from them. Then it says, "How good and how pleasant it is for brothers to dwell together in unity."

16. "And if a man shall take his sister"

From the book of Rabbi Yeba Saba (the elder), we learn that when the Congregation of Yisrael is in unity, they rejoice in God and He in them. The word "one" indicates complete union, whereby Yisrael are united with God. Rabbi Shimon had also said that "one" means the union of male and female, but now, at the time of this exile, God is not called "one," because the union of Zeir Anpin and Malchut is undone. We then hear about the oil of the holy ointment that is drawn from Atika Kadisha; as the ointment flows down it must be met by the incense rising from below.

100. The holy luminary said that "How good and how pleasant it is for brothers to dwell together in unity..." (Tehilim 133:1) resembles the words: "And if a man shall take his sister" (Vayikra 20:17). HE EXPLAINS HIS WORDS. Rabbi Yeba Saba (the elder) said in his book: "A man" is the Holy One, blessed be He, and "shall take his sister" refers to the Congregation of Yisrael. Why is it so? "It is a disgraceful deed (Heb. chesed)" (Ibid.). Indeed it is Chesed, as we already explained. Therefore, "how good and how pleasant it is for brothers to dwell together (lit. 'also') in unity"; NAMELY, the Holy One, blessed be He, and the Congregation of Yisrael. The word "also" adds Yisrael below, because when the Congregation of Yisrael is in unity - TO WIT, JOINED FACE TO FACE WITH THE HOLY ONE, BLESSED BE HE- Yisrael below also rejoice in the Holy One, blessed be He. It is therefore written, "also together." Rav Hamnuna Saba says in his book that "also together" includes the Righteous, YESOD, in the Congregation of Yisrael, who are united as one. HENCE, IT SAYS "TOGETHER (HEB. YACHAD)," AS YACHAD IS DERIVED FROM ECHAD (LIT. 'ONE'), THUS COMBINING BOTH EXPLANATIONS to mean one thing.

100. וּבוּצִינָא קַדִּישָׁא הָכִי אָמַר, הִנֵּה מַה טּוֹב וּמַה נָּעִים וְגוֹ׳, כד״א וְאִישׁ אֲשֶׁר יִקַּח אֶת אֲחוֹתוֹ. וּבְסִפְרָא דְּרַב יֵיבָא סָבָא, וְאִישׁ: דָּא קוּדְשָׁא בְּרִיךְ הוּא. אֲשֶׁר יִקַּח אֶת אֲחוֹתוֹ: דָּא כנ״י. וְכָל כַּךְ לָמָּה. חֶסֶד הוּא, חֶסֶד הוּא וַדַּאי, וְהָא אוּקְמוּהָ. וְעַל דָּא הִנֵּה מַה טּוֹב וּמַה נָּעִים שֶׁבֶת אַחִים גַּם יָחַד, קוּדְשָׁא בְּרִיךְ הוּא וּכְנֶסֶת יִשְׂרָאֵל. גַּם, לְרַבּוֹת יִשְׂרָאֵל דִּלְתַתָּא. כִּדְאָמְרִינָן, דְּהָא בְּשַׁעֲתָא דִּכְנֶסֶת יִשְׂרָאֵל בְּאַחֲדוּתָא בְּקוּדְשָׁא בְּרִיךְ הוּא, יִשְׂרָאֵל דִּלְתַתָּא שַׁרְיָין בְּחֶדְוָותָא גַּם אִינּוּן בְּקוּדְשָׁא בְּרִיךְ הוּא. ובג״כ גַּם יָחַד כְּתִיב. וּבְסִפְרָא דְּרַב הַמְנוּנָא סָבָא, גַּם יָחַד, לְרַבּוֹת צַדִּיק. בָּהּ, בִּכְנֶסֶת יִשְׂרָאֵל, דְּאִינּוּן זִוּוּגָא חַד, וְכֹלָּא מִלָּה חַד.

101. HE EXPLAINS WHY THE WORD ONE INDICATES COMPLETE UNION, SAYING, we learned the portion of "Hear, O Yisrael, Hashem our Elohim; Hashem is one" (Devarim 6:4). What is "one"? It is the Congregation of Yisrael united with the Holy One, blessed be He, ZEIR ANPIN. As Rabbi Shimon said, the union of male and female is called one. The place where the Female rests is called One. What is the reason thereof? A male without a female is considered half a body and half is not one. When two halves of a body become one body, then they are called one.

101. וְתָנֵינָן בְּפַרְשָׁתָא דִּשְׁמַע יִשְׂרָאֵל יְיָ׳ אֱלֹהֵינוּ יְיָ׳ אֶחָד, מַהוּ אֶחָד. דָּא כְּנֶסֶת יִשְׂרָאֵל דְּאָחִיד בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא. דְּאָמַר רִבִּי שִׁמְעוֹן, זִוּוּגָא דִּדְכַר וְנוּקְבָא אִקְרֵי אֶחָד. בַּאֲתַר דְּנוּקְבָא שַׁרְיָא, אֶחָד אִקְרֵי. מַאי טַעֲמָא. בְּגִין דִּדְכַר בְּלָא נוּקְבָא פְּלַג גּוּפָא אִקְרֵי, וּפְלַג לָאו הוּא חַד. וְכַד מִתְחַבְּרָן כַּחֲדָא תְּרֵי פַּלְגֵי גּוּפָא, אִתְעֲבִידוּ חַד גּוּפָא, וּכְדֵין אִקְרֵי אֶחָד.

102. Now, IN EXILE, the Holy One, blessed be He, is not called one. The secret meaning of this is that the Congregation of Yisrael, MALCHUT, is in exile and the Holy One, blessed be He, ZEIR ANPIN, rises high above. The union OF ZEIR ANPIN AND MALCHUT is undone and the Holy Name is not wholly one nor is it called one. When is it called one? When the Queen is with the King and they are joined together. Hence, it is written, "And the kingdom (Heb. meluchah) shall be Hashem's" (Ovadyah 1:21). What is the "kingdom (Heb. meluchah)? It is the Congregation of Yisrael when Malchut is attached to her, and "on that day Hashem shall be one, and His name One" (Zecharyah 14:9). Therefore, SCRIPTURE SAYS, "How good and how pleasant it is for brothers to dwell together in unity."

102. וְהַשְׁתָּא קוּדְשָׁא בְּרִיךְ הוּא לָא אִקְרֵי אֶחָד. וְרָזָא דְּמִלָּה, כְּנֶסֶת יִשְׂרָאֵל בְּגָלוּתָא, וְקוּדְשָׁא בְּרִיךְ הוּא סָלִיק לְעֵילָא לְעֵילָא, וְזִוּוּגָא אִתְפְּרַשׁ, וּשְׁמָא קַדִּישָׁא לָא אִשְׁתְּכַח שְׁלִים, וְאֶחָד לָא אִקְרֵי. וְאֵימָתַי יִתְקְרֵי אֶחָד, בְּשַׁעֲתָא דְּמַטְרוֹנִיתָא תִּשְׁתְּכַח בֵּיהּ בְּמַלְכָּא, וְיִזְדַּוְּוּגוּן כַּחֲדָא. הה״ד, וְהָיְתָה לַיְיָ׳ הַמְּלוּכָה. מַאן מְלוּכָה. דָּא כְּנֶסֶת יִשְׂרָאֵל, דְּמַלְכוּ בָּהּ אִתְקְשַׁר, כְּדֵין בַּיּוֹם הַהוּא יִהְיֶה יְיָ׳ אֶחָד וּשְׁמוֹ אֶחָד. וְעַל דָּא, הִנֵּה מַה טּוֹב וּמַה נָּעִים שֶׁבֶת אַחִים גַּם יָחַד.

103. "It is like the precious ointment on the head" (Tehilim 133:2). HE ASKS, What is the precious ointment? HE ANSWERS, It is the oil of the holy ointment that is drawn and flows from Holy Ancient One (Atika Kadisha,) WHICH IS KETER, FOR THIS OIL IS THE LIGHTS OF ATIKA found in the supernal river, BINAH, that suckles the children, MALE AND FEMALE. Thus, the candles - NAMELY, THE SFIROT OF MALE AND FEMALE - are lit and oil, AS THE MALE AND FEMALE SUCKLE FROM BINAH, flows on the King's head and from His head to His precious beard. From thence, it flows on all the raiments of glory the King dons, NAMELY ALL THE SFIROT OF ZEIR ANPIN. Hence, it is written, "Running down over the hems (or: attributes) of his garments" (Ibid.), the hems being the King's crowns, NAMELY THE SFIROT CALLED ATTRIBUTES, whose Holy Name is in them.

103. כַּשֶּׁמֶן הַטּוֹב עַל הָרֹאשׁ. מַאן שֶׁמֶן הַטּוֹב. דָּא מִשַּׁח רְבוּת קוּדְשָׁא, דְּנָגִיד וְנָפִיק מֵעַתִּיקָא קַדִּישָׁא, דְּאִשְׁתְּכַח בְּהַהוּא נָהָר עִלָּאָה, דְּיָנְקָא לִבְנִין, לְאַדְלָקָא בּוּצִינִין, וְהַהוּא מִשַּׁח נָגִיד בְּרֵישָׁא דְּמַלְכָּא, וּמֵרֵישֵׁיהּ לִיקִירוּ דְּדִיקְנָא קַדִּישָׁא, וּמִתַּמָּן נָגִיד לְכָל אִינּוּן לְבוּשֵׁי יְקָר דְּמַלְכָּא אִתְלַבַּשׁ בְּהוּ. הה"ד שֶׁיּוֹרֵד עַל פִּי מִדּוֹתָיו. עַל פִּי מִדּוֹתָיו מַמָּשׁ, וְאִלֵּין אִינּוּן כִּתְרֵי מַלְכָּא דְּשַׁמְיֵהּ קַדִּישָׁא אִשְׁתְּכַח בְּהוּ.

104. Come and see: Each flow and every joy in the worlds descends to bless THE WORLD only by the holy crowns, NAMELY THE SFIROT OF ZEIR ANPIN, which are the Name of the Holy King; NAMELY, YUD HEI VAV HEI, THE SECRET OF CHOCHMAH AND BINAH, TIFERET AND MALCHUT. Thus, scripture says, "running down (Heb. al pi) over the hems of his garments." Surely, it is running down over the hems, as it says, "By the order (Heb. al pi) of Aaron and his sons" (Bemidbar 4:27). Plenty flows by its hems, descending to all the worlds, so that there will be blessings for all. Come and see, this precious ointment is not present until the service below rises and they meet each other, as is written, "Ointment and perfume (or: incense) rejoice the heart" (Mishlei 27:9). The ointment is THE PLENTY above and incense is THE SERVICE below, WHICH ENCOUNTER EACH OTHER to everybody's joy. Rabbi Acha and Rabbi Yehuda raised their hands and thanked Rabbi Aba.

104. תָּא חֲזֵי, כָּל נְגִידוּ, וְכָל חֵידוּ דְּעָלְמִין, לָא נָחִית לְבָרְכָא, אֶלָּא עַל יְדָא דְּאִלֵּין כִּתְרִין קַדִּישִׁין, דְּאִינּוּן שְׁמָא דְּמַלְכָּא קַדִּישָׁא, וּבג"כ שֶׁיּוֹרֵד עַל פִּי מִדּוֹתָיו. עַל פִּי מִדּוֹתָיו וַדַּאי כד"א עַל פִּי אַהֲרֹן וּבָנָיו תִּהְיֶה. כַּךְ עַל פִּי מִדּוֹתָיו, נָחִית וְנָגִיד לְכֻלְּהוּ עָלְמִין, לְאִשְׁתַּכְּחָא בִּרְכָאן לְכֹלָּא. וְתָא חֲזֵי, הַאי שֶׁמֶן טוֹב לָא זַמִּין, עַד הַהוּא זִמְנָא דְּפוּלְחָנָא דִּלְתַתָּא הֲוָה סָלִיק, וְאִתְעַרְעָן דָּא בְּדָא, הה"ד שֶׁמֶן וּקְטֹרֶת יְשַׂמַּח לֵב. שֶׁמֶן לְעֵילָא, וּקְטֹרֶת לְתַתָּא, כְּדֵין הוּא חֶדְוָותָא דְּכֹלָּא. רִבִּי אֲחָא וְר' יְהוּדָה זְקִיפוּ יְדִין, וְאוֹדוּ לְרִבִּי אַבָּא.

17. "And Elohim came to Abimelech"
Rabbi Acha tells us that when Elohim is mentioned it always means the minister appointed over them, as in the title verse. The question arises of who is being sinned against in "for I also withheld you from sinning against me." Rabbi Shimon offers the explanation that a people's minister above is removed from power as a result of the sins they committed below. The sins of men always cause a defect above, to wit, that they end the rule of their minister above. For this reason an offering must be brought.

105. Rabbi Acha opened the discussion with the verses: "And Elohim came to Abimelech in a dream by night" (Beresheet 20:3) and "And Elohim said to him in a dream, I too know that you did do this in the integrity of your heart" (Ibid. 6). THE WORDS, "And Elohim came to Abimelech" make us ask why the difference between the nations of the worlds, of which it says, "And Elohim came" and Yisrael, of which it does not say, "AND ELOHIM CAME." HE ANSWERS, We have so learned that every "Elohim" mentioned here is that power, the minister appointed over them, just as "Elohim came to Bilaam at night" (Bemidbar 22:20) is also the power appointed over him.

105. ר' אֲחָא פָּתַח, וַיָּבֹא אֱלֹהִים אֶל אֲבִימֶלֶךְ בַּחֲלוֹם הַלָּיְלָה, וּכְתִיב וַיֹּאמֶר אֵלָיו הָאֱלֹהִים בַּחֲלוֹם גַּם אָנֹכִי יָדַעְתִּי כִּי בְתָם לְבָבְךָ עָשִׂיתָ זֹאת. הַאי וַיָּבֹא אֱלֹהִים אֶל אֲבִימֶלֶךְ, מַאי שְׁנָא בְּאוּמּוֹת הָעוֹלָם, וַיָּבֹא אֱלֹהִים, וּלְיִשְׂרָאֵל לָא. אֶלָּא הָכִי תְּנִינָן, כָּל אֱלֹהִים דְּהָכָא, הַהוּא חֵילָא רַבְרְבָא דְּמִמְנָא עֲלַיְיהוּ הֲוָה, כְּגַוְונָא דָּא וַיָּבֹא אֱלֹהִים אֶל בִּלְעָם לַיְלָה, הַהוּא חֵילָא דְּאִתְפְּקַד עֲלֵיהּ.

106. If you say that in the verse: "And Elohim said to him in a dream... FOR I ALSO WITHHELD YOU FROM SINNING AGAINST ME" (Beresheet 20:6), of necessity THE WORDS "SINNING AGAINST ME" ALLUDE TO THE HOLY ONE, BLESSED BE HE. HE ANSWERS, Surely IT ONLY ALLUDES TO HIS MINISTER. HE EXPLAINS THE WORDS: "I too know": Why does it say here "too"? It stands for an addition. Though it is known to higher than me, I too know. In "for I also withheld," the word "also" stands for an addition; THOUGH YOU WERE WITHHELD FROM ABOVE, I ALSO WITHHELD YOU. "You from sinning (Heb. mechato) against Me": The word "Mechato" has a defective spelling without Aleph. HE ASKS, What is He implying? The sin is not against the minister BUT AGAINST THE HOLY ONE, BLESSED BE HE, SO WHY DID HE SAY, "FROM SINNING AGAINST ME"?

106. וְאִי תֵּימָא וַיֹּאמֶר אֵלָיו הָאֱלֹהִים בַּחֲלוֹם. הָכִי הוּא וַדַּאי, גַּם אָנֹכִי יָדַעְתִּי, גַּם אֲמַאי הָכָא. אֶלָּא לְרַבּוֹת קָא אָתָא, דאע״ג דְּלְעֵילָא מִנַּאי יְדִיעַ, גַּם אָנֹכִי יָדַעְתִּי. וָאֶחְשׂוֹךְ גַּם אָנֹכִי, גַּם לְרַבּוֹת, אוֹתְךָ מֵחֲטוֹ לִי, מֵחֲטוֹ חָסֵר אָלֶף כְּתִיב, מַאי קָאָמַר בְּגִין דְּחַטָּאָה לָאו בְּחֵילָא קַיְימָא.

107. HE ANSWERS, We have learned that it was for the sins of people below that a blemish was caused above. It is for the sins of the people below that their minister above was removed from power. Hence, it says, "I also withheld you." Though this depends on higher than me, "I also withheld you" includes himself, FOR HE TOO WITHHELD HIM "from sinning (Heb. mechato) against me." Thus YOUR SINS shall not be on me like a needle (Heb. machat) stuck in the flesh, so that you shall not cause by your sin that my rule be ended and that they will abhor me like a needle stuck in the flesh, as written, "I abhorred (Heb. akutz) them" (Vayikra 20:23) like thorns (Heb. kotz) stuck in the flesh. What does that teach us? It teaches us that the sins of men cause a defect above. What is THE DEFECT? It is like the verse: "And for your transgressions was your mother put away" (Yeshayah 50:1). THE TRANSGRESSIONS OF THE NATIONS, TOO, BLEMISH THEIR MINISTER IN THAT HIS RULE IS ENDED.

107. אֶלָּא הָכִי אוֹלִיפְנָא, בְּחוֹבֵיהוֹן דְּעַמָּא דִּלְתַתָּא, אִתְפְּגִים לְעֵילָא. בְּחוֹבֵי עַמָּא דִּלְתַתָּא, אִתְעַבַּר רַבְרְבָא דִּלְהוֹן דִּלְעֵילָא מִשּׁוּלְטָנֵיהּ. הה״ד וָאֶחְשׂוֹךְ גַּם אָנֹכִי אוֹתְךָ, דאע״ג דִּלְעֵילָא מִנַּאי תַּלְיָא מִלְּתָא, גַּם אָנֹכִי לְרַבּוֹת לְגַרְמֵיהּ, מֵחֲטוֹ לִי, בְּגִין דְּלָא יִשְׁתְּכַחוּ גַּבָּאי, כְּהַאי מַחַט דְּנָעִיץ בְּבִשְׂרָא, דְּלָא תִּגְרוֹם לִי אַתְּ בְּחוֹבָךְ לְאַעְבְּרָא לִי מִשּׁוּלְטָנִי, וְיִקּוּצוּן בִּי, דְּלָא תְּקוּץ לִי בְּמַחֲטָךְ, כד״א וָאָקֵץ בָּם, כְּהָנֵי קוֹצִין דְּנָעִיצִין בְּבִשְׂרָא. מַאי מַשְׁמַע. מַשְׁמַע דְּבְחוֹבֵי בְּנֵי אֱנָשָׁא, עַבְדִּין פְּגִימוּ לְעֵילָא, מַאי אִיהוּ. כד״א וּבְפִשְׁעֵיכֶם שֻׁלְּחָה אִמְּכֶם.

108. Due to this reason THAT THE SINS OF THE LOWER BEINGS CAUSE A DEFECT ABOVE, an offering is brought. What is an offering? We have explained it in relation to the words: "And for your transgressions was your mother put away." The sin causes separation BETWEEN ZEIR ANPIN AND MALCHUT by its blemish, AS MALCHUT WAS SENT AWAY FOR THE SIN. The offering THAT IS BROUGHT brings near the supernal world, ZEIR ANPIN, and the lower world, MALCHUT, and all becomes one. Rabbi Aba and Rabbi Yehuda came and thanked Rabbi Acha.

108. וְעַ״ד קָרְבָּן אִתְקְרִיב, מַאי קָרְבָּן. הַאי דְּקָאמְרָן דִּכְתִיב, וּבְפִשְׁעֵיכֶם שֻׁלְּחָה אִמְּכֶם. דְּהָא חֵטְא גָּרִים פְּרוּדָא בְּחוֹבֵיהּ. קָרְבָּן קָרִיב עָלְמָא עִלָּאָה בְּעָלְמָא תַּתָּאָה וְאִתְעֲבִיד כֻּלָּא חַד. אָתוּ ר׳ אַבָּא וְר׳ יְהוּדָה, וְאוֹדוּ לֵיהּ לְרִבִּי אֲחָא.

18. "Serve Hashem with gladness"

Rabbi Yehuda reminds us that man must perform every service for God with a glad and willing heart so that his service will be complete. The difficulty is that a man cannot come before God in gladness when he has sinned, because he should be broken- hearted. The gladness, therefore, is accomplished through the priests, for they are far removed from judgment, and through the Levites, who are responsible for singing. Man must approach God through two gates - Chesed and Fear.

109. Rabbi Yehuda opened the discussion saying, "Serve Hashem with gladness; come before His presence with singing" (Tehilim 100:2). We have learned that any service man wants to perform before the Holy One, blessed be He, should be done with gladness and a willing heart so that his service will be complete. If you say that it is impossible to do so with the service of the offering, because that man transgressed his Master's precept, the precept of the Torah, and repented before his Master, how would he face Him? With a broken spirit at least. Where is gladness, where is singing?

109. פָּתַח רִבִּי יְהוּדָה וְאָמַר, עִבְדוּ אֶת יְיָ׳ בְּשִׂמְחָה וגו׳. עִבְדוּ אֶת יְיָ׳ בְּשִׂמְחָה, הָכִי אוֹלִיפְנָא, דְּכָל פּוּלְחָנָא דְּבָעֵי ב״נ לְמִפְלַח לְקוּדְשָׁא בְּרִיךְ הוּא, בָּעֵי בְּחֶדְוָותָא, בִּרְעוּתָא דִּלְבָּא, בְּגִין דְּיִשְׁתְּכַח פּוּלְחָנֵיהּ בִּשְׁלִימוּ. וְאִי תֵּימָא פּוּלְחָנָא דְּקָרְבְּנָא הָכִי הוּא. לָא אֶפְשָׁר, דְּהָא הַהוּא בַּר נָשׁ דְּעָבַר עַל פִּקּוּדָא דְּמָארֵיהּ, עַל פִּקּוּדָא דְּאוֹרַיְיתָא, וְתָב לְקַמֵּי דְּמָארֵיהּ, בְּמַאן אַנְפִּין יְקוּם קָמֵיהּ, הָא וַדַּאי בְּרוּחַ תְּבִירָא, בְּרוּחַ עָצִיב, אָן הוּא שִׂמְחָה, אָן הוּא רִנָּנָה.

110. HE ANSWERS, oHWe have learned this. A man who has sinned before his Master and transgressed His precepts should be of low spirit, a broken spirit when he comes to bring an offering and rectify himself. It is best if he cries. There is no gladness or singing. They are contrived by the priests and the Levites, who add gladness and singing to him. Gladness is established in the priest, for he is always far removed from Judgment. The priest should always have a more joyful and happier countenance than the rest of the people, for his crown OF PRIESTHOOD causes him this. Singing is in the Levites, because the Levites are always responsible for singing, as we explained.

110. אֶלָּא תַּמָּן תְּנִינָן, הַהוּא בְּ"נ דְּחָטֵי קָמֵי מָארֵיהּ, וְעָבַר עַל פִּקּוּדוֹי, וְאָתֵי לְקָרְבָּא קָרְבְּנָא, וּלְתַקָּנָא גַּרְמֵיהּ, בְּרוּחַ תְּבִירָא, בְּרוּחַ עֲצִיבָא בָּעֵי לְאִשְׁתַּכְּחָא, וְאִי בָּכֵי שַׁפִּיר מִכֹּלָּא. הָא שִׂמְחָה הָא רְנָנָה לָא אִשְׁתְּכַח. אֶלָּא בְּמַאי אִתְּתְקַן. בְּהַנְהוּ כַּהֲנֵי וְלֵיוָאֵי, דְּהָא אִינּוּן אַשְׁלִימוּ שִׂמְחָה וּרְנָנָה בְּגִינֵיהּ. שִׂמְחָה בְּכַהֲנָא אִתְקַיָּים, בְּגִין דְּהוּא רְחִיקָא מִן דִּינָא תְּדִיר, וְכַהֲנָא בָּעֵי לְאִשְׁתַּכְּחָא תְּדִיר בְּאַנְפִּין נְהִירִין, חַדָּאן יַתִּיר מִכָּל עַמָּא. דְּהָא כִּתְרָא דִּילֵיהּ גָּרִים. רְנָנָה בְּלֵיוָאֵי, וְהָכִי הוּא, דְּהָא לֵיוָאֵי מְשַׁתַּכְּחֵי עַל שִׁיר לְעָלְמִין, כְּמָה דְּאוּקְמוּהָ.

111. The priests and Levites stand by him and the service of the Holy One, blessed be He, is completed through them. The priest stands by him and proceeds with gladness and joy to properly unify the Holy Name, and the Levites proceed with a song. Then it says, "Know that Hashem He is Elohim" (Tehilim 100:3). This is the offering (lit. 'drawing near'), which draws Mercy nearer to Judgment and then everything is mitigated, FOR HASHEM IS MERCY AND ELOHIM JUDGMENT, AND they ARE PERFUMED TOGETHER AS ONE.

111. וְאִלֵּין קַיְימִין עָלֵיהּ, וּבֵיהּ אִשְׁתְּלִים פּוּלְחָנָא לְקוּדְשָׁא בְּרִיךְ הוּא. כַּהֲנָא קָאֵים עָלֵיהּ וְכַוּוּן מִילִּין, בְּחֶדְוָותָא בִּרְעוּתָא, לְיַחֲדָא שְׁמָא קַדִּישָׁא כַּדְקָא יָאוּת. וְלֵיוָאֵי בְּשִׁיר. כְּדֵין כְּתִיב דְּעוּ כִּי יְיָ' הוּא אֱלֹהִים. דָּא הוּא קָרְבָּן לְקָרְבָא רַחֲמֵי בְּדִינָא, וּמִתְבְּסָם כֹּלָּא.

112. Now that there are no offerings, whoever has sinned before his Master and has repented is surely bitter, sad and of a broken spirit. How can he observe gladness and singing, seeing that they are not in him? We have learned that the praises he offers to his Master, the rejoicing in the Torah and singing the Torah are the actual gladness and singing. We also learned that it should not be done in sadness; NAMELY, man should not stand before his Master in sadness. If he cannot, FOR HE IS BROKEN-HEARTED FOR HIS SINS, what should he do?

112. הַשְׁתָּא דְּלָא אִשְׁתְּכַח קָרְבְּנָא, מַאן דְּחָטֵי קָמֵי מָארֵיהּ וְתָב לְגַבֵּיהּ, וַדַּאי בְּמְרִירוּ דְּנַפְשָׁא, בַּעֲצִיבוּ, בְּבִכְיָה, בְּרוּחַ תְּבִירָא, הֵיאַךְ אוֹקִים שִׂמְחָה וּרְנָנָה, הָא לָא אִשְׁתְּכָחוּ גַּבֵּיהּ. אֶלָּא הָכִי אוֹקְמוּהָ, דְּתוּשְׁבְּחָן דְּמָארֵיהּ, וְחֶדְוָותָא דְּאוֹרַיְיתָא, וּרְנָנָה דְּאוֹרַיְיתָא, דָּא הוּא שִׂמְחָה וּרְנָנָה. וְהָא תְּנִינָן וְלָא מִתּוֹךְ עַצְבוּת וְכוּ', דְּלָא יְקוּם בַּר נָשׁ קָמֵיהּ מָארֵיהּ בַּעֲצִיבוּ וְהָא לָא יָכִיל וּמַאי תְּקָנְתֵּיהּ.

113. HE REPLIES: The secret of this matter is that we learned that a man should always enter the distance of the opening of two gates, then say his prayer. Hence, it says "waiting at the posts of my doors" (Mishlei 8:34); NAMELY, HE SHOULD ENTER TWO GATES. Could you possibly think that these are LITERALLY two gates? Rather, the amount of the distance of the opening two gates. Here is an allusion to David's words: "Lift up your heads, O you gates" (Tehilim 24:9). These are the Temple and the sanctuary that are the inner and innermost at the beginning of the grades CALLED Chesed and Fear, NAMELY GVURAH. These are the gates of the world. It behooves man, therefore, to direct his prayer towards the Holy of Holies, that is the Holy Name, and then say his prayer. These are the two gates, the two crowns, NAMELY THE TWO SFIROT - CHESED AND GVURAH OF ZEIR ANPIN.

113. אֶלָּא רָזָא דְּמִלָּה, הָא תְּנִינָן לְעוֹלָם יִכְנֵס אָדָם שִׁעוּר שְׁנֵי פְּתָחִים וְכוּ', וּיְצַלֵּי צְלוֹתֵיהּ הֲדָא הוּא דִּכְתִיב, לִשְׁמוֹר מְזוּזוֹת פְּתָחַי, שְׁנֵי פְּתָחִים ס"ד, אֶלָּא אֵימָא שִׁעוּר שְׁנֵי פְּתָחִים. כָּאן רֶמֶז לְמָה שֶׁאָמַר דָּוִד, שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם, אִינּוּן מָעוֹן וּמְכוֹן, דְּאִינּוּן גּוֹ לְגוֹ, שֵׁירוּתָא דְּדַרְגִּין: חֶסֶד, וּפַחַד. וְאִינּוּן פִּתְחִין דְּעָלְמָא. עַל דָּא אִצְטְרִיךְ בַּר נָשׁ דִּיתְכַּוֵּן בִּצְלוֹתֵיהּ לָקֳבֵל קֹדֶשׁ קוּדְשִׁין, דְּאִינּוּן שְׁמָא קַדִּישָׁא, וּיְצַלֵּי צְלוֹתֵיהּ. וְהַנְהוּ אִלֵּין שִׁעוּר ב' פִּתְחִין, ב' כִּתְרִין.

114. Some understand it this way: Gladness is the Congregation of Yisrael, MALCHUT CALLED GLADNESS. Gladness, as we explained, is like in the verse: "For you shall go out with joy" (Yeshayah 55:12), WHICH MEANS THAT Yisrael are destined to go out of exile with joy. What is it? It is the Congregation of Yisrael, MALCHUT. Hence, Scripture says, "Serve Hashem with gladness," NAMELY WITH THE ASPECT OF MALCHUT, as written, "Thus (lit. 'with this' (Heb. zot fem.)) shall Aaron come into the holy place" (Vayikra 16:3), WHICH MEANS WITH THE ASPECT OF MALCHUT CALLED ZOT. HERE TOO, THE MEANING IS TO SERVE HASHEM WITH THE ASPECT OF MALCHUT CALLED GLADNESS, and all is one; NAMELY, MALCHUT IS CALLED 'ZOT' AND GLADNESS.

114. וְאִית דְּמַתְנֵי הָכֵי, שִׂמְחָה, דָּא כְּנֶסֶת יִשְׂרָאֵל. וְשִׂמְחָה הָא אוּקְמוּהָ, כְּדִכְתִיב, כִּי בְּשִׂמְחָה תֵּצֵאוּ וגו׳. וּזְמִינִין יִשְׂרָאֵל לְנָפְקָא מִן גָּלוּתָא, בְּהַאי שִׂמְחָה. וּמַאן אִיהִי כְּנֶסֶת יִשְׂרָאֵל. וְע״ד עִבְדוּ אֶת יְיָ׳ בְּשִׂמְחָה, כְּמָה דִּכְתִיב בְּזֹאת יָבֹא אַהֲרֹן אֶל הַקֹּדֶשׁ, וְכֹלָּא חַד.

115. "Come before His presence with singing": This makes her perfect, for gladness is in the heart and singing in the mouth, and there is more perfection IN THE MOUTH. The perfection of this gladness is revealed and it is known WHAT IT IS. It is the correction of man WHO SHOULD BE PERFECTED before his Master AND BE WORTHY OF IT. WHEN ONE IS WORTHY OF IT, then "know that Hashem He is Elohim," FOR HE FORMS THE UNITY OF 'HASHEM IS ELOHIM.' BOTH INTERPRETATIONS come to the same conclusion that the Holy Name should then be well unified and that one would be connected to the other, so that all will be one. Such is the service of the Holy One, blessed be He. Rabbi Acha and Rabbi Aba said to him: Surely this is so. Happy is the portion of the righteous, who are occupied in the Torah and know the ways of the Holy One, blessed be He. They rose and walked three miles with Rabbi Aba.

115. בֹּאוּ לְפָנָיו בִּרְנָנָה, דָּא שְׁלִימוּ דִּילָהּ. דְּשִׂמְחָה בַּלֵּב, וּרְנָנָה בַּפֶּה. וְדָא הוּא שְׁלִימוּ יַתִּיר. וּשְׁלִימוּ דְּהַאי שִׂמְחָה הָא אִשְׁתְּמוֹדְעָא, וְהָא יְדִיעָא. וְדָא הוּא תִּקּוּנָא דְּבַר נָשׁ לְקַמֵּיהּ מָארֵיהּ. כְּדֵין דְּעוּ כִּי יְיָ׳ הוּא הָאֱלֹהִים. וְכֹלָּא בְּחַד מִלָּה אַתְיָא, דְּבָעֵי לְבָתַר לְיַחֲדָא שְׁמָא קַדִּישָׁא כַּדְקָא יֵאוֹת, וּלְקַשְׁרָא דָּא בְּדָא לְמֶהֱוֵי כֹּלָּא חַד, וְדָא הוּא פּוּלְחָנָא דְקוּדְשָׁא בְּרִיךְ הוּא. אָמְרוּ לֵיהּ רִבִּי אֲחָא וְר׳ אַבָּא, וַדַּאי הָכִי הוּא. זַכָּאָה חוּלָקֵיהוֹן דְּצַדִּיקַיָּיא דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, וְיַדְעֵי אָרְחוֹי דְקוּדְשָׁא בְּרִיךְ הוּא, קָמוּ וְאַזְלוּ אֲבַתְרֵיהּ דְּרִבִּי אַבָּא, ג׳ מִילִין.

19. "But as for me, I will come into your house in the multitude of your love"
Rabbi Aba says that the title verse refers to Abraham, Isaac and Jacob, who composed the prayer before God; therefore a man should consult them before he goes to the synagogue and prays.

116. Rabbi Aba opened the discussion saying, "But as for me, I will come into Your house in the multitude of Your love" (Tehilim 5:8). We have learned that it is not good for a man to go to a synagogue before consulting Abraham, Isaac and Jacob, because they instituted the prayer before the Holy One, blessed be He. Hence, in the verse: "But as for me, I will come into Your house in the multitude of Your love," "I will come into Your house" is Abraham, "I will worship towards your Temple" (Ibid.) is Isaac, and "in the fear of You" (Ibid.) is Jacob. They should be included first and then he may enter the synagogue and say his prayer. Then does it say: "You are My servant, Yisrael, in whom I will be glorified" (Yeshayah 49:3).

116. פָּתַח ר׳ אַבָּא וְאָמַר, וַאֲנִי בְּרוֹב חַסְדְּךָ אָבֹא בֵיתֶךָ, הָכִי אוּקְמוּהָ, דְּלָא לִבְעֵי לֵיהּ לְבַר נָשׁ לְמֵיעַל לְבֵי כְּנִישְׁתָּא, אֶלָּא אִי אִימְלָךְ בְּקַדְמֵיתָא, בְּאַבְרָהָם וְיִצְחָק וְיַעֲקֹב. בְּגִין דְּאִינּוּן תַּקִּינוּ צְלוֹתָא לְקַמֵּי דְקוּדְשָׁא בְּרִיךְ הוּא, הה״ד, וַאֲנִי בְּרוֹב חַסְדְּךָ אָבֹא בֵיתֶךָ. אָבֹא בֵיתֶךָ: דָּא אַבְרָהָם. אֶשְׁתַּחֲוֶה אֶל הֵיכַל קָדְשְׁךָ: דָּא יִצְחָק. בְּיִרְאָתֶךָ: דָּא יַעֲקֹב, וּבָעָא לְאַכְלָלָא לוֹן בְּרֵישָׁא, וְיֵעוּל לְבֵי כְּנִישְׁתָּא, וְיִצַּלֵּי צְלוֹתֵיהּ. כְּדֵין כְּתִיב, וַיֹּאמֶר לִי עַבְדִּי אָתָּה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאָר.

20. "If his offering be a burnt sacrifice"
Rabbi Yosi says that people are to sacrifice what they can afford - an animal of the herd, or an animal of the flock, or a bird. Rabbi Elazar says that people should sacrifice in correlation to the sin they have committed; he explains that the rich man must compensate for pride, but the average man is not so proud. As the poor man has the humblest spirit of all he therefore brings the smallest offering. Rabbi Elazar asks his father Rabbi Shimon why God then kills the poor from famine but let the rich survive, as the rich will continue to sin even more. Rabbi Shimon reminds him that God avenges Himself on the wicked by giving them peace in this world but causing them to perish in the next world. We are introduced to Yehuda the other, who divided all his possessions and gave them away, and settled himself down to study Torah every night. Yehuda the other tells us that God comes before whoever brings Him an offering with a willing heart. He says that the poor man brings God two offerings: one is his own fat and blood, and the other is his sacrifice; the poor man's offering is the most worthy of all.

117. אִם עוֹלָה קָרְבָּנוֹ מִן הַבָּקָר. אָמַר רִבִּי יוֹסֵי, מַאי שְׁנָא מִן הַבָּקָר לְעוֹלָה, וּמִן הַצֹּאן לְעוֹלָה, וּמִן הָעוֹף לְעוֹלָה. אִי כֻּלָּא חַד, בְּגִין מַה שַׁנְיָא דָּא מִן דָּא, דְּהָא מִן כֻּלָּא אִתְעֲבִיד חַד מִלָּה. אֶלָּא, מַאן דְּאַדְבַּק יְדֵיהּ לְדָא, מַקְרִיב מִן הַבָּקָר. וְאִי לָא יָכִיל, מִן הַצֹּאן. וְאִי לָא יָכִיל מִן הָעוֹף. דְּהָא כְּתִיב, וְאִם דַּל הוּא וְאֵין יָדוֹ מַשֶּׂגֶת, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא לָא אַטְרַח עָלֵיהּ דְּבַר נָשׁ יַתִּיר, בְּמִלָּה דְּלָא יָכִיל.

117. "If his offering be a burnt sacrifice of the herd" (Vayikra 1:3). Rabbi Yosi said, What difference does it make WHETHER HE BRINGS a burnt sacrifice of the herd, of the flock or of the birds? If they are the same, why are they separated from each other, seeing that they all become the same thing, NAMELY, A BURNT OFFERING. HE ANSWERS, He who can afford it offers of the herd. If he cannot, HE BRINGS of the flock and if he cannot afford even this, HE SHOULD BRING of the birds. Thus, it is written, "And if he be poor, and his means do not suffice" (Vayikra 14:21), for the Holy One, blessed be He, does not overload on a man that which he cannot bear.

118. אָמַר רִבִּי אֶלְעָזָר, כְּמָה דַּהֲוָה חַטָּאָה הָכִי הֲוָה מַקְרִיב. עֲתִירָא, דְּזִמְנִין דְּלִבֵּיהּ גַּס בֵּיהּ, הֲוָה מַקְרִיב תּוֹרָא. בְּגִין דְּלִבֵּיהּ חָשִׁיב יַתִּיר לְמֶחֱטֵי קֳמֵיהּ מָארֵיהּ. בֵּינוֹנִי, מַקְרִיב מִן הַצֹּאן, בְּגִין דְּרֻעוּתֵיהּ לָאו גַּס בֵּיהּ כָּל כַּךְ לְמֶחֱטֵי. מִסְכְּנָא דְּלִבֵּיהּ לָא גַּס בֵּיהּ, רְעוּתֵיהּ נָמוֹךְ מִכֹּלָּא, מַקְרִיב מֵהַהוּא קָלִיל מִכֹּלָּא. וְאִשְׁתְּמוֹדְעָן קָרְבְּנֵיהוֹן לְכֻלְּהוּ, כָּל חַד וְחַד בִּלְחוֹדַיְיהוּ, וקוּדְשָׁא בְּרִיךְ הוּא דָּאִין דִּינָא כָּל חַד וְחַד בְּמַתְקָלָא יְשָׁרָה.

118. Rabbi Elazar said, One should offer in correlation to the sin. The rich man whose heart is proud at times should offer a bullock, for his heart is more bent on sinning before his Master. An average man should bring of the flock, because his spirit is not proud enough to sin. The poor man, whose heart is not proud and whose spirit is humbler than them all, brings the slightest offering; NAMELY, OF THE BIRDS. All of their offerings are acknowledged individually, and the Holy One, blessed be He, judges each one with balanced scales.

119. רִבִּי אֶלְעָזָר שָׁאִיל לְר׳ שִׁמְעוֹן אֲבוּהִי, א״ל, הָא תְּנֵינָן דְּעַל תְּלַת חוֹבֵי עָלְמָא רָעָב בָּא לְעוֹלָם, וְכֻלְּהוּ חוֹבֵי לָא מִשְׁתַּכְּחֵי אֶלָּא בְּעַתִּירֵי, בְּגִין דְּלִבַּיְיהוּ גַּס בְּהוּ, וְלָא מִשְׁתַּכְּחֵי בְּמִסְכְּנֵי, מַה דִּינָא הוּא, דְּקוּדְשָׁא בְּרִיךְ הוּא קָטִיל לְמִסְכְּנֵי, וְקָאִים לַעֲתִירֵי, דְּהָא מֵהַשְׁתָּא יוֹסִפּוּן לְמֶחֱטֵי קֳמֵיהּ. אָמַר לֵיהּ יָאוֹת שְׁאַלְתָּ וְהָא אוּקְמוּהָ חַבְרַיָּיא וְאָמְרוּ, כַּד בָּעָא קוּדְשָׁא בְּרִיךְ הוּא לְאִתְפָּרְעָא מִן רַשִׁיעַיָּא וּלְאוֹבְדָא לְהוּ מִן עָלְמָא, כְּדֵין יָהִיב לְהוּ שְׁלוֹם, וְאַשְׁלִים לְהוּ בְּכֹלָּא.

119. Rabbi Elazar asked his father, Rabbi Shimon: We heard that for three sins of the world famine comes on the world, NAMELY THE PRIESTLY TITHE ON PRODUCE (HEB. TRUMAH), TITHING, AND SETTING ASIDE A PIECE OF DOUGH FOR THE PRIEST (HEB. CHALAH) THAT THEY DO NOT TAKE. All these sins are common among the rich only, because their hearts are proud, but not common among the poor. What justice is there that the Holy One, blessed be He, kills the poor and lets alone the rich, AS ONLY THE POOR DIE OF HUNGER AND NOT THE RICH? Now THE RICH will continue to sin even more before Him, BECAUSE THEY ARE NOT HARMED. He said to him: You have asked well. This was explained by the friends, who said that when the Holy One, blessed be He, wishes to avenge Himself on the wicked and cause them to perish from the world, He gives them peace IN THIS WORLD AND fulfills their every wish.

120. אֲבָל ת״ח, דְּכָל בְּנֵי עָלְמָא לָא מִשְׁתַּכְּחִין קְרִיבִין לְמַלְכָּא עִלָּאָה, כְּאִלֵּין מָאנִין דְּאִיהוּ אִשְׁתְּמַשׁ בְּהוּ. וּמַאן אִינּוּן. לֵב נִשְׁבָּר וְנִדְכֶּה. וְאֶת דַּכָּא וּשְׁפַל רוּחַ. אִלֵּין אִינּוּן מָאנֵי דְּמַלְכָּא. וְכַד אִשְׁתְּכַח בַּצּוֹרֶת בְּעָלְמָא, וְכַפְנָא וְדִינָא אִתְתָּקַף עַל מִסְכְּנֵי, כְּדֵין בָּכָאן וְגָעָאן קָמֵי מַלְכָּא, וקוּדְשָׁא בְּרִיךְ הוּא קָרִיב לוֹן יַתִּיר מִכֹּלָּא, הה״ד כִּי לֹא בָזָה וְלֹא שִׁקַּץ עֱנוּת עָנִי. וּכְדֵין קוּדְשָׁא בְּרִיךְ הוּא פָּקִיד עַל מַה אַתְיָא כַּפְנָא לְעָלְמָא. וַוי לְאִינּוּן חַיָּיבַיָּא דְּגַרְמֵי הַאי.

120. Come and see that of all people, none are closer to the highest King than the vessels He uses. What are they? "A broken and contrite heart" (Tehilim 51:19) and "of a contrite and humble spirit" (Yeshayah 57:15). These are the vessels of the King. When there is drought in the world and famine and Judgment become harsh on the poor, they cry and shout to the King. And the Holy One, blessed be He, brings them nearer than any man. Hence, "for He has not despised nor abhorred the affliction of the poor" (Tehilim 22:25). The Holy One, blessed be He, then remembers why famine has come on the world. Woe to the evil, who brought this famine.

121. When the King is aroused to take care of the world and the sound OF THE CRY of the poor men, may the Merciful save us from them and their shame. It is written, "I will surely hear (lit. 'hearing will I hear') their cry" (Shemot 22:22). It is twice written, "hear"; one is for paying attention to their cry and the other to take revenge on those who caused them to do this. Hence, it also says "that I will hear; for I am gracious" (Ibid. 26) and "My anger shall be inflamed" (Ibid. 23). Therefore, woe to the evil rich when there is famine in the world, for the sound OF THE CRY of the poor men before the Holy One, blessed be He.

121. כַּד אִתְּעַר מַלְכָּא לְאַשְׁגְּחָא בְּעָלְמָא עַל קָלָא דְּמִסְכְּנֵי, רַחֲמָנָא לִישֵׁזְבָן מִנַּיְיהוּ, וּמֵעוּלְבָּנַיְיהוּ, כְּדֵין כְּתִיב, שָׁמוֹעַ אֶשְׁמַע צַעֲקָתוֹ. שָׁמוֹעַ אֶשְׁמַע תְּרֵי זִמְנֵי: חַד לְאַשְׁגְּחָא בְּקָלֵיהוֹן. וְחַד לְאִתְּפָרְעָא מִן אִינּוּן דְּגַרְמִין לוֹן הַאי. הה״ד, וְשָׁמַעְתִּי כִּי חַנּוּן אָנִי וְחָרָה אַפִּי וְגוֹ׳. וְעַל דָּא בְּשַׁעֲתָא דְּכַפְנָא אִשְׁתְּכַח בְּעָלְמָא, וַוי לְאִינּוּן עֲתִירֵי לְחַיָּיבַיָּא, בְּקָלֵיהוֹן דְּמִסְכְּנֵי לְקֳמֵי קוּדְשָׁא בְּרִיךְ הוּא.

122. Come and see: The poor man's offering is the lightest, because his heart is broken. Even if he meditates on sinning, the sin passes from him because his sorrow and the sorrow of his household suffice. Therefore, each and every offering are all individually known to the priest.

122. תָּא חֲזֵי דְּהַהוּא קָרְבְּנָא דְּמִסְכְּנָא, קָלִיל מִכֹּלָּא, בְּגִין דְּלִבֵּיהּ תָּבִיר, וְאַע״ג דְּחָשִׁיב לְמֶחֱטֵי, אִתְעֲבַר מִנֵּיהּ. דְּהָא דַּי לֵיהּ בְּצַעֲרֵיהּ, וּדְאִינְשֵׁי בֵּיתֵיהּ. וְע״ד כָּל קָרְבְּנָא וְקָרְבְּנָא, כָּל חַד וְחַד בִּלְחוֹדוֹי, אִשְׁתְּמוֹדְעָן כֻּלְּהוּ לְגַבֵּי כַּהֲנָא.

123. There is a story of a certain rich man who brought two pigeons before the priest. When the priest saw him, he said to him: This offering is not for you. He came home sad. His brothers said to him: Why are you sad? He said to them: The priest did not sacrifice my offering. They said to him: What was THE OFFERING? He said to them: Two pigeons. They said, But this is for the poor, not for you, as it is written, "And if he be poor, and his means do not suffice" (Vayikra 14:21). But you should bring your own offering. He said to them: What is it? They said to him: A bullock.

123. עוֹבָדָא בְּהַהוּא עֲתִירָא, דְּקָרִיב קֳמֵי כַּהֲנָא תְּרֵין יוֹנִין, כַּד חָמָא לֵיהּ כַּהֲנָא, אָמַר לֵיהּ, לָאו דִּידָךְ הוּא הַאי קָרְבְּנָא. אָתָא לְבֵיתֵיהּ וַהֲוָה עָצִיב. אָמְרוּ לֵיהּ אֲחוּי אֲמַאי אַתְּ עָצִיב. אָמַר לְהוּ, דְּלָא קָרִיב לִי כַּהֲנָא קָרְבְּנָא דִּילִי. אָמְרוּ לֵיהּ וּמַאי אִיהוּ. אָמַר לְהוּ תְּרֵין יוֹנִין. אָמְרוּ לֵיהּ, וְהָא מִן מִסְכְּנָא אִיהוּ, וְלָאו דִּידָךְ. דְּהָא כְּתִיב, וְאִם דַּל הוּא וְאֵין יָדוֹ מַשֶּׂגֶת וְגוֹ׳. אֶלָּא קָרִיב קָרְבְּנָךְ. אָמַר לְהוּ מַאי אִיהוּ. אָמְרוּ לֵיהּ חַד תּוֹרָא.

124. He said to them: So contemplating sin is so grave THAT A BULLOCK SHOULD BE BROUGHT AS A BURNT OFFERING FOR IT. I vow that no sinful thought shall ever enter my heart. From that time on, what did he do? He occupied himself with commerce by day and slept at night. When he woke from sleep, he called his brothers who taught him the words of the Torah, which he studied until daybreak. He thus became knowledgeable in the study of the Torah. He was called Judah the other. One day, Rabbi Yesa Saba saw him dividing his possessions, half to the poor and half to sailors to sell on the sea, and then settling down to study the Torah.

124. אָמַר לְהוּ, וּמַה כָּל כַּךְ חֲמִירָא מַחֲשָׁבָה דְּחַטָּאָה. נָדַרְנָא, דְּלָא אַסְלֵק עַל לִבָּאי מַחֲשָׁבָה דְּחַטָּאָה. מִתַּמָּן וּלְהָלְאָה מָה עֲבַד. כָּל יוֹמָא אִשְׁתְּדַל בְּסַחוֹרְתָא, וּבְלֵילְיָא הֲוָה נָאִים, כַּד אִתְּעַר, הֲוָה קָרֵי לַאֲחוֹי, וְאוֹלִיפוּ לֵיהּ מִילֵי דְּאוֹרַיְיתָא, וַהֲוָה לָעֵי עַד דְּסָלִיק יְמָמָא. וְאִשְׁתְּכַח דְּאוֹלִיף אוֹרַיְיתָא, וַהֲוָה קָאֵרֵי לֵיהּ יְהוּדָה אָחֳרָא. יוֹמָא חַד אִיעְרַע בֵּיהּ רִבִּי יֵיסָא סָבָא, וַהֲוָה פָּרִישׁ נִכְסוֹי, פַּלְגוּ לְמִסְכְּנֵי וּפַלְגוּ לְסַחוֹרְתָא עַל יַמָּא, בְּאִינּוּן גַּבְרִין פְּרִישֵׁי יַמִּין. וַהֲוָה יָתִיב וְלָעֵי בְּאוֹרַיְיתָא.

125. JUDAH THE OTHER opened the discussion saying, "And Moses said to the Kenites" (I Shmuel 15:6). Who are the Kenites? They are the children of Jethro, Moses' father-in-law, who built their nest (Heb. ken) in the desert like a sparrow in order to study the Torah, as written, "Even the sparrow has found a home (Heb. ken)" (Tehilim 84:4). The Torah has neither need of pleasure nor of merchandise, but one should labor in it night and day. Therefore, they went to the desert away from the pleasures of Jericho. Hence, "the children of the Kenites, Moses' father-in-law, went up out of the city of palm trees" (Shoftim 1:16).

125. פָּתַח וְאָמַר, וַיֹּאמֶר שָׁאוּל אֶל הַקֵּנִי. מַאן הוּא קֵנִי. אִלֵּין בְּנֵי יִתְרוֹ חֲמוּי דְּמֹשֶׁה, דְּעָבְדוּ קִנָּא בְּמַדְבְּרָא, כְּהַאי דְּרוֹר, כד״א, וּדְרוֹר קֵן לָהּ. בְּגִין לְמִלְעֵי בְּאוֹרַיְיתָא. דְּאוֹרַיְיתָא לָא בַּעְיָא תַּפְנוּקִין, וְלָא סְחוֹרְתָּא, אֶלָּא לְאַעֲמָלָא בָּהּ יְמָמָא וְלֵילֵי. בג״כ נַטְלוּ לְמַדְבְּרָא, מֵעִנּוּגָא דִּיְרִיחוֹ, הה״ד וּבְנֵי קֵנִי חוֹתֵן מֹשֶׁה עָלוּ מֵעִיר הַתְּמָרִים וְגוֹ׳.

126. "For You have shown kindness to all the children of Yisrael" (I Shmuel 15:6). He gave delight to Moses in his house and Moses comprised the whole of Yisrael. Then, he also added one portion to the Torah, thus being kind to all Yisrael.

126. וְאַתָּה עָשִׂיתָ חֶסֶד עִם כָּל בְּנֵי יִשְׂרָאֵל. בְּגִין דְּאַהֲנֵי לְמֹשֶׁה בְּבֵיתֵיהּ. וּמֹשֶׁה כְּלָלָא דְּכָל יִשְׂרָאֵל הֲוָה. וְתוּ, בְּגִין דְּאוֹלִיף פַּרְשְׁתָּא חֲדָא יַתִּיר בְּאוֹרַיְיתָא, וּבְדָא עָבֵיד חֶסֶד עִם יִשְׂרָאֵל.

127. Why is this matter brought up in relation to the war with Amalek? HE ANSWERS, Saul said that when Yisrael came out from Egypt, none of the nations in the world came to persecute Yisrael except for Amalek, which caused evil and waged war on Yisrael. But THE KENITES hastened to come in peace and did kindness with all. Therefore, you are not worthy of joining AMALEK.

127. אֲמַאי קָא אָתָא הָכָא מִלָּה דָּא בְּמִלְחַמְתָּא דַּעֲמָלֵק. אֶלָּא אָמַר שָׁאוּל, כַּד נַפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, מִכָּל שְׁאָר אוּמִין דְּעָלְמָא לָא הֲוָה מַאן דְּאִזְדְּוַוג לְהוּ לְיִשְׂרָאֵל לְקַטְרְגָא לְהוּ, אֶלָּא עֲמָלֵק, וְהוּא עָבֵד בִּישׁ לְיִשְׂרָאֵל וְאָגַח קְרָבָא בְּהוּ, וְאַנְתְּ אַקְדְּמַת לְהוּ שְׁלָם, וְעַבְדַת חֶסֶד עִם כֻּלְּהוּ, וּבְגִינֵי כַּךְ לֵית אַנְתְּ כְּדַאי לְאִתְחַבְּרָא בְּהוּ.

128. Moreover, it is written of Jethro: "And Jethro, Moses' father-in-law, took a burnt offering and sacrifices for Elohim" (Shemot 18:12), as he brought an offering to the Holy One, blessed be He, and intended to convert. The verse teaches us that his offering was of value to the Holy One, blessed be He. When he brought an offering before the Holy One, blessed be He, it is written, "And Aaron came, and all the elders of Yisrael, to eat bread with Moses' father-in-law before Elohim" (Ibid.). "Before Elohim" is precise, for it teaches us and we learn from it that the Holy One, blessed be He, comes before the man who brings an offering with a willing heart.

128. וְלָא עוֹד, אֶלָּא מַה כְּתִיב בֵּיהּ בְּיִתְרוֹ, וַיִּקַּח יִתְרוֹ חוֹתֵן מֹשֶׁה עוֹלָה וּזְבָחִים לֵאלֹהִים, דְּהוּא אַקְרִיב קָרְבְּנָא לְקוּדְשָׁא בְּרִיךְ הוּא, וְאָתָא לְאִתְגַּיְּרָא. מַאי קָא מַיְּירֵי. דְּקָרְבְּנֵיהּ חָשִׁיב קָמֵי קוּדְשָׁא בְּרִיךְ הוּא. וּבְגִין דְּאִיהוּ אַקְרִיב קָרְבְּנָא לְקוּדְשָׁא בְּרִיךְ הוּא, כְּתִיב, וַיָּבֹא אַהֲרֹן וְכֹל זִקְנֵי יִשְׂרָאֵל לֶאֱכֹל לֶחֶם עִם חוֹתֵן מֹשֶׁה לִפְנֵי הָאֱלֹהִים. לִפְנֵי הָאֱלֹהִים דַּיְיקָא. מִכָּאן אוֹלִיפְנָא דְּכָל מַאן דְּאַקְרִיב קָרְבְּנָא בִּרְעוּתָא דִּלְבָּא, קוּדְשָׁא בְּרִיךְ הוּא אִזְדְּמַן לְקָבְלֵיהּ.

129. Come and see: The poor man's offering is of great worth before the Holy One, blessed be He, as he brings before Him two offerings: the one is his fat and blood and the other is the sacrifice he is offering. Though he has no food for himself, he still brings an offering. THUS HIS FAT AND BLOOD LESSENED. The offering of the poor is the lightest, two young turtledoves or two young pigeons, or he may even bring a little flour and he is forgiven. At that time, a proclamation resounds, saying, "For He has not despised nor abhorred the affliction of the poor." Wherefore is that? Because the offering of the poor man is the worthiest of all. For THE POOR MAN'S OFFERING THAT I WANTED TO BRING caused me to be in the portion of the Holy One, blessed be He, in the portion of the Torah. I therefore gave all my possessions to the poor, for they - NAMELY, THEIR OFFERING - brought this on me.

129. ת״ח, קָרְבְּנָא דְּמִסְכְּנָא חָשִׁיב קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, דְּהָא הוּא קָרִיב תְּרֵי קָרְבְּנִין לְקָמֵיהּ. חַד חֶלְבֵּיהּ וְדָמֵיהּ. וְחַד הַהוּא דְּקָרִיב. דְּהָא לֵית לֵיהּ לְמֵיכַל, וְהוּא אַיְתֵי קָרְבְּנָא. קָרְבְּנָא דְּעָנִי קָלִיל מִכֹּלָּא תְּרֵין תּוֹרִין, אוֹ תְּרֵין בְּנֵי יוֹנָה, וְאִי לָאו, זְעֵיר קֻמְחָא, וּמִתְכַּפֵּר בֵּיהּ וְהַהוּא שַׁעְתָּא מַכְרִיזִין וְאָמְרֵי, כִּי לֹא בָזָה וְלֹא שִׁקַּץ עֱנוּת עָנִי. כָּל כַּךְ לָמָּה. בְּגִין דְּקָרְבְּנָא דְּעָנִי עָדִיף מִכֹּלָּא. דְּהָא הוּא גָּרִים לִי לְמֶהֱוֵי בְּעַדְבֵּיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, הוּא גָּרִים לִי לְמֶהֱוֵי בְּחוּלָקָא דְּאוֹרַיְיתָא. בג״כ פְּלִיגְנָא כָּל נְכָסַי לְמִסְכְּנֵי, דְּהָא אִינּוּן גָּרְמוּ לִי כּוּלֵּי הַאי.

130. כְּמָה דְּמִסְכְּנָא אַרְתַּח חֶלְבֵּיהּ וְדָמֵיהּ, כַּךְ הַהוּא קֻמְחָא מְרַתְּחִין לֵיהּ בְּמִשַּׁח רְבוּת. וְהָכִי אוֹלִיפְנָא, דַּאֲפִילוּ כָּל בַּר נָשׁ מְקָרֵב הַאי מִנְחָה עַל הַמַּחֲבַת וּמִנְחַת מַרְחֶשֶׁת. בְּגִין, דִּכְמָה דְּחַטָּאָה אַרְתַּח חֶלְבֵּיהּ וְדָמֵיהּ בְּאֶשָּׁא דְּיֵצֶר הָרָע, וְכָל שַׁיְיפּוֹי רַתְּחֵי בְּאֶשָּׁא, כַּךְ קָרְבְּנָא דָּא, כְּהַאי גַּוְונָא מַמָּשׁ. וְעִקָּרָא דְּקָרְבְּנָא כְּגַוְונָא דְּחַטָּאָה, וּלְקָרְבָא קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, רְעוּתָא דְּלִבֵּיהּ, וְרוּחֵיהּ וְנַפְשֵׁיהּ, דְּהַאי חֲבִיבָא מִן כֹּלָּא קָמֵיהּ.

130. As the poor man boils his fat and blood, so is the flour he brought fried with precious oil. From this we learned that everyone offers a meal offering in a pan or a deep pan offering. Just as the sin heats his fat and blood with the fire of the Evil Inclination and all his body parts are heated in the fire, so does this offering burn in the very same manner, for the essence of the offering is like sin. It behooves one to offer before the Holy One, blessed be He, the desire of his heart, spirit and soul, for He prefers it to anything else.

131. זַכָּאָה חוּלָקֵיהוֹן דְּצַדִּיקַיָּיא, דְּאִינּוּן מְקָרְבִין בְּכָל יוֹמָא וְיוֹמָא הַאי קָרְבְּנָא לְקָמֵי קוּדְשָׁא בְּרִיךְ הוּא. וּמַאי אִיהוּ, גַּרְמַיְיהוּ וְנַפְשַׁיְיהוּ דִּמְקָרְבִין קָמֵיהּ. וַאֲנָא בָּעֵינָא לְקָרְבָא הַאי קָרְבְּנָא, וְדָא בָּעֵי קוּדְשָׁא בְּרִיךְ הוּא מב"נ בְּהַאי עָלְמָא. וְעִם כָּל דָּא קָרְבְּנָא מַמָּשׁ עָדִיף, בְּגִין דְּיִתְבָּרְכוּן עָלְמִין כֻּלְּהוּ.

131. Happy is the portion of the righteous, who bring this offering daily before the Holy One, blessed be He. What is it? They bring before Him themselves and their souls. I wish to bring this offering, for this is what the Holy One, blessed be He, asks of man in this world. A real offering is better, for it is THROUGH IT that all the worlds are blessed.

21. "Blessed be Hashem out of Zion"
We learn that the title verse refers to Malchut whenever the moon shines by the light of the sun and they draw close to each other, never removing their light from each other. Sometimes the moon is called by the name Yud Hei Vav Hei, and sometimes even an angel is called by that name.

132. תּוּ פָּתַח וְאָמַר, בָּרוּךְ יְיָ' מִצִּיּוֹן שׁוֹכֵן יְרוּשָׁלָם הַלְלוּיָהּ. וְכִי מִצִּיּוֹן הוּא בָּרוּךְ, וְהָא מִנְּהָרָא עֲמִיקָא עִלָּאָה אִיהוּ בָּרוּךְ. אֶלָּא בָּרוּךְ יְיָ', כַּד נָהִיר סִיהֲרָא מִנְּהִירוּ דִּשְׁמְשָׁא, וּמִתְקָרְבֵי דָּא בְּדָא, וְלָא אַעְדִּיאוּ נְהוֹרָא דָּא מִן דָּא. וּלְזִמְנִין דְּסִיהֲרָא אִתְקְרֵי בִּשְׁמָא דְּמַלְכָּא, כְּמָה דְּאִיהוּ אִקְרֵי יְהוָ"ה, כַּךְ הִיא נִקְרֵאת יְהוָ"ה. כְּמָה דְּאַתְּ אָמַר, וַיְיָ' הִמְטִיר עַל סְדוֹם וְעַל עֲמוֹרָה גָּפְרִית וָאֵשׁ מֵאֵת ה' מִן הַשָּׁמַיִם. וְלָא דָּא בִּלְחוֹדוֹהִי, אֶלָּא אֲפִילוּ חַד שְׁלִיחָא, לְזִמְנִין אִתְקְרֵי בִּשְׁמָא דְּמַלְכָּא.

132. He also spoke, saying, "Blessed be Hashem out of Zion, He who dwells at Jerusalem. Haleluyah" (Tehilim 135:21). HE ASKS, Is ZEIR ANPIN, CALLED YUD HEI VAV HEI, blessed out of Zion, WHICH IS MALCHUT, but was He not blessed out of the supernal deep river, BINAH? WHY DID IT SAY, "BLESSED BE HASHEM OUT OF ZION"? (IBID.) HE REPLIES: "Blessed be Hashem" ALLUDES TO MALCHUT whenever the moon, MALCHUT, shines by the light of the sun, ZEIR ANPIN, and they draw close and do not remove their lights from each other. THE REASON IT SAYS, "BLESSED BE HASHEM (YUD HEI VAV HEI)" IS that the moon, MALCHUT, is sometimes called by the name of the King, ZEIR ANPIN. Just as He is called Yud Hei Vav Hei, so is she called Yud Hei Vav Hei, as written, "Then Hashem rained on S'dom and on Amorah brimstone and fire from Hashem out of heaven" (Beresheet 19:24). THE FIRST YUD HEI VAV HEI REFERS TO MALCHUT AND THE SECOND YUD HEI VAV HEI REFERS TO ZEIR ANPIN. Moreover, even a messenger, NAMELY AN ANGEL, is called by the King's name, YUD HEI VAV HEI.

133. דָּבָר אַחֵר בָּרוּךְ יְיָ' מִצִּיּוֹן. מֵאָן אֲתַר אִשְׁתְּמוֹדַע דְּקוּדְשָׁא בְּרִיךְ הוּא הוּא בָּרוּךְ. הָדָר וְאָמַר מִצִּיּוֹן, מֵאֲתַר דְּצִיּוֹן אִשְׁתְּמוֹדַע דְּהוּא בָּרוּךְ. מַאי טַעֲמָא. בְּגִין דִּכְתִיב כִּי שָׁם צִוָּה יְיָ' אֶת הַבְּרָכָה וְגוֹ'. אָמַר לֵיהּ רִבִּי יֵיסָא זַכָּאָה חוּלָקָךְ דְּזָכִית לְכוּלֵּי הַאי. זַכָּאִין אִינּוּן דְּמִשְׁתַּדְּלִין בְּאוֹרַיְיתָא, דְּכָל מַאן דְּאִשְׁתַּדַּל בְּאוֹרַיְיתָא, כְּאִלּוּ אָחִיד בְּקוּדְשָׁא בְּרִיךְ הוּא, הה"ד, וְאַתֶּם הַדְּבֵקִים בַּיְיָ' אֱלֹהֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם.

133. Another interpretation FOR: "Blessed be Hashem out of Zion." Whence is it made known that the Holy One, blessed be He, is blessed? He says again "out of Zion," from the place called Zion - THAT IS THE YESOD OF MALCHUT - it is made known He is blessed. What is the reason thereof? Because it is written, "For there Hashem has commanded the blessing..." (Tehilim 133:3) AND SINCE HE POURS BLESSING ON ZION, IT IS MADE KNOWN THERE THAT HE IS BLESSED, FOR THE BLESSED POURS BLESSING. Rabbi Yesa said to him: Happy is your portion, that you have merited all this. Happy are those who study the Torah, for it is as if he who studies the Torah is attached to the Holy One, blessed be He, as is written, "But you that did cleave to Hashem your Elohim are alive, everyone of you this day" (Devarim 4:4).

22. Seven firmaments and seven lands

Rabbi Yehuda tells us that when God created the universe He created seven firmaments above, seven lands below, seven seas, seven rivers, seven days, seven weeks, seven years, seven times, and seven millennia in which the world exists - and God is to be found in the seventh of each of these. We hear a description of the firmaments and the lands, and the differing creatures that are found in each of them, and the role that Adam plays and where he dwells.

134. "And if his offering be a sacrifice of peace offering" (Vayikra 3:1). Rabbi Yehuda opened the discussion with the verse: "And Elohim said, Let there be a firmament in the midst of the waters..." (Beresheet 1:6). Come and see: When the Holy One, blessed be He, created the universe, He created seven firmaments above, created seven lands below, seven seas, seven rivers, seven days, seven weeks, seven years, seven times, seven millennia in which the world exists. TO WIT, IT ENDURES FOR 6,000 YEARS AND FOR 1,000 IT IS IN RUINS. The Holy One, blessed be He, is to be found in every seventh OF ALL THAT IS MENTIONED ABOVE; NAMELY, IN THE SEVENTH MILLENNIUM, SEVENTH YEAR, AND SO ON.

134. אִם זֶבַח שְׁלָמִים קָרְבָּנוֹ. רִבִּי יְהוּדָה פָּתַח, וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וְגוֹ׳. ת״ח, בְּשַׁעֲתָא דְּבָרָא קוּדְשָׁא בְּרִיךְ הוּא עָלְמָא, בָּרָא ז׳ רְקִיעִים לְעֵילָא, בָּרָא ז׳ אַרְצוֹת לְתַתָּא, ז׳ יַמִּים, ז׳ נְהָרוֹת, ז׳ יוֹמִין, ז׳ שָׁבוּעוֹת, ז׳ שָׁנִים. ז׳ פְּעָמִים. ז׳ אַלְפֵי שְׁנִין דַּהֲוֵי עָלְמָא, קוּדְשָׁא בְּרִיךְ הוּא בִּשְׁבִיעָאָה דְּכֹלָּא.

135. There are seven firmaments above with stars and constellations in each, and attendants ministering in each and every firmament. In all those FIRMAMENTS, there are Chariots on Chariots that take on themselves the yoke of their Master's kingdom. In all the firmaments, there are Chariots and suns that are different from each other, the ones on the others, some with six wings and some with four wings, some with four faces and some with two faces, and some with one face. Some are of flames of fire, some of water and some of wind. Hence, it says, "Who makes the winds His messengers, the flames of fire His ministers" (Tehilim 104:4).

135. ז׳ שְׁחָקִים לְעֵילָא, וּבְכָל חַד וְחַד כּוֹכָבִים וּמַזָּלוֹת, וְשַׁמָּשִׁין דְּמְשַׁמְּשִׁין בְּכָל רְקִיעָא וּרְקִיעָא. וּבְכֻלְּהוּ מֵאִלֵּין, רְתִיכִין אִלֵּין עַל אִלֵּין, לְקַבְּלָא עֲלַיְיהוּ עוֹל מַלְכוּתָא דְּמָארֵיהוֹן. וּבְכֻלְּהוּ רְקִיעִין אִית רְתִיכִין וְשַׁמָּשִׁין, מְשַׁנְיָין דָּא מִן דָּא, אִלֵּין עַל אִלֵּין, מִנְּהוֹן בְּו׳ גַּדְפִּין, וּמִנְּהוֹן בְּד׳ גַּדְפִּין. מִנְּהוֹן בְּד׳ פָּנִים. וּמִנְּהוֹן בִּתְרֵין פָּנִים, וּמִנְּהוֹן בְּחַד. מִנְּהוֹן אֶשָּׁא דְּלָהִיט. מִנְּהוֹן מַיָּא. מִנְּהוֹן רוּחָא. הֲדָא הוּא דִּכְתִיב, עוֹשֶׂה מַלְאָכָיו רוּחוֹת מְשָׁרְתָיו אֵשׁ לֹהֵט.

136. All the firmaments are on top of each other like onion shells clothing each other, some below and some above, FOR THOSE THAT ARE INSIDE ARE CONSIDERED TO BE BELOW AND THOSE ON THE OUTSIDE TO BE ABOVE. All firmaments tremble with the fear of their Master by whose decree they journey, by whose decree they stand still. Above them all is the Holy One, blessed be He, who carries everything in His might and strength. It is similar with the seven lands, all of whom are inhabited, only that the first are higher and the latter are lower. The land of Yisrael is superior to them all and Jerusalem is superior to any inhabited place.

136. וְכֻלְּהוּ רְקִיעִין, אִלֵּין עַל אִלֵּין כְּגִלְדֵי בְּצָלִים, אִלֵּין לְתַתָּא, וְאִלֵּין לְעֵילָא. וְכָל רְקִיעָא וּרְקִיעָא, אַזְלָא וְרַעֲשָׁא מֵאֵימָתָא דְּמָארֵיהוֹן. עַל פּוּמֵיהּ נַטְלִין, וְעַל פּוּמֵיהּ קַיְימִין. וְעֵילָא מִכֻּלְּהוּ קוּדְשָׁא בְּרִיךְ הוּא, דְּנָטִיל כֹּלָּא בְּחֵילֵיהּ וְתוּקְפֵּיהּ. כְּגַוְונָא דָּא שִׁבְעָה אַרְצוֹת לְתַתָּא, וְכֻלְּהוּ בִּישׁוּבָא בַּר דְּאִלֵּין עִלָּאִין וְאִלֵּין תַּתָּאִין. וְאֶרֶץ יִשְׂרָאֵל עִלָּאָה מִכֹּלָּא, וּירוּשָׁלֵם עִלָּאָה מִכָּל יִשּׁוּבָא.

137. Our friends who dwell in the south saw in ancient books and in the book of Adam that all these lands are divided below in the same way as the firmaments above, namely the ones above the others and between each two lands a dividing firmament. Therefore, all lands are called by names, and among them are the Garden of Eden and Gehenom. There are creatures in them, different from each other, as above IN THE FIRMAMENTS. Some of them have two faces, some four faces and some have one. The appearance of the ones are not like THE APPEARANCE of the others.

137. וְחַבְרָנָא יַתְבֵי דְּרוֹמָא, חָמוּ בְּסִפְרֵי קַדְמָאֵי, וּבְסִפְרָא דְּאָדָם, דְּהָכִי מְחַלֵּק כָּל אִינּוּן אַרְצוֹת, דְּכֻלְּהוּ מִשְׁתַּכְּחֵי לְתַתָּא, כְּגַוְונָא דְּאִינּוּן רְקִיעִין דִּלְעֵילָא. אִלֵּין עַל אִלֵּין, וְאִלֵּין עַל אִלֵּין וּבֵין כָּל אַרְעָא וְאַרְעָא, רָקִיעַ דְּמַפְרִשׁ בֵּין דָּא לְדָא. וְעַ״ד כֻּלְּהוּ אַרְצוֹת פְּרִישָׁן בִּשְׁמָהָן. וּבֵינַיְיהוּ ג״ע וְגֵיהִנָּם. וְאִית בֵּינַיְיהוּ בְּרִיְין מְשַׁנְיָין, אִלֵּין מִן אִלֵּין, כְּגַוְונָא דִּלְעֵילָא. מִנְּהוֹן בִּתְרֵין אַנְפִּין, וּמִנְּהוֹן בְּד׳, וּמִנְּהוֹן בְּא׳. וְחֵיזוּ דְּאִלֵּין לָאו כְּאִלֵּין.

138. You may wonder how all the inhabitants of the world issued from Adam. Did the first man descend into all these lands and beget children? And how many wives did he have?! HE ANSWERS, Adam dwells solely in the uppermost world called Universe (Heb. tevel), as we said, as it is written, "playing with the universe (Heb. tevel), His earth" (Mishlei 8:31). This universe cleaves to the firmament above where it holds to the supreme Name. Hence, it says, "And He will judge the universe in righteousness" (Tehilim 9:9), with righteousness indeed, WHICH IS MALCHUT CALLED RIGHTEOUSNESS. For this reason, the children of Adam are in the supernal land called Tevel and are superior to all, in the likeness of above, AS THE SUPERNAL MAN IS SUPERIOR TO ALL, AS WILL BE TALKED OF.

138. וְאִי תֵּימָא, הָא כָּל בְּנֵי עָלְמָא מֵאָדָם נַפְקוּ, וְכִי נָחִית אָדָם הָרִאשׁוֹן לְכֻלְּהוּ אַרְצוֹת, וְאוֹלִיד בְּנִין, וְכַמָּה נָשִׁין הֲווֹ לֵיהּ. אֶלָּא, אָדָם לָא אִשְׁתְּכַח אֶלָּא בְּהַאי עָלְמָא עִלָּאָה מִכֻּלְּהוּ, דְּאִקְרֵי תֵּבֵל, כִּדְאַמְרִינָן דִּכְתִיב וַיְצוּ לְתֵבֵל אַרְצוֹ. וְהַאי תֵּבֵל אֶחִידָא בִּרְקִיעַ דִּלְעֵילָא, וְאִתְאֲחִידָא בִּשְׁמָא עִלָּאָה. הה"ד וְהוּא יִשְׁפּוֹט תֵּבֵל בְּצֶדֶק. בְּצֶדֶק וַדַּאי. בג"כ בְּנוֹי דְּאָדָם, אִשְׁתְּכָחוּ בְּהַאי אַרְעָא עִלָּאָה דְּאִקְרֵי תֵּבֵל. וְאִינּוּן עִלָּאִין עַל כֹּלָּא, כְּגַוְונָא דִּלְעֵילָא.

139. What is the reason THAT MAN BELOW IS IN THE LIKENESS OF ABOVE? It is that above all firmaments, there is a firmament superior to them all, on which sits the throne of the Holy One, blessed be He, as written, "The likeness of a throne, in appearance like a sapphire stone: and on the likeness of the throne was the likeness as the appearance of a man above on it" (Yechezkel 1:26). WHICH IS THE SECRET OF YUD HEI VAV HEI, FULLY SPELLED TO THE NUMERICAL VALUE OF MEM HEI (45), CORRELATING TO THE NUMERICAL VALUE OF ADAM. So here too, in this 'Tevel', there is a king above all. Who is he? Man. That is not the case among the lower beings.

139. מ"ט. כְּמָה דִּלְעֵילָא לְכֻלְּהוּ רְקִיעִים, אִית רָקִיעַ עִלָּאָה, מִכֻּלְּהוּ, וּלְעֵילָא אִשְׁתְּכַח כִּסֵּא דְּקוּדְשָׁא ב"ה, כד"א כְּמַרְאֵה אֶבֶן סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְּמָעְלָה. אוּף הָכָא בְּהַאי תֵּבֵל, אִשְׁתְּכַח מַלְכָּא דִּכֹלָּא, וּמַאן אִיהוּ אָדָם. מַה דְּלָא אִשְׁתְּכַח בְּכֻלְּהוּ תַּתָּאִין.

140. HE ASKS, Whence do the lower beings come from? HE REPLIES, From the vapors of earth and by the help of the firmament above come out creatures different in their appearance from each other. Some of them are clothed, some in shells like worms that are found on the earth, some of them with red, black and white shells, and some from any color. All creatures are like that, with a life span of ten years only!

140. וְאִינּוּן תַּתָּאִין מֵאָן אִתּוּ. אֶלָּא מִקִּסְטוֹרָא דְּאַרְעָא, וְסִיּוּעָא דִּרְקִיעָא דִּלְעֵילָא, נָפְקִין בִּרְיָין מְשַׁנְיָין אִלֵּין מִן אִלֵּין, מִנְּהוֹן בִּלְבוּשִׁין, מִנְּהוֹן בְּקֻלִּיפִין, כְּאִלֵּין תּוֹלָעִין דְּמִשְׁתַּכְּחֵי בְּאַרְעָא, מִנְּהוֹן בְּקֻלִּיפִין סוּמְקִין, אוּכְמִין חִוָּורִין, וּמִנְּהוֹן מִכָּל גַּוְונִין. כַּך כָּל בִּרְיָין כְּגַוְונָא דָא. וְלָא אִשְׁתְּכָחוּ בְּקִיּוּמָא בַּר עֶשֶׂר שְׁנִין.

141. Rav Hamnuna Saba (the elder) explains further in his book that the entire inhabited land rolls around like a ball, so that some are up and some are down. TO WIT, THE CREATURES AROUND THE GLOBE ARE OPPOSITE EACH OTHER AND THE SEVEN SECTIONS OF THE GLOBE ARE SEVEN LANDS. All the creatures OF SIX OF THE LANDS are different in their appearance according to the difference in the atmosphere in each place, and they live like any other man.

141. וּבְסִפְרָא דְּרַב הַמְנוּנָא סָבָא, פָּרִישׁ יַתִּיר, דְּהָא כָּל יִשּׁוּבָא מִתְגַּלְגְּלָא בְּעִגּוּלָא כַּכַּדּוּר, אִלֵּין לְתַתָּא, וְאִלֵּין לְעֵילָא, וְכָל אִינּוּן בִּרְיָין מְשַׁנְיָין בְּחֶזְוֵוייהוּ מִשְׁנוּיָא דַּאֲוִירָא. כְּפוּם כָּל אֲתַר וַאֲתַר, וְקַיְימִין בְּקִיּוּמַיְיהוּ כְּשְׁאָר בְּנֵי נָשָׁא.

142. There is an inhabited place, so that when there is light on some - ON THAT SIDE OF THE GLOBE - it is dark for others ON THE OTHER SIDE OF THE WORLD. THUS when it is day for one group, it is night for the others. There is an inhabited place where there is day only and no night, save for a little while. It has been said in ancient books and in the book of Adam THAT THERE ARE SEVEN LANDS, THE ONE BELOW THE OTHER, WITH A FIRMAMENT SEPARATING EACH AND EVERY LAND, and this is correct. TO WIT, HE DOES NOT DISAGREE WITH THEM IN HIS WORDS THAT THEY ARE ALL ONE GLOBE THAT IS DIVIDED INTO SEVEN PARTS, AS SHALL BE EXPLAINED. It is written as such in: "I will praiseYou; for I am fearfully and wonderfully made; marvelous are Your works" (Tehilim 139:14) and "How manifold are Your works, Hashem" (Tehilim 104:24). All is therefore well, FOR BOTH ARE WORDS OF THE LIVING ELOHIM. WE MUST NOT QUESTION HOW BOTH INTERPRETATIONS CAN BE RIGHT, SEEING THAT THEY CONTRADICT EACH OTHER, because this secret has been transmitted to men of wisdom, and not to those who set AND DIVIDE NATURAL limits, and it is a deep mystery of the Torah.

142. וְעַל דָּא אִית אֲתַר בְּיִשּׁוּבָא, כַּד נְהִיר לְאִלֵּין, חֲשִׁיך לְאִלֵּין, לְאִלֵּין יְמָמָא, וּלְאִלֵּין לֵילְיָא. וְאִית אֲתַר דְּכוּלֵּיהּ יְמָמָא, וְלָא אִשְׁתְּכַח בֵּיהּ לֵילְיָא, בַּר בְּשַׁעֲתָא חֲדָא זְעֵירָא. וְהַאי דְּאָמַר בְּסִפְרֵי קַדְמָאֵי, וּבְסִפְרָא דְּאָדָם הָרִאשׁוֹן הָכִי הוּא. דְּהָכִי כְּתִיב, אוֹדְךָ עַל כִּי נוֹרָאוֹת נִפְלֵיתִי נִפְלָאִים מַעֲשֶׂיךָ. וּכְתִיב, מַה רַבּוּ מַעֲשֶׂיךָ ה'. וְעַל דָּא, כֹּלָּא שַׁפִּיר. וְרָזָא דָא אִתְמְסַר לְמָארֵיהוֹן דְּחָכְמְתָא, וְלָא לְמִפְלְגֵי תְּחוּמִין, בְּגִין דְּאִיהוּ רָזָא עֲמִיקָא דְּאוֹרַיְיתָא.

143. כְּגַוְונָא דָא אִית בְּיַמָּא. דְּאִית בֵּיהּ כַּמָּה בְּרִיָּין מְשַׁנְיָין דָא מִן דָא. הה"ד זֶה הַיָּם גָּדוֹל וּרְחַב יָדַיִם שָׁם רֶמֶשׂ וְאֵין מִסְפָּר חַיּוֹת קְטַנּוֹת עִם גְּדוֹלוֹת שָׁם אֳנִיּוֹת יְהַלֵּכוּן לִוְיָתָן וְגוֹ'. וְכֻלָּא תַּלְיָיא דָא בְּדָא, וְכֻלָּא כְּגַוְונָא דִּלְעֵילָא. וּבְכֻלְּהוּ עָלְמִין לָא שַׁלְטָא בְּכֻלָּא בַּר אָדָם, וְקוּדְשָׁא בְּרִיךְ הוּא עָלֵיהּ.

143. Similarly, there exist creatures in the sea of different appearances. Hence, it says, "So is this great and wide sea, wherein are creeping things innumerable, both small and great beasts. There go the ships; there is the Livyatan..." (Tehilim 104:25). All are interdependent, all in the likeness of above. In all the worlds, none rules over everything but man, and the Holy One, blessed be He, rules over him.

144. ר' נְהוֹרָאי סָבָא פָּרִישׁ לְיַמָּא רַבָּא, וְאִתְרַגִּישׁ יַמָּא, וְאִתְאֲבִידוּ כָּל אִינּוּן דַּהֲווֹ בְּאַרְבָּא, וְאִתְרְחִישׁ לֵיהּ נִיסָא, וְנָחַת בִּשְׁבִילִין יְדִיעָן בְּלִבָּא דְיַמָּא, וְנָפַק תְּחוֹת יַמָּא לְיִשׁוּבָא חֲדָא, וְחָמָא מֵאִינּוּן בְּרִיָּין, כֻּלְּהוּ זְעִירִין. וַהֲווֹ מְצַלֵּי צְלוֹתָא, וְלָא יָדַע מַאי קָא אָמְרֵי. אִתְרְחִישׁ לֵיהּ נִיסָא, וְסָלִיק. אָמַר, זַכָּאִין אִינּוּן צַדִּיקַיָּיא, דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, וְיַדְעִין סְתִימִין דְּרָזֵי עִלָּאֵי. וַוי לְאִינּוּן דְּאַפְּלִיגוּ עַל מִלֵּיהוֹן וְלָא מְהֵימְנֵי.

144. Rabbi Nehorai Saba sailed on the great sea. There was a storm on the sea and all those aboard the ship perished. A miracle happened to him, and he descended through certain paths at sea and came out underneath the sea into a civilization. He saw creatures, all of them small, who were praying, but he did not understand what they said. A miracle happened to him and he came up. He said, Happy are the righteous who labor in the Torah and know the mysteries of the supernal secrets; woe to those who disagree with what they said and are not believers.

145. מֵהַהוּא יוֹמָא, כַּד הֲוָה אָתֵי לְבֵי רַב, וְאַמְרֵי מִלְּתָא דְּאוֹרַיְיתָא, הֲוָה בָּכֵי. אַמְרֵי לֵיהּ, אֲמַאי קָא בָכִית. אָמַר לוֹן, בְּגִין דְּעָבַרְנָא עַל מְהֵימְנוּתָא דְּמִלֵּי דְּרַבָּנָן, וּמִסְתָּפֵינָא מִדִּינָא דְּהַהוּא עָלְמָא.

145. From that day ONWARD, he cried when THE SAGES spoke words of the Torah in the house of learning. They said to him: Why are you crying? He said to them: Because I sinned against belief in the words of the sages; THAT IS, HE DID NOT BELIEVE THERE WERE SEVEN LANDS, IN WHICH THERE WERE STRANGE CREATURES, UNTIL HE SAW THEM, AS EXPLAINED. And I fear retribution in that world.

23. The allusions of the four letters of Yud Hei Vav Hei

We learn from Rabbi Yehuda that the firmament that divided between the upper and lower waters is the reason that there is peace between them; the world is established upon peace, and God's name is peace. Rabbi Aba talks about the letters in the name of God, Yud Hei Vav Hei, and concludes by saying that the Yud is the essence and root and perfection of everything.

146. וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם. ר' יְהוּדָה אָמַר, אִלְמָלֵא הַהוּא רְקִיעָא דְּאַפְרִישׁ בֵּין מַיִין עִלָּאֵי לְתַתָּאֵי, הֲוָה פְּלִיגוּ בְּעָלְמָא מִנַּיְיהוּ. אֲבָל הַאי רָקִיעַ, עָבֵיד שְׁלָמָא בֵּינַיְיהוּ, וְעָלְמָא לָא מִתְקַיְּימָא אֶלָּא עַל שְׁלוֹם. ת"ח, קוּדְשָׁא בְּרִיךְ הוּא אִקְרֵי שָׁלוֹם, הוּא שָׁלוֹם. וּשְׁמֵיהּ שָׁלוֹם, וְאִתְקְשַׁר כֹּלָּא בְּשָׁלוֹם. ר' אַבָּא אָמַר, חֲמֵינָא דְּהַאי שְׁמָא קַדִּישָׁא עִלָּאָה כֹּלָּא הוּא שָׁלוֹם, וְכֹלָּא חַד. וְאָרְחָן מִתְפָּרְשָׁאן לְהַאי סִטְרָא, וּלְהַאי סִטְרָא.

146. "And Elohim said, Let there be a firmament in the midst of the waters, AND LET IT DIVIDE WATER FROM WATER" (Beresheet 1:6). Rabbi Yehuda said, Were it not for that firmament that divided between the upper and lower waters, THE SECRET OF RIGHT AND LEFT, BETWEEN WHICH THERE IS CONTROVERSY, controversy would have come to the world from them. But this firmament, THE SECRET OF THE CENTRAL COLUMN, made peace between them and the world is established on peace alone. Come and see, the Holy One, blessed be He, is called peace. He is peace and His Name is peace. Thus, everything is connected to peace. Rabbi Aba said, I see, that the Supernal Name is wholly of peace, NAMELY IN ALL ITS GRADES, and it is all one. Its ways separate into this side and that side, NAMELY RIGHT AND LEFT.

147. יו"ד דִּשְׁמָא קַדִּישָׁא אִתְקְשַׁר בִּתְלַת קִשְׁרִין, בְּגִין דָא, הַאי י', קוֹצָא חַד לְעֵילָא, וְקוֹצָא חַד לְתַתָּא, וְחַד בְּאֶמְצָעִיתָא. בְּגִין דִּתְלַת קִשְׁרִין אִשְׁתַּלְשְׁלוּ בָּה חַד קוֹצָא לְעֵילָא, כִּתְרָא עִלָּאָה, דְּהוּא עִלָּאָה מִכָּל עִלָּאִין, רֵישָׁא דְּכָל רֵישִׁין, וְהוּא קָאֵים עַל כֹּלָּא.

147. The Yud of the Holy Name is connected with three ties. Hence Yud has an upper tip, a lower tip and a middle one. Therefore, these three links evolve into a chain as follows: The upper tip is the supernal crown, higher than all the high beings, the beginning of every beginning, which stands above everything.

148. The tip in the middle OF THE YUD is another beginning, for there are three tops TO THE YUD, each a top in itself. Thus, the tip in the middle is another beginning that comes from the upper tip. It is the beginning of all beginnings, through which the Holy Name is built. This head is more concealed than everything. IT IS CALLED CHOCHMAH, THAT EMANATES FROM THE FIRST TOP, THE SUPERNAL KETER.

148. חַד קוֹצָא בְּאֶמְצָעִיתָא, דְּהוּא רֵישָׁא אָחֳרָא. בְּגִין דְּתְלַת רֵישִׁין הֲווֹ, וְכָל חַד וְחַד רֵישָׁא בִּלְחוֹדוֹי. וְע״ד קוֹצָא דְּאֶמְצָעִיתָא, דָּא הוּא רֵישָׁא אָחֳרָא, דְּנָפִיק מִקּוֹצָא דִּלְעֵילָא, וְהוּא רֵישָׁא לְכָל שְׁאָר רֵישִׁין, לְאִתְבְּנָהָא שְׁמָא קַדִּישָׁא, וְהַאי רֵישָׁא סְתִימָא דְּכֹלָּא.

149. THE LOWER TIP, WHICH IS another lower top OF THE YUD, is BINAH, the head, which waters the Garden - MALCHUT - a source of water by which all plants are watered, BECAUSE ALL THE MOCHIN OF MALE AND FEMALE AND BRIYAH, YETZIRAH AND ASIYAH FLOW FROM BINAH. This is the secret of the Yud of three knots - KETER, CHOCHMAH AND BINAH - which is therefore called a chain, for it is like a chain OF THREE RINGS connected to each other. And all is one.

149. רֵישָׁא אָחֳרָא תַּתָּאָה, הוּא רֵישָׁא לְאַשְׁקָאָה לְגִנְתָּא, וְהוּא מַבּוּעָ דְּמַיִין, דְּכָל נְטִיעָן אִשְׁתַּקְיָין מִנֵּיהּ. וְדָא הוּא י׳ בְּתְלַת קִשְׁרִין. וְעַל דָּא שַׁלְשֶׁלֶת אִקְרֵי. כְּהַאי שַׁלְשֶׁלֶת, דְּאִתְקְשָׁר דָּא בְּדָא, וְכֹלָּא חַד.

150. We have learned from the book of Enoch that when he was shown the wisdom of high mysteries and saw the tree in the Garden of Eden, ZEIR ANPIN, THE TREE OF LIFE IN THE GARDEN, he was shown wisdom. NAMELY, THE LOWER CHOCHMAH, KNOWN AS MALCHUT, by a high mystery, UNITED WITH ZEIR ANPIN, WHICH IS ABOVE HER. And he saw that all the worlds are interconnected. He asked them: Upon what are they established? They said to him that they all are established on Yud, NAMELY CHOCHMAH, from which they were established and evolved, as written, "In wisdom have You made them all" (Tehilim 104:24). He saw that they all trembled for fear of their Master, and that they were named after Him.

150. תָּאנָא בְּסִפְרָא דַּחֲנוֹךְ, בְּשַׁעֲתָא דְּאַחְזִיאוּ לֵיהּ חָכְמְתָא דְּרָזִין עִלָּאִין, וְחָמָא אִילָנָא דְּגִנְתָּא דְּעֵדֶן, אַחְזִיוּ לֵיהּ חָכְמְתָא, בְּרָזָא עִלָּאָה. וְחָמָא, דְּכֻלְּהוּ עָלְמִין הֲווֹ מִתְקַשְּׁרָן דָּא בְּדָא, שָׁאִיל לוֹן, עַל מַה קַיְּימִין. אָמְרוּ לֵיהּ, עַל י׳ קַיְּימֵי כֻּלְּהוּ. מִנֵּיהּ אִתְבְּנִיאוּ וְאִשְׁתְּלְשָׁלוּ. דִּכְתִיב, כֻּלָּם בְּחָכְמָה עָשִׂיתָ. וְחָמָא, דְּכֻלְּהוּ מִזְדַּעְזְעוּ מִדְּחִילוּ דְּמָארֵיהוֹן, וְעַל שְׁמֵיהּ אִתְקְרוּן כֻּלְּהוּ.

151. In his book, King Solomon said that the Yud expands through a chain of three rings that are part of the knots of its body. One is feared by all, NAMELY KETER, BEFORE WHICH ALL TREMBLE WITH FEAR; another is a concealed path, CONCEALED CHOCHMAH, and another is a deep river, BINAH.

151. וּבְסִפְרָא דִּשְׁלֹמֹה מַלְכָּא אָמַר, מָטוּן דִּי בְּקִטְפּוֹרָא דִּתְלָתָא, דְּכִלִּילָן בְּקִיטְפָא דְּגוּפֵיהּ. חַד דְּחִילוּ דְּכֹלָּא. חַד סָתִים שְׁבִילִין. חַד נָהָר עֲמִיקָא.

152. Afterwards, he explained in detail about the letters OF THE NAME YUD HEI VAV HEI. The house completely built is Yud Vav Dalet, Hei Aleph; NAMELY, IN ACCORDANCE WITH THE SECRET OF THE WORDS "THROUGH WISDOM A HOUSE IS BUILT" (MISHLEI 24:3). It builds everything. HE EXPLAINS: The perfection of the Holy Name is Yud, THE Yud being the beginning of all, it fathers all, NAMELY CHOCHMAH. The Vav OF THE YUD FULLY SPELLED is the son it begot and issued, NAMELY ZEIR ANPIN, from whence comes the Dalet OF THE YUD FULLY SPELLED, which is a daughter, and the Matron, NAMELY MALCHUT, who is in charge of all Judgments, WHO ARE MALE AND FEMALE OF CHOCHMAH. They are hidden throughout the worlds, for the upper beings, MALE AND FEMALE OF ATZILUT, issue from it and sustain the upper and lower beings together. THESE MALE AND FEMALE OF CHOCHMAH, ARE THE SECRET OF YISRAEL- SABA AND TEVUNAH, NAMELY BINAH, FROM WHICH ALL THE WORLDS ISSUE AND ARE SUSTAINED, BOTH THE HIGHER, WHICH ARE MALE AND FEMALE OF ATZILUT, AND THE LOWER, WHICH ARE THE THREE WORLDS OF BRIYAH, YETZIRAH AND ASIYAH. Thus is Yud the perfection of everything, and the Holy Name YUD HEI VAV HEI is built by it and hidden within it.

152. לְבָתַר פָּרִיט בְּאַתְוָון, בֵּיתָא בְּשַׁכְלוּלֵיהּ יו״ד ה״א. בְּנְיָינָא דְּכֹלָּא. שְׁלִימוּ דִּשְׁמָא קַדִּישָׁא י׳ רֵישָׁא דְּכֹלָּא, אָב לְכֹלָּא. ו׳ בֵּן דְּאוֹלִיד וְנָפִיק מִנֵּיהּ. וּמִנֵּיהּ אִשְׁתְּכַח ד׳, בַּת. מַטְרוֹנִיתָא דְּכָל דִּינִין בִּידָהָא אִשְׁתְּכָחוּ טְמִירָא בְּכֻלְּהוּ עָלְמִין, דְּעִלָּאִין נָפְקִין, וְעִלָּאִין וְתַתָּאִין מִנָּהּ אִתְּזָנוּ. הָא יו״ד שְׁלִימוּ דְּכֹלָּא, וּשְׁמָא קַדִּישָׁא אִשְׁתְּכַלָּל בֵּיהּ, וְאִשְׁתְּכַח סָתִים בְּגַוֵּיהּ.

153. לְבָתַר יו״ד אַפִּיק כֹּלָא, וְשִׁלְשֵׁל כֹּלָא בְּקִשּׁוּרָא חֲדָא, דָּא בְּדָא. וְהָא אוּקְמֵיהּ בּוּצִינָא קַדִּישָׁא, י׳ אַפִּיק הַהוּא נָהָר, דִּכְתִיב בֵּיהּ וְנָהָר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגָּן. דָּא ה׳, רָזָא דְּבִינָה, וְהִיא אִימָּא עִלָּאָה.

153. Afterwards, the Yud let out everything and chained everything in one connection to each other. Thus, the holy luminary has explained it. The Yud, CHOCHMAH, produced from it a river, BINAH, AS MALE AND FEMALE OF CHOCHMAH BECAME BINAH, of which it is written, "And a river went out of Eden to water the garden" (Beresheet 2:10). This is the FIRST Hei OF YUD HEI VAV HEI, AS VAV-DALET OF THE YUD FULLY SPELLED, THE SECRET OF MALE AND FEMALE OF CHOCHMAH WERE FORMED INTO HEI, WHICH IS THE IMAGE OF DALET OVER VAV, the secret of Binah. It is the supernal Ima , NAMELY YISRAEL-SABA AND TEVUNAH.

154. וְהַהוּא נָהָר, אַפִּיק תְּרֵין בְּנִין, כְּמָה דְּאִתְּמַר. וּמִנָּהּ אִתְּזָנוּ. לְבָתַר נָפְקִין תְּרֵין בְּנִין, וּבְרַתָּא אִתְּזָנַת מִבֵּן, דָּא ו׳, הָא בֵּן הַאי מַלְכָּא דִּשְׁלָמָא כֹּלָא דִּילֵיהּ, רָזָא דת״ת. וּלְבָתַר אִשְׁתְּכַח ה׳, דְּאִתְּזָנַת מִן ו׳. וְהָא אוּקְמֵיהּ. אִשְׁתְּכַח, דִּי׳ עִקָּרָא וְשָׁרְשָׁא וּשְׁלִימוּ דְּכֹלָא. הה״ד בְּחָכְמָה יִבָּנֶה בָּיִת.

154. That river, BINAH, produced two children, as we learned, ZEIR ANPIN AND MALCHUT, who are nourished by her. Later, the two children, ZEIR ANPIN AND MALCHUT, come out and the daughter is sustained by the son, Vav. This son is the King that all peace is His, the secret of Tiferet, NAMELY ZEIR ANPIN. Then comes Hei, NAMELY THE DAUGHTER MALCHUT, that is nourished by the Vav, as we already explained. Thus, the Yud is the essence and root and perfection of everything, as written, "Through wisdom a house is built" (Mishlei 24:3).

24. Ten names

By examining the letter Yud, we find that it is the essence of duality, Zeir Anpin and Malchut, male and female. The Yud is the father of all, and the source of the first ten letters, and of the ten names. The names are Yah, Yud Hei Vav Hei called Elohim, El, Elohim, Yud Hei Vav Hei, Tzva'ot (the sixth and seventh), El Chai, Adonai and Eheyeh. Next Rabbi Aba talks about the burnt offerings ritually slaughtered on the north side, about the peace offerings slaughtered on the south side, and about sin offerings and guilt offerings. He says that incense is the best of all offerings because it is offered for joy. Rabbi Elazar returns to the ten names, and tells us that they are all written in the Torah. He talks about their gradual revelation from the most concealed to the most revealed, and how important it is to write the Holy Name perfectly. He makes the connection between the names and the Sfirot. The ten names are connected together in a complete union by the secret of incense.

155. תְּנָן, י׳ שֵׁמוֹת אִשְׁתְּכְלָלוּ וְנַפְקוּ מֵהַאי יו״ד. י׳ דְּהִיא עֲשִׂירָאָה דְּאַתְוָון. וְכֻלְּהוּ אָעִיל לוֹן לְהַהוּא נָהָר קַדִּישָׁא, כַּד אִתְעַבְּרָא. וַעֲשָׂרָה שְׁמָהָן כֻּלְּהוּ סְתִימִין בְּחָד. וְכֻלְּהוּ סְתִימִין בְּי׳. י׳ כָּלִיל לוֹן. י׳ אַפִּיק לוֹן. הוּא אָב לְכֹלָא. אָב לַאֲבָהָן.

155. We learned that ten names were constructed and came from this Yud. The Yud is the tenth letter IN THE ALPHABET. The Yud immersed them all in the holy river, BINAH, which became pregnant with them. All the ten names are concealed within one SUPERNAL NAME, all concealed within the Yud. The Yud contains them and the Yud issues them. It is the father of all, father of the fathers - NAMELY, CHESED, GVURAH AND TIFERET.

156. מִנֵּיהּ נַפְקוּ ו״ד. רֶמֶז לַעֲשָׂרָה בְּחֶשְׁבּוֹן. אַתְוָון יו״ד כָּלִיל לוֹן ו״ד, שְׁלִימוּ דְּכֹלָא. ו״ד: דְּכַר וְנוּקְבָא. דּוּ קֶרֵינָן לוֹן, תְּרֵין. וְע״ד אָדָם דּוּ פַּרְצוּפִין אִתְבְּרֵי, וְאִינּוּן פַּרְצוּפִין דְּכַר וְנוּקְבָא הֲווֹ, כְּגַוְונָא דִּלְעֵילָא. ו״ד מֵעֵילָא לְתַתָּא. ד״ו מִתַּתָּא לְעֵילָא. וְכֹלָא חַד מִלָּה. י״ג מִכִּילָן תַּלְיָין בֵּיהּ, וְע״ד יו״ד כָּלִיל ו״ד כְּמָה דְּאִתְּמַר, וְהָא אוּקְמוּהָ.

156. From THE YUD come out Vav-Dalet, WITH WHICH IT IS FULLY SPELLED. This is alluded to by their numerical value, which is ten LIKE THE YUD. The letters of Yud include Vav Dalet, which are the perfection of everything. Vav Dalet are male and female, ZEIR ANPIN TYPIFYING VAV AND MALCHUT PERSONIFYING DALET, WHICH ARE MALE AND FEMALE OF CHOCHMAH. They are called Du (spelled Dalet Vav), which means two. Therefore, man is created with two faces. These faces were male and female like it is above. THEY ARE READ AS Vav Dalet from above downward, STARTING WITH VAV, INFERRING ZEIR ANPIN, FOLLOWED BY DALET, IMPLYING MALCHUT. THEY ARE READ AS Dalet Vav from below upward, WHEREBY MALCHUT IS FIRST AND THEN ZEIR ANPIN. It all amounts to the same thing. The thirteen attributes of Mercy depend on the Yud, NAMELY ON THE UPPER TIP OF THE YUD, WHICH IS KETER, IN WHICH ARE THE THIRTEEN ATTRIBUTES OF MERCY. The Yud therefore includes Vav Dalet AS AN INDICATION OF THE MALE AND FEMALE INSIDE IT, FROM WHICH YISRAEL-SABA AND TEVUNAH, THE SECRET OF BINAH, WERE MADE. THEY ARE TURNED AGAIN TO BE CHOCHMAH, WHENCE ALL MOCHIN EMERGE, THE PERFECTION OF EVERYTHING, THE SECRET OF THE FULL SPELLING WITH VAV DALET OF THE SAME NUMERICAL VALUE AS YUD, as we have learned and established.

157. ות״ח, י׳ שְׁמָהָן אִינּוּן, לְקָבֵל י׳ אַתְוָון. וּבְסִפְרָא דְּרַב הַמְנוּנָא סָבָא תְּמַנְיָא אִינּוּן, וּתְרֵין דַּרְגִּין, לְקָבֵל תְּרֵין רְקִיעִין. וּמִשְׁתַּנְיָין שְׁמָהָן, עַשְׂרָה, וְתִשְׁעָה, וּתְמַנְיָא, וּשְׁבִיעָאָה.

157. Come and see, the ten names correspond to the ten letters, TO WIT, TO THE YUD, THE TENTH LETTER IN THE ALPHABET. IT THEREFORE CONSISTS OF TEN LETTERS. In his book, Rav Hamnuna Saba said that there are eight NAMES FROM BINAH DOWNWARDS, and the two grades, KETER AND CHOCHMAH, correspond to two firmaments. THAT IS, THEY ARE HIDDEN AND UNNAMED, BECAUSE A NAME MEANS REVELATION, AND WHAT IS INCOMPREHENSIBLE CANNOT BE KNOWN BY NAME. THE NUMBER OF names changes into ten WHEN COUNTING FROM KETER, nine WHEN COUNTING FROM CHOCHMAH, eight WHEN COUNTING FROM BINAH and seven WHEN STARTING FROM CHESED.

158. קַדְמָאָה י״ה, בְּגִין דְּיִ׳ כָּלִיל ה׳. וְה׳ נַפְקָא מִן י׳. בג״כ חָכְמָה יָ״הּ אִקְרֵי.

158. HE STARTS COUNTING FROM CHOCHMAH, SAYING the first NAME is Yah (Yud-Hei), WHICH IS CHOCHMAH, since Yud includes Hei within it. TO WIT, THE YUD FULLY SPELLED INCLUDES VAV DALET, WHICH FORM THE SHAPE OF HEI, and Hei OF YUD HEI VAV HEI comes out of Yud. IT IS FORMED OF VAV DALET, WITH WHICH YUD IS FULLY SPELLED. IT CAME OUT OF YUD, THE SECRET OF CHOCHMAH, AND BECAME BINAH. THUS THE TWO LETTERS YUD HEI ARE INCLUDED WITHIN YUD, WHICH IS CHOCHMAH. Chochmah is therefore called Yah.

159. תִּנְיָינָא יֱהֹוִה דְּאִקְרֵי אֱלֹהִים. בְּגִין דְּהַהוּא נָהָר רַחֲמֵי, וּבְגִין דְּדִינִין מִתְעָרֵי מִנֵּיהּ, אַתְוָון דְּרַחֲמֵי כְּתִיב, וְנָקוּד אֱלֹהִים. וְלָא אֱלֹהִים הִינָא.

159. The second NAME is Yud Hei Vav Hei called Elohim, NAMELY YUD HEI VAV HEI WITH THE VOWELING OF ELOHIM, WHICH IS BINAH. For that river, BINAH, is of Mercy. But since Judgments rouse from it DUE TO THE RISING OF MALCHUT TO BINAH, NOT FROM ITSELF, ITS NAME IS THEREFORE spelled with the letters of Mercy, YUD HEI VAV HEI, with the voweling of Elohim; TO WIT, WITH THE VOWELS E, O, I. But it is not SPELLED WITH THE LETTERS OF Elohim, which represent Judgment.

160. תְּלִיתָאָה, אֵל. וְהוּא גְּדוּלָה, וְהוּא אִקְרֵי הָאֵל הַגָּדוֹל. רְבִיעָאָה, אֱלֹהִים. דְּדִינִין בֵּיהּ אִתְעֲרָן, וְהוּא דִּינָא תַּקִּיפָא. חֲמִישָׁאָה, יְהוָ״ה. כְּלָלָא דְּכָל שְׁלִימוּ דְּמְהֵימְנוּתָא, וְדָא הוּא רַחֲמֵי בִּשְׁלִימוּ וְדָא הוּא תִּפְאֶרֶת. שְׁתִיתָאָה וּשְׁבִיעָאָה, צְבָאוֹת אִקְרוּן.

160. The third NAME is El. It is greatness, NAMELY CHESED. It is called the great El. The fourth NAME is Elohim, from which Judgments awaken. It is severe Judgment, NAMELY THE SFIRAH OF GVURAH. The fifth NAME is Yud Hei Vav Hei that includes absolute Faith. It is mercy perfected, THE SFIRAH OF Tiferet. The sixth and seventh NAMES OF NETZACH AND HOD are called Tzvaot.

161. תְּמִינָאָה, אֵ״ל חַי. כד״א כִּי שָׁם צִוָּה יְיָ׳ אֶת הַבְּרָכָה חַיִּים וְגוֹ׳. וְדָא צַדִּיק, דְּכָל חַיִּים נָפְקִין מִתַּמָּן, וְאִקְרֵי יְהוָ״ה. כד״א יְיָ׳ צַדִּיק יִבְחָן. וְדָא הִיא ו׳ זְעֵירָא דִּשְׁמָא קַדִּישָׁא. בג״כ וָ״ו וָוִין תְּרֵין.

161. The eighth NAME is living El, as written, "For there Hashem has commanded the blessing, even life..." (Tehilim 133:3). This is the Righteous, NAMELY YESOD, from whom all life comes. It is called Yud Hei Vav Hei, as written, "Hashem (Yud Hei Vav Hei) tries the righteous" (Tehilim 11:5). It is the small Vav of the Holy Name, and therefore the fully spelled Vav OF THE HOLY NAME COMPRISES two Vavs, THE FIRST VAV BEING TIFERET AND THE SECOND VAV YESOD.

162. תְּשִׁיעָאָה, אֲדֹנָ״י. וְדָא מַלְכוּת קַדִּישָׁא, דְּדִינִין נַפְקִין מִתַּמָּן לְעָלְמָא. וְדָא הוּא כִּתְרָא בַּתְרָאָה, דְּכֻלְּהוּ שְׁמָהָן. וְשֵׁם אֶהְיֶ״ה, כְּלָלָא וּסְתִימָא דְּקַדְמֵיתָא. וְדָא הוּא כִּתְרָא עִלָּאָה, רֵישָׁא דְּכָל רֵישִׁין, שְׁמֵיהּ סָתִים וְלָא אִתְגַּלְיָיא, וְאִתְּמַר. וּבְסִפְרָא דְּאַגַּדְתָּא, עֶשֶׂר שְׁמָהָן כְּתִיבָן בְּגַוְונָא אָחֳרָא וַאֲנָא לָא תָּנֵינָא הָכִי.

162. The ninth NAME is Adonai. It is the holy Malchut from which Judgments come into the world. It is the last crown, NAMELY THE LAST SFIRAH, of all names. The name Eheyeh is inclusive, concealed in the first SFIRAH, supernal Keter, beginning of all beginnings. Its name is concealed and is not revealed, FOR EHEYEH MEANS I WILL BE REVEALED, BUT NOW I AM NOT YET REVEALED, as has been explained. In the book of Agadah, the ten names are spelled differently, but I have not learned it that way.

163. רִבִּי אַבָּא פָּתַח, עוּרִי צָפוֹן וּבֹאִי תֵימָן הָפִיחִי גַּנִּי יִזְּלוּ בְשָׂמָיו יָבֹא דוֹדִי לְגַנּוֹ וְיֹאכַל פְּרִי מְגָדָיו. עוּרִי צָפוֹן, אִלֵּין עוֹלוֹת דְּנִשְׁחָטוֹת בַּצָּפוֹן, בְּגִין דְּאִינּוּן מַחְשָׁבוֹת בִּצְפוּנֵי לִבָּא, וּבַאֲתַר דְּדִינָא. בְּגִין דְּמַחֲשָׁבָה אִשְׁתְּכַח בְּלֵילְיָא, בְּזִמְנָא דְּדִינָא אִשְׁתְּכַח. רוּחַ צָפוֹן מְנַשְּׁבָא בְּפַלּוּגְתָּא דְּלֵילְיָא, כַּד מִתְעָרֵי אֲנָשֵׁי, וְכִנּוֹר דְּדָוִד מְנַגֵּן מֵאֵלָיו, וּמַחֲשַׁבְתָּן דִּבְנֵי נָשָׁא מִתְעָרֵי.

163. Rabbi Aba opened the discussion with the verse: "Awake, north wind; and come, you south; blow on my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat its choicest fruits" (Shir Hashirim 4:16). "Awake, north wind": These are burnt offerings ritually slaughtered on the north (Heb. tzafon) side of the altar, because they are DUE TO thoughts hidden (Heb. tzefunim) in the heart and in a place of Judgment, AS THE NORTH SIDE IS LEFT AND JUDGMENT. This is because thoughts come at night, a time of Judgment. The north wind blows at midnight when people wake from their sleep, and David's harp, THE SECRET OF MALCHUT PLAYING TO THE HOLY ONE, BLESSED BE HE, plays on its own. People's thoughts then awaken.

164. וּבֹאִי תֵימָן, אִלֵּין שְׁלָמִים דְּנִשְׁחָטִין בַּדָּרוֹם, בְּגִין דְּאִינּוּן שְׁלָמָא דְּכֹלָּא, שְׁלָמָא דְּעִלָּאֵי וּדְתַתָּאֵי. וְאִלֵּין שְׁלִימוּ דְּסִטְרֵי עָלְמָא. שְׁלִימוּ דְּכֹלָּא מִסִּטְרָא דְּמְהֵימְנוּתָא. וּשְׁלָמִים: בְּגִין דְּאִינּוּן שְׁלָמָא דְּכֹלָּא. בְּעָלִים אָכְלִין מִנַּיְיהוּ, וּמִתְהַנְּיָין מִנַּיְיהוּ. דְּהָא שְׁלָמָא הוּא לֵיהּ, וּלְכָל עָלְמָא, בְּדַרְגָּא חָדָא. חֲטָאוֹת וַאֲשָׁמוֹת נָאֲכָלִין לְכַהֲנֵי, בְּגִין דְּאִינּוּן זְמִינִין לְכַפָּרָא עָלַיְיהוּ, וּלְאַעְבְּרָא חוֹבַיְיהוּ. וּמִכָּל קָרְבָּנִי לָא חֲבִיבִין קָמֵי קוּדְשָׁא בְּרִיךְ הוּא כְּמוֹ שְׁלָמִים, בְּגִין דְּאִשְׁתְּכַח שְׁלָמָא בְּעִלָּאֵי וְתַתָּאֵי.

164. "And come, you south": These are peace offerings that are slaughtered on the south side of the altar - THE SIDE OF CHESED, RIGHT - because they bring peace to everyone, peace to the upper and lower beings, AS PEACE OFFERINGS (HEB. SHLAMIM) BRINGS PEACE (HEB. SHALOM) AND PERFECTION (HEB. SHLEMUT). They are the perfection of the directions of the world, overall perfection from the aspect of Faith, MALCHUT. Since peace offerings are overall peace, the owners eat of them and enjoy them, for it gives one peace and everyone is on the same level. Sin offerings and guilt offerings are eaten by the priests alone, NOT BY THE PEOPLE WHO BROUGHT THEM, since it is for the priests to atone for them and to commute their sins. Of all offerings, the peace offerings are the most beloved by the Holy One, blessed be He, because they bring peace to the upper and lower beings.

165. וְעֵילָא מִכֻּלְּהוּ קְטֹרֶת, דְּאִיהוּ שְׁלִים מִכֹּלָּא, וְלָא אַתְיָא לָא עַל חֵטְא, וְלָא עַל אֶשֶׁם, וְלָא עַל עָוֹן, אֶלָּא עַל שִׂמְחָה. כד"א שֶׁמֶן וּקְטֹרֶת יְשַׂמַּח לֵב, וְהָא אוּקְמוּהָ. וְע"ד, קְטֹרֶת לָא מִתְקָרֵב אֶלָּא בְּזִמְנָא דְּשֶׁמֶן מִתְקָרֵב, הה"ד וְהִקְטִיר עָלָיו אַהֲרֹן קְטֹרֶת סַמִּים בַּבֹּקֶר בַּהֵיטִיבוֹ אֶת הַנֵּרוֹת יַקְטִירֶנָּה. וּכְתִיב, וּבְהַעֲלוֹת אַהֲרֹן אֶת הַנֵּרוֹת בֵּין הָעַרְבַּיִם יַקְטִירֶנָּה. בְּגִין דְּאִשְׁתְּכָחוּ שֶׁמֶן וּקְטֹרֶת כַּחֲדָא. ת"ח, שְׁלָמִים בְּכֹלָּא הוּא שְׁלָמָא. וּקְטָטָה וְקִטְרוּגָא לָא אִתְעַר בְּעָלְמָא, אֲבָל קְטֹרֶת, קְשִׁיר קְשִׁירוּ דִּמְהֵימְנוּתָא.

165. Best of all offerings is incense, which is completely wholesome and not burned for sin, nor for any inadvertent trespass, nor any wrongdoing, but for joy, as written, "Ointment and incense rejoice the heart" (Mishlei 27:9), as we have already explained. Incense therefore is offered only when oil is offered. Hence, it is written, "And Aaron shall burn on it sweet incense every morning: when he dresses the lamps, he shall burn incense on it" and "And when Aaron lights the lamps at evening, he shall burn incense on it" (Shemot 30:7-8). This is so that incense and oil shall be together, AS OIL ALLUDES TO CHOCHMAH AND INCENSE TO BINAH, AND CHOCHMAH AND BINAH ARE ALWAYS TOGETHER. Come and see: peace offerings bring peace to everything and thus, dissension and persecution never appear in the world, but incense binds the bond of Faith BY DRAWING MOCHIN TO MALCHUT CALLED FAITH.

166. ר' אֶלְעָזָר אָמַר, כֻּלְּהוּ עֲשָׂרָה שְׁמָהָן כְּתִיבִי, וַאֲנָן תָּנִינָן. קַדְמָאָה, אֶהְיֶה, דָּא סְתִימָא עִלָּאָה, כְּמַאן דְּאָמַר אֲנָא מַאן דַּאֲנָא, וְלָא אִתְיְדַע מַאן הוּא. לְבָתַר אֲשֶׁר אֶהְיֶה, אֲנָא דְּזַמִּין לְאִתְגַּלְיָא, בְּאִינּוּן כְּתָרִין, דְּהָא בְּקַדְמִיתָא סְתִים, וּלְבָתַר שָׁרֵי לְאִתְגַּלְיָא, עַד דְּמָטֵי לְגִלּוּיָא דִּשְׁמָא קַדִּישָׁא.

166. Rabbi Elazar said, All ten names are written IN THE TORAH, and we learned THAT the first name, "I will be (Heb. eheyeh)" (Shemot 3:14), is concealed high above, as one saying: I am what I am, without it being known who he is. IT IS KETER. It is then written "that I will be (Heb. asher eheyeh)" (Ibid.), WHICH IS CHOCHMAH, MEANING I will be revealed in these OTHER crowns. At first, it is concealed, NAMELY IN KETER, and then it begins to be revealed, NAMELY IN CHOCHMAH AND BINAH, until the Holy Name is revealed IN TIFERET.

167. וְכַך כְּתִיב בְּמֹשֶׁה, אֶהְיֶה בְּקַדְמֵיתָא, סְתִימוּ דְּכֹלָּא, אֲנָא הוּא מַאן דַּאֲנָא. לְבָתַר אֲשֶׁר אֶהְיֶה, אֲנָא זַמִּין לְאִתְגַּלְיָא. לְבָתַר אֶהְיֶה בַּתְרָאָה, וְדָא כַּד אִימָא מִתְעַבְּרָא, וַעֲדַיִין הוּא סָתִים. אֵימָתַי אִתְגַּלְיָא. בְּזִמְנָא דִּכְתִיב לֵךְ וְאָסַפְתָּ אֶת זִקְנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם יְיָ׳ אֱלֹהֵי אֲבוֹתֵיכֶם וְגוֹ׳, דָּא שְׁלִימוּ דְּכֹלָּא, וְהָכָא הוּא גְּלוּיָא וְקִשּׁוּרָא דִּשְׁמָא קַדִּישָׁא.

168. בג״כ, קַדְמָאָה דְּכֹלָּא, אֶהְיֶה. תִּנְיָינָא, יָהּ. בְּגִין דְּחָכְמָה אַפִּיק ה׳, וְסָתִים בֵּיהּ, וְלָא אִתְפְּרִשָׁא לְעָלְמִין מִנֵּיהּ. וְהָא אוּקְמוּהָ דִּכְתִיב, וְנָהָר יוֹצֵא מֵעֵדֶן כְּהַאי גַּוְונָא. ה.
ה

169. וְהָכִי אוֹלִיפְנָא מֵאַבָּא, י׳ כְּמָה דְּאִתְּמַר. לְבָתַר י״ה, דְּלָא מִתְפְּרְשָׁן לְעָלְמִין, י׳ אַפִּיק ה׳, כְּהַאי גַּוְונָא ה הֲרֵי י׳. וְהַהוּא נָהָר דְּנָפִיק מִנֵּיהּ.
ה

170. וְאִתְמְשַׁךְ מִנֵּיהּ וּלְתַתָּא, תְּרֵין בְּנִין דְּנָפְקִין מִנַּיְיהוּ. מִסִּטְרָא דְּאַבָּא י׳, נָפִיק בֵּן, דְּהָא אָחִיד בֵּיהּ בְּי׳, וְאָחִיד בְּהַהוּא נָהָר. וּמִסִּטְרָא דְּאִימָא נַפְקַת בַּת, דְּאִיהוּ נָהָר תַּתָּאָה, וְהַאי בֵּן אִתְמְשַׁךְ לְבָתַר וְנָפִיק מִנַּיְיהוּ, וְהוּא ו׳, וְדָא יְרִית לְאַבָּא וּלְאִימָא, וְאִתְקְשַׁר בֵּיהּ מְהֵימְנוּתָא דְּכֹלָּא. וּמִנֵּיהּ אִתְּזָנַת בְּרַתָּא, מֵהַהוּא יְרוּתָא דְּאִיהוּ יָרִית.

167. Thus, it is first written by Moses, Eheyeh, which is concealed more than everything, NAMELY KETER, WHICH MEANS, I am what I am; then "asher Eheyeh (lit. 'that I will be')," WHICH IS CHOCHMAH, MEANING I will be revealed. Then comes the last Eheyeh, NAMELY "EHEYEH HAS SENT ME TO YOU" (IBID. 15), WHICH IS BINAH. This is when Ima becomes pregnant WITH MALE AND FEMALE, yet the name is still concealed. When is the name revealed? When it is written, "Go, and gather the elders of Yisrael together, and say to them, Hashem the Elohim of your fathers..." (Ibid. 16). This NAME is overall perfection and here lies the revelation and unity of the Holy Name, WHICH IS TIFERET.

168. Therefore, the first NAME before all is Eheyeh, KETER. The second is Yah, WHICH IS CHOCHMAH, as Chochmah, YUD, issued Hei, BINAH, which is concealed in it and never separates FROM THE YUD. THIS IS THE SECRET OF BINAH INCLUDED WITHIN CHOCHMAH, AND THEY ARE CALLED SUPERNAL ABA AND IMA. CHOCHMAH IS THEREFORE CALLED BY THE NAME YAH. We have already explained the words: "And a river went out of Eden" (Beresheet 2:10), WHICH MEANS THAT BINAH, CALLED RIVER, COMES OUT OF EDEN, CHOCHMAH. THIS BINAH IS THE SECRET OF YISRAEL-SABA AND TEVUNAH, MEANING LOWER CHOCHMAH AND BINAH. THEY LOOK like the shape of Hei ?. THAT IS, THE RIGHT ANGLE OF THE LETTER HEI IS THE SECRET OF YUD, WHICH IS CHOCHMAH REFERRED TO AS LOWER ABA, AND IS CALLED ALSO YISRAEL-SABA. THE LETTER HEI, WHICH IS BINAH CALLED LOWER IMA AND CALLED TEVUNAH, EXTENDS FROM IT.

169. I have learned from my father that Yud is CHOCHMAH, as we said. Then came Yah, WHEN CHOCHMAH PRODUCED BINAH INSIDE IT IN THE SECRET OF VAV DALET OF THE FULLY SPELLED LETTER YUD, THE SECRET OF SUPERNAL ABA AND IMA, who never separate from each other. AFTERWARDS, Yud produced Hei in the shape of Hei, ?. THIS HEI HAS A MARK OF A YUD AT THE CORNER OF THE HEI. Thus we have Yud, WHICH IS YISRAEL-SABA, and the river that comes out from it, WHICH IS TEVUNAH, THE ACTUAL HEI THAT EXTENDS FROM THE YUD IN ITS CORNER. AND THEY ARE THE SECRET OF THE FIRST HEI IN THE NAME YUD HEI VAV HEI.

170. Drawn down FROM HEI, NAMELY YISRAEL-SABA AND TEVUNAH, are two children coming out from them. From the aspect of LOWER Aba, who is Yud AT THE CORNER OF THE HEI, a son comes out, ZEIR ANPIN, who cleaves to Yud, YISRAEL-SABA, CALLED ABA, and cleaves to the river, TEVUNAH CALLED IMA, THE ACTUAL HEI EXPANDING FROM YUD. From the side of Ima, THE ACTUAL HEI, a daughter comes out, MALCHUT, the lower river. This son, ZEIR ANPIN, that comes out and issues from them - YISRAEL-SABA AND TEVUNAH - is the Vav OF YUD HEI VAV HEI, who inherits Aba and Ima THAT ARE YISRAEL-SABA AND TEVUNAH. HE RECEIVES THEIR MOCHIN, THOUGH THEY ARE NOT HIS OWN, HE ONLY INHERITS THEM. The overall Faith, MALCHUT, is attached to Him, and the daughter is nourished from Him, from the inheritance He received FROM YISRAEL-SABA AND TEVUNAH, MEANING THAT HE ILLUMINATES UPON HER FROM THOSE MOCHIN.

171. The Holy Name should therefore be spelled first with Yud. First a tip SHOULD BE DRAWN above THE YUD, then a tip in the middle OF THE YUD, and a tip at the bottom OF THE YUD. THIS IS THE SECRET OF KETER, CHOCHMAH AND BINAH ALLUDED TO IN YUD, as we already learned. Then IT BEHOOVES US TO WRITE Yud Hei, which never separate from each other, in the shape of the letter Hei. THAT IS, FIRST A YUD SHOULD BE DRAWN AT THE UPPER RIGHT ANGLE, THEN TWO LINES SHOULD BE DRAWN FROM IT, ONE UP AS A ROOF AND ONE BELOW AS THE RIGHT LEG WITH A SMALL LINE AS THE LEFT LEG. Thus, both will be completely perfect, a father and a mother INCLUDED WITHIN THE YUD, THE SUPERNAL ABA AND IMA. THEN YUD ISSUES ITS FULL SPELLING VAV DALET AND THE LETTER HEI IS FORMED FROM THEM IN THE FORM OF HEI, WHICH ARE a son and a daughter OF YUD. FOR VAV DALET OF THE FULLY SPELLED YUD ARE THE SECRET OF ZEIR ANPIN AND MALCHUT INCLUDED WITHIN CHOCHMAH AND ARE CALLED A SON AND A DAUGHTER. In the same manner Yud Hei SHOULD BE WRITTEN. Behold Faith perfected, WHICH IS BINAH.

171. וְעַל דָּא בָּעֵי לְמִכְתַּב שְׁמָא קַדִּישָׁא, י׳ בְּקַדְמֵיתָא, קוֹצָא חַד לְעֵילָא, וְקוֹצָא חַד בְּאֶמְצָעִיתָא, וְקוֹצָא חַד לְתַתָּא, וְהָא אִתְּמַר. לְבָתַר יָהּ, דְּלָא מִתְפָּרְשָׁן דָּא מִן דָּא לְעָלְמִין, כְּגַוְונָא דָּא ה. בְּגִין דְּיִשְׁתְּכָחוּ תַּרְוַוּיְהוּ בִּשְׁלִימוּ דְּכֹלָּא, אָב וְאֵם בֵּן וּבַת. כְּגַוְונָא דָּא י״ה. הֲרֵי לָךְ כָּל שְׁלִימוּ דִּמְהֵימְנוּתָא.

172. Afterwards Faith has spread, WHICH IS BINAH, and two children come out from it, from the whole and go their DIFFERENT ways. The son, ZEIR ANPIN, issues from them both, FROM YISRAEL-SABA AND TEVUNAH. He is Vav of the Holy Name YUD HEI VAV HEI. The daughter, MALCHUT, issues from the side of Ima, TEVUNAH. She is the last Hei of the Holy Name YUD HEI VAV HEI. She is completed only with Vav, AS MALCHUT REACHES PERFECTION ONLY THROUGH ZEIR ANPIN, for she is sustained, NAMELY, RECEIVES HER FLOW OF PLENTY, from Him. Therefore, THE FORM OF HEI should be drawn first as Vav ?, then Hei-like this ?- WHICH IS ZEIR ANPIN AND MALCHUT INCLUDED WITHIN MALCHUT. Behold Vav, together with the expansion coming from it THAT COMPLETES THE SHAPE OF HEI, RESEMBLE the river TEVUNAH that comes out of Yud THAT IS YISRAEL- SABA, AS WAS EXPLAINED IN THE FORM OF THE FIRST HEI OF YUD HEI VAV HEI IN THE EARLIER PARAGRAPH. As THE HEI, WHICH IS BINAH, is nourished from YUD, THE SAME HOLDS FOR THE LAST HEI - ONE SHOULD FIRST DRAW VAV AND THEN DRAW FROM IT THE SHAPE OF HEI, BECAUSE THIS HEI IS NOURISHED FROM THE VAV. This Vav, FORMING THE FIRST OUTLINE OF THE HEI, is the son that comes out FROM VAV OF YUD HEI VAV HEI downward INTO THE LAST HEI; TO WIT, IT IS ZEIR ANPIN WITHIN MALCHUT.

172. לְבָתַר אִתְפְּשַׁט מְהֵימְנוּתָא, וְנָפְקִין תְּרֵין בְּנִין מִכְּלָלָא חַד, בְּאָרְחַיְיהוּ. בֵּן נָפִיק מִתַּרְוַוּיְהוּ, וְהוּא ו׳ דִּשְׁמָא קַדִּישָׁא. בַּת נַפְקַת מִסִּטְרָא דְּאִימָא, וְהִיא ה׳ בַּתְרָאָה דִּשְׁמָא קַדִּישָׁא. וְלָא אִשְׁתְּלִימַת אֶלָּא עִם ו׳, בְּגִין דְּמִנֵּיהּ אִתְּזַנַּת, וְעַל דָּא בָּעֵי לְמִכְתַּב ו׳, וּלְבָתַר ה׳, כְּגַוְונָא דָּא ה, הֲרֵי ו׳ וְהַהוּא אִתְפַּשְׁטוּתָא דְּנָפִיק מִנֵּיהּ, כְּגַוְונָא דְּהַהוּא נָהָר דְּנָפִיק מִן י׳, בְּגִין דְּמִנֵּיהּ אִתְּזַנַּת. ו׳ הֲרֵי בֵּן דְּנָפִיק מִנֵּיהּ לְתַתָּא.

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173. These matters were expounded to me by my father. And when I come by these words, I say them thus, because it is a token from my father; TO WIT, THEY WERE THUS TRANSMITTED TO ME. A man should be careful with the Holy Name, to write it in this manner, for this is how it is proper. If it is not DONE IN THIS MANNER, it is not considered a Holy Name but is considered defective. And he who renders the Holy Name defective, it were better if he were never born.

173. וְהָא מִלִּין אִלֵּין אוֹקִים לוֹן אַבָּא, וְהָא אִתְּמְרוּ. וַאֲנָא כַּד מָטֵינָא לְמִלִּין אִלֵּין, אֵימָא לוֹן, בְּגִין דְּפִקְדּוֹנָא דְּאַבָּא הָכִי. וְהָכִי בָּעֵי ב״נ לְאִזְדַּהֲרָא בִּשְׁמָא קַדִּישָׁא, דְּיִכְתּוֹב שְׁמָא קַדִּישָׁא כְּגַוְונָא דָּא, וְדָא אִיהוּ כַּדְקָא חֲזֵי. וְאִי לָאו, לָא אִקְרֵי שְׁמָא קַדִּישָׁא וְאִקְרֵי פָּגִים. וּמַאן דְּפָגִים שְׁמָא קַדִּישָׁא, טַב לֵיהּ דְּלָא אִתְּבְּרֵי.

174. תְּלִיתָאָה, יֶהוֹ"ה דְּאִקְרֵי אֱלֹהִים כְּמָה דְּאִתְּמַר, רַחֲמֵי, וְנָפִיק מִנֵּיהּ דִּינָא. וְדָא הוּא הַהוּא נָהָר, דְּנָגִיד וְנָפִיק מֵעֵדֶן. רְבִיעָאָה, אֵל גָּדוֹל. וְהָא אִתְּמַר, וְדָא גְּדוֹלָה. חֲמִשָּׁאָה, אֱלֹהִים. וּבְכָל אֲתַר הוּא גְּבוּרָה. שְׁתִיתָאָה, יֶהוֹ"ה, רַחֲמֵי, שְׁלִימוּ דְּכֹלָּא. עִקָּרָא דְּכֹלָּא. קִשְׁרָא דִּי מְהֵימְנוּתָא. אָחִיד לְכָל סִטְרִין. וְדָא תִּפְאֶרֶת יִשְׂרָאֵל.

174. AFTER EXPLAINING THE FIRST TWO NAMES, EHEYEH AND YAH, KETER AND CHOCHMAH, HE EXPLAINS the third NAME, which is Yud Hei Vav Hei called Elohim, NAMELY BINAH. As we learned, BINAH IS ACTUALLY of Mercy, but Judgment comes out from it. IT IS THEREFORE SPELLED YUD HEI VAV HEI, MERCY, BUT PRONOUNCED ELOHIM, JUDGMENT, AS IT IS VOWELED WITH THE VOWELS OF ELOHIM. This is the river that comes out from Eden, WHICH IS BINAH. The fourth NAME is great El. We have already learned that it is greatness, NAMELY THE SFIRAH OF CHESED. The fifth NAME is Elohim, which is always Gvurah. The sixth NAME is Yud Hei Vav Hei, Mercy, overall perfection, the essence of everything, the bond of Faith, which holds on to all ends, AS IT INCLUDES ALL OF THE SIX EXTREMITIES - CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. It is the glory (Tiferet) of Yisrael.

175. שְׁבִיעָאָה וּתְמִינָאָה צְבָאוֹת. וְעַל דָּא, יֶהוֹ"ה קָרִיב בְּכֹלָּא. אָחִיד בְּכָל סִטְרִין, לְזִמְנִין יְיָ' אֱלֹהִים, דְּהָא קְרִיבִין אִינּוּן תִּפְאֶרֶת לְגַבֵּי גְּבוּרָה. לְזִמְנִין יְיָ' צְבָאוֹת, דְּהָא קְרִיבִין אִינּוּן תִּפְאֶרֶת לְגַבֵּי נֶצַח וְהוֹד, דְּאִקְרוּן צְבָאוֹת. וְהָא אִתְּמַר דְּאִשְׁתְּמוֹדְעָן מִלֵּי נְבִיאֵי מְהֵימְנֵי מִפּוּמַיְיהוּ. כַּד אַמְרֵי, כֹּה אָמַר יְיָ' אֱלֹהִים. וְכַד אַמְרֵי, כֹּה אָמַר יְיָ' צְבָאוֹת. וַהֲווֹ יַדְעִין מֵאָן אֲתַר אַתְיָין מִלִּין.

175. The seventh and eighth NAMES are called together Tzva'ot. THESE ARE NETZACH AND HOD. Thus, the name Yud Hei Vav Hei, TIFERET, is close to everything and attached to all ends, for sometimes IT IS WRITTEN, "Hashem (Yud Hei Vav Hei) Elohim," AN INDICATION that Tiferet has an affinity to Gvurah. Other times, IT IS WRITTEN, "Hashem Tzva'ot," AN INDICATION that Tiferet has an affinity to Netzach and Hod called Tzva'ot. We learned that it can be concluded from the words of the true prophets that when they had proclaimed, "Thus says Hashem Elohim" and "Thus says Hashem Tzva'ot," they knew the place from where the words OF PROPHECY had come.

176. תְּשִׁיעָאָה שַׁדַּי. דְּאָמַר לְעָלְמָא דַּי, דְּהָא דַּי סִפּוּקָא הוּא. וְסִפּוּקָא לָא אָתֵי לְעָלְמָא, אֶלָּא מִן צַדִּיק, דְּאִיהוּ יְסוֹד עוֹלָם, דְּאָמַר לָעוֹלָם דַּי. עֲשִׂירָאָה, אֲדֹנָ"י. דְּהָא דִּינָא דְּמַלְכוּתָא דִּינָא וַדַּאי. וְהַאי לְאַגָּחָא קְרָבִין דְּמַלְכָּא בְּעָלְמָא. וְדָא גְּבוּרָה תַּתָּאָה, וְדָא אִיהוּ צַדִּיק.

176. The ninth NAME is Shadai, NAMELY YESOD, which said to the world 'enough (Heb. dai)'. Enough MEANS it is satisfied IN ALL ITS NEEDS. Satisfaction comes to the world only from the righteous, the foundation of the world, who said to the world 'enough'; NAMELY, ALL ITS NEEDS ARE SATISFIED. The tenth NAME is Adonai, MALCHUT, because the Judgment of Malchut is true Judgment (Heb. din) indeed AND ADONAI IS SPELLED WITH THE LETTERS OF DIN. It is used for waging the wars of the King, NAMELY ZEIR ANPIN, in the world. It is CALLED lower Gvurah and is CALLED righteousness.

177. וְאִלֵּין אִינּוּן עֲשָׂרָה שְׁמָהָן דְּקוּדְשָׁא בְּרִיךְ הוּא אִקְרֵי בְּהוּ, מִתְקַשְּׁרָן דָּא בְּדָא, בְּיִחוּדָא שְׁלִים. וְאִלֵּין אִינּוּן כְּתְרִין קַדִּישִׁין דְּמַלְכָּא, דְּהוּא אִשְׁתְּמוֹדַע בְּהוּ, וְאִינּוּן שְׁמֵיהּ, וְהוּא אִינּוּן. וְכַד מִתְקַשְּׁרָן כֻּלְּהוּ כַּחֲדָא, עַל רֵיחָא דְּקִטֹּרֶת, כְּדֵין אִקְרֵי קְטֹרֶת, קִשּׁוּרָא דְּמִתְקַשְּׁרִין כַּחֲדָא. זַכָּאָה חוּלָקֵיהוֹן דְּצַדִּיקַיָּיא, דְּיַדְעִין אוֹרְחִין דְּאוֹרַיְיתָא, וְיַדְעִין לְאִשְׁתְּמוֹדְעָא בִּיקָרָא דְּמָארֵיהוֹן, עָלַיְיהוּ כְּתִיב וּבָאוּ וְרָאוּ אֶת כְּבוֹדִי.

177. These are the ten names of the Holy One, blessed be He with which He is called. They are attached to each other in a complete union. These TEN NAMES are the holy Sfirot of the King, KETER, CHOCHMAH, BINAH, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, through which He is made known. They are His name and He is they. When they are all connected as one by the scent of incense, then it is considered there as incense, WHICH MEANS BOND IN ARAMAIC, the bond that THE GRADES have together. Happy is the portion of the righteous, who know the ways of the Torah and know how to acknowledge the glory of their Master. Of them, it is written, "And they shall come, and see My glory" (Yeshayah 66:18).

25. "Ten shekels apiece"
Rabbi Shimon speaks about the ten works of Creation and the ten sayings (or commandments) in the Torah. When Yisrael are occupied with the Torah, the world prevails. Rabbi Shimon places the ten statements of Creation in Beresheet side by side with the ten commandments and points out their correlation. He says that as in the title verse, these two tens were weighed in the same scales, and due to this the world endures.

178. "And if his offering be a sacrifice of peace offering" (Vayikra 3:1). Rabbi Shimon said, it is written, "Weighing ten shekels apiece (Heb. kaf), after the shekel of the sanctuary" (Bemidbar 7:86). HE ASKS, Wherefore does it say literally "ten, ten" TWICE? HE ANSWERS, Ten are in the works of Creation and ten in the giving of the Torah, FOR THERE ARE ten sayings in the works of Creation; NAMELY, TEN TIMES "AND ELOHIM SAID." THE VERSE: "IN THE BEGINNING" IS ALSO CONSIDERED A SAYING and there are ten sayings, NAMELY THE TEN COMMANDMENTS, in the giving of the Torah. HE ASKS, What does that teach us? HE ANSWERS, The world was created solely for the Torah and, as long as Yisrael are occupied with the Torah, the world prevails. When Yisrael are idle from the Torah, it is written, "If My convenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth" (Yirmeyah 33:25). THIS MEANS THAT IF IT WERE NOT FOR THE TORAH, ABOUT WHICH IT SAYS "BUT YOU SHOULD MEDITATE THEREIN DAY AND NIGHT" (YEHOSHUA 1:8), "IT WERE AS IF I HAD NOT APPOINTED THE ORDINANCES OF HEAVEN AND EARTH." THE LESSON IN THE VERSE IS THAT CAF (=20) IS MALCHUT, WHICH COMPRISES TWICE TEN OF THE CREATION AND OF THE GIVING OF THE TORAH THAT ARE INTERDEPENDENT.

178. וְאִם זֶבַח שְׁלָמִים קָרְבָּנוֹ. ר"ש אוֹמֵר, כְּתִיב עֲשָׂרָה עֲשָׂרָה הַכַּף בְּשֶׁקֶל הַקֹּדֶשׁ. עֲשָׂרָה עֲשָׂרָה לְמַאי קָא אַתְיָא. אֶלָּא, עֲשָׂרָה לְמַעֲשֶׂה בְּרֵאשִׁית. וַעֲשָׂרָה לְמַתַּן תּוֹרָה. עֲשָׂרָה מַאֲמָרוֹת בְּמַעֲשֵׂה בְּרֵאשִׁית, וַעֲשָׂרָה מַאֲמָרוֹת בְּמַתַּן תּוֹרָה. בְּמַאי קָא מַיְירֵי. בְּגִין דְּעָלְמָא לָא אִתְבְּרֵי אֶלָּא בְּגִין אוֹרַיְיתָא, וְכָל זִמְנָא דְיִשְׂרָאֵל מִתְעַסְקֵי בְּאוֹרַיְיתָא, עָלְמָא מִתְקַיְּימָא. וְכָל זִמְנָא דְיִשְׂרָאֵל מִתְבַּטְּלֵי מֵאוֹרַיְיתָא, מַה כְּתִיב, אִם לֹא בְּרִיתִי יוֹמָם וָלַיְלָה חֻקּוֹת שָׁמַיִם וָאָרֶץ לֹא שָׂמְתִּי.

179. Come and see, there are ten sayings in the works of Creation, as we learned that the world was created by ten sayings. The ten sayings of the giving of the Torah are the ten commandments. The ONES CORRESPOND TO THE OTHER, FOR WERE IT NOT FOR THOSE OF THE GIVING OF THE TORAH, THOSE OF THE WORKS OF CREATION WOULD NOT HAVE PREVAILED. It is written, "I am Hashem your Elohim" (Shemot 20:2) IN THE GIVING OF THE TORAH, and it is written in the works of Creation: "Let there be light: and there was light" (Beresheet 1:3). For the Faith of the Holy One, blessed be He, MALCHUT, WHICH IS THE SECRET OF "I AM" is called light, as written, "Hashem is my light and my salvation; whom shall I fear?" (Tehilim 27:1). THUS, THEY ARE ONE.

179. תָּא חֲזֵי, עֲשָׂרָה מַאֲמָרוֹת לְמַעֲשֵׂה בְּרֵאשִׁית, כִּדְתְנָן בַּעֲשָׂרָה מַאֲמָרוֹת נִבְרָא הָעוֹלָם. עֲשָׂרָה מַאֲמָרוֹת לְמַתַּן תּוֹרָה, אֵלּוּ עֲשֶׂרֶת הַדִּבְּרוֹת. כְּתִיב אָנֹכִי יְיָ אֱלֹהֶיךָ. וּכְתִיב בְּמַעֲשֵׂה בְּרֵאשִׁית יְהִי אוֹר וַיְהִי אוֹר. דָּא מְהֵימְנוּתָא דְקוּדְשָׁא בְּרִיךְ הוּא אוֹר אִקְרֵי, דִּכְתִיב יְיָ אוֹרִי וְיִשְׁעִי מִמִּי אִירָא וְגוֹ'.

180. It is written, "You shall have no other Elohim beside Me" (Shemot 20:3), WHICH RESEMBLES the words: "Let there be a firmament in the midst of the waters" (Beresheet 1:6). "Let there be a firmament" MEANS let Yisrael, who are the portion of the Holy One, blessed be He, be gathered to the place called heaven, WHICH IS ZEIR ANPIN. This is the meaning of what Rabbi Yesa Saba once asked of Rabbi Ilai: The Holy One, blessed be He, placed all the other nations under the charge of appointed ministers, but where did He put the children of Yisrael? He sent him this: "And Elohim set them in the firmament of heaven" (Ibid. 17). A goodly answer did he send to him, THAT YISRAEL ARE UNITED IN HEAVEN, WHICH IS ZEIR ANPIN.

180. כְּתִיב לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל פָּנָי. וּכְתִיב בְּמַעֲשֵׂה בְּרֵאשִׁית, יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וְגוֹ'. יְהִי רָקִיעַ, אִלֵּין יִשְׂרָאֵל, דְּאִינּוּן חוּלָקָא דְקוּדְשָׁא בְּרִיךְ הוּא, דְּאַחְדִּין בְּהַהוּא אַתְרָא דְּאִקְרֵי שָׁמַיִם. וְהַיְינוּ רָזָא, דְּזִמְנָא חָדָא שָׁאַל רִבִּי יֵיסָא סָבָא לְרִבִּי אֶלְעָאי, אָמַר, הָא שְׁאָר עַמִּין יָהַב לוֹן קוּדְשָׁא בְּרִיךְ הוּא לְרַבְרְבִין מְמָנָן שַׁלִּיטִין, יִשְׂרָאֵל בְּאָן אֵתַר יָהַב לוֹן. שָׁלַח לֵיהּ, וַיִּתֵּן אֹתָם אֱלֹהִים בִּרְקִיעַ הַשָּׁמָיִם, וְשַׁפִּיר שָׁלַח לֵיהּ.

181. "In the midst of the waters" (Beresheet 1:6), NAMELY in the midst of the words of the Torah, FOR THE TORAH IS CALLED WATER. "And let it divide water from water" (Ibid). TO WIT, the Holy One, blessed be He, who is called a well of living water, from idolatry, which is called "broken cisterns, that can hold no water" (Yirmeyah 2:13). This is bitter water, muddy water, gathered water foul and filthy. Holy Yisrael therefore divide water from water, the HOLY ONE, BLESSED BE HE, FROM IDOLATRY. THUS, THIS VERSE RESEMBLES THE WORDS "YOU SHALL HAVE NO OTHER ELOHIM BESIDE ME."

181. בְּתוֹךְ הַמָּיִם, בֵּין מִלּוּלֵי אוֹרַיְיתָא. וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם, בֵּין קוּדְשָׁא בְּרִיךְ הוּא, דְּאִקְרֵי בְּאֵר מַיִם חַיִּים. וּבֵין עַ"ז, דְּאִקְרֵי בּוֹרוֹת נִשְׁבָּרִים וְגוֹ' דְּאִינּוּן מַיִם הַמָּרִים, מַיִם עֲכוּרִין, מְכוּנָסִים, סְרוּחִים וּמְטוּנָפִים. וְעַ"ד יִשְׂרָאֵל קַדִּישִׁין מַבְדִּילִין בֵּין מַיִם לָמָיִם.

182. It is written, "You shall not take the name of Hashem your Elohim in vain" (Shemot 20:7) and it is written in the works of Creation: "Let the waters under the heaven be gathered together to one place" (Beresheet 1:9). Come and see: Whoever swears falsely by the Holy Name, it is as if he separates Ima, MALCHUT, from her place above. Thus, the holy Sfirot do not settle in their place as it says, "And a complainer separates close friends (also: 'chief')" (Mishlei 16:28). The chief is none other than the Holy One, blessed be He. It is written, "Let the waters under the heaven be gathered together to one place" (Beresheet 1:9), WHICH MEANS not to cause separation BETWEEN THE GRADES CALLED WATER by swearing falsely, but "to one place" as worthy of the place of truth. They must not EXPAND AND flow to another place, which is false. What is a lie? It is when the water flows to another place, THE OTHER SIDE, which is not His, OF THE HOLY ONE, BLESSED BE HE. THE VERSES THEREFORE RESEMBLE EACH OTHER.

182. כְּתִיב לֹא תִשָּׂא אֶת שֵׁם יְיָ׳ אֱלֹהֶיךָ לַשָּׁוְא, וּכְתִיב בְּמַעֲשֵׂה בְרֵאשִׁית, יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל מָקוֹם אֶחָד. תָּא חֲזֵי, כָּל מַאן דְּאוֹמֵי בִּשְׁמָא קַדִּישָׁא לְשַׁקְרָא, כְּאִילוּ פָּרִישׁ אִימָא מֵאַתְרָה לְעֵילָא. וְכִתְרִין קַדִּישִׁין לָא מִתְיַישְׁבֵי בְּדוּכְתַּיְיהוּ, כְּמָה דְּאַתְּ אָמֵר, וְנִרְגָּן מַפְרִיד אַלּוּף. וְאֵין אַלּוּף אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא. וּכְתִיב יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל מָקוֹם אֶחָד, לָא תְּשַׁוֵּי פְּרוּדָא, בְּגִין אוֹמְאָה דְּשִׁקְרָא. אֶל מָקוֹם אֶחָד, כַּדְקָא חֲזֵי בַּאֲתַר דְּקִשׁוֹט, וְלָא בַּאֲתַר אָחֳרָא לְשַׁקְרָא. וּמַאי שִׁקְרָא. הוּא דְּאַזְלִין מַיָּא לַאֲתַר אָחֳרָא, דְּלָאו אִיהוּ דִּילֵיהּ.

183. It is written, "Remember the Shabbat day, to keep it holy" (Shemot 20:8) and in the works of Creation: "Let the earth bring forth grass, herb yielding seed" (Beresheet 1:11). When was the holy earth, MALCHUT, glorified and adorned with its crowns? From this you may infer it is on Shabbat, for then the Bride, MALCHUT, was joined with the King, ZEIR ANPIN, in producing herbs and blessings to the world. THE VERSES THEREFORE RESEMBLE EACH OTHER.

183. כְּתִיב זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ, וּכְתִיב בְּמַעֲשֵׂה בְרֵאשִׁית, תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב. אֵימָתַי אִתְרְבִיאַת אַרְעָא קַדִּישָׁא וְאִתְעַטְּרַת בְּעִטְרָהָא, הֲוֵי אוֹמֵר בְּיוֹם הַשַּׁבָּת, דְּהָא כְּדֵין אִתְחַבְּרַת כְּלָה בְּמַלְכָּא, לְאַפָּקָא דְּשָׁאִין וּבִרְכָּאן לְעָלְמָא.

184. It is written, "Honor your father and your mother" (Shemot 20:12) and in the works of Creation: "Let there be lights in the firmament of heaven" (Beresheet 1:14). What does this teach us? That the lights are your father and mother; your father is the sun, ZEIR ANPIN, and your mother is the moon, MALCHUT. The sun is none other than the Holy One, blessed be He, as written, "For Hashem Elohim is a sun and shield" (Tehilim 84:12) and the moon is none other than the Congregation of Yisrael, MALCHUT, as written, "Nor shall your moon withdraw itself" (Yeshayah 60:20). Therefore, THE TWO VERSES are one.

184. כְּתִיב כַּבֵּד אֶת אָבִיךָ וְאֶת אִמֶּךָ. וּכְתִיב בְּמַעֲשֵׂה בְרֵאשִׁית, יְהִי מְאֹרֹת בִּרְקִיעַ הַשָּׁמַיִם. מַאי קָא מַיְירֵי. אֶלָּא אִלֵּין מְאוֹרוֹת, דָּא הוּא אָבִיךָ וְאִמֶּךָ. אָבִיךָ, דָּא שִׁמְשָׁא. אִמֶּךָ, דָּא סִיהֲרָא. וְאֵין שִׁמְשָׁא אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא, דִּכְתִיב כִּי שֶׁמֶשׁ וּמָגֵן יְיָ׳ אֱלֹהִים. וְלֵית סִיהֲרָא אֶלָּא כְּנֶסֶת יִשְׂרָאֵל, דִּכְתִיב וִירֵחֵךְ לֹא יֵאָסֵף, וְעַל דָּא כֻּלָּא חַד.

185. It is written, "You shall not murder" (Shemot 20:13) and it is written in the works of Creation: "Let the waters swarm abundantly with living creatures (lit. 'a living Nefesh')" (Beresheet 1:20). THIS TEACHES US THAT you must not murder man that is called A LIVING SOUL, for it is written, "And the man became a living soul" (Beresheet 2:7). You shall not be like the fishes, of which the bigger swallow the smaller. THE VERSES THEREFORE RESEMBLE EACH OTHER.

185. כְּתִיב לֹא תִּרְצָח, וּכְתִיב בְּמַעֲשֵׂה בְרֵאשִׁית, יִשְׁרְצוּ הַמַּיִם שֶׁרֶץ נֶפֶשׁ חַיָּה, וְאַנְתְּ לָא תִּקְטוֹל בַּר נָשׁ, דְּאִקְרֵי הָכֵי, דִּכְתִיב וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה. וְלָא תֶּהֱווֹ כַּדָּגִים הַלָּלוּ, דְּרַבְרְבֵי בַּלְעֵי לְזוּטְרֵי.

186. It is written, "You shall not commit adultery" (Shemot 20:13) and written in the works of Creation: "Let the earth bring forth living creatures after their kind" (Beresheet 1:24). From this, we learned that a man should not be false by being with another woman who is not his spouse. It is therefore written, "Let the earth bring forth living creatures after their kind." A woman should bear children only to her own kind. What is her own kind? Her husband.

186. כְּתִיב לֹא תִּנְאָף, וּכְתִיב בְּמַעֲשֵׂה בְרֵאשִׁית, תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ. מִכָּאן אוֹלִיפְנָא, דְּלָא יִשְׁקַר בַּר נָשׁ בְּאִנְתּוּ אָחֳרָא דְּלָאו אִיהִי בַּת זוּגֵיהּ. וְעַ״ד כְּתִיב, תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ, דְּלָא תּוֹלִיד אִתְּתָא אֶלָּא מִמִּינָהּ, וּמַאן אִיהוּ מִינָהּ, דָּא בֶּן זוּגָהּ.

187. כְּתִיב לֹא תִּגְנֹוב, וּכְתִיב בְּמַעֲשֵׂה בְּרֵאשִׁית, וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת כָּל עֵשֶׂב זֹרֵעַ זֶרַע, מַאי דִּיְהַבִית לְכוּ וְאַפְקִידַת לְכוּ יְהֵא לְכוּ, וְלָא תִּגְנֹובוּ מַה דְּהוּא מֵאָחֳרָא.

187. It is written, "You shall not steal" (Shemot 20:13) and written in the works of Creation: "And Elohim said, Behold, I have given you every herb yielding seeds" (Beresheet 1:29). NAMELY, whatever I have given you and entrusted to you shall be yours, and you shall not steal anything from another.

188. כְּתִיב לֹא תַעֲנֶה בְרֵעֲךָ עֵד שָׁקֶר, וּכְתִיב בְּמַעֲשֵׂה בְּרֵאשִׁית, וַיֹּאמֵר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ. מַאן דְּהוּא בְּדִיוּקְנָא דְּמַלְכָּא, לָא תַּסְהִיד בֵּיהּ שֶׁקֶר. וּמַאן דְּאַסְהִיד שֶׁקֶר בְּחַבְרֵיהּ, כְּאִילּוּ אַסְהִיד לְעֵילָּא.

188. It is written, "You shall not bear false witness against your neighbor" (Shemot 20:13) and in the works of Creation: "And Elohim said, Let Us make man in Our image" (Beresheet 1:26), WHICH MEANS THAT you shall not bear false witness against whoever is in the King's image. Whoever bears false witness against his neighbor, it is as if he bore false witness against that which is high.

189. כְּתִיב לֹא תַחְמֹוד אֵשֶׁת רֵעֶךָ, וּכְתִיב בְּמַעֲשֵׂה בְּרֵאשִׁית, לֹא טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ וְגוֹ׳. הָא בַּת זוּגֶךָ לְקֻבְלָךְ, וְעַ״ד לֹא תַחְמֹוד אֵשֶׁת רֵעֶךָ.

189. It is written, "You shall not covet your neighbor's wife" (Shemot 20:14) and written in the works of Creation: "It is not good that the man should be alone" (Beresheet 2:18). Here is a spouse before you, FOR EVE, HIS WIFE WAS GIVEN HIM. Therefore, "you shall not covet your neighbor's wife."

190. וְהֵיינוּ עֲשָׂרָה מַאֲמָרוֹת לְמַעֲשֵׂה בְּרֵאשִׁית, וַעֲשָׂרָה מַאֲמָרוֹת לְמַתַּן תּוֹרָה. וְהֵיינוּ דִּכְתִיב, עֲשָׂרָה עֲשָׂרָה הַכַּף בְּשֶׁקֶל הַקֹּדֶשׁ. אִתְּקָלוּ כַּחֲדָא בְּשִׁקּוּלָא חֲדָא. וּבְגִין כַּךְ קָאֵים עָלְמָא, וְאִשְׁתְּכַח בֵּיהּ שְׁלָמָא. וְעַל דָּא, וְאִם זֶבַח שְׁלָמִים קָרְבָּנוֹ, לְקַיְּימָא עָלְמָא בִּשְׁלָמָא. וְלָא עוֹד, אֶלָּא דְּמְכַפֵּר עַל מִצְוֹת עֲשֵׂה, וְעַל מִצְוֹת ל״ת, בְּגִין לְאַטְלָא שָׁלוֹם עַל כֻּלָּא.

190. This is WHAT WE SAID ABOUT the ten sayings of the works of Creation and the ten sayings of the giving of the Torah. Hence, it says, "weighing ten shekels apiece, after the shekel of the sanctuary" (Bemidbar 7:86) AS THESE TWO TENS were weighed together in the same scales (Heb. mishkal). Due to this the world endures and peace abides in it. Therefore, "And if his offering be a sacrifice of peace offering" (Vayikra 3:1) is meant to preserve the world in peace. Furthermore, it atones for positive precepts and negative precepts in order to bring peace to all.

26. Peace offerings

Rabbi Shimon tells us that truth and peace are connected together, and that peace offerings represent perfection and overall peace since they are attached to both the positive and negative precepts. He and the other rabbis talk in depth about the offering of thanksgiving.

191. כְּתִיב הַמְשֵׁל וָפַחַד עִמּוֹ עֹשֶׂה שָׁלוֹם בִּמְרֹומָיו, הַאי קְרָא אוּקְמוּהָ חַבְרַיָּיא. אֲבָל הַמְשֵׁל, דָּא אַבְרָהָם, דִּכְתִיב בֵּיהּ נְשִׂיא אֱלֹהִים אַתָּה בְּתוֹכֵנוּ, וּכְתִיב וַאֲבָרֶכְךָ וַאֲגַדְּלָה שְׁמֶךָ. וָפַחַד, דָּא יִצְחָק. דִּכְתִיב, וּפַחַד יִצְחָק הָיָה לִי. עֹשֶׂה שָׁלוֹם בִּמְרֹומָיו, דָּא יַעֲקֹב. דִּכְתִיב, תִּתֵּן אֱמֶת לְיַעֲקֹב, וּכְתִיב וְהָאֱמֶת וְהַשָּׁלוֹם אֱהָבוּ. הָאֱמֶת וְשָׁלוֹם קָשִׁיר דָּא בְּדָא. וְעַ״ד הוּא שְׁלֵימוּתָא דְּכֻלָּא.

191. It is written, "Dominion and fear are with Him, He makes peace in His high places" (Iyov 25:2). This verse was explained by the friends. Furthermore, "dominion" is Abraham, of whom it is written, "Hear us, my master: you are a mighty prince among us" (Beresheet 23:6) and, "And I will bless you, and make your name great" (Beresheet 12:2). "fear" is Isaac, as written, "And the Fear of Isaac, had been with me" (Beresheet 31:42); "He makes peace in His high places" is Jacob, as written, "You will show truth to Jacob" (Michah 7:20), and "love the truth and peace" (Zecharyah 8:19). For truth and peace, WHICH ARE THE SECRET OF TIFERET AND YESOD are connected to each other. Therefore Jacob is overall perfection.

192. Peace offerings (Heb shlamim) represent perfection (Heb. shlemut) and overall peace. He who brings peace offerings increases peace in the world, SINCE PEACE OFFERINGS ARE THE ASPECT OF THE CENTRAL COLUMN LIKE JACOB. Jacob makes peace as we said, being attached to this one and that one; NAMELY, THE RIGHT COLUMN AND LEFT COLUMN ARE JOINED IN HIM, THE SECRET OF ABRAHAM AND ISAAC. Peace offerings are attached to the positive precepts, THE SECRET OF THE RIGHT COLUMN, and the negative precepts, THE SECRET OF THE LEFT COLUMN, NAMELY to this side and that side LIKE JACOB, BEING ALSO THE CENTRAL COLUMN. They are therefore called peace offerings. The secret of the words: "And Jacob was a plain man" (Beresheet 25:27), WHICH MEANS a perfect man, AS EVERY PERFECTION ABIDES IN THE CENTRAL COLUMN, is that he is whole above IN ZEIR ANPIN and whole below IN MALCHUT.

192. וּשְׁלָמִים שְׁלִימוּתָא הוּא, וּשְׁלָמָא דְּכֹלָּא. וּמַאן דְּאַקְרִיב שְׁלָמִים אַסְגֵּי שְׁלָמָא בְּעָלְמָא. יַעֲקֹב אִיהוּ עָבֵיד שָׁלוֹם, כְּמָה דְּאַמְרָן. בְּגִין דְּאָחִיד לְהַאי וּלְהַאי. וּשְׁלָמִים אֲחִידָן בְּמִצְוֹת עֲשֵׂה, וּבְמִצְוֹת לֹא תַּעֲשֶׂה, בְּהַאי סִטְרָא, וּבְהַאי סִטְרָא. וְעַל דָּא אִקְרֵי שְׁלָמִים. וְרָזָא דְּמִלָּה, דִּכְתִיב, וְיַעֲקֹב אִישׁ תָּם: גְּבַר שְׁלִים. שְׁלִים לְעֵילָא, וּשְׁלִים לְתַתָּא. דָּבָר אַחֵר הַמְשֵׁל דָּא מִיכָאֵל. וָפַחַד דָּא גַּבְרִיאֵל. דָּא יְסוֹדָא דִּילֵיהּ מִמַּיָּא וְדָא יְסוֹדָא דִּילֵיהּ מֵאֶשָּׁא וְקוּדְשָׁא בְּרִיךְ הוּא עָבֵיד שְׁלָמָא בֵּינַיְיהוּ דִּכְתִיב עוֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו.

193. Rabbi Acha said, It is written, "If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil..." (Vayikra 7:12). HE ASKS, What does this teach us, WHY IS THERE NEED TO SACRIFICE UNLEAVENED CAKES WITH IT? HE ANSWERS, This is like the verse: "That he shall confess that he has sinned in that thing (lit. 'on her')" (Vayikra 5:5), where "on her" is precise, FOR THE SIN HE COMMITTED AGAINST AND THE BLEMISH TO MALCHUT. HERE TOO, THE THANKSGIVING OFFERING IS BROUGHT BECAUSE OF THE BLEMISH HE CAUSED IN MALCHUT. FOR THE THANKSGIVING OFFERING IS BROUGHT FOR DELIVERY FROM SUFFERING - THERE ARE FOUR THAT ARE REQUIRED TO GIVE THANKS - AND NO SUFFERING COMES WHERE THERE IS NO SIN. SO IT MUST FOLLOW THAT EACH THANKSGIVING OFFERING IS FOR SOME INIQUITY, BUT THIS INIQUITY INFRINGES ONLY ON MALCHUT, LIKE THE GUILT OFFERING WHERE IT ALSO SAYS "ON HER." Therefore, one should bring unleavened cakes. We explained WHAT ARE the unleavened cakes and wherefore they are brought, THAT THE UNLEAVENED CAKES ARE THE ASPECT OF MALCHUT AND THEY ARE BROUGHT BECAUSE MALCHUT WAS BLEMISHED. The words Matzot -chalot (unleavened cakes) have a defective spelling WITHOUT VAV, because a sin was committed against MALCHUT AND THEREFORE VAV, TIFERET, DOES NOT SHINE WITHIN HER.

193. רִבִּי אֲחָא אָמַר, כְּתִיב אִם עַל תּוֹדָה יַקְרִיבֶנּוּ וְהִקְרִיב עַל זֶבַח הַתּוֹדָה וְגוֹ׳. מַאי קָא מַיְירֵי. כְּמָה דְּאַתְּ אָמַר, וְהִתְוַדָּה אֲשֶׁר חָטָא עָלֶיהָ, עָלֶיהָ דַּיְיקָא. וְע״ד חַלֹּת מַצּוֹת וְגוֹ׳. וְחַלֹּת מַצּוֹת, הָא אוּקְמוּהָ, וְעַל מַה אַתְיָא. מַצֹּת וְחַלֹּת כְּתִיב חָסֵר, בְּגִין דְּחָטָא עָלֶיהָ.

194. תָּאנֵי רִבִּי חִיָּיא, כְּתִיב עַל זֶבַח תּוֹדַת שְׁלָמָיו, דָּא שְׁלִימוּ דְּכֹלָּא. שְׁלָמָיו: תְּרֵי. תּוֹדָה, אִתְיְידַע. אָמַר לֵיהּ רִבִּי יְהוּדָה, תּוֹדָה יְדִיעַ, שְׁלָמָיו מַהוּ תְּרֵי. אָמַר לֵיהּ, תְּרֵין וָוִין, וָ״ו דְּהַיְינוּ שְׁלָמָיו, שְׁלָמָא דְּכֹלָּא.

194. Rabbi Chiya taught that it is written, "These to be added to his peace offerings of thanksgiving" (Vayikra 7:13). This is overall perfection. "peace offerings" indicates the dual. We know WHAT thanksgiving IS. Rabbi Yehuda said to him: We know thanksgiving TO BE MALCHUT, but as for peace offerings, wherefore are there two, AS YOU SAID? He said to him: They are the two Vav's, TIFERET AND YESOD, namely his peace offerings, an indication of overall peace.

195. אָמַר רִבִּי יִצְחָק, תּוֹדַת שְׁלָמָיו, דְּאָטִיל שְׁלָמָא בְּכֹלָּא, וְאִתְּעַר רַחֲמֵי בְּכֻלְּהוּ עָלְמִין. תּוֹדַת שְׁלָמָיו, רִבִּי יוֹסֵי אָמַר, הָא דְּאָמַר רִבִּי חִיָּיא שַׁפִּיר, דכ״י אִתְבָּרְכָא מֵאינּוּן תְּרֵי, דְּאינּוּן שְׁלָמָא דְּכֹלָּא. רִבִּי יוֹסֵי אָמַר, לֶחֶם חָמֵץ הָא יְדִיעַ, וְהָא אִתְּמַר כְּמָה דַּהֲוָה חַטָּאָה, כַּךְ הֲוָה מְקָרֵב בְּהַהוּא גְּוָונָא מַמָּשׁ.

195. Rabbi Yitzchak said "his peace offering of thanksgiving" MEANS He decrees there to be peace in everything and awakens Mercy throughout the worlds. "His peace offering of thanksgiving": Rabbi Yosi said that what Rabbi Chiya said is well, for the Congregation of Yisrael, MALCHUT, is blessed by these two, TIFERET AND YESOD, which constitute overall peace. Rabbi Yosi says, It is known that leavened bread IS AN INDICATION OF THE HOLD OF THE EXTERNAL FORCES. We learned that in relation to the sin OF ALLOWING THE EXTERNAL FORCES A FOOTHOLD, so should one sacrifice in exactly the same manner. THEREFORE, LEAVENED BREAD IS BROUGHT.

196. ת"ח, חַלַּת מַצּוֹת חָסֵר, כְּמָה דְּאִתְּמַר בְּלוּלוֹת בַּשֶּׁמֶן וּרְקִיקֵי מַצּוֹת מְשׁוּחִים בַּשָּׁמֶן. לְמַאי קָא רָמִיזָא. אָמַר ר' שִׁמְעוֹן, הֲנֵי אִינּוּן לַהַט הַחֶרֶב הַמִּתְהַפֶּכֶת וְגוֹ'. בְּגִין דְּכֻלְּהוּ אִתְּמָנָן עַל אָרְחַיְיהוּ דִּבְנֵי נָשָׁא, עַל אִינּוּן דְּעַבְרִין עַל פִּקּוּדֵי אוֹרַיְיתָא, וְעַל דָּא כֹּלָּא סֹלֶת בְּלוּלָה בַּשֶּׁמֶן, לְאַמְשָׁכָא מִשַּׁח רְבוּת מֵאֲתַר עִלָּאָה לְתַתָּא, וְיִתְבָּרְכוּן כֻּלְּהוּ כַּחֲדָא, מֵהַהוּא מִשַּׁח רְבוּת קוּדְשָׁא.

196. Come and see: Chalot-Matzot (lit. 'unleavened cakes') has a defective spelling WITHOUT VAV, as we learned. "Mingled with oil, and unleavened wafers anointed with oil" (Ibid. 12). What does this allude to? Rabbi Shimon said, THEY SWEETEN the bright blade of the revolving sword, for all those OF THE ASPECT OF THE BRIGHT BLADE OF THE REVOLVING SWORD are in charge over the ways of men and over those who transgress the precepts of the Torah. Therefore, all is made of fine flour mingled with oil in order to draw the anointing oil from the highest place, SUPERNAL ABA, downward so that everyone shall be blessed by the oil of holy ointment, THE ABUNDANCE FROM ABA.

197. וְדָא הוּא יַיִן לַנֶּסֶךְ, וְהָא אוֹקִימְנָא רְבִיעִית הַהִין. וַאֲתַר חַד מָלֵי יַיִן וְשֶׁמֶן וּמַיִם לְנִסּוּךְ, וְהָא אוֹקִימְנָא מִלֵּי, מַיִם לְאַשְׁקָאָה גִּנְתָּא, וְכָל אִינּוּן נְטִיעָן. וְעַל דָּא, אִית מַיִם וְאִית מַיִם. יַיִן, אִית אֲתַר דְּאִיהוּ טוֹב, וְאִית אֲתַר דְּאִיהוּ לְאַעְנָשָׁא דְּאִיהוּ דִּינָא.

197. This is the libation wine THAT ONE BRINGS, WHICH IS DRAWN FROM IMA. We have explained that it should contain the fourth part of a hin, WHICH IS A MEASUREMENT OF MALCHUT CALLED THE FOURTH PART OF A HIN. One place, MALCHUT CALLED ALTAR, is filled with wine and oil and water for a drink offering. We explained that water is THE SECRET OF CHASSADIM DRAWN FROM THE RIVER, BINAH, to water the garden, MALCHUT, and all its plantings, NAMELY HER GRADES. There is therefore HOLY water and PROUD water OF THE OTHER SIDE. In relation to wine too, there is a goodly place and a place which THE WINE comes to punish, being Judgment.

198. עַל דָּא, מַאן דְּחָמֵי יַיִן בְּחֶלְמֵיהּ, אִית לְמַאן דְּאִיהוּ טַב, וְאִית לְמַאן דְּאִיהוּ דִּינָא. אִי תַּלְמִיד חָכָם הוּא, כְּתִיב וְיַיִן יְשַׂמַּח לֵבָב אֱנוֹשׁ. וּכְתִיב כִּי טוֹבִים דּוֹדֶךָ מִיָּיִן, וְדָא הוּא יַיִן דִּמְנַטְרֵי, דְּחַדֵּי לְכֹלָּא. וְאִי לָא, תְּנוּ שֵׁכָר לְאוֹבֵד וְיַיִן לְמָרֵי נָפֶשׁ. אִית יַיִן אָחֳרָא דְּאִיהוּ דִּינָא. וְעַל דָּא, יֵאוֹת לְקָרְבָּא אִלֵּין מִלִּין בְּקָרְבָּנֵיהּ, בְּגִין דְּיִתְעַבַּר דִּינָא, וְיִתְעַר רַחֲמֵי. אַעְבַּר יַיִן, וְאַיְיתֵי יַיִן, וְכֵן בְּכֹלָּא.

198. Therefore, if someone sees wine in his dream, it is good for some, but punishment for others. If he be a scholar of the Torah, it is written, "And wine that makes glad the heart of man" (Tehilim 104:15) and "For your love is better than wine" (Shir Hashirim 1:2). It is the preserved wine that makes everyone glad. If he is not A SCHOLAR OF THE TORAH, IT IS SAID OF HIM: "Give strong drink to him that is ready to perish, and wine to those of heavy hearts" (Mishlei 31:6), for there is another kind of wine which is Judgment. It is therefore a good thing to bring these things as an offering in order to remove Judgment and awaken mercy, remove the wine OF THE OTHER SIDE, WHICH IS JUDGMENT, and bring the wine OF HOLINESS, WHICH IS MERCY. Similarly, in everything ONE SHOULD REMOVE JUDGMENT AND STIR MERCY.

199. וְשֶׁמֶן לָא אַעְדֵּי מִקָּרְבָּנֵיהּ לְעָלְמִין, בַּר מִמִּנְחַת קְנָאוֹת דִּכְתִיב לֹא יִצּוֹק עָלָיו שֶׁמֶן וְגוֹ'. דְּהָא הָכָא לָא בַּעְיָא רַחֲמֵי, דְּהָא כֹּלָּא דִּינָא, דִּכְתִיב וְצָבְתָה בִּטְנָהּ וְנָפְלָה יְרֵכָהּ. וּכְתִיב יִתֵּן יְיָ' וְגוֹ', וְעַל דָּא וְזֹאת תּוֹרַת זֶבַח הַשְּׁלָמִים אִם עַל תּוֹדָה יַקְרִיבֶנּוּ.

199. And his offering shall never want oil, except the meal offering of jealousy, as written, "He shall pour no oil on it" (Bemidbar 5:15). It does not require mercy, being completely of Judgment, as written, "And her belly shall swell, and her thigh shall fall away" (Ibid. 27), and "Hashem make you..." (Ibid. 21). It says of it: "And this is the Torah of the peace offerings, which he shall offer to Hashem. If he offer it for a thanksgiving..." (Vayikra 7:11).

27. "Behold, bless Hashem, all you servants of Hashem"
Rabbi Yitzchak says that the faithful are those who rise at midnight to study the Torah and to praise God. Then everyone above and below joins in that praise.

200. רִבִּי חִזְקִיָּה הֲוָה יָתִיב קָמֵיהּ דְּרִבִּי יִצְחָק, קָמוּ בְּפַלְגוּת לֵילְיָא לְמִלְּעֵי בְּאוֹרַיְיתָא. פָּתַח רִבִּי יִצְחָק וְאָמַר, הִנֵּה בָּרְכוּ אֶת יְיָ׳ כָּל עַבְדֵי יְיָ׳ וְגוֹ׳, הַאי קְרָא הָא אוּקְמוּהָ חַבְרַיָּיא, וְהָא אִתְּמַר. אֲבָל הַאי שְׁבָחָא הוּא דְּכָל אִינּוּן בְּנֵי מְהֵימְנוּתָא. וּמַאן אִינּוּן בְּנֵי מְהֵימְנוּתָא. אִינּוּן דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, וְיַדְעִין לְיַחֲדָא שְׁמָא קַדִּישָׁא כַּדְקָא יֵאוֹת. וּשְׁבָחָא דְּאִינּוּן בְּנֵי מְהֵימְנוּתָא, אִינּוּן דְּקַיְּימִין בְּפַלְגוּ לֵילְיָא לְמִלְּעֵי בְּאוֹרַיְיתָא וּמִתְדַּבְּקֵי בָּהּ בִּכְנֶסֶת יִשְׂרָאֵל, לְשַׁבְּחָא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא בְּמִלֵּי דְּאוֹרַיְיתָא.

200. Rabbi Chizkiyah visited Rabbi Yitzchak. They woke up at midnight to study the Torah. Rabbi Yitzchak opened the discussion saying, "Behold, bless Hashem, all you servants of Hashem..." (Tehilim 134:1). This verse has been studied by the friends. Furthermore it is a praise for all the faithful. And who are the faithful? Those who study the Torah and know how to properly bring about the unison of the Holy Name. The faithful praise Him by rising at midnight to study the Torah and cleave to the Congregation of Yisrael, MALCHUT, in order to praise the Holy One, blessed be He, with words of the Torah.

201. תָּ״ח, בְּשַׁעֲתָא דְּבַר נָשׁ קָם בְּפַלְגוּת לֵילְיָא לְמִלְּעֵי בְּאוֹרַיְיתָא, וְרוּחַ צָפוֹן אִתְּעַר בְּפַלְגוּת לֵילְיָא, הַהִיא אַיָּלְתָּא קַיְּימָא וּמְשַׁבְּחָא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא. וּבְשַׁעֲתָא דְּהִיא קַיְּימָא, כַּמָּה אֶלֶף, וְכַמָּה רִבְבָן, קַיְּימִין עִמָּהּ בְּקִיּוּמַיְיהוּ, וְכֻלְּהוּ שָׁארָן לְשַׁבְּחָא לְמַלְכָּא קַדִּישָׁא.

201. Come and see: When a man rises at midnight to study the Torah and a northern wind, THE SECRET OF THE ILLUMINATION OF THE LEFT, stirs at midnight, the doe, MALCHUT, stands up to praise the Holy One, blessed be He, ZEIR ANPIN. When she stands up, many thousands and tens of thousands, maintained, stand with her. All of them start to praise the Holy King.

202. הַהוּא מַאן דְּזָכֵי וְקָם בְּפַלְגוּת לֵילְיָא לְמִלְּעֵי בְּאוֹרַיְיתָא, קוּדְשָׁא בְּרִיךְ הוּא אָצִית לֵיהּ, כְּמָה דְּאוּקְמוּהָ, דִּכְתִיב הַיּוֹשֶׁבֶת בַּגַּנִּים חֲבֵרִים מַקְשִׁיבִים לְקוֹלֵךְ הַשְׁמִיעֵנִי. וְכָל אִינּוּן אוֹכְלוֹסִין לְעֵילָּא, וְכָל בְּנֵי תּוּשְׁבַּחְתָּא דְּמִזַּמְּרִין לְמָארֵיהוֹן, כֻּלְּהוּ מִשְׁתַּכְּכֵי בְּגִין תּוּשְׁבַּחְתָּא דְּאִינּוּן דְּלָעוּ בְּאוֹרַיְיתָא, וּמַכְרְזֵי וְאָמְרֵי, הִנֵּה בָּרְכוּ אֶת יְיָ׳ כָּל עַבְדֵי יְיָ׳. אַתּוּן בָּרְכוּ אֶת יְיָ׳. אַתּוּן שַׁבְּחוּ לְמַלְכָּא קַדִּישָׁא אַתּוּן אַעֲטְרוּ לֵיהּ לְמַלְכָּא.

202. The Holy One, blessed be He, listens to the deserving one who rises at midnight to study the Torah, as we explained in relation to the verse: "You that dwell in the gardens, the companions hearken for your voice; cause me to hear it" (Shir Hashirim 8:13). All the crowd up above and those who praise and who sing to their Master are all quiet before the praises of those who study the Torah, and declare, "Behold, bless Hashem, all you servants of Hashem" (Ibid.). Bless Hashem, you WHO STUDY THE TORAH, bless the Holy King, bedeck the King.

203. וְהַהִיא אַיָּלְתָּא מִתְעַטְּרָא בֵּיהּ בְּהַהוּא בַּר נָשׁ, וְקָמַת קָמֵי מַלְכָּא, וְאָמְרַת חָמֵי בְּמַאי בְּרָא אֲתֵינָא לְקָמָךְ, בְּמַאי בְּרָא אִתְּעַרְנָא לְגַבָּךְ, וּמַאן אִינּוּן דִּשְׁבָחָא כֻּלָּא דִּלְהוֹן קָמֵי מַלְכָּא. הָדָר וְאָמַר, הָעוֹמְדִים בְּבֵית יְיָ׳ בַּלֵּילוֹת. אִלֵּין אִקְרוּן עַבְדֵי יְיָ׳, אִלֵּין אִתְחָזוּן לְבָרְכָא לְמַלְכָּא. וּבִרְכָתָא דִּלְהוֹן בִּרְכָתָא, הה״ד שְׂאוּ יְדֵיכֶם קֹדֶשׁ וּבָרְכוּ אֶת יְיָ׳ וְגוֹ׳. אַתּוּן אִתְחָזוּן דְּמַלְכָּא קַדִּישָׁא יִתְבָּרַךְ עַל יָדַיְיכוּ וּבִרְכָתָא דְּעַל יָדַיְיכוּ בִּרְכָתָא הִיא.

203. That doe, MALCHUT, adorns herself with that man, stands before the King and says, See with what son I have come to You, with what son I have risen before You. Who are those whose every praise is to the King? He repeated, "Who stand by night, in the house of Hashem" (Ibid.). Those called the servants of Hashem are worthy of blessing the King, and their blessing is indeed a blessing. Hence, it says, "Lift up your hands to the sanctuary, and bless Hashem..." (Ibid. 2). You merit the blessings of the Holy King, for the blessing on your hands is a real blessing.

28. "Lift up your hands in the sanctuary"
Here we learn that the sanctuary is the highest place, Chochmah, and that Malchut receives blessings from God through the Righteous. The righteous, because he is deserving, increases peace above and below, as do the words of Torah.

204. "Lift up your hands in the sanctuary" (Tehilim 134:2): HE ASKS, What is the sanctuary? HE SAYS, IT IS the highest place, CHOCHMAH, whence the source of the deep river, BINAH, comes from, as written, "And a river went out of Eden to water" (Beresheet 2:10), THE RIVER BEING BINAH and Eden the name of the highest sanctuary. Hence, "lift up your hands in the sanctuary"; TO WIT, ONE SHOULD RAISE HIS HANDS TO CHOCHMAH AND RECEIVE THEREFROM HOLINESS IN ABUNDANCE. A man who does so and attains it, they proclaim of him: "May Hashem...bless you out of Zion" (Ibid. 3). TO WIT, you shall bless the Holy One, blessed be He, out of the place called the supernal sanctuary, and He will bless you out of the place called Zion, so that you and the Queen shall be blessed together.

204. שְׂאוּ יְדֵיכֶם קֹדֶשׁ. מַהוּ קֹדֶשׁ. אֲתַר עִלָּאָה, דְּמַבּוּעָא דְּנַחֲלָא עֲמִיקָא נָפִיק מִנֵּיהּ. דִּכְתִיב, וְנָהָר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת. וְעֵדֶן הוּא דְּאִקְרֵי קֹדֶשׁ עִלָּאָה, בְּגִין כַּךְ שְׂאוּ יְדֵיכֶם קֹדֶשׁ. וּבַר נָשׁ דְּעָבִיד כֵּן, וְזָכֵי לְהַאי, מַאי קָא מַכְרְזֵי עָלֵיהּ. יְבָרֶכְךָ יְיָ מִצִּיּוֹן, אַתְּ תִּבָּרֵךְ לְקוּדְשָׁא בְּרִיךְ הוּא, מֵאֲתַר דְּאִקְרֵי קֹדֶשׁ עִלָּאָה. וְהוּא יְבָרֵךְ לָךְ מֵאֲתַר דְּאִקְרֵי צִיּוֹן, דְּאַתְּ וּמַטְרוֹנִיתָא תִּתְבָּרְכוּן כַּחֲדָא.

205. As your union OF THAT MAN AND MALCHUT is made in order to praise the King, the Congregation of Yisrael is also blessed out of that place, NAMELY OUT OF ZION, WHICH IS HER YESOD, out of which place He will call forth blessings on you. Hence, it says, "Hashem shall bless you out of Zion: and you shall see the good of Jerusalem" (Tehilim 128:5). What is the good of Jerusalem? These are the blessings that come to MALCHUT from the King through the holy grade of the Righteous, NAMELY YESOD OF ZEIR ANPIN. Of this, Scripture says, "Hashem shall bless you out of Zion: and you shall see the good of Jerusalem." It is all the same.

205. כְּמָה דְּזִוּוּגָא דִּלְכוֹן הֲוָה כַּחֲדָא לְשַׁבְּחָא לְמַלְכָּא. כַּךְ מֵהַהוּא אֲתַר דְּמִתְבָּרְכָא כְּנֶסֶת יִשְׂרָאֵל, מֵהַהוּא אֲתַר יַזְמִין לָךְ בִּרְכָאן, הה"ד יְבָרֶכְךָ יְיָ מִצִּיּוֹן וּרְאֵה בְּטוּב יְרוּשָׁלִַם. מַאן הוּא טוּב יְרוּשָׁלִַם. אִינּוּן בִּרְכָאן דְּנָפְקָא לָהּ מִמַּלְכָּא, ע"י דְּהַהוּא דַּרְגָּא קַדִּישָׁא דְּצַדִּיק. וְעַל דָּא, יְבָרֶכְךָ יְיָ מִצִּיּוֹן וּרְאֵה בְּטוּב יְרוּשָׁלִַם, וְכֹלָּא חַד מִלָּה.

206. "And you shall see your children's children..." (Ibid. 6). HE ASKS, "And you shall see your children's children" is very well. What though is this latter phrase in the verse: "And peace on Yisrael"? What does "on Yisrael" imply here? HE ANSWERS, Since THAT MAN increases peace above because he is so deserving, he increases peace above and below, peace on Yisrael - NAMELY, YISRAEL BELOW - and peace, which is the praise of the upper and lower, the praise of all the worlds. Words of Torah increase peace in the world, as written, "Hashem will give strength to His people; Hashem will bless His people with peace" (Tehilim 29:11).

206. וּרְאֵה בָנִים לְבָנֶיךָ וְגוֹ', וּרְאֵה בָנִים לְבָנֶיךָ שַׁפִּיר, מַהוּ שָׁלוֹם עַל יִשְׂרָאֵל, מַאי קָא בָּעֵי הָכָא עַל יִשְׂרָאֵל. אֶלָּא, בְּגִין דְּאַסְגֵּי שְׁלָמָא לְעֵילָא, דְּכַד הוּא זָכֵי לְכוּלֵּי הַאי, אַסְגֵּי שְׁלָמָא לְעֵילָא וְתַתָּא. שָׁלוֹם עַל יִשְׂרָאֵל, סְתָם. וְשָׁלוֹם שִׁבְחָא הוּא דְּעִלָּאֵי וְתַתָּאֵי, שִׁבְחָא הוּא דְּכָל עָלְמִין. וּמִלֵּי דְּאוֹרַיְיתָא אַסְגִּיאוּ שְׁלָמָא בְּעָלְמָא, דִּכְתִיב יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם.

29. "If a soul shall sin"
Rabbi Yosi says that before the soul is born, God advises it with promises and punishments so that it will observe His commandments. When the soul is in the body and it sins, the Torah wonders how this can be. Rabbi Yosi and Rabbi Elazar agree that the soul must repent of its sins before the time comes to die. Rabbi Shimon says that anyone who forgets the words of the Torah or refuses to study it is as though he forgot God altogether.

207. "If a soul shall sin" (Vayikra 4:2): Rabbi Yosi opened the discussion saying, "Before the day cools, and the shadows flee away..." (Shir Hashirim 2:17). How much should men fear sinning, so as not to sin before their Master! For every day a crier comes forth and declares: people, waken your hearts before the Holy King, arise to beware of your sins, rouse the holy soul He placed in you, out of the supernal holy place.

207. נֶפֶשׁ כִּי תֶחֱטָא. רִבִּי יוֹסֵי פָּתַח, עַד שֶׁיָּפוּחַ הַיּוֹם וְנָסוּ הַצְּלָלִים וְגוֹ', כַּמָּה אִית לְהוּ לִבְנֵי נָשָׁא לְאִזְדַּהֲרָא מֵחוֹבֵיהוֹן, דְּלָא לְמֶחֱטֵי קֳמֵי מָארֵיהוֹן, דְּהָא בְּכָל יוֹמָא וְיוֹמָא כָּרוֹזָא נָפִיק וְקָארֵי, אַתְּעֵרוּ בְּנֵי עָלְמָא לִבַּיְיכוּ לְקֳמֵי מַלְכָּא קַדִּישָׁא. אַתְּעֵרוּ לְאִזְדַּהֲרָא מֵחוֹבַיְיכוּ. אַתְּעֵרוּ נִשְׁמְתָא קַדִּישָׁא דְּיָהַב בְּגַוַוּיְיכוּ מֵאֲתַר קַדִּישָׁא עִלָּאָה.

208. דְּתָנִינָן, בְּשַׁעֲתָא דְּקוּדְשָׁא בְּרִיךְ הוּא אַפִּיק נִשְׁמְתָא לְנַחְתָּא בִּבְנֵי נָשָׁא, אַסְהִיד בָּהּ בְּכַמָּה יְעוּדִין, בְּכַמָּה קַסְטוֹרִין, בְּגִין לְנַטְרָא פִּקּוּדוֹי. וְלָא עוֹד אֶלָּא דְּאַעְבַּר לָהּ בְּאַלַּף וּתְמַנְיָא עָלְמִין לְאִשְׁתַּעְשָׁעָא, וּלְמֶחֱמֵי בְּהוּ יְקָרָא דְּאִינּוּן דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא. וְקַיְּימָא קָמֵי מַלְכָּא בִּלְבוּשׁ יְקָר, בְּדִיוּקְנָא דְּהַאי עָלְמָא, בִּלְבוּשׁ יְקָר עִלָּאָה אִסְתַּכְּלַת בִּיקָרָא דְּמַלְכָּא כָּל יוֹמָא, וְאַעְטַר לָהּ בְּכַמָּה עִטְרִין.

208. We learned that when the Holy One, blessed be He, takes out the soul to bring it down amongst men, He advises it with many promises and many punishments, so that it will observe His precepts. Furthermore, He passes it through a thousand and eight worlds, to have delight and see in them the honor of those who study the Torah. It stands before the King with a precious garment of a worldly shape. With a precious supernal garment, it daily beholds the King's glory and He adorns it with many crowns.

209. בְּשַׁעֲתָא דְּמָטֵי זִמְנָא לְנַחְתָּא לְעָלְמָא, עַבְרַת מְדוֹרָהָא בְּגִנְתָּא דְּעֵדֶן דְּאַרְעָא תְּלָתִין יוֹמִין, לְמֶחֱמֵי יְקָרָא דְּמָארֵיהוֹן דְּצַדִּיקַיָּיא, וְסַלְקָא לְאַתְרָהָא לְעֵילָא, וּבָתַר דָּא נַחְתַּת לְעָלְמָא, אַעְטַר לָהּ מַלְכָּא קַדִּישָׁא, בְּשִׁבְעָא עִטְרִין, עַד דְּאָתַת וְעָאלַת בְּגוֹ גּוּפָא דְּב״נ. וְכַד אִיהִי בְּגוּפָא דְּב״נ, וְחָבַת בְּהַאי עָלְמָא, וְאִשְׁתַּדְּלַת בַּחֲשׁוֹכָהָא. אוֹרַיְיתָא תַּוְוהָא עָלָהּ, וְאָמְרַת, וּמַה כָּל יְקָרָא דָּא, וְכָל אַשְׁלְמוּתָא אַשְׁלִים לְנַפְשָׁתָא מַלְכָּא עִלָּאָה, וְהִיא חָבָאת קָמֵיהּ, נֶפֶשׁ כִּי תֶחֱטָא, מַה דִּין הוּא דְּתֶחֱטָא.

209. When the time comes to descend into this world, it fixes its abode in the Garden of Eden for thirty days to behold the preciousness of the Master of the righteous. It then rises to its place above. Afterwards, it descends into the world. The Holy King adorns it with seven crowns and it then comes into a man's body. When it is in a man's body and sins in this world and is occupied with darkness, the Torah then wonders at it and says, why, with all this glory and perfection with which the most high King perfected the soul, does it sin before Him? "If a soul shall sin." Wherefore does it sin?

210. אָמַר ר׳ יוֹסֵי, נֶפֶשׁ כִּי תֶחֱטָא אַהֲדַרְנָא לִקְרָא עַד שֶׁיָּפוּחַ הַיּוֹם, עֵיטָא לְהַאי נֶפֶשׁ לְאִזְדַּהֲרָא מֵחוֹבָהָא, וְתִיתוּב לְאִתְרַכְּאָה, עַד שֶׁיָּפוּחַ הַיּוֹם, עַד שֶׁלָּא יָפוּחַ יוֹמָא דְּהַאי עָלְמָא, וְיֵיתֵי הַהוּא יוֹמָא תַּקִּיפָא, דְּיִתְבַּע לָהּ מַלְכָּא דִּינָא, לְנָפְקָא מֵהַאי עָלְמָא. וְנָסוּ הַצְּלָלִים, דָּא הוּא רָזָא בֵּין חַבְרַיָּיא דְּקָא אַמְרֵי, דִּבְשַׁעֲתָא דְּמָטֵי זִמְנָא דְּב״נ לְנָפְקָא מִן עָלְמָא, צוּלְמָא דְּבַר נָשׁ אִתְעַבַּר מִנֵּיהּ, הה״ד עַד שֶׁיָּפוּחַ הַיּוֹם, עַד דְּלָא יִנְשׁוֹף יוֹמָא לְנָפְקָא מֵהַאי עָלְמָא. וְנָסוּ הַצְּלָלִים, דְּאִתְעֲבַר צוּלְמָא, יְתוּב קָמֵי מָארֵיהּ.

210. Rabbi Yosi said, "If a soul shall sin." Let us return to the verse: "Before the day cools." This is advice to the soul to beware of its sins and return to be cleansed "before the day cools" of this world. Then that harsh day will come when the King will demand to execute Judgment and take it out of this world. "And the shadows flee away": It is a secret among the friends, who say that when a man's time comes to leave this world, the man's image leaves him. Hence, it says, "Before the day cools," before the day passes and leaves this world "and the shadows (Heb. tzelalim) flee away," as the image (Heb. tzelem) departs to return before its Master.

211. רִבִּי אֶלְעָזָר אָמַר, תְּרֵין צוּלְמִין אִית לֵיהּ לב״נ כַּד אִיהוּ בְּקִיּוּמֵיהּ, חַד רַבְרְבָא, וְחַד זְעֵירָא, דִּכְתִיב הַצְּלָלִים, תְּרֵי. וְכַד מִשְׁתַּכְּחֵי כַּחֲדָא, כְּדֵין הוּא ב״נ בְּקִיּוּמֵיהּ. וְעַל דָּא, וְנָסוּ הַצְּלָלִים כְּתִיב. כְּדֵין בָּעֵי בַּר נָשׁ לְאִסְתַּכְּלָא בְּעוֹבְדּוֹי, וּלְתַקָּנָא לוֹן קָמֵי מָארֵיהּ, וְיוֹדֵי עָלַיְיהוּ. בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא אִקְרֵי רַחוּם וְחַנּוּן, וּמְקַבֵּל לְאִינּוּן דְּתָבִין קָמֵיהּ.

211. Rabbi Elazar said, Man has two images (Heb. tzelamim) when he is alive, one big and the other small, as it written "shadows (Heb. tzelalim)" IN THE PLURAL, THE LEAST OF WHICH IS two. When they are together, man is alive. It is therefore written, "And the shadows flee away." It behooves a man then to examine his actions, and to rectify them before his Master and confess them, for the Holy One, blessed be He, is called merciful and gracious and accepts them who repent before Him.

212. וְדָא הוּא עַד שֶׁיָּפוּחַ הַיּוֹם וְנָסוּ הַצְּלָלִים, דְּכֵיוָן דְּאִינוּן צְלָלִים מִתְעַבְּרָן מִנֵּיהּ, וְאִיהוּ תָּפִיס בְּקוֹלָרָא, תְּשׁוּבָה הִיא אֲבָל לָא מְעַלְיָא כ״כ כְּזִמְנָא דְּקָאֵים אִיהוּ בְּקִיּוּמֵיהּ. וּשְׁלֹמֹה מַלְכָּא אַכְרִיז וְאָמַר, וּזְכוֹר אֶת בּוֹרְאֶךָ בִּימֵי בְּחוּרוֹתֶיךָ עַד אֲשֶׁר לֹא יָבֹאוּ יְמֵי הָרָעָה וְגוֹ׳.

212. This continues "until the day cools and the shadows flee away." When these shadows depart from him and he is put in chains AND ABOUT TO DIE, it is considered repentance as well IF HE THEN REPENTS, but not as good as repentance he does when alive. King Solomon declares, "Remember now your Creator in the days of your youth, before the evil days come..." (Kohelet 12:1).

213. וְעַ״ד עַד שֶׁיָּפוּחַ הַיּוֹם, דְּבָעֵי בַּר נָשׁ לְאַתְקָנָא עוֹבָדוֹי. דְּכַד מָטוּן יוֹמוֹי לְאִסְתַּלְּקָא מִן עָלְמָא, קוּדְשָׁא בְּרִיךְ הוּא תּוֹהֵא עָלֵיהּ, וְאוֹמֵר, וְנֶפֶשׁ כִּי תֶחֱטָא וְשָׁמְעָה קוֹל אָלָה, וְהָא אוֹמֵינָא לָהּ בְּאוֹמָאָה דִּשְׁמִי דְּלָא לְשַׁקְּרָא בִּי, וְאַסְהֲדִית בָּהּ כַּד נַחְתַּת לְעָלְמָא, וְהוּא עֵד וַדַּאי, מִכַּמָּה זִמְנִין דְּאַסְהֲדִית בָּהּ, לְנַטְרָא פִּקּוּדִי. בְּגִין כָּךְ הוֹאִיל וב״נ הוּא עֵד, בְּשַׁעֲתָא דְּיִתּוּב קָמֵי מַלְכָּא, אוֹ רָאָה אוֹ יָדָע. אוֹ רָאָה, אִינוּן חוֹבִין דְּעָבֵד וְאִסְתְּכַּל בְּהוּ. אוֹ יָדָע בְּבִירוּרָא דְּמִלָּה דְּעָבַר עַל פִּקּוּדָא דְּמָארֵיהּ, אִם לֹא יַגִּיד, אִם לָא יוֹדֵי עָלַיְיהוּ קָמֵי מָארֵיהּ כַּד יִפּוּק מֵהַאי עָלְמָא, וְנָשָׂא עֲוֹנוֹ. וְכַד יִשָּׂא עֲוֹנוֹ, הֵיאַךְ פַּתְחִין לֵיהּ פִּתְחָא, וְהֵיאַךְ יְקוּם קָמֵי מָארֵיהּ, וְעַל דָּא נֶפֶשׁ כִּי תֶחֱטָא כְּתִיב.

213. Therefore, "before the day cools" it behooves man to make good his deeds, for when his time comes to depart from the world, the Holy One, blessed be He, wonders at him and says, "If a soul shall sin and hear the voice of adjuration" (Vayikra 5:1). I have made it swear by oath in My name that it will not be false to Me, and warned it when it descended into the world. "And is a witness" (Ibid.), for several times I admonished it to keep My precepts. Hence, since a man is a witness when he returns before the King, "whether he has seen or known of it" (Ibid.), "whether he has seen" the sins he committed and looked at them, "or known" clearly that he transgressed his Master's command, "if he does not utter" (Ibid.) and confess before his Master, when he departs from the world, THEN "he shall bear his iniquity" (Ibid.). When he bears his iniquity, how will an opening be opened to him and how shall he stand up before his Master?! It is therefore written, "If a soul shall sin."

214. נֶפֶשׁ כִּי תֶחֱטָא. רִבִּי אַבָּא פָּתַח, כָּל זֹאת בָּאַתְנוּ וְלֹא שְׁכַחֲנוּךָ וְלֹא שִׁקַּרְנוּ בִּבְרִיתֶךָ. כָּל זֹאת בָּאַתְנוּ, כָּל אֵלּוּ בָּאוּ עָלֵינוּ מִבְּעֵי לֵיהּ. אֶלָּא כָּל דִּינִין דְּלֵעֵילָא אָתוּ עָלָנָא. וְלֹא שְׁכַחֲנוּךָ, וְלָא אַנְשֵׁינָא מִילּוֹלֵי אוֹרַיְיתָךְ. מִכָּאן אוֹלִיפְנָא, כָּל מַאן דְּאַנְשֵׁי מִלּוֹלֵי אוֹרַיְיתָא, וְלָא בָּעֵי לְמִלְעֵי בָּהּ, כְּאִלּוּ אַנְשֵׁי לְקוּדְשָׁא בְּרִיךְ הוּא, דְּהָא אוֹרַיְיתָא כֻּלָּהּ שְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא הֲוֵי.

214. "If a soul shall sin." Rabbi Aba opened the discussion with the verse: "All this is come on us, yet we have not forgotten You, nor have we been false to Your covenant" (Tehilim 44:18). "All this is come on us": HE ASKS, why didn't it say 'All these are come', INSTEAD OF 'COME' IN THE FEMININE SINGULAR. HE ANSWERS, All the Judgments above INCLUDED IN "ZOT (LIT. 'THIS' FEM.)" have come on us; TO WIT, IT SAYS "ALL THIS (HEB. ZOT)" BECAUSE "ZOT" IS MALCHUT, WHICH INCLUDES ALL THE UPPER JUDGMENTS. SCRIPTURE THEREFORE SAYS, "IS COME" IN THE FEMININE. "Yet we have not forgotten You"; NAMELY, we have not forgotten the words of Your Torah. From this, we learned that he who forgets the words of the Torah and refuses to study it, it is as if he forgot the Holy One, blessed be He, as the whole Torah is the name of the Holy One, blessed be He.

30. "Nor have we been false to Your covenant"
We read here of the importance of the holy covenant of circumcision. The Torah is also called a covenant. Rabbi Shimon says that the two Sfirot of Judgment and Mercy join together and are the openings to all the other Sfirot; the covenant is attached to them day and night. We hear about the difference between the children of Yisrael and the heathen nations.

215. "Nor have we been false to Your covenant" (Tehilim 44:18). Whoever is false to the sign of the holy covenant imprinted on him, it is as if he is false to the name of the King, as the King's name is imprinted on man THROUGH CIRCUMCISION. There is another verse which teaches this, saying, "If we had forgotten the name of our Elohim, or stretched out our hands to a strange El" (Ibid. 21). "If we had forgotten the name of our Elohim" is parallel to "yet we have not forgotten You" (Ibid. 18). AND THE WORDS: "or stretched out our hands to a strange El" correlate to "nor have we been false to Your covenant." This all amounts to the same thing. What is falsity here? Stretching out the hands to a strange El and being false to the sign of the covenant. The Torah therefore adheres to this COVENANT OF CIRCUMCISION. Whoever keeps this covenant, it is as if he keeps the whole Torah. And he who is false to it, it is as if he is false to the whole Torah.

215. וְלֹא שִׁקַּרְנוּ בִּבְרִיתֶךָ, דְּכָל מַאן דְּמִשְׁקַר בֵּיהּ בְּהַאי אָת קַיְּימָא קַדִּישָׁא דְּרָשִׁים בֵּיהּ, כְּאִלּוּ מְשַׁקֵּר בִּשְׁמָא דְּמַלְכָּא, בְּגִין דִּשְׁמָא דְּמַלְכָּא אִתְרְשִׁים בֵּיהּ בְּבַר נָשׁ. וּקְרָא אָחֳרָא אוֹדֵי בֵּיהּ בְּהַאי קְרָא, דִּכְתִיב אִם שָׁכַחְנוּ שֵׁם אֱלֹהֵינוּ וַנִּפְרוֹשׂ כַּפֵּינוּ לְאֵל זָר. אִם שָׁכַחְנוּ שֵׁם אֱלֹהֵינוּ, כד״א וְלֹא שְׁכַחֲנוּךָ. וַנִּפְרוֹשׂ כַּפֵּינוּ לְאֵל זָר, כד״א, וְלֹא שִׁקַּרְנוּ בִּבְרִיתֶךָ. וְכֹלָּא חַד מִלָּה. מַאי שִׁקְרָא הָכָא. דְּפָרִישׂ כַּפָּיו לִרְשׁוּתָא אָחֳרָא, וּמְשַׁקֵּר בְּהַאי בְּרִית. וְעַ״ד אוֹרַיְיתָא אֲחִידַת בְּהַאי, דְּכָל מַאן דְּנָטִיר הַאי בְּרִית, כְּאִלּוּ נָטִיר אוֹרַיְיתָא כֻּלָּהּ, וּמַאן דְּמְשַׁקֵּר בְּהַאי, כְּאִלּוּ מְשַׁקֵּר בְּאוֹרַיְיתָא כֻּלָּהּ.

216. Come and see: Before Abraham was circumcised, it did not say that he kept the Torah. Once he was circumcised, it is written, "Because Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws" (Beresheet 26:5). All this is said of him for the reason that he was circumcised and the holy impression was imprinted on him, which he kept properly. It is written of him as if he kept the whole Torah. Of Isaac, it is also written, "But My covenant will I establish with Isaac" (Beresheet 17:21). The Torah therefore is called a covenant.

216. ת״ח, אַבְרָהָם עַד לָא אִתְגְּזַר, הָא לָא אִתְּמַר דְּאִיהוּ נָטִיר אוֹרַיְיתָא, כֵּיוָן דְּאִתְגְּזַר מַה כְּתִיב, עֵקֶב אֲשֶׁר שָׁמַע אַבְרָהָם בְּקוֹלִי וַיִּשְׁמוֹר מִשְׁמַרְתִּי מִצְוֹתַי חֻקּוֹתַי וְתוֹרֹתָי. וְכֹלָּא בְּגִין דְּאִתְגְּזַר, אִתְרְשִׁים בֵּיהּ רְשִׁימָא קַדִּישָׁא, וְנָטִיר לֵיהּ כַּדְקָא יֵאוֹת, סָלִיק לֵיהּ כְּאִלּוּ נָטַר אוֹרַיְיתָא כֻּלָּהּ. יִצְחָק אוּף הָכִי כְּתִיב, וְאֶת בְּרִיתִי אָקִים אֶת יִצְחָק. וְעַל דָּא אוֹרַיְיתָא אִקְרֵי בְּרִית.

217. Come and see: It is because Joseph kept this covenant of circumcision and refused to be false to it that he attained honor in this world and honor in the World to Come. Moreover, the Holy One, blessed be He, caused His name to dwell inside him, as written, "He designated it in Jehosef for a testimony" (Tehilim 81:6) BY ADDING THE NAME YUD HEI VAV TO JOSEPH. He was thus worthy of the blessings of this world and the blessings of the World to Come.

217. ת״ח, יוֹסֵף בְּגִין דְּנָטַר לֵיהּ לְהַאי בְּרִית, וְלָא בָּעָא לְשַׁקְּרָא בֵּיהּ, זָכָה לִיקָרָא בְּהַאי עָלְמָא, וְלִיקָרָא לְעָלְמָא דְּאָתֵי. וְלֹא עוֹד, אֶלָּא דְּקוּדְשָׁא בְּרִיךְ הוּא אַשְׁרֵי שְׁמֵיהּ בְּגַוֵּיהּ, דִּכְתִיב עֵדוּת בִּיהוֹסֵף שָׂמוֹ. וְזָכָה לְבִרְכָתָא דְּהַאי עָלְמָא, וּלְבִרְכָתָא דְּעָלְמָא דְּאָתֵי.

218. Rabbi Yitzchak said that it is written, "The firstling of hisherd (ox), grandeur is his" (Devarim 33:17). It is because Joseph kept this covenant that he deserved the ox, the first among the offerings. Rabbi Yehuda said to him: Why was he blessed by something which pertains to the left, A SIGN OF JUDGMENT? He should have been blessed from the right. Indeed it is written, "The face of an ox on the left side" (Yechezkel 1:10). He said to him: So that he will be protected from the sin of Jeroboam, WHOSE SIN WAS CAUSING THE LEFT TO OVERCOME THE RIGHT THROUGH HIS IDOL WORSHIP.

218. א״ר יִצְחָק, כְּתִיב בְּכוֹר שׁוֹרוֹ הָדָר לוֹ וְגוֹ׳. יוֹסֵף בְּגִין דְּנָטִיר לְהַאי בְּרִית, זָכָה בְּשׁוֹר, דְּאִיהוּ קַדְמָאָה לְקָרְבָּנָא. אָ״ל רִבִּי יְהוּדָה, אִי הָכִי אֲמַאי אִתְבְּרַךְ בְּמִלָּה דְּאִיהִי שְׂמָאלָא, בִּימִינָא מִבָּעֵי לֵיהּ, דְּהָא כְּתִיב וּפְנֵי שׁוֹר מֵהַשְּׂמֹאל. אָ״ל בְּגִין דְּיִגִּין עַל חוֹבֵי דְּיָרָבְעָם.

219. אָ״ל, רָזָא אוֹלִיפְנָא בְּהַאי קְרָא, דְּכֵיוָן דְּיוֹסֵף נָטַר לֵיהּ לְהַאי בְּרִית, דְּהַאי בְּרִית אָחִיד בְּתְרֵין דַּרְגִּין, וְאִינּוּן תְּרֵין דַּרְגִּין לְעֵילָא, בִּשְׁמָהָן אִתְקְרוּן. וְאוֹלִיפְנָא בְּפָרְשַׁת פָּרָה אֲדוּמָה, דְּהַאי פָּרָה חַד דַּרְגָּא מֵאִינּוּן תְּרֵין דַּרְגִּין עִלָּאִין הֲוֵי, וְזִווּגָא דְּפָרָה שׁוֹר אִקְרֵי, וְדָא הוּא בְּכוֹר שׁוֹרוֹ הָדָר לוֹ וְקַרְנֵי רְאֵם קַרְנָיו הָדָר לוֹ וַהַאי. וְלָאו הַאי כְּשׁוֹר דְּעָלְמָא, אֶלָּא וְקַרְנֵי רְאֵם קַרְנָיו. קַרְנָא עִלָּאָה הוּא עַל כָּל אָחֳרָנִין, וְעַל דָּא בָּהֶם עַמִּים יְנַגַּח יַחְדָּיו אַפְסֵי אָרֶץ.

219. He said to him: I have learned a mystery from this verse. This is because Joseph kept this covenant, which is attached to two grades, YESOD AND MALCHUT, BOTH BEING CALLED A COVENANT, and these two upper grades are called by names. We learned in the portion of the red heifer that this heifer, MALCHUT, is one of these two supernal grades OF THE COVENANT, and the spouse of the heifer is called an ox. TO WIT, SINCE MALCHUT OF THE COVENANT IS CALLED A HEIFER, THEN YESOD, WHICH IS ATTACHED TO HER, IS CALLED BY THE NAME OF OX. This is the meaning of THE VERSE: "The firstling of his herd, grandeur is his, and his horns are like the horns of a wild ox." Surely he has grandeur, AS IT IS FROM THE ILLUMINATION OF THE LEFT CALLED OX THAT BEAUTY AND GRANDEUR COME. This is not A COMMON OX like other oxen of the world, but "his horns are like the horns of a wild ox," for his horns are superior to all others. Therefore, "with both of them he shall push the peoples altogether to the ends of the earth" (Devarim 33:17).

220. א״ר אַבָּא, מִשְׁמַע, דְּכָל מַאן דְּנָטִיר לְהַאי אָת רְשִׁימָא קַדִּישָׁא, אִינּוּן תְּרֵין דַּרְגִּין עִלָּאִין אִתְקַשְּׁרָן בֵּיהּ. לְנַטְרָא לֵיהּ בְּכֹלָּא, וּלְאַעְטְרָא לֵיהּ בִּיקָרָא עִלָּאָה. וְעַל דָּא זָכָה בְּתְרֵין מַלְכוּ. חַד הוּא. וְחַד בְּנוֹ. דְּכֵיוָן דְּשְׁלֹמֹה מַלְכָּא אִתְדְּבַק בְּנָשִׁים נָכְרִיּוֹת, אִתְיְהִיב מַלְכוּתָא לְיָרָבְעָם, וְעַל דָּא בְּרִית חָבִיב מִכֹּלָּא.

220. Rabbi Aba said, From this, it is understood that these two supernal grades are attached to whoever keeps the sign of the holy imprint, to keep him in everything and adorn him with supernal glory. JOSEPH therefore attained two kingdoms, one for himself and one for his descendant, NAMELY JEROBOAM. Since King Solomon adhered to foreign women, the kingdom was given to Jeroboam, for the covenant is more precious than everything.

221. בְּגִין כַּךְ א״ר שִׁמְעוֹן, הַאי בַּר נָשׁ דְּאוֹלִיד בַּר, אִתְקְשַׁר בִּשְׁכִינְתָּא, דְּהִיא פִּתְחָא דְּכָל פִּתְחִין עִלָּאִין, פִּתְחָא דְּאִתְקְשָׁר בִּשְׁמָא קַדִּישָׁא. וְהַהוּא דָּמָא דְּנָפִיק מֵהַהוּא רַבְיָא, נָטִיר קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, וּבְשַׁעֲתָא דְּדִינִין מִתְעָרִין בְּעָלְמָא, אַשְׁגַּח קוּדְשָׁא בְּרִיךְ הוּא בְּהַהוּא דָּמָא, וְשֵׁזִיב עָלְמָא. וּבְגִין כַּךְ כְּתִיב וּבֶן שְׁמֹנַת יָמִים יִמּוֹל לָכֶם כָּל זָכָר. וּכְתִיב וְאִם בִּגְבוּרוֹת שְׁמֹנִים שָׁנָה. וְכֹלָּא בְּחַד מַתְקְלָא סַלְקָא.

221. Rabbi Shimon said, Therefore, a man who begets a son is attached to the Shechinah, which is an opening to every supernal opening, an opening which is attached to the Holy Name YUD HEI VAV HEI, AS EVERY SFIRAH IS AN OPENING TO A HIGHER ONE. The blood which flows from the child DURING CIRCUMCISION is kept before the Holy One, blessed be He. When Judgments are awakened in the world, the Holy One, blessed be He, sees that blood and saves the world. Hence, it is written, "And any male son that is eight days old shall be circumcised among you..." (Beresheet 17:12), FOR THE EIGHTH DAY ALLUDES TO BINAH, WHICH IS EIGHTH FROM BELOW UPWARD, FROM WHICH FLOWS THE ILLUMINATION OF THE FACE OF AN OX, NAMELY FROM THE LEFT COLUMN OF BINAH. THEREFORE, IT BEHOOVES US TO WAIT FOR THE EIGHTH DAY. It is also written, "Or if by reason of special strength, eighty years" (Tehilim 90:10); TO WIT, IF HE DRAWS LIFE FROM BINAH, THE EIGHTH SFIRAH. All is deduced from the same argument.

222. תָּאנָא בְּהַהוּא דָּמָא, זָכֵי עָלְמָא לְאִתְבַּסְּמָא בְּחֶסֶד, וְקַיְּימִין כֻּלְּהוּ עָלְמִין, דִּכְתִיב אִם לֹא בְרִיתִי יוֹמָם וָלַיְלָה חֻקּוֹת שָׁמַיִם וָאָרֶץ וְגוֹ׳. אִם לֹא בְרִיתִי תִּינַח. יוֹמָם וָלַיְלָה לָמָּה.

222. We have learned that through the blood OF CIRCUMCISION, the world merits to be scented by Chesed and all worlds endure, as written, "If My covenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth" (Yirmeyah 33:25). HE ASKS, "If My covenant be not" is well, so why DOES THE VERSE ALSO NEED TO SAY "day and night"?

223. Rabbi Shimon said, We have learned that two Sfirot join together, ZEIR ANPIN AND MALCHUT, and that they are the openings to all the other Sfirot. We learned that the one, MALCHUT, is of Judgment, and the other, ZEIR ANPIN, is of Mercy. The Male and the Female are perfumed from each other. On the side of the Male, ZEIR ANPIN, Chesed abides and on the side of the Female, MALCHUT, abides Judgment. The one is white and the other is red. In order to be perfumed by each other, they join each other and the covenant is attached to them day and night, WHICH ARE Judgment and Chesed, NAMELY ATTACHED TO MALCHUT AND ZEIR ANPIN. The covenant begins with Judgment, IN ACCORDANCE WITH THE SECRET OF THE VERSE: "HIS LEFT HAND IS UNDER MY HEAD" (SHIR HASHIRIM 2:6). Then Chesed dwells in it and everything is perfumed WITH BOTH CHOCHMAH AND CHASSADIM. This is the covenant called day and night, NAMELY OF THE VERSE: "IF MY COVENANT BE NOT DAY AND NIGHT," which is attached to them both, TO ZEIR ANPIN CALLED DAY AND MALCHUT CALLED NIGHT.

223. א"ר שִׁמְעוֹן, תְּנֵינָן תְּרֵין כִּתְרִין אִתְאַחֲדָן כַּחֲדָא, וְאִינּוּן פִּתְחָא דְּכָל שְׁאָר כִּתְרִין, וְתָאנָא, חַד דִּינָא, וְחַד רַחֲמֵי, וּמִתְבַּסְּמָאן דָּא בְּדָא, דְּכַר וְנוּקְבָא. בְּסִטְרָא דִּדְכוּרָא שַׁרְיָא חֶסֶד. בְּסִטְרָא דְּנוּקְבָא שַׁרְיָא דִּינָא. חַד חִוָּורָא וְחַד סוּמְקָא. וּבְגִין לְאִתְבַּסְּמָא דָּא בְּדָא, מִתְקַשְּׁרָן דָּא בְּדָא. וְהַאי בְּרִית אָחִיד בְּהוּ בְּיוֹמָם וָלַיְלָה, בְּדִינָא וְחֶסֶד. בְּדִינָא בְּקַדְמֵיתָא. וּלְבָתַר שַׁרְיָא בֵּיהּ בְּחֶסֶד, וְאִתְבְּסָם בְּכֹלָּא. וְדָא הוּא בְּרִית דְּאִקְרֵי יוֹמָם וָלַיְלָה, דְּאָחִיד בְּתַרְוַוּיְהוּ.

224. Whoever deserved to keep this covenant well and did not sin against it all his life IS A CHARIOT TO YESOD. He is attached to day and night, WHICH ARE MALE AND FEMALE, LIKE YESOD, and attains both this world and the World to Come. Abraham is therefore called complete, as written, "Walk before Me, and be perfect" (Beresheet 17:1). When is he called perfect, WHICH MEANS COMPLETE? When he attains both day and night, as written, "Hashem will command His steadfast love (lit. Chesed) in the daytime, and in the night His song shall be with me" (Tehilim 42:9). Abraham inherited both, but Chesed did not prevail in him completely until he was circumcised. Once he was circumcised, CHESED prevailed in him. Since he attained them both, he was considered complete.

224. וּמַאן דְּזָכֵי לְנַטְרָא לְהַאי בְּרִית כַּדְקָא יֵאוֹת, וְלָא חָטֵי בֵּיהּ כָּל יוֹמוֹי, אָחִיד בְּהוּ בְּיוֹמָם וָלַיְלָה. וְזָכֵי לִתְרֵין עָלְמִין, עָלְמָא דָּא וְעָלְמָא דְּאָתֵי. וְעַל דָּא אִקְרֵי אַבְרָהָם שָׁלִים, דִּכְתִיב הִתְהַלֵּךְ לְפָנַי וֶהְיֵה תָמִים, וְאֵימָתַי אִקְרֵי שָׁלִים. כַּד זָכָה בְּתַרְוַוּיְהוּ, בְּיוֹמָם וָלַיְלָה. דִּכְתִיב יוֹמָם יְצַוֶּה יְיָ' חַסְדּוֹ וּבַלַּיְלָה שִׁירָה עִמִּי. וְתַרְוַוּיְהוּ אַחֲסִין אַבְרָהָם. וְלָא אִתְקַיְּימָא בֵּיהּ חֶסֶד בְּקִיּוּמָא שְׁלִים, עַד דְּאִתְגְּזַר. כֵּיוָן דְּאִתְגְּזַר, אִתְקַיְּים בֵּיהּ, וְזָכָה לְתַרְוַוּיְהוּ, וְאִקְרֵי שָׁלִים.

225. We have learned that much from the verse: "As he sat in the tent door in the heat of the day" (Beresheet 18:1). The tent door is the tenth Sfirah of the King, NAMELY MALCHUT, the opening to the whole holy tabernacle of the other Sfirot. King David named it opening too, as written, "Open to me the gates of righteousness" (Tehilim 118:19), WHICH IS MALCHUT, and "This is the gate of Hashem" (Ibid. 20), AS THE TENT DOOR IS MALCHUT. "The heat of the day" prevails when the light of Chesed OF ZEIR ANPIN shines, which is ABRAHAM'S portion of inheritance. As he sits BY THE TENT DOOR, MALCHUT, so does he sit BY ZEIR ANPIN, BY ITS CHESED CALLED THE HEAT OF THE DAY. When were BOTH prevalent in him? When he was circumcised. It is therefore called the covenant of day and night. We studied the verse: "Hashem will pass over the door" (Shemot 12:23). What is the meaning of "Hashem will pass over the door"? IT MEANS that Chesed rests on the door, MALCHUT, so as to perfume the door "and will not allow the destroyer..." (Ibid.).

225. כְּמָה דְּתָנֵינָן דִּכְתִיב, וְהוּא יוֹשֵׁב פֶּתַח הָאֹהֶל כְּחֹם הַיּוֹם. פֶּתַח הָאֹהֶל, דָּא הוּא כִּתְרָא עֲשִׂירָאָה דְּמַלְכָּא, דְּאִיהוּ פִּתְחָא לְכָל מִשְׁכְּנָא קַדִּישָׁא דִּשְׁאָר כִּתְרִין, וְקָרְיֵיהּ דָּוִד מַלְכָּא פִּתְחָא, דִּכְתִיב פִּתְחוּ לִי שַׁעֲרֵי צֶדֶק, וּכְתִיב זֶה הַשַּׁעַר לַיְיָ'. כְּחֹם הַיּוֹם. כַּד נָהֲרָא נְהִירוּ דְּחֶסֶד, חוּלַּק עַדְבֵּיהּ, כְּמָה דְּיָתִיב בְּהַאי, יָתִיב בְּהַאי. אֵימָתַי אִתְקַיְּימוּ בֵּיהּ, כַּד אִתְגְּזַר. וּבְגִין כַּךְ אִקְרֵי בְּרִית יוֹמָם וָלַיְלָה. תָּאנָא כְּתִיב, וּפָסַח יְיָ' עַל הַפֶּתַח. מַאי וּפָסַח יְיָ' עַל הַפֶּתַח. דְּשַׁרְיָא עַל הַאי פִּתְחָא חֶסֶד, לְאִתְבַּסְּמָא. וּבְגִינֵי כַּךְ וְלֹא יִתֵּן הַמַּשְׁחִית וְגוֹ'.

226. Rabbi Elazar said, We learned that when the proselyte is circumcised and brought under the wings of the Shechinah, he is called a proselyte by conviction (lit. of righteousness,) but nothing more. He is a proselyte of righteousness, BECAUSE he is worthy of entering the Sfirah CALLED righteousness, MALCHUT. Yet you say "day and night," THAT HE WHO IS CIRCUMCISED attains both, NAMELY ZEIR ANPIN AS WELL.

226. אָמַר רִבִּי אֶלְעָזָר, הָא תְּנֵינָן, גִּיּוֹרָא כַּד אִתְגְּזַר וְעָיֵיל תְּחוֹת גַּדְפֵּי דִּשְׁכִינְתָּא, אִקְרֵי גֵּר צֶדֶק וְלָא יַתִּיר, גֵּר צֶדֶק וַדַּאי, זָכֵי לְמֵיעַל בְּהַהוּא כִּתְרָא דְּצֶדֶק וְאַת אָמְרַת יוֹמָם וָלַיְלָה דְּזָכוּ לְתַרְוַוּיְהוּ.

227. אָ"ל ר"ש, אֶלְעָזָר בְּרִי, לָא דָּמֵי מַאן דְּאָתֵי מִשָּׁרְשָׁא קַדִּישָׁא, וּמִגִּזְעָא דִּקְשׁוֹט, לְמַאן דְּאָתֵי מִגִּזְעָא בִּישָׁא, וּמִשָּׁרְשָׁא דְּגַעֲלֵי בִּישִׁין תַּקִּיפִין. בְּיִשְׂרָאֵל כְּתִיב בֵּהּ, וְאָנֹכִי נְטַעְתִּיךָ שׂוֹרֵק כֻּלֹּה זֶרַע אֱמֶת. בְּאוּמּוֹת עע"ז כְּתִיב אֲשֶׁר בְּשַׂר חֲמוֹרִים בְּשָׂרָם וְזִרְמַת סוּסִים זִרְמָתָם.

227. Rabbi Shimon said to him: Elazar my son, he who comes from a holy root, a scion of truth, is not like he who comes of an evil stock, from the root of hard and evil dirt. It is written of Yisrael: "And I had planted you a noble vine, an entirely true seed" (Yirmeyah 2:21). Of the heathen nations, it is written, "Whose members were like those of asses, and whose issue was like that of horses" (Yechezkel 23:20).

228. וּבְגִין כַּךְ, יִשְׂרָאֵל קַדִּישִׁין זַרְעָא דִּקְשׁוֹט, גִּזְעָא דְּאִתְבְּסָמוּ בְּטוּרָא דְּסִינַי, וְאִתְפְּסַק מִנַּיְיהוּ כָּל זוּהֲמָא, כֻּלְּהוּ מִתְבַּסְּמִין, וְכֻלְּהוּ עַיְילֵי בְּקַיְימָא קַדִּישָׁא דְּיוֹמָם וָלַיְלָה, לְמֶהֱוֵי שְׁלֵמִים בְּכֹלָּא. אֲבָל בְּאוּמּוֹת עוֹבְדֵי עָ"ז, קַשְׁיָא לְמֶעְבַּר מִנַּיְיהוּ זוּהֲמָא, וַאֲפִילוּ עַד ג' דָּרִין. וּבְגִין כַּךְ גֵּר צֶדֶק. וַדַּאי.

228. Therefore, Yisrael are holy, a seed of truth, a stock which was perfumed on Mount Sinai, from which every filth was stopped. THEREFORE, they all perfume themselves and receive the holy sign of day and night, so as to be perfect in everything LIKE WE SAID. It is difficult to remove the filth from the heathen nations, even up to three generations. Hence, he is CALLED a proselyte of righteousness, SINCE HE ENTERS ONLY THE SFIRAH OF MALCHUT CALLED 'RIGHTEOUSNESS', BUT NOT ZEIR ANPIN.

229. דְּאָמַר רַב הַמְנוּנָא סָבָא, אוּמּוֹת עוֹבְדֵי עָ"ז, עַד לָא אִתְגְּזָרוּ שַׁרְיָין בְּכִתְרִין תַּתָּאִין דְּלָא קַדִּישִׁין, וְרוּחַ מְסָאֲבָא שַׁרְיָא עָלַיְיהוּ. כֵּיוָן דְּאִתְגַּיְירוּ וְאִתְגְּזָרוּ, שַׁרְיָין בְּכִתְרָא קַדִּישָׁא דְּשַׁרְיָא עַל שְׁאָר כִּתְרִין תַּתָּאִין, וְרוּחָא קַדִּישָׁא שַׁרְיָא עָלַיְיהוּ. אֲבָל יִשְׂרָאֵל, קַדִּישִׁין בְּנֵי קַדִּישִׁין, דְּגִזְעִין וְשָׁרְשִׁין, וְאִתְבְּסָמוּ בְּטוּרָא דְּסִינַי, וְעָאלוּ בְּמְהֵימְנוּתָא שְׁלִימְתָא קַדִּישָׁא. בְּשַׁעֲתָא דְּאִתְגְּזַר שַׁרְיָא בְּכֹלָּא, דִּכְתִיב וְאַתֶּם הַדְּבֵקִים בַּיְיָ' אֱלֹהֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם.

229. As Rabbi Hamnuna Saba (the elder) said, Before they are circumcised, the abode of the heathen nations is by the lower, unholy crowns, and the spirit of defilement rests on them. When they convert and circumcise themselves, they abide by the holy crown, which dwells above all the other lower crowns, NAMELY MALCHUT, and the Holy Spirit rests on them. But Yisrael, holy children to holy people by stock and root, who were perfumed on Mount Sinai and entered the complete, holy Faith, when they are circumcised, they abide everywhere, NAMELY IN ZEIR ANPIN AND MALCHUT CALLED DAY AND NIGHT, as written, "But you that did cleave to Hashem your Elohim are alive every one of you this day" (Devarim 4:4).

31. The waters of Noah

This section is essentially about peace, and about how it is brought to the world above and the world below through the righteous. The righteous man must argue on behalf of the whole world when God proposes to destroy it, even if he is informed that he himself will be saved. Moses is our model for this, rather than Noah, who did not beg for mercy for the world. In this sense "the waters of Noah" were Noah's fault; it was due to him that all the people in the world died. But it was also due to Noah that the land endured after the earlier generations had corrupted it.

230. וְהָיָה כִּי יֶחֱטָא וְאָשֵׁם וְהֵשִׁיב אֶת הַגְּזֵלָה וְגוֹ'. רִבִּי יוֹסֵי אָמַר, כִּי מֵי נֹחַ זֹאת לִי אֲשֶׁר נִשְׁבַּעְתִּי מֵעֲבוֹר מֵי נֹחַ. הַאי קְרָא קַשְׁיָא, כְּתִיב וּמֵי הַמַּבּוּל הָיוּ עַל הָאָרֶץ. וּכְתִיב וְלֹא יִכָּרֵת כָּל בָּשָׂר עוֹד מִמֵּי הַמַּבּוּל. מֵי הַמַּבּוּל כְּתִיב, וְלָא מֵי נֹחַ, וְהָכָא כְּתִיב כִּי מֵי נֹחַ זֹאת לִי. זֹאת לִי, הֵם לִי מִבָּעֵי לֵיהּ.

230. "Then it shall be, because he has sinned, and is guilty, that he shall restore that which he took violently away" (Vayikra 5:23). Rabbi Yosi said, "For this (Heb. zot) is as the waters of Noah to Me: as I have sworn that the waters of Noah should no more go over the earth" (Yeshayah 54:9). This is a difficult verse, for it is written "that the waters of the flood were on the earth" (Beresheet 7:10) and "neither shall all flesh be cut off any more by the waters of the flood" (Beresheet 9:11). It is written, "The waters of the flood" and not "the waters of Noah." Moreover, it is written, "For this is," while it should have been 'For these are'.

231. אֶלָּא הָכִי תָּאנָא, כַּד זַכָּאִין סְגִיאוּ בְּעָלְמָא, קוּדְשָׁא בְּרִיךְ הוּא חַדֵּי וּמִשְׁתְּבַח בְּהוּ. דְּתָנֵינָן כַּד שָׁארִי זַכָּאָה בְּעָלְמָא, וְאִשְׁתְּכַח בֵּיהּ, כְּבִיכוֹל אַטִּיל שְׁלָמָא בְּעָלְמָא, וְכָל עָלְמָא מִתְבָּרְכָא בְּגִינֵיהּ, וְאַטִּיל שְׁלָמָא בְּסַמַלְיָא שֶׁל מַעֲלָה. מְנָא לָן. דִּכְתִיב, אוֹ יַחֲזֵק בְּמָעֻזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה לִי. תְּרֵין שְׁלָמִין אֲמַאי הָכָא. אֶלָּא יַעֲשֶׂה שָׁלוֹם לִי, דְּאַשְׁרֵי דְּכַר וְנוּקְבָא. שָׁלוֹם יַעֲשֶׂה לִי, דְּמִתְבָּרְכָאן אֲבָהָן.

231. Yet we have learned that when there are many righteous men in the world, the Holy One, blessed be He, rejoices and takes pride in them. We have learned that when a righteous man is in the world and dwells in it, he brings peace to the world, WHICH IS MALCHUT, and the whole world is blessed for his sake. He brings peace to the retinue above. Whence do we know that? From the verse: "Or let him take hold of my strength, that he shall make peace with Me; peace shall he make with Me" (Yeshayah 27:5). Why is peace mentioned twice here? Because "he shall make peace with Me" MEANS he brings peace to Male and Female, ZEIR ANPIN AND MALCHUT, while "peace shall he make with Me" is when the patriarchs are blessed - CHESED, GVURAH AND TIFERET OF ZEIR ANPIN.

232. מַאי אִיכָּא בֵּינַיְיהוּ, אָמַר רִבִּי יוֹסֵי, כַּד מִתְבָּרְכָאן אֲבָהָן, שָׁלוֹם יַעֲשֶׂה לִי, דְּאַקְדִּים שְׁלָמָא בְּכֹלָּא. וּבְגִין כַּךְ שָׁלוֹם קַדִּים. יַעֲשֶׂה שָׁלוֹם לִי, מַאי טַעֲמָא לָא אַקְדִּים שָׁלוֹם הָכָא. אֶלָּא בְּגִין דְּיִתְעֲבֵר חִוְיָא דְּשַׁרְיָא בְּנוּקְבָא בְּקַדְמֵיתָא, וְיֵיתֵי דְּכוּרָא לְמִשְׁרֵי בְּאַתְרֵיהּ, וּבְגִין כַּךְ יַעֲשֶׂה אַקְדִּים, וּלְבָתַר שָׁלוֹם.

232. What is the difference between "HE SHALL MAKE PEACE WITH ME" AND "PEACE SHALL HE MAKE WITH ME"? Rabbi Yosi said, When the patriarchs, CHESED GVURAH AND TIFERET, are blessed, IT SAYS, "peace shall he make with Me" FOR peace precedes everything BECAUSE IT IS OF MORE IMPORTANCE. Peace is therefore WRITTEN first, NAMELY "PEACE SHALL HE MAKE WITH ME." "He shall make peace with Me": Why here does not the word peace come first? Because the serpent should first be removed, which dwells by the Female, MALCHUT. Then the Male, ZEIR ANPIN, will come to dwell in His place WITH MALCHUT. Hence "he shall make" comes first; TO WIT, FIRST HE WILL WORK TO REMOVE THE SERPENT, then there is "peace" BETWEEN ZEIR ANPIN AND MALCHUT.

233. תָּאנָא בְּזִמְנָא דְּזַכָּאָה שָׁארִי בְּעָלְמָא, דִּינִין לָא מִתְעָרִין, וְלָא שַׁלְטִין בְּעָלְמָא, מִשּׁוּם דְּהַהוּא בַּר נָשׁ זַכָּאָה הוּא אוֹת בְּעָלְמָא, וְקוּדְשָׁא בְּרִיךְ הוּא בָּעֵי בִּיקָרֵיהּ, וְעָלְמָא מִתְקַיֵּים בְּגִינֵיהּ.

233. We learned that when there is a righteous man in the world, no Judgment stirs or rules over the world because that righteous man is a sign in the world; NAMELY, HE IS OF THE ASPECT OF YESOD CALLED SIGN. The Holy One, blessed be He, desires his honor, and the world exists due to him!

234. תַּנְיָא א"ר יוֹסֵי, בְּזִמְנָא דִּבְנֵי עָלְמָא אִשְׁתְּכָחוּ חַיָּיבִין קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, הַהוּא זַכָּאָה דְּאִשְׁתְּכַח בְּעָלְמָא, קוּדְשָׁא בְּרִיךְ הוּא אִשְׁתָּעֵי בַּהֲדֵיהּ, בְּגִין דְּיִבְעֵי רַחֲמִין עַל עָלְמָא, וְיִתְפַּיֵּיס בַּהֲדַיְיהוּ. מָה עָבֵד קוּדְשָׁא בְּרִיךְ הוּא, אִשְׁתָּעֵי בַּהֲדֵיהּ עַל אִינּוּן חַיָּיבֵי עָלְמָא. אָ"ל לְאוֹטָבָא לֵיהּ בִּלְחוֹדוֹי, וּלְשֵׁיצָאָה לְכֻלְּהוּ. מַה אָרְחֵיהּ דְּהַהוּא בַּר נָשׁ זַכָּאָה. שָׁבִיק דִּידֵיהּ, וְנָסִיב לִדְכוּלֵי עָלְמָא בְּדִיל דְּיִתְפַּיֵּיס קוּדְשָׁא בְּרִיךְ הוּא בַּהֲדַיְיהוּ.

234. We learned that Rabbi Yosi said that when men are found guilty before the Holy One, blessed be He, if there is a righteous man in the world, the Holy One, blessed be He, will be reconciled with them, and will influence him so that the man asks for mercy on behalf of the world. What does the Holy One, blessed be He, do? He speaks with him about the wicked men of the world and tells him He will be good to him alone and destroy everybody. What course does the righteous man take? He minds not himself, but takes it on himself TO ARGUE IN FAVOR of the whole world, so that the Holy One, blessed be He, will be reconciled to them.

235. Whence do we know that? From Moses. When the Holy One, blessed be He, said to him: Yisrael have sinned, "they have made them a molten calf, and have worshipped it..." (Shemot 32:8), he also said to him: "Let Me alone, that I may destroy them..." (Devarim 9:14). Moses then said, If for the sake of my honor Yisrael shall be annihilated from the world, then I prefer death rather than have them say that for my honor I neglected that of the whole world. Straightway, "And Moses besought Hashem his Elohim" (Shemot 32:11) and delivered himself to death several times for Yisrael, as written, "Yet now, if You will forgive their sin; and if not, blot me, I beg you, out of Your book..." (Ibid. 32). We learned that Moses did not move from there until the Holy One, blessed be He, forgave Yisrael. Hence, it says, "Hashem relented of the evil which He thought to do to His people" (Ibid. 14) and "Hashem said, I have pardoned according to your word" (Bemidbar 14:20).

235. מִנָּא לָן. מִמֹּשֶׁה. דְּאָמַר לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, חָבוּ יִשְׂרָאֵל, עָשׂוּ לָהֶם עֵגֶל מַסֵּכָה וְיִשְׁתַּחֲווּ לוֹ וְגוֹ׳ תּוּ אָמַר לֵיהּ, הֶרֶף מִמֶּנִּי וְאַשְׁמִידֵם וְגוֹ׳, בְּהַאי שַׁעֲתָא אָמַר מֹשֶׁה אִי בְּגִין יְקָרָא דִּידִי יִשְׁתֵּצוּן יִשְׂרָאֵל מֵעָלְמָא, טַב לִי מוֹתָא, וְלָא יֵימְרוּן דְּשָׁבִיקְנָא הַאי דְּכוּלֵּי עָלְמָא, בְּגִין יְקָרָא דִּילִי. מִיַּד וַיָּחֵל מֹשֶׁה אֶת פְּנֵי יְיָ׳ אֱלֹהָיו. וְאוֹשִׁיט גַּרְמֵיהּ לַמִּיתָה בְּכַמָּה אַתְרֵי בְּגִינֵיהוֹן דְּיִשְׂרָאֵל, דִּכְתִיב וְעַתָּה אִם תִּשָּׂא חַטָּאתָם וְאִם אַיִן מְחֵנִי נָא מִסִּפְרְךָ וְגוֹ׳. וְתָאנָא, לָא זָז מֹשֶׁה מִתַּמָּן, עַד דְּמָחַל קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, הֲדָא הוּא דִּכְתִיב וַיִּנָּחֶם יְיָ׳ עַל הָרָעָה אֲשֶׁר דִּבֶּר לַעֲשׂוֹת לְעַמּוֹ. וּכְתִיב וַיֹּאמֶר ה׳ סָלַחְתִּי כִּדְבָרֶךָ.

236. But of Noah, it is written, "And Elohim said to Noah, The end of all flesh is come before Me..." (Beresheet 6:13). Noah said to him: What will You do to me? He said to him: "But with you will I establish My covenant..." (Ibid. 18). "Make yourself an ark of gofer wood" (Ibid. 14). He did not beg for mercy on the world, rain came down and the inhabitants of the world perished. Therefore, it is written of Noah: "the waters of Noah." Surely they were "the waters of Noah," for they were due to him, SINCE he did not ask for mercy on the world.

236. וְאִלּוּ בְּנֹחַ כְּתִיב, וַיֹּאמֶר אֱלֹהִים לְנֹחַ קֵץ כָּל בָּשָׂר בָּא לְפָנַי וְגוֹ׳. אָמַר לֵיהּ נֹחַ, וְלִי מַה אַתְּ עָבֵיד. א״ל וַהֲקִימוֹתִי אֶת בְּרִיתִי אִתָּךְ וְגוֹ׳ עֲשֵׂה לְךָ תֵּבַת עֲצֵי גֹפֶר. וְלָא בָּעָא רַחֲמֵי עַל עָלְמָא, וּנְחִיתוּ מַיָּא, וְאוֹבִידוּ בְּנֵי עָלְמָא, וּבְגִין כַּךְ מֵי נֹחַ כְּתִיב. מֵי נֹחַ וַדַּאי, דְּבֵיהּ הֲווֹ תַּלְיָין, דְּלָא בָּעָא רַחֲמֵי עַל עָלְמָא.

237. Rabbi Yosi then quoted the words: "And Noah began (Heb. vayachel) to be a husbandman" (Beresheet 9:20). The word "Vayachel" has the same meaning as in: "He shall not break (Heb. yachel) his word" (Bemidbar 30:3), for he became non-spiritual (Heb. chol). "Husbandman (lit. 'man of the land')" means it was due to him that all the inhabitants of the world perished, because he did not ask for mercy on them. Another explanation: "Man of the land," because it was for his sake that THE LAND endured after the earlier generations corrupted it, as written, "I will not again curse the ground any more for man's sake" (Beresheet 8:21).

237. מִכָּאן א״ר יוֹסֵי, מַאי דִּכְתִיב וַיָּחֶל נֹחַ אִישׁ הָאֲדָמָה. וַיָּחֶל: כד״א, לֹא יָחֵל דְּבָרוֹ, דְּאִתְעֲבֵיד חוֹל. אִישׁ הָאֲדָמָה, דִּבְגִינֵיהּ אִשְׁתְּצִיאוּ בְּנֵי עָלְמָא, דְּלָא בָּעָא רַחֲמֵי עָלַיְיהוּ. ד״א אִישׁ הָאֲדָמָה, דִּבְגִינֵיהּ אִתְקַיְּימַת לְבָתַר דְּאִשְׁתְּצִיאוּ קַדְמָאֵי, דִּכְתִיב לֹא אוֹסִיף לְקַלֵּל עוֹד אֶת הָאֲדָמָה בַּעֲבוּר הָאָדָם וְגוֹ׳.

32. The Holy One, blessed be He, decrees a sentence and the righteous man nullifies it

We learn that the rainbow appears in the sky as a sign of God's protection only when there is no righteous man in the world to protect the world with his prayer. In Rabbi Shimon's day the world did not need the sign of the rainbow, for he himself could nullify any decree that was pronounced over the world. So God decrees and the just man nullifies. When God sees that men perform good deeds, the face of Atika Kadisha is revealed in Zeir Anpin, and everyone is blessed. When transgressions increase in the world, the Ancient One is concealed; this is how the wicked turn mercy into judgment.

238. We learned they are called "the waters of Noah," because it was after him that they were so named; TO WIT, BECAUSE HE DID NOT PRAY FOR THEM. BUT what is the meaning of "For (Heb. zot) this is...to Me"? (Yeshayah 54:9). HE ANSWERS, The Holy One, blessed be He, said, The waters of Noah brought it on Me, that Zot appeared in the world, WHICH IS MALCHUT CALLED ZOT THAT APPEARED IN THE SECRET OF THE RAINBOW TO PROTECT THE WORLD, as written, "As for Me, this is My covenant with them" (Yeshayah 59:21) and "This (Heb. zot) is the token of the covenant...I have set My bow in the cloud" (Beresheet 9:12-13) SO AS TO PROTECT THE WORLD. To wit, THE RAINBOW IS AN INDICATION THAT no one cares FOR THE WORLD TO PRAY FOR IT but I, WHO DOES IT for the glory of My name that is alluded to in zot. Who caused this? The waters of Noah, WHO DID NOT PRAY, NOR PROTECTED THE WORLD.

238. תָּאנָא מֵי נֹחַ אִקְרוּן, דְּהוּא גָּרִים דְּאִקְרוּן עַל שְׁמֵיהּ. א״ר יוֹסֵי, זֹאת לִי מַאי קָא מַיְּירֵי. אֶלָּא אָמַר קוּדְשָׁא בְּרִיךְ הוּא, מֵי נֹחַ גָּרְמוּ לִי, דְּאַגְלֵי זֹאת בְּעָלְמָא. דִּכְתִיב וַאֲנִי זֹאת בְּרִיתִי אוֹתָם. זֹאת אוֹת הַבְּרִית וְגוֹ׳. אֶת קַשְׁתִּי נָתַתִּי בֶּעָנָן. כְּלוֹמַר לֵית מַאן דְּאַשְׁגַּח אֶלָּא לִיקָרָא דִּשְׁמִי דִּרְמִיזָא בְּזֹאת. וּמַאן גָּרִים לֵיהּ, מֵי נֹחַ.

239. מִכָּאן סִימָנָא לַחֲסִידָא זַכָּאָה, דְּלָא אִתְגַּלְיָיא הַאי קֶשֶׁת בְּיוֹמוֹי, וְלָא אִצְטְרִיךְ עָלְמָא בְּיוֹמוֹי לְהַאי אוֹת. וּמַאן אִיהוּ. הַהוּא דְּבָעֵי רַחֲמֵי עַל עָלְמָא, וְאִתְחַזֵּי לְאַגָּנָא עֲלוֹי. כְּגוֹן רשב״י, דְּלָא אִצְטְרִיךְ עָלְמָא בְּיוֹמוֹי לְהַאי אוֹת, דְּהָא הוּא אוֹת סִימָנָא בְּעָלְמָא הֲוָה.

239. This is a sign for a pious and righteous man, that the rainbow never appears in his days and that during his life the world is not in need of this sign, AS HE PROTECTS THE WORLD WITH HIS PRAYER. Who is such a man that could ask for mercy on the world, and is worthy of protecting it? A man like Rabbi Shimon, in whose days the world was not in need of this sign, as this sign is a token in the world THAT THERE IS NO ONE TO GIVE PROTECTION, SAVE THE HOLY ONE, BLESSED BE HE, AS EXPLAINED.

240. דְּלָא הֲוָה גְּזֵרָה דְּאִתְגְּזַר עַל עָלְמָא לְעֵילָא, דְּלָא מְבַטֵּל לָהּ. וְהַיְינוּ דִּכְתִיב, מוֹשֵׁל בָּאָדָם, קוֹדֶשׁ בְּרִיךְ הוּא מוֹשֵׁל בָּאָדָם. וּמִי מוֹשֵׁל בְּקוֹדֶשׁ בְּרִיךְ הוּא כְּבִיכוֹל. צַדִּיק. דְּקוֹדֶשׁ בְּרִיךְ הוּא גָּזִיר, וְאִיהוּ מְבַטֵּל.

240. There was not a decree that was pronounced above over the world that RABBI SHIMON did not nullify. This is the meaning of: "He that rules over men" (II Shmuel 23:3); NAMELY, THE VERSE: "THE ROCK OF YISRAEL SPOKE TO ME, HE THAT RULES OVER MEN MUST BE JUST, RULING IN THE FEAR OF ELOHIM." The Holy One, blessed be He, rules over men. Who, as it were, rules over the Holy One, blessed be He? The righteous man RULES, for the Holy One, blessed be He, decrees and he nullifies.

241. כְּגוֹן ר״ש בֶּן יוֹחָאי, דְּיוֹמָא חַד הֲוָה יָתִיב אַבָּבָא דְּתַרְעָא דְּלוֹד, זָקַף עֵינוֹי, חָזָא שִׁמְשָׁא דְּנָהִיר, וְאַסְתִּים נְהוֹרָא ג׳ זִמְנִין, אַדְּהָכִי אִתְחַשָּׁךְ נְהוֹרָא, וְאִתְחַזֵּי בֵּיהּ בְּשִׁמְשָׁא אוּכְמָא וּירוֹקָא. אָ״ל לְר׳ אֶלְעָזָר בְּרֵיהּ, תָּא אֲבַתְרָאי בְּרִי, וְנֶחֱמֵי דְּהָא וַדַּאי גְּזֵרָה אִתְגְּזַר לְעֵילָא, וְקוֹדֶשׁ בְּרִיךְ הוּא בָּעֵי לְאוֹדְעָא לִי, דְּוַדַּאי תְּלָתִין יוֹמִין תַּלְיָא הַהוּא מִלְּתָא דְּאִתְגְּזַר לְעֵילָא. וְלָא עָבֵיד קוֹדֶשׁ בְּרִיךְ הוּא, עַד דְּאוֹדְעֵיהּ לְצַדִּיקַיָּיא, הה״ד כִּי לֹא יַעֲשֶׂה יְיָ׳ אֱלֹהִים דָּבָר כִּי אִם גָּלָה סוֹדוֹ אֶל עֲבָדָיו הַנְּבִיאִים.

241. Rabbi Shimon, the son of Yochai, sat one day by the gate of Lod. He lifted up his eyes and saw the sun shining and concealing its light three times. While it happened, the light darkened and black and green appeared on the sun. He said to Rabbi Elazar his son: Follow me, son, and let us inquire, for assuredly a decree has been pronounced above, and the Holy One, blessed be He, wishes to inform me. Indeed, the decree impends above thirty days and the Holy One, blessed be He, does not act before informing the righteous. Hence, it says, "Surely Hashem Elohim will do nothing, without revealing His secret to His servants the prophets" (Amos 3:7).

242. עַד דַּהֲווֹ אַזְלֵי עָאלוּ בְּהַהוּא כֶּרֶם. חָמוּ חַד חִוְיָא דַּהֲוָה אָתֵי, וּפוּמֵיהּ פְּתִיחָא, וּמְלַהֲטָא בְּאַרְעָא בְּעַפְרָא. אִשְׁתְּנִיק ר״ש, וְקַטְפַּר יְדוֹי בְּרֵישֵׁיהּ דְּחִוְיָא, שָׁכִיךְ חִוְיָא, מָאִיךְ פּוּמֵיהּ. וְחָמָא לִישָׁנֵיהּ מַרְחִישׁ. אָ״ל חִוְיָא חִוְיָא, זִיל וְאֵימָא לְהַהוּא חִוְיָא עִלָּאָה, דְּהָא ר״ש בֶּן יוֹחָאי בְּעָלְמָא שְׁכִיחַ. עַיְילֵיהּ לְרֵישֵׁיהּ לְחַד נוּקְבָא דְּעַפְרָא. אָמַר גּוֹזֵר אֲנָא, כְּשֵׁם דְּתַתָּאָה אִתְחֲזַר לְנוּקְבָא דְּעַפְרָא, כֵּן עִלָּאָה יִתְחַזֵּר לְנוּקְבָא דִּתְהוֹמָא רַבָּא.

242. While they were walking in the vineyard, they saw a snake coming with its mouth open, glowing on the ground in the dust. Rabbi Shimon was distressed and his hands struck the snake's head. The snake stopped and closed its mouth. RABBI SHIMON saw its tongue hissing and said to it: O snake, go and tell the supernal serpent, THE PERSECUTOR AND DENOUNCER, that Rabbi Shimon is in the world. THE SNAKE put its head inside a hole in the ground. RABBI SHIMON said, I decree that as this low snake returned to a hole in the ground, so will the supernal serpent return to the hole in the great abyss.

243. רָחִישׁ ר״ש בְּצִלּוֹתָא, עַד דַּהֲווֹ מְצַלֵּי שְׁמָעוּ חַד קָלָא, פּוּטְקָרָא דְּקִיטְפָא עוּלוּ לְאַתְרַיְיכוּ, קַטְפִּירָא דְּבוּרְיָינֵי לָא שָׁרָאן בְּעָלְמָא, דְּהָא, ר״ש בֶּן יוֹחָאי בָּטִיל לוֹן. זַכָּאָה אַנְתְּ ר״ש, דְּמָארֵךְ בָּעֵי בִּיקָרָךְ עַל כָּל בְּנֵי עָלְמָא. בְּמֹשֶׁה כְּתִיב וַיְחַל מֹשֶׁה וְגוֹ׳, דְּמִשְׁמַע דְּאָחִיד לֵיהּ פַּרְגּוֹדָא, וְאַנְתְּ ר״ש גּוֹזֵר, וְקוֹדֶשׁ בְּרִיךְ הוּא מְקַיֵּים. הוּא גּוֹזֵר, וְאַנְתְּ מְבַטֵּל.

243. Rabbi Shimon whispered a prayer. While they were praying, they heard a voice SAYING, the decrees were stopped, go back to where you were. The plagues of the demons are no longer in the world, because Rabbi Shimon, son of Yochai, nullified them. Happy are you, Rabbi Shimon, whose Master is desirous of your honor more than that of all the inhabitants of the world. Of Moses, it is written, "And Moses implored (also: 'trembled')" (Shemot 32:11). It also implies that he was struck with an illness, but you, Rabbi Shimon, decree and the Holy One, blessed be He, establishes it; and He decrees and you nullify it.

244. אַדְהָכִי חָמָא דְּנָהִיר שִׁמְשָׁא, וְאִתְעֲבָר הַהוּא אוּכְמָא, אר״ש, וַדַּאי הָא עָלְמָא אִתְבְּסַם, עָאל לְבֵיתֵיהּ וְדָרַשׁ, כִּי צַדִּיק יְיָ׳ צְדָקוֹת אָהֵב יָשָׁר יֶחֱזוּ פָנִימוֹ. מ״ט כִּי צַדִּיק יְיָ׳ צְדָקוֹת אָהֵב, מִשּׁוּם דְּיָשָׁר יֶחֱזוּ פָנִימוֹ. מַאי פָנִימוֹ. פָּנִים עִלָּאִין דִּבְנֵי עָלְמָא, בָּעוּן לְמִבְּעֵי רַחֲמֵי מִנֵּיהּ, עַל כָּל מַה דְּאִצְטְרִיכָן.

244. In the meantime, he saw the sun shining and the blackness gone. Rabbi Shimon said, Surely this is because the world was scented. He came home and discussed the verse: "For Hashem is righteous, He loves righteousness; the upright shall behold His face" (Tehilim 11:7). What is "His face" and wherefore "Hashem is righteous, He loves righteousness"? Because "the upright shall behold His face," namely the upper face of the inhabitants of the world, for they have to beg the Holy One, blessed be He, for mercy in all their needs.

245. אָ״ל רִבִּי אֶלְעָזָר בְּרֵיהּ, אִי הָכִי יָשָׁר יֶחֱזֶה פָנִימוֹ מִבְּעֵי לֵיהּ, אוֹ יְשָׁרִים יֶחֱזוּ, מַאי יָשָׁר יֶחֱזוּ. אָ״ל רָזָא עִלָּאָה, דְּאִינּוּן יְמֵי קֶדֶם דְּעַתִּיקָא קַדִּישָׁא, סְתִימָא דְּכָל סְתִימִין. וִימֵי עוֹלָם, דִּזְעֵיר אַנְפִּין, דְּאִינּוּן אִקְרוּן פָּנִימוֹ, חָמָאן בְּאֹרַח מֵישָׁר מַה דְּאִצְטְרִיךְ לְמֵחֲמֵי.

245. Rabbi Elazar, his son, said to him: In that case, it should have said "an upright shall behold" in the singular or in the plural. Why DOES IT SAY "the upright (singular) shall behold (plural)"? He said to him: It is a supernal mystery. The olden days, NAMELY THE SFIROT of the most hidden Atika Kadisha, KETER, and the days of the world, THE SFIROT of Zeir Anpin called "His face," look AT EACH OTHER directly to see what needs seeing. TO WIT, THE FACE OF ZEIR ANPIN SEES THE FACE OF ATIKA AND THE FACE OF ATIKA SEES THE FACE OF ZEIR ANPIN DIRECTLY, WITHOUT TURNING RIGHT OR LEFT. THIS IS THE IMPORTANCE OF THE VERSE: "THE UPRIGHT SHALL BEHOLD HIS FACE."

246. דְּתָאנָא בְּשַׁעֲתָא דְּקוּדְשָׁא בְּרִיךְ הוּא אַשְׁגַּח בְּעָלְמָא, וְחָמָא דְּמִתְכַּשְּׁרָן עוֹבְדֵיהוֹן דִּבְנֵי נָשָׁא לְתַתָּא, אִתְגַּלְיָיא עַתִּיקָא קַדִּישָׁא בְּזְעֵיר אַנְפִּין, וּמִסְתַּכְּלָן כָּל אִינּוּן אַנְפִּין בְּאַנְפִּין סְתִימִין, וּמִתְבָּרְכָן כֻּלְּהוּ. מ״ט מִתְבָּרְכָן. מִשּׁוּם דְּמִסְתַּכְּלִין אִלֵּין בְּאִלֵּין בְּאֹרַח מֵישָׁר, דְּלָא סָטוּ לִימִינָא וְלִשְׂמָאלָא, הה״ד יָשָׁר יֶחֱזוּ פָנִימוֹ. וּמִתְבָּרְכָן כֻּלְּהוּ, וּמִשְׁקְיָין דָּא לְדָא, עַד דְּאִתְבָּרְכָן כֻּלְּהוּ עָלְמַיָּא. וּמִשְׁתַּכְּחֵי כֻּלְּהוּ עָלְמִין כְּחַד, וּכְדֵין אִתְקְרֵי יְיָ׳ אֶחָד וּשְׁמוֹ אֶחָד.

246. We learned that when the Holy One, blessed be He, heeds the world and sees that the deeds of men are proper, Atika Kadisha is revealed, WHICH IS KETER, in Zeir Anpin, TIFERET. All these faces OF ZEIR ANPIN look at the concealed face OF ATIKA and everyone is being blessed. Wherefore are they blessed? Because they look at each other in a direct way, TO WIT, BY WAY OF THE CENTRAL COLUMN, which turns not right nor left. Hence, "the upright shall behold His face," FOR THE FACE OF ATIKA AND ZEIR ANPIN LOOK AT EACH OTHER IN A DIRECT MANNER; NAMELY, IN THE ASPECT OF THE CENTRAL COLUMN. Then everyone is blessed as though rivers of blessings flow from one to another, until all the worlds are blessed and all the worlds are as one. Then it is considered that "Hashem shall be one, and His name One" (Zecharyah 14:9).

247. וְכַד חוֹבֵי עָלְמָא סְגִיאוּ, אַסְתִּים עַתִּיקָא קַדִּישָׁא, וְלָא מַשְׁגְּחִין אַנְפִּין בְּאַנְפִּין, וּכְדֵין דִּינִין מִתְעָרֵי בְּעָלְמָא, וְכוּרְסְוָון רְמִיוּ, וְעַתִּיק יוֹמִין אַסְתִּים, וְלָא אִתְגַּלְיָיא. הֲדָא הוּא דִּכְתִיב חָזֶה הֲוֵית עַד דִּי כוּרְסָוָון רְמִיוּ וְעַתִּיק יוֹמִין יָתִיב. עַד דִּי כוּרְסָוָון רְמִיוּ, דְּאִינּוּן כִּתְרִין עִלָּאִין, דְּמִשַּׁקְיָין לְכֻלְּהוּ אָחֳרָנִין, לְאוּקוּמֵי בְּקִיּוּמַיְיהוּ. וּמַאן אִינּוּן. אֲבָהָן. וְעַתִּיק יוֹמִין יָתִיב, וְלָא אִתְגַּלְיָיא. וּכְדֵין מְהַפְּכִין חַיָּיבֵי עָלְמָא רַחֲמֵי לְדִינָא.

247. When transgressions increase in the world, Atika Kadisha is closed and they do not look at each other face-to-face. Then Judgments stir in the world, thrones are placed and the Ancient One (Atik Yomin), KETER, is closed and not revealed. This is the meaning of: "As I looked, thrones were placed, and an ancient of days did sit" (Daniel 7:9). "Thrones are placed" REFERS TO the supernal crowns that water all others to sustain them. Who are they? The Patriarchs, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. "And an ancient of days did sit": He is not revealed AND, THEREFORE, HE IS CONSIDERED TO BE SITTING, FOR HE WHO SITS DIMINISHES HIS STATURE. Then, the wicked in the world turn Mercy into Judgment.

33. From the side of Ima Klipot come out, which examine laws

We are told that the Klipot cause judgment to overpower mercy, and dissension arises in all the worlds. When people improve their deeds, mercy overcomes judgment and all of the Sfirot are blessed; repentance is considered complete, and the world is atoned for. Rabbi Shimon says how important it is for people to rectify their deeds.

248. תָּאנָא. מִסִּטְרָא דְּאִימָּא, נָפְקִין גַּרְדִּינִין נִימוּסִין קְלִיפִּין, וְאַחֲדִין בְּקוּלְפּוֹי דִּגְבוּרָה, שַׁלְטִין עַל רַחֲמֵי, כד״א הַנּוֹעָדִים עַל יְיָ׳, עַל יְיָ׳ מַמָּשׁ. וּכְדֵין אִשְׁתְּכָחוּ עָלְמִין חֲסִרִין, דְּלָא שְׁלִמִין, וּקְטָטוּתָא אִתְעָר בְּכֻלְּהוּ.

248. We learned that from the side of Ima Klipot come out, which examine laws, take hold of the legislations of Gvurah, NAMELY THE LEFT COLUMN WHICH IS JUDGMENT and overpower Mercy, as written, "Gathered together against (lit. 'above') Hashem" (Bemidbar 16:11), truly above Hashem, NAMELY BINAH, WHICH IS ABOVE ZEIR ANPIN CALLED YUD HEI VAV HEI. The worlds are then found wanting as they are not whole, and dissension arises in them all.

249. וְכַד בְּנֵי עָלְמָא מַכְשְׁרִין עוֹבְדֵיהוֹן לְתַתָּא, מִתְבַּסְּמָן דִּינִין, וּמִתְעַבְּרָן, וּמִתְעָרֵי רַחֲמֵי וְשַׁלְטָן עַל הַהוּא בִּישָׁא דְּאִתְּעַר מִן דִּינָא קַשְׁיָא. וְכַד מִתְעָרָן רַחֲמֵי, חֶדְוָה וְנִיחוּמִין מִשְׁתַּכְּחִין, מִשּׁוּם דְּשָׁלִיטִין עַל הַהוּא בִּישָׁא. הה״ד וַיִּנָּחֶם יְיָ׳ עַל הָרָעָה. וַיִּנָּחֶם מִשּׁוּם דְּאִתְכַּפְיָא דִינָא קַשְׁיָא, וְשַׁלְטִין רַחֲמֵי.

249. When the inhabitants of the world better their deeds below, Judgments are mitigated and removed, and Mercy stirs and overpowers that evil which arose from the Judgment. When Mercy stirs, joy and consolations abide, because they overpower evil. Hence, "Hashem relented of the evil" (Shemot 32:14), for the Judgment is subdued and Mercy reigns.

250. תָּאנָא, בְּשַׁעֲתָא דְּמִתְבַּסְּמָן דִּינִין, וְשַׁלְטִין רַחֲמֵי, כָּל כִּתְרָא וְכִתְרָא תָּב בְּקִיּוּמֵיהּ, וּמִתְבָּרְכָאן כֻּלְּהוּ כַּחֲדָא. וְכַד תַּיְיבִין כָּל חַד וְחַד לְאַתְרֵיהּ, וּמִתְבָּרְכָאן כֻּלְּהוּ כַּחֲדָא, וּמִתְבַּסְּמָא אִימָּא בְּקַלְּדִיטֵי גְּלִיפִּין וְתַיְיבִין לְסִטְרָהָא, כְּדֵין אִקְרֵי תְּשׁוּבָה שְׁלֵימָה, וְאִתְכַּפָּר עָלְמָא, דְּהָא אִימָּא בְּחֶדְוָותָא שְׁלֵימְתָא יָתְבָא, דִּכְתִיב אֵם הַבָּנִים שְׂמֵחָה, וּכְדֵין אִתְקְרֵי יוֹם הַכִּפּוּרִים, דִּכְתִיב בֵּיהּ לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם. וּמִתְפַּתְּחִין נ׳ תַּרְעִין דְּסִטְרִין גְּלִיפִּין.

250. We learned that when Judgments are mitigated and Mercy reigns, each Sfirah prevails again and all of them are blessed together. When they do so, Ima is mitigated by the coming together of the decrees that returned to her aspect. Then repentance is considered complete and the world is atoned for. Ima sits completely joyful, as written, "As a joyful mother of children" (Tehilim 113:9). She is then called Yom Kippur (Day of Atonement), of which it is written, "That you may be clean from all your sins" (Vayikra 16:30). Then fifty gates are opened of the sides of the decrees.

251. תָּאנָא, כְּתִיב וְהָיָה כִּי יֶחֱטָא וְאָשֵׁם, מַהוּ כִּי יֶחֱטָא, וּלְבַסּוֹף וְאָשֵׁם. אֶלָּא הָכִי תָּאנָא, כִּי יֶחֱטָא מֵאִינּוּן חוֹבִין דְּאִקְרוּן חֵטְא, דִּכְתִיב מִכָּל חֲטָאוֹת הָאָדָם. וְאָשֵׁם: כד״א הָאָשָׁם הַמּוּשָׁב לַיְיָ׳. וְאָשֵׁם: וִיתַקֵּן, כְּלוֹמַר אִם יְתַקֵּן עוֹבָדוֹי, וְהֵשִׁיב אֶת הַגְּזֵלָה אֲשֶׁר גָּזָל. א״ר יוֹסֵי מִמַּשְׁמַע דִּכְתִיב וְהֵשִׁיב, וְיָשִׁיב לָא כְּתִיב אֶלָּא וְהֵשִׁיב, וְהֵשִׁיב דַּיְיקָא.

251. We studied the words: "Then it shall be, because he has sinned, and is guilty" (Vayikra 5:23). Why DOES IT BEGIN WITH THE WORDS: "He has sinned" and then at the end, IT SAYS, "and is guilty"? HE ANSWERS, Indeed we learned "because he has sinned" refers to those transgressions called sins, as written, "Any sins that man commit" (Bemidbar 5:6); "and is guilty (Heb. ashem)" is equivalent to "let the trespass (Heb. asham) which is recompensed to Hashem" (Ibid. 8). "And is guilty" MEANS it behooves him to rectify it. The meaning of "THEN IT SHALL BE, BECAUSE HE HAS SINNED" is that if he rectifies his deeds, then "he shall restore that which he took violently away" (Vayikra 5:23). Rabbi Yosi said, This is understood from the words "that he shall restore," WHICH MEANS HE RESTORES IT OF HIS OWN INITIATIVE BECAUSE HE IS DESIROUS OF RECTIFYING HIS DEEDS. It does not say "that he should restore" IN THE IMPERATIVE, but "he shall restore," which is accurate AND MEANS OF HIS OWN ACCORD.

34. Four times a year

We learn that four times a year, judgments stir; if people repent, God causes the judgments to return to their places, but if they do not the voice is stopped and the judgments are fulfilled. Rabbi Yisa had said that God swore an oath not to enter the celestial Jerusalem until the children of Yisrael enter the terrestrial Jerusalem, and until that time there will be anger in the world.

252. תַּנְיָא, בְּאַרְבַּע תְּקוּפִין דְּשַׁתָּא, קָלָא אִתְפְּסָק, וְדִינִין מִתְעָרִין, וּתְשׁוּבָה תַּלְיָא עַד דְּאִתְתְּקַן. וְכַד דִּינִין מִתְעָרִין, קָלָא נָפִיק, וְד׳ זָוִיָּין דְּעָלְמָא, סַלְקִין וְנַחְתִּין. כָּרוֹזָא קָרֵי, וְלֵית מַאן דְּיִשְׁגַּח וְיִתְעַר. וְקוּדְשָׁא בְּרִיךְ הוּא זַמִּין, אִם יְתוּבוּן יְתוּב, וְאִי לָאו, קָלָא אִתְפְּסָק, וְדִינֵיא אִתְעֲבִידוּ וּכְדֵין אִתְקְרֵי וַיִּתְעַצֵּב, וַיִּתְעַצֵּב בְּבָתֵּי בָּרָאי.

252. We learned that the voice is stopped and Judgments stir four times a year. Penitence then impends until it is made ready. When Judgments stir, a voice resounds and the four corners of the world go up and down. A herald proclaims but no one takes heed to awaken. The Holy One, blessed be He, is ready and in case they repent, JUDGMENTS return TO THEIR PLACES. If they do not, the voice is stopped and the Judgments are enacted. Then He is considered as "it grieves Him at His heart" (Beresheet 6:6), NAMELY in the external houses.

253. א״ר יְהוּדָה, תָּנִינָן, מִן יוֹמָא דְּאִתְחָרַב בֵּי מַקְדְּשָׁא, לֵית יוֹמָא דְּלָא אִשְׁתְּכַח בֵּיהּ רִתְחָא בִּישָׁא. מ״ט. מִשּׁוּם דְּתָנִינָן, א״ר יוּדָאי א״ר יֵיסָא, נִשְׁבַּע הַקּוּדְשָׁא בְּרִיךְ הוּא שֶׁלֹּא יִכָּנֵס בִּירוּשָׁלַם דִּלְעֵילָא, עַד שֶׁיִּכָּנְסוּ יִשְׂרָאֵל בִּירוּשָׁלַם דִּלְתַתָּא. וּבְגִין כַּךְ, רִתְחָא אִשְׁתְּכַחַת בְּעָלְמָא.

253. Rabbi Yehuda said, We learned that since the Temple was destroyed, not a day passes without evil anger. Why is it so? As we learned, Rabbi Yudai said that Rabbi Yesa said that the Holy One, blessed be He, swore an oath not to enter the celestial Jerusalem, NAMELY MALCHUT, until Yisrael enter the terrestrial Jerusalem. For that reason, there is anger in the world. THE OATH WAS REGARDING PERMANENCE, BECAUSE ON A TEMPORARY BASIS, THERE IS A UNION BETWEEN ZEIR ANPIN AND MALCHUT, EVEN DURING THE DAYS OF EXILE, THAT IS DURING PRAYER SERVICES, ON SHABBAT AND FESTIVALS.

35. "The nakedness of your mother, shall you not uncover"
Rabbi Yosi says that the evil inclination always grows stronger through immoral sexual conduct alone, that all sins are attached to nakedness. When Malchut is uncovered, her children below are also uncovered; when she is covered all the grades return one by one and are all blessed, this is considered repentance because all the grades become repaired again.

254. א״ר יוֹסֵי, כְּתִיב עֶרְוַת אָבִיךָ וְעֶרְוַת אִמְּךָ לֹא תְגַלֶּה. וּכְתִיב, אִמְּךָ הִיא לֹא תְגַלֶּה עֶרְוָתָהּ. וְתָנִינָן אִמְּךָ הִיא וַדַּאי. הָא אִם גִּלָּה עֶרְיָתָהּ, לְמַאן בָּעֵי לְאָתְבָא לָהּ, וַדַּאי לְתַקָּנָא. מַאי דְּגַלֵּי.

254. Rabbi Yosi said, It is written, "The nakedness of your father, or the nakedness of your mother, shall you not uncover" (Vayikra 18:7) and "She is your mother; you shall not uncover her nakedness" (Ibid.). We learned that your mother is surely MALCHUT, YISRAEL'S MOTHER. If he uncovered her nakedness, why should he return it; BY MEANS OF REPENTANCE. Surely he should rectify his uncovering, AS WILL BE EXPLAINED.

255. דְּתַנְיָא כַּד סַגְיָא יִצְרָא בִּישָׁא בב״נ, לָא סַגִּי אֶלָּא בְּאִינּוּן עֶרְיָין, וְכֻלְּהוּ חוֹבֵי אֲחִידָן בְּהַהוּא עֶרְיָא. וּכְתִיב לֹא תְגַלֶּה. כַּד אִתְתְּקַן, אִתְתְּקַן לְקַבֵּל הַהוּא דְגַלֵּי, וְדָא אִקְרֵי תְּשׁוּבָה.

255. According to what we learned, when the Evil Inclination grows stronger within man, it does so through immoral sexual conduct alone. All sins are attached to that nakedness. It is written, "shall you not uncover." When one makes amends, one does so for uncovering it. This is called repentance.

256. א״ר יִצְחָק, כָּל חוֹבֵי עָלְמָא אֲחִידָן בְּדָא, עַד דְּאִימָּא אִתְגַּלְיָא בְּגִינֵיהוֹן. וְכַד אִיהִי אִתְגַּלְיָא, כָּל אִינּוּן בְּנִין אִתְגַּלְיָין. וּכְתִיב לֹא תִקַּח הָאֵם עַל הַבָּנִים. וְכַד אִתְתְּקַן עָלְמָא לְתַתָּא, אִתְתְּקַן כֻּלָּא, עַד דְּסַלְקָא תִּקּוּנָא לְאִימָּא קַדִּישָׁא, וּמִתְתַּקְּנָא, וְאִתְכַּסְיָא מִמָּה דְּאִתְגַּלְיָא. וּבְגִין כַּךְ כְּתִיב, אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חַטָּאָה, וּכְדֵין אִקְרֵי תְּשׁוּבָה, תְּשׁוּבָה וַדַּאי. וּכְדֵין יוֹם הַכִּפּוּרִים אִתְקְרֵי, כְּמָה דִּכְתִיב מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי יְיָ׳ תִּטְהָרוּ.

256. Rabbi Yitzchak said, All the sins of the world are connected TO THE UNCOVERING OF NAKEDNESS, so much that mother, MALCHUT, is uncovered for the sins; TO WIT, HER NAKEDNESS IS UNCOVERED. When it is, all her children, YISRAEL BELOW, MALCHUT'S CHILDREN, are uncovered. It is also written, "You shall not take the mother bird together with the young" (Devarim 22:6). When the lower world is corrected, everything is corrected until the correction rises to holy Ima, MALCHUT. She is then corrected and that which was uncovered is covered. It is therefore written, "Blessed is he whose transgression is forgiven, whose sin is covered" (Tehilim 32:1). She is then called repentance indeed, and called Yom Kippur, as it says "that you may be clean from all your sins before Hashem" (Vayikra 16:30).

257. אָמַר רִבִּי יְהוּדָה אֵימָתַי אִתְקְרֵי תְּשׁוּבָה. כַּד אִימָא מִתְכַּסְיָא וְקַיְּימָא בְּחֶדְוָה עַל בְּנִין, דִּכְתִיב אֵם הַבָּנִים שְׂמֵחָה. וְתָבָאת בְּקִיּוּמָא וּמַאן דַּהֲוָה סָגִיר, תָּב לְאַתְרֵיהּ. וְכֻלְּהוּ תְּבִין חַד לְחַד, וּמִתְבָּרְכָאן כָּל חַד וְחַד, וּכְדֵין אִתְקְרֵי תְּשׁוּבָה, תְּשׁוּבָה סְתָם לְאַכְלְלָא כֹּלָּא.

257. Rabbi Yehuda said, When is MALCHUT called repentance? When the mother, WHICH IS MALCHUT, is covered and stands joyfully by the children. SHE THEN PROVIDES THEM WITH EVERY GOODNESS, as written, "A joyful mother of children." She is established AS SHE WAS BEFORE THEY INFECTED HER WITH DEFECT and that which was closed and concealed returns to its place. All the grades return one by one, EACH LOWER ONE ASCENDS TO THE HIGHER ONE, and are blessed every one of them. Then it is considered repentance, repentance in general that includes everything, BECAUSE ALL GRADES BECAME REPAIRED AGAIN.

258. אָמַר רִבִּי יִצְחָק, כַּד מִתְכַּשַּׁר עָלְמָא, כּוּלֵּיהּ מִתְכַּשַּׁר כַּחֲדָא. כְּתִיב כִּי גָדוֹל מֵעַל שָׁמַיִם חַסְדֶּךָ. מֵעַל שָׁמַיִם, דְּסַלְקָא לְעֵילָא מֵאַתַר דְּאִקְרֵי שָׁמַיִם. וּמַאי אִיהוּ. דָּא אִיהִי אִימָא. וְהַיְינוּ דְּאִקְרֵי תְּשׁוּבָה.

258. Rabbi Yitzchak said, When the world, MALCHUT, is corrected, all of it is corrected at once, AS it is written, "For Your steadfast love (Heb. chesed) is great above the heavens" (Tehilim 108:5). "Above the heavens" means that MALCHUT rises above the place called heavens. What is it? It is Ima, NAMELY BINAH, FOR ZEIR ANPIN IS CALLED HEAVENS AND BINAH IS ABOVE ZEIR ANPIN. WHEN MALCHUT GOES UP THERE, IT IS CORRECTED AT ONCE LIKE IMA. This is considered repentance (lit. 'return'), BECAUSE MALCHUT RETURNS TO BINAH.

259. ר׳ יְהוּדָה אָמַר, דַּיְיקָא דִּכְתִיב מֵעַל שָׁמַיִם. אִלְמָלֵא כְּתִיב עַל שָׁמַיִם, מַשְׁמַע הַהוּא אֲתַר דְּקַיְּימָא עַל שָׁמַיִם, וְלָא יַתִּיר. כֵּיוָן דְּאָמַר מֵעַל שָׁמַיִם, מַשְׁמַע הַהוּא אֲתַר דְּקַיְּימָא עַל הַשָּׁמַיִם לְעֵילָא לְעֵילָא.

259. Rabbi Yehuda said, It is written precisely "above (Heb. me'al) the heavens." If it would have said 'Al (lit. 'above') the heavens', it would have meant the place which is situated above the heavens, BINAH, and no more. Since it says me'al (lit. 'above'), it refers to the place situated high above the heavens, WHICH IS ATIKA KADISHA, AS WILL BE EXPLAINED.

260. דְּתָאנָא, בְּהַהוּא זִמְנָא דְּמִתְכַּשְּׁרָן עוֹבָדִין לְתַתָּא, וְאִימָא בְּחֶדְוָתָא, אִתְגַּלְיָא עַתִּיקָא קַדִּישָׁא, וְתָב נְהוֹרָא לְזְעֵיר אַנְפִּין, וּכְדֵין כֹּלָּא בְּחֶדְוָתָא, כֹּלָּא בִּשְׁלִימוּ, כֹּלָּא אִשְׁתְּכָחוּ בְּבִרְכָאן, וְרַחֲמִין זִמְנִין, וְעָלְמִין כֻּלְּהוּ בְּחֶדְוָתָא, הה״ד יָשׁוּב יְרַחֲמֵנוּ יִכְבּוֹשׁ עֲוֹנוֹתֵינוּ. מַאן יָשׁוּב. יָשׁוּב עַתִּיקָא קַדִּישָׁא לְאִתְגַּלְיָא בִּזְעֵירָא, יָשׁוּב לְאִתְגַּלְיָא דַּהֲוָה סָתִים בְּקַדְמֵיתָא, וְכֹלָּא אִתְקְרֵי תְּשׁוּבָה.

260. We learned that when deeds are improved below and Ima is joyful, Atika Kadisha, KETER, is revealed and the light returns to Zeir Anpin. Everyone is glad then, all is perfect and blessings abide everywhere. Mercy is available and all the worlds rejoice. Hence, it says, "He will again (lit. 'return and') have compassion on us; He will suppress our iniquities" (Michah 7:19). Who will do it again? Atika Kadisha will again be revealed in Zeir Anpin, and that which was concealed from the start will be uncovered again. Everything is considered repentance AFTER ATIKA KADISHA, WHO AGAIN WILL BE REVEALED.

261. אָמַר ר׳ יְהוּדָה, כֹּלָּא בִּכְלַל, כֹּלָּא סְתָם. וּכְתִיב לְמַעַן יָשׁוּב יְיָ׳ מֵחֲרוֹן אַפּוֹ וְנָתַן לְךָ רַחֲמִים. א״ר יִצְחָק, כֹּלָּא הוּא וַדַּאי, וְהָא אוֹקִימְנָא מִלֵּי קַמֵּיהּ דר״ש.

261. Rabbi Yehuda said, Everything is included within the "He will return" LIKE ATIKA KADISHA. 'Everything' is general, WITHOUT EXCEPTION, it is also written, "that Hashem may turn (return) from the fierceness of His anger, and show you mercy" (Devarim 13:18). Rabbi Yitzchak said, Assuredly everything is comprehended IN REPENTANCE. We stated as much before Rabbi Shimon.

36. "That he shall restore that which he took violently away"
Rabbi Shimon says that someone who steals must pay reparation four or five times because he feared the humans from whom he stole more than he feared God. On the other hand, someone who steals with violence must pay only by restoring what he took, because he feared men and God equally. The person who takes "violently away" is sinning with both body and soul, and when he corrects his actions the flow of the abundance of above will be restored.

262. "That he shall restore that which he took violently away" (Vayikra 5:23). In relation to this, the friends asked why it says in relation to taking by force that one should restore that which he took and no more, WHILE OF A THIEF IT SAYS THAT HE SHOULD PAY TWICE, EVEN FOUR OR FIVE TIMES? HE ANSWERS, We have established that HE WHO TAKES VIOLENTLY AWAY treats equally the upper with the lower fear, FEAR OF MAN, TO WIT, HE FEARS NEITHER THE HOLY ONE, BLESSED BE HE, NOR PEOPLE. He who steals has placed before him the lower fear OF PEOPLE, but not the upper fear. THUS, HE HAS PUT MORE VALUE ON THE FEAR OF PEOPLE THAN ON THE FEAR OF HASHEM.

262. וְהֵשִׁיב אֶת הַגְּזֵלָה, תַּמָּן שֶׁאִילוּ חַבְרַיָּיא, מִפְּנֵי מַה בִּגְזֵלָה כְּתִיב, וְהֵשִׁיב אֶת הַגְּזֵלָה וְלָא יַתִּיר. אֶלָּא הָא אוֹקִימְנָא, דָּא שַׁוֵּי דְּחִילוּ עִלָּאָה כְּתַתָּאָה. וְדָא דְּגָנִיב, שַׁוֵּי דְּחִילוּ תַּתָּאָה לְקֳבְלֵיהּ, וְלָא דְּחִילוּ עִלָּאָה.

263. It is written before, "If a Nefesh (lit. 'person') shall sin..." (Vayikra 4:2). As we said, the Torah and the Holy One, blessed be He, wonder at it and say, "If a Nefesh shall sin" or "If a Nefesh commit a trespass..." (Vayikra 5:15) or "if a Nefesh swear..." (Ibid. 4). Rabbi Yitzchak said, IN ALL THESE VERSES, it says "Nefesh" not Ruach or Neshamah, BECAUSE THE RUACH AND NESHAMAH DO NOT SIN, BUT ARE ONLY BLEMISHED BECAUSE OF THE SINNING NEFESH, while here, IN RELATION TO TAKING VIOLENTLY AWAY (ROBBERY), body and Nefesh, as written, "Then it shall be, because he has sinned, and is guilty, that he shall restore that which he took violently away." IS IT SAID of him who comes to correct his actions "HE SHALL RESTORE," as we discussed it? "He shall restore": What is the meaning thereof? Someone who corrects his action so that the springs of water, THE ABUNDANCE ABOVE, will be restored to their places to water the plants, THE SFIROT. By his sins, he caused ABUNDANCE to be withheld from them. Hence, IT SAYS of this "that he shall restore that which he took violently away..." as we said.

263. מַה כְּתִיב לְעֵילָא, נֶפֶשׁ כִּי תֶחֱטָא. כִּדְקָאֲמָרָן, דְּאוֹרַיְיתָא וְקוּדְשָׁא בְּרִיךְ הוּא תָּוְוהִין עָלֵיהּ, וְאָמְרֵי נֶפֶשׁ כִּי תֶחֱטָא וְגוֹ׳. וּכְתִיב נֶפֶשׁ כִּי תִמְעוֹל מַעַל וְגוֹ׳. אוֹ נֶפֶשׁ כִּי תִשָּׁבַע וְגוֹ׳. אָמַר ר׳ יִצְחָק, נֶפֶשׁ כְּתִיב, וְלָא רוּחַ, וְלָא נְשָׁמָה. וְהָכָא גּוּפָא וְנֶפֶשׁ. דִּכְתִיב, וְהָיָה כִּי יֶחֱטָא וְאָשֵׁם וְהֵשִׁיב אֶת הַגְּזֵלָה. מַאן דְּבָעֵי לְתַקָּנָא עוֹבָדוֹי, כְּמָה דְּאַמְרָן וְהֵשִׁיב. מַאן וְהֵשִׁיב, אֶלָּא כְּמַאן דְּיִתַּקַּן עוֹבָדִין, בְּגִין דְּיִתְיִב מַבּוּעֵי מַיָּא לְאַתְרַיְיהוּ, לְאַשְׁקָאָה נְטִיעָן, דְּהָא הוּא גָּרִים בְּחוֹבוֹי לְאִתְמַנְּעָא מִנַּיְיהוּ. וְע״ד וְהֵשִׁיב אֶת הַגְּזֵלָה וְגוֹ׳. כְּמָה דְּאִתְּמַר.

37. "The righteous man flourishes like the palm tree"
Rabbi Shimon likens the righteous man to the palm tree, that grows slowly as both male and female for seventy years. Then he says that the righteous is God, who returned to Babylon after seventy years of exile, and that God is also the cedar in "He grows like a cedar in Lebanon"; that Lebanon is the supernal Eden. Rabbi Shimon also speaks briefly about the time of redemption and the time when the world will be destroyed and rebuilt.

264. Rabbi Aba was sitting before Rabbi Shimon. Rabbi Elazar, his son, entered. Rabbi Shimon said, It is written, "The righteous man flourishes like the palm tree..." (Tehilim 92:13). Why "like the palm tree"? HE ANSWERS, Of all the trees of the world, none is as slow to flourish as the palm tree, for it grows seventy years. Wherefore IS THE RIGHTEOUS MAN LIKENED to the palm tree? Though the verse bears witness to it, none of the friends wishes to reveal this.

264. רִבִּי אַבָּא הֲוָה יָתִיב קָמֵיהּ דר״ש, עָאל ר׳ אֶלְעָזָר בְּרֵיהּ, אָמַר ר״ש, כְּתִיב, צַדִּיק כַּתָּמָר יִפְרָח וְגוֹ׳. צַדִּיק כַּתָּמָר, מַאי כַּתָּמָר. דְּהָא מִכָּל אִילָנֵי עָלְמָא לֵית דְּמִתְעַכֵּב לְאַפְרְחָא, כְּמוֹ תָּמָר. דְּסָלִיק לְשַׁבְעִין שְׁנִין. מ״ט כַּתָּמָר. אֶלָּא אע״ג דִּקְרָא אַסְהִיד, חַבְרַיָּיא כֻּלְּהוּ לָא בָּעוּ לְגַלָּאָה.

265. "The righteous man flourishes like the palm tree" talks of the exile in Babylon, from which the Shechinah returned to Her place only after seventy years. Hence, it says, "That after seventy years are accomplished at Babylon I will take heed of you" (Yirmeyah 29:10). This is "the righteous man flourishes like the palm tree," for it grows as male and female for seventy years. The righteous is the Holy One, blessed be He, WHO RETURNED TO BABYLON AFTER SEVENTY YEARS. Hence, it is written, "For Hashem is righteous, He loves righteousness" (Tehilim 11:7), "Hashem is righteous" (Shemot 9:27) and "Say of the righteous that it shall be well with him" (Yeshayah 3:10). INDEED, THE HOLY ONE, BLESSED BE HE, IS CALLED RIGHTEOUS.

265. אֲבָל צַדִּיק כַּתָּמָר יִפְרָח, עַל גָּלוּתָא דְּבָבֶל אִתְּמַר, דְּהָא לָא תָּבַת שְׁכִינְתָּא לְאַתְרָהָא, אֶלָּא בְּסוֹף שַׁבְעִין שְׁנִין. הה״ד כִּי לְפִי מְלֹאת לְבָבֶל שִׁבְעִים שָׁנָה אֶפְקֹד אֶתְכֶם. וְדָא הוּא צַדִּיק כַּתָּמָר יִפְרָח, דְּסָלִיק דְּכַר וְנוּקְבָא לְשַׁבְעִין שְׁנִין. צַדִּיק: דָּא קוּדְשָׁא בְּרִיךְ הוּא, הה״ד כִּי צַדִּיק יְיָ׳ צְדָקוֹת אָהֵב. וּכְתִיב, יְיָ׳ הַצַּדִּיק. וּכְתִיב, אִמְרוּ צַדִּיק כִּי טוֹב.

266. כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּא, מַהוּ אֶרֶז. דָּא קוּדְשָׁא בְּרִיךְ הוּא. דִּכְתִיב, בָּחוּר כָּאֲרָזִים. בַּלְּבָנוֹן יִשְׂגֶּא, בַּלְּבָנוֹן וַדַּאי, וְדָא הוּא עֵדֶן דִּלְעֵילָא, דְּעָלֵיהּ כְּתִיב עַיִן לֹא רָאָתָה אֱלֹהִים זוּלָתֶךָ. וְהַאי אֶרֶז, בְּהַהוּא אֲתַר עִלָּאָה, יִשְׂגֶּא.

266. "He grows like a cedar in Lebanon" (Tehilim 92:13). What is a cedar? HE REPLIES, It is the Holy One, blessed be He, as written, "Excellent as the cedars" (Shir Hashirim 5:15). "He grows...in Lebanon" (Ibid.), surely in the Lebanon which is the supernal Eden, NAMELY CHOCHMAH, of which it is written, "Neither has the eye seen an Elohim besides You" (Yeshayah 64:3). The cedar, ZEIR ANPIN, will grow in that high place, TO WIT, WHEN IT ASCENDS TOWARDS IT.

267. וְדָא בְּגָלוּתָא בַּתְרָאָה הוּא כְּהַאי אֶרֶז, דְּאִתְעַכָּב לְסַלְקָאָה. וּמִשַּׁעְתָּא, דְּסָלִיק עַד דְּקָאֵים בְּקִיּוּמֵיהּ, הוּא יוֹמָא. וְשִׁירוּתָא דְיוֹמָא אַחֲרִינָא, עַד דְּעָבֵיד צֵל בִּנְהוֹרָא דִּימָמָא. וְאֶרֶז לָא סָלִיק, אֶלָּא בְּעִדּוּנָא דְּמַיָּא. כד"א כָּאֲרָזִים עֲלֵי מָיִם. כַּךְ אֶרֶז בַּלְּבָנוֹן יִשְׂגֶּא. דְּמִתַּמָּן נָפִיק מַבּוּעָא וְנַהֲרָא דְּמַיָּא, לְאַשְׁקָאָה. וְאֶרֶז, דָּא קוּדְשָׁא בְּרִיךְ הוּא, דִּכְתִיב בָּחוּר כָּאֲרָזִים.

267. In the last exile, THE HOLY ONE, BLESSED BE HE, is like a cedar that is slow to FLOURISH AND grow. From the time it starts growing until it is mature - NAMELY, UNTIL REDEMPTION COMES - a day passes; NAMELY THE DAY OF THE HOLY ONE, BLESSED BE HE, WHICH IS A THOUSAND YEARS LONG. And the beginning of the second day, until it throws a shadow in the daylight - NAMELY, AFTER MIDDAY WHEN THE SUN BEGINS TO DECLINE - WHICH, IN THE DAY OF THE HOLY ONE, BLESSED BE HE, LASTS 500 YEARS. AFTER 1,500 YEARS, REDEMPTION WILL COME. And the cedar grows only when supplied with water, as it says, "Like cedar trees beside the waters" (Bemidbar 24:6) so "he grows like a cedar in Lebanon," whence, FROM LEBANON, WHICH IS CHOCHMAH, a source of water and a river - WHICH IS BINAH - issues to water THE CEDAR. The cedar is the Holy One, blessed be He, ZEIR ANPIN, WHICH RECEIVES THE WATER, as written, "Excellent as the cedars."

268. שְׁתוּלִים בְּבֵית יְיָ, לְזִמְנָא דְּמַלְכָּא מְשִׁיחָא. בְּחַצְרוֹת אֱלֹהֵינוּ יַפְרִיחוּ, בִּתְחִיַּית הַמֵּתִים. עוֹד יְנוּבוּן בְּשֵׂיבָה, בְּהַהוּא יוֹמָא דְּיִשְׁתְּכַח עָלְמָא חָרוּב. דְּשֵׁנִים וְרַעֲנַנִּים יִהְיוּ, לְבָתַר דִּכְתִיב הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה, וּכְדֵין יִשְׂמַח יְיָ בְּמַעֲשָׂיו כְּתִיב. וכ"כ לָמָּה לְהַגִּיד כִּי יָשָׁר יְיָ צוּרִי וְלֹא עַוְלָתָה בּוֹ.

268. "Those that are planted in the house of Hashem" (Tehilim 92:14): At the time of Messiah, they "shall flourish in the courts of our Elohim" (Ibid.) at the revival of the dead. And "they still bring forth fruit in old age" (Ibid. 15) when the world will be destroyed - NAMELY, IN THE SEVENTH MILLENNIUM - "they are fat and flourishing" afterwards WHEN THE WORLD WILL BE REBUILT, as written, "The new heavens and the new earth" (Yeshayah 66:22). Then it is written, "Let Hashem rejoice in His works" (Tehilim 104:31). What is the purpose of all this? "To declare that Hashem is upright: He is my rock and there is no unrighteousness in Him" (Tehilim 92:16).

38. "A complainer separates close friends"
Rabbi Shimon opens with, "A perverse man sows strife: and a whisperer separates close friends." He says that evil men cause a blemish above because they separate men from God and male from female and Zeir Anpin from Malchut. He causes the plants to nourish from the side of Judgment. Rabbi Shimon says that the penitent stands in a higher place than the wholly righteous, because the penitent draws abundance down to the place of the righteous, and the righteous draw it down to the world. He also talks about the loss of faithfulness.

269. תּוּ פָּתַח וְאָמַר, אִישׁ תַּהְפּוּכוֹת יְשַׁלַּח מָדוֹן וְנִרְגָּן מַפְרִיד אַלּוּף. אִישׁ תַּהְפּוּכוֹת יְשַׁלַּח מָדוֹן, כְּמָה דְּאַמְרָן, חַיָּיבֵיָּא עַבְדֵי פְּגִימוּ לְעֵילָא. וְנִרְגָּן מַפְרִיד אַלּוּף, מַפְרִיד אַלּוּפוֹ שֶׁל עוֹלָם, וְדָא קוּדְשָׁא בְּרִיךְ הוּא.

269. He opened the discussion again, saying, "A perverse man sows strife: and a complainer separates close friends (also: 'chief')" (Mishlei 16:28). As we said, "a perverse man sows strife" means that evil men cause a blemish above, FOR STRIFE MEANS A BLEMISH. "And a complainer separates a chief" means that he separates the chief of the world, the Holy One, blessed be He.

270. ד״א אִישׁ תַּהְפּוּכוֹת יְשַׁלַּח מָדוֹן. מַהוּ יְשַׁלַּח. יְשַׁלַּח לְאִינּוּן נְטִיעָן. מָדוֹן: דִּינָקָן מִסִּטְרָא דִּדִינָא. וְנִרְגָּן מַפְרִיד אַלּוּף, כְּמָה דְּאַמְרָן, חַיָּיבָיָא עַבְדִּין פְּגִימוּ לְעֵילָא. מַפְרִיד: דְּיִחוּדָא לָא אִשְׁתְּכַח, מַפְרִיד, לְמַטְרוֹנִיתָא מִמַּלְכָּא. וּלְמַלְכָּא מִמַּטְרוֹנִיתָא. וּבְגִין כַּךְ לָא אִקְרֵי אֶחָד, דְּאֶחָד לָא אִקְרֵי, אֶלָּא כַּד אִינּוּן בְּזִוּוּגָא חֲדָא. וַוי לְאִינּוּן חַיָּיבָיָא דְּעַבְדִּין פֵּרוּדָא לְעֵילָא. זַכָּאִין אִינּוּן צַדִּיקָיָא, דְּאִינּוּן מְקַיְּימָן קִיּוּמָא דִּלְעֵילָא, וְזַכָּאִין אִינּוּן מָארֵיהוֹן דִּתְשׁוּבָה דְּתַיְּיבִין כֻּלָּא לְאַתְרַיְּיהוּ.

270. Another explanation for: "A perverse man sows strife (Heb. madon)" (Ibid): What is "sows"? It means he sows strife by the plants, MALE AND FEMALE; TO WIT, HE CAUSES THEM to nourish from the side of Judgment, THE LEFT SIDE OF BINAH, WHICH IS JUDGMENT. STRIFE MEANS JUDGMENT. "And a complainer separates close friends": As we said, an evil man causes a blemish above. "Separates" alludes to a lack of union BETWEEN MALE AND FEMALE, for he separates the Queen from the King and the King from the Queen. Hence, it is not considered one, because one is only when ZEIR ANPIN AND MALCHUT are together in a union. Woe to the wicked who cause a separation above. Happy are the righteous who preserve the upper establishment, NAMELY THE UNION OF MALE AND FEMALE, and happy are the repentants who return everything to its place.

271. וְעַל דָּא תְּנִינָן, אֲתַר דְּבַעֲלֵי תְּשׁוּבָה יַתְבֵי, צַדִּיקִים גְּמוּרִים לָא יַתְבֵי בֵּיהּ. מ״ט. אֶלָּא אִינּוּן אִתְתָּקְנוּ בַּאֲתַר עִלָּאָה, בַּאֲתַר דְּשַׁקְיוּ דְּגִנְתָּא מִשְׁתְּכַח מִתַּמָּן. וְדָא הוּא תְּשׁוּבָה. וְעַל דָּא אִקְרוּן בַּעֲלֵי תְּשׁוּבָה. וְאִלֵּין אִתְתָּקְנוּ בַּאֲתַר אָחֳרָא, דְּאִקְרֵי צַדִּיק.

271. We learned that where the repentants stand, the wholly righteous may not. What is the reason thereof? HE ANSWERS, THE REPENTANTS are placed in the high place where the garden's potion is; NAMELY, BINAH WHICH WATERS THE GARDEN, MALCHUT. This is repentance, AS EXPLAINED ABOVE, THE RETURNING OF MALCHUT TO BINAH. They are therefore called repentants (lit. 'men of return'). THE WHOLLY RIGHTEOUS are placed in a different place called the Righteous, YESOD OF ZEIR ANPIN.

272. וְעַל דָּא אִלֵּין יַתְבִין בַּאֲתַר עִלָּאָה, וְאִלֵּין יַתְבִין בַּאֲתַר זוּטְרָא. מ״ט. אִלֵּין תַּיְּיבִין מַיָּא לְאַתְרַיְּיהוּ, מֵאֲתַר עִלָּאָה דְּנַהֲרָא עֲמִיקָא, עַד הַהוּא אֲתַר דְּאִקְרֵי צַדִּיק. וְצַדִּיקִים גְּמוּרִים, נַגְדִּין לוֹן מֵהַהוּא אֲתַר דְּאִינּוּן יַתְבֵי, לְהַאי עָלְמָא. וְע״ד אִלֵּין עִלָּאִין וְאִלֵּין תַּתָּאִין. זַכָּאָה חוּלָקֵיהוֹן דְּמָארֵי תְּשׁוּבָה. וְזַכָּאָה חוּלָקֵיהוֹן דְּצַדִּיקָיָא, דְּבִגִינֵיהוֹן עָלְמָא מִתְקַיְּימָא.

272. THE PENITENTS therefore dwell in an elevated place, BINAH, and THE WHOLLY RIGHTEOUS in a small place, NAMELY YESOD OF ZEIR ANPIN. What is the reason thereof? THE PENITENTS return the water, ABUNDANCE, to its place from the supernal place of the deep river, BINAH, to the place called Righteous, YESOD OF ZEIR ANPIN. The wholly righteous draw that abundance from where they dwell, NAMELY YESOD OF ZEIR ANPIN, to this world. THE PENITENTS are therefore high and the wholly righteous are lower. Happy is the portion of the repentant sinner WHO DRAWS ABUNDANCE FROM BINAH INTO YESOD OF ZEIR ANPIN. Happy is the portion of the righteous to whom the world owes its existence, FOR THEY DRAW ABUNDANCE FROM YESOD OF ZEIR ANPIN INTO THIS WORLD.

273. הה״ד וְהָיָה כִּי יֶחֱטָא וְאָשֵׁם וְגוֹ׳. מַה כְּתִיב לְעֵילָא, אוֹ מָצָא אֲבֵדָה וְכִחֵשׁ בָּהּ וְגוֹ׳, דְּהָא בְּגִין דָּא אִסְתַּלָּק קוּדְשָׁא בְּרִיךְ הוּא מִכֹּלָּא. כְּבְיָכוֹל קוּדְשָׁא בְּרִיךְ הוּא לָא אִשְׁתְּכַח בְּקִיּוּמֵיהּ, דְּהָא כְּנֶסֶת יִשְׂרָאֵל אִתְפְּרְשָׁא מֵאַתְרָהָא, הה״ד, אֲבֵדָה הָאֱמוּנָה. מַאי אֱמוּנָה. דָּא כְּנֶסֶת יִשְׂרָאֵל. כד״א וֶאֱמוּנָתְךָ בַּלֵּילוֹת. אֲבֵדָה הָאֱמוּנָה כד״א עַל מַה אָבְדָה הָאָרֶץ, וְכֹלָּא חַד. וְהָא אוֹקִימְנָא אֲבֵדָה, וְלָא נָאֲבֵדֶת, וְלָא אֲבוּדָה. כְּגַוְונָא דָא, הַצַּדִּיק אָבַד, אָבוּד, אוֹ נָאֲבַד, לָא כְּתִיב, אֶלָּא אָבַד. הֲדָא הוּא דִּכְתִיב אֲבֵדָה הָאֱמוּנָה, בְּגִין כַּךְ וְהֵשִׁיב אֶת הַגְּזֵלָה אוֹ אֶת הָאֲבֵדָה וְגוֹ׳.

273. It is written, "Then it shall be, because he has sinned, and is guilty" (Vayikra 5:23). It is written before "Or have found that which was lost, and have lied concerning it..." (Ibid. 22), FOR THE SINNER CAUSES A BLEMISH ABOVE. The Holy One, blessed be He, is therefore gone from everything, as if the Holy One, blessed be He, were nonexistent, because the Congregation of Yisrael, MALCHUT, was separated from her place. Hence, it says, "Faithfulness is perished" (Yirmeyah 7:28). What is faithfulness? It is the Congregation of Yisrael, as written, "And Your faithfulness every night" (Tehilim 92:3), NIGHT BEING MALCHUT. "Faithfulness is perished" resembles the words: "Why does the land perish" (Yirmeyah 9:11). It is all the same, FOR MALCHUT IS CALLED BOTH FAITHFULNESS AND LAND. We explained that it is written as a transitive verb, "perish (also: 'lose')," WHICH MEANS THAT MALCHUT LOST HER SPOUSE, YESOD. It is not written as a passive verb, WHICH WOULD MEAN SHE HERSELF WAS LOST. It is likewise written, "The righteous perishes (also: 'loses')" (Yeshayah 57:1). It is not written that he is lost, but that he loses, WHICH MEANS HE LOST HIS SPOUSE, MALCHUT. Therefore, it is written, "Faithfulness has lost" and it is also written, "He shall restore that which he took violently away...or the thing (lost object) which he has deceitfully acquired" (Vayikra 5:23). MALCHUT THAT HAS BEEN DEFECTED BY HIS SIN IS CONSIDERED A LOST OBJECT AND IT IS REQUIRED TO RETURN THAT LOST OBJECT TO THE RIGHTEOUS, THAT IS, YESOD, WHO LOST HER.

39. There are places in Gehenom

The Faithful Shepherd tells us that there is a place in Gehenom for every sin. The Satan is in charge over every chieftain who rules those places, and he is appointed over all sins. But if one repents, the record of every sin is blotted from its place in Gehenom. The sages of the Mishnah taught that an evil man's sins are engraved on his bones while a righteous man's merits are engraved on his bones. The souls of evil men will be burned by the fire of the throne, the fire of the four fiery living creatures that surround the throne of Judgment.

Ra'aya Meheimna (the Faithful Shepherd)

274. The Faithful Shepherd WHO IS MOSES said, There are places in Gehenom reserved for those who desecrate the Shabbat in public and did not repent the desecration. There are chieftains appointed over them. There are also places in Gehenom for those who commit sexual misconduct, who interpret the Torah improperly and those who shed the blood of the clean. Also for those who swear falsely, who sleep with a menstruating woman or with a woman who worships a strange El, a whore or a maid, and even for those who trespass the 365 negative precepts.

רעיא מהימנא

274. אָמַר ר״מ, דּוּכְתִּין אִית בְּגֵיהִנָּם, רְשִׁימִין לְמְחַלְּלֵי שַׁבָּתוֹת בְּפַרְהֶסְיָא, וְלָא חָזְרִין בְּתִיּוּבְתָּא מֵאוֹתוֹ חִלּוּל. וּמְמָנָן עֲלַיְיהוּ. וְאוּף הָכִי דּוּכְתִּין אִית בְּגֵיהִנָּם, לְאִינּוּן דִּמְגַלֵּי עֶרְיָין. וּלְאִינּוּן דִּמְגַלְּפִין פָּנִים בְּתוֹרָה שֶׁלֹּא כַּהֲלָכָה. וּלְאִינּוּן דְּשַׁפְכִין דָּם נָקִי. וּלְאִינּוּן דְּאוּמִין לְשַׁקְרָא. וּלְאִינּוּן דְּשָׁכְבִין עִם נִדָּה. אוֹ בַּת אֵל נֵכָר. אוֹ זוֹנָה. אוֹ שִׁפְחָה. וְאוּף הָכִי, לְעוֹבֵר עַל שס״ה לֹא תַּעֲשֶׂה.

275. For every sin, there is a place in Gehenom and a chieftain over it. The Satan, one's Evil Inclination, is appointed over all sins and places and those in charge over them. If one repents, it is written, "I have blotted out, as a thick cloud, your transgression" (Yeshayah 44:22). The record of each and every sin is blotted from its place in Gehenom.

275. לְכָל חוֹבָא, אִית דּוּכְתָּא בְּגֵיהִנָּם, וּמְמָנָא עָלֵיהּ. וְשָׂטָן יֵצֶר הָרָע דִּילֵיהּ, מְמָנָא עַל כֻּלְּהוּ חוֹבִין, וְדוּכְתִּין וּמְמָנָן דִּילֵיהּ. וְאִי הָדַר בְּתִיּוּבְתָּא, מַה כְּתִיב, מָחִיתִי כָעָב פְּשָׁעֶיךָ, אִתְּמְחוּ רְשִׁימִין דְּרַשִׁיעַיָּיא דְּדוּכְתָּא דְּגֵיהִנָּם מִכָּל חוֹבָה וְחוֹבָה.

276. Some sins are recorded above but not below IN THIS WORLD and some are written below but not above; some are recorded below and above. If THE SINS are blotted below IN THIS WORLD THROUGH REPENTANCE, they are blotted above after repentance. The sages of the Mishnah explained further that an evil man's sins are engraved on his bones and a righteous man's merits are engraved on his bones. Why? So that they will be recorded among the sinners by which they will be recognized. A voice resounds, saying of him: This is an evil man, let his bones be burned in Gehenom.

276. וְאִית חוֹבִין רְשִׁימִין לְעֵילָא, וְלָא לְתַתָּא. וְאִית דִּרְשִׁימִין לְתַתָּא, וְלָא לְעֵילָא. וְאִית דִּרְשִׁימִין לְתַתָּא וּלְעֵילָא. אִתְּמְחוּן לְתַתָּא אִתְּמְחוּן לְעֵילָא, בָּתַר דְּאֶהֱדַר בְּתִיּוּבְתָּא. וְעוֹד אוּקְמוּהָ מָארֵי מַתְנִיתִין, רְשָׁע עֲוֹנוֹתָיו חֲקוּקִים לוֹ עַל עַצְמוֹתָיו. צַדִּיק, זְכִיוֹתָיו חֲקוּקִים לוֹ עַל עַצְמוֹתָיו. אֲמַאי. בְּגִין לְמֶהֱוֵי רְשִׁימִין בֵּין בַּעֲלֵי חוֹבֵיהוֹן, לְאִשְׁתְּמוֹדְעָא בְּהוּ, וְקָלָא נָפִיק עָלֵיהּ, הַאי רָשָׁע אִיהוּ יִשָּׂרְפוּ עַצְמוֹתָיו בְּגֵיהִנָּם.

277. We explained that it is the souls of evil men who are harming spirits in the world. Their punishment, according to the sages of the Mishnah, is that their souls will be burned and become ashes under the feet of the righteous. How are they burned? By the fire of the throne, MALCHUT, of which it says, "His throne was fiery flames, its wheels being burning fire" (Daniel 7:9), NAMELY, BY THE FIRE of the four fiery living creatures that surround the throne of Judgment, Adonai, HINTED AT BY THE PROVERB: 'The law (Judgment) of the government (Malchut) is indeed the law'.

277. וְאוֹקִימְנָא, נִשְׁמוֹת שֶׁל רְשָׁעִים הֵן הֵן הַמַּזִּיקִים בָּעוֹלָם. וְדִינָא דִּלְהוֹן אוּקְמוּהָ עָלַיְיהוּ מָארֵי מַתְנִיתִין, דְּנִשְׁמָתְהוֹן נִשְׂרֶפֶת וְנַעֲשֵׂית אֵפֶר תַּחַת כַּפּוֹת רַגְלֵי הַצַּדִּיקִים. וּבְמַאי אִתּוֹקְדוּן. בְּאֵשׁ דְּכוּרְסְיָא, דְּאִתְּמַר בֵּיהּ, כּוּרְסְיֵיהּ שְׁבִיבִין דִּי נוּר גַּלְגְּלוֹהִי נוּר דָּלִיק. מֵד׳ חֵיוָון דְּאֶשָּׁא, דְּסָחֲרִין לְכוּרְסְיָא דְּדִין, דְּאִיהוּ אֲדֹנָי, דִּינָא דְּמַלְכוּתָא דִּינָא.

40. Nahar Dinur (The river of fire)

We are told that the souls of the righteous bathe and cleanse themselves in the river of fire but the souls of the wicked are consumed by it like straw by fire. The Faithful Shepherd describes the lion of fire that descends from the living creatures by the throne of Judgment and who burns the offering and the demons in charge of the sinning members. Then the living creatures in charge over the merits draw near from the throne of mercy, repentance. The name Yud Hei Vav Hei brings peace between the living creatures and allows water to draw near fire without either of them

extinguishing the other.

278. It is written of that river, "A fiery stream issued and came forth from before Him" (Daniel 7:10). The souls of the righteous bathe and cleanse themselves in it and the souls of the wicked are sentenced in it and consumed by it like straw by fire; namely, the fire devouring fire. Yud Hei Vav Hei WITH THE VOWELING OF ELOHIM, WHICH IS BINAH, is the sun. Adonai is its sheath. This is the mystery which has been explained that in the future, the Holy One, blessed be He, will take the sun out of its sheath, SO THAT THE NAME ADONAI, MALCHUT, WILL NOT COVER THE NAME OF YUD HEI VAV HEI WITH THE VOWELING OF ELOHIM, WHICH IS BINAH. THEN, THE FIRE OF JUDGMENT OF THE LEFT COLUMN OF BINAH WILL BE UNCOVERED WITHOUT THE SHEATH OF MALCHUT. The righteous are healed in it and the evil men are judged by it.

278. וְהַהוּא נָהָר, אִתְּמַר בֵּיהּ, נָהָר דִּי נוּר נָגִיד וְנָפַק מִן קֳדָמוֹהִי. נִשְׁמָתְהוֹן דְּצַדִּיקַיָּיא, טַבְלִין וּמִתְדַּכְּכִין בֵּיהּ. וְנִשְׁמָתְהוֹן דִּרְשִׁיעֵי, נִדּוֹנִין בֵּיהּ, וְאִתְבְּעִירוּ קַמֵּיהּ, כְּקַשׁ לְפָנֵי אֵשׁ, וְהַיְינוּ אֵשׁ אוֹכֶלֶת אֵשׁ. יְהוָה אִיהִי חַמָּה. נַרְתִּיקָהּ דִּילֵיהּ, אֲדֹנָי. וְהַיְינוּ רָזָא דְּאוּקְמוּהָ, לֶעָתִיד לָבֹא מוֹצִיא הַקּוּדְשָׁא בְּרִיךְ הוּא חַמָּה מִנַּרְתִּיקָהּ צַדִּיקִים מִתְרַפְּאִין בָּהּ, וּרְשָׁעִים נִדּוֹנִין בָּהּ.

279. From THE FIRE OF the living creatures of the throne of Judgment, a lion of fire descends to devour AND BURN the offerings and the appointed chieftains, for to every sinning member there is a demon prosecutor APPOINTED OVER IT. We have established that he who commits one sin acquires one prosecutor. As soon as a fire descends from up high and burns the body parts, the fat and the portions of the bullocks, the sheep, the he-goats and the she-goats, WHICH IS A SECRET OF Yud Hei Vav Hei that descends like a lion of fire to burn them. Their members are burned and the demons in charge of the SINNING members are burned. Yisrael's sins are atoned for, who are the members of the Shechinah.

279. וּמֵחַיָּוָן דְּכוּרְסְיָא דְּדִינָא, הֲוָה נָחִית אַרְיֵה דְּאֶשָּׁא לְמֵיכַל קָרְבָּנִין, אִינּוּן דְּמֻמָּנָן, עַל כָּל אֵבֶר דְּחָב מְחַבֵּל קַטֵּיגּוֹר אֶחָד, כְּמָה דְּאוֹקְמוּהָ, עֶשֶׂה עֲבֵירָה אַחַת, קָנָה לוֹ קַטֵּיגּוֹר א׳. וּמִיַּד דְּנָחַת אֵשׁ שֶׁל גָּבוֹהַּ, וְאוֹקִיד לוֹן לְאִלֵּין אֵבָרִין וּפְדָרִין וְאֵמוּרִין דְּפָרִים וּכְבָשִׂים וְעַתּוּדִים וְעִזִּים. יְהוָ״ה דְּנָחִית כְּאַרְיֵה דְּאֶשָּׁא לְאוֹקְדָא לוֹן, אִתּוֹקְדוּן אֵבָרִים דִּלְהוֹן, אִתּוֹקְדוּן מְחַבְּלִים דְּמֻמָּנָן עָלַיְיהוּ, וּמִתְכַּפְּרִין חוֹבִין דְּיִשְׂרָאֵל, דְּאִינּוּן אֵבָרִים דְּשֶׁכִינְתָּא.

280. The living creatures in charge over the merits then draw near from the throne of Mercy, repentance; NAMELY, the supernal Ima, BINAH. How do they draw near? By the name of Yud Hei Vav Hei which enters them. Therefore it is an offering to (lit. 'approaching') Yud Hei Vav Hei, for no one could draw near the living creatures and elements and bring peace between them except the name YUD HEI VAV HEI, WHICH IS ZEIR ANPIN, THE CENTRAL COLUMN. By its name, YUD HEI VAV HEI, water draws near fire, NAMELY THE RIGHT COLUMN TO THE LEFT COLUMN, yet they do not extinguish each other. And air, THE CENTRAL COLUMN, draws near the dust, MALCHUT, with no one to separate them.

280. בְּהַהוּא זִמְנָא, חַיָּוָן מִתְקָרְבִין דְּמֻמָּנָן עַל זַכְוָון, דְּאִינּוּן מִכּוּרְסְיָא דְּרַחֲמֵי, דְּאִיהִי תְּשׁוּבָה, אִימָא עִלָּאָה. וּבְמָה מִתְקָרְבִין. בְּשֵׁם יְדֹו״ד, דְּעָאל בְּהוֹן. וּבְגִין דָּא, קָרְבָּן לַיְדֹו״ד. דְּלֵית מַאן דְּיָכִיל לְקָרֵב חַיָּוָן וְיסוֹדִין, לְאַעְלָאָה שְׁלָם בֵּינַיְיהוּ, אֶלָּא שְׁמֵיהּ, דְּקָרִיב בִּשְׁמֵיהּ מַיִם לְאֵשׁ, וְלָא מְכַבֶּה דָּא לְדָא, וְקָרִיב רוּחָא לְעַפְרָא, וְלָא מַפְרִיד לֵיהּ.

41. The six combinations of Yud Hei Vav

When the living creatures and elements (fire, water, air and dust) are completed, they are called holy. We read about the six permutations of Yud Hei Vav and the tree, Tiferet, that connects them all, and the final Hei that completes each of them as a peace offering. The significance of the number eighteen is explained, and how the addition of Hei changes life (chai) to animal (chayah). The Faithful Shepherd also brings the ark of Noah into the discussion, and talks about six grades, six directions, and six Sfirot, concluding with the fact that the letters arranged properly, Yud Hei Vav Hei, rise and expand, incorporating the Sfirot and having Cholam as a crown on all the letters.

281. At that time, these living creatures and elements are peace offerings. They are called sacrifices, for none is defiled among them. Moreover, the peace offerings (Heb. shlamim) are last Hei OF THE NAME YUD HEI VAV HEI, NAMELY MALCHUT. It is the completion of the central pillar, ZEIR ANPIN, with all the Yud Hei Vav Hei's included within ZEIR ANPIN in its six extremities, the six Sfirot CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN. ZEIR ANPIN HIMSELF IS THE SECRET OF YUD HEI VAV OF YUD HEI VAV HEI, WHICH COMPRISES SIX PERMUTATIONS, AS WAS SAID BEFORE, AND THE LAST HEI COMPLETES EACH PERMUTATION.

281. בְּהַהוּא זִמְנָא, אִינּוּן שְׁלָמִים חַיָּוָן וְיסוֹדִין, וְאִתְקְרִיאוּ קֻדָּשִׁים, דְּלֵית טְמֵאִים בֵּינַיְיהוּ. וְעוֹד, שְׁלָמִים דָּא ה׳ בַּתְרָאָה, דְּאִיהוּ שְׁלִימוּ דְּעַמּוּדָא דְּאֶמְצָעִיתָא, בְּכָל הֲוָיוֹת דְּכִלִּילָן בֵּיהּ, לְכָל שִׁית סִטְרִין דִּילֵיהּ, דְּאִינּוּן שִׁית סְפִירָאן.

282. וְרָזָא דְּמִלָּה, חָתַם רוּם וּפְנָה לְמַעְלָה, בְּיה״ו, לִימִינָא דְּחֶסֶד. בְּהו״י, לִשְׂמָאלָא דִּגְבוּרָה וה״י, בְּעַמּוּדָא דְּאֶמְצָעִיתָא. יו״ה בְּנֶצַח. בְּהוֹד הי״ו. בַּיְסוֹד וי״ה. אִילָנָא דְּאַחִיד לוֹן כֻּלְּהוּ, תִּפְאֶרֶת. עֵץ עוֹשֶׂה פְּרִי. וּבְגִין דָּא מְקוֹם שֶׁיִּפּוֹל הָעֵץ, שָׁם יה״ו. וְאוּף הָכִי בְּכָל הַוְיָה, ה׳ בַּתְרָאָה שְׁלָמִים לָהּ. וּלְכָל הַוָּיִין, דְּאַחִידָן בָּהּ. כְּגַוְונָא דָא, יה״ו עִם ה׳, יְהוָה. הו״י עִם ה׳, הַוְיָה. וה״י עִם ה׳, וְהָיָ״ה וְאוּף הָכִי שְׁאָר הַוָּיִין.

282. The secret of this, AS WAS SAID IN THE BOOK OF FORMATION (HEB. SEFER YETZIRAH), is that He sealed the top and turned upwards to Yud Hei Vav on the right side, which is Chesed, THE FIRST PERMUTATION. Then, He turned to Hei Vav Yud on the left side, Gvurah, THE SECOND PERMUTATION; to Vav Hei Yud on the central pillar, TIFERET, THE THIRD PERMUTATION; to Yud Vav Hei in Netzach, THE FOURTH PERMUTATION; to Hei Yud Vav in Hod, THE FIFTH PERMUTATION; to Vav Yud Hei in Yesod, THE SIXTH PERMUTATION. The tree which connects them all is Tiferet, AS TIFERET COMPRISES ALL OF THE SIX DIRECTIONS. It is a fruit-bearing tree. Whenever the tree falls, there will be Yud Hei Vav, AN ALLUSION THAT TIFERET IS CALLED BY THE THREE LETTERS YUD HEI VAV ALONE, AND THE LAST HEI, MALCHUT, IS CONNECTED TO IT. THEREFORE, ITS SIX DIRECTIONS ARE DISTINGUISHED BY THE SIX PERMUTATIONS OF YUD HEI VAV. Similarly, in every Yud Hei Vav Hei OF THE SIX DIRECTIONS, there is Hei as last letter, a peace offering (Heb. shlamim) TO YUD HEI VAV HEI, AS THE LAST HEI COMPLETES (HEB. MASHLEMET) YUD HEI VAV HEI. And all the Yud Hei Vav Hei's OF THE SIX DIRECTIONS are attached to it thus, Yud Hei Vav together with Hei turns into Yud Hei Vav Hei; Hei Vav Yud together with Hei is Hei Vav Yud Hei; Vav Hei Yud with Hei is Vav Hei Yud Hei. So it is with the other Yud Hei Vav Hei's.

283. וְאִינּוּן ח״י אַתְוָון דְּשִׁית סִטְרִין, דִּכְלִילָן בְּצַדִּיק חַי עָלְמִין, וְעִם ה׳ אִתְעֲבִיד חַיָּ״ה. וְרָזָא דְּמִלָּה אִיהִי ה׳, כְּגוֹן תֵּיבַת נֹחַ, דְּאִתְכְּנִישׁ בָּהּ מִכָּל מִין וּמִין, דְּאִינּוּן שְׁנַיִם שְׁנַיִם שִׁבְעָה שִׁבְעָה לְקָרְבָּנָא. שְׁנַיִם שְׁנַיִם אַרְבָּעָה. שִׁבְעָה שִׁבְעָה אַרְבָּעָה עֲשַׂר. הָא י״ח. וְתֵיבָה ה׳, בָּהּ אִשְׁתְּלִים חַיָּה.

283. THE SIX PERMUTATIONS OF YUD HEI VAV consist of eighteen letters of the six directions CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, included in the Righteous, the life (Heb. chai=18) of the worlds, WHO IS YESOD OF ZEIR ANPIN. Together with Hei, MALCHUT, it becomes Chayah (lit. 'animal'). The mystery of this is Hei, such as the ark of Noah, MALCHUT, in which every kind was gathered two and two, and seven and seven of the animals for offering. Two and two are four, seven and seven are fourteen, AND TOGETHER they are eighteen (Heb. chai). The ark itself is Hei, BEING MALCHUT; thus, the WORD Chayah is completed.

284. וְצַדִּיק אִיהוּ כְּלִיל ו׳ דַּרְגִּין. ובג״ד תַּקִּינוּ לְמִפְתַּר בֵּיהּ חֶלְמָא בְּג׳ שְׁלוֹמוֹת, בְּג׳ פִּדְיוֹנוֹת, דְּאִיהוּ ו׳, בְּחוּשְׁבָּן ו׳. וְאִיהוּ סֻלָּם דְּחֶלְמָא דְּיַעֲקֹב, כְּלִיל ו׳ סְפִירָאן. מוּצָב אַרְצָה, שְׁכִינְתָּא תַּתָּאָה, וְדָא ה׳ תַּתָּאָה. וְרֹאשׁוֹ, דָּא י׳, בֵּיהּ אִיהוּ צַדִּיק שְׁבִיעִי. מַגִּיעַ הַשָּׁמַיְמָה, דָּא אִימָּא עִלָּאָה, וְדָא ה׳ עִלָּאָה, דְּמִסְטְרָא דְּחֶלְמָא, ה׳ שַׁלְטָא עַל י׳, דְּאִיהוּ רֵישָׁא דְּסוּלְּמָא, ה״י מִן אֱלֹקִים. וּבְגִין דָּא, וְהִנֵּה מַלְאֲכֵי אֱלֹהִים עוֹלִים וְגוֹ׳, וְלָא מַלְאֲכֵי יִדּוֹ״ד.

284. The Righteous, YESOD, is comprised of six grades, NAMELY SIX DIRECTIONS, for which reason it has been decreed that the bettering of a bad dream is performed with three times peace, THREE VERSES IN WHICH PEACE IS MENTIONED, and three ransoms, THREE VERSES IN WHICH RANSOM IS MENTIONED. FOR YESOD is Vav, and they TOGETHER amount to six CORRESPONDING TO THE SIX GRADES OF YESOD, AS THE BETTERING OF A BAD DREAM IS DONE THROUGH YESOD. It is the ladder in Jacob's dream, which comprises six Sfirot. It is "set up on the earth" (Beresheet 28:12), NAMELY the lower Shechinah, MALCHUT CALLED EARTH, the last Hei. "And the top" (Ibid.) is Yud, of which the Righteous, YESOD, is seventh. It "reached to heaven" (Ibid.), to supernal Ima. This is the supernal Hei, NAMELY BINAH OF BINAH of the side of the dream, WHICH IS OF THE ASPECT OF THE LEFT. Hei rules over Yud which is the top of the ladder, WHICH IS THE SECRET OF Hei Yud of Elohim. Hence, "the angels of Elohim ascending and descending on it" (Beresheet 28:12), not the angels of Yud Hei Vav Hei.

285. אַתְוָון כְּסִדְרָן, עוֹלִים בְּחוֹלֶם, דְּאִיהוּ כֶּתֶר עַל ד׳ אַתְוָון, דְּאִתְפְּשָׁטוּתָא דִּלְהוֹן, מֵחָכְמָה עַד מַלְכוּת קַדִּישָׁא. בְּגִין דְּחָכְמָה אִיהִי י׳, בִּינָה ה׳, שִׁית סְפִירָאן ו׳, מַלְכוּת ה׳ בַּתְרָאָה. חֹלֶם כֶּתֶר עַל כָּל אַתְוָון.
ע״כ רעיא מהימנא

285. The letters, arranged properly, YUD HEI VAV HEI, ascend through the dot of Cholam (the vowel O), which is Keter, above them. The four letters expand from Chochmah to holy Malchut, as Chochmah is Yud, Binah is Hei, the six Sfirot CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD are Vav and Malchut is the last Hei. Cholam is a crown on all the letters.
End of Ra'aya Meheimna

42. "Tell me, O you, whom my soul loves"
From Rabbi Hamnuna Saba's book we learn that as long as the Congregation of Yisrael is with God, God willingly feeds Himself and others from the

eternal flow from Binah. The secret meaning of this is that no blessings rest on a place without a male and a female. Two alternate explanations of the title verse are given, both of which place importance on righteous men and on school children who study the Torah.

286. "If the priest that is anointed do sin to bring guiltiness on the people" (Vayikra 4:3). Rabbi Aba opened the discussion with the verse: "Tell me, O you whom my soul loves...if you know not, O you fairest among women" (Shir Hashirim 1:7-8). These verses were explained by the friends to refer to Moses, when he departed from the world, for he said, "Let Hashem, the Elohim of the spirits of all flesh...appoint who may go out before them" (Bemidbar 27:16-17). HE THEN TOLD THE HOLY ONE, BLESSED BE HE, "TELL ME, O YOU WHOM MY SOUL LOVES, WHERE (OR: 'HOW') YOU FEED..." WHO WOULD YOU APPOINT TO FEED YISRAEL. We learned that this was said of the exile.

286. אִם הַכֹּהֵן הַמָּשִׁיחַ יֶחֱטָא לְאַשְׁמַת הָעָם. רִבִּי אַבָּא פָּתַח הַגִּידָה לִי שֶׁאָהֲבָה נַפְשִׁי וְגוֹ׳, אִם לֹא תֵדְעִי לָךְ הַיָּפָה בַּנָּשִׁים צְאִי לָךְ וְגוֹ׳, הָנֵי קְרָאֵי אוּקְמוּהָ חַבְרַיָּיא בְּמֹשֶׁה, בְּשַׁעֲתָא דַּהֲוָה סָלִיק מֵעָלְמָא, דְּאָמַר יִפְקוֹד יְיָ׳ אֱלֹהֵי הָרוּחוֹת לְכָל בָּשָׂר וְגוֹ׳, אֲשֶׁר יֵצֵא לִפְנֵיהֶם וְגוֹ׳, וְתָנִינָן דְּעַל גָּלוּתָא אִתְּמַר.

287. Come and see: These verses were said by the Congregation of Yisrael, MALCHUT, to the Holy King, ZEIR ANPIN. "Tell me, O you whom my soul loves," WHICH MAY BE READ AS: 'YOU, WHO LOVES MY SOUL' as in "Have you seen him who loves my soul?" (Shir Hashirim 3:3). To the Holy King, it was said, "O you who loves my soul...how would you feed" (Ibid. 1:7).

287. וּת״ח, הָנֵי קְרָאֵי כ״י אַמְרָן לְמַלְכָּא קַדִּישָׁא. הַגִּידָה לִי שֶׁאָהֲבָה נַפְשִׁי, כד״א אֵת שֶׁאָהֲבָה נַפְשִׁי רְאִיתֶם. וּלְמַלְכָּא קַדִּישָׁא אִתְּמַר, אַנְתְּ שֶׁאָהֲבָה נַפְשִׁי אֵיכָה תִּרְעֶה.

288. Rabbi Hamnuna Saba said in his book, As long as the Congregation of Yisrael is with the Holy One, blessed be He, the Holy One, blessed be He, so to speak, is perfected and willingly feeds Himself and others. He feeds Himself by sucking milk from supernal Ima, BY RECEIVING THE ABUNDANCE FROM BINAH. From the sucking, He waters all the others and suckles them. We learned that Rabbi Shimon said that as long as the Congregation of Yisrael is with the Holy One, blessed be He, the Holy One, blessed be He, is in perfection and joy. Blessings rest on Him and from Him go to all the others, NAMELY TO ALL THE WORLDS. Whenever the Congregation of Yisrael is not with the Holy One, blessed be He, the blessings, so to speak, are withheld from Him and from others.

288. בְּסִפְרָא דְּרַב הַמְנוּנָא סָבָא אָמַר, כָּל זְמַנָּא דְּכ״י אִשְׁתְּכַח בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, כְּבְיָכוֹל קוּדְשָׁא בְּרִיךְ הוּא בִּשְׁלִימוּ, וְרָעֵי בִּרְעוּתָא לֵיהּ וּלְאַחֲרָנִין זָן לֵיהּ לְגַרְמֵיהּ, מֵהַהוּא יְנִיקוּ דְּחַלָּבָא דְּאִימָא עִלָּאָה, וּמֵהַהוּא יְנִיקוּ דְּאִיהוּ יָנִיק, אַשְׁקֵי לְכָל שְׁאָר אָחֲרָנִין, וְיָנִיק לוֹן. וְאוֹלִיפְנָא דְּאַר״שׁ, כָּל זְמַנָּא דְּכ״י אִשְׁתְּכָחַת בְּקוּדְשָׁא בְּרִיךְ הוּא, קוּדְשָׁא בְּרִיךְ הוּא בִּשְׁלִימוּ, בְּחֶדְוָה, בִּרְכָאן בֵּיהּ שַׁרְיָין, וְנָפְקִין מִנֵּיהּ לְכָל שְׁאָר אָחֲרָנִין. וְכָל זְמַנָּא דִּכְנֶסֶת יִשְׂרָאֵל לָא אִשְׁתְּכַחַת בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, כְּבְיָכוֹל בִּרְכָאן אִתְּמְנָעוּ מִנֵּיהּ וּמִכָּל שְׁאָר אָחֲרָנִין.

289. The secret meaning of this is that no blessings rest on a place without a male and a female. The Holy One, blessed be He, therefore wails and cries, as written, "He shall mightily roar because of His habitation" (Yirmeyah 25:30). What does He say? 'Woe to Me for having destroyed My house and burned My palace.'

289. וְרָזָא דְּמִלְּתָא, בְּכָל אֲתַר דְּלָא אִשְׁתְּכַח דְּכַר וְנוּקְבָא, בִּרְכָאן לָא שְׁרָאן עֲלוֹי, וְעַל דָּא קוּדְשָׁא בְּרִיךְ הוּא גָּעֵי וּבָכֵי, כד״א שָׁאֹג יִשְׁאַג עַל נָוֵהוּ. וּמַאי אוֹמֵר, אוֹי שֶׁהֶחֱרַבְתִּי אֶת בֵּיתִי וְשָׂרַפְתִּי אֶת הֵיכָלִי וְכוּ׳.

290. When the Congregation of Yisrael went into exile, she said before Him, "Tell me, O you whom my soul loves," on whom all the love of my soul is set. "Where you feed": How will You feed from the deep river, BINAH, which never stops flowing? How will You feed on the illumination of the supernal Eden, CHOCHMAH? "Where you make your flock to rest at noon" (Shir Hashirim 1:7): How will You feed all the others who usually receive water from You?

290. וּבְשַׁעֲתָא דְּכ״י נַפְקַת בְּגָלוּתָא, אֲמָרַת קַמֵּיהּ, הַגִּידָה לִי שֶׁאָהֲבָה נַפְשִׁי, אַנְתְּ רְחִימָא דְּנַפְשָׁאי, אַנְתְּ דְּכָל רְחִימוּ דְּנַפְשִׁי בָּךְ. אֵיכָה תִּרְעֶה, אֵיךְ תָּזוּן גַּרְמָךְ, מֵעֲמִיקָא דְּנַחֲלָא דְּלָא פְּסִיק. אֵיךְ תָּזוּן גַּרְמָךְ מִנְּהִירוּ דְּעֵדֶן עִלָּאָה. אֵיכָה תַּרְבִּיץ בַּצָּהֳרָיִם, אֵיךְ תָּזוּן לְכָל אִינּוּן אָחֲרָנִין דְּאִשְׁתַּקְיָין מִנָּךְ תְּדִירָא.

291. I used to be nourished by you daily and to receive water. I watered all the lower WORLDS and Yisrael were sustained by me. And now "why should I be like one who cloaks himself" (Ibid.): How will I cover myself without blessings? When the blessings will be wanted, they shall not be in my hands. "By the flocks of your companions" (Ibid.): How could I stand by them, yet not be leading and nourishing them? "the flocks of your companions" are Yisrael, the children of the patriarchs - ABRAHAM, ISAAC AND JACOB - the holy Chariot above, NAMELY CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. SHE THEREFORE CALLS THEM "YOUR COMPANIONS."

291. וַאֲנָא הֲוֵינָא אִתְּזָנָא מִנָּךְ בְּכָל יוֹמָא, וּמִשְׁתַּקְיָא, וְאַשְׁקִינָא לְכָל אִינּוּן תַּתָּאֵי, וְיִשְׂרָאֵל אִתְּזָנוּ בִּי, וְהַשְׁתָּא שַׁלְּמָה אֶהְיֶה כְּעוֹטִיָּה, אֵיךְ אֶהֱוֵי מִתְעַטְּפָא, בְּלָא בִּרְכָאן, כַּד יִצְטָרְכוּן אִינּוּן בִּרְכָאן, וְלָא יִשְׁתַּכְּחוּן בִּידִי. עַל עֶדְרֵי חֲבֵרֶיךָ, הֵיאַךְ אִיקוּם עָלַיְיהוּ, וְלָא אֶהְיֶה רַעְיָא לְהוּ, וְזָנָא לְהוּ. עֶדְרֵי חֲבֵרֶיךָ, אִלֵּין אִינּוּן יִשְׂרָאֵל, דְּאִינּוּן בְּנֵי אֲבָהָן, דְּאִינּוּן רְתִיכָא קַדִּישָׁא לְעֵילָא.

292. The Holy One, blessed be He, said TO THE CONGREGATION OF YISRAEL: 'Let alone what is Mine; TO WIT, SHE IS NOT TO TALK ABOUT THE NEEDS OF ZEIR ANPIN, for what is Mine is too secret to be made known. But "If you know not" (Ibid. 8) WHAT CONCERNS yourself, here is some advice: "O you fairest among women" (Ibid.) resembles "Behold, you are fair, my love" (Shir Hashirim 4:1) THAT IS THE NAME OF THE CONGREGATION OF YISRAEL. "Go your way forth by the footsteps of the flock" (Shir Hashirim 1:8): these are the righteous trodden by the heels; TO WIT, EVERYBODY TREADS ON THEM WITH THEIR HEELS, and through them strength will be given you to survive. "And feed your kids beside the shepherds' tents" (Ibid.): These are school children, for whose sake the world endures. They give strength to the Congregation of Yisrael during the time of exile. "Beside the shepherds' tents" (Ibid.): these are the schools and their teachers' houses of learning, where the Torah always dwells.

292. אָ״ל קוּדְשָׁא בְּרִיךְ הוּא, שְׁבוֹק אַנְתְּ דִּידִי, דְּהָא דִּידִי מִלָּה טְמִירָא הוּא לְאִתְיְדַע. אֲבָל אִם לֹא תֵדְעִי לָךְ, לְגַרְמָךְ, הָרֵי לָךְ עֵיטָא. הַיָּפָה בַּנָּשִׁים, כד״א הִנָּךְ יָפָה רַעְיָתִי. צְאִי לָךְ בְּעִקְּבֵי הַצֹּאן, אִלֵּין אִינּוּן צַדִּיקַיָּיא, דְּאִינּוּן נִדְשִׁין בֵּין עֲקֵבִין, וּבְגִינֵיהוֹן יְהִיב לָךְ חֵילָא לְקַיְּימָא. וּרְעִי אֶת גְּדִיּוֹתַיִךְ עַל מִשְׁכְּנוֹת הָרוֹעִים, אִלֵּין אִינּוּן תִּנּוֹקוֹת שֶׁל בֵּית רַבָּן, דְּעָלְמָא מִתְקַיְּימָא בְּגִינֵיהוֹן, וְיָהֲבִין חֵילָא לְכ״י בְּגָלוּתָא. מִשְׁכְּנוֹת הָרוֹעִים, אִלֵּין בָּתֵּי רַבָּן אֲתַר בֵּית מִדְרָשָׁא דְּאִשְׁתְּכַח אוֹרַיְיתָא בְּהוֹן תְּדִירָא.

293. Another explanation for: "If you know not, O you fairest among women." Come and see: When there are righteous men and school children who study the Torah in the world, the Congregation of Yisrael can exist due to them in exile. But if THERE ARE not ENOUGH OF THEM, IT IS AS IF she and they cannot exist in the world. If there be righteous men, they are caught first AND DIE TO ATONE FOR PEOPLE OF THEIR GENERATION. If not, the kids for whose sake the world endures are caught first, and the Holy One, blessed be He, takes them from the world, even though they are without sin. Not only that, He even removes the Congregation of Yisrael away from Him and SHE goes out into exile.

293. ד״א אִם לֹא תֵדְעִי לָךְ הַיָּפָה בַּנָּשִׁים וְגוֹ׳. ת״ח, בְּשַׁעְתָּא דְּצַדִּיקַיָּיא אִשְׁתְּכְחוּ בְּעָלְמָא, וְאִינּוּן תִּנּוֹקוֹת שֶׁל בֵּית רַבָּן מִשְׁתַּכְּחִי וְלָעָאן בְּאוֹרַיְיתָא, יַכְלָא כ״י לְקַיְּימָא עִמְּהוֹן בְּגָלוּתָא. וְאִי לָאו, כְּבְיָכוֹל הִיא וְאִינּוּן לָא יַכְלֵי לְאִתְקַיְּימָא בְּעָלְמָא. וְאִי זַכָּאִין אִשְׁתְּכָחוּ, אִינּוּן אִתְּפְסָן בְּקַדְמֵיתָא. וְאִי לָא, אִינּוּן גַּדְיָין דְּעָלְמָא מִתְקַיְּימָא בְּגִינֵיהוֹן, מִתְּפְסִין בְּקַדְמֵיתָא, וְקוּדְשָׁא בְּרִיךְ הוּא סָלִיק לוֹן מֵעָלְמָא, אע״ג דְּלָא אִשְׁתְּכַח בְּהוּ חוֹבָה. וְלָא דָא בִּלְחוֹדוֹי, אֶלָּא רָחִיק מִנֵּיהּ לְכ״י וְאִתְגַּלְיָיא בְּגָלוּתָא.

43. "If the priest that is anointed do sin"
We are told that the anointed priest only sins because of the guiltiness of the people. Rabbi Yitzchak talks about Abraham, Isaac and Israel, saying that Israel is complete in every respect. God made the patriarchs swear by the supernal patriarchs, Chesed, Gvurah and Tiferet of Zeir Anpin. Rabbi Yosi wonders when a priest sins who will bring an offering for him and make atonement for him. Rabbi Chiya says that another priest brings his offering and then the high priest himself brings an offering; this is acceptable to the Holy King.

294. It is written, "If the priest that is anointed do sin to bring guiltiness on the people" (Vayikra 4:3): THE ANOINTED PRIEST IS THE HOLY ONE, BLESSED BE HE, and wherefore should He sin? BECAUSE OF the guiltiness of the people; TO WIT, because of the sins of the world that brought it on Him; it is surely because of the guiltiness of the people, not His own. "Do sin" MEANS that He will withhold His goodness and judge everything using Judgment, as written, "I and my son Solomon shall be counted offenders" (I Melachim 1:21). Another explanation: "If the priest that is anointed" or the Holy One, blessed be He, as we said, "do sin," THAT IS, withhold from the Congregation of Yisrael and from the world, by not giving them blessings according to their needs. Why should He do so? Assuredly it is because of the "guiltiness of the people," because of the sins of the people. THE TWO EXPLANATIONS ARE CLOSE IN MEANING AND THE SECOND ADDS WHAT THE FIRST LACKS.

294. הה"ד אִם הַכֹּהֵן הַמָּשִׁיחַ יֶחֱטָא לְאַשְׁמַת הָעָם. אֲמַאי יֶחֱטָא. לְאַשְׁמַת הָעָם, בְּגִין חוֹבֵי עָלְמָא דְּגַרְמוּ הַאי, לְאַשְׁמַת הָעָם וַדַּאי, וְלָא לְאַשְׁמָה דִּילֵיהּ. יֶחֱטָא: יִגְרַע טוּבֵיהּ, וְדָאִין דִּינֵיהּ בְּכֹלָּא, כד"א וְהָיִיתִי אֲנִי וּבְנִי שְׁלֹמֹה חַטָּאִים. ד"א אִם הַכֹּהֵן הַמָּשִׁיחַ, דָּא קוּדְשָׁא בְּרִיךְ הוּא כִּדְקָאֲמָרָן. יֶחֱטָא, יִגְרַע מִן כ"י וּמֵעָלְמָא, דְּלָא יָהִיב לְהוֹן סִפּוּק בִּרְכָאן. אֲמַאי. אִיהוּ לְאַשְׁמַת הָעָם וַדַּאי, בְּגִין חוֹבָה דְּעַמָּא הִיא.

295. "If the priest that is anointed do sin": Rabbi Yitzchak opened the discussion with the verse: "Remember Abraham, Isaac and Yisrael Your servants" (Shemot 32:13). This is a difficult verse. It should have been written, 'Remember Abraham and Isaac and Yisrael'. Why is it written 'Isaac' WITHOUT 'AND'? HE ANSWERS, We have learned that the left is always included within the right and is part of the right, for the right was made to always include the left. It therefore does not divide THE WORDS BY 'AND ISAAC', AS IT WOULD HAVE DIVIDED BETWEEN ABRAHAM AND ISAAC, so as to include ISAAC, WHO IS LEFT, in Abraham, WHO IS RIGHT. It is therefore WRITTEN, "Abraham, Isaac" in one alliance and then "and Yisrael," A SECOND ALLIANCE. For he holds them both with his wings. Thus, he is complete in every respect.

295. אִם הַכֹּהֵן הַמָּשִׁיחַ יֶחֱטָא. רִבִּי יִצְחָק פָּתַח, זְכוֹר לְאַבְרָהָם לְיִצְחָק וּלְיִשְׂרָאֵל עֲבָדֶיךָ, הַאי קְרָא קַשְׁיָא, הָכִי מִבָּעֵי לֵיהּ לְמִכְתַּב, זְכוֹר לְאַבְרָהָם וּלְיִצְחָק וּלְיִשְׂרָאֵל, מַאי לְיִצְחָק. אֶלָּא הָכִי תָּנִינָן, בְּכָל אֲתַר שְׂמָאלָא אִתְכְּלִיל בִּימִינָא, וּבְכְלָלָא דִּימִינָא הוּא. דְּהַאי יְמִינָא, אִתְתַּקְּנַת לְעָלְמִין, לְאִכְלְלָא בֵּיהּ שְׂמָאלָא. וְעַל דָּא לָא פָּלִיג, בְּגִין לְאַכְלְלָא לֵיהּ בֵּיהּ בְּאַבְרָהָם. ובג"כ לְאַבְרָהָם לְיִצְחָק כְּלָלָא חַד. וּלְיִשְׂרָאֵל, דְּהָא בְּתַרְוַוּיְהוּ אָחִיד לוֹן בְּגַדְפּוֹי, וְהוּא שָׁלִים בְּכֹלָּא.

296. "To whom You did swear by Your own self" (Ibid.). The Holy One, blessed be He, made the patriarchs swear by the supernal patriarchs - CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. Hence, it is written, "To whom You did swear by Your own self"; "YOUR OWN SELF," NAMELY, by those above, those who dwell in Your own self; TO WIT, HE SWORE BY HIS OWN CHESED, GVURAH AND TIFERET. "And did say to them, I will multiply your seed...that I have spoken of" (Ibid.). HE ASKS, IT SAYS "that I have spoken." It should have said 'that You have spoken', FOR YOU CANNOT SAY THAT THE HOLY ONE, BLESSED BE HE, SAID, "THAT I HAVE SPOKEN," SINCE HE JUST SWORE AND SAID THAT TO THEM. SURELY MOSES SAID THIS, BUT HE SHOULD HAVE SAID 'THAT YOU HAVE SPOKEN'. HE ANSWERS, The Holy One, blessed be He, said it to the patriarchs once and again, AND IT IS POSSIBLE THAT HE SAID "THAT I HAVE SPOKEN," WHICH MEANS THAT HE HAS ALREADY SPOKEN TO THEM BEFORE. MOREOVER, "that I have spoken" MEANS that which I desired with my soul. THERE IS NO NEED TO SAY THAT HE ALREADY SPOKE TO THEM, for speaking MEANS desiring. Hence, it says, "Hashem said that He would dwell in the thick darkness" (I Melachim 8:12) and "Whatever your soul desires (lit. 'says'), I will do for you" (I Shmuel 20:4).

296. אֲשֶׁר נִשְׁבַּעְתָּ לָהֶם בָּךְ. אוֹמָאָה אוֹמֵי קוּדְשָׁא בְּרִיךְ הוּא לַאֲבָהָן, בַּאֲבָהָן דִּלְעֵילָא הֲדָא הוּא דִּכְתִיב אֲשֶׁר נִשְׁבַּעְתָּ לָהֶם בָּךְ, בְּאִינּוּן דִּלְעֵילָא בְּאִינּוּן דִּשְׁרָאן בָּךְ. וַתְּדַבֵּר אֲלֵיהֶם אַרְבֶּה אֶת זַרְעֲכֶם וְגוֹ'. אֲשֶׁר אָמַרְתִּי, אֲשֶׁר אָמַרְתָּ מִבָּעֵי לֵיהּ. אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא אָמַר כַּךְ לַאֲבָהָן, זִמְנָא וּתְרֵין זִמְנִין. אֲשֶׁר אָמַרְתִּי: דְּצַבִּיתִי בִּרְעוּ נַפְשִׁי, דְּהָא אֲמִירָה רְעוּתָא הוּא, הה"ד אֲדֹנָי אָמַר לִשְׁכּוֹן בָּעֲרָפֶל. וְעוֹד מַה תֹּאמַר נַפְשֶׁךָ וְאֶעֱשֶׂה לָךְ.

297. "And they shall inherit it forever (lit. 'for the world')" (Shemot 32:13). HE ASKS, What is "the world"? HE REPLIES: it is the supernal world, ZEIR ANPIN, to which the land, MALCHUT, is attached and by which it is sustained. If the land is driven INTO EXILE AND IS NOT ATTACHED TO ZEIR ANPIN, what is it due to? The "guiltiness of the people." IT IS THEREFORE WRITTEN, "AND THEY SHALL INHERIT IT FOR EVER"; TO WIT, MALCHUT WILL BE UNITED WITH ZEIR ANPIN FOREVER AND WILL NOT GO INTO EXILE. HE THUS EXPLAINED THE VERSE: "IF THE PRIEST THAT IS ANOINTED" (ZEIR ANPIN) "DO SIN," IN WITHHOLDING UNION FROM MALCHUT SO THAT SHE WILL GO INTO EXILE, IT IS BECAUSE OF THE "GUILTINESS OF THE PEOPLE."

297. וְנָחֲלוּ לְעוֹלָם, מַאי לְעוֹלָם. עוֹלָם דִּלְעֵילָא, דַּאֲחִידָא בֵּיהּ הַהִיא אֶרֶץ, וְאִתְּזָנַת מֵהַהוּא עוֹלָם, וְאִי הַאי אֶרֶץ אִתְּרָכַת, בְּמַאי הוּא. לְאַשְׁמַת הָעָם הוּא דַּהֲוֵי.

298. Rabbi Yitzchak said, "If the priest that is anointed do sin" refers to the priest below, who prepares himself for service IN THE TEMPLE and a sin is found in him, it "brings guiltiness of the people," FOR THE PEOPLE WILL BE BLAMED FOR IT, BECAUSE woe to those who rely ON HIS SERVICE. Similarly, if a sin is found in the cantor, woe to those who count on him. Rabbi Yehuda said, All the more so the priest, to whom all Yisrael above and below look and expect to be blessed by.

298. ר׳ יִצְחָק אָמַר, אִם הַכֹּהֵן הַמָּשִׁיחַ יֶחֱטָא, דָּא כֹּהֵן דִּלְתַתָּא, דְּאִתְתַּקַּן לַעֲבוֹדָה וְאִשְׁתְּכַח בֵּיהּ חַטָּאָה, לְאַשְׁמַת הָעָם הוּא דַּהֲוֵי וַדַּאי. וַוי לְאִינּוּן דְּסַמִּיכִין עָלֵיהּ, כְּגַוְונָא דָּא, שְׁלִיחָא דְּצִבּוּרָא דְּאִשְׁתְּכַח בֵּיהּ חַטָּאָה, וַוי לְאִינּוּן דְּסַמְכִין עָלֵיהּ. א״ר יְהוּדָה, וכ״ש כַּהֲנָא, דְּכָל יִשְׂרָאֵל, וְעִלָּאִין וְתַתָּאִין כֻּלְּהוּ מְחַכָּאן וּמְצַפָּאן לְאִתְבָּרְכָא עַל יְדוֹי.

299. We have learned that when the priest starts to meditate and bring the supernal offering - TO WIT, BRING ABOUT THE UNISON BETWEEN MALCHUT AND ZEIR ANPIN - everyone is blessed and joyful. The right, CHESED, begins to awaken and the left, JUDGMENT, is included within the right, and everything is attached and connected to each other. All are blessed together. Thus, through the priest, the upper and lower beings are blessed, as we already explained. Hence, IF HE SINS, an offering should be brought for him, so that his sin will be atoned for.

299. דְּהָא תְּנִינָן, בְּשַׁעֲתָא דְּכַהֲנָא שָׁארִי לְכַוְּונָא מִלִּין, וּלְקָרְבָא קָרְבְּנָא עִלָּאָה, כֹּלָּא אִשְׁתְּכָחוּ בְּבִרְכָתָא וּבְחֶדְוָותָא. יְמִינָא, שָׁארִי לְאִתְעָרָא. שְׂמָאלָא אִתְכְּלִיל בִּימִינָא, וְכֹלָּא אִתְאַחִיד וְאִתְקְשַׁר דָּא בְּדָא, וְאִתְבָּרְכוּן כֻּלְּהוּ כַּחֲדָא. אִשְׁתְּכַח, דְּעַל יְדָא דְּכַהֲנָא, מִתְבָּרְכָאן עִלָּאֵי וְתַתָּאֵי, וְהָא אוֹקְמוּהָ. וּבְגִין כַּךְ בָּעֵי לְקָרְבָא קָרְבְּנָא עָלֵיהּ, בְּגִין דְּיִתְכַּפַּר חוֹבֵיהּ.

300. Rabbi Yosi said, We learned that through the priest, a man's sin is atoned for when he brings an offering for him. HE ASKS, Now that he himself sinned, who will bring an offering for him and who shall make atonement for him? You may say that he should bring an offering for himself, yet he sinned and he is unworthy that the upper and lower beings be blessed by him, for if the lower beings are not blessed by him, all the more so the upper ones. Rabbi Yehuda said, Yet it is not wholly so, since it is written, "And have made atonement for himself, and for his household" (Vayikra 16:17). Why should he need ANOTHER to make atonement for himself for his sin, IF HE CAN make atonement for himself, as written, "And have made atonement for himself."

300. אָמַר רִבִּי יוֹסֵי, הָא תְּנִינָן, דְּעַל יְדָא דְּכַהֲנָא אִתְכַּפַּר חוֹבָא דְּב״נ, כַּד קָרִיב קָרְבְּנָא. הַשְׁתָּא דְּאִיהוּ חָטֵי, מַאן מַקְרִיב עָלֵיהּ, וּמַאן יְכַפֵּר עָלֵיהּ. אִי תֵּימָא דְּאִיהוּ מַקְרִיב עַל נַפְשֵׁיהּ, הָא אִיהוּ אִתְקַלְקַל, וְלָאו אִיהוּ כְּדַאי דְּיִתְבָּרְכוּן עָלֵיהּ עִלָּאֵי וְתַתָּאֵי. תַּתָּאֵי לָא יִתְבָּרְכוּן עַל יְדֵיהּ, כָּל שֶׁכֵּן עִלָּאֵי. אָמַר רִבִּי יְהוּדָה, וְלָא. וְהָא כְּתִיב וְכִפֶּר בַּעֲדוֹ וּבְעַד בֵּיתוֹ, אֲמַאי בָּעֵיָא לְכַפָּרָא עָלֵיהּ, בְּגִין דְּאִיהוּ חָב יְכַפֵּר עַל גַּרְמֵיהּ, דְּכְתִיב וְכִפֶּר בַּעֲדוֹ.

301. Rabbi Chiya said, It is known to what place the High Priest is attached, WHICH IS CHOCHMAH, and to what place the other priest is attached, who is called his deputy, CHESED. Another priest therefore brings the offering OF THE HIGH PRIEST, THE ONE WHO IS CALLED AN ANOINTED PRIEST, first and raises him to where he himself is attached, NAMELY TO CHESED OF ZEIR ANPIN. After the priest raises THE OFFERING to that place, CHESED, THE HIGH PRIEST is not stopped from rising it further to his place, CHOCHMAH, in order to atone for his sin. Therefore, another priest brings his offering, and since another brings it, it does not suffice, BECAUSE HE CAN RAISE IT ONLY UP TO CHESED, AND THE ASPECT OF THE HIGH PRIEST IS CHOCHMAH. THEN afterwards THE HIGH PRIEST HIMSELF brings an offering, and the upper ones all join to atone for his sin. It is acceptable to the Holy King. In the same manner, he who prays and errs, let another take his place.

301. אָמַר רִבִּי חִיָּא, הָא יְדִיעַ בְּאָן אֲתַר אִתְקְשַׁר כַּהֲנָא רַבָּא. וּבְאָן אֲתַר אִתְקְשַׁר כַּהֲנָא אָחֳרָא, וְהַהוּא דְּאִקְרֵי סְגָן יְדִיעָא. בְּגִין כַּךְ, כֹּהֵן אָחֳרָא קָא מַקְרִיב קָרְבָּנֵיהּ בְּקַדְמֵיתָא, וְסָלִיק לֵיהּ עַד הַהוּא אֲתַר דְּאִתְקְשַׁר בֵּיהּ. בָּתַר דְּכַהֲנָא סָלִיק לְהַהוּא אֲתַר, לָא מְעַכְּבִין לֵיהּ לְסַלְּקָא לְאַתְרֵיהּ, וּלְאִתְכַּפְּרָא חוֹבֵיהּ. וְעַל דָּא, אָחֳרָא קָא מַקְרִיב עָלֵיהּ קָרְבָּנֵיהּ. כֵּיוָן דְּאָחֳרָא הוּא מַקְרִיב, וְלָא מִסְתַּפְּקִין כָּל כַּךְ עַל יְדֵיהּ, לְבָתַר אִיהוּ מַקְרִיב, וְאִינּוּן עִלָּאִין, כֻּלְּהוּ מִתְחַבְּרָן לְכַפָּרָא חוֹבֵיהּ. וּמַלְכָּא קַדִּישָׁא אִסְתְּכַם עַל יְדֵיהוּ. כְּגַוְונָא דָּא, הַמִּתְפַּלֵּל וְטָעָה יַעֲמוֹד אַחֵר תַּחְתָּיו.

44. The blowing of the Shofar

Rabbi Elazar tells about the blowing of the Shofar on Rosh Hashanah and on Yom Kippur, and about the day that Isaac was bound. On that day God raised Abraham, teaching us that the right was constructed and perfected by binding the left. God told Yisrael that they should not be afraid of the judgments of the Left Column, for He detains those judgments from coming out. When the sound of the Shofar rises up, the prosecutors above are pushed aside by the sound and cannot prevail. Rabbi Elazar talks about the worthiness of the messenger, saying that a priest and a Levite should

be examined before they begin their service to be sure they are worthy of it. Then they shall put incense on the altar so that everything is perfumed, and so that blessings will prevail in all the worlds.

302. Rabbi Elazar and Rabbi Aba were sitting. Rabbi Elazar said, I saw that my father, on the day of Rosh Hashanah (The Jewish New Year) and on Yom Kippur, refused to listen to the prayer of a man, unless he was with him three days in advance to purify him. As Rabbi Shimon used to say, by the prayer of the man who I purify, the world is atoned for. All the more so by the blowing of the Shofar, for he did not accept the Shofar blowing of a man who did not have the knowledge of blowing according to the meditation on the secret meaning of blowing.

302. רִבִּי אֶלְעָזָר וְרִבִּי אַבָּא הֲווֹ יַתְבִּי. א״ר אֶלְעָזָר, חֲמֵינָא לְאַבָּא בְּיוֹמֵי דְּרֹאשׁ הַשָּׁנָה וְיוֹם הַכִּפּוּרִים, דְּלָא בָּעֵי לְמִשְׁמַע צְלוֹתָא מִכָּל בַּר נָשׁ, אֶלָּא אִי קָאִים עָלֵיהּ תְּלָתָא יוֹמִין קוֹדֶם, לְדַכְּאָה לֵיהּ. דְּרִבִּי שִׁמְעוֹן הֲוָה אָמַר הָכִי, בְּצְלוֹתָא דְּהַאי בַּר נָשׁ דַּאֲנָא מַדְכֵּינָא, אִתְכַּפַּר עָלְמָא. וְכָל שֶׁכֵּן בִּתְקִיעָה דְּשׁוֹפָר, דְּלָא מְקַבֵּל תְּקִיעָתָא דְּב״נ דְּלָאו אִיהוּ חַכִּים לְמִתְקַע בְּרָזָא דִּתְקִיעָה.

303. We have learned that Rabbi Yesa Saba discussed the order of the Shofar blowings: The first ORDER comprises all of them; TO WIT, INCLUDING SHEVARIM AND T'RUAH IN THIS ORDER: T'KIAH, SHEVARIM, T'RUAH, T'KIAH. The second ORDER COMPRISES one T'KIAH duly IN THE BEGINNING, one T'KIAH PEAL duly IN THE END, a great Gvurah, NAMELY SHEVARIM in between. THE ORDER IS T'KIAH, SHEVARIM, T'KIAH. The third ORDER IS one T'KIAH on the one side, IN THE BEGINNING, AND one T'KIAH on that side, IN THE END, AND A PLAIN Gvurah, WHICH IS T'RUAH in between. The Shevarim rises up TO THE PEAL OF GVURAH, and the T'ruah sound goes down TO MALCHUT. The one sound is harsh JUDGMENT, NAMELY SHEVARIM, and the other is mild JUDGMENT, NAMELY T'RUAH. This has already been explained. There are ten sounds: T'KIAH, SHEVARIM, T'RUAH, T'KIAH; T'KIAH, SHEVARIM, T'KIAH; T'KIAH, T'RUAH, T'KIAH. Yet they are only nine sounds, SINCE one IN THE MIDDLE OF THE FIRST ORDER, SHEVARIM T'RUAH, IS NOT TWO SOUNDS, BUT is inclusive; TO WIT, ONE SOUND THAT INCLUDES TWO. THERE ARE THEREFORE NO MORE THAN NINE SOUNDS.

303. דְּתַנְיָנָן, ר׳ יֵיסָא סָבָא אָמַר, הָנֵי תְּקִיעָתָא כְּסִדְרָן. קַדְמָאָה, כְּלִילָא מִכֹּלָּא. תִּנְיָינָא, חֲדָא כְּסִדְרָא וַחֲדָא כְּסִדְרָא, גְּבוּרָה גְּדוֹלָה בֵּינַיְיהוּ. תְּלִיתָאָה, חַד הָכָא וְחַד הָכָא גְּבוּרָה בֵּינַיְיהוּ. פּוּסְקָא סַלְקָא, קוּמַטְרָא נַחְתָּא. חַד תַּקִּיפָא וְחַד רַפְיָא. וְהָא אוּקְמוּהָ. וְאִינּוּן עֶשְׂרָה. וְאִינּוּן תֵּשַׁע. חַד כְּלָלָא דְּכֹלָּא.

304. On that day, Isaac, WHO IS GVURAH AND THE LEFT COLUMN, is adorned to be at the head of the patriarchs. On that day, it is written, "The sinners in Zion are afraid" (Yeshayah 33:14) on the day Isaac was bound and bound everything. Sarah wails and the peal of the Shofar grows very strong. Happy is the portion of he who passes between them and escapes them. Rabbi Aba said, The reason we read the portion OF THE BINDING of Isaac on that day is that the day Isaac was bound below, he was also tied to the one above. When was he tied? At the time that it is written, "And he bound Isaac his son..." (Beresheet 22:9).

304. וּבְהַאי יוֹמָא מִתְעַטְּרָא יִצְחָק, וְהוּא רֵישָׁא לַאֲבָהָן. בְּהַאי יוֹמָא כְּתִיב, פָּחֲדוּ בְצִיּוֹן חַטָּאִים. בְּהַאי יוֹמָא יִצְחָק אִתְעֲקַד, וְעָקִיד כֹּלָּא, וְשָׂרָה מְיַלֶּלֶת וְקוֹל שׁוֹפָרָא תַּקִּיף לַחֲדָא. זַכָּאָה חוּלָקֵיהּ, מַאן דְּעָבַר בֵּינַיְיהוּ, וְאִשְׁתְּזִיב מִנַּיְיהוּ. א״ר אַבָּא, בְּג״כ קָרִינָן פַּרְשָׁתָא דְּיִצְחָק בְּהַאי יוֹמָא, דִּבְהַאי יוֹמָא אִתְעֲקַד יִצְחָק לְתַתָּא, וְאִתְקְשַׁר בְּהַהוּא דִּלְעֵילָא. אֵימָתַי אִתְקְשַׁר. בְּשַׁעֲתָא דִּכְתִיב וַיַּעֲקֹד אֶת יִצְחָק בְּנוֹ וְגוֹ׳.

305. אָמַר רִבִּי אֶלְעָזָר, בְּהַאי יוֹמָא אַעְטָר יִצְחָק לְאַבְרָהָם, דִּכְתִיב וְהָאֱלֹהִים נִסָּה אֶת אַבְרָהָם. מַאי נִסָּה. כד״א, וְאֶל עַמִּים אָרִים נִסִּי. וַיִּקְרָא שְׁמוֹ יְיָ׳ נִסִּי. מַאי קמ״ל. בְּגִין דְּאִשְׁתְּכְלִיל יְמִינָא וְאִשְׁתְּלִים. הה״ד וְהָאֱלֹהִים נִסָּה אֶת אַבְרָהָם. וְהָאֱלֹהִים דַּיְיקָא, וְדָא הוּא וּפַחַד יִצְחָק.

305. Rabbi Elazar said, On that day ISAAC WAS BOUND, Isaac crowned Abraham WITH THE MOCHIN OF THE FIRST THREE SFIROT THAT ARE CALLED CROWN, IN ACCORDANCE WITH THE MEANING OF THE VERSE: "WITH THE CROWN WITH WHICH HIS MOTHER CROWNED HIM" (SHIR HASHIRIM 3:11). It is written, "That Elohim did test (Heb. nisa) Abraham" (Ibid. 1). What is "nisa"? It has the same meaning as in the verse: "And set up my standard (Heb. nisi) to the peoples" (Yeshayah 49:22) and "called the name of it Adonai Nisi (lit. 'Hashem is my banner')" (Shemot 17:16). IT IS THE LANGUAGE OF ELEVATION AND EXALTATION, NOT OF TESTING, FOR IN THE BINDING OF ISAAC, HE RAISED AND ELEVATED ABRAHAM. HE ASKS, What does that teach us? HE ANSWERS, IT TEACHES US that the right was constructed and perfected BY BINDING THE LEFT. Hence, it is written "Elohim did test Abraham." It is accurate to use 'Elohim', being the fear of Isaac, THAT IS, THE ATTRIBUTE OF GVURAH, THE LEFT COLUMN.

306. רִבִּי אַבָּא אָמַר, כְּתִיב כִּי אֱלֹהִים שׁוֹפֵט זֶה יַשְׁפִּיל וְזֶה יָרִים. כִּי אֱלֹהִים שׁוֹפֵט, אִלְמָלֵא דְּאַעְבָּר דִּינָא דְּיִצְחָק, בַּאֲתַר דְּיַעֲקֹב שָׁארִי, וְאִתְבְּסָם תַּמָּן, וַוי לְעָלְמָא דְּיֶעֱרַע בְּגִינֵיהּ, וְרָזָא דְּמִלָּה, כִּי בָאֵשׁ יְיָ׳ נִשְׁפָּט. וְדָא הוּא אִתְבַּסְמוּתָא דְּעָלְמָא.

306. Rabbi Aba said that it is written, "But Elohim is the judge: He puts one down, and lifts up another" (Tehilim 75:8). "But Elohim is the judge": ELOHIM IS GVURAH AND THE JUDGE IS TIFERET CALLED JUSTICE. THE MEANING OF THIS IS THAT if the Judgment of Isaac, THE SECRET OF GVURAH AND THE LEFT COLUMN, were removed from where Jacob dwelt, WHO IS THE SECRET OF TIFERET AND THE CENTRAL COLUMN, and were mitigated there, woe to the world who meets ITS JUDGMENT. This is the secret of the words: "For by fire will Hashem execute Judgment" (Yeshayah 66:16). THE FIRE ON THE LEFT IS JUDGED BY YUD HEI VAV HEI, THE CENTRAL COLUMN, WHICH JOINS IT WITH THE RIGHT. This is how the world is perfumed.

307. וְכֵיוָן דְּעָאל בְּאַתְרָא דְּיַעֲקֹב, וְיַעֲקֹב אָחִיד בֵּיהּ, כְּדֵין שָׁכִיךְ אֶשָּׁא, וְאִצְטְנָנוּ גּוּמְרֵיהּ. לב״נ, דַּהֲוָה רָגִיז, וְחָגַר וְזָיִין גַּרְמֵיהּ, וְנָפַק בְּרוּגְזֵיהּ לְקָטְלָא לִבְנֵי נָשָׁא. חַד חַכִּימָא קָם עַל פִּתְחָא, וְאָחִיד בֵּיהּ, אָמַר אִלְמָלֵא לָא אָחִיד בִּי וְאִתְתַּקַּף בִּי, הָא קָטוּלָא בִּבְנֵי נָשָׁא אִשְׁתְּכַח. בְּעוֹד דְּאִתְתָּקְפוּ דָא בְּדָא, וְאָחִיד דָּא בְּדָא, אִצְטְנָן רוּגְזֵיהּ עַל דְּנָפַק לְקָטְלָא. נָפַק לְאוֹכְחָא, מַאן סָבִיל רוּגְזָא וְתוּקְפָא דְּדִינָא דְּהַהוּא ב״נ. הֲוֵי אֵימָא, דָּא דְּקָאֵים אֲפִתְחָא.

307. Since Isaac, THE LEFT COLUMN, enters the place of Jacob, THE CENTRAL COLUMN, and Jacob holds on to him, the fire is appeased and its coals cool, NAMELY THE JUDGMENTS OF THE LEFT COLUMN. THIS IS LIKE a man who put on arms in his anger and went out to kill people. A wise man stood by his door, seized him AND DID NOT LET HIM GO OUT. THE ANGRY MAN said to him: Were it not for you who held me and opposed me, there would be killing in the world. As they were arguing with each other and seizing each other, his anger cooled off with his desire to kill. THE WISE MAN thus proved who endures the anger and the harshness of that man's rage; namely, whoever stands by the door TO DETAIN HIM FROM COMING OUT.

308. כַּךְ אָמַר קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, בָּנַי, לָא תִּדְחָלוּן, הָא אֲנָא קָאֵים עַל פִּתְחָא, אֲבָל אִזְדְּרָזוּ בְּהַאי יוֹמָא וְהָבוּ לִי חֵילָא. וּבְמָה. בַּשּׁוֹפָר. דְּאִי אִשְׁתְּכַח קוֹל שׁוֹפָר כַּדְקָא יָאוֹת, וּמְכַוְּוֹנִי בֵּיהּ לְתַתָּא, הַהוּא קָלָא סָלִיק, וּבֵיהּ מִתְעַטְּרֵי אֲבָהָן, וְקַיְּימֵי בְּמִשְׁכְּנֵיהּ דְּיַעֲקֹב. וְע״ד בָּעֵי לְאִזְדַּהֲרָא בְּשׁוֹפָרָא, וּלְמִנְדַּע בְּהַהוּא קָלָא וּלְכַוְּוֹנָא.

308. Thus spoke the Holy One, blessed be He, THE SECRET OF THE CENTRAL COLUMN, to Yisrael: My children, do not be afraid OF THE JUDGMENTS OF THE LEFT COLUMN, for I stand by the door TO DETAIN THE JUDGMENTS FROM COMING OUT. Cheer up on this day and give me strength. With what? With the Shofar. If the sound of the Shofar is found worthy and people meditate on it below, the sound rises AND JOINS THE RIGHT AND LEFT by which the fathers are crowned. ABRAHAM AND ISAAC are in Jacob's abode, BECAUSE HE BRINGS ABOUT THIS UNISON. One should therefore be careful with the Shofar, to know that sound and meditate on it.

309. There is no sound of the Shofar which does not ascend to a certain firmament, and all the crowd in that firmament gives room to this sound. They say: "And Hashem utters His voice before His army..." (Yoel 2:11). That sound stands in that firmament until another sound comes and they assemble and rise, joined to another firmament. We therefore learned that there is a sound that raises a sound. What is it? It is the sound of Yisrael blowing below.

309. וְלֵית לָךְ קָלָא בְּשׁוֹפָרָא, דְּלָא סָלִיק רְקִיעָא חַד. וְכָל אִינּוּן אוֹכְלוֹסִין דְּהַהוּא רְקִיעָא, יָהֲבִין אֲתַר לְהַהוּא קָלָא, וּמַאי קָא אָמְרִי. וַיְיָ׳ נָתַן קוֹלוֹ לִפְנֵי חֵילוֹ וְגוֹ׳. וְקָאֵים הַהוּא קָלָא בְּהַהוּא רָקִיעַ, עַד דְּאָתֵי קָלָא אָחֳרָא, וְאִתְעַתְּדוּ כַּחֲדָא, וְסַלְקִין בְּזִוּוּגָא לְרָקִיעָא אָחֳרָא. וְעַל דָּא תְּנִינָן, אִית קוֹל דְּסָלִיק קוֹל, וּמַאי אִינוּן. הַהוּא קָלָא דִּתְקִיעָתָא דְּיִשְׂרָאֵל דְּתַתָּא.

310. When the sounds below are joined, they rise to the highest firmament in which the Holy King, THE CENTRAL COLUMN, abides. They are all adorned before the King. Then the thrones OF JUDGMENT are overthrown and another throne of Jacob, THE CENTRAL COLUMN, is fixed and prepared.

310. וְכֵיוָן דְּמִתְחַבְּרָן כָּל אִינּוּן קָלִין דְּלַתַּתָּא, וְסַלְקִין לְהַהוּא רְקִיעָא עִלָּאָה דְּמַלְכָּא קַדִּישָׁא שָׁארֵי בֵּיהּ, מִתְעַטְּרָן כֻּלְּהוּ קָמֵי מַלְכָּא, וּכְדֵין כּוּרְסְוָון רְמִיוּ וְכוּרְסְיָיא אָחֳרָא דְּיַעֲקֹב קָאֵים וְאִתְתָּקַן.

311. I have found that Rav Hamnuna Saba said in his book in the section of the prayers of Rosh Hashanah about the prayer and the sound of the Shofar a righteous man makes with the Shofar, that comes out from his spirit and soul, that that sound rises up. On that day, prosecutors stand ready above. But when the sound of the Shofar rises, they are all pushed aside by it and cannot prevail. Happy is the portion of the righteous who know how to concentrate their will before their Master, and who know how to mend the world on that day by the sound of the Shofar. It is therefore written, "Happy is the people that know the joyful note (Heb. T'ruah)" (Tehilim 89:16). It is written, "know" not 'blow'.

311. עַל דָּא אַשְׁכַּחְנָא בְּסִפְרָא דְּרַב הַמְנוּנָא סָבָא, בְּאִינּוּן צְלוֹתֵי דר״ה, דַּהֲוָה אָמַר, צְלוֹתָא וְקָל שׁוֹפָרָא דְּאַפִּיק הַהוּא זַכָּאָה, דְּאִשְׁתְּכַח מִרוּחֵיהּ וּמִנַּפְשֵׁיהּ בְּהַהוּא שׁוֹפָרָא, דְּהַהוּא קוֹל סָלִיק לְעֵילָא. וּבְהַהוּא יוֹמָא קַיְימִין וּמִשְׁתַּכְחֵי מְקַטְרְגִין לְעֵילָא. וְכַד סָלִיק הַהוּא קָלָא דְּשׁוֹפָרָא, כֻּלְּהוּ אִתְדַּחְיָין קָמֵיהּ, וְלָא יַכְלִין לְקַיְימָא. זַכָּאָה חוּלָקֵיהוֹן דְּצַדִּיקַיָּיא, דְּיַדְעִין לְכַוְּונָא רְעוּתָא לְקָמֵי מָארֵיהוֹן, וְיַדְעִין לְתַקָּנָא עָלְמָא בְּהַאי יוֹמָא, בְּקָל שׁוֹפָרָא. וְעַל דָּא כְּתִיב, אַשְׁרֵי הָעָם יוֹדְעֵי תְרוּעָה. יוֹדְעֵי, וְלָא תּוֹקְעֵי.

312. On that day, the people should see that a man who is perfect in every way, who knows the ways of the Holy King and the glory of the King, says the prayer for them on that day and introduces the sound of the Shofar to every world with the meditation of the heart, wisdom, will and perfection. With his help, Judgment will be removed from the world. Woe to those whose messenger is found unworthy, for the sins of the world will be remembered because of him. Hence, "if the priest that is anointed do sin," the messenger of all of Yisrael, it is for the "guiltiness of the people" (Vayikra 4:3), because Judgment rests on the people.

312. בְּהַאי יוֹמָא, בָּעֵי עַמָּא לְאִסְתַּכְּלָא בב״נ שְׁלִים מִכֹּלָּא, דְּיָדַע אָרְחוֹי דְּמַלְכָּא קַדִּישָׁא, דְּיָדַע בִּיקָרָא דְּמַלְכָּא, דְּיִבְעֵי עָלַיְיהוּ בָּעוּתָא בְּהַאי יוֹמָא. וּלְזַמְנָא קָל שׁוֹפָרָא בְּכֻלְּהוּ עָלְמִין, בְּכַוָּונָה דְּלִבָּא, בְּחָכְמְתָא, בִּרְעוּתָא, בִּשְׁלִימוּ. בְּגִין דְּיִסְתְּלַק דִּינָא עַל יְדוֹי מִן עָלְמָא. וַוי לְאִינּוּן דְּשְׁלִיחָא דִּלְהוֹן לָא אִשְׁתְּכַח כַּדְקָא יְאוֹת, דְּהָא חוֹבֵי עָלְמָא אַתְיָין לְאַדְכָּרָא בְּגִינֵיהּ. הה״ד, אִם הַכֹּהֵן הַמָּשִׁיחַ יֶחֱטָא, דְּהוּא שְׁלִיחָא דְּכָל יִשְׂרָאֵל, לְאַשְׁמַת הָעָם הוּא, בְּגִין דְּדִינָא שַׁרְיָא עָלַיְיהוּ.

313. When the cantor is worthy, happy are the people, for all Judgments are removed from them by him. All the more so for the priest, for whose sake the upper and lower beings are blessed. Rabbi Elazar said, A priest and a Levite should therefore be examined before they begin their service, to search their ways and actions. Otherwise, they may not rise to start their service. Also in the Sanhedrin, in relation to judging, NO MAN IS ACCEPTED TO BECOME A MEMBER OF THE SANHEDRIN BEFORE HE IS CHECKED TO SEE WHETHER HE IS WORTHY OF IT.

313. וְכַד שְׁלִיחָא הוּא זַכָּאָה כַּדְקָא יֵאוֹת, זַכָּאִין אִינּוּן עַמָּא, דְּכָל דִּינִין מִסְתַּלְּקִין מִנַּיְיהוּ עַל יְדֵיהּ, כ״ש כַּהֲנָא, דְּעָלֵיהּ מִתְבָּרְכָאן עִלָּאֵי וְתַתָּאֵי. א״ר אֶלְעָזָר, וְע״ד, כֹּהֵן וְלֵוִי עַד לָא יִסְלַק לְפוּלְחָנָא, בְּדִקִּין אֲבַתְרֵיהּ, וְיַדְעִין אָרְחוֹי וְעוֹבְדּוֹי, וְאִי לָא, לָא סָלִיק לְפוּלְחָנָא, וְכֵן בְּסַנְהֶדְרִין לְמֵידָן דִּינָא.

314. If THE PRIEST OR THE LEVITE is found worthy, a restrictive measure due to the greater import of the Temple is put on him, but if not, he does not start his service. Hence, it says, "And of Levi he said, Let your Tummim and your Urim be with your pious one" (Devarim 33:8). Wherefore is he worthy of the Urim and Tummim and of performing service? We conclude this from: "Whom you did prove at Massa" (Ibid.), BECAUSE YOU TESTED HIM BEFORE AND FOUND HIM WORTHY. "Who said of his father and of his mother, I have not seen him..." (Ibid. 9). When he is in these grades, then "they shall teach Jacob Your Judgments...they shall put incense" (Ibid. 10). THEY SHALL PUT INCENSE so that anger will be soothed and peace invited. "and whole burnt sacrifice upon Your altar" (Ibid.) so that everything will be perfumed and blessings will prevail in all the worlds. Then, "bless, Hashem, his substance..." (Ibid. 11).

314. וְאִי אִשְׁתְּכַח כַּדְקָא יֵאוֹת, יָהֲבִין עָלֵיהּ חוּמְרָא דְּמַקְדְּשָׁא. וְאִי לָא, לָא סָלִיק לְפוּלְחָנָא. הה״ד, וּלְלֵוִי אָמַר תֻּמֶּיךָ וְאוּרֶיךָ לְאִישׁ חֲסִידֶךָ. מִפְּנֵי מַה זָכָה לְאוּרִים וּלְתוּמִים, וּלְמִפְלַח פּוּלְחָנָא. הֵיוֵי אוֹמֵר אֲשֶׁר נִסִּיתוֹ וְגוֹ׳. הָאוֹמֵר לְאָבִיו וּלְאִמּוֹ לֹא רְאִיתִיו וְגוֹ׳. וְכֵיוָן דְּאִשְׁתְּכַחוּ בְּאִלֵּין דַּרְגִּין, כְּדֵין יוֹרוּ מִשְׁפָּטֶיךָ לְיַעֲקֹב וְגוֹ׳, יָשִׂימוּ קְטוֹרָה וְגוֹ׳. לְשַׁכְּכָא רוּגְזָא, וּלְזַמְנָא שְׁלָמָא. וְכָלִיל עַל מִזְבְּחֶךָ, בְּגִין דְּיִתְבַּסְּמוּן כֹּלָּא, וְיִשְׁתַּכְּחוּן בִּרְכָאן בְּכֻלְּהוּ עָלְמִין, כְּדֵין בָּרֵךְ יְיָ׳ חֵילוֹ וְגוֹ׳.

45. Lilit who was first with Adam

Rabbi Shimon says that when God made man He created him whole, male and female, and the female was included within the male. Then he talks about Lilit, who was Adam's first wife and who lives in a hole in the great abyss. At first Adam's body was created without a spirit, and God had to prevent thousands of spirits of the left side from entering his body. Until Eve appeared, Lilit was always with Adam. When he received a living soul, Eve was stuck by his side, and then God separated them. When Lilit saw this, she fled, but she is still capable of harming people. Rabbi Shimon says that she is the destruction of the world, and the only protection against her for one joining with his wife is for him to devote himself to holiness.

315. "And if the whole congregation of Yisrael sin through ignorance, and the thing be hid..." (Vayikra 4:13). Rabbi Shimon opened the discussion with the verse: "Rise up, you women that are at ease, hear my voice..." (Yeshayah 32:9). How much should man regard his Master's glory, so as to be a whole creature before the Holy One, blessed be He. When the Holy One, blessed be He, created man, He created him whole, as it says "that Elohim has made man upright" (Kohelet 7:29). "Man" TEACHES US that they were male and female and that the female WAS included within the male. Then it says, he is "upright," but later "they have sought out many inventions" (Ibid.).

315. וְאִם כָּל עֲדַת יִשְׂרָאֵל יִשְׁגּוּ וְנֶעְלַם וְגוֹ׳. ר״ש פָּתַח, נָשִׁים שַׁאֲנַנּוֹת קוּמְנָה שְׁמַעְנָה קוֹלִי וְגוֹ׳. כַּמָּה אִית לֵיהּ לב״נ, לְאִסְתַּכְּלָא בִּיקָרָא דְּמָארֵיהּ, בְּגִין דְּיִשְׁתְּכַח בְּרִיָּה שְׁלִים קֳמֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, דְּכַד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא לב״נ בְּרָא לֵיהּ שְׁלִים, כַּמָּה דְּאִתְּמַר, אֲשֶׁר עָשָׂה הָאֱלֹהִים אֶת הָאָדָם יָשָׁר וְגוֹ׳. אֶת הָאָדָם דְּכַר וְנוּקְבָא. וְנוּקְבָא אִתְכְּלִילַת בְּדִכּוּרָא, וּכְדֵין יָשָׁר כְּתִיב. לְבָתַר וְהֵמָּה בִּקְשׁוּ חֶשְׁבּוֹנוֹת רַבִּים.

316. תָּא חֲזֵי, מִנּוּקְבָא דִּתְהוֹמָא רַבָּא עִלָּאָה, אִשְׁתְּכַחַת חַד נוּקְבָא רוּחָא דְּכָל רוּחִין, וְהָא אוֹקִימְנָא לִילִית שְׁמָהּ. וְהִיא אִשְׁתְּכַחַת בְּקַדְמִיתָא לְגַבֵּי אָדָם. וּבְשַׁעֲתָא דְּאִתְבְּרֵי אָדָם, וְאִשְׁתְּלִים גּוּפֵיהּ, אִזְדַּמְנוּ עַל הַהוּא גּוּפָא אֶלֶף רוּחִין מִסִּטְרָא דִּשְׂמָאלָא. דָּא בְּדָא לְאַעֲלָא בֵּיהּ, וְדָא בָּעָא לְאַעֲלָא בֵּיהּ, וְלָא הֲווֹ יַכְלֵי, עַד דְּגָעַר בְּהוּ קוּדְשָׁא בְּרִיךְ הוּא, וְאָדָם הֲוָה שָׁכִיב גּוּפָא בְּלָא רוּחָא, וְחֵיזוּ דִּילֵיהּ יְרוֹקָא הֲוָה, וְכָל אִינּוּן רוּחִין סָחֲרָן עָלֵיהּ.

317. בְּהַהִיא שַׁעֲתָא נָחִית עֲנָנָא חַד, וְדָחָא לְכָל אִינּוּן רוּחִין. וּבְשַׁעֲתָא דָּא כְּתִיב, וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה וְהָא אוֹקִימְנָא, דְּנוּקְבָא אִתְעַבְּרַת מִן דְּכוּרָא מִן הַהוּא נֶפֶשׁ דְּאָדָם, וְהִיא אַפִּיקַת הַהוּא רוּחָא, לְנַשְׁבָא בֵּיהּ בְּאָדָם, כְּלִיל מִתְּרֵין סִטְרִין כַּדְקָא חָזֵי, הה"ד וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה. לְנֶפֶשׁ חַיָּה מַמָּשׁ. וּמַאן דְּאִסְתְּפַק בְּהַאי, בְּגִין דְּלָא יָדַע, אִי חַיָּה זוֹ הִיא חַיָּה תַּתָּאָה, אוֹ חַיָּה דִּשְׁמָהּ יִשְׂרָאֵל, אוֹ מִדְּכוּרָא אוֹ מִנּוּקְבָא. אֲבָל לָא כְּתִיב לְנֶפֶשׁ הַחַיָּה, אֶלָּא לְנֶפֶשׁ חַיָּה סְתָם, דְּמַשְׁמַע כֹּלָּא.

318. וְכַד קָם אָדָם, הֲוָות נוּקְבָתֵיהּ תְּקוּעָה בְּסִטְרוֹי. וְהַהִיא נִשְׁמְתָא קַדִּישָׁא דְּבֵיהּ, הֲוָה אַסְגֵּי לְהַאי סִטְרָא, וּלְהַאי סִטְרָא, וְסַגֵּי לְהַאי וּלְהַאי, בְּגִין דְּהָכִי אִתְכְּלִילַת. לְבָתַר נָסַר קוּדְשָׁא בְּרִיךְ הוּא לְאָדָם, וְתָקִין לְנוּקְבֵיהּ, הה"ד וַיִּבֶן יְיָ' אֱלֹהִים אֶת הַצֵּלָע וְגוֹ'. אֶת הַצֵּלָע הָא אוֹקִימְנָא, כד"א וּלְצֶלַע הַמִּשְׁכָּן. וַיְבִיאֶהָ אֶל הָאָדָם, בְּתִקּוּנָהָא כְּכַלָּה לַחוּפָּה.

319. כֵּיוָן דְּחָמַת לִילִית דָּא, עַרְקַת, וְהִיא בְּכַרְכֵי יַמָּא, וְעַד כְּעַן הִיא זְמִינָא לְאַבְאָשָׁא בְּנֵי עָלְמָא. וְכַד זַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְחַרְבָּא רוֹמִי רְשִׁיעָתָא, וּלְמֶהֱוֵי חוֹרְבָּן לְעָלְמִין, יְסַלֵּק לְהַאי לִילִית, וְיִשְׁרֵי לָהּ לְהַאי חוּרְבָּא, בְּגִין דְּהִיא חוֹרְבָנָא דְּעָלְמָא. הה"ד אַךְ שָׁם הִרְגִּיעָה לִילִית וּמָצְאָה לָהּ מָנוֹחַ.

320. In ancient books, it has been said that LILIT fled from Adam before that, NAMELY BEFORE EVE WAS PREPARED. We did not understand it this way, because this female, LILIT, was with him. As long as this woman, EVE, was not made to be with Adam, LILIT was with him. When EVE was designed to be with him, LILIT fled to the sea, destined to harm the world.

320. וּבְסִפְרֵי קַדְמָאֵי אַמְרֵי, דְּאִיהִי עַרְקַת מִן אָדָם מִקַּדְמַת דְּנָא, וַאֲנָן לָא תְּנֵינָן הָכֵי, בְּגִין דְּהָא נוּקְבָא דָא אִשְׁתְּכָחַת עִמֵּיהּ, אֲבָל עַד לָא אִתְתַּקְּנַת נוּקְבָא דָא עִמֵּיהּ דְּאָדָם כַּדְקָא יֵאוֹת, הֲוַת מִזְדַּוְּוגָא עִמֵּיהּ וְכַד הַאי אִתְתַּקְּנַת עִמֵּיהּ כַּדְקָא יֵאוֹת, עַרְקַת הִיא לְיַמָּא, וּזְמִינָא לְאַבְאָשָׁא בְּנֵי עָלְמָא.

321. The remedy AGAINST LILIT DOING ANY HARM is that when a man joins his wife FOR PROCREATION, he should devote his heart to his Master's holiness and speak the following: The one wrapped with a sheet, NAMELY LILIT WHO IS ALWAYS WRAPPED AND WAILING, THE NAME LILIT DERIVED FROM WAIL (HEB. YELALAH), is come. Get you hence, get you hence; you shall not come in nor come out.This is not yours, nor pertains to you. Return, return, the sea rages, its waves beckon to you. I cleave to the holy portion. I am wrapped with the King's holiness.

321. אַסְוָתָא לְהַאי, בְּהַהִיא שַׁעֲתָא דְּאִזְדַּוַּוג בַּר נָשׁ בְּאִתְּתֵיהּ, יְכַוֵּון לִבֵּיהּ בְּקֻדּוּשָׁה דְּמָארֵי, וְלֵימָא הָכֵי, עֲטִיפָא בְּקִטְפָא אִזְדַּמְּנַת, שָׁארֵי שָׁארֵי, לָא תִּעוֹל וְלָא תִּנְפּוֹק, לָא דִּידָךְ וְלָא בְּעַדְבָךְ. תּוּב תּוּב, יַמָּא אִתְרְגִישָׁא, גַּלְגַּלּוֹי לִיךְ קָרָאן, בְּחוּלָקָא קַדִּישָׁא אֲחִידְנָא, בְּקֻדּוּשָׁה דְּמַלְכָּא אִתְעַטַּפְנָא.

322. He should cover his head and his wife's head for up to an hour as long as THEY MATE up to three days to the conception OF THE SPERM, for the sperm which A WOMAN does not conceive for three days, she will never conceive. In the book that Asmodeus handed to Solomon, he said IT IS UP TO thirty days. He also said that after the deed is done, it behooves him to sprinkle clear water around his bed. This is the best protection.

322. וּלְחַפְיָא לֵיהּ לְרֵישֵׁיהּ וּלְאִתְּתֵיהּ עַד שַׁעֲתָא חֲדָא, וְכֵן בְּכָל זִמְנָא, עַד ג׳ יוֹמִין לַקְלִיטָה, דְּכָל הַרְכָּבָה דְּלָא קוֹלֶטֶת לג׳ יוֹמִין, תּוּב לֵיתָא קוֹלֶטֶת. וּבְסִפְרָא דְּאָנַח אַשְׁמְדָאי לִשְׁלֹמֹה מַלְכָּא אָמַר, תְּלָתִין יוֹמִין. וְאָמַר דְּלָבָתַר דְּסִיֵּים עוֹבְדָא, לִישְׁדֵי מַיִין צְלִילָן סוֹחֲרָנֵיהּ לְעַרְסֵיהּ. וּנְטוּרָא דְּכֹלָּא.

46. A woman who suckles her baby

We learn that a woman who suckles her child must not have intercourse with her husband until the baby is asleep, and she should not afterwards suckle her child for an hour.

323. A woman who suckles her child must not have intercourse with her husband unless the child is asleep. She should not afterwards suckle her baby for an hour, THE EQUIVALENT OF A two mile WALK, or one mile, if she cannot WAIT, so as not to distress the baby, if the baby cries! If she does this, she will never have anything to fear her, LILIT.

323. מַאן דְּיַנְקָא לְרַבְיָא, לָא תִּזְדַּוַּוג לְבַר נָשׁ, אֶלָּא בְּשַׁעֲתָא דְּרַבְיָא נָאִים. וּלְבָתַר לָא תְּנִיק לֵיהּ, עַד שַׁעֲתָא חֲדָא, כִּתְרֵין מִילִין, אוֹ חַד מִיל, אִי לָא יַכְלָא בְּגִין צַעֲרָא דְּרַבְיָא, בְּזִמְנָא דְּאִיהוּ בָּכֵי. וּבְדָא לָא מִסְתָּפֵי מִנָּהּ לְעָלְמִין.

324. Happy are the righteous whom the Holy One, blessed be He, teaches deep mysteries from high up and from below, all for the sake of the Torah. Whoever studies the Torah is crowned with the crowns of His Holy Name, for the Torah is a Holy Name. And he who studies it is marked and crowned with the Holy Name, for he knows then hidden ways and deep mysteries from high up and below and is never afraid.

324. זַכָּאִין אִינּוּן צַדִּיקַיָּיא, דְּקוּדְשָׁא בְּרִיךְ הוּא אוֹלִיף לוֹן רָזִין עֲמִיקִין דִּלְעֵילָא וְתַתָּא, וְכֹלָּא בְּגִין אוֹרַיְיתָא, דְּהָא אוֹרַיְיתָא, מַאן דְּיִשְׁתַּדַּל בָּהּ, מִתְעַטָּר בְּעִטְרִין דִּשְׁמָא קַדִּישָׁא, דְּהָא אוֹרַיְיתָא שְׁמָא קַדִּישָׁא הוּא. וּמַאן דְּיִשְׁתַּדַּל בָּהּ, אִתְרְשִׁים וְאִתְעַטָּר בִּשְׁמָא קַדִּישָׁא, וּכְדֵין יָדַע אָרְחִין סְתִימִין, וְרָזִין עֲמִיקִין דִּלְעֵילָא וְתַתָּא, וְלָא מִסְתָּפֵי לְעָלְמִין.

47. Women rule over the world

Rabbi Shimon says that because a woman was the first to sin, women rule over men on the side of severe judgment when men sin before God. These women are the sharp brightness coming from the revolving sword. Rabbi Shimon adds that woe is to the world when women rule over the people.

325. On the day THAT ADAM WAS BORN, they were commanded concerning a certain tree, THE TREE OF KNOWLEDGE OF GOOD AND EVIL, but they transgressed the commandment of their Master. Since the woman was the first to sin and the serpent came in to her, it is written, "And he shall rule over you" (Beresheet 3:16). From then on, whenever men were guilty before the Holy One, blessed be He, we explained that women, who are on the side of severe Judgment, would rule over them on the side of severe Judgment. Hence, it says, "As for My people, children are their oppressors, and women rule over them" (Yeshayah 3:12) and surely women rule over them.

325. תָּא חֲזֵי, בְּהַהוּא יוֹמָא אִתְפְּקְדוּ עַל אִילָנָא חַד, וְעָבְרוּ עַל פִּקּוּדָא דְּמָארֵיהוֹן, וּבְגִין דְּאִתְּתָא הִיא חָבַת בְּקַדְמֵיתָא, וְאָתָא עָלָה הַהוּא נָחָשׁ, כְּתִיב, וְהוּא יִמְשֹׁל בָּךְ. מִכָּאן וּלְהָלְאָה, בְּכָל זִמְנִין דְּגוּבְרִין אִשְׁתְּכָחוּ חַיָּיבִין קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא, הָא אוֹקִימְנָא דְּאִינּוּן נָשִׁים מִסִּטְרָא דְּדִינָא קַשְׁיָא, זְמִינִין לְשַׁלְטָאָה עֲלֵיהוֹן, מִסִּטְרָא דְּדִינָא קַשְׁיָא, הה״ד עַמִּי נוֹגְשָׁיו מְעוֹלֵל וְנָשִׁים מָשְׁלוּ בוֹ, נָשִׁים מָשְׁלוּ בוֹ וַדַּאי.

326. Those WOMEN are called "the bright blade of a revolving sword" (Beresheet 3:24). It is not that they themselves are the revolving sword, but they are the sharp brightness coming from the sword, called "a sword...that shall avenge My covenant" (Vayikra 26:25) and "the sword of Hashem is filled with blood" (Yeshayah 34:6). The bright blade revolves, so that it is sometimes men and sometimes women, as we have already understood.

326. וְאִלֵּין אִקְרוּן לַהַט הַחֶרֶב הַמִּתְהַפֶּכֶת, לָאו דְּאִינּוּן חֶרֶב הַמִּתְהַפֶּכֶת, אֶלָּא לַהַט מֵהַהוּא חֶרֶב, דְּאִקְרֵי חֶרֶב נוֹקֶמֶת נְקַם בְּרִית, חֶרֶב לַיְיָ׳ מְלֵאָה דָם. וְהַהוּא לַהַט הַחֶרֶב מִתְהַפֶּכֶת, לְזִמְנִין גּוּבְרִין וּלְזִמְנִין נוּקְבִין, וְהָא אוֹקִימְנָא.

327. Woe to the world when women rule over the world. When a prophet in Yisrael saw Yisrael deviating from their way, and are sinful before their Master, he said "you women that are at ease" (Yeshayah 32:9) how can you be still, how can you sit without stirring in the world? "Rise up" AND RULE OVER MEN. We explained this verse elsewhere, and the friends explained it.

327. וַוי לְעָלְמָא, כַּד אִינּוּן נָשִׁין שַׁלְטָן בְּעָלְמָא, כַּד חָמָא נְבִיאָה, דְּיִשְׂרָאֵל מֵעֲקָמֵי אָרְחַיְיהוּ, וְאִינּוּן אִשְׁתְּכָחוּ בְּחוֹבִין קֳמֵי מָארֵיהוֹן, כְּדֵין אָמַר, נָשִׁים שַׁאֲנַנּוֹת הֵיךְ אַתּוּן שְׁקִיטָאן, הֵיךְ אַתּוּן יַתְבָן דְּלָא לְאִתְעָרָא בְּעָלְמָא, קוּמְנָה. וּבְאַתַר אָחֳרָא אוֹקִימְנָא לְהַאי קְרָא וְהָא אוּקְמוּהָ חַבְרַיָּיא.

328. They spoke only of instances such as we find in Deborah, as written, "She judged Yisrael at that time" (Shoftim 4:4). We therefore learned that woe is to man, whose wife says grace for him at his table; TO WIT, THAT SHE SPEAKS FOR HER HUSBAND WHEN SAYING GRACE, SINCE HE DOES NOT KNOW HOW TO DO IT. So was Deborah, who judged Yisrael at that time. Woe to the generation in which there is no one to judge the people, but a woman.

328. אֲבָל לָא אִתְּמַר, אֶלָּא כְּמָה דְּאַשְׁכְּחָן בִּדְבוֹרָה. דִּכְתִיב הִיא שׁוֹפְטָה אֶת יִשְׂרָאֵל בָּעֵת הַהִיא. וְעַל דָּא תְּנִינָן, וַוי לב״נ דְּאִתְּתָא קָא מְבָרְכָא לֵיהּ לְפָתוֹרָא. כַּךְ דְּבוֹרָה, הִיא שׁוֹפְטָה אֶת יִשְׂרָאֵל בָּעֵת הַהִיא, וַוי לְדָרָא דְּלָא אִשְׁתְּכַח בֵּהוּ מַאן דְּדָאִין לְעַמָּא, אֶלָּא חַד נוּקְבָא.

48. There were two women in the world

We learn about Deborah and Hannah, who praised God more than any man ever did. Hannah opened the gate of faith in the world, and she prophesied that Samuel would be the equal of Moses and Aaron. Rabbi Shimon analyzes a long portion of 1st Shmuel, the central message of which is that the strength of severe judgment will be broken by the illumination of Binah. From what Deborah said we learn that God invited all the nations to receive the Torah, but none of them wanted it. Rabbi Shimon tells us that because people sinned in Jerusalem, the whole nation sinned.

329. תָּא חֲזֵי, תְּרֵין נָשִׁין אִינּוּן דְּאִשְׁתְּכָחוּ בְּעָלְמָא, וְאָמְרֵי תּוּשְׁבַּחְתָּא דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּכָל גּוּבְרִין דְּעָלְמָא לָא יֵימְרוּן הָכֵי. וּמַאן אִינּוּן. דְּבוֹרָה. וְחַנָּה. חַנָּה אָמְרָה, אֵין קָדוֹשׁ כַּיְיָ' כִּי אֵין בִּלְתֶּךָ וְכֻלְּהוּ קְרָאֵי. דְּהִיא פִּתְחַת פִּתְחָא דִּמְהֵימְנוּתָא לְעָלְמָא, כְּגוֹן מֵקִים מֵעָפָר דָּל מֵאַשְׁפּוֹת יָרִים אֶבְיוֹן, הָא פִּתְחָא דִּמְהֵימְנוּתָא. לְהוֹשִׁיבִי עִם נְדִיבִים, הָא מְהֵימְנוּתָא דִּלְעֵילָא, בַּאֲתַר דַּאֲבָהָן שַׁרְיָין. מַאן נְדִיבִים. אִלֵּין אֲבָהָן, כְּדִכְתִיב נְדִיבֵי עַמִּים נֶאֱסָפוּ.

330. ד"א לְהוֹשִׁיבִי עִם נְדִיבִים, נִבְּאָה עַל שְׁמוּאֵל, דְּאִיהוּ זַמִּין לְאִתְקְשָׁא עִם מֹשֶׁה וְאַהֲרֹן, דִּכְתִיב מֹשֶׁה וְאַהֲרֹן בְּכֹהֲנָיו וּשְׁמוּאֵל בְּקוֹרְאֵי שְׁמוֹ. וְכִסֵּא כָבוֹד יַנְחִילֵם. מַאן יַנְחִילֵם. דָּא שְׁמוּאֵל. דְּאַחֲסִין יְקָרָא דְּמַלְכוּתָא לִתְרֵין מַלְכִין. ד"א וְכִסֵּא כָבוֹד יַנְחִילֵם, דָּא קוּדְשָׁא בְּרִיךְ הוּא דְּהוּא אַחֲסִין כּוּרְסְיָיא דִּילֵיהּ לְעַבְדּוֹהִי, הה"ד וְכִסֵּא כָבוֹד יַנְחִילֵם.

331. יְיָ' יֵחַתּוּ מְרִיבָו, מְרִיבָו חָסֵר, מַאי קָא מַיְירֵי. אֶלָּא מְרִיבָו תְּנֵינָן, מֵרִיב ו', וְדָא מַלְכָּא קַדִּישָׁא וְרָזָא דְּחָכְמְתָא אִתְּמַר הָכָא, בְּשַׁעֲתָא דְּדִינִין מִתְּעָרִין וְשַׁלִּיטִין שַׁלְּטִין עַל רַחֲמֵי, וְרַחֲמֵי אִתְכַּפְיָין, וּבְשַׁעֲתָא דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְבְּרַךְ מִמַּבּוּעָא דְּנַחֲלָא, כְּדֵין גַּבְרִין רַחֲמֵי וְאִתְכַּפְיָין דִּינֵי, הה"ד יְיָ' יֵחַתּוּ מְרִיבָו מֵרִיב ו'.

332. עָלָיו בַּשָּׁמַיִם יַרְעֵם. עָלָיו. מַאי עָלָיו. בְּשַׁעֲתָא דְּטַלָּא דְעַתִּיקָא קַדִּישָׁא שַׁרְיָא עָלֵיהּ, וּמַלְיָא רֵישֵׁיהּ, בְּהַהוּא אֲתַר דְּאִקְרֵי שָׁמַיִם, כְּדֵין יַרְעֵם: יַתְּבַּר חֵילֵיהוֹן וְתוּקְפֵיהוֹן דְּדִינִין תַּקִּיפִין. וְיִתֶּן עֹז לְמַלְכּוֹ, דָּא קוּדְשָׁא בְּרִיךְ הוּא. וְיָרֵם קֶרֶן מְשִׁיחוֹ, דָּא כ"י דְּאִקְרֵי קֶרֶן הַיּוֹבֵל כְּמָה דְּאוֹקִימְנָא. מְשִׁיחוֹ כד"א מְשִׁיחַ אֱלֹהֵי יַעֲקֹב, בְּג"כ קֶרֶן מְשִׁיחוֹ, וְהָא אִתְּמַר.

329. Come and see: There were two women in the world who praised the Holy One, blessed be He, such as no men in the world did. Who are they? Deborah and Hannah. Hannah said, "There is none holy as Hashem; for there is none besides You" (I Shmuel 2:2) and all THE FOLLOWING verses. She thus opened the gate of Faith in the world, such as: "He raises up the poor out of the dust, and lifts up the beggar from the dunghill" (Ibid. 8). This is the gate of Faith, WHICH IS MALCHUT, WHICH IS CALLED A POOR ONE AND A BEGGAR WHEN THE GENERATION IS SINFUL. WHEN THEY REPENT, IT SAYS OF HER, "HE RAISES UP THE POOR OUT OF THE DUST." "To set among princes" (Ibid.): This is the upper Faith where the patriarchs abide: CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. FOR who are the princes? They are the patriarchs, as written, "The nobles of the peoples are gathered together, the people of Elohim of Abraham" (Tehilim 47:10). THUS, FROM THE ASPECT OF THE FATHERS THEY ARE CALLED NOBLES.

330. Another explanation for: "To set among princes": She prophesied of Samuel that he would equal Moses and Aaron, as written, "Moses and Aaron among His priests and Samuel among those who call on His name" (Tehilim 99:6). "And to make them inherit the throne of glory" (I Shmuel 2:8). What is "make them inherit"? It is Samuel, who made two kings, SAUL AND DAVID, inherit the glory of kingship. Another explanation for: "And to make them inherit the throne of glory" (Ibid.): It is the Holy One, blessed be He, who makes His servants inherit His throne. This is the meaning of: "And to make them inherit the throne of glory."

331. "The adversaries of Hashem will be broken in pieces" (Ibid. 10): Merivav (lit. 'adversaries') is spelled without Yud, THE MARK OF PLURAL. What does this teach us? HE ANSWERS, Merivav contains the letters Meriv Vav. This is the Holy King, NAMELY ZEIR ANPIN CALLED VAV OF YUD HEI VAV HEI, THE CENTRAL COLUMN. The secret of wisdom was spoken here: when Judgments awaken and the rulers OF THE SIDE OF JUDGMENT overpower Mercy, THE CENTRAL COLUMN, Mercy is subdued BEFORE THE RULERS OF JUDGMENT. When the Holy One, blessed be He, is blessed by the source of the river, BINAH, Mercy, THE CENTRAL COLUMN, overpowers, and Judgments, WHICH ARE DRAWN FROM THE LEFT, are subdued. Hence, "the adversaries of Hashem will be broken in pieces." Meriv Vav, NAMELY JUDGMENTS, THE ADVERSARY (HEB. MERIV) OF THE VAV, THE CENTRAL COLUMN, WILL BE BROKEN IN PIECES BY THE ILLUMINATION OF BINAH.

332. "Out of heaven shall be thunder on him" (Ibid.): Who is "him"? HE ANSWERS, When dew, NAMELY THE ABUNDANCE OF Atika Kadisha, KETER, rests on him and fills his head, NAMELY THE FIRST THREE SFIROT CALLED HEAD, in the place called heaven, NAMELY ZEIR ANPIN, then there shall be thunder, and the strength and might of severe Judgment will be broken. "And He shall give strength to His king" (Ibid.): This is the Holy One, blessed be He, ZEIR ANPIN. "And exalt the horn of His anointed" (Ibid.): This is the Congregation of Yisrael, NAMELY MALCHUT called ram's horn, as we explained. His anointed carries the same meaning as in the words: "The anointed of Elohim of Jacob" (II Shmuel 23:1), WHICH WAS SAID OF DAVID, THE ASPECT OF MALCHUT. It therefore says, "the horn of his anointed," which has already been explained.

333. When Deborah came to praise the Holy King, SHE SAID, "Hashem, when You did go out of Seir, when You did march out of the field of Edom" (Shoftim 5:4). This teaches us that the Holy One, blessed be He, invited all nations to receive the Torah, but they did not want it. HE ASKS, Was it not known to Him that they would not want it? WHEREFORE DID HE INVITE THEM? HE ANSWERS, So that they would have no excuse to say that they would have kept the Torah had the Holy One, blessed be He, given it to them. HE THEREFORE INVITED THEM. All the verses uttered by Deborah are in the secret of wisdom until she praised herself, as it says, "Until I Deborah arose, I arose a mother in Yisrael" (Ibid. 7). According to our explanation, the spirit of prophecy then quit her, and hence SHE SAID, "Awake, awake, Deborah: awake, awake, utter a song" (Ibid. 13). SHE HAD TO AWAKE AGAIN THE SPIRIT OF PROPHECY.

333. דְּבוֹרָה דְּאָתַת לְשַׁבְּחָא שְׁבָחָא דְּמַלְכָּא קַדִּישָׁא, יְיָ׳ בְּצֵאתְךָ מִשֵּׂעִיר בְּצַעֲדְךָ מִשְּׂדֵה אֱדוֹם. מְלַמֵּד, דְּקוּדְשָׁא בְּרִיךְ הוּא אַזְמִין לְכָל שְׁאָר עַמִּין לְקַבְּלָא לְאוֹרַיְיתָא, וְלָא בָּעוּ. וְכִי לָא הֲוָה גַּלֵּי קָמֵיהּ דְּלָא בָּעָאן, אֶלָּא דְּלָא יְהֵא לוֹן פִּתְחוֹן פֶּה, דְּאִלְמְלָא יָהֵב לוֹן קוּדְשָׁא בְּרִיךְ הוּא אוֹרַיְיתָא הֲווֹ נַטְרֵי לָהּ. וְכָל אִינּוּן קְרָאֵי דְּאָמְרָה דְּבוֹרָה, כֻּלְּהוּ בְּרָזָא דְּחָכְמְתָא, עַד הַהִיא שַׁעְתָּא דְּשַׁבְּחַת גַּרְמָהּ, שֶׁנֶּאֱמַר עַד שַׁקַּמְתִּי דְּבוֹרָה שַׁקַּמְתִּי אֵם בְּיִשְׂרָאֵל, דְּהָא אוּקְמוּהָ דְּאִסְתַּלָּק מִנָּהּ רוּחַ נְבוּאָה, וּבג״כ עוּרִי עוּרִי דְּבוֹרָה עוּרִי עוּרִי דַּבְּרִי שִׁיר.

334. All this occurred when men were sinful and unworthy of the Holy Spirit resting on them. Surely, "if the whole congregation of Yisrael sin..." (Vayikra 4:13). As we explained, they erred in their instructions. Yet IT SAYS, "And if the whole congregation of Yisrael sin," while it should have said, 'And if the whole of Yisrael sin'. What is the meaning of "the congregation of Yisrael"? THE WORD CONGREGATION IS REDUNDANT. HE ANSWERS, It REFERS TO the dwellers of Jerusalem, whence the Torah spreads to the whole people. If people erred there, so did the whole of Yisrael. According to what we learned, since there IN JERUSALEM they erred, the whole people erred, because everybody follows them. "And the thing be hid from the eyes of the assembly" (Vayikra 4:13). The eyes of the assembly are the Sanhedrin, who are in charge over Yisrael.

334. וְכָל דָּא, כַּד אִשְׁתְּכָחוּ גּוּבְרִין בְּחַטָּאָה, וְלָאו אִינּוּן כְּדָאִין לְמִשְׁרֵי עֲלַיְיהוּ רוּחַ קוּדְשָׁא וַדַּאי. וְאִם כָּל עֲדַת יִשְׂרָאֵל יִשְׁגּוּ וְגוֹ׳, כְּמָה דְּאוֹקִימְנָא בְּהוֹרָאָה דְּטָעוּ בָּהּ. אֲבָל וְאִם כָּל עֲדַת יִשְׂרָאֵל יִשְׁגּוּ, וְאִם כָּל יִשְׂרָאֵל יִשְׁגּוּ מִבָּעֵי לֵיהּ, מַאי כָּל עֲדַת יִשְׂרָאֵל. אֶלָּא אִינּוּן דְּאִשְׁתַּכְּחָן בִּירוּשָׁלֵם, דְּהָא מִתַּמָּן נָפְקָא אוֹרַיְיתָא לְכָל עַמָּא, וְאִי אִינּוּן דַּהֲווֹ תַּמָּן טָעָאן, כָּל יִשְׂרָאֵל טָעָאן, וְתָנֵינָן דְּכֵיוָן דְּתַמָּן טָעָאן, כָּל עַמָּא טָעָאן, בְּגִין דְּכֻלְּהוּ מַשְׁכֵּי אֲבַתְרַיְיהוּ. וְנֶעְלַם דָּבָר מֵעֵינֵי הַקָּהָל, עֵינֵי הַקָּהָל אִלֵּין סַנְהֶדְרֵי, אִלֵּין אִינּוּן דְּמְמָנָן עַל יִשְׂרָאֵל.

49. The greater Sanhedrin and the smaller Sanhedrin

We learn about the greater Sanhedrin of Moses and the smaller Sanhedrin of Aaron, both of which had seventy members. Moses was the best man of the King, Tiferet, while Aaron was the best man of the Queen, Malchut. This section tells about the seventy tongues, the seventy aspects of the Torah, the seventy interpretations of the holy tongue in the Torah, the numerical value of secret (sod), the chariot of seventy seats, and the seven Sfirot of Zeir Anpin each comprising ten. Moses and Aaron, the heads of the Sanhedrin, complete the number of the Sanhedrin to 72.

Ra'aya Meheimna (the Faithful Shepherd)

335. It is a precept to bring an offering for the greater Sanhedrin if they erred. LISTEN, Tannaim and Amoraim, there were seventy members in the greater Sanhedrin when Moses was over them and seventy in the smaller Sanhedrin when Aaron was over them. WHEN MOSES WAS IN CHARGE OVER THEM THEY WERE CONSIDERED A GREATER SANHEDRIN, AND WHEN AARON WAS OVER THEM THEY WERE CONSIDERED SMALLER SANHEDRIN. The sages therefore said that Moses was the best man of the King, Tiferet; NAMELY, HE CONDUCTED TIFERET TO JOIN MALCHUT. Therefrom is the Sanhedrin great, WHO BEARS THE ASPECT OF TIFERET. Aaron was the best man of the Queen, Malchut, whom we call the small Hei, as in: "I will serve you seven years for Rachel your younger (lit. 'smaller') daughter" (Beresheet 29:18). FOR RACHEL IS MALCHUT, AND IS CONSIDERED SMALL and they are called the smaller Sanhedrin after her. SO WHEN AARON, MALCHUT'S BEST MAN, WHO RAISES HER TO ZEIR ANPIN, PRESIDED OVER THE SANHEDRIN, THE SANHEDRIN WAS CONSIDERED SMALL.

רעיא מהימנא

335. פִּקּוּדָא דָּא לְהָבִיא קָרְבָּן עַל סַנְהֶדְרֵי גְּדוֹלָה שֶׁטָּעוּ, תָּנָאִין וַאֲמוֹרָאִין ע׳ סַנְהֶדְרֵי גְּדוֹלָה הָיוּ, וּמֹשֶׁה עָלַיְיהוּ. וְע׳ סַנְהֶדְרֵי קְטַנָּה הֲווֹ, וְאַהֲרֹן עָלַיְיהוּ. וּבְגִין דָּא אָמְרוּ מָארֵי מַתְנִיתִין, מֹשֶׁה שׁוּשְׁבִינָא דְּמַלְכָּא הֲוָה, וְדָא תִּפְאֶרֶת, מִתַּמָּן סַנְהֶדְרֵי גְּדוֹלָה. אַהֲרֹן שׁוּשְׁבִינָא דְּמַטְרוֹנִיתָא, וְדָא מַלְכוּת, הֵ״א זְעֵירָא קָרֵינָן לֵיהּ, כְּגוֹן אֶעֱבָדְךָ שֶׁבַע שָׁנִים בְּרָחֵל בִּתְּךָ הַקְּטַנָּה. וְעַל שְׁמָהּ אִתְקְרֵי סַנְהֶדְרֵי קְטַנָּה.

336. From there the Sanhedrin drew their knowledge of seventy languages, the seventy aspects of the Torah. For there are seventy languages on the side of the evil kingdom, all of which are different. Hence, "By these were the isles of the nations divided in their lands; everyone after his language" (Beresheet 10:5), since all these seventy languages are different from each other.

336. וּמִתַּמָּן הֲווֹ יַדְעִין סַנְהֶדְרִין שִׁבְעִין לְשׁוֹן, דְּאִינּוּן שִׁבְעִים פָּנִים לַתּוֹרָה, דְּאִית שִׁבְעִים לְשׁוֹן מִסִּטְרָא דְּמַלְכוּת הָרְשָׁעָה וְכוּ׳, כֻּלָּא בְּפֵרוּדָא. הה״ד מֵאֵלֶּה נִפְרְדוּ אִיֵּי הַגּוֹיִם בְּאַרְצוֹתָם לִלְשׁוֹנוֹתָם כֻּלְּהוּ שִׁבְעִין לְשׁוֹן בְּפֵרוּדָא דָּא מִן דָּא.

337. In the Torah, however, there are seventy interpretations in one language, THE HOLY LANGUAGE. This is Yesod, WHICH INCLUDES THE SEVEN SFIROT OF ZEIR ANPIN, EACH COMPRISING TEN. THEY ARE SEVENTY ALTOGETHER. Yud OF YESOD is one Halachah, small Chochmah, NAMELY Malchut, which contains seventy languages, the numerical value of sod (lit. 'secret'=70) of Yesod. Yesod is the holy language, the secret of the Chariot of seventy seats. In relation to them we learned that whoever replies, 'Amen. May His great name be blessed' with all his might, a decree of seventy years standing against him is torn. The one language, YESOD, is seventy languages by the small measure of small Chochmah, which is a small Yud, TO WHICH THE YUD OF YESOD ALLUDES. AND THE NUMERICAL VALUE OF YESOD IS THE SEVENTY LANGUAGES THAT ILLUMINATE YUD, TOGETHER COMPRISING THE LETTERS OF YESOD. Bet (=2) is MOSES AND AARON, THE HEADS OF THE SANHEDRIN. THEY ARE two, the two lips, NAMELY NETZACH AND HOD. THIS IS FROM THE ASPECT OF SFIROT. FROM THE ASPECT OF MOCHIN they comprise Da'at and Tevunah, AS MOSES IS THE SECRET OF DA'AT AND AARON THE SECRET OF TEVUNAH. With them, THE NUMBER OF THE SANHEDRIN is completed to 72; NAMELY, WHICH CORRESPONDS TO THE NAME OF AYIN BET (=72).
End of Ra'aya Meheimna

337. אֲבָל בְּאוֹרַיְיתָא, ע׳ פָּנִים לַתּוֹרָה בְּלָשׁוֹן חַד. וְדָא יְסוֹד. י׳ הֲלָכָה חַדָּא, חָכְמָה זְעֵירָא מַלְכוּת, דְּבָהּ שִׁבְעִין לְשׁוֹן, כְּחוּשְׁבָּן סוֹד, מִן יְסוֹד. וְיסוֹד אִיהוּ לְשׁוֹן הַקֹּדֶשׁ, סוֹד הַמֶּרְכָּבָה, בְּשִׁבְעִין קַתֶּדְרָאִין, עָלַיְיהוּ אִתְּמַר כָּל הָעוֹנֶה אָמֵן יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ בְּכָל כֹּחוֹ, קוֹרְעִין לוֹ גְּזַר דִּינוֹ שֶׁל שִׁבְעִים שָׁנָה. לְשׁוֹן חַד, אִיהוּ שִׁבְעִים לְשׁוֹן, עַל מִדָּה זְעֵירָא דְּחָכְמָה זְעֵירָא, דְּאִיהִי י׳ זְעֵירָא. ב׳, תְּרֵין שִׂפְוָון, דִּבְהוֹן דַּעַת וּתְבוּנָה, בְּהוֹן אִשְׁתְּלִימוּ שַׁבְעִין וּתְרֵין. ע״כ רעיא מהימנא

50. "I acknowledge my sin to you"
Rabbi Chiya tells us that a man can only open the gate of penitence if he reveals his sins to God, and even more so if he cries. Confession of sins causes Mercy to overpower Judgment, and glorifies God. There are two glorifications, one in this world and one in the World to Come. Rabbi Shimon says that David addressed the words in the title psalm to the kingdom of heaven, that is a messenger or a mediator. He adds that peace offerings are brought by confession. Anyone who wants a favor from the King should bring the unison of the Holy Name with all his will from below upward and from above downward; then in this unison he can include his petition.

338. Rabbi Chiya and Rabbi Yosi were walking along the road. While they were walking, Rabbi Yosi said to Rabbi Chiya: Let us study the words of the Torah, the words of Atik Yomin (lit. 'the Ancient of Days'). Rabbi Chiya opened the discussion saying, "I acknowledge my sin to You" (Tehilim 32:5). From this, I learned that a man who hides his sins and does not confess them before the Holy King to ask for mercy on them cannot open the gate of penitence, because he conceals from Him. If he uncovers them before the Holy One, blessed be He, He takes pity on him and Mercy overcomes Judgment.

338. רִבִּי חִיָּיא וְרִבִּי יוֹסֵי הֲווֹ אַזְלֵי בְּאוֹרְחָא, עַד דַּהֲווֹ אַזְלֵי. אָמַר ר׳ יוֹסֵי לְר׳ חִיָּיא, נִשְׁתַּדֵּל בְּמִלֵּי דְּאוֹרַיְיתָא, בְּמִלֵּי דְּעַתִּיק יוֹמִין. פָּתַח רִבִּי חִיָּיא וְאָמַר, חַטָּאתִי אוֹדִיעֲךָ וְגוֹ׳, מִכָּאן אוֹלִיפְנָא, דְּכָל ב״נ דְּמְכַסֵּי חֲטָאוֹי וְלָא מְפָרֵשׁ לוֹן קָמֵי מַלְכָּא קַדִּישָׁא, וְיִתְבַּע עָלַיְיהוּ רַחֲמֵי, לָא יָהֲבִין לֵיהּ לְמִפְתַּח פִּתְחָא דִתְשׁוּבָה, בְּגִין דְּאִיהוּ מְכַסֵּי מִנֵּיהּ. וְאִי אִיהוּ פָּרִישׁ לוֹן קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, קוּדְשָׁא בְּרִיךְ הוּא חָיֵיס עָלֵיהּ וְיִתְגַּבְּרוּן רַחֲמֵי עַל דִּינָא.

339. וכ״ש אי איהו בָּכֵי, דְּהָא כָּל פִּתְחִין סְתִימִין אִיהוּ פָּתַח, וְאִתְקַבָּל צְלוֹתֵיהּ, וְעַל דָּא, פְּרִישׁוּ דְּחֶטְאוֹי, יְקָרָא הוּא דְּמַלְכָּא, לְאַגְבָּרָא רַחֲמֵי עַל דִּינָא. וְעַל דָּא כְּתִיב זוֹבֵחַ תּוֹדָה יְכַבְּדָנְנִי. מַהוּ יְכַבְּדָנְנִי. תְּרֵין כִּבּוּדִין אִינּוּן, חַד לְעֵילָא, וְחַד לְתַתָּא, חַד בְּעָלְמָא דֵּין, וְחַד בְּעָלְמָא דְּאָתֵי.

339. All the more so if he cries, because he opens all the closed doors by crying and his prayer is accepted. Confessing his sins, therefore, glorifies the King. It causes Mercy to overpower Judgment. It is therefore written, "Whoever offers praise glorifies Me (Heb. Yechabdaneni)" (Tehilim 50:23). Why Yechabdaneni, INSTEAD OF THE COMMON YECHABDENI? This is because there are two glorifications, one above and one below; NAMELY, one in this world and one in the World to Come.

340. הַאי קְרָא קַשְׁיָא בְּכֹלָּא, בִּסְגִיאוּת מִלִּין, דְּהָא בְּאוֹדֶה עֲלֵי פְּשָׁעַי סַגִּי. מַהוּ חָטָאתִי אוֹדִיעֲךָ וַעֲוֹנִי לֹא כִסִּיתִי, וּלְבָתַר אוֹדֶה עֲלֵי פְּשָׁעַי לַיְיָ׳, וְעוֹד דְּהָא אוֹדֶה עֲלֵי פְּשָׁעַי לַיְיָ׳, לְךָ מִבָּעֵי לֵיהּ.

340. The whole verse is difficult, because of its excess of words. The words, "I will confess my transgressions" (Tehilim 32:5) suffice. Why then does he say, "I acknowledge my sin to You, and my iniquity I have not hid" (Ibid.). Then he says, "I will confess my transgressions to Hashem." It should have been 'to You', LIKE HE SAID BEFORE: "I ACKNOWLEDGE MY SIN TO YOU" AND NOT 'TO HASHEM.'

341. אֶלָּא דָּוִד, כָּל מִלּוֹי בְּרוּחַ הַקֹּדֶשׁ אֲמָרָן, וּלְמַלְכוּתָא דִּשְׁמַיָּא אָמַר, בְּגִין דְּאִיהִי שְׁלִיחָא מִתַּתָּאֵי לְעִילָּאֵי, וּמֵעִילָּאֵי לְתַתָּאֵי, וּמַאן דְּבָעֵי לְמַלְכָּא, לָהּ אוֹדַע בְּקַדְמֵיתָא. וְעַל דָּא חַטָּאתִי אוֹדִיעֲךָ, לְמַלְכוּתָא דִּשְׁמַיָּא קָאָמַר וַעֲוֹנִי לֹא כִסִּיתִי, מִצַּדִּיקוֹ שֶׁל עוֹלָם. אָמַרְתִּי אוֹדֶה עֲלֵי פְּשָׁעַי לַיְיָ׳, דָּא מַלְכָּא קַדִּישָׁא, דִּשְׁלָמָא כֹּלָּא דִּילֵיהּ, וּשְׁלָמָא דְּבָעֵי ב״נ לְאַעֲלָאָה קֻמֵּיהּ בְּהוֹדָאָה. דְּהָא שְׁלָמִים הָכִי מִתְקָרְבִין בְּהוֹדָאָה, דִּכְתִיב עַל זֶבַח תּוֹדַת שְׁלָמָיו. וְאַתָּה נָשָׂאתָ עֲוֹן חַטָּאתִי סֶלָה. דָּא לְעֵילָּא לְעֵילָּא, אֲתַר דְּעַתִּיקָא קַדִּישָׁא שַׁרְיָא. בְּג״כ, הַאי קְרָא אָחִיד בְּכֹלָּא.

341. HE ANSWERS, David said all his words by the Holy Spirit. He addressed them to the kingdom of heaven, that is a mediator and a messenger that takes the message from below upwards, BEING A GATE TO THE UPPER SFIROT, AND MAN HAS TO ENTER IT FIRST and from above downwards SINCE IT RECEIVES ABUNDANCE FROM THE UPPER SFIROT AND POURS IT DOWNWARDS. Whoever needs the King should first notify it. Therefore, "I acknowledge my sin to You" is addressed to the kingdom of heaven and "my iniquity I have not hid" from the Righteous of the world, YESOD OF ZEIR ANPIN. "I said, I will confess my transgressions to Hashem" to the Holy King, ZEIR ANPIN, that the whole peace is His. It behooves man to bring peace to Him by confession; NAMELY, HE SHOULD CONFESS HIS SINS. For peace offerings are brought by confession, as written, "His peace offering of thanksgiving (derived from 'confess')" (Vayikra 7:13). "And You did forgive the iniquity of my sin. Sela" (Tehilim 32:5) is high above BY THE SUPERNAL ABA AND IMA, where Atika Kadisha, KETER, dwells. This verse is therefore attached to everything, TO MALCHUT, YESOD, TIFERET AND THE SUPERNAL ABA AND IMA, ON WHICH KETER RESTS.

342. כְּגַוְונָא דָּא, מַאן דְּיִתְבַּע בָּעוּתֵיהּ לְמַלְכָּא, בָּעֵי לְיַחֲדָא שְׁמָא קַדִּישָׁא בִּרְעוּתֵיהּ, מִתַּתָּא לְעֵילָּא וּמֵעִילָּא לְתַתָּא, וּלְקַשְׁרָא כֹּלָּא בְּחַד קִשְׁרָא, וּבְהַהוּא קִשּׁוּרָא אִשְׁתְּכַח בָּעוּתֵיהּ. א״ר יוֹסֵי, מַאן הוּא חַכִּימָא, לְמִתְבַּע בָּעוּתֵיהּ כְּדָוִד מַלְכָּא, דְּהוּא הֲוָה נָטִיר פִּתְחָא דְּמַלְכָּא. א״ל ר׳ חִיָּיא וַדַּאי הָכִי הוּא. וְע״ד אוֹרַיְיתָא אוֹלִיף לָן, אָרְחֵי דְּמַלְכָּא, קַדִּישָׁא, בְּגִין דְּנִנְדַּע לְמֵיהַךְ אֲבַתְרֵיהּ, כד״א אַחֲרֵי יְיָ׳ אֱלֹהֵיכֶם תֵּלֵכוּ וְגוֹ׳.

342. In the same manner, he who pleads for a favor of the King should bring the unison of the Holy Name with his will from below upward, FROM MALCHUT TO KETER, and from above downward, FROM KETER TO MALCHUT. And he should bind everything into one unison WITH THE BLESSED ENDLESS LIGHT. In this unison, it behooves him to include his petition. Rabbi Yosi said, Who is wise to ask his request like King David did, who guarded the gate of the King, BEING A CHARIOT TO MALCHUT CALLED THE GATE OF THE KING. Rabbi Chiya said to him: Surely this is so. The Torah therefore teaches us the ways of the Holy King, so that we shall know how to follow Him, as written, "You shall walk after Hashem your Elohim..." (Devarim 13:5).

51. "Rachel weeping for her children"
Rabbi Yosi says that whenever a prophet begins his words, whichever name is mentioned at first indicates either Judgment or Mercy. He talks about the Shechinah's sorrow when the Temple was destroyed and Yisrael were sent into exile. He says that Yisrael would never have gone into exile nor would the Temple have been destroyed if all of Yisrael had not been found guilty before God and the leaders of the world first. Once the leaders of the people sinned, all the people followed them. After this discussion, Rabbi Chiya and Rabbi Yosi miraculously find a cave in which they can hide from robbers who were chasing them.

343. רִבִּי יוֹסֵי פָּתַח וְאָמַר, כֹּה אָמַר יְיָ׳ קוֹל בְּרָמָה נִשְׁמָע נְהִי בְּכִי וְגוֹ׳. כֹּה אָמַר יְיָ׳, הָא אוּקְמוּהָ, בְּכָל אֲתַר דִּנְבִיאָה שָׁרֵי לְמַלְּלָא, הֲווֹ מִלּוֹי אִשְׁתְּמוֹדְעָן, וְהָכָא הַאי כֹּה אָמַר יְיָ׳, קוּדְשָׁא בְּרִיךְ הוּא. וּמַה אָמַר, קוֹל בְּרָמָה נִשְׁמָע.

343. Rabbi Yosi opened the discussion with the verse: "Thus says Hashem, A voice was heard in Rama, lamentation and bitter weeping..." (Yirmeyah 31:14). "Thus says Hashem": It has been understood that whenever a prophet opens his words, they are recognized BY THE NAME MENTIONED AT THE BEGINNING, WHETHER THE NAME INDICATES JUDGMENT OR MERCY, ZEIR ANPIN OR MALCHUT, ETC. "Thus says Hashem": This is the Holy One, blessed be He, NAMELY ZEIR ANPIN. What does He say? "A voice was heard in Rama" OF MALCHUT, AS WILL BE EXPLAINED.

344. הָכִי תְּנִינָן, דִּבְהַהוּא יוֹמָא דְּאִתְחָרַב בֵּי מַקְדְּשָׁא לְתַתָּא, וְיִשְׂרָאֵל אַזְלוּ בְּגָלוּתָא, רֵיחַיִין עַל צַוָּארֵיהוֹן, וִידֵיהוֹן מְהַדְּקָן לַאֲחוֹרָא. וּכְנֶסֶת יִשְׂרָאֵל, אִתְּתָרְכַת מִבֵּית מַלְכָּא לְמֵיהַךְ בַּתְרֵיהוֹן. בְּשַׁעֲתָא דְּנַחְתַּת, אַמְרַת אֵיהָךְ בְּקַדְמֵיתָא וְאֶבְכֶּה עַל מָדוֹרָאי, וְעַל בָּנַי, וְעַל בַּעֲלִי. כַּד נַחְתַּת, חָמַת אַתְרָהָא חָרִיב, וְכַמָּה דָּמָא דְּחָסִידֵי אִתּוֹשַׁד בְּגַוָּוהּ, וְהֵיכָלָא קַדִּישָׁא וּבֵיתָא אִתּוֹקַד בְּאֶשָּׁא.

344. We have learned that on the day the Temple was destroyed and Yisrael went into exile with a millstone around their necks and their hands bound behind them, the Congregation of Yisrael, THE SHECHINAH, was driven from the King's house to follow them INTO EXILE. When THE SHECHINAH descended, She said, Let me go first to lament My dwelling place, THE TEMPLE, My children, YISRAEL, and My husband ZEIR ANPIN, WHO SEPARATED FROM HER. When She came down, She saw her abode ruined with much blood of the pious flowing in it, and the Temple and Her house consumed by fire.

345. כְּדֵין אֲרִימַת קָלָא, וְאִתְרְגִישׁוּ עִלָּאֵי וְתַתָּאֵי, וּמָטָא קָלָא לְעֵילָא, עַד אֲתַר דְּמַלְכָּא שָׁרֵי בֵּיהּ. וּבָעָא מַלְכָּא לְאָהַדְּרָא עָלְמָא לְתֹהוּ וָבֹהוּ, עַד דְּנַחְתּוּ כַּמָּה אוֹכְלוֹסִין, וְכַמָּה מַשְׁרְיָין, לְקַבְלָהּ וְלָא קַבְּלָה תַּנְחוּמִין מִנַּיְיהוּ. הה״ד קוֹל בְּרָמָה נִשְׁמָע נְהִי בְּכִי תַּמְרוּרִים רָחֵל מְבַכָּה עַל בָּנֶיהָ מֵאֲנָה לְהִנָּחֵם עַל בָּנֶיהָ, דְּלָא קַבְּלָה מִנַּיְיהוּ תַּנְחוּמִים. כִּי אֵינֶנּוּ: בְּגִין דְּמַלְכָּא קַדִּישָׁא הֲוָה סָלִיק לְעֵילָא לְעֵילָא, וְלָא אִשְׁתְּכַח בְּגַוָּוהּ, הה״ד כִּי אֵינֶנּוּ, וְלָא כְּתִיב כִּי אֵינָם.

345. She then raised Her voice IN WEEPING, and the upper and lower beings were in a tumult. The voice reached up to where the King, ZEIR ANPIN, abides. The King then wanted to bring the world back into chaos. Many legions and hosts OF ANGELS came down to console Her but She took no consolation. Hence, "a voice was heard in Rama, lamentation and bitter weeping...Rachel weeping for her children; she refused to be comforted for her children," because she would not be consoled by them. "Because he is not" (Ibid.): The Holy King has risen above and is not inside Her. Hence, it says, "because he is not" and not 'they are not', SINCE IT ALLUDES TO THE HOLY KING.

346. אָמַר לֵיהּ רִבִּי חִיָּא, מַאי רָחֵל מְבַכָּה עַל בָּנֶיהָ. אָמַר לֵיהּ אוֹלִיפְנָא, דְּהִיא כְּנֶסֶת יִשְׂרָאֵל. וְדָא אִנְתּוּ דְּיַעֲקֹב וַדַּאי, דִּכְתִיב וַיֶּאֱהַב יַעֲקֹב אֶת רָחֵל. וּכְתִיב, וְרָחֵל עֲקָרָה. וּכְתִיב, הָתֵם מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם הַבָּנִים שְׂמֵחָה.

346. Rabbi Chiya said to him: Why does it say "Rachel weeping for her children"? IT SHOULD HAVE SAID THAT THE SHECHINAH WAS WEEPING FOR HER CHILDREN. He said to him: We learned that RACHEL is the Congregation of Yisrael, NAMELY THE SHECHINAH. Surely she is Jacob's wife, NAMELY THE WIFE OF ZEIR ANPIN CALLED JACOB, as written, "And Jacob loved Rachel" (Beresheet 29:18) and "but Rachel was barren" (Ibid. 31). It is also written, "He makes the barren woman to keep house, and be a joyful mother of children" (Tehilim 113:9). ALL THESE VERSES SPEAK OF THE SHECHINAH.

347. דָּבָר אַחֵר כִּי אֵינֶנּוּ, כְּמָה דְּאִתְּמַר, אֵינֶנּוּ גָּדוֹל בַּבַּיִת וְגוֹ׳, אֵינֶנּוּ: דְּהָא אִסְתְּלִיק לְעֵילָא וְאִתְרְחִיק מִכֹּלָּא. אֵינֶנּוּ: בְּזִוּוּגָא בָּהּ. אֵינֶנּוּ: לְאִשְׁתַּכְּחָא שְׁמֵיהּ רַבָּא.

347. Another interpretation for: "Because he is not": It resembles the words: "There is none greater in this house than I" (Beresheet 39:9). "NONE" DOES NOT SIMPLY MEAN THAT HE IS NOT, BUT THAT THERE IS NO ONE GREATER IN THE HOUSE THAN I. IT IS WRITTEN IN GENERAL AND HAS MANY MEANINGS, 1) "he is not" because THE HOLY ONE, BLESSED BE HE, is gone above, away from everything; 2) "he is not" united with her and 3) "he is not," BECAUSE HIS NAME, THE SHECHINAH, is no longer His great name, BUT IS IN EXILE.

348. Rabbi Chiya said, Whence is the starting point of the Shechinah's exile? He said to him: From the Temple, where She dwelt. She then went around all the land of Yisrael. When She left the land and stood in the desert, after sitting there for three days, She led the crowd, the camps and the inhabitants of the King's house FROM JERUSALEM and cried to it: "How does the city sit solitary" (Eichah 1:1). Rabbi Chiya and Rabbi Yosi wept.

348. א"ר חִיָּיא, מֵאָן אֲתַר שַׁרְיָא לְאִתְגַּלְיָאָה. אָמַר לֵיהּ, מִבֵּי מַקְדְּשָׁא. דְּתַמָּן שַׁרְיָא וּלְבָתַר אַסְחָרַת כָּל אַרְעָא דְּיִשְׂרָאֵל. לְבָתַר כַּד נַפְקַת מִן אַרְעָא, קָמַת עַל מַדְבְּרָא וְיָתְיְבַת תַּמָּן תְּלַת יוֹמִין. דַּבְּרַת אוּכְלֻסָהָא וּמַשְׁיְרְיָיהָא וְיַתְבָהָא מִבֵּי מַלְכָּא, וְקָרָאת עָלָהּ אֵיכָה יָשְׁבָה בָדָד וְגוֹ'. בְּכוּ רִבִּי חִיָּיא וְרִבִּי יוֹסֵי.

349. Rabbi Yosi said, Yisrael would never have gone into exile from the land of Yisrael, nor would the Temple have been destroyed, had not all of Yisrael been found guilty before the King and the leaders of the world first, as written, "They that lead you cause you to err, and destroy the way of your paths" (Yeshayah 3:12). Once the leaders of the people went the way of evil, the whole people were drawn after and followed them. Rabbi Chiya said, We learn this from the verse: "And if the whole congregation of Yisrael sin through ignorance" (Vayikra 4:13). In what way? Since "the thing be hid from the eyes of the assembly" (Ibid.), for the eyes of the people are their chiefs, after whom the whole people are drawn and follow.

349. אָמַר רִבִּי יוֹסֵי, לָא גָּלוּ יִשְׂרָאֵל מֵאַרְעָא, וְלָא אִתְחָרַב בֵּי מַקְדְּשָׁא, עַד דְּיִשְׂרָאֵל כֻּלְּהוּ אִשְׁתְּכָחוּ בְּחִיּוּבָא קֳמֵי מַלְכָּא, וְעַד דְּדַבְּרֵי עָלְמָא אִשְׁתְּכָחוּ בְּחִיּוּבָא בְּקַדְמֵיתָא. הה"ד עַמִּי מְאַשְּׁרֶיךָ מַתְעִים וְדֶרֶךְ אׇרְחוֹתֶיךָ בִּלְּעוּ. דְּכֵיוָן דְּרֵישֵׁי עַמָּא אַזְלִין בְּחִיּוּבָא, כָּל עַמָּא אִתְמְשָׁכוּ אֲבַתְרַיְיהוּ. רִבִּי חִיָּיא אָמַר מֵהָכָא, וְאִם כָּל עֲדַת יִשְׂרָאֵל יִשְׁגּוּ, בְּמַאי הֲוֵי. בְּגִין וְנֶעְלַם דָּבָר מֵעֵינֵי הַקָּהָל. דְּעֵינֵי עַמָּא אִינּוּן רֵישַׁיְיהוּ, דְּכָל עַמָּא אִתְמַשְׁכָן אֲבַתְרַיְיהוּ.

350. While they were walking, they saw a lush place with a river flowing through it. They sat down. While they were sitting, a bird flew past them. Rabbi Chiya said, Let us go from here because wild cocks abide here, NAMELY ROBBERS. They rose and left. When they looked back they saw robbers chasing them. A miracle happened to them and they found before them a rock, in which there was a cave. They entered it and sat there all that day and all the night.

350. אַזְלוּ. עַד דַּהֲווֹ אָזְלֵי חָמוּ חַד אֲתַר מְרַשְׁנָא בַּעֲשָׂבִין, וּנְהַר מַיָּא דַּהֲוָה נָגִיד בֵּיהּ. יָתְבוּ. עַד דַּהֲווֹ יַתְבֵי, פְּרַח חַד עוֹפָא וְרָחִישׁ קָמַיְיהוּ. אָמַר רִבִּי חִיָּיא, נִיקוּם מֵהָכָא, דְּוַדַּאי נַגְרֵי טוּרַיָּא הָכָא מִשְׁתַּכְּחִין, קָמוּ וְאַזְלוּ. עַד דְּאָהַדְּרוּ רֵישַׁיְיהוּ, חָמוּ אִינּוּן לִסְטִין דְּרָהֲטִין אֲבַתְרַיְיהוּ, אִתְרְחִישׁ לוֹן נִיסָא, וְאַשְׁכָּחוּ קָמַיְיהוּ חַד טִינְרָא, וְחַד מְעָרְתָּא בֵּיהּ, עָאלוּ תַּמָּן יָתְבוּ כָּל הַהוּא יוֹמָא וְכָל לֵילְיָא.

52. "I will save you from afar"

Rabbi Chiya talks about the possible meanings of "from afar." Rabbi Shimon explains that Zeir Anpin rises high up to Chochmah and pours the abundance down from afar. He says that Zeir Anpin will eventually return and descend to rejoin the Congregation of Yisrael so that none need be afraid of Isaac, the Left Column, or judgments. Just so God saved Rabbi Chiya and Rabbi Yosi by giving them the cave to be safe in.

351. Rabbi Chiya opened the discussion saying, "Therefore fear you not, O My servant Jacob...for, lo, I will save you from afar" (Yirmeyah 30:10). HE ASKS, "From afar"? It should have said, 'from near by'. We explained in relation to this verse that "from afar" is like 'they return from a far country'; TO WIT, IT ALLUDES TO A PLACE. Yet, "from afar" HAS THE SAME MEANING as the words: "Hashem appeared to me from afar" (Yirmeyah 31:2) and "she brings her food from afar" (Mishlei 31:14). What is this? It is the deep river, CHOCHMAH CALLED FAR, AS WRITTEN, "I SAID, I WILL BE WISE; BUT IT WAS FAR FROM ME" (KOHELET 7:23). This is the place from whence the river, BINAH, comes out and flows.

351. פָּתַח רִבִּי חִיָּיא וְאָמַר, וְאַתָּה אַל תִּירָא עַבְדִּי יַעֲקֹב וְגוֹ', כִּי הִנְנִי מוֹשִׁיעֲךָ מֵרָחוֹק. מֵרָחוֹק, מִקָּרוֹב מִבָּעֵי לֵיהּ. וְהָא אוּקְמוּהָ הַאי קְרָא, מֵרָחוֹק, כד"א וְשָׁבוּ מֵאֶרֶץ מֶרְחָק. אֲבָל מֵרָחוֹק, כְּהַהוּא דִּכְתִיב מֵרָחוֹק יְיָ' נִרְאָה לִי. וּכְתִיב מִמֶּרְחָק תָּבִיא לַחְמָהּ. וּמַאן הִיא. עֲמִיקָא דְּנַחֲלָא, אֲתַר דְּהַהוּא נָהָר נָגִיד וְנָפִיק. וְשָׁב יַעֲקֹב, כֵּיוָן דִּכְתִיב אַל תִּירָא עַבְדִּי יַעֲקֹב, מַהוּ וְשָׁב יַעֲקֹב. אֶלָּא כְּמָה דְּתָנֵינָן, קוּדְשָׁא בְּרִיךְ הוּא סְלִיק לְעֵילָא לְעֵילָא, כְּמָה דִּכְתִיב לָמָה יְיָ' תַּעֲמוֹד בְּרָחוֹק, וּמֵהַהוּא אֲתַר רָחוֹק הִנְנִי מוֹשִׁיעֲךָ.

352. "And Jacob shall return" (Yirmeyah 30:10). HE ASKS, Since it already says, "Therefore fear you not, O My servant Jacob," wherefore also does it say, "And Jacob shall return, AND SHALL BE QUIET AND AT EASE, AND NONE SHALL MAKE HIM AFRAID" (Ibid.), WHICH IS A REPETITION? HE ANSWERS, As we have learned, the Holy One, blessed be He, NAMELY ZEIR ANPIN, rises high up, NAMELY TO CHOCHMAH, as written, "Why, Hashem, stand You afar off" (Tehilim 10:1) IN CHOCHMAH, AS EXPLAINED ABOVE. From that far place, "I will save you," NAMELY, POUR THE ABUNDANCE OF CHOCHMAH. "And Jacob shall return": TO WIT, ZEIR ANPIN CALLED JACOB SHALL RETURN FROM CHOCHMAH AND DESCEND to his place to join the Congregation of Yisrael, MALCHUT. Yesod is quiet and at ease, which MEANS THAT IT IS AT EASE to set his abode in her, IN MALCHUT. "None shall make him afraid," NAMELY of Isaac, WHO IS THE LEFT COLUMN AND OF JUDGMENTS, as written, "And Isaac trembled very much" (Beresheet 27:33). It is therefore written, "And the fear of Isaac" (Beresheet 31:42), WHO IS THE LEFT COLUMN. When that fear is aroused, Yesod is gone elsewhere AND DOES NOT BESTOW PLENTY ON MALCHUT. Hence, "the sinners in Zion are afraid" (Yeshayahu 33:14). THEY WILL FEAR THE JUDGMENTS OF THE LEFT COLUMN CALLED FEAR THAT REMOVES THE YESOD, SO IT WILL NOT GIVE PLENTY TO MALCHUT. Zion is accurate, BECAUSE ZION IS YESOD OF MALCHUT, BECAUSE YESOD OF ZEIR ANPIN LEAVES HER DUE TO THE JUDGMENTS OF THE LEFT. Hence, it says, "And none shall make him afraid." The Holy One, blessed be He, saved us from afar and hid us in this place, IN THE CAVE, in quiet and peace, with none to make us afraid. When the Holy One, blessed be He, makes a miracle, He does so completely.

352. וְשָׁב יַעֲקֹב, לְאַתְרֵיהּ, לְאִזְדַּוְּוגָא בִּכְנֶסֶת יִשְׂרָאֵל. וְשָׁקַט: דָּא יְסוֹד. וְשַׁאֲנַן, לְמִשְׁרֵי דִּיוּרֵיהּ בָּהּ. וְאֵין מַחֲרִיד, מִיצְחָק. כְּמָה דְּאַתְּ אָמֵר, וַיֶּחֱרַד יִצְחָק חֲרָדָה גְּדוֹלָה וְעַל דָּא וּפַחַד יִצְחָק כְּתִיב. וְהַהוּא פַּחַד כַּד אִתְּעַר, אִסְתַּלָּק יְסוֹד לַאֲתַר אָחֳרָא, הה"ד פָּחֲדוּ בְצִיּוֹן חַטָּאִים. בְּצִיּוֹן דַּיְיקָא, וְעַל דָּא וְאֵין מַחֲרִיד, וְהַשְׁתָּא קוּדְשָׁא בְּרִיךְ הוּא שֵׁזִיב לָן מֵרָחִיק, וְאַסְתִּיר לָן בְּהַאי אֲתַר, בְּהַשְׁקֵט וּבְשַׁלְוָה, וְאֵין מַחֲרִיד מִכֹּלָּא. דְּכַד קוּדְשָׁא בְּרִיךְ הוּא עָבֵיד נִיסָּא בְּכֹלָּא עָבֵיד.

353. Rabbi Yosi opened the discussion with the verse: "And Barak said to her, If you will go with me, then I will go" (Shoftim 4:8). HE ASKS, What does it mean? HE ANSWERS, Since the Holy Spirit rests on her, Barak said I will be saved in her merit and shall come to no harm. As Barak put his Faith on a woman to be saved by her merit, how much more we, when the Torah is with us, which is the name of the Holy King.

353. רִבִּי יוֹסֵי פָּתַח, וַיֹּאמֶר אֵלֶיהָ בָּרָק אִם תֵּלְכִי עִמִּי וְהָלָכְתִּי וְגוֹ', מַאי קָא מַיְירֵי. אֶלָּא אָמַר בָּרָק הוֹאִיל וְרוּחַ קֹדֶשׁ שַׁרְיָא עָלָהּ, בִּזְכוּתָהּ אִשְׁתֵּזִיב, וְלָא לִישְׁרֵי עָלַי נִזְקָא. וּמַה בָּרָק סָמִיךְ עַל אִתְּתָא לְאִשְׁתֵּזָבָא בְּגִינָהּ. אֲנַן דְּאוֹרַיְיתָא עִמָּנָא דְּהִיא שְׁמֵיהּ דְּמַלְכָּא קַדִּישָׁא, עאכ"ו.

53. "I will give You thanks for ever, because You have done it"
The rabbis are delighted when they hear two merchants talking outside their cave, discussing the title verse; they come out of the cave to talk to them. Rabbi Chiya says that men give thanks to God every day for the world that He has made. The merchant tells of overhearing Rabbi Shimon say that King David gave thanks for the last world, namely Malchut. Rabbi Shimon also explained the meaning of "Now therefore, our Elohim, hear the prayer of Your servant, and his supplications...for the sake of Adonai," and we learn that the name Adonai symbolizes the Shechinah and is attached to the Temple, her dwelling place.

354. They sat inside the cave all that day. When night fell, the moon shone into the cave. Two merchants passed by with their mules laden with wine and food for themselves. They rested on their load. They said to each other: Let us pass the night here. We shall give food and drink to the donkeys and go into the cave. His friend said to him: Before we do so, please explain this verse which I cannot understand.

354. יָתְבוּ גּוֹ הַהוּא מְעַרְתָּא כָּל הַהוּא יוֹמָא, כַּד רָמַשׁ לֵילְיָא, אִתְנְהִיר סִיהֲרָא בְּמְעַרְתָּא. עָבְרוּ תְּרֵי טַיָּיעֵי, וַחֲמָרֵיהוֹן טְעִינִין מֵחַמְרָא וּמֵיכְלָא לְגַרְמַיְיהוּ שָׁאֲרִי עַל מָטוּלָא. אָמְרֵי הַאי לְהַאי, נָבִית הָכָא, נִיהַב מֵיכְלָא וּמִשְׁתְּיָיא לַחֲמָרֵי, וַאֲנַן נָעוּל לִמְעַרְתָּא דָּא. אָ"ל חַבְרֵיהּ עַד לָא נִיעוּל, תֵּימָא הַאי קְרָא דְּלָא מִתְיַישְׁבָא.

355. אָ״ל מַאי הוּא. אָ״ל מִלָּה חַד, דִּכְתִיב אוֹדְךָ לְעוֹלָם כִּי עָשִׂיתָ וְגוֹ׳. מַהוּ כִּי עָשִׂיתָ, וְלָא כְּתִיב מָה. וּכְתִיב כִּי טוֹב נֶגֶד חֲסִידֶיךָ. וְכִי לְגַבֵּי אָחֳרָא לָאו אִיהוּ טוֹב, לָא הֲוָה בִּידֵיהּ. אָמַר וַוי לְטִיוּעָנָא, דְּשָׁבַקְנָא לְקוּדְשָׁא בְּרִיךְ הוּא בְּגִינֵיהּ. רִבִּי חִיָּא וְר׳ יוֹסֵי הֲוֹוּ יַתְבֵי בִּמְעַרְתָּא חֲדוּ, א״ר חִיָּא לְרִבִּי יוֹסֵי, וְלָא אֲמָרִית לָךְ דְּכַד עָבֵיד קוּדְשָׁא בְּרִיךְ הוּא נִיסָא, בְּכֹלָּא עָבֵיד. נַפְקוּ.

356. When they came out, Rabbi Chiya was the first to open with the verse: "Peace, peace both for far and near" (Yeshayah 57:19). There is peace twice here, one for the far and one for the near, and all is one; to wit, to the far one who became near, who is a repentant sinner, who was far before and now is near. Also, far MEANS that when man strays far from the Torah, he is far from the Holy One, blessed be He. The Holy One, blessed be He, draws him who is near the Torah near Him. HE SAID TO THE MERCHANTS: Join us and come into the cave. The merchants came and joined them. They took the loads off the mules and gave them food. Then they all went out to the mouth of the cave.

356. כַּד נַפְקוּ אַקְדִּים ר׳ חִיָּא וּפָתַח, שָׁלוֹם שָׁלוֹם לָרָחוֹק. תְּרֵי שְׁלָמָא הָכָא, חַד לָרָחוֹק, וְחַד לַקָּרוֹב, וְכֹלָּא חַד. לָרָחוֹק, דְּאִתְעָבֵיד קָרוֹב. דָּא הוּא מָארֵיהּ דִּתְשׁוּבָה, קוֹדֶם הֲוָה רָחוֹק, וְהַשְׁתָּא אִיהוּ קָרוֹב. תּוּ רָחוֹק, כַּד בַּר נָשׁ אִתְרְחִיק מֵאוֹרַיְיתָא. רָחִיק הוּא מִקּוּדְשָׁא בְּרִיךְ הוּא. וּמַאן דְּקָרִיב לְאוֹרַיְיתָא, קָרִיב לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא בַּהֲדֵיהּ, וְהַשְׁתָּא אִתְחַבְּרוּ עִמָּנָא וְעוּלוּ לְמְעַרְתָּא אָתוּ אִינּוּן טַיָּיעִין וְאִשְׁתְּתָפוּ עִמְּהוֹן. אִשְׁתֶּנְקְלוּ לַחֲמָרַיְיהוּ, וְאַתְקִנוּ לְמֵיכַל, נַפְקוּ כֻּלְּהוּ לְפוּם מְעַרְתָּא.

357. One of the merchants said, Let the sages of the Torah explain to us the verse: "I will give You thanks forever (lit. 'the world'), because You have done it: and I will wait for Your name." What is "You have done," without saying what? It is also written, "For it is good, before Your saints," so is He not good towards others?

357. אָמַר חַד מִן טַיָּיעָן נֵימְרוּ לָן מָארֵי דְּאוֹרַיְיתָא, הַאי קְרָא אוֹדְךָ לְעוֹלָם כִּי עָשִׂיתָ וַאֲקַוֶּה וְגוֹ׳. כִּי עָשִׂיתָ, מַהוּ כִּי עָשִׂיתָ, וְלָא כְּתִיב מָה. וּכְתִיב כִּי טוֹב נֶגֶד חֲסִידֶיךָ, וְכִי לְגַבֵּי אָחֳרָא לָאו הוּא כִּי טוֹב.

358. Rabbi Chiya said, indeed "You have done." What have You done? The world, TO WIT, THE MEANING OF THE VERSE IS THAT I WILL GIVE YOU THANKS, BECAUSE YOU HAVE MADE THE WORLD. It is for the world which the Holy One, blessed be He, made and fixed, that man gives thanks daily to the Holy One, blessed be He. "And I will wait on Your name, for it is good, before Your saints." Surely this is so. The name of the Holy One, blessed be He, is good before the saints, not before the evil who scorn it daily by not studying the Torah. THE MERCHANT said to him: This is well, yet I heard something from behind the wall, which I fear to reveal. Rabbi Chiya and Rabbi Yosi said to him: Speak up. The Torah is not bequeathed to one place alone.

358. א״ר חִיָּא, כִּי עָשִׂיתָ וַדַּאי, וּמַה עָשִׂיתָ. לְעוֹלָם. דְּבְגִין הַאי עוֹלָם, דַּעֲבַד קוּדְשָׁא בְּרִיךְ הוּא וְאַתְקַן לֵיהּ, אוֹדֵי בַּר נָשׁ לְקוּדְשָׁא בְּרִיךְ הוּא בְּכָל יוֹמָא. וַאֲקַוֶּה שִׁמְךָ כִּי טוֹב נֶגֶד חֲסִידֶיךָ, הָכִי הוּא וַדַּאי, לְקֻבֵּל אִינּוּן זַכָּאִין, שְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא טוֹב. וְלָא לְקֻבְלֵי חַיָּיבֵיָּא, דְּמְבַזִּין לֵיהּ בְּכָל יוֹמָא וְלָא מִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא. אָ״ל, יֵאוֹת הוּא. אֲבָל מִלָּה שְׁמַעְנָא מִבָּתַר כּוֹתְלָא, וּמִסְתָּפֵינָא לְגַלָּאָה. אָמְרוּ לֵיהּ רִבִּי חִיָּא וְרִבִּי יוֹסֵי, אֵימָא מִילָּךְ, דְּאוֹרַיְיתָא לָאו אִיהוּ יְרוּתָא לַאֲתַר חַד.

359. He said to them: I went to Lod one day. I came into the town and leaned against a wall. Rabbi Shimon, son of Yochai, was in that house and I heard from his mouth this verse: "I will give You thanks forever (lit. 'the world'), because You have done it." "I will give thanks" was said by King David about the last world, NAMELY MALCHUT, He made, to which world King David is attached, in which he inherited the kingdom. "And I will wait for Your name, for it is good": This is the Holy One, blessed be He, in the unification of this world that is called good, NAMELY YESOD. HE EXPLAINS THE VERSE: When is it called good? "before Your saints." HE ASKS, Who are Your saints?

359. אָמַר לוֹן, יוֹמָא חַד הֲוֵינָא אָזִיל לְלוּד, עָאלְנָא לְמָתָא, וְאִסְמַכְנָא גַּרְמָאי בְּתַר כּוֹתְלָא חַד, וְר״ש בֶּן יוֹחָאי הֲוָה בְּהַהוּא בֵּיתָא, וְשָׁמַעְנָא מִפּוּמֵיהּ הַאי קְרָא, אוֹדְךָ לְעוֹלָם כִּי עָשִׂיתָ. אוֹדְךָ, דָּוִד הַמֶּלֶךְ ע״ה אֲמָרוֹ, עַל הַהוּא עוֹלָם בַּתְרָאָה, דְּאִיהוּ עֲבַד דְּדָוִד מַלְכָּא אָחִיד בֵּיהּ בְּהַהוּא עוֹלָם, וּבֵיהּ יָרִית מַלְכוּתָא. וַאֲקַוֶּה שִׁמְךָ כִּי טוֹב, דָּא קוּדְשָׁא בְּרִיךְ הוּא, בְּיִחוּדָא דְּהַאי עָלְמָא דְּאִקְרֵי טוֹב. אֵימָתַי אִקְרֵי טוֹב. נֶגֶד חֲסִידֶיךָ. מַאן אִינּוּן חֲסִידֶיךָ.

360. HE ANSWERS, There is Chesed and there is Chesed, NAMELY AN UPPER CHESED, CHESED OF ZEIR ANPIN, AND A LOWER CHESED, CHESED CLOTHED WITH MALCHUT VIA NETZACH AND HOD. The ones ON NETZACH AND HOD are called "the sure loving promises (Heb. chassadim) of David" (Yeshayah 55:3). When the Chassadim of David, NETZACH AND HOD, are filled with the goodness flowing from Atika Kadisha, KETER, then Yesod is called good and it is good BEFORE YOUR SAINTS (HEB. CHASSIDECHA), WHO ARE NETZACH AND HOD. When YESOD is in it, IN GOODNESS, it perfumes the last world, MALCHUT, and everything is blessed. David therefore awaited this grade, YESOD CALLED GOOD which shines on the world, to which he cleaves, NAMELY MALCHUT.

360. אֶלָּא אִית חֶסֶד וְאִית חֶסֶד, וְאִלֵּין אִקְרוּן חַסְדֵי דָּוִד הַנֶּאֱמָנִים. וְכַד אִלֵּין חַסְדֵי דָּוִד אִתְמַלְיָין מֵהַהוּא טִיבוּ דִּנְגִידוּ דְּעַתִּיקָא קַדִּישָׁא, כְּדֵין אִקְרֵי יְסוֹד טוֹב. כְּדֵין אִשְׁתְּכַח טוֹב לְגַבַּיְיהוּ. דְּהָא כְּמָה דְּאִשְׁתְּכַח דְּאִיהוּ בֵּיהּ, הָכִי אִיהוּ מְבַסֵּם לְהַאי עָלְמָא בַּתְרָאָה. וְכֹלָּא אִשְׁתְּכַח בִּבְרָכָה, וְעַל דָּא דָּוִד הֲוָה מְחַכֶּה לְהַאי דַּרְגָּא, דְּנָהִיר לְהַאי עוֹלָם דְּאִיהוּ אָחִיד בֵּיהּ.

361. I have heard these words this way but do not know what they mean. Rabbi Chiya and Rabbi Yosi approached him and kissed his head. Rabbi Chiya said, Who could cover your eyes with dust, Rabbi Shimon? From your place, you cause high mountains to tremble and even the birds of the sky rejoice in your words. Woe to the world when you shall depart from it.

361. מִלִּין אִלֵּין הָכִי שְׁמַעְנָא לוֹן, אֲבָל לָא יְדַעְנָא מַאי הוּא. אָתוּ רִבִּי חִיָּיא וְרִבִּי יוֹסֵי וְנַשְׁקוּ לֵיהּ בְּרֵישֵׁיהּ. אָמַר רִבִּי חִיָּיא, מַאן חָפֵי עֵינָיךָ בְּעַפְרָא ר״ש בֶּן יוֹחָאי, דְּאַנְתְּ בְּאַתְרָךָ וְאַנְתְּ מַרְעִישׁ טוּרַיָּא עִלָּאֵי, וַאֲפִילוּ צִפּוֹרֵי שְׁמַיָּא וְכֹלָּא חַדָּאן בְּמִלּוֹלָךָ וַוי לְעָלְמָא בְּהַהִיא שַׁעֲתָא כַּד תִּסְתַּלַּק מִנֵּיהּ.

362. THE MERCHANT also said, I have heard yet another thing from him at that time, the verse which says, "Now therefore, our Elohim, hear the prayer of Your servant, and his supplications...for the sake of Adonai" (Daniel 9:17). He said the following: If the name ADONAI is more important than any other name, it is well THAT HE SAID "FOR THE SAKE OF ADONAI," for thus PEOPLE speak: Do for the sake of the king. But it is known that the name ADONAI is the courthouse, NAMELY MALCHUT, from which Judgments go forth into the world. Who has seen that the King is thus spoken to: 'Do for your servant, or for something lesser than yourself'?

362. תּוּ פְּתַח וְאָמַר הַהוּא גַּבְרָא, הָא מִלָּה אָחֳרָא שְׁמַעְנָא מִנֵּיהּ בְּהַהִיא שַׁעֲתָא, בַּקְּרָא דִּכְתִיב, וְעַתָּה שְׁמַע אֱלֹהֵינוּ אֶל תְּפִלַּת עַבְדְּךָ וְאֶל תַּחֲנוּנָיו וְגוֹ׳ לְמַעַן אֲדֹנָי. וְאָמַר הָכֵי, אִי שְׁמָא דָּא מְעַלְיָא מִכֹּלָּא, שַׁפִּיר הוּא, דְּהָכִי אַמְרִין עָבֵיד בְּדִיל מַלְכָּא. אֲבָל שְׁמָא דָּא, הָא יְדִיעַ דְּהוּא אֲתַר בֵּי דִינָא, דְּמִנֵּיהּ נָפִיק דִּינָא לְעָלְמָא. מַאן חָמָא דְּאַמְרִין לְמַלְכָּא, עָבֵיד בְּגִין עַבְדְּךָ, אוֹ בְּגִין מִלָּה זְעֵירָא מִנָּךְ.

363. HE ANSWERS, SURELY it ought to be so said AS HAS BEEN SAID, since this name ADONAI has fixed a house for the King and the Temple below, and they cleave to each other. FOR THE NAME ADONAI, SYMBOLIZING THE SHECHINAH, IS ATTACHED TO THE TEMPLE, HER DWELLING PLACE, since they are mutually attached. When the Temple stands below, the name ADONAI stands above. This is LIKE saying to the king: Build this house and this temple, so that the queen shall not sit outside her temple. Here, too, "and cause Your face to shine on Your sanctuary that is desolate, for the sake of Adonai" (Daniel 9:17) MEANS wherefore DO I ASK FOR YOUR DESOLATE SANCTUARY? IT IS for the sake of Adonai, so that THE NAME ADONAI, MALCHUT, will not be outside its abode, THE TEMPLE.

363. אֶלָּא הָכִי אִצְטְרִיךְ, דִּשְׁמָא דָא אַתְקִין בֵּיתָא לְמַלְכָּא, וּבֵי מַקְדְּשָׁא לְתַתָּא, וְדָא אָחִיד בְּדָא, בְּגִין דְּאִתְקְשָׁר דָא בְּדָא. וְכַד מַקְדְּשָׁא לְתַתָּא קָאֵים בְּקִיּוּמֵיהּ, הַאי שְׁמָא לְעֵילָא קָאֵים בְּקִיּוּמֵיהּ. וְדָא הוּא כְּמַאן דְּאָמַר לְמַלְכָּא בְּנֵי בֵּיתָא דָא, וְהֵיכָלָא דָא, בְּגִין דְּלָא יִשְׁתְּכַחַת מַטְרוֹנִיתָא דְּיָתְבָא לְבַר מֵהֵיכָלָהּ. אוּף הָכָא, וְהָאֵר פָּנֶיךָ עַל מִקְדָּשְׁךָ הַשָּׁמֵם לְמַעַן אֲדֹנָי. מ״ט לְמַעַן אֲדֹנָי. דְּלָא יִשְׁתְּכַח לְבַר מִן דִּיוּרֵיהּ.

54. "Elohim, You are my El, earnestly I seek You"
The merchant says that when David said his psalm in the desert he was attached to the name Elohim, that is Gvurah. Rabbi Shimon explains that even though David was driven away from Jerusalem, and was therefore outside the place where the Shechinah dwells, he nevertheless continued looking for God. The Shechinah is a well of living water, yet David was in a dry and thirsty land. The rabbis spend the night in the cave and hear the sounds of growling animals at midnight.

364. Rabbi Chiya and Rabbi Yosi were astonished, and rejoiced that night. After they ate, his friend the merchant said, I shall tell you something which I studied on that day, the verse saying, "A Psalm of David, when he was in the wilderness of Judah" (Tehilim 63:1). David uttered this psalm when he fled his father-in-law AND WAS IN THE DESERT. HE ASKS, Why did he say, "Elohim, You are my El; earnestly I seek You...IN A DRY AND THIRSTY LAND" (Ibid. 2)? "Elohim, You are my El" means that I am always attached to the name Elohim, which is Gvurah, BECAUSE HE IS IN THE DESERT. "I seek You" is difficult to understand, since David could not have sought the Holy One, blessed be He, in a far land, driven as he was from the land where the Shechinah dwelt, JERUSALEM.

364. תַּוְּהוּ רִבִּי חִיָּא וְרִבִּי יוֹסֵי, וְחַדּוּ בְּהַהוּא לֵילְיָא. בָּתַר דְּאָכְלוּ, פָּתַח חַבְרֵיהּ טַיְיעָא וְאָמַר, אֵימָא קַמַּיְיכוּ מִלָּה חַד, דְּאִשְׁתְּדַלְנָא בֵּיהּ הַאי יוֹמָא, הַאי קְרָא דִּכְתִיב, מִזְמוֹר לְדָוִד בִּהְיוֹתוֹ בְּמִדְבַּר יְהוּדָה, דָּוִד אָמַר שִׁירָתָא, כַּד הֲוָה עָרִיק מֵחֲמוֹי, אֲמַאי אָמַר אֱלֹהִים אֵלִי אַתָּה אֲשַׁחֲרֶךָּ צָמְאָה לְךָ נַפְשִׁי וְגוֹ׳. אֱלֹהִים אֵלִי אַתָּה, דְּהָא בְּגִבּוּרָה אֲחִידָא תְּדִירָא. אֲשַׁחֲרֶךָּ, וְכִי דָּוִד הֵיךְ יָכִיל לְשַׁחֲרָא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, בְּאַרְעָא רְחִיקָא, וְאִתְתָּרַךְ מֵאַרְעָא דִּשְׁכִינְתָּא שַׁרְיָא.

365. HE ANSWERS, Even though DAVID was driven away from there, he did not quit his business of seeking the Holy One, blessed be He. I have heard that "I seek You" is like someone saying: I wish to see you, but I cannot. I seek you, but I am outside the dwelling place of the Shechinah AND CANNOT SEEK YOU. "My soul thirsts for You" (Ibid.), for my soul and body long to be seen in Your presence but I cannot, because I am "in a dry and thirsty land, where no water is" (Ibid.). Outside the dwelling place of the Shechinah, it is considered "a dry and thirsty land," because there is no living water. What is living water? It is the Shechinah, as it is written, "A well of living water" (Beresheet 26:19). It is therefore written, "A dry and thirsty land, where no water is."

365. אֶלָּא, אע״ג דְּאִתְתָּרַךְ מִתַּמָּן, לָא שָׁבִיק דִּידֵיהּ לְשַׁחֲרָא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא. וַאֲנָא שְׁמַעְנָא, אֲשַׁחֲרֶךָּ: כְּמַאן דְּאָמַר, אֵיזִיל לְאִתְחַזָּאָה קַמָּךְ, בַּר דְּלָא יָכִילְנָא. כַּךְ אֲשַׁחֲרֶךָּ, בַּר דַּאֲנָא לְבַר מֵאֲתַר דִּשְׁכִינְתָּא שַׁרְיָא. צָמְאָה לְךָ נַפְשִׁי, דְּהָא נַפְשָׁאי וְגוּפָא דִילִי תְּאִיבִין לְגַבָּךְ, לְאִתְחַזָּאָה קַמָּךְ, וְלָא יָכִילְנָא, בְּגִין דַּאֲנָא בְּאֶרֶץ צִיָּה וְעָיֵף בְּלִי מָיִם, דְּהָא אֶרֶץ צִיָּה וְעָיֵף אִקְרֵי לְבַר מֵאֲתַר דִּשְׁכִינְתָּא שַׁרְיָא. בְּגִין דְּמַיִם חַיִּים לָא שְׁכִיחַ הָכָא. וּמַאן אִינּוּן מַיִם חַיִּים. דָּא שְׁכִינְתָּא, דִּכְתִיב בָּהּ בְּאֵר מַיִם חַיִּים, וְע״ד אֶרֶץ צִיָּה וְעָיֵף בְּלִי מָיִם כְּתִיב.

366. אָמְרוּ רִבִּי חִיָּיא וְר׳ יוֹסִי, וַדַּאי אוֹרְחָא תַּקִּינָא קֳמָן, עָאלוּ לְמְעַרְתָּא וְדַמְכוּ. בְּפַלְגוּ לֵילְיָא, שַׁמְעוּ קָל חֵיוָתָא בְּמַדְבְּרָא דְּנַהֲמֵי. אִתְּעָרוּ. אָמַר ר׳ חִיָּיא, הָא עִידָן הוּא לְסַיְּיעָא לִכְנֶסֶת יִשְׂרָאֵל, דְּהִיא מְשַׁבַּחַת לְמַלְכָּא. אָמְרוּ, כָּל חַד וְחַד לֵימָא מִלָּה מִמָּה דְּשָׁמַע וְיָדַע בְּאוֹרַיְיתָא, יָתְבוּ כֻּלְּהוּ.

55. The morning doe

Rabbi Yosi tells us that the morning doe is the Congregation of Yisrael, and Rabbi Shimon says that she comes from the morning, or Chesed. He tells us of the travels of the souls at night when people sleep, and reminds us why it is good to wake up at midnight and study the Torah at the time when God is delighting himself with the righteous in the Garden of Eden.

367. פָּתַח רִבִּי חִיָּיא וְאָמַר, לַמְנַצֵּחַ עַל אַיֶּלֶת הַשַּׁחַר מִזְמוֹר לְדָוִד. מַאן אַיֶּלֶת הַשַּׁחַר. דָּא כְּנֶסֶת יִשְׂרָאֵל. דְּאִקְרֵי אַיֶּלֶת אֲהָבִים וְיַעֲלַת חֵן. וְכִי אַיֶּלֶת הַשַּׁחַר, וְלָא כָּל יוֹמָא. אֶלָּא, אַיֶּלֶת: מֵהַהוּא אֲתַר, דְּאִקְרֵי אַיֶּלֶת אֲהָבִים וְיַעֲלַת חֵן. וְהִיא אַתְיָא מֵהַהוּא אֲתַר דְּאִקְרֵי שַׁחַר, כד״א כַּשַּׁחַר נָכוֹן מוֹצָאוֹ, וְדָוִד מַלְכָּא עַל כְּנֶסֶת יִשְׂרָאֵל קָאֲמַר דָּא, מִשְּׁמַע דִּכְתִיב עַל אַיֶּלֶת הַשַּׁחַר.

367. Rabbi Chiya opened the discussion saying, "To the chief Musician on the morning doe, A psalm of David" (Tehilim 22:1). Who is the morning doe? It is the Congregation of Yisrael called "a loving hind and a pleasant roe" (Mishlei 5:19). HE ASKS, Is MALCHUT a doe in the morning, not during the whole day? HE ANSWERS, The explanation is that the doe is from the place called a loving hind and a pleasant roe. She comes from the place called morning, as in the verse: "His going forth is sure as the morning" (Hoshea 6:3), FROM CHESED. King David said this of the Congregation of Yisrael, as understood from the words "on the morning doe," WHICH IS MALCHUT WHEN CLOTHED IN CHESED.

368. תָּא חֲזֵי, בְּשַׁעֲתָא דְּרָמַשׁ לֵילְיָא, פִּתְחִין סְתִימִין דְּעִלָּאֵי וְתַתָּאֵי מִשְׁתַּכְּחֵי. וְכָל אִינּוּן רְחִיקִין, מִתְעָרִין וְאַזְלִין וְשָׁטָאן כָּל עָלְמָא, וּמְהַדְּרִין עַל גּוּפֵי בְּנֵי נָשָׁא, וְסַחֲרֵי לְאַתְרֵיהוּ וּלְעַרְסֵיהוּ. וְחָמָאן דְּיוּקְנָא דְּמַלְכָּא קַדִּישָׁא, וּמִסְתָּפֵי. דְּהָא אִתְּקָפוּ בְּעַרְסֵיהוּ בְּמִלֵּי דִּשְׁמָא קַדִּישָׁא. וּבְנֵי נָשָׁא, נִשְׁמָתְהוֹן סַלְקִין כָּל חַד וְחַד כִּדְחֲזֵי לֵיהּ, וְהָא אוּקְמוּהָ. זַכָּאָה חוּלָקֵיהוֹן דְּצַדִּיקַיָּיא, דְּנִשְׁמָתְהוֹן סַלְקִין לְעֵילָא, וְלָא מִתְעַכְּבֵי בַּאֲתַר אָחֳרָא דְּלָא אִצְטְרִיךְ.

368. Come and see: When night falls, the gates of the upper and lower beings are found closed, and all the far ones, NAMELY THE EXTERNAL FORCES, rise to walk and roam the world, to go about the bodies of men and around their homes and beds. They see the image of the Holy King THAT PROTECTS THEM, and they are afraid OF HARMING THEM, since PEOPLE strengthen themselves in their beds with the words of the Holy Name AND PROTECT THEMSELVES. People's souls ascend, each as it deserves, as has been already explained. Happy is the portion of the righteous whose souls ascend while they sleep and are not needlessly detained in an undesireable area.

369. כַּד אִתְּפְּלַג לֵילְיָא, כָּרוֹזָא קָאֵים וְכָרִיז, וּפִתְחִין פְּתִיחוּ. כְּדֵין רוּחָא חַד דְּסָטָר צָפוֹן אִתְּעַר, וְאָקִישׁ בְּכִנּוֹר דְּדָוִד, וּמְנַגֵּן מֵאֵלָיו. וְשַׁבְּחַת לְמַלְכָּא, וְקוּדְשָׁא בְּרִיךְ הוּא מִשְׁתַּעֲשֵׁעַ בְּצַדִּיקַיָּיא בְּגִנְּתָא דְּעֵדֶן.

369. At midnight, a herald sounds a proclamation and the gates are opened. A wind from the north side stirs, THE ILLUMINATION OF CHOCHMAH OF THE LEFT COLUMN, strums on David's harp, MALCHUT, which plays by itself and praises the King, ZEIR ANPIN. The Holy One, blessed be He, delights Himself with the righteous in the Garden of Eden.

370. Happy is the portion of he who wakes up from sleep at that time and labors in the Torah. He is called the friend of the Holy One, blessed be He, and the Congregation of Yisrael. Moreover, they are called His brethren and companions, as written, "For my brethren and companions' sakes, I will now say, Peace be within you" (Tehilim 122:8). They are called companions to the supernal hosts and angels, as written, "The companions hearken for your voice" (Shir Hashirim 8:13).

370. זַכָּאָה חוּלָקֵיהּ מַאן דְּאִתְּעַר בְּהַהוּא זִמְנָא וְאִשְׁתְּדַל בְּאוֹרַיְיתָא, וְכָל מַאן דְּקָאִים בְּהַהוּא זִמְנָא וְאִשְׁתְּדַל בְּאוֹרַיְיתָא, אִקְרֵי חַבְרֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא וּכְנֶסֶת יִשְׂרָאֵל. וְלָא עוֹד, אֶלָּא דְּאִלֵּין אִקְרוּן אַחִים וְרֵעִים לֵיהּ. דִּכְתִיב לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה נָּא שָׁלוֹם בָּךְ. וְאִקְרוּן חֲבֵרִים בַּהֲדֵי מַלְאֲכִין עִלָּאִין, וּמַשְׁרְיָין עִלָּאִין, דִּכְתִיב חֲבֵרִים מַקְשִׁיבִים לְקוֹלֵךְ.

371. When day comes, a herald sounds a proclamation, the gates of the south side are opened and the stars and constellations awaken. The gates of mercy open and the King sits to receive the praises OF THE FRIENDS WHO ROSE AT NIGHT. The Congregation of Yisrael takes then the words OF PRAISE and rises TO THE KING, ZEIR ANPIN. All the friends WHO ROSE AT NIGHT cleave to the wings OF MALCHUT, and their words OF PRAISE come to rest in the lap of the King. The King then commands to record all these words.

371. כַּד אָתֵי יְמָמָא, כְּרוֹזָא קָאֵים וְכָרִיז, וּפַתְחִין דְּסִטְרָא דָרוֹמָא אִתְּפְּתְחוּ. וּמִתְעָרִין כּוֹכָבִים וּמַזָּלוֹת, וּפִתְחִין דְּרַחֲמִין אִתְּפְּתְחוּ. וּמַלְכָּא יָתִיב וְקַבִּיל תּוּשְׁבְּחָן. כְּדֵין כְּנֶסֶת יִשְׂרָאֵל נַטְלָא לְאִינּוּן מִלִּין וְסַלְקָא. וְכָל אִינּוּן חֲבֵרִים אֲחִידָן בְּגַדְפָּהָא, וּמִלַּיְיהוּ אַתְיָין וְשַׁרְיָין בְּחֵיקָא דְּמַלְכָּא. כְּדֵין פָּקִיד מַלְכָּא, לְמִכְתַּב כָּל אִינּוּן מִלִּין.

372. In the book are recorded all the members of His household WHO RISE AT NIGHT, and a thread of grace is drawn on them DURING THE DAY. By this thread of grace, man is crowned with the King's crown, WHICH IS THE SECRET OF THE FIRST THREE SFIROT, and is feared by the upper and lower beings. He passes through all the King's gates and none dares stop him. Even when the prosecutors judge the world, they do not sentence him, because he is marked with the King's imprint, and it is known that he is of the King's palace. He is therefore not judged. Happy is the portion of the righteous who study the Torah, especially when the Holy One, blessed be He, is desirous of words of the Torah, AT MIDNIGHT.

372. וּבְסִפְרָא כְּתִיבוּ כָּל אִינּוּן בְּנֵי הֵיכָלֵיהּ, וְחוּטָא דְּחֶסֶד אִתְמְשַׁךְ עָלַיְיהוּ, דְּמֵהַהוּא חוּטָא אִתְעַטָּר ב״נ בְּעִטְרָא דְּמַלְכָּא, וּמְנִיהּ דַּחֲלִין עִלָּאִין וְתַתָּאִין, הוּא עָאל בְּכָל תַּרְעֵי מַלְכָּא, וְלֵית מַאן דִּימְחֵי בִּידוֹי. וַאֲפִילוּ בְּזִמְנָא דְּמָארֵיהוֹן דְּדִינָא קָיְימִין לְמֵידָן עָלְמָא, לָא דַיְינִין עָלֵיהּ דִּינָא. בְּגִין דְּהָא אִתְרְשִׁים בִּרְשִׁימוּ דְּמַלְכָּא, דְּאִשְׁתְּמוֹדְעָא דְּאִיהוּ מֵהֵיכָלָא דְּמַלְכָּא, וּבְגִין דָּא לָא דַיְינִין עָלֵיהּ דִּינָא. זַכָּאָה חוּלָקֵיהוֹן דְּצַדִּיקַיָּיא דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, וְכָל שֶׁכֵּן בְּזִמְנָא דְּמַלְכָּא תָּאִיב עַל מִלֵּי דְּאוֹרַיְיתָא.

373. Come and see: The secret meaning of this is that the Congregation of Yisrael does not stand before the King, ZEIR ANPIN, unless it is with the Torah. As long as all of Yisrael in the land of Yisrael are occupied with the Torah, the Congregation of Yisrael dwells among them. When they lai idle of the words of the Torah, the Congregation of Yisrael cannot be with them even for an instant. Hence, when the Congregation of Yisrael awakens towards the King with the Torah OF THE LOWER BEINGS, its (her) power strengthens, and the Holy King is happy to receive her.

373. ת״ח, רָזָא דְּמִלָּה, לָא קָיְימָא כְּנֶסֶת יִשְׂרָאֵל קָמֵי מַלְכָּא אֶלָּא בְּאוֹרַיְיתָא. וְכָל זִמְנָא דְּיִשְׂרָאֵל בְּאַרְעָא אִשְׁתְּדָלוּ בְּאוֹרַיְיתָא. כְּנֶסֶת יִשְׂרָאֵל שָׁרָאת עִמְּהוֹן. כַּד אִתְבַּטְּלוּ מִמִּלֵּי אוֹרַיְיתָא, לָא יַכְלָא לְקַיְימָא עִמְּהוֹן שַׁעֲתָא חֲדָא. בְּגִינֵי כַּךְ, בְּשַׁעֲתָא דִּכְנֶסֶת יִשְׂרָאֵל אִתְּעָרַת לְגַבֵּי מַלְכָּא בְּאוֹרַיְיתָא, אִתְתַּקִּיף חֵילָהָא, וּמַלְכָּא קַדִּישָׁא חַדֵּי לְקַבְּלָא לָהּ.

374. When the Congregation of Yisrael comes before the King without the Torah, she grows weak. Woe to those who weaken the higher power. Therefore, happy are those who do study the Torah, especially when it behooves them to participate with the Congregation of Yisrael, NAMELY AT MIDNIGHT. The Holy One, blessed be He, then declares about them, "and said to me, You are My servant, Yisrael, in whom I will be glorified" (Yeshayah 49:3).

374. וְכָל זִמְנָא דִּכְנֶסֶת יִשְׂרָאֵל אָתַת לְקָמֵי מַלְכָּא, וְאוֹרַיְיתָא לָא אִשְׁתְּכַחַת עִמָּהּ, כְּבִיכוֹל תָּשֵׁשׁ חֵילָהָא. וַוי לְאִינּוּן דְּמַחְלְשִׁין חֵילָא דִּלְעֵילָא, בְּגִינֵי כַּךְ, זַכָּאִין אִינּוּן דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, וכ״ש בְּהַהִיא שַׁעֲתָא דְּאִצְטְרִיךְ לְאִשְׁתַּתְּפָא בָּהּ בִּכְנֶסֶת יִשְׂרָאֵל. כְּדֵין קוּדְשָׁא בְּרִיךְ הוּא קָארֵי עָלֵיהּ, וַיֹּאמֶר לִי עַבְדִּי אָתָּה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאָר.

56. "Watchman, what of the night?"
Rabbi Yosi talks about the time of exile in Edom, whose termination is not known. He likens "the night" to Malchut who is not joined to Zeir Anpin. God calls to His people to return with penance so that the captivity will end.

375. Rabbi Yosi opened the discussion saying, "The burden of Dumah (lit. 'silence'). One calls to me out of Seir, Watchman, what of the night? Watchman, what of the night?" (Yeshayah 21:11). This verse has been explained by the friends in several places, yet the "burden of Dumah" MEANS THAT as long as Yisrael are in exile, the time and termination of their exile is set. But the exile in Edom is the burden of Dumah, for its termination is not known like that of the others.

375. רִבִּי יוֹסֵי פָּתַח וְאָמַר, מַשָּׂא דּוּמָה אֵלַי קוֹרֵא מִשֵּׂעִיר שׁוֹמֵר מַה מִּלַּיְלָה שׁוֹמֵר מַה מִּלַּיִל. הַאי קְרָא אוֹקְמוּהָ חַבְרַיָּיא, בְּכַמָּה אֲתַר. אֲבָל מַשָּׂא דּוּמָה, כָּל זְמְנִין דְּיִשְׂרָאֵל אִשְׁתְּכָחוּ בְּגָלוּתָא, אִתְיְדַע זְמְנָא וְקִצָּא דִּלְהוֹן, וְזִמְנָא וְקִצָּא דְּהַהוּא גָּלוּתָא. וְגָלוּתָא דֶּאֱדוֹם, הוּא מַשָּׂא דּוּמָה, דְּלָא אִתְגַּלְיָיא וְלָא אִתְיְדַע כְּאִינּוּן אָחֳרָנִין.

376. The Holy One, blessed be He, said, "One called to me out of Seir," WHICH MEANS I heard a voice in the exile of Seir of the oppressed, of those who lie in the dust. What do they say? "Watchman, what of the night (Heb. lailah)? Watchman, what of the night (Heb. layil)?" They beg Me on account of My Queen, WHO IS CALLED NIGHT, AND SAY, What have You done to My Queen?

376. קוּדְשָׁא בְּרִיךְ הוּא אָמַר, אֵלַי קוֹרֵא מִשֵּׂעִיר, קָלָא שְׁמַעְנָא בְּגָלוּתָא דְּשֵׂעִיר, אִינּוּן דְּדַחֲקֵי בֵּינַיְיהוּ, אִינּוּן דְּשַׁכְבֵי לְעַפְרָא. וּמַאי אַמְרֵי. שׁוֹמֵר מַה מִּלַּיְלָה שׁוֹמֵר מַה מִּלַּיִל אִינּוּן תַּבְעָן לִי עַל מַטְרוֹנִיתָא, מַה עֲבָדִית מִן מַטְרוֹנִיתָא דִּילִי.

377. The Holy One, blessed be He, then gathered His retinue - NAMELY, HIS NEAREST SUPERNAL ANGELS - and said, 'Behold My beloved children oppressed in exile. Yet mindless of their sorrow, they ask for the Queen and say to Me, Watchman, You who are called watchman, what of Your watch, where is the watch over Your house? "What of the night?" what have You done with the night, WITH MALCHUT CALLED NIGHT. Is this how You watched over her?' What of layil ALSO REFERS TO MALCHUT, for she is sometimes called lailah and sometimes layil. BEFORE SHE IS ATTACHED TO ZEIR ANPIN, SHE IS CALLED LAYIL AND WHEN SHE IS ATTACHED, SHE IS CALLED LAILAH. Hence, it is written, "It is a night (Heb. layil) of watchfulness" (Shemot 12:42) and, "This night (Heb. lailah)" (Ibid.).

377. כְּדֵין קוּדְשָׁא בְּרִיךְ הוּא כָּנִיש לְפָמַלְיָא דִּילֵיהּ, וְאָמַר, חָמוּ בָּנַי רְחִימַי, דְּאִינּוּן דְּחִיקִין בְּגָלוּתָא, וְשַׁבְקִין צַעֲרָא דִּלְהוֹן, וְתַבְעִין לִי עַל מַטְרוֹנִיתָא. וְאַמְרֵי, שׁוֹמֵר: אַנְתְּ דְּאִקְרֵי שׁוֹמֵר, אָן הוּא שְׁמִירָה דִּילָךְ אָן הוּא שְׁמִירָה דְּבֵיתָךְ. מַה מִּלַּיְלָה: מַה עֲבָדַת מִלַּיְלָה, הָכִי נַטְרַת לָהּ. מַה מִּלַּיִל. דְּהָא לְזִמְנִין אִתְקְרֵי לַיְלָה, וּלְזִמְנִין אִתְקְרֵי לֵיל, הה״ד לֵיל שִׁמּוּרִים הוּא. וּכְתִיב הוּא הַלַּיְלָה הַזֶּה.

378. The Holy One, blessed be He, then answered TO YISRAEL: 'Here is she whom I watch, whom I will receive and be with'. Hence, "the watchman said" (Yehayah 21:12), He who watches over the house, NAMELY THE HOLY ONE, BLESSED BE HE. "The morning comes and also the night" (Ibid.): First, THE HOLY ONE, BLESSED BE HE, has ascended and raised with Him the morning, YESOD, which is constantly with Him. Now "morning comes," ready to be attached to the night, MALCHUT, and also the night is prepared FOR THE UNION WITH YESOD. They are withheld because of you. If you desire it, why are you dallying? "Return" (Ibid.), return with penance. "Come," come to Me and we will be in the same lodging and return all to our places. Hence, it is written, "Then Hashem your Elohim will turn back your captivity" (Devarim 30:3). It does not say, 'cause to turn', but it twice says turn, once to the Congregation of Yisrael, WHO WILL TURN TOWARDS THE HOLY ONE, BLESSED BE HE, and once to the Holy One, blessed be He, WHO WILL TURN TOWARDS THE CONGREGATION OF YISRAEL. It is written, "Then Hashem your Elohim will turn your captivity, and have compassion on you, and will return (or: 'turn') and gather you from all nations."

378. כְּדֵין קוּדְשָׁא בְּרִיךְ הוּא אָתִיב לוֹן, הָא שְׁמִירָה דִּידִי אִשְׁתְּכַח, דְּהָא אֲנָא זַמִּין לְקַבְּלָהּ, וּלְאִשְׁתַּכְּחָא בַּהֲדָהּ, הה״ד אָמַר שׁוֹמֵר, הַהוּא דְּנָטִיר בֵּיתָא, אָתָא בֹּקֶר וְגַם לָיְלָה. דְּהָא בְּקַדְמִיתָא אִסְתַּלַּק לְעֵילָא לְעֵילָא, וְסָלִיק לְהַהוּא בֹּקֶר דְּאִזְדְּמַן בֵּיהּ תְּדִירָא. הַשְׁתָּא אָתָא בֹּקֶר. הָא זַמִּין לְאִתְחַבְּרָא בַּלַּיְלָה. וְגַם לַיְלָה, הָא זְמִינָא הִיא. אֲבָל בְּגִינֵיכוֹן אִתְעַכְּבוּ. וְאִי אַתּוּן בָּעָאן דָּא, עַל מַה אַתּוּן מִתְעַכְּבֵי, שׁוּבוּ. שׁוּבוּ בִּתְשׁוּבָה. כְּדֵין אֵתְיוּ, אָתוּ לְגַבָּאי, וְנֶהֱוֵי כֹּלָּא בְּמְדוֹרָא חֲדָא, וְכֻלָּנָא נָתוּב לְאַתְרָנָא. הה״ד וְשָׁב יְיָ׳ אֱלֹהֶיךָ אֶת שְׁבוּתְךָ, וְהֵשִׁיב לָא נֶאֱמַר, אֶלָּא וְשָׁב. תְּרֵין וְשָׁב וְשָׁב כְּתִיב הָכָא. אֶלָּא, חַד לִכְנֶסֶת יִשְׂרָאֵל. וְחַד לְקוּדְשָׁא בְּרִיךְ הוּא. הה״ד וְשָׁב יְיָ׳ אֱלֹהֶיךָ אֶת שְׁבוּתְךָ וְשָׁב וְקִבֶּצְךָ מִכָּל הָעַמִּים.

57. "When the morning stars sang together"
The merchant tells us that when God goes to the Garden of Eden to delight himself with the righteous, everyone and everything praise him with joy. In the morning Mercy prevails and all the stars and constellations praise and chant to God. The merchant wonders then why are shouts (T'ruah) called for if judgments are removed at the time of Mercy. Rabbi Shimon explains that this means the shouts broke the power of severe judgments. This all happened because Abraham awoke and went to plant a tamarisk in Beer-Sheva.

379. The merchant opened the discussion saying, "When the morning stars sang together, and all the sons of Elohim shouted for joy" (Iyov 38:7). Come and see: When the Holy One, blessed be He, goes to be delighted together with the righteous in the Garden of Eden, all things, NAMELY ALL GRADES, of the lower world MALCHUT, and all the upper and lower beings awaken towards Him. All the trees, THE GRADES of the Garden of Eden, start praising Him, as written, "Then shall the trees of the forest sing for joy at the presence of Hashem because He comes..." (I Divrei Hayamim 16:33). Even the fowls on earth all mutter praises before Him. A flame then comes out and strikes the wings of the cock, and it cries and praises the Holy King, cries for men to labor in the Torah, in the praise of their Master and in His service. Happy is the portion of those who rise from their beds to study the Torah.

379. פָּתַח הַהוּא טַיָּיעָא וְאָמַר, בְּרָן יָחַד כֹּכְבֵי בֹּקֶר וַיָּרִיעוּ כָּל בְּנֵי אֱלֹהִים. ת"ח, כַּד קוּדְשָׁא בְּרִיךְ הוּא אָתֵי לְאִשְׁתַּעְשְׁעָא עִם צַדִּיקַיָּיא בְּגִנְתָּא דְּעֵדֶן, כָּל מִלֵּי דְּעָלְמָא תַּתָּאָה, וְכָל עִלָּאִין וְתַתָּאִין מִתְעָרִין לְקָבְלֵיהּ. וְכָל אִילָנֵי דִּבְגִנְתָּא דְּעֵדֶן, פַּתְחֵי שְׁבָחָא לְקָבְלֵיהּ. הה"ד, אָז יְרַנְּנוּ עֲצֵי הַיָּעַר מִלִּפְנֵי יְיָ' כִּי בָא. וַאֲפִילוּ עוֹפֵי דְאַרְעָא, כֻּלְּהוּ מְרַחֲשֵׁי שְׁבָחָא קַמֵּיהּ. כְּדֵין שַׁלְהוֹבָא נָפֵק, וּבָטֵשׁ בְּגַדְפּוֹי דְּתַרְנְגוֹלָא, וְקָרֵי וְשָׁבַח לְמַלְכָּא קַדִּישָׁא. וְקָרֵי לִבְנֵי נָשָׁא דְּיִשְׁתַּדְּלוּן בְּאוֹרַיְיתָא, וּבִשְׁבָחָא דְּמָארֵיהוֹן, וּבְפוּלְחָנֵיהּ. זַכָּאָה חוּלְקֵיהוֹן דְּמַאן דְּקַיְּימִין מֵעַרְסֵיְיהוּ, לְאִשְׁתַּדְּלָא בְּאוֹרַיְיתָא.

380. When morning comes, the gates on the south, CHESED, are opened and the gates of healing venture into the world. The east wind, ZEIR ANPIN, awakens, Mercy prevails and all the stars and constellations, WHICH ARE GRADES, appointed under the reign of the morning, WHICH IS YESOD, SHINING WITH CHASSADIM, all begin to praise and chant to the supernal King. Hence, "when the morning stars sang together, and all the sons of Elohim shouted for joy." HE ASKS, What is the business of the sons of Elohim, BEING JUDGMENT, calling for shouts (lit. 'T'ruah') in this morning, THE TIME OF CHESED, if all Judgments are removed when Chesed awakens in the world? HE ANSWERS, "All the sons of Elohim shouted for joy" MEANS that the strength of the severe Judgments was broken and their power was broken, SINCE SHOUTED (HEB. YARIU) LITERALLY MEANS SHATTERED, as written, "The earth is utterly broken down (Heb. roa'h)" (Yeshayah 24:19).

380. כַּד אָתֵי צַפְרָא, פִּתְחִין דִּדְרוֹמָא נִפְתָּחִין, וְתַרְעֵי דְּאַסְוָתָא נָפְקִין לְעָלְמָא, וְרוּחָא דְּמִזְרָח אִתְעַר, וְרַחֲמֵי אִשְׁתְּכָחוּ, וְכָל אִינּוּן כֹּכְבַיָּא וּמַזָּלֵי דְּמָמָנָן תְּחוֹת שׁוּלְטָנֵיהּ דְּהַאי בֹּקֶר, כֻּלְּהוּ פַּתְחִין שְׁבָחָא וְזַמְּרִין לְמַלְכָּא עִלָּאָה. הה"ד, בְּרָן יַחַד כֹּכְבֵי בֹּקֶר וַיָּרִיעוּ כָּל בְּנֵי אֱלֹהִים, מַה בָּעָאן הָכָא בְּנֵי אֱלֹהִים, דְּאִינּוּן מְזַמְּנִין תְּרוּעָה בְּהַאי בֹּקֶר, וְהָא כָּל דִּינִין אִתְעֲבָרוּ בְּזִמְנָא דְּחֶסֶד אִתְעַר בְּעָלְמָא. אֶלָּא וַיָּרִיעוּ כָּל בְּנֵי אֱלֹהִים, הָא אִתְּבַּר תּוּקְפָּא דְּדִינִין קַשְׁיָין, אִתְּבַּר חֵילָא דִּלְהוֹן, כד"א רֹעָה הִתְרוֹעֲעָה אָרֶץ.

381. This all happened, THAT THE SEVERE JUDGMENTS WERE BROKEN, because the morning arose in the world, WHICH IS YESOD, and Abraham, CHESED, awakened and went to plant a tamarisk in Beer-Sheva, A TAMARISK BEING ZEIR ANPIN AND BEER-SHEVA BEING MALCHUT. FOR THROUGH ABRAHAM, WHO IS CHESED, ZEIR ANPIN AND MALCHUT WERE UNITED. I heard that it was indeed in Beer-Sheva, WHICH IS MALCHUT. It is also written, "And called there on the name of Hashem, the everlasting El" (Beresheet 21:33); NAMELY, THE UNISON OF ZEIR ANPIN AND MALCHUT AS HASHEM IS ZEIR ANPIN AND THE EVERLASTING EL IS MALCHUT.

381. וְכָל כַּךְ, בְּגִין דְּהַאי בֹּקֶר אִתְּעַר בְּעָלְמָא, וְאַבְרָהָם אִתְּעַר וְאָתֵי לְמִנְטַע אֵשֶׁל בִּבְאֵר שָׁבַע. מִלָּה דָּא הָכִי שְׁמַעְנָא לָהּ, בִּבְאֵר שָׁבַע וַדַּאי, וּכְתִיב וַיִּקְרָא שָׁם בְּשֵׁם יְיָ' אֵל עוֹלָם.

58. "As soon as the morning was light"
The other merchant says that "the morning was light" means that judgments are removed and mercy settles in the world. He says that everything pertains to specific grades, and tells us that the sun is a supernal grade. The rabbis then leave the cave, as it is morning.

382. פָּתַח חַבְרֵיהּ טַיְיעָא וְאָמַר, הַבֹּקֶר אוֹר וְהָאֲנָשִׁים שֻׁלְּחוּ וְגוֹ׳, מַאי הַבֹּקֶר אוֹר. הָכִי אוֹלִיפְנָא, מַהוּ בֹּקֶר. אֶלָּא בְּזִמְנָא דְּאָתֵי צַפְרָא, וְדִינִין מִתְעַבְּרָן, וְחֶסֶד בָּעָא לְאִתְּעָרָא, כָּל אִינּוּן דְּאַתְיָין מִסִּטְרָא דָּא, מְבַקְּרֵי לְאַתְרַיְיהוּ, לְזַמְנָא בִּרְכָאן לְעָלְמָא. וְדָא הוּא הַבֹּקֶר אוֹר, דְּהָא רַחֲמֵי מִתְיַשְּׁבֵי לְעָלְמָא, וְחֶסֶד קָאֵי בְּאַתְרֵיהּ, כְּדֵין הוּא בֹּקֶר אוֹר. וּכְתִיב וַיַּרְא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב.

382. The other merchant opened the discussion with the verse: "As soon as the morning was light, the men were sent away" (Beresheet 44:3). What does it mean "the morning (Heb. boker) was light"? HE ANSWERS, I have learned it this way: what is "morning"? IT MEANS THAT when morning comes, when Judgments are removed and Chesed wishes to awaken, all those of that side OF CHESED visit (Heb. mevakrim) their place, CHESED, and produce blessings to the world. Hence, it says, "the morning was light," for Mercy settles in the world and Chesed remains in its place. Then the morning is light, and it is written, "And Elohim saw the light that it was good" (Beresheet 1:4), AS THE "LIGHT" IS CHESED AND "GOOD" IS YESOD, CALLED "GOOD" AND CALLED "MORNING." CHESED IS AWAKENED BY THE MORNING, YESOD. THIS IS THE MEANING OF "THE MORNING WAS LIGHT."

383. תָּא חֲזֵי, כֹּלָּא הוּא בְּדַרְגִּין יְדִיעָן. לֵילְיָא, הָא יְדִיעָא. בֹּקֶר אוֹר, הָא יְדִיעָא, וְהוּא דַּרְגָּא עִלָּאָה דְּאִשְׁתְּכַח בֵּיהּ תְּדִירָא. אֵימָתַי. כַּד נָהִיר שִׁמְשָׁא. שִׁמְשָׁא יְדִיעָא, וְהוּא דַּרְגָּא עִלָּאָה, דְּמְבַסֵּם לְכֹלָּא, וְנָהִיר לְכֹלָּא, כְּמָה דְּאַתְּ אָמַר, כִּי שֶׁמֶשׁ וּמָגֵן יְיָ׳ אֱלֹהִים. וְהַאי בֹּקֶר אוֹר, נָהִיר מִשִּׁמְשָׁא, וְדָא נָהִיר לְלֵילְיָא. בְּגִין כַּךְ, כֹּלָּא תַּלְיָא דָּא בְּדָא. וְהַאי בֹּקֶר אוֹר כַּד אִתְּעַר, כָּל בְּנֵי עָלְמָא אִתְאַחֲדָן בְּאַחֲדוּתָא בְּחֶדְוָתָא, וּמִשְׁתַּכְּחֵי בְּעָלְמָא, וְהַשְׁתָּא הָא נָהִיר יְמָמָא, עִידָּן רְעוּתָא הוּא, לְמֵהַךְ בְּאוֹרְחָא.

383. Come and see that everything pertains to specific grades. It is known that night IS MALCHUT and it is well known that "the morning was light" is a supernal grade, YESOD, which is always IN MALCHUT WHEN SHE IS LUMINOUS. When IS IT WITHIN MALCHUT? When the sun shines. It is known that the sun is a supernal grade that perfumes everything and shines on everything, NAMELY TIFERET, as written, "For Hashem Elohim is a sun and shield" (Tehilim 84:12). "The morning was light": is YESOD THAT shines with the light of the sun, TIFERET, and YESOD shines on night, MALCHUT. Everything, therefore, is interdependent. When "the morning was light" stirs, all the inhabitants of the world, NAMELY ALL THE GRADES OF MALCHUT CALLED WORLD, are joined together with joy and abide in the world. Now that day has broken, it is a good time to be on our way.

384. בְּרִיכוּ לוֹן רִבִּי חִיָּא וְרִבִּי יוֹסֵי, וְנַשְּׁקוּ לוֹן בְּרֵישַׁיְיהוּ, וְשַׁדְּרוּ לוֹן. אָמַר ר׳ חִיָּא לְרִבִּי יוֹסֵי, בְּרִיךְ רַחֲמָנָא, דְּתַקִּין אָרְחָנָא קַמָּן, וַדַּאי קוּדְשָׁא בְּרִיךְ הוּא שָׁדַר לוֹן גַּבָּן. זַכָּאִין אִינּוּן דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, וְלָא אַרְפִּין מִינָּהּ שַׁעֲתָא חֲדָא. נַפְקוּ רִבִּי חִיָּא וְרִבִּי יוֹסֵי, וְאַזְלוּ לְאָרְחַיְיהוּ. אָמַר רִבִּי יוֹסֵי, וַדַּאי רְחִימוּתָא דִּלְבָּאי קָשִׁיר בְּאִלֵּין טַיְיעֵי. א״ר חִיָּא, לָא תַּוְוֹהְנָא עַל דָּא, דְּהָא בְּיוֹמוֹי דְּרִבִּי שִׁמְעוֹן, אֲפִילוּ צִפֳּרֵי שְׁמַיָּא מְרַחְשָׁן חָכְמְתָא, דְּהָא מִלּוֹי אִשְׁתְּמוֹדְעָן לְעֵילָּא וְתַתָּא.

384. Rabbi Chiya and Rabbi Yosi blessed them, kissed their heads and sent them on their way. Rabbi Chiya said to Rabbi Yosi: Blessed be the Merciful One, who prepared our way before us. Surely, it is the Holy One, blessed be He, who sent them to for us. Happy are those who study the Torah and do not slacken from it even for an instant. Rabbi Chiya and Rabbi Yosi came out OF THE CAVE and went their way. Rabbi Yosi said, Surely my heart is bound with love for these merchants. Rabbi Chiya said, I do not wonder about that, for even the birds in the sky utter wise words during the days of Rabbi Shimon, for his words are heard above and below.

59. As long as Moses was alive

Rabbi Chiya says that since Moses there has been no generation like his, who beheld the glory of God. At that time even a maid saw at the parting of the sea what Ezekiel could not see. If those people in the desert had such wisdom, how much more has Rabbi Shimon and those who study with him. In the future when Rabbi Shimon has departed, people will seek words of wisdom but it will be hidden, and there will be no one to reveal the depths of wisdom found in the Torah. Rabbi Yehuda says that at the time of Messiah God will reveal the deep mysteries of the Torah, and everyone will know God, from the least of them to the greatest of them.

385. פָּתַח רִבִּי חִיָּיא וְאָמַר, וַיֹּאמֶר יְיָ׳ אֶל מֹשֶׁה הִנְּךָ שׁוֹכֵב עִם אֲבוֹתֶיךָ וְגוֹ׳. ת״ח, כָּל זְמַנָּא דַּהֲוָה מֹשֶׁה קַיָּים בְּעָלְמָא, הֲוָה מָמְחֵי בִּידַיְיהוּ דְּיִשְׂרָאֵל, בְּגִין דְּלָא יִשְׁתַּכְּחוּן בְּחִיוּבָא קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא וּבְגִין דְּמֹשֶׁה אִשְׁתְּכַח בֵּינַיְיהוּ לָא יְהֵא כְּהַהוּא דָּרָא עַד דָּרָא דַּיְיתֵי מַלְכָּא מְשִׁיחָא דְּיֶחֱמוּ יְקָרָא דְּקוּדְשָׁא בְּרִיךְ הוּא כְּוָותַיְיהוּ דְּאִינּוּן אִתְדַּבְּקוּ מַה דְּלָא אִתְדַּבְּקוּ דָּרִין אָחֳרָנִין.

385. Rabbi Chiya opened the discussion with the verse: "And Hashem said to Moses, Behold, you shall sleep with your fathers..." (Devarim 31:16). Come and see: As long as Moses was alive in the world, he admonished Yisrael not to be found sinful before the Holy One, blessed be He. Since Moses was among them, there is no generation like that one until the generation when King Messiah will come, who beholds the glory of the Holy One, blessed be He, like they did, because they attained what no other generation did.

386. דְּתַנְיָנָן, חֲמָאת שִׁפְחָה חֲדָא עַל יַמָּא, מַה דְּלָא חָמָאת עֵינָא דְּיֶחֱזְקֵאל נְבִיאָה. אִי אִינּוּן אִתְדַּבְּקוּ כָּל כַּךְ, נְשֵׁיהוֹן דְּיִשְׂרָאֵל כ״ש. בְּנַיְיהוּ כ״ש. גּוּבְרִין כ״ש. סַנְהֶדְרִין כ״ש. נְשִׂיאִים כ״ש, וכ״ש נְבִיאָה עִלָּאָה מְהֵימְנָא מֹשֶׁה, דְּאִיהוּ עַל כֹּלָּא. וְהַשְׁתָּא אִלֵּין טַיָּיעֵי מַדְבְּרָא מְרַחֲשִׁין חָכְמְתָא כָּל כַּךְ, כ״ש חַכִּימֵי דָּרָא, כ״ש אִינּוּן דְּקַיְּימֵי קַמֵּיהּ דר״ש, וְאוֹלְפֵי מִינֵּיהּ בְּכָל יוֹמָא. כ״ש וכ״ש ר״ש דְּהוּא עִלָּאָה עַל כֹּלָּא.

386. We have learned that a maid saw on the sea what the eye of the prophet Ezekiel could not. If THE MAIDS reached thus far, all the more so the wives of Yisrael, and their children even more, and the men even more. The Sanhedrin all the more, and the chiefs even more, and all the more so the supernal, faithful prophet Moses, who is above everyone. Now, if these merchants in the desert uttered such wisdom, all the more so the sages of the generations and even more those who stay with Rabbi Shimon and study from him every day. All the more so to Rabbi Shimon, who is above everyone.

387. בָּתַר דְּמִית מֹשֶׁה, מַה כְּתִיב, וְקָם הָעָם הַזֶּה וְזָנָה וְגוֹ׳. כַּךְ, וַוי לְעָלְמָא כַּד יִסְתָּלֵק מִנֵּיהּ ר״ש, דְּמַבּוּעֵי דְּחָכְמְתָא יִסְתְּתְמוּ מֵעָלְמָא, וְיִבְעֵי ב״נ מִלָּה דְּחָכְמְתָא, וְלָא יִשְׁכַּח מַאן דְּיֵימָא, וְטָעָאן כָּל עָלְמָא בְּאוֹרַיְיתָא, בְּגִין דְּלָא יִשְׁתְּכַח בֵּינַיְיהוּ, מַאן דְּאִתְּעַר בְּחָכְמְתָא. עַל הַהוּא זְמַנָּא כְּתִיב, וְאִם כָּל עֲדַת יִשְׂרָאֵל יִשְׁגּוּ. וְאִם יִשְׁגּוּ בְּאוֹרַיְיתָא, וְלָא יִנְדְּעוּן אוֹרְחָהָא, בְּמַאי הוּא, בְּגִין וְנֶעְלַם דָּבָר מֵעֵינֵי הַקָּהָל, דְּלָא יִשְׁתְּכַח מַאן דְּיָדַע לְגַלָּאָה עֲמִיקָתָא דְּאוֹרַיְיתָא וְאוֹרְחָהָא. וַוי לְאִינּוּן דָּרִין דְּמִשְׁתַּכְּחֵי כְּדֵין בְּעָלְמָא.

387. After Moses died, it is written, "And this people will rise up, and go astray..." (Ibid.). Woe to the world when Rabbi Shimon will depart from it, when the springs of wisdom will be sealed from the world, when man will seek words of wisdom, but there will be none to utter it. The whole world will err in the Torah and there shall be none to awaken it with wisdom. Of that time, it says, "And if the whole congregation of Yisrael sin through ignorance" (Vayikra 4:13), NAMELY if they sin through ignorance of the Torah, it is because they will not know its ways. Why? Because "the thing be hid from the eyes of the assembly" (Ibid.), for there will be no one to reveal the depth of the Torah and its ways. Woe to the generation then in the world!

388. אָמַר רִבִּי יְהוּדָה, זַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְגַלָּאָה רָזִין עֲמִיקִין דְּאוֹרַיְיתָא, בְּזִמְנָא דְּמַלְכָּא מְשִׁיחָא, בְּגִין דְּמָלְאָה הָאָרֶץ דֵּעָה אֶת יְיָ׳ כַּמַּיִם לַיָּם מְכַסִּים. וּכְתִיב, וְלֹא יְלַמְּדוּ עוֹד אִישׁ אֶת אָחִיו וְאִישׁ אֶת רֵעֵהוּ לֵאמֹר דְּעוּ אֶת יְיָ׳ כִּי כֻלָּם יֵדְעוּ אוֹתִי לְמִקְּטַנָּם וְעַד גְּדוֹלָם אכי״ר.

388. Rabbi Yehuda said, The Holy One, blessed be He, will reveal deep mysteries of the Torah at the time of Messiah, "for the earth shall be full of the knowledge of Hashem, as the waters cover the sea" (Yeshayah 11:9), "And they shall teach no more every man his neighbor, and every man his brother, saying, Know Hashem: for they shall all know Me, from the least of them to the greatest of them" (Yirmeyah 31:33). Amen. May it be so.

60. "When a ruler has sinned"
Rabbi Yitzchak wonders why it is implied that a ruler will sin while a priest might sin. Rabbi Shimon explains that a ruler will sin through the pride of knowing that all the people are under his charge - the matter of his sinning is not in doubt. This is why the gift of stones to be placed on the Efod and the breastplate over the priest's heart must be brought by the rulers and not by other men. In this way the rulers atone for themselves.

389. "When a ruler has sinned, and done something through ignorance...and has incurred guilt" (Vayikra 4:22). Rabbi Yitzchak taught, why it is always written "If," such as, "if the priest that is anointed do sin" (Ibid. 3), or "And if the whole congregation of Yisrael sin through ignorance" (Ibid. 13). Yet here IT IS WRITTEN, "When a ruler has sinned" instead of, 'If the ruler will sin'. What does this teach us?

389. אֲשֶׁר נָשִׂיא יֶחֱטָא וְעָשָׂה אַחַת וְגוֹ׳ בִּשְׁגָגָה וְאָשֵׁם. תָּאנֵי ר׳ יִצְחָק, מ״ש בְּכָל אֲתַר דִּכְתִיב בְּהוּ וְאִם, כד״א אִם הַכֹּהֵן הַמָּשִׁיחַ יֶחֱטָא. וְאִם כָּל עֲדַת יִשְׂרָאֵל יִשְׁגּוּ, וְהָכָא אֲשֶׁר נָשִׂיא יֶחֱטָא, וְלָא כְּתִיב וְאִם נָשִׂיא יֶחֱטָא, מַאי קָא מַיְירֵי.

390. HE ANSWERS, Priests are not very sinful, as a priest always guards himself because his Master's burden is on him daily, the burden of the whole of Yisrael and the burden of each of them. It is a great wonder if he sins. It is therefore written, "If" and also "And if the whole congregation of Yisrael sin through ignorance." It is a wonder if they are all found committing the same sin, for if some sin, others do not. It is therefore written, "And if." But here, "When a ruler has sinned," surely HE HAS SINNED, for his heart is swelled with pride because all the people follow him and are under his charge. Hence, it says, "When a ruler has sinned," namely in transgressing a negative precept and sinning against one of them. It therefore does not say of him 'and if', because this matter OF HIS SINNING is not in doubt.

390. אֶלָּא, אִלֵּין כַּהֲנַיָּא לָא מִשְׁתַּכְּחֵי הָכִי בְּחַטָּאָה, דְּהָא כֹּהֵן נָטִיר גַּרְמֵיהּ תְּדִירָא, בְּגִין דְּמָטוּלָא דְּמָארֵיהּ עָלֵיהּ בְּכָל יוֹמָא, וּמָטוּלָא דְּיִשְׂרָאֵל כֻּלְּהוּ, וּמָטוּלָא דְּכָל חַד וְחַד, וְעַ״ד תַּוּוֹהָא אִיהוּ כַּד יֶחֱטָא, וּבג״כ וְאִם כְּתִיב. וְכֵן וְאִם כָּל עֲדַת יִשְׂרָאֵל יִשְׁגּוּ, תַּוּוֹהָא הוּא דְּכֻלְּהוּ יִשְׁתַּכְּחוּ בְּחוֹבָה חַד, דְּאִי אִלֵּין יֶחֱטָאוּן, אִלֵּין לָא יֶחֱטָאוּן, וּבְגִינֵי כַּךְ וְאִם כְּתִיב. אֲבָל הָכָא אֲשֶׁר נָשִׂיא יֶחֱטָא, וַדַּאי, בְּגִין דְּלִבֵּיהּ גַּס בֵּיהּ, וְעַמָּא אַזְלִין אֲבַתְרֵיהּ, וְאִתְמְנוּן תְּחוֹתוֹי. וְעַ״ד אֲשֶׁר נָשִׂיא יֶחֱטָא. כְּגוֹן דְּעָבַר עַל מִצְוֹת לֹא תַעֲשֶׂה, וְהוּא עָבִיד חַד מִנַּיְיהוּ, וְעַ״ד לָא כְּתִיב בֵּיהּ וְאִם, דְּהָא מִלּוֹי לָא בְּסִפְקָא הֲוֹוּ.

391. Rabbi Yehuda opened the discussion with the verse: "And the rulers brought onyx stones, and stones to be set, for the efod, and for the breastplate" (Shemot 35:27). HE ASKS, What is the difference here? Why were these brought by the rulers and not by other men? Indeed it is written, "Whoever is of a willing heart, let him bring it, an offering of Hashem" (Ibid. 5) and "and onyx stones, and stones to be set for the efod and for the breastplate" (Ibid. 9). EVERY MAN IS COMMANDED CONCERNING THIS.

391. רִבִּי יְהוּדָה פָּתַח, וְהַנְּשִׂיאִים הֵבִיאוּ אֶת אַבְנֵי הַשֹּׁהַם וְאֶת אַבְנֵי הַמִּלּוּאִים לָאֵפוֹד וְלַחֹשֶׁן. מ״ש דְּמִלִּין אִלֵּין אַקְרִיבוּ נְשִׂיאִים, וְלָא ב״נ אָחֳרָא, וְהָא כְּתִיב כֹּל נְדִיב לִבּוֹ יְבִיאֶהָ אֶת תְּרוּמַת יְיָ׳, וּכְתִיב וְאַבְנֵי שֹׁהַם וְאַבְנֵי מִלּוּאִים לָאֵפוֹד וְלַחֹשֶׁן.

392. HE REPLIES, The Holy One, blessed be He, said, 'Though this donation is open for everyone, let these stones be brought by the rulers'. What is the reason for this? THE STONES are placed on the priest's heart, so the Holy One, blessed be He, said, 'Let the rulers, whose heart is proud, come and bring these stones that are on the priest's heart, and their heart's pride will be atoned for'. It is also written, "And they shall be on Aaron's heart, when he goes in before Hashem" (Shemot 28:30). This is why the rulers brought the onyx stones, to atone for themselves.

392. אֶלָּא, אָמַר קוּדְשָׁא בְּרִיךְ הוּא, אע״ג דִּבְכֹלָּא תַּלְיָא הַאי נְדָבָה, סְלִיקוּ אִלֵּין אַבְנִים לַנְּשִׂיאִים. מ״ט, בְּגִין דְּעַל לִבָּא דְּכַהֲנָא אִשְׁתְּכָחוּ. אָמַר קוּדְשָׁא ב״ה, לֵיתוּ נְשִׂיאִים דְּלִבַּיְיהוּ גַּס בְּהוּ, וְיֵיתוּן אִלֵּין אַבְנִים דְּאִינּוּן מִשְׁתַּכְּחֵי עַל לִבָּא דְּכַהֲנָא, וְיִתְכַּפַּר עָלַיְיהוּ מִגַּסוּת לִבַּיְיהוּ, וּכְתִיב וְהָיוּ עַל לֵב אַהֲרֹן בְּבֹאוֹ לִפְנֵי יְיָ׳, וְעַ״ד וְהַנְּשִׂיאִים הֵבִיאוּ אֶת אַבְנֵי הַשֹּׁהַם וְאֶת אַבְנֵי הַמִּלּוּאִים לְכַפְּרָא עָלַיְיהוּ.

393. Therefore, it is surely written, "When a ruler has sinned, and done something through ignorance against any one of the commandments of Hashem his Elohim concerning things which should not be done" (Vayikra 4:22). We explained that he did this by transgressing one of the negative precepts. "If his sin, wherein he has sinned, come to his knowledge" (Ibid. 23): It is only because his heart has swelled with pride that he did not care about his sins. Only later was it made known to him, and he did penance.

393. ובג״כ אֲשֶׁר נָשִׂיא יֶחֱטָא וַדַּאי. וְעָשָׂה אַחַת מִכָּל מִצְוֹת יְיָ׳ אֱלֹהָיו אֲשֶׁר לֹא תֵעָשֶׂנָה, כְּמָה דְּאוּקְמוּהָ, דְּעָבַר עַל מִצְוַת לֹא תַעֲשֶׂה. אוֹ הוֹדַע אֵלָיו חַטָּאתוֹ. דִּבְגִין דְּלִבֵּיהּ גַּס בֵּיהּ, לָא אַשְׁגַּח בַּחֲטָאֵיהּ, וּלְבָתַר אִתְיְידַע לֵיהּ, וְעָבֵד מְנֵיהּ תְּשׁוּבָה.

61. A flame under the wings of the cock

We learn that the Torah is understood more clearly at night because the Oral Torah is the secret of Malchut called night. The rooster crows at midnight because he is awakened by the flame of Gvurah and needs to awaken the world to chant the Torah. When day breaks, God puts a thread of

grace on those who studied Torah in the night so that they are saved from everything. We learn that any verse that mentions "my maker" is referring to the Holy One, blessed be He.

394. רִבִּי יְהוּדָה וְר׳ יוֹסֵי הֲווֹ יַתְבֵי חַד לֵילְיָא, וְלָעָאן בְּאוֹרַיְיתָא. א״ר יְהוּדָה לְרִבִּי יוֹסֵי, חֲמֵינָא דְּצָחוּתָא דְּאוֹרַיְיתָא בְּלֵילְיָא, הוּא יַתִּיר מִבִּימָמָא, אֲמַאי. אָ״ל, בְּגִין דְּצָחוּתָא דְּתוֹרָה שֶׁבִּכְתָב, תּוֹרָה שֶׁבְּעַל פֶּה הוּא. וְתוֹרָה שֶׁבְּעַל פֶּה, בְּלֵילְיָא שַׁלְטָא וְאִתְעֲרַת יַתִּיר מִבִּימָמָא, וּבְזִמְנָא דְּאִיהִי שַׁלְטָא, כְּדֵין אִיהוּ צָחוּתָא דְּאוֹרַיְיתָא.

394. Rabbi Yehuda and Rabbi Yosi sat one night occupied with the Torah. Rabbi Yehuda said to Rabbi Yosi: I see that the Torah studied at night is clearer than THE TORAH STUDIED by daytime. Why is it so? He said to him: Because the clarity of the Written Torah is within the Oral Torah, THE SECRET OF MALCHUT CALLED NIGHT AND CALLED THE ORAL TORAH, while the Oral Torah, WHICH IS MALCHUT, rules by night and is awake more than by day. When MALCHUT reigns, the Torah is clear.

395. פָּתַח ר׳ יוֹסֵי וְאָמַר, וְלֹא אָמַר אַיֵּה אֱלוֹהַּ עוֹשִׂי נוֹתֵן זְמִירוֹת בַּלָּיְלָה. תָּא חֲזֵי, בְּשַׁעֲתָא דְּאִתְעַר רוּחַ צָפוֹן, וְאִתְפְּלַג לֵילְיָא, הָא אוּקְמוּהָ, דְּשַׁלְהוֹבָא חַד נָפִיק, וּבָטֵשׁ תְּחוֹת גַּדְפּוֹי דְּתַרְנְגוֹלָא, וְאָקִישׁ גַּדְפּוֹי וְקָארֵי. וְהַהוּא שַׁלְהוֹבָא בְּזִמְנָא דְּמָטֵי גַּבֵּיהּ, וְאִתְעַר לְקֻבְלֵיהּ, אִסְתָּכֵי בֵּיהּ, וְאִזְדַּעְזָע וְקָארֵי, וְאִסְתָּכֵי וְאַשְׁגַּח בְּגִין יְקָרָא דְּמָארֵיהּ, לְמֶעְבַּד רְעוּתֵיהּ, וְקָארֵי לוֹן לִבְנֵי נָשָׁא.

395. Rabbi Yosi opened the discussion saying, "But none says, Where is Eloha my maker, who gives songs in the night" (Iyov 35:10). Come and see: When the north wind stirs at midnight, we explained that a flame comes out and strikes under the wings of the rooster, and he flaps his wings and crows. When the flame touches him and stirs against him, he looks at it, trembles and cries, looking and searching for his Master's glory to do His bidding and cries to men TO RISE AND WORSHIP THE HOLY ONE, BLESSED BE HE.

396. וְעַל דָּא אִקְרֵי שֶׂכְוִי, אַשְׁגָּחָא. וְאִקְרֵי גֶּבֶר, בְּגִין דְּאִתְעַר בְּשַׁלְהוֹבָא דִּגְבוּרָה, בְּסִטְרָא דִּגְבוּרָה קָא אַתְיָא לְאִתְעָרָא בְּעָלְמָא. כְּדֵין אִינּוּן בְּנֵי מְהֵימְנוּתָא קַיְימִין, וְיָהֲבִין גְּבוּרָה וְחֵילָא לִכְנֶסֶת יִשְׂרָאֵל, וּכְדֵין אִקְרֵי רִנָּה דְּאוֹרַיְיתָא. וְעַל דָּא, יָרִית דָּוִד מַלְכוּתָא הוּא וּבְנוֹי לְעָלְמִין וּלְדָרֵי דָּרִין.

396. He is therefore called a rooster, derived from watching and a cock (Heb. gever), since he is awakened by the flame of Gvurah and comes from the side of Gvurah to awaken the world. The faithful stand there and give might and strength to the Congregation of Yisrael, MALCHUT. This is called the chanting of the Torah. For WAKING UP AT MIDNIGHT, David attained the kingdom for himself and his sons forever and ever, for all generations.

397. וְכַד תַּרְנְגוֹלָא קָארֵי, וּבְנֵי נָשָׁא נָיְימֵי בְּעַרְסַיְיהוּ, וְלָא מִתְעָרֵי. תַּרְנְגוֹלָא קָארֵי לְבָתַר, וְאָמַר מַה דְּאָמַר, וְהָא אוּקְמוּהָ. לְבָתַר בָּטֵשׁ בְּגַדְפּוֹי, וְאָמַר, וַוי לִפְלָנְיָא נָזִיף דְּמָארֵיהּ, שַׁבְקָא דְּמָארֵיהּ, דְּלָא אִתְעַר רוּחֵיהּ, וְלָא אַשְׁגַּח לִיקָרָא דְּמָארֵיהּ.

397. When the cock crows and people sleep in their beds and do not rise, the cock crows later and says that which he says, as we already explained. He then flaps his wings and says, Woe to so-and-so, reproached by his Master and abandoned by his Master, since his spirit did not wake and he did not behold the glory of the King.

398. כַּד נָהִיר יְמָמָא, כָּרוֹזָא קָרֵי עָלֵיהּ וְאָמַר, וְלֹא אָמַר אַיֵּה אֱלוֹהַּ עוֹשִׂי נוֹתֵן זְמִירוֹת בַּלָּיְלָה, לְסַיְיעָא לֵיהּ בְּאִינּוּן תּוּשְׁבְּחָן, וּלְמֶהֱוֵי כֹּלָּא בְּסִיוּעָא חֲדָא. עוֹשִׂי, עוֹשָׂנִי מִבָּעֵי לֵיהּ, מַהוּ עוֹשִׂי. אֶלָּא, בְּשַׁעֲתָא דְּב״נ קָם בְּפַלְגוּת לֵילְיָא, וְאִשְׁתְּדַל בְּרִנָּה דְּאוֹרַיְיתָא, דְּרִנָּה דְּאוֹרַיְיתָא לָא אִתְקְרֵי, אֶלָּא בְּלֵילְיָא. וְכַד אִיהוּ אִשְׁתְּכַח בְּאוֹרַיְיתָא, כַּד נָהִיר יְמָמָא, קוּדְשָׁא בְּרִיךְ הוּא וּכְנֶסֶת יִשְׂרָאֵל מְתַקְּנֵי לֵיהּ בְּחַד חוּטָא דְּחֶסֶד לְאִשְׁתְּזָבָא מִכֹּלָּא וּלְנַהֲרָא לֵיהּ בֵּין עִלָּאִין וְתַתָּאִין.

398. When day breaks, a herald cries and says of him: "But none says, Where is Eloha my maker, who gives songs in the night" IN ORDER to help him with praises, so that everything will help. HE ASKS, "My maker (lit. 'makers')": It should have been in the singular. Why does it say "my makers." HE ANSWERS, This applies when man rises at midnight and is occupied with the chanting of the Torah, as the chanting of the Torah is recited solely at night, when he studies the Torah. When day breaks, the Holy One, blessed be He, and the Congregation of Yisrael put on him a thread of grace so that he will be saved from everything and so as to shine upon him among the high and low beings.

399. רִבִּי יְהוּדָה אָמַר, אֲנָא שְׁמַעְנָא דְּאָמַר רִבִּי אַבָּא הַאי קְרָא, אַיֵּה אֱלוֹהַּ עוֹשָׂי, עוֹשֶׂה לִי מִבָּעֵי לֵיהּ, מַהוּ עוֹשָׂי. אֶלָּא כְּמָה דְּאַמְרַת, בְּשַׁעֲתָא דְּאִיהוּ קָם בְּפַלְגוּת לֵילְיָא, וְאִשְׁתְּדַל בְּאוֹרַיְיתָא, כַּד נָהִיר יְמָמָא, אִתְּעַר אַבְרָהָם בְּהַהוּא חוּטָא דִּילֵיהּ, דִּכְתִיב בֵּיהּ אִם מְחוּט וְעַד שְׂרוֹךְ נַעַל וְגוֹ׳. וְקוּדְשָׁא בְּרִיךְ הוּא וּכְנֶסֶת יִשְׂרָאֵל מְתַקְּנֵי לֵיהּ, וְעַבְדֵי לֵיהּ בְּכָל יוֹמָא בְּרִיָּה חֲדָשָׁה, הה״ד אֱלוֹהַּ עוֹשָׂי.

399. Rabbi Yehuda said, I heard that Rabbi Aba discoursed the verse SAYING, "Where is Eloha my makers." It should have said, 'who makes me'. Why say, "my makers"? HE ANSWERS, As you said, when man rises at midnight and studies the Torah, at daybreak Abraham awakens by his thread OF GRACE, of which it is written, "From a thread even to a shoe latchet..." (Beresheet 14:23). The Holy One, blessed be He, and the Congregation of Yisrael model him and make him daily into a new creature. Hence, "Eloha my makers."

400. וְהָא אוּקְמוּהָ, א״ל ו״ה. א״ל: דָּא אַבְרָהָם. דִּכְתִיב, בֵּיהּ, הָאֵל הַגָּדוֹל. ו׳ דָּא קוּדְשָׁא בְּרִיךְ הוּא. ה׳ דָּא כְּנֶסֶת יִשְׂרָאֵל. וְדָא הוּא אֱלוֹהַּ. וְאִינּוּן עַבְדִּין לֵיהּ לב״נ, וּמְתַקְּנִין לֵיהּ בְּכָל יוֹמָא, ובג״כ כְּתִיב, עוֹשָׂי, כד״א יִשְׂמַח יִשְׂרָאֵל בְּעוֹשָׂיו. א״ר יוֹסֵי, וַדַּאי כֵּן הוּא, וְכֹלָּא חַד מִלָּה.

400. We have explained THAT ELOHA IS SPELLED El Vav Hei. El is Abraham, of whom it is written, 'the great El'. Vav is the Holy One, blessed be He, NAMELY ZEIR ANPIN. Hei is the Congregation of Yisrael, NAMELY MALCHUT. This is Eloha, WHICH HINTS AT CHESED, ZEIR ANPIN AND MALCHUT. They make man and model him daily. Hence the verses, "my makers," as "Let Yisrael rejoice in his makers" (Tehilim 149:2), allude to the Holy One, blessed be He. Rabbi Yosi said, Surely this is so, and everything amounts to the same thing.

62. "Or if his sin, wherein he has sinned, come to his knowledge"
Rabbi Shimon says that God ordered the Congregation of Yisrael to inform a man with their judgments of any sin that he has committed. Whenever a man sins but does not repent before God, his very soul rises and testifies before God. When the Congregation of Yisrael judges a man his spirit awakens to do penance before God, and so he is humbled and brings an offering. Rabbi Shimon offers the additional explanation that a man who rises up at night to study the Torah is informed of his sin by the Torah, as a mother who tells her child with soothing words; then he repents on his own. We are also informed why David was punished through his son, Absalom.

401. רִבִּי יְהוּדָה פָּתַח וְאָמַר, אוֹ הוֹדַע אֵלָיו חַטָּאתוֹ אֲשֶׁר חָטָא. הוֹדַע אֵלָיו, מִסִּטְרָא דְּמַאן, אוֹ יָדַע חַטָּאתוֹ מִבָּעֵי לֵיהּ, מַהוּ הוֹדַע אֵלָיו. אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא פָּקִיד לִכְנֶסֶת יִשְׂרָאֵל, לְאוֹדָעָא לֵיהּ לְבַר נָשׁ, הַהוּא חוֹבָא דְּהוּא חָב, וּבַמָּה מוּדַע לֵיהּ, בְּדִינָהָא. כד״א יְגַלּוּ שָׁמַיִם עֲוֹנוֹ וְאֶרֶץ מִתְקוֹמְמָה לוֹ. הוֹדַע אֵלָיו, כְּמַאן דְּפָקִיד לְאָחֳרָא.

401. RabbiYehuda opened the discussion with the verse: "Or if his sin, wherein he has sinned, comes to his knowledge (lit. 'cause him to know his sin')" (Vayikra 4:23). HE ASKS, "cause him" from which side, WHO SHOULD CAUSE HIM TO KNOW? It should have said, 'or if he knew his sin', why "cause him to know"? HE ANSWERS, The Holy One, blessed be He, ordered the Congregation of Yisrael to inform a man of the sin he committed. With what does she inform him? With her punishment, as written, "The heaven shall reveal his iniquity; and the earth shall rise up against him" (Iyov 20:27). THE MEANING OF "cause him to know" is like that of someone ordering another TO INFORM HIM, AS IT IS WRITTEN IN THE IMPERATIVE; TO WIT, HE ORDERS MALCHUT TO INFORM HIM.

402. דְּתָנִינָן בְּשַׁעֲתָא דְּב״נ חָב קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, וְלָא אַשְׁגַּח בַּחֲטָאֵיהּ לְאָהַדְרָא בְּתִיּוּבְתָּא קָמֵי מָארֵיהּ, וְאַשְׁדֵּי לֵיהּ בָּתַר כְּתֵפֵיהּ, נִשְׁמָתֵיהּ מַמָּשׁ סַלְקַת וְאַסְהִידַת קָמֵי קוּדְשָׁא בְּרִיךְ הוּא. כְּדֵין, פָּקִיד מַלְכָּא לִכְנֶסֶת יִשְׂרָאֵל, וְאָמַר אוֹ הוֹדַע אֵלָיו חַטָּאתוֹ אֲשֶׁר חָטָא, אוֹשִׁיט דִּינָא עָלֵיהּ, וְאוֹדַע לֵיהּ חוֹבֵיהּ, כד״א הוֹדַע אֶת יְרוּשָׁלִַם אֶת תּוֹעֵבוֹתֶיהָ.

402. We learned that when a man sins before the Holy One, blessed be He, yet does not care for his sin to repent about it before the Holy One, blessed be He, but throws it behind his shoulder, his very soul rises and testifies before the Holy One, blessed be He. The King commands the Congregation of Yisrael, saying, "cause him to know his sin, wherein he has sinned" NAMELY send him punishments and let him know his sin, as in the verse: "Cause Jerusalem to know her abominations" (Yechezkel 16:2). IN WHICH 'CAUSE TO KNOW' IS IN THE IMPERATIVE.

403. בְּתַר דְּמָטֵי עָלֵיהּ דִּינָא, כְּדֵין אִתְּעַר רוּחָא לְמֶהֱדַר בְּתִיּוּבְתָּא קֳמֵי מָארֵיהּ, וְאִתְכַּנַּע לְמִקְרַב קָרְבָּנָא, דְּהָא מַאן דְּלִבֵּיהּ גַּס בֵּיהּ, חָטֵי, וְאַנְשֵׁי חֲטָאֵיהּ, וְלָא אַשְׁגַּח עָלֵיהּ, וְקוּדְשָׁא בְּרִיךְ הוּא זַמִּין לְקָבְלֵיהּ, וּפָקִיד לְאוֹדָעָא לֵיהּ לְהַהוּא חוֹבָא, בְּגִין דְּלָא יִתְנְשֵׁי מִנֵּיהּ.

403. When Judgment reaches him, his spirit awakes to do penance before his Master. He is humbled and brings an offering, for he of a proud heart sins and forgets his sin and does not mind it. The Holy One, blessed be He, therefore is ready for him and orders to cause him to know his sin, so that he shall not forget it.

404. א"ר יוֹסֵי, הָכִי הוּא וַדַּאי וְהָכִי אַשְׁכַּחְנָא בְּדָוִד, דְּכֵיוָן דְּעָבֵד הַהוּא עוֹבְדָא דְּבַת שֶׁבַע, לָא אַשְׁגַּח בֵּיהּ. אָ"ל קוּדְשָׁא בְּרִיךְ הוּא, אַתְּ אַנְשִׁית לֵיהּ, אֲנָא אַדְכַּרְנָא לָךְ. מִיַּד מַה כְּתִיב, אַתָּה הָאִישׁ כֹּה אָמַר ה', אַתָּה הָאִישׁ דְּלָא דָּכְרִת לֵיהּ, אַתָּה הָאִישׁ דְּאַנְשִׁית לֵיהּ, וּבְמָה אוֹדַע לֵיהּ בְּדִינָא.

404. Rabbi Yosi said, Assuredly this is so. We have seen in David that after he did the deed by Bathseba, he did not pay attention to it. The Holy One, blessed be He, said to him: You have forgotten it, I shall remind you of it. Straight away, it is written, "You are the man. Thus, says Hashem the El of Yisrael" (II Shmuel 12:7). You are the man who did not remember the sin, you are the man who forgot it. With what did he inform him? Using Judgment.

405. אוּף הָכָא, קוּדְשָׁא בְּרִיךְ הוּא קָאָמַר, הוֹדַע אֵלָיו חַטָּאתוֹ אֲשֶׁר חָטָא וְשַׁפִּיר מִלָּה, וְהָכִי הוּא, דְּלָא כְּתִיב אוֹ נוֹדַע אֵלָיו, כְּמָה דִּכְתִיב אוֹ נוֹדַע כִּי שׁוֹר נַגָּח הוּא, וּמַאן דְּקָאִים בְּלֵילְיָא לְמִלְעֵי בְּאוֹרַיְיתָא, אוֹרַיְיתָא קָא מוֹדְעָא לֵיהּ חוֹבֵיהּ, וְלָא בְּאוֹרַח דִּינָא אֶלָּא כְּאִימָּא דְּאוֹדְעָא לִבְרָהּ, בְּמִלָּה רָכִיךְ, וְהוּא לָא אַנְשֵׁי לֵיהּ, וְתָב בְּתִיּוּבְתָּא קֳמֵי מָארֵיהּ.

405. The Holy One, blessed be He, also said, "Cause him to know his sin, wherein he has sinned" (Vayikra 4:23). These words are true and it is so, for it is not written, 'Or if it be known to him', as in "or if it be known that the ox has long been in the habit of goring" (Shemot 21:36). Whoever rises up at night to study the Torah, the Torah informs him of his sin. It is not harshly punishment, but as a mother who tells her child with soothing words. And he does not forget but repents before his Master.

406. וְאִי תֵּימָא דָּוִד, דַּהֲוָה קָם בְּפַלְגוּ לֵילְיָא, אֲמַאי אִתְּעֲרוּ עָלֵיהּ בְּדִינָא, אֶלָּא שָׁאנֵי דָּוִד, דְּאִיהוּ עָבַר בְּמָה דְּאִתְקְשַׁר, וּבָעָא דִּינָא, וּבְמָה דְּעָבַר אִתְּדָן. הוּא חָטָא לְקָבְלֵיהּ דְּמַלְכוּתָא קַדִּישָׁא וּלְגַבֵּי יְרוּשָׁלֵם קַדִּישָׁא, ובג"ד אִתְּתְּרַךְ מִירוּשָׁלֵם, וּמַלְכוּתָא אַעְדִּיוּ מִנֵּיהּ, עַד דְּאִתְתַּקַּן כַּדְקָא יָאוֹת.

406. You may say that David used to rise at midnight. Why did they come on him TO LET HIM KNOW HIS SIN through punishment? HE ANSWERS, David is different because he sinned against that to which he was attached, NAMELY MALCHUT, and which required punishment. So he was judged according to his sin. For he sinned against the holy Malchut TO WHICH HE WAS ATTACHED, BEING HER CHARIOT, and holy Jerusalem, WHICH CORRESPONDS TO MALCHUT. He was therefore expelled from Jerusalem and his kingdom was taken from him, until he made amends AND properly REPENTED.

407. אָמַר ר' יְהוּדָה, מַהוּ דְּקוּדְשָׁא בְּרִיךְ הוּא אַעְנִישׁ לֵיהּ לְדָוִד עַל יְדָא דִּבְרֵיהּ, דִּכְתִיב הִנְנִי מֵקִים עָלֶיךָ רָעָה מִבֵּיתֶךָ. אָמַר ר' יוֹסֵי, הָא אוֹקִימְנָא, בְּגִין דְּאִי יְקוּם עָלֵיהּ ב"נ אָחֳרָא, לָא יְרַחֵם עָלֵיהּ. אָ"ל, וְהָא אַבְשָׁלוֹם בָּעָא לְקַטְלָא לְאָבוּי בְּכַמָּה עֵיטִין בִּישִׁין עָלֵיהּ, יַתִּיר מב"נ אָחֳרָא. אָ"ל לָא שְׁמַעְנָא.

407. Rabbi Yehuda said, Why did the Holy One, blessed be He, punish David through his son, as written, "Behold, I will raise up evil against you out of your own house" (II Shmuel 12:11)? Rabbi Yosi said, We explained that the reason for this is when another man will rise against him, he will take no pity on him. He said to him: But Absalom wished to kill his father with evil counsels more than any other man. He said to him: I have not heard this.

408. אָ״ל, אֲנָא שְׁמַעְנָא, דָּוִד חָטָא בְּבַת שֶׁבַע סִתָּם. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, לֵיתֵי בְּרָא דְּבַת אֵל נֵכָר, וְיִנְקוֹם נוּקְמָתָא, וּמַאן אִיהוּ. דָּא אַבְשָׁלוֹם, דִּבְרָה דְּיַסַּת תּוֹאַר הֲוָה, מִקַּרְבָא. מִכָּאן אוֹלִיפְנָא, מַאן דְּנָטִיל אִתְּתָא דָא בְּקַרְבָא, וְחָמִיד בָּהּ, לְסוֹף נָפִיק מִנָּהּ בֵּן סוֹרֵר וּמוֹרֶה. מ״ט בְּגִין דְּעַד כְּעַן, לָא סְפֵקָא מִנָּהּ זוּהֲמָא, וְהָא אוּקְמוּהָ.

408. He said to him: I heard that David sinned with a Bathseba, THE SECRET OF MALCHUT. The Holy One, blessed be He, said, Let a son of a daughter of a foreign El come and take revenge. Who is this? It is Absalom, who was the son of a good-looking woman taken prisoner during the war. From this, we learned that whoever takes such a woman at war and covets her, a disloyal and defiant child issues from her in the end. Why? Because the filth has not yet been stopped from him, as we have already explained.

63. "Hashem has sworn by His right hand"
We learn that whenever a man sins before God there is a grade above that corresponds to this particular sin, and it examines and judges the man. If he repents the sin is erased, but if he does not repent the sin is recorded in that grade. If he keeps on sinning he adds grade on grade until he reaches five grades. Then judgment is made complete and rests on the man, and the left is included within the right.

409. ר׳ יוֹסֵי פָּתַח וְאָמַר, נִשְׁבַּע יְיָ׳ בִּימִינוֹ וּבִזְרוֹעַ עֻזּוֹ, הַאי קְרָא אוּקְמוּהָ. אֲבָל ת״ח, כָּל זִמְנָא דְּב״נ חָטֵי קַמֵּי דְּקוּדְשָׁא בְּרִיךְ הוּא, אִית דַּרְגָּא דְּאִשְׁתְּמוֹדְעָא לְעֵילָא לְקָבְלֵי הַאי חַטָּאָה, לְדַיְּינָא לֵיהּ לב״נ, וְאִסְתְּכַּל עָלֵיהּ, אִי תָּב בִּתְיוּבְתָּא שְׁלִימְתָא קָמֵי מָארֵיהּ, אִתְעֲבַר חוֹבֵיהּ, וְדִינָא לָא שַׁלְטָא עֲלוֹי, וְלָא מָאטֵי עֲלוֹי. אִי לָא תָּב, אִתְרְשִׁים הַהוּא חַטָּאָה לְגַבֵּי הַהוּא דַּרְגָּא. אוֹסִיף לְמֶחֱטֵי, הָא דַּרְגָּא אָחֳרָא אִזְדְּמַן לְקָבְלֵיהּ, וְאִסְתְּכַּם בְּדַרְגָּא קַדְמָאָה, כְּדֵין בַּעְיָא תְּשׁוּבָה יַתִּיר. וְאִי אוֹסִיף לְמֶחֱטֵי, אוֹסִיף דַּרְגָּא עַל דַּרְגָּא, עַד דְּאַשְׁלִים לַחֲמִשָּׁה דַּרְגִּין.

409. Rabbi Yosi opened the discussion saying, "Hashem has sworn by His right hand, and by the arm of His strength" (Yeshayah 62:8). This verse has already been explained, yet come and see: as long as man sins before the Holy One, blessed be He, there is a certain grade above which corresponds to this sin that judges man and examines him. If he wholly repents before his Master, the sin passes away and no Judgment has power over him or reaches him. If he does not repent, the sin is recorded in that grade. If he keeps sinning, another grade comes against him, which agrees with THE JUDGMENT OF the first grade. He then needs greater penance. If he keeps sinning, he adds grade on grade until he reaches five grades.

410. כֵּיוָן דְּאִתְתְּקַן יְמִינָא לְקָבְלֵיהּ, וְאִסְתְּכַּם עָלֵיהּ. הָא שְׂמָאלָא זִמִינָא, לְאַסְכְּמָא בִּימִינָא, וּלְאִתְכַּלְּלָא בֵּיהּ. כֵּיוָן דִּשְׂמָאלָא אִסְתְּכַּם בִּימִינָא, כְּדֵין לָא תַּלְיָא בִּתְשׁוּבָה, וְהָא אוּקְמוּהָ, וּכְדֵין כֹּלָּא אִסְתְּכָּמוּ עָלֵיהּ בְּדִינָא, וְדִינָא שַׁרְיָא עָלֵיהּ.

410. When the right is set against THAT MAN and agrees with THAT JUDGMENT, the left is ready to agree with the right to be included within it. As soon as the left agrees with the right, it no longer depends on repentance. This has already been explained. Everything is then in agreement concerning THAT MAN to use Judgment, and Judgment rests on him.

411. וְכַד דִּינָא אִשְׁתְּלִים וְשַׁרְיָא עָלֵיהּ דְּב״נ, כְּדֵין אִסְתָּיִים וְאִתְתְּקָנוּ אֶצְבְּעָן, חָמֵשׁ בְּגוֹ חָמֵשׁ, יְמִינָא בִּשְׂמָאלָא, לְאַחֲזָאָה דְּהָא כֹּלָּא אִסְתְּכָּמוּ עָלֵיהּ בְּהַהוּא דִּינָא, וְדָרוֹי מִתְיַשְּׁרָן, לְאַחֲזָאָה מִלָּה בְּלָא כַּוָּונָה דְּב״נ, וְלָא יִתְכַּוֵּון בֵּיהּ. וְעַ״ד כְּתִיב, יְמִינְךָ יְיָ׳ נֶאְדָּרִי בַּכֹּחַ יְמִינְךָ יְיָ׳ תִּרְעַץ אוֹיֵב. לְאִתְכַּלְּלָא שְׂמָאלָא בִּימִינָא, וְאַשְׁלִים דִּינָא, וּכְדֵין הוּא קַיְּימָא דְּכֹלָּא. וְעַ״ד, כַּד בָּעָא קוּדְשָׁא בְּרִיךְ הוּא לְקַיְּימָא כֹּלָּא, כְּתִיב נִשְׁבַּע יְיָ׳ בִּימִינוֹ וּבִזְרוֹעַ עֻזּוֹ וְגוֹ׳.

411. When Judgment is made complete and rests on man, it is concluded and the fingers are placed five against five, right within the left, as an indication that everybody agreed on that Judgment. Then his hands are straightened; TO WIT, THE FINGERS ARE INTERLACED, which shows that it was done without the man's intention and without his meaning to do so. It is therefore written, "Your right hand, Hashem, is glorious in power: Your right hand Hashem, has dashed the enemy in pieces" (Shemot 15:6), WHICH MEANS that left was included within the right and Judgment is complete. Then everything is resolved. Therefore, when the Holy One, blessed be He, wishes that everything be set, it is written, "Hashem has sworn by His right hand, and by the arm of His strength. Surely I will no more give your corn to be food for your enemies..." (Yeshayah 62:8).

64. The four kinds

Rabbi Yehuda says that man is called a tree, and that the woman that was taken from his side refers to the fruit of the citrus tree. He speaks as well about the palm tree that grows for seventy years. Rabbi Yosi says that the fruit of the citrus tree is an altar, Malchut, because all of the seventy years give Malchut a portion and she is blessed by them all. From this he deduces that whoever sins and renders the altar, Malchut, defective, sins against and renders all the seven Sfirot of Zeir Anpin defective. We read about zot, the altar anointed by Aaron; the children of Yisrael circle the altar during the Feast of Sukkot, thus bringing offerings for all the nations of the world. The altar is circled in order to supply it with blessings from the source of the spring, Binah. The numbers seven and seventy are heavily emphasized in this section for our consideration.

412. רִבִּי יְהוּדָה פָּתַח, כְּתִיב פְּרִי עֵץ הָדָר כַּפֹּת תְּמָרִים. פְּרִי עֵץ הָדָר, מַאן הוּא. דָּא אֶתְרוֹג. וְכִי אֶתְרוֹג מֵעֵץ הָדָר הוּא, וְהָא כַּמָּה קוֹצִין אִית סַחֲרָנֵיהּ, מִכָּאן וּמִכָּאן, וְאַת אָמְרַת פְּרִי עֵץ הָדָר. אֶלָּא רָזָא דְּמִלָּה, דִּכְתִיב וַיִּבֶן יְיָ׳ אֱלֹהִים אֶת הַצֵּלָע אֲשֶׁר לָקַח מִן הָאָדָם לְאִשָּׁה וַיְבִיאֶהָ אֶל הָאָדָם. וּכְתִיב עֶצֶם מֵעַצְמִי וּבָשָׂר מִבְּשָׂרִי, וְדָא הוּא פְּרִי עֵץ הָדָר. מִנְּלָן דְּאָדָם עֵץ אִקְרֵי. דִּכְתִיב כִּי הָאָדָם עֵץ הַשָּׂדֶה.

412. Rabbi Yehuda opened the discussion with the verse: "The fruit of the citrus tree, branches of palm trees" (Vayikra 23:40). What is the fruit of the citrus tree? It is the Etrog. HE ASKS, Does the Etrog grow on a citrus tree? There are many thorns to the tree of the Etrog around it in every direction, and you say, "the fruit of the citrus tree." HE ANSWERS, The secret of these words is that it is written, "And of the side, which Hashem Elohim had taken from the man, He made a woman, and brought her to the man" (Beresheet 2:22). It is also written, "Bone of my bones and flesh of my flesh" (Ibid. 23). This refers to the fruit of the citrus tree. Whence do we know this? Because man is called a tree, as written, "For is the tree of the field a man" (Devarim 20:19).

413. כַּפֹּת תְּמָרִים, דְּסָלִיק לְשַׁבְעִין שְׁנִין, וּבֵיהּ אִשְׁתְּכְלָלוּ שַׁבְעִין שְׁנִין עִלָּאִין. וְדָא אַכְפָּת וְאִתְקְשַׁר לְעֵילָא וְתַתָּא. וְעַ״ד אִקְרֵי כַּפּוֹת, כד״א כְּפִיתוּ, דְּסָלִיק לְהָכָא וּלְהָכָא. הה״ד כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ דַּיְיקָא.

413. "branches of palm trees": The palm tree grows for seventy years, AN ALLUSION TO YESOD OF ZEIR ANPIN, in which are constructed the seventy supernal years, THE SECRET OF THE SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT - EACH INCLUDING TEN, ALTOGETHER SEVENTY. It is tied (Heb. nichpat), namely attached above TO ZEIR ANPIN and below TO MALCHUT. It is therefore called branches (Heb. kapot), WHICH MEANS BOUND, SINCE YESOD rises to this place and that, ZEIR ANPIN AND MALCHUT. Hence, the words: "For all that is in heaven and on earth" (I Divrei Hayamim 29:11) are accurate, MEANING THAT YESOD CALLED "ALL" IS ATTACHED TO HEAVEN, ZEIR ANPIN, AND EARTH, MALCHUT.

414. ר׳ יוֹסֵי אָמַר, פְּרִי עֵץ הָדָר דָּא מִזְבֵּחַ, דְּעָבִיד פֵּירִין, וְסָלִיק אֵבִין לְכָל סִטְרִין. מַאי טַעְמָא. בְּגִין דְּכָל ע׳ שְׁנִין, יָהֲבִין לָהּ חוּלָקָא, וְאִתְבָּרְכָא מִכֻּלְּהוּ. מַאי קָא מַיְּירֵי. בְּגִין דְּמַאן דְּחָטֵי לְגַבֵּי מִזְבֵּחַ, בְּכֹלָּא חָטֵי, דְּהָא כָּפִית לָקֻבְלֵי הַהוּא דְּכָפִית לְעֵילָא, וְעַל דָּא אִתְקְשַׁר דָּא בְּדָא, פְּרִי עֵץ הָדָר כַּפֹּת תְּמָרִים וְלָא כְּתִיב וְכַפֹּת תְּמָרִים.

414. Rabbi Yosi said, The fruit of the citrus tree is an altar, MALCHUT, which produces fruit and buds in every direction. Why IS IT CALLED THE FRUIT OF A CITRUS TREE? Because all of the seventy years, THE SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN, EACH INCLUDING TEN, WHICH MAKES THEM SEVENTY - give MALCHUT a portion and she is blessed by them all AND ZEIR ANPIN IS CALLED A CITRUS TREE. What does that teach us? That whoever sins and renders the altar defective, MALCHUT, sins against and renders all THE SEVEN SFIROT OF ZEIR ANPIN defective, for MALCHUT is attached to that which is bound AND CONNECTED above, YESOD OF ZEIR ANPIN. They are therefore mutually attached, MALCHUT AND THE SEVEN SFIROT OF ZEIR ANPIN, and it is written, "The fruit of the citrus tree, branches (Heb. kapot) of palm trees," TO SHOW THAT THEY ARE TIED (HEB. KEFUTIM) TO EACH OTHER, instead of 'and (Vav) branches', IN WHICH THE VAV WOULD HAVE INTERRUPTED BETWEEN THE FRUIT OF THE CITRUS TREE, MALCHUT, AND THE DATES, WHICH ARE YESOD. RABBI YOSI AND RABBI YEHUDA ARE NOT IN DISAGREEMENT EXCEPT FOR THE ORDER OF THE VERSES.

415. כְּתִיב זֹאת מִשְׁחַת אַהֲרֹן וּמִשְׁחַת בָּנָיו. מַאי קָא מַיְּירֵי. אֶלָּא, זֹאת: דָּא מִזְבֵּחַ, דְּאִתְמְשַׁח עַל יְדָא דְּאַהֲרֹן, דִּכְתִיב וּמָשַׁחְתָּ אֶת מִזְבַּח הָעוֹלָה וְאֶת כָּל כֵּלָיו. וּמִשְׁחַת בָּנָיו, דְּהָא מִכֻּלְּהוּ אִתְמְשַׁח, וְאִתְרַבֵּי, וְאִתְבָּרְכָא, וְאִתְדַּכְּא.

415. It is written, "This (Heb. zot) is the portion of the anointing of Aaron, and of the anointing of his sons" (Vayikra 7:35). What does this teach us? That Zot is the altar, MALCHUT, anointed by Aaron, WHO IS CHESED OF ZEIR ANPIN, as written, "And you shall anoint the altar of the burnt offering, and all its vessels" (Shemot 40:10). "And of the anointing of his sons": THESE ARE THE REST OF THE SFIROT OF ZEIR ANPIN WHICH COME DOWN FROM CHESED, since THE ALTAR, MALCHUT, is anointed by all of them, magnified, blessed and purified.

416. ת״ח, בְּחָג סוֹבְבִים אֶת הַמִּזְבֵּחַ זִמְנָא חֲדָא בְּכָל יוֹמָא, וְשִׁבְעָה זִמְנִין לְבָתַר. מַאי קָא מַיְירֵי. אֶלָּא, לְמַלְכָּא דְּזַמִּין אוּשְׁפִּיזִין, וְאִתְעֲסָק בְּהוּ, וַהֲוָה לֵיהּ לְמַלְכָּא בַּת יְחִידָאָה, אָמְרָה לֵיהּ, מָארִי מַלְכָּא, בְּגִין אוּשְׁפִּיזִין לָא אִשְׁגַּחְתָּ עָלַי. אָ״ל, חַיָּיךְ בְּרַתִּי פַּרְקָטָא חֲדָא אַסְלִיק לָךְ בְּכָל יוֹמָא, דְּשַׁוִּי כְּכֻלְּהוּ.

416. Come and see that the altar is circled once every day and seven times in the end on the holiday OF SUKKOT. What does that teach us? A king invited guests and was occupied with them. The king had an only daughter. She said to him: My Master the king, you do not care for me because of the guests. He said to her: Upon your life daughter, each day I will give you a gift that is worth the like of them all.

417. כַּךְ, בְּכָל יוֹמָא וְיוֹמָא דְּחָג, מַקְרִיבִין יִשְׂרָאֵל לְקֻבֵּל אוּמִין דְּעָלְמָא. אָמַר מִזְבֵּחַ לְמַלְכָּא קַדִּישָׁא, לְכֻלְּהוּ מִשְׁתַּכְּחֵי מָאנִין וְחוּלָקִין, וְלִי מַה אַנְתְּ יָהִיב. אָמַר לָהּ, בְּכָל יוֹמָא וְיוֹמָא יְסוֹבְבוּן לֵיךְ שִׁבְעָה יוֹמִין עִלָּאִין, לְבָרְכָא לָךְ, וְיָהֲבִין לָךְ שַׁבְעִין חוּלָקִין בְּכָל יוֹמָא, לְקֻבֵּל שַׁבְעִין פָּרִים דְּמִתְקָרְבִין בְּחָג.

417. Similarly did Yisrael bring an offering every day during the holiday for the nations of the world, SEVENTY BULLS CORRESPONDING TO THE SEVENTY NATIONS. The altar, MALCHUT, said to the Holy King, ZEIR ANPIN, Wherefore is everyone given parts and portions, NAMELY FOR THE NATIONS, and to me what do You give? He said to it: You shall be circled every day by the seven supernal days, THE SECRET OF THE SEVEN SFIROT OF ZEIR ANPIN AS EACH INCLUDES ALL OF THEM, in order to bless you. They shall give you seventy parts daily, AS EACH INCLUDES TEN, against the seventy bulls offered during the holiday FOR THE SEVENTY NATIONS. THUS, EVERY DAY YISRAEL BRING OFFERINGS FOR THE NATIONS OF THE WORLD.

418. רִבִּי יְהוּדָה אָמַר, שִׁבְעָה בְּכָל יוֹמָא, בְּגִין דְּהָא אִתְבָּרְכָא מִכֻּלְּהוּ, וּלְסוֹף, שִׁבְעָה יוֹמִין, מִתְבָּרְכָא מֵאֲתַר דְּמִשַּׁח רְבוּתָא אִשְׁתְּכַח. שִׁבְעָה זִמְנִין, לְקֻבֵּל כָּל אִינּוּן שִׁבְעָה יוֹמִין, בְּגִין לְקַיְּימָא לָהּ בִּרְכָאן מִן מַבּוּעָא דְּנַחֲלָא, דְּנָגִיד תָּדִיר וְלָא פָּסִיק, אִשְׁתְּכַח דְּאִתְבָּרְכָא בְּכָל יוֹמָא וְיוֹמָא, עַד שִׁבְעָה יוֹמִין דְּאִתְבָּרְכָא מִמַּבּוּעָא דְּנַחֲלָא. וְכֵן זִמְנָא אָחֳרָא שִׁבְעָה זִמְנִין כַּחֲדָא וְאִתְקַיְּימוּ בִּרְכָאן לְבָתַר מֵאֲתַר עִלָּאָה דְּמַבּוּעָא נָפִיק וְלָא פָּסַק, כִּדְקַאמְרָן.

418. Rabbi Yehuda said, There are seven PARTS every day AND, THOUGH THERE IS ONLY ONE CIRCLING, this is because MALCHUT is DAILY blessed by them all, AS THE SEVEN SFIROT ARE INCLUDED WITHIN EACH OTHER. THE PARTICULAR SFIRAH OF EACH DAY INCLUDES THE WHOLE SEVEN, BUT THEY ARE NOT SEVENTY PARTS CORRESPONDING TO THE SEVENTY NATIONS. By the end of the seven days, NAMELY ON HOSHANA RABA, MALCHUT is blessed by the place whence the anointing oil comes, NAMELY FROM BINAH, WHERE ABUNDANCE OF CHOCHMAH LIES, CALLED OIL. IT IS THEREFORE CIRCLED seven times in correspondence with these seven days, THE SEVEN SFIROT OF ZEIR ANPIN, in order to DRAW AND supply it with blessings from the source of the spring, BINAH, which always flows and never stops. Thus, it is daily blessed ON THE SEVEN DAYS OF THE FEAST OF SUKKOT until the seventh day, from the source of the river, YESOD OF ZEIR ANPIN. IT DOES NOT ALWAYS FLOW, BUT STOPS, FOR IT WHOLLY ILLUMINATES ONLY DURING PRAYER, AND ON SHABBATOT (HEB. PLURAL) AND HOLIDAYS. And also one other time ON HOSHANA RABA, WHEN THE ALTAR IS CIRCLED SEVEN TIMES, IT IS BLESSED seven times together and all the blessings are then established in it from the supernal place, where the source comes and never stops, WHICH IS BINAH, as we have said.

419. בְּכָל יוֹמָא, מַכְרִיזִין עָלָהּ וְאָמְרִין, עַד עֲקָרָה יָלְדָה שִׁבְעָה וְרַבַּת בָּנִים אֻמְלָלָה. עַד עֲקָרָה יָלְדָה שִׁבְעָה: דָּא כְּנֶסֶת יִשְׂרָאֵל, דְּאִתְבָּרְכָא מִשִּׁבְעָה בְּכָל יוֹמָא, וְסָלִיק לְחוּשְׁבָּן עִלָּאָה. וְרַבַּת בָּנִים אֻמְלָלָה, אִלֵּין אוּמִין עע״ז, דְּסַלְקִין בְּיוֹמָא קַדְמָאָה לְחוּשְׁבָּן רַב, וּלְבָתַר מִתְמַעֲטִין וְאַזְלִין בְּכָל יוֹמָא וְיוֹמָא. וְעַ״ד, מִזְבֵּחַ מְכַפֵּר עַל חוֹבֵיהוֹן דְּיִשְׂרָאֵל מִזְבֵּחַ מַדְכֵּי לְהוֹן, וְאָרִיק לְהוֹן בִּרְכָאן מֵעֵילָא לְתַתָּא.

419. On every day OF THE HOLIDAY, a proclamation sounds regarding it (she), saying, "While the barren has born seven; and she that has many children has become wretched" (I Shmuel 2:5). "While the barren has born seven": This is the Congregation of Yisrael, which is daily blessed BY THE SEVEN SFIROT OF ZEIR ANPIN and EVENTUALLY rises to be part of the supernal count, NAMELY BINAH, AS WAS EXPLAINED BEFORE. "And she that has many children has become wretched": These are the heathen nations that receive a big number on the first day, NAMELY THIRTEEN BULLOCKS, which gradually diminishes every day UNTL THEY ARE ONLY SEVEN BULLOCKS. The altar therefore atones for the sins of Yisrael, purifies them and causes blessings to flow on them from above downward.

420. "And the boughs of a thick leaved tree" (Vayikra 23:40). This is the Holy King, TIFERET, attached to both sides, CHESED AND GVURAH, AS TIFERET IS THE CENTRAL COLUMN INCLUDING IN IT THE TWO COLUMNS. Of the myrtle, therefore, three BRANCHES ARE TAKEN. "A thick leaved tree" MEANS a bough that would become a bough of a thick leaved tree, that will be attached on every side TO THE RIGHT AND TO THE LEFT. "And willows of the brook" (Ibid.) are two pillars, NAMELY NETZACH AND HOD, from whence abundance flows on the palm fronds, NAMELY YESOD. The palm trees are attached above TO ZEIR ANPIN and below TO MALCHUT, as we have already said. The Etrog, MALCHUT, comes from the tree thorns, NAMELY THE JUDGMENTS CALLED THORNS OF ZEIR ANPIN CALLED TREE, FOR SHE IS BUILT FROM THE JUDGMENTS OF ZEIR ANPIN. Similarly, the fronds of the palm trees, WHICH ARE YESOD, are always attached TO THE THORNS OF THE TREE, THE JUDGMENTS OF ZEIR ANPIN, SINCE YESOD TENDS TOWARDS THE LEFT OF ZEIR ANPIN, WHERE JUDGMENTS LIE. Surely whatever emanates into the world comes from here, and from here they arrive, NAMELY FROM THE FOUR KINDS.

420. וַעֲנַף עֵץ עָבוֹת: דָּא מַלְכָּא קַדִּישָׁא, דְּאָחִיד לִתְרֵין סִטְרִין. ובג"כ הֲדַס תְּלַת עֲנָף, דְּיִתְעַבֵּד עֲנָף עֵץ עָבוֹת, דְּאָחִיד לְכָל סִטְרָא. וְעַרְבֵי נַחַל: אִלֵּין תְּרֵין קַיְימִין, דְּמֵהָכָא נָפִיק, לְכַפּוֹת תְּמָרִים. כַּפּוֹת תְּמָרִים, אָחִיד לְעֵילָא וְאָחִיד לְתַתָּא, וְהָא אִתְּמַר. אֶתְרוֹג נָפְקָא מִגּוֹ כּוּבִין דְּאִילָנָא וְהָכִי הוּא. כַּפּוֹת תְּמָרִים הָכִי נָמֵי אָחִיד בְּהוּ וַדַּאי, כָּל מַה דְּנָפִיק לְעָלְמָא מֵהָכָא נָפְקָא וּמֵהָכָא אַתְיָין.

65. "If a person commit a trespass"

Rabbi Yosi speaks about "the altar of Elohim" and says that the world inherits both Judgment and Mercy. Rabbi Yitzchak talks about sinning and says that it is the Nefesh, not the Neshamah or the Ruach, which sins; therefore reward and punishment apply mostly to the Nefesh. When a man is sanctified with the holiness of God he is clothed with a holy Neshamah, and then inherits everything; such men are called the children of God. Rabbi Yitzchak says, Woe to those evil men whose Nefesh have no merit in this world or the World to Come; they are the demons of the world. We then read about the Shechinah, that journeys with the three Columns so that they all become one crown and the Holy Name will be seen in their midst.

421. Rabbi Yosi opened the discussion with the verse: "Then will I go to the altar of Elohim" (Tehilim 43:4). What is "the altar of Elohim"? It is the upper altar, NAMELY MALCHUT, which is SURELY the altar of Elohim, A SIGN OF JUDGMENT. It is also the well of Isaac, NAMELY MALCHUT CALLED WELL, WHICH IS CONSTRUCTED BY GVURAH, THE SECRET OF ELOHIM CALLED ISAAC. Sometimes, it is also called the altar of Yud Hei Vav Hei, WHICH IS THE NAME OF MERCY, as written, "He arose from the altar of Hashem" (I Melachim 8:54). The worlds therefore inherit FROM MALCHUT Judgment and Mercy, because she sucks from both sides; NAMELY, THE SIDE OF JUDGMENT AND THE SIDE OF MERCY. This has already been explained.

421. רִבִּי יוֹסֵי פָּתַח, וְאָבוֹאָה אֶל מִזְבַּח אֱלֹהִים. מַאן מִזְבַּח אֱלֹהִים. דָּא הוּא מִזְבֵּחַ דִּלְעֵילָא, מִזְבַּח אֱלֹהִים וַדַּאי. וְהַיְינוּ בְּאֵר דְּיִצְחָק. וּלְזִמְנִין מִזְבַּח יְיָ', כד"א קָם מִלִּפְנֵי מִזְבַּח יְיָ', וְע"ד יָרְתִּין עָלְמִין מֵהָכָא דִּינָא וְרַחֲמֵי, בְּגִין דְּהִיא יָנְקָא בְּהַאי סִטְרָא וּבְהַאי סִטְרָא, וְהָא אוּקְמוּהָ מִלָּה.

422. "If a Nefesh (lit. 'person') commit a trespass..." (Vayikra 5:15): Rabbi Yitzchak said, We have explained that it is the Nefesh, NOT THE NESHAMAH OR THE RUACH, FOR THEY DO NOT SIN BUT LEAVE BEFORE THE SIN. It is written, "Yet the soul (Nefesh) of my master shall be bound in the bond of life with Hashem your Elohim" (I Shmuel 25:29) and "the souls (Nefesh) of your enemies, them shall He sling out, as out of the hollow of a sling" (Ibid.). THUS, REWARD AND PUNISHMENT APPLY MOSTLY TO THE NEFESH.

422. נֶפֶשׁ כִּי תִמְעוֹל מַעַל וְגוֹ', רִבִּי יִצְחָק אָמַר, הָא אוּקְמוּהָ נֶפֶשׁ וַדַּאי. כְּתִיב וְהָיְתָה נֶפֶשׁ אֲדוֹנִי צְרוּרָה בִּצְרוֹר הַחַיִּים אֵת יְיָ' אֱלֹהֶיךָ, וּכְתִיב וְאֵת נֶפֶשׁ אוֹיְבֶיךָ יְקַלְּעֶנָּה בְּתוֹךְ כַּף הַקָּלַע.

423. Blessed are the righteous for they take part in the Holy One, blessed be He, in the holy portion and in the sanctifications of the King, for they consecrate themselves with the sanctifications of their Master. Whoever is hallowed, the Holy One, blessed be He, makes him holy, as written, "Sanctify yourselves therefore, and be holy" (Vayikra 20:7). Man sanctifies himself from below and is sanctified from above. When man is sanctified with the holiness of his Master, he is clothed with a holy Neshamah, the heritage of the Holy One, blessed be He, and the Congregation of Yisrael, AS THE NESHAMAH IS THE ISSUE OF MALE AND FEMALE. He then inherits everything. Such men are called the children of the Holy One, blessed be He, as written, "You are children of Hashem your Elohim" (Devarim 14:1). This has already been explained.

423. זַכָּאִין אִינּוּן צַדִּיקַיָּיא דְּאִית לוֹן חוּלָקָא עִלָּאָה בְּקוּדְשָׁא ב״ה, בְּחוּלָקָא קַדִּישָׁא, בְּקִדּוּשֵׁי מַלְכָּא, בְּגִין דְּאִינּוּן מְקַדְּשֵׁי גַּרְמַיְיהוּ בְּקִדּוּשֵׁי דְּמָארֵיהוֹן. וְכָל מַאן דְּאִתְקַדָּשׁ, קוּדְשָׁא בְּרִיךְ הוּא מְקַדֵּשׁ לֵיהּ, דִּכְתִיב וְהִתְקַדִּשְׁתֶּם וְהְיִיתֶם קְדוֹשִׁים. בַּר נָשׁ מְקַדֵּשׁ גַּרְמֵיהּ מִלְּרַע, מְקַדְּשִׁין לֵיהּ מִלְּעֵילָא, וְכַד אִתְקַדָּשׁ ב״נ בִּקְדוּשָׁה דְּמָארֵיהּ, מַלְבִּישִׁין לֵיהּ נִשְׁמְתָא קַדִּישָׁא, אַחֲסָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא וּכְנֶסֶת יִשְׂרָאֵל, וּכְדֵין יָרִית כֻּלָּא. וְאִלֵּין דְּאִקְרוּן בְּנִין לְקוּדְשָׁא בְּרִיךְ הוּא, כְּמָה דִּכְתִיב בָּנִים אַתֶּם לַיְיָ׳ אֱלֹהֵיכֶם, וְהָא אוּקְמוּהָ.

424. תָּא חֲזֵי כְּתִיב תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה, וְאוֹקְמוּהָ נֶפֶשׁ חַיָּה סְתָם. וּמֵהַהוּא חוּלָקָא יָרִית דָּוִד מַלְכָּא, וְאִתְקְשַׁר בְּקִשּׁוּרָא עִלָּאָה, וְאַחֲסִין מַלְכוּתָא, כְּמָה דְּאִתְּמַר. וּבְגִין כַּךְ וְהָיְתָה נֶפֶשׁ אֲדוֹנִי צְרוּרָה בִּצְרוֹר הַחַיִּים. וְהָא אוּקְמוּהָ דְּנֶפֶשׁ אִתְקְשַׁר בְּרוּחַ, וְרוּחַ בִּנְשָׁמָה, וּנְשָׁמָה בְּקוּדְשָׁא בְּרִיךְ הוּא. זַכָּאָה חוּלָקֵיהּ מַאן דְּיָרִית יְרוּתָא דָּא עִלָּאָה.

425. וַוי לְאִינּוּן רַשִׁיעַיָּיא דְּנַפְשָׁאן דִּלְהוֹן לָא זַכָּאן בְּעָלְמָא דֵּין, כָּל שֶׁכֵּן בְּעָלְמָא דְּאָתֵי. עָלַיְיהוּ כְּתִיב וְאֵת נֶפֶשׁ אוֹיְבֶיךָ יְקַלְּעֶנָּה בְּתוֹךְ כַּף הַקָּלַע. דְּאַזְלָן וְשָׁטָאן בְּעָלְמָא, וְלָא אַשְׁכְּחָן אֲתַר לְנַיְיחָא, לְאִתְקַשְׁרָא בֵּיהּ, וְאִסְתַּאֲבָן בְּגוֹ סִטְרָא דְּמִסְאָבוּתָא, וְכָרוֹזָא קָארֵי וְאָמַר, נֶפֶשׁ כִּי תִמְעוֹל מַעַל בַּיְיָ׳ מִקְדַּשׁ יְיָ׳ טִמֵּא. דְּהָא בִּקְדוּשָׁה לָא עָיֵיל, וְלָא אִתְכְּלִיל. וְאִינּוּן מַזִּיקֵי עָלְמָא, בְּגִין דְּמִתְדַּבְּקָן בְּהוּ, וּמִסְתַּאֲבָן.

426. רִבִּי יִצְחָק, אָמַר הָא אוּקְמוּהָ, נֶפֶשׁ, כַּד מִתְעַטְּרָא כ״י בְּמַלְכָּא קַדִּישָׁא, אִתְעַטָּר, וְאִקְרֵי צְרוֹרָא דְּחַיֵּי, בְּגִין דְּבָהּ אִתְקְשַׁר כֻּלָּא. רִבִּי אֶלְעָזָר אָמַר, שְׁכִינְתָּא כַּד נַטְלָא, בַּאֲבָהָתָא נַטְלָא, הה״ד וַיִּסַּע מַלְאַךְ הָאֱלֹהִים הַהוֹלֵךְ וְגוֹ׳.

424. Come and see that it is written, "Let the earth bring forth living creatures (Nefesh)" (Beresheet 1:24). We explained that a living Nefesh is not specified. It is from this portion that King David received an inheritance to which he was attached with an upper bond and inherited the kingdom, as we have learned. Hence, "yet the soul (Nefesh) of my master shall be bound in the bond of life." We explained that the Nefesh is attached to the Ruach, the Ruach to the Neshamah and the Neshamah to the Holy One, blessed be He; THEREFORE, THEY ARE CALLED THE BUNDLE OF LIFE. Happy is the portion of he who inherits this high inheritance.

425. Woe to those evil men whose Nefesh has no merit in this world, not to mention the World to Come. Of them, it is written, "And the souls (Nefesh) of your enemies, He shall sling them out, as out of the hollow of a sling." They roam about the world, but do not find a resting place to stay in. They are defiled by the defiled side. A herald cries out, saying: "If a person (Nefesh) commit a trespass...of Hashem," "he has defiled the sanctuary of Hashem" (Bemidbar 19:20), NAMELY HIS NEFESH. THIS IS NOT REALLY THE TEMPLE OF HASHEM, for since he did not enter holiness and was not included within it, HOW COULD HE HAVE DEFILED IT? They are the demons in the world, NAMELY THE NEFESH OF THE EVIL, because they cleave TO THE OTHER SIDE and become unholy.

426. Rabbi Yitzchak said, We have explained that a Nefesh, when the Congregation of Yisrael, MALCHUT, is adorned by the Holy King, ZEIR ANPIN, and MALCHUT is named the bundle of life, since everything is attached to her, THE NEFESH IS ATTACHED TO HER FROM BELOW AND ZEIR ANPIN FROM ABOVE. Rabbi Elazar said, When the Shechinah journeys, WHICH IS MALCHUT, she journeys together with the fathers - CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. Hence, it is written, "And the angel of Elohim, who went before the camp of Yisrael, removed..." (Shemot 14:19). THESE ARE THE THREE VERSES (SHEMOT 14:19-21) THAT INDICATE THE THREE COLUMNS, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, OF WHICH THE SHECHINAH IS THE RECIPIENT AND WITH WHICH SHE JOURNEYS.

427. רִבִּי אַבָּא אָמַר, כֹּלָּא אִתְעֲבִיד חַד עָטָרָא, בְּגִין דְּיִתְעַטָּר כַּחֲדָא, וּשְׁמָא קַדִּישָׁא אִתְחֲזֵי בְּגַוַּוּיְהוּ. בְּהַהִיא שַׁעֲתָא, אִקְרֵי כְּתַפּוּחַ בַּעֲצֵי הַיַּעַר כֵּן דּוֹדִי בֵּין הַבָּנִים. וַהֲווֹ חָמָאן יִשְׂרָאֵל זִיו יְקָרָא עִלָּאָה נָטִיל קָמַיְיהוּ, וְדָא הוּא דְּתַנְיָנָן, וַיּוֹצִיאֵךְ בְּפָנָיו בְּכֹחוֹ הַגָּדוֹל מִמִּצְרָיִם. אִלֵּין אֲבָהָתָא, וּבג״כ, הַאי שְׁמָא מַתְבַּר טוּרִין, וּמַתְבַּר טְנָרִין, וְאִית בֵּיהּ לְטָב וּלְבִישׁ. זַכָּאָה חוּלָקֵיהוֹן דְּיִשְׂרָאֵל.

427. Rabbi Aba said everything, THE THREE COLUMNS - CHESED, GVURAH AND TIFERET - AND THE SHECHINAH became one crown, so that they will be crowned together and the Holy Name, NAMELY THE NAME OF AYIN BET (=72), will be seen in their midst. At that time ZEIR ANPIN is called: "Like the apple tree among the trees of the wood, so is my beloved among the sons" (Shir Hashirim 2:3), FOR THE THREE COLUMNS - CHESED, GVURAH AND TIFERET - ARE THE SECRET OF THE THREE COLORS WHITE, RED AND GREEN SEEN IN THE APPLE. Yisrael then saw ON THE SEA a supernal precious splendor journeying before them. We have learned this from: "And brought you out, He Himself being present, with His mighty power out of Egypt" (Devarim 4:37). These are the patriarchs - CHESED, GVURAH AND TIFERET OF "AND THE ANGEL...REMOVED... AND IT CAME...AND MOSES STRETCHED OUT..." - and therefore, this name, MALCHUT, breaks mountains and breaks rocks and it may bring good and evil. Happy is the portion of Yisrael.

We are told that anyone who trespasses in the holy things must bring both the capital and a fifth part more. This is the secret of the capital awaiting one in the World to Come.

Ra'aya Meheimna (the Faithful Shepherd)

רעיא מהימנא

428. פִּקּוּדָא דָא, הַמּוֹעֵל בְּהֶקְדֵּשׁ צָרִיךְ לְהָבִיא קֶרֶן וְחוֹמֶשׁ. הה״ד, וְאֶת חֲמִשִׁיתוֹ יוֹסֵף עָלָיו קֶרֶן ו׳. חוֹמֶשׁ דִּילֵיהּ ה׳. וְדָא קֶרֶן הַיּוֹבֵל. קֶרֶן דַּהֲוָה בְּמִצְחֵיהּ דְּהַהוּא פַּר דְּהִקְרִיב אָדָם הָרִאשׁוֹן. הַאי, אִיהוּ עִקָּרָא דְּכָל קָרְבַּנָיָא. הַקֶּרֶן קַיְּימָת לוֹ לְעוֹלָם הַבָּא, וּפֵירוֹת דִּילֵיהּ בְּעָלְמָא דֵּין. וְדָא ה׳ ה׳.

עד כאן רעיא מהימנא

428. It is a commandment that he who trespasses in the holy things should bring the capital (Heb. keren) and add the fifth part, as written, "And add the fifth part to it" (Vayikra 5:16). The capital (also: 'horn') is THE SECRET OF Vav OF THE YUD HEI VAV HEI, NAMELY ZEIR ANPIN, and its fifth part is Hei, NAMELY MALCHUT, AS THERE ARE FIVE ASPECTS TO ZEIR ANPIN, KETER, CHOCHMAH, BINAH, TIFERET AND MALCHUT, OF WHICH MALCHUT IS THE FIFTH PART. This is the ram's horn (Heb. 'Yovel'); TO WIT, THE HORN, ZEIR ANPIN, RECEIVES FROM JUBEILEE (HEB. YOVEL,) BINAH. THIS IS THE SECRET OF the horn that was on the forehead of the bull that the first man sacrificed. THIS HORN (HEB. KEREN) ALLUDES TO ZEIR ANPIN, FOR BY BRINGING AN OFFERING, HE BROUGHT MALCHUT TO ZEIR ANPIN. This, NAMELY BRINGING THE FIFTH PART TO THE CAPITAL, is the principal part in every offering. THIS IS THE SECRET OF the capital (Heb. keren), ZEIR ANPIN, awaiting one in the World to Come, BINAH; NAMELY, HE RECEIVES FROM BINAH while one may enjoy its fruits in this world, WHICH IS MALCHUT THAT RECEIVES FROM ZEIR ANPIN. This is Hei Hei, THE FIRST HEI OF THE YUD HEI VAV HEI, BINAH, AND THE LAST HEI OF THE NAME YUD HEI VAV HEI, MALCHUT. VAV, ZEIR ANPIN, STANDS BETWEEN THEM, RECEIVING FROM THE FIRST HEI, THE SECRET OF THE CAPITAL AWAITING HIM IN THE WORLD TO COME, AND GIVING PLENTY TO THE LAST HEI, THE SECRET OF THE FRUIT IN THIS WORLD.

End of Ra'aya Meheimna

Rabbi Shimon says that a goat must be brought for an offering because it atones for the spirit of defilement that passed over the sinner.

429. תָּא חֲזֵי, עֵז לְקָרְבָּנָא, אֲמַאי. וְהָא א״ר שִׁמְעוֹן, עֵז שְׁמָא דִּילֵיהּ גָּרִים, לְאוֹלִיף מִן שְׁמֵיהּ, דְּהָא סִטְרָא בִּישָׁא זִינָא בִּישָׁא הוּא. אֶלָּא הָכִי אָמַר ר״ש, דָּא בָּעֵי לְקָרְבָּא, דְּהָא אִי אַעְבָּר עָלֵיהּ רוּחָא דְּמִסְאָבָא, אוֹ אִתְעֲסַק בֵּיהּ, הַאי עֵז קָרְבָּנֵיהּ, בְּהַהוּא גַּוְונָא דְּאִיהוּ חָטֵי בֵּיהּ.

429. Come and see why a goat is brought as an offering. Rabbi Shimon said that it was brought because of her name goat (Heb. ez), from which we deduce that it is the Evil Side and an evil species, FOR 'Ez' INDICATES HARSH (HEB. AZ) AND SEVERE JUDGMENTS. WHY THEREFORE IS SHE BROUGHT FOR AN OFFERING? HE ANSWERS, Rabbi Shimon said that she has to be offered, because if a spirit of defilement passed over him or he dealt with it, he should offer the goat, NAMELY, in accordance with his manner of sinning.

66. Nefesh-Ruach-Neshamah

We are told by Rabbi Shimon that some people attain a Neshamah, some attain the awakening of the Ruach, and some attain only the Nefesh. The latter cleave to the defiled side, and the evil side comes to these people in dreams to tell them some true things but also some false things about what will happen in the near future. We read about the three grades of evil ones. We are told about what happens to the soul of man at night when it rises while he sleeps. When the righteous who have attained a Neshamah go with the doe at midnight, they are adorned with her before God. Rabbi

Shimon says that there is a difference between Yisrael and the heathen nations, in that even a man of Yisrael who has only a Nefesh still has a supernal grade on him, if he wishes to attain a Ruach and a Neshamah, he merits it and thus attains it. But the heathen nations can only attain the Nefesh. Rabbi Shimon describes the fire consuming fire, the fire that consumes the defiled side, and says that the man who brings his offering stands beside it and he is forgiven.

430. Rabbi Shimon also said that we learned that some attain a Neshamah, some attain the awakening of the Ruach, and some attain the Nefesh only. He who merits the Nefesh alone and does not rise further TO ATTAIN RUACH AND NESHAMAH, cleaves to the defiled side. When he sleeps, the Evil Sides come and cleave to him and let him know in a dream about the affairs of the world, some of them true and some false. Sometimes they mock him and show him falsehoods and grieve him in his dream. In the heathen nations, therefore, some see in their dreams true things, because the side they cleave to LETS THEM KNOW. All of them are things that will happen in the near future.

430. וא"ר שִׁמְעוֹן, הָא תְּנִינָן אִית מַאן דְּזָכָה בִּנְשָׁמָה, וְאִית מַאן דְּזָכָה בְּאִתְעָרוּתָא דְּרוּחַ, וְאִית מַאן דְּלָא זָכֵי אֶלָּא בְּנֶפֶשׁ. הַאי מַאן דְּלָא זָכֵי אֶלָּא בְּנֶפֶשׁ, וְלָא סָלִיק יַתִּיר, הָא אִתְדַּבַּק בְּהַהוּא סִטְרָא מִסְּאָבָא, וְכַד אִיהוּ נָאִים, אִינּוּן סִטְרִין בִּישִׁין אַתְיָין וּמִתְדַּבְּקָן בֵּיהּ, וּמוֹדְעִין לֵיהּ בְּחֶלְמָא מִלִּין דְּעָלְמָא. מִנְּהוֹן כְּדִיבִין, וּמִנְּהוֹן קֻשׁוֹט. וּלְזִמְנִין דְּחַיְיכָן בֵּיהּ, וְאַחְזִיאוּ לֵיהּ מִלֵּי שִׁקָּר, וְצַעֲרִין לֵיהּ בְּחֶלְמֵיהּ. וְע"ד אוּמִין עע"ז, מִנְּהוֹן דְּחָמָאן בְּחֶלְמַיְיהוּ מִלֵּי קֻשׁוֹט, בְּגִין הַהוּא סִטְרָא דְּמִתְדַּבְּקָן בֵּיהּ. וְכֻלְּהוּ מִלִּין לְזִמַּן קָרִיב.

431. Come and see: In these evil kinds, there are three grades, one on the other. The highest grade is of those who hang in the air, WHO HEAR THAT WHICH WAS DECREED ABOVE, BUT DO NOT COME INTO THIS WORLD. The lowest grade contains those that mock at people and grieve them in their dreams, because they are impudent as dogs. There is a higher grade, NAMELY THE MIDDLE ONE, where there are both of those above and those below. THEY HEAR THINGS FROM THE THE ONES ABOVE, NAMELY THOSE HANGING IN THE AIR, and announce things to men IN A DREAM, some lies and some truths. The words of truth concern that which WILL happen in the near future.

431. ת"ח, בְּאִלֵּין זִינִין בִּישִׁין, אִית תְּלַת דַּרְגִּין, אִלֵּין עַל אִלֵּין. דַּרְגָּא עִלָּאָה דְּלְהוֹן הַנְהוּ דְּתַלְיָאן בַּאֲוִירָא. דַּרְגָּא תַּתָּאָה דְּלְהוֹן אִינּוּן דְּחַיְיכָן בִּבְנֵי נָשָׁא, וְצַעֲרָן לְהוּ בְּחֶלְמַיְיהוּ, בְּגִין דְּכֻלְּהוּ חֲצִיפִין כְּכַלְבֵי. וְאִית דַּרְגָּא עִלָּאָה עָלַיְיהוּ, דְּאִינּוּן מֵעִלָּאֵי וְתַתָּאֵי, וְאִלֵּין מוֹדְעֵי לֵיהּ לב"נ מִלִּין, מִנְּהוֹן כְּדִיבִין, וּמִנְּהוֹן קֻשׁוֹט. וְאִינּוּן מִלֵּי דְּקֻשׁוֹט כֻּלְּהוּ לְזִמַּן קָרִיב.

432. In relation to the grade of those who hang in the air, who are higher; he who attains but a Nefesh, when that Nefesh desires to be perfected and receive a Ruach, then before attaining A RUACH, AT NIGHT, WHILE SLEEPING, something comes out of the Nefesh, and expands in the world. THIS MEANS THAT NOT THE WHOLE NEFESH COMES OUT OF MAN, WHILE HE SLEEPS, BUT A PART THEREOF, FOR A MEASURE OF VITALITY REMAINS. It desires yet desires not to rise ABOVE AMONG THE ANGELS, until it meets those KLIPOT in the air that tell it things, some of them THAT WILL HAPPEN IN THE near FUTURE and some THAT WILL HAPPEN IN THE distant FUTURE. It is to this grade OF THOSE HANGING IN THE AIR to which he is attached in his dream, until he attains a Ruach.

432. וְהַהוּא דַּרְגָּא מֵאִינּוּן דְּתַלְיָין בַּאֲוִירָא, דְּאִינּוּן עִלָּאִין יַתִּיר. הַהוּא דְּלָא זָכֵי יַתִּיר אֶלָּא בְּנֶפֶשׁ, וְהַהוּא נֶפֶשׁ בָּעֵי לְאִתְתַּקְנָא לְקַבְּלָא רוּחָא, עַד לָא רָוַוח לֵיהּ, נָפְקָא מַה דְּנָפְקָא מֵהַהוּא נֶפֶשׁ, וְאִתְפְּשַׁט בְּעָלְמָא, וּבָעָא לְסַלְקָא, וְלָא בָּעֵי, עַד דְּאַעְרַע בְּהוּ בְּאִינּוּן דַּאֲוִירָא, וְאִינּוּן מוֹדְעִין לֵיהּ מִלִּין, מִנְּהוֹן קְרִיבִין, וּמִנְּהוֹן רְחִיקִין יַתִּיר, וּבְהַהוּא דַּרְגָּא אָזִיל וְאִתְקְשַׁר בְּחֶלְמֵיהּ, עַד דְּקָנֵי רוּחַ.

433. Upon attaining a Ruach, that Ruach comes out and smashes mountains and rocks, THAT ARE THE EXTERNAL FORCES. It rises and expands, comes among the supernal holy angels, SINCE THE RUACH COMES FROM THE WORLD OF YETZIRAH WHERE THE ANGELS ARE. It knows there some things, and learns from them and then returns to its place. Then a man is attached to holiness, until he merits a Neshamah and attains it.

433. כֵּיוָן דְּקָנֵה רוּחָא, הַהוּא רוּחָא נָפִיק, מְתָבֵר טוּרִין וְטִנָּרִין, סָלִיק וְאִתְפְּשַׁט וְאָעִיל בֵּין מַלְאָכֵי עִלָּאֵי קַדִּישֵׁי, וְתַמָּן יָדַע מַה דְּיָדַע, וְאוֹלִיף מִלִּין, וְאִתְהַדַּר לְאַתְרֵיהּ. כְּדֵין הוּא קְשׁוּרָא דב"נ בְּקֻדּוּשָׁה, עַד דְּזָכֵי בִּנְשָׁמָה וְקָנֵי לָהּ.

434. When he attains a Neshamah, it ascends high up, NAMELY INTO THE WORLD OF BRIYAH, FROM WHENCE THE NESHAMAH COMES. The guards by the gates do not detain it, so it expands FURTHER up among the righteous who are bound in the bundle of life, WHICH IS MALCHUT OF ATZILUT, where it beholds the delights of the King and enjoys the supernal splendor.

434. כֵּיוָן דְּקָנֵה נְשָׁמָה, הִיא סַלְקָא לְעֵילָא לְעֵילָא, וּנְטוּרֵי פִּתְחִין לָא מְעַכְּבֵי לָהּ, וְאַזְלָא וּמִתְפַּשְׁטָא וְעָיְלָא בֵּין אִינּוּן צַדִּיקַיָּא דְּצָרִירָן בְּצְרוֹרָא דְּחַיֵּי, וְתַמָּן חָמֵי עִנּוּגָא דְּמַלְכָּא וּמִתְהַנְיָא מִן זִיוָא עִלָּאָה.

435. When the sacred doe, WHICH IS MALCHUT, is woken by the north wind, NAMELY AT MIDNIGHT, she descends, and the righteous who has attained a Neshamah awakes and strengthens himself as a mighty lion with the Torah until daylight. Then he goes with the sacred doe to be seen before the King, and receive from Him a thread of grace. What is it? It is the thread of Abraham, NAMELY THE LIGHT OF CHESED, which he attained, as written, "From a thread even to a shoe latchet" (Beresheet 14:23). He derives no enjoyment from anything else, but said "from a thread..." He thus merited that thread, THE LIGHT OF CHESED. This is called Abraham's thread.

435. וְכַד אִתְעַר אַיָּלְתָּא קַדִּישָׁא, בְּרוּחַ צָפוֹן, נַחְתָּא, וְקָם הַהוּא זַכָּאָה דְּקָנֵי לָהּ, וְאִתְגַּבַּר כְּאַרְיֵה תַּקִּיפָא בְּאוֹרַיְיתָא, עַד דְּאָתֵי צַפְרָא, וְאָזִיל בְּהַהִיא אַיָּלְתָּא קַדִּישָׁא לְאִתְחַזָּאָה קֳמֵי מַלְכָּא, לְקַבְּלָא חַד חוּטָא דְּחֶסֶד, וּמַאי אִיהוּ דָּא חוּטָא דְּאַבְרָהָם, דְּהוּא קָנֵי לֵיהּ, דִּכְתִיב אִם מִחוּט וְעַד שְׂרוֹךְ נַעַל, הוּא לָא אִתְהֲנֵי מֵאָחֳרָא כְּלוּם, וְאָמַר אִם מִחוּט, זָכָה לְהַאי חוּטָא, וְדָא אִקְרֵי חוּטָא דְּאַבְרָהָם.

436. When the righteous comes with the doe, MALCHUT, he is adorned with her before the King, and David says, "To the chief musician on the morning doe" (Tehilim 22:1), which is the Congregation of Yisrael, MALCHUT. The morning doe is the hymn of the Congregation of Yisrael sung in exile: "My El, my El, why have You forsaken me..." (Ibid. 2)

436. וְכַד אָתֵי הַהוּא זַכָּאָה בְּהַאי אַיָּלְתָּא, כְּדֵין אִתְעֲטָר עִמָּהּ קֳמֵי מַלְכָּא, וְדָוִד קָאָמַר, לַמְנַצֵּחַ עַל אַיֶּלֶת הַשַּׁחַר, דָּא כְּנֶסֶת יִשְׂרָאֵל, אַיֶּלֶת הַשַּׁחַר שִׁירָתָא דִּכְנֶסֶת יִשְׂרָאֵל, דְּקָאַמְרֵי בְּגָלוּתָא אֵלִי אֵלִי לָמָה עֲזַבְתָּנִי וְגוֹ׳.

437. Rabbi Shimon said, Fortunate are those who have a Neshamah, men of the Torah, those who serve the Holy King. Woe to the evil ones who neither merit to cleave to their Master nor merit the Torah, for he who does not merit the Torah does not attain Ruach or Neshamah, but cleaves to the side of the evil species. Such a one has no portion in the Holy King, nor in holiness. Woe to him when he departs from this world, for it is known that he is with the evil species, impudent like dogs, messengers of the fire of Gehenom, who do not pity him.

437. אָמַר ר״ש, זַכָּאִין אִינּוּן מָארֵי דְּנִשְׁמְתָא, מָארֵי דְּאוֹרַיְיתָא, בְּנֵי פּוּלְחָנָא דְּמַלְכָּא קַדִּישָׁא. וַוי לְאִינּוּן חַיָּיבַיָּא, דְּלָא זַכָּאן לְאִתְדַּבְּקָא בְּמָארֵיהוֹן, וְלָא זַכָּאן בְּאוֹרַיְיתָא, דְּכָל מַאן דְּלָא זָכֵי בְּאוֹרַיְיתָא, לָא זָכֵי לָא בְּרוּחַ, וְלָא בִּנְשָׁמָה. וְאִתְדַּבְּקוּתָא דִּלְהוֹן, בְּהַהוּא סִטְרָא דְּזִינִין בִּישִׁין. וְהַאי לֵית לֵיהּ חוּלָקָא בְּמַלְכָּא קַדִּישָׁא, לֵית לֵיהּ חוּלָקָא דְּקֻדּוּשָׁה. וַוי לֵיהּ כַּד יִפּוּק מֵהַאי עָלְמָא, דְּהָא אִשְׁתְּמוֹדַע הוּא לְגַבֵּי אִינּוּן זִינִין בִּישִׁין, מָארֵי חֲצִיפוּתָא, תַּקִּיפֵי כְּכַלְבָּא, שְׁלוּחֵי דְּנוּרָא דְּגֵיהִנָּם, דְּלָא מְרַחֲמֵי עָלַיְיהוּ.

438. Come and see the difference between Yisrael and the heathen nations. As for Yisrael, even if a man of Yisrael attains but a Nefesh, there is a supernal grade on him, for if he wishes to attain a Ruach and if he wishes to attain a Neshamah, he attains and merits it. However, the heathen nations can never attain MORE THAN THEIR UNHOLY NEFESH; only if they are circumcised, thus attaining a Nefesh from another HOLY place.

438. ת״ח, מַה בֵּין יִשְׂרָאֵל לְעַמִּין עע״ז. יִשְׂרָאֵל, אע״ג דְּלָא זָכֵי ב״נ יִשְׂרָאֵל, אֶלָּא בְּנֶפֶשׁ, דַּרְגָּא עִלָּאָה קָאִים עָלֵיהּ, וְאִי אִיהוּ בָּעֵי לְמִקְנֵי רוּחַ, וְאִי אִיהוּ בָּעֵי לְמִקְנֵי נִשְׁמָה, קָנֵי וְזָכֵי בָּהּ. אֲבָל עַמִּין עע״ז, לָא קָנְיָין לְעָלְמִין, בַּר אִי אִתְגְּזַר, דְּקָנֵי נֶפֶשׁ מֵאַתַר אָחֳרָא.

439. Yisrael who stay in the lowest grade of Nefesh and do not wish to attain more, their punishment is severe. Woe to that evil man who forgets the precepts of the Torah, who is not occupied with the Torah and forgets his Master. Of him, it is written, "Let sinners cease out of the earth" (Tehilim 104:35).

439. וְיִשְׂרָאֵל דְּקַיְּימֵי בְּדַרְגָּא תַּתָּאָה בְּנֶפֶשׁ, אִי אִיהוּ לָא בָּעֵי לְמִזְכֵּי יַתִּיר, עוֹנְשֵׁיהּ סַגִּיא. וַוי לְהַהוּא חַיָּיבָא, דְּאַנְשֵׁי פִּקּוּדֵי דְּאוֹרַיְיתָא, וְלָא אִשְׁתְּדַל בְּאוֹרַיְיתָא, אַנְשֵׁי לְמָארֵיהּ, עָלֵיהּ כְּתִיב יִתַּמּוּ חַטָּאִים מִן הָאָרֶץ.

440. ות"ח אית בְּנֵי נָשָׁא דְּאִתְדַּבְּקָן בְּהַאי סִטְרָא, בְּגִין הַהוּא נֶפֶשׁ דִּלָּא זַכָּאן יַתִּיר, וְכַד אַעְבַּר עָלַיְיהוּ הַהוּא רוּחָא מִסְּאֲבָא, אַשְׁרֵי עָלַיְיהוּ וְאִתְדְּבָקוּ בֵּיהּ. כְּדֵין הַהוּא חַטָּאָה דְּחָטֵי ב"נ, הוּא מִסִּטְרָא דְּהַהוּא רוּחַ מִסְּאֲבָא, וְקָרְבָּנֵיהּ אִיהוּ חַד עֵז, בְּגִין דְּאִיהוּ בְּעִירָא דְּאָתֵי מֵהַהוּא סִטְרָא, לְכַפְּרָא עַל חוֹבֵיהּ.

440. Come and see: Some people cleave to that side OF DEFILEMENT, because they have attained no more than the Nefesh. When the spirit of defilement passes over them, it rests on them and they cleave to it. Then the sin that the man has committed is from the side of the spirit of defilement and his offering is one goat, since this is the animal that comes from that side to atone for his sin.

441. אָמַר לֵיהּ ר' אֶלְעָזָר בְּרֵיהּ, וְהָא כְּתִיב לֹא תָלִין נִבְלָתוֹ עַל הָעֵץ וְגוֹ', וְלֹא תְטַמֵּא אֶת אַדְמָתְךָ. בְּגִין דְּאַרְעָא הִיא קַדִּישָׁא, וְרוּחַ מִסְּאֲבָא לָא יִשְׁתְּכַח אַתְרָא בְּאַרְעָא קַדִּישָׁא לְמִשְׁרֵי עֲלוֹי, אִי הָכִי, כֵּיוָן דְּהַהוּא בְּעִירָא שָׁארֵי עָלֵיהּ רוּחַ מִסְּאֲבָא וְאָתֵי מִסִּטְרָהָא, אֲמַאי מַקְרִיבִין לֵיהּ לִסְטַר קוּדְשָׁא. א"ל יָאוּת שָׁאַלְתָּ.

441. Rabbi Elazar, his son, said to him that it is written, "His body shall not remain all night on the tree...that your land be not defiled" (Devarim 21:23), because the land is holy, and so the spirit of defilement shall not find a place in the holy land on which to rest. If this be so, since the spirit of defilement rests on this animal, THE GOAT, and comes from her aspect, why is she brought as offering to the holy side? He said to him: You have asked well.

442. אֲבָל ת"ח בְּרִי, כְּתִיב כִּי יְיָ' אֱלֹהֶיךָ אֵשׁ אוֹכְלָה הוּא, אִית אֶשָּׁא אָכִיל אֶשָּׁא. אֶשָּׁתָא דְּקוּדְשָׁא בְּרִיךְ הוּא, אָכִיל אֶשָּׁא אָחֳרָא. ות"ח אִית מַלְאָכִין דְּאַמְרִין שִׁירָתָא קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, וְאִינּוּן מִתְבַּטְּלֵי כַּד מְסַיְּימֵי הַהִיא שִׁירָתָא, בְּנִיצוֹצָא דְּאֶשָּׁא אַכְלָא. לְתַתָּא זַמִּין קוּדְשָׁא בְּרִיךְ הוּא אֶשָּׁא דְּמַדְבְּחָא, וְהַאי אֶשָּׁא אַכְלָא וְשֵׁצִי לְכָל הַהוּא סִטְרָא, וְאִתְבַּטֵּל הַהוּא סִטְרָא, בְּהַהוּא שַׁלְהוֹבָא דְּאֶשָּׁא, וְלָא אַשְׁאַר מִנֵּיהּ בְּעָלְמָא. וְהַהוּא ב"נ דְּמִקְרֵב קָרְבָּנֵיהּ, קָאִים עָלֵיהּ, וּבְהַהוּא רֵיחָא דְּקָרְבְּנָא דְּסָלִיק, אִתְעַבַּר מִנֵּיהּ סִטְרָא דְּרוּחַ מִסְּאֲבָא דְּשַׁרְיָא עֲלוֹי, וְיִתְכַּפַּר. בְּגִינֵי כַּךְ כֹּלָּא אִתְבְּטִיל וְיִשְׁתְּצֵי, וְלֵית מַאן דְּקָאִים לְגַבֵּי הַהוּא אֶשָּׁא.

442. Yet come and see, my son, it is written, "For Hashem your Elohim is a consuming fire" (Devarim 4:24). There is a fire consuming fire, a fire of the Holy One, blessed be He, which consumes the other fire of the Other Side. Come and see: There are angels who sing before the Holy One, blessed be He. When they finish singing, they are extinguished by the spark of the consuming fire THAT BURNS THEM. Down below, the Holy One, blessed be He, prepared the fire on the altar, THE SECRET OF THE FIRE OF MALCHUT, OF HER JUDGMENTS. This fire eats and consumes that defiled side, which is brought to naught by the tongue of fire and nothing remains from it in the world. The man who brings his offerings stands by it and, by means of the rising smell of the sacrifice, the side of the spirit of defilement that rests on him is removed from him, and he is forgiven. Thus, everything is brought to naught and is consumed, and nothing withstands that fire OF THE ALTAR.

67. "And let the skies pour down righteousness"
Rabbi Chiya talks about "Shower, O heavens, from above," which refers to the nourishment from God. We learn that nourishment does not depend on merit. When the heavens receive nourishment from above the skies pour down righteousness; manna is therefore ground for the righteous. It is to be wished that every kind of mercy and goodness in the world will increase and there will be food for everyone in the world and that every world will be blessed.

443. רִבִּי אֲחָא הֲוָה אָזִיל בְּאוֹרְחָא, וְרִבִּי חִיָּא וְרִבִּי יוֹסֵי אַעְרָעוּ כַּחֲדָא. א"ר אֲחָא, וַדַּאי אֲנָן תְּלַת, זְמִינִין לְקַבְּלָא אַנְפֵּי שְׁכִינְתָּא, אִתְחַבְּרוּ כַּחֲדָא וְאָזְלוּ. אָמַר ר' אֲחָא, כָּל חַד וְחַד לֵימָא מִלָּה דְּקֻטּוּרָא דְּאוֹרַיְיתָא וְנֵזִיל.

443. Rabbi Acha was walking on the way, when he met Rabbi Chiya and Rabbi Yosi walking together. Rabbi Acha said, Surely we are going to welcome the Shechinah. They joined and went together. Rabbi Acha said, Let each of us say something in relation to the Torah as we walk.

444. פָּתַח רִבִּי חִיָּיא וְאָמַר, הַרְעִיפוּ שָׁמַיִם מִמַּעַל וְגוֹ׳, הַאי קְרָא רָזָא הוּא דְּחָכְמְתָא, דְּאוֹלִיפְנָא מִבּוּצִינָא קַדִּישָׁא. הַרְעִיפוּ שָׁמַיִם מִמַּעַל. מַאי הַרְעִיפוּ. כד״א יַעֲרוֹף כַּמָּטָר לִקְחִי. וְעַל סִטְרָא דְּמִטְרָא דְּהוּא מְזוֹנָא דְּכֹלָּא קָאָמַר. וְעַל דָּא, כָּל עֵינֵי עָלְמָא מְצַפָּן לְקוּדְשָׁא בְּרִיךְ הוּא לְמְזוֹנֵי, בְּגִין דְּאִיהוּ יָהִיב מְזוֹנָא לְכֹלָּא, וְזָן כֹּל, כד״א, עֵינֵי כֹל אֵלֶיךָ יְשַׂבֵּרוּ וְגוֹ׳.

444. Rabbi Chiya opened the discussion saying, "Shower, O heavens, from above" (Yeshayah 45:8). This verse is the secret of wisdom, which I learned from the holy luminary. "Shower, O heavens, from above": What is "Shower"? It is like the words: "My doctrine shall drop as the rain" (Devarim 32:2). It speaks about the rain, which is everybody's food. The eyes of the whole world, therefore, look towards the Holy One, blessed be He, for sustenance, since He gives food for all and feeds everyone, as written, "The eyes of all wait on You..." (Tehilim 145:15).

445. וְאִי תֵּימָא דִּבְאַתַר דָּא דְּאִקְרֵי שָׁמַיִם תַּלְיָא מִלְּתָא. הָא תְּנִינָן, דְּלָאו בִּזְכוּתָא תַּלְיָא מִלְּתָא. וּזְכוּתָא, הָא אוּקְמוּהָ צְדָקָה. וְתַרְגּוּם צְדָקָה, זְכוּתָא. וּזְכוּתָא וְשָׁמַיִם חַד מִלָּה הוּא, וְהָכָא הַרְעִיפוּ שָׁמַיִם. כְּתִיב מִמַּעַל, מִמַּעַל וַדַּאי, מֵעַתִּיקָא קַדִּישָׁא קָא אַתְיָא, וְלָא מֵהַהוּא אֲתַר דְּאִקְרֵי שָׁמַיִם, וְאִקְרֵי זְכוּתָא, אֶלָּא מִמַּעַל דַּיְיקָא.

445. You may say that it depends on the place called heaven, ZEIR ANPIN, yet we learned that NOURISHMENT does not depend on merit. Merit, as we explained, is charity, NAMELY ZEIR ANPIN, as charity is translated into Aramaic as merit, while charity and heaven are the same thing. IT THUS DOES NOT DEPEND ON HEAVEN, WHICH IS ZEIR ANPIN. It is written here: "Shower, O heavens, from above," NAMELY HEAVEN FROM HIGHER ABOVE; "from above" is surely from Atika Kadisha, ARICH ANPIN, WHENCE NOURISHMENT IS FROM, not from the place called heaven and merit, but precisely from above.

446. וּשְׁחָקִים יִזְּלוּ צֶדֶק, דְּכַד שָׁמַיִם נָטִיל לֵיהּ מִמַּעַל, מֵהַהוּא אֲתַר עִלָּאָה דְּשָׁארֵי עָלוֹי, כְּדֵין שְׁחָקִים יִזְּלוּ צֶדֶק. מַאן שְׁחָקִים. אֲתַר דְּטָחֲנִין מָנָא לְצַדִּיקַיָּיא. וּמַאי נִינְהוּ. נֶצַח וְהוֹד, דְּאִינּוּן וַדַּאי טַחֲנִין מָנָא לְצַדִּיקַיָּיא. לְמַאן. לְהַהוּא אֲתַר דְּאִקְרֵי צַדִּיק דְּהָא אִינּוּן טַחֲנִין לֵיהּ לְהַהוּא מָנָא דְּאַתְיָא מִלְּעֵילָא, וְכָל הַהוּא טִיבוּ מִתְכַּנִּישׁ בְּגַוַּוּיְיהוּ, לְמֵיהַב לֵיהּ לְדַרְגָּא דְּצַדִּיק, בְּגִין דְּיִתְבָּרְכוּן צֶדֶק מֵהַהוּא נְזִילוּ דִּלְהוֹן, וְעַל דָּא טַחֲנִין מָנָא לְצַדִּיקַיָּיא. מַאן צַדִּיקַיָּיא דָּא צַדִּיק וְצֶדֶק, יוֹסֵף וְרָחֵל, דְּכַד מִזְדַּוְּוגָן כַּחֲדָא צַדִּיקִים אִקְרוּ.

446. "And let the skies pour down righteousness" (Yeshayah 45:8). When the heavens, ZEIR ANPIN, receive nourishment from above, from the supernal place resting on them, ARICH ANPIN, FROM THE SECRET OF THE BEARD (HEB. DIKNA) CALLED MAZALA, then "the skies pour down righteousness." What are the skies? It is a place where manna is ground for the righteous. And what are those? Netzach and Hod, which surely grind manna for the righteous. To whom? To the place called the Righteous, YESOD, since they grind manna that comes from above, FROM ARICH ANPIN. All goodness is gathered within them to be given to the grade CALLED the Righteous, YESOD, so that righteousness, MALCHUT, shall be blessed from their flow. Manna is therefore ground for the righteous. Who are the righteous? Righteous and righteousness, WHICH ARE Joseph and Rachel, YESOD AND MALCHUT, who are called righteous, when joined together.

447. וְאִלֵּין טַחֲנִין מָנָא לְצַדִּיקַיָּיא וַדַּאי, וְעַל דָּא וּשְׁחָקִים יִזְּלוּ צֶדֶק. כְּדֵין תִּפְתַּח אֶרֶץ לְתַתָּא. וְיִפְרוּ יֶשַׁע, בְּנֵי עָלְמָא. וּצְדָקָה תַּצְמִיחַ יַחַד, כָּל רַחֲמֵי, וְכָל טִיבוּ דְּעָלְמָא סַגִּיאוּ, וּמְזוֹנַיְיהוּ דִּבְנֵי נָשָׁא מִשְׁתַּכְחֵי בְּעָלְמָא, כְּדֵין חֶדְוָה עַל חֶדְוָה אִתּוֹסַף, וְכָל עָלְמִין מִתְבָּרְכָאן. אָמַר רִבִּי אַחָא, אִלְמְלֵא לָא אֲתֵינָא אֶלָּא לְמִשְׁמַע דָּא דַּיְיָ.

447. NETZACH AND HOD indeed grind manna for the righteous, RIGHTEOUS AND RIGHTEOUSNESS. THE VERSE therefore SAYS, "Let the skies" NETZACH AND HOD "pour down righteousness." Then, "let the earth open" (Ibid.) below "and let them bring forth salvation" (Ibid.), NAMELY, the inhabitants of the world. "And let it cause righteousness (also: 'charity') to spring up also" (Ibid.), so that every kind of mercy and goodness in the world will increase, there will be food for men in the world and there will be joy upon joy and every world will be blessed. Rabbi Acha said, Had I come only to hear this, it would suffice.

68. "My heart goes out to the governors of Yisrael"
Rabbi Yosi says that with an intent heart and great desire men must draw from the deep river, Binah, by praying to God. Then there will be blessings drawn down from the Light and spread throughout the world.

448. פָּתַח ר׳ יוֹסֵי וְאָמַר, לִבִּי לְחוֹקְקֵי יִשְׂרָאֵל הַמִּתְנַדְּבִים בָּעָם בָּרְכוּ יְיָ׳. ת״ח, כָּל רְעוּתָא, וְכָל לִבָּא, דְּבָעֵי ב״נ לְאַרְקָא בִּרְכָאן מֵעֵילָא לְתַתָּא, לְיַחֲדָא שְׁמָא קַדִּישָׁא. לִבְעֵי בְּצִלּוֹתָא לְקוּדְשָׁא בְּרִיךְ הוּא בִּרְעוּתָא וּבְכַוָּנָה דְּלִבָּא, לְנַגְדָּא מֵהַהוּא נַחֲלָא עֲמִיקָא, כְּמָה דִּכְתִיב, מִמַּעֲמַקִּים קְרָאתִיךָ יְיָ׳, דְּתַמָּן עוּמְקָא דְּכֹלָּא, בַּעֲמִיקֵי עִלָּאֵי, דְּאִינּוּן שֵׁירוּתָא עִלָּאָה, דְּאַבָּא וְאִימָּא מִזְדַּוְּוגִין. אוּף הָכָא לִבִּי לְחוֹקְקֵי יִשְׂרָאֵל, מַאן חוֹקְקֵי יִשְׂרָאֵל. לָא כְּתִיב חָקוּקֵי יִשְׂרָאֵל, אֶלָּא לְחוֹקְקֵי. אִלֵּין אַבָּא וְאִימָּא, דְּאִינּוּן מְחֹקְקֵי לְיִשְׂרָאֵל קַדִּישָׁא, דְּאִיהוּ נָגִיד מִבֵּינַיְיהוּ.

448. Rabbi Yosi opened the discussion saying, "My heart goes out to the governors of Yisrael, that offered themselves willingly among the people. Bless Hashem" (Shoftim 5:9). Come and see, it behooves man to extend blessings from above downward willingly and with the meditation of his heart to unite together the Holy Name. He needs to draw, by prayer to the Holy One, blessed be He, with desire and an intent heart, from the deep river, BINAH, as written, "Out of the depths I have cried to You, Hashem" (Tehilim 130:1). There is the depth of everything in the supernal depths, the supreme beginning where Aba and Ima are united, NAMELY CHOCHMAH AND BINAH OF BINAH. Here too, "my heart goes out to the governors of Yisrael." Who are the governors (Heb. chokekim) of Yisrael? It is not written, 'Those engraven (Heb. chakukim) on Yisrael', but the "governors of Yisrael" are Aba and Ima, who engrave, NAMELY GIVE MOCHIN, to holy Yisrael, ZEIR ANPIN, that is drawn from between them.

449. הַמִּתְנַדְּבִים בָּעָם, אִלֵּין אִינּוּן אֲבָהָן, דְּאִקְרוּן נְדִיבִים, כד״א נְדִיבֵי עַמִּים נֶאֱסָפוּ עַם אֱלֹהֵי אַבְרָהָם. כְּדֵין בָּרְכוּ יְיָ׳, לְנַגְדָּא מִנֵּיהּ בִּרְכָאן לְתַתָּא, וְיִשְׁתַּכְּחוּן בִּרְכָאן בְּעָלְמָא כֻּלְּהוּ, דְּכַד הָכָא מִשְׁתַּכְּחִין בִּרְכָאן מִלְּעֵילָא כֹּלָּא הוּא בְּחֶדְוָותָא כֹּלָּא הוּא בְּשְׁלִימוּ. זַכָּאָה חוּלָקֵיהוֹן דְּיִשְׂרָאֵל, דְּקוּדְשָׁא ב״ה מֵרִיק עֲלֵיהוֹן בִּרְכָאן, וְצַיִּית צְלוֹתְהוֹן, וְעָלַיְיהוּ כְּתִיב, פָּנָה אֶל תְּפִלַּת הָעַרְעָר וְלֹא בָזָה אֶת תְּפִלָּתָם וְגוֹ׳.

449. "That offered themselves willingly (Heb. hamitnadvim) among the people" are the patriarchs - NAMELY, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN - called princes (Heb. nedivim), as written, "The nobles (Heb. nedivim) of the peoples are gathered together, the people of the Elohim of Abraham" (Tehilim 47:10). TO WIT, THE PATRIARCHS THAT ARE COME FROM ABRAHAM, CHESED OF ZEIR ANPIN, ARE CALLED THE NOBLES OF THE PEOPLES. Then "Bless Hashem," to draw from Him blessings downwards, so that there will be blessings throughout the world. When BLESSINGS from above are here, IN THIS WORLD BELOW, everyone is joyful and everything is in perfection, AS NO LIGHT IS COMPLETED, SAVE WHEN IT IS DRAWN TO THIS WORLD. Happy is the portion of Yisrael, for the Holy One, blessed be He, pours plenty of blessings on them, and hears their prayer. Of them, it is written, "He heeds the prayer of the destitute, and does not despise their prayer" (Tehilim 102:18).

1. "This is the Torah of the burnt offering"
Rabbi Shimon talks about the burnt offering, saying that it is the Torah. He shows how Malchut is attached to the middle Column, and that this happens through the secret of man with the desire of the priests, the prayers of Yisrael and the singing of the Levites. He says that the burnt offering is the Holy of Holies since it ties three spirits together - the lower spirit called the Holy Spirit, the middle spirit, and the secretly concealed Upper Spirit. The spirit of defilement then has no power, and it is removed from the side of Holiness. Rabbi Shimon talks about the sacrifice of cattle and the sacrifice of birds. He concludes by saying that "and let birds fly above the earth" is the secret of the Chariot, as the birds are the angels Michael and Gabriel.

1. "This is the Torah of the burnt offering" (Vayikra 6:2). Rabbi Shimon opened the discussion saying, "Your righteousness is like the great mountains; Your judgments are a great deep" (Tehilim 36:7). We have explained and learned this verse. Come and behold: the burnt offering (lit. 'rising') causes the Congregation of Yisrael to rise and be attached above, and cleaves to the World to Come, BINAH, so that everything will be one, connected together in joy. Since it rises higher and higher up TO BINAH, it is written: "This is the Torah," which is the secret of Male and Female together, NAMELY ZEIR ANPIN AND MALCHUT, which are the Written Torah and the Oral Torah, rising with love TO BINAH. "THIS (HEB. ZOT)" IS THE SECRET OF MALCHUT, THE ORAL TORAH, AND THE TORAH IS THE SECRET OF ZEIR ANPIN, THE WRITTEN TORAH.

1. זֹאת תּוֹרַת הָעוֹלָה וְגוֹ׳. רִבִּי שִׁמְעוֹן פָּתַח וְאָמַר, צִדְקָתְךָ כְּהַרְרֵי אֵל מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה וְגוֹ׳, הַאי קְרָא אוֹקִימְנָא לֵיהּ וְאִתְּמַר, ת״ח, הַאי עוֹלָה, סְלִיקוּ וּקְשִׁירוּ דְּכ״י לְעֵילָא, וְדִבּוּקָא דִּילֵהּ בְּגוֹ עָלְמָא דְּאָתֵי, לְמֶהֱוֵי כֹּלָּא חַד, בְּקִשּׁוּרָא חֲדָא, בְּחִידוּ. וּבְגִין דְּסַלְקָא לְעֵילָא לְעֵילָא, כְּתִיב זֹאת תּוֹרַת, רָזָא דְּכַר וְנוּקְבָא כַּחֲדָא, תּוֹרָה שֶׁבִּכְתָּב, וְתוֹרָה שֶׁבְּעַל פֶּה, לְסַלְקָא בַּחֲבִיבוּתָא.

2. We explained in relation to the verse: "His left hand is under my head," (Shir Hashirim 2:6) THAT MALCHUT RECEIVES FROM THE LEFT COLUMN OF ZEIR ANPIN. When the North Side stirs, WHICH IS GVURAH OF ZEIR ANPIN, THE LEFT COLUMN, MALCHUT then rises with love to be adorned with the right OF ZEIR ANPIN, WHICH IS CHESED. She, MALCHUT, is attached to the middle, NAMELY THE CENTRAL COLUMN OF ZEIR ANPIN, WHICH IS TIFERET OF ZEIR ANPIN, and everything shines from within the secret of the Holy of Holies, BINAH. This happens through the secret of man by the wish of the priests, WHO ARE THE RIGHT COLUMN, the prayers OF THE CHILDREN OF YISRAEL, WHO ARE THE CENTRAL COLUMN, and the singing OF THE LEVITES, WHO ARE THE LEFT COLUMN.

2. כַּד אִתְּעַר סִטְרָא דִּצְפוֹן, כְּמָה דְּאוֹקִימְנָא דִּכְתִיב, שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי, כְּדֵין אִיהִי סַלְקָא בַּחֲבִיבוּתָא, וְאִתְעַטְּרָא בִּימִינָא, וְאִתְחַבְּרָא בְּאֶמְצָעִיתָא, וְאִתְנְהִיר כֹּלָּא מֵרָזָא דְּקֹדֶשׁ הַקָּדָשִׁים, וְדָא מִגּוֹ דְּרָזָא דְּאָדָם, בִּרְעוּ דְּכַהֲנָא, וּבְצִלּוֹתָא, וּבְשִׁירָתָא.

3. We have explained that the burnt offering is the Holy of Holies, according to the secret of the Supernal Spirit, BINAH. For three spirits are connected TO THE BURNT OFFERING: 1) The lower spirit called the Holy Spirit, MALCHUT; 2) the Middle Spirit called 'the spirit of Chochmah and Binah', WHICH IS ZEIR ANPIN, THE SON OF CHOCHMAH AND BINAH. It is also called a 'low spirit', BEING LOWER IN RELATION TO BINAH, yet this spirit comes out of the Shofar that includes fire and water; and 3) the secretly concealed Upper Spirit, BINAH, in which all the Holy Spirits are sustained, FROM WHICH all faces shine. The burnt offering therefore becomes a real spirit again.

3. וְהָא אוֹקִימְנָא דְּעוֹלָה קֹדֶשׁ קָדָשִׁים, בְּרָזָא דְּרוּחַ עִלָּאָה, בְּגִין דְּתְלַת רוּחִין קָשִׁירָן כַּחֲדָא, רוּחַ תַּתָּאָה דְּאִקְרֵי רוּחַ הַקֹּדֶשׁ. רוּחַ דִּלְגוֹ בְּאֶמְצָעִיתָא, דְּאִקְרֵי רוּחַ חָכְמָה וּבִינָה. וְכֵן אִקְרֵי רוּחַ תַּתָּאָה. אֲבָל הַאי רוּחַ, דְּנָפִיק מִגּוֹ שׁוֹפָר, כְּלִילָן בְּאֶשָּׁא וּמַיָּא. רוּחַ עִלָּאָה דְּאִיהוּ סָתִים בַּחֲשָׁאי, דְּבֵיהּ קַיְּימִין כָּל רוּחִין קַדִּישִׁין, וְכָל אַנְפִּין נְהִירִין. וּבג״כ אַהֲדְרַת עוֹלָה רוּחַ מַמָּשׁ.

4. Then, with the secret of the cattle OFFERED, THE EXTERNAL FORCES feed and content themselves, so that another spirit will be joined TO HOLINESS, a spirit within them, one of Defilement, through the tallow and fat sacrificed, as we learned. The burnt offering is therefore the Holy of Holies, and the purpose of all other sacrifices is to produce peace throughout the whole world from different factions and from the antagonists IN THE WORLD - to remove them and to radiate from within a desire to be scented. They are called 'sacrifices (lit Holies) of a minor grade', since they are not adorned high above in the Holy of Holies, NAMELY BINAH. They are therefore sacrifices of a minor grade and may be slaughtered everywhere, as explained. A burnt offering, which is the secret of the Holy of Holies, is not like the other sacrifices, because all that is connected to it is Holy.

4. וּלְבָתַר מֵרָזָא דִּבְהֵמָה, מִסְתַּפְּקֵי וְאִתְּזָנוּ, לְאִתְקַשְׁרָא רוּחָא אָחֳרָא, דְּאִיהִי גּוֹ מְסָאֲבוּ, מֵאִינּוּן תַּרְבִּין וְשַׁמְנוּנִין, כְּמָה דְּאִתְּמַר. וּבְגִין כַּךְ עוֹלָה קֹדֶשׁ קָדָשִׁים, שְׁאָר קָרְבָּנִין לְמֶעְבַּד שְׁלָמָא בְּעָלְמָא כֻּלְּהוּ, מִכַּמָּה סִטְרִין וּמָארֵי דִּדִינִין. לְאִתְעַבְּרָא וּלְאִתְנַהֲרָא מִגּוֹ רְעוּתָא לְאִתְבַּסְּמָא, אִקְרוּן קָדָשִׁים קַלִּים, בְּגִין דְּלָא מִתְעַטְּרֵי לְעֵילָא לְעֵילָא בַּקֹּדֶשׁ הַקָּדָשִׁים. וְעַ״ד אִינּוּן קָדָשִׁים קַלִּים, וּנְכִיסוּ דִּלְהוֹן בְּכָל אֲתַר כְּמָה דְּאוּקְמוּהָ, אֲבָל עוֹלָה דְּאִיהִי רָזָא דְּקֹדֶשׁ הַקָּדָשִׁים, לָאו אִיהִי כִּשְׁאָר קָרְבָּנִין, דְּכָל עוֹבָדָהָא קֹדֶשׁ.

5. ת"ח, מַה כְּתִיב וְלָבַשׁ הַכֹּהֵן מִדּוֹ בַד, אִלֵּין לְבוּשִׁין מְיַחֲדִין לְקֻדּוּשָׁה. בַּד יְחִידָאִי, מְיַחֲדָא לְקֻדּוּשָׁה. וּכְתִיב בִּגְדֵי קֹדֶשׁ הֵם וְרָחַץ בַּמַּיִם אֶת בְּשָׂרוֹ וּלְבֵשָׁם. מ"ט דָּא קֹדֶשׁ. אֶלָּא רָזָא דְּמִלָּה, כְּדְקָאמַר דְּאִיהִי קֹדֶשׁ קָדָשִׁים, דְּסַלְקָא כֹּלָּא וְאִתְעַטְרָא בְּקֹדֶשׁ הַקָּדָשִׁים, בְּקִשּׁוּרָא חֲדָא. וּלְבָתַר מַפְנֵי וְאַעְבַּר רוּחַ מְסָאֲבָא, דְּמִסָּאֵב כֹּלָּא, דְּלָא שַׁלְטָא, וְלָא יִתְקְרִיב גּוֹ מַקְדְּשָׁא, וְאִתְעֲבַר מִכָּל סִטְרֵי דְּקוּדְשָׁא, וְאִשְׁתְּאַר כֹּלָּא קֹדֶשׁ בְּקֻדּוּשָׁה יְחִידָאִי.

5. Come and behold: "And the priest shall put on his linen (Heb. bad) garment" (Vayikra 6:3). This is a garment especially designed for Holiness. The Hebrew word 'bad' IS AS 'badad' (lit. 'apart'), meaning set apart for Holiness. It is also written: "These are holy garments; therefore shall he bathe his flesh in water, and so put them on" (Vayikra 16:4). Why is it holy? The secret thereof is that the burnt offering is the Holy of Holies, since everything rises to be adorned by the Holy of Holies, NAMELY BINAH, in one bond. The Spirit of Defilement that defiles everything then turns and passes away and has no power, nor does it come near the Temple. It is removed from all the aspects of Holiness, and everything remains holy in Holiness alone!

6. וְאָמַר ר"ש, הָא אִתְּמַר, דִּכְתִיב, אָדָם וּבְהֵמָה תּוֹשִׁיעַ יְיָ'. וְהָכִי סַלְקָא רָזָא דְּאָדָם, מִסִּטְרָא דְּאָדָם. בְּהֵמָה, מִסִּטְרָא דִּבְהֵמָה. וּבְגִין כַּךְ כְּתִיב אָדָם כִּי יַקְרִיב מִכֶּם. אָדָם וַדַּאי, דְּהָא קָרְבָּנֵיהּ לְעֵילָא, לְקַשְׁרָא קִשְׁרָא. וּלְבָתַר מִן הַבְּהֵמָה. וְכֹלָּא אִיהוּ בַּקְּרָא, אָדָם וּבְהֵמָה. וְדָא אִיהוּ רָזָא, דְּאִצְטְרִיךְ לְקָרְבְּנָא אָדָם וּבְהֵמָה, כְּדְקָאמַר. תָּא חֲזֵי, כַּד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא עָלְמָא, הָכִי עָבֵד אָדָם וּבְהֵמָה.

6. Rabbi Shimon said: We learned that it is written, "Hashem, You preserve man and beast" (Tehilim 36:7). Thus, the secret of man rises from the aspect of man THROUGH DESIRE AND PRAYER, and the beast from that aspect of the cattle WHICH IS SACRIFICED ON THE ALTAR. It is therefore written: "If any man of you bring an offering..." (Vayikra 1:2). A man's sacrifice is indeed IN DESIRE AND PRAYER; to tie a knot above IN THE SECRET OF MAN. Then comes that of the cattle. Everything is in the verse: "man and beast." This is the secret reason why both man and cattle are needed for a sacrifice, as it says. Come and behold: when the Holy One, blessed be He, created the world, He did it thus: "man and beast."

2. Turtledoves and young pigeons

Rabbi Shimon continues from the previous essay by saying that the two birds are sacrifices that are made in order to raise Malchut to Zeir Anpin. Rabbi Elazar asks where the desire of the devout priests, Levites and children of Yisrael rises to.

7. וְאִי תֵּימָא וְהָא כְּתִיב וְעוֹף יְעוֹפֵף עַל הָאָרֶץ, דְּהָא מִנַּיְיהוּ מְקָרְבִין קָרְבָּנָא, וַאֲפִילוּ עוֹלָה, כְּמָה דִּכְתִיב וְאִם מִן הָעוֹף עוֹלָה קָרְבָּנוֹ. תָּא חֲזֵי, מִכָּל אִינּוּן עוֹפִין לָא מְקָרְבִין אֶלָּא מִן הַתּוֹרִים אוֹ בְּנֵי יוֹנָה. אֶלָּא רָזָא דָא, מַה דְּאִתְכְּשַׁר בְּדָא, פָּסִיל בְּדָא. דָּא יְמִינָא, וְדָא שְׂמָאלָא, וְכֹלָּא חַד.

7. You may say that yet, it is written: "And let birds fly above the earth" (Beresheet 1:20), from which sacrifices are offered and even burnt offerings, as written: "And if the burnt sacrifice for his sacrifice to Hashem be of birds" (Vayikra 1:14). THUS, "CATTLE" IS NOT ACCURATE, AS YOU EXPLAINED. HE ANSWERS: Come and behold. Of all the birds, only turtledoves and young pigeons are offered. There is a secret to it, which is that what is fit in the one is unfit in the other. THE COLOR RED IS SUITABLE FOR TURTLEDOVES, BUT NOT FOR YOUNG PIGEONS. THE REASON IS THAT THE YOUNG PIGEON is the right and THE TURTLEDOVE is the left. HENCE, RED IS SUITABLE FOR IT, WHICH ALLUDES TO THE LEFT COLUMN, and all is one.

8. עוֹף יְעוֹפֵף עַל הָאָרֶץ, הָא אוֹקִימְנָא דְּאִינּוּן רָזָא דִּרְתִיכָא. וּבְהוּ תִּסְתָּלַק רוּחַ הַקֹּדֶשׁ, לְסַלְקָא לְעֵילָא. דְּאִינּוּן תְּרֵי, חַד לִימִינָא, וְחַד לְשְׂמָאלָא. עוֹף לִימִינָא, וְדָא מִיכָאֵל. יְעוֹפֵף לְשְׂמָאלָא, וְדָא גַּבְרִיאֵל. דָּא לִימִינָא, וְדָא לְשְׂמָאלָא.

8. "And let birds fly above the earth" (Beresheet 1:20). We explained this to be the secret of the Chariot, AS THEY ARE THE ANGELS MICHAEL AND GABRIEL, WHO ARE CALLED 'BIRDS'. The Spirit of Holiness, WHICH IS MALCHUT, arises through them TO MATE WITH ZEIR ANPIN. They are two, one on the right, the other on the left. "Bird" is on the right, which is Michael, and "fly" is to the left, which is Gabriel. Thus, there is one to the right and one to the left.

9. ובג"כ מְקָרְבִין תְּרֵין אִלֵּין, לְסַלְקָא רוּחַ קוּדְשָׁא, וּשְׂמָאלָא מְעַטֵּר וְזָיִין לְתַתָּא, לְהַהוּא סִטְרָא שְׂמָאלָא. וִימִינָא לִימִינָא. וְאִתְקַשְּׁרַת אִתְּתָא בְּבַעְלָהּ, לְמֶהֱוֵי חַד. וְכֹלָּא מִסְתָּלַק וּמִתְקַשַּׁר כַּחֲדָא, לְעֵילָא וְתַתָּא וְקוּדְשָׁא בְּרִיךְ הוּא אִסְתַּלַּק בִּלְחוֹדוֹי וְאִתְתְּקַף.

9. This is why these two are sacrificed, TURTLEDOVES AND YOUNG PIGEONS, THE SECRET OF MICHAEL AND GABRIEL, in order to raise the Holy Spirit, MALCHUT, TO ZEIR ANPIN. The left OF ZEIR ANPIN adorns and arms below the left side OF MALCHUT, and the right does so to the right, so that a woman joins her husband, NAMELY, MALCHUT JOINS ZEIR ANPIN, to become one. Everything ascends to be attached together above and below. The Holy One, blessed be He, rises, and He alone is exalted.

10. In ancient books, IT IS SAID THAT the poor WHO SACRIFICE TURTLEDOVES AND YOUNG PIGEONS give no portion to sustain THE WORLDS, but rather to bring unity above. Yet everything above and below is properly attached to its own side, as we already explained.

10. וּבְסִפְרֵי קַדְמָאֵי, מִסְכְּנָא לָא יָהִיב חוּלָקָא לְאִתְּזָנָא, אֶלָּא לְעֵילָא לְאִתְקַשְׁרָא, אֲבָל כֹּלָּא לְעֵילָא וְתַתָּא כָּל חַד מִתְקַשָּׁר לְסִטְרֵיהּ כַּדְקָא יָאוֹת, וְהָא אוֹקִימְנָא.

3. Whither does the cleaving of the wish rise up to?
Rabbi Shimon answers by saying that their devotion rises to the endless world. He speaks about the great mystery of the endless world, where there are no desires, no lights and no candles, and tells us that all the lights and candles in Atzilut depend on the endless world for their existence, but are not perceivable. No knowledge pertains to the endless world. When Chochmah and Binah rise by their illumination, only the odor is known, not the savor. Rabbi Shimon says that tzav is idolatry, and that Yisrael have tzav, the Other Side, at their disposal to separate it from holiness by means of the burnt sacrifice. The goal of the desire and prayer and sacrifice is to separate the Spirit of Defilement from Holiness.

11. Rabbi Elazar asked his father, Rabbi Shimon: Everything is bound in the Holy of Holies, BINAH, so as to illuminate. Yet whither does the cleaving of the wish of the priests, the Levites and Yisrael rise?

11. ר׳ אֶלְעָזָר שָׁאִיל לְר״ש אֲבוֹי וְאָמַר, הָא קִשּׁוּרָא דְּכֹלָּא אִתְקְשַׁר בַּקֹּדֶשׁ הַקֳּדָשִׁים לְאִתְנַהֲרָא, אִתְדַּבְּקוּתָא דְּרַעֲוָא דְּכַהֲנֵי לֵיוָאֵי וְיִשְׂרָאֵל לְעֵילָא, עַד הֵיכָן אִיהוּ סַלְקָא.

12. He said to him: We have explained THAT THEIR DEVOTION RISES to the endless world, since any bond, union or perfection secretly conceals that which is not to be comprehended or known, in which the desire of all desires lies. The endless world can not be known, nor has it an end or beginning. It is not like "Ayin (lit. 'naught')," WHICH IS KETER CALLED 'AYIN', the first to produce a head (lit. 'beginning') and an end (Heb. sof). What is the head? It is a supernal point, the head to all that is concealed, existing within thought. THIS IS CHOCHMAH CALLED 'BEGINNING'. CHOCHMAH EMANATES FROM KETER CALLED 'AYIN', IN ACCORDANCE WITH THE SECRET OF THE VERSE: "BUT WHERE (LIT. FROM 'AIN') SHALL WISDOM BE FOUND?" (IYOV 28:12). It produced an end, MALCHUT, called "the end of the matter" (Kohelet 12:13). However, IN THE ENDLESS WORLD, there is no end.

12. אָ״ל הָא אוֹקִימְנָא, עַד אֵין סוֹף, דְּכָל קִשּׁוּרָא וְיִחוּדָא וּשְׁלִימוּ, לְאַצְנְעָא בְּהַהוּא צְנִיעוּ, דְּלָא אִתְדַּבַּק, וְלָא אִתְיְדַע, דְּרַעֲוָא דְּכָל רַעֲוִין בֵּיהּ. א״ס לָא קַיְּימָא לְאוֹדְעָא, וְלָא לְמֶעְבַּד סוֹף, וְלָא לְמֶעְבַּד רֵאשׁ. כְּמָה דְּאֵין קַדְמָאָה, אַפִּיק רֵאשׁ וְסוֹף, מַאן רֵאשׁ. דָּא נְקוּדָה עִלָּאָה, דְּאִיהִי רֵישָׁא דְּכֹלָּא סְתִימָאָה, דְּקַיְּימָא גּוֹ מַחֲשָׁבָה. וְעָבֵיד סוֹף, דְּאִקְרֵי סוֹף דָּבָר, אֲבָל לְהָתָם אֵין סוֹף.

13. There are no wishes, no lights, and no candles in the endless world. All these lights and candles IN ATZILUT depend upon THE ENDLESS WORLD for their existence but are not perceivable. That which is known yet unknown, NAMELY, THAT IT IS POSSIBLE TO SPEAK OF FROM THE POINT OF VIEW OF KNOWLEDGE, is nothing but the most concealed supernal wish, CALLED 'Ain (lit. 'naught')', WHICH IS KETER. BUT NO KNOWLEDGE PERTAINS TO THE ENDLESS WORLD.

13. לָאו רְעוּתִין, לָאו נְהוֹרִין, לָאו בּוּצִינִין בְּהַהוּא א״ס, כָּל אִלֵּין נְהוֹרִין וּבוּצִינִין תַּלְיָין לְאִתְקַיְּימָא בְּהוּ, וְלָא קַיְּימֵי לְאִתְדַּבְּקָא, מַאן דְּיִדַּע וְלָא יָדַע, לָאו אִיהוּ אֶלָּא רְעוּ עִלָּאָה סְתִימָאָה דְּכָל סְתִימִין, אַיִן.

14. When the supernal point, CHOCHMAH, and the World to Come, BINAH, rise BY THEIR ILLUMINATION, only the smell is known, like smelling an odor and being perfumed by it. This is not CONSIDERED pleasure (Heb. nachat) CALLED 'SAVOR (LIT. 'NICHOACH')', as written: "And I will not smell the odor of your sweet savors," (Vayikra 26:31) AS ODOR AND SAVOR ARE DIFFERENT THINGS. The odor of sweet savor MEANS the odor of wish, namely of all those wishes in a prayer, the wish of singing and the wish of the priests, all of which are the secret of man. They were all made then into one wish, called 'savor' or 'wish' in the Aramaic translation. Everything is then connected and properly shines together, as we have learned.

14. וְכַד נְקוּדָה עִלָּאָה, וְעָלְמָא דְּאָתֵי, אִסְתְּלָקוּ, לָא יַדְעִין בַּר רֵיחָא, כְּמַאן דְּאָרַח בְּרֵיחָא וְאִתְבְּסַם, וְלָאו דָּא נַיְיחָא, דְּהָא כְּתִיב וְלָא אָרִיחַ בְּרֵיחַ נִיחֹחֲכֶם, דְּהָא רֵיחַ נִיחֹחַ רֵיחָא דִּרְעוּתָא, דְּכָל הָנֵי רְעוּתָא דְּצְלוֹתָא, וּרְעוּתָא דְּשִׁירָתָא, וּרְעוּתָא דְּכַהֲנֵי, דְּכֻלְּהוּ רָזָא דְּאָדָם, כְּדֵין כֻּלְּהוּ אִתְעֲבִידוּ רְעוּתָא חֲדָא, וְהַהוּא אִקְרֵי נִיחֹחַ, רְעוּתָא: כְּתַרְגּוּמוֹ. כְּדֵין כֹּלָּא אִתְקְשַׁר וְאִתְנְהִיר כַּחֲדָא כַּדְקָא יָאוֹת, כְּמָה דְּאִתְּמַר.

15. וְע"ד אִתְיְהִיבַת הַאי סִטְרָא אָחֳרָא בִּידָא דְּכַהֲנָא, דִּכְתִיב צַו אֶת אַהֲרֹן וְאֶת בָּנָיו לֵאמֹר. רָזָא הָכָא, דְּהָא אוֹקִימְנָא, לֵית צַו אֶלָּא עַ"ז. וְהָכָא אִתְיְהִיבַת לֵיהּ לְאִתּוֹקְדָא הַהוּא מַחֲשָׁבָה רָעָה, וּלְאַעְבְּרָא לָהּ מִגּוֹ קוּדְשָׁא, בְּהַאי רְעוּתָא דְּסַלְקָא לְעֵילָא, וּבְהַאי תְּנָנָא וְתַרְבִּין דְּאִתּוֹקְדָן, בְּגִין לְאִתְעַבְּרָא מִן קוּדְשָׁא, וְהַאי צַו בִּרְשׁוּתַיְיהוּ קַיְימָא, לְאַפְרְשָׁא לָהּ מִן קוּדְשָׁא מִגּוֹ הַאי קָרְבָּנָא וְאִי תֵּימָא צַו אֶת בְּנֵי יִשְׂרָאֵל, הָכִי נָמֵי דְּהָא בִּרְשׁוּתַיְיהוּ קַיְימָא, כָּל זִמְנָא דְּעַבְדֵי רְעוּתָא דְּמָארֵיהוֹן, דְּלָא יַכְלָא לְשַׁלְטָאָה עָלַיְיהוּ.

16. וְהַאי קְרָא כֻּלָּא אַתְיָא לְאַחֲזָאָה רָזָא דְּמִלָּה, לְאַעְטָרָא לְהַאי רוּחַ קוּדְשָׁא לְעֵילָא לְעֵילָא, וּלְאַפְרְשָׁא לָהּ לְדָא רוּחַ טוּמְאָה, לְנַחְתָּא לָהּ לְתַתָּא לְתַתָּא. דָּא בִּרְעוּתָא וּבְצְלוֹתָא כְּדְקָאֲמַרָן, וְדָא בְּעוֹבְדָא כֻּלָּא כְּדְקָחֲזֵי לֵיהּ.

17. וְהַאי קְרָא מוֹכְחָא עָלַיְיהוּ, דִּכְתִיב צַו אֶת אַהֲרֹן וְאֶת בָּנָיו לֵאמֹר. צַו: דָּא עַ"ז, רוּחַ מְסָאֲבָא. לֵאמֹר: דָּא אִתְּתָא, דְּאִקְרֵי יִרְאַת יְיָ. כְּתִיב הָכָא לֵאמֹר, וּכְתִיב הָתָם לֵאמֹר הֵן יְשַׁלַּח אִישׁ אֶת אִשְׁתּוֹ. וְהָא אוֹקְמוּהָ. בְּג"כ כֻּלָּא אִתְּמַר, וְכַהֲנָא קַיְימָא לְאִתְתַּקָּנָא כֻּלָּא בְּרָזָא דְּאָדָם וּבְהֵמָה.

18. זַכָּאָה חוּלָקֵיהוֹן דְּצַדִּיקַיָּיא בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי, דְּאִינּוּן יַדְעֵי אוֹרְחֵי דְּאוֹרַיְיתָא, וְאַזְלֵי בָּהּ בְּאֹרַח קְשׁוֹט, עָלַיְיהוּ כְּתִיב יְיָ עֲלֵיהֶם יִחְיוּ. מַאן עֲלֵיהֶם. אִלֵּין אָרְחֵי דְּאוֹרַיְיתָא. יִחְיוּ: יִתְקַיְּימוּן, בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי.

4. "This is the Torah of the burnt offering," part two

Rabbi Chiya says that "This is the Torah" is the Congregation of Yisrael, and that "the burnt offering" means it rises to be adorned on high. Another explanation is that "the burnt offering" is an evil thought that arises in a man's mind, and that that evil thought should be burnt by fire. Rabbi Chiya tells how the other side is subdued by the river of fire. We learn from Rabbi Shimon that the fire of the altar should never be allowed to go out so that its power and strength will not weaken, and lastly he tells us of the five kinds of fire that descend on the offering.

19. ת"ח, כְּתִיב זֹאת תּוֹרַת הָעוֹלָה, אָמַר ר' חִיָּיא, הַאי קְרָא אוֹקִימְנָא לֵיהּ בְּהַאי גַּוְונָא, זֹאת תּוֹרַת, דָּא כ"י. הָעוֹלָה: דְּהִיא סַלְקָא, וּמִתְעַטְּרָא לְעֵילָא לְעֵילָא, לְאִתְקַשְּׁרָא כַּדְקָא יֵאוֹת, עַד אֲתַר דְּאִקְרֵי קֹדֶשׁ קָדָשִׁים.

19. Come and behold: it is written, "This is the Torah of the burnt offering" (Vayikra 6:2). Rabbi Chiya said: I have interpreted this verse in the following manner: "This is the Torah," is the Congregation of Yisrael, NAMELY MALCHUT. It is "the burnt offering (lit. 'rising')," since it rises to be adorned high up, properly attached even to the place called 'the Holy of Holies', BINAH.

20. ד״א זֹאת תּוֹרַת, דָּא כְּנֶסֶת יִשְׂרָאֵל. הָעוֹלָה: דָּא מַחֲשָׁבָה רָעָה, דְּאִיהִי סַלְקָא עַל רְעוּתָא דְּב״נ לְאַסְטָאָה לֵיהּ מֵאֹרַח קְשׁוֹט, הִיא הָעוֹלָה, הִיא דְּסַלְקָא וְאַסְטִיאַת לֵיהּ לְבַר נָשׁ, וּבְעֵי לְאוֹקְדָא לָהּ בְּנוּרָא. בְּגִין דְּלָא יִתְיְהִיב לָהּ רוּכְתָּא לְאַסְטָאָה.

20. Another explanation: "This is the Torah" is the Congregation of Yisrael, MALCHUT, and the burnt offering is an evil thought that arises in man's mind to make him deviate from the way of Truth. It is "the burnt offering," which rises and accuses man. It should be burnt by fire, so as not to give it room for accusations.

21. ובג״כ, עַל מוֹקְדָה עַל הַמִּזְבֵּחַ כָּל הַלַּיְלָה. מַאן לַיְלָה. דָּא כ״י. דְּאִיהִי זֹאת, בְּגִין דְּאָתֵי לְדַכְּאָה לב״נ מֵהַהוּא רְעוּתָא. עַל מוֹקְדָה, בְּגִין דְּנָהַר דִּינוּר אִיהוּ אֲתַר לְאוֹקְדָא לְכָל אִינּוּן דְּלָא קַיְּימֵי בְּקִיּוּמַיְיהוּ, דְּהָא עָאלִין לוֹן בְּהַהוּא נוּרָא דְּדָלִיק, וּמְעַבְּרֵי שׁוּלְטָנֵיהוֹן מֵעָלְמָא, וּבְגִין דְּלָא יִשְׁלוֹט, אִצְטְרִיךְ עַל מוֹקְדָה עַל הַמִּזְבֵּחַ כָּל הַלַּיְלָה, וְאִתְכַּפְיָא וְלָא שַׁלְטָא.

21. Hence, it "shall be burning upon the altar all night" (Ibid.). What is night? It is the Congregation of Yisrael, MALCHUT, which is "Zot (lit. 'this')," that purifies man from that wish. It is "upon the altar," referring to the River of Fire as a place for burning all those which do not endure, NAMELY THE OTHER SIDE, since they are passed through that burning fire and their power is removed from the world. Therefore, in order for it to have no power, it should be upon the altar all night. It is then subdued and has no power.

22. וְעַל דָּא, כַּד אִתְכַּפְיָא הַאי, סַלְקָא כ״י, דְּאִיהִי רוּחַ קוּדְשָׁא, דְּסַלְקָא וְאִתְעַטְרָא לְעֵילָא, דְּהָא סְלִיקוּ דִּילָהּ, כַּד אִתְכַּפְיָא הַאי חֵילָא אָחֳרָא, וְאִתְפְּרַשׁ מִנָּהּ. וּבְגִין כַּךְ בְּעֵינָן בְּרָזָא דְּקָרְבְּנָא, לְאַפְרָשָׁא לְהַאי סִטְרָא, מֵרוּחַ קוּדְשָׁא, וּלְמֵיהַב לָהּ חוּלָקָא, בְּגִין דְּרוּחַ קוּדְשָׁא תִּסְתְּלַק לְעֵילָא.

22. When that OTHER SIDE is subdued, the Congregation of Yisrael, MALCHUT, rises, which is the Holy Spirit, rising to be adorned above. She rises when that other power is subdued and separated from Her. Hence, the secret of the sacrifice is needed to separate that side, THE OTHER SIDE, from the Holy Spirit, MALCHUT, and to give it a share so that the Holy Spirit will rise up.

23. רִבִּי אֲחָא פָּתַח וְאָמַר, וְהָאֵשׁ עַל הַמִּזְבֵּחַ תּוּקַד בּוֹ וגו׳, וְהָאֵשׁ עַל הַמִּזְבֵּחַ תּוּקַד בּוֹ, אֲמַאי. וּבִעֵר עָלֶיהָ הַכֹּהֵן עֵצִים בַּבֹּקֶר בַּבֹּקֶר, אֲמַאי. וְכַהֲנָא אֲמַאי. וְהָא תָּנֵינָן אֶשָּׁא בְּכָל אֲתַר דִּינָא הוּא, וְכַהֲנָא מִסִּטְרָא דִּימִינָא קָא אָתֵי, וּרְחִיקָא הוּא מִן דִּינָא, דְּהָא כַּהֲנָא לָא אִזְדְּמַן בְּדִינָא לְעָלְמִין, וְהָכָא הוּא בָּעֵי לְאוֹקְדָא דִּינָא בְּעָלְמָא, דִּכְתִיב וּבִעֵר עָלֶיהָ הַכֹּהֵן.

23. Rabbi Aba opened the discussion, saying: "And the fire upon the altar shall be kept burning in it..." (Vayikra 6:5). HE ASKS: "And the fire upon the altar shall be kept burning in it." For what reason? "And the priest shall burn wood on it every morning" (Ibid.). For what reason? Why should a priest BURN WOOD UPON THE FIRE? We learned that fire is always Judgment, and the priest comes from the right side and is far from Judgment, for the priest does not come into the world through Judgment. Yet here it indicates that he should burn Judgment in the world, MEANING HE SHOULD BURN WOOD, as written: "And the priest shall burn wood on it."

24. אֶלָּא הָכִי אוֹלִיפְנָא, ב״נ דְּאָתֵי לְמֶחֱטֵי קָמֵי מָארֵיהּ, הוּא אוֹקִיד גַּרְמֵיהּ בְּשַׁלְהוֹבִיתָא דְּיֵצֶר הָרָע. וְיֵצֶר הָרָע מִסִּטְרָא דְּרוּחַ מְסָאֲבָא קָא אַתְיָא, וְהָא שַׁרְיָא בֵּיהּ רוּחַ מְסָאֲבָא. וּלְזִמְנִין אִשְׁתְּמוֹדְעָן קָרְבְּנֵי דְּאַתְיָין מֵהַאי סִטְרָא, וּבָעָא לְקָרְבָּא עַל מַדְבְּחָא כִּדְדָמֵי לֵיהּ. וְלָא אִשְׁתְּצִי, וְלָא אִתְבְּטַל הַהוּא רוּחַ מְסָאֲבָא, בֵּין מב״נ, וּבֵין מֵהַהוּא סִטְרָא דְּאָתֵי מִנֵּיהּ, אֶלָּא בְּאֶשָּׁא דְּמַדְבְּחָא, דְּהַהוּא אֶשָּׁא מְבַעֲרָא רוּחַ מְסָאֲבָא, וְזִינִין בִּישִׁין מֵעָלְמָא, וְכַהֲנָא בְּדָא אִתְכְּוָון, לְתַקָּנָא אֶשָּׁא דִּיבַעֵר זִינִין בִּישִׁין מֵעָלְמָא.

24. HE ANSWERS: We learned that when a man is about to sin before his Master, he burns himself with the flame of the Evil Inclination, which in turn comes from the Spirit of Defilement, hence the Spirit of Defilement dwells in him. Sometimes the sacrifice is known to come from that side, NAMELY THE GOAT, for he should offer on the altar that which is like him, LIKE THE SINNER. That Spirit of Defilement is not consumed or negated, neither from the sinning man nor from that side from which he comes, save by the fire on the altar, since this fire destroys the Spirit of Defilement and evil species. The priest concentrates on this when he kindles fire that consumes evil species from the world. THERE IS, THEREFORE, THE NEED FOR A PRIEST TO DO IT, AS A PRIEST IS FROM THE RIGHT, AND THE RIGHT CONSUMES THE LEFT.

25. It must therefore never be extinguished, but "THE FIRE SHALL EVER BE BURNING," (IBID. 6) so that its power and strength will not weaken with which it can break the evil's mighty hold from the world. It must therefore never go out. The priest should arrange a fire upon it early in the morning when his side reigns - FOR THE RIGHT SIDE REIGNS IN THE MORNING-and awakens in the world to perfume it BY ARRANGING FIRE UPON THE ALTAR. The Judgments will be subdued and will never awaken in the world. In relation to this, we learned that there is a fire consuming fire, since the upper fire OF MALCHUT consumes another fire and the fire on the altar consumes another fire OF THE OTHER SIDE. Therefore, this fire must never go out, and so the priest arranges it daily.
Ra'aya Meheimna (the Faithful Shepherd)

25. וְעַל דָּא בָּעֵי, דְּלָא יִדְעַכּוּן לֵיהּ לְעָלְמִין, וְלָא יִתְחַלֵּשׁ חֵילָא וְתוּקְפָּא דִּילֵיהּ, לְתַבְרָא חֵילָא דְּתוּקְפָּא אָחֳרָא בִּישָׁא מֵעָלְמָא, וְעַל דָּא לָא תִכְבֶּה. וְכַהֲנָא יְסַדֵּר עָלֵיהּ אֶשָּׁא בַּבֹּקֶר בַּבֹּקֶר, בְּזִמְנָא דְּשַׁלְטָא סִטְרָא דִּילֵיהּ וְאִתְּעַר בְּעָלְמָא, בְּגִין לְבַסְּמָא עָלְמָא, וְאִתְכַּפְיָין דִּינִין, וְלָא מִתְעָרֵי בְּעָלְמָא, וְעַל דָּא תָּנִינָן, אִית אֶשָּׁא אַכְלָא אֶשָּׁא. אֶשָּׁא דְּלֵעֵילָא אַכְלָא אֶשָּׁא אָחֳרָא, אֶשָּׁא דְּמַדְבְּחָא אַכְלָא אֶשָּׁא אָחֳרָא, וְעַל דָּא, אֶשָּׁא דָּא לָא תִכְבֶּה לְעָלְמִין, וְכַהֲנָא מְסַדֵּר לֵיהּ בְּכָל יוֹמָא.

26. It is a commandment to sacrifice the burnt offering properly. Of this, it says: "This is the Torah of the burnt offering..." (Vayikra 6:2). There are five kinds of fire that used to descend upon the offering: 1) A consuming fire which does not drink; 2) A fire that drinks but does not consume; 3) A consuming and drinking fire; 4) A fire which consumes both moist and dry things; 5) A fire which does not consume nor drink. Corresponding to these are the verses: 1) "This is the Torah of the burnt offering"; 2) "It is the burnt offering, which shall be burning" (Ibid.); 3) "upon the altar" (Ibid.); 4) "all night" (Ibid.); 5) "And the fire of the altar shall be kept burning in it" (Ibid.).

רעיא מהימנא

26. פִּקּוּדָא לַעֲשׂוֹת הָעוֹלָה כְּמִשְׁפָּטָהּ, וְעָלָהּ אִתְּמַר זֹאת תּוֹרַת הָעוֹלָה וְגוֹ׳. חָמֵשׁ אִשִּׁים הֲווֹ נַחֲתִּין עַל קָרְבְּנָא. אֵשׁ אוֹכֵל וְאֵינוֹ שׁוֹתֶה. אֵשׁ שׁוֹתֶה וְאֵינוֹ אוֹכֵל. אֵשׁ אוֹכֵל וְשׁוֹתֶה. אֵשׁ אוֹכֵל לַחִים וִיבֵשִׁים. אֵשׁ שֶׁאֵינוֹ אוֹכֵל וְאֵינוֹ שׁוֹתֶה. לְקָבְלֵיהוּ אִינּוּן, זֹאת תּוֹרַת הָעוֹלָה, חַד. הִיא הָעוֹלָה עַל מוֹקְדָהּ, ב׳. עַל הַמִּזְבֵּחַ, ג׳. כָּל הַלַּיְלָה, ד׳. וְאֵשׁ הַמִּזְבֵּחַ תּוּקַד בּוֹ ה׳.

5. Burnt offering, sin offering and guilt offering
Rabbi Shimon likens the plain interpretations of the Torah to dry wood and the mysteries of the Torah to fresh wood. He talks about the sacrifices brought for the positive and negative precepts. We learn about the ways of the Halachah where one must look carefully for any explanations or pieces that seem to be missing in the Mishnah, and we find that Moses and Elijah are those who help to teach those who study the Torah, and help to explain its mysteries. Rabbi Shimon says that the sight of the burning bush was mentioned five times, and this sight is revealed on the 248 positive precepts that are the five books of the Torah. He talks about the concealed wisdom of the Torah, and says that only Moses saw directly into the shining mirror, the secret of Chassadim of Zeir Anpin. The Faithful Shepherd, Moses, tells us about the burnt offering, the sin offering, the guilt offering and the peace offering. We hear that Elijah will come and separate Malchut from the Klipot, which will happen at the end of the correction. Guilt and sin are like adhesions that restrict Malchut from flying up to Zeir Anpin and blowing by the Holy Spirit.

27. The sages of the Mishnah explained that the burnt offering wholly rises high up. This is Binah, THE FIRST Hei OF YUD HEI VAV HEI, AND CALLED THUS AFTER her Hei (=five) visions; NAMELY, THE ABOVE MENTIONED FIVE FIRES DRAWN TO MALE AND FEMALE FROM BINAH. Yud is an only daughter, NAMELY THE PUPIL (LIT. 'DAUGHTER') OF THE EYE, MALCHUT, OF WHICH IT SAYS: "And the sight of the glory of Hashem was like a devouring fire" (Shemot 24:17). Vav, WHICH IS TIFERET, THE CENTRAL COLUMN THAT IS A FIRE THAT EATS AND DRINKS, is the light of the daughter of the eye. WHEN MALCHUT RECEIVES FROM THE VAV, She too is a fire that drinks all the water of the Torah and devours all the sacrifices in the prayer. She eats both what is moist and dry. HE EXPLAINS: SHE DRAWS the literal interpretations of the Torah, which are like dry wood, and DRAWS the mysteries of the Torah, which are like fresh wood. This is the fire that consumes both what is moist and dry.

27. וְאוּקְמוּהָ מָארֵי מַתְנִיתִין, עוֹלָה כּוּלָּהּ סַלְקָא לַגָּבוֹהַּ. וְדָא בִּינָה, ה׳, ה׳ מַרְאוֹת דִּילָהּ. י׳, בַּת יְחִידָה, וּמַרְאָה כְּבוֹד יְיָ׳ כְּאֵשׁ אוֹכֶלֶת . ו׳ אוֹר דְּבַת עֵינָא, וְהִיא אֵשׁ שׁוֹתֶה כָּל מַיִין דְּאוֹרַיְיתָא, וְאוֹכֶלֶת כָּל קָרְבְּנִין דִּצְלוֹתָא. וְאוֹכֶלֶת לַחִין וִיבֵשִׁין, אִינּוּן פְּשָׁטֵי דְּאוֹרַיְיתָא דְּאִינּוּן כְּעֵצִים יְבֵשִׁים. וְרָזֵי אוֹרַיְיתָא אִינּוּן כְּעֵצִים לַחִים. וְהַאי אִיהוּ אֵשׁ אוֹכֶלֶת לַחִין וִיבֵשִׁין.

28. WE SHOULD further EXPLAIN THAT the moist things which she devours ARE all the sacrifices presented in prayer, AS IN: "SO WE WILL OFFER THE WORDS OF OUR LIPS INSTEAD OF CALVES" (HOSHEA 14:3), for positive precepts. SHE EATS dry things, NAMELY, all the sacrifices presented in prayer for the negative precepts PUNISHABLE BY FOUR KINDS OF DEATH, stoning, burning, beheading and strangulation. THESE ARE THE SACRIFICES, brought for the positive and negative precepts of the Shechinah THAT IS CALLED prayer. THEY ARE OFFERED for the positive and negative precepts. Five prayers were established for Yom Kippur (Day of Atonement) in correspondence to the five visions THAT ARE DRAWN FROM BINAH. In correspondence to the pupil of the eye, MALCHUT, WHICH IS YUD, there are ten days of penitence. The FIRST Hei OF YUD HEI VAV HEI corresponds to the light of the pupil of the eye DRAWN UPON IT FROM THE VAV. The five afflictions on Yom Kippur, OF NOT EATING OR DRINKING, correspond to the last Hei OF YUD HEI VAV HEI.

28. וְעוֹד אוֹכֶלֶת לַחִין, כָּל קָרְבָּנִין דַּהֲווֹ קָרֵבִין בִּצְלוֹתָא, עַל מִצְוֹת עֲשֵׂה. וּיְבֵשִׁין, כָּל קָרְבָּנִין דַּהֲווֹ קָרֵבִין בִּצְלוֹתָא, עַל מִצְוֹת לֹא תַּעֲשֶׂה. וְהַאי אִיהוּ, סְקִילָה שְׂרֵיפָה הֶרֶג וְחֶנֶק, עַל מִצְוֹת עֲשֵׂה, וְעַל מִצְוֹת לֹא תַּעֲשֶׂה, אִלֵּין אִינּוּן קָרְבָּנָיָא דִּשְׁכִינְתָּא, צְלוֹתָא, דִּפְקוּדִין דַּעֲשֵׂה וְלָא תַּעֲשֶׂה. וְלָקֵבֵל ה׳ מַרְאוֹת אִלֵּין, תַּקִּינוּ חֲמֵשׁ צְלוֹתֵי בְּיוֹמָא דְּכִפּוּרֵי. וְלָקֵבֵל בַּת עֵינָא, אִינּוּן עֲשָׂרֶת יְמֵי הַתְּשׁוּבָה ה׳ לָקֵבֵל אוֹר דְּבַת עֵינָא. ה׳ עִנּוּיִין, לָקֵבֵל ה׳ בַּתְרָאָה.

29. The next commandment is properly to sacrifice the sin offering: Tannaim and Amoraim, you have come from the aspect of the attributes of the Holy One, blessed be He. You have labored much to purify my daughter the Halachah, NAMELY MALCHUT, from the Klipot of the mixed multitude, which are the evil questions which cannot be interpreted or explained away. Of them it says: "That which is crooked cannot be made straight, and that which is wanting cannot be numbered" (Kohelet 1:15). But "It is undecided (Heb. teiku)," applies to them, WHICH IS THE INITIALS OF 'TISHBI (THE PROPHET ELIJAH) WILL SOLVE SUCH PUZZLES AND PROBLEMS'. Every undecided concerning a prohibition is handled as a restriction. It is a correction (Heb. tikun) without final Nun, INDICATING THAT it can not be corrected, since it lacks final Nun, which symbolizes the World to Come, NAMELY BINAH THAT HAS NUN (=FIFTY) GATES. For undecided (Heb. teiku) in the World to Come is silence, as in 'Be silent, for so it has arisen in My thought'.

29. פִּקּוּדָא בָּתַר דָּא, לַעֲשׂוֹת הַחַטָּאת כְּמִשְׁפָּטָהּ. תַּנָּאִים וַאֲמוֹרָאִים, אַתּוּן דְּמִסִּטְרָא דְּמִדּוֹת דְּקוּדְשָׁא בְּרִיךְ הוּא אַתְיתוּ, דְּטַרְחֵתוּן סַגִּי לְנַקָּאָה בְּרַתָּא דִּילִי דְּאִיהִי הֲלָכָה, מֵאִלֵּין קְלִיפִּין, דְּעֵרֶב רַב, קוּשְׁיָין בִּישִׁין, דְּלֵית לוֹן תִּירוּץ, וְלָא פְּרוּקָא, דְּעַלַיְיהוּ אִתְּמַר, מְעֻוָּת לֹא יוּכַל לִתְקוֹן, וְחֶסְרוֹן לֹא יוּכַל לְהִמָּנוֹת, אֶלָּא אִתְּמַר תִּיקוּ בְּהוֹן. וְכָל תִּיקוּ דְּאִסּוּרָא לְחוּמְרָא, וְאִיהוּ תִּיקוּ חָסֵר ן׳ דְּלֵית לֵיהּ תִּקּוּן. חָסֵר נוּן, דְּאִיהִי עָלְמָא דְּאָתֵי, דְּתִיקוּ דְּעָלְמָא דְּאָתֵי, שְׁתִיקָה. כְּגוֹן שְׁתוֹק כַּךְ עָלָה בְּמַחֲשָׁבָה.

30. There are questions that are the garments of the Halachah, NAMELY THE GARMENTS OF MALCHUT, of which it says "inwrought with gold" - as it is written: "The King's daughter is all glorious within: her clothing is inwrought with gold" (Tehilim 45:14). You, AMORAIM, cut THE GARMENT INWROUGHT WITH GOLD into several legal sentences and later fix and explain them away using various arguments.

30. וְאִית קוּשְׁיָין דְּאִינּוּן לְבוּשִׁין דַּהֲלָכָה, דְּאִתְּמַר בְּהוֹן מִשְׁבְּצוֹת זָהָב. הה״ד, כָּל כְּבוּדָה בַּת מֶלֶךְ פְּנִימָה מִמִּשְׁבְּצוֹת זָהָב לְבוּשָׁהּ. וְאַתּוּן, פַּסְקִין לוֹן בְּכַמָּה פְּסָקוֹת, וּלְבָתַר מְתַקְּנִין וּמְפָרְקִין לוֹן בְּכַמָּה פְּרוּקִין.

31. If one chapter of the Mishnah is missing, and it has been maintained that something is missing from the Mishnah, you fix it. FOR EXAMPLE, IN PLACES WHERE IT IS STATED IN THE GEMARA: "A CLAUSE HAS BEEN OMITTED, FOR THIS IS THE WAY WE HAVE LEARNED IT...," such is wanting that can be numbered. If a simpleton comes and spreads an evil report of the craftsman that cuts the garments, saying: The Torah is lacking - STATING THAT IN THIS PARAGRAPH OF THE MISHNAH, A CLAUSE HAS BEEN OMITTED. Yet, it is written: "The Torah of Hashem is perfect," (Tehilim 19:8) perfect in all the members of the body, the 248 positive precepts, as written: "You are all fair, my love; there is no blemish in you," (Shir Hashirim 4:7), and perfect in her garments. How can anything be lacking in the Mishnah?

31. וְאִי חָסֵר שׁוּם פְּסָק מִמַּתְנִיתִין, כְּמָה דְּאוּקְמוּהָ זֶה חָסֵר מִן הַמִּשְׁנָה, אַתּוּן מְתַקְּנִין לוֹן, וְהַאי הוּא חֶסְרוֹן שֶׁיּוּכַל לְהִמָּנוֹת. וְאִי יֵיתֵי טִפֵּשׁ וַיַּפִּיק שׁוּם בִּישׁ עַל הַהוּא אוּמָנָא דְּחָתִיךְ לְבוּשִׁין, וְיֵימָא וְכִי אוֹרַיְיתָא אִיהִי חָסֵר, וְהָא כְּתִיב תּוֹרַת יְיָ׳ תְּמִימָה, תְּמִימָה בְּכָל אֵבְרִין דְּגוּפָא, דְּאִינּוּן רמ״ח פִּקּוּדִין. הה״ד כֻּלָּךְ יָפָה רַעְיָתִי וּמוּם אֵין בָּךְ. תְּמִימָה בִּלְבוּשָׁהָא, וְאֵיךְ חָסֵר מִן הַמִּשְׁנָה.

32. אַתּוּן תֵּימְרוּן לֵיהּ, דּוֹק וְתִשְׁכַּח חֲתִיכָה, וְתִשְׁכַּח לָהּ מְעוּרֶבֶת בִּשְׁאָר פְּסָקוֹת וּמִשְׁנָיוֹת. דְּאוֹרַח אוּמָנָא לְמֶחְתַּךְ לְבוּשִׁין בְּכַמָּה חֲתִיכוֹת, וְתַלְמִיד דְּלָאו אִיהוּ בָּקִי לְמִקְשַׁר הַהֲלָכָה בְּאִלֵּין חֲתִיכוֹת, מִתְחַלְּפֵי לֵיהּ פְּסָקוֹת וְקוּשְׁיָין, וְלָא אַשְׁכַּח לוֹן פִּרוּקָא. עַד דְּיֵיתֵי אוּמָנָא, וּפְרִיק לוֹן כָּל אִלֵּין סְפֵקוֹת דְּלְהוֹן. בְּהַהוּא זִמְנָא, הֲלָכָה דְּאִיהִי בְּרַתָּא, סְלִיקַת קֳדָם מַלְכָּא, שְׁלִימָא בְּכֹלָּא, בְּגוּפָא בְּלְבוּשָׁא וּבְתַכְשִׁיטָהָא, וְאִתְקַיָּים בָּהּ וּרְאִיתִיהָ לִזְכּוֹר בְּרִית עוֹלָם. וּלְזִמְנִין אִית לְאוּמָנָא תַּלְמִיד בָּקִי, דִּישַׁדַּר לֵיהּ לְתַקָּנָא לוֹן.

33. קָמוּ כֻּלְּהוּ וְאָמְרוּ, וַדַּאי אַנְתְּ הוּא אוּמָנָא ר״מ. דְּאִתְּמַר בָּךְ מֹשֶׁה קִבֵּל תּוֹרָה מִסִּינַי, וּמִתַּמָּן וְאֵילָךְ כֻּלְּהוּ תַּלְמִידִים אִינּוּן דִּילָךְ, מִן יְהוֹשֻׁעַ עַד סוֹף כָּל דָּרִין. הֲדָא הוּא דְּאָמַר וּמְסָרָהּ לִיהוֹשֻׁעַ, וִיהוֹשֻׁעַ לִזְקֵנִים, וּזְקֵנִים לִנְבִיאִים, עַד סוֹף כֻּלְּהוּ. תַּלְמִיד בָּקִי דִּילָךְ מַאן הוּא הָא חֲזֵינָא דְּאִתְּמַר, הַכֹּל יְהֵא מוּנָח עַד שֶׁיָּבֹא אֵלִיָּהוּ.

34. אָמַר לוֹן, וַדַּאי הָכִי הוּא, דְּאִיהוּ תַּלְמִיד חָבֵר, דְּעָלֵיהּ אִתְּמַר בֶּן אַהֲרֹן הַכֹּהֵן. כְּגַוְונָא דְּאִתְּמַר בְּאַהֲרֹן הוּא יִהְיֶה לְךָ לְפֶה, הָכִי נָמִי בְּרֵיהּ, יִהְיֶה לִי לְפֶה, דְּאִיהִי אוֹרַיְיתָא דִּבְעַל פֶּה. בְּגִין דְּהֵיכִי דַּהֲוֵינָא בְּקַדְמֵיתָא כְּבַד פֶּה וּכְבַד לָשׁוֹן, וְהָכִי יוֹקִים לִי קוּדְשָׁא בְּרִיךְ הוּא, כְּבַד פֶּה בְּאוֹרַיְיתָא דבע״פ, וּכְבַד לָשׁוֹן בְּאוֹרַיְיתָא שֶׁבִּכְתָּב, דְּלָא יֵימְרוּן אִלֵּין דְּלָא אִשְׁתְּמוֹדְעִין לִי, אָחֳרָא אִיהוּ. וְאֵלִיָּהוּ הוּא יִהְיֶה לִי לְפֶה, יֵיתֵי לְתַקָּנָא כָּל אִלֵּין סְפֵקוֹת, וּלְפָרְקָא לוֹן.

35. בְּהַהוּא זִמְנָא, זֹאת תּוֹרַת הָעוֹלָה, בְּרַתָּא, דַּהֲוַת מְהַדְּקָא שְׁפָלָה בְּגָלוּתָא, סְלִיקַת עַל כָּל דַּרְגִּין דְּלְעֵילָא, הה״ד רַבּוֹת בָּנוֹת עָשׂוּ חָיִל וְאַתְּ עָלִית עַל כֻּלָּנָה, וּסְלִיקוּ דִּילָהּ תְּהֵא לְאַבָּא דְּאִיהוּ לִימִינָא חֶסֶד, דְּבֵיהּ הָרוֹצֶה לְהַחְכִּים יַדְרִים, מִתַּמָּן חָכְמָ״ה, כ״ח מ״ה.

32. HE ANSWERS: Say to him - look carefully and find the MISSING piece. You may find it mixed with other verses and Mishnahyot, MEANING, IT IS THE CUSTOM OF THE TORAH TO BE LACKING IN ONE PLACE AND RICH IN ANOTHER. For it is the way of the craftsman to cut garments into several pieces, AND THAT WHICH IS MISSING IN ONE PLACE IS FILLED UP IN ANOTHER. The students, inexperienced in connecting the Halachah to those pieces THAT ARE IN ANOTHER PLACE, confuse the sentences and questions, and cannot explain the dilemmas until the craftsman comes and explains all the doubts they have. At that time, Halachah the daughter, NAMELY MALCHUT, rises before the King, perfect in everything, in body, garments and jewelry. And in it the verse comes true: "And I will look upon it, that I may remember the everlasting Covenant" (Beresheet 9:16). Sometimes the craftsman has an experienced student whom he sends to correct them, NAMELY ELIJAH, AS WAS MENTIONED BEFORE.

33. They all rose and said: Faithful Shepherd, surely you are the craftsman, for it says of you, "Moses received the Torah from Sinai." From that time onward, everyone is your student, from Joshua to the end of all generations. This is what we learned, that he "transmitted it to Joshua; Joshua to the elders; the elders to the prophets," to the end of all. Who is your skilled student MENTIONED ABOVE? We see that it has been said to let everything wait until Elijah comes. HENCE, ELIJAH IS YOUR EXPERIENCED STUDENT.

34. He said to them: Surely it is so, THAT ELIJAH is my companion student, of whom it says: "The son of Aaron the priest" (Bemidbar 25:7), AS SAID, THAT PINCHAS IS ELIJAH. As is said of Aaron: "And he shall be to you as a mouth" (Shemot 4:16), similarly, his son, ELIJAH, will be to me as a mouth, FOR HE WILL IMPROVE the Oral Torah. For just as I was slow of speech (lit. 'mouth') and of a slow tongue, so will the Holy One, blessed be He, raise me, IN THE END OF CORRECTION, slow of speech in the Oral Torah and of a slow tongue in the Written Torah, so that those who knew me not will not say it is someone else - MEANING, AS IT HAS BEEN SAID, THAT THE DEAD WILL RISE WITH THEIR DEFECTS, SO THAT IT WILL NOT BE SAID THAT IT IS SOMEONE ELSE. Elijah will be to me as a mouth to explain all those doubts and interpret them.

35. At that time, IT SAYS: "This (Heb. zot) is the Torah of the burnt offering (Heb. olah)," (Vayikra 6:2) NAMELY the daughter, WHO IS MALCHUT THAT IS CALLED 'ZOT' AND IS CALLED 'TORAH', who was degraded and humiliated in exile. She rises (Heb. olah) above all the grades above, as written: "Many daughters have done virtuously, but you excelled them all" (Mishlei 31:29). She rises to Aba, who is to the right and is Chesed, of which IT SAYS that he who wishes to acquire wisdom should turn south; NAMELY, CHESED, WHICH IS IN THE SOUTH, WHENCE CHOCHMAH COMES. FOR DURING GREATNESS, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN BECOME CHOCHMAH, BINAH AND DA'AT, SO THAT CHESED OF ZEIR ANPIN BECOMES CHOCHMAH, WHICH IS ABA. HENCE, CHESED IS FROM THE SOUTH, whence Chochmah is from, WHICH IS COMPOSED OF THE LETTERS OF 'Coach-Mem Hei (lit. 'the strength of Mem Hei')', ZEIR ANPIN, THE SECRET OF YUD HEI VAV HEI FULLY SPELLED WITH ALEPH'S, WHICH NUMERICAL VALUE AMOUNTS TO MEM HEI (45). AND CHESED THAT BECAME CHOCHMAH IS HIS STRENGTH.

36. אָמַר חַד תְּנָא, בְּוַדַּאי בְּגִין דָּא אִתְּמַר בָּךְ, מוֹלִיךְ לִימִין מֹשֶׁה בְּגִין כַּלָּה דִּילָךְ, דְּלָא יְהֵא לָךְ שְׁלִימוּ אֶלָּא בָּהּ. דְּכַד אַנְתְּ תְּהֵא שְׁלִימָא בָּהּ, אִתְּמַר בָּךְ פֶּה אֶל פֶּה אֲדַבֶּר בּוֹ וּמַרְאֶה וְלֹא בְחִידוֹת. בְּמַרְאֶה: כְּגַוְונָא דְּכַלָּה דְּאִתְפַּשְׁטַת מַלְבּוּשָׁהָא, וּמִתְיַיחֶדֶת עִם בַּעְלָהּ בְּקֵירוּב בָּשָׂר, בְּרַמְ"ח אֵבָרִים דִּילָהּ, וְלָא כַּסְיָאת אֵבֶר חַד מִנָּהּ. וְהַאי אִיהוּ בְּמַרְאֶה רמ"ח בְּחוּשְׁבָּן.

36. One Tanna said: Surely this is why it says of you, "THAT CAUSED HIS GLORIOUS (HEB. TIFERET) ARM to go at the right hand of Moses" (Yeshayah 63:12). Since only through your bride, CALLED 'THE ARM OF TIFERET', you shall attain perfection. When you are made perfect through Her, MALCHUT, it says of you: "With him, I speak mouth to mouth, manifestly (lit. 'in sight'), and not in dark speeches" (Bemidbar 12:8). "In sight," like a bride undressed of her garments unites with her husband in the proximity of flesh of her 248 body parts, without covering any of them. This is "bemar'eh (Lit. 'in sight')," which is 248 in numerical value.

37. אָמַר בּוּצִינָא קַדִּישָׁא, בְּקַדְמִיתָא אִתְחֲזֵי לָךְ הַאי חֵיזוּ, דְּאִתְּמַר בָּהּ בְּמַרְאֶה, דְּאִיהוּ לָךְ הַמַּרְאֶה הַגָּדוֹל בַּסְּנֶה, דְּאִדְכַּר בֵּיהּ חֲמִשָּׁה זִמְנִין הַסְּנֶה. וּכְעַן אִתְגַּלְיָא לָךְ חֵיזוּ דָּא, בְּרַמְ"ח פִּקּוּדִין, דְּאִינּוּן בְּחַמְשָׁה חוּמְשֵׁי תּוֹרָה. וְלֹא בְחִידוֹת, דְּאִינּוּן לְבוּשִׁין דִּילָהּ, דְּבְהוֹן חָזוֹ כָּל נְבִיאֵי. דְּלֵית אֹרַח לְאִתְגַּלְיָא כַּלָּה בְּקֵירוּב בָּשָׂר, אֶלָּא לְחָתָן דִּילָהּ.

37. The Holy luminary, NAMELY RABBI SHIMON, said: This sight was first revealed to you, of which it says, "in sight," NAMELY MALCHUT, which is for you the great sight of the bush - as the bush is mentioned five times. THIS IS THE SECRET OF: "IN A FLAME OF FIRE OUT OF THE MIDST OF A BUSH" (SHEMOT 3:2). This sight is now revealed to you with the 248 POSITIVE precepts, which are the five books of the Torah. "And not in dark speeches," are Her garments through which the prophets saw Her. It is not the custom of the Bride, MALCHUT, to be revealed in the flesh, save before Her groom, MOSES, WHO COULD GAZE INTO THE SHINING MIRROR, THE SECRET OF CHASSADIM OF ZEIR ANPIN. THE OTHER PROPHETS GAZED INTO THE MIRROR THAT DOES NOT SHINE, NAMELY HER GARMENTS CALLED 'DARK SPEECHES' AND ALSO 'INWROUGHT WITH GOLD', AND DID NOT SEE HER WITHOUT THOSE GARMENTS.

38. בְּהַהוּא זִמְנָא יִתְקַיְּים בְּהוּ, וַיִּהְיוּ שְׁנֵיהֶם עֲרוּמִּים הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבּוֹשָׁשׁוּ. כְּגוֹן אָדָם וְאִשְׁתּוֹ דְּכְבַר אִתְעֲבַר עִרְבּוּבְיָא בִּישָׁא, עֵרֶב רַב, קוּשְׁיָא בִּישָׁא מֵעָלְמָא, דְּאִינּוּן עֲרָיָין דְּקוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ, עֲרָיָין דְּיִשְׂרָאֵל. כ"ש עֲרָיָין דִּילָךְ רַעְיָא מְהֵימְנָא. וּמֵהֲלָכָה דִּילָךְ. דְּבִגִינַיְיהוּ צָרִיךְ לְכַסָּאָה רָזִין דְּאוֹרַיְיתָא, כְּמָה דְּאוּקְמוּהָ כְּבוֹד אֱלֹהִים הַסְתֵּר דָּבָר, עַד דְּמִתְעַבְּרִין מֵעָלְמָא. וְלֵית מְלָכִים אֶלָּא יִשְׂרָאֵל, כְּמָה דְּאוּקְמוּהָ, כָּל יִשְׂרָאֵל בְּנֵי מְלָכִים הֵם, בְּהַהוּא זִמְנָא, וּכְבוֹד מְלָכִים חֲקוֹר דָּבָר. אָמַר רַעְיָא מְהֵימְנָא, בְּרִיךְ אַנְתְּ לְעַתִּיק יוֹמִין, דְּמִתַּמָּן אַנְתְּ, כְּעַנְפָּא דְּאִתְפְּשַׁט מֵאִילָנָא, הָכִי נִשְׁמָתִין עַנְפָּא מִנֵּיהּ.

38. At that time, this verse: "And they were both naked, the man and his wife, and they felt no shame" (Beresheet 2:25), like Adam and his wife BEFORE THE SIN, will be fulfilled in relation to them, TO ZEIR ANPIN, CALLED MOSES AND MALCHUT. For the evil mixture, the mixed multitude, which is a bad question, NAMELY, EVIL JUDGMENTS, was already removed from the world. They are the nakedness of the Holy One, blessed be He, and the Shechinah, WHICH IS the nakedness of Yisrael, and your nakedness, Faithful Shepherd all the more, AND THE NAKEDNESS of your Halachah, MALCHUT, for whose sake the mysteries of the Torah had to be concealed, as written: "It is the glory of Elohim to conceal a thing," (Mishlei 25:2) until they are removed from the world. There are no kings but Yisrael, as it was explained that Yisrael are kings, for at that time, BY THE END OF CORRECTION, IT SAYS, "But the honor of kings (NAMELY, YISRAEL) is to search out a matter" (Ibid.). The Faithful Shepherd, MOSES, said TO RABBI SHIMON: May you be blessed before Atik Yomin, KETER, whence you are like a branch extending from the tree. So are the souls its branches.

39. תַּנָּאִים וְאָמוֹרָאִין, הָא וַדַּאי עוֹלָה וְחַטָּאת וְאָשָׁם, תְּלַת פִּקּוּדִין אִינּוּן, תְּלַת אֲבָהָן. שְׁלָמִים מַטְרוֹנִיתָא. אֵבֶר, דְּאִיהִי תַּשְׁלוּמִין דְּכָל אֵבֶר, כְּגַוְונָא דְּיוֹמָא קַדְמָאָה דְּחַג.

39. THE FAITHFUL SHEPHERD SAID TO THEM: Tannaim and Amoraim, surely the burnt offering, the sin offering, and guilt offering are three precepts, which are the Three Fathers, NAMELY CHESED, GVURAH AND TIFERET. And the peace offering is the Queen, MALCHUT, a body part OF ZEIR ANPIN, NAMELY, ITS TENTH SFIRAH, which completes every body part OF ZEIR ANPIN, like the first day of a feast WHERE A PILGRIM'S BURNT OFFERING IS SACRIFICED, BY WHICH MALCHUT ASCENDS AND COMPLETES EACH AND EVERY BODY PART OF ZEIR ANPIN INTO TEN SFIROT.

40. מִי שֶׁלֹּא חַג יו"ט הָרִאשׁוֹן עַל חַג עָלֶיהָ אִתְּמַר מְעֻוָּת לֹא יוּכַל לִתְקוֹן וְחֶסְרוֹן לֹא יוּכַל לְהִמָּנוֹת. וְהַאי אִיהוּ חַטָּאת דִּמְעַכֵּב לָעוֹלָה. חֵטְא אִיהוּ דְּכַר. חַטָּאת, נוּקְבָא. וּלְזִמְנִין דְּהָא אִתְבְּסָם חַטָּאת, וְאִתְפְּרַשׁ מֵעוֹלָה. בְּהַהוּא שָׂעִיר, דְּאִתְּמַר וּשְׂעִיר עִזִּים אֶחָד לְחַטָּאת.

40. It says of whoever does not celebrate the first holiday of the feast, WHO DOES NOT BRING A PILGRIM'S BURNT OFFERING AND HOLIDAY PEACE OFFERING WITH WHICH TO ATTACH MALCHUT TO ZEIR ANPIN AND AFTER THE HOLIDAY HE HAS NOT YET BROUGHT THEM: "That which is crooked cannot be made straight; and that which is wanting cannot be numbered" (Kohelet 1:15). It is the sin offering, NAMELY, A SIN that detains the burnt offering, AS HE DETAINS MALCHUT FROM RISING TO ZEIR ANPIN, WHICH IS THE SECRET OF THE BURNT OFFERING, BY NOT BRINGING PILGRIM'S BURNT OFFERING. Sin is Male and the sin offering Female, AS BOTH CARRY THE SAME MEANING. At times, the sin offering, NAMELY THE SIN, is perfumed and separates from the burnt offering - NOT HOLDING MALCHUT FROM RISING ANY LONGER - by that he-goat, as it says: "And one kid of the goats for a sin offering" (Bemidbar 15:24).

41. אֲשָׁם תָּלוּי אָחִיד בְּתַרְוַוֵיהוּ, כְּמַאן דְּאָחִיד לְכָאן וּלְכָאן, וְאִיהוּ תָּלוּי בְּאֶמְצָעִיתָא. כְּגוֹן, הַכֹּל תָּלוּי עַד שֶׁיָּבֹא אֵלִיָּהוּ, וַיַּפְרִישׁ לֵהּ מִתַּמָּן. הָכִי אֲשָׁם תָּלוּי, אִיהוּ אָחִיד בְּתַרְוַוֵיהוּ, עַד דְּיָהֲבִין לֵיהּ מְזוֹנָא דִּילֵיהּ, שׁוֹחַד דִּילֵיהּ, וְיִתְפְּרַשׁ מִתַּמָּן, וּמִתְקָרְבִין אֵבָרִין דְּכַלָּה דָּא לְדָא. דְּהָכִי אִיהוּ אָשָׁם וְחַטָּאת, כְּסִרְכוֹת דַּאֲחִידָן בְּרֵיאָה, וְלָא מַנִּיחִין לָהּ לְפַרְחָא לְסַלְקָא לְגַבֵּי עֵילָא, לְנָשְׁבָא בְּרוּחָא דְּקוּדְשָׁא.

41. THE TRANSGRESSION, FOR WHICH a trespass offering for doubtful guilt IS BROUGHT, is attached to them both, as if it is holding to this one and that and is suspended in the middle BETWEEN THEM; NAMELY, IT DAMAGES THE CENTRAL COLUMN THAT CONTAINS RIGHT AND LEFT. Similarly, everything is pending for Elijah to come and separate Her, MALCHUT, from there, FROM THE KLIPOT, WHICH WILL HAPPEN AT THE END OF THE CORRECTION. So does the trespass offering for doubtful guilt hold on to both, DAMAGING THE RIGHT AND THE LEFT, until THE OTHER SIDE is given its food and bribe FROM THE TRESPASS OFFERING FOR DOUBTFUL GUILT. THE OTHER SIDE will then be separated from it and the limbs of the Bride, NAMELY THE TWO COLUMNS, RIGHT AND LEFT OF MALCHUT, come near each other. Guilt and sins are like adhesions to the lungs, NAMELY, THEY ARE LIKE MEMBRANES ATTACHING THE LOBES OF THE LUNGS TO EACH OTHER, not allowing MALCHUT to fly and ascend TO ZEIR ANPIN and blow by the Holy Spirit (or: 'wind').

42. שֶׂה אִיהוּ לְעוֹלָה, דִּכְתִיב וְאַיֵּה הַשֶּׂה לְעוֹלָה. וְאִתְּמַר בֵּיהּ שֶׂה תָּמִים זָכָר, הה"ד אִישׁ תָּמִים. וְהָא צְרִיךְ לְמִשְׁאַל, דְּהָא שֶׂה אִיהוּ לִימִינָא, שָׂעִיר אִיהוּ לִשְׂמָאלָא, דְּהַיְינוּ שְׂעִיר עִזִּים אֶחָד לְחַטָּאת, וְאִית שָׂעִיר, וְאִית שָׂעִיר. שָׂעִיר אֶחָד לַיְיָ', וּשְׂעִיר אֶחָד לַעֲזָאזֵל. וְהַיְינוּ דִּכְתִיב, וְנָתַן אַהֲרֹן עַל שְׁנֵי הַשְּׂעִירִים גּוֹרָלוֹת גּוֹרָל אֶחָד לַיְיָ' וְגוֹרָל אֶחָד לַעֲזָאזֵל. וּבְהַהוּא שֵׂעִיר, אִתְּמַר בְּעֵשָׂו, אִישׁ שָׂעִיר. וְדָא כָּבֵד. דְּנָטִיל כָּל אִינּוּן שְׁמָרִים דְּדָם. שְׁחִין אֲבַעְבּוּעוֹת פּוֹרְחוֹת, סַפָּחֹת, וְכָל מִינֵי צָרַעַת. וְהַיְינוּ דִּכְתִיב, וְנָשָׂא הַשָּׂעִיר עָלָיו אֶת כָּל עֲוֹנוֹתָם אֶל אֶרֶץ גְּזֵרָה. וְאִינּוּן עֲוֹנוֹת תָּם, דְּאִיהוּ לִבָּא, וּכְדֵין אִתְפְּרַשׁ מִלְּעָרְבָא בְּלִבָּא, וּכְדֵין אִתְבְּסָם, וְאִיהוּ כָּבֵד בְּאִלֵּין חוֹבִין, וְלָא קָל לְסַלְקָא לְגַבֵּי יַעֲקֹב אִישׁ תָּם. חֲדוּ מָארֵי מַתְנִיתִין דְּמִתִּיבְתָּאן, דְּקָא נַחְתֵּי עִם תָּנָאִין וְאָמוֹרָאִין.

42. A lamb is sacrificed as a burnt offering, as written: "But where is the lamb for a burnt offering?" (Beresheet 22:7). It says of it: "Your lamb shall be without blemish (Heb. tamim), a male," (Shemot 12:5) as, "a plain (Heb. tamim) man," (Beresheet 25:27) MEANING PERFECT. ALSO, "A LAMB WITHOUT A BLEMISH," MEANS IT IS PERFECT, BEING A BURNT OFFERING, WHICH IS ON THE RIGHT. The lamb is to the right and a he-goat is to the left, namely, "and one kid of the goats for a sin offering," AS GOATS (HEB. IZIM) INDICATE HARSH (HEB. AZIM) JUDGMENTS OF THE LEFT. There is a he-goat and there is a he-goat, NAMELY one he-goat for Hashem and one he-goat for Azazel, as written: "And Aaron shall cast lots upon the two goats; one lot for Hashem and the other lot for Azazel" (Vayikra 16:8). It was concerning this he-goat (Heb. seir) that it says of Esav, that he is "a hairy (Heb. sair) man" (Beresheet 27:11). This is THE ASPECT OF the liver (Heb. kaved lit. 'heavy'), which receives AND ABSORBS all the yeast in the blood, WHICH ARE boils, smallpox, skin sores and all kinds of leprosy. Hence, it is written: "And the goat shall bear upon itself all their sins (Heb. avonotam) to a barren land" (Vayikra 16:22). AVONOTAM IS COMPOSED OF THE LETTERS OF Avonot-tam, the sins of the perfect, that is, the heart, CALLED 'PERFECT'. It then stops being a part of the heart, THE SECRET OF MALCHUT, which is then perfumed, and AZAZEL is made heavy with those sins IT CARRIES UPON ITSELF, and is not light enough to rise to Jacob, the perfect man, THE SECRET OF ZEIR ANPIN. THE FAITHFUL SHEPHERD DID NOT UTTER HIS QUESTION BECAUSE HE WANTED THEM TO ASK IT. The sages of the Mishnah and the heads of the Yeshivah, who came down with the Tannaim and the Amoraim, rejoiced.

43. One of them rose. He said: Faithful Shepherd, allow me to ask a question, after having merited to hear these precious words from your mouth, for this Torah coming out of your mouth "is more precious than pearls: and all the things you can desire are not to be compared to her" (Mishlei 3:15). For all that, it is a Halachah and I need to learn it. You said well that the goat sent to Azazel IS ON THE LEFT, but where is the pending sin offering?

43. קָם חַד מִנַּיְיהוּ וְאָמַר, רַעְיָא מְהֵימְנָא, הַב לִי רְשׁוּ לְמִשְׁאַל, בָּתַר דְּזָכֵינָא לְמִשְׁמַע מִלִּין יַקִּירִין אִלֵּין מִפּוּמָךְ, דְּאוֹרַיְיתָא דָּא דְּנָפְקַת מִפּוּמָךְ יְקָרָה הִיא מִפְּנִינִים וְכָל חֲפָצֶיךָ לֹא יִשְׁווּ בָהּ, וְעַל כָּל דָּא הֲלָכָה הִיא וְלִלְמוֹד אֲנִי צָרִיךְ. הָא שָׁעִיר דַּעֲזָאזֵל שַׂפִּיר, אָשָׁם תָּלוּי בְּאָן אֵתַר אִיהוּ.

44. He said to him: Blessed are you, my son. You asked well, yet the Central Pillar, with the Right and Left attached to it, which are Chesed and Gvurah, is like a man's body holding two arms, or an eagle with two wings attached to it with which to fly. FOR THE FACE OF AN EAGLE IS THE CENTRAL COLUMN OF THE FOUR LIVING CREATURES, COMPRISED OF RIGHT AND LEFT. It is also similar to a dove, THE SECRET OF MALCHUT, CALLED 'DOVE' IN SHIR HASHIRIM, to which two wings are attached. She is likened to the Torah and her wings to the positive precepts, THE SECRET OF RIGHT AND CHASSADIM, with which she rises and flies up TO ZEIR ANPIN. In the same manner, the negative precepts, WHICH ARE OF THE LEFT AND JUDGMENTS, are her snares like birds caught in a trap, and all her snares keep her from flying UP TO ZEIR ANPIN AND BINAH. They are called 'adhesions', NAMELY, TISSUES ATTACHED TO THE LOBES OF THE LUNGS, the membranes that keep the wings of the lungs from blowing.

44. אָמַר לֵיהּ, בְּרִיךְ אַנְתְּ בְּרִי, שַׂפִּיר קָא שָׁאַלְתְּ. אֶלָּא, מַה עַמּוּדָא דְּאֶמְצָעִיתָא, אָחִיד בֵּיהּ יְמִינָא וּשְׂמָאלָא, דְּאִינּוּן חֶסֶד וּגְבוּרָה, כְּגוּפָא דְּאָחִיד בֵּין תְּרֵין דְּרוֹעִין דְּבַר נָשׁ. אוֹ כְּנֶשֶׁר, דַּאֲחִידָן בֵּיהּ תְּרֵין גַּדְפִּין לְפָרְחָא בְּהוֹן. וְכַיּוֹנָה, דַּאֲחִידַת בָּהּ תְּרֵין גַּדְפִּין, דְּאַמְתִּילַת לְאוֹרַיְיתָא, וְגַדְפִּין דִּילָהּ לְמִצְוֹת עֲשֵׂה, וּבְהוֹן הִיא הָעוֹלָה, וּפַרְחַת לְעֵילָא. הָכִי פִּקּוּדִין דְּלָא תַּעֲשֶׂה, אִינּוּן תְּפִישׁוּ דִילָהּ, כְּגוֹן צִפָּרִים הַנֶּאֱחָזִים בַּפָּח. וְכָל תַּפְשִׁין דִּילָהּ, דְּמְעַכְּבִין לָהּ לְפַרְחָא, אִתְקְרִיאוּ סִרְכוֹת כְּאִלֵּין סִרְכוֹת, דְּמְעַכְּבֵי לְכַנְפֵי רֵיאָה, לְנָשְׁבָא.

45. Such is the guilt (offering). For Yisrael are attached to the wings of the Shechinah, which are the living creatures carrying the Throne. THE SIN (OFFERING) PREVENTS MALCHUT from ascending through them, by the merits of Yisrael, to the Holy One, blessed be He, ZEIR ANPIN, FOR THEIR SIN (OFFERINGS) detain Her and make the wings heavy. The guilt (offering) is the mother of the mixed multitudes. It is the adhesion that is attached to the Throne where the Queen is, NOT TO THE WINGS ONLY, LIKE THE SIN (OFFERING). It does not let Her go out from exile, and the meritorious deeds OF YISRAEL hold on to Her, to raise Her FROM EXILE. She THEREFORE remains in the air like an adhesion suspended in the air, AIR being the Central Column. MEANING, SHE IS SUSPENDED LIKE AN ADHESION TO THE CENTRAL PILLAR, ZEIR ANPIN, SINCE DUE TO THE GUILT (OFFERING,) SHE CANNOT BE UNITED WITH HIM, SAVE BY A GUILT OFFERING. IT IS THEREFORE CALLED A 'TRESPASS OFFERING FOR DOUBTFUL (LIT. 'PENDING') GUILT', SINCE IT IS SUSPENDED IN THE AIR. Hence, the guilt depends on the Righteous, YESOD OF ZEIR ANPIN, WHERE IT DAMAGES, AND THE GUILT OFFERING RECTIFIES, which is pending between heaven, ZEIR ANPIN, and earth, MALCHUT. AND WE CONSIDER IT SUSPENDED BETWEEN ZEIR ANPIN AND MALCHUT. THEREFORE, IT IS CALLED 'TRESPASS OFFERING FOR DOUBTFUL (LIT. 'PENDING') GUILT'.

45. הָכִי אָשָׁם. דְּיִשְׂרָאֵל אָחִיד בְּגַדְפּוֹי דִּשְׁכִינְתָּא, דְּאִינּוּן חַיָּוָן דְּכוּרְסְיָיא, דְּלָא תְּהֵא עוֹלָה בְּהוֹן בְּזִכְוָון דְּיִשְׂרָאֵל, לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא, וּמְעַכְּבִין לָהּ, וּמַכְבִּידִין גַּדְפָּאָה חֲטָאוֹת דִּלְהוֹן. וְאָשָׁם אִימָא דְּעֵרֶב רַב, סִרְכָא אֲחִידָא בְּכוּרְסְיָיא, דְּתַמָּן מַטְרוֹנִיתָא, וְלָא מַנְחַת לָהּ לְסַלְקָא מִגָּלוּתָא. וְזַכְוָון אֲחִידָן בָּהּ לְסַלְקָא, אִשְׁתְּאַרַת בַּאֲוִירָא, כְּגוֹן סִרְכָא תָּלוּי בַּאֲוִירָא. וְדָא עַמּוּדָא דְּאֶמְצָעִיתָא. הָכִי אָשָׁם תָּלוּי בְּצַדִּיק, דְּאִיהוּ אָחִיד בֵּין שְׁמַיָּא וְאַרְעָא.

46. The sin (offering) is the lobe of the liver (Heb. kaved lit. 'heavy'), since it lies heavy on MALCHUT with sins of the filthy iniquities of Yisrael as the liver burdens the arteries of the heart with yeast, which is blood. So those sin (offerings) lie heavy on the wings of the Shechinah, which are the positive precepts likened to the wings of a dove. The negative precepts burden the positive, AS WE SAID, MEANING THAT when the iniquities of Yisrael are more numerous than the merits, it then says of the Torah, the body, NAMELY ZEIR ANPIN CALLED 'BODY': "And it cast down the Truth to the ground" (Daniel 8:12). MALCHUT cries: "Hashem has delivered me into the hands of those against whom I am not able to rise up" (Eichah 1:14). She "is fallen; she shall no more rise" (Amos 5:2).

46. חַטָּאת אִיהִי יוֹתֶרֶת הַכָּבֵד, אַכְבִּידַת עָלָה בְּחַטָּאוֹת, דְּלִכְלוּכִין דְּחוֹבִין דְּיִשְׂרָאֵל, כְּגַוְונָא דְּכָבֵד מַכְבִּיד שְׂמָרִים, דְּאִינּוּן דָּמִים, עַל עַרְקִין דְּלִבָּא. הָכִי אִלֵּין חַטָּאוֹת, מַכְבִּידִין עַל גַּדְפּוֹי דִּשְׁכִינְתָּא, דְּאִינּוּן פִּקּוּדִין דַּעֲשֵׂה, דְּדַמְיָין לְכַנְפֵי יוֹנָה. לֹא תַּעֲשֶׂה כַּד אִינּוּן מַכְבִּידִין עַל עֲשֵׂה, דְּאִינּוּן כַּד חוֹבִין דְּיִשְׂרָאֵל מְרוּבִּין מִזַּכְוָון, אִתְּמַר בְּאוֹרַיְיתָא דְּאִיהוּ גּוּפָא, וְתַשְׁלֵךְ אֱמֶת אַרְצָה, וְאִיהִי צוֹוְחַת נְתָנַנִי יְיָ׳ בִּידֵי לֹא אוּכַל קוּם נָפְלָה לֹא תוֹסִיף קוּם.

47. For that reason, the Tannaim and the Amoraim composed prayers in place of the sacrifices to remove sins and guilt from MALCHUT. That is why the Shacharit service was composed as the morning sacrifice, the prayer of Minchah as the evening sacrifice, and the Arvit prayer as the portions of the sacrifice and the fatty parts that were consumed on the altar all night. The three patriarchs, who composed three prayers in correspondence with the Chariot to which they are attached, WHO ARE CHESED, GVURAH AND TIFERET, as we said, are the very Chariot. "They four had the face of a lion, on the right side" (Yechezkel 1:10), WHICH IS CHESED, THE FACE OF THE OX, GVURAH AND THE FACE OF AN EAGLE, TIFERET. CORRESPONDING TO THEM ARE THE THREE PRAYERS. End of Ra'aya Meheimna

47. וּבְגִין דָּא, תַּקִּינוּ תַּנָּאִים וַאֲמוֹרָאִים צְלוֹתִין בַּאֲתַר דְּקָרְבְּנִין, לְאַעְבְּרָא חֲטָאוֹת וַאֲשָׁמוֹת מִינָּהּ. וּבְגִין דָּא תַּקִּינוּ צְלוֹתָא דְּשַׁחֲרִית, כְּקָרְבָּן הַשַּׁחַר. וּצְלוֹתָא דְּמִנְחָה, כְּקָרְבָּן בֵּין הָעַרְבַּיִם. וּצְלוֹתָא דְּעַרְבִית, כְּאֵמוּרִים וּפְדָרִים דַּהֲווֹ מִתְאַכְּלִים כָּל הַלַּיְלָה. וּתְלַת אֲבָהָן דְּתָקִינוּ תְּלַת צְלוֹתִין, לְקֻבֵּל מֶרְכַּבְתָּא דְּאִינּוּן קְטִירִין בָּהּ. כְּמָה דְּאוּקְמוּהָ, הָאָבוֹת הֵן הֵן הַמֶּרְכָּבָה, דְּאִינּוּן פְּנֵי אַרְיֵה אֶל הַיָּמִין לְאַרְבַּעְתָּם.
ע"כ רעיא מהימנא

48. "The fire shall ever be burning upon the altar; it shall never go out" (Vayikra 6:6). Rabbi Chiya opened the discussion with the verse: "And Isaac said to Abraham his father, and said, 'My father. And he said, 'Here I am, my son.' And he said, 'Behold the fire...'" (Beresheet 22:7). The word, "said," is mentioned three times by Isaac and once by Abraham. Why is it so? HE ANSWERS: IN CORRESPONDENCE WITH THE three DAYS of the Creation there were three "SAID" by Isaac. The one "SAID" by Abraham CORRESPONDS TO the fourth DAY OF CREATION, as written: "Here I am, my son." THE ABSENCE OF THE WORDS, "AND ABRAHAM SAID, 'HERE I AM, MY SON,'" INDICATES THAT HE SAID "I am" in distress. THIS CORRESPONDS to the words: "Let there be luminaries (Heb. me'orot) in the firmaments of heaven," (Beresheet 1:14), where the word "me'orot" is spelled without Vav, "ME'EROT (CURSES)," A SIGN OF THE COMPLAINTS OF THE MOON.

48. אֵשׁ תָּמִיד תּוּקַד עַל הַמִּזְבֵּחַ לֹא תִכְבֶּה. רִבִּי חִיָּיא פָּתַח, וַיֹּאמֶר יִצְחָק אֶל אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הִנֶּנִּי בְנִי וְגוֹ׳, וַיֹּאמֶר וַיֹּאמֶר תְּלַת זִמְנִין דְּיִצְחָק, וַיֹּאמֶר חַד דְּאַבְרָהָם, אֲמַאי הָכִי. אֶלָּא, ג׳ לְמַעֲשֶׂה בְּרֵאשִׁית, דְּאִינּוּן תְּלַת דְּיִצְחָק הֲווֹ. וְחַד דְּאַבְרָהָם בָּרְבִיעִי, דִּכְתִיב הִנֶּנִּי בְנִי דְּחִיקָא הִנֶּנִּי. וּכְתִיב, יְהִי מְאֹרֹת בִּרְקִיעַ הַשָּׁמַיִם מְאֹרֹת חָסֵר.

49. You may say that the number of times "said" MENTIONED IN THIS PORTION is more numerous. WHY THEN SHOULD I SPEAK OF ONLY FOUR "SAIDS"? HE ANSWERS: The others "SAIDS" MENTIONED IN THE PORTION are concealed in thought, while these four are revealed out of the darkness. "And Isaac said to Abraham," CORRESPONDS TO the verse, "And Elohim said, 'Let there be light', and there was light." Also, "And said, 'My father,'" CORRESPONDS TO the verse: "And Elohim said, 'Let there be a firmament in the midst of the waters, and let it divide water from water'" (Beresheet 1:6). "And he said: 'Behold the fire,'" CORRESPONDS TO the verse, "and Elohim said: 'let the waters gather.'" Finally, "And he said, 'Here I am,'" CORRESPONDS TO the verse, "And Elohim said, 'Let there be luminaries'" (Beresheet 1:14).

49. וְאִי תֵּימָא וַיֹּאמֶר וַיֹּאמֶר יַתִּיר אִינּוּן. אֶלָּא, אִינּוּן סְתִימִין הֲווֹ בְּמַחֲשָׁבָה. וְאִלֵּין, אִתְגַּלְיָין מִגּוֹ חֲשׁוֹכָא. וַיֹּאמֶר יִצְחָק אֶל אַבְרָהָם, וּכְתִיב וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי אוֹר. וַיֹּאמֶר אָבִי, וּכְתִיב וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם. וַיֹּאמֶר הִנֵּה הָאֵשׁ, וַיֹּאמֶר אֱלֹהִים יִקָּווּ הַמַּיִם. וַיֹּאמֶר הִנֶּנִּי, וַיֹּאמֶר אֱלֹהִים יְהִי מְאוֹרוֹת.

6. "The fire shall ever be burning upon the altar"
We learn that the fire of the Torah will never go out, for one may put out a precept like a candle but not put out the Torah. When a man commits a transgression he puts out his own Neshamah; a transgression is truly darkness. A precept of the sages of the Torah is never extinguished because they shine upon the precept with mysteries of the Torah.
Ra'aya Meheimna (the Faithful Shepherd)

רעיא מהימנא

50. וְעוֹד אֵשׁ תָּמִיד תּוּקַד עַל הַמִּזְבֵּחַ וְגוֹ׳. דָּא אוֹרַיְיתָא, דְּאִתְּמַר בָּהּ הֲלֹא כֹה דְבָרִי נְאֻם יְיָ׳. לֹא תִכְבֶּה וַדַּאי, דַּעֲבֵירָה אֵינָהּ מְכַבָּה תּוֹרָה. אֲבָל עֲבֵירָה מְכַבָּה מִצְוָה, וּמַאן דְּעָבֵיד עֲבֵירָה דְּמְכַבָּה מִצְוָה דְּאִיהִי נֵר, הָכִי מְכַבֶּה נֵר דִּילֵיהּ, דְּאִתְּמַר בָּהּ נֵר יְיָ׳ נִשְׁמַת אָדָם מְגוּפֵיהּ, וְהַאי הוּא כִּבּוּי, דְּאִשְׁתְּאַר גּוּפָא בַּחֲשׁוֹכָא. וְהָכִי מַאן דְּסָלִיק שְׁכִינְתָּא מֵאַתְרָהָא, גָּרִים כִּבּוּי וַחֲשׁוֹכָא לְהַהוּא אֲתַר. וַחֲשׁוֹכָא אִיהִי עֲבֵירָה, וְשִׁפְחָה כִּי תִירַשׁ גְּבִירְתָּהּ.

50. WE SHOULD also INTERPRET THE WORDS: "The fire shall ever be burning upon the altar..." (Vayikra 6:6). This is the Torah CALLED 'FIRE', of which it says: "'Is not My word like a fire?' says Hashem" (Yirmeyah 23:29), AS IT SHOULD ALWAYS SHINE UPON THE ALTAR, WHICH IS MALCHUT. "It shall never go out" (Vayikra 6:6); surely THE FIRE OF THE TORAH SHALL NOT GO OUT, since a transgression does not put out the Torah. But a transgression puts out a precept, and he who commits a transgression puts out a precept, which is CALLED 'a candle'. He thus puts out his candle from his own body, NAMELY, THE SOUL THAT IS CALLED 'A CANDLE', of which it says: "A man's soul is the candle of Hashem" (Mishlei 20:27). It is extinction indeed, for the body remains in darkness. He who causes the Shechinah to go away from Her abode THROUGH HIS ACTIONS, brings about extinction and darkness into that place. A transgression is darkness, "and a handmaid that is heir to her mistress," (Mishlei 30:23) FOR A TRANSGRESSION THAT IS A HANDMAID AND DARKNESS INHERITS THE PLACE OF THE MISTRESS, THE SHECHINAH, WHICH WAS REMOVED FROM HER PLACE.

51. וּסְלִיקוּ דְּמִצְוָה מִסִּטְרָא דְּעַמֵּי הָאָרֶץ, לְהוֹן מְכַבָּה מִצְוָה, לְקַיֵּים בְּהוֹן, וּרְשָׁעִים בַּחֹשֶׁךְ יִדָּמוּ. אֲבָל לְגַבֵּי מָארֵי תּוֹרָה, לֵית לֵיהּ כִּבּוּיָה עוֹלָמִית, בְּהוֹן דְּנָהֲרִין לָהּ בְּכַמָּה רָזִין דְּאוֹרַיְיתָא, דְּאוֹר ר״ז אִתְקְרֵי. וּמִצְוֹת דְּאוֹרַיְיתָא דְּמְקַיְּימִין לָהּ רַבָּנָן, תּוֹרָה אִיהוּ לְגַבַּיְיהוּ, לַיְלָה וְיוֹמָם לָא תִכְבֶּה עָלַיְיהוּ, בְּגִין דְּמְקַיְּימִין בָּהּ וְהָגִיתָ בּוֹ יוֹמָם וָלַיְלָה.

51. Regarding the ascension of a precept on the side of the common people, WHO ARE WITHOUT KNOWLEDGE OF THE TORAH - for them A TRANSGRESSION extinguishes a precept. The words: "And the wicked shall be silent in darkness," (I Shmuel 2:9) are fulfilled in them. As for the sages of the Torah, THEIR PRECEPT is never extinguished because they shine upon the precept with several mysteries of the Torah. For light is called 'a secret', Raz, NAMELY THE NUMERICAL VALUE OF LIGHT (HEB. OR) - 207 - WHICH ALLUDES TO THE SECRETS OF THE TORAH BEING LIGHTS. The precepts of the Torah, which the sages observe, are considered in them to be just like the Torah. They will never be extinguished, night or day, because they observe in relation to her: "But you shall meditate therein day and night" (Yehoshua 1:8).

7. The smoke from the wood on the altar

We are told that by the order of the smoke and the cloud of incense of which the Torah, Zeir Anpin, is the smoke, Zeir Anpin will rise in the heart, Binah, and rise to Chochmah that resembles the brain; it is like a cloud since a cloud stirs in the understanding heart. The smoke is the Central Column that unites Chochmah and Binah. We hear of the scholars of the law who are from the side of the Tree of Life and who are thus called 'woods' that will be burned with the flame of the Torah. The constant daily offerings are the dimensions of God, or the Sfirot, and while all the Sfirot are one, still a different one reigns on every Shabbat and feast.

52. וְעָשָׁן דְּסָלִיק מִפּוּמַיְיהוּ בְּמִלֵּי דְּאוֹרַיְיתָא, אִיהוּ עָשָׁן הַמַּעֲרָכָה, דְּמְסַדְּרִין לָהּ, וּמַעֲרִיכִין לָהּ לְגַבֵּי בַּעְלָהּ, כְּגוֹן בְּהַעֲלוֹתְךָ אֶת הַנֵּרוֹת, דְּאִתְּמַר בְּהוֹן לְהַעֲלוֹת נֵר תָּמִיד. וּבְעָשָׁן הַמַּעֲרָכָה וְעָנָן הַקְּטֹרֶת, דְּאוֹרַיְיתָא עָשָׁן דִּילָהּ, יִתְעַר מִלְּבָא, לְגַבֵּי חָכְמְתָא, דְּאִיהוּ כְּמוֹחָא, כְּגַוְונָא דַּעֲנָנָא. דְּאִתְעָרוּתָא דַּעֲנָנָא מִלְּבָא, הֲדָא הוּא דִּכְתִיב וְאֵד יַעֲלֶה מִן הָאָרֶץ, וְלִבְתַר וְהִשְׁקָה אֶת כָּל פְּנֵי הָאֲדָמָה.

52. The smoke coming up from the mouths OF THE SAGES OF THE TORAH with words of the Torah is like the smoke of the wood set on the altar, THE SECRET OF MALCHUT, CALLED A SET, SINCE She is set for Her husband, ZEIR ANPIN. This is so in the verse: "When you light (lit. 'raise') the candles," (Bemidbar 8:2) WHICH SPEAKS OF RAISING MALCHUT, THE SECRET OF THE CANDLES, TO ZEIR ANPIN, as it says of them: "To cause (lit. 'raise') the candle to burn always" (Shemot 27:20), NAMELY MALCHUT, CALLED 'CANDLE'. THIS IS AFFECTED BY THE SMOKE OF THE WOOD SET ON THE EXTERNAL ALTAR, AS SMOKE IS CONSIDERED TO BE MALCHUT. By the smoke from the wood and the cloud of incense IN THE INTERNAL ALTAR, of which the Torah, ZEIR ANPIN, is the smoke, ZEIR ANPIN will awaken in the heart, BINAH, AND RISE to Chochmah that resembles the brain. FOR THE HEART AND THE BRAIN ARE CHOCHMAH AND BINAH, AND THE SMOKE FROM THE WOOD ON THE INNER ALTAR, WHICH IS ZEIR ANPIN, RISES TO THEM BY MEANS OF MAYIN NUKVIN TO UNITE CHOCHMAH AND BINAH. It is like a cloud since a cloud stirs in the heart, as written: "But there went up a mist from the earth" (Beresheet 2:6); NAMELY, ZEIR ANPIN, CALLED 'MIST', WHICH IS SMOKE, WILL RISE FROM BINAH, THE SECRET OF THE SUPERNAL LAND, "and water the whole face of the ground" (Ibid.). FOR AFTER ZEIR ANPIN HAS RISEN BY MEANS OF MAYIN NUKVIN AND RECEIVED PLENTY FROM CHOCHMAH AND BINAH, HE WATERS THE WHOLE FACE OF THE GROUND, WHICH IS MALCHUT.

53. AND HE EXPLAINS HIS WORDS: Thus, the smoke arises from Binah, which is in the heart, considered to be an understanding heart. It rises to Chochmah, which is like the brain. What is the smoke? It is the Central Column, ZEIR ANPIN, THAT RISES AND UNITES CHOCHMAH AND BINAH AND BECOMES DA'AT TO THEM, THE SECRET OF a heart that understands knowledge (Heb. da'at). FROM THE HEART, BINAH, DA'AT RISES, WHICH IS THE CENTRAL COLUMN THAT UNITES CHOCHMAH AND BINAH.

53. הָכִי יִתְעַר עָשָׁן, מִבִּינָה, דְּאִיהוּ בְּלִבָּא, דְּאוּקְמוּהָ לְגַבֵּיהּ, הַלֵּב מֵבִין. וְסָלִיק לְגַבֵּי חָכְמָה, דְּאִיהִי כְּמוֹחָא. וּמַאן עָשָׁן. דָּא, עַמּוּדָא דְּאֶמְצָעִיתָא, דַּעַת, לֵב מֵבִין דַּעַת.

54. HE EXPLAINS HIS WORDS: The smoke, ZEIR ANPIN, AND DA'AT descends from Chochmah to Binah, of which one is to the left and the other to the right, BINAH BEING TO THE LEFT OF ZEIR ANPIN AND CHOCHMAH TO ITS RIGHT. After it words descends full with ABUNDANCE OF Aba and Ima, CHOCHMAH AND BINAH, full with ABUNDANCE OF Yud-Hei to burn the woods, the Torah scholars, who are from the side of the Tree of Life, ZEIR ANPIN. THEY ARE THEREFORE CALLED 'WOODS' (LIT. 'TREES'), who are the limbs of the body, where Hei (lit. 'the') of the trees lies. THEY ARE THE BODY PARTS OF MALCHUT THAT IS CALLED BODY AND CALLED HEI, AS THE SOULS OF THE TORAH SCHOLARS ARE THE OFFSPRING OF ZEIR ANPIN AND MALCHUT. Most certainly, THE INTENTION IS to burn them with the flame of the Torah, as it is written: "'Is not my word like a fire?' says Hashem" (Yirmeyah 23:29), by the flame of the candle we are commanded to light, with love - NAMELY, BY THE FLAMES OF FIRE OF LOVE FOR PRECEPTS.

54. לְבָתַר דְּנָחִית עָשָׁן, חָכְמָה לְגַבֵּי בִּינָה, דְּאִינּוּן דָּא לִשְׂמָאלָא, וְדָא לִימִינָא. אִיהוּ נָחִית מָלֵא מֵאַבָּא וְאִימָּא, מָלֵא י״ה, לְאוֹקְדָא עֵצִים דְּאִינּוּן ת״ח, מִסִּטְרָא דְּעֵץ חַיִּים, דְּאִינּוּן אֵבָרִים דְּגוּפָא, דְּתַמָּן ה׳ הָעֵצִים וַדַּאי, לְאוֹקְדָא לוֹן בְּשַׁלְהוֹבִין דְּאוֹרַיְיתָא, דְּאִתְּמַר בֵּיהּ הֲלֹא כֹה דְבָרִי כָּאֵשׁ נְאֻם יְיָ׳. בְּשַׁלְהוֹבִין דְּנֵר מִצְוָה בְּרַחֲימוּ.

55. It is commanded to offer daily offerings every day and then kindle a fire, as it is written: "A fire shall ever be burning upon the altar; it shall never go out" (Vayikra 6:6). And then to remove the ashes from the altar, and to bring a sacrifice for a vow or a voluntary sacrifice. Tannaim and Amoraim, all these daily offerings are the attributes of the Holy One, blessed be He, NAMELY THE SFIROT, which should have rest. All the Sfirot are one, yet each and every Sfirah is appointed over specific Shabbat periods and holidays; NAMELY, ON EVERY SHABBAT AND FEAST, A DIFFERENT SFIRAH REIGNS. The reigning attribute at that time includes all the Sfirot, SINCE EACH SFIRAH INCLUDES ALL TEN SFIROT, and they are all named after the reigning Sfirah. If it is Chesed, then Chassadim, and if Gvurah, then Gvurot. IF THE RULING SFIRAH AT A SPECIFIC SHABBAT TIME PERIOD IS CHESED, THEN ALL TEN SFIROT THAT ARE INCLUDED IN IT ARE CALLED 'CHASSADIM'. IF THE RULING SFIRAH AT A SPECIFIC SHABBAT TIME PERIOD IS GVURAH, THEN ALL TEN SFIROT INCLUDED IN IT ARE CALLED 'GVUROT'. Thus, it is with all these RULING attributes!

55. פִּקּוּדָא לְהַקְרִיב בְּכָל יוֹמָא תְּמִידִין. וַאֲבַתְרֵיהּ לְהַדְלִיק אֵשׁ, הה״ד אֵשׁ תָּמִיד תּוּקַד עַל הַמִּזְבֵּחַ לֹא תִכְבֶּה. וַאֲבַתְרֵיהּ, תְּרוּמַת הַדֶּשֶׁן. וַאֲבַתְרֵיהּ, קָרְבָּן נֶדֶר אוֹ נְדָבָה. תַּנָּאִים וְאָמוֹרָאִים, כָּל אִלֵּין תְּמִידִין, אִינּוּן מִדּוֹת דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּצָרִיכִי לְמֶהֱוֵי לוֹן נַיְיחָא. וְאע״ג דְּכָל סְפִירָן כֻּלְּהוּ חַד, מ״מ, כָּל סְפִירָה וּסְפִירָה מְמָנָא עַל שַׁבָּתוֹת וּזְמָנִין וְיוֹמִין טָבִין, וְהַהִיא מִדָּה דְּשׁוּלְטָנוּתָא דְּהַהוּא זִמְנָא, כָּל סְפִירָן אִתְכְּלִילוּ בָּהּ, וְאִתְקְרִיאוּ כֻּלְּהוּ ע״ש הַהִיא מִדָּה, בְּחֶסֶד חֲסָדִים, בִּגְבוּרָה גְּבוּרוֹת וְהָכִי בְּכָל מִדָּה.

8. Resting from work

This section says that everyone, whether they carry the yoke of the Kingdom of Heaven or the yoke of a heathen kingdom, should rest from their work on Shabbat and holidays. At the coming of Shabbat or a holiday, Binah descends upon the Kingdom of Heaven and is engraved upon the tablets, Malchut. We read of the signs of the Name of Hashem and of the sign of the name Shadai, that is, Metatron called 'a servant'. We learn that the ignorant man should be generous toward the student of the Torah and observe the precepts, and then God will preserve him from theft and robbery and the Angel of Death.

56. All should rest from their work ON SHABBAT AND HOLIDAYS, EACH ACCORDING TO ITS OWN ASPECT, like the ox that carries a yoke, and a donkey that carries a burden. This is also the case among those WHO TAKE UPON THEMSELVES the yoke of the Kingdom of Heaven, such as Tefilin - THEY ARE EXEMPT ON SHABBAT AND HOLIDAYS, or the yoke of a heathen kingdom; EVERYBODY, according to their actions, have rest from their work. For he who is not occupied with the Torah and the precepts takes upon himself the yoke of a heathen kingdom, while he who is occupied in the Torah and precepts takes upon himself the yoke of the Kingdom of Heaven, which is the last Hei OF YUD HEI VAV HEI, called the 'Kingdom of Heaven'!

56. וְאִית הַשְּׁבָתַת מְלָאכָה, כְּגוֹן שׁוֹר, דְּאִית לֵיהּ עוֹל. וַחֲמוֹר, דְּאִית לֵיהּ מַשָּׂאוֹי. בֵּין עוֹל מַלְכוּת שָׁמַיִם, כְּגוֹן תְּפִילִין. בֵּין עוֹל מַלְכוּת עכו״ם, כְּפוּם עוֹבָדַיְיהוּ, בְּאִלֵּין יוֹמִין אִית לוֹן הַשְּׁבָתַת מְלָאכָה וְנַיְיחָא. מַאן דְּלָא אִתְעֲסַק בְּאוֹרַיְיתָא וּבְפִקּוּדִין, אִית לֵיהּ עוֹל מַלְכוּת עכו״ם. וּמַאן דְּאִתְעֲסַק בְּאוֹרַיְיתָא וּבְפִקּוּדִין, אִית לוֹן עוֹל מַלְכוּת שָׁמַיִם, דְּאִיהִי ה׳ בַּתְרָאָה, מַלְכוּת שָׁמַיִם אִתְקְרִיאַת.

57. עוֹל מִצְוֹת אִיהִי וַדַּאי, בְּגִין דְּבָהּ אִתְבְּרִיאוּ כָּל בְּרִיָּין דִּשְׁמַיָּא וְאַרְעָא, הה״ד אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם. בְּה׳ בְּרָאָם. וְכַד יֵיתֵי שַׁבָּת וי״ט, נַחְתַּת בִּינָה דְּאִיהוּ יד״ו, עַל ה׳, דְּאִיהִי מַלְכוּת שְׁמַיִם נְשָׁמָה יְתֵירָה, וְאִיהוּ חָרוּת עַל הַלּוּחוֹת. אָנֹכִי בִּיצִיאַת מִצְרַיִם, וּפְרִישַׁת גַּדְפָהָא עַל בְּרַתָּא, וְעַל מַשְׁרְיָין דִּילָהּ, וְאִית לוֹן נַיְיחָא. וְאִתְּמַר בְּמַשְׁרְיָין דְּסָמְאֵ״ל וְנָחָשׁ, וְרָאוּ כָּל עַמֵּי הָאָרֶץ כִּי שֵׁם יְיָ׳ נִקְרָא עָלֶיךָ וְיָרְאוּ מִמֶּךָּ, אוֹת תְּפִלִּין וְאוֹת שַׁבָּת , וְאוֹת דְּיוֹמִין טָבִין, וְאוֹת בְּרִית כֻּלְּהוּ שְׁקִילִין.

58. וְאִית אוֹת דְּשַׁדַּ״י, דְּאִיהוּ מְטַטְרוֹ״ן עֶבֶד, וְכַמָּה עַבְדִין תַּלְיָין מִנֵּיהּ, דִּמְמָנָא עַל אִלֵּין דְּעַבְדִין פִּקּוּדֵי עַל מְנָת לְקַבֵּל פְּרָס. מְטַטְרוֹ״ן וּמַשְׁרְיָין דִּילֵיהּ מְמָנָן עָלַיְיהוּ. בְּגִינַיְיהוּ אִתְּמַר, לְמַעַן יָנוּחַ שׁוֹרְךָ וַחֲמוֹרֶךָ וְעַבְדְּךָ וַאֲמָתְךָ. אֲבָל אִינּוּן דְּעַבְדִין פִּקּוּדִין שֶׁלֹּא עַל מְנָת לְקַבֵּל פְּרָס, אִינּוּן בְּנוֹי דְּמַלְכָּא וּמַטְרוֹנִיתָא. וְאִינּוּן כִּתְרִין וְתָגִין עַל רֵישָׁא, דְּעַבְדִין בְּיוֹמִין דְּחוֹל. וּבְגִינַיְיהוּ אִתְּמַר וּדְאִשְׁתַּמַּשׁ בְּתָגָא חֲלָף, וְהַזָּר הַקָּרֵב לְגַבַּיְיהוּ יוּמַת. דְּשַׁבָּתוֹת אִתְקְרִיאוּ לְגַבֵּי עַבְדִין.

59. ובג״ד, אִם כְּבָנִים אִם כַּעֲבָדִים. אִם כְּבָנִים, דְּאִתְּמַר בְּהוֹן בָּנִים אַתֶּם לַיְיָ׳ אֱלֹהֵיכֶם. אִם כַּעֲבָדִים, כִּי לִי בְּנֵי יִשְׂרָאֵל עֲבָדִים וְלָא שְׁאָר אוּמִין. אֲבָל אִינּוּן חַיָּיבַיָּא דְּלָא מִשְׁתַּדְּלִין בְּאוֹרַיְיתָא וּמִצְוֹת, וְלֵית עָלַיְיהוּ עוֹל תּוֹרָה וְעוֹל תְּפִלִּין, וּשְׁאָר פִּקּוּדִין, אִינּוּן עֲבָדִין לְאוּמִין דְּעָלְמָא, וּמִשְׁתַּעְבְּדִין בְּהוּ. כְּגוֹן עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרָיִם.

60. וְאִי נַטְרֵי שַׁבָּתוֹת וְיָמִים טוֹבִים, אִתְּמַר בְּהוּ וַיּוֹצִיאֵנוּ יְיָ׳ אֱלֹהֵינוּ. וְיִתְקַיָּים בְּהוּ, לְמַעַן יָנוּחַ שׁוֹרְךָ וַחֲמוֹרֶךָ, חֲמוֹר בַּתּוֹרָה וּבְמִצְוֹת, וְיִנָּפֵשׁ בֶּן אֲמָתְךָ וּבְהֵמָתֶךָ, עִם הָאָרֶץ בְּהֵמָה אִקְרֵי. וּלְבָתַר דְּיֵיעוּל גַּרְמֵיהּ תְּחוֹת אָדָם בַּתּוֹרָה, יִתְקַיָּים בֵּיהּ אָדָם וּבְהֵמָה תּוֹשִׁיעַ יְיָ׳. אִם הוּא כַּסּוּס דְּרָכִיב עָלֵיהּ מָארֵיהּ, וְסָבִיל לֵיהּ, וְלָא מְבָעֵט מָארֵיהּ.

57. Surely it is the yoke of the precepts, since all creatures that are in heaven and earth were created by it, AS THE WHOLE REALITY OF THE THREE WORLDS BRIYAH, YETZIRAH, ASIYAH CAME OUT OF MALCHUT. Hence, it says, "These are the generations of the heaven and of the earth when they were created (BeHibaram)" (Beresheet 2:4), which has the letters BeHei-Bra'am (lit. 'He created them with Hei'). At the coming of Shabbat or a holiday, Binah descends, which is Yud-Hei-Vav - CHOCHMAH, BINAH, AND DA'AT OF BINAH - upon Hei, which is the Kingdom of Heaven, WHICH IS THEN an additional Neshamah. And She, BINAH, is "engraved (Heb. charut) upon the tablets" (Shemot 32:16). THE TABLETS ARE MALCHUT, AND THE INSPIRATION OF BINAH UPON HER GIVES HER FREEDOM (HEB. CHERUT) FROM ALL THE KLIPOT. SHE IS THE SECRET OF "I am," of the Exodus, NAMELY THE WORDS, "I AM HASHEM YOUR ELOHIM, WHO HAS BROUGHT YOU OUT OF THE LAND OF EGYPT" (SHEMOT 20:2). BINAH spread Her wings upon the Daughter, MALCHUT, and upon Her camps, and they have rest. It says of the camps of Samael and the Serpent: "And all people of the earth shall see that you are called by the Name of Hashem; and they shall be afraid of you" (Devarim 28:10). THE NAME OF HASHEM IS THE SIGN OF THE TEFILIN, BUT the sign of the Tefilin, the sign of the Shabbat, the sign of holidays, and the sign of the Covenant are all the same. IT SAYS OF ALL OF THEM: "AND ALL PEOPLE OF THE EARTH SHALL SEE THAT YOU ARE CALLED BY THE NAME OF HASHEM."

58. There is the sign of the name Shadai, THE ANGEL Metatron, CALLED 'a servant'. Several servants follow him. They are in charge over those who observe the precepts for the sake of a reward, OVER WHOM Metatron and his legions are in charge. Of them, it is written: "That your ox and your donkey may rest; and your slave and handmaid" (Shemot 23:12). Those who do not observe the precepts for the sake of a reward are the children of the King and Queen, ZEIR ANPIN AND MALCHUT, and on weekdays they are crowns and diadems on the heads of the mentioned servants. Of them, it says: "he that makes use of the crown shall perish," FOR HE WHO MAKES USE OF THOSE CHILDREN, WHO ARE DIADEMS TO THE SERVANTS, DEPARTS AND PASSES AWAY FROM THE WORLD. The stranger who approaches them, THOSE SONS, shall die, SINCE ON WEEKDAYS THEY ARE considered as Shabbat in relations to the servants.

59. For this reason WE RECITE, ON MUSAF OF ROSH HASHANAH (THE JEWISH NEW YEAR), 'either as children or as servants'. 'Either as children', as it says: "You are the children of Hashem your Elohim" (Devarim 14:1), or 'as servants', AS WRITTEN, "For to Me the children of Yisrael are servants" (Vayikra 25:55), and not the other nations. Those wicked who are not occupied in the Torah and the precepts, and do not take upon themselves the yoke of the Torah and the yoke of the Tefilin and the other precepts, are servants to the nations of the world that enslave them, as in: "We were the slaves of Pharaoh in Egypt" (Devarim 6:21).

60. If they observe the Shabbat and holidays, it says of them: "And Hashem our Elohim brought us out of Egypt" (Ibid.). The verse that says of them: "That your ox and your donkey may rest," shall be fulfilled, SINCE THEY ARE like donkeys in relation to the Torah and the precepts. "And the son of your handmaid and your cattle...may be refreshed." The ignorant are called 'cattle'. For after one makes himself under THE ASPECT OF a man of the Torah, this verse shall be fulfilled: "Hashem, You preserve man and beast" (Tehilim 36:7). THAT IS, this will be fulfilled if he is like a horse which is patient, and does not kick him when his master rides on it; SO SHOULD HE BEHAVE, LIKE A HORSE UNDER THE KNOWLEDGEABLE STUDENT OF THE TORAH.

61. וּמַאי סְבִילוּ דְּעַם הָאָרֶץ לְת"ח. בְּגִין, דת"ח כְּיוֹם שַׁבָּת צָרִיךְ אִיהוּ, דְּלֵית לֵיהּ מִדִּילֵיהּ, וְאִי עַם הָאָרֶץ סָבִיל לֵיהּ בְּמָמוֹנֵיהּ, וְאִתְנַהִיג בֵּיהּ כְּפוּם רְעוּתֵיהּ לְשַׁמְשָׁא לֵיהּ, וּלְאִתְנַהֲגָא בְּפִקּוּדִין כְּפוּם רְעוּתֵיהּ, יִתְקַיֵּים בֵּיהּ אָדָם וּבְהֵמָה תּוֹשִׁיעַ יְיָ'. יוֹשִׁיעַ לֵיהּ מִשּׁוֹד וּגְזֵלָה, יוֹשִׁיעַ לֵיהּ מִמַּלְאַךְ הַמָּוֶת, דְּלָא שַׁלִּיט עָלֵיהּ, וְיִשְׁחָט לֵיהּ בְּסַכִּין פָּגוּם דִּילֵיהּ. וְכָל מַאן דְּשָׁחִיט בְּסַכִּין פָּגוּם, נְבֵלָה אִיהוּ, דְּאִתְּמַר בֵּיהּ לַכֶּלֶב תַּשְׁלִיכוּן אוֹתוֹ, דְּאִיהוּ סָמָא"ל.

61. Why should the ignorant be patient with a wise student? Since the Torah scholar is like the Shabbat day, he should BE AS ONE who has nothing of his own, AS THE WEEKDAYS MAKE PREPARATIONS FOR SHABBAT AND SHABBAT HAS NOTHING. If the ignorant man is generous toward him with his money and is in the habit of doing his wish, to attend upon him and observe the precepts as he desires, "Hashem, you preserve man and beast," shall be fulfilled in him. He will preserve him from theft and robbery and from the Angel of Death, so that he will have no power to slaughter him with his blemished knife. Whatever is slaughtered with a blemished knife is a carcass not slaughtered ritually, of which it is written: "You shall cast it to the dogs" (Shemot 22:30), which is Samael, WHO IS CALLED 'A DOG'.

9. Nefesh, Ruach and Neshamah of weekdays and of Shabbat

The Faithful Shepherd, Moses, says that the Nefesh of the learned scholar is called 'queen Shabbat' since it is the additional Nefesh bestowed on Shabbat. This additional Neshamah is drawn from Aba and Ima who are the Chariot to the Cause of Causes, Arich Anpin, which is totally concealed. The additional Nefesh is watered by the additional Ruach that is Zeir Anpin, the river that flows from Eden. We learn about the origin of the Neshamah and the Ruach and also that the Ruach is the aspect of "remember the Sabbath day" and the Nefesh is the aspect of "keep". Scholars of the Torah have nothing of their own, and anyone who treats them with contempt is showing contempt toward the Shabbat and the festivals. The wise student takes poverty upon himself because the Torah is food for man. We see the correspondence between the four faces of man, the four kinds of food, and the four Sfirot Chesed, Gvurah, Tiferet and Malchut. A man should sacrifice offerings, do confession, and concentrate on destroying his bestial Nefesh so that he can bring out his Ruach. The sages of the Mishnah taught that a man should always regard himself as though the whole world depended on him, and as though he were balanced against all the people of the world. Rabbi Chiya and Rabbi Yitzchak talk about the River of Fire, the burnt offering, a fiery stream, and the fire in the vision that Elijah saw. "And after the fire a silent fine voice" refers to Malchut, that is finer and smaller than all the Sfirot of Atzilut.

62. וְנֶפֶשׁ דת"ח אִתְקְרִיאַת שַׁבָּת מַלְכְּתָא, נֶפֶשׁ יְתֵירָה דְּשַׁבָּת. וְעָנֵג דִּילֵיהּ נִשְׁמַת חַיִּים, וְרוּחַ שִׂכְלִי. וְאִינּוּן נִשְׁמָה יְתֵירָה, רוּחַ יְתֵירָה, עַל נִשְׁמָה וְרוּחָא וְנַפְשָׁא, דְּאִינּוּן עַבְדִּין, דְּשַׁלְטִין בְּגוּפָא, דְּיוֹמִין דְּחוֹל. נִשְׁמָה יְתֵירָה, נִשְׁמַת כָּל חַי, כֶּתֶר בְּרֹאשׁ צַדִּיק, דְּאִיהוּ יוֹם שַׁבָּת. וּבְהַאי נִשְׁמָה יְתֵירָה תְּהַלֵּל יָהּ, דְּאִינּוּן אַבָּא וְאִימָא, דְּעָלָהּ אִתְּמַר, עַיִן לֹא רָאָתָה אֱלֹהִים זוּלָתֶךָ, בְּגִין דְּאִיהוּ מֶרְכָּבָה לְעִלַּת הָעִלּוֹת, דְּאִיהוּ מְכוּסֶה וְלָא שַׁלִּיט עָלֵיהּ עֵינָא, וּבג"ד עַיִן לֹא רָאָתָה.

62. The Nefesh of the Torah scholar is called 'queen Shabbat', since it is the additional Nefesh of Shabbat. And its delight is the Neshamah of life and the mental Ruach, which are the additional Neshamah, THE NESHAMAH OF ALL LIVING and a Ruach additional to the Neshamah - Ruach and Nefesh, the servants that rule over the body during weekdays. The additional Neshamah is the secret of the crown upon the head of the righteous, who is the Shabbat day, ZEIR ANPIN CALLED 'THE SHABBAT DAY', WHOSE CROWN COMES FROM ABA AND IMA. This additional Neshamah shall praise Yud-Hei, which are Aba and Ima, of whom it says: "Neither has the eye seen Elohim beside you" (Yeshayah 64:3), since they are the Chariot to the cause of causes, ARICH ANPIN, which is concealed and over which the eye has no power. Therefore, "neither has the eye seen," EVEN IN ABA AND IMA WHO ARE ITS CHARIOTS, FROM WHOM THE ADDITIONAL NESHAMAH OF SHABBAT IS DRAWN, BEING KETER OF ZEIR ANPIN.

63. רוּחָא יְתֵירָה, נָהָר דְּנָפִיק מֵעֵדֶן, מִבֵּין אַבָּא וְאִימָא. וּמַהֲלָכוֹ חֲמֵשׁ מְאָה שְׁנִין, וּמָטֵי לִשְׁתִיתָאָה דְּאִיהוּ צַדִּיק. לְהַשְׁקוֹת אֶת הַגָּן, דְּאִיהִי נֶפֶשׁ יְתֵירָה, מַלְכוּת.

63. The additional Ruach is the river that flows from Eden, NAMELY from between Aba and Ima. IT IS ZEIR ANPIN, THE SECRET OF THE SON OF YUD-HEI, SINCE IT EMANATES FROM YUD-HEI, ABA AND IMA, and its distance is a 500 years' walk - THAT IS, THE FIVE SFIROT: CHESED, GVURAH, TIFERET, NETZACH AND HOD THAT ARE DRAWN UPON IT FROM BINAH, IN WHICH THE SFIROT ARE COUNTED BY THE HUNDREDS, THUS AMOUNTING TO 500 YEARS. It reaches the sixth SFIRAH, that is rigtheous, NAMELY YESOD, to water the garden, the additional Nefesh, Malchut.

64. נְשָׁמָה דְּשַׁלְטָא בְּיוֹמִין דְּחוֹלָא, עַל עֶבֶד יְיָ׳, אִיהִי מִכִּסֵּא הַכָּבוֹד. כְּמָה דְּאוּקְמוּהָ מָארֵי מַתְנִיתִין, כָּל הַנְּשָׁמוֹת גְּזוּרוֹת מִתַּחַת כִּסֵּא הַכָּבוֹד. וְרוּחַ דְּשַׁלְטָא בְּיוֹמֵי דְּחוֹל, עַל עֶבֶד יְיָ׳, אִיהִי מֵעַבְדָא דְּמַלְכָּא מְטַטְרוֹ״ן, כָּלִיל שִׁית סִדְרֵי מִשְׁנָה, וְאִיהִי שֵׁשׁ מַעֲלוֹת לַכִּסֵּא. וְנֶפֶשׁ דְּשַׁלִּיט בְּחוֹל, אִיהִי מִכִּסֵּא דִּין, סַנְדַלְפוֹ״ן, תְּכֵלֶת שֶׁבַּצִּיצִית, כְּמַעֲשֵׂה לִבְנַת הַסַּפִּיר. אֲבָל בְּרַתָּא דְּמַלְכָּא. בַּפֶּסַח, אִיהִי נֶפֶשׁ הַשִּׂכְלִית, לֵיל שִׁמּוּרִים, מַצָּה שְׁמוּרָה, וְרוּחַ שְׁמוּר לְקֻבְלֵיהּ אִיהִי י״ט, וְאִיהִי יוֹם שַׁבָּת, זָכוֹר וְשָׁמוֹר. בְּגִין דְּאִיהִי אֲצִילוּת מִמַּלְכוּת.

64. The Neshamah that rules on weekdays over the servant of Hashem comes from the Throne of Glory, WHICH IS THE WORLD OF BRIYAH, CALLED 'THE THRONE OF GLORY'. According to the explanation of the sages of the Mishnah, all the Neshamot are cut from under the Throne of Glory. The Ruach that rules during weekdays over the servant of Hashem comes from the King's servant Metatron, OF THE WORLD OF YETZIRAH. He includes the six orders of the Mishnah, THE SECRET OF HIS SIX SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD - BY WHICH HE IS SECOND (HEB. MISHNEH) TO ZEIR ANPIN, and is the six steps of the Throne, AS CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF YETZIRAH ARE THE SIX STEPS TO THE WORLD OF BRIYAH, CALLED 'THRONE'. The Nefesh, which rules during weekdays, comes from the Throne of Judgment, NAMELY THE WORLD OF ASIYAH, from Sandalfon, THE SECRET OF the blue in the Tzitzit (the fringes). IT IS THE SECRET OF: "Paved work (Heb. ma'aseh) of a sapphire stone" (Shemot 24:10), DERIVED FROM ASIYAH. But the King's daughter, the mental Nefesh OF THE WISE STUDENT, IS, on Passover, the secret of a night of watchfulness, Leil-Shimurim, a guarded Matzah, Shemurah, AS IT IS DRAWN FROM MALCHUT, CALLED 'A NIGHT OF WATCHFULNESS' AND 'A GUARDED MATZAH', TO ADD TO HER STATURE. The corresponding guarded Ruach, THE ASPECT OF DAY, is a holiday and the Shabbat day. They are "Remember" and "Keep." THE RUACH IS THE ASPECT OF "REMEMBER," WHICH IS ZEIR ANPIN, "THE SHABBAT DAY," (SHEMOT 20:8) AND THE NEFESH IS THE ASPECT OF "KEEP (LIT. 'GUARD')," MALCHUT, THE SECRET OF THE NIGHT OF WATCHFULNESS AND SHABBAT NIGHT, being THE NEFESH of Atzilut from Malchut.

65. וְהָכִי ת״ח, בְּנוֹי דְּמַלְכָּא וּמַטְרוֹנִיתָא, אִתְקְרִיאוּ שַׁבָּתוֹת וְיָמִים טוֹבִים, וְלֵית לוֹן מִדִּלְהוֹן, דְּלָאו אִינּוּן בַּעֲלֵי מְלָאכָה, כְּשְׁאָר עֲבָדִין בְּנוֹי דְּחוּלִין. אַגְרָא דִּלְהוֹן בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי, לְעַנְגָא לוֹן בְּכָל מִינֵי מַאֲכָל וּמִשְׁתֶּה, וּלְאוֹקְרָא לוֹן בִּלְבוּשִׁין שַׁפִּירִין, כְּגַוְונָא דְּשַׁבָּת, דְּאִתְּמַר בֵּיהּ, כַּבְּדֵהוּ בִּכְסוּת נְקִיָּה. כָּל מַה דְּעָבֵד בַּר נָשׁ לְשַׁבָּתוֹת וְיָמִים טוֹבִים, אִית לְמֶעְבַּד לוֹן.

65. Similarly, the Torah scholars, the children of the King and Queen, WHOSE NEFESH IS FROM MALCHUT OF ATZILUT AND WHOSE RUACH IS FROM ZEIR ANPIN OF ATZILUT, AS MENTIONED ABOVE, are called 'Shabbatot' and 'holidays', and have nothing of their own, THE SAME AS THE SHABBAT AND HOLIDAYS. They are not working men like the other servants, people of THE THREE WORLDS, BRIYAH, YETZIRAH AND ASIYAH, WHICH ARE workdays. Their reward in this world and in the World to Come is to delight them with all sorts of victuals and drinks, and they are glorified with beautiful garments like the Shabbat, of which it was said to honor with clean garments. It behooves man to do everything he does for the glory of Shabbat and the holidays.

66. וּמַאן דִּמְחַלֵּל שַׁבָּת חַיָּיב סְקִילָה. וְהָכִי מַאן דְּאִשְׁתַּמֵּשׁ בְּתָגָא, חֲלָף. וְהָכִי הוּא הַמִּשְׁתַּמֵּשׁ בְּמִי שֶׁשּׁוֹנֶה הֲלָכוֹת, דִּמְחַלֵּל תּוֹרָתֵיהּ. וכ״ש הַמְבַזֶּה לֵיהּ, כְּאִילּוּ מְבַזֶּה שַׁבָּתוֹת וּמוֹעֲדוֹת. וְאוּקְמוּהָ מָארֵי מַתְנִיתִין, כָּל הַמְבַזֶּה אֶת הַמּוֹעֲדוֹת, כְּאִלּוּ כּוֹפֵר בָּעִיקָּר.

66. He who desecrates the Shabbat is punishable by stoning, and he who exploits the crown of Torah shall also perish. He who makes use of one who recites the Halachah, who desecrates the Torah, and all the more so he who treats him with contempt, is as if he shows contempt towards the Shabbat and the festivals. The sages of the Mishnah taught us that he who treats the festivals contemptibly denies the basic doctrines of the faith.

67. וּכְגַוְונָא דְּכָל מָאנֵי בֵּית הַמִּקְדָּשׁ וְאִתְקְרִיאוּ קֹדֶשׁ, הָכִי כָּל אִינּוּן דְּמְשַׁמְּשֵׁי תַּלְמִידֵי חֲכָמִים, אִתְקְרִיאוּ קֹדֶשׁ. וְתַלְמִידֵי דְּרַב דְּאִינּוּן לְקֻבֵּל אֲבָרִים דְּגוּפָא, אִתְקְרִיאוּ קֹדֶשׁ קָדָשִׁים. וְרָזָא דְּמִלָּה קָא רָמִיז בְּהוֹן, וְהִבְדִּילָה הַפָּרֹכֶת לָכֶם בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקָּדָשִׁים. וּמְטַטְרוֹ״ן, אַתְּ וּמַשְׁרְיָין דִּילָךְ, צְרִיכִין לְקָרְבָא לוֹן קָרְבָּנָא קֳדָם יְיָ׳ בְּכָל לֵילְיָא.

67. As all the vessels in the Temple are called 'Holy', so are all those who attend on the Torah scholars called 'Holy'. The students of the Rabbi correspond to the members of the RABBI'S body. They are called the most Holy or the Holy of Holies. The secret of this is alluded to in the verse: "And the veil shall be for you as a division between the Holy place and the most Holy" (Shemot 26:33). Metatron, you and your legions should bring them as offerings before Hashem every night.

68. עֲשִׂיָּה לְקַבֵּל עָלֶיהָ עוֹל מַלְכוּת שָׁמַיִם, דָּא קַבָּלַת יִסּוּרִין דַּעֲנִיּוּת לְת"ח אִיהוּ מָוֶת לְגוּפָא דִּבְעִירָן. דְּמִזּוֹנָא דְּאוֹרַיְיתָא, אִיהוּ מְזוֹנָא דִּנְשִׁמְתָא וְרוּחָא וְנַפְשָׁא שִׂכְלִיִּים, דְּאִינּוּן כֹּהֵן לֵוִי וְיִשְׂרָאֵל. כֹּהֵן בֵּיהּ י', חָכְמָה וַדַּאי. לֵוִי, בֵּיהּ ה', תְּבוּנָה. יִשְׂרָאֵל, בֵּיהּ דַּעַת, וְדָא ו'. נֶפֶשׁ יְתֵירָה, ה' בַּתְרָאָה, רמ"ח מִצְוַות עֲשֵׂה וְשס"ה לֹא תַּעֲשֶׂה. וְתוֹרָה דָּא אָדָם, הֲדָא הוּא דִּכְתִיב, זֹאת הַתּוֹרָה אָדָם. וְדָא כְּלִיל שְׁמָא מְפֹרָשׁ, יו"ד הֵ"א וָא"ו הֵ"א. הַאי אִיהוּ אוֹרַיְיתָא מְזוֹנָא לְאָדָם, בְּד' אַנְפִּין דִּילֵיהּ. מְזוֹנָא דִּבְעִירָן, נְהֲמָא וְחַמְרָא וּבִשְׂרָא, וְכָל מִינֵי פֵּירוֹת, זֶה לְעֻמַּת זֶה עָשָׂה הָאֱלֹהִים.

68. The deed ONE MUST DO in order to take upon oneself the yoke of the Kingdom of Heaven is to take upon oneself the sorrows of poverty, WHICH, to the Torah student, is the death of his animal body. The food of the Torah is the food of the mental Neshamah, Ruach and Nefesh, which are the priest, the Levite, and Yisrael. A priest has the Yud in him, which is Chochmah, a Levite has the Hei, Tevunah, and Yisrael have the Vav, Da'at. The additional Nefesh is the last Hei OF YUD HEI VAV HEI, MALCHUT, INCLUDING the 248 positive precepts and 365 negative precepts. The Torah is man, ZEIR ANPIN, as written: "This is the Torah: when a man (Heb. adam)" (Bemidbar 19:14). "Adam," which is 45 in numerical value, includes the four letters of Yud Hei Vav Hei, fully spelled with Alephs. The Torah is food for man with his four faces, THE FACE OF THE LION, THE FACE OF AN OX, THE FACE OF AN EAGLE AND THE FACE OF A MAN, WHICH ARE CHESED, GVURAH, TIFERET AND MALCHUT, SINCE MAN'S FACE INCLUDES ALL OF THE FOUR FACES. THIS CORRESPONDS TO THE FOUR KINDS OF food OF THE bestial BODY: bread, wine, meat, and all sorts of fruit. "Elohim has made the one as well as (or: corresponding to) the other" (Kohelet 7:14). FOR BREAD CORRESPONDS TO THE FACE OF A LION, NAMELY CHESED; WINE TO THE FACE OF AN OX, NAMELY GVURAH; MEAT TO THE FACE OF AN EAGLE, NAMELY TIFERET; AND THE FRUIT TO THE FACE OF MAN, MALCHUT.

69. וְצָרִיךְ בַּר נָשׁ, לְקָרְבָּא בְּכָל לֵילְיָא, קָרְבָּן נַפְשָׁא וְרוּחָא וְנִשְׁמְתָא דִּבְעִירָן, קֳדָם יְיָ'. וְיִתְוַדֶּה בְּכַמָּה מִינֵי וִדּוּיִין, וְיִסְלַק לוֹן בְּמַחֲשַׁבְתֵּיהּ, קָרְבְּנָא קֳדָם יְיָ'. לְאַפָּקָא לוֹן בְּק"ש, לְקָמֵי קוּדְשָׁא בְּרִיךְ הוּא, וַיַּפִּיק רוּחֵיהּ דְּדָפִיק בְּעַרְקִין דְּלִבָּא. נֶפֶשׁ, יְכַוֵּון בִּשְׂרֵפָתָהּ, וּבִשְׁחִיטָתָהּ, וּבִנְחִירָתָהּ, דַּהֲווֹ נָחִירִין כַּהֲנַיָּא, הה"ד וּמָלַק אֶת רֹאשׁוֹ מִמּוּל עָרְפּוֹ וְלֹא יַבְדִּיל. וְהַיְינוּ חֶנֶק. וּתְלָתָא מִיתוֹת אִלֵּין, הֲווֹ כְּמָרָה סוּמָקָא, יְרוֹקָא, אוּכְמָא. דְּאִינּוּן בַּכָּבֵד בַּמָּרָה בַּטְּחוֹל, וְאִינּוּן כִּתְלַת קְלִיפִּין דֶּאֱגוֹזָא.

69. Every night, a man should sacrifice offerings before Hashem pertaining to the bestial Nefesh, Ruach and Neshamah. Man should also confess several kinds of confessions and raise them in his thought when reciting the Sh'ma, in order to bring them out as sacrifices before Hashem, MEANING he should concentrate upon bringing out his Ruach, which pulses in the arteries of his heart. He should concentrate upon burning, slaughtering and piercing the Nefesh, like the priests who slaughtered by piercing, as written: "And wring off its head from its nape, but shall not divide it asunder" (Vayikra 5:8). This is strangulation. HERE, ONE TAKES UPON HIMSELF THREE KINDS OF DEATHS: BURNING AND SLAUGHTERING, WHICH ARE CONSIDERED SLAYING, AND SLAUGHTER BY PIERCING, CONSIDERED AS STRANGULATION. These three deaths are red bile, green BILE, and black BILE, and they lie in the liver, the gall bladder and the spleen. They are like the three shells of a nut.

70. וְקוֹדֶם דָּא, יְתַקֵּן מִזְבַּח אֲבָנִים, וּיְכַוֵּון לְמֶעְבְּדָהּ סְקִילָה, מִמָּרָה חִוָּרָא, דְּשַׁלְטַת בְּכַנְפֵי רֵיאָה, בְּאִינּוּן סִרְכוֹת דְּאִלֵּין בְּעִירָן תְּפוּסִין תַּמָּן. וּנְחִיתַת אֶשָּׁא תְּכֵלָא, וּיְשֵׁצֵי לוֹן, וּיְהוֹן חֵיוָון וּבְעִירָן וְעוֹפִין דַּכְיָין, לְקָרְבָא לַיְיָ', וּלְשַׁרְיָיא שְׁמֵיהּ עֲלַיְיהוּ. בְּהַהוּא זִמְנָא יִתְקַיֵּים בְּהוּ, וְאַתֶּם הַדְּבֵקִים בַּיְיָ' אֱלֹהֵיכֶם חַיִּים. וּיְהוֹן כְּסוּסְיָא דְּרָכִיב מָארֵיהּ עֲלַיְיהוּ, הה"ד כִּי תִרְכַּב עַל סוּסֶיךָ מַרְכְּבוֹתֶיךָ יְשׁוּעָה, וּבְהַהוּא זִמְנָא אָדָם וּבְהֵמָה תּוֹשִׁיעַ יְיָ'.

70. Before that, it behooves him to construct A KIND OF an altar of stone; namely, to concentrate on using it for stoning - MEANING HE SHOULD TAKE UPON HIMSELF DEATH BY STONING. This comes from the white bile, WHICH CORRESPONDS TO CHOCHMAH, that governs the lobes of the lungs, WHICH ALSO CORRESPONDS TO CHOCHMAH, AS WAS EXPLAINED BEFORE - NAMELY those adhesions, THE KLIPOT THAT GLUE THE LOBES OF THE LUNGS TO EACH OTHER SO THEY CANNOT PROPERLY BREATH. For these beasts, NAMELY HIS BESTIAL NEFESH, RUACH AND NESHAMAH, are trapped there. A blue fire then descends FROM MALCHUT and consumes them, and these BESTIAL NEFESH, RUACH AND NESHAMAH assume THE APPEARANCE OF pure animals, cattle and birds that may be brought as sacrifices to Hashem so that His name will rest upon them. At that time, the verse which says of them: "But you that did cleave to Hashem your Elohim are alive," (Devarim 4:4) will be fulfilled. They will be like a horse with its master riding on it, NAMELY A CHARIOT TO HASHEM, as written: "That you ride upon your horses, your chariots of salvation" (Chavakuk 3:8). Then, "Hashem, You preserve man and beast" (Tehilim 36:7), WHICH ARE THE MENTAL NEFESH, RUACH AND NESHAMAH CALLED 'MAN', AND THE BESTIAL NEFESH, RUACH, NESHAMAH CALLED 'BEAST'.

71. ות"ח אִיהוּ שָׁקִיל לְכָל מָארֵי תּוֹרָה, וְהָכִי צָרִיךְ לְמֶהֱוֵי שָׁקִיל גַּרְמֵיהּ מִסִּטְרָא דְּאוֹרַיְיתָא, וּמִסִּטְרָא דְּאֵבָרִים דְּגוּפָא, צָרִיךְ לְמִשְׁקַל גַּרְמֵיהּ לְכָל עַמֵּי הָאָרֶץ. כְּמָה דְּאוּקְמוּהּ מָארֵי מַתְנִיתִין, לְעוֹלָם יִרְאֶה אָדָם עַצְמוֹ, כְּאִלּוּ כָּל הָעוֹלָם כֻּלּוֹ תָּלוּי בּוֹ. וְיִכַּוֵּין בְּנַפְשֵׁיהּ וּבְרוּחֵיהּ וּבְנִשְׁמָתֵיהּ, לְמֶעְבַּד לוֹן קָרְבְּנִין, עִם כָּל בְּנֵי עָלְמָא. וְקוּדְשָׁא בְּרִיךְ הוּא מְצָרֵף מַחֲשָׁבָה טוֹבָה לְמַעֲשֶׂה. וּבְדָא אָדָם וּבְהֵמָה תּוֹשִׁיעַ יְיָ'. קָמוּ כֻּלְּהוּ תְּנָאִין וְאָמוֹרָאִין לְגַבֵּיהּ, וְאָמְרוּ כֻּלְּהוּ בְּקָלָא חֲדָא, אַנְתְּ הוּא רַעְיָא מְהֵימְנָא, דְּאִית לָךְ רְשׁוּ לְמֶעְבַּד כָּל דָּא, דְּאַנְתְּ שָׁקִיל לְכָל יִשְׂרָאֵל, וּבג"ד שְׁלַח לָךְ קוּדְשָׁא בְּרִיךְ הוּא בֵּינַיְיהוּ.

ע"כ רעיא מהימנא

תוספתא

72. זֹאת תּוֹרַת הָעוֹלָה. א"ר חִיָּיא, הַאי קְרָא אוֹקִימְנָא לֵיהּ בְּהַאי גַּוְונָא, זֹאת תּוֹרַת: דָּא כְּנֶסֶת יִשְׂרָאֵל. הָעוֹלָה דָּא מַחֲשָׁבָה רָעָה, דְּאִיהִי סַלְקָא עַל רְעוּתָא דְּב"נ, לְאַסְטָאָה לֵיהּ מֵאָרְחָא דְּקִשׁוֹט. הִיא הָעוֹלָה: הִיא הִיא דְּסַלְקָא וְאַסְטְיָיה לֵיהּ לב"נ, בָּעֵי לְאוֹקְדָא לֵיהּ בְּנוּרָא. בְּגִין דְּלָא יִתְיְיהִיב לֵיהּ דּוּכְתָּא לְאַסְטָאָה, וּבג"כ עַל הַמִּזְבֵּחַ כָּל הַלַּיְלָה. מַאן לַיְלָה. דָּא כְּנֶסֶת יִשְׂרָאֵל, דְּאִיהִי זֹאת לְאִתְדַּכְּאָה ב"נ מֵהַהוּא רְעוּתָא.

73. עַל מוֹקְדָה, בְּגִין דְּנַהַר דִּי נוּר אִיהוּ אֲתַר לְאוֹקְדָא, לְכָל אִינּוּן דְּלָא קַיְימֵי בְּקִיּוּמַיְיהוּ, דְּהָא עָאלִין לוֹן בְּהַהוּא נוּרָא דְּדָלִיק וּמְעַבְּרֵי שׁוּלְטָנֵיהוֹן מֵעָלְמָא. וּבְגִין דְּלָא תִּשְׁלוֹט אִצְטְרִיךְ עַל מוֹקְדָה כָּל הַלַּיְלָה, וְאִתְכַּפְיָיא וְלָא שַׁלְטָא.

ע"כ תוספתא

74. כְּתִיב וְהִנֵּה יְיָ' עֹבֵר וְרוּחַ גְּדוֹלָה וְחָזָק וגו'. רוּחַ גְּדוֹלָה דְּאַמְרָן, וּכְתִיב לֹא בָרוּחַ יְיָ'. וְאַחַר הָרוּחַ רַעַשׁ דִּכְתִיב וַתִּשָּׂאֵנִי רוּחַ וָאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל. הָרֵי רַעַשׁ אֲבַתְרֵיהּ דְּרוּחַ. וְאַחַר הָרַעַשׁ אֵשׁ, דָּא הוּא דִּכְתִיב נְהַר דִּי נוּר נָגִיד וְנָפֵק מִן קֳדָמוֹהִי וגו'.

71. Come and behold: man should also REGARD HIMSELF as balanced against the students of the Torah. Thus, he should weigh himself on the side of the Torah, NAMELY THE MENTAL NEFESH, RUACH, NESHAMAH and the side of the limbs in the body, NAMELY THE SIDE OF THE BESTIAL NEFESH, RUACH AND NESHAMAH. He should regard himself as balanced against all the peoples of the world. As taught by the sages of the Mishnah, a man should forever see himself as if the whole world depends upon him. He should THEREFORE concentrate upon his Nefesh, Ruach and Neshamah, to make them into sacrifices, together with all the inhabitants of the world. And the Holy One, blessed be He, joins a goodly thought to a deed. This way, "Hashem, You preserve man and beast." All the Tannaim and Amoraim rose towards him and said in one voice: You are a Faithful Shepherd and you have permission to do all this, because you are balanced against all Yisrael. The Holy One, blessed be He, therefore sent you amongst them.
End of Ra'aya Meheimna
Tosefta (Addendum)

72. "This is the Torah of the burnt offering" (Vayikra 6:2). Rabbi Chiya said: We explained this verse in the following manner. "This is the Torah," is the Congregation of Yisrael; "the burnt offering," is an evil thought that occurs to man, to turn him away from the True way; and, "it is the burnt offering (lit. 'rising')" (Ibid.), since it rises and accuses man. It should therefore be burnt by fire, in order not to let it bring accusations. Therefore, it shall be "upon the altar all night" (Ibid.). What is "night"? It is the Congregation of Yisrael, NAMED AT THE BEGINNING OF THE VERSE, "This," so as to purify man of that desire.

73. "Which shall be burning" (Ibid.), NAMELY IN NAHAR DINUR (THE RIVER OF FIRE), since the River of Fire is where all those who are not found as they ought to be are burning. They are brought into that burning fire and their government is removed from the world. In order for it not to have power, it should be "upon the altar all night." It is then subdued and loses its power.
End of Tosefta

74. It is written: "And behold, Hashem passed by, and a great and strong wind rent the mountains..." (I Melachim 19:11). The great wind IS, as we said, THE STORM WIND STANDING BEFORE EVERYTHING TO GUARD HOLINESS, AS THE SKULL PROTECTS THE BRAIN. It is also written: "But Hashem was not in the wind: and after the wind an earthquake (Heb. ra'ash)" (Ibid.). WHAT IS THE QUAKE? IT IS LIKE the one mentioned in the verse: "Then a spirit (also: 'wind') took me up, and I heard behind me a voice of a great rushing (Heb. ra'ash), SAYING, 'BLESSED BE THE GLORY OF HASHEM FROM HIS PLACE'" (Yechezkel 3:12). Thus great quaking comes after the wind, LIKE THE TUMULT OF ELIJAH. IT IS EXPLAINED HERE THAT THE SHAKING WAS BECAUSE THEY SAID: "BLESSED BE THE GLORY OF HASHEM FROM HIS PLACE." "And after the earthquake a fire." WHAT IS THE FIRE? It is like that in the verse: "A Fiery Stream issued and came forth from before him" (Daniel 7:10). THIS IS THE FIRE ELIJAH SAW.

75. רִבִּי יִצְחָק אָמַר הַיְינוּ דִּכְתִיב וּדְמוּת הַחַיּוֹת מַרְאֵיהֶן כְּגַחֲלֵי אֵשׁ בּוֹעֲרוֹת כְּמַרְאֵה הַלַּפִּידִים הִיא מִתְהַלֶּכֶת בֵּין הַחַיּוֹת וְנֹגַהּ לָאֵשׁ וּמִן הָאֵשׁ יוֹצֵא בָרָק וְאַחַר הָאֵשׁ קוֹל דְּמָמָה דַּקָּה. קוֹל דָּא, קוֹל בַּתְרָאָה, דְּהִיא דְּמָמָה, דְּלֵית לָהּ מִלָּה פְּרָטָא, אֶלָּא הִיא דְּמָמָה מְגַרְמָהּ. וְכַד מִתְכַּנְּשֵׁי עָלָהּ, הִיא אִשְׁתְּמַע בְּכֻלְּהוּ עָלְמִין, וְכֻלְּהוּ מִזְדַּעֲזְעֵי מִנָּהּ. דְּמָמָה דַּקָּה, אֲמַאי הִיא דַּקָּה. בְּגִין דְּאִיהִי זְעֵירָא מִכֹּלָּא.

75. CONCERNING THE FIRE ELIJAH SAW, Rabbi Yitzchak said: It is written, "As for the likeness of the living creatures, their appearance was like coals of fire, burning like the appearance of torches: it goes among the beasts and flashes into fire, and out of the fire went forth lightning" (Yechezkel 1:13). THIS IS THE FIRE ELIJAH SAW AND THESE LIVING CREATURES ARE A CHARIOT TO MALCHUT, FOR IT IS WRITTEN: "And after the fire a still small voice." The voice is the last voice, NAMELY MALCHUT, which is silence, having nothing of Her own. It is silent by Herself, SINCE MALCHUT HAS NOTHING OF HER OWN, NOR DOES SHE RECEIVE ANYTHING, BUT EVERYTHING IS GIVEN TO HER BY ZEIR ANPIN. When THE SFIROT OF ZEIR ANPIN gather about Her TO GIVE HER ABUNDANCE, Her voice is heard throughout all the worlds; NAMELY, ALL THE WORLDS, BRIYAH, YETZIRAH AND ASIYAH RECEIVE FROM HER, and they all tremble from Her. Why is She called 'still and small'? IT SHOULD HAVE SUFFICED TO CALL HER 'A STILL VOICE'. IT IS BECAUSE She is MORE STILL AND smaller than all THE SFIROT OF ATZILUT.

10. The fire of Isaac

Rabbi Chiya tells us of the esoteric meaning of the altar fire, the coals, the step where the priests stand, the sparks and the winds. We find that the altar is attended by legions upon legions of celestial beings.

76. ר׳ חִיָּא אָמַר, אֵשׁ תָּמִיד תּוּקַד עַל הַמִּזְבֵּחַ לֹא תִכְבֶּה, דָּא אֶשּׁוֹ דְּיִצְחָק. דִּכְתִיב, הִנֵּה הָאֵשׁ וְהָעֵצִים, וְהַיְינוּ אֵשׁ תָּמִיד, דְּקַיְּימָא תָּדִיר. וְהָעֵצִים, אִלֵּין עֵצִים דְּאַבְרָהָם, דִּכְתִיב וּבִעֵר עָלֶיהָ הַכֹּהֵן עֵצִים בַּבֹּקֶר בַּבֹּקֶר.

76. Rabbi Chiya said: "A constant fire shall be burning upon the altar; it shall never go out" (Vayikra 6:6). This is Isaac's fire, as written: "Behold the fire and the wood," (Beresheet 22:7) WHICH ARE JUDGMENTS DRAWN FROM THE LEFT COLUMN BEFORE ITS INTEGRATION WITH THE RIGHT. This is the ever-burning fire, always PRESENT IN MALCHUT, SO THAT SHE WILL RECEIVE CHASSADIM FROM ZEIR ANPIN. The wood is the wood of Abraham, NAMELY CHASSADIM DRAWN FROM THE RIGHT COLUMN, CALLED 'ABRAHAM', as written: "And the priest shall burn wood on it every morning," THE PRIEST BEING A MAN OF CHESED.

77. תְּנָן, מֵאֶשָּׁא דְּיִצְחָק נָגִיד וּמָטֵי לְהַאי מִזְבֵּחַ, וְנָפִיק גּוּמְרָא חַד לְסִטַר מִזְרָח, וְגוּמְרָא חַד לְסִטַר מַעֲרָב, וְגוּמְרָא חַד לְסִטַר צָפוֹן, וְגוּמְרָא חַד לְסִטַר דָּרוֹם, לְד׳ זָוִיָּין דְּמַדְבְּחָא, וְכַהֲנָא אַסְחַר לָהּ לְד׳ זָוִיָּין.

77. We learned that from Isaac's fire, THE SECRET OF JUDGMENT OF THE LEFT COLUMN OF ZEIR ANPIN, a glowing coal descends and reaches this altar, MALCHUT. One glowing coal goes out to the east side, one glowing coal to the west side, one glowing coal to the north side and one glowing coal to the south side, THAT ARE CHESED, GVURAH, TIFERET AND MALCHUT, to the four corners of the altar. The priest returns it to the four corners.

78. בְּמַדְבְּחָא אִית כֶּבֶשׂ חַד, בְּדַרְגִּין יְדִיעָן. וְדַרְגָּא תַּתָּאָה, מָטֵי וְנָחִית לִתְהוֹמָא עִלָּאָה, מִגּוֹ שִׁית חַד. וּבְשַׁעֲתָא דְּאִינּוּן גּוּמְרִין מָטוּ לְד׳ זָוִיָּין, חַד זִיקָא אִתְּעַר וְנָחִית לְהַהוּא תְּהוֹמָא עִלָּאָה.

78. On the altar, there is a ramp, NAMELY A STEP, ON WHICH THE PRIESTS STAND WHEN THEY SERVE ON THE ALTAR. It has certain grades, THE SECRET OF THE SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT - and the lowest grade, MALCHUT, reaches down to the upper abyss, BINAH OF THE KLIPAH, through a certain hole THAT REACHES FROM IT TO THE ABYSS. When the burning coals reach the four corners OF THE ALTAR, a fiery spark stirs and descends through that hole into the upper abyss. FROM THIS SPARK, THE KLIPAH GETS STRENGTH TO PUNISH THE WICKED.

79. וּבְהַהוּא אֲתַר, אִית חַיָּילִין חַיָּילִין דְּאָמְרֵי קָדוֹשׁ, בְּקָל רַב עִלָּאָה. וּמִסִּטְרָא אָחֳרָא אַמְרֵי קָדוֹשׁ, בְּקָל נְעִימוּתָא עִלָּאָה. וּמִסִּטְרָא אָחֳרָא, חַיָּילִין אָחֳרָנִין דְּאָמְרֵי קָדוֹשׁ. וְכֵן לְד׳ זָוְיָין. שִׁית מְאָה אַלְף רִבְּוָון חַיָּילִין בְּכָל זָוְיָא אִשְׁתְּכַח, וְעִלַּיְיהוּ חַד מְמָנָא, וְכֻלְּהוּ מִתְלַבְּשֵׁי אֵפוֹדָא, וְקַיְּימֵי לְסַדְּרָא פּוּלְחָנָא דְּמַדְבְּחָא לְקַבֵּל תַּתָּאֵי.

79. On that place - NAMELY ON THE RAMP - there are legions upon legions of celestial beings OF THE RIGHT COLUMN, CHESED, that say, 'Holy,' in a great, supernal voice. On another side, they, WHO ARE FROM THE LEFT COLUMN, GVURAH, say, 'Holy', in a supernal, pleasant voice. On another side, there are other legions OF THE CENTRAL COLUMN, TIFERET, that say, 'Holy', and so on in the four corners OF THE RAMP. There are six billion legions, SIX BEING THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, THE ILLUMINATION OF BINAH, THE SECRET OF HUNDREDS, FROM CHOCHMAH THE SECRET OF THOUSANDS, FROM KETER, THE SECRET OF TEN THOUSANDS, AND FROM THE ASPECT OF YESOD COMES THE SECRET OF LEGIONS. NAMELY, THERE IS UPON THEM THE ILLUMINATION OF THE FIRST THREE SFIROT. They are on every corner OF THE RAMP, and over them there is an appointee. They all wear an efod, IN THE SECRET OF THE PRIESTLY CLOTHES, and they stand ON THE RAMP to carry the service of the altar, MALCHUT, which corresponds to the lower beings IN THE TEMPLE.

80. בַּאֲתַר אָחֳרָא מִשְׁתַּכְּחֵי גַּלְגַּלֵּי יַמָּא דְּנַהֲמִין, וְנַחְתִּין בְּדַרְגִּין יְדִיעָן, וְתַמָּן חַיָּילִין אַמְרִין בְּקָל נְעִימוּתָא, בָּרוּךְ כְּבוֹד יְיָ׳ מִמְּקוֹמוֹ. וְכֻלְּהוּ מְשַׁבְּחֵי בְּשִׁירְתָא, וְלָא מִשְׁתַּכְּכֵי בִּימָמָא וּבְלֵילְיָא, וְכֻלְּהוּ מְסַדְּרֵי שְׁבָחָא בְּקָל נְעִימוּתָא.

80. On another place, OPPOSITE THE RAMP, there are rumbling sea waves. THIS IS THE SECRET OF, "AND RAISED THE STROMY WIND, WHICH LIFTED UP THE WAVES THEREOF" (TEHILIM 107:25), WHICH IS THE MEANING, "AND AFTER THE WIND AN EARTHQUEKE," descending through certain grades, where the legions say in a pleasant voice: "Blessed be the glory of Hashem from his place" (Yechezkel 3:12). THIS IS THE SECRET OF, "AND I HEARD BEHIND ME A VOICE OF GREAT RUSHING, SAYING, 'BLESSED BE THE GLORY OF HASHEM FROM HIS PLACE," SINCE THEY SLAVED BEFORE THOSE ARMIES THAT ARE SITUATED ON THE RAMP OF THE ALTAR AND SAY, 'HOLY, HOLY, HOLY'. THIS IS THE SECRET OF, 'FACING THEM THEY GIVE PRAISE. SAYING: 'BLESSED IS THE GLORY OF HASHEM FROM HIS PLACE.' 'They all praise with hymns and are never silent day and night. All offer praises in a pleasant voice.

81. בַּאֲתַר אָחֳרָא, מִשְׁתַּכְּחֵי חַיָּילִין חַיָּילִין, קַיְּימִין בִּדְחִילוּ בְּזִיעַ בְּרֶתֶת, כד״א וְגָבַהּ לָהֶם וְיִרְאָה לָהֶם. וְכֻלְּהוּ מִסְתַּכְּלֵי לְגַבֵּי הַהוּא מַדְבְּחָא דִּלְעֵילָא.

81. On another place, there are legions upon legions standing with fear, trembling and dread, as written: "They were so high that they were dreadful (lit. 'they had fear')" (Yechezkel 1:18), THOSE WHO SAY 'HOLY' CORRESPOND TO CHESED, THE RIGHT COLUMN. THOSE WHO SAY 'BLESSED' CORRESPOND TO GVURAH, THE LEFT COLUMN. THOSE PRESENT CORRESPOND TO TIFERET. They all look to NAMELY, RECEIVE BOWNTY from the altar above, MALCHUT.

82. וּבְשַׁעְתָּא דְּמָטֵי אֶשָּׁא דִּיצְחָק עַל גַּבֵּי מַדְבְּחָא, כַּמָּה זִיקִין סַלְקִין וְנַחְתִּין לְכָל עִיבָר, וּמִתְלַהֲטִין מִנַּיְיהוּ, כַּמָּה תַּקִּיפִין מָארֵי דְּחֵילָא, גִּיבָּרִין דְּעָלְמָא. וְאִלְמָלֵא דְּכַהֲנָא קָאֵים עַל מַדְבְּחָא, וּמְסַדֵּר אָעִין, לָא יָכִיל עָלְמָא לְמֵיקַם קָמַיְּיהוּ. מֵאִלֵּין גּוּמְרִין וְזִיקִין דְּנָפְקִין, מִתְלַהֲטָן גַּבֵּיהוֹן דְּאִינּוּן חֵיוָון, כד״א וּדְמוּת הַחַיּוֹת מַרְאֵיהֶם כְּגַחֲלֵי אֵשׁ בּוֹעֲרוֹת כְּמַרְאֵה הַלַּפִּידִים.

82. When Isaac's fire, THE JUDGMENTS OF THE LEFT COLUMN, reaches the altar, several sparks go up and down on every side and some of the mighty, powerful warriors of the world are set aglow by them. Were it not for the priest, who stood upon the altar arranging the wood, the world would not have been able to withstand them. The backs of the living creatures are set ablaze from those glowing coals and sparks that come from them, as written: "As for the likeness of the living creatures, their appearance was like coals of fire, burning like the appearance of torches" (Ibid. 13).

83. מִסִּטְרָא דִימִינָא דְאִינּוּן חַיָּוָן, אִתְּעַר רוּחָא חֲדָא מִלְּעֵילָא, נָשִׁיב וְיָתִיב בְּהַהוּא אֶשָּׁא, וּמִתְלַהֲטָא וּמִתְבַּסְּמָא, וְלָהִיט, וְשָׁכִיךְ בְּזִיוָוא יַקִּירָא, וְנָהִיר לְכַמָּה חֵילִין דְּקַיְּימִין בְּסִטְרָא דִימִינָא. מִסִּטְרָא דִשְׂמָאלָא, אִתְּעַר רוּחָא אָחֳרָא תַּקִּיפָא, מַתְּבָּר טִנְרִין, וְנָשִׁיב בְּהַהוּא אֶשָּׁא, וְאִתְּתַקַּף וְאִתְגַּבַּר. כְּדֵין אִתְלַבַּשׁ מִנֵּיהּ הַהוּא רוּחָא דְּמִסִּטְרָא דִשְׂמָאלָא, וְנָהִיר לְכַמָּה חֵילִין דְּקַיְּימִין לְהַהוּא סִטַּר. וְכֵן לְאַרְבַּע סִטְרִין, לְד׳ מַשְׁרְיָין. וְכֻלְּהוּ מִתְבַּסְּמָן בְּשַׁעֲתָא דְּכַהֲנָא סָלִיק עַל מַדְבְּחָא.

83. On the right side of these living creatures, a wind stirs from above, FROM CHESED OF ZEIR ANPIN, blowing and settling upon that fire OF THE LIVING CREATURES. It blazes up and becomes perfumed and glows, silent, with a precious splendor, shining upon several legions posted on the right side. On the left side OF THE LIVING CREATURES, another strong wind stirs FROM GVURAH OF ZEIR ANPIN. It breaks rocks and blows into that fire OF THE LIVING CREATURES. It grows stronger and mightier until that wind of the left side OF ZEIR ANPIN is encompassed by that fire and shines upon several legions that stand on that side, THE LEFT SIDE OF THE CREATURES. Thus, from the four corners - CHESED, GVURAH, TIFERET AND MALCHUT - in relation to the four legions FROM THE FOUR CORNERS - CHESED, GVURAH, TIFERET AND MALCHUT OF ZEIR ANPIN - FOUR WINDS COME UPON THE FOUR LEGIONS OF CHESED, GVURAH, TIFERET AND MALCHUT OF THE LIVING CREATURES. All are perfumed when the priest ascends to the altar.

11. Two altars

Rabbi Aba speaks about the two altars below and the two altars above; the golden altar above is the bond of Faith, and the brass altar above is where the Archangel Michael gives sacrifice to God. Rabbi Aba tells us about the meaning of the inner altar and the outer altar. There is some disagreement among the rabbis about the number of altars, and Rabbi Shimon finally clarifies by saying that there are indeed two altars; the inner stands over the outer and the outer is sustained by the inner, they are mutually tied together. Rabbi Chizkiyah turns to the issue of impending judgment, and says that since a man never knows when judgment will rest upon him and he might die, he must always keep himself from sinning.

84. אָמַר ר׳ אַבָּא תְּרֵין מַדְבְּחָאן אִינּוּן לְתַתָּא, וּתְרֵין לְעֵילָא. חַד פְּנִימָאָה דְּכֹלָּא, דְּמִתְקָרֵב בֵּיהּ קְטֹרֶת פְּנִימָאָה, וְדַקָּה. קְשׁוּרָא דְּמְהֵימְנוּתָא, וְכַהֲנָא עִלָּאָה מִכֹּלָּא, אַקְטַר קְטוֹרְתָּא דָא, בְּקְשׁוּרָא דְּמְהֵימְנוּתָא, וְדָא אִתְקְרֵי מִזְבַּח הַזָּהָב, וּמֵהָכָא אִתְקְטַר וְאִתְקְשַׁר קְשָׁרָא דְּמְהֵימְנוּתָא, בְּחַד קְשָׁרָא. וְחַד מַדְבְּחָא אָחֳרָא, וְאִקְרֵי מִזְבַּח הַנְּחֹשֶׁת, וְדָא הוּא לְבַר, וּמִיכָאֵל הַשַּׂר הַגָּדוֹל, מַקְרִיב עָלֵיהּ קָרְבָּנָא נַיְיחָא דְּקוּדְשָׁא בְּרִיךְ הוּא. וּלְתַתָּא, מִזְבַּח הַזָּהָב, וּמִזְבַּח הַנְּחֹשֶׁת, בְּדָא קְטֹרֶת. וּבְדָא חֲלָבִין וְאֵמוּרִין.

84. Rabbi Aba said: There are two altars below and two altars above. OF THE TWO UPPER ALTARS, one is innermost where inner fine incense is burned, WHICH IS the bond of Faith. The Highest Priest ties this incense to the bond of Faith. It is called the golden altar, whence the bond of Faith is tied and offered, THAT UNITES EVERYTHING into one knot. The other altar is called the brass altar. It is outside, and Michael, the Great Minister, sacrifices upon it a savory offering to the Holy One, blessed be He. THE TWO ALTARS down below, IN THE TEMPLE, are the golden altar and the brass altar, one for incense and the other for tallow and the portion of the sacrifices.

85. וְעַל דָּא כְּתִיב, שֶׁמֶן וּקְטֹרֶת יְשַׂמַּח לֵב. וְלָא כְּתִיב שֶׁמֶן וַחֲלָבִין וְאֵמוּרִין יְשַׂמַּח, אע״ג דְּאִתְבַּסְּמוּתָא דְּרוּגְזָא וְדִינָא אִינּוּן. אֲבָל שֶׁמֶן וּקְטֹרֶת, חֲדָוָותָא דְּכֹלָּא אִיהוּ, וְלָא מִסִּטְרָא דְּרוּגְזָא וְדִינָא. וְדָא מִדְבְּחָא דְּאִיהוּ פְּנִימָאָה דְּקְטֹרֶת דַּקָּה, בְּדַקּוּתָא דְּכֹלָּא, בְּקְשׁוּרָא דְּמְהֵימְנוּתָא, אִקְרֵי קוֹל דְּמָמָה דַּקָּה, וּבְגִין דְּאִיהוּ מַדְבְּחָא פְּנִימָאָה, דְּאִתְקְשַׁר בְּקְשׁוּרָא דְּמְהֵימְנוּתָא.

85. It is therefore written: "Oil and incense rejoice the heart" (Mishlei 27:9), and not 'oil, tallow and the portions of the sacrifice rejoice the heart'. Though they TOO soothe the Wrath and Judgment, LIKE THE OIL AND INCENSE, THERE IS A DIFFERENCE. The oil and incense, WHICH ALLUDE TO THE UNION OF CHOCHMAH AND BINAH - AS OIL IS CHOCHMAH AND INCENSE BINAH - gladden all and are not of the side of Wrath and Judgment, FOR THEY HAVE IN THEM NO JUDGMENT AT ALL. THE TALLOW AND PORTIONS OF THE SACRIFICE ARE NOT SO, FOR THROUGH THEM THE UNION BETWEEN ZEIR ANPIN AND MALCHUT IS DONE. IT DOES NOT SAY OF THEM "REJOICE THE HEART," BECAUSE JUDGMENT MAY HAVE HOLD UPON THEM. This is the inner altar, where the finest frankincense, BINAH, WHICH IS INCONCEIVABLE BECAUSE OF HER FINENESS, is in the bond of Faith, BEING TIED TO MALCHUT, CALLED 'FAITH'. The altar is called 'a still small voice', being the inner altar that is tied by the bond of Faith.

86. The other altar is called 'the outer altar'. The inner one is called 'the altar of Hashem' and the other is 'the brass altar', as written: "Because the altar of brass that was before Hashem was too little to receive" (I Melachim 8:64). Rabbi Yosi said: IT IS UNDERSTOOD from the words, "And whole burnt sacrifice upon Your altar" (Devarim 33:10), that "ALTAR" MAY BE READ IN THE PLURAL, NAMELY two. IT IS ALSO WRITTEN: "YOUR ALTARS, HASHEM TZVA'OT" (TEHILIM 84:4) NAMELY TWO.

86. מִדְּבְחָא אָחֳרָא, אִקְרֵי מִזְבֵּחַ הַחִצּוֹן. וּפְנִימָאָה אִקְרֵי מִזְבַּח יְיָ׳. אָחֳרָא, אִקְרֵי מִזְבַּח הַנְּחֹשֶׁת, כד״א מִזְבַּח הַנְּחֹשֶׁת אֲשֶׁר לִפְנֵי יְיָ׳ קָטֹן מֵהָכִיל וְגוֹ׳. רִבִּי יוֹסֵי אָמַר מֵהָכָא, וְכָלִיל עַל מִזְבְּחֶךָ, תְּרֵי. וּכְתִיב עַל מִזְבְּחוֹתַי לְרָצוֹן.

87. RABBI ACHA DISAGREES WITH RABBI ABA AND RABBI YOSI, AND SAYS: THERE IS BUT ONE ALTAR WHICH IS SOMETIMES CALLED INNER AND SOMETIMES OUTER, AS WAS SAID BEFORE. HE SAYS: It is written, "And Moses built an altar..." (Shemot 17:15). He built this in correspondence to the inner one, so it is called, 'Yud Hei Vav Hei-nissi (lit. 'my banner'),' SINCE THE INNER ONE IS CALLED 'THE ALTAR OF YUD HEI VAV HEI'. Why 'my banner'? Because he inscribed AND ESTABLISHED the mark of the sign of the Holy Covenant. When Amalek wanted to remove this sacred mark, NAMELY OF CIRCUMCISION, from Yisrael, the altar, MALCHUT, stood before them to avenge that sign of the Covenant. MALCHUT is therefore called 'the sword avenging the covenant', and this MALCHUT validated this holy mark on Yisrael. Moses then built an altar for this and called it 'Yud Hei Vav Hei-nissi'. This is the inner altar that is called 'a still small voice'.

87. רִבִּי אָחָא אָמַר, כְּתִיב וַיִּבֶן מֹשֶׁה מִזְבֵּחַ וְגוֹ׳, לְקֻבֵּל הַהוּא פְּנִימָאָה בְּנָה הַאי, וְעַל דָּא אִתְקְרֵי יְיָ׳ נִסִּי. מַהוּ נִסִּי. דְּרָשִׁים רְשִׁימָא דְּאָת קַיְימָא קַדִּישָׁא. דִּבְשַׁעֲתָא דַּעֲמָלֵק אָתָא לְאַעְבְּרָא הַאי רְשִׁימָא קַדִּישָׁא מִנַּיְיהוּ דְּיִשְׂרָאֵל, הַאי מִזְבַּח קַיְימָא לְקֻבְלֵיהּ לְנַקְמָא הַהוּא נוּקְמָא דְּאָת קַיְימָא, וְעַל דָּא אִתְקְרֵי חֶרֶב נוֹקֶמֶת נְקַם בְּרִית. וְדָא אִתְקְנַת לְהוּ לְיִשְׂרָאֵל רְשִׁימָא קַדִּישָׁא. וּמֹשֶׁה בְּנָה לְקֻבֵּל הַאי מִזְבֵּחַ, וְקָרֵי לֵיהּ יְיָ׳ נִסִּי. וְדָא הוּא מִזְבֵּחַ פְּנִימִי, קוֹל דְּמָמָה דַּקָּה.

88. Of THE INNER ALTAR, IT SAYS: "The fire shall ever be burning upon the altar..." (Vayikra 6:6), which is the ever-present fire. What is it? It is Isaac's fire, NAMELY THE JUDGMENTS OF THE LEFT COLUMN, WHICH ARE ALWAYS PRESENT. Then THE ALTAR is named Adonai, NAMELY, OF THE ASPECT OF JUDGMENT. IT IS THEN CALLED 'THE OUTER ALTAR'. When the priest arranges that wood upon it, WHICH IS CHASSADIM, BY WHICH THE LEFT COLUMN IS ENCLOTHED, the ALTAR'S name is perfumed and called by the name of Mercy, 'Yud Hei Vav Hei', named after THE ALTAR OF YUD HEI VAV HEI. IT IS THEN THE INTERNAL ALTAR. The altar sometimes stands like this, IN THE ASPECT OF JUDGMENT, AND IT IS THEN THE EXTERNAL ALTAR, and sometimes it stands IN THE ASPECT OF MERCY, AND IT IS THEN THE INTERNAL ALTAR. BUT THEY ARE NOT TWO SEPARATE ALTARS. Rabbi Shimon said: There are two, the inner standing over the outer altar and the outer sustained by the inner, and both are mutually tied.

88. וְעַל דָּא אֵשׁ תָּמִיד תּוּקַד עַל הַמִּזְבֵּחַ וְגוֹ׳, אֵשׁ דְּאִשְׁתְּכַח תְּדִירָא. וּמַאי אִיהוּ. אֶשָּׁא דְּיִצְחָק. וּכְדֵין, שְׁמָא דָא, אֲדֹנָ״י. וְכַד יְסַדַּר עֲלָה כַּהֲנָא אִינּוּן אָעִין, אִתְבַּסְמָא בִּשְׁמָא, וְקָרֵינָן לָהּ בִּשְׁמָא דְּרַחֲמֵי, יְיָ׳, וְקָרֵינָן לָהּ בִּשְׁמָא דָא. וּלְזִמְנִין קַיְימָא כְּגַוְונָא דָא, וּלְזִמְנִין קַיְימָא כְּגַוְונָא דָא. ר׳ שִׁמְעוֹן אָמַר, תְּרֵי הֲווֹ, וּפְנִימָאָה קַיְימָא עַל הַהוּא דִּלְבַר, וּמְנָהּ אִתְּזָן, וְאִתְקַשְׁרָא דָא בְּדָא.

12. The Name El

Rabbi Chizkiyah wonders about the name El, which should always be of Chesed but seems sometimes to be of Judgment. Rabbi Shimon explains that the wicked turn Mercy into Judgment. A further question arises of "an El who is angry every day," and Rabbi Shimon answers that if people have merit the name El prevails, but if they do not the name 'Mighty' prevails; so for those who are wicked, El is angry every day. A better explanation, however, is that El prevails daily because it is universally the illumination of the supernal Wisdom. The existence of everything is due to the fact that El pushes the decree away every day, and to the fact that Abraham awakened and pushed away all the verdicts. Rabbi Shimon explains the meaning of "wonderful, counselor, a mighty El, the everlasting Father, Prince of Peace." He talks about the sacrifice, saying that when the priest brings the sacrifice below, the priest above (Chesed), brings about the union of Malchut and Zeir Anpin.

89. This is the offering of Aaron" (Vayira 6:13). Rabbi Chizkiyah opened the discussion with the verse: "Hashem is righteous in all His ways, and gracious in all His works" (Tehilim, 145:17). We learned how much men should watch the glory of their Master and not deviate from their ways outwards, for each and every day there is a decision impending upon the world. The world was created by decree and prevails in Judgment.

89. זֶה קָרְבַּן אַהֲרֹן. ר׳ חִזְקִיָּה פָּתַח, צַדִּיק יְיָ׳ בְּכָל דְּרָכָיו וְחָסִיד בְּכָל מַעֲשָׂיו. צַדִּיק יְיָ׳ בְּכָל דְּרָכָיו, הָא תְּנִינָן, כַּמָּה אִית לוֹן לִבְנֵי נָשָׁא לְאִסְתַּכְּלָא בִּיקָרָא דְּמָארֵיהוֹן, וְלָא יִסְטוּ מֵאָרְחַיְיהוּ לְבַר. דְּהָא בְּכָל יוֹמָא וְיוֹמָא דִּינָא תְּלֵי בְּעָלְמָא, בְּגִין דְּעָלְמָא עַל דִּינָא אִתְבְּרֵי וְקַיְימָא.

90. וְעַל דָּא, בְּעֵי ב״נ לְאִסְתַּמְרָא מֵחוֹבוֹי, דְּלָא יָדַע זִמְנָא דְּדִינָא שַׁרְיָא עֲלוֹי. יָתִיב בְּבֵיתֵיהּ, דִּינָא שַׁרְיָא עֲלוֹי. נָפַק מִבֵּיתֵיהּ לְבַר, דִּינָא שַׁרְיָא עֲלוֹי. וְלָא יָדַע אִי יְתוּב לְבֵיתֵיהּ אִי לָאו. נָפִיק לְאָרְחָא, עַל אַחַת כַּמָּה וְכַמָּה, דְּהָא כְּדֵין דִּינָא נָפְקָא קַמֵּיהּ, הה״ד צֶדֶק לְפָנָיו יְהַלֵּךְ. בְּג״כ, בְּעֵי לְאַקְדְּמָא וּלְמִבְּעֵי רַחֲמֵי קֳמֵי מַלְכָּא, בְּגִין דְּיִשְׁתְּזִיב מִן דִּינָא, בְּשַׁעֲתָא דְּשַׁרְיָא בְּעָלְמָא. דְּהָא כָּל יוֹמָא וְיוֹמָא שַׁרְיָא דִּינָא בְּעָלְמָא, הה״ד וְאֵל זוֹעֵם בְּכָל יוֹם.

90. Man should therefore keep himself from sinning, since he knows not the time when Judgment will rest upon him. He sits at home and judgment rests upon him, he goes outside his house and judgment dwells on him, and he cannot know whether he shall return home or not, FOR HE MIGHT DIE AND NOT RETURN HOME. When traveling, he should FEEL all the more that HE MIGHT NOT RETURN HOME, since then judgment goes out before him, as written: "Righteousness shall go before him" (Tehilim 85:14). Man should therefore hasten to ask for mercy before the King, to be saved from the judgment when it dwells upon the world. For each and every day, Judgment dwells in the world, as it says: "And an El who has indignation every day" (Tehilim 7:12).

91. הַשְׁתָּא אִית לְמֵימַר, הָא תָּנִינָן, וְאִתְּעֵרוּ חַבְרַיָּיא, אֵל בְּכָל אֲתַר חֶסֶד הוּא, כד״א הָאֵל הַגָּדוֹל, וְדָא נְהִירוּ דְּחָכְמָה עִלָּאָה, וְאַתְּ אָמְרַת וְאֵל זוֹעֵם בְּכָל יוֹם, שְׁבִיק קְרָא כָּל אִלֵּין שְׁמָהָן, וְאָחִיד בְּהַאי, אִי הָכִי לָא קַיְימִין מִילֵי. וְעוֹד, דִּכְתִיב אֵל גִּבּוֹר, אוֹ נוֹקִים לֵיהּ דִּינָא, אוֹ נוֹקִים לֵיהּ רַחֲמֵי.

91. Now is the time to raise a question. We learned and the friends remarked that the name 'El' is always of Chesed, as written: "The Great El" (Devarim 10:17). This is the illumination of the supernal Chochmah, SINCE CHESED RISES TO BECOME SUPERNAL CHOCHMAH WHEN ZEIR ANPIN IS IN GREATNESS. You say, "And an El who has indignation every day" (Tehilim 7:12), in which the verse disregards all those names THAT INDICATE CHESED, and holds on to this JUDGMENT. The words are not true then. It is also written: "A mighty El" (Yeshayah 9:5). IT IS DIFFICULT, since we should either establish that THE NAME El is of judgment or that THE NAME El is of Mercy.

92. אֶלָּא הָכִי שְׁמַעְנָא, חַיָּיבַיָּא מְהַפְּכֵי רַחֲמֵי לְדִינָא. דְּלֵית לָךְ בְּכָל אִינּוּן כִּתְרִין עִלָּאִין דְּמַלְכָּא קַדִּישָׁא, דְּלָא כְּלִילָן רַחֲמֵי בְּדִינָא, וְדִינָא בְּרַחֲמֵי. וְחַיָּיבַיָּא, מְהַפְּכֵי רַחֲמֵי לְדִינָא.

92. HE ANSWERS: I have heard this, that the wicked turn Mercy into Judgment, for throughout the supernal Sfirot of the Holy King there are none in which Mercy is not included within Judgment, and Judgment within Mercy. The wicked turn Mercy into Judgment. HENCE, THOUGH THE NAME 'EL' IS CHESED, THE WICKED TURN IT INTO JUDGMENT.

93. אָ״ל ר׳ יְהוּדָה, שַׁפִּיר בְּהַהוּא דִּכְתִיב אֵל גִּבּוֹר, אֶלָּא אֵל זוֹעֵם בְּכָל יוֹם מַהוּ, דְּהָא בְּכָל יוֹמָא וְיוֹמָא קַיְימָא בְּדִינָא, בֵּין דִּבְנֵי עָלְמָא זַכָּאִין, בֵּין דְּלָא זַכָּאִין. לָא הֲוָה בִּידֵיהּ, אָתוּ שָׁאִילוּ לֵיהּ לְר״ש. אָמַר לוֹן, וַדַּאי אֵל זוֹעֵם בְּכָל יוֹם, וְהָא אוּקְמוּהָ חַבְרַיָּיא, לְזִמְנִין הוּא דִּינָא, לְזִמְנִין הוּא רַחֲמֵי. אִי זַכָּאִין בְּנֵי עָלְמָא, הָא אֵל קַיְימָא, וְהוּא חֶסֶד. וְאִי לָא זַכָּאן, הָא אֵל קַיְימָא, וְאִקְרֵי גִּבּוֹר, וְעַל דָּא קַיְימָא בְּכָל יוֹמָא.

93. Rabbi Yehuda said to him: This is a good explanation that says: "A mighty El (Ibid.)," BECAUSE FOR THE WICKED IT TURNS INTO JUDGMENT. But OF THE VERSE: "And an El who has indignation every day" (Tehilim 7:12), what DO YOU SAY OF ITS MEANING - that He is of Judgment each and every day, whether people in the world be righteous or not? He was not able TO EXPLAIN IT. They went to ask Rabbi Shimon. He said to them: Assuredly, El has indignation every day. It has already been explained by the friends that THE NAME EL is now Judgment and then Mercy. If people of the world have merit, the Name El prevails as Chesed. If they have no merit, it prevails by the name 'Mighty'. That is on a daily basis EVERY DAY SOME ARE MERITORIOUS AND OTHERS ARE NOT. HENCE, FOR THOSE WHO ARE NOT, "AND AN EL WHO HAS INDIGNATION EVERY DAY" (TEHILIM 7:12).

94. אֲבָל מִלָּה שַׁפִּיר הוּא, אֵל בְּכָל אֲתַר, נְהִירוּ דְּחָכְמָתָא עִלָּאָה הוּא, וְקַיְימָא בְּקִיּוּמֵיהּ בְּכָל יוֹמָא, דִּכְתִיב חֶסֶד אֵל כָּל הַיּוֹם. וְאִלְמָלֵא דְּהַאי אֵל אִתְּעַר בְּעָלְמָא, לָא יָכִיל עָלְמָא לְמֵיקַם אֲפִילוּ שַׁעֲתָא חֲדָא, מִקַּמֵּי דִּינִין תַּקִּיפִין דְּמִתְעָרִין בְּעָלְמָא בְּכָל יוֹמָא, הה״ד אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם, אַל תִּקְרֵי בְּהִבָּרְאָם, אֶלָּא בְּאַבְרָהָם, בְּאִתְעָרוּתָא דְּאַבְרָהָם קַיְימֵי, וְכַד אִתְּעַר אַבְרָהָם בְּעָלְמָא, כָּל אִינּוּן דִּינִין דְּמִשְׁתַּכְּחֵי בְּכָל יוֹמָא וְיוֹמָא דָּחֵי לְהוּ לְבַר, וְלָא קַיְימִין קַמֵּיהּ.

94. The better explanation is that El is universally the illumination of the supernal Chochmah, NAMELY CHESED. It prevails daily, as written: "The Mercy of El endures continually" (Tehilim 52:3). Were it not for the awakening of THE NAME El in the world, the world would not have endured for an instant under the harsh Judgments daily aroused in the world. Hence, "these are the generations of the heaven and of the earth when they were created" (Beresheet 2:4). Do not read it Be'Hibaram (lit. 'when they were created'), but as Be'Abraham (lit. 'by Abraham'), WHO IS CHESED. Heaven and earth remain through Abraham awakening. When Abraham stirred himself in the world, WHO IS THE ATTRIBUTE OF CHESED, he pushed out all the Judgment that are present each and every day, and they could not stand against him.

95. "And an El who has indignation every day": It does not say 'He is angry' or 'made' so, but that He has indignation, for each and every day that there is a decree, He pushes it outside and He remains to perfume the world. Hence, it is written: "Hashem will command His love in the daytime" (Tehilim 42:9). Were it not for this, the world would not have been able to remain even for a single moment. The existence of everything is therefore due to Abraham, WHO IS CHESED.

95. הה"ד, וְאֵל זוֹעֵם בְּכָל יוֹם, נִזְעָם, אוֹ זְעוּם בְּכָל יוֹם, לָא כְּתִיב, אֶלָּא זוֹעֵם. בְּכָל יוֹמָא וְיוֹמָא דְּדִינָא אִשְׁתְּכַח, דָּחֵי לוֹן לְבַר, וְקַיְּימָא הוּא וּמְבָסֵם עָלְמָא, הה"ד יוֹמָם יְצַוֶּה יְיָ' חַסְדּוֹ. וְאִלְמָלֵא הַאי, לָא יָכִיל עָלְמָא לְמֵיקָם אֲפִילוּ רִגְעָא חֲדָא. וְעַל דָּא כֹּלָּא קַיְּימוּ בְּגִינֵיהּ דְּאַבְרָהָם.

96. The words, "A mighty El" (Yeshayah 9:5), do not MEAN THAT THE NAME El is mighty, but the verse alludes to the Patriarchs, CHESED, GVURAH AND TIFERET and alludes to the supernal Holy Faith, BINAH, as written: "wonderful, counselor, a mighty El, the everlasting Father, Prince of Peace" (Yeshayah 9:5). Supernal Chochmah is a wonder, hidden from everything, as written: "If there arises a matter too hard (lit. 'wonderful') for you in judgment" (Devarim 17:8), 'WONDERFUL' IN THE MEANING OF HIDDEN. "Counselor" is the supernal river that is drawn and flows out and never stops, BINAH. It counsels to and waters everything. El is Abraham, as we explained that "the great El" IS CHESED. Mighty is Isaac, as it does not say "the mighty." IT DOES NOT SAY 'THE MIGHTY EL' LIKE "THE GREAT EL," BUT "A MIGHTY EL," WHICH MEANS THAT MIGHTY IS NOT AN ATTRIBUTE OF EL, BUT A SPECIFIC NAME, INDICATING ISAAC, NAMELY THE ATTRIBUTE OF GVURAH. The Everlasting Father is Jacob, who holds to this side, RIGHT, and that side, LEFT, whose existence is whole, FOR EVERLASTING FATHER ALLUDES TO WHOLENESS. "Prince of Peace" is the Righteous - NAMELY YESOD - the peace of the world, household peace, the Queen's peace.

96. וְהַאי דִּכְתִיב אֵל גִּבּוֹר, לָאו דְּאִיהוּ גִּבּוֹר, אֶלָּא הַאי קְרָא רָמֵז הוּא דְּקָא רָמִיז לַאֲבָהָן, וּרְמִיזָא הוּא דְּקָא רָמִיז לִמְהֵימְנוּתָא עִלָּאָה קַדִּישָׁא, דִּכְתִיב פֶּלֶא יוֹעֵץ אֵל גִּבּוֹר אֲבִי עַד שַׂר שָׁלוֹם. פֶּלֶא, דָּא חָכְמְתָא עִלָּאָה, דְּהִיא פְּלִיאָה וְאִתְכַּסְיָא מִכֹּלָּא, כד"א כִּי יִפָּלֵא מִמְּךָ דָּבָר. יוֹעֵץ, דָּא הוּא נָהָר עִלָּאָה דְּנָגִיד וְנָפִיק, וְלָא פְּסֵקָא, וְדָא יוֹעֵץ לְכֹלָּא, וְאַשְׁקֵי לְכֹלָּא. אֵל דָּא אַבְרָהָם, כְּמָה דְּאוֹקִימְנָא הָאֵל הַגָּדוֹל. גִּבּוֹר, דָּא יִצְחָק, דְּלָא כְּתִיב הַגִּבּוֹר. אֲבִי עַד, דָּא יַעֲקֹב, דְּאָחִיד לְהַאי סִטְרָא וּלְהַאי סִטְרָא, וְקַיְּימָא בְּקִיּוּמָא שְׁלִים. שַׂר שָׁלוֹם, דָּא צַדִּיק, דְּאִיהוּ שְׁלָמָא דְּעָלְמָא, שְׁלָמָא דְּבֵיתָא, שְׁלָמָא דְּמַטְרוֹנִיתָא.

97. Rabbi Chizkiyah and Rabbi Yehuda came to him and kissed his hands. They wept and said: Happy is our portion for asking this. Happy is the generation that you dwell in their midst.

97. אָתוּ ר' חִזְקִיָּה וְר' יְהוּדָה, וְנַשְּׁקוּ יְדוֹי. בָּכוּ, וְאָמְרוּ זַכָּאָה חוּלָקָנָא, דְּשָׁאֵילְנָא הַאי. זַכָּאָה הוּא דָּרָא, דְּאַתְּ שָׁארֵי בְּגַוַוּיְיהוּ.

13. Zeh and Zot

Rabbi Shimon explains that the purpose of the sacrifices brought by Aaron and his sons is to bring together zot (Malchut) and zeh (Zeir Anpin), that are separated by the wicked in the world.

98. Rabbi Shimon said: It is written, "This is the sacrifice of Aaron and his sons, which they shall offer to Hashem" (Vayikra 6:13). Come and behold: the wicked in the world cause the Holy One, blessed be He, to depart from the Congregation of Yisrael. Hence, it is written: "A perverse man sows strife: and a mischief-maker separates close friends" (Mishlei 16:28). Who is the close friend? It is the Holy One, blessed be He, as written: "You are the close friend of my youth" (Yirmeyah 3:4). They separate zot ('this', fem.), MALCHUT, from zeh ('this', masc.), ZEIR ANPIN, which is household peace, NAMELY YESOD, they who are united together.

98. א"ר שִׁמְעוֹן, כְּתִיב. זֶה קָרְבַּן אַהֲרֹן וּבָנָיו אֲשֶׁר יַקְרִיבוּ לַיְיָ'. ת"ח, חַיָּיבֵי עָלְמָא, גַּרְמִין לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, לְאִסְתַּלְּקָא מכ"י. הה"ד, אִישׁ תַּהְפּוּכוֹת יְשַׁלַּח מָדוֹן וְנִרְגָּן מַפְרִיד אַלּוּף. מַאן הוּא אַלּוּף. דָּא קוּדְשָׁא בְּרִיךְ הוּא, כד"א, אַלּוּף נְעוּרַי אָתָּה. וְאִינּוּן מַפְרִישִׁין לְזֹאת מִזֶּה, דְּאִיהוּ שְׁלָמָא דְּבֵיתָא, וְאִינּוּן זִוּוּגָא חֲדָא.

99. The holy Aaron and his sons came. By their efforts, the two were brought near and zeh, ZEIR ANPIN, joined zot, MALCHUT. Hence, "with this (Heb. zot) shall Aaron come into the Holy" (Vayikra 16:3), and, "this (Heb. zeh) is the sacrifice of Aaron and his sons." They mate the Holy Supernal King, ZEIR ANPIN, with the Matron, MALCHUT. Through them, the upper and lower are blessed and blessings abound in all the worlds. And everything is one without separation.

99. אָתָא אַהֲרֹן קַדִּישָׁא וּבְנוֹי, וְעַל יְדֵיְיהוּ מִתְקָרְבִין תַּרְוַוּיְיהוּ, וְאִזְדַּוַּוג זֶה בְּזֹאת. הה"ד, בְּזֹאת יָבֹא אַהֲרֹן אֶל הַקֹּדֶשׁ. זֶה קָרְבַּן אַהֲרֹן וּבָנָיו. וְאִינּוּן מְזַוְּוגֵי לְמַלְכָּא קַדִּישָׁא עִלָּאָה בְּמַטְרוֹנִיתָא, וְעַל יְדֵיְיהוּ מִתְבָּרְכָאן עִלָּאִין וְתַתָּאִין, וּמִשְׁתַּכְחִין בִּרְכָאן בְּכֻלְּהוּ עָלְמִין, וְאִשְׁתְּכַח כֹּלָּא חַד בְּלָא פְּרוּדָא.

100. וְאִי תֵּימָא, אֲמַאי לָא כְּתִיב זֹאת קָרְבָּן, לְקָרְבָא זֹאת לְאַתְרֵיהּ. לָאו הָכֵי, דְּהָא כַּהֲנָא מֵעֵילָא קָא שָׁרֵי לְאַיְיתָאָה זִוּוּגָא לָהּ לִכְנֶסֶת יִשְׂרָאֵל, עַד דְּמָטֵי לְהַאי זֶה, לְאִזְדַּוְּוּגָא בְּזֹאת וּלְקָרְבָא לוֹן כַּחֲדָא. וּבג״כ כַּהֲנָא אַשְׁלִים קָרְבְּנָא וְקָרִיב זִוּוּגָא, זַכָּאָה חוּלָקֵיהוֹן בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי.

100. You may ask why it does not say: "This (Heb. zot) is the sacrifice," WHICH MEANS drawing near Zot, MALCHUT, to Her place, ZEIR ANPIN. WHY DOES IT SAY ZEH (LIT. 'THIS') IS THE SACRIFICE," (VAYIKRA 6:13) WHICH ONLY ALLUDES TO ZEIR ANPIN? IT IS MALCHUT THAT WE SHOULD DRAW NEAR ZEIR ANPIN, AND NOT THE OTHER WAY ROUND. HE ANSWERS: This is not so. WHEN THE PRIEST BRINGS THE SACRIFICE BELOW, the priest above, REFERRING TO THE SFIRAH OF CHESED, begins to bring about the union to the Congregation of Yisrael, MALCHUT, until he reaches Zeh, DENOTING ZEIR ANPIN, and attaches it to Zot, INDICATING MALCHUT, and brings them together. AS THE PRIEST BELOW DRAWS MALCHUT NEAR ZEIR ANPIN, SO DOES THE PRIEST ABOVE DRAW ZEIR ANPIN NEAR MALCHUT. The priest therefore completes the sacrifice and brings about the mating. Happy is their portion in this world and in the World to Come.

14. Zion and Jerusalem

Rabbi Yosi speaks about the masculine and feminine referrals to Zion and Jerusalem, their inner and outer aspects, and their aspects of mercy and judgment. He then wonders whether there could be defilement above to correspond to the defilement below. Rabbi Chiya answers that deeds are stirred above by deeds below. He says that there is no good and evil or Holiness and Defilement without its essence and root above, and the same is true of those things that depend on words.

101. ר׳ חִיָּיא וְר׳ יוֹסֵי הֲווֹ אָזְלֵי מֵאוּשָׁא לְטִבֶרְיָה, אָמַר רִבִּי חִיָּיא, כְּתִיב כִּי בָחַר יְיָ׳ בְּצִיּוֹן וְגוֹ׳. זֹאת מְנוּחָתִי וְגוֹ׳, לְזִמְנִין קָרָאן לְהַאי חַבְרַיָּיא כְּלֻהוּ דְּכוּרָא, בְּגִין דְּצִיּוֹן אִיהוּ רַחֲמֵי. וְהָכָא קְרָא נוּקְבָא קָרָא לֵיהּ.

101. Rabbi Chiya and Rabbi Yosi walked together from Usha to Tiberias. Rabbi Chiya said: It is written, "For Hashem has chosen (in) Zion: He has desired it for His habitation. 'This (Heb. Zot) is My resting place forever; Here will I dwell; for I have desired her'" (Tehilim 132:13-14). HE ASKS: Sometimes the friends address THE NAME ZION in the masculine, since Zion, YESOD OF MALCHUT, is Mercy. Yet here, the scripture addresses it IN THE FEMININE, AS WRITTEN: "HE HAS DESIRED IT FOR HIS HABITATION (HEB. MAS)... FOR I HAVE DESIRED HER."

102. אָמַר ר׳ יוֹסֵי, הָכִי שְׁמִיעַ לִי מִבּוּצִינָא קַדִּישָׁא, בְּשַׁעֲתָא דְּזִוּוּגָא אִזְדַּוְּוג כַּחֲדָא, לְאַחֲזָאָה דְּהָא נוּקְבָא אִתְכְּלִילַת בֵּיהּ בִּכְלָלָא חֲדָא, אִתְקְרֵי נוּקְבָא בִּשְׁמָא דְּדְכוּרָא, דְּהָא כְּדֵין בִּרְכָאן דְּמַטְרוֹנִיתָא אִשְׁתְּכָחוּ, וְלָא הֲוֵי בָּהּ פְּרִישׁוּתָא כְּלָל. וְעַל דָּא לְמוֹשָׁב לוֹ כְּתִיב. וּכְתִיב כִּי בָחַר יְיָ׳ בְּצִיּוֹן, בְּצִיּוֹן דַּיְיקָא, בְּהַהוּא דְּאִית בְּגַוֵּיהּ דְּשַׁרְיָא בֵּיהּ, וְלָא כְּתִיב לְצִיּוֹן. וְכֻלָּא חַד, בֵּין דְּקָרָא לְהַאי בִּשְׁמָא דְּדְכוּרָא, וּבֵין דְּקָרָא לְהַאי בִּשְׁמָא דְּנוּקְבָא כֻּלָּא חַד וּבְדַרְגָּא חַד קַיְימִין.

102. Rabbi Yosi said: I have heard from the holy luminary that when they, ZEIR ANPIN AND MALCHUT, mate and are joined together, in order to show that the Nukva is included WITHIN ZEIR ANPIN into one whole, the Nukva is then called by the name of the Male. Then, the blessings of Malchut abide and there is no division in Her at all. It is therefore written: "His habitation," in the masculine. It is also written: "For Hashem has chosen in Zion." "In Zion" is accurate, WHICH MEANS INSIDE ZION, NAMELY the one that is within Her and dwells in Her, NAMELY, THE INNER YESOD OF MALCHUT. It therefore does not say "to Zion," WHICH WOULD REFER TO ITS OUTER SIDE. HENCE, everything is one, whether it is in the masculine or in the feminine, since everything is the same and of the same grade. THE SCRIPTURE THEREFORE ADDRESSES IT SOMETIMES IN THE MASCULINE, AND SOMETIMES IN THE FEMININE, NAMELY "FOR I HAVE DESIRED HER."

103. וְעַל דָּא כְּתִיב, וּלְצִיּוֹן יֵאָמֵר אִישׁ וְאִישׁ יוּלַד בָּהּ חַד לְדִינָא, וְחַד לְרַחֲמֵי. כַּד מִזְדַּוְּוגֵי כַּחֲדָא בְּזִוּוּגָא חַד, כְּדֵין צִיּוֹן אִקְרֵי, וְצִיּוֹן וִירוּשָׁלַיִם אִשְׁתְּמוֹדַע, וְאִשְׁתְּכַח דְּדָא בְּרָא תַּלְיָיא.

103. It is therefore written: "But of Zion it shall be said, 'Man and that man was born in her'" (Tehilim 87:5). IT SAYS 'MAN' TWICE, one of Judgment and another of Mercy. YESOD OF MALCHUT, CALLED "ZION," CONTAINS TWO ASPECTS, WHICH ARE JUDGMENT AND MERCY. THAT JUDGMENT IN HER IS CALLED 'JERUSALEM', yet when ZEIR ANPIN AND MALCHUT are united together in one nation, YESOD OF MALCHUT is then called ONLY BY THE NAME Zion. Zion and Jerusalem are then known in this manner, WITH ZION THE INNER SIDE OF YESOD OF MALCHUT AND JERUSALEM THE OUTER SIDE OF YESOD OF MALCHUT. Thus, they are interdependent.

15. By an action below an action above is awakened

Rabbi Chiya says that any vocalized word below arouses another pronouncement from above, that is called "the word of Hashem". Good arouses

good and evil arouses evil.

104. Rabbi Yosi opened the discussion with the verse: "Sanctify yourselves therefore, and be holy" (Vayikra 20:7). He who sanctifies himself below is sanctified from above; he who defiles himself below is defiled from above. HE ASKS: It is well that he is sanctified from above, WHICH MEANS that the Holiness of his Master rests upon him, but defile him? Whence IS HE DEFILED? If you say that it is from above, is there defilement above?

104. פָּתַח ר׳ יוֹסֵי וְאָמַר, כְּתִיב וְהִתְקַדִּשְׁתֶּם וְהְיִיתֶם קְדוֹשִׁים. מַאן דְּמְקַדֵּשׁ גַּרְמֵיהּ מִלְּרַע, מְקַדְּשִׁין לֵיהּ מִלְּעֵילָא. מַאן דְּמַסְאִיב גַּרְמֵיהּ מִלְּרַע, מְסָאֲבִין לֵיהּ מִלְּעֵילָא. מְקַדְּשִׁין לֵיהּ מִלְּעֵילָא יָאוּת, דְּהָא קְדוּשָׁה דְּמָארֵיהּ שַׁרְיָא עָלֵיהּ, אֲבָל מְסָאֲבִין לֵיהּ מֵאָן אֲתַר. וְאִי תֵּימָא מִלְּעֵילָא, וְכִי מְסָאֲבוּתָא שַׁרְיָא לְעֵילָא.

105. Rabbi Chiya said: It corresponds to what we have studied, that by a deed below, a deed above is stirred. If the deed below is in Holiness, a Holiness above is provoked and comes to rest UPON THAT MAN, and he is sanctified by it. If he defiles himself from below, a Spirit of Defilement arouses itself from above and comes to rest upon him, and he is defiled by it. It depends upon the MAN'S deed.

105. א״ר חִיָּא, הַיְינוּ דְּתָנִינָן, בְּעוֹבָדָא דִּלְתַתָּא אִתְּעַר עוֹבָדָא לְעֵילָא. אִי עוֹבָדָא דִּלְתַתָּא הִיא בְּקְדוּשָׁה, אִתְּעַר קְדוּשָׁה לְעֵילָא, וְאָתֵי וְשַׁרְיָא עָלֵיהּ, וְאִתְקַדָּשׁ בֵּיהּ. וְאִי אִיהוּ אִסְתְּאַב לְתַתָּא, אִתְּעַר רוּחַ מְסָאֲבוּתָא לְעֵילָא, וְאָתֵי וְשַׁרְיָא עָלֵיהּ, וְאִסְתְּאַב בֵּיהּ. דְּהָא בְּעוֹבָדָא תַּלְיָא מִלְּתָא.

106. There is no good and evil or Holiness and Defilement without its essence and root above. Through the deed below, a deed above is roused. Depending on the deed, a deed is roused above and the deed is done. And whatever depends upon words occurs through words, for when a word is pronounced BELOW, it is so roused above.

106. דְּהָא לֵית לָךְ טַב וּבִישׁ, קְדוּשָׁא וּמְסָאֲבוּתָא, דְּלֵית לֵיהּ עִקָּרָא וְשָׁרְשָׁא לְעֵילָא. וּבְעוֹבָדָא דִּלְתַתָּא אִתְּעַר עוֹבָדָא דִּלְעֵילָא, מַה דְּתָלֵי בְּעוֹבָדָא, בְּעוֹבָדָא אִתְּעַר לְעֵילָא, וְאִתְעֲבִיד עוֹבָדָא. וּמַה דְּתָלֵי בְּמִלִּין, בְּמִלִּין. כַּד אִתְגְּזַר בְּמִלָּה, אִתְּעַר הָכִי לְעֵילָא.

107. You may ask in relation to words: What is aroused ABOVE? HE ANSWERS: It is written, "Nor speaking of vain matters (lit. a word)" (Yeshayah 58:13). That word arouses another pronouncement from above, which is called 'word', NAMELY MALCHUT, AS WRITTEN: "The word of Hashem" (Hoshea 1:1), "and the word of Hashem was precious" (I Shmuel 3:1), and, "by the word of Hashem were the heavens made" (Tehilim 33:6). ALL OF THESE ALLUDE TO MALCHUT, CALLED 'WORD' (HEB. DAVAR). For we learned that MAN'S word rises, piercing firmaments until it rises to its place and arouses that which it arouses. If it is good, then good is aroused; if it is evil, then evil is aroused. NAMELY, IT EITHER ROUSES MALCHUT OF HOLINESS OR MALCHUT OF DEFILEMENT TO INFLUENCE HIM. It is therefore written: "Then keep you from every evil thing (Heb. davar)" (Devarim 23:10).

107. וְאִי תֵּימָא, מִלָּה מַה אִתְּעַר. אֶלָּא הָכִי כְּתִיב, וְדַבֵּר דָּבָר. הַהוּא דָּבָר, אִתְּעַר מִלָּה אָחֳרָא לְעֵילָא, דְּאִקְרֵי דָּבָר. דְּבַר יְיָ׳ אֲשֶׁר הָיָה. וּדְבַר יְיָ׳ הָיָה יָקָר. בִּדְבַר יְיָ׳ שָׁמַיִם נַעֲשׂוּ. דְּהָא תָּנִינָן, הַהִיא מִלָּה סַלְקָא, וּבְקַע רְקִיעִין עַד, דְּסַלְקָא בְּדוּכְתֵּיהּ, וְאִתְּעַר מַה דְּאִתְּעַר, אִי טַב, טַב. אִי בִּישׁ, בִּישׁ. וְעַל דָּא כְּתִיב, וְנִשְׁמַרְתָּ מִכֹּל דָּבָר רָע.

16. The four kinds and Hoshana Raba

This essay tells about the three boughs of myrtle, the two willows, the lulav and the etrog; these are waved to observe the precept and then the seven Sfirot above are stirred. We read of the infinite flow of abundance down through the Sfirot from Binah to Malchut, the Congregation of Yisrael. Waving the fresh branches draws blessings to this world. Rabbi Yosi says that on the seven days of Sukkot, actions are needed, not just words, and he emphasizes the number seven in regard to voices, Sfirot, days, and times that the altar must be circled. Rabbi Chiya explains that the illumination of Chochmah comes down and is revealed only with Judgment. Through the deed and sacrifice of the priest below, both the upper and lower are corrected. On the day that God orders the verdicts, Judgments are brought to an end and the evil tongue is ended in the world. God pronounces a decree and then it is referred to as though the punishment has already happened, although it is still to come. He tells of the necessity for the priests, the Levites and the children of Yisrael to participate in the sacrifice so that their transgressions will be atoned for.

108. ד׳ מִינִין בַּלּוּלָב, וְאִינּוּן שִׁבְעָה. וְאִי תֵּימָא דִּז׳ מִינִין אִינּוּן. לָאו הָכִי, אֶלָּא אַרְבְּעָה נִינְהוּ וְאִינּוּן מִתְפָּרְשִׁין לִתְלָתָא אוֹחֲרָנִין. וּבְעוֹבָדָא דִּלְהוֹן אִתְּעֲרוּ שִׁבְעָה אָחֲרָנִין לְעֵילָא, לְאוֹטָבָא עָלְמָא בְּכַמָּה סִטְרִין.

108. There are four kinds in the lulav, which are seven; NAMELY, THREE BOUGHS OF MYRTLE, AND TWO BOUGHS OF WILLOW, LULAV AND ETROG. It may be argued that there are seven kinds but it is not so, for there are four divided into three more, THE MYRTLE INTO THREE AND THE WILLOWS INTO TWO. THUS, TWO WERE ADDED TO THE MYRTLE AND ONE TO THE WILLOW; HENCE THERE ARE SEVEN. Through the action of WAVING THEM TO OBSERVE THE PRECEPT, other seven are stirred above - THE SEVEN SFIROT: CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. THE THREE BOUGHS OF MYRTLE CORRESPOND TO CHESED, GVURAH AND TIFERET, THE TWO BOUGHS OF WILLOW TO NETZACH AND HOD, THE LULAV TO YESOD, AND THE ETHROG TO MALCHUT. All are to do good for the world in several respects, THROUGH THE ABOVE MENTIONED SEVEN SFIROT.

109. כ״י, אע״ג דְּאִיהִי בְּכֻלָּא, מִתְבָּרְכָא מִכֻּלְּהוּ שִׁית, וּמִנַּחֲלָא דַּעֲמִיקָא דְּמַבּוּעָא, דְּנָגִיד וְלָא פָּסִיק לְעָלְמִין מֵימוֹי מִלְּנַגְדָּא עָלַיְיהוּ, וְיַנְקָא לְבַת. דְּהָא בְּגִין דְּאִיהִי בַּת לָהּ לְעָלְמָא עִלָּאָה וְתַתָּאָה, אִתְבָּרְכָא מִנַּיְיהוּ בְּאִתְעָרוּתָא דָא. דְּהָא בְּשַׁעֲתָא דְּכְנֶסֶת יִשְׂרָאֵל אִתְבָּרְכָא מִנַּיְיהוּ, כֻּלְּהוּ עָלְמִין אִתְבָּרְכָן. עַ״ד סוֹבְבִים אֶת הַמִּזְבֵּחַ כְּמָה דְּאִתְּמַר.

109. Although it is part of the seven Sfirot, the Congregation of Yisrael, MALCHUT, is blessed from all the six SFIROT ABOVE HER (MALCHUT) - CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD - and from the deep river that is drawn from its source. These waters never stop to be drawn to THE SIX SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. She suckles the Daughter, MALCHUT, for she is her daughter, the daughter of the supernal world, BINAH, and the lower world, ZEIR ANPIN, and receives blessings from them when they stir. When they bless the Congregation of Yisrael, all the worlds are blessed, FOR THEY RECEIVE FROM HER. Hence the encircling of the altar, as we learned, ON THE SEVEN DAYS OF THE FEAST OF SUKKOT (HOLIDAY OF THE BOOTHS), SINCE THE ALTAR CORRESPONDS TO MALCHUT, WHICH RECEIVES FROM BINAH AND ZEIR ANPIN. BY THE SEVEN CIRCLINGS, SHE IS FILLED WITH THE SEVEN SFIROT.

110. וְעוֹד בְּאִתְעָרוּתָא דָא, שִׁיתָא כֻּלְּהוּ מִתְבָּרְכָא בְּמַיָּא, לְאִסְתַּפְּקָא בֵּיהּ, וְאִשְׁתַּאֲבִין כֻּלְּהוּ מִמַּבּוּעָא דְּנַחֲלָא עֲמִיקָא דְּכֹלָּא, לְנַחְתָּא לְעָלְמָא. וּבג״כ, בַּעְיָין כֻּלְּהוּ לַחִין וְלָא יְבֵשִׁין, לְאַמְשָׁכָא בִּרְכָאן לְעָלְמָא, בְּגִין דְּאִילָנֵי אִלֵּין, כֻּלְּהוּ לַחִין תְּדִירָא, וְטַרְפִּין דִּלְהוֹן מִשְׁתַּכְּחִין תְּדִירָא, וּזְמַן חֶדְוָותָא דִּלְהוֹן בְּהַאי זִמְנָא.

110. Moreover, by this stirring, BY WAVING THE FOUR KINDS, all six SFIROT - NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD - are blessed with water, NAMELY ABUNDANCE, and are satisfied with it. They all draw from the source of the deepest river, BINAH, and take it down to the world. All THE FOUR KINDS therefore need to be fresh, not dry, SINCE FRESH REFERS TO THEIR BEING FULL TO ABUNDANCE, to draw blessings to the world. Those trees, MYRTLE, WILLOW AND LULAV, are always fresh and their leaves are ever present IN THE TREE, WHETHER SUMMER OR WINTER. The time of their joy is ON THE SEVEN DAYS OF SUKKOT.

111. וְתָנֵינָן בְּסִפְרָא דְּרַב הַמְנוּנָא סָבָא, דְּהָא הַהוּא חֵילָא דְּאִתְפְּקֵדָא עַל אִילָנִין אִלֵּין, כָּל חַד וְחַד מֵאִלֵּין, לָא נָטִיל בִּרְכָאן דְּחֶדְוָותָא לְעֵילָא, אֶלָּא בְּזִמְנָא דָא. וְחֶדְוָותָא דִּלְהוֹן כֻּלְּהוּ לְעֵילָא, וְחֶדְוָותָא דְּאִילָנִין אִלֵּין לְתַתָּא, כֻּלְּהוּ בְּזִמְנָא דָא הוּא. וְאִתְּעָרוּתָא דִּלְהוֹן בְּאִינּוּן קַדִּישֵׁי מַלְכָּא תַּלְיָין. וְכַד יִשְׂרָאֵל נַטְלֵי לוֹן, כֹּלָּא אִתְּעַר בְּזִמְנָא דָא, וְעָלְמָא מִתְבָּרְכָא, לְאַרְקָא בִּרְכָאן לְעָלְמָא.

111. We learned in the book of Rav Hamnuna Saba that the minister appointed over those trees, OF THE FOUR KINDS, each receive joyful blessings from above only at that time. They all rejoice above, and the rejoicing of those trees is below at the time OF THE DAYS OF SUKKOT. Their stirring depends upon the holy men of the King; NAMELY, UPON YISRAEL WAVING THE LULAV. When Yisrael wave them, everything is stirred at that time and the world, MALCHUT, is blessed and pours blessings upon THIS world.

112. It is written: "The voice of Hashem is upon the waters: El of Glory" (Tehilim 29:3). Rabbi Yosi said: This is Abraham, NAMELY, THE ATTRIBUTE OF CHESED. "The voice of Hashem is powerful" (Ibid. 4), is Yitzchak, NAMELY GVURAH; "the voice of Hashem is full of majesty" (Ibid. 4), is Jacob, NAMELY TIFERET; "the voice of Hashem breaks the cedars" (Ibid. 5), is Netzach; "The voice of Hashem divides the flames of fire" (Ibid. 7), is Hod; "the voice of Hashem shakes the wilderness" (Ibid. 8), is the Righteous, YESOD; and "the voice of Hashem makes the hinds to calve" (Ibid. 9) is Righteousness, NAMELY MALCHUT. They all grow by the sea, BINAH, and are given water, NAMELY THE ABUNDANCE OF BINAH, in order to grow. Hence, it says: "And a river went out of Eden to water the garden" (Beresheet 2:10). They all arouse blessings to the world by the drink they give all.

112. כְּתִיב קוֹל יְיָ׳ עַל הַמָּיִם אֵל הַכָּבוֹד, א״ר יוֹסֵי, דָּא אַבְרָהָם. קוֹל יְיָ׳ בַּכֹּחַ: דָּא יִצְחָק. קוֹל יְיָ׳ בֶּהָדָר: דָּא יַעֲקֹב. קוֹל יְיָ׳ שׁוֹבֵר אֲרָזִים: דָּא נֶצַח. קוֹל יְיָ׳ חוֹצֵב לַהֲבוֹת אֵשׁ: דָּא הוֹד. קוֹל יְיָ׳ יָחִיל מִדְבָּר: דָּא צַדִּיק. קוֹל יְיָ׳ יְחוֹלֵל אַיָּלוֹת: דָּא צַדִּיק. וְכֻלְּהוּ מִתְגַּדְּלֵי עַל יַמָּא וְאִתְשַׁקְיָין בְּמַיָּא, לְגַדְּלָא. הה״ד, וְנָהָר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגָּן. וְכֻלְּהוּ הָנֵי מִתְעָרֵי בִּרְכָאן לְעָלְמָא, מֵהַהוּא שַׁקְיוּ, דְּאִתְשַׁקְיָין כֻּלְּהוּ.

113. Come and behold: these seven voices - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT - depend upon the words of the mouth throughout the year, but ON THE SEVEN DAYS OF SUKKOT, they depend only upon deed. We need then an action, not a speech, since during the time OF THE SEVEN DAYS OF SUKKOT, the whole year is blessed.

113. ת״ח, הָנֵי שֶׁבַע קָלִין, תַּלְיָין בְּמִלָּה דְּפוּמָא בְּשָׁאָר יוֹמֵי שַׁתָּא, וְהַשְׁתָּא, לָא תַּלְיָין אֶלָּא בְּעוֹבָדָא, וַאֲנָן עוֹבָדָא קָא בָּעֵינָן, וְלָא מִלָּה. בְּגִין דִּבְזִמְנָא דָּא, מְבָרֵךְ לְכָל שַׁתָּא.

114. On the seventh day of the feast, NAMELY HOSHANA RABA, Judgment of the world comes to an end. Sentences are sent from the King's house and Gvurot are aroused and ended on that day. The willows of the brook depend upon them, THESE GVUROT. One needs to arouse the Gvurot toward the water and to circle the altar, WHICH CORRESPONDS TO MALCHUT, seven times - AGAINST CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT - in order to imbue the altar with Yitzchak's water; NAMELY, WITH THE ILLUMINATION OF CHOCHMAH OF THE LEFT COLUMN, CALLED 'ISAAC'. That water will fill Isaac's well, NAMELY MALCHUT, THAT WHEN SHE RECEIVES FROM THE LEFT, IT IS CALLED BY THAT NAME. When she is filled, the whole world is blessed with water.

114. בְּיוֹמָא שְׁבִיעָאָה דְּחָג, הוּא סִיּוּמָא דְּדִינָא דְּעָלְמָא, וּפִתְקִין נָפְקִין מִבֵּי מַלְכָּא, וּגְבוּרָן מִתְעָרֵי וּמְסְתַּיְּימָן בְּהַאי יוֹמָא, וְעַרְבֵי נַחַל תַּלְיָין בְּהוּ. וּבָעֵינָן לְאִתְעָרָא גְּבוּרָן לְמַיָּא. וּלְסַחֲרָא ז׳ זִמְנִין, לְרַוָּאָה לְהַאי מִזְבֵּחַ, מִמַּיָּא דְּיִצְחָק, בְּגִין דְּאִתְמַלְיָא מַיָּא הַאי בֵּירָא דְּיִצְחָק, וְכַד הוּא אִתְמַלְיָא, כָּל עָלְמָא אִתְבָּרְכָא בְּמַיָּא.

115. On that day, HOSHANA RABA, there is need of Gvurot IN ORDER TO DRAW water, THE SECRET OF THE MENTIONED ILLUMINATION OF CHOCHMAH, WHICH IS DRAWN ONLY TOGETHER WITH GVUROT AND JUDGMENTS, and to conclude them later. On that day, Judgment is concluded, AS THERE IS NO FURTHER NEED TO DRAW THE ILLUMINATION OF CHOCHMAH DRAWN THROUGH JUDGMENT. Hence, one needs to beat THE WILLOW BOUGHS on the ground and end them, NAMELY THEIR ILLUMINATION, so there will not be any. On that day, there is the stirring OF CHOCHMAH and the conclusion OF CHOCHMAH, and we make use of the willows of the brook, WHICH ALLUDES TO NETZACH AND HOD THROUGH WHICH CHOCHMAH IS REVEALED BY MEANS OF JUDGMENTS.

115. וּבְהַאי יוֹמָא גְּבוּרוֹת בָּעֵינָן לְמַיָּא, וּלְסַיְּימָא לוֹן לְבָתַר, דְּהָא בְּהַאי יוֹמָא מִסְתַּיְּימֵי דִּינָא. וּבג״כ בָּעֵינָן לְבַטְּשָׁא לוֹן בְּאַרְעָא, וּלְסַיְּימָא לוֹן דְּלָא מִשְׁתַּכְּחוּ, דְּהַאי יוֹמָא אִתְעָרוּתָא וְסִיּוּמָא הוּא. וְעַ״ד אִתְעָרוּתָא וְסִיּוּמָא הוּא דְּעַבְדִּינָן בְּעַרְבֵי נַחַל.

116. Rabbi Chiya said: This is surely so, and it is well spoken. The willows of the brook are so CALLED because from the side of the brook, NAMELY BINAH, Gvurot come out, NAMELY THE ILLUMINATION OF CHOCHMAH WITH THEIR JUDGMENTS. On that day, they are aroused and ended. Of that day, it is written: "And Isaac dug again the wells of water" (Beresheet 26:18). The word Beerot (lit. 'wells') is written without the Vav, SINCE IT ALLUDES TO MALCHUT CALLED 'WELL' (HEB. BEER). What is "again"? The first day of the month, NAMELY ON ROSH HASHANAH, is the day of the beginning of Judgments throughout the world, and Isaac, THE SECRET OF THE LEFT COLUMN, rose to the Throne of Judgment to sentence the world. On that day OF HOSHANA RABA, Isaac again stirred the decrees and brought verdicts to an end. "Isaac dug the wells of water," NAMELY, he poured Gvurot upon the Congregation of Yisrael, WHICH IS MALCHUT CALLED "WELL," in order to arouse the water, THE SECRET OF THE ILLUMINATION OF CHOCHMAH. Water descends upon the world through Gvurot; NAMELY, THE

116. א״ר חִיָּא וַדַּאי הָכִי הוּא, וְשַׁפִּיר. וְעַרְבֵי נַחַל, מִסִּטְרָא דְּנַחַל, נַפְקֵי גְּבוּרָאן. וּבְהַאי יוֹמָא מִתְעָרֵי וּמְסַיְּימֵי. בְּהַאי יוֹמָא כְּתִיב, וַיָּשָׁב יִצְחָק וַיַּחְפֹּר אֶת בְּאֵרֹת הַמַּיִם. בְּאֵרֹת כְּתִיב חָסֵר. וַיָּשָׁב, מַהוּ וַיָּשָׁב. אֶלָּא יוֹמָא קַדְמָאָה דְּיַרְחָא, שֵׁירוּתָא דְּדִינָא הַוָּה בְּכָל עָלְמָא, וְיִצְחָק קַיְּימָא לְכוּרְסְיָיא לְמֵידָן עָלְמָא. בְּהַאי יוֹמָא, וַיָּשָׁב יִצְחָק לְאִתְעָרָא דִּינִין וּלְסַיְּימָא דִּינִין. וַיַּחְפֹּר אֶת בְּאֵרֹת הַמַּיִם, לְאַרְקָא גְּבוּרָן לִכְנֶסֶת יִשְׂרָאֵל, לְאִתְעָרָא לְמַיָּא, דְּהָא מַיָּא בִּגְבוּרָן נַחְתָּן לְעָלְמָא.

ILLUMINATION OF CHOCHMAH COMES DOWN ONLY COUPLED WITH JUDGMENT.

117. Since these Gvurot descend only by means of clouds, WHICH ARE JUDGMENTS, and on a cloudy day the wind of the pillars of the world rests upon them only SINCE IT MUST BE SO since the world needs them. Why is it so? Because the world was created through decrees. NAMELY, ON ROSH HASHANAH. HENCE JUDGMENTS SHOULD ALWAYS BE REVEALED TOGETHER WITH WATER, WHICH MEANS THE ILLUMINATION OF CHOCHMAH, SO THE WICKED WILL NOT GET HOLD OT THE LEFT COLUMN AND BRING BACK THE JUDGMENTS OF ROSH HASHANAH. And everything must be this way, because it all depends upon actions. Therefore, through the deed and correction that the priest does below, NAMELY THE ACTION OF SACRIFICING, the upper and lower are aroused to be corrected, and are corrected by him. IN THE SAME MANNER, THROUGH THE DEED OF THE FOUR KINDS AND THE WILLOW OF HOSHANA RABA, CHOCHMAH IS CORRECTED BY MEANS OF JUDGMENTS, WHICH ARE REVEALED TOGETHER WITH IT SO THAT THE WICKED WILL NOT BE ABLE TO TAKE HOLD OF IT.

117. וּבְגִין דְּאִלֵּין גְּבוּרָן, לָא נַחְתִּין אֶלָּא בְּעִיבָא, וְיוֹמָא דְּעִיבָא לָא נַיְיחָא רוּחֵיהוֹן דְּקַיְּימֵי עָלְמָא, אֶלָּא בְּגִין דְּעָלְמָא אִצְטְרִיךְ לְהוּ. מַאי טַעֲמָא. בְּגִין דְּעָלְמָא בְּדִינָא אִתְבְּרֵי, וְכֹלָּא בַּעְיָא הָכִי. בְּג״כ כֹּלָּא בְּעוֹבְדָא תַּלְיָא מִלְּתָא. וְע״ד, כַּהֲנָא בְּעוֹבְדָא וְתִקּוּנָא דְּאִיהוּ עָבֵיד לְתַתָּא, אִתְּעֲרוּ עִלָּאִין וְתַתָּאִין לְתַקָּנָא לוֹן, וּמִתְתַּקְּנֵי עַל יְדוֹי.

118. Rabbi Yosi said: We learned that the willow resembles lips on that day. What is the meaning of this? Rabbi Chiya said: This is only according to homiletic interpretation, yet it is surely so. It depends upon lips, since on the day that the King orders the verdicts given to the officer in charge of them, Judgments are brought to an end and evil speech is ended in the world. The beginning of the verdict and its ending is on the first day of the month, as has been explained.

118. א״ר יוֹסֵי הָא תְּנִינָן, הַעֲרָבָה דְּדַמְיָא לְשִׂפְוָון בְּהַאי יוֹמָא, וּמַאי הִיא. אָמַר ר׳ חִיָּיא, אע״ג דְּלִדְרָשָׁא הוּא דְּאָתֵי, הָכִי הוּא וַדַּאי. דְּהָא בְּהַאי יוֹמָא בְּשִׂפְוָון תַּלְיָא, בְּהַאי יוֹמָא פָּקִיד מַלְכָּא לְמֵיהַב פִּתְקִין לְסַנְטִירָא, וּמִסְתַּיְּימֵי דִּינִין, וְאַסְתִּים לִישָׁנָא בִּישָׁא מֵעָלְמָא. בְּיוֹמָא קַדְמָאָה דִּירַחָא שֵׁירוּתָא דְּדִינָא הוּא, וְסִיּוּמָא הוּא בְּהַאי יוֹמָא. וְהָא אִתְּמַר.

119. Come and behold: on that day, the heathen nations complete and terminate their blessings and abide in Judgment. On that day, the children of Yisrael end their judgments and abide in blessings, since on another day - NAMELY SHMINI ATZERET (THE DAY OF CONVOCATION) - they will take delight with the King and take blessings from Him for the whole year. On that festival day, Yisrael alone are with the King, and only he who sits with the King receives them. Whatever he wishes he asks, and THE KING gives him. Yisrael therefore begin TO RECEIVE BLESSINGS and the heathen nations terminate THEIR BLESSINGS. It is therefore written: "'I have loved you', says Hashem" (Malachi 1:2).

119. ת״ח, בְּיוֹמָא דָּא שְׁלֵמִין וּמְסַיְּימֵי עַמִּין עע״ז בִּרְכָאן דִּלְהוֹן, וְשָׁרָאן בְּדִינָא. וְיִשְׂרָאֵל בְּיוֹמָא דָּא מְסַיְּימֵי דִּינִין דִּלְהוֹן וְשָׁרָאן בְּבִרְכָתָא. דְּהָא לְיוֹמָא אָחֳרָא זְמִינִין לְאִשְׁתַּעְשָׁעָא בְּמַלְכָּא, לְנַטְלָא מִינֵיהּ בִּרְכָאן לְכָל שַׁתָּא, וּבְהַהוּא חֶדְוָותָא לָא מִשְׁתַּכְּחֵי בְּמַלְכָּא אֶלָּא יִשְׂרָאֵל בִּלְחוֹדֵיהוּ. וּמַאן דְּיָתִיב עִם מַלְכָּא, וְנָטַל לֵיהּ בִּלְחוֹדֵיהּ, כָּל מַה דְּבָעֵי שָׁאִיל, וְיָהִיב לֵיהּ. וְע״ד יִשְׂרָאֵל שָׁרָאן, וְעַמִּין עע״ז מְסַיְּימֵי. וְע״ד כְּתִיב, אָהַבְתִּי אֶתְכֶם אָמַר יְיָ׳ וגו׳.

120. He said to him: Yet we see Esav lived calmly, reigning in great, superior cities, ruling over the world, and yet you say, "And laid his mountains waste" (Ibid. 3). He said to him: It is always so. When the Holy King pronounces a decree and places it amongst His verdicts, scripture testifies to it as if it has already been performed, THOUGH IT HAS NOT YET BEEN EXECUTED. It therefore says: "And laid his mountains waste - " since I have already considered in My verdict, AND IT WILL BE CARRIED OUT IN DUE TIME. This is also true for the goodness He decreed for Yisrael, IN THAT IT WILL BE IN DONE ITS TIME, as written: "I Hashem have spoken and have done it" (Yechezkel 17:24).

120. אָמַר לֵיהּ, הָא חָמֵינָא לֵיהּ לְעֵשָׂו בְּשַׁלְוָה, בְּמַלְכוּ, בִּכְרִיכָן עִלָּאִין, וְשָׁלִיט עַל עָלְמָא, וְאַתְּ אָמַר וָאָשִׂים אֶת הָרָיו שְׁמָמָה. אָ״ל, בְּכָל אֲתַר הָכִי הוּא. כֵּיוָן דְּמַלְכָּא קַדִּישָׁא גָּזַר גְּזֵרָה, וְשַׁוֵּי הַהִיא גְּזֵרָה בְּפִתְקֵיהּ, קְרָא אַסְהִיד כְּמָה דְּאִתְעֲבִיד. וְע״ד וָאָשִׂים אֶת הָרָיו שְׁמָמָה, הָא שַׁוִּיתִי בְּפִתְקָא דִילִי. וְכֵן כָּל אִינּוּן טָבָן דְּגָזַר עָלַיְיהוּ דְּיִשְׂרָאֵל, דִּכְתִיב אֲנִי יְיָ׳ דִּבַּרְתִּי וְעָשִׂיתִי.

121. וְזֹאת תּוֹרַת הָאָשָׁם וְזֹאת תּוֹרַת הַמִּנְחָה וְזֹאת תּוֹרַת זֶבַח הַשְּׁלָמִים זֹאת תּוֹרַת הַחַטָּאת. ר׳ יִצְחָק אָמַר, הָא אוּקְמוּהָ אִי לְתַתָּא דָּא בְּכֹלָּא. אִי לְעֵילָּא דָּא בְּכֹלָּא. וּמַאן דְּאִשְׁתְּדַל בְּאוֹרַיְיתָא, נָטְלָא לְחוּלָקֵיהּ בְּכֹלָּא, וְאִתְאַחִיד בְּכָל סִטְרִין, וְלָא בָּעֵי לְקָרְבָּא קָרְבְּנָא עַל נַפְשֵׁיהּ, וְהָא אִתְּמַר.

121. "And this (Heb. zot) is the Torah of the guilt offering" (Vayikra 7:1); "and this (Heb. zot) is the Torah of the meal offering" (Vayikra 6:7); "and this (Heb. zot) is the Torah of the peace offerings" (Vayikra 7:11); and "this (Heb. zot) is the Torah of the sin offering" (Vayikra 6:18). Rabbi Yitzchak said: It has been explained that down below, Zot is within everything, and up above, Zot is within everything, SINCE ZOT, MALCHUT, INCLUDES ALL LIGHTS FROM HER AND ABOVE, SINCE SHE RECEIVES THEM ALL INTO HER. ALSO, BELOW SHE GIVES ABUNDANCE TO ALL THE WORLDS FROM HER AND DOWNWARDS, AND SHE INCLUDES THEM ALL. THE NAME ZOT THEREFORE APPEARS IN CONNECTION WITH ALL THESE SACRIFICES, AS SHE INCLUDES THEM ALL. He who is occupied in the Torah takes Her, MALCHUT, as his portion entirely, and joins with all Her aspects - THE GUILT OFFERING, THE MEAL OFFERING, THE PEACE OFFERING AND THE SIN OFFERING. Hence, he need not bring a sacrifice for himself, as we have already learned.

17. The three grades over the offering

122. רִבִּי יִצְחָק פָּתַח, הַכֹּהֲנִים לֹא אָמְרוּ אַיֵּה יְיָ׳ וְתוֹפְשֵׂי הַתּוֹרָה לֹא יְדָעוּנִי וְהָרוֹעִים פָּשְׁעוּ בִי. הַכֹּהֲנִים, אִלֵּין כֹּהֲנִים דְּמִשַּׁמְּשִׁין בִּכְהוּנָה גְּדוֹלָה, וּמְקָרְבִין מִלִּין קַדִּישִׁין לְאַתְרַיְיהוּ, וּמְיַיחֲדִין יְחוּדָא כָּל חַד וְחַד כַּדְקָא חֲזֵי. וְתוֹפְשֵׂי הַתּוֹרָה מַאן אִינּוּן תּוֹפְשֵׂי הַתּוֹרָה, וְכִי כַּהֲנֵי לָאו תּוֹפְשֵׂי הַתּוֹרָה נִינְהוּ. אֶלָּא, אִלֵּין אִינּוּן לֵיוָאֵי, דְּתַפְשֵׂי בְּכִנּוֹרוֹת, דְּאַתְיָין מִסִּטְרָא דְּאוֹרַיְיתָא. וְאִתְיְיהִיבַת מִסִּטְרָא דִּלְהוֹן אוֹרַיְיתָא. וְאִינּוּן מְמַנָּן עַל שְׁבָחָא דְּתוּשְׁבַּחְתָּא דְּמַלְכָּא קַדִּישָׁא, לְיַחֲדָא לֵיהּ יְחוּדָא שְׁלִים כַּדְקָא יֵאוֹת. וְהָרוֹעִים פָּשְׁעוּ בִי. אִלֵּין אִינּוּן רַבְרְבֵי עַמָּא, דְּאִינּוּן רַעְיָין לְעַמָּא, כְּרַעְיָא דְּמַדְבַּר עָאנֵיהּ.

122. Rabbi Yitzchak opened the discussion, saying: "The priests said not, 'Where is Hashem?' They that handle the Torah knew Me not; and the rulers also transgressed against Me" (Yirmeyah 2:8). 'The priests' refers to those who serve as high priests, bring the Holy words to their place and bring everything into a union properly. "They that handle the Torah." Who are "they that handle the Torah," if the priests do not handle the Torah? HE ANSWERS: These are the Levites who handle the lyre that comes from the side of the Torah. The Torah was given through their side, THE LEFT SIDE, GVURAH, and they are in charge over singing the praises of the Holy King, to properly unify Him in complete union. "The shepherds also transgressed against Me" (Ibid.). These are the ministers of the people who lead the people, like a shepherd leads his flock.

123. וְאִלֵּין אִינּוּן ג׳ דַּרְגִּין, דְּבַעְיָא לְאִשְׁתְּכְחָא תְּדִיר עַל קָרְבָּנָא, לְאַשְׁכְּחָא רַעֲוָא לְעֵילָּא וְתַתָּא, וּלְאִשְׁתְּכְחָא בִּרְכָאן בְּכֻלְּהוּ עָלְמִין. כַּהֲנָא מְקָרֵב קָרְבָּנָא, וְאִתְכַּוֵּן לְיַחֲדָא שְׁמָא קַדִּישָׁא כַּדְקָא חֲזֵי, וּלְאַתְעָרָא סִטְרָא דִּילֵיהּ. וְלֵיוָאֵי אִתְכַּוְּנָן בְּשִׁיר, לְאִתְעָרָא סִטְרָא דִּלְהוֹן, וּלְאִתְכַּלְּלָא בְּסִטְרָא דְּכַהֲנָא. וְיִשְׂרָאֵל אִתְכַּוְּנָן לִבָּא וּרְעוּתָא לְתִיּוּבְתָּא שְׁלִימְתָא, וְאִתְכְּנָע קְמֵי מַלְכָּא קַדִּישָׁא, וְהַאי נָטִיל כֹּלָּא, וְאִתְכַּפַּר חוֹבֵיהּ, וְאִשְׁתְּכַח חֶדְוָותָא בְּעִלָּאֵי וְתַתָּאֵי.

123. These are the three grades, NAMELY THE THREE COLUMNS - RIGHT, LEFT AND CENTRAL - which always need to be found by the sacrifice so that there will be good will above and below, and so that there will be blessings in all the worlds. The priest brings a sacrifice and concentrates upon uniting the Holy Name in a proper manner, and he awakens his own side, THE RIGHT SIDE, CHESED. The Levites concentrate on awakening their own side, THE LEFT SIDE, GVURAH, through singing, to be included within the priest's side. Yisrael, WHO ARE THE SHEPHERDS, THE CENTRAL COLUMN, TIFERET, concentrate with their hearts and desires upon complete repentance, and they submit before the Holy King, who takes everything. Thus are their transgressions atoned for, and joy abides in the upper and lower realms.

18. "Who lays beams of His chambers in the waters"
Rabbi Yehuda tells about the time that God created the world, dividing the waters into two and establishing the world upon the lower half, then making a firmament between the two halves. He says that legions of angels were established to sing praises, some in the daytime and some at night, and that the abysses on the Other Side were also established where the angels of destruction dwell and where the river of fire runs. The rising smoke from the altar feeds the side of holiness and the other side as well.

124. רִבִּי יְהוּדָה פָּתַח, הַמְקָרֶה בַמַּיִם עֲלִיּוֹתָיו וְגוֹ׳. קוּדְשָׁא בְּרִיךְ הוּא כַּד בְּרָא עָלְמָא, מִגּוֹ מַיָּא אַפִּיק לֵיהּ, וְסִדֵּר לֵיהּ עַל מַיָּא. מָה עֲבַד. פְּלַג מַיָּא לְתְרֵין. פַּלְגוּתָא לְתַתָּא, וּפַלְגוּתָא לְעֵילָא. וְעָבִיד מִנַּיְיהוּ עוֹבָדִין, מִפַּלְגוּתָא תַּתָּאָה עָבַד וְתִקֵּן עָלְמָא דָּא, וְסִדֵּר לֵיהּ עַל פַּלְגוּתָא דָּא, וְאַתְקִין לֵיהּ לְעֵילָא עָלַיְיהוּ. הה״ד כִּי הוּא עַל יַמִּים יְסָדָהּ. וּפַלְגוּ אָחֳרָא סַלְקֵיהּ לְעֵילָא, וְתָקַר בֵּיהּ תִּקְרָאִין עִלָּאִין, הה״ד הַמְקָרֶה בַמַּיִם עֲלִיּוֹתָיו וְגוֹ׳.

124. Rabbi Yehuda opened the discussion with the verse: "Who lays the beams of His chambers in the waters" (Tehilim 104:3). When the Holy One, blessed be He, created the world, He took it out of the water and arranged it upon water. What did He do? He divided the water into two HALVES, a half below and a half above, and did certain things with them. With the lower half, He made and established this world. He set it on this half and established the world above it. Hence, it is written: "For He has founded it upon the seas" (Tehilim 24:2). He raised the other half and paneled it with high ceilings. Hence, it is also written: "Who lays the beams of his chambers in the waters..."

125. וַעֲבַד רָקִיעַ בֵּין תְּרֵין פַּלְגוּתַיָּא אִלֵּין, הה״ד יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וְגוֹ׳, וְעָלַיְיהוּ אַתְקִין וְסִדֵּר מַלְאֲכֵי עִלָּאֵי קַדִּישֵׁי, מִגּוֹ רוּחָא דְּאִתְגְּזַר מִפּוּמֵיהּ. דִּכְתִיב וּבְרוּחַ פִּיו כָּל צְבָאָם.

125. He made a firmament between these two halves, as it says: "Let there be a firmament in the midst of the waters..." (Beresheet 1:6). On them, He formed and arranged supernal holy angels from His mouth's breath, as is written: "And all the host of them by the breath of His mouth" (Tehilim 33:6).

126. וּבְאִלֵּין אַתְקִין וְסִדֵּר מְזַמְּרֵי תּוּשְׁבַּחְתֵּיהּ בְּיוֹמָא, וְאִתְעָרְבוּ בְּשַׁלְהוֹבֵי אֶשָּׁא. וְאִינּוּן גְּדוּדֵי חֵילִין, אַמְרִין שִׁירָתָא בְּיוֹמָא, תּוּשְׁבְּחָן בְּצַפְרָא, וּזְמִירָן בְּרַמְשָׁא. כַּד מָטֵי לֵילְיָא, כֻּלְּהוּ פַּסְקֵי שִׁירָתָא. לְעֵילָא מִנַּיְיהוּ, גְּדוּדִין דְּאֶשָּׁא, בְּשַׁלְהוֹבָא תַּקִּיף, קַיְימִין וּמְרִיחִין אֶשָּׁא דְּאָכְלָא, וְאָהֲדְרֵי לְאַתְרַיְיהוּ.

126. With these ANGELS, He established and arranged those who sing His praises by day. They mixed with flames of fire. These hosts of armies sing by day, praises in the morning and hymns in the evening. When night comes, they all stop singing BECAUSE OTHER ANGELS SING AT NIGHT, AS THOSE WHO SING BY DAY DO NOT DO SO BY NIGHT. Above them, there are legions of fire of a strong flame. They smell the consuming fire and return to their places.

127. וְאִית בְּסִטְרָא אָחֳרָא, דִּתְהוֹמִין סַלְקִין אִלֵּין עַל אִלֵּין. וְאִית תְּהוֹמָא עִלָּאָה, וּתְהוֹמָא תַּתָּאָה, וּבְכֻלְּהוּ שָׁארָן מָארֵיהוֹן דִּדִינִין מִסִּטְרָא דִּדִינָא קַשְׁיָא. וְאִית בְּגוֹ סִטְרָא דִּתְהוֹמָא תַּתָּאָה, שַׁלְהוֹבָן דְּאוֹקִדִין זִיקִין נוּרִין, מְמַנָּן עַל דִּינִין דְּעָלְמָא, לְאוֹקָדָא לְחַיָּיבַיָּא בְּנוּרָא, דְּנַגְדֵי מֵהַהוּא נָהָר דִּינוּר. וְכֻלְּהוּ אֶשָּׁא, וְחֵיזוּ דִּלְהוֹן אֶשָּׁא דְּלַהִיט, וְקַיְימִין בֵּין עִלָּאֵי וְתַתָּאֵי.

127. There are on the Other Side, NAMELY WITH THE KLIPOT, abysses, the one on top of the other - an upper abyss, BINAH OF THE KLIPOT, and a lower abyss, MALCHUT OF THE KLIPOT. Opponents of the side of Harsh Judgment abide in all of them. In the aspect of the lower abyss, there are flares that burn sparks of fire, which are in charge over decrees in the world, and they burn the wicked in the fire that is drawn from the River of Fire. They are all fire and their appearance is of scorching flames. They stand between the upper and the lower realms.

128. וְכַד תְּנָנָא דְּמַדְבְּחָא סָלִיק, מִתְעַבְּרָן וְסַלְקִין מֵהַהוּא דַּרְגָּא, דְּקַיְימִין לְשֵׁיצָאָה וּלְאוֹבְדָא, וְהַהוּא נְגִידוּ דְּאֶשָּׁא תַּקִּיפָא דְּנָהַר דִּינוּר, דְּאִיהוּ תַּקִּיף וְעִלָּאָה, אַהְדַּר לְאַתְרֵיהּ. וְכֻלְּהוּ, מִתְהַנְּיָין מִתְּנָנָא דְּמַדְבְּחָא, בְּגִין דְּאִתְתַּקְּנַת לְקֻבְלֵי מַדְבְּחָא עִלָּאָה, וּבג״כ מִתְהַנְּיָין מִנֵּיהּ, וְאִינּוּן קָרְבִּין לְהָכָא. וּתְנָנָא אָחֳרָא סָלִיק, וְהָא אוֹקִימְנָא, לְכָל חַד וְחַד, רְעוּתָא דְּכֹלָּא דְּסַלְקָא לְעֵילָא, דְּאִיהוּ נַיְיחָא דְּרוּחָא, לְגַבֵּי מַלְכָּא קַדִּישָׁא.

128. When the smoke rises from the altar, THOSE DEMONS whose function is to destroy and annihilate are removed and lost from that grade, NAMELY THE LOWER ABYSS. That flow of strong fire from the River of Fire, which is strong and high, goes back to its place, and all EXTERNAL forces enjoy the smoke from the altar because it was established in respect to the supernal altar. This is the reason why they enjoy it. They draw that SMOKE near, THE SMOKE OF THE PORTIONS OF THE SACRIFICE AND THE FATS THAT ARE CONSUMED BY NIGHT, FROM WHICH THE EXTERNAL FORCES ARE FED. Another smoke rises, as we explained, THE SMOKE THAT RISES FROM THE SACRIFICES BY DAY, WHICH IS MEANT FOR HOLINESS, for THE SMOKE FEEDS each and every one, WHETHER IT PERTAINS TO HOLINESS OR TO THE OTHER SIDE. It is the goodwill of everything that rises above, since it gives pleasure to the Holy King.

19. A fire of the altar crouches like a lion

We are told that the priests and people could see that the offering was welcome to God by the appearance of a lion crouching in the fire on the altar.

This fire is the angel Uriel. If the sacrifice was unworthy the shape of a dog appeared in the fire instead.

129. We learned that when Uriel was seen upon the altar in the likeness of a mighty lion that crouches on its prey, the priests and Yisrael saw and were glad, for they knew that their sacrifice was welcome to the Holy King. Another fire, Holy and supernal, came down FROM ABOVE, WHICH IS THE ANGEL URIEL, against the lower fire KINDLED ON THE ALTAR. The man would then go trembling before his Master and complete repent.

129. הָא אִתְּמַר, דִּבְמַדְבְּחָא סַלְקָא וְאִתְחֲזֵי אוּרִיאֵ״ל, כְּחֵיזוּ דְּחַד אַרְיֵה תַּקִּיפָא, רְבִיעַ עַל טַרְפֵּיהּ. וַהֲווֹ חָמָאן כַּהֲנֵי וְיִשְׂרָאֵל, וְחַדָּאן, דַּהֲווֹ יַדְעִין דְּאִתְקַבַּל בְּרַעֲוָא קֳמֵי מַלְכָּא קַדִּישָׁא. וְאֶשָּׁא אָחֳרָא עִלָּאָה קַדִּישָׁא נָחִית, לְקַבְלָא אֶשָּׁא תַּתָּאָה, כְּדֵין ב״נ אָזִיל וְאִזְדַּעְזָע קֳמֵי מָארֵיהּ, וְתָב בְּתִיּוּבְתָּא שְׁלִימְתָּא.

130. This is like a king to whom THE PEOPLE sent a gift which was welcome to him. He said to his servant: Go and take this gift which they brought me. So did the Holy One, blessed be He, say to the angel Uriel: 'Go and take the gift which My children offered Me.' How much joy and sweetness was in everything when the priests, the Levites and he who brought the sacrifice were intent upon sacrificing the offering properly, in complete union.

130. לְמַלְכָּא דְּשַׁדְּרוּ לֵיהּ דּוֹרוֹנָא, וְאִתְיַיְשַׁר קֳמֵיהּ, אָמַר לְעַבְדֵּיהּ, זִיל וְטוֹל דּוֹרוֹן דָּא, דְּאַיְיתִיאוּ לִי. כַּךְ אָמַר קוּדְשָׁא בְּרִיךְ הוּא לְאוּרִיאֵ״ל, זִיל וְקַבִּיל דּוֹרוֹנָא דִּבְנַי מַקְרִיבִין קֳמַאי. כַּמָּה חֶדְוָה מִשְׁתַּכְחֵי בְּכֹלָּא, כַּמָּה בְּסִימוּתָא בְּכֹלָּא מִשְׁתְּכַח, כַּד כַּהֲנָא וְלֵיוָאָה, וְהַהוּא דְּמַקְרִיב קָרְבָּנָא, מְכַוְּוֹנֵי לְקָרְבָא קָרְבָּנָא כַּדְקָא יֵאוֹת, בְּיִחוּדָא שְׁלִים.

131. Come and behold: it is written, "And there came out a fire out from before Hashem, and consumed upon the altar the burnt offering..." (Vayikra 9:24). THIS FIRE is Uriel, who came down with the appearance of a scorching flame until he rested on the altar to receive the gift, THE SACRIFICE. He looked like a great lion, crouching on the sacrifice.

131. תָּא חֲזֵי, כְּתִיב, וַתֵּצֵא אֵשׁ מִלִּפְנֵי יְיָ׳ וַתֹּאכַל עַל הַמִּזְבֵּחַ אֶת הָעוֹלָה וְגוֹ׳. דָּא אוּרִיאֵ״ל, דְּנָחִית בְּחֵיזוּ דְּאֶשָּׁא בְּשַׁלְהוֹבָא, עַד דְּנָחִית לְמַדְבְּחָא, לְקַבְלָא דּוֹרוֹנָא וְאִתְחֲזֵי כְּאַרְיֵה רַבְּרְבָא, רְבִיעַ עַל קָרְבָּנָא.

132. When Yisrael were not found worthy, or when he who brought the sacrifice did not do so properly and his sacrifice was not accepted, they saw the smoke rising unevenly. A certain wind from the hole OF THE KLIPOT on the north came to the altar, and they saw the shape of an impudent dog crouching on the offering. They then knew that the sacrifice was not welcome.

132. וְכַד יִשְׂרָאֵל לָא אִשְׁתְּכָחוּ זַכָּאִין, אוֹ הַהוּא דְּמַקְרִיב קָרְבָּנָא לָא קָרִיב כַּדְקָא יָאוּת, וְלָא אִתְקַבָּל קָרְבָּנֵיהּ, הֲווֹ חָמָאן דְּלָא סָלִיק תְּנָנָא בְּאֹרַח מֵישָׁר, וַהֲוָה קָם חַד רוּחָא מִנּוּקְבָּא דְּצָפוֹן, וְעָאל לְמַדְבְּחָא, וַהֲווֹ חָמָאן דִּיוּקְנָא דְּחַד כַּלְבָּא חֲצִיפָא, רְבִיעַ עַל קָרְבָּנָא. כְּדֵין הֲווֹ יַדְעֵי דְּלָא אִתְקַבָּל בְּרַעֲוָא הַהוּא קָרְבָּנָא.

133. This is like a king to whom they sent a gift that was not worthy of being brought before him. The king said: Take away that gift and give it to the dog, because it is not worthy of being brought before me. When the sacrifice is brought and it is not accepted, it is given to the dog. This is why they saw the shape of a dog on the altar.

133. לְמַלְכָּא דְּשַׁדְּרוּ לֵיהּ דּוֹרוֹן, חָמָא לֵיהּ מַלְכָּא דְּלָאו אִיהוּ כְּדַאי לְקָרְבָא קֳמֵיהּ, אָמַר מַלְכָּא, אַסִּיקוּ הַהוּא דּוֹרוֹנָא, וְהָבוּ לֵיהּ לְכַלְבָּא, דְּלָאו אִיהוּ כְּדַאי לְאַעֲלָא קֳמַאי. כַּךְ בְּשַׁעֲתָא דְּקָרְבְּנָא אִתְקְרִיב, וְלָא אִתְקַבָּל בְּרַעֲוָא, דּוֹרוֹנָא לְכַלְבָּא אִתְמְסַר. ובג״כ הֲווֹ חָמָאן, דִּיוּקְנָא דְּכַלְבָּא ע״ג מַדְבְּחָא.

134. Come and behold: It is written: "And there came a fire out from before Hashem, and consumed upon the altar the burnt offering" (Vayikra 9:24). Rabbi Yehuda said: This is Uriel, who looks like a scorching flame upon the altar as he crouches on the sacrifice, as we learned. Then all rejoiced, since it was willingly accepted, as written: "And the glory of Hashem appeared to all the people" (Ibid. 23). Were it not for the confusion brought by THE DEATH OF Aaron's sons ON THAT DAY, there would not have been, since the day they left Egypt, a greater satisfaction above and below.

134. ת"ח כְּתִיב וַתֵּצֵא אֵשׁ מִלִּפְנֵי יְיָ׳ וַתֹּאכַל עַל הַמִּזְבֵּחַ אֶת הָעוֹלָה. א"ר יְהוּדָה, דָּא אוּרִיאֵ"ל, דְּאִתְחֲזֵי בְּשַׁלְהוֹבִיתָא דְּאֶשָּׁא עַל מַדְבְּחָא, כְּמָה דְּאִתְּמַר רְבִיעַ עַל קָרְבָּנָא. וּכְדֵין חֶדְוָותָא הֲוָה בְּכֹלָּא, דְּהָא אִתְקַבָּל בְּרַעֲוָוא, כְּמָה דִּכְתִיב, וַיֵּרָא כְּבוֹד יְיָ׳ אֶל כָּל הָעָם. וְאִי לָא הֲוָה עַרְבּוּבְיָא דִּבְנֵי אַהֲרֹן, מִן יוֹמָא דְּנָפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, לָא אִשְׁתְּכַח רַעֲוָא הָכִי לְעֵילָּא וְתַתָּא.

20. Burning of holy things

This section tells us that when the children of Yisrael are in trouble they are saved for Isaac's sake; the ashes of Isaac rise before God, and therefore the sacrifice needs to be burned to ashes. We hear of the three fires to the candle, white, black and blue, corresponding to the priests, Levites and children of Yisrael. Blue is the judgment that eats sacrifices and burnt offerings. A person should repent before he dies, when the angel Michael who is the High Priest ritually slaughters him. We hear of how the Nefesh, the Ruach and the Neshamah are affected at death. One should concentrate his thoughts on saying a confession and accept death with one heart. Then we hear of the qualities of the priest, and how wisdom and mercy are essential qualities of the learned scholar, who rules over his own body and over his bestial Nefesh, Ruach and Neshamah. Since he is righteous, God does not reward him for his good deeds; he is poor, but is constantly with the Shechinah, who provides for Zeir Anpin through the prayers of Yisrael. We learn of the four reasons that Aaron's sons died.

Ra'aya Meheimna (the Faithful Shepherd)

135. It is one of the precepts to burn sacrifices by fire. Then "but that which remains of the flesh of the sacrifice on the third day shall be burnt with fire" (Vayikra 7:17). Tannaim and Amoraim, you shall find holiness, sacrifices (lit. 'Holies') and the Holy (lit. 'Holiness') of Holies among the secrets of the Torah. HE ASKS: What pleasure does the Holy One, blessed be He, derive from burnt sacrifices? It is done on account of Isaac, for when Yisrael are in trouble, the ashes of Isaac rise before Him, FOR WHICH REASON THE SACRIFICE OUGHT TO BE BURNT TO ASHES, AS A REMINDER OF HIS MERIT. If they are punishable by fire, they will be saved for his sake. This is only a homiletic interpretation. You may also say it was for the sons of Aaron that were like the burning of Holies, of whom it is written: "And a fire went out from before Hashem and devoured them, and they died" (Vayikra 10:2). Their deaths atone for Yisrael, like the burning of Holies. This is also a homiletic interpretation.

רעיא מהימנא

135. פִּקּוּדָא דָּא לִשְׂרוֹף קֳדָשִׁים בְּאֵשׁ. וַאֲבַתְרֵיהּ וְהַנּוֹתָר מִבְּשַׂר הַזָּבַח בַּיּוֹם הַשְּׁלִישִׁי בָּאֵשׁ יִשָּׂרֵף. תְּנָאִין וְאָמוֹרָאִין. בְּסִתְרֵי תּוֹרָה, אִית קֹדֶשׁ, וְאִית קֳדָשִׁים, וְאִית קֹדֶשׁ קֳדָשִׁים. מַה הֲנָאָה אִית לְקוּדְשָׁא בְּרִיךְ הוּא בַּקֳדָשִׁים דְּאִתּוֹקְדוּ. אִי תֵּימָא בְּגִין יִצְחָק, דִּבְשַׁעֲתָא דְּיִשְׂרָאֵל בְּעָקוּ, סָלִיק אֲפָרוֹ שֶׁל יִצְחָק קַמֵּיהּ, דְּאִי חַיָּיבִין שְׂרֵיפָה אִשְׁתֵּזִיבוּ בְּגִינֵיהּ. הַאי לְדַרְשָׁא אִיהוּ. וְאִי תֵּימְרוּן בְּגִין בְּנֵי אַהֲרֹן דַּהֲווֹ שְׂרֵיפַת קֳדָשִׁים, דִּכְתִיב בְּהוֹן וַתֵּצֵא אֵשׁ מִלִּפְנֵי יְיָ׳ וַתֹּאכַל אוֹתָם וַיָּמוּתוּ. וּמִיתָתְהוֹן כַּפָּרָה לְיִשְׂרָאֵל כְּמוֹ שְׂרֵיפַת קֳדָשִׁים, אוּף דָּא לְדַרְשָׁא קָא אָתֵי.

136. HE ANSWERS: There are three fires to the candle, a white fire, a black fire and a blue fire, conforming to the Torah, the Prophets and the Writings, which correspond to the priests, Levites, and Yisrael. Blue corresponds to the Shechinah, which is near us, AS SHE DWELLS AMONG THE LOWER BEINGS. She holds on to those wicks, the wings of a precept, of which it says: "That they shall make them Tzitzit" (Bemidbar 15:38). The blue is the Shechinah, the Judgment that eats sacrifices and burnt offerings.

136. אֶלָּא, תְּלַת אֶשִּׁין בִּשְׁרָגָא: אֶשָּׁא חִוָּרָא, וְאֶשָּׁא אוּכְמָא, וְאֶשָּׁא תְּכֶלְתָּא. לְקָבֵל: תּוֹרָה, נְבִיאִים, וּכְתוּבִים. לְקָבֵל: כֹּהֵן, לֵוִי, וְיִשְׂרָאֵל. וּתְכֵלֶת אִיהִי שְׁכִינְתָּא, קְרִיבָא לָן, וְאִיהִי אֲחִידָא בְּאִינּוּן פְּתִילוֹת, בְּכַנְפֵי מִצְוָה, דְּאִתְּמַר בְּהוֹן וְעָשׂוּ לָהֶם צִיצִית. וְהַאי תְּכֵלֶת דְּאִיהִי שְׁכִינְתָּא, אִיהִי דִּינָא, דַּאֲכִילַת קָרְבָּנִין וְעֹלָוָן.

137. אִי אַשְׁכָּחַת בְּנֵי נָשָׁא, דְּאִינּוּן עֵצִים יְבֵשִׁים, כְּגַוְונָא דְּאִינּוּן פְּתִילוֹת יְבֵשִׁין, בְּלָא מִשְׁחָא, דְּאִיהִי אוֹרַיְיתָא רַחֲמֵי, אִיהִי לוֹן שְׂרֵיפָה, וְאוֹקִידַת לוֹן. וּבְגִין דְּעַמֵּי הָאָרֶץ אִינּוּן בְּעִירָן, כְּמָה דְּאוּקְמוּהָ דְּאִינּוּן שֶׁקֶץ. תְּכֵלֶת, דְּאִיהִי אֲדֹנָי, אוֹקִידַת לוֹן, בְּגִין דְּקָרְבִין לְגַבָּהּ עִם שֶׁרֶץ, דְּאִיהוּ יֵצֶר הָרָע, זָר, הה״ד וְהַזָּר הַקָּרֵב יוּמָת.

137. If She, MALCHUT, THE SECRET OF BLUE, finds men to be as dry wood, like dry wicks without oil, which is the Torah and Mercy, MALCHUT is a fire to them and burns them. For the ignorant are cattle, an abomination according to our explanation, and the blue, THE NAME Adonai, NAMELY MALCHUT, burns them, since they approach Her holding a worm, which is the Evil Inclination and also a stranger. Hence, it is written: "And the stranger that comes near shall be put to death" (Bemidbar 3:10).

138. וְאִי בְּמִיתָתְהוֹן חַזְרִין בְּתִיּוּבְתָּא, כַּד שָׁחִיט לוֹן מַלְאָךְ מִיכָאֵל דְּאִיהוּ כַּהֲנָא רַבָּא, אַרְיֵה דְּאָכִיל קָרְבָּנִין, נָחִית עָלַיְיהוּ, לְקָרְבָא לוֹן קָרְבָּנָא קֳדָם יְיָ׳.

138. They should repent before they die, when the angel Michael, who is the High priest, ritually slaughters them, who is the lion that devours the offerings - descends to sacrifice them as an offering-up before Hashem.

139. וְקֹדֶם דְּתִפּוּק נִשְׁמָתֵיהּ, מִתְוַדֶּה בְּכַמָּה וִדּוּיִין, וְכַד נָפִיק נִשְׁמָתֵיהּ הוּא הֲוָה מִתְכַּוֵּון לְגָמוֹר אֶת הַשֵּׁם, שְׁמַע יִשְׂרָאֵל וּבָרוּךְ שֵׁם, לְקָרְבָא נִשְׁמָתֵיהּ קָרְבָּנָא לְשֵׁם יְהוָ״ה, וְצָרִיךְ לְמִתְוַדֶּה לְקוּדְשָׁא בְּרִיךְ הוּא, לְקַבְּלָא לְקָרְבָא ה׳ בִּשְׁמֵיהּ, דְּאָכִיל וְשֵׁצִי, וּלְאַחְזָרָה בְּתִיּוּבְתָּא לְגַבֵּי יה״ו, אֶהְיֶ״ה כְּחוּשְׁבָּן מ״ב. דַּאֲדֹנָי קָרֵינָא לֵיהּ דִּינָא דְּמַלְכוּתָא דִּינָא.

139. Before expiring it behooves you to make several confessions, so that when it comes time for your soul to leave you may concentrate on completing the name - SPECIFICALLY, PERFECTING THE UNION OF MALCHUT, CALLED 'NAME', WITH THE UNION, "Hear, O Yisrael" THE UNION OF ZEIR ANPIN - and 'Blessed be the Name' - THE UNION OF MALCHUT - thus bringing your soul as a sacrifice to the name Eheyeh. One should then confess before the Holy One, blessed be He, so that He will accept and bring the burning and consuming Hei, MALCHUT, near to His Name, YUD HEI VAV HEI, and cause THE Hei to repent before Yud-Hei-Vav Eheyeh, which has a numerical value of 42. THAT IS, TO RETURN THE HEI BACK TO YUD-HEI-VAV SO AS TO AFFECT THE SUPERNAL UNION WITHIN BINAH OF YUD HEI VAV HEI EHEYEH, YUD HEI VAV HEI BEING CHOCHMAH AND EHEYEH BINAH. BEFORE THE UNION IS COMPLETED, MALCHUT is called 'Adonai' (Aleph-Dalet -Nun-Yud), containing the LETTERS OF DIN (JUDGMENT), AN INDICATION FOR THE MEANING OF 'the law (Aramaic Dina, Dalet Yud Nun Aleph) of the kingdom is the Law'. THUS THE UNION OF YUD HEI VAV HEI EHEYEH IS INCOMPLETE.

140. וִיכַוֵּון בִּשְׁמָא מְפָרָשׁ, דְּאִיהוּ יו״ד הֵ״א וָא״ו הֵ״א, בְּלֵב אֶחָד. וּבֵיהּ יִפּוֹק רוּחֵיהּ. בְּנַפְשֵׁיהּ דִּילֵיהּ מְקַבֵּל עָלֵיהּ מִיתָה וְיִסּוּרִין. וּבְנִשְׁמָתָא מוֹדֶה בְּכַמָּה וִדּוּיִין וּמִתְחָרֵט.

140. One should concentrate upon the Name pronounced in full, which is Yud-Vav-Dalet, Hei-Aleph, Vav-Aleph-Vav, Hei-Aleph, NAMELY YUD-HEI -VAV-HEI FULLY SPELLED WITH ALEPHS, WHICH IS ZEIR ANPIN, SO AS TO DECLARE THE UNITY with a whole heart, MALCHUT, CALLED 'HEART'. One should concentrate on it while giving up his Ruach, and with his Nefesh be willing to accept death and suffering. With his Neshamah, it behooves him to confess several times and repent.

141. בְּנַפְשֵׁיהּ מְקַבֵּל עָלֵיהּ מִיתָה שְׁחִיטָה שְׂרֵיפָה, וְאִי צָרִיךְ ד׳ מִיתוֹת בֵּית דִּין, דְּאִינּוּן סְקִילָה שְׂרֵיפָה הֶרֶג וְחֶנֶק, מְקַבֵּל לֵיהּ מֵאֲדֹנָ״י בְּנַפְשֵׁיהּ דִּילֵיהּ. וּבְנִשְׁמָתֵיהּ מוֹדֶה בְּכַמָּה וִדּוּיִין, וְחוֹזֵר בְּתִיּוּבְתָּא לְגַבֵּי אֶהְיֶ״ה, דְּאָחִיד בִּתְרֵין שְׁמָהָן, יְהוָ״ה יְהוָ״ה.

141. HE EXPLAINS HIS WORDS: With his Nefesh, he takes upon himself death, slaughtering and burning. If he is punishable by the four forms of capital punishment, which are stoning, burning, slaying, and strangulation, he should take them upon his Nefesh from Adonai. With his Neshamah, he should make several confessions and repent before the name Eheyeh, WHICH IS BINAH, which is attached to the two names Yud Hei Vav Hei Yud Hei Vav Hei.

142. בְּמַחֲשַׁבְתֵּיהּ יְכַוֵּין לְאַפָּקָא וִדּוּי, וְקַבָּלַת מִיתָה עֲלֵיהּ, בְּלֵב א׳, דְּאִיהוּ שְׁמָא מְפֹרָשׁ, כְּגַוְונָא דָא יוֹ״ד הֵ״א וָא״ו הֵ״א. בֵּיהּ כַּהֲנִים כּוֹרְעִים וּמִשְׁתַּחֲוִים עַל פְּנֵיהֶם, וְאוֹמְרִים בשכמל״ו. כָּבוֹד, אִיהוּ ל״ב בְּחוּשְׁבָּן. וּבֵיהּ הָיָה מִתְכַּוֵּין לִגְמוֹר אֶת הַשֵּׁם.

142. One should concentrate his thoughts upon uttering a confession WITH HIS MOUTH and undertake death with a whole heart. THAT IS, ONE SHOULD UNITE MALCHUT, CALLED 'HEART', BY MEANS OF THE UNITY OF "HASHEM IS ONE," which is the Name pronounced in full as Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph. THIS IS YUD HEI VAV HEI, FULLY SPELLED WITH ALEPHS, THE SECRET OF ZEIR ANPIN, upon which the priests would kneel, bow and prostrate upon their faces and say: 'Blessed be the Name of the Glory of His kingdom for ever and ever.' The term "Glory (Heb. kavod)" (Caf-Bet-Vav-Dalet) in numerical value is Lamed-Bet (Lev; lit. 'heart') (= 32), WHICH IS MALCHUT, CALLED 'HEART'. With it did he concentrate upon perfecting the Name, NAMELY CONCLUDING THE UNION OF MALCHUT WITH YUD HEI VAV HEI.

143. וְתַנָּאִין וְאָמוֹרָאִין, אִי תֵּימְרוּן וְכִי עַם הָאָרֶץ מְנָא יָדַע דָּא. אֶלָּא וַדַּאי עַם הָאָרֶץ אִיהוּ כְּשׁוֹר, אוֹ שֶׂה, אוֹ עֵז, אוֹ תּוֹר, אוֹ יוֹנָה. מַה בְּעִירָן לָא יַדְעֵי אוֹרַיְיתָא, דְּאִיהִי שֵׁם יְדֹו״ד. הָכִי עַם הָאָרֶץ, לָא יָדַע. אֶלָּא מִיכָאֵל כַּהֲנָא רַבָּא, אִיהוּ עָבִיד לֵיהּ עוֹלָה וְקָרְבְּנָא קֶדֶם יְיָ׳, וְאִיהוּ מְכַוֵּון בִּשְׁמָא מְפֹרָשׁ, בְּסִלְיקוּ דְּרוּחֵיהּ, דְּתִפּוּק בְּלֵב אֶחָד, כְּגַוְונָא דְּכַד נָפִיק רוּחָא דְּב״נ בְּכָל לֵילְיָא.

143. Tannaim and Amoraim, how can the ignorant know ALL THESE MEDITATIONS? HE ANSWERS: Assuredly, the ignorant are like an ox, a lamb, a goat, a turtledove or a pigeon THAT ARE SACRIFICED ON THE ALTAR. The ignorant are like the cattle who do not know the Torah, which is the Name Yud Hei Vav Hei. Only Michael the High Priest - who brings the Name as a burnt offering, sacrificing it before Hashem - concentrates upon the Name that is pronounced in full when his Ruach ascends. So, WITH ALL THESE INTENTIONS, it will finally go out of this life with one heart in just the same manner as a man's Ruach rises every night.

144. וּבְגִין דָּא אוּקְמוּהָ רַבָּנָן, שׁוּב יוֹם א׳ לִפְנֵי מִיתָתֶךָ, דִּבְכָל יוֹם וְיוֹם צָרִיךְ ב״נ לְאָהֲדְרָא בְּתִיּוּבְתָּא, וּלְמִמְסַר רוּחֵיהּ לְגַבֵּיהּ, דְּיִפּוּק בְּאֶחָד, הה״ד בְּיָדְךָ אַפְקִיד רוּחִי.

144. The sages therefore taught: "Return a day before you die," for a man should daily return in repentance and deliver his Ruach to Him, so it will leave with 'One'. Hence, it says: "Into Your hand I commit my spirit" (Tehilim 31:6).

145. וְאִם הוּא ת״ח, עָלֵיהּ אִתְּמַר יוֹדֵעַ צַדִּיק נֶפֶשׁ בְּהֶמְתּוֹ דְּלֵית חָכָם, כְּמוֹ כַּהֲנָא. כְּמָה דְּאוּקְמוּהָ הָרוֹצֶה לְהַחְכִּים יַדְרִים. וְאִם ת״ח הוּא, צָרִיךְ שֶׁיְּהֵא בֵּיהּ, חֶסֶד, וְעִם י׳ דְּאִיהוּ חָכְמָה, חָסִיד. וּמַאן דְּלֵית בֵּיהּ חָכְמָה, לָאו אִיהוּ חָסִיד. ובג״ד אוּקְמוּהָ, וְלֹא עַם הָאָרֶץ חָסִיד. וְאִי אִית בֵּיהּ ה׳, חַמְשָׁה חוּמְשֵׁי תּוֹרָה, דְּאִתְיְיהִיבוּ מִשְׂמָאלָא, אִתְקְרֵי גִּבּוֹר בַּתּוֹרָה, וִירֵא חֵטְא. וְאִי אִיהוּ בּוּר, אִתְּמַר בֵּיהּ, אֵין בּוּר יָרֵא חֵטְא.

145. If he be a Torah scholar, it says of him: "A righteous knows the soul of his cattle" (Mishlei 12:10). There is none as wise as the priest - WHO IS CHESED. As we said, he who wants to be wiser should turn south; NAMELY, CLEAVE TO CHESED, THE SECRET OF THE SOUTH. THIS IS BECAUSE CHESED OF ZEIR ANPIN, WHILE IN GREATNESS, BECOMES CHOCHMAH. If he be a Torah scholar, he should have Chesed in him; then, together with Yud, which is Chochmah IN HIM, he becomes pious (Heb. chasid). He who has no Chochmah in him is not considered pious. It was therefore said that 'the ignorant man is not pious' (Avot 2:5), that is, Chasid. If he has in him the FIRST Hei, BINAH, THE SECRET OF the five books of the Torah that were given from the left, he is called 'Mighty' in the Torah and is fearful of sin. If he is ignorant, WITHOUT ANY TORAH IN HIM, it says of him "nor are the ignorant fearful of sin."

146. וּמַאן דְּזָכֵי לְתִפְאֶרֶת, דְּאִיהוּ ו׳, וְאִיהוּ חָכָם מֵבִין בַּתּוֹרָה וִירֵא חֵטְא, יָרִית מַלְכוּתֵיהּ, דְּאִיהוּ הֵ״א, מִצְוַת הַמֶּלֶךְ, אִי עָבִיד פִּקּוּדֵי מַלְכָּא. כֵּיוָן דְּזָכֵי לְשֵׁם יְהוָ״ה, זָכֵי לִשְׂמָא מְפֹרָשׁ דְּאִתְקְרֵי אָדָם, וְדָא יוֹ״ד הֵ״א וָא״ו הֵ״א. בְּהַהוּא זִמְנָא שַׁלִּיט עַל גּוּפֵיהּ, דְּאִיהוּ שׁוּתָּפוּ דְּנֶפֶשׁ הַבְּהֵמִית. וְרוּחַ הַבְּהֵמִית דְּנֶפֶשׁ הַבְּהֵמִית עֲשִׂיַּת הַבְלֵי עָלְמָא, רוּחַ מְמַלְּלָא בְּהַבְלֵי עָלְמָא נְשָׁמָה דְּבָהּ כָּל הִרְהוּרִין וּמַחֲשָׁבוֹת דְּהַבְלֵי עָלְמָא. ות״ח שַׁלִּיט עָלַיְיהוּ.

146. He who attains Tiferet, which is Vav, and is a man of wisdom, of understanding. In the Torah and fearful of sin, he inherits his Malchut, THE LAST Hei, if he observes the King's commands. When he attains the Name Yud Hei Vav Hei, he is worthy of the Tetragrammaton Name pronounced in full, called 'Adam' (Lit. 'Man'), WHICH IS YUD HEI VAV HEI FULLY SPELLED WITH ALEPH. THE NUMERICAL VALUE OF ADAM, NAMELY MAH, IS 45, LIKE THIS, Yud-Vav-Dalet, Hei-Aleph, Vav-Aleph Vav-Hei-Aleph- -AN INDICATION OF ZEIR ANPIN WHEN IN GREATNESS. At that time, he has control over the body, the partner of the bestial Nefesh and the bestial Ruach. The bestial Nefesh makes the vanities of the world, the BESTIAL Ruach speaks of the vanities of the world, and the BESTIAL Neshamah harbors all kinds of meditations and thoughts about the vanities of the world. The Torah scholar rules over them, NAMELY over THE BODY AND THE BESTIAL NEFESH, RUACH, AND NESHAMAH.

147. הה״ד וְיִרְדּוּ בִּדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל הָאָרֶץ. מַאי וּבְכָל הָאָרֶץ. דָּא גּוּפָא, עוֹלָם קָטָן, וְדַחֲלִין מִנֵּיהּ, הה״ד וּמוֹרַאֲכֶם וְחִתְּכֶם. מִסִּטְרָא דִּימִינָא, שַׁלִּיט עָלַיְיהוּ, בֵּיהּ וְיִרְדּוּ, כד״א, וְיֵרֶד מִיָּם עַד יָם. מִסִּטְרָא דִּשְׂמָאלָא, דַּחֲלִין מִנֵּיהּ, הה״ד וּמוֹרַאֲכֶם וְחִתְּכֶם. וְעָלֵיהּ אִתְּמַר, יוֹדֵעַ צַדִּיק נֶפֶשׁ בְּהֶמְתּוֹ.

147. This is the meaning of the verse: "And let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth" (Beresheet 1:26). HERE, "THE FISH OF THE SEA" ALLUDES TO THE NESHAMAH, "THE BIRDS OF THE SKY" TO THE RUACH, AND "THE CATTLE" TO THE NEFESH. What is "over all the earth"? It is the body, a small world. They are afraid of THE TORAH SCHOLARS, WHO RULE OVER THEM, as written: "And the fear of you and the dread of you..." (Beresheet 9:2). He rules over them on the right side, CHESED, and of CHESED IT SAYS: "And let them have dominion," which has the same meaning as, "May he have dominion also from sea to sea" (Tehilim 72:8), WHICH IS AN EXPRESSION OF DOMINION. On the left side, GVURAH, they fear him, as written: "And their fear of you and the dread of you." It says of him: "A righteous man knows the soul (lit. 'the Nefesh') of his cattle," NAMELY HE HAS CONTROL OVER HIS BESTIAL NEFESH.

148. בָּתַר דְּאִיהוּ צַדִּיק, לָא יָהִיב לֵיהּ שְׂכַר מִצְוֹת, לֵית לֵיהּ אַגְרָא בְּעָלְמָא דָּא, וְלָא מְזוֹנָא לְבְעִירָן דְּעָנִי חָשׁוּב כַּמֵּת. אִיהוּ עִם שְׁכִינְתָּא בְּקִבְיעוּ עִמָּהּ עַל כֹּלָּא.

148. Since he is righteous, THE HOLY ONE, BLESSED BE HE, does not give him a reward for his good deeds and he receives no reward in this world, nor food for the BODY AND THE bestial NESHAMAH, RUACH AND NEFESH. A poor man is regarded as a dead man, but he is, above all, constantly with the Shechinah.

149. כִּי יְיָ׳ אֱלֹהֶיךָ אֵשׁ אוֹכְלָה הוּא. הַאי אֵשׁ, צָרִיךְ לֵיהּ תָּמִיד עִמָּהּ, דְּלֵית לֵיהּ כְּבִיָּה, דְּאִיהוּ אָכִיל כָּל קָרְבָּנִין דְּצְלוֹתִין, וּמִלִּין דְּאוֹרַיְיתָא. דְּאִיהִי שְׁכִינְתָּא אִיהוּ פַּרְנָסָה דִּילֵיהּ, וּבְמָה. בְּצְלוֹתִין, הה״ד, פִּתְחִי לִי. פִּתְחִי לִי, בְּצְלוֹתָא דְּאִתְּמַר בָּהּ אֲדֹנָי שְׂפָתַי תִּפְתָּח, דְּאִיהִי אֲחוֹתִי רַעְיָתִי, וְלֵית רַעְיָתִי אֶלָּא פַּרְנָסָתִי, דְּבָהּ מְתַקְּנִין מַאֲכָלִין דְּקָרְבָּנִין דְּמַלְכָּא בְּנִין קַדִּישִׁין, בְּכַמָּה מִינֵי מַאֲכָלִים, בְּנַהֲמָא דְּאוֹרַיְיתָא.

149. "For Hashem your Elohim is a consuming fire" (Devarim 4:24). This fire, THE SHECHINAH, needs Him to be with Her always, as She is never put out but consumes all the sacrifices, WHICH ARE the prayers and the words of the Torah. For She, THE SHECHINAH provides for Him, FOR ZEIR ANPIN. In what way IS SHE CONSIDERED HIS PROVIDER? Through the prayers OF YISRAEL, WHICH SHE RECEIVES. Hence, it is written: "Open for Me," (Shir Hashirim 5:2) meaning open with prayer, for it is said of Her: "Adonai, open my lips," for She is "My sister, (Heb. ra'ayati) My love (Heb. ra'ayati)" (Shir Hashirim 5:2) - My love being My provider, BY THE TERMS RA'YAH, AS IN, "HASHEM IS MY SHEPHERD (HEB. RO'EH)" (TEHILIM 23:1). By Her the, Holy children, NAMELY THE CHILDREN OF YISRAEL, prepare food for THE sacrifices of the King, ZEIR ANPIN, including many victuals, which are the bread of the Torah.

150. דְּאִתְּמַר בָּהּ לְכוּ לַחֲמוּ בְלַחְמִי, מִימִינָא. וּבְחַמְרָא, דְּאִיהוּ יֵינָא דְּאוֹרַיְיתָא, מִשְּׂמָאלָא. בְּנִסּוּךְ הַמַּיִם, וְיַיִן דְּאוֹרַיְיתָא דִּבְכְתָב ובע״פ, מֵעַמּוּדָא דְּאֶמְצָעִיתָא, דְּכָלִיל תַּרְוַוּיְיהוּ. בְּבְשָׂרָא, דְּאִיהִי בְּשַׂר הַקֹּדֶשׁ, בְּכַמָּה קָרְבָּנִין, דְּעָלָהּ אוּקְמוּהָ מָארֵי מַתְנִיתִין בְּבָשָׂר הַיּוֹרֵד מִן הַשָּׁמַיִם עַסְקִינָן. מַאי מִן הַשָּׁמַיִם. עַמּוּדָא דְּאֶמְצָעִיתָא. דְּעָלָהּ אִתְּמַר, וּבְשָׂר מִבְּשָׂרִי.

עד כאן רעיא מהימנא

150. It is said of Her: "Come, eat of My bread" (Mishlei 9:5), on the Right, CHESED, and with wine, the wine of the Torah on the Left, THE SIDE OF GVURAH, and with water libation, WHICH IS RIGHT, and the wine of the Written and Oral Torah, WHICH IS LEFT of the Central Column, TIFERET, which includes them both, AS IT COMPRISES RIGHT AND LEFT, WHICH ARE CHESED AND GVURAH. And with flesh, the holy flesh and with several sacrifices, NAMELY MALCHUT, which the sages of the Mishnah explained, that we are deeling with the flesh that comes down from heaven. What is "from heaven"? It is the Central Column, WHICH IS ZEIR ANPIN, CALLED 'HEAVEN'. It says of her, AS ZEIR ANPIN, THE SECRET OF ADAM, SAID OF HER: "And flesh of my flesh" (Beresheet 2:23).
End of Ra'aya Meheimna

151. וְדָא בְּשַׂר הַקֹּדֶשׁ, דְּאַדְלִיקַת בְּכַמָּה שַׁלְהוֹבִין, מִסִּטְרָא דִּגְבוּרָה בִּרְחִימוּ דְּבַעְלָהּ, אִתּוֹקְדַת בִּרְחִימוּ דְּאַהֲבָה בְּק״ש, בִּרְחִימוּ דְּיִחוּדָא, דְּלֵילְיָא וְיוֹמָם לָא תִכְבֶּה. וְחַבְרַיָּיא בְּחַיֵּיכוֹן אַל תִּתְּנוּ דֻּמִּי לוֹ לְקוּדְשָׁא בְּרִיךְ הוּא, לְמֶהֱוֵי אִיהוּ בְּשַׁלְהוֹבִין דִּרְחִימוּ דְּיִחוּדֵיהּ דְּק״ש. לְקַיְּימָא בֵּיהּ, אֵשׁ תָּמִיד תּוּקַד עַל הַמִּזְבֵּחַ לֹא תִכְבֶּה.

151. The holy flesh is MALCHUT, burning in several flames on the side of Gvurah. She burns with love for Her husband, ZEIR ANPIN, with the love of the recital of the Sh'ma and the love of union, which is never put out day and night. Friends! Upon you rests, "Give Him no rest" (Yeshayah 62:7), meaning the Holy One, blessed be He, UNTIL He is engulfed by the flame of love for His union in the recital of the Sh'ma, so that this verse will be fulfilled : "The fire shall ever be burning upon the altar; it shall never go out" (Vayikra 6:6).

21. Oil and incense

152. Come and behold: although Aaron's sons died at that time, AND WERE NOT SAVED THROUGH THE GREATNESS OF THE DAY, it was justified in several ways. It was not the time of incense-burning, as incense is burned only at certain times, NAMELY IN THE MORNING AND IN THE EVENING, as written: "And Aaron shall burn upon it sweet incense early in the morning" (Shemot 30:7). When? "When he trims the candles" (Ibid.), so that there will be oil and incense together. It is also written: "And when Aaron lights the candles at evening, he shall burn incense" (Ibid. 8).

152. תָּא חֲזֵי, אע״ג דִּבְנֵי אַהֲרֹן מִיתוּ בְּהַהִיא שַׁעֲתָא, יָאוּת הֲוָה בְּכַמָּה גַּוְונִין. חַדָּא, דְּלָא הֲוָה שַׁעֲתָא דִּקְטֹרֶת, דְּהָא קְטֹרֶת לָא סַלְקָא, אֶלָּא בְּזִמְנִין יְדִיעָן, דִּכְתִיב וְהִקְטִיר עָלָיו אַהֲרֹן קְטֹרֶת סַמִּים בַּבֹּקֶר בַּבֹּקֶר. וְאֵימָתַי בְּהֵיטִיבוֹ אֶת הַנֵּרוֹת וְגוֹ׳ לְאִשְׁתַּכְחָא שֶׁמֶן וּקְטֹרֶת כַּחֲדָא. וּכְתִיב וּבְהַעֲלוֹת אַהֲרֹן אֶת הַנֵּרוֹת בֵּין הָעַרְבַּיִם יַקְטִירֶנָּה וְגוֹ׳.

153. During these times, IN THE MORNING AND IN THE EVENING, and not at any other time, INCENSE is burned, except when there is plague upon the world, WHEN IT IS BURNED APART FROM REGULAR TIMES, as in the verse: "And Moses said to Aaron, 'Take a censer, and put fire in it...'" (Bemidbar 17:11). Aaron's sons did not burn it when oil and incense were together, NAMELY IN THE MORNING AND EVENING, WHICH ALLUDES TO THE UNION OF CHOCHMAH AND BINAH, OIL BEING CHOCHMAH AND INCENSE BEING BINAH. THEY THEREFORE DIED.

153. וּבְזִמְנִין אִלֵּין אִתְקְרִיב, וְלָא בְּזִמְנָא אָחֳרָא, בַּר בְּזִמְנָא דְּמוֹתָנָא שַׁרְיָא בְּעָלְמָא, כְּמָה דְּאִעְרַע דִּכְתִיב וַיֹּאמֶר מֹשֶׁה אֶל אַהֲרֹן קַח אֶת הַמַּחְתָּה וְתֵן עָלֶיהָ אֵשׁ וְגוֹ׳. וּבְנֵי אַהֲרֹן לָא קְרִיבוּ בְּשַׁעֲתָא דְּשֶׁמֶן וּקְטֹרֶת מִשְׁתַּכְחֵי כַּחֲדָא.

154. They also forced the time TO BURN INCENSE during their father's lifetime, AND IT WAS NOT ALLOWED FOR ANY MAN TO BURN INCENSE DURING HIS LIFETIME. Moreover, they were not married and were defective, for he who has not taken a wife is defective and is not worthy that blessings would be present in the world by him, or THEIR BEING DRAWN by him to others. We also learned that they were drunk. Therefore: "And a fire went out from before Hashem, and devoured them" (Vayikra 10:2), for the incense is most beloved OF ALL SACRIFICES, the joy of the upper and lower. It is also written, "Oil and incense rejoice the heart" (Mishlei 27:9). Ra'aya Meheimna (the Faithful Shepherd)

154. וְעוֹד דְּדָחֲקוּ שַׁעֲתָא בְּחַיֵּי דַּאֲבוּהוֹן. וְעוֹד דְּלָא אַנְסִיבוּ, וַהֲווֹ פְּגִימִין, דְּמַאן דְּלָא אַנְסִיב, פָּגִים הוּא, וְלָאו הוּא כְּדַאי לְאִשְׁתַּכְחָא בִּרְכָאן בְּעָלְמָא עַל יְדוֹי, עֲלוֹי לָא שַׁרְיָין, כ״ש עַל יְדוֹי לַאֲחֵרִים. וְעוֹד, דְּהָא תְּנַן רְוִוי חַמְרָא הֲווֹ, וּבְגִין כַּךְ, וַתֵּצֵא אֵשׁ מִלִּפְנֵי יְיָ׳ וַתֹּאכַל אוֹתָם וְגוֹ׳. דְּהָא קְטֹרֶת חָבִיב הוּא מִכֹּלָּא, וְחֶדְוָותָא דְּעִלָּאִין וְתַתָּאִין, וּכְתִיב שֶׁמֶן וּקְטֹרֶת יְשַׂמַּח לֵב.

רעיא מהימנא

155. A man is a leper only if he was conceived during the time of menstruation; NAMELY, THAT HIS MOTHER CONCEIVED HIM WHEN SHE WAS IN HER DAYS OF IMPURITY. There are five kinds of blood in the blood of the menstrual period, all of them impure. There are five kinds of blood that are pure. Whoever transgresses by them is considered as if he has transgressed the Ten Commandments, which include all of the 613 precepts.

155. לֵית מְצוֹרָע אֶלָּא הַהוּא דְּאִתְעֲבִיד בְּזָבוּתָא. דְּחָמֵשׁ דְּמִים אִינּוּן דְּדָם נִדָּה מִסְאֲבִין, דְּאִינּוּן כֻּלְּהוּ דָּם טָמֵא. וְה׳ דְּמִין דַּכְיָין. וּמַאן דְּאַעְבַּר עָלַיְיהוּ, כְּאִלּוּ אַעְבַּר עַל עֶשֶׂר דִּבְּרוֹת, דְּאִינּוּן כְּלַל תרי״ג פִּקּוּדִין.

156. The KLIPAH CALLED 'a maid', who is the Evil Inclination, is full of defects. Any man who has defects must not come near. The priests therefore must not come near he who has any of the defects in the world, since it says of the Matron, MALCHUT: "You are all fair, My love; there is no blemish in you" (Shir Hashirim 4:7). No one who is defective should approach Her, and a stranger must not come near Her, or "the stranger that comes near shall be put to death" (Bemidbar 3:38). This is the secret of the bastard (Heb. mamzer), the letters of Mum-Zar (lit. 'a strange defect'), WHICH ARE THE MALE AND FEMALE OF THE KLIPOT, the defect being Mum, the Female, and the strange Zar, the Male. It is for this reason that He commanded: "Also you shall not approach to a woman in the impurity of her menstrual flow" (Vayikra 18:19). Of those who did come near her, NAMELY NADAB AND ABIHU, it says: "And offered strange (Heb. zarah) fire before Hashem, which he commanded them not. And a fire went out from before Hashem, and devoured them, and they died" (Vayikra 10:1-2).

156. וְשִׁפְחָה יצה"ר אִיהִי מַלְיָא מוּמִין. וּבְגִין דָּא, כָּל אֲשֶׁר בּוֹ מוּם לֹא יִקְרָב. וּבְגִין דָּא, כַּהֲנָא לָא הֲוָה צָרִיךְ לְקָרְבָא לְגַבֵּי מַאן דְּאִית בֵּיהּ מוּמָא, מִכָּל מוּמִין דְּעָלְמָא. בְּגִין דְּמַטְרוֹנִיתָא אִתְּמַר בָּהּ, כֻּלָּךְ יָפָה רַעְיָתִי וּמוּם אֵין בָּךְ, הָכִי לָא צָרִיךְ לְקָרְבָא לְגַבָּהּ מַאן דְּאִית בֵּיהּ מוּם, וְאוּף הָכִי לָא צָרִיךְ לְמִקְרַב לְגַבָּהּ זָר וְהַזָּר הַקָּרֵב יוּמָת וְהַיְינוּ מִמְּזֵ"ר, מו"ם זָר. מוּם נוּקְבָא, זָר זָכָר. ובג"ד מָנֵי. וְאֶל אִשָּׁה בְּנִדַּת טוּמְאָתָהּ לֹא תִקְרַב וְעַל אִינּוּן דִּקְרִיבִין לָהּ, כְּתִיב בְּהוֹן וַיַּקְרִיבוּ לִפְנֵי יְיָ' אֵשׁ זָרָה אֲשֶׁר לֹא צִוָּה אוֹתָם וַתֵּצֵא אֵשׁ מִלִּפְנֵי יְיָ'. וַתֹּאכַל אוֹתָם וַיָּמוּתוּ.

22. Two fires

The Faithful Shepherd says that the two fires are a supernal fire, called the Throne of Mercy, and a lower fire, called the Throne of Judgment. When Tiferet clings to the two fires Binah and Malchut, Chochmah rests upon it. We learn of the numerical value of Yud Hei Vav Hei fully spelled out, and are told that all of the 42 letters are in a man, his wife and children; a man is therefore not complete except when he has a son and daughter.

157. וְקָרְבָּן דְּאַתְוָון אִינּוּן, י' בְּאִישׁ, ה' בְּאִשָּׁה, ו' בְּבֵן חָתָן, ה' בְּבַכָּלָה. זַכָּאָה אִיהוּ מַאן דְּאַקְרִיב אַתְוָון דִּילָן"ד, בֵּיהּ וּבְאִתְּתֵיהּ וּבְבָרֵיהּ וּבְבָרַתֵּיהּ, בְּקִדּוּשָׁה וּבְבִרְכָה בְּנִקְיוּ בַּעֲנָוָה וּבְבֹשֶׁת פָּנִים בְּכָל מִדּוֹת טָבִין דִּכְתִיבִין עַל מָארֵי מַתְנִיתִין.

157. The offering of the letters, NAMELY THE UNION OF THE LETTERS OF THE NAME, is Yud in a man and Hei in a woman, THE SECRET OF ABA AND IMA. Vav is in a son, the groom, THE SECRET OF ZEIR ANPIN, and Hei in the daughter, the bride, THE SECRET OF MALCHUT. Happy is he who unites and draws near the letters of Yud Hei Vav Hei - in him and his wife, CONFORMING TO YUD-HEI, and in his son and daughter, CONFORMING TO VAV-HEI - in holiness, with blessings, purity, modesty, humility and all the good qualities mentioned by the sages of the Mishnah.

158. וּמִתְחַמְּמִין בְּאֶשִּׁין קַדִּישִׁין, דְּאִישׁ וְאִשָּׁה דְּאִינּוּן אֵשׁ, עוֹלֶה וְיוֹרֵד, אֵשׁ קֹדֶשׁ דַּעֲצֵי הַמַּעֲרָכָה, דְּאִינּוּן עֲצֵי הַקֹּדֶשׁ אִבְרִין קַדִּישִׁין, וְאֵשׁ שֶׁל גָּבוֹהַּ נָחִית, דְּאִיהוּ קֹדֶשׁ הַקָּדָשִׁים, וּבְגִין תְּרֵין אֶשִּׁין אִלֵּין אָמַר נָבִיא, בָּאוּרִים כַּבְּדוּ יְיָ'. דְּאִינּוּן אֶשִּׁין דִּשְׁכִינְתָּא, דְּבָהּ כְּתִיב כִּי יְיָ' אֱלֹהֶיךָ אֵשׁ אוֹכְלָה הוּא.

158. They warm themselves by the holy fires of man and woman, THE SECRET OF YUD-HEI, a fire going up and going down - AS THE FIRE OF THE FEMALE GOES FROM BELOW UPWARDS, AND THE FIRE OF THE MALE GOES FROM ABOVE DOWNWARDS. The holy fire of the arranged woods, which are the holy trees, the holy limbs and the fire going down from above, the Holy of Holies. It is due to these two fires that the prophet said: "Wherefore glorify Hashem in the regions of light" (Yeshayah 24:15). They are the fires of the Shechinah, of which it is written: "For Hashem your Elohim is a consuming fire" (Devarim 4:24).

159. וְאִינּוּן אֵשׁ עִלָּאָה כִּסֵּא רַחֲמִים. אֵשׁ תַּתָּאָה כִּסֵּא דִּין. וְאִינּוּן בִּינָה וּמַלְכוּת מַלְכוּת אֵשׁ עוֹלֶה. בִּינָה אֵשׁ יוֹרֵד. יְהוֹ"ה, עַמּוּדָא דְּאֶמְצָעִיתָא, אָחִיד בְּתַרְוַוֵיהוּ. בִּינָה יה"ו ה' מַלְכוּת.

159. THE FAITHFUL SHEPHERD EXPLAINS HIS WORDS, SAYING: THESE TWO FIRES are a supernal fire, called the Throne of Mercy and a lower fire, dubbed the throne of Judgment. They are Binah THE SECRET OF MERCY and Malchut THE SECRET OF JUDGMENT. Malchut is a fire going up FROM BELOW UPWARDS, and Binah is a fire going down, FROM ABOVE DOWNWARD. Yud Hei Vav Hei is the Central Column, TIFERET, attached to them both. THEREFORE, THE UPPER FIRE IS THE SECRET OF Yud-Hei- Vav, YUD-HEI BEING THE SECRET OF BINAH AND THE VAV THE SECRET OF THE TIFERET, WHICH CLEAVES TO HER. THE LOWER FIRE IS THE SECRET OF THE LAST Hei, Malchut.

160. When Tiferet cleaves to them both, THE TWO FIRES BINAH AND MALCHUT, Chochmah rests upon it. In Chochmah, we find the Hebrew pair of letters Caf-Chet, and Mem-Hei. Mem-Hei (=45) is Yud-Vav-Dalet, Hei- Aleph, Vav-Aleph-Vav, Hei- Aleph, THE NUMERICAL VALUE OF WHICH IS 45. Caf-Chet (=28) IS THE SECRET OF THE FULLY WRITTEN YUD HEI VAV HEI WITH ALEPH'S, FULLY SPELLED. THUS: Yud-Vav Dalet, Vav-Aleph-Vav, Hei-Aleph. Aleph-Lamed-Pe, Vav-Aleph Vav, Aleph -Lamed-Pe, Vav-Aleph-Vav, Hei-Aleph, Aleph-Lamed-Pe. TOGETHER WITH THE FOUR SIMPLE LETTERS OF YUD HEI VAV HEI, NOT FULLY SPELLED, THEY ARE 42, NAMELY THE FOUR SIMPLE LETTERS OF YUD HEI VAV HEI WITHOUT FILLING, THE TEN LETTERS OF YUD HEI VAV HEI FULLY SPELLED, AND THE 28 LETTERS OF THE FULLY SPELLED NAME THEMSELVES SPELLED OUT. All of the 42 letters are in a man, his wife and children, THE SECRET OF THE FOUR LETTERS OF YUD HEI VAV HEI, WHICH TOGETHER WITH THE SECRET OF FULL SPELLING AND THE FULLY SPELLED NAME ARE 42 LETTERS. Man is therefore not complete, save when he has a son and a daughter. End of Ra'aya Meheimna

160. תִּפְאֶרֶת כַּד אָחִיד לוֹן, שַׁרְיָא עָלֵיהּ חָכְמָה, דְּבֵיהּ כ״ח מַ״ה. מָ״ה: אִיהוּ יוֹ״ד הֵ״א וָא״ו הֵ״א. כֹּחַ דִּילֵיהּ, יוֹ״ד וָא״ו דָּל״ת. הֵ״א אָל״ף. וָא״ו אָל״ף וָא״ו. הֵ״א אָל״ף. וְכֻלְּהוּ מ״ב אַתְוָון, מִשְׁתַּכְחִין בב״נ וּבְאִתְּתֵיהּ וּבְבָנוֹי, וּבְגִין דָּא לֵית ב״נ שְׁלִים, אֶלָּא בְּבֵן וּבַת.
ע״כ רעיא מהימנא

161. Yud OF YUD HEI VAV HEI is gone from he who has not a son, who is Vav OF YUD HEI VAV HEI. Gone from he who does not have a daughter is the last Hei OF YUD HEI VAV HEI, the supernal HEI OF YUD HEI VAV HEI, the mother of his mate, since the letters do not remain the one without the other. For this reason, the rests upon a man and a woman with and a son and daughter Yud Hei Vav Hei who were properly conceived. They are called: "You are children of Hashem your Elohim" (Devarim 14:1).

161. וּמַאן דְּלֵית לֵיהּ בֵּן דְּאִיהוּ ו׳, אִסְתַּלַּק י׳ מִינֵיהּ. וּמַאן דְּלֵית לֵיהּ בַּת, דְּאִיהִי ה׳, אִסְתַּלַּק ה׳ עִלָּאָה, דְּאִיהִי אֵם, מִן בַּת זוּגֵיהּ. דְּאַתְוָון לָא שַׁרְיָין דָּא בְּלָא דָּא. ובג״ד, בְּאִישׁ וְאִשָּׁה בֵּן וּבַת, דְּאִתְעֲבִידוּ כַּדְקָא יֵאוֹת, שַׁרְיָא עָלַיְיהוּ יְהוָ״ה, וְאִתְקְרִיאוּ בָּנִים לְקוּדְשָׁא בְּרִיךְ הוּא. הֲדָא הוּא דִּכְתִיב בָּנִים אַתֶּם לַיְדוָ״ד אֱלֹהֵיכֶם.

23. "This is the anointing of Aaron"
Rabbi Yosi says that it is due to Aaron that Malchut was anointed and blessed with holy ointment. The priests draw blessings from the oil, Chochmah, and then draw it downward to anoint Malchut.

162. "This (Heb. zot) is the anointing of Aaron, and of the anointing of his sons" (Vayikra 7:35): Rabbi Yosi said: "Zot," WHICH IS MALCHUT, is surely an anointment of Aaron. For Aaron was anointed FROM CHOCHMAH; he brought down the supernal oil of ointment from above, CHOCHMAH, and drew it downward TO MALCHUT. It is due to Aaron that MALCHUT was anointed and blessed with holy ointment. It therefore says, "This (Heb. zot) is the anointing of Aaron, and of the anointing of his sons," most certainly.

162. זֹאת מִשְׁחַת אַהֲרֹן וּמִשְׁחַת בָּנָיו. רִבִּי יוֹסֵי אָמַר, זֹאת וַדַּאי מְשִׁיחוּתָא דְּאַהֲרֹן. דְּהָא אַהֲרֹן אִתְמְשַׁח, וְאַיְיתֵי מִמְּשַׁח רְבוּת עִלָּאָה מֵעֵילָא, וְנָגִיד לֵיהּ לְתַתָּא. וְעַל יְדָא דְּאַהֲרֹן אִתְמְשַׁח, מִמְּשִׁיחָתָא קַדִּישָׁא לְאִתְבָּרְכָא, וְעַל דָּא זֹאת מִשְׁחַת אַהֲרֹן וּמִשְׁחַת בָּנָיו וַדַּאי.

163. Rabbi Yehuda opened the discussion with the verse: "And Elisha said to her, 'What shall I do for you? tell me, what have you in the house?'" (II Melachim 4:2). From this we learned that blessings do not abide upon an empty table or an empty thing. "And she said, 'Your handmaid has nothing in the house, except a pot of oil'" (Ibid.). ELISHA said to her: 'Surely this was done by a miracle', THAT YOU HAVE OIL, WHICH ALLUDES TO CHOCHMAH, 'for surely it is in its place', THE PLACE OF CHOCHMAH, 'whence blessings come out to dwell', BELOW. It is written: "They brought the vessels to her; and she poured out" (Ibid. 5). It says only, "she poured," WITHOUT MENTIONING WHO POURS, SINCE IT REFERS TO CHOCHMAH.

163. רִבִּי יְהוּדָה פָּתַח, וַיֹּאמֶר אֵלֶיהָ אֱלִישָׁע מָה אֶעֱשֶׂה לָךְ הַגִּידִי לִי מַה יֶּשׁ לָךְ בַּבָּיִת. מֵהָכָא אוֹלִיפְנָא, דְּלֵית בִּרְכָתָא שַׁרְיָא בְּפָתוֹרָא רֵיקָנְיָא, וְעַל מִלָּה רֵיקָנִית. וַתֹּאמֶר אֵין לְשִׁפְחָתְךָ כֹּל בַּבַּיִת כִּי אִם אָסוּךְ שָׁמֶן. אָמַר לָהּ, וַדַּאי סִיּוּעָא דְּנִיסָּא הוּא, דְּהָא וַדַּאי בְּאַתְרֵיהּ הוּא, וּמִתַּמָּן בִּרְכָאן נָפְקִין וְשַׁרְיָין. מַה כְּתִיב הֵם מַגִּישִׁים אֵלֶיהָ וְהִיא מוֹצֶקֶת. וְהִיא מוֹצֶקֶת סְתָם.

164. רִבִּי יוֹסֵי אָמַר, וַיַּעֲמוֹד הַשָּׁמֶן, כְּמָה דְּאוּקְמוּהָ, דִּכְתִיב בְּקֶרֶן בֶּן שָׁמֶן. וּכְתִיב שֶׁמֶן תּוּרַק שְׁמֶךָ, לְאַחֲזָאָה דְּהָא מֵהַאי שֶׁמֶן, נְגִידִין בִּרְכָאן עַל יְדָא דְּכַהֲנָא, וְכַהֲנָא נָגִיד לְהוּ לְתַתָּא, וְאַמְשַׁח לְהַאי זֹאת, הה״ד זֹאת מִשְׁחַת אַהֲרֹן וּמִשְׁחַת בָּנָיו, וּכְתִיב כַּשֶּׁמֶן הַטּוֹב עַל הָרֹאשׁ וְהָא אִתְּמַר.

164. Rabbi Yosi said: "And the oil stopped flowing" (Ibid. 6). This resembles the words: "In the corner of Ben Shemen (lit. 'oil')" (Yeshayah 5:1), "CORNER" MEANING MALCHUT, AND "OIL" MEANING CHOCHMAH. It is also written: "For your flowing oil you are renowned," (Shir Hashirim 1:3) WHICH MEANS THE OIL, CHOCHMAH, FLOWS ON YOUR NAME, MALCHUT. This shows that from this oil, CHOCHMAH, blessings are drawn by the priests, and the priests draw it downward to anoint Zot, MALCHUT. Hence, it says: "This (Heb. zot) is the anointing of Aaron, and of the anointing of his sons," WHICH MEANS THAT "ZOT," MALCHUT, IS ANOINTED BY AARON, WHO DREW THE OIL FROM CHOCHMAH. It is also written: "It is like the precious oil upon the head" (Tehilim 133:2). THE OIL IS DRAWN UPON AARON'S HEAD AND FLOWS ON TO MALCHUT. We already learned this.

24. "For with You is the fountain of life"
Rabbi Chiya talks about the "fountain of life" that is the supernal oil which is drawn and never ceases, that dwells inside the Chochmah that is superior to everything. This fountain dwells with God in sublime love and never separates from Him. He talks about the Tree of Life, Zeir Anpin, that is rooted at the source of life, Binah. We read about the light that is treasured for the righteous in the World to Come. Another interpretation of the "fountain of life" has to do with the Garden of Eden. Rabbi Yitzchak says it has to do with the High Priest above and the High Priest below, and tells us of the seven days of consecration for the Priest below in this world so that everything will resemble that which is above. Rabbi Elazar tells Rabbi Chizkiyah about the seven lights that were created before the world was created.

165. קַח אֶת אַהֲרֹן וְאֶת בָּנָיו אִתּוֹ וְאֶת הַבְּגָדִים. רִבִּי חִיָּיא פָּתַח כִּי עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה אוֹר. כִּי עִמְּךָ מְקוֹר חַיִּים, דָּא שֶׁמֶן עִלָּאָה, דְּנָגִיד וְלָא פָּסִיק לְעָלְמִין, דְּשַׁרְיָא בְּגוֹ חָכְמָה עִלָּאָה דְּכֹלָּא, הה״ד כִּי עִמְּךָ, עִמְּךָ שַׁרְיָא, וְלָא מִתְפָּרְשָׁא מִנָּךְ לְעָלְמִין, בַּחֲבִיבוּתָא דְּכֹלָּא. מְקוֹר חַיִּים, בְּגִין דְּהִיא מְקוֹרָא וּמַבּוּעָא דְּחַיִּים, לְאַפָּקָא חַיִּים לְאִילָנָא עִלָּאָה, וּלַאֲדְלָקָא בּוּצִינִין. וְעַ״ד הַהוּא אִילָנָא אִקְרֵי עֵץ חַיִּים, אִילָנָא דְּנָטִיעַ וְאִשְׁתְּרְשָׁא בְּגִין הַהוּא מְקוֹרָא דְּחַיִּים.

165. "Take Aaron and his sons with him, and the garments" (Vayikra 8:2). Rabbi Chiya opened the discussion, saying: "For with You is the fountain of life: in Your light we see light" (Tehilim 36:10). "For with You is the fountain of life." This is the supernal oil that is drawn and never ceases, which dwells inside Chochmah that is superior to all. Hence, "for with You," since it dwells "with You," in sublime love, and never separates from You, "the fountain of life," BINAH, FOR CHOCHMAH AND BINAH CLEAVE TOGETHER IN AN EVERLASTING MATING. BINAH IS CALLED 'THE FOUNTAIN OF LIFE', since She is the source and spring of life, WHICH IS THE ABUNDANCE OF CHOCHMAH, CALLED 'LIFE'. She issues life OUT OF CHOCHMAH for the supernal tree, ZEIR ANPIN, and for the kindling of the candles OF MALCHUT. That tree, ZEIR ANPIN, is therefore called 'the Tree of Life'. It is the tree planted and rooted at the source of life, BINAH.

166. וְעַ״ד בְּאוֹרְךָ נִרְאֶה אוֹר. בְּאוֹרְךָ: דָּא אוֹר דְּגָנִיז לְצַדִּיקַיָּיא לְזִמְנָא דְּאָתֵי, דִּכְתִיב וַיַּרְא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב. וּמֵהַהוּא נְהִירוּ זְמִינִין יִשְׂרָאֵל לְאַנְהָרָא לְעָלְמָא דְּאָתֵי.

166. Therefore, "in Your light we see light." Your light is the light treasured for the Righteous for the World to Come, as written: "And Elohim saw the light, that it was good" (Beresheet 1:4). By that light, of Yisrael will shine upon the World to Come.

167. ד״א כִּי עִמְּךָ מְקוֹר חַיִּים וְגוֹ׳, דָּא קוּדְשָׁא בְּרִיךְ הוּא, דְּאִיהוּ אִילָנָא עִלָּאָה בְּמֶצִיעוּת גִּנְתָּא, דְּאָחִיד לְכָל סִטְרִין. מ״ט. בְּגִין דְּאָחִיד בֵּיהּ הַהוּא מְקוֹר חַיִּים, וְאַעְטַר לֵיהּ בְּעִטְרִין עִלָּאִין סַחֲרָנֵיהּ דְּגִנְתָּא. כְּאִימָּא דְּמַעְטְרָא לִבְרָהּ עַל כֹּלָּא, הֲדָא הוּא דִּכְתִיב, צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן וְגוֹ׳. וּבג״כ כִּי עִמְּךָ מְקוֹר חַיִּים, וְעַ״ד בְּאוֹרְךָ נִרְאֶה אוֹר.

167. Another interpretation of: "For with You is the fountain of life..." (Tehilim 36:10). This is the Holy One, blessed be He, the supernal tree, ZEIR ANPIN, in the middle of the Garden of Eden, MALCHUT, that comprises all the sides, INCLUDING RIGHT AND LEFT. Why is it so? Because the source of life, BINAH, is attached to it and adorns it with supernal diadems around the Garden, SINCE THE GARDEN, MALCHUT, ENCOMPASSES AND SURROUNDS ZEIR ANPIN. THEN ZEIR ANPIN RECEIVES MOCHIN OF THE FIRST THREE SFIROT, THE SECRET OF DIADEMS, FROM BINAH, WHICH IS like a mother crowning her son over all. Hence, it says: "Go forth, O daughters of Zion, and behold King Solomon with the diadem with which his mother crowned him" (Shir Hashirim 3:11). Of this, it says: "For with You is the fountain of life...in Your light we see light."

168. רִבִּי יִצְחָק אָמַר, כִּי עִמְּךָ מְקוֹר חַיִּים, דָּא כֹּהֵן גָּדוֹל לְעֵילָא, לְקַבְלֵיהּ כֹּהֵן גָּדוֹל לְתַתָּא. בְּגִין כָּךְ, אַנְגִּיד כַּהֲנָא מְשַׁח רְבוּת עִלָּאָה קַדִּישָׁא לְתַתָּא, וְאַדְלִיק בּוּצִינִין לְעֵילָא. דְּכֹהֵן גָּדוֹל שְׁלִים בִּשְׁלִימוּ דְּז׳ יוֹמִין עִלָּאִין, וּלְאִתְעַטְּרָא עַל כֹּלָּא.

168. Rabbi Yitzchak said: "For with You is the fountain of life," refers to the High Priest above, CHESED OF ZEIR ANPIN. Correspondingly, there is the High priest below, IN THIS WORLD. The priest, CHESED, therefore draws the Holy supernal anointing oil, CHOCHMAH, downward TO MALCHUT, and kindles the supernal candles, THE SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT. The High priest, CHESED, is filled with the wholeness of the seven supernal days - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT - and is adorned with all THE SFIROT, SINCE CHESED INCLUDES ALL THE SEVEN SFIROT IN IT.

169. לְקַבֵּל דָּא ז׳ יְמֵי מִלּוּאִים, לְכַהֲנָא דִּלְתַתָּא, לְאִשְׁתַּכְחָא כֹּלָּא כְּגַוְונָא דִּלְעֵילָא. וְעַ״ד יְמֵי מִלּוּאִים אִקְרוּן: יוֹמֵי אַשְׁלְמוּתָא. בְּגִין דְּיִשְׁתְּלִים כַּהֲנָא בִּשְׁאָר יוֹמִין אָחֳרָנִין, לְאַשְׁלְמָא ז׳ כַּחֲדָא. וְאִלֵּין יְמֵי מִלּוּאִים אִקְרוּן, בְּגִין דְּאִתְאַחֲדָן שְׁאָר אָחֳרָנִין בֵּיהּ. מַאי קָא מַיְירֵי. דְּכַד כַּהֲנָא אִתְּעַר, כָּל שְׁאָר אָחֳרָנִין מִתְּעָרִין עִמֵּיהּ.

169. There are seven days of consecration of the priest below IN THIS WORLD to correspond to THAT WHICH IS ABOVE, so that everything will resemble that which is above. They are called 'days of consecration', WHICH MEANS days of completeness, to perfect the priest, WHO IS CORRESPONDS TO CHESED, with the other days OF THE SEVEN SFIROT, so that the seven SFIROT are completed together. They are therefore called 'days of consecration', literally 'filling', since the other SFIROT are united in him. HE ASKS: What does this mean? HE ANSWERS: THE MEANING IS that if the priest is aroused TO GIVE ABUNDANCE, the other SFIROT are aroused with him to give abundance, SINCE THEY ARE UNITED WITH HIM.

170. ובג״כ כְּתִיב וּמִפֶּתַח אֹהֶל מוֹעֵד וְגוֹ׳, עַד יוֹם מְלֹאת וְגוֹ׳. ז׳ יוֹמִין וַדַּאי, כְּדֵין אִתְעַטַּר כַּהֲנָא לְתַתָּא בְּכֹלָּא, כְּגַוְונָא דִּלְעֵילָא. בְּגִין דִּבְשַׁעֲתָא דְּכַהֲנָא דִּלְתַתָּא אִתְּעַר, כֹּלָּא יִתְּעָרוּן עַל יְדֵיהּ לְעֵילָא, וְיִשְׁתַּכְּחוּן בִּרְכָאן לְעֵילָא וְתַתָּא.

170. It is therefore written: "And you shall not go out of the door of the Tent of Meeting...until the days of your consecration" (Vayikra 8:33), seven days, surely, IN ORDER TO COMPLETE SEVEN SFIROT. The priest below is then adorned entirely in the likeness of above, so that when the priest below is roused, everything will be roused by him above, ALL THE SEVEN SFIROT, and blessings will abide above and below.

171. רִבִּי אַבָּא אָמַר, מַאי שְׁנָא דִּמְשַׁח מֹשֶׁה לְאַהֲרֹן. אֶלָּא, בְּגִין דְּאִיהוּ בְּרָא דְּהַהוּא אֲתַר מְקוֹרָא דְּחַיֵּי. וּכְתִיב מוֹלִיךְ לִימִין מֹשֶׁה זְרוֹעַ תִּפְאַרְתּוֹ. וּמֹשֶׁה שַׁמֵּשׁ כָּל אִינּוּן ז׳ יְמֵי מִלּוּאִין, לְאַשְׁרָאָה כֹּלָּא עִמֵּיהּ דְּאַהֲרֹן.

171. Rabbi Aba said: Why is it different that Moses, TIFERET, anointed Aaron, CHESED, WHICH IS HIGHER THAN TIFERET? HE ANSWERS: Because he is a son to that place which is the source of life, BINAH. It is also written: "That caused His glorious arm to go at the right hand of Moses" (Yeshayah 63:12). Moses also attended upon these seven days of consecration, so that they would all rest upon Aaron.

172. רִבִּי חִזְקִיָּה הֲוָה יָתִיב קֳמֵי דְּרִבִּי אֶלְעָזָר, אָ״ל, כַּמָּה נְהוֹרִין אִתְבְּרִיאוּ עַד לָא אִבְרֵי עָלְמָא. אָ״ל ז׳. וְאִלֵּין אִינּוּן: אוֹר תּוֹרָה. אוֹר גֵּיהִנָּם. אוֹר גַּן עֵדֶן. אוֹר כִּסֵּא הַכָּבוֹד. אוֹר בֵּית הַמִּקְדָּשׁ. אוֹר תְּשׁוּבָה. אוֹרוֹ שֶׁל מָשִׁיחַ. וְאִלֵּין אִתְבְּרִיאוּ עַד לָא אִתְבְּרֵי עָלְמָא. ז׳ נְהוֹרִין בּוּצִינִין אִתְאַחֲדוּ בֵּיהּ בְּאַהֲרֹן, וְהוּא אַדְלִיק בּוּצִינִין מֵעֵילָא לְתַתָּא.

172. Rabbi Chizkiyah sat before Rabbi Elazar. He said to him: How many lights were created before the world was created? He said to him: Seven. They are the light of the Torah, the light of Gehenom, the light of the Garden of Eden, the light of the Throne of Glory, the light of the Temple, the light of repentance and the light of Messiah, THE SECRET OF THE SEVEN SFIROT OF BRIYAH, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. They were created before the world was created. Seven lights and candles, NAMELY SEVEN SFIROT, were united with Aaron, who kindled the candles AND DREW FROM THE SEVEN CANDLES above TO THE SEVEN CANDLES below.

25. "All is of the dust"
Rabbi Elazar says that the dust is that found under the Holy Throne of Glory, Binah. Rabbi Yesa Saba said in his book that the dust is Malchut. The better explanation is that the dust is of the Holy Temple, Malchut, and that this dust is of the supernal dust from Binah because this world was created from Binah; even the sun was of the dust. Rabbi Shimon says that the Congregation of Yisrael is called a "kingdom of priests" because the priests made it a kingdom by drawing Chassadim upon it, and in it Chochmah is clothed with Chassadim so the kingdom then illuminates and rules. When united with Zeir Anpin she rules over all the King's treasures, over His armory, over the upper and lower, and over the whole world.

173. Rabbi Elazar opened the discussion with the verse: "All is of the dust, and all returns to dust" (Kohelet 3:20). We learned that all is of the dust, even the sun wheel. What is the dust? It is that dust found under the Holy Throne of Glory, WHICH IS BINAH.

173. ר׳ אֶלְעָזָר פָּתַח הַכֹּל הָיָה מִן הֶעָפָר וְהַכֹּל שָׁב אֶל הֶעָפָר. הָא תְּנִינָן, הַכֹּל הָיָה מִן הֶעָפָר, אֲפִילוּ גַּלְגַּל חַמָּה. מַאן הֶעָפָר. הַהוּא דְּשַׁרְיָא תְּחוֹת כּוּרְסֵי יְקָרָא קַדִּישָׁא.

174. In his book, Rabbi Yesa Saba said that all is of the dust, NAMELY the place that gathers everything, MALCHUT. He explains that paths lead to this side and that side, NAMELY RIGHT AND LEFT, and are gathered to illuminate ON EVERY SIDE, like dust thrown in every direction. Hence, "all are of the dust, and all return to dust." ACCORDING TO THIS, DUST MEANS MALCHUT. THIS RAISES DIFFICULTIES CONCERNING THE WORDS OF RABBI ELAZAR, WHO SAID THAT DUST MEANS THE DUST UNDER THE HOLY THRONE OF GLORY, MALCHUT OF BINAH.

174. בְּסִפְרָא דְּבֵי רַב יֵיסָא סָבָא, הַכֹּל הָיָה מִן הֶעָפָר, אֲתַר דְּכָנִישׁ לְכֹלָּא, מְלַמֵּד, דְּנַפְקוּ שְׁבִילִין לְהַאי סִטְרָא וּלְהַאי סִטְרָא, וְאִתְכְּנָשׁוּ לְאַנְהָרָא, כְּעַפְרָא דָא דְּזַרְקִין לָהּ לְכָל עִבְר. וְעַ״ד הַכֹּל הָיָה מִן הֶעָפָר, וְהַכֹּל שָׁב אֶל הֶעָפָר וַדַּאי.

175. HE ANSWERS: But "of the dust," MEANS OF THE DUST of the Temple, NAMELY MALCHUT, AS RABBI YESA SABA SAID. This dust is of the supernal dust FROM BINAH, as said, "and it has dust of gold," (Iyov 28:6) WHICH REFERS TO BINAH, CALLED 'GOLD'. As there is an action below IN MALCHUT, likewise there is also one above, IN BINAH. We explained that dust MEANS the dust in the Temple, since this world, MALCHUT, was created by Hei, WHICH IS BINAH, and even the wheel of the sun WAS OF THE DUST. It is written: "These are the generations of the heaven and of the earth when they were created (Heb. BeHibaram)," WHICH MEANS BeHei Bara'am (lit. 'he created them with Hei'). THUS, THE HEAVEN TOO, WHICH IS THE WHEEL OF THE SUN, WAS CREATED BY HEI. For this reason, all is of the dust. What is the dust? It is that which dwells under the Holy Throne of Glory, THAT IS, BINAH.

175. אֶלָּא מִן הֶעָפָר, דְּבֵי מַקְדְּשָׁא קַדִּישָׁא. וְהַאי עָפָר מֵעַפְרָא עִלָּאָה, כד״א וְעַפְרוֹת זָהָב לוֹ. כְּמָה דְּאִשְׁתְּכַח עוֹבְדָא לְתַתָּא, הָכִי נָמֵי הוּא לְעֵילָּא כְּגַוְונָא דָא. וְאוֹקִימְנָא עָפָר עָפָר דְּבֵי מַקְדְּשָׁא. דְּעָלְמָא דָא בְּה׳ אִתְבְּרֵי. וְעַ״ד, אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם, בְּה׳ בְּרָאָם. וּבְגִינֵי כַּךְ, הַכֹּל הָיָה מִן הֶעָפָר. מַאן עָפָר. הַהוּא דְּשָׁרֵי תְּחוֹת כּוּרְסֵי יְקָרָא קַדִּישָׁא.

176. It is written: "You are all fair, my love; there is no blemish in you" (Shir Hashirim 4:7). "You are all fair, my love," is the Congregation of Yisrael, MALCHUT. And, "there is no blemish in you," refers to the members of the Sanhedrin, corresponding to the 72 names WITHIN MALCHUT. THEY ARE MAINLY SEVENTY, THE SECRET OF THE SEVENTY MEMBERS OF THE SANHEDRIN, WITH TWO WITNESSES. THEY CORRESPOND TO the seventy souls that came down with Jacob, and with the Holy One, blessed be He, above them all, THEY ARE 72. Therefore, the Sanhedrin and above are not checked FOR DEFECTS.

176. כְּתִיב כֻּלָּךְ יָפָה רַעְיָתִי וּמוּם אֵין בָּךְ. כֻּלָּךְ יָפָה רַעְיָתִי, דָּא כְּנֶסֶת יִשְׂרָאֵל. וּמוּם אֵין בָּךְ, אֵלּוּ סַנְהֶדְרִין דְּאִינּוּן לְקָבֵיל שַׁבְעִין וּתְרֵין שְׁמָהָן. ע׳ נֶפֶשׁ דְּנַחְתּוּ עִם יַעֲקֹב, וְקוּדְשָׁא בְּרִיךְ הוּא עַל כֹּלָּא. וְעַל דָּא אֵין בּוֹדְקִין מִן הַסַּנְהֶדְרִין וּלְמַעְלָה.

177. We learned the verse: "And you shall be to Me a kingdom of priests, and a Holy Nation" (Shemot 19:6). What is "a kingdom of priests"? It is like, "This (Heb. zot) is the anointing of Aaron, and of the anointing of his sons," WHICH MEANS THAT "ZOT," MALCHUT, WAS ANOINTED BY AARON, for when the Congregation of Yisrael, MALCHUT, was blessed by the priests, she was called after them, as written: "a kingdom of priests."

177. תְּנָן, כְּתִיב וְאַתֶּם תִּהְיוּ לִי מַמְלֶכֶת כֹּהֲנִים וְגוֹי קָדוֹשׁ. מַאן מַמְלֶכֶת כֹּהֲנִים. כד״א, זֹאת מִשְׁחַת אַהֲרֹן וּמִשְׁחַת בָּנָיו, דְּכַד אִתְבָּרְכָא כְּנֶסֶת יִשְׂרָאֵל עַל יְדָא דְּכַהֲנֵי, כְּדֵין אִתְקְרֵי עַל שְׁמֵיהוֹן, הה״ד מַמְלֶכֶת כֹּהֲנִים.

178. ר״ש אָמַר, תָּא חֲזֵי, מַלְכוּת כֹּהֲנִים לָא אִקְרֵי, אֶלָּא מַמְלֶכֶת, דְּאַמְלְכוּ לָהּ כַּהֲנֵי, וְעַבְּדוּ לָהּ גְּבִירְתָּא עַל כֹּלָּא. אֲבָל מַלְכוּת כֹּהֲנִים לָא אִקְרֵי, דְּהָא מִן הַשָּׁמַיִם אִקְרֵי מַלְכוּת, מַלְכוּת שָׁמַיִם וַדַּאי. וְהָכָא מַמְלֶכֶת, כד״א דְּכַהֲנֵי אַמְלְכוּ לָהּ, וּמְחַבְּרָאן לָהּ בְּמַלְכָּא, וּכְדֵין הִיא מַמְלֶכֶת, עַל כָּל גִּנְזֵי מַלְכָּא. מַמְלֶכֶת עַל כָּל זַיְנֵי מַלְכָּא. מַמְלֶכֶת בְּעִלָּאֵי וְתַתָּאֵי. מַמְלֶכֶת עַל כָּל עָלְמָא.

178. Rabbi Shimon said: Come and behold. It is not called 'Malchut of Priests', but "mamlechet" of Priests, since the priests, WHO ARE CHESED, made her high BY DRAWING CHASSADIM UPON IT, AND IN IT CHOCHMAH IS CLOTHED WITH CHASSADIM. THEN IT ILLUMINATES AND RULES. They made it mistress over all. Yet it is not called 'Malchut of Priests', since IN THE ASPECTS OF HER BEING DRAWN FROM HEAVEN, ZEIR ANPIN, She is called 'Malchut', NAMELY the kingdom of heaven, assuredly. Here, SHE IS CALLED "mamlechet," because the priests made Her ruler and joined Her to the King, ZEIR ANPIN. WHEN UNITED WITH ZEIR ANPIN, she rules over all the King's treasures, over the King's armory, over the upper and lower, and over the whole world.

26. "And has founded His bundle on the earth"

This section talks about how the union of Zeir Anpin with Malchut, the completion of the three Columns, the service of the priest in giving sacrifice, and the blessing of the upper and the lower Sfirot, all have a bearing on the establishment of God's community on earth.

179. ר׳ יוֹסֵי אָמַר, כְּתִיב וַאֲגֻדָּתוֹ עַל אֶרֶץ יְסָדָהּ. וַאֲגֻדָּתוֹ: כַּד אִזְדַּוַּג מַלְכָּא לְקִבְלָהּ, בְּכָל אִינּוּן עִטְרִין קַדִּישִׁין, בְּכִנּוּפָא חַד, כְּדֵין וַאֲגֻדָּתוֹ כְּתִיב.

179. Rabbi Yosi said: It is written, "And has founded His bundle (Heb. v'agudato) on the earth" (Amos 9:6). It is His "bundle" when the King, ZEIR ANPIN, mates towards MALCHUT, CALLED 'EARTH', with all those holy diadems gathered as one. Then it says, "His bundle."

180. רִבִּי יִצְחָק אָמַר, וַאֲגֻדָּתוֹ: כד״א, וּלְקַחְתֶּם אֲגֻדַּת אֵזוֹב. מַאי קָא מַיְירֵי. דְּכַד מִתְחַבְּרָאן כַּחֲדָא, וְאִתְבָּרְכָא מִנַּיְיהוּ, כְּדֵין שַׁלְטָא עַל כֹּלָּא, וְנַהֲרָא לְעֵילָּא וְתַתָּא. וְכֹלָּא בְּשַׁעֲתָא דְּכַהֲנָא פָּלַח פּוּלְחָנָא, וְאַקְרִיב קָרְבָּנָא, וְאַקְטַר קְטֹרֶת, וּמְכַוֵּון מִלִּין לְקָרְבָא כֹּלָּא כַּחֲדָא. כְּדֵין כְּתִיב, וַאֲגֻדָּתוֹ עַל אֶרֶץ יְסָדָהּ.

180. Rabbi Yitzchak said: "His bundle," (Heb. v'agudato) resembles the words, "And take a bunch (Heb. agudat) of hyssop" (Shemot 12:22). HE ASKS: What does this mean? HE ANSWERS: When ZEIR ANPIN AND MALCHUT are joined together, and MALCHUT is blessed by THE THREE COLUMNS OF ZEIR ANPIN, She rules over everything; NAMELY, THE THREE COLUMNS OF ZEIR ANPIN ARE CLOTHED BY HER AND SHE RULES OVER THEM. She then illuminates above and below. All this is when the priest is at his service offering a sacrifice, burning incense, concentrating upon drawing everything near into one union. Then it is written: "...and has founded his bundle on the earth."

181. רִבִּי יוֹסֵי אָמַר, כַּד נָטַל אַהֲרֹן כֹּלָּא נַטְלִין עִמֵּיהּ, עַד דְּאִתְבָּרְכָא כְּנֶסֶת יִשְׂרָאֵל, וְאִתְבָּרְכָאן עִלָּאֵי וְתַתָּאֵי. כְּדֵין כְּתִיב, בָּרוּךְ יְיָ׳ מִצִּיּוֹן שׁוֹכֵן יְרוּשָׁלִַם הַלְלוּיָהּ. וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם וְיִמָּלֵא כְבוֹדוֹ אֶת כָּל הָאָרֶץ אָמֵן וְאָמֵן.

181. Rabbi Yosi said: When Aaron, THE SECRET OF THE RIGHT COLUMN, CHESED OF ZEIR ANPIN, journeys TO GIVE ABUNDANCE TO MALCHUT, they all journey with him, NAMELY ALL THE THREE COLUMNS, until the Congregation of Yisrael is blessed BY THE THREE COLUMNS. The upper beings, THE SFIROT OF ZEIR ANPIN, are blessed as are the lower beings, THE SFIROT OF MALCHUT. Then, it is written: "Blessed be Hashem out of Zion, he who dwells in Jerusalem, Halleluyah" (Tehilim 135:21), AS ZEIR ANPIN, CALLED 'YUD HEI VAV HEI' IS BLESSED OUT OF ZION, YESOD OF MALCHUT. "And blessed be His glorious Name for ever and let the whole earth be filled with His glory; Amen and Amen" (Tehilim 72:19), SINCE THE NAME OF HIS GLORY, WHICH IS MALCHUT, IS BLESSED FROM ZEIR ANPIN.

27. "And I have put My words in your mouth"

Rabbi Elazar says that God covers every man who studies and speaks about the Torah, and the Shechinah spreads her wings over him. That man sustains the world, and God rejoices with him as on the day that He created the heavens and the earth. When the Torah is bound up and sealed in God's disciples, Malchut is bound to Yesod to receive the abundance that flows from above.

182. Rabbi Elazar was traveling from Cappadocia to Lod in the company of Rabbi Yosi and Rabbi Chizkiyah. Rabbi Elazar opened the discussion, saying: "And I have put My words in your mouth, and I have covered you in the shadow of My hand" (Yeshayah 51:16). We learned that the Holy One, blessed be He, covers every man who is occupied with the Torah, whose lips speak the words of the Torah, and the Shechinah spreads Her wings over him. Hence, it says: "And I have put My words in your mouth, and I have covered you in the shadow of My hand." Moreover, he sustains the world and the Holy One, blessed be He, rejoices with him, as on the day He planted heaven and earth. Hence, the verse CONCLUDES WITH: "that I may plant the heavens, and lay the foundations of the earth, and say to Zion, 'You are My people'" (Ibid.).

182. ר׳ אֶלְעָזָר הֲוָה אָזִיל מִקַּפּוֹטְקִיָּא לְלוּד, וַהֲווֹ עִמֵּיהּ ר׳ יֵיסָא וְרִבִּי חִזְקִיָּה. פָּתַח ר׳ אֶלְעָזָר וְאָמַר, וָאָשִׂים דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ וְגוֹ׳. תְּנִינָן, כָּל ב״נ דְּאִשְׁתְּדַל בְּמִלֵּי דְאוֹרַיְיתָא, וְשִׂפְוָותֵיהּ מְרַחְשָׁן אוֹרַיְיתָא, קוּדְשָׁא בְּרִיךְ הוּא חַפְיָא עָלֵיהּ, וּשְׁכִינְתָּא פַּרְשָׁא עָלֵיהּ גַּדְפָּהָא, הה״ד וָאָשִׂים דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ. וְלָא עוֹד, אֶלָּא דְּהוּא מְקַיֵּים עָלְמָא, וְקוּדְשָׁא בְּרִיךְ הוּא חֲדֵי עִמֵּיהּ, כְּאִלּוּ הַהוּא יוֹמָא נְטַע שְׁמַיָּא וְאַרְעָא. הה״ד, לִנְטוֹעַ שָׁמַיִם וְלִיסוֹד אָרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי אָתָּה.

183. From here, we learned that Yisrael are called by the name Zion, as written: "And say to Zion, 'You are My people'." We saw that the Congregation of Yisrael is called by the name Zion, as written: "Zion shall be redeemed with Judgment, and those that return to her with righteousness" (Yeshayah 1:27).

183. מִכָּאן אוֹלִיפְנָא, דְּיִשְׂרָאֵל אִקְרוּן בִּשְׁמָא דְּצִיּוֹן, דִּכְתִיב וְלֵאמֹר לְצִיּוֹן עַמִּי אַתָּה, וַחֲמֵינָא דִּכְנֶסֶת יִשְׂרָאֵל אִקְרֵי בִּשְׁמָא דְּצִיּוֹן, דִּכְתִיב צִיּוֹן בְּמִשְׁפָּט תִּפָּדֶה וְשָׁבֶיהָ בִּצְדָקָה.

184. He further quoted: "Bind up the testimony, seal the Torah among My disciples" (Yeshayah 8:16). "Bind up the testimony." This is David's testimony, NAMELY MALCHUT, as written: "And My testimony that I shall teach them" (Tehilim 132:12). "Bind" refers to a bond, as in fastening to make a bond in one place, AND "BIND UP THE TESTIMONY," MEANS MALCHUT IS BOUND. "Seal the Torah among My disciples" MEANS sealing the Torah, ZEIR ANPIN, with all the abundance and greatness drawn from above. Where is his seal, NAMELY ITS END? It is "among My disciples," NETZACH AND HOD, CALLED "TAUGHT OF HASHEM," (YESHAYAH 54:13) since greatness and oil are gathered between the two pillars, NETZACH AND HOD, to dwell there. They are the place of all greatness and oil that flows from above, FROM TIFERET CALLED 'THE TORAH', and they pour it into the mouth of Yesod to empty it into the testimony, MALCHUT. Then everything is fastened into a faithful bond. THE LESSON OF THE VERSE IS, "BIND UP THE TESTIMONY." THE BOND OF MALCHUT IS CAUSED BY THIS, TO "SEAL THE TORAH IN MY DISCIPLES," SO THAT THE ABUNDANCE OF THE TORAH IS SEALED, NAMELY CONCLUDED IN NETZACH AND HOD, AND FROM THEM YESOD. THEN IS MALCHUT BOUND TO YESOD TO RECEIVE ABUNDANCE, AND ALL IS TIED INTO ONE BOND.

184. תּוּ פָּתַח וְאָמַר, צוֹר תְּעוּדָה חֲתוֹם תּוֹרָה בְּלִמּוּדָי. צוֹר תְּעוּדָה. דָּא סַהֲדוּתָא דְּדָוִד, דִּכְתִיב וְעֵדוֹתִי זוֹ אֲלַמְּדֵם. צוֹר: הִיא קִשּׁוּרָא, כְּמַאן דְּקָטַר קְטוּרָא בַּאֲתַר חַד. חֲתוֹם תּוֹרָה בְּלִמּוּדָי. חֲתוֹם תּוֹרָה: חַתִּימָה דְּאוֹרַיְיתָא, וְכָל נְגִידוּ וּרְבוּ דְּנָגִיד מִלְּעֵילָא, בְּאָן חֲתִימָה דִּילֵיהּ. בְּלִמּוּדָי. בְּגִין דְּתַמָּן אִתְכְּנַשׁ רְבוּ וּמִשְׁחָא, בֵּין תְּרֵין קַיְימִין, דְּתַמָּן שַׁרְיָין, אֲתַר כְּנִישׁוּ דְּכָל רְבוּת וּמִשַּׁח דְּנָגִיד מִלְּעֵילָא, לְאַשְׁדָּאָה לֵיהּ בְּפוּמָא דְּאִמָּה, וּלְאַרְקָא לֵיהּ בְּהַאי תְּעוּדָה. וּכְדֵין אִתְקְשַׁר כֻּלָּא קִשְׁרָא חַד מְהֵימְנָא.

28. The difference between Torah and prophets

We are told that those who study the Torah are in a much higher grade than the prophets; those who say things from the Holy Spirit are the lowest since the Holy Spirit is drawn from Malchut, that is the lowest. Those who study Torah stand above in the place called Torah, Zeir Anpin, that sustains Malchut. The rabbis meet a man with three branches of myrtle tied together to represent the fragrance of Abraham, Isaac and Jacob.

185. תָּא חֲזֵי, מַה בֵּין אִינּוּן דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, לְנְבִיאֵי מְהֵימְנֵי. אִינּוּן דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, עֲדִיפֵי מִנְּבִיאֵי בְּכָל זִמְנָא. מַאי טַעֲמָא. דְּאִינּוּן קַיְימֵי בְּדַרְגָּא עִלָּאָה, יַתִּיר מִנְּבִיאֵי, אִינּוּן דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא קַיְימֵי לְעֵילָא, בְּאַתְרָא דְּאִקְרֵי תּוֹרָה, דְּהוּא קִיּוּמָא דְּכָל מְהֵימְנוּתָא. וּנְבִיאֵי קַיְימֵי לְתַתָּא, בַּאֲתַר דְּאִקְרוּן נֶצַח וְהוֹד. וְעַל דָּא, אִינּוּן דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, עֲדִיפֵי מִנְּבִיאֵי, וְעִלָּאִין מִנְּהוֹן יַתִּיר. דְּאִלֵּין קַיְימִין לְעֵילָא, וְאִלֵּין קַיְימִין לְתַתָּא. אִינּוּן דְּאַמְרֵי מִלִּין בְּרוּחַ הַקֹּדֶשׁ, קַיְימֵי לְתַתָּא מִכֻּלְּהוּ.

185. Come and behold: what is the difference between those who are occupied with the Torah and the faithful prophets? IT IS THAT those who are occupied with the Torah are always more valuable than the prophets. Why? They are in a much higher grade than the prophets, since they who are occupied in the Torah stand above in the place called 'the Torah', ZEIR ANPIN, which sustains all the Faith, MALCHUT, WHICH HAS NOTHING BUT WHAT ZEIR ANPIN GIVES HER. The prophets stand below, NAMELY, UNDER THE CHEST OF ZEIR ANPIN, in the place called 'Netzach' and 'Hod'. Those who are occupied with the Torah are of more importance than the prophets and are superior to them, for the ones stand above and the others stand below. Those who say things through the Holy Spirit are the lowest, SINCE THE HOLY SPIRIT IS DRAWN FROM MALCHUT, WHICH IS THE LOWEST.

186. זַכָּאִין אִינּוּן דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, דְּאִינּוּן בְּדַרְגָּא עִלָּאָה יַתִּיר עַל כֹּלָּא. מַאן דְּלָעֵי בְּאוֹרַיְיתָא, לָא אִצְטְרִיךְ לָא לְקָרְבְּנִין, וְלָא לְעִלָּוּן. דְּהָא אוֹרַיְיתָא עָדִיף מִכֹּלָּא, וְקִשּׁוּרָא דִּמְהֵימְנוּתָא דְּכֹלָּא. וְעַל דָּא כְּתִיב, דְּרָכֶיהָ דַּרְכֵי נֹעַם וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם. וּכְתִיב, שָׁלוֹם רָב לְאוֹהֲבֵי תוֹרָתֶךָ וְאֵין לָמוֹ מִכְשׁוֹל.

186. Happy are those who labor in the Torah, who are of the highest grade of all. He who labors in the Torah needs neither sacrifices nor burnt offerings, because the Torah is better than everything. It is the bond of everyone's Faith, NAMELY THE BOND OF MALCHUT. It is therefore written: "Her ways are ways of pleasantness, and all her paths are peace," (Mishlei 3:17) and, "great peace have they who love the Torah, there is no stumbling to them" (Tehilim 119:165).

29. The fragrance

We learn that man attains an additional Neshamah on Shabbat, and that it leaves when Shabbat leaves. The fragrance of the myrtle brings the man's Nefesh and Ruach together, and they rejoice. These also draw near the supernal Ruach and Nefesh, Zeir Anpin and Nukva. The smell of the myrtle and the smell of the sacrifice draw everything together. We read of the two candles, one above and one below; the smoke from the candle below and from the offering rises up and lights the supernal candles. Lastly we are told that it is necessary to praise God for the wonderful things He has done.

187. עַד דַּהֲווֹ אָזְלֵי, אַשְׁכְּחוּ חַד גַּבְרָא דַּהֲוָה אָתֵי, וְג׳ עַנְפֵי הֲדַס בִּידֵיהּ, קְרִיבוּ גַּבֵּיהּ, אָמְרוּ לֵיהּ לָמָּה לָךְ הַאי. אָמַר לְרַוְוחָא אוֹבְדָא. אָמַר רִבִּי אֶלְעָזָר שַׁפִּיר קָאָמְרַת. אֶבָל ג׳ אִלֵּין לָמָּה. אָמַר לֵיהּ, חַד לְאַבְרָהָם. חַד לְיִצְחָק, וְחַד לְיַעֲקֹב. וְקַשִּׁירְנָא לְהוּ כַּחֲדָא, וְאָרַחְנָא בְּהוּ. בְּגִין דִּכְתִיב, לְרֵיחַ שְׁמָנֶיךָ טוֹבִים שֶׁמֶן תּוּרַק שְׁמֶךָ. בְּגִין דִּבְהַאי רֵיחָא, אִתְקַיְּימָא חוּלְשָׁא דְּנַפְשָׁא, וּבְהֵימְנוּתָא דָּא אִתְקַיְּימָא, וְאִתְנַגִּידוּ בִּרְכָאן מֵעֵילָא וְתַתָּא. אָמַר רִבִּי אֶלְעָזָר זַכָּאָה חוּלְקֵיהוֹן דְּיִשְׂרָאֵל בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי.

187. While they were walking, they met a man with three branches of myrtle on his hand. They approached him and said to him: Why do you have them? He said: To give relief to the lost one, NAMELY THE ADDITIONAL NESHAMAH, WHICH IS LOST TO A MAN'S NEFESH BY THE END OF SHABBAT. Rabbi Elazar said: This is well, yet why three? ONE WOULD HAVE BEEN ENOUGH. He said to him: One for Abraham, one for Isaac, and one for Jacob, THE THREE COLUMNS - CHESED, GVURAH AND TIFERET. I bound them together and smelled them because of the verse: "Your oils are fragrant; for your flowing oil you are renowned" (Shir Hashirim 1:3). It is for this fragrance that the weakness of the Nefesh is sustained, and Faith, MALCHUT, is sustained, and blessings are drawn from above and from below. Rabbi Elazar said, 'Happy is the portion of Yisrael in this world and in the next.'

188. תָּא חֲזֵי, לֵית עָלְמָא מִתְקַיְּימָא, אֶלָּא עַל רֵיחָא, וּמֵרֵיחָא דָּא אִשְׁתְּמוֹדְעָא רֵיחָא אָחֳרָא. דְּהָא בְּשַׁעֲתָא דְּנָפִיק שַׁבְּתָא, וְסַלְקָא נַפְשָׁא יְתֵירָא, וְאִשְׁתְּאַרוּן נַפְשָׁא וְרוּחָא מִתְפָּרְשָׁן עֲצִיבִין, אִתָּא רֵיחָא דָּא, וּמִתְקָרְבָן דָּא בְּדָא וְחַדָּאן.

188. Come and behold: the world is sustained by this fragrance alone. From the fragrance SMELLED BELOW, another fragrance is made known ABOVE, THE SECRET OF THE ILLUMINATION OF CHOCHMAH. When Shabbat leaves, the additional Nefesh MAN ATTAINS ON SHABBAT is gone, and man's Nefesh and Ruach remain isolated and sad. This fragrance comes, WHICH IS DRAWN BY THE ODOR OF THE MYRTLE, AND THE NEFESH AND RUACH are brought close to one another THROUGH IT, and they rejoice.

189. וְעַל דָּא, בְּעֵי רוּחָא בָּתַר רוּחָא, לְקַבְּלָא רֵיחָא, כְּיוָן דְּאִתְקַבַּל רֵיחָא מִתְקָרְבָן כַּחֲדָא וְחַדָּאן. כְּי הַאי גַּוְונָא רֵיחָא דְּקוּרְבְּנָא, בְּרֵיחָא מִתְקָרְבִין כֻּלָּא כַּחֲדָא, וּמִתְלַהֲטָן בּוּצִינֵי וְחַדָּאן.

189. MAN'S Ruach therefore needs the other UPPER Ruach, WHICH IS ZEIR ANPIN, in order to receive the fragrance, the SECRET OF THE ILLUMINATION OF CHOCHMAH. When the smell is accepted, THE UPPER RUACH AND NEFESH, MALE AND FEMALE, AND ALSO MAN'S RUACH AND NEFESH, come near each other and rejoice. It is the same with the smell of the sacrifice. Through this smell, everything draws together, NAMELY ALL THE SFIROT OF ZEIR ANPIN, and all the candles are set ablaze, THE SFIROT OF MALCHUT, and rejoice.

190. ת"ח, תְּרֵי בּוּצִינֵי, חַד לְעֵילָא וְחַד לְתַתָּא, אִי לָהִיט ב"נ הַאי בּוּצִינָא דִּלְתַתָּא, וְכַבֵּי לָהּ לְהַהוּא דִּלְעֵילָא, הַהוּא תְּנָנָא דְּסָלִיק מִבּוּצִינָא תַּתָּאָה, לָהִיט הַהוּא בּוּצִינָא עִלָּאָה. כַּך תְּנָנָא דְּקָרְבְּנִין, הַאי תְּנָנָא דְּסָלִיק, לָהִיט בּוּצִינֵי עִלָּאֵי, וּמִתְלַהֲטָן בְּחַד, וּמִתְקָרְבִין כֻּלְּהוּ כַּחֲדָא, בְּרֵיחָא דָּא. וּבג"כ, רֵיחַ נִיחוֹחַ לַיְיָ, וְהָא אוּקְמוּהָ.

190. Come and behold: There are two candles, one above and one below. When man lights the candle below and extinguishes the candle above, the smoke from the lower candle rises and kindles the upper candle. So it is with the smoke from the offering. The smoke rises FROM THE OFFERING AND CAUSES THE FLOWING OF THE ILLUMINATION OF CHOCHMAH UP ABOVE, and lights the supernal candles, ZEIR ANPIN AND MALCHUT. They are lit together, and all THE SFIROT draw near through this smell, since it is a sweet savor to Hashem. This has already been explained.

191. וְעַל דָּא, רֵיחָא דְּקָרְבְּנָא, קִיּוּמָא דְּכֹלָּא, וְקִיּוּמָא דְּעָלְמָא. וְקָרְבְּנָא עַל יְדָא דְּכַהֲנָא, דְּמִקְרַב כֹּלָּא. וּבג"כ, שִׁבְעָה יוֹמֵי אַשְׁלְמוּתָא, אִשְׁתְּלִימוּ בֵּיהּ, בְּגִין דְּיִתְבָּרְכוּן כֻּלְּהוּ בְּפוּלְחָנֵיהּ, וְיִשְׁתְּכָחוּ חֶדְוָואן וּברְכָאן לְעֵילָא וְתַתָּא.

191. The smell of the sacrifice therefore sustains everything and sustains the world, and the sacrifice is by the priest, who sacrifices everything. For this reason, the seven days of consecration are completed by him, WHICH CORRELATE TO THE SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT - so that everyone will be blessed by his service and joy, and blessings will abide above and below.

30. Faith is at night

We learn that Malchut is called 'faith' and also 'night', and that faith is at night. In the morning God will purify Yisrael of their sins and they will be cleansed.

192. כְּתִיב יְיָ' אֱלֹהַי אַתָּה אֲרוֹמִמְךָ וְגוֹ', הַאי קְרָא אוּקְמוּהָ, יְיָ' אֱלֹהַי אַתָּה. דְּבָעֵי ב"נ לְאוֹדָאָה לְשְׁמָא קַדִּישָׁא, וּלְשַׁבְּחָא לֵיהּ עַל כֹּלָּא. וּמַאן אֲתַר שְׁבָחָא דִּילֵיהּ, כְּמָה דְּאוּקְמוּהָ. וְהָכָא מֵעֲמִיקָא דְּכֹלָּא, דִּכְתִיב כִּי עָשִׂיתָ פֶּלֶא. פֶּלֶא: כְּמָה דִּכְתִיב, וַיִּקְרָא שְׁמוֹ פֶּלֶא, וְהָא אִתְּמַר. עֵצוֹת מֵרָחוֹק, עֵצוֹת: כד"א, יוֹעֵץ. מֵרָחוֹק: דִּכְתִיב מֵרָחוֹק יְיָ' נִרְאָה לִי. וּכְתִיב, מִמֶּרְחָק תָּבִיא לַחְמָהּ.

192. It is written: "Hashem, You are my Elohim; I will exalt You, I will praise Your Name; for You have done wonderful things - counsels of old in Faithfulness and Truth" (Yeshayah 25:1). This verse has been explained. "Hashem, you are My Elohim," MEANS that, man should give thanks to the Holy Name and praise Him for everything. Whence is His praise? This has been explained. It comes from the deepest of all, KETER, as written: "For You have done wonderful things." Wonderful things HAS THE SAME MEANING as in the verse "and His Name is called (Yeshayah 9:5), WHICH IS KETER. We have already learned THE WORDS, "counsels of old." "Counsels," is as in WONDERFUL, "COUNSELOR," NAMELY BINAH, CALLED 'COUNSEL' and "of old (lit. 'from afar')," resembles the words, "Hashem appeared of old to me" (Yirmeyah 31:2). "She brings her food from afar" (Mishlei 31:14) ALLUDES TO CHOCHMAH, FROM WHICH COUNSELS, NAMELY BINAH, RECEIVES.

193. אֱמוּנָה אֹמֶן, כד"א, אֵל אֱמוּנָה וְאֵין עָוֶל. וְאוּקְמוּהָ אֱמוּנָה בַּלַּיְלָה, כד"א וֶאֱמוּנָתְךָ בַּלֵּילוֹת. וּכְתִיב חֲדָשִׁים לַבְּקָרִים רַבָּה אֱמוּנָתֶךָ, וְזַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְדַכְּאָה לוֹן לְיִשְׂרָאֵל מֵחוֹבֵיהוֹן, כְּמָה דִּכְתִיב וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים וּטְהַרְתֶּם מִכֹּל טֻמְאוֹתֵיכֶם וּמִכָּל גִּלּוּלֵיכֶם אֲטַהֵר אֶתְכֶם.
בילא"ו.

193. "In Faithfulness and Truth" is like "El of Truth (also: 'Faith') and without iniquity" (Devarim 32:4). It was explained that Faith is at night, MALCHUT CALLED 'NIGHT' AND ALSO CALLED 'FAITH', as written: "And Your faithfulness every night," (Tehilim 92:2) and, "They are new every morning; great is Your Faithfulness..." (Eichah 3:23). The Holy One, blessed be He, will purify Yisrael from their sins, as written: "Then will I sprinkle clean water upon you, and you shall be clean from all your uncleanness and from all your idols, will I cleanse you" (Yechezkel 36:25).
May Hashem be blessed forever. Amen and amen.

1. Man was created by the Torah

Rabbi Yitzchak says that the children of Yisrael are blessed because God gave them the Torah, and that man was created by the Torah. Rabbi Chiya says that the Written Torah and the Oral Torah preserve man in the world. Rabbi Shimon tells how the Bet (the initial letter of the Torah) shows how the Torah is open to receive a person and join with him on one side, but if he walks the other way it has a closed side. There is more discussion of the inner meaning of the Bet. We learn that everyone who studies the Torah is beloved above and below, but even more so are those who study the Torah at night. Later, in the morning, all the judgments are broken.

1. "And it came to pass on the eighth day" (Vayikra 9:1). Rabbi Yitzchak opened the discussion, saying: "When the morning stars sang together and all the sons of Elohim shouted for joy" (Iyov 38:7). Blessed are Yisrael, because the Holy One, blessed be He, has given them the Holy Torah, the joy of all, the joy of the Holy One, blessed be He, and the place where He walks...', as is written: "And I was daily his delight" (Mishlei 8:30). The whole Torah is one holy Name of the Holy One, blessed be He. By the Torah was the world created, as it is written: "Then I was by Him as a nursling (Heb. amun)." Do not pronounce it as 'amun' but as "uman," which is literally an artificer, FOR IT WAS HIS INSTRUMENT OF ART FOR THE CREATION OF THE WORLD.

1. וַיְהִי בַּיּוֹם הַשְּׁמִינִי וְגוֹ׳. ר׳ יִצְחָק פָּתַח, בְּרָן יַחַד כּוֹכְבֵי בֹּקֶר וַיָּרִיעוּ כָּל בְּנֵי אֱלֹהִים. זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא יָהִיב לוֹן אוֹרַיְיתָא קַדִּישָׁא, חֶדְוָותָא דְּכֹלָּא, חֶדְוָותָא דְּקוּדְשָׁא בְּרִיךְ הוּא, וַאֲטַיְילוּתָא דִּילֵיהּ, דִּכְתִיב, וָאֶהְיֶה שַׁעֲשֻׁעִים יוֹם יוֹם. וְאוֹרַיְיתָא כֹּלָּא, חַד שְׁמָא קַדִּישָׁא אִיהִי דְּקוּדְשָׁא בְּרִיךְ הוּא. וּבְאוֹרַיְיתָא אִתְבְּרֵי עָלְמָא דִּכְתִיב, וָאֶהְיֶה אָצֹל אָמוֹן אַל תִּקְרֵי אָמוֹן אֶלָּא אוּמָן.

2. And man was created by the Torah, as it is written: "And Elohim said: 'Let us make man'" (Beresheet 1:26), WRITTEN IN A PLURAL FORM. The Holy One, blessed be He, said to the Torah: 'I wish to create man'. She replied: 'This man is destined to sin and provoke You. Unless You are long-suffering with him, how then shall he endure? And He replied to her: you and I shall maintain him in the world, for I am not called 'long-suffering' for no reason.

2. וּבְאוֹרַיְיתָא אִתְבְּרֵי ב״נ, הה״ד וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם. אָמַר קוּדְשָׁא בְּרִיךְ הוּא לְאוֹרַיְיתָא, בָּעֵינָא לְמִבְרֵי אָדָם. אָמְרָה קַמֵּיהּ, הַאי ב״נ זַמִּין לְמֶחֱטֵי וּלְאַרְגָּזָא קַמָּךְ, אִי לָא תַּאֲרִיךְ רוּגְזָךְ עָלֵיהּ, הֵיךְ יְקוּם בְּעָלְמָא. אָמַר לָהּ, אֲנָא וְאַתְּ נוֹקִים לֵיהּ בְּעָלְמָא, דְּהָא לָאו לְמַגְנָא אִתְקְרֵינָא אֶרֶךְ אַפַּיִם.

3. Rabbi Chiya said that the Written Torah, WHICH IS ZEIR ANPIN, and the Oral Torah, WHICH IS MALCHUT, established man in the world, as it is written: "Let us make man in our image, after our likeness," WRITTEN IN THE PLURAL FORM. Rabbi Yosi said that WE LEARN from that verse, "that which has been already done (lit. 'by them')" (Kohelet 2:12). "By them," assuredly, IN THE PLURAL FORM. It is the image and the likeness, WHO HAVE BOTH MADE MAN an "image" by the Masculine Principle, WHICH IS ZEIR ANPIN CALLED 'IMAGE', and "likeness" by the Feminine Principle, WHICH IS MALCHUT CALLED 'LIKENESS'. MALCHUT IS CALLED "LIKENESS" (HEB. DEMUT), WHICH IS DERIVED FROM SILENCE (HEB. DEMAMAH), FOR SHE HAS NOTHING OF HER OWN, SAVE WHAT SHE RECEIVES FROM ZEIR ANPIN. MAN'S SOUL WAS CREATED FROM THE UNITY OF ZEIR ANPIN AND MALCHUT. THEREFORE, IT IS SAID, "IN OUR IMAGE, AFTER OUR LIKENESS." That is the reason why the Torah begins with the letter Bet (=two), FOR IT ALLUDES TO ZEIR ANPIN AND MALCHUT. This has already been explained.

3. רִבִּי חִיָּיא אָמַר, תּוֹרָה שֶׁבִּכְתָב וְתוֹרָה שֶׁבְּעַל פֶּה אוּקְמוּהָ לֵיהּ לב״נ בְּעָלְמָא, הה״ד נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵינוּ. רִבִּי יוֹסֵי אָמַר מֵהָכָא, אֵת אֲשֶׁר כְּבָר עֲשׂוּהוּ, עֲשׂוּהוּ וַדַּאי. וְדָא הוּא צֶלֶם וּדְמוּת, צֶלֶם: בִּדְכוּרָא. דְּמוּת: בְּנוּקְבָא וְעַ״ד שֵׁירוּתָא דְּאוֹרַיְיתָא ב׳, וְאוֹקְמוּהָ.

4. Rabbi Yitzchak said: Why is the Bet open ON ONE SIDE and closed ON THE OTHER? HE EXPLAINS that when a man comes to attach himself to the Torah, it is open to receive him and to join with him, but when he closes his eyes to it and walks in the other way, it is closed from the other side, LIKE THE BET, as it is written: "If you forsake Me one day, I will forsake you two." There will be no opening until he returns to attach himself to it face-to-face, and never abandons it again. Therefore, the Torah first APPROACHES men, calling to them: "To you, O men I call" (Mishlei 8:4), and also: "She utters her voice in the squares, she cries in the chief place of concourse, at the entrance of the gates, in the city she utters her words" (Mishlei 1:21).

4. ר׳ יִצְחָק אָמַר, מִפְּנֵי מַה ב׳ פְּתִיחָא וּסְתִימָא. אֶלָּא, בְּשַׁעֲתָא דְּב״נ אָתֵי לְאִתְחַבְּרָא בְּאוֹרַיְיתָא, הֲרֵי הִיא פְּתִיחָא לְקַבְּלָא לֵיהּ, וּלְאִשְׁתַּתְּפָא בַּהֲדֵיהּ. וּבְשַׁעֲתָא דְּב״נ, סָתִים עֵינוֹי מִנָּהּ, וְיֵהָךְ לְאָרְחָא אָחֳרָא, הֲרֵי הִיא סְתִימָא, מִסְטְרָא אָחֳרָא. כד״א, אִם יוֹם תַּעַזְבֵנִי יוֹמַיִם אֶעֱזָבֶךָ. וְלָא יִשְׁכַּח פִּתְחָא, עַד דְּיֵתוּב לְאִתְחַבָּר בָּהּ בְּאוֹרַיְיתָא אַנְפִּין בְּאַנְפִּין, וְלָא יִתְנַשֵּׁי מִנָּהּ. וְעַ״ד אוֹרַיְיתָא פַּתְחַת קָמֵי בְּנֵי נָשָׁא וְאַכְרְזָא וְקָרֵי לְהוֹן אֲלֵיכֶם אִישִׁים אֶקְרָא וְגוֹ׳ וּכְתִיב בְּרֹאשׁ הוֹמִיּוֹת תִּקְרָא בְּפִתְחֵי שְׁעָרִים בָּעִיר אֲמָרֶיהָ תֹּאמַר.

5. ר׳ יְהוּדָה אָמַר, ב׳ תְּרֵין גַּגִּין, וְחַד דְּאָחִיד לוֹן. מַאי קָא מַיְירֵי. אֶלָּא חַד לִשְׁמַיָּא וְחַד לְאַרְעָא, וקוּדְשָׁא בְּרִיךְ הוּא אָחִיד וְקַבִּיל לוֹן.

5. Rabbi Yehuda said: The Bet is A FORM OF two roofs AND one LINE joining them. What does it signify? One ROOF ABOVE is for heaven, WHICH IS ZEIR ANPIN, and the other BELOW for earth, WHICH IS MALCHUT. The Holy One, blessed be He, WHO IS YESOD, unites THEM and receives them.

6. ר׳ אֶלְעָזָר אָמַר, ג׳ נְהוֹרִין אִינּוּן עִלָּאִין קַדִּישִׁין, דַּאֲחִידָן כַּחֲדָא, וְאִינּוּן כְּלָלָא דְּאוֹרַיְיתָא, וְאִלֵּין פָּתְחִין פִּתְחָא לְכֹלָּא. פָּתְחִין פִּתְחָא לְמְהֵימְנוּתָא, וְאִלֵּין בֵּיתָא דְּכֹלָּא. וְעַל דָּא בַּיִת אִקְרוּ, דְּאִלֵּין אִינּוּן בֵּיתָא. ובג״כ שֵׁירוּתָא דְּאוֹרַיְיתָא ב׳. דְּהָא הִיא אוֹרַיְיתָא הֲוֵי אַסְוָותָא דְּעָלְמָא.

6. Rabbi Elazar said: There are three supernal holy lights, NAMELY THREE LINES connected together, in which the whole Torah is comprised. They open the gates to everyone AND HAVE INFLUENCE on Faith, WHICH IS MALCHUT, and they are like a house to everyone. Therefore, they are called 'a house', for THE THREE LINES OF THE BET ALLUDING TO THE THREE COLUMNS OF ZEIR ANPIN are a house (Heb. bayit). The Torah commences, therefore, with that letter, for it is a house and a remedy for the whole world.

7. ובג״כ, מַאן דְּאִשְׁתְּדַל בְּאוֹרַיְיתָא, כְּאִלּוּ אִשְׁתְּדַל בֵּיהּ בִּשְׁמָא קַדִּישָׁא. וְהָא אִתְּמַר, דְּאוֹרַיְיתָא כֹּלָּא, חַד שְׁמָא קַדִּישָׁא עִלָּאָה אִיהִי. וּבְגִין דְּאִיהִי שְׁמָא קַדִּישָׁא, פַּתְחָא בְּבֵית, דְּאִיהִי כְּלָלָא דִּשְׁמָא קַדִּישָׁא, בִּתְלַת קִשְׁרֵי מְהֵימְנוּתָא.

7. Therefore he who is occupied in the Torah is as if he is occupied in the Holy Name. We have learned that the whole Torah is one supernal Holy Name and because of that, it begins with the Bet, for it comprises the Holy Name; NAMELY, THE THREE VAV'S WITHIN THE SECRET WRITTEN IN THE VERSES: "AND...WENT...AND IT CAME... AND...STRETCHED OUT" (SHEMOT 14:19-21), THE THREE COLUMNS OF ZEIR ANPIN, AND IT ALLUDES TO the three bonds WHICH INFLUENCE Faith, WHICH IS MALCHUT.

8. ת״ח, כָּל אִינּוּן דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, מִתְדַּבְּקִין בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, וּמִתְעַטְּרֵי בְּעִטְרֵי דְּאוֹרַיְיתָא, וְאִתְרְחִימוּ לְעֵילָּא וְתַתָּא, וקוּדְשָׁא בְּרִיךְ הוּא אוֹשִׁיט לוֹן יְמִינֵיהּ כ״ש אִינּוּן דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא נָמֵי בְּלֵילְיָא. וְהָא אוּקְמוּהָ, דְּאִינּוּן מִשְׁתַּתְּפֵי בִּשְׁכִינְתָּא וְאִתְחַבְּרוּ כַּחֲדָא. וְכַד אָתֵי צַפְרָא, קוּדְשָׁא בְּרִיךְ הוּא מְעַטֵּר לְהוּ, בְּחַד חוּטָא דְּחֶסֶד, לְאִשְׁתְּמוֹדְעָא בֵּין עִלָּאִין וְתַתָּאִין.

8. Come and behold: all those who study the Torah and cleave to the Holy One, blessed be He, are adorned with the crowns of the Torah and are beloved above and below. The Holy One, blessed be He, stretches out to them His right hand, WHICH IS CHESED. All the more so those who study the Torah at night also, as we have learned that they are associated with the Shechinah and are joined with Her. When morning comes, the Holy One, blessed be He, winds a thread of grace around them to make them well known among the upper and the lower beings.

9. At the time that the Congregation of Yisrael, WHICH IS MALCHUT, and those who study the Torah come to appear before the King, ZEIR ANPIN, all the morning stars break forth into song together, as it is written: "When the morning stars sang together and all the sons of Elohim shouted for joy" (Iyov 38:7). What does "shouted (Heb. yari'u)" mean? The meaning is as it is written: "The earth is utterly broken down (Heb. ro'a)" (Yeshayah 24:19). THERE IS THE MEANING OF BREAKING, for those Judgments, WHICH ARE CALLED "THE SONS OF ELOHIM," are broken. All of them are broken before morn, when morning is roused in the world, WHICH IS THE ILLUMINATION OF CHESED OF ZEIR ANPIN, as it is written: "And Abraham rose up early in the morning" (Beresheet 22:3) AND ABRAHAM IS CHESED. Therefore, "all the sons of Elohim shouted for joy."

9. וְכָל אִינּוּן כּוֹכְבֵי צַפְרָא, בְּשַׁעֲתָא דִּכְנֶסֶת יִשְׂרָאֵל, וְכָל אִינּוּן דִּלְעָאן בְּאוֹרַיְיתָא, אָתָאן לְאִתְחַזָּאָה קֳמֵי מַלְכָּא, כֻּלְּהוּ מְזַמְּרֵי כַּחֲדָא, הה"ד בְּרֶן יַחַד כּוֹכְבֵי בֹּקֶר וַיָּרִיעוּ כָּל בְּנֵי אֱלֹהִים. מַאי וַיָּרִיעוּ. כד"א, רוֹעָה הִתְרוֹעֲעָה הָאָרֶץ. דְּאִינּוּן דִּינִין מִתְּבָרִין, וְאִתְּבָרוּ כֻּלְּהוּ מִקַּמֵּי בֹּקֶר, כַּד אִתְּעַר בֹּקֶר בְּעָלְמָא, כד"א, וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר. וְע"ד וַיָּרִיעוּ כָּל בְּנֵי אֱלֹהִים.

2. Zion and Jerusalem

We learn that blessings come out to everyone from Zion and that Jerusalem is blessed for the sake of Zion. When Jerusalem is blessed, all the people are blessed. We are reminded that the rainbow alludes to judgment and that one should not judge others. When one's children's children are god-fearing, saintly and holy then there is peace upon Yisrael. Rabbi Elazar likens "children's children" to the lower Sfirot, and says that the children - Chesed, Gvurah and Tiferet, are only crowned and revived by Binah when the fathers, Chochmah and Binah, are crowned and blessed by Keter. After this explanation the rabbis pray, during which time a serpent winds itself around the mule of Rabbi Pinchas; the serpent is then destroyed by the Rabbi's command.

10. Rabbi Elazar was traveling along a road, where he met Rabbi Pinchas ben Yair and his whinning donkey. Rabbi Pinchas said to him: From the note of gladness in the donkey's voice, I see that surely I shall meet someone here. When he emerged from under the brow of the hill, he saw Rabbi Elazar coming towards him and said: Assuredly, the omen of the DONKEY'S rejoicing has been fulfilled. Rabbi Elazar then came up to him and kissed him. He said to him: If you would like TO JOIN ME and go the same way, let us go together and if not, go your way. He replied: Indeed, I was going towards you and since I have found you, I will follow you and we can go together.

10. ר' אֶלְעָזָר הֲוָה אָזִיל בְּאוֹרְחָא, אַשְׁכַּחֵיהּ לְר' פִּנְחָס בֶּן יָאִיר דַּהֲוָה אָתֵי, גְּעָא חֲמָרֵיהּ. א"ר פִּנְחָס, וַדַּאי בְּקָלָא דְּחֶדְוּתָא דַּחֲמָרָא, חֲמֵינָא אַנְפִּין חַדְתִּין יִשְׁתַּכְּחוּן הָכָא, כֵּיוָן דְּנָפַק מִבְּתַר עַנְפּוֹי דְּטוּרָא, חָמָא לֵיהּ לְר' אֶלְעָזָר דַּהֲוָה אָתֵי, אָמַר וַדַּאי קָלָא דְּחֶדְוּתָא אִשְׁתְּלִים. נָחַת ר' אֶלְעָזָר לְגַבֵּיהּ, וְנָשִׁיק לֵיהּ, א"ל אִי טוּפְסָא דְּאָרְחָא, חַד לְגַבָּךְ, נֵזִיל וְנִתְחַבַּר כַּחֲדָא. וְאִי לָאו טוֹל אָרְחָךְ וְזִיל. א"ל, וַדַּאי לְקִבְלָךְ אֲזִילְנָא, כֵּיוָן דְּאַשְׁכַּחְנָא לָךְ, אֵיזִיל אֲבַתְרָךְ וְנִתְחַבַּר כַּחֲדָא.

11. Rabbi Pinchas opened the discussion with the verse: "Hashem shall bless you out of Zion and you shall see the good of Jerusalem" (Tehilim 128:5). AND HE ASKS: Why "out of Zion"? HE ANSWERS: Because FROM ZION, WHICH IS THE YESOD OF MALCHUT, all blessings come out to all, as it is written: "For there Hashem has commanded the blessings, even eternal life" (Tehilim 133:3). Hence, "Hashem shall bless you out of Zion," since from there blessings emanate to everything. "And you shall see the good of Jerusalem." For the sake of Zion, Jerusalem - WHICH IS MALCHUT - is blessed, BECAUSE ZION IS THE YESOD OF MALCHUT and Mercy rests there. When Jerusalem is blessed, all the people are blessed.

11. פָּתַח רִבִּי פִּנְחָס וְאָמַר, יְבָרֶכְךָ יְיָ' מִצִּיּוֹן וּרְאֵה בְּטוּב וְגוֹ'. יְבָרֶכְךָ יְיָ' מִצִּיּוֹן, מ"ט מִצִּיּוֹן. בְּגִין דְּהָא מִתַּמָּן נָפְקֵי בִּרְכָאן לְכֹלָּא. הה"ד כִּי שָׁם צִוָּה יְיָ' אֶת הַבְּרָכָה חַיִּים עַד הָעוֹלָם. ובג"כ יְבָרֶכְךָ יְיָ' מִצִּיּוֹן דְּהָא מִתַּמָּן נַפְקֵי בִּרְכָאן לְכֹלָּא. וּרְאֵה בְּטוּב יְרוּשָׁלִַם, דְּבִגִינֵי צִיּוֹן יְרוּשָׁלִַם אִתְּבָרְכָא, דְּכֵיוָן דְּצִיּוֹן אִתְמְלֵי בִּרְכָאן, כְּדֵין יְרוּשָׁלִַם אִתְּבָרְכָא, וְאִשְׁתְּכָחוּ בָּהּ רַחֲמִים. וְכַד יְרוּשָׁלִַם אִתְּבָרְכָא, כָּל עַמָּא אִתְּבָרְכָא.

12. "All the days of your life" (Ibid.), MEANS that the rainbow shall not be seen in your days any more than it was in the days of your father, RABBI SHIMON BEN YOCHAI, IN WHOSE DAYS NO RAINBOW WAS SEEN, FOR THE RAINBOW ALLUDES TO JUDGMENT. Of that, IT IS WRITTEN: "And you shall see the good of Jerusalem all the days of your life," MEANING THAT ALL THE DAYS OF YOUR LIFE, YOU SHALL SEE THE GOOD OF MALCHUT NO JUDGMENTS WILL APPEAR IN HER. "And you shall see your children's children" (Tehilim 128:6), WHO WILL BE God-fearing, saintly and holy, and then, "peace upon Yisrael." "Peace upon Yisrael," is like saying, 'Peace be upon the head of the King, that he may lack nothing!' Thus there is peace upon Yisrael, NAMELY, UPON THE HEAD OF ZEIR ANPIN - WHICH IS CALLED 'YISRAEL' WHEN HE HAS THE THREE FIRST SFIROT, WHICH ARE THE SECRET OF 'HEAD'. FOR THE NAME "YISRAEL" HAS THE LETTERS OF THE WORDS "LI- ROSH" (LIT. 'I HAVE A HEAD'). As long as there are righteous in the world, THERE IS PEACE UPON THE HEAD OF ZEIR ANPIN.

12. כָּל יְמֵי חַיֶּיךָ, דְּלָא יִתְחַזֵּי קֶשֶׁת בְּיוֹמָךְ, כְּמָה לְאָבוּךָ. וְעַל דָּא וּרְאֵה בְּטוּב יְרוּשָׁלִַם כֹּל יְמֵי חַיֶּיךָ. וּרְאֵה בָנִים לְבָנֶיךָ, דַּחֲלֵי חַטָּאָה, חֲסִידִין, קַדִּישִׁין, כְּדֵין שָׁלוֹם עַל יִשְׂרָאֵל. מַאי שָׁלוֹם עַל יִשְׂרָאֵל. אֶלָּא, כְּמַאן דְּאָמַר שְׁלָמָא עַל רֵישֵׁיהּ דְּמַלְכָּא, דְּלָא יֶחְסַר כֹּלָּא. כַּךְ שָׁלוֹם עַל יִשְׂרָאֵל, בְּזִמְנָא דְּצַדִּיקַיָּיא יִשְׁתַּכְּחוּן בְּעָלְמָא.

13. Rabbi Elazar opened the discussion with the verse: "Children's children are the crown of old men, and the glory of children is their fathers" (Mishlei 17:6). We have already explained that the word "children" MEANS CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN, WHICH ARE 'CHILDREN' TO CHOCHMAH AND BINAH. "Children's children" are the other Sfirot of the King, NAMELY NETZACH, HOD AND YESOD, as it is written: "And all your children shall be taught of Hashem" (Yeshayah 54:13), WHICH ALLUDES TO NETZACH, HOD AND YESOD. It is also written: "The precious sons of Zion" (Eichah 4:2), THAT IS, NETZACH, HOD AND YESOD OF ZEIR ANPIN, WHICH COMBINE WITH ZION - NAMELY, YESOD OF MALCHUT. This is like the words, "And the glory of children is their fathers," WHICH MEANS THAT the children, CHESED, GVURAH AND TIFERET, are only crowned through their fathers, WHO ARE CHOCHMAH AND BINAH, THE PARENTS OF CHESED, GVURAH AND TIFERET. From that verse, we have learned that the children - CHESED, GVURAH AND TIFERET - are only crowned and revived by the running stream, WHICH IS BINAH, when the fathers, CHOCHMAH AND BINAH, are crowned and blessed BY THE KETER, as is written: "And the glory of children is their fathers."

13. פָּתַח ר׳ אֶלְעָזָר וְאָמַר, עֲטֶרֶת זְקֵנִים בְּנֵי בָנִים וְתִפְאֶרֶת בָּנִים אֲבוֹתָם. בָּנִים הָא אוֹקִימְנָא. בְּנֵי בָנִים, אִלֵּין שְׁאָר כִּתְרֵי מַלְכָּא, כד״א וְכָל בָּנַיִךְ לִמּוּדֵי יְיָ׳. וּכְתִיב בְּנֵי צִיּוֹן הַיְקָרִים, כד״א וְתִפְאֶרֶת בָּנִים אֲבוֹתָם, לָא מִתְעַטְּרָן בְּנִין אֶלָּא בַּאֲבָהָן. מִכָּאן אוֹלִיפְנָא, דִּבְנִין לָא מִתְעַטְּרֵי, וְלָא מִשְׁתַּקְיָין מִשַּׁקְיוּ דְּנַחֲלָא, אֶלָּא בְּזִמְנָא דַּאֲבָהָן מִתְעַטְּרָאן וּמִתְבָּרְכָאן, הֲדָא הוּא דִּכְתִיב וְתִפְאֶרֶת בָּנִים אֲבוֹתָם.

14. As they were going along, the time of prayer arrived, so they dismounted and said their prayers. While they were praying, a serpent wound itself ROUND the legs of the donkey of Rabbi Pinchas, which was frightened and thereupon uttered two cries. After they had finished praying, Rabbi Pinchas said: Assuredly, my animal is in pain, for IT IS BEING PUNISHED - BECAUSE earlier in the day, while MY LIPS were uttering words of Torah, THE DONKEY took me through a place where there was dung. THAT IS WHY it is now in pain. As they stood up, they saw the serpent coiled round the donkey's legs, and Rabbi Pinchas said: Snake, snake, go and wind yourself round YOUR OWN nest. At this, the snake detached himself FROM THE ANIMAL'S LEG, and fell into pieces.

14. עַד דַּהֲווֹ אָזְלֵי, מָטָא עִדָּן צְלוֹתָא, נַחְתּוּ וְצַלּוּ. עַד דַּהֲווֹ מְצַלֵּי, קַפְטָר חַד חִוְיָא בְּרַגְלוֹי דְּחַמְרָא, דְּרִבִּי פִּנְחָס. קַפְטָא וְגָעָא תְּרֵי זִמְנֵי. בָּתַר דְּסִיְּימוּ צְלוֹתָא, אָמַר רִבִּי פִּנְחָס, וַדַּאי צַעֲרָא הוּא לְבְעִירָא דִּילִי, דְּהָא יוֹמָא דָּא אַקְדִּימְנָא, וַהֲוֵינָא מַרְחִישׁ בְּאוֹרַיְיתָא, וְאַעְבַּר לִי בַּאֲתַר דְּלִכְלוּכָא שַׁרְיָא, וְהַשְׁתָּא מְצַעֲרֵי לָהּ. קָמוּ וְחָמוּ חַד חִוְיָא קָטִיר אַרַגְלֵיהּ, א״ר פִּנְחָס, חִוְיָא חִוְיָא, זִיל וְאַסְחַר קוּטְרָךְ, בְּקִטְפּוּרָא דְּחוּרָא. אַדְּהָכִי אִתְנְשַׁר חִוְיָא, וְנָפַל קַפְסִירֵי קַפְסִירֵי.

3. How many messengers the Holy One, blessed be He, has

We learn that God uses even the beasts of the fields as His messengers to fulfill His mission. He also sets the righteous to punish the wicked, but no wicked person of Yisrael punishes another except by accident. When God gives quietness to a man, no one is authorized to injure or malign him. When men's actions are virtuous God arranges for many Protectors to guard him, but when they are not virtuous then judgment is awakened upon them and those of the left become messengers to harm them. Rabbi Elazar tells us that God is unwilling that sinners of Yisrael should punish other sinners of Yisrael, because they do not come from the left side. The children of Yisrael are to the right and the idolatrous nations are to the left.

15. אָמַר ר׳ אֶלְעָזָר, וּמַה כ״כ מְדַקְדֵּק קוּדְשָׁא בְּרִיךְ הוּא בְּצַדִּיקַיָּיא. אָמַר לֵיהּ, וַדַּאי קוּדְשָׁא בְּרִיךְ הוּא מְדַקְדֵּק בְּהוּ בְּצַדִּיקַיָּיא, וְנָטִיר לוֹן, וּבָעָא לְאוֹסְפָא לוֹן קְרוּשָׁה עַל קְרוּשָׁתַיְיהוּ וְהַשְׁתָּא הַאי חֲמָרָא, עַל דְּלָא נָטַר קְרוּשָׁתָא דִּילִי אִצְטָעַר. וְדָא חִוְיָא שְׁלִיחָא הַוְיָא, וְכַמָּה שְׁלוּחִין אִית לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא וּבְכֻלְּהוּ עָבִיד שְׁלִיחוּתֵיהּ, וַאֲפִילוּ בְּחַיּוֹת בָּרָא. הה״ד וְשָׁלַחְתִּי בָּכֶם אֶת חַיַּת הַשָּׂדֶה וְשִׁכְּלָה אֶתְכֶם. וַאֲפִילוּ בְּיַד גּוֹי, הה״ד, יִשָּׂא יְיָ׳ עָלֶיךָ גּוֹי מֵרָחוֹק מִקְצֵה הָאָרֶץ.

15. Rabbi Elazar said: Why is the Holy One, blessed be He, so particular with the righteous? He replied: Verily, He is and He takes note of all their errors, for He desires to raise their Holiness. This donkey did not guard my Holiness; THEREFORE, it was hurt and this snake is a messenger. How many messengers the Holy One, blessed be He, has! And He sends all of them, even the beasts of the field, to fulfill His mission, as it is written: "I will also send wild beasts among you, which shall rob you of your children" (Vayikra 26:19), and even the heathen nations "Hashem shall bring a nation against you from far away, from the very ends of the earth" (Devarim 28:49).

16. א״ר אֶלְעָזָר, וּבִידָא דְּיִשְׂרָאֵל עָבִיד שְׁלִיחוּתָא. אָמַר לֵיהּ, אִין. כְּגוֹן רָשָׁע בִּידָא דְּצַדִּיק. אֲבָל רָשָׁע בִּידָא דְּיִשְׂרָאֵל רָשָׁע אָחֳרָא, לָא עָבִיד בֵּיהּ שְׁלִיחוּתָא, אֶלָּא בְּזִמְנָא דְּאִיהוּ לָא מְכַוֵּון בֵּיהּ. הה״ד, וַאֲשֶׁר לֹא צָדָה וְהָאֱלֹהִים אִנָּה לְיָדוֹ. וַאֲשֶׁר לֹא צָדָה דַּיְיקָא, דְּלָא לְקַטְלָא לֵיהּ. דָּא, וְהָאֱלֹהִים אִנָּה לְיָדוֹ, בְּגִין לְאַעְנָשָׁא לְתַרְוַוּיְיהוּ.

16. Rabbi Elazar ASKED: Does THE HOLY ONE, BLESSED BE HE, make Yisrael His messengers TOO? He replied: Yes, He sets the righteous to punish the wicked; but not one wicked person from Yisrael is set to punish another - except for the time when one of them does so accidentally, as it is written: "And if a man did not lie in wait, then Elohim permitted it to happen..." (Shemot 21:13). "Did not lie in wait," is precise, for he did not INTEND to kill him, but "Elohim permits it to happen" in order to punish both of them, both THE KILLER AND THE ONE BEING KILLED.

17. אָמַר ר׳ אֶלְעָזָר, הֵיכִי עָבִיד קוּדְשָׁא בְּרִיךְ הוּא שְׁלִיחוּתָא בִּידָא דְּהָנֵי, וּבִידָא דְּגוֹי. א״ל וַאֲבוּךָ לָא קָאָמַר לָךְ. א״ל עַד לָא שָׁאֵילְנָא.

17. Rabbi Elazar said: How does the Holy One, blessed be He, use such children of Yisrael and idolaters as His messengers? He said to him, Has not your father told you? He answered: I have never asked him.

18. פָּתַח וְאָמַר, וְהוּא יַשְׁקִיט וּמִי יַרְשִׁיעַ וְגוֹ׳. וְהוּא יַשְׁקִיט, בְּזִמְנָא דְּקוּדְשָׁא בְּרִיךְ הוּא יָהִיב שְׁקִיטוּ וְשַׁלְוָה לב״נ, מַאן הוּא רַשַּׁאי לְאַבְאָשָׁא לֵיהּ, וּלְמֶעְבַּד לֵיהּ קַטֵּיגוֹרְיָא. וַיַּסְתֵּר פָּנִים וּמִי יְשׁוּרֶנּוּ. וּבְזִמְנָא דְּאִיהוּ אַסְתִּיר עֵינֵיהּ מִלְּאַשְׁגְּחָא עֲלֵיהּ, מַאן הוּא דְּיִשְׁגַּח עֲלֵיהּ, לְנַטְרָא לֵיהּ, וּלְמֶעְבַּד לֵיהּ נְטִירוּ. וְאוֹרְחוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא בְּדָא, עַל גּוֹי, וְעַל אָדָם יַחַד. בֵּין לְעָלְמָא כֻּלָּא, בֵּין לְעַמָּא חַד, בֵּין לְחָד בִּלְחוֹדוֹי.

18. He opened the discussion, saying: "When He is quiet, who then can condemn?" (Iyov 34:29). "When He is quiet," means that when the Holy One, blessed be He, gives quietness to a man, no one is authorized to injure or malign him. "And when He hides his face, who then can behold Him?" (Ibid.) means that when He withdraws His watchful providence from him, who can keep watch over him to protect him. THEN THOSE MESSENGERS COME AND INJURE HIM. The ways of the Holy One, blessed be He, are "unto a man or a nation alike," MEANING the same for the world as they are for a people, or for an individual.

19. HE EXPLAINS HIS WORDS: Come and behold. When men's actions are virtuous below, the right hand of the Holy One, blessed be He, is active for them above. Many loving ones, many Protectors of the world and Protectors of men, come forward on the right and left, TO GUARD HIM FROM THE SIDE OF CHESED AND FROM THE SIDE OF GVURAH. Then, the left side is subdued and cannot gain control. But when men's actions are not virtuous below, then the left side, WHICH IS JUDGMENT, is awakened upon them, and those who come from the side of the left are all aroused and become messengers to harm men. All who transgress the laws of the Torah receive a mark on their faces through which they are recognized by those who rise up from the side of the left.

19. תָּא חֲזֵי, בְּזִמְנָא דִּבְנֵי נָשָׁא מִתְכַּשְּׁרָן עוֹבְדִין לְתַתָּא, אִתְּעַר לְגַבֵּיהוּ לְעֵילָא יְמִינָא דְּקוּדְשָׁא בְּרִיךְ הוּא. כְּדֵין מִתְעָרִין כַּמָּה רְחִימִין, כַּמָּה נְטוּרֵי עָלְמָא, כַּמָּה נְטוּרֵי דְּבַר נָשׁ, מִימִינָא וּמִשְּׂמָאלָא. וּכְדֵין אִתְכַּפְיָא שְׂמָאלָא, וְלָא יַכְלָא לְשַׁלְּטָאָה. וּבְזִמְנָא דִּבְנֵי אֱנָשָׁא לָא מִתְכַּשְּׁרָן עוֹבְדִין לְתַתָּא, שְׂמָאלָא אִתְּעַר, וְכָל אִינּוּן דְּאָתוּ מִסִּטְרָא דִּשְׂמָאלָא, כֻּלְּהוּ אִתְּעֲרוּ, וְכֻלְּהוּ אִתְעֲבִידוּ שְׁלוּחִין לְאַבְאָשָׁא לְגַבֵּיהוּ דִּבְנֵי נָשָׁא. דְּהָא אִינּוּן דְּעָבְרוּ עַל פִּתְגָּמֵי אוֹרַיְיתָא, כֻּלְּהוּ רְשִׁימִין בְּאַנְפֵּיהוּ, וְאִשְׁתְּמוֹדְעָן לְגַבֵּי אִינּוּן דְּמִתְּעֲרֵי מִסִּטְרָא דִּשְׂמָאלָא.

20. Therefore, the beastsand idolaters, and all those who come from the left side, are called 'messengers' - with regard to those who bear this mark ON THEIR FACES - and they rise up against them. Although the actions of Yisrael are not virtuous, all of them come from the right side. The right is subdued as a result of the EVIL actions OF THOSE WHO HAVE THE MARK ON THEIR FACES; THEREFORE, the left has power over them, and over all those who come from the left side. Therefore, the mission is in the hands of the beastsand idolaters, and all those who are like them, being from the left side. It is not in the hands of one of Yisrael, for although a man may be wicked, he still comes from the right side, WHICH IS SUBDUED BY THEIR OWN ACTIONS.

20. ובג״כ, חֵיוָותָא ועע״ז, וְכָל אִינּוּן דְּאָתוּ מִסִּטְרָא דִּשְׂמָאלָא, כֻּלְּהוּ אִקְרוּן שְׁלוּחִין, לְגַבֵּי אִינּוּן רְשִׁימִין דְּמִתְּעֲרֵי לְהוּ. וְיִשְׂרָאֵל, אע״ג דְּלָא מְכַשְּׁרָן עוֹבְדִין, כֻּלְּהוּ מִן סִטְרָא דִּימִינָא קָא אַתְיָין. וּבְגִין דְּאִתְכַּפְיָא יְמִינָא בְּעוֹבְדַיְיהוּ, שַׁלְּטָא עֲלַיְיהוּ שְׂמָאלָא, וְכָל אִינּוּן דְּאָתוּ מִסִּטְרָא דִּשְׂמָאלָא, וְעַל דָּא, שְׁלִיחוּתָא בִּידָא דְּחֵיוָותָא וְגוֹי, וְכָל דְּדָמֵי לוֹן, דְּאִינּוּן מִסִּטְרָא דִּשְׂמָאלָא, וְלָא בִּידָא דְּיִשְׂרָאֵל, דאע״ג דְּחַיָּיבָא אִיהוּ, מִסִּטְרָא דִּימִינָא קָא אָתֵי.

21. A sinful Yisrael can fall into the hand of another sinner of Yisrael ONLY at the time when THE WICKED PERSON has no intention OF KILLING HIM, SINCE THEN HE DOES NOT COME AS A MESSENGER - BUT both of them must be punished and purified by their punishment. Rabbi Elazar asked: Whence do we learn all this? He replied: They are from the right and do not cleave to the left, and are never mingled with it, FOR BOTH OF THEM ARE THE CHILDREN OF YISRAEL. THEREFORE, NEITHER OF THEM CAN BE A MESSENGER OF THE LEFT TO PUNISH THE OTHER. And thus, at another time WHEN THE WICKED OF YISRAEL INTEND TO KILL, they are removed FROM THE WORLD.

21. וְיִשְׂרָאֵל חַיָּיבָא, דְּנָפַל בִּידָא דְּיִשְׂרָאֵל חַיָּיבָא אָחֳרָא, בְּזִמְנָא דְּלָא אִתְכַּוָּון בֵּיהּ, בְּגִין דְּיִתְעַנְּשׁוּ תַּרְוַוייהוּ, וְיִקַּבְּלוּן עוֹנְשָׁא לְדַכְּאָה לוֹן. א״ר אֶלְעָזָר, מְנָלָן. א״ל אִינּוּן בִּימִינָא. וְלָא אִתְדְּבָקוּ בִּשְׂמָאלָא, וְלָא אִתְעָרְבוּ בַּהֲדָהּ לְעָלְמִין, וְעַל דָּא, לְזִמְנָא אָחֳרָא אִתְעָבְרוּ.

22. Rabbi Elazar asked: Whence do we learn that IF THE WICKED OF YISRAEL INTEND TO KILL, THEY PASS AWAY? He answers: Come and behold. Think of the incident of the concubine in Giveah. Although those WHO LIVED IN GIVEAH were sinners, the Holy One, blessed be He, was unwilling that other sinners of Yisrael SHOULD PUNISH THEM. Therefore, numbers of them fell time after time, IN THE FIRST BATTLES, until all the sinners who came to punish them perished, and only those more righteous were left - for they executed the work more appropriately. Even though they are righteous at a time when the worlds are considered to be one - when the lower world CONDUCTS ITSELF like the upper one - permission is given only to some, MEANING THOSE WHO COME FROM THE LEFT, WHO ARE THE BEASTSAND IDOLATERS. FOR WHEN THE LOWER WORLD BEHAVES AS THE UPPER ONE, THE BRANCHES OF THE RIGHT ARE NOT ABLE TO BE THE MESSENGERS OF THE LEFT'S ACTIONS - NAMELY, TO KILL AND TO PUNISH. FOR SUCH MISSIONS ABOVE ARE NEVER CHANGED. At the time OF THE BATTLES OF THE CONCUBINE IN GIVEAH, the worlds were not balanced - THE ONE IN THE LIKENESS OF THE OTHER. THEREFORE, THE RIGHTEOUS COULD KILL AND PUNISH, ALTHOUGH SUCH A THING NEVER HAPPENS ABOVE.

22. אָמַר רִבִּי אֶלְעָזָר, מְנָא לָן. אָמַר לֵיהּ, תָּא חֲזֵי מִן פִּלֶגֶשׁ בַּגִּבְעָה, דְּאַף עַל גַּב דְּחַיָּיבֵי נִינְהוּ, לָא בָּעָא קוּדְשָׁא בְּרִיךְ הוּא דְּיִתְעָרוּן גַּבַּיְיהוּ חַיָּיבֵי יִשְׂרָאֵל אָחֳרָנִין. וְעַל דָּא מִיתוּ כָּל אִינּוּן זִמְנִין דְּמִיתוּ. עַד דְּכֻלְּהוּ חַיָּיבִין דְּאִתְעָרוּ לְגַבַּיְיהוּ, מִיתוּ וְאִתְאֲבִידוּ, וְאִשְׁתְּאָרוּ אִינּוּן זַכָּאִין יַתִּיר, דְּיַעְבְּדוּן מִלָּה בְּאֹרַח קְשׁוֹט. ואע״ג דְּזַכָּאִין אִינּוּן, לָא אִתְיְיהִיב מִלָּה, אֶלָּא לְאִינּוּן דְּאִתְיְיהִיב. כַּד שְׁקִילָן עָלְמִין כַּחֲדָא, עָלְמָא תַּתָּאָה כְּגַוּוּנָא דְּעָלְמָא עִלָּאָה, וְהַהוּא זִמְנָא, לָא אִשְׁתְּכָחוּ עָלְמִין שְׁקִילָן כַּחֲדָא.

23. Therefore, the sinners of Yisrael are not the messengers of the King to punish other sinners of Yisrael, because they do not come from the left side. As in the parable of certain men having offended the king, an officer was charged to arrest and punish them. One clever fellow among them went and mixed himself with the staff of an officer. The officer detected him and said: Who said you could join us? Are you not one of those who have offended against the king? You shall be punished first! Then they took him and killed him.

23. וְעַל דָּא, חַיָּיבִין דְּיִשְׂרָאֵל לְגַבַּיְיהוּ דְּחַיָּיבִין אָחֳרָנִין, לָאו אִינּוּן שְׁלוּחֵי מַלְכָּא, דְּהָא לָא אַתְיָין מִסִּטְרָא דִשְׂמָאלָא. מִתַּל לִבְנֵי נָשָׁא דְּחָבוּ לְמַלְכָּא, אִתְעַר סַנְטִירָא לְגַבַּיְיהוּ, לְתַפְשָׁא לוֹן, וּלְאַעֲנָשָׁא לוֹן, לְאִינּוּן דְּחָבוּ לְמַלְכָּא. קָם חַכִּים חַד מִנַּיְיהוּ, וְאִתְעֲרַב בַּהֲדֵי בְּנֵי סַנְטִירָא, זָקַף סַנְטִירָא עֵינוֹי וְחָמָא לֵיהּ. אָ״ל מַאן יְהַבְרָ לְגַבָּן, וְלָאו אַנְתְּ מֵאִינּוּן דְּחָבוּ לְמַלְכָּא, הָא אַנְתְּ אִתְעַנָּשׁ בְּקַדְמֵיתָא, שְׁקִילוּ לֵיהּ וְקַטְלוּהוּ.

24. So Yisrael come from the right side and never cleave to or mingle with the left. When THE WICKED subdue the right by their sins, and the left and all those who come from it are awakened TO PUNISH THEM, then if one of Yisrael from the right tries to situate himself among them, they recognize him and say to him: Are you not one of those who come from the right side, who is subdued because of the sins of the wicked? Are you not one of those who have sinned against the King? Who allowed you to come among us? So he is punished first. King Solomon cried to them: "There is a time when a man rules over another to his own hurt" (Kohelet 8:9). "To his own hurt," assuredly, because he is not the messenger of the King and does not come from that side - NAMELY, FROM THE LEFT.

24. כַּך יִשְׂרָאֵל מִסִּטְרָא דִימִינָא קָא אַתְיָין, וְלָא אִתְדַּבְקוּ בִּשְׂמָאלָא, וְלָא אִתְעָרְבוּ בַּהֲדָהּ לְעָלְמִין. וְכַד אִינּוּן גַּרְמִין בְּחוֹבַיְיהוּ, דְּאִתְכַּפְיָא יְמִינָא, וְאִתְעַר שְׂמָאלָא וְכָל אִינּוּן דְּאָתוּ מִסִּטְרֵיהּ, אִי חַד מִיִּשְׂרָאֵל קָם לְאִתְעָרְבָא בַּהֲדַיְיהוּ, אִשְׁתְּמוֹדְעָן בֵּיהּ, אֲמְרֵי לֵיהּ לָאו אַנְתְּ מֵאִינּוּן דְּקָא אַתְיָין מִסִּטְרָא דִימִינָא, דְּאִתְכַּפְיָא מֵחוֹבַיְיהוּ, וְלָאו אַנְתְּ מֵאִינּוּן דְּחָבוּ לְמַלְכָּא מַאן יְהַבְרָ לְגַבָּן. אִשְׁתְּכַח דְּאִיהוּ אִתְעַנָּשׁ בְּקַדְמֵיתָא. וּשְׁלֹמֹה מַלְכָּא צַוּוח לְקֳבָלַיְיהוּ, וְאָמַר עֵת אֲשֶׁר שָׁלַט הָאָדָם בְּאָדָם לְרַע לוֹ. לְרַע לוֹ וַדַּאי, בְּגִין דְּלָאו שְׁלִיחָא דְּמַלְכָּא אִיהוּ, וְלָא אָתֵי מֵהַהוּא סִטְרָא.

25. Rabbi Elazar said: Assuredly, it is so. We have learned that there is a right and there is a left, WHICH ARE Mercy and Judgment. Yisrael are to the right and the idolaterous nations to the left. Although Yisrael sin and are subdued, they belong to the right and neither cleave to the left nor ever mingle with it. Therefore, it is written: "Save with Your right hand and answer me" (Tehilim 60:5), since when the right hand is exalted, Yisrael that cleave to it are exalted and crowned through it. Then, the left side and all those who come from its side are subdued, as is written: "Your right hand, Hashem, has dashed the enemy in pieces" (Shemot 15:6).

25. אָמַר רִבִּי אֶלְעָזָר וַדַּאי הָכִי הוּא, דְּהָא תְּנִינָן, דְּאִית יְמִינָא וְאִית שְׂמָאלָא, רַחֲמֵי וְדִינָא, יִשְׂרָאֵל לִימִינָא, וּעַ״ז לִשְׂמָאלָא. יִשְׂרָאֵל אע״ג דְּחַיָּיבֵי נִינְהוּ, וְאִתְכַּפְיָין, אִינּוּן בִּימִינָא, וְלָא אִתְדַּבְּקָן בִּשְׂמָאלָא, וְלָא אִתְעָרְבוּן בַּהֲדָהּ לְעָלְמִין. וּבג״כ כְּתִיב, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי. דְּכַד אִסְתַּלָּק יְמִינָא יִשְׂרָאֵל דְּאִתְדַּבְּקוּן בַּהֲדֵיהּ, יִסְתַּלְּקוּן וְיִתְעַטְּרוּן בֵּיהּ. כְּדֵין אִתְכַּפְיָא שְׂמָאלָא, וְכָל אִינּוּן דְּאָתוּ מִסִּטְרֵיהּ, הה״ד יְמִינְךָ יְיָ׳ תִּרְעַץ אוֹיֵב.

4. "And it came to pass on the eighth day"
Rabbi Elazar tells of the supernal oil, the abundance of Chochmah in Binah, that flows to the seven Sfirot, and how those seven lamps (the Sfirot) are lit from it. The discussion turns on the seven days in "And you shall not go out from the door of the Tent of Meeting for seven days," and then on the eighth day of the sacrifice. We are reminded that acts below are reflected above. We learn why a ram and a calf were offered by Aaron, and why the people had to bring a bullock and a ram. On that day there was peace everywhere, and the sin of the golden calf was wiped out. But later Nadab and Abihu caused wrath to descend on the world again, and we read of the many ways they spoiled the joy of Yisrael. Rabbi Pinchas stresses that there must be a Male and a Female, and that the priest must be married before he is allowed to enter the sanctuary. When a man comes to his wife with love he awakens a supernal coupling as well. Rabbi Yosi says that God has mercy on the world for the sake of Jacob and Abraham, since He made them the Holy Chariot to shield the whole world. When God created the world He created the world with Isaac, or Judgment; but when he saw that judgment would not endure, he made the world endure by Abraham, Chesed. Then he joined Jacob, Mercy, with Isaac and thus the whole world is supported by Abraham and Jacob. There is a long discussion of the appropriate animal for the sin offering and the peace offering. Lastly we are told that the priest must have no blemish, but must be perfect so that he does not cause a blemish above.

26. Rabbi Elazar opened the discussion with the verse: "And it came to pass on the eighth day" (Vayikra 9:1). HE ASKS: Why does the scripture mention the eighth day? For it has a reference to the verse: "And you shall not go out from the door of the Tent of Meeting for seven days...for seven days shall He consecrate you" (Vayikra 8:33). HE CONTINUES, ASKING: Why is it written "seven days" and not "in seven days"?

26. פָּתַח רִבִּי אֶלְעָזָר וְאָמַר וַיְהִי בַּיּוֹם הַשְּׁמִינִי קָרָא וְגוֹ׳. וַיְהִי בַּיּוֹם הַשְּׁמִינִי, מַאי יוֹם הַשְּׁמִינִי. אֶלָּא כְּתִיב וּמִפֶּתַח אֹהֶל מוֹעֵד וְגוֹ׳, כִּי שִׁבְעַת יָמִים יְמַלֵּא אֶת יֶדְכֶם. כִּי שִׁבְעַת, בְּשִׁבְעַת יָמִים מִבְּעֵי לֵיהּ, אוֹ שִׁבְעָה יָמִים יְמַלֵּא אֶת יֶדְכֶם, מַאי כִּי שִׁבְעַת יָמִים יְמַלֵּא.

27. Happy are the priests who are crowned with the crowns of the Holy King, WHO IS ZEIR ANPIN, HIS CROWNS ARE THE LIGHTS OF BINAH and are anointed with the holy anointing oil. Thereby, the supernal oil - WHICH IS THE ABUNDANCE OF CHOCHMAH, WHICH IS IN BINAH - is activated, and it moistens all the seven SFIROT (CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT), which are anointed with that holy oil OF BINAH. All those seven lamps - NAMELY THE SEVEN SFIROT - are lit from her and that holy oil, WHICH IS BINAH, which comprised all the seven. THEREFORE, IT IS SAID OF THEM: "FOR SEVEN DAYS SHALL HE CONSECRATE YOU," MEANING THAT SEVEN DAYS ARE THE SEVEN SFIROT, WHICH ARE INCLUDED WITHIN BINAH. THEY WILL CONSECRATE YOUR HANDS WITH THE HOLY OIL, AND BY THAT THEY PASS THE ABUNDANCE INTO THE SEVEN SFIROT OF ZEIR ANPIN - for all THOSE SEVEN SFIROT are included IN BINAH.

27. אֶלָּא, זַכָּאִין אִינּוּן כַּהֲנֵי, דְּמִתְעַטְּרֵי בְּעִטְּרוֹי דְּמַלְכָּא קַדִּישָׁא, וּמְשִׁיחִין בִּמְשַׁח רְבוּת קַדִּישָׁא, בְּגִין דְּאִתְּעַר מִשְׁחָא עִלָּאָה, דְּמַשְׁקֵי לְכָל שִׁבְעָה, וְאִתְמַשְׁחָן מֵהַהוּא רְבוּת קַדִּישָׁא, וְאִתְדְּלָקוּ מִנֵּיהּ כָּל אִינּוּן שִׁבְעָה בּוּצִינִין, וְהַאי מִשַּׁח רְבוּת הוּא כְּלָלָא דְּכָל שִׁבְעָה, וְכֻלְּהוּ בֵּיהּ אִתְכְּלִילוּ.

28. We have learned that there are only six days - CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD - and they are included IN BINAH, who encompasses all of them. THEREFORE, SHE IS CONSIDERED AS ONE DAY HERSELF and, therefore, IT IS WRITTEN: "For seven days shall He consecrate you," WHICH DAYS ARE THE SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN, TOGETHER WITH BINAH. They depend upon Her - CHESED, GVURAH TIFERET, NETZACH, HOD, AND YESOD OF ZEIR ANPIN DEPEND UPON BINAH - AND HENCE, SHE IS COUNTED AMONG THEM. Therefore, the Congregation of Yisrael, WHICH IS MALCHUT, is called 'Bathsheba' (lit. 'daughter of seven'), for she is the consummation of six other SFIROT. IF IT IS SO, SHE SHOULD HAVE BEEN CALLED 'DAUGHTER OF SIX', BUT TOGETHER WITH HER OWN ASPECT SHE IS SEVEN. IN THIS CASE ALSO, BINAH INCLUDES ALL THE OTHER SIX, AND SHE HERSELF IS CONSIDERED AS ONE DAY TO BE COUNTED. THEREFORE, THERE ARE SEVEN DAYS.

28. וְתָנִינָן שִׁיתָּא אִינּוּן, וְכֻלְּהוּ אִתְכְּלִילָן בְּהַאי, וְדָא הוּא כְּלָלָא דְּכֻלְּהוּ, וּבְגִין כַּךְ שִׁבְעַת יָמִים יְמַלֵּא, דְּהָא בְּהַאי תַּלְיָין. וְע״ד, אִקְרֵי כ״י, בַּת שֶׁבַע. מַאי אִיהִי בַּת שֶׁבַע. דְּאִיהִי כְּלִילָא מִשִּׁיתָּא אָחֳרָנִין.

29. Those seven, WHICH ARE BINAH WITH THE SIX DAYS INCLUDED WITHIN, AS IT IS MENTIONED ABOVE, were perfected and adorned and anointed by the priests in everything. When they reached the Congregation of Yisrael, WHICH IS MALCHUT, being the eighth DAY, WHICH COMES AFTER THE SEVEN DAYS - BINAH, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD - Aaron was ordered to offer a calf - which is the son of a cow, WHICH ALLUDES TO MALCHUT. This was to atone for the sin of that other 'calf' whom Aaron created, thereby sinning against the "cow" - WHICH IS MALCHUT, and which is the eighth DAY OF THOSE SEVEN DAYS MENTIONED ABOVE, FOR SHE IS CALLED 'the peaceable and faithful in Yisrael'. THEN, the priest is considered complete in all, in the eight different vestments of glory, complete in all the Sfirot above and below.

29. כֵּיוָן דְּהַאי שִׁבְעָה, אַשְׁלִים לְהוּ לְכַהֲנֵי, וְאַעְטַר לוֹן, וּמְשַׁח לוֹן בְּכֹלָּא, כַּד מָטוּ לְכ״י דְּאִיהִי תְּמִינָאָה, אִתְפְּקַד אַהֲרֹן לְקָרְבָּא עֵגֶל, בְּגִין דְּאִיהוּ בְּרֵיהּ דְּפָרָה, לְכַפָּרָא עַל הַהוּא חוֹבָא דְּעֵגֶל אָחֳרָא דַּעֲבַד אַהֲרֹן, וְחָב לְגַבֵּי פָּרָה, דְּאִיהִי תְּמִינָאָה, שְׁלִימוּ דֶּאֱמוּנֵי יִשְׂרָאֵל. וְאִשְׁתְּכַח כַּהֲנָא שְׁלִים בְּכֹלָּא, בִּתְמַנְיָא מִינֵי לְבוּשִׁין דִּיקָר, שְׁלִים בְּכָל כִּתְרִין, שְׁלִים לְעֵילָא, שְׁלִים לְתַתָּא.

30. וּבְכֹלָּא, בְּעֵי לְאַחֲזָאָה עוֹבָדָא. וְע״ד אִתְעֲבִיד בֵּיהּ בְּאַהֲרֹן עוֹבָדָא לְתַתָּא, בְּגִין דְּיִתְעַר הָכִי לְעֵילָּא, וְיִשְׁתְּכַח כֹּלָּא בְּגַוְונָא חַד, וּכְדֵין אִתְבָּרְכָאן עָלְמִין כֻּלְּהוּ, וּמִשְׁתַּכְחִין בִּרְכָאן עַל יְדָא דְּכַהֲנָא. וְהָכָא אִשְׁתְּלִים כַּהֲנָא בְּכֹלָּא כַּדְקָא חֲזֵי.

30. **On all occasions above, some kind of act must be manifested BELOW. Therefore, a ceremony was performed with Aaron below, MEANING THAT HE DID NOT LEAVE THE TABERNACLE FOR SEVEN DAYS AND HE OFFERED THE SACRIFICE ON THE EIGHTH DAY. By that act, he elicited a reaction above and, in this way, all becomes one and all the worlds are blessed through the priest. By this act, the priest was made complete, with all PERFECTION, as he should be.**

31. עֵגֶל לָמָה. דִּכְתִיב עֵגֶל בֶּן בָּקָר לְחַטָּאת, בְּגִין דַּהוּא חַטָּאת, דַּעֲבַד בְּקַדְמֵיתָא. וְאַיִל לְעוֹלָה, מ״ט אַיִל. בְּגִין אַיִל דְּיִצְחָק, דַּהֲוָא עוֹלָה תְּמִימָה, וְהַאי אִתְחֲזֵי לְקָרְבָא, לְאַשְׁלְמָא כֹּלָּא. וְהַאי אֲתַר, מִסִּטְרָא דְּיִצְחָק אִשְׁתְּאַב. וְהַאי אַיִל בְּגִין אַיִל דְּיִצְחָק מִתְקָרְבָא עוֹלָה, דְּהָא עוֹלָה לְעֵילָּא סַלְקָא, וּבְגִין לְאַעְטְרָא לָהּ בִּשְׁלִימוּתָא. עֵגֶל וְאַיִל: עֵגֶל בְּגִינָהּ, כִּדְקָאַמְרָן. אַיִל, לְאַשְׁלְמָא לָהּ בִּשְׁלִימוּ דְּיִצְחָק כַּדְקָא חֲזֵי.

31. **Why a calf? It is written: "Take you a young calf for a sin offering" (Vayikra 9:2), MEANING that he had to bring a sin offering on account of THE SIN OF THE CALF he had previously committed, and also a "ram for a burnt offering." HE ASKS: Why DID HE OFFER a ram? HE ANSWERS: Because of the ram of Isaac, NAMELY THE RAM THAT ABRAHAM OFFERED INSTEAD OF ISAAC, FOR THAT WAS THE SECRET OF THE SWEETENING OF ISAAC. It was a perfect burnt offering, and THIS RAM also was brought to make the sacrifice complete, MEANING TO SWEETEN THE LEFT AND COMPLETE IT. This place, WHICH IS MALCHUT, draws from the side of Isaac, SINCE MALCHUT IS BUILT FROM THE LEFT SIDE, WHICH IS ISAAC. THEREFORE, IT SHOULD HAVE BEEN COMPLETED FROM THAT SIDE. This ram was brought as a burnt offering (due to Isaac's ram,) for it ascends aloft TO BINAH, to crown MALCHUT with perfection. A calf and a ram. The calf was for Her - TO CORRECT THE DEFECT AARON HAD MADE IN MALCHUT BY MAKING THE GOLDEN CALF - and a ram to complete Her properly with the perfection of Isaac. FOR ISAAC HIMSELF IS THE SECRET OF THE LEFT, THE OX, WHOSE SECRET OF PERFECTION AND SWEETNESS IS THE RAM.**

32. וְיִשְׂרָאֵל דְּחָבוּ עִמֵּיהּ דְּכַהֲנָא בְּהַאי, מַקְרִיבִין כְּגַוְונָא דָא, דִּכְתִיב וְשׁוֹר וְאַיִל לִשְׁלָמִים לִזְבּוֹחַ לִפְנֵי יְיָ׳. שׁוֹר, עַל מַה דְּחָבוּ. וְאַיִל לְאַשְׁלְמָא לְהַאי אֲתַר בִּשְׁלִימוּ דְּיִצְחָק.

32. **And Yisrael SHARED THE sin of the priest, THE SIN OF THE GOLDEN CALF, and had to bring a similar offering, as it is written: "Also a bullock and a ram for peace offerings to sacrifice before Hashem" (Vayikra 9:4). An ox is for their sin, which they had BY MAKING THE GOLDEN CALF - MEANING TO CORRECT THAT SIN. A ram is to complete this place, WHICH IS MALCHUT, with the perfection of Isaac, AS EXPLAINED ABOVE.**

33. מ״ש בְּכַהֲנָא דִּכְתִיב בֵּיהּ עֵגֶל לְחַטָּאת, וְלָא כְּתִיב בְּיִשְׂרָאֵל שׁוֹר לְחַטָּאת. אֶלָּא, יִשְׂרָאֵל הָא קַבִּילוּ עוֹנְשָׁא בְּקַדְמֵיתָא, וּבְגִין דְּקַבִּילוּ עוֹנְשָׁא בְּכַמָּה אֲתַר, עַל דָּא קוּדְשָׁא בְּרִיךְ הוּא לָא בָּעָא לְאַדְכָּרָא לוֹן חוֹבֵיהוּ כְּדְקַדְמֵיתָא, וְעַל דָּא לָא כְּתִיב הָכָא לְחַטָּאת, אֶלָּא לִשְׁלָמִים, בְּגִין לְאַחֲזָאָה שְׁלָמָא, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא בִּשְׁלָמָא בְּהוּ בְּיִשְׂרָאֵל עַל דָּא.

33. **HE ASKS : Why is the term, "a young calf for sin offering," used in connection with the priest, while for Yisrael it does not say 'an ox for a sin offering'? HE ANSWERS: Because Yisrael were already punished in many places, MEANING IN SEVERAL WAYS BY THE SONS OF LEVI AND THE WATERING. Therefore, the Holy One, blessed be He, did not wish to mention their sin as before. Hence, it is not written here 'sin offering', but "for a peace offering," as a sign of peace and to show that the Holy One, blessed be He, has reconciled with the children of Yisrael in respect to this.**

34. אֲבָל אַהֲרֹן, דְּהָא לָא קַבִּיל עוֹנְשָׁא מִצְּלוֹתָא דְּמֹשֶׁה, דִּכְתִיב וּבְאַהֲרֹן הִתְאַנַּף יְיָ׳ וְגוֹ׳. וּכְתִיב וָאֶתְפַּלֵּל גַּם בְּעַד אַהֲרֹן בָּעֵת הַהִיא, וְעַד כְּעַן חוֹבָא הֲוָה תָּלֵי, כְּתִיב וְעֵגֶל בֶּן בָּקָר לְחַטָּאת, לְחַטָּאת וַדַּאי, בְּגִין דְּיִכַּפֵּר חוֹבֵיהּ, וְיִתְדַּכֵּי וְיִשְׁתְּלִים בְּכֹלָּא.

34. **Aaron, however, was not punished FOR THE SIN OF THE GOLDEN CALF, BECAUSE OF the prayer of Moses, as is written: "And Hashem was very angry with Aaron to have destroyed him" (Devarim 9:20). It is also written: "And I prayed for Aaron also at the same time" (Ibid.). His guilt still hung over him, so it is written: "a young calf for a sin offering." It is assuredly a sin offering, for he had to be atoned and purified to reach perfection completely.**

35. On that day, the upper and lower beings reached their perfection and there was peace everywhere, a joy above and below. If not for the event of the sons of Aaron on that day, there would have been no such joy above and below from the day that Yisrael came up from the sea. On that day, the sin OF THE GOLDEN CALF was wiped out from the world and the priests and the children of Yisrael were cleansed of it. On that day, all the Accusers above departed, they circled around Yisrael, and found nothing they could accuse them for.

35. וּבְהַהוּא יוֹמָא אִשְׁתְּלִימוּ עִלָּאִין וְתַתָּאִין. וְאִשְׁתְּכַח שְׁלָמָא בְּכֹלָּא, בְּחֶדְוּתָא דִּלְעֵילָא וְתַתָּא וְאִלְמָלֵא דְּאִשְׁתְּכַח עִרְבּוּבְיָא דִּבְנֵי אַהֲרֹן בְּהַהוּא יוֹמָא, מִן יוֹמָא דְּאִסְתְּלָקוּ יִשְׂרָאֵל מִן יַמָּא, לָא אִשְׁתְּכַח חֶדְוּתָא דְּעִלָּאֵי וְתַתָּאֵי כְּהַהוּא יוֹמָא. בְּהַהוּא יוֹמָא אִתְעֲבַר הַהוּא חוֹבָא מִן עָלְמָא, וְאִשְׁתְּכָחוּ כַּהֲנָא וְיִשְׂרָאֵל מִתְרַכְּאָן מִנֵּיהּ. הַהוּא יוֹמָא, אִתְעֲבָרוּ כָּל אִינּוּן מְקַטְרְגִין דִּלְעֵילָא, וַהֲווֹ אַזְלִין וְשָׁטָאן בְּסַחֲרָנַיְיהוּ דְּיִשְׂרָאֵל, וְלָא אִשְׁתְּכָחוּ בְּהַהוּא עִדָּנָא.

36. This was until the hour arrived when Nadab and Abihu rose up and spoiled the general joy, so that wrath descended on the world, as it is written: "And the glory of Hashem appeared to all the people" (Vayikra 9:23). Then at once, "the sons of Aaron took each of them his censer" (Vayikra 10:1).

36. עַד דְּגָרִים שַׁעֲתָא, וְקָמוּ נָדָב וַאֲבִיהוּא וְעִרְבְּבוּ חֶדְוּתָא דְּכֹלָּא. וְאִשְׁתְּכַח רוּגְזָא בְּעָלְמָא, הה"ד, וַיֵּרָא כְּבוֹד יְיָ' אֶל כָּל הָעָם, מִיַּד וַיִּקְּחוּ שְׁנֵי בְּנֵי אַהֲרֹן נָדָב וַאֲבִיהוּא אִישׁ מַחְתָּתוֹ וְגוֹ'.

37. We have learned that on this day it was the joy of the Congregation of Yisrael, WHICH IS MALCHUT, to be united by the bond of Faith with all holy ties, NAMELY, ALL THE SFIROT OF ZEIR ANPIN, for incense binds (Heb. mekasheret) all together as one. Therefore, its name is Ketoret, and NADAB AND ABIHU came and linked all others FROM THE OTHER SIDE together and left Her, MALCHUT, outside, for they did not link Her with THE SFIROT OF ZEIR ANPIN. They linked up something else INSTEAD OF MALCHUT. Therefore, He warned the priests, as it is written: "Thus shall Aaron come into the holy place" (Vayikra 16:3), MEANING THAT HE SHOULD LINK MALCHUT WHICH IS CALLED 'THUS'.

37. תְּנָן, בְּהַהוּא יוֹמָא חֶדְוּתָא דְּכ"י הֲוָות, לְאִתְקַטְּרָא בְּקִיטוּרָא דִּמְהֵימְנוּתָא בְּכֻלְּהוּ קִשְׁרִין קַדִּישִׁין. דְּהָא קְטֹרֶת קָשִׁיר כֹּלָּא כַּחֲדָא, ובג"כ אִקְרֵי קְטֹרֶת. וְאִינּוּן אָתוּ, וּקְשִׁירוּ כָּל אִינּוּן אָחֳרָנִין כַּחֲדָא, וְשָׁרוּ לָהּ לְבַר, דְּלָא קָשְׁרוּ לָהּ בַּהֲדַיְיהוּ, וּקְשִׁירוּ מִלָּה אָחֳרָא. וּבְגִין כַּךְ, אַזְהַר לוֹן לְכַהֲנֵי לְבָתַר, דִּכְתִיב בְּזֹאת יָבֹא אַהֲרֹן אֶל הַקֹּדֶשׁ.

38a. In many ways, they spoiled the joy of the Congregation of Yisrael. They did not marry a woman, for they were not worthy of an offering and the worlds were not blessed by them. Also, the time was not proper FOR OFFERING THE INCENSE, FOR IT WAS NOT IN THE TIME OF LIGHTING THE CANDLES; and they also hurried the time OF INHERITING THE PRIESTHOOD WHILE THEIR FATHER WAS STILL ALIVE. Even before THEY OFFERED THE INCENSE, they were doomed, AS IS WRITTEN: "And offered strange fire before Hashem" (Vayikra 10:1). Another thing, MEANING THE OTHER SIDE, was linked up by that tie, and they left the Congregation of Yisrael, WHICH IS MALCHUT, outside.

38 (א). וּבְכַמָּה גַּוְונִין עִרְבְּבוּ חֶדְוּתָא דכנ"י. חַד דְּלָא אִתְנְסִיבוּ, וְלָא אִתְחַזְיָין לְקָרְבָּא, וּלְאִתְבָּרְכָא עָלְמִין עַל יְדַיְיהוּ. וְחַד דְּלָא הֲוָה שַׁעֲתָא כַּדְקָא יֵאוֹת. וְחַד דְּדַחֲקוּ שַׁעֲתָא. וְחַד, דְּהָא מִקַּדְמַת דְּנָא, נָפַק נִימוּסָא דִּלְהוֹן, וַיַּקְרִיבוּ לִפְנֵי יְיָ' אֵשׁ זָרָה וְגוֹ'. וְדַאי מִלָּה אָחֳרָא אִתְקְשָׁרוּ בְּקִשּׁוּרָא דָּא, וְשָׁרוּ לכנ"י לְבַר.

38b. Rabbi Pinchas said to him: Do not say that they made Her dwell outside, but that the Congregation of Yisrael was not linked through them WITH ZEIR ANPIN, for the Congregation of Yisrael does not rest at all upon a place where there are no Male and Female. Therefore, He warned the priests, as it is written: "Thus shall Aaron come into the holy place," MEANING that there is a Male and a Female, OTHERWISE "THUS," WHICH IS MALCHUT, WILL NOT REST UPON IT. Therefore, a priest must not enter the sanctuary until he is married in order that he may have a share in the union of the Congregation of Yisrael. For he who does not marry leaves the Congregation of Yisrael outside, and She does unite with him. Therefore they were in tumult on that day

38 (ב). אָ"ל רִבִּי פִּנְחָס, לָא תֵּימָא דְּאִינּוּן שָׁרוּ לָהּ לְבַר, אֶלָּא כ"י לָא אִתְקְשָׁרָא עַל יְדַיְיהוּ. דְּהָא בְּכָל אֲתַר דְּלָא אִשְׁתְּכַח דְּכַר וְנוּקְבָא, כ"י לָא שַׁרְיָא בֵּינַיְיהוּ כְּלַל. בְּגִין כַּךְ אַזְהַר לְכַהֲנֵי, דִּכְתִיב בְּזֹאת יָבֹא אַהֲרֹן אֶל הַקֹּדֶשׁ, דְּיִשְׁתְּכַח דְּכַר וְנוּקְבָא. וְעַל דָּא לָא יִיעוּל כַּהֲנָא לְקוּדְשָׁא, עַד דְּיִתְנְסִיב. בְּגִין דְּיִשְׁתַּתַּף בְּקִשּׁוּרָא דכ"י. דְּמַאן דְּלָא אִנְסִיב, שָׁאֲרִי לָהּ לכ"י לְבַר, וְהִיא לָא אִשְׁתַּתְּפָא בַּהֲדֵיהּ, וְעַל דָּא אִשְׁתְּכַח עִרְבּוּבְיָא בְּהַהוּא יוֹמָא לְגַבַּיְיהוּ.

39. "And it came to pass on the eighth day". Rabbi Yosi opened the discussion, saying: "Like the lily among thorns, so is my love among the daughters" (Shir Hashirim 2:2). "Like the lily among thorns" is the Congregation of Yisrael. It was explained that the Holy One, blessed be He, praises the Congregation of Yisrael and His love is for Her, to cleave to her. Therefore, he who marries a woman should praise the Holy One, blessed be He, and the Congregation of Yisrael, for we have learned that one should fulfill any COMMANDMENT WITH LOVE while tonight, as one who cleaves to his spouse and devotes his affection to her. When he comes to serve before the Holy One, blessed be He, he awakens another SUPERNAL coupling - that of the Holy One, blessed be He - for He desires to cleave to the Congregation of Yisrael. He blesses him for this and the Congregation of Yisrael blesses him, as we already have learned.

39. וַיְהִי בַּיּוֹם הַשְּׁמִינִי, רִבִּי יוֹסֵי פָּתַח וְאָמַר, כְּשׁוֹשַׁנָּה בֵּין הַחוֹחִים כֵּן רַעְיָתִי בֵּין הַבָּנוֹת. כְּשׁוֹשַׁנָּה בֵּין הַחוֹחִים, דָּא כְּנֶסֶת יִשְׂרָאֵל, וְהָא אוּקְמוּהָ דְּקוּדְשָׁא בְּרִיךְ הוּא מְשַׁבַּח לָהּ לִכְנֶסֶת יִשְׂרָאֵל, וְחַבִּיבוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא לְקַבְלָהָא, לְאִתְדַּבְּקָא בָּהּ. וְעַל דָּא, מַאן דְּאִנְסִיב, בָּעֵי לְשַׁבְּחָא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, וּלְשַׁבְּחָא לָהּ לכנ״י, דְּהָא תָּנִינָן בְּכֹלָּא בָּעֵי לְאַחֲזָאָה עוֹבָדָא, כְּמָה דְּאִיהוּ ב״נ מִתְדַּבַּק בְּבַת זוּגֵיהּ, וַחֲבִיבוּתָא דִּילֵיהּ לְקַבְלָהּ, כַּד אָתֵי לְמִפְלַח קֳמֵי מַלְכָּא קַדִּישָׁא, הוּא אִתְּעַר זִוּוּגָא אָחֳרָא, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא חָבִיבוּתָא דִּילֵיהּ לְאִתְדַּבְּקָא בכ״י, וּמַאן דְּאִתְּעַר מִלָּה, קוּדְשָׁא בְּרִיךְ הוּא מְבָרֵךְ לֵיהּ, וכ״י מְבָרְכָא לֵיהּ, וְהָא אִתְּמַר.

40. Therefore, the praise with which the Holy One, blessed be He, praises the Congregation of Yisrael, WHICH IS MALCHUT, is of the lily among thorns. As it is the best of all and rises above all, so does the Congregation of Yisrael rise among the other legions and is crowned over all. That is the "lily among thorns," and the "citron among thorns," FOR A "LILY" AND A AN ETROG ARE THE NAMES OF MALCHUT WHICH IS AMONG THE THORNS, to show the praise of the Congregation of Yisrael above all.

40. וְעַל דָּא שְׁבָחָא דְּקוּדְשָׁא בְּרִיךְ הוּא דְּמְשַׁבַּח לָהּ לכ״י, כְּשׁוֹשַׁנָּה דְּאִיהִי בֵּין הַחוֹחִים, דְּאִיהִי מְעַלְיָא וְסַלְקָא עַל כֹּלָּא. כַּךְ כְּנֶסֶת יִשְׂרָאֵל בֵּין שְׁאָר אוּכְלוּסִין, בְּגִין דְּהִיא סַלְקָא וּמִתְעַטְרָא עַל כֹּלָּא. וְדָא שׁוֹשַׁנָּה בֵּין הַחוֹחִים, וְאֶתְרוֹג בֵּין הַחוֹחִים, לְאַחֲזָאָה שְׁבָחָא דְּכ״י, עַל כֹּלָּא.

41. Come and behold: the Congregation of Yisrael is blessed by the priest, and Yisrael are blessed by the priest, and the priest is blessed by the Supernal Priest, WHO IS CHESED OF ZEIR ANPIN, as is written: "And they shall put my Name upon the children of Yisrael and I will bless them" (Bemidbar 6:27).

41. ת״ח, כ״י מִתְבָּרְכָא ע״י דְּכַהֲנָא, וְיִשְׂרָאֵל מִתְבָּרְכָאן ע״י דְּכַהֲנָא. וְכַהֲנָא מִתְבָּרְכָא ע״י דְּכַהֲנָא עִלָּאָה, הה״ד, וְשָׂמוּ אֶת שְׁמִי עַל בְּנֵי יִשְׂרָאֵל וַאֲנִי אֲבָרְכֵם.

42. It is written: "Remember, Hashem, Your tender Mercies and your Truth, for they have been from of old" (Tehilim 25:6). "Your tender Mercies," refers to Jacob and, "Your Truth," to Abraham. "For they have from of old (Heb. me'olam, lit. 'from the world')," indicates that the Holy One, blessed be He, took them and raised them aloft and made of them the Holy Chariot to shield the world. Since they are from the world, He remembers them and protects them and has Mercy on the world. So the Holy One, blessed be He, takes the righteous from the world and raises them aloft to protect the world.

42. כְּתִיב זְכֹר רַחֲמֶיךָ יְיָ׳ וַחֲסָדֶיךָ כִּי מֵעוֹלָם הֵמָּה. זְכֹר רַחֲמֶיךָ, דָּא יַעֲקֹב. וַחֲסָדֶיךָ, דָּא אַבְרָהָם. כִּי מֵעוֹלָם הֵמָּה, וּמֵעוֹלָם נָטַל לוֹן קוּדְשָׁא בְּרִיךְ הוּא, וְסָלִיק לוֹן לְעֵילָא, וַעֲבַד מִנַּיְיהוּ רְתִיכָא קַדִּישָׁא, לְאַגָּנָא עַל עָלְמָא. וּבְגִין דַּהֲווֹ מֵעוֹלָם, הוּא דְּכִיר לְהוֹן לְאַגָּנָא וּלְרַחֲמָא עַל עָלְמָא. כְּגַוְונָא דָּא. נָטִיל קוּדְשָׁא בְּרִיךְ הוּא לְצַדִּיקַיָּיא מִן עָלְמָא, וְסָלִיק לוֹן לְעֵילָא, לְאַגָּנָא עַל עָלְמָא.

43. If you ask why there is no reference to Isaac, I WILL ANSWER that he was left to punish those who oppress his children, as it is written: "Stir up your might and come to save us" (Tehilim 80:3). It is also written: "Hashem shall go forth as a mighty man, He shall stir up ardour like a man of war" (Yeshayah 42:13). That is Isaac, who is not mentioned here, FOR ISAAC IS THE ASPECT OF GVURAH AND HIS MERIT IS KEPT TO THE DAY OF VENGEANCE. Rabbi Chiya said: "Remember, Hashem, Your tender Mercies and your Truth," refers to Jacob and Abraham, whom we need to shield us. But Isaac's function is to make war, WHICH IS THE OPPOSITE OF MERCY AND CHASSADIM. Therefore, they do not need to be associates with him, SO THAT HE WILL NOT AROUSE JUDGMENT.

43. וְאִי תֵּימָא יִצְחָק אֲמַאי לָא אַדְכַּר הָכָא. אֶלָּא אִשְׁתְּאַר לְאִתְפָּרְעָא מֵאִינּוּן דְּעָאקִין לִבְנוֹי, הה"ד עוֹרְרָה אֶת גְּבוּרָתֶךָ. וּכְתִיב, יְיָ כַּגִּבּוֹר יֵצֵא כְּאִישׁ מִלְחָמוֹת יָעִיר קִנְאָה וְגוֹ', וְדָא הוּא יִצְחָק, דְּאִסְתַּלָּק מֵהָכָא. ר' חִיָּיא אָמַר, זְכֹר רַחֲמֶיךָ יְיָ וַחֲסָדֶיךָ, אִלֵּין אִינּוּן יַעֲקֹב וְאַבְרָהָם, דְּבָעֵינָן לְהוֹן לְאַגָּנָא עֲלָן. אֲבָל יִצְחָק, לְמֶעְבַּד קְרָבִין קַיְימָא, וּבְגִינֵי כַּךְ לָא בָּעֵינָן לֵיהּ לְגַבַּיְיהוּ.

44. Another explanation for "from the world": When the Holy One, blessed be He, created the world, He took Isaac and created the world with him, MEANING THAT HE CREATED THE WORLD WITH THE ASPECT OF JUDGMENT. When He saw that Judgment could not remain alone, He took Abraham, WHO IS CHESED, and made the world endure by him, as it is written: "These are the generations of heaven and of the earth when they were created" (Beresheet 2:4). Read it not 'behibaram' (lit. 'created'), but "beAbraham" (lit. 'by Abraham'). He saw that further support was needed, so He took Jacob, WHO IS THE ASPECT OF MERCY, joined him with Isaac, WHO IS THE ASPECT OF JUDGMENT, and made the world to be supported, as it is written: "In that day that Hashem Elohim made the earth and the heavens" (Beresheet 2:4). FOR YUD HEI VAV HEI IS ASPECT OF MERCY AND ELOHIM IS THE ASPECT OF JUDGMENT. Therefore, the world is supported by Abraham and Jacob, and they are, AS IT IS WRITTEN, "From the world."

44. ד"א כִּי מֵעוֹלָם הֵמָּה, דְּכַד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא עָלְמָא, נָטַל יִצְחָק וּבְרָא בֵּיהּ עָלְמָא. חָמָא דְּלָא יָכִיל לְמֵיקַם בִּלְחוֹדוֹי, נָטַל אַבְרָהָם וְקַיֵּים בֵּיהּ עָלְמָא. הה"ד אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם, אַל תִּקְרֵי בְּהִבָּרְאָם, אֶלָּא בְּאַבְרָהָם. חָמָא דְּבַעְיָין קְיוּמָא יַתִּיר, נָטַל לְיַעֲקֹב, וְשָׁתַף לֵיהּ בְּיִצְחָק, וְקַיֵּים עָלְמָא. הה"ד בְּיוֹם עֲשׂוֹת יְיָ אֱלֹהִים אֶרֶץ וְשָׁמָיִם. וְעַל דָּא, בְּאַבְרָהָם וְיַעֲקֹב אִתְקַיָּים עָלְמָא. ובג"כ כִּי מֵעוֹלָם הֵמָּה.

45. Rabbi Yehuda opened the discussion with the verse: "And it came to pass on the eighth day." Aaron was completed by those seven days - WHICH ARE BINAH, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD - and was crowned with them. THEN the eighth day, WHICH IS MALCHUT, was to be completed with the seven days OF CONSECRATION by a priest. Therefore, the service on the eighth day is in order to be crowned with the seven, WHICH ARE BINAH, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. By performing this task, the priest would be cleansed of his previous sins - NAMELY THE SIN OF THE GOLDEN CALF.

45. ר' יְהוּדָה פָּתַח, וַיְהִי בַּיּוֹם הַשְּׁמִינִי, לְבָתַר דְּאִשְׁתְּלִים אַהֲרֹן, בְּאִינּוּן ז' יוֹמִין, וְאִתְעַטַּר בְּהוּ, יוֹמָא תְּמִינָאָה בַּעְיָא לְאִשְׁתַּלְּמָא מִן שִׁבְעָה, דְּאִשְׁלְמוּתָא ע"י דְּכַהֲנָא, וְעַל דָּא פּוּלְחָנָא בִּתְמִינָאָה, לְאִתְעַטְּרָא מִן שִׁבְעָה. וּלְאִתְתַּקָּנָא כַּהֲנָא עַל הַהוּא דְּחָב בְּקַדְמֵיתָא.

46. It is written: "Take you a young calf for a sin offering," and we have already explained that "a calf" is offered to atone for THAT SIN WHICH they committed with the calf, as is written: "And made it a molten calf" (Shemot 32:4). Why is it written, "young calf" (lit. 'of the cattle') and not, 'kid'? THE REASON is that he should be corrected by the cow - WHICH ALLUDES TO MALCHUT WHICH WAS SPOILED BY THE SIN OF THE GOLDEN CALF. He is not worthy to offer it up to Her; THEREFORE, IT IS NOT WRITTEN 'KID' (LIT. 'OF A COW'). For it is like a man who brings to a king a present that he first takes from the king's property. The present should be obtained from another residence, not the king's. Rabbi Yosi said: Giving Him from His own! such a one it is not worthy TO OFFER. THEREFORE, HE SINNED BY MAKING THE GOLDEN CALF; AND HE OFFERED A CALF WHEN HE SHOULD HAVE OFFERED ANOTHER KIND OF COW. BY THIS EXPLANATION, RABBI YOSI QUESTIONS RABBI YEHUDA'S WORDS and the latter said: Therefore, it is written, "a young calf of a cattle" and not 'a kid of a cow'.

46. הה"ד, וַיֹּאמֶר אֶל אַהֲרֹן קַח לְךָ עֵגֶל, הָא אוּקְמוּהָ עֵגֶל דַּאי, לְכַפְּרָא עַל הַהוּא עֵגֶל, דִּכְתִיב וַיַּעֲשֵׂהוּ עֵגֶל מַסֵּכָה. בֶּן בָּקָר, מ"ט בֶּן בָּקָר, וְלָא בֶּן פָּרָה. אֶלָּא אִיהוּ בָּעֵי לְאִתְתַּקָּנָא לְגַבֵּי פָּרָה, לָא אִתְחֲזֵי לְקָרְבָּא מִינָּהּ לְגַבָּהּ. מַאן דְּשָׁדַר דּוֹרוֹן לְמַלְכָּא, חֲמִיתוּן דְּנָסִיב מִבֵּי מַלְכָּא, וְיָהִיב לְמַלְכָּא, אֶלָּא דּוֹרְנָא לְשַׁדְּרָא לְמַלְכָּא, מִבֵּי אָחֳרָא אִצְטְרִיךְ, וְלָא מִבֵּי מַלְכָּא. ר' יוֹסֵי אָמַר, מִדִּידֵיהּ לְדִידֵיהּ לָא אִתְחֲזֵי. אָמַר ר' יְהוּדָה בְּג"כ בֶּן בָּקָר וַדַּאי וְלָא בֶּן פָּרָה.

47. לְחַטָּאת: לְדַכְּאָה עַל הַהוּא חוֹבָה דְּחָב בֵּיהּ. וְאַיִל לְעוֹלָה תְּמִימִים. תְּמִימִים, תְּמִים מִבָּעֵי לֵיהּ. אִי תֵּימָא דְּעַל אַיִל וְעֵגֶל קָאָמַר, לָאו הָכִי. דְּהָא תַּרְוַוּיְיהוּ לָא סַלְקִין לְעוֹלָה, דְּהָא כְּתִיב לְעוֹלָה תְּמִימִים, וְעֵגֶל לְחַטָּאת סַלְקָא, מַהוּ תְּמִימִים, וּכְתִיב אַיִל.

47. "For a sin offering" MEANS to atone for the sin he had committed. "And a ram for a burnt offering" (Heb. temimim, [plural]). HE ASKS: Why is it written "temimim," when it should have been written in the singular form. If you say it refers to a ram and a calf, AND THEREFORE IT IS IN THE PLURAL, it is not so, for both of them are not brought as burnt offerings, as it is written, "Burnt offerings without blemish," AND A CALF IS NOT OFFERED AS "A BURNT OFFERING" BUT RATHER "a sin offering." THUS, IF SO, why is it written of the ram "temimim"?

48. אֶלָּא אֵילוֹ דְּיִצְחָק, לְקָרְבָא לְגַבֵּי פָּרָה, דְּאִדְכַּר תְּרֵי זִמְנֵי בִּקְרָא, חַד דִּכְתִיב וַיִּשָּׂא אַבְרָהָם אֶת עֵינָיו וַיַּרְא וְהִנֵּה אַיִל, הָא חַד, וְחַד וַיֵּלֶךְ אַבְרָהָם וַיִּקַּח אֶת הָאַיִל, הָא תְּרֵי, וַיַּעֲלֵהוּ לְעוֹלָה. וְעַ״ד אַיִל לְעוֹלָה תְּמִימִים, תְּרֵי אַיִל, דְּאִיהוּ תְּרֵי. וְעַל דָּא גְּבוּרוֹת תְּנֵינָן, וּמִנַּיְיהוּ מִתְפָּרְשִׁין לְכַמָּה אָחֲרָנִין.

48. HE ANSWERS: It is the ram of Isaac, WHICH NEEDS be brought to the Cow that is twice mentioned in the scripture. Once is in the verse: "And Abraham lifted up his eyes and looked and behold behind him a ram" (Beresheet 22:13), and the second is as written, "And Abraham went and took the ram." There are two, AND OF THEM IT IS WRITTEN: "And offered him up for a burnt offering." It therefore says, "And a ram for a burnt offering," with two rams, IN PLURAL FORM, for they are two. We therefore learned of Gvurot that a few of them are divided up to make several portions.

49. וְאֶל בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר קְחוּ שְׂעִיר עִזִּים לְחַטָּאת, עֵגֶל לְחַטָּאת מִבָּעֵי לֵיהּ, כְּגַוְונָא דְּכַהֲנָא. אֶלָּא יִשְׂרָאֵל הָא קַבִּילוּ עוֹנְשָׁא, וְעַ״ד לָא כְּתִיב בְּהוּ עֵגֶל לְחַטָּאת, אֶלָּא עֵגֶל לְעוֹלָה. מ״ט. דְּכָל אִינּוּן דְּחָבוּ בֵּיהּ, קַבִּילוּ עוֹנְשָׁא, בֵּין בְּמִלּוּלָא, בֵּין בְּעוֹבְדָא, בֵּין בְּפוּלְחָנָא, וַאֲפִילּוּ אִינּוּן דְּלָא עַבְדוּ מִדִּי, אֶלָּא דְּסְלִיקוּ לֵיהּ בִּרְעוּתָא דְּלִבַּיְיהוּ לְמִפְלַח לֵיהּ, אִתְעַנְּשׁוּ, כְּמָה דִּכְתִיב וַיַּשְׁק אֶת בְּנֵי יִשְׂרָאֵל. אֲבָל כָּל אִינּוּן דְּסְלִיקוּ לֵיהּ בִּרְעוּתָא דְּלָא לְמִפְלַח לֵיהּ, אֶלָּא דְּסְלִיקוּ גַּוְונָא דִּרְעוּתָא מִנֵּיהּ, הָכָא אִתְדַּכָּן, וּמְקָרְבִין לֵיהּ לְעוֹלָה וְלָא לְחַטָּאת.

49. "And to the children of Yisrael you shall speak saying, 'Take a kid of the goats for a sin offering and a calf and a lamb'" (Vayikra 9:3). HE ASKS: Why is not written, 'a calf for a sin offering', as it is said of the priest? HE ANSWERS that Yisrael were already punished, therefore it is not written: 'a calf for a sin offering', but "a calf for a burnt offering." The reason that THEY HAD TO HAVE A CALF FOR A BURNT OFFERING was that all those who had sinned by it (THE GOLDEN CALF) - by word, deed or by worshipping the idol - were punished. Even those who, although did not actually worship it, but desired in their hearts to worship it were punished as well, as it is written: "And made the children of Yisrael drink of it" (Shemot 32:20) - FOR ALL THOSE WHO DESIRED TO WORSHIP THE CALF WERE PUNISHED THROUGH THIS. All those who desired not to worship it, even though with only a semblance of desire, were purified BY THE BURNT OFFERING OF A CALF. Therefore, they offered it as a burnt offering and not a sin offering, FOR A BURNT OFFERING IS SACRIFICED FOR DESIRES OF THE HEART.

50. אֲבָל קְחוּ שְׂעִיר עִזִּים לְחַטָּאת, אֲמַאי. אֶלָּא בְּגִין דַּהֲווֹ מְקָרְבִין בְּקַדְמִיתָא לַשְׂעִירִים, דְּשַׁלְטִין עַל טוּרֵי רָמָאֵי. וְדָא הוּא לְחַטָּאת, וּבַעְיָין לְאִתְדַּכָּאָה מֵהַהוּא חוֹבָא, וְלָא עוֹד אֶלָּא לְחַדְתּוּתֵי דְּסִיהֲרָא אִצְטְרִיךְ.

50. HE ASKS: Why did they "take a kid of the goats for a sin offering"? SINCE THEY HAD NOT SINNED SAVE IN THEIR HEARTS, A BURNT OFFERING SHOULD HAVE BEEN SUFFICIENT. HE ANSWERS: At first, they offered the kids of the goats which live on high mountains. Therefore, IT IS WRITTEN, "a sin offering," for they had to purify themselves from that sin BY A SIN OFFERING. Furthermore, they had to offer A SIN OFFERING for the renewal of the moon - BECAUSE IT WAS THE FIRST DAY OF NISSAN. AND ON THE FIRST DAY OF EVERY MONTH, A SIN OFFERING IS OFFERED.

51. וְשׁוֹר וְאַיִל לִשְׁלָמִים. שׁוֹר וְלָא פַּר, בְּגִין דְּשׁוֹר שְׁלִים אִיהוּ, לְאַחֲזָאָה שְׁלָמָא, הה״ד לִשְׁלָמִים. רִבִּי יוֹסֵי אָמַר, שׁוֹר וְאַיִל מִסִּטְרָא דִּשְׂמָאלָא קָא אַתְיָין. שׁוֹר מִסִּטְרָא דִּשְׂמָאלָא, דִּכְתִיב וּפְנֵי שׁוֹר מֵהַשְּׂמֹאל. אַיִל, בְּגִין אֵילוֹ דְּיִצְחָק. וְסַלְקִין לִשְׁלָמִים, לְאַשְׁלָמָא לוֹן לְכ״י וְעַ״ד שׁוֹר וְאַיִל לִשְׁלָמִים.

51. "Also a bullock and a ram for peace offerings". IT IS WRITTEN: "a bullock" (lit. 'an ox', Heb. shor) and not 'a bull' (Heb. par), for an ox is complete AND ALLUDES TO THE FACE OF AN OX FROM THE LEFT, WHICH IS FROM THE ASPECT OF GVURAH OF ZEIR ANPIN. BUT A BULL AND A COW ALLUDE TO A MALE AND A FEMALE FROM THE ASPECT OF THE LEFT OF MALCHUT, WHICH IS NOT COMPLETE. THEREFORE, THE OX COMES to show the peace IN MALCHUT, FOR THE GVURAH OF MALCHUT, WHICH IS A BULL AND A COW, IS SWEETENED BY THE GVURAH OF ZEIR ANPIN, WHICH IS AN OX. Therefore, it is written: "For a peace offering." Rabbi Yosi said: An ox and a ram come from the left side OF ZEIR ANPIN, an ox from the left side, for it is written: "The face of an ox on the left side" (Yechezkel 1:10). And also a ram, for the ram of Isaac, WHO IS FROM THE LEFT, and they are peace offerings to complete themselves for the Congregation of Yisrael, WHICH IS MALCHUT. Therefore, "a bullock and a ram for peace offerings." THEY DO NOT DISAGREE BUT RABBI YOSI GIVES MORE EXPLANATIONS.

52. Rabbi Yehuda said: Everything is for the Congregation of Yisrael, WHICH IS MALCHUT, for She is crowned and blessed by the priest through consecration. On that day, WHICH IS THE EIGHTH DAY, everyone's joy was the Congregation of Yisrael rejoicing in the Holy One, blessed be He, a joy of the upper and the lower beings. Thus, as the priest is completed below, the priest is completed above so to speak, WHO IS CHESED OF ZEIR ANPIN, save Nadab and Abihu who aroused a disturbance between the Queen and the King. Therefore, "a fire went out from Hashem and devoured them" (Vayikra 10:2).

52. א"ר יְהוּדָה, כֹּלָּא בְּגִין דכנ"י מִתְעַטְּרָא וּמִתְבָּרְכָא עַל יְדָא דְכַהֲנָא, בְּאַשְׁלְמוּתָא. וְהַאי יוֹמָא חֶדְוּתָא דְכֹלָּא הֲוָה, חֶדְוָותָא דכנ"י בְּקוּדְשָׁא בְּרִיךְ הוּא, חֶדְוָותָא דְעִלָּאִין וְתַתָּאִין. וּכְמָה דְאִשְׁתְּלִים כַּהֲנָא לְתַתָּא, כְּבִיכוֹ"ל אִשְׁתְּלִים כַּהֲנָא לְעֵילָּא, בַּר נָדָב וַאֲבִיהוּא דְאִתְעֲרוּ עַרְבּוּבְיָא בֵּין מַטְרוֹנִיתָא וּמַלְכָּא. ובג"כ וַתֵּצֵא אֵשׁ מִלִּפְנֵי יְיָ' וַתֹּאכַל אוֹתָם וְגוֹ'.

53. "And Moses said to Aaron, and Elazar and Itamar, his sons, 'Let the hair of your heads not grow long'" (Vayikra 10:6). "For the anointing oil of Hashem is upon you" (Vayikra 10:7). Rabbi Aba said: We have already learned that the actions made below arouse those above, and the actions below should be as those above.

53. וַיֹּאמֶר מֹשֶׁה אֶל אֶלְעָזָר וְאֶל אִיתָמָר רָאשֵׁיכֶם אַל תִּפְרָעוּ וְגוֹ', כִּי שֶׁמֶן מִשְׁחַת יְיָ' עֲלֵיכֶם. רִבִּי אַבָּא אָמַר, הָא תְּנִינָן בְּעוֹבָדִין דִּלְתַתָּא, אִתְּעָרוּן עוֹבָדִין לְעֵילָּא, וְעוֹבָדָא דִּלְתַתָּא בָּעֵי לְאִתְחַזָּאָה כְּגַוְונָא דְעוֹבָדָא דִּלְעֵילָּא.

54. Come and behold: all the joy above derives from the holy oil, WHICH IS CHOCHMAH, from which gladness and blessings issue to all the lamps, and the supernal priest, WHO IS CHESED, is crowned with the abundance of oil THAT IS DRAWN FROM CHOCHMAH. Therefore, the priest on whom the anointing oil, has flowed must display a smiling and joyful countenance. There must be no blemish on his head or his attire, but he should be perfect in all as the model of the one above. And he may not cause a blemish in another place ABOVE.

54. ת"ח, כָּל חֶדְוָותָא דִּלְעֵילָּא, תַּלְיָא בְּהַהוּא שַׁמְנָא קַדִּישָׁא, דְּמִתַּמָּן נָפִיק חֶדְוָה וּברְכָאן לְכֻלְּהוּ בּוּצִינִין, וְכַהֲנָא עִלָּאָה אִתְעֲטָר בְּנַגִּידוּ דְּמִשְׁחָא, ובג"כ כַּהֲנָא, דְּרָבוּ מִשְׁחָא אִתְנַגִּיד עָלֵיהּ כְּגַוְונָא דִּלְעֵילָּא, בָּעֵי לְאַחֲזָאָה חֵידוּ, וּנְהִירוּ דְּאַנְפִּין, וְלָא יִתְחֲזֵי גְּרִעוֹנָא בְּרֵישֵׁיהּ, וְלָא בִּלְבוּשֵׁיהּ, אֶלָּא לְמֶהֱוֵי כֹּלָּא שְׁלִים כְּגַוְונָא דִּלְעֵילָּא, וְלָא יִתְחֲזֵי בֵּיהּ פְּגִימוּ כְּלָל, בְּגִין דְּלָא יַעֲבִיד פְּגִימוּ בַּאֲתַר אָחֳרָא.

55. If Elazar and Itamar allowed any blemish to appear on their attires or their heads, they would not have been able to be delivered at the time THAT NADAB AND ABIHU PERISHED, for it was a time of the execution of Judgment. Therefore, we have learned that when there is a plague in the world, a man must not arouse anything, in order NOT TO MAKE ANY SIGN SO THE LITIGANTS will be aroused against him, unless he is aroused to do something good - and by doing that 'something' to postpone the time of Judgment. When Judgment is in the world, whoever meets it is gathered and perishes. Therefore, it is written: "Lest you die" (Vayikra 10:9), and, "But let your brethen the whole house of Yisrael bewail the burning which Hashem has kindled" (Ibid. 6). They did not come from the side of the priests and THEREFORE would not be injured, SO THEY CAN BEWAIL THE BURNING BUT NOT THE PRIESTS ON WHOM THE JUDGMENT THEN RULED.

55. ת"ח, אִלְמָלֵא אֶלְעָזָר וְאִיתָמָר אִתְחֲזוּן פְּגִימוּ בְּהַהִיא שַׁעֲתָא בִּלְבוּשֵׁיהוֹן אוֹ בְּרָאשֵׁיהוֹן, לָא אִשְׁתְּזִיבוּ בְּהַהִיא שַׁעֲתָא, דְּהָא שַׁעֲתָא קַיְימָא לְמֶעְבַּד דִּינָא. וְעַל דָּא תְּנִינָן, בְּשַׁעֲתָא דְּמוֹתְנָא אִעְרַע בְּעָלְמָא, לָא יִתְּעַר אִינַשׁ גַּרְמֵיהּ לְמִלָּה בְּעָלְמָא, בְּגִין דְּלָא יִתְּעֲרוּן עָלֵיהּ. בַּר אִי אִתְּעַר גַּרְמֵיהּ לְטָב, וְיָכִיל לְדַחְיָא שַׁעֲתָא, דְּהָא בְּזִמְנָא וְשַׁעֲתָא דְּדִינָא קַיְימָא בְּעָלְמָא, מַאן דְּיִעְרַע בֵּיהּ, לַקְטֵי לֵיהּ וְיִסְתְּלַק מֵעָלְמָא. ובג"כ וְלֹא תָמוּתוּ. כְּתִיב וַאֲחֵיכֶם כָּל בֵּית יִשְׂרָאֵל יִבְכּוּ אֶת הַשְּׂרֵיפָה, בְּגִין דְּאִינּוּן לָא אַתְיָין מִסִּטְרָא דְכַהֲנֵי, וְלָא מִתְזָקֵי.

5. "And Aaron took him Elisheba"

Rabbi Elazar says that Elisheba was destined for Aaron and Bathsheba was destined for David from the time the world was created. Bathsheba is from the aspect of judgment and Elisheba is from the aspect of mercy. Rabbi Shimon speaks about the inner meaning of the sound of the Shofar that is to do with the bringing together of the thought, the unity of Chochmah with Binah. He speaks about the two voices of the lock and the key and seven sounds corresponding to seven Sfirot. He tells us that the priest must be smiling and joyful so that blessings may be spread over the whole world.

56. Rabbi Elazar opened the discussion with the verse: "And Aaron took him Elisheba daughter of Amminadav, sister of Nachshon, to wife" (Shemot 6:23). "And Aaron took," properly, as the supernal model. Come and behold: Elisheba, WHO IS MALCHUT, was destined for Aaron from the day of the creation of the world, and Bathsheba, WHO IS MALCHUT, was destined for David from the time of the creation of the world.

56. רִבִּי אֶלְעָזָר פָּתַח, וַיִּקַּח אַהֲרֹן אֶת אֱלִישֶׁבַע בַּת עַמִּינָדָב אֲחוֹת נַחְשׁוֹן לוֹ לְאִשָּׁה. וַיִּקַּח אַהֲרֹן. כְּלָא כְּמָה דְּאִצְטְרִיךְ, כְּלָא כְּגַוְונָא דְּלְעֵילָא. ת"ח, רְאוּיָה הָיְתָה בַּת שֶׁבַע לְדָוִד, מִיּוֹמָא דְּאִתְבְּרֵי עָלְמָא. רְאוּיָה הָיְתָה אֱלִישֶׁבַע לְאַהֲרֹן מִיּוֹמָא דְּאִתְבְּרֵי עָלְמָא.

57. HE ASKS: SINCE BOTH OF THEM ARE MALCHUT, what is the difference between them, BETWEEN BATHSHEBA AND ELISHEBA? HE ANSWERS: All is one AND BOTH ARE MALCHUT, but one name refers to Judgment, the other to Mercy. When she was joined with David, it was for THE ASPECT OF Judgment (to wage war and shed blood), while here with Aaron it was for peace, joy, gladness and to be blessed BY HIM. Therefore, she is called Bathsheba there and Elisheba here, because Elisheba was joined with Mercy, FOR SHE CONTAINS THE LETTERS ELI-SHEVA AND EL IS MERCY. Bathsheba was sent before Judgment in order to be a worthy heir of the royal family and to gain strength.

57. מַה בֵּין הַאי לְהַאי. אֶלָּא כֹּלָּא חַד. אֲבָל הָתָם לְדִינָא, הָכָא לְרַחֲמֵי. כַּד אִתְחַבְּרָא בְּדָוִד, לְדִינָא, לְאַגָּחָא קְרָבִין, לְאוֹשְׁדָא דְּמִין. הָכָא בְּאַהֲרֹן, לְשֶׁלְמָא, לְחֶדְוָה, לְנְהִירוּ דְּאַנְפִּין, לְאִתְבָּרְכָא. וְעַל דָּא אִתְקְרֵי הָתָם בַּת שֶׁבַע, הָכָא אֱלִישֶׁבַע. אֱלִישֶׁבַע: דְּאִתְחַבְּרָא בְּחֶסֶד, בַּת שֶׁבַע לְדִינָא, לְיָרְתָא מַלְכוּתָא וּלְאִתְקְפָא.

58. R. Shimon said: What we have learned of "the sound of the Shofar" (Shemot 19:16), is well and that is Jacob, who occurred in thought, WHICH IS CHOCHMAH, with the Fathers - NAMELY, INCLUDED WITH CHESED, GVURAH AND TIFERET. They all came out of the Shofar, WHICH IS THE SECRET OF BINAH CALLED 'THE SUPERNAL IMA'. As the Shofar, WHEN BLOWN, draws out water, air and fire, and all together they create a sound, so does the supernal Ima - WHICH IS CALLED 'SHOFAR' - draw out the Fathers (WHO ARE CHESED, GVURAH AND TIFERET) in one sound, WHICH IS THE CENTRAL COLUMN, TIFERET. From the plane of thought, they arose in one sound that was called "the sound of the Shofar," who is also Jacob, THE CENTRAL COLUMN. This is including the Fathers - CHESED, GVURAH AND TIFERET - together, FOR THE CENTRAL COLUMN INCLUDES WITHIN ITSELF ALL THREE COLUMNS, and it is called "a sound."

58. א"ר שִׁמְעוֹן, הָא דְּתָנֵינָן דִּכְתִיב קוֹל הַשּׁוֹפָר, שַׁפִּיר הוּא, וְדָא הוּא יַעֲקֹב, דְּאִסְתַּלָּק בְּמַחֲשָׁבָה דַּאֲבָהָן, וְנַפְקוּ כַּחֲדָא מִגּוֹ שׁוֹפָר, דְּהָא שׁוֹפָר אַפִּיק מַיָּא וְאֶשָּׁא וְרוּחָא כַּחֲדָא, וְאִתְעֲבִיד מִנַּיְיהוּ קָלָא. כַּךְ אִמָּא עִלָּאָה, אַפִּיק לַאֲבָהָן, בְּקָל חַד. וּמִגּוֹ מַחֲשָׁבָה אִסְתַּלְּקוּ כַּחֲדָא בְּחַד קוֹל, וְהַהוּא קוֹל אִקְרֵי קוֹל הַשּׁוֹפָר, וְדָא יַעֲקֹב דְּכְלִיל לַאֲבָהָן כַּחֲדָא, וְאִקְרֵי קוֹל.

59. There are two sounds, as a sound that comes out of a sound. But there is one sound, called 'the sound of the Shofar'. All other sounds come out from the Shofar in the bringing together of the thought, WHICH IS THE UNITY OF CHOCHMAH WITH BINAH. There are seven sounds - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN - which emerge by the unity of the thought with the Shofar, WHICH ARE CHOCHMAH WITH BINAH. That Shofar, WHICH IS BINAH, waters first the Fathers - CHESED, GVURAH AND TIFERET - and afterwards the children - NETZACH, HOD, YESOD AND MALCHUT - as was already explained.

59. וּתְרֵי קָלֵי נִינְהוּ, דְּהָא מִגּוֹ קָלָא, נָפִיק קָלָא. אֲבָל קוֹל חַד דְּאִקְרֵי קוֹל הַשּׁוֹפָר, וּמֵהָכָא נָפְקוּ שְׁאָר קוֹלוֹת, מִגּוֹ הַהוּא שׁוֹפָר בְּזִוּוּגָא דְּמַחֲשָׁבָה. וְשִׁבְעָה קוֹלוֹת נִינְהוּ, דְּנָפְקִין בְּזִוּוּגָא דְּמַחֲשָׁבָה בְּשׁוֹפָר, וְדָא שׁוֹפָר דְּאַשְׁקֵי לוֹן וְרַוֵּי לוֹן לַאֲבָהָן בְּקַדְמֵיתָא, וּלְבָתַר לִבְנִין, וְהָא אוּקְמוּהָ מִלָּה.

60. Come and see: "And Aaron took him Elisheba," WHO IS MALCHUT, to perfume her and gladden her and join her with the Holy King, WITH ZEIR ANPIN, in a perfect union - so that blessings may be spread all over the world, diffused through Aaron. Therefore, the priest must ever be smiling and joyful as the supernal model above, for blessings and joy come through him. Therefore, punishment, wrath and gloom are removed from him, so that he may not be disqualified from the place to which he is linked, NAMELY MALCHUT. Therefore, "let your brethren, the whole house of Yisrael bewail the burning" but not the priest. It is also written: "Bless Hashem, His substance, and accept the work of His hands" (Devarim 33:11).

60. תָּא חֲזֵי, וַיִּקַּח אַהֲרֹן אֶת אֱלִישֶׁבַע, לְבַסְּמָא לָהּ, לְמֶחֱדֵי לָהּ, לְחַבְּרָא לָהּ בְּמַלְכָּא, בְּזִוּוּגָא שְׁלִים, לְאִשְׁתַּכְּחָא בִּרְכָאן לְעָלְמִין כֻּלְּהוּ, ע"י דְּאַהֲרֹן. בְּג"כ, בָּעֵי כַּהֲנָא לְאִשְׁתַּכְּחָא בְּנְהִירוּ דְּאַנְפִּין, בְּחֵידוּ, כְּלָא כְּגַוְונָא דְּלְעֵילָא, דְּהָא עַל יְדוֹי בִּרְכָאן וְחֶדְוָון מִשְׁתַּכְּחֵי. וְעַל דָּא אִתְרַחֲקָא מִנֵּיהּ דִּינָא וּרוּגְזָא וְעָצִיבוּ, בְּגִין דְּלָא יִתְפְּגֵם מֵהַהוּא אֲתַר דְּאִתְקְטַר בֵּיהּ. וְע"ד וַאֲחֵיכֶם כָּל בֵּית יִשְׂרָאֵל יִבְכּוּ אֶת הַשְּׂרֵפָה, וְלָאו כַּהֲנָא. עָלַיְיהוּ כְּתִיב בָּרֵךְ יְיָ׳ חֵילוֹ וּפֹעַל יָדָיו תִּרְצֶה וְגוֹ׳.

6. "Do not drink wine or strong drink"
Rabbi Yehuda begins by saying that Nadab and Abihu were under the influence of wine when the priests were warned not to drink. Rabbi Chiya wonders why priests are forbidden wine when it creates such joy. Rabbi Shimon says that wine makes one joyful at first but sad afterwards, and the priest must always be glad. A discussion ensues of wine, oil and water, and we hear that oil is always noiseless and comes from the side of thought, that is always silent and unheard. The priest must do everything in silence. Rabbi Yitzchak mentions that whoever partakes of the wine of the Torah will come to life at the time of the resurrection of the dead. However, a young boy on a mule says that the chants of Torah are to be said in a raised voice and not in a whisper. The "best wine" is the wine that is preserved, the secret of the illumination of Chochmah in Binah, and by the joy of that wine the left is included within the right, so everyone is awakened with joy and blessings.

61. "Do not drink wine or strong drink, neither you, nor your sons with you..." (Vayikra 10:8). Rabbi Yehuda said that from this chapter we learn that Nadab and Abihu were under the influence of wine from the fact that the priests were warned about it. Rabbi Chiya cites that verse: "And wine that makes glad the heart of man" (Tehilim 104:15). HE ASKS: If the priest is required to be glad and smiling more than any other man, why is he forbidden wine which creates joy and smiles?

61. יַיִן וְשֵׁכָר אַל תֵּשְׁתְּ אַתָּה וּבָנֶיךָ אִתָּךְ וְגוֹ׳. אָמַר רִבִּי יְהוּדָה, מִגּוֹ פַּרְשְׁתָּא דָּא שַׁמְעִינָן, דְּנָדָב וַאֲבִיהוּא רְוֵי חַמְרָא הֲווֹ, מִדְּאַזְהַר לְכַהֲנֵי בְּהָא. ר׳ חִיָּיא פָּתַח, וְיַיִן יְשַׂמַּח לְבַב אֱנוֹשׁ וְגוֹ׳, אִי בָּעֵי כַּהֲנָא לְמֶחְדֵּי וּלְאִשְׁתַּכְּחָא בִּנְהִירוּ דְּאַנְפִּין יַתִּיר מִכֹּלָּא, אֲמַאי אָסִיר לֵיהּ חַמְרָא, דְּהָא חֵידוּ בֵּיהּ אִשְׁתְּכַח, נְהִירוּ דְּאַנְפִּין בֵּיהּ אִשְׁתְּכַח.

62. HE ANSWERS: Wine makes one joyful at first and saddens later, AND THE PRIEST MUST BE GLAD ALL THE TIME. All the more with the wine that comes from the side of the Levites, from the place in which wine abides - NAMELY, FROM THE LEFT - for the Torah and her wine are of the side of Gvurah, and the side of the priests is that of clear shining water, WHICH IS CHESED.

62. אֶלָּא שֵׁירוּתָא דְּחַמְרָא חֶדְוָותָא. סוֹפֵיהּ עֲצִיבוּ. וְעוֹד דְּיַיִן מִסִּטְרָא דְּלֵיוָאֵי אָתֵי, מֵאֲתַר דְּחַמְרָא שָׁרֵי, דְּהָא אוֹרַיְיתָא וְחַמְרָא דְּאוֹרַיְיתָא, מִסִּטְרָא דִּגְבוּרָה הוּא. וְסִטְרָא דְּכַהֲנָא מַיִין צְלִילִין נְהִירִין.

63. Rabbi Yosi said: Each lends to the other and each includes both things, FOR THE LEFT INCLUDES THAT OF THE RIGHT, AND THE RIGHT INCLUDES THAT OF THE LEFT. Therefore wine, BEING FROM THE LEFT, begins with joy, for it contains water WHICH COMES FROM THE RIGHT. Afterwards, it reverts to its own nature, TO THE LEFT, and becomes sad and furious and sentences judgments, AS IS THE NATURE OF THE LEFT.

63. ר׳ יוֹסֵי אָמַר כָּל חַד אוֹזִיף לְחַבְרֵיהּ, וְכָלִיל כֹּלָּא דָּא בְּדָא, ובג״כ, חַמְרָא שָׁרֵי חֶדְוָותָא, בְּגִין דְּכָלִיל מִגּוֹ מַיָּא, וּלְבָתַר אַהְדַּר לְאַתְרֵיהּ, וְעָצִיב וְרָגִיז וְדָאִין דִּינָא.

64. Rabbi Aba said that wine, oil and water issue from the same place. Water and oil, which are on the right, are taken by and are the lot of the priests. This is especially so with oil, NAMELY CHOCHMAH, which is joy first and last, UNLIKE THE WINE WHICH ENDS IN SADNESS, as it is written: "It is like the precious ointment upon the head, running down the beard, the beard of Aaron" (Tehilim 133:2). Wine, which is on the left, is inherited by the Levites, so that they may raise their voices in song and not be silent, for wine is never silent and oil is always noiseless.

64. ר׳ אַבָּא אָמַר, מֵאֲתַר חַד נָפְקוּ, יַיִן וְשֶׁמֶן וּמַיִם. מַיִם וְשֶׁמֶן לִימִינָא, נַטְלֵי כַּהֲנֵי וְיַרְתֵּי לוֹן, וְשֶׁמֶן יַתִּיר מִכֹּלָּא. דְּאִיהוּ חֶדְוָותָא שֵׁירוּתָא וְסִיּוּמָא, דִּכְתִיב כַּשֶּׁמֶן הַטּוֹב עַל הָרֹאשׁ יוֹרֵד עַל הַזָּקָן זְקַן אַהֲרֹן. וְיַיִן לִשְׂמָאלָא, יַרְתֵּי לֵיוָאֵי, לְאַרְמָא קָלָא וּלְזַמְּרָא, וְלָא לְשְׁתּוּק, דְּהָא חַמְרָא לָא שָׁתִיק, לְעָלְמִין וְשֶׁמֶן בַּחֲשַׁאי הוּא תָּדִיר.

65. HE ASKS: What is the difference between OIL AND WINE? HE ANSWERS that oil is always in secret and noiseless, and comes from the side of the thought, WHICH IS CHOCHMAH, which is always silent and unheard, AS THE THOUGHT IS UNREVEALED. Therefore, THE OIL comes from the right side. Wine is for raising the voice and is never silent, FOR THE ONE WHO IS DRUNK CANNOT BE SILENT. It comes from the side of Ima, NAMELY THE LEFT SIDE OF BINAH, and the Levites, WHO ARE on the left, receive IT for singing and raising their voices, and are in the aspect of Judgment. Therefore, it is written: "And by their word shall every controversy and every stroke be tried" (Devarim 21:5). AND ALTHOUGH IT IS STATED ABOUT THE PRIESTS, it is WRITTEN: "THE PRIESTS THE SONS OF LEVI," WHICH INDICATES THAT BECAUSE THEY ARE FROM THE SIDE OF THE LEVITES, "BY THEIR WORD SHALL EVERY CONTROVERSY AND EVERY STROKE BE TRIED."

65. מַה בֵּין הַאי לְהַאי. אֶלָּא, שֶׁמֶן דְּאִיהוּ בַּחֲשַׁאי בִּלְחִישׁוּ תָּדִיר, אָתֵי מִסִּטְרָא דְּמַחֲשָׁבָה, דְּאִיהוּ בִּלְחִישׁוּ תָּדִיר וְלָא אִשְׁתְּמַע, וְהוּא בַּחֲשַׁאי, וְעַל דָּא הוּא מִימִינָא. וְיַיִן דְּאִיהוּ לְאַרְמָא קָלָא, וְלָא שָׁתִיק לְעָלְמִין, אָתֵי מִסִּטְרָא דְּאִימָּא, וְיַרְתִּין לֵיוָאֵי לְסִטְרָא שְׂמָאלָא, וְקַיְּימֵי לְזַמְּרָא לְאַרְמָא קָלָא, וְקַיְּימֵי בְּדִינָא. ובג״כ כְּתִיב, וְעַל פִּיהֶם יִהְיֶה כָּל רִיב וְכָל נָגַע.

66. בְּגִ״כ, כַּהֲנָא כַּד יִיעוּל לְמַקְדְּשָׁא לְמִפְלַח פּוּלְחָנָא, אָסִיר לֵיהּ לְמִשְׁתֵּי חַמְרָא, דְּהָא עוֹבְדּוֹי בַּחֲשַׁאי אִינּוּן, וּבַחֲשַׁאי אָתָאן וְאִתְכְּוָון, וְזִוּוּג לְמַאן דְּזִוּוּג, וְנָגִיד בִּרְכָאן לְעָלְמִין כֻּלְּהוּ, וְכֹלָּא בַּחֲשַׁאי, וְעוֹבְדּוֹי כֻּלְּהוּ בְּרָזָא. וְחַמְרָא מְגַלֶּה רָזִין הוּא, דְּהָא כָּל עוֹבְדּוֹי לְאַרְמָא קָלָא קָאֵים.

66. Therefore, when a priest enters the Sanctuary to perform a divine service, he is not allowed to drink wine, for all his actions are performed in silence. He concentrates ON THE UNISONS in silence, joins whom he should join, NAMELY MALE AND FEMALE, and he obtains blessings for all the worlds. And everything is done in silence, for all his actions are done in secret. THEREFORE, HE IS FORBIDDEN TO DRINK wine because it reveals a secret, FOR "WHEN WINE COMES IN, A SECRET GOES OUT," and it encourages the raising of the voice.

67. רִבִּי יְהוּדָה וְרִבִּי יִצְחָק הֲווֹ אַזְלֵי בְּאָרְחָא, מִבֵּי מְרוֹנְיָא לְצִפּוֹרִי, וַהֲוָה רַבְיָא חַד שְׁכִיחַ לְגַבַּיְיהוּ, בְּחַמְרָא בְּקִינְטָא דְּדוּבְשָׁא אָמַר רִבִּי יְהוּדָה נֵימָא מִלָּה דְּאוֹרַיְיתָא וְנֵזִיל.

67. Rabbi Yehuda and Rabbi Yitzchak were on their way from the place of Maronia to Tzipori. With them was a young boy who had a mule, on whose back was a jar of wine mixed with honey. Rabbi Yehuda said: Let us discuss the Torah as we go.

68. פָּתַח רִבִּי יִצְחָק וְאָמַר, וְחִכֵּךְ כְּיֵין הַטּוֹב הוֹלֵךְ לְדוֹדִי לְמֵישָׁרִים וְגוֹ׳. וְחִכֵּךְ כְּיֵין הַטּוֹב, דָּא יֵינָא דְּאוֹרַיְיתָא, דְּאִיהוּ טָב. דְּהָא יֵינָא אָחֳרָא לָאו אִיהוּ טָב, וְיֵינָא דְּאוֹרַיְיתָא, טָב לְכֹלָּא. טָב לְעָלְמָא דָּא, וְטָב לְעָלְמָא דְּאָתֵי. וְדָא הוּא יֵינָא דְּנִיחָא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא יַתִּיר מִכֹּלָּא, וּבְזִכּוּ דָּא, מַאן דְּמָרֵוִי מִיֵּינָא דְּאוֹרַיְיתָא, יִתְּעַר לְעָלְמָא דְּאָתֵי, וְיִזְכֵּי לְאַחֲיָיא, כַּד יוֹקִים קוּדְשָׁא בְּרִיךְ הוּא לְצַדִּיקַיָּיא. א״ר יְהוּדָה, דּוֹבֵב שִׂפְתֵי יְשֵׁנִים, הָא תְּנִינָן דַּאֲפִילוּ בְּהַהוּא עָלְמָא, יִזְכֵּי לְמִלְעֵי בְּאוֹרַיְיתָא, הה״ד דּוֹבֵב שִׂפְתֵי יְשֵׁנִים.

68. Rabbi Yitzchak opened the discussion, saying: "And the roof of your mouth like the best wine that goes down sweetly for my beloved" (Shir Hashirim 7:11). "And the roof of your mouth like the best wine," is the wine of the Torah, which is good, for the other wine - THAT OF THE OTHER SIDE - is not good. The wine of the Torah is good for all, good for this world and good for the World to Come, as it is the wine that pleases the Holy One, blessed be He, more than all. Due to this, he who imbibes of the wine of the Torah will come to life at the time of the resurrection OF THE DEAD, when the Holy One, blessed be He, shall raise the righteous. Rabbi Yehuda said: "Causing the sleepers' lips to murmur" (Ibid.), for even in that world, he will have earned the right to speak of the Torah. Therefore, it is written: "causing the sleepers' lips to murmur."

69. אָמַר הַהוּא רַבְיָא, אִי כְּתִיב וְחִכֵּךְ מִיֵּין הַטּוֹב, הֲוֵינָא אַמְרֵי הָכִי. אֲבָל כְּיֵין הַטּוֹב כְּתִיב, וְלָא מִיֵּין. אַשְׁגְּחוּ בֵּיהּ, אָמַר ר׳ יְהוּדָה, בְּרִי אֵימָא מִילָּךְ, דְּשַׁפִּיר קָא אַמְרַת.

69. The boy remarked: If it had been written: 'Your palate is from the best wine', we would have said THAT IT MEANS FROM THE WINE OF THE TORAH, but it is written: "like the best wine" instead of 'from'. They looked at him and Rabbi Yehuda said: Speak on, for your remark is a good one.

70. אָמַר, אֲנָא שְׁמַעְנָא, דְּמַאן דְּאִשְׁתְּדַל בְּאוֹרַיְיתָא, וְדָבִיק בָּהּ, וְהַהִיא מִלָּה דְּאוֹרַיְיתָא אִשְׁתְּמַע בְּפוּמֵיהּ, וְלָא לָחִישׁ לָהּ בִּלְחִישׁוּ, אֶלָּא אָרִים קָלֵיהּ בָּהּ. דְּאוֹרַיְיתָא הָכִי בַּעְיָא לְאַרְמָא קָלָא, דִּכְתִיב בְּרֹאשׁ הוֹמִיּוֹת תִּקְרָא, לְאָרְמָא רִנָּה דְּאוֹרַיְיתָא, וְלָא בִּלְחִישׁוּ. כְּיֵין הַטּוֹב, כַּחֲמַר טָב דְּלָא שָׁתִיק. וְהוּא עָתִיד לְאָרְמָא קָלָא, כַּד יִפּוּק מֵהַאי עָלְמָא. הוֹלֵךְ לְדוֹדִי לְמֵישָׁרִים, דְּלָא יִסְטֵי לִימִינָא וְלִשְׂמָאלָא, לָא יִשְׁתְּכַח דִּימְחֵי בִּידּוֹי. דּוֹבֵב שִׂפְתֵי יְשֵׁנִים, אֲפִילוּ בְּהַהוּא עָלְמָא שִׂפְוָותֵיהּ מְרַחְשָׁן אוֹרַיְיתָא.

70. He said: I have heard that he who studies the Torah and is attached to her, his remarks are said not in a whispering voice but with a raised voice, as they should be heard. For it is written: "She cries in the chief place of concourse" (Mishlei 1:21), meaning that the chants of Torah are to be said in a raised voice and not in a whisper. Then he is "like the best wine," NAMELY, as the best wine which is also not silent, and he causes the voice to be raised when he departs from the world. "That goes down sweetly for my beloved," namely, THEN he should not turn either to the right or to the left so that none will interfere with him. "Causing the sleepers' lips to murmur:" thus even in that world his lips mutter words of the Torah.

71. תּוּ שְׁמַעְנָא וְחִכֵּךְ כְּיֵין הַטּוֹב, הַאי קְרָא לְכ״י אִתְּמַר, וּבְתוּשְׁבַּחְתָּא אִתְּמַר. אִי הָכִי, מַאן הוּא דְּמְשַׁבַּח לָהּ בְּהַאי. אִי קוּדְשָׁא בְּרִיךְ הוּא, מַהוּ הוֹלֵךְ לְדוֹדִי, הוֹלֵךְ אֵלַי מִבָּעֵי לֵיהּ.

71. I have further heard that the verse, "The roof of your mouth like the best wine," refers to the Congregation of Yisrael, WHICH IS MALCHUT, and it is said to praise Her. If so, who it is that praises Her thus? If the Holy One, blessed be He, PRAISES HER, it should have been written 'for Me' and not "for My beloved."

72. אֶלָּא וַדַּאי קוּדְשָׁא בְּרִיךְ הוּא קָא מְשַׁבַּח לָהּ לְכ״י, כְּמָה דְּהִיא קָא מְשָׁבַּחַת לֵיהּ, דִּכְתִיב חִכּוֹ מַמְתַּקִּים, כַּךְ קוּדְשָׁא בְּרִיךְ הוּא מְשַׁבַּח לֵהּ לְכ״י. וְחִכֵּךְ כְּיֵין הַטּוֹב, יֵין הַטּוֹב: דְּהוּא חַמְרָא דְּמִנְטְרָא. הוֹלֵךְ לְדוֹדִי: דָּא יִצְחָק, דְּאִקְרֵי יְדִיד מִבֶּטֶן. לְמֵישָׁרִים: כד״א, אַתָּה כּוֹנַנְתָּ מֵישָׁרִים, לְאִתְכַּלְּלָא שְׂמָאלָא בִּימִינָא. וְדָא הוּא מֵישָׁרִים, דִּבְגִין חֶדְוָותָא דְּהַהוּא חֲמָר טַב, אִתְכְּלִיל שְׂמָאלָא בִּימִינָא, וְחַדָּאן כֻּלָּא. דְּהָא כֻּלָּא מִתְעָרֵי בְּחֶדְוָואן וּבְרִכָּאן, וְעָלְמִין כֻּלְּהוּ מִשְׁתַּכְּחֵי בְּחֵדוּ, וּמִתְעָרֵי לְאַרְקָא בִּרְכָּאן לְתַתָּא.

72. Assuredly, the Holy One, blessed be He, is the one who praises the Congregation of Yisrael as She praises Him, for it is written: "His mouth is most sweet" (Shir Hashirim 5:16). Thus, the Holy One, blessed be He, praises the Congregation of Yisrael, as is written: "And the roof of your mouth like the best wine." "The best wine" is the wine which is preserved, THE SECRET OF THE ILLUMINATION OF THE CHOCHMAH IN BINAH, "that goes down sweetly for My beloved," which is Isaac, WHO IS THE LEFT COLUMN OF ZEIR ANPIN and has been called "beloved" since he was created. "That goes down sweetly (Heb. meisahrim)," is as it is written: "you have established equity (Heb. meisahrim)" (Tehilim 99:4), BEING CHESED AND GVURAH, to include the left, WHICH IS GVURAH, with the right, WHICH IS CHESED - and that is "equity". Hence, by the joy of that "best wine," the left is included within the right and all are awakened with joy and blessings. And all the worlds rejoice and arouse themselves to pour down blessings below.

73. אָתוּ ר׳ יְהוּדָה וְר׳ יִצְחָק וְנַשְּׁקוּ לֵיהּ רֵישֵׁיהּ, וְחַדּוּ עִמֵּיהּ, אָ״ל מַה שְׁמָךְ. אָ״ל יֵיסָא. אָמְרוּ רִבִּי יֵיסָא תְּהֵא. יַתִּיר תְּהֵא שְׁכִיחַ בְּעָלְמָא מֵרַבִּי יֵיסָא חַבְרָנָא, דְּאִסְתַּלָּק מִבֵּינָנָא. אָמְרוּ לֵיהּ וּמַאן אָבוּךָ. אָ״ל, אַפְטַר מֵעָלְמָא, וַהֲוָה אוֹלִיף לִי כָּל יוֹמָא ג׳ מִלִּין דְּאוֹרַיְיתָא, וּבְלֵילְיָא ג׳ מִילִין דְּחָכְמְתָא דְּאַגַּדְתָּא. וְהָנֵי מִילֵי אוֹלִיפְנָא מֵאַבָּא, וְהַשְׁתָּא דִּיוּרִי בְּחַד ב״נ, וְסָלִיק לִי מֵאוֹרַיְיתָא. וַאֲנָא אָזִיל כָּל יוֹמָא לַעֲבִידְתָּא, וּבְכָל יוֹמָא אַהֲדַרְנָא אִינּוּן מִלִּין דְּאוֹלִיפְנָא מֵאַבָּא.

73. Rabbi Yehuda and Rabbi Yitzchak approached the boy and joyfully kissed him on his head. They asked him: What is your name? He replied: Yesa. They said: You shall be AS GREAT A MAN AS Rabbi Yesa, and you will LIVE longer than our colleague, Rabbi Yesa, who has departed from us. They asked: Who is your father? He replied: He has passed away from the world. He used to teach me three passages of the Torah every day and three words of wisdom from the agadah at night. What I have just told, I have learned from my father. Now I live with a person who will not let me study the Torah, and every day I go to work and every day I repeat all that I have learned from my father.

74. אָ״ל הַהוּא בַּר נָשׁ יָדַע בְּאוֹרַיְיתָא. אָמַר לוֹן לָאו. סָבָא הוּא, וְלָא יָדַע לְבָרְכָא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, וְאִית לֵיהּ בְּנִין, וְלָא שַׁוֵּי לוֹן בְּבֵי רַב. אָמַר ר׳ יְהוּדָה אִי לָא הֲוָה הָכִי, הֲוָה אֲעִילְנָא לְגַבֵּי הַאי כְּפַר לְמַלְּלָא עֲלָךְ, הַשְׁתָּא אָסִיר לָן לְמֵחֲזֵי אַנְפּוֹי. שְׁדֵי חֲמָרָא מִנָּךְ, וְאַתְּ זִיל לְגַבָּן. אָמְרוּ לֵיהּ מַאן הוּא אָבוּךָ. אָמַר רִבִּי זְעֵירָא דִּכְפַר רָאמִין.

74. They said to him: Does that man know anything of the Torah? He replied: No, he is an old man and does not know how to grace the Holy One, blessed be He, and he has sons whom he does not send to school. Rabbi Yehuda said: If that were not so, I would enter that village to talk TO THAT MAN WITH WHOM YOU LIVE and tell him GOOD THINGS about you, but AFTER WHAT YOU TELL US we should not look at him. Leave your mule and come with us. They then asked him: Who was your father? He replied: Rabbi Zeira of Ramin village.

75. שָׁמַע רִבִּי יְהוּדָה וּבָכָה, אָמַר אֲנָא הֲוֵינָא בְּבֵיתֵיהּ, וְאוֹלִיפְנָא מִנֵּיהּ ג׳ מִלִּין בְּכַסָּא דִּבְרָכָה, וְאוֹלִיפְנָא מִנֵּיהּ בְּמַעֲשֵׂה בְּרֵאשִׁית תְּרֵי. אָמַר ר׳ יִצְחָק, וּמַה מֵהַאי רַבְיָא בְּרֵיהּ אוֹלִיפְנָא, מִנֵּיהּ לָא כ״ש. אַזְלוּ וְאָחִידוּ בִּידֵיהּ. חָמוּ חַד חֲקַל וְיָתְבוּ תַּמָּן. אָמְרוּ לֵיהּ אֵימָא חַד מִלָּה, מֵאִינּוּן דְּאוֹלִיף לָךְ אָבוּךְ בְּמַעֲשֵׂה בְּרֵאשִׁית.

75. When Rabbi Yehuda heard his reply, he wept and said: I was once in his house and learned from him three things concerning the cup of benediction and two THINGS relating to the work of Creation. Rabbi Yitzchak said: If we can learn from his son, how much more could we have learned from himself. They went along holding his hand until they came to a field where they sat down. They said to him: Tell us something that your father taught you concerning the work of Creation.

7. "And Elohim created the great crocodiles"
The boy, Yissa, speaks about Binah, the source from which the soul of the first man was created and from which all waters flow to provide sustenance for all. We read other interpretations of "the living creature that moves," and find that the birds, that are the secret of angels from the World of Separation, depend upon the earth, Malchut, and are watered by it.

76. פָּתַח וְאָמַר, וַיִּבְרָא אֱלֹהִים אֶת הַתַּנִּינִים הַגְּדֹלִים וְגוֹ׳. וַיִּבְרָא אֱלֹהִים, כָּל אֲתַר דִּדִינָא אֱלֹהִים אִקְרֵי. וְהַהוּא אֲתַר עִלָּאָה אֲתַר דְּנָפְקוּ מִנֵּיהּ, הָכִי קְרֵי לֵיהּ הָכָא. ואע״ג דְּרַחֲמֵי הוּא, מִנֵּיהּ נָפְקוּ דִּינִין, וּבֵיהּ תַּלְיָין.

76. He opened the discussion, saying: "And Elohim created the great crocodiles, and every living creature that moves" (Beresheet 1:21). "And Elohim created." Every place of Judgment is called 'Elohim' and that supernal place, WHICH IS BINAH, the place from which THE JUDGMENTS issue, is called here "ELOHIM." Although BINAH is Mercy, Judgments issue from it and depend upon it; THEREFORE, IT IS CALLED "ELOHIM."

77. אֶת הַתַּנִּינִים הַגְּדֹלִים, אִלֵּין אֲבָהָן. דְּאִינּוּן מִתְשַׁקְיָין בְּקַדְמִיתָא, וּמִשְׁתָּרְשִׁין עַל כֹּלָּא. וְאֵת כָּל נֶפֶשׁ הַחַיָּה הָרוֹמֶשֶׂת, וְאֵת כָּל נֶפֶשׁ הַחַיָּה, דָּא נֶפֶשׁ, דְּהַהִיא אֶרֶץ עִלָּאָה אַפִּיקַת מֵהַהִיא חַיָּה עִלָּאָה עַל כֹּלָּא, דִּכְתִיב תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה. וְדָא אִיהִי נֶפֶשׁ דְּאָדָם קַדְמָאָה, דְּמָשִׁיךְ בְּגַוֵּיהּ. הָרוֹמֶשֶׂת: דָּא הִיא חַיָּה דְּרַחֲשָׁא בְּכָל טוּרִין, לְעֵילָא וְתַתָּא. אֲשֶׁר שָׁרְצוּ הַמַּיִם, דְּהַהוּא נָהָר עִלָּאָה נָגִיד וְנָפִיק מֵעֵדֶן, וְאַשְׁקֵי לְהַאי אִילָנָא, לְאִשְׁתָּרְשָׁא בְּשָׁרְשׁוֹי עַל כֹּלָּא, וּלְאִשְׁתַּכְחָא בֵּיהּ מְזוֹנָא לְכֹלָּא.

77. "The great crocodiles," are the Fathers - WHICH ARE CHESED, GVURAH, TIFERET - that are watered first FROM THE BINAH and spread their roots throughout TO DELIVER to all. "And every living creature (Heb. nefesh) that moves," is the Nefesh of THE FIRST MAN which that supernal earth, WHICH IS MALCHUT, issued from that supernal living creature THAT IS SUPERIOR above all, WHICH IS THE BINAH, as it is written: "Let the earth bring forth living creatures." This is the soul of the First Man, whom it drew into itself. "That moves," is the living creature, WHICH IS BINAH, which swarms AND DELIVERS to all the mountains, WHICH ARE CHESED, GVURAH AND TIFERET above, and below TO THE ZEIR ANPIN AND MALCHUT. "THE EARTH BRING FORTH," IS MALCHUT WHICH BRINGS FORTH THE SOUL OF THE FIRST MAN FROM THE LIVING CREATURE THAT MOVES, WHICH IS BINAH. "Which the waters brought forth abundantly" (Ibid.) is THE CHASSADIM of that supernal river, WHICH IS BINAH, which issues from Eden, WHICH IS CHOCHMAH, and waters that tree, WHICH IS ZEIR ANPIN, so that it may spread its roots over all and provide food for all.

78. ד״א הַחַיָּה הָרוֹמֶשֶׂת, דָּא הוּא דָוִד מַלְכָּא, דִּכְתִיב בֵּיהּ לֹא אָמוּת כִּי אֶחְיֶה וְגוֹ׳. וְאֵת כָּל עוֹף כָּנָף לְמִינֵהוּ, אִלֵּין כָּל אִינּוּן מַלְאֲכִין קַדִּישִׁין, דְּמִשְׁתַּכְּחֵי לְקַדְּשָׁא שְׁמָא דְּמָארֵיהוֹן בְּכָל יוֹמָא וְיוֹמָא, דִּכְתִיב בְּהוּ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד. וּמִנְּהוֹן טָאסִין בְּעָלְמָא לְמֶעְבַּד רְעוּתָא דְּמָארֵיהוֹן, כָּל חַד וְחַד כַּדְקָא חֲזֵי. א״ר יְהוּדָה, וַדַּאי כ״כ לְהַאי רַבְיָא לָא אִתְחֲזֵי, אֲבָל אֲנָא חָמֵי בֵּיהּ דְּלַאֲתַר עִלָּאָה יִסְתְּלַק.

78. There is another interpretation of the verse: "The living creature that moves". It refers to King David, NAMELY TO MALCHUT, for it is written of him: "I shall not die but live" (Tehilim 118:17). "And every winged bird after its kind" (Beresheet 1:21). These are all those holy angels, whose function it is to sanctify the name of their Master every day. It is written: "Each one has six wings" with which to fly over the world to perform their Master's will, HIS ERRANDS, each one as is worthy. Rabbi Yehuda said: Assuredly, this is too much for a boy TO KNOW, but I foresee that he will be raised to eminency.

79. Rabbi Yitzchak said: Assuredly, the "living creature that moves," is the supernal creature which is above all, WHICH IS BINAH, for the other one, WHICH IS MALCHUT, is called "earth" in the scripture, as it is written: "And let birds multiply in the earth" (Ibid.). Surely it is "in the earth," WHICH IS MALCHUT, and not in the water, WHICH ARE THE CHASSADIM OF THE BINAH, for that river, WHICH IS BINAH, issues and comes out and waters without being divided up to that place called "earth," WHICH IS MALCHUT. From there DOWN, it is written: "And from thence it was parted" (Beresheet 2:10), FOR THERE ARE THE DIVIDED WORLDS. The birds, WHICH ARE THE SECRET OF ANGELS THAT ARE FROM THE WORLD OF SEPARATION, depend upon that earth, WHICH IS MALCHUT, and are watered BY IT, as it is written: "Let the birds multiply in the earth." Then they rose and went on their way and Rabbi Yehuda said: Let us take this boy into our company and let each of us say words of the Torah.

79. א״ר יִצְחָק, וַדַּאי. הַחַיָּה הָרוֹמֶשֶׂת דָּא הִיא חַיָּה עִלָּאָה עַל כֻּלָּא, דְּהָא אָחֳרָא אֶרֶץ קְרֵיֵיהּ קְרָא. הָכָא דִּכְתִיב וְהָעוֹף יִרֶב בָּאָרֶץ, בָּאָרֶץ וַדַּאי, וְלָא בַּמַּיִם. דְּהָא הַהוּא נָהָר, נָגִיד וְנָפִיק וְאַשְׁקִי, בְּלָא פֵּירוּדָא, עַד הַהוּא אֲתַר דְּאִקְרֵי אֶרֶץ, וּמִתַּמָּן כְּתִיב וּמִשָּׁם יִפָּרֵד וְגוֹ׳. וְהָעוֹף, וְהַהוּא עוֹף בְּהַאי אֶרֶץ תַּלְיָין וְאִתְשַׁקְיָין, וְדָא הוּא דִּכְתִיב וְהָעוֹף יִרֶב בָּאָרֶץ. קָמוּ וְאָזְלוּ. א״ר יְהוּדָה, נִשְׁתַּתֵּף לְהַאי רַבְיָא עִמָּנָא, וְכָל חַד וְחַד לֵימָא מִלָּה דְּאוֹרַיְיתָא.

8. Stout trunks and apple trees

Rabbi Yehuda tells how the Congregation of Yisrael needs support in her exile, and the true support is from the grade of the righteous.

80. Rabbi Yehuda opened the discussion, saying: "Let me lean against the stout trunks, let me couch among the apple trees" (Shir Hashirim 2:5). We have already learned this verse and it is a pleasing one. The Congregation of Yisrael speaks thus in the exile. What does, "Let me lean," mean? HE ANSWERS: The one who falls must be supported, as it is written: "Hashem upholds all that fall" (Tehilim 145:13). Therefore, the Congregation of Yisrael, WHICH IS MALCHUT, has fallen, as written: "is fallen, she shall no more rise" (Amos 5:2). She should be supported; THEREFORE, She said, "Let me lean," to Yisrael, Her children, who are in exile with Her.

80. פָּתַח ר׳ יְהוּדָה וְאָמַר, סַמְּכוּנִי בָּאֲשִׁישׁוֹת רַפְּדוּנִי בַּתַּפּוּחִים וְגוֹ׳. הַאי קְרָא הָא אִתְּמַר וְשַׁפִּיר. אֲבָל כ״י קָאָמַר דָּא בְּגָלוּתָא. סַמְּכוּנִי, מַהוּ סַמְּכוּנִי. אֶלָּא מַאן דְּנָפִיל בָּעֵי לְאַסְמְכָא לֵיהּ, הה״ד סוֹמֵךְ יְיָ׳ לְכָל הַנּוֹפְלִים וְגוֹ׳. ובג״כ, כ״י דְּנָפְלָה, דִּכְתִיב נָפְלָה לֹא תוֹסִיף קוּם, בַּעְיָא לְאַסְמְכָא, וְהִיא אָמְרָה סַמְּכוּנִי. לְמַאן אָמְרָה. לְיִשְׂרָאֵל בְּנָהָא דְּאִינּוּן בְּגָלוּתָא עִמָּהּ.

81. With what SHALL THEY SUPPORT HER, THE FALLEN MALCHUT? WITH "the stout trunks," which are the Fathers, who are the first to be replenished with that good preserved wine - WHICH IS THE ILLUMINATION OF THE CHOCHMAH FROM THE LEFT COLUMN OF THE BINAH, FIRST RECEIVED BY CHESED, GVURAH AND TIFERET, WHICH ARE CALLED "FATHERS." AFTER RECEIVING THE PRESERVED WINE, THEY ARE CALLED "THE STOUT TRUNKS." When they become filled up, all the blessings arrive TO MALCHUT by a certain grade, which is the Righteous, NAMELY THE YESOD, WHICH RECEIVES FROM THE "FATHERS" AND PASSES TO MALCHUT. And whoever knows how to unite the Holy Name, WHICH IS MALCHUT, WITH ZEIR ANPIN SO THAT SHE WILL RECEIVE FROM THOSE "STOUT TRUNKS" even when there are no blessings in the world, WHEN SHE IS STILL IN EXILE, YESOD supports and sustains the Congregation of Yisrael in exile. THEREFORE, SHE SAID, "LET ME LEAN AGAINST THE STOUT TRUNKS."

81. וּבְמָה בָּאֲשִׁישׁוֹת. אִלֵּין אִינּוּן אֲבָהָן, דְּאִינּוּן אִתְמַלְיָין בְּקַדְמֵיתָא, מֵהַהוּא חֲמָר טַב דְּמִנְטַרָא. וְכַד אִינּוּן אִתְמַלְיָין, הָא בִּרְכָאן מִשְׁתַּכְּחֵי לְגַבָּהּ, עַל יְדָא דְּחַד דַּרְגָּא דְּאִיהוּ צַדִּיק. וּמַאן דְּיָדַע לְיַחֲדָא שְׁמָא קַדִּישָׁא, אע״ג דְּבִרְכָאן לָא מִשְׁתַּכְּחֵי בְּעָלְמָא, אִיהוּ סָמִיךְ וְסָעִיד לָהּ לְכ״י בְּגָלוּתָא.

82. "Let me couch among the apple trees." All is one, FOR "STOUT TRUNKS" AND "APPLE TREES" ARE BOTH FROM THE ASPECT OF THE "FATHERS," as we have said. THEY TRANSFER TO YESOD, AND YESOD TO MALCHUT, but THE DIFFERENCE BETWEEN THEM IS this secret: the wine brings in the stout trunk and brings out "apple trees" by directing the intention of the desire. It therefore SPEAKS OF "stout trunks" and "apple trees," "stout trunks" for thirst-quenching wine, and "apple trees" to direct the will, so that the wine will not do any harm. Why is all this? For: "I am sick with love" (Shir Hashirim 2:5): in exile. He who unifies the Holy Name also unifies Judgment with Mercy, he combines them together to be "mitigated," and corrects everything properly. That is what supports the Congregation of Yisrael in exile.

82. רַפְּדוּנִי בַּתַּפּוּחִים, כֻּלָּא חַד כְּמָה דְּאַמְרָן, אֲבָל רָזָא דָא, אֲשִׁישָׁא: עָיֵיל חַמְרָא. תַּפּוּחַ: אַפִּיק חַמְרָא, וּמְכַוֵּון רְעוּתָא. וְעַל דָּא אֲשִׁישׁוֹת וְתַפּוּחִים. אֲשִׁישׁוֹת, לְרַוְוָאָה מֵחַמְרָא. תַּפּוּחִים, לְכַוְוָנָא רְעוּתָא דְּלָא יָזִיק חַמְרָא. וְכָל דָּא לָמָּה. כִּי חוֹלַת אַהֲבָה אָנִי, בְּגָלוּתָא. וּמַאן דְּמְיַחֵד שְׁמָא קַדִּישָׁא, בָּעֵי לְיַחֲדָא דִּינָא בְּרַחֲמֵי, וּלְאַכְלְלָא לוֹן כַּדְקָא חָזֵי, לְאִתְבַּסְּמָא וּלְאִתְתַּקְנָא כֻּלָּא כַּדְקָא יֵאוֹת, וְדָא סָמִיךְ לָהּ לְכ״י בְּגָלוּתָא.

9. The preserved wine

We learn from Rabbi Yitzchak that the wine of below depends on the wine above; the World to Come, Binah, is the source of all the living beings above and below and the place where the preserved wine rests. Any wine that is made by or touched by an idolater is defiled and therefore forbidden. Yisrael drink the wine that has been made in holiness; therefore one pronounces the blessing over wine below to correspond with the wine above.

83. Rabbi Yitzchak said: "Those that did eat the fat of their sacrifices, and drank the wine of their offering" (Devarim 32:38). Happy are Yisrael who are holy, as the Holy One, blessed be He, desires to sanctify them. Come and behold: All the life of the world that the holy children of Yisrael inherit is derived from the World to Come, WHICH IS BINAH, for it is the source of all the living beings above and below and the place where the preserved wine rests - NAMELY, THE LEFT COLUMN OF BINAH FROM WHICH Life and Holiness issues out to all. The wine of Yisrael BELOW IS HOLY on account of the wine of another Yisrael ABOVE, WHICH IS ZEIR ANPIN AND WHICH RECEIVES THE PRESERVED WINE FROM BINAH, AS MENTIONED ABOVE. One depends on the other, FOR THE WINE BELOW DEPENDS ON THE WINE ABOVE, for the Supernal Yisrael, WHICH IS ZEIR ANPIN, derives life from THE WINE - NAMELY THE ILLUMINATION OF CHOCHMAH, CALLED 'LIVING CREATURE'. Therefore, it is called 'the Tree of Life', NAMELY a tree taken from a place called 'Life', from which life comes forth. Therefore, they bless the Holy One, blessed be He, with wine, FOR the wine of Yisrael below is as THE WINE ABOVE.

83. רִבִּי יִצְחָק פָּתַח, אֲשֶׁר חֵלֶב זְבָחֵימוֹ יֹאכֵלוּ יִשְׁתּוּ יֵין נְסִיכָם. זַכָּאִין אִינּוּן יִשְׂרָאֵל דְּאִינּוּן קַדִּישִׁין, וְקוּדְשָׁא בְּרִיךְ הוּא בָּעֵי לְקַדְּשָׁא לוֹן. ת״ח יִשְׂרָאֵל קַדִּישִׁין, כָּל חַיֵּי עָלְמָא דְּיַרְתִּין, כֻּלָּא תַּלְיָין בְּהַהוּא עָלְמָא דְּאָתֵי, בְּגִין דְּאִיהוּ חַיִּין דְּכֻלָּא, לְעֵילָא וְתַתָּא, וְהוּא אֵתַר, דְּיַיִן דְּמִנְטְרָא שָׁארִי וּמִתַּמָּן נָפְקִין חַיִּין וּקְדוּשָׁא לְכֻלָּא. וְיַיִן דְּיִשְׂרָאֵל בְּגִין יַיִן דְּיִשְׂרָאֵל אָחֳרָא, וְדָא בְּדָא תַּלְיָא. דְּהָא יִשְׂרָאֵל לְעֵילָא, בֵּיהּ נָטִיל חַיִּין, וּבג״כ אִקְרֵי עֵץ חַיִּים, עֵץ מֵהַהוּא אֵתַר דְּאִקְרֵי חַיִּים, וְנַפְקֵי מִתַּמָּן חַיִּין, וְעַל דָּא מְבָרְכִין לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא בְּיַיִן. וְיַיִן דְּיִשְׂרָאֵל לְתַתָּא כְּהַאי גַּוְונָא.

84. An idolater is defiled, and whoever approaches him will be defiled. Therefore, if he approaches AND TOUCHES the wine of Yisrael, THE WINE is defiled and is forbidden FOR DRINKING. All the more forbidden is the wine which is made by an idolater, FOR IT IS DEFILED, AS THEIR WINE IS FROM THE ASPECT OF THE OTHER SIDE. THEY DRAW THE INTOXICATING WINE, THE SECRET OF THE ILLUMINATION OF THE CHOCHMAH, FROM THE LEFT, FROM ABOVE DOWNWARD, WHICH IS A GREAT IMPURITY WHICH FEEDS THE KLIPOT, CONSIDERED THE DETRITUS OF GOLD. THIS IS UNLIKE THE PRESERVED WINE, WHICH IS THE WINE OF THE SUPERNAL YISRAEL, ZEIR ANPIN, WHICH IS DRAWN FROM BELOW UPWARD. Do not say then that this alone - MEANING THE WINE OF YISRAEL BELOW - IS THE SAME MODEL AS ABOVE, for everything that Yisrael do below is the same as the supernal model. The wine that is in a supernal place is all the more like the preserved wine.

84. עוֹבֵד עכו״ם, דְּאִיהוּ מְסָאֵב, וּמַאן דְּקָרִיב בַּהֲדֵיהּ יִסְתָּאֵב, כַּד יִקְרַב בְּיַיִן דְּיִשְׂרָאֵל, הָא אִסְתָּאַב וְאָסִיר, כ״ש הַהוּא יַיִן דְּאִיהוּ עָבִיד. וְעַ״ד לָא תֵּימָא דְּדָא הוּא בִּלְחוֹדוֹי, אֶלָּא כָּל מַה דְּעָבְדֵי יִשְׂרָאֵל לְתַתָּא, כֻּלָּא הוּא כְּעֵין דּוּגְמָא דִּלְעֵילָא, כ״ש יַיִן, דְּקָאֵי בַּאֲתַר עִלָּאָה, דּוּגְמָא דְּיַיִן דְּמִנְטְרָא.

85. Therefore, Yisrael drink the wine of Yisrael that has been made in Holiness as Yisrael above, ZEIR ANPIN - who drinks the wine and spreads roots and is blessed by that holy supernal wine, WHICH IS DERIVED FROM THE BINAH, FROM BELOW UPWARD. They do not drink wine which has been made with impurity from the Side of Impurity, for the Spirit of Impurity rests upon it and whoever drinks it defiles his spirit. He is defiled and he is not of the side of Yisrael and has no share in the World to Come, for in the World to Come, WHICH IS BINAH, lies the preserved wine, WHICH IS DERIVED FROM BELOW UPWARD, AS WAS MENTIONED.

85. בְּג״כ יִשְׂרָאֵל שַׁתְיָין יַיִן דְּיִשְׂרָאֵל, דְּאִתְעָבִיד כַּדְקָא חֲזֵי בִּקְדוּשָׁה, כְּגַוְונָא דְּיִשְׂרָאֵל לְעֵילָא, דְּשָׁתֵי וְאִשְׁתְּרְשָׁא וְאִתְבָּרְכָא בְּהַהוּא יַיִן עִלָּאָה קַדִּישָׁא, וְלָא שָׁתָאן יַיִן דְּאִתְעָבִיד בְּמְסָאֲבוּתָא, וּמִסְטְרָא דְּמְסָאֲבוּתָא, דְּהָא בֵּיהּ שַׁרְיָא רוּחָא דְּמְסָאֲבוּתָא. וּמַאן דְּשָׁתֵי לֵיהּ, אִסְתָּאַב רוּחֵיהּ, וְאִסְתָּאַב אִיהוּ, וְלָאו הוּא מִסִּטְרָא דְּיִשְׂרָאֵל, וְלֵית לֵיהּ חוּלָקָא בְּעָלְמָא דְּאָתֵי. דְּהָא הַהוּא עָלְמָא דְּאָתֵי, יַיִן דְּמִנְטְרָא אִיהוּ.

86. וְעַל דָּא יִשְׂרָאֵל קַדִּישִׁין, בַּעְיָין לְנַטְרָא דָא עַל כֹּלָּא, בְּגִין דְּאִתְקְשַׁר בַּאֲתַר דְּעָלְמָא דְּאָתֵי. וּבג״כ, בְּיַיִן אִתְבְּרִיךְ קוּדְשָׁא בְּרִיךְ הוּא יַתִּיר מִכֹּלָּא, בְּגִין דְּאִיהוּ חֲדֵי לְסִטְרָא שְׂמָאלָא, וּבְגוֹ חֶדְוָותָא דִילֵיהּ אִתְכְּלִיל בִּימִינָא. וְכַד אִתְעֲבִיד כֹּלָּא יְמִינָא, כְּדֵין שְׁמָא קַדִּישָׁא בְּחֵירוּ, וּברְכָאן מִשְׁתַּכְחֵי בְּכֻלְּהוּ עָלְמִין. וּבְעוֹבָדָא דִלְתַתָּא יִתְּעַר עוֹבָדָא דִלְעֵילָּא, וְעַ״ד מְזַמְּנֵי יַיִן לְקָבֵיל יַיִן.

86. Therefore, the holy Yisrael must guard this more than anything else, since it is attached to the place of the World to Come, AS MENTIONED ABOVE. Therefore, the Holy One, blessed be He, is blessed with wine more than with anything else, for it gladdens the left side OF ZEIR ANPIN, WHICH OBTAINS FROM THE FORCE OF THE PRESERVED WINE OF BINAH. In that rejoicing, it merges itself in the right side OF ZEIR ANPIN, AND THE CHASSADIM OF THE RIGHT ARE MERGED WITH THE ILLUMINATION OF THE CHOCHMAH IN THE LEFT. Thus, when the whole becomes right - IN ZEIR ANPIN, IN WHICH THE RIGHT PREVAILS - the Holy Name, WHO IS MALCHUT, is in bliss, and blessings are all over the worlds. By that act OF DRINKING THE WINE below, a reaction is elicited above, FOR THE ILLUMINATION OF CHOCHMAH, THE SECRET OF THE PRESERVED WINE, IS DRAWN DOWN FROM BINAH TO THE LEFT COLUMN OF ZEIR ANPIN. THIS IS THE SECRET OF THE VERSE: "DRINK DEEP, O LOVING FRIENDS" (SHIR HASHIRIM 4:2). Therefore, one pronounces the blessing upon wine BELOW to correspond with the wine ABOVE.

87. וּבְגִין דְּאִיהוּ מְנַטְרָא לְעֵילָּא, בָּעֵי לְנַטְרָא לֵיהּ לְתַתָּא, וְכָל נְטִירוּ דִילֵיהּ קְדוּשָׁה הוּא לְיִשְׂרָאֵל, וּמַאן דְּפָגִים לֵיהּ לְתַתָּא בְּסִטְרָא דְּמְסָאֲבוּתָא, יְסִתְּאָב אִיהוּ בְּהַאי עָלְמָא, וְלֵית לֵיהּ חוּלָקָא בְּעָלְמָא דְּאָתֵי, אֲתַר דְּהַהוּא יַיִן דְּמִנְטְרָא שַׁרְיָא. הוּא לָא נָטִיר לֵיהּ, לָא יִתְנְטַר הוּא לְעָלְמָא דְּאָתֵי. הוּא סָאִיב לֵיהּ, יִסְאֲבוּן לֵיהּ בְּהַהוּא עָלְמָא, לָא יְהֵא לֵיהּ חוּלָקָא בְּהַהוּא יַיִן דְּעָלְמָא דְּאָתֵי. זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּמְקַדְּשִׁי נַפְשַׁיְיהוּ בְּקְדוּשָׁה עִלָּאָה, וְנַטְרֵי מַה דְּאִצְטְרִיךְ לְאִתְנַטְרָא, וּמְקַדְּשִׁי לְמַלְכָּא בְּנִטְירוּ עִלָּאָה דָא. זַכָּאִין אִינּוּן בְּעָלְמָא דֵין וּבְעָלְמָא דְּאָתֵי.

87. Therefore, because THE WINE is preserved above, IN BINAH, it should be kept FROM THE TOUCH OF A STRANGER below, and by keeping it so, Yisrael become Holy. He from the Side of Impurity who defiles it below will be defiled in this world, and he will have no share in the World to Come, WHICH IS BINAH, THE PLACE WHERE the preserved wine rests. SINCE he does not care for THE WINE BELOW, he is not cared for in the World to Come. He defiles THE WINE; therefore, he will be defiled in that world and will have no share in the wine of the World to Come. Happy are Yisrael who sanctify themselves with the supernal Holiness, keep whatever should be kept, and sanctify the King with this supernal keeping. Happy are they in this world and in the World to Come.

10. "But he who exacts gifts overthrows it"
The youth tells how God established the world by Justice through Jacob, but it was overthrown by Esau, who did not tithe and was a man who exacted graft. All his life long, David tried to combine Malchut with Zeir Anpin; then Solomon came and united them, and at that time the moon appeared in all its fullness. Then the world was overturned by one who exacted graft, Zedekiah.

88. פָּתַח הַהוּא רַבְיָא וְאָמַר, מֶלֶךְ בְּמִשְׁפָּט יַעֲמִיד אֶרֶץ וְגוֹ׳. מַאן מֶלֶךְ. דָּא קוּדְשָׁא בְּרִיךְ הוּא. בְּמִשְׁפָּט דָּא יַעֲקֹב, דְּאִיהוּ כֻּלָּא דַּאֲבָהָן. וְאִישׁ תְּרוּמוֹת, תְּרוּמַת כְּתִיב, כד״א וְזֹאת הַתְּרוּמָה. וְאִישׁ תְּרוּמוֹת, דָּא עֵשָׂו, דְּבָעֵי עַל תְּרוּמוֹת וְעַל מַעֲשְׂרוֹת כָּל יוֹמָא, וְלָא עָבֵיד מִדִּי. וְאִישׁ תְּרוּמוֹת דְּלָאו אִיהוּ מִשְׁפָּט. דְּהָא תְּרוּמָה אִסְתַּלְקוּתָא דְּרַחֲמֵי, בְּגִין דָּא לָא אַתְיָא בְּמִשְׁפָּט, כד״א וְיֵשׁ נִסְפֶּה בְּלֹא מִשְׁפָּט, וְעַל דָּא, וְאִישׁ תְּרוּמֹת יְהֶרְסֶנָּה.

88. The boy opened the discussion with the verse: "The king by justice establishes the land, BUT HE WHO EXACTS GIFTS OVERTHROWS IT" (Mishlei 29:4). Who is "the king"? This is the Holy One, blessed be He, and "by Justice," is Jacob, who is the epitome of the Fathers - NAMELY, THE CENTRAL COLUMN, WHICH INCLUDES CHESED AND GVURAH, THE SECRET OF ABRAHAM AND ISAAC. FOR BY THE CENTRAL COLUMN, HE "ESTABLISHES" AND PRESERVES THE LAND, WHICH IS MALCHUT. "But one who exacts gift...": "gift" is spelled WITHOUT THE LETTER VAV, THE INDICATION FOR PLURAL WHICH IS THE SECRET OF THE CENTRAL COLUMN, CALLED "JUSTICE." AND "GIFT" IS Malchut, as is written: "And this is the offering" (Shemot 25:3). "THE OFFERING" IS THE SECRET OF ZOT, NAMELY MALCHUT WHICH IS CALLED "ZOT (LIT. 'THIS', FEM.)". "But he who exacts gift" is Esau, who used to ask about offerings and tithes every day but did nothing. HE WOULD ASK HIS FATHER HOW ONE SHOULD TITHE STRAW AND THE SALT, AND SO FORTH, BUT DID NOT TITHE EVEN OF WHAT OUGHT TO BE TITHED. SUCH IS he who exacts gifts not according to justice - LIKE JACOB, WHO IS THE CENTRAL COLUMN, BUT ONLY FROM THE ASPECT OF THE LEFT COLUMN WHEN NOT INCLUDED IN THE RIGHT. For "the offering," WHICH IS MALCHUT, IS FROM THE SIDE OF the departure of Mercy, MEANING FROM THE ASPECT OF MERE JUDGMENT, WHICH IS THE LEFT WITHOUT THE RIGHT. MALCHUT is not summoned to Justice, WHICH INCLUDES

THE RIGHT AND THE LEFT, AND THEREFORE HE "OVERTURNS IT," as is written: "But sometimes ruin comes for want of Judgment" (lit. 'justice') (Mishlei 13:23), BEING JUDGMENT WITHOUT MERCY. Therefore, "one who exacts gift overturns it."

89. You may say that David was a man "who exacts a gift," FOR KING DAVID WAS A CHARIOT TO MALCHUT FROM THE ASPECT OF HER LEFT. HE ANSWERS: It was with Mercy, NOT ONLY FOR MALCHUT FROM THE ASPECT OF THE LEFT, LIKE ESAU, BUT ALSO THE LEFT OF MALCHUT COMBINED WITH MERCY. Moreover it is written: "The sure loving promises (Heb. chassadim) of David" (Yeshayah 55:3). THUS, as he cleaved to that, TO MALCHUT OF THE LEFT, he also cleaved to them, CHASSADIM.

89. וְאִי תֵּימָא, הָא דָּוִד מַלְכָּא אִישׁ תְּרוּמָה הֲוָה, אֶלָּא בְּרַחֲמֵי. וְלֹא עוֹד אֶלָּא דְּהָא כְּתִיב חַסְדֵי דָוִד הַנֶּאֱמָנִים, כְּמָה דְּאִתְדְּבַק בְּהַאי, אִתְדְּבַק בְּהַאי.

90. Come and behold: all his life, King David made an effort so that this gift, WHICH IS MALCHUT, would be combined with Justice, ZEIR ANPIN, NAMELY THE CENTRAL COLUMN - so that both of them would be united together. Then came Solomon, who united them. Then the moon, WHICH IS MALCHUT, appeared in its fullness, and the earth, WHICH IS MALCHUT, was maintained. Then came Zedekiah and separated them, and the earth, WHICH IS MALCHUT, was left without Justice - ZEIR ANPIN - and the moon was spoiled and the earth was ruined. Then, IT WAS SAID: "one who exacts gift overturns it," WHICH IS ZEDEKIAH.

90. ת"ח, כָּל יוֹמוֹי דְּדָוִד מַלְכָּא, הֲוָה מִשְׁתָּדֵל דְּהַאי תְּרוּמָה, יִתְקַשַּׁר בְּמִשְׁפָּט, וְיִזְדַּוְּוגוּן כַּחֲדָא. אָתָא שְׁלֹמֹה וְזַוֵּג לוֹן כַּחֲדָא, וְקַיְּימָא סִיהֲרָא בְּאַשְׁלְמוּתָא, וְקַיְּימָא אַרְעָא בְּקַיּוּמָא. אָתָא צִדְקִיָּהוּ וְאַפְרִישׁ לוֹן, וְאִשְׁתְּאֲרַת אַרְעָא בְּלָא מִשְׁפָּט, וְאִתְפְּגִימַת סִיהֲרָא, וְאִתְחֲרִיבַת אַרְעָא, כְּדֵין וְאִישׁ תְּרוּמַת יֶהֱרְסֶנָּה.

11. Oil and wine

We learn that oil is for the priests and wine is for the Levites because it issues from the preserved wine. It comes to them in order to unite the worlds so that left and right will be completely joined one within the other. Whoever desires to cleave to this unity is complete in this world and in the World to Come, and he is joined to repentance, the place where wine and oil both are. Then he does not attach himself to riches and the desires of this world; instead he has a portion in the World to Come.

91. Come and behold: oil, THE SECRET OF THE RIGHT, is for the priests, and wine, THE SECRET OF THE LEFT, is for the Levites. This is not because they must DRINK wine, but because it comes AND ISSUES from the preserved wine, WHICH IS THE ABUNDANCE OF CHOCHMAH, OF THE LEFT COLUMN OF BINAH. It comes to them, AS IS MENTIONED ABOVE, in order to unite the worlds and cheer them all, so that Right and Left will be completely incorporated, the one within the other, and all friendship and the love of the faithful will be with them. FOR WHEN RIGHT AND LEFT ARE INCORPORATED, THE ONE WITHIN THE OTHER, ALL THE GRADES BECOME COMPLETE.

91. וְתָא חֲזֵי, שֶׁמֶן לְכַהֲנֵי, וְיַיִן לְלֵיוָאֵי. לָא בְּגִין דְּבַעְיָין יַיִן, אֶלָּא מִיַּין דְּמִנְטְרָא אָתֵי לְסִטְרָא דִּלְהוֹן, לְחַבְּרָא כֹּלָּא כַּחֲדָא, וּלְמֵחֱדֵי עָלְמִין כֻּלְּהוּ, לְאִשְׁתַּכְּחָא בְּהוּ כֹּלָּא, יְמִינָא וּשְׂמָאלָא כָּלִיל דָּא בְּדָא. לְאִשְׁתַּכְּחָא בְּהוּ חֲבִיבוּתָא דְּכֹלָּא, וּרְחִימוּתָא דְּבְנֵי מְהֵימְנוּתָא.

92. Whoever desires to cleave to it - TO THE UNITY OF THE RIGHT WITH THE LEFT - is complete in this world and in the World to Come. All his life he cleaves to Repentance, WHICH IS BINAH, the place where wine and oil are, FOR THEY ARE THE UNITY OF RIGHT AND LEFT. Then he will not cleave to the riches and the desires of this world. King Solomon cried and said: "He that loves wine and oil shall not be rich" (Mishlei 21:17) IN THIS WORLD, for other riches await him, riches in which he will have a share. He will have a portion in the World to Come, for that is the place where wine and oil rest, in this world and in the World to Come. And he who loves this place needs not riches and does not strive for them. Happy are the righteous who strive all day long to attain supernal riches, as it is written: "Gold and glass cannot equal it; and the exchange of it shall not be for vessels of fine gold" (Iyov 28:17), that is, in this world and IN THE WORLD TO COME: "That I may cause those who leave me to inherit substance, and I will fill their treasuries" (Mishlei 8:21).

92. מַאן דְּאִתְדְּבַק רְעוּתֵיהּ בְּהַאי, הוּא שְׁלִים בְּהַאי עָלְמָא, וּבְעָלְמָא דְּאָתֵי, וְיִשְׁתְּכַח כָּל יוֹמוֹי דְּאִתְדְּבַק בִּתְשׁוּבָה, אֲתַר דְּיַיִן וְשֶׁמֶן מִשְׁתַּכְּחֵי. כְּדֵין לָא יִתְדְּבַק בָּתַר עָלְמָא דָּא, לָא לְעִתְרָא, וְלָא לְכִסּוּפָא דִּילֵיהּ. וּשְׁלֹמֹה מַלְכָּא צַוּוח עַ"ד וְאָמַר, אוֹהֵב יַיִן וָשֶׁמֶן, לֹא יַעֲשִׁיר, דְּהָא עוּתְרָא אָחֳרָא יְזַדְּמַן לֵיהּ, לְמֶהֱוֵי לֵיהּ חוּלָקָא בֵּיהּ, וּלְמֶהֱוֵי בֵּיהּ חוּלָקָא בְּעָלְמָא דְּאָתֵי, אֲתַר דְּיַיִן וְשֶׁמֶן שַׁרְיָין בְּעָלְמָא דָּא וּבְעָלְמָא דְּאָתֵי. וּמַאן דְּרָחִים לֵיהּ לְהַאי אֲתַר, לָא בָּעֵי עוּתְרָא וְלָא רָדִיף אֲבַתְרֵיהּ. זַכָּאִין אִינּוּן צַדִּיקַיָּיא דְּמִשְׁתַּדְּלֵי בְּעוּתְרָא עִלָּאָה כָּל יוֹמָא, דִּכְתִיב לֹא יַעֲרְכֶנָּה זָהָב וּזְכוּכִית וּתְמוּרָתָהּ כְּלִי פָז. הַאי בְּהַאי עָלְמָא. לְבָתַר, לְהַנְחִיל אֹהֲבַי יֵשׁ וְאוֹצְרוֹתֵיהֶם אֲמַלֵּא.

12. The Written Law and the Oral Law

We learn that the Torah is the Written Law, Zeir Anpin, and the commandments are the Oral Torah, Malchut. The parent of both is the preserved wine, Binah. The youth tells us about the "Supernal Book," Chochmah, that disappeared, and that inspired the Written Law. The Oral Torah is kept by the mouth, that is Knowledge or Zeir Anpin. Moses was elevated above all other prophets because he is the Chariot of Da'at, from which issues the Oral Torah. The youth says that when the wicked are removed from the world, God's throne is established in Righteousness and not in Judgment.

93. He continued his discourse and cited: "And Hashem said to Moses, 'Come up to Me to the mountain AND WAIT THERE; AND I WILL GIVE YOU THE TABLETS OF STONE AND THE TORAH AND THE COMMANDMENTS WHICH I HAVE WRITTEN, THAT YOU MAY TEACH THEM'" (Shemot 24:12). "And the Torah," is the Written Law, WHICH IS ZEIR ANPIN, while "and the commandments," is the Oral Torah, WHICH IS MALCHUT. "You may teach them (Heb. lehorotam)," is written without the letter Vav, as it is written in the verse: "And into the chamber of her who conceived me (Heb. horati)" (Shir Hashirim 3:4). We should observe to whom it refers when it says: "Teach them (also: 'their parents of')". You may think that it refers to Yisrael, WHO ARE MALE AND FEMALE, FOR THE CHILDREN OF YISRAEL ARE THEIR CHILDREN, AS IT IS WRITTEN: "YOU ARE THE CHILDREN OF HASHEM YOUR ELOHIM" (DEVARIM 14:1). Yet this is not so. For Yisrael are not mentioned in this verse, AND SO IT IS NOT SAID OF THEM "TEACH THEM". The parent of the Torah and the commandments is the preserved wine, WHICH IS BINAH, THE MOTHER OF MALE AND FEMALE, WHICH ARE CALLED "THE TORAH AND THE COMMANDMENTS." All the writings of the Supernal Book, WHICH IS CHOCHMAH, CALLED 'SUPERNAL BOOK', rests there IN THE BINAH, FOR THE SUPERNAL BOOK, CHOCHMAH, IS CONCEALED. AND ITS FIRST REVELATION, WHICH IS CONSIDERED WRITTING, IS IN BINAH, from which the WRITTEN Law, WHICH IS ZEIR ANPIN issues. Therefore, we call ZEIR ANPIN 'the Written Law', FOR IT WAS INSPIRED BY THE WRITING, WHICH IS BINAH. That is the meaning of: "Which I have written that you may teach them (or: for their parents)." It is indeed "their parents," NAMELY CHOCHMAH AND BINAH, THE SECRET OF A BOOK AND OF WRITING, WHICH ARE THE PARENTS OF ZEIR ANPIN.

93. תּוּ פָּתַח וְאָמַר, וַיֹּאמֶר יְיָ׳ אֶל מֹשֶׁה עֲלֵה אֵלַי הָהָרָה וְגוֹ׳. וְהַתּוֹרָה, דָּא תּוֹרָה שֶׁבִּכְתָב. וְהַמִּצְוָה, דָּא תּוֹרָה שֶׁבְּעַל פֶּה. לְהוֹרֹתָם כְּתִיב חָסֵר, כד״א וְאֶל חֶדֶר הוֹרָתִי. הָכָא אִית לְאִסְתַּכְּלָא, לְהוֹרֹתָם דְּמִי, אִי תֵּימָא הוֹרֹתָם דְּיִשְׂרָאֵל, לָאו הָכֵי, דְּהָא יִשְׂרָאֵל לָא אַדְכָּרוּ בְּהַאי קְרָא. אֶלָּא הוֹרֹתָם דְּתוֹרָה וּמִצְוָה. וּמַאי הִיא. דָּא יַיִן דְּמִנְטְרָא. בְּגִין דְּכָל כְּתִיבָה דְּסֵפֶר עִלָּאָה תַּמָּן שַׁרְיָא, וּמִתַּמָּן נָפְקָא תּוֹרָה, וְעַל דָּא קָרֵינָן תּוֹרָה שֶׁבִּכְתָב. וְדָא הוּא אֲשֶׁר כָּתַבְתִּי לְהוֹרֹתָם, לְהוֹרֹתָם וַדַּאי.

94. The Oral Torah, WHICH IS MALCHUT, is another Torah which is kept AND MAINTAINED orally (lit. 'by mouth'). Who is the mouth? It is Da'at ('Knowledge'), NAMELY ZEIR ANPIN, WHICH RFECONCILES CHOCHMAH AND BINAH, the mouth of the book and the writing, WHICH ARE CHOCHMAH AND BINAH. FOR DA'AT IS ZEIR ANPIN, IT RECONCILES AND REVEALES CHOCHMAH AND BINAH, THE SECRET OF A BOOK AND OF WRITING, AS THE MOUTH OF A MAN REVEALS WHAT IS HIDDEN IN HIS MIND. This Torah is different FROM THE WRITTEN TORAH and it is called 'the Oral Torah', which is kept AND MAINTAINED by (lit. 'the mouth') of that Torah which is called 'the Written Torah', WHICH IS ZEIR ANPIN. MALCHUT IS MAINTAINED BY ZEIR ANPIN, AS IS KNOWN; THEREFORE, IT IS CALLED 'THE ORAL TORAH'. Therefore, Moses was elevated above all other faithful prophets, as it is written: "And I will give you," especially TO HIM, EXCLUDING THE OTHER PROPHETS. FOR MOSES IS THE CHARIOT OF THE DA'AT, FROM WHICH ISSUES THE ORAL TORAH.

94. תּוֹרָה שֶׁבְּעַל פֶּה, תּוֹרָה אָחֳרָא, דְּקַיְּימָא עַל פֶּה. מַאן אִיהוּ פֶּה. דָּא הוּא דַּעַת, דְּאִיהוּ פֶּה דְּסֵפֶר וּכְתִיבָה. וְתוֹרָה דָּא, הִיא תּוֹרָה אָחֳרָא, דְּאִקְרֵי תּוֹרָה שֶׁבְּעַל פֶּה, דְּאִיהִי קַיְּימָא עַל הַהוּא פֶּה דְּאִיהִי תּוֹרָה שֶׁבִּכְתָב, בְּגִין כַּךְ אִסְתָּלִיק מֹשֶׁה בְּכֹלָּא, עַל כָּל שְׁאָר נְבִיאֵי מְהֵימְנֵי, דִּכְתִיב וְאֶתְּנָה לְךָ, לְךָ דַּיְיקָא.

13. "His throne shall be established in righteousness"

Rabbi Shimon says that the title verse means the lower world depends on the upper world, and the upper world sends flow to the lower world depending on the ways of the lower world. He adds that when the priest enters the Temple he should enter with mercy, that is water, and not with the wine he drank. Lastly we read that Aaron's function was to separate the unclean beasts from the clean ones.

95. כְּתִיב הָגוֹ סִיגִים מִכֶּסֶף וַיֵּצֵא לַצּוֹרֵף כֶּלִי הָגוֹ רָשָׁע לִפְנֵי מֶלֶךְ וְיִכּוֹן בַּחֶסֶד כִּסְאוֹ. ת״ח, בְּשַׁעֲתָא דְּאַסְגִּיאוּ חַיָּיבִין בְּעָלְמָא, כּוּרְסְיָיא דְּמַלְכָּא קַדִּישָׁא אִתְתַּקְּנַת בְּדִינָא, וְאִשְׁתְּאֲבַת בְּדִינָא, וְשַׁלְהוֹבוֹי אוֹקְדִין עָלְמָא. וּבְשַׁעֲתָא דְּאִתְעֲבָרוּ חַיָּיבַיָּא מֵעָלְמָא, כְּדֵין וְיִכּוֹן בַּחֶסֶד כִּסְאוֹ. בַּחֶסֶד, וְלָא בְּדִינָא מַאי מַשְׁמַע.

95. It is written: "Take away dross from the silver and a vessel emerges for the refiner. Take away the wicked from before the King and His throne shall be established in Righteousness" (Mishlei 25:4). Come and behold: when the wicked become numerous in the world, the throne of the Holy King, WHICH IS MALCHUT, is established in Judgment and is drawn by Judgment. Its flames burn the world, but when the wicked are removed from the world, then "His throne shall be established in righteousness (lit. 'Chesed')," and not in Judgment. HE ASKS: What does this mean, "IN RIGHTEOUSNESS AND NOT IN JUDGMENT"?

96. מַשְׁמַע דְּעָלְמָא תַּתָּאָה תַּלְיָא בְּעָלְמָא עִלָּאָה, וְעָלְמָא עִלָּאָה לְסוּם אָרְחֵי דְּעָלְמָא תַּתָּאָה. וְיִכּוֹן בַּחֶסֶד כִּסְאוֹ. מַאן דְּבָעֵי לְבָרְכָא לֵיהּ, וּלְאַתְקְנָא כּוּרְסְיֵיהּ, בְּחֶסֶד וְלָא בְּדִינָא. מַאי מַשְׁמַע. דְּכַד עָיֵיל כַּהֲנָא לְבֵי מַקְדְּשָׁא, דְּיֵעוּל בְּחֶסֶד דְּאִיהוּ מַיָּא, וְלָא יֵעוּל בְּיַיִן דְּשָׁתֵי דְּאִיהוּ גְבוּרָה. יֵעוּל בְּמַיָּא, וְלָא יֵעוּל בְּחַמְרָא.

96. HE ANSWERS: The meaning is that the lower world, WHICH IS MALCHUT, depends on the upper world, WHICH IS THE ZEIR ANPIN, and the supernal world TRANSFERS TO THE LOWER WORLD according to the ways of the lower world. THEREFORE, "His throne shall be established in Righteousness (Heb. chesed)" (Mishlei 25:4), for he who desires to bless it and to establish His throne, WHICH IS THE LOWER WORLD, SHALL ESTABLISH IT with chesed and not with Judgment. HE ASKS AGAIN: What is the meaning OF ESTABLISHING IT IN CHESED? HE ANSWERS: When the priest enters into the Temple, WHICH IS MALCHUT, he should enter with Mercy, which is water, and not with the wine he drank, for that is Gvurah. He is to enter with water, and not to enter with wine.

97. אָתוּ רִבִּי יְהוּדָה וְר׳ יִצְחָק, וְנַשְׁקוּ רֵישֵׁיהּ, וּמֵהַהוּא יוֹמָא לָא אִתְפְּרַשׁ מִבֵּי ר׳ יְהוּדָה, וְכַד הֲוָה עָיֵיל לְבֵי מִדְרָשָׁא, הֲוָה קָם ר׳ יְהוּדָה קַמֵּיהּ, אָמַר מִלָּה אוֹלִיפְנָא מִנֵּיהּ, וְיָאוּת לְאַנְהָגָא בֵּיהּ יְקָר. לְבָתַר אִסְתְּלַק בֵּין חַבְרַיָּיא, וַהֲווֹ קָארֶן לֵיהּ ר׳ יֵיסָא, רֵישָׁא דְּפַטִּישָׁא דְּמַתְבָּר טְנָרִין, וְאַפִּיק שַׁלְהוֹבִין לְכָל סִטְר. וַהֲוָה קָרֵי עָלֵיהּ ר׳ אֶלְעָזָר, בְּטֶרֶם אֶצָּרְךָ בַּבֶּטֶן יְדַעְתִּיךָ.

97. Then Rabbi Yehuda and Rabbi Yitzchak came and kissed the boy on his head. From that day on, he never left Rabbi Yehuda; and when he entered the house of study, Rabbi Yehuda would rise before him saying: I have learned something from him, and it is fitting that I should show him respect. Afterwards, he became one of the Friends and they used to call him 'Rabbi Yesa', the hammer-head that breaks rocks and makes sparks fly in all directions. Rabbi Elazar would apply to him the verse: "Before I formed you in the belly, I knew you" (Yirmeyah 1:4).

14. "These are the animals"

Rabbi Aba tells us that the Tree of Life is a tree that issues from this life. Rabbi Shimon explains how men should guard their mouths and tongues from impure food and drink and from words of evil. Certain animals are prescribed for eating to keep Yisrael's body and soul from impurity. When men do not keep themselves from unclean food and drink they become attached to an unclean place and become defiled by it. We learn that there are ten Sfirot of Faith above and ten Sfirot of unclean sorcery below, and that everything on earth is attached to one side or the other. Scripture permits us those animals that come from the side of the ten holy Sfirot. All cattle, beasts, birds and fish are marked with the signs of either right or left. Rabbi Shimon talks about how God is glorified by the children of Yisrael, and says that anyone who is made in the image of God should not depart from His ways.

98. וַיְדַבֵּר יְיָ׳ אֶל מֹשֶׁה וְאֶל אַהֲרֹן לֵאמֹר אֲלֵיהֶם זֹאת הַחַיָּה אֲשֶׁר תֹּאכְלוּ וְגוֹ׳, מ״ש הָכָא אַהֲרֹן. אֶלָּא בְּגִין דְּאִיהוּ קַיְּימָא תְּדִיר לְאַפְרָשָׁא בֵּין מִסְאָבָא וּבֵין דַּכְיָא. דִּכְתִיב לְהַבְדִּיל בֵּין הַטָּמֵא וּבֵין הַטָּהוֹר.

98. "And Hashem spoke to Moses and Aaron, saying to them, 'These are the animals that you shall eat'" (Vayikra 1:2). HE ASKS: Why the change, so that Aaron IS MENTIONED here TOGETHER WITH MOSES? HE ANSWERS: It is because his function is to separate the unclean from the clean, as it is written: "To make a distinction between the unclean and the clean" (Vayikra 11:47).

99. Rabbi Aba opened the discussion, saying: "Who is the man that desires life and loves many days... Keep your tongue from evil and your lips from speaking guile" (Tehilim 34:13-14). It is also written: "He who guards his mouth and his tongue keeps his soul from troubles" (Mishlei 21:23). "Who is the man that desires life." What life? It refers to the life which is called 'the World to Come', WHICH IS BINAH, where life rests. Therefore, we have learned that the Tree of Life is a tree - WHICH IS ZEIR ANPIN - issuing from this life, WHICH IS THE LIGHT OF BINAH; MEANING THAT this tree was planted in that life of which it is written: "Who is the man that desires life."

99. ר׳ אַבָּא פָּתַח וְאָמַר, מִי הָאִישׁ הֶחָפֵץ חַיִּים וְגוֹ׳. נְצוֹר לְשׁוֹנְךָ מֵרָע וְגוֹ׳. סוּר מֵרָע וְגוֹ׳. וּכְתִיב שׁוֹמֵר פִּיו וּלְשׁוֹנוֹ וְגוֹ׳. מִי הָאִישׁ הֶחָפֵץ חַיִּים. מַאן חַיִּים. אֶלָּא אִלֵּין חַיִּים דְּאִקְרוּן עָלְמָא דְּאָתֵי, וְחַיִּים תַּמָּן שַׁרְיָין. וְעַל דָּא תְּנִינָן, עֵץ חַיִּים, הִיא אִילָנָא מֵאִינּוּן חַיִּים, אִילָנָא דְּאִתְנְטַע בְּאִינּוּן חַיִּין. וְע״ד מִי הָאִישׁ הֶחָפֵץ חַיִּים כְּתִיב.

100. "and loves many days, that he may see good." HE ASKS: What does "days" signify here? HE ANSWERS that it signifies the Name of the Holy King, NAMELY MALCHUT CALLED 'NAME' when She is attached to the supernal days WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN AND RECEIVES THEM. OF THEM, IT IS SAID, "LOVES MANY DAYS," for they are called 'the days of heaven over earth'. Assuredly, 'the days of heaven', WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN CALLED 'HEAVEN', and 'over earth', AS THEY ARE RECEIVED BY MALCHUT WHICH IS CALLED 'EARTH'. He who desires to have a portion in the higher life above - WHICH IS THE LIGHT OF BINAH THAT WIELDS INFLUENCE WITH THE TREE OF LIFE, ZEIR ANPIN - and he who desires to have a portion in the supernal days - WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN, WHICH WIELD INFLUENCE WITH MALCHUT - should cleave to them and love them. He "should guard his mouth and tongue" from all THINGS, from any kind of food or drink that defiles the soul, and takes a man far from the life OF BINAH-OF-ZEIR ANPIN THAT IS CALLED "TONGUE," and from those days OF ZEIR ANPIN OF MALCHUT, WHICH IS CALLED "MOUTH." He should also keep his tongue from words of evil, so as not to be defiled by them, and he should draw himself away from them, so as not to have part in them.

100. אוֹהֵב יָמִים לִרְאוֹת טוֹב, מַאן יָמִים. אֶלָּא דָּא הוּא שְׁמָא דְּמַלְכָּא קַדִּישָׁא, דְּאִתְיְחִידָא בְּאִינּוּן יוֹמִין עִלָּאִין, דְּאִקְרוּן יְמֵי הַשָּׁמַיִם עַל הָאָרֶץ, יְמֵי הַשָּׁמַיִם וַדַּאי, עַל הָאָרֶץ וַדַּאי. מַאן דְּבָעֵי חַיִּים דִּלְעֵילָא, לְמֶהֱוֵי לֵיהּ חוּלָקָא בְּהוּ. וּמַאן דְּבָעֵי יוֹמִין עִלָּאִין לְאִתְדַּבְּקָא בְּהוּ וּלְרַחֲמָא לְהוּ. יִנְטַר פּוּמֵיהּ מִכֹּלָּא, יִנְטַר פּוּמֵיהּ וְלִישָׁנֵיהּ, יִנְטַר פּוּמֵיהּ מִמֵּיכְלָא וּמִמִּשְׁתְּיָא, דְּמְסָאֵב לְנַפְשָׁא, וּמְרַחֲקָא לב״נ מֵאִינּוּן חַיִּין וּמֵאִינּוּן יוֹמִין, וְיִנְטַר לִישָׁנֵיהּ מִמִּלִּין בִּישִׁין, דְּלָא יִסְתְּאַב בְּהוּ, וְיִתְרַחַק מִנַּיְיהוּ, וְלָא יְהֵא לֵיהּ חוּלָקָא בְּהוּ.

101. Come and behold: "mouth" and "tongue" are the names given to a supernal place, FOR MALCHUT IS CALLED 'MOUTH' AND ZEIR ANPIN IS CALLED 'TONGUE'. Therefore, a man should not bring a stain on his mouth and tongue, BECAUSE BY SO DOING HE BRINGS STAINS ON THE SUPERNAL MOUTH AND TONGUE, and on his WHOLE body and soul, for he is defiled in the other world above, as we have already explained.

101. ת״ח, פּוּמָא וְלִישָׁן, אֲתַר עִלָּאָה הָכִי אִקְרֵי, ובג״כ לָא יַסְגִּים אִינִישׁ פּוּמֵיהּ וְלִישָׁנֵיהּ, וכ״ש לְאִסְתְּאָבָא נַפְשֵׁיהּ וְגַרְמֵיהּ, בְּגִין דְּאִסְתְּאַב הוּא בְּעָלְמָא אָחֳרָא, וְהָא אוֹקִימְנָא.

102. "These are the animals from among all the beasts that are on earth that you shall eat" (Vayikra 11:2). HE ASKS: In this verse, the end does not suit the beginning, nor the beginning the end. Why does it say first, "animals," and then, "living creatures"? HE ANSWERS that the Holy One, blessed be He, said: 'As long as Yisrael keep their body and soul from impurity, "these are the animals...that you shall eat."' NAMELY, they will be in supernal Holiness and will cleave to My Name, WHICH IS MALCHUT AND IS CALLED 'ZOT (LIT. 'THESE')' AND 'ANIMAL'. By choosing the beast "that you shall eat," chosen by Me, you will not be defiled by it, and you will cleave to My Name, WHICH IS MALCHUT. THE MEANING OF THE VERSE, "THESE ARE THE ANIMALS (LIT. 'IN THE SINGULAR')..." IS THAT YOU WILL CLEAVE TO MALCHUT, CALLED "THIS IS THE ANIMAL...THAT YOU SHALL EAT," "FROM AMONG ALL THE LIVING CREATURES," WHEN YOU EAT A PURE BEAST, WHICH I HAVE CHOSEN FOR YOU.

102. זֹאת הַחַיָּה אֲשֶׁר תֹּאכְלוּ מִכֹּל הַבְּהֵמָה וְגוֹ׳, הַאי קְרָא לָאו רֵישֵׁיהּ סֵיפֵיהּ, וְלָאו סֵיפֵיהּ רֵישֵׁיהּ. זֹאת הַחַיָּה בְּקַדְמֵיתָא, וּלְבָתַר מִכֹּל הַבְּהֵמָה. אֶלָּא אָמַר קוּדְשָׁא בְּרִיךְ הוּא, בְּכָל זִמְנָא דְּיִשְׂרָאֵל מְנַטְּרֵי נַפְשַׁיְיהוּ, וְגַרְמַיְיהוּ, דְּלָא לְסָאֲבָא לוֹן, וַדַּאי זֹאת הַחַיָּה אֲשֶׁר תֹּאכְלוּ, יְהוֹן שְׁכִיחִין בִּקְדוּשָׁה עִלָּאָה, לְאִתְדַּבְּקָא בִּשְׁמִי, בְּבִרִירוּ דְּהַהִיא בְּהֵמָה דְּבָרִירְנָא לְכוּ לְמֵיכַל, לָא תִּסְתַּאֲבוּ בְּהוּ, וְתֶהֱווֹן דְּבֵקִין בִּשְׁמִי.

103. When they do not keep themselves from unclean food and drink, they shall cleave to another, unclean place and be defiled by it. Therefore, it is written: "These are the animals...from among (lit. 'from all') that you shall eat." Assuredly, 'from all', for this is the secret of cleaving to the Holy Name. FOR 'ALL' ALLUDES TO THE YESOD, WHICH IS CALLED 'ALL', THE SECRET OF CLEAVING TO HIS NAME, WHENE IS DERIVE THE SECRET OF THE VERSE: "FOR ALL THAT IS IN HEAVEN AND ON EARTH" (I DIVREI HAYAMIM 29:11). THE YESOD UNITES ZEIR ANPIN AND MALCHUT, WHICH ARE CALLED 'HEAVEN' AND 'EARTH'. "...from among all the beasts that are on earth," MEANING that the eating of the animal should be clean and not defile you, and THEN you will have a share in My Name, WHICH IS CALLED 'all', and you will cleave to it.

103. וְכָל זִמְנָא דְּלָאו אִינּוּן נַטְרִין נַפְשַׁיְיהוּ וְגַרְמַיְיהוּ מִמֵּיכְלָא וּמִשְׁתְּיָא, יִתְדַּבְּקוּן בַּאֲתַר אָחֳרָא מְסָאֲבָא, לְאִסְתַּאֲבָא בְּהוּ. וּבְגִין כַּךְ כְּתִיב, זֹאת הַחַיָּה אֲשֶׁר תֹּאכְלוּ מִכָּל, מִכָּל וַדַּאי, דְּאִיהוּ רָזָא דִּשְׁמָא קַדִּישָׁא, לְאִתְדַּבְּקָא בֵּיהּ. מִכָּל הַבְּהֵמָה אֲשֶׁר עַל הָאָרֶץ, בְּגִין דְּהַאי מֵיכְלָא דְּהַאי בְּהֵמָה אִשְׁתְּכַח דַּכְיָא, וְלָא יִסָּאֵב לְכוּ, יְהֵא לְכוּ חוּלָקָא בִּשְׁמִי, לְאִתְדַּבְּקָא בֵּיהּ.

104. There is further explanation of the words: "These (Heb. zot) are the animals...that you shall eat." It is written of Pharaoh: "In this (Heb. zot) you shall know that I am Hashem" (Shemot 7:17), MEANING that "zot," WHICH IS MALCHUT, is to take revenge on you. Here also, "These (Heb. zot) are the animals which you shall eat among the living creatures," means that "zot" is before you to take revenge on you, if you defile your Nefesh. The reason is THAT MALCHUT ESPECIALLY SHALL PUNISH THEM, for the Nefesh OF MEN issues from Her - THE NEFESH ISSUES FROM MALCHUT, AND THE RUACH FROM THE ZEIR ANPIN, AS IS KNOWN. If you defile your NEFESH, which belongs to Malchut, then zot, MALCHUT, shall be against you. If She stands to do good, YOU WILL CLEAVE TO HER AND YOU WILL HAVE ALL THE GOODNESS - but if She stands against you, YOU WILL BE PUNISHED BY HER.

104. תּוּ, זֹאת הַחַיָּה אֲשֶׁר תֹּאכְלוּ. בְּפַרְעֹה כְּתִיב, בְּזֹאת תֵּדַע כִּי אֲנִי יְיָ. הָא זֹאת לְקָבְלָךְ, לְאִתְפָּרְעָא מִנָּךְ. אוּף הָכָא זֹאת הַחַיָּה אֲשֶׁר תֹּאכְלוּ מִכָּל הַבְּהֵמָה, הָא זֹאת לְקָבְלֵיכוֹן, לְאִתְפָּרְעָא מִנַּיְיכוּ, אִי תְּסָאֲבוּן נַפְשֵׁכוֹן. מַאי טַעֲמָא. בְּגִין דְּנַפְשָׁתָא מִנָּהּ הֲוָוֹ, וְאִי אַתּוּן תְּסָאֲבוּן לְהַהוּא דִּילָהּ, הָא זֹאת לְקָבְלַיְיכוּ, אִי לְטָב הִיא קַיְימָא לְגַבַּיְיכוּ, אִי לְבִישׁ הִיא קַיְימָא לְגַבַּיְיכוּ.

105. Rabbi Elazar said: "These are the animals from among all the living creatures... that you shall eat," MEANS that you are allowed to eat from all of those that belong to the side OF PURITY, but you are not allowed to eat those which do not belong to this side. There are beasts which come from the side OF PURITY and others from the other, unclean side. This is derived from the verse: "Whatever cleaves the hoof and is clovenfooted" (Vayikra 11:3). We have learned that they are all marked and the scripture specifies them all. Therefore, he who eats from those which come from the unclean side defiles himself and defiles his soul, which issues from the clean side.

105. אָמַר רִבִּי אֶלְעָזָר, זֹאת הַחַיָּה אֲשֶׁר תֹּאכְלוּ מִכָּל הַבְּהֵמָה, מִכָּל אִינּוּן דְּאֶחְיָדָן מִן סִטְרָא דָא, שְׁאָרִי לְכוּ לְמֵיכַל, וְכָל אִינּוּן דְּלָא אַתְיָין מִסִּטְרָא דָא, אָסִיר לְכוּ לְמֵיכַל. בְּגִין דְּאִית בְּעִירָן דְּאַתְיָין מִסִּטְרָא דָא, וְאִית דְּאַתְיָין מִסִּטְרָא אָחֳרָא מְסָאֲבָא. וְסִימָנָא דִּלְהוֹן דִּכְתִיב, כֹּל מַפְרֶסֶת פַּרְסָה. וְגַמְרִינָן כֻּלְּהוּ רְשִׁימָן, וְכֻלְּהוּ אַרְשִׁים לְהוּ קְרָא. וּבְגִין כַּךְ, כָּל מַאן דְּאָכִיל מֵאִינּוּן דְּאַתְיָין מִסִּטְרָא דָא מְסָאֲבָא, אִסְתְּאַב בְּהוּ, וְסָאִיב לְנַפְשֵׁיהּ דְּאַתְיָא מִסִּטְרָא דַכְיָא.

106. Rabbi Shimon said that this includes everything, for as there are ten Sfirot of Faith above, so are there ten Sfirot of unclean sorcery below. All things on earth are attached either to one side or to the other, AND THE SCRIPTURE PERMITS US THOSE ANIMALS WHICH COME FROM THE SIDE OF THE TEN HOLY SFIROT, AND FORBIDS US ALL THOSE ANIMALS WHICH COME FROM THE SIDE OF THE TEN UNCLEAN SFIROT.

106. ר״ש אָמַר כְּלַל כֹּלָא, כְּמָה דְּאִית עֶשֶׂר כִּתְרִין דִּמְהֵימְנוּתָא לְעֵילָא. כַּךְ אִית עֶשֶׂר כִּתְרֵי דְּחָרְשֵׁי מְסָאֲבֵי לְתַתָּא. וְכָל מַה דִּי בְּאַרְעָא, מִנַּיְיהוּ אֶחִידָן בְּסִטְרָא דָא, וּמִנַּיְיהוּ אֶחִידָן בְּסִטְרָא אָחֳרָא.

107. You may ask about the goat in which an unclean spirit dwells, SAYING IT IS PERMITTED TO BE EATEN. BUT THE ANSWER IS THAT this is not so, for if an unclean spirit dwelt in it, we would not have been permitted to eat it. UNCLEAN SPIRITS pass through animals and appear to harm them; BUT SUCH SPIRITS do not dwell in them, for when they COME to dwell in them another spirit FROM THE SIDE OF PURITY passes by AND THE DEFILED SPIRITS depart from the animals. THEY ONLY manifest inside them in order to prosecute MEN from within them, but they do not take possession of them. Therefore, such an animal is allowed to us as food.

107. וְאִי תֵּימָא, הַאי עֵז, דְּשַׁרְיָא עָלֵיהּ רוּחַ מְסָאֲבָא. לָאו הָכֵי. דְּאִי רוּחַ מְסָאֲבָא שַׁרְיָא בֵּיהּ, אָסִיר לָן לְמֵיכַל. אֶלָּא אַעְבְּרָן בְּגַוַוּיְיהוּ, וְיִתְחַזּוּן לְקָבְלֵיהוֹן, וְלָא שַׁרְיָא לְדַיְירָא בְּהוּ, דְּכַד אִינּוּן שַׁרְיָין, רוּחַ אָחֳרָא אַעְבָּר עָלַיְיהוּ, וּפְרִישָׁן מִגַּרְמַיְיהוּ. וּבְגִין כַּךְ אִתְחַזּוּן לְקָבְלַיְיהוּ, וּמְקַטְרְגֵי בְּגַוַוּיְיהוּ, וְלָא שַׁלְטֵי בְּהוּ בְּגַרְמַיְיהוּ, וְעַ״ד שָׁרִי לָן לְמֵיכַל.

108. Come and behold: when THE UNCLEAN SPIRITS come to take possession of them, another spirit FROM THE SIDE OF CLEANNESS passes. The unclean spirits raise their eyes to see that the other spirit's identifying-marks are FROM THE SIDE OF PURITY, and then they depart from the animals - yet they are still in front of them. THEREFORE, they are not forbidden to us for food.

108. ת״ח, כֵּיוָן דְּאַתְיָין לְשַׁלְטָאָה בְּהוּ, אַעֲבַר רוּחָא חֲדָא, זַקְפָן עַיְינִין וְחָמָאן רְשִׁימִין דִּלְהוֹן, וְאִתְפְּרְשָׁן מִנַּיְיהוּ, אֲבָל אִתְחֲזוֹ לְקֳבֵלֵיהוֹן, וְלָא אֲסִירֵי לָן לְמֵיכַל.

109. In cattle, living creatures, birds and fish are seen signs of right or left. We may eat whichever comes from the right, but we may not eat whichever comes from the left, because all of them are in the grade of uncleanness and all of them are unclean. An unclean spirit dwells in them. Therefore, the Holy Spirit of Yisrael must neither be mixed up with them nor be defiled by them, in order that YISRAEL may remain holy and be recognized as such above and below. Happy is the portion of Yisrael, in that the Holy One, blessed be He, desires to purify them and sanctify them above all others, for they cling to Him.

109. בֵּין בִּבְעִירֵי, בֵּין בְּחֵיוָתָא, בֵּין בְּעוֹפֵי, בֵּין בְּנוּנֵי יַמָּא, בְּכֻלְּהוּ אִתְחֲזוּן יְמִינָא וּשְׂמָאלָא, וְכָל מַאן דְּאָתֵי מִסִּטְרָא דִּימִינָא, שָׁארִי לָן לְמֵיכַל. וְכָל אִינּוּן דְּאַתְיָין מִסִּטְרָא דִּשְׂמָאלָא, כֻּלְּהוּ אָסִיר לָן לְמֵיכַל. בְּגִין דְּדַרְגָּא דְּכֻלְּהוּ מְסָאֲבָא, וְכֻלְּהוּ מְסָאֲבִין, וְרוּחַ מְסָאֲבָא שַׁרְיָא בְּגַוַּוּיְיהוּ, וְדָרֵי בְּהוּ. וְעַל דָּא רוּחָא קַדִּישָׁא דְּיִשְׂרָאֵל, לָא יִתְעָרַב בְּהוּ, וְלָא יִסְתְּאַב בְּהוּ, בְּגִין דְּיִשְׁתַּכְּחוּן קַדִּישִׁין, וְיִשְׁתְּמוֹדְעוּן לְעֵילָא וְתַתָּא. זַכָּאָה חוּלָקֵיהוֹן דְּיִשְׂרָאֵל, דְּמַלְכָּא קַדִּישָׁא אִתְרְעֵי בְּהוּ, וּבְעֵי לְדַכְּאָה לְהוּ, וּלְקַדְּשָׁא לְהוּ עַל כֹּלָּא, בְּגִין דַּאֲחִידָן בֵּיהּ.

110. Come and behold: it is written, "Yisrael, in whom I will be glorified" (Yeshayah 49:3). If the Holy One, blessed be He, is glorified by Yisrael, how can they defile themselves and cling to the Side of Uncleanness? Therefore, it is written: "you shall therefore sanctify yourselves, and you shall be holy: for I am holy" (Vayikra 11:44), and, "you shall not make your souls abominable" (Vayikra 20:25). He who is made in the image of the King should not depart from His ways. Therefore, the Holy One, blessed be He, marks all those which come from this side and those which come from the Other Side. Happy is the portion of Yisrael, of whom it is written: "All that see them shall acknowledge them, that they are the seed which Hashem has blessed" (Yeshayah 61:9). Indeed, "Hashem has blessed - " He has blessed in every respect.

110. תָּא חֲזֵי, כְּתִיב יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאָר, אִי קוּדְשָׁא בְּרִיךְ הוּא מִתְפָּאַר בְּהוּ בְּיִשְׂרָאֵל, הֵיךְ אַתְיָין לְאִסְתָּאֲבָא וּלְאִתְדַּבְּקָא בְּסִטְרָא מְסָאֲבָא. וְעַ״ד כְּתִיב, וְהִתְקַדִּשְׁתֶּם וְהְיִיתֶם קְדוֹשִׁים כִּי קָדוֹשׁ אָנִי וְלֹא תְשַׁקְּצוּ אֶת נַפְשׁוֹתֵיכֶם וְגוֹ׳, מַאן דְּאִיהוּ בְּדִיוּקְנָא דְּמַלְכָּא, לָא לִבְעֵי לֵיהּ לְאַפְרְשָׁא מֵאוֹרְחוֹי דְּמַלְכָּא. וּבְגִין כַּךְ רָשִׁים לְהוּ קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, כָּל אִינּוּן דְּאַתְיָין מִסִּטְרָא דָּא, וְכָל אִינּוּן דְּאַתְיָין מִסִּטְרָא אָחֳרָא. זַכָּאָה חוּלָקֵיהוֹן דְּיִשְׂרָאֵל, דְּכְתִיב בְּהוּ, כָּל רוֹאֵיהֶם יַכִּירוּם כִּי הֵם זֶרַע בֵּרַךְ יְיָ׳, בֵּרַךְ יְיָ׳ מַמָּשׁ, בֵּרַךְ יְיָ׳ בְּכֹלָּא.

15. "Neither shall you make yourselves unclean with them"
We are told that whoever eats unclean foods defiles his body and soul, and will never be able to recover from this defilement; he will never cling to the Bundle of Life. Rabbi Shimon tells Rabbi Elazar that some day God will purify the children of Yisrael with the water of Chesed, and that those who cling to God are called Holy.

111. Come and behold: whoever eats of these unclean foods cleaves to the Other Side and defiles his body and soul. The Unclean Spirit rests upon him and he shows that he has no portion in the Highest One, nor does he come from His side, nor does he cleave to Him. If he departs from this world in such a state, he will be seized by all those who are grasped by the Unclean Side, and he will be defiled by them. Moreover, he is judged as a man spurned by his Master, spurned in this world and in the World to Come.

111. ות״ח, כָּל מַאן דְּאָכִיל מֵאִינּוּן מַאֲכָלֵי דַּאֲסִירֵי, אִתְדְּבַק בְּסִטְרָא אָחֳרָא, וְגָעִיל נַפְשֵׁיהּ וְגַרְמֵיהּ, וְרוּחַ מְסָאֲב שַׁרְיָא עָלֵיהּ, וְאַחֲזֵי גַּרְמֵיהּ דְּלֵית לֵיהּ חוּלָקָא בְּאֱלָהָא עִלָּאָה, וְלָא אָתֵי מִסִּטְרֵיהּ, וְלָא אִתְדְּבַק בֵּיהּ. וְאִי יִפּוּק הָכִי מֵהַאי עָלְמָא, אֲחִידָן בֵּיהּ כָּל אִינּוּן דַּאֲחִידָן בְּסִטְרָא דִּמְסָאֲבָא, וּמְסָאֲבִין לֵיהּ וְדַיְינִין לֵיהּ כב״נ דְּאִיהוּ גַּעֲלָא דְּמָארֵיהּ, גַּעֲלָא בְּהַאי עָלְמָא, וְגַעֲלָא בְּעָלְמָא דְּאָתֵי.

112. וְעַ״ד כְּתִיב, וְנִטְמֵתֶם בָּם בְּלָא א׳, דְּלָא אִשְׁתְּכַח אַסּוּתָא לְגִעוּלֵיהּ, וְלָא נָפִיק מִמְּסָאֲבוּתֵיהּ לְעָלְמִין. וַוי לוֹן, וַוי לְנַפְשַׁיְיהוּ, דְּלָא יִתְדַּבְּקוּן בְּצְרוֹרָא דְּחַיֵּי לְעָלְמִין, דְּהָא אִסְתְּאָבוּ. וַוי לְגַרְמַיְיהוּ, עֲלַיְיהוּ כְּתִיב כִּי תוֹלַעְתָּם לֹא תָמוּת וְגוֹ׳, וְהָיוּ דֵרָאוֹן לְכָל בָּשָׂר. מַאי דֵּרָאוֹן. סִרְחוֹנָא. מַאן גָּרִים לֵיהּ, הַהוּא סִטְרָא דְּאִתְדַּבָּק בֵּיהּ.

112. Of that, it is written: "Neither shall you make yourselves (Heb. venitmatem) unclean with them" (Vayikra 11:43), without the Aleph, TO SHOW that there is no remedy for his uncleanness and that he can never recover from his defilement. Woe to them, woe to their souls who will never cling to the Bundle of Life, for they are defiled. Woe to their bodies, of which it is written: "For their putrefaction shall never cease...and they shall be an abhorrence to all humankind" (Yeshayah 66:24). What does "abhorrence" mean? It means stench, the stench that was caused by the Other Side to which they clung.

113. יִשְׂרָאֵל אַתְיָין מִסִּטְרָא דִּימִינָא, אִי אִתְדַּבְּקָן בְּסִטְרָא שְׂמָאלָא, הָא פַּגְמִין לְסִטְרָא דָא, וּפַגְמִין לְגַרְמַיְיהוּ, וּפַגְמִין לְנַפְשַׁיְיהוּ, פְּגִימִין בְּעָלְמָא דֵּין, וּפְגִימִין, בְּעָלְמָא דְּאָתֵי. כ״ש מַאן דְּאִתְדַּבָּק בְּסִטְרָא דְּמְסָאֲבָא, דְּכֻלָּא אֶחָיד דָּא בְּדָא, וּכְתִיב כִּי עַם קָדוֹשׁ אַתָּה לַיְיָ׳ אֱלֹהֶיךָ וְגוֹ׳.

113. Yisrael who come from the right side spoil this side, THE RIGHT, if they cling to the left side and defile their bodies and souls. They are spoiled in this world and in the World to Come, especially he who clings to the Side of Uncleanness, WHICH DERIVES FROM THE LEFT AND IS COMPLETELY DEFILED. FOR THE SIDE OF UNCLEANNESS AND THE LEFT SIDE are combined with one another, MEANING THAT THE LEFT SIDE ABOVE, FROM WHICH IMPURITY ISSUES, IS SEPARATED FROM THE RIGHT. FROM THERE, DEFILEMENT IS DRAWN, and it is written: "For you are a holy people to Hashem your Elohim" (Devarim 14:2).

114. ר׳ יוֹסֵי פָּתַח וְאָמַר, כָּל עֲמַל הָאָדָם לְפִיהוּ וְגוֹ׳. אִסְתַּכַּלְנָא בְּמִלֵּי דִּשְׁלֹמֹה מַלְכָּא, וְכֻלְּהוּ אֲחִידָן בְּחָכְמָה עִלָּאָה. כָּל עֲמַל הָאָדָם לְפִיהוּ, הַאי קְרָא, בְּשַׁעֲתָא דְּדַיְינִין לֵיהּ לב״נ בְּהַהוּא עָלְמָא כְּתִיב, כָּל הַהוּא דִּינָא, וְכָל מַאי דְּסָבִיל בְּהַהוּא עָלְמָא, וְנָקְמִין מִנֵּיהּ נִקְמָתָא דְּעָלְמָא. לְפִיהוּ: בְּגִין פִּיהוּ, דְּלָא נָטִיר לֵיהּ, וְסָאִיב לֵיהּ לְנַפְשֵׁיהּ, וְלָא אִתְדְּבַק בְּסִטְרָא דְּחַיֵּי, בְּסִטְרָא דִּימִינָא. וְגַם הַנֶּפֶשׁ לֹא תִמָּלֵא, לָא תִשְׁתְּלִים דִּינָהָא לְעָלַם וּלְעָלְמֵי עָלְמִין. ד״א לֹא תִמָּלֵא, לָא תִשְׁתְּלִים לְסַלְקָא לְאַתְרָהָא לְעָלְמִין, בְּגִין דְּהָא אִסְתְּאָבַת, וְאִתְדַּבְּקַת בְּסִטְרָא אָחֳרָא.

114. Rabbi Yosi opened the discussion with the verse: "All the labor of man is for his mouth" (Kohelet 6:7). I have observed that those words of King Solomon are full of supernal Wisdom, and the words, "the labour of man is for his mouth," allude to the time when man is sentenced for all the accusations against him and to everything he undergoes in that world. The revenge of the world is exacted upon him, AND ALL THIS IS because of "his mouth," which he did not guard. Through it, he defiled his soul by not cleaving to the right side of life. "Yet the appetite (lit. 'soul') is not filled," meaning that the Judgment of his soul will never be completed. Also, "is not filled," means it will never be completed to ascend to its place, since it is defiled and attached to the Other Side.

115. רִבִּי יִצְחָק אָמַר, כָּל מַאן דְּאִסְתְּאָב בְּהוּ, כְּאִילוּ פָּלַח לע״ז, דְּאִיהוּ תּוֹעֵבַת יְיָ׳, וּכְתִיב לֹא תֹאכַל כָּל תּוֹעֵבָה. מַאן דְּפָלַח לע״ז, נָפִיק מִסִּטְרָא דְּחַיֵּי, נָפִיק מֵרְשׁוּתָא קַדִּישָׁא, וְעָיֵיל בִּרְשׁוּתָא אָחֳרָא. אוּף מַאן דְּאִסְתְּאָב בְּהָנֵי מֵיכְלֵי, נָפִיק מִסִּטְרָא דְּחַיֵּי, וְנָפִיק מֵרְשׁוּ קַדִּישָׁא, וְעָיֵיל בִּרְשׁוּתָא אָחֳרָא. וְלֹא עוֹד, אֶלָּא דְּאִסְתְּאָב בְּהַאי עָלְמָא, וּבְעָלְמָא דְּאָתֵי. וְעַ״ד וְנִטְמֵתֶם בָּם כְּתִיב בְּלָא א׳.

115. Rabbi Yitzchak said that it is as if he who is defiled by them served idols, which is "an abomination to Hashem" (Devarim 17:1), and it is written: "You shall not eat any abominable thing" (Devarim 14:3). He who serves idols leaves the domain of Holiness and enters into another domain. Likewise, the one who is defiled by unclean foods leaves this side of life and departs from the domain of Holiness and enters another domain. Moreover, he is all the more defiled in this world and in the World to Come. Therefore, "neither shall you make yourselves unclean by them," and the word "venitmatem (lit. 'unclean')" is written without the letter Aleph.

116. וּכְתִיב, וְלֹא תְשַׁקְּצוּ אֶת נַפְשֹׁתֵיכֶם בַּבְּהֵמָה וּבָעוֹף וּבְכֹל אֲשֶׁר תִּרְמֹשׂ הָאֲדָמָה אֲשֶׁר הִבְדַּלְתִּי אֶתְכֶם לְטַמֵּא. מַאי לְטַמֵּא. לְטַמֵּא לְעַמִּין עע״ז, דְּהָא אִינּוּן מִסְּאֲבִין, וּמִסִּטְרָא דְּמְסָאֲבָא קָא אַתְיָין. וְכָל חַד אִתְדַּבָּק בְּאַתְרֵיהּ.

116. It is written: "And you shall not make your souls abominable by beast, or by bird, or by any manner of living thing that creeps on the ground, which I have separated from you as unclean" (Vayikra 20:25). What does He mean by "unclean"? It means to defile by them the heathen nations, for they are unclean and come from the Side of Uncleanness. Each cleaves to his own place, YISRAEL WITH THOSE FROM THE SIDE OF HOLINESS, AND THE HEATHEN NATIONS WITH THOSE FROM THE SIDE OF UNCLEANNESS.

117. Rabbi Elazar was once sitting before his father Rabbi Shimon, and he said to him: We have learned that the Holy One, blessed be He, will one day purify Yisrael. With what WILL HE PURIFY THEM? He replied: With that which is written in the verse: "Then will I sprinkle clean water upon you, and you shall be clean" (Yechezkel 36:25, WHICH IS THE SECRET OF THE WATER OF CHESED THAT INCLUDES THE ILLUMINATION OF THE LEFT, FROM WHICH PURUFICATION ISSUES. Since they are purified, they are also sanctified, FOR THEY CLEAVE TO THE HOLINESS OF ZEIR ANPIN, IN WHICH ARE THE MOCHIN OF ABA AND IMA, WHO ARE CALLED 'HOLY'. Yisrael who cleave to the Holy One, blessed be He, are called 'holy', as is written: "Yisrael is holy to Hashem, the first fruit of His increase" (Yirmeyah 23:3), and also, "And you shall be Holy men to Me" (Shemot 22:30). Happy are Yisrael, of whom the Holy One, blessed be He, says: "And you shall be Holy for I am Holy" (Vayikra 11:44). For it is written, "And hold fast to Him" (Devarim13:5), and also, "He has not dealt so with any other nation and as for His ordinances, they have not known them. Haleluyah!" (Tehilim 147:20).

117. רִבִּי אֶלְעָזָר הֲוָה יָתִיב קֳמֵי דְּר׳ שִׁמְעוֹן אֲבוּי, אָ״ל, הָא דְּתַנִּינָן זַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְדַכָּאָה לְהוּ לְיִשְׂרָאֵל, בְּמָה. אָמַר לֵיהּ, בְּמָה דִּכְתִיב, וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים וּטְהַרְתֶּם וְגוֹ׳. כֵּיוָן דְּאִתְדַּבְּקָן מִתְקַדְּשָׁן, וְיִשְׂרָאֵל דְּאִתְדַּבְּקָן בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, קֹדֶשׁ אִקְרוּן, דִּכְתִיב קֹדֶשׁ יִשְׂרָאֵל לַיְיָ׳ רֵאשִׁית תְּבוּאָתָהּ, וּכְתִיב וְאַנְשֵׁי קֹדֶשׁ תִּהְיוּן לִי, זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא קָאֲמַר עָלַיְיהוּ, וְהָיִיתֶם קְדוֹשִׁים כִּי קָדוֹשׁ אָנִי יְיָ׳, בְּגִין דִּכְתִיב וּבוֹ תִדְבָּק, וּכְתִיב לֹא עָשָׂה כֵן לְכָל גּוֹי וּמִשְׁפָּטִים בַּל יְדָעוּם הַלְלוּיָהּ.

16. Fish and grasshoppers do not need to be slaughtered
Here we read that fish and grasshoppers are permitted to be eaten just by being gathered; slaughtering is not necessary. This is like the heads of the Yeshivas, who do not need to be slaughtered when they die like other men, instead they are gathered without being slaughtered. Just as the fish live in the sea, those who study the Torah live in the Torah, and if they leave it they die instantly. He who learns Kabbalah is above all others, and will have dominion over the fish of the sea and the birds of the air. Rabbi Shimon likens those who learn Mishnah to the 'crocodiles', saying that when they have a dispute one swallows the other. If they are at the same level of teacher, however, they all have love at the end.
Ra'aya Meheimna (the Faithful Shepherd)

118. Fish and grasshoppers do not need to be slaughtered, for merely being gathered in permits them to be eaten. It is the same way with the heads of the Talmudic colleges, who do not need to be slaughtered WHEN THEY DIE LIKE OTHER MEN - WHO ARE SLAUGHTERED BY THE SWORD OF THE ANGEL OF DEATH. It is said of them: "...and expired, and was gathered to his people" (Beresheet 49:33), FOR THEY ARE GATHERED WITHOUT BEING SLAUGHTERED, WHICH DISFIGURES THE DECEASED. As the fish live in the sea, so the students who study the Torah and the Mishnah live in the Torah, and if they leave it they die instantly. The Tannaim of the Mishnah are raised by the Torah, like the fish IN THE SEA, and if those who dwell on land enter the sea without knowing how to swim, they die. But he who learns the Kabbalah is above all others, as it is written: "Have dominion over the fish of the sea and over the birds of the air" (Beresheet 1:28), WHICH ARE THE STUDENTS OF MISHNAH.

רעיא מהימנא
118. דָּגִים וַחֲגָבִים, אֵינָן טְעוּנִין שְׁחִיטָה, אֶלָּא אֲסִיפָתָם הִיא הַמַּתֶּרֶת אוֹתָם. הָכִי מָארֵי מְתִיבְתָּא, אֵין צְרִיכִין שְׁחִיטָה, אֶלָּא דְּאִתְּמַר בְּהוֹן, וַיִּגְוַע וַיֵּאָסֵף אֶל עַמָּיו. מַה נּוּנֵי יַמָּא, חִיּוּתָן בְּיַמָּא. אַף תַּלְמִידֵי חֲכָמִים, מָארֵי מַתְנִיתִין, חִיּוּתַיְיהוּ בְּאוֹרַיְיתָא, וְאִי אִתְפְּרְשָׁן מִנָּהּ, מִיַּד מֵתִים. תַּנָּאִין דְּמַתְנִיתִין, דְּבָהּ אִתְרַבּוּ כְּנוּנֵי יַמָּא, וְאִי אִינּוּן דְּבִיבֶשְׁתָּא יַעֲלוּן לְמַיָּא, וְלָא יַדְעִין לְשַׁטְטָא, אִינּוּן מַיְיתִין. אֲבָל אָדָם דְּאִינּוּן מָארֵי קַבָּלָה, דְּאִיהוּ לְעֵילָא מִכֻּלְּהוּ, אִתְּמַר בֵּיהּ וְיִרְדּוּ בִּדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם.

119. For those who learn Mishnah are 'crocodiles', NAMELY the great crocodile, "that crooked (Heb. bariach) serpent" (Yeshayah 27:1), which corresponds to "the middle bar (Heb. bariach) in the midst of the boards" (Shemot 26:28), WHICH IS THE SECRET OF TIFERET. When the 'crocodiles' who study Mishnah have a dispute and argue with each other, ONE swallows the other, if he is a young student and has not yet reached the position of teacher, yet teaches all the same AND IS THUS punishable by death. However, if all the students are in the same position yet have a difference of opinion, then it is said of them AT THE END: "Vahev in sufah" (Bemidbar 21:14) meaning that they have love at the end (Heb. ahava besofah).
End of Ra'aya Meheimna

119. דְּאִינּוּן מָארֵי מַתְנִיתִין תַּנִּינָיָא, הַתַּנִּין הַגָּדוֹל, נָחָשׁ בָּרִיחַ, לָקֶבֶל וְהַבְּרִיחַ הַתִּיכוֹן בְּתוֹךְ הַקְּרָשִׁים, בְּזִמְנָא דְּתַנִּינָן מָארֵי מִשְׁנָה אִית בְּהוֹן מַחֲלוֹקֶת, וּמַקְשִׁין דָּא לְדָא, בָּלַע לְחַבְרֵיהּ. וְהַאי אִיהוּ תַּלְמִיד זְעֵיר שֶׁלֹּא הִגִּיעַ לְהוֹרָאָה וּמוֹרֶה, חַיָּיב מִיתָה. וְאִי אִינּוּן שָׁוִין דָּא לְדָא, וְאִית בְּהוֹן מַחֲלוֹקֶת, וְקוּשְׁיָא, אִתְּמַר בְּהוֹן אֶת וָהֵב בְּסוּפָה, אוֹקְמוּהָ אַהֲבָה בְּסוּפָה.
עד כאן רעיא מהימנא

1. "By night on my bed"
Rabbi Elazar explains that the title verse means that the children of Yisrael lay in the dust in exile, and beseeched God to take them out of it. Rabbi Yitzchak says that they asked God to join them so that He would gladden them and bless them in perfect joy.

1. "And Hashem spoke to Moses saying, Speak to the children of Yisrael, saying, If a woman have conceived seed, and born a man child..." (Vayikra 12:2). Rabbi Elazar opened with, "By night on my bed I sought him whom my soul loves" (Shir Hashirim 3:1). HE ASKS, it says, "on my bed," while it should have said, "in my bed," why "on my bed"? AND HE ANSWERS, the Congregation of Yisrael spoke before the Holy One, blessed be He, and beseeched him concerning the exile, because she is sitting among the other nations with her children, and lying in the dust. And since she is lying in another, defiled land, she said, "on my bed" I beseech, since I am lying in exile, AND EXILE IS CALLED 'NIGHTS'. Therefore, "I sought him whom my soul loves," to take me out of it.

1. וַיְדַבֵּר יְיָ׳ אֶל מֹשֶׁה לֵאמֹר אִשָּׁה כִּי תַזְרִיעַ וְיָלְדָה זָכָר וְגוֹ׳. ר׳ אֶלְעָזָר פָּתַח, עַל מִשְׁכָּבִי בַּלֵּילוֹת בִּקַּשְׁתִּי וְגוֹ׳. עַל מִשְׁכָּבִי, בְּמִשְׁכָּבִי מִבָּעֵי לֵיהּ, מַהוּ עַל מִשְׁכָּבִי. אֶלָּא כְּנֶסֶת יִשְׂרָאֵל אָמְרָה קֻמֵיקוּדְשָׁא בְּרִיךְ הוּא, וּבָעָאת מִנֵּיהּ עַל גָּלוּתָא, בְּגִין דְּהִיא יָתְבָא בֵּין שְׁאָר עַמִּין עִם בְּנָהָא, וּשְׁכִיבַת לְעַפְרָא, וְעַל דְּהִיא שְׁכִיבַת בְּאַרְעָא אָחֳרָא מְסָאֲבָא, אָמְרָה, עַל מִשְׁכָּבִי בְּעֵינָא, דְּשָׁכִיבְנָא בְּגָלוּתָא, וְעַל דָּא, בִּקַּשְׁתִּי אֵת שֶׁאָהֲבָה נַפְשִׁי וּלְאַפָּקָא לִי מִנֵּיהּ.

2. "I sought him, but found him not" (Ibid.) BECAUSE it is not His custom to join me save in His palace AND NOT IN EXILE. "I sought him, but I could not find him" (Shir Hashirim 5:6), since I dwelt among other nations, and only His children hear His voice, as written, "Did ever people hear the voice of Elohim..." (Devarim 4:33).

2. בִּקַּשְׁתִּיו וְלֹא מְצָאתִיו, דְּלָאו אָרְחֵיהּ לְאִזְדַּוְּוגָא בִּי אֶלָּא בְּהֵיכָלֵיהּ, קְרָאתִיו וְלֹא עָנָנִי. דְּהָא בֵּינִי עַמִּין אָחֳרָנִין יָתִיבְנָא, וְקָלֵיהּ לָא שַׁמְעִין אֶלָּא בְּנוֹי. דִּכְתִיב, הֲשָׁמַע עָם קוֹל אֱלֹהִים וְגוֹ׳.

3. Rabbi Yitzchak said, "By night on my bed" said the Congregation of Yisrael, THE SHECHINAH. "on my bed" I complained before Him, NAMELY I ASKED HIM to join me to gladden me FROM THE LEFT COLUMN and bless me FROM THE RIGHT COLUMN in perfect joy FROM THE CENTRAL COLUMN. For we have learned that from the union of the King, ZEIR ANPIN, with the Congregation of Yisrael, many righteous people receive the inheritance of a holy portion, NAMELY SUPERNAL MOCHIN, and many blessings thus abide in the world.

3. רִבִּי יִצְחָק אָמַר, עַל מִשְׁכָּבִי בַּלֵּילוֹת. אָמְרָה כנ״י עַל מִשְׁכָּבִי אִתְרַעֲמְנָא קֳמֵיהּ, דְּיֵהֵא מִזְדַּוְּוגָא עִמִּי לְמֶחְדֵּי לִי, וּלְבָרְכָא לִי, בְּחֵידוּ שְׁלִים. דְּהָכִי תְּנִינָן דְּמִזְוּוּגָא דְּמַלְכָּא בכ״י, כַּמָּה צַדִּיקִים יַרְתּוּ יְרוּתַת אַחֲסַנְתָּא קַדִּישָׁא, וְכַמָּה בִּרְכָאן מִשְׁתַּכְּחֵי בְּעָלְמָא.

2. "Who can find a woman of worth"
A woman of worth and a virtuous woman is said to be the Congregation of Yisrael. "her price is far above rubies" means those lofty holy rubies that are the mysteries and inner meaning of the Torah. God may safely trust in the Congregation of Yisrael, which is why He put her in charge over the world. She bestows goodness on the world and not evil; the Tree of Life, Zeir Anpin, sends her life, that is Mochin from Binah, and shines upon her.

4. Rabbi Aba was walking to the cave of Lod in the village of Kanya with Rabbi Yosi and Rabbi Chiya. Rabbi Yosi said, it is written, "A virtuous woman is a crown to her husband" (Mishlei 12:4). The virtuous woman is the Congregation of Yisrael, THE SHECHINAH, while, "she that acts shamefully as a rottenness in his bones" (Ibid.) refers to the heathen nations, whom the Holy One, blessed be He, cannot tolerate in the world, as written, "therefore I abhorred (Heb. akutz) them" (Vayikra 20:23), like the thorns (Heb. kotz) and thistles that give pain to man so he cannot bear them. Rabbi Aba said, It is surely so, the "virtuous woman" is the Congregation of Yisrael, who is mistress over many armies and hosts OF ANGELS that abide in the world, NAMELY ALL THE DWELLERS IN BRIYAH, YETZIRAH AND ASIYAH THAT EXPAND FROM HER. "A VIRTUOUS WOMAN" MEANS BOTH A MISTRESS AND MASTER. "a crown to her husband" IS SIMILAR TO the words, "a crown of glory (lit. 'Tiferet')" (Yeshayah 62:3), and it is all the same, SINCE TIFERET IS THE HUSBAND OF THE SHECHINAH. While they were walking Rabbi Aba said, Let us each say something about the Congregation of Yisrael.

4. ר׳ אַבָּא הֲוָה אָזִיל לִכְפַר קַנְיָא, לְמֵעַרְתָּא דְּלוּד. וַהֲווֹ עִמֵּיהּ ר׳ יוֹסֵי וְר׳ חִיָּיא. א״ר יוֹסֵי, כְּתִיב, אֵשֶׁת חַיִל עֲטֶרֶת בַּעְלָהּ וְגוֹ׳. אֵשֶׁת חַיִל, דָּא כ״י. וּכְרָקָב בְּעַצְמוֹתָיו מְבִישָׁה. אִלֵּין עַמִּין עע״ז, דְּקוּדְשָׁא בְּרִיךְ הוּא לָא יָכִיל לְמִסְבַּל לוֹן בְּעָלְמָא, כד״א, וָאָקוּץ בָּם. כְּהָנֵי קוֹצִין וְגוּבִין דְּדַחֲקִין לֵיהּ לב״נ וְלָא יָכִיל לְמִסְבַּל לוֹן. א״ר אַבָּא, הָכִי הוּא וַדַּאי, אֵשֶׁת חַיִל, דָּא כ״י, דְּהִיא גְּבִירְתָּא מִכַּמָּה חֵילִין וְכַמָּה מַשְׁרְיָין דְּמִשְׁתַּכְּחֵי בְּעָלְמָא, עֲטֶרֶת בַּעְלָהּ, כד״א, עֲטֶרֶת תִּפְאֶרֶת, וְכֹלָּא חַד. עַד דַּהֲווֹ אָזְלֵי, א״ר אַבָּא כָּל חַד לֵימָא מִלָּה, בכ״י.

5. ר׳ אַבָּא פָּתַח וְאָמַר. אֵשֶׁת חַיִל מִי יִמְצָא, דָּא כ״י, דְּאִיהִי אֵשֶׁת חַיִל, כְּמָה דְּאַמְרָן. מִי יִמְצָא, כד״א, אֲשֶׁר יִמְצָא אֶתְכֶם בְּאַחֲרִית הַיָּמִים. מִי יִמְצָא, מַאן יִזְכֶּה לְמֶהֱוֵי בֵּהּ בִּשְׁלִימוּ, וּלְאִשְׁתַּכְּחָא עִמָּהּ תְּדִיר.

5. Rabbi Aba opened with, "Who can find a woman of worth" (Mishlei 31:10). It is the Congregation of Yisrael, who is a woman of worth, like we said. "Who can find" resembles, "that which shall befall you in the last days" (Beresheet 49:1), WHICH MEANS THAT WHICH SHALL ARRIVE AND HAPPEN TO YOU. HERE TOO "Who can find" MEANS who will deserve TO ARRIVE AT IT and be in her to perfection and be with her always.

6. וְרָחוֹק מִפְּנִינִים מִכְרָהּ, מִכְרָהּ, מִקְחָהּ מִבָּעֵי לֵיהּ. אֶלָּא, לְכָל אִינּוּן דְּלָא אִתְדַּבְּקָן בָּהּ בִּשְׁלִימוּ, וְלָא שְׁלִמִין בַּהֲדָהּ, הִיא מָכְרָה לוֹן וְאַסְגְּרָא לוֹן בִּידָא דְּעַמְמִין אָחֲרָנִין. כד״א, וַיַּעַזְבוּ בְּנֵי יִשְׂרָאֵל אֶת יְיָ׳ וַיִּמְכּוֹר אוֹתָם בְּיַד סִיסְרָא. וּכְדֵין כֻּלְּהוּ רְחִיקִין מֵאִלֵּין פְּנִינִים עִלָּאִין קַדִּישִׁין, דְּלָא יְהֵא חוּלָקָא בְּהוּ. הה״ד וְרָחוֹק מִפְּנִינִים מִכְרָהּ.

6. "for her price (or: 'selling') is far above rubies" (Mishlei 31:10). HE ASKS, IT SAYS "her price," while it should have been 'her buying', WHICH MEANS IT IS MORE DIFFICULT TO BUY HER THAN RUBIES. WHY DID IT SAY "HER SELLING"? AND HE ANSWERS, since she sells all those who do not completely cleave to her or are whole towards her, and turns them over to the other nations, as you say, "And when they forgot Hashem their Elohim, He sold them into the hand of Sissra" (I Shmuel 12:9). Then they are all far from those lofty holy rubies, WHICH ARE THE MYSTERIES AND INNER MEANING OF THE TORAH, in which you shall have no part. This is the meaning of, "for her price is far above rubies."

7. ר׳ חִיָּא פָּתַח קְרָא אֲבַתְרֵיהּ וְאָמַר, בָּטַח בָּהּ לֵב בַּעְלָהּ וְשָׁלָל לֹא יֶחְסָר. בָּטַח בָּהּ לֵב בַּעְלָהּ, דָּא קוּדְשָׁא בְּרִיךְ הוּא, דְּבְגִינֵי כַּךְ מָנֵי לֵהּ עַל עָלְמָא, לְאִתְדַּבְּרָא עָלָהּ, כָּל זִיוּנִין דִּלֵּיהּ אַפְקִיד בִּידָהָא, וְכָל אִינּוּן מַגִּיחֵי קְרָבָא, וְעַל דָּא, וְשָׁלָל לֹא יֶחְסָר.

7. Rabbi Chiya opened with the following verse, "The heart of her husband safely trusts in her, and he shall have no lack of gain" (Mishlei 31:11). "The heart of her husband safely trusts in her" refers to the Holy One, blessed be He, ZEIR ANPIN, who, for this reason, put her in charge over the world to be guided by her. All His armory He put in her hand and all the soldiers. Therefore, "he shall have no lack of gain."

8. ר׳ יוֹסֵי פָּתַח קְרָא אֲבַתְרֵיהּ, וְאָמַר, גְּמָלַתְהוּ טוֹב וְלֹא רָע כָּל יְמֵי חַיֶּיהָ. גְּמָלַתְהוּ טוֹב, הִיא זְמִינַת טָב לְעָלְמָא, זְמִינַת טָב לְהֵיכְלָא דְּמַלְכָּא וְלִבְנֵי הֵיכָלֵיהּ. וְלֹא רָע. בְּגִין דִּכְתִיב, וְעֵץ הַדַּעַת טוֹב וָרָע, טוֹב אִימָתַי, בְּזִמְנָא דְּאִינּוּן יְמֵי הַשָּׁמַיִם, נָהֲרִין עָלָהּ, וּמִזְדַּוְּוגָן עִמָּהּ כַּדְקָא יָאוֹת, דְּאִינּוּן יְמֵי חַיֶּיהָ. בְּגִין דְּעֵץ הַחַיִּים, שָׁדַר לָהּ חַיִּים, וְנָהִיר לָהּ. וּבְהַהוּא זִמְנָא גְּמָלַתְהוּ טוֹב וְלֹא רָע. א״ר אַבָּא שַׁפִּיר הוּא, וְכֻלְּהוּ קְרָאֵי בִּכְנֶסֶת יִשְׂרָאֵל אִתְּמָרוּ.

8. Rabbi Yosi explained the following verse, "She will do him good and not evil all the days of her life" (Ibid. 12). "She will do him good" MEANS she bestows goodness upon the world and bestows goodness upon the King's palace and the household people. "and not evil" HAD TO BE MENTIONED due to the words, "and the Tree of Knowledge of Good and Evil" (Beresheet 2:9). MALCHUT IS CALLED THE TREE OF KNOWLEDGE OF GOOD AND EVIL BECAUSE IF ONE HAS MERIT IT IS GOOD, BUT IF ONE DOES NOT HAVE MERIT IT IS EVIL. IT THEREFORE SAYS, "AND NOT EVIL." When is it good AND NOT EVIL? When the days of heaven, THE SFIROT OF ZEIR ANPIN, shine upon her and unite with her properly. FOR THE DAYS OF HEAVEN are "the days of her life," because the Tree of Life, ZEIR ANPIN, sends her life, WHICH IS MOCHIN FROM BINAH, and shines upon her. At that time, "She will do him good and not evil." Rabbi Aba said, This is well, and all these verses refer to the Congregation of Yisrael.

3. If a woman conceives first she bears a male child

Rabbi Yosi resolves some confusion over "If a woman have conceived seed" by saying that God distinguishes between a male and a female seed, and once He has seen it, He decides whether it will be male or female.

9. אִשָּׁה כִּי תַזְרִיעַ. תָּנֵינָן, אִשָּׁה מַזְרַעַת תְּחִלָּה יוֹלֶדֶת זָכָר. ר׳ אֲחָא אָמַר, הָא תָּנֵינָן, דְּקוּדְשָׁא בְּרִיךְ הוּא גָּזַר עַל הַהִיא טִפָּה, אִי אִיהוּ דְּכַר אִי אִיהִי נוּקְבָא, וְאַתְּ אָמְרַת אִשָּׁה מַזְרַעַת תְּחִלָּה יוֹלֶדֶת זָכָר. א״ר יוֹסֵי, וַדַּאי קוּדְשָׁא בְּרִיךְ הוּא אַבְחִין בֵּין טִפָּה דִּדְכוּרָא וּבֵין טִפָּה דִּנוּקְבָא, וּבְגִין דְּאַבְחִין לֵיהּ, גָּזַר עָלֵיהּ, אִי לְהֱוֵי דְּכַר אוֹ נוּקְבָא.

9. "If a woman have conceived seed" (Vayikra 12:2). We learned that if a woman conceives first, she bears a male child. Rabbi Acha said that we learned that the Holy One, blessed be He, determines whether that drop will be male or female, yet you say that if a woman conceives first, she gives birth to a male child. IN THAT CASE, THERE IS NO NEED FOR THE DECISION OF THE HOLY ONE, BLESSED BE HE. Rabbi Yosi said, Surely the Holy One, blessed be He, distinguishes between a male drop and a female drop. Once He observed it, He decided whether it would be male or female.

10. Rabbi Acha said, "and born a man child" (Ibid.). Does she give birth once she conceives, that the verse says, "If a woman have conceived seed, and born a man child"? BUT IT DEPENDS UPON PREGNANCY, and the verse should have read, 'If a woman have been pregnant, and born a man child'. Why then, "have conceived seed, and born"? Rabbi Yosi said, From the day THEY HAVE CONCEIVED, women talk of nothing except whether their baby will be male. Hence SCRIPTURE SAYS "If a woman have conceived seed, and born a man child."

10. א״ר אֲחָא, וְיָלְדָה זָכָר, וְכִי כֵּיוָן דְּמַזְרַעַת יוֹלֶדֶת, הִכְתִּיב, וְיָלְדָה, הַאי קְרָא הָכִי מִבָּעֵי לֵיהּ, אִשָּׁה כִּי תַּהַר וְיָלְדָה זָכָר. מַהוּ, כִּי תַזְרִיעַ וְיָלְדָה. אָמַר רִבִּי יוֹסֵי, אִתְּתָא, מִן יוֹמָא דְּאִתְעַבְּרַת עַד יוֹמָא דְּיוֹלֶדֶת לֵית לָהּ בְּפוּמָא, אֶלָּא יְלִידוּ דִּילָהּ אִי לִהֱוֵי דְּכַר, וְעַ״ד, אִשָּׁה כִּי תַזְרִיעַ וְיָלְדָה זָכָר.

4. "the earth is full of Your creatures"
Rabbi Chizkiyah tells us that God does His deeds with wisdom, wisely sowing all the seeds so that each matures in its own time. "The earth is full" means that the earth has been filled by everything that flows from Binah.

11. "If a woman have conceived seed" (Vayikra 12:2). Rabbi Chizkiyah opened with the verse, "Hashem, how manifold are Your works" (Tehilim 104:24). How many are the deeds of the Holy King in the world. This is likened to a man who took different kinds of seeds together and planted them at the same time. Afterwards each kind sprouts on its own. The Holy One, blessed be He, similarly does His deeds with wisdom, wisely taking everything together and planting them. Afterwards each comes out in its own time. This is the meaning of, "in wisdom have You made them all" (Ibid.).

11. אִשָּׁה כִּי תַזְרִיעַ. רִבִּי חִזְקִיָּה פָּתַח, מַה רַבּוּ מַעֲשֶׂיךָ יְיָ׳. כַּמָּה סַגִּיאִין עוֹבָדוֹהִי דְּמַלְכָּא קַדִּישָׁא בְּעָלְמָא, מָתַל לב״נ דְּנָטִיל בִּידוֹהִי כַּמָּה מַקְטוּרִין כַּחֲדָא, וְזָרַע לוֹן בְּזִמְנָא חֲדָא, וּלְבָתַר נָפִיק כָּל חַד וְחַד בִּלְחוֹדוֹי. כַּךְ קוּדְשָׁא בְּרִיךְ הוּא עֲבִיד עוֹבָדוֹהִי בְּחָכְמָה, וּבְחָכְמָה נָטִיל כֹּלָּא כַּחֲדָא וְזָרַע לוֹן, וּלְבָתַר נָפְקוּ כָּל חַד וְחַד בְּזִמְנֵיהּ, הה״ד כֻּלָּם בְּחָכְמָה עָשִׂיתָ.

12. Rabbi Aba said, "Hashem, how manifold are Your works." How many are the deeds of the Holy deed. All, EVERYTHING EXISTENT THROUGHOUT THE WORLDS, is hidden with wisdom. Hence it says, "in wisdom have You made them all." They are all incorporated in wisdom and emerge only by means of specific paths, THE 32 PATHS OF WISDOM to Binah. From there, FROM BINAH, everything is made and accomplished. Hence, "by understanding it is established" (Mishlei 24:3). It therefore says, "in wisdom have You made them all" in Binah, THROUGH BINAH.

12. אָמַר רִבִּי אַבָּא, מָה רַבּוּ מַעֲשֶׂיךָ יְיָ׳, כַּמָּה סַגִּיאִין אִינּוּן עוֹבָדוֹהִי דְּמַלְכָּא קַדִּישָׁא, וְכֻלְּהוּ, סְתִימִין בְּחָכְמָה, הה״ד כֻּלָּם בְּחָכְמָה עָשִׂיתָ. כֻּלְּהוּ בְּחָכְמָה כְּלִילָן, וְלָא נָפְקִי לְבַר אֶלָּא בִּשְׁבִילִין יְדִיעָן, לְגַבֵּי בִּינָה. וּמִתַּמָּן, אִתְעֲבִידוּ כֹּלָּא וְאִתְתַּקְנוּ, הה״ד וּבִתְבוּנָה יִתְכּוֹנָן. וְעַל דָּא כֻּלָּם בְּחָכְמָה עָשִׂיתָ, בְּבִינָה.

13. "The earth is full" (Tehilim 104:24) : the earth is the Congregation of Yisrael, WHICH IS MALCHUT, which is filled of all things from there, FROM BINAH, as written, "All the rivers run into the sea..." (Kohelet 1:7). "Your creatures" were brought forth by MALCHUT afterwards, as written, "These are the generations of the heaven and of the earth when they were created (Heb. behibr'am)" (Beresheet 2:4), WHICH CAN BE CONSTRUED AS 'BEHEI BERA'AM (HE CREATED THEM WITH HEI)'. IT IS MALCHUT, THE LAST HEI OF YUD HEI VAV HEI. For that reason, "the earth is full of Your creatures."

13. מָלְאָה הָאָרֶץ, הָאָרֶץ: דָּא כ״י, דְּמִתַּמָּן אִתְמַלְיָא מִכֹּלָּא, כד״א כָּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם וְגוֹ׳. קִנְיָנֶיךָ. דְּהִיא אַפִּיקַת לוֹן לְבָתַר, הה״ד אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם, בְּה׳ בְּרָאָם. בְּגִינֵי כַּךְ מָלְאָה הָאָרֶץ קִנְיָנֶיךָ.

5. "Surely a man walks in an image"
We learn that when a man and his wife are about to mate, God gives the spirit of the child who will be conceived to a minister, and tells him where it should go. God commands the spirit to be righteous, and then the spirit descends with an image. As long as he has that image with him, he exists in the world, but when it leaves him he dies. We read about the witchcraft described in the book of the sorcerers of Asmodeus, where they knew how to give over their images to the Other Side. We are told that one must never throw objects in his house because they are then of the other side. When that man who gave over his image to the other side dies, the evil spirit that was attached to his supernal image takes it away from him, so that it will never return. Before a soul is born it is shown the reward of good and evil, and the holy image stands by it; when it is born the image becomes part of it, and his life depends on it.

14. Come and see, when man is about to be sanctified and mate with his wife with his holy will, a Holy Spirit is aroused upon him, included of male and female, SINCE HE IS BORN AND COMES FROM ZEIR ANPIN AND MALCHUT THAT ARE THE SECRET OF MALE AND FEMALE. The Holy One, blessed be He, indicates to a minister appointed over the conception of men and hands him that spirit and lets him know where to put it. That is the meaning of, "and the night which said, There is a man child conceived" (Iyov 3:2). THIS MEANS that the night, WHICH IS MALCHUT CALLED NIGHT, said to that minister, "There is a man child conceived" by so and so, SO HE WILL PUT THE SPIRIT THERE. And the Holy One, blessed be He, commands that spirit whatever He does, THAT IS, HE MAKES IT SWEAR TO BE RIGHTEOUS, ETC. This has already been explained.

14. ת"ח, בְּשַׁעֲתָא דְּבַר נָשׁ אָתֵי לְאִתְקַדְּשָׁא לְאִזְדַּוּוּגָא בְּנוּקְבֵיהּ, בִּרְעוּתָא קַדִּישָׁא דִּילֵיהּ, אִתְּעַר עָלֵיהּ רוּחָא קַדִּישָׁא, כְּלִיל דְּכַר וְנוּקְבָא. וְרָמִיז קוּדְשָׁא בְּרִיךְ הוּא לְחַד שְׁלוּחָא מְמָנָא עַל עִדּוּוּיֵהוֹן דְּבְנֵי נָשָׁא, וּמָנֵי בִּידֵיהּ הַהוּא רוּחָא, וְאוֹדַע לֵיהּ, לְאָן אֲתַר יִפְקוֹד לֵיהּ. הֲדָא הוּא דִּכְתִיב, וְהַלַּיְלָה אָמַר הוֹרָה גֶּבֶר. הַלַּיְלָה אָמַר, לְהַהוּא מְמָנָא, הוֹרָה גֶּבֶר מִפְּלַנְיָא, וְקוּדְשָׁא בְּרִיךְ הוּא אַפְקִיד לֵיהּ, לְהַהוּא רוּחָא, כָּל מַה דְּאַפְקִיד, וְהָא אוּקְמוּהָ.

15. The spirit then descends with an image, the same IMAGE that assumes the supernal shape CALLED THE IMAGE OF ELOHIM. One is created with that image and walks about with it in this world. This is the meaning of, "Surely every man walks in a vain show (or: 'image')" (Tehilim 39:7). As long as that image is with him, man exists in this world, BUT IF THE IMAGE IS GONE FROM HIM HE DIES. These are two IMAGES (HEB. tzelamim) that join together. King Solomon warned people, saying, "Before the day cools, and the shadows (Heb. tzelalim) flee away" (Shir Hashirim 2:17), two of them.

15. כְּדֵין רוּחָא נַחְתָּא, וְחַד צוּלְמָא עִמֵּיהּ, הַהוּא דְּקָאֵים בְּדִיוּקְנֵיהּ לְעֵילָא, בְּהַהוּא צוּלְמָא אִתְּבְרֵי, בְּהַהוּא צוּלְמָא אָזִיל בְּהַאי עָלְמָא. הֲדָא הוּא דִּכְתִיב, אַךְ בְּצֶלֶם יִתְהַלֵּךְ אִישׁ. בְּעוֹד דְּהַאי צוּלְמָא אִשְׁתְּכַח עִמֵּיהּ בַּר נָשׁ, קָאֵים בְּהַאי עָלְמָא, וּתְרֵין אִינּוּן דְּמִתְחַבְּרָן כַּחֲדָא, וּשְׁלֹמֹה מַלְכָּא אַזְהַר לִבְנֵי נָשָׁא וְאָמַר, עַד שֶׁיָּפוּחַ הַיּוֹם וְנָסוּ הַצְּלָלִים, תְּרֵי.

16. In the book of the sorcerers of Asmodeus, I found that those who wish to perform witchcraft from the left side and be attached to them, must stand by candle light, or wherever his images are seen, THAT IS, BY THE LIGHT OF THE MOON, and say the words suitable for these enchantments and address those aspects of impurity using their names of impurity. One then hands over his images to those NAMES OF IMPURITY he summoned, and says he willingly sets them AT THEIR DISPOSAL and at their command. Man THEN leaves the domain of his Master, and his Master's deposit, NAMELY THE SOUL GIVEN TO HIM AS A DEPOSIT BY HIS MASTER HE gives to the aspects of impurity.

16. וּבְסִפְרָא דְּחַרְשִׁין דְּאַשְׁמְדַאי, אַשְׁכַּחְנָא דְּאִינּוּן דְּבָעוּ לְחַרְשָׁא חָרְשִׁין מִסִּטְרָא שְׂמָאלָא, וּלְאִתְדַּבְּקָא בְּהוּ, יְקוּם לְנְהוֹרָא דִּשְׁרָגָא, אוֹ בַּאֲתַר דְּיִתְחֲזוּן אִינּוּן צוּלְמִין דִּילֵיהּ, וְיֵימָא אִינּוּן מִלִּין דְּמִתְתַּקְּנֵי לְאִינּוּן חָרְשִׁין, וְיִקְרֵי לוֹן, לְאִינּוּן סִטְרִין מְסָאֲבִין, בִּשְׁמָהָן מְסָאֲבִין דִּילְהוֹן, וְיַזְמִין צוּלְמִין דִּילֵיהּ לְאִינּוּן דְּקָאֲרֵי, וְיֵימָא דְּהוּא אִתְּתָקַן בִּרְעוּתֵיהּ לְהוּ לְפִקּוּדַיְיהוּ, וְהַהוּא בַּר נָשׁ נָפַק מֵרְשׁוּ דְּמָארֵיהּ וּפִקְדּוֹנָא דִּילֵיהּ, יָהַב לְסִטְרָא מְסָאֲבָא.

17. By these words of witchcraft he uttered and by summoning HIS images, two spirits appear and settle in those images TO ASSUME human form. They tell him at specific times things to his own hurt and things to his own good. These two spirits that were not incorporated in a body, SINCE HE DID NOT HAVE TIME TO MAKE THEM BODIES BEFORE HE SANCTIFIED SHABBAT, are now incorporated in these images THAT MAN GAVE THEM. They settle in them and tell that man things to his own damage. Such a one left his Master's domain and gave his deposit, NAMELY HIS SOUL, to the side of defilement.

17. וּבְאִינּוּן מִלִּין דְּחַרְשִׁין דְּאִיהוּ יֵימָא, וְיַזְמִין לוֹן לְצוּלְמֵי, אִתְחֲזוּן תְּרֵין רוּחִין וּמִתְתַּקְּנִין בְּאִינּוּן צוּלְמִין דִּילֵיהּ, בְּחֵיזוּ דִּבְנֵי אֱנָשָׁא, וּמוֹדְעִין לֵיהּ מִלִּין לְאַבְאָשָׁא, וּמִלִּין לְאוֹטָבָא, לְזִמְנִין יְדִיעָן. וְאִלֵּין תְּרֵי רוּחִין, דְּלָא אִתְכְּלִילוּ בִּכְלָלָא דְּגוּפָא, הַשְׁתָּא אִתְכְּלִילָן בְּאִלֵּין צוּלְמִין, וּמִתְתַּקְּנָן בְּהוּ וּמוֹדְעִין לֵיהּ לְבַר נָשׁ מִלִּין לְאַבְאָשָׁא, וְדָא הוּא דְּנָפִיק מֵרְשׁוּתָא דְּמָארֵיהּ, וּפִקְדּוֹנָא דִּילֵיהּ, יָהִיב לְסִטְרָא מְסָאֲבָא.

18. תָּא חֲזֵי, אָסִיר לֵיהּ לְבַר נָשׁ לְאַשְׁדָּאָה מָאנֵי דְּבֵיתָא, וּלְאַפְקָדָא לֵיהּ לְסִטְרָא אָחֲרָא, דְּלָא אִצְטְרִיךְ, אוֹ מִלָּה אָחֲרָא דִּכְוָותֵיהּ, דְּהָא כַּמָּה גַּרְדִּינֵי נִימוּסִין זְמִינִין לְהַהוּא מִלָּה לְקַבְּלָא לֵיהּ, וּמֵהַהוּא זְמָנָא, לָא שָׁארוּ עָלֵיהּ בִּרְכָאן, דְּהָא מִסִּטְרָא אָחֲרָא הוּא. כ״ש מַאן דְּאַזְמִין בִּרְעוּתֵיהּ עַל הַהוּא טִיבוּ עִלָּאָה דִּילֵיהּ, לְאָחֲרָא וּלְסִטְרָא אָחֲרָא. דְּהָא, מֵהַהוּא דְּאַזְמִין לֵיהּ הֲוֵי.

18. Come and see, one must not throw the objects in his house or any other such thing IN HIS ANGER and thus deliver them to the Other Side. He must not DO SO because many litigants and persecutors await to receive that object. From that time on, no blessings dwell on it, because it is of the Other Side. This is more so for whoever willingly summons that supernal good, THAT IS, HIS IMAGE, to another and to the Other Side. Since he summons HIS IMAGE, he is his.

19. וְכַד קָרִיבוּ יוֹמִין דִּב״נ לְנָפְקָא מֵהַאי עָלְמָא, הַהוּא צוּלְמָא עִלָּאָה דִּיהַבִּי לֵיהּ, אַתְיָא הַהוּא רוּחָא בִּישָׁא דַּהֲוָה מִתְדַּבַּק בֵּיהּ בְּכָל יוֹמָא, וְנָטִיל לֵיהּ לְהַהוּא צוּלְמָא, וְאִתְתָּקַן בֵּיהּ וְאָזִיל לֵיהּ, וְלָא אִתְחֲזַר בֵּיהּ בב״נ לְעָלְמִין. כְּדֵין יִנְדַּע דְּהָא אִתְדַּחְיָא הוּא מִכֹּלָּא.

19. When the time draws near for man to depart from this world, the evil spirit that used to cleave daily to that supernal image that was given that man, and takes that image from him, it settles in it and walks away and THAT IMAGE will never return to that man. THAT MAN then realizes he is rejected in every sense.

20. תָּא חֲזֵי, בְּשַׁעֲתָא דְּנִשְׁמְתָא נַחְתָּא לְאַעֲלָא לֵיהּ בְּהַאי עָלְמָא, נַחְתָּא בְּגִנְתָּא דְּעֵדֶן דְּאַרְעָא, וְחָמָאת יְקָרָא דְּרוּחֵיהוֹן דְּצַדִּיקַיָּיא קַיְימִין שׁוּרִין. לְבָתַר אַזְלָא לְגֵיהִנָּם, וְחָמָאת לְהוּ לְרַשִׁיעַיָּיא דְּצַוְוחִין וַוי וַוי, וְלָא מְרַחֲמֵי עָלַיְיהוּ. וּבְכֹלָּא אַסְהִידוּ בָּהּ סַהֲדוּתָא, וְהַהוּא צוּלְמָא קַדִּישָׁא קַיְימָא עָלֵיהּ, עַד דְּנָפִיק לְעָלְמָא.

20. Come and see, when the soul descends to be ushered into this world, it first DESCENDS to the Garden of Eden where it beholds the glory of the spirits of the righteous that stand in rows. It then goes to Gehenom where it sees the wicked crying, 'Woe, woe,' but none has mercy upon them. It is given testimony about any thing. THE WICKED TESTIFY HOW THEY ARE PUNISHED FOR EVERY SIN AND THE RIGHTEOUS TESTIFY TO THE GOOD REWARD THEY RECEIVE FOR EACH PRECEPT. That holy image stands by it until it comes into this world.

21. כַּד נָפִיק לְעָלְמָא, אִזְדְּמַן הַהוּא צוּלְמָא לְגַבֵּיהּ, וְאִשְׁתְּתַף בַּהֲדֵיהּ, וְאִתְרַבֵּי עִמֵּיהּ. כְּמָה דְּאִתְּמַר, אַךְ בְּצֶלֶם יִתְהַלֵּךְ אִישׁ. וּבְהַהוּא צֶלֶם אִשְׁתְּתָפוּ יוֹמוֹי דְּבַר נָשׁ, וְתַלְיָין בֵּיהּ, הה״ד, כִּי תְמוֹל אֲנַחְנוּ וְלֹא נֵדָע כִּי צֵל יָמֵינוּ עֲלֵי אָרֶץ. כִּי צֵל יָמֵינוּ וַדַּאי. וּמִן יוֹמָא דְּמִתְעַבְּרָא אִתְּתָא עַד יוֹמָא דְּאוֹלִידַת, לָא יַדְעִין בְּנֵי נָשָׁא עוֹבָדוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, כַּמָּה אִינּוּן רַבְרְבִין, וְכַמָּה אִינּוּן עִלָּאִין. הה״ד, מַה רַבּוּ מַעֲשֶׂיךָ יְיָ׳ וְגוֹ׳.

21. When it goes out into the world that image comes to it, joins it and grows with it, as said, "Surely every man walks in an image." Man's days join that image and depend on it, FOR ONCE IT IS GONE, MAN DEPARTS FROM THE WORLD. This is the meaning of, "for we are but of yesterday, and know nothing, because our days upon earth are a shadow" (Iyov 8:9). Assuredly, "our days upon earth are a shadow," AS OUR DAYS DEPEND ON THAT SHADOW. From the day a woman conceives until the day she gives birth, no men know the deeds of the Holy One, blessed be He, how great they are, how superior. This is the meaning of, "Hashem, how manifold are Your works" (Tehilim 104:24).

6. "and born a man child"
Although the souls of male and female are supposed to come into this world together, ever since the sin of the first man and woman this has not been so. They are divided when they emerge from above into this world. If the man does not have enough merit, he never finds his soulmate, and if he marries another his children are impure. Rabbi Elazar says that thousands of souls emerge simultaneously into the world, but they are not considered Nefashot until they settle in the body and receive their illumination from Malchut, this takes 33 days. He talks about the blood of purification and the blood of circumcision.

22. Come and see, every spirit in the world incorporates male and female. When they emerge INTO THIS WORLD, they come out as male and female, and then divide according to their custom, THE SPIRIT OF THE MALE IS CLOTHED IN A MALE AND THE SPIRIT OF THE FEMALE IN A FEMALE. AFTERWARDS, if a man has merit, they join, he and his mate, and mate in a union in every sense, in spirit and bodily, as written, "Let the earth bring forth living creatures after their kind" (Beresheet 1:24). What is, "after their kind"? It is the spirit of the man that comes out with its mate that resembles it.

22. תָּא חֲזֵי, כָּל רוּחִין דְּעָלְמָא כְּלִילָן דְּכַר וְנוּקְבָּא, וְכַד נָפְקִין, דְּכַר וְנוּקְבָּא נָפְקִין, וּלְבָתַר מִתְפָּרְשָׁן בְּאָרְחַיְיהוּ, אִי זָכֵי בַּר נָשׁ, לְבָתַר מִזְדַּוְּוגֵי כַּחֲדָא. וְהַיְינוּ בַּת זוּגוֹ, וּמִתְחַבְּרָן בְּזִוּוּגָא חַד בְּכֹלָּא, רוּחָא וְגוּפָא. דִּכְתִיב, תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ. מַאי לְמִינָהּ. הַהוּא רוּחָא דִב״נ דְּנָפִיק זוּגֵיהּ דְּדָמֵי לֵיהּ.

23. HE ASKS, what is the earth IN THE VERSE, "LET THE EARTH BRING FORTH"? IT resembles the words, "and curiously wrought in the lowest parts of the earth" (Tehilim 139:15), WHICH IS MALCHUT. This has been explained. "Let the earth bring forth" as we explained it to refer to the spirit of the first man WHO EMERGED AND WAS BORN TO MALCHUT CALLED EARTH. This is the meaning of the words, "but of the fruit of the tree which is in the midst of the Garden" (Beresheet 3:3). "The fruit of the tree" refers to the Holy One, blessed be He, NAMELY ZEIR ANPIN CALLED THE TREE OF LIFE, WHOSE FRUIT IS THE SPIRIT OF THE FIRST MAN. "which is in the midst of the Garden," within the woman as we learned, WHO IS MALCHUT CALLED WOMAN AND CALLED GARDEN. FOR THE SPIRIT OF THE FIRST MAN CAME OUT FROM THE UNION OF ZEIR ANPIN AND MALCHUT. This is the meaning of, "If a woman have conceived seed, and born a man child" (Vayikra 12:2). THE WOMAN, MALCHUT BEARS THE SOULS. It is also written, "AND BORN A MAN CHILD," not included of male and female, as is the custom of the world, THAT THE SOULS ARE BORN MALE AND FEMALE. For THE LOWER BEINGS BY THEIR SINS cause MALCHUT THAT THE SOULS will not join MALE WITH FEMALE, as they come out from above as couples MALE AND FEMALE. HENCE IT IS WRITTEN, "AND BORN A MAN CHILD," SINCE IN THIS WORLD ONLY A MALE NOT INCLUDING A FEMALE APPEARS.

23. וּמַאי הָאָרֶץ, כד״א, רֻקַּמְתִּי בְּתַחְתִּיּוֹת אָרֶץ. וְהָא אוּקְמוּהָ. תּוֹצֵא הָאָרֶץ וַדַּאי, דְּהָא מִנָּהּ נָפְקִין נֶפֶשׁ חַיָּה, כְּמָה דְּאוֹקִימְנָא, דָּא רוּחֵיהּ דְּאָדָם קַדְמָאָה, הַיְינוּ דִּכְתִיב, וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ הַגָּן. וּמִפְּרִי הָעֵץ, דָּא קוּדְשָׁא בְּרִיךְ הוּא, אֲשֶׁר בְּתוֹךְ הַגָּן, אֲשֶׁר בְּתוֹךְ הָאִשָּׁה, תָּנִינָן, הַיְינוּ, אִשָּׁה כִּי תַזְרִיעַ וְיָלְדָה זָכָר, כְּתִיב. וְלָא כָּלִיל דְּכַר וְנוּקְבָּא, כְּסוּם אוֹרְחוֹי דְּעָלְמָא, דְּאִינּוּן, גָּרְמוּ לֵיהּ, דְּלָא מִתְחַבְּרָן, כַּמָּה דְּנַפְקָן מִלְּעֵילָא זוּגוֹת.

24. Since the first man and his mate EVE had sinned against the Holy One, blessed be He, MALE AND FEMALE are therefore divided when they emerge from above INTO THIS WORLD, THE SOUL OF THE MALE IS BORN ON ITS OWN AND THE SOUL OF THE FEMALE ON ITS OWN, until it will please the Holy One, blessed be He, if man gains merit, to give him his soulmate, THAT IS, THE SOUL OF THE FEMALE THAT WAS INCORPORATED IN HIM ABOVE. Otherwise, she is separated from him and given to another, AND THEN they beget improper children. Hence it is written, "My spirit shall not always strive on account of man" (Beresheet 6:3). Why does it say "my spirit"? It should have said, 'his spirit' OF MAN. For there are two spirits emerging in twosomes. IT SHOULD RATHER BE PRONOUNCED 'SPIRITS'. THE VERSE SAYS they must not be striven after together, BECAUSE THEY COME OUT SEPARATELY. It is therefore written, "and born a man child," and not man and woman TOGETHER according to the ways of the world ABOVE, because of their deeds.

24. בְּגִין דְּאָדָם קַדְמָאָה, וְזִוּוּג דִּילֵיהּ, חָבוּ לְקוּדְשָׁא בְּרִיךְ הוּא, וְעַ״ד מִתְפָּרְשִׁין, כַּד נָפְקִין מִלְּעֵילָא, עַד דְּהָוָה רַעֲוָא קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, אִי זָכָה ב״נ, יְהָבִין לֵיהּ זוּגְתּוֹ, וְאִי לָא, מַפְרִישִׁין לֵהּ מִנֵּיהּ, וְיָהְבִין לֵהּ לְאָחֳרָא, מוֹלִידִין בְּנִין דְּלָא כַּדְקָא יֵאוֹת. וְעַ״ד כְּתִיב, לֹא יָדוֹן רוּחִי בָאָדָם. מַאי רוּחִי, רוּחוֹ מִבָּעֵי לֵיהּ, אִינּוּן תְּרֵין רוּחֵי, דְּנַפְקֵי זוּגוֹת, לָא יִדּוּנוּן כַּחֲדָא, וְעַ״ד כְּתִיב, וְיָלְדָה זָכָר, וְלָא כָּלִיל דְּכַר וְנוּקְבָּא, כְּסוּם אוֹרְחוֹי דְּעָלְמָא, דְּאִינּוּן גָּרְמוּ.

25. Rabbi Elazar said that it is not so THAT "AND BORN A MAN CHILD" MEANS HE IS BORN FROM MALCHUT INTO THIS WORLD AS A MAN WITHOUT A WOMAN. For male and female always come joined together, and are then divided AND COME AS MAN ALONE AND WOMAN ALONE. But "and born a man child" REFERS TO A MALE AND A FEMALE included together from the right side, WHICH IS CONSIDERED MALE. "But if she bear a female child" (Vayikra 12:5) MEANS they are included together as female and male from the left side, WHICH IS CONSIDERED FEMALE. Then the left side has more power over the right side, and the male on the right is subdued and has no power. The male that comes from the Nukva, MALCHUT, from Her left, always acts like a female AND IS THEREFORE CONSIDERED A FEMALE. But a male coming from the right side OF MALCHUT has power, and the female that emerges with him is subdued, since the left side has no power. Hence it is written of him, "and born a man child."

25. רִבִּי אֶלְעָזָר אָמַר לָאו הָכִי, דְּהָא כֹּלָּא, דְּכַר וְנוּקְבָא כְּלִילָן כַּחֲדָא, וּמִתְפְּרְשָׁן לְבָתַר, אֲבָל וְיָלְדָה זָכָר, כְּלִילָן כַּחֲדָא מִסִּטְרָא דִּימִינָא, וְאִם נְקֵבָה תֵּלֵד, כְּלִילָן בְּחַד נוּקְבָא וּדְכַר מִסִּטְרָא שְׂמָאלָא, דְּשַׁלְטָא סִטְרָא שְׂמָאלָא עַל סִטְרָא יְמִינָא יַתִּיר, וּדְכוּרָא אִתְכַּפְיָא בִּימִינָא דְּלָא שַׁלְטָא, וּכְדֵין הַהוּא דְּכַר דְּנָפִיק מִגּוֹ נוּקְבָא, מִסִּטַר שְׂמָאלָא, כָּל אוֹרְחוֹי כְּנוּקְבָא, אֲבָל דְּכַר דְּנָפִיק מִגּוֹ יְמִינָא, הוּא שַׁלְטָא, וְנוּקְבָא דְּנָפְקָא מִנֵּיהּ אִתְכַּפְיָא, דְּהָא סִטְרָא שְׂמָאלָא לָא שַׁלְטָא, וְעַל דָּא וְיָלְדָה זָכָר כְּתִיב.

26. Thousands and myriads OF SOULS emerge simultaneously into the world. From the time she brought them forth they are not considered Nefashot UNTIL THEY RECEIVE THEIR ILLUMINATION FROM MALCHUT, until they settle in the body. This takes 33 days, as written, "thirty three days" (Vayikra 12:4). UNTIL THEN THE BODY IS INCOMPLETE FOR THE NEFESH TO SETTLE ON AND BE CLOTHED IN IT. "...then she shall be unclean seven days" (Ibid. 2), NAMELY THE NEFESH, for throughout those seven days no spirits enter her, MALCHUT, to be connected with her. And all those seven days, the spirit roams the body to find its place TO SETTLE IN. Then it is written, "it shall be seven days under its dam" (Vayikra 22:27), WHICH IS MALCHUT, AND HE IS UNDERNEATH HER AND CANNOT CONNECT WITH HER.

26. וְכַמָּה אֲלַף וְרִבְבָן נַפְקֵי בְּזִמְנָא חֲדָא לְעָלְמָא. וּמִן יוֹמָא דְּאַפְקַת לוֹן, לָא אִקְרוּן נַפְשָׁן, עַד דְּאִתְיַישְׁבָן בְּגוּפָא. וְכַמָּה הוּא, ל״ג יָמִים. הַיְינוּ דִּכְתִיב, וּשְׁלֹשִׁים יוֹם וּשְׁלֹשֶׁת יָמִים וְגוֹ׳. וְטָמְאָה שִׁבְעַת יָמִים, דְּהָא כָּל שִׁבְעַת יָמִים לָא עָאלִין רוּחִין לְגַבָּהּ, לְאִתְקַשְׁרָא בָּהּ, וְכָל אִלֵּין שִׁבְעַת יָמִים, רוּחָא אָזְלָא בְּגוּפָא, לְאַשְׁכְּחָא אַתְרֵיהּ. וּכְדֵין כְּתִיב, וְהָיָה שִׁבְעַת יָמִים תַּחַת אִמּוֹ.

27. On the eighth day the spirit and the body reappear before the Queen and connect with her and with the male, ZEIR ANPIN, in body and soul. "And she shall continue in the blood of her purifying for 33 days," IN ORDER for the spirit to settle in the body. HE ASKS, what is the purpose of the three days, AND ANSWERS, these are the three days after circumcision when the child suffers its pain, and the spirit does not dwell in the body as in other days. Hence "And she shall continue in the blood of her purifying for 33 days."

27. וּבְיוֹמָא תְּמִינָאָה, אִתְהַדְּרוּ רוּחָא וְגוּפָא לְאִתְחַזָּאָה קֳמֵי מַטְרוֹנִיתָא, וּלְאִתְקַשְׁרָא בָּהּ, וּבְדִכּוּרָא, בְּגוּפָא וּברוּחָא. וּשְׁלֹשִׁים יוֹם וּשְׁלֹשֶׁת יָמִים תֵּשֵׁב עַל דְּמֵי טָהֳרָה, לְאִתְיַישְׁבָא רוּחָא בְּגוּפָא. וְג׳ יָמִים מַאי עֲבִידְתַּיְיהוּ. אֶלָּא שְׁלֹשֶׁת יָמִים דְּמִילָה, דְּרַבְיָא כָּאיב, וְרוּחָא לָא שַׁרְיָא מָדוֹרֵיהּ בְּגוּפָא כְּשְׁאָר יוֹמִין, וְעַל דָּא וּשְׁלֹשִׁים יוֹם וּשְׁלֹשֶׁת יָמִים תֵּשֵׁב בְּדְמֵי טָהֳרָה.

28. HE ASKS, at first SCRIPTURE SAYS, "in the blood of her purifying" (Vayikra 12:5) and later "the days of her purifying" (Ibid. 6), AND ANSWERS, "the blood of her purifying" refers to the bloods of circumcision, blood and more blood coming from the child. The Holy One, blessed be He, keeps those bloods all these days. Hence it says, "And she shall continue in the blood of her purifying (Heb. taharah)." The word 'taharah' unspecified IS WRITTEN WITHOUT MAPPIQ (WHICH WOULD RENDER IT 'HER PURIFYING'), SO IT IS NOT PRONOUNCED WHEN READ. THIS INDICATES that the last Hei OF YUD HEI VAV HEI, WHICH IS MALCHUT, is not mentioned. SO you shall not say IT REFERS TO the purifying of the Matron, MALCHUT, THE MOTHER OF THE SOUL, but to purifying in general, SINCE unspecified "blood of her purifying" refers to pure bloods. THIS REFERS TO THE SOUL BORN TO HER. EVERY RISING AND CONNECTION SAID OF MALCHUT REFERS TO MALCHUT AS THE ROOT OF THAT SOUL.

28. בְּדְמֵי טָהֳרָה בְּקַדְמֵיתָא, וּלְבָתַר יְמֵי טָהֳרָה. בְּדְמֵי טָהֳרָה, אִלֵּין, דְּמֵי מִילָה, דְּמָא בָּתַר דְּמָא דְּאָתֵי מֵרַבְיָא, וְקוּדְשָׁא בְּרִיךְ הוּא נָטִיר לְאִינּוּן דְּמֵי כָּל אִלֵּין יוֹמִין, הה״ד, תֵּשֵׁב בְּדְמֵי טָהֳרָה. טָהֳרָה סְתָם, וְלָא אַדְכִּיר הֵ״א בַּתְרָאָה, דְּלָא תֵּימָא טָהֳרָה דְּמַטְרוֹנִיתָא, אֶלָּא טָהֳרָה סְתָם, דְּמֵי טָהֳרָה אִקְרוּן אִלֵּין דְּמֵי דַּכְיָא.

29. בְּכָל קֹדֶשׁ לֹא תִגָּע וְאֶל הַמִּקְדָּשׁ וְגוֹ׳. תָּא חֲזֵי, בְּכָל יוֹמָא וְיוֹמָא, כ״י, נַטְלָא מִבֵּי מַלְכָּא מְזוֹנָא לְרוּחֵיהוֹן דִּבְנֵי נָשָׁא, וְזָנַת לְהוּ בְּקֻדּוּשָׁה. בַּר לְהָנֵי, עַד דְּאִתְיַישְׁבָן בְּגוּפָא אִינּוּן רוּחִין, בָּתַר תְּלָתִין וּתְלַת יוֹמִין, אַשְׁגַּחַת עֲלַיְיהוּ כָּל יוֹמָא, דְּהָא רוּחִין מִתְקַשְּׁרָן בְּגוּפָא כִּשְׁאָר בְּנֵי עָלְמָא, כְּמָה דְּהִיא לָא שַׁרְיָא אֶלָּא בַּאֲתַר שְׁלִים, כַּךְ כָּל עוֹבְדּוֹי כְּהַאי גַּוְונָא, עַד דְּאִשְׁתְּלִימוּ. בְּכָל קֹדֶשׁ לֹא תִגָּע, לְאַשְׁגָּחָא עֲלַיְיהוּ.

29. "she shall touch no hallowed thing, nor come in to the sanctuary" (Vayikra 12:4). Come and see, the Congregation of Yisrael, MALCHUT, daily takes food from the King's house for human spirits and nourishes them in holiness, except those SPIRITS DURING THE 33 DAYS OF PURIFYING, until those spirits settle in the body. After 33 days, she cares for them daily, since the spirits are then connected to the body like the rest of the inhabitants of the world. As she, MALCHUT, dwells only on a wholesome place, likewise are her actions TOWARDS HUMAN SPIRITS until they are whole. THIS IS THE MEANING OF, "she shall touch no hallowed thing," WHICH MEANS for the purpose of taking care of souls. THAT MEANS SHE DOES NOT TOUCH HOLINESS TO RECEIVE FOOD FROM HOLINESS, WHICH IS ZEIR ANPIN, FOR THOSE SPIRITS.

7. "But if she bear a female child"
Rabbi Elazar says that a female child comes from the left side, that has more power than the right. In order to let the spirit be clothed in a body, Malchut separates from Zeir Anpin.

30. וְאִם נְקֵבָה תֵּלֵד. כְּמָה דְּאוֹקִימְנָא, דְּשַׁלְטָא סִטְרָא שְׂמָאלָא יַתִּיר וְאִתְכַּפְיָא יְמִינָא, וְעַל דָּא כֻּלָּא עַל חַד תְּרֵין, רְחִיקָא נוּקְבָא, מִדְּכוּרָא, לְאִתְקַשְּׁרָא רוּחָא בְּגוּפָא, דְּהָא שְׂמָאלָא לָא אִתְיַישְׁבָא הָכִי כִּימִינָא, וְאִשְׁתְּכַחַת בְּתוּקְפָא יַתִּיר.

30. "But if she bear a female child" (Vayikra 12:5), NAMELY as I interpreted, SINCE the left side has more power and the right is subdued before it. Hence it is all doubled. The Nukva, MALCHUT, is separated from the Male, ZEIR ANPIN, TO LET the spirit attach TO BE CLOTHED in a body, since the left does not settle in the body as well as the right, since it abides more in the strength OF GVUROT.

8. Circumcision and the foreskin
Rabbi Elazar talks about the secret meaning of the circumcision on the eighth day, the sign of the holy covenant, Yesod. The foreskin is said to be the impure serpent, that must be banished from Yisrael, and after it is removed it is placed in dust since God made the serpent live in the dust. Everyone must offer a son as a peace offering, and the reason for the circumcision on the eighth day is that at least one Shabbat must have passed.
Ra'aya Meheimna (the Faithful Shepherd)

רעיא מהימנא

31. וּבַיּוֹם הַשְּׁמִינִי יִמּוֹל בְּשַׂר עָרְלָתוֹ. פִּקּוּדָא דָּא, לְמִגְזַר לְתִמַנְיָא יוֹמִין גְּזִירוּ דְּקַיְּימָא קַדִּישָׁא. רָזָא עִלָּאָה, דִּכְתִיב, סוֹד יְיָ׳ לִירֵאָיו וּבְרִיתוֹ לְהוֹדִיעָם. לְמַאן, לְאִינּוּן יְרֵאָיו אִינּוּן דַּחֲלֵי חַטָּאָה, דְּהָא רָזָא דְּקַיְּימָא קַדִּישָׁא לָא אִתְחֲזֵי לְגַלָּאָה בַּר לְהוּ. וְרָזָא דְּקַיְּימָא קַדִּישָׁא, הָא אוּקְמוּהָ וְאִתְּמַר בְּכַמָּה דּוּכְתִּין.

31. "And on the eighth day the flesh of his foreskin shall be circumcised" (Vayikra 12:3). That commandment IS to circumcise on the eighth day the circumcision of the holy covenant. It is a supernal secret, as written, "The secret of Hashem is with them that fear Him; and He will reveal to them His covenant" (Tehilim 25:14). To whom DOES HE REVEAL THE SECRET, WHICH IS THE COVENANT? To the fearful, who fear sin. For it is not suitable to reveal the secret of the holy covenant except for them. We have explained and learned the secret of the holy covenant in several places.

32. וְרָזָא דָּא, לַ״ח יוֹמִין, אִיהוּ חִיּוּבָא עַל עָלְמָא, לְכָל עַמָּא קַדִּישָׁא. דִּכְתִיב, וּבַיּוֹם הַשְּׁמִינִי יִמּוֹל בְּשַׂר עָרְלָתוֹ. יוֹם הַשְּׁמִינִי, דָּא הוּא אָת קַיְּימָא קַדִּישָׁא, וְאִיהוּ תְּמִינָאָה לְכָל דַּרְגִּין. וּגְזִירוּ דְּהַהוּא קַיְּימָא, לְאַעְבְּרָא הַהוּא עָרְלָה. מִקַּמֵּי בְּרִית.

32. This secret, WHICH IS on the eighth day, is a universal obligation to all the holy people, as written, "And on the eighth day the flesh of his foreskin shall be circumcised." The eighth day is the sign of the holy covenant, NAMELY THE SFIRAH YESOD, which is the eighth among the Sfirot. IF YOU COUNT THE GRADES FROM CHOCHMAH DOWN, YESOD IS THE EIGHTH GRADE. KETER, THE SECRET OF THE ENDLESS LIGHT, IS NOT COUNTED. The purpose of the circumcision of the holy covenant IS to remove that foreskin, THE SECRET OF THE IMPURE SERPENT from before the covenant, THE HOLY YESOD.

33. דְּהָא בְּהַהוּא זִמְנָא דְּמִתְכַּנְּשֵׁי עַמָּא קַדִּישָׁא לְאַעְבָּרָא הַהוּא עָרְלָה מִקַּמֵּי בְּרִית, קוּדְשָׁא בְּרִיךְ הוּא כָּנִישׁ כָּל פָּמַלְיָא דִּילֵיהּ, וְאִתְגְּלֵי וַדַּאי לְאַעְבָּרָא לְהַהוּא עָרְלָה לְעֵילָא, מִקַּמֵּי בְּרִית קַיְּימָא קַדִּישָׁא. דְּהָא כָּל עוֹבְדִין דְּיִשְׂרָאֵל עַבְדִּין לְתַתָּא, מִתְעָרֵי עוֹבְדָא לְעֵילָא. וּבְהַהוּא זִמְנָא אִתְדַּחְיָיא הַהוּא עָרְלָה, מִכָּל עַמָּא קַדִּישָׁא לְעֵילָא. וּלְהַהוּא עָרְלָה מִתַּקְנֵי מָאנָא חֲדָא בְּעַפְרָא, לְאַשְׁרָאָה הַהוּא עָרְלָה בְּגַוֵּיהּ. בְּרָזָא דִּכְתִיב, וְנָחָשׁ עָפָר לַחְמוֹ. וְעָפָר תֹּאכַל כָּל יְמֵי חַיֶּיךָ.

33. For when the holy nation gathers to remove that foreskin from before the covenant, the Holy One, blessed be He, gathers His retinue and reveals Himself so as to remove that foreskin above from before the sign of the holy covenant, YESOD. For all the deeds Yisrael do below rouse a deed above. THEREFORE at that time the foreskin, WHICH IS THE IMPURE SERPENT, is banished from before the whole holy nation above. A vessel with dust is prepared for that foreskin, to keep the foreskin, according to the secret of the verses, "and dust shall be the serpent's food" (Yeshayah 65:25), and, "and dust shall you eat all the days of your life" (Beresheet 3:14).

34. מִכָּאן, דְּלָא אִצְטְרִיךְ לְאַנְהֲגָא קְלָנָא בְּהַהוּא אֲתַר, אע"ג דְּמְעַבְּרֵי לֵיהּ מִקַּמֵּי הַאי בְּרִית, וְדוּכְתֵּיהּ, כַּד מִתְעַבְּרָא מֵהַאי בְּרִית, עַפְרָא אִיהוּ, דְּהָרֵי בָּתַר דְּהַהוּא נָחָשׁ אִתְעַבָּר מִקַּמֵּי אָדָם, קוּדְשָׁא בְּרִיךְ הוּא שַׁוֵּי לֵיהּ מָדוֹרֵיהּ בֶּעָפָר, דִּכְתִיב וְעָפָר תֹּאכַל כָּל יְמֵי חַיֶּיךָ. וְכֵיוָן דְּקוּדְשָׁא בְּרִיךְ הוּא כַּד אַעְבַּר לֵיהּ מִקַּמֵּי אָדָם שַׁוֵּי מָדוֹרֵיהּ בְּעַפְרָא וְאַתְקִין לֵיהּ, כַּךְ בְּהַהוּא גַּוְונָא מַמָּשׁ, אֲנָן צְרִיכִין כַּד מְעַבְּרִין לַעֲרְלָה, לְאִתְתַּקְנָא לֵיהּ עַפְרָא, לְמֶהֱוֵי בֵּיהּ מָדוֹרֵיהּ.

34. From this WE DERIVE that one must not act contemptuously towards that place, THE FORESKIN, even though it is removed from before the member of the covenant. It is placed, after being removed from that covenant, in the dust, since after the serpent was removed from man, the Holy One, blessed be He, made him dwell in dust, as written, "and dust shall you eat all the days of your life." Since the Holy One, blessed be He, made him dwell in dust and formed him so when He removed him from before men, so in the very same way, when we remove the foreskin, we should fix dust for it to dwell in.

35. כָּל בַּר נָשׁ אִצְטְרִיךְ לְקָרְבָּא הַהוּא בְּרָא קָרְבְּנָא לְקוּדְשָׁא בְּרִיךְ הוּא, בְּחֶדְוָה, בִּרְעוּ דְּלִבָּא, לְמֵיעַל לֵיהּ תְּחוֹת גַּדְפּוֹי דִּשְׁכִינְתָּא, וְאִתְחַשָּׁב קָמֵי קוּדְשָׁא בְּרִיךְ הוּא דְּאִיהוּ קָרְבְּנָא, שְׁלִים לְאִתְקַבְּלָא בְּרַעֲוָא.

35. Everyone has to offer a son as an offering to the Holy One, blessed be He gladly and willingly, to enter him under the wings of the Shechinah. This is considered before the Holy One, blessed be He as a peace offering and is willingly accepted.

36. וְקָרְבְּנָא דָּא, כְּגַוְונָא דְּקָרְבְּנָא דִּבְעִירָא, דָּא לַח׳ יוֹמִין, וְדָא לַח׳ יוֹמִין, דִּכְתִיב, וּמִיּוֹם הַשְּׁמִינִי וָהָלְאָה יֵרָצֶה, בְּמַאי יֵרָצֶה. בְּמֶעְבַּר עָלֵיהּ חַד שַׁבְּתָא, כֵּיוָן דְּאַעְבַּר עָלֵיהּ חַד שַׁבְּתָא, כְּדֵין יֵרָצֶה דָּא לְקָרְבְּנָא, וְדָא לְקָרְבְּנָא. אֲמַאי. בְּגִין דְּאִתְדְּבַק וְאִזְדְּמַן לְגַבֵּי הַהוּא שַׁבָּת, רָזָא דִּבְרִית קַדִּישָׁא, וְעַל דָּא כֻּלָּא בְּרָזָא עִלָּאָה אִיהוּ.
ע"כ רעיא מהימנא

36. This offering resembles an offering from the cattle, as both occur on the eighth day, as written, "and from the eighth day and thenceforth it shall be accepted" (Vayikra 22:27). What makes it acceptable? IT IS because he already lived on Shabbat, BECAUSE IN EIGHT DAYS THERE MUST BE ONE SHABBAT. Once he underwent one Shabbat, the one shall be acceptable for an offering, THE ANIMAL, and the other shall be acceptable, THE CIRCUMCISED CHILD. The reason is that he cleaved and came to this Shabbat, MALCHUT, the secret of the holy covenant, YESOD. THIS MEANS THAT YESOD EXISTS ON SHABBAT IN ITS ENTIRETY, AND HENCE THE CHILD RECEIVES ILLUMINATION FROM IT TO INSTITUTE HIS HOLY COVENANT. THE CATTLE SHALL ALSO BE ACCEPTABLE AS AN OFFERING, BECAUSE THE SACRIFICE UNITES YESOD AND MALCHUT, AND ONE SHOULD THEREFORE BE ESTABLISHED BY THE WHOLE YESOD ON SHABBAT DAY. Everything follows a supernal secret.
End of Ra'aya Meheimna

9. "Neither is there a rock like our Elohim"
We learn from Rabbi Shimon that there are holy beings other than Elohim - angels, and the holy children of Yisrael, and yet they depend for their holiness on Elohim; He does not depend on theirs. We hear two explanations for the title verse, one of which compares the rock to the fetus God formed into which He blew the spirit of life. The other explanation says that the verse merely means that Elohim has power and dominion over everything.

37. אִשָּׁה כִּי תַזְרִיעַ וְיָלְדָה זָכָר וְגוֹ׳. ר׳ יְהוּדָה פָּתַח, אֵין קָדוֹשׁ כַּיְיָ׳ כִּי אֵין בִּלְתֶּךָ וְאֵין צוּר כֵּאלֹהֵינוּ, הַאי קְרָא קַשְׁיָא, אֵין קָדוֹשׁ כַּיְיָ׳, מַשְׁמַע דְּאִיכָּא קָדוֹשׁ אָחֳרָא, בְּגִין דְּכְתִיב כַּיְיָ׳, וְאֵין צוּר כֵּאלֹהֵינוּ, מַשְׁמַע דְּאִיכָּא צוּר אָחֳרָא.

37. "If a woman have conceived seed, and born a man child" (Vayikra 12:2). Rabbi Yehuda opened with, "There is none holy as Hashem. For there is none beside You. Neither is there a rock like our Elohim" (I Shmuel 2:2). This is a difficult verse. IF IT IS WRITTEN, "There is none holy as Hashem" it would mean there is something else holy NEVERTHELESS, SOMEWHAT LESSER THAN HASHEM, as it says, "as Hashem." ALSO, "Neither is there a rock like our Elohim" means there is another rock SOMEWHAT LESSER THAN HASHEM.

38. אֶלָּא וַדַּאי, אֵין קָדוֹשׁ כַּיְיָ׳, דְּכַמָּה קַדִּישִׁין נִינְהוּ, קַדִּישִׁין לְעֵילָא, דְּכְתִיב, וּמֵאמַר קַדִּישִׁין שְׁאֵלְתָּא. יִשְׂרָאֵל קַדִּישִׁין נִינְהוּ, דְּכְתִיב, קְדוֹשִׁים תִּהְיוּ. וְכֻלְּהוּ קַדִּישִׁין, וְלָאו קַדִּישִׁין כַּיְיָ׳. ומ״ט. בְּגִין דְּכְתִיב, כִּי אֵין בִּלְתֶּךָ. מַאי, כִּי אֵין בִּלְתֶּךָ, אֶלָּא קְדוּשָׁה דְּקוּדְשָׁא ב״ה בִּלְתִּי קְדוּשָׁא דִּלְהוֹן, דְּהוּא לָא אִצְטְרִיךְ לְקְדוּשָׁה דִּלְהוֹן. אֲבָל אִינּוּן, לָאו אִינּוּן קַדִּישִׁין בִּלְתֶּךָ, וְדָא הוּא, כִּי אֵין בִּלְתֶּךָ, אֵין קְדוּשָׁה דִּלְהוֹן, בִּלְתֶּךָ.

38. HE ANSWERS, surely, "There is none holy as Hashem," since there are many holy beings. There are holy beings above, NAMELY ANGELS, as written, "and the sentence by the word of the holy ones" (Daniel 4:14). Yisrael ALSO are holy, as written, "You shall be holy" (Vayikra 19:2). They are all holy, yet not as holy as Hashem. The reason is that it is written, "For there is none beside (or: 'without') You." It means that the holiness of the Holy One, blessed be He exists without their holiness OF THE ANGELS AND OF YISRAEL, since He is not in need of their holiness. But they are not holy without You, since without You they have no holiness.

39. וְאֵין צוּר כֵּאלֹהֵינוּ. כְּמָה דְּאוּקְמוּהָ, דְּקוּדְשָׁא בְּרִיךְ הוּא צָר צוּרָה בְּגוֹ צוּרָה, וְתָקִין לֵיהּ, וְנָפַח רוּחָא דְּחַיֵּי, וְאַפִּיק לֵיהּ לַאֲוִירָא דְּעָלְמָא, ד״א, וְאֵין צוּר כֵּאלֹהֵינוּ. אִית צוּר, דְּאִקְרֵי צוּר, הַבִּיטוּ אֶל צוּר חוּצַבְתֶּם. וְהִכִּיתָ בַצּוּר. הִנְנִי עוֹמֵד לְפָנֶיךָ שָׁם עַל הַצּוּר בְּחוֹרֵב. וְכֻלְּהוּ אִקְרוּן צוּר, וְאֵין צוּר בְּכֻלְּהוּ כֵּאלֹהֵינוּ, דְּיַלֵּיהּ שׁוּלְטָנוּ וּמַלְכוּתָא עַל כֹּלָּא.

39. "Neither is there a rock (Heb. tzur) like our Elohim" MEANS as explained that the Holy One, blessed be He shaped a form (Heb. tzurah) within a form, THAT IS, THE FORM OF THE FETUS IN THE FORM OF ITS MOTHER, improved it, blew into it the spirit of life and brought it out into the world. According to another explanation, "Neither is there a rock like our Elohim" means that there is a rock, which is called ONLY a rock, as written, "look to the rock from whence you are hewn" (Yeshayah 51:1), and, "and you shall smite the rock" (Shemot 17:6). They are all called 'rock' yet none is a rock like our Elohim, who has power and dominion over everything.

10. A star that struck another star three times

Here we read the story of what happened at midnight as the rabbis rose to study the Torah. They see a star that strikes another star three times, and then they hear two sounds, one of which is a voice that tells of God entering the Garden of Eden to walk about with the righteous. The Congregation of Yisrael has united with God, and before dawn He holds out to her a thread of Chesed, just as the king held out the golden scepter to Esther.

40. רִבִּי חִיָּא וְר׳ אֲחָא הֲווֹ יַתְבֵי לֵילְיָא חַד קָמֵיהּ דְּרִבִּי אַבָּא. קָמוּ בְּפַלְגוּת לֵילְיָא לְמִלְּעֵי בְּאוֹרַיְיתָא. עַד דְּנָפְקוּ לְבַר, חָמוּ חַד כּוֹכְבָא דַּהֲוָה בְּטַשׁ ג׳ זִמְנֵי בְּכוֹכְבָא אָחֳרָא וְסָתִים נְהוֹרֵיהּ. אַדְהָכִי שָׁמְעוּ תְּרֵי קָלֵי בִּתְרֵי סִטְרֵי, קָלָא חַד לְסִטַר צָפוֹן לְעֵילָא, וְקָלָא חַד לְתַתָּא. וְהַהוּא קָלָא אַכְרִיז וְאָמַר, עוּלוּ וְאִתְכַּנִּישׁוּ לְאַתְרַיְיכוּ, הַשְׁתָּא אִסְתַּמְּרוּתָא דְּנוּקְבָא פְּתִיחָא, קוּדְשָׁא בְּרִיךְ הוּא עָאל לְטַיְילָא בְּגִנְתָּא, לְאִשְׁתַּעְשָׁעָא בְּצַדִּיקַיָּיא דִּי בְּגִנְתָּא, אַעְבָּר הַהוּא קָלָא וְשָׁכִיךְ.

41(1). אָהַדְרוּ ר׳ אֲחָא וְר׳ חִיָּיא, אָמְרוּ, הָא וַדַּאי עִדָּן רְעוּתָא, דְּאִתְעָרוּתָא דְּכ״י הוּא לְאִתְחַבְּרָא בְּמַלְכָּא קַדִּישָׁא, א״ר אֲחָא, וַדַּאי, לָא אִתְחַבְּרַת לָהּ כ״י בְּקוּדְשָׁא בְּרִיךְ הוּא אֶלָּא מִגּוֹ שִׁירָתָא, מִגּוֹ שְׁבָחָא דִּילָהּ לְגַבֵּיהּ.

41a. Rabbi Acha and Rabbi Chiya returned TO THE HOUSE and said, surely it is time of goodwill of the awakening of the Congregation of Yisrael to unite with the Holy King, ZEIR ANPIN, THE CENTRAL COLUMN. Rabbi Acha said, surely the Congregation of Yisrael united with the Holy One, blessed be He, only by singing and by her praise for Him.

41(2). עַד דְּאָתֵי צַפְרָא, וְאוֹשִׁיט לָהּ מַלְכָּא חוּטָא דְּחֶסֶד, וְרָזָא דְּמִלָּה כְּמָה דְּאַמְרִינָן, וַיּוֹשֶׁט הַמֶּלֶךְ לְאֶסְתֵּר אֶת שַׁרְבִיט הַזָּהָב אֲשֶׁר בְּיָדוֹ וְגוֹ׳. וְלָא תֵּימָא דִּלָּהּ בִּלְחוֹדָהָא אוֹשִׁיט לָהּ מַלְכָּא דָּא, אֶלָּא לָהּ, וּלְכָל אִינּוּן דְּמִתְחַבְּרָן בָּהּ. תָּא וְנִתְחַבַּר כַּחֲדָא. יָתְבוּ.

41b. Before dawn, the King holds out to her a thread of Chesed, SINCE THEN THE CHOCHMAH IN HER IS CLOTHED IN CHESED AND ATTAINS COMPLETION. The secret of this is said in the verse, "and the king held out to Esther the golden scepter that was in his hand" (Ester 5:2). THE KING IS ZEIR ANPIN AND ESTER IS MALCHUT; THE GOLDEN SCEPTER IS THE THREAD OF CHESED, WHICH, WITH THE CLOTHING OF CHOCHMAH IN MALCHUT IN IT IS CALLED A GOLDEN SCEPTER. Do not say that the King holds out to her alone THE GOLDEN SCEPTER but to her and to all those who join her. Let us come together. They sat down.

11. "and He took one of his sides"
Rabbi Shimon says that the first man was created male and female fastened together at their backs, but that later God severed them so they could be face to face. Because God blesses newlyweds with seven blessings, anyone who mates with another's wife destroys the union, and is not forgiven until he repents and dies.

42. פָּתַח רִבִּי אֲחָא וְאָמַר, וַיֹּאמֶר יְיָ׳ אֱלֹהִים לֹא טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ וְגוֹ׳. אֲמַאי פָּתַח קְרָא הָכִי, אֶלָּא הָא אִתְּמַר, דְּעַל דָּא לָא כְּתִיב, כִּי טוֹב בַּשֵּׁנִי, בְּגִין דְּזַמִּין אָדָם לְאִתְפְּרְשָׁא, וּכְתִיב, לֹא טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ.

42. Rabbi Aba opened with, "And Hashem Elohim said, It is not good that the man should be alone..." (Beresheet 2:18). HE ASKS, why did the verse speak this way, AND ANSWERS, that we learned that for this reason it is not written, "that it was good" about the second day, because man will be divided, THAT IS, A SIDE WILL BE DIVIDED FROM HIM TO BUILD THE WOMAN. It is also written, "it is not good that the man should be alone." FOR THAT REASON "THAT IT WAS GOOD" WAS NOT SAID IN RELATION TO THE SECOND DAY.

43. וְכִי לְבַדּוֹ הֲוָה, וְהָא כְּתִיב, זָכָר וּנְקֵבָה בְּרָאָם. וְתָנֵינָן אָדָם דּוּ פַּרְצוּפִין אִתְּבְרֵי, וְאַתְּ אָמְרַת, לֹא טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ. אֶלָּא דְּלָא אִשְׁתְּדַל בְּנוּקְבֵיהּ, וְלָא הַוַּת לֵיהּ, סְמֶךְ לְקָבְלֵיהּ, בְּגִין דְּהַוַּת בְּסִטְרוֹי, וַהֲווֹ כַּחֲדָא מֵאַחוֹרָא, וּכְדֵין הֲוָה הָאָדָם לְבַדּוֹ.

43. HE ASKS, was he alone? Yet it is written, "male and female He created them" (Beresheet 5:2). We learned that the first man was created double faced, THAT IS, A MALE AND A FEMALE FACES FASTENED AT THEIR BACKS. Yet you say, "it is not good that the man should be alone." HE ANSWERS, but he did not gain favor with his wife, and she was not a help to match him, but they were FASTENED together back to back. Then man was alone.

44. אֶעֱשֶׂה לּוֹ עֵזֶר כְּנֶגְדּוֹ. מַהוּ כְּנֶגְדּוֹ, לְקָבֵל אַנְפּוֹי, לְאִתְדַּבְּקָא דָּא בְּדָא אַנְפִּין בְּאַנְפִּין, מָה עֲבַד קוּדְשָׁא בְּרִיךְ הוּא, נְסַר לֵיהּ וְנָטִיל נוּקְבָא מִנֵּיהּ, הה״ד, וַיִּקַּח אַחַת מִצַּלְעוֹתָיו. מַהוּ אַחַת. דָּא נוּקְבָא דִּילֵיהּ. כד״א, אַחַת הִיא יוֹנָתִי תַּמָּתִי. וַיְבִיאֶהָ אֶל הָאָדָם, אַתְקִין לָהּ כְּכַלָּה וְאַיְיתֵי לָהּ לְמֶהֱוֵי לְקָבֵיל אַנְפּוֹי נְהִירִין אַנְפִּין בְּאַנְפִּין. וּבְעוֹד דַּהֲוָה מִתְדַּבְּקָא נוּקְבָא בְּסִטְרוֹי, הֲוָה הָאָדָם לְבַדּוֹ. לְבָתַר, סְלִיקוּ תְּרֵין, וְקָמוּ שֶׁבַע כַּחֲדָא.

44. "I will make him a help to match him" (Beresheet 2:18). What is "to match him"? HE ANSWERS THAT IT MEANS facing him, so they will unite face to face. The Holy One, blessed be He, sawed him and took the female from him, as written, "and He took one of his sides" (Ibid. 21). What does 'one' refer to? It resembles the words, "My dove, my undefiled is but one" (Shir Hashirim 6:9). "...and brought her to the man" (Beresheet 2:22) MEANS He fixed her as a bride and brought her so she will face him and their faces would shine at each other's. As long as the woman was adjoined to his side, the man was alone. Afterwards two came out AND MATED, and seven emerged, NAMELY, CAIN WITH HIS TWIN SISTER, ABEL WITH HIS TWO TWIN SISTERS, WHICH MAKES FIVE. TOGETHER WITH ADAM AND EVE THEY ARE SEVEN.

45. Come and see, when EVE was made ready for Adam, the Holy One, blessed be He, blessed them. This is the meaning of, "And Elohim blessed them" (Beresheet 1:28), just as the cantor gives the bride seven blessings. From this we learned that once a bride and a groom are blessed with seven blessings, they are united as the likeness of above WHERE MALCHUT IS BLESSED WITH SEVEN BLESSINGS BY CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN.

45. ת"ח, בְּשַׁעֲתָא דְּאִתְתַּקְּנַת לְגַבֵּי אָדָם, קוּדְשָׁא בְּרִיךְ הוּא בְּרִיךְ לוֹן, הה"ד, וַיְבָרֶךְ אוֹתָם אֱלֹהִים. כְּחַזָּן דְּמְבָרֵךְ לְכַלָּה בְּשֶׁבַע בְּרָכוֹת. מִכָּאן אוֹלִיפְנָא, חָתָן וְכַלָּה, כֵּיוָן דְּאִתְבָּרְכָן בְּשֶׁבַע בְּרָכוֹת אִתְדַּבְּקָן כַּחֲדָא, כְּדוּגְמָא דִלְעֵילָא.

46. Therefore, whoever mates with another man's wife blemishes the union, because the Congregation of Yisrael unites with the Holy One, blessed be He, alone BOTH at the time when He is of Mercy AND when He is of Judgment. Come and see, whoever mates with another's wife, it is as if he is false to the Holy One, blessed be He, and the Congregation of Yisrael. For this reason the Holy One, blessed be He, does not forgive him through repentance, and repentance impends until he dies. This is the meaning of, "shall not be forgiven you till you die" (Yeshayah 22:14). When IS HE FORGIVEN? When he repents coming into that world, WHERE he needs to receive punishment. THEN HE IS FORGIVEN.

46. וְעַל דָּא מַאן דְּאָתֵי לְאִתְחַבְּרָא בְּאִנְתּוּ דְּאָחֳרָא, הָא פָּגִים זִוּוּגָא, דְּהָא זִוּוּגָא דְכ"י, בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא בִּלְחוֹדוֹי, בְּזִמְנָא דְּאִיהוּ בְּרַחֲמֵי, וּבְזִמְנָא דְּאִיהוּ בְּדִינָא. ת"ח, מַאן דְּמִתְחַבָּר בְּאִנְתּוּ דְּאָחֳרָא, כְּאִילוּ מְשַׁקֵּר בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא ובכ"י, וְעַל דָּא קוּדְשָׁא בְּרִיךְ הוּא לָא מְכַפֵּר לֵיהּ בִּתְשׁוּבָה, וּתְשׁוּבָה תַּלְיָא עַד דְּיִסְתַּלֵּק מֵעָלְמָא, הה"ד, אִם יְכוּפַּר הֶעָוֹן הַזֶּה לָכֶם עַד תְּמוּתוּן. וְאֵימָתַי, בְּשַׁעֲתָא דְּעָאל בִּתְשׁוּבָה לְהַהוּא עָלְמָא, וְאִית לֵיהּ לְקַבְּלָא עוֹנְשָׁא.

47. Rabbi Elazar said, whoever is false to the Congregation of Yisrael BY MATING WITH ANOTHER MAN'S WIFE, HIS repentance is not accepted until he is punished in Gehenom. This is more true for whoever is false to the Congregation of Yisrael and the Holy One, blessed be He, and all the more so if he troubles the Holy One, blessed be He, to make the form of a bastard in another's wife, and is false to the King in public, openly.

47. רִבִּי אֶלְעָזָר אָמַר, מַאן דְּמְשַׁקֵּר בכ"י, לָא יִתְקַבֵּל בִּתְשׁוּבָה, עַד דְּיִתְדָּן בְּדִינָא דְּגֵיהִנָּם. כ"ש, מַאן דְּמְשַׁקֵּר בכ"י ובקוּדְשָׁא בְּרִיךְ הוּא. וכ"ש אִי אַטְרַח לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא לְמֶעְבַּד דְּיוּקְנָא דְּמַמְזֵר בְּאִנְתּוּ דְּאָחֳרָא, וְאַכְחִישׁ פּוּמְבִּי דְּמַלְכָּא.

12. "He who robs his father or his mother"
Rabbi Chiya says that "his father" is God, "his mother" is the congregation of Yisrael, and the robbery is a man coveting a woman who is not his wife. Such a man blemishes above and blemishes below and blemishes his own soul.

48. Rabbi Chiya opened with the words, "He who robs his father or his mother..." (Mishlei 28:24). His father is the Holy One, blessed be He, and his mother is the Congregation of Yisrael. "robs" is as in the words, "the robbery of the poor is in your houses" (Yeshayah 3:14). What is THE ROBBERY? It is man coveting another woman, who is not his wife.

48. ר' חִיָּא פָּתַח וְאָמַר, גּוֹזֵל אָבִיו וְאִמּוֹ וְגוֹ'. אָבִיו, דָּא קוּדְשָׁא בְּרִיךְ הוּא. אִמּוֹ, דָּא כ"י. מַאי גּוֹזֵל. כד"א, גְּזֵלַת הָעָנִי בְּבָתֵּיכֶם. וּמַאן אִיהוּ, מַאן דְּחָמִיד אִתְּתָא אָחֳרָא דְּלָאו אִיהִי בַּת זוּגֵיהּ.

49. We learned there that whoever derives any enjoyment from this world without blessing, it is as if he robs the Holy One, blessed be He, and the Congregation of Yisrael, as written, "He who robs his father or his mother, and says, It is no transgression; he is companion of a destroyer." Whoever enjoys anything of this world, THE WORDS 'WHOEVER ENJOYS' include a woman. Whoever joins a woman to enjoy her without a blessing, NAMELY WITHOUT THE SEVEN BLESSINGS BESTOWED ON THE BRIDE, it is as if HE robs the Holy One, blessed be He, and the Congregation of Yisrael. What is the reason thereof? Because they are united by means of the seven blessings AND HE WHO DERIVES ENJOYMENT WITHOUT THEM BLEMISHES THE SUPERNAL SEVEN BLESSINGS. And if this is true to a single woman, it is all the more true for one who unites with another man's wife, who has the likeness of above by means of the seven blessings THROUGH HER HUSBAND, all the more so.

49. תָּמָן תְּנִינָן, כָּל הַנֶּהֱנֶה מִן הָעוֹלָם הַזֶּה בְּלֹא בְּרָכָה, כְּאִלּוּ גּוֹזֵל לְקוּדְשָׁא בְּרִיךְ הוּא וכ"י, דִּכְתִיב גּוֹזֵל אָבִיו וְאִמּוֹ וְגוֹ'. כָּל הַנֶּהֱנֶה מִן הָעוֹלָם הַזֶּה, כְּלָל דָּא, אִיהוּ אִינְתּוּ. מַאן דְּאִתְדַּבָּק בְּאִנְתּוּ לְמֵהֱנֵי מִנָּהּ, וּאע"ג, דְּאִיהִי פְּנוּיָה, וְאַהֲנֵי מִנָּהּ בְּלָא בְּרָכָה, כְּאִלּוּ גּוֹזֵל קוּדְשָׁא בְּרִיךְ הוּא וּכְנֶסֶת יִשְׂרָאֵל. מ"ט, בְּגִין דְּזִוּוּגָא דִלְהוֹן, בְּשֶׁבַע בְּרָכוֹת הוּא. וּמַה עַל פְּנוּיָה כַּךְ, מַאן דְּיִתְדַּבַּק בְּאִנְתּוּ דְּאָחֳרָא, דְּקָאֵים כְּגַוְונָא דִלְעֵילָא, בְּזִוּוּגָא דִ' בְּרָכוֹת, עַל אַחַת כַּמָּה וְכַמָּה.

50. חָבֵר הוּא לְאִישׁ מַשְׁחִית, דָּא יָרָבְעָם, כְּמָה דְּאוּקְמוּהָ, וְאֹמֵר אֵין פֶּשַׁע דְּאָמַר הָא פְּנוּיָה הִיא, אֲמַאי אָסוּר. בְּגִין דָּא גּוֹזֵל אָבִיו וְאִמּוֹ הֲוֵי. וְלָא עוֹד אֶלָּא דְּחָבֵר הוּא לְאִישׁ מַשְׁחִית. מַאן הוּא אִישׁ מַשְׁחִית. דְּפָגִים דִּיוּקְנָא וְתִקּוּנָא דִּלְעֵילָא. כ״ש מַאן דְּחָמִיד לְאַנְתּוּ דְּחַבְרֵיהּ לְאִתְדַּבְּקָא בָּהּ, דְּפָגִים יַתִּיר. וְעַל דָּא אִתְפְּגִים הוּא לְעָלְמִין. אִישׁ מַשְׁחִית, דְּפָגִים לְעֵילָא, וּפָגִים לְתַתָּא, וּפָגִים לְנַפְשֵׁיהּ, דִּכְתִיב מַשְׁחִית, וּכְתִיב, מַשְׁחִית נַפְשׁוֹ הוּא יַעֲשֶׂנָּה.

50. "he is companion of a destroyer" (Mishlei 28:24) refers to Jeroboam, as was explained, who "says, It is no transgression" (Ibid.), saying, she is single, why should it be forbidden? Therefore, he "robs his father or his mother." Moreover, "he is companion of a destroyer." The destroyer is a man who blemishes the form and establishment of above, and all the more so whoever covets his neighbor's wife to cling to her, who blemishes even more. He is thus blemished forever. He is a destroyer because he blemishes above, blemishes below, and blemishes his soul, as written, "a destroyer," and, "he who does that destroys his soul" (Mishlei 6:32).

13. "Let me go, for the day breaks"
Rabbi Shimon explains to Rabbi Aba that the angel prevailed over Jacob at night because he was from the side of judgment and night, but when daylight came his power was lessened and Jacob was able to overpower him. Jacob worried lest the angel should hold his usurpation of Esau's blessings against him, but the angel acknowledged that he had acquired the blessings rightfully, and he renamed Jacob Israel. Rabbi Shimon says that if the desire of Malchut is aroused first, drawing God to her with love and desire, she is filled from the right side, that is considered male, and she bears a boy child. God therefore decrees whether a boy or a girl shall be conceived. Desire should be prevalent first in the world, since in every sense people should desire God.

51. רִבִּי אַבָּא פָּתַח וְאָמַר, וַיֹּאמֶר שַׁלְּחֵנִי כִּי עָלָה הַשָּׁחַר וְגוֹ׳. וַיֹּאמֶר שַׁלְּחֵנִי, וְכִי עָקוּד הֲוָה בִּידֵיהּ דְּיַעֲקֹב. אֶלָּא זַכָּאִין אִינּוּן צַדִּיקַיָּיא, דְּקוּדְשָׁא ב״ה חָס עַל יְקָרָא דִּלְהוֹן, וְלָא שָׁבִיק לוֹן לְעָלְמִין. הה״ד, לֹא יִתֵּן לְעוֹלָם מוֹט לַצַּדִּיק. וְהָא כְּתִיב, וַתֵּקַע כַּף יֶרֶךְ יַעֲקֹב.

51. Rabbi Aba opened with, "And he said, Let me go, for the day breaks" (Beresheet 32:27). HE ASKS, "And he said, Let me go." Was he a prisoner in Jacob's hands?! AND HE ANSWERS, happy are the righteous, that the Holy One, blessed be He, respects their honor and never leaves them. This is the meaning of, "He shall never suffer the righteous to be moved" (Tehilim 55:23). HE ASKS, yet it is written, "and the hollow of Jacob's thigh was put out of joint" (Beresheet 32:26)?

52. אֶלָּא לִדִידֵיהּ גָּבָה. וְהָא אִתְּמַר, כְּתִיב וְהוּא לָן בַּלַּיְלָה הַהוּא בַּמַּחֲנֶה. וּכְתִיב וַיִּקָּחֵם וַיַּעֲבִרֵם אֶת הַנָּחַל מַאי הֲוָה דַּעְתֵּיהּ דְּיַעֲקֹב, לְמַעְבְּרָא לְהוֹן בְּנַחֲלָא בְּלֵילְיָא. אֶלָּא חָמָא מְקַטְרְגָא אָזִיל בֵּין מַשְׁרְיָיא דִּילֵיהּ, אָמַר יַעֲקֹב אַעְבַּר לְגִיסָא אָחֳרָא דְּנַהֲרָא, דִּלְמָא לָא יִשְׁתְּכַח עַרְבּוּבְיָא.

52. HE ANSWERS, the angel took from his own. We learned the words, "and he himself lodged that night in the camp" (Ibid. 22), and, "he took them, and sent them over the wadi" (Ibid. 24). HE ASKS, what did Jacob have in mind to send them across the wadi at night, AND ANSWERS, he saw the persecutor walking among his camps. Jacob said to himself, I shall send them across the wadi. Perhaps confusion shall be avoided.

53. מַאי קָא חָמָא. חָמָא שַׁלְהוֹבָא דְּאֶשָּׁא מְלַהֲטָא, אַזְלָא וְטָאס בֵּין מַשְׁרְיָיתֵיהּ אָמַר יַעֲקֹב מוּטָב לְנַטְלָא מֵהָכָא, וְנַהֲרָא פָּסִיק בְּגַוָּון, וְלָא יִשְׁתְּכַח עַרְבּוּבְיָא. מִיַּד וַיִּקָּחֵם וַיַּעֲבִרֵם אֶת הַנָּחַל. וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ, מִכָּאן אוֹלִיפְנָא מַאן דְּאִשְׁתְּכַח בִּלְחוֹדוֹי בְּבֵיתָא בְּלֵילְיָא, אוֹ בִּימָמָא בְּבַיִת מְיַחֲדָא, כ״ש בְּלֵילְיָא, מַאי מְיַחֲדָא. מְיַחֲדָא מִשְׁאָר בֵּיתִין. אוֹ מַאן דְּאָזִיל בִּלְחוֹדוֹי בְּלֵילְיָא יָכִיל לְאִתְזָקָא.

53. HE ASKS, what did he see? AND ANSWERS, he saw a flame of bright fire flying and sauntering among his camps. Jacob said to himself, it is better to take them from here ACROSS THE WADI, so the river may divide between them and thus there shall be no confusion, SINCE DEMONS CANNOT CROSS RIVERS. Immediately "he took them, and sent them over the wadi... And Jacob was left alone." SINCE JACOB PREVENTED HIM FROM HARMING THE CAMPS, "HE TOUCHED THE HOLLOW OF HIS THIGH; AND THE HOLLOW OF JACOB'S THIGH WAS PUT OUT OF JOINT." FOR HE TOOK FROM HIM WHAT WAS HIS OWN. From this we deduce about he who is at home alone at night or during the day in a certain house or more so at night IN A CERTAIN HOUSE. What is a certain house? IT IS unique and separate from other houses. Also whoever walks alone at night might come to harm.

54. Come and see, "And Jacob was left alone," and then, "there wrestled a man with him..." (Ibid. 25). We learned that THE ANGEL came from the aspect of Judgment and his dominion was at the side of night. What is the side of night? IT MEANS HE IS APPOINTED to bring YISRAEL into exile, WHICH IS CONSIDERED NIGHT AND DARKNESS. Once light rose, his power diminished and Jacob overpowered him, because he came from the aspect of night. THEREFORE as long as it was night Jacob could not prevail against him, but once light rose Jacob's power grew, and he grabbed him and overpowered him. THEN Jacob knew he was an angel.

54. תָּא חֲזֵי וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ, כְּדֵין וַיֵּאָבֵק אִישׁ עִמּוֹ וְגוֹ׳. תָּנִינָן מִסִּטְרָא דְּדִינָא קָא אָתֵי, וְשׁוּלְטָנֵיהּ בִּסְטַר לֵילְיָא. מַאי בִּסְטַר לֵילְיָא. לְאַעֲלָא בְּגָלוּתָא כֵּיוָן דְּסָלִיק נְהוֹרָא, תְּשַׁשׁ חֵילֵיהּ, וְאִתְגַּבַּר עָלֵיהּ חֵילֵיהּ דְּיַעֲקֹב. דְּהָא מִסִּטְרָא דְּלֵילְיָא קָא אָתֵי, וּבְזִמְנָא דַּהֲוָה לֵילְיָא לָא הֲוָה יָכִיל בֵּיהּ יַעֲקֹב. כַּד סָלִיק נְהוֹרָא אִתְתַּקַּף חֵילָא דְּיַעֲקֹב, וְאָחִיד בֵּיהּ, וְאִתְגַּבַּר עָלֵיהּ. חָמָא לֵיהּ יַעֲקֹב דְּהָא שְׁלִיחָא הוּא.

55. THE ANGEL said to him, release me, since I cannot prevail against you. Why could not he prevail against him? Because light rose and his power was broken, as written, "When the morning stars sang together, and all the sons of Elohim shouted for joy" (Iyov 38:7). What is "shouted"? IT MEANS all those of the aspect of Judgment were shattered, SINCE 'YARI'U (ENG. 'SHOUTED')' IS DERIVED FROM 'SHATTERED'. THE SONS OF ELOHIM ARE ALL THOSE COMING FROM THE ASPECT OF JUDGMENT CALLED ELOHIM. Jacob then grew strong and seized him.

55. אָ״ל שְׁבוֹק לִי דְּלָא יָכִילְנָא לָךְ. מ״ט לָא יָכִיל לֵיהּ. בְּגִין דַּהֲוָה סָלִיק נְהוֹרָא, וְאִתְּבַר חֵילָא דִּידֵיהּ, דִּכְתִיב בְּרָן יַחַד כּוֹכְבֵי בֹקֶר וַיָּרִיעוּ כָּל בְּנֵי אֱלֹהִים. מַאי וַיָּרִיעוּ. דְּאִתְּבָרוּ כָּל אִינּוּן דְּאַתְיָין מִסִּטְרָא דְּדִינָא. כְּדֵין אִתְתַּקַּף יַעֲקֹב וְאָחִיד בֵּיהּ.

56. He said to him, "And he said, Let me go, for the day breaks," NAMELY, the time has come to gather and sing the praise of the Holy One, blessed be He. "And he said to him, I will not let you go, unless you bless (lit. 'blessed') me" (Beresheet 32:27). HE ASKS, it should have said, 'unless you shall bless me'. Why is it written, "unless you blessed me" IN THE PAST TENSE? AND HE ANSWERS, Jacob said to him, my father gave me the blessings he wished to confer upon Esau, and I fear you, whether you shall acknowledge these blessings or not, for you might denounce me because of them.

56. אָמַר לֵיהּ שַׁלְּחֵנִי כִּי עָלָה הַשָּׁחַר, מָטָא זִמְנָא לְשַׁבְּחָא שְׁבָחָא דְּקוּדְשָׁא בְּרִיךְ הוּא, וּלְאִתְכַּנְּשָׁא. וַיֹּאמֶר לֹא אֲשַׁלֵּחֲךָ כִּי אִם בֵּרַכְתָּנִי, אִם תְּבָרְכֵנִי מִבָּעֵי לֵיהּ, מַאי אִם בֵּרַכְתָּנִי. אֶלָּא אָמַר לֵיהּ יַעֲקֹב, וַדַּאי אַבָּא בְּרִיךְ לִי אִינּוּן בִּרְכָאן דְּבָעָא לְבָרְכָא לְעֵשָׂו, וּמִסְתְּפֵינָא מִנָּךְ, עַל אִינּוּן בִּרְכָאן, אִי אוֹדִית עָלַיְיהוּ, אִי לָאו, אוֹ תִּשְׁתְּכַח עָלַי מְקַטְרְגָא בְּגִינֵיהוֹן.

57. Forthwith he told him, "And he said, Your name shall be called no more Jacob" (Ibid. 29). HE ASKS, what did he tell him? AND ANSWERS, he said, you have acquired these blessings neither by means of deceit nor by supplanting. HENCE "Your name shall be called no more Jacob," AS ESAU SAID, "IS NOT HE RIGHTLY NAMED JACOB? FOR HE HAS SUPPLANTED ME THESE TWO TIMES" (BERESHEET 27:36), for it did not occur through supplanting. "but Israel" (Beresheet 32:29): Israel, WHICH IS ZEIR ANPIN, from whom blessings come out, surely acknowledges you THAT THE BLESSINGS ARE YOURS, because you are attached to Him. Hence, I and the rest of the legions of angels acknowledge them that the blessings are yours.

57. מִיַּד אָמַר לֵיהּ, וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָ. מַאי קָאָמַר לֵיהּ, אֶלָּא הָכִי קָאָמַר לֵיהּ, לָאו בְּחַכִּימוּ, וְלָאו בְּעוּקְבָא, רַוְוחַת לְאִינּוּן בִּרְכָאן, לָא יֵאָמֵר עוֹד שִׁמְךָ יַעֲקֹב, דְּהָא לָאו בְּעוּקְבָא הֲוָה, כִּי אִם יִשְׂרָאֵל, יִשְׂרָאֵל וַדַּאי אוֹדֵי עֲלָךְ, וּמִנֵּיהּ נָפְקוּ בִּרְכָאן, בְּגִין דְּאַנְתְּ אָחִיד בֵּיהּ, וְעַל דָּא, אֲנָא וְכָל שְׁאָר אוּכְלוּסִין, אוֹדֵינָא עָלַיְיהוּ.

58. "for you have contended with Elohim and with men, and have prevailed" (Ibid.). "with Elohim," namely, with all those coming from the aspect of harsh Judgment, "and with men" refers to Esau and his camps; "and have prevailed," you prevailed against them but not they against you. Jacob did not release him until he acknowledged these blessings. This is the meaning of, "And he blessed him there" (Ibid. 30).

58. כִּי שָׂרִיתָ עִם אֱלֹהִים וְעִם אֲנָשִׁים וַתּוּכָל, עִם אֱלֹהִים כָּל אִינּוּן דְּאַתְיָין מִסִּטְרָא דְּדִינָא קַשְׁיָא. וְעִם אֲנָשִׁים, דָּא עֵשָׂו וְאוּכְלוּסִין דִּילֵיהּ. וַתּוּכָל, יָכִילַת לְהוֹן, וְאִינּוּן לָא יַכְלִין לָךְ. וְלָא שְׁבִיק לֵיהּ יַעֲקֹב, עַד דְּאוֹדֵי לֵיהּ עַל אִינּוּן בִּרְכָאן, הה״ד וַיְבָרֶךְ אוֹתוֹ שָׁם.

59. Come and see, when the light OF BINAH rises, all the litigants are subdued and are not to be found, and the Congregation of Yisrael is talking with the Holy One, blessed be He. That hour is a time of universal goodwill, and the King holds out to her, TO MALCHUT, and to all those that are with her, a scepter of the thread of Chesed, so as to be completely with the Holy King. We already learned this.

59. ת"ח, בְּשַׁעֲתָא דְּסָלִיק נְהוֹרָא, אִתְכַּפְיָין כָּל אִינּוּן מָארֵי דִּדִינִין, וְלָא מִשְׁתַּכְחֵי, וכ"י מִשְׁתָּעֵי בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא. וְהַהִיא שַׁעֲתָא עִידָן דְּרַעֲוָא הוּא לְכֹלָּא, וְאוֹשִׁיט לָהּ מַלְכָּא וּלְכָל אִינּוּן דְּמִשְׁתַּכְחֵי עִמָּהּ, שַׁרְבִּיטָא דְּחוּטָא דְּחֶסֶד, לְאִשְׁתַּכְחָא בִּשְׁלִימוּ בְּמַלְכָּא קַדִּישָׁא, וְהָא אִתְּמַר.

60. Come and see, when the Holy One, blessed be He, is TOGETHER with the Congregation of Yisrael, MALCHUT, whenever He is with her and she rouses first a desire towards Him and draws Him to her with great love and longing, MALCHUT is filled from the right side, WHICH IS CHASSADIM THAT ARE CONSIDERED MALE. And many legions of angels abide in the right side throughout the worlds. And when the Holy One, blessed be He, is the first to rouse love and desire and MALCHUT is roused after, but not when the Holy One, blessed be He, does, everything is considered female, WHICH IS MALCHUT. The left is awakened and many legions are awakened on the left side throughout the worlds. In the same manner it is written, "If a woman have conceived seed, and born a man child" (Vayikra 12:2). THIS MEANS THAT IF THE WOMAN HAS AN ORGASM FIRST SHE GIVES BIRTH TO A BOY. The reason, we learned, IS BECAUSE the lower world is in the likeness of the upper world and the one resembles the other. JUST AS ABOVE, IF MALCHUT AWAKENS DESIRE FIRST, SHE IS FILLED FROM THE RIGHT SIDE, WHICH IS CONSIDERED MALE, SO IT IS BELOW.

60. תָּא חֲזֵי, בְּשַׁעֲתָא דְּקוּדְשָׁא בְּרִיךְ הוּא אִשְׁתְּכַח בָּהּ בכ"י, בְּאִינּוּן זִמְנִין דְּאִשְׁתְּכַח עִמָּהּ, וְהִיא מַתְעָרַת רְעוּתָא לְגַבֵּיהּ בְּקַדְמֵיתָא, וּמַשְׁכַּאת לֵיהּ לְגַבָּהּ, בִּסְגִיאוּת חִבָּתָא וְתִיאוּבְתָּא, כְּדֵין אִתְמַלְיָא מִסִּטְרָא דִּימִינָא, וְכַמָּה אוּכְלוּסִין מִשְׁתַּכְחֵי בְּסִטְרָא דִּימִינָא, בְּכֻלְּהוּ עָלְמִין. וְכַד קוּדְשָׁא בְּרִיךְ הוּא אִתְּעַר חֲבִיבוּתָא וּרְעוּתָא בְּקַדְמֵיתָא, וְהִיא אִתְּעָרַת לְבָתַר, וְלָאו בְּזִמְנָא דְּאִיהוּ אִתְּעַר, כְּדֵין כֹּלָּא בְּסִטְרָא דְּנוּקְבָא אִשְׁתְּכַח, וּשְׂמָאלָא אִתְּעַר, וְכַמָּה אוּכְלוּסִין קַיְימֵי וּמִתְעָרֵי בְּסִטְרָא דִּשְׂמָאלָא בְּכֻלְּהוּ עָלְמִין. כה"ג כְּתִיב, אִשָּׁה כִּי תַזְרִיעַ וְיָלְדָה זָכָר וגו'. מ"ט. תְּנִינָן, עָלְמָא תַּתָּאָה כְּגַוְונָא דְּעָלְמָא עִלָּאָה אִשְׁתְּכַח, וְדָא כְּדוּגְמָא דְּדָא.

61. The Holy One, blessed be He, therefore decrees whether it would be a boy or a girl, so that desire shall be prevalent FIRST in the world, WHICH IS MALCHUT. THEN THE WOMAN BELOW IS AWAKENED TO REACH AN ORGASM FIRST AND GIVES BIRTH TO A MALE BOY, FOR EVERYTHING DEPENDS ON WHAT IS ABOVE RATHER THAN BELOW. In every sense, man should have his desire cleave above to the Holy One, blessed be He, so desire shall be prevalent FIRST in the world, WHICH IS MALCHUT. THEN HIS WIFE SHALL BE THE FIRST TO REACH AN ORGASM AND GIVE BIRTH TO A MALE BOY. Happy is the lot of the righteous who know how to devote their desire to the Holy King. Of them it is written, "But you that did cleave to Hashem your Elohim are alive every one of you this day" (Devarim 4:4).

61. וְעַל דָּא, קוּדְשָׁא בְּרִיךְ הוּא גָּזַר דְּכַר אוֹ נוּקְבָא, לְאִשְׁתַּכְחָא רְעוּתָא בְּעָלְמָא. וּבְכֹלָּא בָּעֵי ב"נ לְאִתְדַּבְּקָא רְעוּתָא לְעֵילָּא לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא, לְאִשְׁתַּכְחָא רַעֲוָון בְּעָלְמָא. זַכָּאָה חוּלָקֵיהוֹן דְּצַדִּיקַיָּיא, דְּאִינּוּן יַדְעִין לְאַדְבְּקָא רְעוּתְהוֹן לְגַבֵּי מַלְכָּא קַדִּישָׁא, עָלַיְיהוּ כְּתִיב, וְאַתֶּם הַדְּבֵקִים בַּיְיָ' אֱלֹהֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם.

14. "Do not gaze upon me, because I am black"

Rabbi Yehuda compares the title verse to the moon, that cannot be gazed upon because it is in darkness when in exile. When the sun shines it does so with six lights, or Sfirot, and when the sun is gone those six lights are gone. Yisrael was exiled because of punishment for sins, and was sentenced to keep the vineyards of other nations rather than keeping the vineyard of Yisrael itself.

62. "When a man shall have in the skin of his flesh a swelling, a scab, or bright spot..." (Vayikra 13:2). Rabbi Yehuda opened by saying, "Do not gaze upon me, because I am black (lit. 'blackish'), because the sun has scorched me" (Shir Hashirim 1:6). We have studied this verse, yet when the moon, WHICH IS MALCHUT, is concealed in exile, she says, "Do not gaze upon me." It is not that she orders not to look on her, but when she sees the yearning of Yisrael towards her, to behold her light, she says, "Do not gaze upon me," WHICH MEANS you cannot see me. "Do not gaze upon me" surely, because I am black, since I am in darkness.

62. אָדָם כִּי יִהְיֶה בְעוֹר בְּשָׂרוֹ שְׂאֵת אוֹ סַפַּחַת אוֹ בַהֶרֶת וְגוֹ׳. רִבִּי יְהוּדָה פָּתַח וְאָמַר, אַל תִּרְאוּנִי שֶׁאֲנִי שְׁחַרְחוֹרֶת שֶׁשְּׁזָפַתְנִי הַשָּׁמֶשׁ, הַאי קְרָא אִתְּמַר, אֲבָל בְּשַׁעֲתָא דְּסִיהֲרָא אִתְכַּסְיָא בְּגָלוּתָא, הִיא אָמְרָה, אַל תִּרְאוּנִי. לָאו דְּאִיהִי פְּקִידַת דְּלָא לְמֶחֱמֵי לָהּ, אֶלָּא בְּגִין דְּאִיהִי חָמָת תִּיאוּבְתָּא דְּיִשְׂרָאֵל לְגַבָּהּ, לְמֶחֱמֵי נְהוֹרָהָא, הִיא אָמְרַת אַל תִּרְאוּנִי, לָא תֵּיכְלוּן לְמֶחֱמֵי לִי. אַל תִּרְאוּנִי וַדַּאי. מ״ט. בְּגִין שֶׁאֲנִי שְׁחַרְחוֹרֶת, בְּגִין דַּאֲנָא בְּקַדְרוּתָא.

63. HE ASKS, why does it say "blackish" when it should have said 'black'? HE ANSWERS, there are two kinds of darkness. One is that the sun has scorched me, WHICH MEANS the sun, WHICH IS ZEIR ANPIN, has gone away from me, and the other is that "my mother's children were angry with me; they made me the keeper of the vineyards" (Ibid.).

63. מַאי שְׁחַרְחוֹרֶת, שְׁחוֹרָה מִבָּעֵי לֵיהּ. אֶלָּא, תְּרֵין קַדְרוּתֵי, חַד שֶׁשְּׁזָפַתְנִי הַשָּׁמֶשׁ, דְּאִסְתַּלָּק מִנִּי שִׁמְשָׁא, לְאַנְהָרָא לִי, וּלְאִסְתַּכְּלָא בִּי. וְחַד דִּבְנֵי אִמִּי נִחֲרוּ בִּי.

64. HE ASKS, IT SAYS, "because the sun has scorched me (Heb. sheshezaftani)," yet it should have said, 'the sun scorched me (Heb. shezaftani)'. HE ANSWERS, there is an allusion to six here, SINCE 'SHESHEZAFTANI' IS COMPOSED OF SHESH (ENG. 'SIX') ZAFTANI. For when the sun, ZEIR ANPIN, shines, it does so with six lights, NAMELY THE SIX SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. When it is gone, all these six lights are gone. "My mother's children" are all those coming from the aspect of harsh Judgment TO PUNISH FOR SINS. They "were angry (Heb. nicharu) with me" as in, "my throat is dried (Heb. nichar)" (Tehilim 69:4). This is what is meant by, "We are pursued to our necks" (Eichah 5:5), for when Yisrael reached exile, their hands were tied behind their backs and there was a millstone around their necks, so they could not speak. This is the meaning of, "were angry with me."

64. שֶׁשְּׁזָפַתְנִי, שְׁזָפַתְנִי מִבָּעֵי לֵיהּ. אֶלָּא רְמָז הוּא דְּקָא רָמִיז, בְּשֵׁשׁ. דְּכַד נַהֲרָא שִׁמְשָׁא בְּשֵׁשׁ נְהוֹרִין נָהִיר, וְכַד אִסְתַּלָּק, כָּל אִינּוּן שִׁית נְהוֹרִין אִסְתַּלָּקוּ. בְּנֵי אִמִּי, אִלֵּין אִינּוּן דְּאַתְיָין מִסִּטְרָא דְּדִינָא קַשְׁיָא. נִחֲרוּ בִּי, כד״א נִחַר גְּרוֹנִי, הה״ד עַל צַוָּארֵנוּ נִרְדָּפְנוּ דְּכַד הֲווֹ עַיְילִין יִשְׂרָאֵל בְּגָלוּתָא, הֲווֹ אָזְלֵי יְדֵיהוּ מְהַדְּקָן לַאֲחוֹרָא, וְרֵיחַיִין עַל צַוָּארֵיהוֹן, וְלָא יָכִילוּ לְאַפְּתְחָא פּוּמָא.

65. "they made me the keeper of the vineyards," NAMELY, to go into exile and keep the other nations for the sake of Yisrael WHO ARE AMONG THEM IN EXILE. "but my own vineyard I have not kept" (Shir Hashirim 1:6), because I cannot keep them as before. At first, I kept my own vineyard, NAMELY YISRAEL, and through it the other vineyards were kept, WHICH ARE THE OTHER NATIONS. Now I keep the other vineyards for the sake of my own vineyard, so it shall be kept among them.

65. שָׂמוּנִי נוֹטֵרָה אֶת הַכְּרָמִים, לְמֵהַךְ בְּגָלוּתָא, לְנַטְרָא לִשְׁאַר עַמִּין בְּגִינֵהוֹן דְּיִשְׂרָאֵל. כַּרְמִי שֶׁלִּי לֹא נָטָרְתִּי, דְּהָא לָא יָכִילְנָא לְנַטְרָא לְהוֹן כַּד בְּקַדְמֵיתָא. בְּקַדְמֵיתָא נְטִירְנָא כַּרְמִי שֶׁלִּי, וּמִנֵּיהּ אִתְנְטָרוּ שְׁאָר כַּרְמִין. הַשְׁתָּא נְטִירְנָא שְׁאָר כַּרְמִין בְּגִין כַּרְמִי שֶׁלִּי דְּלֵהֱוֵי נָטִיר בֵּינַיְיהוּ.

15. "The earth is Hashem's, and the fullness thereof"
Rabbi Yosi says we are not allowd to look at joyful things since the day the Temple was destroyed. The rabbis discuss the title verse, and they learn from Rabbi Shimon that all the Mochin come from the supernal river that flows out of Eden, and Malchut is established by them so that it can nourish the worlds. The main theme is that the world depends on righteousness.

66. Rabbi Chiya and Rabbi Yosi were walking along the way. When they reached a field they saw a balsam tree on the right side of the road. Rabbi Yosi said, enveloping smoke is in our eyes. We are not permitted to behold a joyful thing, SUCH AS A BALSAM TREE, since the day the Temple was destroyed.

66. רִבִּי חִיָּא וְר׳ יוֹסֵי הֲווֹ אָזְלֵי בְּאוֹרְחָא, כַּד מָטוּ חַד בֵּי חֲקַל, חָמוּ חַד דַּפְטִירָא דְּקִיטְפָא בֵּין אָרְחָא לְסִטַר יְמִינָא. א״ר יוֹסֵי, עֲטִיפָא דְּקוּטְרָא בְּעַיְינִין שְׁכִיחַ, לֵית לָן רְשׁוּ לְמֶחֱמֵי בְּחֶדְוָותָא, מִיּוֹמָא דְּאִתְחֲרִיב בֵּי מַקְדְּשָׁא.

67. פָּתַח וְאָמַר, לַיְיָ׳ הָאָרֶץ וּמְלוֹאָהּ תֵּבֵל וְיוֹשְׁבֵי בָהּ, כֵּיוָן דְּאָמַר לַיְיָ׳ הָאָרֶץ וּמְלוֹאָהּ, אֲמַאי תֵּבֵל וְיוֹשְׁבֵי בָהּ, וְכִי תֵּבֵל לָאו מִן אַרְעָא הוּא. אֶלָּא הָכִי קָאָמַר, לַיְיָ׳ הָאָרֶץ וּמְלוֹאָהּ, דָּא אַרְעָא קַדִּישָׁא, דְּאִקְרֵי אֶרֶץ הַחַיִּים. תֵּבֵל וְיוֹשְׁבֵי בָהּ, דָּא שְׁאָר אַרְעָאן, כד״א וְהוּא יִשְׁפֹּט תֵּבֵל בְּצֶדֶק, דְּתֵבֵל בְּצֶדֶק תַּלְיָא, וְכֹלָּא חַד מִלָּה.

67. He opened the discussion with, "The earth is Hashem's, and the fullness thereof; the world, and they that dwell in it" (Tehilim 24:1). HE ASKS, once saying, "The earth is Hashem's, and the fullness thereof," why REITERATE WITH "the world, and they that dwell in it," AND ANSWERS, this is what is meant. "The earth is Hashem's, and the fullness thereof" refers to the holy earth called the land of the living. "the world, and they that dwell in it" refers to other lands, as written, "And He will judge the world in righteousness" (Tehilim 9:9), since the world depends on righteousness. It all amounts to the same thing.

68. רִ׳ חִיָּא אָמַר, לַיְיָ׳ הָאָרֶץ וּמְלוֹאָהּ. הָאָרֶץ תִּינַח, וּמְלוֹאָהּ מַאי הִיא. אֶלָּא אִלֵּין נִשְׁמָתִין דְּצַדִּיקַיָּיא. תֵּבֵל וְיוֹשְׁבֵי בָהּ, תֵּבֵל: דָּא אַרְעָא דִּלְתַתָּא. וְיוֹשְׁבֵי בָהּ: אִלֵּין אִינּוּן בְּנֵי נָשָׁא. אָמַר רִבִּי יוֹסֵי, אִי הָכִי בְּמַאי אוֹקִימְנָא כִּי הוּא עַל יַמִּים יְסָדָהּ וְעַל נְהָרוֹת יְכוֹנְנֶהָ. אָמַר לֵיהּ וַדַּאי הָכִי הוּא, דְּהַהִיא אֶרֶץ הַחַיִּים עַל יַמִּים יְסָדָהּ וְעַל נְהָרוֹת יְכוֹנְנֶהָ, דְּכֻלְּהוּ נַפְקֵי מֵהַהוּא נָהָר עִלָּאָה דְּנָגִיד וְנָפִיק מֵעֵדֶן, וּבְהוּ אִתְתַּקְּנַת לְאִתְעַטְּרָא בְּמַלְכָּא קַדִּישָׁא, וּלְמֵיזָן עָלְמִין.

68. Rabbi Chiya said, "The earth is Hashem's, and the fullness thereof." What are that specific land, MALCHUT, and the fullness thereof? HE ANSWERS, these are the souls of the righteous IN MALCHUT. In "the world, and they that dwell in it," the world is the lower earth IN THIS WORLD "and they that dwell in it" are people. Rabbi Yosi said, if this is so THAT THE EARTH MEANS MALCHUT, how are we to explain, "For He had founded it upon the seas, and established it upon the floods" (Tehilim 24:2)? He said to him, assuredly it is so, since the land of the living, MALCHUT, "He had founded it upon the seas, and established it upon the floods." For they all, ALL THE MOCHIN, come from that supernal river that comes out and flows from Eden, WHICH IS BINAH, AND MALCHUT is established by them so as to be crowned by the Holy King and nourish the worlds.

69. מִי יַעֲלֶה בְהַר יְיָ׳ וְגוֹ׳, נְקִי כַפַּיִם וּבַר לֵבָב אֲשֶׁר לֹא נָשָׂא לַשָּׁוְא נַפְשִׁי וְגוֹ׳. נַפְשׁוֹ כְּתִיב, מַהוּ נַפְשִׁי וְנַפְשׁוֹ. אֶלָּא כֹּלָּא חַד מִלָּה, כְּמָה דְּאַתְּ אָמַר נִשְׁבַּע יְיָ׳ בְּנַפְשׁוֹ כַּאֲשֶׁר בִּלְבָבִי וּבְנַפְשִׁי יַעֲשֶׂה. וְדָוִד מַלְכָּא אִתְאַחִיד בְּהַהוּא לֵב וּבְהַהוּא נֶפֶשׁ, וְעַל דָּא לֹא נָשָׂא לַשָּׁוְא נַפְשׁוֹ.

69. "Who shall ascend into the mountain of Hashem... He that has clean hands, and a pure heart, who has not taken My name (lit. Nefesh) in vain" (Ibid. 3-4). HE ASKS, it is spelled 'his Nefesh', yet is read "My Nefesh." What are My Nefesh and his Nefesh MENTIONED IN THE VERSE? HE ANSWERS, it is all the same thing, as written, "Hashem Elohim has sworn by His Nefesh" (Amos 6:8), "that shall do according to that which is in My heart and in My Nefesh" (I Shmuel 2:35). MY NEFESH IS MALCHUT. King David united with that heart and Nefesh, NAMELY WITH MALCHUT. Hence it says, "who has not taken his Nefesh in vain."

16. Sufferings of love

We learn that God first punishes people for sins in places where others can not see, but if they continue to sin he marks them where it can be seen. A marked man who is talking to the rabbis threatens them with violence when his sons will come, but the rabbis reply that they must speak the words of Torah, otherwise they would be in contempt of God.

70. עַד דַּהֲווֹ אָזְלֵי, אִעַרְעוּ בְּחַד בַּר נָשׁ, וְאַנְפּוֹי מַלְיָין מַכְתְּשִׁין, וַהֲוָה קָם מִתְּחוֹת אִילָנָא חַד, אִסְתְּכְּלוּ בֵּיהּ, וְחָמוּ אַנְפּוֹי סוּמְקִין בְּאִינּוּן מַכְתְּשִׁין. א״ר חִיָּא מַאן אַנְתְּ. אָ״ל יִדְאַי אֲנָא. א״ר יוֹסֵי חַטָּאָה הוּא, דְּאִי לָאו הָכִי, לָא אִתְרְשִׁימוּ אַנְפּוֹי בְּאִלֵּין מַרְעִין בִּישִׁין, וְאִלֵּין לָא אִקְרוּן יִסּוּרִין דְּאַהֲבָה. א״ר חִיָּא הָכִי הוּא וַדַּאי, דְּיִסּוּרִין דְּאַהֲבָה מִתְחַפְּיָין אִינּוּן מִבְּנֵי נָשָׁא.

70. While they were walking they chanced upon a man, whose face was full of wounds, who rose from underneath a tree. They looked at him and saw his face red because of the wounds. Rabbi Chiya said to him, who are you? He said, I am a Jew. Rabbi Yosi said, he is a sinner, for otherwise those evil wounds would not be marked on his face. And these are not considered sufferings of love. Rabbi Chiya said, it is surely so, because sufferings of love are hidden from people.

71. תָּא חֲזֵי, דִּכְתִיב אָדָם כִּי יִהְיֶה בְעוֹר בְּשָׂרוֹ שְׂאֵת אוֹ סַפַּחַת אוֹ בַהֶרֶת. הָא ג׳ זִינִין הָכָא, וְכֻלְּהוּ אִקְרוּן נֶגַע צָרַעַת, הה״ד וְהָיָה בְעוֹר בְּשָׂרוֹ לְנֶגַע צָרַעַת. מַאי נֶגַע צָרַעַת. סְגִירוּ. סְגִירוּ בְּכֹלָּא, וּכְתִיב וְהוּבָא אֶל אַהֲרֹן הַכֹּהֵן וְגוֹ׳. אֲבָל אִינּוּן דְּיִתְחַזּוּן לְבַר כְּתִיב, וְרָאָהוּ הַכֹּהֵן וְטִמֵּא אוֹתוֹ. דְּהָא וַדַּאי אִינּוּן דְּיִתְחַזּוּן לְבַר בִּבְנֵי נָשָׁא, מִסִּטְרָא דִּמְסָאֲבָא קָא אַתְיָין, וְלָאו יִסּוּרִין דְּאַהֲבָה נִינְהוּ.

71. Come and see, it is written, "When a man shall have in the skin of his flesh a swelling, a scab, or bright spot" (Vayikra 13:2). There are three kinds here, all considered the plague of leprosy. This is the meaning of, "and it be in the skin of his flesh the plague of leprosy" (Ibid.). What is the plague of leprosy? IT MEANS 'CLOSED' IN THE ARAMAIC TRANSLATION, for it is closed in every respect, WHICH MEANS THE WOUND IS CLOSED AND CONCEALED FROM THE BEHOLDER. OF THIS it is written, "then he shall be brought to Aaron the priest..." (Ibid.). But in relation to those WOUNDS that are exposed, it is written, "the priest shall look on him, and pronounce him unclean" (Ibid. 3). For surely those seen from the outside to people come from the side of impurity and are not sufferings of love.

72. א״ר יוֹסֵי, מ״ל. א״ר חִיָּא, דִּכְתִיב טוֹבָה תּוֹכַחַת מְגוּלָה מֵאַהֲבָה מְסוּתָּרֶת. אֵי הַהִיא תּוֹכַחַת מֵאַהֲבָה, מְסוּתָּרֶת מִבְּנֵי נָשָׁא. כְּגַוְונָא דָא מַאן דְּאוֹכַח לְחַבְרֵיהּ בִּרְחִימוּתָא, בָּעֵי לְאַסְתָּרָא מִלּוֹי מִבְּנֵי נָשָׁא, דְּלָא יִכְסוֹף מְנַיְיהוּ חַבְרֵיהּ, וְאִי מִלּוֹי אִינּוּן בְּאִתְגַּלְיָיא קָמֵי בְּנֵי נָשָׁא, לָאו אִינּוּן בִּרְחִימוּתָא.

72. Rabbi Yosi asked, whence do we know that? Rabbi Chiya said, from the words, "Open rebuke is better than hidden love" (Mishlei 27:5). THE MEANING OF "OPEN REBUKE IS BETTER" IS THAT if the rebuke is done with love it is hidden from people. So when one rebukes his neighbor with love, he must conceal his words from people, so his neighbor shall not be put to shame. If his words are public, they are not with love.

73. כַּךְ קוּדְשָׁא בְּרִיךְ הוּא כַּד אוֹכַח לב״נ, בְּכֹלָּא אוֹכַח בִּרְחִימוּתָא, בְּקַדְמֵיתָא מָחֵי לֵיהּ בְּגַרְמֵיהּ דִּלְגוֹ. אִי הָדַר בֵּיהּ, מוּטָב. וְאִי לָאו מָחֵי לֵיהּ תְּחוֹת תּוֹתְבֵיהּ, וְאִלֵּין אִקְרוּן יִסּוּרִין דְּאַהֲבָה, אִי הָדַר בֵּיהּ מוּטָב, וְאִי לָאו מָחֵי לֵיהּ בְּאִתְגַּלְיָיא בְּאַנְפּוֹי, קָמֵי כֹּלָּא, בְּגִין דְּיִסְתַּכְּלוּן בֵּיהּ, וְיִנְדְּעוּן דְּהָא חַטָּאָה אִיהוּ, וְלָאו רְחִימָא דְּמָארֵיהּ הוּא.

73. The Holy One, blessed be He, does the same. When He rebukes man, He rebukes him always with love. At first He smites him in the internal part of the body. If he repents, it is well; otherwise, He smites him under his clothes. These are considered sufferings of love. If he repents, it is well. Otherwise, He smites him openly, in his face for everyone to see and know that he is a sinner, not beloved by his Master.

74. אָמַר לוֹן הַהוּא בַּר נָשׁ, בְּקִיטְרָא דְּעֵיטָא חַד אֲתִיתוּן גַּבָּאי, וַדַּאי לָאו אַתּוּן אֶלָּא מֵאִינּוּן דְּדִיוּרֵיהוֹן בְּבֵי רשב״י דְּלָא דַחֲלִין מִכֹּלָּא. אִי בְּנַי דְּאַתְיָין אֲבַתְרָאי יְקַטְרְגוּ בְּכוּ, אֵיךְ מִלַּיְיכוּ בְּאִתְגַּלְיָיא. אָ״ל אוֹרַיְיתָא הָכִי הוּא, דִּכְתִיב בְּרֹאשׁ הוֹמִיּוֹת תִּקְרָא בְּפִתְחֵי שְׁעָרִים בָּעִיר אֲמָרֶיהָ תֹּאמַר. וּמַה אִי בְּמִלֵּי דְּאוֹרַיְיתָא אֲנַן דַּחֲלֵי מִקָּמָךְ, הָא נִשְׁתְּכַח בְּכִסּוּפָא קָמֵי קוּדְשָׁא בְּרִיךְ הוּא. וְלָא עוֹד, אֶלָּא דְּאוֹרַיְיתָא בָּעֵי צְחוּתָא. פְּתַח הַהוּא גַּבְרָא וְאָמַר מִי אֵל כָּמוֹךָ נוֹשֵׂא עָוֹן וְגוֹ׳. אָרִים יְדוֹי וּבְכָה. אַדְּהָכִי מָטוּן בְּנוֹי. אָמַר בְּרֵיהּ זְעֵירָא סִיַּיעְתָּא דִּשְׁמַיָּא הָכָא.

74. That man said to them, you plot against me surely TO PUT ME TO SHAME. You must be of those who frequent the house of Rabbi Shimon, who fear nothing. If my sons, my descendants, SHALL COME, they will harm you. Why do you speak openly? YOU SHOULD FEAR MY SONS. They said to him, such is the Torah, as written, "she cries in the chief place of concourse, at the entrances of the gates. In the city she utters her words, saying" (Mishlei 1:21). If we fear you in words of Torah we shall be in contempt before the Holy One, blessed be He. Moreover, the Torah needs clarity, THAT IS, OPEN SPEECH. The man quoted, "Who is El like You, who pardons iniquity, and forgives the transgression" (Michah 7:18). In the meantime his sons arrived. His younger son said, help from heaven is here FOR MY FATHER.

17. "There is a just man who perishes in his righteousness"
Rabbi Shimon says that King Solomon was the wisest of all men, and that during his time the moon was full. He saw everything. We learn that the righteous perish for the sins of the wicked when the world is full of wicked men and the moon is darkened.

75. פָּתַח וְאָמַר אֶת הַכֹּל רָאִיתִי בִּימֵי הֶבְלִי יֵשׁ צַדִּיק אוֹבֵד בְּצִדְקוֹ וְיֵשׁ רָשָׁע מַאֲרִיךְ בְּרָעָתוֹ. הַאי קְרָא אוֹלִיפְנָא בֵּי רִבִּי דּוֹסְתָּאי סָבָא, דַּהֲוָה אָמַר מִשְּׁמֵיהּ דְּרִבִּי יֵיסָא סָבָא. אֶת הַכֹּל רָאִיתִי בִּימֵי הֶבְלִי, וְכִי שְׁלֹמֹה מַלְכָּא דַּהֲוָה חַכִּים עַל כֹּלָּא, אֵיךְ אָמַר הָכִי דְּאִיהוּ חָמָא כֹּלָּא בְּזִמְנָא דְּאִיהוּ אָזִיל בַּחֲשׁוֹכֵי עָלְמָא דְּהָא כָּל מַאן דְּאִשְׁתְּדַל בַּחֲשׁוֹכֵי עָלְמָא, לָא חָמֵי מִדִּי, וְלָא יָדַע מִדִּי.

76. אֶלָּא הָכִי אִתְּמַר, בְּיוֹמוֹי דִּשְׁלֹמֹה מַלְכָּא, קַיְּימָא סִיהֲרָא בְּאַשְׁלְמוּתָא, וְאִתְחַכָּם שְׁלֹמֹה עַל כָּל בְּנֵי עָלְמָא, וּכְדֵין חָמָא כֹּלָּא, וְיָדַע כֹּלָּא. וּמַאי חָמָא. חָמָא כ״ל, דְּלָא אַעְדֵּי מִן סִיהֲרָא. וַהֲוָה נָהִיר לָהּ שִׁמְשָׁא. הה״ד אֶת הַכֹּל רָאִיתִי בִּימֵי הֶבְלִי. מַאן הֶבְלִי. דָּא סִיהֲרָא דְּאִתְכְּלִילַת מִן כֹּלָּא, מִן מַיָּא וְאֶשָּׁא וְרוּחָא כַּחֲדָא. כְּהֶבֶל דְּנָפִיק מִן פּוּמָא, דְּכָלִיל מִכֹּלָּא.

77. וְהוּא חָמָא כ״ל, בְּהַהוּא הֶבֶל דִּילֵיהּ, דְּאָחִיד בֵּיהּ. יֵשׁ צַדִּיק אוֹבֵד בְּצִדְקוֹ, ת״ח, בְּזִמְנָא דְּאַסְגִּיאוּ זַכָּאִין בְּעָלְמָא, הַאי כ״ל לָא אַעְדֵּי מִן סִיהֲרָא לְעָלְמִין, וְהַאי כ״ל נָטַל כָּל מְשַׁח וּרְבוּ וְחֵדוּ דִּלְעֵילָא, וְאִתְמְלֵי וְחַדֵּי וְרַבֵּי, בְּגִין לְאִזְדַּוְּוגָא בְּסִיהֲרָא, וְהוּא רָוַוח בְּגִינָהּ.

78. וּבְזִמְנָא דְּאַסְגִּיאוּ חַיָּיבִין בְּעָלְמָא, וְסִיהֲרָא אִתְחַשְׁכַת, כְּדֵין צַדִּיק אוֹבֵד בְּצִדְקוֹ, צַדִּיק נָאֲבַד לָא כְּתִיב, אֶלָּא צַדִּיק אוֹבֵד, דְּהָא לָא אִתְחֲזֵי בְּסִיהֲרָא, וְלָא נָטִיל מְשַׁח וּרְבוּ וְחֵדוּ לְמַלְיָא לָהּ, וּלְאִזְדַּוְּוגָא עִמָּהּ. וְעַ״ד צַדִּיק אוֹבֵד, בְּצִדְקוֹ, דָּא סִיהֲרָא, דִּבְגִין סִיהֲרָא דְּלָא אִשְׁתְּכַחַת לְאִזְדַּוְּוגָא עִמֵּיהּ, הוּא אָבִיד, דְּלָא שָׁאִיב מֵחֵידוּ כְּמָה דַּהֲוָה עָבִיד. וּכְדֵין כָּל סִטְרָא שְׁמָאלָא אִתְּעַר, וְחַיָּיבִין מַאֲרִיכִין בְּשַׁלְוָה בְּעָלְמָא, הֲדָא הוּא דִּכְתִיב, וְיֵשׁ רָשָׁע מַאֲרִיךְ בְּרָעָתוֹ. מַאי בְּרָעָתוֹ בְּהַהוּא סִטְרָא דְּאִתְדְּבַק בֵּיהּ.

75. He opened with, "All things have I seen in the days of my vanity. There is a just man who perishes in his righteousness, and there is a wicked man who prolongs his life in his wickedness" (Kohelet 7:15). I have studied this verse with Rabbi Dustai Saba, who quoted Rabbi Yisa Saba. "All things have I seen in the days of my vanity." HE ASKS, how could King Solomon, the wisest man, speak so, that he saw everything, when he was treading the darkness of the world, THAT IS, IN THE DAYS OF HIS VANITY? For whoever is dealing with the darkness of the world sees nothing, and knows nothing.

76. HE ANSWERS, we learned that during King Solomon's time the moon was full, and Solomon was the wisest among men. He then saw everything and knew everything. What did he see? He saw 'all', WHICH IS YESOD CALLED 'ALL', which never goes away from the moon, WHICH IS MALCHUT. And the sun shone upon her. This is the meaning of, "All things have I seen in the days of my vanity." What is vanity (also: 'breath')? It is the moon, WHICH IS MALCHUT, which is included of all, of water, CHESED, fire, GVURAH, and wind, TIFERET, together, as a breath coming from the mouth includes all, WATER, WIND AND FIRE.

77. He saw 'all', YESOD, in that breath, MALCHUT, which is attached to it. "There is a just man who perishes in his righteousness." Come and see, when there are many righteous people in the world, 'all', WHICH IS YESOD, is never removed from the moon, MALCHUT. That 'all' receives ointment and strength and joy above, and becomes full, happy and elevated, in order to unite with the moon. It attains ALL THAT for her.

78. When there are many wicked people in the world, and the moon is darkened, the Righteous, YESOD, "perishes in his righteousness." The righteous is not lost but loses. THIS IS BECAUSE he is not seen to the moon, THAT IS, DOES NOT BESTOW PLENTY UPON HER, or take ointment, strength and joy to fill her and unite with her. Hence the righteous loses ALL THAT "in his righteousness," which is the moon. Since the moon is not present to unite with him he loses and does not draw from the SUPERNAL joy, as he used to. Then the whole left side stirs and the wicked live long and peacefully in the world. This is the meaning of, "and there is a wicked man who prolongs his life in his wickedness." What is "his wickedness"? It is that EVIL Side that cleaved to him.

79. תּוּ יֵשׁ צַדִּיק אוֹבֵד בְּצִדְקוֹ, דְּכַד חַיָּיבִין סְגִיאוּ בְּעָלְמָא, וְדִינָא תַּלְיָא צַדִּיק אוֹבֵד בְּצִדְקוֹ, אִיהוּ אִתְּפַס בְּחוֹבַיְיהוּ, כְּגוֹן אַבָּא דְּאִתְּפַס בְּחוֹבַיְיהוּ דִּבְנֵי מָאתֵיהּ, דַּהֲווֹ כֻּלְּהוּ חֲצִיפִין, וְהוּא לָא אַסְהִיד בְּהוּ וְלָא אַכְסִיף לְהוּ לְעָלְמִין, וּמְחֵי בִּידָן, דְּלָא נִתְגְּרֵי בְּהוּ בְּרַשִׁיעַיָּא. וַהֲוָה אָמַר לָן, לְדָוִד אַל תִּתְחַר בַּמְּרֵעִים אַל תְּקַנֵּא בְּעוֹשֵׂי עַוְלָה. אָמַר אֲבוּי, וַדַּאי קוּדְשָׁא בְּרִיךְ הוּא אַעְנִישׁ לִי בְּדָא, דְּהָא הֲוָה רְשׁוּ בִּידִי לְמִחְאָה בִּידַיְיהוּ, וְלָא עֲבָדִית, וְלָא אַכְסִיפְנָא לְהוּ, לָא בְּטְמִירוּ, וְלָא בְּאִתְגַּלְיָא.

79. Moreover, "There is a just man who perishes in his righteousness," because when there are many wicked people in the world, and punishment is suspended, "There is a just man who perishes in his righteousness," because he is punished for their sins like my father, who was punished for the sins of his town's people, who were all impudent. But he never admonished them or put them to shame. He stopped us from reproaching the wicked. He used to say to us, "Of David. Fret not yourself because of evil doers, nor be envious against the workers of iniquity" (Tehilim 37:1). His father said, Surely the Holy One, blessed be He, punished me this way, because I could have complained against them but I did not. I did not put them to shame, neither secretly nor openly.

18. "and breathed into his nostrils the breath of life"
The second son of the marked man gives us this lesson. He says that man was born with two inclinations, the Good Inclination (corresponding to water) and the Evil Inclination (corresponding to fire). He says that the breath of life is the holy Neshamah that comes from Binah that produced the earth. The Neshamah has permission to ascend and speak before God. When a man sins or speaks evil, the Shechinah leaves him and an evil spirit comes to dwell on him, since holiness has departed from him. He is blemished everywhere, including in his flesh. People are also punished for omitting to speak good words when they should have, because this blemishes the speaking spirit.

80. תּוּ פָּתַח בְּרֵיהּ אָחֳרָא וְאָמַר, וַיִּיצֶר יְיָ׳ אֱלֹהִים אֶת הָאָדָם עָפָר מִן הָאֲדָמָה וְגוֹ׳. וַיִּיצֶר יְיָ׳ אֱלֹהִים, בְּתְרֵי יוֹדִין, בִּתְרֵין יְצָרִין, יֵצֶר טוֹב וְיֵצֶר רָע, חַד לְקֵבֶל מַיָּא, וְחַד לְקֵבֶל אֶשָּׁא. יְיָ׳ אֱלֹהִים, שֵׁם מְלֵא. אֶת הָאָדָם, כְּלִיל דְּכַר וְנוּקְבָא. עָפָר מִן הָאֲדָמָה, דָּא עַפְרָא דְּאַרְעָא קַדִּישָׁא, דְּמִתַּמָּן אִתְּבְרֵי, וְהוּא אֲתַר דְּבֵי מַקְדְּשָׁא.

80. His other son opened the discussion with the verse, "And Hashem Elohim formed man of the dust of the ground" (Beresheet 2:7). "And Hashem Elohim formed (Heb. vayyitzer)," 'VAYYITZER' IS SPELLED with two Yuds, TO INDICATE MAN WAS BORN with two inclinations, the Good Inclination and the Evil Inclination; one, THE GOOD INCLINATION, CORRESPONDS TO WATER, and one, THE EVIL INCLINATION, CORRESPONDS TO FIRE. Hashem Elohim is a full name. "the man" includes of male and female, SINCE THE (HEB. ET) ALLUDES TO THE FEMALE. "dust of the ground" is the dust of the holy land, whence he was created. It is the place of the Temple.

81. וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים, דָּא נִשְׁמְתָא קַדִּישָׁא, דְּאִתְמַשְׁכָא מֵאִינּוּן חַיִּים דִּלְעֵילָא. וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה, אָדָם אִתְכְּלִיל בְּנַפְשָׁא קַדִּישָׁא, מֵחַיָּה עִלָּאָה. דְּאַפִּיקַת אַרְעָא דִּכְתִיב תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה, נֶפֶשׁ דְּהַהִיא חַיָּה עִלָּאָה.

81. "and breathed into his nostrils the breath (Heb. Neshamah) of life" (Ibid.). This is the holy Neshamah that is drawn from the supernal life, FROM BINAH. "and man became a living Nefesh" (Ibid.), since man includes a holy Nefesh from the supernal living creature, WHICH IS BINAH, that produced the earth, MALCHUT, as written, "Let the earth bring forth living creatures (lit. 'Nefesh')" (Beresheet 1:24), the Nefesh of that supernal living creature BINAH.

82. ת״ח, בְּכָל זִמְנָא דְּהַאי נִשְׁמְתָא קַדִּישָׁא, אִתְדַּבְּקַת בֵּיהּ בְּבַר נָשׁ. רְחִימָא הוּא דְּמָארֵיהּ. כַּמָּה נְטוּרִין נַטְרִין לֵיהּ מִכָּל סִטְרִין, רְשִׁימָא הוּא לְטָב לְעֵילָא וְתַתָּא, וּשְׁכִינְתָּא קַדִּישָׁא שַׁרְיָא עֲלוֹי.

82. Come and see, as long as that holy soul cleaves to man, he is beloved of his Master. He is well kept from every direction, he is marked for the good above and below and the holy Shechinah rests on him.

83. וּבְזִמְנָא דְּאִיהוּ אַסְטֵי אָרְחוֹי, שְׁכִינְתָּא אִסְתְּלָקַת מִנֵּיהּ, וְנִשְׁמְתָא קַדִּישָׁא לָא אִתְדַּבְּקַת בֵּיהּ. וּמִסִּטְרָא דְּחִוְיָא בִּישָׁא תַּקִּיפָא, אִתְּעַר רוּחָא חַד, דְּשָׁט וְאָזִיל בְּעָלְמָא, דְּלָא שַׁרְיָא אֶלָּא בַּאֲתַר דִּקְדוּשָׁה עִלָּאָה אִסְתְּלַק מִתַּמָּן. וּכְדֵין אִסְתְּאַב ב״נ, וְאִתְּפְּגִים בִּבְשָׂרֵיהּ, בְּחֵיזוּ דְּאַנְפּוֹי בְּכֹלָּא.

83. When he deviates in his ways, the Shechinah is gone from him and the holy Neshamah does not cleave to him. From the side of the harsh serpent, a spirit is aroused that roams and walks the world, which rests only on a place supernal holiness has departed from, AND IT DWELLS ON THAT MAN. That man is then defiled and is blemished in his flesh, in everything, and in his countenance.

84. Come and see, since this living Nefesh is holy and supernal, NAMELY FROM BINAH, when the holy earth MALCHUT draws it and becomes a part within it, it is called Neshamah, SINCE THE LIGHT OF BINAH IS CALLED NESHAMAH. It is it that ascends and speaks before the Holy King and enters through all the gates with no one to detain it. It is therefore called 'a speaking spirit' IN THE ARAMAIC TRANSLATION, since every other Nefesh NOT FROM BINAH has no permission to speak before the King except this one FROM BINAH.

84. ות"ח, בְּגִין דְּהַאי נֶפֶשׁ חַיָּה אִיהִי קַדִּישָׁא עִלָּאָה, כַּד אַרְעָא קַדִּישָׁא מַשְׁכָא לָהּ, וְאִתְכְּלִילַת בְּגַוָּוהּ, כְּדֵין קָרִינָן לָהּ נְשָׁמָה. וְדָא הִיא דְּסַלְקָא לְעֵילָא, וּמְמַלְּלָא קֳמֵי מַלְכָּא קַדִּישָׁא, וְעָיְלָא בְּכָל תַּרְעִין, וְלֵית דִּימְחֵי בִּידָהָא. וְעַל דָּא אִתְקְרֵי רוּחָא מְמַלְּלָא, דְּהָא כָּל שְׁאָר נַפְשָׁתָא לֵית לוֹן רְשׁוּ לְמַלְּלָא קֳמֵי מַלְכָּא, בַּר הַאי.

85. The Torah therefore proclaims, saying, "Keep your tongue from evil..." (Tehilim 34:14), and, "He who guards his mouth and his tongue..." (Mishlei 21: 23), since if his lips and tongue speak evil things, these things rise up, and when they do, everybody declares, 'Be gone from the proximity of the evil speech of so and so, give way to the path of the harsh serpent'. The holy Neshamah is then removed from him. It is gone and cannot speak, as it says, "I was dumb with silence, I held my peace, and had no comfort" (Tehilim 39:3).

85. וְעַל דָּא אוֹרַיְיתָא אַכְרִיזַת וְאָמְרַת, נְצוֹר לְשׁוֹנְךָ מֵרָע וְגוֹ', וּכְתִיב שׁוֹמֵר פִּיו וּלְשׁוֹנוֹ וְגוֹ', בְּגִין דְּאִי שִׁפְוָותֵיהּ וְלִישָׁנֵיהּ מְמַלְּלָן מִלִּין בִּישִׁין, אִינּוּן מִלִּין סַלְקִין לְעֵילָא, וּבְשַׁעֲתָא דְּסַלְקִין, כֹּלָּא מַכְרִיזִין וְאָמְרִין אִסְתַּלְקוּ מִסּוֹחֲרָנֵיהּ דְּמִלָּה בִּישָׁא דְּפִלַּנְיָא, פְּנוּן אֲתַר לְאָרְחֵיהּ דְּחִוְיָא תַּקִּיפָא. כְּדֵין נִשְׁמְתָא קַדִּישָׁא אִתְעַבְּרָא מִנֵּיהּ וְאִסְתְּלְקַת, וְלָא יַכְלָא לְמַלְּלָא, כד"א נֶאֱלַמְתִּי דּוּמִיָּה הֶחֱשֵׁיתִי מִטּוֹב.

86. That Neshamah rises in contempt, in trouble of every kind. It is not given place as before. Of this it is written, "He who guards his mouth and his tongue keeps his soul (Heb. Nefesh) from trouble." Surely his Nefesh, who used to speak, is not silent because of the evil words IT UTTERED. Then the serpent comes, since everything returned to its place, ITS ORIGINAL STATE, AS BEFORE HE ATTAINED A NESHAMAH. When the evil speech rises through certain paths and rests before the harsh serpent, many spirits are stirred in the world and a DEFILED spirit descends from that side OF THE SERPENT, and finds the man who roused it through evil speech and the speaking spirits removed from him. The DEFILED spirit defiles him, and he then becomes a leper.

86. וְהַהִיא נִשְׁמְתָא סַלְקָא בְּכִסּוּפָא, בְּעָאקוּ דְּכֹלָּא, וְלָא יָהֲבִין לָהּ אֲתַר כְּמִלְּקַדְּמִין. וְעַל דָּא כְּתִיב, שׁוֹמֵר פִּיו וּלְשׁוֹנוֹ שׁוֹמֵר מִצָּרוֹת נַפְשׁוֹ. נַפְשׁוֹ וַדַּאי הַהִיא דַּהֲוַת מְמַלְּלָא, אִתְעֲבִידַת מַשְׁתּוּקָא, בְּגִין מִלּוֹלָא בִּישָׁא. וּכְדֵין חִוְיָא אִזְדְּמַן, דְּכֹלָּא לַאֲתָרֵיהּ אִתְהַדָּר, וְכַד הַהִיא מִלָּה בִּישָׁא סַלְקָא בְּאוֹרְחִין יְדִיעָן, וְשָׁארֵי קֳמֵיהּ דְּחִוְיָא תַּקִּיפָא, כַּמָּה רוּחִין מִתְעָרִין בְּעָלְמָא, וְרוּחָא נַחְתָּא מֵהַהוּא סִטְרָא, וְאַשְׁכַּח דְּהַהוּא ב"נ אִתְּעַר לֵיהּ בְּמִלָּה בִּישָׁא, וְהָא רוּחָא מְמַלְּלָא קַדִּישָׁא אִתְעַבְּרָא מִנֵּיהּ, כְּדֵין שַׁרְיָא עֲלוֹי וְסָאִיב לֵיהּ, וּכְדֵין הוּא סָגִיר.

87. Just as punishment is afflicted on man because of evil speech, so is he punished because he could have pronounced good words but did not. For he blemished that speaking spirit, which is composed so as to speak above and speak below, and everything is in holiness. It is even more true if the nation walks the crooked path and he can talk to them and reprove them yet he is silent and does not speak. As I said, IT IS SAID OF HIM, "I was dumb with silence, I held my peace, and had no comfort, and my pain was stirred up," stirred up by plagues of impurity. This is why it was said that King David was plagued WITH LEPROSY, AND THE HOLY ONE, BLESSED BE HE, turned away from him, as written THAT HE ASKED, "Turn You to me, and be gracious to me" (Tehilim 25:16), WHICH MEANS HE TURNED AWAY FROM HIM. What is "Turn You to me"? It resembles the words, "And Aaron looked (or: 'turned')" (Bemidbar 12:10). JUST AS THE LATTER VERSE ALLUDES TO LEPROSY, SO HERE IT ALLUDES TO LEPROSY. Rabbi Chiya and Rabbi Yosi alighted and kissed him. They went together all that way. Rabbi Chiya said of them, "But the path of just men is like the gleam of sunlight, that shines ever more brightly until the height of noonday" (Mishlei 4:18).

87. כְּמָה דְּעוֹנְשָׁא דְּהַאי ב"נ בְּגִין מִלָּה בִּישָׁא. כַּךְ עוֹנְשֵׁיהּ בְּגִין מִלָּה טָבָא, דְּקָאתֵי לִידֵיהּ, וְיָכִיל לְמַלְּלָא, וְלָא מַלִּיל. בְּגִין דְּפָגִים לְהַהוּא רוּחָא מְמַלְּלָא, דְּהִיא אִתְתַּקְּנַת לְמַלְּלָא לְעֵילָא, וּלְמַלְּלָא לְתַתָּא, וְכֹלָּא בִּקְדוּשָׁה. כ"ש אִי עַמָּא אַזְלִין בְּאוֹרְחָא עֲקִימָא, וְהוּא יָכִיל לְמַלְּלָא לְהוּ וּלְאוֹכְחָא לְהוּ, וְשָׁתִיק וְלָא מַלִּיל, כַּמָּה דַּאֲמִינָא דִּכְתִיב, נֶאֱלַמְתִּי דּוּמִיָּה הֶחֱשֵׁיתִי מִטּוֹב וּכְאֵבִי נֶעְכָּר. נֶעְכָּר בְּמַכְתִּשִׁין דִּמְסָאֲבוּתָא, וְדָא הוּא דְּאָמַר דָּוִד מַלְכָּא אַלְקֵי בְּהַאי, וְאִתְפְּנֵי מִנֵּיהּ, דִּכְתִיב פְּנֵה אֵלַי וְחָנֵּנִי. מַהוּ פְּנֵה אֵלַי. כד"א וַיִּפֶן אַהֲרֹן. נַחְתּוּ ר' חִיָּא וְר' יוֹסֵי, וּנְשָׁקוּהוּ. אִזְדַּוְּוגוּ כַּחֲדָא כָּל הַהוּא אוֹרְחָא, קָרָא רִבִּי חִיָּא עֲלַיְיהוּ, וְאָרַח צַדִּיקִים כְּאוֹר נֹגַהּ הוֹלֵךְ וָאוֹר עַד נְכוֹן הַיּוֹם.

19. The plague of leprosy

The priest knows all the types of plague, and whether the person is undergoing sufferings of love or is being rejected by God. One should consult his heart three times to lead it in the path of truth; it is evil that causes the plagues in the world. In Aramaic leprosy is translated as 'closing', because it closes off the supernal lights.

88. "When the plague of leprosy is in a man, then he shall be brought to the priest" (Vayikra 13:9). Rabbi Yosi said, the friends commented on all the colors of this plague. The priest knew whether to pronounce clean or unclean according to them. He knew if these are sufferings of love or those upon one whose Master rejects him and is far from him. For according to man's ways the plague is caused in the world.

88. נֶגַע צָרַעַת כִּי תִהְיֶה בְּאָדָם וְהוּבָא אֶל הַכֹּהֵן. א"ר יוֹסֵי, הַאי נֶגַע, כָּל גַּוְונִין דִּילֵיהּ אִתְּעֵרוּ בְּהוּ חַבְרַיָּיא, וְכַהֲנָא הֲוָה יָדַע בְּהוּ לְדַכְיָא וּלְמִסְאֲבָא, הֲוָה יָדַע, אִינּוּן דַּהֲווֹ יִסּוּרִין דִּרְחִימוּתָא, אוֹ אִינּוּן דְּאִשְׁתְּכָחוּ בְּמַאן דְּמָאיס בֵּיהּ מָארֵיהּ וְרָחִיק בֵּיהּ, דְּהָא לְפוּם אָרְחוֹי דְּב"נ גָּרִים נֶגַע בְּעָלְמָא.

89. It is written, "Incline not my heart to any evil thing, to practice wicked deeds with men who work iniquity" (Tehilim 141:4). From this we derive that a man is led in the way he wishes to walk. Rabbi Yitzchak, this verse is difficult. Does the Holy One, blessed be He, turn man to walk the path of sin and commit evil deeds, THAT HE SAYS, "INCLINE NOT MY HEART TO ANY EVIL THING"? In that case there is no justice in this world or in the World to Come, and the Torah is imperfect, in which is written, "if you hearken" (Devarim 28:13), and, "if you will not hearken" (Ibid. 15), WHICH INDICATES THAT EVERYTHING DEPENDS ON MAN.

89. כְּתִיב אַל תַּט לִבִּי לְדָבָר רָע לְהִתְעוֹלֵל עֲלִילוֹת בְּרֶשַׁע, מִכָּאן תְּנִינָן בְּאָרְחָא דְּב"נ בָּעֵי לְמֵיהַךְ בָּהּ מַדְבְּרִין לֵיהּ. א"ר יִצְחָק, הַאי קְרָא קַשְׁיָא, וְכִי קוּדְשָׁא בְּרִיךְ הוּא אַסְטֵי לֵיהּ לְבַר נָשׁ לְמֵהַךְ בְּאֹרַח חַטָּאָה, וּלְמֶעְבַּד עוֹבָדִין בִּישִׁין, אִי הָכִי לֵית דִּינָא בְּעָלְמָא דָּא, וְלָא בְּעָלְמָא דְּאָתֵי, וְאוֹרַיְיתָא לָא אִתְּתְקָנַת, דִּכְתִיב בָּהּ אִם תִּשְׁמַע וְאִם לֹא תִּשְׁמַע.

90. AND HE ANSWERS, David admonished his heart, saying, "INCLINE NOT MY HEART TO ANY EVIL THING," so as to lead it in the path of truth, as written, "and consider it in your heart" (Devarim 4:39). What is consider? IT MEANS one should return to THE HEART once, twice and thrice to lead it IN THE PATH OF TRUTH and admonish it. He also said to it, "Incline not my heart to any evil thing," since an evil thing caused plagues in the world, so Judgment hovers about the world. This is the meaning of the plague of leprosy.

90. אֶלָּא דָּוִד אַזְהַר לְלִבֵּיהּ, לְדַבְּרָא לֵיהּ בְּאוֹרַח קְשׁוֹט, כד"א וַהֲשֵׁבוֹתָ אֶל לְבָבֶךָ. מַאי וַהֲשֵׁבוֹתָ. אֶלָּא זִמְנָא חַד, וּתְרֵין, וּתְלַת, לְאַהְדָּרָא לְקַבְלֵיהּ, וּלְדַבְּרָא, וּלְאַזְהָרָא לֵיהּ. וְהָכִי קָאָמַר לֵיהּ, לִבִּי, אַל תַּט לְדָבָר רָע, דְּהָא דָּבָר רָע גָּרִים נֶגַע בְּעָלְמָא, וְדִינָא שַׁרְיָא בְּעָלְמָא, וְהַיְינוּ נֶגַע צָרַעַת.

91. The friends spoke about the plague of leprosy, but leprosy IS EXPLAINED according to its Aramaic translation. Said Rabbi Yehuda, what is it translated into? It is 'closing', because it closes SUPERNAL LIGHTS and does not open up. When it closes and does not open, it is considered a plague. Rabbi Yosi said that the patriarchs, CHESED, GVURAH AND TIFERET, are not nourished, THAT IS, THEY DO NOT RECEIVE LIGHT, and all the more so the children, NETZACH, HOD AND YESOD. This is the meaning of, "When the plague of leprosy is in a man," real man, NAMELY ZEIR ANPIN, THE SECRET OF YUD HEI VAV HEI FULLY SPELLED WITH ALEPHS, WHICH HAS THE SAME NUMERICAL VALUE AS THAT OF ADAM (ENG. 'MAN'). From here it descends to whomever it descends to, NAMELY, TO LOWER MAN WHO CAUSED IT, AND CLOSES HIS LIGHT, so there is universal plague from the closing OF THE LIGHTS.

91. נֶגַע צָרַעַת, הָא אִתְּעֵרוּ חַבְרַיָּיא, אֲבָל צָרַעַת כְּתַרְגּוּמוֹ, א"ר יְהוּדָה, מַאי כְּתַרְגּוּמוֹ. סְגִירוּ, דְּסָגִיר וְלָא פָּתַח, וְכַד סָגִיר הוּא וְלָא פָּתַח, נֶגַע הוּא דְּאִקְרֵי. רִבִּי יוֹסֵי אָמַר, דְּלָא מִסְתַּפְּקִין אֲבָהָן, כָּל שֶׁכֵּן בְּנִין. וְהַיְינוּ דִּכְתִיב נֶגַע צָרַעַת כִּי תִהְיֶה בְּאָדָם, בְּאָדָם מַמָּשׁ, וּמִכָּאן נָחִית לְמַאן דְּנָחִית, אִשְׁתְּכַח נֶגַע לְכֹלָּא, מֵהַהוּא סְגִירוּ.

92. Rabbi Yitzchak said, surely this is the inner meaning of the words, "He has abhorred His sanctuary" (Eichah 2:7), WHICH MEANS THE LIGHTS OF THE TEMPLE, WHICH IS MALCHUT, WERE SHUT. The reason is that the people in the world brought it about BY THEIR SINS, as written, "because he has defiled the sanctuary of Hashem" (Bemidbar 19:20), actually defiled. Rabbi Elazar said, he had defiled it because someone was gone, NAMELY ZEIR ANPIN, and the harsh serpent rests on it and injects filth and brings defilement to whomever it does. All this is due to the sins of the world.

92. א"ר יִצְחָק, וַדַּאי דָּא הוּא רָזָא דְּמִלָּה, דִּכְתִיב נֵאר מִקְדָּשׁוֹ. מ"ט. מִשּׁוּם דִּבְנֵי עָלְמָא גָּרְמוּ הַאי, דִּכְתִיב אֶת מִקְדַּשׁ יְיָ׳ טִמֵּא, טִמֵּא מַמָּשׁ. א"ר אֶלְעָזָר, טִמֵּא, מִשּׁוּם דְּאִסְתַּלְּקַת מַאן דְּאִסְתַּלָּק, וְחִוְיָא תַּקִּיפָא שַׁרְיָא, וְאָטִיל זוּהֲמָא, וְסָאִיב לְמַאן דְּסָאִיב, וְכֻלְּהוּ בְּגִין חוֹבֵי עָלְמָא.

20. "she eats, and wipes her mouth"
We learn that because of man's evil tongue the serpent appears both above and below. The lights are closed when someone commits a sin and then says they have done nothing wrong.

93. We learned that when the PRIMORDIAL serpent begins to be revealed, the supports, NETZACH AND HOD, and the edifices, THE MOCHIN, are gone and removed FROM MALCHUT, and the fierce serpent comes and injects filth, the Temple is considered defiled. What is the Temple? It is as we learned, "and I put the plague of leprosy in a house of the land of your possession" (Vayikra 14:34), and, "Now the serpent was craftier... And he said to the woman" (Beresheet 3:1), the actual woman, to which the place of the Temple is attached, WHICH IS MALCHUT. Hence, "because he has defiled the sanctuary of Hashem" (Bemidbar 19:20), by his sins, because THROUGH HIS SINS the fierce serpent is revealed.

93. תָּאנֵי, כַּד שְׁאָרֵי חִוְיָא לְאִתְגַּלָּאָה, מִסְתַּלְּקִין סַמְכִין וּבִנְיָינִין וּמִתְעַבְּרִין, וְאָתֵי חִוְיָא תַּקִּיפָא וְאָטִיל זוּהֲמָא, וּכְדֵין אִשְׁתְּכַח מַקְדְּשָׁא מִסְאָב, מַאן מַקְדְּשָׁא. כְּמָה דְּאִתְּמַר וְנָתַתִּי נֶגַע צָרַעַת בְּבֵית אֶרֶץ אֲחֻזָּתְכֶם. וּכְתִיב וְהַנָּחָשׁ הָיָה עָרוּם מִכֹּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְיָ׳ אֱלֹהִים וַיֹּאמֶר אֶל הָאִשָּׁה. אֶל הָאִשָּׁה מַמָּשׁ, דְּאַתַּר מַקְדְּשָׁא אִתְאַחִיד בְּגַוָּהּ, וְהַיְינוּ אֶת מִקְדַּשׁ יְיָ׳ טִמֵּא בְּגִין חוֹבוֹי, מִשּׁוּם דְּאִתְגַּלְיָא חִוְיָא תַּקִּיפָא.

94. What are his sins? They are the evil tongue. For because of evil tongue, the PRIMORDIAL serpent appears both above and below, as written, "And Hashem sent venomous (Heb. Seraphim) serpents among the people" (Bemidbar 21:6). It is not spelled as 'sorfim (Eng. 'burning')' or 'serufim (Eng. 'burnt')', but rather Seraphim. Who are the Seraphim? HE ANSWERS, IT ALLUDES TO THE PRIMORDIAL SERPENT. THE REASON IT SAYS SERPENTS IN PLURAL IS THAT IT RESEMBLES the words, "the heads of the sea monsters" (Tehilim 74:13), two of them, one attached above and another attached below IN THIS WORLD. It is also written, "Seraphim stood above Him" (Yeshayah 6:2), above Him assuredly, NAMELY as in the verse, "to present themselves before (lit. 'above') Hashem" (Iyov 1:6), WHICH MEANS AGAINST HASHEM. FOR THE SONS OF ELOHIM ARE JUDGMENTS, AND HASHEM IS MERCY. HERE TOO, "ABOVE HIM" IS LIKE 'AGAINST HIM'. Then everything is closed, AS ALL THE LIGHTS ARE SHUT, and there is none to open, SINCE THEN THE SERPENT COMES AND INJECTS FILTH IN THE ROOT OF THE SOUL OF THE SINNER IN MALCHUT, WHICH IS CONSIDERED ADULTERY. Hence it is written, "Likewise the way of an adulterous woman; she eats, and wipes her mouth, and says, I have done nothing wrong" (Mishlei 30:20). What is adulterous? Actual ADULTEROUS surely, OF WHICH IT IS SAID, "she eats, and wipes her mouth, and says, I have done nothing wrong."

94. מַאן חוֹבוֹי. דָּא לִישָׁנָא בִּישָׁא, דִּבְגִין לִישָׁנָא בִּישָׁא, חִוְיָא אִזְדְּמַן, בֵּין לְעֵילָא בֵּין לְתַתָּא, דִּכְתִיב וַיְשַׁלַּח יְיָ׳ בָּעָם אֵת הַנְּחָשִׁים הַשְּׂרָפִים. הַשּׂוֹרְפִים אוֹ הַשְּׂרוּפִים לָא כְּתִיב, אֶלָּא הַשְּׂרָפִים, מַאן שְׂרָפִים. דִּכְתִיב רָאשֵׁי תַנִּינִים תְּרֵי, חַד אִתְאַחִיד לְעֵילָא, וְחַד לְתַתָּא וּכְתִיב שְׂרָפִים עוֹמְדִים מִמַּעַל לוֹ, מִמַّעַל לוֹ וַדַּאי, כד"א לְהִתְיַצֵּב עַל יְיָ׳, וּכְדֵין סְגִירוּ בְּכֹלָּא, וְלֵית מַאן דְּפָתַח, וְעַל דָּא כְּתִיב כֵּן דֶּרֶךְ אִשָּׁה מְנָאֶפֶת אָכְלָה וּמָחֲתָה פִיהָ וְגוֹ׳, מַאי מְנָאֶפֶת. מְנָאֶפֶת מַמָּשׁ וַדַּאי, אָכְלָה וּמָחֲתָה פִיהָ וְאָמְרָה לֹא פָעַלְתִּי אָוֶן.

95. Rabbi Chiya said in the name of Rabbi Yitzchak, by universal will, NAMELY THE SUPERNAL WILL, the serpent abides below only because he abides above. And he does not abide above except when he abides below due to the sins of the world, as we learned that everything is interdependent.

95. אָמַר רִבִּי חִיָּא אָמַר ר׳ יִצְחָק, בִּרְעוּתָא דִּכֹלָּא לָא אִשְׁתְּכַח לְתַתָּא, אֶלָּא בְּגִין דְּאִשְׁתְּכַח לְעֵילָא. וּלְעֵילָא לָא אִשְׁתְּכַח, אֶלָּא כַּד אִשְׁתְּכַח לְתַתָּא בְּחוֹבֵי עָלְמָא, דְּיַלְפִּינָן דִּכֹלָּא תַּלְיָיא הַאי בְּהַאי, וְהַאי בְּהַאי.

21. "wisdom excels folly"
Rabbi Chiya wonders why Solomon says he saw that wisdom excels folly, since surely it must be obvious to everyone. We learn that no one was as wise as Solomon since he is named after the seven grades of wisdom, corresponding to seven Sfirot, and he actually spoke of seven vanities, or 'breaths'. The world is supported only by breath, since Rabbi Shimon taught that breath produces a sound by way of the wind and water in it, and the sound exists only by way of breath. In the same way that a man cannot exist without breath, the world cannot exist without the words of wisdom that Solomon said. And the breath by which the world endures comes from the breaths above. Wisdom is actually revealed by way of its opposite, folly, just as light would not be known without darkness, nor white without black, nor sweet without bitter, nor health without illness. God has made the one as well as the other.

96. "And the man whose hair is fallen off his head" (Vayikra 13:40). Rabbi Chiya opened with, "Then I saw that wisdom excels folly..." (Kohelet 2:13). I have studied the words of King Solomon in different places, and observed his great wisdom, since he concealed the meaning of his words inside the holy sanctuary. This verse needs studying. Why did he say, "I saw"? Do not the rest of the people in the world know or see this? Even those who never knew wisdom or studied it know that "wisdom excels folly, as far as light excels darkness." Yet he praises himself and says, "Then I saw."

96. וְאִישׁ כִּי יִמָּרֵט רֹאשׁוֹ וְגוֹ׳. רִבִּי חִיָּיא פָּתַח וְאָמַר וְרָאִיתִי אֲנִי שֶׁיֵּשׁ יִתְרוֹן לַחָכְמָה מִן הַסִּכְלוּת וְגוֹ׳, בְּכַמָּה אֲתַר אִסְתַּכַּלְנָא בְּמִלּוֹי דִּשְׁלֹמֹה מַלְכָּא, וְאִשְׁגַּחְנָא בְּחָכְמְתָא סַגִּיאָה דִּילֵיהּ, וְאַסְתִּים מִלּוֹי בְּגוֹ, לְגוֹ הֵיכְלָא קַדִּישָׁא. הַאי קְרָא אִית לְאִסְתַּכְּלָא בֵּיהּ, אֲמַאי אָמַר וְרָאִיתִי אֲנִי, וְכִי שְׁאָר בְּנֵי עָלְמָא לָא יַדְעֵי וְלָא חָמָאן דָּא. אֲפִילּוּ מַאן דְּלָא יָדַע חָכְמְתָא מִן יוֹמוֹי, וְלָא אַשְׁגַּח בָּהּ, יָדַע הַאי שֶׁיֵּשׁ יִתְרוֹן לַחָכְמָה מִן הַסִּכְלוּת כִּיתְרוֹן הָאוֹר מִן הַחֹשֶׁךְ. וְהוּא שָׁבַח גַּרְמֵיהּ וְאָמַר רָאִיתִי אֲנִי.

97. We learned that none is wise as Solomon who is named after the seven grades of wisdom, in the likeness of above, NAMELY, TO CORRESPOND TO CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF MALCHUT, THE SECRET OF LOWER CHOCHMAH, THE GRADE OF SOLOMON. For there are six days above, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN and a seventh above them, WHICH IS BINAH. There are seven days below IN MALCHUT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, and a seventh above them, WHICH IS BINAH. There are six steps to the throne OF SOLOMON and he is upon the throne, as written, "Then Solomon sat on the throne of Hashem as king" (I Divrei Hayamim 29:23). There are seven crowns of the days, NAMELY THE SEVEN SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT above and seven corresponding names to Solomon to indicate holy wisdom. Hence he had seven names, WHICH ARE Solomon, Yedidyah, Agur, ben Yaka, Lemuel, Itiel and Kohelet.

97. אֶלָּא הָכִי תָּאנָא, מַאן חַכִּים כִּשְׁלֹמֹה דִּבְשִׁבְעָה דַּרְגִּין דְּחָכְמָה אִתְקְרֵי כְּגַוְונָא דִּלְעֵילָא. שִׁיתָּא יוֹמִין לְעֵילָא, שְׁבִיעָאָה עִלָּאָה עָלַיְיהוּ. שִׁיתָּא יוֹמִין לְתַתָּא, שְׁבִיעָאָה עָלַיְיהוּ. שִׁיתָּא דַּרְגִּין לְכוּרְסְיָיא, הוּא עַל כּוּרְסְיָיא, דִּכְתִיב, וַיֵּשֶׁב שְׁלֹמֹה עַל כִּסֵּא יְיָ׳ לְמֶלֶךְ. שִׁבְעָה כִּתְרִין דְּיוֹמִין לְעֵילָא, וּכְדֵין לְקִבְלֵיהוֹן שִׁבְעָה שְׁמָהָן לִשְׁלֹמֹה. לְאִתְחַזָּאָה בֵּיהּ חָכְמְתָא קַדִּישָׁא. וּבג״כ אִתְקְרֵי שֶׁבַע שְׁמָהָן: שְׁלֹמֹה. יְדִידְיָה. אָגוּר. בֶּן יָקֶה. לְמוּאֵל, אִיתִיאֵל, קֹהֶלֶת.

98. He spoke of seven vanities, NAMELY, "VANITY OF VANITIES, SAYS KOHELET, VANITY OF VANITIES; ALL IS VANITY" (KOHELET 1:2). THERE ARE THREE TIMES 'VANITY' AND TWICE 'VANITIES', WHICH ARE FOUR. TOGETHER THEY ARE SEVEN. He saw what no one else saw. And when he gathered wisdom and climbed the grade of wisdom he was called Kohelet. He spoke of seven vanities (also: 'breaths'), which correspond to the seven Sfirot above. And a sound is made of every breath, and the world is supported only by breath.

98. וְאָמַר שִׁבְעָה הֲבָלִים. וּמַה דְּאִיהוּ חָמָא לָא חָמָא ב״נ אָחֳרָא, וְכַד כָּנַשׁ חָכְמְתָא וְאִסְתַּלָּק בְּדַרְגִּין דְּחָכְמְתָא, אִקְרֵי קֹהֶלֶת. וְשִׁבְעָה הֲבָלִין אָמַר, לְקֻבֵּיל ז׳ כִּתְרִין דִּלְעֵילָא, וְכָל הֶבֶל קָלָא אִתְעֲבִיד מִנֵּיהּ, וְעָלְמָא לָא מִתְקַיְּימָא אֶלָּא בַּהֶבֶל.

99. We learned in the name of Rabbi Shimon, that breath produces a sound by the wind and water in it, and that sound exists only through breath. And we learned that by seven breaths the supernal and the lower beings exist. Rabbi Yitzchak taught, come and see that the world is supported by breath, for were no breath to come from man's mouth, it would not have been able to exist even a moment.

99. וְתָאנָא מִשְּׁמֵיהּ דר״ש, הֶבֶל אַפִּיק קָלָא בְּרוּחָא וּמַיָּא דְּבֵיהּ, וְלֵית קָלָא אֶלָּא בַּהֶבֶל. וְתָאנָא בְּשִׁבְעָה הֲבָלִין אִתְקַיְּימִין עִלָּאִין וְתַתָּאִין. וְתָאנֵי ר׳ יִצְחָק, ת״ח, דְּעַל הֶבֶל מִתְקַיְּים עָלְמָא, דְּאִלְמָלֵא לָא הֲוָה הֶבֶל דְּנָפִיק מִפּוּמָא, לָא אִתְקַיָּים ב״נ אֲפִילּוּ שַׁעֲתָא חֲדָא.

100. כְּגַוְונָא דָּא אָמַר שְׁלֹמֹה מִלּוֹי, דְּעָלְמָא מִתְקַיְּימָא בְּהוּ, דְּהַאי הֶבֶל דְּמִתְקַיְּים בֵּיהּ עָלְמָא. וְהַאי הֶבֶל דְּמִתְקַיְּים בֵּיהּ עָלְמָא, מֵהֲבָלִים דְּלְעֵילָא קָאֲתֵי, הה"ד הֶבֶל הֲבָלִים, הֲבֶל מֵהֲבָלִים דְּלְעֵילָא. וְכָל מִלּוֹי הָכִי הֲווֹ. וּבַהֲבָלִים דְּלְעֵילָא כְּתִיב, כִּי עַל כָּל מוֹצָא פִי יְיָ' יִחְיֶה הָאָדָם. מַאי מוֹצָא פִי יְיָ'. דָּא הֲבָלִים דְּלְעֵילָא.

100. Similar to that THAT MAN CANNOT EXIST WITHOUT THE BREATH OF HIS MOUTH Solomon said his words upon which the world is supported. HE SAID that through breath the world endures. And the breath by which the world endures comes from the breaths above. This is the meaning of "Breath of breaths" (Kohelet 1:2), NAMELY a breath coming from the breaths above. All his words were in that strain. Of the supernal breaths it is written, "but by every word that proceeds out of the mouth of Hashem does man live" (Devarim 8:3). What is the "word that proceeds out of the mouth of Hashem"? It is the supernal breaths.

101. וְתַנְיָא, וְרָאִיתִי אֲנִי שֶׁיֵּשׁ יִתְרוֹן לַחָכְמָה מִן הַסִּכְלוּת. מִן הַסִּכְלוּת מַמָּשׁ, אֲתֵי תּוֹעַלְתָּא לְחָכְמְתָא, דְּאִלְמָלֵא לָא אִשְׁתְּכַח שְׁטוּתָא בְּעָלְמָא, לָא אִשְׁתְּמוֹדְעָא חָכְמְתָא וּמִלּוֹי. וְתָאנָא חִיּוּבָא הוּא עַל ב"נ דְּאוֹלִיף חָכְמְתָא, לְמֵילַף זְעֵיר מִן שְׁטוּתָא, וּלְמִנְדַּע לָהּ. בְּגִין דְּאָתֵי תּוֹעַלְתָּא לְחָכְמְתָא בְּגִינֵיהּ. כְּמָה דְּאַתְיָא תּוֹעַלְתָּא לִנְהוֹרָא מֵחֲשׁוֹכָא, דְּאִלְמָלֵא חֲשׁוֹכָא לָא אִשְׁתְּמוֹדַע נְהוֹרָא. וְלָא אַתְיָא תּוֹעַלְתָּא לְעָלְמָא מִנֵּיהּ.

101. We learned, "Then I saw that wisdom excels folly," wisdom excels through actual folly, for were there no folly in the world, wisdom and its matters would not be made known. We learned that one who studied wisdom must study some folly and know it, for this way wisdom excels, just as light excels through darkness, for were there no darkness, light would not be made known and the world would benefit by it.

102. תָּנָא שֶׁיֵּשׁ יִתְרוֹן לַחָכְמָה, לַחָכְמָה סְתָם. דְּאָמַר ר' שִׁמְעוֹן לְרִבִּי אַבָּא, תָּא חֲזֵי רָזָא דְּמִלָּה, לָא נָהִיר חָכְמְתָא דְּלְעֵילָא, וְלָא אִתְנַהִיר, אֶלָּא בְּגִין שְׁטוּתָא דְּאִתְּעַר מֵאַתַר אָחֳרָא, וְאִלְמָלֵא הַאי, נָהִירוּ וּרְבוּ סַגִּיא וְיַתִּיר לָא הֲוָה, וְלָא אִתְחַזְיָא תּוֹעַלְתָּא דְּחָכְמְתָא. וּבְגִין שְׁטוּתָא אִתְנַהִיר יַתִּיר, וּנְהִירִין לֵיהּ יַתִּיר, הה"ד שֶׁיֵּשׁ יִתְרוֹן לַחָכְמָה, לַחָכְמָה סְתָם, מִן הַסִּכְלוּת סְתָם. וְכַךְ לְתַתָּא, אִלְמָלֵא לָא הֲוָה שְׁטוּתָא שְׁכִיחַ בְּעָלְמָא, לָא הֲוֵי חָכְמְתָא שְׁכִיחַ בְּעָלְמָא.

102. We learned that wisdom excels, NAMELY wisdom in general, INCLUDING BOTH SUPERNAL WISDOM AND WORLDLY WISDOM. For, Rabbi Shimon said to Rabbi Aba, come and see the inner meaning of the matter. Supernal wisdom does not illuminate nor is it shone upon except for folly that was roused from a different place. Were it not for this FOLLY, there would be no expansion of light and greatness, and wisdom would not excel. For folly, WISDOM shone more and is shone more upon. This is the meaning of, "that wisdom excels," wisdom in general, BOTH ABOVE AND BELOW, more than folly in general, BOTH ABOVE AND BELOW. For this is the way below, were there no folly in the world, there would be no wisdom in the world.

103. וְהַיְינוּ דְּרַב הַמְנוּנָא סָבָא, כַּד הֲווֹ יַלְפִּין מִנֵּיהּ חַבְרַיָּיא רָזֵי דְּחָכְמְתָא, הֲוָה מְסַדֵּר קְמַיְיהוּ פִּרְקָא דְּמִלֵּי דִּשְׁטוּתָא, בְּגִין דְּיֵיתֵי תּוֹעַלְתָּא לְחָכְמְתָא בְּגִינֵיהּ. הה"ד יָקָר מֵחָכְמָה וּמִכָּבוֹד סִכְלוּת מְעַט, מִשּׁוּם דְּהִיא תִּקּוּנָא דְּחָכְמְתָא, וּיְקָרָא דְּחָכְמְתָא. וְעַל דָּא כְּתִיב, וְלִבִּי נוֹהֵג בַּחָכְמָה וְלֶאֱחוֹז בְּסִכְלוּת.

103. When the friends studied secrets of wisdom from Rav Hamnuna Saba, he used to teach them verses of folly, so that wisdom would excel for their sakes. This is the meaning of, "a little folly outweighs wisdom and honor" (Kohelet 10:1), because FOLLY is good for wisdom and the preciousness of wisdom. Hence it is written, "yet guiding my heart with wisdom; and to lay hold on folly" (Kohelet 2:3).

104. רִבִּי יוֹסֵי אָמַר יָקָר מֵחָכְמָה וּמִכָּבוֹד, כְּלוֹמַר יְקָרָא דְּחָכְמְתָא וְנוֹי דִּילָהּ, וּיְקָרָא דְּכָבוֹד דְּלְעֵילָא, מַאי הִיא. סִכְלוּת מְעַט. זְעֵיר דִּשְׁטוּתָא אַחֲזֵי וְגַלֵּי יְקָרָא דְּחָכְמְתָא וְכָבוֹד דְּלְעֵילָא, יַתִּיר מִכָּל אָרְחִין דְּעָלְמָא.

104. Rabbi Yosi said, "a little folly outweighs (Heb. yakar) wisdom and honor," namely, the preciousness (Heb. yakar) of wisdom and its beauty. And what is the preciousness of supernal honor, WHICH IS MALCHUT? It is a little folly, because a little folly discloses and reveals the preciousness of wisdom and honor of above more than any way in the world.

105. כִּיתְרוֹן הָאוֹר מִן הַחֹשֶׁךְ, תּוֹעַלְתָּא דִּנְהוֹרָא לָא אַתְיָא אֶלָּא מִן חֲשׁוֹכָא. תִּקּוּנָא דְּחִוָּרָא מַאי הִיא. אוּכְמָא, אִלְמָלֵא אוּכְמָא לָא אִשְׁתְּמוֹדַע חִוָּרָא, וּבְגִין אוּכְמָא, אִסְתְּלִיק חִוָּרָא וְאִתְיְקַר. אָמַר ר׳ יִצְחָק, מָשָׁל לְמָתוֹק בְּמַר, דְּלָא יָדַע אֱינָשׁ טַעֲמָא דִּמְתִיקָא, עַד דְּטָעִים מְרִירָא, מַאן עָבֵיד לְהַאי מְתִיקָא. הֲוֵי אוֹמֵר הַאי מְרִירָא. וְהַיְינוּ דִּכְתִיב גַּם אֶת זֶה לְעוּמַת זֶה עָשָׂה הָאֱלֹהִים. וּכְתִיב טוֹב אֲשֶׁר תֶּאֱחֹז בָּזֶה וְגַם מִזֶּה אַל תְּנַח יָדֶךָ.

105. "as far as light excels darkness" (Kohelet 2:13). For light excels only through darkness. What establishes white? Black, for were it not for black, white would not be comprehended. Since black exists, white is elevated and glorified. Rabbi Yitzchak said, this is like sweet and bitter. No one recognizes the sweet taste before he tastes bitter. What causes it to be sweet? Bitter. FOR OPPOSITES REVEAL EACH OTHER, LIKE WHITE AND BLACK, LIGHT AND DARKNESS, THE SICK AND THE HEALTHY. FOR WERE THERE NO SICK PEOPLE IN THE WORLD, THE ADJECTIVE HEALTHY WOULD BE MEANINGLESS. This is the meaning of, "Elohim has made the one as well as the other" (Kohelet 7:14), and, "It is good that you should take hold of this; but do not withdraw your hand from that either" (Ibid. 18).

22. Man, person

We learn that man has different names in different stages, but the greatest of these is Adam. In scripture it is often the word 'Adam' that is used rather than 'Ish' (person) or Enosh (human), for example, because it refers to man on the highest level. The name Adam includes the four faces of the Chariot, which is perfection. Everything that was created in the world exists for his sake. Once Adam was created, everything was completed above and below. The Hidden Book says that when Adam was created he descended in a holy supernal form and that two spirits came down with him, the right spirit is the holy Neshamah and the left spirit is the living Nefesh. It was due to his later sin that these two spirits were separated. We hear of how the demons and their offspring the plagues were created from the left hand spirit. The rabbis have a question about the nature of Ish, is it a perfect upright man or a man of judgment, since the word is used in both senses in scripture?

106. תָּאנָא בְּכַמָּה דַּרְגִּין אִתְקְרֵי ב״נ: אָדָם, גֶּבֶר, אֱנוֹשׁ, אִישׁ. גָּדוֹל שֶׁבְּכֻלָּם אָדָם. דִּכְתִיב, וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ. וּכְתִיב כִּי בְּצֶלֶם אֱלֹהִים עָשָׂה אֶת הָאָדָם. וְלָא כְּתִיב, גֶּבֶר, אֱנוֹשׁ, אִישׁ. א״ר יְהוּדָה, אִי הָכִי, וְהָא כְּתִיב אָדָם כִּי יַקְרִיב מִכֶּם קָרְבָּן לַיְיָ׳. מַאן בָּעֵי לְמִקְרַב קָרְבָּנָא. מַאן דְּאִיהוּ חַטָּאָה וּכְתִיב אָדָם.

106. We learned that man has names in different stages, FOR HE IS CALLED Adam (man), Gever (male man), Enosh (human), Ish (person). The greatest is Adam, as written, "So Elohim created man (Heb. adam) in His own image" (Beresheet 1:27), and, "for in the image of Elohim made He man (Heb. adam)" (Beresheet 9:6), instead of using Gever, Enosh or Ish. Rabbi Yehuda said, in that case, it is written, "If any man (Heb. adam) of you bring an offering to Hashem" (Vayikra 1:2). Who needs to bring an offering? Only whoever sins WHO IS OF A LESSER LEVEL. Nevertheless it is written, Adam.

107. אָמַר ר׳ יִצְחָק ת״ח, קִיּוּמָא דְּעָלְמָא דְּעִלָּאִין וְתַתָּאִין, הוּא קָרְבָּנָא. נַיְיחָא דְּקוּדְשָׁא בְּרִיךְ הוּא. וּמַאן אִתְחֲזֵי לְמִקְרַב קַמֵּיהּ הַאי נַיְיחָא, הֲוֵי אוֹמֵר הַאי אָדָם, דְּיַקִּירָא מִכֹּלָּא. א״ל אִי הָכִי, הָא כְּתִיב, אָדָם כִּי יִהְיֶה בְעוֹר בְּשָׂרוֹ וְגוֹ׳, וְהָיָה בְעוֹר בְּשָׂרוֹ לְנֶגַע צָרַעַת. אָמַר לֵיהּ, לְהַאי בָּעֵי קוּדְשָׁא בְּרִיךְ הוּא לְדַכָּאָה יַתִּיר מִכֹּלָּא, דְּמַאן דְּאִיהוּ בְּדַרְגָּא עִלָּאָה דְּכֻלְּהוּ, לָא לִיתִיב הָכֵי.

107. Rabbi Yitzchak said, come and see, the mainstay of the world, of the upper and lower beings, is the sacrifice, which pleases the Holy One, blessed be He. Who is worthy of offering before Him this pleasure? It is Adam, the most precious, WHICH MEANS IT IS HIGHER THAN THE OTHER THREE. He said to him, in that case it is written, "When a man (Heb. adam) shall have in the skin of his flesh... and it be in the skin of his flesh the plague of leprosy" (Vayikra 13:2), YET THE NAME ADAM IS USED. He said to him, for this reason the Holy One, blessed be He, has to purify him more than anyone ELSE, for whoever is on a superior level, THAT IS, THE ONE CALLED ADAM, must not be that way UNPURIFIED.

108. וּבְגִין כַּךְ כְּתִיב בָּאָדָם, וְהוּבָא אֶל הַכֹּהֵן. וּבָא לָא כְּתִיב, אֶלָּא וְהוּבָא, דְּכָל מַאן דְּחָמֵי לֵיהּ, אִתְחַיָּיב בֵּיהּ לְאַקְרוֹבֵי קָמֵי כַּהֲנָא, דְּדִיוּקְנָא קַדִּישָׁא לָא לֵיתִיב הָכֵי. וּכְתִיב אִישׁ אוֹ אִשָּׁה כִּי יִהְיֶה בוֹ נָגַע וְגוֹ׳, וְאִישׁ אוֹ אִשָּׁה כִּי יִהְיֶה בְעוֹר בְּשָׂרָם בֶּהָרוֹת וְגוֹ׳, וְלָא כְּתִיב בְּהוּ וְהוּבָא.

108. For this reason it is written of Adam, "He shall be brought to the priest" (Vayikra 14:2). It is not written that he came TO THE PRIEST, but that he was brought, WHICH INDICATES that whoever sees him has to sacrifice him before the priest, so the holy form OF ADAM will not stay that way. It is also written, "If a man (Heb. ish) or a woman have a plague..." (Vayikra 13:29), and, "If a man (Heb. ish) or a woman have in the skin of their flesh bright white spots" (Ibid. 38). Of them it does not say, "He shall be brought," BUT IN RELATION TO ADAM ONLY, BECAUSE OF HIS VALUE.

109. He said to him, yet it is written, "Now the man (Heb. ish) Moses" (Bemidbar 12:3), and, "as for this Moses, the man (Heb. ish)" (Shemot 32:23). He answered, this is because he was considered the servant of the King, as written, "My servant Moses is not so" (Bemidbar 12:7), and, "Moses My servant" (Yehoshua 1:2). IN THE SAME WAY is Ish in relation to supernal Adam, WHICH IS ZEIR ANPIN, FULLY SPELLED WITH ALEPHS, WHICH AMOUNTS TO 'ADAM'. He said to him, if that is so, why then it is written, "Hashem is a man (Heb. ish) of war" (Shemot 15:3), instead of Adam? He said to him, "The counsel of Hashem is with them that fear Him" (Tehilim 25:14). He said to him, in that case, I dwell among them, WHICH MEANS THAT HE TOO IS ONE OF THOSE THAT FEAR HASHEM, yet I have not had the merit TO UNDERSTAND this paragraph.

109. אָמַר לֵיהּ, וְהָא כְּתִיב וְהָאִישׁ מֹשֶׁה, כִּי זֶה מֹשֶׁה הָאִישׁ, אֲמַאי לָא אִקְרֵי אָדָם. אָמַר לֵיהּ מִשּׁוּם דְּאִקְרֵי עֶבֶד לְמַלְכָּא, דִּכְתִיב לֹא כֵן עַבְדִּי מֹשֶׁה. מֹשֶׁה עַבְדִּי. וְאוֹף הָכִי אִקְרֵי אִישׁ לְגַבֵּי אָדָם דִּלְעֵילָא. אָמַר לֵיהּ אִי הָכִי, וְהָא כְּתִיב יְיָ׳ אִישׁ מִלְחָמָה, וְלָא כְּתִיב אָדָם. א״ל סוֹד יְיָ׳ לִירֵאָיו. א״ל אִי הָכִי אֲנָא בֵּינַיְיהוּ יָתִיב בְּכֹלָּא, וּבַאֲתַר דָּא לָא זָכִינָא.

110. He said to him, go to Rabbi Aba, since I learned from him but not in order to reveal. He went to Rabbi Aba and found him discoursing on the matter of when it is considered overall perfection - when the Holy One, blessed be He, sits on the throne, MALCHUT. Before He sits on the throne, BEFORE HE UNITES WITH MALCHUT, there is no perfection, as written, "and upon the likeness of the throne was the likeness as the appearance of a man (Adam) above upon it" (Yechezkel 1:26). The use of the word Adam WHEN HE SITS ON THE THRONE means HE IS IN PERFECTION, SINCE THE NAME ADAM includes THE FOUR FACES OF THE CHARIOT, AS WRITTEN, "AS FOR THE LIKENESS OF THEIR FACES, THEY HAD THE FACE OF A MAN" (IBID. 10), which is perfection in every way. Rabbi Yehuda said TO HIM, blessed be the Merciful that I have found you discoursing on it. He said to him, in that case, it is written, "Hashem is a man (Heb. ish) of war," instead of Adam. He said, this is a good question.

110. א״ל זִיל לְרִבִּי אַבָּא, דַּאֲנָא אוֹלִיפְנָא מִנֵּיהּ עַל מְנָת דְּלָא לְגַלָּאָה. אָזַל לְגַבֵּי דְּרִבִּי אַבָּא, אַשְׁכַּחֵיהּ דַּהֲוָה דָּרִישׁ וְאָמַר, אֵימָתַי אִתְקְרֵי שְׁלֵימוּתָא דְּכֹלָּא, כַּד יָתִיב קוּדְשָׁא בְּרִיךְ הוּא בְּכוּרְסְיָיא. וְעַד דְּלָא יָתִיב בְּכוּרְסְיָיא, לָא אִשְׁתְּכַח שְׁלֵימוּתָא. דִּכְתִיב וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְּמָעְלָה, מַשְׁמַע דִּכְתִיב אָדָם, דְּהוּא כְּלָלָא, וּשְׁלֵימוּתָא דְּכֹלָּא. אָמַר ר׳ יְהוּדָה, בְּרִיךְ רַחֲמָנָא דְּאַשְׁכַּחִית לָךְ בְּהַאי. א״ל אִי הָכִי הָא כְּתִיב יְיָ׳ אִישׁ מִלְחָמָה, וְלָא כְּתִיב אָדָם. א״ל יָאוּת שָׁאַלְתָּ.

111. Come and see, there, ON THE SEA, there was no comprehensive perfection, BECAUSE HE EXECUTED JUSTICE ON EGYPT. Hence it is written Ish. But here, WHEN HE SITS UPON THE THRONE, there was comprehensive perfection, and the embodiment of everything. For this reason it is called Adam. RABBI YEHUDA recited over him, "The Torah of Your mouth is better to me than thousands in gold and silver" (Tehilim 119:72).

111. ת״ח, הָתָם לָא אִשְׁתְּכַח שְׁלֵימוּתָא דְּכֹלָּא, וּבְגִינֵי כַּךְ אִקְרֵי אִישׁ. אֲבָל הָכָא, שְׁלֵימוּתָא דְּכֹלָּא, וּכְלָלָא דְּכֹלָּא, בְּגִין כַּךְ אִקְרֵי אָדָם. קָארֵי עָלֵיהּ טוֹב לִי תוֹרַת פִּיךָ מֵאַלְפֵי זָהָב וָכָסֶף.

112. He said further, it is written, "man (Heb. adam) and beast" (Tehilim 36:7), and not, 'Ish and beast', EVEN THOUGH THIS REFERS TO A LESSER DEGREE, SINCE IT LIKENS HIM TO A BEAST. He said to him, no, IT IS WRITTEN 'ISH' as it is written, "neither against man (Heb. ish) or beast" (Shemot 11:7). But the words "man (Heb. adam) and beast" are similar to, "from the cedar tree that is in Lebanon to the hyssop that comes out of the wall" (I Melachim 5:13). For it is the style of the scripture to grasp the highest and lowliest. Here also, the highest is Adam and the lowest is the beast.

112. תּוּ אָמַר לֵיהּ, כְּתִיב אָדָם וּבְהֵמָה, וְלָא כְּתִיב אִישׁ וּבְהֵמָה. אָמַר לֵיהּ וְלָא. וְהָכְתִיב לְמֵאִישׁ וְעַד בְּהֵמָה. אֲבָל מַה דִּכְתִיב אָדָם וּבְהֵמָה, כְּמָה דִּכְתִיב מִן הָאֶרֶז אֲשֶׁר בַּלְּבָנוֹן עַד הָאֵזוֹב אֲשֶׁר יוֹצֵא בַּקִּיר. אוֹרְחֵיהּ דִּקְרָא הוּא, דְּנָקִיט עִלָּאָה מִכֻּלְּהוּ, וְנָמִיךְ מִכֻּלְּהוּ. אוֹף הָכָא עִלָּאָה דִּכֹלָּא, אָדָם, וְנָמִיךְ מִכֹּלָּא בְּהֵמָה.

113. אָמַר לֵיהּ וְהָא כְּתִיב וְאָדָם אַיִן לַעֲבוֹד אֶת הָאֲדָמָה. אָ״ל, תָּא חֲזֵי, דְּכָל מַה דִּי בְּעָלְמָא לָא הֲוֵי אֶלָּא בְּגִינֵיהּ דְּאָדָם, וְכֻלְּהוּ בְּגִינֵיהּ מִתְקַיְּימֵי, וְלָא אִתְחֲזִיאוּ בְּעָלְמָא, וְכֻלְּהוּ אִתְעַכְּבוּ עַד דְּיֵיתֵי הַהוּא דְּאִקְרֵי אָדָם. הה״ד, וְכֹל שִׂיחַ הַשָּׂדֶה טֶרֶם יִהְיֶה בָּאָרֶץ וְגוֹ׳. טֶרֶם: עַד לָא, כְּתַרְגּוּמוֹ. מִשּׁוּם דְּדִיוּקְנָא עִלָּאָה לָא אִתְחֲזֵי, הה״ד וְאָדָם אַיִן, כְּלוֹמַר, כֻּלְּהוּ אִתְעַכְּבוּ בְּגִינֵיהּ דְּהַאי דִּיוּקְנָא, עַד דְּאִתְחֲזֵי. ובג״כ לָא אִתְּבְרֵי הַאי דִּיוּקְנָא, אֶלָּא בְּדִיוּקְנָא דְּאִתְחֲזֵי לֵיהּ, הה״ד וַיִּיצֶר יְיָ׳ אֱלֹהִים אֶת הָאָדָם, בְּשֵׁם מְלֵא. כְּמָה דְּאוֹקִימְנָא, דְּאִיהוּ שְׁלִימוּתָא דְּכֹלָּא, וּכְלָלָא דְּכֹלָּא.

113. He said to him, yet it is written, "and there was not a man (Heb. adam) to till the ground" (Beresheet 2:5). WHAT IS THE SIGNIFICANCE OF MENTIONING THE NAME ADAM? He said to him, come and see, whatever is in the world was only for the sake of Adam, and everything exists for his sake. THEREFORE, they did not appear in the world and everything was held back, until the arrival of him that is called Adam. This is the meaning of, "And no plant of the field was yet in the earth" (Ibid.). "Yet" WAS TRANSLATED INTO 'not until', since the supernal form CALLED ADAM did not appear. This is the meaning of, "and there was not a man (Heb. adam) to till the ground." This means that everything was held until that form appeared. For that reason, that form, ADAM, was created solely with the shape appropriate for it. This is the meaning of, "And Hashem Elohim formed man" (Beresheet 2:7) with a complete name, as we explained THAT THE NAME ADAM comprises comprehensive perfection and encompassing wholeness.

114. תָּאנָא, בַּשִּׁשִּׁי נִבְרָא אָדָם, בְּשָׁעָה שֶׁנִּשְׁלַם הַכִּסֵּא. וְנִקְרָא כִּסֵּא, דִּכְתִיב שֵׁשׁ מַעֲלוֹת לַכִּסֵּא. וּלְפִיכָךְ נִבְרָא הָאָדָם בַּשִּׁשִּׁי, שֶׁהוּא רָאוּי לֵישֵׁב עַל הַכִּסֵּא. וְתָאנָא כֵּיוָן דְּנִבְרָא אָדָם אִתְתַּקַּן כֹּלָּא, וְכָל מַה דְּלְעֵילָא וְתַתָּא, וְכֹלָּא אִתְכְּלִיל בְּאָדָם.

114. We learned that Adam was created on the sixth day, WHICH IS THE CHARIOT TO THE SUPERNAL MAN, ZEIR ANPIN, when the throne, WHICH IS MALCHUT, was completed, as written, "The throne had six steps" (I Melachim 10:19), WHICH ARE, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF MALCHUT THAT IS CALLED THRONE. Therefore man was created on the sixth, WHEN THE SIX SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, REACHED COMPLETION, for he, SUPERNAL MAN, is worthy of sitting on the throne. We learned that once Adam was created, everything was completed, all that is above, NAMELY ZEIR ANPIN AND MALCHUT, and below, and all was included in Adam.

115. תַּנְיָא א״ר יוֹסֵי, כְּתִיב וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם, כְּלָלָא דְּכֹלָּא, וְכֹלָּא כְּלִילָן בְּהַאי דִּיוּקְנָא. א״ר יְהוּדָה וְהָא כְּתִיב וּפְנֵי אַרְיֵה אֶל הַיָּמִין לְאַרְבַּעְתָּם, וּפְנֵי שׁוֹר מֵהַשְּׂמֹאל לְאַרְבַּעְתָּן, אָמַר לֵיהּ כֹּלָּא אַפֵּי אָדָם הֲווֹ, וּבְהַהוּא דִּיוּקְנָא דְּאָדָם, אִתְחַזְיָין כָּל גַּוְונִין וְכָל דִּיוּקְנִין. כְּמָה דְּתָנִינָן אַנְפּוֹי אַנְפֵּי נִשְׁרָא, לָא דְּהוּא נִשְׁרָא, אֶלָּא דְּאִתְחֲזֵי בְּדִיוּקְנָא דְּאָדָם, מִשּׁוּם דְּכָלִיל כָּל גַּוְונִין וְכָל דִּיוּקְנִין.

115. We learned: Rabbi Yosi said, it is written, "As for the likeness of their faces, they had the face of a man," WHICH MEANS THAT THE FACE OF MAN comprehends everything, and all THE THREE FACES, LION, OX AND EAGLE, are part of this form OF THE FACE OF MAN. Rabbi Yehuda said, yet it is written, "and they four had the face of a lion, on the right side. And they four had the face of an ox on the left side" (Yechezkel 1:10), SO THERE ARE ALSO THE FORMS OF A LION AND AN OX AS WELL. He said to him, they all had the face of a man, and in this form of man all the shades and forms were seen. As we learned, his face was the face of an eagle. Not that he is an eagle, but in the form of man THE FORM OF AN EAGLE could be seen, THOUGH ESSENTIALLY HE HAD THE FORM OF A MAN, since THE FACE OF MAN includes all aspects and shapes.

116. א״ר יִצְחָק, ת״ח, כָּל מַאן דְּאִיהוּ תְּחוֹת שׁוּלְטָנֵי דְּאָדָם, אִתְקְרֵי אִישׁ. מִשּׁוּם דְּאִתְתַּקַּן בְּגַוְונָא דְּאָדָם, מִדַּרְגָּא אָחֳרָא דַּהֲוָה בֵּיהּ בְּקַדְמֵיתָא. דְּתַנְיָא בְּרָזָא עִלָּאָה בְּסִפְרָא דִּצְנִיעוּתָא, כַּד אִתְּבְרֵי אָדָם, נָחַת בְּדִיוּקְנָא קַדִּישָׁא עִלָּאָה, וְנַחְתּוּ עִמֵּיהּ תְּרֵין רוּחִין, מִתְּרֵין סִטְרִין, מִימִינָא וּמִשְּׂמָאלָא, כְּלָלָא דְּאָדָם. וְרוּחָא דִּימִינָא, אִתְקְרֵי נִשְׁמְתָא קַדִּישָׁא, דִּכְתִיב וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים. וְרוּחָא דִּשְׂמָאלָא, אִתְקְרֵי נֶפֶשׁ חַיָּה, וַהֲוָה אָזִיל וְנָחִית מֵעֵילָא לְתַתָּא, וְלָא אִתְיַישְׁבָא בַּהֲדֵי אָחֳרָא.

116. Rabbi Yitzchak said, come and see, whatever is under the power of man (Heb. adam) is called Ish, since he was established after the manner of Adam on a different grade than the latter had before. For we learned according to a high mystery of the Concealed Book that when Adam was created, he descended in a holy supernal form and two spirits came down with him on two sides, on the right and left, WHICH ARE the whole of man. The right spirit is called holy Neshamah, as written, "and breathed into his nostrils the breath (Heb. Neshamah) of life" (Beresheet 2:7). The spirit on the left is called living Nefesh. It gradually descended from above down TO THE GARDEN OF EDEN. AND THE NESHAMAH ON THE RIGHT did not settle with the other ON THE LEFT, WHICH MEANS THAT HE SINNED BY THE TREE OF KNOWLEDGE OF GOOD AND EVIL AND SEPARATED THE RIGHT FROM THE LEFT.

117. כַּד הֲוָה עַיֵּיל שַׁבְּתָא, וַהֲוָה חָב אָדָם, אִתְעֲבִידוּ מֵהַהוּא רוּחָא שְׂמָאלָא, בְּרִיָּין מִתְפַּשְׁטָן בְּעָלְמָא, וְלָא אִסְתַּיְּימוּ גּוּפָא דִּלְהוֹן. וְאִתְחַבְּרוּ בְּהַאי גּוּפָא דְּאָדָם, בְּדִכּוּרָא וְנוּקְבָא, וְאִתְיְלִידוּ בְּעָלְמָא. וְאִלֵּין אִקְרוּן נְגְעֵי בְּנֵי אָדָם. תָּנָא, עִלָּאִין, מִנַּיְיהוּ דְּלָא אִתְדְּבְקוּ לְתַתָּא, וְתַלְיָין בַּאֲוִירָא, וְשַׁמְעִין מַה דְּשַׁמְעִין מִלְּעֵילָא. וּמִנַּיְיהוּ יַדְעִין אִינּוּן אָחֳרָנִין לְתַתָּא.

118. תָּנָא, מִן בּוּצִינָא דְּקַרְדִּינוּתָא, נָפְקִין תְּלַת מְאָה וְעֶשְׂרִים וְחָמֵשׁ נִיצוֹצֵי, מִתְגַּלְּפִין וּמִתְאַחֲדָן כַּחֲדָא מִסִּטְרָא דִּגְבוּרָה, דְּאִקְרוּן גְּבוּרוֹת, וּמִתְלַבְּדָן כַּחֲדָא, וְאִתְעֲבִידוּ חַד. וְכַד עַיְּילִין אִלֵּין בְּגוּפָא, אִקְרֵי אִישׁ. דָּא דְּתָנֵינָן אִישׁ תָּם וְיָשָׁר אִישׁ צַדִּיק, וְאִישׁ דְּהָכָא, אִישׁ מִלְחָמָה כְּתִיב, דְּכֹלָּא סָלִיק דִּינָא, וְכֹלָּא חֲדָא. א״ר יְהוּדָה אֲמַאי. לָא הֲוָה בִּידֵיהּ. אָתוּ שָׁאִילוּ קֳמֵיהּ דר״ש, אָמַר לוֹן, תּוּ קַשְׁיָא, דְּהָא תָּנֵינָן כְּתִיב לְזֹאת יִקְרֵא אִשָּׁה כִּי מֵאִישׁ לֻקְחָה זֹאת, וְתָנֵינָן מַאן אִישׁ דָּא חֶסֶד, וְהָכָא אַמְרִיתּוּ דְּהוּא דִּינָא.

23. Holy and pure

Rabbi Shimon explains that Ish is both mercy and judgment, and he tells how the presence and absence of hair on the head denote purity and impurity. The Levites are pure only when their hair is removed, because they come from the side of Judgment, and are Ish and not Adam. We learn about the purification by water, and are told that the supernal Ish, Zeir Anpin, is completed by washing in supernal Chesed. The rabbis also speak about a white reddish sore on a person, and the meaning of the white and the red. Lastly we hear that 'prayer' is actually the Congregation of Yisrael.

119. אֶלָּא הָכִי תָּאנָא, כֹּלָּא הוּא בְּחַד מַתְקְלָא סַלְקָא, וְכֹלָּא חַד. וּמִשּׁוּם דְּדִינֵי תַּתָּאֵי מִתְאַחֲדָן וּמִתְחַבְּרָן בְּשַׂעֲרוֹי דְּהַאי. אִקְרֵי הוּא דִּינָא קַשְׁיָא, וְכַד אִתְעֲבַר מִנֵּיהּ שַׂעֲרָא דְּרֵישָׁא, אִתְבְּסָם, וְדִינִין דְּלְתַתָּא לָא אִזְדְּמְנוּ. ובג״כ אִקְרֵי טָהוֹר. דְּלָא אִקְרֵי טָהוֹר, אֶלָּא כַּד נָפִיק מִסִּטְרָא דְּמִסְאֲבָא, וְכַד נָפִיק מִן מִסְאֲבָא, אִקְרֵי טָהוֹר. דִּכְתִיב, מִי יִתֵּן טָהוֹר מִטָּמֵא. מִטָּמֵא וַדַּאי, וְהָכָא כְּתִיב, וְאִישׁ כִּי יִמָּרֵט רֹאשׁוֹ קֵרֵחַ הוּא טָהוֹר הוּא.

120. ות״ח, בְּרֵישָׁא דְּהַאי אִישׁ, בּוּצִינָא דְּקַרְדִּינוּתָא. ובג״כ גּוּלְגַּלְתָּא דְּרֵישָׁא דְּהַאי, סוּמְקָא כֹּלָּא כְּוַרְדָּא, וְשַׂעֲרֵי סוּמְקֵי בְּגוֹ סוּמְקֵי, וְתַלְיָין מִנֵּיהּ כִּתְרִין תַּתָּאִין דְּלְתַתָּא, דְּמִתְעָרִין דִּינִין בְּעָלְמָא. וְכַד אִתְעֲבַר מִנֵּיהּ שַׂעֲרָא וְאִתְגְּלִישׁ, מֵחֶסֶד עִלָּאָה אִתְבְּסָם כֹּלָּא, וְאִתְקְרֵי טָהוֹר עַל שְׁמֵיהּ.

121. Rabbi Yehuda said, if he is named after him, he should be called holy, not pure. He said to him, it is not so, since he is considered holy only when the hairs on his head are hanging, since holiness comes from the hair, as written, "he shall be holy, and shall let the locks of the hair of his head grow" (Bemidbar 6:5). This ISH is considered pure from the aspect of those that come down from him, THE IMPURE EXTERNAL FORCES THAT WERE REMOVED WITH THE REMOVAL OF HIS HAIR. For that reason, once the hairs were removed from him, he is purified.

121. א"ר יְהוּדָה, אִי אִתְקְרֵי עַל שְׁמֵיהּ, קָדוֹשׁ אִתְקְרֵי, וְלָא טָהוֹר. אָמַר לֵיהּ לָאו הָכִי, דְּקָדוֹשׁ לָא אִתְקְרֵי אֶלָּא כַּד תָּלֵי שַׂעֲרָא. דְּקָדוּשָׁה בְּשַׂעְרָא תָּלֵי, דִּכְתִיב קָדוֹשׁ יִהְיֶה גַּדֵּל פֶּרַע שְׂעַר רֹאשׁוֹ. וְהַאי אִקְרֵי טָהוֹר, מִסִּטְרָא דְּתַלְיָין לְתַתָּא מִנֵּיהּ, וּבְגִינֵי כַּךְ אִתְעַבָּר מִנֵּיהּ שַׂעֲרָא, וְאִתְדַּכְיָא.

122. Come and see, whoever is from the aspect of Judgment, and Judgments cleave to him, is purified only when his hair is removed. Once his hair is removed he is purified. As for Adam, it is not so, because complete perfection and mercy abide in him, so it is not true, since all that is holy and the holy ones are united in him. But as for that WHO IS CALLED ISH AND NOT ADAM, he is THEN of Judgment and Judgments are attached to him, NAMELY TO HIS HAIR. THEREFORE he is not firmly established until his hair is removed.

122. וְתָא חֲזֵי כָּל מַאן דְּאִיהוּ מִסִּטְרָא דְּדִינָא, וְדִינִין מִתְאַחֲדִין בֵּיהּ, לָא אִתְדַּכְיָא, עַד דְּאִתְעַבָּר מִנֵּיהּ שַׂעֲרָא, וּמִדְּאִתְעַבָּר מִנֵּיהּ שַׂעֲרָא אִתְדַּכְיָא. וְאִי תֵּימָא אָדָם. לָאו הָכִי, דְּהָא הוּא שְׁלִימוּתָא דְּכֹלָּא, וְרַחֲמֵי אִשְׁתְּכָחוּ בֵּיהּ. בְּגִין כַּךְ לָאו הָכִי דְּכֻלְּהוּ קְדוֹשָׁאן וְקַדִּישִׁין אִתְיַיחֲדוּ בֵּיהּ. אֲבָל הַאי, הוּא דִּינָא, וְדִינִי אִתְאַחֲדָן בֵּיהּ, לָא אִתְבְּסָם עַד דְּאִתְעַבָּר מִנֵּיהּ שַׂעֲרָא.

123. Come and see, the Levites come from this side of Judgment. They are purified only when their hair is removed, as written, "And thus shall you do to them, to cleanse them: Sprinkle water of purifying on them, and let them shave all their flesh" (Bemidbar 8:7). And in order for them to be more established, the priest that comes from the aspect of supernal Chesed should offer them, as written, "and Aaron shall offer the Levites before Hashem for an offering" (Ibid. 11), IN ORDER TO INCLUDE THE ILLUMINATION OF CHOCHMAH IN THEM IN CHASSADIM OF THE PRIEST, the same as with the Ish above. When he needs to be more established, supernal Chesed THAT CLOTHES CHOCHMAH is revealed in him and he is more established. ALSO he establishes CHESED below IN THE LEVITES.

123. ת"ח, דְּהָא לֵיוָאֵי דְּאָתוּ מֵהַאי סִטְרָא דְּדִינָא, לָא מִתְדַּכְּאָן עַד דְּאִתְעַבְּרוּ מִנְּהוֹן שַׂעֲרָא, דִּכְתִיב וְכֹה תַעֲשֶׂה לָהֶם לְטַהֲרָם הַזֵּה עֲלֵיהֶם מֵי חַטָּאת וְהֶעֱבִירוּ תַעַר עַל כָּל בְּשָׂרָם וְגוֹ'. וּבְגִין דִּיתְבַּסְּמוּן יַתִּיר, בָּעֵי כַּהֲנָא דְּאָתָא מִסִּטְרָא דְּחֶסֶד עִלָּאָה, לְאָרְמָא לוֹן, דִּכְתִיב וְהֵנִיף אַהֲרֹן אֶת הַלְוִיִּם תְּנוּפָה לִפְנֵי יְיָ'. כְּמָה דְּאִיהוּ לְהַאי אִישׁ דִּלְעֵילָא, דְּכַד בָּעֵי לְאִתְבַּסְּמָא יַתִּיר, אִתְגַּלְיָיא בֵּיהּ חֶסֶד עִלָּאָה, וְאִתְבְּסָם. וּמְבָסֵם הוּא, לְתַתָּא.

124. That Ish is included in Adam. When the Holy One, blessed be He, wishes to wage war, He does so with that Ish, as written, "Hashem is a man (Heb. ish) of war" (Shemot 15:3), NAMELY with this very Ish. He does not wage war with them, until He removes the hair of his head, so that all the crowns FROM THE OUTER ASPECT THAT ARE HANGING AND clinging to the hairs OF ZEIR ANPIN FROM THE ASPECT OF ISH will be taken away from their hanging AND ATTACHMENT. This is the meaning of, "On the same day shall Hashem shave... with them beyond the river with the king of Assyria the head, and the hair of the legs. And it shall also sweep away the beard" (Yeshayah 7:20). THAT MEANS THAT IN ORDER TO OVERTHROW THE KING OF ASSYRIA, HE WILL SHAVE ALL THE HAIR OF THE HIGHER BEINGS TO WHICH THEY ARE ATTACHED.

124. וְהַאי אִישׁ בְּכֹלָּא דְּאָדָם הוּא. וְכַד בָּעֵי קוּדְשָׁא בְּרִיךְ הוּא לְאַגָּחָא קְרָבָא, בְּהַאי אִישׁ אָגַח בְּהוּ קְרָבָא, דִּכְתִיב יְיָ' אִישׁ מִלְחָמָה, בְּהַאי אִישׁ מַמָּשׁ. וְלָא אָגַח בְּהוּ קְרָבָא, עַד דְּאַעְבַּר לֵיהּ שַׂעֲרָא דְּרֵישָׁא, בְּגִין דִּישְׁתַּלְשְׁלוּן מִשְׁלְשׁוּלֵיהוֹן, וְיִתְּבְּרוּן כָּל אִינּוּן כִּתְרִין דְּמִתְאַחֲדָן בְּשַׂעְרֵי. הה"ד בַּיּוֹם הַהוּא יְגַלַּח יְיָ' וְגוֹ'. בְּעֶבְרִי נָהָר בְּמֶלֶךְ אַשּׁוּר אֶת הָרֹאשׁ וְשַׂעַר הָרַגְלַיִם וְגַם אֶת הַזָּקָן תִּסְפֶּה.

125. We learned: "And thus shall you do to them, to cleanse them" (Bemidbar 8:7). What is 'thus'? IT MEANS it bears the semblance of above. "Sprinkle water of purifying on them," NAMELY the residue of crystal dew. Here there is water of purifying, which is the residue of dew. In the future to come it is written, "Then will I sprinkle clean water upon you, and you shall be clean" (Yechezkel 36:25). "and let them wash their clothes, and so make themselves clean" (Bemidbar 8:7) bears the semblance of the higher, ZEIR ANPIN, for that Ish is completed by washing in supernal Chesed and purifies in every respect. HERE TOO, "LET THEM WASH THEIR CLOTHES" WITH CHESED THAT IS CALLED WATER.

125. תָּאנָא, וְכֹה תַעֲשֶׂה לָהֶם לְטַהֲרָם. מַאי וְכֹה. כְּגַוְונָא דִּלְעֵילָא, הַזֵּה עֲלֵיהֶם מֵי חַטָּאת, שִׁיּוּרֵי טַלָּא דִּבְדוֹלְחָא הָכָא מֵי חַטָּאת, דְּאִינּוּן שִׁיּוּרֵי טַלָּא. לְזִמְנָא דְּאָתֵי כְּתִיב, וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים. וְכִבְּסוּ בִגְדֵיהֶם, כְּגַוְונָא דִּלְעֵילָא, דְּתִקּוּנוֹי דְּהַאי אִישׁ אִתְסְחָן בְּחֶסֶד עִלָּאָה וְאִתְדַּכְּיָ מִכֹּלָּא.

126. וְתָנֵינָן, אֲמַאי כְּתִיב בְּתַעַר וְלֹא בְּמִסְפָּרַיִם. אֶלָּא מִשּׁוּם דְּיִתְעַבַּר שַׂעֲרָא בְּשָׁרְשׁוֹי, וְיִתְעַבְּרוּן מִנֵּיהּ דִּינִין תַּתָּאִין מִשּׁוּלְשׁוּלֵיהוֹן. וּלְזִמְנָא דְּיִתְכַּשְּׁרוּן עוֹבָדִין לְתַתָּא, זַמִּין קוּדְשָׁא בְּרִיךְ הוּא שַׂעֲרָא דָּא לְאַעְבְּרָא לֵיהּ, וּלְמִגְלֵשֵׁיהּ בְּגִין דְּלָא יִצְמַח וְיִרְבֶּה, דִּכְתִיב כִּי יִמָּרֵט רֹאשׁוֹ.

126. We learned the reason why it is written that they shave rather than cut. HE ANSWERS, this is so that the hairs would be removed from their roots, SINCE SHAVING REMOVES THE HAIR FROM THE ROOT, and the lower Judgments will be removed from their hold ON HIS HAIR. When the deeds of the lower beings are upright, the Holy One, blessed be He, will remove these hairs and shave them off, so they will not grow and increase, as written, "whose hair is fallen off his head" (Vayikra 13:40).

127. א״ר יִצְחָק, רַב מִכָּל לֵיוָאֵי, קֹרַח הֲוָא, דְּעַבְדֵיהּ קוּדְשָׁא בְּרִיךְ הוּא לְתַתָּא, כְּגַוְונָא דִּלְעֵילָא, וְקָרֵיהּ קֹרַח. אֵימָתַי. בְּשַׁעֲתָא דְּגָלִישׁ בְּגִינֵיהּ לְהַאי אִישׁ, דִּכְתִיב קֹרֵחַ הוּא.

127. Rabbi Yitzchak said, the greatest of all the Levites is Korah, whom the Holy One, blessed be He, made below as a likeness of Ish above and called him Korah. When DID HE CALL HIM KORAH? When He made bald the Ish ABOVE, as written, "A MAN (ISH) WHOSE HAIR IS FALLEN OFF HIS HEAD, he is bald."

128. וְכַד חָמָא קֹרַח רֵישֵׁיהּ בְּלָא שַׂעֲרָא, וְחָמָא לְאַהֲרֹן מִתְקַשֵּׁט בְּקִשּׁוּטֵי מַלְכִין, אִתְזַלְזָל בְּעֵינֵיהּ וְקִנֵּא לְאַהֲרֹן. אָ״ל קוּדְשָׁא בְּרִיךְ הוּא, אֲנָא עֲבָדִית לָךְ כְּגַוְונָא דִּלְעֵילָא, לָא בָּעֵית לְאַעְלָאָה בְּעִלָּאִין, חוּת לְתַתָּא וַהֲוֵי בְּתַתָּאִין. דִּכְתִיב וְיָרְדוּ חַיִּים שְׁאוֹלָה. מַאי אִיהוּ שְׁאוֹל. גֵּיהִנָּם. דְּתַמָּן צַוְוחִין חַיָּיבִין, וְלֵית מַאן דִּמְרַחֲמֵי עָלַיְיהוּ. וּזְמִינִין אִינּוּן לְאַחֲיָיא וּלְאַעֲלָא, כַּד יִתְעַר קוּדְשָׁא בְּרִיךְ הוּא לְעַמֵּיהּ, וּלְאַחֲיָיא לְהוּ. דִּכְתִיב, יְיָ׳ מֵמִית וּמְחַיֶּה מוֹרִיד שְׁאוֹל וַיָּעַל.

128. When Korah saw his head hairless and saw Aaron bedeck himself with royal adornments, he felt himself slighted and was jealous of Aaron. The Holy One, blessed be He, said to him, 'I made you resemble the higher, yet you do not wish to ascend among the higher. Go down and be among the lower, as written, "and they go down alive into Sheol"' (Bemidbar 16:30). What is Sheol? It is Gehenom, where the wicked cry out but there is no one to have pity on them. They will be resurrected and rise FROM GEHENOM when the Holy One, blessed be He, will rouse His people and revive them, as written, "Hashem kills, and gives life. He brings down to Sheol, and brings up" (I Shmuel 2:6).

129. וְאִם מִפְּאַת פָּנָיו יִמָּרֵט רֹאשׁוֹ. תָּאנָא, אִית פָּנִים וְאִית פָּנִים, וּמַאן פָּנִים הַלָּלוּ. אִלֵּין אִינּוּן דְּאִקְרוּן פָּנִים שֶׁל זַעַם. וְכָל אִלֵּין דְּתַלְיָין מֵאִינּוּן פָּנִים חֲצִיפִין, כֻּלְּהוּ תַּקִּיפִין. כֻּלְּהוּ דְּלָא מְרַחֲמֵי, וְכַד אִתְעַבַּר שַׂעֲרָא מִסִּטְרָא דְּאִינּוּן פָּנִים, מִתְעַבְּרָן כֻּלְּהוּ וְאִתְּבָרוּ.

129. "And he whose hair is fallen off from the part of his head toward his face" (Vayikra 13:41). We learned that there is face and there is face. What is the face IN THE VERSE, "AND HE WHOSE HAIR IS FALLEN..."? It is called a wrathful face, since all that derives from that impudent face is harsh without mercy. When the hair is removed from the part of the head towards the face, all THE EXTERNAL FORCES HANGING FROM THEM are removed and subdued.

130. דְּתַנְיָא, כָּל אִינּוּן דְּתַלְיָין מִשַّעֲרָא דְּרֵישָׁא, אִינּוּן עִלָּאִין עַל אָחֳרָנִין, וְלָא חֲצִיפִין כְּוָותַיְיהוּ. וְכָל אִינּוּן דְּתַלְיָין מִסִּטְרָא דְּשַׂעֲרָא דְּאִינּוּן פָּנִים, כֻּלְּהוּ חֲצִיפִין וְתַקִּיפִין, ובג״כ אַנְפּוֹי מִתְלַהֲטָן כְּאֶשָּׁא, מִשּׁוּם נִיצוֹצָא דְּבוּצִינָא דְּקַרְדִּינוּתָא. וּבְהַאי כְּתִיב, פְּנֵי יְיָ׳ חֹלְקֵם. פְּנֵי יְיָ׳ בְּעוֹשֵׂי רָע.

130. We learned that all those EXTERNAL FORCES coming from the hair of the head are superior to others and not as impudent. All those coming from the side of the hair towards the IMPUDENT face are all powerful and impudent. For that reason his face is burning like fire, because of the hard spark IN IT. Of this it is written, "The anger (lit. 'face') of Hashem has divided them" (Eichah 4:16), and, "The face of Hashem is against those who do evil" (Tehilim 34:17).

24. "A white reddish sore"

131. Rabbi Yitzchak said, what is "a white reddish sore" (Vayikra 13:42), and answers that it is an actual sore if the white is exposed and the redness does not go away. This is derived from the words, "white reddish," AS BOTH ARE SEEN. Rabbi Yosi said, "WHITE REDDISH" MEANS the white is seen only with the red, as white and red TOGETHER. Rabbi Yitzchak said THAT THE MEANING IS AS WAS SAID ABOVE. Even though the white appears, if the red does not disappear, it is a sore, as written, "though your sins be like scarlet, they shall be as white as snow" (Yeshayah 1:18). For when it turns completely white, there is Mercy, and no Judgment.

131. א"ר יִצְחָק מַהוּ נֶגַע לָבָן אֲדַמְדָּם. נֶגַע מַמָּשׁ הוּא, אִי חִוָּורָא אִתְחֲזֵי, וְסוּמָקָא לָא אִתְעֲבַר. מַשְׁמַע דִּכְתִיב לָבָן אֲדַמְדָּם. א"ר יוֹסֵי, דְּחִוָּורָא לָא אִתְחֲזֵי אֶלָּא בְּסוּמָקָא, כְּגַוְונָא חִוָּורָא וְסוּמָקָא. רִבִּי יִצְחָק אָמַר, אע"ג דְּחִוָּורָא אִתְחֲזֵי, אִי סוּמָקָא לָא אָזִיל, נֶגַע הוּא. דִּכְתִיב אִם יִהְיוּ חֲטָאֵיכֶם כַּשָּׁנִים כַּשֶּׁלֶג יַלְבִּינוּ. וְכַד אִתְחַוָּור, כֻּלָּא רַחֲמֵי אִשְׁתְּכָחוּ, וְדִינִין לָא אִשְׁתְּכָחוּ.

132. We learned that Rabbi Aba taught, it is written NOW "it is a sore" in the masculine, and NOW "it is a sore" in the feminine. AND HE ANSWERS, when the female, MALCHUT, is defiled because of the iniquities of the lower beings, it is written "it is a sore" IN THE FEMININE. When the male, WHICH IS ZEIR ANPIN ON THE LEVEL OF ISH, is not purified because of the iniquities of the lower beings, it is written, "it is a sore" IN THE MASCULINE.

132. תָּאנֵי רִבִּי אַבָּא, כְּתִיב נֶגַע הוּא, וּכְתִיב נֶגַע הִיא. חַד דְּכַר וְחַד נוּקְבָא. אֶלָּא כַּד נוּקְבָא, אִסְתְּאָבַת בְּגִין חוֹבֵי תַּתָּאֵי, כְּתִיב נֶגַע הִיא. וְכַד דְּכַר לָא אִתְדְּכֵי בְּגִין חוֹבֵי תַּתָּאֵי, כְּתִיב נֶגַע הוּא.

133. The priest ascertains whether the Judgments come from the one, ZEIR ANPIN, or the other, MALCHUT, and learns about the offerings that need to be brought as written, "a male without blemish" (Vayikra 4:23), or, "he shall bring it a female without blemish" (Ibid. 32). For THE PRIEST finds out whence the Judgments came and whence the iniquities; whether they are attached to this, THE MALE, or that, THE FEMALE. Hence it is written IN RELATION TO THE SACRIFICES, "the sacrifices of Elohim are a broken spirit" (Tehilim 51:19), excluding the other sacrifices, of which it is not written, "a broken spirit," since they are peace in the world and the joy of the higher and lower beings.

133. וְאִשְׁתְּמוֹדְעָן מִלִּין אִלֵּין לְגַבֵּי כַּהֲנָא, דִּינִין דְּאָתוּ מֵהַאי, וְדִינִין דְּאָתוּ מֵהַאי. וְאִשְׁתְּמוֹדְעָן קָרְבָּנֵי דְּבַעְיָין לְקָרְבָא, דִּכְתִיב זָכָר תָּמִים. וּכְתִיב נְקֵבָה תְּמִימָה יַקְרִיבֶנָּה, דְּהָא אִשְׁתְּמוֹדְעָן מִלֵּי, מֵאָן אָתוּ דִּינִין, וּמֵאָן אִינּוּן חוֹבֵי. דְּאִתְאַחֲדָן בְּהַאי אוֹ בְּהַאי. וְעַל דָּא כְּתִיב, זִבְחֵי אֱלֹהִים רוּחַ נִשְׁבָּרָה. לְאַפָּקָא שְׁאָר קָרְבָּנִין דְּלָא כְּתִיב רוּחַ נִשְׁבָּרָה, דְּאִינּוּן שְׁלָמָא לְעָלְמָא, וְחֶדְוָה דְּעִלָּאִין וְתַתָּאִין.

134. "But if the priest look on it" (Vayikra 13:21). Rabbi Yosi taught, it is written, "O You that hear prayer, to You..." (Tehilim 65:3). "You that hear prayer" refers to the Holy One, blessed be He, NAMELY ZEIR ANPIN. Rabbi Chizkiyah said, "You that hear prayer": it should have said 'prayers'. Wherefore is it "hear prayer"? AND HE ANSWERS, prayer is the Congregation of Yisrael, NAMELY MALCHUT, which is CALLED prayer, as written, "while I have nothing but (or: 'I am') prayer" (Tehilim 109:4). David said that for the sake of the Congregation of Yisrael, and as for his worlds, "I am prayer," it has the same meaning, SINCE MALCHUT IS CALLED BOTH 'I' AND 'PRAYER'. Regarding this IT IS SAID, "You that hear prayer (Heb. tfilah)," WHICH IS MALCHUT. This is the hand Tefilin (or Tfilah), of which it is written, "upon your hand" (Shemot 13:16) spelled with Hei IN THE END, AN INDICATION OF MALCHUT.

134. וְאִם יִרְאֶנָּה הַכֹּהֵן. תָּאנֵי רִבִּי יוֹסֵי, כְּתִיב שׁוֹמֵעַ תְּפִלָּה עָדֶיךָ וְגוֹ'. שׁוֹמֵעַ תְּפִלָּה, דָּא קוּדְשָׁא בְּרִיךְ הוּא. ר' חִזְקִיָּה אָמַר, שׁוֹמֵעַ תְּפִלָּה, שׁוֹמֵעַ תְּפִלּוֹת מִבָּעֵי לֵיהּ, מַהוּ שׁוֹמֵעַ תְּפִלָּה. אֶלָּא תְּפִלָּה, דָּא כ"י, דְּאִיהִי תְּפִלָּה, דִּכְתִיב וַאֲנִי תְּפִלָּה וְדָוִד בְּגִין כנ"י קָאָמַר לָהּ. וּמַה דְּאָמַר וַאֲנִי תְּפִלָּה, כֻּלָּא חַד, וְעַל דָּא שׁוֹמֵעַ תְּפִלָּה, וְדָא תְּפִלָּה שֶׁל יַד, דִּכְתִיב עַל יָדֶכָה בְּהֵ"א.

25. "He shall be brought to the priest"
The question arises to whom a person should be brought when he has a pain or a plague or an affliction; the 'priest' is said to be God, who can purify the afflicted. And the priest below knows how to rekindle the light when leprosy has closed off the supernal light and stopped the supernal goodness from descending into the world.

135. עָדֶיךָ כָּל בָּשָׂר יָבוֹאוּ. בְּשַׁעֲתָא דְּגוּפָא שַׁרְיָא בְּצַעֲרָא, בְּמַרְעִין בְּמַכְתְּשִׁין. כד״א וּבָשָׂר כִּי יִהְיֶה בְעוֹרוֹ. אֶת הַנֶּגַע בְּעוֹר הַבָּשָׂר. הַבָּשָׂר הַחַי. וּבג״כ לָא כְּתִיב, כָּל רוּחַ יָבֹאוּ, אֶלָּא כָּל בָּשָׂר יָבֹאוּ. מַהוּ עָדֶיךָ. אֶלָּא כְּמָה דְּאִתְּמַר, וְהוּבָא אֶל הַכֹּהֵן, דָּא הוּא קוּדְשָׁא בְּרִיךְ הוּא. הה״ד, וְאִם יִרְאֶנָּה הַכֹּהֵן. ת״ח, בַּאֲתַר חַד אַהֲרֹן הַכֹּהֵן, וּבְאַתְרָא אָחֳרָא הַכֹּהֵן סְתָם, וְדָא קוּדְשָׁא בְּרִיךְ הוּא.

135. "To You shall all flesh come" (Tehilim 65:3), NAMELY, when the body is in pain, afflictions and plagues, as written, "Or if there be any flesh, in the skin" (Vayikra 13:24), "the plague in the skin of the flesh" (Ibid. 3), and, "the raw flesh" (Ibid. 15). Hence it is not written, 'To You shall all spirit come', but rather, "To You shall all flesh come." What is "to You"? It is as we learned that "he shall be brought to the priest" (Ibid. 9) refers to the Holy One, blessed be He. This is the meaning of, "But if the priest look on it" (Ibid. 21). Come and see, at one place IT IS WRITTEN, "Aaron the priest," while at another just "the priest," NOT MENTIONING AARON. In that case it is the Holy One, blessed be He.

136. א״ר יִצְחָק, וְהָא כְּתִיב נֶגַע צָרַעַת כִּי תִהְיֶה בְּאָדָם וְהוּבָא אֶל הַכֹּהֵן, אִי הָכִי דָּא קוּדְשָׁא בְּרִיךְ הוּא. אָ״ל אִין. בְּגִין דְּכֵיהּ תַּלְיָא כָּל דַּכְיוּתָא וְכָל קְדוּשָׁה. אָ״ל, אִי הָכִי, אֲמַאי וְהוּבָא, וְהוּעֲלָה מִבָּעֵי לֵיהּ. אָ״ל, כד״א וְהוּבָא אֶת בַּדָּיו בַּטַּבָּעוֹת, דְּעָיֵיל דָּא בְּגוֹ דָא. אוּף הָכָא וְהוּבָא, דְּיִכְּנְסוּן לֵיהּ לְכַהֲנָא, לְדַכְּאָה לֵיהּ וְיֵעָלוּן מִלָּה קַמֵּיהּ.

136. Rabbi Yitzchak said, yet it is written, "When the plague of leprosy is in a man, then he shall be brought to the priest" (Ibid. 9). Is that the Holy One, blessed be He? He said to him, yes, IT IS THE HOLY ONE, BLESSED BE HE, since all matters of purity and holiness come from the Holy One, blessed be He. He said to him, in that case, why IS IT SAID, "he shall be brought"? It should have said, 'raised'. FOR ASCENSION, NOT BRINGING, PERTAINS TO THE HOLY ONE, BLESSED BE HE. He said to him, this resembles the words, "And the poles shall be put into the rings" (Shemot 27:7), WHICH MEANS putting them into each other. Here too, "be brought" MEANS he is brought to the Holy One, blessed be He that is called a priest in order to purify him, like bringing the matter before Him.

137. א״ר יִצְחָק, הָכִי תְּנִינָן, נֶגַע צָרַעַת. נֶגַע הוּא דִּינָא תַּקִּיפָא שַׁרְיָא בְּעָלְמָא. צָרַעַת: סְגִירוּ. כד״א, סְגִירוּ דִּנְהוֹרָא עִלָּאָה. סְגִירוּ דְּטִיבוּ עִלָּאָה, דְּלָא נָחִית לְעָלְמָא. כִּי תִהְיֶה בְּאָדָם, בְּאָדָם סְתָם. וְהוּבָא אֶל הַכֹּהֵן. דָּא כֹּהֵן דְּלְתַתָּא, דְּהוּא אִתְתַּקַּן לְמִפְתַּח הַהוּא סְגִירוּ, וּלְאַדְלָקָא בּוּצִינְיָא דְּיִשְׁתְּכְחוּ עַל יְדוֹי בִּרְכָן לְעֵילָא וּלְתַתָּא. וְיִתְעֲבַר וְיִסְתְּלַק הַהוּא נֶגַע, וְיִשְׁרֵי נְהִירוּ דְּרַחֲמֵי עַל כֹּלָּא, וּבג״כ וְהוּבָא אֶל הַכֹּהֵן.

137. Rabbi Yitzchak said, we learned that in "a plague of leprosy," plague MEANS harsh Judgment that rests over the world. Leprosy MEANS closing, as we learned, which is a closing of the supernal light, shutting the supernal goodness from descending into the world. It "is in a man": man in general ALLUDES BOTH TO MAN ABOVE AND MAN BELOW. "he shall be brought to the priest," NAMELY the priest below, who is knowledgeable in opening that closing and kindling the lamps, WHICH ARE THE SFIROT, so that through him there will be blessings above and below, that plague shall be removed and gone, and the light of mercy will dwell on everything. For that reason, "he shall be brought to the priest."

26. "and be holy"
We learn here of the proper time for mating for those who study the Torah, and that is midnight on Shabbat when God walks with the righteous in the Garden of Eden. People are holy only by association with their God; if they draw away from Him they lose their holiness and draw upon themselves souls from the side of the Evil Inclination. The priest can recognize peoples' sins by the blemishes that show they come from the Other Side.

138. אָמַר רִבִּי אַבָּא, חֲמֵינָא לְאִינְהוּ בְּנֵי עָלְמָא, דְּלָא מַשְׁגְּחָן, וְלָא יַדְעִין בִּיקָרָא דְּמָארֵיהוֹן, כְּתִיב בְּהוּ בְּיִשְׂרָאֵל, אֲשֶׁר הִבְדַּלְתִּי אֶתְכֶם מִן הָעַמִּים לִהְיוֹת לִי. וּכְתִיב, וְהִתְקַדִּשְׁתֶּם וְהִיִּיתֶם קְדוֹשִׁים כִּי קָדוֹשׁ אָנִי יְיָ. אִי אִינּוּן מִתְרַחֲקָן, אָן הוּא קְדוּשָׁה דִּלְהוֹן, הָא רְעוּתָא דִּלְהוֹן אִתְרַחֲקַת מִנֵּיהּ. וּקְרָא אַכְרִיז וְאָמַר, אַל תִּהְיוּ כְּסוּס כְּפֶרֶד אֵין הָבִין, בְּמָה אִתְפָּרְשָׁן בְּנֵי נָשָׁא מִסּוּס וְפֶרֶד, בִּקְדוּשָׁה דְּגַרְמַיְיהוּ, לְאִשְׁתַּכְּחָא שְׁלֵימִין וּרְשִׁימִין מִכֹּלָּא.

138. Rabbi Aba said, I see that the people in the world do not observe or know the glory of their Master. It is written, of Yisrael, "and have separated you from the peoples, that you should be Mine" (Vayikra 20:26), and, "Sanctify yourselves therefore, and be holy, for I am Hashem your Elohim" (Ibid. 7). But if they draw far FROM THE HOLY ONE, BLESSED BE HE, where is their holiness, if their wish is distanced from Him? The verse declares, "Be not like the horse, or the mule, which have no understanding" (Tehilim 32:9). For people are different from a horse and a mule only by their holiness, so as to be whole and distinguished more than everything.

139. וְעַ״ד זִוּוּגָא דִּבְנֵי נָשָׁא הוּא בִּזְמָנִין יְדִיעָן, לְכַוְּונָא רְעוּתָא לְאִתְדַּבְּקָא בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא. וְהָא אִתְּעֵרוּ, בְּפַלְגוּת לֵילְיָא קוּדְשָׁא בְּרִיךְ הוּא עָאל בְּגִנְתָּא דְּעֵדֶן, לְאִשְׁתַּעְשָׁעָא עִם צַדִּיקַיָּיא, וכ״י מְשַׁבַּחַת לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, וְהִיא שַׁעֲתָא דִּרְעוּתָא לְאִתְדַּבְּקָא בְּהוּ.

139. Therefore people mate at specific times so as to direct their will to cleave to the Holy One, blessed be He. It has been remarked that at midnight the Holy One, blessed be He, enters the Garden of Eden to delight Himself with the righteous, and the Congregation of Yisrael, WHICH IS MALCHUT, praises the Holy One, blessed be He. It is a favorable time to cleave to them, TO THE HOLY ONE, BLESSED BE HE AND HIS SHECHINAH.

140. וְחַבְרַיָּיא דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, מִשְׁתַּתְּפֵי בָּהּ בכ״י, לְשַׁבְּחָא לְמַלְכָּא קַדִּישָׁא, וְאִתְעַסְקָן בְּאוֹרַיְיתָא, שְׁאָר בְּנֵי נָשָׁא כְּדֵין עִידָּן רְעוּתָא לְאִתְקַדְּשָׁא בְּקֻדּוּשָׁה דְּקוּדְשָׁא בְּרִיךְ הוּא, וּלְכַוְּונָא רְעוּתָא לְאִתְדַּבְּקָא בֵּיהּ. וְאִינּוּן חַבְרַיָּיא דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא זִוּוּגָא דִּלְהוֹן בְּשַׁעֲתָא דְּזִוּוּגָא אָחֳרָא אִשְׁתְּכַח, וְהַאי מִשַּׁבָּת לְשַׁבָּת לְכַוְּונָא רְעוּתָא לְאִתְדַּבְּקָא בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא וּבִכְנֶסֶת יִשְׂרָאֵל, דְּהוּא עִידָּן רְעוּתָא דְּמִתְבָּרְכָן כֹּלָּא עִלָּאֵי וְתַתָּאֵי.

140. The friends who are engaged in Torah unite with the Congregation of Yisrael in praising the Holy One, blessed be He, and they are occupied with the Torah. For other people it is a favorable time to be sanctified with the holiness of the Holy One, blessed be He, NAMELY BY MATING, and direct their wishes to cleave to Him. The friends who are occupied with the Torah, the time for them to mate is when another, SUPERNAL union takes place. This occurs on Shabbat, so as to direct one's desire to cleave to the Holy One, blessed be He and the Congregation of Yisrael. For it is a time of goodwill when everything, the higher and lower, are blessed.

141. אִי בְּנֵי נָשָׁא אִתְרַחֲקוּ מִנֵּיהּ, וְעָבְדָן כִּבְעִירֵי, אָן הוּא קֻדּוּשָׁה דִּלְהוֹן, לְאִשְׁתַּכְּחָא קַדִּישִׁין. אָן אִינּוּן נַפְשָׁאָן קַדִּישִׁין דְּמָשְׁכָן מֵעֵילָא. וּשְׁלֹמֹה מַלְכָּא צָוַוח וְאָמַר, גַּם בְּלֹא דַּעַת נֶפֶשׁ לֹא טוֹב. גַּם בְּלֹא דַּעַת, מַאן הוּא דַּעַת. דָּא קוּדְשָׁא בְּרִיךְ הוּא. נֶפֶשׁ לֹא טוֹב, דָּא הוּא נֶפֶשׁ, דְּאִינּוּן מַשְׁכִּין בְּעוֹבָדַיְיהוּ, לֹא טוֹב, דְּהָא מִסִּטְרָא אָחֳרָא אִתְמַשְׁכָּאן עָלַיְיהוּ נַפְשָׁתָא דְּלָאו אִיהוּ טוֹב, בְּגִין דְּלָא מְכַוְּונֵי לִבַּיְיהוּ לְקוּדְשָׁא בְּרִיךְ הוּא.

141. If people keep away from the Holy One, blessed be He and conduct themselves like animals, where is their holiness to make them holy? Where are their holy souls, which they draw from above? King Solomon cries out, saying, "Also, that the soul be without knowledge is not good" (Mishlei 19:2). In, "without knowledge," knowledge refers to the Holy One, blessed be He. "...the soul...is not good" refers to the soul they draw by their deed. It is "not good" since that soul comes to them from the Other Side, which is not good, since they do not direct their heart towards the Holy One, blessed be He.

142. מַאן דְּאִתְלְהִיט בְּיֵצֶר הָרָע, בְּלָא רְעוּתָא וְכַוְּונָה דְּלִבָּא לְקוּדְשָׁא בְּרִיךְ הוּא. מִסִּטְרָא דְּיֵצֶר הָרָע אִתְמְשַׁךְ עָלֵיהּ נַפְשָׁא, דְּלָאו אִיהִי טוֹב, הה״ד גַּם בְּלֹא דַּעַת נֶפֶשׁ לֹא טוֹב וְאָץ בְּרַגְלַיִם חוֹטֵא. מַאן דְּאִיהוּ אָץ בְּרַגְלַיִם וְדָחֵי שַׁעֲתָא בְּלָא רְעוּתָא קַדִּישָׁא, חוֹטֵא. חוֹטֵא וַדַּאי, בְּכֹלָּא.

142. Whoever gets hot with the Evil Inclination, without directing his desire and heart toward the Holy One, blessed be He, THEN a soul that is not good is drawn upon him from the side of the Evil Inclination. This is the meaning of, "Also, that the soul be without knowledge is not good." "and he that hastens with his feet sins" (Ibid.). Whoever hastens with the feet and precipitates matters, THAT IS, DOES NOT WAIT UNTIL THE TIME IS PROPER, BUT IS without a holy wish, sins. Assuredly he sins in every way.

143. וְעַל דָּא שַׁרְיָין מַכְתְּשִׁין בִּישִׁין בִּבְנֵי נָשָׁא, וְאַסְהִידוּ בְּאַנְפֵּיהוּ בַּחֲצִיפוּתָא דִּלְהוֹן, לְאַחֲזָאָה דְּהָא קוּדְשָׁא בְּרִיךְ הוּא מָאִיס בְּהוּ, וְלָאו דַּעְתֵּיהּ בְּהוֹן, עַד דְּאִינּוּן זַכָּאן וּמַכְשְׁרָאן עוֹבָדַיְיהוּ כְּמִלְּקַדְּמִין, וּמִתְבָּרְכָן. וְעַ״ד אִשְׁתְּמוֹדְעָן מַכְתְּשִׁין לְגַבֵּי כַּהֲנָא, אִינּוּן דְּאַתְיָין מִסִּטְרָא דְּמִסְאֲבָא, וְאִינּוּן דְּאַתְיָין מִסִּטְרָא אָחֳרָא.

143. For that reason evil plagues dwell in people and testify on their faces to their impudence, to show that the Holy One, blessed be He, rejects them and does not pay attention to them until they are worthy and better their deeds as before. For that reason the priest recognizes that the plagues come from the side of impurity and that they come from the Other Side.

27. Plagues of houses

We learn that when Yisrael came into the land of Canaan, they demolished the houses that had plague in them, and then found treasures hidden there. Rabbi Shimon talks about how the words uttered over a work in progress bring the spirit of holiness or the spirit of defilement over it. By breaking down the contaminated houses, the land was sanctified as before and the spirit of impurity was removed. Then Yisrael dwelled in holiness with the Shechinah among them.

144. Similarly, it is written, "When you come into the land of Canaan... and I put the plague of leprosy in the house of the land of your possession" (Vayikra 14:34). HE ASKS, what is the good reward in finding PLAGUES IN THE HOUSES OF those of were worthy of entering the land? AND HE ANSWERS, it has been explained that it is THAT AFTER THEY WILL DEMOLISH THE CONTAMINATED HOUSES, they will find treasures THE CANAANITES have hidden in their houses and Yisrael will benefit from them.

144. כְּגַוְונָא דָא כְּתִיב, כִּי תָבֹאוּ אֶל אֶרֶץ כְּנַעַן וְגוֹ׳, וְנָתַתִּי נֶגַע צָרַעַת בְּבֵית אֶרֶץ אֲחֻזַּתְכֶם. וְכִי אֲגַר טַב הוּא, דְּיִשְׁתְּכַח בְּאִינּוּן דְּזַכָּאן לְמֵיעָל בְּאַרְעָא. אֶלָּא הָא אוּקְמוּהָ לְאַשְׁכְּחָא מַטְמוֹנִין דְּאִטְמְרָן בְּבֵיתַיְיהוּ, וּלְאַהֲנָאָה לוֹן לְיִשְׂרָאֵל.

145. Yet come and see, happy are Yisrael to be cleaving to the Holy One, blessed be He. And the Holy One, blessed be He loves them as written, "I have loved you, says Hashem" (Malachi 1:2). In His love, He brought them into the holy land, to cause His Shechinah to rest among them and to dwell among them, so that Yisrael will be holier than all the inhabitants of the world.

145. אֲבָל ת״ח, זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּאִינּוּן מִתְדַּבְּקָן בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, וְקוּדְשָׁא בְּרִיךְ הוּא רָחִים לְהוּ, דִּכְתִיב אָהַבְתִּי אֶתְכֶם אָמַר יְיָ׳. וּמִגּוֹ רְחִימוּתָא דִּילֵיהּ, אָעִיל לְהוּ לְאַרְעָא קַדִּישָׁא, לְאַשְׁרָאָה שְׁכִינְתֵּיהּ בֵּינַיְיהוּ, וּלְמֶהֱוֵי דִּיּוּרֵיהּ עִמְּהוֹן, וְיִשְׂרָאֵל דְּיִשְׁתַּכְּחוּן קַדִּישִׁין עַל כָּל בְּנֵי עָלְמָא.

146. Come and see, it is written, "And all the women whose heart stirred them..." (Shemot 35:26), THAT IS, when they were doing their work they used to say, this is for the Temple, this is for the tabernacle, that is for the curtain. All the craftsmen DID the same, so that holiness shall dwell on their efforts and that workmanship shall be sanctified. When they brought it to its place it turned into AND WAS IN holiness.

146. ת״ח, כְּתִיב וְכָל הַנָּשִׁים אֲשֶׁר נָשָׂא לִבָּן וְגוֹ׳. בְּשַׁעֲתָא דַּהֲווֹ עַבְדִּין עֲבִידְתָּא, הֲווֹ אַמְרֵי, דָּא לְמַקְדְּשָׁא. דָּא לְמַשְׁכְּנָא. דָּא לְפָרוֹכְתָּא. וְכֵן כָּל אִינּוּן אוּמָנִין בְּגִין דְּיִשְׁרֵי קְדוּשָׁה עַל יְדַיְיהוּ, וְאִתְקַדַּשׁ הַהוּא עֲבִידְתָּא. וְכַד סָלִיק לְאַתְרֵיהּ, בְּקְדוּשָׁה סָלִיק.

147. In the same way, whoever creates something for idol worship or for another, unholy side, once he mentions it in regard to that work, the spirit of defilement dwells on it. As the work progresses, it does so in impurity. The Canaanites were idol worshippers and used to build edifices for sculptures of their faces and for their abominations on the side of impurity, for the purpose of idol worship. When they started building, they used to say something. Once it was uttered, the spirit of impurity rose over the building. As the work progressed, it did so by the spirit of impurity.

147. כְּגַוְונָא דָא מַאן דְּעָבִיד עֲבִידְתָּא לע״ז, אוֹ לְסִטְרָא אָחֳרָא, דְּלָא קַדִּישָׁא. כֵּיוָן דְּאִדְכַּר לֵיהּ עַל הַהוּא עֲבִידְתָּא, הָא רוּחַ מִסְאֲבָא שַׁרְיָא עֲלוֹי, וְכַד סָלִיק עֲבִידְתָּא, בְּמִסְאֲבָא סָלִיק. כְּנַעֲנִים פַּלְחֵי לע״ז אִינְהוּ, וּמִתְדַּבְּקָן כֻּלְּהוּ כַּחֲדָא בְּרוּחַ מִסְאֲבָא בע״ז, וַהֲווֹ בְּנְיָין בָּנִין לְפַרְצוּפַיְיהוּ וּלְגִעוּלַיְיהוּ לְסִטַר מִסְאֲבָא לע״ז, וְכַד שָׁרָאן לְמִבְנֵי, הֲווֹ אַמְרֵי מִלָּה, וְכֵיוָן דְּאִתְדְּכַר בְּפוּמַיְיהוּ, סָלִיק עָלֵיהּ רוּחַ מִסְאֲבָא. כַּד אִסְתְּלִיק עֲבִידְתָּא, בְּרוּחַ מִסְאֲבָא אִסְתְּלִיק.

148. Once they entered the land of Yisrael, the Holy One, blessed be He, wanted to purify and sanctify the land for them, and make room for the Shechinah, so that the Shechinah will not dwell on an impure place. Hence, by that plague of leprosy they would demolish the buildings of wood and stone made in impurity.

148. כֵּיוָן דְּעָאלוּ יִשְׂרָאֵל לְאַרְעָא, בָּעָא קוּדְשָׁא בְּרִיךְ הוּא לְדַכְּאָה לוֹן, וּלְקַדְּשָׁא לוֹן אַרְעָא, וּלְאַפְנָאָה אֲתַר לִשְׁכִינְתָּא דְּלָא תִּשְׁרֵי שְׁכִינְתָּא גּוֹ מִסְאֲבָא. וְעַ״ד בְּהַהוּא נֶגַע צָרַעַת, הֲווֹ סָתְרִין בִּנְיָינִין דְּאָעִין וַאֲבָנִין דְּאִתְעֲבִידוּ בְּמִסְאֲבוּ.

149. ת"ח, אִי עוֹבָדָא דָּא הֲוָה לְאַשְׁכְּחָא מַטְמוֹנִין בִּלְחוֹדוֹי, יְהַדְּרוּן אֲבָנִין לְבָתַר כְּמָה דְּאִינּוּן לְאַתְרַיְיהוּ, וְעַפְרָא לְאַתְרֵיהּ. אֲבָל קְרָא כְּתִיב, וְחִלְּצוּ אֶת הָאֲבָנִים. וּכְתִיב וְעָפָר אַחֵר יִקָּח. בְּגִין דְּיִתְעַבַּר רוּחַ מְסָאֲבָא, וְיִתְפַּנֵּי וְיִתְקַדַּשׁ הַשְׁתָּא כְּמִלְּקַדְּמִין, וְיִשְׁתְּכַּח יִשְׂרָאֵל בִּקְדוּשָׁה, וּבְדִיּוּרָא קַדִּישָׁא, לְמִשְׁרֵי בֵּינַיְיהוּ שְׁכִינְתָּא.

149. Come and see, if this action OF BREAKING DOWN THE CONTAMINATED HOUSES was done for the sake of finding treasures alone, they would have to return the stones back into place as they were and ALSO TO RETURN the dust to its place. Yet scripture says, "they take away the stones" (Vayikra 14:40), and, "he shall take other mortar" (Ibid. 42). Thus the spirit of impurity will be removed and taken out, and THE LAND shall be sanctified as before and Yisrael will dwell in holiness, in holy habitation, so the Shechinah will dwell among them.

28. "Woe to him that builds his house by unrighteousness"
We are told that whoever builds a building must start by saying that he is doing it for the worship of God, and then the peace of heaven will rest on it. Anyone who builds a house dedicated to the other side will be punished by that house before he dies, and others who live in it may come to harm. God marked the houses in Canaan by the plague so that Yisrael would know which houses were cursed.

150. וְעַל דָּא מַאן דְּבָנֵי בִּנְיָן כַּד שָׁארִי לְמִבְנֵי, בָּעֵי לְאַדְכְּרָא בְּפוּמֵיהּ, דְּהָא לְפוּלְחָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא הוּא בָּנֵי. בְּגִין דִּכְתִיב הוֹי בּוֹנֶה בֵיתוֹ בְּלֹא צֶדֶק וְגוֹ׳, וּכְדֵין סִיּעְתָּא דִּשְׁמַיָּא שָׁארִי עֲלוֹי, וְקוּדְשָׁא בְּרִיךְ הוּא זַמִּין עָלֵיהּ קְדוּשָׁתָא, וְקָארִי עָלֵיהּ שָׁלוֹם, הה"ד וְיָדַעְתָּ כִּי שָׁלוֹם אָהֳלֶךָ וְגוֹ׳. מַהוּ וּפָקַדְתָּ נָוְךָ, הָא אוּקְמוּהָ, אֲבָל וּפָקַדְתָּ, לְאַפְקָדָא מִלָּה בְּפוּמָא כַּד אִיהוּ בָּנֵי. וּכְדֵין וְלֹא תֶחֱטָא כְּתִיב. וְאִי לָאו הָא זַמִּין לְבֵיתֵיהּ סִטְרָא אָחֳרָא.

150. Therefore, whoever builds a building, before starting, should utter by mouth that he does so for the worship of the Holy One, blessed be He, since it is written, "Woe to him that builds his house by unrighteousness" (Yirmeyah 22:13). Then help from heaven rests on it, ON THE HOUSE, and the Holy One, blessed be He, readies His sanctity upon it and calls it peace. This is the meaning of, "And you shall know that your tent is at peace; AND YOU SHALL VISIT YOUR HABITATION, AND MISS (OR: 'SIN') NOTHING" (Iyov 5:24). What is meant by, "and you shall visit your habitation"? It has been explained, yet, "visit" MEANS to visit by mouth when building, NAMELY, TO SAY WITH HIS MOUTH THAT HE BUILDS IT TO SERVE THE HOLY ONE, BLESSED BE HE. Then it is written, "and sin nothing." Otherwise, the Other Side is ready TO DWELL on his house.

151. כ"ש, מַאן דְּבָנֵי וּרְעוּתֵיהּ בְּגַוְונָא אָחֳרָא, בְּגִין דְּמִיַּחֵד בֵּיתָא לְסִטְרָא אָחֳרָא, לְאִסְתַּאֲבָא בֵּיהּ. הָא וַדַּאי שַׁרְיָא בֵּיהּ רוּחַ מְסָאֲבָא, וְלָא נָפִיק הַהוּא ב"נ מֵעָלְמָא, עַד דְּאִתְעֲנַשׁ בְּהַהוּא בֵּיתָא, וּמַאן דְּדָיֵיר בֵּיהּ, יָכִיל לְאַתְזָקָא, דְּהָא הַהוּא דִּירָה רוּחַ מְסָאֲבָא שַׁרְיָא בֵּיהּ, וְאָזִיק מַאן דְּאִשְׁתְּכַח בֵּיהּ.

151. This is more so for whoever builds with his wish directed in a different way, in dedicating his house to the other side to be defiled by it. Surely the spirit of defilement rests on that man and he is punished by that house before he dies. Whoever lives in it may come to harm, since the spirit of defilement rests in that abode and harms whoever is in it.

152. וְאִי תֵּימָא בְּמַה יִדִּיעַ. כְּגוֹן דְּאִתְּזַק בְּהַהוּא בֵּיתָא, הַהוּא דְּבָנֵי לָהּ, אוֹ אַנְשֵׁי בֵּיתֵיהּ, אוֹ בְּנִזְקֵי דְּגוּפָא, אוֹ בְּנִזְקֵי מָמוֹנָא, הוּא וּתְרֵין אָחֳרָנִין אֲבַתְרֵיהּ. הָא וַדַּאי יַעֲרוֹק ב"נ לְטוּרָא, וְלָא יָדוּר בֵּיהּ. יָדוּר בְּטִיחֲלָא דְּעַפְרָא, וְלָא יָדוּר בֵּיהּ.

152. You may ask, how is it made known WHETHER THE BUILDER DREW ON IT THE SPIRIT OF DEFILEMENT? If whoever built it came to harm in that house, or any of his household, whether in body or finance, AND ALSO two NEIGHBORS after him WHO DWELT THERE. One should run into the mountain rather than live in it, dwell in an earthen cave rather than live in it.

153. וּבְגִין כַּךְ, קוּדְשָׁא בְּרִיךְ הוּא חָס עָלַיְיהוּ דְּיִשְׂרָאֵל, דְּאִינּוּן לָא יַדְעִין מִלָּה בְּכָל אִינּוּן בָּתֵּי. וְהוּא אָמַר, אַתּוּן לָא יַדְעִין, אֲנָא יְדַעְנָא, וְאַרְשִׁימְנָא לוֹן בְּנֶגַע. נֶגַע דְּיָיר בְּבֵיתָא, הָא נֶגַע אָחֳרָא תַּקִּיפָא, דְּיָפִיק לֵיהּ, וְיַעֲבַר לֵיהּ מִן עָלְמָא. וּכְדֵין וְנָתַץ אֶת הַבַּיִת אֶת אֲבָנָיו וְאֶת עֵצָיו. כֵּיוָן דְּאָזִיל לֵיהּ, מַאי טַעְמָא וְנָתַץ אֶת הַבַּיִת. אֶלָּא בְּכָל זִמְנָא דְּהַהוּא בִּנְיָן לְהֱוֵי קַיָּים, דִּילֵיהּ הוּא, וְיָכִיל לְאָהַדְּרָא.

153. For that reason, the Holy One, blessed be He, took pity on Yisrael, who did not know at all about those houses THEY FOUND IN THE LAND, WHETHER THE SPIRIT OF IMPURITY WAS THERE OR NOT. The Holy One, blessed be He, said, even if you do not know, I do know and I shall mark them by a plague. If a plague rests in the house, WHICH IS THE OTHER SIDE, behold another powerful plague THAT I SENT THERE to take it out and destroy it. Then, "And he shall break down the house, the stones of it, and its timber" (Vayikra 14:45). HE ASKS, once THE PLAGUE is gone BECAUSE OF THE OTHER PLAGUE THAT BROUGHT IT OUT, why "break down the house," SEEING THAT THE OTHER SIDE HAS ALREADY LEFT? HE ANSWERS, as long as the house stands, it is his, OF THE OTHER SIDE, who can return.

29. "And he shall break down the house"

Rabbi Yosi once entered a house, and then heard a voice saying he would be harmed; he left in fear. Rabbi Chiya wonders why the idol worshippers who live in that house are not harmed, and Rabbi Yosi says it is because they are all from the other side and it will not harm them. We also learn that the wicked can dwell safely in a house that was built on righteousness.

154. הַאי בְּאַרְעָא קַדִּישָׁא, כ״ש בְּאַרְעָא אָחֳרָא, דִּזְמִינָא רוּחַ מְסָאֲבָא יַתִּיר, וְיָכִיל ב״נ לְאִתְזָקָא. א״ר אֶלְעָזָר, וכ״ש דְּאִקְרֵי בִּקְלִפּוֹי דְּחַבְרוֹי אָחֳרָנִין, לְאִשְׁתַּכְחָא תַּמָּן, וַאֲפִילוּ טוּרְפֵי דְּקַסְפְּתָא לָא מַעְבְּרָן לֵיהּ מֵהַהוּא בֵּיתָא, ובג״כ הַאי קְרָא אַכְרִיז וְאָמַר, הוֹי בּוֹנֶה בֵיתוֹ בְּלֹא צֶדֶק. הוֹי וַדַּאי קָאַמְרֵי כָּל יוֹמָא בְּהַהִיא בֵּיתָא.

154. This applies to the holy land and all the more so to other lands, where the spirit of impurity is more prevalent IN THOSE HOUSES and people might come to harm FROM IT. Rabbi Elazar said, moreover, THE SPIRIT OF IMPURITY THAT IS THERE calls to its other friends and Klipot to be there. Even knocking on vessels, WHICH WAS DONE TO EXORCISE SPIRITS AND DEMONS FROM A PLACE does not remove THE DEMONS from that house. For that reason scripture says, "Woe to him that builds his house by unrighteousness" (Yirmeyah 22:13). THE DWELLERS in this house surely recite THIS VERSE daily.

155. ר׳ יוֹסֵי עָאל חַד יוֹמָא בְּחַד בֵּיתָא, מָטָא בַּסִּפְתָּא, עָאל לְגוֹ. שְׁמַע חַד קָלָא דְּאָמַר, אִתְכְּנָשׁוּ עוּלוּ, הָא חַד פְּלוּגְתָּא דִּילָן. סִיפְתוּ וְנָנְזִיק לֵיהּ עַד לָא יִנְפּוֹק, אָמְרוּ, לָא נֵיכוּל אֶלָּא אִי דִּיוּרֵיהּ הָכָא. נָפַק ר׳ יוֹסֵי וְדָחִיל. אָמַר, וַדַּאי מַאן דְּאַעְבַּר עַל מִלּוֹי דְּחַבְרַיָּיא, אִתְחַיָּיב בְּנַפְשֵׁיהּ.

155. One day Rabbi Yosi entered a certain house. He reached the threshold, COMPOSED HIMSELF, and entered into the house. He heard a voice saying, Gather round, here is one of our dissenters. Let us take him and harm him before he leaves. They said to it, we cannot HARM HIM unless he lived here. Rabbi Yosi went out in fear. He said, surely whoever transgresses the words of the friends risks his life.

156. אָ״ל ר׳ חִיָּיא, וְהָא גּוֹיִם וּשְׁאָר בְּנֵי נָשָׁא דַּיְּירֵי בְּגַוֵּיהּ, וְאִשְׁתְּלִימוּ. אָ״ל, אִינּוּן מִסִּטְרַיְיהוּ קָא אַתְיָין, אֲבָל מַאן דְּדָחִיל חַטָּאָה, יָכִיל לְאִתְזָקָא. וַאֲפִילוּ אִינּוּן, אִי יְעַכְּבוּ דִּיוּרֵיהוֹן בֵּיהּ, לָא יִפְקוּן בְּשָׁלָם. אָ״ל, וְהָא כְּתִיב בָּתֵּיהֶם שָׁלוֹם מִפָּחַד. אָ״ל כְּגוֹן דַּהֲוָה מֵאָחֳרָא, וְאִתְבְּנֵי מִצֶּדֶק. וְקְרָא הָכִי הוּא, בָּתֵּיהֶם שָׁלוֹם מִפָּחַד, כְּשֶׁבָּתֵּיהֶם שָׁלוֹם מִפָּחַד שֵׁבֶט אֱלוֹהַּ לָא שַׁרְיָא עֲלֵיהֶם.

156. Rabbi Chiya said to him, but idol worshippers and other people live in that house, yet they are well, UNHARMED. He said to him, they come from their side AND ARE THEREFORE NOT HARMED BY THEM. But whoever fears sin might come to harm. Even they, if they continue to live in it, do not leave in peace. He said to him, yet it is written, "Their houses are safe without fear" (Iyov 21:9). He said to him, this means THE HOUSE came from another who built it in righteousness, AND THE WICKED TOOK IT AND DWELT IN IT. The verse is as follows, "Their houses are safe without fear," namely, when "Their houses are safe without fear," BECAUSE THEY WERE BUILT ON RIGHTEOUSNESS, THEN the rod of Eloha is not upon them.

30. The plague and the spirit of defilement are opposites

We are told that when the plague enters a house the spirit of defilement appears and they fight each other. The priest is then told about the plague, and he comes and demolishes the house. Rabbi Yehuda says that Yisrael received wealth twice, once when they left Egypt and again when they entered the land, by breaking down the contaminated houses. Lastly, Rabbi Yosi talks about the bright white spot that is sometimes found in the flesh of a person, and Rabbi Yitzchak says there are 300 arguments that may be derived from the intensely bright spot.

157. "and he that owns the house shall come and tell" (Vayikra 14:35). HE ASKS, IT SAYS, "and tell." It should have said, 'said', or 'speak'. Why "tell"? AND HE ANSWERS, this always alludes to a matter of wisdom, and it has been explained. "It seems to me there is as it were a plague in the house" (Ibid.). HE SAYS, "as it were a plague" should have been just "a plague." HE SAYS, "It seems to me there is" should have been 'there is', as written, "I put the plague of leprosy in a house of the land of your possession" (Ibid. 34), WHICH MEANS it will be visible to everyone. Why DOES HE SAY, "It seems to me there is as it were a plague"?

157. וּבָא אֲשֶׁר לוֹ הַבַּיִת וְהִגִּיד וְגוֹ׳. וְהִגִּיד, וַיֹּאמֶר מִבָּעֵי לֵיהּ, אוֹ וַיְדַבֵּר, מַהוּ וְהִגִּיד. אֶלָּא בְּכָל אֲתַר מִלָּה דְּחָכְמְתָא הוּא, וְהָא אוּקְמוּהָ. כְּנֶגַע נִרְאָה לִי בַּבַּיִת, כְּנֶגַע, נֶגַע מִבָּעֵי לֵיהּ. נִרְאָה לִי, יֵשׁ לִי מִבָּעֵי לֵיהּ. דְּהָא כְּתִיב, וְנָתַתִּי נֶגַע צָרַעַת בְּבֵית אֶרֶץ אֲחֻזַּתְכֶם, דְּיִתְחֲזֵי לְכֹלָּא. אֲמַאי כְּנֶגַע נִרְאָה לִי.

158. AND HE ANSWERS, when the one, THE PLAGUE, enters THE HOUSE, the other appears, THE SPIRIT OF DEFILEMENT THAT RESIDED IN THE HOUSE, and they fight each other. Hence HE SAID, "It seems to me," FOR IT WAS SEEN TO ME AT FIRST. For the one hidden, THE SPIRIT OF DEFILEMENT THAT USED TO HIDE UPON THE COMING OF THE PLAGUE, was exposed, and the one exposed, THE PLAGUE, hid. Later it assumed a form as that plague WAS SEEN in the house and the other was hidden, THE SPIRIT OF DEFILEMENT. Hence IT IS WRITTEN, "tell the priest" (Ibid. 35), for it is a matter of wisdom, AS TELLING INDICATES WISDOM.

158. אֶלָּא בְּשַׁעֲתָא דְּהַאי עַיֵּיל, אָחֳרָא אִתְגַּלְיָא. וּמְקַטְרְגָא דָא בְּדָא. וְעַ״ד נִרְאָה לִי, הַהוּא דְּאִתְכַּסֵּי אִתְגַּלְיָא, וּדְאִתְגַּלְיָא אִתְכַּסֵּי, וּלְבָתַר מִתְחֲזֵי לֵיהּ בְּדִיוּקְנָא דְּהַהוּא נֶגַע דְּבֵיתָא, וְאִתְכַּסְיָא אָחֳרָא. וְעַל דָּא וְהִגִּיד לַכֹּהֵן, דְּמִלָּה דְּחָכְמְתָא הִיא.

159. The priest then comes, and they demolish the house and break it down, the wood, stones and the rest. Once they broke it and were purified in every way, they are blessed. Then it is written, "and have built goodly houses, and dwelt in them" (Devarim 8:12), WHICH MEANS THEY WILL BUILD THEM RIGHTEOUSLY. These are called goodly houses, because the earlier ones were not good, not pertaining to the holy and the pure.

159. וּכְדֵין אָתֵי כַּהֲנָא, וְיִרְמוּן בֵּיתָא, וְיִנְתְּצוּן לֵיהּ אֲבָנִין וְאָעִין וְכֹלָּא. כֵּיוָן דְּאִנְתְּצָן וְאִתְדְּכָן כֹּלָּא, מִתְבָּרְכָאן, כְּדֵין כְּתִיב, וּבָתִּים טוֹבִים תִּבְנֶה וְיָשָׁבְתָּ. אִלֵּין אִקְרוּן טוֹבִים, דְּהָא קַדְמָאֵי לָאו אִינּוּן טוֹבִים, וְלָאו בִּכְלָלָא דִּקְדוּשָׁה וְדַכְיוּ נִינְהוּ.

160. Rabbi Yehuda said, in that case, how can we explain the verse, "houses full of all good things, which you did not fill" (Devarim 6:11). If the spirit of defilement rests in them, how can they be filled with goodness? Rabbi Elazar said, they are filled with good things, money, silver and gold and everything, as written, "for the good of all the land of Egypt" (Beresheet 45:20). Rabbi Yehuda also said, yet all the houses in Egypt were filled with witchcraft and items of idolatry. HOW CAN THE VERSE SAY "FOR THE GOOD OF ALL THE LAND OF EGYPT"? It was said, "FOR THE GOOD..." because of the wealth of the land. Here too, due to the wealth and money IT SPEAKS OF "HOUSES FULL OF ALL GOOD THINGS."

160. א״ר יְהוּדָה, אִי הָכִי בְּמַאי מוּקְמִינָן קְרָא דִּכְתִיב, וּבָתִּים מְלֵאִים כָּל טוּב אֲשֶׁר לֹא מִלֵּאתָ. אִי רוּחַ מִסְאֲבָא שַׁרְיָא בְּגַוְוֵיהוּ הֵיךְ מְלֵאִים כָּל טוּב. א״ר אֶלְעָזָר, מְלֵאִים כָּל טוּב: בְּמָמוֹנָא, בְּכַסְפָּא, וּבְדַהֲבָא, וּבְכֹלָּא. כד״א כִּי טוּב כָּל אֶרֶץ מִצְרַיִם. וא״ר יְהוּדָה, וְהָא כָּל בָּתֵּי דְּמִצְרָאֵי, מַלְיָין חַרְשִׁין וְטַעֲוָון הֲווֹ. אֶלָּא בְּגִין עוּתְרָא דְּאַרְעָא אִתְּמַר. אוּף הָכָא בְּגִין עוּתְרָא וּמָמוֹנָא הוּא.

161. Yisrael received two TIMES wealth, once when they left Egypt and one when they entered the land, BY BREAKING DOWN THE CONTAMINATED HOUSES. Rabbi Shimon said, the purpose of all these PLAGUES IN THE HOUSES was to sanctify the land and remove the spirit of defilement from the land and from Yisrael. IN ADDITION, when one broke down a house, he would find a treasure in it SUFFICIENT to rebuild and fill his house, so he will not be sorry for the house THAT WAS BROKEN DOWN, and they will dwell in a holy habitation.

161. תְּרֵין עוּתְרִין נַטְלוּ יִשְׂרָאֵל, חַד כַּד נָפְקוּ מִגָּלוּתָא דְּמִצְרַיִם. וְחַד כַּד עָאלוּ לְאַרְעָא. ר׳ שִׁמְעוֹן אָמַר, כָּל דָּא וַדַּאי הֲוָה לְאִתְקַדְּשָׁא אַרְעָא, וּלְאַעְבְּרָא רוּחַ מִסְאֲבָא מֵאַרְעָא, וּמִגּוֹ יִשְׂרָאֵל. וְכַד בֵּיתָא הֲוָה נָתִיץ, הֲוָה אִשְׁתְּכַח בָּהּ מָמוֹנָא, לְמִבְנֵי לֵיהּ, וּלְמַלְיָא בֵּיתֵיהּ, בְּגִין דְּלָא יִצְטָעֵר עַל בֵּיתָא, וְיִשְׁרוּן בְּדִיוּרָא דִּקְדוּשָׁה.

162. "If a man also or a woman have in the skin of their flesh bright white spots" (Vayikra 13:38). Rabbi Yosi said, we learned that the excessive acidity in the intensely bright spot, OF WHICH 300 AGREED-UPON LAWS WERE RECITED, follows its appearance. And its appearance is judged in these MANY ways. Rabbi Yitzchak said, one may derive 300 arguments from the intensely bright spot. I have learned them all from my father, excepting THE ONE when there is one BLACK hair, ONE IS STILL impure BECAUSE it is one witness. Two BLACK HAIRS are two witnesses and so one is pure. More than that, even a hundred HAIRS are like two, and the two HAIRS are as a hundred. Thus I have learned this afterwards FROM THE WORDS, "One witness shall not rise up against a man... at the mouth of two witnesses..." (Devarim 19:15).

162. וְאִישׁ אוֹ אִשָּׁה כִּי יִהְיֶה בְעוֹר וְגוֹ׳. ר׳ יוֹסֵי אָמַר, כְּסִילְתָּא דְּמוֹקְפֵי בְּבַהֶרֶת עַזָּה, חֵיזוֹ תְּנִינָא, וּבְחֵיזוֹ אִתְּדָן, בְּאִינּוּן גַּוְונִין. א״ר יִצְחָק ש׳ טַעְמֵי אִית מַאן דְּגָרִיס בְּבַהֶרֶת עַזָּה. וְכֻלְּהוּ אוֹלִיפְנָא מֵהָכָא, בַּר חֵיזוּר חַד סָאִיב, סָהֲדָא חַד. תְּרֵין, תְּרֵי סַהֲדֵי, וְדָכֵי. מִכָּאן וּלְהָלְאָה, אֲפִילוּ מֵאָה כִּתְרֵי, וּתְרֵי כְּמֵאָה. וְדָא אוֹלִיפְנָא לְבָתַר דִּכְתִיב, לֹא יָקוּם עֵד אֶחָד בְּאִישׁ וְגוֹ׳, עַל פִּי שְׁנַיִם עֵדִים וְגוֹ׳.

31. The white color and the red color

Rabbi Chizkiyah says that the sore is considered a sore when the white that indicates Chesed does not remain as it is but turns red that indicates judgment. It is written that Esau came out red at birth, so judgments dwell in him. If the sore began red and turned white, it is becoming purified; if it began white and turned red it begins to be defiled. The priest can recognize all these things. Rabbi Yehuda and Rabbi Yitzchak talk about why Elisha obtained a double portion of Elijah's spirit.

163. Rabbi Chizkiyah was sitting before Rabbi Shimon. He said, it is written, "a white reddish sore" (Vayikra 13:42). It is considered a sore when the white THAT INDICATES CHESED does not remain as it is BUT TURNS RED THAT INDICATES JUDGMENT. Rabbi Shimon opened with the words, "though your sins be like scarlet, they shall be as white as snow" (Yeshayah 1:18). Happy are Yisrael, whom the Holy One, blessed be He, wishes to purify completely, so they will not be in a state of Judgment before Him, and so the administrators of Judgments will have no power over them. For everything follows its own kind; red FOLLOWS JUDGMENTS, THE SECRET OF red, and white FOLLOWS CHESED, THE SECRET OF white; the right, WHICH IS WHITE to the right, WHICH IS CHESED, and the left, WHICH IS RED to the left, WHICH IS JUDGMENT.

163. ר׳ חִזְקִיָּה הֲוָה יָתִיב קֳמֵיהּ דְּרִבִּי שִׁמְעוֹן, אָמַר, כְּתִיב נֶגַע לָבָן אֲדַמְדָּם, כְּדֵין הוּא נֶגַע, דְּהָא חִוָּרָא לָא קָאֵים בְּעֵינֵיהּ. פָּתַח ר״ש וְאָמַר, כְּתִיב אִם יִהְיוּ חֲטָאֵיכֶם כַּשָּׁנִים וְגוֹ׳, זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא בָּעֵי לְדַכְּאָה לוֹן בְּכֹלָּא, בְּגִין דְּלָא יִשְׁתַּכְּחוּן בְּדִינָא קֳמֵיהּ. וּמָארֵיהוֹן דְּדִינָא לָא יִשְׁלְטוּן בְּהוֹן, דְּהָא כֹּלָּא אָזִיל בָּתַר זִינֵיהּ. סוּמְקָא לְסוּמְקָא, וְחִוָּרָא לְחִוָּרָא. יְמִינָא לִימִינָא, וּשְׂמָאלָא לִשְׂמָאלָא.

164. It is written, of Esau, "And the first came out red" (Beresheet 25:25). Hence its own kind dwells in him, NAMELY JUDGMENTS, THE SECRET OF RED. You may say that red applies to Esau, yet it is written of David, "Now he was ruddy" (I Shmuel 16:12). HE ANSWERS, the one, ESAU, was made of the dross of gold, WHICH IS HARSH JUDGMENTS; the other, DAVID, was attached to the brightness of gold, WHICH IS THE LEFT OF BINAH THAT IS CALLED GOLD, AND IS MERCY. It is written of Esau, "red, all over like a hairy garment," WHICH MEANS he came out of the dross REMAINING from the melting OF GOLD. It is written of David, "with fine eyes, and good looking" (Ibid.), WHICH ALLUDES TO THE ILLUMINATION OF CHOCHMAH CALLED EYES AND ALSO CALLED SIGHT THAT IS DRAWN FROM THE LEFT COLUMN OF BINAH, INCLUDED WITHIN THE RIGHT IN IT.

164. בְּעֵשָׂו כְּתִיב, וַיֵּצֵא הָרִאשׁוֹן אַדְמוֹנִי, וְעַל דָּא שַׁרְיָא בֵּיהּ זִינֵיהּ. וְאִי תֵּימָא אַדְמוֹנִי כְּתִיב בְּעֵשָׂו. וּכְתִיב בֵּיהּ בְּדָוִד, וַיְבִיאֵהוּ וְהוּא אַדְמוֹנִי. אֶלָּא דָּא מִזּוֹהֲמָא דְּדַהֲבָא אִתְעֲבִיד, וְדָא בְּזוֹהֲרָא דְּדַהֲבָא אִתְדְּבַק, בְּעֵשָׂו כְּתִיב בֵּיהּ, אַדְמוֹנִי כֻּלּוֹ כְּאַדֶּרֶת שֵׂעָר, בְּזוּהֲמָא דְּהִתּוּכָא נָפַק. בֵּיהּ כְּתִיב בְּדָוִד, עִם יְפֵה עֵינַיִם וְטוֹב רֹאִי.

165. Come and see, what is the reason A WHITE REDDISH SORE IS IMPURE? If the white color is known TO BE CHESED and the red color TO BE JUDGMENT, THEN if it was FIRST red, AND NOW white appears in it, then purity emerges and it begins to be purified. But if it was white at first and the red appears in it NOW it begins to be defiled. It is also written, "and the priest shall pronounce him unclean" (Vayikra 13:11). The priest recognized all these appearances. Sometimes the appearance of purity is seen, so he will quarantine him to see whether another appearance will emerge. Otherwise, he pronounces him clean, as written, "the priest shall pronounce him clean" (Ibid. 6).

165. ת״ח, מ״ט. גַּוְונָא חִוָּרָא אִשְׁתְּמוֹדַע, וְגַוְונָא סוּמְקָא אִשְׁתְּמוֹדַע, סוּמְקָא בְּקַדְמֵיתָא, וְהָא אִתְחֲזֵי בֵּיהּ חִוָּרָא, הָא דַּכְיוּתָא אִתְיְלִיד בֵּיהּ, וְשָׁארִי לְאִתְדַּכָּאָה. חִוָּרָא בְּקַדְמֵיתָא, וְאִתְחֲזֵי בֵּיהּ סוּמְקָא, הָא שָׁארִי לְאִסְתַּאֲבָא, וּכְתִיב וְטִמְּאוֹ הַכֹּהֵן, דְּהָא אִתְיְלִיד בֵּיהּ סוּמְקָא, לְאִסְתַּאֲבָא. וְכַהֲנָא הֲוָה יָדַע בְּכָל אִינּוּן גַּוְונִין. וּלְזִמְנִין דְּאִתְחֲזֵי בֵּיהּ גַּוְונָא דְּדַכְיוּתָא, וְיַסְגֵּר לֵיהּ לְמֵחֲמֵי אִי אִתְיְלִיד בֵּיהּ גַּוְונָא אָחֳרָא. וְאִי לָא, מַדְכֵּי לֵיהּ, הה״ד וְטִהֲרוֹ הַכֹּהֵן וְגוֹ׳.

166. רִבִּי יִצְחָק וְר׳ יְהוּדָה הֲווֹ אָזְלֵי בְּאָרְחָא, אָמַר רִבִּי יְהוּדָה, כְּתִיב וְצָרַעַת נַעֲמָן תִּדְבַּק בְּךָ וּבְזַרְעֲךָ לְעוֹלָם וְגוֹ׳, אִי הוּא חָטָא בְּנוֹי אֲמַאי יִלְקוּן. א״ל, אֱלִישָׁע יַתִּיר מִשְּׁאַר נְבִיאֵי חָמָא. חָמָא דְּלָא נָפִיק מִגֵּחֲזִי בְּרָא דִּמְעַלְיָא, וְע״ד לָיֵיט לְכֻלְּהוּ.

166. Rabbi Yitzchak and Rabbi Yehuda were walking along the way. Rabbi Yehuda said, it is written, "So let the disease of Na'aman cleave to you, and to your seed for ever" (II Melachim 5:27). HE ASKS, if he sinned, why shall his children be stricken? He said to him, Elisha saw deeper than the other prophets. He saw that no worthy son will come from Gehazi, and he therefore cursed him.

167. וְלָא עוֹד, אֶלָּא א״ל, אֲנָא פּוּלְחָנָא בְּשִׁמּוּשָׁא עִלָּאָה לְגַבֵּי אֵלִיָּהוּ, וְזָכֵינָא בִּתְרֵין חוּלָקִין, דְּהָא פְּלַחְנָא לֵיהּ בְּקִשּׁוֹט, וְאַנְתְּ רָשָׁע פְּגִימַת לִי, אוּמֵית לִשְׁקָרָא, וַחֲמִידַת , הָא עָבַרְתְּ עַל אוֹרַיְיתָא כֻּלָּא, וּמַאן דְּאַעְבַּר עַל דָּא, מִית הוּא לְעָלְמָא דְּאָתֵי. אֲבָל בְּגִין דְּפַלְחַת לִי, שִׁמּוּשָׁא דִּילָךְ לָא לְהֱוֵי לְמַגְנָא, תֶּהֱוֵי מִיתָה דִּילָךְ בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי לָא. וּבְגִין כַּךְ, וְצָרַעַת נַעֲמָן תִּדְבַּק בְּךָ וּבְזַרְעֲךָ.

167. He also told him, I did a superior service by Elijah and attained two portions, NAMELY, HE ATTAINED A DOUBLE PORTION OF THE SPIRIT OF ELIJAH, since I served him in truth. But you are wicked. You injured me by swearing falsely and coveting NA'AMAN'S GIFT. So you have transgressed the whole Torah. But since you served me, your service will not be in vain and your death shall be in this world but not in the World to Come. For that reason, "So let the disease of Na'aman cleave to you, and to your seed."

32. "She seeks wool, and flax"
We learn that the power of the plague that comes from a highest place has power over everything, both wool and linen.

168. א״ר יוֹסֵי, בֶּגֶד הַצֶּמֶר אוֹ הַפִּשְׁתִּים אֲמַאי. א״ר יִצְחָק, בְּכֹלָּא שַׁרְיָא, וּבְכֹלָּא שַׁלְטָא. וְאִית כְּגַוְונָא דָּא דִּכְתִיב, דָּרְשָׁה צֶמֶר וּפִשְׁתִּים. וּבְגִינֵי כַּךְ, שׁוּלְטָנֵיהּ דְּהַהוּא נֶגַע דְּנָפִיק מֵאֲתַר עִלָּאָה, דָּא שַׁלְטָא בְּכֹלָּא, בִּתְרֵי גַוְונֵי, בְּצֶמֶר וּבְפִשְׁתִּים. וּבְגִין כַּךְ, זֹאת תּוֹרַת נֶגַע הַצָּרַעַת בֶּגֶד הַצֶּמֶר אוֹ הַפִּשְׁתִּים.

168. Rabbi Yosi said, why mention a woolen garment or linen garment? IT SHOULD HAVE SPOKEN PLAINLY OF A GARMENT. Rabbi Yitzchak said, THE VERSE TEACHES US THAT THE PLAGUE dwells everywhere and has power over everything, SINCE WOOL COMES FROM BINAH, AND LINEN FROM MALCHUT AND THE PLAGUE HAS POWER OVER BOTH. There is a likeness, as written, "She seeks wool, and flax" (Mishlei 31:13), WHICH TEACHES US THAT MALCHUT MAKES USE OF BOTH. For that reason IT TEACHES US HERE that the power of the plague that comes from a highest place has power over everything, NAMELY the two kinds, wool and linen. For that reason THE VERSE SAYS, "This is the Torah of the plague of leprosy in a garment of woolen or linen" (Vayikra 13:59).

33. "Woe to him that builds his house by unrighteousness," part two
Rabbi Yitzchak follows a man with a load tied on his shoulders into a cave. Inside the cave he sees the man entering a hole in the ground and disappearing, so the Rabbi is afraid and leaves the cave. Rabbi Yehuda tells him that God has saved him from a cave of lepers and sorcerers that do witchcraft with black serpents. The rabbis encounter a man who is taking his son to the cave for healing; the son was harmed by a spirit in their house. We learn that the first to receive a house owns it forever, whether it be the spirit of holiness or the spirit of defilement. If the defiled house is destroyed it should be rebuilt slightly farther away with new materials, and it should be dedicated to the Holy Name. We now hear that the man who took his son to the cave for healing left his son for a moment, during which time the boy was hit on the head by a smoky column of fire and killed. Rabbi Elazar says that a man should speak the Holy Name over everything he does so that the Other Side will not dwell on it.

169. רִבִּי יִצְחָק הֲוָה אָזִיל לְקַטְפּוּרֵי דַּאֲבוּי. חָמָא חַד ב״נ, דְּסַאטֵי בְּקוּטְרָא דְּמָטוּלָא אַכְתְּפּוֹי. אָמַר לֵיהּ, שׁוּרְטָא דְּקִישְׁטָא בְּכַתְפָךְ אֲמַאי, לָא אָמַר לֵיהּ מִדִּי. אָזַל אֲבַתְרֵיהּ, חָמָא דְּעַיֵּיל בְּמְעַרְתָּא חֲדָא, עָאל אֲבַתְרֵיהּ, חָמָא קְטוּרָא דִּתְנָנָא דַּהֲוָה סָלִיק מִתְּחוֹת אַרְעָא, וְעָאל הַהוּא בַּר נָשׁ בְּנוּקְבָא חַד, וְאִתְכַּסְיָא מִנֵּיהּ. דָּחִיל רִבִּי יִצְחָק, וְנָפַק לְפוּם מְעַרְתָּא.

169. Rabbi Yitzchak was going to his father's vineyard. He saw a man turning FROM THE ROAD with a load tied to his shoulder. He asked him, what is the rope that adorns your shoulders for, THAT IS, WHY DID YOU TIE THE LOAD TO YOUR SHOULDERS? He did not answer at all. He followed him and saw him entering a cave, so he entered after him. He saw a column of smoke rising from beneath the ground and the man entering a hole and disappearing from his sight. Rabbi Yitzchak was afraid and went out to the mouth of the cave.

170. While he was sitting, Rabbi Yehuda and Rabbi Chizkiyah passed by. When he saw them he approached them and told them what happened. Rabbi Yehuda said, blessed is the Merciful who saved you. This is a cave of lepers from the city of Srunya. All the inhabitants of that city are sorcerers that go to the desert to seek black serpents, which are at least ten years old, in order to do witchcraft. They did not take care of themselves so became lepers. The different kinds of witchcraft are done in that cave.

170. עַד דַּהֲוָה יָתִיב, אַעְבְּרוּ ר׳ יְהוּדָה וְרִבִּי חִזְקִיָּה, חָמָא לוֹן, וְקָרִיב גַּבֵּיהוֹן, סַח לוֹן עוֹבְדָא. א״ר יְהוּדָה, בְּרִיךְ רַחֲמָנָא דְּשֵׁזְבָךְ. הַאי מְעַרְתָּא דְּסָגִיר, דְּסִרוֹנְיָא הִיא, וְכָל יַתְבֵי הַהִיא קַרְתָּא, חַרְשִׁין אִינּוּן, וְאַתְיָין לְמַדְבְּרָא לְחַוְוָיִן אוּכְמִין, דְּאִינּוּן בְּנֵי עֲשַׂר שְׁנִין, אוֹ יַתִּיר, לְמֶעְבַּד חַרְשִׁין, וְלָא מְנַטְרָא מִנַּיְיהוּ, וְאִתְעֲבֵידוּ סְגִירִין וְכָל זַיְינֵי חַרְשִׁין דִּלְהוֹן בְּהַאי מְעַרְתָּא אִינּוּן.

171. They walked on. While they were walking they met a man coming with his sick child on a donkey. They asked him, who are you? He said to them, I am a Jew, and this is my son bound upon the donkey. They asked him why he was bound, and he said to them, I dwell in a certain village that belongs to the citizens of Rome. This my son used to study Torah daily and return home to learn these matters. I dwelt in this house for three years and saw nothing. Now, one day my son went home to repeat the things HE LEARNED, when a spirit passed before him and harmed him. His mouth, eyes and hands became contorted and he cannot speak. Now I come to the lepers' cave of Srunya. They may teach me some healing.

171. אָזְלוּ, עַד דַּהֲווֹ אָזְלֵי, אִעְרְעֵרוּ בְּחַד בַּר נָשׁ דַּהֲוָה אָתֵי, וּבְרֵיהּ דַּהֲוָה מְרַע, קָטִיר עַל חֲמָרָא. אָמְרוּ לֵיהּ מַאן אַתְּ. אָמַר לְהוֹ יוּדָאי, וְדָא הוּא בְּרִי דְּאִיהוּ קָטִיר עַל חֲמָרָא. אָמְרוּ לֵיהּ, אֲמַאי הוּא קָטִיר. אָמַר לוֹן דְּיוּרִי הוּא בְּחַד כְּפַר, דְּאִיהוּ מִבְּנֵי רוֹמָאֵי, וְהַאי בְּרִי הֲוָה אוֹלִיף אוֹרַיְיתָא בְּכָל יוֹמָא, וַהֲוָה אַהְדַּר לְבֵיתָא, וְלָעֵי לוֹן לְאִינּוּן מִלִּין. וְג׳ שְׁנִין הֲוָה דְּיוּרִי בְּהַהוּא בֵּיתָא, וְלָא חֲמֵינָא מִדִּי. וְהַשְׁתָּא יוֹמָא חַד עָאל בְּרִי לְבֵיתָא לְאַהַדְּרָא מִלִּין, אַעְבָּר חַד רוּחָא קֳמֵיהּ, וְנָזִיק לֵיהּ, אַעֲקֵם פּוּמֵיהּ וְעֵינוֹי, וְידוֹי אִתְעַקְּמוּ, וְלָא יָכִיל לְמַלְלָא. וַאֲתֵינָא לְגַבֵּי מְעַרְתָּא דְּסָגִירוּ דְּסִרוֹנְיָא דִּלְמָא יִלְפּוּן לִי מִלָּה דְּאַסּוּתָא.

172. Rabbi Yehuda said, do you know of anyone else who came to harm in that house before? He said that he knew that some time ago another man came to harm. Some said it is a disease while others said the spirit in that house HURT HIM. Later a few people came into that house but were not hurt. RABBI YEHUDA AND RABBI CHIZKIYAH said, that is, the friends said, THAT A HOUSE BUILT NOT WITH RIGHTEOUSNESS, THE SPIRIT OF DEFILEMENT THAT HARMS ITS DWELLERS RESTS IN IT. Woe to those who transgress their words.

172. אָמַר לֵיהּ רִבִּי יְהוּדָה, וּבְהַהוּא בֵּיתָא יַדְעַת מִן קַדְמַת דְּנָא, דְּאִתְנְזַק בֵּיהּ ב״נ אָחֳרָא. אָמַר לֵיהּ יְדַעְנָא, דְּהָא מִכַּמָּה יוֹמִין אִתְנְזַק בֵּיהּ חַד ב״נ, וַהֲווֹ אַמְרֵי דְּמַרְעָא הֲוָה, וּמִנַּיְיהוּ אַמְרֵי דְּרוּחָא דְּבֵיתָא, וּלְבָתַר עָאלוּ בֵּיהּ כַּמָּה בְּנֵי נָשָׁא, וְלָא אִתְנְזִיקוּ. אָמְרוּ, הַיְינוּ דְּאַמְרֵי חַבְרַיָּיא, וַוי לְאִינּוּן דְּעַבְרִין עַל מִלַּיְיהוּ.

173. Rabbi Yehuda opened the discussion with, "Woe to him that builds his house by unrighteousness" (Yirmeyah 22:13). Wherever there is righteousness, MALCHUT, all the spirits and demons in the world flee that place and do not stay before it. Nevertheless, whoever is the first to take that place, acquires it. IF MALCHUT OF HOLINESS IS THE FIRST TO RECEIVE THAT PLACE, HOLINESS SECURES IT, BUT IF THE OTHER SIDE IS THE FIRST TO RECEIVE THAT PLACE, IT SECURES IT. Rabbi Chizkiyah said to him, in that case the Holy Name is equal to the spirit of defilement, ACCORDING TO YOUR WORDS THAT WHOEVER IS THE FIRST SECURES IT.

173. פָּתַח ר׳ יְהוּדָה וְאָמַר, הוֹי בּוֹנֶה בֵיתוֹ בְּלֹא צֶדֶק, דְּהָא בְּכָל אֲתַר דְּאִשְׁתְּכַח בֵּיהּ צֶדֶק, כָּל רוּחִין וְכָל מַזִּיקִי עָלְמָא עַרְקֵי מִנֵּיהּ, וְלָא מִשְׁתַּכְּחֵי קֳמֵיהּ. וְעִם כָּל דָּא, מַאן דְּאַקְדִּים וְנָטִיל אֲתַר, אָחִיד בֵּיהּ. אָמַר לֵיהּ רִבִּי חִזְקִיָּה, אִי הָכִי שְׁקִיל שְׁמָא קַדִּישָׁא כְּרוּחַ מִסְאָבָא.

174. אָמַר לֵיהּ, לָאו הָכִי, אֶלָּא שְׁמָא קַדִּישָׁא לָא שַׁרְיָא בַּאֲתַר מִסְאֲבָא, וּבְגִין כַּךְ, אִי שְׁמָא קַדִּישָׁא נָטִיל אֲתַר מִקַּדְמַת דְּנָא, כָּל רוּחִין וְכָל מַזִּיקִין דְּעָלְמָא לָא יַכְלִין לְאִתְחַזָּאָה בֵּיהּ, כָּל שֶׁכֵּן לְקָרְבָא בַּהֲדֵיהּ. אִי רוּחַ מִסְאֲבָא קָדִים, נָטִיל אֲתַר. שְׁמָא קַדִּישָׁא לָא שַׁרְיָא בֵּיהּ, דְּהָא לָאו אַתְרֵיהּ.

174. He said to him, it is not so, but the Holy Name, MALCHUT, does not dwell on a place of defilement, for the reason that if the Holy Name is the first to receive that place, none of the spirits and demons of the world can be seen there, not to mention approaching it. But if the spirit of defilement is the first, it takes that place, and the Holy Name does not dwell in it, since it is not its place.

175. וְכַד הֲוָה נָחִית נֶגַע צָרַעַת, הֲוָה מַדְכֵּי אַתְרָא, וְאַפִּיק לְרוּחַ מִסְאֲבָא מֵאַתְרֵיהּ, וּלְבָתַר מְנַתְּצֵי בֵּיתָא, אֲבָנִין וְאָעִין וְכֹלָּא, וּבְנֵי לָהּ כְּמִלְּקַדְּמִין, בְּסִטָּר קַדִּישָׁא בְּצֶדֶק, דְּדָכִיר לֵיהּ לִשְׁמָא קַדִּישָׁא, וְלִשְׁרֵי עָלֵיהּ קְדוּשָׁה, וְעִם כָּל דָּא בְּעַפְרָא אָחֳרָא, וְיַרְחִיק בֵּיתָא מֵאַתְרֵיהּ, מִיְּסוֹדָא קַדְמָאָה תְּרֵי טְפָחִים.

175. When the plague of leprosy descended UPON THAT HOUSE, it would purify that place and bring out the spirit of defilement from its place. Later, that house was broken down together with its wood, stones and everything, and rebuilt through the holy side and in righteousness, by mentioning the Holy Name and causing holiness to rest on it. Nevertheless ONE SHOULD BUILD IT using a different earth and build it two hand-breadths away.

176. הַשְׁתָּא דְּלָא אִתְחֲזֵי, וְלָא נָחִית מַאן דְּמִקַּטְרֵג בֵּיהּ בְּהַהוּא רוּחַ מִסְאֲבָא, לְאַפָּקָא לֵיהּ מֵאַתְרֵיהּ, מַאי תְּקַנְתֵּיהּ. אִי יָכִיל לְנַפְקָא מֵהַאי בֵּיתָא שַׁפִּיר. וְאִי לָאו יִבְנֶה לֵיהּ כְּמִלְּקַדְּמִין, בַּאֲבָנִין אָחֳרָנִין, וְאָעִין וְכֹלָּא, וְיַפִּיק וְיַרְחִיק לֵיהּ מֵאַתַר קַדְמָאָה, וְיִבְנֵי לֵיהּ עַל שְׁמָא קַדִּישָׁא.

176. Now that nothing appears or descends to fight the spirit of holiness to uproot it from its place, SINCE THERE ARE NO PLAGUES NOW, what is to be done IN A HOUSE WHERE THE SPIRIT OF DEFILEMENT WAS THE FIRST TO DWELL? HE ANSWERS, if one can take it out ON HIS OWN from the house, it is well. Otherwise, he should rebuild it using different stones, wood, etc., and pull it away from its first location and dedicate its building to the Holy Name.

177. וע״כ, לָא נָפִיק הַהוּא רוּחָא מִן אֲתַר קַדְמָאָה, בְּגִין דְּקָדוּשָׁה לָא שַׁרְיָא עַל אֲתַר מִסְאֲבָא. א״ר יִצְחָק לָמָּה לֵיהּ לְאַטְרְחָא כּוּלֵּי הַאי, בְּזִמְנָא דָּא כְּתִיב, מְעֻוָּות לֹא יוּכַל לִתְקוֹן וְגוֹ׳. מִיּוֹמָא דְּאִתְחָרַב בֵּי מַקְדְּשָׁא, לָא אִשְׁתְּכַח אַסּוּתָא בְּעָלְמָא, בְּגִינֵי כַּךְ בָּעֵי ב״נ לְאִזְדַּהֲרָא, כִּי הֵיכִי דְּלֶהֱוֵי נָטִיר.

177. With all that, the spirit of defilement does not leave its first place and holiness does not dwell on a defiled place. Rabbi Yitzchak said, why should one bother so IN DEMOLISHING THE HOUSE AND REBUILDING IT IN A DIFFERENT LOCATION, these days WHEN THERE ARE NO PLAGUES? It is written, "That which is crooked cannot be made straight" (Kohelet 1:15), FOR ever since the Temple was destroyed, AND THERE ARE NO PLAGUES, there is no remedy. For that reason one should be careful to be guarded FROM THE SPIRIT OF DEFILEMENT, THAT IS, THAT IT WILL NO LONGER DWELL IN THAT HOUSE.

178. אֲמָרֵי נְזִיל בַּהֲדֵי הַאי ב״נ וְנֶחֱמֵי. א״ר יִצְחָק, אָסִיר לָן. אִי הֲוָה אָזִיל לְגַבֵּי גַּבְרָא רַבָּא דָּחִיל חַטָּאָה, כְּגוֹן נַעֲמָן לְגַבֵּי אֱלִישָׁע, נְזִיל אֲבַתְרֵיהּ. הַשְׁתָּא דְּאִיהוּ אָזִיל לְגַבֵּי רְחִיקֵי עָלְמָא, רְחִיקֵי אוֹרַיְיתָא, גַּעֲלֵי מִכֹּלָּא, אָסִיר לָן לְאִתְחַזָּאָה קָמַיְיהוּ. בְּרִיךְ רַחֲמָנָא דִּי שֵׁזִיב לָן מִנַּיְיהוּ. וְהַאי ב״נ אָסִיר לֵיהּ. א״ר יְהוּדָה, וְהָא תְּנִינָן בַּכֹּל מִתְרַפְּאִין, חוּץ מֵעֲצֵי אֲשֵׁרָה וְכוּ׳. אָמַר לֵיהּ, וְדָא ע״ז אִיהוּ, וְלָא עוֹד, אֶלָּא דְּהָא כְּתִיב לֹא יִמָּצֵא בְךָ מַעֲבִיר בְּנוֹ וּבִתּוֹ בָּאֵשׁ וְגוֹ׳. אַזְלוּ לְאָרְחַיְיהוּ.

178. They said, let us go with that man TO THE LEPERS' CAVE, and see. Rabbi Yitzchak said, we must not. Had he gone to receive remedy from a great sin-fearing man, like Na'aman, who went to Elisha, we would follow. But now that he goes to those who are distant from the world, THE LEPERS AND THE SORCERERS, distant from the Torah, abominable in every respect, we must not appear before them. Blessed is the Merciful who saved us from them, and a man is forbidden TO RECEIVE REMEDY FROM THEM. Rabbi Yehuda said, yet we learned that everything is good for remedy excepting the woods of the Ashera. He said to him, this is idolatry AND SO IS FORBIDDEN. Moreover, it is written, "There must not be found among you anyone that makes his son or his daughter to pass through the fire" (Devarim 18:10). They went on their way.

179. אָזַל הַהוּא בַּר נָשׁ לְהַהִיא מְעָרְתָּא, הוּא וּבְרֵיהּ, שָׁרֵי לֵיהּ בְּמְעָרְתָּא. עַד דְּנָפַק אֲבוּי לְקַטְרָא לַחֲמָרֵיהּ, נָפַק קִיטוּרָא דְּאֶשָּׁא, וּמְחָא לֵיהּ בְּרֵישָׁא, וְקַטְלֵיהּ. אַדְּהָכִי עָאל אֲבוּי, וְאַשְׁכְּחֵיהּ מֵית. נְטַל לֵיהּ וְלַחֲמָרֵיהּ, וְאָזַל לֵיהּ. וְאַשְׁכַּח לְהוּ לְבָתַר יוֹמָא חַד, לְר׳ יִצְחָק, וּלְר׳ יְהוּדָה, וְרִבִּי חִזְקִיָּה, דַּהֲווֹ אַזְלִי. בְּכָה קֳמֵיהוּ, וְסָח לוֹן עוֹבְדָא. אָמַר רִבִּי יִצְחָק, וְלָא זִמְנִין סַגִּיאִין אֲמֵינָא לָךְ, דְּאָסִיר לְמֵיהַךְ תַּמָּן. בְּרִיךְ רַחֲמָנָא, דִּי כָּל מַעֲבָדוֹהִי קְשׁוֹט, וְאָרְחָתֵיהּ דִּין. זַכָּאִין אִינּוּן צַדִּיקַיָּיא, דְּאַזְלִין בְּאָרַח קְשׁוֹט, בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי, וְעָלַיְיהוּ כְּתִיב, וְאֹרַח צַדִּיקִים כְּאוֹר נֹגַהּ וְגוֹ׳.

179. That man went to that cave with his son, and left him in there. As his father went out to fasten his donkey, a smoky column of fire came out and struck HIS SON on his head, killing him. When his father entered, he found him dead. He took him and his donkey and went his way. Another day after that he found Rabbi Yitzchak, Rabbi Yehuda and Rabbi Chizkiyah walking. He wept before them and told them what happened. Rabbi Yitzchak said, did I not tell you many times it is forbidden to go there? Blessed is the Merciful, all of whose deeds are true and whose ways are just. Happy are the righteous, who walk the path of truth in this world and in the World to Come. Of them it is written, "But the path of just men is like the gleam of sunlight..." (Mishlei 4:18).

180. א״ר אֶלְעָזָר, בְּכָל עוֹבְדוֹי דְּב״נ, לִבְעֵי לֵיהּ דְּלֵהֱוֹוֹן כֻּלְּהוּ לִשְׁמָא קַדִּישָׁא. מַאי לִשְׁמָא קַדִּישָׁא. לְאַדְכָּרָא בְּפוּמֵיהּ שְׁמָא קַדִּישָׁא עַל כָּל מַה דְּאִיהוּ עָבֵיד, דְּכֻלָּא הוּא לְפוּלְחָנֵיהּ, וְלָא יִשְׁרֵי עֲלוֹי סִטְרָא אָחֳרָא. בְּגִין דְּאִיהוּ זַמִּין תְּדִירָא לְגַבֵּי בְּנֵי נָשָׁא, וְיָכִיל לְאַשְׁרָאָה עַל הַהוּא עֲבִידְתָּא. וְעַל דָּא, הַשְּׁתִּי אוֹ הָעֵרֶב הֲוָה אִסְתְּאַב, וְשַׁרְיָא עָלֵיהּ רוּחַ מְסָאֲבָא. וּמַה בְּהַאי כַּךְ, מַאן דְּפָקִיד מִלּוֹי לְסִטְרָא אָחֳרָא דְּלָא אִצְטְרִיךְ, עאכ״ו. ובג״כ כְּתִיב וְנִשְׁמַרְתָּ מִכָּל דָּבָר רָע.

180. Rabbi Elazar said, in whatever man does, everything needs to be dedicated to His Holy Name. What does this mean? IT MEANS he should utter with his mouth the Holy Name over anything he does, so that everything will be for His service and the Other Side will not dwell on it. For THE OTHER SIDE is always ready against men and might dwell on the deed one performs. For that reason, the warp and woof would be defiled and the spirit of defilement dwelt on it. And if this is so, THE SPIRIT OF DEFILEMENT DWELLS much more when one commands his words to the Other Side BY SWEARING, ETC., for he must not DO SO. For that reason it is written, "then keep you from every evil thing" (Devarim 23:10).

34. "Say, I pray you, you are my sister"
We learn that Abraham told his wife to say she was his sister because he was counting on her merit; whoever merits a prudent wife merits everything. Abraham saw an angel who said he would protect her, so he had no fear for his wife but some fear for himself. Sarai ordered the angel to strike Pharaoh ten times with ten plagues. Rabbi Aba talks about the difference between the redemption from Egypt, that occurred on one day from one king and one kingdom, and the final redemption that will be from all the kings of the world - everyone shall acknowledge God's reign and glorify Him. Then the patriarchs will be resurrected with joy, and they will see the redemption of their children as before.

181. רִבִּי אֶלְעָזָר הֲוָה אָזִיל לְמֶחֱמֵי לַאֲבוּי וַהֲוָה עִמֵּיהּ רִבִּי אַבָּא. א״ר אַבָּא נִימָא מִלִּין דְּאוֹרַיְיתָא וְנֵזִיל. פָּתַח רִבִּי אֶלְעָזָר וְאָמַר, אִמְרִי נָא אֲחוֹתִי אָתְּ, הַאי קְרָא קַשְׁיָא. וְכִי אַבְרָהָם דְּאִיהוּ דָּחִיל חַטָּאָה, רְחִימוּ דְּקוּדְשָׁא בְּרִיךְ הוּא, הֲוָה אָמַר הָכִי עַל אִתְּתֵיהּ, בְּגִין דְּיוֹטְבִין לֵיהּ. אֶלָּא אַבְרָהָם, אע״ג דַּהֲוָה דָּחִיל חַטָּאָה, לָא סָמִיךְ עַל זְכוּתָא דִּילֵיהּ, וְלָא בָּעָא מִן קוּדְשָׁא בְּרִיךְ הוּא לְאַפָּקָא זְכוּתֵיהּ, אֶלָּא עַל זְכוּתָא דְּאִתְּתֵיהּ, דִּירְוַוח בְּגִינָהּ מָמוֹנָא דִּשְׁאָר עַמִּין, דְּהָא מָמוֹנָא בְּאִתְּתֵיהּ זָכֵי לֵיהּ ב״נ, הה״ד בַּיִת וָהוֹן נַחֲלַת אָבוֹת וּמֵיְיָ׳ אִשָּׁה מַשְׂכֶּלֶת. מַאן דְּזָכֵי בְּאִשָּׁה מַשְׂכֶּלֶת, זוֹכֶה בְּכֻלָּא. וּכְתִיב, בָּטַח בָּהּ לֵב בַּעְלָהּ וְשָׁלָל לֹא יֶחְסָר.

181. Rabbi Elazar went to see his father, accompanied by Rabbi Aba. Rabbi Aba said, let us speak words of Torah as we walk. Rabbi Elazar started with, "Say, I pray you, you are my sister" (Beresheet 12:13). This is a difficult verse. Could it be that Abraham, who feared sin and was the friend of the Holy One, blessed be He, would speak so about his wife so as to derive benefit from it? HE ANSWERS, even though Abraham was sin-fearing, he did not count on his own merit and did not wish the Holy One, blessed be He, to deduct from his merit, but COUNTED on his wife's merit, that through her he will gain money from other nations. For man attains money through his wife, as written, "House and riches are the inheritance of fathers, but a prudent wife is from Hashem" (Mishlei 19:14). Whoever merits a prudent wife merits everything. It is also written, "The heart of her husband safely trusts in her, and he shall have no lack of gain" (Mishlei 31:11).

182. וְאַבְרָהָם הֲוָה אָזִיל בְּגִינָהּ, לְמֵיכַל שְׁלָלָא מִשְׁאַר עַמִּין, וְסָמִיךְ עַל זְכוּתָא דִּילָהּ, דְּלָא יֵכְלוּן לְאַעְנְשָׁא לֵיהּ, וּלְחַיְּיכָא בָּהּ. וּבְגִינֵי כַּךְ לָא יָהִיב מִדֵּי לְמֵימַר אֲחוֹתִי הִיא. וְלָא עוֹד, אֶלָּא דְּחָמָא חַד מַלְאָכָא אָזִיל קֳמָהּ, וְאָמַר לֵיהּ לְאַבְרָהָם, לָא תִּדְחַל מִנָּהּ, קוּדְשָׁא בְּרִיךְ הוּא שָׁדַר לִי, לְאַפָּקָא לֵהּ מְמוֹנָא דִּשְׁאַר עַמִּין, וּלְנַטְרָא לָהּ מִכֹּלָּא. וּכְדֵין לָא דָּחִיל אַבְרָהָם מְאִתְּתֵיהּ, אֶלָּא מִנֵּיהּ, דְּלָא חָמָא עִמֵּיהּ מַלְאָכָא, אֶלָּא עִמָּהּ. אָמַר הָא הִיא מִתְנַטְרָא, וַאֲנָא לָא נְטִירְנָא. וּבְגִינֵי כַּךְ אָמַר, אִמְרִי נָא אֲחוֹתִי אַתְּ וְגוֹ׳.

183. יִיטַב לִי, יֵיטִיבוּ לִי מִבָּעֵי לֵיהּ, דִּכְתִיב וְהָיָה כִּי יִרְאוּ אוֹתָךְ הַמִּצְרִים וְאָמְרוּ אִשְׁתּוֹ זֹאת, וְעַ״ד יֵיטִיבוּ לִי מִבָּעֵי לֵיהּ. אֶלָּא יִיטַב לִי, דָּא דְּאָזִיל קֳמָךְ. יִיטַב לִי בְּהַאי עָלְמָא קוּדְשָׁא בְּרִיךְ הוּא בְּמָמוֹנָא. וְחַיְּתָה נַפְשִׁי בְּהַהוּא עָלְמָא בִּגְלָלֵךְ, דְּלָא תִּסְטִי מִן אוֹרְחָא דְּקִשׁוֹט, דְּאִי אַזְכֵּי בְּגִינָךְ בְּמָמוֹנָא בְּהַאי עָלְמָא, וְתִסְטִי אַנְתְּ בְּאוֹרְחָא, הָא מִיתָא זְמִינָא בְּהַהוּא עָלְמָא, אֶלָּא תִּסְתַּמֵּר, דִּתְחֵי נַפְשִׁי בְּהַהוּא עָלְמָא בִּגְלָלֵךְ.

184. וּבְגִין דְּהַהוּא מַלְאָכָא אָזִיל קֳמָהּ לְנַטְרָא לָהּ, מַה כְּתִיב. וַיְנַגַּע יְיָ׳ אֶת פַּרְעֹה וְגוֹ׳, עַל דְּבַר שָׂרַי וַדַּאי, דַּהֲוַת אַמְרַת לְמַלְאָכָא מְחֵי, וְהוּא מָחֵי. וְעַ״ד לָא דָּחִיל אַבְרָהָם מִנָּהּ כְּלוּם, דְּהָא הִיא מִתְנַטְרָא. וּמַה דְּדָחִיל, מִגַּרְמֵיהּ דָּחִיל, דְּלָא חָמָא עִמֵּיהּ נְטוּרָא הָכִי.

185. ת״ח, עֶשֶׂר זְמַנִּין פְּקִידַת שָׂרָה לְמַלְאָכָא, לְמַחֲאָה לְפַרְעֹה. וּבְעֶשֶׂר מַכְּתֹּשִׁין אַלְקֵי. סִימָנָא עַבְדַת שָׂרָה לִבְנָהָא בַּתְרָאָה בְּמִצְרַיִם.

182. Abraham, through her merit, went to consume the gain of the other nations, AS IN, "AND HE SHALL HAVE NO LACK OF GAIN." He counted on her merit that they will be unable to punish him or make advances on her. For that reason he gave THEM nothing by saying, "She is my sister" (Beresheet 12:19). Moreover, he saw an angel walking before her, who said to Abraham, Do not worry for her. The Holy One, blessed be He, sent me to take money from the other nations and keep her from anything. Abraham then had no fear for his wife but for himself, because he saw the angel not with him but with his wife. He said to himself, so she is kept but I am not. For that reason he said, "Say, I pray you, you are my sister."

183. "that it may be well with me" (Ibid. 13). HE ASKS, it should have said, 'they may do well', since they said, "therefore it shall come to pass, when the Egyptians shall see you, that they shall say, This is his wife" (Ibid. 12). Hence it should have said, 'they may do well'. HE ANSWERS, "it may be (or: 'do') well" refers to him that walks before you, NAMELY THE ANGEL. The Holy One, blessed be He, may do well with me in this world, "and my soul shall live" (Ibid. 13) in that world, "because of you" (Ibid.), if you turn not from the path of truth. For if I gain money because of you in this world and you turn from the way, I shall deserve death in that world. So beware that my soul shall live in that world for your sake.

184. Because of the angel that was walking before her to keep her, it is written, "And Hashem plagued Pharaoh...because of Sarai" (Ibid. 17); "because of Sarai" surely, NAMELY BECAUSE OF HER WORDS. She would say to the angel, 'strike', and he struck. Abraham therefore had no fear for her, since she was protected. The reason he feared for himself was because he saw nothing guarding him.

185. Come and see, ten times did Sarai command the angel to strike Pharaoh, and he was smitten with ten plagues. FOR Sarai made a sign for her descendants after her in Egypt, NAMELY, THAT THE EGYPTIANS WILL BE SMITTEN BY TEN PLAGUES, BEFORE THEY WILL BE REDEEMED FROM THEIR POWER.

186. Rabbi Aba opened with, "As in the days of your coming out of the land of Egypt I will show him marvelous things" (Michah 7:15). The Holy One, blessed be He, will display redemption for His children as in the days when the Holy One, blessed be He, sent to take Yisrael out OF EGYPT, and showed all those plagues in Egypt and smote them because of Yisrael. Come and see the difference between this redemption AT THE END OF DAYS and the redemption from Egypt. The redemption from Egypt occurred on one day, from one king and one kingdom. Here it will be from all the kings of the world. Then the Holy One, blessed be He, will be glorified over the whole world and everyone will acknowledge the reign of the Holy One, blessed be He, and everyone will be smitten with celestial plagues, twice for each one, because they all were reluctant TO RELEASE Yisrael.

186. ר׳ אַבָּא פָּתַח, כִּימֵי צֵאתְךָ מֵאֶרֶץ מִצְרַיִם אַרְאֶנּוּ נִפְלָאוֹת. זַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְאַחֲזָאָה פּוּרְקָנָא לִבְנוֹי, כְּאִינּוּן יוֹמִין דְּשָׁלַח קוּדְשָׁא בְּרִיךְ הוּא לְאַפָּקָא לְיִשְׂרָאֵל, וְאַחְזֵי אִינּוּן מַכְּתְּשִׁין בְּמִצְרָאֵי, וְאַלְקֵי לוֹן בְּגִינֵיהוֹן דְּיִשְׂרָאֵל. תָּא חֲזֵי, מַה בֵּין פּוּרְקָנָא דָּא, לְפוּרְקָנָא דְּמִצְרַיִם. פּוּרְקָנָא דְּמִצְרַיִם הֲוָה בְּחַד מַלְכָּא, וּבְמַלְכוּ חֲדָא. הָכָא, בְּכָל מַלְכִין דְּעָלְמָא, וּכְדֵין יִתְיַקַּר קוּדְשָׁא בְּרִיךְ הוּא בְּכָל עָלְמָא, וְיִנְדְּעוּן כֻּלָּא שׁוּלְטָנוּ דְּקוּדְשָׁא בְּרִיךְ הוּא, וְכֻלְּהוּ יִלְקוּן בְּמַכְּתְּשִׁין עִלָּאִין, עַל חַד תְּרֵין, בְּגִין דְּיִסְרְבוּן כֻּלְּהוּ בְּיִשְׂרָאֵל.

187. וּכְדֵין יִתְגְּלֵי שׁוּלְטָנֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, דִּכְתִיב וְהָיָה יְיָ׳ לְמֶלֶךְ עַל כָּל הָאָרֶץ. וּכְדֵין כֻּלְּהוּ יִתְנַדְּבוּן בְּהוּ בְּיִשְׂרָאֵל לְקוּדְשָׁא בְּרִיךְ הוּא, הה״ד, וְהֵבִיאוּ אֶת כָּל אֲחֵיכֶם וְגוֹ׳. כְּדֵין קַיְּימִין אֲבָהָן בְּחֶדְוָה, לְמֶחֱמֵי פּוּרְקָנָא דִּבְנֵיהוּ כְּמִלְּקַדְּמִין. הה״ד, כִּימֵי צֵאתְךָ מֵאֶרֶץ מִצְרַיִם אַרְאֶנּוּ נִפְלָאוֹת.
אָמֵן כֵּן יְהִי רָצוֹן

187. The reign of the Holy One, blessed be He, will be then revealed as written, "And Hashem shall be king over all the earth" (Zecharyah 14:9). The nations will then be prompted to bring Yisrael to the Holy One, blessed be He. This is the meaning of, "And they shall bring all your brethren" (Yeshayah 66:20). Then the patriarchs will resurrect joyfully to behold the redemption of their children as before. This is the meaning of, "As in the days of your coming out of the land of Egypt I will show him marvelous things."
Amen, so will be desired.

1. "That you may know that there is judgment"
Rabbi Aba begins by reminding us that it is only those who study the Torah and abide by all her ways that are protected by guardian angels and have the Shechinah rest on them. He says that the sword in "be afraid of the sword" is the evil tongue of the serpent. God has a sword with which he punishes the wicked, and anyone who speaks with the evil tongue will be punished with it. Rabbi Elazar says that people do not try to understand God's will even though the supernal Announcer speaks to them every day.

1. "And Hashem spoke to Moses, saying: 'This shall be the Torah of the leper in the day of his cleansing'" (Vayikra 14:1-2). Rabbi Aba opened the discussion with the verse: "Be afraid of the sword: for wrath brings the punishments of the sword that you may know that there is judgment (Heb. shadun)" (Iyov 19:29). It is PRONOUNCED, "shadun," but spelled shedin (lit. 'demons'). Observe in how many ways people should guard their way, fear the Holy One, blessed be He, and not depart from the right way, and people should neither transgress the laws of the Torah nor ever leave her.

1. וַיְדַבֵּר יְיָ׳ אֶל מֹשֶׁה לֵאמֹר. זֹאת תִּהְיֶה תּוֹרַת הַמְּצוֹרָע בְּיוֹם טָהֳרָתוֹ וְגוֹ׳. ר׳ אַבָּא פָּתַח, גּוּרוּ לָכֶם מִפְּנֵי חֶרֶב כִּי חֵמָה עֲוֹנוֹת חָרֶב לְמַעַן תֵּדְעוּן שַׁדּוּן. שַׁדּוּן, שַׁדִּין כְּתִיב. כַּמָּה אִית לוֹן לִבְנֵי נָשָׁא לְאִסְתַּמְּרָא אָרְחַיְיהוּ וּלְדַחֲלָא מִקַּמֵּי קוּדְשָׁא בְּרִיךְ הוּא, דְּלָא יִסְטֵי מֵאָרְחָא דְּכַשְׁרָא, וְלָא יַעֲבוֹר עַל פִּתְגָּמֵי אוֹרַיְיתָא, וְלָא יִתְנַשֵּׁי מִנָּהּ.

2. He who does not learn the Torah and does not strive by her is scorned by the Holy One, blessed be He. The Shechinah does not rest upon him and the guardian ANGELS who accompany him TO PROTECT HIM depart from him. Moreover they stand before him proclaiming: 'Withdraw from this man, for he does not honor his Master'. Woe to him, for he is abandoned by the upper and lower beings and has no part in the way of the living.

2. דְּכָל מַאן דְּלָא לָעֵי בְּאוֹרַיְיתָא, וְלָא יִשְׁתְּדַל בָּהּ, נְזִיפָא הוּא מִקּוּדְשָׁא בְּרִיךְ הוּא, רְחִיקָא הוּא מִנַּיְיהוּ, לָא שַׁרְיָא שְׁכִינְתָּא עִמֵּיהּ. וְאִינּוּן נְטוּרִין, דְּאַזְלִין עִמֵּיהּ, אִסְתְּלָקוּ מִנַּיְיהוּ, וְלָא עוֹד אֶלָּא דְּמַכְרְזֵי קָמֵיהּ וְאָמְרֵי, אִסְתְּלָקוּ סוֹחֲרָנֵיהּ דִּכְלַנְיָא, דְּלָא חָשׁ עַל יְקָרָא דְּמָארֵיהּ. וַוי לֵיהּ, דְּהָא שַׁבְקוּהוּ עִלָּאִין וְתַתָּאִין. לֵית לֵיהּ חוּלָקָא בְּאָרְחָא דְּחַיֵּי.

3. When man makes an effort in serving his Master and learns the Torah, many guards are there to protect him. The Shechinah also rests upon him and everyone proclaims: 'Honor the image of the King! Honor the son of the King! He is protected in this world and the World to Come! Blessed be he!'

3. וְכַד אִיהוּ אִשְׁתְּדַל בְּפוּלְחָנָא דְּמָארֵיהּ, וְלָעֵי בְּאוֹרַיְיתָא, כַּמָּה נְטוּרִין זְמִינִין לְקָבְלֵיהּ לְנַטְרָא לֵיהּ, וּשְׁכִינְתָּא שַׁרְיָא עָלֵיהּ, וְכֹלָּא מַכְרְזֵי קָמֵיהּ וְאָמְרֵי, הָבוּ יְקָרָא לְדִיוּקְנָא דְּמַלְכָּא, הָבוּ יְקָרָא לִבְרֵיהּ דְּמַלְכָּא, אִתְנְטִיר הוּא בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי, זַכָּאָה חוּלָקֵיהּ.

4. Come and behold: the evil tongue of the Serpent, with which he spoke to the woman, brought death upon the man, the woman, and the whole world. Thus, it is written: "And their tongue a sharp sword" (Tehilim 57:5), referring to the evil tongue. Therefore, "be afraid of the sword," NAMELY the evil tongue. What does the following verse mean? "For wrath brings the punishments of the sword." This is "the sword of Hashem," for as we learned, the Holy One, blessed be He, has a sword with which He punishes the wicked, as it is written: "the sword of Hashem is filled with blood" (Yeshayah 34:6). It is also written: "My sword shall devour flesh," (Devarim 32:42) FOR THIS IS THE ASPECT OF JUDGMENT WITHIN MALCHUT. Therefore, "be afraid of the sword for wrath brings the punishments of the sword that you may know that there is judgment," WHICH MEANS that you know it has been so decreed, and THAT ANYONE who has a sword in his tongue - NAMELY, HE WHO SPEAKS WITH THE EVIL TONGUE - is punished with the sword that destroys all, FOR THIS IS MALCHUT FROM THE SIDE OF JUDGMENT. This is the meaning of: "This shall be the Torah of the leper"; THAT IS, MALCHUT FROM THE ASPECT OF JUDGMENT, WHICH IS CALLED 'THIS', JUDGES THE LEPER FOR HIS EVIL TONGUE, BECAUSE PLAGUES COME FROM THE EVIL TONGUE.

4. ת״ח, בְּלִישָׁנָא בִּישָׁא דְּאָמַר נָחָשׁ לְאִתְּתָא, גָּרִים לְאִתְּתָא, וּלְאָדָם, לְמִגְזַר עָלַיְיהוּ מִיתָה, וְעַל כָּל עָלְמָא בְּלִישָׁנָא בִּישָׁא כְּתִיב, וּלְשׁוֹנָם חֶרֶב חַדָּה. בְּג״כ, גּוּרוּ לָכֶם מִפְּנֵי חֶרֶב, מִפְּנֵי לִישָׁנָא בִּישָׁא. כִּי חֵמָה עֲוֹנוֹת חָרֶב. מַאי כִּי חֵמָה עֲוֹנוֹת חָרֶב. דָּא חֶרֶב לַיְיָ׳, דְּתָנָן, חֶרֶב אִית לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, דְּבֵיהּ דָּאִין לְחַיָּיבָיָא. הה״ד חֶרֶב לַיְיָ׳ מְלֵאָה דָם. וְחַרְבִּי תֹּאכַל בָּשָׂר. ובג״כ גּוּרוּ לָכֶם מִפְּנֵי חֶרֶב כִּי חֵמָה עֲוֹנוֹת חָרֶב לְמַעַן תֵּדְעוּן שַׁדּוּן, שַׁדִּין כְּתִיב. בְּגִין דְּתֵדְעוּן דְּהָכִי אִתְּדָן, מַאן דְּאִית לֵיהּ חֶרֶב בְּלִישָׁנֵיהּ, אִזְדְּמַן לֵיהּ חֶרֶב דְּשֵׁצֵי כֹּלָּא, הה״ד זֹאת תִּהְיֶה תּוֹרַת הַמְּצוֹרָע.

5. Rabbi Elazar cited the verse: "Like the birds that are caught in the snare, so are the sons of men snared in an evil time" (Kohelet 9:12). Although we have already learned this verse, come and behold: people are not aware of their Master's desire and do not listen to it, nor do they look to it. The supernal announcer goes before them every day to awaken them, but no one is there to listen to him and no one awakens his spirit to worship his Master.

5. רִבִּי אֶלְעָזָר פָּתַח, וְכַצִּפֳּרִים הָאֲחוּזוֹת בַּפָּח כָּהֵם יוּקָשִׁים בְּנֵי הָאָדָם. הַאי קְרָא הָא אִתְּמַר. אֲבָל ת״ח, בְּנֵי נָשָׁא לָא יַדְעִין, וְלָא שַׁמְעִין, וְלָא מִסְתַּכְּלֵי בִּרְעוּתָא דְּמָארֵיהוֹן, וְכָרוֹזָא כָּל יוֹמָא קָארֵי קָמַיְיהוּ, וְלֵית מַאן דְּצָיִית לֵיהּ, וְלֵית מַאן דְּיִתְעַר רוּחֵיהּ לְפוּלְחָנָא דְּמָארֵיהּ.

2. When night comes
We read about what happens when night falls and people go to sleep, and are told that at midnight God goes into the Garden of Eden to walk with the righteous. Those who are awake study the Torah and praise God until morning, at which time the angels all praise Him and lovingkindness is drawn to the Congregation of Yisrael. Anyone who does not wake up to worship God will come to judgment in the end.

6. When the night falls and the gates are closed, a chasm in the great abyss is opened and many battalions of demons present in the world. Then, the Holy One, blessed be He, casts sleep upon all human beings in the world AND CASTS SLEEP even upon those who are awake, NAMELY THE RIGHTEOUS. AND THE SPIRITS go around the world and inform people of different matters IN THEIR DREAMS, part of which is false and part of which is truth. People are thus linked with them in their sleep.

6. בְּשַׁעֲתָא דְּרָמַשׁ לֵילְיָא, וְתַרְעִין סְתִימִין, אִתְּעַר נוּקְבָא דִּתְהוֹמָא רַבָּא, וְכַמָּה חֲבִילֵי טְרִיקִין מִשְׁתַּכְּחֵי בְּעָלְמָא. כְּדֵין אָפִיל קוּדְשָׁא בְּרִיךְ הוּא שֵׁינָתָא עַל כָּל בְּנֵי עָלְמָא, וַאֲפִילוּ עַל כָּל דִּי בְּהוֹן אִתְּעָרוּתָא דְּחַיֵּי, וְאִינּוּן שָׁאטָן בְּעָלְמָא, וּמוֹדְעִין לְהוּ לִבְנֵי נָשָׁא, מִלִּין, מִנְּהוֹן כְּדִיבָן, וּמִנְּהוֹן קְשׁוֹט, וּבְנֵי נָשָׁא אִתְקְטָרוּ בְּשֵׁינָתָא.

7. When the north wind is awakened at midnight, a flame comes out and slaps the rooster's wings and it cries. Then, the Holy One, blessed be He, comes into the Garden of Eden to delight Himself with the righteous. An announcer comes out and proclaims, and all people awaken in their beds. Those who are awake stand by their beds to worship their Master. They learn Torah and praise the Holy One, blessed be He, until the morning comes.

7. כַּד אִתְּעַר רוּחָא דְּצָפוֹן, וְאִתְפְּלִיג לֵילְיָא, שַׁלְהוֹבָא נָפְקָא וּבָטַשׁ תְּחוֹת גַּדְפּוֹי דְּתַרְנְגוֹלָא, וְקָרֵי, וְקוּדְשָׁא בְּרִיךְ הוּא עָאל בְּגִנְתָּא דְּעֵדֶן לְאִשְׁתַּעְשָׁעָא עִם צַדִּיקַיָּא. וּכְדֵין כָּרוֹזָא נָפִיק וְקָרֵי, וְכָל בְּנֵי עָלְמָא מִתְעָרֵי בְּעַרְסַיְיהוּ, אִינּוּן דִּי בְּהוֹן אִתְּעָרוּתָא דְּחַיֵּי, קַיְימִין לְפוּלְחָנָא דְּמָארֵיהוֹן, וְעַסְקֵי בְּאוֹרַיְיתָא וּבְשֻׁבְחָא דְּקוּדְשָׁא בְּרִיךְ הוּא עַד דְּאָתֵי צַפְרָא.

8. When the morning comes, all the battalions of angels above praise the Holy One, blessed be He, as it is written: "When the morning stars sang together" (Iyov 38:7). Many gates are then opened on all sides and the gate of Abraham, THE SECRET OF CHESED, is opened to the Congregation of Yisrael, WHICH IS MALCHUT, and invites all the people of the world TO ENJOY THE CHASSADIM, as it is written: "And Abraham planted a tamarisk in Beer-Sheva" (Beresheet 21:33). MALCHUT IS CALLED 'BEER-SHEVA', AND ABRAHAM PLANTED A TREE OF CHESED THERE.

8. כַּד אָתֵי צַפְרָא, כָּל חַיָּילִין וּמַשְׁרְיָין דִּלְעֵילָא מְשַׁבְּחָן לֵיהּ לְקוּדְשָׁא ב״ה. הה״ד בְּרֹן יַחַד כֹּכְבֵי בֹקֶר וְגוֹ׳. כְּדֵין כַּמָּה תַּרְעִין אִתְפְּתְחוּ לְכָל סִטְרִין. וְתַרְעָא דְּאַבְרָהָם, אִתְפְּתַח בָּהּ בִּכְנֶסֶת יִשְׂרָאֵל, לְזַמְנָא לְכָל בְּנֵי עָלְמָא, הֲדָא הוּא דִּכְתִיב, וַיִּטַּע אֵשֶׁל בִּבְאֵר שָׁבַע.

9. How will a man who does not wake up to worship his Master come before the King when Judgment is brought against him? He will be fettered in chains, MEANING THAT HE WILL BE IMPRISONED AND BROUGHT TO TRIAL, and no merit will be there to save him. Then he will be "like the birds that are caught in the snare, so are the sons of men snared in an evil time" (Kohelet 9:12). Thus, before man departs from this world, both the body and the soul suffer many chastisements before they are separated from each other, and no one is there to care ABOUT IT.

9. וּמַאן דְּלָא יִתְעַר רוּחֵיהּ בְּפוּלְחָנָא דְּמָרֵיהּ, בְּהֵיךְ אַנְפִּין יְקוּם קָמֵי מַלְכָּא, כַּד יִתְעֲרוּן עָלֵיהּ בְּדִינָא, וְיִתְפְּשׁוּן לֵיהּ בְּקוֹלָרָא, וְלָא יִשְׁתְּכַח עָלֵיהּ זְכוּתָא לְאִשְׁתְּזָבָא, כְּדֵין כְּתִיב, וְכַצִּפֳּרִים הָאֲחֻזוֹת בַּפָּח כָּהֵם יוּקָשִׁים בְּנֵי אָדָם. וְעַד לָא יִנְפּוֹק ב״נ מֵהַאי עָלְמָא, בְּכַמָּה דִּינִין אִתְּדָן נַפְשָׁא עִם גּוּפָא, עַד לָא יִתְפָּרְשׁוּן דָּא מִן דָּא, וְלֵית מַאן דְּיִשְׁגַּח.

3. The punishments of the soul and body

Rabbi Elazar says that when the time comes for the soul to leave the body, it sees the Shechinah and goes toward Her with joy, but if the person was not righteous the Shechinah leaves the soul to mourn, separated from its body and from the Shechinah. Afterwards both soul and body are punished and then purified.

10. When that time comes, WHEN THE SOUL must depart FROM THE BODY, the soul does not leave the body until the Shechinah shows Herself to it. Then it goes out from the body in joy and love of the Shechinah to meet Her. If a man is righteous, he cleaves and bonds himself to Her. If not, the Shechinah departs FROM HIM and his soul is left behind, mourning over its separation from the body. It is similar to what is said about the cat which will not be driven away from the fire: 'Sharpen Your knife and it shall follow you', FOR IT WILL THINK THAT YOU ARE GOING TO CUT MEAT, AND SO IT WILL BE DRIVEN AWAY FROM THE FIRE. THUS, THE SOUL DOES NOT WANT TO SEPARATE FROM THE BODY BUT WHEN THE SHECHINAH SHOWS HERSELF TO IT, IT LEAVES THE BODY.

10. בְּהַהוּא זִמְנָא דְּמָטָא שַׁעֲתָא לְאִתְפְּרָשָׁא, לָא נָפְקָא נַפְשָׁא מִן גּוּפָא, עַד דְּאִתְגְּלֵי עָלֵיהּ שְׁכִינְתָּא, וְנַפְשָׁא, מִגּוֹ חֶדְוָתָא וַחֲבִיבוּתָא דִּשְׁכִינְתָּא, נָפְקָא מִגּוּפָא לְקַבְלָהָא. אִי זַכָּאָה הוּא, מִתְקַשַּׁר בָּהּ וְאִתְדַּבָּק בָּהּ. וְאִי לָאו, שְׁכִינְתָּא אַזְלָא, וְהִיא אִשְׁתְּאַרַת, וְאַזְלַת וּמִתְאַבְּלָא עַל פְּרִישׁוּתָא דְּגוּפָא. מַתְלָא אַמְרֵי. שׁוּנְרָא מֵאֶשָּׁא לָא מִתְפְּרְשָׁא, חַדְדֵי לְסַכִּינָא, אַזְלָא אֲבַתְרֵיהּ.

11. Afterwards, both the soul and the body are punished by the hand of THE ANGEL Dumah. The body is sentenced to the grave until it returns to dust, and the soul IS SENTENCED to the fire of Gehenom in several trials until its time comes to be punished. After being punished, the time comes for it to be purified. The soul comes out of Gehenom and is cleansed of its sins like an iron whitened in the fire. ANGELS ascend with it until it arrives at the Lower Garden of Eden, where it is cleansed in the water and perfumed with its spices, as written: "Perfumed with myrrh and frankincense" (Shir Hashirim 3:6). It stays there until that time is over when it must be far from the righteous IN THE UPPER GARDEN OF EDEN.

11. לְבָתַר אִתְדָּנוּ תַּרְוַוּיְיהוּ עַל יְדוֹי דְּדוּמָה. גּוּפָא אִתְדָּן בְּקִבְרָא עַד דְּתָב לְעַפְרָא, וְנַפְשָׁא בְּאֶשָּׁא דְּגֵיהִנָּם בְּכַמָּה דִינִין, עַד הַהוּא זִמְנָא דְּאִתְגְּזַר עָלָהּ לְקַבְלָא עוֹנְשָׁא. בָּתַר דְּקַבִּילַת עוֹנְשָׁא, וּמְטֵי זִמְנָא לְאִתְדַּכְּאָה, כְּדֵין אִסְתְּלְקָא מִגֵּיהִנָּם, וְאִתְלַבְּנַת מֵחוֹבָהָא כְּפַרְזְלָא דְּאִתְלַבַּן בְּנוּרָא, וְסַלְקִין עִמָּהּ, עַד דְּעָאלַת לְגִנְתָּא דְּעֵדֶן דִּלְתַתָּא, וְאִסְתַּחֵי תַּמָּן בְּאִינּוּן מַיָּא, וְאִסְתַּחֵי בְּבוּסְמִין דְּתַמָּן. כד״א, מְקֻטֶּרֶת מֹר וּלְבֹנָה. וְקַיְּימָא תַּמָּן עַד זִמְנָא דְּאִתְגְּזַר עָלֵיהּ לְאִתְרַחֲקָא מֵאֲתַר דְּיַתְבִּין בֵּיהּ צַדִּיקַיָּא.

12. When the time comes for it to ascend TO THE UPPER GARDEN OF EDEN, it ascends stage after stage until it is brought as a sacrifice on the altar, MEANING IT IS BROUGHT TO THE NUKVA OF MALCHUT, WHICH IS CALLED AN ALTAR. This is the meaning of, "This shall be the Torah of the leper; in the day of his cleansing he shall be brought to the priest" (Vayikra 14:2), NAMELY the supernal Priest above, WHO IS THE ANGEL MICHAEL. This is the fate of a soul that has not been defiled much in this world and that can still be healed, AS IT IS SAID ABOVE. Otherwise, "THAT WHICH IS crooked cannot be made straight" (Kohelet 1:15).

12. וְכַד מָטָא זִמְנָא לְסַלְקָא, כְּדֵין סַלְקִין עִמָּהּ, דַּרְגָּא בָּתַר דַּרְגָּא, עַד דְּאִתְקְרִיבַת כְּקוּרְבְּנָא עַל מַדְבְּחָא. הה״ד, זֹאת תִּהְיֶה תּוֹרַת הַמְּצֹרָע בְּיוֹם טָהֳרָתוֹ וְהוּבָא אֶל הַכֹּהֵן, כַּהֲנָא עִלָּאָה דִּלְעֵילָא, הַאי נַפְשָׁא דְּלָא אִסְתְּאָבַת כ״כ, בְּהַאי עָלְמָא, הַאי אִית לָהּ תִּקְנְתָּא, כְּגַוְונָא דָא. וְאִי לָאו, מְעֻוָּת לֹא יוּכַל לְתִקּוֹן וְגוֹ׳.

13. "This shall be the Torah of the leper." Rabbi Yitzchak opened the discussion with the verse: "the sun also rises and the sun also goes down" (Kohelet 1:5). We have learned this verse and explained that it speaks of the soul of a man. When the soul is with man, then "the sun also rises". However, "the sun goes down," REFERS to the time when he departs from the world. If he is in a state of repentance, then it "hastens to its place where it rises again" (Ibid.). If he is righteous, it is written: "And when the sun goes down he shall be clean" (Vayikra 22:7), MEANING THAT WHEN "THE SUN GOES DOWN," HE DEPARTS FROM THIS WORLD. HE IS PURE AND HE "shall afterwards eat of the holy things" (Ibid.).

13. זֹאת תִּהְיֶה תּוֹרַת הַמְּצֹרָע. ר׳ יִצְחָק פָּתַח, וְזָרַח הַשֶּׁמֶשׁ וּבָא הַשָּׁמֶשׁ וְגוֹ׳. הַאי קְרָא אִתְּמַר, וְאוֹקִימְנָא לֵיהּ בְּנִשְׁמְתָא דְּב״נ, בְּשַׁעֲתָא דְּהִיא קַיְּימָא עִמֵּיהּ דְּב״נ בְּהַאי עָלְמָא, כְּדֵין, וְזָרַח הַשֶּׁמֶשׁ. וּבָא הַשָּׁמֶשׁ, בְּזִמְנָא דְּנָפִיק ב״נ מֵהַאי עָלְמָא, וְאִשְׁתְּכַח בִּתְשׁוּבָה, כְּדֵין אֶל מְקוֹמוֹ שׁוֹאֵף זוֹרֵחַ הוּא שָׁם, אִי זַכָּאָה אִיהוּ, כד״א, וּבָא הַשֶּׁמֶשׁ וְטָהֵר, וְאַחַר יֹאכַל מִן הַקֳּדָשִׁים.

4. He who speaks with an evil tongue

Rabbi Yitzchak says that God pardons everything except an evil tongue; one who speaks evil, intending to defile another, is defiled himself. Because of the sins of Yisrael, the Other Side was awakened in Jerusalem and it was abandoned by God. Rabbi Yehuda says that the word Metzora, meaning 'leper', includes the words Mozi Ra, meaning 'speaks evil', and we learn that the prayers of one who speaks evil never come before God until he repents; then he will be cleansed.

14. Come and behold: the Holy One, blessed be He, grants pardons for all the sins of the world, save the evil tongue, for this man speaks evil of another, as written: "This shall be the Torah of the leper (Heb. metzora)" (Vayikra 14:2). THAT IS, he speaks evil of his friend, SINCE "METZORA" IS SPELLED WITH THE SAME LETTERS AS THE WORDS, MOTZI RA (LIT. 'SPREADS EVIL'). Rabbi Chiya said: If someone spreads an evil name, all his limbs become defiled and he should be shut out, for his evil speech rises aloft and calls down an unclean Spirit on him, and he is defiled. He who intends to defile is defiled; by the deed below another one is roused.

14. ת״ח, כָּל חוֹבֵי עָלְמָא, קוּדְשָׁא בְּרִיךְ הוּא מְכַפֵּר עָלַיְיהוּ, בִּתְשׁוּבָה, בַּר מֵהַהוּא לִישָׁנָא בִישָׁא, דְּאַפִּיק שׁוּם בִּישׁ עַל חַבְרֵיהּ. וְהָא אוּקְמוּהָ, דִּכְתִיב, זֹאת תִּהְיֶה תּוֹרַת הַמְּצֹרָע, זֹאת הִיא תּוֹרָתוֹ שֶׁל מוֹצִיא שֵׁם רָע. רִבִּי חִיָּיא אָמַר, כָּל מַאן דְּאַפִּיק לִישָׁנָא בִישָׁא, אִסְתַּאֲבָן לֵיהּ כָּל שַׁיְיפּוֹי, וְיִתְחַזֵּי לְסַגְרָא, בְּגִין דְּהַהִיא מִלָּה בִישָׁא סַלְקָא וְאִתְּעַר רוּחָא מְסָאֲבָא עֲלוֹי וְאִסְתְּאַב, אָתֵי לְאִסְתַּאֲבָא מְסָאֲבִין לֵיהּ, בְּמִלָּה דִּלְתַתָּא אִתְּעַר מִלָּה אָחֳרָא.

15. He opened the discussion, saying: "How is the faithful city become a harlot" (Yeshayah 1:21), MEANING HOW can she, who was faithful to her husband, become a harlot? "It was full of judgment (or: justice)" (Ibid.). Justice is the Holy One, blessed be He, and righteousness is the Congregation of Yisrael, NAMELY MALCHUT. Because another aspect was awakened - THE OTHER SIDE WAS AWAKENED BECAUSE OF THE SINS OF YISRAEL - the Holy One, blessed be He, called 'Justice', departs from her, NAMELY, FROM MALCHUT THAT IS CALLED 'RIGHTEOUSNESS'. A spirit of murderers abides in her, as it is written: "But now murderers" (Ibid.). If that was the fate of Jerusalem, the Holy City, how much more so must that be the fate of ordinary men, as it is written: "This shall be the Torah of the leper."

15. פָּתַח וְאָמַר, אֵיכָה הָיְתָה לְזוֹנָה קִרְיָה נֶאֱמָנָה וְגוֹ׳. מַאן דַּהֲוַת מְהֵימְנָא לְבַעְלָהּ, אַהֲדְרַת לְזוֹנָה. מְלֵאתִי מִשְׁפָּט, מִשְׁפָּט, וַדַּאי דָּא קוּדְשָׁא בְּרִיךְ הוּא, צֶדֶק, דָּא כ״י, וּבְגִין דְּאִתְּעַרַת מִלָּה אָחֳרָא, אִסְתְּלַק מִנָּהּ קוּדְשָׁא בְּרִיךְ הוּא, וְשַׁרְיָא בָּהּ רוּחָא דְּקַטּוּלֵי. הה״ד וְעַתָּה מְרַצְּחִים. וּמַה יְרוּשָׁלֵם קַרְתָּא קַדִּישָׁא כַּךְ, שְׁאָר בְּנֵי נָשָׁא עאכ״ו. הה״ד, זֹאת תִּהְיֶה תּוֹרַת הַמְּצֹרָע.

16. Rabbi Yehuda opened the discussion saying: "This," MALCHUT, shall confront him, the one who spread the evil speech, to punish the man who speaks evil, FOR THE WORD METZORA (LIT. 'A LEPER') INCLUDES THE WORDS MOZI RA, THAT IS, 'SPEAKS EVIL'. "In the day of his cleansing he shall be brought to the priest" (Vayikra 14:2). We learn from this verse that the prayer of the man who has an evil tongue does not come before the Holy One, blessed be He, for the Evil Spirit abides with him. However, if he repents, then "in the day of his cleansing he shall be brought to the priest... and the priest shall look..." (Ibid. 2-3).

16. רִבִּי יְהוּדָה אָמַר, זֹאת תִּהְיֶה וַדַּאי לָקֳבְלֵיהּ לְאִתְפָּרְעָא מִנֵּיהּ, דְּהַהוּא מוֹצִיא שֵׁם רָע, בְּיוֹם טָהֳרָתוֹ וְהוּבָא אֶל הַכֹּהֵן, מַאי קמ״ל. מַשְׁמַע, מַאן דְּאִית לֵיהּ לִישָׁנָא בִישָׁא צְלוֹתֵיהּ לָא עָאלַת קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, דְּהָא אִתְּעַר עָלֵיהּ רוּחָא מְסָאֲבָא. כֵּיוָן דְּאָהֲדַר בִּתְשׁוּבָה וְקַבִּיל עָלֵיהּ תְּשׁוּבָה, מַה כְּתִיב, בְּיוֹם טָהֳרָתוֹ וְהוּבָא אֶל הַכֹּהֵן וְגוֹ׳ וְרָאָה הַכֹּהֵן וְגוֹ׳.

17. "Then shall the priest command to take for him to be cleansed two live clean birds" (Vayikra 14:4). Rabbi Yitzchak and Rabbi Yosi were staying with Rabbi Shimon. One day, he said to them: It is known that a cedar tree IS TIFERET, for it is written, "From the cedar tree that is in Lebanon" (I Melachim 5:13). That cedar, WHICH IS TIFERET, can strike roots only in Lebanon, WHICH IS BINAH, and we have already learned this. BUT what is the point of the "hyssop that comes out of the wall" (Ibid.)?

17. וְצִוָּה הַכֹּהֵן וְלָקַח לַמְטַהֵר שְׁתֵּי צִפֳּרִים חַיּוֹת. ר׳ יִצְחָק וְר׳ יוֹסֵי הֲווֹ שְׁכִיחֵי קַמֵּיהּ דר״ש. יוֹמָא חַד אָ״ל, עֵץ אֶרֶז הָא יְדִיעַ, כד״א, מִן הָאֶרֶז אֲשֶׁר בַּלְּבָנוֹן, דְּהָא הַהוּא עֵץ אֶרֶז, לָא אִשְׁתְּרְשָׁן נְטִיעוֹי אֶלָּא בַּלְּבָנוֹן, וְהָא אִתְּמַר. אֵזוֹב לָמָּה, וּמַאי הוּא.

5. "Two clean, live birds"
Rabbi Shimon says that when a man comes with repentance to be purified, God and the Shechinah return to him.

18. פָּתַח וְאָמַר, וְלָקַח לַמִּטַּהֵר שְׁתֵּי צִפֳּרִים חַיּוֹת טְהוֹרוֹת וְעֵץ אֶרֶז וּשְׁנִי תּוֹלַעַת וְאֵזוֹב. ת"ח, ב"נ דְּמִשְׁתַּדֵּל בְּפוּלְחָנָא דְּמָארֵיהּ, וְאִשְׁתְּדַל בְּאוֹרַיְיתָא, קוּדְשָׁא בְּרִיךְ הוּא שָׁארִי עֲלוֹי וּשְׁכִינְתָּא אִשְׁתַּתְּפָא בַּהֲדֵיהּ. כֵּיוָן דְּב"נ אָתֵי לְאִסְתַּאֲבָא, שְׁכִינְתָּא אִסְתָּלְקַת מִנֵּיהּ, קוּדְשָׁא בְּרִיךְ הוּא אִתְרְחִיק מִנֵּיהּ, וְכָל סִטְרָא דִּקְדוּשָׁה דְּמָארֵיהּ מְרַחֲקִין מִנֵּיהּ, וְשָׁארֵי עָלֵיהּ רוּחַ מְסָאֲבָא וְכָל סִטְרָא דִּמְסָאֲבָא, אָתֵי לְאִתְדַּכָּאָה מְסַיְּיעִין לֵיהּ. בָּתַר דְּאִתְדַּכֵּי וְאַהְדַּר בִּתְשׁוּבָה, הַהוּא דְּאִסְתַּלָּק מִנֵּיהּ אַהְדַּר, וְשָׁארֵי עֲלוֹי.

18. He opened the discussion, saying: "Then shall the priest command to take for him to be cleansed two clean, live birds, and cedar wood, and scarlet and hyssop" (Vayikra 14:4). Come and behold: when a man worships his Master and studies the Torah, the Holy One, blessed be He, rests upon him and the Shechinah joins with him. When a man is defiled, the Shechinah departs from him and the Holy One, blessed be He, draws away from him. All the sides of his Master's Holiness draw away from him and the Defiled Spirit rests upon him, as do all the sides of Impurity. When a man comes to purify himself, he is assisted. Then after he was purified and after repenting all that departed from him, NAMELY THE HOLY ONE, BLESSED BE HE, AND HIS SHECHINAH, return to him and rest upon him.

19. ת"ח, כְּתִיב וְלָקַח לַמִּטַּהֵר שְׁתֵּי צִפֳּרִים חַיּוֹת טְהוֹרוֹת. כֵּיוָן דְּאָמַר, שְׁתֵּי צִפֳּרִים, לָא יְדַעְנָא דְּאִינּוּן חַיּוֹת, אֶלָּא, הָא אוּקְמוּהָ, אֲבָל חַיּוֹת, חַיּוֹת מַמָּשׁ. כד"א וָאֶרֶא הַחַיּוֹת, לְקֵבֶל אֲתַר דְּיַנְקִי מִנַּיְיהוּ נְבִיאֵי מְהֵימְנֵי, וְעֵץ אֶרֶז הָא אִתְּמַר, וּשְׁנִי תּוֹלַעַת, סְטָר סוּמְקָא דִּגְבוּרָה דְּאִשְׁתַּתֵּף בַּהֲדֵיהּ בְּקַדְמֵיתָא. וְאֵזוֹב, דָּא ו' זְעֵירָא, דְּיַנִיק לֵיהּ לְכ"י, וּבג"כ, עֵץ אֶרֶז וְאֵזוֹב, אִזְלָן כַּחֲדָא, וְעַל דָּא ו' ו' כַּחֲדָא אִשְׁתְּכָחוּ, חַד עִלָּאָה, וְחַד זְעֵירָא, וְקָרְיִין לוֹן, ו' עִלָּאָה, ו' תַּתָּאָה. וְכֻלְּהוּ אָהֲדְרוּ לְשַׁרְיָא עֲלוֹי בְּגִין דְּהָא אִתְדַּכֵּי, לְקֵבֶל אִלֵּין, לְתַתָּא, עֵץ אֶרֶז וְאֵזוֹב וּשְׁנִי תּוֹלַעַת אִשְׁתְּכָחוּ בְּדַכְיוּתָא דָּא, וְתַלְיָין מֵאִלֵּין עִלָּאִין.

19. Come and behold: it is written, "Then shall the priest command to take for him to be cleansed two clean, live birds..." HE ASKS: Do I not know that when it says, "two birds," it means that they are "live"? WHY IS "LIVE" WRITTEN? HE ANSWERS: It was already explained that "live" MEANS actually living, as written, "I beheld the living creatures" (Yechezkel 1:15), WHICH corresponds to the place from which the true prophets draw inspiration, NAMELY NETZACH AND HOD, CALLED 'LOWER LIVING CREATURES'. In regards to, "A cedar wood," we have already learned THAT THIS IS TIFERET, and "scarlet" is the red side of Gvurah OF THE SHECHINAH, which associated with him at first. "Hyssop" is the small Vav, WHICH IS YESOD, that gives sustenance to the Congregation of Yisrael, THE SHECHINAH. Therefore, "cedar wood and hyssop," WHICH ARE TIFERET AND YESOD, go together, MEANING THAT THEY ARE CONSIDERED AS ONE. Therefore, Vav and Vav are together as one WHEN IT IS UTTERED IN THE NAME YUD HEI VAV HEI, SINCE VAV IS PRONOUNCED VAV. One IS above, NAMELY TIFERET, and the other IS smaller, NAMELY YESOD, and they are called the upper Vav and the lower Vav. All of them - THE HOLY ONE, BLESSED BE HE, WHO IS TIFERET AND YESOD AND THE SHECHINAH - return and rest upon him AS BEFORE, for he is purified. Corresponding to those THAT RETURN TO HIM, WHICH ARE TIFERET AND YESOD AND THE SHECHINAH, are "cedar wood and hyssop and scarlet" below, which pertain to that purification, which come down from THE SFIROT above.

6. "And happy are those who hold her fast"
From Rabbi Yehuda we learn that the Torah is a "Tree of Life"; Torah means 'showing' - it reveals all that is hidden and unknown. Those people who help support students of the Torah with their money are blessed. Those who hold on to the Torah are worthy of having prophets as their descendants.

20. Rabbi Yehuda and Rabbi Yitzchak were once on their way together. They stopped at a certain field to pray and then continued along. Rabbi Yehuda commenced a discourse on the Torah and said: "She is a Tree of Life to those who lay hold on her and happy are those who hold her fast" (Mishlei 3:18). "A Tree of Life" is the Torah, which is a great and mighty tree. It is called Torah (lit. 'showing'), for it shows and reveals all that was hidden and unknown. IT IS CALLED 'Life', for all life above is contained in it and issues from it. "Those who lay hold on her" are those who are attached to her above and below. "Happy are those who hold her fast," are those who throw their fill, THEIR PROFIT OF MERCHANDISE, into the purses of students of the Torah, AND THEY BECOME WORTHY OF A PART IN THEIR PROFIT, as explained.

20. ר׳ יְהוּדָה וְר׳ יִצְחָק הֲווֹ אַזְלֵי בְּאָרְחָא. יָתְבוּ בְּהַהוּא בֵּי חַקְלָא וְצַלּוּ. בָּתַר דְּסִיְּימוּ צְלוֹתָא קָמוּ וְאַזְלוּ. פָּתַח ר׳ יְהוּדָה בְּמִלֵּי דְּאוֹרַיְיתָא. וְאָמַר, עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ וְתוֹמְכֶיהָ מְאוּשָּׁר. עֵץ חַיִּים, דָּא אוֹרַיְיתָא, דְּאִיהִי אִילָנָא עִלָּאָה רַבָּא וְתַקִּיף. תּוֹרָה, אֲמַאי אִקְרֵי תּוֹרָה. בְּגִין דְּאוֹרֵי וְגַלֵּי בְּמָה דַּהֲוָה סָתִים דְּלָא אִתְיְדַע. חַיִּים, דְּכָל חַיִּים דְּלְעֵילָא בָּהּ אִתְכְּלִילוּ, וּמִנָּהּ נָפְקִין. לַמַּחֲזִיקִים בָּהּ, לְאִינּוּן דְּאַחְדִּין בָּהּ, דְּמַאן דְּאָחִיד בְּאוֹרַיְיתָא אָחִיד בְּכֹלָא, אָחִיד לְעֵילָא וְתַתָּא. וְתוֹמְכֶיהָ מְאוּשָּׁר, מַאן תּוֹמְכֶיהָ. אִלֵּין אִינּוּן דְּמַטִּילִין מְלָאי, לְכִיסָן שֶׁל ת״ח, כְּמָה דְּאוּקְמוּהָ.

21. "Those who hold her fast," MEANS that they become worthy of producing CHILDREN WORTHY OF BEING faithful prophets, FOR THE TORAH ALLUDES TO TIFERET, WHICH IS THE BODY OF ZEIR ANPIN. NETZACH AND HOD, WHICH ARE THE SECRET OF THE PROPHETS, ARE LIKE THE LEGS WHO HOLD THE TIFERET, THE TORAH, AS THE LEGS HOLD THE BODY. THEREFORE, THOSE WHO HOLD THE TORAH ARE WORTHY OF HAVING PROPHETS AS DESCENDANTS. "Happy (Heb. me'ushar)" should be pronounced merosho, meaning literally 'from his head', HAVING THE SAME LETTERS AS MEUSHAR - FOR NETZACH AND HOD support the Torah, WHICH IS ZEIR ANPIN, from the top all the way down LIKE THE LEGS SUPPORT THE BODY FROM THE TOP ALL THE WAY DOWN. The meaning of 'from his head' is the head of all, called 'head', as it is written: "I was set up from everlasting from the beginning (Heb. merosh)" (Mishlei 8:23). This beginning (lit. 'head') is Chochmah, for it is the head of the whole body, WHICH IS TIFERET, and the body spreads in it to the end of the six directions - WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. Those "who hold her fast" ARE as written: "His legs are pillars of marble" (Shir Hashirim 5:15), WHICH ARE NETZACH AND HOD. Those who put their sales profits into the pockets of students of the Torah become pillars of the Torah from its head to the body's end, WHICH IS YESOD. All the Faith, WHICH IS MALCHUT, depends on THE BODY, WHICH IS THE TORAH, and it is supported and merits sons who are fit to be faithful prophets.

21. וְתוֹמְכֶיהָ, זָכֵי לְנָבִיאֵי מְהֵימְנֵי דְּיִפְּקוּן מִנֵּיהּ. מְאוּשָּׁר, אַל תִּקְרֵי מְאוּשָּׁר, אֶלָּא מֵרֹאשׁוֹ, אִינּוּן תַּמְכִין לְאוֹרַיְיתָא, מֵרֹאשׁוֹ וְעַד סוֹפוֹ. מֵרֹאשׁוֹ, דָּא רֵישָׁא דְּכֹלָּא דְּאִקְרֵי רֹאשׁ, דִּכְתִיב, מֵעוֹלָם נִסַּכְתִּי מֵרֹאשׁ. וְרֹאשׁ דָּא חָכְמָה, דְּאִיהִי רֵישָׁא לְכָל גּוּפָא, וְגוּפָא אִתְפְּשָׁט בֵּיהּ עַד סִיּוּמָא דְּשִׁית סִטְרִין, וְתוֹמְכֶיהָ, כד״א, שׁוֹקָיו עַמּוּדֵי שֵׁשׁ. דְּאִינּוּן דְּמַטִּילִין מְלָאי לְכִיסָן שֶׁל ת״ח אִינּוּן תַּמְכִין לְאוֹרַיְיתָא מֵרֵישָׁא עַד סִיּוּמָא דְּגוּפָא, וְכָל מְהֵימְנוּתָא, בֵּיהּ תַּלְיָא, וְאִתְּמָךְ. וְזָכֵי לִבְנִין דְּיִתְחַזּוּן לְנָבִיאֵי מְהֵימְנֵי.

7. The best man of the King and the best man of the Queen

Rabbi Shimon explains to Rabbi Yitzchak that Moses is greater than Aaron because Moses is the King's best man and Aaron is the Queen's best man; Aaron's duty as high priest is to bring Malchut to perfection. Rabbi Yehuda says that God draws the wicked toward Him so they will repent; if they do not, he destroys them even from the World to Come. And yet if they want to be purified they are helped and brought to peace.

22. Rabbi Yitzchak opened the discussion with the verse: "And Hashem called to Moses, and spoke to him out of the tent of meeting, saying" (Vayikra 1:1). HE ASKS: Why is the word "called" (Heb. vaikra) SPELLED WITH a small Aleph? HE ANSWERS: The one who abides in the sanctuary, WHICH IS MALCHUT, is the one who called MOSES and invited Moses TO APPEAR BEFORE HER as one invites a guest. Here, IT IS WRITTEN with a small Aleph and in another verse, "Adam, Seth, Enosh" (Divrei Hayamim 1:1) is WRITTEN a big one, FOR A BIG ALEPH IS BINAH, which is the perfection of all. SMALL LETTERS ARE IN MALCHUT AND THE BIG ONES ARE IN BINAH.

22. רִבִּי יִצְחָק פָּתַח, וַיִּקְרָא אֶל מֹשֶׁה וַיְדַבֵּר יְיָ׳ אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר. וַיִּקְרָא אָלֶף זְעֵירָא, אֲמַאי. אֶלָּא בְּגִין לְאַחֲזָאָה מַאן הוּא הַהוּא דְּקָרָא, הַהוּא דְּשָׁרֵי בְּמַקְדְּשָׁא, וּכְדֵין זַמִּין לְמֹשֶׁה, כְּמַאן דְּזַמִּין אוּשְׁפִּיזָא. הָכָא א׳ זְעֵירָא, הָתָם א׳ רַבְּתָא, אָדָם שֵׁת אֱנוֹשׁ. דָּא שְׁלִימוּ דְּכֹלָּא.

23. Come and behold: there is a difference between Moses and Aaron. Which one is superior? HE ANSWERS: Moses is greater, FOR Moses is the King's best man and Aaron is the Queen's best man. This is like a king who gave his exalted queen a best man to attend to her and her house so that the companion would never appear before the king without the queen. Thus, it is written about Aaron: "Thus (lit. 'with this') (Heb. zot) shall Aaron come into the holy place" (Vayikra 16:3), THAT IS, WITH MALCHUT, CALLED 'ZOT', AS HER BEST MAN.

23. ת״ח, מַה בֵּין מֹשֶׁה לְאַהֲרֹן, הֵי מִנַּיְיהוּ עִלָּאָה. אֶלָּא מֹשֶׁה עִלָּאָה, מֹשֶׁה שׁוּשְׁבִינָא דְּמַלְכָּא, אַהֲרֹן שׁוּשְׁבִינָא דְּמַטְרוֹנִיתָא. מִתַּל לְמַלְכָּא דה״ל מַטְרוֹנִיתָא עִלָּאָה. מָה עֲבַד. יָהַב לָהּ שׁוּשְׁבִינָא לְתַקָּנָא לָהּ וּלְאִסְתַּכְּלָא בְּמִלֵּי דְּבֵיתָא. וְע״ד, כַּד עַיֵּיל שׁוּשְׁבִינָא דָּא לְמַלְכָּא, לָא עַיֵּיל אֶלָּא עִם מַטְרוֹנִיתָא, הה״ד, בְּזֹאת יָבֹא אַהֲרֹן וְגוֹ׳.

24. Moses WAS the best man of the King. Therefore, he was invited to MALCHUT as a guest, WHICH IS THE SECRET OF THE SMALL ALEPH IN THE WORD VAYIKRA (LIT. 'CALLED'). Then "Hashem spoke to him." Aaron was the best man of the Queen, NAMELY MALCHUT, and all his discourse was for the purpose of the King making pleasing to the Queen, so that the King would be pleased with Her. AARON, who is the best man of the Queen, made a dwelling with Her to attend to her house. He was perfected for this after the supernal model, AS CHESED OF ZEIR ANPIN, and was called a "High Priest." Whence do we know that? It is written: "You shall be a priest forever, after the manner of Melchizedek," (Tehilim 110:4) MEANING THAT "A PRIEST FOREVER" IS CHESED, AND HIS DUTY IS TO BRING MALCHUT, WHICH IS CALLED 'MELCHIZEDEK', TO PERFECTION.

24. מֹשֶׁה שׁוּשְׁבִינָא לְמַלְכָּא, בְּג״כ אִזְדְּמַן כְּאוּשְׁפִּיזָא, וּלְבָתַר, וַיְדַבֵּר יְיָ׳ אֵלָיו. אַהֲרֹן הוּא שׁוּשְׁבִינָא לְמַטְרוֹנִיתָא, וְכָל מִלּוֹי הֲווֹ, לְפַיְּיסָא לְמַלְכָּא בְּמַטְרוֹנִיתָא, וְיִתְפַּיֵּיס מַלְכָּא בַּהֲדָהּ. וְע״ד בְּגִין דְּאִיהוּ, שׁוּשְׁבִינָא לָהּ שַׁוִּי מָדוֹרֵיהּ בַּהֲדָהּ, לְתַקָּנָא בֵּיתָא וּלְעַיְּינָא תְּדִיר בְּמִלֵּי דְּבֵיתָא. וְע״ד אִתְתַּקַּן כְּגַוְונָא דִּלְעֵילָא, וְאִקְרֵי כֹּהֵן גָּדוֹל. מ״ל. דִּכְתִיב אַתָּה כֹהֵן לְעוֹלָם עַל דִּבְרָתִי מַלְכִּי צֶדֶק.

25. Therefore, he took everything he needed from the residence of the King. And he had to purify all those coming to the house of the Queen, so that there would be none who were unclean among those who entered the sanctuary. Hence, it is written: "Then shall the priest command to take for him to be cleansed two clean, live birds" (Vayikra 14:4).

25. ובג״כ כָּל מַה דְּאִצְטְרִיךְ מִבֵּי מַלְכָּא, נָטִיל, וְלֵית מַאן דְּיִמְחֵי בִּידֵיהּ. וְע״ד הוּא קָאֵים לְדַכְּאָה לְכָל אִינּוּן דְּעָאלִין לְבֵי מַטְרוֹנִיתָא, בְּגִין דְּלָא יִשְׁתְּכַח מִסְאָבָא בְּאִינּוּן בְּנֵי הֵיכָלָא. ובג״כ כְּתִיב, וְלָקַח לַמִּטַּהֵר שְׁתֵּי צִפֳּרִים וְגוֹ׳.

26. Rabbi Yehuda opened the discussion with the verse: "He who sits in the heavens laughs, Hashem has them in derision" (Tehilim 2:4). "He who sits in the heavens laughs" is "Isaac (lit. 'he will laugh')," who comes from the side of wine, that first smiles and laughs and then rages and bewilders. Hence, it says "who sits in the heavens," and it is not written, 'who sits (in) heaven', FOR HEAVEN IS ZEIR ANPIN, WHICH INCLUDES CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. WERE IT WRITTEN 'WHO SITS (IN) HEAVEN', I WOULD SAY IT IS ZEIR ANPIN, BUT IT IS WRITTEN: "HE WHO SITS IN THE HEAVENS," THAT IS, IN ONE SIDE OF THE HEAVEN, WHICH IS GVURAH AND THE ATTRIBUTE OF ISAAC. Isaac laughs, THAT IS, laughs and illuminates, and therefore the Judgment illuminates and laughs upon the wicked.

26. רִבִּי יְהוּדָה פָּתַח וְאָמַר, יוֹשֵׁב בַּשָּׁמַיִם יִשְׂחָק יְיָ׳ יִלְעַג לָמוֹ. יוֹשֵׁב בַּשָּׁמַיִם יִשְׂחָק, דָּא יִצְחָק דְּאָתֵי מִסִּטְרָא דְּחַמְרָא, נָהִיר בְּקַדְמֵיתָא, וְחַיְיךָ, וּלְבָתַר זָעִים וְתָרִיךְ. הה״ד יוֹשֵׁב בַּשָּׁמַיִם וְלָא כְּתִיב, יוֹשֵׁב שָׁמַיִם. יִשְׂחָק, נָהִיר וְחַיְיךָ. וְעַל דָּא דִּינָא נָהִיר וְחַיְיךָ, לְהוּ לְרַשִּׁיעַיָּיא.

27. Then it is written: "Then shall He speak to them in His wrath, and terrify them in His burning anger" (Tehilim 2:5). Such is the way for the wicked. The Holy One, blessed be He, at first shines on them and shows them favor, as the wine sheds light at first, and then rages and kills. The Holy One, blessed be He, draws the wicked to Him, SO THEY WILL REPENT. If they turn to Him, all is well. If they do not turn to Him, He destroys them and removes them from the World to Come. They have no share in it and they are lost to everything. If they desire to be purified, they are helped. The Holy One, blessed be He, purifies them and brings them close to Him and calls peace upon them, as written: "Peace, peace, both for far and near says Hashem" (Yeshayah 57:19).

27. וּלְבָתַר מַה כְּתִיב, אָז יְדַבֵּר אֵלֵימוֹ בְּאַפּוֹ וּבַחֲרוֹנוֹ יְבַהֲלֵמוֹ. וְכָךְ אָרְחֵי דְּחַיָּיבַיָּא, קוּדְשָׁא בְּרִיךְ הוּא נָהִיר לְהוּ בְּהַאי עָלְמָא, וְנָהִיר לוֹן אַנְפִּין כְּחַמְרָא, דְּנָהִיר בְּקַדְמֵיתָא, וּלְבָתַר זָעִים וְקָטִיל. וְקוּדְשָׁא בְּרִיךְ הוּא מָשִׁיךְ לוֹן לְחַיָּיבַיָּא, אִי יְהַדְּרוּן לְקָבְלֵיהּ, יָאוּת, וְאִי לָא שָׁצֵי לוֹן מֵהַהוּא עָלְמָא דְּאָתֵי, וְלֵית לוֹן בֵּיהּ חוּלָקָא, וְיִשְׁתֵּצוּן מִכֹּלָּא. אַתּוּן לְאִתְדַּכְּאָה, מְסַיְּיעִין לוֹן. וְקוּדְשָׁא בְּרִיךְ הוּא מְדַכֵּי לוֹן וְקָרִיב לוֹן לְגַבֵּיהּ, וְקָארֵי עָלַיְיהוּ שָׁלוֹם. הֲדָא הוּא דִּכְתִיב שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב וְגוֹ׳.

8. "And if a woman has an issue of her blood"
Rabbi Chiya talks about the day that God will punish the wicked and take final vengeance on those who oppressed the children of Yisrael. Rabbi Shimon says that the wicked cause these judgments to be brought to the world before their time. Yet God adds judgments only to the extent that the world is able to bear them. In the time to come God will remove the Unclean Spirit from the world altogether.

28. "And if a woman has an issue of her blood for many days not in the time of her menstruation..." (Vayikra 15:25). Rabbi Chiya opened the discourse on the verse: "Behold, the day of Hashem comes when Your spoil shall be divided in the midst of you" (Zecharyah 14:1). This verse should have been written, 'Behold the day...will come'. Why is it written: "the day comes (also: 'came')"? HE ANSWERS: This day has come before the creation of the world, MEANING MALCHUT OUT OF WHICH ALL JUDGMENTS COME. On this day, the Holy One, blessed be He, will punish the wicked and take vengeance on those that afflict Yisrael. That day comes and stands before the Holy One, blessed be He, and calls upon Him to execute judgment and to destroy the heathens. It receives permission, as written: "For I will gather all the nations against Jerusalem to battle" (Ibid. 2).

28. וְאִשָּׁה כִּי יָזוּב זוֹב דָּמָהּ יָמִים רַבִּים בְּלֹא עֵת נִדָּתָהּ וְגוֹ׳. ר׳ חִיָּיא פָּתַח וְאָמַר, הִנֵּה יוֹם בָּא לַיְיָ׳ וְחֻלַּק שְׁלָלֵךְ בְּקִרְבֵּךְ. הַאי קְרָא הָכִי מִבָּעֵי לֵיהּ, הִנֵּה יוֹם יָבֹא, מַאי, הִנֵּה יוֹם בָּא. אֶלָּא שֶׁכְּבָר בָּא, עַד לָא אִבְרֵי עָלְמָא, וְהוּא יוֹם דְּבֵיהּ יַעְבִּיד דִּינָא לְחַיָּיבַיָּא. וְהוּא יוֹם דְּבֵיהּ יִתְפְּרַע קוּדְשָׁא בְּרִיךְ הוּא מֵאִינּוּן דְּעָקוּן לוֹן לְיִשְׂרָאֵל. הַאי יוֹם בָּא וְקָאִים קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא, וְתָבַע מִנֵּיהּ לְמֶעְבַּד דִּינָא וּלְשֵׁצָאָה עִכּוּ״ם, וְאִתְיְהִיב לֵיהּ רְשׁוּ, כד״א וְאָסַפְתִּי אֶת כָּל הַגּוֹיִם אֶל יְרוּשָׁלַם לַמִּלְחָמָה וְגוֹ׳.

29. Rabbi Yitzchak said: The Holy One, blessed be He, has two days, one that stays with Him, NAMELY GVURAH, and one that comes before Him, NAMELY MALCHUT. And with these, He makes war on all. When that day, MALCHUT, comes to make war, it unites with the other day, WHICH IS GVURAH OF ZEIR ANPIN. It takes the arms OF GVURAH OF ZEIR ANPIN and supplements ITS OWN arms, "for the day of Hashem, Tzva'ot shall be upon every one that is proud and lofty, and upon every one that is lifted up that he shall be brought low" (Yeshayah 2:12).

29. רִבִּי יִצְחָק אָמַר, תְּרֵין יוֹמִין אִינּוּן לְקוּדְשָׁא בְּרִיךְ הוּא, חַד שָׁארִי עִמֵּיהּ, וְחַד אָתֵי לְקֳמֵיהּ, וּבְאִלֵּין עָבֵיד קוּדְשָׁא בְּרִיךְ הוּא קְרָבִין בְּכֹלָּא. וְכַד הַאי יוֹמָא, אָתֵי לְאַגָּחָא קְרָבָא, אִזְדְּוַוג בְּהַהוּא יוֹמָא אָחֳרָא, וְנָטִיל זַיְינִין עַל זַיְינֵיהּ, וְאָגַח קְרָבָא בְּכֹלָּא, בְּאִינּוּן רָאמִין וּגְמוּכִין. הה״ד כִּי יוֹם לַיְיָ׳ צְבָאוֹת, עַל כָּל גֵּאֶה וָרָם וְעַל כָּל נִשָּׂא וְשָׁפֵל.

30. Rabbi Shimon cited the verse: "And if a woman has an issue of her blood." This verse has the same meaning as the following: "The sword of Hashem is filled with blood" (Yeshayah 34:6). MALCHUT IS CALLED 'A SWORD' AND ALSO 'A WOMAN', for assuredly she "is filled with blood," THAT IS, JUDGMENTS, as written: "an issue of her blood many days not in the time of her menstruation." This has the same meaning as the verse: "Therefore, Hashem has watched over the evil and brought it upon us," (Daniel 9:14) for we have learned that by their sins, the wicked cause the Holy One, blessed be He, to bring punishments to the world BEFORE THEIR TIME, AND THAT IS THE SECRET OF "NOT IN THE TIME OF HER MENSTRUATION." "Or if it run beyond the time of her menstruation" (Vayikra 15:25), NAMELY, "then I will punish you...more" (Vayikra 26:18). What is the meaning of "punish you...more"? THIS MEANS I will increase more and more Judgments and add blood to blood, more than there is in "the sword of Hashem is filled with blood." THAT IS, THERE ARE MORE JUDGMENTS THAN THERE ALREADY ARE IN MALCHUT HERSELF, FOR THIS IS THE SECRET OF: "IF IT RUN BEYOND THE TIME OF HER MENSTRUATION." THAT IS, MORE JUDGMENTS WILL RUN BEYOND THOSE OF HER MENSTRUATION; WHICH ARE, HER OWN JUDGMENTS.

30. רִבִּי שִׁמְעוֹן אָמַר, וְאִשָּׁה כִּי יָזוּב זוֹב דָּמָהּ וְגוֹ׳. הַיְינוּ דִּכְתִיב, חֶרֶב לַיְיָ׳ מָלְאָה דָם. מָלְאָה דָם וַדַּאי, דִּכְתִיב כִּי יָזוּב זוֹב דָּמָהּ יָמִים רַבִּים. בְּלֹא עֵת נִדָּתָהּ, הַיְינוּ דִּכְתִיב, וַיִּשְׁקֹד יְיָ׳ עַל הָרָעָה וַיְבִיאֶהָ עָלֵינוּ. דְּתָנִינָן, קוּדְשָׁא בְּרִיךְ הוּא אַקְדִּים פּוּרְעָנוּתָא לְעָלְמָא, חַיָּיבַיָּא מְקַדְּמִין פּוּרְעָנוּתָא בְּחוֹבֵיהוֹן לְמֵיתֵי לְעָלְמָא, אוֹ כִּי תָזוּב עַל נִדָּתָהּ. הַיְינוּ וְיָסַפְתִּי לְיַסְּרָה אֶתְכֶם, מַהוּ וְיָסַפְתִּי לְיַסְּרָה. אוֹסִיף דִּינָא עַל דִּינָא, וְאֶתֵּן דָּמָא עַל דָּמָא, יַתִּיר עַל מַה דְּאִית בְּהַהוּא חֶרֶב לַיְיָ׳ מָלְאָה דָם.

31. כְּתִיב, לֹא אוֹסִיף לְקַלֵּל עוֹד אֶת הָאֲדָמָה בַּעֲבוּר הָאָדָם. מַהוּ לֹא אוֹסִיף. אֶלָּא, לָא אֶתֵּן עוֹד תּוֹסֶפֶת לְהַהוּא חֶרֶב, אֶלָּא כְּגַוְונָא דְיָכִיל עָלְמָא לְמִסְבַּל. וְהָא כְּתִיב וְיָסַפְתִּי. אֶלָּא לְיַסְּרָה כְּתִיב, וְלָא לְשֵׁיצָאָה. הה"ד, אוֹ כִּי תָזוּב עַל נִדָּתָהּ.

31. It is written: "I will not again curse the ground any more for man's sake" (Beresheet 8:21), MEANING I will not again add JUDGMENTS to this sword, WHICH IS MALCHUT, but only to the extent that the world is able to sustain. HE ASKS: It is written "more," MEANING THAT HE WILL SUPPLEMENT JUDGMENTS TO MALCHUT. HE ANSWERS: Yet it is written, "I will punish you MORE," not 'destroy', WHICH MEANS HE GIVES MORE ONLY TO THE EXTENT THAT THE WORLD WILL BE ABLE TO SUFFER. Therefore, it is written: "If it run beyond the time of her menstruation," SHE WILL HAVE MORE JUDGMENTS THAN SHE HAS OF HER OWN.

32. כָּל יְמֵי זוֹב טוּמְאָתָהּ. מַהוּ כָּל יְמֵי זוֹב טוּמְאָתָהּ. אֶלָּא חַיָּיבַיָּא מְסָאֲבִין בְּחוֹבֵיהוֹן לְגַרְמֵיהוֹן, וּמְסָאֲבִין לַאֲתַר אָחֳרָא, כד"א, כִּי אֶת מִקְדַּשׁ יְיָ' טִמֵּא. וְאִתְּעַר רוּחַ מְסָאֲבָא עָלַיְיהוּ. וּלְזִמְנָא דְאָתֵי, זַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְדַכְּאָה לְהוּ לְיִשְׂרָאֵל וּלְאַעֲבְּרָא לְהַהוּא רוּחָא מְסָאֲבָא מֵעָלְמָא. דִּכְתִיב, לֹא יוֹסִיף יָבֹא בָךְ עוֹד עָרֵל וְטָמֵא. וּכְתִיב וְאֶת רוּחַ הַטּוּמְאָה אַעֲבִיר מִן הָאָרֶץ. מִן הָאָרֶץ וַדַּאי.

32. "All the days of the issue of her uncleanness" (Vayikra 15:25). What are "the days of the issue of her uncleanness"? HE ANSWERS: The wicked pollute BOTH themselves and another place with their sins, as it is written: "Because he has defiled the sanctuary of Hashem" (Bemidbar 19:20). An Unclean Spirit is awakened against them. In the time to come, the Holy One, blessed be He, will purify Yisrael and remove that Unclean Spirit from the world, as written: "For henceforth there shall no more come into you the uncircumcised and unclean" (Yeshayah 52:1), and: "And also I will cause the Unclean Spirit to pass out of the land" (Zecharyah 13:2); out of the land indeed.

9. "In the day of prosperity be joyful"
Rabbi Elazar says that when a man is prosperous he should show himself in public and give kindness to everyone else; then kindness from above rests on him. But in times of adversity he should not show himself in case the Judgment that is looming everywhere should fall on him too. Many swords hang from the highest sword of judgment, and whoever meets them is harmed.

33. ר' חִזְקִיָּה הֲוָה יָתִיב קָמֵיהּ דְּר' אֶלְעָזָר, לֵילְיָא חַד קָמוּ בְּפַלְגוּת לֵילְיָא לְמִלְעֵי בְּאוֹרַיְיתָא. פְּתַח רִבִּי אֶלְעָזָר וְאָמַר, בְּיוֹם טוֹבָה הֱיֵה בְטוֹב וְגוֹ' גַּם אֶת זֶה לְעוּמַת זֶה עָשָׂה הָאֱלֹהִים וְגוֹ'. בְּיוֹם טוֹבָה הֱיֵה בְטוֹב, בְּזִמְנָא דְאַסְגֵּי קוּדְשָׁא בְּרִיךְ הוּא חֶסֶד בְּעָלְמָא, בָּעֵי בַּר נָשׁ לְמֵיהַךְ בְּשׁוּקִי וּלְאִתְחַזָּאָה קָמֵי כֹּלָּא, דְּהָא כַּד שָׁאֲרֵי טִיבוּתָא דְקוּדְשָׁא בְּרִיךְ הוּא בְּעָלְמָא, בְּכֹלָּא שָׁאֲרֵי, וּבְכֹלָּא עָבֵיד טִיבוּ וְאַסְגֵּי לֵיהּ בְּעָלְמָא. וּבג"כ, יִתְחַזֵּי ב"נ בְּאִתְגַּלְיָא בְּשׁוּקִי, וְיַעְבִּיד טִיבוּ דְּלִשְׁרֵי עָלֵיהּ טִיבוּ אָחֳרָא. הָדָא הוּא דִּכְתִיב בְּיוֹם טוֹבָה הֱיֵה בְטוֹב. הֱיֵה בְטוֹב וַדַּאי.

33. Rabbi Chizkiyah was studying with Rabbi Elazar. One night, they rose at midnight to study the Torah and Rabbi Elazar discoursed on the following verse: "In the day of prosperity be joyful...Elohim has made the one as well as the other..." (Kohelet 7:14). "In the day of prosperity be joyful," MEANS THAT when the Holy One, blessed be He, lavishes kindness on the world, a man should go to the marketplace and show himself before everyone. The Chesed of the Holy One, blessed be He, rests upon all, for He shows kindness to everybody and increases it in the world. Therefore, a man should show himself in public, and he should do kindness so that another Chesed FROM ABOVE will rest upon him, as it is written: "In the day of prosperity be joyful." He will indeed be joyful.

34. "But in the day of adversity consider" (Ibid.). It is not written: 'In the day of adversity be sad', AS IT IS WRITTEN, "IN THE DAY OF PROSPERITY BE JOYFUL," but rather, "in the day of adversity consider," MEANING at the time that Judgment looms over the world, a man should not show himself in the marketplace and should not walk alone. When Judgment looms over the world, it looms over all, and whoever meets THE DESTRUCTIVE ANGEL is sentenced by that Judgment, as it is written: "Sometimes ruin comes for want of justice" (Mishlei 13:23). This is because justice, WHICH IS ZEIR ANPIN, departs from righteousness, WHICH IS MALCHUT, and they do not dwell within one another, AND HAVE NO INFLUENCE on the world. Therefore, IT IS WRITTEN, "consider," NAMELY consider and be vigilant and watchful on every side and know that Judgment abides everywhere. Do not show yourself abroad so that JUDGMENT shall not rest upon you. The reason is that, "Elohim has made the one as well as the other." Thus, at the time that kindness rests upon the world, it rests all over. Also, when Judgment looms over the

world, it looms over all. He who chances upon it WILL BE caught.

34. וּבְיוֹם רָעָה רְאֵה. לָא כְּתִיב וּבְיוֹם רָעָה הֲוֵה בְּרָע, אֶלָּא, בְּיוֹם רָעָה רְאֵה. דְּהָא בְּשַׁעֲתָא דְּדִינָא תַּלְיָא בְּעָלְמָא, לָא לְבַעֵי לֵיהּ לֶאֱינִישׁ לְאִתְחַזָּאָה בְּשׁוּקָא וּלְמֵיהַךְ יְחִידָאָה בְּעָלְמָא. דְּהָא כַּד דִּינָא שַׁרְיָא בְּעָלְמָא, עַל כֹּלָּא שָׁארֵי. וּמַאן דְּפָגַע בֵּיהּ, וְאַעְרַע קַמֵּיהּ, יִתְדָּן בְּהַהוּא דִּינָא. וּכְדֵין כְּתִיב, וְיֵשׁ נִסְפֶּה בְּלֹא מִשְׁפָּט. דְּהָא מִשְׁפָּט אִסְתַּלָּק מִצַּדֵּק, וְלָא שַׁרְיָין דָּא בְּדָא עַל עָלְמָא. וְעַל דָּא רְאֵה. רְאֵה וַהֲוֵי נָטִיר, אַשְׁגַּח וְעַיֵּין לְכָל סִטְרָא. וַהֲוֵי יָדַע, דִּבְכֻלְּהוּ שַׁרְיָא דִּינָא, וְלָא תִּפּוּק לְבַר, וְלָא תִּתְחֲזֵי בְּשׁוּקָא, בְּגִין דְּלָא יִשְׁרֵי עֲלָךְ. מ״ט. בְּגִין דְּגַם אֶת זֶה לְעֻמַּת זֶה עָשָׂה הָאֱלֹהִים. כַּמָּה דְּכַד שָׁארֵי טִיבוּ בְּעָלְמָא שָׁארֵי עַל כֹּלָּא, כַּךְ, כַּד שַׁרְיָא דִּינָא בְּעָלְמָא שָׁארֵי עַל כֹּלָּא, וּמַאן דְּאִעְרַע בֵּיהּ אִתְפַּס.

35. Come and behold: at the time that Judgment looms over the world, many swords, NAMELY LITIGANTS, are suspended from that highest sword. They lift up their heads and see that the highest sword, NAMELY THE SIDE OF JUDGMENT OF MALCHUT, is red and bloody on all sides, THAT IS, WITH JUDGMENTS. Then they decree punishments and all SORTS OF swords are aroused, as written: "Every man has his sword upon his thigh" (Shir Hashirim 3:8), and, "With his sword drawn in his hands" (Yehoshua 5:13). All those swords are ready to punish, and whoever meets them is harmed. It is written: "Behold now Your servant has found favor in Your sight and You have magnified Your mercy which You have shown to me in saving my life; I CANNOT ESCAPE TO THE MOUNTAIN" (Beresheet 19:19). The reason that HE (LOT) WAS AFRAID TO ESCAPE TO THE MOUNTAIN was that Judgment looms over all, in towns, deserts and around the city.

35. ת״ח, כַּד דִּינָא שַׁרְיָא בְּעָלְמָא, כַּמָּה סַיְיפִין תַּלְיָין, דְּנַפְקֵי מֵהַהוּא חֶרֶב עִלָּאָה, וְזַקְפִין רֵישָׁא וְחָמָן דְּהָא הַהוּא חֶרֶב עִלָּאָה סוּמָקָא, מַלְיָיא דָּמָא בְּכָל סִטְרִין, כְּדֵין גַּזְרִין נִימוּסִין. וְכַמָּה סַיְיפַיָּא אִתְּעֲרוּ, כד״א, אִישׁ חַרְבּוֹ עַל יְרֵכוֹ. וּכְתִיב, וְחַרְבּוֹ שְׁלוּפָה בְּיָדוֹ. וְכֻלְּהוּ מִשְׁתַּכְּחֵי לְמֶעְבַּד דִּינָא. וּמַאן דְּיִעְרַע בְּהוּ אִתְּזַק. כְּתִיב, הִנֵּה נָא מָצָא עַבְדְּךָ חֵן בְּעֵינֶיךָ וַתַּגְדֵּל חַסְדְּךָ וְגוֹ׳. מ״ט, בְּגִין דְּבְכָל אֲתַר דְּדִינָא שַׁרְיָא בְּכֹלָּא שַׁרְיָא, בֵּין בְּמָתָא בֵּין בְּמַדְבְּרָא וּבְסָחֲרָנָא דְּמָתָא.

10. "Set me as a seal upon Your heart"
Rabbi Elazar talks about the Tefilin and their meaning in terms of the seal mentioned in the title verse. When the Tefilin are placed both on the arm and on the heart, man makes himself perfect. The topic turns to the time of death when it is so hard for the soul to leave the body; it is just as hard for Yisrael to separate from God, so great is their love for Him. We hear that the two lowest grades of Gehenom are Sheol and Ruin. It is said that "jealousy is as cruel as Sheol", and this is because it is as hard to escape from Sheol as it is for the jealous person to leave his beloved. When the Congregation of Yisrael is jealous for God, her flame sets the world on fire.

36. Rabbi Elazar further discussed the verse: "Set me as a seal upon Your heart" (Shir Hashirim 8:6). The Congregation of Yisrael, WHICH IS MALCHUT, asked the Holy One, blessed be He, to "set me as a seal." "A seal" is the ring seal of Truth. "As a seal upon Your heart" is the seal of the Tefilin that a man places on his heart. "As a seal upon the arm" (Ibid.) is a dark hand, NAMELY MALCHUT which he places on the arm. What is it? It is Isaac, THE LEFT SIDE OF ZEIR ANPIN. The Congregation of Yisrael says, "Set me as a seal," but should say, 'set me a seal' and not "as a seal." HE EXPLAINS THAT "AS A SEAL" means as the head Tefilin, CALLED "A SEAL," whence gain, NAMELY THE MOCHIN, comes to the whole body. Therefore, the Tefilin is placed both on the arm and on the heart. By so doing, a man makes himself perfect, after the supernal model.

36. תּוּ פָּתַח וְאָמַר, שִׂימֵנִי כַחוֹתָם עַל לִבֶּךָ וְגוֹ׳. שִׂימֵנִי כַחוֹתָם, כְּנֶסֶת יִשְׂרָאֵל אָמְרָה דָּא לְקוּדְשָׁא בְּרִיךְ הוּא. שִׂימֵנִי כַחוֹתָם, מַאן הוּא חוֹתָם. דָּא חוֹתָם דְּגוּשְׁפַּנְקָא דִּקְשׁוֹט. כַּחוֹתָם עַל לִבֶּךָ, דָּא חוֹתָם שֶׁל תְּפִלִּין, דְּאָנַח ב״נ עַל לִבֵּיהּ. כַּחוֹתָם עַל זְרוֹעֶךָ, דָּא יַד כֵּהָה, דְּמָנַח בְּהַהוּא זְרוֹעַ, וּמַנּוּ יִצְחָק. וכ״י קָאָמַר שִׂימֵנִי כַחוֹתָם, חוֹתָם מִבָּעֵי לֵיהּ, מַאי כַּחוֹתָם. כְּאִינּוּן תְּפִלִּין דְּרֵישָׁא, דְּאָתֵי שִׁבְחָא לְכָל גּוּפָא. וְעַל דָּא תְּפִלִּין בַּזְּרוֹעַ, עַל הַלֵּב, וּבְדָא אִשְׁתְּכַח בַּר נָשׁ שְׁלִים כְּגַוְונָא דִּלְעֵילָא.

37. כִּי עַזָּה כַמָּוֶת אַהֲבָה. מַאי כִּי עַזָּה כַמָּוֶת. אֶלָּא לָא אִשְׁתְּכַח קַשְׁיוּתָא בְּעָלְמָא, כְּמָה דִּפְרִישׁוּ דְּנַפְשָׁא מִגּוּפָא, כַּד בַּעְיָין לְאִתְפְּרָשָׁא. כַּךְ אַהֲבַת כְּנֶסֶת יִשְׂרָאֵל לְקוּדְשָׁא בְּרִיךְ הוּא, דְּלָא אִתְפְּרָשָׁן לְעָלְמִין. וּבג״כ תְּפִלָּה שֶׁל יַד, אִתְקַשְׁרָא בִּזְרוֹעַ, לְקַיְּימָא דִּכְתִיב, שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי.

37. "For love is strong as death" (Shir Hashirim 8:6). HE ASKS: What is "love is strong as death"? HE ANSWERS: There is nothing so hard in the world as the departure of the soul from the body AT THE TIME OF DEATH when they must separate. Such is the love of Yisrael for the Holy One, blessed be He, that they should never separate. Therefore, the hand Tefilin, WHICH IS MALCHUT, combines with that on the arm, WHICH IS THE LEFT SIDE OF ZEIR ANPIN, and fulfills that which is written: "His left hand is under my head" (Shir Hashirim 2:6).

38. קָשֶׁה כִּשְׁאוֹל קִנְאָה. בְּכָל דַּרְגִּין דְּגֵיהִנָּם, לָא אִית קַשְׁיָא כִּשְׁאוֹל, דְּנָחִית לְתַתָּא מִנַּיְיהוּ, בַּר הַהוּא דַּרְגָּא דְּאִקְרֵי אֲבַדּוֹן, וְדָא וְדָא אִשְׁתְּתָּפוּ כַּחֲדָא. וְדָא קַשְׁיָא לְהוּ לְחַיָּיבַיָּא מִכֹּלָּא. כַּךְ, קָשֶׁה כִּשְׁאוֹל קִנְאָה, דְּלֵית קִנְאָה אֶלָּא בְּרַחִימוּתָא, וּמִגּוֹ רַחִימוּתָא אָתֵי קִנְאָה, וּמַאן דְּקַנֵּי לְהַהוּא דְּרָחִים יַתִּיר, קַשְׁיָא לֵיהּ לְאִתְפְּרָשָׁא מִנֵּיהּ מֵהַהוּא דַּרְגָּא דְּאִקְרֵי שְׁאוֹל, דְּאִיהוּ קַשְׁיָא מִכָּל דַּרְגִּין דְּגֵיהִנָּם.

38. "Jealousy is as cruel as Sheol" (Shir Hashirim 8:6). Of all the grades of Gehenom, there is no PLACE MORE harsh than Sheol, for it descends down BELOW ALL THE GRADES except the one called 'Ruin', WHICH IS EVEN FURTHER BELOW SHEOL. Both of them are combined and they are harder on the wicked than all the others. Thus, "jealousy is as cruel as Sheol," for jealousy comes only out of love, and out of love comes jealousy. HE WHO IS JEALOUS BECAUSE OF HAVING SO LITTLE LOVE IS LIKE ONE WHO IS JEALOUS OF HIS WIFE. Whoever is extremely jealous of a beloved one finds it more difficult to depart from him than from the level called Sheol, the harshest and most difficult level in Gehenom.

39. רְשָׁפֶיהָ רִשְׁפֵי אֵשׁ שַׁלְהֶבֶת יָהּ. וּמַאן אִיהוּ שַׁלְהֶבֶת יָהּ, דָּא אֶשָּׁא דְּנָפִיק מִגּוֹ שׁוֹפָר, כְּלִיל מֵרוּחָא וּמַיָּא. וּמִגּוֹ הַהוּא שַׁלְהוֹבָא כַּד מִתְלַהֲטָא בכ״י, אוֹקִיד עָלְמָא בְּשַׁלְהֹבוּתָא בְּקִנְאָה דְּקוּדְשָׁא בְּרִיךְ הוּא, וּבְשַׁעְתָּא דְּהִיא מְקַנְּאָה לֵיהּ, וַוי דְּאַעְרַע בְּשַׁלְהוֹבִיתָא, דְּאִיהוּ יִתּוֹקַד בֵּהוּ.

39. "The coals thereof are coals of fire which have a most vehement flame" (Ibid.). HE ASKS: What does "coals of fire" mean? HE ANSWERS: This is the fire that issues from the Shofar compounded of air and water, MEANING THE ILLUMINATION OF THE CHOCHMAH THAT ISSUES FROM THE LEFT SIDE, THE SECRET OF THE FIRE OF THE BINAH THAT IS CALLED 'SHOFAR'. FOR THAT FIRE, WHICH IS THE LEFT SIDE, ALSO INCLUDES TWO SIDES: THE CENTRAL SIDE, WHICH IS CALLED 'AIR', AND THE RIGHT SIDE, WHICH IS CALLED 'WATER'. That flame which burns in the Congregation of Yisrael, WHICH IS MALCHUT, then sets the world on fire when she is jealous for the Holy One, blessed be He. Woe to he who crosses the path of that flame, for it will burn them.

11. "Cannot quench love"

Rabbi Elazar gives us two interpretations of "many waters" that cannot quench love. He talks about all the illuminations of the Mochin that God gives Yisrael because they love Him. He tells how a man should put on the hand Tefilin in order to combine Chochmah with Chassadim.

40. תּוּ פָּתַח וְאָמַר. מַיִם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת וְגוֹ׳. מַיִם רַבִּים דָּא דְּרוֹעָא יְמִינָא, דְּבָעֵי לְקַשְׁרָא בֵּיהּ קְשָׁרָא דִּתְפִלָּה עַל דְּרוֹעָא שְׂמָאלָא, לְקַיְּימָא וּימִינוֹ תְּחַבְּקֵנִי. ד״א, מַיִם רַבִּים, דָּא הוּא נָהָר עִלָּאָה, דְּמִנֵּיהּ נָפְקִין נַהֲרִין לְכָל עִבְר, וְכֻלְּהוּ נַגְדִּין וְאִתְמַשְׁכָן מִנֵּיהּ. כד״א, מִקּוֹלוֹת מַיִם רַבִּים. מֵאִינּוּן קוֹלוֹת דְּמַיִם רַבִּים, דְּנַפְקָן וְאִתְמַשְׁכָן מִנֵּיהּ. וּנְהָרוֹת, כד״א, נָשְׂאוּ נְהָרוֹת וְגוֹ׳.

40. Rabbi Elazar cited more verses and said: "Many waters cannot quench love nor can the floods drown it" (Shir Hashirim 8:7). "Many waters," refers to the right arm, WHICH IS CHESED, with which one should bind the Tefilin on the left hand to carry out that which is written in the verse: "And His right hand embraces me" (Shir Hashirim 2:6). FOR THERE IS NO ILLUMINATION OF CHOCHMAH OF THE LEFT SIDE UNLESS IT IS COMBINED WITH THE CHASSADIM OF THE RIGHT SIDE. There is also another explanation. "Many waters" refers to the supernal river, WHICH IS BINAH, from which issue lights in every direction, TO THE RIGHT SIDE AND TO THE LEFT. All of them flow and emerge from it, as written: "Than the noise of many waters" (Tehilim 93:4), MEANING from "the noise of many waters," WHICH ARE THE SEVEN SFIROT OF ZEIR ANPIN, SEVEN VOICES that come out and flow FROM THE SUPERNAL RIVER, WHICH IS BINAH. "The floods" ARE THE SFIROT OF ZEIR ANPIN, as written: "The floods have lifted up their voice, the floods lift up their roaring" (Tehilim 93:3), NAMELY, THE SFIROT OF ZEIR ANPIN.

41. אִם יִתֵּן אִישׁ אֶת כָּל הוֹן בֵּיתוֹ בְּאַהֲבָה, דְּרָחִים כ״י לְקוּדְשָׁא בְּרִיךְ הוּא, יָבוּזוּ לוֹ. בּוּז יָבוּזוּ לוֹ, יָבוּז מִבָּעֵי לֵיהּ, מַאי יָבוּזוּ לוֹ. אֶלָּא, אִם יִתֵּן אִישׁ, דָּא קוּדְשָׁא בְּרִיךְ הוּא. אֶת כָּל הוֹן בֵּיתוֹ, כד״א כָּל הוֹן יָקָר וְנָעִים. בְּאַהֲבָה, דְּכ״י לְגַבֵּיהּ, וְלָא לְאִתְקַשְׁרָא בַּהֲדָהּ, בּוּז יָבוּזוּ לוֹ, כָּל אִינּוּן אוּכְלוּסִין וְכָל אִינּוּן מַשְׁרְיָין דִּלְעֵילָא, לְהַהוּא הוֹן יָקָר, דְּהָא לֵית רְעוּתָא לְכֻלְּהוּ אֶלָּא בְּשַׁעֲתָא דְּכ״י מִתְקַשְׁרָא בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, וּמִתְעַטְּרָא בַּהֲדֵיהּ, בְּדֵין כָּל אִינּוּן אוּכְלוּסִין, וְכָל אִינּוּן מַשְׁרְיָין, וְכֻלְּהוּ עָלְמִין כֻּלְּהוּ בְּחֵדוּ, בְּנְהִירוּ, בְּבִרְכָאן, וְעַל דָּא אָמַר שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי.

41. "If a man would give all the substance of his house for love..." (Shir Hashirim 8:7) - with which the Congregation of Yisrael love the Holy One, blessed be He - "It would be utterly scorned (lit. 'they will scorn him')" (Ibid.). HE ASKS: IT IS WRITTEN that "they will scorn him." It should have been written, 'He will scorn him'. What does "they" mean? HE EXPLAINS THAT, "If a man would give," is the Holy One, blessed be He, and, "all the substance of his house," IS ALL THE ILLUMINATIONS OF THE MOCHIN HE HAS, as written: "filled with all precious and pleasant riches" (Mishlei 24:4). "For love," IS THE LOVE of the Congregation of Yisrael for Him, WHICH IS THE LOVE OF THE RIGHT SIDE - NAMELY, THE UNREVEALED CHASSADIM. Yet, He will not be united with her, NAMELY, WITH THE LOWER CHOCHMAH IN HER, BY POURING ON HER NOT THE ILLUMINATION OF CHOCHMAH, BUT THE UNREVEALED CHASSADIM, WHICH ARE "ALL THE SUBSTANCE OF HIS HOUSE." Then, "they will scorn him"; all those battalions and legions above WILL SCORN those "precious and pleasant riches," WHICH ARE CHASSADIM, for they do not desire them, except when the Congregation of Yisrael associate with the Holy One, blessed be He. She is crowned with Him, FOR HE SPREADS CHOCHMAH UPON HER AND THAT CHOCHMAH IN HER IS CLOTHED IN HIS CHASSADIM. Then all the battalions and all the worlds are full of joy, light and blessings, as it is written: "His left hand is under my head," FOR IT IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH. "And His right hand embraces me" IS THE SECRET OF THE UNITY OF CHOCHMAH WITH CHASSADIM.

42(1). מַאן דְּאָנַח תְּפִלִּין, כַּד מָנַח תְּפִלָּה שֶׁל יַד, בָּעֵי לְאוֹשָׁטָא דְּרוֹעָא שְׂמָאלָא, לְקַבְּלָא לָהּ לְכ״י, וּלְקַשְׁרָא קִשְׁרָא עִם יְמִינָא, בְּגִין לְחַבְּקָא לָהּ, לְקַיְּימָא דִּכְתִיב, שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי. לְאִתְחַזָּאָה בַּר נָשׁ כְּגַוְונָא דִּלְעֵילָא, וּלְאִתְעַטְּרָא בְּכֹלָּא, וּכְדֵין ב״נ שְׁלִים בְּכֹלָּא, בִּקְדוּשָׁה עִלָּאָה. וְקוּדְשָׁא בְּרִיךְ הוּא קָרֵי עָלֵיהּ, יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאָר.

42a. When a man puts Tefilin on his hand, he should stretch out his left hand, ON WHICH CHOCHMAH IS POURED, to receive the Congregation of Yisrael, WHICH IS MALCHUT. He should make a tie with his right HAND and embrace her WITH THE CHASSADIM OF THE RIGHT, SO THAT CHOCHMAH WILL BE COMBINED WITH CHASSADIM to fulfill that which is written in the verse: "His left hand is under my head and His right hand embraces me," so as to copy the supernal model and be adorned in everything, WITH BOTH CHOCHMAH AND CHASSADIM. That man is then whole in everything, in the supernal sanctity, and the Holy One, blessed be He, calls him: "Yisrael in whom I will be glorified" (Yeshayah 49:3). We hear of the seven days of Sukkot, and the numbers seven and seventy are emphasized.
Tosefta

תוספתא

42(2). בּוּז יָבוּזוּ לוֹ. מַאי בּוּז. יוֹמָא תְּנִיְינָא וְיוֹמָא שְׁתִיתָאָה וְיוֹמָא שְׁבִיעָאָה דְּסוּכּוֹת, דְּבְהוֹן הֲווֹ מְנַסְּכֵי מַיִם וְיַיִן. דְּז׳ יוֹמִין דְּסוּכּוֹת, בְּהוֹן הֲווֹ מַקְרִיבִין יִשְׂרָאֵל, ע׳ פָּרִים, לְכַפְּרָא עַל שִׁבְעִין מְמָנָן, בְּגִין דְּלָא יִשְׁתְּאַר עָלְמָא חָרוּב מִנַּיְיהוּ, הה״ד וּבַחֲמִשָּׁה עָשָׂר יוֹם וְגוֹ׳ וְהִקְרַבְתֶּם עוֹלָה אִשֶּׁה וְגוֹ׳.
ע״כ תוספתא.

42b. "It would be utterly scorned (Heb. buz)" (Shir Hashirim 8:7). What is 'buz'? IT IS THE INITIALS OF Bet (= two), the second day, Vav (= six), the sixth day, and Zayin (= seven) the seventh day of Sukkot (the Holiday of Booths), on which water and wine were poured, FOR WATER IS THE SECRET OF CHASSADIM AND WINE IS THE SECRET OF CHOCHMAH. During the seven days of Sukkot, Yisrael sacrificed seventy bulls to atone for the seventy SUPERNAL MINISTERS who are in charge of THE SEVENTY NATIONS. THIS IS THE SECRET OF THE ILLUMINATION OF THE LEFT. THE NATIONS HAVE ONLY THE ILLUMINATION OF THE LEFT, AND YISRAEL DID THIS in order to prevent the destruction of the world by them. Hence, it is written: "And on the fifteenth day...you shall offer a burnt offering, a sacrifice made by fire" (Bemidbar 29:12-13).
End of Tosefta

12. "Hear the right"
Rabbi Chizkiyah says that the children of Yisrael are so beloved by God that whenever Malchut comes before Him, He is ready to receive her. We learn that every word of prayer ascends through the firmaments to a place that tests how genuine it is; if the prayer is genuine it is brought before God to be fulfilled, but if it is not it invokes an alien spirit from the Other Side. Rabbi Elazar says that everyone who studies the Torah at night and then comes to praise God in the morning will be happy.

43. Rabbi Chizkiyah cited the verse: "Hear the right, Hashem, attend to my cry..." (Tehilim 17:1). The Congregation of Yisrael is so beloved by the Holy One, blessed be He, that whenever she, MALCHUT, comes before Him, He is ready to receive her, as written: "Hear the right, O Master, attend to my cry, give ear to my prayer." David said: 'I am linked with the Congregation of Yisrael, being before You as she is.' Therefore, "hear the right, Hashem," first, WHICH IS MALCHUT, CALLED 'RIGHTEOUSNESS', and afterwards, "attend to my cry, give ear to my prayer."

43. רִבִּי חִזְקִיָּה פָּתַח וְאָמַר, שִׁמְעָה יְיָ׳ צֶדֶק וְגוֹ׳. כַּמָּה חֲבִיבָה כנס״י קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא, דִּבְכָל זִמְנָא דִכ״י, אָתַת לְקֳמֵיהּ דִּקוּדְשָׁא בְּרִיךְ הוּא, קוּדְשָׁא בְּרִיךְ הוּא אִזְדְּמַן לְקַבְּלָהּ. הה״ד שִׁמְעָה יְיָ׳ צֶדֶק הַקְשִׁיבָה רִנָּתִי הַאֲזִינָה תְּפִלָּתִי. אָמַר דָּוִד, אֲנָא אִתְקְשַׁרְנָא בכ״י. כְּמָה דְּהִיא אִשְׁתְּכַחַת לְקַמָּךְ, אֲנָא נָמֵי הָכִי אִשְׁתַּכַּחְנָא. וּבְגִין כַּךְ שִׁמְעָה יְיָ׳ צֶדֶק, בְּקַדְמֵיתָא, וּלְבָתַר, הַקְשִׁיבָה רִנָּתִי הַאֲזִינָה תְּפִלָּתִי.

44. "From lips without deceit" (Ibid.). HE ASKS: What does that verse mean? HE ANSWERS: We have learned that every word of prayer that issues from a man's mouth ascends aloft through all the firmaments to a place that tests whether it is genuine or not. If it is genuine, then it is brought before the Holy King to be fulfilled, but if not he is driven away and an alien spirit FROM THE OTHER SIDE is evoked by it.

44. בְּלֹא שִׂפְתֵי מִרְמָה. מַאי בְּלָא שִׂפְתֵי מִרְמָה. אֶלָּא הָכִי תְּנִינָן. כָּל מִלָּה וּמִלָּה דְּצִלּוֹתָא, דְּאַפִּיק ב״נ מִפּוּמֵיהּ, סַלְקָא לְעֵילָא וּבַקְעָא רְקִיעִין, וְעָאלַת לַאֲתַר דְּעָאלַת, תַּמָּן אִתְבְּחָנַת הַהִיא מִלָּה, אִי הִיא מִלָּה דְּכַשְׁרָא אִי לָא, אִי אִיהִי מִלָּה דְּכַשְׁרָא עָאלִין לָהּ קָמֵי מַלְכָּא קַדִּישָׁא לְמֶעְבַּד רְעוּתָהּ. וְאִי לָאו, סָאטִין לָהּ לְבַר, וְאִתְעַר בְּהַהִיא מִלָּה רוּחָא אָחֳרָא.

45. Come and behold: it is written of Joseph, "Whose foot they hurt with fetters" (Tehilim 105:18). They hurt his foot with fetters "until the time that his word came to pass, the word of Hashem had tested him" (Ibid. 19). HE ASKS: To whose word does it refer in that verse: "Until the time that his word came"? HE ANSWERS: The words of Joseph's PRAYER came to heaven and were tested TO DISCOVER IF THEY WERE GENUINE, AS WRITTEN: "The word of Hashem had tested him," MEANING THAT HIS WORDS WERE TESTED AND PURIFIED. Then, "the king sent and loosed him, and the ruler of the people let him go free" (Ibid. 20). Meanwhile, morning had arrived.

45. ות״ח, כְּתִיב בֵּיהּ בְּיוֹסֵף, עִנּוּ בַכֶּבֶל רַגְלוֹ וְגוֹ׳. עַד אֵימָתַי, עִנּוּ בַכֶּבֶל רַגְלוֹ. עַד עֵת בֹּא דְּבָרוֹ אִמְרַת יְיָ׳ צְרָפָתְהוּ. עַד עֵת בֹּא דְּבָרוֹ דְּמַאן. אֶלָּא עַד עֵת בֹּא דְּבָרוֹ דְּיוֹסֵף, וְאִתְבְּחִין הַהִיא מִלָּה, הה״ד, אִמְרַת יְיָ׳ צְרָפָתְהוּ. כְּדֵין, שָׁלַח מֶלֶךְ וַיַּתִּירֵהוּ מוֹשֵׁל עַמִּים וַיְפַתְּחֵהוּ. אַדְּהָכִי הֲוָה אָתָא צַפְרָא.

46. Rabbi Elazar cited that verse and said: It is written, "Yet the soul (Nefesh) of my Master shall be bound in the bond of life with Hashem your Elohim" (I Shmuel 25:29). "The soul of my Master" is unspecified and has the same reference as in the verse: "Who has not taken My Name (Nefesh) in vain" (Tehilim 24:4), meaning the morning is the proper time for the Congregation of Yisrael, WHICH IS MALCHUT CALLED 'NEFESH', to unite with her husband, ZEIR ANPIN. THEREFORE, happy are the righteous who study the Torah by night and then come IN THE MORNING to unite with the Holy One, blessed be He, and the Congregation of Yisrael. Of them, it is written: "Let your father and your mother be glad, and let her who bore you rejoice" (Mishlei 23:25).

46. א״ר אֶלְעָזָר, כְּתִיב, וְהָיְתָה נֶפֶשׁ אֲדוֹנִי צְרוּרָה בִּצְרוֹר הַחַיִּים. נֶפֶשׁ אֲדֹנִי, סְתָם. כד״א, אֲשֶׁר לֹא נָשָׂא לַשָּׁוְא נַפְשִׁי, הָא עִידָנָא בְּצַפְרָא לְאִתְקַשְׁרָא כ״י וּלְאִתְחַבְּרָא בְּבַעְלָהּ, זַכָּאִין אִינּוּן צַדִּיקַיָּא דְּמִשְׁתַּדְּלִין בְּאוֹרַיְיתָא בְּלֵילְיָא, וְאָתָאן לְאִתְקַשְׁרָא בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא ובכ״י. עֲלַיְיהוּ כְּתִיב, יִשְׂמַח אָבִיךָ וְאִמֶּךָ וְתָגֵל יוֹלַדְתֶּךָ.

13. There are two spirits

We read about the Strange Spirit and the Spirit of Defilement that descend to earth whenever men are defiled below. Rabbi Elazar talks about when the plague of leprosy is sent to a house and how the house can be purified. He tells how a man who wants to defile himself is defiled by bringing upon himself a second Spirit of Uncleanness; he must be destroyed for the world to be purified.

47. Rabbi Elazar cited that verse: "Thus shall you separate the children of Yisrael from their uncleanness...when they defile My tabernacle that is among them" (Vayikra 15:31). "Thus shall you separate" MEANS like a stranger who is a stranger to everyone and is not bonded with that which is not his.

47. א״ר אֶלְעָזָר כְּתִיב, וְהִזַּרְתֶּם אֶת בְּנֵי יִשְׂרָאֵל מִטֻּמְאָתָם וְגוֹ׳ בְּטַמְּאָם אֶת מִשְׁכָּנִי אֲשֶׁר בְּתוֹכָם. וְהִזַּרְתֶּם, כְּהַאי זָר, דְּאִיהוּ זָר מִכֻּלְּהוּ, וְלָא אִתְחַבָּר בְּמָה דְּלֵיתֵיהּ דִּילֵיהּ.

48. ות״ח, בְּשַׁעֲתָא דְּמִסְתַּאֲבִין בְּנֵי נָשָׁא לְתַתָּא, מִסְאַבִּין לוֹן בְּכֹלָּא, וְהָא אִתְּמַר. אֲבָל, בְּשַׁעֲתָא דְּרוּחַ מִסְאַבָּא אִתְּעַר לְתַתָּא, אִתְּעַר רוּחַ זָר, רוּחַ מִסְאַבָּא דִּלְתַתָּא, אִתְּעַר רוּחַ מִסְאַבָּא אָחֳרָא, וְאִתְיְהִיב לֵיהּ רְשׁוּתָא לְנַחְתָּא לְעָלְמָא. מַאי רְשׁוּתָא, רְשׁוּתָא דְּקֻדּוּשָׁה דַּהֲוָה נָחִית וּמָחֵי בֵּיהּ, לָא אִשְׁתְּכַח, וְאִסְתְּלַק, וּכְדֵין אִתְגַּלְיָיא דִּינָא, לְקָבְלֵיהוֹן דְּחַיָּיבִין, וְאוֹסִיף דִּינָא עַל דִּינֵיהּ, וּכְדֵין, תְּרֵין רוּחִין מִשְׁתַּכְּחִין בְּעָלְמָא, חַד, רוּחָא דְּדִינָא, וְחַד, רוּחָא דְּמִסְאַבָּא.

48. HE EXPLAINS HIS WORDS: Come and behold: When men are defiled below, they are defiled in every respect, as we have already learned. When the Unclean Spirit is roused below, BY DRAWING THE ILLUMINATION OF THE LEFT SIDE FROM ABOVE DOWNWARDS, a strange spirit arises, FOR the Unclean Spirit below rouses another unclean spirit. It obtains permission to go down to the world. HE ASKS: What kind of permission DOES IT OBTAIN? HE ANSWERS: The same permission of Holiness that formerly ALWAYS came down and prevented THAT STRANGE SPIRIT FROM RULING. This spirit is no longer there BECAUSE OF THE UNCLEAN SPIRIT. For when it leaves, the Judgment, WHICH IS THE STRANGE SPIRIT, is revealed and confronts the sinners and augments Judgment. THEN THERE ARE two harmful spirits in the world, one is the spirit of Judgment NAMELY THE STRANGE SPIRIT and the Spirit of Defilement.

49. א״ר אֶלְעָזָר, אִצְטְרִיכְנָא הָכָא לְמֵימַר מִלָּה דְּאוֹלִיפְנָא מֵאַבָּא. ת״ח, הָכָא יַלְפִּינָן מִנֶּגַע דְּבֵיתָא. דְּכַד רוּחָא מִסְאַבָּא שַׁרְיָא בְּבֵיתָא וְקוּדְשָׁא בְּרִיךְ הוּא בָּעֵי לְדַכְּאָה לֵיהּ, שָׁדַר נֶגַע צָרַעַת בְּבֵיתָא, לְקַטְרְגָא דָּא בְּדָא, וְהַהוּא נֶגַע לָא אַעְדֵּי מִבֵּיתָא, וּאע״ג דְּרוּחַ מִסְאַבָּא אִסְתְּלַק מֵהַהוּא בֵּיתָא, עַד דְּיִנְתְּצוּן בֵּיתָא, אֲבָנִין וְאָעִין וְכֹלָּא, כְּדֵין אִתְדְּכֵי אַתְרָא.

49. Rabbi Elazar said: Here I must say something that I have learned from my father. Come and behold: see what we learned here in relation to the plague in the house. When the Unclean Spirit rests upon a house and the Holy One, blessed be He, wants to purify that house, He sends a plague of leprosy there in order to make them denounce each other - THE SPIRIT OF THE PLAGUE FIGHTS THAT ONE OF THE UNCLEANNESS. Although the Unclean Spirit is gone from the house, that plague does not depart from the house AFTER OVERPOWERING THE SPIRIT OF DEFILEMENT until the house is shattered, stones, timbers, and all. Only then is the place purified.

50. כְּהַאי גַּוְונָא, מַאן דְּאִסְתְּאָב וְאִתְּעַר רוּחָא מִסְאַבָּא וְשָׁארֵי עֲלוֹי, כַּד בָּעֵי קוּדְשָׁא בְּרִיךְ הוּא לְדַכְּאָה עָלְמָא, אִתְּעַר רוּחַ דִּינָא תַּקִּיפָא, וְאִשְׁתְּכַח בְּעָלְמָא וְשַׁרְיָא עַל הַהוּא רוּחָא מִסְאַבָּא, וּמְקַטְרְגֵי דָּא בְּדָא, עַד דְּיִתְעַבַּר מֵעָלְמָא, וְהַהוּא רוּחָא דִּינָא תַּקִּיפָא, לָא אִסְתְּלַק מֵאַתְרֵיהּ עַד דְּיִנְתֵּץ אֲתַר, שַׁיְיפִין וְגַרְמִין וְכֹלָּא, כְּדֵין אִתְדְּכֵי עָלְמָא וְאִתְעַבְּרוּ מִנֵּיהּ רוּחִין מִסְאַבִּין, וְעָלְמָא אִשְׁתְּכַח בְּדַכְיוּ.

50. When a man is defiled and arouses the Unclean Spirit to rest upon him and the Holy One, blessed be He, wants to purify the world, He arouses AGAINST HIM a spirit of Stern Judgment that remains in the world and rests upon that Unclean Spirit. They fight each other until He removes THE UNCLEAN SPIRIT from the world. That spirit of harsh Judgment OF THE PLAGUE THAT IT CAUSED TO DEPART FROM THE WORLD does not depart from the place until it is completely shattered, NAMELY THE BODY, the limbs, the bones and everything. Only then is the world purified; the Unclean Spirits are removed, and the world is in a state of cleanliness.

51. וְעַל דָּא תָּנֵינָן, אָתָא לְאִסְתַּאֲבָא מִסְאַבִּין לֵיהּ וַדַּאי. וַוי לֵיהּ לב״נ כַּד שָׁארֵי עָלֵיהּ רוּחַ מִסְאַבָּא, וְאִשְׁתְּכַח בֵּיהּ בְּעָלְמָא, דְּוַדַּאי לִינְדַע, דְּקוּדְשָׁא ב״ה בָּעֵי לְבַעֲרָא לֵיהּ מִן עָלְמָא. זַכָּאִין אִינּוּן צַדִּיקַיָּא דְּכֻלְּהוּ קַדִּישִׁין, וְאִשְׁתְּכָחוּ בְּקֻדּוּשָׁה קֳמֵי מַלְכָּא קַדִּישָׁא, וְשַׁרְיָא עָלַיְיהוּ רוּחַ קַדִּישָׁא, בְּהַאי עָלְמָא וּבְעָלְמָא דְּאָתֵי. כֵּיוָן דְּאָתָא צַפְּרָא קָמוּ אַזְלוּ.

51. Therefore, we have learned that when a man wants to defile himself, he is indeed defiled, FOR THE SECOND SPIRIT OF UNCLEANNESS REMOVES THE FIRST ONE, AS IT IS SAID ABOVE. Woe to the man upon whom rests an Unclean Spirit that dwells with him in the world, for it is well known that the Holy One, blessed be He, desires to remove it from the world; THEREFORE, HE DEFILES HIM MORE, AS SAID. Happy are the righteous who are Holy and appear before the Holy King in their Holiness, and upon whom a Spirit of Holiness rests in this world and in the World to Come. When the morning came, they went on their way.

14. "And angels of Elohim met him"
Rabbi Elazar says that during the time that Jacob lived with Laban God did not speak to him, until he was about to leave; then angels met and accompanied him on his trip. Both the angels of judgment and angels of mercy combined with him; Jacob is the Central Column that combines them both. The angels rescued him from the hands of Esau.

52. עַד דַּהֲווֹ אָזְלֵי, פָּתַח רִבִּי אֶלְעָזָר וְאָמַר, וַיַּעֲקֹב הָלַךְ לְדַרְכּוֹ וַיִּפְגְּעוּ בוֹ מַלְאֲכֵי אֱלֹהִים. וַיַּעֲקֹב הָלַךְ לְדַרְכּוֹ, דַּהֲוָה אָזִיל לְקֳבֵל אֲבוּהִי. ת"ח, כָּל זִמְנָא, דְּיַעֲקֹב אִשְׁתְּכַח לְגַבֵּיהּ דְּלָבָן לָא מַלִּיל עִמֵּיהּ קוּדְשָׁא בְּרִיךְ הוּא, וְאִי תֵּימָא, וְהָא כְּתִיב, וַיֹּאמֶר יְיָ' אֶל יַעֲקֹב שׁוּב אֶל אֶרֶץ אֲבוֹתֶיךָ וּלְמוֹלַדְתֶּךָ וְגוֹ'. הַאי בְּסוֹפָא הֲוָה, בְּזִמְנָא דְּבָעָא לְאִתְפְּרְשָׁא מִלָּבָן וְכַד אִתְפְּרַשׁ מִנֵּיהּ, אָתוּ לְקָבְלֵיהּ אִינּוּן מַלְאֲכֵי וְאוֹזְפּוּהוּ בְּאוֹרְחָא.

52. On their way, Rabbi Elazar opened the discussion, saying: "And Jacob went on his way, and angels of Elohim met him" (Beresheet 32:2). "And Jacob went on his way," MEANING that he was going towards his father. Come and behold: all the time that Jacob was with Laban, the Holy One, blessed be He, did not speak with him. Although it is written: "And Hashem said to Jacob, 'Return to the land of your fathers and to your kindred'" (Beresheet 31:3), this was only at the very end, when he was about to depart from Laban. After leaving him, the angels came and met him and accompanied him on his way.

53. ת"ח, כְּתִיב, וַיִּפְגְּעוּ בוֹ. וַיִּפְגַּע בְּמַלְאֲכֵי אֱלֹהִים מִבָּעֵי לֵיהּ, מַאי בוֹ. אֶלָּא אִינְהוּ אָתוּ לְאִתְכַּלְלָא בֵּיהּ. מַאי לְאִתְכַּלְלָא בֵּיהּ. אֶלָּא אִינּוּן מִסִּטְרָא דִּגְבוּרָה קָאַתְיָין, דִּכְתִיב מַלְאֲכֵי אֱלֹהִים, וְחָמָא מִסִּטְרָא אָחֳרָא מַלְאֲכֵי דְּרַחֲמֵי, וְאִתְכָּלְלוּ בֵּיהּ רַחֲמֵי וְדִינָא.

53. Come and behold: it is written, "met him," but it should have said, 'He met angels of Elohim', SINCE IT WAS JACOB WHO MET THEM. What is the meaning of, "met him"? HE EXPLAINS: They came to combine with him. HE asks: What does this mean? HE ANSWERS: They came from the side of Gvurah, as written, "Angels of Elohim," AND GVURAH IS CALLED "ELOHIM." JACOB saw Angels of Mercy coming from another side. Then both the ANGELS OF Judgment and THOSE OF Mercy combined with him, FOR JACOB IS REFERRED TO AS THE CENTRAL COLUMN, WHICH INCLUDES WITHIN IT THE LEFT AND THE RIGHT, MERCY AND JUDGMENT.

54. ת"ח, בְּקַדְמֵיתָא, מַחֲנֶה אֱלֹהִים, זֶה חַד. לְבָתַר וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא מַחֲנָיִם, תְּרֵי. חַד מִסִּטְרָא דִּדִינָא וְחַד מִסִּטְרָא דְּרַחֲמֵי, מַלְאֲכִין מֵהַאי גִּיסָא, וּמַלְאָכִין מֵהַאי גִּיסָא, וְעַל דָּא כְּתִיב, וַיִּפְגְּעוּ בוֹ. בוֹ, דַּיְיקָא. וַיֹּאמֶר יַעֲקֹב כַּאֲשֶׁר רָאָם, רָאָה אוֹתָם מִבָּעֵי לֵיהּ, מַאי רָאָם. אֶלָּא חָמָא לוֹן כְּלִילָן כַּחֲדָא, מִתְדַּבְּקָן דָּא בְּדָא, מִתְחַבְּרָן דָּא בְּדָא, וְעַל דָּא כְּתִיב רָאָם, וְכֻלְּהוּ אָתוּ לְאוֹזְפָא לֵיהּ וּלְשֵׁיזְבָא לֵיהּ מִידָא דְּעֵשָׂו.

54. Come and behold: at first IT IS WRITTEN, "Elohim's camp" (Beresheet 32:3), which is one, and afterwards IT IS WRITTEN, "He called the name of that place Mahanayim (lit. 'two camps')" (Ibid.), which is two CAMPS. BUT IT WAS PREVIOUSLY EXPLAINED THAT one CAMP was from the side of Judgment and one was from the side of Mercy. There were angels of BOTH THE LEFT and RIGHT sides, FOR JACOB IS THE CENTRAL COLUMN AND INCLUDES BOTH OF THEM. Therefore, it is written: "met him," BEING THE CENTRAL COLUMN. "And when Jacob saw them (Heb. ra'am)" (Ibid.). HE ASKS: Why is it written, "ra'am" as one word, which is not usually used. It should have been written, 'ra'ah otam', meaning that he saw them, as it is used in Hebrew. The reason for this is that he saw THE ANGELS OF MERCY AND JUDGMENT cleaved together and bonded to each other. Therefore, it is written, "ra'am," TO INSTRUCT THAT THEY WERE COMBINED, and all of them came to accompany him and rescue him from the hands of Esau.

15. "And the first came out red"
Because Isaac came from the side of stern Judgment, Esau came out with the red color of the side of Judgment. Jacob was from the second drop of sperm, that was from the side of Mercy and included both the right and the left. Esau came out from the dross of gold because at the time of Esau's conception Isaac's thoughts had been centered on ending the stern Judgment. It is important therefore for a man to concentrate his thoughts on the desire of God during the time he mates so that his descendants will be holy. Isaac's intention at the moment of Jacob's conception was connected with the mighty tree, Zeir Anpin, the Central Column. From this point of view, Jacob is regarded as the firstborn, and Esau not as important. We hear that one day the walls of Jerusalem will reach as high as the Throne of God, and the light of the moon will be as the light of the sun, and the light of the sun will be seven times as bright as it is now.

55. כְּתִיב בֵּיהּ בְּעֵשָׂו, וַיֵּצֵא הָרִאשׁוֹן אַדְמוֹנִי. וַיֵּצֵא הָרִאשׁוֹן, אִי תֵּימָא, דְּיַעֲקֹב טִפָּה קַדְמָאָה הֲוָה, לָאו הָכֵי, דְּהָא כְּתִיב, וַיֵּצֵא הָרִאשׁוֹן, וְלָא כְּתִיב, וַיֵּצֵא רִאשׁוֹן. וּבְגִין דְּיִצְחָק אָתֵי מִסִּטְרָא דְּדִינָא קַשְׁיָא, נָפַק עֵשָׂו אַדְמוֹנִי, סוּמְקָא. דְּאִי יַעֲקֹב הֲוָה בּוּכְרָא, הַהִיא טִפָּה קַדְמָאָה נָפְקָא הָכִי סוּמְקָא. אֲבָל טִפָּה תִּנְיָינָא הֲוָה, וּבְגִין כַּךְ לָא נָפְקָא הָכֵי, דְּהָא מִסִּטְרָא דְּרַחֲמֵי הֲוַת הַהִיא טִפָּה, מֵהַאי גִּיסָא וּמֵהַאי גִּיסָא.

55. It is written of Esau: "And the first came out red" (Beresheet 25:25). "And the first," FOR HE IS CALLED 'FIRST'. It is not so that Jacob was the first drop OF THE SEED AND ESAU WAS THE FIRST TO COME FORTH TO THE WORLD, for it is written: "And the first," NAMELY, THE FIRST AT THE TIME OF PROCREATION. It is not written, 'first', WITHOUT THE DEFINITE ARTICLE HEI, FOR THEN YOU MIGHT SAY THAT HE IS ONLY THE FIRST TO COME FORTH AND NOT THE FIRST OF THE SEED. Because Isaac came from the side of the Stern Judgment, BEING OF THE LEFT SIDE OF ZEIR ANPIN, Esau "came out red," NAMELY, WITH THE RED COLOR OF THE SIDE OF GVURAH. If Jacob was the first IN THE INSEMINATION, THAT IS, IF THE FIRST DROP OF SPERM WAS JACOB'S, then he would have been red, for the first drop LOOKS red AND JACOB WAS NOT RED. Thus, JACOB was from the second drop of sperm and he did not come out so RED, for that drop OF SPERM came from the side of Mercy and INCLUDED this side and that side, BOTH THE RIGHT AND THE LEFT.

56. וְטִפָּה דְּעֵשָׂו לָא הֲוַת כְּטִפָּה דְּיַעֲקֹב, דְּדָא שְׁלִים וְדָא לָא שְׁלִים. וּבְהַהִיא שַׁעֲתָא, יִצְחָק הֲוָה מְכַוֵּון בְּסִיּוּמָא דְּדִינָא קַשְׁיָא, דְּאַפִּיק בְּסִטְרוֹי, בְּגְלִיפוֹי טְהִירִין בְּשַׁיְיפוֹי, וּבְגִין כַּךְ עֵשָׂו, זוּהֲמָא דְּאִתְהַתִּיךְ מִדַּהֲבָא.

56. The drop of sperm of Esau was not like that of Jacob, for that one was complete and the other was not. At the time OF THE INSEMINATION OF ESAU, Isaac's thoughts were centered on ending the Stern Judgment, MEANING AT THE END OF THE LEFT SIDE WHERE THE DROSS OF GOLD, NAMELY THE KLIPOT, STARTS. For he produced from his own side, the LEFT, lights imprinted on the limbs OF ESAU. Hence, Esau WAS filth, NAMELY the dross which was melted out of gold.

57. וְעַל דָּא תְּנִינָן, דְּבָעֵי ב״נ לְכַוְּונָא בְּהַהִיא שַׁעֲתָא, בִּרְעוּתָא דְּמָארֵיהּ, בְּגִין דְּיִפּוּק בְּנִין קַדִּישִׁין לְעָלְמָא. וְאִי תֵּימָא, יִצְחָק לָא אִתְכַּוָּון. לָאו הָכֵי, אֶלָּא אִתְכַּוָּון בִּקְדוּשָׁה, וְאִתְכַּוָּון בְּסִיּוּמָא דְּהַהוּא אֲתַר, וְאִשְׁתְּכַח כַּד נָפַק הַהִיא טִפָּה קַדְמָאָה, בְּהַהוּא אֲתַר מַמָּשׁ, וְעַל דָּא כְּתִיב, כֻּלּוֹ כְּאַדֶּרֶת שֵׂעָר.

57. Therefore, we have learned that at the time OF MATING, a man should meditate on the desire of his Master so that his descendants will be holy. You might say that Isaac did not meditate ON HOLINESS. This is not so, for he centered his thoughts on Holiness and meditate on the end of the place OF THE LEFT SIDE, WHERE THE KLIPOT START BUT WHICH PERTAINS TO HOLINESS. When the first drop of the sperm came out, IT WAS exactly at that point. Therefore, it is written: "all over like a hairy garment" (Ibid.), NAMELY JUDGMENTS WHICH ARE CALLED 'HAIR'.

58. תָּא חֲזֵי, דָּוִד בִּשְׁבִירוּ דְּסוּמְקָא נָפַק, וְאִתְאֲחַד בִּקְדוּשָׁה דְּמָארֵיהּ. וְעַל דָּא כְּתִיב, וְהוּא אַדְמוֹנִי עִם יְפֵה עֵינַיִם וְטוֹב רֹאִי. אֲבָל יַעֲקֹב בּוּכְרָא הֲוָה מִנֵּיהּ דְּעֵשָׂו, לָא מִטִּפָּה, אֶלָּא דְּכַוָּונָה דִּרְעוּתָא, בְּאִילָנָא עִלָּאָה רַבְרְבָא וְתַקִּיף, וְעֵשָׂו בְּהַהוּא אֲתַר דְּסִיּוּמָא דְּכֹלָּא, וּבְגִין כַּךְ כְּתִיב, הִנֵּה קָטֹן נְתַתִּיךָ בַּגּוֹיִם בָּזוּי אַתָּה מְאֹד.

58. Come and behold: of David, IT IS WRITTEN THAT HE WAS "RUDDY," FOR he was created from the beauty of the red COLOR, WHICH IS THE LEFT SIDE OF BINAH AND WHICH ILLUMINATES MALCHUT. He was linked with his Master's sanctity. Therefore, it is written: "Now he was ruddy with fine eyes and good looking" (I Shmuel 16:12). THE SAME CANNOT BE SAID OF ESAU, FOR HE WAS CREATED FROM THE DROSS OF GOLD, WHICH BEGINS AT THE END OF THE LEFT SIDE, AS SAID. Indeed, Jacob was the firstborn, BEFORE Esau, not through the drop OF SPERM but because the intention DURING MATING was connected with the huge and mighty tree, NAMELY ZEIR ANPIN, THE CENTRAL COLUMN. Esau CAME FROM THE DIRECTING OF DESIRE, at the place which is the ending of all, NAMELY, THE PLACE WHERE HOLINESS ENDS, FOR THERE THE KLIPOT BEGIN. FROM THAT ASPECT, JACOB IS REGARDED AS THE FIRSTBORN AND THE FIRST, AND ESAU WAS SMALLER THAN HIM. Therefore, it is written: "Behold, I will make you small among all the nations; you are greatly despised" (Ovadyah 1:2).

59. Rabbi Yehuda taught that Esau is called "first," as it is written: "And the first came out red." The Holy One, blessed be He, is called "first" as it is written: "I am the first and I am the last" (Yeshayah 44:6), "and with the last, I am he" (Yeshayah 41:4). The "first" will one day punish the "first," meaning THE HOLY ONE, BLESSED BE HE, WILL PUNISH ESAU and build THE TEMPLE, WHICH IS CALLED 'first', as written: "A glorious throne exalted from the beginning (lit. 'first')" (Yirmeyah 17:12). Of the days to come, it is written: "A harbinger (lit. 'first') to Zion will I give, behold, behold them, and to Jerusalem a messenger of good tidings" (Yeshayah 41:27).

59. רִבִּי יְהוּדָה הֲוָה מַתְנֵי הָכֵי. עֵשָׂו נִקְרָא רִאשׁוֹן, דִּכְתִיב, וַיֵּצֵא הָרִאשׁוֹן אַדְמוֹנִי כֻּלּוֹ. וְקוּדְשָׁא בְּרִיךְ הוּא אִקְרֵי רִאשׁוֹן, דִּכְתִיב אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן וְאֶת אַחֲרוֹנִים אֲנִי הוּא. וְזִמִּין לְאִתְפָּרְעָא רִאשׁוֹן מֵרִאשׁוֹן. וּלְמִבְנֵי רִאשׁוֹן, דִּכְתִיב, כִּסֵּא כָבוֹד מָרוֹם מֵרִאשׁוֹן. וּלְזִמְנָא דְאָתֵי כְּתִיב, רִאשׁוֹן לְצִיּוֹן הִנֵּה הִנָּם וְלִירוּשָׁלַם מְבַשֵּׂר אֶתֵּן.

60. We have learned that one day the walls of Jerusalem will reach on high to the Throne of the King, as it is written: "At that time they shall call Jerusalem the Throne of Hashem" (Yirmeyah 3:17). Then, "the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold" (Yeshayah 30:26). FOR THE LIGHT OF MALCHUT, WHICH IS CALLED 'THE MOON', WILL BE AS THE LIGHT OF ZEIR ANPIN, WHICH IS CALLED 'THE SUN', AND THE LIGHT OF THE SUN, WHICH IS ZEIR ANPIN, WILL BE SEVENFOLD MORE THAN IT IS NOW. Then, "on that day, Hashem shall be One and His Name One" (Zecharyah 14:9).
Blessed be Hashem forever and ever. Amen and Amen. Hashem will reign forever and ever. Amen and Amen.

60. תָּאנָא, זִמִּינָא יְרוּשָׁלַם, לְמֶהֱוֵי שׁוּרָהָא לְעֵילָא וּלְאִתְקָרְבָא עַד כּוּרְסֵי יְקָרָא דְּמַלְכָּא. הה"ד בָּעֵת הַהִיא יִקְרְאוּ לִירוּשָׁלַם כִּסֵּא יְיָ. כְּדֵין כְּתִיב, וְהָיָה אוֹר הַלְּבָנָה כְּאוֹר הַחַמָּה וְאוֹר הַחַמָּה יִהְיֶה שִׁבְעָתַיִם. כְּדֵין בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד.
ברוך אדני לעולם אמן ואמן. יתברך אדני לעולם אמן ואמן.

16. "Two young deers"
Rabbi Elazar and Rabbi Yosi hear a voice coming from a cave that speaks about two young deers and says they are the holy camp that Jacob met on his way. The voice then says that those two were Abraham and Isaac. Rabbi Elazar sees his father's image, and it says that the voice is a mouth which speaks great things. Rabbi Shimon also says that the souls of the righteous, who are holy angels, come to the righteous to save them. Although Isaac was alive when he was about to be sacrificed on the altar, his soul was taken to the Throne of God, after which time his eyes were dim.
Tosefta (Addendum)

61. Rabbi Elazar and Rabbi Yosi his father-in-law were on their way from Osha to Lod. Rabbi Yosi asked Rabbi Elazar whether he had heard from his father an explanation of the verse written of Jacob: "And Jacob went on his way and angels of Elohim met him" (Beresheet 32:2). He latter replied that he did not know. When they arrived at the cave of Lod, they heard a voice that said: 'Two young deers have pleased me by fulfilling My desire; these are the holy camp that Jacob met on his way'. Those words made Rabbi Elazar very excited, and he then said: Master of the Universe, such are His ways, for it is better for us not to hear. I hear yet do not comprehend.

תוספתא
61. רִבִּי אֶלְעָזָר, וְר׳ יוֹסֵי חָמוּי, הֲווֹ אָזְלֵי מֵאוּשָׁא לְלוּד. א״ר יוֹסֵי לְר׳ אֶלְעָזָר, אֶפְשָׁר שֶׁמַּעַת מֵאָבוּךָ מַאי דִּכְתִיב, וְיַעֲקֹב הָלַךְ לְדַרְכּוֹ וְגוֹ׳. א״ל לָא יְדַעְנָא. עַד דַּהֲווֹ אָזְלֵי מָטוּ לְמַעֲרָתָא דְּלוּד. שְׁמָעוּ הַהוּא קָלָא דְּאָמַר, תְּרֵי עוּזְלִין דְּאַיְלְתָּא עָבְדוּ קָמַאי רְעוּתָא דְּנִיחָא לִי. וְאִינּוּן הֲווֹ מַשְׁרְיָיתָא קַדִּישָׁא דְּעָרַע יַעֲקֹב קַמֵּיהּ. אִתְרְגִישׁ ר׳ אֶלְעָזָר, וְאִסְתָּעַר בְּנַפְשׁוֹי, וְאָמַר, מָרֵיהּ דְּעָלְמָא כַּךְ אוֹרְחוֹי, טַב לָן דְּלָא נִשְׁמַע, שְׁמַעְנָא וְלָא יְדַעְנָא.

62. Then a miracle happened to him and again he heard the same voice saying to him that those two were Abraham and Isaac. Then he fell to his face and his father's image appeared before him. He said to him: Father, I have asked ABOUT THE TWO DEERS, and was answered that they were Abraham and Isaac; they met Jacob when he was saved from Laban. He said to him: 'Son, release that which was cut off and accept your NEW source. It was a mouth which speaks greatly.' Furthermore, the souls of the righteous, who are holy supernal angels, come to all the righteous to save them.

62. אִתְרְחִישׁ לֵיהּ נִיסָא, וְשָׁמַע הַהוּא קָלָא דְּאָמַר, אַבְרָהָם וְיִצְחָק הֲווֹ, נָפַל עַל אַנְפּוֹי וְחָמָא דְּיוּקְנָא דַּאֲבוֹי, א״ל, אַבָּא, שָׁאֵילְנָא וַאֲתִיבוּנָא, דְּאַבְרָהָם וְיִצְחָק הֲווֹ, דְּעָרְעוּ לְיַעֲקֹב כַּד אִשְׁתְּזִיב מִלָּבָן. א״ל בְּרִי, פּוּק פִּסְקָךְ, וְסָב סְבָתֵךְ, פּוּם מְמַלֵּל רַבְרְבָן הֲוָה. וְלָא דָא הִיא בִּלְחוֹדוֹי, אֶלָּא לְכָל צַדִּיקַיָּא נִשְׁמָתְהוֹן דְּצַדִּיקַיָּא מְעַרְעִין קֳדָמוֹהִי לְשֵׁיזָבוּתֵיהּ, וְאִינּוּן מַלְאֲכֵיא קַדִּישֵׁי עִלָּאֵי.

63. Come and behold: Isaac was alive at that time, but his holy soul was taken to the Throne of his Master when he was to be sacrificed on the altar. After that, his eyes were dim, as it is written: "Were it not that...the fear of Isaac had been with me" (Beresheet 31:42).
End of Tosefta

63. ות״ח, יִצְחָק קַיָּים הֲוָה בְּהַהִיא שַׁעֲתָא, אֲבָל נִשְׁמָתֵיהּ קַדִּישָׁא אִתְנְסִיבַת בְּכוּרְסְיָא יְקָרָא דְּמָארֵיהּ, כַּד אִתְעֲקַד עַל גַּבֵּי מַדְבְּחָא. וּמִכְּדֵין אַסְתְּמוּ עֵינוֹי מֵחֵיזוּ. הַיְינוּ דִּכְתִיב, לוּלֵא וְגוֹ׳ וּפַחַד יִצְחָק הָיָה לִי.
ע״כ תוספתא

1. "After the death of the two sons of Aaron"
Rabbi Yehuda and Rabbi Shimon discuss the words 'spoke' and 'said' in "Hashem spoke to Moses" and "Hashem said to Moses" and we learn that they are from two levels, judgment and mercy, but nevertheless are from the same source, that is Zeir Anpin. Rabbi Yitzchak says that one verse says to serve Hashem in fear and another says to come before him with singing, and that these two verses seem contradictory. Rabbi Shimon says that if one shows awe and reverence, he will then deserve the joy and singing. One should not rejoice too much over worldly matters, so that he wil be able to perform the precepts with gladness. We are told that fear of God is the beginning of service to Him. We read of the several reasons that Nadab and Abihu died while giving the offering, and that they were still under the authority of Aaron at the time. Rabbi Chiya tells how he encountered two men studying the Torah in a cleft in the mountain, and of how they were discussing poems and psalms and songs, and speaking about the sons of Korah who did not die. They say that every time a righteous person dies it brings forgiveness for the sins of the whole generation. The memory of the two sons of Aaron serves as atonement for Yisrael while they are in exile, because Nadab and Abihu are each considered equal to the seventy members of the Sanhedrin who served before Moses.

1. "And Hashem spoke to Moses after the death of the two sons of Aaron... and Hashem said to Moses" (Vayikra 16:1). Rabbi Yehuda comments: Since the verse says, "And Hashem spoke to Moses," what need is there to repeat "and Hashem said to Moses, Speak to your brother Aaron..."? The first statement should have sufficed. HE ANSWERS: We learn that it is written, "And Hashem (lit. 'He') called to Moses and (lit. 'Hashem') spoke to him" (Vayikra 1:1) and also, "And He said to Moses, Come up to Hashem" (Shemot 24:1). It has already been established that the discourse here, NAMELY "AND HE CALLED TO MOSES" OR "AND HE SAID TO MOSES" represents one level, NAMELY MALCHUT. Afterwards, the words, "AND HASHEM SPOKE TO HIM" OR "COME UP TO HASHEM" represent another level, NAMELY ZEIR ANPIN. Here too in our text, "And Hashem spoke to Moses" represents one level, NAMELY THE LEVEL OF JUDGMENT REFERRED TO AS 'SPEAKING', and afterwards the verse, "And Hashem said to Moses, Speak to your brother Aaron" represents another level, NAMELY THE QUALITY OF MERCY REFERRED TO AS 'SAYING'. IN BOTH INSTANCES THE NAME YUD HEI VAV HEI IS MENTIONED, which reveals that they carry one equal scale and all are joined from one source. THIS MEANS THAT BOTH LEVELS, JUDGMENT AND MERCY, ARE OF ONE SCALE FROM ONE SOURCE, WHICH IS ZEIR ANPIN REFERRED TO AS YUD HEI VAV HEI.

1. וַיְדַבֵּר יְיָ׳ אֶל מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְּנֵי אַהֲרֹן וְגוֹ׳. וַיֹּאמֶר יְיָ׳ אֶל מֹשֶׁה. רִבִּי יְהוּדָה אָמַר, כֵּיוָן דִּכְתִיב וַיְדַבֵּר יְיָ׳ אֶל מֹשֶׁה, אֵמַאי זִמְנָא אָחֳרָא וַיֹּאמֶר יְיָ׳ אֶל מֹשֶׁה דַּבֵּר אֶל אַהֲרֹן אָחִיךָ, דְּהָא בְּמִלּוּלָא קַדְמָאָה סַגֵּי. אֶלָּא הָכִי תְּנִינָן, כְּתִיב, וַיִּקְרָא אֶל מֹשֶׁה וַיְדַבֵּר יְיָ׳ אֵלָיו. וּכְתִיב, וְאֶל מֹשֶׁה אָמַר עֲלֵה אֶל יְיָ׳. וְהָא אוּקְמוּהָ מִלָּה, דְּהָכָא דַּרְגָּא חַד. וּלְבָתַר, דַּרְגָּא אָחֳרָא. אוּף הָכָא, וַיְדַבֵּר יְיָ׳ אֶל מֹשֶׁה דַּרְגָּא חַד. וּלְבָתַר וַיֹּאמֶר יְיָ׳ אֶל מֹשֶׁה דַּבֵּר אֶל אַהֲרֹן אָחִיךָ, דַּרְגָּא אָחֳרָא. וְכֻלָּא, בְּחַד מַתְקְלָא סַלְקָא, וּמִן שָׁרְשָׁא חַד כֻּלָּא אִתְחַבָּר.

2. "After the death of the two sons of Aaron": Rabbi Yitzchak opened the discussion saying, "Serve Hashem in fear, and rejoice with trembling" (Tehilim 2:11). It is also written, "Serve Hashem with gladness: come before Him with singing" (Tehilim 100:2). These verses appear to contradict one another, as ONE SAYS TO SERVE IN FEAR AND TREBLING WHILE THE OTHER SAYS WITH GLADNESS AND SINGING. HE ANSWERS: We have learned that "serve Hashem in fear" means that one must first show fear and awe in every act he wishes to perform before his Master. As a result of this reverence before his Master, he will merit to serve with joy the commandments of the Torah. Therefore, it is written, "What does Hashem your Elohim require of you, but to fear" (Devarim 10:12). THROUGH FEAR, HE WILL MERIT IT ALL.

2. אַחֲרֵי מוֹת שְׁנֵי בְּנֵי אַהֲרֹן. רִבִּי יִצְחָק פָּתַח, עִבְדוּ אֶת יְיָ׳ בְּיִרְאָה וְגִילוּ בִּרְעָדָה. וּכְתִיב, עִבְדוּ אֶת יְיָ׳ בְּשִׂמְחָה בָּאוּ לְפָנָיו בִּרְנָנָה. הֲנֵי קְרָאֵי קְשִׁיִין אֲהַדְדֵי, אֶלָּא הָכִי תָּאנָא, עִבְדוּ אֶת יְיָ׳ בְּיִרְאָה. דְּכָל פּוּלְחָנָא דְּבָעֵי ב״נ לְמִפְלַח קָמֵי מָארֵיהּ, בְּקַדְמֵיתָא בָּעֵי יִרְאָה, לְדַחֲלָא מִנֵּיהּ, וּבְגִין דַּחֲלָא דְּמָארֵיהּ, יִשְׁתְּכַח לְבָתַר דְּיַעֲבִיד בְּחֶדְוָותָא פִּקּוּדֵי אוֹרַיְיתָא. וְעַל דָּא כְּתִיב, מָה יְיָ׳ אֱלֹהֶיךָ שׁוֹאֵל מֵעִמָּךְ כִּי אִם לְיִרְאָה.

3. "And rejoice with trembling," MEANING that man must not overly rejoice in this world, referring only to worldly matters, but one must rejoice in the matters of Torah and the performance of precepts. Then, AS ONE WILL REFRAIN FROM REJOICING IN MUNDANE MATTERS, man will find himself able to perform Torah and precepts with happiness, as is written, "Serve Hashem with gladness."

3. וְגִילוּ בִּרְעָדָה. דְּאָסִיר לֵיהּ לב״נ לְמֶחְדֵּי יַתִּיר בְּעָלְמָא דֵּין. הַאי בְּמִלֵּי דְּעָלְמָא, אֲבָל בְּמִלֵּי דְּאוֹרַיְיתָא וּבְפִקּוּדֵי דְּאוֹרַיְיתָא, בָּעֵי לְמֶחְדֵּי. לְבָתַר, יִשְׁתְּכַח בַּר נָשׁ דְּיַעֲבִיד בְּחֶדְוָותָא פִּקּוּדֵי אוֹרַיְיתָא. דִּכְתִיב, עִבְדוּ אֶת יְיָ׳ בְּשִׂמְחָה.

4. ר׳ אַבָּא אָמַר, עִבְדוּ אֶת יְיָ׳ בְּיִרְאָה. רְזָא דְּמִלָּה הוּא, עִבְדוּ אֶת יְיָ׳ בְּיִרְאָה, מַה יִּרְאָה הָכָא. אֶלָּא כְּמָה דְּאוֹקִימְנָא, דִּכְתִיב, יִרְאַת יְיָ׳ רֵאשִׁית דָּעַת, וּכְתִיב, רֵאשִׁית חָכְמָה יִרְאַת יְיָ׳. יִרְאַת יְיָ׳, קוּדְשָׁא בְּרִיךְ הוּא הָכִי אִקְרֵי. ר׳ אֶלְעָזָר אָמַר, עִבְדוּ אֶת יְיָ׳ בְּיִרְאָה, מַאן דְּבָעֵי לְמֶעְבַּד פּוּלְחָנָא דְּמָארֵיהּ, מֵאָן אֲתַר שָׁארֵי, וּבְאָן אֲתַר יְכַוֵּן פּוּלְחָנָא לְיַחֲדָא שְׁמָא דְּמָארֵיהּ. הָדָר וְאָמַר בְּיִרְאָה, בְּיִרְאָה הוּא שֵׁירוּתָא, מִתַּתָּא לְעֵילָּא.

4. Rabbi Aba said, "Serve Hashem in fear": What fear is meant here? IN OTHER WORDS, WHAT IS THE EXPLANATION IN THIS CONTEXT OF FEAR? HE ANSWERS: As we have established, it is written, "The fear of Hashem is the beginning of knowledge" (Mishlei 1:7) and "the fear of Hashem is the beginning of wisdom" (Tehilim 111:10), so the Holy One, blessed be He, is referred to in this name, "Fear of Hashem," NAMELY MALCHUT. Rabbi Elazar said: IN EXPLANATION OF RABBI ABA'S WORDS, "Serve Hashem in fear," MEANING he who wishes to perform the service of his Master, from what point should he begin and to which area should he aim his service in order to unify the name of his Master? He repeats his words "with fear," because fear, WHICH IS MALCHUT, is the start OF SERVICE going from below upwards, AS THE FIRST SFIRAH GOING FROM BELOW UPWARDS IS MALCHUT.

5. ת״ח, מַה כְּתִיב הָכָא אַחֲרֵי מוֹת, וּלְבָתַר דַּבֵּר אֶל אַהֲרֹן אָחִיךָ וְגוֹ׳ בְּזֹאת יָבֹא אַהֲרֹן, אֶלָּא מִכָּאן, שֵׁירוּתָא לְאַזְהָרָא לְכַהֲנֵי, כָּל מַאן, דְּבַעְיָין לְאִזְדַּהֲרָא בְּהַאי זֹאת, וְדָא הִיא יִרְאַת יְיָ׳.

5. Come and see: It is written: here, "After the death" and later, "Speak to Aaron your brother...Thus shall Aaron come." (Vayikra 16:2-3). WHAT CONNECTION IS THERE BETWEEN "AFTER THE DEATH OF" TO THE VERSE, "THUS (LIT. 'WITH THIS') SHALL AARON COME"? HE ANSWERS: FROM THE DEATH OF THE SONS OF AARON commences the warning to each of the priests that they must be mindful of Zot (Eng. 'this' fem.), which is the fear of Hashem, WHICH IS MALCHUT. FOR THE DEATHS OF THE SONS OF AARON WERE AS A RESULT OF THEIR NEGLIGENCE IN RELATION TO MALCHUT.

6. דָּבָר אַחֵר. אַחֲרֵי מוֹת שְׁנֵי בְּנֵי אַהֲרֹן. ר׳ יוֹסֵי אָמַר, אַחֲרֵי מוֹת נָדָב וַאֲבִיהוּא, מִבָּעֵי לֵיהּ, מ״ט שְׁנֵי בְּנֵי אַהֲרֹן, וְהָא יָדִיעַ דִּבְנוֹי הֲווֹ. אֶלָּא הָכִי תָּאנָא, דְּעַד כָּאן לָאו בִּרְשׁוּתַיְיהוּ קַיְימִי, אֶלָּא בִּרְשׁוּתָא דְּאָבוּהוֹן, וּבג״כ, בְּקָרְבָתָם לִפְנֵי יְיָ׳ וַיָּמוּתוּ, דְּאִינּוּן דְּחָקוּ שַׁעֲתָא בְּחַיֵּי דְּאָבוּהוֹן, וְכֹלָּא הֲוָה, בְּגִין הַהוּא חוֹבָא דְּעָבְדוּ, דִּכְתִיב בְּהַקְרִיבָם אֵשׁ זָרָה. דְּתַנְיָא, בְּאָתַר חַד, כְּתִיב בְּהַקְרִיבָם אֵשׁ זָרָה, וּבְאָתַר חַד כְּתִיב, בְּקָרְבָתָם לִפְנֵי יְיָ׳. וְהַאי וְהַאי הֲוָה, ובג״כ כְּתִיב הָכָא בְּנֵי אַהֲרֹן, וּכְתִיב בְּקָרְבָתָם.

6. Another explanation for, "After the death of the two sons of Aaron." Rabbi Yosi said: It should have read, 'After the death of Nadab and Abihu', so what is the reason THAT IT SAYS, "The two sons of Aaron"? It is obvious that they were his sons. HE ANSWERS: We have learned that until that time they were not adults but still under the authority of their father; CONSEQUENTLY, THE VERSE REFERS TO THEM AS THE SONS OF AARON. Hence, "when they came near before Hashem, and died" (Vayikra 16:1), they were rushing the time OF OFFERING INCENSE during the lifetime of their father, AS IS INDICATED LATER, and there was more, MEANING OTHER CAUSES PRECIPITATED THEIR DEATH. ALSO, because of the sin they committed "when they offered a foreign fire" (Bemidbar 3:4) as we learned, in one place it is written, "When they offered a foreign fire," AND FOR THIS REASON THEY DIED. In another place, it is written, "When they came near before Hashem," THEY DIED BECAUSE THEY SACRIFICED, BECAUSE THEY RUSHED THE TIME TO BURN INCENSE DURING THE LIFETIME OF THEIR FATHER, AS MENTIONED ABOVE. THIS MEANS THE COMBINATION OF both matters CAUSED THEIR DEATHS, so it is written: here, "The two sons of Aaron" TO TEACH THAT THEY WERE STILL UNDER THE AUTHORITY OF AARON, AS DECLARED ABOVE. It is written, "When they came near," FOR THE DEATH WAS AS A RESULT OF THEIR APPROACH BEFORE HASHEM, DURING THE LIFETIME OF THEIR FATHER.

7. Rabbi Chiya said: One day I was traveling to Rabbi Shimon to be taught by him the laws of the Pesach (Passover). I encountered a mountain and I saw clefts and cavities in one rock, and two men were in there. As I approached, I heard the voices of these people who were saying, "A song, a psalm for the sons of Korah, Great is Hashem and highly to be praised..." (Tehilim 48:1-2). Wherefore "A song, a psalm"? HE ANSWERS: Thus do we learn on behalf of Rabbi Shimon: The song is two-fold, NAMELY A SONG AND A PSALM, and since it is a better song than other songs, it is named "song" twice. Similarly, "A psalm, a poem for the Shabbat day" (Tehilim 92:1), MEANING THAT IT IS MORE PRAISEWORTHY THAN OTHER SONGS. In the same fashion, "the song of songs which is Solomon's" (Shir Hashirim 1:1), INDICATING a song that stands above all other songs.

7. א״ר חִיָּיא, יוֹמָא חַד הֲוֵינָא אָזִיל בְּאָרְחָא, לְמֵיהַךְ גַּבֵּי דְּרִבִּי שִׁמְעוֹן, לְמֵילַף מִנֵּיהּ פַּרְשְׁתָּא דְּפִסְחָא. עַרְעִית בְּחַד טוּרָא, וַחֲמֵינָא בְּקִיעִין גּוּמִין בְּחַד טִינְרָא, וּתְרֵין גּוּבְרִין בָּהּ. עַד דַּהֲוֵינָא אָזִיל, שְׁמַעְנָא קָלָא דְּאִינּוּן גּוּבְרִין, וַהֲווֹ אַמְרִין, שִׁיר מִזְמוֹר לִבְנֵי קֹרַח גָּדוֹל יְיָ׳ וּמְהֻלָּל מְאֹד וְגוֹ׳. מַאי שִׁיר מִזְמוֹר. אֶלָּא הָכִי תָּאנָא מִשְּׁמֵיהּ דְּר׳ שִׁמְעוֹן, שִׁיר דְּאִיהוּ כְּפוּל, שִׁיר דְּאִיהוּ מְשׁוּבַּח מִשְּׁאַר שִׁירִין, וְעַל דְּאִיהוּ מְשׁוּבַּח מִשְּׁאַר שִׁירִין, תְּרֵין זִמְנִין אִתְּמַר בֵּיהּ שִׁירָתָא, וְכֵן מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת. כה״ג, שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה, שִׁירָתָא לְעֵילָּא מִן שִׁירָתָא.

8. ALSO HERE, WHERE IT IS WRITTEN, "A song, a psalm," THIS SONG IS SUPERIOR TO OTHERS. It is a song describing the Holy One, blessed be He, which the sons of Korah were singing about those who were dwelling in the doorway of Gehenom. Who were THE SONS OF KORAH? They were the brothers of those residing at the gates of Gehenom, AS THE HOLY SAGES COMMENT ON THE VERSE, "THE SONS OF KORAH DID NOT DIE" (BEMIDBAR 26:11), BUT A PLACE WAS SET FOR THEM IN GEHENOM. As a result, this song was recited on Monday IN THE TEMPLE. I approached them and said to them: What are you doing in this place? They replied: We are merchants, but twice weekly we leave our community to study Torah here because IN THE SETTLEMENT, WE ARE DISTURBED EACH DAY by people and they do not allow us TO STUDY TORAH. I replied to them: How fortunate is your lot.

8. שִׁיר מִזְמוֹר, שִׁירָתָא דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּקָא מְזַמְּרֵי בְּנֵי קֹרַח עַל אִינּוּן דְּיָתְבֵי, עַל פִּתְחָא דְּגֵיהִנָּם. וּמַאן אִינּוּן, אֲחוּהוֹן דְּאִינּוּן דְּיָתְבֵי בְּתַרְעֵי דְּגֵיהִנָּם. וְע״ד, שִׁירָתָא דָּא בְּיוֹם שֵׁנִי אִתְּמַר. קָרִיבְנָא גַּבַּיְיהוּ, אֲמֵינָא לְהוּ, מַאי עֲסָקֵיכוּ בַּאֲתַר דָּא. אָמְרוּ מְזַבְּנֵי אֻנָּן, וּתְרֵי יוֹמֵי בְּשַׁבְּתָא, בָּדִילָנָא מִישׁוּבָא וְנַעֲסֵק בְּאוֹרַיְיתָא. בְּגִין דְּלָא שַׁבְקִין לָן בְּנֵי נָשָׁא, כָּל יוֹמָא וְיוֹמָא. אֲמֵינָא זַכָּאָה חוּלָקֵיכוֹן.

9. Furthermore, they said: Every time that the righteous depart this world, there is likewise annulled from this world all the harsh decrees, and the death of the righteous brings forgiveness for the sins of the generation. Therefore, we read the portion dealing with the sons of Aaron on Yom Kippur (Day of Atonement) to bring forgiveness for the sins of Yisrael. The Holy One, blessed be He, says, 'Contemplate the death of these pious ones, and it will be accredited for you, as if you offered sacrifice this day to attain forgiveness'. We have learned that as long as Yisrael will be in exile and neither be able to offer offerings on this day nor will they be able to offer the two goats, they will at least have the memory of the two sons of Aaron. Thus, it will serve as atonement for them.

9. תּוּ פָּתְחוּ וְאָמְרוּ. בְּכָל זִמְנָא דְּצַדִּיקַיָּא מִסְתַּלְּקִי מֵעָלְמָא, דִּינָא אִסְתַּלָּק מֵעָלְמָא, וּמִיתַתְהוֹן דְּצַדִּיקַיָּא מְכַפֶּרֶת עָל חוֹבֵי דָּרָא. וְעַל דָּא פַּרְשְׁתָּא דִּבְנֵי אַהֲרֹן, בְּיוֹמָא דְּכִפּוּרֵי קָרֵינָן לָהּ, לְמֶהֱוֵי כַּפָּרָה לְחוֹבֵיהוֹן דְּיִשְׂרָאֵל. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, אִתְעַסְּקוּ בְּמִיתָתְהוֹן דְּצַדִּיקַיָּא אִלֵּין, וְיִתְחַשַּׁב לְכוּ כְּאִלּוּ אַתּוּן מְקָרְבִין קָרְבְּנִין בְּהַאי יוֹמָא לְכַפָּרָא עָלַיְיכוּ. דְּתָנֵינָן, כָּל זִמְנָא דְּיִשְׂרָאֵל יֵהוֹן בְּגָלוּתָא, וְלָא יִקְרְבוּן קָרְבְּנִין בְּהַאי יוֹמָא, וְאִינּוּן תְּרֵין שְׂעִירִין לָא יַכְלִין לְקָרְבָא, יְהֵא לְהוּ דִּכְרָנָא, דִּתְרֵי בְּנֵי אַהֲרֹן, וְיִתְכַּפַּר עָלַיְיהוּ.

10. We have learned that it is written, "These are the names of the sons of Aaron, the priests" (Bemidbar 3:3) and also, "Nadab the firstborn, and Abihu, Elazar and Itamar" (Ibid. 2). HE QUESTIONS: It should read: 'And Elazar and Itamar' JUST LIKE IT SAYS "AND ABIHU," so why write "Elazar and Itamar"? WHY DELETE THE CONNECTING 'AND' (VAV) FROM ELAZAR? HE ANSWERS: Abihu was equal to his two brothers. The VERSE EQUATES ABIHU TO ELAZAR AND ITAMAR, and Nadab is equal to all the others.

10. דְּהָכִי אוֹלִיפְנָא, דִּכְתִיב וְאֵלֶּה שְׁמוֹת בְּנֵי אַהֲרֹן הַכֹּהֲנִים וְגוֹ׳. וּכְתִיב, הַבְּכֹר נָדָב וַאֲבִיהוּא אֶלְעָזָר וְאִתָּמָר. וְאֶלְעָזָר וְאִתָּמָר מִבָּעֵי לֵיהּ, מַהוּ אֶלְעָזָר וְאִתָּמָר. אֶלָּא שָׁקוּל הֲוָה אֲבִיהוּא כִּתְרֵי אֲחוּי. וְנָדָב כְּכֻלְּהוּ.

11. The firstborn Nadab stands on his own merits and Abihu rests on his own, AND FOLLOWING THEM ELAZAR AND ITAMAR ARE READ AS JOINED TOGETHER TO TEACH that each one OF NADAB AND ABIHU are considered in the eyes OF SCRIPTURE as both Elazar and Itamar TOGETHER. But BOTH Nadab and Abihu by themselves are each considered equal to the seventy members of the Sanhedrin who served before Moses. For this reason, their deaths atoned for Yisrael. Therefore, it is written, "But let your brethren, the whole house of Yisrael bewail the burning" (Vayikra 10:6). Rabbi Shimon said: THEREFORE THE VERSE SPECIFIES "Nadab the firstborn," meaning he is the one that all acclaim and praise are his. How much more so with Nadab and Abihu TOGETHER, because these two have no equal among all Yisrael.

11. וְאִית דְּמַתְנֵי הַבְּכֹר נָדָב, דָּא בִּלְחוֹדוֹי, וַאֲבִיהוּא בִּלְחוֹדוֹי, וְכָל חַד אִתְחַשִּׁיב בְּעֵינֵיהּ, כְּתַרְוַיְיהוּ, כְּאֶלְעָזָר וְאִתָּמָר. אֲבָל נָדָב וַאֲבִיהוּא בִּלְחוֹדַיְיהוּ, שְׁקוּלִין הֲווֹ לְקֵבֶל שַׁבְעִין סַנְהֶדְרִין, דַּהֲווֹ מְשַׁמְּשִׁין קָמֵי מֹשֶׁה. וּבְגִין כַּךְ, מִיתָתְהוֹן מְכַפְּרָא עַל יִשְׂרָאֵל. וְעַל דָּא כְּתִיב, וַאֲחֵיכֶם כָּל בֵּית יִשְׂרָאֵל יִבְכּוּ אֶת הַשְּׂרֵפָה. וְאָמַר ר׳ שִׁמְעוֹן, הַבְּכֹר נָדָב, כְּלוֹמַר, הַהוּא, דְּכָל שְׁבָחָא וּיקָרָא דִּלֵּיהּ. נָדָב וַאֲבִיהוּא, עַל אַחַת כַּמָּה וְכַמָּה, דְּהָנֵי תְּרֵי, לָא אִשְׁתְּכָחוּ כְּוָתַיְיהוּ בְּיִשְׂרָאֵל.

2. "Jacob, who redeemed Abraham"
We learn that Jacob redeemed Abraham just because God saw that Jacob would descend from Abraham. Rabbi Chizkiyah questions why Hananiah, Mishael and Azariah (who threw themselves into a burning fire) are referred to as descendants of Jacob, when in fact they were the descendants of Judah. Rabbi Shimon explains that is because in their time of danger they referred to Jacob, and God took note of this and protected them, and those who had ridiculed the name of Jacob were killed by the flame.

12. "And Hashem spoke to Moses after the death of the two sons of Aaron" (Vayikra 16:1): Rabbi Chizkiyah opened the discussion saying, "Therefore, thus says Hashem concerning the house of Jacob, who redeemed Abraham..." (Yeshayah 29:22). This verse is troublesome. It should read, 'Therefore, thus says Hashem, who redeemed Abraham'. Why does it say "Therefore, thus says Hashem concerning the house of Jacob, who redeemed Abraham"?

12. וַיְדַבֵּר יְיָ׳ אֶל מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְּנֵי אַהֲרֹן. רִבִּי חִזְקִיָּה פָּתַח וְאָמַר, לָכֵן כֹּה אָמַר יְיָ׳ אֶל בֵּית יַעֲקֹב אֲשֶׁר פָּדָה אֶת אַבְרָהָם וְגוֹ׳. הַאי קְרָא קַשְׁיָא, לָכֵן כֹּה אָמַר יְיָ׳ אֲשֶׁר פָּדָה אֶת אַבְרָהָם מִבָּעֵי לֵיהּ. מַאי, כֹּה אָמַר יְיָ׳ אֶל בֵּית יַעֲקֹב אֲשֶׁר פָּדָה אֶת אַבְרָהָם.

13. We have already learned that Jacob surely redeemed Abraham. At the time that ABRAHAM fell into THE FURNACE OF the Chaldeans' fire, his fate was being decided before the Holy One, blessed be He. In what merit should this one be saved as he lacks ancestral merits? THE HOLY ONE, BLESSED BE HE, said TO THE COURT ON HIGH: 'He should be saved because of his sons.' As we have learned, a son can bring merits for his father. The others replied: But Ishmael will descend from him. The Holy One, blessed be He, replied, 'But Isaac WILL DESCEND FROM HIM, who will extend his throat FOR THE SACRIFICE on the altar'. The others said: But Esau will derive from Isaac. THE HOLY ONE, BLESSED BE HE, said, 'But Jacob will DESCEND FROM HIM, who is a whole throne, and all his sons are perfect before Me.' They concurred by saying: Surely for this merit, Abraham shall be rescued. Such is the meaning of, "who redeemed Abraham."

13. אֶלָּא הָא אוּקְמוּהָ וְהָא אִתְּמַר, דְּיַעֲקֹב פָּדָה אֶת אַבְרָהָם וַדַּאי. דִּבְהַהִיא שַׁעְתָּא דְּנָפַל בְּגוֹ נוּרָא דְּכַשְׂדָּאֵי, דָּנוּ דִּינֵיהּ קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, בְּגִין מַאי יִשְׁתֵּזִיב הַאי, זְכוּת אַבְהָן לֵית לֵיהּ. א״ל, יִשְׁתֵּזִיב בְּגִין בְּנוֹי, דְּהָכִי תַּנְיָא, בְּרָא מְזַכֵּי אַבָּא. אָמְרוּ, הָא יִשְׁמָעֵאל דְּנָפִיק מִנֵּיהּ. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, הָא יִצְחָק, דְּיוֹשִׁיט קְדָלֵיהּ עַל גַּבֵּי מַדְבְּחָא. אָמְרוּ, הָא עֵשָׂו דְּנָפִיק מִנֵּיהּ. אָמַר, הָא יַעֲקֹב, דְּאִיהוּ כּוּרְסְיָא שְׁלֵימְתָּא, וְכָל בְּנוֹהִי שְׁלֵימִין קָמַאי. אָמְרוּ, הָא וַדַּאי בִּזְכוּתָא דָּא יִשְׁתֵּזִיב אַבְרָהָם הה״ד אֲשֶׁר פָּדָה אֶת אַבְרָהָם.

14. לֹא עַתָּה יֵבוֹשׁ יַעֲקֹב וְלֹא עַתָּה פָּנָיו יֶחֱוָרוּ כִּי בִּרְאוֹתוֹ יְלָדָיו מַעֲשֵׂה יָדַי בְּקִרְבּוֹ יַקְדִּישׁוּ שְׁמִי. מַאן אִינּוּן יְלָדָיו מַעֲשֵׂה וְגוֹ׳. אִלֵּין אִינּוּן, חֲנַנְיָה מִישָׁאֵל וַעֲזַרְיָה. בְּנֵי יְהוּדָה אִקְרוּן, וּבג״כ לֹא עַתָּה יֵבוֹשׁ יְהוּדָה מִבָּעֵי לֵיהּ, מַאי לֹא עַתָּה מַאי בָּעֵי הָכָא יַעֲקֹב, וְהָא כְּתִיב, וַיְהִי בָהֶם מִבְּנֵי יְהוּדָה דָּנִיאֵל חֲנַנְיָה מִישָׁאֵל וַעֲזַרְיָה. בְּנֵי יְהוּדָה אִקְרוּן, וּבג״כ לֹא עַתָּה יֵבוֹשׁ יְהוּדָה מִבָּעֵי לֵיהּ, מַאי לֹא עַתָּה יֵבוֹשׁ יַעֲקֹב.

14. IT IS WRITTEN, "Jacob shall not now be ashamed, neither shall his face now grow pale; when he sees his children, the work of My hands, in the midst of him, sanctifying My name" (Yeshayah 29:22-23). HE QUESTIONS: Who are "his children, the work of My hands"? HE ANSWERS: They are Hananiah, Mishael, and Azariah, WHO THREW THEMSELVES INTO A BURNING FIRE TO SANCTIFY MY NAME. HE QUESTIONS, "Jacob shall not now be ashamed": What is Jacob doing here? For it is written, "These were among the descendants of Judah: Daniel, Hananiah, Mishael, and Azariah" (Daniel 1:6). NOTE, they are referred to as scions of Judah. As a result, it should read: 'Judah shall not now be ashamed'. Why then does it state, "Jacob shall not now be ashamed"?

15. אֶלָּא הָכִי תָּנִינָן. בְּהַאי שַׁעְתָּא דְּאִתְכְּפִיתוּ, לְמִנְפַּל בְּנוּרָא, כָּל חַד אָרִים קָלֵיהּ וְאָמַר, גַּבֵּי כָּל אִינּוּן עַמִּין וּמַלְכִין וְאַפַּרְכַיָּא, חֲנַנְיָה אָמַר, יְיָ׳ לִי לֹא אִירָא מַה יַּעֲשֶׂה לִי אָדָם יְיָ׳ לִי בְּעוֹזְרָי וַאֲנִי אֶרְאֶה בְּשׂוֹנְאָי טוֹב לַחֲסוֹת בַּיְיָ׳ וְגוֹ׳. מִישָׁאֵל פָּתַח וְאָמַר, וְאַתָּה אַל תִּירָא עַבְדִּי יַעֲקֹב נְאֻם יְיָ׳ וְגוֹ׳ כִּי אִתְּךָ אֲנִי נְאֻם יְיָ׳ לְהוֹשִׁיעֲךָ כִּי אֶעֱשֶׂה וְגוֹ׳. בְּהַהִיא שַׁעְתָּא, דְּשַׁמְעוּ כֻּלְּהוּ שְׁמָא דְיַעֲקֹב. תַּוְּוהוּ וְחַיְּיכוּ בְּלֵצָנוּתָא. עֲזַרְיָה פָּתַח וְאָמַר, שְׁמַע יִשְׂרָאֵל יְיָ׳ אֱלֹהֵינוּ יְיָ׳ אֶחָד.

15. HE ANSWERS: We have learned at the time they bound HANANIAH, MISHAEL AND AZARIAH in order to cast them into fire, each raised his voice and spoke before all the gathered nations, kings and nobles. Hananiah said, "Hashem is with me, I will not fear: what can man do to me? Hashem takes my part with those who help me: therefore I shall gaze upon those who hate me. It is better to take refuge in Hashem..." (Tehilim 118:6-8). Mishael said, "Therefore fear you not, My servant Jacob, says Hashem...For I am with you, says Hashem, to help you, for I will make a full end of all the nations" (Yirmeyah 30:10-11). At that moment, when THE NATIONS AND THE NOBLES heard the name Jacob, they were disgusted and began mockingly to laugh, BECAUSE HE PUT HIS TRUST IN JACOB. Azariah commenced to proclaim, "Hear O' Yisrael, Hashem our Elohim; Hashem is One" (Devarim 6:4).

16. הה״ד, זֶה יֹאמַר לַיְיָ׳ אֲנִי וְגוֹ׳. זֶה יֹאמַר לֵהּ׳ אֲנִי, דָּא חֲנַנְיָה, וְזֶה יִקְרָא בְּשֵׁם יַעֲקֹב, דָּא מִישָׁאֵל, וְזֶה יִכְתּוֹב יָדוֹ לַיְיָ׳ וּבְשֵׁם יִשְׂרָאֵל יְכַנֶּה, דָּא עֲזַרְיָה, בֵּיהּ שַׁעְתָּא כְּנַשׁ קוּדְשָׁא בְּרִיךְ הוּא פָּמַלְיָא דִּילֵיהּ, אָמַר לוֹן, בְּמַאן מִלָּה, מֵאִינּוּן מִלִּין דְּאָמְרוּ אִלֵּין תְּלָתָא, אַשְׁזִיב לוֹן. פָּתְחוּ וְאָמְרוּ, וְיִדְעוּ כִּי אַתָּה שִׁמְךָ יְיָ׳ לְבַדֶּךָ עֶלְיוֹן עַל כָּל הָאָרֶץ.

16. This is what is written, "One shall say, I am Hashem's..." (Yeshayah 44:5). "One shall say, I am Hashem's" refers to Hananiah, WHO DECLARED THAT "HASHEM TAKES MY PART..." "And another shall call himself by the name of Jacob" (Ibid.): This is Mishael, WHO SAID, "FEAR YOU NOT, O MY SERVANT JACOB." "And another shall subscribe with his hand to Hashem, and surname himself by the name of Yisrael" (Ibid.). This is Azariah, WHO SAID, "HEAR O' YISRAEL..." At that moment, the Holy One, blessed be He, assembled His heavenly council, NAMELY THE ANGELS, and said to them, 'For which word among the words that these three uttered, should I save them?' They replied, "That they may know that You alone, whose name is Hashem, are the most high over all the earth" (Tehilim 83:19), MEANING SAVE THEM, BECAUSE THEY TRUSTED IN HASHEM.

17. בָּה שַׁעְתָּא אָמַר קוּדְשָׁא בְּרִיךְ הוּא לְכוּרְסְיָיא, כּוּרְסְיָיא דִּילִי, בְּמַאן מִלָּה מֵאִינּוּן מִלִּין, אַשְׁזִיב לְאִינּוּן צַדִּיקַיָּיא. אָמַר לֵיהּ, בְּהַאי מִלָּה דְּכֻלְּהוּ חַיְּיכִין בָּה, אַשְׁזִיב לוֹן לֹא עַתָּה יֵבוֹשׁ יַעֲקֹב וְלֹא עַתָּה פָּנָיו יֶחֱוָרוּ. כְּמָה דְּקָאֵים יַעֲקֹב לְגַבֵּי דְּאַבְרָהָם בְּנוּרָא, יְקוּם הַשְׁתָּא לְגַבֵּי אִלֵּין, הה״ד, כֹּה אָמַר יְיָ׳ אֶל בֵּית יַעֲקֹב אֲשֶׁר פָּדָה אֶת אַבְרָהָם לֹא עַתָּה יֵבוֹשׁ יַעֲקֹב וְגוֹ׳. מֵהַאי כִּסּוּפָא דְּלֵצָנוּתָא.

17. At that hour, the Holy One, blessed be He, said to the throne, WHICH IS MALCHUT, 'My throne, for which word, among all the words THEY UTTERED, should I save these righteous men?' It replied: For the word that all the others mocked, I would save them, NAMELY THE MERIT OF JACOB, "Jacob shall not now be ashamed, neither shall his face now grow pale," SO THEY WILL SEE THAT THEY WERE SAVED IN HIS MERIT. Just as THE MERIT OF Jacob stood fast when Abraham was cast into the fire, now it will stand fast for these - NAMELY HANANIAH, MISHAEL AND AZARIAH. This is what is written, "Thus says Hashem concerning the house of Jacob, who redeemed Abraham, Jacob shall not now be ashamed..." namely by the contempt and the mockery with which THE NATIONS AND NOBLES RIDICULED HIM.

18. We have learned that all those who ridiculed this word, NAMELY "JACOB," were consumed by that fire, and a spark of flame killed them. Who saved Hananiah, Mishael and Azariah? HE DID, because they prayed before the Holy One, blessed be He, Hashem, and unified His Name properly. Because they unified His Name properly, they were saved from that consuming fire.

18. תָּנָא, כֻּלְּהוּ דַּהֲווֹ חַיְּיכִין מִמִּלָּה דָּא, אִתּוֹקְדוּ בְּהַהוּא נוּרָא, וְקָטַל לוֹן שְׁבִיבָא דְּנוּרָא. מַאן שֵׁזִיב לְאִלֵּין. עַל דַּהֲווֹ מְצַלְּן קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא וּמְיַחֲדָן שְׁמֵיהּ כַּדְקָא יֵאוֹת, וְעַל דְּמְיַחֲדָן שְׁמֵיהּ כַּדְקָא יֵאוֹת, אִשְׁתֵּזִיבוּ מֵהַהוּא נוּרָא יְקִידְתָּא.

3. Nadab and Abihu

Rabbi Shimon says that in a way Nadab and Abihu died twice, once before God when offering the sacrifice, and once because they left no children, as someone who does not merit children is considered as though dead. We learn that Nadab and Abihu died physically but did not die spiritually because they were reincarnated in Pinchas. The reason they were reincarnated together in one body was because they had not married and so were only considered a half body each. Their sin was later corrected by Pinchas' action in slaying the foreign woman. The two sons of Aaron and Zimri had essentially committed the same sin, that is, bringing near something that was far from holiness. Rabbi Shimon talks about the covenant of peace. We learn that Rabbi Yosi had said that people have their sins forgiven when they feel compassion for afflictions visited upon the just; therefore during Yom Kippur people read about the death of the two sons of Aaron, and they feel distress for them so that their own sins are forgiven. Also, they are reassured that their own children will not die during their lifetimes.

19. The two sons of Aaron offered a foreign fire, as they did not unify His Name properly and, therefore, were consumed in fire. Rabbi Yitzchak stated that it is written, "After the death" and it is later written, "and died" IN THE SAME VERSE. If it states "after the death of the two sons of Aaron" (Vayikra 16:1), wouldn't I know that they died? HE ANSWERS: We are taught that there were two deaths, one before Hashem and one because they left no children, for one who does not merit children is CONSIDERED dead. For this reason, it is written, "After the death...and died"; NAMELY, "AFTER THE DEATH" IS TO BE UNDERSTOOD LITERALLY AND "AND DIED" REFERS TO THEIR NOT HAVING CHILDREN.

19. תְּרֵי בְּנֵי אַהֲרֹן קְרִיבוּ אֶשָּׁא נוּכְרָאָה, דְּלָא אִתְיַחֲדוּ שְׁמֵיהּ כַּדְקָא יֵאוֹת, וְאִתּוֹקְדוּ בְּנוּרָא. רִבִּי יִצְחָק אָמַר, כְּתִיב, אַחֲרֵי מוֹת. וּכְתִיב וַיָּמוּתוּ. כֵּיוָן דְּאָמַר אַחֲרֵי מוֹת שְׁנֵי בְּנֵי אַהֲרֹן, לָא יְדַעְנָא, דְּהָא וַיָּמוּתוּ. אֶלָּא הָכִי תְּנִינָן, תְּרֵי מִיתוֹת הֲווֹ, חַד לְפָנֵי יְיָ׳ וְחַד, דְּלָא הֲווֹ לְהוּ בְּנִין, דְּכָל מַאן דְּלָא זָכֵי לִבְנִין מִית הוּא. בְּגִין כַּךְ, אַחֲרֵי מוֹת, וַיָּמוּתוּ.

20. Rabbi Aba said that it is written, "And Nadab and Abihu died before Hashem, when they offered a foreign fire before Hashem in the wilderness of Sinai, and they had no children: and Elazar and Itamar ministered in the priest's office" (Bemidbar 3:4). HE QUESTIONS: What connection does one have with the other in saying, "And they had no children: and Elazar and Itamar ministered in the priest's office"? DID THE LATTER INHERIT THE PRIESTHOOD FROM NADAB AND ABIHU BECAUSE THEY WERE CHILDLESS? HE ANSWERS: This is what I have said THAT they died because they had no children AND WERE CONSIDERED AS IF DEAD. This is definite, but not like other people even though they did not marry, for they died only a physical death and not a spiritual one.

20. רִבִּי אַבָּא אָמַר, מַאי דִּכְתִיב, וַיָּמֻת נָדָב וַאֲבִיהוּא לִפְנֵי יְיָ׳ בְּהַקְרִיבָם אֵשׁ זָרָה לִפְנֵי יְיָ׳ בְּמִדְבַּר סִינַי וּבָנִים לֹא הָיוּ לָהֶם וַיְכַהֵן אֶלְעָזָר וְאִתָּמָר. מַאי דָּא לְגַבֵּי דָּא, דִּכְתִיב, וּבָנִים לֹא הָיוּ לָהֶם, וַיְכַהֵן אֶלְעָזָר וְאִתָּמָר. אֶלָּא רָזָא דְּמִלְּתָא. הַאי דַּאֲמַינָא, וַיָּמוּתוּ, דְּלָא הֲווֹ לְהוּ בְּנִין. וְהָכִי הוּא וַדַּאי. אֲבָל לָא כִּשְׁאָר בְּנֵי עָלְמָא, אע״ג דְּלָא אַנְסִיבוּ, דְּהָא אִלֵּין לָא מִיתוּ אֶלָּא מִיתַת גַּרְמֵיהוֹן, אֲבָל מִיתַת נַפְשָׁהוֹן לָא מִיתוּ.

21. From where do we know THAT THEY DID NOT DIE A SPIRITUAL DEATH? For it is written, "And Elazar, son of Aaron took him one of the daughters of Putiel to wife; and she bore him Pinchas: these are the heads of the fathers of the Levites according to their families" (Shemot 6:25). HE QUESTIONS: IT SAYS "these," yet Pinchas alone is mentioned, and it says, "heads of the fathers of the Levites" OF PINCHAS ALONE. THIS IS BECAUSE NADAB AND ABIHU WERE REINCARNATED IN PINCHAS; THEREFORE, THE VERSE READS OF HIM, "THESE ARE THE HEADS," A PLURAL EXPRESSION. According to this, their deaths were physical not spiritual, as THEY WERE REINCARNATED IN PINCHAS. Rabbi Elazar said: THIS IS SO and it is understood WHEN IT IS WRITTEN ABOUT HIM, "These," A PLURAL EXPRESSION. It is likewise inherent WHEN IT IS WRITTEN ABOUT HIM, "Heads," A PLURAL EXPRESSION.

21. מנ״ל, דִּכְתִיב, וְאֶלְעָזָר בֶּן אַהֲרֹן לָקַח לוֹ מִבְּנוֹת פּוּטִיאֵל לוֹ לְאִשָּׁה וַתֵּלֶד לוֹ אֶת פִּנְחָס אֵלֶּה רָאשֵׁי אָבוֹת הַלְּוִיִּם לְמִשְׁפְּחוֹתָם. אֵלֶּה, וְהָא פִּנְחָס בִּלְחוֹדוֹי הֲוָה. וּכְתִיב, רָאשֵׁי אָבוֹת הַלְּוִיִּם, בְּג״כ, מִיתַת גַּרְמֵיהוֹן מִיתוּ, מִיתַת נַפְשָׁהוֹן לָא מִיתוּ. א״ר אֶלְעָזָר וַדַּאי מַשְׁמַע אֵלֶּה, וּמַשְׁמַע רָאשֵׁי.

22. Due to this, it is written, "Pinchas, the son of Elazar, the son of Aaron the priest" (Bemidbar 25:7) and also it is written, "And Pinchas son of Elazar, son of Aaron" (Shoftim 20:28) was a priest in those days. It should simply read: 'Pinchas, the son of Elazar the priest'; WHY MENTION "SON OF AARON THE PRIEST"? He wished to tell us that whenever Pinchas is mentioned, IT IS WRITTEN, "son of Aaron the priest." BUT WITH REGARD TO ELAZAR, it is only written, "Elazar the priest" AND NO MENTION OF SON OF AARON, as we find written, "Before Elazar the priest" (Bemidbar 27:21) or "And Elazar the priest said" (Bemidbar 31:21). THIS IS DUE TO THE FACT THAT NADAB AND ABIHU, SONS OF AARON, WERE REINCARNATED IN PINCHAS; THEREFORE, THE VERSE MENTIONS 'SON OF AARON' REGARDING HIM. Consequently, their deaths were physical but spiritually they did not die, AS THEY WERE REINCARNATED IN PINCHAS.

22. ובג״כ כְּתִיב, פִּנְחָס בֶּן אֶלְעָזָר בֶּן אַהֲרֹן הַכֹּהֵן וּכְתִיב וּפִנְחָס בֶּן אֶלְעָזָר בֶּן אַהֲרֹן הַכֹּהֵן הָיָה כֹּהֵן בַּיָּמִים הָהֵם, פִּנְחָס בֶּן אֶלְעָזָר הַכֹּהֵן מִבָּעֵי לֵיהּ, אֶלָּא בְּכָל אֲתַר דְּאָתָא פִּנְחָס בֶּן אַהֲרֹן הַכֹּהֵן כְּתִיב, וְאֶלְעָזָר לָא כְּתִיב אֶלָּא אֶלְעָזָר הַכֹּהֵן. דִּכְתִיב וְלִפְנֵי אֶלְעָזָר הַכֹּהֵן. וַיֹּאמֶר אֶלְעָזָר הַכֹּהֵן וְגוֹ׳. וְעַל דָּא מִיתַת גַּרְמֵיהוֹן מִיתוּ, מִיתַת נַפְשָׁהוֹן לָא מִיתוּ.

23. We have learned from the secret of the Mishnah THAT THE NAME PINCHAS IS FORMED FROM two NAMES, WHICH CONSTITUTE a pair, Pin and Chas. Indeed, Pinchas is spelled with a small Yud-PE YUD NUN CAF SAMECH-for the Yud incorporates the two together. This is the profound explanation that we have already been taught.

23. וְתָנֵינָן בְּרָזָא דְּמַתְנִיתִין, תְּרֵי זוּג, פֵּן חָס. וְהָא אִתְּמַר, יוֹ״ד זְעֵירָא בֵּינֵי אַתְוָון דְּפִנְחָס. דְּהַאי יוֹ״ד כָּלִיל תְּרֵי כַּחֲדָא, וְדָא הוּא רָזָא דְּמִלָּה, וְהָא אִתְּמַר.

24. Rabbi Elazar inquired of his father: Behold, NADAB AND ABIHU were two individuals, why were there not two, MEANING WHY WERE THEY NOT REINCARNATED INTO TWO PEOPLE, BUT ONLY IN PINCHAS? He replied: Each was a half body because they did not marry, AND ONE WHO DOES NOT MARRY IS CONSIDERED A HALF PERSON. For this reason, the two are incorporated in one, as it is written, "And she bore him Pinchas: these are the heads."

24. ר׳ אֶלְעָזָר שָׁאִיל לַאֲבוּי, א״ל, וְהָא תְּרֵי אִינּוּן וּתְרֵי הֲווֹ, אֲמַאי לָא אִשְׁתְּכָחוּ תְּרֵי. א״ל, תְּרֵי פַּלְגֵי גּוּפָא הֲווֹ, דְּהָא לָא אַנְסִיבוּ, וּבג״כ, בְּחַד אִתְכְּלִילוּ, דִּכְתִיב, וַתֵּלֶד לוֹ אֶת פִּנְחָס אֵלֶּה רָאשֵׁי וְגוֹ׳.

25. The Yud in Pinchas was put in him to enjoin the letters only when he has been zealous for the Holy One, blessed be He, and came to straighten that which was crooked upon seeing the sign of the member of the holy covenant that Zimri inserted into another territory. NADAB AND ABIHU were corrected here from their earlier deviation, for NADAB AND ABIHU deviated in a foreign female, as it is written, "When they offered a foreign fire" (Bemidbar 3:4). They were corrected through the foreign woman THAT PINCHAS SLEW, as it is written, "And has married the daughter of a strange El" (Malachi 2:11). Just as in the first case there was a foreign fire, here too was a foreign woman.

25. וְיוֹ״ד דְּפִנְחָס, לָא אִתְיְיהִיב בֵּיהּ לְחַבְּרָא אַתְוָון, אֶלָּא בְּשַׁעֲתָא דְּקָנֵי לְקוּדְשָׁא בְּרִיךְ הוּא, וְאָתָא לְיַשְׁרָא עֲקִימָא, דְּחָמָא דְּהַאי אָת בְּרִית קַדִּישָׁא, עָיֵיל זִמְרִי בִּרְשׁוּתָא אָחֳרָא. וּבְמָה דְּאִתְעַקָּם בְּקַדְמֵיתָא, אִתְתָּקַן הָכָא. בְּנוּכְרָאָה אִתְעַקָּם בְּקַדְמֵיתָא, דִּכְתִיב, בְּהַקְרִיבָם אֵשׁ זָרָה, הָכָא בְּנוּכְרָאָה, אִתְתָּקַן, כְּמָה דִּכְתִיב, וּבָעַל בַּת אֵל נֵכָר. מַה לְהַלָּן אֵשׁ זָרָה, אַף כָּאן נָמֵי אִשָּׁה זָרָה.

26. HE QUESTIONS: What is apparent here, MEANING WHAT IS THE CONNECTION BETWEEN A FOREIGN FIRE TO A FOREIGN WOMAN? HE ANSWERS: At the beginning, they brought near TO THE HOLINESS something that was far removed FROM HOLINESS AND DEFILED THE HOLINESS, as is written, "When they offered a foreign fire." Here too, Zimri COMMITTED THE VERY SAME SIN in that he brought near THAT which was far FROM HOLINESS - NAMELY, THE FOREIGN WOMAN TO THE HOLINESS - BECAUSE he brought near the name of the King, THE SIGN OF THE HOLY COVENANT, to the distant one - NAMELY, THE FOREIGN WOMAN. Immediately, "When Pinchas, the son of Elazar, the son of Aaron the priest, saw it, he rose up from among the congregation" (Bemidbar 25:7). At this point, he corrected the earlier crookedness. Then the Yud was added to his name to enjoin the letters together, THE SECRET OF YESOD THAT CONNECTS ZEIR ANPIN WITH MALCHUT. Thus, he was promised peace, WHICH IS YESOD REFERRED TO AS PEACE, as it is written, "Wherefore say, Behold, I give to him My covenant of peace" (Ibid. 12), My very covenant, NAMELY YESOD.

26. מַאי אִתְחֲזֵי הָכָא. אֶלָּא בְּקַדְמֵיתָא רְחִיקָא קָרִיבוּ, דִּכְתִיב, בְּהַקְרִיבָם אֵשׁ זָרָה. אוּף הָכָא זִמְרִי, הֲוָה קָרִיב רְחִיקָא, שְׁמָא דְּמַלְכָּא, הֲוָה קָרִיב גַּבֵּי רְחִיקָא, מִיַּד, וַיַּרְא פִּנְחָס בֶּן אֶלְעָזָר בֶּן אַהֲרֹן הַכֹּהֵן וַיָּקָם מִתּוֹךְ הָעֵדָה. הָכָא אַתְקִין עֲקִימָא דְּקַדְמֵיתָא, כְּדֵין אִתְיְיהִיב יוֹ״ד בִּשְׁמֵיהּ לְחַבְּרָא אַתְוָון כַּחֲדָא, וְאִתְבְּשַׁר בְּשָׁלוֹם, דִּכְתִיב, לָכֵן אֱמוֹר הִנְנִי נוֹתֵן לוֹ אֶת בְּרִיתִי שָׁלוֹם. בְּרִיתִי מַמָּשׁ.

27. מַאי שָׁלוֹם הָכָא, אֶלָּא בְּהַהוּא כִּתְרָא, חָבוּ בְּקַדְמֵיתָא, בְּהַהוּא כִּתְרָא, אַתְּעֵרוּ קְטָטוּתָא בְּקַדְמֵיתָא, וְהַשְׁתָּא דְּאִתְתַּקַּן, כְּתִיב הִנְנִי נוֹתֵן לוֹ אֶת בְּרִיתִי שָׁלוֹם. בְּרִיתִי מַמָּשׁ, תְּהֵא עִמֵּיהּ בְּשָׁלוֹם, וּבְגִין כַּךְ, אִתְיְהִיב יוֹ״ד זְעֵירָא בִּשְׁמֵיהּ, דְּהָא מֵאַתְוָון זְעִירָאן הִיא, לְאַתְחָזָאָה דְּהָא אִתְתַּקַּן מַה דְּאִתְעַקַּם בְּקַדְמֵיתָא, וְהָא אַשְׁלִימַת עִמֵּיהּ. אָתָא ר׳ אֶלְעָזָר וְנָשִׁיק יְדוֹי. אָמַר, בְּרִיךְ רַחֲמָנָא דְּשָׁאִילְנָא הַאי מִלָּה, וְלָא אִתְאֲבִיד מִנַּאי.

27. HE ASKS: What is this 'peace' we speak of here WHEN IT SAYS, "BEHOLD, I GIVE TO HIM MY COVENANT OF PEACE"? HE ANSWERS: At first they sinned against this Sfirah, YESOD, BY OFFERING FOREIGN FIRE, AS EARLIER MENTIONED. They damaged this Sfirah in instigating a quarrel BETWEEN ZEIR ANPIN AND MALCHUT, AS WRITTEN ABOVE. Now that it is corrected, it is written, "Behold I give him My covenant of peace," My actual covenant, NAMELY THE SFIRAH OF YESOD WHICH GOES BY THE NAME COVENANT. It will be at peace with him, NAMELY THE PEACE BETWEEN ZEIR ANPIN AND MALCHUT. For this reason, a small Yud was added to his name, WHICH HINTS AT YESOD, which is of the small letters to show that what was earlier crooked has already been corrected, MEANING THAT YESOD WHICH WAS CURVED EARLIER HAS BEEN STRAIGHTENED, AS WAS SAID BEFORE, and now MALCHUT is perfected through YESOD. Rabbi Elazar kissed his hands and said: Blessed is the Merciful One for allowing me to ask this thing so it should not get lost from me.

28. תָּאנָא א״ר יוֹסֵי, בְּהַאי יוֹמָא דְּכִפּוּרֵי, אִתְתַּקַּן לְמִקְרֵי פַּרְשְׁתָּא דָא, לְכַפָּרָא לְיִשְׂרָאֵל בְּגָלוּתָא, בְּגִין דָּא, סִדְרָא דְּיוֹמָא דָא, הָכָא אִתְסָדַּר, וּבְגִין דְּמִיתַתְהוֹן דִּבְנֵי אַהֲרֹן, מְכַפְּרָא עַל יִשְׂרָאֵל.

28. We have learned that Rabbi Yosi said: It was established to read this chapter OF THE SONS OF AARON on this day of Yom Kippur, in order to bring atonement for Yisrael in exile WHO ARE UNABLE TO OFFER SACRIFICES. For this reason the order OF SACRIFICES for this day, YOM KIPPUR, was established here IN THE PORTION ABOUT THE SONS OF AARON, AND RECITING IT COMES IN PLACE OF SACRIFICE. FURTHERMORE, the deaths of the sons of Aaron atone for Yisrael.

29. מִכָּאן אוֹלִיפְנָא, כָּל הַהוּא ב״נ דְּיִסּוּרֵי דְּמָארֵיהּ אַתְיָין עָלֵיהּ, כַּפָּרָה דְּחוֹבוֹי אִינּוּן. וְכָל מַאן דְּמִצְטָעֵר עַל יִסּוּרֵיהוֹן דְּצַדִּיקַיָּא, מַעֲבִירִין חוֹבַיָּיא דִּלְהוֹן מֵעָלְמָא. וְעַ״ד בְּיוֹמָא דָא, קוֹרִין, אַחֲרֵי מוֹת שְׁנֵי בְּנֵי אַהֲרֹן, דְּיִשְׁמְעוּן עַמָּא, וְיִצְטַעֲרוּן עַל אֲבוּדְהוֹן דְּצַדִּיקַיָּא, וְיִתְכַּפֵּר לְהוֹן חוֹבַיְיהוּ. וְכָל דְּמִצְטָעֵר עַל אֲבוּדְהוֹן דְּצַדִּיקַיָּא, אוֹ אָחִית דְּמִעִין עָלַיְיהוּ, קוּדְשָׁא בְּרִיךְ הוּא מַכְרִיז עָלֵיהּ וְאוֹמֵר, וְסָר עֲוֹנֶךָ וְחַטָּאתְךָ תְּכוּפָר. וְלָא עוֹד, אֶלָּא דְּלָא יְמוּתוּן בְּנוֹי בְּיוֹמוֹי. וְעָלֵיהּ כְּתִיב, יִרְאֶה זֶרַע יַאֲרִיךְ יָמִים וְגוֹ׳.

29. We also learn from here that every person who has affliction visited upon him from his Master, they serve as atonement for sins. All who have distress for affliction brought upon the just will have their sins pass away from this world. For this reason, on this day, YOM KIPPUR, we read about, "After the death of the two sons of Aaron" so that the congregation listens and feels distress for the pious who were lost and thus the congregation have their sins forgiven. Of him, who feels sorrow for the righteous who perished, or sheds tears for them, the Holy One, blessed be He, announces, "And your iniquity is taken away, and your sin is purged" (Yeshayah 6:7). Furthermore, he is reassured that his children will not die during his lifetime and it is written about him, "He shall see his seed, he shall prolong his days" (Yeshayah 53:10).

4. "All the rivers run into the sea"

Rabbi Shimon wonders how people can ignore the wishes of God for so long, and says that no one lends his ear or wakens his heart. He says that in later generations people will have forgotten the Torah entirely; there will never be another generation like Rabbi Shimon's until the generation in the time of the coming of Messiah, when knowledge will reawaken in the world again. We read about the river, Binah, in which the roots of the Tree of Life are spread. We read of the Sfirot that come forth from this river and the anointing oil that replenishes the Garden of Eden. These streams flow down to the righteous and join together in the sea of wisdom, Malchut. When the wicked interfere, the blessings of these streams are not felt, and judgment is awakened in the world instead of peace. Then people can be blessed only through the priest.

30. "And Hashem said to Moses, Speak to Aaron your brother, that he come not at all times into the holy place" (Vayikra 16:2). Rabbi Shimon said, "All the rivers run into the sea; yet the sea is not full..." (Kohelet 1:7). Rabbi Shimon said: I wonder about people, that they have no eyes to see, no heart to observe, they do not know, or pay attention to the wishes of their Master. How asleep they are and do not awaken before the day will come when thick darkness will cover them; the owner of the deposit will demand his due accounting from them.

30. וַיֹּאמֶר יְיָ׳ אֶל מֹשֶׁה דַּבֵּר אֶל אַהֲרֹן אָחִיךָ וְאַל יָבֹא בְכָל עֵת אֶל הַקֹּדֶשׁ וְגוֹ׳ ר״ש פָּתַח וְאָמַר, כָּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם וְהַיָּם אֵינֶנּוּ מָלֵא וְגוֹ׳. אָמַר רִבִּי שִׁמְעוֹן, תַּוּוֹהְנָא עַל בְּנֵי עָלְמָא, דְּהָא לֵית לְהוּ עַיְינִין לְמֵחֱזֵי, וְלִבָּא לְאַשְׁגְּחָא, וְלָא יַדְעִין, וְלָא שַׁוְיִין לִבַּיְיהוּ לְאִסְתַּכְּלָא בִּרְעוּתָא דְּמָארֵיהוֹן, הֵיךָ נַיְימִין, וְלָא מִתְעָרֵי מִשֵּׁנָתַיְיהוּ, עַד לָא יֵיתֵי הַהוּא יוֹמָא דְּחָפֵי עָלַיְיהוּ חֲשׁוֹכָא וְקַבְלָא, וְיִתְבַּע הַהוּא מָארֵיהּ דְּפִקְדּוֹנָא, חוּשְׁבָּנָא מִנַּיְיהוּ.

31. An announcement is called out about them daily and their soul testifies within them day and night. The Torah raises its voice in all directions and says, "How long, fools, will you love foolishness" (Mishlei 1:22.). "Whoever is a fool, let him turn in here: as for him that lacks understanding, she says to him, Come, eat of my bread, and drink of the wine which I have mixed" (Mishlei 9:4-5). No one lends his ear or wakens his heart.

31. וְכָרוֹזָא כָּל יוֹמָא קָאֲרֵי עָלַיְיהוּ, וְנִשְׁמָתֵהוֹן, אַסְהִידַת בְּהוֹן בְּכָל יוֹמָא וְלֵילְיָא, אוֹרַיְיתָא רָאמַת קָלִין לְכָל עִבְרָ, מַכְרֶזֶת וְאוֹמֶרֶת, עַד מָתַי פְּתָאִים תְּאֶהֱבוּ פֶתִי מִי פֶתִי יָסוּר הֵנָּה חֲסַר לֵב אָמְרָה לוֹ. לְכוּ לַחֲמוּ בְלַחְמִי וּשְׁתוּ בְּיַיִן מָסָכְתִּי. וְלֵית מַאן דְּיַרְכִּין אוּדְנֵיהּ, וְלֵית מַאן דְּיִתְעַר לִבֵּיהּ.

32. Come and see: Later generations will come when Torah will be forgotten among them, the wise will gather in their own place and there won't be found anyone who can begin to explain and finalize THE TORAH. Woe to that generation. From here on, there will not be a generation like the present one until the generation in the time of King Messiah, when knowledge will awaken in the world, as it is written, "For they shall all know Me, from the lowest of them to the greatest of them" (Yirmeyah 31:33).

32. ת״ח, זְמִינִין דָּרֵי בַּתְרָאֵי דְּיֵיתוּן, דְּיִתְנַשֵּׁי אוֹרַיְיתָא מִבֵּינַיְיהוּ, וְחַכִּימֵי לִבָּא יִתְכַּנְּשׁוּן לְאַתְרַיְיהוּ, וְלָא יִשְׁתְּכַח מַאן דְּסָגִיר וּפָתַח. וַוי לְהַהוּא דָּרָא. וּמִכָּאן וּלְהָלְאָה, לָא יְהֵא דָּרָא כְּדָרָא דָּא, עַד דָּרָא דְּיֵיתֵי מַלְכָּא מְשִׁיחָא, וּמַנְדְּעָא יִתְּעַר בְּעָלְמָא, דִּכְתִיב, כִּי כֻלָּם יֵדְעוּ אוֹתִי לְמִקְּטַנָּם וְעַד גְּדוֹלָם.

33. It is written, "And a river went out of Eden" (Beresheet 2:10). We have learned the name of this river. We established that its name is Yuval, NAMELY BINAH, as it is written, "And that spreads out its roots by the river (Heb. yuval)" (Yirmeyah 17:8). In the book of Rabbi Hamnuna Saba (the elder), IT SAYS that its name is life, NAMELY BINAH, whence life comes to the world, which is referred to as the life of the King. We established that it is that great and strong tree, WHICH IS ZEIR ANPIN, that feeds all and is called the Tree of Life, MEANING the tree that has planted its roots in that life ABOVE, NAMELY BINAH. And all is appropriate.

33. ת״ח, כְּתִיב, וְנָהָר יוֹצֵא מֵעֵדֶן. וְתָנִינָן, מַה שְׁמֵיהּ דְּהַהוּא נָהָר. אוֹקִימְנָא יוּבַל שְׁמֵיהּ, דִּכְתִיב, וְעַל יוּבַל יְשַׁלַּח שָׁרָשָׁיו. וּבְסִפְרָא דְּרַב הַמְנוּנָא סָבָא, חַיִּים שְׁמֵיהּ, דִּמִתַּמָּן נָפְקִין חַיִּים לְעָלְמָא, וְאִינּוּן אִקְרוּן חַיֵּי מַלְכָּא. וְהָא אוֹקִימְנָא, הַהוּא אִילָנָא רַבָּא וְתַקִּיפָא, דְּמָזוֹן לְכֹלָּא בֵּיהּ. אִקְרֵי עֵץ חַיִּים. אִילָנָא דְּנָטַע שָׁרְשׁוֹי בְּאִינּוּן חַיִּים, וְכֹלָּא הוּא שַׁפִּיר.

34. We have learned that this river gave forth deep streams, WHICH REPRESENT THE THREE SFIROT - CHESED, GVURAH AND TIFERET OF ZEIR ANPIN - with the anointing oil to replenish the Garden of Eden, WHICH IS MALCHUT, and water the trees and plants, NAMELY THE SFIROT OF MALCHUT. Of this, it is written, "The trees of Hashem have their fill; the cedars of Lebanon, which He has planted" (Tehilim 104:16). These streams, NAMELY CHESED, GVURAH AND TIFERET, flow and continue on and join two pillars that the Baraithas refer to as Yachin and Boaz, NAMELY NETZACH AND HOD. These NAMES are appropriate. From there, NETZACH AND HOD come out all these streams, NAMELY CHESED, GVURAH AND TIFERET, and rest in a certain level referred to as Righteous, NAMELY YESOD, as is written, "But the righteous is an everlasting foundation (Heb. yesod)" (Mishlei 10:25). All together they join in that level referred to as "sea" that is the sea of wisdom, NAMELY MALCHUT. This is the meaning of the verse, "All the rivers run into

34. וְתָאנָא, הַהוּא נָהָר אַפִּיק נַחֲלִין עֲמִיקִין, בִּמְשַׁח רְבוּת, לְאַשְׁקָאָה גִנְתָּא, וּלְרַוָּאָה אִילָנִין וּנְטִיעִין, דִּכְתִיב יִשְׂבְּעוּ עֲצֵי יְיָ׳ אַרְזֵי לְבָנוֹן אֲשֶׁר נָטָע, וְאִינּוּן נַחֲלִין, נַגְדִּין וְאִתְמַשְׁכָן וּמִתְכַּנְּשִׁין בִּתְרֵין סַמְכִין וְאִינּוּן בְּרַיְיתֵי קָרֵינָן לְהוּ, יָכִי״ן וּבוֹעַ״ז, וְשַׁפִּיר. וּמִתַּמָּן נָפְקִין כָּל אִינּוּן נַחֲלִין, וְשַׁרְיָין לוֹן בְּחַד דַּרְגָּא דְּאִקְרֵי צַדִּיק, דִּכְתִיב, וְצַדִּיק יְסוֹד עוֹלָם. וְכֻלְּהוּ אַזְלִין וּמִתְכַּנְּשִׁין לְהַהוּא אֲתַר דְּאִקְרֵי יָם, וְהוּא יַמָּא דְּחָכְמְתָא, הה״ד, כָּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם וְגוֹ׳.

the sea" (Kohelet 1:7).

35. If you should say that when the streams reach this spot, NAMELY MALCHUT, they stop and don't come back, yet immediately following that, it says, "To the place where the rivers flow, thither they return (lit. 'return to go')" (Ibid.), for the river never stops its waters. "They return": To where do THEY return? HE ANSWERS: They "return" to the two pillars, Netzach and Hod. They "go" to this Righteous, WHICH IS YESOD, to seek out blessings and joy. This is the secret of what we learned, "This is the Leviathan, whom You have made to play therein" (Tehilim 104:26). It is the righteous.

35. וְאִי תֵּימָא, דְּהָא מָטוּ לַאֲתָר דָּא, וּפַסְקִין, וְלָא תַּיְיבִין, לְבָתַר כְּתִיב, אֶל מְקוֹם שֶׁהַנְּחָלִים הוֹלְכִים שָׁם הֵם שָׁבִים לָלֶכֶת, בְּגִין דְּהַהוּא נַהֲרָא לָא פָּסִיק לְעָלְמִין. הֵם שָׁבִים, לְאָן אֲתַר שָׁבִים, לְאִינּוּן תְּרֵין קַיְימִין, נֶצַח וְהוֹד. לָלֶכֶת, בְּהַאי צַדִּיק, לְאַשְׁכְּחָא בִּרְכָאן וְחִידוּ. וְהַיְינוּ רָזָא דְּתָנִינָן, לִוְיָתָן זֶה יָצַרְתָּ לְשַׂחֶק בּוֹ, דָּא צַדִּיק.

36. "These wait all upon You: that You may give them their food in due season" (Ibid. 27). What is meant by "in due season"? This is the Matron, NAMELY MALCHUT, known as the time of the Righteous, WHICH IS YESOD. For this reason, all look up to this "due season," all that are sustained here below. They are fed from this source, AS THE LOWER BEINGS RECEIVE ONLY FROM MALCHUT. This secret meaning was established in, "These wait all upon You..." as we have established.

36. כֻּלָּם אֵלֶיךָ יְשַׂבֵּרוּן לָתֵת אָכְלָם בְּעִתּוֹ. מַאן עִתּוֹ. דָּא מַטְרוֹנִיתָא, דְּאִקְרֵי עִתּוֹ דְּצַדִּיק, וּבג"כ כֻּלְּהוּ מְחַכָּאן לְהַאי עִתּוֹ, כֻּלְּהוּ דְּאִתְּזָנָן לְתַתָּא, מֵאֲתַר דָּא אִתְּזָנָן, וְרָזָא דָּא אוֹקִימְנָא, עֵינֵי כֹל אֵלֶיךָ יְשַׂבֵּרוּ וְגוֹ' כְּמָה דְּאוֹקִימְנָא.

37. Come and see: When this "all," WHICH IS YESOD, KNOWN AS "KOL (LIT. 'ALL')," perfumes "due season," WHICH IS MALCHUT, which joins with him, all the world rejoices in blessings and peace is found among the upper and lower beings. However, when the wicked cause, that blessings of these streams are not present - NAMELY, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, and this season receives nourishment from another side, NAMELY JUDGMENT, then Judgments are awakened in the world and there is no peace. When people want to be blessed, they can do so only through the priest, who could arouse his Sfirah, WHICH IS CHESED. Thus, the Matron, WHO IS MALCHUT, is blessed and the blessings will prevail throughout the worlds.

37. ת"ח, בְּשַׁעֲתָא דְּהַאי כֹּל, מְבַשֵּׂם לְעִתּוֹ, וּמִתְחַבְּרָא עִמֵּיהּ, כֻּלְּהוּ עָלְמִין בְּחֵידוּ, כֻּלְּהוּ עָלְמִין בְּבִרְכָאן, כְּדֵין שְׁלָמָא אִשְׁתְּכַח בְּעִלָּאֵי וְתַתָּאֵי. וְכַד גַּרְמִין חַיָּיבֵי עָלְמָא, דְּתַמָּן לָא אִשְׁתְּכָחוּ בִּרְכָאן דְּאִינּוּן נַחֲלֵי, וְיָנְקָא, הַאי עֵת, מִסִּטְרָא אָחֳרָא, כְּדֵין דִּינִין מִתְעָרִין בְּעָלְמָא, וּשְׁלָמָא לָא אִשְׁתְּכַח. וְכַד בָּעָאן בְּנֵי עָלְמָא לְאִתְבָּרְכָא, לָא יַכְלִין אֶלָּא עַל יְדָא דְּכַהֲנָא, בְּגִין דְּיִתְעַר כִּתְרָא דִּילֵיהּ, וְיִתְבָּרַךְ מַטְרוֹנִיתָא, וְיִשְׁתְּכָחוּ בִּרְכָאן בְּכֻלְּהוּ עָלְמִין.

5. "That he come not at all times into the holy place"
We learn that God told Moses that he should speak to his brother, Aaron, since Aaron was given the blessings for above and below. There are times when one may go before God and ask petitions, because it is a time of goodwill; there are other times when harsh decrees are aroused and blessings are not forthcoming. Sometimes judgments are present but impending, held over the world to frighten it. We learn that these cycles occur in the year, in the week, in the day and even in the hour. Rabbi Shimon says that things are good in their due season. Analyzing the scripture, "That he come not at all times into the holy place," Rabbi Shimon tells his son that God was admonishing Aaron not to make the same mistake that his sons did, so that he will not damage this time that is Malchut. He also says that incense is the most praiseworthy of all sacrifices, because incense in Aramaic means 'connecting'.

38. We have learned that AFTER THE DEATHS OF THE SONS OF AARON, Moses was seeking from the Holy One, blessed be He, this matter, WHICH IS CHESED. MOSES said to Him: If people return in repentance to You, by whom will they be blessed? The Holy One, blessed be He, replied: 'You are speaking to Me? "Speak to Aaron your brother," for in his hands are given the blessings for above and below', FOR HE IS THE CHARIOT FOR CHESED, AS MENTIONED ABOVE.

38. תָּאנָא, בְּהַהִיא שַׁעֲתָא, בָּעָא מֹשֶׁה קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, מִלָּה דָּא, אָמַר לֵיהּ, אִי בְּנֵי עָלְמָא יְתוּבוּן קָמָךְ, עַל יְדֵי דְּמַאן מִתְבָּרְכָאן. א"ל קוּדְשָׁא בְּרִיךְ הוּא, וְלִי אַתְּ אוֹמֵר, דַּבֵּר אֶל אַהֲרֹן אָחִיךָ, דְּהָא בִּידֵיהּ מְסִירָאן בִּרְכָאן לְעֵילָא וְתַתָּא.

39. "And Hashem said to Moses, Speak to Aaron your brother, that he come not at all times into the holy place" (Vayikra 16:2). Rabbi Aba said: There are times before the Holy One, blessed be He, when His goodwill is found, blessings are available and one may ask petitions. There are other times when His graciousness is unavailable, blessings are not forthcoming and harsh decrees are aroused in the world. There are times when Judgment is impending. There are times during the year when graciousness is present and there are times during the year when decrees are present. There are other times when Judgment is present but is impending, MEANING TO SAY THE JUDGMENT IS HELD IN ABEYANCE TO FRIGHTEN THE WORLD, BUT IT IS NOT YET IN EFFECT. There are also times during the month when graciousness is to be found and times when Judgments are present and impending over everything.

39. וַיֹּאמֶר יְיָ׳ אֶל מֹשֶׁה דַּבֵּר אֶל אַהֲרֹן אָחִיךָ וְאַל יָבֹא בְכָל עֵת אֶל הַקֹּדֶשׁ וְגוֹ׳. אָמַר רִבִּי אַבָּא, זְמִנִּין אִית קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא, לְאִשְׁתַּכְּחָא רַעֲוָון, וּלְאִשְׁתַּכְּחָא בִּרְכָאן, וּלְמִתְבַּע בָּעוּתֵי, וְזִמְנִין, דְּרַעֲוָון לָא אִשְׁתְּכָחוּ, וּבִרְכָאן לָא מִזְדַּמְנָן, וְדִינִין קַשְׁיָין מִתְעָרִין בְּעָלְמָא. וְזִמְנִין דְּדִינָא תָלֵי. תָּא חֲזֵי, זְמִנִּין אִית בְּשַׁתָּא, דְּרַעֲוָוא אִשְׁתְּכַח. וְזִמְנִין אִית בְּשַׁתָּא, דְּדִינָא אִשְׁתְּכַח. וְזִמְנִין אִית בְּשַׁתָּא, דְּדִינָא אִשְׁתְּכַח וְתַלְיָא. זִמְנִין אִית בְּיַרְחֵי, דְּרַעֲוָא אִשְׁתְּכַח בְּהוּ. וְזִמְנִין אִית בְּיַרְחֵי, דְּדִינִין אִשְׁתְּכָחוּ, וְתַלְיָין עַל כֹּלָּא.

40. There are times during the week when graciousness abounds and there are times during the week when decrees are in the world. There are times during the day when graciousness prevails and the world is pampered. There are times during the day when the Judgments are impending and are present. Even during the hour, THERE ARE VARIOUS TIMES. Consequently, it is written, "And a time for every purpose" (Kohelet 3:1). It is also written, "But as for me, let my prayer be to You, Hashem, in an acceptable time" (Tehilim 69:14) and "Seek Hashem while He may be found" (Yeshayah 55:6). Another verse reads, "Why stand You afar off, Hashem? Why hide You Yourself in times of trouble?" (Tehilim 10:1) and another verse reads, "From afar Hashem appeared to me" (Yirmeyah 31:2). At other times, He is close as it is written, "Hashem is near to all those who call upon Him" (Tehilim 145:18). Due to this, it is written, "that he will not come at all times into the holy place..."

40. זִמְנִין אִית בְּשָׁבוּעֵי, דְּרַעֲוָון מִשְׁתַּכְּחָן, וְזִמְנִין אִית בְּשָׁבוּעֵי, דְּדִינִין מִשְׁתַּכְּחָן בְּעָלְמָא. וְזִמְנִין אִית בְּיוֹמֵי, דְּרַעֲוָוא אִשְׁתְּכַח בְּעָלְמָא וְעָלְמָא אִתְבַּסְּמָא. וְזִמְנִין אִית בְּיוֹמֵי דְּדִינִין תַּלְיָין וּמִשְׁתַּכְּחָן, וַאֲפִילוּ בְּשַׁעְתֵּי. וְעַל דָּא כְּתִיב, וְעֵת לְכָל חֵפֶץ וְגוֹ׳. וּכְתִיב, וַאֲנִי תְפִלָּתִי לְךָ וְגוֹ׳. וּכְתִיב, דִּרְשׁוּ יְיָ׳ בְּהִמָּצְאוֹ. וּכְתִיב, לָמָּה יְיָ׳ תַּעֲמוֹד בְּרָחוֹק תַּעְלִים לְעִתּוֹת בַּצָּרָה. וּכְתִיב, מֵרָחוֹק יְיָ׳ נִרְאָה לִי. וְזִמְנִין דְּאִיהוּ קָרוֹב, דִּכְתִיב, קָרוֹב יְיָ׳ לְכָל קוֹרְאָיו. בְּג״כ, וְאַל יָבֹא בְכָל עֵת אֶל הַקֹּדֶשׁ וְגוֹ׳.

41. Rabbi Shimon said: We have ascertained that something in its due season IS EXCELLENT. This is sure. At this point, the Holy One, blessed be He, came to warn Aaron not to err with the same sin with which his sons erred. This due season is well known TO BE MALCHUT. For this reason, he must not err by joining a different time to the King. This is the meaning of the verse, "That he come not at all times into the holy place." Even when he will see that the time is given over to another, NAMELY THE OTHER SIDE, to run the world, IT SHOULD BE given over to its hands in order to enjoin and bring the world near to holiness, as I and My Name are one, SINCE EVEN THE OTHER SIDE SERVES ONLY ME. For this reason, "that he come not at all times (or: 'with every time') into the holy place." If he wishes to know with what he should approach, the answer is with zot (Eng. 'this' fem.), WHICH IS MALCHUT OF HOLINESS, "With this (Heb. zot fem.) shall Aaron come into the holy place" (Vayikra 16:3). This zot is the time that holds to My name through Yud, WHICH IS YESOD, that is imprinted in My name AND WITH IT he may come into the holy place, not at all times, but "he come not at all times."

41. רִבִּי שִׁמְעוֹן אָמַר, הָא אוֹקִימְנָא. מִלָּה בְּעִתּוֹ, וְהָכִי הוּא וַדַּאי, וְהָכָא אָתָא קוּדְשָׁא בְּרִיךְ הוּא לְאַזְהָרָא לְאַהֲרֹן, דְּלָא יִטְעֵי בְּהַהוּא חוֹבָא, דְּטָעוּ בְּנוֹי, דְּהָא הַאי עֵת יְדִיעָא, בְּג״כ לָא יִטְעֵי לְחַבְּרָא עֵת אָחֳרָא, לְגַבֵּי מַלְכָּא. הה״ד, וְאַל יָבֹא בְכָל עֵת אֶל הַקֹּדֶשׁ. כְּלוֹמַר, אַף עַל גַּב דְּיִחֲמֵי עִידָּן, דְּאִתְמְסַר בִּידָא אָחֳרָא, לְאִתְנַהֲגָא עָלְמָא, וְיִתְמְסַר בִּידוֹי לְיַיחֵד בֵּיהּ לְקָרְבָא לֵיהּ לְקוּדְשָׁא, דְּהָא אֲנָא וּשְׁמִי חַד הוּא. וּבְגִינֵי כַּךְ, וְאַל יָבֹא בְכָל עֵת אֶל הַקֹּדֶשׁ. וְאִי בָּעֵי לְמִנְדַּע בְּמָה יֵיעוּל. בְּזֹאת. בְּזֹאת יָבֹא אַהֲרֹן אֶל הַקֹּדֶשׁ. דְּהַאי זֹאת, הִיא עֵת דְּאַחִידַת בִּשְׁמִי, בְּהַאי י׳, דִּרְשִׁימָא בִּשְׁמִי, יֵיעוּל אֶל הַקֹּדֶשׁ. וְאַל יָבֹא בְכָל עֵת.

42. תָּאנָא אָמַר ר׳ יוֹסֵי כְּתִיב אֶת הַכֹּל עָשָׂה יָפֶה בְּעִתּוֹ הַאי מִלָּה אוֹקְמָהּ בּוּצִינָא קַדִּישָׁא וְהָכִי הוּא דְּתַנְּינָא אֶת הַכֹּל עָשָׂה יָפֶה בְּעִתּוֹ וְהָכִי הוּא וַדַּאי. אֶת הַכֹּל וַדַּאי. עָשָׂה יָפֶה בְּעִתּוֹ, דָּא בְּדָא, וְלָא יִתְעָרְבוּן אֲחָרָנִין בֵּינַיְיהוּ. בְּעִתּוֹ מַמָּשׁ, וְלָא בְּאָחֳרָא. בְּגִינֵי כַּךְ, אַזְהָרוּתָא לְאַהֲרֹן, וְאַל יָבֹא בְכָל עֵת אֶל הַקֹּדֶשׁ. אֲבָל בְּמָה יֵיעוּל. בְּזֹאת, כְּמָה דְּאוֹקִימְנָא, דִּכְתִיב בְּזֹאת יָבֹא אַהֲרֹן אֶל הַקֹּדֶשׁ.

42. Rabbi Yosi said that it is written, "He has made every thing beautiful in its time" (Kohelet 3:11). This matter was explained by the holy luminary, and it is so that we learned that "He has made every thing beautiful in its time." Assuredly everything, WHICH IS YESOD NAMED ALL, He did in its time REFERS TO MALCHUT CALLED TIME, one with another, and no other thing may come between them. It is literally "in its time," MEANING MALCHUT and not in another. For this reason, it is a warning to Aaron "that he come not at all times into the holy place." With what may he enter? With Zot, MEANING MALCHUT CALLED ZOT, as we established from the verse, "Thus (with zot) shall Aaron come into the holy place" (Vayikra 16:3).

43. רִבִּי אֶלְעָזָר הֲוָה יָתִיב קֳמֵי אֲבוּהָ, אָמַר לֵיהּ, כְּתִיב בִּכְנִישְׁתָּא דְּקֹרַח, וְיֹאבְדוּ מִתּוֹךְ הַקָּהָל, מַאי וְיֹאבְדוּ. אֶלָּא כְּמָה דִּכְתִיב, וְהַאֲבַדְתִּי אֶת הַנֶּפֶשׁ הַהִיא מִקֶּרֶב עַמָּהּ. א״ר שִׁמְעוֹן, שָׁאנֵי אִינּוּן בְּנֵי אַהֲרֹן, דְּלָא כְּתִיב בְּהוּ אֲבֵדָה, כְּאִינּוּן דִּכְנִישְׁתָּא דְּקֹרַח, דִּכְתִיב בְּהוּ, וְיֹאבְדוּ מִתּוֹךְ הַקָּהָל. וּכְתִיב, הֵן גְּוַעְנוּ אָבַדְנוּ כֻּלָּנוּ אָבָדְנוּ. לְאַכְלָלָא אִינּוּן דְּאַקְרִיבוּ קְטֹרֶת בּוֹסְמִין, מָאתָן וְחַמְשִׁין, דְּאִתְאֲבִידוּ וַדַּאי, וְאִלֵּין לָא אִתְאֲבִידוּ.

43. Rabbi Elazar was sitting before his father. He said to him that it is written about the congregation of Korah, "And they perished from among the congregation" (Bemidbar 16:33). What is meant by "and they perished"? It is similar to that which is written, "The same person will I destroy from among his people" (Vayikra 23:30). Rabbi Shimon said that the sons of Aaron are different THAN THE CONGREGATION OF KORAH, because 'perish' is not written about them, as it does about the congregation of Korah, where it is written, "And they perished from among the congregation." It is also written, "Behold, we die, we perish, we all perish" (Bemidbar 17:27), which included the 250 people who offered the incense. THEY surely perished; however, THE SONS OF AARON did not perish.

44. א״ל כְּתִיב, וְאַל יָבֹא בְכָל עֵת אֶל הַקֹּדֶשׁ. וּכְתִיב, בְּזֹאת יָבֹא אַהֲרֹן אֶל הַקֹּדֶשׁ. כֵּיוָן דְּאָמַר, וְאַל יָבֹא בְכָל עֵת, אֲמַאי לָא כְּתִיב, בְּמָה זִמְנָא יֵיעוּל. א״ל אֶלְעָזָר, הָא אִתְּמַר, וּמִלָּה חַד הוּא, וְזִמְנָא חַד הוּא הֲווֹ יַדְעֵי כַּהֲנֵי. אֲבָל עַל מַה דְּחָאבוּ בְּנוֹי, בָּעָא לְאַזְהָרָא הָכָא, וְהָא אִתְּמַר. א״ל, וַאֲנָא הָכִי סָבִירְנָא, וּבְגִין לְאִתְיַישְׁבָא מִלָּה בְּעֵינָא.

44. He replies that it is written, "That he come not at all times into the holy place." Another verse reads, "Thus (Heb. with zot) shall Aaron come into the holy place." HE QUESTIONS: If the verse stated "that he will not come at all times," why doesn't it write at what time he may come? IT SHOULD READ THAT ON THE TENTH OF THE MONTH, HE SHALL COME INTO THE HOLY PLACE, BUT INSTEAD IT SAYS, "THUS SHALL AARON COME INTO THE HOLY PLACE," YET GIVES NO EXPLICIT TIME. He said to him: Elazar, we learned that it is the same word and same time, FOR TIME AND ZOT ARE THE SAME WORD, NAMELY BOTH ARE NAMES OF MALCHUT, which the priests knew. But in relation to his sons sinning, the Holy One, blessed be He, wanted to admonish here, NAMELY, THAT HE SHOULD NOT DAMAGE THIS TIME WHICH IS MALCHUT AS HIS SONS DID. We have already learned this. He replied: I also thought so, but I wanted TO HEAR THIS FROM YOU in order to reconcile this matter.

45. א״ל, אֶלְעָזָר בְּרִי ת״ח, כָּל קָרְבָּנִין וְכָל עֹלָוָן, נַיְיחָא הוּא דְּקוּדְשָׁא בְּרִיךְ הוּא, אֲבָל לָא הֲוָה נַיְיחָא, כְּמָה דְּהַאי קְטֹרֶת, דְּקְטֹרֶת מְעֻלְיָא מִכֹּלָּא. וּבג״כ, הֲווֹ מַעֲלִין לֵיהּ לְגוֹ בְּגוֹ, בְּלְחִישׁוּ. וְהָא אִתְּמַר. וּבג״כ, לָא אִתְעֲנָשׁוּ כָּל בְּנֵי נָשָׁא בִּשְׁאָר קָרְבָּנִין וְעֹלָוָן כְּמוֹ בַּקְּטֹרֶת, דְּכָל פּוּלְחָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא, הָכָא אִתְקְטַר וְאִתְקְשַׁר יַתִּיר מִכֹּלָּא. וְעַ״ד אִקְרֵי קְטֹרֶת. וְהָא אִתְּמַר, שֶׁמֶן וּקְטֹרֶת יְשַׂמַּח לֵב.

45. He said to him: Elazar, my son, come and see that all sacrifices and burnt offerings bring gratification to the Holy One, blessed be He. But there is no truer gratification BEFORE HIM than the incense, for the incense is the most praiseworthy. This is the reason that it is offered in the innermost chambers, NAMELY THE HOLY OF HOLIES, silently. We have learned that. For this reason people were not punished for other kinds of sacrifices and burnt offerings as for incense, because in the whole of the service of the Holy One, blessed be He, this is the most joined and connected. That is why it is called incense, BECAUSE INCENSE IN ARAMAIC MEANS CONNECTING, so it says, "Ointment and incense rejoice the heart" (Mishlei 27:9).

6. "Therefore do the virgins love you"

Rabbi Shimon tells how the fragrance of the incense rises and joins with the flow of the holy ointment (the Sfirah of Zeir Anpin); they waken each other and are then good for illumination. The oil is then poured down from level to level to Malchut and thence to all the worlds. The Congregation of Yisrael is like the incense and Zeir Anpin is like the ointment.

46. פָּתַח ר׳ שִׁמְעוֹן וְדָרַשׁ, לְרֵיחַ שְׁמָנֶיךָ טוֹבִים וְגוֹ׳. הַאי קְרָא אִסְתַּכַּלְנָא בֵּיהּ, וְהָכִי הוּא. לְרֵיחַ, מַאי רֵיחַ. רֵיחַ דִּקְטֹרֶת דְּאִיהוּ דְּקִיקָא וּמְעַלְיָא וּפְנִימָאָה מִכֹּלָּא, וְכַד סָלִיק הַהוּא רֵיחַ לְאִתְקַשְׁרָא, בְּהַהוּא מְשַׁח רְבוּת דְּנַחֲלֵי מַבּוּעָא, אִתְּעֲרוּ דָּא בְּדָא וְאִתְקְטָרוּ כַּחֲדָא. וּכְדֵין אִינּוּן מִשְׁחָן טָבָאן לְאַנְהָרָא. כד״א, לְרֵיחַ שְׁמָנֶיךָ טוֹבִים.

46. Rabbi Shimon opened the discussion saying, "Your ointments are fragrant..." (Shir Hashirim 1:3). I have closely studied this verse and this is the explanation: What is meant by "fragrant"? IT MEANS THAT the fragrance of the incense is subtle and finer, more interior than anything else. When this fragrance rises to join with the anointing oil of the fountain streams, WHICH ARE THE SFIROT OF ZEIR ANPIN, they wake one another and connect together. Then these ointments are good for illumination, as the verse says, "Your ointments are fragrant (lit. 'good for fragrance)."

47. וּכְדֵין אִתְרַק מִשְׁחָא מִדַּרְגָּא לְדַרְגָּא, בְּאִינּוּן דַּרְגִּין דְּאִקְרוּן שְׁמָא קַדִּישָׁא, הה״ד, שֶׁמֶן תּוּרַק שְׁמֶךָ עַל כֵּן עֲלָמוֹת אֲהֵבוּךָ. מַאי עֲלָמוֹת. כְּמָה דְּאוֹקִימְנָא עוֹלָמוֹת, עוֹלָמוֹת מַמָּשׁ, ד״א עַל כֵּן עֲלָמוֹת אֲהֵבוּךָ. כד״א, עַל עֲלָמוֹת שִׁיר. וְכֹלָּא חַד.

47. The oil was then poured from level to level among the levels that are called the Holy Name, WHICH IS MALCHUT, and the verse then reads, "For your flowing oil you are renowned: therefore do the virgins love you" (Ibid.). What is meant by "virgins" (Heb. alamot)? It is worlds (Heb. olamot), as we mentioned, actual worlds. INASMUCH AS THE OIL POURS TO MALCHUT CALLED NAME, ALL WORLDS RECEIVE FROM HER. Another explanation for alamot is as written, "A song to Alamot" (Tehilim 46:1), MEANING GRADES REPRESENTING ASPECTS OF CHASSADIM THAT IS REFERRED TO AS ALOMOT, DERIVED FROM THE WORD HE'ALEM (LIT. 'HIDDEN'). It all comes to the same thing. THE WORD OLAMOT (LIT. 'WORLDS') ALSO COMES FROM THEIR BEING CONCEALED

48. וּבְסִפְרָא דְּרַב הַמְנוּנָא סָבָא כְּתִיב, מַאי עוֹלָמוֹת. כְּמָה דְּאַתְּ אָמַר, וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרוֹתֶיהָ. נַעֲרוֹתֶיהָ הָנֵי עֲלָמוֹת, אֲהֵבוּךָ, לְבָרְכָא שְׁמָךְ, וּלְזַמְּרָא קָמָךְ, וּמִתַּמָּן אִשְׁתַּכְחָן בִּרְכָאן בְּכֻלְּהוּ תַּתָּאֵי, וּמִתְבָּרְכִין עִלָּאִין וְתַתָּאִין.

48. In the book of Rabbi Hamnuna Saba, it is written: what is the meaning of 'worlds (Heb. olamot)'? It is according to the verse, "She rises also while it is yet night, and gives food to her household, and a portion to her maidens" (Mishlei 31:15). THIS IS THE SECRET OF THE SEVEN CHAMBERS OF BRIYAH, WHICH SERVICE MALCHUT AND ARE REFERRED TO AS MAIDENS. These maidens ARE "the virgins (Heb. alamot) love you," to bless Your name and to sing praises before You. From there, there are blessings among all the lower beings, and the upper and lower beings are blessed.

49. ד״א ע״כ עֲלָמוֹת אֲהֵבוּךָ. שַׁפִּיר הוּא מַאן דְּאָמַר. עַל מָוֶת אֲהֵבוּךָ, דְּהָא בְּמִלָּה דָּא מָאֲרֵיהוֹן דְּדִינִין אִתְבַּסְּמָן, וּבְגִין דְּהַאי קְטֹרֶת, אִתְקְטַר בְּמִשְׁחָא דִּלְעֵילָא יַתִּיר, אִתְחֲשַׁב קָמֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, מִכָּל קָרְבָּנִין וְעֹלָוִן. אָמְרָה כ״י, אֲנָא כִּקְטֹרֶת, וְאַנְתְּ כְּמִשְׁחָא, מָשְׁכֵנִי אַחֲרֶיךָ נָרוּצָה וְגוֹ׳. נָרוּצָה: כד״א, עַל כֵּן עֲלָמוֹת אֲהֵבוּךָ. אֲנָא וְכָל אוּכְלוּסִין, דְּהָא כֻּלְּהוּ בִּי אֲחִידָן, וְעַל דָּא מָשְׁכֵנִי, דְּהָא בִּי תַּלְיָין.

49. Another explanation for "the virgins (Heb. alamot) love you": It is fine to read this verse as: 'over death (Heb. al mavet) they love you', for with this, NAMELY OIL WHICH DENOTES CHASSADIM, the harsh prosecutors embalm themselves, AS 'ALAMOT' IS SPELLED WITH THE SAME LETTERS AS 'AL MAVET'. For incense, SIGNIFYING THE ILLUMINATION OF CHOCHMAH, joins with the higher level ointment, WHICH IS CHASSADIM, and is held in high esteem before the Holy One, blessed be He, more than all sacrifices and burnt offerings. The Congregation of Yisrael said: I am like the incense, DENOTING MALCHUT, AS MALCHUT IS THE SECRET MEANING OF LOWER CHOCHMAH, and You, DENOTING ZEIR ANPIN, are like ointment, DENOTING CHASSADIM. THEREFORE, "Draw me, we will run after you" (Shir Hashirim 1:4). "We will run" IS A PLURAL EXPRESSION, as in, "therefore do the virgins love you," THAT IS, I and all my troops, who all hold onto me. Hence, "draw me," as they are all dependent on me.

50. הֱבִיאַנִי הַמֶּלֶךְ חֲדָרָיו. אִם יֵיעוּל לִי מַלְכָּא בְּאִדְרוֹי, נָגִילָה וְנִשְׂמְחָה בָּךְ, אֲנָא וְכֻלְּהוּ אוּכְלוּסִין. תָּאנָא. כֻּלְּהוּ אוּכְלוּסִין, בְּשַׁעֲתָא דְּכֻנֶּסֶת יִשְׂרָאֵל חֲדָאת וּמִתְבָּרְכָא, כֻּלְּהוּ חֲדָאן, וְדִינָא לָא שַׁרְיָא כְּדֵין בְּעָלְמָא. וְעַל דָּא כְּתִיב, יִשְׂמְחוּ הַשָּׁמַיִם וְתָגֵל הָאָרֶץ.

50. "The king has brought me into his chambers" (Ibid.): If the King will bring me into His chambers, then "we will be glad and rejoice in you" (Ibid.), meaning I and all the troops. We have learned that all the forces rejoice when the Congregation of Yisrael is joyous and blessed, and harsh decrees do not transpire in the world. Hence, it says, "Let the heavens rejoice, and let the earth be glad" (Tehilim 96:11).

7. "For I appear in the cloud upon the ark cover"
Rabbi Yehuda brings up various verses where a cloud or a storm of wind are mentioned. Speaking about the cloud upon the ark cover, he says that

this is the place where the cherubs, Metatron and Sandalfon, rested, and that a miracle occurred three times a day when the Shechinah revealed herself in their wings. Rabbi Shimon tells what song the cherubs sang when the Shechinah came down.

51. "For I appear in the cloud upon the ark cover" (Vayikra 16:2). Rabbi Yehuda said: Fortunate are the righteous, whom the Holy One, blessed be He, delights to honor. We have learned about a king of flesh and blood, that if someone rides on his horse, he has committed a capital offense. However, the Holy One, blessed be He, placed Elijah on His own, as is written, "And Elijah went up by a storm of wind into heaven" (II Melachim 2:11) AND IT IS WRITTEN, "HASHEM ANSWERED JOB OUT OF THE STORM" (IYOV 38:1). It is written: here "that he die not: for I appear in the cloud upon the ark cover." The Holy One, blessed be He, brought Moses into the cloud, as it says, "And Moses went into the midst of the cloud" (Shemot 24:18), meaning into the midst of the cloud, DENOTING MALCHUT. IT IS WITHIN THE SAME CLOUD, OF WHICH IT SAYS, "For I appear in the cloud upon the ark cover." This is the meaning of, "And Hashem will create upon every dwelling place of Mount Zion and upon its assemblies, a cloud and smoke by day" (Yeshayah 4:5), "For the cloud of Hashem was upon the tabernacle by day" (Shemot 40:38). ALL THESE CLOUDS HINT AT MALCHUT.

51. כִּי בֶּעָנָן אֵרָאֶה עַל הַכַּפֹּרֶת. א״ר יְהוּדָה, זַכָּאִין אִינּוּן צַדִּיקַיָּא, דְּקוּדְשָׁא בְּרִיךְ הוּא בָּעֵי בִּיקָרֵיהוֹן. וְתָנֵינָא, מֶלֶךְ בָּשָׂר וָדָם, אִי ב״נ רָכִיב עַל סוּסְיָא דִּילֵיהּ, בַּר קַטְלָא הוּא, קוּדְשָׁא בְּרִיךְ הוּא אַרְכִּיב אֵלִיָּהוּ עַל דִּילֵיהּ, דִּכְתִיב, וַיַּעַל אֵלִיָּהוּ בַּסְּעָרָה הַשָּׁמָיִם וְגוֹ׳. הָכָא מָאי כְּתִיב, וְלֹא יָמוּת כִּי בֶּעָנָן אֵרָאֶה עַל הַכַּפֹּרֶת. וְקוּדְשָׁא בְּרִיךְ הוּא עַיְילֵיהּ לְמֹשֶׁה בֵּיהּ, הה״ד, וַיָּבֹא מֹשֶׁה בְּתוֹךְ הֶעָנָן, בְּתוֹךְ הֶעָנָן מַמָּשׁ, כִּי בֶּעָנָן אֶרְאֶה עַל הַכַּפֹּרֶת. הה״ד, וּבָרָא יְיָ׳ עַל כָּל מְכוֹן הַר צִיּוֹן וְעַל מִקְרָאֶיהָ עָנָן יוֹמָם וְעָשָׁן. וּכְתִיב, כִּי עָנָן יְיָ׳ עַל הַמִּשְׁכָּן יוֹמָם.

52. We have learned that it is written, "And Hashem descended in the cloud" (Shemot 34:5) and "I appear in the cloud upon the ark cover." We have learned that this is the place, NAMELY MALCHUT, where the Cherubs rested, WHO ARE METATRON AND SANDALFON, as we learned. The Cherubs were in place by means of a miracle (Heb. nes), MEANING UPON MALCHUT THAT IS CALLED NES. We have learned that three times daily - THE SECRET MEANING OF THE THREE COLUMNS - a miracle (Heb. nes) occurred, MEANING THAT THE SHECHINAH REVEALED HERSELF in their wings. At the moment when the sanctity of the King revealed itself upon them, they raised their wings of their own accord, spread them, and covered over the ark cover. Afterwards, they closed their wings and held them against their bodies, as the verse says, "And the Cherubs shall stretch out their wings on high" (Shemot 25:20). The verse uses the term "stretch out," MEANING AT TIMES THEY WOULD SPREAD AND AT TIMES CLOSE. The verse does not read 'stretched out', WHICH WOULD BE CORRECT WERE THEY PASSIVE; IN THE SAME WAY, 'overspreading' instead of 'were overspread'. This is WHAT THEY SAID, 'they were erect by means of a miracle and were rejoicing in the Shechinah'.

52. וְתָאנָא, הַאי דִּכְתִיב, וַיֵּרֶד יְיָ׳ בֶּעָנָן. בֶּעָנָן אֶרְאֶה עַל הַכַּפֹּרֶת. תָּאנָא, אֲתַר דַּהֲווֹ שָׁרָאן אִינּוּן כְּרוּבֵי, כְּמָה דְּאוֹקִימְנָא, כְּרוּבִים עַל אָת הֲווֹ יַתְבִּין. וְתָאנָא, ג׳ זִמְנִין בְּיוֹמָא אִתְרְחִישׁ נִיסָא, בְּגַדְפַּיְיהוּ. בְּשַׁעְתָּא דְּאִתְגְּלֵי עָלַיְיהוּ קֻדּוּשָׁה דְּמַלְכָּא, אִינּוּן מִגַּרְמַיְיהוּ סַלְקִין גַּדְפַּיְיהוּ, וּפַרְסִין לוֹן, וְחַפְיָין עַל כַּפּוֹרְתָא. לְבָתַר קְמִיטִין גַּדְפַּיְיהוּ, וְנָאֲחָזִין בְּגוּפַיְיהוּ כד״א וְהָיוּ הַכְּרוּבִים פּוֹרְשֵׂי כְנָפַיִם לְמַעְלָה, פּוֹרְשֵׂי וְלָא פְּרוּשֵׂי. סוֹכְכִים וְלָא סְכוּכִים. דָּא בְּאָת הֲווֹ קַיְימֵי וְחַדָּאן בִּשְׁכִינְתָּא.

53. Rabbi Aba said: What does THE VERSE wish to say with the statement, "I appear in the cloud upon the ark cover," WHICH MEANS THAT PRIEST SEES THE SHECHINAH? ALSO, in the verse, "Thus (with zot) shall Aaron come," WHICH IS THE SHECHINAH IS REFERRED TO AS ZOT. Behold, the priest did not see the Shechinah when he entered THE HOLY OF HOLIES. HE ANSWERS: The cloud, WHICH IS THE SHECHINAH, would come down. In coming down, it reached the covering of the ark, the wings of the Cherubs would stir and the Cherubs would strike with their wings and sing a song. FROM THIS, THE PRIEST WOULD REALIZE THAT THE SHECHINAH WAS NOW APPEARING. THIS IS WHAT IS MEANT BY, "I APPEAR IN THE CLOUD UPON THE ARK COVER."

53. א״ר אַבָּא, מַה בָּעָא הָכָא, כִּי בֶּעָנָן אֶרְאֶה עַל הַכַּפֹּרֶת. וּכְתִיב בְּזֹאת יָבֹא אַהֲרֹן, וְהָא כַּהֲנָא לָא חָמֵי לִשְׁכִינְתָּא בְּשַׁעְתָּא כַּד הֲוָה עָאל. אֶלָּא עֲנָנָא הֲוָה נָחִית, וְכַד הֲוָה נָחִית מָטָא עַל הַאי כַּפֹּרֶת, וּמִתְעָרִין גַּדְפַּיְיהוּ דִּכְרוּבִין, וְאַקְשֵׁי לְהוּ וְאַמְרֵי שִׁירָתָא.

54. וּמַה שִׁירָתָא אַמְרֵי כִּי גָּדוֹל יְיָ׳ וּמְהֻלָּל מְאֹד נוֹרָא הוּא עַל כָּל אֱלֹהִים. הַאי כַּד סַלְקֵי גַּדְפַּיְיהוּ. בְּשַׁעֲתָא דְּפַרְסִין לְהוּ אַמְרֵי, כִּי כָּל אֱלֹהֵי הָעַמִּים אֱלִילִים וַיְיָ׳ שָׁמַיִם עָשָׂה. כַּד חַפְיָין עַל כַּפּוֹרְתָא, אַמְרֵי, לִפְנֵי יְיָ׳ כִּי בָא לִשְׁפּוֹט הָאָרֶץ יִשְׁפּוֹט תֵּבֵל בְּצֶדֶק וְעַמִּים בְּמֵישָׁרִים.

54. HE QUESTIONS: What song did they sing? HE ANSWERS, "For Hashem is great, and greatly to be praised: He is to be feared above all Elohim" (Tehilim 96:4). THEY SAID this when they raised their wings, WHICH IS THE ASPECT OF THE RIGHT COLUMN, MEANING CHESED TERMED "GREAT." When they spread them, they would say, "For all the Elohim of the nations are idols: but Hashem made the heavens" (Ibid. 5). THIS IS THE ASPECT OF THE LEFT COLUMN THAT SUBDUES THE ENTIRE OTHER SIDE. When they covered the ark cover, they would say, "Before Hashem; for He comes to judge the earth: with righteousness shall He judge the world, and the people with equity" (Tehilim 98:9). THIS IS THE ASPECT OF THE CENTRAL COLUMN DENOTING TIFERET, REFERRED TO AS JUSTICE.

8. "And their faces shall look one to another"
Rabbi Shimon says that when the priest heard the voices of the Cherubs he placed the incense in the right place and had the correct intent, so that the blessings should flow to all. The wings of the cherubs were moving up and down, singing and covering the ark. We learn that the Cherubs are male and female, which establishes equity. Rabbi Yitzchak says that whenever there are not both female and male present, one is not worthy to look at the Shechinah.

55. וְקַלְהוֹן הֲוָה שָׁמַע כַּהֲנָא בְּמַקְדְּשָׁא, כְּדֵין שַׁוֵּי קְטֹרֶת בְּאַתְרֵיהּ, וְאִתְכַּוֵּן בְּמָה דְּאִתְכַּוֵּן, בְּגִין דְּיִתְבְּרַךְ כֹּלָּא. וְגַדְפֵּי כְּרוּבְיָיא, סַלְקִין וְנַחְתִּין, וְזַמְּרֵי שִׁירָתָא, מְחַפְּיָין לְכַפּוֹרְתָּא וְסַלְקֵי לְהוּ. הה״ד סוֹכְכִים סוֹכְכִים. דַּיְיקָא ומנ״ל דְּקַלֵּהוֹן אִשְׁתְּמַע, כד״א וָאֶשְׁמַע אֶת קוֹל וְגוֹ׳.

55. When the priest heard their voices in the Temple, he placed the incense in its right place and meditated on something, in order that the blessing should flow to all. The wings of the Cherubs were moving up and down, singing and covering the ark. Then they would raise them. This is the meaning of "overspreading." "Overspreading" is precise. Where do we derive that their voices were heard? NAMELY from the verse, "I heard the noise of their wings" (Yechezkel 1:24).

56. א״ר יוֹסֵי, וְעַמִּים בְּמֵישָׁרִים. מַהוּ בְּמֵישָׁרִים. כד״א, מֵישָׁרִים אֲהֵבוּךָ, לְאַכְלְלָא תְּרֵין כְּרוּבִין, דְּכַר וְנוּקְבָא, מֵישָׁרִים וַדַּאי. וְעַל דָּא, וְעַמִּים בְּמֵישָׁרִים.

56. Rabbi Yosi said, "and the people with equity (Heb. meisharim)" (Tehilim 98:9): What is meant by Meisharim? HE ANSWERS: As the verse says, "sincerely (Heb. meisharim) they love you" (Shir Hashirim 1:4). THE SHECHINAH includes BY THIS the two Cherubs, METATRON AND SANDALFON, who are assuredly called "meisharim," and IT SAYS about this, "And the people with equity (Heb. meisharim)." BEFORE THIS, IT IS WRITTEN, "WITH RIGHTEOUSNESS SHALL HE JUDGE THE WORLD" (Tehilim 98:9) AND "JUDGE" REFERS TO ZEIR ANPIN, WHILE "RIGHTEOUSNESS" DENOTES MALCHUT. LATER, THE VERSE INCLUDES ALSO THE CHERUBS AND THUS SAYS, "AND THE PEOPLE WITH EQUITY."

57. וּכְתִיב, וְיִשְׁמַע אֶת הַקּוֹל מִדַּבֵּר אֵלָיו מִבֵּין שְׁנֵי הַכְּרוּבִים וַיְדַבֵּר אֵלָיו. ר׳ יִצְחָק אָמַר, מִכָּאן אוֹלִיפְנָא דְּבְכָל אֲתַר דְּלָא אִשְׁתְּכַח דְּכַר וְנוּקְבָא, לָאו כְּדַאי לְמֶחֱמֵי אַפֵּי שְׁכִינְתָּא. הה״ד, יֵשְׁבוּ יְשָׁרִים אֶת פָּנֶיךָ, וְתָנֵינָן, כְּתִיב, צַדִּיק וְיָשָׁר הוּא, דְּכַר וְנוּקְבָא, אוּף הָכָא כְּרוּבִים דְּכַר וְנוּקְבָא. וְעָלַיְיהוּ כְּתִיב, אַתָּה כּוֹנַנְתָּ מֵישָׁרִים. וְעַמִּים בְּמֵישָׁרִים. וּבְגִינֵי כַּךְ, וּפְנֵיהֶם אִישׁ אֶל אָחִיו, וְהָא אוֹקִימְנָא.

57. It is written, "Then he heard the voice speaking to him from off the covering that was upon the ark of Testimony, from between the two Cherubs: and it spoke to him" (Bemidbar 7:89). Rabbi Yitzchak said: From here, we learned that whenever there are not both male and female present, one is not worthy to behold the presence of the Shechinah. THEREFORE, HE HEARD THE VOICE SPEAKING ONLY FROM BETWEEN THE TWO CHERUBS. This is the intent of the verse, "The upright (Heb. yesharim) shall dwell in Your presence" (Tehilim 140:14), MEANING THE CHERUBS REFERRED TO AS MEISHARIM. We have learned that there is a verse, "Just and right is He" (Devarim 32:4), DENOTING male and female. "JUST" REFERS TO THE MALE, MEANING YESOD, AND "RIGHT" REFERS TO THE FEMALE, MEANING MALCHUT. Here also, the Cherubs are male and female, as it is written of them, "You have established equity (Heb. meisharim in plural)" (Tehilim 99:4) AND ALSO "the people with equity (Heb. meisharim)," AS MENTIONED ABOVE. For this reason, "And their faces shall look one to another" (Shemot 25:20), THE SECRET OF FACE TO FACE UNION, as we have established.

9. "Behold, how good and how pleasant"

Rabbi Shimon talks about "how good and how pleasant it is for brothers to dwell together in unity," explaining that it means male and female turned toward one another. He says that righteousness and justice go together, otherwise things are not well with the world. The rabbis had been complaining because rain was needed, and Rabbi Shimon says that is because male does not reside within the female, but everything is about to return to its proper place and there will soon be rain. then they talk about the interpretations of "I am black, but comely" and the following verses. Returning to the title verse, we hear that it refers to the friends, who fear God and speak about Him to one another, and have peace and brotherly love.

58. תַּנְיָא א״ר יוֹסֵי, זִמְנָא חֲדָא, הֲוָה צְרִיכָא עַלְמָא לְמִטְרָא, אָתוּ לְקֳמֵיהּ דר״ש, ר׳ יֵיסָא וְרִבִּי חִזְקִיָּה וּשְׁאָר חַבְרַיָּיא. אַשְׁכְּחוּהוּ דַּהֲוָה אָזִיל לְמֵחֱמֵי, לְר׳ פִּנְחָס בֶּן יָאִיר, הוּא ור״א בְּרֵיהּ. כֵּיוָן דְּחָמָא לוֹן, פָּתַח וְאָמַר, שִׁיר הַמַּעֲלוֹת הִנֵּה מַה טּוֹב וּמַה נָּעִים שֶׁבֶת אַחִים גַּם יָחַד. מַאי שֶׁבֶת אַחִים גַּם יָחַד.

58. We have learned that Rabbi Yosi said, once the world needed rain. Rabbi Yesa, Rabbi Chizkiyah and other friends came before Rabbi Shimon. They found him and his son going to see Rabbi Pinchas ben Yair. When he saw them, he said, "A poem of ascent of David. Behold, how good and how pleasant it is for brothers to dwell together in unity" (Tehilim 133:1). HE QUESTIONS: What is meant by "brothers to dwell together in unity"?

59. כד״א, וּפְנֵיהֶם אִישׁ אֶל אָחִיו, בְּשַׁעֲתָא דַּהֲווֹ חַד בְּחַד מַשְׁגִּיחִין אַנְפִּין בְּאַנְפִּין, כְּתִיב, מַה טּוֹב וּמַה נָּעִים. וְכַד מְהַדֵּר דְּכוּרָא אַנְפּוֹי מִן נוּקְבָא, וַוי לְעָלְמָא. כְּדֵין כְּתִיב, וְיֵשׁ נִסְפֶּה בְּלֹא מִשְׁפָּט. בְּלֹא מִשְׁפָּט וַדַּאי, וּכְתִיב, צֶדֶק וּמִשְׁפָּט מְכוֹן כִּסְאֶךָ, דְּלָא אָזִיל דָּא בְּלָא דָא, וְכַד מִשְׁפָּט, מִתְרַחֵק מִצֶּדֶק, וַוי לְעָלְמָא.

59. HE ANSWERS: THIS IS as is said, "And their faces shall look one to another (lit. 'man to his brother')" (Shemot 25:20), BROTHERS MEANING MALE AND FEMALE, for the time that ZEIR ANPIN AND MALCHUT faced each other, it is written, "How good and how pleasant." However, when the male turns his face away from the female, woe is to the world. Then it is written, "But sometimes ruin comes for want of justice" (Mishlei 13:23) and assuredly without justice, MEANING WITHOUT ZEIR ANPIN CALLED JUSTICE, WHO DOES NOT LOOK OR GIVE ABUNDANCE TO THE FEMALE CALLED RIGHTEOUSNESS. The verse, "Righteousness and justice are the foundation of Your throne" (Tehilim 89:15) means that one does not go without the other. When justice, WHICH IS ZEIR ANPIN, moves afar from righteousness, WHICH IS MALCHUT, woe is to the world.

60. וְהַשְׁתָּא חֲמִינָא, דְּאַתּוּן אֲתִיתוּן, עַל דְּדְכוּרָא לָא שַׁרְיָא בְּנוּקְבָא, אָמַר, אִי לְדָא אֲתִיתוּן גַּבָּאי תִּיבוּ. דְּהַאי יוֹמָא אִסְתַּכְּלְנָא, דְּיִתְהַדַּר כֹּלָּא לְמִשְׁרֵי אַנְפִּין בְּאַנְפִּין. וְאִי לְאוֹרַיְיתָא אֲתִיתוּן, שָׁרוּ גַּבָּאי. אָמְרוּ לֵיהּ, לְכֹלָּא, קָא אֲתֵינָא לְגַבֵּי דְּמֹר, יִשְׁתְּמִיט חַד מִינָּן, לְבַשְׂרָא לַאֲחָנָא, שְׁאָר חַבְרַיָּיא, וַאֲנָן נֵתִיב לְקֳמֵיהּ דְּמֹר.

60. I see that you have come now because the Male does not reside within the Female AND, AS A RESULT, THERE IS NO RAIN IN THE WORLD. He said, If you have come to me for this reason, then go back, as this day I have seen that everything will return to be face to face AND THERE WILL BE NO LACK OF ABUNDANCE OF RAIN IN THE WORLD. However, if you have come here to study Torah, then stay with me. They replied to him: We came to our master for both of them, FOR RAINFALL AND FOR STUDY OF TORAH. Allow one of us to report to our brethren ABOUT THE SALVATION OF RAIN, while we, and the other friends with us, will remain with our master.

61. עַד דַּהֲווֹ אַזְלֵי, פָּתַח וְאָמַר, שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלִַיִם וְגוֹ׳. אָמְרָה כְּנֶסֶת יִשְׂרָאֵל קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, שְׁחוֹרָה אֲנִי בְּגָלוּתָא, וְנָאוָה אֲנִי בְּפִקּוּדֵי אוֹרַיְיתָא, דאע״ג דְּיִשְׂרָאֵל בְּגָלוּתָא לָא שַׁבְקֵי לוֹן. כְּאָהֳלֵי קֵדָר, דְּאִינּוּן בְּנֵי קְטוֹרָה, דְּאִתְקַדְּרוּ אַנְפַּיְיהוּ תְּדִירָא, וְעִם כָּל דָּא כִּירִיעוֹת שְׁלֹמֹה, כְּהַהוּא חֵיזוּ שְׁמַיָּא לְמִדְכֵּי, דִּכְתִיב, נוֹטֶה שָׁמַיִם כַּיְרִיעָה.

61. As they were walking, he said, "I am black, but comely, O daughters of Jerusalem..." (Shir Hashirim 1:5). The Congregation of Yisrael said before the Holy One, blessed be He: I may be black in exile but I am comely with the commandments of the Torah. Even though Yisrael are in exile, they do not forsake THE PRECEPTS. "Like the tents of Kedar" (Ibid.), MEANING EVEN THOUGH I AM like the children of Keturah, whose faces are always black, still I am like "the curtains of Solomon" (Ibid.), MEANING like the view of heaven for purity, as it is written, "Who stretches out the heavens like a curtain" (Tehilim 104:2). SOLOMON (HEB. SHLOMO) IS THE HOLY ONE, BLESSED BE HE, THE KING OF PEACE (HEB. SHALOM).

62. אַל תִּרְאוּנִי שֶׁאֲנִי שְׁחַרְחֹרֶת. מ״ט אַל תִּרְאוּנִי, בְּגִין שֶׁאֲנִי שְׁחַרְחֹרֶת. שֶׁשִּׁזָּפַתְנִי הַשָּׁמֶשׁ, דְּלָא אִסְתָּכַל בִּי שִׁמְשָׁא, לְאַנְהָרָא לִי כַּדְקָא יְאוֹת. יִשְׂרָאֵל מַה אִינּוּן אַמְרִין. בְּנֵי אִמִּי נִחֲרוּ בִּי. מַאן אִינּוּן בְּנֵי אִמִּי, אִלֵּין רַבְרְבִין מְמָנָן תְּרִיסִין עַל שְׁאָר עַמִּין.

62. "Do not look upon me, because I am black" (Shir Hashirim 1:6), MEANING what is the reason you should not look upon me? Because I am black AND THEREFORE YOU CANNOT SEE ME. "Because the sun has scorched me" (Ibid.), MEANING the sun did not look at me, REFERRING TO ZEIR ANPIN, to properly shed light upon me. What do Yisrael say to this? "My mother's children were angry with me" (Ibid.). Who are the children of my mother? These are appointed ministers who protect the other nations.

63. ד״א, בְּנֵי אִמִּי מַמָּשׁ. כד״א, הִשְׁלִיךְ מִשָּׁמַיִם אֶרֶץ וְגוֹ׳. וְכַד הִשְׁלִיךְ מִשָּׁמַיִם אֶרֶץ, שָׂמוּנִי נוֹטֵרָה אֶת הַכְּרָמִים. מ״ט. דְּכַרְמִי שֶׁלִּי לֹא נָטָרְתִּי. וְתָנֵינָן, בְּנֵי אִמִּי וַדַּאי אִסְתְּכָמוּ עָלַי, כְּלוֹמַר, כַּד אִתְעָדֵי אֶרֶץ, מִשָּׁמַיִם, כְּמָה דְּאוֹקִימְנָא, דִּכְתִיב, וַתֵּתַצַּב אֲחוֹתוֹ מֵרָחוֹק.

63. Another explanation is that THE SHECHINAH SPOKE literally OF "my mother's children," REFERRING TO THE SFIROT OF ZEIR ANPIN, THE CHILDREN OF BINAH WHO IS THE MOTHER OF THE SHECHINAH, as the verse says, "And cast down from heaven (to) earth..." (Eichah 2:1). So when ZEIR ANPIN threw from heaven the earth, MEANING THE SHECHINAH, "they made me the keeper of the vineyards" (Shir Hashirim 1:6), REFERRING TO THE NATIONS OF THE WORLD. SHE HAS TO POUR ABUNDANCE TO THE NATIONS OF THE WORLD SO THAT YISRAEL WILL DRAW SUSTENANCE FROM THEM. What is the reason? BECAUSE "my own vineyard," NAMELY YISRAEL, "I have not kept" (Ibid.), BECAUSE THEY SINNED. We thus learn that "the children of my mother," NAMELY THE SFIROT OF ZEIR ANPIN, agreed against me, TO DISTANCE ME, meaning the earth was removed with this, REFERRING TO MALCHUT, from heaven, DENOTING ZEIR ANPIN. We established that it is written, "And his sister stood afar off" (Shemot 2:4). THE SHECHINAH, CALLED THE SISTER OF ZEIR ANPIN, STOOD FROM A DISTANCE, MEANING ZEIR ANPIN HAD CAUSED HER TO STAND AT A DISTANCE.

64. וְהָכָא אִתְּמַר וַדַּאי, הִנֵּה מַה טּוֹב וּמַה נָּעִים שֶׁבֶת אַחִים גַּם יָחַד. וּבְהוּ אוֹקִימְנָא, גַּם יָחַד. כד״א וְאַף גַּם זֹאת בִּהְיוֹתָם, שֶׁבֶת אַחִים בִּכְלָל, כֵּיוָן דִּכְתִיב, גַּם, לְאַכְלְלָא כָּל אִינּוּן דִּלְעֵילָא, דְּכָל שׁוּלְטָנוּתָא בְּהַהוּא אֲתַר אִשְׁתְּכַח.

64. IN CONTRAST TO WHAT IS WRITTEN, "AND HIS SISTER STOOD AFAR OFF," it is surely said, "Behold, how good and how pleasant it is for brothers to dwell together (Heb. gam) in unity" WHEN MALCHUT, WHICH IS THE SISTER OF ZEIR ANPIN, STANDS NOT AT A DISTANCE BUT TOGETHER. Regarding them, ZEIR ANPIN AND MALCHUT, we have explained "also together" the same way as "And yet (Heb. gam) for all that (Heb. zot fem.)" (Vayikra 26:44), GAM BEING THE SECRET OF MALCHUT CALLED ZOT. SIMILARLY, "GAM IN UNITY" REFERS TO MALCHUT. IN TRUTH, it would have been included in the brothers sitting together AND THERE WOULD BE NO NEED TO INSCRIBE THE WORD GAM. Since "Gam (Eng. 'also')" is written it is meant to include all of those higher above ZEIR ANPIN AND MALCHUT; THAT IS, THEY ARE YISRAEL-SABA AND TEVUNAH. For the whole reign is now in that place - YISRAEL-SABA AND TEVUNAH.

65. ד״א. הִנֵּה מַה טּוֹב וּמַה נָּעִים וְגוֹ׳. אִלֵּין אִינּוּן חַבְרַיָּיא, בְּשַׁעֲתָא דְּאִינּוּן יַתְבִּין כַּחֲדָא, וְלָא מִתְפָּרְשָׁן דָּא מִן דָּא. בְּקַדְמֵיתָא אִתְחָזוּן גּוּבְרֵי מַגִּיחֵי קְרָבָא, דְּבָעוּ לְקָטְלָא דָּא לְדָא. לְבָתַר, אִתְהַדְּרוּ בִּרְחִימוּתָא דְּאַחְוָה. קוּדְשָׁא בְּרִיךְ הוּא מַהוּ אוֹמֵר, הִנֵּה מַה טּוֹב וּמַה נָּעִים שֶׁבֶת אַחִים גַּם יָחַד. גַּם, לְאַכְלְלָא עִמְּהוֹן שְׁכִינְתָּא. וְלָא עוֹד, אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא אָצִית לְמִלּוֹלַיְיהוּ, וְנִיחָא לֵיהּ וְחַדֵּי בְּהוּ. הה״ד אָז נִדְּבְרוּ יִרְאֵי יְיָ׳ אִישׁ אֶל רֵעֵהוּ וַיַּקְשֵׁב יְיָ׳ וַיִּשְׁמָע וַיִּכָּתֵב סֵפֶר זִכָּרוֹן לְפָנָיו וְגוֹ׳.

65. Another explanation for, "Behold, how good and how pleasant..." These are the friends, when they sit together and don't sit apart from one another. At first they appear as people at war with each other, wanting to kill one another. Afterwards, they return to each other in brotherly love. What does the Holy One, blessed be He, say ABOUT THEM? "Behold how good and pleasant it is for brothers to dwell together (Heb. gam, Eng. 'also') in unity." The word gam comes to include the Shechinah. Moreover, the Holy One, blessed be He, pays attention to what they say, and has enjoyment and rejoices with them. This is the essence of the verse, "Then they who feared Hashem spoke to one another: and Hashem hearkened, and heard it, and a book of remembrance was written before Him..." (Malachi 3:16).

66. וְאַתּוּן חַבְרַיָּיא דְּהָכָא, כְּמָה דַּהֲוֵיתוּן בַּחֲבִיבוּתָא בְּרִחִימוּתָא, מִקַּדְמַת דְּנָא, הָכִי נָמֵי, מִכָּאן וּלְהָלְאָה לָא תִּתְפָּרְשׁוּן דָּא מִן דָּא, עַד דְּקוּדְשָׁא בְּרִיךְ הוּא יַחְדֵּי עִמְּכוֹן, וְיִקְרֵי עֲלַיְיכוּ שְׁלָם. וְיִשְׁתְּכַח בְּגִינֵיכוֹן שְׁלָמָא בְּעָלְמָא. הה״ד לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה נָּא שָׁלוֹם בָּךְ.

66. My friends, just as you have had affection for each other until now, do not part from one another from now on until the Holy One, blessed be He, rejoices with you. He will call peace upon you and, for your merits, peace will prevail in the world. This is the meaning of the verse, "For my brethren and friends' sakes, I will now say, Peace be within you" (Tehilim 122:8).

67. They went. As they were going, they reached the home of Rabbi Pinchas ben Yair. Rabbi Pinchas ben Yair came out, kissed RABBI SHIMON, and said: I have earned the right to kiss the Shechinah. How fortunate is my lot. He set up for them expensive bed sheets. Rabbi Shimon said: The Torah does not require this. He removed THE SPREADS and they sat down. Rabbi Pinchas said: Before we eat, we will hear a discourse from the master of Torah, as all the words of Rabbi Shimon are open as a revelation. He is a man who need not be afraid from above or below of preaching them. He fears not what is above, as the Holy One, blessed be He, agrees with him. He is also not fearful of those below, just as a lion fears not the flock of sheep. Rabbi Shimon said to Rabbi Elazar, his son: Elazar, stand where you are and recite a novel Torah interpretation before Rabbi Pinchas and the other friends.

67. אָזְלוּ. עַד דַּהֲווֹ אַזְלֵי, מָטוּ לְבֵי רִבִּי פִּנְחָס בֶּן יָאִיר. נָפַק רִבִּי פִּנְחָס, וּנְשָׁקֵיהּ. אָמַר, זָכֵינָא לְנַשְׁקָא שְׁכִינְתָּא. זַכָּאָה חוּלָקִי אַתְקִין לְהוּ טִיקְלֵי דְּעַרְסֵי, קַפְטוּרֵי דְּקִילְטָא. אָמַר רִבִּי שִׁמְעוֹן, אוֹרַיְיתָא לָא בָּעֵי הָכִי, אַעְבָּר לְהוֹן, וְיָתִיבוּ. א״ר פִּנְחָס, עַד לָא נֵיכוּל, נִשְׁמַע מִמָּארֵיהּ דְּאוֹרַיְיתָא מִלָּה. דְּהָא ר״ש כָּל מִלּוֹי בְּאִתְגַּלְיָיא אִינּוּן, אִיהוּ גַּבְרָא דְּלָא דָּחִיל מֵעֵילָא וּמִתַּתָּא, לְמֵימַר לוֹן, לָא דָּחִיל מֵעֵילָא, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא אִסְתָּכַם בֵּיהּ, לָא דָּחִיל מִתַּתָּא, כְּאַרְיֵה דְּלָא דָּחִיל מִבְּנֵי עָנָא. אָמַר רִבִּי שִׁמְעוֹן לְרִבִּי אֶלְעָזָר בְּרֵיהּ, אֶלְעָזָר קוּם בְּקִיּוּמָךָ, וְאֵימָא מִלָּה חַדְתָּא, לְגַבֵּי דְּרִבִּי פִּנְחָס וּשְׁאָר חַבְרַיָּיא.

10. "After the death of the two sons of Aaron"
We learn from Rabbi Shimon that God wished only Aaron to deal with the sweet incense, for Aaron increased peace in the world; when his sons offered the incense during their father's lifetime, they made a great mistake.

68. Rabbi Elazar rose and opened the discussion saying, "And Hashem spoke to Moses after the death of the two sons of Aaron..." (Vayikra 16:1). This verse needs introspection, for it appears that it is superfluous, as it writes afterwards, "And Hashem said to Moses, Speak to Aaron your brother." Now WE SHOULD ASK, if at the beginning of the portion, in the first verse it says, "And Hashem spoke to Moses," what did He say to him, SEEING THAT afterwards it is written, "And Hashem said to Moses"?

68. קָם ר׳ אֶלְעָזָר פָּתַח וְאָמַר, וַיְדַבֵּר יְיָ׳ אֶל מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְּנֵי אַהֲרֹן וְגוֹ׳. הַאי קְרָא אִית לְאִסְתַּכְּלָא בֵּיהּ, דְּאִתְחֲזֵי דְּיַתִּירָא אִיהוּ. דְּהָא כְּתִיב בַּתְרֵיהּ, וַיֹּאמֶר יְיָ׳ אֶל מֹשֶׁה דַּבֵּר אֶל אַהֲרֹן אָחִיךָ. מִכָּאן שֵׁירוּתָא דְּפַרְשְׁתָּא, הַאי קְרָא דִּלְעֵילָא, מַאי הוּא, דִּכְתִיב, וַיְדַבֵּר יְיָ׳ אֶל מֹשֶׁה. מַאי הוּא דְּאָמַר לֵיהּ, וּלְבָתַר וַיֹּאמֶר יְיָ׳ אֶל מֹשֶׁה.

69. HE ANSWERS: At the time when the Holy One, blessed be He, gave the sweet incense to Aaron, He wanted no one else to deal with this during his lifetime. For what reason? Because Aaron increased peace in the world. The Holy One, blessed be He, said to him: 'Since you wish to increase peace in the world, peace will multiply above through you. The sweet incense will be transmitted to you from now on, AS INCENSE INCREASES PEACE ABOVE, and during your life, no one else will be permitted to deal with it.' During their father's lifetime, Nadab and Abihu hastened to offer that which was not given to them, and this matter caused them to make a mistake BY OFFERING A FOREIGN FIRE.

69. אֶלָּא בְּשַׁעֲתָא דְּקוּדְשָׁא בְּרִיךְ הוּא יָהַב קְטֹרֶת בּוּסְמִין לְאַהֲרֹן, בָּעָא, דְּלָא יִשְׁתַּמֵּשׁ בֵּיהּ בְּחַיּוֹי ב״נ אָחֳרָא. מ״ט. בְּגִין דְּאַהֲרֹן אַסְגֵּי שְׁלָמָא בְּעָלְמָא. א״ל קוּדְשָׁא בְּרִיךְ הוּא, אַתְּ בָּעֵי לְאַסְגָּאָה שְׁלָמָא בְּעָלְמָא, עַל יְדָךְ יִסְגֵּי שְׁלָמָא לְעֵילָא, הָא קְטֹרֶת בּוּסְמִין, יְהֵא מָסוּר בְּיָדָךְ מִכָּאן וּלְהַלְאָה, וּבְחַיֶּיךָ לָא יִשְׁתַּמֵּשׁ בֵּיהּ ב״נ אָחֳרָא. נָדָב וַאֲבִיהוּא אַקְדִּימוּ בְּחַיֵּי דְּאָבוּהוֹן, לְאַקְרְבָא מַה דְּלָא אִתְמְסַר לְהוּ. וּמִלָּה דָּא, גָּרִים לְהוֹן דְּטָעוּ בֵּיהּ.

70. We have learned Moses was pondering who caused them to make this mistake OF OFFERING FOREIGN FIRE, and was sad. It is written, "And Hashem spoke to Moses after the death of the two sons of Aaron." What did He say to him? "When they came near before Hashem, and died" (Vayikra 16:1) It is not written: 'offered', but "came near." The Holy One, blessed be He, said to Moses, 'This is what caused them this, for they hurried the hour TO OFFER INCENSE during the lifetime of their father.' They erred in this, IN OFFERING FOREIGN FIRE, so the verse says, "Which He commanded them not" (Vayikra 10:1). They were not commanded to OFFER, for only Aaron did He command. SO THE EXPLANATION OF THE VERSE, "AND OFFERED FOREIGN FIRE BEFORE HASHEM" (IBID.) IS THAT THEY ERRED IN THIS BECAUSE "HE COMMANDED THEM NOT" TO OFFER INCENSE BUT HE COMMANDED AARON ALONE. And if the two sons of Aaron, by rushing the time during their father's lifetime, brought all this on themselves, this is all the more true for me, in relation to my father and Rabbi Pinchas and the other friends. I AM NOT PERMITTED TO RUSH THE HOUR AND SAY NOVEL TORAH INTERPRETATIONS IN THEIR STEAD. Rabbi Pinchas came forth, and kissed and blessed him.

70. וְתָאנָא, מֹשֶׁה הֲוָה מְהַרְהֵר, מַאן גָּרַם לוֹן טָעוּתָא דָּא, וַהֲוָה עָצִיב. מַה כְּתִיב, וַיְדַבֵּר יְיָ׳ אֶל מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְּנֵי אַהֲרֹן. וּמַה אָמַר לֵיהּ, בְּקָרְבָתָם לִפְנֵי יְיָ׳ וַיָּמוּתוּ. בְּהַקְרִיבָם לָא כְּתִיב, אֶלָּא בְּקָרְבָתָם. א״ל קוּדְשָׁא בְּרִיךְ הוּא לְמֹשֶׁה, דָּא גַרְמָא לְהוּ, דְּדַחֲקוּ שַׁעֲתָא בְּחַיֵּי אֲבוּהוֹן, וְטָעוּ בָּה, וְהַיְינוּ דִּכְתִיב, אֲשֶׁר לֹא צִוָּה אוֹתָם, אוֹתָם לֹא צִוָּה, אֲבָל לְאַהֲרֹן צִוָּה. וּמַה תְּרֵין בְּנֵי אַהֲרֹן, עַל דְּדָחִיקוּ שַׁעֲתָא בְּחַיֵּי אֲבוּהוֹן גָּרְמוּ לְגַרְמַיְיהוּ כָּל כַּךְ, אֲנָא לְגַבֵּי אַבָּא וְרִבִּי פִּנְחָס וּשְׁאָר חַבְרַיָּיא, עַל אַחַת כַּמָּה וְכַמָּה. אָתָא רִבִּי פִּנְחָס נְשָׁקֵיהּ וּבָרְכֵיהּ.

11. "Sixty valiant men"
Rabbi Shimon tells us that the name Solomon (Shlomo) refers to Zeir Anpin, to whom the peace (shalom) belongs. We read about Malchut's aspect of harsh judgment and the fire guards and Metatron on whose side is the mighty bright sword and on whose other side are burning coals. The sword is received from the place called 'fear', and night is the time for judgment. We read about the many creature aspects of the flow of Mochin, about the archangels and the crocodiles and the four shapes of the faces that appear. We read about large faces and small faces, about the judgments named hair, and many other wonders. In the end we learn that the priest needs to meditate on sublime matters, to bring holiness to the proper place and to expel the Other Side. If people knew the judgment that could come upon them they would pay more attention to their deeds and stop sinning. We are reminded that God has a covenant with those who study the Torah.

71. Rabbi Shimon opened the discussion saying, "Behold the bed of Solomon sixty valiant men are round about it..." (Shir Hashirim 3:7). "Behold the bed of Solomon": What is meant by "his litter"? It refers to the throne of glory of the King, NAMELY MALCHUT CALLED BED. It is written about it, "The heart of her husband safely trusts in her" (Mishlei 31:11) and Solomon (Heb. Shlomo) REFERS TO the King that the peace (Heb. shalom) is His, REFERRING TO ZEIR ANPIN. "Sixty valiant men are round about it": They are attached to MALCHUT'S aspect of harsh Judgment and are connoted as sixty fire guards, MEANING SIXTY GUARDIANS FROM FIRE. That youth, MEANING METATRON, clothes himself with them.

71. רִבִּי שִׁמְעוֹן פָּתַח וְאָמַר, הִנֵּה מִטָּתוֹ שֶׁלִּשְׁלֹמֹה שִׁשִּׁים גִּבּוֹרִים סָבִיב לָהּ וְגוֹ׳. הִנֵּה מִטָּתוֹ שֶׁלִּשְׁלֹמֹה, מַאי מִטָּתוֹ. דָּא כּוּרְסֵי יְקָרָא דְּמַלְכָּא, דִּכְתִיב בֵּיהּ, בָּטַח בָּהּ לֵב בַּעְלָהּ. שֶׁלִּשְׁלֹמֹה, מַלְכָּא דִּי שְׁלָמָא כֻּלָּא דִּילֵיהּ הוּא. שִׁשִּׁים גִּבּוֹרִים סָבִיב לָהּ, דְּאִתְאַחֲדָן בְּסִטְרָהָא מִדִּינָא קַשְׁיָא, וְאִקְרוּן, שִׁתִּין פּוּלְסֵי דְּנוּרָא, דְּהַהוּא נַעַר, אִתְלַבַּשׁ בְּהוּ.

72. On the right side OF METATRON is the mighty bright sword, and on the left are strong burning coals that enjoin his imprints with 70,000 flames of consuming fire. They are sixty mighty ones heavily armed with the mighty Gvurot of supernal Gvurah of the Holy One, blessed be He, NAMELY ZEIR ANPIN. This is what is meant by, "Of the mighty ones of Yisrael" (Shir Hashirim 3:7), NAMELY GVURAH OF ZEIR ANPIN REFERRED TO AS YISRAEL.

72. מִימִינֵיהּ, שְׁנָנָא דְּחַרְבָּא תַּקִּיפָא, מִשְׁמָאלֵיהּ גּוּמְרֵי דְּנוּרָא תַּקִּיפָא, דְּמִתְאַחֲדָא בְּגִלִּיפוֹי, בְּשַׁבְעִין אֶלֶף לַהֲטֵי נוּרָא דְּאַכְלָא, וְאִינּוּן שִׁתִּין מְזַיְינֵי זִיוּנֵי קַשְׁיָין, מֵאִינּוּן גְּבוּרָן תַּקִּיפִין, דְּהַהִיא גְּבוּרָה עִלָּאָה דְּקוּדְשָׁא בְּרִיךְ הוּא. הה״ד מִגִּבּוֹרֵי יִשְׂרָאֵל.

73. We have learned that this bed, REFERRING TO MALCHUT, it is written regarding it, "She rises also while it is yet night" (Mishlei 31:15). When she nurtures from the side of Judgment, MEANING WHEN MALCHUT RISES TO POUR THE ABUNDANCE OF THE ILLUMINATION OF CHOCHMAH, IT IS NIGHT, MEANING JUDGMENT, SINCE HER CHOCHMAH IS GIVEN ONLY WITH JUDGMENTS. AS EARLIER MENTIONED, "RISING" REFERS TO THE ILLUMINATION OF CHOCHMAH. "And gives food (Heb. teref) to her household" (Ibid.): What is meant by "teref"? It is the same as in, "And tears down (Heb. taraf) in pieces, and none can deliver" (Michah 5:7), NAMELY THE JUDGMENTS ATTACHED TO THIS CHOCHMAH FROM WHICH THERE IS NO SAVING. This is what is meant by, "All girt with swords, and expert in war" (Shir Hashirim 3:8). They are ready to execute Judgment everywhere and are called wailers and moaners.

73. וְתָאנָא, בְּהַאי עַרְסָא, מַה כְּתִיב בָּהּ, וַתָּקָם בְּעוֹד לַיְלָה, כַּד יַנְקָא מִסִּטְרָא דְּדִינָא. וַתִּתֵּן טֶרֶף לְבֵיתָהּ. מַאי טֶרֶף, כד״א וְטָרַף וְאֵין מַצִּיל. הה״ד כֻּלָּם אֲחוּזֵי חֶרֶב מְלוּמְדֵי מִלְחָמָה, זְמִינִין בְּכָל אֲתַר לְמֶעְבַּד דִּינָא, וְאִקְרוּן מָארֵי דִּיבָבָא וִילָלָה.

74. "Every man has his sword upon his thigh" (Ibid.): It is as you say, "Gird your sword upon your thigh, O mighty one" (Tehilim 45:4). THE SECRET MEANING OF THE SWORD HAS ALREADY BEEN EXPLAINED, "because of the fear by nights" (Shir Hashirim 3:8), they explained it as the fear of Gehenom. Yet, "because of the fear by nights" is saying where they receive it from - from fear, from the place called fear, as the verse says, "And the fear of Isaac, had been with me" (Beresheet 31:42), WHICH IS GVURAH OF ZEIR ANPIN, THE LEFT COLUMN KNOWN AS ISAAC. Just as this verse reads, "And Jacob swore by the fear of his father Isaac" (Ibid. 53), "by nights" REFERS TO those times designated for Judgments to be done, AS NIGHT IS THE TIME FOR JUDGMENT.

74. אִישׁ חַרְבּוֹ עַל יְרֵכוֹ. כד״א, חֲגוֹר חַרְבְּךָ עַל יָרֵךְ גִּבּוֹר. מִפַּחַד בַּלֵּילוֹת. הָא אוּקְמוּהָ, מִפַּחְדָּהּ דְּגֵיהִנָּם וְכוּ׳ אֲבָל מִפַּחַד בַּלֵּילוֹת, כְּלוֹמַר, כָּל דָּא מָאֵן אֲתַר נַטְלִין, מִפַּחַד, מֵהַהוּא אֲתַר דְּאִקְרֵי פַּחַד, כד״א וּפַחַד יִצְחָק הָיָה לִי. וַיִּשָּׁבַע יַעֲקֹב בְּפַחַד אָבִיו יִצְחָק. בַּלֵּילוֹת, בְּזִמְנִין דְּאִינּוּן מִתְפַּקְּדִין לְמֶעְבַּד דִּינָא.

75. We have learned that it is written, "She considers a field, and buys it" (Mishlei 31:16). This is like what is written, "Where all the wild beasts (lit. 'beasts of the field') play" (Iyov 40:20), WHICH REFERS TO THE ASPECT OF JUDGMENT OF MALCHUT, WHOSE SECRET IS NIGHT AS MENTIONED EARLIER, AND IS ALSO REFERRED TO AS FIELD. "THE WILD BEASTS" REFLECTS THE SECRET OF YESOD, AND "PLAY" REFERS TO MATING, and about this is written, "So is this great and wide sea...There go the ships; there are the Leviathan, whom You have made to play therein" (Tehilim 104:25-26). LEVIATHAN IS THE SECRET OF YESOD, "TO PLAY" ALLUDES TO UNION, AS IT IS WRITTEN, "AND, BEHOLD, ISAAC WAS SPORTING WITH HIS WIFE" (BERESHEET 26:8). This is as the verse, "She is like the merchant ships: she brings her bread from afar" (Mishlei 31:14); "from afar" surely. FOR "HER BREAD," WHICH IS THE SECRET ILLUMINATION OF CHOCHMAH, DOES NOT SHED LIGHT SAVE FROM "AFAR," MEANING IT DOES SO WITH JUDGMENTS THAT REMOVE THE EXTERNAL FORCES FAR AWAY SO THEY WOULD NOT NURTURE FROM THIS GREAT LIGHT. THIS IS THE SECRET OF, "HASHEM APPEARED TO ME FROM AFAR" (YIRMEYAH 31:2). AND THE SECRET OF THE UNION PERTAINS TO NIGHT AND TO THE FIELD, AS MENTIONED EARLIER, AS IT BRINGS HER LIGHT from the brain inside the head, NAMELY CHOCHMAH, and from that which is above the head, NAMELY THE BLESSED ENDLESS LIGHT. THEREFORE, SHE NEEDS PROTECTION FROM EXTERNAL FORCES. "She brings her bread," NAMELY through the means of the righteous man, DENOTING YESOD. When they join together, there is universal joy. This is the meaning of the verse, "There are the dolphins (Heb. Leviathan) who you have made to play therein," THE LEVIATHAN BEING YESOD, WHILE "TO PLAY" REFERS TO MATING, AS EARLIER MENTIONED.

75. וְתָאנָא, כְּתִיב זָמְמָה שָׂדֶה וַתִּקָּחֵהוּ. הה״ד, וְכָל חַיַּת הַשָּׂדֶה יְשַׂחֲקוּ שָׁם. וְעַל דָּא כְּתִיב, זֶה הַיָּם גָּדוֹל וּרְחַב יָדַיִם וְגוֹ׳ שָׁם אֳנִיּוֹת יְהַלֵּכוּן וְגוֹ׳ כד״א. הָיְתָה כָּאֳנִיּוֹת סוֹחֵר מִמֶּרְחָק תָּבִיא לַחְמָהּ. מִמֶּרְחָק וַדַּאי. מֵרֵישָׁא דְּמוֹחָא, וּמֵעֵילָא דְּרֵישָׁא, תָּבִיא לַחְמָהּ. עַל יְדָא דְּצַדִּיק, כַּד מִזְדַּוְּוּגָן כְּחַד, כְּדֵין חֵידוּ בְּכֹלָּא. הה״ד, לִוְיָתָן זֶה יָצַרְתָּ לְשַׂחֶק בּוֹ.

76. We have learned that 1,500 sword-bearers wielding authority are linked to the side of these SIXTY mighty ones. In the hands of the one known as the youth, NAMELY METATRON, are four large keys, REFERRING TO FOUR ANGELS - MICHAEL, GABRIEL, URIEL AND REPHAEL. THEY ARE REFERRED TO AS LARGE KEYS, BECAUSE THEY CAUSE THE MOCHIN OF GREATNESS TO FLOW TO THOSE BELOW. Crocodiles, NAMELY THE GRADES OF CHOCHMAH, move under the ship, WHICH IS MALCHUT, THAT IS, IN BRIYAH, of the great sea, BINAH, FROM WHICH MALCHUT RECEIVES HER LIGHT, to HER four corners. The one moves to this side, SOUTH, and the other moves to this side, NORTH, and it is so with all of them, ALSO EASTWARD AND WESTWARD, WHICH ARE THE SECRET OF CHESED, GVURAH, TIFERET AND MALCHUT. The four shapes of the face appear in them, MEANING IN THESE CROCODILES, AND ARE LION, OX, EAGLE AND MAN, FOR THEY ARE DRAWN FROM THE THREE COLUMNS AND MALCHUT THAT RECEIVES THEM, WHICH IS THE FACE OF A MAN. When they are joined within the one WHICH IS MALCHUT, it is written, "As for the likeness of their faces, they had the face of a man" (Yechezkel 1:10). THIS MEANS the face of all of them, NAMELY THE THREE SHAPES OF LION, OX, EAGLE, RECEIVES A HUMAN FACE LIKE MALCHUT WHEN ALL ARE INCLUDED IN IT.

76. תָּאנָא, אֶלֶף וַחֲמֵשׁ מְאָה, מָארֵי תְּרִיסִין, מָארֵי דְּשׁוּלְטָנוּתָא, אִתְּאַחֲדָן מֵהַאי סִטְרָא, דְּאִינּוּן גִּיבָּרִין. בִּידוֹי דְּהַהוּא דְּאִקְרֵי נַעַר, אַרְבַּע מַפְתְּחִין רַבְרְבָן. תַּנִּינַיָּא אַזְלִין תְּחוֹת סְפִינָה, דְּהָא יַמָּא רַבָּא, לְאַרְבַּע זְוָיִין. דָּא אָזִיל לְסִטְרָא דָא, וְדָא אָזִיל לְסִטְרָא דָא. וְכֵן כֻּלְּהוּ. אַרְבַּע חֵיזוּ דְּאַנְפִּין אִתְחַזְיָין בְּהוּ, וְכַד אִתְכְּלִילָן בְּחַד, כְּתִיב, וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם, פְּנֵיהֶם דְּכֹלָּא.

77. Large faces REPRESENT THE MOCHIN OF GREATNESS and small faces, MEANING MOCHIN OF SMALLNESS, join together above, IN ZEIR ANPIN AND MALCHUT. Two, MEANING THE TWO COLUMNS - RIGHT AND CENTRAL - rise and wander with two shovels in their hands. A thousand mountains rise and arrive daily TO DRAW NOURISHMENT from the potions of that sea, NAMELY BINAH, AS THE LIGHT OF CHOCHMAH ALSO KNOWN AS A THOUSAND MOUNTAINS IS DRAWN THROUGH BINAH ALONE. Afterwards, they are pulled away from it, FROM BINAH, and move into the other sea, NAMELY MALCHUT.

77. אַפֵּי רַבְרְבֵי, וְאַפֵּי זוּטְרֵי, כְּלִילָן כְּחַד לְעֵילָא, תְּרֵי סַלְקִין וְשָׁאטִין, וּתְרֵין מַגְרוֹפִין בִּידַיְיהוּ. אֶלֶף טוּרִין סַלְקִין וְעָאלִין בְּכָל יוֹמָא, מִשַּׁקְיוּ דְּהַהוּא יַמָּא, לְבָתַר, אִתְעֲקָרוּ מִנָּהּ, וְסַלְקִין לְיַמָּא אָחֳרָא.

78. There is no count to those holding on to the hair OF MALCHUT, MEANING THE JUDGMENTS THEREIN NAMED HAIR. Two sons suckle daily FROM MALCHUT called the spies of the earth and this is the secret written in the Hidden Book (Heb. Safra Det'zeniuta) AT THE END OF TRUMAH, "And Joshua the son of Nun sent out of Shitim two men to spy secretly, saying" (Yehoshua 2:1). These TWO SONS nurturing from under the sides of the wings OF MALCHUT ARE THE SECRET OF CHESED AND GVURAH. Now two daughters, WHOSE SECRET IS TWO HARLOTS, are under the feet OF MALCHUT, MEANING NETZACH AND HOD OF MALCHUT. Therefore, it is written ABOUT THEM, "And the sons of Elohim saw the daughters of men" (Beresheet 6:2). They, THE SONS AND DAUGHTERS OF THE KLIPAH, hold on to the nails of that bed, NAMELY MALCHUT, AS HER NAILS MEAN THE BACK PART OF THE FINGERS OF THE HANDS AND FEET. This is what the verse teaches us, "Then came there two women, that were harlots, to the king" (I Melachim 3:16), "Then came" but not before. And when Yisrael are down, turning their backs on the Holy One, blessed be He, it is written, "As for My people, children are their oppressors, and women rule over them" (Yeshayah 3:12), surely REFERRING TO THE TWO WOMEN MENTIONED ABOVE.

78. לֵית חוּשְׁבָּנָא לְאִינּוּן דְּאִתְּאַחֲדָן בְּשַׂעֲרָהָא, תְּרֵין בְּנִין יַנְקִין כָּל יוֹמָא, דְּאִקְרוּן מְאַלְּלֵי אַרְעָא. וְדָא הוּא רָזָא דְּסִפְרָא דְּצְנִיעוּתָא, דִּכְתִיב, וַיִּשְׁלַח יְהוֹשֻׁעַ בִּן נוּן מִן הַשִּׁטִּים שְׁנַיִם אֲנָשִׁים מְרַגְּלִים חָרֵשׁ לֵאמֹר. וְאִלֵּין, יַנְקִין מִתְּחוֹת סִטְרֵי אֶבְרָהָא, תְּרֵין בְּנוֹת בִּתְחוֹת רַגְלָהָא, וְעַל דָּא כְּתִיב, וַיִּרְאוּ בְּנֵי הָאֱלֹהִים אֶת בְּנוֹת הָאָדָם. וְאִלֵּין מִתְּאַחֲדָן בְּטוּפְרֵי דְּהַהִיא עַרְסָא, וְדָא הוּא דְּתָנִינָן, דִּכְתִיב, אָז תְּבֹאנָה שְׁתַּיִם נָשִׁים זוֹנוֹת אֶל הַמֶּלֶךְ. אָז תְּבֹאנָה, וְלָא מִקַּדְמַת דְּנָא, וּבְזִמְנָא דְּיִשְׂרָאֵל לְתַתָּא, אֲהֲדְרוּן קְדָל מִבָּתַר קוּדְשָׁא בְּרִיךְ הוּא, מַאי כְּתִיב, עַמִּי נוֹגְשָׁיו מְעוֹלֵל וְנָשִׁים מָשְׁלוּ בוֹ. וַדַּאי.

79. בִּידָא שְׂמָאלָא, שַׁבְעִין עַנְפִּין, דְּמִגַּדְּלִין בֵּין נוּנֵי יַמָּא, כֻּלְּהוּ סוּמְקֵי כְּוַורְדָא. וְעֵילָא מִנְּהוֹן, עַנְפָּא חַד סוּמְקָא יַתִּיר, דָּא סָלִיק וְנָחִית. וְכֻלְּהוּ אִתְחַפְּיָין בְּשַׂעֲרָהָא.

79. In the left hand, MEANING FROM THE LEFT COLUMN OF MALCHUT, seventy branches COME OUT, WHO ARE THE SEVENTY CHIEFTAINS OF THE WORLD NATIONS, who are raised among the fish of the sea, REPRESENTING THE LEVELS OF THE ILLUMINATION OF CHOCHMAH OF THE LEFT, REFERRED TO AS FISH. THE SEA MEANS MALCHUT. All of them are red like a rose, BECAUSE OF THE JUDGMENTS WITHIN THEM, AS THE JUDGMENTS OF THE LEFT ARE RED. Above them, one branch is extremely red. THAT IS THE HARSHEST JUDGMENT OF ALL, NAMELY SAMAEL. It goes up and down, MEANING ATTRACTS CHOCHMAH FROM ABOVE DOWNWARD. IT IS HE WHO RODE ON THE SERPENT AND ENTICED ADAM TO DRAW CHOCHMAH FROM ABOVE DOWNWARD, WHICH IS THE SECRET OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL. All of them are covered with hair OF MALCHUT, MEANING HER JUDGMENTS REFFERED TO AS HAIRS.

80. מָארֵי דְּלִישָׁנָא בִּישָׁא. כַּד נָחִית חִוְיָא. אִתְעָבִיד מְקַפֵּץ עַל טוּרִין, מְדַלְגָא עַל טְנָרֵי. עַד דְּיִשְׁכַּח טַרְפָּא, דְּאָחִיד בְּטוּפְרֵי וְיֵיכוּל. כְּדֵין שָׁכִיךְ, וְאִתְחַזָּר לִישָׁנֵיהּ לְטָב. זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּמְזַמְּנִין לֵיהּ טַרְפֵּיהּ. אַהֲדָר לְאַתְרֵיהּ, עַיֵּיל בְּנוּקְבָּא דִּתְהוֹמָא רַבָּא.

80. When the chief slanderer, THE SERPENT, descends, it begins to jump over the hills and skip over the mountains until there is prey seized by the nails, which it eats. Then it becomes calm and its tongue speaks well, MEANING THAT ITS SLANDERING TALK ENDS AND BECOMES GOOD TALK. Fortunate are Yisrael who prepare food for it, and THE SERPENT returns to its place and enters the hole of the great abyss.

81. כַּד סַלְקִין מָארֵי דְּרוֹמְחִין וְסַיְיפִין, דְּלֵית לוֹן חוּשְׁבָּנָא, סוּחֲרָנַיְיהוּ דְּאִינּוּן שִׁתִּין עִלָּאִין, דְּסוּחֲרָנֵיהּ דְּהַאי עַרְסָא, אֶלֶף אַלְפִין, וְרִבּוֹא רִבְּוָון, קַיְּימִין בְּכָל סִטְרָא דְּהַאי עַרְסָא לְעֵילָא. וּמִנֵּיהּ אַתְּזָנָן, כֻּלְּהוּ מִקָּמֵיהּ יְקוּמוּן.

81. When the countless spearmen and swordsmen rise around these supernal sixty MIGHTY MEN THAT STEM FROM THE LEFT COLUMN, who circle the bed, NAMELY MALCHUT, AND THE LEFT JOINS THE RIGHT BECAUSE OF THEM, THEN thousands upon thousands and tens of ten thousands stand along all sides of THAT supernal bed. From it, THE BED WHICH IS MALCHUT, they are sustained and all rise in its presence, IN ACCORDANCE WITH THE VERSE, "SHE RISES ALSO WHILE IT IS YET NIGHT" (MISHLEI 31:15).

82. מִתְּחוֹת כֻּלְּהוּ, נָפְקִין כַּמָּה אֶלֶף וְרִבְּבָן, דְּלֵית לוֹן חוּשְׁבָּנָא, וְנַחְתִּין וְשָׁאטִין בְּעָלְמָא, עַד דְּתַקְעֵי מָארֵי שׁוֹפָרָא, וּמִתְכַּנְּשֵׁי. וְהָנֵי בְּזוּהֲמָא דְּטוּפְרֵי אֲחִידָן.

82. Underneath all of them, MEANING BELOW ALL LEVELS OF HOLINESS MENTIONED BEFORE, many thousands and tens of thousands OF KLIPOT come out, IN ACCORDANCE WITH THE SECRET MEANING OF THE VERSE, "A THOUSAND SHALL FALL AT YOUR SIDE, AND TEN THOUSAND AT YOUR RIGHT HAND: BUT IT SHALL NOT COME NEAR YOU" (TEHILIM 91:7). They come down and wander through the world until the Shofar blowers blow, THAT IS THE SECRET OF UNITY OF THE THREE COLUMNS - KNOWN AS FIRE, WATER AND AIR - THAT ARE INCLUDED IN THE SOUND EMANATING FROM THE SHOFAR. Then they reassemble and hold to the scum found in the nails, NAMELY IN THE REFUSE MATTER OF THE ILLUMINATION OF THE BACK SIDE KNOWN AS NAILS, AS MENTIONED ABOVE.

83. דָּא עַרְסָא כְּלִיל לוֹן, דָּא עַרְסָא, רַגְלוֹהִי אֲחִידָן בְּאַרְבַּע סִטְרֵי עָלְמָא, כֹּלָּא עָאלִין בִּכְלָלָא, דְּאִשְׁתְּכַח לְעֵילָא, וְאִשְׁתְּכַח לְתַתָּא, בַּשָּׁמַיִם מִמַּעַל, וְעַל הָאָרֶץ מִתָּחַת, וְעַל דָּא כְּתִיב הִנֵּה. מַאי הִנֵּה. בְּגִין דְּזַמִּינָא לְכֹלָּא לְעֵילָא וְתַתָּא. וּרְשׁוּמָא הַאי עַרְסָא מִכֹּלָּא, אֲדֹנָ״י אִתְקְרֵי, רִבּוֹנָא דְּכֹלָּא, רְשִׁימָא בֵּין חַיָּילָהָא.

83. This bed, NAMELY MALCHUT, includes them, NAMELY ALL THOSE LEVELS MENTIONED ABOVE. This bed's legs link to the four directions of the world, MEANING IT CONTAINS IN IT THE FOUR SFIROT OF CHESED, GVURAH, TIFERET AND MALCHUT - WHICH IS THE SECRET OF THREE COLUMNS AND MALCHUT THAT RECEIVES THEM. Everything is counted, BOTH what there is above, NAMELY THE GRADES OF ZEIR ANPIN, AND what is below, NAMELY HER OWN GRADES. THIS IS THE SECRET OF "in heaven above," NAMELY ZEIR ANPIN, "and upon the earth beneath" (Devarim 4:39), NAMELY MALCHUT, KNOWN AS EARTH. Therefore, it is written, "Behold," MEANING "BEHOLD THE BED OF SOLOMON." What is meant by "Behold"? It means it is ready TO SHED LIGHT to all above and below, and this bed is impressed by all. It is called Adonai, which means master (Heb. adon) over all, marked among its armies.

84. בְּגִ״כ, כַּהֲנָא בָּעֵי לְכַוְּונָא מִלֵּי דִּלְעֵילָא, לְיַחֲדָא שְׁמָא קַדִּישָׁא מֵאֲתַר דְּבָעָא לְיַחֲדָא, וְעַל דָּא תָּנִינָן, כְּתִיב, בְּזֹאת יָבֹא אַהֲרֹן אֶל הַקֹּדֶשׁ, בְּהַאי בָּעֵי לְקָרְבָא קְדוּשָׁה לְאַתְרֵיהּ, מֵהַאי אֲתַר, בָּעֵי בַּר נָשׁ לְדַחֲלָא מִקַּמֵּי קוּדְשָׁא בְּרִיךְ הוּא. וְעַל דָּא כְּתִיב, לוּ חָכְמוּ יַשְׂכִּילוּ זֹאת מִיַּד יָבִינוּ לְאַחֲרִיתָם. כְּלוֹמַר, אִי יִסְתַּכְּלוּן בְּנֵי נָשָׁא בְּעוֹנְשָׁא, הֵיךְ אֲחִידַת זֹאת בֵּין חַיָּילָהָא, וְהֵיךְ אִתְמָנוּ קַמָּהּ כָּל אִינּוּן בְּנֵי חַיָּילִין, וַאֲחִידָן בְּסוּלְחָנָא לְאִתְפְּרָעָא מִן חַיָּיבַיָּא, מִיַּד יָבִינוּ לְאַחֲרִיתָם, וְיִסְתַּמְּרוּן עוֹבְדֵיהוֹן, וְלָא יְחוּבוּן קָמֵי מַלְכָּא קַדִּישָׁא.

84. Because of this, the priest needs to meditate upon sublime matters, to unify the Holy Name from that place that requires unity, MEANING TO DRAW IN THE ILLUMINATION OF CHOCHMAH ONLY TO MALCHUT. Therefore, we learned that it is written, "Thus (with zot) shall Aaron come into the holy place" (Vayikra 16:3). Through zot, DENOTING MALCHUT, he needs to bring holiness near its place AND TO EXPEL THE OTHER SIDE, WHICH DESIRES TO DRAW FROM HER THE ILLUMINATION OF CHOCHMAH FROM ABOVE DOWNWARD. From this place, FROM MALCHUT, man needs to fear the Holy One, blessed be He, MEANING THAT WITH THE ILLUMINATION OF CHOCHMAH THAT IS REVEALED AT MALCHUT HARSH JUDGMENTS THAT PUNISH THE WICKED AND MOVE THE OTHER SIDE FAR AWAY ARE ALSO REVEALED. AS A RESULT, ONE FEARS HER. About this, it is written, "O that they were wise, that they understood this (Heb. zot)" (Devarim 32:29). Immediately, "they would consider their latter end" (Ibid.). This means that if people would look at the penalty AND SEE how ZOT, NAMELY MALCHUT, is united together with her hosts, MEANING SHE GIVES LIGHT TO THEM ONLY FROM THE ASPECT OF BELOW UPWARDS, and how all these members of the hosts, who are attached to her to serve her were appointed before her to punish and repay the wicked, WHO WISH TO DRAW DOWN HER LIGHT FROM ABOVE DOWNWARDS, immediately "they will understand their latter end" and pay attention to their deeds and not sin before the Holy King.

85. תּוּ אָמַר ר״ש, כָּל ב״נ דְּזָכֵי לְמֵילַף אוֹרַיְיתָא, וְנָטִיל לָהּ לְהַאי זֹאת. הַאי זֹאת נְטִירַת לֵיהּ, וְגָזַר עִמֵּיהּ קַיְּימָא עַל קַיְּימָא דִּילֵיהּ, דְּלָא יִתְעֲדֵי מִנֵּיהּ, וּמִן בְּנוֹהִי וּמִן בְּנֵי בְּנוֹהִי לְעָלְמִין. הה״ד, וַאֲנִי זֹאת בְּרִיתִי אוֹתָם וְגוֹ׳. יָתְבוּ לְמֵיכַל. עַד דְּאָכְלוּ, אר״ש לְחַבְרַיָּיא, כָּל חַד וְחַד לֵימָא מִלָּה חַדְתָּא דְּאוֹרַיְיתָא. עַל פָּתוֹרָא, לְקָמֵיהּ דר׳ פִּנְחָס.

85. Rabbi Shimon said further, this Zot keeps everyone who merits to learn Torah and keep Zot, NAMELY MALCHUT, and makes another covenant with him, in addition to the existing covenant, that she will not part from him, from his children or grandchildren eternally. This is the meaning of the verse, "As for me, this is My covenant with them..." (Yeshayah 59:21). They sat down to eat. As they were eating, Rabbi Shimon said to his friends: Each one of you should say some new thoughts of the Torah at the table in the presence of Rabbi Pinchas.

12. "The tongue of the learned"

Rabbi Chizkiyah tells us how lucky Yisrael are that God chose them for His own and called them holy, and that it was because they merited the Torah. We read about the flow of holiness or Chochmah from the highest all the way to Malchut, and that when the secrets of Torah come out of her she is called 'the holy tongue'. We then learn of the flow that results in 'the tongue of the learned' that goes out to awaken the sublime holy ones. God gave this tongue to Rabbi Shimon and raised him higher and higher to the upper worlds.

86. פָּתַח ר׳ חִזְקִיָּה וְאָמַר, יְיָ׳ אֱלֹהִים נָתַן לִי לְשׁוֹן לִמּוּדִים לָדַעַת לָעוּת אֶת יָעֵף דָּבָר וְגוֹ׳. זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בְּהוּ מִכָּל שְׁאָר עַמִּין, וּקְרָאָן, קֹדֶשׁ. דִּכְתִיב, קֹדֶשׁ יִשְׂרָאֵל לַיְיָ׳. וְיָהִיב לְהוּ חוּלָק, לְאִתְאַחֲדָא בִּשְׁמָא קַדִּישָׁא. וּבְמָה אֲחִידוּ יִשְׂרָאֵל בִּשְׁמָא קַדִּישָׁא. בְּגִין דְּזָכוּ בְּאוֹרַיְיתָא, דְּכָל מַאן דְּזָכֵי בְּאוֹרַיְיתָא זָכֵי בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא.

86. Rabbi Chizkiyah opened the discussion saying, "Hashem Elohim has given me the tongue of the learned, that I should know to sustain him that weary" (Yeshayah 50:4). How fortunate are Yisrael that the Holy One, blessed be He, chose them from among all nations and called them "holy," as is written, "Yisrael is holy to Hashem" (Yirmeyah 2:3). He gave them a share to maintain the Holy Name. With what right can they hold on to the Holy Name? It is because they merited the Torah, as anyone who merits Torah merits his portion in the Holy One, blessed be He.

87. וְתָנֵינָן קָמֵיהּ דְּמַר, מַאי קֹדֶשׁ. שְׁלִימוּתָא דְּכֹלָּא דְּאִקְרֵי חָכְמָה עִלָּאָה, וּמֵהַאי אֲתַר נָגִיד מְשַׁח רְבוּת קַדִּישָׁא בִּשְׁבִילִין יְדִיעָן, לַאֲתַר דְּאִקְרֵי בִּינָה עִלָּאָה, וּמִתַּמָּן נַפְקִין מְבוּעִין וְנַחְלִין לְכָל עֵבֶר, עַד דְּמַטּוּ לְהַאי זֹאת. וְהַאי זֹאת כַּד מִתְבָּרְכָא, אִקְרֵי קֹדֶשׁ, וְאִקְרֵי חָכְמָה, וּקְרָאן לֵיהּ רוּחַ הַקֹּדֶשׁ. כְּלוֹמַר, רוּחַ, מֵהַהוּא קֹדֶשׁ דִּלְעֵילָא. וְכַד נָפְקִין וּמִתְעָרִין מִנֵּהּ רָזֵי אוֹרַיְיתָא, כְּדֵין אִתְקְרֵי לָשׁוֹן הַקֹּדֶשׁ.

87. We have learned before my master what is Holiness - It is perfection of all called the highly sublime Chochmah, WHICH IS THE SECRET OF SUPERNAL ABA AND IMA. From this place flows the holy anointing oil through known paths to the place called supernal Binah, THE SECRET OF YISRAEL-SABA AND TEVUNAH. From there flow streams and fountains in every direction, MEANING BOTH TO CHOCHMAH AND TO CHASSADIM until they reach this zot (Eng. 'this'), NAMELY MALCHUT. When blessed, this zot is called holiness and is called Chochmah and we call her the Spirit of the Holiness, meaning spirit, NAMELY THE SIX ENDS, from this holiness of higher above, MEANING THE SIX EXTREMITIES OF CHOCHMAH. When the secrets of Torah exit and stir from her, she is then called 'the holy tongue'.

88. וּבְשַׁעֲתָא דְּנָגִיד הַהוּא רְבוּת קַדִּישָׁא, לְאִינּוּן תְּרֵי קַיְּימִין, דְּאִקְרוּן לְמוּדֵי ה׳, וְאִקְרוּן צְבָאוֹת, אִתְכְּנַשׁ תַּמָּן, וְכַד נָפִיק מִתַּמָּן, בְּהַהוּא דַּרְגָּא דְּאִקְרֵי יְסוֹד, לְהַהוּא חָכְמָה זְעֵירָא, כְּדֵין אִתְקְרֵי לָשׁוֹן לְמוּדִים. וְנָפִיק לְאִתְעָרָא לְאִינּוּן קַדִּישֵׁי עֶלְיוֹנִים. כְּדֵין כְּתִיב, יְיָ׳ אֱלֹהִים נָתַן לִי לְשׁוֹן לִמּוּדִים. וְלָמָה. לָדַעַת לָעוּת אֶת יָעֵף דָּבָר. וְקוּדְשָׁא בְּרִיךְ הוּא יָהִיב הַאי לְבוּצִינָא קַדִּישָׁא, ר״ש. וְעוֹד דְּסָלִיק לֵיהּ לְעֵילָא, לְעֵילָא בְּג״כ, כָּל מִלּוֹי בְּאִתְגַּלְיָיא אִתְּמָרוּ, וְלָא אִתְכַּסְיָין. עָלֵיהּ כְּתִיב, פֶּה אֶל פֶּה אֲדַבֶּר בּוֹ וּמַרְאֶה וְלֹא בְחִידוֹת.

88. When the anointing oil flows to these two pillars, referred to as "students of Hashem" (Yeshayah 54:13), and are called Tzevaot, NAMELY NETZACH AND HOD, it gathers there. When it exits from there through that level called Yesod AND ARRIVES at the smaller Chochmah THAT IS MALCHUT, KNOWN AS THE SMALL CHOCHMAH BECAUSE IT CONTAINS ONLY SIX CORNERS OF CHOCHMAH AS EXPLAINED EARLIER, it is called the 'tongue of the learned'. FROM HER, it goes out to awaken the sublime holy beings. At that point, it is written, "Hashem Elohim has given me the tongue of the learned." Why? "That I should know how to sustain him that weary." The Holy One, blessed be He, gave this to the holy luminary, Rabbi Shimon. Furthermore, he raised him higher and higher TO UPPER WORLDS. For this reason, all his words are said manifestly, and are not concealed. About him, it is written, "With him I speak mouth to mouth, manifestly, and not in dark speeches" (Bemidbar 12:8).

13. The moon in its fullness

Rabbi Yesa says that during Solomon's days the moon was full, and God gave wisdom and knowledge to Solomon. Reading that there was peace between Solomon and Hiram, Rabbi Shimon says that Hiram had announced himself to be a deity until Solomon persuaded him otherwise with his wisdom. We learn that all those who study the Torah at night have their images carved above before God, who pays attention to them.

89. פָּתַח רִבִּי יֵיסָא וְאָמַר, וַיְיָ׳ נָתַן חָכְמָה לִשְׁלֹמֹה כַּאֲשֶׁר דִּבֶּר לוֹ וַיְהִי שָׁלוֹם בֵּין חִירָם וּבֵין שְׁלֹמֹה וְגוֹ׳. וַיְיָ׳ נָתַן חָכְמָה לִשְׁלֹמֹה, דָּא הוּא דְּתָנֵינָן, בְּיוֹמֵי דִּשְׁלֹמֹה מַלְכָּא, קַיְּימָא סִיהֲרָא בְּאַשְׁלְמוּתָא, כַּאֲשֶׁר דִּבֶּר לוֹ, כְּמָה דְּאִתְּמַר לֵיהּ, הַחָכְמָה וְהַמַּדָּע נָתוּן לָךְ.

89. Rabbi Yesa opened the discussion saying, "And Hashem gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon..." (I Melachim 5:26). "And Hashem gave Solomon wisdom": This is what we learned that during the days of King Solomon, the moon, DENOTING MALCHUT, remained in its fullness; THEN MALCHUT IS CALLED CHOCHMAH, AS MENTIONED. And He gave it to Solomon "as he promised him," MEANING as was said to him, "Wisdom and knowledge are granted to you" (II Divrei Hayamim 1:12).

90. וַיְהִי שָׁלוֹם בֵּין חִירָם וּבֵין שְׁלֹמֹה. וְכִי מַה בֵּין הַאי לְהַאי. אֶלָּא הָכִי תָּנֵינָן, וַיְיָ׳ נָתַן חָכְמָה לִשְׁלֹמֹה. וְהַאי חָכְמָה בְּמַאי אוֹקִים לָהּ. אָמַר ר׳ יוֹסֵי, אוֹקִים לָהּ בְּהַאי, בְּקַדְמֵיתָא, דִּשְׁלֹמֹה עֲבַד דְּנָחִית לְחִירָם מֵהַהוּא דַּרְגָּא, דַּהֲוָה אָמַר, מוֹשַׁב אֱלֹהִים יָשַׁבְתִּי וְגוֹ׳, דְּתַנְיָא, חִירָם מֶלֶךְ צוֹר עָבַד גַּרְמֵיהּ אֱלוֹהַּ. בָּתַר דִּשְׁלֹמֹה אָתָא, עֲבַד לֵיהּ בְּחָכְמָתֵיהּ, דְּנָחִית מֵהַהוּא עִיטָא, וְאוֹדֵי לֵיהּ לִשְׁלֹמֹה. ובג״כ, וַיְהִי שָׁלוֹם בֵּין חִירָם וּבֵין שְׁלֹמֹה.

90. "And there was peace between Hiram and Solomon": HE ASKS: What is THE CONNECTION between them? HE ANSWERS: We have learned that "Hashem gave Solomon wisdom." How did he establish this wisdom? Rabbi Yosi said: This is how he established this wisdom. Solomon caused Hiram to descend from that level where he said, "I sit in the seat of Elohim" (Yechezkel 28:2). We have learned that Hiram, King of Tyre, announced himself a deity, MEANING HE WAS DEVOTED TO OTHER ELOHIM WHO DRAW CHOCHMAH FROM ABOVE DOWNWARD, AS MENTIONED, AND BEHAVED LIKE THEM. Afterwards, SOLOMON came and, with his wisdom, caused Hiram to depart from this counsel OF OTHER ELOHIM. Thus, he thanked Solomon for this. For this reason, "there was peace between Hiram and Solomon."

91. וְתָנֵינָן, א״ר יִצְחָק א״ר יְהוּדָה, דְּשָׁדַר לֵיהּ, חַד שִׁידָא, וְנָחִית לֵיד שִׁבְעָה מָדוֹרִין דְּגֵיהִנָּם וְסַלְקֵיהּ, וְשָׁדַר לֵיהּ פִּתְקִין בְּכָל יוֹמָא וְיוֹמָא בִּידֵיהּ, עַד דְּאָהֲדַר, וְאוֹדֵי לֵיהּ לִשְׁלֹמֹה. וְתָנֵינָן. שְׁלֹמֹה יָרִית לָהּ לְסִיהֲרָא, בְּכָל סִטְרוֹי. בְּג״כ, בְּכֹלָּא שַׁלִּיט בְּחָכְמָתֵיהּ. וְר״ש בֶּן יוֹחָאי, שַׁלִּיט בְּחָכְמָתֵיהּ עַל כָּל בְּנֵי עָלְמָא, כָּל אִינּוּן דְּסַלְקִין בְּדַרְגּוֹי, לָא סַלְקִין אֶלָּא לְאַשְׁלְמָא עִמֵּיהּ.

91. We have learned that Rabbi Yitzchak said in the name of Rabbi Yehuda: SOLOMON sent TO HIRAM a demon that lowered him to the seven chambers of Gehenom, and then raised him up. Then, he sent him letters daily until he repented FROM HIS DEEDS, and thanked Solomon ABOUT THIS. We have learned that Solomon inherited the moon, DENOTING MALCHUT, in all its aspects, BOTH CHOCHMAH AND CHASSADIM, for he ruled over all this with his wisdom. Rabbi Shimon bar Yochai ruled with his wisdom over mankind, and all those that rise to his level only rise to perfect MALCHUT with him.

92. פָּתַח ר׳ יוֹסֵי וְאָמַר, יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בַּסְתֶּר הַמַּדְרֵגָה וְגוֹ׳. יוֹנָתִי, דָּא כ״י, מַה יוֹנָה לָא שַׁבְקָת בֶּן זוּגָהּ לְעָלְמִין, כַּךְ כ״י לָא שַׁבְקָת לְקוּדְשָׁא בְּרִיךְ הוּא לְעָלְמִין. בְּחַגְוֵי הַסֶּלַע, אִלֵּין ת״ח, דְּלָא מִשְׁתַּכְּחֵי בְּנַיְיחָא בְּעָלְמָא דֵּין. בַּסְתֶּר הַמַּדְרֵגָה, אִלֵּין ת״ח, הַצְנוּעִין, דְּבְהוֹן חֲסִידִין דַּחֲלֵי קוּדְשָׁא בְּרִיךְ הוּא, דִּשְׁכִינְתָּא לָא אַעְדֵּי מִנַּיְיהוּ לְעָלְמִין. כְּדֵין, קוּדְשָׁא בְּרִיךְ הוּא מַתְּבַע בְּגִינַיְיהוּ לכ״י, וְאָמַר, הַרְאִינִי אֶת מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת קוֹלֵךְ כִּי קוֹלֵךְ עָרֵב, דְּלֵית קָלָא מִשְׁתְּמַע לְעֵילָא, אֶלָּא קָלָא דְּאִינּוּן דְּמִתְעַסְּקֵי בְּאוֹרַיְיתָא.

92. Rabbi Yosi said, "My dove, who is in the clefts of the rock, in the secret places of the cliff" (Shir Hashirim 2:14). "My dove" refers to the Congregation of Yisrael, DENOTING MALCHUT. Just as a dove never forsakes her mate, so the Congregation of Yisrael never forsakes the Holy One, blessed be He. "In the clefts of the rock": These are the Torah scholars that find no peace in this world, AND ARE HIDING, SO TO SPEAK, IN THE CRACKS OF THE ROCK FROM THEIR ENEMIES. "In the secret places of the cliff": These are the modest scholars WHO CONCEAL THEIR LEVEL FROM PEOPLE. Among them are the pious who fear the Holy One, blessed be He, from whom the Shechinah never departs. Then, the Holy One, blessed be He, demands from the Congregation of Yisrael on behalf of the pious and says, "Let me see your countenance, let me hear your voice; for sweet is your voice" (Ibid.), for no voice is heard above except the voice of those who toil in the Torah.

93. וְתָאנָא, כָּל אִינּוּן דְּמִתְעַסְּקֵי בְּאוֹרַיְיתָא, בְּלֵילְיָא, דְּיוּקְנֵיהוֹן אִתְחַקָּק לְעֵילָא קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, וְקוּדְשָׁא בְּרִיךְ הוּא מִשְׁתַּעְשַׁע בְּהוּ כּוּלֵּיהּ יוֹמָא, וּמִסְתְּכַּל בְּהוּ. וְהַהוּא קָלָא, סָלִיק וּבָקַע כָּל אִינּוּן רְקִיעִין, עַד דְּסָלִיק קָמֵי קוּדְשָׁא בְּרִיךְ הוּא. כְּדֵין כְּתִיב, כִּי קוֹלֵךְ עָרֵב וּמַרְאֵךְ נָאוָה. וְהַשְׁתָּא קוּדְשָׁא בְּרִיךְ הוּא חָקַק דְּיוּקְנָא דר״ש לְעֵילָא וְקָלֵיהּ לְעֵילָא סַלְקָא, וּמִתְעַטְּרָא בְּכִתְרָא קַדִּישָׁא, עַד דְּקוּדְשָׁא בְּרִיךְ הוּא מִתְעַטָּר בֵּיהּ בְּכֻלְּהוּ עָלְמִין. וּמִשְׁתַּבַּח בֵּיהּ. עָלֵיהּ כְּתִיב, וַיֹּאמֶר לִי עַבְדִּי אָתָּה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאָר.

93. We have learned that all those that toil in Torah at night have their images carved above before the Holy One, blessed be He. The Holy One, blessed be He, enjoys Himself with them all day and pays attention to them. That voice rises and penetrates all firmaments until it arises before the Holy One, blessed be He. Then the verse writes, "For sweet is your voice, and your countenance is comely" (Ibid.). Now the Holy One, blessed be He, has carved the image of Rabbi Shimon on high, whose voice rises higher and higher and is crowned with the holy crown until the Holy One, blessed be He, crowns him throughout the worlds and commends him. About him, it is written, "And said to Me, You are My servant, Yisrael, in whom I will be glorified" (Yeshayah 49:3).

14. The souls until their descent to the world

Rabbi Chiya tells us that everything and everyone that exists now and that will exist in the future existed before the world began. Some souls are distanced from God before birth and also in this lifetime, although they may repent later and get back their saintly part. Rabbi Chiya says that the two sons of Aaron were righteous, and he can not understand how God could have wished them to perish considering their own merits, their ancestral merits and the merits of Moses. Rabbi Shimon says that God made sure their souls were not lost, and Pinchas had already been born to house their souls. He also tells us that righteous souls are prepared above and given names before ever they come to this world.

94. פָּתַח רִבִּי חִיָּא וְאָמַר, מַה שֶּׁהָיָה כְּבָר הוּא וַאֲשֶׁר לִהְיוֹת וְגוֹ׳. מַה שֶּׁהָיָה כְּבָר, הַיְינוּ דְּתָנִינָן, עַד לָא בָּרָא קוּדְשָׁא בְּרִיךְ הוּא הַאי עָלְמָא, הֲוָה בָּארֵי עָלְמִין וְחָרִיב לוֹן, עַד דְּקוּדְשָׁא בְּרִיךְ הוּא סָלִיק בִּרְעוּתֵיהּ, לְמִבְרֵי הַאי עָלְמָא, וְאַמְלִיךְ בְּאוֹרַיְיתָא. כְּדֵין אִתְתָּקַן הוּא בְּתִקּוּנוֹי, וְאִתְעַטַּר בְּעִטְרוֹי, וּבְרָא הַאי עָלְמָא. וְכָל מַאי דְּאִשְׁתְּכַח בְּהַאי עָלְמָא, הָא הֲוָה קַמֵּיהּ, וְאִתְתָּקַן קַמֵּיהּ.

94. Rabbi Chiya said, "That which is, already has been; and that which is to be has already been..." (Kohelet 3:15). "That which is, already has been." We have learned that before the Holy One, blessed be He, created this world, He created worlds and destroyed them - THIS IS THE SECRET OF THE BREAKING OF THE VESSELS - until it entered the will of the Holy One, blessed be He, to create this world. First, He took counsel with the Torah, THE SECRET OF THE CENTRAL COLUMN, then He put on His adornments and was crowned with His crowns and created this world. All that is found in this world was there before Him, AT THE TIME OF CREATION, and was prepared before Him.

95. וְתָאנָא, כָּל אִינּוּן דַּבְּרֵי עָלְמָא, דְּאִשְׁתְּכַחוּ בְּכָל דָּרָא וְדָרָא, עַד לָא יֵיתוּן לְעָלְמָא, הָא הֲווֹ קַיְּימֵי קַמֵּיהּ בְּדִיוּקְנֵיהוֹן. אֲפִילוּ כָּל אִינּוּן נִשְׁמָתִין דִּבְנֵי נָשָׁא, עַד לָא יֵחֵתוּן לְעָלְמָא, כֻּלְּהוּ גְּלִיפִין קַמֵּיהּ בִּרְקִיעָא, בְּהַהוּא דִּיוּקְנָא מַמָּשׁ, דְּאִינּוּן בְּהַאי עָלְמָא. וְכָל מַה דְּאוֹלְפִין בְּהַאי עָלְמָא, כֻּלָּא יָדְעוּ עַד לָא יֵיתוּן לְעָלְמָא. וְתָנִינָא, הַאי בְּאִינּוּן זַכָּאֵי קְשׁוֹט.

95. We have learned that all leaders of every generation were present before the Holy One, blessed be He, in their forms before they came to the world. Furthermore, before they came into the world, all human souls were carved before Him in the heavens with the same forms literally as they are in this world. All that these souls learn in this world, they already knew before coming to this world. We have learned that all this holds true with the people of true piety.

96. וְכָל אִינּוּן דְּלָא מִשְׁתַּכְּחִין זַכָּאִין בְּהַאי עָלְמָא, אֲפִילוּ תַּמָּן, מִתְרַחֲקִין מִקַּמֵּי קוּדְשָׁא בְּרִיךְ הוּא, וְעָאלִין בְּנוּקְבָא דִּתְהוֹמָא רַבָּא, וְדַחֲקִין שַׁעֲתָא, וְנַחְתִּין לְעָלְמָא. וְהַהִיא נִשְׁמָתָא דִּלְהוֹן, הָא אוֹלִיפְנָא, כְּמָה דְּאִינּוּן קְשֵׁי קְדָל בְּהַאי עָלְמָא, כַּךְ הֲווֹ עַד לָא יֵיתוּן לְעָלְמָא. וְהַהוּא חוּלָקָא קַדִּישָׁא דְּיָהַב לוֹן רָמָאן לֵיהּ, וְאָזְלִין וְשָׁאטִין וְאַסְתָּאבוּן, בְּהַהוּא נוּקְבָא דִּתְהוֹמָא רַבָּא, וְנַטְלֵי חוּלָקֵיהוֹן מִתַּמָּן, וְדַחֲקִין שַׁעֲתָא וְנַחְתֵּי לְעָלְמָא. אִי זָכֵי לְבָתַר, וְתָב בְּתִיּוּבְתָּא קָמֵי מָארֵיהּ, הוּא נָטִיל הַהוּא חוּלָקָא דִּילֵיהּ מַמָּשׁ, הה״ד, מַה שֶּׁהָיָה כְּבָר הוּא וַאֲשֶׁר לִהְיוֹת וְגוֹ׳ כְּבָר הָיָה.

96. All of these that are not found to be just in this world, even there ABOVE BEFORE COMING TO THE WORLD, distance themselves from the presence of the Holy One, blessed be He. They enter the chasm of the great abyss and hurry to descend to this world. And we learned that their souls are stiff necked in this world, as they were before coming to this world. They throw away the saintly part that THE HOLY ONE, BLESSED BE HE, gave to them FROM THE SIDE OF HOLINESS and go wander about and become impure in that chasm of the great abyss. They take their share there, precipitate the hour and descend to earth. If a man later gains merit and repents before his Master, he will receive back his own portion, NAMELY, THE HOLY PORTION THAT HE THREW UPWARD, AS MENTIONED. This is the meaning of the verse, "That which is, already has been; and that which is to be has already been..."

97. ת״ח בְּנֵי אַהֲרֹן לָא אִשְׁתְּכַחוּ בְּיִשְׂרָאֵל כְּוָותֵיהוּ, בַּר מֹשֶׁה וְאַהֲרֹן, וְאִינּוּן אִקְרוּן אֲצִילֵי בְּנֵי יִשְׂרָאֵל. וְעַל דְּטָעוּ קָמֵי מַלְכָּא קַדִּישָׁא, מִיתוּ. וְכִי קוּדְשָׁא בְּרִיךְ הוּא בָּעָא לְאוֹבְדָא לוֹן, וְהָא תָּנִינָן בְּרָזָא דְּמַתְנִיתִין, דְּקוּדְשָׁא בְּרִיךְ הוּא עָבֵד חֶסֶד בְּכֻלָּא, וַאֲפִילוּ בְּרַשִׁיעֵי עָלְמָא לָא בָּעֵי לְאוֹבְדָא לוֹן. וְהָנֵי זַכָּאֵי קְשׁוֹט ס״ד דְּאִינּוּן אִתְאֲבִידוּ מֵעָלְמָא, זְכוּתָא דִּלְהוֹן אָן הוּא. זְכוּתָא דְּאָבוּהוֹן אָן הוּא. זְכוּתָא דְּמֹשֶׁה הָכִי נָמֵי. וְאִינּוּן הֵיךְ אִתְאֲבִידוּ.

97. Come and see that the sons of Aaron had no equal in Yisrael, except for Moses and Aaron. They were called "the nobles of the children of Yisrael" (Shemot 24:11) and they died because they erred before the Holy King. HE QUESTIONS: Did the Holy One, blessed be He, wish that they should perish? Did we not learn in the secret of the Mishnah that the Holy One, blessed be He, does kindness with everyone, and even evildoers He does not wish to cause to perish. But these most saintly ones, NADAB AND ABIHU, will it enter your mind that they should perish from the world? Where were their merits, the merits of their ancestors and also the merit of Moses? How could they have perished?

98. אֶלָּא הָכִי אוֹלִיפְנָא מִבּוּצִינָא קַדִּישָׁא, דְּקוּדְשָׁא בְּרִיךְ הוּא חָס עַל יִקָּרָא דִּלְהוֹן, וְאִתּוֹקַד גַּרְמֵיהוֹן לְגוֹ, וְנִשְׁמָתֵהוֹן לָא אִתְאֲבִידוּ, וְהָא אוֹקִימְנָא. וּת״ח עַד לָא מִיתוּ בְּנֵי אַהֲרֹן כְּתִיב, וְאֶלְעָזָר בֶּן אַהֲרֹן לָקַח לוֹ וְגוֹ׳, אִקְרֵי שְׁמֵיהּ פִּנְחָס, דַּהֲוָה זַמִּין לְאִתְתַּקְנָא עֲקִימָא, הה״ד וַאֲשֶׁר לִהְיוֹת כְּבָר הָיָה.

98. HE ANSWERS: We have learned from the holy luminary that the Holy One, blessed be He, concerned Himself with their honor, so inwardly their bodies were tinged with fire, but their soul was not lost, as we have already established. Come and see that even before the deaths of Aaron's sons, it is written, "And Elazar, Aaron's son took of the daughters of Putiel to wife; AND SHE BORE HIM PINCHAS" (Shemot 6:25). He was called Pinchas because he was destined to straighten that which is crooked, MEANING TO CORRECT THE DAMAGE OF NADAB AND ABIHU, AS EXPLAINED EARLIER, EVEN THOUGH NADAB AND ABIHU HAD NOT YET DIED. This is the essence of the verse, "And that which is to be has already been."

99. וְתָאנָא, כֻּלְּהוּ זַכָּאֵי קְשׁוֹט, עַד לָא יֵיתוּן לְעָלְמָא, כֻּלְּהוּ אִתְתַּקְנוּ לְעֵילָא, וְאִקְרוּן בִּשְׁמָהָן. וְר״ש בֶּן יוֹחָאי, מִן יוֹמָא דְּבָרָא קוּדְשָׁא בְּרִיךְ הוּא עָלְמָא, הֲוָה אִזְדַּמַּן קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא, וְאִשְׁתְּכַח עִמֵּיהּ. וְקוּדְשָׁא בְּרִיךְ הוּא קָרֵי לֵיהּ בִּשְׁמֵיהּ, זַכָּאָה חוּלָקֵיהּ לְעֵילָא וְתַתָּא, עָלֵיהּ כְּתִיב יִשְׂמַח אָבִיךָ וְאִמֶּךָ, אָבִיךָ: דָּא קוּדְשָׁא בְּרִיךְ הוּא. וְאִמֶּךָ: דָּא כ״י.

99. We have learned that before coming to the world, all the true pious people were prepared above and were given names. From the day that the Holy One, blessed be He, created the world, even Rabbi Shimon bar Yochai was prepared and came before the Holy One, blessed be He. The Holy One, blessed be He, called him by his name. How fortunate is his lot above and below. About him, is addressed the verse, "Let your father and your mother be glad" (Mishlei 23:25). "Your father" is the Holy One, blessed be He, and "your Mother" is the Congregation of Yisrael.

15. "While the King was reclining at his board"
Rabbi Aba opens by saying that the title verse means that Yisrael emitted a wonderful fragrance when they stood at Mount Sinai to receive the Torah. While Moses went up to receive the tablets, Yisrael deserted their wonderful fragrance and turned to the golden calf. Rabbi Aba explains the verses from the esoteric point of view, telling us about the flow of wisdom and understanding down from the highest realms and culminating in the union of Zeir Anpin and Malchut; this brings blessings to every level.

100. פָּתַח ר׳ אַבָּא וְאָמַר עַד שֶׁהַמֶּלֶךְ בִּמְסִבּוֹ נִרְדִּי נָתַן רֵיחוֹ. הַאי קְרָא אוּקְמוּהָ חַבְרַיָּיא, בְּשַׁעְתָּא דְּקוּדְשָׁא בְּרִיךְ הוּא אִשְׁתְּכַח וְזַמִּין בְּטוּרָא דְּסִינַי, לְמֵיהַב אוֹרַיְיתָא לְיִשְׂרָאֵל, נִרְדִּי נָתַן רֵיחוֹ, יִשְׂרָאֵל יָהֲבוּ וּסְלִיקוּ רֵיחָא טַב, דְּקָאֵים וְאָגִין עָלַיְיהוּ לְדָרֵי דָּרִין. וְאָמְרוּ, כָּל אֲשֶׁר דִּבֶּר יְיָ׳ נַעֲשֶׂה וְנִשְׁמָע. ד״א עַד שֶׁהַמֶּלֶךְ בִּמְסִבּוֹ, בְּעוֹד דְּסָלִיק מֹשֶׁה לְקַבְּלָא אוֹרַיְיתָא מִקּוּדְשָׁא בְּרִיךְ הוּא, וְאִתְחֲקַק בִּתְרֵי לוּחֵי אֲבָנִין, יִשְׂרָאֵל שָׁבְקוּ הַהוּא רֵיחָא טָבָא דַּהֲוָה מִתְעַטֵּר עָלַיְיהוּ, וְאָמְרוּ לָעֵגֶל, אֵלֶּה אֱלֹהֶיךָ יִשְׂרָאֵל.

100. Rabbi Aba opened the discussion with the verse, "While the king was reclining at his board, my nard sent forth its fragrance" (Shir Hashirim 1:12). This verse has been explained by the friends. When the Holy One, blessed be He, was ready and present on Mount Sinai to give Torah to Yisrael, "my nard sent forth its fragrance," as Yisrael emitted a wonderful fragrance that has shielded them for countless generations. This was what they said then, "All that Hashem has said will we do, and obey" (Shemot 24:7). Another explanation of, "While the King was reclining at his board": While Moses went up to receive the Torah from the Holy One, blessed be He, which was engraved within the two tablets of stone, Yisrael deserted that wonderful fragrance that crowned them and said to the golden calf, "These are your Elohim, Yisrael" (Shemot 32:4).

101. הַשְׁתָּא הַאי קְרָא בְּרָזָא דְּחָכְמְתָא הוּא, ת״ח, כְּתִיב וְנָהָר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגָּן, הַאי נַהֲרָא אִתְפְּשַׁט בְּסִטְרוֹי, בְּשַׁעְתָּא דְּמִזְדַּוֵּג עִמֵּיהּ בְּזִוּגָא שְׁלִים, הַאי עֵדֶן בְּהַהוּא נָתִיב, דְּלָא אִתְיְדַע לְעֵילָא וְתַתָּא, כד״א נָתִיב לֹא יְדָעוֹ עָיִט. וְאִשְׁתְּכָחוּ בִּרְעוּתָא דְּלָא מִתְפָּרְשָׁן תְּדִירָא חַד מֵחַד. כְּדֵין נָפְקִין מַבּוּעִין וּנְחָלִין, וּמְעַטְּרִין לְבֵן קַדִּישָׁא, בְּכָל אִינּוּן כְּתָרִין, כְּדֵין כְּתִיב בַּעֲטָרָה שֶׁעִטְּרָה לוֹ אִמּוֹ. וּבְהַהִיא שַׁעְתָּא יָרִית הַהוּא בֵּן אַחֲסַנְתָּא דַּאֲבוֹי וְאִמֵּיהּ, כְּדֵין הוּא אִשְׁתַּעֲשַׁע, בְּהַהוּא עִנּוּגָא וְתַפְנוּקָא.

101. Now, LET US EXPLAIN this verse from the standpoint of the secret of wisdom. Come and see, "And a river went out of Eden to water the garden" (Beresheet 2:10). This river, DENOTING BINAH, spreads on all sides when this Eden, NAMELY CHOCHMAH, joins with it in complete union in this path not known above or below, DENOTING YESOD OF CHOCHMAH, as in the verse, "There is a path which no bird of prey knows" (Iyov 28:7). Thus, CHOCHMAH AND BINAH desire not to part from one another. Then fountains and streams exit FROM THEM, DENOTING THE MOCHIN OF ZEIR ANPIN, and crown the holy son, ZEIR ANPIN THE SON OF YUD HEI, with all these crowns, DENOTING MOCHIN. It is then written, "With the crown with which his mother crowned him" (Shir Hashirim 3:11), DENOTING MOCHIN ALSO KNOWN AS CROWN. At that time, that son ZEIR ANPIN will inherit the inheritance of his father and mother, NAMELY THE MOCHIN THAT EXUDES FROM THE UNION OF CHOCHMAH AND BINAH THAT ARE REFERRED TO AS ABA AND IMA. Then, He will delight in pleasures and delight

102. וְתָאנָא, בְּשַׁעֲתָא דְּמַלְכָּא עִלָּאָה בְּתַפְנוּקֵי מַלְכִין, יָתִיב בְּעִטְרוֹי, כְּדֵין כְּתִיב עַד שֶׁהַמֶּלֶךְ בְּמְסִבּוֹ נִרְדִּי נָתַן רֵיחוֹ. דָּא יְסוֹד דְּאַפִּיק בִּרְכָאן לְאִזְדַּוּוּגָא מַלְכָּא קַדִּישָׁא בְּמַטְרוֹנִיתָא. וּכְדֵין אִתְיַיהֲבוּן בִּרְכָאן בְּכֻלְּהוּ עָלְמִין, וּמִתְבָּרְכָן עִלָּאִין וְתַתָּאִין. וְהַשְׁתָּא הָא בּוּצִינָא קַדִּישָׁא מִתְעַטָּר בְּעִטְרוֹי דְּהַאי דַּרְגָּא, וְהוּא וְחַבְרַיָּיא סְלִיקוּ תּוּשְׁבְּחָן מִתַּתָּא לְעֵילָא, וְהִיא מִתְעַטְרָא בְּאִינּוּן תּוּשְׁבְּחָן. הַשְׁתָּא אִית לְאַפָּקָא בִּרְכָאן לְכֻלְּהוּ חַבְרַיָּיא מֵעֵילָא לְתַתָּא, בְּהַאי דַּרְגָּא קַדִּישָׁא, וְר׳ אֶלְעָזָר בְּרֵיהּ לֵימָא מֵאִינּוּן מִלִּין מְעַלְיָין דְּאוֹלִיף מֵאֲבוֹי.

102. We have learned that when the supernal King, NAMELY ZEIR ANPIN, with delicacies fit for kings sits crowned, it is written, "While the king was reclining at his board, my nard sent forth its fragrance." "MY NARD" refers to Yesod that emits blessings so that the holy King, ZEIR ANPIN, joins with the Queen, NAMELY MALCHUT. Then blessings are given to the worlds and those in the upper and lower worlds are blessed. Now the holy luminary is crowned by this level, MEANING THE MOCHIN OF ZEIR ANPIN FROM ABA AND IMA, ALSO KNOWN AS CROWNS. He and the friends lift up the praise from below upward, NAMELY FROM MAYIM NUKVIN (FEMALE WATERS), and MALCHUT crowns herself with these praises AS SHE JOINS WITH ZEIR ANPIN. Now there are blessings to pour from above downward to all friends of this MENTIONED level. Rabbi Elazar, his son, should now say some of the praiseworthy words he heard from his father.

16. "And behold a well in the field"
Rabbi Elazar talks about "the well that the princes dug out," saying that the well is filled with blessings from Netzach, Hod and Yesod; the well sustains everyone above and below. The great stone that was rolled over the well's mouth refers to harsh judgment, that is removed when the blessings flow through the Sfirot. In a similar way, God poured blessings on the generation of Rabbi Shimon.

103. פָּתַח ר׳ אֶלְעָזָר וְאָמַר, וַיַּרְא וְהִנֵּה בְּאֵר בַּשָּׂדֶה וְגוֹ׳. וְנֶאֱסְפוּ שָׁמָּה כָּל הָעֲדָרִים וְגוֹ׳. הָנֵי קְרָאֵי אִית לְאִסְתַּכְּלָא בְּהוּ, וּבְרָזָא דְּחָכְמְתָא אִינּוּן, דְּאוֹלִיפְנָא מֵאַבָּא, וְהָכִי אוֹלִיפְנָא, וַיַּרְא וְהִנֵּה בְּאֵר בַּשָּׂדֶה, מַאן בְּאֵר. דָּא הוּא דִּכְתִיב, בְּאֵר חֲפָרוּהָ שָׂרִים כָּרוּהָ נְדִיבֵי הָעָם. וְהִנֵּה שָׁם שְׁלֹשָׁה עֲדָרֵי צֹאן רֹבְצִים עָלֶיהָ, אִלֵּין אִינּוּן נֶצַח הוֹד יְסוֹד, דְּאִלֵּין אִינּוּן רְבִיעִין עָלָהּ, וְקַיְּימִין עָלָהּ, וּמֵאִלֵּין אִתְמַלְיָא בִּרְכָאן הַהִיא בְּאֵר.

103. Rabbi Elazar opened the discussion saying, "And he looked, and behold a well in the field...And there were all the flocks gathered" (Beresheet 29:2-3). These verses need to be examined, as they contain the secret of wisdom that I learned from my father. So I learned, "And he looked, and behold a well in the field." What is the "well"? It is the one mentioned in "the well that the princes dug out, that the nobles of the people delved" (Bemidbar 21:18), MEANING MALCHUT THAT IS EMBELLISHED FROM ABA AND IMA REFERRED TO AS PRINCES. "And, lo, there were three flocks of sheep lying by it" (Beresheet 29:2): These represent Netzach, Hod and Yesod, which rest by it and stand over it. From them the well was filled with blessings.

104. כִּי מִן הַבְּאֵר הַהִיא יַשְׁקוּ הָעֲדָרִים, דְּהָא מִן הַאי בְּאֵר אִתְּזָנוּ עִלָּאִין וְתַתָּאִין, וּמִתְבָּרְכָאן כֻּלְּהוּ כַּחֲדָא. וְהָאֶבֶן גְּדוֹלָה עַל פִּי הַבְּאֵר, דָּא הוּא דִּינָא קַשְׁיָא, דְּקַיְּימָא עָלָהּ מִסִּטְרָא אָחֳרָא לְיַנְקָא מִינָּהּ. וְנֶאֱסְפוּ שָׁמָּה כָּל הָעֲדָרִים, אִלֵּין אִינּוּן שִׁית כְּתְרֵי מַלְכָּא, דְּמִתְכַּנְּשֵׁי כֻּלְּהוּ, וְנַגְדֵּי בִּרְכָאן מֵרֵישָׁא דְּמַלְכָּא, וּמְרִיקֵן בָּהּ. וְכַד אִתְחַבְּרָאן כֻּלְּהוּ כַּחֲדָא לְאַרְקָא בָּהּ, כְּתִיב וְגָלְלוּ אֶת הָאֶבֶן מֵעַל פִּי הַבְּאֵר, מְגַנְדְּרִין לְהַהוּא דִּינָא קַשְׁיָא, וּמְעַבְּרָן לֵיהּ מִינָּהּ.

104. "For out of that well they watered the flocks" (Ibid.), because all are sustained from that well, higher and lower beings, and together they are blessed. "And a great stone was upon the well's mouth" (Ibid.) refers to the harsh Judgment THAT IS KNOWN AS THE GREAT ROCK, which stands upon it from the Other Side to suckle from it. "And there were all the flocks gathered": These are the six Sfirot of the King, ZEIR ANPIN - NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD - which all assemble and draw blessings from the head of the King, NAMELY FROM THE THREE FIRST SFIROT OF ZEIR ANPIN KNOWN AS HEAD. They pour into it and, when they all merge together and feed into it, it is written, "And they rolled the stone from the well's mouth" (Ibid. 3), meaning they roll away the harsh Judgment, KNOWN AS A STONE, and remove it.

105. "And watered the sheep" (Ibid.), MEANING they pour out blessings from this well to the higher and lower levels. Afterwards, they "put the stone back upon the well's mouth" (Ibid.), MEANING the Judgment returns to its position. It is because it is needed in order to bring fragrance and correction to the world. Now, the Holy One, blessed be He, has poured upon you blessings from the springs of the fountain stream and from you are blessed all the members of your generation. How fortunate is your share in this world and in the World to Come. About you, it is written, "And all your children shall be taught of Hashem; and great shall be the peace of your children" (Yeshayah 54:13).

105. וְהִשְׁקוּ אֶת הַצֹּאן, מְרִיקִין בִּרְכָאן מֵהַהִיא בְּאֵר, לְעִלָּאִין וְתַתָּאִין לְבָתַר וְהֵשִׁיבוּ אֶת הָאֶבֶן עַל פִּי הַבְּאֵר לִמְקוֹמָהּ. תָּב הַהוּא דִּינָא לְאַתְרֵיהּ, בְּגִין דְּאִצְטְרִיךְ לֵיהּ לְבַשְׂמָא עָלְמָא, וּלְתַקְנָא עָלְמָא. וְהַשְׁתָּא הָא קוּדְשָׁא בְּרִיךְ הוּא אָרִיק עָלַיְיכוּ בִּרְכָאן, מִמַּבּוּעָא דְנַחֲלָא, וּמִנַּיְיכוּ כָּל בְּנֵי דָרָא מִתְבָּרְכִין. זַכָּאָה חוּלְקֵיכוֹן בְּעָלְמָא דֵּין, וּבְעָלְמָא דְאָתֵי עָלַיְיכוּ כְּתִיב, וְכָל בָּנַיִךְ לִמּוּדֵי יְיָ׳ וְרַב שְׁלוֹם בָּנַיִךְ.

17. "The twelve...and this"
Rabbi Shimon tells how the Torah is crowned with the thirteen attributes of mercy, and the knot of Faith is tied with those thirteen attributes. Jacob blessed his sons in the name of the faith according to the blessing of each attribute. Rabbi Shimon says that Rabbi Pinchas ben Yair binds the highest knot, the knot of holiness, the knot of Faith.

106. Rabbi Shimon opened the discussion saying, "Let the pious be joyful in glory: let them sing aloud upon their beds" (Tehilim 149:5). We have learned that the knot of Faith, NAMELY MALCHUT, is tied with the thirteen attributes OF MERCY so that blessings are to be available for all. The entire Faith of the Holy One, blessed be He, is enclosed in three, NAMELY THREE COLUMNS, THE SECRET OF THIRTEEN, AS THEY ENLIGHTEN EACH OF FOUR SFIROT - CHESED, GVURAH, TIFERET AND MALCHUT WITHIN IT. NOW, THREE TIMES FOUR EQUALS TWELVE AND, TOGETHER WITH MALCHUT THAT CONTAINS THEM, THERE ARE THIRTEEN. Consequently, the Torah is crowned with the thirteen attributes, as we have established IN THE BARAITHA OF RABBI YISHMAEL, namely using the arguments of an inference from minor to major and comparison by analogy. We have explained this several times. The Holy Name, NAMELY MALCHUT, is crowned with this.

106. פָּתַח ר״ש וְאָמַר, יַעֲלֻזוּ חֲסִידִים בְּכָבוֹד יְרַנְּנוּ עַל מִשְׁכְּבוֹתָם וְגוֹ׳, תָּאנָא בי״ג מְכִילָן, אִתְקְשַׁר קִשְׁרָא דִּמְהֵימְנוּתָא, לְאִשְׁתַּכְחָא בִּרְכָאן לְכֹלָּא. וְכָל מְהֵימְנוּתָא דְקוּדְשָׁא בְּרִיךְ הוּא בִּתְלָתָא אַסְתִּימוּ. וְעַל הַאי, בי״ג מְכִילָן, אוֹרַיְיתָא מִתְעַטְּרָא, כְּמָה דְאוֹקִימְנָא מק״ו ומג״ש וְכוּ׳, וְכַמָּה זִמְנִין אוֹקִימְנָא הַאי. וּשְׁמָא קַדִּישָׁא בְּהַאי מִתְעַטְּרָא.

107. Come and see that when Jacob wished his sons to be blessed in the name of the Faith, it is written, "All these are the twelve tribes of Yisrael: and this (Heb. zot fem.) IS THAT WHICH THEIR FATHER SPOKE TO THEM" (Beresheet 49:28). TWELVE AND ZOT are thirteen, since the Shechinah, CALLED ZOT, participated with them and the blessings were fulfilled. This is the meaning of the verse, "Every one according to his blessing he blessed them" (Ibid.). What is meant by "according to his blessing"? MEANING according to the resemblance to that which is above, THE THIRTEEN ATTRIBUTES OF MERCY, NAMELY according to the blessing of each attribute.

107. ת״ח, בְּהַהִיא שַׁעֲתָא דְּבָעָא יַעֲקֹב, דְּיִתְבָּרְכוּן בְּנוֹי בִּשְׁמָא דִּמְהֵימְנוּתָא. מַה כְּתִיב, כָּל אֵלֶּה שִׁבְטֵי יִשְׂרָאֵל שְׁנֵים עָשָׂר וְזֹאת, הָא תְּלֵיסַר, דְּאִשְׁתַּתֵּף עִמְּהוֹן שְׁכִינְתָּא, וְאִתְקַיְּימוּ בִּרְכָאן. וְהַיְינוּ דִּכְתִיב, אִישׁ אֲשֶׁר כִּבְרֵכָתוֹ בֵּרַךְ אוֹתָם. מַאי כִּבְרֵכָתוֹ. בְּהַהוּא דּוּגְמָא דִּלְעֵילָא, כִּבְרֵכָתוֹ דְּכָל מְכִילָא וּמְכִילָא.

108. We have learned that all these attributes OF MALCHUT rise and become crowned and rest in a head OF ZEIR ANPIN. There is crowned the head of the King, He that is called by the highest level of Piety, NAMELY ZEIR ANPIN, WHOSE CHESED CONVERTS TO CHOCHMAH. The pious ones THAT CLING TO ZEIR ANPIN inherit all that glory of above, WHICH IS MALCHUT WITH HER THIRTEEN ATTRIBUTES, as is written, "Let the pious be joyful in glory," NAMELY in this world, DENOTING MALCHUT. "Let them sing aloud upon their beds," MEANING in the World to Come, DENOTING BINAH. "The high praises of El are in their mouths" (Tehilim 149:6), MEANING they know to bind the bond of Faith properly, AS MALCHUT IS CALLED EL. Then "and a two-edged sword in their hand" (Ibid.). What is "a two-edged sword"? This is Hashem's sword, DENOTING MALCHUT FROM THE ASPECT OF JUDGMENT, REFERRED TO AS SWORD. "Two-edged sword" implies that it flames with two Judgments, NAMELY JUDGMENTS OF LEFT AND JUDGMENTS OF THE CURTAIN. For what purpose is all this? It is "to execute vengeance upon the nations..." (Ibid.)

108. וְתָאנָא, כָּל אִינּוּן מְכִילִין סַלְקִין, וּמִתְעַטְּרִין וְנַיְיחִין בְּרֵישָׁא חֲדָא, וְתַמָּן מִתְעַטְּרָא רֵישָׁא דְּמַלְכָּא, הַהוּא דְּאִקְרֵי בְּדַרְגָּא עִלָּאָה דְּחַסִידוּת. וְחַסִידִים, יַרְתִּין כָּל הַהוּא כְּבוֹד דִּלְעֵילָא, דִּכְתִיב יַעֲלֻזוּ חֲסִידִים בְּכָבוֹד, בְּהַאי עָלְמָא. יְרַנְּנוּ עַל מִשְׁכְּבוֹתָם בְּעָלְמָא דְּאָתֵי. רוֹמְמוֹת אֵל בִּגְרוֹנָם, דְּיַדְעִין לְקַשְׁרָא קִשְׁרָא דִּמְהֵימְנוּתָא כַּדְקָא יָאוֹת, וּכְדֵין חֶרֶב פִּיפִיּוֹת בְּיָדָם. מַאן חֶרֶב פִּיפִיּוֹת. דָּא הוּא חֶרֶב לה׳, חַרְבָּא דְּקוּדְשָׁא בְּרִיךְ הוּא. פִּיפִיּוֹת: לְהִיטָא בִּתְרֵין דִּינִין. וְלָמָה. לַעֲשׂוֹת נְקָמָה בַּגּוֹיִם וְגוֹ׳.

109. Behold, here is Rabbi Pinchas ben Yair, who is Sfirah of Chesed, a supernal head OF ZEIR ANPIN, MEANING THAT HIS CHESED HAS BECOME CHOCHMAH, WHICH IS HEAD. For this reason, he inherits the glory of most High and binds the highest knot, the knot of holiness, the knot of Faith, MEANING THE UNITY OF ZEIR ANPIN WITH MALCHUT. How fortunate is his share in this world and in the World to Come. About this table is said, "This is the table that is before Hashem" (Yechezkel 41:22). Rabbi Pinchas rose and kissed him and blessed him. He kissed Rabbi Elazar and all the friends and blessed them. He then took the cup and said a blessing.

109. וְהָא ר׳ פִּנְחָס בֶּן יָאִיר, כִּתְרָא דְּחֶסֶד, רֵישָׁא עִלָּאָה. בְּג״כ כָּבוֹד דְּלֵעֵילָא יָרִית, וְהוּא קָשִׁיר קִשְׁרָא עִלָּאָה, קִשְׁרָא קַדִּישָׁא, קִשְׁרָא דִּמְהֵימְנוּתָא. זַכָּאָה חוּלָקֵיהּ בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי. עַל הַאי פְּתוֹרָא אִתְּמַר, זֶה הַשֻּׁלְחָן אֲשֶׁר לִפְנֵי יְיָ׳. קָם ר׳ פִּנְחָס, וְנָשִׁיק לֵיהּ, וּבְרִיךְ לֵיהּ, וְנָשִׁיק לר׳ אֶלְעָזָר, וּלְכֻלְּהוּ חַבְרַיָּיא, וּבְרִיךְ לוֹן, נָטַל כַּסָּא וּבְרִיךְ.

18. "You prepare a table before me"
We read of how the scholars spend all day speaking about the Torah and rejoicing in it and in each other.

110. He opened the discussion saying, "You prepare a table before me in the presence of my enemies" (Tehilim 23:5). They sat there all day long. The friends were rejoicing with words of Torah and the joy of Rabbi Shimon was great. Rabbi Pinchas took hold of Rabbi Elazar and did not leave him all that day and night, and rejoiced with him. He referred to a verse about him, "Then you shall delight yourself in Hashem" (Yeshayah 58:14). All this great joy and pleasure are in my portion, AS RABBI ELAZAR WAS HIS DAUGHTER'S SON. Sometime in the future, they will in that world announce about me: Fortunate is your lot, Rabbi Pinchas, that you have merited all this and "peace, peace be to you, and peace to your helpers; for your Elohim helps you" (I Divrei Hayamim 12:19). They rose to depart. Rabbi Pinchas rose, held onto Rabbi Elazar and did not let him leave. Rabbi Pinchas escorted Rabbi Shimon and blessed him and all the scholars. As they were departing, Rabbi Shimon said to the friends, "It is time to act for Hashem" (Tehilim 119:126).

110. פָּתַח וְאָמַר, תַּעֲרוֹךְ לְפָנַי שֻׁלְחָן נֶגֶד צוֹרְרָי וְגוֹ׳, יָתְבוּ תַּמָּן, כָּל הַהוּא יוֹמָא, וַהֲווֹ חַבְרַיָּא כֻּלְּהוּ חֲדָן בְּמִלֵּי דְּאוֹרַיְיתָא, וְחֶדְוָותָא דר״ש הֲוָה סַגִּי. נָטַל ר׳ פִּנְחָס לְר׳ אֶלְעָזָר, וְלָא שַׁבְקֵיהּ כָּל הַהוּא יוֹמָא וְכָל לֵילְיָא, וַהֲוָה חַדֵּי עִמֵּיהּ, קְרָא עָלֵיהּ, אָז תִּתְעַנַּג עַל יְיָ׳, כָּל חֶדְוָותָא וְעִנּוּגָא יַתִּירָא דָּא דְּחוּלָקִי הוּא, זְמִינִין בְּהַהוּא עָלְמָא לְאַכְרָזָא עָלַי, זַכָּאָה חוּלָקָךְ ר׳ פִּנְחָס, דְּאַנְתְּ זָכִית לְכָל הַאי, שָׁלוֹם לְךָ וְשָׁלוֹם לְעוֹזְרֶךָ כִּי עֲזָרְךָ אֱלֹהֶיךָ. אַשְׁכִּימוּ לְמֵיזַל, קָם ר׳ פִּנְחָס וְאָחִיד בֵּיהּ בר׳ אֶלְעָזָר, וְלָא שַׁבְקֵיהּ לְמֵיהַךְ. אוֹזִיף ר׳ פִּנְחָס לְר״ש וּבַרְכֵיהּ, וּלְכֻלְּהוּ חַבְרַיָּיא. עַד דַּהֲווּ אַזְלֵי אָמַר לְהוּ ר׳ שִׁמְעוֹן לְחַבְרַיָּיא, עֵת לַעֲשׂוֹת לַיְיָ׳.

19. "And Aaron shall cast lots upon the two goats"
Rabbi Aba wonders what the "lots" in the title verse were for. Rabbi Shimon begins his explanation by talking about why Shimon was the brother chosen by Joseph to be taken away and bound. Shimon was from the aspect of harsh judgment, and he had allied himself with Levi who was also from the side of judgment. We learn of two spirits who pursue judgment, and who spy on the land every day. We are reminded how Yisrael is beloved of God above all other nations, and that God gave them one day a year to purify themselves so that they will rule over all the prosecutors and spirits. Rabbi Shimon says that one of the goats in the title verse was for Hashem and one for Azazel. If both goats had been for Azazel the world would not have been able to bear it. The goat cannot slander the children of Yisrael on Yom Kippur because it finds them doing good deeds, and in fact it becomes their defender. As a result of the sacrifice of the goat, judgment no longer rules over Yisrael.

111. It is written, "And Aaron shall cast lots upon the two goats..." (Vayikra 16:8). Rabbi Aba came and asked: What where those lots for? Why did it require Aaron to place the lots? What is this Torah portion for? I have learned before my master the order OF THE YOM KIPPUR service, and also this matter I wish to know.

111. אָתָא רִבִּי אַבָּא וְשָׁאִיל, כְּתִיב וְנָתַן אַהֲרֹן עַל שְׁנֵי הַשְּׂעִירִים גּוֹרָלוֹת וְגוֹ׳. הָנֵי עַדְבִּין לְמָה. וְאַהֲרֹן לְמָה לֵיהּ לְמֵיהַב עַדְבִּין. וּפַרְשְׁתָּא דָּא לְמָה. וְהָא אוֹלִיפְנָא קַמֵּי דְּמַר סִדְרָא דְּיוֹמָא, וְהַאי בְּעֵינָא לְמִנְדַּע.

112. פָּתַח ר"ש וְאָמַר, וַיִּקַּח מֵאִתָּם אֶת שִׁמְעוֹן וַיֶּאֱסוֹר אוֹתוֹ לְעֵינֵיהֶם. וְכִי מַה חָמָא יוֹסֵף לְמֵיסַב לְשִׁמְעוֹן עִמֵּיהּ יַתִּיר מֵאֲחוֹהִי. אֶלָּא, אָמַר יוֹסֵף, בְּכָל אֵתַר שִׁמְעוֹן פְּתִיחוּתָא דְּדִינָא אִיהוּ, וְהַהִיא שַׁעְתָּא דְּאַזִּילְנָא מֵאַבָּא לְגַבַּיְיהוּ דְּאַחֵי, שִׁמְעוֹן פָּתַח בְּקַדְמֵיתָא בְּדִינָא, הה"ד וַיֹּאמְרוּ אִישׁ אֶל אָחִיו הִנֵּה בַּעַל הַחֲלוֹמוֹת הַלָּזֶה בָּא וְעַתָּה לְכוּ וְגוֹ'. לְבָתַר בִּשְׁכֶם, וַיִּקְחוּ שְׁנֵי בְּנֵי יַעֲקֹב שִׁמְעוֹן וְלֵוִי, כֻּלְּהוּ בְּדִינָא הֲווֹ. טַב לְמֵיסַב דָּא, וְלָא יִתְּעַר קְטָטוּתָא בְּכֻלְּהוּ שִׁבְטִין.

112. Rabbi Shimon opened the discussion saying, "And took from them Simeon, and bound him before their eyes" (Beresheet 42:24). He questions: For what reason did Joseph see fit to take Simeon with him rather than any one of the OTHER brothers? HE ANSWERS: Joseph said that Simeon always was the opening for Judgment. When I left my father to go to my brothers, Simeon first began the Judgment, as the verse says, "And they said one to another, Behold, this dreamer comes. Come now therefore..." (Beresheet 37:19). Later in Shechem, "that two sons of Jacob, Simeon and Levi..." (Beresheet 34:25). All these actions pertain to Judgment. THEREFORE, it is better to take this one and not allow him to arouse quarreling among all the tribes.

113. וְתָנִינָן, מַאי קָא חָמָא שִׁמְעוֹן לְאִזְדַּוְּוגָא בְּלֵוִי יַתִּיר מִכֹּלָּא. וְהָא רְאוּבֵן הֲוָה אָחוּהּ וְסָמִיךְ לֵיהּ, אֶלָּא שִׁמְעוֹן חָמָא וְיָדַע דְּלֵוִי מִסִּטְרָא דְּדִינָא קָא אָתֵי, וְשִׁמְעוֹן מִסִּטְרָא דְּדִינָא קַשְׁיָא יַתִּיר אִתְּאֲחַד. אָמַר נִתְעָרֵב חַד בְּחַד וַאֲנָן נָחֵרִיב עָלְמָא. מָה עָבֵד קוּדְשָׁא בְּרִיךְ הוּא, נָטַל לֵיהּ לְחוּלָקֵיהּ לְלֵוִי, אָמַר מִכָּאן וּלְהָלְאָה שִׁמְעוֹן לֵיתִיב בְּקוּפְּטִירָא בַּהֲדֵיהּ בִּלְחוֹדוֹי.

113. We have learned, what did Simeon see in attaching himself to Levi more than to the others? Reuben was also his brother and close to him, JUST AS LEVI, SO WHY DID HE NOT STICK WITH REUBEN? HE ANSWERS: Simeon saw and realized that Levi was of the aspect of Judgment and Simeon was caught up with even harsher Judgment, so he said: Let us join one with the other and we could destroy the world. What did the Holy One, blessed be He, do? He took Levi aside to His place and said, 'From this point on, let Simeon stay bound with ropes alone.'

114. תָּאנָא בְּסִטְרָא דְּאִימָּא, תְּרֵין גַּרְדִּינֵי טְהִירִין אִתְּאֲחָדָן בִּידָא שְׂמָאלָא, וְהָא אוֹקִימְנָא דְּאִינּוּן מְאַלְּלֵי אַרְעָא בְּכָל יוֹמָא וְיוֹמָא, וְהַיְינוּ רָזָא דִּכְתִיב שְׁנַיִם אֲנָשִׁים מְרַגְּלִים.

114. We have learned that from the aspect of Ima there are two spirits who pursue Judgment attached to the left hand. We have established that they daily spy on (or 'from the feet of') the land, NAMELY MALCHUT, MEANING THEY NOURISH FROM NETZACH, HOD, YESOD OF MALCHUT, REFERRED TO AS FEET. This is the secret of, "two men to spy" (Yehoshua 2:1).

115. וְתָאנָא, זַכָּאָה חוּלָקֵיהוֹן דְּיִשְׂרָאֵל יַתִּיר מִכָּל עַמִּין עע"ז דְּקוּדְשָׁא בְּרִיךְ הוּא בָּעֵי לְדַכְּאָה לְהוּ, וּלְרַחֲמָא עָלַיְיהוּ, דְּאִינּוּן חוּלָקֵיהּ וְעַדְבֵיהּ, הה"ד כִּי חֵלֶק יְיָ' עַמּוֹ וְגוֹ', וּכְתִיב יַרְכִּיבֵהוּ עַל בָּמֳתֵי אָרֶץ. עַל בָּמֳתֵי אָרֶץ דַּיְיקָא. דְּהָא אִינּוּן אִתְּאֲחָדָן לְעֵילָּא לְעֵילָּא. וְעַ"ד קוּדְשָׁא בְּרִיךְ הוּא רְחִימוּתָא דִּילֵיהּ אִתְדְּבָק בְּהוּ, הה"ד אָהַבְתִּי אֶתְכֶם אָמַר יְיָ', וּכְתִיב כִּי מֵאַהֲבַת יְיָ' אֶתְכֶם וְגוֹ', וּמִגּוֹ רְחִימוּתָא יַתִּירָא דְּרָחִים לְהוּ, יָהַב לוֹן יוֹמָא חַד בְּשַׁתָּא לְדַכְּאָה לְהוּ, וּלְזַכָּאָה לְהוּ מִכָּל חוֹבֵיהוֹן, דִּכְתִיב כִּי בַיּוֹם הַזֶּה וְגוֹ'. בְּגִין דִּיהוֹן זַכָּאִין בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי, וְלָא יִשְׁתְּכַח בְּהוּ חוֹבָא. וְעַ"ד בְּיוֹמָא דָּא, מִתְעַטְּרִין יִשְׂרָאֵל, וְשַׁלְּטִין עַל כֻּלְּהוּ גַּרְדִּינִין, וְעַל כֻּלְּהוּ טְהִירִין.

115. We have learned that Yisrael has a more fortunate share than the idolatrous nations, as the Holy One, blessed be He, desired to purify them and have mercy for them as they are His portion and inheritance. It is written, "For Hashem's portion is His people..." (Devarim 32:9) and "He made him ride on the high places of the earth" (Ibid. 13). "On the high places" exactly, as they join up higher and higher WITH ZEIR ANPIN. Therefore, the love of the Holy One, blessed be He, is clinging to them, as it is written, "'I have loved you', says Hashem" (Malachi 1:2) and, "But because Hashem loved you" (Devarim 7:8). From this excessive love, He gave them one day during the year to purify them and clear them from their sins, as is written, "for on that day..." (Vayikra 16:30). This was in order that they may be meritorious in this world and in the World to Come, and that no sin may be found in them. Consequently on this day, Yisrael are crowned and rule over the prosecutors and all spirits.

116. תָּאנָא וְנָתַן אַהֲרֹן עַל שְׁנֵי הַשְּׂעִירִים גּוֹרָלוֹת. וְנָתַן אַהֲרֹן, בְּגִין דְּאָתֵי מִסִּטְרָא דְּחֶסֶד. עַל שְׁנֵי הַשְּׂעִירִים, עַל דַּיְיקָא, בְּגִין דְּתִתְבַּסַּם מַטְרוֹנִיתָא. גּוֹרָל אֶחָד לַיְיָ׳ וְגוֹרָל לַעֲזָאזֵל וְהָא תְּרֵין שְׂעִירִין אִינּוּן, אֲמַאי חַד לַיְיָ׳. אֶלָּא אָמַר קוּדְשָׁא בְּרִיךְ הוּא, יֵתִיב הַאי גַּבָּאי, וְחַד יַזִּיל וְיִשּׁוֹט בְּעָלְמָא, דְּאִלְמָלֵי תַּרְוַיְיהוּ מִזְדַּוְּוגָן, לָא יָכִיל עָלְמָא לְמִסְבַּל.

117. נָפַק הַאי, אָזִיל וְשָׁאט בְּעָלְמָא, וְאַשְׁכַּח לְהוּ לְיִשְׂרָאֵל, בְּכַמָּה פּוּלְחָנִין, בְּכַמָּה דַּרְגִּין, בְּכַמָּה נִמּוּסִין טָבָן, לָא יָכִיל לְהוּ, כֻּלְּהוּ שְׁלָמָא בֵּינַיְיהוּ, לָא יָכִיל לְמֵיעָל בְּהוּ בְּרַלְטוֹרָא. הַאי שְׂעִירָא שַׁלְחִין לֵיהּ בְּמַטּוּלָא דְּכָל חוֹבַיְיהוּ דְּיִשְׂרָאֵל.

118. תָּאנָא, כַּמָּה חֵבִילֵי טְרִיקִין מִזְדַּמְּנָן, דְּאִינּוּן תְּחוֹת יְדֵיהּ, וּמְמָנָן לְאַלְּלָא אַרְעָא, עַל כָּל אִינּוּן דְּעַבְרִין עַל פִּתְגָמֵי אוֹרַיְיתָא. וְהַהוּא יוֹמָא, לָא שְׁכִיחַ דַּלְטוֹרָא לְמַלְּלָא בְּהוּ בְּיִשְׂרָאֵל. כַּד מָטָא הַאי שְׂעִירָא לְגַבֵּי טוּרָא, כַּמָּה חֵידוּ עַל חֵידוּ מִתְבַּסְּמִין כֻּלְּהוּ בֵּיהּ. וְהַהוּא גַּרְדִּינָא דְּנָפִיק, אַהְדַּר וְאָמַר תּוּשְׁבַּחְתָּא דְּיִשְׂרָאֵל, קַטֵּיגּוֹרָא אִתְעֲבִיד סַנֵּיגּוֹרָא.

119. וְת״ח, לָאו דָּא בִּלְחוֹדוֹי הוּא, אֶלָּא בְּכָל אֲתַר דְּבַעְיָין יִשְׂרָאֵל לְאִתְדַּכְּאָה מֵחוֹבַיְיהוּ, קוּדְשָׁא בְּרִיךְ הוּא יָהִיב לוֹן עֵיטָא לְקַשְׁרָא מָארֵי דְּדִינָא, וּלְבַסְּמָא לְהוּ בְּאִינּוּן קָרְבָּנִין וְעֹלָוָן, דְּקָרְבִּין קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא, וּכְדֵין לָא יַכְלִין לְאַבְאָשָׁא. וְהַהוּא יוֹמָא יַתִּיר עַל כֹּלָּא, כְּמָה דְּמְבַסְּמִין יִשְׂרָאֵל לְתַתָּא לְכֹלָּא, הָכִי מְבַסְּמִין לְכָל אִינּוּן דְּאִית לְהוּ דַּלְטוֹרָא וְכֹלָּא קָרְבָּנָא הוּא וּפוּלְחָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא.

120. תָּאנָא, בְּהַהִיא שַׁעֲתָא דִּכְתִיב, וְלָקַח אַהֲרֹן אֶת שְׁנֵי הַשְּׂעִירִים וְגוֹ׳, מִתְעָרִין אִינּוּן בְּהַהוּא יוֹמָא לְעֵילָא, וּבַעְיָין לְשַׁלְּטָאָה וּלְמֵיפַּק בְּעָלְמָא. כֵּיוָן דְּכַהֲנָא מְקָרֵב אִלֵּין לְתַתָּא, מִתְקָרְבִּין אִינּוּן לְעֵילָא. כְּדֵין עַדְבִּין סַלְקִין בְּכָל סִטְרִין, כַּהֲנָא יָהַב עַדְבִּין לְתַתָּא, כַּהֲנָא יָהִיב עַדְבִּין לְעֵילָא. כְּמָה דְּחַד אִשְׁתְּאַר בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא לְתַתָּא. וְחַד אַפִּקִין לֵיהּ לְהַהוּא מַדְבְּרָא, הָכִי נָמֵי לְעֵילָא, חַד אִשְׁתְּאַר בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, וְחַד נָפִיק וְשָׁט בְּעָלְמָא, לְהַהוּא מַדְבְּרָא עִלָּאָה, וְחַד בְּחַד מִתְקַשָּׁר.

116. We have learned that "And Aaron shall cast lots upon the two goats." "Aaron shall cast," WHY ONLY AARON? Because he stems from the aspect of Chesed, AND THUS IS ABLE TO PERFECT MALCHUT WITH CHASSADIM. "Upon the two goats": BEHOLD "upon" is to be understood precisely, HINTING ABOUT MALCHUT WHICH IS ABOVE THE TWO GOATS, so as to give fragrance to the Matron, DENOTING MALCHUT. "One lot for Hashem, and the other lot for Azazel" (Vayikra 16:8). HE QUESTIONS: These two goats SYMBOLIZE JUDGMENTS, so why should one of them be for Hashem? HE ANSWERS: The Holy One, blessed be He, said, 'Let one GOAT stay with Me and let the other wander around in the world, for if both joined together, the world would not be able to bear it.'

117. This GOAT comes out and roams around the world. It finds Yisrael performing various kinds of worship on various levels and a variety of good practices and it can not overcome them. Among them all, peace reigns and the goat can not commence to slander them, MEANING TO INSTIGATE AGAINST THEM. This goat is sent with the burden of all the sins of Yisrael.

118. We have learned that numerous bands of demons are ready under the authority OF THIS GOAT, prepared to spy out the land against all those transgressing the Torah, but on that day, YOM KIPPUR, it is unable to find words of slander against Yisrael. When this goat OF AZAZEL arrives at the mountain, multiple joys burst forth from it to all. Even he who pursued Judgment that emerged, NAMELY THE SUPERNAL GOAT, recants and speaks praise of Yisrael. The prosecutor has become the defense attorney, MEANING THE SLANDERER HAS NOW BECOME THE CHAMPION SPOKESMAN FOR YISRAEL.

119. Come and see not only this alone, but everywhere that Yisrael need to cleanse themselves their sin, the Holy One, blessed be He, gives them a plan to bind the accusers, SO THEY WILL NOT ACCUSE. It is also to pacify them through the means of sacrifices and burnt offerings that they offer before the Holy One, blessed be He. From then on, they are unable to cause harm and on that day, YOM KIPPUR, more than any other day, just as Yisrael below plead everyone delight, THROUGH THE TWO GOATS, so they all accusers. All of this is as a result of the sacrifice and the service of the Holy One, blessed be He.

120. We have learned that at that time it is written that Aaron "shall take the two goats..." (Vayikra 16:7), these TWO GOATS are stirred up that very day above. They wish TO JOIN TOGETHER, AS MENTIONED, to rule and to set out into the world. When the priest offers the two goats down below in the Temple, they are offered above, and when the lots are spread in every direction, the priest casts lots down below. Then the priest, WHO IS CHESED, casts the lots on high. Just as one remains with the Holy One, blessed be He, REFERRING TO THE ONE GOAT ALLOTTED TO HASHEM, below, and one, NAMELY THE GOAT OF AZAZEL, is brought out to the desert, so it is on high. One remains with the Holy One, blessed be He, IN THE CENTRAL COLUMN, and one goes out and wanders in the world into the desert on high, MEANING THE JUDGMENTS THAT BECOME REVEALED WITH THE EMERGENCE OF CHOCHMAH, WHICH ARE CONSIDERED OF THE ASPECT OF DESERT AND FOREBODING WILDERNESS. The one joins with another, MEANING THEY SHED LIGHT ONE UPON THE OTHER.

121. כְּתִיב וְסָמַךְ אַהֲרֹן אֶת שְׁתֵּי יָדָיו עַל רֹאשׁ הַשָּׂעִיר הַחַי וְהִתְוַדָּה עָלָיו וְגוֹ׳. בְּג״כ וְסָמַךְ אַהֲרֹן אֶת שְׁתֵּי יָדָיו, דְּקוּדְשָׁא בְּרִיךְ הוּא יְסַתְּכֵם עַל יְדוֹי. עַל רֹאשׁ הַשָּׂעִיר הַחַי, הַחַי דַּיְיקָא, לְאַכְלְלָא הַהוּא דְּלְעֵילָא.

121. It is written, "And Aaron shall lay both his two hands on the head of the live goat, and confess over him..." (Ibid. 21). Hence it is written, "And Aaron shall lay both his two hands," WHICH ARE THE SECRET OF THE RIGHT AND LEFT COLUMNS so that the Holy One, blessed be He, THE CENTRAL COLUMN, will harmonize his hands. In "On the head of the live goat," "the live" is precise, AS IT COMES to include the goat above.

122. וְהִתְוַדָּה עָלָיו אֶת כָּל עֲוֹנוֹת, כְּמָה דִּכְתִיב וְהִתְוַדָּה אֲשֶׁר חָטָא עָלֶיהָ. וְאוֹקִימְנָא עָלֶיהָ, דְּאִתְדְּכֵי ב״נ וְאִשְׁתְּאַר עָלֶיהָ כָּל הַהוּא חוֹבָא. אוֹף הָכִי וְהִתְוַדָּה עָלָיו, בְּתַר דְּאוֹדֵי כַּהֲנָא בְּגִינַיְיהוּ דְּיִשְׂרָאֵל, עָלָיו: כְּלוֹמַר, יִשְׁתַּאֲרוּן כֻּלְּהוּ עָלָיו.

122. "And confess over him all the iniquities" (Ibid.) is similar to "that he shall confess that he has sinned in that thing (lit. 'over her')" (Vayikra 5:5). We established that "over her" means that the person becomes cleansed and that sin rests on her, ON THE SHEEP. So also here "and confess over him," implies that after the priest makes a confession on behalf of Yisrael over him, ALL THE SINS will rest "over him."

123. א״ל ר׳ אַבָּא, אִי הָכִי וְהָא כְּתִיב וְלֹא יִזְבְּחוּ עוֹד אֶת זִבְחֵיהֶם לַשְּׂעִירִים, אָמַר לֵיהּ שָׁאנֵי הָכָא, דְּהָתָם לַשְּׂעִירִים הֲווֹ קָרְבִּין קָרְבָּנָא, וּבג״כ לָא כְּתִיב וְלֹא יִזְבְּחוּ עוֹד אֶת זִבְחֵיהֶם שְׂעִירִים, אֶלָּא לַשְּׂעִירִים, דְּהָתָם לַשְּׂעִירִים הֲווֹ עַבְדֵי פּוּלְחָנָא, וְשׁוּלְטָנוּתָא. וְהָכָא וְנָשָׂא הַשָּׂעִיר עָלָיו אֶת כָּל עֲוֹנוֹתָם, וְקָרְבָּנָא לָא אִתְעֲבִיד אֶלָּא לְקוּדְשָׁא בְּרִיךְ הוּא. ת״ח, דִּבְגִינֵי קָרְבָּנָא מִתְבַּסְּמָן עִלָּאִין וְתַתָּאִין, וְדִינָא לָא שַׁרְיָא וְשַׁלְטָא עָלַיְיהוּ דְּיִשְׂרָאֵל.

123. Rabbi Aba said to him: If so, behold it is written, "And they shall no more offer their sacrifices to the demons (also: 'goats')" (Vayikra 17:7), SO HOW CAN YOU SAY THAT THE GOAT OF AZAZEL CORRESPONDS WITH THE GOAT ABOVE? He answered him: Here things are different as there they used to offer sacrifices to goats, as it is not written: 'And they shall no more offer their sacrifices goats', but rather "to the goats" as they worshipped goats AND GAVE THEM authority. Here ONLY "and the goat shall bear upon it all their iniquities" (Vayikra 16:22), and the sacrifice was made only for the Holy One, blessed be He. Come and see: as a result of this sacrifice, those on high and those below are perfumed, and Judgment neither dwells nor rules upon Yisrael.

20. An appointed man

We learn that certain people are prepared for certain things, so that one man is fit for achieving blessings while another is fit for curses. Bilaam was ready for evil but not prepared for good; even when he blessed his blessings were not fulfilled, but his curses always prevailed. There was a man who was recognizably fit to be the one to take the goat to the mountain and push it off. The goat is purchased with money from the whole congregation so that it atones for everyone.

124. תָּאנָא, וְשִׁלַּח בְּיַד אִישׁ עִתִּי הַמִּדְבָּרָה. מַהוּ אִישׁ עִתִּי. אֶלָּא רָזָא דְּמִלָּה הָכִי הוּא בְּכָל מַה דְּאִתְעֲבִיד, בָּעֵי ב״נ זַמִּין לְהַהִיא מִלָּה. אִית ב״נ דְּבִרְכָתָא אִתְקַיָּים עַל יְדֵיהּ יַתִּיר מֵאַחֲרָא. ת״ח, מַה כְּתִיב בֵּיהּ בְּכַהֲנָא, טוֹב עַיִן הוּא יְבוֹרָךְ, אַל תִּקְרֵי יְבוֹרָךְ, אֶלָּא יְבָרֵךְ, בְּגִין דְּהוּא זַמִּין דְּיִתְקַיָּים בִּרְכָתָא עַל יְדֵיהּ בְּהַאי.

124. We have learned about "and shall send him away by the hand of an appointed man into the wilderness" (Vayikra 16:21). What is meant by appointed? HE ANSWERS: The secret of the matter is as follows. Whatever needs to be done, THE DOER needs to be ready to do it. There are people through whom the blessing comes true more than through others. THE REASON IS DUE TO HIS PREPARATION FOR THE MATTER. Come and see what is written about the priest. "He that has a good eye shall be blessed" (Mishlei 22:9). Do not read 'shall be blessed', but rather 'He shall bless'. As a result of his good eye, he is ready so that the blessing will thus prevail through him.

125. There is a man who is fit for curses to occur through him. Wherever he looks, there would be curses, anathemas and confusions. For example, Bilaam was called evil-eyed, as he was ready for every evil but not prepared for good. Even when he blessed, his blessing was no blessing and it was not fulfilled. But when he cursed, it prevailed; even in one instance IT WOULD COME TO BE. Therefore, it is written, "Whose eyes are open," (Bemidbar 24:3). Every place his eye had seen was cursed.

125. וְאִית ב״נ דְּהוּא זַמִּין לְאִתְקַיְּימָא לְוָוטִין עַל יְדֵיהּ, וּבְכָל מַה דְּיִשְׁגַּח לֵיתֵי לְוָוטַיָּיא וּמְאֵרָה וּבְעִיתָא כְּגוֹן בִּלְעָם, דְּאִקְרֵי רַע עַיִן, דַּהֲוָה זַמִּין בְּכָל בִּישׁ, וְלָא הֲוָה זַמִּין לְטָב. וְאַף עַל גַּב דִּבְרָךְ, בִּרְכָתֵיהּ לָא בִּרְכָתָא, וְלָא אִתְקַיָּים. וְכַד הֲוָה לְלֵיט, כָּל מַאן דְּלֵיט אִתְקַיָּים, וְאַפִּילוּ בְּרִגְעָא חֲדָא, וְעַל דָּא כְּתִיב, שְׁתֻם הָעָיִן. בְּכָל אֲתַר דְּעֵינֵיהּ שַׁלְטָא אִתְלַטְיָיא.

126. Come and see what is written, "But he set his face toward the wilderness" (Ibid. 1) for the purpose of arousing the force that rules there, NAMELY THE OTHER SIDE, so it should come slandering and denouncing Yisrael. It is written of the priests, "He that has a good eye shall be blessed," as he is ready for this and the blessing prevails where he aims his eyes. As a result, we have learned that a person should turn away even from one hundred ways and avoid meeting someone who has an evil eye.

126. ת״ח מַה כְּתִיב. וַיָּשֶׁת אֶל הַמִּדְבָּר פָּנָיו, בְּגִין דְּיִתְעַר מֵהַהוּא סִטְרָא הַהוּא דְּשַׁלְטָא תַּמָּן, וְיֵיתֵי בְּדַלְטוֹרְיָא עָלַיְיהוּ דְּיִשְׂרָאֵל. מַה כְּתִיב בְּהוּ בְּכַהֲנֵי, טוֹב עַיִן הוּא יְבוֹרָךְ, דְּהוּא הֲוָה זַמִּין בְּהַאי, וְשָׁארֵי בִּרְכָתָא בְּאַשְׁגָּחוּתָא דִּילֵיהּ. וְעַ״ד תְּנִינָן, יִסְּטֵי ב״נ אֲפִילוּ מִמֵּאָה אָרְחִין, וְלָא יִאְרַע בב״נ דְּאִית לֵיהּ עֵינָא בִּישָׁא.

127. Also here, "And shall send him away by the hand of an appointed man," MEANING THAT he is ready for this and marked for it. The priest recognized him, because one eye was slightly larger than the other, the skin above the eye, NAMELY THE EYELIDS, was covered by large hairs and the eye was blue-colored and looked squintingly. This is the person appointed for this matter, TO SEND THE GOAT TO AZAZEL, and he is fitting for this. Therefore, it is written, "By the hand of an appointed man."

127. אוּף הָכָא וְשִׁלַּח בְּיַד אִישׁ עִתִּי, דְּהוּא זַמִּין לְהַאי. וְרָשִׁים לְהַאי, וְכַהֲנָא הֲוָה אִשְׁתְּמוֹדַע בֵּיהּ, חַד עֵינָא יַתִּיר מֵאָחֳרָא פּוּרְתָא. סוּרְטָא דְּעַל עֵינָא אִתְחַפְּיָא בְּשַׂעֲרִין סַגִּיאִין. מְכַחֲלָא עֵינָא, וְלָא מִסְתָּכֵל בְּמֵישָׁר. הַאי הוּא ב״נ זַמִּין לְהַאי, וְכַדְקָא חֲזֵי לֵיהּ. וְעַ״ד כְּתִיב בְּיַד אִישׁ עִתִּי.

128. In Gush Chalav, there was a person that would kill wherever he struck with his hand, and people would not approach him. In Syria, there was a person that wherever he looked, even if he meant well, everything would turn to bad. One day, there was a person going to the market and his face was aglow, so that person came and stared at him and his eye burst. Hence, in all THINGS, EITHER GOOD OR BAD, there is someone fit for either the one or the other. Consequently, the verse says, "He that has a good eye shall be blessed." Do not pronounce it: 'shall be blessed', but 'shall bless'.

128. בְּגוּשׁ חֲלָבָא הֲוָה ב״נ, דִּבְכָל אֲתַר דְּמָחֵי בִּידוֹי, הֲוָה מִית, וְלָא הֲווֹ בְּנֵי נָשָׁא מִקָּרְבִין בַּהֲדֵיהּ. בְּסוּרְיָא הֲוָה ב״נ, דִּבְכָל אֲתַר דְּאִסְתָּכֵל אֲפִילוּ לְטָב, כֹּלָּא אִתְהַפָּךְ לְבִישׁ. יוֹמָא חַד הֲוָה חַד בַּר נָשׁ אָזִיל בְּשׁוּקָא, וַהֲווֹ אַנְפּוֹי נְהִירִין. אָתָא הַהוּא בַּר נָשׁ וְאִסְתָּכֵל בֵּיהּ, וְאִתְבְּקַע עֵינֵיהּ. בְּג״כ, בְּכֹלָּא הֲוָה ב״נ זַמִּין, לְהַאי וּלְהַאי. וְעַל דָּא כְּתִיב טוֹב עַיִן הוּא יְבוֹרָךְ, אַל תִּקְרֵי יְבוֹרָךְ אֶלָּא יְבָרֵךְ.

129. וְתָאנָא, הַאי בְּ"נ דַּהֲוָה אָזִיל לְמַדְבְּרָא, כַּד מָטָא בֵּיהּ בְּהַהוּא שְׂעִירָא הֲוָה סָלִיק לְטוּרָא, וְדָחֵי לֵיהּ בִּתְרֵין יְדוֹי. וְלָא הֲוָה נָחִית לְפַלְגוּת טוּרָא, עַד דְּאִתְעֲבִיד שַׁיְיפִין שַׁיְיפִין. וְהַהוּא בְּ"נ הֲוָה אָמַר, כַּךְ יִמְחוּ עֲוֹנוֹת עַמְּךָ וְגוֹ'. וּבְגִין דְּסָלִיק הַהוּא קַטֵיגוֹרְיָא וְאִתְעֲבִיד סַנֵיגוֹרְיָא דְּיִשְׂרָאֵל, כְּדֵין קוּדְשָׁא בְּרִיךְ הוּא, כָּל חוֹבֵיהוּ דְּיִשְׂרָאֵל, וְכָל מַה דְּכְתִיב בְּאִינּוּן פִּתְקִין דְּלֵעֵילָא, לְאַדְכְּרָא חוֹבֵיהוּ דְּבְנֵי נָשָׁא, נָטִיל לוֹן וּרְמֵי לוֹן כְּהַאי גַּוְונָא, לַאֲתַר דְּאִתְקְרֵי מְצוּלוֹת יָם. הה"ד, וְתַשְׁלִיךְ בִּמְצוּלוֹת יָם כָּל חַטֹּאתָם.

129. We have learned this person would go WITH THE GOAT to the desert. When he arrived there with the goat, he would ascend the mountains, push the goat off with both hands and it would not even reach halfway through the mountain when its limbs would fall apart. That man would say: So may be blotted all the sins of Your people. THROUGH THIS, the prosecutors would turn to defend Yisrael. Then would the Holy One, blessed be He, take all sins of Yisrael, and all that is written with the verdicts on high, which mention the sins of men. And He would cast them out in this manner, AS THE GOAT WAS CAST OFF FROM THE MOUNTAIN, to a place called the depths of the sea, WHICH IS THE SECRET OF A PLACE OF DARKNESS AND OF THE JUDGMENTS OF THE LEFT THAT IS BENEATH MALCHUT THAT IS CALLED SEA. This is the meaning of the verse, "And You will cast all their sins into the depths of the sea" (Michah 7:19).

130. תָּאנָא, וּמֵאֵת עֵדַת בְּנֵי יִשְׂרָאֵל יִקַּח שְׁנֵי שְׂעִירֵי עִזִּים לְחַטָּאת, וּמֵאֵת עֵדַת, בְּגִין דִּיהֵא מִכֻּלְּהוּ, וְיִתְכַּפֵּר לְכֻלְּהוּ. דְּהָא כָּל חוֹבֵיהוּ דִּבְנֵי יִשְׂרָאֵל הָכָא תַּלְיָין, וְכֻלְּהוּ מִתְכַּפְּרֵי בְּדָא. וְלָא סָגֵי מִב"נ חַד. וּמֵאָן אֲתַר אִתְנְסִיבוּ מֵאִינּוּן קוּפִּין דְּבַעֲזָרָה נַטְלִין אַגְּרָא, וְאַיְיתֵי לְהוּ מֵאִינּוּן דְּמֵי דַּהֲווֹ מִכֻּלְּהוּ.

130. We have learned that "And he shall take from the congregation, of the children of Yisrael two kids of the goats for a sin offering" (Vayikra 16:5). THE VERSE SAYS, "from the congregation." THIS IS TO TEACH that they should buy it with everyone's MONEY, and atonement will thus come to all, as all sins of Yisrael are impending here and all will attain atonement from this act. THEREFORE, it is not enough TO TAKE MONEY from one person. From where is it taken? The money is taken from the public fund boxes in the sanctuary, and they bring THE GOATS with this money, which is the contributed property of everyone.

131. וְהַהוּא שְׂעִירָא אָחֳרָא, דַּהֲוָה אִשְׁתְּאַר לְקוּדְשָׁא בְּרִיךְ הוּא, עַבְדִּין לֵיהּ חַטָּאת בְּקַדְמֵיתָא. וְהָא אוֹקִימְנָא בְּאָן אֲתַר הֲוָה מִתְקַשְּׁרָא. וּלְבָתַר דָּא מִתְקָרְבִין הָנֵי, וּמִתְבַּסְּמִין כֹּלָּא, וְאִשְׁתְּאָרוּ יִשְׂרָאֵל זַכָּאִין קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא, מִכָּל חוֹבִין דְּעָבְדוּ וְחָבוּ קֳמֵיהּ. הה"ד כִּי בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם וְגוֹ'.

131. They make from the outset a sin offering of the other goat that remained before the Holy One, blessed be He, and we have already established to which place it is attached. Afterwards, they are sacrificed and all things become better, and Yisrael remain in the clear before the Holy One, blessed be He, from all sins committed. This is the essence of the verse, "For on that day will He forgive you..." (Vayikra 16:29).

21. The two goats

We learn that the two goats were parted and one remained for the portion of God. On that day the priest offered sacrifices for his own sins and then for the sins of all the people.

132. תּוּ אָמַר ר' שִׁמְעוֹן, וַיֹּאמֶר יַעֲקֹב אֶל רִבְקָה אִמּוֹ הֵן עֵשָׂו אָחִי אִישׁ שָׂעִיר וְאָנֹכִי אִישׁ חָלָק. מַאי קָא רָמִיזָא, אֶלָּא וַדַּאי עֵשָׂו אִישׁ שָׂעִיר, הוּא מֵהַהוּא דְּאִקְרֵי שָׂעִיר, דְּהָא מֵהַהוּא סִטְרָא אָתֵי. וְאָנֹכִי אִישׁ חָלָק: גְּבַר מֵהַהוּא דְּפָלִיג לְכָל שְׁאָר עַמִּין רַבְרְבִין מִמְּנָן. דִּכְתִיב אֲשֶׁר חָלַק יְיָ' אֱלֹהֶיךָ אוֹתָם, וּכְתִיב כִּי חֵלֶק יְיָ' עַמּוֹ וְגוֹ'. תּוּ אִישׁ חָלָק, מִתְּרֵי שְׂעִירִים וְאִשְׁתְּאַר חֲדָא. דְּכַהֲנָא פָּלִיג לֵהּ, חַד לְחוּלָקֵיהּ, וְחַד לְקוּדְשָׁא בְּרִיךְ הוּא. אֲמַאי. בְּגִין דְּיִטְעִין עַל כַּתְפּוֹי כָּל חוֹבוֹי דְּיַעֲקֹב, דִּכְתִיב וְנָשָׂא הַשָּׂעִיר עָלָיו אֶת כָּל עֲוֹנֹתָם, עֲוֹנוֹת תָּם.

132. Rabbi Shimon said, "And Jacob said to Rivkah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man" (Beresheet 27:11). What is this statement hinting at? Surely, Esau was a hairy (Heb. sa'ir) man, of him that is called goat (Heb. seir), WHICH IS THE OTHER SIDE, as it comes from the same aspect. "And I am a smooth (Heb. chalak) man," MEANING a man WHO WAS GIVEN (HEB. NECHELAK) from what He allotted (Heb. chalak) to the ministers of the other nations, as it is written, "Which Hashem your Elohim has allotted to all the nations" (Devarim 4:19) and, "For Hashem's portion (Hbe. chelek) is His people" (Devarim 32:9). Furthermore, "a smooth man" MEANS the two goats WERE PARTED and there remained one PORTION, which the priest divided (Heb. chilek). One went to the portion OF JACOB and one for the Holy One, blessed be He. Why? In order that THE GOAT carry upon its shoulders all Jacob's sins, as written, "And the goat shall bear upon it all their iniquities (Heb. avonotam)" (Vaykira 16:22). THESE COMPRISE THE LETTERS, Avonot (Eng. 'sins') tam (lit. 'a perfect man'), REFERRING TO THE SINS OF JACOB KNOWN AS THE PERFECT MAN.

133. תָּאנָא, בְּהַהוּא יוֹמָא כַּמָּה פִּתְחִין פְּתִיחָן לְקַבְּלֵיהוֹן דְּיִשְׂרָאֵל לְקַבְּלָא צְלוֹתֵיהוֹן. זַכָּאָה חוּלָקֵיהוֹן דְּיִשְׂרָאֵל, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא בָּעָא לְזַכָּאָה לוֹן, וּלְדַכְּאָה לוֹן, הה"ד כִּי בַיּוֹם הַזֶּה יְכַפֵּר וְגוֹ'. בְּהַאי יוֹמָא אִתְעַטַּר כַּהֲנָא בְּכַמָּה עִטְרִין. בְּהַאי יוֹמָא פּוּלְחָנָא דְּכַהֲנָא יַקִּירָא וְרַב מִכָּל פּוּלְחָנִין. לְכֹלָּא יָהַב חוּלָקָא בְּאִינּוּן קָרְבְּנִין דְּקוּדְשָׁא בְּרִיךְ הוּא. בְּהַאי יוֹמָא אִתְעַטַּר חֶסֶד בְּעָלְמָא עַל יְדָא דְּכַהֲנָא, מְקָרֵב קָרְבְּנִין עַל חוֹבֵיהוֹן דְּעַמָּא. עַל חוֹבֵיהּ בְּקַדְמֵיתָא, וּלְבָתַר עַל חוֹבֵיהוֹן דְּעַמָּא. מְקָרֵב עִלָּוּן עָלֵיהּ וְעַל עַמָּא וְהָא אוֹקִימְנָא מִלֵּי.

133. We have learned that numerous doors opened before Yisrael on this day to receive their prayers. How fortunate is the lot of Yisrael that the Holy One, blessed be He, wishes to give them merit and to purify them. This is what the verse says, "For on that day will He forgive you..." On this day, the priest is bedecked with numerous crowns. On this day, the service of the priest is full of glory and far greater than on any other service. Everyone was given a share of these sacrifices to the Holy One, blessed be He. On this day Chesed is crowned in the world by the priest, who offers sacrifices for the sins of the people. First, HE OFFERED for his own sins and afterward for the sins of the people. He offered burnt offerings for himself and the nation. We have already established these matters.

22. A goat to Azazel

The goat is dispatched to Azazel so that the Other Side will be separated from Yisrael and will not testify against Yisrael before God. We are told that every single thing in the world, whether good or bad, is needed, even the Angel of Death. The entire remedy depends on this, not to arouse the secret of judgment on high and thus intensify this judgment to annihilate mankind. That judgment is aroused through the sins of mankind.

Ra'aya Meheimna (the Faithful Shepherd)

רעיא מהימנא

134. פִּקּוּדָא דָא, לְמִפְלַח כַּהֲנָא רַבָּא פּוּלְחָנָא דְּהַהוּא יוֹמָא כְּמָה דְּאִצְטְרִיךְ, וּלְמִשְׁלַח שָׂעִיר לַעֲזָאזֵל. רָזָא דָא כד"א, בְּגִין לְאִתְפְּרְשָׁא מֵעַמָּא קַדִּישָׁא, וְלָא יִתְבַּע חוֹבֵיהוֹן קֳמֵי מַלְכָּא. וְלָא יְקַטְרֵג עָלַיְיהוּ, דְּהָא לֵית לֵיהּ תְּקִיפוּ וְשׁוּלְטָנוּ, בַּר כַּד אִתְקַף רוּגְזָא מִלְּעֵילָא, וּבְהַהוּא דּוֹרוֹנָא אִתְהַפָּךְ לְבָתַר אַפּוֹטְרוֹפּוֹסָא עָלַיְיהוּ, וְעַל דָּא אִתְדַּחְיָיא מִקֳּמֵי מַלְכָּא. וְהָא אוֹקִימְנָא, בְּגִין דְּאִיהוּ קֵץ כָּל בָּשָׂר.

134. It is commanded that the High Priest should perform the service of that day as need be, and should dispatch the goat to Azazel. The secret is as you said, in order THAT THE OTHER SIDE be separated from the holy nation and not make demands for their sins before the King. He should not accuse them, as he has neither strength nor authority but when anger is intensified above. With this gift OF THE GOAT TO AZAZEL, he is then converted to be their guardian. As a result he is banished from before the King. We established that this is so, because he represents the end of all flesh.

135. וְעַמָּא קַדִּישָׁא יָהֲבִין לֵיהּ כְּמָה דְּאִצְטְרִיךְ לֵיהּ שָׂעִיר, וְרָזָא דָא הֵן עֵשָׂו אָחִי אִישׁ שָׂעִיר. כְּמָה דְּאִיהוּ בִּסְטָר דִּקְדוּשָׁה דְּכַר וְנוּקְבָא, אוּף הָכִי בִּסְטָר מְסָאֲבוּ דְּכַר וְנוּקְבָא. מַתְלָא אָמְרֵי, לְכַלְבָּא אַרְמֵי לֵיהּ גַּרְמָא, יְלַחֵךְ עַפְרָא דְּרַגְלָךְ.

135. The holy nation gives to him what is needed for him, NAMELY a goat (Heb. seir). This is the secret of "Behold, Esau my brother is a hairy (Heb. sa'ir) man" (Beresheet 27:11), AS HE IS AN ASPECT OF THE OTHER SIDE. IT CONTAINS MALE AND FEMALE CHARACTERISTICS, and just as in the side of holiness there is male and female, so too in the side of defilement there exist a male and female. A popular saying goes like this: Throw a bone to a dog and he will lick the dust off your feet; HERE ALSO, WE GIVE TO THE OTHER SIDE A GOAT AND HE IS CONVERTED TO BE A DEFENDER.

136. שְׁאֵלוּ לְבֶן זוֹמָא, מַהוּ לְסָרוּסֵי כַּלְבָּא. אָמַר לָהֶם, וּבְאַרְצְכֶם לֹא תַעֲשׂוּ, כָּל שֶׁבְּאַרְצְכֶם לֹא תַעֲשׂוּ. כְּמָה דְּאִצְטְרִיךְ עָלְמָא לְהַאי, הָכִי אִצְטְרִיךְ עָלְמָא לְהַאי. וְעַל דָּא אִתְּמַר, וְהִנֵּה טוֹב מְאֹד דָּא מַלְאַךְ הַמָּוֶת. לֵית לְבַטְלָא לֵיהּ מִן עָלְמָא, עָלְמָא אִצְטְרִיךְ לֵיהּ, אע"ג דִּכְתִיב בֵּיהּ, וְהַכְּלָבִים עַזֵּי נֶפֶשׁ לֹא יָדְעוּ שָׂבְעָה וְגוֹ', לָא יִתְבַּטְלוּן מִן עָלְמָא. כֹּלָּא אִצְטְרִיךְ טוֹב וְרָע.

136. They ask ben Zoma: Is it permissible FOR US to emasculate a dog? He replies, "Neither shall you do thus in your land" (Vayikra 22:24). THE MEANING IS, you shall not do thus to anything in your land, EVEN TO A DOG, for as the world needs one thing, it needs another, MEANING THERE IS NOTHING IN THE WORLD THAT IS NOT NEEDED. Therefore, we learned that "and, behold, it was very good" (Beresheet 1:31) refers to the Angel of Death that he should not be blotted from the world, BECAUSE the world needs him. Even though it is written about him, THE ANGEL OF DEATH, "Yea, the dogs are greedy, they never have enough..." (Yeshayah 56:11). IT IS NOT GOOD that they should become extinct from the world. Everything is needed, BOTH good and bad.

137. וּבְגִינֵי כַּךְ אִית לָן בְּיוֹמָא דָּא לְמִרְמֵי לֵיהּ גַּרְמָא לְכַלְבָּא, עַד דְּאִיהוּ גָּרִיר, יֵעוּל מַאן דְּיֵעוּל לְגַבֵּי הֵיכְלָא דְּמַלְכָּא, וְלֵית מַאן דְּיִמְחֵי בִּידוֹי. לְבָתַר יְכַשְּׁכֵשׁ לֵיהּ בִּזְנָבֵיהּ.

137. Hence, we need on this day to throw a bone to the dog, MEANING THE GOAT OF AZAZEL. While he is dragging THE BONE, people may enter the palace of the King and no one dares to stop them, FOR THE ACCUSER IS PREOCCUPIED WITH HIS GIFT. Afterwards, he will still be wagging his tail, MEANING HE WILL BECOME A DEFENDER.

138. מַה כְּתִיב וְהִתְוַדָּה עָלָיו אֶת כָּל עֲוֹנוֹת בְּנֵי יִשְׂרָאֵל, וּכְתִיב וְנָשָׂא הַשָּׂעִיר עָלָיו אֶת כָּל עֲוֹנוֹתָם. כֵּיוָן דְּאִיהוּ חָמֵי הַאי שָׂעִיר. תִּיאוּבְתֵּיהּ לְגַבֵּיהּ, וּלְאִשְׁתַּכְלְלָא בַּהֲדֵיהּ, וְלָא יָדַע מֵאִינּוּן חוֹבִין דְּקָא נָטִיל שָׂעִיר. תָּב לְגַבַּיְיהוּ דְּיִשְׂרָאֵל, חָמֵי לוֹן בְּלָא חוֹבִין, בְּלָא פְּשָׁעִין, דְּהָא כֻּלְּהוּ שָׁרָאן בְּרֵישָׁא דְּשָׂעִיר, סָלִיק לְעֵילָא, וְשַׁבַּח לוֹן קֻמֵּי קוּדְשָׁא בְּרִיךְ הוּא. וְקוּדְשָׁא בְּרִיךְ הוּא חָמֵי סַהֲדוּתָא דְּהַהוּא מְקַטְרְגָא, וְהוֹאִיל וְתִיאוּבְתֵּיהּ לְרַחֲמָא עַל עַמֵּיהּ, אע״ג דְּאִיהוּ יָדַע כָּל עוֹבָדָא, חָס עֲלֵיהוֹן דְּיִשְׂרָאֵל.

138. It is written, "And confess over him all the iniquities of the children of Yisrael" (Vayikra 16:21) and "the goat shall bear upon it all their iniquities" (Ibid. 22). When THE OTHER SIDE sees this goat, his desire towards it IS AROUSED to be with it, and he does not know which of the sins the goat took upon himself. He then returns to Yisrael and sees that they are free and clear of sins and blemishes, as all sins are upon the head of the goat. He ascends and praises them before the Holy One, blessed be He. The Holy One, blessed be He, pays attention to the testimony of the accuser and, since His desire is to have mercy on His people, He extends mercy to Yisrael even though He is aware of all that transpired.

139. וְכֹלָּא שַׁרְיָא בְּדָא, בְּגִין דְּלָא יִתְעַר רְזָא דְּדִינָא מִלְּעֵילָא, וְיִתְקַף הַאי וְיִשְׁתַּצּוּן בְּנֵי עָלְמָא, דְּהָא דָּא מִסִּטְרָא דְּדִינָא קַשְׁיָא קָא אָתֵי. וְאִי יִתְעַר הַאי, בְּחוֹבֵי בְּנֵי אִינְשָׁא אִתְּעַר. דְּהָא לֵית לֵיהּ אַתְּעָרוּ לְסַלְּקָא לְעֵילָא לְאִתְּעָרָא דִּינָא קַשְׁיָא בַּר בְּדִיל חוֹבֵי בְּנֵי נָשָׁא. דְּהָא בְּשַׁעֲתָא דְּב״נ עָבֵיד חוֹבָא, אִתְכְּנַשׁ הַאי, וְכַמָּה אֶלֶף סַיְיעָן דִּילֵיהּ, וּמִתְכַּנְּפֵי תַּמָּן, וְנַטְלֵי לֵיהּ, וְסַלְקֵי לְעֵילָא רַחֲמָנָא לִישֵׁזְבָן. וְעַל כֹּלָּא יָהַב קוּדְשָׁא בְּרִיךְ הוּא עֵיטָא לְיִשְׂרָאֵל לְאִשְׁתְּזָבָא מִכָּל סִטְרִין. וְע״ד כְּתִיב, אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ אַשְׁרֵי הָעָם שֶׁיְיָ׳ אֱלֹהָיו.
ע״כ רַעְיָא מְהֵימְנָא

139. The entire REMEDY depends upon this, not to arouse the secret of the Judgment on high and thus intensify this Judgment to annihilate mankind. All this can come from harsh Judgment. If this JUDGMENT is awakened, it is awakened by the sins of mankind, since it is aroused to ascend high up to instigate the harsh Judgment only if it is as a result of the sins of mankind. When a person commits a sin, it gathers and joins other thousands who assist it. They assemble there and take it so as to bring it up. May the Merciful One protect us. For all of this, The Holy One, blessed be He, gave counsel to Yisrael to be save in every aspect, as written: "Happy is the people, that is in such a case: Happy is that people, whose Elohim is Hashem" (Tehilim 144:15).
End of Ra'aya Meheimna

23. "As cold water to a thirsty soul"
As the rabbis are praying in a field, a fiery cloud descends and surrounds them. Rabbi Shimon tells them that Solomon gave three books to the world, Shir Hashirim, Kohelet and Mishlei, and that these correspond to Chochmah, Binah and Da'at. He says every verse speaks about two subjects, the Left and Right Columns, and thus they equate to the Central Column. Rabbi Shimon then examines the verse "A cold water to a thirsty soul" and "good news from a far country."

140. עַד דַּהֲווֹ אָזְלֵי, יָתְבוּ בְּחַד חֲקַל, וְצַלּוּ. נָחַת חַד עֲנָנָא דְּאֶשָּׁא, וְאַסְחַר לוֹן. א״ר שִׁמְעוֹן, הָא חֲמֵינָא דְּקוּדְשָׁא בְּרִיךְ הוּא רְעוּתָא דִּילֵיהּ הָכָא. נֵיתִיב. יָתְבוּ וַהֲווֹ אַמְרֵי מִלֵּי דְּאוֹרַיְיתָא. פָּתַח וְאָמַר, מַיִם קָרִים עַל נֶפֶשׁ עֲיֵפָה וּשְׁמוּעָה טוֹבָה מֵאֶרֶץ מֶרְחָק, הָא אִסְתַּכַּלְנָא בְּמִלּוֹי דִּשְׁלֹמֹה מַלְכָּא, וְכֻלְּהוּ בְּחָכְמָה אֲמָרָן.

140. As they were going, they stayed in a field and prayed. A fiery cloud descended and surrounded them. Rabbi Shimon said: I believe that the wish of the Holy One, blessed be He, is here. Let us sit down. They sat and discussed words of Torah. He said, "As cold water to a thirsty soul, so is good news from a far country" (Mishlei 25:25). I examined the words of King Solomon and found that they were said with wisdom.

141. ת״ח ג׳ סִפְרִין דְּחָכְמְתָא אַפִּיק שְׁלֹמֹה לְעָלְמָא, וְכֻלְּהוּ בְּחָכְמְתָא עִלָּאָה. שִׁיר הַשִּׁירִים חָכְמָה, קֹהֶלֶת תְּבוּנָה, וּמִשְׁלֵי דַּעַת. לָקֶבֶל ג׳ אִלֵּין, עֲבַד ג׳ סִפְרִים. שִׁיר הַשִּׁירִים כְּנֶגֶד חָכְמָה הָכִי הַוָא. קֹהֶלֶת לְקֶבֶל תְּבוּנָה, הָכִי הַוָא. מִשְׁלֵי לְקֶבֶל דַּעַת. בְּמָאי אִתְחַזֵּי. אֶלָּא כָּל אִינּוּן קְרָאֵי בִּתְרֵי גְוָונֵי אִינּוּן, רֵישָׁא וְסֵיפָא תְּרֵי גְוָונֵי אִתְחַזְיָא. וְכַד מִסְתַּכְּלֵי קְרָאֵי, דָּא כְּלִיל בְּדָא, וְדָא כְּלִיל בְּדָא, בְּג״כ שָׁקִיל לְקֶבְלֵיהּ דְּדַעַת.

141. Come and see that Solomon did present to the world three books of wisdom and all contain heavenly wisdom. Shir Hashirim represents wisdom, Kohelet represents understanding and Mishlei represents knowledge. Corresponding to these three, NAMELY CHOCHMAH, BINAH AND DA'AT, he formulated these books - Shir Hashirim corresponds to Chochmah, Kohelet to Tevunah, and Mishlei to Da'at. THIS IS THE SECRET OF THE THREE COLUMNS. How is this shown? HE ANSWERS: All these verses appear in two styles. The beginning OF THE VERSE and the end OF THE VERSE appear as two distinct styles, MEANING IT SPEAKS ABOUT TWO SUBJECTS, THE ASPECTS OF THE TWO COLUMNS, RIGHT AND LEFT. When you examine the verses, you find that they are each comprised in the other, THAT THE TWO SUBJECTS IN THE VERSE ARE INCLUDED ONE IN THE OTHER. For this reason, it is equivalent to Da'at, THE SECRET OF THE CENTRAL COLUMN THAT INCLUDES RIGHT AND LEFT TOGETHER. FROM HERE, WE DERIVE THAT ALL HIS WORDS APPEAR IN THE SECRET OF THE THREE COLUMNS AND SO HIS BOOKS ARE DIVIDED INTO THREE COLUMNS, NAMELY CHOCHMAH, BINAH AND DA'AT.

142. הַאי קְרָא לָאו רֵישֵׁיהּ סֵיפֵיהּ וְלָאו סֵיפֵיהּ רֵישֵׁיהּ. וְכַד אִסְתַּכַּלְנָא בֵּיהּ, כֹּלָּא כְּלִיל חַד בְּחַד, בֵּין מִסֵּיפֵיהּ לְרֵישֵׁיהּ, בֵּין מֵרֵישֵׁיהּ לְסֵיפֵיהּ. שְׁמוּעָה טוֹבָה מֵאֶרֶץ מֶרְחָק מַיִם קָרִים עַל נֶפֶשׁ עֲיֵפָה. מַיִם קָרִים עַל נֶפֶשׁ עֲיֵפָה וּשְׁמוּעָה טוֹבָה מֵאֶרֶץ מֶרְחָק, וְדָא וְדָא נַיְיחָא דְּרוּחָא, כְּמָה דְּהַאי נַיְיחָא דְּרוּחָא, כַּךְ הַאי נַיְיחָא דְּרוּחָא.

142. HE EXPLAINS HIS WORDS: In this verse, its beginning is not its end, nor does its end match up with its beginning, MEANING THEY ARE TWO DIFFERENT IDEAS. But when I examine them closely, I see common characteristics included from one to the other, both for its beginning to its end or vice versa. IT IS WRITTEN, "good news from a far country" and "As cold water to a thirsty soul," IN WHICH "as cold water to a thirsty soul" IS ONE CONCEPT and "good news from a far country" IS A SEPARATE CONCEPT. YET THEY ARE RELATED ONE TO THE OTHER, as both speak of satisfaction; just as the one gives satisfaction, so does the other give satisfaction. THIS IS THE CENTRAL COLUMN INCLUDING BOTH CONCEPTS, AS WE SAID.

143. עַד דַּהֲווֹ יַתְבֵי, אָתָא חַד בַּר נָשׁ, אָמַר, אִנְּתוּ דְּרִבִּי שִׁמְעוֹן אַתְּסִיאַת מִמַּרְעָהָא. וְחַבְרַיָּיא שָׁמְעוּ קָלָא, דְּקוּדְשָׁא בְּרִיךְ הוּא שָׁבַק לְאִינּוּן חוֹבֵי דְּדָרָא. א״ר שִׁמְעוֹן, הָא אִתְקַיָּים הָכָא קְרָא, וּשְׁמוּעָה טוֹבָה מֵאֶרֶץ מֶרְחָק, הָכִי הוּא נַיְיחָא דְּרוּחָא, כְּמוֹ מַיִם קָרִים עַל נֶפֶשׁ עֲיֵפָה. אָמַר לְהוּ נְקוּם וְנֵזִיל דְּקוּדְשָׁא בְּרִיךְ הוּא אַרְחִישׁ לָן בְּנִסִּין.

143. As they were sitting, someone arrived and said that the wife of Rabbi Shimon was healed from her illness. The friends heard a proclamation that the Holy One, blessed be He, forgave the sins of the generation. Rabbi Shimon said: Now was fulfilled the verse, "good news from a far country" which gives satisfaction "as cold water to a thirsty soul." He said to them: Let us rise and go as the Holy One, blessed be He, is performing for us miracles.

144. פָּתַח וְאָמַר, מַיִם קָרִים עַל נֶפֶשׁ עֲיֵפָה, דָּא אוֹרַיְיתָא. דְּכָל מַאן דְּזָכֵי לְמִלְעֵי בְּאוֹרַיְיתָא, וּמְרַוֵּי נַפְשָׁא מִנָּהּ, מַה כְּתִיב וּשְׁמוּעָה טוֹבָה מֵאֶרֶץ מֶרְחָק קוּדְשָׁא בְּרִיךְ הוּא אַכְרִיז עָלֵיהּ כַּמָּה טָבָאן לְאוֹטָבָא לֵיהּ בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי. הה״ד, וּשְׁמוּעָה טוֹבָה, מַאן אֲתַר מֵאֶרֶץ מֶרְחָק, מֵאֲתַר דְּקוּדְשָׁא בְּרִיךְ הוּא הֲוָה רָחִיק מִנֵּיהּ בְּקַדְמֵיתָא, מֵאֲתַר דַּהֲוָה ב״נ בִּדְבָבוּ עִמֵּיהּ בְּקַדְמֵיתָא, דִּכְתִיב וְאֶרֶץ מִתְקוֹמְמָה לוֹ, מֵהַהוּא אֲתַר מַקְדִּימִין לֵיהּ שָׁלָם, הה״ד, מֵאֶרֶץ מֶרְחָק. וּכְתִיב מֵרָחוֹק יְיָ׳ נִרְאָה לִי וְאַהֲבַתִּי עוֹלָם אֲהַבְתִּיךָ עַל כֵּן מְשַׁכְתִּיךָ חָסֶד.

144. He opened the discussion saying, "Cold water to a thirsty soul" is referring to Torah. Of all those who merit to toil in Torah and satiate their souls from it, it is written, "good news from a far country." The Holy One, blessed be He, announces about many favors for him in this world and in the World to Come. This is the meaning of "good news." Whence do they come TO BE GOOD? "From a far country," MEANING from the place in which the Holy One, blessed be He, was far off from him at the beginning, MEANING where He was in enmity with him at first, as it is written, "And the earth shall rise up against him" (Iyov 20:27). From this place, they welcome him with peace. This is the meaning of, "A far country." It is also written, "Hashem appeared to me from afar, saying, I have loved you with an everlasting love: therefore I have remained true to you" (Yirmeyah 31:2). THE END OF THE ARTICLE IS MISSING.

24. The singers Heiman, Yedutun and Asaf

Rabbi Yehuda says there are thousands of singers that sing to God with the first light of day, and thousands more with the first light of the moon,

and thousands more at twilight. Rabbi Yosi elaborates on this by saying that with the first light of day judgment is stilled, so they all say words of praise. The morning is of Abraham, Chesed. Rabbi Yosi goes on to tell about what happens at twilight when Isaac judges the wicked and what happens after midnight. Additional information is given about the rulers who awaken above and below, Heiman and Yedutun. With the arrival of night everything is stilled and the opening in the door is not to be found. After midnight, Asaf is appointed above and below. When morning comes, Metatron arises, and this is a time of goodwill when Zeir Anpin talks with the Queen. Then Zeir Anpin extends a thread of blessing over her and over all who study the Torah.

145. "And he shall go out to the altar that is before Hashem, and make atonement for it" (Vayikra 16:18). Rabbi Yehuda opened the discussion saying, "A psalm of Asaf. El, Elohim, Hashem, has spoken, and called the earth from the rising of the sun to the going down thereof" (Tehilim 50:1). We have learned that 1,550 tens of thousands of singers sing to the Holy One, blessed be He, with the first light of day, and 1,548 with the FIRST LIGHT OF moon, MEANING NIGHT. Another 1,590 tens of thousands SING PRAISE at the time of twilight.

145. וְיָצָא אֶל הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי יְיָ׳ וְכִפֶּר עָלָיו. ר׳ יְהוּדָה פָּתַח וְאָמַר, מִזְמוֹר לְאָסָף אֵל אֱלֹהִים יְיָ׳ דִּבֵּר וַיִּקְרָא אָרֶץ מִמִּזְרַח שֶׁמֶשׁ עַד מְבוֹאוֹ. תְּאַנָּא, אֶלֶף וַחֲמֵשׁ מְאָה וְחַמְשִׁין רִבּוֹא מָארֵי שִׁירָתָא, מְזַמְּרִין לְקוּדְשָׁא בְּרִיךְ הוּא, כַּד נָהִיר יְמָמָא. וַאֲלַף וַחֲמֵשׁ מְאָה וְאַרְבְּעִין וּתְמַנְיָא בְּסִיהֲרָא. וַאֲלַף וַחֲמֵשׁ מְאָה וְתִשְׁעִין אֲלַף רִבּוֹא בְּהַהִיא שַׁעֲתָא דְּאִקְרֵי בֵּין הָעַרְבַּיִם.

146. Rabbi Yosi EXPLAINS THE WORDS OF RABBI YEHUDA, saying that with the light of day, all those who wail, MEANING THOSE DRAWN FROM THE LEFT COLUMN, SINCE FROM WHERE JUDGMENTS ARE DRAWN THEY WAIL CONSTANTLY. AND they praise with words of praise towards this morning, WHICH IS THE LIGHT OF CHASSADIM, because with the stirring of this morning, they all find fragrance, and Judgment is stilled. Thus they say words of praise. This is what is written, "When the morning stars sang together, and all the sons of Elohim shouted for joy" (Iyov 38:7). At this time, joy and blessings are found in the world when the Holy One, blessed be He, stirs Abraham, FOR HE IS THE SECRET OF CHESED, to revive him, and take pleasure in him and make him ruler over the world. THIS IS THE SECRET OF THE RULE BY DAY. How do we know that this morning is of Abraham, NAMELY CHESED? From the verse, "And Abraham rose up early in the morning" (Beresheet 22:3).

146. ר׳ יוֹסֵי אָמַר, כַּד נָהִיר יְמָמָא, כָּל אִינּוּן מָארֵי דִּיבָבָא, מְשַׁבְּחָן בְּמִלֵּי תּוּשְׁבְּחָן, לְקִבְלֵיהּ דְּהַאי בֹּקֶר. דְּכַד אִתְּעַר הַאי בֹּקֶר, כֻּלְּהוּ מִתְבַּסְּמִין, וְדִינָא אִשְׁתְּכִיךְ, וְאָמְרִין תּוּשְׁבְּחָן. הה״ד, בְּרָן יַחַד כֹּכְבֵי בֹקֶר וַיָּרִיעוּ כָּל בְּנֵי אֱלֹהִים. וְהַהוּא זִמְנָא, חֶדְוָותָא וּבִרְכָאן מִשְׁתַּכְּחִין בְּעָלְמָא, וְקוּדְשָׁא בְּרִיךְ הוּא אִתְּעַר לְאַבְרָהָם לְאַחֲיָיא לֵיהּ, וְאִשְׁתַּעֲשַׁע בֵּיהּ, וְאַשְׁלְטֵיהּ בְּעָלְמָא. וּמְנָא לָן דְּהַאי בֹּקֶר דְּאַבְרָהָם הוּא. דִּכְתִיב וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר.

147. At twilight, all of these 1,590 tens of thousands THAT ARE DRAWN THERE, ARE called those who lament. They sing at that time and dissent is then dominant in the world. That hour is when the Holy One, blessed be He, awakens Isaac, REPRESENTING THE LEFT COLUMN OF ZEIR ANPIN. He rises and judges the wicked that violate the words of the Torah. Seven rivers of fire - CORRESPONDING TO CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT - are drawn out and hover over the heads of the wicked, and a flame of fiery coals stirs from above downward. Then Abraham, THE SECRET OF CHESED, returns to his position, MEANING THAT CHESED RETURNS TO ITS SOURCE AND DISAPPEARS FROM THE ONES BELOW, as the verse says, "And Abraham returned to his place" (Beresheet 18:33). The day departs and the wicked in Gehenom cry out and say, "Woe to us! For the day declines, for the shadows of the evening are lengthened" (Yirmeyah 6:4). At that time, one should be prudent with the Minchah prayer.

147. בְּהַהוּא זִמְנָא דְּבֵין הָעַרְבַּיִם, כָּל אִינּוּן אֲלַף וַחֲמֵשׁ מְאָה וְתִשְׁעִין אֲלַף רִבּוֹא מָארֵי דִּילָלָה אִקְרוּן, וּמְזַמְּרִין בְּהַהִיא שַׁעֲתָא, וּקְטָטוּתָא שַׁרְיָא בְּעָלְמָא, וְהַהִיא שַׁעֲתָא אִתְּעָרוּתָא דְּאִתְּעַר קוּדְשָׁא בְּרִיךְ הוּא לְיִצְחָק, וְקָם וְדָאִין לְחַיָּיבַיָּא דְּעַבְרִין עַל פִּתְגָמֵי אוֹרַיְיתָא, וְשִׁבְעָה נַהֲרֵי אֶשָּׁא נַגְדִּין וְנָפְקִין וְחָלִין עַל רֵישֵׁיהוֹן דְּרַשִּׁיעַיָּיא, וְשַׁלְהוֹבֵי גּוּמְרִין דְּנוּרָא מִתְעָרִין מֵעֵילָא לְתַתָּא, וּכְדֵין תָּב אַבְרָהָם לְאַתְרֵיהּ. כד״א, וְאַבְרָהָם שָׁב לִמְקוֹמוֹ. וְיוֹמָא אִתְפְּנֵי, וְחַיָּיבֵי גֵיהִנָּם צַוְוחִין וְאָמְרִין אוֹי לָנוּ כִּי פָנָה הַיּוֹם כִּי יִנְטוּ צִלְלֵי עָרֶב. וְהַהִיא שַׁעֲתָא, בָּעֵי ב״נ לְאִזְדַּהֲרָא, בְּצִלּוֹתָא דְּמִנְחָה.

148. בְּזִמְנָא דְּמָטֵי לֵילְיָא אִינּוּן אֶלֶף וְה׳ מְאָה וְאַרְבְּעִין וּתְמַנְיָא, אִקְרוּן מִבָּרָא לְפָרוֹכְתָּא, וְאָמְרִין שִׁירְתָּא כְּדֵין דִּינִין דִּלְתַתָּא מִתְעָרִין, וְאָזְלִין וְשָׁאטִין בְּעָלְמָא, וְאִלֵּין אַמְרִין שִׁירְתָּא עַד דְּיִתְפְּלִיג לֵילְיָא מִשְׁמָרָה וּפַלְגָא. בָּתַר דְּיִתְפְּלִיג לֵילְיָא מִזְדַּמְנֵי כֻּלְּהוּ אַחֲרִינֵי כַּחֲדָא, וְאַמְרֵי תְּהִלּוֹת, כד״א וּתְהִלּוֹת יְיָ׳ יְבַשֵּׂרוּ. ר׳ יְהוּדָה אָמַר כַּד רַעֲוָא אִשְׁתְּכַח בְּצַפְרָא, תְּהִלּוֹת יְיָ׳ מְבַשְּׂרִין.

148. With the arrival of night, these 1,548 tens of thousands THAT ARE THEN DRAWN are called outside of the curtain, where they recite songs. Then all the Judgments from below, MEANING THE JUDGMENTS OF MALCHUT, are stirred and go and wander through the world. These recite songs until the middle of the night, MEANING one watch and a half WATCH. After midnight, all the others come together, MEANING THOSE OF THE WATCH AND THE HALF WATCH FOLLOWING MIDNIGHT, and say praise, such as, "And they shall proclaim the praises of Hashem" (Yeshayah 60:6). Rabbi Yehuda said: When goodwill is present in the morning, the praise of Hashem will be recounted, BUT NOT AT NIGHT.

149. רִבִּי יוֹסֵי אָמַר, בָּתַר דְּרוּחָא דְּצָפוֹן אִתְּעַר בְּפַלְגוּת לֵילְיָא וְאָזִיל לֵיהּ, תְּהִלּוֹת מְבַשְּׂרֵי, עַד דְּיֵיתֵי צַפְרָא, וְאִתְּעַר הַאי בֹּקֶר, כְּדֵין חֶדְוָותָא וּבִרְכָּאן אִשְׁתְּכַח בְּעָלְמָא.

149. Rabbi Yosi said: After the north wind is stirred at midnight and then moves on, BEING THE SECRET OF THE ILLUMINATION OF CHOCHMAH OF THE LEFT SIDE CALLED THE NORTH WIND, THEN the praises can be proclaimed until the advent of morning. When this morning is stirred, WHICH IS THE LIGHT OF CHASSADIM, joy and blessings are prevalent on the world, WHICH ARE NOT CALLED 'PRAISES' AS DESCRIBED IN THE ADJACENT PARAGRAPH.

150. תָּאנָא, א״ר אַבָּא, כֻּלְּהוּ הָכִי, וְעֵילָא מִנְּהוֹן סַרְכִּין תְּלָתָא. בְּהַהִיא שַׁעֲתָא דְּאִתְּעַר הַאי בֹּקֶר, וּמִתְעָרִין תּוּשְׁבְּחָן, כָּל אִינּוּן אֶלֶף וַחֲמֵשׁ מְאָה וְחַמְשִׁין רִבּוֹא, אִתְמְנָא עָלַיְיהוּ חַד מְמָנָא, וְהֵימָן שְׁמֵיהּ לְקֻבְלֵיהּ דִּלְתַתָּא, וּתְחוֹת יְדֵיהּ סַרְכִּין מְמָנָן עָלַיְיהוּ לְאַתְקָנָא שִׁירְתָּא

150. We have learned that Rabbi Aba said: EVERYTHING THAT RABBI YEHUDA AND RABBI YOSI SAID is so. Above them are three Chiefs. HE EXPLAINS: At that time, when this morning is awakened and the praises are roused of all the 1,550 tens of thousands, there is appointed upon them one chief by the name of Heiman who counters HEIMAN of below, WHO IS MENTIONED IN TEHILIM. Under his officialdom, officers are appointed over them to set up the hymns. HEIMAN EQUALS THE LETTERS IN YEMIN (LIT. 'RIGHT'), AS HE DRAWS HIS STRENGTH FROM THE RIGHT.

151. בְּהַהִיא שַׁעֲתָא דְּאִתְּעַר זִמְנָא דְּבֵין הָעַרְבַּיִם, וְזַמְּרִין כָּל אִינּוּן אֶלֶף וַחֲמֵשׁ מְאָה וְתִשְׁעִין אֶלֶף רִבּוֹא מָארֵי דִּילָלָה, אִתְמְנָא עָלַיְיהוּ חַד מְמָנָא וִידוּתוּן שְׁמֵיהּ, לְקֻבְלֵיהּ דִּלְתַתָּא, וּתְחוֹת יְדֵיהּ סַרְכִּין מְמָנָן עָלַיְיהוּ, לְאַתְקָנָא הַהוּא זִמְרָא, כד״א זְמִיר עָרִיצִים.

151. When the period of twilight is activated and all 1,590 tens of thousands of lamenters are singing praise, there is appointed upon them one chief named Yedutun, who counters YEDUTUN from below MENTIONED IN TEHILIM. Beneath him chief officials are appointed to improve that song, as the verse states, "The song of tyrants" (Yeshayah 25:5), WHICH REFERS TO THE DESTRUCTION OF THE WICKED, AS EVEN THEIR MELODIES DEVASTATE THE WICKED. IN YEDUTUN ARE THE LETTERS OF YAD (ENG. 'HAND') AND YADUN (ENG. 'HE WILL JUDGE'), WHICH INDICATES THAT HE IS FROM THE LEFT HAND AND THAT JUDGMENTS STEM FROM HIM.

152. בְּהַהִיא שַׁעֲתָא דְּמָטֵי לֵילְיָא, מִתְעָרִין כָּל אִינּוּן דְּמִבָּרָא לְפָרוֹכְתָּא, כְּדֵין שָׁכִיךְ כֹּלָּא, וּפִטְרָא לָא אִשְׁתְּכַח, וְדִינִין דִּלְתַתָּא מִתְעָרִין, כֻּלְּהוּ אִתְמְנָן כַּחֲדָא, אִלֵּין עַל אִלֵּין, עַד דְּאִתְפְּלִיג לֵילְיָא. בָּתַר דְּאִתְפְּלִיג לֵילְיָא, וּמִתְכַּנְּשֵׁי כֻּלְּהוּ, אִתְמְנָא עָלַיְיהוּ חַד מְמָנָא וְכָנִיש לְכָל מַשְׁרְיָין, כד״א מְאַסֵּף לְכָל הַמַּחֲנוֹת וְגוֹ׳, וְאָסָף שְׁמֵיהּ, לְקֻבְלֵיהּ דִּלְתַתָּא, וּתְחוֹת יְדֵיהּ כָּל אִינּוּן סַרְכִּין מְמָנָן, וּמְבַשְּׂרֵי תְּהִלּוֹת.

152. With the arrival of night, all these ANGELS who are outside of the veil stir MEANING THOSE THAT ARE DRAWN FROM THE BACK OF MALCHUT AND FROM HER EXTERNAL PART. Then, everything is stilled and there is no opening IN THE DOOR. The Judgments from below, THOSE OF MALCHUT - THE LOWEST OF ALL SFIROT - are all aroused, MEANING ALL THE JUDGMENTS are assigned together, these over those until midnight. After the assembly of all THE ANGELS THAT ARE DRAWN FROM THE CENTRAL COLUMN after midnight, one minister is appointed over them; he gathers all the camps, as the verse says, "The rearward (Heb. me'asef) of all camps" (Bemidbar 10:25). His name is Asaf (Eng. 'he gathered'), and he corresponds to ASAF down below, WHO IS MENTIONED IN TEHILIM. All appointed ministers and heralds of praise are under his tutelage.

153. עַד דְּאָתֵי צַפְּרָא, כֵּיוָן דְּאָתֵי צַפְּרָא, קָם הַהוּא נַעַ״ר, יוֹנֵק מִשְׁדֵּי אִמֵּיהּ, לְדַכְּאָה לְהוּ, וְעָאל לְשַׁמְשָׁא. כַּד אִתְּעַר בֹּקֶר, כְּדֵין הִיא שַׁעֲתָא דְּרַעֲוָא, דְּאִשְׁתְּעֵי מַטְרוֹנִיתָא בְּמַלְכָּא, וּמַלְכָּא מָשִׁיךְ מִנֵּיהּ חַד חוּטָא דְּבִרְכָּאן וּפְרִיס עַל מַטְרוֹנִיתָא, וְעַל אִינּוּן דְּמִזְדַּוְּגֵי לֵהּ. מַאן אִינּוּן דְּמִזְדַּוְּגֵי עִמֵּהּ. אִינּוּן דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא בְּלֵילְיָא, כַּד אִתְּפְּלַג.

153. This goes on until morning. When morning arrives, the youth rises, METATRON, who is nurtured at the breast of his mother, MALCHUT, to cleanse them, NAMELY THE ANGELS OF THE NIGHT, and he comes in to serve. The early morning is a period of goodwill when the Queen talks with the King, NAMELY ZEIR ANPIN. The King extends from Himself a single thread of blessings, NAMELY CHASSADIM, and spreads over the Queen and those allied with her, NAMELY those that toil in Torah at midnight.

154. רִ׳ שִׁמְעוֹן אָמַר, זַכָּאָה חוּלָקֵיהּ מַאן דְּאָתֵי עִם מַטְרוֹנִיתָא, בְּשַׁעֲתָא דְּאָתַת לְקַבְּלָא אַנְפֵּי מַלְכָּא, לְאִשְׁתְּעֵי בֵּיהּ. וְאִשְׁתְּכַח עִמָּהּ. בְּשַׁעֲתָא דְּאוֹשִׁיט מַלְכָּא יְמִינָא, לְקַבְּלָא לְמַטְרוֹנִיתָא. הה״ד אֶשָּׂא כַנְפֵי שָׁחַר אֶשְׁכְּנָה בְּאַחֲרִית יָם. מַאי אַחֲרִית יָם. הַהִיא שַׁעֲתָא אַחֲרִית דְּהַהוּא יַם הוּא. דְּכַד אִתְּפְּלַג, שֵׁירוּתָא הֲוָה, וְדִינָא הֲוָה, וְהַשְׁתָּא אַחֲרִית הוּא דִּילֵהּ, דְּמִסְתַּלְּקִין דִּינָהָא. וְעָאלַת בְּגַדְפּוֹי דְּמַלְכָּא, הִיא וְכָל אִינּוּן דְּמִזְדַּוְּגִין לֵהּ, הה״ד אֶשְׁכְּנָה בְּאַחֲרִית יָם.

154. Rabbi Shimon said: How fortunate is the share of he who comes with the Queen when she welcomes the King, ZEIR ANPIN, to talk with Him, for he is with her at the time when the King extends His right hand, DENOTING THE LIGHTS OF CHASSADIM, to receive the Queen, as it is written, "If I take the wings of dawn, and dwell in the uttermost parts of the sea" (Tehilim 139:9). What is "uttermost parts of the sea"? This is the hour OF MORNING WHEN SHE WELCOMES ZEIR ANPIN, the uttermost parts of the sea, MALCHUT. The middle OF THE NIGHT is then her beginning, AS THEN SHE BEGINS TO SHINE, and it pertains to Judgment, AS LONG AS NIGHT PREVAILS, DUE TO LACK OF CHASSADIM TO CLOTHE HER CHOCHMAH. WITH THE ARRIVAL OF MORNING, it is her "uttermost parts," as her Judgments end and she enters beneath the wings of the King, DENOTING ZEIR ANPIN, AS IF TO SAY SHE IS CLOTHING HERSELF WITH HIS CHASSADIM, she and all those RIGHTEOUS PEOPLE joined with her. The verse states, "And dwell in the uttermost parts of the sea."

155. וְתָאנָא, כָּל אִינּוּן דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא בְּשַׁעֲתָא דְּאִתְּפְּלִיג לֵילְיָא. אִשְׁתְּתַף בִּשְׁכִינְתָּא. וְכַד אָתֵי צַפְּרָא, וּמַטְרוֹנִיתָא אִתְחַבְּרַת עִם מַלְכָּא, הוּא אִשְׁתְּכַח עִמָּהּ עִם מַלְכָּא. וּמַלְכָּא פְּרִיס עַל כֻּלְּהוּ גַּדְפּוֹי, הה״ד יוֹמָם יְצַוֶּה יְיָ׳ חַסְדּוֹ וּבַלַּיְלָה שִׁירָה עִמִּי וְגוֹ׳.

155. We have learned that all those toiling in Torah in the middle of the night join with the Shechinah. When the morning arrives and the Queen, NAMELY THE SHECHINAH, joins with the King, ZEIR ANPIN, they too are with the King, and the King spreads His wings over all of them. This is the meaning of, "Yet Hashem will command His steadfast love in the daytime, and in the night His song shall be with me" (Tehilim 42:9).

156. תָּאנָא, בְּהַהִיא שַׁעֲתָא, אֲבָהָן מִזְדַּמְּנִין בְּמַטְרוֹנִיתָא, וְקַדְּמִין לְאִשְׁתְּעֵי בַּהֲדָהּ, וּלְאִתְחַבְּרָא עִמָּהּ. וְקוּדְשָׁא בְּרִיךְ הוּא מַלִּיל עִמָּהּ בְּהוּ. וְהוּא קָארֵי לָהּ לְפָרְסָא לָהּ גַּדְפּוֹי, הה״ד מִזְמוֹר לְאָסָף אֵל אֱלֹהִים יְיָ׳ דִּבֶּר וַיִּקְרָא אָרֶץ וְגוֹ׳. אֵל: דָּא נְהִירוּ דְּחָכְמְתָא, וְאִקְרֵי חֶסֶד. אֱלֹהִים: דָּא גְּבוּרָה. יְדוֹ״ד: דָּא שְׁלִימוּ דְּכֻלָּא, רַחֲמֵי. וְעַל דָּא, דִּבֶּר וַיִּקְרָא אָרֶץ וְגוֹ׳.

156. We have learned that at that hour, THE ARRIVAL OF MORNING, the Patriarchs - NAMELY CHESED, GVURAH, TIFERET OF ZEIR ANPIN - meet with the Queen and proceed to speak with her and join us with her. The Holy One, blessed be He, ZEIR ANPIN, speaks with her through them, and He calls her to spread His wings upon her. This is the meaning of the verse, "A psalm of Asaf. El, Elohim, Hashem, has spoken, and called the earth from the rising of the sun to the going down thereof." El refers to light of Chochmah and is called Chesed, NAMELY THE RIGHT COLUMN, DENOTING CHESED THAT RISES TO BECOME CHOCHMAH. Elohim denotes Gvurah, REFERRING TO THE LEFT COLUMN. Hashem refers to total perfection, to mercy, NAMELY THE CENTRAL COLUMN THAT BRINGS TOGETHER RIGHT TO LEFT. Therefore, THE CENTRAL COLUMN "has spoken and called the earth," DENOTING MALCHUT, AND IN THAT IT PERFECTS MALCHUT.

25. Yud Hei Vav Hei with the vowelization of Elohim

Rabbi Elazar asks his father why, when Elohim always denotes judgment, Yud Hei Vav Hei should ever be pronounced with the vowels of Elohim. Rabbi Shimon says that he knows that there may sometimes be judgment where there is mercy, and vice versa, and when the wicked convert mercy to judgment then it is read 'Elohim'. We are told in detail of the three grades that are called with names of judgment, Binah, Gvurah and Malchut. The level of Binah is called Yud Hei Vav Hei with the vowelization of Elohim; the level of Gvurah is pronounced also with the lettering of Elohim; and the level of Malchut is pronounced Adonai, within which are the letters of judgment, Din.

157. רִבִּי אֶלְעָזָר הֲוָה יָתִיב קָמֵיהּ דר״ש אֲבוֹי, אָמַר לֵיהּ, הָא תְּנֵינָן אֱלֹהִים בְּכָל אֲתַר דִּינָא הוּא. יו״ד הֵ״א וָא״ו הֵ״א. אִית אֲתַר דְּאִקְרֵי אֱלֹהִים, כְּגוֹן אֲדֹנָ״י יְהוֹ״ה. אֲמַאי אִקְרֵי אֱלֹהִים, וְהָא אַתְוָון רַחֲמֵי אִינּוּן בְּכָל אֲתַר.

157. Rabbi Elazar was sitting before Rabbi Shimon, his father. He said to him: We have learned that THE NAME Elohim always denotes Judgment. The name Yud Hei Vav Hei is sometimes pronounced Elohim, MEANING WHEN IT IS WITH THE VOWELS OF ELOHIM, such as "Adonai Yud Hei Vav Hei" (Beresheet 15:8), PRONOUNCED WITH THE PUNCTUATION OF ELOHIM. HE QUESTIONS: Why pronounce it "Elohim" when its letters, NAMELY YUD HEI VAV HEI, always denote Mercy?

158. אָמַר לֵיהּ, הָכִי הוּא כְּתִיב בַּקְּרָא, דִּכְתִיב וְיָדַעְתָּ הַיּוֹם וְהֲשֵׁבוֹתָ אֶל לְבָבֶךָ כִּי יְיָ׳ הוּא הָאֱלֹהִים, וּכְתִיב יְיָ׳ הוּא הָאֱלֹהִים. אָמַר לֵיהּ מִלָּה דָא יְדַעְנָא, דְּבַאֲתַר דְּאִית דִּינָא, אִית רַחֲמֵי. וּלְזִמְנָא, בַּאֲתַר דְּאִית רַחֲמֵי, אִית דִּינָא, א״ל תָּא חֲזֵי דְּהָכִי הוּא, יְדוֹ״ד בְּכָל אֲתַר רַחֲמֵי. וּבְשַׁעֲתָא דְּמְהַפְּכֵי חַיָּיבַיָּא רַחֲמֵי לְדִינָא, כְּדֵין כְּתִיב יְהוֹ״ה, וְקָרֵינָן לֵיהּ אֱלֹהִים.

158. He said to him that it is written in the scripture, "Know therefore this day, and consider it in your heart, that Hashem He is Elohim" (Devarim 4:39). It is also written, "Hashem He is the Elohim" (I Melachim 18:39). He said to him: I know that where there is Judgment, there can be Mercy and sometimes where there is Mercy, there may be Judgment. THEREFORE, THE VERSE STATES "HASHEM HE IS THE ELOHIM." He continued: See that it is so, Yud Hei Vav Hei always stands for Mercy. But when the wicked convert Mercy to Judgment, the verse is written, "Yud Hei Vav Hei," but it is read "Elohim."

159. אֲבָל ת״ח רָזָא דְּמִלָּה, ג׳ דַּרְגִּין אִינּוּן, וְכָל דַּרְגָּא וְדַרְגָּא בִּלְחוֹדוֹי, ואע״ג דְּכֻלָּא חַד, וּמִתְקַשְּׁרֵי בְּחַד, וְלָא מִתְפָּרְשֵׁי דָּא מִן דָּא. ת״ח, כֻּלְּהוּ נְטִיעָן, וְכָל אִינּוּן בּוּצִינִין כֻּלְּהוּ נְהִירִין וּמִתְלַהֲטָן וּמִשְׁתַּקְיָין וּמִתְבָּרְכָאן, מֵהַהוּא נַהֲרָא דְּנָגִיד וְנָפִיק, דְּכֻלָּא כָּלִיל בֵּיהּ, וּכְלָלָא דְּכֻלָּא בֵּיהּ.

159. Come and analyze the secret of the matter. There are three degrees, yet each degree is independent even though they are one, connected into one and do not separate one from the other. Come and see: All the plants - NAMELY THE SFIROT - and all these candles - NAMELY THE SFIROT OF MALCHUT KNOWN AS THE FIERY LIGHTS - shine and blaze. All are watered and blessed from that river that continually flows, NAMELY BINAH, in which everything is included, AS ALL MOCHIN STEM FROM IT, and the sum of everything is within it.

160. וְהַאי נַהֲרָא אִתְקְרֵי אֵ״ם לְגִנְתָּא, וְעֵילָא מִגִּנְתָּא, בְּגִין דְּעֵדֶן מִשְׁתַּתֵּף בַּהֲדָהּ, וְלָא פָּרִישׁ מִנָּהּ. וּבְגִין כַּךְ, כָּל מַבּוּעִין נָפְקִין וְנַגְדִּין וְאִשְׁתַּקְיָין לְכָל עִיבָר. וּפַתְחִין בָּהּ פְּתִיחִן, וְעַל דָּא רַחֲמֵי מִנָּהּ מִשְׁתַּכְּחִין, וְרַחֲמִין פְּתִיחִין בָּהּ.

160. This river is called the mother of the Garden of Eden, DENOTING MALCHUT, AS BINAH IS REFERRED TO AS MOTHER (HEB. EM, ALEPH MEM), AS IT IS WRITTEN, "IF (HEB. IM, ALEPH MEM) YOU CRY AFTER BINAH" (MISHLEI 2:3), being higher than the Garden. IT IS CALLED MOTHER, because Eden, DENOTING CHOCHMAH, joins with it and does not leave it. For this reason, all the springs OF MOCHIN come out, draw FROM IT and water all sides, BOTH TO THE RIGHT OR TO THE LEFT, and open doors within it. Hence, there is Mercy coming from it, DENOTING THE CENTRAL COLUMN and Mercy opened in it AS THE BEGINNING OF THE OPENING OF THE CENTRAL COLUMN, WHICH RECONCILES AND JOINS RIGHT WITH LEFT BEING THE PERFECTION OF EVERYTHING, STARTS AT BINAH.

161. וּבְגִין דְּקָרֵינָן לָהּ אֵם, נוּקְבָא גְּבוּרָה, וְדִינָא מִנָּהּ נָפִיק. אִקְרֵי רַחֲמֵי בִּלְחוֹדָהָא, הָא מִסִּטְרָהָא דִּינִין מִתְעָרִין. וּבְגִין כַּךְ כְּתִיב בְּרַחֲמֵי, וְנָקוּד בְּדִינָא. אַתְוָון בְּרַחֲמֵי, וְאִתְנְגִיד דִּינָא מִסִּטְרָהָא, כְּגַוְונָא דָּא יְהֶ״וֹה, הַאי דַּרְגָּא חַד.

161. For this reason, they call BINAH mother, DENOTING Nukva and Gvurah, and Judgment comes forth from it. HENCE, it is referred to as Mercy on its own, ITS OWN QUALITY. However, from its aspect, the Judgments are aroused and THE NAME BINAH is written with Mercy, MEANING WITH THE LETTERS YUD HEI VAV HEI, WHICH INDICATES MERCY. Its vowels are of Judgment, MEANING THAT HER FOUR LETTERS OF YUD HEI VAV HEI ARE VOWELED AS IN THE NAME OF ELOHIM. THUS, the letters OF THE NAME ARE of Mercy, yet Judgments are drawn from its aspect, AS HINTED IN THE VOWELIZATION OF THE NAME as YeHeVoH. This is one grade.

162. The second grade: From the aspect of the first GRADE, WHICH IS BINAH, another grade named Gvurah, WHICH IS THE LEFT COLUMN OF ZEIR ANPIN, comes out and is stirred. It is pronounced Elohim, NOT MERELY IN ITS VOWELS, AS IN BINAH, BUT with its actual letters. Its origin is Zeir Anpin, MEANING CHESED OF ZEIR ANPIN, WHENCE STEMS GVURAH that is included in it, AS THE LEFT COLUMN OF ZEIR ANPIN IS INCLUDED IN THE RIGHT COLUMN OF ZEIR ANPIN, WHICH IS CHESED. Since it is included in CHESED, it is THEREFORE written, "Hashem He is the Elohim" as Yud Hei Vav Hei - DENOTING CHESED - is the Elohim - DENOTING GVURAH. And here, IT DOES NOT MERELY HAVE THE VOWELS OF ELOHIM, AS IN BINAH, BUT IT IS INCLUDED in the letters OF ELOHIM, and they become one, JOINED ONE WITH THE OTHER. This is the second grade.

162. דַּרְגָּא תִּנְיָינָא, מִסִּטְרָא דְּהַאי קַדְמָאָה, נָפִיק וְאִתְּעַר דַּרְגָּא אָחֳרָא אִקְרֵי גְּבוּרָה, וְהַאי אִקְרֵי אֱלֹהִים, בְּאִלֵּין אַתְוָון מַמָּשׁ. וְשִׁירוּתָא מִזְעֵיר אַנְפִּין הוּא, וּבֵיהּ אִתְאֲחִיד. וּבְגִין דְּאִתְאֲחִיד בְּהַאי, כְּתִיב יְיָ׳ הָאֱלֹהִים, כִּי יְיָ׳ הוּא הָאֱלֹהִים, בְּאִלֵּין אַתְוָון, וְהוּא חַד, וְדָא הוּא דַּרְגָּא תִּנְיָינָא.

163. The third grade is righteousness, DENOTING MALCHUT, which is the last Sfirah. This becomes the court of the King, OF ZEIR ANPIN. We have learned THAT THE NAME Adonai is thus spelled and thus pronounced. The Congregation of Yisrael, REFERRING TO MALCHUT, is called by this name. HOWEVER, THE NAME OF ZEIR ANPIN IS WRITTEN YUD HEI VAV HEI AND IS PRONOUNCED ADONAI. This name is completed in this place, MALCHUT. These are three levels called with names of Judgment, AS THE LEVEL OF BINAH IS CALLED YUD HEI VAV HEI WITH THE VOWELIZATION OF ELOHIM. THE LEVEL OF GVURAH IS PRONOUNCED ALSO WITH THE LETTERING OF ELOHIM AND THE LEVEL OF MALCHUT IS PRONOUNCED ADONAI. THESE ARE THE THREE NAMES OF JUDGMENT, AS WE DISCUSS HERE THE LEFT COLUMN, WHICH IS JUDGMENT, WHOSE SOURCE IS BINAH. THEREFORE, IT IS ONLY HINTED AT WITH THE VOWELIZATION OF ELOHIM, AND FROM THERE, IT IS DRAWN TO THE LEFT COLUMN OF ZEIR ANPIN. THERE IT IS ACTUAL YET INCLUDED IN THE RIGHT; HENCE, THE SECRET OF ELOHIM IS ALSO IN ITS LETTERING. FROM HERE IT MOVES TO MALCHUT, WHICH IS ENTIRELY BUILT FROM THE LEFT COLUMN AND IS THEREFORE PRONOUNCED ADONAI (ALEPH DALET NUN YUD), WHICH CONTAINS THE LETTERS OF JUDGMENT (DIN, DALET YUD NUN) EXPLICITLY. All join one with the other without separation as we have established.

163. דַּרְגָּא תְּלִיתָאָה, צֶדֶק. כִּתְרָא בַּתְרָאָה, הַאי בֵּי דִינָא דְּמַלְכָּא. וְתָאנָא אֲדֹנָ״י הָכִי כְּתִיב, וְהָכִי אִקְרֵי, וכ״י בְּהַאי שְׁמָא אִתְקְרֵי. וְהַאי שְׁמָא בַּאֲתַר דָּא אִשְׁתְּלִים. וְאִלֵּין אִינּוּן ג׳ דַּרְגִּין, דְּאִקְרוּן בִּשְׁמֵהוֹן דְּדִינָא. וְכֹלָּא מִתְקַשֵּׁר חַד בְּחַד בְּלָא פֵּרוּדָא, כְּמָה דְּאוֹקִימְנָא.

26. Eheyeh Asher Eheyeh

Rabbi Elazar does not understand the title verse, that means "I will ever be what I now am," and his father says that the name "Eheyeh" comprises everything, and is completely concealed. "Asher Eheyeh" means "I will draw, and give birth to all" - Ima/Binah is impregnated and ready to give forth all the details and to reveal the exalted name Yud Hei Vav Hei. God had explained the secret of the Holy Name to Moses, and Rabbi Shimon found in King Solomon's book that "Asher" means that the chamber, Binah, is in connection with Eden, Chochmah, when in the exalted knot. "Asher" is derived from happy and "Eheyeh" means prepared to give birth. At the time of birth it is not written "Asher" because the heavenly pair is separated, but rather "Eheyeh" which means that now it will produce and give birth, and all will be corrected. After the birth of Zeir Anpin, those other names were forsaken and it says Yud Hei Vav Hei.

164. He said to him: If it is pleasing before my father, I heard that it is written about this, "I will ever be what I now am" (Heb. eheyeh asher eheyeh) (Shemot 3:14) and I do not understand it; NAMELY, I DO NOT UNDERSTAND ITS EXPLANATION. He replied: Elazar, my son, the friends have established it, and now it all connects to the same matter.

164. אָמַר לֵיהּ, אִי נִיחָא קֳמֵיהּ דְּאַבָּא, הָא שְׁמַעְנָא בְּהַאי, דִּכְתִיב אֶהְיֶה אֲשֶׁר אֶהְיֶה, וְלָא קַיְימָא בֵּיהּ. א״ל אֶלְעָזָר בְּרִי, הָא אוֹקְמוּהָ חַבְרַיָּיא, וְהַשְׁתָּא בְּחַד מִלָּה אִתְקְשַׁר כֹּלָּא.

165. The secret of the matter is this. THE NAME "Eheyeh" comprises everything, BEING THE SUPERNAL ABA AND IMA WHO ARE THE THREE FIRST SFIROT OF BINAH, ALWAYS IN THE SECRET OF THE VERSE, "HE DELIGHTS IN MERCY (HEB. CHESED)" (MICHAH 7:18) AND NEVER RECEIVE CHOCHMAH, AS when the paths are blocked and not clear, and are all included in one place. Then they are called Eheyeh, which includes all. It is concealed and does not become revealed.

165. וְרָזָא דְּמִלָּה הָכִי הוּא. אֶהְיֶה, דָּא כְּלָלָא דְּכֹלָּא. דְּכַד שְׁבִילִין סְתִימִין וְלָא מִתְפָּרְשָׁן, וּכְלִילָן בְּחַד אֲתַר. כְּדֵין אִקְרֵי אֶהְיֶה, כְּלָלָא כֹּלָּא, סְתִים וְלָא אִתְגַּלְיָיא.

166. After the beginnings OF the REVELATION OF MOCHIN emerges from it, and that river WHICH IS YISRAEL-SABA AND TEVUNAH, becomes pregnant, WITH MALE AND FEMALE, in order to draw everything, the beginnings is called "Asher Eheyeh." IT MEANS, I will draw, and give birth to all. "Eheyeh" means that now I include everything, the inclusion of every detail, MEANING EACH AND EVERY GRADE. "Asher Eheyeh" MEANS that Ima, WHICH IS BINAH, is impregnated and ready to give forth all the details and to reveal the exalted Name YUD HEI VAV HEI.

166. בְּתַר דְּנָפַק מִנֵּיהּ שֵׁירוּתָא, וְהַהוּא נָהָר אִתְעַבָּר לְאַמְשָׁכָא כֹּלָּא, כְּדֵין אִקְרֵי אֲשֶׁר אֶהְיֶה. כְּלוֹמַר, ע״כ אֶהְיֶה, אֶהְיֶה זַמִּין לְאַמְשָׁכָא וּלְאוֹלְדָא כֹּלָּא. אֶהְיֶה: כְּלוֹמַר, הַשְׁתָּא אֲנָא הוּא כְּלַל כֹּלָּא, כְּלָלָא דְּכָל פְּרָטָא. אֲשֶׁר אֶהְיֶה: דְּאִתְעַבְּרַת אִימָּא, וְזַמִּינַת לְאַפָּקָא פְּרָטִין כֻּלְּהוּ, וּלְאִתְגַּלְיָיא שְׁמָא עִלָּאָה.

167. Afterwards, Moses wanted to know the details of the matter. Then THE HOLY ONE, BLESSED BE HE, explained it to him, "THUS SHALL YOU SAY TO THE CHILDREN OF YISRAEL, Eheyeh" (Shemot 3:14). THIS NAME is specific TO YISRAEL-SABA AND TEVUNAH. Therefore, it is not written here: 'Asher Eheyeh'. I have found in the book of King Solomon that "Asher" MEANS the chamber, BINAH, is in connection with Eden, DENOTING CHOCHMAH, when in the exalted knot, as it is written, "Happy am I (Heb. oshri), for the daughters will call me blessed" (Beresheet 30:13). ALSO HERE, "ASHER" IS DERIVED FROM HAPPY, "Eheyeh" MEANS prepared to give birth.

167. לְבָתַר בָּעָא מֹשֶׁה לְמִנְדַּע פְּרָטָא דְּמִלָּה מַאן הוּא, עַד דְּפָרִישׁ וְאָמַר אֶהְיֶה, דָּא הוּא פְּרָטָא, וְהָכָא לָא כְּתִיב אֲשֶׁר אֶהְיֶה. וְאַשְׁכַּחְנָא בְּסִפְרָא דִּשְׁלֹמֹה מַלְכָּא, אֲשֶׁר: בְּקִיטוּרָא דְּעִדּוּנָא קַסְטִירָא בְּחַבְרוּתָא עִלָּאָה אִשְׁתְּכַח. כד״א, בְּאַשְׁרַי כִּי אִשְּׁרוּנִי בָּנוֹת, אֶהְיֶה זְמִינָא לְאוֹלְדָא.

168. Come and see how it came down from level to level in order to tell the secret of the Holy Name to Moses. At first there was "Eheyeh," which comprises everything in general. It is hidden and not revealed at all, BEING SUPERNAL ABA AND IMA as I have said. This is understood from, "Then I was (Eheyeh) by Him as a nursling" (Mishlei 8:30), and, "Man cannot know its price" (Iyov 28:13). FOR CHOCHMAH, BEING THE SECRET OF THE SUPERNAL ABA AND IMA, ARE CONCEALED AND IT IS WRITTEN ABOUT THEM, "MAN CANNOT KNOW ITS PRICE," AS CHOCHMAH IS HIDDEN WITHIN THEM AND NOT KNOWN AT ALL. Afterwards, SUPERNAL ABA AND IMA caused the river, which is supernal Ima, to emanate, and it became pregnant and was about to give birth. Then the verse says, "Asher Eheyeh," MEANING I am prepared to give birth and correct everything. Following this, she begins to give birth. THEN, it is not written: 'Asher', BECAUSE AT THE TIME OF BIRTH THE HEAVENLY PAIR IS SEPARATED AS MENTIONED, but "Eheyeh" which means that now it will produce and give birth and everything will be corrected.

168. ת״ח הֵיךְ נָחִית מִדַּרְגָּא לְדַרְגָּא, לְאוֹדְעָא רָזָא דִּשְׁמָא קַדִּישָׁא לְמֹשֶׁה. בְּקַדְמֵיתָא אֶהְיֶה, כְּלָלָא דְּכֹלָּא, סְתִים דְּלָא אִתְגַּלְיָיא כְּלַל, כְּמָה דַּאֲמִינָא. וְסִימָן, וְאֶהְיֶה אֶצְלוֹ אָמוֹן וְגוֹ׳, וּכְתִיב לֹא יָדַע אֱנוֹשׁ עֶרְכָּהּ וְגוֹ׳. לְבָתַר אַפִּיק הַהוּא נַהֲרָא, אִימָּא עִלָּאָה, אִתְעַבְּרַת, וּזְמִינָא לְאוֹלְדָא. וְאָמַר אֲשֶׁר אֶהְיֶה, זְמִינָא לְאוֹלְדָא, וּלְתַקָּנָא כֹּלָּא. לְבָתַר שָׁאֲרִי לְאוֹלְדָא, וְלָא כְּתִיב אֲשֶׁר, אֶלָּא אֶהְיֶה: כְּלוֹמַר, הַשְׁתָּא יָפִיק וְיִתְתַּקַּן כֹּלָּא.

169. After everything had emerged and each one was established in its proper place, MEANING AFTER ZEIR ANPIN WAS BORN AND CAME BELOW TO ITS PLACE, He forsook everything, MEANING ALL THE ABOVE MENTIONED NAMES, and said Yud Hei Vav Hei. This is a detail, MEANING THE SPECIFIC GRADE OF ZEIR ANPIN UNCONNECTED TO IMA. This is sustenance, MEANING ZEIR ANPIN THAT MOCHIN REFERRED TO AS SUSTENANCE. At that moment, Moses became aware of the secret of the Holy Name, the concealed and the revealed. He became attached as no other human LIKE HIM had. How fortunate is his lot. Rabbi Elazar approached and kissed his hands.

169. בְּתַר דְּנָפִיק כֹּלָּא, וְאִתְתַּקַּן כָּל חַד וְחַד בְּאַתְרֵיהּ, שְׁבַק כֹּלָּא, וְאָמַר יְהוֹ״ה. דָּא פְּרָטָא, וְדָא קִיּוּמָא. וּבְהַהִיא שַׁעְתָּא יָדַע מֹשֶׁה, רָזָא דִּשְׁמָא קַדִּישָׁא, סְתִים וְגַלְיָא וְאִתְדַּבָּק מַה דְּלָא אִתְדְּבָקוּ שְׁאָר בְּנֵי עָלְמָא, זַכָּאָה חוּלָקֵיהּ. אָתָא ר׳ אֶלְעָזָר וְנָשִׁיק יְדוֹי.

27. The proper order of writing the Name Yud Hei Vav Hei

Rabbi Shimon tells his son that it is critical to write the Holy Name properly. He reiterates the information in the previous section by reference to the individual letters of Yud Hei Vav Hei.

170. א״ל, אֶלְעָזָר בְּרִי, מִכָּאן וּלְהָלְאָה, אִזְדְּהַר דְּלָא לְמִכְתַּב שְׁמָא קַדִּישָׁא, אֶלָּא כַּדְקָא יֵאוֹת. דְּכָל מַאן דְּלָא יָדַע לְמִכְתַּב שְׁמָא קַדִּישָׁא כַּדְקָא יֵאוֹת, וּלְקַשְׁרָא קִשְׁרָא דִּמְהֵימְנוּתָא קִשְׁרָא דְּחַד בְּחַד, בְּגִין לְיַחֲדָא שְׁמָא קַדִּישָׁא. עָלֵיהּ כְּתִיב, כִּי דְּבַר יְיָ׳ בָּזָה וְאֶת מִצְוָתוֹ הֵפֵר הַכָּרֵת תִּכָּרֵת וְגוֹ׳. אֲפִילוּ דְּגָרַע חַד דַּרְגָּא, אוֹ חַד קִשְׁרָא, מֵאָת חַד מִנַּיְיהוּ.

170. He said to him: Elazar, my son, be careful not to write the Holy Name improperly from now on. For of him who does not know to write the Holy Name properly and to tie the bond of Faith, the bond of one and one, OF ZEIR ANPIN AND MALCHUT, ACCORDING TO THE SECRET OF THE VERSE, "HASHEM SHALL BE ONE, AND HIS NAME ONE" (ZECHARYAH 14:9), so as to unify the Holy Name, it is written, "Because he has despised the word of Hashem, and has broken His commandment, that soul shall utterly be cut off" (Bemidbar 15:31). This is even if he causes a degradation of one level or one unity from just one letter among them.

171. ת״ח, י׳ בְּקַדְמֵיתָא, כְּלָלָא דְּכֹלָּא, סָתִים מִכָּל סִטְרִין, שְׁבִילִין לָא מִתְפַּתְּחִין, כְּלָלָא דִּדְכַר וְנוּקְבָא. קוֹצָא דְּיוֹ״ד דִּלְעֵילָא, רְמִיזָא לְאַיִן. לְבָתַר, י׳ דְּאַפִּיק הַהוּא נַהֲרָא דְּנָגִיד וְנָפִיק מִנֵּיהּ, וּלְאִתְעַבְּרָא מִנֵּיהּ ה׳, בְּהַאי כְּתִיב וְנָהָר יוֹצֵא מֵעֵדֶן. יוֹצֵא וְלָא יָצָא. בְּג״כ לָא בַּעְיָא לְאִתְפְּרְשָׁא מִנֵּיהּ. וּבג״כ כְּתִיב רַעְיָתִי.

ו׳

171. Come and see that the Yud ? at the beginning OF THE NAME, YUD HEI VAV HEI, includes it all. It is concealed on all sides, and no paths open WITHIN IT. It encompasses male and female, NAMELY THE SUPERNAL ABA AND IMA, AS THE YUD IS THE SECRET OF ABA AND TWO LETTERS OF THE YUD FULLY SPELLED - NAMELY VAV AND DALET - ARE IMA. THEY ARE CONCEALED AND UNOPENED. The tip at the top of the Yud hints at naught, MEANING KETER CALLED SO, SINCE THERE IS NO CONCEIVING IT. Afterwards, the Yud, THE SECRET OF EDEN, issued from itself that river that continually flows out, NAMELY BINAH. From it, Hei will conceive WITH A SON AND A DAUGHTER, WHICH ARE VAV AND DALET. ITS SHAPE HINTS AT ZEIR ANPIN AND MALCHUT AS EMBRYOS WITHIN IT, IN THE SHAPE OF DALET AND VAV. Of this HEI, it is written, "And a river went (lit. 'goes') out of Eden" (Beresheet 2:10). IT IS WRITTEN "goes out," MEANING CONTINUOUSLY FLOWING, not 'went out', IN THE PAST TENSE. For this reason, THE HEI need not part FROM THE YUD. As a result, it is written, "my love" (Shir Hashirim 4:1) IN RELATION TO HEI, WHICH IS WITH YUD AS TWO FRIENDS THAT NEVER PART FROM ONE ANOTHER.

172. וְאִי תֵּימָא נָהָר כְּתִיב, מַשְׁמַע חַד, וְהָא הָכָא ג׳. הָכִי הוּא וַדַּאי, י׳ אַפִּיק תְּלָתָא, וּבְתְלָתָא אִתְכְּלַל כֹּלָּא. י׳ אַפִּיק לְקַמֵּיהּ הַהוּא נָהָר, וּתְרֵין בְּנִין דְּיַנְקָא לְהוּ אִימָא, וְאִתְעַבְּרַת מִנַּיְיהוּ, וְאַפִּיק לוֹן לְבָתַר. ה׳: כְּגַוְונָא דָא ה׳, וְאִינּוּן בְּנִין תְּחוֹת אַבָּא וְאִימָא.

172. You may ask why "a river" is written indicating one, but in reality there are three; NAMELY BINAH, THAT IS PREGNANT WITH ZEIR ANPIN AND MALCHUT, AS DISCUSSED. HE ANSWERS: This is for sure that the Yud produced three. All are included in the three. This Yud issued this river before it, NAMELY BINAH, and two offspring with which Ima (Eng. 'mother') nurses and is impregnated and bears them afterwards. The Hei has this form: DALET WITHIN WHICH THERE IS THE VAV, WHICH IS THE CUT LEG WITHIN THE HEI, and these, DALET AND VAV, are the offsprings that are below Aba and Ima, WITH WHICH IMA IS PREGNANT, AS DISCUSSED.

173. בָּתַר דְּאוֹלִידַת, אַפִּיקַת בֵּן דְּכַר, וְשַׁוְיֵיהּ לְקַמָּהּ, וּבָעֵי לְמִכְתַּב ו׳, וְהַאי יְרִית אַחֲסַנְתָּא דְּאַבָּא וְאִימָא, וְיָרִית תְּרֵין חוּלָקִין, וּמִנֵּיהּ אִתְּזָן בְּרָתָא. וְעַל דָּא, בָּעֵי לְמִכְתַּב לְבָתַר, ו״ה כַּחֲדָא כְּמָה דְּהֵ״א קַדְמָאָה י״ה כַּחֲדָא, וְלָא בָּעֵי לְאַפְרְשָׁא לוֹן, אוּף הָכָא ו״ה כַּחֲדָא, וְלָא בָּעֵי לְאַפְרְשָׁא לוֹן. וְהָא אוֹקִימְנָא מִלֵּי. וְלַאֲתַר אָחֳרָא סַלְקִין הָנֵי מִלֵּי. זַכָּאָה חוּלָקֵיהוֹן דְּצַדִּיקַיָּיא, דְּיַדְעִין רָזִין עִלָּאִין דְּמַלְכָּא קַדִּישָׁא, וְיִתְחַזּוּן לְאוֹרָאָה לֵיהּ, הה״ד אַךְ צַדִּיקִים יוֹדוּ לִשְׁמֶךָ יֵשְׁבוּ יְשָׁרִים אֶת פָּנֶיךָ.

173. After BINAH gave birth, she produced a male child, placed him before her, NAMELY ZEIR ANPIN, and there is a need to write Vav, WHICH HINTS ABOUT THE SON; NAMELY, ZEIR ANPIN AFTER HE WAS BORN AND CAME FORTH TO HIS PLACE. This one, THE SON, inherits Aba and Ima. AND ZEIR ANPIN inherits two portions, ONE FOR HIMSELF AND ONE FOR MALCHUT. From him is nurtured the daughter. Therefore, it is necessary to write afterwards Vav-Hei together, ONE AFTER ANOTHER, just as the first Hei IS JOINED together WITH THE YUD, MEANING Yud Hei. There must be no separation between them. Also here Vav Hei are together and there is no need to separate them. We already established these matters. These matters here are also taken up to another place. Fortunate is the portion of the righteous, who understand supernal secrets of the Holy King and are worthy to be thankful before Him. Thus, it is written, "Surely the righeous shall give thanks to Your name: the upright shall dwell in Your presence" (Tehilim 140:14).

174. תָּאנָא א״ר יְהוּדָה, אֵל אֱלֹהִים יְיָ׳ דִּבֵּר וַיִּקְרָא אָרֶץ. שְׁלִימוּ דְּכֹלָּא, שְׁלִימוּ דַּאֲבָהָן קַדִּישֵׁי. דִּבֵּר וַיִּקְרָא אָרֶץ, לְאִשְׁתַּכְּחָא בכ״י בִּשְׁלִימוּ בְּחֶדְוָותָא. וּמֵאָן אֲתַר הוּא אִשְׁתְּכַח עִמָּהּ. הָדָר וְאָמַר, מִצִּיּוֹן מִכְלַל יוֹפִי אֱלֹהִים הוֹפִיעַ.

174. We have learned that Rabbi Yehuda said, "El Elohim, Hashem, has spoken, and called the earth" (Tehilim 50:1). "EL, ELOHIM AND YUD HEI VAV HEI" REFER TO CHESED, GVURAH AND TIFERET, WHICH ARE perfection of all, the perfection of the holy patriarchs - NAMELY CHESED, GVURAH AND TIFERET. "Has spoken and called the earth": SPOKEN MEANS POURING AND EARTH REFERS TO MALCHUT in order to be in the Congregation of Yisrael in perfection and in joy. From what place is He with her? He repeated, "Out of Zion, the perfection of beauty, Elohim has shown forth" (Ibid. 2), MEANING FROM YESOD OF MALCHUT KNOWN AS ZION.

28. As is done below so is done above

Rabbi Shimon explains how Jerusalem and Zion were established by God because He wanted to create the lower world similar to the upper world. Rabbi Yehuda says that there is no service of worship above until the priest performs his service below. When Yisrael stop their service below then it also stops above, and thousands of hosts above that are connected to the children of Yisrael hold up their service. Yet for all this God does not abandon Yisrael even when they sin. Rabbi Elazar deduces that perfection above and below depend on the priest, who makes atonement for himself and for everyone else. Lastly we hear from Rabbi Yitzchak that when Yisrael are in exile it is as if God is with them since the Shechinah never leaves them.

175. תָּאנָא כַּד בָּעָא קוּדְשָׁא בְּרִיךְ הוּא לְמִבְרֵי עָלְמָא דִּלְתַתָּא, כֹּלָּא כְּגַוְונָא דִּלְעֵילָא עֲבַד לֵיהּ. עֲבַד יְרוּשָׁלַיִם, אֶמְצָעִיתָא דְּכָל אַרְעָא. וַאֲתַר חַד דְּאִקְרֵי צִיּוֹן, עָלָה. וּמֵהַאי אֲתַר מִתְבָּרְכָא. וּבְהַאי אֲתַר דְּצִיּוֹן שָׁארֵי עָלְמָא לְאִתְבְּנָאָה, וּמִנֵּיהּ אִתְבְּנֵי. הה״ד, אֵל אֱלֹהִים יְיָ׳ דִּבֵּר וַיִּקְרָא אָרֶץ מִמִּזְרַח שֶׁמֶשׁ עַד מְבוֹאוֹ. וּמֵאָן אֲתַר. מִצִּיּוֹן מִכְלַל יוֹפִי אֱלֹהִים הוֹפִיעַ. כְּלוֹמַר, מִצִּיּוֹן דְּהוּא שְׁלִימוּ דְּיוֹפִי דְּעָלְמָא, אֱלֹהִים הוֹפִיעַ. ת״ח, לָא אִתְבָּרְכָא יְרוּשָׁלֵם, אֶלָּא מִצִּיּוֹן. וְצִיּוֹן מֵעֵילָא, וְכֹלָּא חַד בְּחַד אִתְקְשַׁר.

175. We have learned that when the Holy One, blessed be He, wanted to create the lower world, He made it all similar to the upper. He made Jerusalem the center of the entire earth, and one place above it called Zion, WHOSE SECRET IS YESOD. It receives blessings from this place. Through this place of Zion, the earth started to be built, and through it the world was built. This is what the verse says, "El Elohim, Hashem, has spoken, and called the earth from the rising of the sun to the going down thereof" (Tehilim 50:1). From which place? "Out of Zion, the perfection of beauty, Elohim has shown forth" (Ibid. 2), meaning Elohim did appear from Zion, which is the ultimate beauty of the world. Come and see that Jerusalem, WHICH IS MALCHUT, was blessed only from Zion, WHICH IS YESOD, and Zion WAS BLESSED from above, MEANING ZEIR ANPIN. Everything is one, one bonded into one, AS ZEIR ANPIN AND MALCHUT, THE SECRET OF ONE ON ONE, ARE JOINED BY ZION.

176. תָּאנָא, אָמַר רִבִּי יְהוּדָה, וְיָצָא אֶל הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי יְיָ׳ וְכִפֶּר עָלָיו. אֶל הַמִּזְבֵּחַ סְתָם. כְּמָה דְּאִתְעֲבִיד לְתַתָּא, אִתְעֲבִיד לְעֵילָא, וְכֹלָּא אִתְקְשַׁר חַד בְּחַד. וְתָאנָא, כְּמָה דִּבְהַאי יוֹמָא מְכַפֵּר כַּהֲנָא לְתַתָּא, הָכִי נָמֵי לְעֵילָא. וְכַד כַּהֲנָא דִּלְתַתָּא מְסַדֵּר פּוּלְחָנֵיהּ, כַּהֲנָא דִּלְעֵילָא הָכִי נָמֵי, לָא אִשְׁתְּכַח לְעֵילָא, עַד דְּאִשְׁתְּכַח לְתַתָּא. וּמִתַּתָּא שָׁארֵי לְסַלְקָא קְדוּשָׁה דְּמַלְכָּא עִלָּאָה, וּמִשְׁתַּכְּחִין כֻּלְּהוּ עָלְמִין חַד קַמֵּיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא.

176. Rabbi Yehuda said that it is written, "And he shall go out to the altar that is before Hashem, and make atonement for it" (Vayikra 16:18). "To the altar" is WRITTEN without further qualification, HINTING AT THE CELESTIAL ALTAR, NAMELY THE SECRET OF YESOD OF MALCHUT. As it is done below, so it is done above. All is intertwined one with one THROUGH THE ALTAR THAT IS YESOD OF MALCHUT. We have learned that just as on this day the priest procures forgiveness here below, IN THE TEMPLE, so it is above. When the priest here performs his service, so does the celestial priest, REPRESENTING CHESED OF ZEIR ANPIN THAT POURS ABUNDANCE TO MALCHUT. There is no SERVICE above, WHICH IS THE SECRET OF CHESED POURING TO MALCHUT, until there is SERVICE OF THE PRIEST below, since the holiness of the supernal King starts to rise from below. All worlds are in one unity before the Holy One, blessed be He.

177. Rabbi Yehuda said: If Yisrael knew why the Holy One, blessed be He, visited to punish them more than all other nations, they would be aware that the Holy One, blessed be He, overlooks and forgives His own and does not punish them even one percent. We have learned how many Chariots and how many hosts are possessed by the Holy One, blessed be He, and how many rulers and appointees are in His service. When He designated Yisrael in this world, He crowned them with holy crowns similar to those above and caused them to dwell in the Holy Land, WHICH CORRESPONDS TO MALCHUT, in order that they should worship Him. And He connected all the exalted beings with Yisrael.

177. א״ר יְהוּדָה, אִלְמָלֵא הֲווֹ יַדְעִי יִשְׂרָאֵל אֲמַאי קוּדְשָׁא בְּרִיךְ הוּא פָּקִיד עֲלַיְיהוּ דְּיִשְׂרָאֵל, לְאוֹכְחָא לְהוּ יַתִּיר מִכָּל שְׁאָר עַמִּין, יִנְדְּעוּן דְּהָא קוּדְשָׁא בְּרִיךְ הוּא שָׁבִיק דִּידֵיהּ, וְלָא גָּבֵי מִנְּהוֹן חַד מִמֵּאָה. תָּאנָא, קוּדְשָׁא בְּרִיךְ הוּא כַּמָּה רְתִיכִין, כַּמָּה חֵילִין אִית לֵיהּ, כַּמָּה שׁוּלְטָנִין מְמָנָן מִשְׁתַּכְּחִין בְּפוּלְחָנֵיהּ, כַּד זַמִּין לְהוּ לְיִשְׂרָאֵל בְּהַאי עָלְמָא, אַכְתַּר לוֹן בְּכִתְרִין קַדִּישִׁין כְּגַוְונָא דִּלְעֵילָא, אַשְׁרֵי לוֹן בְּאַרְעָא קַדִּישָׁא, בְּגִין דִּישְׁתְּכְחוּ בְּפוּלְחָנֵיהּ, קֶשִׁיר לְכֻלְּהוּ עִלָּאֵי בְּהוּ בְּיִשְׂרָאֵל.

178. No joy enters before Him, and the service is not performed before Him above until Yisrael perform below. As long as they are found below in the service of their Master, so it is above. But when Yisrael stop the service below, it stops above also, so no service is performed above or below. Since Yisrael voided the service of the Holy One, blessed be He, when they dwelt in the land of Yisrael it was likewise so above, and certainly later IN EXILE.

178. וְחֶדְוָון לָא עָאלִין קָמֵיהּ, וּפוּלְחָנָא לָא אִתְעֲבִיד קָמֵיהּ לְעֵילָא, עַד דְּיִשְׂרָאֵל עָבְדִין לְתַתָּא. כָּל זִמְנָא דְּיִשְׂרָאֵל מִשְׁתַּכְּחִין בְּפוּלְחָנֵיהּ דְּמָארֵיהוֹן לְתַתָּא, הָכִי נָמֵי לְעֵילָא. בְּזִמְנָא דְּיִשְׂרָאֵל בְּטָלֵי פּוּלְחָנָא לְתַתָּא. בְּטָלֵי לְעֵילָא, וּפוּלְחָנָא לָא אִשְׁתְּכַח לָא לְעֵילָא וְלָא לְתַתָּא. וְעַל דְּיִשְׂרָאֵל בַּטְלוּ פּוּלְחָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא כַּד שָׁארָן בְּאַרְעָא, הָכִי נָמֵי לְעֵילָא, כ״ש לְבָתַר.

179. The Holy One, blessed be He, said, 'O Yisrael, if you would only know how many troops, how many hosts hold up THEIR SERVICE because of you ABOVE, you would have realized that you do not deserve to be in this world even one instant.' In spite of this, it is written, "And yet for all that, when they are in the land of their enemies, I will not cast them away..." (Vayikra 26:44). THEREFORE, in "And he shall go out to the altar," "the altar" is written unspecified AND DOES NOT NECESSARILY INDICATE THE LOWER ALTAR IN THE TEMPLE. ALSO, "that is before Hashem," is again unqualified, NOT NECESSARILY IN THE TEMPLE. YET THE ALTAR ALLUDES TO THE SUPERNAL ALTAR, WHICH IS MALCHUT THAT IS BEFORE HASHEM, ZEIR ANPIN. Afterwards, it reads, "And make atonement for it," then "offer his burnt offering, and the burnt offering of the people..." (Vayikra 16:24). HE ASKS: IF THE ALLUSION IS TO MALCHUT, then what is the meaning of, "And make atonement for it"? IS ATONEMENT APPLICABLE ABOVE? Rabbi Yosi said, "AND MAKE ATONEMENT FOR IT" MEANS to awaken Chesed in the world first.

179. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, יִשְׂרָאֵל אִי אַתּוּן יַדְעִין, כַּמָּה אוּכְלוּסִין, כַּמָּה חֵילִין, מִתְעַכְּבִין בְּגִינַיְיכוּ, תִּנְדְּעוּן דְּלֵית אַתּוּן כְּדַאי לְמֵיקָם בְּעָלְמָא, אֲפִילוּ שַׁעֲתָא חֲדָא. ועכ״ד מַה כְּתִיב, וְאַף גַּם זֹאת בִּהְיוֹתָם בְּאֶרֶץ אוֹיְבֵיהֶם לֹא מְאַסְתִּים וְגוֹ׳, וְיָצָא אֶל הַמִּזְבֵּחַ, אֶל הַמִּזְבֵּחַ סְתָם, אֲשֶׁר לִפְנֵי יְיָ׳ סְתָם. וְכִפֶּר עָלָיו לְבָתַר, וְיָצָא וְעָשָׂה אֶת עוֹלָתוֹ וְאֶת עוֹלַת הָעָם וְגוֹ׳. וְכִפֶּר עָלָיו מַאי קָא מַיְירֵי. א״ר יוֹסֵי, לְאִתְעָרָא חֶסֶד בְּעָלְמָא בְּקַדְמֵיתָא.

180. We have learned that it is written, "And he shall make atonement for the holy place, because of the uncleanness of the children of Yisrael" (Ibid. 16). HE QUESTIONS: What is meant by "and he shall make atonement for the holy place"? However, Rabbi Elazar said: Behold, we learned that the wicked cause a defect above and awaken Judgments. They cause the sanctuary to become unclean and the mighty snake begins to reveal itself. At that point, Judgments are awakened in the world. On this day, the priest needs to bring purification to all and to crown His holy Sfirah, NAMELY CHESED OF ZEIR ANPIN, which is the head of the King, AS CHESED IS HIS FIRST SFIRAH, in order that the King come to dwell with the Queen, NAMELY MALCHUT. As the head of the King travels, all move along, MEANING ALL HIS SFIROT, to join with the Queen and instill joy and blessings in the world.

180. תָּאנָא, כְּתִיב וְכִפֶּר עַל הַקֹּדֶשׁ מִטֻּמְאוֹת בְּנֵי יִשְׂרָאֵל. מַאי וְכִפֶּר עַל הַקֹּדֶשׁ. אֶלָּא א״ר אֶלְעָזָר, הָא תְּנִינָן, חַיָּיבָיָא עָבְדִין פְּגִימוּתָא לְעֵילָא, וּמִתְעָרִין דִּינִין, וְגַרְמִין לְאִסְתַּאֲבָא מַקְדְּשָׁא. וְחִוְיָא תַּקִּיפָא שָׁארִי לְאִתְגַּלָּאָה. וּכְדֵין דִּינִין מִתְעָרִין בְּעָלְמָא, וּבְהַאי יוֹמָא, בָּעֵי כַּהֲנָא לְדַכְּאָה כֹּלָּא, וּלְאִתְעַטְּרָא כְּתָרָא קַדִּישָׁא דִּילֵיהּ, דְּהִיא רֵישָׁא דְּמַלְכָּא. בְּגִין דְּיֵיתֵי מַלְכָּא לְאַשְׁרָאָה בְּמַטְרוֹנִיתָא, וְכַד רֵישָׁא דְּמַלְכָּא נָטִיל, כֹּלָּא נָטִיל, וְיֵיתֵי לְאִזְדַּוְּוגָא בְּמַטְרוֹנִיתָא וּלְאִתְעָרָא חֵידוּ וּברְכָאן בְּעָלְמָא.

181. אִשְׁתְּכַח דְּכָל שְׁלִימוּ דְּעֵילָא וְתַתָּא, בְּכַהֲנָא תַּלְיָיא. דְּאִי אִתְּעַר כִּתְרָא דִּילֵיהּ, כֻּלָּא אִתְּעַר וְכֻלָּא בִּשְׁלִימוּ אִשְׁתְּכַח. וְעַ״ד כְּתִיב וְכִפֶּר עַל הַקֹּדֶשׁ. בְּקַדְמֵיתָא וְכִפֶּר עַל הַקֹּדֶשׁ. לְאַסְגָּאָה שְׁלָמָא בְּעָלְמָא, וּלְאַסְגָּאָה חֵידוּ בְּעָלְמָא. וְכַד חֵידוּ דְּזִוּוּגָא אִשְׁתְּכַח בְּמַלְכָּא וּבְמַטְרוֹנִיתָא, כָּל שַׁמָּשִׁין, וְכָל בְּנֵי הֵיכָלָא, כֻּלְּהוּ אִשְׁתְּכָחוּ בְּחֵידוּ. וְכָל חוֹבִין דְּחָבוּ קָמֵי מַלְכָּא, אִתְכַּפַּר לְהוּ. הה״ד, מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי יְיָ׳ תִּטְהָרוּ. וּבג״כ כְּתִיב וְכָל אָדָם לֹא יִהְיֶה בְּאֹהֶל מוֹעֵד בְּבֹאוֹ לְכַפֵּר בַּקֹּדֶשׁ עַד צֵאתוֹ. בְּשַׁעֲתָא דְּעָאל לְזַוְּוגָא לְהוּ, וּבְשַׁעֲתָא דְּמִזְדַּוְּוגִין מַלְכָּא וּמַטְרוֹנִיתָא, הַהִיא שַׁעֲתָא וְכִפֶּר בַּעֲדוֹ וּבְעַד בֵּיתוֹ.

182. תָּאנָא, וְכָל אָדָם לֹא יִהְיֶה בְּאֹהֶל מוֹעֵד, רִבִּי יִצְחָק פָּתַח, וְזָכַרְתִּי אֶת בְּרִיתִי יַעֲקֹב וְאַף אֶת בְּרִיתִי יִצְחָק וְגוֹ׳, וְהַאי קְרָא אוּקְמוּהָ. תָּא חֲזֵי, בְּשַׁעֲתָא דְּיִשְׂרָאֵל בְּגָלוּתָא, כִּבְיָכוֹל קוּדְשָׁא בְּרִיךְ הוּא עִמְּהוֹן בְּגָלוּתָא, דְּהָא שְׁכִינְתָּא לָא אִתְעָדֵי מִנַּיְיהוּ לְעָלְמִין. ת״ח, בְּזִמְנָא דְּיִשְׂרָאֵל אִשְׁתְּכָחוּ בְּגָלוּתָא דְּבָבֶל, שְׁכִינְתָּא בֵּינַיְיהוּ שַׁרְיָא, וְתָאבַת עִמְּהוֹן מִן גָּלוּתָא. וּבְזִכּוּת אִינּוּן צַדִּיקַיָּיא דְּאִשְׁתָּאֲרוּ בְּאַרְעָא, שָׁארַת בְּאַרְעָא, וְלָא אַעְדֵּי מִנַּיְיהוּ לְעָלְמִין. א״ר יְהוּדָה, דְּאִתְהַדְּרַת מַטְרוֹנִיתָא בְּמַלְכָּא, וְאִתְהַדָּר כֹּלָּא בְּהִלּוּלָא דְּמַלְכָּא, בְּג״כ אִקְרוּן אַנְשֵׁי כנה״ג, כנה״ג וַדַּאי.

181. It is apparent that perfection above and below depend on the priest. If his Sfirah is awakened, all are awakened and perfection is present. Therefore, it is written, "And he shall make atonement for the holy place." At first, "he shall make atonement for the holy place," MEANING to increase peace in the world and multiply joy in the world. When there is the joy of the joining of the King and Queen, all courtiers of the palace and all that serve show joy. All sins done before the King are atoned for, as it is written, "That you may be clean from all your sins before Hashem" (Ibid. 30). For this reason, it is written, "And there shall be no man in the Tent of Meeting when he goes in to make atonement in the holy place, until he comes out" (Ibid. 17). This is at the time when he enters to join them. At that hour, when the King and Queen are joined, he will "have made atonement for himself, and for his household" (Ibid.).

182. "And there shall be no man in the Tent of Meeting." Rabbi Yitzchak said, "Then will I remember My covenant with Jacob, and also My covenant with Isaac..." (Vayikra 26:42). This verse has been explained. Come and see: When Yisrael are in exile, it is as if the Holy One, blessed be He, is with them in exile, as the Shechinah never forsakes them. When Yisrael were in exile in Babylon, the Shechinah resided among them and returned with them from exile. In the merits of these righteous people who remained in the land, She resided in the land and never left them. Rabbi Yehuda said: Then the Queen returned to the King and all returned TO BE IN the banquet of joy of the king. For this, they are called the men of the Great Assembly. The Great Assembly surely, AS MALCHUT CALLED ASSEMBLY RETURNED FROM ITS DIMINISHED STATUS DURING THE EXILE TO REGAIN HER PROMINENCE.

29. "Then will I remember My covenant with Jacob"
Rabbi Yehuda says that whenever the children of Yisrael are in exile, God brings them out of exile if they are found worthy, but even if they are not worthy He does not forget them. We learn why Jacob is mentioned first in the title verse.

183. תָּאנָא, בְּכָל זִמְנָא דְּיִשְׂרָאֵל בְּגָלוּתָא, אִי אִינּוּן זַכָּאִין, קוּדְשָׁא בְּרִיךְ הוּא אַקְדִּים לְרַחֲמָא עָלַיְיהוּ, וּלְאַפָּקָא לוֹן מִגָּלוּתָא. וְאִי אִינּוּן לָא זַכָּאִין, מְעַכֵּב לוֹן בְּגָלוּתָא, עַד הַהוּא זִמְנָא דְּאִתְגְּזַר. וְכַד מָטָא זִמְנָא, וְאִינּוּן לָא אִתְחַזְיָין, קוּדְשָׁא בְּרִיךְ הוּא אַשְׁגַּח לִיקָרָא דִּשְׁמָיָא, וְלָא אַנְשֵׁי לְהוּ בְּגָלוּתָא, הה״ד וְזָכַרְתִּי אֶת בְּרִיתִי יַעֲקֹב וְגוֹ׳. אִלֵּין אֲבָהָן דְּכֹלָּא, רָזָא דִּשְׁמָא קַדִּישָׁא.

183. We have learned that whenever Yisrael are in exile and are found worthy, the Holy One, blessed be He, hastens His mercy for them and draws them out from exile. If they are not found worthy, He keeps them in exile until the time He originally decreed. If that time arrives yet they are not worthy OF REDEMPTION, the Holy One, blessed be He, is mindful of the glory of His Name, and does not forget them in exile. This is the meaning of the verse, "Then will I remember My covenant with Jacob..." (Vayikra 26:42). For they are everyone's patriarchs, REFERRING TO CHESED, GVURAH AND TIFERET, the secret of the Holy Name, YUD HEI VAV HEI, AS HE IS MINDFUL OF THE GLORY OF HIS NAME.

184. רִבִּי חִיָּיא אָמַר, מַאי טַעֲמָא יַעֲקֹב קַדְמָאָה הָכָא. אֶלָּא, בְּגִין דְּיַעֲקֹב כְּלָלָא דַּאֲבָהָן, וְהוּא אִילָנָא קַדִּישָׁא. בְּג״כ, ו׳ דִּשְׁמָא קַדִּישָׁא בֵּיהּ אֲחִידָא, וְהָכִי קָרֵינָן יַעֲקוֹב בְּו׳. ר׳ יִצְחָק, אָמַר וָא״ו בְּאַתְוֹוי י״ג מְכִילָן, דְּיָרִית יְרוּתָא די״ג מַבּוּעִין דְּמַבּוּעָא סְתִימָא קַדִּישָׁא.

184. Rabbi Chiya said: What is the reason that Jacob is MENTIONED first in the verse, AS IT READS, "THEN WILL I REMEMBER MY COVENANT WITH JACOB" AND LATER ISAAC AND LATER ABRAHAM? HE ANSWERS: Jacob, TIFERET, is the principal of the fathers, AS TIFERET ABSORBS WITHIN IT CHESED AND GVURAH, ALSO KNOWN AS ABRAHAM AND ISAAC. He is the holy tree, MEANING ZEIR ANPIN THAT INCLUDES ALL SIX ENDS. As such, the Vav of the Holy Name YUD HEI VAV HEI holds to him, so we pronounce Jacob with a Vav. Rabbi Yitzchak said: Vav FULLY SPELLED with all its letters HAS THE NUMERICAL VALUE OF THIRTEEN, NAMELY the thirteen attributes OF MERCY, AS JACOB, BEING ZEIR ANPIN, inherits the inheritance of the thirteen springs of the Holy sealed spring KNOWN AS ARICH ANPIN. FROM HIS BEARD ARE DRAWN THIRTEEN CORRECTIONS TO ZEIR ANPIN CALLED JACOB AND FOR THIS REASON, JACOB IS SPELLED WITH VAV.

30. The Vav has a silent Aleph in it

We learn the inner meaning of the Aleph in the pronunciation of Vav as Vav Aleph Vav. Similar inferences can be drawn from the pronunciation of Nun as Nun Vav Nun and from the open and closed Mem of Mem. We are reminded again of the importance of the priest in his role of awakening peace above and below.

185. ר׳ אַבָּא אָמַר, וָא״ו אֵמַאי כְּלִיל ו׳ א׳ ו׳. אֶלָּא, ו׳ דִּיתִיב עַל כּוּרְסְיָיא, כד״א וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְּמָעְלָה. א׳ סָתִים בְּגַוֵּיהּ וְלָא אִתְגַּלְיָיא, וְדָא הוּא דִּכְתִיב בִּי נִשְׁבַּעְתִּי נְאֻם יְי׳, בְּג״כ כְּתִיב, וְלָא אִקְרֵי, בַּתְרָאָה, כְּלָלָא דְּקַדְמָאָה. בַּתְרָאָה, הָא אוֹקִימְנָא דָּא יְסוֹד, דְּאִיהוּ סִיּוּמָא דְּגוּפָא, וּכְלָלָא דִּילֵיהּ. וְע״ד כְּלִילָן אַתְוָון דָּא בְּדָא, וָא״ו, רֵישָׁא וְסִיּוּמָא, כְּמָה דְּאוֹקִימְנָא.

185. Rabbi Aba said: Why does the letter Vav contain Vav-Aleph-Vav ??? IN THIS PRONUNCIATION? HE ANSWERS: Vav, MEANING ZEIR ANPIN, sits on the throne, REFERRING TO MALCHUT CALLED THRONE, as the verse reads, "And upon the likeness of the throne was the likeness as the appearance of a man above upon it" (Yechezkel 1:26), REFERRING TO ZEIR ANPIN. The Aleph is silent within VAV and is not revealed, AS THE ALEPH REPRESENTS ARICH ANPIN, CLOTHED FROM THE CENTER DOWNWARD WITH ZEIR ANPIN, AND IS NOT REVEALED OUTSIDE OF ZEIR ANPIN. This is what is written, "'By Myself have I sworn', says Hashem" (Beresheet 22:16), AS ZEIR ANPIN SWORE BY ARICH ANPIN WHO IS CLOTHED WITHIN HIM. For this reason, THE ALEPH is written but not pronounced, MEANING WHEN WE READ THE VAV, THE ALEPH IS SILENT AND IS NOT HEARD IN ITS PRONUNCIATION, AS IT HINTS AT ARICH ANPIN WHO IS CONCEALED AND INCOMPREHENSIBLE. The last VAV comprises the first and we have established that THE LAST VAV is Yesod, the ending of the body, TIFERET, and comprises it all, AS IT IS PART OF THE BODY. Therefore, the letters are connected one with the other, Vav-Aleph-Vav being the beginning and end, MEANING TIFERET AND YESOD THAT ARE ONE, AND THE ALEPH REPRESENTS ARICH ANPIN CLOTHED IN TIFERET, as we have explained.

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186. We have learned in relation to these two letters that the same thing I said about the Vav is true about the Nun ???. Even though they have established this matter IN ANOTHER WAY, the Nun can be explained so. The bent Nun ? refers to the Queen, and next to it is Vav ?, which is Yesod, so that MALCHUT attains blessing from it. The straight final Nun ? is the expansion of Tiferet, so the letters are brought together and united one with the other. AS TIFERET, WHICH IS THE STRAIGHT NUN, REACHES OUT TO INSPIRE YESOD, WHICH IS VAV; AND YESOD REACHES OUT TO INFLUENCE MALCHUT, WHICH IS THE BENT NUN. If you ask why does the Vav turn its face away from the bent Nun and show its face to the straight final Nun? This is done to show honor to the King, WHO IS THE STRAIGHT NUN, MEANING TIFERET AS MENTIONED. THEREFORE, YESOD turns its face towards the King, MEANING THAT YESOD AND TIFERET ARE ALWAYS AS ONE AS IT APPEARS IN THE ADJACENT PARAGRAPH.

186. וְתָאנָא, תְּרֵין אַתְוָון אִינּוּן, כְּהַאי גַּוְונָא וָא״ו דַּאֲמֵינָא, נו״ן אוֹף הָכִי. ואע״ג דְּאוּקְמוּהָ מִלָּה, נו״ן הָכִי מִתְפָּרְשָׁא: נ׳ כְּפוּפָה, דָּא מַטְרוֹנִיתָא. וּסְמִיכָא לָהּ ו׳, דְּאִיהוּ יְסוֹד, בְּגִין לְאִתְבָּרְכָא מִנֵּיהּ. ן׳ פְּשׁוּטָה, אִתְפַּשְׁטוּתָא דְּתִפְאֶרֶת. וְע״ד כְּלִילָן אַתְוָון, וּמִתְאַחֲדָן דָּא בְּדָא. וְאִי תֵּימָא, אֲמַאי אַהְדָּר ו׳ אַנְפּוֹי מִנּו״ן כְּפוּפָה, וְאַהְדָּר אַנְפּוֹי לְגַבֵּי ן׳ פְּשׁוּטָה. אֶלָּא בְּגִין יְקָרָא דְּמַלְכָּא, אַהְדָּר אַנְפּוֹי לְקָבְלֵיהּ דְּמַלְכָּא.

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187. We have learned that the Mem ? does not include within it any other letter, AS THE LETTER IN THE FULL SPELLING IS ALSO MEM, but Mem is open ? and final Mem is closed ?. The open Mem INDICATES MALCHUT WHEN the male joins with her AND IT IS OPEN IN ORDER TO RECEIVE THE ABUNDANCE. The closed Mem POINTS TO Jubilee, MEANING BINAH, WHOSE WAYS ARE CONCEALED. THEREFORE, THE FINAL MEM IS ALSO CLOSED FROM ALL SIDES AND, even though THAT BINAH spreads out AT times, IT IS CONSIDERED CLOSED MEM. Some learn about this matter, from, "A garden enclosed is my sister, my bride; a spring shut up, a fountain sealed" (Shir Hashirim 4:12), NAMELY THAT ALSO THE CLOSED FINAL MEM HINTS AT MALCHUT, WHEN IT IS CALLED A SEALED FOUNTAIN.

187. וְתָאנָא, מֵ״ם לָא כָּלִיל בְּגַוָּיהּ אָת אָחֳרָא, אֶלָּא מ׳ פְּתוּחָה, ם׳ סְתוּמָה. מ׳ פְּתוּחָה: דְּהוּא כַּד דְּכַר אִתְחַבָּר עִמָּהּ. ם׳ סְתוּמָה: יוֹבְלָא. דְּהָא סְתִימִין אֲרְחָהָא ואע״ג דְּמִתְפַּשְׁטִין לִזְמַנִּין, וְאִית דְּמַתְנִי בְּהַאי כד״א גַּן נָעוּל אֲחוֹתִי כַּלָּה גַּל נָעוּל מַעְיָן חָתוּם.

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188. Rabbi Yitzchak said: When the Holy King remembers Yisrael for His Name's sake and returns the Queen to her position, it is written, "And there shall be no man in the Tent of Meeting when he goes in to make atonement in the holy place" (Vayikra 16:17). At the time the priest enters to unify the Holy Name and makes atonement in the holy place to join the King with the Queen, it is then written, "And there shall be no man in the Tent of Meeting..."

188. אָמַר ר׳ יִצְחָק, בְּשַׁעֲתָא דְּמַלְכָּא קַדִּישָׁא אַדְכַּר לְהוּ לְיִשְׂרָאֵל בְּגִין שְׁמֵיהּ, וְאָהַדְרַת מַטְרוֹנִיתָא לְאַתְרָהָא, כְּתִיב, וְכָל אָדָם לֹא יִהְיֶה בְּאֹהֶל מוֹעֵד בְּבֹאוֹ לְכַפֵּר בַּקֹּדֶשׁ. כַּד כַּהֲנָא, בְּשַׁעֲתָא דְּעָאל לְיַחֲדָא שְׁמָא קַדִּישָׁא, וּלְכַפְּרָא בְּקוּדְשָׁא, לְזַוּוּגָא לְמַלְכָּא בְּמַטְרוֹנִיתָא. כְּתִיב וְכָל אָדָם לֹא יִהְיֶה בְּאֹהֶל מוֹעֵד וְגוֹ׳.

189. We have learned that Rabbi Yehuda said: The priest awakens peace in the world above and below. We have learned that he enters the first level OF MALCHUT and washes his body. He departs this level to the next, OF ZEIR ANPIN, washes his body and extends peace to this one and that one, ZEIR ANPIN AND MALCHUT. He sanctifies his hands and they are blessed together. In everything, he needs to show action BELOW IN ORDER TO TRIGGER ITS COUNTERPART ABOVE. He needs to show that the garments he wears should be in line with his actions and he should aim to organize everything as needed. Then the upper and lower beings will be blessed.

189. תָּאנָא, ר׳ יְהוּדָה אָמַר, כַּהֲנָא אִתְּעַר שְׁלָמָא בְּעָלְמָא, לְעֵילָא וְתַתָּא. וְתַנְיָא עָאל בְּדַרְגָּא חַד, אַסְחֵי גּוּפֵיהּ. נָפִיק מֵהַאי דַּרְגָּא, לְדַרְגָּא אָחֳרָא אַסְחֵי גּוּפֵיהּ. אָחִיד שְׁלָמָא בְּהַאי וּבְהַאי, קַדֵּשׁ יְדוֹי, וּמִתְבָּרְכָאן כַּחֲדָא. וּבְכֹלָּא בָּעֵי לְאַחֲזָאָה עוֹבָדָא, וּבָעֵי לְאַחֲזָאָה לְבוּשׁוֹי, דְּיִתְלַבָּשׁ כְּגַוְונָא דְּעוֹבָדָא דְּיִתְכַּוֵּן, עַד דְּיִסַּדֵּר כֹּלָּא כְּמָה דְּאִצְטְרִיךְ, וְיִתְבָּרְכוּן עִלָּאֵי וְתַתָּאֵי.

31. The Yud with its engravings
Rabbi Shimon explains the movement and meaning of the letters in the Holy Name.

190. Rabbi Shimon taught, the Yud makes an opening with its engraving, and the letters SPREAD to the sides, MEANING EACH LETTER FROM THE NAME YUD HEI VAV HEI SPREADS IN THREE COLUMNS and joins up with the Yud. EACH OF THE COLUMNS IS TIED TO YUD, DENOTING CHOCHMAH AND THE RIGHT COLUMN. The Yud moves towards the Yud; THAT IS, CHOCHMAH, THE FIRST YUD OF THE NAME YUD ALEPH HEI DALET VAV NUN HEI YUD, MOVES TO MALCHUT, ITS LAST YUD. The Yud, MALCHUT, rises to the Yud, CHOCHMAH. LATER, the Yud OF CHOCHMAH moves to Vav, WHICH IS ZEIR ANPIN. BUT FIRST, THE LIGHT OF CHOCHMAH assembles inside the Hei, BINAH, which then directs Da'at, AS DA'AT IS PLACED BETWEEN CHOCHMAH AND BINAH. AND LATER, the Hei joins with the Vav.

190. תָּאנָא ר׳ שִׁמְעוֹן, פָּתַח יו״ד בְּגָלִיפוֹי, אַתְוָון בְּסִטְרִין, אִתְקַשְּׁרָן בְּיו״ד. יו״ד אָזִיל לְיו״ד יו״ד סָלִיק בְּיו״ד. יו״ד אָזִיל לְוָי״ו, מִתְכַּנְּשֵׁי בה׳. וּמְכַוֵּון דַּעְתָּא, אִתְחַבָּר ה׳ בְּוָא״ו.

191. HE SAYS: The upper Hei OF THE NAME YUD HEI VAV HEI, NAMELY BINAH, maintains its gates, MEANING THE FIFTY GATES OF BINAH, in its design and arrangement, MEANING ITS ORDERLY DESIGN. THEN, it grasps the glow of 1,570 covered parlors. ONE THOUSAND IS THE SECRET OF CHOCHMAH AND THE RIGHT COLUMN, FIVE HUNDRED IS THE SECRET OF BINAH AND THE LEFT COLUMN AND SEVENTY IS THE SECRET OF DA'AT, THE CENTRAL COLUMN. Then the Hei, NAMELY BINAH, rises to be crowned fifty times for its fifty gates OF BINAH, which maintain whatever is maintaining. When BINAH is designed with her crowns - MEANING HER TWO CROWNS, WHICH IS THE SECRET OF HER DA'AT - the face of the King, ZEIR ANPIN, glows FROM HERE. The Vav spreads to 22 engravings, NAMELY THE NAME OF AYIN BET.

191. ה׳ עִלָּאָה אָחִיד תַּרְעוֹי בְּגִלּוּפֵי תַּכְסִיסִין, אַחֲדָא בִּנְהִירוּ אֶלֶף וַחֲמֵשׁ מְאָה וְשַׁבְעִין אַכְסַדְרִין סְתִימִין. סָלִיק ה׳, וְאִתְעַטָּר חַמְשִׁין זִמְנִין, לָן׳ תַּרְעִין קַיְימִין דְּקַיְימִין, כַּד אִתְגְּלָף בְּעִטְרוֹי, נַהֲרִין אַנְפִּין דְּמַלְכָּא, וָא״ו אִתְפְּשָׁט לְע״ב גְּלִיפִין.

192. The Hei adorns the Vav with 70,500 crowns - THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF CHOCHMAH, THE SECRET OF SEVENTY THOUSAND, WHICH IS THE RIGHT COLUMN. CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF BINAH ARE THE SECRET OF FIVE HUNDRED, THE LEFT COLUMN, which are adorned with one crown, BEING THE SECRET OF DA'AT THAT UNIFIES AND INCLUDES THEM. This is the essence of the verse, "With the crown with which his mother crowned him" (Shir Hashirim 3:11). BINAH IS CONSIDERED THE MOTHER OF VAV THAT IS ZEIR ANPIN. IT TURNS OUT THAT the Vav's top is engraved with two tops, NAMELY CHOCHMAH AND BINAH. THEREFORE, THERE ARE TWO TIPS WRITTEN AT THE TOP OF THE VAV, one tip higher, HINTING AT CHOCHMAH, and one tip lower, HINTING AT BINAH. The Yud, NAMELY CHOCHMAH, lowers then on to the Vav, MEANING THAT THE VAV IS JOINED WITH THE YUD LIKE THE HEI. The main impression of all the engravings, MEANING THE CENTRAL COLUMN, between THE TWO TOPS, IS the seventy faces adorned from above downwards. Goblets and flowers hover in it. This one rises, NAMELY FLOWERS, the other descends and they are engraved one in the other.

192. מְעַטֵּר ה׳ לְו׳, בְּע׳ אֶלֶף וְה׳ מְאָה כִּתְרִין, דְּמִתְעַטְּרָן בְּחַד כִּתְרָא, הה״ד בַּעֲטָרָה, שֶׁעִטְּרָה לוֹ אִמּוֹ. ו׳ בִּתְרֵין רֵישִׁין, גְּלִיפָא רֵישָׁא, קוֹצָא חַד לְעֵילָא, וְקוֹצָא חַד לְתַתָּא, וְי׳ נָחִית לְו׳, גְּלִיפָא דְּגִלּוּפִין בְּגַוַּיְיהוּ, שַׁבְעִין אַנְפִּין דְּעִטְרִין מֵעֵילָא לְתַתָּא. בֵּיהּ טָאסִין גְּבִיעִין וּפַרְחִין, דָּא סָלִיק, וְדָא נָחִית מִתְגַּלְּפִין חַד בְּחַד.

193. אִתְקַשַּׁר י׳ בְּה׳, ה׳ בְּו׳, ו׳ בְּה׳. דָּא אָחִיד בְּדָא, כְּמָה דְּאַתְּ אָמַר, וַתֵּשֶׁב בְּאֵיתָן קַשְׁתּוֹ וַיָּפֹזוּ זְרוֹעֵי יָדָיו מִידֵי אֲבִיר יַעֲקֹב. וּכְתִיב, אֵיתָן מוֹשָׁבֶךָ וְשִׂים בַּסֶּלַע קִנֶּךָ. כְּדֵין אִתְקַשַּׁר כֻּלָּא חַד בְּחַד, דָּא בְּדָא, נַהֲרִין מַפְתְּחָן, וְנַהֲרִין אַנְפִּין כֻּלְּהוּ, כְּדֵין כֻּלְּהוּ נַפְלִין עַל אַנְפַּיְיהוּ, וּמִזְדַּעְזָעָן, וְאַמְרֵי בְּרִיךְ שְׁמָא יְקָרָא מַלְכוּתֵיהּ לְעָלַם וּלְעָלְמֵי עָלְמִין.

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193. The Yud is tied to the Hei ?, the Hei with the Vav and the Vav with the Hei. One is tied with the other, MEANING THAT THE VAV, WHICH IS ZEIR ANPIN, IS CONNECTED WITH THE HEI, WHICH IS MALCHUT. Just as you say in the verse, "But his bow abode in strength, and the arms of his hands were made supple by the hands of the mighty One of Jacob" (Beresheet 49:24), IN WHICH "STRENGTH" IS YESOD AND "HIS BOW" IS MALCHUT. THUS YESOD OF ZEIR ANPIN IS ATTACHED TO MALCHUT, and "Strong is your dwelling place, and you put your nest in a rock" (Bemidbar 24:21), WHEREBY "STRONG" REFERS TO YESOD AND "ROCK" IS MALCHUT. They are tied together, one with another, and the keys are aglow WITH THE ILLUMINATION OF CHOCHMAH. All faces are illuminated, WHICH IS THE SECRET OF SEVENTY FACES MENTIONED EARLIER. Then they all prostrate and tremble AS A RESULT OF THE JUDGMENTS REVEALED WITH THE ILLUMINATION OF CHOCHMAH, and they say: 'Blessed is the name of the glory of His kingdom forever and ever'.

32. "From all your sins before Hashem, that you may be clean"
We learn that the high priest is capable of bringing atonement on the people because he is a chariot to Zeir Anpin; he is the voice of Zeir Anpin. We read about God's forgiveness of sins. We read about the high priest when he enters the Holy of Holies and hears the sounds of the cherubs' wings. As a result of his actions, there is joy above and below.

194. קָלָא מִתְקַשָּׁר עִמֵּיהּ דְּכַהֲנָא, וְהוּא אָתִיב לְגַבַּיְיהוּ. וְאָמַר תִּטְהָרוּ. תִּטְהָרוּ לָא אַמְרִין שְׁאַר כַּהֲנֵי וְעַמָּא, בַּר כַּהֲנָא רַבָּא, כַּד אִתְקַשַּׁר בֵּיהּ הַהוּא קָלָא.

194. The voice, NAMELY ZEIR ANPIN, THE CENTRAL COLUMN, joins with the priest, MEANING THE PRIEST BECOMES A CHARIOT TO ZEIR ANPIN. He says to them, "That you may be clean" (Vayikra 16:30). BEING A CHARIOT TO THE CENTRAL COLUMN, HE CAN BRING ON THEM THE ILLUMINATION OF CHOCHMAH THAT BRINGS FORGIVENESS OF SINS AND CLEANSING. Neither the people nor any other priest say, "That you may be clean," except the High Priest when the voice is attached to him, MEANING ZEIR ANPIN. THEN HE IS CAPABLE OF BRINGING ATONEMENT ON THEM AND HE PROCLAIMS "THAT YOU MAY BE CLEAN."

195. תָּאנָא, מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי יְיָ׳, כֵּיוָן דִּכְתִיב מִכֹּל חַטֹּאתֵיכֶם, אֲמַאי לִפְנֵי יְיָ׳. אֶלָּא א״ר יִצְחָק, לִפְנֵי יְיָ׳ מַמָּשׁ.

195. We have learned "from all your sins before Hashem" (Ibid.). HE QUESTIONS: If he already wrote, "TO CLEANSE YOU from all your sins," why WRITE "before Hashem THAT YOU MAY BE CLEAN"? Rabbi Yitzchak said, "THAT YOU MAY BE CLEAN...before (lit. 'in the face of') Hashem," MEANING THE ILLUMINATION OF THE FACE OF HASHEM. AS THE ILLUMINATION OF HASHEM'S FACE IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH, ACCORDING TO THE SECRET MEANING OF THE VERSE, "A MAN'S WISDOM MAKES HIS FACE TO SHINE" (KOHELET 8:1). IT ATONES FOR SINS AND BRINGS CLEANSING.

196. דְּתַנְיָא, מֵרֵישָׁא דְּיַרְחָא סִפְרִין פְּתִיחִין, וְדַיָּינֵי דַּיָּינִין. בְּכָל יוֹמָא וְיוֹמָא בָּתֵּי דִּינִין אִתְמַסְרָן, לְאִתְפַּתְחָא בְּדִינָא, עַד הַהוּא יוֹמָא דְּאִקְרֵי תִּשְׁעָה לְיַרְחָא. בְּהַהוּא יוֹמָא, סַלְקִין דִּינִין כֻּלְּהוּ לְמָארֵי דְּדִינָא, וּמְתַקְּנֵי כּוּרְסְיָיא עִלָּאָה דְּרַחֲמֵי, לְמַלְכָּא קַדִּישָׁא. בְּהַהוּא יוֹמָא בָּעָאן יִשְׂרָאֵל לְתַתָּא, לְמֶחְדֵּי בְּחֶדְוָותָא לְקַדְמוּת מָארֵיהוֹן, דְּזַמִּין לְיוֹמָא אָחֳרָא, לְמֵיתַב עָלַיְיהוּ בְּכוּרְסְיָיא קַדִּישָׁא דְּרַחֲמֵי, בְּכוּרְסְיָיא דְּוַותְּרָנוּתָא.

196. We have learned that from the new moon, MEANING ROSH HASHANAH (THE JEWISH NEW YEAR), the books are opened and the judges judge. The courts start to judge daily until that day known as the ninth day of the month. On that day, all judicial decisions go up to the judge. They prepare a supernal throne of Mercy for the Holy King. On this day, Yisrael need to rejoice in joy before their Master who will on the second day be sitting on His throne of Mercy for them, His throne of absolution MEANING FORGIVENESS OF SINS.

197. All these books are open before Him and are recorded before Him all these sins. He credits them and cleanses them from all sins. This is the essence of the verse, "From all your sins before Hashem, that you may be clean." "Before Hashem" literally; THIS REFERS TO THE ILLUMINATION OF THE FACE OF HASHEM, THE SECRET OF THE ILLUMINATION OF CHOCHMAH WHICH FORGIVES ALL SIN. Those that recite this verse only to this point are permitted to do so, NAMELY UNTIL "BEFORE HASHEM" but no more, as no one else is permitted to announce "that you may be clean" but the High Priest ALONE, who performs the service and unifies the Holy Name. When he unifies THE HOLY NAME and the blessing is in his mouth, that voice, NAMELY ZEIR ANPIN, comes down, strikes him and causes the word to glow in the mouth of the priest, and he says, "That you may be clean." He performs his service and thus the rest of the supernal beings are blessed.

197. וְכָל אִינּוּן סִפְרִין דִּפְתִיחִין קָמֵיהּ, וּכְתִיבִין קָמֵיהּ כָּל אִינּוּן חוֹבִין, הוּא מְזַכֵּי לוֹן, וּמַדְכֵּי לוֹן מִכֻּלְּהוּ, הה"ד מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי יְיָ' תִּטְהָרוּ. לִפְנֵי יְיָ' מַמָּשׁ, אִינּוּן דְּאַמְרֵי קְרָא, עַד הָכָא אַמְרִין, וְלָא יַתִּיר. וְלֵית רְשׁוּ לְאַחֲרָא דִּילְמָא תִּטְהָרוּ, אֶלָּא כַּהֲנָא רַבָּא, דְּפָלַח פּוּלְחָנָא, וְקָשַׁר שְׁמָא קַדִּישָׁא בְּפוּמֵיהּ, וְכַד הֲוָה אִתְקְשַׁר וּמִתְבָּרֵךְ בְּפוּמֵיהּ, הַהוּא קָלָא נָחִית וּבָטַשׁ בֵּיהּ, וְאִתְנְהִיר מִלָּה בְּפוּמֵיהּ דְּכַהֲנָא, וְאוֹמֵר תִּטְהָרוּ. פָּלַח פּוּלְחָנָא, וּמִתְבָּרְכִין כָּל אִינּוּן עִלָּאִין דְּאִשְׁתְּאָרוּ.

198. Afterwards, he washes his body and sanctifies his hands to enter into another holy service. Then he aims to enter another most holy, lofty place; NAMELY, THE HOLY OF HOLIES. Three rows surround THE HIGH PRIEST-his colleague priests, Levite and the rest of the people. THEY REPRESENT THE THREE COLUMNS, PRIEST AND LEVITE REPRESENT RIGHT AND LEFT AND YISRAEL REPRESENT THE SECRET OF THE CENTRAL COLUMN. They raise their hands towards him in prayer. A knot OF ROPE of gold hangs from his leg, FROM FEAR PERHAPS HE WOULD DIE IN THE HOLY OF HOLIES, AND THEY WOULD NEED TO PULL HIM OUT WITH THIS ROPE.

198. וּלְבָתַר אַסְחֵי גּוּפֵיהּ, וְקַדֵּשׁ יְדוֹי, לְאַעֲלָא בְּפוּלְחָנָא אָחֳרָא קַדִּישָׁא. עַד דְּיִתְכַּוֵּן לְמֵיעַל לַאֲתַר אָחֳרָא עִלָּאָה, קַדִּישָׁא מִכֹּלָּא. ג' שׁוּרִין סָחֲרִין לֵיהּ, כַּהֲנֵי אָחוֹי, וְלֵיוָאֵי, וּמִכָּל שְׁאָר עַמָּא כֻּלְּהוּ. זַקְפִּין יְדִין עָלֵיהּ בְּצִלּוֹתָא וְקִטְרָא דְּדַהֲבָא זַקְפָא בְּרַגְלֵיהּ.

199. He takes three steps, but the others remain where they are and do not follow. He takes another three steps and returns to his place. He walks three paces, closes his eyes, connects to that which is above and enters that certain place, NAMELY THE HOLY OF HOLIES. He hears the sound of wings of the Cherubs, singing and fanning their wings that are stretched upward. When he would offer the incense, the sound of their wings quieted and they were silently clasped together.

199. נָטִיל ג' פְּסִיעָן, וְכֻלְּהוּ קַיְּימִין בְּקִיּוּמַיְיהוּ, וְלָא נַטְלִין בַּתְרֵיהּ נָטִיל ג' פְּסִיעָן אָחֳרָן, אַסְחַר לְדוּכְתֵּיהּ. נָטִיל ג' פְּסִיעָן, אַסְתִּים עַיְינִין, וְאִתְקְשַׁר לְעֵילָא. עָאל לַאֲתַר דְּעָאל, שָׁמַע קוֹל גַּדְפֵּי דְּכְרוּבַיָּיא מְזַמְּרִין, וְאָקִישָׁן גַּדְפִּין פְּרִישָׁאן לְעֵילָא. הֲוָה אַקְטִיר קְטוֹרֶת, מִשְׁתַּכְּכָא קוֹל גַּדְפַּיְיהוּ וּבְלְחִישׁוּ אִתְדַּבְּקָן.

200. Since joy prevails above, if the priest merits it here too, BELOW, at that time the goodwill of light is manifested and scented with the fragrance of mountains of the pure supernal balsam, which fragrance spreads throughout that place. It enters the two nostrils of the priest and his heart is satisfied. Then there is silence with no fault to be found. The priest opens his mouth in prayer willingly and with joy, and he utters his prayer.

200. אִי כַּהֲנָא זָכֵי, דְּהָא לְעֵילָא בְּחֵידוּ אִשְׁתְּכַח, אוּף הָכָא בְּהַהִיא שַׁעֲתָא נָפִיק רַעֲוָא דְּנַהוֹרָא, מִתְבַּסְּמָא מֵרֵיחִין דְּטוּרֵי אֲפַרְסְמוֹנָא דַּכְיָא דִּלְעֵילָא, וְאַזְלָא בְּכָל הַהוּא אֲתַר, אָעִיל רֵיחָא בִּתְרֵי נוּקְבֵי דְּחוּטְמֵיהּ, וְאִתְיַישְׁבָא לִבָּא. כְּדֵין כֻּלָּא הוּא בִּלְחִישׁוּ, וּפִטְרָא לָא אִשְׁתְּכַח תַּמָּן. פָּתַח כַּהֲנָא פּוּמֵיהּ בְּצִלּוֹתָא בִּרְעוּתָא בְּחֶדְוָותָא, וְצַלֵּי צְלוֹתֵיהּ.

201. After he completes HIS PRAYER, the Cherubs raise their wings as before and sing. At that point, the priest realizes that goodwill prevails, a time of joy for all. The people know that his prayer was accepted, as the verse reads, "Though your sins be like scarlet, they shall be as white as snow" (Yeshayah 1:18). THE PRIEST steps back and utters his prayer. How fortunate is the share of the priest. As a result of him, there is joy upon joy that day on high and low. Concerning that hour, it is written, "Happy is that people, that is in such a case: happy is that people, whose Elohim is Hashem" (Tehilim 144:15).

201. בְּתַר דְּסִיֵּים, זַקְפִּין כְּרוּבְיָיא כְּמִלְּקַדְּמִין גַּדְפַּיְיהוּ, וּמְזַמְּרִין. כְּדֵין יָדַע כַּהֲנָא דִּרְעוּתָא הֲווֹ, וְעִידָּן חֶדְוָותָא לְכֹלָּא, וְעַמָּא יַדְעִין דְּאִתְקַבֵּל צְלוֹתֵיהּ, כְּמָה דִּכְתִיב אִם יִהְיוּ חַטֹּאֵיכֶם כַּשָּׁנִים כַּשֶּׁלֶג יַלְבִּינוּ. וְהוּא תָּב לַאֲחוֹרֵיהּ, וְצַלֵּי צְלוֹתֵיהּ. זַכָּאָה חוּלָקֵיהּ דְּכַהֲנָא, דְּהָא עַל יְדוֹי חֵידוּ עַל חֵידוּ אִשְׁתְּכַח הַהוּא יוֹמָא לְעֵילָא וְתַתָּא, עַל הַהִיא שַׁעְתָּא כְּתִיב, אַשְׁרֵי הָעָם שֶׁכָּכָה לוֹ, אַשְׁרֵי הָעָם שֶׁיְיָ׳ אֱלֹהָיו.

33. "With my soul have I desired You in the night"
Rabbi Shimon tells Rabbi Chiya that God is the spirit and soul of everyone, so that everyone desires to cling to Him. We hear different explanations of the title verse.

202. "And this shall be a statute for ever to you: that in the seventh month, on the tenth day of the month, you shall afflict your souls..." (Vayikra 16:29). Rabbi Chiya said, "With my soul have I desired You in the night; with my spirit within me I seek You..." (Yeshayah 26:9). HE QUESTIONS, "With my soul have I desired You in the night": It should simply read: 'My soul at night'. What does it mean, "With my soul have I desired You in the night"? ALSO, "with my spirit within me I seek You" should have said: 'It seeks You'. HE ANSWERS: We have learned that the Holy One, blessed be He, is the spirit and soul of all, so Yisrael are saying, "You are my soul and spirit." For this reason, I have desired You, to cling to You. "I seek You" to find Your goodwill.

202. וְהָיְתָה לָכֶם לְחֻקַּת עוֹלָם בַּחֹדֶשׁ הַשְּׁבִיעִי בֶּעָשׂוֹר לַחֹדֶשׁ תְּעַנּוּ אֶת נַפְשׁוֹתֵיכֶם וְגוֹ׳. רִבִּי חִיָּיא פָּתַח, נַפְשִׁי אִוִּיתִיךָ בַּלַּיְלָה אַף רוּחִי בְּקִרְבִּי אֲשַׁחֲרֶךָּ וְגוֹ׳. נַפְשִׁי אִוִּיתִיךָ בַּלַּיְלָה. נַפְשִׁי בַּלַּיְלָה מִבָּעֵי לֵיהּ, מַאי נַפְשִׁי אִוִּיתִיךָ. אַף רוּחִי בְּקִרְבִּי אֲשַׁחֲרֶךָּ, יְשַׁחֲרֶךָ מִבָּעֵי לֵיהּ. אֶלָּא הָכִי תָּאנָא, קוּדְשָׁא בְּרִיךְ הוּא רוּחָא וְנַפְשָׁא דְּכֹלָּא, וְיִשְׂרָאֵל אַמְרֵי נַפְשִׁי וְרוּחִי אַנְתְּ. בְּגִין כַּךְ אִוִּיתִיךָ לְאַדְבְּקָא בָךְ, וַאֲשַׁחֲרֶךָ לְאַשְׁכְּחָא רְעוּתָךְ.

203. Rabbi Yosi said: At the time one sleeps in his bed, his soul departs, ascends and testifies about him concerning that person's activities of that entire day. THEREFORE, the body says to the soul, "My soul, have I desired you in the night," WHEN YOU GO OUT OF ME, "my spirit within me, I seek you."

203. ר׳ יוֹסֵי אָמַר, בְּשַׁעְתָּא דְּב״נ נָאִים בְּעַרְסֵיהּ. נָפְקָא נַפְשֵׁיהּ, סַלְקָא וְאַסְהִידַת בֵּיהּ בב״נ, עַל כָּל מַה דַּעֲבַד בְּכָל יוֹמָא. גּוּפָא אָמַר לְנַפְשָׁא, נַפְשִׁי אִוִּיתִיךָ בַּלַּיְלָה, אַף רוּחִי בְּקִרְבִּי אֲשַׁחֲרֶךָּ.

204. Another explanation for, "With my soul have I desired You in the night..." The Congregation of Yisrael said before the Holy One, blessed be He, "With my soul have I desired You in the night," MEANING so long as I find myself in exile among other nations and withhold my soul from all evil that is connected with the nations. "With my soul have I desired You" in order to return to my place. "With my spirit within me I seek You," meaning even though they subject my children to every kind of oppression, the Holy Spirit does not depart from them in order that they should seek You and perform Your commandments.

204. ד״א נַפְשִׁי אִוִּיתִיךָ, אָמְרָה כְּנֶסֶת יִשְׂרָאֵל קֻמִּי קוּדְשָׁא בְּרִיךְ הוּא, נַפְשִׁי אִוִּיתִיךָ בַּלַּיְלָה, בְּעוֹד דַּאֲנָא בְּגָלוּתָא בֵּינֵי עֲמַמְיָא, וּמְנִיעָא נַפְשִׁי מִכָּל בִּישְׁתָּא דְּקוּטְרָא בְּנֵי עֲמַמְיָא, נַפְשִׁי אִוִּיתִיךָ, בְּגִין לְאָתְבָא לְאַתְרִי. אַף רוּחִי בְּקִרְבִּי אֲשַׁחֲרֶךָּ, כְּלוֹמַר, אע״ג דְּאִינּוּן מְשַׁעְבְּדִין לְבָנַי, בְּכָל שִׁעְבּוּדָא, רוּחָא קַדִּישָׁא לָא אִתְעָדֵי מִנַּאי, בְּגִין לְמִשְׁחַר לָךְ, וּלְמֶעְבַּד פִּקּוּדֶיךָ.

205. Rabbi Yitzchak said: Yisrael said before the Holy One, blessed be He, so long as my soul is within me "have I desired You in the night." Wherefore "in the night"? It is because the Nefesh at that time needs to covet You. "With my spirit within me I seek You," MEANING when the Holy Spirit stirs within me, I seek You with excitement in order to do Your will. "For when Your sentences are on the earth," MEANS at the time when justice, MEANING ZEIR ANPIN, comes down to earth, MEANING to bring fragrance to the world, TO MALCHUT. Then "the inhabitants of the world learn righteousness" (Ibid.), which means that they are capable of tolerating the Judgments of righteousness and mankind should not perish as a result of it. When will "the inhabitants of the world learn righteousness"? "When Your sentences are on the earth." Rabbi Chizkiyah said, "With my soul (Nefesh) have I desired You in the night" refers to the Congregation of Yisrael, NAMELY MALCHUT, while "with my spirit (Ruach) within me I seek You" refers to the Holy One, blessed be He. MALCHUT IS THE SECRET OF NEFESH AND THE HOLY ONE, BLESSED BE HE, IS THE SECRET OF RUACH.

205. ר׳ יִצְחָק אָמַר, אָמְרוּ יִשְׂרָאֵל קֻמֵּי קוּדְשָׁא בְּרִיךְ הוּא, בְּעוֹד דְּנַפְשִׁי בִּי, אִוִּיתִיךָ בַּלַּיְלָה. מַאי טַעֲמָא בַּלַּיְלָה, אֶלָּא בְּגִין דְּהַאי נֶפֶשׁ בְּהַאי שַׁעֲתָא, אִצְטְרִיךְ לְחַמְדָּא לָךְ. אַף רוּחִי בְּקִרְבִּי אֲשַׁחֲרֶךָּ, כַּד אִתְּעַר בִּי רוּחָא קַדִּישָׁא, אֲשַׁחֲרֶךָּ בְּאִתְעָרוּתָא לְמֶעְבַּד רְעוּתָךְ. כִּי כַּאֲשֶׁר מִשְׁפָּטֶיךָ לָאָרֶץ בְּזִמְנָא דְּמִשְׁפָּט נָחִית בְּאַרְעָא, לְבַסְמָא עָלְמָא, כְּדֵין צֶדֶק לָמְדוּ יוֹשְׁבֵי תֵבֵל. כְּלוֹמַר יַכְלִין לְמִסְבַּל דִּינָא דְּצֶדֶק, וְלָא יִשְׁתְּצֵי עָלְמָא מִנֵּיהּ. אֵימָתַי צֶדֶק לָמְדוּ יוֹשְׁבֵי תֵבֵל, כַּאֲשֶׁר מִשְׁפָּטֶיךָ לָאָרֶץ רַבִּי חִזְקִיָּה אָמַר, נַפְשִׁי אִוִּיתִיךָ בַּלַּיְלָה, דָּא כְּנֶסֶת יִשְׂרָאֵל. אַף רוּחִי בְּקִרְבִּי אֲשַׁחֲרֶךָּ, דָּא קוּדְשָׁא בְּרִיךְ הוּא.

34. "As the hart pants"
Rabbi Shimon says that all those who take pleasure in the Torah need have no fear, as the Torah is called 'delights'; the righteous take great delight in God and He in them. The Congregation of Yisrael deeply desires to be watered from Elohim in this world and in the World to Come, and that flow is enabled by the righteous.

206. Rabbi Aba was staying with Rabbi Shimon. Rabbi Shimon rose at midnight to study Torah, and Rabbi Elazar and Rabbi Aba rose with him. Rabbi Shimon opened the discussion saying, "As the hart pants after the water brooks, so my soul pants for You, Elohim" (Tehilim 42:2). The friends have established this verse. Fortunate are Yisrael more than all nations that the Holy One, blessed be He, gave them the Holy Torah and bequeathed to them saintly souls from a holy source in order that they should observe His commandments and take pleasure with the Torah. All those who take pleasure in the Torah need not fear anything, as it is written, "Unless Your Torah had been my delights, I should have perished in my affliction" (Tehilim 119:92).

206. רִבִּי אַבָּא הֲוָה יָתִיב קָמֵיהּ דְּרִבִּי שִׁמְעוֹן, קָם ר׳ שִׁמְעוֹן בְּפַלְגוּ לֵילְיָא, לְמִלְעֵי בְּאוֹרַיְיתָא. קָמוּ ר׳ אֶלְעָזָר וְרִבִּי אַבָּא עִמֵּיהּ. פָּתַח ר׳ שִׁמְעוֹן וְאָמַר, כְּאַיָּל תַּעֲרוֹג עַל אֲפִיקֵי מָיִם כֵּן נַפְשִׁי תַּעֲרוֹג אֵלֶיךָ אֱלֹהִים. הַאי קְרָא אוּקְמוּהָ חַבְרַיָּיא, זַכָּאִין אִינּוּן יִשְׂרָאֵל מִכָּל עַמִּין, דְּקוּדְשָׁא בְּרִיךְ הוּא יָהַב לוֹן אוֹרַיְיתָא קַדִּישָׁא, וְאוֹרִית לוֹן נִשְׁמָתִין קַדִּישִׁין מֵאֲתַר קַדִּישָׁא, בְּגִין לְמֶעְבַּד פִּקּוּדוֹי, וּלְאִשְׁתַּעֲשָׁעָא בְּאוֹרַיְיתָא, דְּכָל מַאן דְּאִשְׁתַּעֲשָׁע בְּאוֹרַיְיתָא, לָא דָחִיל מִכֹּלָּא. דִּכְתִיב לוּלֵי תּוֹרָתְךָ שַׁעֲשׁוּעָי אָז אָבַדְתִּי בְעָנְיִי.

207. What are my delights? The Torah as the Torah is called delights, as it is written, "And I was daily His delight" (Mishlei 8:30). We have learned that the Holy One, blessed be He, comes to delight Himself with the righteous in the Garden of Eden. What is meant by 'delight Himself'? IT MEANS to rejoice in them. As we learned, fortunate are the righteous about whom it is written, "Then you shall delight yourself in Hashem" (Yeshayah 58:14), so as to take pleasure from the drink of the stream, MEANING BINAH, as is written, "And satisfy your soul in drought" (Ibid. 11). It is as if the Holy One, blessed be He, delights in them by means of that drink of the stream that the righteous take pleasure in, so He comes to have delight with the righteous. All those that toil in the Torah will merit to find delight in the righteous from that drink of the stream, MEANING BINAH.

207. מַאן אִינּוּן שַׁעֲשׁוּעָי. אוֹרַיְיתָא דְּאוֹרַיְיתָא שַׁעֲשׁוּעִים אִקְרֵי, דִּכְתִיב וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם. וְדָא הוּא דְּתָנִינָן, קוּדְשָׁא בְּרִיךְ הוּא אָתֵי לְאִשְׁתַּעֲשָׁעָא עִם צַדִּיקַיָּיא בְּגִנְתָּא דְעֵדֶן. מַאי לְאִשְׁתַּעֲשָׁעָא. בְּגִין לְמֶחְדֵּי בְּהוּ. דְּתָנִינָן, זַכָּאִין אִינּוּן צַדִּיקַיָּיא, דִּכְתִיב בְּהוּ, אָז תִּתְעַנַּג עַל יְיָ׳, בְּגִין לְאִתְעַנְּגָא מֵהַהוּא שַׁקְיוּ דְּנַחֲלָא, כד״א וְהִשְׂבִּיעַ בְּצַחֲצָחוֹת נַפְשֶׁךָ. כְּבְיָכוֹל, קוּדְשָׁא בְּרִיךְ הוּא מִשְׁתַּעֲשָׁע בְּהוּ, מֵהַהוּא שַׁקְיוּ דְּנַחֲלָא דְּמִתְעַנְּגֵי, בְּהוּ צַדִּיקַיָּיא. וְעַל דָּא אָתֵי לְאִשְׁתַּעֲשָׁעָא עִם צַדִּיקַיָּיא. וְכָל מַאן דְּאִשְׁתְּדַל בְּאוֹרַיְיתָא, זָכֵי לְאִשְׁתַּעֲשָׁעָא עִם צַדִּיקַיָּיא, מֵהַהוּא שַׁקְיוּ דְּנַחֲלָא.

208. תָּאנָא, כְּאַיָּל תַּעֲרוֹג עַל אֲפִיקֵי מָיִם, דָּא כְּנֶסֶת יִשְׂרָאֵל. כד״א, אֵיָלוּתִי לְעֶזְרָתִי חוּשָׁה. תַּעֲרוֹג עַל אֲפִיקֵי מָיִם, וַדַּאי לְאִשְׁתַּקְיָא מִשַּׁקְיוּ דְּמַבּוּעֵי דְּנַחֲלָא, ע״י דְּצַדִּיק. תַּעֲרוֹג: כד״א, לַעֲרוּגֹת הַבֹּשֶׂם, כֵּן נַפְשִׁי תַּעֲרוֹג אֵלֶיךָ אֱלֹהִים. לְאִשְׁתַּקְיָא מִנָּךְ, בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי.

208. We have learned that "as the hart (Heb. ayal) pants after the water brooks" refers to the Congregation of Yisrael, NAMELY MALCHUT, as the verse says, "O my strength (Heb. eyal), haste You to help me" (Tehilim 22:20). "MY STRENGTH" REFERS TO MALCHUT. "Pants after the water brooks," MEANING to be watered by the water of the spring, REFERRING TO BINAH, through the aid of the Righteous, NAMELY YESOD. "Pants (Heb. ta'arog)" as the verse says, "To the beds (Heb. arugot) of spices" (Shir Hashirim 6:2). "So my soul pants for You, Elohim," MEANING to be watered from You in this world and the World to Come.

209. מַבּוּעֵי נַחֲלָא מַאן אִינּוּן. מַבּוּעָא חַד לְעֵילָא, דִּכְתִיב וְנָהָר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגָּן וְגוֹ׳. וּמִתַּמָּן נָגִיד וְנָפִיק, וּמַשְׁקֵי גִנְתָּא, וְכָל אִינּוּן נַחֲלִין, נַגְדִּין וְנָפְקִין וּמִתְכַּנְּשִׁין בִּתְרֵי מַבּוּעִין, דְּאִקְרוּן נֶצַח וְהוֹד, וְאִלֵּין אִקְרוּן אֲפִיקֵי מַיִם, בְּהַהוּא דַּרְגָּא דְּצַדִּיק, דְּמִנֵּיהּ נָגִיד וְנָפִיק וּמִשְׁתַּקְיָא גִנְתָּא. בְּגִין כַּךְ אַיָּל וּצְבִי כַּחֲדָא מִשְׁתַּכְחֵי, צֶדֶק וְצַדִּיק.

209. HE QUESTIONS: What are the sources of the spring? HE ANSWERS: THERE IS one spring above, NAMELY BINAH, as it is written, "And a river went out of Eden to water the Garden..." (Beresheet 2:10). It flows on from there and waters the Garden, NAMELY MALCHUT. All these streams, NAMELY THE SFIROT OF ZEIR ANPIN THAT RECEIVE FROM THE RIVER, flow out and join in the two springs known as Netzach and Hod OF ZEIR ANPIN. These are called water brooks AND POUR in that level called Righteous, MEANING YESOD OF ZEIR ANPIN, from which it continues and goes out; and the Garden is watered, NAMELY MALCHUT. For this reason, the hart and the deer are together, REFERRING TO righteousness and the Righteous, NAMELY YESOD AND MALCHUT THAT ARE TOGETHER. HART STANDS FOR MALCHUT AND DEER FOR YESOD.

35. "The voice of Hashem makes the hinds to calve"
We hear several explanations of the title verse, all having to do with the fact that Zeir Anpin strengthens and nurtures his warriors.

210. תָּאנָא, כְּתִיב קוֹל יְיָ׳ יְחוֹלֵל אַיָּלוֹת, אַיָּלוֹת, אַיֶּלֶת כְּתִיב חָסֵר, דָּא אַיֶּלֶת הַשַּׁחַר. ד״א אַיָּלוֹת הַשָּׂדֶה, דְּתַנְיָא, בְּפַלְגוּת לֵילְיָא, בְּשַׁעֲתָא דְּקוּדְשָׁא בְּרִיךְ הוּא עָאל לְגִנְתָּא דְּעֵדֶן לְאִשְׁתַּעְשָׁעָא עִם צַדִּיקַיָּיא, הַאי קוֹל נָפִיק, וְכָאִיב כָּל אִינּוּן אַיָּלְתָּא דְּסַחֲרָנֵי כּוּרְסְיָיא יַקִּירָא קַדִּישָׁא, הה״ד שִׁשִּׁים גִּבּוֹרִים סָבִיב לָהּ. ד״א יְחוֹלֵל אַיָּלוֹת, כד״א חוֹלְלָה יָדוֹ נָחָשׁ בָּרִיחַ. וַיֶּחֱשׂוֹף יְעָרוֹת כד״א. בְּיַעֲרַת הַדְּבָשׁ, וּכְתִיב אָכַלְתִּי יַעְרִי עִם דִּבְשִׁי, וְיַנְקָא לְהוּ כְּאִמָּא דְּיַנְקָא לִבְנִין.

210. We have learned that it is written, "The voice of Hashem makes (lit. 'frightens') the hinds (Heb. ayalot) to calve" (Tehilim 29:9). IT IS PRONOUNCED "ayalot," yet spelled without Vav. This is the gazelle (Heb. ayelet) of dawn, REFERRING TO MALCHUT. Another explanation of the wild hinds: We have learned that at midnight, when the Holy One, blessed be He, enters the Garden of Eden to delight in the righteous, this voice, NAMELY ZEIR ANPIN, goes out and strikes pain to all those hinds that surround the holy throne of glory, NAMELY MALCHUT. This is what is written, "Sixty valiant men are round about it..." (Shir Hashirim 3:7). Another explanation, "Makes (Heb. yecholel) the hinds to calve" as it says "his hand slew (Heb. cholelah, also: 'created') the slant serpent" (Iyov 26:13), WITH CHOLELAH MEANING THAT HE CREATED AND STRENGTHENED. ALSO, "YECHOLEL" MEANS HE STRENGTHENS THE HINDS THAT ARE THE SIXTY WARRIORS. "And strips the forests bare" (Tehilim 29:9), as the verse says, "honeycomb (lit. 'forest of honey')" (I Shmuel 14:27),and, "I had eaten my honeycomb with my honey" (Shir Hashirim 5:1), MEANING THAT ZEIR ANPIN, WHICH IS THE SECRET OF THE VOICE OF HASHEM, nurtures those SIXTY VALIANT MEN CALLED HINDS as a mother nurtures her children. THEREFORE, IT IS WRITTEN, "THE VOICE OF HASHEM MAKES THE HINDS TO CALVE," MEANING IT NURTURES AND MAINTAINS THEM.

36. The seventy sounds of a woman in labor
The Faithful Shepherd, Moses, says that at the time before the coming of Messiah, the sages of Kabbalah will have a time of hardship; they will be in distress, sadness and poverty like the pains of the one who has given birth, the Shechinah. At that time she will open to give birth to the two Messiahs, due to the pain of those people who are so good and kind and truthful, who love and fear God.
Ra'aya Meheimna (the Faithful Shepherd)

רעיא מהימנא

211. אָמַר רַעְיָא מְהֵימְנָא, בְּהַהוּא זִמְנָא, אִלֵּין מָארֵי מַתְנִיתִין מָארֵי חָכְמְתָא עִלָּאָה, מָארֵי קַבָּלָה, מָארֵי רָזֵי תּוֹרָה, שַׁעֲתָא דְּחִיקַת לוֹן. וְהַאי אִיהוּ דְּאָמַר כְּאַיָּל תַּעֲרוֹג עַל אֲפִיקֵי מָיִם, דְּאִינּוּן אֲפִיקֵי מַיִם דְּאוֹרַיְיתָא לְגַבֵּי שְׁכִינְתָּא. וְלֵית תּוֹרָה, אֶלָּא עַמּוּדָא דְּאֶמְצָעִיתָא. דְּיהוֹן אִלֵּין אֲפִיקֵי מַיִם, בְּצַעֲרָא בִּיגוֹנָא בְּעַנְיוּתָא, וְאִלֵּין אִינּוּן חֲבָלִים צִירִין דְּיוֹלֵדָה, דְּאִיהִי שְׁכִינְתָּא, דְּאִתְּמַר בָּהּ, וְתָגֵל יוֹלַדְתֵּךְ. וּבְאִינּוּן חֲבָלִים, תְּהֵא בְּצַעֲרָא דִּלְהוֹן.

211. The Faithful Shepherd, NAMELY THE SOUL OF MOSES, said, at that time, BEFORE THE COMING OF MESSIAH, the Mishnah scholars, sages of supernal wisdom, scholars of Kabbalah, scholars of the secrets in the Torah, will have a time of hardship, AS THEY HAVE NOTHING TO SUPPORT THEM. This is the meaning of, "As the hart (Heb. ayal) pants after the water brooks" (Tehilim 42:2) as they, NAMELY THE SAGES MENTIONED EARLIER, are springs of water of Torah flowing to the Shechinah, AS TORAH IS REFERRED TO AS WATER. Torah is the central pillar, MEANING ZEIR ANPIN, THE CENTRAL COLUMN. These springs of water, NAMELY THE SAGES MENTIONED EARLIER FROM WHICH COMES FORTH TORAH MEANING WATER, are in distress, in sadness and in poverty. These are the pains and distresses of the one who has given birth, namely the Shechinah, as it is written in regard to Her, "And let her who bore you rejoice" (Mishlei 23:25). She will be in those labor pains, MEANING with their distress OF THE SCHOLARS OF WISDOM AND TORAH, AS MENTIONED, AS THEIR AGONY IS CONSIDERED AS THE LABOR PAINS OF THE SHECHINAH.

212. וּבְאִינּוּן חֲבָלִים דְּצַוְוחַת בְּהוֹן, אִתְּעָרַת שַׁבְעִין סַנְהֶדְרִין דִּלְעֵילָא, עַד דְּיִתְּעַר קוֹל דִּילָהּ עַד יְהוָ״ה, וּמִיַּד קוֹל יְיָ׳ יְחוֹלֵל אַיָּלוֹת, דְּאִינּוּן מָארֵי מַתְנִיתִין, בְּתוּלוֹת אַחֲרֶיהָ רֵעוֹתֶיהָ, כֻּלְּהוֹן יֶהוֹן לוֹן חִיל כְּיוֹלֵדָה מַמָּשׁ, בְּדַחֲקִין, דְּדַחֲקָא לוֹן שַׁעֲתָא, בְּכַמָּה נְשִׁיכִין דְּיֵצֶר הָרָע, דְּחִוְיָא דְּנָשִׁיךְ לוֹן בְּכַמָּה דַחֲקִין.

212. The seventy members of the heavenly Sandhedrin are alerted with these pains of birth that She cries, until Her voice reaches Yud Hei Vav Hei. Immediately, "the voice of Hashem makes the hinds to calve" (Tehilim 29:9). This refers to the ABOVE MENTIONED masters of the Mishnah THAT ARE THE SECRET MEANING OF "the virgins, her companions that follow her" (Tehilim 45:15). All of them will be trembling as the one who gives birth, literally with distress, as the time presses upon them with many bites of the Evil Inclination, which is the snake that bites at them with various TYPES OF distress.

213. בְּהַהוּא זִמְנָא אִתְּפַּתְּחַת לְאוֹלָדָא מְשִׁיחָא, בְּגִין חֲבָלִים וְדוּחֲקִים דְּצַדִּיקִים, וּמָארֵי מִדּוֹת, וּמָארֵי רָזִין דְּאוֹרַיְיתָא, מָארֵי בּוּשֶׁת וַעֲנָוָה, מָארֵי יִרְאָה וְאַהֲבָה, מָארֵי חֶסֶד, אַנְשֵׁי חַיִל יִרְאֵי אֱלֹהִים, אַנְשֵׁי אֱמֶת, שׂוֹנְאֵי בָצַע, דְּדַחֲקָא לוֹן שַׁעֲתָא. וְהַאי הוּא דְּאוּקְמוּהָ מָארֵי מַתְנִיתִין, דּוֹר שֶׁבֶן דָּוִד בָּא, אַנְשֵׁי חַיִל יְסוֹבְבוּ מֵעִיר לָעִיר וְלָא יְחוֹנְנוּ, וְיִרְאֵי חֵטְא יִמָּאֲסוּ, וְחָכְמַת סוֹפְרִים תִּסְרַח, וּתְהֵי הָאֱמֶת נֶעְדֶּרֶת, וְהַגֶּפֶן תִּתֵּן פִּרְיָהּ, וְהַיַּיִן בְּיוֹקֶר.

213. At that time, She is opened to give birth to Messiah. This is owing to the pain and distress of the pious, men of good qualities, sages of secrets of the Torah, people of humility and shame, of fear and love, of kindness, men of valor, fearing Elohim, truthful men, who despise bribes, for whom it is a time of poverty. This is what the sages of the Mishnah have explained. In the times in which the son of David will come, a valiant men will go circulating from city to city but will not be shown favor. Those that fear sin will be despised and the wisdom of scribes will be sullied. Truth will be absent and the vine will give its fruit but wine will be expensive.

214. וּמֵאִינּוּן קָלִין דְּיָהִיבַת, דְּאִינּוּן שַׁבְעִין, לְקָבֵל שַׁבְעִין תֵּיבִין דְּיַעֲנֶךָ יְיָ׳ בְּיוֹם צָרָה, אִתְּפַּתְּחַת רַחְמָהּ, דְּאִיהִי ב׳, כְּלִילָא מִתְּרֵין בֵּיתִין, לְאוֹלָדָא ב׳ מְשִׁיחִין, וְאָעִילַת רֵישָׁהּ בֵּין בִּרְכָהָא, דְּאִיהוּ רֵישָׁא דִּילָהּ, עַמּוּדָא דְּאֶמְצָעִיתָא. תְּרֵין שׁוֹקָהָא, נֶצַח וְהוֹד, תְּרֵין נְבִיאִים. מִתַּמָּן אוֹלִידַת תְּרֵין מְשִׁיחִין. בְּהַהִיא זִמְנָא וַיֶּחֱשׂוֹף יְעָרוֹת, יִתְעַבֵּר נָחָשׁ מֵעָלְמָא.
ע״כ רעיא מהימנא

214. From these sounds that She cries, the seventy SOUNDS equaling the seventy words IN THE PSALM, "May Hashem hear you in the day of trouble" (Tehilim 20), Her womb is opened. This refers to the letter Bet (=two) MEANING CHAMBER OF (HEB. BEIT) THE WOMB, encompassing two chambers in order to give birth FROM THEM to two Messiahs - MESSIAH, SON OF DAVID AND MESSIAH, SON OF JOSEPH. She brings her head between her knees. Her head is the central pillar, MEANING ZEIR ANPIN. HER KNEES ARE two thighs, Netzach and Hod, which are the two prophets. From there are born two Messiahs, AS MENTIONED. At that time, He "strips the forests bare," MEANING CHOCHMAH WILL BE REVEALED. The serpent will be removed from the world, AS THE ILLUMINATION OF CHOCHMAH WILL DO AWAY WITH ALL KLIPOT.
End of Ra'aya Meheimna

37. Nefesh and Ruach

Rabbi Shimon tells Rabbi Aba that just as the Nefesh and Ruach cling to the body who loves them, man must love God and cling to Him, as the love of the soul and spirit. Men who rise every night to study the Torah will be blessed with God's love. The righteous ones, whose spirits and souls cling to God with the proper love, will rule on the earth below, and what they decree for the world will happen. We learn that when the holy souls come from above and the righteous of the world draw them through mating, there are very few that merit it. From the very beginning the souls of the great

righteous ones have stood before God who watches them until it is time for them to come into a body; they deserve to ascend to heaven while they are still alive, like Elijah and Enoch. The levels of the souls of the righteous are greater than the angels, and they come down in every generation, in the future God will renew the world with them.

215. Rabbi Aba said to him, "With my soul (Nefesh) have I desired You in the night; with my spirit (Ruach) within me I seek You..." (Yeshayah 26:9). HE QUESTIONS: It should simply state "my Nefesh in the night," MEANING IT SHOULD SAY, 'MY SOUL IN THE NIGHT; WITH MY SPIRIT WITHIN ME I SEEK YOU.' Why write also "I seek You," when it should say, 'it seeks You', AS IT REFERS TO HIS SPIRIT. He answered: We have established? that it resembles "in whose hand is the soul of every living thing, and the breath (lit. 'Ruach') of all mankind" (Iyov 12:10), MEANING THAT MY NEFESH AND MY RUACH ARE NOT HIS OWN NAMES, BUT ARE TWO LIGHTS - RUACH AND NEFESH - CLAD IN A BODY, AS EXPLAINED FURTHER.

215. אָ״ל ר׳ אַבָּא, נַפְשִׁי אִוִּיתִיךָ בַּלַּיְלָה אַף רוּחִי בְּקִרְבִּי אֲשַׁחֲרֶךָּ, נַפְשִׁי בַּלַּיְלָה מִבָּעֵי לֵיהּ. אֲשַׁחֲרֶךָּ, יְשַׁחֲרֶךָ מִבָּעֵי לֵיהּ. אָ״ל הָא אוּקְמוּהָ, כד״א אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל חָי וְרוּחַ כָּל בְּשַׂר אִישׁ.

216. Come and see that the Nefesh and Ruach always exist jointly in the world. We have learned the total service that man must serve the Holy One, blessed be He, is as we have learned, "And you shall love Hashem, your Elohim..." (Devarim 6:5). He needs to love the Holy One, blessed be He, with his very soul. This is referred to as an utter love, the love of his Nefesh and Ruach. Just as these NEFESH AND RUACH cling to the body and the body loves them, so must man love the Holy One, blessed be He, and cling to Him, as the love of the Nefesh and Ruach. This is in essence the verse, "With my soul have I desired You in the night," MEANING my very soul THAT IS CLAD IN MY BODY.[YB1]

216. ת״ח נַפְשָׁא וְרוּחָא אִשְׁתַּתְּפִי כַּחֲדָא לְעָלְמִין. תָּנָא פּוּלְחָנָא שְׁלִימְתָא דְּבָעֵי בַּר נָשׁ לְמִפְלַח לְקוּדְשָׁא בְּרִיךְ הוּא, כְּמָה דְּתַנִּינָן וְאָהַבְתָּ אֶת יְיָ׳ אֱלֹהֶיךָ וְגוֹ׳. דְּיַרְחִים לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא רְחִימוּתָא דְּנַפְשׁ מִמָּשׁ, וְדָא הוּא רְחִימוּתָא שְׁלִימְתָא, רְחִימוּתָא דְּנַפְשֵׁיהּ וְרוּחֵיהּ. כְּמָה דְּאִתְדַּבְּקוּ אִלֵּין בְּגוּפָא, וְגוּפָא רָחִים לוֹן. כַּךְ יִתְדָּבַק ב״נ לְרַחֲמָא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, רְחִימוּתָא דְּנַפְשֵׁיהּ וְרוּחֵיהּ, לְאַדְבְּקָא בֵּיהּ. הה״ד נַפְשִׁי אִוִּיתִיךָ בַּלַּיְלָה נַפְשִׁי מַמָּשׁ.

217. "With my spirit within me I seek You," MEANING I will cling to You with much love at night. Man needs to rise every night out of love for the Holy One, blessed be He, to toil with His service until morning rises, so there will be drawn upon him a thread of grace. We have learned that fortunate is the portion of man that loves the Holy One, blessed be He, with this love. The world survives thanks to these truly righteous ones who so love the Holy One, blessed be He, and they have sway over all harmful edicts that appear above and below.

217. אַף רוּחִי בְּקִרְבִּי אֲשַׁחֲרֶךָּ, אִתְדַּבְּקָא בָּךְ בִּרְחִימוּתָא סַגִּיאָה, בַּלַּיְלָה. דְּבָעֵי בַּר נָשׁ מֵרְחִימוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא, לְמֵיקַם בְּכָל לֵילְיָא, לְאִשְׁתַּדְּלָא בְּפוּלְחָנֵיהּ, עַד דְּיִתְעַר צַפְרָא, וְיִתְמְשַׁךְ עָלֵיהּ חוּטָא דְּחֶסֶד. דְּתַנְיָא, זַכָּאָה חוּלְקֵיהּ דְּהַהוּא ב״נ דְּרָחִימוּתָא דָּא רָחִים לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, וְהָנֵי זַכָּאֵי קְשׁוֹט דְּמְרַחֲמִין לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא הָכִי, עָלְמָא מִתְקַיְּימָא בְּגִינֵיהוֹן, וְשַׁלְטִין עַל כָּל גְּזִירִין קָשִׁין דְּלְעֵילָא וְתַתָּא.

218. We have learned that the pious one, whose Ruach and Nefesh cling to the above, to the Holy King, with the proper love, will rule upon the earth below and what he decrees for the world will come to pass. How do we know this? From Elijah, as it is written, "As Hashem the Elohim of Yisrael lives, before whom I stood, there shall not be dew or rain these years, but acording to my word" (I Melachim 17:1).

218. תָּאנָא, הַהוּא זַכָּאָה דְּאִתְדַּבַּק בְּרוּחֵיהּ וְנַפְשֵׁיהּ לְעֵילָא, בְּמַלְכָּא קַדִּישָׁא, בִּרְחִימוּתָא כַּדְקָא יֵאוֹת. שַׁלִּיט בְּאַרְעָא דְּלְתַתָּא, וְכָל מַה דְּגָזַר עַל עָלְמָא אִתְקַיָּים. מנ״ל, מֵאֵלִיָּהוּ. דִּכְתִיב חַי יְיָ׳ אֲשֶׁר עָמַדְתִּי לְפָנָיו אִם יִהְיֶה הַשָּׁנִים הָאֵלֶּה טַל וּמָטָר כִּי אִם לְפִי דְּבָרִי.

219. Come and see: When the holy souls come from above downwards and the pious of the world draw them from the King and the Queen, NAMELY FROM THE UNION OF MALE AND FEMALE, there are few THAT MERIT it, that at the precise moment when they descend TO EARTH, they are standing AND SERVING before the King, who pleases to look at it. AFTERWARDS, IT DESCENDS INTO THE WORLD. When the Holy One, blessed be He, blew the breath INTO EVERY SINGLE SOUL AND into every angel in Heaven, all the hosts were created and stood complete, as we have established. This is what the verse says, "And all the hosts of them by the breath of His mouth" (Tehilim 33:6). Among THE SOULS, there are those that remain STANDING BEFORE THE HOLY ONE, BLESSED BE HE, AS MENTIONED, until the Holy One, blessed be He, causes them to descend.

219. תָּא חֲזֵי, בְּשַׁעֲתָא דְּאַתְיָין נִשְׁמָתִין קַדִּישִׁין מֵעֵילָא לְתַתָּא, וְאִינּוּן זַכָּאֵי עָלְמָא, מְשַׁלְּפֵי לְהוּ מִמַּלְכָּא וּמַטְרוֹנִיתָא, זְעִירִין אִינּוּן, דִּבְהַהוּא שַׁעֲתָא דְּנָחִית, קַיְּימָא קָמֵי מַלְכָּא, וּרְעוּתָא דְּמַלְכָּא לְאִסְתַּכְּלָא בָּהּ, כְּמָה דְּאוֹקִימְנָא, בְּשַׁעֲתָא דְּנָשַׁב קוּדְשָׁא בְּרִיךְ הוּא רוּחָא בְּכָל חֵילָא וְחֵילָא דִּשְׁמַיָּא, כֻּלְּהוּ חַיָּילִין אִתְעֲבִידוּ, וְקַיְּימֵי בְּקִיּוּמַיְיהוּ, הה״ד וּבְרוּחַ פִּיו כָּל צְבָאָם. וּמִנַּיְיהוּ אִתְעַכְּבוּ עַד דְּקוּדְשָׁא בְּרִיךְ הוּא אָחִית לְהוּ לְתַתָּא.

220. We have learned that from the day the world was created, THE SOULS OF THE GREAT PIOUS ONES have stood before the Holy One, blessed be He, held back IN HIS PRESENCE. THE HOLY ONE, BLESSED BE HE, WATCHES THEM until the time arrives to send them below, MEANING TO BECOME CLOTHED WITH A BODY, and they rule above and below. Thus the verse, "As Hashem the Elohim of Yisrael lives, before whom I stood." It doesn't say, 'I stand', but "I stood," MEANING BEFORE DESCENDING TO THIS WORLD. Afterwards, he returned to his place IN HEAVEN and entered his chamber. Other SOULS do not ASCEND TO THEIR PLACE until they die. This is because they never stood earlier BEFORE THE HOLY ONE, BLESSED BE HE, ON THAT LEVEL of the others, NAMELY ENOCH AND ELIJAH THAT MERITED TO ASCEND TO THEIR PLACE WHEN STILL ALIVE. For this reason, Elijah became a messenger and angel above, AND ENOCH TOO. And these were those that clung most to the King, MEANING MORE THAN AN ANGEL.

220. וְתָאנָא, מִיּוֹמָא דְּאִתְבְּרֵי עָלְמָא, קַיְּימֵי קַמֵּיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, וְאִתְעַכְּבוּ עַד דְּמָטָא זִמְנָא לְאַחֲתָא לוֹן בְּאַרְעָא, וְאִלֵּין שְׁלִיטוּ לְעֵילָא וְתַתָּא, הה״ד חַי יְיָ׳ אֲשֶׁר עָמַדְתִּי לְפָנָיו, אֲשֶׁר אֲנִי עוֹמֵד לָא כְּתִיב, אֶלָּא אֲשֶׁר עָמַדְתִּי. לְבָתַר אַהְדָּר לְאַתְרֵיהּ, וְסָלִיק לְאִדְּרֵיהּ, וְאִינּוּן אָחֳרָנִין לָא סַלְּקִין עַד דִּימוּתוּן. בְּגִין דְּלָא קַיְּימוּ קוֹדֶם לְכֵן כְּאִינּוּן אָחֳרָנִין. וּבְגִין כַּךְ אֵלִיָּהוּ אִתְעֲבִיד שְׁלִיחָא, מַלְאָכָא לְעֵילָא, וְאִלֵּין דְּמִתְדַּבְּקָן יַתִּיר לְמַלְכָּא.

221. I found in the book of Adam that all Holy Spirits above, MEANING ANGELS, do the mission OF THE HOLY ONE, BLESSED BE HE, and all come from one place. The souls of the righteous COME from two levels joined into one. Therefore, they ascend higher THAN ANGELS and their levels are greater THAN ANGELS. This is so. All those that were hidden there went down and up during their lifetime, such as Enoch, who did not die. We have already established this matter regarding Enoch and Elijah.

221. אַשְׁכַּחְנָא בְּסִפְרָא דְּאָדָם קַדְמָאָה דְּכָל רוּחִין קַדִּישִׁין דִּלְעֵילָא, עָבְדִין שְׁלִיחוּתָא, וְכֻלְּהוּ אַתְיָין מֵאַתַר חַד. דְּנִשְׁמָתְהוֹן דְּצַדִּיקַיָּיא מִתְּרֵי דַּרְגִּין דְּכְלִילָן בְּחַד, וּבְגִין כַּךְ סַלְּקִין יַתִּיר, וְדַרְגֵּיהוֹן יַתִּיר, וְהָכִי הוּא. וְכָל אִינּוּן דַּהֲווֹ טְמִירִין תַּמָּן, נַחֲתוּ וּסְלִיקוּ בְּחַיֵּיהוֹן, כְּגוֹן חֲנוֹךְ דְּלָא אִשְׁתְּכַח בֵּיהּ מִיתָה. וְהָא אוֹקִימְנָא מִלָּה דָּא, בַּחֲנוֹךְ וְאֵלִיָּהוּ.

222. We have learned that 125,000 levels of the pious souls arose in the desire OF THE HOLY ONE, BLESSED BE HE, before the world was created. The Holy One, blessed be He, designated them for this world in every generation. They ascend, fly in the world, and join in the bundle of life, MEANING MALCHUT. In the future, the Holy One, blessed be He, will renew the world with them. About them, it is written, "For as the new heavens and the new Earth..." (Yeshayah 66:22).

222. וְתָאנָא מְאָה וְעֶשְׂרִין וַחֲמֵשׁ אֶלֶף דַּרְגִּין לְנִשְׁמָתְהוֹן דְּצַדִּיקַיָּיא, סְלִיקוּ בִּרְעוּתָא, עַד לָא אִתְבְּרֵי עָלְמָא, דְּקוּדְשָׁא בְּרִיךְ הוּא מְזַמְּנָא לְהוּ בְּעָלְמָא דֵּין, בְּכָל דָּרָא וְדָרָא, וְסַלְּקִין וְטָאסִין עָלְמָא, וּמִתְקַשְּׁרֵי בִּצְרוֹרָא דְּחַיֵּי, וְזַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְחַדְּתָא עָלְמָא בְּהוּ, עָלַיְיהוּ כְּתִיב, כִּי כַּאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה וְגוֹ׳.

223. תְּעַנּוּ אֶת נַפְשׁוֹתֵיכֶם, נַפְשׁוֹתֵיכֶם קָאָמַר, בְּגִין דְּיִשְׂרָאֵל מִשְׁתַּכְחִין קֳמֵי מַלְכָּא קַדִּישָׁא זַכָּאִין, וְיֵהֵא רְעוּתָא דִּלְהוֹן לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא, וּלְאִתְדַּבְקָא בֵּיהּ, בְּגִין דְּיִתְכַּפֵּר לְהוּ חוֹבַיְיהוּ. וְעַל דָּא, מַאן דְּאָכַל וְשָׁתֵי בְּתִשְׁעָאָה, וּמְעַנְּגָא נַפְשֵׁיהּ בְּמֵיכְלָא וּמִשְׁתְּיָיא, אִשְׁתְּכַח בַּעֲשִׂירָאָה עִנּוּיָא דְּנַפְשָׁא בְּתְרֵין חוּלָקִין, וְאִשְׁתְּכַח כְּאִלּוּ אִתְעַנֵּי תְּשִׁעָאָה וַעֲשִׂירָאָה. אֶת נַפְשׁוֹתֵיכֶם: לְאַכְלְלָא כֻּלָּא, גּוּפָא וְנַפְשָׁא, וּלְאִתְכַּנְּעָא בְּהַאי יוֹמָא, לְאִתְכַּפְּרָא עַל חוֹבֵיהוֹן.

223. "You shall afflict your souls..." (Vayikra 16:29). It says "your souls" in order that Yisrael be found meritorious before the Holy King, and meet with the goodwill of the Holy One, blessed be He. They must cling to Him in order that all their sins may be forgiven. Therefore, whoever eats and drinks on the ninth day and pleasures his soul with food and drink will find himself with the affliction on the tenth day doubled, and it will be considered as if he fasted on the ninth and tenth. "Your souls" includes all, body and soul, to surrender on this day in order to have atonement for sins.

224. תָּאנָא כִּי בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם. בַּיּוֹם הַזֶּה. הַיּוֹם הַזֶּה מִבָּעֵי לֵיהּ. אֶלָּא בַּיּוֹם הַזֶּה דַּיְיקָא, דְּבֵיהּ אִתְגְּלֵי עַתִּיקָא קַדִּישָׁא, לְכַפָּרָא עַל חוֹבֵיהוֹן דְּכֹלָּא.

224. We have learned that "for on that day will He forgive you" (Ibid.). HE ASKS: IT SAYS, "on that day," but it should read 'that day'. HE ANSWERS, "On that day" is precise, as Atika Kadisha, MEANING KETER, is revealed in it to forgive everyone's sins.

38. "A little city"

Rabbi Aba talks about the verse, "There was a little city, and few men within it," saying that there are few who deserve to live there, and that God comes to join with them and live there and protect it. There is a wise man who lives there, and he is wise because he studies the Torah and keeps its precepts. But his wisdom is despised, as people do not want to pay attention to the Torah.

225. ד"א תְּעַנּוּ אֶת נַפְשׁוֹתֵיכֶם. ר' אַבָּא פָּתַח וְאָמַר, עִיר קְטַנָּה וַאֲנָשִׁים בָּהּ מְעָט וְגוֹ', עִיר קְטַנָּה, הָא אוּקְמוּהָ. אֲבָל עִיר קְטַנָּה, כד"א, עִיר עֹז לָנוּ יְשׁוּעָה יָשִׁית וְגוֹ'. וּכְתִיב וְלֹא אָבֹא בְּעִיר. עִיר קְטַנָּה, זְעֵירָא הִיא, דְּהִיא בַּתְרָאָה מִכֹּלָּא, תַּתָּאָה מִכֹּלָּא, שׁוּרוֹי רַבְרְבִין, תַּקִּיפִין, קַדִּישִׁין, עִיר הַקֹּדֶשׁ אִקְרֵי. וַאֲנָשִׁים בָּהּ מְעָט, זְעִירִין אִינּוּן דְּזַכָּאן לְסַלְקָא לְגַוָּהּ, וּלְמִשְׁרֵי בָּהּ, כד"א מִי יַעֲלֶה בְהַר יְיָ' וּמִי יָקוּם בִּמְקוֹם קָדְשׁוֹ וְגוֹ'. וְעַ"ד אֲנָשִׁים בָּהּ מְעָט.

225. Another explanation for, "You shall afflict your souls" (Vayikra 16:29): Rabbi Aba opened the discussion saying, "There was a little city, and few men within it" (Kohelet 9:14). "A little city" has been explained. Yet the little city is as in, "We have a strong city; He sets up salvation..." (Yeshayah 26:1) and, "And I will not come as an enemy (also: 'in a city')" (Hoshea 11:9), WHERE CITY REFERS TO MALCHUT. "A little city" is small, because it is the last of all SFIROT and the lowest of them all. Its walls are large, strong and holy, and it is called a holy city. "And few men within it": Few are those who merit to enter within and dwell there, as the verse says, "Who shall ascend into the mountain of Hashem? or who shall stand in His holy place?..." (Tehilim 24:3). Therefore, "and few men within it."

226. וּבָא אֵלֶיהָ מֶלֶךְ גָּדוֹל, דָּא קוּדְשָׁא בְּרִיךְ הוּא. לְאִזְדַּוְּוגָא בָּהּ, וּלְמִשְׁרֵי בָּהּ, וְסָבַב אוֹתָהּ, כד"א וַאֲנִי אֶהְיֶה לָּהּ נְאֻם יְיָ' חוֹמַת אֵשׁ סָבִיב וְגוֹ'. וּבְנָה עָלֶיהָ מְצוֹדִים גְּדוֹלִים, דְּבָנָה שׁוּרוֹי, רַבְרְבִין תַּקִּיפִין יָאֶיאָן וְשַׁפִּירִין קַדִּישִׁין. עִיר הַקֹּדֶשׁ אִקְרֵי, וְכָל יְקָרָא דְּמַלְכָּא עִלָּיל בְּגַוָּהּ. וּבג"כ, הִיא בִּלְחוֹדָהָא כְּלִילָא מִכָּל עִטְרֵי דְּמַלְכָּא, וְכָל עִטְרֵי מַלְכָּא בָּהּ מִתְעַטְּרִין. בְּג"כ, וַאֲנָשִׁים בָּהּ מְעָט כְּתִיב.

226. "And there came a great King against (or: 'to') it" (Kohelet 9:14). This refers to the Holy One, blessed be He, who comes to join with it and reside in it. "And besieged (or: 'circled') it" as the verse says, "'For I', says Hashem, 'will be to her a wall of fire round about...'" (Zecharyah 2:9). "And built great siegeworks against it" (Kohelet 9:14) means that He builds its big, strong, fine, beautiful and holy walls, MEANING THE PROTECTION THAT EXTERNAL FORCES WILL NOT BE NURTURED FROM IT. It is called the holy city. All the majesty of the King He brought within. Therefore, it alone comprises all crowns of the King, BEING THE MOCHIN OF ZEIR ANPIN, ACCORDING TO THE SECRET OF THE VERSE, "A VIRTUOUS WOMAN IS A CROWN TO HER HUSBAND" (MISHLEI 12:4). ZEIR ANPIN IS NOT CROWNED WITH THE ILLUMINATION OF CHOCHMAH, SAVE WHEN HE IS UNITED WITH MALCHUT, SINCE CHOCHMAH IS REVEALED IN MALCHUT ONLY, and all crowns of the King are decorated with it. For this reason, there are "few men within it," AS NOT ALL PEOPLE MERIT IT.

227. "Now there was found in it a poor (Heb. misken) wise man" (Kohelet 9:15). This resembles what is written, "He that has clean hands, and a pure heart" (Tehilim 24:4). HE IS CALLED "Misken" in accordance with the words, "And they built for Pharaoh treasure (Heb. miskenot) cities" (Shemot 1:11), MEANING he is crowned with crowns of strength, with the crowns of Torah and with the crowns of the Torah precepts of the King. He is called wise, because he merits wisdom, AS MALCHUT IS CALLED THE LOWER CHOCHMAH BECAUSE IN HER CHOCHMAH REVEALED, AS MENTIONED. ALSO, HE IS CALLED wise, because he is wiser than all PEOPLE to contemplate the service of his Master, so he may gain enough merit to enter that service. This is the idea of the verse, "And he by his wisdom saved the city" and "saved" is to be understood as, "Let me go away, I pray you, and see my brothers" (I Shmuel 20:29). Also, "let me escape there" (Beresheet 19:20) SPEAKS ABOUT RESCUE. Here also, "And he by his wisdom saved the city": THROUGH HIS MEDITATION, HE SAVED IT FROM THE EXTERNAL FORCES FEEDING UPON IT.

227. וּמָצָא בָהּ אִישׁ מִסְכֵּן וְחָכָם, הה"ד נְקִי כַפַּיִם וּבַר לֵבָב. מִסְכֵּן: כד"א וַיִּבֶן עָרֵי מִסְכְּנוֹת לְפַרְעֹה, מִתְעַטָּר בְּעִטְרִין תַּקִּיפִין, בְּעִטְרֵי אוֹרַיְיתָא, בְּעִטְרֵי פִּקּוּדֵי אוֹרַיְיתָא דְּמַלְכָּא. וְחָכָם, דְּזָכֵי בָּהּ בְּהַאי חָכְמָה. וְחָכָם, דְּהוּא חַכִּים יַתִּיר מִכֹּלָּא לְעַיְּינָא בְּפוּלְחָנָא דְּמָארֵיהּ, בְּגִין לְמִזְכֵּי בָּהּ, וּלְאַעֲלָא בָּהּ. הֲדָא הוּא דִּכְתִיב, וּמִלַּט הוּא אֶת הָעִיר בְּחָכְמָתוֹ. וּמִלַּט: כְּמוֹ אִמָּלְטָה נָּא וְאֶרְאֶה אֶת אֶחָי, אִמָּלְטָה נָא שָׁמָּה. אוּף הָכָא וּמִלַּט הוּא אֶת הָעִיר בְּחָכְמָתוֹ.

228. "Yet no man remembered that poor man" (Kohelet 9:15) MEANING THAT no one remembered to perform the commandment of the Torah and to toil in the Torah as that poor man that joined to everything in order to merit it. "Then said I, wisdom is better than strength" (Kohelet 9:16), MEANING permission to enter that world is given only to truly righteous men, to those who toil in Torah day and night, as well as crown themselves with the commandments of the Torah in this world to arrive with them in the World to Come.

228. וְאָדָם לֹא זָכַר אֶת הָאִישׁ הַמִּסְכֵּן הַהוּא, וְאָדָם לֹא זָכַר, לְמֶעְבַּד פִּקּוּדֵי אוֹרַיְיתָא, לְאִשְׁתַּדְּלָא בְּאוֹרַיְיתָא, כְּהַהוּא גְּבַר מִסְכְּנָא דְּאִתְחַבַּר בְּכֹלָּא, בְּגִין לְמִזְכֵּי בָּהּ. וְאָמַרְתִּי אֲנִי טוֹבָה חָכְמָה מִגְּבוּרָה. דְּהָא בְּהַהוּא עָלְמָא, לָא יְהֵבִין רְשׁוּ לְמֵיעַל, בַּר הָנֵי זַכָּאֵי קְשׁוֹט, הָנֵי דְּמִשְׁתַּדְּלֵי בָּהּ בְּאוֹרַיְיתָא יוֹמָא וְלֵילֵי, וּמִתְעַטְּרֵי בְּפִקּוּדֵי אוֹרַיְיתָא בְּהַאי עָלְמָא, לְמֵיעַל בְּהוּ לְעָלְמָא דְּאָתֵי.

229. "Nevertheless the poor man's wisdom is despised, and his words are not heard" (Ibid.). As people do not WISH TO look at him, they do not want to be with him and pay attention to his words. We have learned that all who pay attention to the words of Torah are fortunate in this world. It is as if they have received the Torah from Sinai. One should even listen to words of the Torah from anyone. One who lends an ear to him gives honor to the Holy King and glory to the Torah, and about him is written, "This day you are become the people of Hashem your Elohim" (Devarim 27:9).

229. וְחָכְמַת הַמִּסְכֵּן בְּזוּיָה וּדְבָרָיו אֵינָם נִשְׁמָעִים. דְּהָא בְּנֵי נָשָׁא לָא מִסְתַּכְּלִין בֵּיהּ, וְלָא בָּעָאן לְאִתְחַבְּרָא בֵּיהּ, וּלְאָצִית לְמִלּוֹי. דְּתָנָא, כָּל מַאן דְּאָצִית לְמִלּוֹי דְּאוֹרַיְיתָא, זַכָּאָה הוּא בְּהַאי עָלְמָא, וּכְאִלּוּ קַבִּיל תּוֹרָה מִסִּינַי. וַאֲפִילּוּ מִכָּל בַּר נָשׁ נָמֵי בָּעֵי לְמִשְׁמַע מִלּוֹי דְּאוֹרַיְיתָא. וּמַאן דְּאַרְכִּין אוּדְנֵיהּ לְקַבְּלֵיהּ, יָהִיב יְקָרָא לְמַלְכָּא קַדִּישָׁא, וְיָהִיב יְקָרָא לְאוֹרַיְיתָא. עָלֵיהּ כְּתִיב, הַיּוֹם הַזֶּה נִהְיֵיתָ לְעַם לַיְיָ אֱלֹהֶיךָ.

39. "Just and victorious"

Rabbi Shimon says that the nations of the Other Side have taken the abundance that should have belonged to Yisrael. But the righteous will eventually be victorious and the queen, Malchut, will return to them. We learn about the seven pillars that the world rests on, and the one pillar, the righteous, or Yesod, that they rest on. Lastly Rabbi Shimon talks about the everlasting statute that God has made for Yisrael.

230. תָּאנָא, יוֹמָא חַד הֲווֹ אַזְלֵי חַבְרַיָּיא עִמֵּיהּ דְּרִבִּי שִׁמְעוֹן, אָמַר ר״ש, חֲמִינָא אִלֵּין עַמִּין כֻּלְּהוּ עִלָּאֵי, וְיִשְׂרָאֵל תַּתָּאֵי מִכֻּלְּהוּ, מַאי טַעֲמָא. בְּגִין דְּמַלְכָּא אַשְׁדַּר מַטְרוֹנִיתָא מִינֵּהּ, וְאָעִיל אַמְהוּ בְּאַתְרָהָא. כד״א, תַּחַת שָׁלֹשׁ רָגְזָה אֶרֶץ וְגוֹ׳. תַּחַת עֶבֶד כִּי יִמְלוֹךְ וְגוֹ׳. וְשִׁפְחָה כִּי תִירַשׁ גְּבִירָתָהּ. מַאן שִׁפְחָה. הִיא כִּתְרָא נוּכְרָאָה, דְּקָטַל קוּדְשָׁא בְּרִיךְ הוּא בּוּכְרָא דִּלְהוֹן בְּמִצְרַיִם. דִּכְתִיב עַד בְּכוֹר הַשִּׁפְחָה אֲשֶׁר אַחַר הָרֵחָיִם. אַחַר הָרֵחָיִם הֲוַת יָתְבָא בְּקַדְמֵיתָא, וְהַשְׁתָּא, הַאי שִׁפְחָה תִּירַשׁ גְּבִירָתָהּ.

231. בָּכָה ר״ש וְאָמַר, מַלְכָּא בְּלָא מַטְרוֹנִיתָא, לָא אִקְרֵי מַלְכָּא. מַלְכָּא דְּאִתְדַּבָּק בְּשִׁפְחָה בְּאַמְהוּ דְּמַטְרוֹנִיתָא, אָן הוּא יִקְרָא דִּילֵיהּ. וּזְמִינָא קָלָא לְבַשְּׂרָא לְמַטְרוֹנִיתָא, וְלֵימָא גִּילִי מְאֹד בַּת צִיּוֹן הָרִיעִי בַּת יְרוּשָׁלִַם הִנֵּה מַלְכֵּךְ יָבֹא לָךְ צַדִּיק וְנוֹשָׁע הוּא. כְּלוֹמַר, צַדִּיק הוּא נוֹשָׁע, בְּגִין דַּהֲוָה רָכִיב עַד הַשְׁתָּא בַּאֲתַר דְּלָאו דִּילֵיהּ, בַּאֲתַר נוּכְרָאָה, וְיָנִיק לֵיהּ.

232. וְעַל דָּא כְּתִיב עָנִי וְרוֹכֵב עַל חֲמוֹר, עָנִי הֲוָה בְּקַדְמֵיתָא, וְרוֹכֵב עַל חֲמוֹר, כְּמָה דְּאוֹקִימְנָא, אִינּוּן כִּתְרִין תַּתָּאִין דְּעַמִּין עע״ז, דְּקָטִיל קוּדְשָׁא בְּרִיךְ הוּא בּוּכְרָא דִּלְהוֹן בְּמִצְרַיִם, הה״ד וְכָל בְּכוֹר בְּהֵמָה, וְהָא אוֹקִימְנָא מִלֵּי. כְּבְיָכוֹל צַדִּיק וְנוֹשָׁע הוּא, הוּא וַדַּאי יַתִּיר מִכֹּלָּא. בְּגִין דְּעַד הַשְׁתָּא שָׁארִי צַדִּיק בְּלָא צֶדֶק. וְהַשְׁתָּא דְּזִדְוַוגוּן כַּחֲדָא, צַדִּיק וְנוֹשָׁע הוּא, דְּהָא לָא יָתִיב בְּסִטְרָא אָחֳרָא. תָּאנָא, הַצַּדִּיק אָבַד וְאֵין אִישׁ שָׂם עַל לֵב וְגוֹ׳, הַאי קְרָא קַשְׁיָא, הַצַּדִּיק אָבַד, נֶאֱבַד מִבָּעֵי לֵיהּ, מַהוּ אָבַד. אֶלָּא אָבַד מִמָּשׁ, וּמַאי אָבַד. אָבַד לְמַטְרוֹנִיתָא, וְאִתְדַּבָּק בַּאֲתַר אָחֳרָא, דְּאִקְרֵי שִׁפְחָה.

233. א״ר יִצְחָק לְר׳ שִׁמְעוֹן, אִי נִיחָא קָמֵי דְּמָר, הָא דְּתַנִּינָן, דִּכְתִיב וְצַדִּיק יְסוֹד עוֹלָם, מַאן דְּאָמַר, דְּעַל שִׁבְעָה קַיְּימִין קַיְּימָא עָלְמָא. וּמַאן דְּאָמַר, עַל חַד קַיְּימָא עָלְמָא, הֵיךְ מִתְיַישְׁבָן מִלֵּי. אָמַר לֵיהּ, כֹּלָּא מִלָּה חַד הוּא, דְּהָא ז׳ אִינּוּן וּבְהוּ אִית חַד קַיְּימָא, דְּאִקְרֵי צַדִּיק, וְקַיְּימֵי עָלֵיהּ, וְעָלְמָא בְּהַאי אִתְקַיְּימָא. וְכַד אִתְקַיְּימָא עָלְמָא עָלֵיהּ, כְּאִלּוּ אִתְקַיְּים עַל כֻּלְּהוּ שִׁבְעָה. וְעַ״ד כְּתִיב, וְצַדִּיק יְסוֹד עוֹלָם. וְהָא אוֹקִימְנָא מִלֵּי בְּכַמָּה אֲתַר.

230. We have learned that one day the friends were walking with Rabbi Shimon. Rabbi Shimon said, I see all nations are higher above and Yisrael are below all. Why? It is because the King has dismissed the Queen from Him, and invited a maid in her stead, as the verse says, "For three things the earth is disquieted...for a slave when he becomes king...and a handmaid that is heir to her mistress" (Mishlei 30:21-23). Who is this handmaid? She is the foreign kingdom OF THE OTHER SIDE, whose firstborn Hashem smote in Egypt, as is written, "Even to the firstborn of the maidservant that is behind the mill" (Shemot 11:5). At first, she used to sit behind the millstone, but now she is "a handmaid that is heir to her mistress." INSTEAD OF EXTENDING HER ABUNDANCE TO HOLY MALCHUT, THIS MAID OF THE OTHER SIDE TAKES ALL THE ABUNDANCE AND EXTENDS IT TO THE NATIONS THAT ARE FROM HER SIDE.

231. Rabbi Shimon wept and said: A king without a queen is not considered a king, so a king who clings to a maid who is the servant of the queen, where is his honor? A voice will inform the Queen saying, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold your king comes to you: he is just and victorious" (Zecharyah 9:9). The Righteous, YESOD, is victorious, because until now he rode in a place that is not his, in a strange place, NAMELY THE MAID, and nurtured it. NOW THE QUEEN RETURNS TO HIM.

232. About this, it is written, "Humble, and riding upon an ass" (Ibid.), as he was poor at first "and riding upon an ass." As we have established, it refers to the lower crowns of the idolatrous nations, the firstborn of which Hashem killed in Egypt, AS THEY ARE CONSIDERED "AN ASS." This is the meaning of, "And all the firstborn of cattle" (Shemot 11:5). We have established this matter so to speak with "just and victorious" MEANING that he is more VICTORIOUS than anyone. Until now, the Righteous, NAMELY YESOD, resided without righteousness, DENOTING MALCHUT. Now that THE RIGHTEOUS AND RIGHTEOUSNESS are joined, he is "just and victorious," because he NO LONGER dwells in the Other Side. We have learned that "the righteous perishes (lit. 'is lost'), and no man lays it to heart" (Yeshayah 57:1). This verse is complicated. IT READS "lost" when it should be written 'is lost'. So what is the meaning of "lost"? HE ANSWERS: He really lost. What did he lose? The Queen - and he joined another place called maid.

233. Rabbi Yitzchak said to Rabbi Shimon: If it pleases my master, we have learned "but the righteous is an everlasting foundation" (Mishlei 10:25). Some explain that the world rests upon seven pillars, but some say the world rests on one pillar, NAMELY YESOD, AS THE VERSE SAYS, "BUT THE RIGHTEOUS IS AN EVERLASTING FOUNDATION." How do we reconcile these words SO THAT THEY DON'T CONFLICT? He answered: They all pertain to the same idea. There are seven - THE SEVEN SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT - and among them, there is one pillar called Righteous, WHO IS YESOD. THE SEVEN rest upon it and the world is sustained upon it. As it rests upon it, it is as if it rests upon all the seven, SINCE YESOD CONSISTS OF SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. Therefore, it is written, "But the righteous is an everlasting foundation (Heb. Yesod)" and we have several times established these matters.

234. וְתָאנָא, הַאי שִׁפְחָה זְמִינָא לְשַׁלְּטָאָה בְּאַרְעָא קַדִּישָׁא דִּלְתַתָּא, כְּמָה דַּהֲוַת מַטְרוֹנִיתָא שַׁלְּטָא בְּקַדְמֵיתָא, דִּכְתִיב צֶדֶק יָלִין בָּהּ, וְהַשְׁתָּא שִׁפְחָה כִּי תִירַשׁ גְּבִירְתָּהּ בְּכֹלָּא. וְזַמִּין קוּדְשָׁא בְּרִיךְ הוּא, לְאָתָבָא לְמַטְרוֹנִיתָא לְאַתְרָהָא כְּקַדְמֵיתָא, וּכְדֵין מִמַּאן הוּא חֶדְוָותָא, הֲוֵי אֵימָא חֶדְוָותָא דְּמַלְכָּא, וְחֶדְוָותָא דְּמַטְרוֹנִיתָא. חֶדְוָותָא דְּמַלְכָּא, בְּגִין דְּיֵתוּב לָהּ וְיִתְפְּרַשׁ מִשִּׁפְחָה, כַּדְקָא אֲמִינָא. וְחֶדְוָותָא דְּמַטְרוֹנִיתָא, בְּגִין דְּיֵתוּב לְאִזְדַּוּוּגָא בְּמַלְכָּא, הה"ד גִּילִי מְאֹד בַּת צִיּוֹן וְגוֹ'.

234. We have learned that this maid would eventually rule the Holy Land below, just as the Queen ruled at first, as it says, "Righteousness lodged in it" (Yeshayah 1:21), REFERRING TO MALCHUT CALLED RIGHTEOUSNESS, but now "a handmaid that is heir to her mistress" in every respect, BOTH ABOVE AND BELOW. However, the Holy One, blessed be He, will in the future return the Queen to her original position and then whose joy will it be? One says: The joy of the King and Queen. It is the joy of the King for returning to her and casting off the maid as we said. It is the joy of the Queen, because she has returned to join the King. This is the essence of, "Rejoice greatly, O daughter of Zion."

235. תָּא חֲזֵי, כְּתִיב וְהָיְתָה זֹאת לָכֶם לְחֻקַּת עוֹלָם. וְהָיְתָה לָכֶם מִבָּעֵי לֵיהּ, מַאי זֹאת. הָא דְּאַמְרָן, לְחֻקַּת עוֹלָם. בְּכָל אֲתַר וַאֲתַר חֻקַּת עוֹלָם אִתְקְרֵי, גְּזֵרָה דְּמַלְכָּא, דְּעַיְּיל כָּל נְמוּסוֹי בַּאֲתַר דָּא, וְאַסְתִּים לוֹן, כְּמָאן דְּסָתִים כֹּלָּא, בְּאַסְקוּפָא חֲדָא. חֻקַּת עוֹלָם וַדַּאי. בְּהַאי זֹאת רָשִׁים וְחָקַק כָּל גְּנִיזִין דִּילֵיהּ, וְכָל טְמִירִין דִּילֵיהּ.

235. Come and see that it is written, "And this (Heb. zot fem.) shall be an everlasting statute to you" (Vayikra 16:34). HE QUESTIONS: It should read, 'It shall be...to you'. Wherefore the word zot? HE ANSWERS: THE EXPLANATION OF THE VERSE IS as we said. It is an everlasting statute, WHICH IS MALCHUT, which is always referred to as "an everlasting statute," WHICH MEANS the decree of the King, as He placed all His laws in this place, MALCHUT, and sealed them as one seals everything in a storehouse. IT IS assuredly "an everlasting statute." In this "zot" DENOTING MALCHUT, He marks and engraves all His storehouses and hidden things.

40. "You shall afflict your souls"
Rabbi Shimon tells us that one should eat and drink on the ninth of the month more than any other day. On the tenth day, the judgments cause wisdom to be revealed. We read that the children of Yisrael were only exiled because they renounced God, and He forgives them on the Day of Atonement.

236. בַּחֹדֶשׁ הַשְּׁבִיעִי בֶּעָשׂוֹר לַחֹדֶשׁ. בֶּעָשׂוֹר דַּיְיקָא, כְּמָה דְּאוֹקִימְנָא. תְּעַנּוּ אֶת נַפְשׁוֹתֵיכֶם, וַדַּאי הָכִי הוּא, וְהָא אִתְּמַר נַפְשׁוֹתֵיכֶם וַדַּאי. דְּהָא בְּנַפְשָׁא תַּלְיָא מִלְּתָא, וּבְגִין כַּךְ, אֲכִילָה וּשְׁתִיָּה מִתְּשִׁיעָאָה, יַתִּיר מִיּוֹמָא אָחֳרָא. ואע"ג דְּהַאי מִלָּה אִתְּמַר בְּגַוְונָא אָחֳרָא, וְכֹלָּא שַׁפִּיר, וְהַאי וְהַאי מִלָּה חֲדָא, וְכָל חַד בְּאַתְרֵיהּ, וְהָכִי הוּא.

236. "In the seventh month, on the tenth day of the month" (Vayikra 16:29). Tenth is exact as we have learned THAT TENTH DENOTES MALCHUT. "You shall afflict your souls" (Ibid.): This is exact. We have learned "your souls (Nefashot)" indeed, as it all depends upon Nefesh, AS THE LIGHT OF MALCHUT IS CALLED NEFESH AND NEFESH ALWAYS DENOTES MALCHUT. For this reason, one should eat and drink from the ninth of the month, DENOTING YESOD, more than any other day. Even though we learned this in another manner, it is all very well. They amount to the same thing and each thing is in its own place. This is how it should be.

237. וְתָאנָא, בְּהַאי יוֹמָא, כָּל חֵידוּ, וְכָל נְהִירוּ, וְכָל וַתְּרָנוּתָא דְּעָלְמִין, כֻּלְּהוּ תַּלְיָין בְּאִימָא עִלָּאָה, דְּכָל מַבּוּעִין נַגְדִּין וְנָפְקִין מִנָּהּ. וּכְדֵין נְהִירִין כָּל אִינּוּן בּוּצִינִין, וְנַהֲרִין בְּנְהִירוּ בְּחֶדְוָותָא, עַד דְּמִתְבְּסַם כֹּלָּא. וּכְדֵין כָּל אִינּוּן דִּינִין אִשְׁתְּכָחוּ בְּנְהִירוּ, וְדִינָא לָא אִתְעֲבִיד, וְעַל דָּא תְּעַנּוּ אֶת נַפְשׁוֹתֵיכֶם.

237. We have learned that on that day, all joy and every light and every indulgence in the worlds, NAMELY FORGIVENESS OF SINS, all depend on supernal Ima. All springs are drawn and flow from it, MEANING BOTH THE ILLUMINATION OF CHOCHMAH AND THE ILLUMINATION OF CHASSADIM. Then all these candles glow, BEING THE SECRET OF THE LIGHTS OF THE FIRE WITHIN MALCHUT, and they glow with light and joy until everything becomes fragrant. At that point, all Judgments are within the glow, AS THOSE JUDGMENTS DRAWN FROM THE FIVE AFFLICTIONS CAUSE CHOCHMAH TO SHINE FORTH. IF NOT FOR THEM, THE CHOCHMAH WOULD NOT BECOME REVEALED AS MENTIONED. The Judgment is not being carried out, BUT IS MERELY IMPENDING. This is the meaning of, "You shall afflict your souls," TO ENABLE THE ILLUMINATION OF CHOCHMAH.

238. אָמַר רִבִּי אַבָּא, הָא אוֹקִים לָהּ מֹר, מִן גּוּפָא דְּמַתְנִיתָא, לָא גָּלוּ יִשְׂרָאֵל מֵאַרְצָם, עַד שֶׁכָּפְרוּ בְּקוּדְשָׁא בְּרִיךְ הוּא. דִּכְתִיב, אֵין לָנוּ חֵלֶק בְּדָוִד וְלֹא נַחֲלָה בְּבֶן יִשַׁי, וְהָא אִתְּמַר. קְרָא אַחֲרִינָא אַשְׁכַּחְנָא בְּהַאי, דִּכְתִיב, רְאֵה בֵיתְךָ דָוִד. אָ"ל, הָכִי הוּא וַהַאי, בֵּית דָּוִד אִקְרֵי, כְּמָה דִּכְתִיב בֵּית יַעֲקֹב לְכוּ וְנֵלְכָה בְּאוֹר יְיָ'. בֵּית יַעֲקֹב, כד"א וּבֵית תִּפְאַרְתִּי אֲפָאֵר. לְכוּ וְנֵלְכָה בְּאוֹר יְיָ', דִּכְתִיב וְנָהָר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגָּן, וְנָטַע הַאי גַּן לְאִשְׁתַּעְשָׁעָא בֵּיהּ עִם צַדִּיקַיָּיא, דְּבֵיהּ שַׁרְיָין.

238. Rabbi Aba said: My master has told us from the text of the Mishnah that Yisrael were only exiled from their land for renouncing the Holy One, blessed be He, as it is written, "We have no part in David, neither have we inheritance in the son of Yishai" (II Samuel 20:1). DAVID DENOTES MALCHUT, SO THEY WERE SAYING, "WE HAVE NO PART IN MALCHUT." I have found another verse on this. It is written, "Now see to your own house, David" (I Melachim 12:16). HE QUESTIONS: DOES THE HOUSE OF DAVID ALSO DENOTE MALCHUT? He replied: Certainly MALCHUT is referred to as the house of David, as it is written, "O house of Jacob, come, and let us walk in the light of Hashem" (Yeshayah 2:5). The house of Jacob is similar to that which is written in, "And I will glorify My house of glory (Tiferet)" (Yeshayah 60:7), SINCE JACOB IS TIFERET AND THE HOUSE OF TIFERET IS MALCHUT. IN THE SAME MANNER, THE HOUSE OF DAVID POINTS TO MALCHUT. THE EXPLANATION OF THE VERSE, "O HOUSE OF JACOB, come, and let us walk in the light of Hashem": IT HAS THE SAME MEANING as in, "And a river went out of Eden to water the garden" (Beresheet 2:10). RIVER REFERS TO ZEIR ANPIN THAT WATERS THE GARDEN THAT IS MALCHUT. He planted the Garden to enjoy himself there with the pious ones who dwell within. THEREFORE, IT IS SAID, "O HOUSE OF JACOB," DENOTING MALCHUT, "COME, AND LET US WALK IN THE LIGHT OF HASHEM," WHICH IS ZEIR ANPIN THAT WATERS MALCHUT.

239. תָּאנָא, כְּתִיב אַךְ בֶּעָשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה יוֹם הַכִּפֻּרִים הוּא וְגוֹ' וְעִנִּיתֶם אֶת נַפְשֹׁתֵיכֶם. וּכְתִיב וְהָיְתָה לָכֶם לְחֻקַּת עוֹלָם בַּחֹדֶשׁ הַשְּׁבִיעִי וְגוֹ'. אַךְ דִּכְתִיב מַאי קָא בָּעֵי הָכָא. אָ"ל, לְמִעוּטָא קָא אַתְיָא. דְּכֵיוָן דְּאָמַר וְעִנִּיתֶם אֶת נַפְשֹׁתֵיכֶם בְּתִשְׁעָה לַחֹדֶשׁ, אָמַר לְבָתַר אַךְ בֶּעָשׂוֹר. אַךְ עָשׂוֹר מִבָּעֵי לֵיהּ, דְּבֶעָשׂוֹר תַּלְיָא מִלְּתָא.

239. We have learned that it is written, "Also (lit. 'but') on the tenth day of this seventh month there shall be a day of atonement...and you shall afflict your souls" (Vayikra 23:27). It is also written, "And this shall be a statute for ever to you: that in the seventh month, on the tenth day of the month, you shall afflict your souls" (Vayikra 16:29). IN THE LATTER IT DOES NOT SAY, "BUT ON THE TENTH." What is meant by "but ON THE TENTH" that is written in this verse? He replied to him: It comes to exclude, FOR WHEREVER THE WORD "BUT (HEB. ACH)" IS WRITTEN, ITS PURPOSE IS TO EXCLUDE. Since it is written, "And you shall afflict your souls: on the ninth day of the month" (Vayikra 23:32), so it says later "but on the tenth day." It should merely say, 'but tenth day', ONLY IT TEACHES US that with the tenth rests the whole matter OF "YOU SHALL AFFLICT YOUR SOULS," YET NOT ON THE NINTH DAY OF THE MONTH.

240. אָ"ל אִי הָכִי, אַךְ בַּיּוֹם הָרִאשׁוֹן תַּשְׁבִּיתוּ שְׂאוֹר מִבָּתֵּיכֶם, וְתָנֵינָן אַךְ חִלֵּק, חֲצִיוֹ אָסוּר בַּאֲכִילַת חָמֵץ, וְחֲצִיוֹ מוּתָּר. אוּף הָכָא אַךְ בֶּעָשׂוֹר לַחֹדֶשׁ, אֵימָא דְּחֲצִיוֹ אָסוּר בַּאֲכִילָה, וְחֲצִיוֹ מוּתָּר. אָ"ל אוּף הָכָא בְּוַעֲנִיתֶם אֶת נַפְשֹׁתֵיכֶם תַּלְיָא, דְּהָא עִנּוּי לָא אִשְׁתְּכַח אֶלָּא מִפַּלְגוּת יוֹמָא וּלְהָלְאָה, וְשַׁפִּיר הוּא אַךְ חִלֵּק בְּוַעֲנִיתֶם אֶת נַפְשֹׁתֵיכֶם.

240. He said to him: If so, "but on the first day you shall have put away leaven out of your houses" (Shemot 12:15). We have learned "but" sets a dividing line, meaning for a half day the eating of leaven is prohibited and for a half day it is permitted. It is also written here, "But on the tenth day of the month," meaning a half time forbidden to eat and a half time permitted. So He said to him here also, "And you shall afflict your souls." There is a separation, in that affliction takes place from midday onward, MEANING AFTER THE TIME ALLOTTED TO EATING. Thus "but" divides. This applies to "and you shall afflict your souls" as well.

241. אָמַר רִבִּי אֶלְעָזָר, כְּתִיב, כִּי בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם וְגוֹ'. אֲכַפֵּר עֲלֵיכֶם מִבָּעֵי לֵיהּ. אֶלָּא יְכַפֵּר עֲלֵיכֶם, לְאַכְלָלָא יוֹבְלָא, דְּנָגִיד מַבּוּעֵי לְאַשְׁקָאָה בְּהַאי יוֹמָא לְכָל עִיבָּר, לְאַרְוָאָה כֹּלָּא, וּלְאַשְׁקָאָה כֹּלָּא. וְדָא עֲלֵיכֶם, כְּלוֹמַר, בְּגִינֵיכוֹן לְדַכְּאָה לְכוֹן בְּהַאי יוֹמָא, דִּכְתִיב לִפְנֵי יְיָ' תִּטְהָרוּ. וְלָא יִשְׁלוֹט עָלַיְיכוּ דִּינָא.

241. Rabbi Elazar said: It is written, "For on that day will He forgive you..." (Vayikra 16:30). It should say, 'will I forgive you', AS IF SOMEONE IS SPEAKING FOR HIMSELF. HE ANSWERS, "Will He forgive you" SPOKEN IN THIRD PERSON includes Jubilee, DENOTING BINAH, from which springs flow, MEANING THE ILLUMINATION OF CHOCHMAH, to water on this day all sides and to water and satiate everything. This is the meaning of "you," namely "for you," in order to cleanse you this day, as it says, "that you may be clean of all your sins before Hashem" (Ibid.). Harsh Judgment will not affect you.

242. Rabbi Yehuda said: How lucky were Yisrael that the Holy One, blessed be He, craved them and wished to cleanse them, so that no sin would be found with them, in order that they could be members of His chamber and dwell in His palace. Regarding the future, it is written, "Then will I sprinkle clean water upon you..." (Yechezkel 36:25).

242. רִבִּי יְהוּדָה, אָמַר זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בְּהוּ, וּבְעֵי לְדַכְּאָה לְהוּ, דְּלָא יִשְׁתְּכַח בְּהוּ חוֹבָה, בְּגִין דִּיהוֹן בְּנֵי הֵיכְלֵיהּ, וִידוּרוּן בְּהֵיכְלֵיהּ. וּלְזִמְנָא דְּאָתֵי כְּתִיב, וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים וְגוֹ׳.

41. "Out of the depths I have cried to You, Hashem"
Rabbi Yehuda says that when God wanted to create the world He consulted the Torah, who said that if He did create man, man would sin and make Him angry. The Torah warned God that if he reacted to man's sinful actions the world would not survive. Therefore God did not create the world until He created repentance, and repentance is always available for mankind so people can be cleansed from their sins.

243. Rabbi Yehuda opened the discussion saying, "A song of ascent. Out of the depths I have cried to You, Hashem" (Tehilim 130:1). We have learned that when the Holy One, blessed be He, created the world, He wanted to create man. He took counsel in the Torah. She said before Him: You wish to create this man, he will sin before you. He will anger You and, if You react to him according to his deeds, the world then will not survive before You, certainly not man. THE HOLY ONE, BLESSED BE HE, said to her, "Am I for no reason called an "El, merciful and gracious longsuffering" (Shemot 34:6).

243. רִבִּי יְהוּדָה פָּתַח, שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְיָ׳. תְּנִינָן, בְּשַׁעֲתָא דִּבְרָא קוּדְשָׁא בְּרִיךְ הוּא עָלְמָא, בָּעָא לְמִבְרֵי בַּר נָשׁ, אַמְלִיךְ בְּאוֹרַיְיתָא, אָמְרָה קַמֵּיהּ, תִּבְעֵי לְמִבְרֵי הַאי בַּר נָשׁ, זִמִּין הוּא לְמֶחֱטֵי קַמָּךְ, זִמִּין הוּא לְאַרְגָּזָא קַמָּךְ. אִי תַּעֲבִיד לֵיהּ כְּעוֹבָדוֹי, הָא עָלְמָא לָא יָכִיל לְמֵיקַם קַמָּךְ, כ״ש הַהוּא בַּר נָשׁ. א״ל, וְכִי לְמַגְנָא אִתְקְרִינָא, אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם.

244. Before He created the world He created repentance. The Holy One, blessed be He, said to repentance, WHICH IS THE SECRET OF BINAH CALLED REPENTANCE: 'I wish to create man in the world on the condition if they turn to you from their sins, you will be ready to forgive their sins and render atonement.' At every hour, repentance is available for mankind. When mankind repents from their iniquities, this repentance, NAMELY BINAH, returns to the Holy One, blessed be He, MEANING EXTENDS MOCHIN TO ZEIR ANPIN and atones for all. The Judgments are all subdued and mitigated, and man is purified of his sins.

244. וְעַד לָא בְּרָא קוּדְשָׁא בְּרִיךְ הוּא עָלְמָא, בְּרָא תְּשׁוּבָה, אָמַר לָהּ לִתְשׁוּבָה, אֲנָא בְּעֵינָא לְמִבְרֵי בַּר נָשׁ בְּעָלְמָא, עַל מְנָת דְּכַד יְתוּבוּן לָךְ מֵחוֹבֵיהוֹן, דְּתֶהֱוֵי זְמִינָא לְמִשְׁבַּק חוֹבֵיהוֹן, וּלְכַפְּרָא עָלַיְיהוּ. וּבְכָל שַׁעֲתָא וְשַׁעֲתָא תְּשׁוּבָה זְמִינָא לְגַבֵּי בְּנֵי נָשָׁא, וְכַד בְּנֵי נָשָׁא תַּיְיבִין מֵחוֹבַיְיהוּ, הַאי תְּשׁוּבָה תָּבַת לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא, וְכַפֵּר עַל כֹּלָּא, וְדִינִין אִתְכַּפְיָין, וּמִתְבַּסְּמָן כֻּלְּהוּ, וּבַר נָשׁ אִתְדְּכֵי מֵחוֹבֵיהּ.

245. HE QUESTIONS: When is he cleansed from his sin? HE ANSWERS: When he properly enters repentance. Rabbi Yitzchak said: When he returns before the supernal King and prays from the depths of the heart, as the verse states, "Out of the depths I have cried to You, Hashem."

245. אֵימָתַי אִתְדְּכֵי ב״נ מֵחוֹבֵיהּ בְּשַׁעֲתָא דְּעָאל בְּהַאי תְּשׁוּבָה כַּדְקָא חֲזֵי. ר׳ יִצְחָק אָמַר, דְּתָב קָמֵי מַלְכָּא עִלָּאָה, וְצַלֵּי צְלוֹתָא מֵעוּמְקָא דְּלִבָּא, הה״ד מִמַּעֲמַקִּים קְרָאתִיךָ יְיָ׳.

246. Rabbi Aba said, "Out of the depths I have cried to You, Hashem" MEANS there is a hidden spot above. It is the depth of the well, DENOTING BINAH. From here flow streams and springs in every direction and the deepest part is called repentance. One who wishes to return and cleanse oneself from sins in this depth needs to call upon the Holy One, blessed be He, as the verse says, "Out of the depths I have cried to You, Hashem."

246. רִבִּי אַבָּא אָמַר, מִמַּעֲמַקִּים קְרָאתִיךָ יְיָ׳, אֲתַר גְּנִיז הוּא לְעֵילָא, וְהוּא עַמִּיקָא דְּבִירָא, וּמֵהַאי נָפְקִין נַחֲלִין וּמַבּוּעִין לְכָל עִיבָר, וְהַהוּא עֲמִיקָא דַּעֲמִיקָתָא אִקְרֵי תְּשׁוּבָה. וּמַאן דְּבָעֵי לְאָתָבָא וּלְאִתְדַּכְּאָה מֵחוֹבוֹי, בְּהַאי עוּמְקָא אִצְטְרִיךְ לְמִקְרֵי לְקוּדְשָׁא בְּרִיךְ הוּא, הה״ד מִמַּעֲמַקִּים קְרָאתִיךָ יְיָ׳.

247. תָּאנָא, בְּשַׁעֲתָא דַּהֲוָה ב״נ חָב קָמֵי מָארֵיהּ, וְקָרִיב קָרְבָּנֵיהּ עַל מַדְבְּחָא, וְכַהֲנָא מְכַפֵּר עָלֵיהּ, וּבְעֵי בָּעוּתֵיהּ עָלֵיהּ, מִתְעָרִין רַחֲמֵי, וְדִינִין מִתְבַּסְּמָן, וּתְשׁוּבָה אָרִיק בִּרְכָאן, בְּמַבּוּעִין דְּנַגְדִּין וְנָפְקִין, וּמִתְבָּרְכִין כֻּלְּהוּ בּוּצִינִין כַּחֲדָא, וּבַר נָשׁ אִתְדַּכֵּי מֵחוֹבֵיהּ.

42. Ten types of Chochmah

We read how God (Ein Sof) produced ten Sfirot, and we are told that He is they and they are He, like a flame attached to a burning coal. We also read of the unholy Chochmot, or wisdoms, that are Klipot. These contain all types of sorcery like the kind that the Egyptians used, and Yisrael learned these erroneous ways from the Egyptians. We learn why Isaac blessed Jacob with both Chassadim and Chochmah.

248. תָּא חֲזֵי, קוּדְשָׁא בְּרִיךְ הוּא, אַפִּיק עֶשֶׂר כְּתָרִין, עִטָּרִין קַדִּישִׁין לְעֵילָא, דְּאִתְעַטָּר בְּהוּ, וּמִתְלַבֵּשׁ בְּהוּ, וְהוּא אִינּוּן, וְאִינּוּן הוּא, כְּשַׁלְהוֹבָא דַּאֲחִידָא בְּגוּמְרָא, וְלֵית תַּמָּן פְּרוּדָא. לְקַבֵּיל דְּנָא, אִית עֶשֶׂר כְּתָרִין דְּלָא קַדִּישִׁין לְתַתָּא, וְאִינּוּן אֲחִידָן בְּזוּהֲמָא דְּטוּפְרָא דְּחַד עִטָּרָא קַדִּישָׁא, דְּאִקְרֵי חָכְמָה. וְעַל דָּא אִקְרוּן חָכְמוֹת.

249. וְתָאנָא, עֲשָׂרָה זִינֵי חָכְמוֹת אִלֵּין נַחְתּוּ לְעָלְמָא. וְכֻלְּהוּ אִסְתְּאָבוּ בְּמִצְרַיִם, בַּר מֵחַד דְּאִתְפְּשַׁט בְּעָלְמָא, וְכֻלְּהוּ זִינֵי חַרְשֵׁי אִינּוּן, וּמִנַּיְיהוּ יַדְעֵי מִצְרַיִם חַרְשִׁין, עַל כָּל בְּנֵי עָלְמָא. וְכַד מִצְרָאֵי בָּעָאן לְמֶעְבַּד כְּנוּפְיָיא בְּחַרְשַׁיְיהוּ לְעוֹבָדֵיהוֹן, הֲווֹ נַפְקֵי לְחַקְלָא לְטוּרֵי רָמַאֵי, וְדַבְחִין דְּבָחִין, וְעַבְדִּין גּוּמִין בְּאַרְעָא, וְסַחֲרִין הַהוּא דָּמָא סוֹחֲרָנֵיהּ דְּהָנֵי גּוּמִין, וּשְׁאָר דָּמָא מִתְכַּנְּפֵי בְּהַנָּהוּ גּוּמִין, וּבְשָׂרָא שָׁוִין עָלַיְיהוּ. וּקָרְבִין קָרְבָּנֵיהוֹן, לְאִינּוּן זִינִין בִּישִׁין, וְאִינּוּן זִינִין בִּישִׁין מִתְכַּנְּשִׁין וּמִתְקָרְבִין כַּחֲדָא, וּמִתְפַּיְּיסִין בַּהֲדַיְיהוּ בְּהַהוּא טוּרָא.

250. יִשְׂרָאֵל דַּהֲווֹ בְּשִׁעְבּוּדֵיהוֹן, הֲווֹ מִתְקָרְבִין לְהוֹן, וְאוֹלְפוּ מִנַּיְיהוּ, וַהֲווֹ טָעָאן בַּתְרַיְיהוּ, וְהַיְינוּ דִּכְתִיב כְּמַעֲשֵׂה אֶרֶץ מִצְרַיִם אֲשֶׁר יְשַׁבְתֶּם בָּהּ לֹא תַעֲשׂוּ וּכְמַעֲשֵׂה אֶרֶץ כְּנַעַן וְגוֹ׳, וּכְתִיב וְלֹא יִזְבְּחוּ עוֹד אֶת זִבְחֵיהֶם לַשְּׂעִירִים וְגוֹ׳. תָּאנָא, בְּשַׁעֲתָא דַּהֲווֹ מִקְרְבִין לְהוֹן עַל גַּבֵּי חַקְלָא, וַהֲווֹ מְזַמְּנֵי הַהוּא דָּמָא, וּמִקְרְבֵי קָרְבָּנַיְיהוּ, הֲווֹ מִתְכַּנְּפֵי כָּל אִינּוּן זִינִין בִּישִׁין, וְחָמָאן לְהוֹן כְּגַוְונָא דִשְׂעִירִים, כֻּלְּהוּ מַלְיָין שַׂעֲרָא, וּמוֹדְעֵי לְהוּ מַה דְּאִינּוּן בַּעְיָין.

247. We have studied that when one sins before his Master, Mercy is awakened if he offers his sacrifice on the altar and the priest attains forgiveness for him and prays his prayer for him. The Judgments are mitigated and repentance, NAMELY BINAH, pours out blessings in the springs that emerge and flow. All candles are blessed together, NAMELY THE SFIROT OF MALCHUT, and one is cleansed from his sin.

248. Come and see: The Holy One, blessed be He, THE SECRET OF THE ENDLESS LIGHT, produced ten Sfirot, holy lofty crowns, with which He is crowned and clothed. He is they and they are He, as a flame attached to a burning coal. There is no separation BETWEEN THE ENDLESS LIGHT, BLESSED BE HE, AND THE SFIROT THAT CLOTHE HIM. Correspondingly, there are ten Sfirot that are not holy below, held by the filth of the nails of one holy Sfirah called Chochmah, DENOTING MALCHUT CALLED THE LOWER CHOCHMAH. THE ILLUMINATING LIGHTS AT HER BACK PARTS ARE CALLED NAILS AND WITHIN THEIR REFUSE, CALLED THE FILTH OF THE NAILS, THE KLIPOT ARE ATTACHED. Therefore, they are called Chochmot (lit. 'wisdom' plural).

249. We have learned that ten types of these Chochmot, OF KLIPOT, descended to the world and all WERE GIVEN TO and became unclean in Egypt, except for one that spread THROUGHOUT THE WORLD EXCEPT EGYPT. They consisted of all types of sorcery, and from them the Egyptians knew sorcery more than the rest of mankind. When the Egyptians wished to gather kinds of sorceries for their purposes, they used to go out into the field to the high mountains and offer sacrifices. They made diggings in the ground and surrounded the diggings with blood while the rest of the blood gathered within the diggings. They placed upon it flesh. They offered the sacrifice to evil beings. And these evil beings gathered and approached together, and were appeased by them on that mountain.

250. Yisrael, who were subjugated by the Egyptians, approached them, learned from them, followed their erroneous ways, as the verse says, "After the doings of the land of Egypt, in which you dwelt, shall you not do: and after the doings of the land of Canaan..." (Vayikra 18:3). It is also written, "And they shall no more offer their sacrifice to demons..." (Vayikra 17:7). We have learned that when they were offering before them upon the field and preparing the blood and offering their sacrifices, all these evil types assembled and they saw them as demons, as they were full of hair and they told them what they wanted.

251. ת"ח, יִצְחָק מַה כְּתִיב בֵּיהּ, וַיִּגַּשׁ יַעֲקֹב אֶל יִצְחָק אָבִיו וַיְמֻשֵּׁהוּ, אָמַר, דָּא לָא אִתְעָדֵי, אֶלָּא מִטַּלָּא דִּשְׁמַיָּא דְּנָגִיד עַל אַרְעָא. אָמַר רִבִּי יוֹסֵי, וּמִשְׁמַנֵּי הָאָרֶץ, בְּכֹלָּא בְּרָכֵיהּ. מ"ט. בְּגִין דְּחָמָא לֵיהּ בְּשַׂעְרָא, אָמַר לְמֶעְבַּר דָּא, וּמִשְׁמַנֵּי הָאָרֶץ אִצְטְרִיךְ, וְלָא זוּהֲמָא דְּאַרְעָא, דְּהַאי זוּהֲמָא הוּא דְּאַרְעָא, וְכַד טַלָּא דִּשְׁמַיָּא וּמִגְדָּא דְּאַרְעָא מִתְחַבְּרָאן אִתְעַבָּר הַאי זוּהֲמָא.

251. Come and see what is written concerning Isaac, "And Jacob went near to Isaac his father; and he felt him" (Beresheet 27:22). He said: He is lacking only the dew from heaven that flowed upon the earth, MEANING THAT HE LACKS ONLY THE BOUNTY OF ZEIR ANPIN CALLED HEAVEN, THE LIGHT OF CHASSADIM, AS HE IS A CHARIOT FOR ZEIR ANPIN. BUT HE DOES NOT NEED THE ILLUMINATION OF CHOCHMAH. Rabbi Yosi spoke, "And the fatness of the earth" (Ibid. 28) IS ALSO WRITTEN DENOTING THE ILLUMINATION OF CHOCHMAH, and he blessed him with everything, BOTH CHASSIDIM AND CHOCHMAH. Why DID HE BLESS HIM WITH THE ILLUMINATION OF CHOCHMAH? When he saw him with hair, DENOTING JUDGMENTS, he said, in order to remove this FROM HIM, he needs "the fatness of the earth" DENOTING THE ILLUMINATION OF CHOCHMAH, but not the filth of the earth, LIKE THE OTHER SIDE THAT FEEDS UPON THE FILTH OF THE NAILS. This filth comes from the earth, DENOTING MALCHUT. When the dew of Heaven and the fine fruit of the earth join, DENOTING ZEIR ANPIN AND MALCHUT, that filth passes.

43. "One who inquires of the dead"

The rabbis discuss the last of the lower unholy Sfirot, Malchut of the Other Side. They say that the souls of evildoers who died are the demons of the world, and while they are punished part of the time in Gehenom they also hover over the world and mislead wicked people. The souls mourn for their bodies which are being eaten by worms, and the sorcerers perform their witchcraft at the graves.

252. אָמַר ר' חִיָּא, בַּתְרַיְיתָא דְּאִינּוּן כִּתְרִין תַּתָּאִין דְּלָא קַדִּישִׁין, הַאי הוּא הה"ד וְדוֹרֵשׁ אֶל הַמֵּתִים, וְדָא הוּא עֲשִׂירָאָה דְּכֹלָּא. דְּתַנְיָא א"ר יִצְחָק אָמַר רִבִּי יְהוּדָה, נַפְשָׁתָא דְּרַשִׁיעַיָּיא אִלֵּין אִינּוּן מַזִּיקִין דְּעָלְמָא.

252. Rabbi Chiya said the last of these lower unholy Sfirot is that which is mentioned in the verse, "Or one who inquires of the dead" (Devarim 18:11). This is the tenth of all THE SFIROT, NAMELY MALCHUT OF OTHER SIDE. THERE ARE TEN TYPES OF SORCERY IN THE VERSE CORRESPONDING TO THE TEN SFIROT OF THE OTHER SIDE. According to what we have learned, Rabbi Yitzchak said: The souls of evildoers THAT DIED are the demons of the world, AND ABOUT THEM, THE VERSE DESCRIBES "WHO INQUIRES OF THE DEAD."

253. אָמַר רִבִּי יוֹסֵי, אִי הָכִי טַב לְהוּ לְחַיָּיבַיָּא דְּאִתְעַבְּדִין מַזִּיקִין בְּעָלְמָא, אָן הוּא עוֹנְשָׁא דְּגֵיהִנָּם. אָן הוּא בִּישָׁא דִּזְמִינָא לְהוֹן בְּהַהוּא עָלְמָא. אָמַר רִבִּי חִיָּא, הָכִי תָּנִינָן, וְהָא אוֹקִימְנָא מִלֵּי, נַפְשָׁתָא דְּרַשִׁיעַיָּיא בְּשַׁעֲתָא דְּנָפְקִין מֵעָלְמָא, כַּמָּה גַּרְדִּינֵי נְמוּסִין מִזְדַּמְּנֵי לְקַבְּלָא לְהוּ, וּלְאַעְלָאָה לְהוּ לְגֵיהִנָּם, וְעַאלִין לְהוּ בְּתְלַת דִּינִין בְּכָל יוֹמָא, בַּגֵּיהִנָּם. לְבָתַר מִזְדַּוְּוגֵי בְּהוּ, וְאַזְלִין וְשָׁאטִין בְּעָלְמָא, וּמַטְעָן לְהוּ לְרַשִׁיעַיָּיא, לְאִינּוּן דְּקָא אַסְתִּים תְּשׁוּבָה מִקַּמַּיְיהוּ. לְבָתַר תַּיְיבִין לְהוּ לְגֵיהִנָּם, וְאִתְדִּנּוּן תַּמָּן, וְכַךְ בְּכָל יוֹמָא.

253. Rabbi Yosi said: If so, it is pleasing to the wicked to become harming forces in the world. Where is the punishment of Gehenom and where is the bad that awaits them in that world? Rabbi Chiya replied: We have learned and established that many prosecutors are ready to receive the souls of the wicked at the time they depart the world and deliver them to Gehenom. They receive three punishments daily in Gehenom. Later, DEMONS join them and the souls go, hover over the world and mislead the wicked people against whom repentance has been closed. Then they are returned to Gehenom to be punished there - and this continues daily.

254. לְבָתַר דְּאַזְלִין בְּהוּ, וְשָׁאטִין בְּהוּ בְּעָלְמָא, מְהַדְּרִין לְקִבְרַיְיהוּ, וְחַמָּן תּוֹלַעְתָּא דְּגוּפָא מְנַקְּרֵי בְּשַׂרָא וּמִתְאַבְּלָן עָלַיְיהוּ, וְאִינּוּן חַרְשִׁין הֲווֹ אַזְלֵי לְבֵי קִבְרֵי, וְחַרְשֵׁי בְּחַרְשַׁיְיהוּ, וְעָבְדִין חַד צַלְמָא דְּבַר נָשׁ, וְדַבְחִין קַמֵּיהּ חַד צִפִּירָא. לְבָתַר עָאלִין לְהַהוּא צִפִּירָא, בְּהַהוּא קִבְרָא, וְהַהוּא צַלְמָא מְתַבְּרִין לֵיהּ לְאַרְבַּע סִטְרִין, וּמַעֲלִין לֵיהּ לְאַרְבַּע זִיוִוִין דְּקִבְרָא. כְּדֵין מְחָרְשֵׁי בְּחַרְשַׁיְיהוּ, וּמִתְכַּנְפֵי אִינּוּן כְּנוּפֵי, וְאִינּוּן זִינִין בִּישִׁין, וּמַיְיתִין הַהִיא נַפְשְׁתָּא, וְעָאל בְּקִבְרָא וּמִשְׁתָּעֵי בַּהֲדַיְיהוּ.

44. Nefesh, Ruach, Neshamah

We read about the three levels of soul of a righteous person, Nefesh, Ruach and Neshamah. If he deserves the spiritual soul, he is given the Ruach, and then there is awakened in him a higher desire to learn about God. Then he deserves the highest level, the Neshamah. We are told how the Nefashot of the righteous who died are in this world to protect living people; the deceased are aware of distress in the world. The Ruach of the righteous dead go to the earthly Garden of Eden, and the Neshamah go to the supernal Garden of Eden, called the Bond of Life. We learn how the levels of soul communicate with one another to draw God's mercy to the world.

254. א"ר יִצְחָק, זַכָּאִין אִינּוּן צַדִּיקַיָּיא בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי, דְּהָא כֻּלְּהוּ קַדִּישִׁין. גּוּפָא דְּלְהוֹן קַדִּישָׁא. נַפְשָׁא דְּלְהוֹן קַדִּישָׁא. רוּחָא דְּלְהוֹן קַדִּישָׁא. נִשְׁמְתָא דְּלְהוֹן קֹדֶשׁ קָדָשִׁים. תְּלַת דַּרְגִּין אִינּוּן, כְּגַוְונָא דְּלְעֵילָא. דְּתַנְיָא א"ר יְהוּדָה, כְּתִיב תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה, דָּא הִיא נִשְׁמְתָא דְּאָדָם קַדְמָאָה. תָּא חֲזֵי, תְּלַת דַּרְגִּין אִינּוּן, וְאִתְדְּבָקוּ כְּחַד, נֶפֶשׁ, רוּחַ, נְשָׁמָה. וְעִלָּאָה מִנַּיְיהוּ, נְשָׁמָה.

255. Rabbi Yitzchak said: How fortunate are the pious in this world and the World to Come, as they are all holy. Their bodies are holy and their Nefesh is holy. Their Ruach is holy and their Neshamah is the Holy of Holies. There are three levels - NEFESH, RUACH AND NESHAMAH - just like above, reflecting MALCHUT, TIFERET AND BINAH OF ABOVE. As Rabbi Yehuda has taught, it is written, "Let the earth bring forth living creatures (Heb. 'nefesh')" (Beresheet 1:24), which refers to the soul of Adam. Come and see: These three levels - Nefesh, Ruach and Neshamah - join together, and the superior one is Neshamah.

256. דא"ר יוֹסֵי, בְּכֻלְּהוּ בְּנֵי נָשָׁא אִית נֶפֶשׁ, וְאִית נֶפֶשׁ עִלָּאָה מִנֶּפֶשׁ. זָכָה ב"נ בְּהַאי נֶפֶשׁ, מְרִיקִין עָלֵיהּ עִטְרָא חַד, דְּאִקְרֵי רוּחַ. הה"ד, עַד יֵעָרֶה עָלֵינוּ רוּחַ מִמָּרוֹם. כְּדֵין אִתְּעַר ב"נ בְּאִתְעָרוּתָא אָחֳרָא עִלָּאָה, לְאִסְתַּכְּלָא בְּנִמּוּסֵי מַלְכָּא קַדִּישָׁא. זָכָה בַּר נָשׁ בֵּיהּ בְּהַהוּא רוּחָא, מְעַטְּרִין לֵיהּ בְּכִתְרָא קַדִּישָׁא עִלָּאָה, דְּכָלִיל כֹּלָּא, דְּאִקְרֵי נְשָׁמָה. דְּאִתְקְרֵי נִשְׁמַת אֱלוֹהַּ.

256. As Rabbi Yosi said, every person has a Nefesh, an ANIMALISTIC NEFESH and he has a supernal Nefesh, DENOTING a SPIRITUAL Nefesh. If man merits that soul, he is given a crown called Ruach, as the verse says, "Until a spirit be poured upon us from on high" (Yeshayah 32:15). Then there awakens in man a different supernal awakening to search the ways of the Holy King. When man merits the Ruach, he is crowned with a heavenly, holy, all - inclusive Sfirah called Neshamah, called the Neshamah of Eloha.

257. וְתָאנָא בְּרָזָא דְּרָזִין, בְּגוֹ רָזִין דְּסִפְרָא דִּשְׁלֹמֹה מַלְכָּא. הַאי קְרָא, דִּכְתִיב וְשַׁבֵּחַ אֲנִי אֶת הַמֵּתִים שֶׁכְּבָר מֵתוּ, כֵּיוָן דִּכְתִיב וְשַׁבֵּחַ אֲנִי אֶת הַמֵּתִים, אֲמַאי שֶׁכְּבָר מֵתוּ. אֶלָּא שֶׁכְּבָר מֵתוּ בְּהַאי עָלְמָא בְּפוּלְחָנָא דְּמָארֵיהוֹן.

257. We studied in the greatest secret, among the mysteries of the book of King Solomon, this verse that states, "So I praised the dead that are already dead" (Kohelet 4:2). If it is written, "So I praised the dead," why CONTINUE "that are already dead"? HE ANSWERS: THIS REFERS TO those that already died in this world doing the service of their Master, THEY RENOUNCE THE WORLD (LIT. 'DIE') FOR THE SERVICE OF THEIR MASTER, AS TORAH IS SUSTAINED ONLY BY THOSE WHO GIVE THEMSELVES UP FOR IT.

258. IN THE BOOK OF KING SOLOMON, it is written that the Holy One, blessed be He, made three dwellings for righteous people, FOR THEIR NEFESH, RUACH AND NESHAMAH AFTER THEIR DEMISE. One is for the Nefashot (Heb. plural) of the righteous that did not depart this world and are still in this world, AS THE NEFESH OF THE DECEASED DOES NOT DEPART THIS WORLD. When the world needs mercy and living PEOPLE are in distress, the Nefashot pray for them. They go and tell this to those who slumber in Hebron, MEANING THE PATRIARCHS, who awaken and go to the earthly Garden of Eden, where the Ruach of the righteous are clothed with crowns of light, take counsel with them and make a decree. And the Holy One, blessed be He, fulfills their wish and shows mercy to the world.

258. וְתַמָּן כְּתִיב, תְּלָת מָדוֹרִין עֲבַד קוּדְשָׁא בְּרִיךְ הוּא לְצַדִּיקַיָּיא, חַד לְנַפְשָׁאן דְּאִינּוּן צַדִּיקַיָּיא, דְּלָא אִסְתַּלְּקוּ מֵהַאי עָלְמָא, וּשְׁכִיחִין בְּהַאי עָלְמָא. וְכַד אִצְטְרִיךְ עָלְמָא רַחֲמִין, וְאִינּוּן חַיִּין יַתְבִין בְּצַעֲרָא, אִינּוּן מְצַלּוּ צְלוֹתָא עֲלַיְיהוּ, וְאַזְלִין וּמוֹדְעִין מִלָּה לְאִינּוּן דְּמִיכִין דְּחֶבְרוֹן, וּמִתְעָרִין, וְעָאלִין לג״ע דְּאַרְעָא, דְּתַמָּן רוּחֵיהוֹן דְּצַדִּיקַיָּיא, מִתְלַבְּשָׁן בְּעִטְרִין דְּנְהוֹרָא, וְאִתְיַיעֲטוּ בְּהוּ, וְגַזְרִין גְּזֵרָה, וְקוּדְשָׁא בְּרִיךְ הוּא עָבֵיד רְעוּתָא דִּלְהוֹן, וְחָס עַל עָלְמָא.

259. These Nefashot of the righteous are in this world to protect living PEOPLE. This is known as Nefesh. It does not depart this world and is present in this world to watch and know about and to protect the generation. The friends say that the deceased are aware of distress in the world and the punishment of the wicked in the land is by that NEFESH, as it is written, "That Nefesh shall be cut off from his people" (Vayikra 7:20).

259. וְאִינּוּן נַפְשָׁן דְּצַדִּיקַיָּיא, מִשְׁתַּכְּחִין בְּהַאי עָלְמָא, לְאַגָּנָא עַל חַיָּיא, וְהַאי אִקְרֵי נֶפֶשׁ, וְדָא לָא אִסְתַּלְּקָא מֵהַאי עָלְמָא, וּשְׁכִיחָא בְּהַאי עָלְמָא, לְאִסְתַּכְּלָא וּלְמִנְדַּע וּלְאַגָּנָא עַל דָּרָא. וְהַאי הוּא דְּאָמְרוּ חַבְרַיָּיא, דְּמֵתֵי יַדְעֵי בְּצַעֲרָא דְּעָלְמָא. וְעוֹנְשָׁא דְּחַיָּיבִין דִּי בְּאַרְעָא, בְּהַאי הוּא, דִּכְתִיב וְנִכְרְתָה הַנֶּפֶשׁ הַהִיא מֵעַמֶּיהָ.

260. The second dwelling is the earthly Garden of Eden. In it, the Holy One, blessed be He, made upper precious dwellings that are similar to this world and similar to the supernal world, MEANING THEY ARE INCLUDED WITH ASPECTS OF MALCHUT AND ASPECTS OF BINAH. THE GARDEN IS THE SECRET OF MALCHUT AND EDEN IS THE SECRET OF BINAH. The chambers are ALSO of two types LIKE THE DWELLING without number, and trees and grasses and fragrances rise daily. In that place rests that which is called Ruach of these righteous. This is the dwelling in which Ruach dwells. Each Ruach is clothed with precious garments of the likeness of this world and the supernal world.

260. וּמָדוֹרָא תִּנְיָינָא הוּא ג״ע דִּי בְּאַרְעָא. בֵּיהּ עָבֵד קוּדְשָׁא בְּרִיךְ הוּא מָדוֹרִין עִלָּאִין יַקִּירִין, כְּגַוְונָא דְּהַאי עָלְמָא, וּכְגַוְונָא דְּעָלְמָא עִלָּאָה. וְהֵיכָלִין בִּתְרֵין גַּוְונִין, דְּלֵית לְהוֹן חוּשְׁבָּנָא, וְאִילָנִין וַעֲשָׂבִין וְרֵיחִין דְּסַלְקִין בְּכָל יוֹמָא. וּבְהַאי אֲתַר שָׁארֵי הַהוּא דְּאִקְרֵי רוּחַ דְּאִינּוּן צַדִּיקַיָּיא, וּמָדוֹרָא דְּהַהוּא רוּחָא בֵּיהּ שָׁארֵי. וְכָל רוּחַ וְרוּחַ מִתְלַבְּשָׁא בִּלְבוּשׁ יַקִּירָא, כְּגַוְונָא דְּהַאי עָלְמָא, וּכְגַוְונָא דְּהַהוּא עָלְמָא עִלָּאָה.

261. The third dwelling is the holy dwelling on high called the bundle of Life, MEANING THE GARDEN OF EDEN ON HIGH. There, the highest, holy level called Neshamah has pleasure. It clings to find pleasure in the most high Eden and it is written, "Then you shall delight yourself in Hashem; and I will cause you to ride..." (Yeshayah 58:14). THE GARDEN OF EDEN ON HIGH IS CALLED THE HIGH PLACES OF THE EARTH.

261. מָדוֹרָא תְּלִיתָאָה, הַהוּא מָדוֹרָא עִלָּאָה קַדִּישָׁא, דְּאִתְקְרֵי צְרוֹרָא דְּחַיֵּי. דְּתַמָּן מִתְעַדְּנָא הַהוּא דַּרְגָּא עִלָּאָה קַדִּישָׁא, דְּאִקְרֵי נְשָׁמָה. וְהַאי אִתְדְּבַק לְאִתְעַנְּגָא בְּעִדּוּנָא עִלָּאָה. עָלֵיהּ כְּתִיב, אָז תִּתְעַנַּג עַל יְיָ׳ וְהִרְכַּבְתִּיךָ וְגוֹ׳.

262. We have learned that when the world needs Mercy, THEN the Nefesh of these meritorious righteous men, which is in this world in order to defend the world, rises, flies across the world and alerts the Ruach. The Ruach rises, adorns itself and alerts the Neshamah. The Neshamah alerts the Holy One, blessed be He, and then He has mercy on the world. Then He descends from above downwards, the Neshamah informs the Ruach and the Ruach informs the Nefesh.

262. וְתָאנָא, בְּשַׁעֲתָא דְּאִצְטְרִיךְ עָלְמָא רַחֲמֵי, וְאִינּוּן צַדִּיקַיָּיא זַכָּאִין. הַהוּא נֶפֶשׁ דְּאִשְׁתַּכְּחָא בְּעָלְמָא, לְאַגָּנָא עַל עָלְמָא. נֶפֶשׁ סָלִיק וְאָזִיל וְשָׁאט בְּעָלְמָא, וּמוֹדַע לְרוּחַ. וְרוּחַ סָלִיק וְאִתְעַטַּר, וּמוֹדַע לַנְשָׁמָה. וּנְשָׁמָה לְקוּדְשָׁא בְּרִיךְ הוּא. וּכְדֵין חָס קוּדְשָׁא בְּרִיךְ הוּא עַל עָלְמָא. כְּדֵין נַחְתָּא מֵעֵילָא לְתַתָּא, נְשָׁמָה אוֹדַע לְרוּחַ, וְרוּחַ אוֹדַע לְנַפְשָׁא.

263. Every Shabbat and new Moon, NEFESH, RUACH, AND NESHAMAH join and clothe themselves together until they are united to come forth and bow before the most high King. Afterwards, they return to their positions. This is the essence of the verse, "And it shall come to pass, that every new moon, and every Shabbat, shall all flesh come..." (Yeshayah 66:23).

263. וּבְכָל שַׁבְּתָא וְשַׁבְּתָא, וְרֵישׁ יַרְחָא, כֻּלְּהוּ, מִתְחַבְּרָן וּמִתְעַטְּרָן כְּחַד, עַד דְּאִזְדְּוָוגוּ לְמֵיתֵי לְסַגְּדָא לְמַלְכָּא עִלָּאָה. וּלְבָתַר תַּיְיבִין לְאַתְרַיְיהוּ. הה״ד וְהָיָה מִדֵּי חֹדֶשׁ בְּחָדְשׁוֹ, וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבֹא כָל בָּשָׂר וְגוֹ׳.

264. When the world needs mercy, the living go and inform the Nefashot (Heb. plural) of the righteous, and weep on their graves. Those who are worthy to inform the righteous men: what is the reason THEY ARE WORTHY? BECAUSE they concentrate on clinging to Nefesh with Nefesh; then the Nefashot of the righteous awaken, assemble, fly to the slumberers of Hebron, inform them of the distress of the world, and they all ascend to the door of the Garden of Eden to inform the Ruach. These Ruchot (Heb. plural) that are adorned in the Garden of Eden, with celestial angels going among them, all inform the Neshamah, the Neshamah informs the Holy One, blessed be He, and all beg for mercy for the living. And the Holy One, blessed be He, shows Mercy to the world on their behalf. This is what Solomon meant in, "So I praised the dead that are already dead."

264. וּבְשַׁעֲתָא דְּאִצְטְרִיךְ עָלְמָא רַחֲמֵי, וְחַיְיָא אַזְלֵי וּמוֹדְעֵי לְהוּ לְנַפְשַׁיְיהוּ, דְּצַדִּיקַיָּיא, וּבְכָאן עַל קִבְרַיְיהוּ, אִינּוּן דְּאִתְחָזוּ לְאוֹדְעָא לְהוּ. מ״ט. דְּשַׁוְיָין רְעוּתָא דִלְהוֹן לְאִתְדַּבְּקָא נַפְשָׁא בְּנַפְשָׁא, כְּדֵין אִתְּעָרִין נַפְשַׁיְיהוּ דְּצַדִּיקַיָּיא, וּמִתְכַּנְּפֵי וְאַזְלִין וְשָׁאטִין לִדְמִיכֵי חֶבְרוֹן, וּמוֹדִיעֵי לְהוּ צַעֲרָא דְּעָלְמָא. וְכֻלְּהוּ עָאלִין בְּהַהוּא פִּתְחָא דג״ע, וּמוֹדִיעֵי לְרוּחַ. וְאִינּוּן רוּחִין דְּמִתְעַטְּרָן בג״ע, מַלְאֲכֵי עִלָּאִין אַזְלֵי בֵּינַיְיהוּ. וְכֻלְּהוּ מוֹדִיעִין לִנְשָׁמָה. וּנְשָׁמָה אוֹדְעַת לְקוּדְשָׁא בְּרִיךְ הוּא, וְכֻלְּהוּ בָּעָאן רַחֲמֵי עַל חַיִּין, וְחָס קוּדְשָׁא בְּרִיךְ הוּא עַל עָלְמָא בְּגִינֵיהוֹן. וְעַל דָּא אָמַר שְׁלֹמֹה, וְשִׁבַּחְתִּי אֲנִי אֶת הַמֵּתִים שֶׁכְּבָר מֵתוּ וְגוֹ׳.

45. "One who inquires of the dead," part two

Rabbi Aba tells how people can take a scroll of Torah to the gravesites of righteous men, which awakens their souls, and the dead then realize that the world is in distress but there is no one who knows how to inform the dead about the problem. The rabbis talk about the importance of repentance and fasting, and about how critical it is to never change a single letter of the Torah. They say that when there are no more righteous men in the world, the world will survive only by the merits of the deceased. We learn that when a righteous person leaves this world he is then found in all three worlds, Briyah, Yetzirah and Asiyah. He shields the world during his lifetime and even more after death.

265. Rabbi Chiya said: I wonder if anyone knows how to notify the deceased besides us. Rabbi Aba replied: The pain THAT PEOPLE SUFFER, informs them. The Torah informs them. At the time when no one has knowledge, NAMELY HOW TO ALERT THE SOULS OF THE RIGHTEOUS MEN, they bring out a scroll of Torah near the graves and the souls are awakened wondering as to what reason the Torah appears exiled at this place. Then THE ANGEL Dumah informs them.

265. אָמַר ר׳ חִיָּיא, תַּוְוהְנָא אִי אִית מַאן דְּיָדַע לְאוֹדְעָא לְהוּ לְמֵתַיָּיא, בַּר אֵנָן. אָמַר רִבִּי אַבָּא, צַעֲרָא מוֹדְעָא לְהוּ. אוֹרַיְיתָא מוֹדְעָא לְהוּ. דְּהָא בְּשַׁעֲתָא דְּלֵית מַאן דְּיָדַע בְּהַאי, אַפְּקֵי אוֹרַיְיתָא סָמוּךְ לְקִבְרֵי, וְאִינּוּן מִתְעָרֵי, עַל אוֹרַיְיתָא עַל מַה אִתְגַּלְיָיא לְהַהוּא אֲתַר, כְּדֵין דּוּמָה אוֹדַע לְהוֹן.

266. Rabbi Yosi said: they realize that the world is in distress, and the living people are neither worthy of nor know how to inform them. At that very time everyone wails the Torah - we have failed and the Torah has been exiled to this place. If people return WITH REPENTANCE and cry with a complete heart, they then return to the Holy One, blessed be He. All assemble and seek mercy, and inform the slumberers of Hebron, and enter and inform the Ruach in the Garden of Eden, as we have mentioned.

266. אָמַר ר׳ יוֹסֵי, וְאִינּוּן יַדְעֵי דְּהָא עָלְמָא בְּצַעֲרָא, וְחַיָּיא לָא אִתְחָזוּן, וְלָא יַדְעֵי לְאוֹדְעָא לְהוּ. בֵּיהּ שַׁעֲתָא כֻּלְּהוּ צַוְוחִין עַל אוֹרַיְיתָא דְּאִתְקְלָנָא וְאִתְגַּלְיָיא לְהַהוּא אֲתַר. אִי בְּנֵי נָשָׁא תַּיְיבִין וּבְכָאן בְּלִבָּא שְׁלִים, וְתַיְיבִין קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, כֻּלְּהוּ מִתְכַּנְּשֵׁי, וּבָעָאן רַחֲמֵי, וּמוֹדִיעִין לְאִינּוּן דְּמִיכֵי חֶבְרוֹן, וְעָאלִין וּמוֹדִעִין לְרוּחַ דבג״ע, כְּמָה דְּאַמְרָן.

267. If they do not repent whole heartedly, entreating and crying for the distress of the world, woe to them, in that they assembled for nothing. They say: Who caused the Holy Torah to be exiled because of them who failed to do repentance. Then they come to list their sins. Therefore, none should go there without repenting or without fasting to seek requests. Rabbi Aba said: Not without three fasts. Rabbi Yosi says: Even one FAST SUFFICES, but it must be on that same day as long as the multitudes sit in great distress. Then they would come together, MEANING NEFESH, RUACH AND NESHAMAH, seeking mercy upon the world.

267. וְאִי אִינּוּן לָא תַּיְיבִין בְּלִבָּא שְׁלִים לְמִבְּעֵי וּלְמִבְכֵּי עַל צַעֲרָא דְּעָלְמָא. וַוי לְהוֹן, דְּכֻלְּהוּ מִתְכַּנְּפֵי לְרֵיקָא אַמְרֵי מַאן גָּרַם לְאוֹרַיְיתָא קַדִּישָׁא דְּאִתְגַּלְיָיא עַל יְדַיְיהוּ בְּלָא תְּשׁוּבָה. וְכֻלְּהוּ אָתָאן לְאַדְכָּרָא חוֹבַיְיהוּ בְּגִינֵי כַּךְ לָא יֵהֵכוּן תַּמָּן בְּלָא תְּשׁוּבָה וּבְלָא תַּעֲנִיתָא לְמִבְּעֵי בָּעוּתָא קַמַיְיהוּ. ר׳ אַבָּא אָמַר, בְּלָא תְּלַת תַּעֲנִיתָא. רִבִּי יוֹסֵי אָמַר, אֲפִילוּ חַד, וּבְהַהוּא יוֹמָא, וּבְלִבַּד דְּעָלְמָא יָתִיב בְּצַעֲרָא טְפֵי, כְּדֵין כֻּלְּהוּ מִזְדַּוְּוּגֵי לְמִבְּעֵי רַחֲמִין עַל עָלְמָא.

268. We have learned that Rabbi Yehuda said: One day, Rabbi Chizkiyah and Rabbi Yesa were going along the road and they encountered A PLACE CALLED Gush Chalav. It was in a state of destruction. They sat adjacent to the cemetery. Rabbi Yesa had in his possession one portion of a ripped scroll of Torah, MEANING HE HAD IN HIS HAND A PORTION OF A RIPPED SCROLL OF THE TORAH WITH A COLUMN WITHIN IT. As they were sitting, one grave quivered before them, and cried: Woe, Woe, the world is in distress as the Torah has been exiled here, or maybe the living have come to mock and to shame us with their Torah. Rabbi Chizkiyah and Rabbi Yesa quivered.

268. תָּאנָא, אָמַר רִבִּי יְהוּדָה, יוֹמָא חַד הֲווֹ אַזְלֵי רִבִּי חִזְקִיָּה וְר׳ יֵיסָא בְּאוֹרְחָא, עָרְעוּ בְּגוּשׁ חָלָב, וַהֲוָה חָרִיב, יָתְבוּ סָמִיךְ לְבֵי קְבָרֵי, וְר׳ יֵיסָא הֲוָה בִּידֵיהּ חַד קִיטְרָא דס״ת דְּאִקְרַע, עַד דְּיָתְבוּ אִתְרְגִישׁ חַד קִבְרָא קָמַיְיהוּ, וְצָוַוח וַוי וַוי, דְּהָא עָלְמָא בְּצַעֲרָא שְׁכִיחַ, הָא אוֹרַיְיתָא הָכָא דְּאִתְגַּלְיָיא, אוֹ חַיָּיא אָתוּ לְחַיָּיכָא עֲלָן, וּלְכַסְפָּא בְּכִסּוּפָא עֲלָן בְּאוֹרַיְיתַיְיהוּ. אִזְדַּעֲזָעוּ רִבִּי חִזְקִיָּה וְר׳ יֵיסָא.

269. Rabbi Chizkiyah said TO THE GRAVE: Who are you? He answered: I am dead. I was just awakened for the sake of the Torah scroll. Once the world was in distress and the living came here with a Torah scroll to awaken us. My associates and I hurried to the slumberers at Hebron and, when they joined the spirits of the righteous in the Garden of Eden, it was found that the Torah scroll brought before us by the living was unfit. They were false to the name of the King, because an extra Vav was found in the Torah in the verse, "Whatever parts the hoof, and is clovenfooted" (Vayikra 11:3), WHICH WAS SPELLED WITH A REDUNDANT VAV. They said that since they were false to the name of the King, AS THE TORAH IS THE NAME OF THE KING, they would not return to them TO LET THEM KNOW IF THEIR PRAYER WAS ACCEPTED. They then dismissed me and my associates from the Yeshivah.

269. אָמַר ר׳ חִזְקִיָּה מַאן אַתְּ. אָמַר לֵיהּ מֵיתָא אֲנָא, וְהָא אִתְּעַרְנָא לְגַבֵּי ס״ת. דְּזִמְנָא חֲדָא הֲוָה יָתִיב עָלְמָא בְּצַעֲרָא, וְאָתוּ חַיָּיא הָכָא, לְאִתְּעָרָא לָן בְּסֵפֶר תּוֹרָה, וַאֲנָא וְחַבְרָאי אַקְדִּימְנָא לְגַבֵּי דְּמִיכֵי חֶבְרוֹן, וְכַד אִתְחַבְּרוּ בְּגַן עֵדֶן בְּרוּחֵיהוֹן דְּצַדִּיקַיָּיא, אִשְׁתְּכַח קָמַיְיהוּ, דְּהַהוּא ס״ת דְּאַיְיתוּ לְקַמָּן אִינּוּן חַיָּיא הֲוָה פָּסוּל וּמְשַׁקֵּר בִּשְׁמָא דְּמַלְכָּא, עַל דְּאִשְׁתְּכַח וָא״ו יַתִּיר בְּהַהוּא קְרָא דְּוִשְׁסַעַת שֶׁסַע שְׁתֵּי פְרָסוֹת, וְאָמְרוּ דְּהוֹאִיל וְשַׁקְּרוּ בִּשְׁמָא דְּמַלְכָּא דְּלָא יְתוּבוּן לְגַבֵּיהוֹן, וְדָחוּ לִי וּלְחַבְרָאי בְּהַהִיא שַׁעְתָּא מִבֵּי מְתִיבְתָּא.

270. Until one elder man who was among them went and brought the Torah scroll of Rav Hamnuna Saba (the elder). Then the son of Rabbi Shimon, Rabbi Elazar, who was buried with us, was awakened. He went and prayed in the Garden of Eden for them and the world was healed. Then they allowed us TO RETURN TO THE YESHIVAH. From the time they took Rabbi Elazar from this cemetery IN GUSH CHALAV and placed him near his father IN MERON, there is no one who will awaken to rise before the slumberers of Hebron, for we are afraid to do so since the day when they dismissed me and my friends FROM THE YESHIVAH. Now, you have come to us with your Torah scroll. Therefore, I am shaken up as I say: Who will hasten to notify these genuine righteous men slumbering in Hebron. Rabbi Yesa slipped away AND WENT OFF with that remnant of the Torah scroll. Rabbi Chizkiyah said: Heaven forbid, the world is not in distress and we did not come for this reason.

270. עַד דְּחַד סָבָא דַּהֲוָה בֵּינַיְיהוּ, אָזַל וְאַיְיתֵי סִפְרָא דְּרַב הַמְנוּנָא סָבָא, וּכְדֵין אִתְּעַר רִבִּי אֶלְעָזָר בַּר״שׁ, דַּהֲוָה קָבִיר עִמָּנָא, וְאָזַל וּבָעָא בג״ע עָלַיְיהוּ, וְאִתְסֵי עָלְמָא, כְּדֵין שָׁאֲרוּ לָן, וּמִן הַהוּא יוֹמָא דְּסִלִּיקוּ לֵיהּ לר״א מִבֵּי קִבְרָא דָּא, וְאִתְיְיהִיב לְגַבֵּי אֲבוּהָ, לֵית מַאן דְּאִתְּעַר לְמֵיקַם קַמַּיְיהוּ דְּדָמִיכֵי חֶבְרוֹן, דְּמִסְתַּפֵּינָא מִן הַהוּא יוֹמָא דְּדָחוּ לִי וְלַחֲבֵרַי. וְהַשְׁתָּא אֲתִיתוּן לְגַבָּן, וְסֵפֶר תּוֹרָה גַּבֵּיכוֹן, אֲמֵינָא דְּהָא עָלְמָא בְּצַעֲרָא אִשְׁתְּכַח. וְע״ד אִזְדַּעֲזַעְנָא, דַּאֲמֵינָא מַאן יַקִּדִים לְאוֹדָעָא לְאִינּוּן זַכָּאֵי קְשׁוֹט דְּמִיכֵי חֶבְרוֹן, אִשְׁתְּמִיט ר׳ יֵיסָא בְּהַהוּא קִיטְרָא דְּסֵפֶר תּוֹרָה. אָמַר ר׳ חִזְקִיָּה, חַס וְשָׁלוֹם לֵית עָלְמָא בְּצַעֲרָא, וַאֲנָן לָא אֲתֵינָן לְהַאי.

271. Rabbi Chizkiyah and Rabbi Yesa left. They said surely when there are no righteous men in the world, the world will survive only by the merits of the deceased. Rabbi Yesa said: When the world needs rain, why do people go to the deceased TO PRAY? Does it not say about "one who inquires of the dead" that it is prohibited? He replied: You have not perceived the wing of the bird in Eden, REFERRING TO THE SECRET OF BINAH, MEANING YOU HAVE NOT ATTAINED THE LEVEL OF BINAH, SINCE THE VERSE "one who inquires of the dead" literally means the dead, denoting the world's evildoers from the idolatrous nations that are always dead, AS THE WICKED EVEN DURING THEIR LIFETIME ARE CALLED DEAD. But about Yisrael, who are truly righteous, Solomon said, "So I praised the dead that are already dead" (Kohelet 4:2), those that have already died at a different time, MEANING THEY GAVE THEMSELVES FOR THE TORAH, but not this time. They have already died, and now they are alive.

271. קָמוּ רִבִּי חִזְקִיָּה וְר׳ יֵיסָא וְאַזְלוּ. אַמְרֵי, וַדַּאי בְּשַׁעֲתָא דְּזַכָּאִין לָא אִשְׁתְּכָחוּ בְּעָלְמָא, עָלְמָא לָא מִתְקַיְּימָא אֶלָּא בְּגִינֵיהוֹן דְּמֵתַיָּיא. אָמַר ר׳ יֵיסָא, בְּשַׁעֲתָא דְּאִצְטְרִיךְ עָלְמָא לְמִטְרָא, אֲמַאי אַזְלִינָן לְגַבֵּיהוֹן דְּמֵתַיָּיא, וְהָא כְּתִיב וְדוֹרֵשׁ אֶל הַמֵּתִים וְאָסִיר. אָ״ל עַד כָּאן לָא חֲמֵיתָא גַּדְפָּא דְּצִפָּרָא דְּעֵדֶן. וְדוֹרֵשׁ אֶל הַמֵּתִים, אֶל הַמֵּתִים דַּיְיקָא. דְּאִינּוּן חַיָּיבֵי עָלְמָא, דְּאִינּוּן מֵעַמִּין עע״ז, דְּאִשְׁתְּכָחוּ תָּדִיר מֵתִים. אֲבָל יִשְׂרָאֵל דְּאִינּוּן זַכָּאֵי קְשׁוֹט, שְׁלֹמֹה קָרָא עָלַיְיהוּ וְשַׁבֵּחַ אֲנִי אֶת הַמֵּתִים שֶׁכְּבָר מֵתוּ, בְּזִמְנָא אָחֳרָא וְלָא הַשְׁתָּא. שֶׁכְּבָר מֵתוּ, וְהַשְׁתָּא אִינּוּן חַיִּין.

272. Furthermore, when other nations come before their deceased, they come with sorcery to awaken kinds of evil beings. When Yisrael come to their deceased, they come in great repentance before the Holy One, blessed be He, with a broken heart and fasting. All this is done so that the holy souls will ask for mercy for their sake before the Holy One, blessed be He. And the Holy One, blessed be He, shows mercy to the world on their behalf.

272. וְעוֹד, דְּשָׁאַר עַמִּין כַּד אָתָאן לְמֵתֵיהוֹן, אַתְיָין בְּחַרְשִׁין, לְאִתְעָרָא עָלַיְיהוּ זִינִין בִּישִׁין. וְכַד יִשְׂרָאֵל אָתָאן לְמֵתֵיהוֹן, אַתְיָין בְּכַמָּה תְּשׁוּבָה לְקַמֵּי קוּדְשָׁא בְּרִיךְ הוּא. בִּתְבִירוּ דְּלִבָּא, בְּתַעֲנִיתָא לְקָבְלֵיהּ, וְכֹלָּא בְּגִין דְּנִשְׁמָתִין קַדִּישִׁין יִבְעוּן רַחֲמֵי לְקַמֵּי קוּדְשָׁא בְּרִיךְ הוּא עָלַיְיהוּ, וְקוּדְשָׁא בְּרִיךְ הוּא חָיֵיס עַל עָלְמָא בְּגִינֵיהוֹן.

273. Therefore, we have learned that the righteous are not gone or lost from all worlds, even when he has departed this world. He is to be found in all the worlds even more than during his lifetime, as he was located only in this world during his lifetime. Afterwards, he is in three worlds - NAMELY BRIYAH, YETZIRAH AND ASIYAH - and he is in them all, as it is written, "Therefore do the virgins (Heb. alamot) love you" (Shir Hashirim 1:3). Do not pronounce it alamot but olamot (lit. 'worlds'). Blessed is their share.

273. וְעַל דָּא תְּנִינָן, צַדִּיקָא אע״ג דְּאִתְפְּטַר מֵהַאי עָלְמָא, לָא אִסְתַּלָּק וְלָא אִתְאֲבִיד מִכֻּלְּהוּ עָלְמִין, דְּהָא בְּכֻלְּהוּ עָלְמִין אִשְׁתְּכַח יַתִּיר מֵחַיָּיוֹי. דִּבְחַיָּיוֹי אִשְׁתְּכַח בְּהַאי עָלְמָא בִּלְחוֹדוֹי, וּלְבָתַר אִשְׁתְּכַח בְּתְלַת עָלְמִין, וְזַמִּין לְגַבַּיְיהוּ, דִּכְתִיב עֲלָמוֹת אֲהֵבוּךָ, אַל תִּקְרֵי עֲלָמוֹת, אֶלָּא עוֹלָמוֹת. זַכָּאָה חוּלָקֵיהוֹן.

274. We have learned that it is written, "Yet the soul (Nefesh) of my master shall be bound in the bond of life" (I Samuel 25:29). HE QUESTIONS: It says "the Nefesh of my Master," but it should read 'the Neshamah of my master', BECAUSE NEFESH REMAINS IN THIS WORLD AND ONLY NESHAMAH RISES TO THE BUNDLE OF LIFE. HE ANSWERS: As we said, fortunate is the share of the righteous men that everything is tied one to another - Nefesh with Ruach, Ruach with Neshamah and Neshamah with the Holy One, blessed be He. The result is that Nefesh is tied to the bond of life, AS IT IS CONNECTED TO NESHAMAH, WHICH IS THE BUNDLE OF LIFE.

274. תָּאנָא, כְּתִיב וְהָיְתָה נֶפֶשׁ אֲדוֹנִי צְרוּרָה בִּצְרוֹר הַחַיִּים, וְהָיְתָה נֶפֶשׁ אֲדוֹנִי, נִשְׁמַת אֲדוֹנִי מִבָּעֵי לֵיהּ. אֶלָּא כְּמָה דְּאַמְרָן, דְּזַכָּאָה חוּלָקֵיהוֹן דְּצַדִּיקַיָּיא דְּכֹלָּא אִתְקְשַׁר דָּא בְּדָא, נֶפֶשׁ בְּרוּחַ וְרוּחַ בִּנְשָׁמָה, וּנְשָׁמָה בְּקוּדְשָׁא בְּרִיךְ הוּא. אִשְׁתְּכַח דְּנֶפֶשׁ צְרוּרָה בִּצְרוֹר הַחַיִּים.

275. Rabbi Elazar said: Regarding that which the friends have said, it is forbidden to exile a Torah scroll even to be taken from one synagogue to another and certainly into the street. If so, why DO WE TAKE IT OUT into the street? Rabbi Yehuda replied: So it will awaken them to seek mercy for the world. Rabbi Aba said that when the Shechinah went into exile, it also moved from place to place until She said, "Oh, that I were in the wilderness, in a lodging place of wayfaring men..." (Yirmeyah 9:1). Here too, at first the Torah is exiled from one synagogue to another and later into the street. Afterwards it is "in the wilderness, in a lodging place of wayfaring men." Rabbi Yehuda said: The Babylonians are reverent and do not pass the Torah scroll even from synagogue to synagogue and certainly not there, INTO THE STREET.

275. א"ר אֶלְעָזָר, הַאי דְּאָמְרוּ חַבְרַיָּיא, גָּלוּתָא דס"ת אֲפִילוּ מִבֵּי כְּנִישְׁתָּא לְבֵי כְּנִישְׁתָּא אָחֳרָא אָסִיר. וכ"ש לְבֵי רְחוֹב, אֲמַאי לְבֵי רְחוֹב. א"ר יְהוּדָה, כְּמָה דְּאַמְרָן, בְּגִין דְּיִתְעָרוּן עָלֵיהּ וְיִתְבְּעוּן רַחֲמֵי עַל עָלְמָא. אָמַר ר' אַבָּא, שְׁכִינְתָּא כַּד אִתְגַּלְיָיא הָכִי נָמֵי מֵאֲתַר לַאֲתַר, עַד דְּאָמְרָה מִי יִתְּנֵנִי בַּמִּדְבָּר מְלוֹן אוֹרְחִים וְגוֹ' אוּף הָכָא בְּקַדְמֵיתָא מִבֵּי כְּנִישְׁתָּא לְבֵי כְּנִישְׁתָּא, לְבָתַר לְבֵי רְחוֹב, לְבָתַר בַּמִּדְבָּר מְלוֹן אוֹרְחִים. א"ר יְהוּדָה, בְּנֵי בָבֶל מִסְתָּפוּ וְלָא קָא עַבְרֵי אֲפִילוּ מִבֵּי כְּנִישְׁתָּא לְבֵי כְּנִישְׁתָּא, כ"ש הַאי.

276. We have learned that Rabbi Shimon said to the friends: In my day, there will not be a need for mankind to do this, TO BRING OUT A TORAH SCROLL INTO THE STREET. Rabbi Yosi said to him: The righteous shield the world during their lifetime and even more so after their death, as it is written, "For I will defend this city to save it for My own sake, and for the sake of David My servant" (Yeshayah 37:35). Yet during the lifetime OF DAVID, it was not expressed. Rabbi Yehuda said, Why is this verse different, saying, "For My own sake, and for the sake of David My servant," giving the two equal importance? HE ANSWERS: The reason is that David merited to be joined to the holy Chariot of the patriarchs, AS HE IS FOURTH TO THEM, THE SECRET OF MALCHUT. For this reason, everything is one. Blessed is He for ever and ever.

276. תַּנְיָא, אָמַר לְהוּ ר"ש לְחַבְרַיָּא, בְּיוֹמַאי לָא יִצְטָרְכוּן בְּנֵי עָלְמָא לְהַאי. אָ"ל רִבִּי יוֹסֵי, צַדִּיקַיָּיא מְגִינִין עַל עָלְמָא בְּחַיֵּיהוֹן, וּבְמִיתָתְהוֹן יוֹתֵר מֵחַיֵּיהוֹן. הה"ד וְגַנּוֹתִי עַל הָעִיר הַזֹּאת לְהוֹשִׁיעָהּ לְמַעֲנִי וּלְמַעַן דָּוִד עַבְדִּי, וְאִילוּ בְּחַיּוֹהִי לָא כְּתִיב. א"ר יְהוּדָה מַאי שְׁנָא הָכָא דִּכְתִיב לְמַעֲנִי וּלְמַעַן דָּוִד עַבְדִּי, דְּשָׁקִיל הַאי לְגַבֵּי הַאי. אֶלָּא, בְּגִין דְּדָוִד זָכָה לְאִתְקַשְּׁרָא בִּרְתִיכָא קַדִּישָׁא דַּאֲבָהָתָא, ובג"כ כֹּלָּא חַד, בְּרִיךְ הוּא לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

46. Tamar

Rabbi Yitzchak says that the Holy Name is both concealed and revealed, that the Torah is both concealed and revealed, and that every verse and portion of the Torah is both concealed and revealed, there is always both a literal explanation and its mystery. The rabbis talk about Tamar, and Rabbi Aba wonders about "the entrance of eyes" spoken of in scripture. Rabbi Shimon explains that it has to do with the door or entrance by which one can see God. He interprets the story of Tamar as told in Beresheet, and it is obvious that there are both literal and esoteric explanations. Rabbi Aba says that the concealed matters of the Torah are given to saintly people, while the revealed, or obvious, matters are given to the rest of the people.

277. "After the doings of the land of Egypt, in which you dwelt, shall you not do" (Vayikra 18:3). Rabbi Yitzchak opened the discussion saying, "That men may declare the name of Hashem in Zion, and His praise in Jerusalem" (Tehilim 102:22). From there, we learned that the Holy Name is both concealed and revealed. THE CONCEALED IS YUD HEI VAV HEI AND THE REVEALED IS ADONAI. The Torah, which is the Holy Name on high OF ZEIR ANPIN, is concealed and revealed. Every verse in the Torah, every portion of Torah is concealed and revealed, MEANING THERE IS A LITERAL EXPLANATION AND ITS MYSTERY.

277. כְּמַעֲשֵׂה אֶרֶץ מִצְרַיִם אֲשֶׁר יְשַׁבְתֶּם בָּהּ לֹא תַעֲשׂוּ, ר' יִצְחָק פָּתַח, לְסַפֵּר בְּצִיּוֹן שֵׁם יְיָ' וּתְהִלָּתוֹ בִּירוּשָׁלִָם. תַּמָּן תָּנִינָן, שְׁמָא קַדִּישָׁא סָתִים וְגַלְיָא. וְאוֹרַיְיתָא דְּהִיא שְׁמָא קַדִּישָׁא עִלָּאָה, סָתִים וְגַלְיָא. וְכָל קְרָא דְּבְאוֹרַיְיתָא, וְכָל פַּרְשְׁתָּא דְּאוֹרַיְיתָא, סָתִים וְגַלְיָא.

278. We have learned that Rabbi Yehuda said: From the boldness of one righteous woman, many good things came to the world. Who is She? It is Tamar, as it is written, "And sat by the entrance of Enayim (lit. 'eyes')" (Beresheet 38:14). Rabbi Aba said: This portion proves TO US that Torah is both concealed and revealed, AND IT CONTAINS REVEALED MATTERS AND HIDDEN. I have looked through the entire Torah and I have not found anywhere a place called the entrance of eyes. This is because it is all concealed, mysteries among mysteries.

278. דְּתַנְיָא א"ר יְהוּדָה, מֵחֲצִיפוּתָא דְּצַדֶּקֶת חֲדָא, נַפְקָן כְּמָה טָבָאן לְעָלְמָא. וּמַאן הִיא. תָּמָר. דִּכְתִיב וַתֵּשֶׁב בְּפֶתַח עֵינַיִם. אָמַר רִבִּי אַבָּא, פַּרְשְׁתָּא דָּא מוֹכַח, דְּאוֹרַיְיתָא סְתִים וְגַלְיָא. וְהָא אִסְתַּכַּלְנָא בְּאוֹרַיְיתָא כֻּלָּא, וְלָא אַשְׁכַּחְנָא אֲתַר דְּאִקְרֵי פֶּתַח עֵינַיִם, אֶלָּא כֻּלָּא סְתִים, וְרָזָא דְּרָזִין הוּא.

279. We have learned, what did this pious woman contemplate that she did such a thing? HE ANSWERS: She understood from being in the house of her father-in-law the ways of the Holy One, blessed be He, NAMELY how He conducts this world with its human beings. Because she knew this, the Holy One, blessed be He, set up this matter to happen through her. This matter goes along the same line, as we have learned. Batsheba was designated FOR DAVID from the six days of Creation to be the mother of King Solomon. Here too, Tamar was designated for this from the creation of the world.

279. וְתַנְיָא, מַאי חָמָאת צַדֶּקֶת זוֹ לְעוֹבְדָא דָּא. אֶלָּא יַדְעַת בְּבֵיתָא דַּחֲמוֹהִי אָרְחוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, הֵיךְ מַדְבֵּר הַאי עָלְמָא עִם בְּנֵי נָשָׁא. וּבְגִין דְּהִיא יַדְעַת, קוּדְשָׁא בְּרִיךְ הוּא אוֹקִים מִלָּה עַל יְדָהָא. וְאַזְלָא הָא כְּמָה דְתַנְיָנָן, אִזְדַּמְּנַת הַוַּת בַּת שֶׁבַע מוֹ' יְמֵי בְּרֵאשִׁית לְמֶהֱוֵי אִמֵּיהּ דִּשְׁלֹמָא מַלְכָּא. אוּף הָכָא אִזְדַּמְּנַת הַוַּת תָּמָר לְדָא, מִיּוֹמָא דְּאִתְבְּרֵי עָלְמָא.

280. "And sat by the entrance of Enayim": HE QUESTIONS: What is "the entrance of Enayim"? HE ANSWERS: It is as it says, "As he sat by the tent door" (Beresheet 18:1), "Hashem will pass over the door" (Shemot 12:23) and, "Open to me the gates of righteousness" (Tehilim 118:19). "Enayim (lit. 'eyes')": The eyes of the whole world look to this door "which is by the way to Timna" (Beresheet 38:14). What is Timna? The verse reads, "And the similitude (heb. tmunah) of Hashem does he behold" (Bemidbar 12:8). So we explained that Tamar carried this out below, flowers appeared and branches sprouted in the secret of the Faith.

280. וַתֵּשֶׁב בְּפֶתַח עֵינַיִם, מַאן פֶּתַח עֵינַיִם כְּמָה דְּאַתְּ אָמַר, וְהוּא יוֹשֵׁב פֶּתַח הָאֹהֶל. וּכְתִיב, וּפָסַח יְיָ' עַל הַפֶּתַח. וּכְתִיב פִּתְחוּ לִי שַׁעֲרֵי צֶדֶק וְגוֹ'. עֵינַיִם: דְּכָל עַיְינִין דְּעָלְמָא לְהַאי פִּתְחָא מְצַפָּאן. אֲשֶׁר עַל דֶּרֶךְ תִּמְנָתָה, מַאי תִּמְנָתָה. כד"א וּתְמוּנַת יְיָ' יַבִּיט. וְהָכִי אוֹקִימְנָא, תָּמָר אוֹקִימַת מִלָּה לְתַתָּא, וּפַרְחַת פַּרְחִין, וַאֲנִיצַת עַנְפִין בְּרָזָא דְּמֵהֵימְנוּתָא.

281. "But Judah still rules with El, and is faithful with holy ones" (Hoshea 12:1). "When Judah saw her, he thought her to be a harlot..." (Beresheet 38:15) as the verse states, "Likewise the way of an adulterous woman" (Mishlei 30:20). "Because she had covered her face" (Beresheet 38:15): We have learned that "she had covered her face," MEANING similar to what you say, "She eats, and wipes her mouth" (Mishlei 30:20). She torched the world with her flames, "and says, I have done nothing wrong" (Ibid.). What is the reason? It is "because she had covered her face" and no one knows her ways in order to save themselves from her. "And he turned to her by the way" (Beresheet 38:16), to the way literally, to make white join with red. "And said, I pray you, let me come in to you..." (Ibid.). We established THAT "let me" always MEANS INVITATION.

281. וִיהוּדָה עוֹד רָד עִם אֵל וְעִם קְדוֹשִׁים נֶאֱמָן. וַיַּרְאֶהָ יְהוּדָה וַיַּחְשְׁבֶהָ לְזוֹנָה וְגוֹ'. כד"א, כֵּן דֶּרֶךְ אִשָּׁה מְנָאָפֶת. כִּי כִסְּתָה פָנֶיהָ, וְאוֹקִימְנָא כִּי כִסְּתָה פָנֶיהָ, כד"א, אָכְלָה וּמָחֲתָה פִיהָ, אוֹקִידַת עָלְמָא בְּשַׁלְהוֹבוֹי, וְאָמְרָה לֹא פָעַלְתִּי אָוֶן. מ"ט. בְּגִין כִּי כִסְּתָה פָנֶיהָ, וְלֵית מַאן דְּיֵדַע אוֹרְחָהָא, לְאִשְׁתְּזָבָא מִנָּהּ. וַיֵּט אֵלֶיהָ אֶל הַדֶּרֶךְ, אֶל הַדֶּרֶךְ מַמָּשׁ, לְאִתְחַבְּרָא חִוָּרָא בְּסוּמְקָא. וַיֹּאמֶר הָבָה נָא אָבֹא אֵלַיִךְ וְגוֹ', הָא אוֹקִימְנָא הָבָה בְּכָל אֲתַר.

282. "For he knew not that she was his daughter in law (Heb. kalah)" (Ibid.), MEANING the destruction (Heb. kelayah) of the world, as translated into Aramaic, WHICH MEANS THAT HE DID NOT KNOW SHE WAS DESTROYING THE WORLD, as kalah is derived from kelayah. Why did he not know? Because she welcomed him so as to receive from him. She came there to be alleviate and bestow mercy upon the world. ANOTHER EXPLANATION FOR, "She was his daughter in law" is literally a bride (Heb. kalah), as is written, "My bride (Heb. kalah), with me from Lebanon" (Shir Hashirim 4:8).

282. כִּי לֹא יָדַע כִּי כַלָּתוֹ הִיא. כִּי כַלָּתוֹ הִיא דְּעָלְמָא, מְתַרְגְּמִינָן אֲרִי שֵׁצַיְיתָא דְּעָלְמָא הִיא. מַאי טַעֲמָא לָא יָדַע. בְּגִין דְּהָא מְנַהֲרָן אַנְפָּהָא, לְקַבְּלָא מִנֵּיהּ, וְאִזְדַּמְּנָא לְאִתְבַּסְּמָא וּלְרַחֲמָא עָלְמָא ד"א כִּי כַלָּתוֹ הִיא, דָּא כַּלָּה מַמָּשׁ, דִּכְתִיב אִתִּי מִלְּבָנוֹן כַּלָּה.

283. "And she said, What will you give me, that you may come in to me?" (Beresheet 38:16). Now the bride needs jewels. "And he said, I will send you a kid from the flock" (Ibid. 17). THIS IS LIKE a king who had a son born to him from a maidservant who used to walk about the palace. The king wanted to marry a lady from high nobility and bring her to the palace. So she said: Who allowed this one in the king's palace? The king said: From now on, I will expel the son of the maidservant from my palace.

283. וַתֹּאמֶר מַה תִּתֵּן לִי כִּי תָּבֹא אֵלָי. הַשְׁתָּא כַּלָּה בַּעְיָא תַּכְשִׁיטָהָא. וַיֹּאמֶר אָנֹכִי אֲשַׁלַּח גְּדִי עִזִּים מִן הַצֹּאן. לְמַלְכָּא דְּהַוָה לֵיהּ בְּרָא מֵאָמַהוּ חֲדָא, וְאָזִיל בְּהֵיכְלָא, בָּעָא מַלְכָּא לְאִתְנַסְבָא בְּמַטְרוֹנִיתָא עִלָּאָה, וּלְאַעְלָאָה בְּהֵיכְלֵיהּ. אָמְרָה מַאן יָהִיב לֵיהּ לְדֵין בְּהֵיכְלֵיהּ דְּמַלְכָּא. אָמַר מַלְכָּא, מִכָּאן וּלְהָלְאָה אַשְׁדַּר וְאַתְּרִיךְ לִבְרָא דְּאָמַהוּ מֵהֵיכְלָא דִּילִי.

284. Also here, "I will send you a kid from the flock." We established WHAT IS MEANT BY A KID IN, "You shall not boil a kid" (Shemot 34:26). IT REFERS TO THE OTHER SIDE THAT NURSES FROM MALCHUT BEFORE SHE IS PURIFIED, and all these stem from the firstborn of cattle. Therefore, it is not written: 'I will give', but "I will send," MEANING I will expel and send it away so it shall not be in my palace.

284. כַּךְ נָמֵי הָכָא, אָנֹכִי אֲשַׁלַּח גְּדִי עִזִּים מִן הַצֹּאן. וְהָא אוֹקִימְנָא, בְּלֹא תְבַשֵּׁל גְּדִי. וְכָל אִינּוּן בְּסִטְרָא דִּבְכוֹר בְּהֵמָה קָא אָתוּ. וְעַל דָּא לָא כְּתִיב אָנֹכִי אֶתֵּן, אֶלָּא אָנֹכִי אֲשַׁלַּח, אַתְּרִיךְ וְאַשְׁדַּר לֵיהּ, דְּלָא יִשְׁתְּכַח בְּהֵיכָלִי.

285a. "And she said, Will you give me a pledge, till you send it?" (Beresheet 38:17) These are the marks of a Queen blessed by the King during her nuptials. And he said: What pledge shall I give you? And she said: Your signet, and your cord, and your staff (Ibid. 18). These are the heavenly bonds, the jewels of the Bride who is blessed by these three - NAMELY Netzach, Hod and Yesod. Everything is contained within these three. The Bride is blessed from this. Immediately, "he gave it her, and came in to her, and she conceived by him" (Ibid.).

285(1). וַתֹּאמֶר אִם תִּתֵּן עֵרָבוֹן עַד שָׁלְחֶךָ. אִלֵּין אִינּוּן סִימָנִין דְּמַטְרוֹנִיתָא, דְּאִתְבָּרְכָא מִן מַלְכָּא בְּזִוּוּגָהָא. וַיֹּאמֶר מַה הָעֵרָבוֹן אֲשֶׁר אֶתֵּן לָךְ, וַתֹּאמֶר חוֹתְמֶךָ וּפְתִילֶךָ וּמַטֶּךָ. אִלֵּין אִינּוּן קִטְרֵי עִלָּאֵי, תַּכְשִׁיטָהָא דְּכַלָּה אִתְבָּרְכָא מִתְּלָתָא אִלֵּין, נֶצַח הוֹד יְסוֹד, וְכֹלָּא אִשְׁתְּכַח בִּתְלָתָא אִלֵּין וְכֹלָּה מֵהָכָא מִתְבָּרְכָא. מִיַּד וַיִּתֶּן לָהּ וַיָּבֹא אֵלֶיהָ וַתַּהַר לוֹ.

285b. "And it came to pass about three months after" (Ibid. 24). HE QUESTIONS: What is meant by three months? HE ANSWERS: After a tripled month. The three months ARE CHESED, GVURAH AND TIFERET, as we have established. HERE IT IS WRITTEN, "About three months," MEANING as the fourth month began, DENOTING MALCHUT, to stir up the Judgments in the world due to the sins of mankind and to nurture from the Other Side. Then, "it was told Judah, saying, Tamar your daughter in law has played the harlot" (Ibid.), so the bride is found on the Other Side. It is written, "Bring her out" (Ibid.) as the verse says, "And cast down from heaven (to) earth the beauty of Yisrael" (Eichah 2:1). "And let her be burnt" (Beresheet 38:24) with a flaming fire in exile.

285(2). וַיְהִי כְּמִשְׁלֹשׁ חֳדָשִׁים. מַאן מִשְׁלֹשׁ חֳדָשִׁים. בְּתַר דִּיתַלְתּוּן יַרְחַיָּא, וְהָא ג׳ יַרְחִין אוֹקִימְנָא. וְהָכָא כְּמִשְׁלֹשׁ חֳדָשִׁים, דְּשָׁארִי יַרְחָא רְבִיעָאָה לְאִתְעָרָא דִּינִין בְּעָלְמָא בְּחוֹבֵי בְּנֵי נָשָׁא, וְהִיא יַנְקָא מִסִּטְרָא אָחֳרָא. כְּדֵין, וַיּוּגַּד לִיהוּדָה לֵאמֹר זָנְתָה תָּמָר כַּלָּתֶךָ, הָא כַּלָּה בְּסִטְרָא אָחֳרָא אִשְׁתְּכַחַת. מַה כְּתִיב, הוֹצִיאוּהָ. כְּמָה דִּכְתִיב, הִשְׁלִיךְ מִשָּׁמַיִם אֶרֶץ תִּפְאֶרֶת יִשְׂרָאֵל. וְתִשָּׂרֵף, בְּשַׁלְהוֹבֵי טִיהֲרָא בְּגָלוּתָא.

285c. It is written, "When she was brought forth" to be drawn into the exile, "She sent to her father-in-law, saying, By the man whose these are, I AM WITH CHILD" (Ibid. 25). It is not written: 'from whom these are', but "whose these are," WHICH MEANS these items are proof of him by whom I am with child. THESE WERE BRIDAL ORNAMENTS AND THEY HAD ALREADY BECOME HERS, AS EARLIER MENTIONED, BUT ONLY HE GAVE THEM. Immediately, "And Judah acknowledged them, and said, She has been more righteous (Heb. tzedakah) than I" (Ibid. 26). Assuredly she is righteous, for this was brought about by that name, FOR SO IS MALCHUT CALLED. What brought upon her this name? He continued, "than I (also: 'from me')," as it is written, "For Hashem is righteous, He loves righteousness (Heb. tzedakah); the upright shall behold His face" (Tehilim 11:7). This is because tzedakah is justice (Heb. tzedek) and Hei, and she received that name from me. She inherited IT from me and all this is come from me.

285(3). מַה כְּתִיב, הִיא מוּצֵאת, לְאִתְמַשְׁכָא בְּגָלוּתָא. וְהִיא שָׁלְחָה אֶל חָמִיהָ לֵאמֹר לְאִישׁ אֲשֶׁר אֵלֶּה לוֹ. לְאִישׁ אֲשֶׁר אֵלֶּה מִמֶּנּוּ לָא כְּתִיב, אֶלָּא לְאִישׁ אֲשֶׁר אֵלֶּה לוֹ. דִּילֵיהּ סִימָנִין אִלֵּין מִשְׁתַּכְּחִין, אָנֹכִי הָרָה. מִיַּד וַיַּכֵּר יְהוּדָה וַיֹּאמֶר צָדְקָה מִמֶּנִּי. צָדְקָה וַדַּאי, וּשְׁמָא גָרִים. מַאן גָּרִים לָהּ, שְׁמָא דָּא. הָדָר וְאָמַר מִמֶּנִּי, דִּכְתִיב כִּי צַדִּיק יְיָ׳ צְדָקוֹת אָהֵב יָשָׁר יֶחֱזוּ פָנִימוֹ. צָדְקָה: צָדַק ה׳, דִּמִּמֶּנִּי נַטְלַת שְׁמָא דָּא. מִמֶּנִּי יָרְתָא. מִמֶּנִּי אִשְׁתְּכַחַת.

286. Rabbi Yosi said: What is the reason that in one place it states, "her father-in-law" and in another place it states, "And Judah"? He replied: Everything is intertwined. "Her father-in-law" refers to a subliminal meaning.

286. א"ר יוֹסֵי, מ"ט חֲמִיהָ כְּתִיב בַּאֲתַר חַד, יְהוּדָה בַּאֲתַר אָחֳרָא. א"ל, כֹּלָּא אִתְקְטַר דָּא בְּדָא. חֲמִיהָ, בַּאֲתַר עִלָּאָה תְּלֵי.

287. Rabbi Elazar said: We have established this portion in esoteric terms in several ways. When we look into these words, we hear from it the secrets of the ways of the Holy One, blessed be He, and His Judgments everywhere, AS WE EARLIER EXPLAINED. TAMAR knew ALL THIS and she prepared herself for this to complement the ways of the Holy One, blessed be He, in order that kings and rulers would descend from He who will rule the world. Ruth did the same thing; ALSO RUTH IMPLORED BOAZ FOR A LEVIRATE MARRIAGE LIKE TAMAR.

287. א"ר אֶלְעָזָר, פַּרְשְׁתָּא דָּא אוֹקִימְנָא בְּרָזָא עִלָּאָה, בְּכַמָּה גַוְונִין. כַּד יִסְתַּכְּלוּן מִלֵּי, מִינָּהּ יִשְׁתְּמַע רָזִין דְּאוֹרְחוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, וְדִינוֹי בְּכָל אֲתַר. וְהִיא יַדְעַת וְאַקְדִּימַת גַּרְמָאָה לְמִלָּה דָּא, לְאַשְׁלְמָא אוֹרְחוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, בְּגִין דְּיִנְפְּקוּ מִינָּהּ מַלְכִין שַׁלִּיטִין, וּזְמִינִין לְשַׁלְּטָאָה עַל עָלְמָא. וְרוּת כְּהַאי גַוְונָא עַבְדַת.

288. Rabbi Aba said: This portion is tied to esoteric wisdom of the Torah. It is all concealed yet revealed, MEANING THERE IS IN IT ESOTERIC AND LITERAL EXPLANATIONS. The entire Torah is similar this way, IN HIDDEN SUBLIME MEANINGS AND THE LITERAL EXPLANATIONS. There is not a matter of Torah in which the Holy subliminal Name is not impressed, which is both concealed and revealed. The concealed matters of Torah are bequeathed to the highly saintly ones and THE REVEALED MATTERS are revealed to the rest of the people. In relation to this, it is written, "That men may declare the name of Hashem in Zion, and His praise in Jerusalem" (Tehilim 102:22). "In Zion" refers to the Temple, where it is permitted to pronounce the Holy Name, YUD HEI VAV HEI, in the proper fashion. However, outside THE TEMPLE, only the appelation can be mentioned, NAMELY ADONAI, BUT NOT THE WAY IT IS WRITTEN. Everything is concealed and yet revealed, AS THE NAME, YUD HEI VAV HEI, WHICH ONE IS FORBIDDEN TO MENTION, IS CONCEALED, BUT THE NAME ADONAI WHICH WE MENTION IS REVEALED. ALL MATTERS ARE IN THIS WAY. We have learned that anyone who deducts one letter from the Torah or adds one letter is like one who is false to the supernal Holy Name of the King.

288. א"ר אַבָּא, פַּרְשְׁתָּא דָּא בְּרָזָא דְּחָכְמְתָא דְּאוֹרַיְיתָא אִתְקַשְׁרָא, וְכֹלָּא סְתִים וְגַלְיָא. וְאוֹרַיְיתָא כֹּלָּא כְּהַאי גַוְונָא אִשְׁתְּכַחַת. וְלֵית לָךְ מִלָּה בְּאוֹרַיְיתָא, דְּלָא רָשִׁים בָּהּ שְׁמָא קַדִּישָׁא עִלָּאָה, דְּסָתִים וְגַלְיָא. בְּגִינֵי כַּךְ, סְתִימֵי דְּאוֹרַיְיתָא, קַדִּישֵׁי עֶלְיוֹנִין יָרְתִין לָהּ, וְאִתְגַּלְיָא בִּשְׁאָר בְּנֵי עָלְמָא. כְּגַוְונָא דָּא כְּתִיב, לְסַפֵּר בְּצִיּוֹן שֵׁם יְיָ' וּתְהִלָּתוֹ בִּירוּשָׁלִָם, דְּהָא בְּצִיּוֹן בְּמַקְדְּשָׁא, שָׁרֵי לְאַדְכָּרָא שְׁמָא קַדִּישָׁא כַּדְקָא חֲזֵי. וּלְבַר בְּכִינּוּיוֹ. וְעַל דָּא כֹּלָּא סְתִים וְגַלְיָא. תְּאַנָּא, כָּל מַאן דְּגָרַע אָת חַד מֵאוֹרַיְיתָא. אוֹ יוֹסִיף אָת חַד בְּאוֹרַיְיתָא, כְּמַאן דְּמְשַׁקַּר בִּשְׁמָא קַדִּישָׁא עִלָּאָה דְּמַלְכָּא.

47. The practices of Egypt

Rabbi Yitzchak talks about the idolatry of the Egyptians, and Rabbi Chiya says that in the future God will cleanse His land from all the idolatrous nations.

289. Rabbi Yitzchak said: IT WAS the practices of Egypt THAT THEY USED to worship the maidservant, MEANING THE KLIPAH CALLED MAIDSERVANT, as we have explained. The practice of Canaan WAS TO worship THAT PLACE called "the captive that was in the dungeon" (Shemot 12:29). Therefore, it is written, "Cursed be Canaan; a servant of servants shall he be to his brethren" (Beresheet 9:25). For this reason, they all falsified in matters of holiness and everything practiced IDOLATRY. For this reason, IT IS WRITTEN, "After the doings of the land of Egypt, in which you dwelt..." (Vayikra 18:3). Rabbi Yehuda said: They created evil Judgments that will rule over the land, NAMELY MALCHUT, as the verse says, "That your land be not defiled" (Devarim 21:23) and, "And the land is defiled" (Vayikra 18:27).

289. א"ר יִצְחָק, עוֹבָדָא דְּמִצְרַיִם פַּלְחִין לְשִׁפְחָה, כְּמָה דְּאוֹקִימְנָא. עוֹבָדָא דִּכְנַעַן, פַּלְחִין לְהַהוּא דְּאִקְרֵי שְׁבִי אֲשֶׁר בְּבֵית הַבּוֹר. וְעַל דָּא כְּתִיב, אָרוּר כְּנָעַן עֶבֶד עֲבָדִים יִהְיֶה לְאֶחָיו. בְּג"כ כֻּלְּהוּ מְכַדְּבִין בְּמִלִּין קַדִּישִׁין, וְעַבְדִּין עוֹבָדִין בְּכֹלָּא. בְּגִינֵי כַּךְ כְּמַעֲשֵׂה אֶרֶץ מִצְרַיִם אֲשֶׁר יְשַׁבְתֶּם בָּהּ וְגוֹ'. ר' יְהוּדָה אָמַר, דְּעַבְדִּין דִּינִין בִּישִׁין לְשַׁלְּטָא עַל אַרְעָא, כד"א וְלֹא תְּטַמֵּא אֶת אַדְמָתֶךָ. וּכְתִיב וַתִּטְמָא הָאָרֶץ.

290. כְּמַעֲשֵׂה אֶרֶץ מִצְרַיִם וְגוֹ׳, רִבִּי חִיָּא פָּתַח, לֶאֱחוֹז בְּכַנְפוֹת הָאָרֶץ וְגוֹ׳, תָּאנָא, זַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְדַכְּאָה לְאַרְעֵיהּ, מִכָּל מְסַאֲבוּתָא דְּעַמִּין עע״ז, דְּסָאִיבוּ לָהּ. כְּהַאי מַאן דְּאָחִיד בְּטָלִיתֵיהּ, וְאַנְעַר טִנּוּפָא מִנֵּיהּ. וְכָל אִינּוּן דְּאִתְקְבָרוּ בְּאַרְעָא קַדִּישָׁא, לְמִשְׁדֵּי לוֹן לְבַר, וּלְדַכְּאָה אַרְעָא קַדִּישָׁא מִסִּטְרָא אָחֳרָא, כְּבִיכוֹל דַּהֲוָה מַתְּזָנָא לִשְׁאָר רַבְרְבֵי עַמִּין, וּלְקַבְּלָא מְסַאֲבוּתָא דִּלְהוֹן, וּלְדַבְּרָא לוֹן. וְזַמִּין לְדַכְּאָה לָהּ לְאַעְבְּרָא לוֹן לְבַר.

290. "After the doings of the land of Egypt": Rabbi Chiya said, "That it might take hold of the ends of the earth, that the wicked might be shaken out of it" (Iyov 38:13). We have learned that the Holy One, blessed be He, in the future will cleanse His land, MALCHUT, from all the defilement of the idolatrous nations that defiled it, just as one takes hold of a garment and shakes out from it all the filth, referring to all THE WICKED buried in the Holy Land. SO HE WILL SHAKE OUT THE LAND in order to cast them out and IN ORDER to purify the Holy Land, DENOTING MALCHUT, from the Other Side. It is as if it was sustaining the other ministers of the nations, from whom it received defilement in order to guide them. And He will cleanse it and remove THE MINISTERS OF THE NATIONS to the outside.

48. "But when you entered, you defiled My land"
Rabbi Yehuda tells us how fortunate people are who live in the Holy Land, and how they will deserve later to live in the higher Holy land. He speaks about the consequences of dying in the Holy Land and dying elsewhere.

291. ר׳ שִׁמְעוֹן הֲוָה מַדְכֵּי שׁוּקֵי דִּטְבֶרְיָא, וְכָל דַּהֲוָה תַּמָּן מִית, הֲוָה סָלִיק לֵיהּ, וּמְדַכֵּי אַרְעָא. תָּאנָא, כְּתִיב וַתָּבֹאוּ וַתְּטַמְּאוּ אֶת אַרְצִי וְגוֹ׳, אָמַר רִבִּי יְהוּדָה זַכָּאָה חוּלָקֵיהּ מַאן דְּזָכֵי בְּחַיּוֹי לְמִשְׁרֵי מְדוֹרָא בְּאַרְעָא קַדִּישָׁא. דְּכָל מַאן דְּזָכֵי לָהּ, זָכֵי לְאַנְגְּדָא מִטַּלָּא דִּשְׁמַיָּא דִּלְעֵילָא, דְּנָחִית עַל אַרְעָא. וְכָל מַאן דְּזָכֵי לְאִתְקַשְׁרָא בְּחַיּוֹי בְּהַאי אַרְעָא קַדִּישָׁא, זָכֵי לְאִתְקַשְׁרָא לְבָתַר בְּאַרְעָא קַדִּישָׁא עִלָּאָה.

291. Rabbi Shimon was cleansing the marketplaces of Tiberias. He dug out all the dead that were there, and cleansed the land. We have learned that it is written, "But when you entered, you defiled My land" (Yirmeyah 2:7). Rabbi Yehuda said: Fortunate is the portion of he who deserves during his lifetime to make his dwelling in the Holy Land. All who merit it will cause the dew of the heaven above to continue to descend upon the earth, so all who deserve the Holy Land in this lifetime will later deserve the higher Holy Land, MALCHUT.

292. וְכָל מַאן דְּלָא זָכֵי בְּחַיּוֹי, וּמַיְיתִין לֵיהּ לְאִתְקְבְּרָא תַּמָּן, עָלֵיהּ כְּתִיב, וְנַחֲלָתִי שַׂמְתֶּם לְתוֹעֵבָה. רוּחֵיהּ נָפִיק בִּרְשׁוּתָא נוּכְרָאָה אָחֳרָא, וְגוּפֵיהּ אָתֵי תְּחוֹת רְשׁוּתָא דְּאַרְעָא קַדִּישָׁא כְּבִיכוֹל, עָבֵיד קֹדֶשׁ חוֹל, וְחוֹל קֹדֶשׁ. וְכָל מַאן דְּזָכֵי לְמֵיפַּק נִשְׁמָתֵיהּ בְּאַרְעָא קַדִּישָׁא, אִתְכַּפְּרוּ חוֹבוֹי, וְזָכֵי לְאִתְקַשְׁרָא תְּחוֹת גַּדְפּוֹי דִּשְׁכִינְתָּא, דִּכְתִיב וְכִפֶּר אַדְמָתוֹ עַמּוֹ. וְלָא עוֹד אֶלָּא אִי זָכֵי בְּחַיּוֹי, זָכֵי לְאִתְמַשְׁכָא עָלֵיהּ רוּחָא קַדִּישָׁא תְּדִיר, וְכָל מַאן דִּיָתִיב בִּרְשׁוּתָא אָחֳרָא, אִתְמְשַׁךְ עָלֵיהּ רוּחָא אָחֳרָא נוּכְרָאָה.

292. About all those who did not merit during their lifetime TO BE IN THE HOLY LAND and are brought there later to be buried, it is written, "And made My heritage an abomination" (Ibid.). His spirit expired under another, strange dominion and his body came under the dominion of the Holy Land, so he made, so to speak, the sacred profane and the profane sacred. Those who deserve that their souls expire in the Holy Land will have their sins forgiven and will merit to be bound under the wings of the Shechinah, as it is written, "And will forgive His land" (Devarim 32:43). Moreover, if he merits during his lifetime TO BE IN THE HOLY LAND, he will merit to have drawn upon him consistently the Holy Spirit. Those who dwell under another dominion, MEANING OUTSIDE THE HOLY LAND, will have drawn upon them a foreign spirit.

293. תָּאנָא, כַּד סָלִיק רַב הַמְנוּנָא סָבָא לְהָתָם, הֲווֹ עִמֵּיהּ תְּרֵיסָר בְּנֵי מְתִיבְתָּא דִּילֵיהּ, אָמַר לוֹן, אִי אֲנָא אָזִיל לְאָרְחָא דָּא, לָאו עַל דִּידִי קָא עֲבִידְנָא, אֶלָּא לְאַתְבָּא פִּקְדּוֹנָא לְמָארֵיהּ. תְּנִינָן כָּל אִינּוּן דְּלָא זָכוּ לְהַאי בְּחַיּוֹי, אָתִיבִין פִּקְדּוֹנָא דְּמָארֵיהוֹן לְאָחֳרָא.

293. We have learned that when Rav Hamnuna Saba (the elder) ascended there, THE HOLY LAND, he had with him twelve members of his Yeshiva students. He said to them: If I go this way, it is not for my own sake that I do so but to return the pledge to its owner. We have learned that all those who did not merit this, TO LIVE IN THE HOLY LAND, during their lifetime must return the Master's pledge to another, NAMELY THE SOUL THAT WAS GIVEN TO THEM, TO THE OTHER SIDE.

294. Rabbi Yitzchak said: Because of this, whoever brings into the land any of the evil beings or other domains defiles the land. Woe is to him, woe to his soul, as the Holy Land will not receive him after that. Of him, it is written, "The sinners will be consumed out of the earth" (Tehilim 104:35) in this world and the World to Come. Then, "the wicked will be no more" (Ibid.) during the resurrection of the dead. Then "Bless you Hashem, my soul, Haleluyah" (Ibid.).

294. א"ר יִצְחָק, בְּגִינֵי כַּךְ, כָּל מַאן דְּאַעְבַּר מֵאִינּוּן זִינִין בִּישִׁין, אוֹ רְשׁוּתָא אָחֳרָא בְּאַרְעָא, אַרְעָא אִסְתְּאָבַת, וַוי לֵיהּ לְהַהוּא גְּבַר, וַוי לְנַפְשֵׁיהּ, דְּהָא אַרְעָא קַדִּישָׁא לָא מְקַבְּלָא לֵיהּ לְבָתַר. עָלֵיהּ כְּתִיב, יִתַּמּוּ חַטָּאִים מִן הָאָרֶץ, בעה"ז, ובעה"ב, וּרְשָׁעִים עוֹד אֵינָם, בִּתְחִיַּית הַמֵּתִים, כְּדֵין בָּרְכִי נַפְשִׁי אֶת יְיָ' הַלְלוּיָהּ.

49. The Holy One, blessed be He, the Torah and Yisrael

Rabbi Aba says that because of the holy covenant, Yisrael are fortunate that God has given them truthful statutes and planted them with the Tree of Life and placed the Shechinah among them. Rabbi Shimon says there are three levels intertwined with each other, meaning God, the Torah and Yisrael; each of them has a hidden level and a revealed level. All who are circumcised are given the revealed words of the Torah and are given the strict commandments, and only those who are of higher levels are given the supernal meanings of the Torah.

295. "You shall do My Judgments, and keep My ordinances, to walk in them..." (Vayikra 18:4). Rabbi Aba said: Fortunate is the lot of Yisrael that the Holy One, blessed be He, desires them above all the idolatrous nations. As a result of His love for them, He gave them truthful statutes, planted with them the Tree of Life, ZEIR ANPIN, and caused the Shechinah to dwell in their midst. What is the reason? It is because Yisrael are marked with the holy impression in their flesh and so are recognized as His and members of His temple.

295. אֶת מִשְׁפָּטַי תַּעֲשׂוּ וְאֶת חֻקֹּתַי תִּשְׁמְרוּ לָלֶכֶת בָּהֶם וְגוֹ', רִבִּי אַבָּא אָמַר, זַכָּאָה חוּלְקָא דְּיִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בְּהוּ מִכָּל עַמִּין עע"ז, וּבְגִין רְחִימוּתָא דִּילֵיהּ עָלַיְיהוּ, יָהִיב לוֹן נִימוּסִין דְּקִשׁוֹט, נְטַע בְּהוּ אִילָנָא דְּחַיֵּי, אַשְׁרֵי שְׁכִינְתָּא בֵּינַיְיהוּ. מ"ט. בְּגִין דְּיִשְׂרָאֵל רְשִׁימִין בִּרְשִׁימָא קַדִּישָׁא בִּבְשָׂרֵיהוֹן. וְאִשְׁתְּמוֹדְעָן דְּאִינְהוּ דִּילֵיהּ, מִבְּנֵי הֵיכָלֵיהּ.

296. Because of this, all those that are not marked in their flesh with the holy impression, MEANING THEY ARE NOT CIRCUMCISED, are not His people. They are not OF THE HOLY ONE, BLESSED BE HE. It is apparent that they stem from the direction of impurity and it is prohibited to fraternize with them and speak with them regarding matters of the Holy One, blessed be He. It is prohibited to relate words of Torah to them, as the entire Torah is the name of the Holy One, blessed be He. Every letter of the Torah is connected with the Holy Name; THEREFORE, ANYONE whose flesh is not marked with the holy impression must not be informed of Torah words, and one must not study with him.

296. וּבְגִינֵי כַּךְ, כָּל אִינּוּן דְּלָא רְשִׁימִין בִּרְשִׁימוּ קַדִּישָׁא בִּבְשָׂרֵיהוֹן לָאו אִינּוּן דִּילֵיהּ, וְאִשְׁתְּמוֹדְעָן דְּכֻלְּהוּ מִסִּטְרָא דְּמְסָאֲבוּתָא אַתְיָין, וְאָסִיר לְאִתְחַבְּרָא בְּהוּ, וּלְאִשְׁתָּעֵי בַּהֲדַיְיהוּ, בְּמִלּוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא וְאָסִיר לְאוֹדָעָא לְהוּ מִלֵּי דְּאוֹרַיְיתָא, בְּגִין דְּאוֹרַיְיתָא כֻּלָּא שְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא, וְכָל אָת דְּאוֹרַיְיתָא, מִתְקַשְּׁרָא בִּשְׁמָא קַדִּישָׁא. וְכָל מַאן דְּלָא אִתְרְשִׁים בִּרְשִׁימָא קַדִּישָׁא בִּבְשָׂרֵיהּ, אָסִיר לְאוֹדָעָא לֵיהּ מִלָּה דְּאוֹרַיְיתָא. וכ"ש לְאִשְׁתַּדְּלָא בֵּיהּ.

297. Rabbi Shimon opened the discussion saying, "This is the ordinance of the Pesach: no stranger shall eat of it" (Shemot 12:43). It is also written, "But every man's servant..." (Ibid. 44) and "a foreign and a hired servant shall not eat of it" (Ibid. 45). If something like eating the pascal lamb is forbidden to the uncircumcised just because it hints at a holy matter - MEANING BECAUSE "HASHEM WILL PASS OVER THE DOOR..." (IBID. 23) - then how much more should the Torah, which is the Holy of Holies, the sublime name of the Holy One, blessed be He, be forbidden to them.

297. ר"ש פָּתַח, זֹאת חֻקַּת הַפֶּסַח כָּל בֶּן נֵכָר לֹא יֹאכַל בּוֹ, וּכְתִיב וְכָל עֶבֶד אִישׁ וְגוֹ'. וּכְתִיב תּוֹשָׁב וְשָׂכִיר לֹא יֹאכַל בּוֹ. וּמַה פִּסְחָא דְּאִיהוּ בִּשְׂרָא לְמֵיכְלָא, עַל דְּאִתְרְמִיז בְּמִלָּה קַדִּישָׁא, אָסִיר לְכָל הָנֵי לְמֵיכַל בֵּיהּ, וּלְמֵיהַב לְהוּ לְמֵיכַל, עַד דְּאִתְגְּזַרוּ. אוֹרַיְיתָא דְּהִיא קֹדֶשׁ קָדָשִׁים שְׁמָא עִלָּאָה דְּקוּדְשָׁא בְּרִיךְ הוּא, עאכ"ו.

298. רִבִּי אֶלְעָזָר שָׁאִיל לְרִבִּי שִׁמְעוֹן אֲבוּהִי, אָ״ל, הָא תְּנֵינָן אָסוּר לְלַמֵּד תּוֹרָה לְעַכּו״ם, וְשַׁפִּיר אַתְּעָרוּ חַבְרַיָּיא דְּבָבֶל, דִּכְתִיב לֹא עָשָׂה כֵּן לְכָל גּוֹי, אֲבָל כֵּיוָן דְּאָמַר מַגִּיד דְּבָרָיו לְיַעֲקֹב, אֲמַאי חֻקָּיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל. אָ״ל, אֶלְעָזָר ת״ח, זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּחוּלָקָא עִלָּאָה קַדִּישָׁא דָּא נָטַע בְּהוּ קוּדְשָׁא בְּרִיךְ הוּא, דִּכְתִיב כִּי לֶקַח טוֹב נָתַתִּי לָכֶם, לָכֶם, וְלָא לְעַמִּין עע״ז.

298. Rabbi Elazar asked of Rabbi Shimon his father: We learned that it is prohibited to teach Torah to idolaters and very beautifully did the Babylonian scholars explain that which is written, "He has not dealt so with any other nation" (Tehilim 147:20). But ONE COULD ASK since it is written, "He declares His word to Jacob" (Ibid. 19), so why write again, "His statutes and His Judgments (lit. 'justices') to Yisrael"? IT IS A REDUNDANT EXPRESSION. He replied: Elazar. Come and see how fortunate are Yisrael within whom this supernal portion was planted by the Holy One, blessed be He, as it is written, "For I give you a good doctrine" (Mishlei 4:2) - to you and not to the idolatrous nations.

299. וּבְגִין דְּאִיהִי גְּנִיזָא עִלָּאָה יַקִּירָא, שְׁמֵיהּ מַמָּשׁ, אוֹרַיְיתָא כֻּלָּא סְתִים וְגַלְיָא, בְּרָזָא דִּשְׁמֵיהּ. וְעַל דָּא, יִשְׂרָאֵל בִּתְרֵין דַּרְגִּין אִינּוּן, סְתִים וְגַלְיָא, דְּתָנֵינָן תְּלַת דַּרְגִּין אִינּוּן מִתְקַשְּׁרָן דָּא בְּדָא, קוּדְשָׁא בְּרִיךְ הוּא, אוֹרַיְיתָא, וְיִשְׂרָאֵל. וְכָל חַד, דַּרְגָּא עַל דַּרְגָּא, סְתִים וְגַלְיָא. קוּדְשָׁא בְּרִיךְ הוּא דַּרְגָּא עַל דַּרְגָּא, סְתִים וְגַלְיָא. אוֹרַיְיתָא הָכִי נָמֵי סְתִים וְגַלְיָא. יִשְׂרָאֵל הָכִי נָמֵי דַּרְגָּא עַל דַּרְגָּא, הֲדָא הוּא דִּכְתִיב, מַגִּיד דְּבָרָיו לְיַעֲקֹב חֻקָּיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל. תְּרֵי דַּרְגִּין אִינּוּן, יַעֲקֹב וְיִשְׂרָאֵל, חַד גַּלְיָא, וְחַד סְתִים.

299. Because she is supernal, precious and hidden, His very name in the entire Torah is both concealed and revealed, AS IT CONTAINS THE ESOTERIC AND LITERAL MEANING in the secret of His name. Hence, Yisrael find themselves on two levels, MEANING concealed and revealed, as we learned there are three levels intertwined with each other, MEANING the Holy One, blessed be He, the Torah and Yisrael. Each OF THEM has one level above another, MEANING a hidden and a revealed one. As the Holy One, blessed be He, is a level upon level, concealed and revealed, the Torah is also concealed and revealing. Yisrael too is a level upon a level. This is what is written, "He declares His word to Jacob, His statutes and His Judgments (lit. 'justices') to Yisrael." Here are two levels, Jacob and Yisrael, one revealing, THE LEVEL OF JACOB, and one concealed, THE LEVEL OF YISRAEL.

300. מַאי קָא מַיְירֵי. אֶלָּא כָּל מָאן דְּאִתְגְּזַר וְאִתְרְשִׁים בִּשְׁמָא קַדִּישָׁא, יְהַבִּין לֵיהּ בְּאִינּוּן מִלִּין דְּאִתְגַּלְיָין בְּאוֹרַיְיתָא, כְּלוֹמַר, מוֹדִיעִין לֵיהּ בְּרֵישֵׁי אַתְוָון, בְּרֵישֵׁי פִּרְקִין, יְהַבִּין עָלֵיהּ חוּמְרָא דְּפִקּוּדֵי אוֹרַיְיתָא, וְלָא יַתִּיר, עַד דְּיִסְתְּלַק בְּדַרְגָּא אָחֳרָא, הה״ד מַגִּיד דְּבָרָיו לְיַעֲקֹב. אֲבָל חֻקָּיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל, דְּאִיהוּ בְּדַרְגָּא עִלָּאָה יַתִּיר. וּכְתִיב לֹא יִקָּרֵא שִׁמְךָ עוֹד יַעֲקֹב וְגוֹ׳. חֻקָּיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל, אִלֵּין רָזֵי אוֹרַיְיתָא וְנִמּוּסֵי אוֹרַיְיתָא, וְסִתְרֵי אוֹרַיְיתָא, דְּלָא יִצְטָרְכוּן לְגַלָּאָה אֶלָּא לְמָאן דְּאִיהוּ בְּדַרְגָּא עִלָּאָה יַתִּיר כַּדְקָא חֲזֵי.

300. HE QUESTIONS: What does the verse mean IN THE WORDS, "HIS STATUTES AND HIS JUDGMENTS (LIT. 'JUSTICES') TO YISRAEL"? HE ANSWERED: everyone who is circumcised and marked with the Holy Name is passed on with the revealed words of the Torah. He is informed generally of basic matters in brief, and has placed upon him the very strict CARE of the commandments of the Torah, and not more until he is elevated to another level. This is what the verse says, "He declares His word to Jacob," but "His statutes and His Judgments (lit. 'justices') to Yisrael" is a higher level, as it is written, "Your name shall not be called any more Jacob..." (Beresheet 35:10). THUS, ISRAEL IS MORE ESTEEMED THAN JACOB. THEREFORE, it is written, "His statutes and His Judgments (lit. 'justices') to Israel." These are the secrets of the Torah, the statutes of the Torah and the hidden parts of the Torah, which are not revealed except to one who finds himself to be on a more lofty level, as is proper.

50. It is prohibited to teach the Torah to the uncircumcised
We read that the Torah must be taught only to the circumcised, and that even some of them are considered idolaters if they do not follow the commandments of the Torah. We learn of the supernal meaning of the alphabet, and most particularly of the letter Aleph.

301. וּמַה לְיִשְׂרָאֵל הַאי, לְעַמִּין עע״ז עאכ״ו, וְכָל מַאן דְּלָא אִתְגְּזַר וְיָהֲבִין לֵיהּ אֲפִילוּ אָת זְעֵירָא דְּאוֹרַיְיתָא, כְּאִלּוּ חָרִיב עָלְמָא, וּמְשַׁקֵּר בִּשְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּכֹלָּא בְּהַאי תַּלְיָא, וְדָא אִתְקְשַׁר, דִּכְתִיב אִם לֹא בְרִיתִי יוֹמָם וָלַיְלָה חֻקּוֹת שָׁמַיִם וָאָרֶץ לֹא שָׂמְתִּי.

301. If it is so to Yisrael, THAT TORAH IS NOT TO BE REVEALED BUT TO ONE WHO IS IN THE UPPER LEVEL, it is all the more so with the idolatrous nations. If one gives to all those who are uncircumcised even a single letter of the Torah, it is considered as if he devastated the world and was false to the name of the Holy One, blessed be He. It is all dependent upon this, CIRCUMCISION. One is bound to the other, TORAH IS CONNECTED TO CIRCUMCISION, as it is written, "If My covenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth" (Yirmeyah 33:25).

302. תָּא חֲזֵי, כְּתִיב וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל. לִפְנֵי בְּנֵי יִשְׂרָאֵל שָׂם, אֲבָל לִשְׁאָר עַמִּין לָא שָׂם. בְּג״כ דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל. וְאֶל בְּנֵי יִשְׂרָאֵל תֹּאמַר. וְכֵן כֻּלְּהוּ. יְנוּחוּן אֲבָהָן דְּעָלְמָא, אינון הִלֵּל וְשַׁמָּאי, דְּהָכִי אָמְרוּ לְאוּנְקְלוֹס, וְלָא אוֹדְעוּ לֵיהּ מִלָּה דְּאוֹרַיְיתָא עַד דְּאִתְגְּזַר.

302. Come and see: It is written, "And this is the Torah which Moses set before the children of Yisrael" (Devarim 4:44). "Before the children of Yisrael" he set it, but not before the other nations, so for this reason, speak to the children of Yisrael. "You shall say to the children of Yisrael" (Vayikra 20:2), and it is so in all places, ONLY TO YISRAEL. May they rest, the fathers of the world, Hillel and Shamai, who spoke so to Onkelos, but they did not reveal Torah topics to him until he was circumcised.

303. וְתָא חֲזֵי, מִלָּה קַדְמָאָה דְּאוֹרַיְיתָא, דְּיָהֲבִין לִינוֹקֵי, אָלֶ״ף בֵּי״ת, דָּא מִלָּה דְּלָא יַכְלִין בְּנֵי עָלְמָא לְאַדְבְּקָא בְּסוּכְלְתָנוּ, וּלְסַלְקָא לֵיהּ בִּרְעוּתָא, וכ״ש לְמַלְלָא בְּפוּמֵיהוֹן. וַאֲפִילוּ מַלְאֲכֵי עִלָּאֵי, וְעִלָּאֵי דְּעִלָּאֵי, לָא יַכְלִין לְאַדְבְּקָא, בְּגִין דְּאִינּוּן סְתִימִין דִּשְׁמָא קַדִּישָׁא. וַאֲלַף וְאַרְבַּע מְאָה וַחֲמֵשׁ רִבְּבָן דְּעָלְמִין, כֻּלְּהוּ תַלְיָין בְּקוּצָא דְּאַל״ף, וְשַׁבְעִין וּתְרֵין שְׁמָהָן קַדִּישִׁין גְּלִיפִין בְּאַתְוֹוי רְשִׁימִין, דְּקַיְּימוּ בְּהוּ עִלָּאֵי וְתַתָּאֵי, שְׁמַיָּא וְאַרְעָא, וְכוּרְסְיָיא יְקָרָא דְּמַלְכָּא, תַּלְיָין מִסִּטְרָא חֲדָא לְסִטְרָא חֲדָא, דְּפְשִׁיטוּתָא דְּאָלֶף, קִיּוּמָא דְּעָלְמִין כֻּלְּהוּ, וְסַמְכִין דְּעִלָּאִין וְתַתָּאִין בְּרָזָא דְּחָכְמְתָא.

א

304. וּשְׁבִילִין סְתִימִין, וְנַהֲרִין עֲמִיקִין, וְעֶשֶׂר אֲמִירָן, כֻּלְּהוּ נָפְקִין מֵהַהוּא קוּצָא תַּתָּאָה דְּתְחוֹת אָלֶף. מִכָּאן וּלְהָלְאָה שָׁאֲרִי לְאִתְפַּשְׁטָא אָלֶף בְּבֵית. וְלֵית חוּשְׁבָּן לְחָכְמְתָא דְּהָכָא אִתְגְּלִיף.

304. Concealed paths, THE SECRET OF THE 32 PATHS OF CHOCHMAH, and deep rivers, THE SECRET OF THE SFIROT OF BINAH, ten sayings, THE SECRET OF THE TEN SFIROT OF DA'AT THAT UNIFIES CHOCHMAH AND BINAH, DENOTING THE SECRET OF CHOCHMAH, BINAH AND DA'AT OF ZEIR ANPIN, all come out AND FLOW INTO THE WORLDS from the lower tip underneath the Aleph. FOR THE LOWER YUD OF THE ALEPH IS THE SECRET OF MALE AND FEMALE, AS MENTIONED, WHOSE LIGHTS FLOW THROUGH THE LOWER TIP OF THE YUD. THEREFORE, IT IS COLLECTIVE, AS ALL ARE COLLECTED WITHIN THE ALEPH. From here on begin THE LIGHTS OF Aleph to spread to the Bet. One can not keep track of the wisdom that is engraved here.

305. בְּגִינֵי כַּךְ, אוֹרַיְיתָא קִיּוּמָא דְּכֹלָּא, וּמְהֵימְנוּתָא דְּכֹלָּא, לְקַשְׁרָא קִשְׁרָא דְּמְהֵימְנוּתָא דָּא בְּדָא כַּדְקָא חֲזֵי. וּמַאן דְּאִתְגְּזַר, אִתְקְשַׁר בְּהַהוּא קִשְׁרָא דְּמְהֵימְנוּתָא. וּמַאן דְּלָא אִתְגְּזַר, וְלָא אִתְקְשַׁר בֵּיהּ, כְּתִיב בֵּיהּ, וְכָל זָר לֹא יֹאכַל קֹדֶשׁ. וְכָל עָרֵל לֹא יֹאכַל בּוֹ. דְּהָא אִתְּעַר רוּחַ מִסְאָבָא דְּמִסִּטְרֵיהּ, וְאָתֵי לְאִתְעָרְבָא בִּקְדוּשָׁה. בְּרִיךְ רַחֲמָנָא, דְּפָרִישׁ לְיִשְׂרָאֵל בְּנוֹי, רְשִׁימִין בִּרְשִׁימָא קַדִּישָׁא, מִנַּיְיהוּ וּמִזּוּהֲמָא דִּלְהוֹן. עֲלַיְיהוּ כְּתִיב, וְאָנֹכִי נְטַעְתִּיךָ שׂוֹרֵק כֻּלֹּה זֶרַע אֱמֶת. וּבְגִינֵי כַּךְ, תִּתֵּן אֱמֶת לְיַעֲקֹב, וְלָא לְאָחֳרָא. תּוֹרַת אֱמֶת, לְזֶרַע אֱמֶת. אָתָא רִבִּי אֶלְעָזָר וּנְשָׁקֵיהּ עַל יְדוֹי.

305. For this reason, the Torah, THE SECRET OF ZEIR ANPIN, is the sustenance of everything and the Faith of all to bind the bond of Faith, NAMELY MALCHUT, one with another properly. He who is circumcised is bound with that bond of Faith, but he who is not circumcised is not bound with it, as it is written, "No stranger shall eat of the holy thing" (Vayikra 22:10) and "for no uncircumcised man shall eat of it" (Shemot 12:48). The spirit of defilement is stirred up from him and it comes to intermingle with holiness. Blessed is the Merciful One who set apart His children, Yisrael, who are marked with the holy impression, from them and their filth. About them, it is written, "And I had planted you a noble vine, an entirely right seed" (Yirmeyah 2:21). For this reason, IT IS WRITTEN, "You will show truth to Jacob" (Michah 7:20) and to no one else, a true Torah to a true seed. Rabbi Elazar approached and kissed him on his hands.

306. רִבִּי חִזְקִיָּה אָמַר, כְּתִיב כִּי לֹא יִטּוֹשׁ יְיָ׳ אֶת עַמּוֹ בַּעֲבוּר שְׁמוֹ וְגוֹ׳, כִּי לֹא יִטּוֹשׁ יְיָ׳ אֶת עַמּוֹ, מ״ט בַּעֲבוּר שְׁמוֹ הַגָּדוֹל. בְּגִין דְּכֹלָּא אִתְקְשַׁר דָּא בְּדָא, וּבְמָה אִתְקְשָׁרוּ יִשְׂרָאֵל בְּקוּדְשָׁא בְּרִיךְ הוּא. בְּהַהוּא רְשִׁימָא קַדִּישָׁא דְּאִתְרְשִׁים בִּבְשָׂרֵיהוֹן. וּבְגִינֵי כַּךְ, לֹא יִטּוֹשׁ יְיָ׳ אֶת עַמּוֹ. וְלָמָה. בַּעֲבוּר שְׁמוֹ הַגָּדוֹל דְּאִתְרְשִׁים בְּהוּ.

306. Rabbi Chizkiyah said: It is written, "For Hashem will not abandon His people for His great name's sake..." (I Samuel 12:22). "Hashem will not abandon His people" for what reason? "for His great name's sake" as everything is interconnected. With what are Yisrael connected to the Holy One, blessed be He? It is with that holy impression marked in their flesh. For this reason, Hashem will not abandon His people. And why? IT IS DUE to His great Name marked on them.

307. תָּאנָא, אוֹרַיְיתָא אִקְרֵי בְּרִית, וּקוּדְשָׁא בְּרִיךְ הוּא אִקְרֵי בְּרִית. וְהַאי רְשִׁימָא קַדִּישָׁא אִקְרֵי בְּרִית. וְעַל דָּא כֹּלָּא אִתְקְשַׁר דָּא בְּדָא, וְלָא אִתְפְּרַשׁ דָּא מִן דָּא. אָ״ל ר׳ יֵיסָא, אוֹרַיְיתָא וְיִשְׂרָאֵל שַׁפִּיר אֲבָל קוּדְשָׁא בְּרִיךְ הוּא מְנָלָן דְּאִקְרֵי בְּרִית. אָ״ל דִּכְתִיב וַיִּזְכּוֹר לָהֶם בְּרִיתוֹ, וְהָא אִתְיְידַע, וְהָא אִתְּמַר.

307. We have learned that the Torah is called "covenant." The Holy One, blessed be He, is called covenant and this holy mark, MEANING CIRCUMCISION, is called "covenant." So they are all intertwined and not apart one from another. Rabbi Yesa said to him that Torah and Yisrael ARE CALLED COVENANT, and that is fine. But how do we know that the Holy One, blessed be He, is called covenant? He replied: Because it is written, "And He remembered for them His covenant" (Tehilim 106:45) and it is well known THAT THE SECRET OF IT IS YESOD, as we have learned.

308. וְאֶת חֻקֹּתַי תִּשְׁמְרוּ, תֻּקּוֹתַי: אִלֵּין אִינּוּן נִמּוּסֵי מַלְכָּא. מִשְׁפָּטַי: אִלֵּין אִינּוּן גְּזֵרֵי אוֹרַיְיתָא, רִבִּי יְהוּדָה אָמַר, כָּל אִינּוּן נִמּוּסִין מֵאַתַר דְּאִקְרֵי צֶדֶק, אִקְרוּן חֻקּוֹתַי, וְאִינּוּן גְּזֵרַת מַלְכָּא. וּבְכָל אֲתַר דְּאִקְרֵי מִשְׁפָּט אִקְרוּן דִּינָא דְּמַלְכָּא, דְּאִיהוּ מַלְכָּא קַדִּישָׁא, קוּדְשָׁא בְּרִיךְ הוּא, מַלְכָּא דִּשְׁלָמָא כֹּלָּא דִּילֵיהּ. הוּא דְּהוּא מַלְכָּא קַדִּישָׁא, בַּאֲתַר דְּתְרֵין חוּלָקִין אֲחִידָן דָּא בְּדָא. וְעַל דָּא כְּתִיב, צֶדֶק וּמִשְׁפָּט מְכוֹן כִּסְאֶךָ, וְאִינּוּן דִּינָא וְרַחֲמֵי. וּבְגִינֵי כַּךְ חֹק וּמִשְׁפָּט. וְע״ד כְּתִיב חֻקָּיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל. לְיִשְׂרָאֵל וְלָא לִשְׁאָר עַמִּין.

308. "And keep My ordinances" (Vayikra 18:4): "My ordinances" are the customs of the King, NAMELY ZEIR ANPIN. "My Judgments (lit. 'justices)" (Ibid.) are the decrees of the Torah. Rabbi Yehuda said: All these customs stem from the place called righteousness, DENOTING MALCHUT. They are called "My ordinances" and are Royal decrees. Wherever something is called Justice, it refers to Royal Laws of the Holy King, the Holy One, blessed be He, the King to whom all peace is His, being the Holy King in a place where two portions are held one with another, MEANING Judgment and Mercy. Therefore, it is written, "Righteousness and justice are the foundation of Your throne" (Tehilim 89:15) and they are Judgment and Mercy. For this reason, THEY ARE ordinance and Judgment. Of this, it is written, "His statutes and His Judgments (lit. 'justices') to Yisrael" (Tehilim 147:19) to Yisrael, but not to any other nation.

309. בַּתְרֵיהּ מַה כְּתִיב, לֹא עָשָׂה כֵן לְכָל גּוֹי. וְתָנֵינָן, אע״ג דְּאִתְגְּזַר וְלָא עָבֵיד פִּקּוּדֵי אוֹרַיְיתָא, הֲרֵי הוּא כְּגוֹי בְּכֹלָּא, וְאָסִיר לְמֵילַף לֵיהּ פִּתְגָּמֵי אוֹרַיְיתָא. וְע״ד תָּנֵינָן מִזְבַּח אֲבָנִים, דָּא מִזְבֵּחַ אֲבָנִים מַמָּשׁ. וְהָא קַשְׁיוּ דְּלִבֵּיהּ בְּאַתְרֵיהּ קַיְימָא, וְזוּהֲמָא לָא אִתְפְּסַק מִנֵּיהּ. בְּגִינֵי כַּךְ, לָא סָלִיק בִּידֵיהּ הַהוּא גְּזִירוּ, וְלָא מְהַנְיָא לֵיהּ. וְע״ד כְּתִיב, כִּי חַרְבְּךָ הֵנַפְתָּ עָלֶיהָ וַתְּחַלְּלֶהָ.

309. It is later written, "He has not dealt so with any other nation" (Ibid. 20). We have learned that even though he was circumcised, if he does not perform the commandments of the Torah he is to be considered an idolater throughout. It is thus forbidden to teach him the words of the Torah. We have learned that "you will make Me an altar of stone" (Shemot 20:22). This, CIRCUMCISION, is considered literally an altar of stone, MEANING IT SOFTENS HIS STONE HEART, but for he WHO IS CIRCUMCISED YET DOES NOT OBSERVE THE COMMANDMENTS OF THE TORAH, the hardness of his heart remains as is and the filth does not cease from him. For this reason, the circumcision did not succeed nor did it help him. Therefore, it is written, "For if you lift up your tool upon it, you have defiled it" (Ibid.). THIS MEANS THAT EVEN THOUGH YOU RAISED YOUR SWORD UPON IT, MEANING IF ONE IS CIRCUMCISED, YET DOES NOT OBSERVE THE COMMANDMENTS, "YOU HAVE DEFILED IT" - THE CIRCUMCISION BECOMES DEFILED AND IS TO NO AVAIL. THUS, IT IS PROHIBITED TO TEACH HIM TORAH.

310. בְּגִינֵי כַּךְ, לֹא עָשָׂה כֵּן לְכָל גּוֹי סְתָם. וּמִשְׁפָּטִים בַּל יְדָעוּם לְעָלַם וּלְעָלְמֵי עָלְמִין. מִלָּה אָחֳרָא, לָא יַהֲבִינָן לְהוּ, כ״ש רָזֵי אוֹרַיְיתָא, וְנִמּוּסִין דְּאוֹרַיְיתָא. וּכְתִיב, כִּי חֵלֶק יְיָ׳ עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ, אַשְׁרֵי הָעָם שֶׁכָּכָה לוֹ אַשְׁרֵי הָעָם שֶׁיְיָ׳ אֱלֹהָיו.

310. For this reason, "He has not dealt so with any other nation." "NATION," is unspecified, INCLUDING ALSO HIM THAT IS CIRCUMCISED YET DOES NOT PERFORM THE PRECEPTS. "And as for His ordinances they have not known them" forever and ever. Another interpretation, MEANING ACCORDING TO THE LITERAL MEANING OF THE TORAH AND THE PRECEPTS, we do not hand to them, and surely not the esoteric explanations of Torah and the ordinances of Torah. It is written, "For Hashem's portion is His people; Jacob is the lot of His inheritance" (Devarim 32:9) and "Happy is that people, that is in such a case: happy is that people, whose Elohim is Hashem" (Tehilim 144:15).

51. Four keys

We learn what the Mishnah says about the ways of the lights, and about the four keys of different colors that were made for the directions of the world. Many supernal secrets are spoken of, with the number four being the link between them. We read of the sixty warriors who are led by a strong youth, and of the swords they wield.

311. מַתְנִיתִין, בְּנִמּוּסֵי טְהִירִין. אַרְבַּע מַפְתְּחִין שָׁוִיין, לְאַרְבַּע סִטְרֵי עָלְמָא. בְּזִוְיַיתְהוֹן אִשְׁתְּכָחוּ. חַד לְסִטַר אַרְבַּע, וְאַרְבַּע לְסִטַר חַד. אִתְגַּלְפָן בְּחַד גַּוְונָא. בְּהַהוּא גַּוְונָא, תְּכֵלָא, וְאַרְגְּוָונָא וְצֶבַע זְהוֹרִי, וְחִוָּורָא, וְסוּמְקָא. דָּא עָיֵיל בְּגַוְונָא דְּחַבְרֵיהּ, וְדִידֵיהּ בֵּיהּ רָשִׁים.

311. We have learned in the Mishnah about the ways of the lights. Four keys were made for the directions of the world, and there is one KEY for the four directions in their corners. There are four DIRECTIONS for each direction and they are engraved with one color. In the color ARE MIXED blue, purple, scarlet, white and red. One blends into the color of the other and ITS COLOR, MEANING THAT OF ITS NEIGHBOR, is found in it.

312. אַרְבַּע רֵישִׁין כַּחֲדָא אִסְתְּלִיקוּ, וּבְחַד דִּיוּקְנָא מִתְדַּבְּקָן. חַד רֵישָׁא אִסְתְּלִיק, מִגּוֹ סַחְיוּ דְּאִסְתְּחֵי. תְּרֵי אַיָּילְתָּא קְצִיבִין בְּשִׁיעוּרָא חַד, סַלְקָן מֵהַהוּא סַחְיוּתָא, דִּכְתִיב כְּעֵדֶר הַקְּצוּבוֹת שֶׁעָלוּ מִן הָרַחְצָה. בְּשַׂעֲרָא דִלְהוֹן, חֵיזוֹ דְּאֶבֶן טָבָא דְּאַרְבַּע גַּוְונִין.

312. Four heads rose together joined as one form. One head arose from the washing, where it was washed. Two gazelles of equal size rose from that washing, as it is written, "Like a flock of shorn (also: 'measured') ewes, which came up from the washing" (Shir Hashirim 4:2). Within their hair is the appearance of a precious stone of four colors.

313. אַרְבַּע גַּדְפִּין דְּכַסְיָין עַל גּוּפָא, וִידִין זְעִירִין תְּחוֹת גַּדְפַּיְיהוּ. וְחָמֵשׁ בְּחָמֵשׁ גְּלִיפָן. טָאסִין לְעֵילָא לְעֵילָא מֵהֵיכָלָא, דְּשַׁפִּירָא בְּרֵיוָא וְיָאָה לְמֵחֲזֵי.

313. Four wings cover the body with small hands beneath their wings, each engraved with five. They fly high above the chamber that is beautiful in form and handsome in appearance.

314. חַד עוּלֵים רַבְיָא, נָפִיק שִׁנָּן חַרְבָּא, דְּמִתְהַפְּכָא לְגוּבְרִין לְנוּקְבִין. נַטְלִין לְמִשִׁיחָא דְּאֵיפָה בֵּין שְׁמַיָּא וּבֵין אַרְעָא. לְזִמְנִין נַטְלִין לָהּ בְּכָל עָלְמָא, וְכָל מְשִׁיחִין בָּהּ מָשִׁיחִין, דִּכְתִיב אֵיפַת צֶדֶק וְגוֹ׳.

314. One strong youth came out with a sharp sword that turns into males and females, who carry the measuring of an efa between heaven and earth, sometimes carrying it throughout the world. All are measured by it, as is written, "A just efa" (Vayikra 19:36).

315. There is a crystal mirror on one sword. On the top of that sword glistens the color of red in the midst of the crystal. From the two sides very deep impressions appear in that sword. One strong warrior, a youth standing in thirteen worlds, is girded with that sword to do vengeance. With him are sixty other mighty warriors girded with swords, all trained to be victorious in war. This is the meaning of the verse, "Gird your sword upon your thigh, O mighty warrior: your glory and your majesty" (Tehilim 45:4). It is also written, "All girt with swords, and expert in war..." (Shir Hashirim 3:8). They turn forward in several ways, and no one knows them except one worm that swims among the fish of the sea. All rocks that pass over them break up.

315. חַד חֵיזוֹ דִּבְרוֹלְחָא, קַיְּימָא עַל חַרְבָּא חַד, בְּרֵישָׁא דְּהַהוּא חַרְבָּא מְלָהֲטָא סוּמְקָא מִגּוֹ בְּרוֹלְחָא. תְּרֵין סִטְרִין מֵהַאי גִּיסָא וּמֵהַאי גִּיסָא, אִתְחֲזֵי הַהוּא חַרְבָּא, בְּרִשִׁימִין עֲמִיקִין, חַד גְּבָר תַּקִּיף, עוֹלְמָא דְּקַיְּימָא בִּי״ג עָלְמִין. חַגִּיר הַהוּא חַרְבָּא, לְמֶעְבַּד נוּקְמִין. עִמֵּיהּ חַגִּירִין שִׁתִּין אָחֳרָנִין, כֻּלְּהוּ מִתְיַילְפֵי נַצְחִין קְרָבָא, הה״ד חֲגוֹר חַרְבְּךָ עַל יָרֵךְ גִּבּוֹר הוֹדְךָ וְהַדָּרְךָ. וּכְתִיב כֻּלָּם אֲחוּזֵי חֶרֶב מְלוּמְדֵי מִלְחָמָה וְגוֹ׳. בְּכַמָּה גַּוְונִין מִתְהַפְּכִין אַנְפַּיְיהוּ, לֵית דְּיָדַע לוֹן, בַּר חַד תּוֹלַעְתָּא דְּשָׁאט בֵּין נוּנֵי יַמָּא, כָּל אֲבָנִין דְּאַעְבָּר עָלַיְיהוּ מִתְבַּקְּעִין.

316. At that time, the sound that is emitted from those girded with swords, NAMELY THE SIXTY WARRIORS, breaks eighteen large mountains. No one lends his ear, everyone is blind and has a closed heart. There is no one to see that this construction is about to shatter. When unseemly deeds are done and people turn away from the correct way, the right is removed, DENOTING THE ILLUMINATION OF CHASSADIM, and the left rules WITHOUT THE RIGHT. Then there is nakedness. Woe to the wicked who bring it upon the world, as there is no blessing above before these EVILDOERS are vanquished here below. This is what the verse says, "And the wicked will be no more. Bless You Hashem, O my soul, Haleluyah" (Tehilim 104:35).

316. בְּהַהוּא זִמְנָא, קָלָא דְּנָפִיק מֵאִינּוּן דַּחֲגִירֵי חַרְבָּא, מְבָקַע תְּמֵנְיֵסָר טוּרִין רַבְּרְבִין, וְלֵית מַאן דְּיַרְכִּין אוּדְנֵיהּ. כֻּלְּהוּ עָלְמָא סְתִימִין עַיְּינִין, אֲטִימִין לִבָּא, לֵית מַאן דְּיִשְׁגַּח דְּהָא בִּנְיָינָא לְסִתּוֹר כַּד עַבְדִּין עוֹבָדָן דְּלָא מִתְכַּשְׁרָן, סָאטִין מֵאָרְחָא דְּתַקְנָא, יְמִינָא אַעְדֵּי, וּשְׂמָאלָא שַׁלְטָא, כְּדֵין עָרְיָין אִשְׁתְּכָחוּ. וַוי לְחַיָּיבַיָּא דְּגַרְמִין דָּא בְּעָלְמָא, דְּהָא לָא מִתְבָּרְכִין לְעֵילָא, עַד דְּיִשְׁתְּצוּן אִינּוּן לְתַתָּא. הה״ד וּרְשָׁעִים עוֹד אֵינָם בָּרֲכִי נַפְשִׁי אֶת יְיָ׳ הַלְלוּיָהּ. (ע״כ..

52. An apple tree and a rose

Rabbi Chiya says that the Congregation of Yisrael praises God with the image of an apple. From Rabbi Shimon we learn that is because it includes color, fragrance and taste, and because the apple is a cure-all. He says that God praises the Congregation of Israel with the image of a rose because of the fragrance of their good deeds.

317. "The nakedness of your father, or the nakedness of your mother, shall you not uncover" (Vayikra 18:7). Rabbi Chiyah opened the discussion saying, "Like the apple tree among the trees of the wood, so is my beloved among the sons..." (Shir Hashirim 2:3). This verse has been expounded by the friends. Yet, how beloved is the Congregation of Yisrael before the Holy One, blessed be He, that she lauds Him in this VERSE. We should look into this. Why does she laud Him through the apple and not with something else or with something THAT HAS color, or fragrance or taste.

317. עֶרְוַת אָבִיךָ וְעֶרְוַת אִמְּךָ לֹא תְגַלֶּה רִבִּי חִיָּא פָּתַח. כְּתַפּוּחַ בַּעֲצֵי הַיַּעַר כֵּן דּוֹדִי בֵּין הַבָּנִים וְגוֹ׳. הַאי קְרָא אוּקְמוּהָ חַבְרַיָּיא, אֲבָל כַּמָּה חֲבִיבָה כְּנֶסֶת יִשְׂרָאֵל קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא. דְּהִיא מְשַׁבַּחַת לֵיהּ בְּהַאי. הָכָא אִית לְאִסְתַּכְּלָא, אֲמַאי מְשַׁבַּחַת לֵיהּ בְּתַפּוּחַ, וְלָא בְּמִלָּה אָחֳרָא, אוֹ בְּגַוְונִין אוֹ בְּרֵיחָא אוֹ בְּטַעְמָא.

318. אֲבָל הוֹאִיל וּכְתִיב תַּפּוּחַ, בְּכֹלָּא הִיא מְשַׁבַּחַת לֵיהּ, בִּגְוָונִין, בְּרֵיחָא, וּבְטַעְמָא. מַה תַּפּוּחַ הוּא אַסוּתָא לְכֹלָּא, אוּף קוּדְשָׁא בְּרִיךְ הוּא אַסוּתָא לְכֹלָּא. מַה תַּפּוּחַ אִשְׁתְּכַח בִּגְוָונֵי, כְּמָה דְּאוֹקִימְנָא, אוּף קוּדְשָׁא בְּרִיךְ הוּא אִשְׁתְּכַח בִּגְוָונִין עִלָּאִין. מַה תַּפּוּחַ אִית בֵּיהּ רוּחָא דָקִיק מִכָּל שְׁאָר אִילָנֵי, אוּף קוּדְשָׁא בְּרִיךְ הוּא כְּתִיב בֵּיהּ וְרֵיחַ לוֹ כַּלְּבָנוֹן. מַה תַּפּוּחַ טַעְמֵיהּ מְתִיקָא, אוּף קוּדְשָׁא בְּרִיךְ הוּא כְּתִיב בֵּיהּ חִכּוֹ מַמְתַּקִּים.

318. HE ANSWERS: Since it is written "apple tree," IT TURNS OUT she is lauding him in every manner, with color, fragrance and with taste. Just as the apple is a cure-all also the Holy One, blessed be He, is a cure for all. Just as apple appears in colors - as we established, IT HAS WHITE, RED, GREEN - so does the Holy One, blessed be He, appear in supernal colors - NAMELY CHESED, GVURAH AND TIFERET THAT ARE THE SECRET OF WHITE, RED AND GREEN. As the apple tree has a fine fragrance MORE than other trees, so about the Holy One, blessed be He, it is written, "And His fragrance like the Lebanon" (Hoshea 14:7). Just as the apple's taste is sweet, so also is the Holy One's, blessed be He, as it is written, "His mouth is most sweet" (Shir Hashirim 5:16).

319. וְקוּדְשָׁא בְּרִיךְ הוּא מְשַׁבַּח לָהּ לְכ״י כְּשׁוֹשַׁנָּה, וְהָא אוֹקִימְנָא מִלֵּי, אֲמַאי כְּשׁוֹשַׁנָּה, וְהָא אִתְּמַר. ר׳ יְהוּדָה אָמַר, בְּשַׁעֲתָא דְּאַסְגִּיאוּ זַכָּאֵי בְּעָלְמָא, כְּנֶסֶת יִשְׂרָאֵל סַלְקָא רֵיחִין טָבִין, וּמִתְבָּרְכָא מִמַּלְכָּא קַדִּישָׁא, וְאַנְפָּהָא נְהִירִין. וּבְזִמְנָא דְּאַסְגִּיאוּ חַיָּיבִין בְּעָלְמָא, כְּבְיָכוֹל כ״י לָא סַלְקָא רֵיחִין טָבִין, וְאַטְעָמַת מִסִּטְרָא אָחֳרָא מְרִירָא. כְּדֵין, כְּתִיב הִשְׁלִיךְ מִשָּׁמַיִם אֶרֶץ וְגוֹ׳, וְאַנְפָּהָא חֲשׁוֹכָן.

319. And the Holy One, blessed be He, praises the Congregation of Yisrael like a rose, and we have already explained why HE PRAISED HER as a rose. Rabbi Yehuda said: When righteous men increase in the world, the Congregation of Yisrael, DENOTING MALCHUT, raises good fragrance BEING THE SECRET OF THE ILLUMINATION OF CHOCHMAH THAT SHINES FROM BELOW UPWARD AS FRAGRANCE, and is blessed WITH CHASSADIM from the Holy King, and her face shines. But when the wicked increase in the world, it is as if the Congregation of Yisrael does not raise up the good fragrance, and tastes from the bitter FEEDING of the Other Side. Then it is written, "And cast down from heaven (to) earth..." (Eichah 2:1), MEANING THE COUPLING OF ZEIR ANPIN CALLED HEAVEN AND MALCHUT CALLED EARTH HAS BEEN DISBANDED, and her face is dark.

320. רִבִּי יוֹסֵי אָמַר, בְּשַׁעֲתָא דְּאַסְגִּיאוּ זַכָּאִין בְּעָלְמָא, כְּתִיב שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי. וּבְזִמְנָא דְּאַסְגִּיאוּ חַיָּיבִין בְּעָלְמָא, כְּתִיב הֵשִׁיב אָחוֹר יְמִינוֹ. רִבִּי חִזְקִיָּה אָמַר מֵהָכָא, וְנִרְגָּן מַפְרִיד אַלּוּף, כְּלוֹמַר פָּרִישׁ מַלְכָּא מִן מַטְרוֹנִיתָא, הה״ד עֶרְוַת אָבִיךָ וְעֶרְוַת אִמְּךָ לֹא תְגַלֵּה.

320. Rabbi Yosi said, when righteous men multiply in the world, it is written, "His left hand is under my head, and his right hand embraces me" (Shir Hashirim 2:6), MEANING THE RIGHT AND THE LEFT JOIN IN UNITY, ONE WITH ANOTHER. When the wicked multiply in the world, it is written, "He has drawn back His right hand from before the enemy" (Eichah 2:3), AND THE LEFT RULES WITHOUT THE RIGHT. THEN ALL JUDGMENTS ARE POURED DOWN FROM IT. Rabbi Chizkiyah said, We understand it from here, WHERE IT IS WRITTEN, "and a whisperer separates close friends" (Mishlei 16.28), meaning that the King separates from the Queen, BECAUSE OF THE EVIL MAN CALLED WHISPERER. This is the meaning of the verse, "The nakedness of your father, or the nakedness of your mother, shall you not uncover" MEANING YOU SHOULD NOT CAUSE THE UNCOVERING OF JUDGMENTS ABOVE TO THE NURTURING OF THE OTHER SIDE THROUGH WHICH A SPLIT IN THE HOLY UNION WILL OCCUR.

53. "That his mother taught him"
Rabbi Shimon tells his son that as long as the children of Yisrael obey the will of God, He stays with them, but when they disobey Him he leaves them, yet still the Shechinah stays with them and thus she is separated from God. Because she produced Solomon, her wise son, there was great rejoicing when Solomon attained wisdom and recited Shir Hashirim; then God made his residence with her. At that time all the children of Yisrael merited the higher levels, and there was joy above and below.

321. רִבִּי אֶלְעָזָר הֲוָה יָתִיב קֳמֵי אֲבוֹי, אָמַר לֵיהּ, אִי פְּרַקְלִיטָא בְּעָלְמָא בְּמַטְרוֹנִיתָא אִשְׁתְּכַח, וְאִי קַטֵּיגוֹרְיָא בְּעָלְמָא, בְּמַטְרוֹנִיתָא אִשְׁתְּכַח, אֲמַאי. אָמַר לֵיהּ, לְמַלְכָּא דַּהֲוָה לֵיהּ בַּר מִמַּטְרוֹנִיתָא, כָּל זִמְנָא דְּהַהוּא בְּרָא עָבֵיד רְעוּתָא דְּמַלְכָּא, מַלְכָּא עָבֵיד מָדוֹרֵיהּ בְּמַטְרוֹנִיתָא. וְכָל זִמְנָא דְּלָא הֲוָה הַהוּא בַּר עָבֵיד רְעוּתָא דְּמַלְכָּא, מַלְכָּא פָּרִישׁ מָדוֹרֵיהּ מִמַּטְרוֹנִיתָא.

321. Rabbi Elazar was sitting before his father. He said to him. If there is an advocate in the world, he goes to the Queen, if there is an accuser, he goes to the Queen, BUT NOT HIGHER THEN MALCHUT. HE ASKS, why IS THIS SO? He replied IT IS SIMILAR to a king who had a son with the queen; as long as the son carries through the wishes of the king, the king will maintain his residence with the queen. If the son does not obey the king, the king removes his residence from the queen.

322. כַּךְ קוּדְשָׁא בְּרִיךְ הוּא וכ״י, כָּל זִמְנָא דְּיִשְׂרָאֵל עַבְדִּין רְעוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא, קוּדְשָׁא בְּרִיךְ הוּא שַׁוֵּי מָדוֹרֵיהּ בִּכְנֶסֶת יִשְׂרָאֵל. וְכָל זִמְנָא דְּיִשְׂרָאֵל לָא עַבְדִּין רְעוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא, קוּדְשָׁא בְּרִיךְ הוּא לָא שַׁוֵּי מָדוֹרֵיהּ בכ״י. מ״ט. בְּגִין דְּיִשְׂרָאֵל הוּא בְּרָא בּוּכְרָא דְּקוּדְשָׁא בְּרִיךְ הוּא, דִּכְתִיב בְּנִי בְּכוֹרִי יִשְׂרָאֵל. אִמָּא, דָּא הִיא כְּנֶסֶת יִשְׂרָאֵל דִּכְתִיב וְאַל תִּטּוֹשׁ תּוֹרַת אִמֶּךָ.

322. It is so with the Holy One, blessed be He, and the Congregation of Yisrael. As long as Yisrael obey the will of the Holy One, blessed be He, He installs His residence with the Congregation of Yisrael. When Yisrael disobey His will, the Holy One, blessed be He, no longer places His residence with the Congregation of Yisrael. Why? It is because Yisrael are firstborn of the Holy One, blessed be He, as it is written, "Yisrael is My son, My firstborn" (Shemot 4:22). The Congregation of Yisrael is the mother of Yisrael, as it is written, "And do not forsake the Torah of your mother" (Mishlei 1:8).

323. ת״ח, כָּל זִמְנָא דְּיִשְׂרָאֵל רָחֲקִין מֵהֵיכָלָא דְּמַלְכָּא, כִּבְיָכוֹל מַטְרוֹנִיתָא אִתְרַחֲקַת עִמְּהוֹן. מ״ט. בְּגִין דְּמַטְרוֹנִיתָא לָא אַקְדִּימַת קִיסְטָא לְהַאי בַּר, לְאַלְקָאָה לֵיהּ, לְמֵיהַךְ בְּאוֹרַח מֵישָׁר. בְּגִין דְּמַלְכָּא לָא אַלְקֵי לִבְרֵיהּ לְעָלְמִין. אֶלָּא שָׁבִיק כֻּלָּא בִּידָא דְּמַטְרוֹנִיתָא, לְאַנְהָגָא הֵיכָלָא, וּלְאַלְקָאָה בְּרָהּ, וּלְדַבְּרָא לֵיהּ בְּאוֹרַח קְשׁוֹט, לְקֳבְלֵיהּ דְּמַלְכָּא.

323. Come and see: As long as Yisrael are distant from the King's palace, so to speak, the Queen distances herself with them FROM THE KING. What is the reason? It is because the Queen did not whip that son before, so he should walk in the right path. For the King never strikes his son, but leaves it to the hand of the Queen; she should manage the palace, punish her son, and guide him in the truthful way before the King.

324. וְרָזָא דְּמִלָּה דִּכְתִיב דִּבְרֵי לְמוּאֵל מֶלֶךְ מַשָּׂא אֲשֶׁר יִסְּרַתּוּ אִמּוֹ, דָּא בַּת שֶׁבַע, וְהָא אִתְּמַר כְּתִיב, מִשְׁלֵי שְׁלֹמֹה בֵּן חָכָם יְשַׂמַּח אָב וּבֵן כְּסִיל תּוּגַת אִמּוֹ. תּוּגַת אִמּוֹ וַדַּאי. חָמֵי מַה כְּתִיב, בֵּן חָכָם יְשַׂמַּח אָב, בְּעוֹד דְּהַאי בַּר אָזִיל בְּאוֹרַח מֵישָׁר, וְהוּא חַכִּימָא, יְשַׂמַּח אָב, דָּא מַלְכָּא קַדִּישָׁא לְעֵילָא. יְשַׂמַּח אָב סְתָם. אִשְׁתְּכַח הַאי בַּר בְּאוֹרְחָא תְּקָלָא, מַה כְּתִיב וּבֵן כְּסִיל תּוּגַת אִמּוֹ. תּוּגַת אִמּוֹ וַדַּאי, דָּא כְּנֶסֶת יִשְׂרָאֵל. וְרָזָא דְּמִלָּה כְּתִיב, וּבְפִשְׁעֵכֶם שֻׁלְּחָה אִמְּכֶם.

324. The secret of the matter, it is written, "The words of King Lemuel, the prophecy, that his mother taught him" (Mishlei 31:1). His mother is Batsheba, NAMELY, THE SECRET OF MALCHUT CALLED BATSHEBA (LIT. 'DAUGHTER OF SEVEN'). We have learned that it is written, "The proverbs of Solomon. A wise son makes a glad father: but a foolish son is the grief of his mother" (Mishlei 10:1). Assuredly he is the grief of his mother. See what is written, "A wise son makes a glad father," MEANING so long as the son walks in a straight path, and he is wise, he "makes a glad father." This refers to the Holy King above, MEANING ZEIR ANPIN, as it is written, "Makes a glad father" without specifying, WHICH POINTS TO THE FATHER ABOVE. AND IF this son is on a stumbling manner, it is written, "But a foolish son is the grief of his mother." For sure it is the grief of his mother, referring to the Congregation of Yisrael, DENOTING MALCHUT. The secret of the matter is the words, "And for your transgressions was your mother put away" (Yeshayah 50:1), WHO IS MALCHUT.

325. ת"ח, לָא אִשְׁתְּכַח חֶדְוָותָא קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, כְּיוֹמָא דְּסָלִיק שְׁלֹמֹה לְחָכְמְתָא, וְאָמַר שִׁיר הַשִּׁירִים. כְּדֵין נְהִירוּ אַנְפּוֹי דְּמַטְרוֹנִיתָא, וְאָתֵי מַלְכָּא לְמִשְׁרֵי מָדוֹרֵיהּ עִמָּהּ. הה"ד, וַתֵּרֶב חָכְמַת שְׁלֹמֹה וְגוֹ'. מַאי וַתֵּרֶב. דְּסַלְקָא שִׁפִּירוּ דְּמַטְרוֹנִיתָא, וְאִתְרַבְּיָאת בְּדַרְגָּהָא עַל כָּל שְׁאָר דַּרְגִּין, בְּגִין דְּמַלְכָּא שַׁוֵּי מָדוֹרֵיהּ בָּהּ. וְכָל כַּךְ לְמָה. בְּגִין דְּאַפִּיקַת בְּרָא חַכִּימָא דָּא לְעָלְמָא.

325. Come and see: There was not such joy before the Holy One, blessed be He, as on the day that Solomon attained wisdom and recited Shir Hashirim. Then the face of the Queen shone, the King placed His residence with her, as it is written, "And Solomon's wisdom excelled..." (I Melachim 5:10). What is meant by "excelled"? IT MEANS THAT the beauty of the Queen increased, and her levels grew above all other levels SHE HAD EVER HAD, because the King put His residence with her. And why is all that? Because she produced this wise son.

326. וְכַד אַפִּיקַת לֵיהּ לִשְׁלֹמֹה, לְכָל יִשְׂרָאֵל אַפִּיקַת, וְכֻלְּהוּ הֲווֹ בְּדַרְגִּין עִלָּאִין זַכָּאִין כִּשְׁלֹמֹה. דְּקוּדְשָׁא בְּרִיךְ הוּא חֲדֵי בְּהוּ, וְאִינּוּן בֵּיהּ. וּבְיוֹמָא דְּשַׁכְלֵל שְׁלֹמֹה בֵּיתָא לְתַתָּא, אַתְקִינַת מַטְרוֹנִיתָא בֵּיתָא לְמַלְכָּא. וְשַׁוּוּ מָדוֹרֵיהוֹן כַּחֲדָא, וּנְהִירוּ אַנְפָּהָא בְּחֶדְוָה שְׁלִימוּ. כְּדֵין אִשְׁתְּכַח חֶדְוָותָא לְכֹלָּא, לְעֵילָּא וְתַתָּא. וְכָל כַּךְ לְמָה. בְּגִין דִּכְתִיב, מַשָּׂא אֲשֶׁר יִסְּרַתּוּ אִמּוֹ, דְּדַבְּרַת לֵיהּ לִרְעוּתָא דְּמַלְכָּא.

326. When she produced Solomon, MEANING SHE INSPIRED HIM WITH HER WISDOM, she produced all Yisrael. All merited the high levels as Solomon, as the Holy One, blessed be He, rejoiced with them and they with Him. On the day that Solomon constructed the Temple below, the Queen prepared the house for the King, they placed their residence together, her face glowed with total joy. Then there was joy for all, above and below. Why so? Because it is written, "That his mother taught him," as she guided according to the King's wishes.

327. וְכַד הַאי בַּר כְּמָה דַּאֲמִינָא, לָא אִתְדְּבַר לִרְעוּתֵיהּ דְּמַלְכָּא. כְּדֵין הִיא עֶרְיָיתָא דְּכֹלָּא, עֶרְיָיתָא דְּכָל סִטְרִין דְּהָא מַלְכָּא פָּרִישׁ מִמַּטְרוֹנִיתָא, וּמַטְרוֹנִיתָא אִתְרַחֲקַת מֵהֵיכָלֵיהּ, וּבג"כ עֶרְיָיתָא הִיא דְּכֹלָּא. וְכִי לָא עֶרְיָיתָא הוּא, מַלְכָּא בְּלָא מַטְרוֹנִיתָא, וּמַטְרוֹנִיתָא בְּלָא מַלְכָּא. וְעַ"ד כְּתִיב, עֶרְוַת אָבִיךָ וְעֶרְוַת אִמְּךָ לֹא תְגַלֵּה אִמְּךָ הִיא. אִמְּךָ הִיא וַדַּאי, וְשַׁרְיָא עִמָּךְ, בְּגִינֵי כַּךְ לֹא תְגַלֵּה עֶרְוָתָהּ.

327. When this son, as I said, does not conduct himself to the satisfaction of the King, then there is nakedness everywhere, CAUSING THE REVELATION OF JUDGMENTS IN MALCHUT, THE SECRET OF THE UNCOVERING OF NAKEDNESS, nakedness on all sides, BOTH RIGHT AND LEFT. For the King now moves apart from the Queen, the Queen is distanced from His palace, so there is nakedness everywhere. Is this not nakedness if the King is not with the Queen, and the Queen without the King? Therefore, it is written, "The nakedness of your father, or the nakedness of your mother, shall you not uncover: she is your mother" (Vayikra 18:7), surely, DENOTING MALCHUT, and she dwells with you. Therefore, "you shall not uncover her nakedness."

54. "He shall mightily roar because of His habitation"
Rabbi Shimon reveals the secret that when the lower Hei is withheld from receiving blessings, the upper Hei withholds blessings from every level. This happens when Zeir Anpin and Nukva are separated, and the source of the spring of blessings stops. Therefore from the day that the Temple was destroyed there has not been a day without curses or a day when blessings are found in the world. When people do not repent, the day eventually comes that the rulers of other nations are given permission to rule over Yisrael, and the upper Hei pours its blessings to the Other Side.

328. ר"ש אָקִישׁ יְדוֹי וּבְכָה, וְאָמַר וַוי אִי אֵימָא וְגַלֵּינָא רָזָא, וַוי אִי לָא אֵימָא, דְּיֵיבְדּוּן חַבְרַיָּיא מִלָּה. אֲהָהּ יְיָ' אֱלֹהִים כָּלָה אַתָּה עוֹשֶׂה אֵת שְׁאֵרִית יִשְׂרָאֵל. מַאי אֲהָהּ. וּמַאי כָּלָה אַתָּה עוֹשֶׂה. אֶלָּא רָזָא דִּמְלָה, בְּזִמְנָא דְּה' תַּתָּאָה אִתְּתְרָכַת מֵהֵיכָלָא דְּמַלְכָּא, ה' אָחֳרָא עִלָּאָה בְּגִינָהּ מַנְעַת בִּרְכָתָא. וּכְדֵין כְּתִיב, אֲהָהּ כָּלָה אַתָּה עוֹשֶׂה. בְּגִין דְּכַד אִיהִי אִתְמְנַעַת מִבִּרְכָאן, ה' אָחֳרָא מַנְעַת לוֹן מִכֹּלָּא. מַאי טַעְמָא. בְּגִין דִּבְרִכָאן לָא מִשְׁתַּכְחִי, אֶלָּא בַּאֲתַר דְּשַׁרְיָין דְּכַר וְנוּקְבָא.

328. Rabbi Shimon clasped his hands and wept. He cried: Woe if I do speak and reveal the secret, woe if I do not and the friends lose THIS matter. Ah Hashem Elohim! Will You make a full end of the remnant of Yisrael?" (Yechezkel 11:13). What is meant by "Ah" and what is meant by "Will You make a full end"? HE ANSWERS: The secret of the matter is, that when the lower Hei OF YUD HEI VAV HEI, WHICH IS MALCHUT, is expelled from the chamber of the King, the other upper Hei OF YUD HEI VAV HEI, DENOTING BINAH, withholds the blessings for its sake. Then is written, "Ah (Aleph Hei Hei)...Will You make a full end," BECAUSE THE IMPAIRMENT REACHES BOTH HEIS OF YUD HEI VAV HEI, BINAH AND MALCHUT, because when THE LOWER HEI IS WITHHELD from receiving blessings, the other UPPER Hei withholds BLESSINGS from all, NOT SPREADING EVEN TO ZEIR ANPIN. What is the reason? It is because blessings are to be found only where there are Male and a Female, AND SINCE MALCHUT IS EXPELLED FROM ZEIR ANPIN, THERE ARE NO BLESSINGS IN ZEIR ANPIN BECAUSE OF HIS BEING WITHOUT THE FEMALE.

329. וְעַל דָּא כְּתִיב, יְיָ׳ מִמָּרוֹם יִשְׁאָג וּמִמְּעוֹן קָדְשׁוֹ יִתֵּן קוֹלוֹ שָׁאֹג יִשְׁאַג עַל נָוֵהוּ עַל נָוֵהוּ מַמָּשׁ. דָּא מַטְרוֹנִיתָא, וְדָא הוּא וַדַּאי. וּמַאי אוֹמֵר. אוֹי שֶׁהֶחֱרַבְתִּי אֶת בֵּיתִי וְכוּ׳. בֵּיתִי זִוּוּגָא דְּמַטְרוֹנִיתָא. וְדָא הוּא וַדַּאי, עֶרְוַת אָבִיךָ וְעֶרְוַת אִמְּךָ לֹא תְגַלֶּה. דְּהָא מִכָּל סִטְרִין עֶרְיָיתָא הוּא. וּכְדֵין, לָבְשׁוּ שָׁמַיִם קַדְרוּת וְשַׂק הוּשַׂם כְּסוּתָם דְּהָא אֲתַר אַחֲסָנַת בִּרְכָאן דְּמַבּוּעִין דְּנַחֲלִין דַּהֲווֹ נָגִידִין וְשַׁקְיִין כַּדְקָא חֲזוּ, אִתְמְנָעוּ.

330. תָּנִינָן, כַּד אִתְפְּרַשׁ מַלְכָּא מִמַּטְרוֹנִיתָא, וּבִרְכָאן לָא מִשְׁתַּכְּחָן, כְּדֵין אִקְרֵי וי״ו. מ״ט וי״ו. דְּתַנְיָא, רֵישָׁא דְּיִסּוֹד י׳, דְּהָא יְסוֹד ו׳ זְעֵירָא הוּא, וְקוּדְשָׁא בְּרִיךְ הוּא ו׳ רַבְּרְבָא עִלָּאָה. וְעַ״ד כְּתִיב וָ״ו תְּרֵין וָוִין כַּחֲדָא, וְרֵישָׁא דְּהַאי יְסוֹד י׳ הוּא. וְכַד אִתְרַחֲקַת מַטְרוֹנִיתָא מִמַּלְכָּא, וּבִרְכָאן אִתְמְנָעוּ מִמַּלְכָּא, וְזִוּוּגָא לָא אִשְׁתְּכַח בְּרֵישָׁא דְּיִסּוֹד, נָטִיל ו׳ עִלָּאָה לְהַאי רֵישָׁא דְּיִסּוֹד דְּהוּא י׳, וְנָגִיד לֵיהּ לְגַבֵּיהּ, כְּדֵין הוּא וי״ו, וי״ו לְכֹלָּא, לְעִלָּאִין וְתַתָּאִין.

331. וְעַ״ד תָּנִינָן, מִיּוֹמָא דְּאִתְחָרִיב יְרוּשָׁלַם, בִּרְכָאן לָא אִשְׁתְּכַחוּ בְּעָלְמָא, וְלֵית לָךְ יוֹם דְּלָא אִשְׁתְּכַח בֵּיהּ לְוָוטִין, דְּהָא בִּרְכָאן אִתְמְנָעוּ בְּכָל יוֹם. אָמַר לֵיהּ, אוֹ הָכִי, אוֹ״י אוֹ הוֹ״י, מַהוּ.

332. אָמַר לֵיהּ, כַּד מִלָּה תַּלְיָא בִּתְשׁוּבָה, וְלָא תַּיְיבִין, כְּדֵין ה׳ עִלָּאָה נָטִיל לוֹן, וְאַנְגִיד לְוָאו וְי׳, לְגַבָּהּ, בְּגִין דְּלָא תַּיְיבִין, כְּדֵין אִקְרֵי הוֹי. הוֹי כַּד אִסְתַּלָּק מַלְכָּא לְעֵילָא לְעֵילָא, וְצַוְוחִין בְּנֵי נָשָׁא וְלָא אַשְׁגַּח בְּהוּ. וְהַהוּא עִלָּאָה אֶהְיֶה טְמִירָא, סָלִיק לְו׳, וְי׳ לְגַבֵּיהּ, בְּגִין דְּלָא אִתְקְבִיל צְלוֹתֵיהּ, כְּדֵין אִקְרֵי אוֹי, דְּהָא א׳ סָלִיק לְגַבֵּיהּ דְּו׳ וְי׳. וּכְדֵין תְּשׁוּבָה לָא אִשְׁתְּכַח. וְעַ״ד אִסְתַּלָּק מֵאִלֵּין אַתְוָון ה׳, דְּהָא בִּתְשׁוּבָה לָא תַּלְיָא.

329. So it is written, "Hashem shall roar from on high, and utter His voice from His holy habitation; He shall mightily roar because of His habitation" (Yirmeyah 25:30), because of His actual habitation, namely the Queen, WHO IS GONE. It is surely so THAT HE ROARS. What does He say? THUS: woe that I have demolished My house. "My house" MEANS the union with the Queen. This is surely the meaning of, "The nakedness of your father, or the nakedness of your mother, shall you not uncover." From all directions there is nakedness, NAMELY BLEMISH. FOR WHEN MALCHUT, YOUR MOTHER, PARTED DUE TO THE SIN OF THE LOWER BEINGS, THEN THE LIGHTS DEPARTED FROM ZEIR ANPIN AS WELL. THUS, ZEIR ANPIN, YOUR FATHER, WAS DAMAGED. Then "I clothe the heavens with blackness, and I make sackcloth their covering" (Yeshayah 50:3), MEANING ZEIR ANPIN REFERRED TO AS HEAVEN, as the place of the reception of blessings of the springs' sources, WHICH ARE IN BINAH which were flowing and watering ZEIR ANPIN properly, withdrew AND STOPPED.

330. We have learned that when the King parted from the Queen and there were no blessings, ZEIR ANPIN is called 'woe (Vav Yud)', MEANING WOE IS TO ME. Why IS IT CALLED "woe"? IT IS as we learned that the head of Yesod is the Yud, as Yesod ITSELF is a small Vav, and the Holy one blessed be He, MEANING ZEIR ANPIN, is a large higher Vav. Therefore, Vav is fully spelled with two Vav's together, POINTING TO ZEIR ANPIN AND YESOD. The top of this Yesod is Yud. When the Queen is separated from the King and the blessings are withheld from the King, DENOTING ZEIR ANPIN, and there is no coupling at the head of Yesod, THEN the upper Vav, NAMELY ZEIR ANPIN, takes the head of Yesod, namely Yud, and draws it to itself. Then THE COMBINATION becomes Vai (woe), MEANING "woe" to all, the upper and the lower; SINCE THE LOWER BEINGS DO NOT RECEIVE, THE UPPER DO NOT RECEIVE SO AS TO POUR UPON THEM, AS MENTIONED.

331. Therefore, we learned from the day that the Temple was destroyed, blessings are not to be found in the world, and there is not a day in which there are no curses, as the blessings THAT ARE SUPPOSED TO COME daily are withheld, AND INSTEAD BECOME CURSES. He replied, if so, If it was written: Oy or Hoy, AND NOT VAI what is THEIR EXPLANATION?

332. He said to him: When things depend upon repentance and people do not repent, the sublime Hei OF YUD HEI VAV HEI, BEING BINAH, takes and attracts the Vav and the Yud to itself, as they are not repenting. It then BECOMES A COMBINATION OF HEI-VAV-YUD called Hoy, MEANING Hoy (lit. 'ah'), when the King, ZEIR ANPIN, departs higher and higher TO BINAH. People cry but no one pays attention. SOMETIMES, that supernal concealed NAME, EHEYEH, DENOTING KETER, raises the Vav, ZEIR ANPIN, and the Yud, BEING THE HEAD OF YESOD, to itself, because one's prayer is not accepted, AND IT BECOMES THE COMBINATION OY (ALEPH VAV YUD). Then it is called Oy, as the Aleph THAT IS EHEYEH brings up to it the Vav and the Yud. Then repentance is not available, so the Hei departs from these letters, as it is no longer dependent on repentance, WHICH IS THE SECRET OF BINAH CALLED HEI.

333. וַדַּאי כַּד אַסְגִּיאוּ חוֹבֵי עָלְמָא טְפֵי, וּתְשׁוּבָה הֲוָה תַּלְיָא בְּקַדְמֵיתָא, וְלָא בָּעוּ, כְּדֵין אִסְתַּלָּק ה׳, וא׳ סָלִיק לְו׳ יו״ד לְגַבֵּיהּ, וְאִקְרֵי אוֹ. וְכַד חָרִיב בֵּי מַקְדְּשָׁא, וּתְשׁוּבָה אִסְתַּלָּקַת, כְּדֵין צָוְוחוּ וְאָמְרוּ, אוֹי לָנוּ כִּי פָנָה הַיּוֹם. מַאי כִּי פָנָה הַיּוֹם. דָּא הוּא יוֹמָא עִלָּאָה, דְּאִקְרֵי תְּשׁוּבָה, דְּאִסְתַּלָּק וְאִתְעֲבָר, וְלָא שְׁכִיחַ. הַהוּא יוֹמָא דְּאִשְׁתְּמוֹדַע, לְפַשְׁטָא יְמִינָא לְקַבְּלָא חַיָּיבִין, וְהָא אִתְפְּנֵי מִכֹּלָּא, וְלָא אִשְׁתְּכַח, וְעַל דָּא אָמְרוּ אוֹי, וְלָא הוֹי. כִּי יִנָּטוּ צִלְלֵי עָרֶב, דְּהָא אִתְיְיהִיב רְשׁוּ לְרַבְרְבֵי מְמָנָן דְּשָׁאַר עַמִּין, לְמִשְׁלַט עָלַיְיהוּ.

334. תָּאנָא, סָלִיק ו׳ לְעֵילָא לְעֵילָא, וְהֵיכָלָא אִתּוֹקַד, וְעַמָּא אִתְגְּלֵי, וּמַטְרוֹנִיתָא אִתְּתְרָכַת, וּבֵיתָא אִתְחֲרָבַת. לְבָתַר כַּד נָחִית וו׳ לְאַתְרֵיהּ, אַשְׁגַּח בְּבֵיתֵיהּ וְהָא אִתְחֲרִיב, בָּעֵי לְמַטְרוֹנִיתָא, וְהָא אִתְרַחֲקַת וְאַזְלַת. חָמָא לְהֵיכָלֵיהּ, וְהָא אִתּוֹקַד. בָּעָא לְעַמָּא, וְהָא אִתְגְּלֵי. חָמָא לְבִרְכָאן דְּנַחֲלִין עֲמִיקִין דַּהֲווֹ נַגְדִּין, וְהָא אִתְמְנָעוּ. כְּדֵין כְּתִיב, וַיִּקְרָא יְיָ׳ אֱלֹהִים צְבָאוֹת בַּיּוֹם הַהוּא לִבְכִי וּלְמִסְפֵּד וּלְקָרְחָה וְלַחֲגוֹר שָׂק. וּכְדֵין לָבְשׁוּ שָׁמַיִם קַדְרוּת.

335. כְּדֵין ו׳ י׳ אִתְנַגִּיד חַד לְקַבֵּיל חַד. וְה׳ עִלָּאָה, נָגִיד מַבּוּעֵי לְסִטְרָא אָחֳרָא, וּבִרְכָאן לָא מִשְׁתַּכְחָן. דְּהָא דְּכַר וְנוּקְבָא לָא אִשְׁתְּכָחוּ, וְלָא שַׁרְיָין כַּחֲדָא. כְּדֵין שָׁאֹג יִשְׁאַג עַל נָוֵהוּ. בָּכָה ר״ש, וּבָכָה ר׳ אֶלְעָזָר, אָמַר ר׳ אֶלְעָזָר, בְּכִיָּה תְּקִיעָא בְּלִבָּאי מִסִּטְרָא חָדָא, וְחֶדְוָותָא בְּלִבָּאי מִסִּטְרָא אָחֳרָא. דְּהָא שְׁמַעְנָא מִלִּין, דְּלָא שְׁמַעְנָא עַד הַשְׁתָּא, זַכָּאָה חוּלְקִי.

333. Surely this is when sins in the world multiply excessively. At first, repentance was available but they did not want TO REPENT, then the Hei takes off, BEING BINAH, THE SECRET OF REPENTANCE and the Aleph, BEING KETER, raises the Vav Yud to it, so it is now called Oy. When the Temple was destroyed and repentance was gone, then they cried and said, "Woe (Oy) to us! For the day declines" (Yirmeyah 6:4). What is meant by "For the day declines"? It refers to the supernal day, MEANING BINAH called repentance, which departed and is not available. This is that specific day that extends its right hand to welcome evildoers. It has departed from all and is not available. Therefore, they say Oy instead of Hoy "for the shadows of the evening are lengthened" (Ibid.), MEANING PERMISSION has been granted to the rulers over other nations to rule over YISRAEL.

334. We have learned that the Vav, DENOTING ZEIR ANPIN, ascended high up TO KETER, BEING THE SECRET OF ALEPH, AS MENTIONED. The sanctuary was consumed, the people exiled, the Queen expelled, and the Temple was in ruins. Later, as the Vav returned to its position, it took notice of the Temple and found it in ruins. It sought the Queen , but she moved far away. It saw its sanctuary, but it was consumed by fire, and it looked for the people but they were exiled. It saw the blessings of the deep streams FROM BINAH that were flowing, but now ceased. Then it is written, "And on that day did Adonai Elohim Tzevaot call to weeping, and to mourning, and to baldness, and to girding with sackcloth" (Yeshayah 22:12). Then, "I clothe the heavens, ZEIR ANPIN, with blackness."

335. Then the Vav and Yud draw one towards the other. THE YUD, BEING THE HEAD OF YESOD, IS DRAWN TO THE VAV, ZEIR ANPIN, AND SEPARATES FROM MALCHUT. The upper Hei OF YUD HEI VAV HEI, BEING BINAH, pours its sources to the Other Side, and no blessings abound, because no Male and Female are present, ZEIR ANPIN AND MALCHUT, and they do not dwell together. Then "He shall mightily roar because of His habitation" (Yirmeyah 25:30), MALCHUT. Rabbi Shimon wept and Rabbi Elazar wept. Rabbi Elazar said: There is a lament placed in my heart on one side and a joy in my heart on the other, as I have heard words that I never heard until now. How blessed is my lot.

55. "The nakedness of your father's wife shall you not uncover"
Rabbi Shimon says that there is concealed knowledge in the words of the title verse. He says that "your father's wife" is the wife of Zeir Anpin who is in exile with Yisrael and who is far from Him. When she is called "your mother" she is with the King, and the command is to be careful not to separate them through sinning. Even when she is in exile a man must be careful not to alienate her so that she will not cease to stand guard over him.

336. עֶרְוַת אֵשֶׁת אָבִיךָ לֹא תְגַלֶּה, מַאן אֵשֶׁת אָבִיךָ. אר״ש, הָא תְּנִינָן, כָּל מִלּוֹי דְּאוֹרַיְיתָא סְתִים וְגַלְיָא, כְּמָה דְּשְׁמָא קַדִּישָׁא סְתִים וְגַלְיָא, אוֹרַיְיתָא דְּהִיא שְׁמָא קַדִּישָׁא, הָכִי נָמֵי סְתִים וְגַלְיָא. הָכָא כֹּלָּא בְּאִתְגַּלְיָיא, יְדִיעָא סְתִים כְּמָה דְּאוֹקִימְנָא.

336. "The nakedness of your father's wife shall you not uncover" (Vayikra 18:8). HE QUESTIONS: Who is your father's wife? Rabbi Shimon said: We learned that all the words of the Torah are concealed yet revealed, just as the Holy Name is concealed yet revealed. IT IS WRITTEN YUD HEI VAV HEI AND READ ADONAI. The Torah, which is the Holy Name, is also concealed and revealed. Here IN THIS VERSE, all is openly manifest, MEANING ACCORDING TO THE LITERAL MEANING THE VERSE IS SPEAKING ABOUT THE WIFE OF THE FATHER. BUT THERE IS IN IT concealed knowledge, as we have established.

337. This verse is such, "Your father's wife" we have learned. As long as the Queen is with the King and she nurtures you, FROM HER ABUNDANCE, she is called your mother. Now, IN EXILE, she has been exiled with you and is far from the King, so she is called "your father's wife." She is the wife of the Holy King, ZEIR ANPIN, as she was never set free with a divorce. She is surely His wife, as it is written, "Thus says Hashem, Where is the bill of your mother's divorcement, with which I have put her away?" (Yeshayah 50:1). Surely she is the wife of the King even though she was exiled.

337. וְהַאי קְרָא הָכִי הוּא, אֵשֶׁת אָבִיךָ תְּאַנָּא, כָּל זִמְנָא דְּמַטְרוֹנִיתָא אִשְׁתְּכַחַת בְּמַלְכָּא, וְזָנָקָא לָךְ, אִקְרֵי אִמֶּךָ. הַשְׁתָּא דְּאִתְגַּלְיָא עִמָּךְ וְאִתְרְחֲקַת מִן מַלְכָּא, אֵשֶׁת אָבִיךָ אִתְקְרֵי. אִנְתּוּ הִיא דְּמַלְכָּא קַדִּישָׁא לָא אִתְפְּטְרַת בְּתְרוּכִין מִינֵּהּ, אִנְתְּתֵיהּ הִיא וַדַּאי. כְּמָה דִּכְתִיב, כֹּה אָמַר יְיָ׳ אֵי זֶה סֵפֶר כְּרִיתוּת אִמְּכֶם אֲשֶׁר שִׁלַּחְתִּיהָ. אֶלָּא וַדַּאי אִנְתּוּ הִיא דְּמַלְכָּא, אע״ג דְּאִתְגַּלְיָיא.

338. Therefore, He commanded about her twice, once when she sits united with the King and is called "your mother," as written, "The nakedness of your mother, shall you not uncover," MEANING do not cause them to separate from each other, or her to be sent away because of your sin, as it is written, "And for your transgressions was your mother put away" (Ibid.). The other was when she is in exile with you, exiled from the palace of the King, called THEN wife of the King. Even though she was distanced from THE KING, do not cause her to turn away from you, and thus your enemies will gain control over you and she will not guard you in exile. This is what is written, "The nakedness of your father's wife shall you not uncover." What is the reason? Because she is "your father's nakedness." Although she was distanced from the King, the King's supervision is still upon her constantly, so one needs to watch himself more carefully in relation to her, so as not to sin against her.

338. וְעַ״ד פָּקִיד עָלָה תְּרֵי זִמְנֵי, כַּד יָתְבָא בְּמַלְכָּא בְּזִוּגָא חַד, וְאִתְקְרֵי אִמֶּךָ, דִּכְתִיב עֶרְוַת אִמְּךָ לֹא תְגַלֶּה, לָא תַּעֲבִיד דְּיִתְרַחֲקוּן דָּא מִן דָּא, וְתִשְׁתְּלַח עַל חוֹבָךְ, כְּמָה דִּכְתִיב וּבְפִשְׁעֵיכֶם שֻׁלְּחָה אִמְּכֶם. וְחַד, כַּד הִיא בְּגָלוּתָא עִמָּךְ, וְאִתְגַּלְיָיא מֵהֵיכָלָא דְּמַלְכָּא, וְאִתְקְרֵי אִנְתּוּ דְּמַלְכָּא. אע״ג דְּאִתְרַחֲקַת מִנֵּיהּ לָא תַּעֲבִיד בְּגִין דְּתַעְדֵּי מִבֵּינָךְ, וְיִשְׁלְטוּן בָּךְ שַׂנְאָךְ, וְלָא תִּסְתַּמַּר עֲלָךְ בְּגָלוּתָא. הה״ד עֶרְוַת אֵשֶׁת אָבִיךָ לֹא תְגַלֶּה. מַאי טַעְמָא. בְּגִין כִּי עֶרְוַת אָבִיךָ הוּא. אע״ג דְּאִתְרַחֲקַת מִן מַלְכָּא, אִשְׁגְּחוּתָא דְּמַלְכָּא בָּהּ תְּדִירָא, וּבַעְיָא לְאִסְתַּמְּרָא לְקָבְלָהּ יַתִּיר, וְלָא תֵּיחוּב לְגַבָּהּ.

56. "That He see no unclean thing in you"
Rabbi Shimon begins speaking about the Shechinah and how she protects Yisrael, especially when they are in exile, from the other nations. Only when they sin is her power to protect them weakened. We learn that the children of Yisrael are detained in exile for three reasons: because they treated the Shechinah with contempt, because they turned their faces away from her, and because they defiled themselves.

339. Rabbi Shimon opened the discussion saying, "For Hashem your Elohim walks in the midst of your camp, to deliver you..." (Devarim 23:15). "For Hashem your Elohim" refers to the Shechinah prevailing in Yisrael, all the more so in exile, to shield them always from all sides and from all other nations so that they cannot destroy Yisrael.

339. רִבִּי שִׁמְעוֹן פָּתַח, כִּי יְיָ׳ אֱלֹהֶיךָ מִתְהַלֵּךְ בְּקֶרֶב מַחֲנֶךָ לְהַצִּילְךָ וְגוֹ׳. כִּי יְיָ׳ אֱלֹהֶיךָ: דָּא שְׁכִינְתָּא, דְּאִשְׁתְּכַחַת בְּהוּ בְּיִשְׂרָאֵל, וכ״ש בְּגָלוּתָא, לְאַגָּנָא עֲלַיְיהוּ תְּדִירָא מִכָּל סִטְרִין, וּמִכָּל שְׁאָר עַמִּין, דְּלָא יְשֵׁיצוּן לְהוּ לְיִשְׂרָאֵל.

340. We have learned that the foes of Yisrael are not capable of harming them until Yisrael weaken the power of the Shechinah before the appointed ministers of other nations. Only then can the enemies of Yisrael overcome them, rule them and decree many harsh decrees regarding them. When Yisrael return towards Her WITH REPENTANCE, THE SHECHINAH smashes the power and strength of these appointed chiefs, breaks the power and strength of the enemies of Yisrael and takes revenge against them all.

340. דְּתַנְיָא, לָא יַכְלִין שַׂנְאֵיהוֹן דְּיִשְׂרָאֵל לְאַבְאָשָׁא לְהוּ, עַד דְּיִשְׂרָאֵל מַחֲלִישִׁין חֵילָא דִּשְׁכִינְתָּא מִקַּמֵּי רַבְרְבֵי מְמָנָן דִּשְׁאָר עַמִּין. כְּדֵין יַכְלִין לְהוֹן שַׂנְאֵיהוֹן דְּיִשְׂרָאֵל, וְשַׁלְטִין עָלַיְיהוּ, וְגַזְרִין עָלַיְיהוּ כַּמָּה גְּזֵירִין בִּישִׁין. וְכַד אִינּוּן תַּיְיבִין לְקָבְלָהּ, הִיא מְתַבְּרַת חֵילָא וְתוּקְפָּא דְּכָל אִינּוּן מְמָנָן רַבְרְבִין, וְתַבְרַת חֵילָא וְתוּקְפָּא דְּשַׂנְאֵיהוֹן דְּיִשְׂרָאֵל, וְאִתְפְּרְעָא לְהוּ מִכֹּלָּא.

341. Therefore, "shall your camp be holy" (Ibid.). One must SEE that he does not become defiled through his sins and through transgressing the words of Torah. If he does so, they defile him, as it is written, "That you should be defiled (Heb. venitmetem) by them" (Vayikra 11:43). The word "Venitmetem" is written without Aleph, POINTING TO AN EXTRA MEASURE OF DEFILEMENT. We have learned that there are 248 limbs in the body and all become defiled when one becomes defiled, meaning as soon as he wants to become defiled, it IMMEDIATELY ACQUIRES DEFILEMENT. "Therefore shall your camp be holy." What is meant by "your camp"? This refers to the limbs of the body. "That He see no unclean (lit. 'nakedness of') thing in you" (Devarim 23:15). What is a "nakedness of thing"? This is an allusion THAT YOU MUST NOT BRING a strange nakedness to come to this thing, FOR IT IS STRANGE TO MALCHUT CALLED 'THING', as we have established. If YOU DO so, He will surely "turn away from you" (Ibid.). Therefore "your father's wife shall you not uncover" (Vayikra 18:8). What is the reason? It is because it is written, "It is your father's nakedness" (Ibid.), as we have established.

341. וְעַל דָּא וְהָיָה מַחֲנֶיךָ קָדוֹשׁ, דִּבְעֵי ב״נ דְּלָא יִסְתָּאֵב בְּחוֹבוֹי, וַיַּעֲבָר עַל פִּתְגָּמֵי אוֹרַיְיתָא. דְּאִי עָבֵיד הָכֵי, מְסָאֲבִין לֵיהּ, כְּמָה דִּכְתִיב וְנִטְמֵתֶם בָּם, בְּלָא א׳. וְתָאנָא, מָאתָן וּתְמַנְיָא וְאַרְבְּעִין שַׁיְיפִין בְּגוּפָא, וְכֻלְּהוּ אִסְתַּאֲבָן, כַּד אִיהוּ אִסְתַּאֵב. כְּלוֹמַר, כַּד בָּעֵי לְאִסְתַּאֲבָא. וְעַ״ד, וְהָיָה מַחֲנֶיךָ קָדוֹשׁ. מַאי מַחֲנֶיךָ, אִלֵּין אִינּוּן שַׁיְיפֵי גּוּפָא. וְלֹא יִרְאֶה בְךָ עֶרְוַת דָּבָר, מַאי עֶרְוַת דָּבָר. עֶרְיָיתָא נוּכְרָאָה לְהַאי דָּבָר רְמָז, כְּמָה דְּאוֹקִימְנָא. דְּאִי הָכִי, וְשָׁב מֵאַחֲרֶיךָ וַדַּאי. וְעַל דָּא עֶרְוַת אֵשֶׁת אָבִיךָ לֹא תְגַלֶּה. מ״ט. בְּגִין דִּכְתִיב עֶרְוַת אָבִיךָ הוּא, כְּמָה דְּאוֹקִימְנָא.

342. We have learned that Yisrael are detained in exile for three things: For treating the Shechinah with contempt in exile; for turning away their face from the Shechinah, AS IT IS WRITTEN, "FOR THEY HAVE TURNED THEIR BACK TO ME, AND NOT THEIR FACE" (YIRMEYAH 2:27). Finally, for defiling themselves before the Shechinah, WITHOUT CONSIDERING THAT THE SHECHINAH IS WITH THEM IN EXILE. We explained them all in our Mishnah.

342. תָּאנָא, עַל ג׳ מִלִּין מִתְעַכְּבִין יִשְׂרָאֵל בְּגָלוּתָא. עַל דְּעַבְדִּין קְלָנָא בִּשְׁכִינְתָּא בְּגָלוּתָא. וּמְהַדְּרֵי אַנְפַּיְיהוּ מִן שְׁכִינְתָּא, וְעַל דְּמְסָאֲבֵי גַּרְמַיְיהוּ קֳמֵי שְׁכִינְתָּא. וְכֻלְּהוּ אוֹקִימְנָא בְּמַתְנִיתָא דִּילָן.

57. A man who had a mark on his face

The rabbis encounter a man with a mark on his face, and they deduce that he has transgressed the Torah through some kind of incest. The man confesses that he did lay with his sister, after which he intervened in an argument and was struck on the forehead. A doctor saved him by giving him spiritual healing, and the doctor was Rabbi Samlai. Because the man repents, Rabbi Aba cures his mark on the spot. The man promises to toil day and night in the Torah from now on. Another time, we hear that same man lecturing on the Torah, saying that evil people are rewarded in this world but that God will obliterate them in the World to Come, where they will be dust under the feet of the righteous. Anyone who transgresses the Torah is marked by the Torah so that the eyes of Hashem recognize him and warn others to stay away from him.

343. Rabbi Aba was going to Cappadocia with Rabbi Yosi. As they were going, they saw a man approaching there who had a mark on his face. Rabbi Aba said: Let us leave this road as this man's face testifies that he transgressed the rules of incest in the Torah. Therefore, his face is marked. Rabbi Yosi replied: If he had this mark since childhood, what incest would be then with him? He replied: I see his face testifying that he transgressed on a sexual misconduct mentioned in the Torah.

343. רִבִּי אַבָּא, הֲוָה אָזִיל לְקַפּוּטְקִיָּא, וַהֲוָה עִמֵּיהּ רִבִּי יוֹסֵי. עַד דַּהֲווֹ אַזְלֵי, חָמוּ חַד בַּר נָשׁ, דַּהֲוָה אָתֵי, וּרְשִׁימָא חַד בְּאַנְפּוֹי. א״ר אַבָּא, נְסֵטֵי מֵהַאי אוֹרְחָא, דְּהָא אַנְפּוֹי דְּדֵין אַסְהִידוּ עָלֵיהּ, דְּעָבַר בְּעֶרְיָיתָא דְּאוֹרַיְיתָא, בְּגִינֵי כַּךְ אִתְרְשִׁים בְּאַנְפּוֹי. א״ל רִבִּי יוֹסֵי, אִי הַאי רְשִׁימָא הֲוָה לֵיהּ כַּד הֲוָה יַנּוּקָא, מַאי עֶרְיָיתָא אִשְׁתְּכַח בֵּיהּ. א״ל, אֲנָא חֲמִינָא בְּאַנְפּוֹי, דְּאַסְהִידוּ בְּעֶרְיָיתָא דְּאוֹרַיְיתָא.

344. קָרָא לֵיהּ רִבִּי אַבָּא, א״ל אֵימָא מִלָּה, הַאי רְשִׁימָא דְּאַנְפָּךָ, מַה הוּא. אָמַר לוֹן, בְּמָטוֹתָא מִנַּיְיכוּ, לָא תַּעֲנְשׁוּ יַתִּיר לְהַהוּא בַּר נָשׁ, דְּהָא חוֹבוֹי קָא גָרְמוּ לֵיהּ. אָמַר רִבִּי אַבָּא מַהוּ אָמַר לֵיהּ. יוֹמָא חַד הֲוֵינָא אָזִיל בְּאָרְחָא אֲנִי וַאֲחֹתִי, שְׁרֵינָא בְּחַד אוֹשְׁפִּיזָא, וְרַוֵינָא חַמְרָא, וְכָל הַהוּא לֵילְיָא אֲחִידְנָא בַּאֲחֹתִי. בְּצַפְרָא קַמְנָא, וְאוֹשְׁפִּיזָאי קָטַט בְּחַד גַּבְרָא, עָיֵילְנָא בֵּינַיְיהוּ, וְקַטְרוּ לִי דָּא מֵהַאי גִּיסָא, וְדָא מֵהַאי גִּיסָא, וּרְשִׁימָא דָּא הֲוָה עָיֵיל לְבֵי מוֹחָא, וְאִשְׁתְּזַבְנָא עַל יְדָא דְּחַד אַסְיָא דְּאִית בְּגַוָּון.

344. Rabbi Aba called him. He said to him, Tell me this, what is this mark on your face? He replied: Please do not punish anymore this man, as his sins caused this mark. Rabbi Aba said: What happened? He answered: One day my sister and I were traveling, we stayed in one inn and we become intoxicated. All night, I held my sister. In the morning, I awoke and found the innkeeper arguing with another man. I intervened IN ORDER TO SEPARATE THEM. They struck me, one from one side and the other from the other side. This mark has remained on my forehead. I was saved by a doctor who was among us.

345. He said to him: Who is the doctor? He replied: He is Rabbi Samlai. He asked: What cure did he give you? He replied: Spiritual healing. From that day, I returned with repentance. Every day I see my face in the mirror, WITHOUT ANY CHANGE. I have wept before the Holy One, blessed be He, '?? ?? the Master of the world for that sin. With these tears, I have washed my face. Rabbi Aba said: If repentance would not have been withheld from you, I would have removed the impression on your face, but I will announce upon you, "And your iniquity is taken away, and your sin is purged" (Yeshayah 6:7). He told him to repeat this three times. He said it three times and the mark disappeared.

346. Rabbi Aba said: Surely your Master wished to remove THE MARK from you, as you were in a state of repentance. He said to him: I vow from this day ONWARD to toil in Torah day and night. He said to him: What is your name? He replied: Elazar. He responded: El Azar, (lit. 'God helped'), surely the name has some bearing, as your Elohim helped you and was with you. Rabbi Aba sent him off and blessed him.

347. לְזִמְנָא אָחֳרָא, הֲוָה רִבִּי אַבָּא אָזִיל לְגַבֵּי ר״ש, עָאל בְּמָאתֵיהּ, אַשְׁכְּחֵיהּ דַּהֲוָה יָתִיב וְדָרִישׁ, אִישׁ בַּעַר לֹא יֵדָע וּכְסִיל לֹא יָבִין אֶת זֹאת. אִישׁ בַּעַר לֹא יֵדָע וְגוֹ׳, כַּמָּה טִפְּשִׁין אִינּוּן בְּנֵי עָלְמָא, דְּלָא מַשְׁגִּיחִין וְלָא יַדְעִין וְלָא מִסְתַּכְּלִין לְמִנְדַּע אוֹרְחוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, עַל מַה קַיְימִין בְּעָלְמָא. מַאן מְעַכֵּב לְהוּ לְמִנְדַּע טִפְּשׁוּתָא דִּלְהוֹן. בְּגִין דְּלָא מִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, דְּאִילּוּ הֲווֹ מִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא יִנְדְּעוּן אוֹרְחוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא.

347. Another time, Rabbi Aba went to Rabbi Shimon. He entered his city and found THAT VERY SAME PERSON WHO PREVIOUSLY HAD THE MARK sitting and lecturing, "A brutish man does not know; nor does a fool understand this" (Tehilim 92:7). "A brutish man does not know..." Look how foolish people are, for they do not pay attention, know, nor examine in order to know the ways of the Holy One, blessed be He, for what purpose they are in the world. What blocks them from perceiving their own stupidity? It must be due to their not toiling in the Torah, for if these people would toil in Torah, they would comprehend the ways of the Holy One, blessed be He.

348. וּכְסִיל לֹא יָבִין אֶת זֹאת, דְּלָא מִסְתַּכֵּל וְלָא יָדַע נִימוּסֵי דְּזֹאת בְּעָלְמָא. דְּע״ג דְּדָאִין עָלְמָא בְּדִינוֹי וְחָמָאן לְדִינוֹי דְּהַאי זֹאת, דְּמָטָאן עַל בְּנֵי נָשָׁא דְּאִינּוּן זַכָּאִין, וְלָא מָטָאן עַל רַשִׁיעֵיָיא, חַיָּיבִין, דְּעַבְרִין עַל פִּתְגָמֵי אוֹרַיְיתָא, דִּכְתִיב בִּפְרוֹחַ רְשָׁעִים כְּמוֹ עֵשֶׂב וְגוֹ׳. דְּהַאי עָלְמָא יָרְתִין לֵיהּ בְּכָל סִטְרוֹי, וְדִינִין לָא מָטוּן עָלוֹי בְּהַאי עָלְמָא. וְאִלְמָלֵא דְּדָוִד מַלְכָּא אוֹדְעֵיהּ בְּסוֹפֵיהּ דִּקְרָא, לָא יַדְעֵינָן, דִּכְתִיב לְהִשָּׁמְדָם עָדֵי עַד, לְשֵׁיצָאָה לְהוֹן מֵהַהוּא עָלְמָא, וּלְמֶהֱוֵי עַפְרָא תְּחוֹת רַגְלֵיהוֹן דְּצַדִּיקַיָּיא, דִּכְתִיב וְעַסּוֹתֶם רְשָׁעִים כִּי יִהְיוּ אֵפֶר תַּחַת כַּפּוֹת רַגְלֵיכֶם.

348. "Nor does a fool understand this (Heb. zot)," MEANING they do not look into nor know the practices of "zot," MEANING MALCHUT REFERRED TO AS ZOT, in the world. Even though THE HOLY ONE, BLESSED BE HE, judges the world with His Judgments and PEOPLE see the Judgments of Zot, they come upon the righteous people and do not affect the guilty evildoers who transgress the words of Torah, as it is written, "When the wicked spring like grass..." (Ibid. 8). They inherit this world in all aspects and harsh penalties do not affect them, YET PEOPLE DO NOT KNOW WHY. Unless King David revealed this at the end of the verse, they would not know, as it is said, "That they shall be destroyed forever" (Ibid). HE PAYS THEM REWARD FOR THEIR GOOD DEEDS IN THIS WORLD in order to obliterate them from the World to Come. They will be THERE dust under the feet of the righteous, as it is written, "And you shall tread down the wicked; for they shall be ashes under the soles of your feet" (Malachi 3:21).

349. תּוּ פָּתַח וְאָמַר, וַיָּקָם בִּי כַּחֲשִׁי בְּפָנַי יַעֲנֶה. בְּמַאי קָא מַיְירֵי. אֶלָּא, זַכָּאָה חוּלָקֵיהּ דְּב״נ דְּאִשְׁתְּדַל בְּאוֹרַיְיתָא, לְמִנְדַּע אוֹרְחוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא. דְּכָל מַאן דְּאִשְׁתְּדַל בְּאוֹרַיְיתָא, כְּאִלּוּ אִשְׁתְּדַל בִּשְׁמֵיהּ מַמָּשׁ. מַה שְׁמֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא עָבֵיד נִימוּסִין. אוּף אוֹרַיְיתָא הָכִי נָמֵי. ת״ח, הַאי מַאן דְּעָבַר עַל פִּתְגָמֵי אוֹרַיְיתָא, אוֹרַיְיתָא סַלְקָא וְנַחְתָּא וְעָבְדָא בֵּיהּ בב״נ רְשִׁימִין בְּאַנְפּוֹי, בְּגִין דְּיִסְתַּכְּלוּן בֵּיהּ עִלָּאֵי וְתַתָּאֵי, וְכֻלְּהוּ אוֹשְׁדָן לְוָוטִין עַל רֵישֵׁיהּ.

349. Furthermore, He began to say, "And my leanness rising up against me bears witness to my face" (Iyov 16:8). HE QUESTIONS: What is the verse speaking about? HE ANSWERS: Fortunate is the man who toils in Torah in order to recognize the ways of the Holy One, blessed be He, for whoever toils in the Torah, it is as if he deals in His actual Name. Just as the Name of the Holy One, blessed be He, creates laws IN THE WORLD, so does the Torah. Come and see: One who infringes with matters of Torah, the Torah rises and then descends to make impressions on the face of that person in order that those on high and those below see him. All send their curses upon his head, AND THIS IS THE ESSENCE OF THE VERSE, "AND MY LEANNESS RISING UP AGAINST ME BEARS WITNESS TO MY FACE," MEANING THE MARKS THE TORAH MADE IN HIS FACE.

350. וְתָאנָא, כָּל אִינּוּן עֵינֵי יְיָ׳, דְּאַזְלִין וְשָׁאטִין בְּעָלְמָא לְמִנְדַּע אוֹרְחוֹי דִּבְנֵי נָשָׁא, כֻּלְּהוֹן זַקְפִין עַיְינִין, וּמִסְתַּכְּלִין בְּאַנְפּוֹי דְּהַהוּא ב״נ, וְחָמָאן לֵהוּ, וְכֻלְּהוּ פַּתְחִין עָלֵיהּ וַוי׳ וַוי. וַוי לֵיהּ בְּהַאי עָלְמָא, וַוי לֵיהּ בְּעָלְמָא דְּאָתֵי. אִסְתְּלָקוּ מִסּוֹחֲרָנֵיהּ דְּפַלְנְיָא, דְּהָא סַהֲדוּתָא בְּאַנְפּוֹי, וְרוּחָא דְּמְסָאֲבָא שַׁרְיָא עֲלוֹי. וְכָל אִינּוּן יוֹמִין דְּאִשְׁתְּכַח רְשִׁימוּ בְּאַנְפּוֹי לְסַהֲדוּתָא, אִי אוֹלִיד בַּר, אַשְׁלִיף לֵיהּ רוּחָא מִסִּטְרָא דְּמְסָאֲבָא. וְאִלֵּין אִינּוּן חַיָּיבֵי דָרָא, תַּקִּיפֵי אַנְפִּין, דְּמָארֵיהוֹן שָׁבִיק לוֹן בְּהַאי עָלְמָא, לְשֵׁיצָאָה לְהוּ בְּעָלְמָא דְּאָתֵי.

350. We have learned that all these eyes of Hashem, THE ANGELS OF PROVIDENCE, go and roam throughout the world to learn of the actions of men. They raise their eyes and all look at the face of that person, see him, and open their mouths: Woe, woe, woe to him in this world and woe to him in the World to Come. Remove yourselves from around him, as his face testifies that the spirit of defilement rests upon him. THIS IS THE ESSENCE OF THE VERSE, "BEARS WITNESS TO MY FACE," AS THE LEANNESS TESTIFIES TO HIS FACE. All these days, that mark testifies on his face. If he begets a son, he draws upon him the spirit of defilement. Such are the evildoers of the world, insolent people, whose Master allows them to stay in this world in order to vanquish them in the World to Come.

351. We have learned that the righteous who toils in Torah day and night, the Holy One, blessed be He, draws upon him a thread of grace, which is marked on his face. From that mark, both those on high and those below have fear. Likewise, whoever violates the words of Torah, a spirit of defilement is drawn upon him, which is marked on his face and causes those high and low to flee from before him. They all proclaim: Leave the vicinity of he, who violated the Torah and the commandments of his Master. Woe to him and to his soul, and this person draws the spirit of defilement that is with him and transmits it to his son. In such a man the Holy One, blessed be He has no part, and He spares him in order to destroy him in the World to Come.

351. תָּנִינָן, הַאי צַדִּיקָא זַכָּאָה דְּאִשְׁתְּדַל בְּאוֹרַיְיתָא יְמָמָא וְלֵילְיָא, קוּדְשָׁא בְּרִיךְ הוּא מָשִׁיךְ עָלֵיהּ חַד חוּטָא דְּחֶסֶד. וְאִתְרְשִׁים לֵיהּ בְּאַנְפּוֹי, וּמֵהַהוּא רְשִׁימָא דַּחֲלֵי עִלָּאֵי וְתַתָּאֵי. הָכִי נָמֵי מַאן דְּעָבַר עַל פִּתְגָּמֵי אוֹרַיְיתָא, מַשְׁכָּאן עָלֵיהּ רוּחָא דְּמְסָאֲבָא, וְאִתְרְשִׁים לֵיהּ בְּאַנְפּוֹי, וּמְנֵיהּ עַרְקִין עִלָּאֵי וְתַתָּאֵי. וְכֻלָּא מַכְרְזֵי עָלֵיהּ, אִסְתְּלָקוּ מִסְּחֲרָנֵיהּ דְּפִלָּנְיָא, דְּעָבַר עַל פִּתְגָּמֵי אוֹרַיְיתָא, וְעַל פִּקּוּדֵי דְּמָארֵיהּ, וַוי לֵיהּ, וַוי לְנַפְשֵׁיהּ. הַאי אַשְׁלִיף רוּחָא דְּמְסָאֲבָא, דְּאִשְׁתְּכַח עִמֵּיהּ, וְאוֹרִית לֵיהּ לִבְרֵיהּ, וְהַאי הוּא דְּקוּדְשָׁא בְּרִיךְ הוּא לֵית לֵיהּ בֵּיהּ חוּלָקָא, וְשָׁבִיק לֵיהּ, לְשֵׁיצָאָה לֵיהּ לְעָלְמָא דְּאָתֵי.

352. Rabbi Aba said to him: You have spoken well. Where did you acquire this? He replied: I studied this. I also learned that this evil inheritance OF THE SPIRIT OF DEFILEMENT is acquired by all his children if they do not turn to penance, as nothing can stand in the way before repentance. So have I learned. This cure, NAMELY REPENTANCE, was given me once upon a time, when my face was marked. One day, I was walking and met one meritorious person, and through him was the mark removed from my face. He asked me my name. I replied Elazar. He announced me to be a different Elazar. RABBI ABA said to him: Blessed is the Merciful One that I have met you and deserved to see you accomplishing this. Blessed is your share in this world and the World to Come. It was I who met you.

352. אָמַר לֵיהּ ר׳ אַבָּא, שַׁפִּיר קָאֲמַרְתָּ, מְנָא לָךְ הַאי. אָמַר לֵיהּ הָכִי אוֹלִיפְנָא. וְאוֹלִיפְנָא, דְּהַאי יְרוּתָא בִּישָׁא, אַחֲסִינוּן כֻּלְּהוּ בְּנוֹי, אִי לָא יְתוּבוּן, דְּהָא לֵית מִלָּה קַיְימָא קֳמֵי תְּשׁוּבָה. וַאֲנָא הָכִי אוֹלִיפְנָא, דְּאַסּוּתָא דָּא יְהַבוּ לִי זִמְנָא חָדָא, דַּהֲוֵינָא רָשִׁים בְּאַנְפָּאי, וְיוֹמָא חַד הֲוֵינָא אָזִיל בְּאוֹרְחָא, וְאַעְרְעָנָא בְּחַד זַכָּאָה, וְעַל יְדוֹי אִתְעַבַּר מִנַּאי הַהוּא רְשִׁימָא. אָמַר לִי, מַה שְׁמָךְ. א״ל אֶלְעָזָר, וְקָרֵי עָלַי אֶלְעָזָר אָחֳרָא. א״ל, בְּרִיךְ רַחֲמָנָא, דַּחֲמֵינָא לָךְ, וְזָכֵינָא לְמֶחֱמֵי לָךְ בְּהַאי. זַכָּאָה חוּלְקָךְ בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי, אֲנָא הוּא דְּאִעְרְעָנָא לָךְ.

58. Batsheba

The formerly marked man, Elazar, tells Rabbi Aba of a time when a passerby told him that his red cow is called Bathsheba, mother of Solomon, as long as he merits forgiveness. Rabbi Aba explains to him that it was because everything referring to the cow is in sevens, and all pertain to sacrifice and cleansing.

353. THIS MAN ELAZAR prostrated himself before him. He brought him home, prepared three measures of bread and a three year old calf. After eating, the man said to him: Rabbi, tell me one thing. I had a red cow, the mother of this calf whose flesh we are eating. One day, before she became pregnant and gave birth, I followed her to her pasture in the desert. As I led her, a man came by and asked me for the name of the cow. I replied that from the day she was born, I never called her by name. He said to me: Batsheba, mother of Solomon, is she called if you merit forgiveness FOR YOUR SINS. When I turned around, I saw him no more. I laughed at this thing.

353. אִשְׁתְּטַח קָמֵיהּ, אַיְיתֵיהּ לְבֵיתֵיהּ, אַתְקִין קָמֵיהּ טְרַטִּיסָאֵי דְּנַהֲמָא, וּבִשְׁרָא דְּעֶגְלָא תְּלִיתָאָה. בָּתַר דְּאָכְלוּ, א״ל הַהוּא גַּבְרָא, ר׳, אֵימָא לִי חַד מִלָּה, חָדָא תּוֹרְתָא סוּמְקָא אִית לִי, אִימָא דְּעֶגְלָא דְּבִישְׁרָא דָּא דַּאֲכִילְנָא, וְיוֹמָא חַד עַד לָא אִתְעַבְּרַת וְאוֹלִידַת, אֲזִילְנָא בַּתְרָאָה לְמַרְעָא לְמַדְבְּרָא, עַד דְּדַבַּרְנָא לָהּ אַעְבָּר קָמַאי חַד גַּבְרָא, א״ל, מַה שְׁמָהּ דְּתוֹרְתָא דָּא. אֲמֵינָא, מִן יוֹמָא דְּאִתְיְלִידַת לָא קָרֵינָא לָהּ בִּשְׁמָא. א״ל, בַּת שֶׁבַע אֵם שְׁלֹמֹה אִתְקְרֵי, אִי תִּזְכֶּה לְכַפָּרָה. וַאֲנָא בְּעוֹד דְּאָהֲדַרְנָא רֵישָׁאי, לָא חֲמֵינָא לֵיהּ, וְחָיְיכְנָא מֵהַהוּא מִלָּה.

354. וְהַשְׁתָּא דְּזָכִינָא בְּאוֹרַיְיתָא, אִתְּעַרְנָא עַל הַהִיא מִלָּה, וּמִן יוֹמָא דְּאִתְפְּטַר ר׳ שַׁמְלָאי מֵהָכָא, לָא הֲוָה ב״נ דְּיַנְהִיר לָן בְּאוֹרַיְיתָא כְּוָותֵיהּ. וַאֲנָא דָּחִילְנָא לְמֵימַר מִלָּה דְּאוֹרַיְיתָא דְּלָא אוֹלִיפְנָא. וּמִלָּה דָּא דְּאִסְתַּכַּלְנָא דְּמִלָּה דְּחָכְמְתָא הִיא, וְלָא יְדַעְנָא. אָ״ל, וַדַּאי מִלָּה דְּחָכְמְתָא הִיא, וּרְמִיזָא עִלָּאָה הִיא לְעֵילָא וּלְתַתָּא.

354. Now that I have merited Torah, I have been rushed up again about that matter. From the day Rabbi Samlai departed from here, there was no one who could shed light on Torah as he. I fear to state words of Torah that I have not learned. The thing THAT MAN TOLD ME, I have realized it to be a matter of wisdom, but I do not understand it. He replied: It surely is a matter of wisdom, being a supernal hint above and below.

355. אֲבָל ת״ח, בַּת שֶׁבַע אִתְקְרֵי מַמָּשׁ בְּרָזָא דְּחָכְמְתָא. בְּג״כ כְּתִיב בָּהּ כֻּלָּא בְּשִׁבְעָא. ז׳ פָּרוֹת. ז׳ שְׂרֵפוֹת. ז׳ הֲזָאוֹת. ז׳ כְּבוּסִים. ז׳ טְמֵאִים. ז׳ טְהוֹרִים. ז׳ כֹּהֲנִים. וּמֹשֶׁה וְאַהֲרֹן בְּחוּשְׁבָּנָא דְּהָא כְּתִיב, וַיְדַבֵּר יְיָ׳ אֶל מֹשֶׁה וְאַהֲרֹן וְגוֹ׳. וְשַׁפִּיר קָאֲמַר הַהוּא גַּבְרָא, דְּאָמַר בַּת שֶׁבַע, וְכֻלָּא רָזָא דְּחָכְמְתָא הִיא.

355. Come and see: SHE, THE RED COW, is actually called Batsheba according to the secret of wisdom, DENOTING MALCHUT NAMED COW FROM HER LEFT ASPECT, AS THE MALE IS CALLED AN OX AND THE FEMALE A COW. SHE IS RED DUE TO GVUROT. That is why everything referring to her is in sevens, FOR IN THE CHAPTER THERE IS MENTION OF cow seven TIMES; ALSO, seven burnings, seven sprinkles, seven washings, seven unclean, seven clean and seven priests with Moses and Aaron included in the count of seven. THEY ARE ALSO CALLED PRIESTS, as it is written IN THE CHAPTER, "And Hashem spoke to Moses and Aaron..." (Bemidbar 19:2). That man that spoke of Batsheba (lit. 'daughter of seven') spoke very well. All this pertains to the secret of wisdom.

356. אָ״ל, בְּרִיךְ רַחֲמָנָא דְּשָׁמַעְנָא מִלָּה דָּא. בְּרִיךְ הוּא דְּהָא אַקְדִּים לִי שְׁלָם בְּקַדְמֵיתָא, לְמִזְכֵּי לְהַאי. דְּכְתִיב שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב אָמַר יְיָ׳. אֲנָא כַּד הֲוֵינָא רָחוֹק, קוּדְשָׁא בְּרִיךְ הוּא אַקְדִּים לִי שְׁלָם לְמֶהֱוֵי קָרוֹב. קָרָא עָלֵיהּ ר׳ אַבָּא, אַתָּה שָׁלוֹם וּבֵיתְךָ שָׁלוֹם וְכֹל אֲשֶׁר לְךָ שָׁלוֹם.

356. He said to him: Blessed is the Merciful One that I was able to hear this thing. Blessed is he who offered me first a greeting of peace, in order to merit this, as it is written, "'Peace, peace, both for far and near', says Hashem" (Yeshayah 57:19). When I was far off, the Holy One, blessed be He, greeted me first in peace, MEANING HE INVITED ME to be near. Rabbi Aba announced about him, "Peace be both to you, and peace to your house, and peace to all that you have" (I Shmuel 25:6).

59. Two female spirits

We learn that after Cain killed Abel, Adam lived apart from his wife for 130 years, not wanting to produce more children that would be destroyed. Female spirits used to couple with him at that time, and they produced demons or plagues. Cain had been born from the filth of the serpent, and from that line all the evildoers of the world have come. For this reason, all spirits and demons in the world are partly of people below and partly of angels.

357. "עֶרְוַת אֲחוֹת אָבִיךָ לֹא תְגַלֵּה. רִבִּי חִיָּא פָּתַח, וְאִישׁ אֲשֶׁר יִקַּח אֶת אֲחוֹתוֹ בַּת אָבִיו אוֹ בַת אִמּוֹ וְרָאָה אֶת עֶרְוָתָהּ וְגוֹ׳. תַּמָּן תְּנִינָן, מְאָה וּתְלָתִין שְׁנִין, אִתְפְּרַשׁ אָדָם מִאִתְּתֵיהּ, וְלָא הֲוָה אוֹלִיד. מִדְּקָטַל קַיִן לְהֶבֶל, לָא בָּעָא אָדָם לְאִזְדַּוְּוגָא בְּאִתְּתֵיהּ. רִבִּי יוֹסֵי אָמַר, מִשַּׁעָתָא דְּאִתְגְּזַר עָלֵיהּ וְעַל כָּל עָלְמָא מִיתָה, אָמַר, אֲמַאי אֲנָא אוֹלִיד לְבַעֲתוּתָא. מִיַּד אִתְפְּרַשׁ מֵאִתְּתֵיהּ.

357. "You shall not uncover the nakedness of your father's sister..." (Vayikra 18:12). Rabbi Chiya opened the discussion saying, "And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness..." (Vayikra 20:17). We have learned that Adam lived apart from his wife for 130 years and did not beget children, since Adam did not want to copulate with his wife after Cain slew Abel. Rabbi Yosi taught that from the time death was decreed for him and all mankind, he has said, why should I beget children that will be destroyed? He immediately separated from his wife.

358. תְּרֵין רוּחִין נוּקְבִין, הֲווֹ אַתְיָין וְאִזְדַּוְּוגָן עִמֵּיהּ, וְאוֹלִידוּ. וְאִינּוּן דְּאוֹלִידוּ הֲווֹ מַזִּיקִין דְּעָלְמָא, וְאִקְרוּן נִגְעֵי בְּנֵי אָדָם. וְאִלֵּין סָאטָן לִבְנֵי אָדָם, וְשַׁרְיָין בְּפִתְחָא דְּבֵיתָא, וּבְבִירָאֵי, וּבְבָתֵּי כִּסְאֵי. וְעַ״ד ב״נ, דְּאִשְׁתְּכַח בְּפִתְחָא דְּבֵיתֵיהּ שְׁמָא קַדִּישָׁא שַׁדַּי בְּכִתְרִין עִלָּאִין, כֻּלְּהוּ עַרְקָאן וְאִתְרַחֲקָן מִנֵּיהּ, הה״ד וְנֶגַע לֹא יִקְרַב בְּאָהֳלֶךָ. מַאי וְנֶגַע לֹא יִקְרַב. אִלֵּין נִגְעֵי בְּנֵי אָדָם.

358. Two female spirits used to come and couple with him and they gave birth. They gave birth to demons called the plagues of mankind. They would fly to people and rest at their doors, wells and restrooms. Therefore all DEMONS flee and distance themselves from people who have on their door posts the holy name Shadai of the supernal Sfirot. This is the essence of the verse, "Nor shall any plague come near your dwelling" (Tehilim 91:10). What is meant by "nor shall any plague come near"? It is the MENTIONED plagues of people.

359. וְתָאנָא, בְּשַׁעֲתָא דְּנָחַת אָדָם בְּדִיוּקְנָא עִלָּאָה, בְּדִיוּקְנָא קַדִּישָׁא, וְחָמוּ לֵיהּ עִלָּאֵי וְתַתָּאֵי, כֻּלְּהוּ קָרִיבוּ גַּבֵּיהּ, וְאַמְלְכוּהוּ עַל הַאי עָלְמָא. בָּתַר דְּאָתָא חִוְיָא עַל חַוָּה, וְאָטִיל בָּהּ זוּהֲמָא, לְבָתַר אוֹלִידַת קַיִן. מִתַּמָּן נִתְיַיחֲסוּ כָּל דָּרִין חַיָּיבִין דְּעָלְמָא. וּמָדוֹרָא דְּשֵׁדִין וְרוּחִין, מִתַּמָּן אִשְׁתְּכָחוּ, וּמִסִּטְרוֹי. וּבְגִינֵי כַּךְ כָּל רוּחִין וְשֵׁדִין, פַּלְגוּתָא אִית בְּהוּ מִבְּנֵי נָשָׁא דִּלְתַתָּא, וּפַלְגוּתָא מִמַּלְאֲכֵי עִלָּאֵי דִּלְעֵילָא. וְכֵן כַּד אִתְיְלִידוּ מֵאָדָם אִינּוּן אָחֳרָנִין, כֻּלְּהוּ אִשְׁתְּכָחוּ כְּהַאי גַּוְונָא, פַּלְגוּ מִתַּתָּאֵי, וּפַלְגוּ מֵעִלָּאֵי.

359. We have learned that when Adam descended with the supernal image, a holy form, and those on high and below saw him, they approached him and crowned him ruler over this world. Later, when the serpent came upon Eve, it injected its filth in her. Following this, she gave birth to Cain; SHE DELIVERED CAIN FROM THE FILTH OF THE SERPENT. From that genealogy were the subsequent generations of the world's evildoers and the habitations of demons and spirits come from there and his side. For this reason, all spirits and demons in the world are partly of people below and partly of the angels on high, AS THEY ARE BORN HALF FROM THE FILTH OF THE SERPENT, UPON IT WHICH THE ANGEL SAMAEL RODE. THEREFORE, HALF STEM FROM THE ANGELS. THEIR OTHER HALF IS HUMAN, BECAUSE THEY WERE BORN FROM CAIN WHO WAS HUMAN. These other DEMONS born from Adam THROUGH TWO FEMALE SPIRITS, AS MENTIONED ABOVE, are all similar as they stem half from below and half from above.

60. Lilit and Na'amah

We are told that Adam also had daughters that were beautiful, and we hear about Tubal Cain and Na'amah, about the demons and spirits, and about the role of Lilit. If a man is holy God sends three angels to guard him and his house. Asmodeus, the king of the demons, told Solomon about the many kinds of impurity that people contract if they are not saved through the Torah.

360. בָּתַר דְּאִתְיְלִידוּ מֵאָדָם, אוֹלִיד מֵאִינּוּן רוּחֵי בְּנָתָן, דְּדַמְיָן לִשְׁפִירוּ דְּעִלָּאֵי, וּלִשְׁפִירוּ דְּתַתָּאֵי. וְעַ״ד כְּתִיב, וַיִּרְאוּ בְנֵי הָאֱלֹהִים אֶת בְּנוֹת הָאָדָם כִּי טֹבוֹת הֵנָּה וְגוֹ׳, וְטָעָן כֻּלָּא בַּתְרַיְיהוּ. וְחַד דְּכוּרָא אִשְׁתְּכַח, דְּאָתָא לְעָלְמָא מִרוּחֵיהּ דְּסִטְרָא דְּקַיִן, וְקָרוּן לֵיהּ תּוּבַל קַיִן. וַחֲדָא נוּקְבָא נָפְקַת עִמֵּיהּ, וַהֲווֹ בְּרֵיָין וְטָעָאן בַּתְרָאָה, וְאִתְקְרֵי נַעֲמָ״ה. מִינָּהּ נַפְקוּ רוּחִין וְשֵׁדִין אָחֳרָנִין. וְאִינּוּן תַּלְיָין בַּאֲוִירָא, וְאוֹדְעִין מִלִּין לְאִינּוּן אָחֳרָנִין דְּשִׁכִּיחִין לְתַתָּא.

360. After THE DEMONS were born to Adam, he had daughters from these spirits that were similar in beauty to those on high and those below. Therefore, it is written, "The sons of Elohim saw that the daughters of men were fair" (Beresheet 6:2). All were going astray after them. There was one male, who was born to the spirit from the aspect of Cain, and he was named Tuval Cain. A female was born with him. People were going astray after her, and she was called Na'amah. From her came other spirits and demons. They were hovering in the air, revealing matters to the others who were below, IN THE WORLD.

361. וְדָא תּוּבַל קַיִן, אַפִּיק זַיְינֵי קְטוּלָא לְעָלְמָא. וְדָא נַעֲמָה אִתְרְגִישַׁת בְּרִיגְשָׁהָא, וְאִתְדַּבְּקַת בְּסִטְרָהָא. וְעַד כְּעַן הִיא קַיְּימָא, וּמְדוֹרָהָא בֵּין רִיגְשֵׁי יַמָּא רַבָּא, וְנַפְקַת וְחַיְּיכַת בִּבְנֵי נָשָׁא, וְאִתְחַמְּמַת מִנַּיְיהוּ בְּחֶלְמָא, בְּהַהוּא תִּיאוּבְתָּא דְּב״נ, וְאִתְדַּבְּקַת בֵּיהּ. תִּיאוּבְתָּא נַטְלַת וְלָא יַתִּיר. וּמֵהַהוּא תִּיאוּבְתָּא אִתְעַבְּרַת, וְאַפִּיקַת זַיְנִין אָחֳרָנִין לְעָלְמָא.

361. This Tuval Cain introduced weaponry to the world, AS HE SHARPENED ALL EARTHENWARE, COPPER AND IRON. While attached to her aspect, this Na'amah used to be in a state of great commotion. She still lives, dwelling among the roars of the great sea. She comes out, sports with people, warms herself by them in a man's dream by his lust, and attaches herself to him. She takes FROM HIM that passion, but not more. From that lust, she becomes pregnant and produces many species OF DEMON in the world.

362. These children, NAMELY DEMONS AND SPIRITS, that she bore to humans are SEEN IN DREAMS to human females who conceive from them and bear spirits. They go to the primordial Lilit and she rears them. She goes out into the world, seeks children, sees human children and attaches herself to them in order to kill them. Then she joins with the spirits of the children and goes with that spirit. Three holy spirits come. They fly before her, take from her that spirit, place it before the Holy one, blessed be He. There they study before Him.

362. וְאִלֵּין בְּנִין דְּאוֹלִידַת מִבְּנֵי נָשָׁא, מִשְׁתַּכְּחִין לְקִבְלֵי נוּקְבֵי בְּנֵי נָשָׁא, וּמִתְעַבְּרָן מִנַּיְיהוּ, וְאוֹלִידָן רוּחִין, וְכֻלְּהוּ אַזְלִין לְלִילִית קַדְמֵיתָא, וְהִיא מְגַדְּלַת לוֹן. וְהִיא נַפְקַת לְעָלְמָא, וּבַעְיָא רַבְיָיהָא, וְחָמַת רַבְיֵי בְּנֵי נָשָׁא, וְאִתְדַּבְּקַת בְּהוּ, לְקָטְלָא לָהוּ, וּלְאִשְׁתְּאֲבָא בְּרוּחַיְיהוּ דְּרַבְיֵי בְּנֵי נָשָׁא וְהִיא אַזְלַת בְּהַהוּא רוּחָא, וְאִזְדַּמְּנָן תַּמָּן ג׳ רוּחִין קַדִּישִׁין, וְטָאסִין קֳמָהּ, וְנַטְלִין הַהוּא רוּחָא מִנָּהּ, וּמַנִּיחִין לֵיהּ קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא, וְתַמָּן מִתְאַלְּפֵי קֳמֵיהּ.

363. For this reason, the Torah warns people, "You shall therefore sanctify yourselves, and you shall be holy" (Vayikra 11:44). Surely, if a man is holy, he need not fear LILIT. Then the Holy One, blessed be He, designates these three holy angels which we spoke about, and they guard that child, so she cannot harm him. This is the meaning of the verse, "No evil shall befall you, nor shall any come near your dwelling" (Tehilim 91:10). For what reason is it that "no evil shall befall you"? "For He shall give His angels charge over you" (Ibid. 11) and, "Because he has set his delight upon Me, therefore will I deliver him" (Ibid. 14).

363. בְּגִינֵי כַּךְ אוֹרַיְיתָא אַזְהֲרַת לְהוּ לִבְנֵי נָשָׁא, וְהִתְקַדִּשְׁתֶּם וְהִיִּיתֶם קְדוֹשִׁים וַדַּאי. אִי אִשְׁתְּכַח ב״נ קַדִּישָׁא, לָא מִסְתָּפֵי מִינָּהּ, דִּכְדֵין זַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְאִלֵּין ג׳ מַלְאָכִין קַדִּישִׁין דְּאַמְרָן, וְנַטְרִין לֵיהּ לְהַהוּא רַבְיָיא, וְהִיא לָא יַכְלָא לְאַבְאָשָׁא לֵיהּ, הה״ד לֹא תְאוּנֶה אֵלֶיךָ רָעָה וְנֶגַע לֹא יִקְרַב בְּאָהֳלֶךָ. מַאי טַעֲמָא לֹא תְאוּנֶה אֵלֶיךָ רָעָה. בְּגִין כִּי מַלְאָכָיו יְצַוֶּה לָךְ, וּכְתִיב כִּי בִי חָשַׁק וַאֲפַלְּטֵהוּ.

364. If a person is not holy, but draws a spirit from the side of defilement, then LILIT comes and plays with the child. If she kills him, she clings to the spirit OF THE CHILD and never lets go. If you ask, What about the others THAT DID NOT DRAW SPIRIT FROM DEFILEMENT? She kills them and there appear before her these three holy SPIRITS who take away his spirit. Behold, these people were never in the side of defilement, so why does she have the ability to kill them? HE ANSWERS: This is so when they are not sanctified; THEREFORE, SHE CAN KILL THEM. They never had any intention to become unclean and they did not become unclean. Therefore, she only has control over his body, TO KILL HIM but not the spirit, AS THE SPIRIT IS BROUGHT BEFORE THE HOLY ONE, BLESSED BE HE.

364. דְּאִי ב״נ לָא אִשְׁתְּכַח קַדִּישָׁא, וְאַשְׁלִיף רוּחָא מִסִּטְרָא דְּמִסְאָבָא, כְּדֵין הִיא אַתְיָא וְחַיְּיכַת בֵּיהּ בְּהַהוּא רַבְיָא. וְאִי קַטְלַת לֵיהּ, אִשְׁתְּאֲבַת בְּהַהוּא רוּחָא, וְלָא תַּעְדֵּי מִנֵּיהּ לְעָלְמִין. וְאִי תֵּימָא אִינּוּן אָחֳרָנִין, דְּקַטְלַת לוֹן, וְאִזְדַּמְּנוּ קֳמָהּ אִינּוּן תְּלָתָא קַדִּישִׁין, וְנַטְלִין מִנָּהּ הַהוּא רוּחָא, הָא לָא בְּסִטְרָא דְּמִסְאָבָא אִשְׁתְּכָחוּ, אֲמַאי שַׁלְטָא לְקָטְלָא לְהוּ. אֶלָּא, הַאי כַּד ב״נ לָא אִתְקַדָּשׁ, אֲבָל לָא אִתְכַּוָּן לְאִסְתַּאֲבָא וְלָא אִסְתְּאַב, בְּגִין כַּךְ יַכְלָא לְשַׁלְטָאָה בְּגוּפָא, וְלָא בְּרוּחָא.

365. Sometimes it happens that Na'amah goes out into the world to heat herself against people, and a man would find himself bound to her with desire. He awakens from his sleep, joins and lies with his wife, but his thoughts are STILL with the desire he had in his dream. Then the child born stems from Na'amah, because all this happened while he had a desire for her. When Lilit comes out and sees the child, she understands the situation THAT HE STEMS FROM NA'AMAH. She clings to him and raises him like the other children of Na'amah. Also, she stays with him a long time, but does not kill him, AS HE PERTAINS TO HER SIDE.

365. וְזִמְנִין אִשְׁתְּכַח דְּנַפְקַת נַעֲמָה לְעָלְמָא, לְאִתְחַמְּמָא מִבְּנֵי נָשָׁא, וְאִשְׁתְּכַח ב״נ בְּקִשְׁרָא דְּתִיאוּבְתָּא עִמָּהּ, וְאִתְּעַר מִשֵּׁנָתֵיהּ, וְאָחִיד בְּאִנְתְּתֵיהּ, וְשָׁכִיב עִמָּהּ, וּרְעוּתָא דִילֵיהּ בְּהַהוּא תִּיאוּבְתָּא דְּהַוָּה לֵיהּ בְּחַלְמֵיהּ, כְּדֵין הַהוּא בַּר דְּאוֹלִיד, מִסִּטְרָא דְּנַעֲמָה קָא אַתְיָא, דְּהָא בְּתִיאוּבְתָּא דִילָהּ אִשְׁתְּכַח הַאי, כַּד נַפְקָא לִילִי״ת וְחָמָאת לֵיהּ, יַדְעַת מִלָּה, וְהִיא אִתְקְטָרַת בֵּיהּ, וּמַגְדְּלַת לֵיהּ כְּאִינּוּן אָחֳרָנִין בְּנוֹי דְּנַעֲמָ״ה, וְאִשְׁתְּכַחַת עִמֵּיהּ זִמְנִין סַגִּיאִין, וְלָא קָטְלָא לֵיהּ.

366. הַאי הוּא ב״נ, דִּבְכָל סִיהֲרָא וְסִיהֲרָא אִתְפְּגִים, וְלָא אִתְיְאַשָּׁא מִנֵּיהּ לְעָלְמִין, דְּהָא בְּכָל סִיהֲרָא וְסִיהֲרָא כַּד אִתְחַדְּשָׁא בְּעָלְמָא, לִילִי״ת נָפְקָא, וּפַקְדָּא עַל כֻּלְּהוּ דְּהִיא מַגְדְּלַת, וְחַיְּיכָא בְּהוּ, וּבְדֵין הַהוּא ב״נ פָּגִים בְּהַהוּא זִמְנָא, זַכָּאִין אִינּוּן צַדִּיקַיָּיא, דְּמִתְקַדְּשֵׁי בְּקֻדּוּשָׁה דְּמַלְכָּא, עָלַיְיהוּ כְּתִיב וְהָיָה מִדֵּי חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ וְגוֹ׳.

366. Such a man, with every NEW moon, becomes defective and she never gives up with him. With the renewal of the moon, NAMELY THE START OF THE NEW MONTH, Lilit goes out, visits all THE CHILDREN in her care and jests with them. That person is then defective at that time. Fortunate are the just, who sanctify themselves with the sanctity of the King. About them, it is written, "And it shall come to pass, that every new moon, and every Shabbat..." (Yeshayah 66:23).

367. כְּמִלִּין אִלֵּין גְּלֵי שְׁלֹמֹה מַלְכָּא, בְּסִפְרָא דְּאַשְׁמְדָאי מַלְכָּא, וְאַשְׁכַּחְנָא בֵּיהּ אֶלֶף וְאַרְבַּע מְאָה וַחֲמֵשׁ זִינֵי מְסַאֲבוּתָא, דְּמִסְתַּאֲבֵי בְּהוּ בְּנֵי נָשָׁא. דְּגַלֵּי דָּא אַשְׁמְדָאי לִשְׁלֹמֹה מַלְכָּא.

367. King Solomon revealed these things in his book about Asmodeus, king OF THE DEMONS. I found in it 1,405 kinds of impurity that people contract. This was revealed by Asmodeus to Solomon, the king.

368. וַוי לְהוּ לִבְנֵי נָשָׁא, דְּכֻלְּהוּ אֲטִימִין וּסְתִימִין עַיְּינִין, וְלָא יַדְעִין, וְלָא שַׁמְעִין, וְלָא מַשְׁגִּיחִין, הֵיךְ קַיְּימִין בְּעָלְמָא. וְהָא עֵיטָא וְאַסְוּותָא קָמַיְּיהוּ, וְלָא מִסְתַּכְּלִין. דְּהָא לָא יַכְלִין בְּנֵי נָשָׁא לְאִשְׁתְּזָבָא, אֶלָּא בְּעֵיטָא דְּאוֹרַיְּיתָא. דִּכְתִיב, כִּי יִהְיֶה בְךָ אִישׁ אֲשֶׁר לֹא יִהְיֶה טָהוֹר מִקְּרֵה לָיְלָה אֲשֶׁר לֹא יִהְיֶה טָהוֹר מִקְּרֵה לָיְלָה דַּיְּיקָא, וְהָא אוֹקִימְנָא מִלֵּי, בְּעֵיטָא דְּאוֹרַיְּיתָא קַדִּישָׁא. דְּהָכִי כְּתִיב בְּאוֹרַיְּיתָא קַדִּישָׁא, וְהִתְקַדִּשְׁתֶּם וְהְיִיתֶם קְדוֹשִׁים כִּי אֲנִי יְיָ׳ אֱלֹהֵיכֶם.

368. Woe to those people who are all obtuse and blind and neither know, listen nor pay attention to the reason they are in the world. Advice and cure are before them, but they do not see, for people cannot be saved, except with the guidance of Torah, as it is written, "If there be among you any man, that is not clean by reason of uncleanness that chances by night" (Devarim 23:11). "That is not clean" is precise, MEANING THAT HIS BIRTH WAS COME THROUGH THE SPIRIT OF DEFILEMENT, AS MENTIONED. "Uncleanness that chances by night" exactly, MEANING AT SLEEP WHEN DREAMING. We have already established these matters with the counsel of the holy Torah, as it is written in the Torah, "You shall therefore sanctify yourselves, and you shall be holy, for I am Hashem your Elohim" (Vayikra 20:7); THEN NO EVIL WILL BEFALL YOU.

61. Seth

This section tells us that all the righteous in the world come from the lineage of Seth, who was born after Cain and Abel died. God increased Chesed in the world, and with each male a female was born to populate the world.

369. תָּאנָא, בָּתַר דְּאִסְתְּלָקוּ קַיִן וְהֶבֶל, אִתְהַדַּר אָדָם לְאִנְתְּתֵיהּ, וְאִתְלַבָּשׁ בְּרוּחָא אָחֳרָא, וְאוֹלִיד לְשֵׁת. מִכָּאן אִתְיַיחֲסוּ דָּרֵי דְּצַדִּיקַיָּיא בְּעָלְמָא. וְאַסְגֵּי קוּדְשָׁא בְּרִיךְ הוּא חֶסֶד בְּעָלְמָא, וּבְכָל חַד אִתְיְילִידַת נוּקְבָא עִמֵּיהּ, לְאִתְיַישְׁבָא עָלְמָא. כְּגַוְונָא דִּלְעֵילָא. וְהָא אוּקְמוּהָ חַבְרַיָּיא בְּסִתִּימָאָה דְּמַתְנִיתִין, דִּכְתִיב וְאִישׁ אֲשֶׁר יִקַּח אֶת אֲחֹתוֹ בַּת אָבִיו אוֹ בַת אִמּוֹ וְגוֹ׳, חֶסֶד הוּא. חֶסֶד הוּא וַדַּאי, וּבָתַר דְּשָׁארֵי חֶסֶד, גִּזְעִין וְשָׁרְשִׁין נָפְקִין מִתְּחוֹת לְעֵילָא, וְאִתְפְּרְשָׁן עַנְפִּין, וְקָרִיב אִתְרְחַק. כְּדֵין עַנְפָּא אַסְגֵּי, וְאָתֵי לְאִתְחַבְּרָא בְּזִוּוּגָא חַד בְּאִילָנָא. הַאי בְּקַדְמֵיתָא, הַאי בְּסִתִּימָא דְּעָלְמָא. בְּגִין דִּכְתִיב אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה. אֲבָל מִכָּאן וּלְהַלְאָה בְּנֵי נָשָׁא דְּיִשְׁתַּכְּחוּן בֵּיהּ, וְנִכְרְתוּ לְעֵינֵי בְּנֵי עַמָּם.

369. We have learned that after the passing of Cain and Abel, Adam returned to his wife. A different spirit enveloped him and he begot Seth. From this lineage, the righteous trace their line in the world. The Holy One, blessed be He, increased Chesed in the world, and with each was also born a female to populate the world, just as above, AS ZEIR ANPIN AND MALCHUT WERE BROTHER AND SISTER. The friends have established in the general Mishnah that it is written ABOUT THEM, "And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness... It is a disgraceful (Heb. chesed, it is confusing but the word chesed can mean disgraceful or kindness) deed" (Vayikra 20:17). Assuredly it is Chesed, for after Chesed rests, offspring and roots come out underneath upwards, and branches spread, MEANING ZEIR ANPIN AND MALCHUT. What was near moved away. Then the branches grew, ZEIR ANPIN AND MALCHUT, and came to join into one in a tree. This was in the beginning, in the concealed state of the world. It is written, "For I have said, the world is built by love (chesed)" (Tehilim 89:3). THEREFORE, from now on, people in this situation THAT MARRY THEIR SISTER "shall be cut off in the sight of their people" (Vayikra 20:17).

370. תָּאנָא עֶרְוַת אֲחוֹת אָבִיךָ, כְּמָה דְּאִתְגַּלְיָיא בְּסִתִּימָא. כְּתִיב, כִּי יְשָׁרִים דַּרְכֵי יְיָ׳ וְצַדִּיקִים יֵלְכוּ בָם וְגוֹ׳, זַכָּאָה חוּלָקֵיהוֹן דְּצַדִּיקַיָּיא, דְּיַדְעֵי אָרְחוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, וְאַזְלִין בְּהוּ, וְאִשְׁתְּמוֹדְעָן גַּבַּיְיהוּ. זַכָּאָה חוּלָקֵיהוֹן.

370. We have learned that "the nakedness of your father's sister" is TO BE EXPLAINED as revealing in that which is hidden. It is written, "For the ways of Hashem are right, and the just do walk in them..." (Hoshea 14:10). How blessed is the lot of the just that know the ways of the Holy One, blessed be He, and walk in them. They are made known to them. Blessed is their share.

62. Chesed came and separated them

We read about the movement of the letters Yud Hei Vav Hei in the Holy Name, and how Chesed causes the mating of Malchut with Zeir Anpin. We learn also that Chochmah and Binah are never parted, for their union does not depend on Chesed.

371. תָּאנָא, אִתְעַבְּרַת הֵ״א עִלָּאָה בְּרַחִימוּתָא וַחֲבִיבוּתָא דְּלָא מִתְפְּרַשׁ מִנָּהּ יוֹ״ד לְעָלְמִין. אִתְעַבְּרַת וְאַפִּיקַת וָא״ו, לְבָתַר קָאֵים קֳמָהּ, וְיַנְקָא לֵיהּ. וְדָא וָא״ו כַּד נָפְקָא, בַּת זוּגוֹ נַפְקָא עִמֵּיהּ. אַתְיָא חֶסֶד אִתְּעַר גַּבֵּיהּ, וּפָרִישׁ לוֹן, וְנַפְקוּ גִזְעִין מִתְּחוֹת לְעֵילָא, וְאִתְפַּשְׁטוּ עַנְפִּין, וְאַסְגִּיאוּ, וְאִתְעַבִּירַת הֵ״א תַּתָּאָה. וְאִתְרַבְּיָאַת בְּעַנְפָּהָא לְעֵילָא לְעֵילָא, עַד דְּאִזְדַּוְּוּגַת בְּאִילָנָא עִלָּאָה, וְאִתְחַבְּרוּ וָא״ו עִם הֵ״א, מַאן גָּרִים לוֹן. חֶסֶד הוּא. חֶסֶד הוּא וַדַּאי. דְּחַבֵּר לוֹן כַּחֲדָא.

371. We have learned that the upper Hei, BINAH, became pregnant lovingly and fondly, for the Yud, CHOCHMAH, never parts from it (her). She conceived and delivered Vav, BEING ZEIR ANPIN, WHICH IS THE SECRET OF VAV IN THE HEI. Afterwards, it stands before her, MEANING THE VAV THAT IS AFTER THE YUD HEI IN THE NAME OF YUD HEI VAV HEI, and she nurses it. This Vav when departing FROM BINAH, its pair MALCHUT comes out with it, Chesed rouses itself towards him, ZEIR ANPIN, separates them ONE FROM THE OTHER, and stems shoot forth from bottom to top. The branches spread, ZEIR ANPIN AND MALCHUT, and grow. The lower Hei is formed. Its branches grow higher and higher until MALCHUT pairs with the supernal tree, BEING ZEIR ANPIN, and Vav then joins, BEING ZEIR ANPIN, with the Hei, DENOTING MALCHUT, AS SAID EARLIER. Who brought this about? "It is a disgraceful (Heb. 'chesed') deed." Chesed certainly joins them together.

372. יוֹ״ד עִם הֵ״א עִלָּאָה. לָא תַּלְיָא חִבּוּרָא דִּלְהוֹן בְּחֶסֶד, אֶלָּא בְּמַזָּלָא תַּלְיָיא חִבּוּרָא דִּלְהוֹן, וַחֲבִיבוּתָא דִּלְהוֹן, דְּלָא מִתְפְּרְשָׁן לְעָלְמִין. יוֹ״ד אִתְקְשַׁר בְּהֵ״א, וְהֵ״א אִתְקְשַׁר בְּוָא״ו, וָא״ו אִתְקְשַׁר בְּהֵ״א, וְהֵ״א אִתְקְשַׁר בְּכֹלָּא. וְכֹלָּא חַד קִשּׁוּרָא הוּא, וְחַד מִלָּה. לָא אִתְפְּרְשׁוּ דָּא מִן דָּא לְעָלְמִין. כְּבִיכוֹל, מַאן דְּגָרִים פֵּרוּדָא, כְּאִלּוּ חָרִיב עָלְמָא, וְאִקְרֵי עֶרְיָיתָא דְּכֹלָּא.

372. The joining of Yud with supernal Hei, CHOCHMAH WITH BINAH, is not dependent on Chesed, AS ARE ZEIR ANPIN AND MALCHUT, but their joining and attachment and dependent on Mazal, BEING THE BEARD OF ARICH ANPIN WHO JOINS CHOCHMAH WITH BINAH, for they never separate. The Yud is tied with the Hei and the Hei is tied to the Vav. The Vav is tied to the LAST Hei and the Hei is tied to all, YUD-HEI-VAV. All is considered one knot, and one thing; they never separates from each other, so to speak. If one causes division, it is considered as if he is destroying the world. This is referred to as the nakedness of all.

63. "Hashem shall be one, and His name One"

We are told that Hashem is not One now because Zeir Anpin and Malchut are parted, and at present the flow from Binah does not sustain Zeir Anpin. In the future, however, God will return the Shechinah to her position and everything will find itself in one unity. Before that final unity, the kingdom of Esau will be judged.

373. וּלְזִמְנָא דְּאָתֵי, זַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְאָתָבָא שְׁכִינְתָּא לְאַתְרָהָא, וּלְאִשְׁתַּכְּחָא כֹּלָּא בְּזִוּוּגָא חַד דִּכְתִיב בַּיּוֹם הַהוּא יִהְיֶה יְיָ׳ אֶחָד וְגוֹ׳. וְאִי תֵּימָא הַשְׁתָּא לָאו הוּא אֶחָד. לָא, דְּהָא הַשְׁתָּא חַיָּיבֵי עָלְמָא גָּרְמוּ, דְּלָא אִשְׁתַּכַּח חַד. דְּהָא מַטְרוֹנִיתָא אִתְרְחֵקַת מִן מַלְכָּא, וְלָא מִשְׁתַּכְּחֵי בְּזִוּוּגָא. אִמָּא עִלָּאָה אִתְרְחֵקַת מִן מַלְכָּא וְלָא יַנְקָא לֵיהּ.

373. In the future, the Holy One, blessed be He, will return the Shechinah to Her position, as everything will find itself in one unity, as it is written, "On that day Hashem shall be one, and His name One" (Zecharyah 14:9). If you ask: So now, He is not one? No, as now the evildoers cause ZEIR ANPIN AND MALCHUT not to be as one, as the Queen distances herself from the King, and they do not find themselves joined. Supernal Ima, BEING BINAH, distances herself from the King and does not nourish Him.

374. בְּגִין דְּמַלְכָּא בְּלָא מַטְרוֹנִיתָא, לָא מִתְעַטֵּר בְּעִטְרוֹי דְּאִמָּא, כְּמָה בְּקַדְמֵיתָא כַּד אִתְחַבָּר בְּמַטְרוֹנִיתָא, דְּעַטְרָא לֵיהּ, בְּכַמָּה עִטְרִין, בְּכַמָּה זְהִירִין בְּעִטְרִין קַדִּישִׁין עִלָּאִין. דִּכְתִיב צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה וְגוֹ׳, דְּאִזְדַּוַּג בְּמַטְרוֹנִיתָא, כְּדֵין עַטְרָא לֵיהּ אִימָּא עִלָּאָה כַּדְקָא יָאוֹת. וְהַשְׁתָּא דְּלָא אִשְׁתְּכַח מַלְכָּא בְּמַטְרוֹנִיתָא, כְּדֵין אִימָּא עִלָּאָה נַטְלַת עִטְרָאָה וּמְנָעַת מִנֵּיהּ מַבּוּעֵי דְּנַחֲלִין, וְלָא אִשְׁתְּכַח בְּקִשּׁוּרָא חַד. כְּבֵיכוֹל לָא אִשְׁתְּכַח חַד.

374. BINAH DOES NOT SUSTAIN ZEIR ANPIN, because the King without the Queen is not crowned with the crowns of Ima, as He used to be in the beginning when He was joined with the Queen, WHEN IMA USED TO ADORN HIM with several crowns, numerous lights, with supernal holy crowns, as it is written, "Go forth, daughters of Zion, and behold King Solomon with the crown with which his mother crowned him..." (Shir Hashirim 3:11). When He joined with the Queen, supernal Ima crowned Him properly. Now that the King is not with the Queen, the supernal Ima takes back her crowns, withholds from Him the sources of the streams and He is not part of the one connection. CONSEQUENTLY, He is not found to be one, so to speak.

375. וּבְזִמְנָא דְּתִיתוּב מַטְרוֹנִיתָא לַאֲתַר הֵיכְלָא, וּמַלְכָּא יִזְדַּוַּג עִמָּהּ בְּזִוּגָא חַד. כְּדֵין, יִתְחַבָּר כֹּלָּא כַּחֲדָא, בְּלָא פֵּרוּדָא, וְעַל דָּא כְּתִיב, בַּיּוֹם הַהוּא יִהְיֶה יְיָ׳ אֶחָד וּשְׁמוֹ אֶחָד. בַּיּוֹם הַהוּא: בְּזִמְנָא דְּיִתּוּב מַטְרוֹנִיתָא לְהֵיכְלָא, כְּדֵין כֹּלָּא אִשְׁתְּכַח חַד בְּלָא פֵּרוּדָא. וּכְדֵין וְעָלוּ מוֹשִׁיעִים בְּהַר צִיּוֹן לִשְׁפּוֹט וְגוֹ׳.

375. At the time when the Queen returns to the chamber, the King will rejoin her in one mating, and everything will join together without division. Therefore, it is written, "On that day Hashem will be one, and His name one." "On that day," MEANING when the Queen will return to the palace, everything will be one without division. Then "liberators shall ascend upon Mount Zion to judge the mountain of Esau" (Ovadyah 1:21).

376. דְּתַנְיָא, אָמַר ר׳ שִׁמְעוֹן, לָא תֵּיעוּל מַטְרוֹנִיתָא בְּחֶדְוָותָא בְּהֵיכְלֵיהּ עַד דְּיִתְדָּן מַלְכוּתָא דְּעֵשָׂו, וְתִיסַּב מִנֵּיהּ נוּקְמִין דְּגַרְמָא כָּל הַאי. לְבָתַר תִּזְדַּוַּג בְּמַלְכָּא, וִיהֵא חֵדוּ שְׁלִים, הה״ד, וְעָלוּ מוֹשִׁיעִים בְּהַר צִיּוֹן לִשְׁפּוֹט אֶת הַר עֵשָׂו בְּקַדְמֵיתָא, וּלְבָתַר וְהָיְתָה לַיְיָ׳ הַמְּלוּכָה. מַאן מְלוּכָה, דָּא מַטְרוֹנִיתָא. הה״ד, וְהָיְתָה לַיְיָ׳ הַמְּלוּכָה. וּלְבָתַר דְּיִזְדַּוְּוּגָן כַּחֲדָא, מַה כְּתִיב. וְהָיָה יְיָ׳ לְמֶלֶךְ עַל כָּל הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יְיָ׳ אֶחָד וּשְׁמוֹ אֶחָד.

376. We have learned that Rabbi Shimon said: The Queen will not enter in joy in His palace until the kingdom of Esau will be judged, and she will have her vengeance for causing all this. Then she will join with the King and joy will be complete. This is the meaning of the verse, "And liberators shall ascend upon Mount Zion to judge the mountain of Esau" at first, then "and the kingdom shall be Hashem's" (Ibid.). What is meant by kingdom? It refers to the Queen. This is the meaning of, "And the kingdom shall be Hashem's." After they rejoin, it is written, "And Hashem shall be the King over all the earth: on that day Hashem shall be one, and His name One."

64. Supernal Ima is a friend, lower Ima a bride

Rabbi Yehuda interprets "You shall not uncover the nakedness of your father's brother...your mother's sister" to mean that through the sins of Yisrael Jerusalem below is destroyed. Malchut is from Aba and Ima together, from Chochmah and Binah together.

377. עֶרְוַת אֲחִי אָבִיךָ לֹא תְגַלֶּה. תָּאנֵי רִבִּי יְהוּדָה, דָּא יִשְׂרָאֵל לְתַתָּא. וַאֲחוֹת אִמֶּךָ: דָּא יְרוּשָׁלֵם דְּלְתַתָּא. דִּבְחוֹבִין אִלֵּין, יִגְלוּן יִשְׂרָאֵל בֵּינֵי עַמְּמַיָּא, וְיִתְחָרֵיב יְרוּשָׁלֵם לְתַתָּא. וְעַ״ד תְּנִינָן, רְחִימוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא דְּקָרָא לְיִשְׂרָאֵל אַחִים, שֶׁנֶּאֱמַר לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה נָא וְגוֹ׳.

377. "You shall not uncover the nakedness of your father's brother" (Vayikra 18:14): Rabbi Yehuda said that this verse speaks of Yisrael below, AS YISRAEL ARE THE BROTHERS OF ZEIR ANPIN, WHO IS YOUR FATHER. "Your mother's sister" (Ibid. 13) is Jerusalem on earth, THE SISTER OF MALCHUT ABOVE, YOUR MOTHER. Through these sins IS UNCOVERED THE NAKEDNESS OF YISRAEL, MEANING Yisrael will be in exile among the nations. THE NAKEDNESS OF JERUSALEM IS UNCOVERED, MEANING Jerusalem below will be destroyed. About this, we learned of the love of the Holy One, blessed be He, in that He called Yisrael brothers, as it is written, "For my brethren and friends' sake, I will now say..." (Tehilim 122:8). THEREFORE, THE VERSE SAYS ABOUT THEM, "THE NAKEDNESS OF YOUR FATHER'S BROTHER."

378. א"ר יְהוּדָה, אִי אַחַי לָמָּה רֵעַי, וְאִי רֵעַי לָמָּה אַחַי. אֶלָּא תָּאנָא, הַהוּא מִלָּה דְּלָא אִתְעֲדֵי לְעָלְמִין, אִקְרֵי רֵעַ, כד"א רֵעֲךָ וְרֵעַ אָבִיךָ אַל תַּעֲזוֹב. וְהַאי רָזָא דְּמִלָּה דְּאָמַר ר"ש, אִימָּא עִלָּאָה, רַעְיָא אִקְרֵי, בְּגִין דְּלָא אִתְעֲדֵי רְחִימוּתָא דְּאַבָּא מִנָּהּ לְעָלְמִין. וְאִימָּא תַּתָּאָה כֻּלָּהּ אִקְרֵי, וְאִקְרֵי אֲחוֹת, כְּמָה דְּאוֹקִימְנָא אֲחוֹת לָנוּ קְטַנָּה.

378. Rabbi Yehuda said: If it says "brethren," why IS WRITTEN "friends" and if "friends," why WRITE "brethren"? HE ANSWERS: We have learned that something that is never interrupted is called a friend, as it is said, "Do not forsake your own friend, and your father's friend" (Mishlei 27:10). This is the secret of what Rabbi Shimon said: Supernal Ima, NAMELY BINAH, is called "friend," because the love of Aba never ceases from her. The Ima below, MEANING MALCHUT, is called bride and is called sister, as we have explained the verse, "We have a little sister" (Shir Hashirim 8:8), DENOTING MALCHUT.

379. וְהַיְינוּ סְתָם מַתְנִיתָא דִּילָן, דִּכְתִיב הָכָא, עֶרְוַת אֲחוֹתְךָ בַּת אָבִיךָ אוֹ בַת אִמֶּךָ, כֵּיוָן דְּאָמַר בַּת אָבִיךָ, מַאי אוֹ בַת אִמֶּךָ. אֶלָּא, אִי מִסִּטְרָא דְּאַבָּא אִשְׁתְּכַחַת, חָכְמָה אִתְקְרֵי. וְאִי מִסִּטְרָא דְּאִימָּא, בִּינָה אִתְקְרֵי. ועכ"פ בֵּין הַאי וּבֵין הַאי, מֵאִימָּא וְאַבָּא אִשְׁתְּכַחַת. דְּהָא יו"ד לָא אִתְעֲדֵי מִן ה' לְעָלְמִין. וְדָא הוּא רָזָא דְּמִלָּה, מוֹלֶדֶת בַּיִת: מִסִּטְרָא דְּאַבָּא. אוֹ מוֹלֶדֶת חוּץ: מִסִּטְרָא דְּאִימָּא.

379. This is like the Mishnah that is unspecific, MEANING THAT WITH WHAT WAS MENTIONED THAT ABA AND IMA ARE NEVER SEPARATED, THE GENERAL WORDS OF THE MISHNAH WILL BE UNDERSTOOD. It is written here, "The nakedness of your sister, the daughter of your father, or daughter of your mother" (Vayikra 18:9). Since it is said, "the daughter of your father," what is "or daughter of your mother"? HE ANSWERS: If she is from the side of Aba, MEANING THE SIDE OF ABA IS DOMINANT IN HER, MALCHUT is named Chochmah. If she is from the side of Ima, MEANING THAT THE SIDE OF IMA IS DOMINANT IN HER, she is called Binah. At any rate, whether from here or there, she is from Aba and Ima TOGETHER, for the Yud, WHICH IS ABA, never parts from the Hei, NAMELY IMA. This is the secret in the verse, "Whether she is born at home" (Ibid.) WHEN SHE IS from the side of Aba and "or born abroad" (Ibid.) WHEN SHE IS from the side of Ima, AS IMA IS THE EXTERNAL PART OF ABA. THE END OF THE VERSE EXPLAINS ITS BEGINNING.

380. רִבִּי אַבָּא אָמַר, בְּחָכְמָה יִבָּנֶה בָיִת, מַאן הוּא בַּיִת דְּאִתְבְּנֵי בְּחָכְמָה. הֲוֵי אֵימָא דָּא נָהָר דְּנָפִיק מֵעֵדֶן, בְּגִינֵי כַּךְ מוֹלֶדֶת בַּיִת. אוֹ מוֹלֶדֶת חוּץ. כַּד נַפְקַת מִן ו', כְּמָה דִּכְתִיב, עֶצֶם מֵעַצְמִי וּבָשָׂר מִבְּשָׂרִי. וּכְתִיב וַיִּקַּח אַחַת מִצַּלְעוֹתָיו, וְדָא הוּא מוֹלֶדֶת חוּץ, מֵאַתַר דִּזְעֵיר אַנְפִּין אִשְׁתְּכַח, כְּמָה דְּאִתְּמַר.

380. Rabbi Aba said, "Through wisdom a house is built" (Mishlei 24:3). What is a house built with Chochmah? Some say it is the river flowing from Eden, MEANING BINAH. For this reason it is WRITTEN, "born at home," MEANING MALCHUT BORN FROM BINAH CONSIDERED A HOUSE FOR CHOCHMAH. "Or born abroad," MEANING when MALCHUT comes out of the Vav, BEING ZEIR ANPIN, as it is written WHEN ADAM, ZEIR ANPIN, SAID ABOUT EVE, MALCHUT, "Bone of my bones, and flesh of my flesh" (Beresheet 2:23). It is also written, "And He took one of his sides" (Ibid. 21), SO MALCHUT IS COMING OUT FROM ZEIR ANPIN. This is "born abroad," from the place where Zeir Anpin is, WHICH IS CONSIDERED ON THE OUTSIDE OF IMA, as we have learned.

65. Yisrael are brothers to the Holy One, blessed be He

Rabbi Yehuda says that the children of Yisrael are brothers to God because His love for them has never been interrupted. Rabbi Yitzchak talks about "the tribes of Yah" and the twelve boundaries that spread from Zeir Anpin, the Tree. Rabbi Chizkiyah concludes that all their discussion shows that anyone who causes a defect below causes one above, although the explanation given to most people of the scripture "you shall not uncover the nakedness..." is the obvious one, that one should not lay with those who are related to them. Because of this sin, the Shechinah leaves them.

381. וְעַ"ד א"ר יְהוּדָה, יִשְׂרָאֵל אָחִין אִקְרוּן לְקוּדְשָׁא בְּרִיךְ הוּא, דְּלָא אַעְדֵּי רְחִימוּתָא דִּלְהוֹן לְעָלְמִין. יְרוּשָׁלֵם דִּלְתַתָּא אָחוֹת אִמֶּךָ אִתְקְרֵי, כְּמָה דִּכְתִיב יְרוּשָׁלַם הַבְּנוּיָה כְּעִיר שֶׁחוּבְּרָה לָהּ יַחְדָּיו וְגוֹ'. מַאי שֶׁחוּבְּרָה לָהּ יַחְדָּיו. בְּגִין דְּאִזְדַּוּג בָּהּ מַלְכָּא מִשִּׁית סִטְרִין, בְּכָל סִטְרֵי מַלְכָּא, בְּדַרְגָּא דְּצַדִּיק, וְכָל כִּתְרֵי מַלְכָּא כְּלִילָן בֵּיהּ. וְהַיְינוּ שֶׁחוּבְּרָה לָהּ יַחְדָּיו.

381. Rabbi Yehuda continued: Yisrael are called brothers to the Holy One, blessed be He, as His love for them has never been interrupted. Jerusalem below is called "your mother's sister" (Vayikra 18:13), as it is written, "Jerusalem, built as a city that is compact together..." (Tehilim 122:3), MEANING THAT JERUSALEM BELOW IS LIKE THE CITY THAT IS COMPACT TOGETHER, MALCHUT. What is meant by "compact together"? It means that the King joined, in the six ends, ZEIR ANPIN, with all aspects of the King, with the grade of the Righteous, YESOD, in which all Sfirot of the King are included. This is the meaning of, "that is compact together," MEANING TOGETHER WITH ALL SFIROT OF ZEIR ANPIN.

382. רִבִּי יִצְחָק אָמַר, שֶׁשָּׁם עָלוּ שְׁבָטִים שִׁבְטֵי יָהּ. מַאן שִׁבְטִים. אִלֵּין תְּרֵיסָר תְּחוּמִין, דְּמִתְפָּרְשָׁן מֵהַהוּא אִילָנָא רַבָּא וְתַקִּיף, דְּאַחֲסִין לוֹן מִסִּטְרָא דְּאַבָּא וְאִימָּא. הה"ד שִׁבְטֵי יָהּ, מִשְּׁפַר סַהֲדוּתָא, דְּאַסְהִיד בְּרָא קַדִּישָׁא דִּכְתִיב שִׁבְטֵי יָהּ עֵדוּת לְיִשְׂרָאֵל, וְאִינּוּן נַהֲרִין עֲמִיקִין, דְּנַגְדִּין וְאִתְמַשְּׁכָן מִן יָהּ. וְכָל כַּךְ לָמָּה. לְהוֹדוֹת לְשֵׁם יְיָ'. כִּי שָׁמָּה יָשְׁבוּ כִּסְאוֹת לְמִשְׁפָּט כִּסְאוֹת לְבֵית דָּוִד, לְאַחְסָנָא מַלְכוּתָא קַדִּישָׁא הוּא וּבְנוֹי לְדָרֵי דָרִין, וְדָא הִיא שִׁירְתָא דְּאָמַר דָּוִד עַל מָלְכוּ עִלָּאָה קַדִּישָׁא.

383. רִבִּי חִזְקִיָּה אָמַר, כֹּלָּא בְּרָזָא עִלָּאָה הוּא, לְאַחֲזָאָה דְּמַאן דְּפָגִים לְתַתָּא, פָּגִים לְעֵילָּא. עֶרְוַת כַּלָּתְךָ לֹא תְגַלֶּה, דְּתָנֵינָן עוֹנָתָן שֶׁל ת"ח מִשַּׁבָּת לְשַׁבָּת. בְּגִין דְּיַדְעִין רָזָא דְּמִלָּה, וִיכַוְּונוּן לִבָּא, וְיִשְׁתְּכַח רְעוּתְהוֹן שְׁלִים. וּבְנִין דְּאוֹלִידוּ אִקְרוּן בְּנִין דְּמַלְכָּא. וְאִי אִלֵּין פְּגִימוּ מִלָּה לְתַתָּא, כְּבְיָכוֹל פַּגְּמִין אִינּוּן בְּכַלָּה דִּלְעֵילָּא, כְּדֵין כְּתִיב עֶרְוַת כַּלָּתְךָ לֹא תְגַלֶּה. דָּא בְּגִין אִינּוּן דְּיַדְעִין אוֹרְחִין דְּאוֹרַיְיתָא. שְׁאָר עַמָּא הַהוּא דְּאִתְגַּלְיָא, כַּלָּתְךָ מַמָּשׁ, וּבְחוֹבָא דָּא שְׁכִינְתָּא אִסְתְּלָקַת מִבֵּינַיְיהוּ.

66. The Holy Name is engraved in certain ways

We learn how the Holy Name is engraved with the 22 letters, and what this has to do with the flow from above. The section talks about the secret of seventy and 72, and about how the letters of the name Ayin-Bet ascended in ways known only to truly righteous men. Whoever wishes to know and understand the permutations of the Holy Names needs to know the letters marked in every individual Sfirah, and then he will know and have power in everything. Moses was able to stand among the holy angels because he knew the Holy Names that the angels did not.

384. תָּאנָא, אִתְגַּלִּיף שְׁמָא קַדִּישָׁא בְּסִטְרִין יְדִיעָן, בְּאַתְוָון רְשִׁימִין דְּעֶשְׂרִין וּתְרֵין י' בְּא' א' בְּי' י' בְּב', ב' בְּי' י' בְּד', ד', בְּי'. י' בְּה'. י' בְּג'. ה' בְּי'. ג' בְּי'. בְּי'. כֻּלְּהוּ מִתְגַּלְּפֵי בְּיוֹ"ד יוֹ"ד סָלִיק לוֹן.

385. הֵ"א כָּלִיל בְּיוֹ"ד, מִנֵּיהּ נָפְקַת, כְּדֵין מְעַטְּרִין לַאֲבָהָן. אִתְפַּתְּחַת הֵ"א בְּנַחְלוֹי, וְאַעְטַר לְרֵישָׁא דְּוָ', דְּתַמָּן שַׁרְיָין אֲבָהָן.

382. Rabbi Yitzchak said, "There the tribes used to go, the tribes of Yah" (Ibid. 4). Who are the tribes? HE ANSWERS: These are the twelve boundaries that spread from that large and strong tree, BEING ZEIR ANPIN, BEING THE SECRET OF FOUR SFIROT - CHESED, GVURAH, TIFERET AND MALCHUT. EACH HAS THREE COLUMNS WHICH ARE TWELVE BOUNDARIES. FROM ZEIR ANPIN, THEY ARE DRAWN TO MALCHUT, WHERE THEY ARE CALLED BY THE NAME OF TWELVE TRIBES that HE inherited from Aba and Ima. This is what is written, "The tribes of Yah," MEANING from the good testimony that the holy son gives, as it is written, "The tribes of Yah, an appointed practice (lit. 'testimony') for Yisrael," AS THE TWELVE BOUNDARIES ARE THE SECRET OF THE TESTIMONY, MEANING THE ILLUMINATION OF EDEN (CHOCHMAH). These are the deep rivers flowing from Yah (Yud Hei), WHICH ARE ABA AND IMA. It is all for the purpose "to give thanks to the name of Hashem" (Ibid. 4). THEREFORE, "for there are set thrones of Judgment, the thrones of the house of David" (Ibid. 5), in order to bequeath the Holy Kingdom to him and his sons for generations. This is the poem recited by David concerning the holy, supernal kingdom.

383. Rabbi Chizkiyah said: All is according to the supernal secret to show that one who causes a defect below causes a defect above. "You shall not uncover the nakedness of your daughter in law" (Vayikra 18:15): We have learned that the marital visits of the scholars are on Shabbatot, as they know the secret of the matter. They will meditate with their hearts with a complete wish, and the offspring they produce are called children of the King. If these cause a flaw down below, it is as if they cause harm to the bride on high, NAMELY MALCHUT. Then we find written, "You shall not uncover the nakedness of your daughter in law (Heb. kalah, also: 'bride')." This EXPLANATION is for those who comprehend Torah ways. For the rest of the people, THE EXPLANATION IS the revealed one, MEANING literally your actual daughter-in-law, THE WIFE OF HIS SON. Because of this sin, the Shechinah departs from them, NAMELY, HE ALSO HINTS THAT THE BRIDE ON HIGH DEPARTS BECAUSE OF THIS DEFECT BELOW.

384. We have learned that the Holy Name is engraved in certain ways, with the letters of the 22 letters imprinted: Yud in Aleph, Aleph in Yud, Yud in Bet, Bet in Yud, Yud in Dalet, Dalet in Yud, Yud in Hei, Yud in Gimel, Hei in Yud, Gimel in Yud, Vav in Yud. So they are all engraved in the Yud. The Yud lifts them AS IT LIFTS ALL 22 LETTERS.

385. The Hei OF THE NAME YUD HEI VAV HEI, BEING BINAH, is included in the Yud OF YUD HEI VAV HEI. It emerges from it, AS BINAH EMANATES FROM CHOCHMAH. Then CHOCHMAH AND BINAH, WHICH ARE YUD HEI OF YUD HEI VAV HEI crown the patriarchs, MEANING CHESED, GVURAH AND TIFERET OF ZEIR ANPIN CALLED ABRAHAM, ISAAC AND JACOB. The Hei is opened with its streams, MEANING WITH THE FIFTY GATES OF BINAH IN IT, and crowns the head of the Vav, MEANING IT SUPPLIES THE FIRST THREE SFIROT TO ZEIR ANPIN, THE SECRET OF VAV OF YUD HEI VAV HEI, where the patriarchs dwell. THIS MEANS THAT THE PATRIARCHS, CHESED, supernal GVURAH AND TIFERET, RISE AND BECOME HEAD - MEANING CHOCHMAH, BINAH AND DA'AT - THROUGH THE ILLUMINATION OF THE FIFTY GATES OF BINAH.

386. ו׳ כְּלִיל שִׁית אַתְוָון, וְכֻלְּהוּ כְּלִיל יו״ד. יו״ד אִתְגְּלִיף בְּגִלּוּפוֹי, וְסָלִיק לְאִתְעַטְּרָא בִּתְרֵיסַר אַתְוָון אָחֳרָנִין, מִנֵּיהּ נַפְקוּ עֶשֶׂר אֲמִירָן בְּגִלּוּפוֹי, וְכֻלְּהוּ שְׁבִילִין דְּאוֹרְחָא עִלָּאָה, יַקִּירָא דְּכֹלָּא. כְּדֵין הֵ״א אָחֳרָא אִתְכְּלִילַת מִן כֻּלְּהוּ, גְּלִיפָא מִסִּטְרָא מְתִיחָא טְמִירָא, לְאוֹלָדָא לְתַתָּא.

386. HE SAYS: Vav consists of six letters, MEANING IT IS MADE UP OF SIX LETTERS FROM ALEPH TO VAV THAT PRECEDE IT. The Yud includes them all, AS THE YUD CONTAINS ALL NINE LETTERS THAT PRECEDE IT, AMONG WHICH IS THE VAV AND THE SIX LETTERS INCLUDED THEREIN. THIS IS THE YUD THAT IS ABOVE THE VAV, AS MENTIONED. This Yud is engraved with marks, MEANING WITH THE INCLUSION OF THE NINE LETTERS THAT PRECEDE IT, and ascends TO THE YUD OF YUD HEI VAV HEI, THAT INCLUDES ALL 22 LETTERS to be crowned with the twelve other letters FROM YUD TO TAV. THEN IT IS ALSO PART OF THE 22 LETTERS LIKE THE YUD OF YUD HEI VAV HEI. THEN ten engraved sayings, MEANING TEN SFIROT, come out of it, and all of the paths of the supernal most precious way. Then the other Hei OF YUD HEI VAV HEI, MALCHUT, contains them all, MEANING, IT RECEIVES FROM ALL LIGHTS AS MENTIONED, carved from the part of the concealed peg, YESOD OF ZEIR ANPIN, to give birth below, MEANING TO BE WORTHY TO BEAR SOULS.

387. אִתְגְּלִיפוּ כֻּלְּהוּ בְּאַרְבְּעִין וּתְרֵין אַתְוָון, וְכֻלְּהוּ פָּרִישְׁנָא בְּמַתְנִיתָא דִּידָן, וְכֻלְּהוּ סַלְקָן בְּרֵישָׁא דְּמַלְכָּא.

387. All THE LIGHTS THAT WERE IN YUD, WHICH IS ATOP THE VAV - THE FIRST THREE SFIROT OF ZEIR ANPIN - are marked by the 42 letters, as we have explained in our Mishnah. All ascend to the head of the King, MEANING THE FIRST THREE SFIROT OF ZEIR ANPIN, AS EARLIER DISCUSSED.

388. שְׁבַע שַׁבָּתִין שְׁלֵימִין, מִתְפָּרְשִׁין בְּשַׁבְעִין אַתְוָון. שַׁבְעִין וּתְרֵין אִסְתְּלָקוּ, וְאִסְתְּלָקוּ בְּאוֹת ו׳, רְשִׁימָן בפ׳ וַיְהִי בְּשַׁלַּח פַּרְעֹה בַּקְּרָא וַיִּסַּע וַיָּבֹא וַיֵּט. כַּד נַטְלַת שְׁכִינְתָּא, וז׳ רְשִׁימִין אִתְרְשִׁימוּ בֵּיהּ, שַׁבְעִין אִסְתְּלָקוּ מִנֵּיהּ, בְּאַתְוָון רְשִׁימִין. תָּאנָא, אִסְתְּלָקוּ אַתְוָון בִּרְשִׁימִין יְדִיעָן, וְאָרְחִין סְתִימִין, בַּר לְזַכָּאֵי קְשׁוֹט, סַמְכֵי עָלְמָא.

388. Seven complete weeks, MEANING SEVEN SFIROT OF MALCHUT THAT IS CALLED SHABBAT, WHEN THEY ARE COMPLETED, are expressed by seventy letters OF THE NAME OF AYIN-BET (72). THE MAIN BODY IS SEVENTY, AND TWO EXTRA ARE THE SECRET OF WITNESSES OR SCRIBES. HE EXPLAINS HIS WORDS: When the 72 ascended, they ascended by the letters Vav, DENOTING ZEIR ANPIN, IN ITS CHESED, GVURAH AND TIFERET, which are listed in the portion of Beshalach in the verses, "And the angel...removed...and it came... And Moses stretched out" (Shemot 14:19-21). When the Shechinah receives FROM ZEIR ANPIN and the seven impressions are stamped on Her BY HIM, NAMELY SEVEN COMPLETE SFIROT, THEN seventy imprinted letters OF THE NAME AYIN-BET rise from Her. We have learned that the letters OF THE NAME AYIN-BET ascended through certain marks and hidden ways KNOWN only to truly righteous men, pillars of the world.

389. אָמַר רִבִּי שִׁמְעוֹן לְר׳ אֶלְעָזָר, ת״ח, הָנֵי עֶשְׂרִין וּתְרֵין אַתְוָון דִּגְלִיפִין בְּאוֹרַיְיתָא, כֻּלְּהוּ מִתְפָּרְשָׁן בְּהָנֵי עֶשֶׂר אֲמִירָן. כָּל אֲמִירָה וַאֲמִירָה מֵאִלֵּין עֶשֶׂר, דְּאִינּוּן כִּתְרֵי מַלְכָּא כֻּלְּהוּ גְּלִיפִין בְּאַתְוָון יְדִיעָן, בְּגִינֵי כַּךְ שְׁמָא קַדִּישָׁא אִתְכַּסְיָיא בְּאַתְוָון אָחֳרָנִין, וְכָל אֲמִירָה, אוֹזִיף לַאֲמִירָה עִלָּאָה מִנָּהּ אַתְווֹי, בְּגִין דְּאִתְכְּלִיל הַאי בְּהַאי. וְע״ד שְׁמָא קַדִּישָׁא, גְּלִיפְנָא לֵיהּ בְּאַתְוָון אָחֳרָנִין, בְּגִין דְּאִתְכַּסְיָין דָּא בְּדָא, וְדָא בְּדָא, עַד דְּמִתְקַשְּׁרָן כֻּלְּהוּ כַּחֲדָא.

389. Rabbi Shimon said to Rabbi Elazar: Come and see that these 22 letters engraved in the Torah are all explained in the ten sayings, THE TEN SFIROT - KETER, CHOCHMAH, BINAH, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. Each and every saying of these ten, the Sfirot of the King, are engraved by certain letters, IN AS MUCH AS THE LETTERS ARE THE SECRET OF THE VESSELS OF THE SFIROT AND EACH SFIRAH HAS ITS OWN SPECIAL VESSELS. For this reason, the Holy Name, YUD HEI VAV HEI, is enveloped with other letters, MEANING WITH ADONAI, AS THE VESSELS OF ZEIR ANPIN, THE SECRET OF YUD HEI VAV HEI, ARE CLOTHED AND ENVELOPED WITH THE VESSELS OF MALCHUT, THE SECRET OF ADONAI. Each saying lends letters to the saying above it, as one is included in the other. Therefore, we pronounce the Holy Name YUD HEI VAV HEI with the other letters OF ADONAI, as they are covered AND DRESSED one with the other until they are connected together.

390. He who wishes to know AND TO UNDERSTAND the permutations of the Holy Names NEEDS to know these letters marked in every individual Sfirah; then he will know and have power in everything. We copied them with the letters written in and specific to every Sfirah from the supernal book of Solomon. We succeeded in this and the friends wrote them. It is well THAT THEY WROTE THEM, as every Sfirah lends letters, WHICH ARE NECESSARY TO KNOW AND REMEMBER, to its neighbor, as we established IN THE ADJACENT PARAGRAPH. Sometimes it is only necessary TO KNOW those letters listed in THE SFIRAH itself, BUT NOT THE LETTERS LENT TO IT. The friends know this and we have established this.

390. וּמַאן דְּבָעֵי לְמִנְדַּע צִרּוּפֵי שְׁמָהָן קַדִּישִׁין, לִינְדַּע אִינּוּן אַתְוָון דִּרְשִׁימִין בְּכָל כִּתְרָא וְכִתְרָא, וּכְדֵין לִינְדַּע וְיִתְקְיָים בְּכֹלָּא. וְהָא גְּלִיפְנָא לוֹן, בְּכָל אִינּוּן אַתְוָון דִּרְשִׁימָן וִידִיעָן בְּכָל כִּתְרָא וְכִתְרָא, מִסִּפְרָא עִלָּאָה דִּשְׁלֹמֹה. וְהָכִי סָלִיק בִּידָן, וְחַבְרַיָּיא גְּלִיפִין לוֹן, וְשַׁפִּיר הוּא, דְּהָא כָּל כִּתְרָא וְכִתְרָא אוֹזִיף לְחַבְרֵיהּ אַתְוֹוי, כְּמָה דְּאוֹקִימְנָא, וּלְזִמְנִין דְּלָא אִצְטְרִיךְ אֶלָּא, בְּאַתְוֹוי אִינּוּן דִּרְשִׁימִין בֵּיהּ. וְכֻלְּהוּ יְדִיעָן לְגַבֵּי חַבְרַיָּיא וְהָא אוֹקִימְנָא לוֹן.

391. Happy are the righteous in both this world and the World to Come, as the Holy One, blessed be He, desires to honor them and reveals to them esoteric matters concerning His Holy Name that He did not even reveal to holy supernal ANGELS. Therefore, Moses was able to be adorned even among the holy ANGELS, and they were unable to approach him as if he were a burning fire and flaming hot coals. THE REASON WAS THAT HE MENTIONED THE HOLY NAMES THAT THE ANGELS DID NOT KNOW. Were it not for that, what did Moses have THAT HE WOULD BE ABLE to stand among them? Blessed was Moses' lot that when the Holy One, blessed be He, began to speak with him, he wanted to know His Holy Name, both the concealed and revealed, each one properly. Then he united and knew more than all mankind.

391. זַכָּאִין אִינּוּן צַדִּיקַיָּיא בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי, דְּקוּדְשָׁא בְּרִיךְ הוּא בָּעֵי בִּיקָרֵיהוֹן, וּמְגַלֵּי לְהוֹן רָזִין עִלָּאִין דִּשְׁמֵיהּ קַדִּישָׁא, דְּלָא גַּלֵּי לְעִלָּאִין קַדִּישִׁין, וְעַ״ד יָכִיל מֹשֶׁה, לְאִתְעַטָּרָא בֵּינֵי קַדִּישִׁין, וְכֻלְּהוּ לָא יַכְלֵי לְמִקְרַב בַּהֲדֵיהּ, כְּנוּרָא יְקִידְתָּא, וְגוּמְרֵי דְּאֶשָּׁא. דְּאִי לָאו הָכִי, מַאן הֲוָה לֵיהּ לְמֹשֶׁה, לְמֵיקַם בֵּינַיְיהוּ. אֶלָּא זַכָּאָה חוּלָקָא דְּמֹשֶׁה, דְּהָא כַּד שָׁאֲרִי לְמַלְּלָא עִמֵּיהּ קוּדְשָׁא בְּרִיךְ הוּא, בָּעָא לְמִנְדַּע שְׁמֵיהּ קַדִּישָׁא, סָתִים וְגַלְיָא, בְּכָל חַד וְחַד כַּדְקָא חֲזֵי, וּכְדֵין אַדְבַּק וְיָדַע יַתִּיר מִכָּל בְּנֵי עָלְמָא.

392. Come and see: At the time Moses ascended the cloud and entered among the holy ANGELS, one angel, by the name Kemuel, came to him in a flame of fire with burning eyes and flaming wings, and wanted to swallow him. Then Moses mentioned one Holy Name which was engraven with twelve letters. He trembled and shook, and Moses was thus able to ascend among them. So happened with each one. Blessed is his lot. We discussed this earlier.

392. תָּא חֲזֵי, בְּשַׁעֲתָא דְּסָלִיק מֹשֶׁה גּוֹ עֲנָנָא יַקִּירָא, עָאל בֵּינֵי קַדִּישִׁין. פָּגַע בֵּיהּ חַד מַלְאָכָא בְּשֵׁלְהוֹבֵי נוּרָא, בְּעַיְינִין מְלַהֲטָן, וְגַדְפּוֹי מוֹקְדָן, בָּעָא לְשַׁאֲפָא לֵיהּ בְּגַוָּיהּ. וְהַהוּא מַלְאָכָא קְמוּאֵ״ל שְׁמֵיהּ, כְּדֵין אַדְכַּר מֹשֶׁה חַד שְׁמָא קַדִּישָׁא. דַּהֲוָה גָּלִיף בִּתְרֵיסַר אַתְוָון, וְאִזְדַּעְזָע וְאִתְרְגַּשׁ, עַד דְּסָלִיק מֹשֶׁה בֵּינַיְיהוּ. וְכֵן לְכָל חַד וְחַד, זַכָּאָה חוּלָקֵיהּ וְהָא אוֹקִימְנָא מִלֵּי.

67. The nakedness of a woman and her daughter

We are reminded of the laws against incest. Rabbi Yosi says that repentance brings good results as long as the one who repents also stops sinning. He says that David did not sin in his relationship with Bathsheba, because she was destined for him from the Day of Creation, but he did sin by causing Uriah's death.

393. "You shall not uncover the nakedness of mother and daughter" (Vayikra 18:17). We have learned that these kinds of incest are among the laws of the Queen, even though they are both revealed and hidden. There are listed "her son's daughter, or her daughter's daughter" (Ibid.), for the world needs them to populate the world, as we have learned. One who reveals one nakedness of these, woe to him and woe to his soul, as because of this he will uncover other nakednesses.

393. עֶרְוַת אִשָּׁה, וּבִתָּהּ לֹא תְגַלֶּה. תָּאנָא, בְּתִקּוּנֵי מַטְרוֹנִיתָא אוֹקִימְנָא אִלֵּין עֶרְיָין, אע״ג דְּאִינּוּן בְּאִתְגַּלְיָיא וּבִסְתִּימָא, וְתַמָּן בַּת בְּנָהּ וּבַת בִּתָּהּ. דְּהָא עָלְמָא אִצְטְרִיךְ לוֹן, וְאִינּוּן יְשׁוּבָא דְּעָלְמָא, כְּמָה דְּאוֹקִימְנָא. וּמַאן דְּגַלֵּי חַד עֶרְיָיתָא מִנַּיְיהוּ, וַוי לֵיהּ, וַוי לְנַפְשֵׁיהּ, דְּהָא גַּלֵּי בְּגִין דָּא עֶרְיָין אָחֳרָנִין.

394. וְתַנְיָא מִלָּה בַּתְרָאָה דַּעֲשַׂר אַמִּרִין דְּאוֹרַיְיתָא, לֹא תַחְמוֹד אֵשֶׁת רֵעֶךָ, בְּגִין דְּהַאי כְּלָלָא דְּכֻלְּהוּ. וּמַאן דְּחָמִיד אִתְּתָא אָחְרָא, כְּאִלּוּ אַעְבַּר עַל אוֹרַיְיתָא כֻּלָּא. בְּרַם לָא אִית מִלָּה דְּקַיְּימָא קָמֵי תְּשׁוּבָה. וכ"ש אִי קַבִּיל עוֹנְשֵׁיהּ כְּדָוִד מַלְכָּא. אָמַר רִבִּי יוֹסֵי, תָּנֵינָן, כָּל מַאן דְּחָב וְאִתְפְּרַשׁ מֵהַהוּא חוֹבָא, תְּשׁוּבָה קָא מְעַלְיָא לֵיהּ טָפֵי. וְאִי לָאו, לָא סָלִיק בִּידֵיהּ תְּשׁוּבָה, וְלָא מְעַלְיָא לֵיהּ. אִי הָכִי, דָּוִד הֵיךְ לָא אִתְפְּרַשׁ מִבַּת שֶׁבַע לְבָתַר. אָמַר לֵיהּ, בַּת שֶׁבַע דִּידֵיהּ הֲוַת, וְדִידֵיהּ נָטִיל, דְּהָא מִית בַּעְלָהּ.

394. We have learned the last statement of the Ten Commandments of the Torah, reads, "You shall not covet your neighbor's wife" (Shemot 20:14), as this generally represents the whole of them. He who covets another woman is considered transgressing the entire Torah. However, nothing stands before repentance, all the more so if he is willing to accept upon himself his penalty like King David. Rabbi Yosi said: We have learned that repentance does much good to whoever has sinned and then parted from the sin. If he does not PART FROM IT, repentance does not help and is to no avail. HE QUESTIONS: How was it that David did not part from Batsheba afterwards? He replied: Batsheba was his. He took what was his, as her husband had died.

395. דְּתַנְיָא, אִזְדַּמְּנַת הֲוַת בַּת שֶׁבַע לְדָוִד, מִיּוֹמָא דְּאִתְבְּרֵי עָלְמָא, וּמָה עַכְּבָא לֵיהּ. דְּנָטַל בְּרָתֵיהּ דְּשָׁאוּל מַלְכָּא, וְהַהוּא יוֹמָא נָטַל לָהּ אוּרִיָּה בְּרַחֲמֵי, אַף עַל גַּב דְּלָא הֲוַת דִּילֵיהּ. לְבָתַר אֲתָא דָּוִד, וְנָטִיל דִּילֵיהּ, וְעַל דְּדָוִד דָּחִיק שַׁעֲתָא קָמֵי קוּדְשָׁא בְּרִיךְ הוּא לְקָטְלָא לְאוּרִיָּה וּלְמֶעְבַּד הָכִי. אַבְאִישׁ קָמֵיהּ, וְאַעְנַשׁ לֵיהּ לְדָוִד, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא בָּעָא לְאָתְבָא לֵיהּ לְדָוִד, לְקַיְּימָא לֵיהּ מַלְכוּתָא קַדִּישָׁא עִלָּאָה. וְכַד תָּאַב, לְדִידֵיהּ תָּאַב.

395. We have learned that Batsheba was chosen for David from the day of Creation. What had delayed HIS TAKING HER was because he took the daughter of King Saul. That day, Uriah took her mercifully even though she was not to be his. Later, David came and took what was his. Since David forced time before the Holy One, blessed be He, to kill Uriah and behave in this way, he sinned before Him. So He punished David, because the Holy One, blessed be He, wanted to return BATSHEBA to David in order to sustain for his sake the holy supernal kingdom, AS BATSHEBA WAS THE CHARIOT OF MALCHUT. So what he yearned for was really his.

396. תָּאנָא, א"ר יוֹסֵי, מַאי דִּכְתִיב אֲנִי יְיָ. אֲנִי יְיָ: עָתִיד לִיתֵּן שָׂכָר טוֹב לַצַּדִּיקִים לֶעָתִיד לָבֹא. אֲנִי יְיָ עָתִיד לְהִפָּרַע מִן הָרְשָׁעִים לֶעָתִיד לָבֹא. אִינּוּן דִּכְתִיב בְּהוּ הַפּוֹשְׁעִים בִּי. כְּתִיב אֲנִי יְיָ, וּכְתִיב אֲנִי אָמִית וַאֲחַיֶּה. אעפ"י שֶׁאֲנִי בְּמִדַּת הָרַחֲמִים, הָרְשָׁעִים הוֹפְכִים אוֹתִי לְמִדַּת הַדִּין. דְּתַנְיָא, שֵׁם מָלֵא: יְיָ אֱלֹהִים. זָכוּ יְיָ, וְאִי לָאו אֱלֹהִים. א"ר שִׁמְעוֹן, חַיָּיבִין עַבְדֵי פְּגִימוּתָא לְעֵילָא. מַאי פְּגִימוּתָא כְּמָה דְּאוֹקִימְנָא פְּגִימוּתָא מִמָּשׁ, וְהָא אִתְּמַר.

396. We have learned that Rabbi Yosi said: It is written, "I am Hashem" (Vayikra 18:30), MEANING I am Hashem, who will give good reward for the righteous in the World to Come. I am Hashem who will take revenge upon the wicked in the World to Come, MEANING upon those about whom it is written, "That have rebelled against Me" (Yeshayah 66:24). HE QUESTIONS: It is written, "I am Hashem," WHICH POINTS TO THE QUALITY OF MERCY and it is written, "I kill, and I make alive" (Devarim 32:39), WHICH POINTS TO THE QUALITY OF JUDGMENT. HE ANSWERS: Even though I have the quality of Mercy, the evildoers convert Me to the quality of Judgment. We have learned that Yud Hei Vav Hei Elohim is a full name. YUD HEI VAV HEI STANDS FOR MERCY AND ELOHIM FOR JUDGMENT, MEANING if they merit it, then it is Yud Hei Vav Hei. If they do not merit, it is Elohim. Rabbi Shimon said, The evildoers cause a defect above. What is the defect? It is, as we established, a real defect as explained EARLIER.

68. "A woman in the impurity of her menstrual flow"
Rabbi Yehuda taught that because Rabbi Shimon's generation were righteous, it was all right for secrets to be revealed, but in other generations they will be hidden.

397. תָּאנָא כְּתִיב וְאֶל אִשָּׁה בְּנִדַּת טוּמְאָתָהּ לֹא תִקְרַב לְגַלּוֹת עֶרְוָתָהּ, תָּנֵי רִבִּי יְהוּדָה, דָּרָא דרשב״י שָׁארִי בְּגַוֵּיהּ, כֻּלְּהוּ זַכָּאִין, חֲסִידִין, כֻּלְּהוּ דַּחֲלֵי חַטָּאָה נִינְהוּ. שְׁכִינְתָּא שַׁרְיָא בֵּינַיְיהוּ, מַה דְּלֵית כֵּן בְּדָרִין אָחֳרָנִין. בְּגִינֵי כַּךְ מִילִין אִינּוּן מִתְפָּרְשָׁן, וְלָא אִתְטַמְּרָן בְּדָרִין אָחֳרָנִין לָאו הָכִי, וּמִלִּין דְּרָזֵי עִלָּאָה לָא יַכְלִין לְגַלָּאָה, וְאִינּוּן דְּיַדְעֵי מִסְתָּפוּ. דר״ש כַּד הֲוָה אָמַר רָזָא דְּהַאי קְרָא, חַבְרַיָּיא כֻּלְּהוּ עֵינֵיהוֹן נַבְעִין דְּמְעִין, וְכֻלְּהוּ מִילִין דְּאָמַר הֲווֹ בְּעֵינַיְיהוּ גַּלְיָין, כְּמָה דִּכְתִיב פֶּה אֶל פֶּה אֲדַבֵּר בּוֹ וּמַרְאֶה וְלֹא בְחִידוֹת.

397. We have learned it is written, "Also you shall not approach to a woman in the impurity of her menstrual flow, to uncover her nakedness" (Vayikra 18:19). Rabbi Yehuda taught, the generation in which Rabbi Shimon bar Yochai dwells are all meritorious, all pious, all sin fearing, the Shechinah dwelling in their midst. Not so in other generations. For this reason, these things are expounded and not concealed, IN HIS GENERATION. In other generations it is not so, and supernal secrets can not be revealed. And those who do know them are afraid TO REVEAL. When Rabbi Shimon would relate the secret of this verse among all the friends, their eyes would flow with tears. All the words he said were being revealed before their very eyes, as the verse says, "With him I speak mouth to mouth, manifestly, and not in dark speeches" (Bemidbar 12:8).

69. A true egg

The rabbis consider the secrets of the higher levels and wonder how it is possible to reveal them, because they seem so mysterious. They are told not to try to reveal them, for it is not time to bring the higher wisdom down to the lower levels.

398. דְּיוֹמָא חַד שָׁאִיל ר׳ יֵיסָא אָמַר, בֵּיעָא דְּקוּשְׁטָא, דְּנָפְקָא מֵעוֹפָא דְּשַׁרְיָא בְּנוּרָא, וְאִתְבְּקַע לְאַרְבַּע סִטְרִין. תְּרֵין סַלְקִין מִנַּיְיהוּ, וְחַד מָאִיךְ, וְחַד רְבִיעַ בִּרְבִיעָא דְּיַמָּא רַבָּא. א״ר אַבָּא, עַבְרַת קַמֵּיהּ דר״ש, קֹדֶשׁ חוֹל, דְּהָא כְּתִיב פֶּה אֶל פֶּה אֲדַבֵּר בּוֹ. אָ״ל ר״ש, עַד לָא יִתְבְּקַע בֵּיעָא, תִּסְתַּלַּק מֵעָלְמָא. וְכַךְ הֲוָה בְּאִדְּרָא דר״ש.

398. One day, Rabbi Yesa asked about the following. He said: A true egg that laid the bird who dwells in fire breaks up into four sides. Two rise from them, one is lowered and one squats by the great sea. Rabbi Aba said: Are you making before Rabbi Shimon the holy into profane, about whom it is written, "With him I speak mouth to mouth" (Bemidbar 12:8)? Rabbi Shimon said to him: BEFORE the time of the egg to split, you will depart from this world. This happened in the gathering of Rabbi Shimon.

399. תָּאנָא, בְּיוֹמוֹי דר״ש הֲוָה אָמַר בַּר נָשׁ לְחַבְרֵיהּ, פְּתַח פִּיךָ וְיָאִירוּ דְּבָרֶיךָ. בָּתַר דְּשָׁכִיב ר״ש, הֲווֹ אַמְרֵי אַל תִּתֵּן אֶת פִּיךָ לַחֲטִיא אֶת בְּשָׂרֶךָ.

399. We have learned that during the days of Rabbi Shimon a person would say to his friend: Open your mouth and let your words shine forth. After the demise of Rabbi Shimon, they would say, "Do not let your mouth cause your flesh to sin" (Kohelet 5:5), MEANING DO NOT REVEAL SECRETS.

70. "A woman in the impurity of her menstrual flow," part two

Rabbi Shimon taught that if people would read the Torah they would not make God angry. We learn that as a result of people's sins the serpent above was awakened and injected his poison in the female; therefore the male left her since she was unclean. The world will be in woe if he joins with her when she is unclean.

400. תַּנְיָא אר״ש, אִי בְּנֵי עָלְמָא מִסְתַּכְּלָן בְּמָה דִּכְתִיב בְּאוֹרַיְיתָא, לָא יֵיתוּן לְאַרְגָּזָא קֳמֵי מָארֵיהוֹן. תָּאנָא, כַּד מִתְעָרִין דִּינִין קַשְׁיִין לְאַחֲתָא בְּעָלְמָא, וְאֶל אִשָּׁה בְּנִדַּת טוּמְאָתָהּ וְגוֹ׳, הָכָא כְּתִיב סוֹד יְיָ׳ לִירֵאָיו, וּבְאִדְּרָא קַדִּישָׁא אִתְּמַר, הָכָא אִצְטְרִיכְנָא לְגַלָּאָה, דְּהָא לַאֲתַר דָּא אִסְתַּלָּק.

400. We have learned Rabbi Shimon said that if people would look at what is written in the Torah, they would not come to anger their Master. We have learned when harsh Judgments are stirred to descend to the world, IT IS then WRITTEN, "To a woman in the impurity of her menstrual flow..." (Vayikra 18:19). About this, it is written, "The secret of Hashem is with them that fear Him" (Tehilim 25:14). We have learned this in the Holy gathering and here I wish to reveal this secret. Here it is proper to do, MEANING HERE IS THE PLACE TO REVEAL IT.

401. דְּתַנִּינָן, בְּשַׁעֲתָא דְּחִוְיָא תַּקִּיפָא דִּלְעֵילָא אִתְּעַר, בְּגִין חוֹבֵי עָלְמָא, שָׁארִי וְאִתְחַבָּר עִם נוּקְבָא, וְאָטִיל בָּהּ זוּהֲמָא, אִתְּפְרַשׁ דְּכוּרָא מִינָּהּ, בְּגִין דְּהָא אִסְתְּאָבַת, וְאִתְקְרִיאַת מִסְאֲבָא, וְלָא אִתְחֲזֵי לְדְכוּרָא לְמִקְרַב בַּהֲדָהּ, דְּוַוי אִי אִסְתְּאַב הוּא בַּהֲדָהּ, בְּזִמְנָא דְּאִיהִי אִסְתְּאָבַת.

401. We have learned that when the strong serpent from above was awakened as a result of earth's sins, he dwelt and joined the female and injected his poison in her. Then the male departed from her because she was unclean, and she was called unclean. Then it would not be proper for the male to approach her. Woe TO THE WORLD, if he would become unclean with her when she was unclean.

71. Kinds of impurity

We learn of the many kinds of impurity that descended with the serpent and how some of them clung to the female; when she is defiled harsh judgments circulate in the world. When the woman wants to be purified she must cut her hair and her nails.

402. וְתָאנָא, מְאָה וְעֶשְׂרִין וַחֲמֵשׁ זִינֵי מְסַאֲבוּתָא נַחְתּוּ לְעָלְמָא, דְּמִתְאַחֲדָן מִסִּטְרָא דְּחִוְיָא תַּקִּיפָא, וְשִׁבְעָה וְעֶשְׂרִין רַבְּרְבִין מִנַּיְיהוּ, מִתְאַחֲדָן בְּנוּקְבֵי, וְאִתְדַּבְּקָן בְּהוּ. וַוי לְמַאן דְּיִקְרַב בַּהֲדָהּ בְּהַהוּא זִמְנָא, דְּמַאן דְּיִקְרַב בַּהֲדָהּ, אַחְזֵי פְּגִימוּתָא לְעֵילָא, דְּהָא בְּחוֹבָא דָא, אִתְּעַר חִוְיָא תַּקִּיפָא לְעֵילָא, וְאַשְׁדֵּי זוּהֲמָא בַּאֲתַר דְּלָא אִצְטְרִיךְ, וְאִתְחַבָּר בְּנוּקְבָא, וְאִתְרַבֵּי שַׁעֲרֵיהּ לְדְכוּרָא, בְּנוּקְבָא אִסְתְּאָבַת, וְשַׁעְרָהָא רַבָּא, וְטוּפְרָהָא סַגִּיאוּ, וּכְדֵין דִּינִין שַׁרְיָין לְאִתְּעָרָא בְּעָלְמָא, וְיִסְתַּאֲבוּן כֹּלָּא. הה"ד, כִּי אֶת מִקְדַּשׁ יְיָ' טִמֵּא, מִקְדַּשׁ יְיָ' אִסְתְּאַב, בְּחוֹבַיְיהוּ דִּבְנֵי נָשָׁא.

402. We have learned that 125 kinds of impurity descended to earth joined AND HELD BY the side of the mighty serpent, and the greater 27 of them hold to the female to join with her. Woe to anyone approaching her at this time, for one who does approach her points to a defect above. With this sin, the mighty serpent above is awakened to spew poison in places where he should not, and he joins the female. The hairs of the male grow and the female is defiled. Her hair grows and her nails grow. Then harsh Judgments begin circulating in the world and everything becomes defiled. This is the essence of the verse, "Because he has defiled the sanctuary of Hashem" (Bemidbar 19:20). The sanctuary of Hashem was defiled due to sins of mankind.

403. תָּאנָא, מַאי דִּכְתִיב וְאֵיבָה אָשִׁית בֵּינְךָ וּבֵין הָאִשָּׁה, אַרְבָּעָה וְעֶשְׂרִים זִינֵי מְסַאֲבוּתָא אַטִּיל חִוְיָא בְּנוּקְבָא, כַּד אִתְחַבָּר עִמָּהּ, כְּחוּשְׁבָּן וְאֵיבָה, וְעֶשְׂרִין וְד' זִינִין מִתְּעָרִין לְעֵילָא, וְעֶשְׂרִין וְאַרְבַּע לְתַתָּא. וְשַׁעְרָא רַבָּא, וְטוּפְרִין סְגִיאוּ, וּכְדֵין דִּינִין מִתְּעָרִין בְּכֹלָּא. וְתָאנָא כַּד בָּעֵת אִתְּתָא לְאִתְדַּכְּאָה, בַּעְיָא לְסַפְּרָא הַהוּא שַׁעֲרָא דְּרַבֵּי בְּיוֹמָא דְּאִיהִי מִסְאֲבָא, וּלְסַפְּרָא טוּפְרָהָא, וְכָל הַהוּא זוּהֲמָא דִּי בְּהוֹן.

403. We have learned that which is written, "And I will put enmity (Heb. ve'eivah) between you and the woman" (Beresheet 3:15). The serpent placed 24 types of defilement in the female when he joined with her, according to the numerical value of "ve'eivah," 24 types stir above and 24 below. The hairs grow and nails grow, then Judgments are awakened in the world. We have learned that when a woman wishes to purify, she needs to cut THE AMOUNT OF hair that grew from the time she became unclean and needs to cut her nails and all the filth within them.

72. The filth of the nails

We are told that one who eradicates his nails entirely has awakened kindness in the world, because many bad spirits are aroused by the filth in the nails. Sorcerers can perform witchcraft with them, and a person can be harmed if someone steps on their nails.

404. דְּתָאנָא בְּרָזֵי דְּמַסְאֲבוּתָא, זוּהֲמָא דְּטוּפְרִין, יִתְעַר זוּהֲמָא אָחֳרָא, וּבְגִינֵי כַּךְ, בַּעְיָין גְּנִיזָא, וּמַאן דְּאַעְבַּר לוֹן לְגַמְרֵי, כְּאִלּוּ אִתְּעַר חֶסֶד בְּעָלְמָא. דְּתַנְיָא לָא לְבָעֵי לֵיהּ לְאִינִישׁ לְמֵיהַב דּוּכְרָנָא לְזִינִין בִּישִׁין. דְּתָנֵינָן אֶלֶף וְאַרְבַּע מְאָה וְה׳ זִינִין בִּישִׁין, מִתְאַחֲדָן בְּהַהוּא זוּהֲמָא, דְּאָטִיל חִוְיָא תַּקִּיפָא, וְכֻלְּהוּ מִתְעָרִין בְּהַהוּא זוּהֲמָא דְּטוּפְרִין.

404. We have learned that in the secrets of defilement, the filth of the nails stir other filth, MEANING THE FILTH OF THE SERPENT. For this reason, it is necessary to hide them. One who eradicates them entirely, BY BURNING THEM, is considered as having awakened Chesed in the world. We have learned that man does not need to leave a memorial for those evil kinds. As we have learned, 1,405 bad types are caught up in the filth that the mighty serpent spews. All are roused by that filth in the nails.

405. וַאֲפִילּוּ מַאן דְּבָעֵי, יַעְבִּיד בְּהוּ חַרְשִׁין לִבְנֵי נָשָׁא, מִשּׁוּם אִינּוּן דְּתַלְיָין בְּהוּ, וּמַאן דְּאַעְבַּר לוֹן, כְּאִלּוּ אַסְגֵּי חֶסֶד בְּעָלְמָא, וְדִינִין בִּישִׁין לָא מִשְׁתַּכְּחִין. וְיַעְבַּר הַהוּא זוּהֲמָא וְטוּפְרָהָא דְּרָשִׁים בֵּיהּ. דְּתַנְיָא, מַאן דְּדָרִיךְ בְּרַגְלֵיהּ, אוֹ בְּמַסָּאנֵיהּ עָלַיְיהוּ, יְכִיל לְאִתְּזָקָא. וּמַה בְּהַאי שִׁיּוּרֵי דְּשִׁיּוּרֵי דְּזוּהֲמָא דְּלְעֵילָא כַּךְ, אִתְּתָא דְּמִקַּבְּלָא וְאִתְחַבְּרַת בְּחִוְיָא, וְאָטִיל בָּהּ זוּהֲמָא, עאכ״ו. וַוי לְעָלְמָא דְּמִקַּבְּלָא מִינָּהּ מֵהַהוּא זוּהֲמָא, בְּגִינֵי כַּךְ וְאֶל אִשָּׁה בְּנִדַּת טֻמְאָתָהּ לֹא תִקְרַב.

405. Anyone who wants to, can perform witchcraft with them on people, due to these DEMONS that derive from them. He who eradicates them, MEANING BURNS THEM, is considered as if he multiplies kindness in the world so that evil Judgments are not present, and that filth will be annuled, and its nails that are marked by it, BY THAT FILTH. We have learned that one who steps by foot or shoes on the nails might be harmed. If it is so with the remnants of what was left of the refuse above, then howmuch more so the woman that welcomes and joins with the serpent in whom he injected his refuse. Woe to the world who will receive from her AT THIS TIME, SINCE IT RECEIVES from that refuse. "Also you shall not approach to a woman in the impurity of her menstrual flow" (Vayikra 18:19), MEANING NOT TO RECEIVE FROM MALCHUT AT THE TIME THE SERPENT JOINS HER, BECAUSE OF THE SIN OF LOWER BEINGS, AND INJECTS FILTH INTO HER.

73. Bring before Me atonement

Rabbi Shimon says that God said: 'Bring before Me atonement on the New Moon,' and he describes what this means. He says that God asks this in order that Malchut will become fragrant and the serpent will pass away from her.

406. אָמַר רִבִּי שִׁמְעוֹן, אָמַר קוּדְשָׁא בְּרִיךְ הוּא, הָבִיאוּ עָלַי כַּפָּרָה בְּר״ח. עָלַי וַדַּאי, בְּגִין דְּיִתְעַבַּר הַהוּא חִוְיָא, וְיִתְבַּסֵּם מַאן דְּבָעְיָא. עָלַי: כְּמָה דִּכְתִיב שְׂרָפִים עוֹמְדִים מִמַּעַל לוֹ. וְע״ד כְּתִיב בְּקֹרַח, הַנּוֹעָדִים עַל יְיָ׳, דִּבְגִינֵיהוֹן אִתְּעַר מַאן דְּאִתְּעַר דְּאִתֵּי מִסִּטְרַיְיהוּ. אוּף הָכִי הָבִיאוּ עָלַי כַּפָּרָה, עָלַי מַמָּשׁ. בְּגִין דְּיִתְבַּסֵּם וְיִתְעַבַּר וְלָא אִשְׁתְּכַח חִוְיָא בַּאֲתַר דְּשָׁארֵי. וכ״כ לָמָּה. עַל שֶׁמִּעַטְתִּי אֶת הַיָּרֵחַ, וְשַׁלַּטְתָּא בָּהּ מַאן דְּלָא אִצְטְרִיךְ. ובג״כ כְּתִיב וְאֶל אִשָּׁה בְּנִדַּת טֻמְאָתָהּ לֹא תִקְרַב.

406. Rabbi Shimon said: The Holy One, blessed be He, said, 'Bring atonement before Me on the New Moon', BECAUSE I HAVE REDUCED THE MOON, MALCHUT. "Before Me" surely MEANS ON MY BEHALF, in order to remove the serpent FROM NURSING FROM MALCHUT, and to perfume the one who needs to, NAMELY MALCHUT. "Before (lit. 'upon') Me" TO BE EXPLAINED, as "Serafim stood above him" (Yeshayah 6:2), WHICH DOES NOT MEAN OVER HIM, HEAVEN FORBID, BUT FOR HIS SAKE AND FOR HIS GLORY. HERE TOO, "UPON ME" IS TO BE EXPLAINED AS 'FOR MY SAKE'. Therefore, it is written regarding Korah, "Who are gathered together are against (lit. 'upon') Hashem" (Bemidbar 16:11), WHICH ALSO MEANS "FOR HASHEM," MEANING for them, BECAUSE OF THE SIN OF KORAH AND HIS CONGREGATION, someone was awakened from their side, MEANING THE OTHER SIDE, TO BLEMISH HASHEM. Also here, "Bring before Me your atonement" upon Me literally, MEANING FOR MY SAKE AND FOR ME, in order that MALCHUT will have fragrance and the serpent will pass from her and not be found where it dwelt, MEANING IN A PLACE OF LACK DUE TO THE DIMINISHED MOON. What is all this for? Because I reduced the moon, NAMELY MALCHUT, and he who should not has sway over her. Hence, "also you shall not approach to a woman in the impurity of her menstrual flow" (Vayikra 18:19), AS IN THE ADJACENT PARAGRAPH.

407. זַכָּאָה דָרָא, דר״ש בֶּן יוֹחָאי שָׁארֵי בְּגַוֵּיהּ. זַכָּאָה עַדְבֵיהּ בֵּין עִלָּאִין וְתַתָּאִין. עָלֵיהּ כְּתִיב, אַשְׁרֵיךָ אֶרֶץ שֶׁמַּלְכֵּךְ בֶּן חוֹרִין. מַהוּ בֶּן חוֹרִין. דְּזָקִיף רֵישָׁא לְגַלָּאָה, וּלְפָרְשָׁא מִלִּין וְלָא דָחִיל. כְּהַאי דְּאִיהוּ בֶּן חוֹרִין, וְיֵימָא מַאי דְּבַעְיָא וְלָא דָחִיל. מַהוּ מַלְכֵּךָ. דָּא הוּא רשב״י, מָארֵיהּ דְּאוֹרַיְיתָא, מָארֵיהּ דְּחָכְמְתָא. דְּכַד הֲוָה ר׳ אַבָּא וְחַבְרַיָּיא חָמָאן לְר׳ שִׁמְעוֹן, הֲווֹ רַהֲטֵי אֲבַתְרֵיהּ, וְאַמְרֵי, אַחֲרֵי יְיָ׳ יֵלְכוּ כְּאַרְיֵה יִשְׁאָג.

407. Happy is the generation that Rabbi Shimon dwells therein. Happy is his lot among the higher and lower beings. Regarding him, it is written, "Happy are you, O land, when your king is free" (Kohelet 10:17). What is meant by "free"? His head stands straight and he states matters without fear, as one who is free. He says what he wants and fears not. Who is "your king"? This refers to Rabbi Shimon bar Yochai, master of Torah, master of wisdom. When Rabbi Aba and the sages would see Rabbi Shimon, they would run after him saying, "They shall walk after Hashem, who shall roar like a lion" (Hoshea 11:10).

74. "And it shall come to pass, that every new moon"

Rabbi Shimon talks about "every new moon, and every Shabbat," saying that they all pertain to one level. There is universal joy when Atika Kadisha, Keter, is revealed to them. He talks about the festival of the New Moon, and how the sun glows with the joy of the light of Atika above.

408. אָמַר ר׳ שִׁמְעוֹן, כְּתִיב וְהָיָה מִדֵּי חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ, אֲמַאי שָׁקִיל דָּא בְּדָא. אֶלָּא כֹּלָּא בְּחַד דַּרְגָּא סְלִיקוּ, דָּא אִזְדַּוַּוג בְּדָא. וְחֶדְוָותָא דְּדָא בְּדָא לָא אִשְׁתְּכַח, אֶלָּא כַּד אִתְגְּלֵי עַתִּיקָא קַדִּישָׁא, וּכְדֵין חֶדְוָותָא דְּכֹלָּא. וְתָנִינָן, כְּתִיב מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת, לְיוֹם הַשַּׁבָּת מַמָּשׁ. שְׁבָחָא דְּקָא מְשַׁבַּח קוּדְשָׁא בְּרִיךְ הוּא. כְּדֵין חֶדְוָותָא אִשְׁתְּכַח, וְנִשְׁמְתָא אִתּוֹסֶפֶת. דְּהָא עַתִּיקָא אִתְגְּלֵי וְזִוּוּגָא יִזְדַּמַּן.

408. Rabbi Shimon said: It is written, "And it shall come to pass, that every new moon, and every Shabbat..." (Yeshayah 66:23). HE QUESTIONS: Why are they compared, MEANING WHY ARE BOTH CONSIDERED TOGETHER IN THE VERSE? HE ANSWERS: All pertain to one level and the one is united with the other. SHABBAT, BEING ZEIR ANPIN, IS UNITED WITH THE NEW MOON, DENOTING MALCHUT. There is no joy of one in the other, WHEN THEY ARE NOT UNITED. Only when Atika Kadisha, KETER, is revealed TO THEM, is there universal joy. We have learned that it is written, "A psalm, a poem for the Shabbat day" (Tehilim 92:1). It is expressly for the Shabbat day, ZEIR ANPIN, THE SECRET OF THE SHABBAT DAY, denoting the praise which the Holy One, blessed be He, recites. Then is found joy and an additional soul, due to the fact that Atika was revealed and the union OF ZEIR ANPIN AND MALCHUT is occurring.

409. אוּף הָכִי בְּחַדְתּוּתֵי סִיהֲרָא, דְּהָא נָהִיר לָהּ שִׁמְשָׁא בְּחֶדְוָותָא דִּנְהִירוּ דְעַתִּיקָא לְעֵילָא. בְּגִינֵי כַּךְ הַאי קָרְבָּנָא הוּא לְעֵילָא, בְּגִין דִּיתְבְּסַם כֹּלָּא, וְיִשְׁתְּכַח חֶדְוָותָא בְּעָלְמָא, וְעַ״ד הָבִיאוּ עָלַי כַּפָּרָה, דַּיְיקָא מִלָּה.

409. It is the same with the renewal of the moon, MEANING AT THE NEW MOON. The sun, DENOTING ZEIR ANPIN, shines on it with the joy of the light of Atika above. For this reason, the sacrifice of the New Moon is above in order to bring fragrance to all, and joy should be prevalent in the world. Therefore, 'bring atonement before Me'. This wording is literal IN ORDER TO AWAKEN THE UNION.

410. תָּאנָא, כְּתִיב עוֹלַת שַׁבַּת בְּשַׁבַּתּוֹ עַל עוֹלַת הַתָּמִיד, דְּבָעֵי לְכַוְּונָא לִבָּא לְעֵילָא לְעֵילָא, יַתִּיר מִשְּׁאַר יוֹמִין. וְעַ״ד עַל עוֹלַת הַתָּמִיד דַּיְיקָא. תַּנְיָא, כְּתִיב בְּחַנָּה וַתִּתְפַּלֵּל עַל יְיָ׳, עַל דַּיְיקָא, בְּגִין דִּבְנִין בְּמַזָּלָא קַדִּישָׁא תַּלְיָין, כְּמָה דְּאוֹקִימְנָא וְלֵית לָךְ מִלָּה בְּאוֹרַיְיתָא, אוֹ אָת זְעֵירָא בְּאוֹרַיְיתָא. דְּלָא רְמִיזָא בְּחָכְמְתָא עִלָּאָה, וְתַלְיָין מִנֵּיהּ תְּלִי תְּלִין רָזִין דְּחָכְמְתָא עִלָּאָה, הה״ד קְווּצוֹתָיו תַּלְתַּלִּים, וְהָא אִתְּמַר.

410. We have learned that it is written, "This is the burnt offering of every Shabbat, beside (lit. 'over') the continual burnt offering" (Bemidbar 28:10), MEANING one needs to aim his heart much higher this day than other days. Therefore, "over the continual burnt offering" is to be understood literally, AS "OVER" IS TO BE EXPLAINED ABOVE THE CONTINUAL OFFERING. We have learned that it is written concerning Hannah, "And prayed to (lit. 'over') Hashem" (I Shmuel 1:10). "Over" literally, MEANING ABOVE HASHEM, ZEIR ANPIN, as children are dependent on the holy Mazal, THE BEARD OF ARICH ANPIN. We have established this TO BE HIGHER THAN ZEIR ANPIN. Not a single thing in the Torah, or small letter in the Torah, does not hint at the supernal wisdom. Mounds and mounds (Heb. tilim) of supernal wisdom depend upon it. This is the meaning of, "His locks (Heb. taltalim) are wavy" (Shir Hashirim 5:11), as we have already learned.

75. "Cast your burden upon Hashem"

We learn that the title verse means 'above Hashem', namely Mazal, for this is a prayer for sustenance. The righteous are fortunate in this world and in the World to Come because they are able to draw that sustenance from a high place.

411. Rabbi Yosi found Rabbi Aba sitting and reading this verse, "Cast your burden upon Hashem" (Tehilim 55:23). "Upon" is precise, MEANING ABOVE HASHEM, ZEIR ANPIN. Sustenance is dependent on Mazal, THE BEARD OF ARICH ANPIN. Rabbi Yehuda used to read, "For (lit. 'upon') this (Heb. zot fem.) shall everyone that is godly pray to You in a time when You may be found" (Tehilim 32:6). "Upon Zot" surely, MEANING ABOVE MALCHUT CALLED ZOT, BEING TIFERET THAT IS ABOVE MALCHUT. "In a time...be found," we established that it REFERS TO A WOMAN. Yet "in a time...be found" is like the words, "Seek Hashem while He may be found, call upon Him while He is near" (Yeshayah 55:6), REFERRING TO THE TEN DAYS OF REPENTANCE. Another explanation for, "In a time...be found," MEANING when the rivers, THE LIGHTS OF BINAH, flow and are drawn continuously. The patriarchs, BEING CHESED GVURAH TIFERET, receive and all are blessed, FOR EVERY PIOUS MAN SHOULD PRAY FOR THIS. What is meant by "the flood of great waters" (Tehilim 32:6)? HE ANSWERS: It is the depth of the springs and rivers, BEING ATIKA KADISHA, FROM WHICH ARE DRAWN THE LIGHTS AND SPRINGS TO BINAH. For who will merit it, and who will merit to come near and ascend there! This is what is meant by the verse, "The flood of great waters shall not come near him." It is because they are not worthy and not capable OF RECEIVING FROM ATIKA.

411. ר׳ יוֹסֵי אַשְׁכַּחֵיהּ לְר׳ אַבָּא, דַּהֲוָה יָתִיב וְקָארִי, הַאי קְרָא דִּכְתִיב, הַשְׁלֵךְ עַל יְיָ׳ יְהָבֶךָ, עַל דַּיְיקָא, דְּהָא מְזוֹנֵי בְּמַזָּלָא תַּלְיָין. ר׳ יְהוּדָה הֲוָה קָארֵי, עַל זֹאת יִתְפַּלֵּל כָּל חָסִיד אֵלֶיךָ לְעֵת מְצֹא. עַל זֹאת וַדַּאי. לְעֵת מְצֹא, דָּא אוֹקִימְנָא. אֲבָל לְעֵת מְצֹא, כְּמָה דִּכְתִיב דִּרְשׁוּ יְיָ׳ בְּהִמָּצְאוֹ קְרָאוּהוּ בִּהְיוֹתוֹ קָרוֹב. ד״א לְעֵת מְצֹא, בְּשַׁעֲתָא דְּנַהֲרִין נַגְדִּין וְאִתְמַשְׁכָּאן, וּמִסְתַּפְּקֵי אֲבָהָן, וּמִתְבָּרְכָאן כֻּלָּא. רַק לְשֶׁטֶף מַיִם רַבִּים, מַאן שֶׁטֶף מַיִם רַבִּים, דָּא עֲמִיקָא דְּמַבּוּעִין וְנַהֲרִין, דְּמַאן יִזְכֶּה לֵיהּ, וּמַאן יִזְכֶּה לְקָרְבָא וּלְסַלְקָא תַּמָּן. הה״ד בֵּיהּ, רַק לְשֶׁטֶף מַיִם רַבִּים אֵלָיו לֹא יַגִּיעוּ דְּהָא לָא זַכָּאן, וְלָא יַכְלִין.

412. Rabbi Yitzchak said: It is written, "One thing have I desired of Hashem, that I will seek after...to behold the beauty of Hashem" (Tehilim 27:4). Blessed are the pious that numerous supernal treasures await them in that world, DENOTING BINAH, as the Holy One, blessed be He, delights in them in these worlds, as we have explained. FOR THEIR SAKE HE ASKED TO BEHOLD the beauty of Hashem. We have already learned THAT IT IS THE GLOW OF ATIKA THAT IS DRAWN IN BINAH. RABBI YITZCHAK DISPUTES WITH RABBI YEHUDA, WHO SAID THAT "THE FLOOD OF GREAT WATERS SHALL NOT COME NEAR HIM" REFERS TO THE LIGHTS OF ATIKA THAT CANNOT BE CONCEIVED. HOWEVER, THERE ARE SOME RIGHTEOUS WHO MERIT THIS TOO. Rabbi Chizkiyah says: From here, IT SEEMS THAT THERE ARE PIOUS WHO DO MERIT THE LIGHT OF ATIKA, as written, "Neither has the eye seen, that an Elohim, beside You, should do such a thing for him that waits for Him" (Yeshayah 64:3). HE ASKS, 'He should do': It should have said, 'You should do', SINCE IT WRITES "BESIDE YOU," A TERM OF SECOND PERSON. HE REPLIES: Rather, 'he should do' is precise, BECAUSE IT REFERS TO ATIKA. THEREFORE, HE SPEAKS IN TERMS OF THIRD PERSON. Similarly, "behold, I (lit. 'he') will add to your days fifteen years" (Yeshayah 38:5). IT SHOULD HAVE SAID, 'I WILL ADD', SINCE IT PRECEDES IT WITH "BEHOLD (LIT. 'HERE I AM')." IT IS ONLY BECAUSE IT ALLUDES TO ATIKA, WHO IS NOT CONCEIVED TO BE HERE. THEREFORE, HE SAYS IN THIRD PERSON, "HE WILL ADD." IT IS BECAUSE LIFE IS DRAWN FROM MAZAL, MEANING FROM THE BEARD OF ATIKA. Similarly, "Cast your burden upon Hashem" MEANS ABOVE HASHEM, NAMELY MAZAL, FOR THIS IS A PRAYER FOR SUSTENANCE. It is also written, "And prayed to (lit. 'over') Hashem," ALSO REFERRING TO MAZAL THAT IS HIGHER ABOVE OF HASHEM, AS THIS PRAYER WAS FOR CHILDREN. Yet all is one, FOR IT IS ALL DRAWN FROM THE MAZAL, THE BEARD OF ATIKA KADISHA. THUS, IT IS POSSIBLE TO RECEIVE AND DRAW ABUNDANCE ALSO FROM ATIKA KADISHA, UNLIKE RABBI YEHUDA'S WORDS.

412. רִבִּי יִצְחָק אָמַר, כְּתִיב אַחַת שָׁאַלְתִּי מֵאֵת יְיָ׳ אוֹתָהּ אֲבַקֵּשׁ וְגוֹ׳. זַכָּאִין אִינּוּן צַדִּיקַיָּיא, דְּכַמָּה גְּנִיזִין עִלָּאִין טְמִירִין לְהוּ בְּהַהוּא עָלְמָא, דְּקוּדְשָׁא בְּרִיךְ הוּא מִשְׁתַּעֲשַׁע בְּהוּ בְּאִינּוּן עָלְמִין, כְּמָה דְּאוֹקִימְנָא בְּנֹעַם יְיָ׳, וְהָא אִתְּמַר. ר׳ חִזְקִיָּה אָמַר מֵהָכָא, עַיִן לֹא רָאָתָה אֱלֹהִים זוּלָתֶךָ יַעֲשֶׂה לִמְחַכֵּה לוֹ. יַעֲשֶׂה, תַּעֲשֶׂה מִבָּעֵי לֵיהּ. אֶלָּא יַעֲשֶׂה וַדַּאי, הַיְינוּ יוֹסִיף עַל יָמֶיךָ חֲמֵשׁ עֶשְׂרֵה שָׁנָה. וְהַיְינוּ הַשְׁלֵךְ עַל ה׳ יְהָבֶךָ. וּכְתִיב וַתִּתְפַּלֵּל עַל יְיָ׳. וְכֹלָּא חַד.

413. Fortunate is the portion of the righteous in this world and the World to Come. Regarding them, it is written, "But let all those that put their trust in You rejoice: let them ever shout for joy, because You do defend them: and let those who love Your name be joyful in You" (Tehilim 5:12). It is also written, "Surely the righteous shall give thanks to Your name: the upright shall dwell in Your presence" (Tehilim 140:14) and "They that know Your name will put their trust in You: for You, Hashem, have not forsaken those who seek You" (Tehilim 9:11).
Blessed is Hashem forever. Amen and Amen. May Hashem reign forever. Amen and Amen.

413. זַכָּאָה חוּלָקֵיהוֹן דְּצַדִּיקַיָּיא, בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי, עָלַיְיהוּ כְּתִיב וְיִשְׂמְחוּ כָל חוֹסֵי בָךְ לְעוֹלָם יְרַנְּנוּ וְתָסֵךְ עֲלֵימוֹ וְיַעְלְצוּ בָךְ אוֹהֲבֵי שְׁמֶךָ. וּכְתִיב אַךְ צַדִּיקִים יוֹדוּ לִשְׁמֶךָ יֵשְׁבוּ יְשָׁרִים אֶת פָּנֶיךָ. וּכְתִיב וְיִבְטְחוּ בְךָ יוֹדְעֵי שְׁמֶךָ כִּי לֹא עָזַבְתָּ דוֹרְשֶׁךָ יְיָ׳.
בָּרוּךְ יְיָ׳ לְעוֹלָם אָמֵן וְאָמֵן. יִמְלוֹךְ יְיָ׳ לְעוֹלָם אָמֵן וְאָמֵן.

1. "You shall be holy"
Rabbi Elazar begins by saying that on the day of heavenly judgment people will be found defective because they did not pay any attention to the Torah. He adds that it is forbidden to associate with people who lack the Faith. And as for those who are not in a state of holiness at the time of intercourse, they will produce offspring whose souls come from the side of defilement.

1. "And Hashem spoke to Moses saying, 'Speak to all the congregation of the children of Yisrael, and say to them: You shall be holy: for I Hashem your Elohim am Holy" (Vayikra 19:1-2). Rabbi Elazar commenced the discussion: "Be not like the horse, or the mule, which have no understanding ..." (Tehilim 32:9). How many times did the Torah attest to people, how many times did she raise her voice in every direction to awaken them, but all lay sleeping, unaware of their sins. They do not look or pay attention to the time when they will rise up to face the day of heavenly Judgment. At this time, the Heavenly King will exact from them the shame of the Torah that cried out against them, and yet they did not even turn their face to her. All are found totally defective since they do not know of the Faith of the Heavenly King. Woe to them, and woe to their souls.

1. וַיְדַבֵּר יְיָ׳ אֶל מֹשֶׁה לֵאמֹר. דַּבֵּר אֶל כָּל עֲדַת בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם קְדֹשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי יְיָ אֱלֹהֵיכֶם. ר׳ אֶלְעָזָר פָּתַח, אַל תִּהְיוּ כְּסוּס כְּפֶרֶד אֵין הָבִין וְגוֹ׳. בְּכַמָּה זְמָנִין אוֹרַיְיתָא אַסְהִידַת בְּהוּ בִּבְנֵי נָשָׁא, כַּמָּה זְמָנִין אֲרִימַת קָלִין, לְכָל סִטְרִין לְאִתְעָרָא לְהוּ, וְכֻלְּהוּ דְּמִיכִין בְּשֵׁינָתָא בְּחוֹבֵיהוֹן, לָא מִסְתַּכְּלִין, וְלָא מַשְׁגִּיחִין, בְּהֵיךְ אַנְפִּין יְקוּמוּן לְיוֹמָא דְּדִינָא עִלָּאָה, כַּד יִתְבַּע לוֹן מַלְכָּא עִלָּאָה עֶלְבּוֹנָא דְּאוֹרַיְיתָא, דְּצַוְוחַת לְקָבְלֵיהוֹן, וְלָא אָהַדְּרוּ אַנְפִּין לְקָבְלָהּ, דְּכֻלְּהוּ פְּגִימִין בְּכֹלָּא, דְּלָא יָדְעוּ מְהֵימְנוּתָא דְּמַלְכָּא עִלָּאָה, וַוי לוֹן, וַוי לְנַפְשֵׁהוֹן.

2. For the Torah attests to him and says, "Whoever is simple, let him turn in here: as for he that lacks understanding, she says to him..." (Mishlei 9:4). Who is meant by, "he that lacks understanding"? THIS MEANS one who has no Faith, and is defective in every respect. HE QUESTIONS: Why is it written, "she says to him," when it should read, 'I say to him', as the verse says, "I will say to El my rock..." (Tehilim 42:10). So why does it say here, "she says"? HE ANSWERS: It wishes to include and add the supernal Torah, which also calls him, "he that lacks understanding," MEANING defective in Faith.

2. דְּהָא אוֹרַיְיתָא בֵּיהּ אַסְהִידַת, וְאָמְרַת מִי פֶתִי יָסוּר הֵנָּה חֲסַר לֵב אָמְרָה לוֹ. מַהוּ חֲסַר לֵב. דְּלֵית לֵיהּ מְהֵימְנוּתָא, דְּמַאן דְּלָא אִשְׁתְּדַל בְּאוֹרַיְיתָא, לָאו בֵּיהּ מְהֵימְנוּתָא, וּפָגִים הוּא מִכֹּלָּא אָמְרָה לוֹ, אוֹמְרָה לוֹ מִבָּעֵי לֵיהּ, כד״א אוֹמְרָה לְאֵל סַלְעִי, מַהוּ אָמְרָה. אֶלָּא לְאַכְלָלָא וּלְאִתּוֹסָפָא אוֹרַיְיתָא דִּלְעֵילָא, דְּהִיא קָרְיָיהּ לֵיהּ חֲסַר לֵב, פָּגִים מִמְּהֵימְנוּתָא.

3. We have learned this: it is forbidden to approach all who fail to toil in Torah, and it is forbidden to be partners with him or do business with him, and one must surely not travel with him on the way, since he lacks Faith. We learned that one who walks along the road without mentioning words of Torah endangers his life. This is all the more the case for he who befriends on the road someone who lacks Faith, BECAUSE he himself does not properly honor his Master, nor even his own, as he shows a lack of concern for his own life.

3. דְּהָכִי תְּנִינָן, כָּל מַאן דְּלָא אִשְׁתְּדַל בְּאוֹרַיְיתָא, אָסִיר לְמִקְרַב לְגַבֵּיהּ, לְאִשְׁתַּתְּפָא בַּהֲדֵיהּ, וּלְמֶעְבַּד בֵּיהּ סְחוֹרְתָּא, וכ״ש לְמֵהַךְ עִמֵּיהּ בְּאוֹרְחָא. דְּהָא לֵית בֵּיהּ מְהֵימְנוּתָא. תְּנִינָן כָּל ב״נ דְּאָזִיל בְּאוֹרְחָא, וְלֵית עִמֵּיהּ מִלֵּי דְּאוֹרַיְיתָא, אִתְחַיָּיב בְּנַפְשֵׁיהּ. כ״ש מַאן דְּאִזְדַּוַּג בְּאוֹרְחָא, עִם מַאן דְּלֵית בֵּיהּ מְהֵימְנוּתָא, דְּלָא חָשִׁיב לִיקָרָא דְּמָארֵיהּ וְדִידֵיהּ דְּלָא חָס עַל נַפְשֵׁיהּ.

4. Rabbi Yehuda said: How will he who shows no concern for his own life, NAMELY, BY ASSOCIATING WITH ONE LACKING FAITH, draw a proper soul to his son? Rabbi Elazar said: I wonder about this generation, and this matter was discussed. About this it is written: "Be not like the horse, or the mule, which have no understanding" (Tehilim 32:9). Happy are the righteous who strive in the Torah and know the ways of the Holy One, blessed be He, and sanctify themselves with the sanctity of the King. They are in a total state of holiness. For this reason they attract a spirit of Holiness from above. Their children are truly righteous and are called 'the children of the King', 'holy children'.

4. רִבִּי יְהוּדָה אוֹמֵר, מַאן דְּלָא חָס עַל נַפְשֵׁיהּ, הֵיךְ יִשְׁלוֹף נַפְשָׁא דְּכַשְׁרָא לִבְרֵיהּ. א״ר אֶלְעָזָר, תַּוּוּהְנָא עַל דָּרָא, וְהָא אִתְּמַר מִלָּה וְכוּ. וְעַל דָּא כְּתִיב אַל תִּהְיוּ כְּסוּס כְּפֶרֶד אֵין הָבִין. זַכָּאִין אִינּוּן צַדִּיקַיָּיא, דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, וְיַדְעִין אוֹרְחוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, וּמְקַדְּשֵׁי גַּרְמַיְיהוּ בְּקוּדְשָׁא דְּמַלְכָּא, וְאִשְׁתְּכָחוּ קַדִּישִׁין בְּכֹלָּא, ובג״כ מְשַׁלְּפֵי רוּחָא דְּקוּדְשָׁא מִלְּעֵילָא, וּבְנַיְיהוּ כֻּלְּהוּ זַכָּאֵי קְשׁוֹט, וְאִקְרוּן בְּנֵי מַלְכָּא בְּנִין קַדִּישִׁין.

5. Woe be to evildoers who are brazen and act with insolence AT TIMES OF INTERCOURSE. For this reason, their offspring acquire a brazen soul from the Side of Defilement, as it is written, "that you should be defiled by them" (Vayikra 11:43). He who seeks to become unclean is made unclean. "Be not like the horse, or the mule," as these animals are very loose in morality, more than all other CREATURES. "...which have no understanding...", for people of this sort do not try TO UNDERSTAND this way. It is written, "which have no understanding," and in another place, "Yea, the dogs are greedy [in soul], they never have enough, and they are shepherds that cannot understand" (Yeshayah 56:11). This means that JUST AS THEY ARE GREEDY IN THEIR SOUL, ALSO HERE it reveals that they will prepare for themselves CHILDREN who will be called 'greedy in their souls'. For what reason? Because they "cannot understand."

5. וַוי לְהוֹן לְרַשִׁיעַיָּיא, דְּכֻלְּהוּ חֲצִיפִין, וְעוֹבְדַיְיהוּ חֲצִיפִין. בְּגִינֵי כַּך יָרְתִין בְּנַיְיהוּ נַפְשָׁא חֲצִיפָא, מִסִּטְרָא דִּמְסָאֲבָא. כְּמָה דִּכְתִיב וְנִטְמֵתֶם בָּם, אָתָא לְאִסְתַּאֲבָא, מְסָאֲבִין לֵיהּ. אַל תִּהְיוּ כְּסוּס כְּפֶרֶד, דְּאִינּוּן מָארֵי זְנוּתָא עַל כֹּלָּא. אֵין הָבִין, דְּלָא יִשְׁתַּדְּלוּן בְּנֵי נָשָׁא בְּאָרְחָא דָּא, דְּאִי הָכֵי, כְּתִיב הָכָא אֵין הָבִין. וּכְתִיב הָתָם וְהַכְּלָבִים עַזֵּי נֶפֶשׁ לֹא יָדְעוּ שָׂבְעָה וְהֵמָּה רוֹעִים לֹא יָדְעוּ הָבִין. כְּלוֹמַר יֵהוֹן מִזְדַּמְּנִין אִינּוּן דְּאִקְרוּן עַזֵּי נֶפֶשׁ. מַאי טַעֲמָא. מִשּׁוּם דְּלָא יָדְעוּ הָבִין.

6. "And they are shepherds." HE QUESTIONS: Who are these shepherds? AND ANSWERS: These are those who guide and lead people to Gehenom. "They never have enough," JUST AS the verse that says: "The leech," NAMELY GEHENOM, "has two daughters, crying, 'Give, give'" (Mishlei 30:15). Because they SAY "Give, give," then, "they never have enough;" "they all look to their own way, every one for his gain, from his quarter" (Yeshayah 56:11), since they seek out Gehenom. What caused all this? It is because they did not sanctify themselves at mating as much as they should have. Therefore, it is written: "You shall be holy: for I Hashem your Elohim am Holy." The Holy One, blessed be He, says, 'From all nations I wanted only Yisrael to cling to Me,' as it is written: "But you that did cleave of Hashem" (Devarim 4:4); you, not the other nations. For this reason, "You shall be holy," indeed.

6. וְהֵמָּה רוֹעִים, מַאי רוֹעִים, אִלֵּין אִינּוּן מַדְבְּרֵי וּמַנְהִגֵי לב"נ בַּגֵּיהִנָּם, לֹא יָדְעוּ שָׂבְעָה, כד"א לַעֲלוּקָה שְׁתֵּי בָנוֹת הַב הַב, בְּג"כ דְּאִינּוּן הַב הַב, לָא יָדְעוּ שָׂבְעָה. כֻּלָּם לְדַרְכָּם פָּנוּ אִישׁ לְבִצְעוֹ מִקְּצֵהוּ. דְּהָא תַּיָּירֵי דְּגֵיהִנָּם אִינּוּן. וְכָל דָּא מַאן גָּרִים לְהוּ. בְּגִין דְּלָא אִתְקַדְּשׁוּ בְּהַהוּא זִוּוּגָא כְּמָה דְּאִצְטְרִיךְ. וְע"ד כְּתִיב, קְדוֹשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי יְיָ'. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, מִכָּל שְׁאָר עַמִּין לָא רַעְיָתִי לְאַדְבְּקָא בִּי, אֶלָּא יִשְׂרָאֵל, דִּכְתִיב וְאַתֶּם הַדְּבֵקִים בַּיְיָ', אַתּוּן, וְלָא שְׁאָר עַמִּין. בְּג"כ, קְדוֹשִׁים תִּהְיוּ דַּיְיקָא.

2. "O land of buzzing wings"
Rabbi Yitzchak says that when God created the world He wanted to reveal matters of depth from among concealed matters, and so light came forth from darkness, evil came forth from good, Judgment came from Mercy, all were intermingled and interdependent. Thus when the world is judged, judgment is tempered with mercy, otherwise the world could not survive.

7. "You shall be holy: for I Hashem your Elohim am Holy" (Vayikra 19:2). Rabbi Yitzchak commenced: "O (also: 'Woe') land of buzzing wings..." (Yeshayah 18:1). HE QUESTIONS: Just because it is a land of buzzing wings, is that such a cause for alarm that the verse writes, "Woe land"? HE ANSWERS: As Rabbi Yitzchak explained, at the time the Holy One, blessed be He, created the world and wanted to reveal matters of depth from among concealed matters, and light from darkness, these terms were intermingled. For this reason, from darkness came light, and concealment departed and became known as the depth. And this resulted from it. So from good came evil, from Mercy came Judgment. All intermingled, the Good Inclination with the Evil one, right and left, Yisrael and other nations, white and black. Each thing was dependent on the other.

7. קְדוֹשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי יְיָ'. רִבִּי יִצְחָק פָּתַח, הוֹי אֶרֶץ צִלְצַל כְּנָפָיִם וְגוֹ'. וְכִי בְּגִין דְּהִיא אֶרֶץ צִלְצַל כְּנָפָיִם, קַנְטוּרָא בֵּיהּ אִשְׁתְּכַח, דִּכְתִיב הוֹי אֶרֶץ. אֶלָּא אָמַר רִבִּי יִצְחָק, בְּשַׁעֲתָא דְּקוּדְשָׁא בְּרִיךְ הוּא בְּרָא עָלְמָא, וּבָעָא לְגַלָּאָה עֲמִיקָתָא מִגּוֹ מִסְתָּרְתָּא, וּנְהוֹרָא מִגּוֹ חֲשׁוֹכָא, הֲווֹ כְּלִילָן דָּא בְּדָא, וּבְגִין כַּך, מִגּוֹ חֲשׁוֹכָא נָפַק נְהוֹרָא, וּמִגּוֹ מִסְתָּרְתָּא נָפַק וְאִתְגַּלְיָיא עֲמִיקָא, וְדָא נָפְקָא מִן דָּא. דְּמִגּוֹ טַב, נָפִיק בִּישׁ. וּמִגּוֹ רַחֲמֵי, נָפִיק דִּינָא. וְכֻלָּא אִתְכְּלִיל דָּא בְּדָא. יֵצֶר טוֹב וְיֵצֶר רָע, יְמִינָא וּשְׂמָאלָא, יִשְׂרָאֵל וּשְׁאָר עַמִּין, חִוָּור וְאוּכָם, וְכֻלָּא חַד בְּחַד תַּלְיָא.

8. תָּאנָא אָמַר ר׳ יִצְחָק אָמַר ר׳ יְהוּדָה, כָּל עָלְמָא כֻּלְּהוּ לָא אִתְחָזֵי, אֶלָּא בְּחַד עֲטִירָא דִּקְוִטְפָא בְּקִיטְרוֹי כַּד אִתְּדָן עָלְמָא בְּדִינָא כְּלִיל בְּרַחֲמֵי אִתְּדָן. וְאִי לָאו, לָא יָכִיל עָלְמָא לְקַיְּימָא, אֲפִילּוּ רִגְעָא חֲדָא, וְהָא אוֹקִימְנָא מִלֵּי, כְּמָה דִּכְתִיב כִּי כַּאֲשֶׁר מִשְׁפָּטֶיךָ לָאָרֶץ צֶדֶק לָמְדוּ יוֹשְׁבֵי תֵבֵל.

8. We learned that Rabbi Yitzchak said on behalf of Rabbi Yehuda: The whole world appears as if in one composition kept together with its own web, MEANING THE QUALITY OF JUDGMENT AND THE QUALITY OF MERCY, BEING MALCHUT AND BINAH, ARE LINKED AND INTERWOVEN WITH ONE ANOTHER. And so, when the world is judged, it is judged with Judgment tempered with Mercy, WITH MALCHUT INCLUDED IN BINAH. Were it not so, the world could not survive even one moment. We established this matter, as it is written, "for when Your judgments (lit. 'justice') are on the earth," NAMELY MERCY, CALLED 'JUSTICE', "the inhabitants of the world learn righteousness" (Yeshayah 26:9). THEY WERE CAPABLE OF RECEIVING THE JUDGMENT OF RIGHTEOUSNESS, BEING MALCHUT, DUE TO ITS CONNECTION TO THE ATTRIBUTE OF MERCY.

9(1). וְתָאנָא בְּהַהוּא זִמְנָא דִּדִינָא תַּלְיָא בְּעָלְמָא, וְצֶדֶק אִתְעַטְּרָא בְּדִינוֹי, כַּמָּה מָארֵי דְּגַדְפִּין מִתְעָרֵי, לְקֻבְלֵי מָארֵי דִּדִינָא קַשְׁיָא, לְשַׁלְּטָאָה בְּעָלְמָא. פַּרְסִין גַּדְפִּין מֵהַאי סִטְרָא, וּמֵהַאי סִטְרָא, לְאַשְׁגָּחָא בְּעָלְמָא. כְּדֵין מִתְעָרִין גַּדְפִּין לְמִפְרַס לוֹן, וּלְאִשְׁתַּאֲבָא בְּדִינָא קַשְׁיָא, וְשָׁאטִין בְּעָלְמָא לְאַבְאָשָׁא. כְּדֵין כְּתִיב, הוֹי אֶרֶץ צִלְצַל כְּנָפָיִם.

9a. We learned at that time when Judgment is suspended over the world, and righteousness, MALCHUT, is crowned with Judgment, many winged ones are stirred against the beings of Harsh Judgment, so as to rule the world. They spread their wings from one side, then from the other, to keep watch over the world. Then they raise their wings to spread and join in the Harsh Judgment, and to fly across the earth to do evil. Then it is written, "Woe land of buzzing wings."

9(2). א״ר יְהוּדָה, חַמִּינָא בְּנֵי עָלְמָא בְּחַצִּיפוּתָא, בַּר אִינּוּן זַכָּאֵי קְשׁוֹט. ובג״כ, כְּבִיכוֹל, כֹּלָּא הָכִי אִשְׁתְּכַח, אָתָא לְאִתְדַכָּאָה, מְסַיְּיעִין לֵיהּ. אָתָא לְאִסְתָּאֲבָא, כַּמָּה דְאוֹקִימְנָא, וְנִטְמֵתֶם בָּם.

9b. Rabbi Yehuda said: I see Mankind insolent, except for the truly righteous. For this reason, everything is in such a condition, so to speak. He who comes to purify is helped. He who wishes to defile is as we established, "that you should be defiled by them" (Vayikra 11:43).

3. "You shall be holy"
Rabbi Yosi and Rabbi Chiya say that the words of Torah are superior to all sacrifices, and even one who has had a judgment decreed against him can have his penalty canceled because of his study of Torah. Healing is found in the Torah, and its function is to purify the unclean, as the Torah itself is constantly in a state of purity. There is also a promise that if one studies Torah one shall become holy. Rabbi Yosi says that as men purify themselves below they are purified on high. We read about the time when mating is appropriate, the moment when one is consecrated. Rabbi Aba also talks about when man is called 'one', and the role of the Tefilin in creating this unity. When a man and woman are clinging to one another in body and soul, then God dwells in their unity and gives them a holy spirit for their child.

10. רִבִּי יוֹסֵי הֲוָה אָזִיל בְּאוֹרְחָא, פָּגַע בֵּיהּ רִבִּי חִיָּיא, אָמַר לֵיהּ הַאי דְּאוּקְמוּהָ חַבְרַיָּיא, דִּכְתִיב בְּעֵלִי, וְלָכֵן נִשְׁבַּעְתִּי לְבֵית עֵלִי אִם יִתְכַּפֵּר עֲוֹן בֵּית עֵלִי בְּזֶבַח וּמִנְחָה עַד עוֹלָם. בְּזֶבַח וּמִנְחָה אֵינוֹ מִתְכַּפֵּר, אֲבָל מִתְכַּפֵּר הוּא בְּדִבְרֵי תּוֹרָה. אֲמַאי. בְּגִין דִּדְבְרֵי תּוֹרָה, סַלְקִין עַל כָּל קָרְבְּנִין דְּעָלְמָא. כְּמָה דְּאוּקְמוּהָ דִּכְתִיב, זֹאת הַתּוֹרָה לָעוֹלָה לַמִּנְחָה וְלַחַטָּאת וְלָאָשָׁם וְלַמִּלּוּאִים, שֶׁקִּיל אוֹרַיְיתָא לְקַבֵּיל כָּל קָרְבְּנִין דְּעָלְמָא. אָ״ל, הָכִי הוּא וַדַּאי, דְּכָל מַאן דְּאִשְׁתְּדַל בְּאוֹרַיְיתָא, אע״ג דְּאִתְגְּזַר עָלֵיהּ עוֹנְשָׁא מִלְּעֵילָא, נִיחָא לֵיהּ מִכָּל קָרְבְּנִין וְעֵלָוִין, וְהַהוּא עוֹנְשָׁא אִתְקְרַע.

10. Rabbi Yosi was going on his way when Rabbi Chiya met him. He said to him what the scholars established, about that which is written concerning Eli: "And therefore I have sworn to the house of Eli, that the iniquity of the house of Eli shall not be purged with sacrifice or offering forever" (I Shmuel 3:14), meaning that it is not purged with sacrifice or offering, but atonement comes through the words of Torah. Why? It is because words of Torah are superior to all sacrifices. As has been accepted, it is written, "This is the Torah of the burnt offering, of the meal offering, and of the sin offering, and of the guilt offering" (Vayikra 7:37). THIS INDICATES THAT the Torah is equal to all sacrifices in the world. He replied: This is surely so. For even if a penalty of Heaven is decreed against he who toils in Torah, the penalty is canceled because the study of the Torah is better for him than all sacrifices and offerings .

11. ות"ח, לָא אִתְדְּכֵי ב"נ לְעָלְמִין, אֶלָּא בְּמִלִּין דְּאוֹרַיְיתָא. בְּגִינֵי כַּךְ מִלִּין דְּאוֹרַיְיתָא לָא מְקַבְּלִין טוּמְאָה, בְּגִין דְּאִיהִי קַיְּימָא לְדַכְּאָה לְאִלֵּין מִסְאֲבֵי, וְאַסְוּותָא בְּאוֹרַיְיתָא אִשְׁתְּכַח. דִּכְתִיב, רִפְאוּת תְּהִי לְשָׁרֶךָ וְשִׁקּוּי לְעַצְמוֹתֶיךָ. וְדַכְיוּתָא אִשְׁתְּכַח בְּאוֹרַיְיתָא, דִּכְתִיב, יִרְאַת יְיָ טְהוֹרָה עוֹמֶדֶת לָעַד. מַאי עוֹמֶדֶת לָעַד. דְּקַיְּימָא תְּדִירָא בְּהַהוּא דַּכְיוּתָא, וְלָא אִתְעֲדֵי מִנֵּיהּ לְעָלְמִין.

11. Come and behold: man becomes pure solely through words of Torah, For this reason, words of Torah never receive defilement, since THE FUNCTION OF THE TORAH is to purify the unclean. There is healing in the Torah, as it is written: "It shall be health to your navel, and marrow to your bones" (Mishlei 3:8). There is purity in the Torah, as it is written: "The fear to Hashem is clean, enduring forever" (Tehilim 19:10). What is meant by "enduring forever"? IT MEANS that it remains constantly in the state of purity, which is never removed from it.

12. אָ"ל יִרְאַת יְיָ כְּתִיב, וְלָא תּוֹרָה. אָ"ל, הָכִי הוּא וַדַּאי, דְּהָא אוֹרַיְיתָא מִסִּטְרָא דִּגְבוּרָה קָא אַתְיָא. אָ"ל, וּמֵהָתָם נָפְקָא, מֵהָכָא נָפְקָא, דִּכְתִיב, רֵאשִׁית חָכְמָה יִרְאַת יְיָ, וּכְתִיב יִרְאַת יְיָ טְהוֹרָה.

12. He said to him: Behold, it says, "the fear of Hashem," not 'the Torah'. He replied: This is surely so, THAT IT REFERS TO THE TORAH, as Torah comes from the state of Gvurah, AND HENCE IS CALLED 'FEAR OF HASHEM'. He said to him: You learn THAT IDEA from there, from the verses, "The fear of Hashem is the beginning of wisdom" (Tehilim 111:10), SO WE SEE THAT WISDOM IS CALLED 'FEAR'. And it is written: "fear of Hashem is pure," SO WE SEE THE PURITY IS WITHIN WISDOM, NAMELY IN THE TORAH.

13. וְאוֹרַיְיתָא קְדוּשָׁה אִתְקְרֵי, דִּכְתִיב כִּי קָדוֹשׁ אֲנִי יְיָ, וְדָא אוֹרַיְיתָא, דְּהִיא שְׁמָא קַדִּישָׁא עִלָּאָה. וְעַ"ד, מַאן דְּאִשְׁתְּדַל בָּהּ אִתְדְּכֵי, וּלְבָתַר אִתְקַדָּשׁ, דִּכְתִיב קְדוֹשִׁים תִּהְיוּ, קְדוֹשִׁים הֱיוּ לָא כְּתִיב, אֶלָּא תִּהְיוּ. תִּהְיוּ וַדַּאי. אָ"ל הָכִי הוּא, וּמִקְרָא כְּתִיב, וְאַתֶּם תִּהְיוּ לִי מַמְלֶכֶת כֹּהֲנִים וְגוֹי קָדוֹשׁ, וּכְתִיב אֵלֶּה הַדְּבָרִים וְגוֹ.

13. The Torah is called 'Holiness', as it is written, "for I Hashem your Elohim am Holy" (Vayikra 19:2). And such is the Torah, which is the supernal Holy Name. Therefore, one who toils in it becomes pure, and afterwards he becomes holy, as it is written: "You shall be holy." It does not say, 'be holy,' but it is written, "You shall be"; assuredly you shall, MEANING THAT THIS IS A PROMISE THAT THROUGH TORAH, "YOU SHALL BE HOLY." He replied: This is CERTAINLY correct, as it is written, "and you shall be to Me a kingdom of priests, and a holy nation" (Shemot 19:6), followed by, "These are the words..."

14. תָּאנָא, קְדוּשָׁה דְּאוֹרַיְיתָא, קְדוּשָׁה דְּסַלִּיקַת עַל כָּל קְדוּשִׁין. וּקְדוּשָׁה דְּחָכְמְתָא עִלָּאָה סְתִימָא, סַלְקָא עַל כֹּלָּא. אָמַר לֵיהּ לָאו אוֹרַיְיתָא בְּלָא חָכְמְתָא, וְלָאו חָכְמְתָא בְּלָא אוֹרַיְיתָא, וְכֹלָּא בְּחַד דַּרְגָּא הוּא, וְכֹלָּא חַד, אֶלָּא אוֹרַיְיתָא בְּחָכְמָה עִלָּאָה אִשְׁתְּכַחַת, וּבָהּ קַיְּימָא, וּבָהּ אִתְנְטָעוּ שָׁרְשָׁהָא מִכָּל מִסְטְרִין.

14. We learned that the Holiness of the Torah is a sanctity that surpasses all types of holiness, and the sanctity of the hidden supernal Wisdom exceeds all others. He said: Torah does not exist without wisdom, and wisdom does not exist without Torah. All is on one level; all is one. There is Torah in supernal Wisdom, and it is there through it. And in it, roots are planted on all sides.

15. עַד דַּהֲווֹ אַזְלֵי, אַשְׁכְּחוּ חַד ב"נ, בְּלִקִינְטָא דְּקוּסְטָא, רָכִיב עַל סוּסְיָא, אַשְׁמִיט יְדוֹי לְחַד עַנְפָּא דְּאִילָנָא. א"ר יוֹסֵי, הַאי הוּא דִּכְתִיב וְהִתְקַדִּשְׁתֶּם וְהְיִיתֶם קְדוֹשִׁים. אָדָם מְקַדֵּשׁ עַצְמוֹ מִלְּמַטָּה, מְקַדְּשִׁין אוֹתוֹ מִלְּמַעְלָה. הה"ד, קְדוֹשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי יְיָ.

15. As they were going, they met a person riding on a horse at a place where the town trash and refuse is kept. AS HE DEPARTED THERE, he put out his hand to a branch of the tree, TO CLEAN HIS HANDS. EVEN THOUGH THERE WAS NO REASON TO FEAR THAT HE HAD TOUCHED THE FILTH AS HE RODE ON A HORSE, NONE THE LESS, HE WAS STRICT WITH HIMSELF ABOUT CLEANSING HIS HANDS, SINCE HE FOUND HIMSELF IN A DIRTY ENVIRONMENT. Rabbi Yosi said: This is what is written, "you shall therefore sanctify yourselves, and you shall be holy" (Vayikra 11:44). Man purifies himself below and he is purified on high. This is the essence of the verse, "You shall be holy: for I Hashem your Elohim am Holy."

16. Rabbi Aba taught that this portion OF KEDOSHIM comprises the entire Torah and is sealed with the ring of Truth. In this portion there are new supernal secrets of Torah, in the Ten Commandments, and decrees, penalties, and heavenly commandments. When the friends reached this chapter, they were overjoyed.

16. תָּאנֵי רִבִּי אַבָּא, פַּרְשָׁתָא דָּא כְּלָלָא דְּאוֹרַיְיתָא הִיא, וְחוֹתְמָא דְּקוּשְׁטָא דְּגוּשְׁפַּנְקָא הִיא. בְּפַרְשָׁתָא דָּא אִתְחַדְּשׁוּ רָזִין עִלָּאִין דְּאוֹרַיְיתָא, בַּעֲשַׂר אֲמִירָן, וְגִזְרִין וְעוֹנְשִׁין, וּפִקּוּדִין עִלָּאִין, דְּכַד מָטָאן חַבְרַיָּיא לְפַרְשָׁתָא דָּא, הֲווֹ חַדָּאן.

17. Rabbi Aba said: What is the reason that the portion about incest and the portion of Kedoshim are adjacent? AND ANSWERS: We learned that he who keeps away from incest is definitely produced in holiness, SINCE HIS PARENTS SANCTIFIED THEMSELVES AT TIME OF INTERCOURSE. And this is most certainly so if he also sanctifies himself with the sanctity of his Master, THROUGH WORK ON HIMSELF. This was commented upon by the friends.

17. אָמַר ר׳ אַבָּא, מ״ט פַּרְשָׁתָא דַּעֲרָיוֹת, וּפַרְשָׁתָא דִּקְדוֹשִׁים תִּהְיוּ, סְמוּכִין דָּא לְדָא. אֶלָּא הָכִי תָּאנָא, כָּל מַאן דְּאִסְתָּמַר מֵאִלֵּין עֲרָיָין, בִּקְדוּשָׁה אִתְעֲבִיד וַדַּאי. וכ״ש אִי אִתְקַדַּשׁ בִּקְדוּשָׁה דְּמָארֵיהּ. וְהָא אַתְּעָרוּ חַבְרַיָּיא.

18. When is the time for all men to consecrate in marital duties? Come and behold: he who wishes to consecrate himself with the grace of His master should mate only from midnight on or at midnight, as at that hour, the Holy One, blessed be He, ZEIR ANPIN, is in the Garden of Eden, DENOTING MALCHUT, and the supernal sanctity is awakened. That is the moment to be consecrated. This is fine for all other people. Torah scholars familiar with the ways of Torah know that midnight is the hour to rise and toil in the Torah, join with the Congregation of Yisrael, DENOTING MALCHUT, and praise the Holy Name, DENOTING MALCHUT and the Holy King, DENOTING ZEIR ANPIN.

18. אֵימָתַי עוֹנָתָן דְּכֹלָּא, לְאִתְקַדְּשׁ ב״נ. ת״ח, מַאן דְּבָעֵי לְאִתְקַדְּשָׁא בִּרְעוּתָא דְּמָארֵיהּ, לָא לִישַׁמֵּשׁ אֶלָּא מִפַּלְגוּת לֵילְיָא וְאֵילָךְ, אוֹ בְּפַלְגוּת לֵילְיָא. דְּהָא בְּהַהִיא שַׁעְתָּא, קוּדְשָׁא בְּרִיךְ הוּא אִשְׁתְּכַח בְּגִנְתָּא דְּעֵדֶן, וּקְדוּשָׁה עִלָּאָה אִתְּעַר, וּכְדֵין שַׁעְתָּא הִיא לְאִתְקַדְּשָׁא. הַאי לִשְׁאָר בְּנֵי נָשָׁא, תַּלְמִידֵי חֲכָמִים דְּיַדְעִין אוֹרְחוֹי דְּאוֹרַיְיתָא, בְּפַלְגוּת לֵילְיָא שַׁעְתָּא דִּלְהוֹן לְמֵיקַם לְמִלְעֵי בְּאוֹרַיְיתָא, לְאִזְדַּוְּוגָא בכ״י, לְשַׁבְּחָא לִשְׁמָא קַדִּישָׁא, לְמַלְכָּא קַדִּישָׁא.

19. Shabbat eve, when there is universal goodwill, is the moment for mating FOR TORAH SCHOLARS, in order to find the grace of the Holy One, blessed be He, and the Congregation of Yisrael, DENOTING BOTH ZEIR ANPIN AND MALCHUT, as we learned from the verse, "You are the children of Hashem your Elohim" (Devarim 14:1). They are called 'holy', as it is written, "You shall be holy: for I Hashem your Elohim am Holy," and it is written, "And he shall be like a tree planted by streams of water, that brings forth its fruit in its season" (Tehilim 1:3).

19. בְּלֵילְיָא דְּשַׁבְּתָא, דִּרְעוּתָא דְּכֹלָּא אִשְׁתְּכַח, זִוּוּגָא דִּלְהוֹן בְּהַהִיא שַׁעְתָּא. לְאַפָּקָא רְעוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא וכ״י, כְּמָה דְּאִתְּמַר דִּכְתִיב, בָּנִים אַתֶּם לַיְיָ׳ אֱלֹהֵיכֶם. וְאִלֵּין אִקְרוּן קַדִּישִׁין, דִּכְתִיב קְדוֹשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי יְיָ. וּכְתִיב וְהָיָה כְּעֵץ שָׁתוּל עַל פַּלְגֵי מָיִם אֲשֶׁר פִּרְיוֹ יִתֵּן בְּעִתּוֹ וְגוֹ.

20. "You shall be holy." Rabbi Aba commenced: "And what one nation in the earth is like Your people, like Yisrael" (II Shmuel 7:23). Come and behold: the Holy One, blessed be He, did not want any of the nations of the world except Yisrael alone. He made them a singular nation in the world. He called them 'one nation', like His Name. He crowned them with numerous adornments, numerous precepts to be adorned, and He gave them the head and hand Tefilin, to adorn them just as is above. THE HEAD TEFILIN ARE MOCHIN OF ZEIR ANPIN. THE HAND TEFILIN ARE MOCHIN ARE MALCHUT. This was so that there would be a consistent perfection in everything, ABOVE AND BELOW.

20. קְדוֹשִׁים תִּהְיוּ, רִבִּי אַבָּא פָּתַח, וּמִי כְעַמְּךָ כְּיִשְׂרָאֵל גּוֹי אֶחָד בָּאָרֶץ, תָּא חֲזֵי, בְּכָל עַמִּין דְּעָלְמָא, לָא אִתְרְעֵי בְּהוּ קוּדְשָׁא בְּרִיךְ הוּא, בַּר בְּיִשְׂרָאֵל בִּלְחוֹדַיְיהוּ, וְעָבֵד לוֹן עַמָּא יְחִידָאָה בְּעָלְמָא, וְקָרָא לוֹן גּוֹי אֶחָד כְּשִׁמֵּיהּ. וְאַעְטַר לוֹן בְּכַמָּה עִטְרִין, וְכַמָּה פִּקּוּדִין, לְאִתְעַטְּרָא בְּהוּ. וְע״ד תְּפִילִין דְּרֵישָׁא וּתְפִילִין דִּדְרוֹעָא, לְאִתְעַטְּרָא בְּהוּ ב״נ כְּגַוְונָא דִּלְעֵילָא. וּלְאִשְׁתַּכְּחָא חַד שְׁלִים בְּכֹלָּא.

21. At that time, when man adorns himself with them and sanctifies himself with them, NAMELY TEFILIN, he becomes complete, and is called 'one'. Because he is not called 'one' until he is perfect, one who is defective is not called 'one'. The Holy One, blessed be He, is therefore called 'One' in His total perfection, the perfection of the Patriarchs, CHESED, GVURAH AND TIFERET, and the perfection of the Congregation of Yisrael, DENOTING MALCHUT. For this, Yisrael below is called 'one', as when a man dons Tefilin and is enveloped with a cover according to the commandment, NAMELY THE TALIT, then he is adorned with the holy adornments similar to that on high, and is thus called 'one'.

21. וּבְהַהִיא שַׁעֲתָא דְּאִתְעַטָּר בְּהוּ ב״נ, וְאִתְקַדָּשׁ בְּהוּ, אִתְעֲבִיד שְׁלִים, וְאִקְרֵי אֶחָד, דְּאֶחָד לָא אִקְרֵי אֶלָּא כַּד אִיהוּ שְׁלִים. וּמַאן דְּפָגִים, לָא אִקְרֵי אֶחָד. וְעַ״ד קוּדְשָׁא בְּרִיךְ הוּא אִקְרֵי אֶחָד, בִּשְׁלִימוּ דְּכֹלָּא, בִּשְׁלִימוּ דַּאֲבָהָן, בִּשְׁלִימוּ דִּכְנֶסֶת יִשְׂרָאֵל. בְּג״כ יִשְׂרָאֵל לְתַתָּא אִקְרוּן אֶחָד. דְּכַד ב״נ אֲנַח תְּפִילִין, וְאִתְחַפֵּי בְּכִסּוּיָא דְּמִצְוָה, כְּדֵין אִתְעֲטָר בְּעִטְרִין קַדִּישִׁין כְּגַוְונָא דְּעֵילָא, וְאִקְרֵי אֶחָד.

22. Because of this, let man come and strive for the One. The Holy One, blessed be He, who is One, deals with one, NAMELY YISRAEL. For the King deals only with what is befitting Him. For this reason, it is written: "But He is unchangeable (lit. 'in one'), and who can turn Him?" (Iyov 23:13) since the Holy One, blessed be He, abides and dwells only in one. HE ASKS: IT SAYS, "He is in one." Should it not read 'one'? HE ANSWERS: YET THE EXPLANATION IS as one established in supernal sanctity to be one, MEANING IN YISRAEL, then He hovers in one, and not in any place else, MEANING IN ANOTHER NATION.

22. וּבְגִינֵי כַּךְ, לֵיתֵי אֶחָד, וְיִשְׁתְּדַל בְּאֶחָד. קוּדְשָׁא בְּרִיךְ הוּא דְּאִיהוּ אֶחָד, יִשְׁתְּדַל בְּאֶחָד. דְּהָא לֵית מַלְכָּא מִשְׁתְּדַל, אֶלָּא בְּמַאי דְּאִתְחֲזֵי לֵיהּ. וּבג״כ כְּתִיב, וְהוּא בְּאֶחָד וּמִי יְשִׁיבֶנּוּ, לָא שָׁאֲרִי קוּדְשָׁא בְּרִיךְ הוּא וְלָא אִשְׁתְּכַח אֶלָּא בְּאֶחָד. בְּאֶחָד, אֶחָד מִבָּעֵי לֵיהּ אֶלָּא בְּמַאן דְּאִתְתְּקַן בִּקְדוּשָׁא עִלָּאָה לְמֶהֱוֵי חַד. כְּדֵין הוּא שַׁרְיָא בְּאֶחָד, וְלָא בַּאֲתַר אָחֳרָא.

23. When is a person called 'one'? At the time when there is male and female, and he sanctifies himself with supernal holiness and strives to be saintly. Come and behold: when a person is in one union, male and female, and aims to sanctify himself properly, then he is perfect and is considered one without defect.

23. וְאֵימָתַי אִקְרֵי ב״נ אֶחָד. בְּשַׁעֲתָא דְּאִשְׁתְּכַח דְּכַר וְנוּקְבָא, וְאִתְקַדָּשׁ בִּקְדוּשָׁה עִלָּאָה, וְאִתְכַּוֵּן לְאִתְקַדְּשָׁא. ות״ח, בְּזִמְנָא דְּאִשְׁתְּכַח בַּר נָשׁ בְּזִוּוּגָא חַד דְּכַר וְנוּקְבָא, וְאִתְכַּוֵּן לְאִתְקַדְּשָׁא כַּדְקָא יֵאוֹת. כְּדֵין הוּא שְׁלִים, וְאִקְרֵי אֶחָד בְּלָא פְּגִימוּ.

24. For this reason, man needs to bring joy to his wife at that time, to prepare her with him with one desire. Both should ready themselves to that matter. And when both are together, then everything is one in body and soul. In soul THEY ARE ONE, to cling to each other in one wish. In body THEY ARE ONE, as we learned that a man who does not marry is like a half BODY; HE IS A HALF BODY AND HIS MATE IS A HALF BODY. When they join male and female, they become one COMPLETE body. Thus, they are one soul, one body, and man is than one. Then the Holy One, blessed be He, dwells in the one and deposits a Holy Spirit in that one, NAMELY IN THAT WHICH IS BORN FROM THEM.

24. בְּגִינֵי כַּךְ, בָּעֵי בַּר נָשׁ לְמֶחְדֵּי לְאִתְּתֵיהּ בְּהַהִיא שַׁעֲתָא, לְזַמְנָא לָהּ בִּרְעוּתָא חֲדָא עִמֵּיהּ. וְיִתְכַּוְּונוּן תַּרְוַוּיְיהוּ כְּחַד לְהַהִיא מִלָּה. וְכַד מִשְׁתַּכְּחֵי תַּרְוַוּיְיהוּ כְּחַד, כְּדֵין כֹּלָּא חַד בְּנַפְשָׁא וּבְגוּפָא. בְּנַפְשָׁא: לְאַדְבְּקָא דָּא בְּדָא בִּרְעוּתָא חֲדָא. וּבְגוּפָא: כְּמָה דְּאוֹלִיפְנָא דְּבַר נָשׁ דְּלָא נָסִיב, הוּא כְּמַאן דְּאִתְפְּלִיג, וְכַד מִתְחַבְּרָן דְּכַר וְנוּקְבָא, כְּדֵין אִתְעֲבִידוּ חַד גּוּפָא. אִשְׁתְּכַח דְּאִינְהוּ חַד נַפְשָׁא, וְחַד גּוּפָא, וְאִקְרֵי בַּר נָשׁ אֶחָד. כְּדֵין קוּדְשָׁא בְּרִיךְ הוּא שָׁאֲרִי בְּאֶחָד, וְאַפְקִיד רוּחָא דִּקְדוּשָׁה בְּהַהוּא אֶחָד.

25. These are called 'children of the Holy One, blessed be He', as we learned above, and for this reason, "You shall be holy: for I Hashem your Elohim am Holy." Fortunate are Yisrael for not placing this thing elsewhere, MEANING THEY SOUGHT NO REWARD FOR THEIR HOLINESS, but only TO CLING to Him, as is written, "for I Hashem your Elohim am Holy," MEANING that His children are to cling to Him only, and to no other. Hence, "You shall be holy: for I Hashem your Elohim am Holy."

25. וְאִלֵּין אִקְרוּן בְּנִין דְּקוּדְשָׁא בְּרִיךְ הוּא, כְּמָה דְּאִתְּמַר. וּבְגִינֵי כַּךְ קְדוֹשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי יְיָ׳. זַכָּאִין אִינּוּן יִשְׂרָאֵל דְּלָא אוֹקִים מִלָּה דָּא בַּאֲתַר אָחֳרָא, אֶלָּא בֵּיהּ מַמָּשׁ, דִּכְתִיב כִּי קָדוֹשׁ אֲנִי יְיָ׳. בְּגִין לְאִתְדַּבְּקָא בֵּיהּ, וְלָא בְּאָחֳרָא. וְעַל דָּא קְדוֹשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי יְיָ׳ אֱלֹהֵיכֶם.

4. "You shall revere every man his mother, and his father"
Rabbi Yosi says that whoever fears their mother and father observes the Shabbat. He wonders why the mother is mentioned first, and Rabbi Shimon explains that the mother does not have the power to instill fear that the father does, therefore she is mentioned first. Rabbi Yehuda says that just as heaven and earth were created simultaneously, both parents are equal in fear and honor. Rabbi Shimon tells us about the sanctification below during mating and the supernal mating above.

26. "You shall fear every man his mother, and his father" (Vayikra 19:3). This chapter contains general principles of the whole Torah. IF THIS IS SO, WE NEED TO EXAMINE WHY one's fear of father and mother is adjacent to "My Shabbatot" (Ibid). AND ANSWERS: Rabbi Yosi said that it is actually all the same. He who has fear of this, NAMELY HIS FATHER AND MOTHER, observes the Shabbat.

26. אִישׁ אִמּוֹ וְאָבִיו תִּירָאוּ וגו׳. הָא תְּנֵינָן, דְּפַרְשְׁתָּא דָּא כְּלָלָא דְּאוֹרַיְיתָא. מַקִּישׁ דְּחִילוּ דְּאַבָּא וְאִימָּא לְשַׁבְּתוֹתַי. אֶלָּא אָמַר ר׳ יוֹסֵי, כֹּלָּא חַד, מַאן דְּדָחִיל מֵהַאי, נָטִיר לְהַאי.

27. "You shall revere every man his mother." HE QUESTIONS: Why does mother precede father, AS IT SAYS, "YOU SHALL REVERE EVERY MAN HIS MOTHER, AND HIS FATHER"? What is the reason? AND ANSWERS: As we explained, his mother is powerless TO INSTILL FEAR like his father. Therefore, THE VERSE leads with her fear first.

27. אִישׁ אִמּוֹ, אַקְדִּים אִמּוֹ לְאָבִיו בִּדְחִילוּ מ״ט. כְּמָה דְּאוּקְמוּהָ. אֲבָל אִימָּא דְּלֵית רְשׁוּ בִּידָהָא כָּל כַּךְ כְּאָבִיו אַקְדִּים דְּחִילוּ דִּילָהּ.

28. Rabbi Yitzchak said: It is written before, "You shall be holy" (Ibid. 2), MEANING that a man needs to sanctify together with his wife. Whose praise for the sanctity is considered paramount? We say it is the woman's, BECAUSE SHE IS NOT AS KNOWLEDGEABLE IN TORAH AND SANCTITY AS THE MAN. Hence, IT STARTS WITH MOTHER, SAYING, "You shall revere every man his mother, and his father."

28. ר׳ יִצְחָק אָמַר, מַה כְּתִיב לְעֵילָא, קְדוֹשִׁים תִּהְיוּ. אָתֵי ב״נ לְאִתְקַדְּשָׁא בְּאִתְּתֵיהּ כְּחַד. מִמַּאן הוּא שְׁבָחָא יַתִּיר בְּהַהִיא קְדוּשָׁה. הֲוֵי אִימָּא מִנּוּקְבָא. בְּגִין כַּךְ אִישׁ אִמּוֹ וְאָבִיו תִּירָאוּ.

29. Rabbi Yehuda said: "You shall revere every man his mother, and his father," PLACING THE MOTHER BEFORE THE FATHER; this is similar to THE VERSE, "in the day that Hashem Elohim made the earth and the heaven" (Beresheet 2:4). In another place, heaven precedes earth. The purpose is to show that both heaven and earth were created simultaneously. This is also the case here. He leads mother before father, and elsewhere he leads father before mother, to show that because both strove for him together, BOTH ARE EQUAL IN FEAR AND HONOR.

29. ר׳ יְהוּדָה אָמַר, אִישׁ אִמּוֹ וְאָבִיו תִּירָאוּ, כְּהַאי גַּוְונָא, בְּיוֹם עֲשׂוֹת יְיָ׳ אֱלֹהִים אֶרֶץ וְשָׁמָיִם. וּבַאֲתַר אָחֳרָא, אַקְדִּים שָׁמַיִם לָאָרֶץ. אֶלָּא לְאַחֲזָאָה דְּתַרְוַוּיְיהוּ כַּחֲדָא אִתְעֲבִידוּ. אוּף הָכָא אַקְדִּים אִימָּא לְאַבָּא, וּבַאֲתַר אָחֳרָא אַקְדִּים אַבָּא לְאִימָּא, לְאַחֲזָאָה דְּתַרְוַוּיְיהוּ כַּחֲדָא אִשְׁתְּדָלוּ בֵּיהּ.

30a. "And keep My Shabbatot" (Vayikra 19:3), INDICATES TWO SHABBATOT, THE DAY OF SHABBAT, DENOTING ZEIR ANPIN, AND SHABBAT EVE, DENOTING MALCHUT. BOTH are equal and their weight is the same. THEREFORE, THE VERSE WROTE THEM AS ONE, as is written: "You shall keep the Shabbat therefore; for it is holy to you" (Shemot 31:14); and, "Remember the Shabbat day, to keep it holy" (Shemot 20:8). ONE PLACE WRITES "KEEP" AND ONE PLACE "REMEMBER." Yet one verse deals with the father, DENOTING ZEIR ANPIN, INDICATED THROUGH "REMEMBERING." The other verse is from the mother, DENOTING MALCHUT, INDICATED by "KEEPING."

30(1). וְאֶת שַׁבְּתוֹתַי תִּשְׁמוֹרוּ, שְׁקִיל דָּא לְדָא, וְכֹלָּא כַּחֲדָא אִתְּקָלוּ בְּמַתְקְלָא חַד. דִּכְתִיב וּשְׁמַרְתֶּם אֶת הַשַּׁבָּת כִּי קֹדֶשׁ הִיא לָכֶם, וּכְתִיב זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ. אֶלָּא חַד לְאַבָּא, וְחַד לְאִימָּא.

30b. It is written here: "You shall revere, every man, his mother and his father, and keep My Shabbatot." It is written elsewhere: "You shall keep My Shabbatot, and revere My sanctuary" (Vayikra 26:2). What is meant by, "My sanctuary"? It is according to the literal meaning, THE TEMPLE. Another way TO EXPLAIN, "My sanctuary" is that it refers to those who sanctify themselves at that time. Similarly, "and begin at My sanctuary" (Yechezkel 9:6), WHICH HAS BEEN EXPLAINED. Do not read it "at My sanctuary," but rather, 'at My sanctified'. And just as there ITS EXPLANATION is 'My sanctified ones,' here also IN THE VERSE, "AND REVERE MY SANCTUARY," ITS MEANING IS 'My sanctified ones', MEANING THE PEOPLE WHO SANCTIFY THEMSELVES, who are the father and mother.

30(2). כְּתִיב הָכָא אִישׁ אִמּוֹ וְאָבִיו תִּירָאוּ וְאֶת שַׁבְּתוֹתַי תִּשְׁמוֹרוּ. וּכְתִיב הָתָם אֶת שַׁבְּתוֹתַי תִּשְׁמוֹרוּ וּמִקְדָּשִׁי תִּירָאוּ. מַהוּ מִקְדָּשִׁי. כְּמַשְׁמָעוֹ, תּוּ מִקְדָּשִׁי אִלֵּין אִינּוּן דִּמְקַדְּשֵׁי גַּרְמַיְיהוּ בְּהַהִיא שַׁעֲתָא. כְּגַוְונָא דָּא, וּמִמִּקְדָּשִׁי תָּחֵלוּ. אַל תִּקְרֵי מִמִּקְדָּשִׁי, אֶלָּא מִמְּקוּדָּשִׁי. מַה לְהַלָּן מִמְּקוּדָּשִׁי, אַף כָּאן מִמְּקוּדָּשִׁי, דְּאִינּוּן אַבָּא וְאִימָּא.

31. "You shall revere every man his mother, and his father." Rabbi Shimon said: It is written, "But you that did cleave to Hashem..." (Devarim 4:4). Fortunate are Yisrael that cling to the Holy One, blessed be He. Because they cling to Him, everything clings together, one with the other.

31. אִישׁ אִמּוֹ וְאָבִיו תִּירָאוּ. ר"ש אָמַר, כְּתִיב וְאַתֶּם הַדְּבֵקִים בַּיְיָ', וְגוֹ'. זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּמִתְדַּבְּקָן בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, וּבְגִין דְּאִינּוּן מִתְדַּבְּקָן בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, כֹּלָּא אִתְדְּבָקוּ כַּחֲדָא דָּא בְּדָא.

32. Come and behold: when man sanctifies himself below - such as the friends who sanctify themselves on Shabbat IN THEIR MATING, at the same time when there is supernal mating - grace and blessing are set. Then everything joins together, the soul of Shabbat and the body BORN AND prepared on Shabbat. Hence the verse, "You shall revere every man his mother, and his father." They are one pair in body at that moment that he has been sanctified, MEANING THEY HAVE BROUGHT ABOUT WITH THEIR PAIRING A HOLY BODY. "... and keep My Shabbatot..." refers to the supernal Shabbat, DENOTING ZEIR ANPIN, and the lower Shabbat, DENOTING MALCHUT, who prepare the soul for the body from that supernal pairing, as fROM THE MATING OF ZEIR ANPIN AND MALCHUT THE SOUL IS BORN. Therefore, "and keep My Shabbatot," POINTING TO two. It all cleaves together, the one with the other. Fortunate is the share of Yisrael.

32. ת"ח, בְּשַׁעֲתָא דִב"נ מְקַדֵּשׁ לְתַתָּא, כְּגוֹן חַבְרַיָּיא דִּמְקַדְּשֵׁי גַּרְמַיְיהוּ מִשַּׁבָּת לְשַׁבָּת, בְּשַׁעֲתָא דְּזִוּוּגָא עִלָּאָה אִשְׁתְּכַח, דְּהָא בְּהַהִיא שַׁעֲתָא רַעֲוָא אִשְׁתְּכַח, וּברְכָתָא אִזְדַּמְּנַת. כְּדֵין מִתְדַּבְּקָן כֻּלְּהוּ כְּחַד, נַפְשָׁא דְשַׁבָּת, וְגוּפָא דְאִזְדַּמַּן בְּשַׁבָּת. וְעַל דָּא כְּתִיב, אִישׁ אִמּוֹ וְאָבִיו תִּירָאוּ, דְּאִינּוּן זִוּוּגָא חַד בְּגוּפָא, בְּהַהִיא שַׁעֲתָא לְאִתְקַדְּשָׁא. וְאֶת שַׁבְּתוֹתַי תִּשְׁמוֹרוּ. דָּא שַׁבָּת עִלָּאָה וְשַׁבָּת תַּתָּאָה, דְּאִינּוּן מְזַמְּנֵי לְנַפְשָׁא בְּהַהוּא גּוּפָא, מֵהַהוּא זִוּוּגָא עִלָּאָה. וְעַל דָּא וְאֶת שַׁבְּתוֹתַי תִּשְׁמוֹרוּ, תְּרֵי וְכֹלָּא אִתְדְּבַק דָּא בְּדָא, זַכָּאָה חוּלָקֵיהוֹן דְּיִשְׂרָאֵל.

33. Another explanation: "and keep My Shabbatot." Is a warning to those who wait to mate from one Shabbat to another Shabbat. We established, as it is written, "to the eunuchs that keep My Shabbatot" (Yeshayah 56:4). Who are these "eunuchs"? These are the scholars that act like eunuchs all other days in order to toil in the Torah. They wait from Shabbat to Shabbat. This is the essence of the writing, "that keep My Shabbatot." The term, "KEEP," MEANS as it says, "but his father kept the matter in mind" (Beresheet 37:11), MEANING TO WAIT. For this reason, it is written, "and keep My Shabbatot." "You shall revere every man his mother, and his father" refers to THE FATHER AND MOTHER OF the body, "and keep My Shabbatot," refers to THE FATHER AND MOTHER OF the soul. THIS AMOUNTS TO TWO SHABBATOT, ZEIR ANPIN AND MALCHUT. It all comes together, one with the other. Fortunate is the lot of Yisrael. The number 32 is emphasized in this section, pertaining to the number of times that Elohim is written in the acts of Creation and the numerical value of Kavod (Honor) and the 32 paths of wisdom. Rabbi Shimon speaks to the Faithful Shepherd, Moses, and tells him to be strong because God will appoint him king on high and below. The sages of Mishnah have said that man's father and mother are Zeir Anpin and the Congregation of Yisrael, Malchut. The Torah is the honor of the father. It is for Yisrael to do the commandments of Aba and Ima, Chochmah and Binah, that are the positive precepts. We hear about the difference between those who hear the precepts direct from God and those who hear them from an intermediary and then obey. The former are children of God and the latter are servants of God.

33. ד"א וְאֶת שַׁבְּתוֹתַי תִּשְׁמוֹרוּ, לְאַזְהָרָה לְאִינּוּן דְּמְחַכָּן לְזִוּוּגַיְיהוּ מִשַּׁבָּת לְשַׁבָּת, וְהָא אוֹקִימְנָא, כְּמָה דִכְתִיב, לַסָּרִיסִים אֲשֶׁר יִשְׁמְרוּ אֶת שַׁבְּתוֹתַי. מַאן סָרִיסִים. אִלֵּין אִינּוּן חַבְרַיָּיא דִּמְסָרְסָן גַּרְמַיְיהוּ כָּל שְׁאָר יוֹמִין, בְּגִין לְמִלְעֵי בְּאוֹרַיְיתָא. וְאִינּוּן מְחַכָּאן מִשַּׁבָּת לְשַׁבָּת. הה"ד אֲשֶׁר יִשְׁמְרוּ אֶת שַׁבְּתוֹתַי, כד"א וְאָבִיו שָׁמַר אֶת הַדָּבָר. ובג"כ אֶת שַׁבְּתוֹתַי תִּשְׁמוֹרוּ. אִישׁ אִמּוֹ וְאָבִיו תִּירָאוּ, דָּא גּוּפָא. וְאֶת שַׁבְּתוֹתַי תִּשְׁמוֹרוּ, דָּא נַפְשָׁא. וְכֹלָּא אִתְדְּבַק דָּא בְּדָא. זַכָּאָה חוּלָקֵיהוֹן דְּיִשְׂרָאֵל.

Ra'aya Meheimna (the Faithful Shepherd)

34. "You shall revere every man his mother, and his father, and keep My Shabbatot." These precepts are equal to each other, since respect for parents is equivalent to the honor for Shabbat. With regard to his father, it first talks of honor, as the verse said, "if then I am the father, where is My honor (Heb. kevodi)? And if I am a master, where is My fear?" (Malachi 1:6) The word Kevodi numerically equals 42 and consists of the ten sayings and 32 times Elohim WRITTEN in the acts of Creation.

רעיא מהימנא

34. אִישׁ אִמּוֹ וְאָבִיו תִּירָאוּ וְאֶת שַׁבְּתוֹתַי תִּשְׁמוֹרוּ. פִּקּוּדָא דָּא, שְׁקִיל דָּא לְדָא. שְׁקִיל יְקָרָא דְּאָב וְאֵם, לִיקָרָא דְשַׁבָּת. לְאַבָּא אַקְדִּים כָּבוֹד, וְהַאי אִיהוּ דְּאָמַר קָרָא, וְאִם אָב אָנִי אַיֵּה כְבוֹדִי וְאִם אֲדוֹנִים אָנִי אַיֵּה מוֹרָאִי. כְּבוֹדִי סָלִיק בְּחוּשְׁבָּן עֲשַׂר אֲמִירָן, וּל"ב אֱלֹהִים דְּעוֹבָדָא דִבְרֵאשִׁית.

35. In every place, "The wise shall inherit honor" (Mishlei 3:35). The sages explained that this "honor" refers to nothing but the Torah, DENOTING ZEIR ANPIN CALLED TORAH, as the 32 expressions of Elohim in the Torah are His honor. THE WORD KAVOD (LIT. 'HONOR' OR 'GLORY') NUMERICALLY EQUALS 32, THE SECRET OF WISDOM, AS EARLIER MENTIONED. These wise men of the Torah, who are the wise in Chochmah, inherit this honor, THE MOCHIN OF 32 ELOHIM. This is not so for the fools about whom it is written, "but fools shall get shame" (Ibid.). How do we know that someone ignorant in Torah is called a 'fool'? As it is written, "nor does a fool understand this" (Tehilim 92:7). The word, "this," refers to Torah, as it is written: "And this is the Torah which Moses set" (Devarim 4:44).

35. וּבְכָל אֲתַר כָּבוֹד חֲכָמִים יִנְחָלוּ, וְאוּקְמוּהָ רַבָּנָן, אֵין כָּבוֹד אֶלָּא תּוֹרָה. בְּגִין דְּאִינּוּן לֵ״ב אֱלֹהִים דְּתוֹרָה, יִקְרָא דִּילֵיהּ. וְאִלֵּין אִינּוּן חֲכָמִים דְּאוֹרַיְיתָא, חֲכָמִים בְּחָכְמָה, יָרְתִין הַאי כָּבוֹד וְלָא טִפְּשֵׁי, דְּעַלַיְיהוּ אִתְּמַר, וּכְסִילִים מֵרִים קָלוֹן. וּמְנָלָן דְּמַאן דְּלָא יָדַע בְּאוֹרַיְיתָא אִקְרֵי כְּסִיל, דִּכְתִיב וּכְסִיל לֹא יָבִין אֶת זֹאת. וְאֵין זֹאת, אֶלָּא תּוֹרָה, דִּכְתִיב וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה.

36. THE HOLY LUMINARY, RABBI SHIMON, SAID TO THE FAITHFUL SHEPHERD: Faithful Shepherd, because you are weak, I have begun this portion with these commandments, in order to be somewhat of a support to you. Be strong as the encampments of the Yeshivot come to you with the following commandment, the precept of instituting a king upon you on high. The Holy One, blessed be He, will appoint you king on high and below in His form, since upon the sages in the Yeshivah rests the supernal Shechinah, BINAH, and also the lower, MALCHUT, THE TWO HEI'S IN THE NAME YUD HEI VAV HEI. And the Holy One, blessed be He, WHO IS THE VAV, is the King in the center OF THE TWO HEI'S, held with the most high and that below, WITH BINAH AND MALCHUT. So you will be in His form, His son. Rise with the glory of the King.

36. רַעְיָא מְהֵימְנָא. בְּגִין דַּחֲלִישְׁתָּא, פָּתַחְנָא לְפַרְשְׁתָּא בְּאִלֵּין פִּקּוּדִין, לְמֶהֱוֵי מְעַט עֶזֶר לָךְ. אִתְתַּקַּף בָּךְ, דְּהָא מַשְׁרְיָין דְּמִתִּיבְתָּאן אָתָאן לְגַבָּךְ, בְּפִקּוּדָא בָּתַר דָּא, דְּאִיהוּ פִּקּוּדָא לְהַעֲמִיד עָלֶיךָ מֶלֶךְ לְעֵילָא. וְקוּדְשָׁא בְּרִיךְ הוּא יוֹקִים לָךְ מֶלֶךְ בְּעִלָּאִין וְתַתָּאִין בְּדִיוּקְנֵיהּ. בְּגִין דְּרַבָּנָן דְּמִתִּיבְתָּא, עָלַיְיהוּ שְׁכִינְתָּא עִלָּאָה וְתַתָּאָה. וְקוּדְשָׁא בְּרִיךְ הוּא מֶלֶךְ בְּאֶמְצָעִיתָא, אֶחִיד בְּעִלָּאִין וְתַתָּאִין הָכִי אַנְתְּ תְּהֵא בְּדִיוּקְנֵיהּ, בְּרָא דִּילֵיהּ, קוּם בִּיקָרָא דְּמַלְכָּא.

37. The Faithful Shepherd rose, raised his hands upwards, TO KETER, and said: 'May it be Your will, the cause of all causes, who rises from cause to cause, so there is no cause ABOVE YOU. You are above any cause. MAY IT BE YOUR WILL to give me strength to do Your will within your levels,' being Aba and Ima, MEANING CHOCHMAH AND BINAH. 'And I am their son,' SINCE THE FAITHFUL SHEPHERD IS MOSES, REFERRING TO DA'AT, BEING THE OFFSPRING OF CHOCHMAH AND BINAH. With your unity, the two are one. You have equated the fear of Aba and Ima to the fear of You, in as much as You are in the middle, AS CHOCHMAH AND BINAH ARE RIGHT AND LEFT WITH KETER ABOVE THEM IN THE MIDDLE. They are one, not two, without any sharing. Even though they, ABA AND IMA, are one through your partnership, you are one without any other participant. For this it is written about you, "and there is no Elohim with Me" (Devarim 32:39).

37. קָם רַעְיָא מְהֵימְנָא, וְסָלִיק יְדוֹי לְעֵילָא, וְאָמַר, יְהֵא רַעֲוָא דִּילָךְ עִלַּת הָעִלּוֹת, דְּאַנְתְּ מִתְעַלֶּה מֵעִלּוֹי לְעִלּוֹי, עַד דְּלֵית עִלּוֹי. אֶלָּא דְּאַנְתְּ לְעֵילָא מִכָּל עִלּוֹי. למיהב לִי חֵילָא, לְמֶעְבַּד רְעוּתָךְ בְּדַרְגִּין דִּילָךְ, דְּאִינּוּן אַבָּא וְאִימָּא, וַאֲנָא בְּרָא דִּלְהוֹן. וּבְיִחוּדָךְ תַּרְוַוּיְיהוּ אֶחָד. וְאַנְתְּ שַׁקְלַת דְּחִילוּ דְּאַבָּא וְאִימָּא, לְדְחִילוּ דִּילָךְ, בָּתַר דְּאַנְתְּ בְּאֶמְצָעִיתָא חַד, וְלָא תְרֵין, בְּלָא שׁוּתָּפוּ, אע״ג דְּאִינּוּן חַד בְּשׁוּתָּפוּ דִּילָךְ, אֲבָל אַנְתְּ חַד בְּלָא שׁוּתָּפוּ דְּתִנְיָינָא. וּבְגִין דָּא אִתְּמַר בָּךְ, וְאֵין אֱלֹהִים עִמָּדִי.

38. Give me strength to stir myself first to honor You, and then afterwards in honor of my father and mother in Heaven, AS THEY ARE ZEIR ANPIN AND MALCHUT, regarding whom the verse has been explained, "He who robs his father or his mother, and says, 'It is no transgression;' he is a companion of a destroyer" (Mishlei 28:24). The sages of the Mishnah have established that his father is none other than the Holy One, blessed be He, ZEIR ANPIN, and his mother is none other than the Congregation of Yisrael, BEING MALCHUT. Your honor refers to Aba, NAMELY, CHOCHMAH, included in his ten Sfirot from below upward, AS CHOCHMAH DOES NOT GLOW FROM BELOW UPWARD. And both of them, CHOCHMAH AND BINAH, are the throne and bench beneath you for your glory.

38. הַב לִי חֵילָא, לְאִתְעָרָא בִּיקָרָךְ בְּקַדְמֵיתָא. וּלְבָתַר בִּיקָרָא דְּאָבִי וְאִמִּי דְּבִשְׁמַיָּא, דְּאוּקְמוּהָ עָלַיְיהוּ, גּוֹזֵל אָבִיו וְאִמּוֹ וְאוֹמֵר אֵין פֶּשַׁע חָבֵר הוּא לְאִישׁ מַשְׁחִית. וְאוּקְמוּהָ מָארֵי מַתְנִיתִין, אֵין אָבִיו, אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא. וְאֵין אִמּוֹ, אֶלָּא כ״י. וּיקָרָא דִּילָךְ אַבָּא חָכְמָה, דְּכָלִיל עֲשַׂר סְפִירוֹת מִתַּתָּא דִּילֵיהּ לְעֵילָא, וְתַרְוַוּיְיהוּ אִינּוּן כּוּרְסְיָא סַפְסָל תְּחוֹתָךְ לִיקָרָךְ.

39. So they set and proclaimed that the junior respect the senior above him. Aba, being Chochmah, since there is only one father for us all, may serve under You and You shall be a supernal crown over his head. There is no crown above You, nor any other deity. Ima, NAMELY BINAH, NEEDS to serve Aba, as she is beneath him, and is his throne beneath him.

39. וְהָכִי תַּקִּינוּ, לְמֶהֱוֵי קָטָן מְכַבֵּד לַגָּדוֹל דִּלְעֵילָא מִנֵּיהּ. אַבָּא, אִיהוּ חָכְמָה, הֲלָא אָב אֶחָד לְכֻלָּנוּ, לְמֶהֱוֵי מְשַׁמֵּשׁ תְּחוֹתָךְ, וְאַנְתְּ כֶּתֶר עֶלְיוֹן עַל רֵישֵׁיהּ. וְלֵית כֶּתֶר עֲלָךְ, וְלֵית אֱלָהָא אָחֳרָא. וְאִימָא, לְשַׁמְּשָׁא לְאַבָּא. דְּאִיהוּ תְּחוֹתֵיהּ לְמֶהֱוֵי כֻּרְסֵא תְּחוֹתֵיהּ.

40. "And...said..." (Beresheet 1). ABA appears in every saying, as many as 32 TIMES ELOHIM, WHERE IT SAID, "and it was so." And she, IMA, carried out what He said at once. Because she did His commandments without any delay in the 32 paths OF CHOCHMAH, ILLUMINATING THE 32 ELOHIM IN BINAH, with them were created everything in the acts of Creation. She is called 'glory', AS THE WORD NUMERICALLY EQUALS 32, AS IT IS WRITTEN: "and in His temple everyone speaks of His glory" (Tehilim 29:9). ALSO, "Blessed be the glory of Hashem from His place" (Yechezkel 3:12); also, 'Where is the place of His Glory to adorn Him'. ALL THESE REFER TO BINAH, CALLED 'GLORY'.

40. וַיֹּאמֶר אִיהוּ, בְּכָל מַאֲמָר, עַד תְּלָתִין וּתְרֵין, יְהִי כֵּן, וַיְהִי כֵּן. וְאִיהִי, עֲבִידַת מַאֲמָרֵיהּ מִיַּד. וּבְגִין דְּעֲבִידַת מַאֲמָרֵיהּ וְצִוּוּיֵהּ בְּלָא עִכּוּבָא כְּלַל, בל״ב שְׁבִילִין דִּבְחוֹן אִתְבְּרֵי כָּל עוֹבָדָא דִּבְרֵאשִׁית, אִתְקְרִיאַת כָּבוֹד, וּבְהֵיכָלוֹ כֻּלּוֹ אוֹמֵר כָּבוֹד. בָּרוּךְ כְּבוֹד יְיָ׳ מִמְּקוֹמוֹ. אַיֵּה מְקוֹם כְּבוֹדוֹ לְהַעֲרִיצוֹ.

41. The Aramaic translation of the honor of his father is 'yakra'. "The Torah of Hashem is perfect" (Tehilim 19:8), about which is written: "She is more precious (Heb. yekarah) than rubies" (Mishlei 3:15). Hence, THE TORAH, BEING THE SECRET OF ZEIR ANPIN, CALLED 'PRECIOUS', IS THE HONOR OF THE FATHER. Yisrael, called 'children', ARE comprised of son and daughter from the aspect of Tiferet and Malchut. It is for these, son and daughter, the precious ones of the father and mother, BEING CHOCHMAH AND BINAH, to do the command OF ABA, and the commandments OF ABA AND IMA are the positive precepts. The sages of the Mishnah have established the concept of being commanded and keeping it. Hence, "will we do and obey" (Shemot 24:7), since that is the honor of Aba and Ima. They command the son to do, and he does at once without any delay.

41. וְתַרְגּוּם כְּבוֹד אָבִיו, יִקָּרָא דַּאֲבוּהִי. וְדָא תּוֹרַת יְיָ׳ תְּמִימָה, עָלָהּ אִתְּמַר יִקָּרָה הִיא מִפְּנִינִים. וְיִשְׂרָאֵל דְּאִתְקְרִיאוּ בָּנִים, בְּכְלַל בֵּן וּבַת, מִסִּטְרָא דִּתְפְאֶרֶת וּמַלְכוּת. דְּאִינּוּן בֵּן וּבַת, יִקָּרָא דְּאָבִיו וְאִמּוֹ, לְמֶעְבַּד צִוּוּיֵהּ, וְצִוּוּי דִּילֵיהּ, אִינּוּן פִּקּוּדִין דַּעֲשֵׂה. וְהָא אוּקְמוּהָ מָארֵי מַתְנִיתִין, יֵשׁ מִצְוָה וְעוֹשֶׂה. ובג״כ אִיהוּ נַעֲשֶׂה וְנִשְׁמָע. וְהַאי אִיהוּ כָּבוֹד דְּאַבָּא וְאִימָא, דִּיצַוֶּה לִבְרֵיהּ דִּיֶעְבַּד הָכִי וְאִיהוּ עָבֵיד מִיַּד, בְּלָא עִכּוּבָא כְּלַל.

42. O Supernal cause OF ALL CAUSES, KETER, I wish to strive for your honor, to establish the attributes of Aba and Ima, BEING CHOCHMAH AND BINAH, for your honor's sake. Help me to arrange everything properly. You will arrange for me and for all masters of the Yeshivot above and below. And the camps on high and the low angels will be arranged and ready for your honor, KETER, and for the honor of Aba and Ima, CHOCHMAH AND BINAH, to serve as a stool under His feet, to do the bidding OF ABA AND IMA in all His precepts, and to fear Him in all the negative precepts.

42. וְעִלַּת עַל כֹּלָּא, אֲנָא בָּעֵי לְאִשְׁתַּדְּלָא בִּיקָרָךְ, לְתַקָּן מִדּוֹת דְּאַבָּא וְאִימָא, לִיקָרָךְ. תְּהֵא בְּעֶזְרִי לְסַדְּרָא כֹּלָּא כַּדְקָא יְאוֹת. וְאַנְתְּ תְּסַדֵּר לִי, וּלְכָל מָארֵי מְתִיבְתָּאן עִילָּא וְתַתָּא, וּמַשְׁרְיָין דְּמַלְאָכִין עִלָּאִין וְתַתָּאִין, לְמֶהֱוֵי מְתַקְּנִין וּמְסַדְּרִין לִיקָרָא דִּילָךְ, וְלִיקָרָא דְּאַבָּא וְאִימָא, לְמֶהֱוֵי סַפְסָל תְּחוֹת רַגְלוֹי. וּלְמֶעְבַּד צִוּוּיֵהּ בְּכָל פִּקּוּדִין דִּילֵיהּ. וּלְמִדְחַל מִנֵּיהּ בְּכָל פִּקּוּדִין דְּלָא תַעֲשֶׂה.

43. This is the meaning of, "You shall revere every man his mother, and his father," adjacent to, "and keep My Shabbatot," and in another verse, "and keep My commandments" (Vayikra 26:3). From the standpoint of the positive precepts such as honor, the father precedes mother. That is Yud-Hei, INDICATING ABA FIRST, AS POSITIVE PRECEPTS ARE FROM ABA'S ASPECT. Now from the side of the negative precepts, REPRESENTING FEAR, mother precedes father. This points to Hei-Yud, WHERE IMA, HEI, PRECEDES ABA, WHO IS YUD. This is the essence of, "It is the glory of Elohim to conceal a thing" (Mishlei 25:2). For those who do not strive for this honor, NAMELY, THE PRECEPTS, this thing is to be concealed from them.

43. וְהַאי אִיהוּ אִישׁ אִמּוֹ וְאָבִיו תִּירָאוּ, וְסָמִיךְ לֵיהּ וְאֶת שַׁבְּתוֹתַי תִּשְׁמוֹרוּ. וּבְקָרָא אַחֲרִינָא וְאֶת מִצְוֹתַי תַּעֲשׂוּ. מִסִּטְרָא דְּפִקּוּדִין דַּעֲשֵׂה דְּאִינּוּן כָּבוֹד, אַקְדִּים אַבָּא לְאִימָא, וְדָא י״ה. מִסִּטְרָא דְּלָא תַעֲשֶׂה, אַקְדִּים אִימָא לְאַבָּא, וְדָא ה״י. וְהַיְינוּ כְּבוֹד אֱלֹהִים הַסְתֵּר דָּבָר. לְאִלֵּין דְּלָא מִשְׁתַּדְּלֵי בְּהַאי כָּבוֹד, הַסְתֵּר דָּבָר מִנַּיְיהוּ.

44. About them is said: "but fools shall get shame" (Mishlei 3:35). This refers to the unlearned, for they do not work for the glory of Torah. How can they say, 'Our Father, who is in heaven, hear our voice, have pity and compassion upon us, and accept our prayer.' THE HOLY ONE, BLESSED BE HE, replies to them: "if then I am the father, where is My honor?" (Malachi 1:6) THE MEANING IS, 'where are your efforts on behalf of Torah and observance of My precepts?' For if someone does not know the precepts of his Master, how can he worship Him?

44. וְעַלַיְיהוּ אִתְּמַר, וּכְסִילִים מֵרִים קָלוֹן. אִלֵּין אִינּוּן עַמֵּי הָאָרֶץ, בְּתַר דְּלָא מִשְׁתַּדְּלִין בְּהַאי כָּבוֹד דְּאוֹרַיְיתָא, וְאֵיךְ אָמְרִין אָבִינוּ שֶׁבַּשָּׁמַיִם שְׁמַע קוֹלֵנוּ חוּס וְרַחֵם עָלֵינוּ וְקַבֵּל תְּפִלָּתֵנוּ. הָא אִיהוּ לֵימָא לוֹן, וְאִם אָב אָנִי אַיֵּה כְבוֹדִי, אַיֵּה אִשְׁתַּדְּלוּתָא דִּלְכוֹן בְּאוֹרַיְיתָא, וּבְפִקּוּדִין דִּילִי, לְמֶעְבַּד צִוּוּיַי, דְּמַאן דְּלָא יָדַע בְּצִוּוּיָיה דְּמָארֵיהּ, אֵיךְ יַעְבִּיד לֵיהּ.

45. The exception is one who hears from the scholars and performs, EVEN THOUGH HE DOES NOT UNDERSTAND ON HIS OWN. This is like the verse, "will we do and obey," MEANING HE LISTENS TO THE SCHOLARS AND PERFORMS. Nonetheless, there is a difference for the person that does not receive it from his Master, but only from His messenger. What is the difference between one and the other? It is written that Moses received the Torah from Sinai, and later passed it to Joshua. 'I, THE FAITHFUL SHEPHERD, received and transmitted to them all.' So for he who receives from someone else, IT IS SIMILAR to when the moon and stars receive their light from the sun, and with this reception they are fulfilled. In the case of one who receives, it is possible that this bounty may depart from him, as we see regarding the sun and moon that their light departs at night, since the sun illuminates only by day, and the moon only at night.

45. בַּר מִמַּאן דְּשָׁמַע מֵחַכָּמִים וְעָבֵד, וְהַאי אִיהוּ דְּקַבִּיל נַעֲשֶׂה וְנִשְׁמָע. ועכ"ד, מַאן דְּלָא קַבִּיל מִמָּארֵיהּ, אֶלָּא מִשְׁלוּחֵיהּ, אִיכָּא אַפְרְשׁוּתָא. וּמַאי אַפְרְשׁוּתָא אִית בֵּין דָּא לְדָא. דְּהָא כְּתִיב, מֹשֶׁה קִבֵּל תּוֹרָה מִסִּינַי, וּלְבָתַר וּמְסָרָהּ לִיהוֹשֻׁעַ. אֲנָא קַבִּילְנָא, וּלְבָתַר מוֹסַרְנָא לְכֻלְּהוּ. וְהָכִי מַאן דְּמְקַבֵּל מֵאָחֳרָא, כְּקַבָּלַת סִיהֲרָא וְכֹכָבַיָּיא מִשֶּׁמֶשׁ, וּבְהַאי קִבּוּל אִתְמְלֵי. וּמַאן דְּמְקַבֵּל יָכִיל לְאִסְתַּלְּקָא מִנֵּיהּ נְבִיעוּ, כְּמָה דַּחֲזִינָא בְּשֶׁמֶשׁ וְסִיהֲרָא, דְּאִסְתַּלְּקַת נַהוֹרָא דִּלְהוֹן, בְּלֵילְיָא, דְּלָא נָהִיר שֶׁמֶשׁ, אֶלָּא בִּימָמָא. וְסִיהֲרָא בְּלֵילְיָא.

46. You may say that the light of the moon is from the sun; even though ITS LIGHT is gathered, it glows by the moon and stars. HENCE, THE SUN SHINES ALSO AT NIGHT. AND ANSWERS: From another standpoint, we see at an eclipse of the moon and sun that their light has departed and they remain like a body without soul. This is due to the fact that there is a master over them that darkens their light. The essence of the light however, is that place from where it flows, which light never stops. There is no other deity above it that will cut off its light.

46. וְאִי תֵּימָא דְּהַהוּא נַהוֹרָא דְּסִיהֲרָא מִשֶּׁמֶשׁ אִיהוּ, דאע"ג דְּאִתְכְּנִיש, נָהִיר בְּסִיהֲרָא וְכֹכָבַיָּא, הָא חֲזִינָן מִסִּטְרָא אָחֳרָא בְּלָקוּתָא דְּסִיהֲרָא וְשֶׁמֶשׁ דְּאִסְתְּלַק נַהוֹרַיְיהוּ, וְאִשְׁתְּאָרוּ כְּגוּפָא בְּלָא נִשְׁמְתָא, דְּאִית אָדוֹן עֲלֵיהֶם מַחְשִׁיךְ מְאוֹרֵיהֶם. אֲבָל עִקָּרָא דְּנַהוֹרָא, הַהוּא אֲתַר דְּנָבִיעַ דְּלֵית פְּסָק לְנַהוֹרָא דִּילֵיהּ, וְלָא אִית עָלֵיהּ אֱלָהָא אָחֳרָא לְמִפְסַק מִנֵּיהּ נַהוֹרֵיהּ.

47. O cause of causes, in as much as you are there, IN TORAH, there is no interruption to the flow of the light of Torah. May it please your never to move away from my father and mother, NAMELY TORAH AND PRECEPTS, ZEIR ANPIN AND MALCHUT, and also not from His children, NAMELY, YISRAEL. And so for he who strains himself for the sake of the Torah, which is precious, THE TORAH will be lasting within him and will not ever be cut off from him. This is not true for he who does not busy himself with it. Even though he observes the precepts of the sages, MEANING THAT HE OBEYS THE SCHOLARS AND OBSERVES AS WE MENTIONED, he serves them. He is then a servant not a son. But if he is a trustful SERVANT, his Master causes him to be in control of all that is His.

47. וְעִלַּת הָעִלּוֹת, בְּתַר דְּאַנְתְּ תַּמָּן, לֵית פְּסָק לְנַבִּיעוּ דְּנַהוֹרָא דְּאוֹרַיְיתָא. יְהֵא רַעֲוָא דִּילָךְ דְּלָא תָּזוּז מֵאַבָּא וְאִימָּא דִּילִי, וְלָא מִבְּנוֹי. וְהָכִי מַאן דְּאָמִית גַּרְמֵיהּ עַל אוֹרַיְיתָא, דְּהִיא יְקָרָה, אִתְקַיְּימַת בֵּיהּ, וְלָא מַפְסֶקֶת מִנֵּיהּ. מַה דְּלָאו הָכִי, מַאן דְּלָא יִשְׁתַּדֵּל בָּהּ, אֶלָּא אע"ג דְּעָבֵד צִוּוּי חֲכָמִים, אִיהוּ שַׁמָּשׁ דִּלְהוֹן, עֶבֶד וְלָא בֵּן, אֲבָל אִי אִיהוּ מְהֵימְנָא, מָארֵיהּ אַשְׁלִיט לֵיהּ בְּכָל דִּילֵיהּ.

48. אֲבָל מַאן דְּלָא אִשְׁתְּדַל בְּאוֹרַיְיתָא, וְלָא מְשַׁמֵּשׁ חֲכָמִים, לְמִשְׁמַע מִנַּיְיהוּ פִּקּוּדִין, לְקַיֵּים נַעֲשֶׂה וְנִשְׁמָע. אֶלָּא דְּסָרַח וְעָבַר עַל לֹא תַּעֲשֶׂה, אִיהוּ שָׁקִיל לְאוּמִין דְּעָלְמָא עע״ז, בְּנוֹי דְּסָמְאֵ״ל וְנָחָשׁ, דְּאִתְּמַר בְּהוּ, וּכְסִילִים מֵרִים קָלוֹן, דְּלָא בָּעוּ לְקַבְּלָא אוֹרַיְיתָא, דְּכָל דְּלֵית בֵּיהּ תּוֹרָה, לֵית בֵּיהּ כָּבוֹד, דְּאִתְּמַר בָּהֶם כָּבוֹד חֲכָמִים יִנְחָלוּ.

48. But one who does not toil in Torah does not serve the sages as to obey them regarding precepts, to fulfill, "will we do and obey." He sins and transgresses the negative precepts. He is considered AND IS LIKENED TO the idolatrous nations of the world, the children of Samael and the serpent, of whom it says, "but fools shall get shame" (Mishlei 3:35) as they refused to receive the Torah. He who does not possess Torah lacks any honor, as it says about them, "the wise shall inherit honor" (Ibid.).

6. A firstborn son

Rabbi Shimon says that the brothers of a firstborn son are obligated to honor him because he is the eldest. He talks about being the child of God in the level of all three worlds - Briyah, Yetzirah and Asiyah.

55. פְּתַח ר״ש וְאָמַר, עִם כָּל דָּא, בְּרָא בּוּכְרָא חַיָּיבִין כָּל אַחוּי בִּיקָרֵיהּ, דְּהָא כְּתִיב כַּבֵּד אֶת אָבִיךָ, וְאוּקְמוּהָ רַבָּנָן, אֶת לְרַבּוֹת אָחִיךָ הַגָּדוֹל. וַאֲפִילּוּ מִכָּל סִטְרָא אִיהוּ מִפְרָשׁ עֲלָךְ בְּאוֹרַיְיתָא, בְּשַׁגַּ״ם זֶה הֶבֶל. וְלָא הֲוָה לְאָדָם קַדְמָאָה בְּרָא קַדְמָאָה מִנֵּיהּ, וְאוּקְמוּהָ רַבָּנָן, בְּשַׁגַּם, זֶה מֹשֶׁה. דִּבְרָא דְּמַלְכָּא בְּכָל אֲתַר, אַנְתְּ בּוּכְרָא מִסִּטְרָא דְּאִילָנָא דְּחַיֵּי דְּטוֹב וָרָע, אַנְתְּ הוּא טוֹב. הה״ד וַיַּרְא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב, וַתֵּרֶא אוֹתוֹ כִּי טוֹב הוּא.

55. Rabbi Shimon commenced, saying: Despite all this, being the firstborn son, ALLUDING TO THE FAITHFUL SHEPHERD, all his brothers are obligated to honor him, as it is written: "Honor your father" (Shemot 20:12). And the sages have established that the particle "Et (lit. 'the')" includes your older brother, WHOM YOU NEED TO HONOR. In every aspect it is explained in the Torah regarding you; "for that (Heb. beshagam)" (Beresheet 6:3), namely Abel, INDICATES THAT MOSES WAS THE SOUL OF ABEL. Adam had no son before him, AS CAIN IS FROM THE ASPECT OF THE SERPENT, AND ABEL FROM THE ASPECT OF ADAM. The sages established that "beshagam" is Moses, SINCE BESHAGAM HAS THE SAME NUMERICAL VALUE AS MOSES, the son to the King in every respect. You are the firstborn from the aspect of the Tree of Life of Good and Evil. You are good, as the verses state: "And Elohim saw the light, that it was good" (Beresheet 1:4); "and when she saw that he was a goodly child" (Shemot 2:2). THIS MEANS THE ANGEL METATRON IS CALLED THE 'TREE OF LIFE OF GOOD AND EVIL', AND MOSES IS THE GOOD ASPECT THEREOF.

56. וּמִתַּמָּן קָרָא יָתָךְ קוּדְשָׁא בְּרִיךְ הוּא עֶבֶד נֶאֱמָן. לְבָתַר סְלִיקַת לְמֶהֱוֵי מַלְכָּא, הה״ד וַיְהִי בִּישֻׁרוּן מֶלֶךְ. לְבָתַר בֶּן בַּיִת לְעֵילָא. מֶלֶךְ מִסִּטְרָא דְּמַלְכוּת דְּבְרִיאָה. בֶּן בַּיִת, מִסִּטְרָא דְּבִינָה דְּבְרִיאָה. כְּעַן אַנְתְּ מֶלֶךְ, מִסִּטְרָא דְּאִילָנָא דְּמַלְכוּת דַּאֲצִילוּת. בֶּן בַּיִת, מִסִּטְרָא דְּבֶ״ן יְ״הֹ, תִּפְאֶרֶת דַּאֲצִילוּת, זַכָּאָה חוּלָקֶךָ. וּמַאן גָּרִים לָךְ דָּא, בְּגִין דְּאִשְׁתְּדָלוּתָךְ בַּתּוֹרָה וּבְמִצְוָה, לְיַחֲדָא קוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ, לְאַעֲלָא מַלְכָּא עַל אַתְרֵיהּ, וְעַל מַשְׁרְיָיתֵיהּ לְעֵילָא, וְעַל יִשְׂרָאֵל לְתַתָּא.

56. And from there, the Holy One, blessed be He, called you 'faithful servant', SINCE SERVANT COMES FROM THE ASPECT OF METATRON. Later you were promoted to be king, as the verse states: "And he was a king in Yeshurun" (Devarim 33:5). Then you were a member of the most high household. YOU WERE a king from the aspect of Malchut of Briyah; a member of the household from the aspect of Binah of Briyah. Now you are a king from the aspect of the Tree of Malchut of Atzilut, a member of the household from the aspect of Yud-Hei, Tiferet of Atzilut. Fortunate is your lot. What brought this about for you? Your studious involvement in Torah and the precept to unify the Holy One, blessed be He, and His Shechinah, to bring the King to His post over His hosts on high and on Yisrael below.

57. וּבְגִין כַּךְ יָרְתִין כֻּלְּהוּ נִשְׁמָתִין דַּאֲצִילוּת מִנֵּיהּ, וְאִתְקְרִיאוּ בְּנִין דִּילֵיהּ, מִשֵּׁם יְדוֹ״ד דַּאֲצִילוּת, דְּלֵית תַּמָּן פְּרוּד וְקִצּוּץ. דִּבְקַדְמֵיתָא אִתְּמַר בְּהוּ בְּנִין לְקוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ, מִצַּד יְהוֹ״ה דִּבְרִיאָה, דְּאִתְּמַר בֵּיהּ בְּרָאתִיו יְצַרְתִּיו אַף עֲשִׂיתִיו, וּכְעַן בָּנִים לַיְדוֹ״ד דַּאֲצִילוּת.

57. Because of this, they all inherit from Him souls of Atzilut, and are thus called 'His children', of the Name Yud Hei Vav Hei of Atzilut where there exists no division or mutilation. At first, it is mentioned about them that they are children of the Holy One, blessed be He, and His Shechinah, from the aspect of Yud Hei Vav Hei of the world of Briyah, as it is written concerning him, "EVERY ONE THAT IS CALLED BY MY NAME: for I have created him FOR MY GLORY, I have formed him; yea, I have made him" (Yeshayah 43:7), MEANING THAT HE CREATED HIM FROM THE ASPECT OF YUD HEI VAV HEI OF BRIYAH, FORMED HIM FROM YETZIRAH, AND ALSO MADE HIM FROM THE ASPECT OF ASIYAH. NOW THEY HAVE BECOME children of Yud Hei Vav Hei of Atzilut.

7. "Then you may appoint a king over you"
Rabbi Shimon continues speaking to Moses, the Faithful Shepherd, talking about Moses' elevation in the levels of kingship. He says that Moses will be leader of Yisrael and bind them all into one knot with God so that they may all bless and sanctify Him.

58. With you was the precept that was given to Yisrael to appoint a king over them fulfilled, as the verse says, "then you may appoint a king over you" (Devarim 17:15). First, it was fulfilled in relation to you, "And he was a king in Yeshurun" (Devarim 33:5), AS HE WAS THE FIRST KING OF YISRAEL. Everyone followed you, like limbs acting all with the strength of the movement of the soul that spreads into each limb. It is due to a supernal crown that you will be adorned with, in which is the cause of all causes. It is Keter over all, hidden and concealed in its innermost being. From it, it spreads to all the Sfirot and organizes them so that CHESED should be prominent, JUDGMENT should be small, and MERCY intermediate. He guides them according to His will, shines within them, binds them, and unifies them.

58. וּבָךְ אִתְקַיָּים פִּקּוּדָא, דְּאִיהִי מִצְוָה עַל יִשְׂרָאֵל, לְהַעֲמִיד עֲלֵיהֶם מֶלֶךְ. הה״ד, שׂוֹם תָּשִׂים עָלֶיךָ מֶלֶךְ. וְאִתְקַיָּים בָּךְ וַיְהִי בִישֻׁרוּן מֶלֶךְ, כַּד בְּקַדְמֵיתָא. וְכֻלְּהוּ מִתְנַהֲגִין אֲבַתְרָךְ, כְּאֵבְרִין דְּמִתְנַהֲגִין כֻּלְּהוּ בְּתִנּוּעָה דְּנִשְׁמְתָא, דְּאִתְפַּשְׁטָא עַל כָּל אֵבֶר. בְּגִין דְּכֶתֶר עֶלְיוֹן אַנְתְּ תְּהֵא מְעוּטָר בֵּיהּ, דְּבֵיהּ עִלַּת הָעִלּוֹת אִיהוּ כֶּתֶר עַל כֹּלָּא, טָמִיר וְגָנִיז מִלְּגָיוֹ מִנֵּיהּ. וּמִנֵּיהּ אִתְפְּשָׁט עַל כָּל סְפִירָן, וּמְסַדֵּר לוֹן לְמֶהֱוֵי דָּא רַב, וְדָא זְעֵיר, וְדָא בֵּינוֹנִי, וְאַנְהִיג לוֹן לִרְעוּתֵיהּ, וְנָהִיר בְּהוּ, וּמְקַשֵּׁר לוֹן, וּמְיַחֵד לוֹן.

59. Similarly, you shall be leader of Yisrael with all its good traits, OF KETER, and arrange each AND EVERY ONE properly, the oldest according to his seniority, the youngest according to his youth, and the intermediate according to his level. You will bind them into one knot to their Father in Heaven, that they may all in clear language bless the Holy One, blessed be He, sanctify Him, and unify Him according to your level, your thoughts, your Atzilut, and there should be fulfilled with you, "and I will take of the spirit which is upon you, and will put it upon them" (Bemidbar 11:17). Arise, awaken yourself to the commandment of erasing the seed of Amalek.

59. הָכִי אַנְתְּ תְּהֵא מַנְהִיג לְיִשְׂרָאֵל, בְּכָל מִדּוֹת טָבִין דִּילֵיהּ, וּתְסַדֵּר כָּל חַד כִּדְחֵזֵי לֵיהּ, הַבְּכוֹר כִּבְכוֹרָתוֹ, וְהַצָּעִיר כִּצְעִירָתוֹ, וּבֵינוֹנִי כְּפוּם דַּרְגֵּיהּ. וּתְקַשֵּׁר לוֹן קֶשֶׁר אֶחָד לְגַבֵּי אֲבוּהוֹן דִּבְשְׁמַיָּא. לְמֶהֱוֵי כֻּלְּהוּ בְּשָׁפָה בְּרוּרָה. לְבָרְכָא לְקוּדְשָׁא בְּרִיךְ הוּא. וּלְקַדְּשֵׁיהּ, וּלְיַיְחֲדֵיהּ, בְּדַרְגָּא דִּילָךְ, בְּמַחֲשָׁבָה דִּילָךְ, בַּאֲצִילוּת דִּילָךְ, דְּאִתְקַיָּים בָּךְ וְאָצַלְתִּי מִן הָרוּחַ אֲשֶׁר עָלֶיךָ וְשַׂמְתִּי עֲלֵיהֶם. קוּם אִתְּעַר בְּפִקּוּדָא, לְהַכְרִית זַרְעוֹ שֶׁל עֲמָלֵק.

60. "You shall revere every man his mother, and his father." This precept is to honor father and mother, for one needs to fear father and mother and honor them. Just as man needs to honor the Holy One, blessed be He, and fear Him from the aspect of the spirit that He encased within him, so too, he must honor his father and mother from the aspect of his body, and fear them since they participated with the Holy One, blessed be He, to form his body. Since they are partners in the action, they are partners in fear and honor.

60. אִישׁ אִמּוֹ וְאָבִיו תִּירָאוּ וְגוֹ׳ פִּקּוּדָא דָא, לְכַבֵּד אָב וְאֵם, דְּאִצְטְרִיךְ ב״נ לְמִדְחַל מֵאָבוֹי וּמֵאִמֵּיהּ, וּלְאוֹקִיר לוֹן. כְּמָה דְּאִצְטְרִיךְ ב״נ לְאוֹקִיר לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא. מִסִּטְרָא דְּרוּחָא דְּיָהַב בְּגַוֵּיהּ. וּלְמִדְחַל מִנֵּיהּ. הָכִי אִצְטְרִיךְ לֵיהּ לְאוֹקִיר לַאֲבוֹי וּלְאִמֵּיהּ, מִסִּטְרָא דְּגוּפָא דִּילֵיהּ, וּלְמִדְחַל מִנְּהוֹן, דְּהָא אִינּוּן מִשְׁתַּתְּפִין בְּקוּדְשָׁא בְּרִיךְ הוּא, וְעַבְדֵי לֵיהּ גּוּפָא, וְהוֹאִיל וְאִינּוּן שׁוּתָּפִין בְּעוֹבָדָא, לִיהֱוֵי שׁוּתָּפִין בִּדְחִילוּ וִיקָרָא.

8. Adam had nothing of this world
Rabbi Shimon talks about the three partners in the creation of Adam and man - God, father, and mother. Before Adam sinned he was clothed with light, but when he sinned he became dark and was clothed with skin. We hear how men were created below on earth after Enoch came, and the necessary participation of above and below in their creation.

61. כְּגַוְונָא דָא, ג׳ שׁוּתָּפִין אִשְׁתְּכָחוּ לְעֵילָא בְּרָזָא דְאָדָם. אָדָם קַדְמָאָה, אע״ג דְּגוּפָא דִילֵיהּ הֲוָה מֵעַפְרָא, לָאו מֵעַפְרָא דְּהָכָא הֲוָה אֶלָּא מֵעַפְרָא דְּבֵי מַקְדְּשָׁא דִּלְעֵילָא. אַבָּא וְאִימָּא אִשְׁתְּכָחוּ, וּמַלְכָּא עִלָּאָה אִשְׁתַּתַּף בַּהֲדַיְיהוּ, וְשָׁדַר בֵּיהּ רוּחָא דְּחַיֵּי, וְאִתְבְּרֵי. וּכְגַוְונָא דָא, אִשְׁתְּכַח כֹּלָּא עֵילָא וְתַתָּא. וְע״ד אִצְטְרִיךְ לֵיהּ לב״נ לְמִדְחַל לְקוּדְשָׁא בְּרִיךְ הוּא, וּלְמִדְחַל לַאֲבוּי וּלְאִמֵּיהּ.

61. Similarly, there are three partners above in the secret of Adam. Even though his body was from earth, it was not from earth here OF THIS WORLD, but from the earth of the Temple on high, BEING IN THE STATE OF THE WORLD OF BRIYAH. Aba and Ima are present, NAMELY ZEIR ANPIN AND MALCHUT. And the supernal King, NAMELY BINAH, participated with them and sent the spirit of life, and he was created. Similarly, THREE PARTNERS all exist above and below. Therefore, man needs to fear the Holy One, blessed be He, his father, and his mother.

62. בס״ת, אָדָם קַדְמָאָה לָא הֲוָה לֵיהּ מֵהַאי עָלְמָא כְּלוּם. חַד צַדִּיק עֲבַד שְׁמוּשָׁא בְּנוּקְבֵיהּ, וְאִתְעֲבִיד מֵהַהוּא שְׁמוּשָׁא גּוּפָא חֲדָא, דְּנְהִירוּ דִילֵיהּ יַתִּיר מִכָּל אִינּוּן מַלְאָכִין שְׁלִיחָן לְעֵילָא. וְכַד אִתְבְּרֵי הַהוּא גּוּפָא מַלְכָּא עִלָּאָה, שָׁדַר בְּהַהוּא צַדִּיק כ״ב אַתְוָון, וְאִשְׁתַּתַּף בַּהֲדַיְיהוּ, וְנָפַק לְעָלְמָא.

62. IT IS RECORDED in the secrets of the Torah that Adam had nothing from this world, MEANING, FROM THE STATE OF MALCHUT OF THE QUALITY OF JUDGMENT. The Righteous, BEING THE YESOD OF ZEIR ANPIN, had his contact with the female, MEANING WITH MALCHUT THAT WAS CLOTHING BINAH. From this contact came one body whose illumination WAS more than all the angels and messenger from above. When that one body was created, the supernal King, BINAH, sent with this Righteous, DENOTING YESOD OF ZEIR ANPIN, 22 letters; BINAH joined with them and then he came into the world.

63. כֵּיוָן דְּנָפַק, חָמוּ לֵיהּ שִׁמְשָׁא וְסִיהֲרָא, וְאַסְתִּימוּ נְהוֹרַיְיהוּ, דְּתַפּוּחָא דְּרַגְלֵיהּ אַחְשִׁיךְ נְהוֹרָא דִּלְהוֹן. מַאי טַעֲמָא. בְּגִין דְּמֵעוֹבָדָא דְּשִׁמְשָׁא וְסִיהֲרָא עִלָּאָה נָפַק. כֵּיוָן דְּחָטָא, אִתְחַשָּׁךְ, וְאַזְעִיר גַּרְמֵיהּ, וְאִצְטְרִיךְ לְגוּפָא אָחֳרָא בְּמִשְׁכָּא וּבְבִשְׂרָא. דִּכְתִיב, וַיַּעַשׂ יְיָ׳ אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כָּתְנוֹת עוֹר וַיַּלְבִּישֵׁם. כְּהַהוּא שְׁמוּשָׁא דַּעֲבַד הַהוּא צַדִּיק בְּנוּקְבֵיהּ, לָא אִשְׁתְּכַח מִקַּדְמַת דְּנָא, וּלְבָתַר דְּנָא, דְּהָא עַד לָא נָפַק לְצוֹרֵף אוּמָנָא.

63. When he, ADAM, came INTO THE WORLD, the sun and moon saw him and their light was dimmed; the heel of the foot OF ADAM darkened their light. For what reason? Because he is derived from the doings of the supernal sun and moon, NAMELY ZEIR ANPIN AND MALCHUT. However, when he sinned, he became dark and reduced himself and needed another body with skin and flesh, as it is written, "For the man also and for his wife did Hashem Elohim make coats of skins, and clothed them" (Beresheet 3:21). The like of that contact that the Righteous had with the female, LEADING TO THE BIRTH OF ADAM AS MENTIONED, there never was before this, NOR afterwards. For the craftsman has not yet come out to refine.

64. עַד דְּאָתָא חֲנוֹךְ, וְנָטִיל לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא מֵאַרְעָא, וְאַבְרִיר פְּסוֹלֶת וְקַסְטוּרָא מִכַּסְפָּא, וְכֵן בְּכָל אִינּוּן צַדִּיקַיָּיא דִּי בְּאַרְעָא. לְבָתַר אִתְתָּקַן הַהוּא אֲתַר, וְאִתְעֲבִידוּ רוּחִין וְנִשְׁמָתִין בְּשִׁמּוּשַׁיְיהוּ וְגוּפָא מִתַּתָּא בְּאַרְעָא. וְע״ד בְּשׁוּתָּפוּ דִּלְעֵילָא וְתַתָּא, בַּר נָשׁ אָתֵי לְעָלְמָא, וְאִצְטְרִיךְ לְמִדְחַל לְאִינּוּן שׁוּתָּפִין, וּלְאוֹקִיר לוֹן, כְּמָה דְּאִתְּמַר.

ע״כ רעיא מהימנא

64. When Enoch came, the Holy One, blessed be He, took him from the earth, cleansed him from the refuse and the silver from the tin residue, and so with all the righteous in the land. Afterwards, that place was corrected, MEANING MALCHUT, WHERE MALCHUT OF THE QUALITY OF JUDGMENT WAS CONCEALED AND WAS NO LONGER SEEN. THEN were fashioned from the coupling OF ZEIR ANPIN AND MALCHUT spirits and souls, and the body below on earth. Hence, as a result of the participation of above and below, man comes into the world. And it is incumbent upon him to fear these participants and revere them, as we learned.

End of Ra'aya Mehimna

Rabbi Shimon says that the precepts men perform, and also their transgressions, ascend and stand before God, and testify for or against him. If the man repents of any transgressions, God removes his sins.

65. אַל תִּפְנוּ אֶל הָאֱלִילִים וֵאלֹהֵי מַסֵּכָה לֹא תַעֲשׂוּ לָכֶם. רִבִּי חִיָּיא פָּתַח, אַל תֵּפֶן אֶל קְשִׁי הָעָם הַזֶּה וְגוֹ׳. אַל תֵּפֶן. וְכִי מַאן הוּא דְּיֵימָא לְמַלְכָּא, אַל תֵּפֶן. וְהָא כְּתִיב כִּי עֵינָיו עַל דַּרְכֵי אִישׁ. וּכְתִיב אִם יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא אֶרְאֶנּוּ נְאֻם יְיָ, וְהָא בְּכֹלָּא אַשְׁגַּח קוּדְשָׁא בְּרִיךְ הוּא וְכָל עוֹבְדִין מִסְתָּכַּל, וְעָיֵיל בְּדִינָא עַל כֻּלְּהוּ, אִם טַב וְאִם בִּישׁ, כד״א, הָאֱלֹהִים יָבִיא בְּמִשְׁפָּט עַל כָּל נֶעְלָם אִם טוֹב וְאִם רָע. וּמֹשֶׁה אָמַר אַל תֵּפֶן.

66. אֶלָּא, כַּמָּה בָּעֵי בַּר נָשׁ לְאִסְתַּמְּרָא מְחוֹבוֹי, בְּגִין דְּלָא יֶחֱטֵי קָמֵי מַלְכָּא קַדִּישָׁא. תָּא חֲזֵי, בַּר נָשׁ דְּעָבֵיד מִצְוָה, הַהִיא מִצְוָה סַלְקָא, וְקַיְּימָא קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, וְאָמְרָה אֲנָא מִפְּלַגְיָיא דְּעָבֵד לִי. וְקוּדְשָׁא בְּרִיךְ הוּא מָנֵי לָהּ קָמֵיהּ, לְאַשְׁגְּחָא בָּהּ כָּל יוֹמָא לְאוֹטָבָא לֵיהּ בְּגִינָהּ. עָבַר עַל פִּתְגָּמֵי אוֹרַיְיתָא, הַהִיא עֲבֵירָה סַלְקָא קָמֵיהּ, וְאָמְרָה אֲנָא מִפְּלַגְיָיא דְּעָבַד לִי, וְקוּדְשָׁא בְּרִיךְ הוּא מָנֵי לָהּ, וְקַיְּימָא תַּמָּן לְאַשְׁגְּחָא בָּהּ, לְשֵׁיצָאָה לֵיהּ. הה״ד, וַיַּרְא יְיָ׳ וַיִּנְאָץ מִכַּעַס בָּנָיו וּבְנוֹתָיו. מַהוּ וַיַּרְא. הַהוּא דְּקַיְּימָא קָמֵיהּ.

67. תָּב בִּתְשׁוּבָה, מַה כְּתִיב. גַּם יְיָ׳ הֶעֱבִיר חַטָּאתֶךָ לֹא תָמוּת. דְּאַעְבַּר הַהוּא חוֹבָא מִקָּמֵיהּ, בְּגִין דְּלָא יִסְתַּכַּל בֵּיהּ. לְאוֹטָבָא לֵיהּ. וְעַל דָּא אַל תֵּפֶן אֶל קְשִׁי הָעָם הַזֶּה וְאֶל רִשְׁעוֹ וְאֶל חַטָּאתוֹ. אָמַר רִבִּי יוֹסֵי, וְכֵן מֵהָכָא מַשְׁמַע, דִּכְתִיב נִכְתָּם עֲוֹנֵךְ לְפָנַי.

9. "The woman whom You did give to be with me"
Rabbi Yosi and Rabbi Shimon talk about the creation of Eve, and how she was separated from the attachment that she had to Adam. In this way she became his help mate.

68. רִבִּי יוֹסֵי זְעֵירָא, עָאל קָמֵיהּ דְּר׳ שִׁמְעוֹן יוֹמָא חַד, אַשְׁכְּחֵיהּ דַּהֲוָה יָתִיב וְקָאֲרִי, כְּתִיב, וַיֹּאמֶר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּ עִמָּדִי הִיא נָתְנָה לִי מִן הָעֵץ וָאֹכֵל. מַשְׁמַע דְּאָדָם וְחַוָּה כַּחֲדָא אִתְבְּרִיאוּ, וּבְגוּפָא חֲדָא. דִּכְתִיב אֲשֶׁר נָתַתָּ עִמָּדִי, וְלָא כְּתִיב אֲשֶׁר נָתַתָּ לִי, אָמַר לֵיהּ, אִי הָכִי, וְהָכְתִיב אֲנִי הָאִשָּׁה הַנִּצֶּבֶת עִמְּכָה בָּזֶה. וְלָא כְּתִיב הַנִּצֶּבֶת לְפָנֶיךָ. אָמַר לֵיהּ, אִי כְּתִיב הַנִּתֶּנֶת עִמְּךָ, הֲוָה אֲמִינָא הָכִי, כְּדִכְתִיב אֲשֶׁר נָתַתָּ עִמָּדִי, אֲבָל הַנִּצֶּבֶת כְּתִיב.

69. He replied: Behold it is written, "And Hashem Elohim said, 'It is not good that the man should be alone; I will make him a help to match [before] him'" (Beresheet 2:18). HENCE, HIS WIFE WAS CREATED ALONE. SHE WAS BEFORE HIM, NOT ATTACHED TO HIM IN ONE BODY. HE ANSWERS: "I will make him," MEANING now I WILL MAKE HER BEFORE HIM, BUT PRIOR TO THIS THEY WERE CREATED ATTACHED IN ONE BODY. He said to him: So it was surely that Adam was alone; he had no help in a female since she was ATTACHED by the rib, as explained. And the meaning of, "I will make him a help" MEANS that it is already so, as it is not written, 'I will create a help', WHICH IS because it is written, "male and female He created them" (Beresheet 5:2) - MEANING THAT SINCE THE TIME OF CREATION, THEY WERE ALREADY A MALE AND FEMALE. But it says, "I will make"; what shall I make? MEANING I will fix, meaning the Holy One, blessed be He, took her from his ribs in order to make this corrective change, brought her before him, and then Adam united with his wife and she was his help mate.

69. אָמַר לֵיהּ, וְהָא כְּתִיב וַיֹּאמֶר יְיָ אֱלֹהִים לֹא טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ אֶעֱשֶׂה לּוֹ עֵזֶר כְּנֶגְדּוֹ. אֶעֱשֶׂה לּוֹ הַשְּׁתָּא. אָמַר לֵיהּ הָכִי הוּא וַדַּאי, דְּאָדָם לְבַדּוֹ הֲוָה, דְּלָא הֲוָה לֵיהּ סְמָךְ מִנּוּקְבֵיהּ, בְּגִין דַּהֲוָת בְּסִטְרוֹי כְּמָה דְּאוֹקִימְנָא. וּמַה דְּאָמַר אֶעֱשֶׂה לּוֹ עֵזֶר, הָכִי הוּא, דְּלָא כְּתִיב אֶבְרָא לּוֹ עֵזֶר, בְּגִין דִּכְתִיב זָכָר וּנְקֵבָה בְּרָאָם. אֲבָל אֶעֱשֶׂה כְּתִיב. וּמַהוּ אֶעֱשֶׂה. אַתְקֵן. מַשְׁמַע דְּקוּדְשָׁא בְּרִיךְ הוּא נָטִיל לָהּ מִסִּטְרוֹי, וְתָקִין לָהּ בְּתִקּוּנָא, וְאַיְתֵי לָהּ קַמֵּיהּ. וּכְדֵין אִשְׁתָּמַשׁ אָדָם בְּאִנְתְּתֵיהּ, וַהֲוָה לֵיהּ סְמָךְ.

10. It is forbidden for a man to look at a woman's beauty

Rabbi Shimon says that the souls of Adam and Eve came from such a high place that no one could look at their great light and beauty. Only after they sinned was Adam even able to look at Eve and recognize her for the purpose of mating. We learn that men should not look at women lest they be tempted and acquire bad thoughts that will come to them in the night. It is worse still if a man is mating with his wife and has thoughts about another woman, as this results in the birth of impure children.

70. We learned that the beauty of Adam came from the glow of the supernal knot of the brightness that shines, BEING THE SECRET OF THE GLOW OF ABA, SINCE HE HAD A NESHAMAH OF THE NESHAMAH OF ABA OF ATZILUT. The beauty of Eve was such that no creature could look at her, SINCE HER NESHAMAH OF NESHAMAH OF IMA OF ATZILUT. Even Adam did not look at her until the time they sinned and their beauty was removed. Only then could Adam look at her and recognize her for the purpose of mating. This is the essence of the verse, "And Adam knew his wife again" (Beresheet 4:25). He knew her in everything; he knew her through mating, that is, "knew," in that he recognized her and saw her.

70. וְתָנֵינָן, שִׁפּוּרוֹ דְּאָדָם קַדְּתִּירָא דְּקִיטְרָא עִלָּאָה, מִזִּיהֲרָא דְּנַהֲרָא. שִׁפּוּרוֹ דְּחַוָּה, דְּלָא הֲווֹ יְכִלִּין כָּל בְּרִיָּין לְאִסְתַּכְּלָא בָּהּ. וַאֲפִילוּ אָדָם לָא הֲוָה אִסְתַּכַּל בָּהּ, עַד דַּהוּא זִמְנָא דְּחָאבוּ, וְאַעְדִּיאַת שִׁפּוּרוֹ דִּלְהוֹן. כְּדֵין אִסְתַּכַּל בָּהּ אָדָם, וְאִשְׁתְּמוֹדַע בָּהּ לְשַׁמְשָׁא בָּהּ. הֲדָא הוּא דִּכְתִיב וַיֵּדַע אָדָם עוֹד אֶת אִשְׁתּוֹ. וַיֵּדַע: בְּכֹלָּא. וַיֵּדַע: בְּתַשְׁמִישׁ. וַיֵּדַע: דְּאִשְׁתְּמוֹדַע בָּהּ וְאִסְתַּכַּל בָּהּ.

71. We learned that is it prohibited for a man to look at the beauty of a woman to prevent him from acquiring bad thoughts and being torn into another thing, MEANING THAT A DROP OF SEMEN WILL BE TORN FROM HIM IN VAIN. So did Rabbi Shimon behave when he came to the city. The friends followed him, and when he saw beautiful women, he lowered his eyes and told the friends not to look.

71. וְתָנֵינָן, אָסִיר לֵיהּ לב"נ לְאִסְתַּכְּלָא בְּשִׁפּוּרוֹ דְּאִנְתְּתָא, בְּגִין דְּלָא יֵיתֵי בְּהַרְהוּרָא בִּישָׁא, וְיִתְעַקַּר לְמִלָּה אָחֳרָא. וְכַךְ הֲוָה ר"ש עָבִיד, כַּד הֲוָה אָזִיל בְּמָתָא, וַהֲווֹ חַבְרַיָּיא אַזְלִין אֲבַתְרֵיהּ, וְחָמָא לְאִינְתּוּ שִׁפּוּרָאן, מָאיךְ עֵינֵיהּ, וַהֲוָה אָמַר לְחַבְרַיָּיא אַל תִּסְּנוּ.

72. Whoever look at the beauty of women during the day will have those thoughts coming to him at night. When those evil thoughts come upon him at night, he transgresses, because "nor make to yourselves molten Elohim." FOR THE KLIPOT THAT NURTURE FROM THIS ARE CALLED 'MOLTEN ELOHIM'. Furthermore, if he is mating with his wife when he has these evil thoughts, the children born are called 'molten Elohim' (Leviticus 19:4). Therefore, it is written: "Turn not to idols, nor make to yourselves molten Elohim." Rabbi Aba said: It is prohibited for a person to look at idols and women of the nations, to derive any benefit from them, or to seek a cure from them, as it is forbidden to look at a forbidden place.

72. וְכָל מַאן דְּיִסְתַּכַּל בְּשִׁפּוּרוֹ דְּאִנְתְּתָא בִּימָמָא, אָתֵי לְהַרְהוּרֵי בְּלֵילְיָא. וְאִי סָלִיק הַהוּא הִרְהוּרָא בִּישָׁא עִלָּוֵיהּ, אַעְבַּר מִשּׁוּם וֵאלֹהֵי מַסֵּכָה לֹא תַעֲשׂוּ לָכֶם. תּוּ, אִי שַׁמֵּשׁ בְּאִנְתְּתֵיהּ בְּזִמְנָא דְּסָלִיק בֵּיהּ הַהוּא הִרְהוּרָא בִּישָׁא, אִינּוּן בְּנִין דְּאוֹלִידוּ אֱלֹהֵי מַסֵּכָה אִקְרוּן. וְעַל דָּא כְּתִיב, אַל תִּפְנוּ אֶל הָאֱלִילִים וֵאלֹהֵי מַסֵּכָה לֹא תַעֲשׂוּ לָכֶם. ר' אַבָּא אָמַר, אָסִיר לֵיהּ לב"נ לְאִסְתַּכְּלָא בֶּאֱלִילֵי ע"ז, וּבְנָשֵׁי דְּעַמִּין, וְלָא לְאִתְהַנָּיָא מִנַּיְיהוּ, וְלָא לְאִתְרַפְּאָה בְּהוּ, דְּאָסִיר לֵיהּ לב"נ לְאִסְתַּכְּלָא בַּאֲתַר דְּלָא אִצְטְרִיךְ.

11. "Turn away your eyes from me"

Rabbi Shimon tells Rabbi Aba about another David, a supernal David, who brings mercy from God to the world. His beauty illuminates all the worlds. We then learn about another Garden of Eden, a supernal Garden that exists for God, wherein His love is found. Lastly Rabbi Shimon talks about another land, a supernal land of Yisrael situated beneath the level of Jacob, and which God bequeathed to Yisrael. It is called 'land of life'.

73. Rabbi Aba commenced: "O turn to me, and have mercy upon me; give Your strength to Your servant" (Tehilim 86:16). "O turn to me, and have mercy upon me." HE QUESTIONS: Did the Holy One, blessed be He, have any other person in the world as beautiful as David, so that he needed to say, "O turn to me, and have mercy upon me"? AND ANSWERS: Such we learned, that the Holy One, blessed be He, has another David, NAMELY MALCHUT NAMED 'DAVID', appointed over numerous supernal troops and camps. When the Holy One, blessed be He, wishes to show mercy upon the earth, He looks to this David and shines His radiance upon him. He, in turn, illuminates the worlds and extends Mercy to the world.

73. ר׳ אַבָּא פָּתַח, פְּנֵה אֵלַי וְחָנֵּנִי תְּנָה עֻזְּךָ לְעַבְדֶּךָ, פְּנֵה אֵלַי וְחָנֵּנִי, וְכִי לָא הֲוָה לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא בְּעָלְמָא שַׁפִּירָא כְּדָוִד, דְּאִיהוּ אָמַר פְּנֵה אֵלַי וְחָנֵּנִי. אֶלָּא הָכִי תָּנִינָן, דָּוִד אָחֳרָא אִית לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא וְהוּא מְמָנָא עַל כַּמָּה אוּכְלוּסִין עִלָּאִין וּמַשְׁרְיָין. וְכַד בָּעֵי קוּדְשָׁא בְּרִיךְ הוּא לְרַחֲמָא עַל עָלְמָא, אִסְתְּכַל בְּהַאי דָּוִד, וְנָהִיר לֵיהּ אַנְפִּין, וְהוּא נָהִיר לְעָלְמִין, וְחָיֵיס עָלְמָא.

74. The beauty of this David illuminates all worlds. His head, a head of gold, is embroidered with seven ornaments OF SEVEN types of gold, as we have already established. The affection of the Holy One, blessed be He, is directed at him. In his great love for Him, he asked the Holy One, blessed be He, to turn His eyes in his direction and look at him, MEANING HE SAID, "O TURN TO ME, AND HAVE MERCY UPON ME." This is because they are in all aspects the most beautiful, as it says, "Turn away your eyes from Me..." (Shir Hashirim 6:5). The verse MEANS that at the time when these eyes OF MALCHUT look at Him, at the Holy One, blessed be He, then arrows of love from catapults with supernal love are stirred in His heart. And with the great flame of supernal love for him, He said: "Turn away your eyes from me," MEANING turn your eyes from Me, since they burn Me with the flame of love. Therefore, it is written about him, David, "Now he was ruddy, with fine eyes, and good looking" (I Shmuel 16:12). Because this David, the supernal one, is handsome, and the love and yearning of the Holy One, blessed be He, is to cling to him, David said, "O turn to me, and have mercy upon me."

74. וּשְׁפִירוּ דְּהַאי דָּוִד, נָהִיר לְעָלְמִין כֻּלְּהוּ רֵישֵׁיהּ גּוּלְגַּלְתָּא דְּדַהֲבָא, אִתְרְקִימַת בְּשִׁבְעָה תַּכְשִׁיטֵי זִינִין דְּדַהֲבָא. וְהָא אוּקְמוּהָ. וַחֲבִיבוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא לָקֳבֵלֵיהּ, וּמִסְּגִיאוּת רְחִימוּתָא דִּילֵיהּ גַּבֵּיהּ, אָמַר לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, דְּיֶהְדַּר עֵינוֹי לָקֳבֵלֵיהּ, וְיִסְתְּכַל בֵּיהּ. בְּגִין דְּאִינּוּן שְׁפִירָן בְּכֹלָּא, כד״א, הָסֵבִּי עֵינַיִךְ מִנֶּגְדִּי וְגוֹ׳. הָסֵבִּי עֵינַיִךְ מִנֶּגְדִּי דִּבְשַׁעְתָּא דְּאִלֵּין עַיְינִין מִסְתַּכְּלִין בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, כְּדֵין מִתְעָרִין בְּלִבֵּיהּ קִסְטִין דִּבְלִסְטְרָאֵי, בְּרְחִימוּתָא עִלָּאָה, וּבְסִגִּיאוּת שַׁלְהוֹבִיתָא דִּרְחִימוּ עִלָּאָה לְגַבֵּיהּ, אָמַר הָסֵבִּי עֵינַיִךְ מִנֶּגְדִּי, אַסְחַר עֵינַיִךְ לְסִטַּר אָחֳרָא מִנִּי, דְּאִינּוּן מוֹקְדִין לִי בְּשַׁלְהוֹבֵי רְחִימוּתָא. וְעַל דָּא כְּתִיב בֵּיהּ בְּדָוִד, וְהוּא אַדְמוֹנִי עִם יְפֵה עֵינָיִם וְטוֹב רֹאִי. וּבְגִין דַּהוּא דָּוִד עִלָּאָה שַׁפִּירָא, רְחִימְנָא וְתִיאוּבְתָּא דְּקוּדְשָׁא בְּרִיךְ הוּא לְאַדְבְּקָא בֵּיהּ. אָמַר דָּוִד פְּנֵה אֵלַי וְחָנֵּנִי.

75. Similar to this, "and said, 'See, the smell of my son is like the smell of the field which Hashem has blessed'" (Beresheet 27:27). We understand from here that with Jacob there entered the Garden of Eden, which is the Field of holy apple trees. HE QUESTIONS: How could the Garden of Eden enter with him when the Garden is so much greater in width and length? Consider how many holy supernal abodes, levels upon levels, dwellings upon dwellings there are there.

75. כְּגַוְונָא דָּא, וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרֲכוֹ יְיָ. מִשְּׁמַע דְּעָאל עִמֵּיהּ עִם יַעֲקֹב גִּנְתָּא דְּעֵדֶן, דְּאִיהוּ שָׂדֶה דְּתַפּוּחִין קַדִּישִׁין. וְכִי הֵיךְ יָכִיל גִּנְתָּא דְּעֵדֶן לְאַעֲלָא עִמֵּיהּ, דְּהָא גִּנְתָּא דְּעֵדֶן כַּמָּה רַב הוּא בְּפוּתְיָא וּבְאָרְכָּא. כַּמָּה זִינִין דְּבָיְיתִין עִלָּאִין קַדִּישִׁין, דַּרְגִּין עַל דַּרְגִּין, מָדוֹרִין עַל מָדוֹרִין אִית תַּמָּן.

76. AND ANSWERS: But another supernal, holy Garden, NAMELY MALCHUT, exists for the Holy One, blessed be He, has. In that garden is found His love. He clings to it, and it is reserved solely for the Holy One, blessed be He, WHERE He enters. This He apportions in order to be always with the righteous, and all the more so with Jacob. The Holy One, blessed be He, prepared it for him, to enter with him to help him.

76. אֶלָּא גִּנְתָּא אָחֳרָא עִלָּאָה קַדִּישָׁא אִית לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, וְהַהוּא גִּנְתָּא רְחִימוּתָא דִּילֵיהּ, וְאִתְדְּבַק בֵּיהּ, וְלָא אִתְנְטִיר אֶלָּא לְקוּדְשָׁא בְּרִיךְ הוּא בִּלְחוֹדוֹי, דְּהוּא עָיֵיל בֵּיהּ. וְדָא אַחֲסִין קוּדְשָׁא בְּרִיךְ הוּא לְאִשְׁתַּכְּחָא תְּדִיר עִמְּהוֹן דְּצַדִּיקַיָּיא. וכ״ש לְאִשְׁתַּכְּחָא בֵּיהּ בְּיַעֲקֹב, וְדָא זַמִּין לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא לְאַעְלָאָה עִמֵּיהּ לְסַיְּיעָא לֵיהּ.

77. In the same manner, "I am Hashem, the Elohim of your father Abraham, and the Elohim of Isaac: the land ..." (Beresheet 28:13). We learned that the ENTIRE land of Yisrael converged BENEATH HIM, AND SO HE SAID TO HIM, "THE LAND ON WHICH YOU LIE, TO YOU WILL I GIVE IT" (IBID.). AND HE QUESTIONS: The land of Yisrael is four hundred parasangs by four hundred parasangs. How could it have been uprooted from its place and come beneath him? But there is another supernal land which the Holy One, blessed be He, has called 'the land of Yisrael', NAMELY MALCHUT, situated beneath the level of Jacob, who is above it. FOR JACOB IS THE CHARIOT OF ZEIR ANPIN, AND MALCHUT IS BENEATH ZEIR ANPIN. The Holy One, blessed be He, bequeathed it to Yisrael, due to their love, to live with them, and to lead them and shield them from all. It is called 'land of life'.

77. כְּגַוְונָא דָא, אֲנִי יְיָ אֱלֹהֵי אַבְרָהָם אָבִיךָ וֵאלֹהֵי יִצְחָק הָאָרֶץ וְגוֹ. תְּנָן, מִלְּמַד שֶׁנִּתְקַפְּלָה לוֹ אֶרֶץ יִשְׂרָאֵל. וְכִי אֶרֶץ יִשְׂרָאֵל, דְּאִיהִי ד׳ מֵאוֹת פַּרְסָה עַל ד׳ מֵאוֹת פַּרְסָה, הֵיךְ אִתְעַקְּרַת מֵאַתְרָהּ, וְיָתְבָא תְּחוֹתוֹי. אֶלָּא אֶרֶץ אָחֳרָא עִלָּאָה קַדִּישָׁא אִית לְקוּדְשָׁא בְּרִיךְ הוּא, וְאֶרֶץ יִשְׂרָאֵל אִקְרֵי. וְהִיא תְּחוֹת דַּרְגָּא דְיַעֲקֹב דְּקָאֵים עָלָהּ. וְאַחֲסִין לָהּ קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל בְּגִין רְחִימוּתָא דִּלְהוֹן, לְדַיְּירָא עִמְּהוֹן, וּלְדַבְּרָא לְהוֹן, וּלְאַגָּנָא לְהוֹן מַלְכָּא, וְאִקְרֵי אֶרֶץ חַיִּים.

12. It is forbidden to man to look at a place which the Holy One, blessed be He, loathes
Rabbi Shimon tells us that it is forbidden for man to look at a place that God loves, and at a place that He hates. It is forbidden to look at a rainbow because it reflects a supernal image, and to look at the sign of the Covenant because it alludes to the Righteous of the world, and to look at the fingers of the priests when they spread their hands because the glory of the supernal King rests there. Yisrael are warned not to turn to idols, nor to transgress the rest of the Ten Commandments. Rabbi Shimon tells Rabbi Chiya that when Yisrael stood at Mount Sinai they were in one united desire for God.

78. Come and behold: it is forbidden to man to look at a place that the Holy One, blessed be He, loathes, and His soul is far from it. Now, if it is prohibited to look at what the Holy One, blessed be He, loves, then that which is far from Him is even more FORBIDDEN. Come and behold: it is forbidden to man to look at a rainbow as it reflects a supernal image, SINCE MALCHUT HAS THE THREE COLORS OF THE RAINBOW, BEING THE SECRET OF HER THREE COLUMNS. ALSO, it is forbidden to man to look at his member of the sign of the Covenant, as it hints about the Righteous of the world. AND ALSO, it is forbidden to look at the fingers of the priests when they spread their hands, since there rests the glory of the Supernal King. So if in a supernal holy place is it forbidden to look, then in a distant, unclean place, it certainly is prohibited to look. For this reason, "Turn not to idols" (Vayikra 19:4). Rabbi Yitzchak said: If looking at them is prohibited, then to worship them or make them is all the more so.

78. ת״ח, אָסִיר לֵיהּ לְבַר נָשׁ, לְאִסְתַּכְּלָא בַּאֲתַר דְּקוּדְשָׁא בְּרִיךְ הוּא מָאִיס בֵּיהּ, וּרְחִיקָא בֵּיהּ נַפְשֵׁיהּ. וּמַה בְּמַה דְּרָחִים קוּדְשָׁא בְּרִיךְ הוּא, אָסִיר לְאִסְתַּכְּלָא בֵּיהּ, בְּמַה דְּרָחִיק עאכ״ו. דת״ח, אָסִיר לֵיהּ לְבַר נָשׁ לְאִסְתַּכְּלָא בַּקֶּשֶׁת, בְּגִין דְּאִיהוּ חֵיזוֹ דְּדִיוּקְנָא עִלָּאָה. אָסִיר לֵיהּ לְבַר נָשׁ לְאִסְתַּכְּלָא בְּאָת קַיְּימָא דִּילֵיהּ, בְּגִין דְּהוּא רָמִיז לְצַדִּיקָא דְּעָלְמָא. אָסִיר לֵיהּ לְבַר נָשׁ לְאִסְתַּכְּלָא, בְּאֶצְבְּעָן דְּכַהֲנֵי, בְּשַׁעֲתָא דְּפַרְסֵי יְדֵיהוּ, בְּגִין דְּתַמָּן שַׁרְיָא יְקָרָא דְּמַלְכָּא עִלָּאָה. וּמַה בַּאֲתַר קַדִּישָׁא עִלָּאָה אָסִיר לְאִסְתַּכְּלָא, בַּאֲתַר מְסְאָבָא רְחִיקָא לָא כָּל שֶׁכֵּן. בְּגִינֵי כַּךְ, אַל תִּפְנוּ אֶל הָאֱלִילִים. ר׳ יִצְחָק אָמַר, וּמַה לְאִסְתַּכְּלָא בְּהוּ אָסִיר, לְמִפְלַח לְהוּ, אוֹ לְמֶעְבַּד לְהוּ, עַל אַחַת כַּמָּה וְכַמָּה.

79. וּבְגִינֵי כָּךְ, אַל תִּפְנוּ אֶל הָאֱלִילִים. הָכָא אָתָא לְאַזְהָרָא לְהוּ לְיִשְׂרָאֵל כְּקַדְמֵיתָא. לָקְבֵיל לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל פָּנָי. וֵאלֹהֵי מַסֵּכָה לֹא תַעֲשׂוּ לָכֶם, לָקְבֵיל לֹא תַעֲשֶׂה לְךָ פֶסֶל אֲנִי יְיָ׳ אֱלֹהֵיכֶם. לָקְבֵיל אָנֹכִי יְיָ׳ אֱלֹהֶיךָ, אִישׁ אִמּוֹ וְאָבִיו תִּירָאוּ. לָקְבֵל כַּבֵּד אֶת אָבִיךָ וְאֶת אִמֶּךָ. וְאֶת שַׁבְּתוֹתַי תִּשְׁמֹרוּ, זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ. לֹא תִּשָּׁבְעוּ בִשְׁמִי לַשָּׁקֶר. לֹא תִשָּׂא אֶת שֵׁם יְיָ׳ אֱלֹהֶיךָ לַשָּׁוְא. לֹא תִּגְנֹבוּ, לֹא תִגְנוֹב. וְלֹא תְכַחֲשׁוּ, וְלֹא תְשַׁקְּרוּ אִישׁ בַּעֲמִיתוֹ. לֹא תַעֲנֶה בְרֵעֲךָ עֵד שָׁקֶר. מוֹת יוּמַת הַנֹּאֵף וְהַנֹּאֶפֶת, לֹא תִנְאָף. לֹא תַעֲמֹד עַל דַּם רֵעֶךָ, לֹא תִרְצָח. וְהָא אוּקְמוּהָ, וְעַ״ד כְּלָלָא דְּאוֹרַיְיתָא, בְּפַרְשָׁתָא דָּא.

79. For this reason, "Turn not to idols." Here, it comes to warn Yisrael as it did in the beginning, IN THE TEN COMMANDMENTS, FOR, "TURN NOT TO IDOLS," corresponds to, "You shall have no other Elohim beside Me" (Shemot 20:3). The words, "nor make to yourselves molten Elohim," correspond to, "You shall not make for yourself any carved idol" (Ibid.). "I am Hashem your Elohim," corresponds to, "I Hashem your Elohim." "You shall revere every man his mother, and his father," corresponds to, "Honor your father and your mother." The words, "and keep My Shabbatot," CORRESPOND TO, "Remember the Shabbat day, to keep it holy." "And you shall not swear by My Name falsely," CORRESPONDS TO, "You shall not take the Name of Hashem your Elohim in vain." "You shall not steal," CORRESPONDS TO, "You shall not steal." "Neither deal falsely, neither lie one to another," CORRESPONDS TO, "You shall not bear false witness against your neighbor." "The adulterer and adulteress shall surely be put to death" (Vayikra 20:10), CORRESPONDS TO, "You shall not commit adultery." "Neither shall you stand aside when mischief (lit. 'blood') befalls your neighbor," CORRESPONDS TO, "You shall not murder." This has already been established. Hence, this portion contains the whole of the Torah.

80. א״ר חִיָּיא, בְּקַדְמֵיתָא, אָנֹכִי יְיָ׳ אֱלֹהֶיךָ. זָכוֹר אֶת יוֹם הַשַּׁבָּת. לֹא תִשָּׂא. לֹא תִרְצָח. לֹא תִנְאָף. לֹא תִגְנוֹב. בְּלִישָׁנָא יְחִידָאי. וְהָכָא, אֲנִי יְיָ׳ אֱלֹהֵיכֶם. אִישׁ אִמּוֹ וְאָבִיו תִּירָאוּ, וְאֶת שַׁבְּתוֹתַי תִּשְׁמֹרוּ. אַל תִּפְנוּ אֶל הָאֱלִילִים. בְּלִישָׁנָא דְּסַגִּיאִין. אֶלָּא ת״ח, מִיּוֹמָא דַּהֲווֹ יִשְׂרָאֵל שְׁכִיחִין בְּעָלְמָא, לָא אִשְׁתְּכָחוּ קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, בְּלִבָּא חַד, וּבִרְעוּתָא חֲדָא, כְּמָה בְּהַהוּא יוֹמָא דְּקַיְּימוּ בְּטוּרָא דְּסִינַי. וְעַ״ד כֹּלָּא אִתְּמַר בְּלָשׁוֹן יְחִידָאי. לְבָתַר בְּלִישָׁנָא דְּסַגִּיאִין, דְּהָא לָא אִשְׁתְּכָחוּ כָּל כָּךְ בְּהַהוּא רְעוּתָא.

80. Rabbi Chiya said: At first, IN THE TEN COMMANDMENTS, IT IS WRITTEN: "I am Hashem your Elohim"; "Remember the Shabbat day"; "You shall not take the Name;" "You shall not murder. You shall not commit adultery, You shall not steal." All are written in the singular, but here IT IS WRITTEN: "I am Hashem, your Elohim"; "You shall revere every man his mother, and his father"; "and keep My Shabbatot"; "Turn not to idols." All are written in the plural form. AND HE ANSWERS: Come and behold. Since the first day Yisrael has been on the earth, they were not in such unity in heart and desire before the Holy One, blessed be He, as on the day they stood at Mount Sinai. Therefore, everything there is written in the singular. Afterwards, it is written in the plural because they lacked somewhat that desire, MEANING ONE UNITED DESIRE.

13. "I am Hashem your Elohim from the land of Egypt"
Rabbi Elazar wonders why it seems that the title verse is saying there was no Elohim before Yisrael were in Egypt, and Rabbi Shimon explains that Yisrael only knew the glory of God from the time they were in Egypt. From that time they saw many miracles and wonders, and His glory was exposed to them when He parted the sea.

81. רִבִּי אֶלְעָזָר הֲוָה אָזִיל לְמֵחֲמֵי לְר׳ יוֹסֵי בר״ש בֶּן לָקוּנְיָא, חָמוּ וַהֲווֹ עִמֵּיהּ ר׳ חִיָּיא וְרִבִּי יוֹסֵי, כַּד מָטוּ חַד בֵּי חֲקַל, יָתְבוּ תְּחוֹת אִילָנָא חֲדָא. א״ר אֶלְעָזָר, כָּל חַד לֵימָא מִלָּה דְּאוֹרַיְיתָא. פָּתַח רִבִּי אֶלְעָזָר וְאָמַר, וְאָנֹכִי יְיָ׳ אֱלֹהֶיךָ מֵאֶרֶץ מִצְרַיִם וֵאלֹהִים זוּלָתִי לֹא תֵדָע. לָא כְּתִיב אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם, אֶלָּא אָנֹכִי יְיָ׳ אֱלֹהֶיךָ מֵאֶרֶץ מִצְרַיִם, וְכִי מֵאֶרֶץ מִצְרַיִם הֲוָה לְהוּ מַלְכָּא, וְלָא מִקַּדְמַת דְּנָא, וְהָא כְּתִיב וַיֹּאמֶר יַעֲקֹב אֶל בֵּיתוֹ הָסִירוּ אֶת אֱלֹהֵי הַנֵּכָר אֲשֶׁר בְּתוֹכְכֶם. וּכְתִיב וְנָקוּמָה וְנַעֲלֶה בֵית אֵל, וְאַתְּ אַמְרַת מֵאֶרֶץ מִצְרַיִם.

81. Rabbi Elazar was going to visit Rabbi Yosi, son of Shimon, the son of Lakunya, his father-in-law. With him were Rabbi Chiya and Rabbi Yosi. When they arrived at a field, they sat beneath a tree. Rabbi Elazar commenced to say, each should speak about a passage in the Torah. Rabbi Elazar began, "I am Hashem your Elohim from the land of Egypt, and you know no Elohim but Me" (Hoshea 13:4). It is not written as in another place, "who have brought you out of the land of Egypt" (Shemot 20:2), but, "I am Hashem your Elohim from the land of Egypt." HE QUESTIONS: They had a King only since the time in Egypt and not before? Is it not written: "Then Jacob said to his household... Put away the strange Elohim that are among you...and let us arise, and go up to Bethel" (Beresheet 35:2-3)? Yet you say that it was only since the time of Egypt.

82. AND HE ANSWERS: From the day Yisrael were in the world, the glory for the Holy One, blessed be He, was never known except in the land of Egypt. When they found themselves in harsh bondage, they cried to Him and did not change from their accustomed practice. There were our ancestors tested as gold taken from the pipe IN THE SMELTING POT. Furthermore, daily they would see numerous sorcerers, many wicked kinds trying to mislead people, but they did not turn right or left from their path, even as they understood little about the glory of the Holy One, blessed be He, but were following the customs of their fathers.

82. אֶלָּא, מִן יוֹמָא דַּהֲווֹ יִשְׂרָאֵל בְּעָלְמָא, לָא אִשְׁתְּמוֹדָעוּ יְקָרָא דְּקוּדְשָׁא בְּרִיךְ הוּא. בַּר בְּאַרְעָא דְּמִצְרַיִם, דַּהֲווּ בְּהַהוּא פּוּלְחָנָא קַשְׁיָא, וְצָווּחוּ לְקָבְלֵיהּ, וְלָא אִשְׁתַּנּוּ מִנִּימוּסָא דִּלְהוֹן לְעָלְמִין. וְתַמָּן אִתְבְּחִינוּ אֲבָהָתָנָא, כְּדַהֲבָא מִגּוֹ שְׁפִכָּה. וְעוֹד, דַּהֲווֹ חָמָאן בְּכָל יוֹמָא, כַּמָּה חַרְשִׁין, כַּמָּה זִינִין בִּישִׁין, לְאַטְעָאָה לוֹן לִבְנֵי נָשָׁא, וְלָא סָטוּ מֵאָרְחָא לִימִינָא וְלִשְׂמָאלָא. וְאַע"ג דְּלָא הֲווֹ יַדְעֵי כָּל כַּךְ בִּיקָרָא דְּקוּדְשָׁא בְּרִיךְ הוּא, אֶלָּא הֲווֹ אַזְלִין בָּתַר נִימוּסֵי אֲבָהַתְהוֹן.

83. Afterwards, they saw numerous miracles, many mighty deeds, and the Holy One, blessed be He, took them for His service. Since all saw numerous miracles and wonders before their eyes, and all these signs and mighty deeds, He said: "I am Hashem your Elohim from the land of Egypt." For there, His glory was exposed. He was seen by them by the sea. They saw the brilliance of His supernal splendor face to face. Thus, you should not say now that another deity spoke with us. 'But I am He, you saw ME in Egypt. I am He who slew your enemies in the land of Egypt. I am He who performed all ten plagues in Egypt.' For this reason, "you know no Elohim but Me"; you will not say that it was another, but it is I who am in every thing.

83. וּלְבָתַר, חָמוּ כַּמָּה נִסִּין, וְכַמָּה גְבוּרָאן, וְנָטַל לוֹן קוּדְשָׁא בְּרִיךְ הוּא לְפוּלְחָנֵיהּ. וּבְגִין דְּכֻלְּהוּ חָמוּ כַּמָּה נִסִּין וְאָתִין בְּעֵינֵיהוֹן, וְכָל אִינּוּן אָתִין וּגְבוּרָן. אָמַר וְאָנֹכִי יְיָ אֱלֹהֶיךָ מֵאֶרֶץ מִצְרָיִם. דְּתַמָּן הֲוָה בְּאִתְגַּלְיָיא יְקָרָא דִּילֵיהּ. וְאִתְגְּלֵי עָלַיְיהוּ עַל יַמָּא, וְחָמוּ זִיו יְקָרָא עִלָּאָה דִּילֵיהּ אַפִּין בְּאַפִּין. דְּלָא תֵּימְרוּן אֱלָהָא אָחֳרָא הוּא דְּמַלִּיל עִמָּנָא, אֶלָּא אֲנָא הוּא דַּחֲמִיתוּן בְּאַרְעָא דְּמִצְרַיִם, אֲנָא הוּא דְּקָטַלְנָא סָנְאֵיכוֹן בְּאַרְעָא דְּמִצְרַיִם. אֲנָא הוּא דְּעָבֵדְנָא כָּל אִינּוּן עֲשַׂר מְחָאָן בְּאַרְעָא דְּמִצְרַיִם. וּבְגִינֵי כַּךְ, וֵאלֹהִים זוּלָתִי לֹא תֵדָע, דְּלָא תֵּימָא דְּאָחֳרָא הֲוָא, אֶלָּא אֲנָא הוּא כֻּלָּא.

14. "The wages of him that is hired shall not abide with you all night"
We learn that if someone helped the poor, God will extend his life when his time comes to die. If, on the other hand, someone takes the wages of the poor, God will shorten his days, and nor will his soul ascend.

84. Rabbi Elazar continued: "You shall not defraud your neighbor, nor rob him; the wages of him that is hired shall not abide with you all night until the morning" (Vayikra 19:13). HE QUESTIONS: Why, "the wages of him that is hired shall not abide with you all night"? AND ANSWERS: This is understood from another verse, "At his day you shall give him his hire, neither shall the sun go down upon it; for he is poor, and sets his heart upon you" (Devarim 24:15). The words, "neither shall the sun go down upon it" MEAN be warned not to be gathered from this world because of him, before it is your time to be gathered, as the verse says, "before the sun...darkened..." (Kohelet 12: 2). THIS VERSE HINTS AT THE DEMISE OF MAN. From here, I learned another thing: THAT in the case of he who satisfies the poor man's soul, even when the time comes for his demise, the Holy One, blessed be He, satisfies his soul and lengthens his life.

84. תּוּ פָּתַח, לֹא תַעֲשֹׁק אֶת רֵעֲךָ וְלֹא תִגְזֹל לֹא תָלִין פְּעֻלַּת שָׂכִיר אִתְּךָ עַד בֹּקֶר. לֹא תָּלִין פְּעֻלַּת שָׂכִיר אֲמַאי. אֶלָּא מִקְּרָא אָחֳרָא אִשְׁתְּמַע, דִּכְתִיב בְּיוֹמוֹ תִתֵּן שְׂכָרוֹ וְלֹא תָבֹא עָלָיו הַשֶּׁמֶשׁ כִּי עָנִי הוּא וְאֵלָיו הוּא נוֹשֵׂא אֶת נַפְשׁוֹ. לֹא תָבֹא עָלָיו הַשֶּׁמֶשׁ, אִזְדְּהַר דְּלָא תִתְכַּנֵּשׁ בְּגִינוֹי מֵעָלְמָא, עַד לָא יִמְטֵי זִמְנָךְ לְאִתְכַּנָּשָׁא. כְּמָה דְּאַתְּ אָמַר, עַד אֲשֶׁר לֹא תֶחְשַׁךְ הַשֶּׁמֶשׁ וְגוֹ'. מֵהָכָא אוֹלִיפְנָא מִלָּה אָחֳרָא, מַאן דְּאַשְׁלִים לְנַפְשָׁא דְּמִסְכְּנָא. אֲפִילּוּ דְּמָטוּ יוֹמוֹי לְאִסְתַּלְּקָא מֵעָלְמָא, קוּדְשָׁא בְּרִיךְ הוּא אַשְׁלִים לְנַפְשֵׁיהּ, וְיָהִיב לֵיהּ חַיִּין יַתִּיר.

85. לֹא תָלִין פְּעֻלַּת שָׂכִיר, ת"ח, מַאן דְּנָטִיל אַגְרָא דְּמִסְכְּנָא, כְּאִילוּ נָטִיל נַפְשֵׁיהּ, וּדְאַנְשֵׁי בֵּיתֵיהּ. הוּא אַזְעַר נַפְשַׁיְיהוּ, קוּדְשָׁא בְּרִיךְ הוּא אַזְעִיר יוֹמוֹי, וְאַזְעַר נַפְשֵׁיהּ, מֵהַהוּא עָלְמָא. דְּהָא כָּל אִינּוּן הֲבָלִים דְּנַפְקִי מִפּוּמֵיהּ, כָּל הַהוּא יוֹמָא, כֻּלְּהוּ סַלְקִין קַמֵּיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, וְקַיְּימִין קַמֵּיהּ, לְבָתַר סַלְקָא נַפְשֵׁיהּ, וְנַפְשַׁיְיהוּ דְּאַנְשֵׁי בֵּיתֵיהּ, וְקַיְּימִין, בְּאִינּוּן הֲבָלִים דְּפוּמֵיהּ. וּכְדֵין, אֲפִילוּ אִתְגְּזַר עַל הַהוּא בַּר נָשׁ כַּמָּה יוֹמִין, וְכַמָּה טָבָאן, כֻּלְּהוּ מִתְעַקְּרָאן מִנֵּיהּ, וּמִסְתַּלְּקִי מִנֵּיהּ.

85. "The wages of him that is hired shall not abide with you all night." Come and behold: taking the wage of the poor is tantamount to taking his life and the life of his household. He shortens his life, and the Holy One, blessed be He, will shorten his days and lessen his life from that world. For all the breaths that emitted from the mouth OF THE POOR MAN that day will ascend before the Holy One, blessed be He, and stand before Him. Later, his soul will ascend and that of his family, maintained with the breath of his mouth, MEANING THAT THEY WILL DEMAND JUSTICE BEFORE THE HOLY ONE, BLESSED BE HE. Then, even if from before there was decreed for this person many years and much good, all will be rooted out and taken away from him.

86. וְלֹא עוֹד, אֶלָּא דְּנַפְשָׁא דִּילֵיהּ לָא סַלְקָא לְעֵילָא, וְהַיְינוּ דְּאָמַר רִבִּי אַבָּא, רַחֲמָנָא לְשֵׁזְבִינָן מִנַּיְיהוּ, וּמֵעֶלְבּוֹנַיְיהוּ. וְאוֹקְמוּהָ אֲפִילוּ עָשִׁיר הוּא, וְאֵלָיו הוּא נוֹשֵׂא אֶת נַפְשׁוֹ דַּיְיקָא, אֲפִילוּ מִכָּל בַּר נָשׁ נָמֵי, וכ"ש מִסְכְּנָא. וְהַיְינוּ דַּהֲוָה רַב הַמְנוּנָא עָבִיד, כַּד הֲוָה הַהוּא אָגִיר מִסְתַּלֵּק מֵעַבִּידְתֵּיהּ, הֲוָה יָהִיב לֵיהּ אַגְרֵיהּ, וְאָ"ל, טוֹל נַפְשָׁךְ דְּאַפְקִידַת בִּידָאי, טוֹל פִּקְדּוֹנָךְ.

86. In addition to this, his soul will not ascend. This is what Rabbi Aba said: Merciful One! Save us from them and from their shame. We established that even if he is rich, YOU MUST NOT KEEP HIS WAGE OVERNIGHT. "...and sets his heart (lit. 'soul') upon you..." literally, MEANING, of any man. And more so the poor. This is what Rav Hamnuna did when the workman was departing after work: he would give him his wage and say to him, 'Take back your soul that you deposited with me, take your security.'

87. וַאֲפִילוּ אָמַר יְהֵא בִּידָךְ, דַּאֲנָא בָּעֵינָא לְסַלְקָא אַגְרִי. לָא הֲוָה בָּעֵי. אָמַר פִּקְדּוֹנָא דְּגוּפָךְ, לָא אִתְחֲזֵי לְאִתְפְּקְדָא בִּידִי, כָּל שֶׁכֵּן פִּקְדּוֹנָא דְּנַפְשָׁא. דְּהָא פִּקְדּוֹנָא דְּנַפְשָׁא לָא אִתְיְהִיבַת, אֶלָּא לְקוּדְשָׁא בְּרִיךְ הוּא. דִּכְתִיב בְּיָדְךָ אַפְקִיד רוּחִי, אָמַר ר' חִיָּיא, וּבִידָא דְּאָחֳרָא שָׁארֵי. אָ"ל, אֲפִילוּ בִּידֵיהּ, בָּתַר דְּיָהִיב.

87. Even if THE WORKER said, 'Let MY WAGE remain in your hand or I do not want to receive my wage,' he would not agree to it. He would say, 'The deposit of your body is not proper to leave with me; all the more so the deposit of your soul. The deposit of the soul is given only to the Holy One, blessed be He,' as it is written: "Into Your hand I command my spirit" (Tehilim 31:6). Rabbi Chiya said: And with someone else, WHO IS NOT HIS EMPLOYER, he may DEPOSIT HIS WAGE? He replied: Even in the hand OF HIS EMPLOYER he may deposit it, but only after he was paid HIS WAGE IN HIS HAND.

88. כְּתִיב לֹא תָלִין פְּעֻלַּת שָׂכִיר, וּכְתִיב וְלֹא תָבֹא עָלָיו הַשֶּׁמֶשׁ. אֶלָּא הָא אוֹקְמוּהָ, אֲבָל ת"ח לֵית לָךְ יוֹמָא וְיוֹמָא, דְּלָא שַׁלְטָא בֵּיהּ יוֹמָא עִלָּאָה אָחֳרָא. וְאִי אִיהוּ לָא יָהִיב לֵיהּ נַפְשָׁא דִּילֵיהּ בְּהַהוּא יוֹמָא, כְּמַאן דְּפָגִים לְהַהוּא יוֹמָא עִלָּאָה. וּבְגִינֵי כַּךְ בְּיוֹמוֹ תִּתֵּן שְׂכָרוֹ, וְלֹא תָבֹא עָלָיו הַשֶּׁמֶשׁ. וְהָא דְּאִתְּמַר לֹא תָלִין, בְּגִין דְּנַפְשֵׁיהּ לָא סָלִיק, וְסָלִיק הַהוּא נַפְשָׁא דְּמִסְכְּנָא, וּדְאַנְשֵׁי בֵּיתֵיהּ, כְּמָה דְּאִתְּמַר.

88. HE ASKS: It is written, "the wages of him that is hired shall not abide with you all night," and, "neither shall the sun go down upon it." WE INFER THAT HE IS OBLIGATED TO GIVE HIM HIS WAGE BEFORE THE SETTING OF THE SUN, BUT IN THE PRIOR VERSE HE INDICATES THAT THE PROHIBITION IS FOR HOLDING THE WAGE OVERNIGHT. HE ANSWERS: It is as we established. But come and behold: there is not a day that another supernal day does not govern over, MEANING ONE SFIRAH, BEING ONE DAY OF THE SEVEN SUPERNAL DAYS CALLED CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. If he did not give him his soul, MEANING HIS WAGE, on that day, it is tantamount to causing a defect to that supernal day. For this reason, "At his day you shall give him his hire, neither shall the sun go down upon it." The words, "shall not abide with you all night," REFERS TO THE PENALTY, since AT NIGHT his soul will not ascend ABOVE, but the soul of the poor man and his household will ascend, as we said.

15. "Nor put a stumbling block before the blind"
We are told that the title verse is referring to someone who curses a person behind their back; that evil speech ascends and prosecutes the speaker. Every word that people speak ascends and has a consequence. Also, one must not cause another to sin. Anyone who walks in the righteous path of Torah earns a share in the World to Come, since the words of Torah that he speaks ascend very high and are taken higher and higher. We learn the consequences for one who does not study the Torah in a pure way, and of someone who wants to learn Torah but cannot find a good teacher.

89. After him, Rabbi Chiya recited the verse: "You shall not curse the deaf, nor put a stumbling block before the blind" (Vayikra 19:14). This verse has a literal meaning, yet we learned some other SUPERNAL matters connected one to the other from this whole portion. EVERY BRANCH BELOW SHOWS IT HAS A ROOT ON HIGH. Come and behold: one who curses another who stands before him, and shames him, it is considered as if he shed his blood. We established that. This verse IS SPEAKING OF THE TIME the other one is not before him and he curses him. This speech ascends AND PROSECUTES HIM.

89. ר׳ חִיָּא פָּתַח וְאָמַר קְרָא אֲבַתְרֵיהּ, לֹא תְקַלֵּל חֵרֵשׁ וְלִפְנֵי עִוֵּר וְגוֹ׳, הַאי קְרָא כְּמַשְׁמָעוֹ. אֲבָל פַּרְשֻׁתָּא דָּא כֻּלָּא, אוֹלִיפְנָא מִינָּהּ מִלִּין אָחֲרָנִין, וְכֻלְּהוּ תַּלְיָין דָּא בְּדָא. ת״ח, מַאן דְּלָיִיט לְחַבְרֵיהּ, וְאִיהוּ קָמֵיהּ, וְאַכְסִיף לֵיהּ, כְּאִלּוּ אוֹשִׁיד דָּמֵיהּ, וְהָא אוֹקִימְנָא. וְהַאי קְרָא, דְּלָאו חַבְרֵיהּ עִמֵּיהּ, וְהוּא לָיִיט לֵיהּ, הַהִיא מִלָּה סַלְקָא.

90. There is not a word that emits from man that has no sound. That sound ascends. Numerous destructive angels are joined with this sound until it ascends and awakens the place of the great abyss, THE SEAT OF THE KLIPOT, as we explained. Many OF THEM are roused against this person TO PUNISH HIM. Woe to one that emits harmful speech from his mouth. That we established.

90. דְּלֵית לָךְ מִלָּה וּמִלָּה דְּנָפִיק מִפּוּמֵיהּ, דְּלָא אִית לֵיהּ קָלָא, הַהוּא קָלָא סָלִיק לְעֵילָא, וְכַמָּה קַסְטִרִין מִתְחַבְּרָן עִמֵּיהּ דְּהַהוּא קָלָא, עַד דְּסַלְקָא וְאִתְּעַר אֲתַר דִּתְהוֹמָא רַבָּא, כְּמָה דְּאוּקְמוּהָ וְכַמָּה מִתְעָרִין עָלֵיהּ דְּהַהוּא ב״נ. וַוי לְמַאן דְּאַפִּיק מִלָּה בִּישָׁא מִפּוּמֵיהּ, וְהָא אוּקְמוּהָ.

91. "Nor put a stumbling block before the blind," literally. We explained this to mean one who causes another to sin. So too, when one strikes his grown son, ALSO, "nor put a stumbling block before the blind," MEANING one who has not yet reached the level to render Halachic decisions, yet teaches it, as it is written: "For she has cast down many wounded: and many strong men have been slain by her" (Mishlei 7:26). This person transgressed against, "nor put a stumbling block before the blind," because he caused the other to stumble on an obstacle WITH HIS RENDERING THE LAW, before the World to Come.

91. וְלִפְנֵי עִוֵּר לֹא תִתֵּן מִכְשׁוֹל, כְּמַשְׁמָעוֹ. וְאוּקְמוּהָ, בְּמַאן דְּגָרִים לְאָחֳרָא לְמֶחֱטֵי. וְכֵן מַאן דְּמָחֵי לִבְרֵיהּ רַבָּא. וְלִפְנֵי עִוֵּר לֹא תִתֵּן וְגוֹ׳, בְּמַאן דְּלָא מָטָא לְהוֹרָאָה וְאוֹרֵי, דִּכְתִיב כִּי רַבִּים חֲלָלִים הִפִּילָה וַעֲצוּמִים כָּל הֲרוּגֶיהָ. וְהַאי אַעְבָּר, מִשּׁוּם וְלִפְנֵי עִוֵּר לֹא תִתֵּן מִכְשׁוֹל, בְּגִין דְּאַכְשִׁיל לֵיהּ לְחַבְרֵיהּ לְעָלְמָא דְּאָתֵי.

92. We learned that one who walks in the righteous path of Torah and toils in Torah properly earns for himself a permanent good share in the World to Come, since the word of Torah emanating from his mouth flies in the world and ascends very high. Many holy ANGELS on high join with this word, and it rises in the straight way, adorned with a holy crown. And it washes itself in the river of the World to Come, BINAH, that flows and exits from Eden, DENOTING CHOCHMAH, and is accepted by it, and is drawn within. The supernal tree, NAMELY ZEIR ANPIN, takes pleasure from around that river - MEANING THAT IT CAUSES ZEIR ANPIN TO RECEIVE THE ILLUMINATION OF THE RIVER FROM BINAH. Then the supernal light exits, and it adorns that person all that day, as we learned.

92. דְּתָנִינָן מַאן דְּאָזִיל בְּאוֹרַח מֵישַׁר בְּאוֹרַיְיתָא, וּמַאן דְּאִשְׁתְּדַל בְּאוֹרַיְיתָא כַּדְקָא יָאוּת, אִית לֵיהּ חוּלָקָא טָבָא תְּדִיר לְעָלְמָא דְּאָתֵי. דְּהַהִיא מִלָּה דְּאוֹרַיְיתָא דְּאַפִּיק מִפּוּמֵיהּ, אַזְלָא וְשָׁאֲטָא בְּעָלְמָא, וְסַלְקָא לְעֵילָא. וְכַמָּה עִלָּאִין קַדִּישִׁין מִתְחַבְּרָאן בְּהַהִיא מִלָּה, וְסַלְקָא בְּאוֹרַח מֵישָׁר, וְאִתְעַטָּר בְּעִטְרָא קַדִּישָׁא, וְאִסְתַּחֵי בְּנַהֲרָא דְּעָלְמָא דְּאָתֵי, דְּנָגִיד וְנָפִיק מֵעֵדֶן, וְאִתְקַבַּל בֵּיהּ, וְאִשְׁתְּאַב בְּגַוֵּיהּ, וְאִתְעַנַּג סוֹחֲרָנֵיהּ דְּהַהוּא נַהֲרָא, אִילָנָא עִלָּאָה. וּכְדֵין נָגִיד וְנָפִיק נְהוֹרָא עִלָּאָה וְאִתְעַטָּר בֵּיהּ בְּהַהוּא בַּר נָשׁ כָּל יוֹמָא, כְּמָה דְּאִתְּמַר.

93. וּמַאן דְּלָעֵי בְּאוֹרַיְיתָא, וְלָא אִשְׁתְּדַל בָּהּ בְּאוֹרַח קְשׁוֹט, וּבְאוֹרַח מֵישָׁר. הַהוּא מִלָּה סַלְקָא, וְסָטֵי אוֹרְחִין, וְלֵית מַאן דְּיִתְחַבַּר בָּהּ, וְכֹלָּא דַּחְיָין לָהּ לְבַר, וְאָזִיל וְשָׁאט בְּעָלְמָא וְלָא יִשְׁכַּח אֲתַר. מַאן גָּרִים לֵיהּ הַאי. הַהוּא דְּסָאטֵי לֵיהּ מֵאוֹרַח מֵישָׁר, הה״ד וְלִפְנֵי עִוֵּר לֹא תִתֵּן מִכְשׁוֹל. וּבְגִינֵי כַּךְ כְּתִיב, וְיָרֵאתָ מֵאֱלֹהֶיךָ אֲנִי יְיָ׳.

93. When he who toils in Torah does not do so in a pure or righteous way, that word rises and turns off the path. Nothing joins it; all push it out and it flies around the world without finding a haven. Who caused this? That person who turned off from the straight path. As it is written, "nor put a stumbling block before the blind," MEANING DO NOT PLACE AN OBSTACLE BEFORE WORDS OF TORAH THAT EMANATE FROM HIS MOUTH. For this reason, it is written, "but shall fear your Elohim: I am Hashem" (Leviticus 19:4).

94. וּמַאן דְּתִיאוּבְתֵּיהּ לְמִלְעֵי בְּאוֹרַיְיתָא, וְלָא אַשְׁכַּח מַאן דְּיוֹלִיף לֵיהּ, וְהוּא בִּרְחִימוּתָא דְּאוֹרַיְיתָא, לָעֵי בָּהּ, וּמְגַמְגֵּם בָּהּ, בְּגִמְגּוּמָא דְּלָא יָדַע. כָּל מִלָּה וּמִלָּה סַלְקָא, וקוּדְשָׁא בְּרִיךְ הוּא חָדֵי בְּהַהִיא מִלָּה, וְקַבִּיל לָהּ, וְנָטַע לָהּ סְחָרָנֵיהּ דְּהַהוּא נַחֲלָא, וְאִתְעֲבִידוּ מֵאִלֵּין מִלִּין אִילָנִין רַבְרְבִין, וְאִקְרוּן עַרְבֵי נַחַל, הה״ד בְּאַהֲבָתָהּ תִּשְׁגֶּה תָמִיד.

94. And there is the situation of one who has the yearning to toil in Torah, but can not find someone to teach him. Yet, with his love of Torah, he speaks of it and stammers with it, as he does not know better. Each word ascends and the Holy One, blessed be He, rejoices with that word, receives it, plants it around that stream, DENOTING BINAH and from these are made large trees, MEANING GREAT LIGHTS, called 'the willows of the streams'. This is the meaning of the verse, "and be you ravished always with her love..." (Mishlei 5:19).

95. וְדָוִד מַלְכָּא אָמַר, הוֹרֵנִי יְיָ׳ דַּרְכֶּךָ אֲהַלֵּךְ בַּאֲמִתֶּךָ. וּכְתִיב וּנְחֵנִי בְּאֹרַח מִישׁוֹר לְמַעַן שׁוֹרְרָי. זַכָּאִין אִינּוּן דְּיַדְעִין אוֹרְחוֹי דְּאוֹרַיְיתָא, וּמִשְׁתַּדְּלֵי בָּהּ בְּאֹרַח מֵישָׁר, דְּאִינּוּן נַטְעִין אִילָנִין דְּחַיִּין לְעֵילָא, דְּכֻלְּהוּ אַסּוּתָא. וּבְגִין כַּךְ כְּתִיב, תּוֹרַת אֱמֶת הָיְתָה בְּפִיהוּ. וְכִי אִית תּוֹרָה דְּלָאו אִיהִי אֱמֶת. אִין כְּגַוְונָא דְּאַמְרָן, דְּאוֹרֵי מַאן דְּלָא יָדַע, וְלָאו אִיהוּ קְשׁוֹט וְהַהוּא דְּאוֹלִיף מִלָּה מִינֵיהּ, אוֹלִיף מִלָּה דְּלָאו אִיהוּ אֱמֶת. וּבְגִינֵי כַּךְ כְּתִיב, תּוֹרַת אֱמֶת הָיְתָה בְּפִיהוּ.

95. And King David said: "Teach me the way, Hashem; I will walk in Your truth" (Tehilim 86:11), and, "and lead me in an even path, because of my enemies" (Tehilim 27:11). Fortunate are those who know the ways of Torah and toil in it in a straight path, for they plant trees of life above - MEANING THEY DRAW MOCHIN TO ZEIR ANPIN, CALLED 'THE TREE OF LIFE', a healing TO THE SOUL. For this reason, it is written: "The Torah of truth was in his mouth" (Malachi 2:6). HE QUESTIONS: Is there an untruthful Torah? AND ANSWERS: Yes, like we said, if someone, who knows not teaches HALACHIC INSTRUCTIONS, this is untruthful. One who learns from him learns something untruthful. Of this, it is written: "The Torah of truth was in his mouth."

96. ועכ״ד, מִבָּעֵי לֵיהּ לְבַר נָשׁ לְמֵילַף מִלֵּי דְּאוֹרַיְיתָא מִכָּל ב״נ, אֲפִילוּ מִמַּאן דְּלָא יָדַע. בְּגִין דע״ד יִתְעַר בְּאוֹרַיְיתָא, וְיֵיתֵי לְמֵילַף מִמַּאן דְּיָדַע, וּלְבָתַר אִשְׁתְּכַח, דְּאָזִיל בָּהּ בְּאוֹרַיְיתָא בְּאֹרַח קְשׁוֹט. ת״ח, יִשְׁתְּדַל בַּר נָשׁ בְּעָלְמָא בְּאוֹרַיְיתָא וּפִקּוּדוֹי, אֲפִילוּ דְּלָא עָבֵיד לִשְׁמָהּ, דְּמִתּוֹךְ שֶׁלֹּא לִשְׁמָהּ בָּא לִשְׁמָהּ.

96. With all this, one needs to learn Torah from all people, even from one who does not know, since through this he will be aroused in Torah and come to learn from someone who does know. Later, it will turn out that he walked in Torah in a true way. Come and behold: a person should toil in Torah and precepts even if not for its own sake, for studying not for its own sake will lead to studying for its own sake.

16. "In righteousness shall you judge your neighbor"
This passage speaks about mercy and judgment and justice. When righteousness is triggered, there is no mercy in it, but when justice is triggered there is mercy. Everyone shall be treated equally. We are told that God is found in the place of justice. God judges below as he does above, with righteousness and justice.

97. ר׳ יוֹסֵי פָּתַח קְרָא אֲבַתְרֵיהּ וְאָמַר, לֹא תַעֲשׂוּ עָוֶל בַּמִּשְׁפָּט וְגוֹ׳. לֹא תַעֲשׂוּ עָוֶל בַּמִּשְׁפָּט, כְּמַשְׁמָעוֹ. אֲבָל הָא אִתְּמַר, דְּפַרְשְׁתָּא דָּא מִלִּין עִלָּאִין וְיַקִּירִין אִית בָּהּ בְּפִקּוּדֵי אוֹרַיְיתָא. הַאי קְרָא מְסוֹפֵיהּ קָא מַשְׁמַע, דִּכְתִיב בְּצֶדֶק תִּשְׁפּוֹט עֲמִיתֶךָ. ת״ח, תְּרֵי דַּרְגִּין אִינּוּן הָכָא: מִשְׁפָּט, וְצֶדֶק. מַה בֵּין הַאי לְהַאי. אֶלָּא חַד רַחֲמֵי, וְחַד דִּינָא, וְדָא אִתְבְּסַם בְּדָא.

97. Rabbi Yosi commenced: "You shall do no unrighteousness in judgment (lit. 'justice')..." (Vayikra 19:15). "You shall do no unrighteousness in Judgment," has a literal meaning, but we learned that this portion has within it precious supernal words regarding the precepts of the Torah. This verse is explained at its end, as it is written: "but in righteousness shall you judge your neighbor." Come and behold: two levels are mentioned here, Justice and Righteousness. What is the difference between the two? One is Mercy, MEANING JUSTICE, DENOTING ZEIR ANPIN. One is of Judgment, MEANING RIGHTEOUSNESS, DENOTING MALCHUT. One perfumes the other.

98. כַּד אִתְּעַר צֶדֶק, דָּאִין דִּינָא לְכֹלָּא כַּחֲדָא, דְּלֵית בֵּיהּ רַחֲמֵי, וְלָאו וַוּתְּרָנוּתָא. כַּד אִתְּעַר מִשְׁפָּט, אִית בֵּיהּ רַחֲמֵי. יָכוֹל יְהֵא כֹּלָּא בְּמִשְׁפָּט. אָתָא קְרָא וְאָמַר, בְּצֶדֶק תִּשְׁפּוֹט עֲמִיתֶךָ. מ״ט. בְּגִין דְּצֶדֶק לָאו דָּאִין לְדָא וְשָׁבִיק לְדָא, אֶלָּא כֻּלְּהוּ כַּחֲדָא בְּשִׁקּוּלָא חֲדָא. כְּגַוְונָא דָּא לֹא תִשָּׂא פְּנֵי דָל וְלֹא תֶהְדַּר פְּנֵי גָדוֹל, אֶלָּא כֻּלְּהוּ בְּשִׁקּוּלָא חֲדָא, בְּצֶדֶק. יָכוֹל יְהֵא כֹּלָּא דִּינָא בְּצֶדֶק בִּלְחוֹדוֹי. אָתָא קְרָא וְאָמַר תִּשְׁפּוֹט, דְּבָעֵי לְחַבְּרָא לְהוּ כַּחֲדָא, דְּלָא יִשְׁתְּכַח דָּא בְּלָא דָא, וְהַאי שְׁלִימוּ דְּדִינָא.

98. When Righteousness is triggered, it judges everyone collectively since there is no Mercy or forbearance in it. When Justice is triggered, there is mercy. It may be that there is only Justice; then comes the verse that says, "in righteousness shall you judge your neighbor." What is the reason? Righteousness does not judge the one and forgive the other, but all are JUDGED collectively. Similarly, "you shall not respect the person of the poor, nor honor the person of the mighty" (Ibid.), but treat all equally, with righteousness. It may be that all Judgments are in Righteousness alone. Hence, the verse says, "shall you judge your neighbor"; one needs to join them together, for one is not found without the other. This makes up the completeness of Judgment.

99. וכ״כ לָמָּה. בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא שְׁכִינָתֵהּ תַּמָּן. וּבְגִינֵי כַּךְ בָּעֵי לְאַשְׁלְמָא דִּינָא. כְּגַוְונָא דְּאִיהוּ עָבֵיד לְתַתָּא, כְּגַוְונָא דִּילֵיהּ מַמָּשׁ עָבֵיד לְעֵילָא. ות״ח, קוּדְשָׁא בְּרִיךְ הוּא שַׁוִּי כּוּרְסְיָיא דְּדִינָא, בְּשַׁעֲתָא דְּדַיָּינֵי יַתְבִּין, הה״ד, כּוֹנֵן לְמִשְׁפָּט כִּסְאוֹ. וּמִתַּמָּן אִתְתָּקַן כּוּרְסְיָה דְּקוּדְשָׁא בְּרִיךְ הוּא. וּמַאן אִיהוּ כּוּרְסְיָה. אִלֵּין אִינּוּן צֶדֶק וּמִשְׁפָּט. הה״ד צֶדֶק וּמִשְׁפָּט מְכוֹן כִּסְאֲךָ. וּמַאן דְּדָאִין דִּינָא, בָּעֵי לְמֵיתַב בְּכוּרְסְיֵיהּ דְּמַלְכָּא. וְאִי פָּגִים חַד מִנַּיְיהוּ, כְּאִלּוּ פָּגִים לְכוּרְסְיֵיהּ דְּמַלְכָּא. וּכְדֵין קוּדְשָׁא בְּרִיךְ הוּא אִסְתְּלַק מִבֵּינַיְיהוּ דְּדַיָּינֵי, וְלָא קָאִים בְּדִינַיְיהוּ. וּמַאי אָמַר. עַתָּה אָקוּם יֹאמַר יְיָ וְגוֹ׳. וְרוּחָא דְּקוּדְשָׁא אָמַר, רוּמָה עַל הַשָּׁמַיִם אֱלֹהִים.

99. What is the reason for all of this? Because the Holy One, blessed be He, is found there, IN THE PLACE OF JUSTICE. For this reason, wholeness of the Judgment is needed. Just as He does below, THE HOLY ONE, BLESSED BE HE, does above. Come and behold: the Holy One, blessed be He, sets up the seat of Judgment at the time the judges are sitting. This is what the verse says, "He has prepared His Throne for Judgment (or: 'Justice')" (Tehilim 9:8). From there is set up the Throne of the Holy One, blessed be He, BINAH. What is His Throne? Righteousness and Justice, as the verse says, "Righteousness and justice are the foundation of Your Throne" (Tehilim 89:15). The judge needs to sit at the seat of the King; if he harms one of them, IT IS SIMILAR TO causing harm to the chair of the King. Then the Holy One, blessed be He, departs from the midst of the judges and does not sustain in their judging. What does He say? "Now will I arise, says Hashem..." (Tehilim 12:6). And the Holy Spirit said, "Be You exalted, Elohim, above the heavens" (Tehilim 57:6).

17. "You shall certainly rebuke your neighbor"
We learn of the precept to rebuke someone who has sinned and to show him that he is loved, so that he should not be punished but repent. God rebukes people in secret unless they will not repent, in which case he rebukes them publicly. We also learn of the gentle allusions that should be made to someone who is too shy to be rebuked openly. One should never mention another's sin in public since God is concerned about the honor of every person, even the evil-doers.
Ra'aya Meheimna (the Faithful Shepherd)

רעיא מהימנא

100. לא תִשְׂנָא אֶת אָחִיךָ בִּלְבָבֶךָ הוֹכֵחַ תּוֹכִיחַ אֶת עֲמִיתֶךָ וְגוֹ׳. פִּקּוּדָא דָא, לְאוֹכָחָא לְהַהוּא דְּחָטֵי, לְמֵחֲזֵי לֵיהּ רְחִימוּ סַגִּיא, דְּרָחִים לֵיהּ, בְּגִין דְּלָא יִתְעֲנַשׁ אִיהוּ. דְּהָא בְּקוּדְשָׁא בְּרִיךְ הוּא כְּתִיב, כִּי אֶת אֲשֶׁר יֶאֱהַב יְיָ׳ יוֹכִיחַ. וּכְמָה דְּקוּדְשָׁא בְּרִיךְ הוּא עָבֵיד וְאוֹכַח לְמַאן דְּרָחִים לֵיהּ, הָכִי יוֹלִיף ב״נ מֵהַהוּא אָרְחָא, וְיוֹכַח לְחַבְרֵיהּ. קוּדְשָׁא בְּרִיךְ הוּא בְּמַאי אוֹכַח לב״נ. אוֹכַח לֵיהּ בִּרְחִימוּ בְּסִתְרָא, אִי יְקַבֵּל לֵיהּ יָאוּת. וְאִי לָא, אוֹכַח לֵיהּ בֵּין רְחִימוֹי. אִי יְקַבֵּל יָאוּת. וְאִי לָא, אוֹכַח לֵיהּ בְּאִתְגַּלְיָא לְעֵינֵיהוֹן דְּכֹלָּא. אִי יְקַבֵּל יָאוּת. וְאִי לָאו, שָׁרִי לֵיהּ, וְלָא אוֹכַח לֵיהּ, וְשָׁבִיק לֵיהּ יֵיזִיל וְיַעְבִּיד רְעוּתֵיהּ.

100. "You shall not hate your brother in your heart: you shall certainly rebuke your neighbor..." (Vayikra 19:17). This precept is to rebuke one who sinned and to show him that he loves him, in order that THE REBUKER should not be punished. With regard to the Holy One, blessed be He, it is written, "for Hashem reproves him whom He loves" (Mishlei 3:12). Just as the Holy One, blessed be He, does in rebuking those whom He loves, so should man learn from this practice and rebuke his neighbor WHOM HE LOVES. With what does Holy One, blessed be He, rebuke man? He rebukes him with love, in secret. If he accepts HIS REBUKE, it is well. If not, He rebukes him openly among his friends. If he accepts that, then all is well. If not, He rebukes him publicly, before all. If he accepts, all is well. If not, He deserts him and does not rebuke him ANYMORE; He leaves him to go and do as he pleases.

101. בְּקַדְמֵיתָא אוֹדַע לֵיהּ בְּסִטְרָא, בְּגִין לְאוֹכָחָא לֵיהּ, וּלְאִתְעֲרָא לֵיהּ, דְּלָא יִנְדַּע בֵּיהּ ב״נ. וְדָא אִיהוּ בֵּינֵיהּ לְבֵינֵיהּ. אִי מְקַבֵּל יָאוּת. וְאִי לָאו, אוֹדַע לֵיהּ בֵּין רְחִימוֹי, בְּזִמְנָא דְּכַהֲנָא רַבָּא הֲוָה בְּעָלְמָא, יְהִיב לֵיהּ מַרְעִין בְּעַרְסֵיהּ, וְאָתוּ רְחִימוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, וְאוֹדְעָן לֵיהּ, אִי אִית בֵּיהּ חוֹבָא דְּיֵיתוּב מִנֵּיהּ, וּלְעַיֵּין בְּמִלֵּיהּ. אִי מְקַבֵּל יָאוּת, וְאִי לָאו אוֹכַח לֵיהּ בְּאִתְגַּלְיָא, בְּמָמוֹנֵיהּ, בְּבָנוֹי, דְּכֹלָּא מְלַחֲשָׁן עָלֵיהּ, וְיֵיתוּן לְגַבֵּיהּ. אִי מְקַבֵּל יָאוּת. וְאִי לָאו שָׁאִרִי לֵיהּ מָארֵיהּ לְמֶעְבַּד רְעוּתֵיהּ, וְלָא יַתְקִיף בֵּיהּ לְעָלְמִין. כְּגַוְונָא דָא אִצְטְרִיךְ לֵיהּ לְאוֹכָחָא לְחַבְרֵיהּ בְּקַדְמֵיתָא בְּסִתְרָא. לְבָתַר בֵּין רְחִימוֹי. לְבָתַר בְּאִתְגַּלְיָא. מִכָּאן וּלְהַלְאָה יִשְׁבּוֹק לֵיהּ וְיַעְבִּיד רְעוּתֵיהּ.

101. He EXPLAINS HIS WORDS. At first, He informs him privately to rebuke him, to alert him in order that no other person should know about this. This is between them. If he accepts HIS REBUKE, it is good. If not, He informs him among his friends. When there was a High Priest in the world, He would place upon him an illness that confined him to bed. Then the friends of the Holy One, blessed be He, would come, inform him that if he had a sin he should repent, and review his deeds. If he accepted, all would be fine. If not, He would warn him publicly that HE WOULD PUNISH HIM, in his money and his children, so that everyone would whisper about him and come to him TO ENCOURAGE HIM TO REPENT. If he accepts these conditions, all is fine. If not, his Master begins to do as he wishes and does not attack him anymore. Like this one should rebuke his friend: in the beginning, privately, then among his friends, and later publicly. From this point on, leave him be and let him do whatever is his desire.

102. וְעַ״ד כְּתִיב הוֹכֵחַ תּוֹכִיחַ. הוֹכֵחַ: בְּסִתְרָא, דְּלָא יִנְדַּע בֵּיהּ ב״נ. תּוֹכִיחַ: בֵּין חַבְרוֹי וּרְחִימוֹי. אֶת עֲמִיתֶךָ: בְּאִתְגַּלְיָא. וְעַ״ד לָא כְּתִיב בְּקַדְמֵיתָא תּוֹכִיחַ, אֶלָּא הוֹכֵחַ. תּוּ הוֹכֵחַ, אִי אִיהוּ ב״נ דְּיִכְסוּף, לָא יֵימָא לֵיהּ וְלָא יוֹכִיחַ לֵיהּ אֲפִילוּ בְּסִתְרָא, אֶלָּא יֵימָא קַמֵּיהּ, כְּמָאן דְּמִשְׁתָּעֵי בְּמִלִּין אָחֳרָנִין. בְּגוֹ אִינּוּן מִלִּין, יִדְכַּר מַאן דְּעָבֵד הַהוּא חוֹבָא הוּא כָּךְ וְכָךְ, בְּגִין דְּאִיהוּ יִדַּע בְּגַרְמֵיהּ, וְיִשְׁתְּבִיק מֵהַהוּא חוֹבָא. וְעַ״ד הוֹכֵחַ. וְאִם לָאו, תּוֹכִיחַ. וּלְבָתַר אֶת עֲמִיתֶךָ בְּאִתְגַּלְיָא. מִכָּאן וּלְהַלְאָה וְלֹא תִשָּׂא עָלָיו חֵטְא.

102. Therefore it is written, "you shall certainly rebuke (lit. 'rebuking you shall rebuke')," MEANING that "rebuking" REFERS to this being done privately, so no one knows. "...you shall rebuke..." MEANING between friends and lovers, "your neighbor," NAMELY in public. Therefore, it does not write at the outset, "you shall rebuke," MEANING AMONG FRIENDS, but rather, "rebuking," SECRETLY. Another explanation for, "you shall rebuke" is that if the individual is shy, one should not tell him his fault and should not rebuke him even privately. Instead, one should speak to him as if talking about other things, and in the course of the conversation, mention to him that if someone commits such a sin, he is such and such, in order that he himself will understand what is going on and will desist from such sin. Therefore, "rebuking"; if it is not helping, then, "you shall rebuke"; if that does not help, then publicly "your neighbor," AS MENTIONED BEFORE. From that point on, it says, "and not suffer sin on his account," MEANING, DO NOT REBUKE HIM ANYMORE.

103. Another explanation for, "and not suffer sin on his account," is that if one man rebukes another, and it so happened that he rebuked the other publicly, he must not mention before him the sin he committed. That is surely prohibited. He must speak in general, and not mention the sin he committed in public, nor ascribe the sin to him, since the Holy One, blessed be He, is concerned about the honor of every person, even the evil-doers.
End of Ra'aya Meheimna

103. ד״א וְלֹא תִשָּׂא עָלָיו חֵטְא, דְּהָא כֵּיוָן דְּב״נ אוֹכֵח לְחַבְרֵיהּ, וְאִזְדְּמַן לְאוֹכְחָא לֵיהּ בְּאִתְגַּלְיָא, לָא יְסַלֵּק קַמֵּיהּ דַּהוּא חוֹבָה דַּעֲבִיד, דְּאָסִיר לֵיהּ וַדַּאי, אֶלָּא יֵימָא סְתָם, וְלָא יְסַלֵּק עֲלוֹי דַּהוּא חוֹבָא בְּאִתְגַּלְיָא, וְלָא יַרְשִׁים עֲלוֹי חוֹבָא, דְּקוּדְשָׁא בְּרִיךְ הוּא חָס עַל יְקָרָא דְּבַר נָשׁ, אֲפִילוּ בְּחַיָּיבַיָּא.
ע״כ רעיא מהימנא

104. He commenced: "And then the voice of the Shofar..." (Shemot 19:19) (THIS SEGMENT WAS ALREADY PRINTED IN THE PORTION OF VAYIKRA FROM PARAGRAPH 85 TO PARAGRAPH 109) - UP TO WHERE RABBI ABA AND RABBI YEHUDA ARRIVE AND THANK RABBI ACHA. THE CONCLUSION OF THE ARTICLE, WHICH APPEARS TO HAVE BEEN MISSING THERE, IS PRESENTED HERE.

104. פָּתַח וְאָמַר, וַיְהִי קוֹל הַשּׁוֹפָר הוֹלֵךְ וְגוֹ׳. וַיְהִי קוֹל הַשּׁוֹפָר, הָכָא אִתְפְּלִיגוּ סִפְרֵי קַדְמָאֵי וְכוּ׳, עַד דְּאָתוּ רִבִּי אַבָּא וְרִבִּי יְהוּדָה, וְאוֹדוּ לֵיהּ לְר׳ אֲחָא.

18. Mixed kinds and garments mixed of linen and wool
The rabbis discuss the observance of the statutes, and Rabbi Elazar tells them that "You are My witnesses" refers to Yisrael.

105. RABBI ABA, RABBI ACHA, AND RABBI YEHUDA rose, and, as they were going, Rabbi Elazar said: "You shall not go up and down as a talebearer among your people...You shall not hate your brother in your heart...You shall not avenge, nor bear any grudge" (Vayikra 19:16-18). We have already dealt with this and all the friends have been attentive to these. But let us say something about this portion. It is written 'You shall keep My statutes. You shall not let your cattle gender with a diverse kind: you shall not sow your field with mingled seed: neither shall a garment mingled of linen and wool come upon you' (Ibid. 19).

105. קָמוּ, עַד דַּהֲווּ אַזְלֵי, אָמַר ר׳ אֶלְעָזָר לֹא תֵלֵךְ רָכִיל בְּעַמֶּךָ לֹא תִשְׂנָא אֶת אָחִיךָ לֹא תִקּוֹם וְלֹא תִטּוֹר. הָא אוֹקִימְנָא לוֹן, וְכֻלְּהוּ אַתְעֲרוּ עָלַיְיהוּ חַבְרַיָּיא, אֲבָל נֵימָא מִלָּה בְּפָרְשָׁתָא דָּא, כְּתִיב, אֶת חֻקֹּתַי תִּשְׁמֹרוּ בְּהֶמְתְּךָ לֹא תַרְבִּיעַ כִּלְאַיִם שָׂדְךָ לֹא תִזְרַע כִּלְאָיִם וּבֶגֶד כִּלְאַיִם שַׁעַטְנֵז לֹא יַעֲלֶה עָלֶיךָ.

106. Rabbi Elazar said: "'You are My witnesses,' says Hashem, 'and My servant whom I have chosen: that you may know and believe Me...'" (Yeshayah 43:10). "You are My witnesses," refers to Yisrael; we learned, too, that this refers to heaven and earth, as it is written: "I call heaven and earth to witness this day against you" (Devarim 30:19). Yisrael are witnesses one on the other, while heaven and earth, and all are witnesses upon them. "My servant whom I have chosen," this refers to Jacob, as is written, "and said to me, 'You are My servant, Yisrael, in whom I will be glorified" (Yeshayah 49:3), and: "Therefore fear you not, O My servant Jacob" (Yirmeyah 30:10). Some say it refers to David and David is called "My servant" as it is written, "for My own sake, and for My servant David's sake" (Yeshayah 37:35); "whom I have chosen," refers to the heavenly David, MEANING MALCHUT.

106. פָּתַח ר׳ אֶלְעָזָר וְאָמַר, אַתֶּם עֵדַי נְאֻם יְיָ׳ וְעַבְדִּי אֲשֶׁר בָּחַרְתִּי לְמַעַן תֵּדְעוּ וְתַאֲמִינוּ וְגוֹ׳. אַתֶּם עֵדַי, אִלֵּין אִינּוּן יִשְׂרָאֵל. וְתָנֵינָן, אִלֵּין אִינּוּן שְׁמַיָּא וְאַרְעָא, דִּכְתִיב הֵעִידוֹתִי בָכֶם הַיּוֹם אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. אֲבָל יִשְׂרָאֵל אִינּוּן סָהֲדִין אִלֵּין עַל אִלֵּין, וּשְׁמַיָּא וְאַרְעָא וְכֹלָּא, סָהֲדִין עָלַיְיהוּ. וְעַבְדִּי אֲשֶׁר בָּחַרְתִּי, דָּא יַעֲקֹב, דִּכְתִיב וַיֹּאמֶר לִי עַבְדִּי אָתָּה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאָר, וּכְתִיב, וְאַתָּה אַל תִּירָא עַבְדִּי יַעֲקֹב. וְאִית דְּאַמְרֵי דָּא דָּוִד. וְדָוִד עַבְדִּי אִקְרֵי, דִּכְתִיב, לְמַעֲנִי וּלְמַעַן דָּוִד עַבְדִּי אֲשֶׁר בָּחַרְתִּי, דָּא דָּוִד עִלָּאָה.

19. "I am He"
Rabbi Elazar explains what it means when God says "I am He" in scripture.

107. "That you may know and believe Me, and understand that I am He" (Yeshayah 43:10). HE QUESTIONS: What is meant by, "I am He"? AND ANSWERS: "I AM HE," MEANING I Who chose David and Jacob. "I am He," literally, MEANING I INCLUDE JACOB AND DAVID - JACOB BEING THE SECRET OF ZEIR ANPIN, THE SECRET OF "HE," AND DAVID BEING THE SECRET OF MALCHUT, THE SECRET OF "I". THEY ARE LITERALLY THE HOLY ONE, BLESSED BE HE, AND HIS SHECHINAH. "Before Me there was no El formed" (Ibid.); as we learned, the Holy One, blessed be He, called Jacob 'El', as it is written, "and called it (lit. 'him') El, the Elohim of Yisrael" (Beresheet 33:20). SO WE SEE the Holy One, blessed be He, called Jacob 'El'. This is the meaning of, "before Me there was no El formed, neither shall there be after Me." Hence, "I am He," everything is as we said. "Neither shall there be after Me," because David is called so - SINCE MALCHUT IS ALSO "EL," ZEIR ANPIN AND MALCHUT ARE THE SECRET OF "I", "HE" ARE ONE and there is no other after Him.

107. לְמַעַן תֵּדְעוּ וְתַאֲמִינוּ לִי וְתָבִינוּ כִּי אֲנִי הוּא. מַאי כִּי אֲנִי הוּא. דְּאִתְרְעִיתִי בְּהַהוּא דָוִד, וּבְהַהוּא יַעֲקֹב. אֲנָא, הוּא מַמָּשׁ. לְפָנַי לֹא נוֹצַר אֵל, דְּתָנִינָן, קָרָא קוּדְשָׁא בְּרִיךְ הוּא לְיַעֲקֹב אֵל, דִּכְתִיב, וַיִּקְרָא לוֹ אֵל אֱלֹהֵי יִשְׂרָאֵל. קוּדְשָׁא בְּרִיךְ הוּא קָרָא לְיַעֲקֹב אֵל. הה״ד, לְפָנַי לֹא נוֹצַר אֵל וְאַחֲרַי לֹא יִהְיֶה. וּבג״כ, אֲנִי, הוּא, כֹּלָּא. כְּמָה דְּאִתְּמַר. וְאַחֲרַי לֹא יִהְיֶה, דְּהָא דָוִד הָכִי אִקְרֵי, וְלָאו אִית בַּתְרֵיהּ אָחֳרָא.

20. Mixed kinds and garments mixed of linen and wool (sha'atnez)
We learn that when God created the world he created a supernal force above every single thing, even every blade of grass. All the chieftains that have ever been designated as rulers have always behaved according to one supernal law, and the chieftains themselves are then called 'laws'. As each of them is appointed over a certain aspect of law, the mixture of species below uproots each force from its proper position and causes confusion above. When people behave as they should, they attract a Holy Supernal Spirit to them, but when they perform evil actions they draw a spirit from the side of evil. We are told why it is acceptable and proper to mix wool and linen in the Tzitzit but not elsewhere. Cain was a mixture from the Other Side, and therefore his sacrifice could not be mixed with that of Abel, who was of the same species as Adam and Eve, from the side of Holiness.

108. Come and behold: when the Holy One, blessed be He, created the world, He appointed everything and each one in its position, EITHER RIGHT OR LEFT; He appointed upon them supernal forces. And there is not even a blade of grass in the ground that does not have a supernal force upon it IN THE UPPER WORLDS. Everything that each does or is done to each is under the strength of the supernal force appointed upon it from above. All THEIR practices are based on Judgment, they move through Judgment, and are supported by Judgment. Nothing can move out of its support outside.

108. תָּא חֲזֵי, כַּד בָּרָא קוּדְשָׁא בְּרִיךְ הוּא עָלְמָא, אַתְקִין כָּל מִלָּה וּמִלָּה, כָּל חַד וְחַד בְּסִטְרוֹי. וּמָנֵי עָלַיְיהוּ חֵילִין עִלָּאִין. וְלֵית לָךְ אֲפִילוּ עִשְׂבָּא זְעֵירָא בְּאַרְעָא, דְּלֵית לֵיהּ חֵילָא עִלָּאָה לְעֵילָא. וְכָל מַה דְּעָבְדִין בְּכָל חַד וְחַד, וְכָל מַה דְּכָל חַד וְחַד עָבִיד, כֹּלָּא הוּא בְּתַקִּיפוּ דְּהַהִיא חֵילָא עִלָּאָה, דְּמִמָּנָא עָלֵיהּ לְעֵילָא. וְכֻלְּהוּ נְמוּסִין גְּזִירִין מִדִּינָא, עַל דִּינָא נַטְלִין, וְעַל דִּינָא קַיְּימִין. לֵית מַאן דְּנָפִיק מִן קִיּוּמֵיהּ לְבַר.

109. And all the chieftains, since the day of Creation, were designated rulers over each and every thing. They all behave according to another, supernal law, that is received by each one, as it is written: "She rises also while it is yet night, and gives food to her household, and a portion to her maidens" (Mishlei 31:15). Since they receive this law, all THE APPOINTEES are then called 'laws'. This law given to them comes from heaven, and so they are called 'the statutes of heaven'. How do we know that they stem from heaven? As it is written: "For this is a statute for Yisrael" (Tehilim 81:5), ZEIR ANPIN BEING THE CENTRAL COLUMN, CALLED 'YISRAEL'.

109. וְכֻלְּהוּ מִמָּנָן, מִן יוֹמָא דְּאִתְבְּרֵי עָלְמָא, מִתְפַּקְּדָן שִׁלְטוֹנִין עַל כָּל מִלָּה וּמִלָּה. וְכֻלְּהוּ נַטְלִין עַל נִימוּסָא אָחֳרָא עִלָּאָה, דְּנַטְלִין כָּל חַד וְחַד. כְּמָה דִּכְתִיב, וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרוֹתֶיהָ. כֵּיוָן דְּנַטְלִין הַהוּא חֹק, כֻּלְּהוּ אִקְרוּן חֻקּוֹת, וְהַהוּא חֹק דְּאִתְיְיהִיב לְהוּ, מִן שְׁמַיָּא קָא אָתֵי, וּכְדֵין אִתְקְרוּן חֻקּוֹת שָׁמַיִם. וּמְנָלָן דְּמִן שָׁמַיִם קָא אַתְיָין. דִּכְתִיב כִּי חֹק לְיִשְׂרָאֵל הוּא.

110. Therefore it is written: "You shall keep My statutes" (Vayikra 19:19). This is because each is appointed to a certain aspect of that law. For this reason, it is forbidden to mix species or to bring about one species to another, as this uproots each force from its position and denies the fame of the King.

110. וְעַ״ד כְּתִיב, אֶת חֻקֹּתַי תִּשְׁמֹרוּ בְּגִין דְּכָל חַד וְחַד מְמָנָא עַל מִלָּה יְדִיעָא בְּעָלְמָא, בְּהַהוּא חֹק. בְּגִין כַּךְ אָסִיר לְמִחְלַף זִינִין, וּלְאַעֲלָא זִינָא בְּזִינָא אָחֳרָא. בְּגִין דְּאָעֲקַר לְכָל חֵילָא וְחֵילָא מֵאַתְרַיְיהוּ, וְאַכְחִישׁ פּוּמְבִּי דְּמַלְכָּא.

111. כִּלְאַיִם, מַהוּ כִּלְאַיִם. כְּמָאן דְּיַהִיב אָחֳרָא בְּבֵי מַטְרָא, כד״א אֶל בֵּית הַכֶּלֶא, בְּגִין דְּלָא לְמֶעְבַּד מִידִי. כִּלְאַיִם: מְנִיעוּתָא, דְּמָנַע לְכָל אִינּוּן חֵילִין מֵעֲבִידָתָא דְּלְהוֹן. כִּלְאַיִם: עִרְבּוּבְיָא, דְּעָבִיד עִרְבּוּבְיָא בְּחֵילָא דְּלְעֵילָא, וְאַכְחִישׁ פּוּמְבִּי דְּמַלְכָּא, כְּמָה דְּאִתְּמַר, וּבֶגֶד כִּלְאַיִם שַׁעַטְנֵז לֹא יַעֲלֶה עָלֶיךָ.

111. HE QUESTIONS: What is mixed kinds (Heb. kil'ayim)? AND ANSWERS: ITS EXPLANATION IS like one who puts his friend in jail SO HE WILL NOT BE ABLE TO DO ANYTHING, as the verse says, "in prison (Heb. kele)" (Yirmeyah 37:18), AND KIL'AYIM IS SIMILAR TO KELE IN MEANING. Mixed kinds MEANS prohibition, prohibiting the forces from their performances. Mixed kinds, ITS EXPLANATION is confusing, causing confusion in the supernal forces, and it denies the fame of the King, as it says, "neither shall a garment mingled of linen and wool come upon you" (Vayikra 19:19).

112. ת״ח, כְּתִיב וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְּיוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת. וְהָא אִתְּמַר, דְּשָׁנֵי פִּקּוּדוֹי דְּמַלְכָּא, וְאַחְלַף עֵץ חַיִּים, דְּבֵיהּ אִשְׁתְּלִים כֹּלָּא, וּבֵיהּ תַּלְיָא מְהֵימְנוּתָא, וְאִתְדְּבַק בַּאֲתַר אָחֳרָא. וְהָא תָּנִינָן, בְּכֹלָּא בָּעֵי ב״נ לְאַחֲזָאָה עוֹבָדָא כְּגַוְונָא דְּלְעֵילָא, וּלְמֶעְבַּד עוֹבָדָא כְּמָה דְּאִצְטְרִיךְ. וְאִי אִשְׁתְּנֵי בְּמִלָּה אָחֳרָא, הוּא אַנְגִּיד עָלֵיהּ לְשַׁרְיָא בֵּיהּ מִלָּה אָחֳרָא דְּלָא אִצְטְרִיךְ.

112. Come and behold: it is written, "but of the Tree of Knowledge of Good and Evil, you shall not eat of it: for on the day that you eat of it, you shall surely die" (Beresheet 2:17). We learned, IT IS DUE to changing the commands of the King, replacing the Tree of Life, wherein everything is complete, on which Faith depends, and joining another place. We learned that in everything, a person needs to show an action similar to what is above, and perform the action as need be. If THE ACT is changed for something else, he brings down upon him something else that should not rest upon him, NAMELY, THE OTHER SIDE.

113. וְתָא חֲזֵי, בְּשַׁעֲתָא דְּבַר נָשׁ אַחֲזֵי עוֹבָדָא לְתַתָּא בְּאֹרַח מֵישָׁר, כְּמָה דְּאִצְטְרִיךְ, נָגִיד וְנָפִיק וְשַׁרְיָא עֲלוֹי רוּחַ קַדִּישָׁא עִלָּאָה. וּבְשַׁעֲתָא דְּאִיהוּ אַחֲזֵי עוֹבָדָא לְתַתָּא בְּאוֹרְחָא עֲקִימָא, דְּלֵית אִיהוּ אוֹרַח מֵישָׁר, כְּדֵין נָגִיד וְנָפִיק וְשָׁרֵי עֲלוֹי רוּחַ אָחֳרָא, דְּלָא אִצְטְרִיךְ, דְּסָטֵי לֵיהּ לב״נ לְסִטְרָא בִּישׁ. מַאן מָשִׁיךְ עָלֵיהּ הַהוּא רוּחָא. הֲוֵי אוֹמֵר, הַהוּא עוֹבָדָא דְּאַחֲזֵי בְּסִטְרָא אָחֳרָא.

113. Come and behold: when a person shows an act below in an appropriate fashion as need be, a holy supernal Spirit is attracted to and rests upon him. However, when he exhibits an act down here in a crooked fashion that is not appropriate, then another spirit that he does not need, which turns the person to the side of evil, is attracted to him and rests on him. What attracts that spirit upon him? The answer is that act that reflected another side.

114. כְּתִיב דָּרְשָׁה צֶמֶר וּפִשְׁתִּים. דָּרְשָׁה, מַהוּ דָּרְשָׁה. דְּבַעְיָא וְדָרִישׁ עַל צֶמֶר וּפִשְׁתִּים, מַאן דְּמְחַבֵּר לוֹן כַּחֲדָא, וְאִי תֵּימָא בְּצִיצִית אֲמַאי שָׁרֵי. הָא אוּקְמוּהָ. אֲבָל הָתָם הוּא הַהוּא לְבוּשָׁא בְּתִקּוּנוֹי, בְּאַשְׁלְמוּת עוֹבָדָא כַּדְקָא חֲזֵי.

114. HE QUESTIONS: It is written, "She seeks wool and flax" (Mishlei 31:13). What is meant by, "She seeks"? AND HE ANSWERS: THE SHECHINAH, THAT IS CALLED 'A WOMAN OF WORTH', seeks and asks about the wool and linen as to who mingles them, FOR THE PURPOSE OF PUNISHING HIM. One may then question why MIXING WOOL WITH LINEN is permissible in the Tzitzit (lit. 'fringes')? AND ANSWERS: We established that clothing is correct, MEANING ACCORDING TO THE COMMANDMENT - perfectly made, MEANING SINCE THE PRECEPT IS SO, IT IS NOT CONSIDERED AN INAPPROPRIATE ACT.

115. תּוּ, דָּרְשָׁה צֶמֶר וּפִשְׁתִּים, לְמֶעְבַּד נוּקְמָא בְּמַאן דְּמְחַבֵּר לוֹן כַּחֲדָא. אֲבָל אֵימָתַי שַׁרְיָא. בְּשַׁעֲתָא דְּאִיהוּ בְּאַשְׁלְמוּתָא, דִּכְתִיב, וַתַּעַשׂ בְּחֵפֶץ כַּפֶּיהָ. וְצִיצִית, הָא אוּקִימְנָא דְּהָתָם בְּהַהוּא כְּלָלָא דְּשְׁלִימוּתָא אִשְׁתְּכַח, וְלָא עָבִיד מִדִּי. אֲבָל בְּשַׁעֲתָא דְּלָא אִשְׁתְּכַח בִּשְׁלִימוּתָא, מַאן דְּאָתֵי לְחַבְּרָא לוֹן כַּחֲדָא, אִתְעַר עָלֵיהּ רוּחָא דְּלָא אִצְטְרִיךְ.

115. More IS THERE TO EXPOUND: "She seeks wool, and flax," to do vengeance against one who mingles them together. But when does HOLINESS hover upon them - MEANING at the time when THE ACT is done with its perfection, as it is written, "and works willingly with her hands" (Ibid.). And with Tzitzit, we have established there THE SHA'ATNEZ (A MIXTURE OF WOOL AND LINEN) is done with perfection and so does nothing THAT WILL DRAW UPON THE OTHER SIDE. THEREFORE, THIS IS PERMISSIBLE. ABOUT THIS IT IS WRITTEN, "AND WORKS WILLINGLY WITH HER HANDS." But when THE ACT is not found to be perfect, then he who comes to join WOOL AND FLAX together draws upon himself a spirit he should not have, NAMELY THE OTHER SIDE.

116. מִלָּה דָּא מַאן אוֹכַח. קַיִן וְהֶבֶל אוֹכְחָן. דְּדָא אָתֵי מִסִּטְרָא חַד, וְדָא אָתֵי מִסִּטְרָא אָחֳרָא. ובג"כ לָא לִבְעֵי לָן לְחַבְּרָא לוֹן כַּחֲדָא. וְקָרְבְּנָא דְּקַיִן, אִתְרְחַק מִקַּמֵּי קָרְבְּנָא דְּהֶבֶל.

116. Who proves this matter? Cain and Abel prove THIS, as one came from one direction and the second came from another direction. ABEL CAME FROM THE SIDE OF HOLINESS; CAIN CAME FROM THE SIDE OF THE OTHER SIDE. For this reason, you should not mingle them. WHEN BOTH BROUGHT SACRIFICES, THEY WERE NOT JOINED, since the sacrifices of Cain were made distant from before the sacrifice of Abel.

117. וְעַל דָּא וּבֶגֶד כִּלְאַיִם שַׁעַטְנֵז לֹא יַעֲלֶה עָלֶיךָ. לֹא יַעֲלֶה עָלֶיךָ סְתָם, לֹא יַעֲלֶה עָלֶיךָ רוּחָא אָחֳרָא לְשַׁלְּטָאָה בָּךְ. וְאִצְטְרִיךְ לֵיהּ לְבַר נָשׁ לְאַחֲזָאָה עוֹבָדָא דְּכַשְׁרָא כְּמָה דְּיָאוּת, וּבְהַהוּא עוֹבָדָא שַׁרְיָא עָלֵיהּ רוּחַ קְדִישָׁא, רוּחַ עִלָּאָה, לְאִתְקַדְּשָׁא בֵּיהּ, אָתָא לְאִתְקַדְּשָׁא מְקַדְּשִׁין לֵיהּ, דִּכְתִיב וְהִתְקַדִּשְׁתֶּם וְהֱיִיתֶם קְדוֹשִׁים כִּי קָדוֹשׁ אֲנִי יְיָ.

117. Therefore, "neither shall a garment mingled of linen and wool come upon you." The words, "upon you," are unspecified. IT IS TELLING YOU ALSO not to allow another spirit to rule over you. A person needs to show deeds that are proper and appropriate. When doing this act, there will hover over him a Holy Spirit, a supernal Spirit that will sanctify him. He who seeks purity will be sanctified, as it is written: "Sanctify yourselves therefore, and be holy: for I am Hashem" (Vayikra 20:7).

118. כְּתִיב וּמֵעֵץ הַדַּעַת טוֹב וָרָע, וּמַה עַל דָּא גָּרִים אָדָם מִיתָה בְּעָלְמָא, מַאן דְּאַחֲזֵי עוֹבָדָא אָחֳרָא דְּלָא אִצְטְרִיךְ, עַל אַחַת כַּמָּה וְכַמָּה. שׁוֹר וַחֲמוֹר אוֹכְחָן. מִסִּטְרָא דָּא אִקְרֵי שׁוּרֵי, וּמִסִּטְרָא דָּא אִקְרֵי חֲמוֹר, וְעַל דָּא כְּתִיב לֹא תַחֲרוֹשׁ בְּשׁוֹר וּבַחֲמוֹר יַחְדָּו. לָא תַּעֲבִיד עַרְבּוּבְיָא כַּחֲדָא, בְּגִין דְּאִתְעַר לְאִתְחַבְּרָא סִטְרָא אָחֳרָא כַּחֲדָא, לְאַבְאָשָׁא עָלְמָא. וּמַאן דְּפָרִישׁ לוֹן, אַסְגֵּי שְׁלָמָא בְּעָלְמָא. אוּף הָכָא, מַאן דְּפָרִישׁ לוֹן בְּהַהוּא גַּוְונָא כְּמָה דְּאָמְרוּ, דְּלָא אִשְׁתְּכַח שׁוּעַ טָוּוי וְנוּז כַּחֲדָא, הַאי בַּר נָשׁ אַסְגֵּי שְׁלָמָא עָלֵיהּ, וְעַל כָּל עָלְמָא.

118. It is written, "but of the Tree of Knowledge of Good and Evil..." If Adam introduced death in this world for this matter, then how much more so is it for the one who exhibits an inappropriate act. An ox and donkey will prove this. On the side OF HOLINESS it is referred to as an ox; from that Side OF DEFILEMENT, it is called donkey. Hence, the verse says, "You shall not plow with an ox and an ass together" (Devarim 22:10). Do not mix them, because it causes the Other Side to assemble to cause evil in the world. He who parts them increases peace in the world. This is true here also WITH WOOL AND FLAX, for he who parts them in the said manner - as has been said, so that the crosswise (Heb. shti va'Erev), the spun (Heb. tavuy) and the woven (Heb. nuz) do not come together, AS THEY FORM THE LETTERS OF SHA'ATNEZ - that person multiplies peace for himself and all the world.

119. קָרְבְּנָא דְּקַיִן הֲוָה פִּשְׁתִּים, וְקָרְבְּנָא דְּהֶבֶל הֲווֹ צֶמֶר, לָאו דָּא כְּדָא, וְלָאו דָּא כְּדָא. רָזָא דְּמִלָּה,קַיִן כִּלְאַיִם הֲוָה, עַרְבּוּבְיָא דְּלָא אִצְטְרִיךְ, סִטְרָא אָחֳרָא, דְּלָא זִינָא דְּחַוָּה וְאָדָם. וְקוּרְבָּנֵיהּ מֵהַהוּא סִטְרָא קָא אַתְיָא. הֶבֶל מִזִּינָא חֲדָא דְּאָדָם וְחַוָּה. וּבְמֵעָהָא דְּחַוָּה אִתְחַבְּרוּ אִלֵּין תְּרֵין סִטְרִין. וּבְגִין דְּאִתְחַבְּרוּ כַּחֲדָא, לָא אַתְיָא מִנַּיְיהוּ תּוֹעַלְתָּא לְעָלְמָא, וְאִתְאֲבִידוּ.

119. Cain's sacrifice was flax, DENOTING THE FRUIT OF THE EARTH; the sacrifice of Abel was wool, NAMELY THE FIRSTLINGS OF HIS SHEEP. One sacrifice is not like the other. The secret of this matter is that Cain was a mixture, NAMELY OF ONE SPECIES WITH ANOTHER SPECIES, an inappropriate mix, FOR HE WAS from the Other Side, not the species of Adam and Eve. And his sacrifice came from that side. Abel was of the same species as Adam and Eve, NAMELY FROM HOLINESS. In the bowels of Eve were joined these two opposite aspects, NAMELY TWO DIFFERENT SPECIES, and because they were joined together, no benefit came to the world, and they were lost.

120. וְעַד יוֹמָא דֵּין, סִטְרָא דִּלְהוֹן קַיְּימָא. וּמַאן דְּאַחֲזֵי גַּרְמֵיהּ בְּעוֹבָדָא דְּחִבּוּרָא דָּא, אִתְּעַר עָלֵיהּ אִינּוּן סִטְרִין כַּחֲדָא, וְיָכִיל לְאִתְזָקָא, וְשָׁאֲרִי עֲלוֹי רוּחָא אָחֳרָא, דְּלָא אִצְטְרִיךְ. וְיִשְׂרָאֵל בָּעָאן לְאִתְּעָרָא עָלַיְיהוּ רוּחָא קַדִּישָׁא לְמֶהֱוֵי קַדִּישִׁין, לְאִשְׁתַּכְחָא בִּשְׁלָמָא, בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי.

120. Until this day, that aspect still exists, NAMELY THE DESTRUCTIVE FORCE OF CAIN AND ABEL. One who exhibits himself performing an act of joining this union awakens these sides together, MEANING THIS MIXTURE OF CAIN AND ABEL. He may get hurt and cause to hover over him an inappropriate spirit. Yisrael need to awaken upon them a saintly spirit in order to be holy, so that they will be in peace in this world and the World to Come.

121. כְּתִיב וְלָבַשׁ הַכֹּהֵן מִדּוֹ בַד וּמִכְנְסֵי בַד יִהְיוּ עַל בְּשָׂרוֹ וּבְאַבְנֵט בַּד יַחְגּוֹר אֲמַאי אִקְרֵי בַּד, יְחִידָאי. בְּגִין דְּלָא בָּעֵי לְחַבְּרָא לְהַאי פִּשְׁתִּים בְּאָחֳרָא, וְעַ״ד לָא כְּתִיב מִדּוֹ פִּשְׁתִּים, אֶלָּא בַד יְחִידָאָה.

121. It is written, "And the priest shall put on his linen garment" (Vayikra 6:3), "and he shall have the linen breeches put on his flesh, and shall be girded with a linen (lit. 'cloth') girdle" (Vayikra 16:4). HE ASKS: Why is it called cloth (Heb. bad), MEANING ALONE (HEB. BADAD)? AND ANSWERS: This is because this linen must not be mixed with another. Therefore, the verse is not written, 'AND THE PRIEST SHALL PUT ON his linen garment,' but it says, "cloth," MEANING single.

122. וְכַהֲנָא אֲמַאי אִיהוּ בָּעֵי לְאִתְחַזָּאָה בְּהַאי. אֶלָּא אִלֵּין מָאנֵי בַד, בָּעֵי לְאִתְחַזָּאָה בְּהוּ עַל מִזְבַּח הָעוֹלָה, כַּד הֲוָה מַפְּנֵי קִטְרָא דִּדְשִׁנָא דְּעוֹלָה, דְּהָא עוֹלָה מִסִּטְרָא דע״ז וְהִרְהוּרָא בִּישָׁא קָא אַתְיָא. וּבג״כ, בָּעֵי לְאִתְחַזָּאָה בְּהוּ בִּלְחוֹדַיְיהוּ, וְלָא בְּעִרְבּוּבְיָא כְּמָה דְּאַמְרָן, בְּגִין דְּיִתְכַּפַּר לֵיהּ לב״נ כָּל אִינּוּן חוֹבִין דְּאַתְיָין מֵהַהוּא סִטְרָא.

122. HE ASKS: Why must the priest be exhibited with this, NAMELY WEARING LINEN, WHICH ALLUDES TO ANOTHER SIDE? AND ANSWERS: These flax garments need to be exhibited when working by the altar of the burnt offering, when he is cleaning the fat pieces of the burnt offering. For the burnt offering is connected with idol worship and evil thoughts - MEANING THAT FOR THOUGHTS ABOUT IDOL WORSHIPPING, ONE MUST BRING A BURNT OFFERING. For this reason, he must appear wearing flax alone, not mingled WITH WOOL, as we said, in order to attain atonement for man for all those sins coming from that side.

123. וְכַד עָיֵיל לְמַקְדְּשָׁא, אֲתַר דִּשְׁלִימוּ אִשְׁתְּכַח, וְכָל אִינּוּן פּוּלְחָנֵי דִּשְׁלִימוּתָא, אע״ג דְּאִתְחַבְּרוּ, לֵית לָן בָּהּ, כְּמָה דְּאַמְרָן בְּציצִית, בְּגִין דְּתַמָּן אִשְׁתְּכָחוּ וְאִתְחַבְּרוּ כָּל אִינּוּן זִינִין דִּלְעֵילָא, וְכָל אִינּוּן מָאנֵי מַקְדְּשָׁא, מִשְׁתַּכְּחִין בֵּיהּ כַּמָּה זִינִין מְשַׁנְּיָין דָּא מִן דָּא, וְכֻלְּהוּ אִתְכְּלִילוּ תַּמָּן כְּגַוְונָא דִּלְעֵילָא. זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא יָהִיב לְהוּ אוֹרַיְיתָא דִּקְשׁוֹט, אוֹרַיְיתָא דִּמְהֵימְנוּתָא, וְרִיחַם לְהוּ מִכָּל שְׁאָר עַמִּין עע״ז, דִּכְתִיב אָהַבְתִּי אֶתְכֶם אָמַר יי.

123. When he enters the Temple, the place where there is perfection, where all the services of perfection are, though there is found jointly WOOL AND FLAX, we should not FEAR, this just as we said regarding the Tzitzit (lit. 'fringes'). There are found and joined all these species of above, all the vessels of the Temple including many kinds differing from one another. All are included there, similar to those above. Fortunate are the children of Yisrael that the Holy One, blessed be He, gave to them a true Torah, a Torah of Faith, and loved them above the other nations as it is written: "'I have loved you,' says Hashem" (Malachi 1:2).

21. "All its fruit shall be holy for praisegiving to Hashem"
Rabbi Chiya talks about the concept of fruits that are brought forth only from another force above, and that do not become ripened until three years have passed. In the fourth year, "all its fruit shall be holy for giving praise." The secret meaning of this is that in the fourth year the Congregation of Yisrael is paired with God, and there is praise and joy; the "fourth year" is God Himself and it is also the Congregation of Yisrael. Then the hosts are appointed over the world in their proper place, and everyone is blessed, and the fruits are now in perfection so may now be eaten. Until this point it is forbidden to eat of the fruits.

124. פָּתַח ר׳ חִיָּא אֲבַתְרֵיהּ וְאָמַר, כִּי תָּבֹאוּ אֶל הָאָרֶץ וּנְטַעְתֶּם כָּל עֵץ מַאֲכָל וגו׳. וּבַשָּׁנָה הָרְבִיעִית יִהְיֶה כָּל פִּרְיוֹ קֹדֶשׁ הִלּוּלִים לַיי׳. כִּי תָּבֹאוּ אֶל הָאָרֶץ, הָא אוּקְמוּהָ חַבְרַיָּיא, אֲבָל ת״ח, דְּהָא אִילָנָא לָא עָבִיד פֵּירִין, אֶלָּא בְּאַרְעָא. וְאַרְעָא אַפִּיק לְהוֹן, וְאַחֲזֵי הַהוּא אִיבָּא לְעָלְמָא. וְאַרְעָא לָא עָבְדָא פֵּירִין אֶלָּא מִגּוֹ חֵילָא אָחֳרָא דְּעָלָהּ. כְּמָה דְּנוּקְבָא לָא עָבְדָא פֵּירִין, אֶלָּא מִגּוֹ חֵילָא דִּדְכוּרָא.

124. Rabbi Chiya commenced to say after him, "And when you shall come to the land, and shall have planted all manner of trees for food... But in the fourth year all its fruit shall be holy for praisegiving to Hashem" (Vayikra 19:23-24). "And when you come to the land"; the friends have established this. But come and behold: a tree, THE SECRET OF ZEIR ANPIN, produces fruits only in the soil, DENOTING MALCHUT. The earth brings them forth, and shows those fruits to the world. The earth produces fruits only from another force above it, MEANING FROM ZEIR ANPIN, just as every female produces fruits only as a result of the force of the male.

125. וְהַהוּא אִיבָּא, לָא אִשְׁתְּלִים בְּאַשְׁלְמוּתָא, עַד תְּלַת שְׁנִין. וְחֵילָא לָא אִתְפְּקְדָא עָלֵיהּ לְעֵילָא עַד דְּאִשְׁתְּלִים. בָּתַר דְּאִשְׁתְּלִים אִתְפְּקְדָא עָלֵיהּ חֵילָא וְאַרְעָא אִתְתְּקָנַת בֵּיהּ. דְּהָא עַד תְּלַת שְׁנִין אַרְעָא לָא אִתְתְּקָנַת בֵּיהּ וְלָא אִשְׁתְּלִימַת עִמֵּיהּ. בָּתַר דְּאִשְׁתְּלִים וְאִתְתְּקָנוּ כַּחֲדָא כְּדֵין הוּא שְׁלִימוּתָא.

125. And that fruit, THAT MALCHUT CALLED 'EARTH', PRODUCES, does not become completed in its fullness until three years, MEANING UNTIL MALCHUT RECEIVES THREE COLUMNS FROM ZEIR ANPIN. The force upon it is appointed above until its completion. After completion, its force is then appointed upon it, and then the earth is established by it. Prior to three years, MEANING BEFORE RECEIVING ALL THREE COLUMNS, the earth is not yet established by it, WITH ZEIR ANPIN, and not completed with him. After MALCHUT is perfected and set together, then there is perfection.

126. תָּא חֲזֵי, נוּקְבָא, עַד תְּלַת זְמִנִּין דְּאִתְעַבְּרָא, אִיבָּא דְּמֵעָהָא לָא אִשְׁתְּלִים. בָּתַר ג׳ עִידּוּאָן, נוּקְבָא אִתְתְּקָנַת בְּהַהוּא אִיבָּא, וְאִסְתְּכְּמוּ כַּחֲדָא. כְּדֵין הַהוּא אִיבָּא שְׁלִימוּ דְּכֹלָּא, וּשְׁפִירוּ דְּכֹלָּא. בָּתַר דְּנָפַק, עַד ג׳ שְׁנִין לָא אִית לֵיהּ חֵילָא לְעֵילָא, דְּהָא כְּדֵין אִשְׁתְּלִים בִּשׁוּלָא דִּילֵיהּ. לֵוִי אִתְרְעֵי מִכֹּלָּא, תְּלִיתָאָה לְאִמֵּיהּ, דְּאִתְתְּקָנַת בֵּיהּ, וְאִתְבַּסְּמַת בַּהֲדֵיהּ.

126. Come and behold: the Female, NAMELY MALCHUT, before she becomes pregnant three times, the fruit of her stomach, NAMELY THE SOUL, is not complete. FOR IT IS NECESSARY THAT THERE BE IN HER THE THREE COLUMNS, AND IN EACH COLUMN THREE COLUMNS - BECAUSE THREE PREGNANCIES CORRESPOND TO THE THREE COLUMNS, AND IN EACH PREGNANCY TRHERE ARE THREE COLUMNS. After three pregnancies, the Female is established by that fruit and they are reconciled. THIS IS BECAUSE ZEIR ANPIN IS RIGHT, MALCHUT IS LEFT, AND THEY ARE IN AGREEMENT ONLY BY MEANS OF THE CENTRAL COLUMN THAT INCLUDES THREE COLUMNS, SINCE IN EACH COLUMN THERE ARE THREE COLUMNS. Then that fruit, MEANING THE SOUL, is the perfection of it all and the beauty of it all. And after THE FRUIT emerges AND SPROUTS FROM IT, before three years, it has no force from above, BECAUSE THE FRUIT ON ITS OWN ALSO NEEDS THE ILLUMINATIONS OF THE THREE COLUMNS LIKE MALCHUT, THE SECRET OF THREE YEARS. Then its growth is completed. THEREFORE, PRIOR TO THIS THEY ARE THE UNCIRCUMCISED YEARS. And Levi, WITH THREE PREGNANCIES PASSED OVER HIM, was the chosen OF ALL THE TRIBES, as he is third for his mother. By him she was set and with him she was made fragrant.

127. בָּתַר ג׳ שְׁנִין, אִתְפְּקְדַת עָלֵיהּ חֵילָא עִלָּאָה לְעֵילָא. וּבַשָּׁנָה הָרְבִיעִית, יִהְיֶה כָּל פִּרְיוֹ קֹדֶשׁ הִלּוּלִים. מַאי קֹדֶשׁ הִלּוּלִים. תּוּשְׁבְּחָן, לְשַׁבְּחָא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא. עַד הָכָא, מִכָּאן וְאֵילָךְ רָזָא דְּמִלָּה, דְּבַשָּׁנָה הָרְבִיעִית מִזְדַּוְּוגַת כְּנֶסֶת יִשְׂרָאֵל לְקוּדְשָׁא בְּרִיךְ הוּא, וְהִלּוּלָא חַד אִשְׁתְּכַח. דִּכְתִיב קֹדֶשׁ הִלּוּלִים, הִלּוּלָא וְחֶדְוָה בְּזִמְנָא חֲדָא.

127. After three years, a supernal force from above is appointed upon it, "But in the fourth year all its fruit shall be holy for praisegiving." What is meant by, "holy for praisegiving"? THIS MEANS praises with which to praise the Holy One, blessed be He. Until this point IS THE LITERAL INTERPRETATION. From this point on, LET US EXPLAIN the secret of the matter. In the fourth year, the Congregation of Yisrael, NAMELY, MALCHUT, is paired with the Holy One, blessed be He, DENOTING ZEIR ANPIN, and one joy is prevalent, as it is written: "holy for praisegiving," MEANING giving praise and joy at the same time.

128. מַאי שָׁנָה הָרְבִיעִית דָּא קוּדְשָׁא בְּרִיךְ הוּא. וְתָנִינָן, שָׁנָה הָרְבִיעִית, דָּא כְּנֶסֶת יִשְׂרָאֵל דְּאִיהִי קַיְּימָא רְבִיעָאָה לְכוּרְסְיָיא, וְכֹלָּא חַד, דְּהָא כְּדֵין קוּדְשָׁא בְּרִיךְ הוּא מִזְדַּוְּוג בָּהּ בכ״י, וּכְדֵין הִיא קֹדֶשׁ, וְהִלּוּלָא קַדִּישָׁא אִשְׁתְּכַח, וּכְדֵין חַיָּלִין אִתְמַנָּן עַל עָלְמָא, עַל כָּל מִלָּה וּמִלָּה כַּדְקָא חֲזֵי לֵיהּ מִכָּאן וּלְהַלְאָה מִתְבָּרְכָאן כֻּלְּהוּ, וְשָׁארֵי לְמֵיכַל, דְּהָא כֻּלְּהוּ בִּשְׁלִימוּתָא דְּכֹלָּא, בִּשְׁלִימוּתָא דְּעֵילָא וְתַתָּא.

128. HE QUESTIONS: What is the fourth year? AND ANSWERS: It is the Holy One, blessed be He, DENOTING ZEIR ANPIN. We learned that the fourth year refers to the Congregation of Yisrael, DENOTING MALCHUT, as she is the fourth leg of the Throne. THE THREE COLUMNS, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, ARE THE THREE LEGS OF THE SUPERNAL THRONE, AND MALCHUT IS THE FOURTH LEG OF THE THRONE. THERE IS NO CONTRADICTION AGAINST WHAT WAS SAID, THAT THE FOURTH YEAR REFERS TO THE HOLY ONE, BLESSED BE HE, as all is one, since the Holy One, blessed be He, pairs Himself with the Congregation of Yisrael. AND SO, YOU CAN CALL HIM ZEIR ANPIN, AND CALL HIM MALCHUT. Then there is Holiness, and holy praisegiving. Then the hosts are appointed over the world upon each thing, as is proper for it. From this point are all blessed and it is permissible to eat THE FRUITS as now everything is in perfection; there is perfection above and below, MEANING PERFECTION OF ZEIR ANPIN AND MALCHUT.

129. And until everything is completed from above and below, it is forbidden to eat of it. He who does eat of it is considered like one who has no share in the Holy One, blessed be He, and the Congregation of Yisrael since that fruit exists without holy supernal authority, NAMELY ZEIR ANPIN, because this will not hover over it until it is perfected. And it is without authority from below, NAMELY MALCHUT, since the earth force did not ripen with it PRIOR TO THE PASSING OF THE FOURTH YEAR, SINCE THE COUPLING OF ZEIR ANPIN AND MALCHUT HAS NOT YET TAKEN PLACE, AS EARLIER MENTIONED. He who eats of it shows that he has no share of the above and below, ZEIR ANPIN AND MALCHUT. If he made a blessing over it, it is considered a blessing in vain, as up to this point the Holy One, blessed be He, does not hover over him and he has no share in Him. May the Merciful One save us from those who are not mindful of the honor of their Master.

129. וְעַד לָא אִשְׁתְּלִים בְּכֹלָּא מִתַּתָּא וּמֵעֵילָא, אָסִיר לְמֵיכַל מִנֵּיהּ. וּמַאן דְּאָכִיל מִנֵּיהּ, כְּמַאן דְּלֵית לֵיהּ חוּלָקָא בְּקוּדְשָׁא בְּרִיךְ הוּא וּבכ״י, דְּהָא הַהוּא אִיבָּא בְּלָא רְשׁוּתָא עִלָּאָה קַדִּישָׁא קַיְּימָא, דְּלָא שָׁארִי עֲלֵיהּ עַד דְּיִשְׁתְּלִים. וּבְלָא רְשׁוּתָא. תַּתָּאָה, דְּהָא לָא אִתְבַּסְּמַת חֵילָא דְּאַרְעָא בֵּיהּ. וְהַהוּא דְּאָכִיל מִנֵּיהּ, אַחֲזֵי גַּרְמֵיהּ דְּלֵית לֵיהּ חוּלָקָא לְעֵילָא וְתַתָּא, וְאִי בָּרִיךְ עָלֵיהּ, בְּרָכָה לְבַטָּלָה הוּא. דְּהָא קוּדְשָׁא בְּרִיךְ הוּא עַד כָּעַן לָא שַׁרְיָא עֲלוֹי, וְלֵית בֵּיהּ חוּלָקָא. רַחֲמָנָא לִישֵׁזְבִינָן מֵאִינּוּן דְּלָא מַשְׁגִּיחִין לִיקָרָא דְּמָארֵיהוֹן.

130. Fortunate are the righteous in this world and the next. About them is written: "But the path of just men is like the gleam of sunlight." (Mishlei 4:18) At that time, IN THE FUTURE TO COME, the serpent that dwelt before with the Female will depart, MEANING WHO WAS NURTURING FROM MALCHUT, and instead the Male will come to hover in its place as before - MEANING WITH A UNION THAT WILL NOT CEASE, AS THERE WILL BE NO ONE TO SET APART THIS MATING. And everything will be perfect.

130. זַכָּאִין אִינּוּן צַדִּיקַיָּיא בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי, עָלַיְיהוּ כְּתִיב וְאֹרַח צַדִּיקִים כְּאוֹר נוֹגַהּ. בְּגִין דְּבְהַהוּא זִמְנָא, יִסְתַּלַּק חִוְיָא דְּשַׁרְיָא בְּנוּקְבָא בְּקַדְמֵיתָא, וְיֵיתֵי דְּכוּרָא לְמִשְׁרֵי בְּאַתְרֵיהּ כַּד בְּקַדְמֵיתָא, וְכֹלָּא יְהֵא שְׁלִים. תָּאנָא בְּזִמְנָא דְּזַכָּאָה שָׁארִי בְּעָלְמָא וְכוּ׳ עַד צַדִּיק כַּתָּמֹר יִפְרָח.

22. "You shall rise up before a hoary head"
Rabbi Yosi says that the "hoary head" in the title verse is a scroll of Torah for which one must stand up, and that a man should rise up before a scholar because he has the supernal holy image of the supernal priest on him. Rabbi Shimon says that the Torah scroll is the written Torah, and that the Torah scholar is in the state of the oral Torah. Lastly we are told that people should repent before they reach old age; it is more praiseworthy to act rightly when still in one's full strength.

131. Rabbi Yosi commenced: "You shall not eat anything with the blood..." (Vayikra 19:26). This verse has been explained by the friends in several places, and also all the verses that follow. Each one EXPLAINED THEM ACCORDING TO THE revealed Torah. However, this verse needs exposition. It is written: "You shall rise up before a the elderly" (Ibid. 32). The words, "before a hoary head," refers generally to a Torah scroll for which you must rise. And so did Rav Hamnuna Saba (the elder). When he saw a Torah scroll, he would rise and say, "You shall rise up before a hoary head" (Vayikra 19:32). Similarly, man should rise fully before a Torah scholar because he has the supernal holy image, which indicates the supernal holy priest, THE SECRET OF SUPERNAL ABA, CALLED 'OLD MAN'. As the verse says, "and honor the face of the old man" (Ibid.), who is in the world, MEANING THE TORAH SCHOLAR WHO IS WITH YOU IN THE WORLD, WHICH ALLUDES TO THE SUPERNAL OLD MAN, SUPERNAL ABA. Rabbi Shimon said: From here is an allusion to the Written and Oral Torah. THIS MEANS THAT ONE NEEDS TO RISE BEFORE A TORAH SCROLL, CONSIDERED THE WRITTEN TORAH, AND RISE BEFORE A TORAH SCHOLAR, WHO IS CONSIDERED THE ORAL TORAH.

131. רִבִּי יוֹסֵי פָּתַח קְרָא וְאָמַר, לֹא תֹאכְלוּ עַל הַדָּם. הָא בְּכַמָּה אֲתַר אוּקְמוּהָ חַבְרַיָּיא, וְכָל הָנֵי קְרָאֵי אֲבַתְרֵיהּ. וְכָל חַד וְחַד בְּאִתְגַּלְיָיא. אֲבָל הַאי קְרָא אִית לְאִתְעָרָא בֵּיהּ, דִּכְתִיב מִפְּנֵי שֵׂיבָה תָּקוּם וְגוֹ׳. מִפְּנֵי שֵׂיבָה, שֵׂיבָה דְּאוֹרַיְיתָא סְתָם. תָּקוּם, מִכָּאן דְּבָעֵי בַּר נָשׁ לְמֵיקָם מִקָּמֵי ס״ת, וְהָכִי רַב הַמְנוּנָא סָבָא, כַּד הֲוָה חָמֵי ס״ת, הֲוָא קָם מִקַּמֵּיהּ, וְאָמַר מִפְּנֵי שֵׂיבָה תָּקוּם. כְּגַוְונָא דָּא, בָּעֵי בַּר נָשׁ לְמֵיקָם בְּקִיּוּמֵיהּ לְקַמֵּיהּ דת״ח, בְּגִין דְּאִיהוּ קָאֵים בְּדִיוּקְנָא קַדִּישָׁא עִלָּאָה. וְרָמֵז לְכַהֲנָא קַדִּישָׁא עִלָּאָה, דִּכְתִיב וְהָדַרְתָּ פְּנֵי זָקֵן, דְּאִיהוּ בְּעָלְמָא. אר״ש, מִכָּאן רָמֵז לְתוֹרָה שֶׁבִּכְתָב וְרָמֵז לְתוֹרָה שֶׁבְּעַל פֶּה.

132. We further learned what this verse, "You shall rise up before a hoary head," teaches, as commented on by the friends. "You shall rise up before a hoary head." THE TORAH warns the person that before reaching old age, he should establish himself properly in the world, MEANING HE SHOULD REPENT because this will be better for him. But if HE REPENTS late in life, this is not such a praiseworthy act for him, since he is old and can not do any more wrong. The praiseworthy one is good when he has his full strength. King Solomon exclaimed, "Even a child is known by his doings" (Mishlei 20:11). Similarly, it is written: "Remember now your creator in the days of your youth" (Kohelet 12:1). Rabbi Elazar said: Certainly, this way is ready before us, this being the way of the Holy One, blessed be He.

132. וְתוּ תָּנִינָן, הַאי קְרָא לְדַרְשָׁא הוּא דְּאָתָא, מִפְּנֵי שֵׂיבָה תָּקוּם, כְּמָה דְּאִתְעֲרוּ בֵּיהּ חַבְרַיָּיא, מִפְּנֵי שֵׂיבָה תָּקוּם, אַזְהַר לֵיהּ לְבַר נָשׁ, עַד לָא יִסְתַּלַּק בְּסִיבוּתָא, דִּיקוּם בְּקִיּוּמָא טָבָא בְּעָלְמָא, בְּגִין דְּדֵין הוּא הַדּוּרָא לֵיהּ, אֲבָל לְסוֹף יוֹמוֹי לֵית שְׁבָחָא לֵיהּ לב"נ כ"כ, כַּד אִיהוּ סִיב וְלָא יָכִיל לְמֶהֱוֵי בִּישׁ. אֶלָּא שְׁבָחָא דִּילֵיהּ, כַּד אִיהוּ בְּתוּקְפֵּיהּ, וְאִיהוּ טַב. וּשְׁלֹמֹה מַלְכָּא צָוַוח וְאָמַר, גַּם בְּמַעֲלָלָיו יִתְנַכֶּר נָעַר וְגוֹ'. כְּגַוְונָא דָּא כְּתִיב, וּזְכוֹר אֶת בּוֹרְאֶיךָ בִּימֵי בְּחוּרוֹתֶיךָ. א"ר אֶלְעָזָר, וַדַּאי אוֹרְחָא דָּא מְתֻקָּנָא קָמָן, וְהַאי אוֹרְחָא דְּקוּדְשָׁא בְּרִיךְ הוּא הוּא.

23. "For Hashem knows the way of the righteous"
Rabbi Shimon tells us that God knows and looks after the righteous, and that the wicked perish simply because He does not walk with them. He also tells us the difference between "a way" and "a path," saying that a path is a recently opened path that has not been walked upon by many people.

133. He commenced: "For Hashem knows the way of the righteous; but the way of the wicked shall perish" (Tehilim 1:6). HE QUESTIONS: What is meant by, "Hashem knows"? AND ANSWERS: This is that the Holy One, blessed be He, knows and looks after the way of the righteous to benefit them and defend them, and He walks before them to guard them. Therefore, whoever sets on his way needs to see to it that this way is the way of the Holy One, blessed be He, so that THE HOLY ONE, BLESSED BE HE, will participate with him. For this reason, it is written: "For Hashem knows the way of the righteous: but the way of the wicked shall perish." IT PERISHES on its own, since the Holy One, blessed be He, does not make Himself known to their way, and does not go with them.

133. פָּתַח וְאָמַר, כִּי יוֹדֵעַ יְיָ דֶּרֶךְ צַדִּיקִים וְדֶרֶךְ רְשָׁעִים תֹּאבֵד. מַאי כִּי יוֹדֵעַ יְיָ'. אֶלָּא, קוּדְשָׁא בְּרִיךְ הוּא יוֹדֵעַ וְאַשְׁגַּח בְּאָרְחָא דְּצַדִּיקַיָּיא, לְאוֹטָבָא לְהוּ, וּלְאַגָּנָא לְהוּ, וְהוּא אָזִיל קַמַּיְיהוּ לְנַטְרָא לְהוּ. ובג"כ, מַאן דְּנָפִיק לְאָרְחָא בָּעֵי דְּלֶהֱוֵי הַהִיא אָרְחָא דְּקוּדְשָׁא בְּרִיךְ הוּא, וְיִשְׁתַּתַּף לֵיהּ בַּהֲדַיְיהוּ. ובג"כ כְּתִיב, כִּי יוֹדֵעַ יְיָ' דֶּרֶךְ צַדִּיקִים וְדֶרֶךְ רְשָׁעִים תֹּאבֵד. הִיא מִגַּרְמָהּ, בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא לָא אִשְׁתְּמוֹדַע לֵיהּ לְהַהוּא אָרְחָא דִּלְהוֹן, וְלָא אָזִיל בַּהֲדַיְיהוּ.

134. HE QUESTIONS: SOMETIMES it is written, "a way," AND SOMETIMES, "a path." What is the difference between them? AND ANSWERS: "A way," implies a way that all the feet of people tread. "A path," is a recently opened path AND HAS NOT BEEN TRODDEN LONG BY MANY PEOPLE. About this path does the verse say, "But the path of justmen is like the gleam of sunlight, that shines ever more brightly, until the height of noonday" (Misheli 4:18).
Amen, may it be His Will.

134. כְּתִיב דֶּרֶךְ, וּכְתִיב אֹרַח, מַה בֵּין הַאי לְהַאי. אֶלָּא, דֶּרֶךְ: דִּשְׁאָר קַרְסוֹלֵי בְּנֵי נָשָׁא אָזְלוּ בָּהּ. אֹרַח: דְּאִיהוּ אִתְפְּתַח מִן זִמְנָא זְעֵירָא וְעַל אָרְחָא דָּא כְּתִיב, וְאֹרַח צַדִּיקִים כְּאוֹר נֹגַהּ הוֹלֵךְ וָאוֹר עַד נְכוֹן הַיּוֹם.
אָמֵן כֵּן יְהִי רָצוֹן

1. "The sons of Aaron"

We learn that when God commanded the people to purify themselves He made the same admonition to the priests, the sons of Aaron. Rabbi Yehuda speaks about the light of God that is stored up for the righteous in the World to Come, but that is hidden from the wicked. We are told about how difficult it is for the soul to leave the body at the time of death and about why the body must not be left unburied for very long. Rabbi Yehuda talks about the possibility of immediate reincarnation and the body of light. He tells us about the flow of holy ointment that is drawn down upon the priest.

1. "And Hashem said to Moses, Speak to the priests the sons of Aaron, and say to them, There shall none be defiled for the dead among his people" (Vayikra 21:1). Rabbi Yosi said, what is the reason that this corresponds with that which is said before, "A man also or woman that is a medium or a wizard, shall surely be put to death" (Vayikra 20:27), so that THE VERSE, "Speak to the priests" is adjacent to it? HE REPLIES: once admonishing Yisrael to sanctify themselves in every manner, it also admonished the priests to sanctify themselves and the Levites as well. How do we know it admonished the priests? From the words, "Speak to the priests." And as for the Levites, it says, "Thus speak to the Levites, and say to them" (Bemidbar 18:26). Thus they will all be righteous, holy and pure.

1. וַיֹּאמֶר יְיָ׳ אֶל מֹשֶׁה אֱמוֹר אֶל הַכֹּהֲנִים בְּנֵי אַהֲרֹן וְאָמַרְתָּ אֲלֵיהֶם לְנֶפֶשׁ לֹא יִטַּמָּא בְּעַמָּיו. א״ר יוֹסֵי, מ״ט דָּא לְקֻבֵּל דָּא, דִּכְתִיב לְעֵילָא, וְאִישׁ אוֹ אִשָּׁה כִּי יִהְיֶה בָהֶם אוֹב אוֹ יִדְּעוֹנִי מוֹת יוּמָתוּ, וְסָמִיךְ לֵיהּ אֱמוֹר אֶל הַכֹּהֲנִים. אֶלָּא כֵּיוָן דְּאַזְהַר לְהוּ לְיִשְׂרָאֵל, לְקַדְּשָׁא לְהוּ בְּכֹלָּא, אַזְהַר לְהוּ לְכַהֲנֵי לְקַדְּשָׁא לוֹן, וְכֵן לַלְוִיִּם. לְכַהֲנֵי מִנַּיִן. דִּכְתִיב אֱמוֹר אֶל הַכֹּהֲנִים. לְלֵוָאֵי מִנַּיִן. דִּכְתִיב וְאֶל הַלְוִיִּם תְּדַבֵּר וְאָמַרְתָּ אֲלֵיהֶם. בְּגִין דְּיִשְׁתַּכְּחוּן כֻּלְּהוּ זַכָּאִין קַדִּישִׁין דַּכְיָין.

2. "Speak to the priests the sons of Aaron": HE ASKS, what is the reason it is written here, "the sons of Aaron"? Do I not know they are the sons of Aaron? AND HE ANSWERS, THIS TEACHES US they are "the sons of Aaron" rather than 'the sons of Levi', because Aaron is the first of all the priests. For it is him that the Holy One, blessed be He, had chosen above everyone, so as to make peace in the world, and because Aaron's practices have brought him up to this. For Aaron strove throughout his life to increase peace in the world. Since these were his ways, the Holy One, blessed be He, raised him TO PRIESTHOOD, to introduce peace among the celestial retinue, FOR THROUGH HIS WORSHIP HE BRINGS ABOUT THE UNION OF THE HOLY ONE, BLESSED BE HE AND HIS SHECHINAH, WHICH BRINGS PEACE THROUGHOUT THE WORLDS. Hence, "Speak to the priests the sons of Aaron."

2. אֱמוֹר אֶל הַכֹּהֲנִים בְּנֵי אַהֲרֹן, מ״ט הָכָא בְּנֵי אַהֲרֹן, וְכִי לָא יְדַעְנָא דִּבְנֵי אַהֲרֹן נִינְהוּ. אֶלָּא בְּנֵי אַהֲרֹן, וְלָא בְּנֵי לֵוִי, דְּאַהֲרֹן דְּהוּא שֵׁירוּתָא דְּכָל כַּהֲנֵי דְּעָלְמָא, דְּבֵיהּ אִתְרְעֵי קוּדְשָׁא בְּרִיךְ הוּא מִכֹּלָּא, בְּגִין לְמֶעְבַּד שְׁלָמָא בְּעָלְמָא, וּבְגִין דְּאַהֲרֹן אָרְחוֹי סַלִּיקוּ לֵיהּ לְהַאי, דְּכָל יוֹמוֹי דְּאַהֲרֹן הֲוָה מִשְׁתַּדַּל לְאַסְגָּאָה שְׁלָמָא בְּעָלְמָא. וּבְגִין דְּאוֹרְחוֹי כָּךְ, סָלִיק לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא לְהַאי, לְמֵיעַל שְׁלָמָא בְּפָמַלְיָא דִּלְעֵילָא, וּבְגִין כָּךְ אֱמוֹר אֶל הַכֹּהֲנִים בְּנֵי אַהֲרֹן.

3. "Speak to the priests the sons of Aaron, and say to them." Rabbi Yehuda opened with the verse, "O how great is Your goodness, which You have laid up for those who fear You..." (Tehilim 31:20). "O how great is Your goodness": how superior and precious is that lofty light that is called good, as written, "And Elohim saw the light, that it was good" (Beresheet 1:4). This is the treasured light with which the Holy One, blessed be He, does good in the world. He does not withhold it any day, and the world is maintained and supported by it. "Which You have laid up for those who fear You": for we have learned that the Holy One, blessed be He, made a lofty light when He created the world, and treasured it for the righteous for the future to come. This is the meaning of, "which You have laid up for those who fear You, which You have performed for those who trust in You."

3. אֱמוֹר אֶל הַכֹּהֲנִים בְּנֵי אַהֲרֹן וְאָמַרְתָּ אֲלֵיהֶם. ר׳ יְהוּדָה פָּתַח, מָה רַב טוּבְךָ אֲשֶׁר צָפַנְתָּ לִירֵאֶיךָ וְגוֹ׳. מַה רַב טוּבְךָ, כַּמָּה עִלָּאָה וְיַקִּירָא, הַהוּא נְהוֹרָא עִלָּאָה דְּאִקְרֵי טוֹב, דִּכְתִיב וַיַּרְא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב. וְדָא הוּא אוֹר הַגָּנוּז, דְּבֵיהּ עָבִיד קוּדְשָׁא בְּרִיךְ הוּא טַב בְּעָלְמָא, וְלָא מָנַע לֵיהּ בְּכָל יוֹמָא, בְּגִין דְּבֵיהּ מִתְקַיְּים עָלְמָא, וְקָאֵים עָלֵיהּ. אֲשֶׁר צָפַנְתָּ לִירֵאֶיךָ, דְּתָנָן, נְהוֹרָא עִלָּאָה עָבֵד קוּדְשָׁא בְּרִיךְ הוּא כַּד בְּרָא עָלְמָא, וְגָנִיז לֵיהּ לְצַדִּיקַיָּא לְזִמְנָא דְּאָתֵי. הה״ד, אֲשֶׁר צָפַנְתָּ לִירֵאֶיךָ.

4. "Performed for those who trust in You" (Ibid.): for when the world was created, this light was shining from the beginning of the world to its end. When the Holy One, blessed be He, saw the wicked that will live in the world, He concealed that light. This is the meaning of, "And from the wicked their light is withheld" (Iyov 38:15). THE HOLY ONE, BLESSED BE HE, will shine it upon the righteous in the World to Come, so, "which You have laid up for those who fear You, WHICH YOU HAVE PERFORMED FOR THOSE WHO TRUST IN YOU." "PERFORMED" ALLUDES TO THE ACTION OF CONCEALMENT. It is also written, "But to you who fear My name the sun of righteousness shall arise with healing in its wings" (Malachi 3:20).

4. פְּעַלְתָּ לַחוֹסִים בָּךְ. פְּעַלְתָּ, בִּזְמַנָּא דְּאִתְבְּרֵי עָלְמָא, הַהוּא נְהוֹרָא הֲוָה קָאֵים וְנָהִיר מֵרֵישָׁא דְּעָלְמָא לְסַיְיפֵי דְּעָלְמָא. כַּד אִסְתָּכַּל קוּדְשָׁא בְּרִיךְ הוּא, לְאִינּוּן חַיָּיבִין דִּזְמִינִין לְקַיְּימָא בְּעָלְמָא, גְּנִיז לֵיהּ לְהַהוּא נְהוֹרָא, דִּכְתִיב וְיִמָּנַע מֵרְשָׁעִים אוֹרָם. וְזַמִּין לְאַנְהָרָא לְצַדִּיקַיָּיא לְעָלְמָא דְּאָתֵי, וְדָא הוּא אֲשֶׁר צָפַנְתָּ לִירֵאֶיךָ, וּכְתִיב וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי שֶׁמֶשׁ צְדָקָה וּמַרְפֵּא בִּכְנָפֶיהָ.

2. When a man is about to go to that world
The Zohar give us description what happens when a peson is about to leave this world.

5. Come and see, when a man is about to go to that world, and is on his sickbed, three messengers come to him. He sees there what one cannot see while in this world. That day is Judgment day, when the King asks for His deposit BACK, NAMELY THE SOUL. Happy is the man who returns the deposit to the King as it was given him, THAT IS, UNDAMAGED. If that deposit was soiled with bodily filth, what shall he say to the owner of the deposit?

5. תָּא חֲזֵי, בְּשַׁעֲתָא דְּבַר נָשׁ קָאֵים לְמֵיהַךְ לְהַהוּא עָלְמָא, וְהוּא בְּבֵי מַרְעֵיהּ, אַתְיָין עָלֵיהּ ג׳ שְׁלוּחִין, וְחָמֵי תַּמָּן, מַה דְּלָא יָכִיל בַּר נָשׁ לְמֵחֲמֵי כַּד אִיהוּ בְּהַאי עָלְמָא. וְהַהוּא יוֹמָא, יוֹמָא דְּדִינָא עִלָּאָה הוּא, דְּמַלְכָּא בָּעֵי פִּקְדּוֹנָא דִּילֵיהּ. זַכָּאָה הַהוּא בַּר נָשׁ, דְּפִקְדּוֹנֵיהּ אָתִיב לְמַלְכָּא כְּמָה דְּאִתְיְיהִיב לֵיהּ בְּגַוֵּיהּ. אִי הַהוּא פִּקְדּוֹנָא אִתְטְנָף בְּטִנּוּפֵי גּוּפָא, מַה יֵימָא לְמָארֵי פִּקְדּוֹנָא.

6. He lifts up his eyes and sees the Angel of Death standing before him with his sword drawn in his hand, the destroying angel in charge of breaking that man. Nothing is harder for the soul than its separation from the body. The man does not die until he sees the Shechinah. Through much yearning for the Shechinah the soul leaves THE BODY to welcome the Shechinah. After THE SOUL has left THE BODY, what soul CAN cleave to the Shechinah and be received within Her? These matters have been explained.

6. זָקֵף עֵינוֹי, וְחָמֵי לְמַלְאַךְ הַמָּוֶת קָאֵים קָמֵיהּ, וְסַיְיפֵיהּ שְׁלִיפָא בִּידֵיהּ, קַסְטַר בְּקַטְרִין, בְּקוּטְמָא דְּהַהוּא בַּר נָשׁ. וְלֵית לֵהּ לְנַפְשָׁא קַשְׁיוּ בְּכֹלָּא, כְּפְרִישׁוּ דִּילֵהּ מִן גּוּפָא. וּבַר נָשׁ לָא מִית, עַד דְּחָמֵי לִשְׁכִינְתָּא, וּמִגּוֹ סִגִּיאוּת תִּיאוּבְתָּא דִּשְׁכִינְתָּא, נַפְשָׁא נַפְקַת לְקַבְּלָא לִשְׁכִינְתָּא. בָּתַר דְּנַפְקָא, מַאן אִיהִי נַפְשָׁא דְּאִתְדַּבָּק בָּהּ וְתִתְקַבֵּל בְּגַוָּהּ וְהָא אוּקְמוּהָ לְהָנֵי מִלֵּי.

7. After the soul has left the body, and it remains spiritless, it is forbidden to leave it unburied, as written, "his body shall not remain all night upon the tree, but you shall surely bury him that day" (Devarim 21:23). For a corpse remaining unburied for 24 hours, a day and a night, causes the parts of the Chariot, WHICH IS ALLUDED TO BY THAT MAN, to weaken, and detains the actions of the Holy One, blessed be He, from being carried out. For the Holy One, blessed be He, may have decreed upon him another incarnation at once, on the very day he died, in order to help him. But as long as the body is not buried, the soul does not come before the Holy One, blessed be He, nor can it be in another body in another incarnation, for a soul is not given another body until the first one is buried. This resembles a man whose wife died. He is not qualified to marry another wife before he buries the first one. Hence the Torah said, "his body shall not remain all night upon the tree."

7. בְּתַר דְּנָפְקָא נַפְשָׁא מִן גּוּפָא, וְאִשְׁתְּאַר גּוּפָא בְּלָא רוּחָא, אָסִיר לְמִשְׁבַּק לֵיהּ בְּלָא קָבוּרְתָּא, דִּכְתִיב לֹא תָלִין נִבְלָתוֹ עַל הָעֵץ כִּי קָבֹר תִּקְבְּרֶנּוּ בַּיּוֹם הַהוּא. בְּגִין דְּמֵיתָא דְּיִשְׁתָּהֵי כ״ד שָׁעוֹת, דְּאִינּוּן יוֹמָם וָלַיְלָה, בְּלָא קָבוּרְתָּא, יָהִיב חַלִּישׁוּתָא בְּשַׁיְיפוּי דְּרִתִּיכָא, וּמְעַכֵּב עַבִּידְתָּא דְּקוּדְשָׁא בְּרִיךְ הוּא מִלְּעַבֵּד דְּאֶפְשַׁר דְּקוּדְשָׁא בְּרִיךְ הוּא גָּזַר עָלֵיהּ, בְּגִין לְמֵיתֵיהּ בְּגִלְגּוּלָא אָחֳרָא, מִיַּד בְּהַהוּא יוֹמָא דְּאִתְפְּטַר, לְאוֹטָבָא לֵיהּ. וְכָל זִמְנָא דְּלָא אִתְקְבַר גּוּפָא, נִשְׁמְתָא לָאו עָאלַת קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא, וְלָא יַכְלָא לְמֶהֱוֵי בְּגוּפָא אָחֳרָא, בְּגִלְגּוּלָא תִּנְיָנָא, דְּלָא יָהֲבִין לְנִשְׁמְתָא גּוּפָא אָחֳרָא, עַד דְּיִתְקְבַר קַדְמָאָה. וְדָא דְּמֵי לְבַר נָשׁ דְּמִיתָא אִתְּתֵיהּ, לָא אִתְחֲזֵי לֵיהּ, לְמֵיסַב אִתְּתָא אָחֳרָא, עַד דְּקָבִיר לְקַדְּמֵיתָא, וּבְגִין דָּא אָמְרָה אוֹרַיְיתָא, לֹא תָלִין נִבְלָתוֹ עַל הָעֵץ.

8. דָּבָר אַחֵר, כַּד אִתְפְּרִשָׁא נִשְׁמְתָא מִן גּוּפָא, וּבַעְיָא לְמֵיזַל לְהַהוּא עָלְמָא, לָא תֵּיעוּל לְהַהוּא עָלְמָא, עַד דְּיָהֲבִין לָהּ גּוּפָא אָחֳרָא מְנַהֲרָא, וּלְבָתַר יַכְלָא לְמֵיעַל. וּמֵאֵלִיָּהוּ תִּנְדַּע, דַּהֲווֹ לֵיהּ תְּרֵין גּוּפִין, חַד דְּבֵיהּ אִתְחֲזֵי לְתַתָּא לִבְנֵי נָשָׁא, וְחַד דְּבֵיהּ אִתְחֲזֵי לְעֵילָא, בֵּין מַלְאָכִין עִלָּאִין קַדִּישִׁין. וְכָל כַּמָּה דְּגוּפָא לָא אִתְקְבַר, צַעֲרָא הוּא לְנִשְׁמְתָא, וְרוּחַ מְסָאֲבָא אִזְדְּמַן לְשַׁרְיָיא עֲלוֹי, וּלְסַאֲבָא לְהַהוּא גּוּפָא.

8. Another explanation: when the soul has left the body and wishes to go to that world, it may not enter it until it is given another body of light. Then it can enter. You may derive this from Elijah, who had two bodies, one in which he was seen by people below, and another in which he was seen above among the celestial holy angels. As long as the body is not buried, the soul suffers and the spirit of defilement is there to dwell upon that body and defile it.

9. וּבְגִין דְּהַהוּא רוּחַ מְסָאֲבָא, אִזְדְּמַן, לָא לִבְעֵי לֵיהּ לְאִינִישׁ, לְמֵיבַת הַהוּא גּוּפָא לֵילְיָא חַד, בְּגִין דְּרוּחַ מְסָאֲבָא אִשְׁתְּכַח בְּלֵילְיָא, וְאִשְׁתְּטַח בְּכָל אַרְעָא, לְאַשְׁכְּחָא גּוּפָא בְּלָא נַפְשָׁא, לְסָאֲבָא לֵיהּ, וְאִסְתְּאַב יַתִּיר, וְעַל דָּא אַזְהַר לְכַהֲנֵי וְאָמַר, לְנֶפֶשׁ לֹא יִטַּמָּא בְּעַמָּיו, בְּגִין דְּאִינּוּן קַדִּישִׁין לָא יִשְׁרֵי עָלַיְיהוּ רוּחַ מְסָאֲבָא, וְלָא יִסְתַּאֲבוּן.

9. Since the spirit of defilement is in readiness TO DEFILE THE BODY, one must not keep the body for a night, because the spirit of defilement is present at night and spreads, NAMELY ROAMS, throughout the land to find a soulless body to defile it. THEREFORE AT NIGHT it is defiled even more. Therefore it warned the priests, saying, "There shall none be defiled for the dead among his people" (Vayikra 21:1). Since they are holy, the spirit of defilement will not dwell upon them and they shall not be defiled - FOR THE SPIRIT OF DEFILEMENT CAN DWELL ON A SPIRITLESS BODY.

10. אֱמוֹר אֶל הַכֹּהֲנִים, רִבִּי יִצְחָק אָמַר, אֱמוֹר אֶל הַכֹּהֲנִים, בִּלְחִישׁוּ. כְּמָה דִּכְל עוֹבְדֵיהוֹן דִּכַהֲנֵי בִּלְחִישׁוּ, כַּךְ אֲמִירָה דִּלְהוֹן בִּלְחִישׁוּ. אֱמוֹר וְאָמַרְתָּ: זִמְנָא חַד, וּתְרֵין זִמְנִין, לְאַזְהָרָא לְהוּ עַל קְדוּשַׁיְיהוּ, בְּגִין דְּלָא יִסְתַּאֲבוּן. דְּמַאן דְּמְשַׁמֵּשׁ בַּאֲתַר קַדִּישָׁא, בַּעְיָא דְּיִשְׁתְּכַח קַדִּישָׁא בְּכֹלָּא. לְנֶפֶשׁ לֹא יִטַּמָּא, כְּמָה דְּאוֹקִימְנָא, דְּגוּפָא בְּלָא רוּחַ, מִסְאָבָא הוּא, וְשָׁאֲרֵי עָלֵיהּ רוּחַ מִסְאָבָא. דְּהָא תִּיאוּבְתָּא דְּרוּחֵי מִסְאָבֵי לְגַבֵּי גּוּפֵיהוֹן דְּיִשְׂרָאֵל אִיהוּ, בְּגִין דְּאִתְּרָק מִנַּיְיהוּ רוּחָא קַדִּישָׁא, וּבְמָנָא דְּקוּדְשָׁא, אַתְיָין לְאִתְחַבְּרָא. וְכַהֲנֵי דְּאִינּוּן קַדִּישִׁין, קְדוּשָׁתָא עַל קְדוּשָׁתָא, לָא בַּעְיָין לְאִסְתַּאֲבָא כְּלַל, בְּגִין דִּכְתִיב כִּי נֵזֶר אֱלֹהָיו עַל רֹאשׁוֹ. וּכְתִיב כִּי שֶׁמֶן מִשְׁחַת אֱלֹהָיו עָלָיו אֲנִי יְיָ׳.

3. Running down upon the head, running down upon the beard
The Zohar explains the flow from Binah. The work of the Kohanim, and that they have to stay pure.

11. וְהוּא כְּגַוְונָא דִּלְעֵילָא קָאֵים לְתַתָּא, דִּכְתִיב כַּשֶּׁמֶן הַטּוֹב עַל הָרֹאשׁ יוֹרֵד עַל הַזָּקָן זְקַן אַהֲרֹן שֶׁיּוֹרֵד עַל פִּי מִדּוֹתָיו, הַאי קְרָא אוּקְמוּהָ, אֲבָל כַּשֶּׁמֶן הַטּוֹב עַל הָרֹאשׁ, דָּא מְשַׁח רְבוּת קַדִּישָׁא עִלָּאָה, דְּנָגִיד וְנָפִיק מֵאַתַר דְּנַהֲרָא עֲמִיקָא דְּכֹלָּא. ד״א, דְּנָגִיד וְנָפִיק מֵרֵישָׁא דְּכָל רֵישִׁין, סְתִימָא דְּכָל סְתִימִין. עַל הָרֹאשׁ, עַל הָרֹאשׁ וַדַּאי, רֵישָׁא דְּאָדָם קַדְמָאָה.

12. יוֹרֵד עַל הַזָּקָן, דָּא דִּיקְנָא יַקִּירָא, כְּמָה דְּאוּקְמוּהָ. זְקַן אַהֲרֹן, דָּא כֹּהֵן גָּדוֹל דִּלְעֵילָא, וְהָא אוּקְמוּהָ. וְהַהוּא שֶׁמֶן, יוֹרֵד עַל פִּי מִדּוֹתָיו, דְּמֵאִינּוּן מְשִׁיחָן, נָגִיד וְנָפִיק וְנָחִית לְתַתָּאֵי, וּכְגַוְונָא דָּא נָגִיד וְאִתְעַטָּר כַּהֲנָא תַּתָּאָה, בְּמְשַׁח רְבוּת לְתַתָּא.

10. "Speak to the priests." Rabbi Yitzchak said, "Speak to the priests" in a whisper. Just as all the services of the priests are done silently, so are all their words whispered. "Speak...and say" MEANS once and again to remind them of their sanctity so that they shall not be defiled, for whoever serves in a holy place must be holy in every respect. "There shall none be defiled for the dead," as we explained that a spiritless corpse is unholy and the spirit of defilement dwells upon it. For the spirits of defilement long for the bodies of Yisrael, once the spirit of holiness was emptied from them, and they come to join a vessel of holiness, NAMELY A BODY. The priests, who are doubly holy must not be defiled whatsoever, as written, "because the crown of his Elohim is upon his head" (Bemidbar 6:7), and "the anointing oil of his Elohim is upon him" (Vayikra 21:12).

11. He, THE PRIEST, like THE PRIEST above, is below, as written, "It is like the precious ointment upon the head, running down upon the beard, the beard of Aaron; running down over the hem of his garments" (Tehilim 133:2). This verse has been explained, yet "the precious ointment upon the head" is the oil of supernal holy ointment, NAMELY THE PLENTY OF MOCHIN, that flows and comes out from the location of the deepest river, BINAH. According to another explanation, it flows and comes out of the head to all heads, the most concealed among the concealed, WHICH IS THE HEAD OF ARICH ANPIN. It is surely "upon the head," the head of Adam Kadmon (Primordial Man), WHICH IS ARICH ANPIN. THE VERSE TEACHES US IT IS LIKE THE PRECIOUS OINTMENT, WHICH IS UPON THE HEAD.

12. It is "running down upon the beard," the precious beard OF ARICH ANPIN, as has been explained. The beard of Aaron refers to the celestial High Priest, NAMELY, THE BEARD OF ZEIR ANPIN, IN THE SECRET OF CHESED OF ZEIR ANPIN. This has already been explained. This ointment, NAMELY THE PLENTY OF ARICH ANPIN, is "running down over the hem of his garments" OF ZEIR ANPIN. For it flows and comes down to the lower beings over the garments OF ZEIR ANPIN. Similarly THE HIGH PRIEST below drawns and is crowned by the anointing oil below. HE CORRESPONDS TO THE SUPERNAL HIGH PRIEST, CHESED OF ZEIR ANPIN.

13. הַאי קְרָא, לָאו רֵישֵׁיהּ סֵיפֵיהּ, וְלָאו סֵיפֵיהּ רֵישֵׁיהּ. כְּתִיב אֱמוֹר אֶל הַכֹּהֲנִים בְּנֵי אַהֲרֹן וְאָמַרְתָּ אֲלֵיהֶם לְנֶפֶשׁ לֹא יִטַּמָּא. לָא יִטַּמְּאוּ מִבָּעֵי לֵיהּ, מַהוּ לֹא יִטַּמָּא. אֶלָּא, עַל הַהוּא כֹּהֵן עִלָּאָה מִכֻּלְּהוּ קָאָמַר. אָמַר רִבִּי יְהוּדָה וְהָא כְּתִיב וְהַכֹּהֵן הַגָּדוֹל מֵאֶחָיו. אֶלָּא וַדַּאי הָכִי הוּא כְּמָה דְּאִתְּמַר, וְאָמַר רִבִּי יִצְחָק, כַּהֲנָא דְּקָאִים לְתַתָּא, כְּגַוְונָא דִּלְעֵילָא, בְּקֻדּוּשָׁה אִצְטְרִיךְ לְאִשְׁתַּכְּחָא יַתִּיר מִכֹּלָּא, כְּמָה דְּאִתְּמַר.

13. There is a dissimilarity between the beginning and end of this verse, since it is written, "Speak to the priests the sons of Aaron, and say to them, There shall none be defiled for the dead among his people." THE BEGINNING OF THE VERSE IS IN PLURAL, WHILE THE END IS IN THE SINGULAR. It should have said, 'They shall not be defiled', IN PLURAL, AS AT THE BEGINNING OF THE VERSE. Why "There shall none be defiled" IN THE SINGULAR? HE REPLIES, THE VERSE speaks about the highest priest, NAMELY THE HIGH PRIEST ABOVE. Rabbi Yehuda said, yet it is written, "And he that is the High Priest among his brethren" (Vayikra 21:10). THIS ALLUDES TO THE HIGH PRIEST ABOVE, RATHER THAN THE FIRST VERSE. HE ANSWERS, It is surely so, "THERE SHALL NONE BE DEFILED FOR THE DEAD AMONG HIS PEOPLE" ALLUDES TO THE HIGHEST PRIEST, ZEIR ANPIN, WHILE THE VERSE, "AND HE THAT IS THE HIGH PRIEST AMONG HIS BRETHREN" as we learned, speaks of the High Priest BELOW. As Rabbi Yitzchak said, The priest situated below is in the likeness of above and should be in holiness more than all the others, as we learned. HENCE THE VERSE SPOKE OF HIM SPECIFICALLY THAT HE MUST NOT DEFILE HIMSELF EVEN FOR HIS FATHER OR FOR HIS MOTHER.

4. The secret of the candelabra
We learn why only the priest is permitted to arrange and light the lamps in the Temple.
Ra'aya Meheimna (the Faithful Shepherd)

רעיא מהימנא

14. פִּקּוּדָא דָא, לְסַדְּרָא כַּהֲנָא בְּכָל יוֹמָא בּוּצִינִין בְּבֵי מַקְדְּשָׁא, וְהָא אוֹקִימְנָא בְּרָזָא דִּמְנוֹרָא. וְאִיהוּ רָזָא כְּגַוְונָא דִּלְעֵילָא, בְּגִין דִּנְהִירוּ עִלָּאָה בְּמִשְׁחָא רְבוּ, נָחִית עַל רֵישָׁא דְּכַהֲנָא בְּקַדְמֵיתָא לְבָתַר אִיהוּ אַדְלִיק וְאַנְהִיר כָּל בּוּצִינִין. דִּכְתִיב כַּשֶּׁמֶן הַטּוֹב עַל הָרֹאשׁ וְגוֹ׳, וּכְתִיב כִּי שֶׁמֶן מִשְׁחַת אֱלֹהָיו עָלָיו וְגוֹ׳. וְעַל דָּא אִתְיְיהִיב רְשׁוּ לְכַהֲנָא בִּלְחוֹדוֹי, לְסַדְּרָא בּוּצִינִין, וּלַאֲדְלָקָא לְהוֹן בְּכָל יוֹמָא תְּרֵין זִמְנִין, לְקָבֵל נְהִירוּ דְּיִחוּדָא תְּרֵין זִמְנִין, קָרְבָּנָא בְּכָל יוֹמָא, תְּרֵין זִמְנִין, וְכֹלָּא אִצְטְרִיךְ.

14. The priest is commanded to daily arrange lamps in the Temple. We have explained this in relation to the candelabra. This secret is in the likeness of above, since the supernal light in the anointing oil first runs over the head of the supernal Priest, WHICH IS THE FIRST THREE SFIROT OF ZEIR ANPIN. Then he kindles the lamps, NAMELY, THE SFIROT OF MALCHUT, THE ILLUMINATIONS OF FIRE, and makes them illuminate, as written, "It is like the precious ointment upon the head" (Tehilim 133:2), and, "the anointing oil of his Elohim is upon him" (Vayikra 21:12). Thus only the priest is permitted to arrange the lamps and light them twice a day, to correspond to the illumination of unity THAT OCCURS twice, and the daily offering which is offered twice daily - all that is needed.

15. וְעַל יְדֵי דְּכַהֲנָא נַהֲרִין בּוּצִינִין בְּכֹלָּא, עֵילָא וְתַתָּא לְמֶחְדּוּ חֵידוּ, וּלְאַשְׁכְּחָא חֵידוּ בְּכָל סִטְרִין. בְּאַדְלָקוּתָא דְּבוּצִינִין, דְּהָא תְּרֵין אִלֵּין עַל יְדֵי דְּכַהֲנָא, לְאִשְׁתַּכְּחָא חֵידוּ בְּכָל סִטְרִין, וְאִלֵּין אִינּוּן אַדְלָקוּתָא דְּבוּצִינִין וּקְטֹרֶת. וְהָא אוֹקִימְנָא שֶׁמֶן וּקְטֹרֶת יְשַׂמַּח לֵב.
ע״כ רעיא מהימנא

15. The candles are shining everywhere by means of the priest, above and below, so there will be rejoicing and so that joy would abound in all directions, NAMELY RIGHT AND LEFT, with the lighting of the lamps. For those two are performed by the priest so that joy would abound in every direction - the kindling of the lamps and incense. We have already explained that "Ointment and perfume (incense) rejoice the heart" (Mishlei 27:9).
End of Ra'aya Meheimna

5. "and for his sister a virgin"
We are reminded of the destruction of Jerusalem, and of how God will exact vengeance against the children of Edom who destroyed it.

16. "and for his sister a virgin, that is near to him..." (Vayikra 21:3). The preceding verse says, "but for his kin, that is near to him" (Ibid. 2). Rabbi Aba opened with the verse, "Who is this that comes from Edom, with crimsoned garments from Botzrah..." (Yeshayah 63:1). "Who is this that comes from Edom," MEANS THAT the Holy One, blessed be He, will be garbed with a garment of vengeance upon Edom, for their ruining His Temple, and burning His Holy, and exiling the Congregation of Yisrael among the nations. He will take revenge upon them forever, until all the mountains in the world will fill with the dead of the nations, and the birds of the sky will be summoned upon them TO FEED UPON THEIR CADAVERS. Every wild beast will feed on them for twelve months and the birds of the sky for seven years until the land will not bear their disgrace. This is the meaning of, "for Hashem has a sacrifice in Botzrah, and a great slaughter in the land of Edom" (Yeshayah 34:6), until this raiment OF VENGEANCE will be defiled BY THOSE KILLED. This is the meaning of, "and I have stained all my raiment" (Yeshayah 63:3).

16. וְלַאֲחוֹתוֹ הַבְּתוּלָה הַקְּרוֹבָה אֵלָיו וְגוֹ׳. מַה כְּתִיב לְעֵילָא, כִּי אִם לִשְׁאֵרוֹ הַקָּרוֹב אֵלָיו וְגוֹ׳. רִבִּי אַבָּא פָּתַח, מִי זֶה בָּא מֵאֱדוֹם חֲמוּץ בְּגָדִים מִבָּצְרָה וְגוֹ׳, מִי זֶה בָּא מֵאֱדוֹם, זַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְלַבְּשָׁא לְבוּשֵׁי נוּקְמָא עַל אֱדוֹם, דְּאַחֲרִיבוּ בֵּיתֵיהּ, וְאוֹקִידוּ הֵיכְלֵיהּ, וְגָלוּ לִכְנֶסֶת יִשְׂרָאֵל בֵּינֵי עַמְמַיָּא. וּלְמֶעְבַּד לְהוֹן נִקְמַת עָלְמִין, עַד דְּיִשְׁתַּכְּחוּן כָּל טוּרִין מִטּוּרֵי עָלְמָא, מַלְיָין מִקְטוּלֵי עַמִּין, וּלְמִקְרֵי לְכָל עוֹפָא דִּשְׁמַיָּא עָלַיְיהוּ, וְכָל חֵיוָות בָּרָא יִתְזְנוּן מִנַּיְיהוּ תְּרֵיסָר יַרְחֵי, וְעוֹפָא דִּשְׁמַיָּא שְׁבַע שְׁנִין, עַד דְּלָא תִּסְבַּל אַרְעָא נִיוּוּלָא דִּידְהוּ. הה״ד, כִּי זֶבַח לַיְיָ׳ בְּבָצְרָה וְטֶבַח גָּדוֹל בְּאֶרֶץ אֱדוֹם, עַד דְּאִינּוּן לְבוּשִׁין יִסְתַּאֲבוּן, הה״ד וְכָל מַלְבּוּשַׁי אֶגְאָלְתִּי.

17. "With crimsoned garments from Batzrah," because legions of the world came out FROM BATZRAH to wage war against Jerusalem. They started to burn the Holy, while the children of Edom were demolishing the walls, and uprooting cornerstones. This is the meaning of, "Remember, O Hashem, against the children of Edom the day of Jerusalem, when they said, Rase it, rase it, to its very foundations" (Tehilim 137:7).

17. חֲמוּץ בְּגָדִים מִבָּצְרָה, בְּגִין דְּמִינָּהּ נָפְקוּ אוּכְלוֹסִין דְּעָלְמָא, לְחַיְּילָא עַל יְרוּשָׁלֵם, וְאִינּוּן שָׁרוּ לְאוֹקְדָא הֵיכְלָא, וּבְנֵי אֱדוֹם מְפַגְּרִין שׁוּרִין, וְרָמוּ אַבְנֵי יְסוֹדָא, הה״ד זְכוֹר יְיָ׳ לִבְנֵי אֱדוֹם וְגוֹ׳, הָאוֹמְרִים עָרוּ עָרוּ עַד הַיְסוֹד בָּהּ.

18. "this one that is glorious in His apparel" (Yeshayah 63:1), THAT IS, with the garments of vengeance He will don. "striding in the greatness of His strength" (Ibid.). Striding REFERS TO breaking, as written, "the people fall under you" (Tehilim 45:6). Yisrael said to Isaiah, Who is he that will accomplish so much? He opened with the verse, "I that speak in righteousness" (Yeshayah 63:1), He that is "mighty to save" (Ibid.), He of whom it is written, "He loves righteousness and judgment" (Tehilim 33:5), actual righteousness, NAMELY MALCHUT THAT IS CALLED RIGHTEOUSNESS - and He is "mighty to save."

18. זֶה הָדוּר בִּלְבוּשׁוֹ, בְּאִינּוּן לְבוּשֵׁי דְּנוּקְמָא דְּזַמִּין לְאַלְבְּשָׁא. צוֹעֶה בְּרוֹב כֹּחוֹ, מַהוּ צוֹעֶה. מִתְבַּר. כְּמָה דִּכְתִיב עַמִּים תַּחְתֶּיךָ יִפְּלוּ וְגוֹ׳. אָמְרוּ יִשְׂרָאֵל לִישַׁעְיָה, מַאן הוּא דֵּין דְּיַעֲבִיד כָּל כַּךְ. פָּתַח וְאָמַר, אֲנִי מְדַבֵּר בִּצְדָקָה, הַהוּא דְּאִיהוּ רַב לְהוֹשִׁיעַ, הַהוּא דִּכְתִיב בֵּיהּ, אוֹהֵב צְדָקָה וּמִשְׁפָּט. וְאִיהוּ צְדָקָה מַמָּשׁ, וְאִיהוּ רַב לְהוֹשִׁיעַ.

19. Wherefore all that? Because they caused the Congregation of Yisrael to lie in the dust in exile and fall to the ground, as written, "The virgin of Yisrael is fallen; she shall no more rise" (Amos 5:2). For that the Holy One, blessed be He, will don for them garments of vengeance to defile them with many dead, as written, "and I have stained all My raiment" (Yeshayah 63:3).

19. וְכָל כַּךְ לָמָּה. בְּגִין דְּגַרְמוּ לכ״י לְמֶהֱוֵי שְׁכִיבַת לְעַפְרָא בְּגָלוּתָא, וּלְמִנְפַּל לְאַרְעָא, כְּמָה דִּכְתִיב נָפְלָה לֹא תוֹסִיף קוּם בְּתוּלַת יִשְׂרָאֵל. ובג״כ, קוּדְשָׁא בְּרִיךְ הוּא יִלְבַּשׁ לְבוּשֵׁי נוּקְמָא עָלַיְיהוּ, לְסָאֲבָא לוֹן בְּסַגִּיאוּ דְּקָטוּלַיָּיא, דִּכְתִיב וְכָל מַלְבּוּשַׁי אֶגְאָלְתִּי.

20. And wherefore all that? SINCE it is written, "and for his sister a virgin, that is near to him, and who has had no husband," WHO IS THE HOLY SHECHINAH, SISTER TO ZEIR ANPIN, who is not the portion of Esau, and was not the lot of him of whom it says, "a cunning hunter, a man of the field" (Beresheet 25:27). "for her he may be defiled" (Vayikra 21:3), FOR HER SAKE, with those garments of vengeance that will be defiled among the multitude OF THE DEAD MENTIONED BEFORE. THEREFORE it is written, "for her he may be defiled," for Her sake, because She is lying IN EXILE in the dust, and he wants to raise Her. This is the meaning of, "Arise, shine, for your light is come" (Yeshayah 60:1).

20. וְכָל כַּךְ לָמָּה, דִּכְתִיב וְלַאֲחוֹתוֹ הַבְּתוּלָה הַקְּרוֹבָה אֵלָיו אֲשֶׁר לֹא הָיְתָה לְאִישׁ. דְּלָאו חוּלָקֵיהּ דְּעֵשָׂו, וְלָא הֲוָות בְּעַרְבֵיהּ דְּהַהוּא דִּכְתִיב בֵּיהּ אִישׁ יוֹדֵעַ צַיִד אִישׁ שָׂדֶה, לָהּ יִטַּמָּא, בְּאִינּוּן לְבוּשִׁין דְּנוּקְמָא, דְּזַמִּין לְאִסְתַּאֲבָא בֵּין אִינּוּן אוּכְלוֹסִין, דִּכְתִיב בֵּיהּ לָהּ יִטַּמָּא, בְּגִינָהּ, בְּגִין דְּאִיהִי שְׁכִיבַת לְעַפְרָא, וְהוּא בָּעֵי לְאַקָּמָא לָהּ, הה״ד קוּמִי אוֹרִי כִּי בָא אוֹרֵךְ.

6. "They shall not make baldness on their head"
Rabbi Yosi tells us why the priest below must be without any blemish.

21. "They shall not make baldness (Heb. yikrechuh) on their head" (Vayikra 21:5). Rabbi Yosi said, What is the reason 'yikrechuh' is spelled with Hei AT THE END? HE ANSWERS, That supernal ointment, THE PLENTY OF ABA, is the holy anointing oil that consecrates all seven days, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, as we learned from the words, "for seven days shall he consecrate you" (Vayikra 8:33). That supernal oil is removed from him and baldness is made on him, if he blemishes his head. For the head of the High Priest, NAMELY THE FIRST THREE SFIROT OF ZEIR ANPIN, is this supernal oil, THE LIGHTS OF ABA. Hence the priest below must not demonstrate any blemish in himself, as we have already learned, FOR CORRESPONDING TO THE PRIEST ABOVE, HIS OWN DEEDS BLEMISH HIM. Hence, "MAKE BALDNESS" is spelled with Hei.

21. לֹא יִקְרְחָה קָרְחָה בְּרֹאשָׁם. רִבִּי יוֹסֵי אָמַר, לֹא יִקְרְחָה בְּהֵ״א מַאי טַעֲמָא. אֶלָּא, הַהוּא שֶׁמֶן עִלָּאָה, דְּאִיהוּ מְשַׁח רְבוּת קוּדְשָׁא, דְּאַשְׁלִים לְכָל שִׁבְעָה יוֹמִין כְּמָה דְּאִתְּמַר, דִּכְתִיב כִּי שִׁבְעַת יָמִים יְמַלֵּא אֶת יֶדְכֶם, הַהוּא שֶׁמֶן עִלָּאָה אִתְעֲדֵי מִנֵּיהּ וְאִתְקְרַח, אִי אִיהוּ אַפְגִּים רֵישֵׁיהּ. בְּגִין דְּרֵישָׁא דְּכַהֲנָא עִלָּאָה, הַהוּא שֶׁמֶן עִלָּאָה הֲוֵי, וְעַל דָּא לָא לִיבְעֵי לֵיהּ לְכַהֲנָא דִּלְתַתָּא, לְאַחֲזָאָה בֵּיהּ בְּגַרְמֵיהּ פְּגִימוּ כְּלַל, וְהָא אִתְּמַר. וּבְגִין כַּךְ כְּתִיב בְּהֵ״א.

7. "for seven days shall he consecrate you"
This section correlates the seventy years of exile with the seven days of consecration and the seven Sfirot. Rabbi Aba says that the High Priest above blemishes the supernal Hei if the High Priest below blemishes the lower Hei.

22. He opened with the verse, "When Hashem brought back the captivity of Zion, we were like men in a dream" (Tehilim 126:1). "When Hashem brought back" was said during the exile in Babylon, though they spent only seventy years in that exile, as written, "That after seventy years are accomplished at Babylon I will take heed of you" (Yirmeyah 29:10), and "we were like men in a dream." What is "like men in a dream"? The friends remarked that some dreams last seventy years.

22. פָּתַח וְאָמַר, בְּשׁוּב יְיָ׳ אֶת שִׁיבַת צִיּוֹן הָיִינוּ כְּחוֹלְמִים. בְּשׁוּב יְיָ׳ אֶת שִׁיבַת, דָּא בְּגָלוּת בָּבֶל אִתְּמַר. דְּלָא אִשְׁתְּכָחוּ יַתִּיר בְּגָלוּתָא אֶלָּא שַׁבְעִין שְׁנִין. דִּכְתִיב, כִּי לְפִי מְלֹאוֹת לְבָבֶל שִׁבְעִים שָׁנָה אֶפְקוֹד אֶתְכֶם. וּכְתִיב הָיִינוּ כְּחוֹלְמִים, מַאי כְּחוֹלְמִים. אֶלָּא הָא אַתְעֲרוּ חַבְרַיָּיא, דְּאִיכָּא שַׁבְעִין שְׁנִין בְּחֶלְמָא.

23. Come and see, it is written, "for seven days shall he consecrate you" (Vayikra 8:33). What are these seven days? It has been said that the uppermost place that includes all the other six, NAMELY BINAH THAT INCLUDES IN IT CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, is called seven days and also called repentance. We learned that whoever fasts on Shabbat, his verdict of seventy years standing is torn up. Seventy years are the seven facets of the King, NAMELY THE SEVEN SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, EACH INCLUDING TEN, THUS AMOUNTING TO SEVENTY. Even though they are unanimously agreed against him, the verdict is torn up. For what reason? Because WHOEVER FASTS is attached to that day, which includes them all, NAMELY BINAH that is called seven and is called repentance. For that reason, WHEN HE IS ATTACHED TO THAT, he is attached to all SEVENTY YEARS when he repents, and any verdict in any of them is THEREFORE torn up. Therefore assuredly there are seventy years in a dream.

23. וְתָא חֲזֵי, כְּתִיב כִּי שִׁבְעַת יָמִים יְמַלֵּא אֶת יֶדְכֶם. מַאן שִׁבְעַת יָמִים. הָא אִתְּמַר, הַהוּא אֲתַר עִלָּאָה, דְּהוּא כְּלָלָא דְּכָל שִׁיתָּא אָחֳרָנִין, אִקְרֵי שִׁבְעַת יָמִים, וְאִקְרֵי תְּשׁוּבָה. תְּנִינָן, מַאן דְּיָתִיב בְּתַעֲנִיתָא בְּשַׁבְּתָא, קוֹרְעִין לוֹ גְּזַר דִּינוֹ שֶׁל שִׁבְעִים שָׁנָה, וְשַׁבְעִין שָׁנָה אִינּוּן שְׁבַע אַנְפֵּי מַלְכָּא, דַּאֲפִילוּ אִסְתְּכָמוּ עָלֵיהּ כֻּלָּא לְבִישׁ, הַהוּא גְּזַר דִּינָא אִתְקְרַע. מ״ט. בְּגִין דְּאָחִיד בֵּיהּ בְּהַהוּא יוֹמָא, בְּכֻלָּא דְּכֻלְּהוּ, דְּאִקְרֵי שִׁבְעָה, וְאִקְרֵי תְּשׁוּבָה, בְּגִין כַּךְ בְּכֻלְּהוּ אָחִיד, וְאַהְדָּר בִּתְשׁוּבָה, וְאִתְקְרַע גְּזַר דִּינָא בְּכֻלְּהוּ. וְעַל דָּא וַדַּאי שַׁבְעִין שְׁנִין אִיכָּא בְּחֶלְמָא.

24. כְּגַוְונָא דָא, כַּהֲנָא אִתְעַטָּר בְּשֶׁבַע, דְּאִקְרֵי שִׁבְעַת יָמִים, אִי פְּגִים רֵישֵׁיהּ, הַהוּא שִׁבְעָה דְּאִיהוּ כְּלָלָא דְּכֻלְּהוּ, אַקְרַח מִנֵּיהּ כָּל הַהוּא קְדוּשָׁא דְּכֻלְּהוּ, דְּשַׁרְיָא עָלֵיהּ. וְעַ"ד אִזְדְּהָרוּ דְּלָא יִקְרְחָה קָרְחָה בְּרֹאשָׁם, וְיִשְׁתְּכְחוּ פְּגִימִין מִכֹּלָּא. וּבג"כ כַּהֲנָא בָּעֵי לְאִשְׁתַּכְחָא בִּשְׁלִימוּ יַתִּיר מִכֹּלָּא, כ"ש הַהוּא דְּאִיהוּ עִלָּאָה מִכֻּלְּהוּ.

24. Similarly the priest is crowned with seven, WHICH ARE BINAH that is called seven days. If THE PRIEST blemishes his head, that seven, BINAH, the whole of all SEVEN DAYS, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, makes him bald from all that overall holiness that dwells on THAT PRIEST. They were therefore careful not to make baldness on their heads, because this will render them defective in all SEVEN SFIROT. Thus the priest needs to abide in perfection more than all the others, and all the more so the most supernal, THE HIGH PRIEST.

25. א"ר אַבָּא, כָּאן בְּהֵ"א תַּתָּאָה, כָּאן בְּהֵ"א עִלָּאָה. כ"ג דְּאִיהוּ עִלָּאָה מִכֻּלְּהוּ, בְּהֵ"א עִלָּאָה. דִּכְתִיב אֲשֶׁר יוּצַק עַל רֹאשׁוֹ שֶׁמֶן הַמִּשְׁחָה וּמִלֵּא אֶת יָדוֹ וְגוֹ'. וּמִלֵּא יָדוֹ דִּכְתִיב שִׁבְעַת יָמִים יְמַלֵּא אֶת יֶדְכֶם. כַּהֲנָא אָחֳרָא בְּה' תַּתָּאָה, דִּכְתִיב, לֹא יִקְרְחָה קָרְחָה בְּרֹאשָׁם, וּכְתִיב בַּתְרֵיהּ, וְלֹא יְחַלְּלוּ שֵׁם אֱלֹהֵיהֶם. וְהַאי שֵׁם הָא יְדִיעָא אִיהוּ. וּבג"כ כְּתִיב, וְהַכֹּהֵן הַגָּדוֹל מֵאֶחָיו אֲשֶׁר יוּצַק עַל רֹאשׁוֹ שֶׁמֶן הַמִּשְׁחָה לִלְבּוֹשׁ אֶת הַבְּגָדִים, כְּמָה דְּאַמְרָן. וּבְגִין דְּאִיהוּ קַדִּישָׁא כְּגַוְונָא דִּלְעֵילָא, כְּתִיב וּמִן הַמִּקְדָּשׁ לֹא יֵצֵא.

25. Rabbi Aba said, the lower Hei in here and the supernal Hei in there. The High Priest, the highest, BLEMISHES the supernal Hei, WHICH IS BINAH, as written, "upon whose head the anointing oil was poured, and that is consecrated..." (Vayikra 21:10). "And that is consecrated" REFERS TO BINAH as written, "for seven days shall he consecrate you." THE SEVEN DAYS REFER TO BINAH, THE UPPER HEI OF YUD HEI VAV HEI. Any other priest CREATES A BLEMISH in the lower Hei OF YUD HEI VAV HEI, MALCHUT, as written, "They shall not make baldness on their head" (Vayikra 21:5), followed by, "and not profane the name of their Elohim" (Ibid. 6). This name is known AS MALCHUT, THE LOWER HEI. Hence it is written, "And he that is the High Priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments." THIS IS as we said THAT THE ANOINTING OIL INDICATES THE BOUNTY OF ABA THAT HE RECEIVES VIA IMA, THE UPPER HEI. Since he is holy in the likeness of above it is written, "neither shall he go out of the sanctuary" (Ibid. 12), JUST LIKE ABA AND IMA WHOSE UNION IS UNINTERRUPTED.

8. "Hashem, righteousness belongs to You"

Rabbi Aba says that Yisrael is blessed because God gave them the Torah of Truth. He tells us that Righteousness is truth, overall light, the illumination of the countenance and the joy of all. Confusion, the Other Side, is shame and the departure of truth. The high priest must have a beautiful and welcoming countenance.

26. ר' אַבָּא פָּתַח וְאָמַר, לְךָ יְיָ' הַצְּדָקָה וְלָנוּ בּוֹשֶׁת הַפָּנִים כְּהַיּוֹם הַזֶּה לְאִישׁ יְהוּדָה וּלְיוֹשְׁבֵי יְרוּשָׁלִַם. זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בְּהוּ, מִכָּל עַמִּין עע"ז, וּמִגּוֹ רְחִימוּתָא דִּלְהוֹן, יָהַב לְהוּ אוֹרַיְיתָא דִּקְשׁוֹט, לְמִנְדַּע אָרְחָא דְּמַלְכָּא קַדִּישָׁא. וְכָל מַאן דְּאִשְׁתְּדַל בְּאוֹרַיְיתָא, כְּאִלּוּ אִשְׁתְּדַל בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, דְּאוֹרַיְיתָא כֻּלָּא שְׁמֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא הֲוֵי. וּבג"כ מַאן דְּאִתְעַסַּק בְּאוֹרַיְיתָא, אִתְעַסַּק בֵּיהּ בִּשְׁמֵיהּ, וּמַאן דְּאִתְרְחַק מֵאוֹרַיְיתָא, רְחִיקָא הוּא מִקּוּדְשָׁא בְּרִיךְ הוּא.

26. Rabbi Aba opened with the verse, "Hashem, righteousness belongs to You, but to us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem" (Daniel 9:7). Happy are Yisrael, whom the Holy One, blessed be He, has chosen above all the heathen nations. For the love of them, He gave them the Torah of truth, to know the path of the Holy King. Whoever is occupied with the Torah it is as if he is occupied with the Holy One, blessed be He, for the whole Torah is the name of the Holy One, blessed be He. Therefore, whoever deals in the Torah is occupied with His name, and whoever is away from the Torah is far from the Holy One, blessed be He.

27. תָּא חֲזֵי, לָךְ יְיָ׳ הַצְּדָקָה, כד״א, לָךְ יְיָ׳ הַגְּדוּלָּה וְהַגְּבוּרָה. מַאן צְדָקָה. אֵתַר דְּכָל אַנְפִּין נְהִירִין אֲחִידָן בֵּיהּ, וְהוּא אָחִיד בְּכֻלְּהוּ, וּבֵיהּ אִשְׁתְּכָחוּ. וְלָנוּ בּוּשֶׁת הַפָּנִים אֵתַר דְּכָל אַנְפִּין נְהִירִין אִתְרַחֲקָן מִנֵּיהּ. צְדָקָה, אֱמֶת קְשׁוֹט, וּנְהוֹרָא דְּכֹלָּא, וּנְהוֹרָא דְּאַנְפִּין חֵידוּ דְּכֹלָּא. בּוּשֶׁת, כִּסּוּפָא רְחִיקוּ דְּקִשּׁוֹט מַאן דְּאַכְסִיף, בְּגִין דֶּאֱמֶת דְּאִיהוּ צְדָקָה, אִתְרַחַק מִנֵּיהּ. רְחִיקוּ דְּאַנְפִּין נְהִירִין.

27. Come and see, "Hashem, righteousness belongs to You" resembles the words, "Yours, Hashem, is the greatness and the power" (I Divrei Hayamim 29:11), WHICH ARE HIS ATTRIBUTES, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. RIGHTEOUSNESS IS ALSO THE ATTRIBUTE OF MALCHUT. What is righteousness? It is a place to which all shining faces are attached, and which is attached to all THE SFIROT OF ZEIR ANPIN which dwell in it, THAT IS, MALCHUT, IN WHICH ARE ALL THE SFIROT OF ZEIR ANPIN. "but to us confusion of faces" is the place which all shining faces shy away from, WHICH IS THE OTHER SIDE. Righteousness, MALCHUT, is truth, overall light, the illumination of the countenance and the joy of all. Confusion, THE OTHER SIDE, is shame and the staying away of truth. For whenever one is ashamed it is because truth, which is righteousness, is gone away from him, which is the shying away of all shining countenances.

28. ת״ח, כַּהֲנָא עִלָּאָה בָּעֵי לְאִתְחַזָּאָה בְּשִׁפִּירוּ דְּאַנְפִּין, בְּנְהִירוּ דְּאַנְפִּין, בְּחֵידוּ יַתִּיר מִכֹּלָּא. וְלָא בָּעֵי לְאִתְחַזָּאָה בֵּיהּ עֲצִיבוּ וְרוּגְזָא, אֶלָּא כֹּלָּא כְּגַוְונָא דִּלְעֵילָּא. זַכָּאָה חוּלָקֵיהּ, דְּעָלֵיהּ כְּתִיב, אֲנִי חֶלְקֶךָ וְנַחֲלָתֶךָ. וּכְתִיב יְיָ׳ הוּא נַחֲלָתוֹ. וְעַ״ד בָּעֵי לְאִתְחַזָּאָה שְׁלִים בְּכֹלָּא, בְּגַרְמֵיהּ, בִּלְבוּשֵׁיהּ, דְּלָא יַפְגִּים גַּרְמֵיהּ כְּלַל, כְּמָה דְּאִתְּמַר.

28. Come and see, the supernal priest, THE HIGH PRIEST, needs to be with a beautiful countenance, with a welcoming countenance, and more joyous than anyone. He must not look sad or angry, but in all in the likeness of above. Happy is his portion, as it is written regarding him, "I am your portion and your inheritance" (Bemidbar 18:20), and "Hashem is their inheritance" (Devarim 18:2). Hence he must look whole in every respect, in his person, in his apparel, so as not to discredit himself whatsoever, as we learned.

9. "And he shall take a wife in her virginity"
Rabbi Shimon speaks about the verse, "and, lo, he has laid accusing speeches...and they shall fine him a hundred shekels of silver... because he has brought out an evil name upon a virgin of Yisrael."

29. וְהוּא אִשָּׁה בִּבְתוּלֶיהָ יִקָּח. ר׳ שִׁמְעוֹן פָּתַח, וְהִנֵּה הוּא שָׂם עֲלִילוֹת דְּבָרִים וְגוֹ׳. וּכְתִיב וְעָנְשׁוּ אוֹתוֹ מֵאָה כֶסֶף וְגוֹ׳, כִּי הוֹצִיא שֵׁם רָע עַל בְּתוּלַת יִשְׂרָאֵל, וְכִי בְּתוּלַת יִשְׂרָאֵל הִיא, בְּתוּלַת אָבִיהָ, אוֹ בְּתוּלַת בַּעְלָהּ הִיא, מַהוּ בְּתוּלַת יִשְׂרָאֵל הָכָא. הָדָא הוּא דִּכְתִיב, שְׁאַל אָבִיךָ וְיַגֵּדְךָ זְקֵנֶיךָ וְיֹאמְרוּ לָךְ. אוּף הָכָא כַּהֲנָא דְּקָאֵים כְּגַוְונָא דִּלְעֵילָּא, כְּתִיב וְהוּא אִשָּׁה בִּבְתוּלֶיהָ יִקָּח, הָכִי נָמֵי בִּבְתוּלֶיהָ, דְּלָא תִּפּוֹק מִבָּבָא דְּחַצֵּרָהּ מִזְּמְנָא לְבַר, וְהָא אִתְּמַר.

29. "And he shall take a wife in her virginity" (Vayikra 21:13). Rabbi Shimon opened with, "and, lo, he has laid accusing speeches...and they shall fine him a hundred shekels of silver...because he has brought out an evil name upon a virgin of Yisrael" (Devarim 22:17-19). HE ASKS, yet she is the virgin of her father or husband, why does it state here, "the virgin of Yisrael," WHICH MEANS, A VIRGIN THE DAUGHTER OF JACOB CALLED ISRAEL? AND HE ANSWERS, this is the meaning of, "ask your father, and he will recount it to you; your elders, and they will tell you" (Devarim 32:7). THAT REFERS TO ISRAEL YOUR FATHER, WHOSE DAUGHTER DINAH WENT OUT TO SEE THE DAUGHTERS OF THE LAND, AND THAT INCIDENT OCCURRED. SINCE THE VERSE SPEAKS ABOUT SPREADING AN EVIL NAME, IT MENTIONS THE VIRGIN OF YISRAEL, THE SAME CASE AS THAT OF THE DAUGHTER OF ISRAEL, DINAH. Here too, the priest who represents the likeness of above, "shall take a wife in her virginity," NAMELY, who will not go outside from her courtyard from time to time. We have already learned this. HE MAKES AN ANALOGY BETWEEN HER VIRGINITY AND THE VIRGIN OF ISRAEL, SO SHE WILL NOT GO OUT, AS HAPPENED TO THE VIRGIN OF ISRAEL.

10. "He has given food to those who fear Him"
Rabbi Shimon says that God gives sustenance to the righteous, who are of His household. Anyone who rises at midnight to study Torah is considered to be part of His household, and will inherit the earth.

30. Rabbi Shimon was walking along the way with Rabbi Yehuda, Rabbi Yosi and Rabbi Chizkiyah. Rabbi Shimon opened with, "He has given food to those who fear Him; He will ever be mindful of His covenant" (Tehilim 111:5). "He has given food to those who fear Him" refers to the righteous who fear the Holy One, blessed be He, for whoever fears Him is considered of the household of the King, and it is written of him, "Happy is the man who fears Hashem" (Tehilim 112:1).

30. רִבִּי שִׁמְעוֹן הֲוָה אָזִיל בְּאָרְחָא, וַהֲווֹ עִמֵּיהּ ר׳ יְהוּדָה ר׳ יוֹסֵי ר׳ חִזְקִיָּה. פְּתַח ר״ש וְאָמַר, טֶרֶף נָתַן לִירֵאָיו יִזְכּוֹר לְעוֹלָם בְּרִיתוֹ. טֶרֶף נָתַן לִירֵאָיו, אִלֵּין אִינּוּן זַכָּאִין, אִינּוּן דַּחֲלֵי דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּכָל מַאן דְּדָחִיל לֵיהּ, אִתְקְרֵי מֵאִינְשֵׁי דְּבֵיתָא דְּמַלְכָּא, וְעָלֵיהּ כְּתִיב, אַשְׁרֵי אִישׁ יָרֵא אֶת יְיָ׳.

31. HE ASKS, what is the meaning of, "He has given food to those who fear Him," AND ANSWERS THAT this resembles the words, "She rises also while it is yet night, and gives food to her household" (Mishlei 31:15). SINCE THE RIGHTEOUS ARE HIS HOUSEHOLD, THEY RECEIVE THIS FOOD. From this we learned that whoever studies Torah at night and rises at midnight when the Congregation of Yisrael, MALCHUT, awakens to arrange the house for the King, THAT IS, TO DRAW THE ILLUMINATION OF CHOCHMAH FOR HIM, IN ACCORDANCE WITH, "THROUGH WISDOM A HOUSE IS BUILT" (MISHLEI 24:3), such a man takes his part with her, and is considered to be of the household of the King. He is given daily from the allotments of the house. This is the meaning of, "She rises also while it is yet night, and gives food to her household, and a portion to her maidens." "FOOD" REFERS TO THE ILLUMINATION OF CHOCHMAH, WHILE "PORTION" (ALSO: 'LAW') IS THAT THEY WILL NOT DRAW FROM ABOVE DOWNWARDS. Who are her household? Those who join her to study Torah at night are considered her house, her household members. Hence IT IS WRITTEN, "He has given food to those who fear Him."

31. מַהוּ טֶרֶף נָתַן לִירֵאָיו. אֶלָּא כְּמָה דִּכְתִיב, וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ. מֵהָכָא אוֹלִיפְנָא, דְּכָל ב״נ דְּלָעֵי בְּאוֹרַיְיתָא בְּלֵילְיָא, וְקָם בְּפַלְגוּת לֵילְיָא, בְּשַׁעֲתָא דִּכְנֶסֶת יִשְׂרָאֵל אִתְעֲרַת לְאַתְקָנָא בֵּיתָא לְמַלְכָּא, הַאי אִשְׁתַּתַּף בַּהֲדָהּ, וְהַאי אִקְרֵי מִבֵּי מַלְכָּא, וְיָהֲבִין לֵיהּ כָּל יוֹמָא מֵאִינּוּן תִּיקוּנֵי בֵּיתָא, הה״ד וַתִּתֵּן טֶרֶף לְבֵיתָהּ, וְחֹק לְנַעֲרוֹתֶיהָ. מַאן בֵּיתָהּ. כָּל אִינּוּן דְּמִשְׁתַּתְּפֵי בַּהֲדָהּ בְּלֵילְיָא, אִקְרוּן בֵּיתָהּ. וּבג״כ טֶרֶף נָתַן לִירֵאָיו.

32. HE ASKS, What is "food," AND ANSWERS, It is real food (lit. 'prey'), FOR SHE DEVOURS AND TAKES BY FORCE, WHICH ALLUDES TO JUDGMENTS THAT ARE REVEALED WITH CHOCHMAH. For she receives from a lofty faraway place, as written, "she brings her food from afar" (Mishlei 31:14), THAT IS, CHOCHMAH, AS WRITTEN, "I SAID, I WILL BE WISE; BUT IT WAS FAR FROM ME" (KOHELET 7:23). Who obtains this food? This is shown by the end of the verse, "He will ever be mindful of His covenant" (Tehilim 111:5). THIS MEANS whoever strives in the Torah to partake of it at night, AS THE TORAH IS CALLED A COVENANT. Moreover, the Holy One, blessed be He, has another certain supernal Righteous, WHO IS YESOD OF ZEIR ANPIN, and this MAN joins him TO BESTOW UPON MALCHUT, and both inherit the Congregation of Yisrael, as written, "righteous; they shall inherit the land for ever" (Yeshayah 60:21). THIS MEANS THAT THE RIGHTEOUS MAN WHO IS OCCUPIED WITH THE TORAH AT NIGHT AND THE SUPERNAL RIGHTEOUS WILL INHERIT MALCHUT CALLED EARTH.

32. מַהוּ טֶרֶף. טֶרֶף מַמָּשׁ, דְּאִיהִי נַטְלָא מֵאֲתַר רְחִיקָא עִלָּאָה, דִּכְתִיב מִמֶּרְחָק תָּבִיא לַחְמָהּ. וּמַאן זָכֵי לְהַאי טֶרֶף, סוֹפֵיהּ דִּקְרָא אוֹכַח, דִּכְתִיב, יִזְכּוֹר לְעוֹלָם בְּרִיתוֹ. מַאן דְּאִשְׁתְּדַל בְּאוֹרַיְיתָא, לְאִשְׁתַּתְּפָא בַּהֲדָהּ בְּלֵילְיָא. וְלָא עוֹד, אֶלָּא דְּצַדִּיק חַד עִלָּאָה אִית לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, וְהוּא אִשְׁתַּתַּף בַּהֲדֵיהּ, וְיָרְתִין תַּרְוַוּיְיהוּ לִכְנִישְׁתָּא דְּיִשְׂרָאֵל, דִּכְתִיב צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ.

11. "Neither shall he profane his seed among his people"
Rabbi Shimon speaks about the precept against ejaculating semen in vain, and says it is even more important for priests to obey because they must be holy in every respect. Rabbi Shimon says that Yisrael are happy because when they went into exile the Shechinah went with them. In the end God will return from exile with Yisrael.

33. He continued with the verse, "Neither shall he profane his seed among his people, for I Hashem do sanctify him"(Vayikra 21:15). Come and see, whoever ejaculates semen in vain is not worthy of beholding the face of the Shechinah, and is considered evil, as written, "For You are not an El that has pleasure in wickedness; nor shall evil dwell with You" (Tehilim 5:5). THIS REFERS TO one who emits it by hand or through another, unworthy woman. You may argue that one who ejaculates it within a woman who does not conceive IS also CONSIDERED TO BE EMITTING SEMEN IN VAIN. This is not so, but only those we mentioned.

33. תּוּ פְּתַח וְאָמַר, וְלֹא יְחַלֵּל זַרְעוֹ בְּעַמָּיו כִּי אֲנִי יְיָ׳ מְקַדְּשׁוֹ. ת״ח, כָּל מַאן דְּאַפִּיק זַרְע לְבַטָּלָה, לָא זָכֵי לְמֶחֱמֵי אַפֵּי שְׁכִינְתָּא, וְאִקְרֵי רָע, דִּכְתִיב כִּי לֹא אֵל חָפֵץ רֶשַׁע אָתָּה לֹא יְגוּרְךָ רָע. הַאי מַאן דְּאַפִּיק לֵיהּ בִּידֵיהּ, אוֹ בְּאִנְתּוּ אָחֳרָא דְּלָא כַּשְׁרָא. וְאִי תֵּימָא דְּאַפִּיק לֵיהּ בְּאִנְתּוּ דְּלָא מִתְעַבְּרָא, הָכִי נָמִי. לָא. אֶלָּא כְּמָה דְּאַמְרָן.

34. A man should therefore ask the Holy One, blessed be He, to summon him a worthy vessel, THAT IS A WORTHY WOMAN, so as not to blemish his seed. Whoever ejaculates his seed in an unworthy vessel blemishes his seed. Woe to him who causes damage in his seed. And if this is true for other people, it is much more so to a priest that is below, CORRESPONDING to a likeness of above in utmost holiness. IT IS THEREFORE WRITTEN, "NEITHER SHALL HE PROFANE HIS SEED AMONG HIS PEOPLE."

34. וְעַל דָּא יִבְעֵי ב״נ מִקּוּדְשָׁא בְּרִיךְ הוּא, דְּיַזְמִין לֵיהּ מָאנָא דְּכַשְׁרָא, דְּלָא יַפְגִּים זַרְעֵיהּ, מַאן דְּאַפִּיק זַרְעָא בְּמָאנָא דְּלָא כַשְׁרָא, פָּגִים לֵיהּ לְזַרְעֵיהּ, וַוי לְמַאן דְּפָגִים זַרְעֵיהּ. וּמַה בְּשְׁאָר בְּנֵי נָשָׁא כַּךְ, בְּכַהֲנָא דְּקָאֵים לְתַתָּא כְּגַוְונָא דִּלְעֵילָא בִּקְדוּשָׁה עִלָּאָה, עַל אַחַת כַּמָּה וְכַמָּה.

35. HE ASKS, what is the meaning of "among his people," seeing that it is written before, "A widow, or a divorced woman, or a profaned, or a harlot, these shall he not take" (Vayikra 21:14), and "Neither shall he profane his seed among his people." It should have said, 'among them'. Why "among his people"? HE ANSWERS, this MEANS this would be a disgrace among his people, a blemish among his people. Hence it is written, "but he shall take a virgin of his own people to wife" (Ibid.), "of his own people" assuredly. Everything is in the likeness of above. "for I Hashem do sanctify him." What is "sanctify him"? HE ANSWERS, it is I who daily sanctify him. Hence he must not blemish his seed and no blemish must be in him, "for I, Hashem do sanctify him," as I wish to sanctify him so that he shall be sanctified in every respect, and so that the holy will make use of what is holy.

35. בְּעַמָּיו, מַהוּ בְּעַמָּיו. דְּהָא כְּתִיב לְעֵילָא, אַלְמָנָה וּגְרוּשָׁה וַחֲלָלָה זוֹנָה אֶת אֵלֶּה לֹא יִקָּח, וּכְתִיב וְלֹא יְחַלֵּל זַרְעוֹ בְּעַמָּיו. בָּהֶם מִבָּעֵי לֵיהּ, מַהוּ בְּעַמָּיו. אֶלָּא מִלָּה דָּא קָלָנָא בְּעַמָּיו, פְּגִימוּ בְּעַמָּיו, וְעַל דָּא כְּתִיב, כִּי אִם בְּתוּלָה מֵעַמָּיו יִקַּח אִשָּׁה, מֵעַמָּיו וַדַּאי, כֹּלָּא כְּגַוְונָא דִּלְעֵילָא, כִּי אֲנִי ה׳ מְקַדְּשׁוֹ, מַהוּ מְקַדְּשׁוֹ. אֶלָּא אֲנָא הוּא הַהוּא, דְּאִיהוּ מְקַדֵּשׁ לֵיהּ בְּכָל יוֹמָא, וּבְגִין כַּךְ לָא יַפְגִּים זַרְעֵיהּ, וְלָא יִשְׁתְּכַח בֵּיהּ פְּגִימוּ. דְּהָא אֲנִי יְיָ׳ מְקַדְּשׁוֹ דַּאֲנָא בָּעֵינָא לְקַדְּשָׁא לֵיהּ וְיִשְׁתְּכַח קַדִּישָׁא בְּכֹלָּא, דְּקַדִּישָׁא יִשְׁתַּמֵּשׁ עַל יְדָא דְּקַדִּישָׁא.

36. Come and see, the Holy One, blessed be He, will make use of the priest, who is holy when he comes to serve. Since the Holy One, blessed be He will use the priest who is holy, the latter will be helped by a pure man, who is sanctified by his own purity. These are the Levites. Another MAN, NAMELY THE PRIEST, will be helped by another holy man, THE LEVITE, so they will all be in holiness to serve the Holy One, blessed be He. Happy are Yisrael in this world and in the World to Come, as written of them, "and have separated you from the peoples, that you should be Mine" (Vayikra 20:26). Yisrael are separated by holiness in every respect, so as to serve the Holy One, blessed be He. This is the meaning of, "Sanctify yourselves therefore, and be holy; for I am Hashem your Elohim" (Ibid. 7).

36. ת״ח, קוּדְשָׁא בְּרִיךְ הוּא יִשְׁתַּמֵּשׁ ע״י דְּכַהֲנָא, וְיִשְׁתְּכַח קַדִּישָׁא כַּד אָתֵי לְשַׁמְּשָׁא, וּבְגִין דְּקוּדְשָׁא בְּרִיךְ הוּא יִשְׁתַּמֵּשׁ עַל יְדָא דְּכַהֲנָא דְּאִיהוּ קַדִּישָׁא, כַּהֲנָא יִשְׁתַּמֵּשׁ ע״י דְּדַכְיָא, דְּאִתְקַדַּשׁ בְּדַכְיוּתֵיהּ, וּמַאי אִיהוּ. לֵיוָאֵי. בַּר נָשׁ אָחֳרָא, יִשְׁתַּמֵּשׁ ע״י דְּקַדִּישָׁא אָחֳרָא, בְּגִין דְּיִשְׁתַּכְחוּן כֹּלָּא בִּקְדוּשָׁא, לְשַׁמְּשָׁא לְקוּדְשָׁא בְּרִיךְ הוּא. זַכָּאִין אִינּוּן יִשְׂרָאֵל בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי, דְּעָלַיְיהוּ כְּתִיב, וָאַבְדִּיל אֶתְכֶם מִן הָעַמִּים לִהְיוֹת לִי. כַּמָּה פְּרִישָׁן יִשְׂרָאֵל מִכֹּלָּא, בִּקְדוּשָׁה, לְשַׁמְּשָׁא לְקוּדְשָׁא בְּרִיךְ הוּא, הה״ד וְהִתְקַדִּשְׁתֶּם וְהְיִיתֶם קְדוֹשִׁים כִּי אֲנִי יְיָ׳ אֱלֹהֵיכֶם.

37. He opened again and said, "Salvation belongs to Hashem; Your blessings be upon Your people. Selah" (Tehilim 3:9). "Salvation belongs to Hashem": we have so learned, happy are Yisrael, for wherever they were exiled, the Shechinah went into exile with them. When Yisrael will come out of exile, whose salvation shall this be, that of Yisrael or of the Holy One, blessed be He, SEEING THAT THE SHECHINAH AS WELL WILL GO OUT OF EXILE? We have explained it in relation to several verses. Here, "Salvation belongs to Hashem," surely. When will that be? When "Your blessings be upon Your people." When the Holy One, blessed be He, cares for Yisrael with blessings so as to take them out of exile and help them, then "Salvation belongs to Hashem," BECAUSE THE SHECHINAH WILL GO OUT OF EXILE. We therefore learned that the Holy One, blessed be He, will return from exile with Yisrael. This is the meaning of, "then Hashem your Elohim will turn your captivity, and have compassion upon you" (Devarim 30:3). 'TURN' CAN BE CONSTRUED TO MEAN HE WILL RETURN WITH YISRAEL FROM EXILE.

37. תּוּ פָּתַח וְאָמַר, לַיְיָ׳ הַיְשׁוּעָה עַל עַמְּךָ בִרְכָתֶךָ סֶלָה. לַיְיָ׳ הַיְשׁוּעָה. הָכִי תָּנִינָן, זַכָּאִין אִינּוּן יִשְׂרָאֵל, דִּבְכָל אֲתַר דְּאִתְגְּלוּ, שְׁכִינְתָּא אִתְגְּלְיָיא בַּהֲדַיְיהוּ. כַּד יִפְקוּן יִשְׂרָאֵל מִגָּלוּתָא, פּוּרְקָנָא לְמַאן, לְיִשְׂרָאֵל, אוֹ לְקוּדְשָׁא בְּרִיךְ הוּא. אֶלָּא הָא אוּקְמוּהָ בְּכַמָּה קְרָאֵי, וְהָכָא, לַיְיָ׳ הַיְשׁוּעָה וַדַּאי, אֵימָתַי. עַל עַמְּךָ בִרְכָתֶךָ סֶלָה. בְּשַׁעֲתָא דְּקוּדְשָׁא בְּרִיךְ הוּא יַשְׁגַּח בִּבְרִכָאן עָלַיְיהוּ דְּיִשְׂרָאֵל, לְאַפָּקָא לוֹן מִן גָּלוּתָא, וּלְאוֹטָבָא לְהוּ, כְּדֵין לַיְיָ׳ הַיְשׁוּעָה וַדַּאי. וְעַל דָּא תָּנִינָן, דְּקוּדְשָׁא בְּרִיךְ הוּא יֵיתוּב עִמְּהוֹן דְּיִשְׂרָאֵל מִן גָּלוּתָא, הה״ד, וְשָׁב יְיָ׳ אֱלֹהֶיךָ אֶת שְׁבוּתְךָ וְרִחֲמֶךָ.

12. "he shall take a virgin of his own people to wife"
Moses, the Faithful Shepherd, explains why the High Priest must marry a virgin. Yisrael need to send their gifts to God by the hand of a wholesome man.
Ra'aya Meheimna (the Faithful Shepherd)

38. "but he shall take a virgin of his own people to wife" (Vayikra 21:14). The Faithful Shepherd opened and said, this commands the High Priest to marry a virgin, as said, "A widow, or a divorced woman, or a profaned, or a harlot, these shall he not take; but he shall take a virgin of his own people to wife." HE ASKS, why is it necessary for him to marry only an unblemished virgin, AND ANSWERS, a woman is a cup of blessing, WHICH IF tasted is blemished, THAT IS, IT ALLUDES TO MALCHUT CALLED A CUP OF BLESSING. A priest who offers a sacrifice before Hashem must be whole and unblemished, whole and unblemished in limbs, because blemishes make priests unfit. He should be wholesome in body, whole in his wife, so as to fulfill in him the verse, "You are all fair, my love; there is no blemish in you" (Shir Hashirim 4:7).

רעיא מהימנא

38. כִּי אִם בְּתוּלָה מֵעַמָּיו יִקַּח אִשָּׁה, פָּתַח רַעְיָא מְהֵימְנָא וְאָמַר, פִּקּוּדָא דָּא, לְמֵיסַב כַּהֲנָא רַבָּא בְּתוּלְתָא, הה"ד אַלְמָנָה וּגְרוּשָׁה וַחֲלָלָה זוֹנָה אֶת אֵלֶּה לֹא יִקָּח כִּי אִם בְּתוּלָה מֵעַמָּיו יִקַּח אִשָּׁה. וַאֲמַאי בְּעֵינָן דְּלָא יִסַּב אֶלָּא בְּתוּלְתָא בְּלָא פְּגִימוּ. אֶלָּא, אִתְּתָא אִיהִי כּוֹס דִּבְרָכָה, טָעֲמוּ פְּגָמוֹ. וְכַהֲנָא דְּקָרִיב קָרְבָּנָא יְיָ', בָּעֵי דְּלֵהֱוֵי אִיהוּ שְׁלִים, בְּלָא פְּגִימוּ, שְׁלִים בְּאֵבָרוֹי בְּלָא פְּגִימוּ, דְּמוּמִין פַּסְלִין בְּכַהֲנָיָא. שְׁלִים בְּגוּפֵיהּ, שְׁלִים בְּנוּקְבֵיהּ, לְקַיְּימָא בֵּיהּ, כֻּלָּךְ יָפָה רַעְיָתִי וּמוּם אֵין בָּךְ.

39. For the sacrifice is a gift. Yisrael need to send their gift to the King by a wholesome man, as they are the opposite of the Other Side, to which they would send a gift by an appointed man who is blemished, as written, "one lot for Hashem, and the other lot for Azazel" (Vayikra 16:8). For other Elohim are all blemished on the northern side, ACCORDING TO THE MEANING OF, "OUT OF THE NORTH THE EVIL SHALL BREAK FORTH" (YIRMEYAH 1:14). In this way most heathen households are defective in respect to their wife, WHO IS a ruin, Lilit, blemished, etc.

39. דְּקָרְבָּנָא מִנְחָה אִיהוּ, וּצְרִיכִין יִשְׂרָאֵל לְמִשְׁלַח מִנְחָתָא דְּלְהוֹן לְמַלְכָּא, בְּגֶבֶר שְׁלִים. דְּאִינּוּן בְּהִפּוּכָא דְּסִטְרָא אָחֳרָא, דְּהָא בְּיַד אִישׁ עִתִּי פְּגִים, הֲווֹ שַׁלְּחִין לֵיהּ דּוֹרְנָא, דִּכְתִיב גּוֹרָל אֶחָד לַיְיָ' וְגוֹרָל אֶחָד לַעֲזָאזֵל. דֵּאֱלָהִים אֲחֵרִים כֻּלְּהוּ פְּגִימִין מִסִּטְרָא דְּצָפוֹן וְהָכִי רוּבָּא דְּבָתֵי עֵ"ז הֵם פְּגִימִים, בְּנוּקְבָא דְּלְהוֹן, חוּרְבָּא, לִילִית, פְּגִימוּתָא וְכוּ'.

40. The Faithful Shepherd is Vav filled WITH YUD HEI, NAMELY, ZEIR ANPIN, THE SECRET OF VAV OF YUD HEI VAV HEI, FULL OF THE BOUNTY OF YUD HEI OF YUD HEI VAV HEI, WHICH ARE CHOCHMAH AND BINAH in the following order: Yud Hei Vav. FOR THIS REASON IT INCLUDES ALL THREE LETTERS, YUD HEI VAV. The last Hei OF YUD HEI VAV HEI, WHICH IS MALCHUT, is a cup filled with the blessing of Hashem from the right side, NAMELY THE CUP OF BLESSING MENTIONED BEFORE. From the side of Gvurah, which is Judgment, the Shechinah is called Hei Vav Yud Hei, SINCE IN THIS COMBINATION, HEI, WHICH IS JUDGMENT, RULES OVER VAV, WHICH IS MERCY, WHILE YUD AND HEI, THE MOCHIN, ARE AT THE END OF THE PERMUTATION, WHICH INDICATES JUDGMENT. This is the meaning of, "behold, the hand of Hashem is (Heb. hoyah, Hei Vav Yud Hei) upon your cattle which is in the field" (Shemot 9:3), WHERE MALCHUT, CALLED THE HAND OF HASHEM, IS PERMUTATED INTO HEI VAV YUD HEI IN ORDER TO EXACT PUNISHMENT OVER THE CATTLE IN EGYPT. The Faithful Shepherd rose and prostrated before him, saying, Happy is my lot, that my Master and the Queen are among my helpers.
End of Ra'aya Meheimna

40. ור"מ אִיהוּ ו' מָלֵא וְאִיהוּ בְּסִדּוּרָא דָּא יְה"ו. ה' בַּתְרָאָה, כּוֹס מָלֵא בִּרְכַּת ה', מִסִּטְרָא דִּימִינָא וּמִסִּטְרָא דִּגְבוּרָה דְּאִיהוּ דִּינָא, שְׁכִינְתָּא אִתְקְרִיאַת הוי"ה, הה"ד, הִנֵּה יַ"ד יְדוֹ"ד הוֹיָה בְּמִקְנְךָ אֲשֶׁר בַּשָּׂדֶה. קָם ר"מ, וְאִשְׁתְּטַח קַמֵּיהּ. וְאָמַר זַכָּאָה חוּלָקִי דְּמָארֵי וּמַטְרוֹנִיתָא אִינְהוּ בְּעֶזְרִי.
ע"כ רעיא מהימנא

13. "Whoever he be of your seed in their generations that has any blemish"
Rabbi Yitzchak tells us that a blemish on a man testifies that he has no faith and is therefore unfit to serve in a holy place. Rabbi Elazar and Rabbi Shimon test a passerby who has a defect in one eye, asking him who is the happiest man in the world. They find that the passerby is not a faithful man because he places all importance on wealth. Rabbi Elazar talks about the written Torah and the oral Torah that can not dwell on a blemished place. When Zeir Anpin and Malchut are united, everything is whole, all is one, and no place is defective; then the Congregation of Yisrael is called 'whole'. The priest must be unblemished and so must the offering. Rabbi Yosi says that when the dead rise from the dust at the resurrection they will

rise with the same body they had, and God will heal them. We read of the ceremonial importance of eight days in the timing of some events. Rabbi Chiya says that God first offered the Torah to the children of Esau, and the earth trembled until it was given to Yisrael.

41. "Whoever he be of your seed in their generations that has any blemish" (Vayikra 21:17). Rabbi Yitzchak said THE REASON IS because he is blemished, and whoever is blemished is unfit to serve in the holy place. We explained that a blemished man has no faith, to which that blemish bears testimony. This is truer in a priest, who has to be whole and faithful more than the rest. We have already explained this.

41. אִישׁ מִזַּרְעֲךָ לְדֹרוֹתָם אֲשֶׁר יִהְיֶה בּוֹ מוּם. רִבִּי יִצְחָק אָמַר, בְּגִין דְּאִיהוּ פָּגִים, וּמַאן דְּאִיהוּ פָּגִים, לָא אִתְחֲזֵי לְשַׁמְּשָׁא בְּקוּדְשָׁא. וְהָא אוּקְמוּהָ, דְּב״נ דְּאִשְׁתְּכַח פָּגִים, לֵית בֵּיהּ מְהֵימְנוּתָא, וְהַהוּא פְּגִימוּ אַסְהִיד עָלֵיהּ, כ״ש כַּהֲנָא, דְּבַעְיָא לְאִשְׁתַּכְחָא שְׁלִים, מָארֵיהּ דִּמְהֵימְנוּתָא, יַתִּיר מִכֹּלָּא, וְהָא אוּקְמוּהָ.

42. Rabbi Elazar was sitting in his father-in-law's room, saying that a remedy MUST be found for the leak in the room, BECAUSE THE RAIN WAS LEAKING THROUGH THE ROOF. In the meanwhile a man passed who had a defect in one eye. His father-in-law said, let us seek ADVICE from him. RABBI ELAZAR said, he is blemished and therefore not trustworthy. HIS FATHER-IN-LAW SAID, let us test him. They approached to ask him. He asked him, Whoever is the happiest in the world? THAT MAN said, A rich man IS THE HAPPIEST IN THE WORLD, but when taken away FROM HIS WEALTH, woe to him. I WORRY for him most of all, SINCE IF HE LOSES HIS WEALTH, HE IS THE MOST MISERABLE MAN IN THE WORLD. Rabbi Elazar said, From his words I understand he is neither faithful nor trustworthy, SINCE HE THINKS THE RICH MAN, RATHER THAN THE RIGHTEOUS, TO BE THE HAPPIEST. Come and see, the Holy One, blessed be He, said that "whatever man he be that has a blemish, he shall not approach" (Ibid. 18), for supernal holiness does not dwell on a blemished place.

42. רִ׳ אֶלְעָזָר הֲוָה יָתִיב בְּקִסְטִרָא דְּבֵי חָמוּי, וְהוּא הֲוָה אָמַר, זִילְגָא דִּבְקִסְטִירָא בְּעֵיטָא שְׁכִיחַ. אַדְהָכִי, אַעְבָּר חַד ב״נ, פָּגִים מְעֵינֵיהּ חַד. אָמַר חָמוּי, נִשְׁאַל לְהַאי. אָמַר, פָּגִים הוּא, וְלָאו מְהֵימְנָא. אָמַר, נִשְׁאַל בַּהֲדֵיהּ. אָתוּ שְׁאִילוּ לֵיהּ. אָ״ל, טוּפְקָא מַאן הוּא בְּעָלְמָא. אָמַר עֲתִירָא, אֲבָל דְּיַשְׁלִיף, וַוי עַל דָּא, בַּהֲדֵיהּ אֲנָא מִכֻּלְּהוּ. אָמַר רִ׳ אֶלְעָזָר, בְּמִלּוֹי אִשְׁתְּמַע, דְּלָאו מְהֵימְנוּתָא גַּבֵּיהּ, וְלָאו בַּר מְהֵימְנָא הוּא. ת״ח, קוּדְשָׁא בְּרִיךְ הוּא אָמַר כָּל אִישׁ אֲשֶׁר בּוֹ מוּם לֹא יִקְרָב, דְּהָא קְדוּשָׁא דִּלְעֵילָא, לָא שַׁרְיָא בַּאֲתַר פָּגִים.

43. He opened his discourse saying, "for Torah and for testimony: Surely they will speak according to this word" (Yeshayah 8:20). "for Torah and for testimony": HE ASKS, What is the Torah and what is the testimony, AND ANSWERS that the Torah is the Written Torah, ZEIR ANPIN, while the testimony is the Oral Torah, MALCHUT. The Oral Torah does not dwell on a blemished place, because it is established on the Written Torah, SINCE MALCHUT IS BUILT BY ZEIR ANPIN, WHICH IS WHOLE. It is written, "Bind up the testimony, seal the Torah among My disciples" (Ibid. 16). "Bind up the testimony" refers to the Oral Torah, since there, IN MALCHUT, the bundle of life is bound, and with the testimony the knot of life is tied from above, FROM ZEIR ANPIN so that all will be one.

43. פָּתַח וְאָמַר, לְתוֹרָה וְלִתְעוּדָה אִם לֹא יֹאמְרוּ כַּדָּבָר הַזֶּה. לְתוֹרָה וְלִתְעוּדָה. מַאן הוּא תּוֹרָה, וּמַאן הוּא תְּעוּדָה. אֶלָּא תּוֹרָה דָּא תּוֹרָה, שֶׁבִּכְתָב. תְּעוּדָה דָּא תּוֹרָה שֶׁבְּעַל פֶּה. תּוֹרָה שֶׁבְּעַל פֶּה לָא שַׁרְיָא בַּאֲתַר פָּגִים, דְּהָא מִתּוֹרָה שֶׁבִּכְתָב אִתְבְּנֵי. כְּתִיב צוֹר תְּעוּדָה חֲתוֹם תּוֹרָה בְּלִמּוּדָי, צוֹר תְּעוּדָה, דָּא תּוֹרָה שֶׁבְּעַ״פ, בְּגִין דְּתַמָּן אִתְּצַר צְרוֹרָא דְּחַיֵּי, וּבִתְעוּדָה אִתְקְשַׁר קִשְׁרָא דְּחַיֵּי דִּלְעֵילָא, לְמֶהֱוֵי כֹּלָּא חַד.

44. From there downwards, THAT IS, UNDERNEATH MALCHUT, routes and paths are separated, and from there the ways diverge throughout the worlds, as written, "and from thence it was parted, and branched into four streams" (Beresheet 2:10).

44. וּמִתַּמָּן לְתַתָּא אִתְפְּרְשָׁן אוֹרְחִין וּשְׁבִילִין, וּמִתַּמָּן מִתְפָּרְשִׁין אוֹרְחִין בְּעָלְמִין כֻּלְּהוּ הה״ד וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים.

45. חֲתוֹם תּוֹרָה, חֲתִימָה דְּאוֹרַיְיתָא, דְּאִיהִי תּוֹרָה שֶׁבִּכְתָב בְּאָן אֲתַר. בְּלִמּוּדֵי, אִלֵּין נְבִיאֵי, כד״א וַיָּקֶם אֶת הָעַמּוּד הַיְמָנִי וַיִּקְרָא שְׁמוֹ יָכִין וַיָּקֶם אֶת הָעַמּוּד הַשְּׂמֹאלִי וַיִּקְרָא שְׁמוֹ בֹּעַז. וּמִתַּמָּן אִתְפְּרְשָׁן אוֹרְחֵי לְנְבִיאֵי מְהֵימְנֵי, וְקַיְּימֵי אִלֵּין בְּקִיּוּמָא לְגוּפָא, לְשִׁית טְהִירִין, הה״ד שׁוֹקָיו עַמּוּדֵי שֵׁשׁ. וְכֹלָּא לָא קַיְּימָא אֶלָּא בִּשְׁלִימוּ, וְלָא שַׁרְיָא קְדוּשָׁה דְּכֹלָּא, אֶלָּא בִּשְׁלִימוּ, כַּד מִתְחַבְּרָאן דָּא בְּדָא, כֹּלָּא הוּא שְׁלִים, כֹּלָּא הוּא חַד, לָא אִתְפְּגִים אֲתַר. וְעַל דָּא אִקְרֵי כ״י שָׁלֵם, כד״א וּמַלְכִּי צֶדֶק מֶלֶךְ שָׁלֵם וַיְהִי בְשָׁלֵם סֻכּוֹ.

45. "seal the Torah" refers to the sealing of the Torah, the Written Torah, WHICH IS ZEIR ANPIN. Where does this happen? "among My disciples," the prophets CALLED "TAUGHT OF HASHEM," NETZACH AND HOD, as written, "And he set up the right pillar, and called its name Jachin," WHICH IS NETZACH, "and he set up the left pillar, and called its name Boaz" (I Melachim 7:21), WHICH IS HOD. From there ways extend to the faithful prophets, WHO RECEIVE FROM NETZACH AND HOD, and these support the body, ZEIR ANPIN with HIS six lights. This is the meaning of, "His legs are pillars of marble" (Shir Hashirim 5:15). HIS LEGS, THE SECRET OF NETZACH AND HOD, ARE PILLARS OF ZEIR ANPIN THAT HAS SIX SFIROT IN HIM. Everything is supported only by MEANS OF perfection, and all their holiness dwells on them only when they are in holiness. For when ZEIR ANPIN AND MALCHUT are united with each other, all is whole, all is one, and no place is rendered defective. Hence the Congregation of Yisrael is called whole, as written, "And Melchizedek king of Shalem (lit. 'whole')" (Beresheet 14:18), AS MELCHIZEDEK IS MALCHUT AND THE KING OF WHOLENESS. AND ALSO, "In Shalem also is His tabernacle" Tehilim 76:3), WHICH REFERS TO MALCHUT.

46. וּבְגִין כָּךְ לָא שַׁרְיָא כֹּלָּא, אֶלָּא בַּאֲתַר שְׁלִים. וְעַל דָּא כָּל אִישׁ אֲשֶׁר בּוֹ מוּם לֹא יִקְרָב. כְּגַוְונָא דָּא קָרְבָּנָא דְּבֵיהּ מוּמָא לָא יִתְקְרִיב. מ״ט. דִּכְתִיב כִּי לֹא לְרָצוֹן יִהְיֶה לָכֶם. וְאִי תֵּימָא הָא קוּדְשָׁא בְּרִיךְ הוּא לָא שָׁארִי אֶלָּא בַּאֲתַר תְּבִירָא, בְּמָאנָא תְּבִירָא, דִּכְתִיב וְאֶת דַּכָּא וּשְׁפַל רוּחַ. הַאי אֲתַר שְׁלִים יַתִּיר הוּא מִכֹּלָּא, בְּגִין דְּמָאִיךְ גַּרְמֵיהּ לְמִשְׁרֵי עָלֵיהּ גָּאוּתָא דְּכֹלָּא, גָּאוּתָא עִלָּאָה, וְדָא הוּא שְׁלִים. אֲבָל לָא כְּתִיב, וְאֶת עִוֵּר וְשָׁבוּר וְחָרוּם וְשָׂרוּעַ. אֶלָּא וְאֶת דַּכָּא וּשְׁפַל רוּחַ, מַאן דְּמָאִיךְ גַּרְמֵיהּ, קוּדְשָׁא בְּרִיךְ הוּא זָקִיף לֵיהּ.

46. Therefore everything dwells only on a wholesome place, and therefore, "whatever man he be that has a blemish, he shall not approach" (Vayikra 21:18). Similarly, a blemished sacrifice shall not be offered, since it is written, "it shall not be acceptable for you" (Vayikra 22:20). You may say that the Holy One, blessed be He, only dwells in a broken place, in a broken vessel, as written, "yet with him also that is of a contrite and humble spirit" (Yeshayah 57:15). HE ANSWERS, such a place is the most wholesome, because one humbles himself so as to allow the loftiest to dwell on him, supernal loftiness. Such a one is whole. But it does not say, "I DWELL ON" (IBID.) "a blind man, or a lame, or he that has a flat nose, or anything superfluous" (Vayikra 21:18), but "with him also that is of a contrite and humble spirit," for the Holy One, blessed be He, raises him who humbles himself.

47. וּבְגִינֵי כָּךְ, כַּהֲנָא דְּקָאִים לְתַתָּא כְּגַוְונָא דִּלְעֵילָא, בָּעֵי לְמֶהֱוֵי שְׁלִים יַתִּיר מִכֹּלָּא, וְלָא יִתְחַזֵּי פָּגִים, וְעַ״ד אַזְהַר לְהוּ לְכַהֲנֵי, דִּכְתִיב אִישׁ מִזַּרְעֲךָ לְדוֹרוֹתָם אֲשֶׁר יִהְיֶה בוֹ מוּם.

47. Therefore the priest that is below as the likeness of above needs to be more whole in every respect than anyone else, and show no blemish. The priests are therefore admonished, "Whoever he be of your seed in their generations that has any blemish..."

48. תּוּ פָּתַח וְאָמַר, וְכִי תַגִּישׁוּן עִוֵּר לִזְבּוֹחַ אֵין רָע, וְכִי תַגִּישׁוּ פִּסֵּחַ וְחוֹלֶה אֵין רָע, וְכִי קוּדְשָׁא בְּרִיךְ הוּא אָמַר אֵין רָע, אִי הָכִי טוֹב הוּא. אֶלָּא סוֹפֵיהּ דִּקְרָא אוֹכַח, דְּיִשְׂרָאֵל בְּאִינּוּן יוֹמִין הֲווֹ מְמַנָּן כַּהֲנֵי מָארֵי דְּמוּמִין, עַל גַּבֵּי מַדְבְּחָא, וּלְשַׁמְּשָׁא עַל מַקְדְּשָׁא, וְאַמְרֵי מַאי אִכְפַּת לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא דָּא, אוֹ אָחֳרָא. וְאִינּוּן הֲווֹ דְּאַמְרֵי אֵין רָע. וְקוּדְשָׁא בְּרִיךְ הוּא אָתִיב לְהוֹן הַהִיא מִלָּה דַּהֲווֹ אַמְרֵי. אָמַר: יִשְׂרָאֵל אַתּוּן אַמְרֵי כַּד מְקָרְבֵי מָארֵי דְּמוּמִין עַל פּוּלְחָנִי אֵין רָע, מַאי אִכְפַּת לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא.

48. He continued with, "And if you offer the blind for sacrifice, is it not evil? And if you offer a lame or sick animal, is that not evil?" (Malachi 1:8). HE ASKS, Was it the Holy One, blessed be He, who said it is not evil? Then it is good. AND HE ANSWERS, The end of the verse shows that Yisrael used to appoint blemished priests in those days AND BLEMISHED SACRIFICES on the altar, and to serve in the Temple, and said, What does the Holy One, blessed be He, care whether it is this or another? It is they who used to say, It is not evil, and the Holy One, blessed be He, answered them with the very words they would use, saying, 'Yisrael, you say there is not evil in blemished people sacrificing for My worship'. What does the Holy One, blessed be He, care?

49. סוֹפֵיהּ דִּקְרָא מַה כְּתִיב, הַקְרִיבֵהוּ נָא לְפֶחָתֶךָ הֲיִרְצְךָ אוֹ הֲיִשָּׂא פָנֶיךָ. בַּר נָשׁ מִנַּיְיכוּ, אִי בָּעִיתוּ לְשַׁלּוּמֵי לְמַלְכָּא, וּלְקָרְבָא קַמֵּיהּ דּוֹרוֹנָא, אַתּוּן מְשַׁדְּרִין לֵיהּ בִּפְגִימָא, אוֹ לָא. הֲיִרְצְךָ אוֹ הֲיִשָּׂא פָנֶיךָ בְּהַהוּא דּוֹרוֹנָא, כ״ש וכ״ש דְּאַתּוּן מְקָרְבִין קָמָאי ב״נ פָּגִים לְקָרְבָא דּוֹרוֹנָא, הָא דּוֹרוֹנָא דִּלְכוֹן לְכַלְבָּא אִתְמְסַר, דְּוַדַּאי ב״נ דְּאִיהוּ פָּגִים, פָּגִים הוּא מִכֹּלָּא, פָּגִים הוּא מְהֵימְנוּתָא. וְעַ״ד כָּל אִישׁ אֲשֶׁר בּוֹ מוּם לֹא יִקְרָב.

50. א״ר יוֹסֵי, זַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְאַשְׁלְמָא לְהוּ לְיִשְׂרָאֵל, וּלְאִשְׁתַּכְּחָא שְׁלִימִין בְּכֹלָּא, דְּלָא יְהֵא בְּהוֹן מָאנֵי דְּמוּמִין כְּלַל, בְּגִין דְּיִהוֹן תִּקּוּנָא דְּעָלְמָא, כְּאִלֵּין מָאנֵי וּלְבוּשָׁא דְּב״נ דְּאִינּוּן תִּקּוּנָא דְּגוּפָא, הה״ד וַיִּתְיַצְּבוּ כְּמוֹ לְבוּשׁ.

51. תָּא חֲזֵי, כַּד יִתְּעֲרוּן מֵעַפְרָא, כְּמָה דְּעָאלוּ, הָכִי יְקוּמוּן, חִגְרִין אוֹ סוּמִין. עָאלוּ חִגְרִין וְסוּמִין, יְקוּמוּן בְּהַהוּא לְבוּשָׁא, דְּלָא יֵימְרוּן דְּאָחֳרָא הוּא דְּאִתְּעַר. וּלְבָתַר, קוּדְשָׁא בְּרִיךְ הוּא יֵיסֵי לוֹן, וְיִשְׁתַּכְּחוּן שְׁלִימִין קַמֵּיהּ, וּכְדֵין יְהֵא עָלְמָא שְׁלִים בְּכֹלָּא, כְּדֵין בַּיּוֹם הַהוּא יִהְיֶה יְיָ׳ אֶחָד וּשְׁמוֹ אֶחָד.

52. שׁוֹר אוֹ כֶשֶׂב אוֹ עֵז כִּי יִוָּלֵד וְהָיָה שִׁבְעַת יָמִים תַּחַת אִמּוֹ וְגוֹ׳. ר׳ יוֹסֵי פָּתַח, צִדְקָתְךָ כְּהַרְרֵי אֵל מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה אָדָם וּבְהֵמָה תּוֹשִׁיעַ יְיָ׳. הַאי קְרָא אִית לְאִסְתַּכְּלָא בֵּיהּ, אֲבָל תָּא חֲזֵי, צֶדֶק: כְּתָרָא קַדִּישָׁא עִלָּאָה. כְּהַרְרֵי אֵל: כְּאִינּוּן טוּרִין עִלָּאִין קַדִּישִׁין, דְּאִקְרוּן טוּרֵי דְּאַפַרְסְמוֹנָא דַּכְיָא. וּבְגִין דְּאִיהִי סַלְקָא לְאִתְקַשְׁרָא בְּהוּ לְעֵילָא, כָּל דִּינָהָא בְּשִׁקּוּלָא חֲדָא לְכֹלָּא, דְּלֵית בְּהַהוּא דִּינָא רַחֲמֵי. מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה. מִשְׁפָּט דְּאִיהוּ רַחֲמֵי, נָחִית לְתַתָּא לְהַהוּא דַּרְגָּא לְתַקָּנָא עָלְמִין וְחָיֵיס עַל כֹּלָּא וְעָבֵיד דִּינָא בְּרַחֲמֵי לְבַסְמָא עָלְמָא.

49. The end of the verse says, "offer it now to your governor; will he be pleased with you, or will he show you favor?" (Ibid.) If a man among you must make peace with the king and offer him a gift, will you send him a defective one or not? "will he be pleased with you, or will he show you favor" with that DEFECTIVE gift? Moreover when you bring before Me a blemished man to offer Me an offering, that offering of yours shall be given to the dog. For surely such a blemished man is defective in every respect, defective in faith. Hence it says, "whatever man he be that has a blemish, he shall not approach."

50. Rabbi Yosi said, The Holy One, blessed be He, will make Yisrael whole so they will be whole in every respect, and there will be none blemished among them. For the world will reach completion DURING RESURRECTION, like the vessels and garments of man which are completion for the body. THIS IS WHY HE WILL PERFECT THEM, as written, "and they stand as a garment" (Iyov 38:14).

51. Come and see, when they will awaken from the dust DURING RESURRECTION, they will rise as they came INTO THE GRAVE. If they entered lame or blind, they will rise lame or blind, NAMELY THEY WILL RISE with the same garment, BODY, so that none would say it is another who was revived INTO LIFE. The Holy One, blessed be He, will then heal them so they will be whole before Him, and the world will be whole in everything. Then, "on that day Hashem shall be one, and His Name One" (Zecharyah 14:9).

52. "When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under its mother..." (Vayikra 22:27). Rabbi Yosi opened with, "Your righteousness is like the great mountains; Your laws are a great deep. Hashem, You preserve man and beast" (Tehilim 36:7). We have to examine this verse. Yet come and see, righteousness IS a holy supernal Sfirah, NAMELY MALCHUT. "like the great mountains" MEANS like the supernal holy mountains called mountains of pure balsam tree, WHICH ARE BINAH. Since MALCHUT rises to be attached to them above, all her Judgments become equal, since this Judgment contains no Mercy. THEREFORE "Your laws are a great deep." Law, which is Mercy, descends to that grade, MALCHUT, to perfect the world, and have compassion over everything, and executes Judgment with Mercy to mitigate the world.

53. Since it is Mercy, "Hashem, You preserve man and beast," NAMELY equally. In relation to man and beast, it has been explained as referring to a man who behaves like a beast. BUT "man and beast" MEANS the same law applies for men and beasts. For men, "And he that is eight days old shall be circumcised among you" (Beresheet 17:12). For beasts, "it shall be seven days under its mother; and from the eighth day and thenceforth it shall be accepted for an offering made by fire to Hashem" (Vayikra 22:27), SO THAT they will spend at least one Shabbat. This has already been explained.

53. וּבְגִין דְּאִיהוּ רַחֲמֵי, אָדָם וּבְהֵמָה תּוֹשִׁיעַ יְיָ׳. לְכֹלָּא בְּשִׁקּוּלָא חֲדָא. אָדָם וּבְהֵמָה, הָא אוּקְמוּהָ, מַאן דְּהוּא אָדָם, וְשַׁוִּי לְגַרְמֵיהּ כַּבְּהֵמָה. אָדָם וּבְהֵמָה: דִּין אָדָם, וְדִין בְּהֵמָה, חַד הוּא. אָדָם: וּבֶן שְׁמֹנַת יָמִים יִמּוֹל לָכֶם כָּל זָכָר. בְּהֵמָה: וְהָיָה שִׁבְעַת יָמִים תַּחַת אִמּוֹ וּמִיּוֹם הַשְּׁמִינִי וָהָלְאָה יֵרָצֶה לְקָרְבַּן אִשֶּׁה לַיְיָ׳, בְּגִין דִּיעְבַּר עָלַיְיהוּ שַׁבָּת חַד, וְהָא אוּקְמוּהָ.

54. Rabbi Chiya opened, "Hashem, when You did go out of Seir, when You did march out of the field of Edom, the earth trembled, and the heavens dropped" (Shoftim 5:4). Come and see, happy are Yisrael in this world and in the World to Come, since the Holy One, blessed be He, chose them and they cleave to Him and are called holy, a holy nation, WHICH IS THE ASPECT OF BINAH. Moreover, He even raised them to a supernal grade called holiness, WHICH IS CHOCHMAH, AND THAT WHICH RECEIVES FROM HOLINESS, NAMELY BINAH, IS CONSIDERED HOLY, as is written, "Yisrael is holiness to Hashem, the firstfruits of His increase" (Yirmeyah 2:3). As we explained, that is because Yisrael cleave to Him through His name after eight days, are marked by His name, and are His, as written, "And what one nation in the earth is like Your people, like Yisrael" (II Shmuel 7:23). The nations do not cleave to Him, nor follow His commands and the holy imprint is absent from them, so they cleave to the unholy Other Side.

54. רִבִּי חִיָּא פָּתַח יְיָ׳ בְּצֵאתְךָ מִשֵּׂעִיר בְּצַעְדְּךָ מִשְּׂדֵה אֱדוֹם אֶרֶץ רָעָשָׁה גַּם שָׁמַיִם נָטָפוּ. תָּא חֲזֵי, זַכָּאִין אִינּוּן יִשְׂרָאֵל בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי, דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בְּהוּ, וְאִינּוּן מִתְדַּבְּקִין בֵּיהּ, וְאִקְרוּן קַדִּישִׁין, עַם קָדוֹשׁ. וְכֵן עַד דְּסָלִיק לוֹן לְדַרְגָּא עִלָּאָה דְּאִקְרֵי קֹדֶשׁ, דִּכְתִיב, קֹדֶשׁ יִשְׂרָאֵל לַיְיָ׳ רֵאשִׁית תְּבוּאָתוֹ. כְּמָה דְּאוֹקִימְנָא, דְּהָא יִשְׂרָאֵל מִתְּמַנְיָא יוֹמִין מִתְדַּבְּקִין בֵּיהּ בִּשְׁמֵיהּ, וּרְשִׁימִין בִּשְׁמֵיהּ, וְאִינּוּן דִּילֵיהּ. כְּמָה דְּאַתְּ אָמַר, וּמִי כְעַמְּךָ כְּיִשְׂרָאֵל גּוֹי אֶחָד בָּאָרֶץ. וְעַמְּמִין לָא מִתְדַּבְּקִין בֵּיהּ, וְלָא אָזְלִין בְּנִימוּסֵיהּ, וּרְשִׁימָא קַדִּישָׁא אַעְדִּיאוּ מִנַּיְיהוּ, עַד דְּאִינּוּן מִתְדַּבְּקָן בְּסִטְרָא אָחֳרָא דְּלָאו קַדִּישָׁא.

55. Come and see, when the Holy One, blessed be He, wished to give the Torah to Yisrael, He summoned the children of Esau and asked them, 'Do you wish to receive the Torah?' At that moment the earth, MALCHUT, trembled, and wanted to enter a chasm in the great abyss. It said before Him, Master of the Universe, shall the delights of Your joy since 2,000 years prior to the creation of the world, WHICH IS THE TORAH, ACCORDING TO THE MEANING OF, "AND I WAS DAILY HIS DELIGHT" (MISHLEI 8:30), come before the uncircumcised who are not imprinted with Your covenant?

55. וְתָא חֲזֵי, בְּשַׁעֲתָא דִּבְעָא קוּדְשָׁא בְּרִיךְ הוּא לְמֵיהַב אוֹרַיְיתָא לְיִשְׂרָאֵל, זַמִּין בָּהּ לִבְנֵי עֵשָׂו, אָמַר לוֹן, בְּעָאן אַתּוּן לְקַבְּלָא אוֹרַיְיתָא. בְּהַהִיא שַׁעֲתָא אִתְרְגִיזַת אַרְעָא קַדִּישָׁא, וּבְעָאת לְאַעֲלָא לְנוּקְבָא דִּתְהוֹמָא רַבָּה. אָמְרָה קַמֵּיהּ, מָארֵי דְּעָלְמָא, פַּסְטִירָא דְּחֶדְוָה תְּרֵי אַלְפֵי שְׁנִין עַד לָא אִתְבְּרֵי עָלְמָא, אִזְדְּמַן קַמֵּי עָרֵלִין דְּלָא רְשִׁימָן בְּקִיּוּמָךְ.

56. The Holy One, blessed be He, said to it, 'Throne, throne, NAMELY MALCHUT CALLED THRONE, may a thousand such nations perish, the covenant of the Torah shall not appear before them.' This is the meaning of, "Hashem, when You did go out of Seir, when You did march out of the field of Edom, the earth trembled" surely, for the Torah is given only to him who has the holy covenant in him. Whoever teaches the Torah to the uncircumcised is false to two covenants, the covenant of the Torah, AS THE TORAH IS CALLED COVENANT, AS WRITTEN, "IF I HAVE NOT APPOINTED MY COVENANT..." (YIRMEYAH 33:25), and the covenant of the Righteous and the Congregation of Yisrael. For the Torah was given to that place, THE COVENANT, and to no other, THE FORESKIN.

56. אָמַר לָהּ קוּדְשָׁא בְּרִיךְ הוּא, כּוּרְסְיָיא כּוּרְסְיָיא, יֵיבְדּוּן אֶלֶף אוּמִין כְּוָוֹתַיְיהוּ, וְקַיְּימָא דְּאוֹרַיְיתָא לָא יִזְדְּמַן קַמַּיְיהוּ, הה״ד יְיָ׳ בְּצֵאתְךָ מִשֵּׂעִיר בְּצַעְדְּךָ מִשְּׂדֵה אֱדוֹם אֶרֶץ רָעָשָׁה. וַדַּאי בְּגִין דְּאוֹרַיְיתָא לָא אִתְיְיהִיבַת אֶלָּא לְמַאן דְּאִית בֵּיהּ קַיְּימָא קַדִּישָׁא. וּמַאן דְּיָלִיף אוֹרַיְיתָא לְמַאן דְּלָא אִתְגְּזַר, מְשַׁקַּר בְּתְרֵי קַיְּימֵי, מְשַׁקַּר בְּקַיְּימָא דְּאוֹרַיְיתָא, וּמְשַׁקַּר בְּקַיְּימָא דְּצַדִּיק וּכְנֶסֶת יִשְׂרָאֵל. דְּאוֹרַיְיתָא לְהַאי אֲתַר אִתְיְיהִיבַת, וְלָא לְאָחֳרָא.

Rabbi Aba tells us that anyone who teaches the Torah to the uncircumcised is false to the Torah, false to the prophets and false to the Writings. We learn how a circumcised man can attain the light of the Ruach and the Neshamah and the Chayah.

57. Rabbi Aba said, WHOEVER TEACHES THE TORAH TO THE UNCIRCUMCISED is false to three high places. He is false to the Torah, false to the Prophets, false to the Writings. He is false to the Torah, as written, "And this is the Torah which Moses set before the children of Yisrael" (Devarim 4:44), AND NOT BEFORE THE UNCIRCUMCISED. He is false to the Prophets, as written, "And all your children shall be taught of Hashem" (Yeshayah 54:13), not others. It is also written, "seal the Torah among My disciples" (Yeshayah 8:16), among them and not among others. He is false to the Writings, as written, "For He established a testimony in Jacob, and appointed a Torah in Yisrael" (Tehilim 78:5), and, "Surely the righteous shall give thanks to Your name" (Tehilim 140:14). Who are the righteous? They are the Righteous, YESOD OF ZEIR ANPIN, and the Congregation of Yisrael, WHICH IS MALCHUT CALLED RIGHTEOUSNESS. For whoever is not circumcised or has not entered their covenant, will not give thanks to His Holy Name, which it THE STUDY OF the Torah. Rabbi Chiya said, Once the Holy One, blessed be He, was revealed on Mount Sinai to give the Torah to Yisrael, the land abated FROM ITS TREMBLING, and was quiet. Hence, "the earth feared, and was still" (Tehilim 76:9).

57. רִבִּי אַבָּא אָמַר, מְשַׁקֵּר בִּתְלַת דּוּכְתֵּי עִלָּאֵי, מְשַׁקֵּר בַּתּוֹרָה, מְשַׁקֵּר בַּנְּבִיאִים, מְשַׁקֵּר בַּכְּתוּבִים. מְשַׁקֵּר בַּתּוֹרָה, דִּכְתִיב וְזֹאת הַתּוֹרָה וְגוֹ׳. מְשַׁקֵּר בַּנְּבִיאִים דִּכְתִיב וְכָל בָּנַיִךְ לִמּוּדֵי יְיָ׳. אִינּוּן לִמּוּדֵי יְיָ׳, וְלָא אָחֳרָא, וּכְתִיב חֲתוֹם תּוֹרָה בְּלִמּוּדָי, אִינּוּן, וְלָא אָחֳרָא. מְשַׁקֵּר בַּכְּתוּבִים, דִּכְתִיב וַיָּקֶם עֵדוּת בְּיַעֲקֹב וְתוֹרָה שָׂם בְּיִשְׂרָאֵל, וּכְתִיב אַךְ צַדִּיקִים יוֹדוּ לִשְׁמֶךָ. מַאן צַדִּיקִים. דָּא צַדִּיק וּכְנֶסֶת יִשְׂרָאֵל. דְּמַאן דְּלָא אִתְגְּזַר, וְלָא עָאל בְּקִיּוּמָא דִּלְהוֹן, לָא יוֹדוּן לִשְׁמֵיהּ קַדִּישָׁא, דְּהִיא אוֹרַיְיתָא. אָמַר רִבִּי חִיָּיא כֵּיוָן דְּאִתְגְּלֵי קוּדְשָׁא בְּרִיךְ הוּא עַל טוּרָא דְּסִינַי, לְמֵיהַב אוֹרַיְיתָא לְיִשְׂרָאֵל, שְׁכִיבַת אַרְעָא, וְתָבַת בְּנַיְיחָא, הה״ד אֶרֶץ יָרְאָה וְשָׁקְטָה.

58. Come and see, when a man is born, no force from above is appointed over him until he is circumcised. Once he is circumcised the awakening of the spirit, NAMELY THE LIGHT OF NEFESH, was roused over him from above. If he merits to be occupied with the Torah, an additional awakening is stirred over him, THE LIGHT OF RUACH. If he merits to perform the commandments of the Torah, an additional awakening is roused over him, WHICH IS THE LIGHT OF NESHAMAH. If he was worthy to be married, begot children and taught them the ways of the Holy King, then he is whole in every respect, BECAUSE HE ATTAINED THE LIGHT OF CHAYAH. THESE FOUR LEVELS ARE FROM THE FOUR WORLDS, ATZILUT, BRIYAH, YETZIRAH AND ASIYAH, AND APPLY TO EACH INDIVIDUAL WORLD.

58. תָּא חֲזֵי, בַּר נָשׁ דְּאִתְיְלִיד לָא אִתְמְנָא עֲלֵיהּ חֵילָא דִּלְעֵילָא, עַד דְּאִתְגְּזַר. כֵּיוָן דְּאִתְגְּזַר, אִתְּעַר עֲלֵיהּ אִתְּעָרוּתָא דְּרוּחָא דִּלְעֵילָא. זָכֵי לְאִתְעַסְּקָא בְּאוֹרַיְיתָא, אִתְּעַר עֲלֵיהּ אִתְּעָרוּתָא יַתִּיר. זָכֵי וְעָבֵיד פִּקּוּדֵי אוֹרַיְיתָא, אִתְּעַר עֲלֵיהּ אִתְּעָרוּתָא יַתִּיר. זָכֵי וְאִתְנְסִיב, זָכֵי וְאוֹלִיד בְּנִין, וְאוֹלִיף לוֹן אוֹרְחוֹי דְּמַלְכָּא קַדִּישָׁא, הָא כְּדֵין הוּא אָדָם שָׁלִים. שָׁלִים בְּכֹלָּא.

59. But when an animal is born, whatever force is in it at its end it has at the hour of its birth, which is appointed over it. Hence it is written, "When a bullock, or a sheep, or a goat, is brought forth" (Vayikra 22:27), for whatever it possesses at the end it has when it is born.

59. אֲבָל בְּהֵמָה דְּאִתְיְלִידַת, בְּהַהִיא שַׁעֲתָא דְּאִתְיְלִידַת, הַהוּא חֵילָא דְּאִית לָהּ בְּסוֹפָהּ, אִית לָהּ בְּהַהִיא שַׁעֲתָא דְּאִתְיְלִידַת, וְאִתְמְנָא עֲלֵיהּ. וּבְגִין כַּךְ כְּתִיב, שׁוֹר אוֹ כֶשֶׂב אוֹ עֵז כִּי יִוָּלֵד. עֵגֶל אוֹ טָלֶה, אוֹ שָׂעִיר אוֹ גְּדִי לָא אִתְּמַר, אֶלָּא שׁוֹר אוֹ כֶשֶׂב אוֹ עֵז, הַהוּא דְּאִית לֵיהּ לְסוֹפָא, אִית לֵיהּ בְּשַׁעֲתָא דְּאִתְיְלִיד.

15. "then it shall be seven days under its mother"
We are told that an animal accepted for a burnt offering shall be at least seven days old so that it will have experienced one Shabbat. We learn about why man must undergo one Shabbat before his circumcision. The two bloods spoken of are the blood of the Pascal sacrifice and the blood of circumcision, and the blood of circumcision is itself two bloods, through which one attains the life of the World to Come.

60. "then it shall be seven days under its mother" (Vayikra 22:27), in order for that force APPOINTED OVER IT to settle upon it and exist in it. It will exist in it when one Shabbat has rested on it. Otherwise it does not stay, FOR PEOPLE ONLY EXIST THROUGH THE LIGHT OF SHABBAT, AS WRITTEN, "AND BY THE SEVENTH DAY ELOHIM ENDED HIS WORK, WHICH HE HAD DONE" (BERESHEET 2:2). Later, when this force exists in it, it is written, "it shall be accepted for an offering made by fire to Hashem" (Ibid.), through the existence of the one Shabbat it experienced.

60. וְהָיָה שִׁבְעַת יָמִים תַּחַת אִמּוֹ, בְּגִין לְאִתְיַשְׁבָא בֵּיהּ הַהוּא חֵילָא וְאִתְקַיָּים בֵּיהּ. וּבְמַה יִתְקַיָּים בֵּיהּ. כַּד יִשְׁרֵי עָלֵיהּ שַׁבָּת חַד, וְאִי לָא, לָא יִתְקַיָּים. וּלְבָתַר דְּיִתְקַיָּים בֵּיהּ הַהוּא חֵילָא, כְּתִיב יֵרָצֶה לְקָרְבַּן אִשֶּׁה לַיְיָ׳, בְּקִיּוּמָא דְשַׁבָּת חַד, דְּאַעְבָּר עָלֵיהּ.

61. As for man, by undergoing one Shabbat, the awakening of this world and his force, NAMELY THE ANIMAL NEFESH, are established. After he is circumcised, an awakening of the Supernal Spirit, THE SECRET OF THE NEFESH AS MENTIONED, occurs, and the Congregation of Yisrael, MALCHUT, passes over him and sees him with a holy imprint. Then she is roused towards him and the spirit of that holy world dwells on him. This is written in, "and saw you weltering in your blood, I said to you, In your blood live..." (Yechezkel 16:6), NAMELY two BLOODS.

61. וּבַר נָשׁ, בְּקִיּוּמָא דְשַׁבָּת חַד, אִתְקַיָּים בֵּיהּ אִתְעָרוּתָא דְהַאי עָלְמָא, וְחֵילָא דִילֵיהּ. בָּתַר דְּאִתְגְּזַר, אִתְעַר עָלֵיהּ אִתְעָרוּתָא דְרוּחָא עִלָּאָה, וכ״י אַעְבָּר עָלֵיהּ, וְחָמָאת לֵיהּ, בִּרְשִׁימָא קַדִּישָׁא, וְאִתְעֲרַת עָלֵיהּ, וְשַׁרְיָא עָלֵיהּ רוּחָא דְהַהוּא עָלְמָא קַדִּישָׁא, כְּמָה דְאַתְּ אָמֵר, וָאֶעֱבוֹר עָלַיִךְ וָאֶרְאֵךְ מִתְבּוֹסֶסֶת בְּדָמָיִךְ וְגוֹ׳. בְּדָמַיִךְ: בְּתְרֵי.

62. You may say that when Yisrael went out of Egypt, there were among them the blood of the Pascal sacrifice and the blood of circumcision. Then it is written, "In your blood live," NAMELY THE TWO BLOODS. BUT what of "In your blood" in this case? THERE IS ONLY THE BLOOD OF CIRCUMCISION? HE ANSWERS, There ARE two, one of circumcision and one of the uncovering of the corona. The blood of circumcision is OF the Congregation of Yisrael, WHICH IS MALCHUT, while that of the uncovering is OF the Righteous, the foundation of the world, NAMELY, YESOD OF ZEIR ANPIN. Through these two bloods one attains the life of the World to Come. This is the meaning of, "In your blood live."

62. וְאִי תֵּימָא, הָתָם כַּד נָפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, דְּשְׁכִיחַ בֵּינַיְיהוּ דָּם פֶּסַח וְדָם מִילָה, כְּדֵין כְּתִיב בְּדָמַיִךְ חַיִּי, הָכָא מַאי בְּדָמַיִךְ. אֶלָּא תְּרֵין, חַד דְּמִילָה, וְחַד דִּפְרִיעָה. חַד דִּגְזִירוּ, דִּכְנֶסֶת יִשְׂרָאֵל. וְחַד דִּפְרִיעָה, בְּצַדִּיק יְסוֹד עוֹלָם. וְאִלֵּין תְּרֵין דְּמִין דְּבַר נָשׁ קָאֵים בְּגִינַיְיהוּ בְּקִיּוּמָא דְעָלְמָא דְאָתֵי, הה״ד בְּדָמַיִךְ חַיִּי.

16. Each letter of the name is the perfection of the whole Name

We learn from Rabbi Shimon how each letter in the Holy Name reflects the perfection of the name, and the inner meaning of the seven days in Vav Hei and the seven days in Yud Hei.

63. Rabbi Shimon said, "The counsel (or: 'secret') of Hashem is with them that fear Him; and He will reveal to them His covenant" (Tehilim 25:14). "The secret of Hashem is with them that fear Him" refers to the Congregation of Yisrael, NAMELY MALCHUT CALLED THE SECRET OF HASHEM. "and He will reveal to them His covenant" refers to the Righteous, the foundation of the world, NAMELY, YESOD OF ZEIR ANPIN THAT IS CALLED COVENANT. BOTH are joined as one.

63. רִבִּי שִׁמְעוֹן אָמַר, סוֹד יְיָ׳ לִירֵאָיו וּבְרִיתוֹ לְהוֹדִיעָם. סוֹד יְיָ׳ לִירֵאָיו, דָּא כְּנֶסֶת יִשְׂרָאֵל. וּבְרִיתוֹ לְהוֹדִיעָם, דָּא צַדִּיק יְסוֹד עוֹלָם, בִּקְשׁוּרָא חֲדָא.

64. Yud HAS IN IT three letters, which are overall perfection. The beginning of everything, NAMELY CHOCHMAH CALLED BEGINNING, IS Yud, which is the most superior, ABOVE ALL THE LETTERS OF YUD HEI VAV HEI, AND ALL THE SFIROT. The Vav WITHIN YUD VAV DALET IS the Central COLUMN, ZEIR ANPIN, which is perfection in every direction, SINCE IT COMPLETES THE RIGHT AND THE LEFT. It completes, NAMELY, IS A ROOT TO all the spirits, and Faith depends on it, WHICH IS MALCHUT, THE DALET IN THE YUD. It is the garden, the bundle of life, NAMELY MALCHUT. This letter Dalet is small, SINCE MALCHUT IS THE SECRET OF SMALL LETTERS, AND IS overall perfection, SINCE MALCHUT COMPLETES ALL THE SFIROT.

64. יוֹ״ד, תְּלַת אַתְוָון, שְׁלִימוּתָא דְכֹלָּא. י׳ רֵאשִׁיתָא דְכֹלָּא. י׳ עִלָּאָה דְכֹלָּא. וָא״ו אֶמְצָעִיתָא, שְׁלִימוּתָא דְכָל סִטְרִין. מַעְבַּר לְכָל רוּחִין, בֵּיהּ תַּלְיָא מְהֵימְנוּתָא. דָּל״ת, גִּנְתָּא, צְרוֹרָא דְחַיֵּי. אָת דָּא זְעֵירָא, שְׁלִימָא דְכֹלָּא.

65. אָת דָּא סְתִימָא דְּכָל סִטְרִין. כַּד נָפִיק, נָפִיק כְּמַלְכָּא עִם חֵילוֹי. תָּב לְבָתַר, י׳ בִּלְחוֹדוֹי, בֵּיהּ אַסְתִּים מִלָּה, בֵּיהּ נָפִיק, סָגִיר וּפָתַח.

65. The letter Yud is closed on all sides. When it emerges, THAT IS, IS REVEALED, it does so like a king with his soldiers, and then the Yud returns on its own. Matters are concealed within it and come out TO BE REVEALED. It both conceals and discloses.

66. הֵ״א שְׁלִימוּתָא דְּכֹלָּא, לְעֵילָא וּלְתַתָּא. וְהָא אִתְּמַר, ה׳, הָא יְדִיעָא. א׳ הוּא יו״ד, שְׁלִימוּ דִּתְלַת אַתְוָון, דְּאִינּוּן בְּרֵישָׁא, דְּסִתִּימָן בְּי׳ וְהָא אוּקְמוּהָ, וְכֹלָּא חַד מִלָּה הוּא, שְׁלִימוּ דִּשְׁמָא קַדִּישָׁא, הוּא שְׁלִימוּ דְּעֵילָא וְתַתָּא. בְּגִין כַּךְ, לְזִמְנִין הֵ״א נָטִיל א׳, בְּזִמְנָא דְּהִיא מִתְעַטְּרָא בְּעִטְרוֹי.

66. Hei OF THE NAME YUD HEI VAV HEI IS overall perfection above and below. We have learned Hei is known TO BE BINAH. The Aleph IN THE FULLY SPELLED HEI is Yud Vav Dalet, SINCE ALEPH IS FORMED WITH VAV IN BETWEEN YUD ABOVE AND DALET BELOW. It completes the three letters at the top that are concealed in Yud OF YUD HEI VAV HEI, WHICH IS FULLY SPELLED AS YUD VAV DALET. This has already been explained and it is the same thing, since the wholeness of the Holy Name is wholeness above and below. This is why Hei takes Aleph FOR ITS FULL SPELLING when it is crowned.

67. תָּא חֲזֵי, כָּל אָת וְאָת דִּשְׁמָא קַדִּישָׁא, אִתְחֲזֵי בֵּיהּ שְׁלִימוּ דְּכָל שְׁמָא. יו״ד הָא אִתְּמַר שְׁלִימוּ דְּכֹלָּא. ה׳ שְׁלִימוּ דְּכֹלָּא וּאע״ג דְּלָאו אִיהוּ בְּאָלֶף, ה׳ בִּלְחוֹדוֹי, הָא אִתְּמַר בְּדִיוּקְנָא דָא ה׳. הוּא שְׁלִימוּתָא דְּכֹלָּא. ו׳ בֵּין בְּסִטְרָא דָא, בֵּין בְּסִטְרָא אָחֳרָא, שְׁלִימוּ הוּא דְּכֹלָּא. ו״ה הוּא שְׁלִימוּ יַתִּיר, לְאַעְטָרָא לְכֹלָּא הָא דְּכֹלָּא חַד, וְהָא אַתְעָרוּ בֵּיהּ חַבְרַיָּיא.

67. Come and see, each letter of the Holy Name reflects the perfection of the whole Name. Yud OF YUD HEI VAV HEI has already been explained to be overall perfection. Hei OF YUD HEI VAV HEI is overall perfection, even when it is not fully spelled with Aleph, BUT with Hei only, since we learned that there is overall perfection in the shape of Hei, SINCE ITS CHARACTER IS FORMED WITH YUD, VAV AND DALET, WHICH IS OVERALL PERFECTION. Vav OF YUD HEI VAV HEI is overall perfection both ways, EITHER FULLY SPELLED OR AS IT IS. Vav Hei, NAMELY HEI OF YUD HEI VAV HEI CONNECTED WITH VAV OF YUD HEI VAV HEI is GREATER perfection that crowns all THE WORLDS, SINCE VAV HEI ARE THE SECRET OF ZEIR ANPIN AND MALCHUT WHEN UNITED. Thus, it is all one, AS EACH OF THE LETTERS OF YUD HEI VAV HEI INDICATES THE PERFECTION IN YUD HEI VAV HEI. The friends have already explained this.

68. ת״ח, וְהָיָה שִׁבְעַת יָמִים וְגוֹ׳. יו״ד הֵ״א וָא״ו הֵ״א אִתְגְּלִיפוּ אַתְוָון וְהָיָה. ו׳ ה׳, הָא שִׁבְעַת יוֹמִין אִתְכְּלִילוּ בְּחַד. י׳ ה׳, שִׁבְעַת יוֹמִין. י׳ חַד, כְּלָלָא דְּכֹלָּא. ה׳ תְּלַת, הִיא וּתְרֵין בְּנִין. וּבְרָא חַד תְּרֵין אֲבָהָן בֵּיהּ כְּלִילָן, הָא חֲמִשָּׁא. בְּרַתָּא נוּקְבָא חַד, הָא שִׁיתָא, אִשְׁתְּמַע דְּה׳ עִלָּאָה כְּלָלָא דְּשִׁיתָא. י״ה הָא שִׁבְעָה. הַיְינוּ דִּכְתִיב שִׁבְעַת יָמִים וְשִׁבְעַת יָמִים אַרְבָּעָה עָשָׂר יוֹם.

68. Come and see, "then it shall be (Heb. vehayah, Vav-Hei-Yud-Hei) seven days under its mother" (Vayikra 22:27). The letters of 'vehayah' were imprinted IN ACCORDANCE WITH THE SECRET OF Yud-Vav-Dalet, Hei- Aleph, Vav- Aleph-Vav, Hei-Aleph, SINCE 'VEYAHAH' IS SPELLED WITH THE SAME LETTERS AS YUD HEI VAV HEI. The seven days were included in Vav Hei together, SINCE VAV HEI, WHICH ARE ZEIR ANPIN AND MALCHUT, ARE THE SEVEN SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. Yud-Hei are seven days, since Yud is one, including them all, SINCE IT INCLUDES ALL THE LETTERS OF THE NAME. Hei is three, it with its two children, SINCE IT INCLUDES WITHIN ITSELF DALET AND VAV, ZEIR ANPIN AND MALCHUT. And two fathers are included in the one son, NAMELY THE VAV WITHIN THE HEI. THESE ARE THE TWO COLUMNS, CHESED AND GVURAH. Thus they are five, BINAH, ZEIR ANPIN AND MALCHUT, CHESED AND GVURAH, AND MALCHUT WHICH IS INCLUDED WITHIN ZEIR ANPIN. VAV INCLUDES WITHIN IT a female daughter, WHICH IS MALCHUT, WHICH is one. Thus they are six. So the upper Hei OF YUD HEI VAV HEI includes the whole six, NAMELY BINAH, ZEIR ANPIN AND MALCHUT, CHESED AND GVURAH, AND MALCHUT WHICH IS INCLUDED WITHIN ZEIR ANPIN. WITH Yud-Hei, THAT IS, TOGETHER WITH THE YUD, they are seven. THIS IS THE SECRET OF THE SEVEN SFIROT CALLED YUD-HEI. This is the meaning of the verse, "seven days and seven days, namely fourteen days" (I Melachim 8:65), WHICH IS THE INNER MEANING OF THE SEVEN DAYS IN VAV-HEI AND THE SEVEN DAYS IN YUD-HEI.

69. "then it shall be seven days under its mother," WHICH MEANS THAT under its mother, THAT IS, UNDER YUD-HEI, the seven days OF VAV HEI were adorned, as written, "Yours, Hashem, is the greatness and the power..." (I Divrei Hayamim 29:11), WHICH ARE THE SEVEN SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF MALE AND FEMALE. Therefore there are seven days below, IN MALE AND FEMALE, SINCE the glory of supernal Ima, THAT IS, AS A COUNTERPART TO THE SEVEN ASPECTS OF YUD HEI, THERE ARE "under its mother" below SEVEN DAYS. THAT IS the meaning of the words, "while the barren (Heb. akarah) has borne seven; and she that has many children has become wretched" (I Shmuel 2:5). THIS MEANS THAT the mainstay (Heb. ikar) of the whole house, WHICH IS BINAH, "has borne seven," the seven days of the festival of Sukkot, THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, while "she that has many children has become wretched," which refers to the sacrifices on Sukkot, THE SEVENTY BULLOCKS SACRIFICED ON SUKKOT THAT ARE diminished in number every day. THEY CORRESPOND TO THE SEVENTY NATIONS, WHICH IS THE SECRET OF, "SHE THAT HAS MANY CHILDREN HAS BECOME WRETCHED."

69. וְהָיָה שִׁבְעַת יָמִים תַּחַת אִמּוֹ. תַּחַת אִמּוֹ, אִתְעַטָּרוּ שִׁבְעַת יָמִים, דִּכְתִיב לְךָ יְיָ׳ הַגְּדוּלָּה וְהַגְּבוּרָה וְגוֹ׳. וְעַל דָּא שִׁבְעַת יָמִים לְתַתָּא, לִיקָרָא דְּאִימָּא עִלָּאָה. תַּחַת אִמּוֹ לְתַתָּא. דִּכְתִיב עַד עֲקָרָה יָלְדָה שִׁבְעָה וְרַבַּת בָּנִים אֻמְלָלָה. עִקָּרָא דְּכָל בֵּיתָא, יָלְדָה שִׁבְעָה, אִלֵּין שִׁבְעַת יוֹמִין דְּחַג הַסּוּכּוֹת. וְרַבַּת בָּנִים אֻמְלָלָה, אִלֵּין קָרְבְּנִין דְּחָג, דְּנַחְתִּין בְּכָל יוֹמָא מִן מִנְיָינָא.

70. Come and see, these SEVEN DAYS OF SUKKOT, THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, rise high up, SINCE THE ILLUMINATION OF CHOCHMAH WITHIN THEM SHINES FROM BELOW UPWARDS, while those SEVENTY BULLOCKS FROM WHICH THE SEVENTY NATIONS ARE NOURISHED descend lower and lower, AS THE NATIONS DRAW THEM FROM ABOVE DOWN AS IS THEIR WONT, THUS SINKING THEM DOWN. This was stated in, "Though you do soar aloft like the eagle, and though you do set your nest among the stars, from there I will bring you down, says Hashem" (Ovadyah 1:4). But Yisrael rise from below upwards, as written, "and your seed shall be as the dust of the earth" (Beresheet 28:14), and, "and I will multiply your seed as the stars of heaven" (Beresheet 26:4). IN THIS WAY THEY RISE FROM THE DUST OF THE EARTH TO THE STARS OF HEAVEN. They then rise above all and cleave to the loftiest place, as written, "But you that did cleave of Hashem your Elohim..." (Devarim 4:4).

70. וּת״ח אִלֵּין סַלְקִין לְעֵילָא לְעֵילָא, וְאִלֵּין נַחְתִּין לְתַתָּא לְתַתָּא, כד״א אִם תַּגְבִּיהַּ כַּנֶּשֶׁר וְאִם בֵּין כּוֹכָבִים שִׂים קִנֶּךָ מִשָּׁם אוֹרִידְךָ נְאֻם יְיָ׳. וְיִשְׂרָאֵל סַלְקִין מִתַּתָּא לְעֵילָא, דִּכְתִיב וְהָיָה זַרְעֲךָ כַּעֲפַר הָאָרֶץ, וּכְתִיב וְהִרְבֵּיתִי אֶת זַרְעֲךָ כְּכוֹכְבֵי הַשָּׁמַיִם, וּלְבָתַר סַלְקִין עַל כֹּלָּא, וּמִתְדַּבְּקָן בַּאֲתַר עִלָּאָה עַל כֹּלָּא, הֲדָא הוּא דִּכְתִיב, וְאַתֶּם הַדְּבֵקִים בַּה׳ אֱלֹהֵיכֶם וְגוֹ׳.

17. "it and its young"

The rabbis speak about the proscription against slaughtering the mother animal and its offspring on the same day. We learn that a fast is good for averting a bad dream as long as the fast is on the same day. An action below awakens a similar action above.

71. "And whether it be cow (lit. 'ox') or ewe, you shall not kill it (lit. 'him') and its young" (Vayikra 22:28). Rabbi Yosi said, THE MEANING follows its Aramaic translation, "her and her young," INSTEAD OF 'HE AND HIS YOUNG', for it is the mother's way to know her young, and HER YOUNG follows her and not the father, and we do not know who HIS FATHER is.

71. וְשׁוֹר אוֹ שֶׂה אוֹתוֹ וְאֶת בְּנוֹ. אָמַר רִבִּי יוֹסֵי, כְּתַרְגּוּמוֹ לָהּ וְלִבְרָהּ. דְּעִקָּרָא דְּאִימָּא לְמִנְדַּע בְּרָהּ, וְאָזִיל בַּתְרָהּ, וְלָא אָזִיל בָּתַר אֲבוּהָ, וַאֲנָן לָא יַדְעִינָן מַאן הוּא.

72. "you shall not kill it and its young both in one day." Rabbi Yehuda asks for the reason. If you say it is because it is distressing to the animal, we can slaughter one in one house and the other in another, or at different times. He said to him, some permit that, but it is not so, but SCRIPTURE FORBIDS specifically "in one day."

72. לֹא תִשְׁחֲטוּ בְּיוֹם אֶחָד. א״ר יְהוּדָה, מ״ט. אִי תֵּימָא מִשּׁוּם עַגְמַת נֶפֶשׁ דְּבְעִירָא, נֵיכוּס לְהַאי בְּבֵיתָא חַד, וּלְהַאי בְּבֵיתָא אָחֳרָא. אוֹ לְהַאי הַשְׁתָּא, וּלְהַאי לְבָתַר. אָ״ל, אִית מַאן דְּשָׁרֵי, וְלָאו הָכֵי, אֶלָּא בְּיוֹם אֶחָד מַמָּשׁ.

73. ת"ח תְּנֵינָן יָפֶה תַּעֲנִית לַחֲלוֹם, כְּאֵשׁ לַנְּעוֹרֶת. וְעִקָּרָא דְּתַעֲנִיתָא בְּהַהוּא יוֹמָא מַמָּשׁ, וְלָאו בְּיוֹמָא אָחֳרָא. מַאי טַעֲמָא. בְּגִין דְּלֵית לָךְ יוֹם לְתַתָּא, דְּלָא שַׁלְטָא בֵּיהּ יוֹמָא אָחֳרָא עִלָּאָה. וְכַד אִיהוּ שָׁאֲרִי בְּתַעֲנִיתָא דְּחֶלְמָא, אוֹלִיפְנָא דְּהַהוּא יוֹמָא לָא אִתְעֲדֵי, עַד דְּאִתְבְּטַל הַהוּא גְּזֵרָה. וְאִי דָּחֵי לֵיהּ לְיוֹמָא אָחֳרָא, הָא שׁוּלְטָנָא דְּיוֹמָא אָחֳרָא הוּא, וְלָא עָאל יוֹמָא בְּיוֹמָא אָחֳרָא דְּחַבְרֵיהּ. כְּהַאי גַּוְונָא, לֵית לָךְ יוֹם דְּלָא אִתְמְנָא עָלֵיהּ יוֹמָא עִלָּאָה לְעֵילָא. וּבָעֵי בַּר נָשׁ לְאִסְתַּמְּרָא, דְּלָא יַעְבִּיד פְּגִימוּ בְּהַהוּא יוֹמָא, וְלָא יִתְפְּגִים קַמֵּי שְׁאָר יוֹמִין אָחֳרָנִין.

73. Come and see, We learned that a fast is good for averting a BAD dream as fire for consuming flax, THAT IS, FOR GETTING RID OF IT. The fast is valuable only on the same day and not in any other day. The reason is that every day below has another supernal day ruling over it. We learned that when one is fasting to avert a dream, the decree is annulled before the day is over. If he postpones it to another day, then it is under the jurisdiction of another day, and no day intermingles with its neighbor day. Similarly, there is a supernal day above appointed over every day, and one should be careful not to damage any day, so that it will not remain defective in relation to other days.

74. וְתָנֵינָן, בְּעוֹבָדָא דִּלְתַתָּא אִתְּעַר עוֹבָדָא דִּלְעֵילָא. אִי בַּר נָשׁ עָבִיד עוֹבָדָא לְתַתָּא כִּדְקָא יְאוֹת, הָכִי אִתְּעַר חֵילָא כִּדְקָא יְאוֹת לְעֵילָא, עָבִיד בַּר נָשׁ חֶסֶד בְּעָלְמָא, אִתְּעַר חֶסֶד לְעֵילָא, וְשָׁאֲרִי בְּהַהוּא יוֹמָא, וְאִתְעַטָּר בֵּיהּ בְּגִינֵיהּ. וְאִי אִתְדַּבַּר בַּר נָשׁ לְרַחֲמֵי לְתַתָּא, אִתְּעַר רַחֲמֵי עַל הַהוּא יוֹמָא, וְאִתְעַטָּר בְּרַחֲמֵי בְּגִינֵיהּ. וּכְדֵין הַהוּא יוֹמָא קָאֵים עָלֵיהּ לְמֶהֱוֵי אֲפוֹטְרוֹפָּא בְּגִינֵיהּ, בְּשַׁעֲתָא דְּאִצְטְרִיךְ לֵיהּ.

74. We learned that an action below awakens an action above. If a man performs a worthy action below, the force above also awakens. If a man does kindness in the world, kindness awakens above and dwells on that day, which is crowned with it for his sake. If a man acts mercifully below, he arouses mercy upon that day, which is crowned with mercy for him. That day then stands to protect him in his time of need.

75. כְּגַוְונָא דָא, בְּהִפּוּכָא דְּדָא. אִי עָבִיד בַּר נָשׁ עוֹבָדָא דְּאַכְזָרִי, הָכִי אִתְּעַר בְּהַהוּא יוֹמָא, וּפְגִים לֵיהּ, וּלְבָתַר קָאֵים עָלֵיהּ לְאַכְזָרִי לְשֵׁיצָאָה לֵיהּ מֵעָלְמָא. בְּהַהִיא מִדָּה דְּבַר נָשׁ מוֹדֵד, בָּהּ מוֹדְדִין לֵיהּ.

75. The same applies for the opposite case. If a man acts cruelly, he rouses the same in that day and renders THAT DAY defective. Then THAT DAY stands over him to be cruel to him and destroy him. The measure with which man measures will be measured out to him.

76. תְּנָן, דְּיִשְׂרָאֵל אַכְזָרִיּוּת אִתְּמְנַע מִנַּיְיהוּ, מִכָּל שְׁאָר עַמִּין, וְלָא יִתְחַזּוּן מִנֵּיהּ עוֹבָדָא בְּעָלְמָא. דְּהָא כַּמָּה מָארֵי דְּעַיְינִין קַיְימִין עָלֵיהּ דְּבַר נָשׁ בְּהַהוּא עוֹבָדָא, זַכָּאָה מַאן דְּאַחֲזֵי עוֹבָדָא דְּכִשְׁרָא לְתַתָּא, דְּהָא בְּעוֹבָדָא תַּלְיָיא מִלְּתָא בְּכֻלָּא, לְאִתְּעָרָא מִלָּה אָחֳרָא.

76. We learned that cruelty was omitted from Yisrael MORE than the rest of the nations, and no act OF CRUELTY will appear among them, for many eyed ones stand over man TO DENOUNCE HIM for that action. Happy is he who displays a worthy act below, because the awakening of something CORRESPONDING ABOVE wholly depends on that act.

18. "there was corn in Egypt"
Rabbi Shimon tells us that when there is to be a famine, God decrees it Himself rather than delegating the announcement to one of His messengers. A man who is full must not show it so as not to be seen rejecting the word of God who decreed the famine.

77. רִבִּי שִׁמְעוֹן פָּתַח, וַיַּרְא יַעֲקֹב כִּי יֵשׁ שֶׁבֶר בְּמִצְרַיִם, הַאי קְרָא רָזָא דְּחָכְמְתָא אִית בֵּיהּ, וְאִית לָן לְאִסְתַּכְּלָא בֵּיהּ, דְּלָאו סֵיפֵיהּ רֵישֵׁיהּ, וְלָאו רֵישֵׁיהּ סֵיפֵיהּ.

77. Rabbi Shimon opened with the verse, "Now when Jacob saw that there was corn in Egypt" (Beresheet 42:1). This verse contains the secret of wisdom and we have to examine it, because its beginning and end contradict each other. FOR IN THE BEGINNING IT SAYS, "NOW WHEN JACOB SAW THAT THERE WAS CORN IN EGYPT," AND AT THE END, "JACOB SAID TO HIS SONS, WHY DO YOU LOOK AT ONE ANOTHER." IF THERE IS CORN IN EGYPT, CANNOT THEY LOOK AT EACH OTHER? WHAT IS THE CONNECTION?

78. אֶלָּא ת"ח, בְּשַׁעֲתָא דְּקוּדְשָׁא בְּרִיךְ הוּא בָּעֵי לְמֵידָן עָלְמָא בְּכַפְנָא, לָא יָהִיב מִלָּה דָּא לִידָא דְּכָרוֹזָא, דְּהָא כָּל דִּינִין אָחֲרָנִין דְּעָלְמָא, כָּרוֹזָא כָּרִיז עָלוֹהִי עַד לָא יֵיתוּן לְעָלְמָא, וְדִינָא דָּא לָא אִתְיְהִיב לְכָרוֹזָא, אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא אַכְרִיז עָלֵיהּ וְקָארִי. הה"ד, כִּי קָרָא יְיָ' לָרָעָב. מֵהַהִיא שַׁעֲתָא אִתְפַּקְּדָן עַל עָלְמָא מְמָנָן אָחֲרָנִין, בִּפְקִידוּ דְּרָעָב.

78. HE ANSWERS, But come and see, when the Holy One, blessed be He, wanted to sentence the world to famine, He does not deliver this through a crier TO THE ANGELS. For a crier pronounces all other punishments in the world before they enter it, but this one OF FAMINE is not delivered to a crier, but the Holy One, blessed be He, announces it and cries. This is the meaning of, "for Hashem has called for a famine" (II Melachim 8:1). From that time other ministers are appointed over the world, due to the decree of famine.

79. וְאָסִיר לֵיהּ לְבַר נָשׁ דְּאִית לֵיהּ שָׂבְעָא, לְאַחֲזָאָה בְּגַרְמֵיהּ שָׂבְעָא, דְּהָא אַחְזֵי פְּגִימוּ לְעֵילָא, וְאַכְחִישׁ מִלָּה דְּמַלְכָּא, וְכִבְיָכוֹל כְּאִלּוּ אַעְבַּר מְמָנָן דְּמַלְכָּא מֵאַתְרַיְיהוּ. וְע"ד אָמַר יַעֲקֹב לִבְנוֹי, לָמָּה תִּתְרָאוּ, לָמָּה תַּעֲבִידוּ פְּגִימוּ לְעֵילָא וּלְתַתָּא, וּלְאַכְחָשָׁא מִלָּה דְּמַלְכָּא, וְכָל אִינּוּן מְמָנָן בִּכְרִיזוּ דִּילֵיהּ.

79. A satiated man must not show himself full, because he indicates a blemish above and rejects the word of the King, WHO DECREED FAMINE. It is as if he removed the King's ministers from their position. Hence Jacob said to his sons, "why do you look at (or: 'show') one another," WHICH MEANS, why do you create a defect above and below and deny the King's declaration, and all those appointed by the KING'S crier.

80. אֲבָל הִנֵּה שָׁמַעְתִּי כִּי יֵשׁ שֶׁבֶר בְּמִצְרַיִם רְדוּ שָׁמָּה, וְתַמָּן אַחְזִיאוּ גַּרְמַיְיכוּ בְּשַׂבְעָא, וְלָא תַּכְחִישׁוּ פָּמַלְיָא דִּלְעֵילָא הָכָא. ות"ח, יַעֲקֹב כַּמָּה תְּבוּאָה הֲוַת לֵיהּ, וְלָא בָּעֵי לִשְׁבּוֹר אֶלָּא בְּתוֹךְ הַבָּאִים בְּגִין דְּלָא יִשְׁתְּכַח פְּגִימוּ בְּעוֹבְדָא דִּילֵיהּ.

80. But, "Behold, I have heard that there is corn in Egypt. Go down there" (Beresheet 42:2). There you may seem replete, but do not reject the celestial retinue here. Come and see, Jacob had much corn, but he did not want to eat it, except when they came back, so his action would not be considered defective, THAT IS, SO AS NOT TO SEEM FULL.

19. One should raise the right hand over the left
We learn that the blowing of the Shofar indicates freedom for everyone.

81. תּוּ פָּתַח וְאָמַר, וַיִּשָּׂא אַהֲרֹן אֶת יָדָיו אֶל הָעָם וַיְבָרֲכֵם. וְתָנֵינָן יָדוֹ כְּתִיב, דְּבָעֵי לְזַקְפָא יְמִינָא עַל שְׂמָאלָא. וַאֲמַאי. לְאַחֲזָאָה עוֹבְדָא לְתַתָּא, בְּגִין דְּיִתְעַר עוֹבְדָא לְעֵילָא.

81. He opened again with, "And Aaron lifted up his hands towards the people, and blessed them" (Vayikra 9:22). We learned that 'hands' is spelled without Yud AND IS READ 'HAND', TO TEACH US that one should raise the right over the left. Why? To display an action below so that a CORRESPONDING act will be awakened above.

82. It is written, "Then shall you cause the Shofar to sound on the tenth day of the seventh month" (Vayikra 25:9). HE ASKS, Why sound the Shofar, AND ANSWERS, The Shofar breaks the fetters OF THOSE IMPRISONED IN THE CHAINS OF ENSLAVEMENT, which breaks the power on all slaves. FOR 'SOUND' IS DERIVED FROM BREAKING. One should display a simple, THAT IS, STRAIGHT, Shofar, not curved, to indicate freedom to all, which that day has brought about. It behooves one always to demonstrate a deed BELOW TO AWAKEN A CORRESPONDING ONE ABOVE. Hence a Shofar is used rather than a horn, to indicate whence it comes, a place called Shofar, SINCE A SHOFAR IS THE SECRET OF BINAH AND A HORN THE SECRET OF MALCHUT.

82. כְּתִיב וְהַעֲבַרְתָּ שׁוֹפַר תְּרוּעָה בַּחֹדֶשׁ הַשְּׁבִיעִי וְגוֹ׳, שׁוֹפַר תְּרוּעָה אֲמַאי. אֶלָּא שׁוֹפָר, דְּמַתְּבֵר שַׁלְשֶׁלְאִין, דְּמַתְּבֵר שׁוּלְטָנוּתָא מִכָּל עַבְדִּין. וּבַעְיָא לְאַחֲזָאָה שׁוֹפָר דְּאִיהוּ פָּשִׁיט, וְלָא כָּפִיף, לְאַחֲזָאָה חֵירוּ לְכֹלָּא, דְּהָא יוֹמָא גָּרִים. וּבְכֹלָּא בָּעֵי לְאַחֲזָאָה עוֹבָדָא, וְע״ד שׁוֹפָר, וְלָא קֶרֶן, בְּגִין לְאַחֲזָאָה מַאן הוּא אֲתַר דְּאִקְרֵי שׁוֹפָר.

83. Happy are Yisrael in this world and in the World to Come, for they know how to cleave to the Holy King and raise the power from above and draw their Master's holiness upon them. Hence it is written, "Happy are you, O Yisrael. Who is like to you" (Devarim 33:29), and, "But you that did cleave of Hashem your Elohim are alive every one of you this day" (Devarim 4:4).
We are reminded of the two facets of the commandments in the Torah that are 'remember' and 'keep'. Remembering is 'doing', as the mention below causes the action above.
Introduction by Ra'aya Meheimna (the Faithful Shepherd)

83. זַכָּאִין אִינּוּן יִשְׂרָאֵל בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי, דְּאִינּוּן יַדְעִין לְאִתְדַּבְּקָא בְּמַלְכָּא קַדִּישָׁא, וּלְאַתְעָרָא חֵילָא דִּלְעֵילָא, וּלְאַמְשָׁכָא קְדוּשָׁה דְּמָארֵיהוֹן עָלַיְיהוּ, בְּג״כ כְּתִיב אַשְׁרֶיךָ יִשְׂרָאֵל מִי כָמוֹךָ וְגוֹ׳. וְאַתֶּם הַדְּבֵקִים בַּיְיָ׳ אֱלֹהֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם.

84. "And you shall keep My commandments, and do them" (Vayikra 22:31). We have learned about the commandments of the Master of the universe, as written, "And you shall keep My commandments, and do them." HE ASKS, If they need keeping, WHEN THEN DOES THIS INCLUDE DOING AS WELL, and why DOES IT SAY, "and do them"? Furthermore, HE ASKS, all the commandments in the Torah have two Facets that are one, NAMELY 'remember' and 'keep'; 'remember' is for the Male, NAMELY ZEIR ANPIN, and 'keep' for the Female, MALCHUT, and they are all joined into one. HE ASKS, If 'keep' is for the Female, why is it written, "And you shall keep My commandments," WHICH INDICATES ALL THE PRECEPTS ARE ONLY OF THE ASPECT OF THE FEMALE, NAMELY 'KEEPING'?

הקדמת רעיא מהימנא

84. וּשְׁמַרְתֶּם מִצְוֹתַי וַעֲשִׂיתֶם אוֹתָם וְגוֹ׳. פִּקּוּדִין דְּמָארֵי עָלְמָא, הָא תְּנִינָן. דִּכְתִיב וּשְׁמַרְתֶּם מִצְוֹתַי וַעֲשִׂיתֶם אוֹתָם. אִי נְטוּרֵי קָא בָּעֵינָן, עֵיבִידָא לְמָה. תּוּ, כָּל פִּקּוּדֵי אוֹרַיְיתָא אִינּוּן בִּתְרֵין גַּוְונִין דְּאִינּוּן חַד, זָכוֹר וְשָׁמוֹר, זָכוֹר לִדְכוּרָא, וְשָׁמוֹר לְנוּקְבָא. וְכֻלְּהוּ כְּלָלָא חֲדָא, אִי שָׁמוֹר לְנוּקְבָא אֲמַאי כְּתִיב וּשְׁמַרְתֶּם מִצְוֹתַי.

85. HE ANSWERS, everything is within this verse. "And you shall keep" refers to 'keep', while, "and do them" refers to 'remember'. It all pertains to the same secret. Remembering is doing. Whoever mentions something below causes the doing of that secret above. There are 613 commandments in the Torah, which are the whole of Male and Female, NAMELY 'REMEMBER' AND 'KEEP', ZEIR ANPIN AND MALCHUT, all pertaining to the same secret.

85. אֶלָּא כֹּלָּא בְּהַאי קְרָא, וּשְׁמַרְתֶּם: דָּא שָׁמוֹר. וַעֲשִׂיתֶם: דָּא זָכוֹר, דְּכֹלָּא רָזָא חֲדָא. זְכִירָה דָּא אִיהִי עֲשִׂיָּה, דְּהָא מַאן דְּאַדְכַּר מִלָּה לְתַתָּא, אַתְקִין וְאִתְעֲבִיד הַהוּא רָזָא דִּלְעֵילָא. פִּקּוּדֵי אוֹרַיְיתָא אִלֵּין אִינּוּן שִׁית מֵאָה וּתְלֵיסַר פִּקּוּדִין, דְּאִינּוּן כְּלָלָא דִּדְכַר וְנוּקְבָא, וְכֹלָּא רָזָא חֲדָא.

20. "I will be hallowed" above and below in three grades
Rabbi Shimon is talking here about the purpose of sanctity on all levels and grades above and below.

86. "Neither shall you profane My holy name; but I will be hallowed among the children of Yisrael..." (Vayikra 22:32). This commandment is to sanctify Him daily and raise His sanctity from below upwards, NAMELY, TO RAISE MAYIN NUKVIN FROM BELOW SO AS TO AWAKEN HIS SANCTITY ABOVE, just as He is holy above. Thus His sanctity will rise to the fathers, WHO ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, and the children, NETZACH, HOD AND YESOD OF ZEIR ANPIN, CALLED THE CHILDREN OF YISRAEL. This is the secret of, "but I will be hallowed among the children of Yisrael" above THE CHEST and below THE CHEST. FOR "I WILL BE HALLOWED" REFERS TO CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, CALLED FATHERS, WHO ARE ABOVE THE CHEST, AND "AMONG THE CHILDREN OF YISRAEL" REFERS TO NETZACH, HOD AND YESOD OF ZEIR ANPIN, CALLED THE CHILDREN OF YISRAEL, WHO ARE BELOW THE CHEST OF ZEIR ANPIN. Above in three grades, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN; below in three grades, NETZACH, HOD AND YESOD OF ZEIR ANPIN.

86. וְלֹא תְחַלְּלוּ אֶת שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל וְגוֹ׳. פִּקּוּדָא דָּא, לְקַדְּשָׁא לֵיהּ בְּכָל יוֹמָא, לְסַלְּקָא קְדוּשָׁתֵיהּ מִתַּתָּא לְעֵילָא, כְּמָה דְּאִיהוּ קַדִּישָׁא לְעֵילָא, עַד דְּסָלִיק קְדוּשָׁתֵיהּ לַאֲבָהָן וּבְנִין. וְרָזָא דָא, וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל, עֵילָא וְתַתָּא. עֵילָא בְּג׳ דַּרְגִּין. לְתַתָּא בְּג׳ דַּרְגִּין.

87. We have explained ABOUT THE PURPOSE OF sanctity in several places. But as there is sanctity in the highest, WHICH IS SUPERNAL ABA AND IMA, WHO ARE CALLED HOLINESS, so there is sanctity in the middle, WHICH IS ZEIR ANPIN, and sanctity below IN MALCHUT. Everything follows the lower, WHICH MEANS THE ESSENCE IS TO DRAW SANCTITY DOWN TO MALCHUT. The highest sanctity, ABA AND IMA, pertains to one secret, WHICH MEANS THEY ARE HOLINESS THEMSELVES AND ALL THAT PERTAINS TO THEM IS HOLY. The sanctity in the middle and below, ZEIR ANPIN AND MALCHUT, IS DIVIDED into three grades that are one. THIS MEANS SANCTITY IS DRAWN THROUGH THREE COLUMNS. SANCTITY IS IN THE RIGHT COLUMN, WHENCE IT IS DRAWN TO ALL COLUMNS - CHESED, GVURAH AND TIFERET IN ZEIR ANPIN, AND NETZACH, HOD AND YESOD IN MALCHUT.

87. קְדוּשָׁה הָא, אוֹקִימְנָא בְּכַמָּה דּוּכְתֵּי, אֲבָל כְּמָה דְּאִית קְדוּשָׁה לְעֵילָא עַל כֹּלָּא, הָכִי אִית קְדוּשָׁה בְּאֶמְצָעִיתָא, קְדוּשָׁה לְתַתָּא. וְכֹלָּא בְּרָזָא דִּלְתַתָּא, קְדוּשָׁה דִּלְעֵילָא לְעֵילָא, בְּרָזָא חֲדָא. קְדוּשָׁה בְּאֶמְצָעִיתָא וּלְתַתָּא תְּלַת דַּרְגִּין דְּאִינּוּן חַד.

88. HE EXPLAINS HIS WORDS: holy is the highest aspect found at the beginning of all grades, NAMELY ABA AND IMA, WHICH ARE CHOCHMAH, THE TOP OF THE GRADES. IT IS THE SECRET OF YUD OF YUD HEI VAV HEI, and though it is a hidden aspect that is called 'holiness', WHICH IS NOT DRAWN DOWN, AS YUD HAS NO LEG, THAT IS, EXPANSION, NEVERTHELESS an expansion emerges, shining through a thin hidden path, YESOD OF ABA AND IMA to the middle GRADE, WHICH IS ZEIR ANPIN. Once it shone upon the middle GRADE, a certain Vav is imprinted WITH THE BOUNTY OF HOLINESS, which shines into the holiness IT RECEIVED, and it is considered holy WITH VAV. From this light an expansion flows down TO MALCHUT, which is the last of the grades, NAMELY THE LAST HEI OF YUD HEI VAV HEI. Once it shone upon the end, a certain Hei OF MALCHUT is imprinted within the light, which is called sanctity WITH AN ADDITIONAL HEI. This has already been explained. THUS, WHEN THE BOUNTY OF SANCTITY ORIGINATES IN SUPERNAL ABA AND IMA, IT IS CALLED HOLINESS (HEB. KODESH). WHEN IT FLOWS TO ZEIR ANPIN, A VAV IS ADDED AND IT IS CALLED HOLY (HEB. KADOSH) WITH VAV. WHEN IT FLOWS TO MALCHUT A HEI IS ADDED AND IT IS CALLED SANCTITY (HEB. KEDUSHAH) WITH HEI.

88. קָדוֹשׁ,אִיהוּ סְטַר עִלָּאָה, דְּאִשְׁתְּכַח רֵאשִׁיתָא לְכָל דַּרְגִּין. וּאע״ג דְּאִיהוּ סְטָר טְמִירָא, וְאִקְרֵי קֹדֶשׁ. מִתַּמָּן אִתְפְּשָׁט פְּשִׁיטוּ, דְּנָהִיר בְּחַד שְׁבִילָא דְּקִיקָא טְמִירָא, גּוֹ אֶמְצָעִיתָא. כֵּיוָן דְּאִתְנְהִיר גּוֹ אֶמְצָעִיתָא, כְּדֵין אִתְרְשִׁים חַד ו׳, דְּנָהִיר גּוֹ הַאי קֹדֶשׁ, וְאִקְרֵי קָדוֹשׁ. מֵהַאי נְהִירוּ אִתְפְּשַׁט פְּשִׁיטוּ, לְתַתָּא, סוֹפָא דְּכָל דַּרְגִּין. כֵּיוָן דְּאִתְנְהִיר בְּסוֹפָא, כְּדֵין אִתְרֵשִׁים בִּנְהִירוּ, חַד ה׳, וְאִקְרֵי קְדוּשָׁה, וְהָא אוֹקִימְנָא.

89. That which is called 'Holy, holy, holy' should have said 'holiness' AT FIRST, because the secret OF THE FIRST 'HOLY' MEANS THE BEGINNING of everything, NAMELY SUPERNAL ABA AND IMA, WHICH ARE CALLED 'HOLINESS', since HOLINESS comes from there, AS MENTIONED IN THE PREVIOUS PARAGRAPH THAT HOLINESS IS THE ROOT OF SANCTITY. In that case, why is it called holy above, if there is no Vav there, WHICH INDICATES EXPANSION, BUT YUD THAT DOES NOT EXPAND?

89. וּמַה דְּאִקְרֵי קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ, דְּהָא קֹדֶשׁ מִבְּעֵי לֵיהּ, רָזָא דְּרֵאשִׁיתָא דְּכֹלָּא, הוֹאִיל וּמִתַּמָּן אִשְׁתְּכַח, וְאִי הָכִי אֲמַאי אִקְרֵי לְעֵילָא קָדוֹשׁ, דְּהָא תַּמָּן ו׳ לָא אִשְׁתְּכַח.

90. אֶלָּא רָזָא הָכִי הוּא וַדַּאי, וְיִשְׂרָאֵל מְקַדְּשֵׁי לְתַתָּא, כְּגַוְונָא דְּמַלְאֲכֵי עִלָּאֵי לְעֵילָא, דִּכְתִיב בְּהוּ, וְקָרָא זֶה אֶל זֶה וְאָמַר קָדוֹשׁ. וְכֵיוָן דְּיִשְׂרָאֵל קָא מְקַדְּשֵׁי, סַלְקֵי מִתַּתָּא לְעֵילָא יְקָרָא עִלָּאָה, עַד דְּאִסְתְּלַק ו׳ רָזָא דְּשָׁמַיִם עִלָּאִין לְעֵילָא. כֵּיוָן דְּאִינּוּן שָׁמַיִם אִסְתְּלָקוּ לְעֵילָא, נָהִיר הַהוּא קֹדֶשׁ בְּהוּ, וּכְדֵין אִקְרֵי לְעֵילָא קָדוֹשׁ. וּלְבָתַר נָהִיר הַהוּא נְהִירוּ עִלָּאָה, עַל כּוּרְסְיָא דְּאִיהוּ שָׁמַיִם. וְאִינּוּן שָׁמַיִם תַּיְיבִין לְדוּכְתַּיְיהוּ, וּמִתְיַישְׁבוּ בֵּיהּ בְּהַהוּא נְהִירוּ, וּכְדֵין אִקְרֵי קָדוֹשׁ. לְבָתַר נָחִית הַהוּא נְהִירוּ, עַד דְּנָטִיל כֹּלָּא חַד צַדִּיק עִלָּאָה, דְּרַגָּא יַקִּירָא לְקַדְּשָׁא כֹּלָּא לְתַתָּא. כֵּיוָן דְּאִיהוּ נָטִיל כֹּלָּא, כְּדֵין אִקְרֵי קָדוֹשׁ. וְדָא אִיהוּ רָזָא דְּכֹלָּא.

90. HE ANSWERS, The meaning is as follows: assuredly Yisrael sanctify below, as the celestial angels do above, of whom it is written, "And one cried to another, and said, Holy" (Yeshayah 6:3). When Yisrael sanctify, they raise from below upwards the supernal glory, ZEIR ANPIN, until Vav, the secret of the highest heavens, rises up TO SUPERNAL ABA AND IMA. When the heavens rise up, that holiness shines on them, WHICH IS SUPERNAL ABA AND IMA. Then ZEIR ANPIN THAT ROSE up is called holy. THUS THE FIRST 'HOLY' REFERS TO ZEIR ANPIN, OR SPECIFICALLY, TO ZEIR ANPIN THAT ROSE TO SUPERNAL ABA AND IMA. Later that supernal light shines FROM SUPERNAL ABA AND IMA to the throne that is CALLED heavens, which is the heavens, NAMELY ZEIR ANPIN, that returned to their place, THAT IS, AFTER THE HEAVENS, ZEIR ANPIN, DESCENDED FROM SUPERNAL ABA AND IMA WITH THE SANCTITY THEY RECEIVED AND CAME TO THEIR PLACE BELOW, WHICH TURNED INTO A THRONE TO ABA AND IMA. They are settled in that light, and it is then called holy, NAMELY THE SECOND 'HOLY'. The light then descends WITHIN ZEIR ANPIN until a certain celestial Righteous receives all, who is a precious grade that sanctifies everything below. THIS IS YESOD OF ZEIR ANPIN THAT POURS BOUNTY DOWN TO MALCHUT. Once it receives everything it is called holy. This is the overall meaning. THUS, THE FIRST 'HOLY' IS ZEIR ANPIN THAT ABIDES IN THE PLACE OF ABA AND IMA AND RECEIVES FROM THEM. THE SECOND 'HOLY' IS ALSO ZEIR ANPIN, AFTER DESCENDING FROM ABA AND IMA INTO HIS PLACE. THE THIRD 'HOLY' IS YESOD OF ZEIR ANPIN THAT POURS UPON MALCHUT.

91. וְמַאן דְּשַׁוֵּי רְעוּתֵיהּ בְּהַאי, שַׁפִּיר קָא עָבִיד. וּמַאן דְּשַׁוֵּי רְעוּתֵיהּ, בִּתְלַת דַּרְגִּין דַּאֲבָהָן בִּכְלָלָא חֲדָא, לְיַחֲדָא לוֹן גּוֹ קְדוּשְׁתָּא דָּא, אִי לָא יָכִיל לְשַׁוָּאָה רְעוּתֵיהּ יַתִּיר, שַׁפִּיר קָא עָבִיד. וְכֹלָּא לְנַחְתָּא מִגּוֹ קְדוּשְׁתָּא דִּלְעֵילָא לְתַתָּא, לְקַדְּשָׁא כָּל חַד גַּרְמֵיהּ בְּהַאי קְדוּשָׁה, וּלְנַטְרָא לֵיהּ, לְמִפְרַשׂ פְּרִישׁוּ דִּקְדוּשְׁתָּא עַל גַּבֵּיהּ. וְרָזָא דָּא, וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל בְּקַדְמֵיתָא, וּלְבָתַר אֲנִי יְיָ׳ מְקַדִּשְׁכֶם.

91. Whoever is mindful TO MEDITATE ON THE THREE TIMES 'HOLY', AS SAID ABOVE, ON ABA AND IMA, ZEIR ANPIN AND YESOD, does well. Whoever is mindful TO MEDITATE ON THEM, in the three grades of the fathers, THAT IS, THE THREE COLUMNS OF ZEIR ANPIN, as one whole, to join them through this sanctification, even if he cannot be mindful of more than that, he does well. The purpose of all that is to bring down from the highest sanctity down TO MALCHUT, so that each person OF YISRAEL will RECEIVE FROM IT AND hallow himself with that sanctity and keep it, and spread the expansion of sanctity on himself. This is the secret of, "but I will be hallowed among the children of Yisrael" (Vayikra 22:32), THAT IS, THE CHILDREN OF YISRAEL WILL RAISE MAYIN NUKVIN TO AWAKEN THE THREE TYPES OF SANCTITY ABOVE. Then, "I am Hashem who makes you holy" (Ibid.), AS YISRAEL RECEIVE SUPERNAL SANCTITY.

92. בְּאָן אֵתַר יְקַדֵּשׁ בַּר נָשׁ גַּרְמֵיהּ גּוֹ קְדוּשְׁתָּא דָּא, לְאַכְלָלָא גַּרְמֵיהּ בָּהּ. כַּד מָטֵי בַּר נָשׁ, לִשְׁמָא קַדִּישָׁא יְיָ׳ צְבָאוֹת. וְרָזָא דָּא אֲנִי יְיָ׳ מְקַדִּשְׁכֶם. דָּא אַשְׁכַּחְנָא בְּרָזָא דִּסְפְרֵי קַדְמָאֵי. וַאֲנָן לָא עַבְדִּינָן הָכִי, אֶלָּא לְבָתַר יְיָ׳ צְבָאוֹת בִּלְחוֹדוֹי. וּלְבָתַר כַּד מָטֵי בַּר נָשׁ לְמִלָּא כָּל הָאָרֶץ כְּבוֹדוֹ, כְּדֵין יִכְלוֹל גַּרְמֵיהּ בְּהַהוּא קְדוּשָׁה, לְאִתְקַדְּשָׁא לְתַתָּא, גּוֹ הַהוּא כָּבוֹד דִּלְתַתָּא, וְרָזָא דָּא וְנִקְדַּשׁ בְּכְבוֹדִי. וּלְבָתַר יַעְבִּיד אוֹרַח פְּרָט, לְאִתְקַדְּשָׁא כֹּלָּא. כְּמָה דַּאֲנָן עַבְדִּין לְעֻמָּתָם דְּמַלְאֲכֵי עִלָּאֵי, דְּאַמְרֵי בָּרוּךְ כְּבוֹד יְיָ׳ מִמְּקוֹמוֹ, דָּא כָּבוֹד עִלָּאָה. וּלְבָתַר יִמְלוֹךְ יְיָ׳ לְעוֹלָם וְכוּ׳. דָּא כָּבוֹד דִּלְתַתָּא.

92. When should one hallow himself with this sanctity to include himself within it? When one reaches the holy name, Hashem Tzva'ot MENTIONED AFTER THE THIRD 'HOLY', THE SECRET OF NETZACH AND HOD. There lies the secret of, "I am Hashem who makes you holy." I found this as a secret in ancient books. But we do not do it this way; rather, after THE THREE TIMES 'HOLY', WE SAY "Hashem Tzva'ot" only, THAT IS, WE STILL DO NOT INCLUDE OURSELVES THERE. Then, when one reaches "the whole earth is full of His glory" (Yeshayah 6:3), WHEN SANCTITY IS DRAWN TO MALCHUT, one should include himself in that sanctity to be hallowed below in that lower glory, MALCHUT. This is the secret meaning of, "and it shall be sanctified by My glory" (Shemot 29:43). Then shall he do it specifically. AT FIRST, HE SHOULD INCLUDE HIMSELF IN MALCHUT, THE SECRET OF THE LOWER GLORY IN THE VERSE, "THE WHOLE EARTH IS FULL OF HIS GLORY," WHICH INCLUDES THE WHOLE EARTH AND ALL THE NATIONS. THEN HE SHOULD DRAW SANCTITY SPECIFICALLY, TO YISRAEL ALONE. In this way everything will be sanctified, AND SANCTITY WILL EXTEND FROM YISRAEL TO THE WHOLE WORLD. Whatever we do corresponds to the supernal angels, who say, 'Blessed is the glory of Hashem from His place', which is the supernal glory, ZEIR ANPIN. Then we say, 'May Hashem reign for ever...', which is the lower glory, MALCHUT. WE ALSO INCLUDE OURSELVES IN "THE WHOLE EARTH IS FULL OF HIS GLORY," WHICH IS THE LOWER GLORY, RATHER THAN IN HASHEM TZVA'OT, WHICH IS NETZACH AND HOD OF ZEIR ANPIN, AND OF THE ASPECT OF THE HIGHER GLORY, AS THE ANCIENT

SAGES DID.

93. In his book, Rav Yesa Saba SAYS, 'Holy, holy, holy' refers to the sanctity with which the Written Torah, ZEIR ANPIN, is hallowed, into one, THAT IS, IN HIS THREE COLUMNS, CHESED, GVURAH AND TIFERET. Then, facing them they give praise saying: 'Blessed is His glory of Hashem', referring to the prophets, NAMELY NETZACH AND HOD OF ZEIR ANPIN. 'May Hashem reign for ever' follows, WHICH IS MALCHUT. The meaning of this is that we need sanctity, a blessing and Malchut to be present in this sanctification, so they will all be together. 'Sanctity' is as it says; 'Holy...' blessing MEANS 'Blessed is the glory of Hashem from His place'; Malchut IS IN 'May Hashem reign for ever'. We should therefore bring everything into completion. For that reason, one should meditate and be mindful of it every day.
End of Ra'aya Meheimna

93. וּבְסִפְרָא דְּרַב יֵיסָא סָבָא, קֻדּוֹשׁ קֻדּוֹשׁ קֻדּוֹשׁ וְכוּ׳, דָּא אִיהִי קֻדּוּשָׁה לְאִתְקַדְּשָׁא תּוֹרָה שֶׁבִּכְתָב בִּכְלָלָא חֲדָא. וּלְבָתַר לְעֻמָּתָם בָּרוּךְ כְּבוֹד יְיָ׳, אִלֵּין נְבִיאִים. וּלְבָתַר יִמְלוֹךְ יְיָ׳ לְעוֹלָם. רָזָא דָּא, אֲנָן צְרִיכִין בִּקְדוּשָׁתָא דָּא, לְאִשְׁתַּכְּחָא תַּמָּן קְדוּשָׁה וּבְרָכָה וּמַלְכוּת, לְאִשְׁתַּכְּחָא כֹּלָּא כַּחֲדָא. קְדוּשָׁה, כְּמָה דְּאִתְּמַר קֻדּוֹשׁ. בְּרָכָה, בָּרוּךְ כְּבוֹד יְיָ׳ מִמְּקוֹמוֹ. מַלְכוּת, יִמְלוֹךְ יְיָ׳ לְעוֹלָם. וְעַל דָּא כֹּלָּא אֲנָן צְרִיכִין לְאַשְׁלְמָא, וְעַל דָּא יְכַוֵּון בַּר נָשׁ, וִישַׁוֵּי רְעוּתֵיהּ בְּכָל יוֹמָא.
עד כאן רעיא מהימנא

21. "The feasts of Hashem"
Rabbi Yitzchak says that when God saw the evil that would prevail in the world He hid the light for the righteous in the World to Come. He tells us about the unity that only exists when night and day are united, when light and darkness are united. Since the Congregation of Yisrael is in exile it is not presently considered to be 'one', and only when it goes out of exile can it be united with God.

94. "Speak to the children of Yisrael, and say to them, The feasts of Hashem, which you shall proclaim to be holy gatherings, these are My feasts" (Vayikra 23:2). Rabbi Yitzchak opened with the verse, "And Elohim called the light day" (Beresheet 1:5). We learned that the light that was present in the beginning used to shine from one end of the world to the other. When the Holy One, blessed be He, saw the evil that will live in the world, He hid it for the righteous for the World to Come. This is the meaning of, "And from the wicked their light is withheld" (Iyov 38:15), and, "Light is sown for the righteous" (Tehilim 97:11).

94. דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם מוֹעֲדֵי יְיָ׳ אֲשֶׁר תִּקְרְאוּ אוֹתָם מִקְרָאֵי קֹדֶשׁ אֵלֶּה הֵם מוֹעֲדָי. רִבִּי יִצְחָק פָּתַח, וַיִּקְרָא אֱלֹהִים לָאוֹר יוֹם וְגוֹ׳. תְּנִינָן, אוֹר דַּהֲוָה בְּקַדְמֵיתָא, הֲוָה נָהִיר מִסַּיְיפֵי עָלְמָא לְסַיְיפֵי עָלְמָא, כַּד אִסְתְּכַל קוּדְשָׁא בְּרִיךְ הוּא לְחַיָּיבִין דִּזְמִינִין לְמֵיקַם בְּעָלְמָא, גְּנִיז לֵיהּ לְצַדִּיקַיָּיא לְעָלְמָא דְּאָתֵי, הַדָּא הוּא דִּכְתִיב וְיִמָּנַע מֵרְשָׁעִים אוֹרָם. וּכְתִיב אוֹר זָרוּעַ לַצַּדִּיק.

95. Come and see, "And Elohim called the light day, and the darkness He called night." Yet we learned that "Let there be light" (Beresheet 1:3) REFERS TO light that already existed. Here, if you say THAT light MEANS day only, THAT IS, ZEIR ANPIN ALONE, it continues, "and the darkness He called night," WHICH IS MALCHUT THAT IS CALLED NIGHT. ZEIR ANPIN IS CALLED LIGHT ONLY WHEN WITH MALCHUT THAT IS CALLED NIGHT. You may argue that they are separate, NOT UNITED WITH EACH OTHER, so it continues, "And there was evening, and there was morning, one day" (Ibid. 5). THIS MEANS ZEIR ANPIN IS NOT WHOLE SAVE WHEN UNITED WITH MALCHUT, AND MALCHUT IS NOT WHOLE SAVE WHEN UNITED WITH ZEIR ANPIN. They are called one only when they are joined as one. The Holy One, blessed be He, and the Congregation of Yisrael, WHO ARE ZEIR ANPIN AND MALCHUT, are called one, but without each other they are not called one.

95. ת״ח, וַיִּקְרָא אֱלֹהִים לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לָיְלָה, הָא תְּנִינָן, יְהִי אוֹר, אוֹר דִּכְבַר הֲוָה. וְהָכָא, אִי תֵּימָא אוֹר דְּאִיהוּ יוֹם בִּלְחוֹדוֹי, הָדַר וְאָמַר וְלַחֹשֶׁךְ קָרָא לָיְלָה. אִי תֵּימָא כָּל חַד בִּלְחוֹדוֹי, הָדַר וְאָמַר וַיְהִי עֶרֶב וַיְהִי בֹּקֶר יוֹם אֶחָד. דְּלַיְלָה לֵית בְּלָא יוֹם, וְלֵית יוֹם בְּלָא לַיְלָה, וְלָא אִקְרֵי אֶחָד, אֶלָּא בְּזִוּוּגָא חַד, וְקוּדְשָׁא בְּרִיךְ הוּא וּכְנֶסֶת יִשְׂרָאֵל אִקְרֵי אֶחָד, וְדָא בְּלָא דָּא לָא אִקְרֵי אֶחָד.

96. תָּא חֲזֵי, בְּגִין דִּכְנֶסֶת יִשְׂרָאֵל הַשְׁתָּא בְּגָלוּתָא, כְּבִיכוֹל לָא אִקְרֵי אֶחָד. וְאֵימָתַי אִקְרֵי אֶחָד. בְּשַׁעְתָּא דְּיִפְּקוּן יִשְׂרָאֵל מִן גָּלוּתָא, וּכְנֶסֶת יִשְׂרָאֵל אַהֲדְרַת לְאַתְרָהָא, לְאִזְדַּוְּוגָא בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, הה"ד בַּיּוֹם הַהוּא יִהְיֶה יְיָ' אֶחָד וּשְׁמוֹ אֶחָד. וְדָא בְּלָא דָּא לָא אִקְרֵי אֶחָד.

96. Come and see, since the Congregation of Yisrael is now in exile, she is not considered one, so to speak. When is she called one? When Yisrael will go out of exile and the Congregation of Yisrael will return to her place to unite with the Holy One, blessed be He. This is the meaning of, "on that day Hashem shall be one, and His Name One" (Zecharyah 14:9). Without each other they are not called one.

97. ת"ח, מוֹעֲדֵי יְיָ' אֲשֶׁר תִּקְרְאוּ וְגוֹ'. לְזַמְּנָא כֹּלָּא לַאֲתַר חַד, וּלְאִשְׁתַּכְּחָא כֹּלָּא בִּשְׁלִימוּ, בְּרָזָא דְּאֶחָד. וּלְמֶהֱוֵי יִשְׂרָאֵל לְתַתָּא גּוֹי אֶחָד בָּאָרֶץ. תִּינַח קוּדְשָׁא בְּרִיךְ הוּא בִּכְנֶסֶת יִשְׂרָאֵל דְּאִקְרֵי אֶחָד, יִשְׂרָאֵל לְתַתָּא דְּאִינּוּן זְמִינִין כְּגַוְונָא דִּלְעֵילָא, בְּמָה יִקְרוּן אֶחָד.

97. Come and see, "The feasts of Hashem, which you shall proclaim (or: 'summon')," NAMELY, to summon everything into one place. FOR THE FEASTS OF HASHEM ARE THE SECRET OF CHESED, GVURAH AND TIFERET OF ZEIR ANPIN THAT NEED TO BE SUMMONED SO THEY WILL BESTOW UPON ONE PLACE, MALCHUT. Thus everything will be complete by the secret of one. FOR WHEN CHESED, GVURAH AND TIFERET OF ZEIR ANPIN ARE UNITED WITH MALCHUT, THEY ARE CALLED ONE, and when Yisrael will be below "one nation in the earth" (II Shmuel 7:23). HE ASKS, It is true that the Holy One, blessed be He UNITED with the Congregation of Yisrael, MALCHUT, is called one, yet Yisrael below, when established as the likeness of above, how shall they be called one, LIKE ZEIR ANPIN AND MALCHUT ABOVE?

98. אֶלָּא, בִּירוּשָׁלֵם דִּלְתַתָּא, יִקְרוּן יִשְׂרָאֵל אֶחָד. מְנָא לָן. דִּכְתִיב גּוֹי אֶחָד בָּאָרֶץ. וַדַּאי, בָּאָרֶץ הֵם גּוֹי אֶחָד, עִמָּהּ אִקְרוּן אֶחָד, וְלָא אִינּוּן בִּלְחוֹדַיְיהוּ. דְּהָא וּמִי כְעַמְּךָ יִשְׂרָאֵל גּוֹי אֶחָד סַגִּי לֵיהּ, אֲבָל לָא אִקְרוּן אֶחָד, אֶלָּא בָּאָרֶץ, בְּזִוּוּגָא דְּהַאי אֶרֶץ כְּגַוְונָא דִּלְעֵילָא. וּבְגִין כַּךְ, כֹּלָּא קְשִׁיר דָּא בְּדָא בְּזִוּוּגָא חֲדָא, זַכָּא חוּלְקֵיהוֹן דְּיִשְׂרָאֵל. שֵׁשֶׁת יָמִים תֵּעָשֶׂה מְלָאכָה אִתְּמַר, וְהָא אוּקְמוּהָ.

98. AND HE ANSWERS, In terrestrial Jerusalem, Yisrael are called one, WHEN THEY DWELL IN IT. Whence do we know that? From the words, "one nation in the earth." Assuredly in the earth, BOTH IN THE LAND OF YISRAEL AND IN JERUSALEM, they are one nation. With it they are called one, but not on their own. "And what one nation...is like Your people, like Yisrael" (Ibid.) should have sufficed; WHY THEN IS IT WRITTEN, "AND WHAT ONE NATION IN THE EARTH IS LIKE YOUR PEOPLE, LIKE YISRAEL"? This is because they are called one only in the earth, united with this land as the likeness of above, FOR ZEIR ANPIN IS CALLED ONE ONLY WHEN UNITED WITH MALCHUT CALLED EARTH. For that reason everything is interconnected into one union BOTH ABOVE AND BELOW. Happy is the lot of Yisrael. "Six days shall work be done" (Vayikra 23:3). This has already been learned and explained.

99. רִבִּי יוֹסֵי וְרִבִּי חִיָּיא אָזְלֵי בְּאָרְחָא וְכוּ'. עַד הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי. א"ל אֶת חֲמֵי וַאֲנָא חֲמֵינָא מִפּוּמֵיהּ דְּרִבִּי שִׁמְעוֹן שְׁמַעְנָא מִלָּה וּבְכֵינָא. א"ל מַאי הַאי.

99. Rabbi Yosi and Rabbi Chiya... THIS ARTICLE WAS PRINTED IN VA'ERA, 198-206.

22. Holiness and those summoned from holiness

Rabbi Yitzchak speaks about seeking the face of Hashem. This leads into a discussion of the festivals and holidays, and of the psalms and poetry of David, who spoke the words of Yisrael to Zeir Anpin. The celebrations draw holiness from above. Rabbi Yosi talks about the six days of work; Rabbi Chiya says that the six days are not considered holiness because it is permitted to work on them. Rabbi Yehuda tells us about the great holiness of Shabbat; on that day even the wicked in Gehenom are given respite from their punishments. He says that the day of Shabbat is a delight.

100. אֵלֶּה מוֹעֲדֵי יְיָ׳ מִקְרָאֵי קֹדֶשׁ אֲשֶׁר תִּקְרְאוּ אוֹתָם בְּמוֹעֲדָם. רִבִּי יִצְחָק פָּתַח, לְךָ אָמַר לִבִּי בַּקְּשׁוּ פָנַי אֶת פָּנֶיךָ יְיָ׳ אֲבַקֵּשׁ. הַאי קְרָא אוּקְמוּהָ חַבְרַיָּיא בְּכַמָּה אֲתַר, אֲבָל הַאי קְרָא הָכִי אִתְּמַר, לְךָ אָמַר לִבִּי, דָּוִד מַלְכָּא אָמַר דָּא בְּגִין כְּנֶסֶת יִשְׂרָאֵל, לְקֻבֵּל מַלְכָּא קַדִּישָׁא. וּמַאי אָמַר. לְךָ אָמַר לִבִּי, בְּגִינָךְ אָמַר לִבִּי לִבְנֵי עָלְמָא, וְאַזְהַר לוֹן לִבִּי. דְּאִיהוּ אָחִיד בֵּיהּ, דְּדָא בְּגִין מַלְכָּא עִלָּאָה אָמַר. בַּקְּשׁוּ פָנַי, אִלֵּין עִטְרֵי מִכְלָא, דְּאִיהוּ אָחִיד בְּהוּ, וְאִינּוּן בֵּיהּ. אִינּוּן שְׁמֵיהּ, וְאִיהוּ וּשְׁמֵיהּ, מִלָּה חֲדָא הוּא. בְּגִין כַּךְ אָמַר דָּוִד אֶת פָּנֶיךָ יְיָ׳ אֲבַקֵּשׁ, כד״א, דִּרְשׁוּ יְיָ׳ וְעֻזּוֹ בַּקְּשׁוּ פָנָיו תָּמִיד.

100. "These are the feasts of Hashem, holy gatherings, which you shall proclaim in their seasons" (Vayikra 23:4). Rabbi Yitzchak opened with, "Of You my heart has said, Seek My face, Your face, Hashem, I seek" (Tehilim 27:8). This verse has been explained in several places, yet we learned THE MEANING OF this verse this way: David said, "Of You my heart has said" for the Congregation of Yisrael, MALCHUT, before the Holy King, ZEIR ANPIN. What did it say, NAMELY, "Of You my heart has said" - for Your sake, ZEIR ANPIN, my heart said to the people in the world and my heart, which is attached TO MALCHUT, admonished them. It said, "Seek My face" for the supernal King, THAT IS, SEEK THE FACE OF ZEIR ANPIN, which refers to the King's crowns, MOCHIN OF ZEIR ANPIN, to which He is attached, and they to Him. They are His name, FOR THEY ARE ALSO THE MOCHIN OF MALCHUT CALLED HIS NAME, and He, ZEIR ANPIN, and His name, MALCHUT, are the same. Hence David said, "Your face, Hashem, I seek," as, "Seek Hashem, and His strength. Seek His face continually" (Tehilim 105:4).

101. ת״ח, יָאוּת הֲוָא דָּוִד מַלְכָּא לְמֵימַר שִׁירְתָּא בְּגִין כְּנֶסֶת יִשְׂרָאֵל, יַתִּיר מִכָּל בְּנֵי עָלְמָא, וּלְמֵימַר מִלֵּי דִכְנֶסֶת יִשְׂרָאֵל לְמַלְכָּא, בְּגִין דְּאִיהוּ אָחִיד בָּהּ.

101. Come and see, it is proper for David to recite poetry for the Congregation of Yisrael, MALCHUT, more than anyone in the world, and to convey the words of the Congregation of Yisrael to the King, ZEIR ANPIN, because he is attached to her, SINCE DAVID IS A CHARIOT TO MALCHUT.

102. ד״א לְךָ אָמַר לִבִּי בַּקְּשׁוּ פָנַי. בְּגִינָךְ אָמַר לִבִּי לִבְנֵי עָלְמָא, בַּקְּשׁוּ פָנַי אִלֵּין זְמַנְיָיא וְחַגָּיָיא דְּכֻלְּהוּ זַמִּין לְהוֹן לַאֲתַר דְּאִקְרֵי קֹדֶשׁ, בְּגִין לְעַטְרָא לוֹן, כָּל חַד וְחַד בְּיוֹמֵיהּ, כָּל חַד וְחַד בִּזְמַנֵּיהּ, וְיִשְׁאַבּוּן כֻּלְּהוּ מֵהַהוּא עֲמִיקָא דַּעֲמִיקְתָּא, דְּנַחֲלִין וּמַבּוּעִין נָפְקִין מִנֵּיהּ, בְּגִין כַּךְ כְּתִיב מִקְרָאֵי קֹדֶשׁ, זְמִינִין אִינּוּן לְהַהוּא אֲתַר דְּאִקְרֵי קֹדֶשׁ, לְאִתְעַטְּרָא בֵּיהּ, וּלְאִשְׁתַּאֲבָא בֵּיהּ, בְּגִין דְּיִתְקַדְּשׁוּן כֻּלְּהוֹן כַּחֲדָא, וְיִשְׁתְּכַח בְּהוּ חֶדְוָותָא.

102. Another explanation for "Of You my heart has said, Seek my face." IT MEANS for Your sake my heart has said to people in the world, "seek my face." This refers to the festivals and holidays, WHICH ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, WHICH ARE THE FIRST THREE SFIROT OF MALCHUT AND HER FACE. "YOUR FACE, HASHEM, I SEEK" MEANS DAVID summoned all OF CHESED, GVURAH AND TIFERET TO RISE to the place called holiness, WHICH IS SUPERNAL ABA AND IMA, CALLED THE FACE OF YUD HEI VAV HEI, ZEIR ANPIN. FOR ZEIR ANPIN RECEIVES THE MOCHIN OF ABA AND IMA, WHICH IS HOLINESS, WHEN HE ASCENDS TO THEM, in order to crown each one OF CHESED, GVURAH AND TIFERET WITH MOCHIN OF ABA AND IMA, each in its own day, each in its season, so they will all draw from the deepest of the deep, from which all springs and streams emerge, NAMELY FROM SUPERNAL ABA AND IMA. Hence it is written, "holy (lit. 'holiness') gatherings"; GATHERINGS MEAN SUMMONED, for they are summoned TO RISE to that place called holiness, WHICH IS SUPERNAL ABA AND IMA, to be adorned by it and draw from it, so that all will be sanctified together and joy will abound in them.

103. רִבִּי אַבָּא אָמַר, מִקְרָאֵי קֹדֶשׁ: זְמִינִין דְּקֹדֶשׁ. וְכַד מֵהַאי זְמִינִין, זְמִינִין מִן נַחֲלָא דְּנַגִּיד וְנָפִיק. לְמַלְכָּא דְּזַמִּין בְּנֵי נָשָׁא לְסְעוּדָתֵיהּ, אַעְטַר קָמַיְיהוּ מִכָּל זִינֵי מֵיכְלָא דְּעָלְמָא, אַפְתַּח לְהוּ גַּרְבֵּי חַמְרָא, שַׁפִּיר בְּרֵיחָא, שַׁפִּיר לְמִשְׁתְּיָא. דְּהָכִי אִתְחֲזֵי, מַאן דִּמְזַמִּין לְמֵיכְלָא וּלְמִשְׁתְּיָא זַמִּין. כַּךְ מִקְרָאֵי קֹדֶשׁ, כֵּיוָן דְּאִינּוּן זְמִינִין לְסְעוּדָתָא דְּמַלְכָּא, זְמִינִין אִינּוּן לְחַמְרָא טַב וְשַׁפִּיר דְּמִנְטְרָא. וְעַל דָּא מִקְרָאֵי קֹדֶשׁ כְּתִיב.

103. Rabbi Aba said, "holiness gatherings" MEANS summoning of holiness, WHICH IS SUPERNAL ABA AND IMA, WHICH ARE CHOCHMAH. When they are summoned TO THAT PLACE CALLED HOLINESS, it is done from the flowing river, BINAH. THIS IS LIKENED to a king, who summoned people to his feast, and bestowed on them different victuals, and opened before them skins of scented wine that is good to drink. For so it ought to be, that whoever summons, does so to eat and drink. So "summoned from holiness" means that since they are invited to the king's feast, they are also invited to the goodly and worthy preserved wine. Hence it is written, "summoned from holiness, which you shall proclaim in their seasons."

104. אֲשֶׁר תִּקְרְאוּ אוֹתָם בְּמוֹעֲדָם, כְּתִיב וְאַנְשֵׁי קֹדֶשׁ תִּהְיוּן לִי, יִשְׂרָאֵל לְתַתָּא אִקְרוּן אַנְשֵׁי קֹדֶשׁ. כֵּיוָן דִּזְמִינִין אִינּוּן מִקֹּדֶשׁ דִּלְעֵילָא אַתּוּן אַנְשֵׁי קֹדֶשׁ לְתַתָּא זְמִינָא לְהוּ, כְּדֵין אַתְקִינוּ סְעוּדָתָא, וְחַדּוּ, דְּהָא לְכוּ אִתְחַזֵּי, בְּגִין דְּאַתּוּן אִתְקְרוּן אַנְשֵׁי קֹדֶשׁ, וְיֵהוֹן כֻּלְּהוּ זְמִינִין בְּכָל סִטְרִין דְּקֹדֶשׁ לְעֵילָא וְתַתָּא.

104. "which you shall proclaim in their seasons." It is written, "And you shall be holy men (lit. 'men of holiness') to Me" (Shemot 22:30). Yisrael below are called men of holiness, because they are invited from holiness above, THAT IS, THEY ARE INVITED TO RECEIVE FROM THE PLENTY OF ABA AND IMA CALLED HOLINESS THAT IS RECEIVED IN MALCHUT. THE MEANING OF THE VERSE, "WHICH YOU SHALL PROCLAIM IN THEIR SEASONS" IS you men of holiness below invite those FESTIVALS, WHICH ARE CHESED, GVURAH AND TIFERET, IN THEIR SEASON. You should then prepare a meal and rejoice, because it befits you, since you are called men of holiness. Everyone will be invited from all aspects from holiness above, ABA AND IMA, and from below, FROM MALCHUT, BY YISRAEL WHO RECEIVE FROM MALCHUT.

105. ד״א אֵלֶּה מוֹעֲדֵי יְיָ׳. מַהוּ מוֹעֲדֵי יְיָ׳. ר״ש אָמַר, מֵיְיָ׳ אִינּוּן. דְּבֵיהּ אִתְקַשְּׁרוּ מִתַּתָּא לְעֵילָא, וּמֵעֵילָא לְתַתָּא, כֻּלְּהוּ בֵּיהּ מִתְקַשְּׁרָן, וּמִתְעַטְּרָן כֻּלְּהוּ, לְאִתְקַשְּׁרָא קִשְׁרָא חַד בְּקִשְׁרָא דְּמַלְכָּא. מַאי טַעְמָא. כְּמָה דְּמַלְכָּא יָרִית לְאַבָּא וּלְאִימָּא, וְאָחִיד בְּהַהוּא קֹדֶשׁ, וְאִתְעַטַּר בְּהוּ. כַּךְ כָּל אִינּוּן דְּאַחִידָן בֵּיהּ בְּמַלְכָּא, בַּעְיָין לְאִזְדַּמְּנָא בְּהַהוּא אֲתַר עִלָּאָה דְּאִקְרֵי קֹדֶשׁ, בְּגִין דְּיִתְאַחֲדוּ כֻּלְּהוּ כַּחֲדָא. וְעַל דָּא מוֹעֲדֵי יְיָ׳ אִקְרֵי וּלְבָתַר מִקְרָאֵי קֹדֶשׁ, דְּהָא בְּהוּ אִתְעֲטַר בְּמַלְכָּא.

105. Another explanation of "These are the feasts of Hashem." What are the feasts of Hashem? Rabbi Shimon said, THE FESTIVALS ARE from Hashem, NAMELY FROM ZEIR ANPIN, to whom there is attachment both from below upwards and from above downwards. All are attached to Him, and all are adorned so as to be attached together to the King's bond. The reason is that just as the King, ZEIR ANPIN, inherits Aba and Ima, is united with that holiness, and is crowned with them, so are all those who are attached to the King - NAMELY, THE FESTIVALS THAT ARE ATTACHED TO CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, have to reach that supernal place called holiness, ABA AND IMA, so that all will be joined as one. Therefore they are called "the feasts of Hashem," and then "holy gatherings (lit. 'summoned from holiness')," through which they can be crowned by the King.

106. אֲשֶׁר תִּקְרְאוּ אוֹתָם בְּמוֹעֲדָם, תְּרֵין חוּלָקִין אִית לְיִשְׂרָאֵל בְּהוּ אִי מִסִּטְרָא דְּמַלְכָּא, חוּלָקָא עִלָּאָה אִית לְיִשְׂרָאֵל בֵּיהּ, דִּכְתִיב וְאַתֶּם הַדְּבֵקִים בַּיְיָ׳ אֱלֹהֵיכֶם וְגוֹ׳, כִּי חֵלֶק יְיָ׳ עַמּוֹ. וְאִי מִסִּטְרָא עִלָּאָה דְּקֹדֶשׁ, חוּלָקָא עִלָּאָה אִית לְיִשְׂרָאֵל בֵּיהּ, דִּכְתִיב וְאַנְשֵׁי קֹדֶשׁ תִּהְיוּן לִי, וּכְתִיב קֹדֶשׁ יִשְׂרָאֵל לַיְיָ׳. וְע״ד לְכוּ אִתְחַזֵּי לְזַמְנָא לְהוּ, וּלְתַקְנָא קַמַיְיהוּ חֶדְוָותָא וּסְעוּדָתָא וּלְמֶחֱדֵי בְּהוּ.

106. "which you shall proclaim": Yisrael have two portions. From the side of the King, ZEIR ANPIN, FROM THE ILLUMINATION OF CHOCHMAH IN HIM, they have a supernal share in Him, as written, "But you that did cleave to Hashem your Elohim are alive every one of you this day" (Devarim 4:4), and, "For Hashem's portion is His people" (Devarim 32:9). From the supernal side of holiness, Yisrael have a supernal share in it, as written, "And you shall be men of holiness to Me," and, "Yisrael is holiness to Hashem" (Yirmeyah 2:3). HASHEM therefore SAID, 'You are worthy of summoning them, THE HOLIDAYS, and arrange before them joy and a feast and rejoice in them'.

107. וּמַאן דִּמְזַמֵּן לְאָחֳרָא, בָּעֵי לְאַחֲזָאָה לֵיהּ חֵידוּ, וְאַנְפִּין נְהִירִין לְעַטְרָא אוֹרְחֵיהּ דְּהַהוּא אוּשְׁפִּיזָא. לְמַלְכָּא דִּזְמִין אוּשְׁפִּיזָא יַקִּירָא, אָמַר לִבְנֵי הֵיכָלֵיהּ, כָּל שְׁאָר יוֹמִין הֲוִיתוּן כָּל חַד וְחַד בְּבֵיתֵיהּ, דָּא עָבֵיד עֲבִידְתֵּיהּ, וְדָא אָזִיל בִּסְחוֹרְתֵּיהּ, וְדָא אָזִיל בְּחַקְלֵיהּ. בַּר הַהוּא יוֹמָא דִּילִי, דְּכֻלְּכוֹן מִתְעַתְּדֵי בְּחֶדְוָותָא דִּילִי, הַשְׁתָּא זְמִינִית אוּשְׁפִּיזָא עִלָּאָה וְיַקִּירָא, לָא בָּעֵינָא דְּתִשְׁתַּדְּלוּן בַּעֲבִידְתָא, וְלָא בִּסְחוֹרְתָא, וְלָא בְּמַדְבְּרֵי אֶלָּא כֻּלְּכוּ אִזְדַּמְּנוּ, כְּגַוְונָא דְּהַהוּא יוֹמָא דִּילִי, וְאַתְקִינוּ גַּרְמַיְיכוּ לְקַבְּלָא לְהַהוּא אוּשְׁפִּיזָא, בְּאַנְפִּין נְהִירִין, בְּחֶדְוָותָא בְּתוּשְׁבַּחְתָּא. אַתְקִינוּ לֵיהּ סְעוּדָתָא יַקִּירָא, בְּגִין דִּיהֵא זְמִינִי דִּילִי בְּכָל סִטְרִין.

107. Whoever invites someone to him should display joy and welcoming countenance, and decorate the path of the guest, LIKE a king who invited a precious guest. He told his household people, every other day you were each at home, one doing his craft, one traveling with his merchandise and another walking to his field. This day of mine is an exception; you are all invited to my joy, for I have just invited a lofty precious guest. I do not want you to do your work, handle merchandise, or be in your field. But all of you come TO REJOICE as in my day. Prepare yourself to receive that guest with welcoming countenance, joy and singing, and prepare for him a delectable feast, so he will be invited by me in every respect, THAT IS, SO HE WILL ENJOY ON MY SIDE AND ON YOURS.

108. כַּךְ אָמַר קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, בְּנַי, כָּל שְׁאָר יוֹמִין אַתּוּן מִשְׁתַּדְּלֵי בַּעֲבִידְתָּא בִּסְחוֹרְתָּא, בַּר הַהוּא יוֹמָא דִּילִי. הַשְׁתָּא אוּשְׁפִּיזָא עִלָּאָה וְיַקִּירָא זְמִינִית, אַתּוּן קַבִּילוּ לֵיהּ, בְּאַנְפִּין נְהִירִין, זָמִינוּ לֵיהּ, אַתְקִינוּ לֵיהּ סְעוּדָתֵי עִלָּאֵי, פְּתוֹרֵי מְסַדְּרָן, כְּגַוְונָא דְּהַהוּא יוֹמָא דִּילִי. בְּג״כ תִּקְרְאוּ אוֹתָם בְּמוֹעֲדָם.

108. So did the Holy One, blessed be He, say to Yisrael, 'My children, every other day you are dealing with your work and with merchandise, except in My day. I have invited now a high and precious guest. Invite him, prepare for him superior meals, and set tables, as befits this day of Mine'. Therefore SCRIPTURE SAYS, "which you shall proclaim (or: 'call') in their seasons."

109. ת״ח, בְּשַׁעֲתָא דְּיִשְׂרָאֵל לְתַתָּא חֲדָאן בְּהָנֵי מוֹעֲדַיָּא, וּמְשַׁבְּחִין שְׁבָחָא לְקוּדְשָׁא בְּרִיךְ הוּא, מְסַדְּרִין פְּתוֹרֵי, מְתַקְּנֵי גַּרְמַיְיהוּ בְּמָאנֵי יְקָר, מַלְאֲכֵי עִלָּאֵי אַמְרִין, מַה טִיבָן דְּיִשְׂרָאֵל בְּכַךְ. קוּדְשָׁא בְּרִיךְ הוּא אָמַר, אוּשְׁפִּיזָא עִלָּאָה אִית לוֹן יוֹמָא דָּא. אַמְרֵי וְלָאו דִּילָךְ הוּא, מֵהַהוּא אֲתַר דְּאִקְרֵי קֹדֶשׁ. אָמַר לוֹן וְכִי יִשְׂרָאֵל לָאו קֹדֶשׁ נִינְהוּ, וְאִקְרוּן קֹדֶשׁ, לוֹן אִתְחֲזֵי לְזַמְנָא אוּשְׁפִּיזָא דִּילִי, חַד מִסִּטְרָא דִּילִי, דְּהָא אִינּוּן דְּבֵקִים בִּי. וְחַד מִסִּטְרָא דְּקֹדֶשׁ, דִּכְתִיב קֹדֶשׁ יִשְׂרָאֵל לַיְיָ, הוֹאִיל וְיִשְׂרָאֵל אִקְרוּן קֹדֶשׁ, אוּשְׁפִּיזָא דִּלְהוֹן הוּא וַדַּאי, בְּגִין דִּזְמִינוּ דְּהַאי אוּשְׁפִּיזָא מִקֹּדֶשׁ הוּא, דִּכְתִיב מִקְרָאֵי קֹדֶשׁ. פָּתְחוּ כֻּלְּהוּ וְאָמְרוּ, אַשְׁרֵי הָעָם שֶׁכָּכָה לוֹ.

109. Come and see, when Yisrael below rejoice in those festivals, praise the Holy One, blessed be He, set tables and ready themselves with glorious garments, the supernal angels say, Why do Yisrael do this? The Holy One, blessed be He, said, 'I have a precious guest, this day'. THE ANGELS say, Is it not Yours, from the place called holiness? He said to them, 'Are not Yisrael holiness? They are called holiness. They are worthy of inviting My guest, once from My aspect, since they are devoted to Me, and once from the side of holiness, as written, "Yisrael is holiness to Hashem"'. Since Yisrael are called holiness, then it is their guest surely, because the guest is summoned from holiness, as written, "holy gatherings (lit. 'summoned from holiness')." They all started saying, "Happy is that people, that is in such a case" (Tehilim 144:15).

110. תְּלָתָא אִינּוּן זְמִינִין מִקֹּדֶשׁ, וְלָא יוֹתֵר. חַג הַמַּצּוֹת. וְחַג הַשָּׁבוּעוֹת. וְחַג הַסּוּכּוֹת. אָ״ל רִבִּי אַבָּא, וְכִי שַׁבָּת לָאו מִקֹּדֶשׁ הוּא זַמִּין. אָ״ל לָאו, בִּתְרֵי סִטְרִין, חַד, דְּהוּא וַדַּאי קֹדֶשׁ אִקְרֵי, דִּכְתִיב וּשְׁמַרְתֶּם אֶת הַשַּׁבָּת כִּי קֹדֶשׁ הִיא לָכֶם. וְחַד, דְּשַׁבָּת לָאו זַמִּין הוּא, דְּהָא יְרוּתָא דִּילֵיהּ הוּא וַדַּאי. יְרוּתָא דְּקֹדֶשׁ הוּא יָרִית, וְלָאו זְמִינִי. וְעַל דָּא כֻּלְּהוֹן זְמִינִין בַּקֹּדֶשׁ, וּמִתְקַשְּׁרָן בְּשַׁבָּת, וּמִתְעַטְּרָן בֵּיהּ. בְּהַאי, יוֹמָא שְׁבִיעָאָה אִתְעַטָּר בֵּיהּ, וְעַ״ד שַׁבָּת לָאו זַמִּין הוּא.

110. Three and no more are summoned from holiness. THESE ARE the feast of unleavened bread, the holiday of Shavuot and the holiday of Sukkot. Rabbi Aba said to him, Is not Shabbat called from holiness? He said to him, No, for two reasons. The one is that it is surely considered to be holiness NO LESS THAN THE FESTIVALS, AS WRITTEN, "You shall keep the Shabbat therefore; for it is holiness to you" (Shemot 31:14). The other is that Shabbat is not called FROM HOLINESS, because SHABBAT receives the inheritance OF HOLINESS and is not called. Hence all are called from holiness, are attached to Shabbat and adorn themselves with it. Through this HOLINESS, the seventh day is adorned. Shabbat therefore is not called FROM HOLINESS.

111. לִבְרָא דְּעָאל לְבֵיתָא דַּאֲבוֹי וְאִמֵּיהּ, וְאָכֵל וְשָׁתֵי, בְּשַׁעֲתָא דְּהוּא בָּעֵי. לְמַלְכָּא דַּהֲוָה לֵיהּ בְּרָא יְחִידָאי, חֲבִיבָא דְּנַפְשֵׁיהּ, יָהֵב לֵיהּ שׁוּשְׁבִינָא לְנַטְרָא לֵיהּ, וּלְאִתְחַבְּרָא בֵּהוּ. אָמַר מַלְכָּא, יָאוּת הוּא לְזַמְנָא לְאִלֵּין שׁוּשְׁבִינִין דִּבְרִי, וּלְאַחְזָאָה יְקָרָא וַחֲבִיבוּתָא דִּילִי בֵּהוּ, זַמִּין לוֹן לְהָנֵי שׁוּשְׁבִינִין. בְּרָא לָא אִתְחֲזֵי לְזַמְנָא, אֶלָּא לְמֵיעַל וּלְמֵיכַל וּלְמִשְׁתֵּי בְּבֵיתָא דַּאֲבוֹי, בְּשַׁעֲתָא דְּאִיהוּ בָּעֵי. הָדָא הוּא דִּכְתִיב, מִי כָמוֹכָה בָּאֵלִים יְיָ׳ מִי כָּמוֹךָ נֶאְדָּר בַּקֹּדֶשׁ, נֶאְדָּר בַּקֹּדֶשׁ וַדַּאי, כְּבַר דְּאִתְתַּקַּן בַּאֲבוֹי, נֶאְדָּר בַּקֹּדֶשׁ, וְלָאו זַמִּין מִקֹּדֶשׁ.

111. SHABBAT RESEMBLES the son who comes to the house of his father and mother and eats and drinks whenever he wants to. ABA AND IMA DO NOT HAVE TO INVITE HIM. THIS IS LIKENED to a king who had an only son, beloved by him. He gave him a companion who would protect him and keep him company. The king said, It will be well to invite my son's friends and show them my love and honor, so he invited those friends. But there is no need to invite my son, but he comes in to eat and drink in his father's house whenever he wants to. This is the meaning of, "Who is like You, Hashem, among the Elim. Who is like You, glorious in holiness" (Shemot 15:11). "Glorious in holiness" surely MEANS as a son helped by his fathers, THAT IS, ZEIR ANPIN ALREADY ROSE TO ABA AND IMA AND BECAME LIKE HIM, AS IN SHABBAT. HE IS THEN "GLORIOUS IN HOLINESS" instead of summoned from holiness.

112. "Six days shall work be done" (Vayikra 23:3). He asks: What are these six days? Rabbi Yosi said, It is written, "for six days Hashem made heaven and earth" (Shemot 20:11), and not 'in six DAYS'. We have explained that each day did its work, FOR WHICH REASON they are called days of work. THEY ARE THE SIX SUPERNAL DAYS, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, FROM WHICH ALL THE WORKS OF CREATION WERE PERFORMED, EACH ONE IN ITS OWN DAY, CHESED IN THE FIRST, GVURAH IN THE SECOND, ETC.

112. שֵׁשֶׁת יָמִים תֵּעָשֶׂה מְלָאכָה, שֵׁשֶׁת יָמִים מַאי עֲבִידְתַּיְיהוּ. א״ר יוֹסֵי, כְּתִיב כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ׳ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וְלָא כְּתִיב בְּשֵׁשֶׁת. וְהָא אוּקְמוּהָ, וְכָל יוֹמָא וְיוֹמָא עָבֵיד עֲבִידְתֵּיהּ, וְאִקְרוּן יוֹמֵי מְלָאכָה.

113. Rabbi Yitzchak said, If it is so, AND THEY ARE THE SECRET OF THE SIX SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, why are they called weekdays (lit. 'secular days'), IF THEY ARE THE HOLY SFIROT OF ZEIR ANPIN? Rabbi Yosi said, The world is led by their messengers, NAMELY, BY THE SIX SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF METATRON THE ANGEL. Hence they are called secular, BECAUSE METATRON IS SECULAR.

113. א״ר יִצְחָק אִי הָכִי אֲמַאי אִקְרוּן שֵׁשֶׁת יְמֵי חוֹל, אֲמַאי חוֹל. א״ר יוֹסֵי, הַשְׁתָּא אִתְנְהִיג עָלְמָא עַל יְדָא דִשְׁלוּחַיְיהוּ, בְּג״כ יוֹמֵי חוֹל אִקְרוּן.

114. Rabbi Chiya said, Since it is permitted to work on them, they are not considered holiness, EVEN THOUGH THEY ARE THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN. For those who are not considered holiness are considered secular. The friends have composed the Havdalah (lit. 'separation') between the holy and the secular. HE ASKS, What does Havdalah have to do with it, WERE THEY EVER INTERMINGLED? AND HE ANSWERS, Holiness is on its own, NOT MIXED WITH ANYTHING, BEING OF SUPERNAL ABA AND IMA, whence all the rest OF THE GRADES come. Therefore, THE SEPARATION IS since those SECULAR DAYS are meant for work while these DAYS OF HOLINESS are for keeping. When are THE WEEKDAYS kept? When they are summoned from holiness, RECEIVING FROM ABA AND IMA DURING THE HOLIDAYS.

114. ר׳ חִיָּיא אָמַר, בְּגִין דְּשָׁרֵי לְמֶעְבַּד בְּהוֹן עֲבִידְתָּא, ובג״ד לָא אִקְרוּן קֹדֶשׁ. וּמַאן דְּלָאו אִקְרוּן קֹדֶשׁ, חוֹל אִקְרוּן. וְעַל דָּא אַתְקִינוּ חַבְרַיָּיא בְּהַבְדָּלָה, בֵּין קֹדֶשׁ לְחוֹל. מַאי הַבְדָּלָה הָכָא. אֶלָּא קֹדֶשׁ מִלָּה בְּגַרְמֵיהּ הוּא, וְשַׁארָא מִנֵּיהּ אַתְיָין. וְעַל דָּא אִלֵּין לְעוֹבָדָא, וְאִלֵּין לְנַטְרָא. וְאֵימָתַי אִשְׁתְּכַח נְטִירוּ בְּהוּ. כַּד זְמִינִין מִקֹּדֶשׁ.

115. Rabbi Yehuda said, Joy and keeping on the day of Shabbat is HIGH above anything, and since this day is adorned with Aba and Ima, AS ZEIR ANPIN AND MALCHUT RISE AND CLOTHE SUPERNAL ABA AND IMA, more holiness is added to their own holiness, unlike on other days. For ZEIR ANPIN is holiness, and is crowned with holiness BY CLOTHING HOLINESS, SUPERNAL ABA AND IMA, and adds holiness to its holiness. For that reason that day is the joy of the upper and lower beings. Everybody rejoices in it, and since it fills all worlds with blessings all the worlds are improved BY IT on this day, repose for higher and lower beings. On this day there is respite for the wicked in Gehenom.

115. א״ר יְהוּדָה, חֶדְוָותָא וּנְטִירוּתָא דְיוֹמָא דְשַׁבְּתָא עַל כֹּלָּא הוּא, וּבְגִין דְּהָא יוֹמָא אִתְעַטָּר בְּאַבָּא וְאִימָּא, וְאִתּוֹסַף קְדוּשָׁה עַל קְדוּשָׁתֵיהּ, מַה דְּלָא אִשְׁתְּכַח הָכִי בְּשְׁאָר יוֹמֵי, דְּהָא הוּא קֹדֶשׁ, וְאִתְעַטָּר בַּקֹּדֶשׁ, וְאוֹסִיף קְדוּשָׁה עַל קְדוּשָׁתֵיהּ. בְּגִין כַּךְ הַאי יוֹמָא חֶדְוָותָא דְעִלָּאֵי וְתַתָּאֵי, כֹּלָּא חֲדָאן בֵּיהּ. מָלֵי בִּרְכָאן בְּכֻלְּהוּ עָלְמִין. כֻּלְּהוּ מִנֵּיהּ אִתְקָנוּ, בְּהַאי יוֹמָא נַיְיחָא דְעִלָּאֵי וְתַתָּאֵי. בְּהַאי יוֹמָא נַיְיחָא דְחַיָּיבַיָּא דְגֵיהִנָּם.

116. THIS IS LIKENED to a king who had a feast for his only son, and put a superior crown on him. The king put him in command over everything. That day there is joy to all THE PEOPLE OF THE LAND. A certain officer in charge of punishing people had in his care people who should be put to death and people who should be flogged, but for the glory of the king's joy, he disregarded his punishments and kept the king's joy SO AS NOT TO INFLICT PAIN ON ANYONE.

116. לְמַלְכָּא דְעָבֵד הִלּוּלָא לִבְרֵיהּ יְחִידָאי, אַעְטָר לֵיהּ בְּעִטְרָא עִלָּאָה, מָנֵי לֵיהּ מַלְכָּא עַל כֹּלָּא. בְּהַאי יוֹמָא חֶדְוָותָא לְכֹלָּא. חַד סַנְטִירָא דְאִתְפְּקַד עַל דִּינָא דְבְנֵי נָשָׁא, הֲווֹ בִּידֵיהּ גּוּבְרִין דְּבַעְיָין קְטוּלָא, גּוּבְרִין דְּבַעְיָין לְאַלְקָאָה. בְּגִין יְקָרָא דְּהַאי יוֹמָא דְחֶדְוָותָא דְּמַלְכָּא, שְׁבִיק דִּינוֹי, וְנָטַר לְחֶדְוָותָא דְּמַלְכָּא.

117. כַּך הַהוּא יוֹמָא, הִלּוּלָא דְּמַלְכָּא בְּמַטְרוֹנִיתָא, חֶדְוּתָא דְּאַבָּא וְאִימָּא עָלֵיהּ, חֶדְוּתָא דְּעִלָּאִין וְתַתָּאִין. בְּחֶדְוּתָא דְּמַלְכָּא, כֻּלְּהוּ חַדָּאן, וְלָא יִצְטַעֲרוּן בֵּיהּ. עַל דָּא כְּתִיב וְקָרָאתָ לַשַּׁבָּת עֹנֶג. מַאי עֹנֶג. עֹנֶג לָא אִשְׁתְּכַח אֶלָּא לְעֵילָא בַּאֲתַר דְּקֻדְשָׁא עִלָּאָה שָׁארֵי. כד"א, אָז תִּתְעַנַּג עַל יְיָ'. דְּהַאי עֹנֶג עַל יְיָ' הוּא. וְהַאי יוֹמָא דְּהוּא הִלּוּלָא דְּמַלְכָּא, אִתְעֲטַר בְּהַהוּא עִטְרָא דְּעֹנֶג הה"ד וְקָרָאתָ לַשַּׁבָּת עֹנֶג. מַה דְּלָא אִשְׁתְּכַח הָכִי בִּשְׁאָר יוֹמִין.

117. So is that day, SHABBAT, the feast of joy of the King with the Queen, WHO ARE ZEIR ANPIN AND MALCHUT, and the joy of Aba and Ima. The higher and lower beings rejoice in it. Everyone has joy and have no pain in it. It is therefore written, "and call the Shabbat a delight" (Yeshayah 58:13). What is a delight? HE ANSWERS, Delight only exists above, where supernal holiness dwells, NAMELY IN SUPERNAL ABA AND IMA, as written, "then shall you delight yourself in (lit. 'above') Hashem" (Ibid. 14), NAMELY, ABOVE ZEIR ANPIN. For that delight is above Hashem, NAMELY IN ABA AND IMA THAT ARE ABOVE ZEIR ANPIN. That day, SHABBAT, which is the feast of joy of the King, is adorned with that crown of delight FROM SUPERNAL ABA AND IMA. This is the meaning of, "and call the Shabbat a delight," which is not the case in other days.

23. The third meal of Shabbat on a holiday's eve

The rabbis discuss the importance of the meals on Shabbat and on holidays, and what to do when they fall together. We are reminded that one must not talk about business or unimportant matters on Shabbat. Rabbi Yitzchak says that one must remember the Shabbat through wine, that equates to the wine of Torah.

118. בְּהַאי יוֹמָא, תְּלַת סְעוּדָתָאן בַּעְיָין בְּנֵי מַלְכָּא, לְזַמְנָא, וּלְסַדְּרָא פָּתוֹרֵי. בְּגִין יִקְרָא דְּמַלְכָּא, כְּמָה דְּאוֹקִימְנָא. וְכַד אִזְדַּמַּן בֵּיהּ חַגָּא, אוֹ זְמָנָא, לָא יְסַדֵּר ב"נ תְּרֵי פָּתוֹרֵי בְּכָל סְעוּדָתָא, חַד לְשַׁבָּת, וְחַד לְאוֹשְׁפִּיזָא, בְּגִין דִּכְתִיב עַל שֻׁלְחַן הַמֶּלֶך תָּמִיד הוּא אוֹכֵל, סְפוּקָא הוּא בְּפָתוֹרָא דְּמַלְכָּא, לְהַהוּא אוֹשְׁפִּיזָא דְּאַתְיָא לֵיהּ. וְעַל דָּא בָּעֵי בַּר נָשׁ לְסַדּוּרֵי פָּתוֹרָא שְׁלִימָא לְמַלְכָּא, וְהוּא יָהִיב מִינֵיהּ לְאוֹשְׁפִּיזָא.

118. On that day it behooves the King's children to prepare three meals and set the table in honor of the King, as we explained. When a feast happens on it OF THE THREE FESTIVALS, or a holiday, ROSH HASHANAH, one must not set two tables each meal, one for Shabbat and one for the guest, THE HOLIDAY, since it is written, "for he did eat continually at the king's table" (II Shmuel 9:13). For the King's table suffices to the coming guest. Hence one should set a whole table for the King, from which he gives to the guest.

119. אָמַר רִבִּי אֶלְעָזָר, סְעוּדָתָא תְּלִיתָאָה דְּשַׁבָּת, כַּד אִעְרַע בֵּיהּ אוֹשְׁפִּיזָא, שַׁבְקִין לֵיהּ אוֹ לָא שַׁבְקִין לֵיהּ, אִי לָא שַׁבְקִין לֵיהּ, אִשְׁתְּכַח אוֹשְׁפִּיזָא דְּחַיָּיא מִפָּתוֹרָא דְּמַלְכָּא, אִי שַׁבְקִין לֵיהּ, אִשְׁתְּכַח פְּגִימוּ בִּסְעוּדָתָא דְּמַלְכָּא.

119. Rabbi Elazar said, When a guest, A HOLIDAY, happens at Shabbat's third meal, it can be omitted or not omitted. If THE THIRD MEAL is not omitted, BUT EATEN, the guest, THAT IS, THE MEAL ON THE SECOND EVENING OF THE HOLIDAY, is rejected from the King's table, BECAUSE DUE TO THE THIRD MEAL, ONE DOES NOT HAVE AN APPETITE FOR THE SECOND EVENING'S MEAL. If it is neglected, AND THE THIRD MEAL IS NOT EATEN, there is something wrong with the King's meals, SINCE THE KING, SHABBAT, MISSES ONE MEAL.

120. אָמַר לֵיהּ רִבִּי שִׁמְעוֹן אֲבוּי, לְמַלְכָּא דְּאִיעְרַע בֵּיהּ אוֹשְׁפִּיזָא, וְנָטִיל מֵיכְלָא מִקַּמֵּיהּ, וְסַלְקָא לְאוֹשְׁפִּיזֵיהּ, אִשְׁתְּכַח אַף עַל גַּב דְּמַלְכָּא לָא אָכַל עִמֵּיהּ, מִמֵּיכְלָא דְּמַלְכָּא קָא אָכִיל, וּמַלְכָּא יָהִיב לֵיהּ לְמֵיכַל. וְכָל דָּא, בְּגִין דְּהוּא אוֹשְׁפִּיזֵיהּ דְּמַלְכָּא. וּבְבֵי רַב הַמְנוּנָא סָבָא, לָא חַיְישֵׁי לְאוֹשְׁפִּיזָא בְּשַׁעֲתָא דָּא, וּלְבָתַר מְסַדְּרֵי פָּתוֹרָא לְאוֹשְׁפִּיזָא.

120. Rabbi Shimon his father said to him, THIS IS LIKE a king a guest came to visit. He took his own food and gave to the guest. Thus, though the king does not eat with him, the latter eats of the king's victuals, and the king gives him food. HERE TOO, SHABBAT ANNULS THE THIRD MEAL SO THE GUEST, WHO IS THE MEAL ON THE SECOND EVENING OF THE HOLIDAY, WOULD EAT HEARTILY. SO THE HOLIDAY'S SECOND EVE'S MEAL IS THE KING'S, SHABBAT'S, FOOD, BECAUSE SHABBAT POSTPONES ITS MEAL FOR ITS SAKE. All that is because it is the King's guest, THAT IS, BECAUSE THE FIRST DAY OF THE HOLIDAY OCCURS ON SHABBAT AND IS THEREFORE THE GUEST OF SHABBAT. BUT ON SHABBAT ON A HOLIDAY'S EVE, THE THIRD MEAL IS NOT OMITTED FOR THE HOLIDAY'S EVE'S MEAL. WE MUST NOT RAISE A DIFFICULTY THAT RABBI SHIMON AND RABBI ELAZAR HIS SON LIVED IN THE LAND OF YISRAEL, WHERE THERE ARE NO SECOND DAYS TO THE HOLIDAY, BECAUSE IT APPLIES TO THE SECOND DAY OF ROSH HASHANAH THAT IS CELEBRATED IN YISRAEL AS WELL, OR THEY ADDRESS THOSE LIVING ABROAD. In the house of Rav Hamnuna Saba they were not concerned about the guest at that time, BUT ATE THE THIRD MEAL. Later, ON THE EVE OF THE

SECOND HOLIDAY, they would prepare a meal for the guest.

121. On that day speech is restricted, as in, "nor pursuing your own business, nor speaking of vain matters" (Yeshayah 58:13), AS YOUR SPEECH ON SHABBAT WILL NOT RESEMBLE THAT ON WEEKDAYS. We learned that it is written, "your own business," FOR YOU MUST NOT SPEAK OF YOUR OWN BUSINESS, since the whole Faith is attached to that day.

121. בְּהַאי יוֹמָא מִלּוּלָא אָסִיר, הה"ד מִמְּצוֹא חֶפְצְךָ וְדַבֵּר דָּבָר, וּתְנָן חֶפְצְךָ כְּתִיב, בְּגִין דְּהַאי יוֹמָא כָּל מְהֵימְנוּתָא אִתְקְשַׁר בֵּיהּ.

122. Rabbi Elazar said to his father, YOU SAY THAT THE THIRD MEAL IS NOT OMITTED ON A HOLIDAY'S EVE, yet what do we do so as not to hand the King's meal to the guest, NOT TO OMIT THE THIRD MEAL BEFORE THE MEAL OF THE HOLIDAY'S EVE'S THAT IS ON SHABBAT'S EVE? When the fourteenth OF NISSAN occurs on Shabbat, WE OMIT AND postpone the King's meal, THE THIRD MEAL, for the guest, WHICH IS THE PESACH'S (PASSOVER) DINNER, even though THE HOLIDAY is not the guest of Shabbat, BUT FALLS ON SUNDAY.

122. אָ"ל רִבִּי אֶלְעָזָר, וְהֵיךְ עֲבִידְנָא דְּלָא לְסַדְּרָא סְעוּדָתָא דְּמַלְכָּא לְאוּשְׁפִּיזָא, דְּהָא אַרְבֵּיסָר דְּחַל לְהֵיוֹת בְּשַׁבָּת, סַלְקָא סְעוּדָתָא דְּמַלְכָּא לְפִסְחָא, אַף עַל גַּב דְּלָאו אִיהוּ אוּשְׁפִּיזֵיהּ.

123. RABBI SHIMON said to him, I say that if THE HOLIDAY is the guest OF SHABBAT, WHEN IT FALLS ON SHABBAT, one can OMIT THE THIRD MEAL AND postpone IT TO THE HOLIDAY'S EVE'S MEAL. But otherwise, WHEN IT DOES NOT FALL ON SHABBAT, BUT BEGINS ON SUNDAY, one does not OMIT IT AND postpone THE THIRD MEAL FOR THE SAKE OF THE HOLIDAY'S EVE'S MEAL SO ONE WOULD EAT HEARTILY. You may argue that on the fourteenth OF NISSAN that falls on Shabbat, the King's meal, THE THIRD MEAL, is postponed because of the Pesach EVE'S meal. Pesach is different in that the third meal of Shabbat is postponed because of a few reasons. The first is that one should have an appetite to eat Matzot and bitter herbs, and another is BECAUSE OF CHAMETZ on Pesach, since there must not be LEAVENED bread since the sixth hour on, and setting the table without bread is not SETTING a meal.

123. אָ"ל הָכִי אֲמִינָא דְּאִי הוּא אוּשְׁפִּיזֵיהּ, יַכְלָא לְסַלְקָא לֵיהּ, וְאִי לָאו לָאו סַלְקָא לֵיהּ. וְאִי נִימָא דִי"ד דְּחַל לְהֵיוֹת בְּשַׁבָּת, אִתְדַּחְיָיא סְעוּדָתָא דְּמַלְכָּא מִקַּמֵּי סְעוּדָתָא דְּפִסְחָא. שְׁאנֵי פֶּסַח, דְּסְעוּדָתָא דְּשַׁבָּת אִתְדַּחְיָיא בְּכַמָּה גַּוְונִין. חַד, בְּגִין מַצּוֹת וּמְרוֹרִים, דְּבָעֵי בַּר נָשׁ דְּיִשְׁתְּכַח תְּאִיבָא. וְחַד, בְּגִין פֶּסַח וְהָא נָהֲמָא לָא אִשְׁתְּכַח מוֹ' שָׁעוֹת וּלְמַעְלָה, דְּסִדּוּרָא דְּפָתוֹרָא בְּלָא נָהֲמָא, לָאו הוּא סִדּוּרָא.

124. You may say THAT ONE MAY COMPLY WITH THE REQUIREMENTS OF THE THIRD MEAL by wine. IT IS SO, and it may be done with wine, because it makes the heart hungry, AND DOES NOT SPOIL THE APPETITE. But all my life I made an effort not to annul the meal of Shabbat, THE THIRD MEAL, even on those SHABBAT days that A HOLIDAY falls on. For on that day the field of holy apple trees, MALCHUT, is blessed, and the upper and lower beings are blessed. This day is the bond of the Torah.

124. וְאִי תֵּימָא בְּחַמְרָא, חַמְרָא שָׁארֵי, בְּגִין דְּתָאִיב לִבָּא. אֲבָל מִיּוֹמִי אִשְׁתְּדַלְנָא דְּלָא בָּטִילְנָא סְעוּדָתָא דְּשַׁבָּת, אֲפִילוּ אִינּוּן יוֹמֵי, דְּאִשְׁתְּכַח בֵּיהּ. בְּהַאי יוֹמָא חֲקַל דְּתַפּוּחִין קַדִּישִׁין אִתְבְּרַךְ, וּמִתְבָּרְכָן עִלָּאִין וְתַתָּאִין, וְהַאי יוֹמָא קְשׁוּרָא הוּא דְּאוֹרַיְיתָא.

125. Rabbi Aba said, Rabbi Shimon would act thus: when the time came to eat the third meal on Shabbat, he would set his table and study the mystic speculations of the divine Chariot. He used to say, This is the meal of the King that will come to eat with me. Hence, Shabbat is valuable in all MATTERS more than any other time and holiday. It is called holiness, rather than summoned from holiness.

125. א"ר אַבָּא, הָכִי הֲוָה עָבֵיד ר' שִׁמְעוֹן, בְּזִמְנָא דְּאִסְתְּלַק סְעוּדָתָא דְּשַׁבָּת, מְסַדֵּר פָּתוֹרֵיהּ וְאִשְׁתְּדַל בְּמַעֲשֵׂה מֶרְכָּבָה, וַהֲוָה אָמַר הָא סְעוּדָתָא דְּמַלְכָּא דְּיֵיתֵי לְמֵיכַל גַּבָּאי. בְּגִינֵי כַּךְ, שַׁבָּת, אִשְׁתְּכַח בְּכֹלָּא עָדִיף מִכָּל זְמָנִין וְחַגִּין, וְאִקְרֵי קֹדֶשׁ וְלָא מִקְּרָא קֹדֶשׁ.

126. אָמַר רִבִּי יְהוּדָה, כֻּלְּהוּ מוֹעֲדִים מִקְרָאֵי קֹדֶשׁ קָרֵינָן בְּהוּ. אֲבָל נַפְקֵי ר״ה וְיוֹמָא דְּכִפּוּרָא דְּלָא אִשְׁתְּכַח בְּהוּ חֶדְוּתָא, דְּהָא אִינּוּן דִּינָא הֲווֹ, אֲבָל אִלֵּין תְּלָתָא, זְמִינִין מִקֹּדֶשׁ, לְחֶדְוּתָא לְכֹלָּא, לְאִשְׁתַּעְשָׁעָא בְּהוּ בְּקוּדְשָׁא בְּרִיךְ הוּא, הה״ד וּשְׂמַחְתֶּם לִפְנֵי יְיָ׳ אֱלֹהֵיכֶם, וּכְתִיב וְשָׂמַחְתָּ לִפְנֵי יְיָ׳ אֱלֹהֶיךָ. בְּהַאי יוֹמָא דְּשַׁבְּתָא, אִתְנְשֵׁי כָּל צַעֲרָא וְכָל רוּגְזָא וְכָל דּוֹחֲקָא מִכָּל עָלְמָא, בְּגִין דְּאִיהוּ יוֹמָא דְּהִילּוּלָא דְּמַלְכָּא, דְּנִשְׁמָתִין אִתּוֹסָפָן, כְּגַוְונָא דְּעָלְמָא דְּאָתֵי.

126. Rabbi Yehuda said, We call all the holidays "holy gatherings ('summoned from holiness')," but the exceptions TO THIS RULE are Rosh Hashanah and Yom Kippur, where there is no joy, since they are of Judgments. But these three, PESACH (PASSOVER), SHAVUOT AND SUKKOT, are summoned from holiness to everyone's delight, before the Holy One, blessed be He. This is the meaning of, "and you shall rejoice before Hashem your Elohim" (Devarim 12:12), and, "and rejoice before Hashem your Elohim" (Devarim 27:7). On that day of Shabbat, every sorrow and vexation and distress are removed from the whole world, since it is the day of the King's rejoicing, when souls are added IN IT TO YISRAEL, in the likeness of the World to Come.

127. א״ר יִצְחָק לְרִבִּי יְהוּדָה, כְּתִיב זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ, וְתָנֵינָן זָכְרֵהוּ עַל הַיַּיִן, אֲמַאי עַל הַיַּיִן. אָ״ל, בְּגִין דְּיַיִן חֶדְוָותָא דְּאוֹרַיְיתָא, וְיַיְנָא דְּאוֹרַיְיתָא, חֶדְוָותָא הוּא דְּכֹלָּא. וְהַאי יַיִן חַדֵּי לְמַלְכָּא, וְהַאי יַיִן מְעַטְּרָא לְמַלְכָּא בְּעִטְּרוֹי, הה״ד צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בַּעֲטָרָה שֶׁעִטְּרָה לוֹ אִמּוֹ. וְתָנֵינָן בְּכֹלָּא בַּעְיָא לְאַחֲזָאָה ב״נ עוֹבָדָא. דְּלָא אִשְׁתְּכַח קְדוּשָׁה אֶלָּא בְּיַיִן, כד״א כִּי טוֹבִים דּוֹדֶיךָ מִיָּיִן, מִיַּיִן אִינּוּן טָבָאן, נַזְכִּירָה דּוֹדֶיךָ מִיַּיִן. וְע״ד קִדּוּשָׁה דְּשַׁבָּת בְּיַיִן, וְהָא אוּקְמוּהָ, וְהָא אִתְּמַר.

127. Rabbi Yitzchak said to Rabbi Yehuda, It is written, "Remember the Shabbat day, to keep it holy" (Shemot 20:8). We learned one should remember it through wine. HE ASKS, Why through wine? He said to him, Because wine is the joy of the Torah, BEING THE MOCHIN OF THE ILLUMINATION OF CHOCHMAH THAT IS CALLED WINE, THAT SHINES UPON ZEIR ANPIN THAT IS CALLED TORAH. The wine of the Torah, which is THE MOCHIN OF ZEIR ANPIN IS everyone's joy. This wine gladdens the King, ZEIR ANPIN, with His crowns, THE MOCHIN OF THE FIRST THREE SFIROT. This is the meaning of, "Go forth, O daughters of Zion, and behold King Solomon with the crown with which his mother crowned him" (Shir Hashirim 3:11). We learned that in all THINGS one should demonstrate a deed BELOW TO AROUSE ITS CORRESPONDING ROOT ABOVE, for holiness abounds only in wine, as written, "for your love is better than wine" (Shir Hashirim 1:2), WHICH MEANS it is good because it is wine. ALSO "we will praise (lit. 'remind') your love more than (through) wine" (Ibid. 4). Hence Kiddush on Shabbat is performed over wine, as we already explained and taught.

24. The two bloods, of Pesach and of circumcision

Rabbi Chiya examines the verse from Shir Hashirim that begins, "I sleep, but my heart wakes...," and talks about the exile of Yisrael, and about the opening one must find to come into God. That opening is the gates of righteousness. Rabbi Chiya talks about the blood marked on the doorposts that was Yisrael's display of Faith at the time that God killed all the firstborn in Egypt. We read about the time of the full moon, when the Klipot are hidden away and the holy union is present. Rabbi Aba explains about the four cups that correspond to the four redemptions, and about the four grades or Sfirot that bond together. He tells Rabbi Yehuda why the Halel is not recited during the seven days of Passover.

128. וּבַחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ וְגוֹ׳. רִבִּי חִיָּיא פָּתַח, אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דּוֹפֵק וְגוֹ׳. אָמְרָה כְּנֶסֶת יִשְׂרָאֵל, אֲנִי יְשֵׁנָה בְּגָלוּתָא דְּמִצְרַיִם, דַּהֲווֹ בָּנַי בְּשִׁעְבּוּדָא דְּקַשְׁיוּ. וְלִבִּי עֵר, לְנַטְרָא לְהוּ דְּלָא יִשְׁתֵּיצוּן בְּגָלוּתָא. קוֹל דּוֹדִי דּוֹפֵק, דָּא קוּדְשָׁא בְּרִיךְ הוּא, דְּאָמַר וָאֶזְכּוֹר אֶת בְּרִיתִי.

128. "On the fourteenth day of the first month..." (Vayikra 23:5). Rabbi Chiya opened with, "I sleep, but my heart wakes. Hark, my beloved is knocking..." (Shir Hashirim 5:2). The Congregation of Yisrael said, I sleep in exile in Egypt, SINCE EXILE COMES FROM THE POWER THE LEFT EXERCISES OVER THE RIGHT, AND WITH THE JUDGMENTS OF THE LEFT, THE MOCHIN OF MALCHUT ARE GONE, WHICH IS CONSIDERED SLEEP. My children were there under harsh enslavement, "but my heart wakes" to keep them so they will not be destroyed in exile. "Hark, my beloved is knocking" refers to the Holy One, blessed be He, who said, "and I have remembered My covenant" (Shemot 6:5).

129. פִּתְחִי לִי פִּתְחָא כְּחַרוּדָא דְּמַחֲטָא, וַאֲנָא אַפְתַּח לָךְ תַּרְעִין עִלָּאִין. פִּתְחִי לִי אֲחוֹתִי, דְּהָא פִּתְחָא לְאַעְלָא לִי, בָּךְ הוּא, דְּלָא יֵיעֵלוּן לְגַבָּאי בְּנֵי אֶלָּא בָךְ, אַנְתְּ הוּא פִּתְחָא לְאַעְלָא לִי בָךְ, אִי אַנְתְּ לָא תִּפְתַּח פִּתְחָךְ, הָא אֲנָא סָגִיר. דְּלָא יִשְׁכְּחוּן לִי. בְּגִין כַּךְ, פִּתְחִי לִי. פִּתְחִי לִי וַדַּאי. וְעַל דָּא אָמַר דָּוִד, כַּד בָּעָא לְאַעְלָא לְמַלְכָּא, אָמַר פִּתְחוּ לִי שַׁעֲרֵי צֶדֶק, אָבֹא בָם אוֹדֶה יָהּ. זֶה הַשַּׁעַר לַיְיָ׳, דָּא הוּא פִּתְחָא וַדַּאי לְאַעְלָא לְמַלְכָּא. זֶה הַשַּׁעַר לַיְיָ׳, לְאַשְׁכְּחָא לֵיהּ, וּלְאִתְדַּבְּקָא בֵּיהּ, וְעַל דָּא פִּתְחִי לִי אֲחוֹתִי רַעְיָתִי שֶׁרֹאשִׁי וְגוֹ׳. בְּגִין לְאִזְדַּוְּוגָא עִמָּךְ, וּלְמֶהֱוֵי עִמָּךְ בְּשָׁלֵם דְּעָלְמִין.

130. ת"ח, בְּשַׁעֲתָא דְּקוּדְשָׁא בְּרִיךְ הוּא הֲוָה קָטִיל לְבוּכְרֵי דְּמִצְרָאֵי, כָּל אִינּוּן דְּקָטַל בְּפַלְגוּת לֵילְיָא, וְאָחִית דַּרְגִּין מֵעֵילָא לְתַתָּא. בֵּיהּ שַׁעֲתָא עָאלוּ יִשְׂרָאֵל בְּקִיּוּמָא דְּאָת קַדִּישָׁא, אִתְגְּזָרוּ וְאִשְׁתְּתָפוּ בִּכְנֶסֶת יִשְׂרָאֵל, וְאִתְאַחֲדוּ בָּהּ. כְּדֵין הַהוּא דָּמָא אַחְזִיאוּ לֵיהּ עַל פִּתְחָא. וּתְרֵין דָּמֵי הֲווֹ, חַד דְּפִסְחָא, וְחַד דָּמָא דְּאִתְגְּזָרוּ. וַהֲוָה רָשִׁים עַל פִּתְחָא, רְשִׁימָא דְּמְהֵימְנוּתָא, חַד הָכָא וְחַד הָכָא וְחַד בֵּינַיְיהוּ, וְהָא אִתְּמַר, וְנָתְנוּ עַל שְׁתֵּי הַמְּזוּזוֹת וְעַל הַמַּשְׁקוֹף, בְּגִין לְאַחֲזָאָה מְהֵימְנוּתָא.

131. וּבְאַרְבָּעָה עָשָׂר, הָא אִתְּמַר, דְּהָא כְּדֵין מְבַטְּלִין חָמֵץ וּשְׂאוֹר, וְאִסְתַּלְּקוּ יִשְׂרָאֵל מֵרְשׁוּתָא אָחֳרָא, וְאִתְעֲקָרוּ מִנֵּיהּ, וְאִתְאַחֲדוּ בְּמַצָּה, קִשּׁוּרָא קַדִּישָׁא. בָּתַר דְּאִתְגְּזָרוּ, עָאלוּ בָּהּ, עַד דְּאִתְפְּרַעוּ, וְאִתְגַּלְיָיא רְשִׁימָא דִּלְהוֹן, וּכְדֵין יָהַב לְהוֹן קִשּׁוּרָא, בַּאֲתַר עִלָּאָה, בְּקִשּׁוּרָא דְּמְהֵימְנוּתָא, בַּאֲתַר דְּכְתִיב הִנְנִי מַמְטִיר לָכֶם לֶחֶם מִן הַשָּׁמָיִם, מִן הַשָּׁמַיִם דַּיְיקָא, וְהָא אוּקְמוּהָ.

132. ת"ח, בְּאַרְבִּיסַר בְּשַׁעֲתָא דְּזִוּוּגָא דְּסִיהֲרָא אִשְׁתְּכַח בִּשְׁלִימוּ עִם שִׁמְשָׁא, וְכִתְרִין תַּתָּאִין לָא מִשְׁתַּכְּחִין כָּל כַּךְ בְּעָלְמָא, דְּהָא בְּחַדְתּוּתֵי דְּסִיהֲרָא, זִינִין בִּישִׁין מִשְׁתַּכְּחִין, וּמִתְעָרֵי לְאִתְפַּשְׁטָא בְּעָלְמָא. וּבְשַׁעֲתָא דְּזִוּוּגָא דְּסִיהֲרָא אִשְׁתְּכַח בְּנַהִירוּ דְּשִׁמְשָׁא בִּשְׁלִימוּ, מִתְכַּנְּשִׁי כֻּלְּהוּ לַאֲתַר חַד, וְקִדּוּשֵׁי מַלְכָּא אִתְּעָרוּ. כְּדֵין כְּתִיב לֵיל שִׁמּוּרִים הוּא לַיְיָ׳, דְּהָא זִוּוּגָא קַדִּישָׁא אִשְׁתְּכַח, וְהוּא שִׁמּוּרִים בְּכֹלָּא.

129. "Open to me" (Shir Hashirim 5:2) MEANS OPEN TO ME an opening as thin as a needle, and I shall open to you the celestial gates. "Open to me, my sister," since the opening to come in to Me is within you, so My children shall enter only through you. Unless you open your opening, I am closed off and cannot be found. Hence, "Open to me." "Open to me" assuredly. Therefore, when David wished to come in to the King, he would say, "Open to me the gates of righteousness. I will go in to them, and I will praise Yah. This is the gate of Hashem" (Tehilim 118:19-20). This, THE GATES OF RIGHTEOUSNESS, WHICH IS MALCHUT, is an opening through which to come in to the King. "This is the gate of Hashem" to find Him and cleave to Him. Hence, "Open to me, my sister, my love...for my head is filled with dew," to unite with you and be at peace with you forever.

130. Come and see, when the Holy One, blessed be He, was killing the firstborns Egyptian, NAMELY all those He killed at midnight, and brought the upper grades down, at that very time Yisrael entered the covenant of the holy sign by circumcising and uniting with the Congregation of Yisrael and joining her. They then displayed that blood on the lintel. So there were two kinds of blood, the one of the Pascal sacrifice and the other that of circumcision, and the mark of Faith was imprinted on the lintel, one on one side, the other on the other, and one in between. THESE ARE THE THREE COLUMNS, RIGHT, LEFT AND CENTRAL. It is also said, "and put it on the two side posts and on the upper door post" (Shemot 12:7), to display Faith.

131. "On the fourteenth," we learned that then leavened bread and leaven are renounced, and Yisrael are gone from another dominion and are uprooted from it, and join the leavened bread in a holy bond. After they are circumcised they come into it BY MEANS OF THE MATZAH until AFTER THE GIVING OF THE TORAH, WHEN they uncovered the corona and their imprint was revealed. Then He gave them the bond in a high place in the bond of Faith, the place where it is written, "Behold, I will rain bread from heaven for you" (Shemot 16:4), exactly from heaven, NAMELY FROM ZEIR ANPIN CALLED HEAVEN. This has already been explained.

132. Come and see, on the fourteenth day AT NIGHT, when the union of the moon, MALCHUT, is in perfection with the sun, ZEIR ANPIN, the lower Sfirot OF THE KLIPOT do not endure so much in the world. For at the time of the renewal of the moon, evil species abound and are roused to expand in the world. BUT when the union of the moon is wholly in the light of the sun, all THE KLIPOT are gathered into one place AND HIDE, while the holy things of the King are roused. Then, "It is a night of watchfulness to Hashem" (Shemot 12:42), since the holy union is present, which is watchful in every respect.

133. ר׳ אַחָא אָמַר, בְּגִין כַּךְ תִּקּוּנָא דְּכַלָּה בְּהַהוּא יוֹמָא, וּבְלֵילְיָא אִשְׁתְּכַח יִשּׁוּבָא דְּבֵיתָא, וַוי לְאִינּוּן דְּלָאו מִבְּנֵי בֵּיתָא נִינְהוּ, כַּד אָתָאן לְאִזְדַּוְוגָא אוֹרַיְיתָא כַּחֲדָא, וַוי לְאִינּוּן דְּלָא אִשְׁתְּמוֹדְעָן גַּבַּיְיהוּ. בְּגִין כַּךְ יִשְׂרָאֵל קַדִּישִׁין מְתַקְּנִין לוֹן בֵּיתָא, כָּל הַהוּא יוֹמָא, וְעַל יְדַיְיהוּ, עַיְילֵי מַאן דְּעַיְילֵי, וְאִינּוּן חַדָּאן וְזַמְּרָן תַּרְוַוייהוּ זַכָּאִין אִינּוּן יִשְׂרָאֵל בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי.

133. Rabbi Acha said, For that reason the bride, MALCHUT, is made ready on that day, THE FOURTEENTH, and on the night OF THE FIFTEENTH DAY, the house is settled, NAMELY MALE AND FEMALE ARE UNITED. Woe to those who are not of the household, WHO DO NOT CLEAVE TO MALCHUT, when the two Torahs come to unite - THE WRITTEN TORAH, ZEIR ANPIN, AND THE ORAL TORAH, MALCHUT. Woe to those who are not recognized by them. For that reason, holy Yisrael prepare MALE AND FEMALE a home, THAT IS, A UNION, all that FOURTEENTH day, and through them those who need to, enter, THAT IS, THE MOCHIN NECESSARY FOR THE UNION OF MALE AND FEMALE. And they, MALE AND FEMALE, are glad and both sing. Happy are Yisrael in this world and in the World to Come.

134. אָמַר ר׳ יוֹסֵי לָמָה לָן לְאַטְרְחָא כּוּלֵּי הַאי, קְרָא שְׁלִים הוּא, דְּהָא בְּהַאי לֵילְיָא, זְוּוגָא עִלָּאָה קַדִּישָׁא אִתְּעַר וְאִשְׁתְּכַח, הה״ד, הוּא הַלַּיְלָה הַזֶּה לַיְיָ׳ שְׁמוּרִים, מַאי שְׁמוּרִים. תְּרֵי, זְוּוגָא דְּסִיהֲרָא בְּשִׁמְשָׁא. לְכָל בְּנֵי יִשְׂרָאֵל לְדוֹרֹתָם, דְּהָא מִכָּאן וּלְהָלְאָה, אִתְאֲחָדוּ וְאִתְקַשְּׁרוּ בְּקִשּׁוּרָא דִּשְׁמָא קַדִּישָׁא, וְנָפְקוּ מֵרְשׁוּתָא אָחֳרָא. בְּגִינֵי כַּךְ בְּאַרְבָּעָה עֲשַׂר, מְתַקְּנֵי גַּרְמַיְיהוּ, וּמְבַעֲרֵי חָמֵץ מִבֵּינַיְיהוּ, וְעַיְילֵי בִּרְשׁוּתָא קַדִּישָׁא, וּכְדֵין מִתְעַטְּרֵי חָתָן וְכַלָּה, בְּעִטְרוֹי דְּאִימָא עִלָּאָה, וּבְעֵי בַּר נָשׁ לְאַחֲזָאָה גַּרְמֵיהּ דְּאִיהוּ בַּר חוֹרִין.

134. Rabbi Yosi said, Why should we bother so much? There is a whole verse to the effect that that night the supernal holy union is awakened and is present. This is the meaning of, "It is a night of watchfulness to Hashem." Why is watchfulness WITH A PLURAL SUFFIX? HE ANSWERS THAT IT ALLUDES TO two, which are the union of the moon with the sun, MALCHUT AND ZEIR ANPIN. "for all the children of Yisrael in their generations" (Ibid.) MEANS THAT from now on YISRAEL are united and connected with the bond of the Holy Name, and have come out from another dominion. For that reason, they prepare themselves on the fourteenth and burn all the leaven among them and enter into a holy dominion. Then the groom and bride, ZEIR ANPIN AND MALCHUT, are crowned with the crowns of supernal Ima, BINAH, and man should show himself free, SINCE THE MOCHIN OF SUPERNAL IMA ARE CALLED FREEDOM.

135. א״ר יוֹסֵי, הָנֵי אַרְבַּע כַּסֵּי דְּהַהוּא לֵילְיָא אֲמַאי. א״ר אַבָּא, הָא אוּקְמוּהָ חַבְרַיָּיא, לְקַבֵּיל ד׳ גְּאוּלוֹת. אֲבָל שַׁפִּיר הוּא בְּסִפְרָא דְּרַב יֵיסָא סָבָא, דְּקָאָמַר הוֹאִיל וְזְוּוגָא קַדִּישָׁא אִשְׁתְּכַח בְּהַאי לֵילְיָא בְּכָל סִטְרִין, וְזְוּוגָא הוּא בְּאַרְבַּע קִשְׁרִין, דְּאִינּוּן ד׳ דַּרְגִּין, וְלָא מִתְפָּרְשֵׁי דָּא מִן דָּא, כַּד זְוּוגָא דָּא אִשְׁתְּכַח, וַאֲנָן בְּחֶדְוָותָא דִּלְהוֹן אִתְּעַרְנָא, בְּגִין דְּהָא זָכִינָא בְּהוּ, דְּמַאן דְּאָחִיד בְּדָא, זָכִי בְּכֹלָּא. וְע״ד אִשְׁתַּנֵּי לֵילְיָא דָּא מִכָּל שְׁאָר לֵילָוָון, וּבְעֵינָן לְמֶעְבַּד שְׁמָא בְּכֹלָּא, וּלְמֶחְדֵּי בְּהַאי לֵילְיָא, בְּגִין דְּחֶדְוָותָא הוּא לְעֵילָא וְתַתָּא.

135. What is the purpose of the four cups on that night? Rabbi Aba said, The friends explained they correspond to the four redemptions, "AND I WILL BRING...AND I WILL DELIVER... AND I WILL REDEEM...AND I WILL TAKE" (SHEMOT 6:6-7). This is well EXPLAINED in the book of Rav Yesa Saba, who said that since the holy union abounds that night in all directions, BOTH IN CHOCHMAH AND CHASSADIM, the union is formed with four bonds, or four grades that are inseparable when this union is present, WHICH ARE CHOCHMAH AND BINAH, TIFERET AND MALCHUT. And we are awakened by their joy, AND DRINK FOUR CORRESPONDING CUPS, because we attained them, since whoever is attached to it, TO THE ILLUMINATION OF THE UNION, attains all FOUR GRADES, CHOCHMAH AND BINAH, TIFERET AND MALCHUT. For that reason this night is different than all other nights, and it behooves us to make AND UNIFY this name in every way, and rejoice that night since it is joy above and below.

136. וְעוֹד אָמַר, דְּאַרְבַּע אִלֵּין אַרְבַּע גְּאוּלוֹת קָרֵינָן לְהוּ. מ״ט. בְּגִין דְּהַאי דַּרְגָּא בַּתְרָאָה, גּוֹאֵל אִתְקְרֵי, הַמַּלְאָךְ הַגּוֹאֵל. וְלָא אִקְרֵי גּוֹאֵל, אֶלָּא עַל יְדָא דְּדַרְגָּא אָחֳרָא עִלָּאָה, דְּקַיְּימָא עָלָהּ וְנָהִיר לָהּ. וְדָא לָא אַפִּיק לָהּ נְהוֹרָא, אֶלָּא בְּאִלֵּין תְּרֵין דַּרְגִּין דְּעָלֵיהּ. אִשְׁתְּכַח, דְּד׳ אִלֵּין אַרְבַּע גְּאוּלוֹת נִינְהוּ.

136. He further said that these four, CHOCHMAH AND BINAH, TIFERET AND MALCHUT, are called four redemptions. The reason is that the last grade, MALCHUT, is called 'redeemer', NAMELY the redeeming angel. It is only called redeemer through a higher superior grade, TIFERET, that is situated over it and shines upon it. It, TIFERET, only brings light upon it by means of the two grades above it, CHOCHMAH AND BINAH, FROM WHICH TIFERET RECEIVES. Thus these four, CHOCHMAH AND BINAH, TIFERET AND MALCHUT, are the four redemptions, SINCE THEY ARE CONNECTED TO MALCHUT CALLED REDEEMER.

137. ר׳ יְהוּדָה שָׁאַל לְר׳ אַבָּא, הָא כְּתִיב שִׁבְעַת יָמִים שְׂאוֹר לֹא יִמָּצֵא בְּבָתֵּיכֶם, וְחֶדְוָותָא הוּא כָּל שִׁבְעָה, אֲמַאי לָא אִשְׁתְּלִים הַלֵּל כָּל ז׳ יוֹמִין, כְּמוֹ בְּסֻכּוֹת, דְּאִשְׁתְּכַח ח׳ יוֹמִין הַלֵּילָא, בִּשְׁלִימוּ דְּחֶדְוָותָא כָּל יוֹמָא וְיוֹמָא.

137. Rabbi Yehuda asked Rabbi Aba: It says, "Seven days shall there be no leaven found in your houses" (Shemot 12:19), and there is joy all those seven. Why is no complete Hallel (Prayer of Thanksgiving) recited throughout the seven days OF PESACH as in Sukkot, where we daily recite Hallel with complete joy?

138. אָ״ל שַׁפִּיר קָאַמְרַת, אֲבָל יְדִיעָא הוּא, דְּהָא הָכָא לָא אִתְקְשָׁרוּ יִשְׂרָאֵל כָּל כַּךְ בְּכֹלָּא, כְּמָה דְּאִתְקְשָׁרוּ לְבָתַר. בְּגִין כַּךְ בְּהַאי לֵילְיָא, דְּזִוּוּגָא אִשְׁתְּכַח וְחֶדְוָותָא דְּכֹלָּא אִשְׁתְּכַח, וְיִשְׂרָאֵל אִתְקְשָׁרוּ בְּהַהוּא חֶדְוָותָא, עֲבִידְנָא שְׁלִימוּ, וְהַלֵּילָא אִשְׁתְּלִים. אֲבָל לְבָתַר אע״ג דְּכֻלְּהוּ מִשְׁתַּכְּחֵי, עַד כְּעַן יִשְׂרָאֵל לָא אִתְקְשָׁרוּ בְּהוּ, וְלָא אִתְפְּרָעוּ לְאִתְגַּלְיָיא רְשִׁימָא קַדִּישָׁא, וְלָא קַבִּילוּ אוֹרַיְיתָא, וְלָא עָאלוּ בְּמָה דְּעָאלוּ לְבָתַר. בְּגִין כַּךְ בְּסֻכּוֹת שְׁלִימוּ דְּכֹלָּא אִשְׁתְּכַח בֵּיהּ, וְחֶדְוָותָא דְּכֹלָּא יַתִּיר, אֲבָל הָכָא עַד כְּעַן לָא זָכוּ, וְלָא אִשְׁתְּכַח שְׁלִימוּ בֵּיהּ כ״כ, אע״ג דְּאִשְׁתְּכָחוּ כָּל ז׳, לָאו הוּא בְּאִתְגַּלְיָיא, וְיִשְׂרָאֵל עַד לָא אִתְקְשָׁרוּ בְּהוּ כַּדְקָא חֲזֵי.

138. He said to him, Well asked. But it is known that here, ON PESACH, Yisrael are not bonded as wholly as they were later, because on that FIRST night when the union OF MALE AND FEMALE is present and overall joy, and Yisrael are bonded with that joy, we bring about perfection and the Hallel is complete. But later, THROUGHOUT THE DAYS OF PESACH, even though they are all present, ALL SEVEN GRADES, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT THAT SHINE IN THE SEVEN DAYS OF PESACH, Yisrael have not yet connected to them, nor uncovered the corona so the holy imprint will be revealed in them. Nor did they receive the Torah or enter those GRADES, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, as they did later. For that reason on Sukkot there is overall perfection and overall joy IS IN IT to the utmost. But here ON PESACH they have not yet attained, and there was not so much perfection in them. Even though all seven are present, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN DURING THE SEVEN DAYS OF PESACH, they are not revealed, and Yisrael were not well connected with them yet, UNTIL AFTER THE GIVING OF THE TORAH.

139. וְעַ״ד חֶדְוָותָא דְּכֹלָּא וּשְׁלִימוּ דְּהַלֵּילָא בְּהַאי לֵילְיָא, בְּגִין הַהוּא חוּלָקָא דְּאִתְקְשָׁרוּ בֵּיהּ. מַאי טַעֲמָא. דְּכִיוָן דְּבְהַהוּא לֵילְיָא זִוּוּגָא אִשְׁתְּכַח, כָּל קִשּׁוּרָא דְּכֹלָּא אִשְׁתְּכַח בְּסִטְרָא דְּזִוּוּגָא, וְלָא בְּסִטְרָא דְּיִשְׂרָאֵל, דְּכַד זִוּוּגָא אִשְׁתְּכַח בָּהּ מִשְׁתַּכְּחֵי אִלֵּין תְּרֵין דַּרְגִּין דְּקַיְּימִין עָלָה. וְכַד אִלֵּין מִשְׁתַּכְּחֵי, הָא כָּל גּוּפָא אִשְׁתְּכַח בְּהוּ, וּכְדֵין שְׁלִימוּ דְּכֹלָּא, וְחֶדְוָותָא מִכֹּלָּא, וְהַלֵּילָא אִשְׁתְּלִים, דְּהָא כְּדֵין אִתְעַטְּרַת סִיהֲרָא בְּכֹלָּא. אֲבָל לָא לְבָתַר, דְּכָל יוֹמָא וְיוֹמָא אִשְׁתַּכְּחֵי, וְיִשְׂרָאֵל עַד לָא זָכוּ בְּהוּ, הָא לָאו הַלֵּילָא שְׁלִימָא, כְּמוֹ בְּזִמְנִין אָחֳרָנִין.

139. Therefore there is overall joy and the Hallel is recited in full that FIRST night OF PESACH, because of that portion Yisrael are attached to. The reason is that union is there that night, and all the bond OF ALL THE GRADES is present from the side of union, FROM THE ASPECT OF AWAKENING ABOVE, but not from the side of Yisrael. When the union OF ZEIR ANPIN is in her, IN MALCHUT, the two grades CHOCHMAH AND BINAH were situated over her AS WELL. When these are present, the whole body, THE WHOLE STATURE OF ZEIR ANPIN, is with them. Then everything is perfected and joyous, and the Hallel is recited in full, for then the moon, MALCHUT, is adorned with everything. But this is not so after THE FIRST NIGHT, since every day OF THE SEVEN DAYS GRADES, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, is there yet Yisrael have not yet attained them. Thus the Hallel is not complete as in other times.

25. Why there are not seven days to Shavuot
We learn why the day of Shavuot is the bond of Faith that bonds everything together, and why that day is not extended to seven days.

140. אָ״ל ר׳ יְהוּדָה, שַׁפִּיר הוּא, וְהָכִי הוּא וַדַּאי. וְהַאי זִמְנָא אָחֳרָא שְׁמַעְנָא לֵיהּ בְּהַאי גַּוְונָא, וְאַנְשֵׁינָא מִלֵּי. הַשְׁתָּא מִלָּה אָחֳרָא בָּעֵינָא לְמִנְדַּע, הָא חֲזֵינָא בַּפֶּסַח ז׳, וּבְסֻכּוֹת ז׳, וּשְׁלִימוּ דְּחֶדְוָותָא בְּיוֹמָא אָחֳרָא. בְּשָׁבוּעוֹת, אֲמַאי לָא אִשְׁתְּכָחוּ בֵּיהּ ז׳ יָמִים, וְהָא הָכָא אִתְחָזוּן יַתִּיר מִכֹּלָּא.

140. Rabbi Yehuda said, This is well and assuredly it is so. I have already heard this another time this way but I forgot. Now I wish to know something else. We see that on Pesach THERE ARE SEVEN DAYS, and on Sukkot THERE ARE SEVEN DAYS, with the wholeness of joy OF SUKKOT on another day, SHMINI ATZERET. But why are there not seven days to Shavuot? It is worthy TO EXTEND SEVEN DAYS more than all others.

141. פָּתַח וְאָמַר, וּמִי כְעַמְּךָ כְּיִשְׂרָאֵל גּוֹי אֶחָד בָּאָרֶץ. וְכִי מַאי שְׁנָא הָכָא דְּאִקְרוּן יִשְׂרָאֵל אֶחָד, יַתִּיר מֵאַתַר אָחֳרָא. אֶלָּא, כֵּיוָן דִּשְׁבָחָא דְּיִשְׂרָאֵל, אַתְיָיא לְפָרְשָׁא, קָרָא לוֹן אֶחָד, דְּהָא בְּכָל אֲתַר שְׁבָחָא דְּיִשְׂרָאֵל אֶחָד הוּא. מ״ט. בְּגִין דְּכָל קְשִׁירוּ דְּעִלָּאֵי וְתַתָּאֵי, בְּהַאי אֲתַר דְּאִקְרֵי יִשְׂרָאֵל אִשְׁתְּכַח. דְּאִתְקְשַׁר בְּמָה דְּלְעֵילָא, וְאִתְקְשַׁר בְּמָה דְּלְתַתָּא, וְאִתְקְשַׁר בכ״י. וְע״ד אִקְרֵי כֻּלָּא אֶחָד. וּבַאֲתַר דָּא אִשְׁתְּמוֹדְעָא מְהֵימְנוּתָא, וְקִשּׁוּרָא שְׁלִימָא, וְיִחוּדָא עִלָּאָה קַדִּישָׁא.

141. He opened by quoting, "And what one nation in the earth is like Your people, like Yisrael" (II Shmuel 7:23). HE ASKS, What is the difference that here Yisrael are called one rather than in other places, AND HE ANSWERS, Since its purpose here is to specify Yisrael's praise, it called them 'one'. For the place of praise of Yisrael is one. The reason is that the whole bond of the upper and lower beings is in the place called Yisrael, NAMELY ZEIR ANPIN CALLED YISRAEL, since it is connected with that which is above, THAT IS, ABOVE ITS CHEST, WHICH IS CHASSADIM, and is connected to that which is below, THAT IS, NETZACH, HOD AND YESOD BELOW HIS CHEST, WHENCE THE PLENTY OF CHOCHMAH COMES. And it is connected with the Congregation of Yisrael, MALCHUT, WHERE CHOCHMAH IS REVEALED. Therefore, SINCE IT CONNECTS THE THREE PLACES, all is called one. Faith is known in that place, MALCHUT, and the whole bond, NETZACH, HOD AND YESOD, and the supernal holy union IN THE FIRST THREE SFIROT.

142. וְע״ד, יוֹמָא דָּא, קִשּׁוּרָא דִּמְהֵימְנוּתָא הוּא, קִשּׁוּרָא דְּכֻלָּא. וּכְתִיב עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ אִילָנָא הוּא דְּאִקְרֵי אֶחָד. וְע״ד בְּגִין דְּאִינּוּן מִתְקַשְּׁרֵי בַּאֲתַר דָּא, אִקְרֵי הָכִי. וְעֵץ חַיִּים אֶחָד הוּא וַדַּאי אִקְרֵי, בְּגִין דְּכֻלָּא בֵּיהּ אִתְקְשַׁר, וְיוֹמָא דִילֵיהּ, אֶחָד וַדַּאי, קִשּׁוּרָא דְּכֻלָּא, וְאֶמְצָעִיתָא דְּכֻלָּא.

142. This is why this day OF SHAVUOT, THE CENTRAL COLUMN THAT CORRESPONDS TO ZEIR ANPIN THAT IS CALLED YISRAEL, is the bond of Faith that bonds everything. Also, it is written, "She is a Tree of Life to those who lay hold on her" (Mishlei 3:18), SINCE THE TREE OF LIFE, ZEIR ANPIN, is a tree called one. Hence, since YISRAEL BELOW are attached AND HOLD to this place, THE TREE OF LIFE, ZEIR ANPIN, they are called ONE. For the Tree of Life is called one, since everything is attached to it, and its day, SHAVUOT, is assuredly one, bonding everything and being the center of everything, SINCE IT IS THE CENTRAL COLUMN.

143. הה״ד וְעֵץ הַחַיִּים בְּתוֹךְ הַגָּן, בְּתוֹךְ מַמָּשׁ, בְּמְצִיעוּת, וְאָחִיד בְּכָל סִטְרִין, וְאִתְקְשַׁר בֵּיהּ. וְע״ד פֶּסַח וְסֻכּוֹת, וְהוּא בְּאֶמְצָעִיתָא. בְּגִין דְּאִיהוּ אֶמְצָעִיתָא דְּכֻלָּא, וְדָא הוּא שְׁבָחָא דְּאוֹרַיְיתָא בְּהַאי יוֹמָא, וְלָא יַתִּיר, שְׁבָחָא דִּמְהֵימְנוּתָא, וְקִשּׁוּרָא דְּכֻלָּא. א״ר יְהוּדָה, בְּרִיךְ רַחֲמָנָא דְּשָׁאֵילְנָא, וְזָכֵינָא לְהָנֵי מִילֵּי.

143. This is the meaning of, "the Tree of Life also in the midst of the Garden" (Beresheet 2:9), AS ZEIR ANPIN CALLED THE TREE OF LIFE is actually inside, in the center and includes all directions, NAMELY, THE RIGHT AND LEFT COLUMNS, and is attached to them - hence, Pesach and Sukkot, and it, SHAVUOT, between them, SINCE PESACH IS THE RIGHT COLUMN, SUKKOT THE LEFT COLUMN, AND SHAVUOT THE CENTRAL COLUMN. For it is central to everything, which is why that day is to the praise of the Torah, BECAUSE THIS IS THE TIME OF THE GIVING OF OUR TORAH, and no more. FOR TORAH IS THE SECRET OF ZEIR ANPIN, THE CENTRAL COLUMN, and it is the praise of Faith, MALCHUT, and the bonding of everything, NAMELY THE FIRST THREE SFIROT, FOR ALL THOSE ARE CONNECTED TO THE CENTRAL COLUMN. Rabbi Yehuda said, Blessed is the Merciful One that I have asked and attained these matters.

144. א״ר יִצְחָק, חֶדְוָותָא וְשִׁירְתָא, זְמִינִין יִשְׂרָאֵל לְשַׁבְּחָא לְקוּדְשָׁא בְּרִיךְ הוּא, כְּהַאי שְׁבָחָא דְּמְשַׁבְּחֵי יִשְׂרָאֵל בְּלֵילְיָא דְּפִסְחָא, דְּכ״י אִתְקַדְּשַׁת בְּקִדּוּשָׁה דְּמַלְכָּא. הה״ד הַשִּׁיר יִהְיֶה לָכֶם כְּלֵיל הִתְקַדֵּשׁ חָג. כְּלֵיל הִתְקַדֵּשׁ חָג דַּיְיקָא. בָּרוּךְ יְיָ׳. לְעוֹלָם אָמֵן וְאָמֵן.

144. Rabbi Yitzchak said, Yisrael will praise the Holy One, blessed be He, with joy and song, as that praise Yisrael recite on Pesach's eve, when the Congregation of Yisrael, WHICH IS THE SECRET OF NIGHT, is sanctified with the sanctification of the King. This is the meaning of, "You shall have a song, as in the night when a holy solemnity is kept" (Yeshayah 30:29). "The night when a holy solemnity is kept" is precise, such as that UNION ON PESACH'S EVE. Blessed is Hashem for ever and ever. Amen and Amen.

26. The counting of the Omer and the festival of Shavuot

Rabbi Shimon says that whoever merits the Torah in this world merits it also in the World to Come. He talks about the sacrifice of the Omer and also of barley meal; the latter is a meal offering of jealousy, from "This is the Torah of jealousies," a warning for women not to go to men other than their husbands.

145. "Also on the day of the firstfruits, when you bring a new meal offering to Hashem, in your feast of weeks, you shall have a holy gathering" (Bemidbar 28:26). Rabbi Shimon opened with, "Then shall the trees of the wood sing for joy at the presence of Hashem, because He comes to judge the earth" (I Divrei Hayamim 16:33). Happy is the lot of those who are occupied in the Torah day and night, who know the ways of the Holy One, blessed be He, and join with His name. Woe to those who are not occupied with the Torah, who have no portion in the Holy Name, and do not join it, neither in this world nor in the World to Come. For whoever merits THE TORAH in this world merits IT in the World to Come, as we have so learned that, "causing the sleepers' lips to murmur" (Shir Hashirim 7:10), even when they are in that world, their lips murmur there Torah, FROM THEIR MERIT IN THIS WORLD.

145. וּבְיוֹם הַבִּכּוּרִים בְּהַקְרִיבְכֶם מִנְחָה חֲדָשָׁה לַיְיָ׳ בְּשָׁבוּעוֹתֵיכֶם מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם וְגוֹ׳. ר״ש פָּתַח, אָז יְרַנְּנוּ עֲצֵי הַיָּעַר מִלִּפְנֵי יְיָ׳ כִּי בָא לִשְׁפּוֹט אֶת הָאָרֶץ. זַכָּאָה חוּלָקֵיהוֹן דְּאִינּוּן דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא יְמָמָא וְלֵילֵי, דְּיַדְעִין אָרְחוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, וְאִתְאַחֲדָן בִּשְׁמֵיהּ. וַוי לְאִינּוּן דְּלָא מִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, דְּהָא לֵית לוֹן חוּלָקָא בִּשְׁמָא קַדִּישָׁא, וְלָא אִתְאַחֲדָן בֵּיהּ, לָא בְּהַאי עָלְמָא, וְלָא בְּעָלְמָא דְּאָתֵי. מַאן דְּזָכֵי בְּהַאי עָלְמָא, זָכֵי בְּעָלְמָא דְּאָתֵי. דְּהָכִי תְּנִינָן, רוֹבֵב שְׂפָתַי יְשֵׁנִים, אע״ג דְּאִינּוּן בְּהַהוּא עָלְמָא, שִׂפְוָותַיְיהוּ מְרַחְשָׁן תַּמָּן אוֹרַיְיתָא.

146. Come and see, until now, THAT IS, ON PESACH, Yisrael sacrificed the corn of the earth, NAMELY THE OMER, the corn of the earth indeed, WHICH IS THE ILLUMINATION OF MALCHUT CALLED EARTH. They were occupied with it, and connected to that bond. And even when it is Judgment, Judgment is in it in peace. And they offered barley since it is the first among all kinds of corn, and one should sacrifice the first, and not of those that are late, since the first attachment of Yisrael to the Holy One, blessed be He, lies here. The Holy One, blessed be He, said, 'I give you in the desert out of that place called heaven, ZEIR ANPIN, as written, "Behold, I will rain bread from heaven for you" (Shemot 16:4), while you offer barley before Me, WHICH IS THE ASPECT OF MALCHUT'.

146. ת״ח, עַד הַשְׁתָּא אַקְרִיבוּ יִשְׂרָאֵל תְּבוּאַת הָאָרֶץ, תְּבוּאַת הָאָרֶץ וַדַּאי. וְאִתְעַסְקוּ בֵּיהּ, וְאִתְקַשָּׁרוּ בְּהַהוּא קְשׁוּרָא. ואע״ג דְּדִינָא אִשְׁתְּכַח, דִּינָא בְּשַׁלְמָא אִשְׁתְּכַח בֵּיהּ. וְאַקְרִיבוּ שְׂעוֹרִים, בְּגִין דְּאִיהוּ קַדְמָאָה מִכָּל שְׂאָר תְּבוּאָה, וּמִן קַדְמָאָה מִתְקָרְבָא, וְלָא מֵהַהוּא דְּמִתְאָחֵר, דְּהָא אֲחִידוּ קַדְמָאָה, דְּיִשְׂרָאֵל אִתְאַחֲדוּ בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, הָכָא הוּא. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, אֲנָא יָהֲבִית לְכוּ מָן בְּמַדְבְּרָא, מֵהַהוּא אֲתַר דְּאִקְרֵי שָׁמַיִם, דִּכְתִיב הִנְנִי מַמְטִיר לָכֶם לֶחֶם מִן הַשָּׁמָיִם, וְאַתּוּן מְקָרְבִין קַמַאי שְׂעוֹרִים.

147. The secret of this is, "This is the Torah of jealousies" (Bemidbar 5:29), spelled without Vav. It is a warning for women not to go aside to another instead of their husbands. Otherwise, barley meal is ready to be offered. From one thing we deduce another. Happy is the portion of Yisrael, since the Congregation of Yisrael is never false to the Holy King. The Congregation of Yisrael wonders AND SAYS, COULD IT BE THAT "a wife goes aside to another instead of her husband" (Ibid.), and because of that, the punishment of that woman WHO COMMITTED ADULTERY AGAINST HER HUSBAND comes from her place. Her place is that of which it is written, "who can find a woman of worth? For her price is far above rubies" (Mishlei 31:10), and "A virtuous woman is a crown to her husband" (Mishlei 12:4).

147. וְרָזָא דְּמִלָּה, זֹאת תּוֹרַת הַקְּנָאֹת, חָסֵר. אַזְהָרוּתָא לְנָשֵׁי עָלְמָא, דְּלָא יִשְׁטוּן תְּחוֹת בַּעֲלֵיהוֹן. וְאִי לָאו, קֶמַח שְׂעוֹרִים זְמִינָא לְקָרְבָא. וּמִמִּלָּה חֲדָא, אִשְׁתְּמוֹדָע מִלָּה אָחֳרָא. זַכָּאָה חוּלָקֵיהוֹן דְּיִשְׂרָאֵל, דְּהָא כְּנֶסֶת יִשְׂרָאֵל לָא שַׁקְרַת בְּמַלְכָּא קַדִּישָׁא לְעָלְמִין. כ״י תַּוָּוהַת, אֲשֶׁר תִּשְׁטֶה אִשָּׁה תַּחַת אִישָׁהּ, בְּגִין כַּך דִּינָא דְּהַאי אִתְּתָא מֵאַתְרָהָא קָא אַתְיָיא. וּמַאן הוּא אַתְרָהָא דַּהוּא דִּכְתִיב בָּהּ אֵשֶׁת חַיִל מִי יִמְצָא וְרָחוֹק מִפְּנִינִים מִכְרָהּ. אֵשֶׁת חַיִל עֲטֶרֶת בַּעְלָהּ.

148. וְהַהוּא קֶמַח שְׂעוֹרִים, דְּאַיְיתִית הַהִיא אִתְּתָא, מִנְחַת קְנָאוֹת אִתְקְרֵי, חָסֵר, כְּנֶסֶת יִשְׂרָאֵל הָכִי אִקְרֵי. וְעַל דָּא, בְּפִנְחָס כְּתִיב, תַּחַת אֲשֶׁר קִנֵּא לֵאלֹהָיו, דְּקִנְאָה הָכָא אִתְאֲחָד, דְּמַאן דְּמִשַּׁקֵּר בְּהַאי בְּרִית, קִנְאָה אִתְּעָרַת עָלֵיהּ, וְעַל דָּא קַנָּאִין פּוֹגְעִין בּוֹ. תָּא חֲזֵי, קֶמַח שְׂעוֹרִים, הַאי עוֹמֶר, דְּכֵיוָן דַּהֲוָה מָטָא לְרֵיחַיִן דִּגְרוּסוֹת, מְפִיקִין מִנֵּיהּ עִשָּׂרוֹן מְנוּפֶה בִּי״ג נְפָה.

148. The barley meal that woman offers is called a meal offering of jealousy, spelled without Vav, since the Congregation of Yisrael, MALCHUT, is so called, AS THE ILLUMINATION OF THE BARLEY MEAL IS IN HER, AND SHE THEREFORE PUNISHES HER. Hence it is written of Pinchas, "because he was zealous for his Elohim" (Bemidbar 25:13), for jealousy, MALCHUT, is attached here, for jealousy, MALCHUT, is aroused to PUNISH whoever is false to the covenant. Hence IT WAS SAID that zealous people have a right to strike him. Come and see, this Omer of barley meal, once at the meal and ground, one tenth is taken away, sifted through thirteen sieves.

27. The festival of Shavuot

We hear about the rejoicing of all the trees when Malchut is perfected. The entire bond of faith comes from the Tree, Zeir Anpin. We are told that the Congregation of Yisrael, like a bride, is given portions from each of the grades. Rabbi Shimon tells about the union of Zeir Anpin and Malchut. We hear about the tree that is the torso and about all the limbs that are the Sfirot that are attached to it. The feast days of the branches of the Tree were throughout the days of Sukkot, and after that on Shmini Atzeret is the joy of the Tree itself. The Tree atones for the Evil Inclination in man when the leavened bread is brought. The Torah is called "a Tree of Life" because its roots are in the deep river of Binah.

149. וְדָא שֶׁבַע שַׁבָּתוֹת תְּמִימוֹת, לְבָתַר דְּסַלְקִין שֶׁבַע שַׁבָּתוֹת אִלֵּין, אָתָא מַלְכָּא קַדִּישָׁא לְאִזְדַּוְּוגָא בָּהּ בכ״י, וְאוֹרַיְיתָא אִתְיְיהִיבַת. וּכְדֵין אִתְעָטַר מַלְכָּא בְּיִחוּדָא שְׁלִים, וְאִשְׁתְּכַח אֶחָד לְעֵילָא וְתַתָּא. וְכַד אַתְּעַר מַלְכָּא קַדִּישָׁא, וּמָטָא זִמְנָא דְּאוֹרַיְיתָא. כָּל אִינּוּן אִילָנִין דִּמְבַכְּרֵי אִבַּיְיהוּ, סַלְקִין שִׁירָתָא. וּמַאי אַמְרֵי בְּשַׁעֲתָא דְּמַלְכָּא לְהוֹן, פַּתְחֵי וְאַמְרֵי, יְיָ׳ בַּשָּׁמַיִם הֵכִין כִּסְאוֹ וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה. יְיָ׳ בְּהַשָּׁמַיִם חַסְדֶּךָ. וּכְתִיב, וְכָל עֲצֵי הַשָּׂדֶה יִמְחֲאוּ כָף.

149. This is the meaning of, "seven complete Shabbatot" (Vayikra 23:15), WHICH MEANS THAT after seven Shabbatot have passed, the Holy King comes to unite with the Congregation of Yisrael, and the Torah is given. Then the King, ZEIR ANPIN, is adorned with the complete union, and the time of the Torah has come. All the trees that produce the firstfruits start singing, BECAUSE THEY DO SO BY THE ILLUMINATION OF THE UNION. What do they sing when THE FRUITS are gathered? "Hashem has established His throne in the heavens; and His kingdom rules over all" (Tehilim 103:19), AS THE THRONE, MALCHUT, IS BUILT AND ESTABLISHED IN THE HEAVENS, ZEIR ANPIN. THEN MALCHUT IS PERFECTED IN EVERY RESPECT, and it is written, "Your steadfast love, Hashem, is in the heavens" (Tehilim 36:6), WHICH MEANS THAT CHASSADIM FLOW FROM ZEIR ANPIN TO MALCHUT. And it is also written, "and all the trees of the field shall clap their hands" (Yeshayah 55:12), NAMELY, THE ILLUMINATION OF MALCHUT CALLED "FIELD" WILL CLAP HANDS. IN RELATION TO THIS UNION, RABBI SHIMON OPENED THE ARTICLE WITH THE VERSE, "THEN SHALL THE TREES OF THE WOOD SING FOR JOY" (I DIVREI HAYAMIM 16:33).

150. תּוּ פָּתַח וְאָמַר, מִזְמוֹר שִׁירוּ לַיְיָ׳ שִׁיר חָדָשׁ כִּי נִפְלָאוֹת עָשָׂה. שִׁיר חָדָשׁ אִקְרֵי. בְּגִין כַּךְ בְּהַקְרִיבְכֶם מִנְחָה חֲדָשָׁה. הָתָם מִנְחַת קְנָאוֹת, הָכָא מִנְחָה חֲדָשָׁה. חֲדָשָׁה דְּחוּדְשָׁא דְּכַלָּה הָכָא. קְשׁוּרָא דְּכַלָּה דְּעֵילָא וְתַתָּא, קְשׁוּרָא דְּמֵהֵימְנוּתָא. וְעַ״ד יַעֲקֹב שְׁלֵימָא אִתְעָטַר בְּעִטְרוֹי, וְאוֹרַיְיתָא אִתְיְיהִיבַת.

150. He continued with, "A Psalm. O sing to Hashem a new song; for He has done marvelous things" (Tehilim 98:1). It is considered a new song, THE SAME ONE THAT THE TREES RECITE WHEN THE FRUITS ARE GATHERED. For that reason IT IS WRITTEN, "when you bring a new meal offering" (Bemidbar 28:26). There, IN RELATION TO THE OMER, it is a meal offering of jealousies, THAT IS, A BARLEY MEAL OFFERING, while here it is a new offering. IT IS CONSIDERED new because the bride is renewed here, which is the bond of the bride above and below, ABOVE AND BELOW THE CHEST OF ZEIR ANPIN, the bond of Faith. Hence Jacob who is whole, ZEIR ANPIN, is adorned with his crowns and the Torah is given.

151. When the firstfruits arrived at the priest, it behooved one to say and to explain these matters as referring to that tree upon the earth that is perfected in the likeness of above, ZEIR ANPIN, in twelve regions and seventy branches. When Laban the Aramaean wished to destroy it so the world will be blemished because of it, the Holy One, blessed be He, saved the world and was adorned with His children, NAMELY THE SOULS OF YISRAEL, as we explained. For the entire bond of Faith, WHICH IS MALCHUT, comes from that tree, ZEIR ANPIN; hence MALCHUT is then CALLED a new meal offering. The reason is that the higher and lower beings and the moon, MALCHUT, rejoice in it. Whenever the moon, MALCHUT, is new, it is the bond of Faith WITH ZEIR ANPIN and its joy.

151. וְכַד מָטוּן בִּכּוּרִים לְגַבֵּי כַּהֲנָא, הֲוָה בָּעֵי בַּר נָשׁ לְמֵימַר וּלְפָרְשָׁא מִלִּין, עַל הַהוּא אִילָנָא דְּאַרְעָא, דְּאִשְׁתְּלִים כְּגַוּונָא דִּלְעֵילָא, בְּתְרֵיסַר תְּחוּמִין, בְּשַׁבְעִין עַנְפִּין, וּבָעָא לְאוֹבְדָא לֵיהּ לָבָן אֲרַמָּאָה, דְּאִתְפְּגִים עָלְמָא בְּגִינֵיהּ. וְקוּדְשָׁא בְּרִיךְ הוּא שֵׁזִיב לֵיהּ, וְאִתְעַטַּר בִּבְנוֹי כְּמָה דְּאוֹקִימְנָא. בְּגִין דַּהוּא אִילָנָא, דְּכָל קִשְׁרָא דִּמְהֵימְנוּתָא, בֵּיהּ תַּלְיָיא. וְעַל דָּא מִנְחָה חֲדָשָׁה אִתְקְרֵי. מ"ט. בְּגִין דְּחֶדְוָותָא דְּעִלָּאֵי וְתַתָּאֵי הוּא, וְחֶדְוָותָא דְּסִיהֲרָא. וּבְכָל זִמְנָא חַדְתּוּתֵי דְּסִיהֲרָא, קִשְׁרָא דִּמְהֵימְנוּתָא הוּא, וְחֶדְוָותָא דִּילָהּ.

152. THIS IS LIKENED to a king who had sons and one daughter. He prepared a meal for all his sons, but the daughter did not sit at the table. When she came, she said to the king, Sir, you have invited all my brothers and have given each one certain portions, but you have not given me a portion among them. He said to her, Upon your life, daughter, you shall have a double portion, for each will give you of their share. Thus she later had a double portion, MORE than anyone. So the Congregation of Yisrael took portions from each OF THE GRADES, BOTH FROM CHOCHMAH AND CHASSADIM. Hence she is called a bride (Heb. kalah), SINCE SHE includes (Heb. kelulah), EVERYTHING, as a bride, to whom everyone gives garments, portions and jewels. Such is the Congregation of Yisrael. She is renewed in all THE GRADES and everyone gives her portions and garments, NAMELY MOCHIN AND THE GARMENTS OF MOCHIN.

152. לְמַלְכָּא דַּהֲווֹ לֵיהּ בְּנִין, וּבְרַתָּא חֲדָא, אַתְקִין סְעוּדָתָא לְכֻלְּהוּ בְּנִין, לָא אִשְׁתְּכַחַת הַהִיא בְּרַתָּא עַל פָּתוֹרָא. כַּד אָתָאת, אֲמְרַת לְמַלְכָּא, מָארִי, לְכָל אַחֵי זְמִינַת וְיָהֲבַת לְכָל חַד מָאנִין יְדִיעָן, וְלִי לָא יָהֲבַת חוּלָקָא בֵּינַיְיהוּ. אָ"ל, חַיָּיךְ בְּרָתִי, מָנָא דִּילָךְ יִשְׁתְּכַח עַל חַד תְּרֵין. הָא כֻּלָּא יִתְּנוּן לָךְ מֵחוּלָקֵיהוֹן. אִשְׁתְּכַח לְבָתַר בִּידָהָא חוּלָקִין, עַל חַד תְּרֵין מַלְכָּא. כַּךְ כְּנֶסֶת יִשְׂרָאֵל, מִכֹּלָּא נַטְלָא חוּלָקִין, וְעַל דָּא אִתְקְרֵי כַּלָּה, כְּלוּלָא. כַּכַּלָּה דְּכֻלְּהוּ מְזַמְּנִין לָהּ מָאנִין וְחוּלָקִין וְתַכְשִׁיטִין, כַּךְ הִיא כ"י, חַדְתּוּתֵי דִּילָהּ בְּכֹלָּא, וְכֹלָּא יָהֲבִין לָהּ חוּלָקִין וּמָאנִין.

153. Come and see, when the Holy King, ZEIR ANPIN, is adorned WITH THE MOCHIN OF THE FIRST THREE SFIROT, the Congregation of Yisrael rejoices BECAUSE SHE TOO IS WITH THOSE MOCHIN. When the Torah was given, the Congregation of Yisrael was adorned with celestial crowns, and since the entire bond of Faith, MALCHUT, was attached to this Tree, TO ZEIR ANPIN, it is considered one day, as written, "but it shall be one particular day which shall be known as Hashem's" (Zecharyah 14:7). Assuredly it is one day, since the Congregation of Yisrael is one day connected above, NAMELY, UNITED WITH ZEIR ANPIN, FOR ZEIR ANPIN IS CONSIDERED ONE ONLY WHEN UNITED WITH MALCHUT.

153. תָּא חֲזֵי, בְּשַׁעֲתָא דְּמַלְכָּא קַדִּישָׁא אִשְׁתְּכַח בְּעִטְרוֹי, חֶדְוָותָא דִּכְנֶסֶת יִשְׂרָאֵל הוּא. וְכַד אוֹרַיְיתָא אִתְיְיהִיבַת, אִתְעַטְּרַת כְּנֶסֶת יִשְׂרָאֵל בְּעִטְרִין עִלָּאִין, וּבְגִין דְּכָל קִשְׁרָא דִּמְהֵימְנוּתָא, אִתְקְשַׁר בְּהַאי אִילָנָא, אִקְרֵי יוֹם אֶחָד. דִּכְתִיב, וְהָיָה יוֹם אֶחָד הוּא יִוָּדֵעַ לַיְיָ'. יוֹם אֶחָד וַדַּאי, דִּכ"י יוֹם אֶחָד, בְּקִשּׁוּרָא דִּלְעֵילָא.

154. The connection above, IN ZEIR ANPIN, IS the head, WHICH IS the skull and the brain. THE SKULL IS KETER AND THE PARTS OF THE BRAINS (MOCHIN) ARE CHOCHMAH, BINAH AND DA'AT. Another connection is the two arms, CHESED AND GVURAH, and the torso, WHICH IS TIFERET. CHESED, GVURAH AND TIFERET are attached by means of the head, THAT IS, THEY COME FROM CHOCHMAH, BINAH AND DA'AT IN THE HEAD. Rav Hamnuna explained it as the three knots of the patriarchs, NAMELY CHESED, GVURAH AND TIFERET, the two pillars, NETZACH AND HOD that flow with the anointing oil in two grades, RIGHT AND LEFT in two rivers, THE SECRET OF SKIES, to gather the semen IN THEM, NAMELY, THE PLENTY OF CHESED, GVURAH AND TIFERET, to bring them out in another grade, THE CENTRAL COLUMN at the mouth of the penis, WHICH IS YESOD. The Tree is the torso in the middle, NAMELY TIFERET that is attached to all those, CHOCHMAH, BINAH AND DA'AT, CHESED, GVURAH AND TIFERET, NETZACH, HOD AND YESOD, and they are all attached to it, so that everything is one. And when the Matron, MALCHUT, is united with it, then it is

154. קִשּׁוּרָא דִּלְעֵילָא, רֵישָׁא וְגוּלְגַלְתָּא וּמוֹחֵי. קִשּׁוּרָא אָחֳרָא, תְּרֵין דְּרוֹעִין וְגוּפָא. דַּאֲחִידָן, מֵחֵילָא דְּרֵישָׁא. וְאוֹקְמָא רַב הַמְנוּנָא, בְּתָלַת קְשִׁירִין דַּאֲבָהָתָא. תְּרֵין קַיְימִין דִּלְתַתָּא דְּאִתְמְשָׁכוּ בְּמִשְׁחָ רְבוּת, בְּתְרֵין דַּרְגִּין, תְּרֵין נַחֲלִין, לְאַכְנָשָׁא זַרְעָא, לְאַפָּקָא בְּדַרְגָּא אָחֳרָא, בְּפוּם אַמָּה. אִילָנָא דָּא, הוּא גוּפָא דְּאֶמְצָעִיתָא, דְּאָחִיד לְכָל הָנֵי, וְכֹלָּא מִתְקַשְּׁרָן בֵּיהּ, וְהוּא בְּהוֹן, וְעַל דָּא כֹּלָּא חַד. וְכַד אִזְדַּוְוגַת בֵּיהּ מַטְרוֹנִיתָא, כְּדֵין הוּא אֶחָד, וְהָא אוֹקִימְנָא מִלֵּי.

one COMPLETELY. We already explained these matters.

155. תָּא חֲזֵי, כְּתִיב בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת. מַאן עֲצֶרֶת. אֶלָּא בְּהַהוּא אֲתַר, דְּכֹלָּא מִתְקַשְּׁרָן כַּחֲדָא, אִקְרֵי עֲצֶרֶת, מַאי עֲצֶרֶת, כְּנִישׁוּ. וְאִי תֵּימָא הָכָא דְּאִקְרֵי עֲצֶרֶת, מַאי טַעְמָא. אֶלָּא בְּכָל אִינּוּן יוֹמִין, יוֹמֵי סְעוּדָתֵי דְּעַנְפֵי אִילָנָא הֲווֹ. וְעַל דָּא, שִׁבְעִים פָּרִים אִינּוּן. לְבָתַר, חֶדְוָותָא דְּאִילָנָא מַמָּשׁ, וְחֶדְוָותָא דְּאוֹרַיְיתָא. וּבְגִינֵיהּ הוּא יוֹמָא חַד עֲצֶרֶת. חֶדְוָותָא דְּאוֹרַיְיתָא, חֶדְוָותָא דְּאִילָנָא, דְּהוּא גּוּפָא.

155. Come and see, it is written, "On the eighth day you shall have a solemn assembly (Heb. Shmini Atzeret)" (Bemidbar 29:35). What is the assembly? HE ANSWERS that the place in which everything is connected together is called an assembly, WHICH IS MALCHUT THAT RECEIVES FROM ALL THE SFIROT. For what does "assembly" mean? A gathering. You may ask for the reason that it is called an assembly here. AND HE ANSWERS, Throughout the days OF SUKKOT were the feast days of the branches of the Tree, NAMELY THE SEVENTY MINISTERS THAT COME FROM THE OUTER PART OF ZEIR ANPIN - hence the seventy bullocks SACRIFICED ON THE SEVEN DAYS OF SUKKOT. After that, ON SHMINI ATZERET (THE DAY OF CONVOCATION) comes the joy of the Tree itself, ZEIR ANPIN HIMSELF. For there it is an assembly for one day, which is the joy in the Torah, the joy of the Tree, which is the body, NAMELY ZEIR ANPIN.

156. וְעַל דָּא לֵית חוּלָקָא בְּהַאי יוֹמָא, אֶלָּא לְקוּדְשָׁא בְּרִיךְ הוּא וכנ״י. בְּג״כ, עֲצֶרֶת תִּהְיֶה לָכֶם, לָכֶם, וְלָא לְאָחֳרָא. דְּהָא בְּשַׁעֲתָא דְּמַלְכָּא אִשְׁתְּכַח, כֹּלָּא אִשְׁתְּכַח בֵּיהּ. וְעַ״ד תָּנִינָן, בַּעֲצֶרֶת עַל פֵּירוֹת הָאִילָן, וְהָא אוּקְמוּהָ בְּג״כ אֶחָד אִקְרֵי, אֶחָד וַדַּאי, כְּמָה דְּאַמְרָן.

156. Therefore only the Holy One, blessed be He and the Congregation of Yisrael take part in this day, SHMINI ATZERET. For that reason, "you shall have a solemn assembly," you and no other, for when the King is present, everything is there in Him. We therefore learned in relation to Shmini Atzeret about the fruit of the tree, WHICH ALLUDES TO ZEIR ANPIN THAT IS CALLED TREE, WHOSE DAY IT IS. This was already explained. For that reason He is called one, BEING united with Malchut. Surely one, as we said.

157. ת״ח, מַה כְּתִיב, מִמּוֹשְׁבוֹתֵיכֶם תָּבִיאוּ לֶחֶם תְּנוּפָה וְגוֹ׳, סֹלֶת תִּהְיֶינָה חָמֵץ תֵּאָפֶינָה. מַאי שְׁנָא הָכָא חָמֵץ, אֶלָּא בְּגִין דְּכֹלָּא אֲחִידָן בֵּיהּ בְּאִילָנָא, דְּהָא בְּאִילָנָא אֲחִידָן עַנְפִין, בְּאִילָנָא אֲחִידָן עָלִין, קְלִיפִין, דִּינִין סַגִּיאִין בְּכָל סִטְרִין, כֹּלָּא אִשְׁתְּכַח בֵּיהּ. וּבְגִין דְּהַאי אִילָנָא, מְכַפֵּר עַל יֵצֶר הָרָע, דְּהוּא בְּבֵי מוֹתְבֵיהּ דְּבַר נָשׁ.

157. Come and see, it is written, "You shall bring out of your habitations two wave loaves...they shall be of fine flour; they shall be baked with leaven" (Vayikra 23:17). Why is it different here, that leaven IS BROUGHT? HE ANSWERS, Since everything is attached to the tree, ZEIR ANPIN, WHEN IT IS PERFECTED ON SHAVUOT, since the branches are attached to the Tree, leaves are attached to the Tree, WHICH ARE Klipot and many Judgments on every side, AND IT MITIGATES THEM. Everything is in it, for that Tree atones for the Evil Inclination in its dwelling place in man. FOR THAT REASON LEAVEN IS BROUGHT THAT DAY, WHICH IS AN INDICATION THAT THOUGH KLIPOT ARE ATTACHED TO IT, THEY ARE NEVERTHELESS MITIGATED AND THERE IS NO FEAR OF THEIR ATTACHMENT.

158. אָמַר רִבִּי אֶלְעָזָר, מֵהַאי אִילָנָא אִתְּזָנוּ כָּל שְׁאָר אִילָנִין לְתַתָּא. וְהוּא אִשְׁתְּרְשָׁא עַל חַד נַהֲרָא עֲמִיקָא, דְּנָגִיד וְנָפִיק וְלָא פַּסְקִין מֵימוֹי לְעָלְמִין. עָלֵיהּ כְּתִיב וְהָיָה כְּעֵץ שָׁתוּל עַל מַיִם וְעַל יוּבַל יְשַׁלַּח שָׁרָשָׁיו, וְעַל דָּא אִקְרֵי אוֹרַיְיתָא, עֵץ חַיִּים הִיא וְגוֹ׳. וּמַאי וְתוֹמְכֶיהָ מְאוּשָׁר. הָא אוּקְמוּהָ, אֲבָל וְתוֹמְכֶיהָ מְאוּשָׁר, כד״א בְּאָשְׁרִי כִּי אִשְּׁרוּנִי בָּנוֹת.

158. Rabbi Elazar said, From this Tree, ZEIR ANPIN, the other trees below are nourished, WHICH ARE THE GRADES IN MALCHUT AND BRIYAH, YETZIRAH AND ASIYAH. It has its roots in a deep river that flows, which waters never stop flowing, NAMELY BINAH. It is written of it, "For he shall be like a tree planted by the waters, and that spreads out its roots by the river" (Yirmeyah 17:8), THE RIVER BEING BINAH. Hence the Torah, ZEIR ANPIN, is called "She is a Tree of Life..." (Mishlei 3:18), SINCE LIFE IS DRAWN FROM BINAH. What is meant by, "and happy are those who hold her fast" (Ibid.)? We explained it, yet "happy are those who hold her fast" is similar to, "Happy am I (Heb. oshri), for the daughters will call me blessed" (Beresheet 30:13), WHICH ALLUDES TO BINAH CALLED ASHER.

28. The sacrifice of the Omer

This section tells us about the commandment to offer the sacrifice of the Omer in order to unite the Matron and her children, Yisrael. The sacrifice is made of barley and offered so as to bring love between a wife and her husband. The wife of harlotry flees the temple so that she will not perish from the test of the waters of Sotah. We are told that the secret here is that there are two sisters, the woman of valor and the wife of harlotry.

Ra'aya Meheimna (the Faithful Shepherd)

רעיא מהימנא

159. וְהֵנִיף אֶת הָעֹמֶר וְגוֹ׳. פִּקּוּדָא דָא, לְקָרְבָא קָרְבָּן הָעֹמֶר, קָרְבְּנָא דָא, כֻּלָּא אִיהוּ בְּדֶבֶקוּתָא עֵילָא וְתַתָּא, מַטְרוֹנִיתָא וּבְנָהָא כַּחֲדָא אַזְלִין. עֹמֶר דָא, מְקָרְבִין יִשְׂרָאֵל בְּדַכְיוּתָא דִּלְהוֹן, וְהַהוּא קָרְבְּנָא אִיהוּ מִן שְׂעוֹרִים, וְדָא אִתְקְרִיבוּ, לְמֵיעַל רְחִימוּ בֵּין אִתְּתָא וּבַעְלָהּ.

160. אֵשֶׁת זְנוּנִים, אִתְרַחֲקַת גַּרְמָהּ מִבֵּינַיְיהוּ, דְּלָא יְכִילַת לְמֵיקָם עַל גַּבָּהּ. אֵשֶׁת חַיִל קָרִיבַת גַּרְמָהּ לְקָרְבָא לְגַבֵּי כַּהֲנָא רַבָּא, וַדַּאי טְהוֹרָה הִיא, וְנִקְּתָה וְנִזְרְעָה זָרַע, וְאוֹסִיפַת חֵילָא וּרְחִימוּ לְגַבֵּי בַּעְלָהּ. אֵשֶׁת זְנוּנִים עַרְקַת מִן מַקְדְּשָׁא, דְּלָא לְמִקְרַב לְגַבֵּיהּ, דְּאִלְמָלֵא בְּהַהוּא זִמְנָא דְּאֵשֶׁת חַיִל אִבְדִּיקַת גַּרְמָהּ, אִיהִי אִתְקְרִיבַת לְגַבָּהּ, אִתְאֲבִידַת מֵעָלְמָא. וְעַ״ד לָא בַּעְיָא לְקָרְבָא לְמַקְדְּשָׁא, וְעַרְקַת מִנֵּיהּ, וְאִשְׁתָּאֲרוּ יִשְׂרָאֵל זַכָּאִין, בְּלָא עִרְבּוּבְיָא אָחֲרָא, לְגַבֵּי רָזָא דִּמְהֵימְנוּתָא.

161. רָזָא דִּסְתִרָא דָא, תַּרְתֵּין אַחֲתָן. וְכַד אַרְחַת דָא לְגַבֵּי דָא, בְּבְדִיקוּ דִּילָהּ, צָבְתָה בִּטְנָהּ וְנָפְלָה יְרֵכָהּ. דְּהָא בְּדִיקוּ דְּאֵשֶׁת חַיִל, סָמָא דְּמוֹתָא לְאֵשֶׁת זְנוּנִים. וְדָא אִיהוּ עֵיטָא, דְּיָהַב קוּדְשָׁא בְּרִיךְ הוּא לִבְנוֹי, לְקָרְבָא קָרְבְּנָא דָא בְּגִין אֵשֶׁת חַיִל, דְּתַעֲרוֹק אֵשֶׁת זְנוּנִים מִנָּהּ. וְאִשְׁתַּאֲרוּ יִשְׂרָאֵל בְּלָא עִרְבּוּבְיָא אָחֲרָא, זַכָּאִין אִינּוּן בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי.
ע״כ רעיא מהימנא

159. "And he shall wave the Omer" (Vayikra 23:11). We are commanded to offer the sacrifice of the Omer. This offering is wholly attached above and below, which means that the Matron and her children, MALCHUT AND YISRAEL BELOW, go together. THIS MEANS THAT THE PURPOSE OF THIS OFFERING IS TO ESTABLISH MALCHUT ABOVE AND YISRAEL BELOW. Yisrael sacrifice this Omer in their state of purity, and this sacrifice is made of barley, offered so as to bring love between a wife and her husband.

160. The wife of harlotry distances herself from among them, YISRAEL, because she cannot remain BY THE BARLEY OFFERING. The woman of valor, MALCHUT, who approaches to come near the High Priest, ZEIR ANPIN, is assuredly pure, AND OF HER IT SAYS, "then she shall be free, and shall conceive seed" (Bemidbar 5:28), and she adds strength and love to her husband, ZEIR ANPIN. The wife of harlotry flees the Temple so as not to approach it, for if THE WIFE OF HARLOTRY were to approach the woman of valor, when the latter is checking herself WITH THE WATERS OF SOTAH (A WIFE SUSPECTED OF ADULTERY), she would perish. THE CURSE WOULD FALL UPON HER, AND "HER BELLY SHALL SWELL, AND HER THIGH SHALL FALL AWAY" (BEMIDBAR 5:27). She therefore refuses to come near the Temple but runs away, and Yisrael remain worthy, with the secret of Faith, MALCHUT, unmixed, SINCE THE FOREIGN MIXTURE, THE WIFE OF HARLOTRY, HAS ALREADY FLED.

161. The secret behind this mystery is that there are two sisters, THE WOMAN OF VALOR AND WIFE OF HARLOTRY. When the one smells THE MOUTH OF the other, THE WATER OF SOTAH of her examination THAT IS IN HER WOMB, her belly OF THE WIFE OF HARLOTRY swells and her thigh falls away. EVEN THOUGH THE WIFE OF HARLOTRY DID NOT UNDERGO THE TEST, BUT ONLY CAME NEAR THE WOMAN OF VALOR WHO CHECKED HERSELF, WHICH IS THE SECRET OF THE BARLEY OFFERING, ALL THE CURSES FELL UPON HER AS IF SHE DRANK IT HERSELF. For the checking of the woman of valor is a poison of death to the wife of harlotry. This is the counsel the Holy One, blessed be He, gave to His children, to offer this sacrifice OF THE BARLEY OFFERING to the woman of valor, NAMELY THE TEST, SUCH AS THE WATER OF SOTAH, so that the wife of harlotry will flee her and Yisrael will remain unmixed. Happy are they in this world and in the World to Come.
End of Ra'aya Meheimna

29. The counting of the Omer
Rabbi Aba says that when Yisrael were in Egypt they were attached to impurity until they were circumcised and attained the covenant. He says that seven Shabbatot need to be counted in order to merit Zeir Anpin on the holiday of Shavuot.

162. רִבִּי אַבָּא וְרִבִּי חִיָּיא הֲווֹ אָזְלֵי בְּאוֹרְחָא, אָמַר ר׳ חִיָּיא, כְּתִיב, וּסְפַרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הֲבִיאֲכֶם אֶת עֹמֶר הַתְּנוּפָה. מַאי קָא מַיְירֵי. אָ״ל, הָא אוּקְמוּהָ חַבְרַיָּיא. אֲבָל ת״ח, יִשְׂרָאֵל כַּד הֲווֹ בְּמִצְרַיִם, הֲווֹ בִּרְשׁוּתָא אָחֳרָא, וַהֲווֹ אֲחִידָן בִּמְסָאֲבוּתָא, כְּאִתְּתָא דָא, כַּד הִיא יָתְבָא בְּיוֹמֵי דְּמִסָאֲבוּתָא. בָּתַר דְּאִתְגַּזְרוּ, עָאלוּ בְּחוּלָקָא קַדִּישָׁא, דְּאִקְרֵי בְּרִית. כֵּיוָן דְּאִתְאַחֲדוּ בֵּיהּ, פְּסַק מְסַאֲבוּתָא מִנַּיְיהוּ, כְּדָא אִתְּתָא כַּד פַּסְקוּ מִנָּהּ דְּמֵי מְסַאֲבוּתָא. בָּתַר דְּאִתְפְּסָקוּ מִנָּהּ, מַה כְּתִיב. וְסָפְרָה לָהּ שִׁבְעַת יָמִים. אוּף הָכָא, כֵּיוָן דְּעָאלוּ בְּחוּלָקָא קַדִּישָׁא, פְּסָקָא מְסָאֲבוּ מִנַּיְיהוּ, וְאָמַר קוּדְשָׁא בְּרִיךְ הוּא, מִכָּאן וּלְהָלְאָה חוּשְׁבָּנָא לְדַכְיוּתָא.

162. Rabbi Aba and Rabbi Chiya were walking along the way. Rabbi Chiya said, It is written, "And you shall count for yourselves from the morrow after the Shabbat, from the day that you brought the Omer of the wave offering" (Vayikra 23:15). What does this mean? He said to him, Come and see. When Yisrael were in Egypt, they were under another power, and were attached to impurity as a woman sitting in her days of uncleanness. After they were circumcised, they entered the holy portion called covenant, WHICH IS THE SECRET OF MALCHUT. Once they were attached to her, impurity stopped from among them, as a woman whose blood of uncleanness stopped from her. After THE BLOOD OF UNCLEANNESS stopped in her, it is written, "then she shall number to herself seven days" (Vayikra 15:28). Here too, once they came in the holy portion, THE COVENANT, their impurity stopped and the Holy One, blessed be He, said, 'From now on it is a reckoning for purity'.

163. וּסְפַרְתֶּם לָכֶם, לָכֶם דַּיְיקָא, כד״א וְסָפְרָה לָהּ שִׁבְעַת יָמִים, לָהּ: לְעַצְמָהּ. אוּף הָכָא לָכֶם: לְעַצְמְכֶם. וְלָמָה. בְּגִין לְאִתְדַּכְּאָה בְּמַיִין עִלָּאִין קַדִּישִׁין, וּלְבָתַר לְמֵיתֵי לְאִתְחַבְּרָא בֵּיהּ בְּמַלְכָּא, וּלְקַבְּלָא אוֹרַיְיתֵיהּ.

163. In "And you shall count for yourselves," "yourselves" is specific, as written, "then she shall number to herself seven days," IN WHICH "to herself" MEANS for her sake. Here too, "for yourselves," MEANS for your own sake. Why is that? In order to be purified in supernal holy waters, NAMELY THE ILLUMINATION OF BINAH, BY MEANS OF THE COUNTING OF THE OMER. After that, IN SHAVUOT, they shall come and join the King, ZEIR ANPIN, and receive His Torah.

164. הָתָם וְסָפְרָה לָהּ שִׁבְעַת יָמִים, הָכָא שֶׁבַע שַׁבָּתוֹת, אֲמַאי שֶׁבַע שַׁבָּתוֹת. בְּגִין לְמִזְכֵּי לְאִתְדַּכְּאָה בְּמַיִין, דְּהַהוּא נָהָר דְּנָגִיד וְנָפִיק. וְאִקְרֵי מַיִם חַיִּים. וְהַהוּא נָהָר, שֶׁבַע שַׁבָּתוֹת נָפְקוּ מִנֵּיהּ. וְעַ״ד שֶׁבַע שַׁבָּתוֹת וַדַּאי, בְּגִין לְמִזְכֵּי בֵּיהּ, כְּמָה דְּאִתְּתָא, דַּכְיוּ דִּילָהּ בְּלֵילְיָא, לְאִשְׁתַּמְּשָׁא בְּבַעְלָהּ.

164. HE ASKS, There, IN RELATION TO THE MENSTRUATING WOMAN, IT IS WRITTEN, "then she shall number to herself seven days," while here it says, "seven complete Shabbatot" (Vayikra 23:15). Why are seven Shabbatot NEEDED HERE? HE ANSWERS, This is in order to be worthy of being purified by the water from the flowing and emerging river, WHICH IS BINAH, THE LIGHTS of which are called living waters. From that river seven Shabbatot come out, WHICH ARE THE SEVEN SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, IN EACH OF WHICH ARE SEVEN SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. THERE ARE THE 49 SFIROT AFTER THE SECRET OF THE 49 GATES OF BINAH. For that reason, seven Shabbatot NEED TO BE COUNTED in order to merit ZEIR ANPIN ON THE HOLIDAY OF SHAVUOT AND RECEIVE THE TORAH like a wife on her night of cleanness mates with her husband.

165. כַּךְ כְּתִיב וּבְרֶדֶת הַטַּל עַל הַמַּחֲנֶה לָיְלָה. עַל הַמַּחֲנֶה כְּתִיב, וְלָא כְּתִיב וּבְרֶדֶת הַטַּל לָיְלָה. אֶלָּא עַל הַמַּחֲנֶה, בְּגִין דְּיוֹרֵד מֵהַהוּא נְקוּדָה, עַל אִינּוּן יוֹמִין דְּאִתְקְרִיאוּ מַחֲנֶה. וּמִתְחַבְּרָת בְּמַלְכָּא קַדִּישָׁא, וְאֵימָתַי נָחַת הַאי טַלָּא. כַּד קְרִיבוּ יִשְׂרָאֵל לְטוּרָא דְּסִינַי, כְּדֵין נָחַת הַהוּא טַלָּא בִּשְׁלִימוּ, וְאִדְּכֵי, וְאִתְפְּסָקַת זוּהֲמָתָן מִנַּיְיהוּ, וְאִתְחַבְּרוּ בֵּיהּ בְּמַלְכָּא וּכְנֶסֶת יִשְׂרָאֵל, וְקַבִּילוּ אוֹרַיְיתָא, וְהָא אוֹקִימְנָא. וּבְהַהוּא זִמְנָא, וַדַּאי כָּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם, לְאִתְדַּכְּאָה וּלְאִסְתַּחֲאָה, וְכֹלָּא אִתְקְשָׁרוּ וְאִתְחַבְּרוּ בֵּיהּ בְּמַלְכָּא קַדִּישָׁא.

165. It is written this way, "And when the dew fell upon the camp in the night" (Bemidbar 11:9). It is written, "upon the camp"; not, 'the dew fell in the night', but, "upon the camp." The reason is THAT DEW, NAMELY, PLENTY, falls down from that point, CHOCHMAH, upon these 49 days IN BINAH called "camp," and BINAH joined THEM through the Holy King, ZEIR ANPIN. When did the dew fall? When Yisrael approached Mount Sinai ON SHAVUOT. The dew then fell completely and purified YISRAEL as the filth was stopped from them, NAMELY THE FILTH OF THE SERPENT THAT HE INJECTED INTO EVE BY THE SIN OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL. They joined the King and the Congregation of Yisrael, and received the Torah. We already explained that. At that time, surely "All the rivers run into the sea" (Kohelet 1:7), to be purified and to wash, and everything is attached and joined with the Holy King, ZEIR ANPIN, THE CENTRAL COLUMN, AS THE HOLIDAY OF SHAVUOT IS AN ASPECT OF HIM.

166. Come and see, whoever did not number this reckoning, these seven complete Shabbatot, to earn this purity is not considered pure and is not among the pure, nor is he worthy of having a portion in the Torah. And whoever arrives pure on that day, SHAVUOT, and did not lose the count, upon reaching that night OF SHAVUOT, he needs to be occupied in the Torah and unite with it, and keep supernal purity that comes to him on that night, so he is purified.

166. ת"ח, כָּל ב"נ דְּלָא מָנֵי חוּשְׁבָּנָא דָּא, אִינּוּן שְׁבַע שַׁבָּתוֹת תְּמִימוֹת, לְמִזְכֵּי לְדַכְיוּתָא דָּא. לָא אִקְרֵי טָהוֹר, וְלָאו בִּכְלָלָא דִּטְהוֹר הוּא. וְלָאו הוּא כְּדַאי לְמֶהֱוֵי לֵיהּ חוּלָקָא בְּאוֹרַיְיתָא, וּמַאן דְּמָטֵי טָהוֹר לְהַאי יוֹמָא, וְחוּשְׁבָּנָא לָא אִתְאֲבִיד מִנֵּיהּ, כַּד מָטֵי לְהַאי לֵילְיָא, לִבְעֵי לֵיהּ לְמִלְעֵי בְּאוֹרַיְיתָא, וּלְאִתְחַבְּרָא בָּהּ, וּלְנַטְרָא דַּכְיוּ עִלָּאָה, דְּמָטֵי עָלֵיהּ בְּהַהוּא לֵילְיָא, וְאִתְדְּכֵי.

30. Shavuot night

We learn that one should study the Oral Torah on the night of Shavuot so that everything will be purified, and one should study the Written Torah on the day of Shavuot so that everything will be united. We read of the preparations for that joining.

167. We learned that one should study this night OF SHAVUOT the Oral Torah, WHICH IS MALCHUT so that MALCHUT AND YISRAEL HER CHILDREN will be purified together by the flowing of the deep river, NAMELY FROM BINAH. After that, during the day ON SHAVUOT the Written Torah, WHICH IS ZEIR ANPIN, will come and join it, MALCHUT, so they will be together, united as one above. A proclamation then resounds concerning him, saying, "As for Me, this is My covenant with them, says Hashem; My spirit that is upon you, and My words which I have put in your mouth..." (Yeshayah 59:21).

167. וְאוֹלִיפְנָא, דְּאוֹרַיְיתָא דְּבָעֵי לֵיהּ לְמִלְעֵי בְּהַאי לֵילְיָא, אוֹרַיְיתָא דבע"פ, בְּגִין דְּיִתְדְּכוּן כַּחֲדָא, מִמַּבּוּעָא דְּנַחֲלָא עֲמִיקָא. לְבָתַר, בְּהַאי יוֹמָא, לֵיתֵי תּוֹרָה שֶׁבִּכְתָּב, וְיִתְחַבַּר בָּהּ, וְיִשְׁתַּכְּחוּן כַּחֲדָא בְּזִוּגָא חַד לְעֵילָא. כְּדֵין מַכְרִיזֵי עָלֵיהּ וְאַמְרֵי, וַאֲנִי זֹאת בְּרִיתִי אוֹתָם אָמַר יְיָ' רוּחִי אֲשֶׁר עָלֶיךָ וְדִבְרִי אֲשֶׁר שַׂמְתִּי בְּפִיךָ וְגוֹ'.

168. Therefore the pious in ancient times did not sleep that night but were studying the Torah, saying, Let us come and receive this holy inheritance for us and our children in both worlds. That night, the Congregation of Yisrael is an adornment over them, and she comes to unite with the King. Both decorate the heads of those who merit this.

168. וְעַל דָּא, חֲסִידֵי קַדְמָאֵי לָא הֲווֹ נָיְימֵי בְּהַאי לֵילְיָא, וַהֲווֹ לָעָאן בְּאוֹרַיְיתָא, וְאַמְרֵי, נֵיתֵי לְאַחֲסָנָא יְרוּתָא קַדִּישָׁא, לָן, וְלִבְנָן, בִּתְרֵין עָלְמִין. וְהַהוּא לֵילְיָא כְּנֶסֶת יִשְׂרָאֵל אִתְעַטְרָא עָלַיְיהוּ, וְאַתְיָא לְאִזְדַּוְּוגָא בֵּיהּ בְּמַלְכָּא, וְתַרְוַוְיהוּ מִתְעַטְרֵי עַל רֵישַׁיְיהוּ, דְּאִינּוּן דְּזַכָּאן לְהָכִי.

169. Rabbi Shimon said the following when the friends gathered with him that night: Let us come and prepare the jewels of the bride, NAMELY DRAW MOCHIN UPON MALCHUT, so that tomorrow she will be bejeweled, THAT IS, WITH MOCHIN, and properly ready for the King. Happy is the portion of the friends, when the King will ask the Queen who prepared her jewels, illuminated her crowns and put on her adornments. No one in the world knows how to fix the adornments of the bride save the friends. Happy is their portion in this world and in the World to Come.

169. ר"ש הָכִי אָמַר, בְּשַׁעֲתָא דְּמִתְכַּנְּשֵׁי חַבְרַיָּיא בְּהַאי לֵילְיָא לְגַבֵּיהּ, נֵיתֵי לְתַקָּנָא תַּכְשִׁיטֵי כַּלָּה, בְּגִין דְּתִשְׁתְּכַח לְמָחָר בְּתַכְשִׁיטָהָא, וְתִקּוּנָהָא, לְגַבֵּי מַלְכָּא כְּדְקָא יָאוּת. זַכָּאָה חוּלָקֵיהוֹן דְּחַבְרַיָּיא, כַּד יִתְבַּע מַלְכָּא לְמַטְרוֹנִיתָא, מַאן תַּקִּין תַּכְשִׁיטָהָא, וְאַנְהִיר עִטְרָהָא, וְשַׁוֵּי תִּקּוּנָהָא. וְלֵית לָךְ בְּעָלְמָא, מַאן דְּיָדַע לְתַקָּנָא תַּכְשִׁיטֵי כַּלָּה, אֶלָּא חַבְרַיָּיא, זַכָּאָה חוּלָקֵיהוֹן בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי.

170. ת"ח, חַבְרַיָּיא מְתַקְּנֵי בְּהַאי לֵילְיָא תַּכְשִׁיטָהָא לְכַלָּה, וּמְעַטְּרֵי לָהּ בְּעִטְּרָהָא, לְגַבֵּי מַלְכָּא. וּמַאן מַתְקִין לֵיהּ לְמַלְכָּא, בְּהַאי לֵילְיָא, לְאִשְׁתַּכְּחָא בָּהּ בְּכַלָּה, לְאִזְדַּוְּוּגָא בָּהּ בְּמַטְרוֹנִיתָא. נַהֲרָא קַדִּישָׁא עֲמִיקָא דְּכָל נַהֲרִין, אִימָּא עִלָּאָה. הה"ד, צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה וְגוֹ'. לְבָתַר דְּאַתְקִינַת לֵיהּ לְמַלְכָּא, וְאַעְטְּרַת לֵיהּ, אַתְיַית לְדַכְּאָה לָהּ לְמַטְרוֹנִיתָא, וּלְאִינּוּן דְּמִשְׁתַּכְּחֵי גַּבָּהּ.

170. Come and see, the friends prepare that night jewels for the bride, WHO IS MALCHUT, and decorate her with crowns to the King. And who attends the King, ZEIR ANPIN that night so that He will be with the bride, and unite with the Matron, MALCHUT? THAT IS the deep stream, the deepest among the rivers, which is supernal Ima, BINAH, THAT READIES ZEIR ANPIN. This is the secret of, "Go forth, O daughters of Zion, and behold King Solomon with the crown with which his mother crowned him" (Shir Hashirim 3:11). After BINAH readied the King and crowned him, she comes to purify the Matron and those who stand by her, NAMELY THE FRIENDS THAT BUSY THEMSELVES WITH PREPARING HER.

171. לְמַלְכָּא דַּהֲוָה לֵיהּ בַּר יְחִידָאי, אָתָא לְזַוְּוּגָא לֵיהּ בְּמַטְרוֹנִיתָא עִלָּאָה, מַאי עַבְדַת אִמֵּיהּ כָּל הַהוּא לֵילְיָא, עָאלַת לְבֵי גְּנִיזָהָא, אַפִּיקַת עִטְּרָא עִלָּאָה, בְּשַׁבְעִין אַבְנֵי יְקָר סַחֲרָנָא, וְאַעְטְּרַת לֵיהּ. אַפִּיקַת לְבוּשִׁין דְּמִילַת וְאַלְבִּישַׁת לֵיהּ, וְאַתְקְנַת לֵיהּ בְּתִקּוּנֵי דְּמַלְכִּין.

171. THIS IS LIKENED to a King who had an only son whom he was about to marry to a lofty Matron. All that night, his mother came to the treasure chambers and brought out a superior crown surrounded by seventy precious stones, and crowned him. She took out silken garments and put them on him, and fixed him with royal embellishments.

172. לְבָתַר עָאלַת לְבֵי כַּלָּה, חָמָאת עוּלֵימָתָהָא, דְּקָא מְתַקְּנֵי עִטְּרָהָא, וּלְבוּשָׁהָא, וְתַכְשִׁיטָהָא, לְתַקְּנָא לָהּ. אָמְרָה לוֹן, הָא אֲתְקִינַת בֵּי טְבִילָה, אֲתַר דְּמַיִין נַבְעִין, וְכָל רֵיחִין וּבוֹסְמִין סוּחֲרָנֵי אִינּוּן מַיִין, לְדַכְּאָה לְכַלָּתִי, לֵיתֵי כַּלָּתִי, מַטְרוֹנִיתָא דִּבְרִי, וְעוּלֵימָתָהָא, וְיִתְדַּכּוּן בְּהַהוּא אֲתַר דְּאַתְקִינַת בְּהַהוּא בֵּי טְבִילָה, דְּמַיִין נַבְעִין דְּעִמִּי. לְבָתַר תַּקְּנוּ לָהּ בְּתַכְשִׁיטָהָא, אַלְבִּישׁוּ לָהּ לְבוּשָׁהָא, אַעֲטְרוּ לָהּ בְּעִטְּרָהָא. לְמָחָר כַּד יֵיתֵי בְּרִי לְאִזְדַּוְּוּגָא בְּמַטְרוֹנִיתָא, יַתְקִין הֵיכָלָא לְכֻלְּהוּ, וְיִשְׁתְּכַּח מָדוֹרֵיהּ בְּכוּ כַּחֲדָא.

172. HIS MOTHER then entered the bride's home and saw maidens preparing diadems, garments and jewelry to bedeck her. She said to them, Behold, I prepared a house for a ritual bath, a place of fresh water with all scents and spices around it to purify my bride. Let the bride come, my son's Matron, together with her maidens, and let them purify themselves where I prepared a ritual bath that I have of fresh water. Afterwards, bedeck her with her jewels, dress her with her garments and put on her crowns. Tomorrow, when my son shall come to unite with the lady, he shall prepare a palace where he shall live with you.

173. כַּךְ מַלְכָּא קַדִּישָׁא וּמַטְרוֹנִיתָא, וְחַבְרַיָּיא, כְּהַאי גַּוְונָא. וְאִימָּא עִלָּאָה דְּמִתַּקְּנַת כֹּלָּא. אִשְׁתְּכַח דְּמַלְכָּא עִלָּאָה, וּמַטְרוֹנִיתָא, וְחַבְרַיָּיא, מָדוֹרֵיהוֹן כַּחֲדָא, וְלָא מִתְפָּרְשִׁין לְעָלְמִין. הה"ד, יְיָ' מִי יָגוּר בְּאָהֳלֶךָ וְגוֹ', הוֹלֵךְ תְּמִים וּפוֹעֵל צֶדֶק. מַאן הוּא פּוֹעֵל צֶדֶק. אֶלָּא, אִלֵּין אִינּוּן דְּמִתַּקְּנֵי לְמַטְרוֹנִיתָא בְּתַכְשִׁיטָהָא, בִּלְבוּשָׁהָא, בְּעִטְּרָהָא. וְכָל חַד, פּוֹעֵל צֶדֶק אִקְרֵי. א"ר חִיָּיא, אִלְמָלֵא לָא זָכֵינָא בְּעָלְמָא, אֶלָּא לְמִשְׁמַע מִלִּין אִלֵּין דַּיִּי. זַכָּאָה חוּלְקֵיהוֹן דְּאִינּוּן דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, וְיַדְעִין אוֹרְחוֹי דְּמַלְכָּא קַדִּישָׁא, דִּרְעוּתָא דִּלְהוֹן בְּאוֹרַיְיתָא, עָלַיְיהוּ כְּתִיב כִּי בִי חָשַׁק וַאֲפַלְּטֵהוּ. וּכְתִיב אֲחַלְּצֵהוּ וַאֲכַבְּדֵהוּ.

173. So it is with the Holy King, the Matron, MALCHUT, and the friends, and also supernal Ima, BINAH, that prepares everything, so the supernal King, ZEIR ANPIN, the Matron and the friends live together and never separate. This is the meaning behind, "who shall abide in Your tent... He that walks uprightly, and acts justly" (Tehilim 15:1-2). Who acts justly? Those who prepare the Matron with her jewels, dress and crowns. Each one is considered one who acts righteously, SINCE MALCHUT IS CALLED RIGHTEOUSNESS. Rabbi Chiya said, Had I had merit in the world only to hear these words, it would suffice me. Happy is the portion of those who study the Torah and know the ways of the Holy King, whose desire is for the Torah. Of them it is written, "Because he has set his delight upon Me, therefore I will set him on high...I will deliver him, and honor him" (Tehilim 91:14-15).

We are told that Yisrael do not recite the Halel in full as in the days of Pesach since they are not yet properly whole and pure. We are told about the fifty days of purification, the purpose of which is to enter the secret of the World to Come, to receive the Torah, and to draw Malchut near Zeir Anpin. 49 of those days are all the aspects of the Torah, while the fiftieth day is the secret of the Torah itself. On the fiftieth day, Shavuot, the hidden is revealed. The two loaves of the offering are the secret of the two Shechinahs, the upper and the lower, that join together. Zeir Anpin receives from above and from below, from Binah and Malchut, because Shabbat is a secret above and below.
Ra'aya Meheimna (the Faithful Shepherd)

רעיא מהימנא

174. "And you shall count for yourselves from the morrow after the Shabbat..." (Vayikra 23:15). We are commanded to perform the counting of the Omer, which we already explained. This is a secret, for Yisrael, even though they were purified so as to perform the Pascal sacrifice and came out of their defilement, were not yet properly whole and pure. Hence the Hallel is not recited in full as in the days of Pesach, since they are not yet properly complete.

174. וּסְפַרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת וְגוֹ׳. פִּקּוּדָא דָא, לְסִפּוֹר סְפִירַת הָעֹמֶר, הָא אוֹקִימְנָא, וְרָזָא דָא, יִשְׂרָאֵל, אַף עַל גַּב דְּאִתְדָּכוּ לְמֶעְבַּד פִּסְחָא, וְנָפְקוּ מִמְּסָאֲבוּ, לָא הֲווֹ שְׁלֵמִין וְדַכְיִין כַּדְקָא חֲזֵי. וְעַ״ד, לָאו הַלֵּל גָּמוּר בְּיוֹמֵי דְּפִסְחָא, דְּעַד כְּעַן לָא אִשְׁתְּלִימוּ כַּדְקָא יָאוּת.

175. THIS IS LIKE a woman who comes out of her uncleanness. From the time she comes out, "then she shall number to herself SEVEN DAYS" (Vayikra 15:28). Here too, when Yisrael came out of Egypt, they came out of impurity, and performed the Pesach, eating at their Father's table, NAMELY MALCHUT CALLED TABLE. From that time on, let them do the reckoning to draw a wife near her husband so she would join him. These are the fifty days of purification, the purpose of which is to enter the secret of the World to Come, WHICH IS BINAH THAT HAS FIFTY GATES, to receive the Torah and to draw a wife near her husband, NAMELY TO UNITE MALCHUT WITH ZEIR ANPIN.

175. כְּאִתְּתָא דְּנָפְקָא מִמְּסָאֲבוּ, וְכֵיוָן דְּנָפְקָא, מִתַּמָּן וּלְהַלְאָה, וְסָפְרָה לָהּ. אוּף הָכָא יִשְׂרָאֵל, כַּד נָפְקוּ מִמִּצְרַיִם, נָפְקוּ מִמְּסָאֲבוּ, וְעָבְדוּ פֶּסַח, לְמֵיכַל בְּפָתוֹרָא דְּאָבוּהוֹן, וּמִתַּמָּן וּלְהַלְאָה יַעַבְדוּן חוּשְׁבָּנָא, לְמִקְרַב אִתְּתָא לְבַעְלָהּ, לְאִתְחַבְּרָא בַּהֲדֵיהּ, וְאִינּוּן חַמְשִׁין יוֹמִין דְּדַכְיוּ, לְאַעֲלָא לְרָזָא דְּעָלְמָא דְּאָתֵי. וּלְקַבְּלָא אוֹרַיְיתָא, וּלְמִקְרַב אִתְּתָא לְבַעְלָהּ.

176. Since these days are the days of the male world OF ZEIR ANPIN, only men are commanded to count. Hence the counting is done standing up. BUT that which pertains to the lower world, WHICH IS MALCHUT, is done sitting, not standing. This is the secret of the prayer recited standing up, THE AMIDAH PRAYER, and the prayer recited sitting down, FROM 'WHO FORMS THE LIGHT' TO THE AMIDAH PRAYER.

176. וּבְגִין דְּאִלֵּין יוֹמִין,יוֹמִין דְּעָלְמָא דְּדִכּוּרָא, לָא אִתְמְסַר חוּשְׁבָּנָא דָא אֶלָּא לְגַבְרֵי בְּלִחוֹדַיְיהוּ. וְעַ״ד חוּשְׁבָּנָא דָא, בַּעֲמִידָה אִיהוּ, וּמִלִּין דְּעָלְמָא תַּתָּאָה, בִּישִׁיבָה, וְלָא בַּעֲמִידָה. וְרָזָא דָא, צְלוֹתָא דְּעַמִּידָה, וּצְלוֹתָא מְיוּשָׁב.

177. As for those fifty DAYS, 49 DAYS are all the aspects of the Torah, SINCE THERE ARE 49 PURE ASPECTS IN THE TORAH, while the fiftieth day is the secret of the Torah itself. There are a Sabbatical year and a Jubilee during those fifty days, SEVEN SABBATICAL YEARS AND ONE JUBILEE. You may ask how there are fifty, IF THERE ARE ONLY 49, AS WE DO NOT COUNT THE FIFTIETH. HE ANSWERS, One is hidden, and the world is supported by it. On the fiftieth day, SHAVUOT, the hidden is revealed and concealed in it, as a king coming to his friend's house to stay there. Here too, such is the fiftieth day, which secret we already explained.

177. וְאִלֵּין חַמְשִׁין, מ״ט אִינּוּן, כְּלַל אַנְפֵּי אוֹרַיְיתָא, דְּהָא בְּיוֹמָא דְּחַמְשִׁין, אִיהוּ רָזָא דְּאוֹרַיְיתָא מַמָּשׁ. וְאִלֵּין אִינּוּן חַמְשִׁין יוֹמִין, דְּבֵיהּ שְׁמִטָּה וְיוֹבְלָא. וְאִי תֵּימָא, חַמְשִׁין, מ״ט אִינּוּן. חַד טְמִירָא אִיהוּ, וְעָלְמָא אִסְתְּמִיךְ עָלֵיהּ. וּבְהַהוּא יוֹמָא דְּחַמְשִׁין, אִתְגַּלְיָא טְמִירָא, וְאִתְכַּסְיָא בֵּיהּ. כְּמַלְכָּא דְּאָתֵי לְבֵי שׁוּשְׁבִינֵיהּ, וְאִשְׁתְּכַח תַּמָּן, אוּף הָכָא יוֹמָא דְּחַמְשִׁין, וְהָא אוֹקִימְנָא רָזָא דָא.

178. פִּקּוּדָא בָּתַר דָּא, לְמֶעְבַּד חַג שָׁבוּעוֹת, דִּכְתִיב וְעָשִׂיתָ חַג שָׁבוּעוֹת לַיְיָ׳ אֱלֹהֶיךָ. שָׁבוּעוֹת: עַל דְּעָאלוּ יִשְׂרָאֵל לְרָזָא דְחַמְשִׁין יוֹמִין, דְּאִינּוּן שִׁבְעָה שָׁבוּעוֹת, וּבְקָרְבָּנָא דְעֹמֶר, אִתְבְּטַל יֵצֶר הָרָע, דְּעַרְקַת מֵאֵשֶׁת חַיִל. וְכַד תַּמָּן לָא אִתְקְרִיב, מִתְדַּבְּקִין יִשְׂרָאֵל בְּקוּדְשָׁא בְּרִיךְ הוּא, וְאִתְבְּטַל מֵעֵילָא וּמִתַּתָּא.

178. The following precept is to celebrate the holiday of Shavuot, as written, "And you shall keep the feast of weeks to Hashem your Elohim" (Devarim 16:10). IT IS CALLED Shavuot (lit. 'weeks'), since Yisrael have entered the secret of the fiftieth day, which is seven weeks. THAT MEANS THE FIFTIETH DAY ALONE INCLUDES SEVEN WEEKS, BEING THE FIFTIETH GATE. Through the offering of the Omer, THE BARLEY OFFERING, the Evil Inclination, WHICH IS THE WIFE OF HARLOTRY, is voided, fleeing the woman of valor. AND WHEN THE WIFE OF HARLOTRY does not approach THE WOMAN OF VALOR, Yisrael cleave to the Holy One, blessed be He IN THE SECRET OF THE SEVEN WEEKS, and THE EVIL INCLINATION is voided from above and from below, NOT HAVING A GRASP ON ZEIR ANPIN AND MALCHUT.

179. וּבְגִין כַּךְ אִקְרֵי בְּגַוְונָא דָא עֲצֶרֶת, דְּאִית בֵּיהּ בִּטּוּל יֵצֶר הָרָע. וְעַל דָּא לָא כְּתִיב בֵּיהּ חַטָּאת, כִּשְׁאָר זְמַנִּין, דִּכְתִיב בְּהוּ חַטָּאת לַיְיָ׳. וּכְדֵין כָּל נְהוֹרִין אִתְכְּנָשׁוּ לְאֵשֶׁת חַיִל, וּבְגִין כַּךְ עֲצֶרֶת.

179. This is why it is named Atzeret (Eng. 'assembly'), for voiding the Evil Inclination. For that reason, no sin offering is mentioned in relation to it, as during other festivals, where sin offering is mentioned. All the lights then gather to the woman of valor - THE LIGHTS OF THE SEVEN WEEKS GATHER TO MALCHUT. For that reason it is called an assembly.

180. שָׁבוּעוֹת, וְלָא כְּתִיב כַּמָּה אִינּוּן. אֶלָּא בְּכָל אֲתַר דְּאִתְּמַר סְתָם, שְׁמָא גָּרִים דְּאִינּוּן מִן שֶׁבַע. וּכְתִיב שִׁבְעָה שָׁבוּעוֹת תִּסְפֹּר לָךְ, אֲמַאי כְּתִיב שָׁבוּעוֹת בִּלְחוֹדוֹי. אֶלָּא הָכִי אִצְטְרִיךְ שָׁבוּעוֹת סְתָם, לְאַכְלְלָא עֵילָא וְתַתָּא, דְּהָא בְּכָל אֲתַר דְּאִלֵּין מִתְעָרֵי, אִלֵּין אוּף הָכִי מִתְעָרֵי עִמְּהוֹן. עַד לָא הֲוָה שְׁלֹמֹה, לָא הֲווֹ אִתְגַּלְיָין, כֵּיוָן דְּאָתָא שְׁלֹמֹה, עָבֵד מִנַּיְיהוּ פְּרָט. דִּכְתִיב, שִׁבְעַת יָמִים וְשִׁבְעַת יָמִים, דָּא אִיהוּ פְּרָט.

180. IT IS WRITTEN Shavuot (Eng. 'weeks'), but not how many WEEKS there are. AND HE ANSWERS, Wherever it plainly says WEEKS, the name implies there are seven WEEKS, as written, "Seven weeks shall you number to you" (Devarim 16:9). Why does it say only, "weeks" WHEN THERE ARE SEVEN? So it should be WRITTEN plainly "weeks," FOR THE PURPOSE OF including THE SEVEN WEEKS above and THE SEVEN WEEKS below, WHICH ARE ALL INCLUDED IN THE FIFTIETH DAY. For whenever these, THE SEVEN WEEKS ABOVE, stir, these, THE SEVEN WEEKS BELOW, stir as well. Until Solomon came AND ATTAINED THE FIFTIETH GATE, AND THE MOON WAS FULL, they were not revealed. Once Solomon came, he individualized them, as written, "seven days, and seven days" (I Melachim 8:65). This is individualization, THAT IS, THE FOURTEEN DAYS REVEALED BY THE FIFTIETH GATE WERE DETAILED.

181. בִּזְמָנָא אָחֳרָא בִּכְלַל, שָׁבוּעוֹת סְתָם. וְלָא אִצְטְרִיךְ לְבַר נָשׁ אָחֳרָא לְמֶעְבַּד מִנְּהוֹן פְּרָט, בַּר שְׁלֹמֹה. בְּגִין דְּאִינּוּן שִׁבְעַת יָמִים דִּלְתַתָּא, לָא נְהִירוּ בִּשְׁלִימוּ, עַד דְּאָתָא שְׁלֹמֹה, וּכְדֵין קַיְימָא סִיהֲרָא בְּאַשְׁלְמוּתָא, בְּאִינּוּן שִׁבְעַת יוֹמִין. וְהָכָא חַג שָׁבוּעוֹת סְתָם, בְּגִין דְּאִתְכְּלָלוּ תַּתָּאֵי בְּעִלָּאֵי, וְלָא אַנְהִירוּ כְּיוֹמָא דִשְׁלֹמֹה.

181. During other times, BESIDES THE DAYS OF SOLOMON, THERE ARE NO INDIVIDUAL FOURTEEN DAYS, BUT only included in weeks in general, for no one else may individualize them except Solomon. For the seven days below did not shine wholly FROM THE SEVEN DAYS ABOVE, until Solomon arrived and the moon remained full during these seven days. But here, it is plainly "feast of weeks," NOT MENTIONED IN DETAIL, because the lower SEVEN DAYS were included in the upper SEVEN DAYS and do not shine THERE as during the days of Solomon.

182. פִּקּוּדָא בָּתַר דָּא, לְקָרְבָּא שְׁתֵּי הַלֶּחֶם. הָא אוֹקִימְנָא, שְׁתֵּי הַלֶּחֶם: תַּרְתֵּי שְׁכִינְתֵּי, עֵילָא וְתַתָּא, וְאִתְחַבְּרָן כַּחֲדָא. לְגַבֵּיהוֹן, תְּרֵין נְהָמֵי בְּשַׁבָּת, מְזוֹנָא חַד תְּרֵין, דְּעֵילָא וְתַתָּא. וְעַל דָּא כְּתִיב, שְׁנֵי הָעֹמֶר לָאֶחָד. לָאֶחָד וַדַּאי, לְאִתְיַחֲדָא בַּאֲתַר חַד. לְהַהוּא דְּאִקְרֵי אֶחָד. וּמַאן אִיהוּ. הַקּוֹל קוֹל יַעֲקֹב, דְּאִיהוּ יְרִית עֵילָא וְתַתָּא, תְּרֵין נְהָמֵי כַּחֲדָא. וּבְגִין דְּשַׁבָּת אִיהוּ רָזָא דְּעֵילָא וְתַתָּא, וְכֹלָּא אִיהוּ שַׁבָּת, תְּרֵין נְהָמֵי.

ע"כ רעיא מהימנא

182. The following commandment is to offer the two loaves, as we explained that the two loaves are the secret of the two Shechinahs, the upper, BINAH, and the lower, MALCHUT, that join together, AND THE LOWER BEINGS RECEIVE FROM MALCHUT JUST AS THEY RECEIVE FROM BINAH, SINCE THEY ARE JOINED. There are two corresponding loaves of bread on Shabbat, THE DOUBLE BREAD, which is double provision from above and from below, FROM BINAH AND FROM MALCHUT. Therefore it is written, "two Omers for one man" (Shemot 16:22), WHICH ALSO ALLUDES TO BINAH AND MALCHUT. Surely they are "for one," because they come together in one place, NAMELY in that which is called one. What is it? It is, "The voice is Jacob's voice" (Beresheet 27:22), NAMELY ZEIR ANPIN, that receives from above and from below, FROM BINAH AND MALCHUT, THAT IS, two loaves together. This is because Shabbat is a secret above and below TOGETHER, and everything TOGETHER is called Shabbat, NAMELY the two loaves.
End of Ra'aya Meheimna

183. פִּקּוּדָא בָּתַר דָּא לְהַסְדִּיר לֶחֶם וּלְבוֹנָה, לְהַקְרִיב עֹמֶר. דִּכְתִיב וַעֲשִׂיתֶם בְּיוֹם הֲנִיפְכֶם אֶת הָעֹמֶר כֶּבֶשׂ תָּמִים לְעוֹלָה. וְכֵן בְּשָׁבוּעוֹת לְהַקְרִיב שְׁתֵּי הַלֶּחֶם, וְהָכִי בְּכָל יוֹמִין טָבִין, לְהַקְרִיב קָרְבָּן דְּמוּסָפִין. אֶלָּא וַדַּאי בְּכָל יוֹמָא דְּמוֹעֲדַיָּיא צְרִיךְ לְקָרְבָּא קָרְבְּנָא דִּילֵיהּ. צְרִיךְ לְקָרְבָּא עָלֵיהּ תּוֹסֶפֶת דְּאִית לֵיהּ, כְּגוֹן תּוֹסֶפֶת כְּתוּבָתָא וּמַתְּנָתָא, דְּאוֹסִיף חָתָן לְכַלָּה. וְשַׁבָּת מַלְכְּתָא, דְּאִיהִי כַּלָּה, בְּשַׁבָּתוֹת וּבְכָל יוֹמִין טָבִין, צְרִיכָה תּוֹסֶפֶת, דְּאִינּוּן מוּסָפִין דְּקָרְבְּנִין, וּמַתְּנָתָא, דְּאִינּוּן מַתְּנוֹת כְּהוּנָּה.

183. The following precept is to arrange the bread and the frankincense and to offer the Omer, as written, "And you shall offer that day when you wave the Omer a he lamb without blemish of the first year for a burnt offering TO HASHEM. AND THE MEAL OFFERING THEREOF SHALL BE TWO TENTH MEASURES OF FINE FLOUR MINGLED..." (Vayikra 23:12-13), also to sacrifice on Shavuot the two loaves, and on all holidays to sacrifice an additional sacrifice. For surely on every day during the festivals, its sacrifice should be offered, NAMELY THE DAILY SACRIFICE JUST LIKE DURING WEEKDAYS and also sacrifice the addition, NAMELY THE SECRET OF THE ADDITIONAL LIGHT ON THAT HOLIDAY. This is like an addition on the Ketubah and gifts the groom gives the bride. Also Queen Shabbat, MALCHUT, is a bride during Shabbatot and all holidays, and is in need of an addition, which are the additional sacrifices and the offerings, which are the offering from the priesthood.

184. וּבְשָׁבוּעוֹת דְּאִיהוּ מַתַּן תּוֹרָה, דְּאִתְיְיהִיבוּ תְּרֵין לוּחִין דְּאוֹרַיְיתָא, מִסִּטְרָא דְּאִילָנָא דְּחַיֵּי, צְרִיךְ לְקָרְבָּא לְגַבַּיְיהוּ, שְׁתֵּי הַלֶּחֶם דְּאִינּוּן ה״ה דְּהָא אִיהוּ נָהֲמָא דְּאוֹרַיְיתָא, דְּאִתְּמַר בֵּיהּ לְכוּ לַחֲמוּ בְלַחְמִי, ה״ה, מִן הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ.

184. On Shavuot, the giving of the Torah, the two tablets of the Torah were given, BINAH AND MALCHUT, from the aspect of the Tree of Life, WHICH IS ZEIR ANPIN. It behooves us to sacrifice to them the two loaves of bread, the secret of Hei Hei, NAMELY BINAH AND MALCHUT, THE TWO HEIS OF THE YUD HEI VAV HEI. For they are the bread of the Torah, ZEIR ANPIN, of which it says, "Come, eat of my bread" (Mishlei 9:5). THEY ARE Hei Hei of, 'Hamotzi...Ha'aretz (Eng. 'who brings forth bread from the earth')'. THE EARTH IS THE LOWER HEI, MALCHUT. THE HEI OF HAMOTZI IS THE FIRST HEI, BINAH.

185. וְהַאי אִיהוּ מַאֲכָל אָדָם, דְּאִיהוּ יו״ד הֵ״א וָא״ו הֵ״א. זֹאת הַתּוֹרָה אָדָם. אָדָם כִּי יַקְרִיב מִכֶּם קָרְבָּן לַיְיָ׳. עוֹמֶר שְׂעוֹרִין, מַאֲכָל בְּעִירָן, דְּאִינּוּן חַיּוֹת הַקֹּדֶשׁ, דְּמִנְּהוֹן צְרִיךְ לְקָרְבָּא, הה״ד מִן הַבְּהֵמָה. אֵלּוּ: מְנַגְּחִים בְּמַתְנִיתִין, בְּאִלֵּין פַּשְׁטִין. מִן הַבָּקָר: פָּרִים מְנַגְּחִים בְּמַתְנִיתִין, בְּתוּקְפָּא יַתִּיר. וּמִן הַצֹּאן: שְׁאָר עַמָּא, קָרְבְּנָא דִּלְהוֹן צְלוֹתִין, וְעָלַיְיהוּ אִתְּמַר, וְאַתֵּן צֹאנִי צֹאן מַרְעִיתִי אָדָם אַתֶּם.

185. This, THE TWO LOAVES, is food for man, who is Yud-Vav-Dalet, Hei -Aleph, Vav-Aleph-Vav, Hei-Aleph, WHICH HAS THE SAME NUMERICAL VALUE AS ADAM (ENG. 'MAN'), NAMELY ZEIR ANPIN THAT INCLUDES THE TWO HEIS. THIS IS THE MEANING OF, "This is the Torah: (when) a man" (Bemidbar 19:14). IT INDICATES THAT THE TORAH, WHICH IS THE SECRET OF ZEIR ANPIN, IS THE SECRET OF YUD HEI VAV HEI OF THE NUMERICAL VALUE OF 45, THE NUMERICAL VALUE OF WHICH IS THAT OF MAN. "If any man of you bring an offering to Hashem" (Vayikra 1:2) IS THE SECRET OF FOOD FOR MAN. BUT the Omer of barley is food for animals, which are the holy living creatures, of which one should offer. This is the secret of, "of the cattle" (Ibid.), THE SECRET OF the rams that lock horns AGAINST EACH OTHER in the Mishnah and the literal explanation of the Torah. THESE ARE THE SAGES THAT FIGHT EACH OTHER WHEN EXPLAINING THE MISHNAH. "of the herd" (Ibid.) REFERS TO bullocks that gore each other more forcefully in the Mishnah. "and of the flock" (Ibid.) refers to the rest of the people, whose sacrifice is prayer, of whom it says, "But you My flock, the flock of My pasture, are men" (Yechezkel 34:31). "THE FLOCK OF MY PASTURE" ARE THOSE WHO STUDY THE LITERAL MEANING OF THE TORAH ONLY. "MEN" ARE THE SAGES WHO STUDY KABBALAH, WHO CLEAVE TO ZEIR ANPIN, THE SECRET OF YUD HEI VAV HEI FULLY SPELLED TO THE NUMERICAL VALUE OF 45, ADAM.
We are given more details about the sacrifices and the offerings. We are told that the Kabbalah masters derive from the aspect of the Tree of Life; the rest of the people are from the side of the Tree of Knowledge of Good and Evil, that are the permissible and the forbidden. Those from the Tree of Life are men whose Torah is the bread of God.

186. דְּמָארֵי קַבָּלָה, וּמָארֵי מִדּוֹת, אִינּוּן מִסְּטַר דְּאִילָנָא דְּחַיֵּי. שְׁאָר עַמָּא מִסְּטַרָא דְּאִילָנָא דְּטוֹב וְרָע, אָסוּר וְהֶתֵּר. וּבְגִין דָּא, מִן הַבְּהֵמָה, מַאֲכָל דְּלֶחוֹן, עֹמֶר לֶחֶם שְׂעוֹרִים, וַיָּמָד שֵׁשׁ שְׂעוֹרִים. וַיָּשֶׁת עָלֶיהָ, אוֹרַיְיתָא דְּבְעַל פֶּה, דְּשִׁית סִדְרֵי מִשְׁנָה. אֲבָל אִלֵּין דְּאִילָנָא דְּחַיֵּי, דְּאִינּוּן אָדָם אוֹרַיְיתָא דְּלֶחוֹן, נָהֲמָא דְּקוּדְשָׁא בְּרִיךְ הוּא. הה"ד, לְכוּ לַחֲמוּ בְלַחְמִי וְהַיְינוּ שְׁתֵּי הַלֶּחֶם. חֲדוּ כֻּלְּהוּ תְּנָאִין וַאֲמוֹרָאִין, וְאָמְרוּ מַאן קָאֵים קֳמֵי סִינַי.

186. The Kabbalah masters and men of qualities, WHO ARE DEVOTED TO THE QUALITIES OF ZEIR ANPIN, derive from the aspect of the Tree of Life, WHICH IS ZEIR ANPIN, CALLED MAN. The rest of the people are from the side of the Tree of Knowledge of Good and Evil, which are the permissible and the forbidden. THIS IS THE ANGEL METATRON, WHO IS SO CALLED. HE IS A CHARIOT TO MALCHUT CALLED SECOND, AND INCLUDES THE FOUR HOLY LIVING CREATURES. Therefore, those "of the cattle" eat an Omer of barley bread, AS WRITTEN, "he measured six measures of barley, and laid it on her" (Rut 3:15). THIS IS THE SECRET OF the Oral Torah of the six Orders of the Mishnah. But those from the Tree of Life, THE KABBALAH MASTERS, are men, whose Torah is the bread of the Holy One, blessed be He, NAMELY THE FOOD OF ZEIR ANPIN THAT IS CALLED MAN. This is the meaning of, "Come, eat of my bread," namely the two loaves of bread. All the Tannaim and Amoraim rejoiced and said, who can stand before Sinai, NAMELY, BEFORE RA'AYA MEHEIMNA, WHO IS CALLED SINAI.

32. Blowing the Shofar

Rabbi Yitzchak tells us that God did Yisrael a great kindness by drawing them to Himself from afar. When the higher and lower beings are gathered for Judgment, the blowing of the Shofar causes the attribute of Judgment to turn to Mercy. The sound of the Shofar below causes the supernal Shofar to resound to awaken Mercy. By the sounds below, Yisrael give strength above. We hear about what happens to the wholly wicked, to the wholly righteous, and to the mediocre.

187. בַּחֹדֶשׁ הַשְּׁבִיעִי בְּאֶחָד לַחֹדֶשׁ, ר' יִצְחָק פָּתַח, תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ. זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא קָרִיב לוֹן לְגַבֵּיהּ, מִן כָּל אוּמִין עע"ז, וְאִתְרְעֵי בְּהוּ, וּמֵאֲתַר רְחִיקָא קָרִיב לוֹן לְגַבֵּיהּ, הה"ד, וַיֹּאמֶר יְהוֹשֻׁעַ אֶל כָּל הָעָם כֹּה אָמַר ה' אֱלֹהֵי יִשְׂרָאֵל בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם. לְאַחֲזָאָה, דְּהָא מֵאֲתַר רְחִיקָא אִתְרְעֵי בְּהוּ, וְקָרִיב לוֹן לְגַבֵּיהּ, וּכְתִיב, וָאֶקַּח אֶת אֲבִיכֶם אֶת אַבְרָהָם מֵעֵבֶר הַנָּהָר וְגוֹ'. הָנֵי קְרָאֵי אִית לְאִסְתַּכְּלָא בְּהוּ, וְכִי כָּל יִשְׂרָאֵל לָא הֲווֹ יַדְעֵי דָּא, וְכָל שֶׁכֵּן יְהוֹשֻׁעַ.

187. "In the seventh month, on the first day of the month" (Vayikra 23:24). Rabbi Yitzchak opened with, "Blow a Shofar at the new moon, at the full moon on our feast day" (Tehilim 81:4). Happy are Yisrael whom the Holy One, blessed be He, draw near rather than all the nations in the world, and chose them. From afar He drew them near. This is the meaning of, "And Joshua said to all the people, Thus says Hashem Elohim of Yisrael, Your fathers dwelt on the other side of the river in old time" (Yehoshua 24:2), to indicate that He desired them from a distant place and drew them near Him. It is also written, "And I took your father Abraham from the other side of the river..." (Ibid. 3). We have to examine these verses. Did not the whole of Yisrael know this and Joshua all the more? WHY THE NEED TO SAY, "THUS SAYS HASHEM..."?

188. אֶלָּא אוֹרַיְיתָא כּוּלָּהּ סְתִים וְגַלְיָא, כְּמָה דְּשְׁמָא קַדִּישָׁא סְתִים וְגַלְיָא, בְּגִין דְּאוֹרַיְיתָא כּוּלָּהּ שְׁמָא קַדִּישָׁא הִיא, וְעַל דָּא אִיהִי סְתִים וְגַלְיָא. אִי יִשְׂרָאֵל וִיהוֹשֻׁעַ הֲווֹ יַדְעֵי, אֲמַאי כְּתִיב כֹּה אָמַר יְיָ'. אֶלָּא וַדַּאי סְתִימָא דְּמִלָּה, טִיבוּ סַגִּי עֲבַד קוּדְשָׁא בְּרִיךְ בְּיִשְׂרָאֵל, דְּאִתְרְעֵי בְּהוּ בַּאֲבָהָתָא, וְעָבִיד לוֹן רְתִיכָא קַדִּישָׁא עִלָּאָה לִיקָרֵיהּ, וְאַפִּיק לוֹן מִגּוֹ נַהֲרָא עִלָּאָה יַקִּירָא קַדִּישָׁא, בּוּצִינָא דְּכָל בּוּצִינִין, בְּגִין דְּיִתְעַטַּר בְּהוּ. הָדָא הוּא דִּכְתִיב, כֹּה אָמַר יְיָ' בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם. הַנָּהָר: הַהוּא נָהָר דְּאִשְׁתְּמוֹדַע, וְאִתְיְידַע.

188. The whole Torah is both hidden and revealed just like the Holy Name, which is hidden and revealed, SPELLED AS YUD HEI VAV HEI BUT PRONOUNCED ADONAI. This is because the whole Torah is the Holy Name, which is why it is hidden and revealed. WE ASKED, If Yisrael and Joshua knew this, why is it written, "Thus says Hashem"? HE ANSWERS, Surely the secret meaning is that the Holy One, blessed be He, did great kindness with Yisrael in choosing the patriarchs, making them into a lofty holy Chariot for His glory. He brought them from the supernal, precious and holy river, the luminary of all luminaries, NAMELY BINAH, in order to be adorned by them. This is the meaning of, "Your fathers dwelt on the other side of the river in old time." The river IS that one specific river, NAMELY BINAH.

189. מֵעוֹלָם, מַאי קָא בָּעֵי הָכָא. אֶלָּא לְאַחֲזָאָה חָכְמְתָא. מֵעֵבֶר הַנָּהָר מֵעוֹלָם, אֶלָּא הַהוּא נָהָר עוֹלָם אִקְרֵי. וְעַל דָּא, בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם, לְאַחֲזָאָה טִיבוּ וּקְשׁוֹט דְּעֵבֶר קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל. וָאֶקַּח אֶת אֲבִיכֶם אֶת אַבְרָהָם מֵעֵבֶר הַנָּהָר מַאי קָא מַיְירֵי. אֶלָּא אַבְרָהָם לָא אִתְדְּבַק בֵּיהּ בְּהַהוּא נָהָר, כְּמוֹ יִצְחָק דְּאִתְדְּבַק בֵּיהּ בְּסִטְרֵיהּ לְאִתְתַּקְפָא.

189. THE VERSE SAYS, "in old time (also: 'from the world')." HE ASKS, What does this convey, AND ANSWERS, This indicates Chochmah on the other side of the river, NAMELY from the world, since that river is called world. BINAH IS ALSO CALLED WORLD, AND HENCE "FROM THE WORLD" HAS THE SAME MEANING AS ACROSS THE RIVER. Hence IT SAYS, "Your fathers dwelt on the other side of the river from the world," to show the kindness and truth the Holy One, blessed be He did for Yisrael IN THIS, SINCE, "I took your father Abraham from the other side of the river." HE ASKS, What does THE VERSE teach us IN SAYING, "AND I TOOK YOUR FATHER ABRAHAM FROM THE OTHER SIDE OF THE RIVER," AND NOT SAYING, 'AND I TOOK ISAAC'? HE ANSWERS, Abraham did not cleave to that river like Isaac did, who was attached to his own aspect to draw strength.

190. תָּא חֲזֵי, הַאי נָהָר, אַף עַל גַּב דְּלָאו אִיהוּ דִּינָא, דִּינִין נָפְקִי מִסִּטְרֵיהּ, וְאִתְתַּקְפוּ בֵּיהּ. וְכַד יִצְחָק אִתְתָּקַף בְּדִינוֹי, כְּדֵין עִלָּאִין וְתַתָּאִין מִתְכַּנְּפֵי לְדִינָא, וְכוּרְסְיָיא דְּדִינָא אִתְתַּקַּן, וּמַלְכָּא קַדִּישָׁא יָתִיב עַל כּוּרְסְיָיא דְּדִינָא, וְדָאִין עָלְמָא, כְּדֵין, תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ. זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּיַדְעִין לְסַלְקָא כּוּרְסְיָיא דְּדִינָא, וּלְתַקְנָא כּוּרְסְיָיא דְּרַחֲמֵי. וּבְמָה. בַּשּׁוֹפָר.

190. Come and see, even though this river, BINAH, is not in Judgment, SINCE BINAH IS THE ATTRIBUTE OF MERCY, NEVERTHELESS Judgments come out from its side, AND JUDGMENTS are strengthened in it. When Isaac grows strong in his Judgments FROM THERE, the higher and lower beings are gathered for Judgment, the throne of Judgment, WHICH IS THE ATTRIBUTE OF JUDGMENT IN MALCHUT, is prepared, and the Holy King, ZEIR ANPIN, sits on the throne of Judgment and sentences the world. Then, "Blow a Shofar at the new moon, at the full moon on our feast day." BY THE SHOFAR THE ATTRIBUTE OF JUDGMENT TURNS INTO THE ATTRIBUTE OF MERCY. Happy are Yisrael who know how to remove the throne of Judgment and prepare the throne of mercy. How DO THEY DO IT? By the Shofar.

191. רִבִּי אַבָּא הֲוָה יָתִיב קֳמֵיהּ דְּרִבִּי שִׁמְעוֹן, אָמַר לֵיהּ, הָא זִמְנִין סַגִּיאִין שָׁאִילְנָא עַל הַאי שׁוֹפָר, מַאי קָא מַיְירֵי, וְעַד כָּאן לָא אִתְיְשַׁבְנָא בֵּיהּ. אָמַר לֵיהּ, וַדַּאי הַאי הוּא בְּרִירָא דְּמִלָּה, דְּיִשְׂרָאֵל בַּעְיָין בְּיוֹמָא דְּדִינָא, שׁוֹפָר, וְלָא קֶרֶן. בְּגִין דְּקֶרֶן הָא אִתְיְדַע בְּאָן אֲתַר אִיהוּ, וּלְאִתְדַּבְּקָא דִּינָא לָא בָּעֵינָא. אֲבָל הָא תָּנֵינָן, בְּמִלִּין וּבְעוֹבְדָא, בָּעֵינָן לְאַחֲזָאָה וּלְאַתְעָרָא מִלִּין סְתִימִין.

191. Rabbi Aba was sitting before Rabbi Shimon. He said to him, I have asked many times about the purpose of the Shofar, but never felt settled about it. He said to him, Surely this is its clear meaning. Yisrael need a Shofar rather than a horn on the day of Judgment, for the place of origin of the horn is known TO INDICATE MALCHUT, THE ATTRIBUTE OF JUDGMENT, and we should not arouse Judgment. IT IS NOT SO WITH THE SHOFAR THAT ALLUDES TO BINAH, WHICH IS MERCY. Indeed we learned that we need to indicate and rouse hidden things by deed, NAMELY, BY THE BLOWING OF THE SHOFAR AND ITS BLESSING.

192. תָּא חֲזֵי, כַּד הַהוּא שׁוֹפָר עִלָּאָה, דִּנְהִירוּ דְּכֹלָּא בֵּיהּ, אִסְתַּלַּק וְלָא נָהִיר לִבְנִין, כְּדֵין דִּינָא אִתְּעַר, וְכֻרְסְוָון אִתְתַּקְנוּ לְבֵי דִּינָא, וְדָא שׁוֹפָר, אֵילוֹ דְּיִצְחָק אִקְרֵי, תּוּקְפֵיהּ דְּיִצְחָק, תּוּשְׁבְּחָתֵיהּ דַּאֲבָהָן, כַּד אִסְתַּלַּק הַהוּא שׁוֹפָר גְּדוֹל, דְּלָא יַנְקָא לִבְנִין, כְּדֵין יִצְחָק אִתְתָּקַף, וְאִתְתָּקַן לְדִינָא בְּעָלְמָא.

192. Come and see, if the supernal Shofar, which includes all lights, is gone and does not shine upon the children, ZEIR ANPIN AND MALCHUT, Judgment is roused and thrones are prepared for the courthouse. The Shofar, BINAH, is called Isaac's ram, NAMELY Isaac's strength, SINCE 'RAM' IS DERIVED FROM STRENGTH. It gives importance to the patriarchs, CHESED, GVURAH AND TIFERET THAT RECEIVE ALL THEIR IMPORTANCE FROM THAT SHOFAR, BINAH. When the great Shofar is gone and does not shine on the children, ZEIR ANPIN AND MALCHUT, Isaac grows strong and prepares himself to judge the world.

193. וְכַד אִתְּעַר הַאי שׁוֹפָר וְכַד בְּנֵי נָשָׁא תַּיְיבִין מֵחֲטָאֵיהוֹן, בַּעְיָין לְנַגְדָּא קוֹל שׁוֹפָר מִתַּתָּא, וְהַהוּא קָלָא סָלִיק לְעֵילָא, כְּדֵין אִתְּעַר שׁוֹפָרָא אָחֳרָא עִלָּאָה, וְאִתְּעַר רַחֲמֵי, וְאִסְתַּלַּק דִּינָא. וּבָעֵינָן לְאַחֲזָאָה עוֹבְדָא בְּשׁוֹפָר, לְאִתְּעָרָא שׁוֹפָרָא אָחֳרָא, וּלְאַפָּקָא בְּהַאי שׁוֹפָר לְתַתָּא, אִינּוּן קָלֵי, לְאַחֲזָאָה דְּכָל אִינּוּן קָלִין דִּלְעֵילָא, דִּכְלִילָן כֻּלְּהוּ בְּהַהוּא שׁוֹפָר עִלָּאָה, יִתְּעֲרוּן לְנַפְקָא.

193. When that Shofar is roused and people repent of their sins, the sound of the Shofar should resound from below. The sound arises up and then another, supernal Shofar is roused, WHICH IS BINAH. Mercy is awakened and Judgment is gone. A deed must be displayed by THE BLOWING OF the Shofar, in order to awaken another Shofar, BINAH, and to draw from the lower Shofar all those sounds, T'KIAH, SHVARIM, T'RUAH, T'KIAH, ETC., to show that all the celestial sounds included in the higher Shofar, THE THREE DETAILED COLUMNS INCLUDED IN BINAH, will be roused to emerge FROM BINAH TO ZEIR ANPIN AND MALCHUT.

194. By the sounds below Yisrael give strength above. Hence a Shofar needs to be summoned on that day, to arrange the sounds, NAMELY THE PATTERNS OF T'KIAH SHVARIM T'RUAH T'KIAH, ETC. to meditate on it so as to rouse another Shofar, BINAH, in which all the upper sounds, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN are included.

194. וּבְהָנֵי קָלִין דִּלְתַתָּא, יְהַבִּין יִשְׂרָאֵל חֵילָא לְעֵילָא, וְעַל דָּא בְּעֵינָן לְזַמְנָא שׁוֹפָר בְּיוֹמָא דָּא, וּלְסַדְּרָא קָלִין, לְכַוְּונָא בֵּיהּ בְּגִין לְאַתְעֲרָא שׁוֹפָר אָחֳרָא, דְּבֵיהּ כְּלִילָן קָלֵי לְעֵילָא.

195. In the first sequence OF THE THREE SEQUENCES, T'KIAH SHVARIM T'RUAH T'KIAH, ETC., a sound reverberates, adorned above IN BINAH. It rises through firmaments to be cleft between the high mountains. FROM THERE comes Abraham, CHESED OF ZEIR ANPIN, to dwell at its top. He is adorned, is roused and prepares the throne TO BE A THRONE OF MERCY. In the book of Agadah, we learned that when the first sound rises, Abraham awakens. He is adorned and prepares the throne. Aba is summoned upon him.

195. סִדְרָא קַדְמָאָה, קָלָא נָפִיק, וּמִתְעַטָּר לְעֵילָא, סָלִיק רְקִיעִין, וְאִתְבְּקַע בֵּין טוּרֵי רָמָאֵי, וּמְטֵי לְגַבֵּיהּ דְּאַבְרָהָם, וְשַׁרְיָא בְּרֵישֵׁיהּ, וְאִתְעַטָּר, וְאִתְעַר הוּא, וְאַתְקַן לְכוּרְסְיָיא. וּבְסִפְרָא דְּאַגַּדְתָּא תְּנִינָן, בְּשַׁעֲתָא דְּהַהוּא קָלָא קַדְמָאָה סָלִיק, אִתְּעַר וְאִתְעַטָּר אַבְרָהָם, וְאַתְקַן לְכוּרְסְיָיא, פַּקְדִין עָלֵיהּ אַבָּא.

196. In the meantime the second sound resonates. It is strong to break harsh Judgments. This is the second sequence OF T'KIAH SHVARIM T'RUAH TEKIAH. The sound breaks with its strength. It rises TO BINAH and all Judgments that meet THERE are broken before it, until they rise to where Isaac is. When Isaac is roused and sees Abraham preparing the throne OF MERCY to stand before it, he is subdued and breaks the harsh Judgment. Whoever blows should meditate in heart and desire upon this, in order to break that power and the strength of the harsh Judgment. This is the meaning of, "Happy is the people that know the joyful note (Heb. t'ruah)" (Tehilim 89:16). T'RUAH IS DERIVED FROM BREAKING. Assuredly they know T'ruah.

196. אַדְּהָכִי, סַלְקָא תְּנִיָּינָא, תַּקִּיפָא לְתַבְרָא תּוּקְפֵי רְגִיזִין. וְדָא סִדְרָא תְּנִיָּינָא, הַהוּא קָלָא תְּבִירָא בְּתוּקְפּוֹי. וּכְדֵין סַלְקָא, וְכָל דִּינִין דְּאִתְעַרְעַן קָמֵיהּ אִתְּבְּרוּ, עַד דְּסָלִיק לְאַתְרֵיהּ דְּיִצְחָק. כֵּיוָן דְּיִצְחָק אִתְּעַר, וְחָמֵי לְאַבְרָהָם מְתַקֵּן לְכוּרְסְיָיא לְקַיְּימָא קָמֵיהּ, כְּדֵין אִתְכַּפְיָא, וְתָבַר תּוּקְפָּא קַשְׁיָא. וּבְהַאי, בָּעֵי מַאן דִּתְקַע, לְכַוְּונָא לִבָּא וּרְעוּתָא, בְּגִין לְתַבְרָא חֵילָא וְתוּקְפָּא דְּדִינָא קַשְׁיָא, הֲדָא הוּא דִּכְתִיב, אַשְׁרֵי הָעָם יוֹדְעֵי תְרוּעָה, יוֹדְעֵי תְרוּעָה וַדַּאי.

197. In the third sequence OF T'KIAH SHVARIM T'RUAH T'KIAH, a sound emerges and rises. It cleaves all firmaments and mercy is aroused. ALL THIS OCCURS IN BINAH AND FROM THERE that sound reaches Jacob's head. Jacob wakes up and sees Abraham preparing on the other side. Then both hold Isaac from one side, THE RIGHT, and the other, THE CENTER, and the power OF THE JUDGMENT OF THE LEFT cannot come out. All these three sequences are all one sequence.

197. סִדְרָא תְּלִיתָאָה, קָלָא נָפִיק, וְסָלִיק, וּבָקַע כָּל אִינּוּן רְקִיעִין, וְרַחֲמֵי מִתְעָרָן, וּמְטֵי הַהוּא קָלָא לְרֵישֵׁיהּ דְּיַעֲקֹב וְיַעֲקֹב אִתְּעַר, וְחָמֵי לְאַבְרָהָם מְתַתֵּקַן בְּגִיסָא אָחֳרָא, כְּדֵין אֲחִידָן תַּרְוַוּיְהוּ בֵּיהּ בְּיִצְחָק, דָּא מֵהַאי סִטְרָא, וְדָא, מֵהַאי סִטְרָא וְלָא יַכְלִין תּוּקְפּוֹי לְנָפְקָא לְבַר. וְהָנֵי תְּלָתָא סִדְרִין, כֻּלְּהוּ סִדְרָא חַד.

198. As for the other sequence OF THE THREE TIMES T'KIAH SHVARIM T'KIAH, a sound reverberates, rises, takes Abraham from his place and draws him down to where the powers of Isaac dwell. They maintain Abraham among them.

198. סִדְרָא אָחֳרָא, קָלָא נָפִיק, וְסָלִיק, וְנָטִיל לְאַבְרָהָם מֵאַתְרֵיהּ, וְנָגִיד לֵיהּ לְתַתָּא, לַאֲתַר דְּתוּקְפֵיהוֹן דְּיִצְחָק שַׁרְיָין וְקַיְּימָן לֵיהּ לְאַבְרָהָם בְּגַוַוּיְהוּ.

199. In the second sequence OF T'KIAH SHVARIM T'KIAH, a broken sound reverberates, not as strong as the first. It is not because the sound he blew is weak, but it is not directed at Isaac as before, where there is great strength. But THIS SOUND is meant for the lower courthouse, WHERE JUDGMENTS are more lax. They all see Abraham by them and are subdued before him.

199. סִדְרָא תְּנִיָּינָא, נָפִיק קָלָא תְּבִירָא, לָא תַּקִּיפָא כְּקַדְמָאָה, לָא דְּחָלִישׁ הַהוּא קָלָא דְּתָקַע, אֶלָּא דְּהַהוּא קָלָא לָאו אִיהוּ לְגַבֵּי יִצְחָק בְּקַדְמֵיתָא, דְּתַמָּן תּוּקְפָּא תַּקִּיפָא שַׁרְיָא, אֶלָּא לְגַבֵּי אִינּוּן בֵּי דִינָא דְּלְתַתָּא, דְּאִינּוּן רְפוּיִין יַתִּיר, וְכֻלְּהוּ חָמָאן לְאַבְרָהָם לְגַבַּיְיהוּ, וְאִתְכַּפְיָין קָמֵיהּ.

200. אַדְהָכִי, סִדְרָא תְּלִיתָאָה, קָלָא נָפִיק, וְסָלִיק, וְאִתְעַטַּר בְּרֵישֵׁיהּ דְיַעֲקֹב, וְנָגִיד לֵיהּ לְתַתָּא לְהַהוּא אֲתַר דְּאִינּוּן גְבוּרָאן שַׁרְיָין, וְקָאִים לְקֻבְלֵיהוּ, אַבְרָהָם מֵהַאי סִטְרָא, וְיַעֲקֹב מֵהַאי סִטְרָא, וְאִינּוּן בְּאֶמְצָעִיתָא. כְּדֵין אִתְכַּפְיָין כֻּלְּהוּ, וּמִשְׁתַּכְּחִין בְּאַתְרַיְיהוּ. וְהָנֵי כֻּלְּהוּ סִדְרָא אָחֳרָא תִּנְיָינָא.

200. Then comes the third sequence OF T'KIAH SHVARIM T'KIAH. A sound emerges and rises. It is crowned on the head of Jacob and draws him down to where the Judgments of the left dwell. Before it stand Abraham on the one side and Jacob on the other. There are GVUROT inside the two of them, which are then subdued and SHINE where they are. All THREE SEQUENCES are another, INCLUSIVE sequence.

201. סִדְרָא בַּתְרָאָה, דְּבַעְיָא לְסַלְּקָא לוֹן לְאַתְרַיְיהוּ, וּלְיַישְׁבָא בֵּינַיְיהוּ לְיִצְחָק כְּמִלְּקַדְּמִין. בְּגִין דְּהַאי בָּעֵי לְיַשְׁרָא לֵיהּ בַּאֲתְרֵיהּ, וְלָא יִפּוּק בְּתוּקְפּוֹי לְבַר, כְּדֵין דִּינִין כֻּלְּהוּ אִתְכַּפְיָין, וְרַחֲמִין אִתְּעֲרוּ.

201. The last, INCLUSIVE sequence IS THREE TIMES T'KIAH T'RUAH T'KIAH. These need to raise them to their places and settle Isaac among them as before. For that reason, they need to place him in his place IN SUCH A WAY that he will not come out through the power OF HIS GVUROT. All Judgments are subdued then and Mercy awakens.

202. עַל דָּא בָּעֵי לְכַוְּנָא לִבָּא וּרְעוּתָא בְּהָנֵי קָלֵי, וּלְמֶהְדַּר בְּתִיּוּבְתָּא קֳמֵי מָארֵיהוֹן. כְּדֵין כַּד יִשְׂרָאֵל מְתַקְּנֵי וּמְסַדְּרֵי קָלִין בִּרְעוּתָא דִּלְבָּא כַּדְקָא יָאוּת, בְּשׁוֹפָרָא דָא, אַהְדָּר הַהוּא שׁוֹפָר עִלָּאָה, וְכַד אַהְדָּר, מְעַטְּרָא לֵיהּ לְיַעֲקֹב, וְאִתְתַּקַּן כֹּלָּא. וְכוּרְסְיָיא אָחֳרָא רְמִיוּ, וּכְדֵין חֵידוּ אִשְׁתְּכַח בְּכֹלָּא, וְקוּדְשָׁא בְּרִיךְ הוּא מְרַחֵם עַל עָלְמָא. זַכָּאָה חוּלָקֵיהוֹן דְּיִשְׂרָאֵל, דְּיַדְעִין לְנַגְדָּא וּלְאַמְשָׁכָא לְמָארֵיהוֹן, מִדִּינָא לְרַחֲמֵי, וּלְתַקְּנָא כֻּלְּהוּ עָלְמִין עַל יְדֵיהוּ.

202. For that reason it behooves us to meditate and concentrate on these sounds OF THREE TIMES T'KIAH SHVARIM T'RUAH T'KIAH, THREE TIMES T'KIAH SHVARIM T'KIAH AND THREE TIMES T'KIAH T'RUAH T'KIAH. And they need to repent before their Master. Then, when Yisrael ready themselves and arrange these sounds willingly and properly with this LOWER Shofar, BINAH, the upper Shofar SHINES again. When it SHINES again, it adorns Jacob, ZEIR ANPIN, and everything is established. A different throne, THE THRONE OF MERCY, is placed. Joy abounds everywhere and the Holy One, blessed be He has mercy upon the world. Happy is the lot of Yisrael, who know how to direct and draw their Master from Judgment to Mercy, and establish the worlds by their handiwork.

203. ת"ח, לְקַבֵּל דָּא, תְּלָתָא סִפְרִין פְּתִיחִין בְּיוֹמָא דָא, וּכְמָה דְּרַחֲמִין מִתְעָרִין, וְדִינִין קַשְׁיָין אִתְכַּפְיָין וְעָאלִין לְדוּכְתַּיְיהוּ. כַּך הוּא לְתַתָּא כְּגַוְונָא דִּלְעֵילָא, דִּינִין קַשְׁיָין אִתְכַּפְיָין וְאִתְעֲבָרוּ מֵעָלְמָא. וּמַאן אִינּוּן. אִלֵּין אִינּוּן רְשָׁעִים גְּמוּרִים, דְּאִינּוּן דִּינִין קַשְׁיָין דְּאִתְכַּפְיָין וְאִתְעֲבָרוּ מֵעָלְמָא. וְעַל דָּא נִכְתָּבִים וְנֶחֱתָמִים וְכוּ'. א"ר אַבָּא, וַדַּאי דָּא הוּא בְּרִירָא דְּמִלָּה, בְּרִיךְ רַחֲמָנָא דְּשָׁאִילְנָא וְרַוַוחְנָא בְּהָנֵי מִילֵי.

203. Come and see, in correspondence to this, THE THREE SEQUENCES OF THE SHOFAR, THE THREE COLUMNS, three books are open on that day. ONE IS FOR THE WHOLLY RIGHTEOUS, THE SECRET OF THE RIGHT COLUMN, ONE FOR THE WHOLLY EVIL, THE SECRET OF THE HARSH JUDGMENT ON THE LEFT COLUMN, AND ONE FOR THE MEDIOCRE, THE SECRET OF THE CENTRAL COLUMN. Just as THROUGH THE BLOWING OF THE SHOFAR Mercy awakens and harsh Judgments are subdued and return to their place, it is below as it is above. The harsh Judgments BELOW are subdued and removed from the world. These are the wholly wicked, who are harsh Judgments. They are subdued, and removed from the world. By that they are written and sentenced to death immediately. THE WHOLLY RIGHTEOUS, A CHARIOT TO THE RIGHT, ARE WRITTEN TO LIFE IMMEDIATELY AND THE MEDIOCRE, WHO ARE A CHARIOT TO THE CENTRAL COLUMN, ARE IN SUSPENSE UNTIL YOM KIPPUR, WHEN IT IS COMPLETED THROUGH THE ILLUMINATION OF CHOCHMAH IN BINAH, THE LIGHT OF LIFE. Rabbi Aba said, Surely this is the clear meaning of the matter. Blessed is the Merciful that I have asked and attained these matters.

204. א"ר יְהוּדָה, כְּתִיב זִכְרוֹן תְּרוּעָה, זִכָּרוֹן עַבְדֵּינָן, לְכַוְּנָא לִבָּא וּרְעוּתָא, יִשְׂרָאֵל עַבְדִּין זִכָּרוֹן לְתַתָּא, בְּמָה. בְּעוֹבָדָא, בְּגִין דְּיִתְּעַר מִלָּה כְּהַהוּא גַוְונָא לְעֵילָא.

204. Rabbi Yehuda said, It is written, "a memorial of blowing" (Vayikra 23:24), WHICH MEANS we are reminded to direct the heart and wish IN THE MANNER MENTIONED ABOVE. Yisrael perform a memorial below, by the deed OF BLOWING THE SHOFAR so that a similar thing will be roused above.

205. Rabbi Elazar said, It is written, "at the full moon (also: 'the covering') on our feast day." THIS IS BECAUSE the moon, MALCHUT, was covered on it, FOR ON ROSH HASHANAH THE MOON IS HIDDEN. HE ASKS, How is it covered, AND ANSWERS, When there is a cloud UNDERNEATH THE SUN and the sun, WHICH IS ZEIR ANPIN, does not shine, the moon is covered, WHICH MEANS it does not shine, SINCE THERE IS NO ONE FROM WHICH TO RECEIVE LIGHT, FOR WHATEVER MALCHUT HAS, SHE RECEIVES FROM ZEIR ANPIN. Therefore, if because of the clouds, WHICH INDICATE JUDGMENTS, the sun, ZEIR ANPIN, cannot shine, the moon all the more is hidden and cannot illuminate. Hence, in "at the covering (Heb. keseh) on our feast day," KESEH IS SPELLED WITH Hei IN FINAL POSITION, TO INDICATE THAT the moon is covered BECAUSE OF JUDGMENTS. How can everything, BOTH ZEIR ANPIN AND MALCHUT, shine? Through repentance and the sound of the Shofar, as written, "Happy is the people that know the joyful note." Then, "they shall walk, Hashem, in the light of Your countenance" (Tehilim 89:16).

205. אָמַר ר׳ אֶלְעָזָר, כְּתִיב בַּכֶּסֶה לְיוֹם חַגֵּנוּ דְּאִתְכַּסְיָא בֵּיהּ סִיהֲרָא. וְהֵיךְ אִתְכַּסְיָא. אֶלָּא, כַּד קַיְימָא עִיבָא, וְשִׁמְשָׁא לָא נָהִיר, כְּדֵין סִיהֲרָא אִתְכַּסְיָא, וְלָא נָהִיר. וְעַל דָּא, מִקַּמֵּי עִיבָא שִׁמְשָׁא לָא נָהִיר, כ״ש סִיהֲרָא דְּאִתְכַּסְיָא וְלָא נָהִירָא. וְעַל דָּא בַּכֶּסֶה לְיוֹם חַגֵּנוּ, בְּהֵ״א, דְּאִתְכַּסְיָא סִיהֲרָא. וּבְמָה נָהִיר. כֹּלָּא בְּתִיּוּבְתָּא, וּבְקָל שׁוֹפָרָא, דִּכְתִיב אַשְׁרֵי הָעָם יוֹדְעֵי תְרוּעָה כְּדֵין יְיָ׳ בְּאוֹר פָּנֶיךָ יְהַלֵּכוּן.

33. Rosh Hashanah

We learn that the day of Rosh Hashanah is a day when the moon is hidden and the world is under Judgment. God allotted the prosecutor a specific day in which to demand all the punishments in the world so that the fear of God would increase. He wants the world to know that there is judgment and there is a judge. Witnesses come on the day of Judgment and testify about all the deeds of everyone in the world; these witnesses are called the eyes of Hashem that see everything. We are told how everything is put down in writing, and how someone's verdict can be torn up if he repents. God prefers people to be saved from punishment; His love for His children overcomes His love of judgment. We hear the explanation of Isaac's blessing of Jacob instead of Esau, and of how this relates to the days between Rosh Hashanah and Yom Kippur.

Ra'aya Meheimna (the Faithful Shepherd)

206. "In the seventh month, on the first day of the month" (Vayikra 23:24). This commandment is to blow the Shofar on Rosh Hashanah, which is Judgment day to the world as we explained. We explained the words, "Blow a Shofar at the new moon, at the full moon (or: 'covering') on our feast day" (Tehilim 81:4). We learned that this day is a day when the moon, MALCHUT, is covered and the world is under Judgment. For the prosecutor covers and hides and locks the entrance to the King, WHO IS ZEIR ANPIN, AND THE MOON IS a place where Judgment abides to demand justice from the world.

רעיא מהימנא

206. בַּחֹדֶשׁ הַשְּׁבִיעִי בְּאֶחָד לַחֹדֶשׁ וְגוֹ׳. פִּקּוּדָא דָּא, לְתִקּוֹעַ שׁוֹפָר בְּרֹאשׁ הַשָּׁנָה, דְּהוּא יוֹמָא דְּדִינָא לְעָלְמָא, כְּמָה דְּאוֹקִימְנָא. וְהָא אוּקְמוּהָ דִּכְתִיב, תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ. וְהָא אִתְּמַר. דְּהַאי אִיהוּ יוֹמָא דְּסִיהֲרָא אִתְכַּסֵּי בֵּיהּ, וְקָאֵים עָלְמָא בִּידָנָא בְּגִין, דְּהַהוּא מְקַטְרְגָא, חָפֵי וְכַסֵּי וְאַנְעָל פִּתְחָא עַל מַלְכָּא, אֲתַר דְּדִינָא שַׁרְיָא, לְמִתְבַּע דִּינָא עַל עָלְמָא.

207. You may wonder how the prosecutor was given permission to cover THE LIGHT OF MALCHUT and demand punishment. AND HE ANSWERS, Surely the Holy One, blessed be He, allowed the prosecutor to demand justice from the whole world. He allotted him a specific day in which to demand all the punishments in the world, for the Holy One, blessed be He, made him and placed him before Himself, so the fear of the Holy One, blessed be He, will increase and rest on everyone. This is the secret of, "and Elohim does it, so that men should fear before Him" (Kohelet 3:14). What is "does"? He did this prosecutor and made him before Himself to be a sharp sword over the whole world, all for the reason that all will fear the Holy One, blessed be He. He oversees and prosecutes the sins of people, demands punishment and seizes people; kills them and strikes them, all just as it was decided in court.

207. וְאִי תֵּימָא, אֵיךְ אִתְיְהִיב לֵיהּ רְשׁוּ לְהַהוּא מְקַטְרְגָא לְחַפָּאָה וּלְמִתְבַּע דִּינָא. אֶלָּא וַדַּאי בִּידָא דְּהַאי מְקַטְרְגָא, שַׁוֵּי קוּדְשָׁא בְּרִיךְ הוּא לְמִתְבַּע דִּינָא עַל כָּל עָלְמָא, וְשַׁוֵּי לֵיהּ יוֹמָא יְדִיעָא, לְמִתְבַּע קַמֵּיהּ כָּל דִּינִין דְּעָלְמָא, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא עָבֵד לֵיהּ וְשַׁוֵּי לֵיהּ קַמֵּיהּ, לְמֶהֱוֵי דְּחִילוּ דְּקוּדְשָׁא בְּרִיךְ הוּא סַלְקָא, וְשַׁרְיָא עַל כֹּלָּא. וְרָזָא דָּא, וְהָאֱלֹהִים עָשָׂה שֶׁיִּרְאוּ מִלְּפָנָיו. מַאי עָשָׂה. עָשָׂה לְהַאי מְקַטְרְגָא, וְאַתְקִין לֵיהּ קַמֵּיהּ, לְמֶהֱוֵי סַיְיפָא שְׁנָנָא עַל כָּל עָלְמָא. וְכָל דָּא בְּגִין דִּיתְחַלּוּן מִקַּמֵּי קוּדְשָׁא בְּרִיךְ הוּא כֹּלָּא. וְדָא אִיהוּ סַנְטִירָא, דְּתָבַע חוֹבֵי בְּנֵי נָשָׁא, וְתָבַע דִּינָא, וְתָפִיס בְּנֵי נָשָׁא וְקָטִיל לוֹן וְאַלְקֵי לוֹן, כֹּלָּא כְּמָה דְּנָפִיק מִן דִּינָא.

208. It is like the minister appointed over the terrestrial court, who was given permission to mention before the court that so and so did this, and so and so transgressed that, and to demand punishment. We learned that the minister appointed over the court was given permission to lock the entrance to the court until verdicts will be meted out to all his persecution. The court is not allowed to decline him, because, "For I Hashem love justice" (Yeshayah 61:8), and He wants the world to be maintained by judgment, so as to make known that there is judgment and there is a judge. ALL THIS APPLIES TO THE TERRESTRIAL COURT.

208. כְּגַוְונָא דְּהַהוּא מְמוּנֶה בֵּית דִּין דִּלְתַתָּא, דְּאִתְיְהִיב לֵיהּ רְשׁוּ לְאַדְכְּרָא קָמֵי בֵּי דִינָא, פְּלוֹנִי עֲבַד כַּךְ, וּפְלוֹנִי עָבַר עַל כַּךְ, וּלְמִתְבַּע עָלַיְיהוּ דִינָא. וּתְנָן, רְשׁוּ אִתְיְהִיב לְהַהוּא מְמוּנֶה בֵּית דִּין, לְאַנְעֲלָא עַל בֵּי דִינָא פִּתְחָא, עַד דְּיִגְזְרוּן דִינָא עַל כָּל מַה דְּאִיהוּ תָּבַע, וְלֵית רְשׁוּ לְבֵית דִּין לְדַחְיָיא לֵיהּ. בְּגִין כִּי אֲנִי יְיָ׳ אוֹהֵב מִשְׁפָּט. וְאִיהוּ בָּעֵי דְּעָלְמָא יִתְקַיֵּים בְּדִינָא, וּלְמִנְדַּע דְּאִית דִּין וְאִית דַּיָּין.

209. The Holy One, blessed be He, did the same. He placed before Him that PROSECUTOR who demands punishment before the King for all the people in the world. On that day, he is given permission to cover the entrance of the King, ZEIR ANPIN, and the moon, MALCHUT, is hidden inside until punishment is meted out to all the people in the world. Though everything is revealed before the Holy One, blessed be He, He nevertheless desires nothing but according to Judgment.

209. כְּהַאי גַּוְונָא שַׁוֵּי קוּדְשָׁא בְּרִיךְ הוּא קַמֵּיהּ לְהַאי, דְּאִיהוּ תָּבַע דִּינָא קָמֵי מַלְכָּא, עַל כָּל בְּנֵי עָלְמָא. וּבְהַאי יוֹמָא אִתְיְהִיב לֵיהּ רְשׁוּ, לְכַסָּאָה פִּתְחָא דְּמַלְכָּא, וְסִיהֲרָא אִתְחַפְיָיא לְגוֹ, עַד דְּיִתְגְּזַר דִּינָא עַל כָּל בְּנֵי עָלְמָא. וְאַף עַל גַּב דְּכֹלָּא אִתְגְּלֵי קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, לָא בָּעֵי אֶלָּא בְּדִינָא.

210. Everything operates in the same way above and below. On that day, THE HOLY ONE, BLESSED BE HE, fixes the throne of Judgment, and the administrator comes and demands justice for all the deeds of the people in the world, each according to his ways and deeds. Witnesses come and testify to all the deeds of the people in the world, and these WITNESSES ARE CALLED the eyes of Hashem that roam throughout the whole world and see the deeds of the people in the world.

210. כֹּלָּא כְּגַוְונָא חֲדָא עֵילָּא וְתַתָּא, אַתְקִין כּוּרְסְיָא דְּדִינָא בְּהַאי יוֹמָא, וְסַנְטִירָא אָתָא, וְתָבַע דִּינָא עַל כָּל עוֹבְדֵי בְּנֵי עָלְמָא, כָּל חַד וְחַד כְּפוּם אָרְחוֹי, וּכְפוּם מַה דַּעֲבַד. וְסַהֲדִין אַתְיָין וְסָהֲדֵי עַל כָּל עוֹבְדֵי בְּנֵי עָלְמָא. וְאִלֵּין אִינּוּן עֵינֵי יי׳, דְּאִינּוּן מְשַׁטְטֵי בְּכָל עָלְמָא. וְכַמָּה אִינּוּן עֵינֵי יְיָ׳, דְּלֵית לוֹן חוּשְׁבָּנָא, דְּקָא אַזְלֵי וּמְשַׁטְטֵי בְּכָל עָלְמָא, וְחָמָאן כָּל עוֹבְדֵי בְּנֵי עָלְמָא.

211. Woe to those who do not care and do not observe their doings, for the witnesses of the King stand by them, observe and see whatever they do or say. They ascend and testify before the King. The administrator stands before the King and demands punishment: so and so transgressed the law and so and so did that; here are the witnesses. As long as the Holy One, blessed be He, does not ask them, they have no permission to testify. WHEN HE ASKS THEM, they deliver their testimony.

211. וַוי לְאִינּוּן דְּלָא מַשְׁגִּיחִין וְלָא מִסְתַּכְּלִין בְּעוֹבְדֵיהוֹן, דְּהָא לְגַבַּיְיהוּ קַיְימִין אִלֵּין סַהֲדֵי מַלְכָּא, וּמַשְׁגִּיחִין וְחָמָאן כָּל מַה דְּאִינּוּן עַבְדִּין, וְקָאֲמְרֵי, דְּהָא אִינּוּן סַלְקֵי וְסָהֲדֵי קָמֵי מַלְכָּא. וְהַאי סַנְטִירָא קָאֵים קָמֵי מַלְכָּא, וְתָבַע דִּינָא, פְּלוֹנִי עָבַר דִּינָא, פְּלוֹנִי עֲבַד כַּךְ. וְהָא הָכָא סַהֲדֵי. וְעַד דְּקוּדְשָׁא בְּרִיךְ הוּא לָא שָׁאִיל לוֹן, לֵית לוֹן רְשׁוּ לְסַהֲדָא. כְּדֵין אִינּוּן סַהֲדֵי סַהֲדוּתָא.

212. Everything is put in writing before the King. In the King's house there is a certain chamber, full of white fire. This fire rolls in a circle with burning sparks and never ceases. Inside this chamber there is another chamber, full of black fire, which never ceases. Two scribes stand before the King at all times. During trials, all witnesses testify before the King. The scribes take from the circle of white fire and write THE VERDICT on it with the black circle.

212. וְכֹלָּא אַכְתִּיב קַמֵּי מַלְכָּא בְּפִתְקָא. בְּבֵי מַלְכָּא אִית חַד הֵיכְלָא. הֵיכְלָא דָּא מַלְיָא אֶשָּׁא חִוָּרָא, וְהַאי אֶשָּׁא מִתְגַּלְגְּלָא בְּפַלְקָא, וְלָהִיט שְׁבִיבִין וְהַאי לָא פָּסִיק לְעָלְמִין. לְגוֹ הַאי הֵיכְלָא, אִית הֵיכְלָא אוֹחֲרָא, מַלְיָא אֶשָּׁא אוּכְמָא, דְּלָא פְּסִיק לְעָלְמִין. תְּרֵין סוֹפְרִין קַיְּימִין תָּדִיר קַמֵּיהּ מַלְכָּא. בְּשַׁעֲתָא דְּדִינָא, סָהֲדִין כָּל סַהֲדֵי קַמֵּי מַלְכָּא. אִינּוּן סוֹפְרִין נַטְלִין מֵהַהוּא פַּלְקָא דְּאֶשָּׁא חִוָּרָא, וְכַתְבֵי עָלֵיהּ בְּהַהוּא אֶשָּׁא אוּכְמָא.

213. The King then holds the verdict for some time, in case they will repent in the meantime. If they returned IN REPENTANCE, the writings are torn up. If not, the King sits and all the defenders stand before Him. The crier stands and announces, so and so did this; who shall defend him? If there is someone to defend him, it is well. Otherwise, he is given to the administrator FOR PUNISHMENT.

213. וּכְדֵין מַלְכָּא אַחְמִיץ דִּינָא, עַד זִמְנָא יְדִיעָא, דִּלְמָא בֵּין כַּךְ וּבֵין כַּךְ יְהַדְּרוּן בִּתְשׁוּבָה. אִי יָהַדְּרוּן, פִּתְקִין נִקְרָעִין. וְאִי לָאו, מַלְכָּא יָתִיב, וְכָל אִינּוּן דְּבֵי זְכוּתָא קַיְּימֵי קַמֵּיהּ, כְּרוֹזָא קָם וְכָרִיז, פְּלוֹנִי עֲבַד כַּךְ, מַאן יוֹלִיף עָלֵיהּ זְכוּת, אִי אִית מַאן דְּיוֹלִיף עָלֵיהּ זְכוּת, יָאוּת. וְאִי לָאו הָא אִתְמְסַר לְסַנְטִירָא.

214. HE ASKS, Yet the Holy One, blessed be He, knows everything, why does He need all this? AND HE ANSWERS, This is so that people will have no excuse, but rather to show that He does everything truthfully. He prefers it when one is saved from His punishment. You may ask whence we know that. THIS was given to the sages, and even those who do not know, whoever may wish to see, may see what is divulged BELOW IN THIS WORLD, and thus know what is a mystery ABOVE, since everything follows the same pattern. For whatever the Holy One, blessed be He, does in the ways of the world, is in the likeness of above.

214. וְכֹלָּא יָדַע קוּדְשָׁא בְּרִיךְ הוּא, אַמַּאי אִצְטְרִיךְ לְכָל דָּא. אֶלָּא בְּגִין דְּלָא, יְהֵא פִּטְרָא דְּפוּמָא לְבְנֵי עָלְמָא. אֶלָּא לְאַחֲזָאָה דְּכֹלָּא עֲבִיד בְּאֹרַח קְשׁוֹט, וְנִיחָא קַמֵּיהּ מַאן דְּאִשְׁתְּזִיב מִן דִּינֵיהּ. וְאִי תֵּימָא מְנָלָן. הַאי, אִתְמְסַר לְחַכִּימֵי, וַאֲפִילּוּ לְמַאן דְּלָא יַדְעֵי, מַאן דְּבָעֵי לְאִסְתַּכְּלָא, יִשְׁגַּח בְּמַה דְּאִיהוּ בְּאִתְגַּלְיָא, וְיֵדַע בְּמַה דְּאִיהוּ בְּסִתְרָא, דְּהָא כֹּלָּא כְּגַוְונָא חֲדָא, כָּל מַה דְּפָקִיד קוּדְשָׁא בְּרִיךְ הוּא בְּאַרְעָא, כֹּלָּא אִיהוּ כְּגַוְונָא דִּלְעֵילָּא.

215. The day of Rosh Hashanah is Judgment day, and the King sits on the throne of Judgment. The administrator comes and covers the entrance to the King and demands punishment. Even though the Holy One, blessed be He, loves judgment, as written, "For I Hashem love justice," the love of His children overcame the love of judgment. When the administrator rises to speak about them, THE HOLY ONE, BLESSED BE HE, commanded to blow the Shofar in order to rouse love from below upward by that Shofar.

215. יוֹמָא דר״ה, אִיהוּ יוֹמָא דְּדִינָא, וּמַלְכָּא יָתִיב בְּכוּרְסְיָיא דְּדִינָא, סַנְטִירָא קָא אָתֵי וְחָפֵי פִּתְחָא דְּמַלְכָּא, וְתָבַע דִּינָא. וְאַף עַל גַּב דְּקוּדְשָׁא בְּרִיךְ הוּא רָחִים לֵיהּ לְדִינָא, כְּמָה דְּאַתְּ אָמַר, כִּי אֲנִי יְיָ׳ אוֹהֵב מִשְׁפָּט. נָצַח רְחִימוּ דִּבְנוֹי, לְרַחֲמוּ דְּדִינָא. וּבְשַׁעֲתָא דְּסַנְטִירָא קָם לְמִטְעַן מִלִּין עָלַיְיהוּ, פָּקִיד לְמִתְקַע בַּשּׁוֹפָר, בְּגִין לְאִתְעָרָא רַחֲמֵי מִתַּתָּא לְעֵילָּא, בְּהַהוּא שׁוֹפָר.

216. The sound rises, included of fire, wind and water, WHICH CORRESPOND TO CHESED, GVURAH AND TIFERET, that merge into one sound. Another sound from above is roused before it, WHICH IS THE CENTRAL COLUMN THAT JOINS LEFT AND RIGHT. When that sound is roused from above and from below, all the charges the prosecutors raise are confused.

216. סַלְקָא הַהוּא קָלָא, כְּלִילָא בְּאֶשָּׁא וְרוּחָא וּמַיָּא, וְאִתְעֲבִיד מִנַּיְיהוּ קָלָא חֲדָא, וְאִתְּעַר קָלָא אָחֳרָא לְעֵילָּא, כַּד הַהוּא קָלָא אִתְּעַר מֵעֵילָּא וּמִתַּתָּא, כְּדֵין כָּל טַעֲנוֹת דְּקָא טָעִין הַהוּא מְקַטְרְגָא מִתְעַרְבְּבֵי.

217. On the day of Rosh Hashanah, Isaac comes out alone, THAT IS, THE LEFT COLUMN REIGNS WITHOUT THE RIGHT, WITHOUT THE JOINING OF THE CENTRAL COLUMN, WHICH ARE ABRAHAM AND JACOB. He calls Esau, THE OTHER SIDE, to give him dishes to eat of the whole world, according to their deeds, NAMELY, TO DEMAND PUNISHMENT FOR THE ACTIONS OF ALL THE PEOPLE IN THE WORLD. For at that time, "his eyes were dim, so that he could not see" (Beresheet 27:1), because he that darkens people's faces comes out from him - THAT IS, THE PROSECUTOR IS DRAWN FROM THE LEFT, WHEN IT IS WITHOUT THE RIGHT. He is separated FROM THE RIGHT AND CENTRAL COLUMN, lies on the couch of Judgment and calls Esau, WHO IS THE OTHER SIDE AND THE PROSECUTOR. And he said, "catch me some venison; and make me savory food" (Ibid. 3-4) FROM THE EVIL DEEDS OF PEOPLE, "and bring it to me" (Ibid.).

217. בְּיוֹמָא דְּרֹאשׁ הַשָּׁנָה, נָפִיק יִצְחָק בִּלְחוֹדוֹי, וְקָרֵי לְעֵשָׂו, לְאַטְעֲמָא לֵיהּ תַּבְשִׁילִין דְּכָל עָלְמָא, כָּל חַד כְּפוּם אוֹרְחוֹי, דְּהָא בְּהַהִיא שַׁעֲתָא וַתְּכֵהֶן עֵינָיו מֵרְאוֹת, דְּנָפִיק מִנֵּיהּ מַאן דְּאַחְשָׁךְ אַפֵּי בְּרִיָּין, וְאִתְפְּרַשׁ, וְשָׁכִיב עַל עַרְסֵיהּ דְּדִינָא, וְקָרֵי לְעֵשָׂו, וְאָמַר וְצוּדָה לִי צָיִדָה וַעֲשֵׂה לִי מַטְעַמִּים וְהָבִיאָה לִי.

218. "And Rivkah spoke to Jacob her son..." (Ibid. 6), her heart's beloved, her beloved son given to her since the world was created. She orders him to rouse himself with his own dishes. Jacob awakens below, dons prayers and petitions, and "The voice is Jacob's voice" (Ibid. 22), with the celestial Shofar. SUPERNAL Jacob awakens, WHO IS THE CENTRAL COLUMN, towards him, ISAAC, and approaches him, BY JOINING HIM WITH ABRAHAM, WHO IS THE RIGHT. "And he brought it near to him, and he did eat" (Ibid. 25), WHICH MEANS they were incorporated within each other, AND THE MOCHIN SHONE, THE SECRET OF EATING. Once THE CENTRAL COLUMN was included in him, "he brought him wine" (Ibid.), the preserved wine, NAMELY, THE ILLUMINATION OF CHOCHMAH THAT SHINES FROM BELOW UPWARDS, FIXED BY THE CENTRAL COLUMN. The wine rejoices the heart, the secret of the World to Come, NAMELY THE ILLUMINATION OF CHOCHMAH THAT IS DRAWN FROM BINAH CALLED THE WORLD TO COME. Then, "he smelt the smell of his garments" (Ibid. 27), THAT IS, the ascending prayers and petitions, "and blessed him" (Ibid.). THAT MEANS anger abated, the heart rejoiced and everything is full of Mercy.

218. וְרִבְקָה אָמְרָה אֶל יַעֲקֹב בְּנָהּ, רְחִימָא דְּנַפְשָׁהּ, בְּנָהּ רְחִימָא דְּאִתְמְסַר לָהּ מִיּוֹמָא דְּאִתְבְּרֵי עָלְמָא. וּפְקִידַת לֵיהּ, לְאִתְעָרָא אִיהוּ בְּאִינּוּן מַטְעַמִּים דִּילֵיהּ. וְיַעֲקֹב אִתְעַר מִתַּתָּא, וּמִתְלַבֵּשׁ בִּצְלוֹתִין וּבְעוּתִין, וְהַקּוֹל קוֹל יַעֲקֹב בְּהַהוּא שׁוֹפָר דְּקָא סָלִיק, וְאִתְעַר יַעֲקֹב לְגַבֵּיהּ, וְאִתְקְרִיב בַּהֲדֵיהּ, וַיַּגֵּשׁ לוֹ וַיֹּאכַל, וְאִתְכְּלִיל דָּא בְּדָא. כֵּיוָן דְּאִתְכְּלִיל בַּהֲדֵיהּ, וַיָּבֵא לוֹ יַיִן, דָּא יַיִן דְּמִנְטְרָא, יַיִן דְּהוּא חֵידוּ דְּלִבָּא, רָזָא דְּעָלְמָא דְּאָתֵי, כְּדֵין וַיָּרַח אֶת רֵיחַ בְּגָדָיו, צְלוֹתִין דְּסַלְקִין וּבְעוּתִין. וַיְבָרְכֵהוּ, נַח רוּגְזָא, וְחַדֵּי לִבָּא, וְכֹלָּא אִיהוּ רַחֲמֵי.

219. Once he is incorporated in Jacob, all the awaiting powers, harsh Judgments and anger dispersed and were no longer present there. Yisrael emerged from Judgment with happiness and blessings. "and Jacob was yet scarce gone out from the presence of Isaac his father," on that day, with joy and celestial blessings, "that Esau his brother came in from his hunting" (Ibid. 30), loaded with burdens of the deeds of the world TO DENOUNCE THEM. "And he also had made savory food" (Ibid. 31), sharpening his tongue to give charges and prepare testimony, "and brought it to his father, and said to his father, Let my father arise," rousing himself with his Judgment, "and eat" (Ibid.) the many evil deeds DONE in the whole world that I have found.

219. כֵּיוָן דְּאִיהוּ אִתְכְּלִיל בְּיַעֲקֹב, כָּל אִינּוּן חַיָּילִין וְתוּקְפִין וְרוּגְזִין דַּהֲווֹ זְמִינִין, אִתְבַּדְּרוּ, וְלָא אִשְׁתְּכָחוּ תַּמָּן. וְיִשְׂרָאֵל נָפְקִין מִן דִּינָא, בְּחֶדְוָה וּבְּבִרְכָאן. וַיְהִי אַךְ יָצֹא יָצָא יַעֲקֹב מֵאֵת פְּנֵי יִצְחָק אָבִיו, בְּיוֹמָא דָּא, בְּחֶדְוָה, וּבְּבִרְכָאן עִלָּאִין, וְעֵשָׂו אָחִיו בָּא מִצֵּידוֹ, טָעִין טוֹעֲנֵי מֵעוֹבָדֵי דְּעָלְמָא, וַיַּעַשׂ גַּם הוּא מַטְעַמִּים, חַדִּיד לִישָׁנֵיהּ לְמִטְעָן טַעֲנוֹת. אַתְקִין סַהֲדֵי, וַיָּבֵא לְאָבִיו וַיֹּאמֶר יָקוּם אָבִי, יִתְעַר בְּדִינוֹי, וְיֹאכַל כַּמָּה עוֹבָדִין בִּישִׁין דְּכָל עָלְמָא דְּקָא אַשְׁכַּחְנָא.

220. "And Isaac trembled very much..." (Ibid. 33), for he could not be separated from being incorporated in Jacob, who abides in joy, "and said, Who then is he that has taken venison" by many prayers and petitions, "and I have eaten of all before you came, and have blessed him? Moreover, he shall be blessed. And when Esau heard the words of his father, he cried with a great and exceedingly bitter cry" (Ibid. 33-34), because he saw that his venison was worthless. Eventually he said to him, "Behold, your dwelling shall be of the fatness of the earth..." (Ibid. 39), the mighty men and the multitudes of the other people. This was hardest for him, "And Esau hated Jacob" (Ibid. 41), following him and constantly denouncing him.

220. וַיֶּחֱרַד יִצְחָק חֲרָדָה גְּדוֹלָה עַד מְאֹד, דְּהָא לָא יָכִיל לְאִתְפְּרָשָׁא מִכְּלָלָא דְיַעֲקֹב, דְּאִיהוּ בְּחֶדְוָה. וַיֹּאמֶר מִי אֵפוֹא הוּא הַצָּד צַיִד, בְּכַמָּה צְלוֹתִין וּבְעוּתִין, וְאוֹכַל מִכֹּל בְּטֶרֶם תָּבֹא וָאֲבָרְכֵהוּ גַּם בָּרוּךְ יִהְיֶה. כְּשֶׁשָּׁמַע עֵשָׂו אֶת דִּבְרֵי יִצְחָק אָבִיו וַיִּצְעַק צְעָקָה וְגוֹ׳. דְּחָמֵי דְּהָא צֵידוֹ לָא הֲוָה כְּלוּם. עַד לְבָתַר דְּאָמַר לֵיהּ, הִנֵּה מִשְׁמַנֵּי הָאָרֶץ וְגוֹ׳ אִלֵּין תַּקִּיפִין וְאוּכְלוּסִין דְּשְׁאָר עַמִּין וְדָא קָשְׁיָא לֵיהּ מִכֹּלָּא. וַיִּשְׂטֹם עֵשָׂו אֶת יַעֲקֹב, לְמֵיזַל אֲבַתְרֵיהּ, וּלְקַטְרֵגָא לֵיהּ תָּדִיר.

221. Jacob goes the days between Rosh Hashanah and Yom Kippur, and flees so as to be saved from him. He repents and fasts until Yom Kippur. Then Yisrael know that Esau comes with four hundred people, all prosecutors ready to denounce them. Forthwith, "Jacob was greatly afraid and distressed" (Beresheet 32:8), and raised many prayers and petitions, "And Jacob said, O Elohim of my father Abraham, and Elohim of my father..." (Ibid. 10), until he reached a decision, saying, "For he said, I will appease him with the present that goes before me" (Ibid. 21), "and took of that which came to his hand a present...two hundred she goats, and twenty he goats, two hundred ewes..." (Ibid. 14-15).

221. וְיַעֲקֹב אָזִיל בְּאִינּוּן יוֹמִין דְּבֵין ר״ה לְיוֹם הַכִּפּוּרִים, עָרִיק לְאִשְׁתְּזָבָא מִנֵּיהּ. תָּב בְּתִיּוּבְתָּא, שַׁוִּי גַּרְמֵיהּ בְּתַעֲנִיתָא, עַד דְּאָתֵי יְ״ה, כְּדֵין יַדְעֵי יִשְׂרָאֵל דְּעֵשָׂו בָּא, וְעִמּוֹ אַרְבַּע מֵאוֹת אִישׁ, כֻּלְּהוּ מְקַטְרְגֵי זְמִינִין לְקַטְרְגָא לוֹן, מִיַּד וַיִּירָא יַעֲקֹב מְאֹד וַיֵּיצֶר לוֹ וְאַסְגֵּי בְּצְלוֹתִין וּבְעוּתִין. וַיֹּאמֶר יַעֲקֹב אֱלֹהֵי אָבִי אַבְרָהָם וֵאלֹהֵי אָבִי וְגוֹ׳. עַד דְּנָטִיל עֵיטָא וְאָמַר, כִּי אָמַר אֲכַפְּרָה פָנָיו בַּמִּנְחָה הַהוֹלֶכֶת לְפָנָי וַיִּקַּח מִן הַבָּא בְיָדוֹ מִנְחָה וְגוֹ׳, עִזִּים מָאתַיִם וּתְיָשִׁים עֶשְׂרִים רְחֵלִים מָאתַיִם וְגוֹ׳.

222. "camels..." (Ibid. 16). Such is his side, LIKE CAMELS. Camels are the PRIMORDIAL serpent THAT WAS like a camel. When THE ANGEL Samael tempted Adam TO EAT OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL, he was riding on a camel-like serpent. We learned that whoever sees a camel in his dream was punished by death from above but was saved from it. It is all the same, WHICH MEANS THAT THE CAMEL AND THE SERPENT THAT DELIVERED DEATH TO THE WORLD ARE THE SAME THING.

222. גְּמַלִּים וְגוֹ׳, כַּךְ הוּא סִטְרָא דִילֵיהּ. גְּמַלִּים הוּא נָחָשׁ, כְּמִין גָּמָל, בְּשַׁעֲתָא דְּפַתֵּי סָמָא״ל לְאָדָם, אַרְכִּיב עַל נָחָשׁ כְּמִין גָּמָל. תָּנִינָן, מַאן דְּחָמֵי גָּמָל בְּחֶלְמֵיהּ, מִיתָה נְקֵנְסָה עָלֵיהּ מִלְּמַעְלָה, וְאִשְׁתְּזִיב מִינָּהּ. וְכֻלָּא חַד.

223. Esau then reverted to be Jacob's defender, yet Jacob wanted neither his honey nor his sting, BUT SAID, "Let my master, I pray you, pass over before his servant" (Beresheet 33:14). Then, "Esau returned that day on his way to Seir" (Ibid. 16). When WAS THAT? During the Neilah prayer, since then he parted from the holy nation, and the Holy One, blessed be He, forgives their iniquities and atones for them. Once the prosecutor left with the gift and separated from them, the Holy One, blessed be He, wishes to rejoice with His children. It is then written, "And Jacob journeyed to Sukkot, and built him a house...therefore the name of the place is called Sukkot" (Ibid. 17). Since Yisrael dwelt in Sukkot, they were saved from the prosecutor and the Holy One, blessed be He, rejoiced in His children. Happy is their lot in this world and in the World to Come. End of Ra'aya Meheimna

223. וּכְדֵין, אַהְדָּר עֵשָׂו אַפֹּטְרוֹפּוֹסָא דְיַעֲקֹב, וְיַעֲקֹב לָא בָּעָא דּוּבְשֵׁיהּ וְעוּקְצֵיהּ. יַעֲבָר נָא אֲדוֹנִי לִפְנֵי עַבְדּוֹ. כְּדֵין וַיָּשָׁב בַּיּוֹם הַהוּא עֵשָׂו לְדַרְכּוֹ. אֵימָתַי. בְּשַׁעַת נְעִילָה, דְּהָא אִתְפְּרַשׁ מֵעַמָּא קַדִּישָׁא. וְקוּדְשָׁא בְּרִיךְ הוּא שָׁבִיק לְחוֹבֵיהוֹן, וְכִפֵּר עָלַיְיהוּ. כֵּיוָן דְּהַהוּא מְקַטְרְגָא אָזַל בְּהַהוּא דּוֹרוֹנָא, וְאִתְפְּרַשׁ מִנַּיְיהוּ, בָּעֵי קוּדְשָׁא בְּרִיךְ הוּא לְמֶחְדֵּי בִּבְנוֹי, מַה כְּתִיב, וְיַעֲקֹב נָסַע סֻכֹּתָה וַיִּבֶן לוֹן בָּיִת וְגוֹ׳. עַל כֵּן קָרָא שֵׁם הַמָּקוֹם סוּכּוֹת, כֵּיוָן דְּיַתְבֵי בַּסֻּכּוֹת, הָא אִשְׁתְּזִיבוּ מִן מְקַטְרְגָא, וקוּדְשָׁא בְּרִיךְ הוּא חַדֵּי בִּבְנוֹי. זַכָּאָה חוּלְקֵיהוֹן בְּהַאי עָלְמָא וּבְעָלְמָא דְּאָתֵי. ע״כ רעיא מהימנא.

We are told that on Yom Kippur Malchut is illuminated not from the light of the sun but from supernal light instead. Rabbi Aba learns from Rabbi Shimon that Zeir Anpin does not unite with Malchut except when she shines from supernal Aba, at which time Malchut is called holiness. Rabbi Aba says that Adam stands as an example to all men in that he repented after his sin, and God accepted him and had pity on him.

224. Come and see, on that day OF ROSH HASHANAH the moon is gathered, WHICH IS MALCHUT, and does not shine until the tenth day of the month, when all of Yisrael return in complete repentance and supernal Ima, BINAH, again shines upon it. On that day, YOM KIPPUR, MALCHUT receives the illuminations of Ima, BINAH, and joy abounds everywhere. Hence it is written, "for it is a day of atonement (Heb. YOM KIPPUR)" (Vayikra 23:28). It should have said 'Yom Kippur' in the singular; what is the meaning of Yom Kippurim IN THE PLURAL? This is because AT THAT TIME two lights shine together: the supernal luminary, BINAH, shines upon the lower luminary, MALCHUT. On that day, MALCHUT shines with supernal light, WHICH IS BINAH, instead of from the light of the sun, ZEIR ANPIN. Hence it is written, "at the full moon (also: 'the covering') on our feast day" (Tehilim 81:4), BECAUSE MALCHUT DOES NOT SHINE UNTIL YOM KIPPUR.

224. ת"ח, בְּהַאי יוֹמָא אִתְכַּסְיָיא סִיהֲרָא, וְלָא נָהִיר עַד בְּעָשׂוֹר לַחֹדֶשׁ, דְּיִשְׂרָאֵל תַּיְיבִין כֻּלְּהוּ בְּתִיּוּבְתָּא שְׁלִימְתָא, וְאִימָא עִלָּאָה תָּאבַת וְנָהֲרַת לָהּ. וְהַאי יוֹמָא נְהִירוּ דְּאִימָא נַטְלָא, וְאִשְׁתְּכַח חֵידוּ בְּכֹלָּא. וְעַל דָּא כְּתִיב, יוֹם הַכִּפּוּרִים הוּא. יוֹם כִּפּוּר מִבָּעֵי לֵיהּ, מַאן יוֹם הַכִּפּוּרִים. אֶלָּא בְּגִין דִּתְרֵי נְהוֹרִין נָהֲרָן בְּחַד. בּוּצִינָא עִלָּאָה, נָהִיר לְבוּצִינָא תַּתָּאָה. וּבְהַאי יוֹמָא מִנְּהוֹרָא עִלָּאָה נָהִיר. וְלָא מִנְּהוֹרָא דְּשִׁמְשָׁא ובג"כ בַּכֶּסֶה לְיוֹם חַגֵּנוּ כְּתִיב.

225. Rabbi Aba sent a question to Rabbi Shimon, saying, When does the union of the Congregation of Yisrael, MALCHUT, with the Holy King, ZEIR ANPIN occur? He sent to him, "And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother. And she became my wife" (Beresheet 20:12). Rabbi Aba trembled and raised his voice in crying. He said, Rabbi, Rabbi, holy luminary, woe, woe to the world when you shall depart from it. Woe to that generation, which will be in the world when you shall leave them and they shall be orphaned from you. Rabbi Chiya said to Rabbi Aba, What does this VERSE he sent you mean?

225. ר' אַבָּא שָׁלַח לֵיהּ לְר"ש, אָמַר, אֵימָתַי זִוּוּגָא דִּכְנֶסֶת יִשְׂרָאֵל בְּמַלְכָּא קַדִּישָׁא. שְׁלַח לֵיהּ, וְגַם אָמְנָה אֲחוֹתִי בַת אָבִי הִיא אַךְ לֹא בַת אִמִּי וַתְּהִי לִי לְאִשָּׁה. אִתְרְגִּישׁ ר' אַבָּא, אָרִים קָלֵיהּ, בָּכָה וְאָמַר, ר' ר' בּוּצִינָא קַדִּישָׁא, וַוי, וַוי לְעָלְמָא כַּד תִּפּוּק מִנַּיהּ, וַוי לְדָרָא דִּיהוֹן בְּעָלְמָא כַּד תִּסְתָּלַק מִנְּהוֹן וְיִשְׁתַּאֲרוּן יַתְמִין מִנָּךְ. א"ל רִבִּי חִיָּא לְרִבִּי אַבָּא, הַאי דְּשָׁלַח לָקֳבְלָךְ. מַאי קָאָמַר.

226. RABBI ABA said TO HIM, Surely the King does not unite with the Matron, NAMELY, ZEIR ANPIN WITH MALCHUT, save when she shines from supernal Aba, WHEN CHOCHMAH OF IMA IS CLOTHED IN CHASSADIM OF ABA. When she shines from him, she is called holiness, since she receives it from the abode of SUPERNAL Aba, AS ABA IS THE SECRET OF HOLINESS. Then MALE AND FEMALE mate together. For the King is called holiness, as written, "Yisrael is holiness to Hashem" (Yirmeyah 2:3), receiving from the place called holiness. Then ZEIR ANPIN SAYS, "my sister; she is the daughter of my father, but not the daughter of my mother," because that name, HOLINESS, is from Aba's house, and not from my mother's house, NOT FROM BINAH. Therefore, "And she became my wife," to unite as one during that time but on no other time, THAT IS, when she receives from the house of Aba, but not when she receives from the house of Ima. Yom Kippur proves that, as intercourse is forbidden on it, since then there is no mating OF ZEIR ANPIN AND MALCHUT, as on YOM KIPPUR she receives from the house of Ima and not from the house of Aba. Rabbi Chiya said, Indeed. Happy is the generation amongst whom dwells Rabbi Shimon. Happy are those who daily stand before him.

226. אָמַר וַדַּאי לָאו זִוּוּגָא דְּמַלְכָּא בְּמַטְרוֹנִיתָא, אֶלָּא בְּזִמְנָא דְּנַהֲרָא מֵאַבָּא עִלָּאָה, וְכַד אִתְנַהֲרָא מִנַּיהּ, קְרֵינָן לָהּ קֹדֶשׁ דְּהָא מִבֵּי אַבָּא נַטְלָה הַאי. וּכְדֵין מִזְדַּוְּוּגֵי כַּחֲדָא, בְּגִין דְּמַלְכָּא קֹדֶשׁ אִקְרֵי, דִּכְתִיב קֹדֶשׁ יִשְׂרָאֵל לַיְיָ, דְּנָטִיל מֵאַתַר דְּאִקְרֵי קֹדֶשׁ. כְּדֵין אֲחוֹתִי בַת אָבִי הִיא אַךְ לֹא בַת אִמִּי, דְּהָא מִבֵּי אַבָּא שְׁמָא דָא, וְלָא מִבֵּי אִימָא, וְעַל דָּא וַתְּהִי לִי לְאִשָּׁה, לְאִזְדַּוְּוּגָא כַּחֲדָא, בְּזִמְנָא דָא, וְלָא בְּזִמְנָא אָחֳרָא, בְּזִמְנָא דְּנַטְלָא מִבֵּי אַבָּא, וְלָא בְּזִמְנָא דְּנַטְלָא מִבֵּי אִימָא. וְיוֹם הַכִּפּוּרִים אוֹכַח, דְּתַשְׁמִישׁ הַמִּטָּה אָסוּר, בְּגִין דְּזִוּוּגָא לָא אִשְׁתְּכַח, דְּהָא מִבֵּי אִימָא נַטְלָא, וְלָא מִבֵּי אַבָּא. אָמַר רִבִּי חִיָּא, וַדַּאי זַכָּאָה דָרָא דר"ש שָׁארֵי בְּגַוֵּיהּ, זַכָּאִין אִינּוּן דְּקַיְּימִין קַמֵּיהּ כָּל יוֹמָא.

227(1). אָמַר רִבִּי אַבָּא, בְּרֹאשׁ הַשָּׁנָה נִבְרָא אָדָם, וְקָאֵים בְּדִינָא קַמֵּי מָארֵיהּ, וְתָב בְּתִיּוּבְתָּא, וְקַבִּיל לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא. אָ"ל, אָדָם, אַנְתְּ תְּהֵא סִימָנָא לִבְנָיךְ לְדָרֵי דָּרִין, בְּהַאי יוֹמָא קַיְימִין בְּדִינָא, וְאִי יְתוּבוּן אֲנָא אֲקַבֵּל לוֹן, וְאֵיקוּם מִכּוּרְסְיָיא דְּדִינָא, וְאֶתְקַיֵּים עַל כּוּרְסְיָיא דְּרַחֲמֵי, וַאֲרַחֵם עֲלַיְיהוּ. וְדָוִד אָמַר, אָהַבְתִּי כִּי יִשְׁמַע יְיָ' אֶת קוֹלִי תַּחֲנוּנָי. וְעַל דָּא כְּתִיב, כִּי עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא. וּכְתִיב, כִּי עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה אוֹר.

227a. Rabbi Aba said, Adam was created on Rosh Hashanah and stood on trial before his Master FOR EATING OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL. He repented and the Holy One, blessed be He, accepted him. He said to him, 'Adam, you shall serve as a symbol for your descendants for generations, who are sentenced on that day. If they shall repent, I shall accept them, rise from the throne of Judgment and sit on the throne of Mercy and have pity on them'. David used to say, "I love Hashem who hears my voice and my supplications" (Tehilim 116:1). Hence it is written, "But there is forgiveness with You, that You may be feared" (Tehilim 130:4), and, "For with You is the fountain of life. In Your light we see light" (Tehilim 36:10).
We learn that it is a commandment to be afflicted on Yom Kippur, to subjugate body and soul.
Ra'aya Meheimna (the Faithful Shepherd)

רעיא מהימנא

227(2). פִּקּוּדָא דָא, לְאִתְעַנָּאָה בְּיוֹמָא דְּכִפּוּרֵי, לְאַכְנָעָא גּוּפָא וְנַפְשָׁא, בְּרָזָא דְּחַמְשָׁה עִנּוּיִין, דְּחַמְשָׁה דַּרְגִּין דְּיוֹמָא דְּכִפּוּרֵי. דְּהָא מְקַטְרְגָא קָא אָתֵי לְאַדְכְּרָא חוֹבֵיהוֹן, כְּמָה דְּאִתְּמַר. וְכֻלְּהוּ בְּתִיּוּבְתָּא שְׁלִימְתָּא קַמֵּי אֲבוּהוֹן. כֹּלָּא, כְּמָה דְּאִתְּמַר בְּכַמָּה דּוּכְתֵּי.

ע"כ רעיא מהימנא

227b. It is a commandment to be afflicted on Yom Kippur, to subjugate body and soul by means of the five afflictions, the five grades of Yom Kippur, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH AND HOD, for the prosecutor comes to impart their sins as we learned. And they are all, ALL OF YISRAEL, repenting wholly before their Father, as we learned in different places.
End of Ra'aya Meheimna
Rabbi Chiya tells us about the ten kinds of songs in the book of Tehilim. He speaks about a Maskil, or understanding, that bestows wisdom; from it comes forgiveness and freedom. He says that a man who repents before God has his sins hidden, but if he will not repent then his sins shall be made known before everyone. Rabbi Aba explains what happens to the good deeds that were done by a man who is on balance judged to be evil, and what happens to the sins that were done by a man who is on balance judged to be worthy. He talks about the depths of the sea, where all the sins are found, and about the lot that chooses the goat for Azazel. We are told how God distracted the prosecutor from accusing Yisrael by giving him Job to occupy himself with; this left Yisrael free to cross the sea and escape from the Egyptians. The offering on Yom Kippur is for the same purpose, allowing God to forgive Yisrael without interference from the prosecutor. Rabbi Aba talks about the ritual counting of the priest as he sprinkles the blood of the offering, the purpose of which is to draw and guide the one that is supernal Ima through specific grades and to draw the deep rivers upon the Congregation of Yisrael. Rabbi Yitzchak and Rabbi Aba tell us about the High Priest as he enters the Holy of Holies and hears the wings of the Cherubs singing. Rabbi Shimon says that Malchut is only able to join with Zeir Anpin when her children Yisrael are judged to be worthy.

228. אַךְ בֶּעָשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה יוֹם הַכִּפֻּרִים הוּא מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם. ר' חִיָּא פָּתַח, לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חַטָּאָה. לְדָוִד מַשְׂכִּיל, הָא תְּנֵינָן בְּי' זִינֵי זְמָרָא אִתְקְרֵי סֵפֶר תְּהִלִּים, בְּנִצּוּחַ, בְּנִגּוּן, בְּמַשְׂכִּיל, בְּמִכְתָּם, בְּמִזְמוֹר, בְּשִׁיר, בְּאַשְׁרֵי, בִּתְפִלָּה, בְּהוֹדָאָה, בְּהַלְלוּיָה, וְעִלָּאָה מִכֻּלְּהוּ הַלְלוּיָה, וְהָא אוּקְמוּהָ.

228. "Also on the tenth day of this seventh month there shall be a day of atonement (Heb. Yom Kippur); it shall be a holy gathering to you" (Vayikra 23:27). Rabbi Chiya opened with, "Of David. A maskil. Blessed is he whose transgression is forgiven, whose sin is covered" (Tehilim 32:1). We learned that the book of Tehilim is recited by ten kinds of songs: by the chief musician, by Maskil (Eng. 'understanding'), by Michtam (Eng. 'poem'), by a psalm, by a song, by "Blessed," by prayer, by acknowledgment, by Halleluyah. The highest is Halleluyah, as we already explained.

229. הָכָא מַשְׂכִּיל, אַתְרֵיהּ יְדִיעַ, מַהוּ מַשְׂכִּיל, מַיָּא דְּאַחְכִּימוּ לְאִינּוּן דְּשָׁתוּ לְהוּ, הַהוּא אֲתַר דְּאִקְרֵי מַשְׂכִּיל, כד״א, מַשְׂכִּיל עַל דָּבָר יִמְצָא טוֹב. וּבְגִין דְּאִקְרֵי הָכֵי, תַּלְיָא בֵּיהּ סְלִיחָה, חֵירוּ דְּחִירִין. הה״ד אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חַטָּאָה.

229. The location of Maskil is known AS YESOD OF BINAH. What is that THAT IS CALLED Maskil? It is that water which makes wise those who drink from it, NAMELY, IT BESTOWS CHOCHMAH. The place called Maskil is as in, "He who considers (Heb. maskil) his words shall find good" (Mishlei 16:20). IF MASKIL BESTOWS ON SOMETHING, THERE WILL BE GOOD IN IT, WHICH IS THE ILLUMINATION OF CHOCHMAH CLOTHED IN CHASSADIM. Since it is so called, forgiveness and the greatest freedom come from it, SINCE FORGIVENESS AND FREEDOM ARE BESTOWED FROM CHOCHMAH IN BINAH. This is the secret of, "Blessed is he whose transgression is forgiven, whose sin is covered," SINCE HIS TRANSGRESSION IS FORGIVEN BY THE PLENTY OF CHOCHMAH.

230. מַאי כְּסוּי חַטָּאָה. הָא אוּקְמוּהָ, דְּהוּא כְּסוּי מִבְּנֵי נָשָׁא, הַהוּא חַטָּאָה דְּחָב לְקוּדְשָׁא בְּרִיךְ הוּא, וְאוֹדֵי קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא. אֲבָל ת״ח, כַּד בַּר נָשׁ חָטֵי, וְחָב זִמְנָא חֲדָא, וּתְרֵין וּתְלָתָא, וְלָא אַהְדַּר בֵּיהּ, הָא חוֹבוֹי בְּאִתְגַּלְיָא אִינּוּן וּמְפַרְסְמֵי לוֹן לְעֵילָא, וּמְפַרְסְמֵי לוֹן לְתַתָּא. וְכָרוֹזֵי אָזְלִין קַמֵּיהּ וּמַכְרְזֵי, אִסְתְּלָקוּ מִסָּחֲרָנֵיהּ דִּכְלַנְיָא, נָזִיף הוּא מִמָּארֵיהּ, נָזִיף הוּא לְעֵילָא, נָזִיף הוּא לְתַתָּא, וַוי לֵיהּ דְּפָגִים דִּיוּקְנָא דְּמָארֵיהּ, וַוי לֵיהּ דְּלָא חָיִישׁ לִיקָרָא דְּמָארֵיהּ, קוּדְשָׁא בְּרִיךְ הוּא גַּלֵּי חוֹבֵיהּ לְעֵילָא, הה״ד, יְגַלּוּ שָׁמַיִם עֲוֹנוֹ וְאֶרֶץ מִתְקוֹמָמָה לוֹ. וְכַד בַּר נָשׁ אָזִיל בְּאוֹרְחָא דְּמָארֵיהּ, וְאִשְׁתְּדַל בְּפוּלְחָנֵיהּ, וְאִזְדְּמַן לֵיהּ חַטָּאָה חַד, כֹּלָּא מְכַסִּין עִלָּוֵיהּ, עִלָּאִין וְתַתָּאִין, דָּא אִקְרֵי כְּסוּי חַטָּאָה.

230. HE ASKS, What is MEANT BY, "whose sin is covered," AND ANSWERS, It was explained that the sin he committed before the Holy One, blessed be He, is covered from people, and he confessed it before the Holy One, blessed be He. Yet come and see, when a man sins, sinning once, twice and thrice, and does not repent, his sins become public, BECAUSE they are made known above and made known below. Criers walk before him and announce, Get away from around so and so. He is chided by his Master, chided above and chided below. Woe to him for blemishing his Master's image. Woe to him, who has no fear for his Master's glory. The Holy One, blessed be He, reveals his iniquity above. This is the meaning of, "The heaven shall reveal his iniquity; and the earth shall rise up against him" (Iyov 20:27). When a man walks the path of his Master and busies himself with His service, and happens to sin, everyone covers it, the higher and lower beings. This is called, "whose sin is covered."

231. א״ל ר׳ אַבָּא, עַד כְּעַן לָא מָטִית לְעִקָּרָא דְּמִלָּה. וְשַׁפִּיר קָאֲמַרְתְּ. וְהַאי דְּקָאֲמְרוּ חַבְרַיָּיא שַׁפִּיר. אֲבָל אִי הָכִי, מְכוּסֶה חַטָּאָה מִבָּעֵי לֵיהּ, מַהוּ כְּסוּי חַטָּאָה.

231. Rabbi Aba said to him, You have not yet reached the crux of the matter. You spoke well, and whatever the friends said IS fine. But if this is so, it should have said, 'covered sin'. Why does it say, "whose sin is covered (or: 'covering')"?

232. אֶלָּא תְּרֵי מִלֵּי דְּחָכְמְתָא אִית בֵּיהּ, וְתַרְוַוּיְהוּ הָכִי. חַד כְּמָה דְּתָנִינָן, דְּעוֹבְדִין טָבִין דְּבַר נָשׁ עָבִיד בְּהַאי עָלְמָא, עָבְדִין לֵיהּ בְּהַהוּא עָלְמָא לְבוּשָׁא יַקִּירָא עִלָּאָה, לְאִתְלַבְּשָׁא בֵּהוּ. וְכַד ב״נ אַתְקִין עוֹבְדִין טָבִין, וְגַבְרִין עָלֵיהּ עוֹבְדִין בִּישִׁין, וְאַשְׁגַּח בֵּיהּ קוּדְשָׁא בְּרִיךְ הוּא, וְעוֹבְדוֹי בִּישִׁין סַגִּיאִין, וְאִיהוּ רָשָׁע, דְּאִשְׁתְּכַח חַטָּאָה קַמֵּי מָארֵיהּ, וְתוֹהֶא עַל אִינּוּן טָבָאן דַּעֲבַד בְּקַדְמֵיתָא, הָא אִתְאַבִּיד הוּא מִכֹּלָּא, מֵהַאי עָלְמָא, וּמֵעָלְמָא דְּאָתֵי. מַה עָבִיד קוּדְשָׁא בְּרִיךְ הוּא מֵאִינּוּן טָבָאן דַּעֲבִיד הַאי חַטָּאָה בְּקַדְמֵיתָא.

232. RABBI ABA ANSWERS, There are two matters of wisdom here, IN THE VERSE, "SIN COVERING," as follows. The one, as we learned that from the good deeds man performs in this world a costly garment is made in that world for him to wear. When man does good deeds, yet the evil deeds overpower him, and the Holy One, blessed be He, sees that his evil deeds are more numerous THAN HIS GOOD DEEDS, THEN he is evil, because he is guilty before his Master, SINCE THERE ARE MORE MISDEEDS THAN GOOD DEEDS. He repines and regrets the good deeds he already performed. Then he is entirely lost, from this world and the World to Come. HE ASKS, What does the Holy One, blessed be He, do from the good deeds the sinner accomplished before?

233. HE ANSWERS, Even though the wicked man is lost the good deeds and merits he committed are not lost. For there is a righteous man who walks the ways of the supernal King and has made garments from his GOOD deeds, but before completing HIS GARMENTS he departed FROM THE WORLD. The Holy One, blessed be He, completes him HIS GARMENTS from the GOOD deeds the evil sinner has committed and perfects his garment for him to put in that world. This is the meaning of, THE EVIL "may prepare it, but the just shall put it on" (Iyov 27:17). The evil man made it and the righteous man covers himself with what he made. This is the meaning of, "whose sin is a covering"; THE COVERING, NAMELY HIS GARMENT, COMES FROM THE SINNER. Hence it is not written that it is covered, but that is it a covering, BECAUSE IT REFERS TO A GARMENT.

233. אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא, אַף ע״ג דְּהַהוּא רָשָׁע חַטָּאָה אִתְאֲבִיד. אִינּוּן טָבָאן וְזַכְיָין לָא אִתְאֲבִידוּ. אִית צַדִּיק דְּאָזִיל בְּאָרְחוֹי דְּמַלְכָּא עִלָּאָה, וְאַתְקִין לְבוּשׁוֹי מֵעוֹבָדוֹי, וְעַד לָא אַשְׁלִים לְבוּשׁוֹי, אִסְתַּלַּק. קוּדְשָׁא בְּרִיךְ הוּא אַשְׁלִים לֵיהּ, מֵאִינּוּן עוֹבָדִין דַּעֲבַד הַאי רָשָׁע חַטָּאָה, וְאַשְׁלִים לְבוּשׁוֹי, לְאִתְתַּקְנָא בְּהוּ בְּהַהוּא עָלְמָא, הה״ד, יָכִין וְצַדִּיק יִלְבָּשׁ. הַהוּא חַטָּאָה אַתְקִין, וְצַדִּיק אִתְחַפֵּי מִמָּה דְּאִיהוּ תַּקִּין הה״ד כְּסוּי חַטָּאָה, וְעַל דָּא לָא כְּתִיב מְכוּסֶה, אֶלָּא כְּסוּי.

234. The second MEANING is that the sin that a worthy MAN has committed is covered inside what is called the depths of the sea. For whatever fell into the depths of the sea is never found, since the water covers it. This is the meaning of, "And You will cast all their sins into the depths of the sea" (Michah 7:19). What are the depths of the sea? HE ANSWERS, This is a precious mystery, which Rabbi Shimon explained. He said, All those coming from the harsh side and holding on to evil species and the lower Sfirot, like Azazel on Yom Kippur is considered the depths of the sea. This is called the depths of the sea, like the oars of silver refined by fire. This is meant by, "Take away the dross from the silver" (Mishlei 25:4).

234. וְחַד, דְּאִתְחַפֵּי הַהוּא חַטָּאָה דְּהַאי זַכָּאָה, בְּאִינּוּן דְּאִקְרוּן מְצוּלוֹת יָם, דְּהָא מַאן דְּנָפִיל בְּמְצוּלוֹת יָם, לָא אִשְׁתְּכַח לְעָלְמִין בְּגִין דְּמַיִין חָפִין עָלַיְיהוּ. כְּמָה דְּאַתְּ אָמַר, וְתַשְׁלִיךְ בִּמְצוּלוֹת יָם כָּל חַטֹּאתָם. מַאן מְצוּלוֹת יָם. אֶלָּא רָזָא יַקִּירָא הוּא, וְהָא אוֹקְמֵיהּ ר׳ שִׁמְעוֹן, וְאָמַר, כָּל אִינּוּן דְּאָתוּ מִסִּטְרָא תַּקִּיפָא, וְאִתְאַחֲדוּ בְּזִינִין בִּישִׁין, בְּכִתְרִין תַּתָּאִין, כְּגוֹן עֲזָאזֵל בְּיוֹמָא דְּכִפּוּרֵי, דָּא אִקְרֵי מְצוּלוֹת יָם. כְּזָפְטָא דְּכַסְפָּא, כַּד בַּחֲנִין לֵיהּ בְּנוּרָא, הֲדָא הוּא דִּכְתִיב הָגוֹ סִיגִים מִכָּסֶף.

235. Thus, this AZAZEL is from the depths of the sea and is called the depths of the sea, THAT IS, the depths of that holy sea. The depths REFER TO the filth of silver. Hence all the sins of Yisrael rest in it, it receives them and they are drawn into it. The reason is that AZAZEL is called sin. Sin MEANS lessening. Hence it lessens everything, reducing body and soul and receiving the bodily filth, which is the sins done by the Evil Inclination that is called filthy and ugly.

235. כַּךְ הַאי, מֵאִינּוּן מְצוּלוֹת יָם הוּא, וּמְצוּלוֹת יָם אִקְרֵי, מְצוּלוֹת מֵהַהוּא יָם קַדִּישָׁא, מְצוּלוֹת, זוּהֲמָא דְּכַסְפָּא. וְעַל דָּא, כָּל אִינּוּן חֲטָאִין דְּיִשְׂרָאֵל שַׁרְיָין לְגַוֵּיהּ, וְהוּא קָבִיל לוֹן, וְיִשְׁתַּאֲבוּן בְּגַוֵּיהּ. מַאי טַעֲמָא. בְּגִין דְּאִיהוּ חַטָּאָה אִקְרֵי. מַאי חַטָּאָה. גְּרִעוּנָא. וְעַל דָּא הוּא גְּרִעוּנָא דְּכֹלָּא, וְנָטַל גְּרִעוּנָא דְּגוּפָא וּדְנַפְשָׁא. בְּהַאי יוֹמָא נָחִית הַאי מְצוּלוֹת יָם, זוּהֲמָא דְּנַפְשָׁא, וְנָטִיל זוּהֲמָא דְּגוּפָא. מַאן הוּא זוּהֲמָא דְּגוּפָא. דָּא אִינּוּן חוֹבִין דְּאִתְעֲבִידוּ עַל יְדֵי דְּיֵצֶר הָרָע, דְּאִקְרֵי מְזוֹהָם מְנוּוָל.

236. Rabbi Yosi said, we learned, "And Aaron shall cast lots upon the two goats" (Vayikra 16:8). If this is so, it is an honor to Azazel, for have you ever seen a servant casting lots ON EQUAL FOOTING with his master? According to the custom a servant receives only what his master gives him. AND HE ANSWERS, Since Samael is ready to speak evil OF YISRAEL and in order not to give him any excuse, he is given a portion.

236. אָמַר רִבִּי יוֹסֵי, תְּנָן וְנָתַן אַהֲרֹן עַל שְׁנֵי הַשְּׂעִירִים גּוֹרָלוֹת, אִי הָכִי יְקָרָא הוּא דַּעֲזָאזֵל, חֲמִיתוּן עַבְדָּא דְּשַׁדֵּי עַדְבִּין בְּמָארֵיהּ, אוֹרְחוֹי דְּעָלְמָא דְּעַבְדָּא לָא נָטַל אֶלָּא מַה דְּיָהִיב לֵיהּ מָארֵיהּ. אֲבָל, בְּגִין דְּסָמְאֵ״ל זַמִּין הַאי יוֹמָא בְּדִלְטוֹרָא, וּבְגִין דְּלָא יְהֵא לֵיהּ פִּטְרָא יְהַבִּין לֵיהּ חוּלָקָא בְּהַאי.

237. The lot reaches it on its own accord, as Rabbi Yehuda said in the name of Rabbi Yitzchak: I found a celestial matter in that lot. It is written of the lot of Joshua, "According to (lit. 'by the mouth of') the lot" (Bemidbar 26:56). Surely the lot said, this is the portion of Judah, this is the portion of Benjamin, etc. Here too, once the priests put his hands, the lots were jumping and climbing the hand of the priest and come to their places. This is the meaning of, "But the goat, on which the lot fell for Azazel" (Vayikra 16:10), surely it "fell for Azazel," ON ITS OWN ACCORD.

237. וְהַאי עַדְבָא מִגַּרְמֵיהּ הוּא דְּסָלִיק בֵּיהּ, דְּאָמַר רִבִּי יְהוּדָה אָמַר ר׳ יִצְחָק, מִלָּה עִלָּאָה אַשְׁכַּחְנָא בְּעַדְבָא. עַדְבָא דִּיהוֹשֻׁעַ, כְּתִיב בֵּיהּ, עַל פִּי הַגּוֹרָל, עַל פִּי הַגּוֹרָל וַהַאי, דְּאִיהוּ אָמַר דָּא חוּלָקָא דִּיהוּדָה, דָּא דְּבִנְיָמִין וְכוּ׳, וְכֵן כֻּלְּהוּ. אוּף הָכָא, כֵּיוָן דְּכַהֲנָא שַׁוֵּי יְדוֹי, אִינּוּן עַדְבִין מְדַלְּגֵי וְסַלְּקִין בִּידָא דְּכַהֲנָא, וְשָׁארָן בְּאַתְרַיְיהוּ. הֲדָא הוּא דִּכְתִיב, וְהַשָּׂעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרָל, עָלָה עָלָיו וַהַאי.

238. Not only that, but as long as the prosecutor is ready and has permission, something should be put before him to be occupied with and leave Yisrael. On that day OF YOM KIPPUR, the prosecutor is ready to spy out the land, as written, "And Hashem said to the adversary, From where do you come?" (Iyov 1:7). We learned that "From going to and fro in the earth" (Ibid.), for this is the great prosecutor that denounces Yisrael.

238. וְלָא דָּא בִּלְחוֹדוֹי, אֶלָּא בְּכָל זִמְנָא דְּדִלְטוּרָא זַמִּין, וְאִתְיְיהִיב לֵיהּ רְשׁוּתָא, בָּעֵינָן לְשַׁוְוָאָה לְקָבְלֵיהּ בְּמָה דְּיִתְעֲסָק, וְשָׁבִיק לוֹן לְיִשְׂרָאֵל. בְּהַאי יוֹמָא דִּלְטוּרָא זַמִּין לְאַלְלָא אַרְעָא. הה״ד וַיֹּאמֶר יְיָ׳ אֶל הַשָּׂטָן מֵאַיִן תָּבֹא. וְהָא תְּנִינָן, מִשּׁוּט בָּאָרֶץ, מַאי הוּא. אֶלָּא הַאי הוּא דִּלְטוּרָא רַבָּא מְקַטְרְגָא דְּיִשְׂרָאֵל.

239. The friends remarked that when Yisrael were ready to cross the sea and take revenge on the Egyptians, THE PROSECUTOR said, I have passed the Holy Land and I see that these are not worthy of entering it. If You mete out punishment, their punishment here IS LIKE the Egyptians. What is the difference between them? Either they will all die together or they will all return to Egypt. Was it not You, who said, "and shall serve them; and they shall afflict them four hundred years" (Beresheet 15:13), but from the reckoning only 210 years have passed, no more.

239. וְהָא אַתְּעָרוּ חַבְרַיָּיא, בְּהַהִיא שַׁעְתָּא דַּהֲווֹ זַמִּינִין יִשְׂרָאֵל לְמֶעְבַּר יַמָּא, וּלְאִתְפָּרְעָא מִמִּצְרָאֵי, אָמַר, אֲנָא אַעְבַּרְנָא בְּאַרְעָא קַדִּישָׁא, וַחֲמֵינָא דְּלָא אִתְחָזוּן אִלֵּין לְמֵיעַל, בְּגַוָּהּ, אִי אַנְתְּ דָּאִין דִּינָא, דִּינַיְיהוּ הָכָא כְּמִצְרָאֵי, מַה שַׁנְיָין אִלֵּין מֵאִלֵּין, אוֹ יְמוּתוּן כֻּלְּהוּ כַּחֲדָא, אוֹ יְהַדְּרוּן כֻּלְּהוּ לְמִצְרַיִם. וְלָאו אַנְתְּ הוּא דְּאֲמַרְתְּ, וַעֲבָדוּם וְעִנּוּ אוֹתָם ד׳ מֵאוֹת שָׁנָה, וְהָא לָא סְלִיקוּ מֵחוּשְׁבָּנֵיא אֶלָּא רְד״וּ, וְלָא יַתִּיר.

240. The Holy One, blessed be He, said, 'What shall I do? This calls for occupation. Something is needed to bring here and draw near him. I shall give him something to be occupied with, so he will leave My children. Let us find someone for him to be busy with'. Forthwith He said, "Have you considered My servant Job, that there is none like him on earth?" (Iyov 1:8). He interrupted the prosecutor with words. "Then the adversary answered Hashem, and said, Does Job fear Elohim for naught?" (Ibid. 9).

240. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, מַאי אַעְבִּיד, אִשְׁתַּדְּלוּתָא בַּעְיָא הָכָא, לְאַיְיתָאָה קְרָבָא לְקָבְלֵיהּ, יְהִיבְנָא לֵיהּ בְּמָה דְּיִתְעַסָּק, וְיִשְׁבּוֹק בְּהוּ לְבָנַי, וְהָא אִשְׁתְּכַח בְּמַאן דְּיִתְעַסָּק, מִיַּד אָמַר לֵיהּ, הֲשַׂמְתָּ לִבְּךָ אֶל עַבְדִּי אִיּוֹב כִּי אֵין כָּמוֹהוּ בָּאָרֶץ. מִיַּד פָּלֵג לֵיהּ דִּלְטוּרָא בְּמִלִּין, וַיַּעַן הַשָּׂטָן אֶת יְיָ׳ וַיֹּאמַר הַחִנָּם יָרֵא אִיּוֹב אֱלֹהִים.

241. THIS IS LIKENED to a shepherd who wanted to pass his flock across a river. A wolf passed by and afflicted his flock. The wise shepherd said, What shall I do? He might destroy the flock while I move the lambs across. He raised his eyes and saw a wild goat, big and strong. He said, I shall throw him before the wolf. While they do battle with each other, I shall remove all the flock and they shall be saved from him.

241. לְרַעְיָא דְּבָעֵי לְאַעְבָּרָא עָאנֵיהּ בְּחַד נַהֲרָא, אַעְבַּר זְאֵבָא לְקַטְרְגָא לֵיהּ בְּעָאנֵיהּ, רַעְיָא הֲוָה חַכִּים, אָמַר מַאי אַעְבִּיד, דִּבְעוֹד דַּאֲנָא אַעְבַּר לְטַלְיָיא, יְקַטְרֵג הוּא בְּעָאנֵי. זָקַף עֵינוֹי, וְחָמָא בֵּין עָאנָא, חַד תַּיְישָׁא מֵאִלֵּין תַּיְישֵׁי בָּרָא, דַּהֲוָה רַב וְתַקִּיף. אָמַר, אַשְׁדֵּי דָּא לְקָבְלֵיהּ, וּבְעוֹד דִּמְקַטְרְגֵי דָּא בְּדָא, אַעְבַּר לְכָל עָאנָא, וְיִשְׁתֵּזְבּוּן מִנֵּיהּ.

242. כַּך קוּדְשָׁא בְּרִיךְ הוּא. אָמַר, וַדַּאי הָא תַּיְישָׁא חַד רַב וְתַקִּיף וְאָלִים, אַשְׁדֵּי לְקָבְלֵיהּ, וּבְעוֹד דְּהוּא יִשְׁתְּדַל בֵּיהּ, יַעַבְרוּן בְּנַי, וְלָא יִשְׁתְּכַח קַטֵּיגוֹרָא לְגַבַּיְיהוּ. מִיַּד, וַיֹּאמֶר יְיָ׳ אֶל הַשָּׂטָן הֲשַׂמְתָּ לִבֶּךָ. עַד דְּקוּדְשָׁא בְּרִיךְ הוּא זְוֵוג לְהוּ כַּחֲדָא, דְּכְתִיב הִנּוֹ בְיָדֶךָ. בְּעוֹד דְּהוּא אִשְׁתְּדַל בֵּיהּ, שָׁבִיק לוֹן לְיִשְׂרָאֵל, וְלָא אִשְׁתְּכַח קַטֵּיגוֹרָא לְגַבַּיְיהוּ.

242. So does the Holy One, blessed be He, do. He said, 'I shall certainly throw a great, powerful and forceful goat in his way, NAMELY JOB. While he will be occupied with it, My children shall cross THE SEA, without a prosecutor over them'. Immediately, "And Hashem said to the adversary, Have you considered." Eventually, the Holy One, blessed be He, joined them together, as written, "Behold, he is in your hand" (Iyov 2:6). While he was busy with him, he left Yisrael alone, and uttered no denouncement on them.

243. אוּף הָכִי בְּהַאי יוֹמָא, דִּלְטוֹרָא זַמִּין לְאַלְלָא אַרְעָא, וּבְעֵינָא לְשַׁדְּרָא לְקָבְלֵיהּ בְּמָה דְּיִתְעַסָּק, וּבְעוֹד דְּאִיהוּ אִשְׁתְּדַל בֵּיהּ, שָׁבִיק לוֹן לְיִשְׂרָאֵל. וּמַתְלָא אַמְרֵי לְזִלְזוּלָא דְּבֵי מַלְכָּא, הַב לֵיהּ זְעֵיר חַמְרָא, וּישַׁבְּחָךְ קַמֵּי מַלְכָּא. וְאִי לָאו יֵימָא לְמַלְכָּא מִלָּה בִּישָׁא. לְזִמְנִין נַטְלִין לָהּ לְהַהִיא מִלָּה, עִלָּאֵי דְּבֵי מַלְכָּא, וּמַלְכָּא עֲבִיד דִּינָא בְּגִינֵיהּ.

243. Similarly, on that day OF YOM KIPPUR, the Satan is ready to spy out the land, and we should send something before him with which to be busy. While he is busy with it, he will leave Yisrael alone. There is an allegory about the lowliest in the king's house - give him a little wine, and he will praise you before the king, otherwise he will speak evil words ABOUT YOU before the king. Sometimes the superiors in the king's house receive THAT EVIL speech and the king punishes that man.

244. רִבִּי יִצְחָק אָמַר, לְשַׁטְיָא דְּקָאֵים קַמֵּי מַלְכָּא, הַב לֵיהּ חַמְרָא, וּלְבָתַר אֵימָא לֵיהּ, וְאַחֲזֵי לֵיהּ, כָּל אִינּוּן טַעֲוָון דְּעַבְדַּת, וְכָל אִינּוּן בִּישִׁין, וְהוּא יֵיתֵי וּישַׁבְּחָךְ, וְיֵימָא דְּלָא יִשְׁתְּכַח בְּעָלְמָא כְּוָותָךְ. אוּף הָכָא, הָא קָאֵים דִּלְטוֹרָא תְּדִיר קַמֵּי מַלְכָּא, יִשְׂרָאֵל יָהֲבִין לֵיהּ הַאי דּוֹרוֹן, וּבְהַאי דּוֹרוֹן פִּתְקָא, לְכָל בִּישִׁין, וּלְכָל טַעֲוָון, וּלְכָל חוֹבִין דְּעַבְדּוּ יִשְׂרָאֵל, וְהוּא אָתֵי וּמְשַׁבַּח לְהוּ לְיִשְׂרָאֵל, וְאִתְעֲבִיד סַנֵּיגוֹרָא עָלַיְיהוּ, וקוּדְשָׁא בְּרִיךְ הוּא אַהְדַּר כֹּלָּא לְרֵישָׁא דְּבִישֵׁי דְּעַמֵּיהּ, בְּגִין דִּכְתִיב כִּי גֶחָלִים אַתָּה חוֹתֶה עַל רֹאשׁוֹ.

244. Rabbi Yitzchak said, THIS IS LIKENED to a fool who is in the king's presence. Give him a little wine and then tell him and show him all the abominable things you have done and all the evil, yet he will praise you and say there is none in the world like you. Here too, the prosecutor is constantly in the King's presence. Yisrael give him this offering OF THE GOAT TO AZAZEL. In this offering there is a note WHERE ALL IS WRITTEN DOWN of the evil things, the abominable things and the iniquities Yisrael did. Yet he comes and praises Yisrael and becomes their defender. And the Holy One, blessed be He, returns everything upon the heads of the wicked of his people, since it is written, "for you shall heap coals of fire upon his head" (Mishlei 25:22).

245. א״ר יוֹסֵי, וַוי לוֹן לְעַמָּא דְּעֵשָׂו, בְּשַׁעֲתָא דְּהַאי שָׂעִיר מְשַׁדְּרֵי לְהַהוּא דִּלְטוֹרָא מְמָנָא דְּעָלַיְיהוּ, דְּבְגִינֵיהּ אָתֵי לְשַׁבְּחָא לוֹן לְיִשְׂרָאֵל, וקוּדְשָׁא בְּרִיךְ הוּא אַהְדַּר כָּל אִינּוּן חוֹבִין לְרֵישָׁא דְּעַמֵּיהּ, בְּגִין דִּכְתִיב דּוֹבֵר שְׁקָרִים לֹא יִכּוֹן לְנֶגֶד עֵינָי. א״ר יְהוּדָה, אִלְמָלֵי הֲווֹ יַדְעֵי אוּמוֹת הָעוֹלָם מֵהַאי שָׂעִיר, לָא שַׁבְקִין לוֹן לְיִשְׂרָאֵל, יוֹמָא חַד בְּעָלְמָא.

245. Rabbi Yosi said, Woe to the people of Esau, when that goat is sent to that slanderer who is appointed over them, NAMELY SAMAEL, THE MINISTER OF ESAU that comes to praise Yisrael for its sake. The Holy One, blessed be He, returns all those iniquities on the head of his people, because, it is written, "he that tells lies shall not remain in my sight" (Tehilim 101:7). Rabbi Yehuda said, If the idolaters knew of the goat, they would not let Yisrael live one day in the world.

246. Come and see, all that day he busies himself with that goat. Then the Holy One, blessed be He, forgives Yisrael and cleanses them in every respect, and there is no prosecutor in His presence. He then comes and praises Yisrael. THE HOLY ONE, BLESSED BE HE, then asks him, as written, "And Hashem said to the adversary, From where do you come?" and he answers by praising Yisrael. The prosecutor turns into a defender and goes his way.

246. תָּא חֲזֵי, כָּל הַהוּא יוֹמָא מִשְׁתְּדַל אִיהוּ בְּהַהוּא שָׂעִיר, וּבג״כ קוּדְשָׁא בְּרִיךְ הוּא מְכַפֵּר לְהוּ לְיִשְׂרָאֵל, וְדָכֵי לוֹן מִכֹּלָּא, וְלָא אִשְׁתְּכַח קַטֵּגוֹרְיָא קַמֵּיהּ. לְבָתַר, הוּא אָתֵי וּמְשַׁבַּח לְהוּ לְיִשְׂרָאֵל. וּכְדֵין שָׁאִיל לֵיהּ, כד״א, וַיֹּאמֶר יְיָ׳ אֶל הַשָּׂטָן מֵאַיִן תָּבֹא, אָתִיב בְּתוּשְׁבַּחְתַּיְיהוּ דְּיִשְׂרָאֵל, וְקַטֵּיגוֹרָא אִתְעֲבִיד סַנֵּיגוֹרָא וְאָזִיל לֵיהּ.

247. The Holy One, blessed be He, then says to the seventy ministers that surround HIS throne, THE SECRET OF THE CELESTIAL COURTHOUSE, 'Have you seen this slanderer, how he is always about TO SLANDER My children? Behold, there is a goat by him, with a note with all their iniquities, all their abominable acts and all that they sinned and transgressed before Me. But he accepted them UPON HIMSELF'. They all agree then that these iniquities go back on his people.

247. כְּדֵין קוּדְשָׁא בְּרִיךְ הוּא אָמַר לְשַׁבְעִין שָׂרִין דְּסָחֲרִין כּוּרְסְיָיא, חֲמִיתּוּן הַאי דְּלְטוֹרָא, הֵיאַךְ קָאֵים עַל בָּנַי תְּדִיר, הָא שְׂעִירָא חֲדָא דְּאִשְׁתְּכַח גַּבֵּיהּ, בְּפִתְקָא דְּכָל חוֹבַיְיהוּ וְכָל טָעֲוָתַיְיהוּ, וְכָל מַה דְּחָטוּ וְחָבוּ קַמַּאי, וְהוּא קַבִּיל לוֹן. כְּדֵין אִסְתְּכָמוּ כֻּלְּהוּ, דְּיָהֲדְרוּן אִינּוּן חוֹבִין עַל עַמֵּיהּ.

248. Rabbi Aba said, All the iniquities and sins FIRST are attached to him, as written, "And You will cast all their sins into the depths of the sea" (Michah 7:19). Then they return upon the heads of his people, as written, "and the goat shall bear upon it all their iniquities to a barren land" (Vayikra 16:22). On that day, the priest is adorned with lofty crowns and is situated between the higher and lower. He atones for him, for his household, for the priests, the Temple and the whole of Yisrael.

248. ר׳ אַבָּא אָמַר, כָּל אִינּוּן חוֹבִין וְחַטָּאִין מִתְדַּבְּקִין בֵּיהּ, כְּמָה דִּכְתִיב, וְתַשְׁלִיךְ בִּמְצוּלוֹת יָם כָּל חֲטֹאתָם. וּלְבָתַר, כֻּלְּהוּ מִתְהַדְּרָן בְּרֵישֵׁיהוֹן דְּעַמֵּיהּ, הה״ד וְנָשָׂא הַשָּׂעִיר עָלָיו אֶת כָּל עֲוֹנוֹתָם אֶל אֶרֶץ גְּזֵרָה. בְּהַאי יוֹמָא מִתְעַטָּר כַּהֲנָא בְּעִטְרִין עִלָּאִין, וְהוּא קָאֵים בֵּין עִלָּאֵי וְתַתָּאֵי, וּמְכַפֵּר עָלֵיהּ וְעַל בֵּיתֵיהּ, וְעַל כַּהֲנֵי, וְעַל מַקְדָּשָׁא, וְעַל יִשְׂרָאֵל כֻּלְּהוּ.

249. We learned that when THE PRIEST entered with the bullock's blood, he meditated on the top of Faith, NAMELY THE FIRST THREE SFIROT, KETER, CHOCHMAH AND BINAH, and sprinkled it with his finger, as written, "and sprinkle it upon the covering, and before the covering" (Vayikra 16:15), THAT IS, ONE ABOVE AND SEVEN BELOW. How did he do that? He dipped the fingertip in blood and sprinkled the drops as if swinging a whip at the side of the Ark covering. HE DID NOT LET THE DROPS FALL ON THE COVERING ITSELF BUT AT ITS SIDE, AND THE DROPS FELL ON THE GROUND. He sprinkled and concentrated and started counting, 'one', which includes everything, one which is the most valuable, one to which everything turns, one that is at the top, NAMELY THE SFIRAH OF KETER. Next is 'one and one', WHICH ARE CHOCHMAH AND BINAH that dwell together willingly, in brotherhood, and never separate FROM EACH OTHER.

249. תָּאנָא, בְּשַׁעֲתָא דְּעָאל בְּדָמָא דְּפָר, מְכַוֵּין בְּרֵישָׁא דִּמְהֵימְנוּתָא וְאָדֵי בְּאֶצְבְּעֵיהּ, כְּמָה דִּכְתִיב, וְהִזָּה אוֹתוֹ עַל הַכַּפֹּרֶת וְלִפְנֵי הַכַּפֹּרֶת וְהֵיךְ עָבֵיד. בָּסִים בְּקִפְטָא דְּאֶצְבְּעָא, וְאָדֵי כְּמַצְלִיף, בְּטִיפִין דְּאֶצְבְּעָא, לְסִטְרֵי קַפְּתּוּרָא, אָדֵי וְאִתְכַּוֵּן, וְשָׁאֲרִי לְמִמְנֵי אַחַת, אַחַת וְאַחַת. אַחַת בִּלְחוֹדָהָא, אַחַת דְּכָלִיל כֹּלָּא, אַחַת שְׁבָחָא דְּכֹלָּא, אַחַת דְּכֹלָּא אֲהַדְּרָן לַקְבָלָהּ, אַחַת רֵישָׁא דְּכֹלָּא. לְבָתַר אַחַת וְאַחַת, דְּאִינּוּן שַׁרְיָין כַּחֲדָא, בִּרְעוּתָא בְּאַחְוָותָא, וְלָא מִתְפָּרְשָׁן לְעָלְמִין.

250. Upon reaching 'and one', which is the mother of everything, NAMELY BINAH, he starts counting from here, FROM BINAH, by joining, counting and saying, 'one and two', NAMELY JOINING BINAH WITH TWO, CHESED AND GVURAH, 'one and three', JOINING BINAH TO CHESED, GVURAH AND TIFERET, 'one and four', JOINING BINAH TO CHESED, GVURAH, TIFERET AND NETZACH, 'one and five', JOINING BINAH TO CHESED, GVURAH, TIFERET, NETZACH AND HOD, 'one and six', JOINING BINAH TO CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, 'one and seven', JOINING BINAH TO CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, in order to draw and guide the one, which is supernal Ima, NAMELY BINAH, through specific grades MENTIONED ABOVE, to the Keter of lower Ima, WHICH IS MALCHUT, and draw the deep rivers, THE LIGHTS OF BINAH from their place upon the Congregation of Yisrael, WHICH IS MALCHUT. Therefore, on that day, two lights shine together, WHICH ARE supernal Ima that illuminates lower Ima, BINAH TO MALCHUT. Hence it is written Yom Kippur IN THE PLURAL as we said.

250. בְּתַר דְּמָטָא לְהַאי וְאַחַת, דְּהִיא אִימָּא דְּכֹלָּא. מִכָּאן שָׁאֲרִי לְמִמְנֵי בְּזִוּוּגָא, וּמְנֵי וְאָמַר, אַחַת וּשְׁתַּיִם. אַחַת וְשָׁלֹשׁ. אַחַת וְאַרְבַּע. אַחַת וְחָמֵשׁ. אַחַת וְשֵׁשׁ. אַחַת וְשֶׁבַע. בְּגִין לְאַמְשָׁכָא וּלְנַגְדָּא לְהַאי אַחַת, דְּהִיא אִימָּא עִלָּאָה, בְּדַרְגִּין יְדִיעָן, לְכִתְרָא דְּאִימָּא תַּתָּאָה. וּלְאַמְשָׁכָא נַהֲרִין עֲמִיקִין מֵאַתְרֵיהוּ לְכ״י. וְע״ד, יוֹמָא דָּא תְּרֵין נְהוֹרִין נַהֲרִין כַּחֲדָא, אִימָּא עִלָּאָה נַהֲרָא לְאִימָּא תַּתָּאָה. וְעַל דָּא כְּתִיב יה״כ, כְּמָה דְּאִתְּמַר.

251. Rabbi Yitzchak said, A chain was tied to the feet of the High Priest, when he entered THE HOLY OF HOLIES, so that if he dies there they will take him out, SINCE IT IS FORBIDDEN TO ENTER THERE. How did they know WHETHER HE WAS ALIVE OR NOT? By a crimson colored strap. If its color did not turn WHITE, it was known at that time that the priest was there in sin. And if he came out in peace, it was known and recognized by the crimson strap that turned white. Then there is joy among the higher and lower beings. If not, they were all in sorrow and all knew that their prayer was not accepted.

251. א״ר יִצְחָק קִפְּטְרָא חֲדָא קְשִׁירָא בְּרַגְלוֹי דְּכַהֲנָא, בְּשַׁעְתָּא דַּהֲוָה עָאל, דְּאִי יָמוּת הָתָם, יַפְּקוּהוּ מִלְּבַר. וּבְמַה יַדְעֵי. בְּהַהוּא זְהוֹרִיתָא אִתְיְדַע וְאִשְׁתְּמוֹדַע, כַּד לָא יְהָפֵךְ גַּוְונוֹי. בְּהַהִיא שַׁעְתָּא אִשְׁתְּמוֹדַע, דְּכַהֲנָא אִשְׁתְּכַח לְגוֹ בַּחֲטָאָה. וְאִי יִפּוּק בְּשְׁלָם, בְּזְהוֹרִיתָא אִתְיְדַע וְאִשְׁתְּמוֹדַע, דְּיֵהָפֵךְ גַּוְונוֹי לְחִוָּור. כְּדֵין חֶדְוָותָא הִיא בְּעִלָּאֵי וְתַתָּאֵי. וְאִי לָאו כֻּלְּהוּ אִשְׁתְּכָחוּ בְּצַעֲרָא, וַהֲווֹ יַדְעֵי כֹּלָּא, דְּלָא אִתְקְבָּלוּ צְלוֹתְהוֹן.

252. Rabbi Yehuda said, Once he entered, he closed his eyes so as not to look where he shouldn't. When he heard the sound of the wings of the Cherubs singing and praising, the priest would know that everything is in joy and went out in peace. With all that, through his prayer he would know, since the words came out of his mouth in joy, and were properly accepted and blessed. Then joy abounded among the higher and lower beings.

252. אָמַר רִבִּי יְהוּדָה, כֵּיוָן דַּהֲוָה עָאל, וְטָמְטֵם עֵינוֹי דְּלָא לְאִסְתַּכְּלָא בְּמָה דְּלָא אִצְטְרִיךְ, וַהֲוָה שָׁמַע קָל גַּדְפֵּי כְּרוּבְיָיא מְזַמְּרֵי וּמְשַׁבְּחֵי. הֲוָה יָדַע כַּהֲנָא, דְּכֹלָּא הֲוָה בְּחֶדְוָה, וְיִפּוּק בְּשְׁלָם. וְעִם כָּל דָּא בְּצְלוֹתֵיהּ הֲוָה יָדַע, דְּמִלִּין נָפְקִין בְּחֶדְוָותָא, וּמִתְקַבְּלָן וּמִתְבָּרְכָן כַּדְקָא יָאוּת, וּכְדֵין חֶדְוָותָא הִיא בְּעִלָּאֵי וְתַתָּאֵי.

253. Rabbi Elazar asked Rabbi Shimon his father, Why does this day OF YOM KIPPUR originate in that place, BINAH, AS MALCHUT, THE SECRET OF THE LEFT, ASCENDS TO BINAH, instead of from another place? It would have been appropriate for it to be of the grade where the King dwells the most, NAMELY, THAT SHE WOULD UNITE WITH HER HUSBAND ZEIR ANPIN, THE SECRET OF THE RIGHT. Rabbi Shimon said to him, My son Elazar, surely it is so, THAT IT SHOULD COME FROM BINAH, and you have asked well.

253. רִבִּי אֶלְעָזָר שָׁאַל לְר״ש אֲבוֹי, א״ל, הַאי יוֹמָא אֲמַאי הוּא בְּהַאי אֲתַר תָּלֵי, וְלָא בְּדַרְגָּא אָחֳרָא, דְּיָאוֹת הוּא לְמֶהֱוֵי בְּדַרְגָּא דְּמַלְכָּא שָׁארִי, יַתִּיר מִכֹּלָּא. אָמַר לֵיהּ ר׳ שִׁמְעוֹן אֶלְעָזָר בְּרִי, הָכִי הוּא וַהַאי, וְיָאוּת שָׁאַלְתָּ.

254. ת"ח, מַלְכָּא קַדִּישָׁא, שָׁבִיק הֵיכָלֵיהּ וּבֵיתֵיהּ בִּידָא דְּמַטְרוֹנִיתָא, וְשָׁבַק לִבְנוֹי עִמָּהּ, בְּגִין לְדַבְּרָא לוֹן, וּלְאַלְקָאָה לוֹן, וּלְמִשְׁרֵי בְּגַוַּוּיְהוּ. דְּאִי זַכָּאן מַטְרוֹנִיתָא עָאלַת בְּחֶדְוָותָא בִּיקָרָא לְגַבֵּי מַלְכָּא. וְאִי לָא זַכָּאן, הִיא וְאִינּוּן, אִתְהַדְּרוּ בְּגָלוּתָא. וְהָא אוֹקִימְנָא, כְּמָה דִּכְתִיב, מְשַׁדֵּד אָב יַבְרִיחַ אֵם. וּכְתִיב, וּבְפִשְׁעֵיכֶם שֻׁלְּחָה אִמְּכֶם.

254. HE ANSWERS, Come and see, the Holy King left His temple and house in the hand of the Matron, MALCHUT, and left His children with her, in order for her to guide them, strike them and dwell among them. If they are worthy, the Matron enters joyfully and honorably to the King. If they are not worthy, she and they are returned into exile. We already explained this, as written, "A son of scandalous and shameful ways shall ruin his father, and drive his mother away" (Mishlei 19:26), CHASING HER INTO EXILE, and, "for your transgressions was your mother put away" (Yeshayah 50:1).

255. וְעַל דָּא אִית יוֹמָא חַד בְּשַׁתָּא, לְאַשְׁגְּחָא בְּהוּ, וּלְעַיְּינָא בְּהוּ. וְכַד אִזְדְּמַן הַאי יוֹמָא, אִימָּא עִלָּאָה דְּכָל חֵירוּ בִּידָהָא, אִזְדְּמַן לָקְבְלֵיהּ, לְאִסְתַּכְּלָא בְּהוּ בְּיִשְׂרָאֵל. וְיִשְׂרָאֵל אִזְדְּרְזוּ בְּהַאי יוֹמָא, בְּכַמָּה פּוּלְחָנִין, בְּכַמָּה צְלוֹתִין, בְּכַמָּה עִנּוּיִין, כֻּלְּהוּ בִּזְכוּתָא. כְּדֵין אִזְדְּמַן לְהוּ חֵירוּ, מֵאֲתַר דְּכָל חֵירוּ בִּידָהָא דְּמַטְרוֹנִיתָא. בְּנֵי מַלְכָּא בְּנָהָא, דְּאִתְפְּקְדָן בִּידָהָא, כֻּלְּהוּ זַכָּאִין, כֻּלְּהוּ בְּלָא חֲטָאָן, בְּלָא חוֹבִין, כְּדֵין אִזְדַּוְּוּגַת לְגַבֵּי מַלְכָּא, בְּנַהִירוּ, בְּחֶדְוָה, בְּשְׁלִימוּ, בִּרְעוּתָא. דְּהָא רַבִּיאַת בְּנִין לְמַלְכָּא עִלָּאָה כַּדְקָא יָאוּת.

255. Therefore there is one day in the year, to look at them and observe THEIR DEEDS. When that day comes, supernal Ima, BINAH, has in her hands all kinds of freedom, NAMELY THE MOCHIN OF THE ILLUMINATION OF CHOCHMAH CLOTHED IN CHASSADIM, THE SECRET OF FREEDOM. THEY SUBJUGATE ALL THE KLIPOT AND CAUSE THEM TO FLEE. She comes towards it, THAT DAY, to observe Yisrael, NAMELY TO BESTOW PLENTY UPON THEM, and Yisrael hasten on that day with many kinds of worship and prayers, and many afflictions, all of them meritorious. Then freedom comes upon them from the place where all freedom exists in the hand of the Matron, MALCHUT. THIS MEANS THAT MALCHUT RISES TO BINAH, AND RECEIVES ALL FREEDOM FROM BINAH. The King's children, YISRAEL BELOW, her children, who were trusted in her hands, are all meritorious without sins or iniquities. She then joins the King in light, joy, perfection and goodwill, because she raised proper children to the King, THAT IS, SHE CLEAVES TO THE RIGHT. BEFORE YISRAEL RECEIVE PURITY AND FREEDOM FROM BINAH, MALCHUT CANNOT UNITE WITH ZEIR ANPIN AND RECEIVE THE RIGHT FROM HIM. THIS SETTLES THE QUESTION OF HIS SON RABBI ELAZAR.

256. וְכַד הַאי יוֹמָא לָא אִשְׁתְּכַחוּ כַּדְקָא יָאוּת, וַוי לוֹן, וַוי לְשְׁלוּחֵיהוֹן, וַוי דְּהָא מַטְרוֹנִיתָא אִתְרַחֲקַת מִן מַלְכָּא, וְאִימָּא עִלָּאָה אִסְתְּלָקַת, וְלָא נָפִיק מִנָּהּ חֵירוּ לְעָלְמִין. זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא אוֹלִיף לוֹן אוֹרְחוֹי, בְּגִין לְאִשְׁתְּזָבָא מִן דִּינָא, וְיִשְׁתַּכְּחוּן זַכָּאִין קַמֵּיהּ. הה"ד, כִּי בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם. לְטַהֵר אֶתְכֶם. וּכְתִיב, וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים וּטְהַרְתֶּם מִכֹּל טֻמְאוֹתֵיכֶם וְגוֹ'.

256. When that day is not proper, woe to them, TO YISRAEL, woe to their messenger, THE HIGH PRIEST, woe to the Matron who is distanced from the King; supernal Ima, BINAH, is gone and no freedom comes from her to the worlds. Happy are Yisrael, whom the Holy One, blessed be He, taught His ways so as to be saved from Judgment and to be meritorious before Him. This is the meaning of, "for on that day will He forgive you, to cleanse you" (Vayikra 16:30), and, "Then will I sprinkle clean water upon you, and you shall be clean. From all your uncleannesses..." (Yechezkel 36:25).

35. "The fifteenth day"

Rabbi Aba tells Rabbi Yosi the meaning of the fifteen days in "The fifteenth day of this seventh month," saying that the first ten belong to the Matron and the next five to the King. On the fifteenth day the moon is full, and the full moon is the secret of Malchut.

257. "The fifteenth day of this seventh month" (Vayikra 23:34). Rabbi Yosi asked Rabbi Aba. He said to him, What is the meaning of those fifteen days? He said to him, Certainly they are a precious mystery. Come and see, whether above or below, everything journeys in its own way, sits in its own way, and awakens in its own way to do whatever it does. THAT IS, NOTHING RESEMBLES ANYTHING ELSE, BOTH ABOVE AND BELOW. The tenth is from the Congregation of Yisrael, THAT IS, IT ALLUDES TO MALCHUT, since the tenth day is based on the tenth SFIRAH, MALCHUT. Hence IT IS SAID, "On the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers" (Shemot 12:3). FOR THE TENTH IS MALCHUT, AND SINCE THE TEN SFIROT REACHED COMPLETION ON THE TENTH DAY, "THEY SHALL TAKE..." That day, THE TENTH DAY OF THE MONTH, is hers, while the other five days are the King's, ZEIR ANPIN'S. That day comes upon her AND FILLS HER WITH HER LIGHTS. HENCE ON THE FIFTEENTH DAY THE MOON IS FULL, for on the five days, WHEN THE FIVE SFIROT OF ZEIR ANPIN REACH COMPLETION, the King sits on the throne, WHICH IS MALCHUT, THE SECRET OF THE FULL MOON.

257. וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי וְגוֹ׳. ר׳ יוֹסֵי שָׁאַל לְרִבִּי אַבָּא, אָ״ל, הָנֵי חֲמִשָּׁה עֲשַׂר יוֹם, מַאי קָא מַיְירֵי. אָ״ל, וַדַּאי רָזָא יַקִּירָא הוּא. ת״ח, בֵּין לְעֵילָא בֵּין לְתַתָּא, כָּל חַד וְחַד, בְּאָרְחֵיהּ נַטְלָא. וּבְאָרְחֵיהּ יָתְבָא, וּבְאָרְחֵיהּ אִתְּעַר וְעָבֵיד מַאי דְּעָבֵיד. הַאי עָשׂוֹר מִכְּנֶסֶת יִשְׂרָאֵל אִינּוּן. וְיוֹמָא עֲשִׂירָאָה, בַּעֲשִׂירָאָה קַיְימָא. וְעַל דָּא בֶּעָשׂוֹר לַחֹדֶשׁ הַזֶּה וְיִקְחוּ לָהֶם אִישׁ שֶׂה לְבֵית וְגוֹ׳. וְהַאי יוֹמָא, הוּא דִּילָהּ. וַחֲמִשָּׁה יוֹמִין אָחֳרָנִין, דְּמַלְכָּא הוּא. הַהוּא יוֹמָא דְּאָתֵי עָלָהּ. דְּהָא חֲמִשָּׁאָה, בֵּיהּ יָתִיב מַלְכָּא, בְּכוּרְסְיָיא.

258. The ten always pertain to the Matron, NAMELY MALCHUT. The five above them are the King's, NAMELY THE FIRST FIVE SFIROT OF ZEIR ANPIN, who is the day that comes upon her, THAT IS ZEIR ANPIN. For that reason, after the five days of the month of Sivan, the Torah IS GIVEN, WHICH INDICATES THE FIVE FIRST SFIROT OF ZEIR ANPIN THAT BESTOWED PLENTY AT THE GIVING OF THE TORAH. You may argue that THE TORAH SHOULD HAVE BEEN GIVEN on the seventh day, NAMELY when the two parents, ABA AND IMA, are CLOTHED in him, IN ZEIR ANPIN. For the King, WHEN HE IS in them, is then adorned with everything AND IS THEN WORTHY TO GIVE THE TORAH. HE ANSWERS, The fifth and the seventh are the same issue.

258. וּבְכָל אֲתַר בֶּעָשׂוֹר, דְּמַטְרוֹנִיתָא הוּא. חֲמִשָּׁה עִלָּיֵיהוּ, דְּמַלְכָּא הוּא. הַהוּא יוֹמָא דְּאָתֵי עָלָהּ. בְּג״כ חֲמִשָּׁה יוֹמִין מִיַּרְחָא, לְאוֹרַיְיתָא. וְאִי תֵּימָא שְׁבִיעָאָה, בְּזִמְנָא דְּתְרֵין אֲבָהָן מִשְׁתַּכְּחֵי בֵּיהּ, דְּהָא מַלְכָּא בְּהוּ, וּכְדֵין מִתְעַטֵּר בְּכֹלָּא. וְחַד מִלָּה, שְׁבִיעָאָה וַחֲמִשָּׁאָה.

259. Come and see, the fifth is surely His, as we said. Aba then shine upon Ima, and from her the fifty gates shine upon the fifth. We may argue that it is the seventh. This is because the King abides in the wholeness of the parents that shine ON HIM, AS HIS FIVE TOGETHER WITH ABA AND IMA AMOUNT TO SEVEN. MOREOVER He receives a crown from BINAH THAT IS CALLED the seventh. IF YOU COUNT FROM YESOD, BINAH IS THE SEVENTH SFIRAH. This is as written, "Go forth, O daughters of Zion, and behold KING SOLOMON WITH THE CROWN WITH WHICH HIS MOTHER CROWNED HIM..." (Shir Hashirim 3:11). Hence, the seventh day is the day when BINAH crowns the King, ZEIR ANPIN, WITH HIS CROWNS. The King ALSO inherits then Aba and Ima that unite AND SHINE INTO HIM together AS WITH HIS OWN FIVE THEY ARE SEVEN. Thus it all depends on the same thing.

259. ת״ח, חֲמִשָּׁאָה דִּילֵיהּ הוּא וַדַּאי, כְּמָה דְּאִתְּמַר, וּכְדֵין נָהִיר אַבָּא לְאִימָא, וְאִתְנַהִירוּ מִנָּהּ חַמְשִׁין תַּרְעִין לְאַנְהָרָא לַחֲמִשָּׁאָה. וְאִי תֵּימָא שְׁבִיעָאָה, בְּגִין דְּמַלְכָּא בִּשְׁלִימוּ דַּאֲבָהָן, וַעֲטָרָה יָרִית מִשְּׁבִיעָאָה, כְּמָה דִּכְתִיב צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן. וְע״ד בִּשְׁבִיעָאָה הוּא יוֹמָא דְּמַעְטְרָא מַלְכָּא בְּעִטְרוֹי, וּכְדֵין יָרִית מַלְכָּא לְאַבָּא וְאִימָא, דְּמִזְדַּוְּוגִין כַּחֲדָא. וְע״ד כֹּלָּא בְּחַד תַּלְיָיא.

36. Manna, the well and the clouds of glory

Rabbi Yehuda tells us that Moses, Aaron and Miriam, through their merit, gave Yisrael the manna, the clouds of glory and the well, and that all of these celestial gifts are attached above. He emphasizes that there were seven clouds of glory, and that after Aaron died the clouds were gone and Yisrael was no longer protected by them. Rabbi Aba says that whoever excludes himself from the shadow of Faith as represented by those clouds is worthy only of being a servant to servants of servants, yet whoever dwells under the shadow of Faith bequeaths freedom to all his descendants forever.

260(1). וּבַחֲמִשָּׁה עָשָׂר יוֹם, ר׳ יְהוּדָה פָּתַח, וַיִּשְׁמַע הַכְּנַעֲנִי מֶלֶךְ עֲרָד. תְּנִינָן, ג׳ מַתְּנָן עִלָּאִין, אִזְדַּמְּנוּ לְהוּ לְיִשְׂרָאֵל, ע״י תְּלָתָא אָחִין: מֹשֶׁה, אַהֲרֹן, וּמִרְיָם. מָן, בִּזְכוּת מֹשֶׁה. עֲנָנֵי כָבוֹד, בִּזְכוּת אַהֲרֹן. בְּאֵר, בִּזְכוּת מִרְיָם. וְכֻלְּהוּ אֲחִידָן לְעֵילָא. מָן בִּזְכוּת מֹשֶׁה, דִּכְתִיב הִנְנִי מַמְטִיר לָכֶם לֶחֶם מִן הַשָּׁמַיִם מִן הַשָּׁמַיִם, דָּא מֹשֶׁה.

260a. The fifteenth day" (Vayikra 23:34). Rabbi Yehuda opened the discussion with, "And when the Canaanite, the king of Arad" (Bemidbar 21:1). We learned that three celestial gifts were given to Yisrael by the three siblings, Moses, Aaron and Miriam - the manna through the merit of Moses, the clouds of glory through the merit of Aaron and the well through the merit of Miriam. They are all attached above. The manna is by the merit of Moses, as written, "Behold, I will rain bread from heaven for you" (Shemot 16:4). "from heaven" refers to Moses, NAMELY THE CHARIOT TO ZEIR ANPIN CALLED MOSES AND ALSO CALLED HEAVEN.

260(2). עֲנָנֵי כָבוֹד בִּזְכוּת אַהֲרֹן, דִּכְתִיב אֲשֶׁר עַיִן בְּעַיִן נִרְאָה אַתָּה יְיָ׳ וְגוֹ׳, וּכְתִיב וְכִסָּה עֲנַן הַקְּטֹרֶת. מַה לְהַלָּן, שִׁבְעָה. אַף כָּאן נְמֵי שִׁבְעָה. דְּהָא בַּקְּטֹרֶת שִׁבְעָה עֲנָנִין מִתְקַשְּׁרָן כַּחֲדָא. וְאַהֲרֹן רֵישָׁא לְכָל שִׁבְעָה עֲנָנִין הוּא וְהוּא קָשִׁיר לְשִׁית אָחֲרָנִין בֵּיהּ בְּכָל יוֹמָא.

260b. The clouds of glory are by merit of Aaron, A CHARIOT TO CHESED, as written, "that You Hashem are seen face to face..." (Bemidbar 14:14), and, "the cloud of the incense may cover" (Vayikra 16:13). As on the other verse, IN RELATION TO INCENSE, there are seven CLOUDS, so in the former, IN, "YOUR CLOUD STANDS OVER THEM" (BEMIDBAR 14:14), there are also seven CLOUDS. For there were seven clouds of incense joined together, and Aaron is the uppermost of the seven clouds. FOR THE SEVEN CLOUDS ARE THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. AARON, WHO IS A CHARIOT TO CHESED, IS THE FIRST SFIRAH, and he is daily connected through it to the six other clouds, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. THE CLOUDS ARE THEREFORE CONSIDERED TO COME BY THE MERIT OF AARON, AS HE IS THE ASPECT OF CHESED, THE TOP CLOUD, WHICH INCLUDES THEM.

261. בְּאֵר בִּזְכוּת מִרְיָם, דְּהָא הִיא וַדַּאי בְּאֵר אִתְקְרֵי. וּבְסִפְרָא דְּאַגַּדְתָּא, וַתֵּתַצַּב אֲחוֹתוֹ מֵרָחוֹק לְדֵעָה וְגוֹ׳. דָּא הוּא בְּאֵר מַיִם חַיִּים, וְכֹלָּא קְשׁוּרָא חַד. מֵתָה מִרְיָם, אִסְתַּלָּק בְּאֵר. דִּכְתִיב, וְלֹא הָיָה מַיִם לָעֵדָה. וּבְהַהִיא שַׁעֲתָא בָּעָאת בְּאֵר אָחֳרָא לְאִסְתַּלְּקָא, דַּהֲוָה שְׁכִיחַ עִמְּהוֹן דְּיִשְׂרָאֵל. כַּד חָמָאת שִׁיתָּא עֲנָנִין דַּהֲווֹ קְשִׁירִין עָלָהּ, אִתְקַשְּׁרַת הִיא בְּהוּ.

261. The well comes by merit of Miriam, WHO WAS A CHARIOT TO MALCHUT, since she is surely called a well. In the book of Agadah, WE LEARNED, "And his sister stood afar off, to know..." (Shemot 2:4). This is a well of living water, NAMELY MALCHUT, and all was bound into one, SINCE MIRIAM WAS CONNECTED TO MALCHUT. When Miriam died, the well was gone, as written, "And there was no water for the congregation" (Bemidbar 20:2). At that time, another well wished to depart, MALCHUT, that was with Yisrael, BUT when it saw the six clouds, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, that were connected to it, TO THE CLOUD OF MALCHUT, HER OWN ASPECT, MALCHUT became connected to them.

262. מִית אַהֲרֹן, אִסְתַּלְּקוּ אִינּוּן עֲנָנִין, וְאִסְתַּלָּק עֲנָנָא דְּבֵירָא עִמְּהוֹן. אָתָא מֹשֶׁה, אַהְדַּר לְהוּ. הה״ד, עָלִיתָ לַמָּרוֹם שָׁבִיתָ שֶׁבִי לָקַחְתָּ מַתָּנוֹת בָּאָדָם. לָקַחְתָּ מַתָּנוֹת וַדַּאי, אִינּוּן מַתָּנוֹת דַּהֲווֹ בְּקַדְמֵיתָא בְּאֵר וַעֲנָנִין.

262. When Aaron died, the clouds of glory were gone, and with them was gone the SEVENTH cloud, TO WHICH the well, MALCHUT, WAS ATTACHED. Moses returned them to them, as written, "You have ascended on high, you have led captivity captive. You have received gifts from men" (Tehilim 68:19). Surely, "You have received gifts from men," the presents that were there before, NAMELY, the well and the clouds.

263. בְּאֵר, דָּא בְּאֵר דְּיִצְחָק. עֲנָנִים, אִלֵּין עֲנָנִים דְּאַהֲרֹן. א״ר יִצְחָק, מִפְּנֵי מַה זָכָה אַהֲרֹן לְדָא, בְּגִין דְּאִיהוּ קָשִׁיר בַּעֲנָנִים. וְהוּא אַקְשִׁיר כָּל יוֹמָא וְיוֹמָא לְכֻלְּהוּ כַּחֲדָא, דְּמִתְבָּרְכָאן כֻּלְּהוּ עַל יָדוֹי.

263. This well is Isaac's well, NAMELY MALCHUT THAT IS CALLED WELL WHEN RECEIVING THE ILLUMINATION OF CHOCHMAH FROM THE LEFT CALLED ISAAC. These clouds are Aaron's clouds, WHICH MEANS THAT CLOUDS ARE CHASSADIM, BECAUSE THEY ARE OF THE ASPECT OF AARON WHO IS CHESED. Rabbi Yitzchak said, What is the reason Aaron was worthy THAT THE CLOUDS OF GLORY WILL COME OVER YISRAEL BY HIS MERIT? This is because he is connected to the clouds, WHICH MEANS HE IS THE ATTRIBUTE OF CHESED LIKE THEM. And he, BEING A CHARIOT TO CHESED OF ZEIR ANPIN, THE TOP CLOUD, used to connect AND UNITE them all into one daily, so they will all be blessed by him.

264. Come and see, whatever kindness (Chesed) the Holy One, blessed be He, did to Yisrael, He attached the seven clouds of glory to it, WHICH CORRESPOND TO CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. And He connected them to the Congregation of Yisrael, WHICH IS MALCHUT, since her cloud was connected to the others six, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. Thus Yisrael walked in the desert with all seven clouds. The reason is that they were all the bonds of Faith, ATTACHED TO MALCHUT THAT IS CALLED FAITH. In relation to that SCRIPTURE SAYS, "You shall dwell in booths seven days" (Vayikra 23:42), THE SECRET OF THE SEVEN CLOUDS OF GLORY THAT WENT WITH YISRAEL IN THE DESERT. What does that teach us? HE ANSWERS, It is written, "I sat down under his shadow with great delight, and his fruit was sweet to my taste" (Shir Hashirim 2:3), THE SECRET OF THE SHADOW OF THE CLOUDS OF GLORY AND THE SECRET OF THE SHADOW OF THE SUKKAH. Man should display himself sitting under the shadow of Faith.

264. תָּא חֲזֵי, עַל כָּל חֶסֶד דְּעָבֵד קוּדְשָׁא בְּרִיךְ הוּא בְּיִשְׂרָאֵל. קְשִׁיר עִמְּהוֹן ז׳ עֲנָנֵי יַקִּירָן, וְקָשִׁיר לְהוּ בְּכְנֶסֶת יִשְׂרָאֵל, דְּהָא עֲנָנָא דִּילָהּ אִתְקְשַׁר בְּשִׁיתָּא אָחֳרָנִין. וּבְכֻלְּהוּ שִׁבְעָה, אַזְלוּ יִשְׂרָאֵל בְּמַדְבְּרָא. מַאי טַעֲמָא, בְּגִין דְּכֻלְּהוּ קִשְׁרָא דִּמְהֵימְנוּתָא נִינְהוּ וְעַל דָּא בַּסֻּכּוֹת תֵּשְׁבוּ שִׁבְעַת יָמִים. מַאי קָא מַיְירֵי. בְּגִין דִּכְתִיב, בְּצִלּוֹ חִמַּדְתִּי וְיָשַׁבְתִּי וּפִרְיוֹ מָתוֹק לְחִכִּי. וּבְעֵי בַּר נָשׁ לְאַחֲזָאָה גַּרְמֵיהּ, דִּיתִיב תְּחוֹת צִלָּא דִּמְהֵימְנוּתָא.

265. ת״ח, כָּל אִינּוּן שְׁנִין דְּקָאֵים אַהֲרֹן, הֲווֹ יִשְׂרָאֵל בְּצִלָּא דִּמְהֵימְנוּתָא, תְּחוֹת אִלֵּין עֲנָנִין. בָּתַר דְּמִית אַהֲרֹן, אִסְתַּלָּק עֲנָנָא חַד, דְּהוּא יְמִינָא דְּכֹלָּא. וְכַד הַאי אִסְתַּלָּק, אִסְתְּלָקוּ כָּל שְׁאָר עִמֵּיהּ וְאִתְחַזְיָאוּ כֻּלְּהוּ בְּגִרְיעוּתָא. וְהָא אוּקְמוּהָ, דִּכְתִיב וַיִּרְאוּ כָּל הָעֵדָה כִּי גָוַע אַהֲרֹן. אַל תִּקְרֵי וַיִּרְאוּ, אֶלָּא וַיֵּרָאוּ. מִיַּד וַיִּשְׁמַע הַכְּנַעֲנִי מֶלֶךְ עֲרָד יוֹשֵׁב הַנֶּגֶב כִּי בָא יִשְׂרָאֵל דֶּרֶךְ הָאֲתָרִים. שְׁמַע דְּאִסְתְּלָקוּ אִינּוּן עֲנָנִים, וּמִית תַּיָּירָא רַבְרְבָא דְּכָל אִינּוּן עֲנָנִים אִתְקְשָׁרוּ בֵּיהּ.

265. And when all the congregation saw that Aaron was dead" (Bemidbar 20:29). Do not pronounce it 'saw (Heb. vayir'u)' but 'were seen (Heb. vayera'u)', WHICH MEANS THAT THE CLOUDS' SHADOW DISAPPEARED FROM THEM AND THEY WERE EXPOSED. Immediately, "And when the Canaanite, the king of Arad, who dwelt in the Negev, heard that Yisrael came by the way of Atarim" (Bemidbar 21:1), he heard that the clouds of glory were gone and the great guide died, to whom all the clouds were attached.

266. Rabbi Yitzchak said, Surely it was "the Canaanite, the king of Arad, who dwelt in the Negev." When the spies Moses sent returned, they said, "Amalek dwells in the land of the Negev" (Bemidbar 13:29), in order to break their heart, since their strength was first broken by Amalek.

266. א״ר יִצְחָק, הַכְּנַעֲנִי מֶלֶךְ עֲרָד יוֹשֵׁב הַנֶּגֶב וַדַּאי. וְכַד אָתוּ אִינּוּן מְאַלְּלִין דִּשְׁדַּר מֹשֶׁה, אֲמָרוּ עֲמָלֵק יוֹשֵׁב בְּאֶרֶץ הַנֶּגֶב, בְּגִין לְתַבְרָא לִבַּיְיהוּ. דְּהָא בַּעֲמָלֵק אַתְּבַר חֵילֵיהוֹן בְּקַדְמֵיתָא.

267. Rabbi Aba said, "the Canaanite...heard." Why is THE CANAANITE MENTIONED here, COMING after the clouds were gone? AND HE ANSWERS, It is written of Canaan, "Cursed be Canaan; a servant of servants shall he be to his brethren" (Beresheet 9:25). We learned here FROM THE VERSE, "THE CANAANITE...HEARD," that whoever excludes himself from the shadow of Faith is worthy of being a servant to servants of servants, NAMELY TO CANAANITES. This is the meaning of, "he fought against Yisrael, and took some of them prisoners" (Bemidbar 21:1), taking himself servants from among Yisrael.

267. א״ר אַבָּא, וַיִּשְׁמַע הַכְּנַעֲנִי, מַאי קָא מַיְירֵי הָכָא. בָּתַר דְּאִסְתְּלָקוּ אִינּוּן עֲנָנִים. אֶלָּא כְּנַעַן כְּתִיב בֵּיהּ, וַיֹּאמֶר אָרוּר כְּנָעַן עֶבֶד עֲבָדִים יִהְיֶה לְאֶחָיו. הָכָא אוֹלִיפְנָא, מַאן דְּאַפִּיק גַּרְמֵיהּ מִצִּלָּא דִּמְהֵימְנוּתָא, אִתְחֲזֵי לְמֶהֱוֵי עֶבֶד לְעַבְדֵי עַבְדִּין, הה״ד וַיִּלָּחֶם בְּיִשְׂרָאֵל וַיִּשְׁבְּ מִמֶּנּוּ שֶׁבִי. הוּא נָטַל עַבְדִּין מִיִּשְׂרָאֵל לְגַרְמֵיהּ.

268. It is therefore written, "all that are home born in Yisrael shall dwell in booths" (Vayikra 23:42), for whoever is from the root and holy stock of Yisrael shall dwell in booths under the shadow of Faith. Whoever is not from the holy stock and root of Yisrael shall not dwell in them, but excludes himself from under the shadow of Faith.

268. וְעַל דָּא כְּתִיב, כָּל הָאֶזְרָח בְּיִשְׂרָאֵל יֵשְׁבוּ בַּסֻּכּוֹת. כָּל מַאן דְּאִיהוּ מִשָּׁרְשָׁא וְגִזְעָא קַדִּישָׁא דְּיִשְׂרָאֵל, יֵשְׁבוּ בַּסֻּכּוֹת, תְּחוֹת צִלָּא דִּמְהֵימְנוּתָא. וּמַאן דְּלֵיתֵיהּ מִגִּזְעָא וְשׁוֹרְשָׁא קַדִּישָׁא דְּיִשְׂרָאֵל, לָא יִתִּיב בְּהוּ, וְיַפּוּק גַּרְמֵיהּ מִתְּחוֹת צִלָּא דִּמְהֵימְנוּתָא.

269. It is written, "As for the merchant (also: 'the Canaanite'), the balances of deceit are in his hand" (Hoshea 12:8). This refers to Eliezer, Abraham's servant. Come and see, it is written, "Cursed be Canaan." Since this Canaan, ELIEZER, merited to serve Abraham and since he did serve Abraham and dwelt under the shadow of Faith, he was worthy of being excluded from the curse he was cursed with. Furthermore, a blessing is written about him, as written, "And he said, Come in, you blessed of Hashem" (Beresheet 24:31). This teaches us that whoever dwells under the shadow of Faith bequeaths freedom for himself and for his descendants for ever, and is blessed with a celestial blessing. Whoever excludes himself from the shadow of Faith bequeaths exile for himself and for his descendants, as written, "he fought against Yisrael, and took some of them prisoners."

269. כְּתִיב כְּנַעַן בְּיָדוֹ מֹאזְנֵי מִרְמָה, דָּא אֱלִיעֶזֶר עֶבֶד אַבְרָהָם. וּת"ח, כְּתִיב אָרוּר כְּנַעַן וּבְגִין דְּזָכָה כְּנַעַן דָּא, לְשַׁמְּשָׁא לְאַבְרָהָם, כְּיוָן דְּשַׁמֵּשׁ לְאַבְרָהָם, יְתִיב תְּחוֹת צִלָּא דְּמְהֵימְנוּתָא, זָכָה לְמֵיפַּק מֵהַהוּא לָטְיָיא דְּאִתְלַטְיָיא, וְלֹא עוֹד אֶלָּא דִּכְתִיב בֵּיהּ בְּרָכָה. דִּכְתִיב, וַיֹּאמֶר בֹּא בְּרוּךְ יְיָ. מַאי קָא מַיְירֵי. דְּכָל מַאן דְּיֵתִיב תְּחוֹת צִלָּא דְּמְהֵימְנוּתָא, אַחֲסִין חֵירוּ לֵיהּ וְלִבְנוֹי לְעָלְמִין, וְאִתְבְּרַךְ בִּרְכָתָא עִלָּאָה, וּמַאן דְּאַפִּיק גַּרְמֵיהּ מִצִּלָּא דְּמְהֵימְנוּתָא, אַחֲסִין גָּלוּתָא לֵיהּ וְלִבְנוֹי, דִּכְתִיב וַיִּלָּחֶם בְּיִשְׂרָאֵל וַיִּשְׁבְּ מִמֶּנּוּ שֶׁבִי.

270. "You shall dwell in booths (Heb. Sukkot)." SUKKOT IS SPELLED WITHOUT VAV, because THIS SUKKOT ALLUDES to one cloud only, WHICH IS CHESED, to which all SIX CLOUDS are attached. HENCE THERE ARE SEVEN DAYS, as written, "And the cloud of Hashem was upon them by day" (Bemidbar 10:34), and, "and that You go before them by day time in a pillar of cloud" (Bemidbar 14:14), which is Aaron's cloud, WHICH IS CHESED that is called "by day," as written, "Yet Hashem will command His Chesed in the daytime" (Tehilim 42:9). One cloud, WHICH IS CHESED, receives with it five other clouds, WHICH ARE GVURAH, TIFERET, NETZACH, HOD AND YESOD, so they are six. Another cloud, of which is written, "and in a pillar of fire by night" (Bemidbar 14:14), WHICH IS MALCHUT, shines on Yisrael from the illumination of the six CLOUDS.

270. בַּסֻּכּוֹת תֵּשְׁבוּ חָסֵר, וְדָא עֲנָנָא חַד, דְּכֻלְּהוּ קְשִׁירִין בֵּיהּ. דִּכְתִיב, כִּי עֲנַן יְיָ עֲלֵיהֶם יוֹמָם. וּכְתִיב, וּבְעַמּוּד עָנָן אַתָּה הוֹלֵךְ לִפְנֵיהֶם יוֹמָם. דָּא הוּא עֲנָנָא דְּאַהֲרֹן, דְּאִקְרֵי יוֹמָם, דִּכְתִיב יוֹמָם יְצַוֶּה יְיָ חַסְדּוֹ. עֲנָנָא חַד, נָטִיל עִמֵּיהּ חָמֵשׁ אָחֳרָנִין, וְאִינּוּן שִׁית. וַעֲנָנָא אָחֳרָא, דִּכְתִיב וּבְעַמּוּד אֵשׁ לָיְלָה, דָּא נָהֲרָא לְהוּ לְיִשְׂרָאֵל, מִנְּהִירוּ דְּאִינּוּן שִׁית.

37. The holiday of Sukkot
We learn that whoever is in the secret of the Faith dwells in a Sukkah or booth, and that one must offer a daily sacrifice on the seven days of Sukkot. Offerings are made to the other nations because God wants them to be friends with Yisrael.
Ra'aya Meheimna (the Faithful Shepherd)

271. "You shall dwell in booths (Heb. Sukkot) seven days" (Vayikra 23:42). It is a commandment to dwell in a Sukkah. We explained that its purpose is to show that Yisrael dwell in the secret of Faith, THE SECRET OF THE SHADOW OF THE SUKKAH entirely without fear OF DENOUNCING, since the prosecutor has already separated from them ON YOM KIPPUR THROUGH THE GOAT GIVEN TO AZAZEL. Whoever is in the secret of Faith dwells in a Sukkah, as we explained from the words, "all that are home born in Yisrael shall dwell in booths" (Ibid.), THAT IS, whoever is in the secret of Faith of the seed and root of Yisrael shall dwell in Sukkot. This mystery was brought in several places.

רעיא מהימנא

271. בַּסֻּכּוֹת תֵּשְׁבוּ שִׁבְעַת יָמִים וְגוֹ', פִּקּוּדָא דָּא, לֵישֵׁב בַּסּוּכָּה. וְהָא אוֹקִימְנָא, בְּגִין לְאִתְחַזָּאָה דְּיִשְׂרָאֵל יַתְבֵי בְּרָזָא דְּמְהֵימְנוּתָא, בְּלָא דְּחִילוּ כְּלָל, דְּהָא מְקַטְרְגָא אִתְפְּרַשׁ מִנַּיְיהוּ. וְכָל מַאן דְּאִיהוּ בְּרָזָא דְּמְהֵימְנוּתָא, יָתִיב בַּסּוּכָּה. כְּמָה דְּאוֹקִימְנָא, דִּכְתִיב, כָּל הָאֶזְרָח בְּיִשְׂרָאֵל יֵשְׁבוּ בַּסֻּכּוֹת. מַאן דְּאִיהוּ בְּרָזָא דְּמְהֵימְנוּתָא, וּמִזַּרְעָא וְשָׁרְשָׁא דְּיִשְׂרָאֵל, יֵשְׁבוּ בַּסֻּכּוֹת. וְרָזָא דָּא אִתְּמַר בְּכַמָּה דּוּכְתֵּי.

272. The following commandment is to offer a daily sacrifice ON THE SEVEN DAYS OF SUKKOT. Everyone should have a part in that sacrifice, in His children's joy, SINCE THE SEVENTY BULLOCKS CORRESPOND TO THE SEVENTY MINISTERS OF THE NATIONS. They are all attached to the tree, ZEIR ANPIN, since the branches below that come from the root of the tree are all blessed because of the tree. Even though they are useless, THEY are all ALSO blessed. Yisrael rejoice in their Father in heaven, NAMELY IN THE ROOT OF THE TREE, and they give a portion of the blessings to the rest of the nations, who can hold and do hold to Yisrael.

272. פִּקּוּדָא בָּתַר דָּא, לְקָרְבָא קָרְבָּנָא בְּכָל יוֹמָא, וְקָרְבָּנָא דָא, לְמֶהֱוֵי חוּלָקָא בְּכֹלָּא, בְּחֶדְוָותָא דִּבְנוֹי. בְּגִין דְּכֻלְּהוּ אֲחִידָן בְּאִילָנָא. עַנְפִּין דִּלְתַתָּא דִּלְגַבֵּי שָׁרְשָׁא דְּאִילָנָא, כֻּלָּא אִתְבָּרְכָן בְּגִין אִילָנָא. אַף עַל גַּב דְּלֵית בְּהוּ תּוֹעַלְתָּא, כֻּלָּא אִתְבָּרְכָאן. וְחֶדְוָותָא דְּיִשְׂרָאֵל בַּאֲבוּהוֹן דִּלְעֵילָא, יַהֲבֵי חוּלָקָא דִּבְרִכָּאן, לְכָל אִינּוּן שְׁאָר עַמִּין, דְּאִית לוֹן אֲחִידוּ, וְאִתְאַחֲדוּ בְּהוּ בְּיִשְׂרָאֵל.

273. All those offerings, THE SEVENTY BULLOCKS, were made to give nourishment to all the ministers appointed over the other nations, since for the love the Holy One, blessed be He, has for His children, He wants all THE MINISTERS to be their friends. This is the meaning behind, "When a man's ways please Hashem, He makes even his enemies to be at peace with him" (Mishlei 16:7). THAT IS, even the highest prosecutors become again friendly with Yisrael. When the celestial forces again become friends to Yisrael, those below do so even more.

273. וְכָל אִלֵּין קָרְבָּנִין, לְמֵיהַב מְזוֹנָא, לְאִינּוּן מְמָנָן דִּשְׁאָר עַמִּין, דְּהָא מִגּוֹ רְחִימוּ דְּקָא רָחִים קוּדְשָׁא בְּרִיךְ הוּא לִבְנוֹי, בָּעֵי דְּכֹלָּא יַהוֹן רְחִימִין דִּלְהוֹן. וְרָזָא דָא, בִּרְצוֹת יְיָ׳ דַּרְכֵי אִישׁ גַּם אוֹיְבָיו יַשְׁלִים אִתּוֹ. אֲפִילּוּ כָּל אִינּוּן מְקַטְרְגֵי עִלָּאֵי כֻּלְּהוּ אֲהַדְּרָן רְחִימִין לְיִשְׂרָאֵל וְכַד חֵילִין דִּלְעֵילָא אָהַדְּרוּ רְחִימִין לְיִשְׂרָאֵל, כָּל אִינּוּן דִּלְתַתָּא, עַל אַחַת כַּמָּה וְכַמָּה.

274. You may say that the sacrifices were offered to them, TO THE SEVENTY MINISTERS. This is not so, but everything was offered and sacrificed to the Holy One, blessed be He, and He divides the nourishment among the multitudes of the other sides, NAMELY THE MINISTERS OF THE SEVENTY NATIONS, so they will enjoy His children's gift and again become their friends. Thus it shall be known above and below that there is no nation like Yisrael, who are the portion and lot of the Holy One, blessed be He. And the glory of the Holy One, blessed be He, rises above and below as it should and all the celestial multitude start by saying, "And what one nation in the earth is like Your people, like Yisrael" (II Shmuel 7:23).
End of Ra'aya Meheimna
Rabbi Elazar talks about the clouds that went with Yisrael through the wilderness. We hear about the invitation for the guests of Faith to enter the Sukkah, and how important it is to give a portion of the meal to the poor.

274. וְאִי תֵּימָא לְהוֹן הֲווֹ מְקָרְבֵי קָרְבָּנָא, לָאו הָכִי, אֶלָּא כֹּלָּא לְקוּדְשָׁא בְּרִיךְ הוּא סָלִיק וּמִתְקָרֵב. וְאִיהוּ פָּרִישׁ מְזוֹנָא לְכֻלְּהוּ אוּכְלוּסִין דְּסִטְרִין אָחֲרָנִין, דִּיתְהַנּוּן בְּהַהוּא דּוֹרוֹנָא דִּבְנוֹי, וְיִתְהַדְּרוּן רְחִימִין דִּלְהוֹן, דִּינְדַּעוּן עֵילָא וְתַתָּא, דְּהָא לֵית עַמָּא כְּעַמָּא דְּיִשְׂרָאֵל, דְּאִינּוּן חוּלָקֵיהּ וְעַדְבֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, וְאִסְתַּלָּק יְקָרָא דְּקוּדְשָׁא בְּרִיךְ הוּא עֵילָא וְתַתָּא כַּדְקָא יָאוּת. וְכָל אוּכְלוּסִין עִלָּאִין פַּתְחֵי וַאֲמְרֵי, וּמִי כְּעַמְּךָ כְּיִשְׂרָאֵל גּוֹי אֶחָד בָּאָרֶץ.
ע"כ רעיא מהימנא

275. Rabbi Elazar opened with, "Thus says Hashem; I remember in your favor, the devotion of your youth..." (Yirmeyah 2:2). This verse was said about the Congregation of Yisrael, WHICH IS MALCHUT, when she was walking with Yisrael in the wilderness. "I remember in your favor (lit. 'Chesed')" refers to Aaron's cloud, WHICH IS CHESED that traveled with five other CLOUDS, GVURAH, TIFERET, NETZACH, HOD AND YESOD that joined over you and shone upon you. "your love as a bride" (Ibid.) AS THOSE CLOUDS that incorporated you, adorned you and bedecked you as a bride wearing her jewelry: why all that? Because, "you did go after Me in the wilderness, in a land not sown" (Ibid.), BECAUSE SHE WALKED WITH YISRAEL IN THE WILDERNESS.

275. רִבִּי אֶלְעָזָר פָּתַח, כֹּה אָמַר יְיָ׳ זָכַרְתִּי לָךְ חֶסֶד נְעוּרַיִךְ וְגוֹ׳. הַאי קְרָא עַל כ"י אִתְּמַר, בְּשַׁעֲתָא דַּהֲוַת אַזְלָא בְּמַדְבְּרָא עִמְּהוֹן דְּיִשְׂרָאֵל. זָכַרְתִּי לָךְ חֶסֶד: דָּא עֲנָנָא דְּאַהֲרֹן, דְּנַטְלָא בְּחָמֵשׁ אָחֲרָנִין, דְּאִתְקְשָׁרוּ עֲלָךְ, וּנְהִירוּ עָלָךְ. אַהֲבַת כְּלוּלוֹתַיִךְ, דְּאִשְׁתְּכְלָלוּ לָךְ, וְאַעְטָרוּ לָךְ, וְאַתְקִינוּ לָךְ כְּכַלָּה דְּתַעְדֵּי תַּכְשִׁיטָהָא. וְכָל כָּךְ לָמָּה. בְּגִין לֶכְתֵּךְ אַחֲרַי בַּמִּדְבָּר בְּאֶרֶץ לֹא זְרוּעָה.

276. תָּא חֲזֵי, בְּשַׁעֲתָא דְּבַר נָשׁ יָתִיב בְּמַדּוֹרָא דָּא, צִלָּא דְּמֵהֵימְנוּתָא, שְׁכִינְתָּא פַּרְסָא גַּדְפָּהָא עֲלֵיהּ מִלְּעֵילָא, וְאַבְרָהָם וַחֲמִשָּׁה צַדִּיקַיָּיא אָחֳרָנִין שַׁוְיִין מָדּוֹרֵיהוֹן עִמֵּיהּ. אָמַר רִבִּי אַבָּא, אַבְרָהָם וַחֲמִשָּׁה צַדִּיקַיָּיא, וְדָוִד מַלְכָּא, שַׁוְיִין מָדּוֹרֵיהוֹן עִמֵּיהּ. הָדָא הוּא דִּכְתִיב, בַּסֻּכּוֹת תֵּשְׁבוּ שִׁבְעַת יָמִים. שִׁבְעַת יָמִים כְּתִיב, וְלָא בְּשִׁבְעַת יָמִים. כְּגַוְונָא דָּא כְּתִיב כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ׳ אֶת הַשָּׁמַיִם וְגוֹ׳. וּבְעֵי בַּר נָשׁ לְמֶחְדֵּי בְּכָל יוֹמָא וְיוֹמָא, בְּאַנְפִּין נְהִירִין, בְּאוּשְׁפִּיזִין אִלֵּין דְּשַׁרְיָין עִמֵּיהּ.

276. Come and see, when man sits in this apartment, IN THE SUKKAH, which is the shadow of Faith, the Shechinah spreads her wings over him from above and Abraham, WHO IS CHESED and five other righteous, THE SECRET OF GVURAH, TIFERET, NETZACH, HOD AND YESOD fix their dwelling with him. This is the meaning of, "You shall dwell in booths (Heb. Sukkot) seven days" (Vayikra 23:42). It is written, "seven days," WHICH ALLUDES TO CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, instead of, 'in seven days'. Similarly it is written, "for six days Hashem made heaven and earth" (Shemot 31:17), INSTEAD OF 'IN SIX DAYS'. THEY TOO INDICATE THE SUPERNAL SIX DAYS, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD THAT MADE HEAVEN AND EARTH. One should rejoice every day with a joyful countenance in those guests, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT that dwell with him.

277. וְאָמַר רִבִּי אַבָּא, כְּתִיב בַּסֻּכּוֹת תֵּשְׁבוּ שִׁבְעַת יָמִים, וּלְבָתַר יֵשְׁבוּ בַּסֻּכּוֹת. בְּקַדְמֵיתָא תֵּשְׁבוּ, וּלְבָתַר יֵשְׁבוּ. אֶלָּא, קַדְמָאָה לְאוּשְׁפִּיזֵי. תִּנְיָינָא, לִבְנֵי עָלְמָא. קַדְמָאָה לְאוּשְׁפִּיזֵי, כִּי הָא דְּרַב הַמְנוּנָא סָבָא, כַּד הֲוָה עָיֵיל לַסּוּכָּה הֲוָה חָדֵי, וְקָאֵים עַל פִּתְחָא לַסּוּכָּה מִלְּגָאו, וְאָמַר נְזַמֵּן לְאוּשְׁפִּיזִין. מְסַדֵּר פָּתוֹרָא, וְקָאֵים עַל רַגְלוֹהִי, וּמְבָרֵךְ, וְאוֹמֵר בַּסֻּכּוֹת תֵּשְׁבוּ שִׁבְעַת יָמִים. תִּיבוּ אוּשְׁפִּיזִין עִלָּאִין, תִּיבוּ. תִּיבוּ אוּשְׁפִּיזֵי מְהֵימְנוּתָא, תִּיבוּ. אָרִים יְדוֹי, וְחַדֵּי, וְאָמַר זַכָּאָה חוּלְקָנָא, זַכָּאָה חוּלְקֵיהוֹן דְּיִשְׂרָאֵל, דִּכְתִיב, כִּי חֵלֶק יְיָ׳ עַמּוֹ וְגוֹ׳, וַהֲוָה יָתִיב.

277. Rabbi Aba said, It is written, "You shall dwell in booths (Heb. SUKKOT) seven days," and then, "shall dwell in booths" (Vayikra 23:42). IT first SAYS, "You shall dwell" and then, they "shall dwell." HE ANSWERS, The first one is for the guests, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, AND THEREFORE THE TEXT SPEAKS IN THE SECOND PERSON. The second is for people in general, FOR WHICH REASON THE TEXT SAYS IN THE THIRD PERSON, "SHALL DWELL." The first is for the guests. Rav Hamnuna Saba, for example, when he entered the Sukkah, used to stay happily on the inner threshold of the Sukkah, and say, Let us invite the guest. He set the table, stood up and blessed, 'TO DWELL IN THE SUKKAH', then said, "You shall dwell in booths seven days." Sit down, lofty guests, sit you down. Sit down, guests of Faith, sit you down. He joyfully raised his hands and said, 'Happy is our lot, happy the lot of Yisrael, as written, "for Hashem's portion is His people" (Devarim 32:9). Then he would sit down.

278. תִּנְיָינָא, לִבְנֵי עָלְמָא, דְּמַאן דְּאִית לֵיהּ חוּלְקָא בְּעַמָּא וּבְאַרְעָא קַדִּישָׁא, יָתִיב בְּצִלָּא דְּמֵהֵימְנוּתָא, לְקַבְּלָא אוּשְׁפִּיזִין, לְמֶחְדֵּי בְּהַאי עָלְמָא וּבְעָלְמָא דְּאָתֵי וּבְעֵי לְמֶחְדֵּי לְמִסְכְּנֵי. מַאי טַעֲמָא. בְּגִין דְּחוּלְקָא דְּאִינּוּן אוּשְׁפִּיזִין דְּזַמִּין דְּמִסְכְּנֵי הוּא. וְהַהוּא דְּיָתִיב בְּצִלָּא דָּא דְּמֵהֵימְנוּתָא, וְזַמִּין אוּשְׁפִּיזִין אִלֵּין עִלָּאִין, אוּשְׁפִּיזֵי מְהֵימְנוּתָא, וְלָא יָהִיב לוֹן חוּלְקֵיהוֹן, כֻּלְּהוּ קַיְימֵי מִנֵּיהּ, וְאַמְרֵי אַל תִּלְחַם אֶת לֶחֶם רַע עַיִן וְגוֹ׳, אִשְׁתְּכַח דְּהַהוּא פָּתוֹרָא דְּתַקִּין, דִּילֵיהּ הוּא, וְלָאו דְּקוּדְשָׁא בְּרִיךְ הוּא, עֲלֵיהּ כְּתִיב וְזֵרִיתִי פֶרֶשׁ עַל פְּנֵיכֶם וְגוֹ׳, פֶּרֶשׁ חַגֵּיכֶם, וְלָא חַגַּי. וַוי לֵיהּ לְהַהוּא בַּר נָשׁ, בְּשַׁעֲתָא דְּאִלֵּין אוּשְׁפִּיזֵי מְהֵימְנוּתָא קַיְימֵי מִפָּתוֹרֵיהּ.

278. The second MENTION IN THE VERSE, "SHALL DWELL" IN THE THIRD PERSON is for people in general, NAMELY, for whoever has a share in the nation and the holy land; he dwells in the secret of Faith to receive guests and rejoice in this world and in the World to Come. It behooves us to gladden the poor. The reason is that the portion of the guests he invited TO HIS MEAL belongs to the poor. He that sits in the shadow of Faith and invites these lofty guests, the guests of Faith, yet does not give them, NAMELY THE POOR, their share OF THE MEAL, all THE GUESTS stand back from him and say, "Do not eat the bread of him who has an evil eye..." (Mishlei 23:6). Thus the table he set is his, THE ONE WHO HAS AN EVIL EYE, and not of the Holy One, blessed be He. Of him it is written, "and spread dung upon your faces, even the dung of your feasts" (Malachi 2:3). Woe to that man when those guests of Faith stand back from his table.

279. Rabbi Aba said, Abraham throughout his life used to stand at the crossroad to invite guests and set the table for them. Now, ON SUKKOT, if one invites him and all the other righteous and King David but does not give them their share, Abraham stands up from the table and cries, "Depart, I pray you, from the tents of these wicked men" (Bemidbar 16:26), and everyone walks away after him. Isaac says, "but the belly of the wicked shall feel want" (Mishlei 13:25), and Jacob says, "The morsel which you have eaten shall you vomit up" (Mishlei 23:8). The rest of the righteous, NAMELY MOSES AND AARON, say, "For all tables are full of vomit and filth, so that there is no place clean" (Yeshayah 28:8).

279. וְאָמַר רַבִּי אַבָּא, אַבְרָהָם, כָּל יוֹמוֹי הֲוָה קָאֵים בְּפַרְשַׁת אוֹרְחִין, לְזַמְנָא אוּשְׁפִּיזִין, וּלְתַקְנָא לוֹן פָּתוֹרֵי, הַשְׁתָּא, דְּמִזַּמְנִין לֵיהּ, וּלְכֻלְּהוּ צַדִּיקַיָּיא, וּלְדָוִד מַלְכָּא, וְלָא יָהֲבִין לוֹן חוּלָקֵיהוֹן, אַבְרָהָם קָאֵים מִפָּתוֹרָא, וְקָרֵי, סוּרוּ נָא מֵעַל אָהֳלֵי הָאֲנָשִׁים הָרְשָׁעִים הָאֵלֶּה. וְכֻלְּהוּ סַלְקִין אֲבַתְרֵיהּ. יִצְחָק אָמַר, וּבֶטֶן רְשָׁעִים תֶּחְסָר. יַעֲקֹב אָמַר, פִּתֶּךָ אָכַלְתָּ תְקִיאֶנָּה. וּשְׁאָר כָּל צַדִּיקַיָּיא אַמְרֵי, כִּי כָּל שֻׁלְחָנוֹת מָלְאוּ קִיא צוֹאָה בְּלִי מָקוֹם.

280. King David said, And He completes the execution of His punishments, as written, "And it came to pass about ten days after, that Hashem smote Nabal, and he died" (I Shmuel 25:38). HE ASKS, What does this mean, AND ANSWERS, This is because David asked Nabal to accept him as a guest, but he declined. Also he WHO SITS AT THE SUKKAH invited him, KING DAVID, yet did not give him his share. THEREFORE KING DAVID RECITED OVER HIM THIS VERSE ABOUT NABAL. During the ten days, when King David, MALCHUT, judges the world, DURING THE TEN DAYS OF REPENTANCE, that man is punished for it, for rewarding him worse than Nabal, BY INVITING HIM YET NOT GIVING HIM HIS SHARE. NABAL AT LEAST DID NOT INVITE HIM.

280. דָּוִד מַלְכָּא אָמַר, וְאַשְׁלִים דִּינוֹי, דִּכְתִיב וַיְהִי כַּעֲשֶׂרֶת הַיָּמִים וַיִּגֹּף יְיָ אֶת נָבָל וַיָּמֹת. מַאי קָא מַיְירֵי. בְּגִין דְּדָוִד שָׁאַל לְנָבָל, וְאִתְעֲבִיד לֵיהּ אוּשְׁפִּיזָא, וְלָא בָּעָא. וְדָא זַמִּין לֵיהּ, וְלָא יָהַב לֵיהּ חוּלָקָא, וּבְאִינּוּן עֲשָׂרָה יוֹמִין דְּדָוִד מַלְכָּא דָּאִין עָלְמָא, אִתְּדָן עָלֵיהּ הַהוּא בַּר נָשׁ דְּאַשְׁלִים לֵיהּ בִּישׁ יַתִּיר מִנָּבָל.

281. Rabbi Elazar said, The Torah did not trouble man TO GIVE more than what he can afford, as written, "every man shall give as he is able" (Devarim 16:17). One must not say, Let me eat and be full and slake my thirst first, and give the rest to the poor. The first part belongs to the guests. He who gladdens the guests and gives them to drink, the Holy One, blessed be He, is happy with him and Abraham says about him, "then shall you delight yourself in Hashem" (Yeshayah 58:14), and Isaac calls, "No weapon that is formed against you shall prosper" (Yeshayah 54:17). Rabbi Shimon said, King David, WHO IS MALCHUT, recited this VERSE to him, because all the weapons of the King and the King's wars were delivered to David's hands. But Isaac says, "His seed shall be mighty upon earth...Wealth and riches shall be in his house..." (Tehilim 112:2-3).

281. אָמַר רִבִּי אֶלְעָזָר אוֹרַיְיתָא לָא אַטְרַח עָלֵיהּ דְּבַר נָשׁ יַתִּיר, אֶלָּא כְּמָה דְּיָכִיל, דִּכְתִיב אִישׁ כְּמַתְּנַת יָדוֹ וְגוֹ'. וְלָא לֵימָא אִינִישׁ אֶכּוֹל וְאֶשְׁבַּע וְאַרְוֵוי בְּקַדְמֵיתָא, וּמַה דְּיִשְׁתְּאַר אֶתֵּן לְמִסְכְּנֵי, אֶלָּא רֵישָׁא דְּכֹלָּא דְּאוּשְׁפִּיזִין הוּא, וְאִי חַדֵּי לְאוּשְׁפִּיזִין וְרַוֵּי לוֹן, קוּדְשָׁא בְּרִיךְ הוּא חַדֵּי עִמֵּיהּ, וְאַבְרָהָם קָרֵי עָלֵיהּ, אָז תִּתְעַנַּג עַל יְיָ וְגוֹ'. וְיִצְחָק קָארֵי עָלֵיהּ, כָּל כְּלִי יוּצַר עָלַיִךְ לֹא יִצְלָח. אָמַר רִבִּי שִׁמְעוֹן, הַאי, דָּוִד מַלְכָּא אָ"ל, בְּגִין דְּכָל זַיְינִין דְּמַלְכָּא, וּקְרָבִין דְּמַלְכָּא, בִּידוֹי דְּדָוִד אִתְפְּקְדוּ, אֲבָל יִצְחָק קָאָמַר, גִּבּוֹר בָּאָרֶץ יִהְיֶה זַרְעוֹ וְגוֹ', הוֹן וָעוֹשֶׁר וְגוֹ'.

282a. Jacob said, "Then shall your light break forth (Heb. Yibaka) like the morning" (Yeshayah 58:8), BECAUSE YIBAKA IS SPELLED WITH THE SAME LETTERS AS JACOB. The other righteous say, "and Hashem shall guide you continually, and satisfy..." (Ibid. 11). King David said, "No weapon that is formed against you shall prosper," because he was appointed over all the weapons in the world. Happy is the lot of the man who merited all this. Happy is the lot of the righteous in this world and in the World to Come. Of them it is written, "Your people also shall be all righteous..." (Yeshayah 60:21). We are told that it is a commandment to take a Lulav on the day of Sukkot.

Ra'aya Meheimna (the Faithful Shepherd)

282(1). יַעֲקֹב אָמַר, אָז יִבָּקַע כַּשַּׁחַר אוֹרֶךָ וְגוֹ', שְׁאָר צַדִּיקַיָּיא אַמְרֵי, וְנָחֲךָ יְיָ תָּמִיד וְהִשְׂבִּיעַ וְגוֹ', דָּוִד מַלְכָּא אָמַר, כָּל כְּלִי יוּצַר עָלַיִךְ לֹא יִצְלָח, דְּהָא הוּא עַל כָּל זַיְינֵי עָלְמָא אִתְפְּקַד. זַכָּאָה חוּלָקֵיהּ דְּבַר נָשׁ, דְּזָכֵי לְכָל הַאי. זַכָּאָה חוּלָקֵיהוֹן דְּצַדִּיקַיָּיא, בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי, עָלַיְיהוּ כְּתִיב וְעַמֵּךְ כֻּלָּם צַדִּיקִים וְגוֹ'.

רעיא מהימנא

282(2). פִּקּוּדָא דָא לִיטוֹל לוּלָב בְּהַהוּא יוֹמָא בְּאִינּוּן זִינִין דִּילֵיהּ וְהַאי רָזָא אוֹקִימְנָא וְאוֹקְמוּהָ חַבְרַיָּיא כְּמָה דְּקוּדְשָׁא בְּרִיךְ הוּא נָטִיל לוֹן לְיִשְׂרָאֵל בְּהָנֵי יוֹמִין וְחָדֵי בְּהוֹן. אוּף הָכִי יִשְׂרָאֵל נַטְלֵי לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא לְחוּלָקֵיהוֹן וְחָדָאן בֵּיהּ. וְדָא הוּא רָזָא דְּלוּלָב. וּמִינִין דְּבֵיהּ דְּאִיהוּ רָזָא דִּיוּקְנָא דְּאָדָם וְהָא אִתְּמַר.

ע"כ רעיא מהימנא

38. An image and a likeness

Rabbi Shimon talks about how Elohim created man in His own image and gave him His name when he produced truth and law in the world, since the word for judges is Elohim. He says that man was created both Male and Female, an image and a likeness. When people mate below, God sends a certain image as the countenance of man that hovers over the union, and by that image man is created. When the man grows in the world he grows through that image that came from above and walks by that image. For holy Yisrael that image comes from the side of holiness, but for the heathen nations the image comes from the Other Side; this is why one must not mix his image with that of the heathen.

283. "And you shall take for yourselves on the first day..." (Vayikra 23:40). Rabbi Shimon opened with, "every one that is called by My name. For I have created him for My glory; I have formed him; yea, I have made him." (Yeshayah 43:7). "every one that is called by My name" refers to man, whom the Holy One, blessed be He, created by His name, as written, "So Elohim created man in His own image" (Beresheet 1:27), and called him after His name, when he produced truth and law in the world and is called Elohim, as written, "You shall not revile the judges (Heb. Elohim)" (Shemot 22:27).

283. וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן וְגוֹ׳, רִבִּי שִׁמְעוֹן פָּתַח, כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף עֲשִׂיתִיו. כֹּל הַנִּקְרָא בִשְׁמִי, דָּא אָדָם, דְּקוּדְשָׁא בְּרִיךְ הוּא בָּרָא לֵיהּ בִּשְׁמֵיהּ, דִּכְתִיב וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ. וְקָרָא לֵיהּ בִּשְׁמֵיהּ, בְּשַׁעֲתָא דְּאַפִּיק קְשׁוֹט וְדִינָא בְּעָלְמָא, וְאִקְרֵי אֱלֹהִים, דִּכְתִיב אֱלֹהִים לֹא תְקַלֵּל.

284. He called him by His name, as written, "So Elohim created man in His own image." This is well. We explained that the words, "Let Us make man in Our image, after Our likeness" (Ibid. 26) were uttered during the union OF ZEIR ANPIN AND MALCHUT. And so, when the two mate there is an image and a likeness, SINCE THE IMAGE IS FROM ZEIR ANPIN AND THE LIKENESS FROM MALCHUT. Man came out from Male and Female, NAMELY ZEIR ANPIN AND MALCHUT.

284. קָרָא לֵיהּ בִּשְׁמֵיהּ, דִּכְתִיב וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ וְשַׁפִּיר. הָא אוֹקִימְנָא, דִּכְתִיב נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ, בְּשַׁעֲתָא דְּזִוּוּגָא אִתְּמַר. וְכַךְ הוּא בְּזִוּוּגָא דְּתַרְוַיְיהוּ, בְּצֶלֶם וּדְמוּת. וְאָדָם מִדְּכָר וְנוּקְבָא נָפַק.

285. "So Elohim created man in His own image": I found in the book of King Solomon that when a union is affected below, the Holy One, blessed be He, sends a certain image as the countenance of man, imprinted and engraved with an image. It hovers over that union. If the eye had permission to behold, man would see over his head an image inscribed as a man's face. By that image man is created. Man was not created before that image, which His master sent him, is stationed over his head. This is the meaning of, "So Elohim created man in His own image."

285. וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ, בְּסִפְרָא דִּשְׁלֹמֹה מַלְכָּא אַשְׁכַּחְנָא, דִּבְשַׁעֲתָא דְּזִוּוּגָא אִשְׁתְּכַח לְתַתָּא, שָׁדַר קוּדְשָׁא בְּרִיךְ הוּא חַד דִּיוּקְנָא כְּפַרְצוּפָא דְּב"נ, רְשִׁימָא חֲקִיקָא בְּצוּלְמָא, וְקַיְּימָא עַל הַהוּא זִוּוּגָא. וְאִלְמָלֵא אִתְיְיהִיב רְשׁוּ לְעֵינָא לְמֶחֱזֵי, חָמֵי ב"נ עַל רֵישֵׁיהּ חַד צוּלְמָא, רְשִׁימָא כְּפַרְצוּפָא דְּב"נ, וּבְהַהוּא צוּלְמָא אִתְבְּרֵי ב"נ, וְעַד לָא קַיְּימָא הַהוּא צוּלְמָא דְּשָׁדַר לֵיהּ מָארֵיהּ עַל רֵישֵׁיהּ, וְיִשְׁתְּכַח תַּמָּן, לָא אִתְבְּרֵי ב"נ, הה"ד, וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ.

286. הַהוּא צֶלֶם אִזְדַּמַּן לְקַבְלֵיהּ, עַד דְּנָפִיק לְעָלְמָא. כַּד נָפַק, בְּהַהוּא צֶלֶם אִתְרַבֵּי, בְּהַהוּא צֶלֶם אָזִיל, הה"ד אַךְ בְּצֶלֶם יִתְהַלֵּךְ אִישׁ. וְהַאי צֶלֶם אִיהוּ מִלְּעֵילָא.

286. That image comes to him before he goes into the world. When he goes out INTO THE WORLD, he grows through the image and walks by that image. This is the meaning of, "Surely every man walks in a vain show (or: 'image')" (Tehilim 39:7). That image comes from above.

287. בְּשַׁעֲתָא דְּאִינּוּן רוּחִין נַפְקָן מֵאַתְרַיְיהוּ, כָּל רוּחָא וְרוּחָא אִתְתָּקַן קַמֵּי מַלְכָּא קַדִּישָׁא בְּתִקּוּנֵי יְקָר, בְּפַרְצוּפָא דְקָאִים בְּהַאי עָלְמָא. וּמֵהַהוּא דְיוּקְנָא תִּקּוּנָא יְקָר, נָפִיק הַאי צֶלֶם. וְדָא תְּלִיתָאָה לְרוּחָא, וְאַקְדִּימַת בְּהַאי עָלְמָא, בְּשַׁעֲתָא דְזִוּוּגָא אִשְׁתְּכַח. וְלֵית לָךְ זִוּוּגָא בְּעָלְמָא, דְּלָא אִשְׁתְּכַח צֶלֶם בְּגַוַוּיְיהוּ. אֲבָל יִשְׂרָאֵל קַדִּישִׁין, הַאי צֶלֶם קַדִּישָׁא, וּמֵאַתַר קַדִּישָׁא אִשְׁתְּכַח בְּגַוַוּיְיהוּ. ולעכו"ם, צֶלֶם מֵאִינּוּן זִינִין בִּישִׁין. מִסִּטְרָא דְמֶסְאֲבוּתָא אִשְׁתְּכַח בְּגַוַוּיְיהוּ. וְע"ד, לָא לִיבְעֵי לֵיהּ לְאִינִישׁ, לְאִתְעָרְבָא צוּלְמָא דִילֵיהּ, בְּצוּלְמָא דְעוֹבְדֵי עֲבוֹדָה זָרָה, בְּגִין דְּהַאי קַדִּישָׁא, וְהַאי מִסְאֲבָא. ת"ח מַה בֵּין יִשְׂרָאֵל לְעכו"ם וְכוּ'.

287. When those spirits leave their place, each spirit is bedecked before the Holy King with a precious ornament, the countenance existing in this world. That image comes from that shape and precious ornament. FOR THE IMAGE IS A GARMENT FOR THE SPIRIT OF THAT MAN AND COMES DOWN TOGETHER WITH IT, AS THEY ARE LIKE LIGHT AND VESSEL. It is the third counting from the spirit (Heb. Ruach), THAT IS, A THIRD CATEGORY. THE RUACH IS THE FIRST, NEFESH IS THE SECOND AND THE IMAGE IS THE THIRD. It is the first to come into the world during mating. No mating takes place in the world without an image in it, but as for holy Yisrael, that holy image comes to them from a holy place, while the image of the idolatrous comes to them from those evil species on the side of impurity. For that reason, one must not mix his image with that of the heathen, because the one is pure while the other is impure. Come and see the difference between Yisrael and the heathen nations... THE END WAS PRINTED IN VAYECHI, 196-232.

39. Shmini Atzeret

We read about the eighth day, the assembly that is Sukkot and that is the day of rejoicing. The supernal lamps cause the supernal anointing oil to burn, that draws the blessings to Yisrael. Through the deed of lighting the lamps below the lamps above are lit, because deeds below cause deeds to awaken above.

288. דִּכְתִיב בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם, דְּהָא יוֹמָא דָא, מִמַּלְכָּא הוּא בִּלְחוֹדוֹי, חֶדְוָותָא דִילֵיהּ בְּהוּ בְּיִשְׂרָאֵל. מְתַל לְמַלְכָּא דְזַמִּין אוּשְׁפִּיזִין, אִשְׁתְּדָלוּ בְּהוּ כָּל בְּנֵי הֵיכָלֵיהּ, לְבָתַר אָמַר מַלְכָּא, ע"כ אֲנָא וְאַתּוּן אִשְׁתְּדַלְנָא כֻּלְּהוּ בְּאוּשְׁפִּיזִין, וּקְרַבְתּוּן קָרְבְּנִין עַל שְׁאָר עַמִּין בְּכָל יוֹמָא, מִכָּאן וּלְהָלְאָה, אֲנָא וְאַתּוּן נֶחֱדֵי יוֹמָא חַד, הה"ד בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם. לָכֶם: לְקָרְבָא קָרְבְּנִין עֲלַיְיכוּ. אֲבָל אוּשְׁפִּיזֵי מְהֵימְנוּתָא, בְּמַלְכָּא מִשְׁתַּכְחֵי תְּדִירָא. וּבְיוֹמָא דְחֶדְוָותָא דְמַלְכָּא, כֻּלְּהוּ מִתְכַּנְּפֵי עִמֵּיהּ, וּמִשְׁתַּכְחָן. וְעַל דָּא כְּתִיב, עֲצֶרֶת, תַּרְגּוּמוֹ: כְּנִישׁוּ.

288. As it is written, "On the eighth day (Heb. shmini) you shall have a solemn assembly (Heb. atzeret)" (Bemidbar 29:35). (THIS IS THE ENDING OF THE ARTICLE FROM VAYECHI 231). For that day is from the King solely, His rejoicing in Yisrael. This is like a king who invited guests. The household people entertained them. At the end the king said TO HIS HOUSEHOLD, Until now I and you all entertained the guests. You offered sacrifices for the other nations every day, THAT IS, THE SEVENTY BULLOCKS. From now on, for one day, let you and Me rejoice. This is the meaning of, "On the eighth day you shall have a solemn assembly": "you" MEANS offering sacrifices for you. But the guests of Faith ON THE SEVEN DAYS OF SUKKOT are always with the King, ON SHMINI ATZERET AS WELL. On the day of the King's joy they all gather to Him, and stay with Him. Hence it is written, "assembly" which is translated into Aramaic as gathering.

289. וְהַאי יוֹמָא, יַעֲקֹב הוּא רֵישָׁא לְחֶדְוָותָא, וְכָל אִינּוּן אוּשְׁפִּיזֵי חֲדָאן עִמֵּיהּ. וְע"ד כְּתִיב, אַשְׁרֶיךָ יִשְׂרָאֵל מִי כָמוֹךָ. וּכְתִיב, וַיֹּאמֶר לִי עַבְדִּי אָתָּה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאָר.

289. On that day, Jacob, WHO IS TIFERET, is the first to rejoice and all the other guests, ABRAHAM, ISAAC, MOSES, AARON, JOSEPH AND DAVID rejoice with him. Hence it is written, "Happy are you, Yisrael. Who is like you" (Devarim 33:29), and, "You are My servant, Yisrael, in whom I will be glorified" (Yeshayah 49:3).

290. "that they bring to you pure oil olive pressed for the light..." (Vayikra 24:1). Rabbi Elazar said, This was explained. But why would the Holy One, blessed be He, place this passage next to the passage of the holidays? AND HE ANSWERS, All the supernal lamps, NAMELY THE SFIROT, THE SECRET OF THE HOLIDAYS, are all lamps that cause the supernal anointing oil to burn, THAT IS, DRAW THE PLENTY OF CHOCHMAH CALLED OIL. We already learned that. Through Yisrael, the higher and lower beings are blessed and the lamps are kindled, THAT IS, THEY SHINE UPON THE WORLD. We explained it according to the words, "Ointment and perfume (or: 'incense') rejoice the heart" (Mishlei 27:9), THAT IS, it gladdens the higher and lower beings.

290. וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר וְגוֹ׳, א״ר אֶלְעָזָר, הָא אוּקְמוּהָ. אֲבָל אֲמַאי אַסְמִיךְ קוּדְשָׁא בְּרִיךְ הוּא פָּרָשָׁה דָּא, לְפָרָשַׁת מוֹעֲדִים. אֶלָּא, כֻּלְּהוּ בּוּצִינִין עִלָּאִין, כֻּלְּהוּ בּוּצִינִין לְאַדְלָקָא מְשַׁח רְבוּת עִלָּאָה, וְהָא אִתְּמַר. וְעַל יְדֵיהוּ דְּיִשְׂרָאֵל, מִתְבָּרְכָאן עִלָּאִין וְתַתָּאִין, וְאַדְלִיקוּ בּוּצִינִין, כְּמָה דְּאוּקְמוּהָ דִּכְתִיב, שֶׁמֶן וּקְטֹרֶת יְשַׂמַּח לֵב, חֶדְוָותָא דְּעִלָּאִין וְתַתָּאִין.

291. Rabbi Aba opened with, "Be glad in Hashem, and rejoice, O you righteous" (Tehilim 32:11), and, "this is the day which Hashem has made; we will rejoice and be glad in it" (Tehilim 118:24). It was explained that one should rejoice with and display a joyous face to the Holy One, blessed be He. Man should be in a state of joy on it, because that joy is of the Holy One, blessed be He, as written, "we will rejoice and be glad in it (or: 'Him')." "In it" - NAMELY on that day; "in Him" - NAMELY in the Holy One, blessed be He. It is all the same matter.

291. רִבִּי אַבָּא פָּתַח, שִׂמְחוּ בַיְיָ׳ וְגִילוּ צַדִּיקִים, וּכְתִיב, זֶה הַיּוֹם עָשָׂה יְיָ׳ נָגִילָה וּנְשִׂמְחָה בוֹ. וְאוֹקְמוּהָ, דְּהָא בְּקוּדְשָׁא בְּרִיךְ הוּא בָּעֵי לְמֵחְדֵּי, וּלְאַנְהֲרָא אַנְפִּין, וְיִשְׂתְּכַח ב״נ בְּחֶדְוָה, בְּגִין דְּהַהוּא חֶדְוָה דְּקוּדְשָׁא בְּרִיךְ הוּא הֲוֵי, דִּכְתִיב נָגִילָה וְנִשְׂמְחָה בוֹ בְּיוֹמָא. בּוֹ: בְּקוּדְשָׁא בְּרִיךְ הוּא, וְכֹלָּא חַד מִלָּה.

292. "Be glad in Hashem," NAMELY when Judgments are subdued and Mercy is roused. When it does, "Be glad in Hashem... O you righteous." The Righteous and Righteousness, WHICH ARE YESOD AND MALCHUT, who are called righteous, are blessed together, as we learned. For they are blessed IN ORDER TO BESTOW PLENTY upon the worlds and cause all the worlds to rejoice. "and shout for joy, all you who are upright in heart" (Tehilim 32:11) refers to people of Faith, to connect to them, TO YESOD AND MALCHUT.

292. שִׂמְחוּ בַיְיָ׳, כַּד דִּינִין אִתְכַּפְיָין, וְרַחֲמֵי אִתְעֲרוּ, וְכַד מִתְעָרֵי רַחֲמֵי, כְּדֵין וְגִילוּ צַדִּיקִים, צַדִּיק וְצֶדֶק מִתְבָּרְכָאן כַּחֲדָא, דְּאִקְרוּן צַדִּיקִים, כְּמָה דְּאִתְּמַר, דְּהָא אִלֵּין מִתְבָּרְכָאן לְעָלְמִין, וְחַדָּאן לְעָלְמִין כֻּלְּהוּ. וְהַרְנִינוּ כָּל יִשְׁרֵי לֵב, אִלֵּין בְּנֵי מְהֵימְנוּתָא, לְאִתְקַשְׁרָא בְּהוּ.

293. In everything, one needs a deed below to awaken above. Come and see, whoever says there is no need for an action in every THING or to utter words by means of sound TO CAUSE AWAKENING ABOVE, may he breathe his last. The portion proves it by the kindling of the lamps, and the incense spices, as written, "Ointment and perfume (or: 'incense') rejoice the heart." For through this deed OF KINDLING THE LAMPS AND THE INCENSE BELOW, there is kindling and joy above and below, and a proper joining together OF CHOCHMAH AND BINAH. FOR OIL AROUSES CHOCHMAH, AND INCENSE BINAH. Rabbi Yehuda said, The altar below arouses another altar, WHICH IS MALCHUT; the priest below arouses another priest, WHO IS CHESED, SINCE by a deed below a deed above is awakened.

293. וּבְכֹלָּא, בָּעֵי עוֹבְדָא לְתַתָּא, לְאַתְעָרָא לְעֵילָא. ת״ח, מַאן דְּאָמַר דְּלָא בָּעֵיא עוֹבְדָא בְּכֹלָּא, אוֹ מִלִּין לְאַפָּקָא לוֹן וּלְמֶעְבַּד קֶלָּא בְּהוּ, תִּיפַּח רוּחֵיהּ. וְהָא הָכָא פָּרְשָׁתָא דָּא אוֹכַח, אַדְלָקוּת בּוּצִינַיָּא, וּקְטֹרֶת בּוֹסְמִין, דִּכְתִיב שֶׁמֶן וּקְטֹרֶת יְשַׂמַּח לֵב. וּבְעוֹבְדָא דָּא אִשְׁתְּכַח אַדְלָקוּתָא וְחֶדְוָותָא לְעֵילָא וְתַתָּא וְאִתְקַשְׁרוּתָא כַּחֲדָא כַּדְקָא יָאוֹת. אָמַר ר׳ יְהוּדָה, מִזְבֵּחַ דִּלְתַתָּא, אַתְעַר מִזְבֵּחַ אָחֳרָא. כֹּהֵן דִּלְתַתָּא, אַתְעַר כֹּהֵן אָחֳרָא. בְּעוֹבְדָא דִּלְתַתָּא, אַתְעַר עוֹבְדָא לְעֵילָא.

40. Vain talk on Shabbat

Rabbi Yitzchak tells Rabbi Yosi why it is wrong to speak of vain matters on Shabbat, because it awakens non-holiness on the holy day - this causes deficiency. Contemplation without speech is acceptable because it does not activate anything. Holy speech rises up and awakens the holy Sfirot.

294. Rabbi Yosi and Rabbi Yitzchak were walking along the way. Rabbi Yosi said to Rabbi Yitzchak, It is written, "and call the Shabbat a delight, the holy day of Hashem honorable" (Yeshayah 58:13). "and shall honor it, not doing your own ways" (Ibid.) is fine, but what does, "nor pursuing your own business, nor speaking of vain matters" (Ibid.) mean? And what deficiency is there for the Shabbat IF ONE IS ENGAGED IN SPEAKING OF VAIN MATTERS?

294. ר׳ יוֹסֵי וְר׳ יִצְחָק הֲווֹ אַזְלֵי בְּאוֹרְחָא, א״ר יוֹסֵי לְר׳ יִצְחָק, כְּתִיב וְקָרָאתָ לַשַּׁבָּת עֹנֶג לִקְדוֹשׁ יְיָ׳ מְכֻבָּד וְגוֹ׳, וְכִבַּדְתּוֹ מֵעֲשׂוֹת דְּרָכֶיךָ שַׁפִּיר. אֲבָל מִמְּצוֹא חֶפְצְךָ וְדַבֵּר דָּבָר מָה הוּא. וּמַאי גְּרִיעוּתָא הוּא לְשַׁבָּת.

295. He said to him, Assuredly a lack is caused TO THE SHABBAT, because there is not a word coming out of man's mouth that is soundless. The sound rises up and awakens another word. It is that which is called non-holiness, FOR WHATEVER IS NOT HOLY IS NON-HOLY pertaining to the non-holy workdays. When non-holiness is awakened on the holy day it surely causes deficiency. And the Holy One, blessed be He, and the Congregation of Yisrael ask about him, who is it that desires to interrupt our union? Who is he that needs the non-holy? Atika Kadisha does not appear nor dwell on the non-holy.

295. אָ״ל, וַדַּאי גְּרִיעוּתָא הוּא, דְּלֵית לָךְ מִלָּה וּמִלָּה דְּנָפִיק מִפּוּמֵיהּ דְּב״נ, דְּלֵית לָהּ קָלָא, וְסַלְקָא לְעֵילָא, וְאִתְעַר מִלָּה אָחֳרָא. וּמַאי הוּא. הַהוּא דְּאִקְרֵי חוֹל, מֵאִינּוּן יוֹמִין דְּחוֹל. וְכַד אִתְעַר חוֹל בְּיוֹמָא קַדִּישָׁא, גְּרִיעוּתָא הוּא לְעֵילָא וַדַּאי. וקוּדְשָׁא בְּרִיךְ הוּא וּכְנֶסֶת יִשְׂרָאֵל שָׁאֲלֵי עָלֵיהּ, מַאן הוּא דְּבָעֵי לְאַפְרָשָׁא זִוּוּגָא דִילָן. מַאן הוּא דְּבָעֵי חוֹל הָכָא. עַתִּיקָא קַדִּישָׁא לָא אִתְחֲזֵי, וְלָא שַׁרְיָא עַל חוֹל.

296. For that reason contemplation is permissible. The reason is that contemplation does not activate anything; no sound is formed from it and it does not rise. But after pronouncing words in his mouth, the speech turns into sound. It cleaves the air and firmaments and rises up to awaken another speech OF NON-HOLINESS. Hence it is written, "nor pursuing your own business, nor speaking of vain matters," BUT NOT CONTEMPLATION. If one arouses a holy speech from his mouth, a sound is formed from the words of Torah, rises up and awakens the holy ones of the supernal King, NAMELY THE HOLY SFIROT. They become crowns on his head and joy then abounds above and below.

296. בְּגִין כַּךְ, הִרְהוּר מוּתָּר. מ״ט. בְּגִין דְּהִרְהוּר לָא עָבֵיד מִדִּי וְלָא אִתְעֲבִיד מִנֵּיהּ קָלָא, וְלָא סָלִיק. אֲבָל לְבָתַר דְּאַפִּיק מִלָּה מִפּוּמֵיהּ, הַהוּא מִלָּה אִתְעֲבִיד קָלָא, וּבָקַע אֲוִירִין וּרְקִיעִין, וְסַלְקָא לְעֵילָא, וְאִתְעַר מִלָּה אָחֳרָא. וְעַ״ד מִמְּצוֹא חֶפְצְךָ וְדַבֵּר דָּבָר כְּתִיב. וּמַאן דְּאַפִּיק מִלָּה קַדִּישָׁא מִפּוּמֵיהּ, מִלָּה דְּאוֹרַיְיתָא, אִתְעֲבִיד מִנֵּיהּ קָלָא, וְסָלִיק לְעֵילָא, וְאִתְעֲרוּ קִדּוּשֵׁי מַלְכָּא עִלָּאָה, וּמִתְעַטְּרָן בְּרֵישֵׁיהּ, וּכְדֵין אִשְׁתְּכַח חֶדְוָותָא לְעֵילָא וְתַתָּא.

41. He who fasts on Shabbat

Rabbi Yosi asks whether someone who fasts on Shabbat creates a lack of some kind, since joy is called for on that day. Rabbi Yitzchak explains what the effect of that sorrow is, and how it can lead to forgiveness. He says that every day has special power resting on it, and talks about those who fast because of a bad dream they had; the fast must take place on the same day because no day has authority over any other day.

297. He said to him, Surely it is so and I heard it. But, HE ASKS, does whoever fasts on Shabbat create a lack on Shabbat or not? If you say he does not, still the meals of Faith were made void and his punishment is great, since the joy of Shabbat fails in him.

297. אָ״ל, וַדַּאי הָכִי הוּא. וְהָא שְׁמַעְנָא מִלָּה. אֲבָל מַאן דְּשָׁארִי בְּתַעֲנִיתָא בְּשַׁבְּתָא, עָבֵיד גְּרִיעוּתָא לְשַׁבָּת, אוֹ לָא. אִי תֵּימָא דְּלָא עָבֵיד גְּרִיעוּתָא, הָא סְעוּדָתֵי דְּמְהֵימְנוּתָא בָּטִיל מִנֵּיהּ, וְעוֹנְשֵׁיהּ סַגִּי, הָא חֶדְוָותָא דְּשַׁבָּת בָּטִיל מִנֵּיהּ.

298. אָ״ל, מִלָּה דָא שְׁמַעְנָא, דְּדָא הוּא דְּאַשְׁגְּחָן עָלֵיהּ מִלְּעֵילָא, מִכָּל בְּנֵי עָלְמָא. בְּגִין דְּהַאי יוֹמָא, חֶדְוָותָא הוּא לְעֵילָא וְתַתָּא. חֶדְוָותָא דְּכָל חֶדְוָון. חֶדְוָותָא, דְּכָל מְהֵימְנוּתָא בֵּיהּ אִשְׁתְּכַח. וַאֲפִילּוּ רְשָׁעִים דְּגֵיהִנָּם נַיְיחִין בְּהַאי יוֹמָא. וְהַאי ב״נ לֵית לֵיהּ חֶדְוָה, וְלֵית לֵיהּ נַיְיחָא, וְשַׁנְיָא דָא מִכָּל עִלָּאִין וְתַתָּאִין. כֻּלְּהוּ שָׁאֲלִין עָלֵיהּ, מַאי שַׁנְיָא דִּפְלַנְיָא הוּא בְּצַעֲרָא.

298. He said to him, I heard this. Attention is paid to this from above MORE THAN to all the people in the world, because that day supplies joy above and below. It is joy above any other joy, joy that contains the whole Faith in it. Even the evil in Gehenom rest on that day. Yet that man has neither joy nor rest, he is at variance with the higher and lower beings. Everyone inquires after him what happens that so and so abides in sorrow.

299. וּבְשַׁעֲתָא דְּעַתִּיקָא קַדִּישָׁא אִתְגְּלֵי בְּהַאי יוֹמָא, וְאִשְׁתְּכַח הַאי בְּצַעֲרָא, צְלוֹתֵיהּ סַלְקָא וְקַיְּימָא קַמֵּיהּ, כְּדֵין אִתְקְרָעוּ כָּל גְּזַרֵי דִּינִין דְּאִתְגְּזָרוּ עָלֵיהּ, וַאֲפִילּוּ אִסְתְּכָמוּ בְּבֵי דִּינָא דְּמַלְכָּא עָלֵיהּ לְבִישׁ, כֹּלָּא אִתְקְרַע, בְּגִין דְּבְשַׁעֲתָא דְּעַתִּיקָא אִתְגַּלְיָיא, כָּל חֵירוּ וְכָל חֵידוּ אִשְׁתְּכַח, בְּגִין דְּאִתְגַּלְיָיא בְּהִלּוּלָא דְּמַלְכָּא.

299. When Atika Kadisha appears on that day, ON SHABBAT, yet that man abides in sorrow, his prayer rises and stands before Him. Then all verdicts he was sentenced to are torn up. Even if the King's courthouse agreed upon it, against him everything is torn up, for when Atika Kadisha is revealed, every kind of freedom and joy abides because he is revealed in the feast of joy of the King, ZEIR ANPIN.

300. וְעַ״ד תָּנִינָן, קוֹרְעִין לוֹ גְּזַר דִּינוֹ שֶׁל ע׳ שָׁנָה. מַאן שִׁבְעִין שָׁנָה. אֶלָּא אע״ג דְּאַסְכִּמוּ עָלֵיהּ כָּל אִינּוּן שַׁבְעִין כִּתְרֵי מַלְכָּא, דְּהוּא אִתְחֲזֵי בְּהוּ, כֹּלָּא אִתְקְרַע. בְּגִין דְּעַתִּיקָא קַדִּישָׁא נָטִיל לֵיהּ לב״נ, וְהָנֵי מִלֵּי, כַּד מִתְעָרֵי עָלֵיהּ בְּחֶלְמָא בְּלֵילְיָא דְּשַׁבְּתָא.

300. Hence we learned that his verdict of seventy years is torn up. What are the seventy years? HE ANSWERS, IT MEANS that though all seventy Sfirot of the King, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT THAT CONTAIN EACH TEN SFIROT, in which He was seen, agreed upon it, everything is torn up. For Atika Kadisha takes that man, THAT IS, PROTECTS HIM. This refers to the case of rousing him through a dream on Shabbat night, THAT IS, IF HE AFFLICTS HIMSELF WITH FASTING ON ACCOUNT OF A BAD DREAM, BUT NOT FOR A DIFFERENT KIND OF FAST.

301. לְמַלְכָּא דַּעֲבִיד הִלּוּלָא לִבְרֵיהּ, וְגָזַר חֶדְוָה עַל כֹּלָּא. בְּהַאי יוֹמָא דְּהִלּוּלָא, כָּל עָלְמָא הֲווֹ חֲדָאן, וּבַר נָשׁ חַד הֲוָה עָצִיב, תְּפִיס בְּקוּלְרָא. אָתָא מַלְכָּא לְחֶדְוָותָא, חָמָא כָּל עַמָּא חֲדָאן כְּמָה דְּאִיהוּ גָּזַר. זָקַף עֵינוֹי, חָמָא הַהוּא בַּר נָשׁ תְּפִיס בְּקוּלְרָא עָצִיב. אָמַר, וּמַה כָּל בְּנֵי עָלְמָא חֲדָאן בְּהִלּוּלָא דִּבְרִי, וְדָא תְּפִיס בְּקוּלְרָא. מִיַּד פָּקִיד וְנַפְקֵי לֵיהּ, וְשָׁאֲרוּ לֵיהּ מִקּוּלְרֵיהּ.

301. THIS IS LIKENED to a king who made a joyful feast for his son and decreed that everybody would be joyful. On that joyful day everyone was glad except one man who was sad, bound by fetters. The king came to the feast and saw everybody glad as he decreed. He lifted his eyes and saw that man in fetters. He said, The whole world rejoices in my son's joy, yet this man is fettered. He immediately gave a command and he was liberated and released from his chains.

302. כַּךְ הַאי דְּשָׁארִי בְּתַעֲנִיתָא בְּשַׁבְּתָא, כָּל עָלְמָא חֲדָאן, וְאִיהוּ עָצִיב, וְהַאי אִתְפַּס בְּקוּלְרָא. בְּשַׁעֲתָא דְּעַתִּיקָא קַדִּישָׁא אִתְגַּלְיָיא בְּהַאי יוֹמָא, וְאִשְׁתְּכַח הַאי בַּר נָשׁ תְּפִיס בְּקוּלְרָא, אַף עַל גַּב דְּאַסְכִּימוּ עָלֵיהּ כָּל אִינּוּן שַׁבְעִין שְׁנִין דְּאַמְרָן, כֹּלָּא אִתְקְרַע, וְלָא שָׁארִי עָלֵיהּ דִּינָא. בְּיוֹמָא אָחֳרָא אִית בֵּיהּ רְשׁוּ לְמִקְרַע לֵיהּ, בְּהַהוּא יוֹמָא, כ״ש שַׁבָּת.

302. It is the same with one who fasts on Shabbat. Everybody is glad yet he is in sorrow, bound by chains. When Atika Kadisha is revealed on that day and this man is bound by fetters, even if the seventy years agreed upon him that we mentioned, THAT IS, THE SEVEN SFIROT OF ZEIR ANPIN, everything is torn up and Judgment does not rest on him. On another day, THAT IS, IF HE FASTS ON A WEEKDAY, there is permission to tear up HIS VERDICT on that day, and all the more so on Shabbat.

303. דְּלֵית לָךְ יוֹם דְּלָא אִשְׁתְּכַח בֵּיהּ חֵילָא, וּמַאן דְּשָׁארִי בְּתַעֲנִיתָא דְּחֶלְמָא בְּהַהוּא יוֹמָא, לָא סָלִיק הַהוּא יוֹמָא עַד דְּקָרֵע דִּינֵיהּ. אֲבָל לָאו דְּשִׁבְעִים שָׁנָה כְּיוֹמָא דְּשַׁבָּת. בְּג"כ, בְּהַהוּא יוֹמָא מַמָּשׁ, וְלָא בְּיוֹמָא אָחֳרָא, דְּלֵית רְשׁוּ לְיוֹמָא עַל יוֹמָא אָחֳרָא. כָּל יוֹמָא, מַה דְּאִירַע בְּיוֹמֵיהּ, עָבֵיד. דְּלָא אִירַע בְּיוֹמֵיהּ, לָא עָבֵיד. וְעַל דָּא לָא לִבְעֵי לֵיהּ לְאֵינָשׁ לְסַלְקָא לֵיהּ מִיּוֹמָא דָּא לְיוֹמָא אָחֳרָא. וּבְגִין כַּךְ, דְּבַר יוֹם בְּיוֹמוֹ תְּנִינָן, וְלָא דְּבַר יוֹם לְיוֹמָא אָחֳרָא.

303. Every day has a SPECIAL power RESTING ON IT. Whoever fasts on account of a bad dream the same day HE DREAMT IT, his punishment is torn up before that day passes, but not that of seventy years' standing as on Shabbat, because ONE SHOULD FAST on the very day and on no other day, for no day has an authority over another day. Whatever happens during a certain day, he can act on that day AND REPEAL THE PUNISHMENT. Whatever did not happen on that day he cannot act OR REPEAL THE PUNISHMENT. Hence one must not delay THE FAST from one day to another. For that reason we learned, "everything upon its day" (Vayikra 23:37), and not anything of its day on another day.

304. וְתָא חֲזֵי, לָאו לְמַגְנָא מִתְעָרֵי עָלֵיהּ בְּחֶלְמָא, בְּגִין לְמִתְבַּע עָלֵיהּ רַחֲמֵי. וַוי לְהַהוּא ב"נ דְּלָא מִתְעָרֵי עָלֵיהּ, וְלָא אוֹדְעוּ לֵיהּ בְּחֶלְמָא, דְּהָא אִקְרֵי רָע. וּבְגִינֵי כַּךְ, לֹא יְגוּרְךָ רָע כְּתִיב. וּכְתִיב בַּל יִפָּקֵד רָע, בַּל יִפָּקֵד, בְּגִין דְּאִיהוּ רָע.

304. Come and see, Not in vain was he roused by means of a BAD dream, BUT in order to beg for mercy on himself. Woe to that man who is not aroused, nor informed in a dream, because he is called evil. Hence, "nor shall evil dwell with You" (Tehilim 5:5), and, "HE THAT HAS IT SHALL ABIDE SATISFIED; he shall not be visited with evil" (Mishlei 19:23), "he shall not be visited" BY A BAD DREAM because he is bad.

305. אָמַר רִבִּי יוֹסֵי, כְּתִיב מִמְּצוֹא חֶפְצְךָ וְדַבֵּר דָּבָר, כֵּיוָן דִּכְתִיב מִמְּצוֹא חֶפְצְךָ, מַהוּ וְדַבֵּר דָּבָר. אֶלָּא, עַד דְּיִגְזַר מִלָּה כַּדְקָא יֵאוֹת, וִימַלֵּל לֵיהּ. וַדַּאי כַּךְ הוּא בְּרִירָא דְּמִלָּה, מַשְׁמַע דִּכְתִיב וְדַבֵּר דָּבָר. זַכָּאִין אִינּוּן יִשְׂרָאֵל בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי, עָלַיְיהוּ כְּתִיב, וַיֹּאמֶר אַךְ עַמִּי הֵמָּה בָּנִים לֹא יְשַׁקְּרוּ וַיְהִי לָהֶם לְמוֹשִׁיעַ.

305. Rabbi Yosi said, It is written, "nor pursuing your own business, nor speaking of vain matters" (Yeshayah 58:13). What is "speaking of vain matters"? EVEN SPEAKING ABOUT WHAT ONE NEEDS PERTAINS TO "YOUR OWN BUSINESS." But, HE ANSWERS, IT MEANS until that speech is pronounced and spoken, THAT IS, THE COMMAND TO SPEAK WORDS OF TORAH. Surely this is the meaning of this, which is derived from, "nor speaking of vain matters." Happy are Yisrael in this world and in the World to Come. Of them it is written, "For he said, 'Surely they are My people, children that will not lie'. So He was their deliverer" (Yeshayah 63:8).

42. "And the son of an Yisraeli woman..."
Rabbi Yehuda says that anyone who comes from polluted seed will eventually expose it before everyone. Rabbi Chiya tells us that a man has no permission to reveal concealed matters that were not disclosed in order to be revealed. Some generations are not worthy of having hidden matters revealed. During Rabbi Shimon's lifetime revelations were made and understood, but after his death they were no longer understood. We read about the consequences of the blasphemy uttered by the Yisraeli woman's son. Rabbi Yehuda says that one is not punished for swearing by his own god, but only if he blasphemes the Holy Name.

306. וַיֵּצֵא בֶּן אִשָּׁה יִשְׂרְאֵלִית וְהוּא בֶּן אִישׁ מִצְרִי וְגוֹ'. וַיֵּצֵא, רִבִּי יְהוּדָה אָמַר, נָפַק מִכְּלָלָא דְּחוּלָקָא דְּיִשְׂרָאֵל, דְּנָפַק מִכְּלָלָא דְּכֹלָּא, נָפַק מִכְּלָלָא דְּמְהֵימְנוּתָא. וַיִּנָּצוּ בַּמַּחֲנֶה, מִכָּאן אוֹלִיפְנָא, כָּל מַאן דְּאָתֵי מִזּוּהֲמָא דְּזַרְעָא, לְסוֹף גַּלְיָיה לֵיהּ קַמֵּי כֹּלָּא. מַאן גָּרִים לֵיהּ, זוּהֲמָא דְּחוּלָקָא בִּישָׁא דְּאִית בֵּיהּ. דְּלֵית לֵיהּ חוּלָקָא בִּכְלָלָא דְּיִשְׂרָאֵל.

306. "And the son of an Yisraeli woman, whose father was an Egyptian man, went out..." (Vayikra 24:10). Rabbi Yehuda said he went out from the portion of Yisrael, went out from being a part of anything, went out from the whole of Faith. "strove together in the camp" (Ibid.): from this we learned that whoever came from polluted seed will eventually expose it before everyone. What brought it upon him? The pollution of the evil part in him, for he has no part among the whole of Yisrael.

307. רִבִּי חִיָּיא פָּתַח, כְּבוֹד אֱלֹהִים הַסְתֵּר דָּבָר וּכְבוֹד מְלָכִים חֲקוֹר דָּבָר. כְּבוֹד אֱלֹהִים הַסְתֵּר דָּבָר, דְּלֵית רְשׁוּ לְבַר נָשׁ לְגַלָּאָה מִלִּין סְתִימִין, דְּלָא אִתְמְסָרוּ לְאִתְגַּלְיָיא. מִלִּין דְּחָפָא לוֹן עַתִּיק יוֹמִין, כד״א, לֶאֱכוֹל לְשָׂבְעָה וְלִמְכַסֶּה עָתִיק. לֶאֱכוֹל לְשָׂבְעָה, עַד הַהוּא אֲתַר דְּאִית לֵיהּ רְשׁוּ וְלָא יַתִּיר. וְעִם כָּל דָּא, וְלִמְכַסֶּה עָתִיק, לִמְכַסֶּה עָתִיק וַדַּאי.

307. Rabbi Chiya opened with, "It is the glory of Elohim to conceal a thing; but the honor of kings is to search out a matter" (Mishlei 25:2). THIS MEANS a man has no permission to reveal concealed matters that were not disclosed for revelation, things hidden by Atik Yomin, THAT IS, THAT PERTAIN TO THE FIRST THREE SFIROT, as written, "to eat sufficiently, and for stately clothing (or: 'concealing Atik')" (Yeshayah 23:18), NAMELY, REVEALING up to that place one has permission, THAT IS, FROM THE ASPECT OF THE SIX EXTREMITIES, but no more. Hence "concealing Atik" surely, NOT REVEALING WHAT ONE HAS NO PERMISSION TO, NAMELY THE FIRST THREE SFIROT.

308. דָּבָר אַחֵר, לֶאֱכוֹל לְשָׂבְעָה, אִינּוּן חַבְרַיָּיא דְּיַדְעִין אָרְחִין וּשְׁבִילִין לְמֵיהַךְ בְּאֹרַח מְהֵימְנוּתָא כַּדְקָא יֵאוֹת. כְּגוֹן דָּרָא דְּרִבִּי שִׁמְעוֹן שָׁארִי בְּגַוֵּיהּ. וְלִמְכַסֶּה עָתִיק, מִדָּרִין אָחֳרָנִין דְּהָא כֻּלְּהוֹן לָא אִתְחָזוּן לֶאֱכוֹל וּלְשָׂבְעָה וּלְאִתְגַּלְיָיא מִלִּין בְּגַוַוּיְיהוּ, אֶלָּא לִמְכַסֶּה עָתִיק, כְּמָה דְּאַתְּ אָמֵר, אַל תִּתֵּן אֶת פִּיךָ לַחֲטִיא אֶת בְּשָׂרֶךָ.

308. Another explanation for, "to eat sufficiently" REFERS TO the friends who know the routes and paths to properly walk the way of Faith, such as the generation when Rabbi Shimon lived. "and concealing Atik" REFERS TO other generations, none of which are worthy of eating to satiation or of having matters revealed among them, but to conceal Atik, as written, "Do not let your mouth cause your flesh to sin" (Kohelet 5:5).

309. בְּיוֹמוֹי דְּרִבִּי שִׁמְעוֹן, הֲוָה בַּר נָשׁ אָמַר לְחַבְרֵיהּ, פְּתַח פִּיךָ וְיָאִירוּ דְּבָרֶיךָ. בָּתַר דְּשָׁכִיב, הֲווֹ אַמְרֵי, אַל תִּתֵּן אֶת פִּיךָ וְגוֹ׳. בְּיוֹמוֹי, לֶאֱכוֹל לְשָׂבְעָה. בָּתַר דְּשָׁכִיב, וְלִמְכַסֶּה עָתִיק. דְּחַבְרַיָּיא מְגַמְגְּמֵי, וְלָא קַיְּימֵי בְּמִלִּין. ד״א, לֶאֱכוֹל לְשָׂבְעָה: בְּאִינּוּן מִלִּין דְּאִתְגַּלְיָין. וְלִמְכַסֶּה עָתִיק: בְּאִינּוּן מִילִין דְּאִתְחַפְיָין.

309. During Rabbi Shimon's life, a man would say to his neighbor, Open your mouth and let your words shine forth. After he died, they used to say, "Do not let your mouth cause your flesh to sin." During his life, "to eat sufficiently," but after his demise, "concealing Atik." The friends would stammer and not understand matters. According to another explanation, "to eat sufficiently," REFERS TO disclosed things, NAMELY EXOTERICA, while, "concealing Atik" REFERS TO undisclosed things, NAMELY, THE SECRET OF THE TORAH.

310. וַיִּקֹּב בֶּן הָאִשָּׁה הַיִּשְׂרְאֵלִית אֶת הַשֵּׁם, מַהוּ וַיִּקֹּב. רִבִּי אַבָּא אָמַר, וַיִּקֹּב וַדַּאי, כְּמָה דְּאַתְּ אָמֵר, וַיִּקֹּב חוֹר בְּדַלְתּוֹ, נָקִיב מַה דַּהֲוָה סָתִים. וְשֵׁם אִמּוֹ שְׁלוֹמִית בַּת דִּבְרִי, עַד כָּאן סָתִים שְׁמָא דְּאִמֵּיהּ, כֵּיוָן דִּכְתִיב וַיִּקֹּב, נָקִיב שְׁמָא דְּאִמֵּיהּ.

310. "and the Yisraeli woman's son blasphemed the name" (Vayikra 24:11). HE ASKS what is meant by "blasphemed (or: 'bored'). Rabbi Aba said, He surely blasphemed, as in the verse, "and bored a hole in the lid of it" (II Melachim 12:10), piercing that which was covered, WHICH IS NOW AS IF PIERCED. "and his mother's name was Shelomith, the daughter of Dibri" (Vayikra 24:11): up to this point the verse does not disclose his mother's name. Once it says, "blasphemed," he blasphemed his mother's name.

311. אָמַר רִבִּי אַבָּא, אִי לָאו דְּבוּצִינָא קַדִּישָׁא קַיְּימָא בְּעָלְמָא, לָא אַרְשֵׁינָא לְגַלָּאָה, דְּהָא לָא אִתְיְיהִיב מִלָּה דָּא לְגַלָּאָה אֶלָּא לְחַבְרַיָּיא, דְּאִינּוּן בֵּין מְחַצְדֵי חַקְלָא. תִּיפַח רוּחֵיהוֹן דְּאִינּוּן דְּאַתְיָין לְגַלָּאָה, לְאִינּוּן דְּלָא יַדְעֵי.

311. Rabbi Aba said, Had not the holy luminary, RABBI SHIMON, been living in the world, I would not have permission to reveal this. For permission was given to reveal this matter only to the friends among the reapers of the field, THAT IS, THOSE WHO ALREADY ENTERED THE CONCEALED WISDOM AND CAME OUT IN PEACE. May those who wish to reveal to those who do not know breathe their last.

312. תָּא חֲזֵי, כְּתִיב וַיִּנָּצוּ בַּמַּחֲנֶה בֶּן הַיִּשְׂרְאֵלִית וְאִישׁ הַיִּשְׂרְאֵלִי, הַאי קְרָא הָא אוֹקִימְנָא, אֲבָל דָּא בַּר אִינְתּוּ אָחֳרָא דַּאֲבוּי, בַּעְלָהּ דִּשְׁלוֹמִית הֲוָה. וְכֵיוָן דְּאָתָא הַהוּא מִצְרָאָה עָלָהּ, בְּפַלְגוּת לֵילְיָא, תָּב לְבֵיתָא וְיָדַע מִלָּה, אִתְפְּרַשׁ מִנָּהּ וְלָא אָתָא עָלָהּ. וְנָטַל אִינְתּוּ אָחֳרָא, וְאוֹלִיד לְהַאי, וְאִקְרֵי אִישׁ הַיִּשְׂרְאֵלִי, וְאָחֳרָא בֶּן הַיִּשְׂרְאֵלִית. אִי אִינּוּן אִינְצוּ הָכָא כַּחֲדָא, מַאי קָא בָּעֵי הָכָא שְׁמָא קַדִּישָׁא. וַאֲמַאי קָלֵל שְׁמָא קַדִּישָׁא.

312. Come and see, it is written, "and this son of the Yisraeli woman and a man of Yisrael strove together in the camp." We already explained this verse. Yet THIS MAN OF YISRAEL is the son of his father, Shelomith's husband, from a different wife. When the Egyptian man came in to her, TO SHELOMITH, at midnight, her husband returned home and realized this. He separated from her and no longer came in to her. He married another woman and begot this man, who is called the man of Yisrael. The other man FROM THE EGYPTIAN is called the Yisraeli woman's son. HE ASKS, If they strove here together, why mention the Holy Name here, and why did he curse the Holy Name?

313. אֶלָּא, אִישׁ הַיִּשְׂרְאֵלִי אָמַר מִלָּה מֵאִמֵּיהּ, מִגּוֹ קְטָטָה. מִיַּד וַיִּקֹּב בֶּן הָאִשָּׁה הַיִּשְׂרְאֵלִית. כְּמָה דְּאַתְּ אָמֵר, וַיִּקֹּב חוֹר בְּדַלְתּוֹ. רָזָא דְּמִלָּה, נָטַל ה׳ דִּשְׁמָא קַדִּישָׁא, וְלָיוּט, לְאַגְּנָא עַל אִמֵּיהּ. וְדָא הוּא נְקִיבָא, דְּאִיהוּ נָקִיב וּפָרִישׁ שְׁמָא קַדִּישָׁא. וְלִמְחַצְדֵּי חַקְלָא אִתְּמַר. וְרָזָא דְּמִלָּה, כֵּן דֶּרֶךְ אִשָּׁה מְנָאֶפֶת וְגוֹ׳, זַכָּאָה חוּלָקֵיהוֹן דְּצַדִּיקַיָּיא, דְּיַדְעִין מִלָּה, וּמְכַסְיָין לָהּ. וְעַל דָּא אִתְּמַר, רִיבְךָ רִיב אֶת רֵעֶךָ וְסוֹד אַחֵר אַל תְּגַל.

313. HE ANSWERS, The man of Yisrael said words during the fight about the mother OF THE SON OF THE YISRAELI WOMAN, NAMELY, HE SAID SHE WAS A WHORE. Immediately "the Yisraeli woman's son blasphemed (Heb. vayikov) the name," as in "and bored (Heb. vayikov) a hole in the lid of it." The meaning behind it is that he took the LAST Hei of the Holy Name, YUD HEI VAV HEI, WHICH IS MALCHUT, and cursed in order to defend his mother. This is the hole he pierced and mentioned the Holy Name explicitly. This was told to the reapers of the field. The secret of it is, "Likewise the way of an adulterous woman..." (Mishlei 30:20). Happy is the lot of the righteous, who know this matter yet keep it hidden. Therefore it is said, "Debate your cause with your neighbor, and do not reveal the secret of another" (Mishlei 25:9). THIS SECRET IS TOO DEEP AND CANNOT BE REVEALED.

314. ה׳ בַּתְרָאָה, הֲוַת נוּקְבָא דִּינָקָא בִּתְרֵין סִטְרִין, בְּגִין כַּךְ נַטְלָא זַיְינִין דְּמַלְכָּא, וְנַקְמַת נִקְמָהָא, דִּכְתִיב הוֹצֵא אֶת הַמְקַלֵּל. עַל דָּא כְּתִיב, אִישׁ אִמּוֹ וְאָבִיו תִּירָאוּ, דְּחִילוּ דְּאִימָא אַקְדִּים לְאַבָּא. וְזַכָּאִין אִינּוּן יִשְׂרָאֵל בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי.

314. The last Hei OF THE NAME YUD HEI VAV HEI was the Nukva nourishing from two sides, MERCY AND JUDGMENT. For that reason, it took the King's weapons and executed its vengeance, as written, "Bring forth him that has cursed" (Vayikra 24:14). For that reason it is written, "You shall fear every man his mother, and his father" (Vayikra 19:3), the fear of one's mother preceding the father's. Happy are Yisrael in this world and in the World to Come.

315. וְאֶל בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר אִישׁ אִישׁ כִּי יְקַלֵּל אֱלֹהָיו וְנָשָׂא חֶטְאוֹ. רִבִּי יְהוּדָה אָמַר, הָא אוּקְמוּהָ. אֲבָל כִּי יְקַלֵּל אֱלֹהָיו סָתִים. וּבְגִין דְּאָמַר אֱלֹהָיו סְתָם, לְכַךְ וְנָשָׂא חֶטְאוֹ. דְּהָא לָא יַדְעִינָן מַאן הוּא אֱלֹהָיו, מַאן דַּחֲלָא דִּילֵיהּ, אִי אֶחָד מִן הַשָּׂרִים, אוֹ חַד מִן כּוֹכְבַיָּיא, אוֹ חַד מִדַּבְרֵי עָלְמָא.

315. "And you shall speak to the children of Yisrael, saying, Whoever curses his Elohim shall bear his sin" (Vayikra 24:15). Rabbi Yehuda said, This was already explained, yet, "Whoever curses his Elohim" is general. Since it says, "his Elohim" in general, he "shall bear his sin," AND WILL NOT BE PUNISHED, because we do not know who his Elohim is, what he reveres, whether he is one of the appointed angels or one of the stars or one of the leaders of the world.

316. א״ר יוֹסֵי, אִי צַדִּיק גְּמוּר הוּא, לָא יִתְעַר חֵילֵיהוֹן, וְכֵיוָן דְּאִתְעַר מִלָּה דָּא, חַיְישִׁינָן מִינוּת אִזְדְּרִיקַת בֵּיהּ, וְלָא יְמוּת עַל דָּא, בְּגִין דְּאִיהוּ מִלָּה סָתִים.

316. Rabbi Yosi said, If he were wholly righteous, he would not have awakened their powers BY CURSING THEM. Since he did so, we fear he is touched by heresy. NONETHELESS he will not die for it, because it is a general word, NOT EXPLAINING WHO HIS ELOHIM IS.

317. ר׳ יְהוּדָה אָמַר, דָּאִין לֵיהּ לְטָב בְּהָא, דְּאִי אָמַר אֱלֹהַי, יָכִיל לְמִטְעָן אֱלֹהַי דַּהֲוָה עַד הַשְׁתָּא, דְּאִתְמַשְׁכְּנָא אֲבַתְרֵיהּ בְּלִבָּאִי, וְהַשְׁתָּא אַהֲדַרְנָא לְקֻבְלָא מְהֵימְנוּתָא עִלָּאָה. אֲבָל אִי אָמַר יְיָ׳ אֱלֹהִים, אוֹ יְיָ׳, וְנָקִיב לֵיהּ בִּשְׁמָא, הַאי לֵית לֵיהּ לְמִטְעָן בְּהַאי, בְּגִין דְּדָא הוּא מְהֵימְנוּתָא דְּכֹלָּא, וְכָל אָת וְאָת דִּשְׁמָא קַדִּישָׁא דָּא, סַלְקָא לִשְׁמָא שְׁלִימָא.

317. Rabbi Yehuda said, He is judged favorably that way. Had he said, 'my Elohim' AND CURSED HIM he can argue, This is my Elohim I had until now, after which I was drawn, yet now I return IN REPENTANCE to receive the supernal Faith. But had he said 'Hashem Elohim' or Yud Hei Vav Hei, mentioning it by name, he has no case, for this is everybody's Faith, and each letter of the Holy Name amounts to the whole Name.

318. ד״א וַיִּקֹּב בֶּן הָאִשָּׁה הַיִּשְׂרְאֵלִית אֶת הַשֵּׁם וַיְקַלֵּל. רִבִּי יִצְחָק אָמַר, וַיִּקֹּב בֶּן הָאִשָּׁה, אֲמַאי. אֶלָּא כְּמָה דְּאוּקְמוּהָ. אֲבָל הָאִישׁ הַיִּשְׂרְאֵלִי, בַּעְלָהּ דִּשְׁלוֹמִית הֲוָה. רִבִּי יְהוּדָה אָמַר, בְּרֵיהּ דְּבַעְלָהּ דִּשְׁלוֹמִית מֵאִנְתּוּ אָחֳרָא הֲוָה. אָמַר רִבִּי יִצְחָק, נָצוּ כַּחֲדָא, וְאָ״ל מִלָּה מֵאִימֵיהּ, וְכִי אֲבוֹי הֲוָה דְּאִתְקְטָל בִּשְׁמָא קַדִּישָׁא, כְּמָה דְּאוּקְמוּהָ דִּכְתִיב הַלְהָרְגֵנִי אַתָּה אוֹמֵר, דְּהָא בִּשְׁמָא קַדִּישָׁא, קָטִיל לֵיהּ מֹשֶׁה, וְעַל דָּא אוֹשִׁיט מִלָּה לְקֻבְלֵיהּ.

318. According to another explanation for, "and the Yisraeli woman's son blasphemed the name, and cursed," Rabbi Yitzchak said, Why "the Yisraeli woman's son blasphemed"? This is as we explained it. The man of Yisrael was Shelomith's husband. Rabbi Yehuda said, He was Shelomith's husband's son from another woman. Rabbi Yitzchak said they fought together, and he said about his mother THAT SHE WAS A WHORE and that his EGYPTIAN father was killed by means of the Holy Name BY MOSES as we explained the verse, "do you intend (lit. 'speak') to kill me" (Shemot 2:14). He therefore extended this speech to him, THAT IS, LET HIM KNOW WHILE THEY WERE FIGHTING.

319. וְדָא הוּא דִּכְתִיב, וַיִּקֹּב בֶּן הָאִשָּׁה הַיִּשְׂרְאֵלִית אֶת הַשֵּׁם וַיְקַלֵּל וַיָּבִיאוּ אוֹתוֹ אֶל מֹשֶׁה. אֲמַאי. בְּגִין דְּמָטָא לְגַבֵּיהּ דְּמֹשֶׁה, עַל דְּקָטִיל לַאֲבוּהִי בִּשְׁמָא קַדִּישָׁא. בְּגִין כַּךְ וַיָּבִיאוּ אוֹתוֹ אֶל מֹשֶׁה. כֵּיוָן דְּחָמָא מֹשֶׁה, מִיַּד וַיַּנִּיחוּהוּ בַּמִּשְׁמָר, וְאַבָּא וּבְרָא נָפְלוּ בִּידָא דְּמֹשֶׁה.

319. This is the meaning of, "and the Yisraelite woman's son blasphemed the name, and cursed. And they brought him to Moses." The reason is that he came to Moses COMPLAINING that he killed his father by means of the Holy Name. For that reason, "they brought him to Moses." When Moses saw that, immediately, "they put him in custody" (Vayikra 24:12). Both father and son fell into Moses' hands.

43. "Whoever curses his Elohim"

Rabbi Yitzchak says that one must not allow the Evil Inclination to enter him, because then a foreign El dwells in him and then he transgresses the Torah. Therefore "whoever curses his Elohim" can claim he was cursing the Evil Inclination that is inside him, but anyone who blasphemes the name of Hashem shall be put to death in this world, and in the World to Come, because all the worlds depend on the Holy Name. While walking through the fields, Rabbi Shimon tells the rabbis that everything in the world serves the world somehow, and that one must not treat anything with contempt. Even things that seem to harm the world are actually good as they serve the world in some way.

320. "Whoever curses his Elohim shall bear his sin" (Vayikra 24:15). Rabbi Yitzchak opened with, "Hear, O My people, and I will testify against you, O Yisrael, if you will hearken to Me, there shall be no strange El among you, nor shall you worship any foreign El" (Tehilim 81:9-10). HE ASKS, Since it is written, "there shall be no strange El among you," what is meant by, "nor shall you worship any foreign El"? AND HE ANSWERS, "there shall be no strange El among you," MEANS one must not allow the Evil Inclination to enter inside himself, for whoever comes to join it, a foreign El dwells within him. For when man joins it, he promptly comes to transgress the words of the Torah and transgress the Faith in the Holy Name. Then he comes to bow before a foreign El. It therefore says, "there shall be no strange El among you." If you will have no strange El among you, you shall not come to bow to a foreign El or transgress the Faith in the Holy Name. This is the meaning of, "nor shall you worship any foreign El," which is man's evil Faith.

320. אִישׁ אִישׁ כִּי יְקַלֵּל אֱלֹהָיו וְנָשָׂא חֶטְאוֹ. רִבִּי יִצְחָק פָּתַח, שְׁמַע עַמִּי וְאָעִידָה בָּךְ יִשְׂרָאֵל אִם תִּשְׁמַע לִי לֹא יִהְיֶה בְךָ אֵל זָר וְלֹא תִשְׁתַּחֲוֶה לְאֵל נֵכָר, כֵּיוָן דִּכְתִיב לֹא יִהְיֶה בְךָ אֵל זָר, מַאי וְלֹא תִשְׁתַּחֲוֶה לְאֵל נֵכָר. אֶלָּא לֹא יִהְיֶה בְךָ אֵל זָר, דְּלָא יֵיעוּל ב"נ לְיֵצֶר הָרָע בְּגַוֵּיהּ, דְּכָל מַאן דְּאָתֵי לְאִתְחַבְּרָא בֵּיהּ, אֵל זָר שַׁרְיָא בְּגַוֵּיהּ, דְּהָא כַּד אִתְחַבָּר ב"נ בֵּיהּ מִיַּד אָתֵי לְאַעְבְּרָא עַל פִּתְגָּמֵי אוֹרַיְיתָא. אָתֵי לְאַעְבְּרָא עַל מְהֵימְנוּתָא דִּשְׁמָא קַדִּישָׁא, וְאָתֵי לְבָתַר לְמִסְגַּד לְטַעֲוָון אָחֳרָן, וְעַל דָּא כְּתִיב, לֹא יִהְיֶה בְךָ אֵל זָר, כֵּיוָן דְּלָא יִהְיֶה בְךָ אֵל זָר, לָא תֵּיתֵי לְמִסְגַּד לְטַעֲוָון אָחֳרָן, וּלְמֶעְבַּר עַל מְהֵימְנוּתָא דִּשְׁמָא קַדִּישָׁא. הה"ד, וְלֹא תִשְׁתַּחֲוֶה לְאֵל נֵכָר, וּמְהֵימְנוּתָא בִּישָׁא דְּב"נ דָּא הוּא.

321. Therefore, "Whoever curses his Elohim" can claim he cursed that foreign El, the Evil Inclination that rests over him at times, and we can not know whether his words are true or not. Hence, he "shall bear his sin" ONLY. But, "he that blasphemes the name of Hashem, shall surely be put to death" (Vayikra 24:16).

321. וְעַל דָּא כִּי יְקַלֵּל אֱלֹהָיו, דִּיָכִיל לְמִטְעָן דְּהוּא לָיֵיט לְהַהוּא אֵל זָר, יִצְרָא בִּישָׁא דְּשַׁרְיָא עָלֵיהּ לְזִמְנִין, וַאֲנָן לָא יַדְעִינָן מִלּוֹי אִי קְשׁוֹט אוֹ לָאו. וְעַל דָּא, וְנָשָׂא חֶטְאוֹ. אֲבָל וְנוֹקֵב שֵׁם יְיָ' מוֹת יוּמָת.

322. Rabbi Yehuda said, If that is so THAT HE SPEAKS ABOUT THE EVIL INCLINATION why IS IT WRITTEN, "shall bear his sin"? It should have said, 'his sin is forgiven.' He said to him, THIS IS like saying 'my Elohim' vaguely, as we said, not specifying WHETHER HE REFERRED TO A FOREIGN EL, WHICH IS THE EVIL INCLINATION. HENCE IT CANNOT BE WRITTEN THAT HIS SIN IS FORGIVEN BECAUSE THE MATTER IS IN DOUBT. Rabbi Chiya said, "Whoever curses his Elohim" is said in general, without specifying. Such a man surely "shall bear his sin" AND NOT BE PUNISHED. But, "he that blasphemes the name of Hashem, shall surely be put to death," for this is the source for everybody's Faith. He is allowed to plead nothing for himself. HE CANNOT CLAIM THAT HE REFERRED TO ANOTHER ELOHIM.

322. א"ר יְהוּדָה, אִי הָכִי, אֲמַאי וְנָשָׂא חֶטְאוֹ, וְנִסְלַח חֶטְאוֹ מִבָּעֵי לֵיהּ. אָ"ל, כְּגוֹן דְּאָמַר אֱלֹהַי כְּמָה דְּאוֹקִימְנָא סְתָם, וְלָא פָּרִישׁ. רִבִּי חִיָּיא אָמַר, כִּי יְקַלֵּל אֱלֹהָיו סְתָם, וְלָא פֵּירַשׁ, וְהָא וַדַּאי וְנָשָׂא חֶטְאוֹ. אֲבָל וְנוֹקֵב שֵׁם יְיָ' מוֹת יוּמָת, דְּהָא הָכָא תַּלְיָיא מְהֵימְנוּתָא דְּכֹלָּא, וְלֵית לֵיהּ רְשׁוּ לְמִטְעָן עָלֵיהּ כְּלָל.

323. Rabbi Yosi said, It is surely so, for this name, YUD HEI VAV HEI, is the Faith of the higher and lower beings. All the worlds are based on it. Thousands and tens of thousands of worlds of yearning suspend from one small letter, WHICH IS YUD, and many thousands and tens of thousands are suspended from each and every letter and rise to be connected to Faith, WHICH IS MALCHUT. All that the higher and lower beings have not comprehended is concealed in them, and the Torah comes out from them, this world and the World to Come, He and His name are One. Hence it is written, "I will take heed to my ways, that I sin not with my tongue" (Tehilim 39:2), and, "Do not let your mouth cause your flesh to sin" (Kohelet 5:5).

323. אָמַר רִבִּי יוֹסֵי, הָכִי הוּא וַדַּאי, דְּהָא שְׁמָא דָּא מְהֵימְנוּתָא דְּעִלָּאֵי וְתַתָּאֵי. וְעַל דָּא קַיְּימִין עָלְמִין כֻּלְּהוּ, בְּאָת חַד זְעֵירָא, תַּלְיָין אֶלֶף אַלְפִין וְרִבּוֹא רִבְבָן עָלְמִין דְּכִסּוּפִין, וְעַל דָּא תְּנִינָן, אַתְוָון אִלֵּין, קְשִׁירִין אִלֵּין בְּאִלֵּין, וְכַמָּה אֶלֶף רִבְבָן עָלְמִין, תַּלְיָין בְּכָל אָת וְאָת, וְאִסְתְּלִיקוּ וְאִתְקַשְּׁרוּ בִּמְהֵימְנוּתָא וְסָתִים בְּהוּ, מַה דְּלָא אִתְדְּבָקוּ עִלָּאִין וְתַתָּאִין, אוֹרַיְיתָא בְּהוּ תַּלְיָיא, עָלְמָא דֵּין וְעָלְמָא דְּאָתֵי, הוּא וּשְׁמֵיהּ חַד. וְעַל דָּא כְּתִיב, אָמַרְתִּי אֶשְׁמְרָה דְּרָכַי מֵחֲטוֹא בִּלְשׁוֹנִי. וּכְתִיב אַל תִּתֵּן אֶת פִּיךָ לַחֲטִיא אֶת בְּשָׂרֶךָ.

324. רִבִּי חִזְקִיָּה פָּתַח, לֹא תִגַּע בּוֹ יָד כִּי סָקוֹל יִסָּקֵל אוֹ יָרֹה יִיָּרֶה אִם בְּהֵמָה אִם אִישׁ לֹא יִחְיֶה בִּמְשֹׁךְ הַיּוֹבֵל. וּמַה טּוּרָא דְּסִינַי, דְּאִיהוּ טּוּרָא כְּשְׁאָר טּוּרֵי עָלְמָא, בְּגִין דְּאִתְחֲזֵי עָלֵיהּ יְקָרָא דְּמַלְכָּא קַדִּישָׁא, כְּתִיב לֹא תִגַּע בּוֹ יָד כִּי סָקוֹל יִסָּקֵל אוֹ יָרֹה יִיָּרֶה, מַאן דְּקָרִיב לְמַלְכָּא לָא כ״ש. וּמַה טּוּרָא דְּסִינַי דְּיָכִיל ב״נ לְאוֹשִׁיט בֵּיהּ יְדָא אֹרַח יְקָר בִּדְחִילוּ, כְּתִיב לֹא תִגַּע בּוֹ יַד סְתָם, וַאֲפִילוּ בְּאֹרַח יְקָר. מַאן דְּאוֹשִׁיט יְדֵיהּ בְּאֹרַח קְלָנָא לְקָבֵיל מַלְכָּא, לָא כָּל שֶׁכֵּן.

325. רִבִּי יֵיסָא פָּתַח וְאָמַר, אַל תִּקְרַב הֲלוֹם שַׁל נְעָלֶיךָ מֵעַל רַגְלֶיךָ כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד עָלָיו אַדְמַת קֹדֶשׁ הוּא. וּמַה מֹשֶׁה, דְּמִן יוֹמָא דְּאִתְיְלִיד זִיהֲרָא קַדִּישָׁא עִלָּאָה לֹא אַעְדֵּי מִנֵּיהּ, כְּתִיב בֵּיהּ אַל תִּקְרַב הֲלוֹם. אָ״ל מֹשֶׁה, ע״כ לָא אַנְתְּ כְּדַאי לְאִשְׁתַּמְּשָׁא בִּיקָרִי, שַׁל נְעָלֶיךָ. וּמַה מֹשֶׁה כַּךְ, דַּהֲוָה קָרִיב בִּדְחִילוּ בִּקְדוּשָׁה כְּתִיב בֵּיהּ הָכִי. מַאן דְּקָרִיב בְּאֹרַח קְלָנָא לְגַבֵּי מַלְכָּא, עַל אַחַת כַּמָּה וְכַמָּה.

326. רִבִּי אַבָּא אָמַר, אִישׁ אִישׁ כִּי יְקַלֵּל אֱלֹהָיו וְנָשָׂא חֶטְאוֹ. ת״ח, כַּד הֲווֹ יִשְׂרָאֵל בְּמִצְרַיִם, הֲווֹ יַדְעֵי בְּאִינּוּן רַבְרְבֵי עָלְמָא, דִּמְמַנָּן עַל שְׁאָר עַמִּין, וְכָל חַד וְחַד הֲוָה לֵיהּ דַּחֲלָא בִּלְחוֹדוֹי מִנַּיְיהוּ. כֵּיוָן דְּאִתְקְשָׁרוּ בְּקִשְׁרָא דְּמֵהֵימְנוּתָא, וְקָרִיב לוֹן קוּדְשָׁא בְּרִיךְ הוּא לְפוּלְחָנֵיהּ, אִתְפְּרְשׁוּ מִנַּיְיהוּ וּקְרִיבוּ לְגַבֵּי מְהֵימְנוּתָא עִלָּאָה קַדִּישָׁא. וּבג״כ כְּתִיב, אִישׁ אִישׁ כִּי יְקַלֵּל אֱלֹהָיו, וְאע״ג דְּפוּלְחָנָא נוּכְרָאָה הוּא, כֵּיוָן דַּאֲנָא פָּקִידַת לוֹן מִמָּנָא לְדַבְּרָא עָלְמָא מַאן דְּלָיֵיט וּמְבַזֵּי לוֹן, וְנָשָׂא חֶטְאוֹ וַדַּאי, דְּהָא בִּרְשׁוּתִי קַיְּימִין וְאַזְלֵי וּמַדְבְּרִין בְּנֵי עָלְמָא. אֲבָל וְנוֹקֵב שֵׁם יְיָ׳ מוֹת יוּמָת, לָאו וְנָשָׂא חֶטְאוֹ כְּמָה לְאִלֵּין, אֶלָּא מוֹת יוּמָת. מוֹת בְּעָלְמָא דֵּין, יוּמָת בְּעָלְמָא דְּאָתֵי. לְאִלֵּין וְנָשָׂא חֶטְאוֹ, בְּגִין דְּמְבַזֵּי עוֹבְדֵי יְדוֹי, מְבַזֵּי לְשַׁמְּשֵׁי דַּאֲנָא פָּקִידִית, וְאָסִיר הוּא, אֲבָל מִיתָה לָא אִתְחַיָּיב בְּהוּ.

324. Rabbi Chizkiyah opened with, "no hand shall touch him, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live. When the horn sounds long..." (Shemot 19:13). And if it is said of Mount Sinai, which is a mountain like any other mountain, once the glory of the Holy King appeared on it, "no hand shall touch him, but he shall surely be stoned, or shot through," it is much more so about whoever approaches the King. And if of Mount Sinai, to which one could extend a hand in a respectful and reverent manner, it is yet said, "no hand shall touch him" in a neutral way, not even in a respectful manner, it would be more emphatic about extending a hand contemptuously towards the King.

325. Rabbi Yesa opened with, "Do not come near. Put off your shoes from off your feet, for the place on which you stand is holy ground" (Shemot 3:5). It says, "Do not come near" of Moses, from whom, since the day he was born, the holy supernal splendor was not removed. THE HOLY ONE, BLESSED BE HE, said to him, 'Moses, until this moment you are not worthy to serve My glory. "Put off your shoes from off your feet"'. If this is written of Moses, EVEN THOUGH he approached in reverence and holiness, it is far more so of whoever approaches the King with contempt.

326. Rabbi Aba said, "Whoever curses his Elohim shall bear his sin." Come and see, when Yisrael lived in Egypt, they were familiar with the ministers of the world appointed over the other nations. Each had his own idol. Once they connected to the bond of Faith and the Holy One, blessed be He, drew them toward His service, they left them and drew near the supernal holy Faith. Hence it is written, "Whoever curses his Elohim," NAMELY, ONE OF THE SEVENTY MINISTERS, even though it is idolatry, since I appointed them as ministers to guide the world, whoever curses and desecrates them, "shall bear his sin" surely. For by My power they exist and guide the people in the world. But, "he that blasphemes the name of Hashem, shall surely be put to death" (Vayikra 24:16). It is not WRITTEN, that he "shall bear his sin," as in relation to those SEVENTY MINISTERS, but he "shall surely be put to death." He shall be put to death in this world and surely die in the World to Come. As for those SEVENTY MINISTERS, it is written, that he "shall bear his sin," because he behaves contemptuously towards My handiwork, towards My servant that I appoint, which is forbidden. But he is not punishable by death for that.

327. ר״ש הֲוָה אָזִיל בְּאָרְחָא, וַהֲוָה עִמֵּיהּ ר׳ אֶלְעָזָר וְר׳ אַבָּא וְר׳ חִיָּיא וְר׳ יוֹסֵי וְר׳ יְהוּדָה מָטוּ לְחַד טִיקְלֵי דְּמַיָּא, פּוּסְקָרָא ר׳ יוֹסֵי בְּקַטְפּוֹי לְגוֹ מַיָּא, אָמַר קוּטְרָא דְּקוּסְטֵי דְּמַיָּא וּלְוַאי לָא שְׁכִיחַ. אָ״ל ר׳ שִׁמְעוֹן, אָסִיר לָךְ. שַׁמְשָׁא דְּעָלְמָא הוּא, וְאָסִיר לְאַנְהָגָא קְלָנָא בְּשַׁמְשָׁא דְּקוּדְשָׁא בְּרִיךְ הוּא וְכָל שֶׁכֵּן דְּאִינּוּן עוֹבְדֵי קְשׁוֹט, בְּנִימוּסֵי דְּקִסְטִירָא עִלָּאָה שְׁכִיחֵי.

327. Rabbi Shimon was walking along the way together with Rabbi Elazar, Rabbi Aba, Rabbi Chiya, Rabbi Yosi and Rabbi Yehuda. They reached a furrow full of water. Rabbi Yosi walked through the water fully clothed. He said, The furrows and water channels made, WHICH PEOPLE MAKE IN THEIR FIELDS FOR THE WATER TO FLOW, I wish they did not exist. Rabbi Shimon said to him, You are forbidden TO SAY SO. It serves people, and one must not treat with contempt whatever serves the Holy One, blessed be He, EVEN IF IT IS HARMFUL. This is more so if the actions are true, LIKE THOSE CHANNELS IN THE FIELDS that exist according to the laws of celestial providence; THAT IS, THIS ACTION HAS A ROOT ABOVE.

328. פָּתַח וְאָמַר, וַיַּרְא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד. וַיַּרְא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה, סְתָם, אֲפִילוּ נְחָשִׁים וְעַקְרַבִּים וּיתוּשִׁים, וַאֲפִילוּ אִינּוּן דְּאִתְחָזוּן מְחַבְּלֵי עָלְמָא, בְּכֻלְּהוּ כְּתִיב וְהִנֵּה טוֹב מְאֹד כֻּלְּהוּ שַׁמְשֵׁי עָלְמָא, מַדְבְּרֵי עָלְמָא, וּבְנֵי נָשָׁא לָא יַדְעֵי.

328. He opened and said, "And Elohim saw everything that He had made, and, behold, it was very good" (Beresheet 1:31). "And Elohim saw everything that He had made" WAS SAID in general, INCLUDING even snakes, scorpions and mosquitoes. Even those that seem to harm the world, it is written of them all, "and, behold, it was very good." They all serve the world and guide the world though people do not know.

329. עַד דַּהֲווֹ אָזְלֵי, חָמוּ חַד חִוְיָא מַדְבָּר קָמַיְיהוּ, א״ר שִׁמְעוֹן, וַדַּאי דָּא אָזִיל לְאַרְחָשָׁא לָן נִיסָא, רָהַט הַהוּא חִוְיָא קָמַיְיהוּ, וְקָטַר בְּחַד אֶפְעֶה בְּקִיטְרָא דְּאוֹרְחָא נָצָן חַד בְּחַד וּמִיתוּ. כַּד מָטוּן, חָמוּ לוֹן לְתַרְוַוּיְיהוּ שְׁכִיבִין בְּאָרְחָא. אָמַר ר״ש, בְּרִיךְ רַחֲמָנָא דְּרָחִיש לָן נִיסָא. דְּהָא כָּל מַאן דְּאִסְתָּכַל בְּהַאי, כַּד אִיהוּ בְּקִיּוּמֵיהּ, אוֹ אִיהוּ יִסְתָּכַל בב״נ, לָא יִשְׁתֵּזִיב וַדַּאי, כ״ש אִי יִקְרַב בַּהֲדֵיהּ. קְרָא עָלֵיהּ,לֹא תְאוּנֶה אֵלֶיךָ רָעָה וְנֶגַע לֹא יִקְרַב בְּאָהֳלֶךָ. וּבְכֹלָּא עָבִיד קוּדְשָׁא בְּרִיךְ הוּא שְׁלִיחוּתָא דִּילֵיהּ, וְלֵית לָן לְאַנְהָגָא קְלָנָא בְּכָל מַה דְּאִיהוּ עָבֵד. וְעַל דָּא כְּתִיב, טוֹב יְיָ׳ לַכֹּל וְרַחֲמָיו עַל כָּל מַעֲשָׂיו, וּכְתִיב, יוֹדוּךָ יְיָ׳ כָּל מַעֲשֶׂיךָ.

329. While they were walking they saw a snake moving before them. Rabbi Shimon, said, It is surely going to perform a miracle for us. The snake moved fast before them and tangled with a viper in the middle of the road. They fought each other and died. When they reached them, they saw the two lying on the road. Rabbi Shimon said, Blessed is the Merciful who made us a miracle. For whoever look at it, THE VIPER, when it is alive, or it looks at a man, he cannot be saved from it, and more so if he comes near it. He recited over it, "No evil shall befall you, nor shall any plague come near your dwelling" (Tehilim 91:10). The Holy One, blessed be He, makes use of everything for His errands, and we must not treat lightly anything He had made. Hence it is written, "Hashem is good to all, and His tender mercies are over all His works. All Your works shall praise You, Hashem" (Tehilim 145:9-10).

44. The tulip and the lily

Rabbi Shimon talks about the special relationship that God has with the Congregation of Yisrael. He says that Malchut is the lily of the valleys because she changes, sometimes to the good and sometimes to evil, sometimes to Judgment and at other times to Mercy.

330. רִבִּי שִׁמְעוֹן פָּתַח, אֲנִי חֲבַצֶּלֶת הַשָּׁרוֹן שׁוֹשַׁנַּת הָעֲמָקִים. כַּמָּה חֲבִיבָה כ״י קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, דְּקוּדְשָׁא בְּרִיךְ הוּא מְשַׁבַּח לֵיהּ, וְהִיא מְשַׁבַּחַת לֵיהּ תְּדִיר. וְכַמָּה שִׁבְחִין וּמִזְמְרִין אִתְקָנַת לֵיהּ לְמַלְכָּא תְּדִיר. זַכָּאָה חוּלָקֵיהוֹן דְּיִשְׂרָאֵל, דְּאִתְחִידָן בְּעִדְבָא דְּחוּלָקָא קַדִּישָׁא, כְּמָה דִּכְתִיב כִּי חֵלֶק יְיָ׳ עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ.

330. Rabbi Shimon opened the discussion with, "I am the tulip of the Sharon; the lily of the valleys" (Shir Hashirim 2:1). How beloved is the Congregation of Yisrael, NAMELY MALCHUT, before the Holy One, blessed be He. The Holy One, blessed be He, praises her and she praises Him constantly. How many hymns and songs did she compose always to the King! Happy is the lot of Yisrael, who are attached to the lot of the holy portion, as written, "For Hashem's portion is His people; Jacob is the lot of His inheritance" (Devarim 32:9).

331. "I am the tulip of the Sharon" refers to the Congregation of Yisrael, MALCHUT that is called a tulip. She stands with majestic beauty in the Garden of Eden to be planted. Sharon means that she sings (Heb. sharah) and praises the supernal King, ZEIR ANPIN. According to another interpretation, "I am the tulip of the Sharon," as she, MALCHUT, needs to be watered by the flow of the deep river, the source of the streams, BINAH, as written, "the Sharon is like the Aravah" (Yeshayah 33:9). SHARON MEANS THE PLAIN. THIS MEANS THE TULIP THAT IS IN THE PLAIN IS THIRSTY FOR WATER, BECAUSE THE SUN BURNS IT.

331. אֲנִי חֲבַצֶּלֶת הַשָּׁרוֹן, דָּא כ״י, דְּאִקְרֵי חֲבַצֶּלֶת, דְּקַיְּימָא בִּשְׁפִירוּ דְּנוֹי בְּגִנְתָּא דְּעֵדֶן לְאִתְנַטְּעָא. הַשָּׁרוֹן, דְּהִיא שָׁרָה וּמַשְׁבָּחַת לֵיהּ לְמַלְכָּא עִלָּאָה. ד״א אֲנִי חֲבַצֶּלֶת הַשָּׁרוֹן, דְּבַעְיָא לְאִשְׁתְּקָאָה מִשַּׁקְיוּ דְּנַחֲלָא עֲמִיקָא, מַבּוּעָא דְּנַחֲלִין. כד״א הָיָה הַשָּׁרוֹן כָּעֲרָבָה. שׁוֹשַׁנַּת הָעֲמָקִים, דְּקַיְּימָא בְּעֲמִיקְתָּא דְּכֹלָּא.

332. "The lily of the valleys" means she is situated where it is deepest. What are the deep valleys? They feature in the verse, "Out of the depths I have cried to You, Hashem" (Tehilim 130:1). The lily of the valleys comes from the place where the water of the deep rivers comes FROM and never ceases flowing, THAT IS, WHERE BINAH IS REVEALED. The lily of the valleys IS a lily of that place that is considered the deepest, hidden in every direction, NAMELY, FROM THE HIDDEN PLACE OF BINAH.

332. שׁוֹשַׁנַּת הָעֲמָקִים. מַאן אִינּוּן עֲמָקִים. כד״א מִמַּעֲמַקִּים קְרָאתִיךָ יְיָ׳. חֲבַצֶּלֶת הַשָּׁרוֹן, מֵהַהוּא אֲתַר דְּשַׁקְיוּ דְּנַחֲלִין עֲמִיקִין נָפְקִין, וְלָא פַּסְקִין לְעָלְמִין. שׁוֹשַׁנַּת הָעֲמָקִים, שׁוֹשַׁנַּת דְּהַהוּא אֲתַר דְּאִקְרֵי עֲמִיקָא דְּכֹלָּא, סָתִים מִכָּל סִטְרִין.

333. Come and see, at first MALCHUT IS a green-leafed green tulip; then she is a two-colored lily, red and white. It is a lily (Heb. shoshanah) of six (Heb. shishah) leaves, a lily that changes (Heb. meshanah) its colors and changes from one color to another. A lily first is CALLED a tulip, NAMELY, when she wishes to unite with the King she is called a tulip. After uniting with the King with kisses, she is called a lily, since it is written, "his lips like lilies" (Shir Hashirim 5:13). She is the lily of the valleys because she changes, changing her colors sometimes to the good and sometimes to evil, sometimes to Judgment and at times to Mercy.

333. תָּא חֲזֵי, בְּקַדְמִיתָא חֲבַצֶּלֶת יְרוֹקָא, בְּטַרְפִּין יְרוֹקִין לְבָתַר שׁוֹשַׁנָּה, בִּתְרֵין גַּוְונִין סוּמָק וְחִוָּור. שׁוֹשַׁנַּת: בְּשִׁית טַרְפִּין. שׁוֹשַׁנַּת: דְּשַׁנְיָאת גַּוְונָהָא, וְאִשְׁתְּנְיָאת מִגַּוְונָא לְגַוְונָא. שׁוֹשַׁנַּת, בְּקַדְמִיתָא חֲבַצֶּלֶת, בְּזִמְנָא דְּבַעְיָא לְאִזְדַּוְּוגָא בֵּיהּ בְּמַלְכָּא, אִקְרֵי חֲבַצֶּלֶת. בָּתַר דְּאִתְדַּבְּקַת בֵּיהּ בְּמַלְכָּא, בְּאִינּוּן נְשִׁיקִין, אִקְרֵי שׁוֹשַׁנָּה. בְּגִין דִּכְתִיב שִׂפְתוֹתָיו שׁוֹשַׁנִּים. שׁוֹשַׁנַּת הָעֲמָקִים. דְּהִיא שַׁנְיָית וּמַשְׁנְיָאת גַּוְונָהָא, זִמְנִין לְטָב, וְזִמְנִין לְבִישׁ. זִמְנִין לְדִינָא, וְזִמְנִין לְרַחֲמֵי.

45. The sin of the Tree of Knowledge of Good and Evil

Rabbi Shimon says that when God created Adam He asked him to be always in the bond of Faith, to never change or turn, to be single-hearted in his devotion. But after Adam and Eve sinned they then clung to a place that changes from good to evil and from evil to good. They left their attachment to the highest, that is one and never changing. God then told Adam that they had left life and were now subject to death. All others on earth followed Adam's example, which is why the whole world suffers death. Lastly Rabbi Shimon tells us that in the World to Come God will destroy death forever, and all will cling to the Tree of Life.

334. "And when the woman saw that the tree was good for food, and that it was a delight to the eyes..." (Beresheet 3:6). Come and see, people do not know, observe or pay attention that when the Holy One, blessed be He, created Adam and honored him with supernal glory, He asked him to cleave to Him, so that he will be unique, of a single heart, in a place of single devotion - that he will never change or turn, but be in that bond of the unique Faith, to which everything is attached. This is the secret of, "the Tree of Life also in the midst of the Garden" (Beresheet 2:9), NAMELY ZEIR ANPIN CALLED THE TREE OF LIFE, SO THAT HE WILL BE ATTACHED TO IT, AS IT HAS NOT THE DUALITY OF GOOD AND EVIL.

334. וַתֵּרֶא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמַאֲכָל וְכִי תַאֲוָה הוּא לָעֵינַיִם וְגוֹ׳. ת״ח, דְּהָא בְּנֵי נָשָׁא לָא יַדְעִין, וְלָא מִסְתַּכְּלִין, וְלָא מַשְׁגִּיחִין, בְּשַׁעֲתָא דְּבָרָא קוּדְשָׁא בְּרִיךְ הוּא לְאָדָם, וְאוֹקִיר לֵיהּ בְּיָקִירוּ עִלָּאָה, בָּעָא מִנֵּיהּ לְאִתְדַּבְּקָא בֵּיהּ, בְּגִין דִּישְׁתְּכַח יְחִידָאי, וּבְלִבָּא יְחִידָאי, וּבַאֲתַר דְּדַבִּיקוּתָא יְחִידָאָה, דְּלָא יִשְׁתַּנֵּי וְלָא יִתְהַפֵּךְ לְעָלְמִין, בְּהַהוּא קִשּׁוּרָא דְּמְהֵימְנוּתָא יְחִידָאָה, דְּכֹלָּא בֵּיהּ אִתְקְשַׁר. הָדָא הוּא דִּכְתִיב וְעֵץ הַחַיִּים בְּתוֹךְ הַגָּן.

335. וּלְבָתַר סָאטוּ מֵאוֹרְחָא דִּמְהֵימְנוּתָא, וְשָׁבְקוּ אִילָנָא יְחִידָאָה עִלָּאָה מִכָּל אִילָנִין, וְאָתוּ לְאִתְדַּבְּקָא בַּאֲתַר דְּמִשְׁתַּנֵּי וּמִתְהַפֵּךְ מִגַּוְונָא לְגַוְונָא, וּמִטָּב לְבִישׁ, וּמִבִּישׁ לְטָב, וְנַחְתּוּ מֵעֵילָא לְתַתָּא, וְאִתְדְּבָקוּ לְתַתָּא בְּשִׁנּוּיִין סַגִּיאִין, וְשָׁבְקוּ עִלָּאָה דְּכֹלָּא, דְּהוּא חַד, וְלָא אִשְׁתַּנֵּי לְעָלְמִין. הַדָּא הוּא דִּכְתִיב, אֲשֶׁר עָשָׂה הָאֱלֹהִים אֶת הָאָדָם יָשָׁר וְהֵמָּה בִקְשׁוּ חִשְּׁבֹונוֹת רַבִּים. וְהֵמָּה בִקְשׁוּ חִשְּׁבֹונוֹת רַבִּים וַדַּאי, כְּדֵין אִתְהַפָּךְ לִבַּיְיהוּ בְּהַהוּא סִטְרָא מַמָּשׁ, זִמְנִין לְטָב, זִמְנִין לְבִישׁ זִמְנִין לְרַחֲמֵי, זִמְנִין לְדִינָא. כְּהַהוּא מִלָּה דְּאִתְדְּבָקוּ בָּהּ וַדַּאי. וְהֵמָּה בִקְשׁוּ חִשְּׁבֹונוֹת רַבִּים, וְאִתְדְּבָקוּ בְּהוּ.

335. Afterwards, they strayed from the way of Faith and left the peerless supernal tree, elevated above all other trees, WHICH IS THE TREE OF LIFE, NAMELY ZEIR ANPIN. And they came to cleave to a changing place that turns from one manner to another, from good to evil and from evil to good, NAMELY TO THE TREE OF KNOWLEDGE OF GOOD AND EVIL. They descended from above downwards and cleaved below to many changes. They left the highest, which is one and never changing. This is what is meant by, "that Elohim has made man upright; but they have sought out many inventions" (Kohelet 7:29), NAMELY, THE TREE OF KNOWLEDGE OF GOOD AND EVIL THAT CONTAINS MANY CHANGES. Their heart then changed by that very aspect, AS THEY WERE sometimes inclined towards good and sometimes towards evil, sometimes to Mercy and sometimes to Judgment. Surely it resembles that to which they clung; "they have sought out many inventions" and became attached to them.

336. אָ״ל קוּדְשָׁא בְּרִיךְ הוּא, אָדָם, שַׁבְקֵת חַיֵּי, וְאִתְדַּבְּקַת בְּמוֹתָא. חַיֵּי, דִּכְתִיב וְעֵץ הַחַיִּים בְּתוֹךְ הַגָּן, עֵץ דְּאִתְקְרֵי חַיִּים, דְּמַאן דְּאָחִיד בֵּיהּ, לָא טָעִים טַעֲמָא דְּמוֹתָא לְעָלְמִין. וְאִתְדַּבְּקַת בְּאִילָנָא אָחֳרָא, הָא וַדַּאי מוֹתָא הוּא לָקְבָלָךְ. הה״ד, רַגְלֶיהָ יוֹרְדוֹת מָוֶת וְגוֹ׳. וּכְתִיב וּמוֹצֶא אֲנִי מַר מִמָּוֶת אֶת הָאִשָּׁה. וַדַּאי. בַּאֲתַר דְּמוֹתָא אִתְדְּבַק, וְשָׁבַק אֲתַר דְּחַיֵּי, בְּג״כ אִתְגְּזַר עָלֵיהּ וְעַל כָּל עָלְמָא מוֹתָא.

336. The Holy One, blessed be He, said to him, 'Adam, you have left life and cleaved to death. Life is as in the verse, "the Tree of Life also in the midst of the Garden," NAMELY a tree called life, BECAUSE whoever is attached to it never tastes death. And you cleaved to another tree. Surely death is before you'. This is what is meant by, "Her feet go down to death..." (Mishlei 5:5), and, "and I find more bitter than death the woman" (Kohelet 7:26). Surely he cleaved to the region of death and left the region of life. For that he and the whole world were sentenced to death.

337. אִי הוּא חָטָא, כָּל עָלְמָא מַאי חָטְאוּ. אִי תֵּימָא דְּכָל בְּרִיָּין אָתוּ וְאַכְלוּ מֵאִילָנָא דָא, וְאִתְרְמֵי מִכֹּלָּא. לָאו הָכִי, אֶלָּא בְּשַׁעְתָּא דְּאָדָם קָאֵים עַל רַגְלוֹי, חָמוּ לֵיהּ בְּרִיָּין כֻּלְּהוּ, וְדַחֲלוּ מִקַּמֵּיהּ, וַהֲווֹ נַטְלִין בַּתְרֵיהּ, כְּעַבְדִּין קַמֵּי מַלְכָּא. וְהוּא אָמַר לוֹן, אֲנָא וְאַתּוּן, בּוֹאוּ נִשְׁתַּחֲוֶה וְנִכְרָעָה נִבְרְכָה לִפְנֵי יְיָ׳ עוֹשֵׂנוּ, וְכֻלְּהוּ אָתוּ בַּתְרֵיהּ. כֵּיוָן דְּחָמוּ דְּאָדָם סָגִיד לְהַאי אֲתַר, וְאִתְדַּבָּק בֵּיהּ, כֻּלְּהוּ אִתְמְשָׁכוּ אֲבַתְרֵיהּ, וְגָרִים מוֹתָא לֵיהּ, וּלְכָל עָלְמָא.

337. HE ASKS, If he sinned, what is the sin of the whole world? WHY WAS EVERYBODY SENTENCED TO DEATH? You may say that all creatures came and ate of this tree and it was sampled by all. This is not so. When Adam rose to his feet, all creatures saw him and feared him. They followed him like servants before a king. And he said to him, you and I, "O come, let us worship and bow down, let us kneel before Hashem our maker" (Tehilim 95:6), and they all followed him. When they saw Adam bowing to that place, THE TREE OF KNOWLEDGE OF GOOD AND EVIL, and cleaving to it, they all followed him. For THAT REASON he brought death upon himself and the whole world.

338. כְּדֵין אִשְׁתַּנֵּי אָדָם לְכַמָּה גַּוְונִין, זִמְנִין לְטָב, זִמְנִין לְבִישׁ. זִמְנִין רוּגְזָא, זִמְנִין נַיְיחָא. זִמְנִין דִּינָא, וְזִמְנִין רַחֲמֵי. זִמְנִין חַיֵּי, זִמְנִין מוֹתָא. וְלָא קָאֵים בְּקִיּוּמָא תְּדִיר בְּחַד מִנַּיְיהוּ. בְּגִין דְּהַהוּא אֲתַר גַּרְמָא לֵיהּ. וְע״ד אִקְרֵי, לַהַט הַחֶרֶב הַמִּתְהַפֶּכֶת, מִן סִטְרָא דָא, לְסִטְרָא דָא, מִן טַב לְבִישׁ, מִן רַחֲמֵי לְדִינָא, מִן שָׁלוֹם לְקְרָבָא, אִתְהַפִּיכַת הִיא לְכֹלָּא. וְאִקְרֵי טוֹב וָרָע, דִּכְתִיב וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ.

338. Adam then changed in many ways, now to good and now to evil, now to wrath and now to pleasure, now to Judgment and now to Mercy, now to life and now to death. He never remains permanently at any of them. This was brought to him by that place, THE TREE OF KNOWLEDGE OF GOOD AND EVIL. Hence it is called the blade of the revolving sword from one side to another, from good to evil, from Mercy to Judgment, from war to peace. It revolves in all DIRECTIONS and is called good and evil, as written, "but of the Tree of Knowledge of Good and Evil, you shall not eat of it" (Beresheet 2:17).

339. The supernal King, whose mercy is upon His handiwork, reproved him, saying to him, "but of the Tree of Knowledge of Good and Evil, you shall not eat of it." Yet he did not accept from Him but followed his wife and was banished forever, since the woman rises no higher than that place and the woman brought death unto all.

339. וּמַלְכָּא עִלָּאָה, רַחֲמָא עַל עוֹבָדֵי יְדוֹי, אוֹכַח לֵיהּ, וְאָמַר לֵיהּ וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ, וְהוּא לָא קַבִּיל מִנֵּיהּ, וְאִתְמְשַׁךְ בָּתַר אִתְּתֵיהּ, וְאִתְתָּרַךְ לְעָלְמִין. דְּהָא אִתְּתָא לַאֲתַר דָּא סַלְקָא, וְלָא יַתִּיר. וְאִתְּתָא גָּרִים מוֹתָא לְכֹלָּא.

340. Come and see, of the World to Come it is written, "for as the days of a tree shall the days of My people be" (Yeshayah 65:22). "the days of a tree" REFERS TO that famous tree, THE TREE OF LIFE. Of that time it is written, "He will destroy death for ever; and Hashem Elohim will wipe away tears from off all faces" (Yeshayah 25:8). Blessed be Hashem for ever and ever, Amen and Amen. May Hashem reign for ever, Amen and Amen.

340. ת"ח, לְעָלְמָא דְּאָתֵי כְּתִיב, כִּי כִימֵי הָעֵץ יְמֵי עַמִּי. כִּימֵי הָעֵץ: הַהוּא עֵץ דְּאִשְׁתְּמוֹדַע. בֵּיהּ זִמְנָא כְּתִיב, בְּלַע הַמָּוֶת לָנֶצַח וּמָחָה יְיָ' אֱלֹהִים דִּמְעָה מֵעַל כָּל פָּנִים.
בָּרוּךְ יְיָ' לְעוֹלָם אָמֵן וְאָמֵן יִמְלוֹךְ יְיָ' לְעוֹלָם אָמֵן וְאָמֵן

1. "Which shall be burning upon the altar all night"
Rabbi Elazar talks about the nighttime when Judgments are awakened in the world and sorcery is performed. He tells what happens when midnight approaches, and the joy that God finds among the Righteous in the Garden of Eden. In the morning the Judgments and flames are stilled, and Abraham brings rest to all.

1. "And Hashem spoke to Moses on Mount Sinai, saying, 'Speak to the children of Yisrael, and say to them: When you come to the land...'" (Vayikra 25:1-2). Rabbi Elazar commenced the discussion with the verse: "This is the Torah of the burnt offering (Heb. olah). It is the burnt offering..." (Vayikra 6:2). We established this verse address the Congregation of Yisrael, which rises (Heb. olah) and joins with the Holy King in a perfect union.

1. וַיְדַבֵּר יְיָ אֶל מֹשֶׁה בְּהַר סִינַי לֵאמֹר. דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם כִּי תָבֹאוּ אֶל הָאָרֶץ וְגוֹ׳. רִבִּי אֶלְעָזָר פָּתַח, זֹאת תּוֹרַת הָעוֹלָה הִיא הָעוֹלָה וְגוֹ׳. הַאי קְרָא בִּכְנֶסֶת יִשְׂרָאֵל אוֹקִימְנָא, דְּהִיא סַלְקָא וּמִתְחַבְּרָא בְּמַלְכָּא קַדִּישָׁא בְּזִוּוּגָא שְׁלִים.

2. "It is the burnt offering, which shall be burning upon the altar all night" (Ibid.). Come and behold: when night comes and the gates are shut, Judgments below are awakened in the world, and mules and dogs go and roam about. We established THAT ON THE FIRST WATCH OF THE NIGHT A MULE BRAYS. At this time, dogs and asses do not roam about; sorcery is performed with the mules by people such as Bilaam, WHO RODE ON HIS MULE. Then all of mankind is asleep, and the lower outer altar, BEING MALCHUT WHEN FILLED WITH JUDGMENT, burns.

2. הִיא הָעוֹלָה עַל מוֹקְדָה עַל הַמִּזְבֵּחַ כָּל הַלַּיְלָה וְגוֹ׳. ת״ח, כֵּיוָן דְּעָאל לֵילְיָא, וְתַרְעִין סְתִימִין, דִּינִין תַּתָּאִין מִתְעָרִין בְּעָלְמָא, וְאַזְלִין וְשָׁאטִין, חֲמָרֵי וַאֲתָנֵי וְכַלְבֵי. חֲמָרֵי הָא אוֹקִימְנָא, וְכַלְבֵי וַאֲתָנֵי, לָא שָׁאטָן וְלָא אַזְלִין, אֶלָּא בְּהוּ עַבְדֵי חַרְשַׁיָּא לִבְנֵי נָשָׁא. כְּגוֹן בִּלְעָם, וְאוֹקְמוּהָ. כְּדֵין כָּל בְּנֵי עָלְמָא נַיְימִין, וּמִזְבֵּחַ תַּתָּאָה דְּלְבַר אִתּוֹקַד.

3. At midnight, the north wind is stirred, and from that lower altar, FROM MALCHUT, comes a flame of fire. The gates open and the lower Judgments, MEANING THE JUDGMENTS OF THE FEMALE, assemble in their holes. That flame goes and spreads, and the gates of the Garden of Eden open until that flame reaches and then divides to several directions of the world. It then enters beneath the wings of the cock, and it crows.

3. בְּפַלְגוּת לֵילְיָא, אִתְּעַר רוּחַ צָפוֹן, וּמֵהַהוּא מִזְבֵּח תַּתָּאָה, נָפִיק שַׁלְהוֹבָא דְּאֶשָּׁא, וְתַרְעִין אִתְפְּתָחוּ, וְדִינִין תַּתָּאִין אִתְכְּנָשׁוּ בְּנוּקְבַיְיהוּ, וְהַהוּא שַׁלְהוֹבָא אָזִיל וְשָׁאט, וְתַרְעִין דג״ע אִתְפְּתָחוּ, עַד דְּמָטֵי הַהוּא שַׁלְהוֹבָא, אִתְפְּלַג לְכַמָּה סִטְרִין דְּעָלְמָא, וְעָאל תְּחוֹת גַּדְפּוֹי דְּתַרְנְגוֹלָא וְקָארֵי.

4. Then the Holy One, blessed be He, is found among the righteous, and the Congregation of Yisrael offers praise to the Holy One, blessed be He, until the onset of morning. With the arrival of morning, they are found chatting about one secret, ONE WITH THE OTHER, THE SECRET OF THE THIRD WATCH WHEN THE WIFE CONVERSES WITH HER HUSBAND. She has rest with her husband. This is what is written: "which shall be burning upon the altar all night until the morning." ALL NIGHT SHE BURNS IN HER JUDGMENTS. "Until morning," that is, in the morning, the Judgments and flames are stilled. Then Abraham is stirred, BEING CHESED, with the world, and he brings rest to all.

4. כְּדֵין קוּדְשָׁא בְּרִיךְ הוּא אִשְׁתְּכַח בֵּין צַדִּיקַיָּיא, וכ״י מְשָׁבַּחַת לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, עַד דְּאָתֵי צַפְרָא. כֵּיוָן דְּאָתֵי צַפְרָא, אִשְׁתְּכָחוּ מִשְׁתַּעְיָן בְּרָזָא חַדָּא. וְאִית לָהּ נַיְיחָא בְּבַעְלָהּ. הה״ד, עַל מוֹקְדָה עַל הַמִּזְבֵּחַ כָּל הַלַּיְלָה וְגוֹ׳. עַד הַבֹּקֶר, דְּהָא בְּצַפְרָא דִּינִין וּשַׁלְהוֹבִין אִשְׁתְּכָכוּ, וּכְדֵין אִתְּעַר אַבְרָהָם בְּעָלְמָא, וְנַיְיחָא הוּא דְּכֹלָּא.

2. "Then shall the land keep a Shabbat to Hashem"
We are told that when Yisrael entered the land there were no lower judgments and everything was peaceful. Rabbi Elazar talks about the Sabbatical Year that is total rest for the spirit and body.

5. ת״ח, כֵּיוָן דְּעָאלוּ יִשְׂרָאֵל לְאַרְעָא, לָא אִשְׁתְּכָחוּ בָּהּ דִּינִין תַּתָּאִין, וכ״י הֲוַת בָּהּ בְּנַיְיחָא, עַל כַּנְפֵי דְּכְרוּבִים. כְּמָה דְּאִתְּמַר, דִּכְתִיב, צֶדֶק יָלִין בָּהּ. כְּדֵין הֲוַת לָהּ נַיְיחָא מִכֹּלָּא. דְּהָא יִשְׂרָאֵל לָא נַיְימִין, עַד דְּמִקְרְבֵי קָרְבְּנָא דְּבֵין הָעַרְבַּיִם, וְאִסְתְּלִיקוּ דִּינִין. וְעוֹלָה הֲוָה אִתּוֹקַד עַל מַדְבְּחָא, וּכְדֵין הֲוָה לָהּ נַיְיחָא מִכֹּלָּא, וְלָא אִשְׁתְּכַח אֶלָּא אִתְּתָא בְּבַעְלָהּ, הה״ד כִּי תָּבֹאוּ וְגוֹ׳ וְשָׁבְתָה הָאָרֶץ, נַיְיחָא וַדַּאי. וְשָׁבְתָה הָאָרֶץ שַׁבָּת לַיְיָ׳, שַׁבָּת לַיְיָ מַמָּשׁ.

5. Come and behold: when Yisrael entered the land, there were no lower Judgments, JUDGMENTS OF THE FEMALE, found in it, and the Congregation of Yisrael, BEING MALCHUT, was resting upon the wings of the Cherubs as they said, "righteousness lodged in it" (Yeshayah 1:21). Then she had respite from all, for Yisrael did not sleep until they offered the twilight sacrifice and the Judgments were dismissed. The burnt offering was consumed upon the altar. Then she had respite from all, and there was only a wife with her husband. This is the essence of, "When you come to the land... then shall the land keep a Shabbat" (Vayikra 25:2). Then the land will rest; true rest WITHOUT JUDGMENTS. "...then shall the land keep a Shabbat to Hashem," MEANING a Shabbat to Hashem literally, WITHOUT ANY JUDGMENTS.

6. תּוּ פָּתַח רִבִּי אֶלְעָזָר, כִּי תִקְנֶה עֶבֶד עִבְרִי שֵׁשׁ שָׁנִים יַעֲבוֹד וְגוֹ׳. בְּגִין דְּכָל בַּר יִשְׂרָאֵל דְּאִתְגְּזַר, דְּאִית בֵּיהּ רְשִׁימָא קַדִּישָׁא, אִית לֵיהּ נַיְיחָא בִּשְׁמִטָּה. דְּהָא דִּילֵיהּ הוּא הַהוּא שְׁמִטָּה, לְנַיְיחָא בֵּיהּ. וְדָא אִקְרֵי שַׁבַּת הָאָרֶץ, וַדַּאי חֵירוּ אִית בָּהּ. נַיְיחָא בָּהּ, כְּמָה דְּשַׁבָּת נַיְיחָא הוּא דְּכֹלָּא, הָכִי נָמֵי שְׁמִטָּה נַיְיחָא דְּכֹלָּא, נַיְיחָא הוּא דְּרוּחָא וְגוּפָא.

6. Again, Rabbi Elazar commenced: "If you buy a Hebrew servant, six years he shall serve..." (Shemot 21:2) as every son of Yisrael who is circumcised possesses a holy mark, has rest on the Sabbatical Year. This Sabbatical Year is his, DENOTING MALCHUT; it is his to rest in it. It is referred to as the Shabbat of the land, and surely contains freedom FROM THE KLIPOT. In it, there is rest FROM JUDGMENTS; just as Shabbat is rest for all, so the Sabbatical Year is total rest - rest for the spirit and body. THEREFORE, IT IS WRITTEN, "SIX YEARS HE SHALL SERVE: AND IN THE SEVENTH HE SHALL GO OUT FREE."

7. ת״ח, ה׳ נַיְיחָא הוּא דְּעִלָּאֵי וְתַתָּאֵי. בְּג״כ, ה׳ עִלָּאָה, ה׳ תַּתָּאָה. נַיְיחָא דְּעִלָּאִין, נַיְיחָא דְּתַתָּאִין. ה׳ עִלָּאָה, שֶׁבַע שָׁנִים שֶׁבַע פְּעָמִים. ה׳ תַּתָּאָה, שֶׁבַע שָׁנִים בִּלְחוֹדַיְיהוּ. דָּא שְׁמִטָּה, וְדָא יוֹבְלָא.

7. Come and behold: Hei refers to rest of those on high and those lower. Thus, THERE IS the upper Hei OF YUD HEI VAV HEI, DENOTING BINAH, and the lower Hei OF YUD HEI VAV HEI, REFLECTING MALCHUT. THE UPPER HEI POINTS TO rest for the supernal beings, while THE LOWER HEI REFERS TO rest for those below. The upper Hei IS THE SECRET OF seven years seven times, MEANING 49 GATES OF BINAH; the lower Hei is THE SECRET OF merely the seven years. The LOWER IS CALLED 'The Sabbatical Year' and the UPPER is called 'Jubilee'.

8. וְכַד מִסְתַּכְּלִין מִלֵּי כֹּלָּא חַד. בְּג״כ וְשָׁבְתָה הָאָרֶץ, בְּהַהוּא נַיְיחָא דְּאַרְעָא, אִצְטְרִיכוּ עַבְדִּין נַיְיחָא. וּבג״כ, וּבַשְּׁבִיעִית יֵצֵא לַחָפְשִׁי חִנָּם. חִנָּם, מַהוּ חִנָּם. דְּלָא יְהִיב לְמָארֵיהּ כְּלוּם.

8. When one looks at these things they all the same, BECAUSE THE MOCHIN OF JUBILEE, WHICH IS BINAH, ILLUMINATES WITHIN THE SABBATICAL YEAR, WHICH IS MALCHUT. Therefore, IT IS WRITTEN, "then shall the land keep a Shabbat" (Vayikra 25:1), for when the land is at rest, the servants SHOULD BE at rest. This is why, "in the seventh he shall go out free." What is "free"? It means that he pays his master nothing.

3. The yoke of the Kingdom of Heaven

Rabbi Elazar tells us that man must accept the yoke of the kingdom of Heaven before he can do any work. This yoke can not rest on anyone who is attached to another, so slaves are exempt from the commandments and from the yoke, as were Yisrael while they were in exile.

9. אֶלָּא דָּא רָזָא, הָכָא אוֹלִיפְנָא, כְּתִיב זָכַרְנוּ אֶת הַדָּגָה אֲשֶׁר נֹאכַל בְּמִצְרַיִם חִנָּם, בְּלָא בִּרְכָה. דְּלָא הֲוָה עֲלָנָא בְּמִצְרַיִם עוֹל דִּלְעֵילָא. ת"ח, עֲבָדִין פְּטוּרִין מֵעוֹל מַלְכוּתָא דִּלְעֵילָא, וְעַ"ד פְּטוּרִין מִן הַמִּצְוֹת. מַאי עוֹל מַלְכוּת שָׁמַיִם. אֶלָּא, כְּהַאי תּוֹרָא דְיָהֲבִין עָלֵיהּ עוֹל בְּקַדְמֵיתָא, בְּגִין לְאַפָּקָא מִנֵּיהּ טַב לְעָלְמָא. וְאִי לָא קַבִּיל עָלֵיהּ הַהוּא עוֹל, לָא עָבֵיד מִדִּי. ה"נ אִצְטְרִיךְ לֵיהּ לב"נ לְקַבְּלָא עָלֵיהּ עוֹל בְּקַדְמֵיתָא, וּלְבָתַר דְּיִפְלַח בֵּיהּ בְּכָל מַה דְּאִצְטְרִיךְ. וְאִי לָא קַבִּיל עָלֵיהּ הַאי בְּקַדְמֵיתָא, לָא יֵיכוּל לְמִפְלַח.

9. In truth, this is the secret. We learned that it is written: "We remember the fish, which we did eat in Egypt for nothing" (Bemidbar 11:5), MEANING "FOR NOTHING," without a blessing, as we did not have a heavenly yoke in Egypt. Come and behold: slaves are exempt from the yoke of the Kingdom of Heaven, and so they are exempt from the commandments. What is this the yoke of the Heavenly Kingdom? It is like an ox upon which they first place a yoke in order to work with him and draw benefit from him for the world. If he does not accept that yoke he does no work at all. So man must accept upon himself the yoke OF THE HEAVENLY KINGDOM first, and then he will toil with it all that he needs. However, if he does not accept this yoke upon himself first, he cannot work.

10. הה"ד עִבְדוּ אֶת יְיָ׳ בְּיִרְאָה. מַהוּ בְּיִרְאָה. כד"א רֵאשִׁית חָכְמָה יִרְאַת יְיָ׳. וְדָא מַלְכוּת שָׁמַיִם. וּבְגִין כַּךְ עוֹל מַלְכוּת שָׁמַיִם. וְעַ"ד הַאי בְּקַדְמֵיתָא הוּא דְּכֹלָּא. מַאן אוֹכַח. תְּפִלָּה, בְּקַדְמֵיתָא שֶׁל יַד. בְּגִין דְּבְהַאי עָיֵיל לְשְׁאָר קְדוּשָׁה. וְאִי הַאי לָא אִשְׁתְּכַח לְגַבֵּיהּ, לָא שַׁרְיָא בֵּיהּ קְדוּשָׁה לְעֵילָא, בְּג"כ בְּזֹאת יָבֹא אַהֲרֹן אֶל הַקֹּדֶשׁ וְגוֹ׳ כְּתִיב.

10. It is written: "Serve Hashem with fear" (Tehilim 2:11). What is meant by "fear"? It is as it is written: "The fear of Hashem is the beginning of wisdom" (Tehilim 111:10). This refers to the Kingdom of Heaven, AS MALCHUT IS CALLED 'FEAR,' and for this reason, it becomes the yoke of the Heavenly Kingdom. And so this is where it all starts, SINCE MALCHUT IS THE FIRST SFIRAH GOING FROM BELOW UPWARD. What proves this? THAT WE DON the hand Tfilin first, BEING THE SECRET OF MALCHUT, AND AFTERWARDS THE HEAD TFILIN, WHICH IS THE SECRET OF ZEIR ANPIN. This is because THROUGH MALCHUT, one enters the rest of holiness. If this is not found with him, the celestial holiness cannot rest upon him. For this it writes, "Thus (lit. 'with this') did Aaron come into the holy place" (Vayikra 16:3).

11. וְהַאי עוֹל לָא שַׁרְיָא, בְּמַאן דְּאִיהוּ כְּפִית בְּאָחֳרָא. וְעַ"ד עֲבָדִין פְּטוּרִין מֵעוֹל מַלְכוּת שָׁמַיִם. וְאִי מֵהַאי עוֹל פְּטוּרִין, מִכָּל שְׁאָר פְּטוּרִין. דְּהָא שְׁאָר לָא שַׁרְיָא עָלֵיהּ דב"נ, עַד דְּאִשְׁתְּכַח גַּבֵּיהּ בְּהַאי עוֹל. ובג"כ הֲווֹ אָכְלֵי יִשְׂרָאֵל בְּמִצְרַיִם חִנָּם. אוֹף הָכָא יֵצֵא לַחָפְשִׁי חִנָּם. דְּהָא עַבְדָּא הֲוָה, וְכָל מַה דְּעָבֵיד, חִנָּם הוּא, בְּלָא עוֹל מַלְכוּת שָׁמַיִם. ואע"ג דְּחִנָּם הֲווֹ עוֹבְדוֹהִי יֵצֵא לַחָפְשִׁי, וִיהֵא לֵיהּ נַיְיחָא.

11. And this yoke can not rest upon one who is attached to another, and so slaves are exempt from the yoke of the Heavenly Kingdom, BECAUSE THEY ARE TIED TO THEIR MASTERS. If they are exempt from this yoke, they are exempt from all other COMMANDMENTS, since other COMMANDMENTS are not placed upon one until this yoke is with him. Therefore, Yisrael in Egypt ate without cost. Here too, "he shall go out free" (Shemot 21:2), since he was a slave and whatever he did was without cost, without the yoke of the Heavenly Kingdom. So even though his deeds were for nothing, "he shall go out," and find rest. THE EXPLANATION OF THE VERSE IS AS IF IT SAID, 'FOR FREE YET HE SHALL GO OUT'.

4. "And his master shall bore his ear through"
Rabbi Elazar describes what happens when someone rejects his freedom, preferring to stay attached to his master. The blemish of having his ear bored through remains with him because he refused to listen. Rabbi Elazar says that anyone who shows mercy for the poor contributes peace to the Congregation of Yisrael and multiplies blessings in the world.

12. לְבָתַר דְּאִיהוּ בְּחֵירוּ, וְאִשְׁתְּכַח בֵּיהּ נַיְיחָא, יְהֵבִין עָלֵיהּ עוֹל, מֵהַהוּא אֲתַר דְּאַפִּיק לֵיהּ לְחֵירוּ. וְאִי ב״נ יְסָרֵב לְמֵיפַּק לְחֵירוּ, כד״א וְאִם אָמֹר יֹאמַר הָעֶבֶד אָהַבְתִּי אֶת אֲדוֹנִי וְגוֹ׳. הָא וַדַּאי פָּגִים לֵיהּ לְהַאי אֲתַר, דְּשָׁבִיק עוֹל מַלְכוּתָא דִּלְעֵילָא, וְנָטִיל עוֹל דְּמָארֵיהּ. וְעַל דָּא מַה כְּתִיב, וְהִגִּישׁוֹ אֲדוֹנָיו אֶל הָאֱלֹהִים וְהִגִּישׁוֹ אֶל הַדֶּלֶת וְגוֹ׳. וְהִגִּישׁוֹ אֲדוֹנָיו אֶל הָאֱלֹהִים. אֶל הָאֱלֹהִים סְתָם. לְגַבֵּי הַהוּא אֲתַר דְּפָגִים לֵיהּ דה״נ אֱלֹהִים אִקְרֵי.

12. After gaining freedom and finding himself at rest, a yoke is placed upon him from that place that brought him freedom, MEANING FROM THE SECRET OF THE SEVENTH YEAR, MALCHUT. If someone rejected freedom, as the verse reads, "And if the servant shall say, I love my master..." (Shemot 21:5) he certainly has thwarted that place, NAMELY MALCHUT, since he has rejected the yoke of the Heavenly Kingdom and accepted the yoke of his master. What does it say of this? "Then his master shall bring him to the judges (lit. 'the Elohim'); he shall also bring him to the door..." (Ibid. 6). "Then his master shall bring him to the Elohim"; Elohim IS SAID generally, MEANING HE BROUGHT HIM to that place that he damaged, MALCHUT, also referred to as Elohim.

13. וּלְאָן אֲתַר יִתְקְרִיב לְגַבֵּיהּ. אֶל הַדֶּלֶת אוֹ אֶל הַמְּזוּזָה. בְּגִין דְּהַאי אֲתַר פִּתְחָא הוּא דִּלְעֵילָא, וּמְזוּזָה אִקְרֵי, וְהָא אִתְּמַר. וְכֵיוָן דְּאִיהוּ אַכְוָון לְאַפְגָּמָא לְהַאי אֲתַר, הַהוּא פְּגִימוּ אִשְׁתְּאַר בַּהֲדֵיהּ בֵּיהּ בְּגוּפֵיהּ הה״ד, וְרָצַע אֲדוֹנָיו אֶת אָזְנוֹ בַּמַּרְצֵעַ וַעֲבָדוֹ לְעוֹלָם. יֶהֱוֵי עַבְדָּא תְּחוֹת רַגְלוֹי דְּמָארֵיהּ, עַד שַׁתָּא דְּיוֹבְלָא.

13. To what place does he bring him near? "...to the door, or the door post (Heb. mezuzah)" (Ibid.), since that place, NAMELY MALCHUT, is the entrance to above, MEANING THE ENTRANCE THROUGH WHICH TO MERIT ZEIR ANPIN, and it is called 'mezuzah'. And so we learned. Since he intended to blemish that place, MALCHUT, there remained this deficiency in his body. This is what is written: "and his master shall bore his ear through with an awl; and he shall serve him forever" (Ibid.), since the servant will be beneath the feet of his master until Jubilee year.

14. אֶת אָזְנוֹ אֲמַאי. הָא אוֹקְמוּהָ. אֲבָל שְׁמִיעָה תָּלֵי בְּהַאי אֲתַר, עֲשִׂיָּה לְעֵילָא. וּבְגִין דְּיִשְׂרָאֵל כַּד קָרִיבוּ לְטוּרָא דְּסִינַי, וַהֲווֹ בְּרַחִימוּ דְּלִבַּיְיהוּ לְאִתְקָרְבָא לְקוּדְשָׁא בְּרִיךְ הוּא, אַקְדִּימוּ עֲשִׂיָּה לִשְׁמִיעָה, דְּהָא שְׁמִיעָה בְּקַדְמֵיתָא, וּלְבָתַר עֲשִׂיָּה. שְׁמִיעָה בְּהַאי שְׁמִיטָה תַּלְיָא. וְעַ״ד הוּא פָּגִים לְהַאי שְׁמִיעָה, יִתְפְּגִים שְׁמִיעָה דִּילֵיהּ, וְיִשְׁתְּאַר פְּגִימוּ בֵּיהּ. וְלָא יִשְׁתְּאַר הוּא עַבְדָּא לְמָארֵיהּ, עַד דְּיִתְקְרֵב לְהַהוּא אֲתַר דְּפָגִים, וְיִתְפְּגִים הוּא קַמֵּיהּ, וְיִשְׁתְּאַר בֵּיהּ הַהוּא פְּגִימוּ. ובג״כ, וְהִגִּישׁוֹ אֲדֹנָיו אֶל הָאֱלֹהִים סְתָם, כְּמָה דְּאוֹקִימְנָא. וְעַ״ד, וְשָׁבְתָה הָאָרֶץ שַׁבָּת לַיְיָ׳.

14. HE ASKS: Why BORE THROUGH his ear? ANSWER: We already have established this. Hearing is dependent upon this place, NAMELY MALCHUT, acting above UPON BINAH. When the Congregation of Yisrael was approaching Mount Sinai with the love in their hearts to approach the Holy One, blessed be He, they placed doing before hearing. Normally, listening precedes doing. Listening depends on the Sabbatical Year, DENOTING MALCHUT, and so since this servant damaged this listening, his listening was blemished. This blemish remains with him, and he does not remain a servant to his master unless he approaches that place that he blemished and he is blemished before it, and this rebuff remains with him. For this reason, "then his master shall bring him to the Elohim." This is unspecified, POINTING TO MALCHUT, as we established. Hence, "shall the land keep a Shabbat to Hashem" (Vayikra 25:2), SO THAT IT WILL NOT BE RENDERED DEFECTIVE THROUGH SLAVERY. HERE IT IS DIFFERENT FROM MOST INSTANCES WHERE WE SAY THAT LISTENING DENOTES BINAH AND DOING MALCHUT.

15. שֵׁשׁ שָׁנִים תִּזְרַע שָׂדֶךָ וְגוֹ׳, וּבַשָּׁנָה הַשְּׁבִיעִית שַׁבַּת שַׁבָּתוֹן יִהְיֶה לָאָרֶץ שַׁבָּת לַיְיָ. וְהָא אוֹקְמוּהָ, דִּכְתִיב וּבַשְּׁבִיעִית תִּשְׁמְטֶנָּה וּנְטַשְׁתָּהּ וְגוֹ׳. מ״ט וְאָכְלוּ אֶבְיוֹנֵי עַמֶּךָ. בְּגִין דְּמִסְכְּנֵי בְּהַאי אֲתַר תַּלְיָין, ובג״כ שָׁבִיק לוֹן לְמֵיכַל. וְעַ״ד, מַאן דְּרָחִים לְמִסְכְּנָא, יְהִיב שְׁלָמָא בִּכְנֶסֶת יִשְׂרָאֵל, וְאוֹסִיף בִּרְכָתָא בְּעָלְמָא, וְיָהִיב חֵידוּ וְחֵילָא לַאֲתַר דְּאִתְקְרֵי צְדָקָה, לְאַרְקָא בִּרְכָתָא לִכְנֶסֶת יִשְׂרָאֵל, וְאוֹקִימְנָא.

15. "Six years you shall sow your field... but in the seventh year shall be a Shabbat of solemn rest for the land, a Shabbat for Hashem" (Vayikra 25:3-4). We already established, as it is written, "but in the seventh year you shall let it rest and lie fallow" (Shemot 23:11). What is the reason? "That the poor of your people may eat" (Ibid.). For the poor are associated with that place, MALCHUT, DENOTING THE SABBATICAL YEAR; therefore, leave it to them to eat. Consequently, one who shows mercy for the poor contributes peace to the Congregation of Yisrael, AS THE POOR ARE ASSOCIATED WITH IT. He multiplies blessings in the world and gives joy and strength to the place called 'righteousness,' DENOTING MALCHUT, by pouring blessings on the Congregation of Yisrael. This has been explained.

5. The Sabbatical Year and Jubilee

This section emphasizes the numbers seven and 49 in relation to the seventh year and the seven Sfirot. The numerologys are explained in the counting of the priest. We read about the precepts to count the Jubilee year and to return to one's inheritance on the Jubilee. We are told that there

are two houses in the heart, and that they are called differently depending on whether one is a master of the Torah or not; there are also two courts of the House of Hashem, an inner one and an outer one.
Ra'aya Meheimna (the Faithful Shepherd)

רעיא מהימנא

16. "But in the seventh year shall be a Shabbat of solemn rest..." (Vayikra 25:4). This precept is to rest during the seventh year. The following one is to rest during the seventh day, and the following is to cancel money debts on the seventh and then to count, "seven times seven years; and the space of the seven Shabbatot of years shall be to you 49 years" (Ibid. 8). Here is the secret of the group of sevens as they emanate from the Shechinah, DENOTING MALCHUT, called 'seven' from the standpoint of the Righteous, DENOTING YESOD, which is seventh from Binah. And she, MALCHUT, is the daughter of seven from the side of supernal Ima, DENOTING BINAH THAT ILLUMINATES IT, SINCE BINAH IS THE SEVENTH GOING FROM BELOW UPWARD, of which it is written, "Seven times a day I praise You" (Tehilim 119:164).

16. וּבַשָּׁנָה הַשְּׁבִיעִית שַׁבָּת שַׁבָּתוֹן וְגוֹ׳. פִּקּוּדָא דָּא לִשְׁבּוֹת בַּשָּׁנָה הַשְּׁבִיעִית וַאֲבַתְרֵיהּ לִשְׁבּוֹת בַּשְּׁבִיעִי. וַאֲבַתְרֵיהּ לְהַשְׁמִיט כְּסָפִים, בַּשְּׁבִיעִית. וַאֲבַתְרֵיהּ לִמְנוֹת שֶׁבַע שָׁנִים שֶׁבַע פְּעָמִים וְהָיוּ לְךָ יְמֵי שֶׁבַע שַׁבָּתוֹת הַשָּׁנִים תֵּשַׁע וְאַרְבָּעִים שָׁנָה. הָכָא רָזָא דְּכָל שְׁבִיעִיּוֹת, מִסִּטְרָא דִּשְׁכִינְתָּא דְּאִתְקְרִיאַת שֶׁבַע מִסִּטְרָא דְּצַדִּיק דְּאִיהוּ שְׁבִיעִי לַבִּינָה, וְאִיהִי בַּת שֶׁבַע, מִסִּטְרָא דְּאִימָּא עִלָּאָה, דְּאִתְּמַר בָּהּ שֶׁבַע בַּיּוֹם הִלַּלְתִּיךָ.

17. There are seven names: Aleph-Bet-Gimel Yud-Tav-Tzadik; KUF-RESH- AYIN SIN-TET-NUN; NUN-GIMEL-DALET YUD-CAF-SHIN; BET-TET-RESH TZADIK-TAV-GIMEL; CHET-KOF-BET TET-NUN-AYIN; YUD-GIMEL-LAMED PE-ZAYIN-KOF; SHIN-KOF-VAV TZADIK-YUD-TAV. They contain 42 letters and the sum of both letters and words is 49, THAT IS, 42 LETTERS AND SEVEN WORDS. Supernal Ima, BINAH, represents the fiftieth year, in which you shall "proclaim liberty" (Vayikra 25:10). For within her, BY RECEIVING HER MOCHIN the lower Shechinah, MALCHUT CALLED 'LAND', shall be liberty, redemption and rest for Yisrael, of whom it is written, "and your seed shall be as the dust of the earth" (Beresheet 28:14), THE EARTH BEING MALCHUT.

17. שֶׁבַע שְׁמָהָן אינּוּן אַבְגִּיתַ״ץ, וּבְהוֹן מ״ב אַתְוָון, כְּלַל אַתְוָון וְתֵיבִין הֵם תֵּשַׁע וְאַרְבָּעִין, אִימָּא עִלָּאָה שְׁנַת הַחֲמִשִּׁים שָׁנָה, דְּבָהּ וּקְרָאתֶם דְּרוֹר. בָּהּ תְּהֵא שְׁכִינְתָּא תַּתָּאָה, דְּרוֹר פְּדוּת וּשְׁבִיתָה לְיִשְׂרָאֵל, דְּאִתְּמַר בְּהוֹן וְהָיָה זַרְעֲךָ כַּעֲפַר הָאָרֶץ.

18. Every Sfirah, MEANING EACH NAME from these seven names, POSSESSES six wings, CORRESPONDING TO CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, since there are six letters in every name - ALEPH-BET-GIMEL YUD-TAV-TZADIK POSSESSES SIX LETTERS, AND AS WELL KUF-RESH-AYIN SIN-TET-NUN, AND SO IT IS WITH ALL OF THEM. And with them, the Holy One, blessed be He, with each Sfirah from these seven, ILLUMINATES THE ANGELS ABOUT WHOM IT IS WRITTEN, "with two he covered his face, and with two he covered his feet, and with two did he fly" (Yeshayah 6:2). Binah represents one. The lower Shechinah is seven. Above Binah, THE HIGH PRIEST COUNTS one and one. HE WOULD COUNT the ten Sfirot BY MEANS OF SPRINKLING. ONE CORRESPONDS TO KETER; ONE AND ONE EQUALS CHOCHMAH AND BINAH; ONE AND two ARE CHESED AND GVURAH; ONE and three CORRESPONDS TO TIFERET; ONE and four CORRESPONDS TO NETZACH; ONE and five CORRESPONDS TO HOD; ONE and six CORRESPONDS TO YESOD; ONE and seven CORRESPONDS TO MALCHUT.

18. כָּל סְפִירָה מֵאִלֵּין שֶׁבַע, שִׁית גַּדְפִּין, דְּאינּוּן שִׁית אַתְוָון לְכָל חַד. וּבְהוֹן קוּדְשָׁא בְּרִיךְ הוּא בְּכָל סְפִירָה מֵאִלֵּין שֶׁבַע, בִּשְׁתַּיִם יְכַסֶּה פָּנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יְעוֹפֵף, וּבִינָה אִיהוּ אַחַת, וּשְׁכִינְתָּא תַּתָּאָה שֶׁבַע. וּלְעֵילָא מִבִּינָה, אַחַת וְאַחַת, הָא עֲשַׂר סְפִירָן. שְׁתַּיִם, ג׳, וְד׳, וְה׳, וְו׳, וְז׳.

19. From here it grows, AS WE PROMOTE TO A HIGHER GRADE OF SANCTITY BY ADDING ONE EACH TIME. From the perspective of the stranger, MEANING THE OTHER SIDE, "the waters decreased continually" (Beresheet 8:5). When WAS THIS? It took place where the lower Shechinah, BEING MALCHUT, dwells with the seven. The verse states, "And the ark rested in the seventh month" (Ibid. 4), corresponding to the lower Shechinah. FROM THEN THE WATER BEGAN TO DECREASE. "...on the seventeenth day of the month..." (Ibid.) DENOTING MALCHUT, REFERRED TO AS seventh, AND REFERRED TO AS tenth. WHEN ONE BEGINS TO COUNT FROM KETER DOWNWARD, MALCHUT IS LOCATED TENTH. FROM CHESED AND DOWN, SHE IS SEVENTH.

19. כָּאן וַיֵּלֶךְ הָלוֹךְ וְגָדֵל. מִסִּטְרָא נוּכְרָאָה, וְהַמַּיִם הָיוּ הָלוֹךְ וְחָסוֹר, אֵימָתַי. בַּאֲתַר דִּשְׁכִינְתָּא תַּתָּאָה שַׁרְיָא בִּז׳. הה״ד, וַתָּנַח הַתֵּבָה בַּחֹדֶשׁ הַשְּׁבִיעִי, דָּא שְׁכִינְתָּא תַּתָּאָה. בִּשְׁבִעָה עָשָׂר יוֹם לַחֹדֶשׁ, אִיהִי שְׁבִיעָאָה וַעֲשִׂירָאָה.

20. When THE NAME Eheyeh, denoting Binah, the Jubilee year, rises AND ILLUMINATES upon them, UPON THE 49 YEARS, it, BINAH IS CALLED 'Eheyeh-Asher-Eheyeh'. This means twice Eheyeh, SINCE EACH ONE NUMERICALLY REACHES 21 in the count of 42. With eight letters OF THE TWO NAMES ALEPH-HEI-YUD-HEI, there is now fifty. In them is anchored the precept to count the Jubilee year and the precept to return to one's inheritance on the Jubilee, as it is written: "In the year of the Jubilee you shall return" (Vayikra 25:13). This MEANS that each will return to the level whence his soul was attached, as we established in, "and the spirit returns to the Elohim..." (Kohelet 12:7), MEANING BINAH, CALLED 'YUD HEI VAV HEI', WITH THE VOWELS OF ELOHIM.

20. דְּסַלִּיקַת בְּהוֹן אֶהְיֶה, דְּאִיהִי בִּינָה, שְׁנַת הַיּוֹבֵל, אִיהִי אֶהְיֶה אֲשֶׁר אֶהְיֶה, תְּרֵין זִמְנִין אֶהְיֶה חוּשְׁבָּן מ״ב, וּתְמַנְיָא אַתְוָון בְּהוֹן חַמְשִׁין. דְּבְהוֹן פִּקּוּדָא לַחֲשׁוֹב שְׁנַת הַיּוֹבֵל. וּבֵיהּ פִּקּוּדָא לַחֲזוֹר לַאֲחֻזָּתוֹ בַּיּוֹבֵל, בִּשְׁנַת הַיּוֹבֵל הַזֹּאת תָּשׁוּבוּ וְגוֹ׳. כָּל חַד יַחֲזוֹר בֵּיהּ לְדַרְגָּא דִּילֵיהּ, דְּנִשְׁמָתֵיהּ אָחִיזָא מִתַּמָּן, כְּמָה דְּאוֹקְמוּהָ וְהָרוּחַ תָּשׁוּב אֶל הָאֱלֹהִים וְגוֹ׳.

21. The Sabbatical Year represents the lower Shechinah, which consists of seven years. Jubilee is Ima supernal, Binah representing the fifteenth year. Yisrael was connected with it when departing Egypt, as it is written: "and you shall return every man to his family" (Vayikra 25:10). This means that just as at the exodus from Egypt there were masters of Torah among them - as it is said of them, "and the children of Yisrael went up armed (Heb. chamushim)" (Shemot 13:18), and we established that it meant one out of fifty (Heb. chamishim), DENOTING BINAH - SO HERE, "AND YOU SHALL RETURN EVERY MAN TO HIS FAMILY," DENOTES BINAH. AND THIS MEANS "TO HIS FAMILY," AS IN THE EXODUS FROM EGYPT, IN WHICH THEY WERE REDEEMED BY THE FIFTIETH GATE, BINAH.

21. שְׁמִיטָה: שְׁכִינְתָּא תַּתָּאָה, דְּאִיהִי מִשְׁבַּע שְׁנִין. יוֹבֵל: אִימָא עִלָּאָה, בִּינָה, אִיהִי לְחַמְשִׁין שְׁנִין. וּבָהּ אִתְיַיחֲסִין יִשְׂרָאֵל בְּמִפְקָנוּתְהוֹן מִן גָּלוּתָא. הה״ד, וְאִישׁ אֶל מִשְׁפַּחְתּוֹ תָּשׁוּבוּ. כְּגַוְונָא דְּמִפְקָנוּ דְּמִצְרַיִם דְּאִינּוּן מָאתֵי תּוֹרָה בָּהּ, אִתְּמַר בְּהוֹן וַחֲמוּשִׁים עָלוּ בְּנֵי יִשְׂרָאֵל, וְאוֹקְמוּהָ אֶחָד מֵחֲמִשִּׁים.

22. The lower Shechinah corresponds to the redemption of the houses of walled cities, and in relation to it the houses of the villages without walls are mentioned. There are two houses in the heart, CORRESPONDING TO MALCHUT. If they are those of the sages of Torah, they are called 'houses of walled cities,' as it is written when departing Egypt: "And the waters were a wall to them on their right hand and on their left" (Shemot 14:22). Others who are not Torah masters are called "the houses of the villages which have no wall" (Vayikra 25:31). FOR THE INNER PART OF MALCHUT IS CALLED 'HOUSES OF WALLED CITIES,' AND THE OUTER MALCHUT IS CALLED "THE HOUSES OF THE VILLAGES WHICH HAVE NO WALL."

22. וּשְׁכִינְתָּא תַּתָּאָה, אִיהִי גְּאוּלַּת בָּתֵּי עָרֵי חוֹמָה אִתְּמַר בָּהּ, וּבָתֵּי עָרֵי הַחֲצֵרִים. דְּתְרֵי בָּתֵּי אִית בְּלִבָּא, אִם אִינּוּן מִמָּאתֵי תּוֹרָה, אִתְקְרִיאוּ בָּתֵּי עָרֵי חוֹמָה, כְּגַוְונָא דְּאִתְּמַר בְּמִפְקָנוּ דְּמִצְרַיִם, וְהַמַּיִם לָהֶם חוֹמָה מִימִינָם וּמִשְּׂמֹאלָם. לַאֲחֵרִים, דְּלָאו אִינּוּן מָאתֵי תּוֹרָה אִתְקְרִיאוּ בָּתֵּי הַחֲצֵרִים.

23. Rabbi Shimon said: Of these cities (also: 'courts') it is written: "And stood in the inner court of the king's house, over against the king's house" (Ester 5:1). Everywhere when it is written IN THE SCROLL, 'the King' -without a name - it refers to the Holy One, blessed be He. "And stood": standing means in prayer. "...over against the king's house," MEANING facing the Temple, as all Yisrael are obligated to pray there facing the Temple. And here, what is THE MEANING OF the inner court? Assuredly, there are two courts of the House of Hashem, AN OUTER AND INNER. YET YOU SAY THAT THE HOUSES OF THE COURTYARD WERE OUTER.

23. אָמַר רִבִּי שִׁמְעוֹן, וְהָא אַשְׁכַּחְנָא חֲצֵרִים דְּאִתְּמַר בֵּיהּ וַתַּעֲמוֹד בַּחֲצַר בֵּית הַמֶּלֶךְ הַפְּנִימִית נֹכַח בֵּית הַמֶּלֶךְ. וּבְכָל אֲתַר הַמֶּלֶךְ סְתָם, דָּא קוּדְשָׁא בְּרִיךְ הוּא. וַתַּעֲמוֹד, אֵין עֲמִידָה, אֶלָּא צְלוֹתָא. נֹכַח בֵּית הַמֶּלֶךְ: נֹכַח בֵּית הַמִּקְדָּשׁ, דְּכָל יִשְׂרָאֵל צְרִיכִין לְצַלָּאָה צְלוֹתָא דִּלְהוֹן לְתַמָּן, וּלְמֶהֱוֵי נֹכַח בֵּית הַמִּקְדָּשׁ. הָכָא מַאן חֲצַר הַפְּנִימִית. וַדַּאי תְּרֵין אִינּוּן חֲצֵרוֹת בֵּית יְיָ׳.

24. The holy luminary said to him: The two courtyards refer to the outer part of the heart, MEANING THE OUTER PART OF MALCHUT, representing two handles of the heart. The two inner chambers represent two chambers of the heart, DENOTING THE INNER PART OF MALCHUT. The inner are two and the outer are two. At the time of the Redemption, the Redemption will be for all of them: those close to the heart, which is the Shechinah, and those from afar who came near, since this is the essence of the verse, "Peace, Peace, both for far and near" (Yeshayah 57:19). And we explained it as far, from the midst of sin, to the near, from the midst of performing a precept.

24. אָמַר לֵיהּ בּוּצִינָא קַדִּישָׁא, תְּרֵין חֲצֵרִים, אִינּוּן חִצּוֹנִיִּים דְּלִבָּא, וְאִינּוּן תְּרֵין אָזְנַיִם דְּלִבָּא. וּתְרֵין בָּתִּים פְּנִימִיִּים, תְּרֵין בָּתֵּי דְּלִבָּא. וּתְרֵין אִינּוּן בָּתֵּי גּוֹוָאֵי, וּתְרֵין אִינּוּן בָּתֵּי בָּרָאֵי. וּבְזִמְנָא דְּיֵהָא פּוּרְקָנָא, גְּאוּלָּה תֵּהֵא לְכֻלְּהוּ לְאִינּוּן קָרִיבִין לְלִבָּא, דְּאִיהוּ שְׁכִינְתָּא, וּלְאִלֵּין רְחִיקִין דְּאִתְקְרִיבוּ, הה״ד שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב, וְאוֹקְמוּהָ לָרָחוֹק מֵעֲבֵירָה, וְלַקָּרוֹב מִמִּצְוָה.

6. Blowing the Shofar on the Jubilee

Rabbi Shimon says that at the time of Redemption it will be a precept to blow the Shofar on the Jubilee; then all of Yisrael will assemble from the four points of the earth. He tells how the priests, the Levites and the children of Yisrael all fulfilled their appointed functions. He describes the first 51 precepts in detail.

25. At that time OF REDEMPTION, it will be a precept to blow the Shofar on the Jubilee. As it is written: "see, when he lifts up a banner on the mountains; and when he blows a Shofar, hear!" (Yeshayah 18:3). For as with the blowing of the Shofar of Jubilee all slaves go free, so is the final Redemption. Through the blowing of the Shofar, all of Yisrael will assemble from the four points of the earth, since they are slaves until the Jubilee, THE SECRET OF THE LIGHT REDEMPTION. Among masters of Torah there are ALSO slaves on the condition of receiving payment, and they are called 'slaves of the King and Queen'. But of the children of the Holy King, it is written: "I bore you on eagles' wings, and brought you to Myself" (Shemot 19:4), MEANING on the wings of the living creatures of the Chariot.

25. בְּהַהוּא זִמְנָא, פִּקּוּדָא לִתְקוֹעַ שׁוֹפַר תְּרוּעָה בְּיוֹבֵל, הה"ד כְּנִשֹּׂא נֵס הָרִים תִּרְאוּ וּכְתִקְוֹעַ שׁוֹפָר תִּשְׁמָעוּ. כְּגַוְונָא דִּבְתְקִיעַת שׁוֹפָר דְּיוֹבְלָא, כֻּלְּהוּ עַבְדִּין נָפְקֵי לְחֵירוּת, הָכִי בְּפוּרְקָנָא בַּתְרַיְיתָא, בִּתְקִיעַת שׁוֹפָר, מִתְכַּנְּשִׁין כָּל יִשְׂרָאֵל מֵאַרְבַּע סִטְרֵי עָלְמָא, דְּאִינּוּן עַבְדִּין דְּיוֹבְלָא. דְּמָארֵי תּוֹרָה, אִית בְּהוֹן עַבְדִּין עַל מְנָת לְקַבֵּל פְּרָס, וְאִתְקְרִיאוּ עַבְדֵי מַלְכָּא וּמַטְרוֹנִיתָא. אֲבָל בְּנוֹי דְּמַלְכָּא קַדִּישָׁא, וְאֶשָּׂא אֶתְכֶם עַל כַּנְפֵי נְשָׁרִים וְאָבִיא אֶתְכֶם אֵלָי, דְּאִינּוּן גַּדְפֵי חֵיוָון דְּמֶרְכַּבְתָּא.

26. The precept after this is to give the Levites cities of dwelling. Since they did not participate in the sin of the golden calf, the Holy One, blessed be He, set them apart for Himself, to play numerous types of melodies for Him. Thus, the priests fulfilled their function, as did the Levites with song and music, and the children of Yisrael in their dwellings. The priests had numerous commandments.

26. פִּקּוּדָא בָּתַר דָּא, לָתֵת לַלְוִיִּם עָרִים לָשֶׁבֶת. וּבְגִין דְּאִינּוּן לָא אִשְׁתַּתְּפוּ בַּעֶגְלָא, קוּדְשָׁא בְּרִיךְ הוּא חָלַק לוֹן לְגַבֵּיהּ. לְמֶהֱוֵי מְנַגְּנִין לֵיהּ בְּכַמָּה מִינֵי נִגּוּן. דְּכֹהֲנִים בַּעֲבוֹדָתָן, וּלְוִיִּם לְשִׁירָם וּלְזִמְרָם, וְיִשְׂרָאֵל לְנִוֵּיהֶם. כֹּהֲנִים בַּעֲבוֹדָתָם, דְּאִית תַּמָּן כַּמָּה פִּקּוּדִין.

27. The first precept is to make the anointing oil. The second is for the Levites to guard in the Temple. The third is for Yisrael to revere the Temple. The fourth concerns the service of the Levites in the Temple. The fifth is to burn incense twice daily. The sixth is for the priests to blow the trumpets in the Temple. The seventh is to sanctify the seed of Aaron in the Temple. The eighth is to wear priestly garments in the Temple. The ninth is the washing of hands and feet for worship in the Temple.

27. פִּקּוּדָא חַד, לַעֲשׂוֹת שֶׁמֶן הַמִּשְׁחָה. ב׳, לְוִיִּם שׁוֹמְרִין בַּמִּקְדָּשׁ. ג׳ יִשְׂרָאֵל לִירָא מִן הַמִּקְדָּשׁ. ד׳, עֲבוֹדַת הַלְוִיִּם בְּבֵית הַמִּקְדָּשׁ. ה׳, לְהַקְטִיר קְטֹרֶת פַּעֲמַיִם. ו׳, כֹּהֲנִים תּוֹקְעִים בַּחֲצוֹצְרוֹת בַּמִּקְדָּשׁ. ז׳, לְקַדֵּשׁ זֶרַע אַהֲרֹן בַּמִּקְדָּשׁ. ח׳, לִלְבּוֹשׁ בִּגְדֵי כְּהוּנָּה בַּמִּקְדָּשׁ. ט׳, רְחִיצַת יָדַיִם וְרַגְלַיִם, לַעֲבוֹד בַּמִּקְדָּשׁ.

28. The tenth is for the priests to offer sacrifices in the Temple. The eleventh is to redeem those rejected for offering. The twelfth is the offering of the woman who has given birth on the eighth day. The thirteenth is to strew salt over the sacrifices in the Temple. The fourteenth is to prepare the burnt offering according to its prescribed manner. The fifteenth is to prepare the sin offering according to its prescribed manner. The sixteenth is the eating of the holy things according to the custom of the priests. The seventeenth is the eating of the leftovers of the meal offerings. The eighteenth is to prepare the meal offering according to the prescribed manner. The nineteenth is to bring offerings to the Temple. The twentieth is to bring a vow or a free-will offering. The twenty-first is to bring offerings, holy things, in exchange for the newly born. The twenty-second is to sacrifice two daily offerings according to the prescribed manner. The twenty-third is to burn constant fire on the altar.

28. י, לִהְיוֹת הַכֹּהֲנִים עוֹשִׂים קָרְבָּנוֹת בַּמִּקְדָּשׁ. י"א, לִפְדּוֹת פְּסוּלֵי הַמּוּקְדָּשִׁין. י"ב, קָרְבָּן הַיּוֹלֶדֶת בַּיּוֹם הַשְּׁמִינִי. י"ג, לִמְלוֹחַ קָרְבָּנוֹת בַּמִּקְדָּשׁ. י"ד, לַעֲשׂוֹת הָעוֹלָה כְּמִשְׁפָּטָהּ. ט"ו, לַעֲשׂוֹת הַחַטָּאת כְּמִשְׁפָּטוֹ. ט"ז, אֲכִילַת קָדָשִׁים כְּמִשְׁפַּט לַכֹּהֲנִים. י"ז, אֲכִילַת שִׁיְרֵי מִנְחוֹת. ח"י, לַעֲשׂוֹת מִנְחוֹת כְּמִצְוָתָן. י"ט, לְהָבִיא קָרְבָּנוֹת לְבֵית הַמִּקְדָּשׁ. כ׳, לְהָבִיא נֶדֶר אוֹ נְדָבָה לְבֵית הַמִּקְדָּשׁ. כ"א, לְהָבִיא קָרְבָּנוֹת קָדָשִׁים תְּמוּרוֹת וּוְלָדוֹת. כ"ב, לְהַקְרִיב שְׁנֵי תְּמִידִין כְּהִלְכָתָן. כ"ג, לְהַדְלִיק אֵשׁ תָּמִיד עַל הַמִּזְבֵּחַ.

29. כ״ד, לַעֲשׂוֹת תְּרוּמַת הַדֶּשֶׁן. כ״ה, לְהַדְלִיק נֵרוֹת הַמְּנוֹרָה. כ״ו, לְהַקְרִיב מִנְחָה בְּכָל יוֹם. כ״ז, לְהַקְרִיב מוּסַף בְּשַׁבָּת. כ״ח, לְהַסְדִּיר לֶחֶם וּלְבוֹנָה. כ״ט, לְהַקְרִיב קָרְבָּן מוּסַף בְּר״ח. ל׳, לְהַקְרִיב בְּז׳ יְמֵי הַפֶּסַח. ל״א, לְהַקְרִיב בְּיוֹם הָעוֹמֶר כֶּבֶשׂ לְעוֹלָה. ל״ב, לְהַקְרִיב הָעוֹמֶר. ל״ג, לְהַקְרִיב קָרְבָּן מוּסָף בְּשָׁבוּעוֹת. ל״ד, לְהַקְרִיב שְׁתֵּי הַלֶּחֶם בְּשָׁבוּעוֹת ל״ה, לְהַקְרִיב מוּסָף בְּר״ה. ל״ו, לְהַקְרִיב מוּסָף בְּיוֹם הַכִּפּוּרִים. ל״ז, לְהַקְרִיב מוּסָף בְּז׳ יְמֵי הֶחָג. ל״ח, לְהַקְרִיב מוּסָף בְּשְׁמִינִי עֲצֶרֶת. ט״ל, לִשְׂרוֹף אֶת הַנּוֹתָר בָּאֵשׁ. מ׳, לִשְׂרוֹף קָדָשִׁים שֶׁנִּטְמְאוּ. מ״א, לַעֲבוֹד כֹּהֵן גָּדוֹל בְּיוֹם הַכִּפּוּרִים.

29. The twenty-fourth is to take of the ashes. The twenty-fifth is to light the candles of the candelabra. The twenty-sixth is to offer a meal offering daily. The twenty-seventh is to offer an additional offering on Shabbat. The twenty-eighth is to arrange bread and frankincense. The twenty-ninth is to offer an additional offering on the new moon. The thirtieth is to sacrifice on the seven days of the Pesach (Passover). The thirty-first is to offer a lamb as burnt offering on the day of the Omer. The thirty-second is to offer the Omer. The thirty-third is to offer an additional offering on Shavuot. The thirty-fourth is to offer two loaves of bread on Shavuot. The thirty-fifth is to offer an additional offering on Rosh Hashanah (the Jewish New Year). The thirty-sixth is to offer an additional offering on Yom Kippur (Day of Atonement). The thirty-seventh is to offer an additional sacrifice on the seven days of Sukkot (the holiday of Booths). The thirty-eighth is to offer an additional offering on Shmini Atzeret. The thirty-ninth is to burn the remains in fire. The fortieth is to burn the holy things that became impure. The forty-first concerns the service of the high priest on Yom Kippur.

30. מ״ב, הַמּוֹעֵל בַּהֶקְדֵּשׁ קֶרֶן וְחוֹמֶשׁ. מ״ג, קָרְבָּן חַטָּאת. מ״ד, אָשָׁם תָּלוּי עַל סְפֵקוֹ. מ״ה, קָרְבָּן אָשָׁם וַדַּאי, עַל הַיָּדוּעַ. מ״ו, קָרְבָּן עוֹלָה וְיוֹרֵד. מ״ז, קָרְבָּן סַנְהֶדְרֵי גְּדוֹלָה שֶׁטָּעוּ. מ״ח, לְהַקְרִיב הַזָּב אַחַר שֶׁיִּטְהַר. מ״ט, קָרְבָּן זָבָה אַחַר שֶׁתִּטְהַר. נ׳, קָרְבָּן יוֹלְדוֹת. נ״א, קָרְבָּן מְצוֹרָעִים, מִתַּמָּן וְאֵילָךְ שְׁאָר פִּקּוּדִין.

30. The forty-second concerns he who trespasses against Temple property; his punishment is to repay the cost plus one fifth of the cost of the property concerned. The forty-third is the offering of sin offering. The forty-fourth concerns guilt offering, when there is doubt whether a sin was committed. The forty-fifth concerns an offering for a guilt offering, when guilt is undoubted. The forty-sixth is an offering of higher and lesser value. The forty-seventh is the offering of the members of the Sanhedrin, when they made an error. The forty-eighth is for he who had an issue to offer after he is cleansed of the issue. The forty-ninth is the offering of a woman who had an issue after she is cleansed of it. The fiftieth concerns the offering of a woman who gave birth. The fifty-first concerns the offering of the leprous. From there proceed the other precepts.

7. The joining of the Holy One, blessed be He, and the Shechinah
Rabbi Shimon speaks to the deans of the Yeshiva, telling them how the Shechinah is the sacrifice for God since she comes near Him with each of His Sfirot and with the total connection of male and female. He says that a man without a wife is like a half body and the Shechinah will not rest on him, and that God is not called 'one' unless united with the Shechinah. From the aspect of Atzilut there is no separation between God and the Shechinah, as the Shechinah is His unity, His blessing and His holiness. But when she is outside of Atzilut then she is not one with Him. Rabbi Shimon says a long praise to the Cause of Causes, the Endless Light. He talks about the commandment of fearing the Temple, that concerns the service of the Levites in the Temple, and the commandment of the daily incense to God. He tells us that not all the sages of Torah are equal, nor are all the prophets equal, as some of their prophecies are superior to those of other prophets. Some prophets prophesy from sight, some from hearing, some from the mouth, some from the breath of the nose, and some from the hand. There are also different grades of meaning in the Torah, different levels of sacrifices. Rabbi Shimon says that people must send their offerings to God via the Shechinah, and she distributes to everyone. One should never sacrifice to the Other Side because all the other Elohim are of the world of separation. Rabbi Shimon goes on to say that every kind of incest is equal to worshipping idols of the Other Side, and God separates those who sacrifice to the Other Side from His Name. He gave Yisrael the Torah from His Name, so they should make themselves partners with Him.

31. מָארֵי מְתִיבְתָּאן, בְּאוֹמָאָה עָלַיְיכוּ, לָא תַּעְדּוּ מִנִּי, עַד דְּאַתְקִין קָרְבָּנִין לְקוּדְשָׁא בְּרִיךְ הוּא. דִּשְׁכִינְתָּא אִיהִי קָרְבָּן לַיְיָ׳, בְּכָל אֵבֶר וְאֵבֶר דְּמַלְכָּא, בְּחִבּוּרָא שְׁלִים, בִּדְכַר וְנוּקְבָא. בְּכָל אֵבָרִים, דְּאִינּוּן: מִנְּהוֹן בְּרֵישָׁא, עַיְינִין בְּעַיְינִין. אוּדְנִין לְגַבֵּי אוּדְנִין. חוֹטְמָא בְּחוֹטְמָא. אַנְפִּין בְּאַנְפִּין. פּוּמָא בְּפּוּמָא. כְּגוֹן וַיָּשֶׂם פִּיו עַל פִּיו וְעֵינָיו עַל עֵינָיו. וּבְדָא הֲוָה מְחַיֶּה הַיֶּלֶד. וְהָכִי יְדִין דְּמַלְכָּא, עִם יְדִין דְּמַטְרוֹנִיתָא, גּוּפָא בְּגוּפָא, בְּכָל אֵבָרִים דִּילֵיהּ. קָרְבְּנָא שְׁלִים.

31. The deans of the Yeshiva, under oath you must not go away from me until I prepare a sacrifice to the Holy One, blessed be He. The Shechinah is the sacrifice (derived from 'bringing near') for the Holy One, blessed be He, since She comes near to Him with each limb of the King, MEANING WITH EACH OF HIS SFIROT, with the total connection of male and female, with all the limbs which there are. Some are from the head: MEANING eyes to eyes, DENOTING CHOCHMAH; ears to ears, DENOTING BINAH; nose to nose, BEING TIFERET; face to face, BEING CHESED AND GVURAH; mouth to mouth, BEING MALCHUT. This is like, "and put his mouth upon his mouth, and his eyes upon his eyes" (II Melachim 4:34); with this he resurrected the child. And so the hands of the King with the hands of the Queen, BEING CHESED AND GVURAH OF THE SIX ENDS, body to body, MEANING TIFERET OF THE SIX ENDS. And with all His limbs, the sacrifice is complete.

32. דב״נ בְּלָא אִתְּתָא, פַּלְגוּ גּוּפָא אִיהוּ, וּשְׁכִינְתָּא לָא שַׁרְיָא עָלֵיהּ. הָכִי קוּדְשָׁא בְּרִיךְ הוּא, לָאו אִיהוּ בְּקָרְבְּנָא עִם שְׁכִינְתָּא, בְּכָל יִשְׂרָאֵל, דְּאִינּוּן אַנְשֵׁי מִדּוֹת, דְּאִינּוּן אֵבָרִים דִּילֵהּ. עִלַּת הָעִלּוֹת לָא שַׁרְיָא תַּמָּן, וּכְאִלּוּ לָא הֲוָה קוּדְשָׁא בְּרִיךְ הוּא חַד, בָּתַר דְּלָאו אִיהוּ עִם שְׁכִינְתֵּיהּ. וּבְחוּצָה לָאָרֶץ דִּשְׁכִינְתָּא מְרַחֲקָא מִן בַּעְלָהּ, אִתְּמַר כָּל הַדָּר בְּחו״ל, דּוֹמֶה כְּמִי שֶׁאֵין לוֹ אֱלוֹהַּ. בְּגִין דְּלֵית תַּמָּן קָרְבְּנִין בְּח״ל. וּלְזִמְנָא דְּקוּדְשָׁא בְּרִיךְ הוּא מִתְקָרֵב עִם שְׁכִינְתֵּיהּ, אִתְקַיָּים בֵּיהּ הַאי קְרָא, בַּיּוֹם הַהוּא יִהְיֶה יְיָ׳ אֶחָד וּשְׁמוֹ אֶחָד. וְעִלַּת הָעִלּוֹת שַׁרְיָא עָלַיְיהוּ.

32. A man without a wife is a half body, and the Shechinah does not rest upon him. So is the Holy One, blessed be He, when not in proximity with the Shechinah and with all Yisrael since they are virtuous men, since they are His limbs. Then the cause of all causes, DENOTING KETER, does not rest there, and it is as if the Holy One, blessed be He is not One, as He is not with the Shechinah. THE HOLY ONE, BLESSED BE HE IS NOT CALLED 'ONE' IF NOT UNITED WITH THE SHECHINAH. Outside of the land of Yisrael, where the Shechinah is removed from Her husband, they said: 'He who dwells outside the land of Yisrael is like one who has no Elohim, since there are no sacrifices outside the land of Yisrael,' BEING THE SECRET OF THE UNION OF THE HOLY ONE, BLESSED BE HE WITH THE SHECHINAH, AS MENTIONED. And when the Holy One, blessed be He joins with the Shechinah, this verse is fulfilled: "on that day Hashem shall be One, and His Name One" (Zecharyah 14:9). Then the cause of all causes, KETER, dwells upon them.

33. אע״ג דְּתָקְנוּ אֲבָהָן, צְלוֹתִין בַּאֲתַר דְּקָרְבְּנִין. הַאי אִיהוּ לְקָרְבָּא נַפְשִׁין וְרוּחִין וְנִשְׁמָתִין דְּאִינּוּן שִׁכְלִיִּים לְקוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ. כְּאֵבָרִין לְגַבֵּי גּוּפָא אֲבָל מִסִּטְרָא דְּכוּרְסְיָין וּמַלְאָכִין, דְּאִינּוּן גּוּפִין וְאֵבָרִין, דִּלְבַר מִמַּלְכָּא וּמִמַּטְרוֹנִיתָא, לֵית תַּמָּן קָרְבָּנָא. וּבְגִין דָּא אִתְּמַר בְּכוּרְסְיָיא, וַיֹּאמֶר כִּי יָד עַל כֵּס יָהּ. כִּסֵּא כָּבוֹד מָרוֹם מֵרֵאשׁוֹן מְקוֹם מִקְדָּשֵׁנוּ. וְאֵבָרִין בְּפֵרוּדָא מִן גּוּפָא. אִיהוּ לְגוֹ, וְאִינּוּן לְבַר. הה״ד, הֵן אֶרְאֶלָּם צָעֲקוּ חוּצָה, חוּצָה וַדַּאי.

33. Even though the fathers instituted prayers in place of sacrifices, this was to bring Nefeshot, Ruchot, and Neshamot, which are mental, near to the Holy One, blessed be He, and His Shechinah, like limbs to a body, AS MENTIONED ABOVE. But from the standpoint of the Throne, DEPICTING BRIYAH, and the angels, BEING YETZIRAH, that are bodies and limbs outside of the King and Queen, there is no sacrifice. For this reason, it is said regarding the Throne, "Because Yah has sworn by His Throne (Heb. kes)" (Shemot 17:16), MEANING 'KES' SPELLED WITHOUT THE ALEPH. BUT IN REGARDS TO THE TEMPLE, "THRONE" IS SPELLED WITH THE ALEPH, AS IT SAYS: "A glorious Throne (Heb. kise) exalted from the beginning is the place of our Sanctuary" (Yirmeyah 17:12). THE ALEPH WAS MISSING FROM THE THRONE BECAUSE the limbs, WHICH ARE THE ANGELS AND THE THRONE IN BRIYAH, ARE apart from the body, since He, THE HOLY ONE, BLESSED BE HE, is inside, IN ATZILUT, and they are outside, as the verse says, "Behold, the mighty ones shall cry outside" (Yeshayah 33:7); literally outside, MEANING OUTSIDE OF THE HOLY ONE, BLESSED BE HE.

34. יְהֵא רַעֲוָא דִּילָךְ, לְאַחְזָרָא לָן לְבֵי מַקְדְּשָׁא, לְקַיֵּים צְלוֹתָא דְּאוֹקְמוּהָ קַדְמָאֵי, יר״מ יְיָ׳ אֱלֹקֵינוּ וֵאלֹקֵי אֲבוֹתֵינוּ שֶׁתַּעֲלֵנוּ בְשִׂמְחָה לְאַרְצֵנוּ וְתִטָּעֵנוּ בִּגְבוּלֵנוּ וְשָׁם נַעֲשֶׂה לְפָנֶיךָ אֶת קָרְבְּנוֹת חוֹבוֹתֵינוּ תְּמִידִין כְּסִדְרָן, כָּל חַד בְּסִדּוּרָא דִּילֵיהּ, וּמוּסָפִין כְּהִלְכָתָן. דִּכְעָן לְבַר מֵאַרְעָא דְּיִשְׂרָאֵל, לֵית תַּמָּן קָרְבָּנִין, כְּגוּפִין דִּבְרִיאָה, דְּקוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ, מִסִּטְרָא דַּאֲצִילוּת דִּילֵיהּ, לֵית תַּמָּן פֵּרוּדָא וְאַפְרָשׁוּתָא. דִּשְׁכִינְתָּא אִיהִי יִחוּדֵיהּ, וּבִרְכָתֵיהּ, וּקְדוּשָׁתֵיהּ. וְלָא אִתְקְרִיאַת גּוּפָא, אֶלָּא כַּד אִתְגַּשְׁמוּ בְּכוּרְסְיָין, וּמַלְאָכִין דִּבְרִיאָה, כְּנִשְׁמָתָא דְּאִתְלַבְּשָׁא בְּגוּפָא שְׁפָלָה. וּבְגִין דָּא, כַּד שְׁכִינְתָּא אִיהִי לְבַר מֵהֵיכָלָא דְּבֵי מַקְדְּשָׁא, וּלְבַר מִכּוּרְסְיָין דִּילָהּ, כְּבִיכוֹל כְּאִלּוּ לָא הֲוָה חַד עִמֵּיהּ.

34. 'May it please You to return us to the Temple to fulfill the prayer composed by the ancient ones. May it please You, Hashem our Elohim, and the Elohim of our fathers, to bring us up in joy to our land, and to plant us within its borders. There we offer to You our obligatory sacrifices, the daily burnt offerings according to their order,' each one to its order, THE ONE IN THE MORNING AND THE OTHER IN THE AFTERNOON, '...and the Musaf offerings according to their rule...' Now in the exile there are no sacrifices such as bodies of Briyah, WHICH ARE THE THRONE, AND YETZIRAH, WHICH ARE THE ANGELS, AS MENTIONED - TO WHICH SACRIFICES AND UNION DO NOT PERTAIN. As for the Holy One, blessed be He, and His Shechinah, from His aspect of Atzilut, there is no separation or division, as the Shechinah is His unity, His blessing, and His Holiness. She is called 'body,' only when THE SHECHINAH CLOTHES HERSELF AND manifests Herself in a throne and in the angels of Briyah, she is to them like a soul clothed in a LOWLY humble body. And therefore, when the Shechinah is outside of the chamber of the Temple and outside of Her Thrones, MEANING OUTSIDE OF ATZILUT, MEANING WHEN SHE IS CLOTHED IN A THRONE, AND IN THE ANGELS OF BRIYAH AND YETZIRAH, She is, so to speak, as if She is not One with Him.

35. מִסִּטְרָא דְּכִסֵּא עֶלְיוֹן דְּאִיהוּ גּוּפָא לְקוּדְשָׁא בְּרִיךְ הוּא, וּמַלְאָכִין דְּתַלְיָין מִנֵּיהּ, כְּאֵבָרִין דְּתַלְיָין מִן גּוּפָא, דְּאִינּוּן דְּכוּרִין. וְנִשְׁמָתִין דְּאִתְגְּזָרוּ מִנֵּיהּ דְּכוּרִין. כִּסֵּא תִּנְיָינָא, גּוּפָא דִּשְׁכִינְתָּא, וְכָל נִשְׁמָתִין דְּתַלְיָין מִנֵּיהּ, נוּקְבִין. וּמַלְאָכִין דְּתַלְיָין מֵהַהוּא כּוּרְסְיָיא, נוּקְבִין. וּקְרִיבוּ דִּלְהוֹן בְּקוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ.

35. From the aspect of the supernal Throne OF BRIYAH - THE SECRET OF TIFERET OF BRIYAH, which is a body AND RAIMENT to the Holy One blessed be He, TIFERET OF ATZILUT - the angels OF YETZIRAH that come down from it are the limbs that protrude from the body, TIFERET OF BRIYAH, which are masculine, and the souls that are formed from it, TIFERET OF BRIYAH, are masculine. The other Throne, MALCHUT OF BRIYAH, is the body of the Shechinah, MALCHUT OF ATZILUT. All the souls that come from Her are females, and the angels OF YETZIRAH that come from the SECOND Throne are females. Their union, THAT IS, THE JOINING OF THESE MALES AND FEMALES, depends upon the Holy One, blessed be He, and His Shechinah; THAT IS, WHEN THE HOLY ONE, BLESSED BE HE, IS UNITED WITH HIS SHECHINAH, THEY ARE UNITED AS WELL.

36. הָכִי יִחוּד קוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ, אע״ג דְּאִינּוּן כְּנִשְׁמָתִין לְגַבֵּי כּוּרְסְיָיא וּמַלְאָכִין, הָכִי אִינּוּן לְגַבָּךְ עִלַּת הָעִלּוֹת, כְּגוּפָא, דְּאַנְתְּ הוּא דְּמְיַיחֵד לוֹן, וּמְקָרֵב לוֹן, וּבְגִין דָּא אֲמוּנָה דִּילָךְ בְּהוֹן, וְאַנְתְּ לֵית עֵלָךְ נִשְׁמְתָא, דְּתֶהֱוֵי אַנְתְּ כְּגוּפָא לְגַבָּהּ, דְּאַנְתְּ הוּא נִשְׁמָה לַנִּשְׁמוֹת, וְלֵית נִשְׁמָה עֵלָךְ, וְלָא אֱלָהָא עֵלָךְ, אַנְתְּ לְבַר מִכֹּלָא, וּלְגָאו מִכֹּלָא, וּלְכָל סִטְרָא, וּלְעֵילָא מִכֹּלָא, וּלְתַתָּא מִכֹּלָא. וְלֵית אֱלָהָא אָחֳרָא, עֵילָא וְתַתָּא, וּמִכָּל סִטְרָא, וּמִלְּגוֹ דַּעֲשַׂר סְפִירָן, דְּמִנְּהוֹן כֹּלָא, וּבְהוֹן כֹּלָא תַּלְיָא וְאַנְתְּ בְּכָל סְפִירָה, בְּאָרְכָּה וְרָחְבָּה, עֵילָא וְתַתָּא, וּבֵין כָּל סְפִירָה וּסְפִירָה, וּבְעוֹבִי דְּכָל סְפִירָה וּסְפִירָה.

36. Thus is the union between the Holy One, blessed be He, and His Shechinah. Though they are as souls in relation to the Throne and the angels, they are to You the Cause of Causes, (THE ENDLESS LIGHT,) as a body AND RAIMENT. For it is You who unites them and attracts them, and hence WE ACCEPT our Faith in You, WHEN YOU ARE CLOTHED with them. And there is no soul above You, to which You will be as a body, for You are the Soul of Souls; there is no soul above You, nor any Elohim above You. You are outside everything and inside everything, on every side, above all and below all. There is no other Elohim above, below, in any direction, or inside the ten Sfirot, from which everything comes and upon which everything depends. You are in every Sfirah through its length and width, above and below; You are between the Sfirot and in the thickness of each and every Sfirah.

37. וְאַנְתְּ הוּא דְּמְקָרֵב לְקוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ, בְּכָל סְפִירָה וּסְפִירָה, וּבְכָל עַנְפִּין דְּנַהוֹרִין דְּתַלְיָין מִנְּהוֹן, כְּגַרְמִין, וְגִידִין, וְעוֹר, וּבָשָׂר, דְּתַלְיָין מִן גּוּפָא. וְאַנְתְּ לֵית לָךְ גּוּפָא, וְלָא אֵבָרִים, וְלֵית לָךְ נוּקְבָא. אֶלָּא אֶחָד בְּלָא שֵׁנִי. יְהֵא רַעֲוָא דִּילָךְ, דִּתְקָרֵב אַנְתְּ שְׁכִינְתָּא לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא, בְּכָל דַּרְגִּין דְּאִינּוּן אֲצִילוּת דִּילָהּ, דְּאִינּוּן נִשְׁמָתִין דְּבַעֲלֵי מִדּוֹת. נְשִׂיאֵי יִשְׂרָאֵל. חֲכָמִים. נְבוֹנִים. חֲסִידִים. גִּבּוֹרִים. אַנְשֵׁי אֱמֶת. נְבִיאִים. צַדִּיקִים. מְלָכִים. כֻּלְּהוּ דַּאֲצִילוּת. דְּאִית אָחֳרָנִין דִּבְרִיאָה.

37. It is You who joins AND UNITES the Holy One, blessed be He, and His Shechinah, TIFERET AND MALCHUT, in each and every Sfirah WITHIN THEM, in all the branches of lights that hang from them like bones and sinews, skin and flesh, THE SECRET OF CHOCHMAH AND BINAH, TIFERET AND MALCHUT that come from the body, TIFERET. But You have no body, no limbs, WHICH ARE SFIROT; You have no female, but are one without a second. May it please You to draw the Shechinah near the Holy One, blessed be He, in all the grades that are Her Atzilut, the souls of the virtuous, NAMELY MEN WHO CONCEIVED THE GRADES OF THE TEN SFIROT: the rulers of Yisrael, KETER; the sages, CHOCHMAH; the intelligent, BINAH; the pious, CHESED; the mighty, GVURAH; men of truth, TIFERET; prophets, NETZACH AND HOD; righteous, YESOD; kings, MALCHUT. They all pertain to THE TEN SFIROT OF Atzilut, and there are others OF THE TEN SFIROT of Briyah.

38. דִּשְׁכִינְתָּא אִיהִי קָרְבָּן, שֶׁמֶן הַמִּשְׁחָה. מִימִינָא שֶׁמֶן לַמָּאוֹר, כְּגוֹן אֶת הַמָּאוֹר הַגָּדוֹל. שֶׁמֶן מִשְׁחַת קֹדֶשׁ אִיהוּ מִסִּטְרָא דִּשְׂמָאלָא, דְּאִתְּמַר בָּהּ וְקִדַּשְׁתָּ אֶת הַלְּוִיִּם. שֶׁמֶן כָּתִית, אִיהִי מִסִּטְרָא דְּצַדִּיק, דְּאִיהוּ כָּתִישׁ כְּתִישִׁין מֵאֵבָרִין דְּאִינּוּן זֵיתִים, לְאַחֲתָא מִשְׁחָא לְגַבֵּי פְּתִילָה. פְּתִילָה תְּכֵלָא. וּגְבוּרָה מִתַּמָּן אִיהִי יִרְאָה, וּלְוִיִּם שׁוֹמְרִין הַמִּקְדָּשׁ.

38. For the Shechinah is an offering, THE SECRET OF the anointing oil. On the right, there is oil for the light, as in "the greater luminary" (Beresheet 1:16), CHESED; the holy anointing oil is on the left side, GVURAH, of which it says that you shall consecrate the Levites. The beaten oil is from the side of the Righteous, YESOD, THE CENTRAL COLUMN, that beats finely the limbs, which are olives, to produce oil to the wick. The wick is blue and signifies THE LOWER Gvurah, NAMELY MALCHUT, whence fear comes. The Levites, THE ASPECT OF GVURAH, guard the Temple.

39. This is the origin of the commandment of fearing the Temple. It is the commandment concerning the service of the Levites in the Temple in the 24 watches of the Levites, in which the Levites sang chants and hymns before You, with which to raise the Shechinah, CALLED 'chanting and singing to Hashem'. 24, OF THE TWENTY-FOUR WATCHE, together with chants and hymns amounts to26, as the numerical value of Yud Hei Vav Hei. AND THE COMMANDMENT that follows it is the commandment of the daily incense to the Holy One, blessed be He. And the burning of the incense is like a sacrifice.

39. וּמִתַּמָּן פִּקּוּדָא לִירָא מִן הַמִּקְדָּשׁ, וְאִיהוּ מִצְוַת עֲבוֹדַת הַלְוִיִּם בַּמִּקְדָּשׁ בְּכ״ד מִשְׁמָרוֹת לְוִיִּם דְּבְהוֹן לְוִיִּם בְּשִׁירָה וּבְזִמְרָה הֲווֹ מְזַמְּרִין קֳדָמָךְ, לְסַלְּקָא שְׁכִינְתָּא דְּאִיהִי שִׁירָה וְזִמְרָה בְּהוֹן לֵיוָ״י. כ״ד עִם שִׁירָה וְזִמְרָה כ״ו, כְּחוּשְׁבָּן יְדוָ״ד. וַאֲבַתְרֵיהּ פִּקּוּדָא אִיהִי מִצְוַת קְטֹרֶת תָּמִיד לְקוּדְשָׁא בְּרִיךְ הוּא, וּקְטֹרֶת כְּקָרְבָּנָא.

40. "And he shall flay the burnt offering, and cut it into its pieces" (Vayikra 1:6). The limbs and the fats that are consumed all night UPON THE ALTAR atone for the limbs of the body OF THE SACRIFICING MAN and his soul, so that they will not burn in Gehenom, nor be delivered into the hand of the Angel of Death. Since man sins by the Evil Inclination, the northern one, OF WHICH IT SAYS, "BUT I WILL REMOVE FAR OFF FROM YOU THE NORTHERN ONE" (YOEL 2:20), it is slaughtered on the north side to save him from that northern one.

40. וְהִפְשִׁיט אֶת הָעוֹלָה וְנִתַּח אוֹתָהּ לִנְתָחֶיהָ. וְאֵמוּרִין וּפְדָרִין דְּאִינּוּן מִתְאַכְּלִין כָּל הַלַּיְלָה, אִינּוּן כַּפָּרָה דְּאֵבָרִין דְּגוּפָא דִּילֵיהּ וְנַפְשֵׁיהּ, דְּלָא יִתּוֹקְדוּן בְּגֵיהִנָּם, וְלָא יִתְמַסְּרוּן בִּידָא דְּמַלְאָךְ הַמָּוֶת, וּבְגִין דְּב״נ חָב בְּיֵצֶר הָרָע, דְּאִיהוּ צְפוֹנִי , הָכִי שְׁחִיטָתוֹ בַּצָּפוֹן לְשֵׁזְבָא לֵיהּ מֵהַהוּא צְפוֹנִי.

41. It is so for the sacrifices. Thus, how much more so concerning prophets, that though the Torah is the Name of Yud Hei Vav Hei, and it says of prophecy, "the spirit of Hashem gave them rest" (Yeshayah 63:14). For all that, not all the sages of the Torah are equal, nor are all the prophets equal. The prophecies of some prophets pertain to the King's garments, NAMELY IN THE WORLD OF YETZIRAH, CALLED 'GARMENT'. It is the same for the Oral Law; some people raise doubts and explanations from the King's garment, YETZIRAH.

41. וּבְקָרְבָּנִין, טוֹל בְּהוּ קַל וָחוֹמֶר מִנְּבִיאִים, דאע״ג דְּתוֹרָה אִיהוּ שֵׁם יְהוָ״ה, וּנְבוּאָה דְּאִתְּמַר בָּהּ רוּחַ יְיָ׳ תְּנִיחֶנּוּ. עִם כָּל דָּא, לָאו כָּל מָארֵי תּוֹרָה שְׁקִילִין, וְלָאו כָּל נְבִיאִים שְׁקִילִין, דְּאִית נְבִיאִים, דִּנְבוּאָה דִּלְהוֹן בִּלְבוּשִׁין דְּמַלְכָּא, וְהָכִי הוּא אוֹרַיְיתָא דבע״פ, כַּמָּה מָארֵי סְפֵקוֹת וּפֵרוּקִין, בִּלְבוּשָׁא דְּמַלְכָּא.

42. Some PROPHETS are superior IN THEIR PROPHECIES, which are from the limbs of the King's body, NAMELY OF THE GRADES OF THE WORLD OF BRIYAH CALLED 'BODY'. Of them it says, "and I saw," SINCE THEY PROPHECY through eye sight, WHICH IS CHOCHMAH. ALSO, "Hashem, I have heard the report of You, and I was afraid" (Chavakuk 3:2), pertains to hearing, NAMELY BINAH. Ezekiel saw and prophesied from the eyes, and Habakkuk from ears by hearing. Ezekiel therefore saw all the sights of the Divine Chariot in the vision of his mind's eye; Habakkuk by hearing, AS HE SAID, "HASHEM, I HAVE HEARD THE REPORT OF YOU, AND I WAS AFRAID." There is a prophecy coming from the mouth, WHICH IS IN MALCHUT, as is written: "and he laid it upon my mouth" (Yeshayah 6:7). Another prophecy comes from the breath of the nose, TIFERET, as it says, "And a spirit (also: 'breath') entered into me" (Yechezkel 2:2). There is he who prophecies from the hand, GVURAH, as is written: "and used similes by the hands of the prophets" (Hoshea 12:11). ALL THESE GRADES PERTAIN TO THE WORLD OF BRIYAH. There are some inside the King's life, NAMELY IN THE WORLD OF ATZILUT, and others in the innermost, NAMELY BINAH OF ATZILUT.

42. וְאִית אָחֳרָנִין דְּסַלְקִין יַתִּיר, בְּאֵבָרִים דְּגוּפָא דְּמַלְכָּא, דְּאִתְּמַר בְּהוֹן וָאֶרְאֶה, וְרָאִיתִי, בַּמַּרְאֶה, בְּעַיְינִין. יְיָ שָׁמַעְתִּי שִׁמְעֲךָ יָרֵאתִי, בִּשְׁמִיעָה. יְחֶזְקֵאל אִסְתַּכְּלוּתֵיהּ וּנְבִיאוּתֵיהּ מְעַיְינִין. חֲבַקּוּק מֵאוּדְנִין בִּשְׁמִיעָה. וּבְגִין דָּא, יְחֶזְקֵאל חָזָא כָּל אִלֵּין מַרְאוֹת דְּמֶרְכָּבָה בִּרְאִיָּיה, בְּעֵין הַשֵּׂכֶל. חֲבַקּוּק, בִּשְׁמִיעָה. וְאִית נְבִיאָה דִּנְבוּאָתֵיהּ בְּפוּמָא, הה״ד וַיִּגַּע עַל פִּי. נְבוּאָה אָחֳרָא מֵרֵיחָא דְּחוֹטְמָא, הה״ד וַתָּבֹא בִי הָרוּחַ. וְאִית דִּנְבוּאָתֵיהּ בְּיַד, הה״ד וּבְיַד הַנְּבִיאִים אֶדַּמֶּה. וְאַחֲרָנִין לִפְנִים בְּחַיֵּי הַמֶּלֶךְ, וְאָחֳרָנִין לִפְנֵי לִפְנִים.

43. It is so with the Torah THAT THERE ARE SEVERAL GRADES, plain meanings; THE SECRET OF ASIYAH, evidences; THE SECRET OF YETZIRAH, homiletics; THE SECRET OF BRIYAH, secrets of the mysteries of the Torah; THE SECRET OF ATZILUT, above ATZILUT are the mysteries of mysteries of Hashem. It is the same with sacrifices. Though all the sacrifices are to Hashem, He receives them and distributes the sacrifices among His legions. Some He gives to the dogs - the unfit offerings which He gives to Samael CALLED 'a dog' - and to his legions. A FIRE then descended UPON THE ALTAR in the shape of a dog. Some He gives to the demons, some of which are like beasts, while others are like the ministering angels, and some yet are like men. For those who act like demons, He deals their offerings to the demons.

43. וְהָכִי בְּאוֹרַיְיתָא, פְּשָׁטִי״ם, רְאָיוֹ״ת, דְּרָשׁוֹ״ת, סוֹדוֹ״ת דְּסִתְרֵי תּוֹרָה, וּלְעֵילָא סִתְרֵי סְתָרִים לַה הָכִי בְּקָרְבְּנִין אע״ג דְּקָרְבְּנִין כֻּלְּהוּ לַיְהוָו״ה, אִיהוּ נָטִיל כֻּלָּא, וּפָלִיג קָרְבְּנִין לְמַשִׁירָיָין דִּילֵיהּ. מִנְּהוֹן פָּלִיג לַכְּלָבִים, אִינּוּן קָרְבְּנִין פְּסוּלִין, דְּיָהִיב לְהוֹן לְסָמְאֵ״ל כֶּלֶב, וּלְמַשִׁרְיָיתֵיהּ. וּבְגִין דָּא הֲוָה נָחִית דִּיוּקְנָא דְּכַלְבָּא. וּמִנְּהוֹן לְשֵׁדִים, דְּאִית בְּהוֹן כְּבְעִירָן, וּמִנְּהוֹן כְּמַלְאָכֵי הַשָּׁרֵת, וּמִנְּהוֹן כְּבְנֵי נָשָׁא. לְאִינּוּן דְּעוֹבְדֵיהוֹן כַּשֵּׁדִים, פָּלִיג קָרְבְּנֵיהוֹן לַשֵּׁדִים.

44. Those whose deeds are like those of the angels, He distributes their sacrifices among the angels. Hence, it says, "My offering, the provision of My sacrifices made by (also: 'to my') fires" (Bemidbar 28:2), NAMELY TO THE ANGELS CALLED 'FIRES,' as their offerings are not of animals, since animal offerings are made by the illiterate. Human offerings are prayers and good deeds, the offerings of students of the Law, men of virtue, those who know secrets of the Torah and the mysteries hidden therein. The Holy One, blessed be He, Himself descends to receive their sacrifices, which are "The Torah of Hashem is perfect" (Tehilim 19:8), the Holy Shechinah, WHICH HAS ten Sfirot.

44. אִלֵּין דְּעוֹבְדֵיהוֹן כְּמַלְאָכִין, פָּלִיג קָרְבְּנִין דִּלְהוֹן לְמַלְאָכִים, הה״ד אֶת קָרְבָּנִי לַחְמִי לְאִשַּׁי. דְּאִינּוּן קָרְבְּנִין דִּלְהוֹן, לָאו תַּלְיָין בִּבְעִירָן. דְּקָרְבְּנִין דִּבְעִירָן, אִינּוּן דְּעַמֵּי הָאָרֶץ. אִינּוּן קָרְבְּנִין דִּבְנֵי נָשָׁא, צְלוֹתִין וְעוֹבְדִין טָבִין. קָרְבְּנִין דת״ח, מָארֵי מִדּוֹת, אִלֵּין מָארֵי רָזֵי דְּאוֹרַיְיתָא, וְסִתְרִין גְּנִיזִין דִּבְהוֹן, קוּדְשָׁא בְּרִיךְ הוּא נָחִית הוּא בְּגַרְמֵיהּ, לְקַבְּלָא קָרְבְּנִין דִּלְהוֹן, דְּאִיהִי תּוֹרַת ה׳ תְּמִימָה, שְׁכִינְתָּא קַדִּישָׁא, מֵי מִדּוֹת.

45. The words of the students of the teachers are like the remnants of the meal offerings. Others of greater strength, their Torah study is like the meal offerings proper, not their remnants. There are others whose Torah is eating the holy things and several victuals that are before the King. All the meal offerings and the dishes of offerings the Holy One, blessed be He, commanded to offer in His House, the Shechinah. This is the precept of bringing offering in the Temple, THE SHECHINAH, so that the verse will be fulfilled, "but let him that glories glory in this" (Yirmeyah 9:23), NAMELY IN THE SHECHINAH CALLED 'THIS'.

45. וְתַלְמִידֵי דְּרַבָּנָן, אִינּוּן מִלִּין דִּלְהוֹן כַּאֲכִילַת שְׁיָרֵי מִנְחוֹת, וְאִית אָחֳרָנִין דְּמִתְגַּבְּרִין עָלַיְיהוּ, דְּאוֹרַיְיתָא דִּלְהוֹן כַּאֲכִילַת מִנְחוֹת עַצְמָן, וְלָא שְׁיָרֵי מִנְחוֹת. וְאִית אָחֳרָנִין דְּאוֹרַיְיתָא דִּלְהוֹן אֲכִילַת קָדָשִׁים, מַאֲכָלִים מִכַּמָּה מִינִין לְמַלְכָּא. וְכָל מִנְחוֹת דְּמַאֲכָלִין דְּקָרְבְּנִין, מָנֵי קוּדְשָׁא בְּרִיךְ הוּא לְקָרְבָּא לֵיהּ כֻּלְּהוּ בְּבֵיתָא דִּילֵיהּ, דְּאִיהִי שְׁכִינְתָּא. וְהַאי אִיהוּ פִּקּוּדָא לְקָרְבָּא קָרְבָּנוֹת בְּבֵית הַבְּחִירָה, לְקַיֵּים כִּי אִם בְּזֹאת יִתְהַלֵּל הַמִּתְהַלֵּל וְגוֹ׳.

46. THIS IS LIKE a king whose servants, ministers, and governors sent him gifts. He said, 'he who wishes to send me a gift shall do so solely through the queen, so that the verse shall be fulfilled by her, "and His kingdom rules over all" (Tehilim 103:19). The Shechinah is therefore called 'an offering to Hashem', 'a burnt offering to Hashem', 'a guilt offering to Hashem', and even 'offerings for an unclean thing'. For mothers, lepers, and men and women who have an issue, everything should be sacrificed to Hashem and His Shechinah. THE SHECHINAH then distributes to everybody, as is written: "and gives food to her household, and a portion to her maidens" (Mishlei 31:15). She even gives the food for the animals, such as an offering of barley, which is food for animals, and the food of slaves and maids of the King's house, and even of dogs, mules, and camels, WHICH ARE KLIPOT. SHE GIVES EVERYTHING, so that it shall be fulfilled by Her, "and His kingdom rules over all." Whence do we know that through Her everything is distributed? As it is written: "and gives food to her household, and a portion to her maidens."

46. לְמַלְכָּא דַּהֲווֹ עַבְדּוֹי וַאֲפַרְכְּסוֹי וְשׁוּלְטָנֵי מַלְכוּתָא שַׁלְחֵי לֵיהּ כַּמָּה דּוֹרוֹנֵי, אָמַר, מַאן דְּבָעֵי לְמִשְׁלַח לִי דּוֹרוֹנָא, לָא יִשְׁלַח אֶלָּא בִּידָא דְּמַטְרוֹנִיתָא, לְקַיֵּים בָּהּ וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה. ובג״ד אִתְקְרִיאַת שְׁכִינְתָּא קָרְבָּן לַה׳, עוֹלָה לַה׳, אָשָׁם לַה׳, וַאֲפִילוּ קָרְבָּן נִדּוֹת וְיוֹלְדוֹת וּמְצוֹרָעִים וְזָבִים וְזָבוֹת, כֻּלָּא צָרִיךְ לְקָרְבָּא לַיְיָ׳, וּשְׁכִינְתֵּיהּ, וּלְבָתַר אִיהִי פְּלִיגַת לְכֹלָּא הה״ד וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרוֹתֶיהָ, וַאֲפִילוּ מְזוֹנָא דְּחֵיוָון, כְּגוֹן קָרְבָּן שְׂעוֹרִים מַאֲכָל בְּעִירָן, וּמַאֲכַל עֲבָדִים וּשְׁפָחוֹת דְּבֵי מַלְכָּא, וַאֲפִילוּ דְּכַלְבֵי וּדְחֲמָרֵי וּגְמַלֵּי, לְקַיֵּים בָּהּ וּמַלְכוּתוֹ בְּכֹל מָשָׁלָה. וּמְנָלָן דְּעַל יְדָהָא פָּלִיג כֹּלָּא, דִּכְתִיב וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרוֹתֶיהָ.

47. בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא בֵּן י״ה, ו׳ בֵּן י״ה, כְּלִיל יה״ו. וּשְׁלִימוּ דִּילֵיהּ ה׳, אִיהִי עוֹלָה לַיְדוֹ״ד. קָרְבָּן לַיְדוֹ״ד. שְׁלָמִים לַיְיָ׳. קְרִיבוּ דִּילֵיהּ, שְׁלִימוּ דִּילֵיהּ, דְּבֵיהּ אַשְׁלִים יה״ו, לְמֶהֱוֵי יְדוֹ״ד.

47. Since the Holy One, blessed be He, ZEIR ANPIN, is the son of Yud-Hei, CHOCHMAH AND BINAH, NAMELY Vav, the son of Yud-Hei, ZEIR ANPIN, THEN comprises Yud-Hei-Vav and is perfected by Hei, MALCHUT, SINCE THEN THE NAME YUD HEI VAV HEI IS COMPLETED. MALCHUT therefore is a burnt offering to Yud Hei Vav Hei; an offering to Yud Hei Vav Hei; peace offerings to Yud Hei Vav Hei. For she is brought near (Heb. kirvah) Him, NAMELY AN OFFERING (HEB. KORBAN), His perfection (Heb. shlemut), NAMELY PEACE OFFERINGS (HEB. SHLAMIM), since through her Yud-Hei-Vav is completed into Yud Hei Vav Hei.

48. וְכֹלָּא אִתְהַדַּר בֵּיהּ, וּבְגִין דָּא זוֹבֵחַ לָאֱלֹהִים יָחֳרָם, בְּלָתִי לַיְדוֹ״ד לְבַדּוֹ, דְּלָא יָהִיב שׁוּלְטָנוּתָא לְסִטְרָא אָחֳרָא בְּקָרְבְּנָא, דְּכָל אֱלֹהִים אֲחֵרִים עָלְמָא דְּפֵרוּדָא אִינּוּן, וְלֵית לוֹן קְרִיבָא וְיִחוּדָא, וְקוּדְשָׁא בְּרִיךְ הוּא אַפְרִישׁ לוֹן מִשְׁמֵיהּ, כְּגוֹן דְּאַפְרִישׁ חֹשֶׁךְ מֵאוֹר, הה״ד וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ. וּמַאן דְּקָרִיב לְקוּדְשָׁא בְּרִיךְ הוּא מַה דְּאַפְרִישׁ, כְּמַאן דְּקָרִיב מְסָאֲבוּ דְּנִדָּה לְבַעְלָהּ, וְהַאי אִיהוּ רָזָא וְאֶל אִשָּׁה בְּנִדַּת טֻמְאָתָהּ לֹא תִקְרַב לְגַלּוֹת עֶרְוָתָהּ.

48. Everything comes back TO YUD HEI VAV HEI, and therefore, "He that sacrifices to any Elohim, save Hashem only, he shall be utterly destroyed" (Shemot 22:19). For he is not to give strength to the Other Side through a sacrifice, as all the other Elohim are of the world of separation and have no closeness and unison, and the Holy One, blessed be He, separated them from His Name. THAT IS, He separated darkness from light, as is written, "and Elohim divided the light from the darkness" (Beresheet 1:4). He who brings close that which the Holy One, blessed be He, separated, is like he who joins a woman impure with her menstrual flow to her husband. This is the secret meaning of "Also you shall not approach a woman in the impurity of her menstrual flow" (Vayikra 18:19).

49. וְהַאי לֹא תְגַלֶּה עֶרְוָתָן, קֵירוּב, דְּכָל עֲרָיָין שְׁקִילִין לע״ז, דְּכָל סִטְרִין אָחֳרָנִין, עָלַיְיהוּ אִתְּמַר, מֵאֵלֶּה נִפְרְדוּ אִיֵּי הַגּוֹיִם בְּאַרְצוֹתָם. וּכְתִיב לְלְשׁוֹנוֹתָם בְּאַרְצוֹתָם בְּגוֹיֵהֶם. וּכְתִיב כִּי שָׁם בָּלַל יְיָ׳ שְׂפַת כָּל הָאָרֶץ וּמִשָּׁם הֱפִיצָם יְדוֹ״ד. וְכָל מַאן דְּקָרִיב שׁוּם קָרְבָּנָא לְסִטְרִין אָחֳרָנִין, קוּדְשָׁא בְּרִיךְ הוּא אַפְרִישׁ לֵיהּ מִשְׁמֵיהּ, וְלֵית לֵיהּ חוּלָקָא בִּשְׁמֵיהּ. דְּקוּדְשָׁא בְּרִיךְ הוּא בָּחַר לוֹן לְיִשְׂרָאֵל מִכָּל שְׁאָר אוּמִין, הה״ד וּבְךָ בָּחַר ה׳. וּפְלִיג לוֹן מִנַּיְיהוּ לְחוּלָקֵיהּ, הה״ד כִּי חֵלֶק יְיָ׳ עַמּוֹ.

49. This is the reason for not uncovering their nakedness, WHICH MEANS nearness, as every kind of incest is equal to worshipping idols of all the Other Side, of which it says, "By these were the isles of the nations divided in their lands" (Beresheet 10:5), and, "after their tongues, in their lands, in their nations" (Ibid. 20.) It is also written, "because Hashem did there confound the language of all the earth: and from thence did Hashem scatter them" (Beresheet 11:9). The Holy One, blessed be He, separates whoever brings an offering to Other Sides from His Name, and he has no portion in His Name, since the Holy One, blessed be He, chose Yisrael from the other nations, as written, "and Hashem has chosen you" (Devarim 14:2) and took them from among them as His portion. Hence it says, "For Hashem's portion is His people" (Devarim 32:9).

50. וּבְגִין דָּא יָהִיב לוֹן אוֹרַיְיתָא מִשְׁמֵיהּ. זֶה שְׁמִי לְעָלַם וְזֶה זִכְרִי לְדֹר דֹּר, וְהָא אוּקְמוּהָ י״ה עִם שְׁמִי, שס״ה. ו״ה עִם זִכְרִי, רמ״ח. בְּכָל מִצְוָה וּמִצְוָה, קָשִׁיר לוֹן לְיִשְׂרָאֵל בִּשְׁמֵיהּ, לְמֶהֱוֵי כָּל אֵבֶר וְאֵבֶר דִּלְהוֹן, חוּלַק עַרְבֵּיהּ וְאַחֲסָנְתֵּיהּ. וּבְגִין דָּא זוֹבֵחַ לָאֱלֹהִים יָחֳרָם וְגוֹ׳.

50. He therefore gave them the Torah from His own Name, AS IS WRITTEN: "this is My Name (Heb. shmi) forever, and this is My memorial (Heb. zichri) to all generations" (Shemot 3:15). We have explained this. Yud-Hei, together with shmi, is 365 IN NUMERICAL VALUE, CORRESPONDING TO THE 365 NEGATIVE PRECEPTS OF THE TORAH. Vav-Hei, together with zichri, is 248 IN NUMERICAL VALUE, CORRESPONDING TO THE 248 POSITIVE PRECEPTS. With each and every precept, He bound Yisrael to His name, so that each of their members would be a part of His lot and portion. Therefore, "He that sacrifices to any Elohim... he shall be utterly destroyed."

51. צְרִיכִין יִשְׂרָאֵל לְשַׁתְּפָא לַיְיָ׳, בַּהֲלִיכָה דִּלְהוֹן, בְּהָקִיץ דִּלְהוֹן. הֲדָא הוּא דִּכְתִיב, בְּהִתְהַלֶּכְךָ תַּנְחֶה אוֹתָךְ בְּשָׁכְבְּךָ תִּשְׁמוֹר עָלֶיךָ וַהֲקִיצוֹתָ הִיא תְשִׂיחֶךָ. קָם הַהוּא תַּלְמִידָא וְאִשְׁתְּטַח קֳמֵיהּ, וְאָמַר זַכָּאָה אִיהוּ חוּלָקֵיהּ, דְּמַאן דְּזָכֵי לְמִשְׁמַע מִלִּין אִלֵּין, כֻּלְּהוּ שֵׁם יְיָ בְּכָל סִטְרָא, וְלָא נָפִיק מִנֵּיהּ לְבַר בְּכָל סִטְרוֹי. ע"כ רעיא מהימא

51. Yisrael should make themselves partners with Hashem, in their walking and in their waking, as is written: "When you walk, it shall lead you; when you lie down, it shall keep you; and when you awake, it shall talk with you" (Mishlei 6:22). The student rose, prostrated before him and said: Happy is the portion of he who is worthy of hearing these words, which are all the Name of Hashem on every side, of which nothing comes outside any of His sides.
End of Ra'aya Meheimna

8. "And if you shall say, What shall we eat in the seventh year"
Rabbi Yehuda says that one must do good in order to arouse good deeds above, and that if he is perfect with his Master he can come to no harm through the actions of others in the world. He talks about the importance of Faith, and says that Malchut performs according to the wishes and needs of the faithful; if they give charity without sparing themselves, more blessings will come to them. Thus in the sixth year enough abundance will come that there will be no lack during the seventh year when work ceases.

52. וְכִי תֹאמְרוּ מַה נֹּאכַל וְגוֹ׳, רִבִּי יְהוּדָה פָּתַח, בְּטַח בַּיְיָ׳ וַעֲשֵׂה טוֹב שְׁכָן אֶרֶץ וּרְעֵה אֱמוּנָה. לְעוֹלָם בַּר נָשׁ יְהֵא זָהִיר בְּמָארֵיהּ, וּיְדַבֵּק לִבֵּיהּ בִּמְהֵימְנוּתָא עִלָּאָה, בְּגִין דִּיהֲוֵי שְׁלִים בְּמָארֵיהּ. דְּכַד יֶהֱוֵי שְׁלִים בֵּיהּ, לָא יַכְלִין לְאַבְאָשָׁא לֵיהּ כָּל בְּנֵי עָלְמָא.

52. "And if you shall say, 'What shall we eat'" (Vayikra 25:20). Rabbi Yehuda opened the discussion with, "Trust in Hashem, and do good; dwell in the land, and enjoy security (lit. 'Faith')" (Tehilim 37:3). Man should always be careful with his Master, and cleave with his heart to the supernal Faith, so as to be perfect with his Master. For when he is perfect with his Master, the inhabitants of the world can do him no harm.

53. תָּא חֲזֵי, בְּטַח בַּיְיָ׳ וַעֲשֵׂה טוֹב, מַאי וַעֲשֵׂה טוֹב. אֶלָּא. הָכִי תַּנִּינָן, בְּעוֹבְדָא דִּלְתַתָּא, יִתְעַר עוֹבְדָא דִּלְעִילָּא. וְהָא אוּקְמוּהָ, וַעֲשִׂיתֶם אוֹתָם, כִּבְיָכוֹל, אַתּוּן תַּעַבְדּוּן לְהוֹן, בְּגִין דִּבְהַהוּא אַתְעָרוּתָא דִּלְכוֹן דְּאַתּוּן עַבְדִּין לְתַתָּא, אִתְעַר לְעֵילָּא וְעַל דָּא וַעֲשֵׂה טוֹב כְּתִיב, וְאֵין טוֹב, אֶלָּא צַדִּיק, דִּכְתִיב אִמְרוּ צַדִּיק כִּי טוֹב. כֵּיוָן דְּאַתּוּן עַבְדִּין הַאי, וַדַּאי הַאי טוֹב יִתְעַר, כְּדֵין שְׁכָן אֶרֶץ וּרְעֵה אֱמוּנָה, וְכֹלָּא חַד.

53. Come and behold: "Trust in Hashem, and do good." What is "and do good"? We have learned that by stirring below, a supernal deed is stirred above. It has already been established that, "and do them," means you shall so to speak do them, since by your deed of stirring below, there is stirring above. Therefore, it is written, "and do good," since good is nothing but the Righteous, YESOD OF ZEIR ANPIN, as is written, "Say of the righteous that it shall be well (lit. 'good')" (Yeshayah 3:10). When you do this, assuredly this goodness will stir ABOVE. Then, "dwell in the land, and enjoy Faith." And everything is one, AS LAND AND FAITH ARE BOTH MALCHUT.

54. שְׁכָן אֶרֶץ, אֶרֶץ עִלָּאָה. דְּהָא לֵית לָךְ בְּעָלְמָא, דִּיכוֹל לְמִשְׁרֵי בַּהֲדָהּ, עַד דִּיתְעַר הַאי טוֹב לְגַבָּהּ, כֵּיוָן דִּיתְעַר לֵיהּ, כִּבְיָכוֹל הוּא עָבִיד לֵיהּ, וּכְדֵין שְׁכָן אֶרֶץ, שְׁרֵי בְּגַוָּוהּ, אֵיכוֹל אֵיבָה, אִשְׁתַּעַשְׁע בַּהֲדָהּ. וּרְעֵה אֱמוּנָה, דָּא אֶרֶץ וְכֹלָּא חַד כְּמָה דְּאַתְּ אָמַר וֶאֱמוּנָתְךָ בַּלֵּילוֹת. וּרְעֵה אֱמוּנָה, הֲוֵי דָּבַר לָהּ בְּכָל רְעוּתָךְ.

54. HE EXPLAINS HIS WORDS: "dwell in the land," refers to the supernal land, MALCHUT, since there is none in the world that can dwell with her until that good, YESOD OF ZEIR ANPIN, is stirred towards her, AS MALCHUT WITHOUT YESOD IS FILLED WITH SEVERE JUDGMENTS. Once MAN stirs it BY HIS GOOD DEEDS, it is as if he formed it. Then, "dwell in the land"; dwell inside MALCHUT, eat of her fruit and have pleasure with her. "...and enjoy Faith..." This is the land, NAMELY MALCHUT, AS FAITH AND LAND are all one, MALCHUT, as it is written, "and your faithfulness every night" (Tehilim 92:3), NIGHT BEING MALCHUT. "And enjoy (also: 'guide') Faith," MEANS lead her wherever you wish.

55. If one does not stir YESOD towards her, this goodness, YESOD, stays away from her. Do not approach her THEN, do not come near the furnace of burning fire, SINCE WITHOUT YESOD, SHE IS FILLED WITH JUDGMENTS, LIKE A GLOWING FURNACE. If you do come near her, be fearful, as one fearful of death, since then she is a burning fire that consumes the world with its flames. When one stirs this goodness towards her, he then dwells inside her and is not afraid of her. Then, "You shall also decree a thing, and it shall be established unto you; and the light shall shine upon your ways" (Iyov 22:28).

55. וְאִי לָא תִּתְעַר לְקֻבְלָהּ, הַאי טוֹב אִתְרְחַק מִנָּהּ, וְלָא תִּקְרַב בַּהֲדָהּ, לָא תִּקְרַב לְגוֹ אַתּוּן נוּרָא יְקִידְתָּא, וְאִי תִּקְרַב בַּהֲדָהּ, בִּדְחִילוּ, כְּמָאן דִּדְחִיל מִן מוֹתָא. דְּהָא כְּדֵין נוּרָא דָּלִיק, וְאוֹקִיד, עָלְמָא בְּשַׁלְהוֹבוֹי. וְכֵיוָן דְּאִתְעַר לְקֻבְלָהּ הַאי טוֹב, כְּדֵין, שָׁארִי בְּגַוָּהּ, וְלָא תִּדְחַל מִנָּהּ אַנְתְּ, כְּדֵין, וַתְּגְזַר אָמֹר וַיָּקָם לָךְ וְעַל דְּרָכֶיךָ נָגַהּ אוֹר.

56. Come and behold: daily, the faithful guide MALCHUT according to their wishes; SHE DOES AS THEY DECREE. Who are the faithful? Those who stir good, YESOD, towards her, BY GIVING CHARITY without sparing their own, knowing that the Holy One, blessed be He, will give them more, as is written: "There is one who gives freely, and yet increases" (Mishlei 11:24). What is the reason for this? That YESOD arouses blessings before him. He must not say, 'what shall I do tomorrow if I give now,' since the Holy One, blessed be He, bestows upon him blessings without end, as explained.

56. תָּא חֲזֵי, בְּנֵי מְהֵימְנוּתָא מַדְבְּרֵי לְהַאי לִרְעוּתְהוֹן בְּכָל יוֹמָא. מַאן אִינּוּן בְּנֵי מְהֵימְנוּתָא. אִינּוּן דְּמִתְעָרֵי הַאי טוֹב לְקֻבְלֵיהּ, וְלָא חָס עַל דִּילֵיהּ, וְיַדְעֵי דְּהָא קוּדְשָׁא בְּרִיךְ הוּא יָהִיב לֵיהּ יַתִּיר. כד״א, יֵשׁ מְפַזֵּר וְנוֹסָף עוֹד. מַאי טַעֲמָא. בְּגִין דְּהַאי אִתְעַר בִּרְכָאן לְקֻבְלֵיהּ, וְלָא יֵימָא אִי אֶתֵּן הַאי הַשְׁתָּא, מַאי אַעֲבִיד לְמָחָר. אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא יָהִיב לֵיהּ בִּרְכָאן עַד בְּלִי דַּי, כְּמָה דְּאוּקְמוּהָ.

57. And hence, "And if you shall say, 'What shall we eat in the seventh year?'" (Vayikra 25:20) It is written, "then I will command My blessing upon you in the sixth year, and it shall bring forth (Heb. asat) fruit for three years" (Ibid. 21). HE ASKS: Why "asat"? It should have been 'astah'. Why is it written, 'asat,' WITHOUT THE HEI? AND HE ANSWERS: In order to cause the Hei, WHICH IS MALCHUT, to withdraw FROM ACTION, as The Sabbatical Year and rest are its habit and it does no work, as is written, "See that Hashem has given you... on the sixth day," WHICH IS YESOD, "the bread of two days" (Shemot 16:29). In a similar manner, "then I will command My blessing upon you in the sixth year," WHICH IS YESOD, "AND IT SHALL BRING FORTH FRUIT FOR THREE YEARS."

57. וּבְגִין כַּךְ, וְכִי תֹּאמְרוּ מַה נֹּאכַל בַּשָּׁנָה הַשְּׁבִיעִית וְגוֹ׳, מַה כְּתִיב. וְצִוִּיתִי אֶת בִּרְכָתִי לָכֶם בַּשָּׁנָה הַשִּׁשִּׁית וְעָשָׂת אֶת הַתְּבוּאָה לִשְׁלֹשׁ הַשָּׁנִים. וְעָשָׂת, וְעָשְׂתָה מִבָּעֵי לֵיהּ, מַאי וְעָשָׂת. אֶלָּא לְאַפְקָא ה׳, דְּאִית לָהּ שְׁמִטָּה וְנַיְיחָא, וְלָא עָבִיד עֲבִידְתָּא. כְּתִיב רְאוּ כִּי יְיָ, וְגוֹ׳ נוֹתֵן לָכֶם בַּיּוֹם הַשִּׁשִּׁי לֶחֶם יוֹמָיִם וְגוֹ׳, כְּגַוְונָא דָּא וְצִוִּיתִי אֶת בִּרְכָתִי לָכֶם בַּשָּׁנָה הַשִּׁשִּׁית וְגוֹ׳.

9. Charity saves from Death

We read a story wherein Rabbi Chiya and Rabbi Yosi encounter two men, one of whom gives all of his food to a poor man on the road. The charitable man is saved by a miracle from a snake, and Rabbi Yosi says that he earned the miracle by way of his merit in going hungry. Rabbi Yosi quotes the verse, "Trust in Hashem, and do good; dwell in the land, and enjoy security," which is the whole message of this section.

58. Rabbi Chiya and Rabbi Yosi were walking along the way and chanced upon a mountain. They found two men walking, and at the same time a man coming, who said to them: Please, I pray you, give me a piece of bread. For I have been lost in the desert for two days and have had nothing to eat. One of the men went aside, took out the provision he brought with him for the way and gave it to him; he fed him and gave him drink. His companion said to him: What shall you do when you need food? For as for me, I will eat my own AND SHALL GIVE YOU NOTHING. He said to him: I do not rely upon YOUR FOOD! The poor man sat by him until he had eaten all he had, and he gave the remaining bread to the poor man for the road. And he went away.

58. רִבִּי חִיָּא וְרִבִּי יוֹסֵי הֲווֹ אָזְלֵי בְּאָרְחָא, פְּגָעוּ בְּהַהוּא טוּרָא, אַשְׁכָּחוּ תְּרֵי גַּבְרֵי דַּהֲווֹ אָזְלֵי, אַדְּהָכִי חָמוּ חַד בַּר נָשׁ דַּהֲוָה אָתֵי, וְאָמַר לוֹן, בְּמָטוּ מִנַּיְיכוּ, הָבוּ לִי מְזוֹנָא פִּתָּא דְּנַהֲמָא, דְּהַנֵּי תְּרֵין יוֹמִין דְּתַעִינָא בְּמַדְבְּרָא, וְלָא אֲכַלְנָא מִדֵּי. אִשְׁתְּמִיט חַד מֵאִינּוּן תְּרֵי גַּבְרֵי, וְאַפִּיק מְזוֹנֵיהּ דְּאִיהוּ אַיְיתֵי לְאוֹרְחָא, וְיָהִיב לֵיהּ, וְאָכִיל וְאַשְׁקֵי לֵיהּ. אָמַר לֵיהּ חַבְרֵיהּ, מַה תַּעֲבִיד מִן מְזוֹנָא, דְּהָא אֲנָא דִּידִי אֲכַלְנָא. אָמַר לֵיהּ, וּמָה עֲלֵי דִּידָךְ, אֲנָא אָזִיל, יָתִיב גַּבֵּיהּ הַהוּא מִסְכְּנָא, עַד דְּאָכַל כָּל מַה דַּהֲוָה גַּבֵּיהּ, וְהַהוּא נַהֲמָא דְּאִשְׁתְּאַר, יָהַב לֵיהּ לְאוֹרְחָא, וְאָזַל לֵיהּ.

59. אָמַר רִבִּי חִיָּא, לָא בָּעָא קוּדְשָׁא בְּרִיךְ הוּא דְּמִלָּה דָּא יִתְעֲבִיד עַל יְדָן. אָמַר ר׳ יוֹסֵי דִּילְמָא דִּינָא אִתְגְּזַר עַל הַהוּא ב״נ, וּבָעָא קוּדְשָׁא בְּרִיךְ הוּא לְזַמְנָא קַמֵּיהּ הַאי, בְּגִין לְשֵׁזָבָא לֵיהּ. עַד דַּהֲווֹ אַזְלֵי, לְאָה הַהוּא גַּבְרָא בְּאוֹרְחָא, אָ״ל חַבְרֵיהּ, וְלָא אֲמֵינָא לָךְ דְּלָא תִּתֵּן נְהֲמָא לְאָחֳרָא. א״ר חִיָּא לְר׳ יוֹסֵי, הָא מְזוֹנָא גַּבָּן נִיהַב לֵיהּ לְמֵיכַל. א״ר יוֹסֵי תִּבְעֵי לְמֵיפַּק מִנֵּיהּ זְכוּתָא, נֵזִיל וְנֶחֱמֵי, דְּהָא וַדַּאי בְּקַפְטוּרֵי דְּדָא טִפְסָא דְּמוֹתָא אִתְאַחִיד, וּבָעָא קוּדְשָׁא בְּרִיךְ הוּא לְזַמְנָא זְכוּתֵיהּ, בְּגִין לְשֵׁזְבֵיהּ.

60. אַדְּהָכִי, יָתִיב הַהוּא ב״נ, וְנָאִים תְּחוֹת חַד אִילָנָא, וְחַבְרֵיהּ אִתְרְחִיק מִנֵּיהּ, וְיָתִיב בְּדֶרֶךְ אָחֳרָא. א״ר יוֹסֵי לְרִבִּי חִיָּא, הַשְׁתָּא נֵיתִיב וְנֶחֱמֵי, דְּוַדַּאי קוּדְשָׁא בְּרִיךְ הוּא בָּעֵי לְמִרְחַשׁ לֵיהּ נִיסָּא, קָמוּ וְאוֹרִיכוּ. אַדְּהָכִי חָמוּ חַד טִיפְסָא בְּשַׁלְהוֹבֵי קָאֵים גַּבֵּיהּ. אָמַר רִבִּי חִיָּא, וַוי עַל הַהוּא בַּר נָשׁ, דְּהַשְׁתָּא יְמוּת. אָמַר רִבִּי יוֹסֵי, זַכָּאָה הַהוּא בַּר נָשׁ, דְּקוּדְשָׁא בְּרִיךְ הוּא יַרְחִישׁ לֵיהּ נִיסָּא. אַדְּהָכִי נָחַת מֵאִילָנָא חַד חִוְיָא, וּבָעָא לְמִקְטְלֵיהּ. קָם הַהוּא טִפְסָא עָלֵיהּ וְקַטְלֵיהּ. קַסְטֵר בְּרֵישֵׁיהּ טִפְסָא, וְאָזַל לֵיהּ.

61. א״ר יוֹסֵי, וְלָא אֲמֵינָא לָךְ דְּקוּדְשָׁא בְּרִיךְ הוּא בָּעָא לְמִרְחַשׁ לֵיהּ נִיסָּא, וְלָא תִּיפּוֹק זְכוּתֵיהּ מִנֵּיהּ. אַדְּהָכִי אִתְּעַר הַהוּא ב״נ, וְקָם וְאָזִיל לֵיהּ. אֲחִידוּ בֵּיהּ ר׳ חִיָּא וְר׳ יוֹסֵי, וְיָהֲבוּ לֵיהּ לְמֵיכַל. בָּתַר דְּאָכַל, אַחְוִיאוּ לֵיהּ נִיסָּא דְּרָחִישׁ לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא.

62. פָּתַח ר יוֹסֵי וְאָמַר, בְּטַח בַּיְיָ׳ וַעֲשֵׂה טוֹב שְׁכָן אֶרֶץ וּרְעֵה אֱמוּנָה, זַכָּאָה חוּלָקֵיהּ דְּבַר נָשׁ דְּעָבִיד טוֹב מִדִּידֵיהּ, דְּהָא אִתְּעַר טוֹב בִּכְנֶסֶת יִשְׂרָאֵל. וּבְמָה. בִּצְדָקָה. דְּכַד אִתְּעַר צְדָקָה, הוּא טוֹב בְּדֵין אִתְּעַר לְגַבֵּי כ״י. וְע״ד כְּתִיב וּצְדָקָה תַּצִּיל מִמָּוֶת. מ״ט. בְּגִין דִּצְדָקָה אִילָנָא דְּחַיֵּי הוּא, וְאִתְּעַר עַל הַהוּא אִילָנָא דְּמוֹתָא, וְנָטִיל אִינּוּן דְּאֲחִידָן בֵּיהּ, וְשֵׁזִיב לוֹן מִן מוֹתָא. מַאן גָּרִים לְהַהוּא אִילָנָא דְּחַיֵּי דְּאִתְּעַר לְהַאי, הֲוֵי אֵימָא הַהִיא צְדָקָה דְּאִיהוּ עָבִיד, כְּבִיכוֹל הוּא עָבִיד לֵיהּ לְעֵילָא, כד״א עוֹשֵׂה צְדָקָה בְּכָל עֵת. וְהָא אִתְּמַר.

10. "they shall be your bondsmen for ever"

We are told that it is a commandment to have a Canaanite slave as a bondsman because they come from the side of Ham who uncovered nakedness. Yet Eliezer, the servant of Abraham, was Righteous even though he was the descendant of Ham because God approved of the blessing that Laban gave him.
Ra'aya Meheimna (the Faithful Shepherd)

רעיא מהימנא

63. "And you shall take them as an inheritance for your children after you... they shall be your bondsmen for ever" (Vayikra 25:46). It is a commandment to have a Canaanite slave as bondsman, as is written: "they shall be your bondsmen for ever." They come from the side of Ham, who uncovered nakedness, of whom it says, "Cursed be Canaan; a servant of servants shall he be to his brethren" (Beresheet 9:25). Why a servant of servants? Because he is a servant to the servant for ever (lit. 'the world'), which is the world of Jubilee. THAT IS, WHEN HE IS A SERVANT TO A SERVANT, YISRAEL'S EAR IS BORED, BUT HE WILL BE SET FREE AT THE WORLD OF JUBILEE. BUT HE WILL NOT BE SET FREE, EVEN AT THE JUBILEE. It may be said that as he is a brother to Shem and Japheth, why should he not be like them? Also, seeing that Eliezer, Abraham's servant, was the descendant of Ham, why was he not like HAM, BUT instead turned out to be righteous? The Holy One, blessed be He, approved of the blessing Laban gave him, AS IT SAYS OF HIM IN THE TORAH, "YOU BLESSED OF HASHEM" (BERESHEET 24:31). SINCE IT IS WRITTEN IN THE TORAH, THE HOLY ONE, BLESSED BE HE, TESTIFIES IT IS TRUE.

63. וְהִתְנַחַלְתֶּם אוֹתָם לִבְנֵיכֶם וְגוֹ׳, לְעוֹלָם בָּהֶם תַּעֲבוֹדוּ וְגוֹ׳. פִּקּוּדָא דָא לַעֲבוֹד בְּעֶבֶד כְּנַעֲנִי, דִּכְתִיב, לְעוֹלָם בָּהֶם תַּעֲבוֹדוּ וְאִינּוּן מִסִּטְרָא דְּחָם דְּגַלֵּי עֶרְיָין דְּאִתְּמַר עָלֵיהּ אָרוּר כְּנָעַן עֶבֶד עֲבָדִים יִהְיֶה לְאֶחָיו. אֲמַאי עֶבֶד עֲבָדִים. אֶלָּא עֶבֶד לְהַהוּא עֶבֶד עוֹלָם, דְּאִיהוּ עוֹלָמוֹ שֶׁל יוֹבֵל. וְאִי תֵּימָא דְּהָא אָחוּהּ דְּשֵׁם וְיֶפֶת הֲוָה, אֲמַאי לָא הֲוָה הָכִי כְּוָותַיְיהוּ. וְהָכִי מִזַּרְעָא דְּחָם הֲוָה אֱלִיעֶזֶר עֶבֶד דְּאַבְרָהָם, אֲמַאי לָא הֲוָה כְּוָותֵיהּ, דְּנָפַק צַדִּיק, וְקוּדְשָׁא בְּרִיךְ הוּא אוֹדֵי בְּבִרְכָתֵיהּ, כַּד בָּרִיךְ לֵיהּ לָבָן.

11. Reincarnation
We are told about the secret of reincarnation, that light can come out of darkness. Darkness comes out of light when drops of semen are mixed in the daughter of a strange El - a man's good should not be mingled with evil. We read how a man can attain a Neshamah through his repentance and study of Torah even if he was reincarnated in a body that consists of good and evil in order to receive punishment. Average people have half their merits below and half their transgressions below; completely evil people have all their transgressions above and their merits below; completely righteous people have all their merits above and their transgressions below.

64. AND HE REPLIES: Surely this pertains to the secret of reincarnation: 'causes the light to vanish before the darkness', NAMELY Abraham's servant who came out of darkness, the issue of Ham. It suffices for the servant to be like his master, Abraham, who came from the idolatrous Terah, the idol worshiper! HE THEREFORE CAME OUT OF THE CURSED AND DARKNESS AND BECAME BLESSED OF HASHEM LIKE ABRAHAM WHO CAME OUT FROM TERAH, ALSO LIGHT FROM DARKNESS. 'And darkness before the light': this is Ishmael who came out from Abraham, and Esau from Isaac.

64. אֶלָּא וַדַּאי הָכָא בְּרָזָא דְּגִלְגּוּלָא, גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ, עַבְדָּא דְּאַבְרָהָם דְּנָפַק מֵחֹשֶׁךְ, וְדָא זַרְעָא דְּחָם, דַּיּוֹ לְעֶבֶד לִהְיוֹת כְּרַבּוֹ דְּאִיהוּ אַבְרָהָם, דְּנָפַק מִתֶּרַח עוֹבֵד עַ״ז. וְחֹשֶׁךְ מִפְּנֵי אוֹר, דָּא יִשְׁמָעֵאל דְּנָפַק מֵאַבְרָהָם, וְעֵשָׂו מִיִּצְחָק.

65. The mystery of this is that this is caused by the mixture of drops OF SEMEN in a place it does not belong. This is he who mingles his drop with a maid, Machalat, the daughter of Ishmael, WHO IS AN EVIL KLIPAH, or a daughter of a strange El, NAMELY THE DAUGHTER OF THE HEATHEN, who are evil and darkness, while his drop is goodness and light, IN THE SECRET OF THE VERSE, "And Elohim saw the light that it was good" (Beresheet 1:4). He who mingles good with evil transgresses the words of His Master, who said, "but of the Tree of Knowledge of Good and Evil, you shall not eat of it" (Beresheet 2:17).

65. וְרָזָא תַּעֲרוֹבֶת טִפִּין, בַּאֲתַר דְּלָאו דִּילֵיהּ גָּרִים דָּא. מַאן דְּעָרִיב טִפָּה דִּילֵיהּ, בְּשִׁפְחָה מַחֲלַת בַּת יִשְׁמָעֵאל, אוֹ בְּבַת אֵל נֵכָר, דְּאִינּוּן רָע חֹשֶׁךְ, וְטִפָּה דִּילֵיהּ טוֹב אוֹר, וַיַּרְא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב. מְעָרֵב טוֹב עִם רָע, עָבַר עַל מֵימְרָא דְּמָארֵיהּ, דְּאָמַר וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ.

66. The Holy One, blessed be He, with that which the man mingled, puts him together and reincarnates him so as to receive punishment, THAT IS, HE BRINGS HIM INSIDE A BODY WHICH CONSISTS OF GOOD AND EVIL. If he repents, studies the Torah, and separates good from evil - FOR BY STUDYING prohibitions and license, defilement and purity, what is fit and unfit, that evil is separated from good, as it says of Him, "AND HASHEM ELOHIM FORMED (HEB. VAYYITZER) MAN" (BERESHEET 2:7). Vayyitzer IS SPELLED WITH TWO YUD'S, TO SHOW THAT MAN IS TWICE CREATED, a creation for good and a creation for evil. And through the Torah he separates them, and the Holy One, blessed be He, bequeaths him a Soul from Him, so he will rule them both, the one which is GOODNESS AND light, the World to Come, and the other, which is EVIL AND darkness, this world. Hence, it is written: "and breathed into his nostrils the breath of life" (Ibid.).

66. קוּדְשָׁא בְּרִיךְ הוּא, בְּהַהוּא דְּעָרֵב, אַרְכִּיב לֵיהּ, וְאַיְתֵי לֵיהּ בְּגִלְגּוּלָא לְקַבְּלָא עוֹנְשֵׁיהּ. חָזַר בְּתִיּוּבְתָּא, אִשְׁתְּדַל בְּאוֹרַיְיתָא, וְאַפְרִישׁ טוֹב מֵרָע, דְּאִינּוּן אָסוּר וְהֶתֵּר, טוּמְאָה וְטָהֳרָה, כָּשֵׁר וּפָסוּל. בְּדָא אִתְפְּרַשׁ רָע מִטּוֹב, דְּאִתְּמַר בֵּיהּ וַיִּיצֶר, יִצִּירֵהּ לְטָב, וְיִצִּירָה לְבִישׁ. בְּאוֹרַיְיתָא אַפְרִישׁ לוֹן, קוּדְשָׁא בְּרִיךְ הוּא יְרִית לֵיהּ נִשְׁמְתָא מִנֵּיהּ, לְמֶהֱוֵי שַׁלְטָא עַל תַּרְוַוֵיהוּ, בְּחַד דְּאִיהוּ אוֹר. עָלְמָא דְּאָתֵי. וּבְחַד דְּאִיהוּ חֹשֶׁךְ, עָלְמָא דֵּין. הה"ד וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים.

67. MAN IS JUDGED according to his merits and evil actions. As we explained, he who does one good deed is treated well. He who is average, is a person whose merits and transgressions are balanced, the half of merits is below and the half of transgressions below. This is the secret of, "What is your petition, and it shall be granted you: and what is your request? Even to half the kingdom it shall be performed" (Esther 5:6). THAT IS, IF THERE BE A HALF KINGDOM, THE HALF OF MERITS, THEN IT SHALL BE PERFORMED; THE PETITION AND REQUEST IS ACCEPTED. In the case of a completely righteous man, all his merits are above and his transgressions below. For a completely evil man, his transgressions are above and his merits are down below.

67. וּכְפוּם זַכְוָון וְחוֹבִין. כְּמָה דְּאוּקְמוּהָ, הָעוֹשֶׂה מִצְוָה אַחַת מְטִיבִין לוֹ. בֵּינוֹנִי, זַכְוָון וְחוֹבוֹי שְׁקִילִין, פְּלַגּוּ זַכְוָון לְתַתָּא וּפַלְגּוּ חוֹבוֹי לְתַתָּא, וְרָזָא דָא מַה שְׁאֵלָתֵךְ וְיִנָּתֶן לָךְ וּמַה בַּקָּשָׁתֵךְ עַד חֲצִי הַמַּלְכוּת וְתֵעָשׂ. צַדִּיק גָּמוּר, כָּל זַכְווֹי לְעֵילָא, וְחוֹבוֹי לְתַתָּא. רָשָׁע גָּמוּר, חוֹבוֹי לְעֵילָא, וְזַכְווֹי לְתַתָּא.

68. The sin of a man who commits it in public pertains to two grades, NAMELY TWO MANNERS. If he does penance in public, THAT IS, ACCORDING TO THE SIN THAT WAS COMMITTED IN PUBLIC, HE IS SEATED IN THAT WORLD among the righteous, who are familiar with the laws of the Holy One, blessed be He, and refrain from sinning. IF HE REPENTS secretly, HE IS NOT SEATED AMONG THE RIGHTEOUS, BECAUSE HIS SIN IS NOT TOTALLY ANNULLED. RATHER, HE IS SEATED among the wicked men, WHO ENVY HIM HIS REPENTANCE, so that the verse will be fulfilled which says, "But the eyes of the wicked shall fail" (Iyov 11: 20).

68. וב"נ דְּחָב בְּאִתְגַּלְיָיא, בְּתְרֵין דַּרְגִּין אִיהוּ, אִי חָזַר בְּתִיּוּבְתָּא בְּאִתְגַּלְיָיא, בֵּין צַדִּיקַיָּיא, בְּגִין דְּיַדְעִין דִּינוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, וְנַטְרִין גַּרְמַיְיהוּ מִלְּמֵחֲטֵי. וּבְאִתְכַּסְיָיא, בֵּין רַשִּׁיעַיָּיא, לְקַיֵּים בָּהוּ וְעֵינֵי רְשָׁעִים תִּכְלֶינָה.

12. Change of name, change of place, change of deed

We learn how Abraham mended the sins of Adam and Terah and how he made God and the Shechinah to rule over the whole world. The section tells of how Adam was reincarnated and how his transgressions were overturned. Through Abraham, Isaac and Jacob Adam obtained a change of name, a change of place and a change of action.

69. Adam's sin was therefore against, "And Hashem Elohim commanded..." (Beresheet 2:16). We explained that "command" refers to idolatry. Since he sinned in idolatry, He formed him, THAT IS, HE CAUSED HIM TO INCARNATE in Terah's drop of semen, in which he vexed (Heb. ratach), NAMELY ANGERED, the Holy One, blessed be He, thus transgressing in idolatry, SINCE TERAH WAS IDOLATROUS. FROM A DROP OF HIS SEMEN CAME ABRAHAM, WHO WAS AN INCARNATION OF THE FIRST MAN. ABRAHAM did penance and smashed the images of idols and all the victuals PLACED BEFORE THEM. He mended the sins OF ADAM AND TERAH, and smashed the sin and the evil edifice he built, NAMELY THE EDIFICE OF THE KLIPOT OF ADAM, CAUSED TO BE BUILT BY HIS SIN. And he made the Holy One, blessed be He, and the Shechinah to rule over the whole world.

69. וּבְגִין דָּא, חוֹבָא דְּאָדָם עָבַר, עַל וַיְצַו יְיָ' אֱלֹהִים, וְאוֹקְמוּהָ, אֵין צַו אֶלָּא עֲ"ז, אַעְבָּר עָלֵיהּ, אַרְכִּיב לֵיהּ בְּטִפַּת תֶּרַח, דְּבֵיהּ רָתַח לְקוּדְשָׁא בְּרִיךְ הוּא, דְּעָבַר עַל צַו מע"ז. הָדָר בְּתִיּוּבְתָּא, וְתָבַר צוּלְמִין דע"ז, וְכָל מְזוֹנֵי דִּילֵיהּ. הוּא תַּקִּין בְּמָה דְּחָב, וְתָבַר חוֹבָא, וּבְנְיָינָא בִּישָׁא, דְּבָנָה וְאַמְלִיךְ לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ. עַל עָלְמָא.

70. בְּמַאי. בְּגִין דְּקַדִּישׁ שְׁמֵיהּ יתִ׳ בְּרַבִּים, וְעָאל בְּנוּרָא לְאִתּוֹקְדָא גַּרְמֵיהּ. לְקַיֵּים בֵּיהּ פְּסִילֵי אֱלֹהֵיהֶם תִּשְׂרְפוּן בָּאֵשׁ. וְלֹא עוֹד אֶלָּא דִּלְאָבוּי תֶּרַח אַהֲדַר בְּתִיּוּבְתָּא, וְאָעִיל לֵיהּ וּלְאִמֵּיהּ, וּלְכָל מָארֵי דְּהַהוּא דָּרָא בְּגַן עֵדֶן. וְהָכִי אִתְלַבָּן בְּנוּרָא כְּכַסְפָּא, דְּאִיהִי מוֹנִי״טָא דְּמַלְכָּא, וְשִׁקַּר לָהּ בְּעוֹפֶרֶת, אָעִיל לֵיהּ בְּנוּרָא, וְנָפַק הָעוֹפֶרֶת לְבַר, יִשְׁמָעֵאל. וּבְגִין דָּא נָפַק, מְצַחֵק בע״ז. וְאִשְׁתְּאַר אָדָם מְלוּבָּן, וְהַאי אִיהוּ שִׁינוּי הַשֵּׁם. דְּכַד אִתְגַּלְגַּל אָדָם, בָּעֵי לְמֶעְבַּד לֵיהּ שִׁנּוּי הַשֵּׁם, שִׁנּוּי מָקוֹם, וְשִׁנּוּי מַעֲשֶׂה.

70. HE ASKS: How DID HE MAKE THE HOLY ONE, BLESSED BE HE, AND HIS SHECHINAH RULERS OF THE WORLD? AND HE ANSWERS: By sanctifying His Name in public, and by going into the fire to be burned, so that the words would be fulfilled IN ADAM, that say, "The carvings of their Elohim shall you burn with fire" (Devarim 7:25). THIS MEANS, SINCE ADAM WORSHIPPED IDOLS, HE WAS CONSIDERED AS THE CARVINGS OF THEIR ELOHIM. Furthermore, he caused his father, Terah, to repent and brought him, his mother, and all the rulers of that age to the Garden of Eden. He was thus purified like silver by fire, like the king's SILVER coin that was forged with a mixture of lead. He was therefore put in fire, and the lead came out, which is Ishmael. Ishmael therefore was mocking and worshipped idols, while Adam remained purified by fire. This is the change of name, FOR HIS NAME WAS CHANGED FROM ADAM TO ABRAHAM. For when Adam was incarnated, he had to undergo a change of name, change of place, and change of deed, AS FOLLOWS.

71. לְבָתַר אָתָא יִצְחָק, וְאִתְתַּקַּף בֵּיהּ, מֵחוֹבָא תִּנְיָינָא, דְּאִתְּמַר בֵּיהּ עַל הָאָדָם, דְּדָא שְׁפִיכוּת דָּמִים, וְדָא גָּרַם נִסְיוֹנָא דְּיִצְחָק בְּסַכִּינָא. וְאִתְבְּרַר בֵּיהּ, כְּמַאן דְּבְרִיר אוֹכֶל מִגּוֹ פְּסוֹלֶת, וְנָפִיק פְּסוֹלֶת לְבַר, עֵשָׂו שׁוֹפֵךְ דָּמִים.

71. Then came Isaac, and he became stronger through him, THAT IS, ADAM WAS INCARNATED IN HIM AND OVERCAME the second transgression, of which it says, "the man," which refers to bloodshed. THIS IS AN EXPLANATION OF THE VERSE, "AND HASHEM ELOHIM COMMANDED THE MAN SAYING..." (BERESHEET 2:16). "COMMANDED" REFERS TO IDOLATRY, "THE MAN," TO BLOODSHED, AND "SAYING," TO INCEST. HE TRANSGRESSED THEM ALL. This brought the trial of Isaac by knife, NAMELY THE SACRIFICE OF ISAAC, OF WHICH IT SAYS, "AND TOOK THE KNIFE TO SLAY HIS SON" (BERESHEET 22:10). ADAM was cleansed by him, as food is picked from refuse. And the refuse came out, which is Esau who sheds blood, AND THE FOOD, JACOB, CAME OUT CLEANSED FROM REFUSE. THIS IS WHAT IS WRITTEN: JACOB HAD THE GRACE OF ADAM BECAUSE IN JACOB, HE CAME OUT CLEANSED AND PURIFIED FROM ALL REFUSE.

72. לְבָתַר אָתָא יַעֲקֹב, וְאַרְכִּיב לֵיהּ בְּלָבָן, וְאִתְעֲבִיד עֶבֶד לְגַבֵּיהּ, הה״ד. אֶעֱבָדְךָ שֶׁבַע שָׁנִים בְּרָחֵל. וּבְהַהִיא סִבָּה דְּאַחְלֵף לָהּ בַּאֲחוֹתָא, עֲבַד שֶׁבַע שָׁנִים אָחֳרָנִין. לְאַפָּקָא תְּרֵין טִפִּין דְּזָרַק אָדָם בַּאֲתַר נוּכְרָאָה, וְדָא גִּלּוּי עֲרָיוֹת, וְהַאי אִיהוּ לֵאמֹר. וְאַפִּיק לוֹן מִן לָבָן הָאֲרַמִּי, נָחָשׁ.

72. Then came Jacob, THE ASPECT OF GOODNESS AND THE FOOD PICKED FROM THE FIRST MAN, who formed AND ATTACHED it to Laban and became his servant. Hence it says, "I will serve you seven years for Rachel" (Beresheet 29:18). Since he exchanged her with her sister, he served an additional seven years, in order to remove the two drops Adam spilt in a foreign place - MEANING THE TWO FEMALE SPIRITS THAT MATED WITH HIM AFTER HE SEPARATED FROM EVE. This is incest, alluded to in the word "saying" (Beresheet 2:16). He took them out of Laban the Arammian, WHO IS OF THE ASPECT OF the serpent.

73. וּבִתְלַת אִלֵּין, הֲוָה לְאָדָם שִׁנּוּי הַשֵּׁם, וְשִׁנּוּי מָקוֹם, וְשִׁנּוּי מַעֲשֶׂה. שִׁנּוּי הַשֵּׁם: בְּאַבְרָהָם. וְשִׁנּוּי מָקוֹם: בְּיִצְחָק. וְשִׁנּוּי מַעֲשֶׂה: בְּיַעֲקֹב. וְאִי לְהַאי דְּאִתְּמַר בֵּיהּ, אָז רָאָה וַיְסַפְּרֵהוּ, קִבֵּל בְּתִיּוּבְתָּא כָּל שֶׁכֵּן לַאֲחֵרִים.

73. Through these three, ABRAHAM, ISAAC, AND JACOB, Adam obtained a change of name, a change of place, and a change of action. He obtained a change of name through Abraham, a change of place through Isaac, and a change of action through Jacob. And if it was said of him, "then He saw it, and declared it; HE ESTABLISHED IT, YEA, AND SEARCHED IT OUT. AND TO MAN (LIT. 'ADAM') HE SAID" (Iyov 28:27-28), that if He accepted his repentance, all the more so that of others, WHO ARE NOT AS GREAT.

74. וּבְגִין דָּא, עֶבֶד טוֹב אַתְרָא גָּרִים. וְעֶבֶד רָע, אוֹף הָכִי. אֲבָל שְׁאָר עֲבָדִים, לְעוֹלָם בָּהֶם תַּעֲבוֹדוּ. קָמוּ מָארֵי מְתִיבְתָּא, וְאָמְרוּ אַשְׁרֵי הָעָם שֶׁכָּכָה לוֹ, שֶׁכָּכ״ה בְּגִימַטְרִיָּא מֹשֶׁה. קָם רַעְיָא מְהֵימְנָא וְאָמַר, אַשְׁרֵי הָעָם שֶׁיְיָ׳ אֱלֹהָיו.
ע״כ רעיא מהימא

74. Therefore, for a good servant, the place brings it about, and for an evil servant, also THE PLACE BRINGS IT ABOUT, but as for other servants, "they shall be your bondsmen for ever" (Vayikra 25:46). The deans of the Yeshivah rose and said, "Happy is that people, that is in such a case (Heb. shecachah)" (Tehilim 144:15). The numerical value of 'shecachah' is as that of Moses, NAMELY THE FAITHFUL SHEPHERD. The Faithful Shepherd rose and said, "happy is that people, whose Elohim is Hashem" (Ibid.).
End of Ra'aya Meheimna

13. "For to Me the children of Yisrael are servants"

Yisrael are called God's servants because it is a commandment to serve with prayer and with deeds and by observing the precepts of the Torah. Yisrael are also called God's children when they know God in a particular way and when they have permission to look into His mysteries.

75. "For to Me the children of Yisrael are servants" (Vayikra 25:55). It is commanded to serve by doing many things in the Temple and out of the Temple, by all the deeds that are called 'service,' NAMELY prayer, and to strive to observe the precepts of the Torah, as everything is called 'service,' like a servant laboring to fulfill his master's needs.

75. כִּי לִי בְּנֵי יִשְׂרָאֵל עֲבָדִים וְגוֹ׳. פִּקּוּדָא לַעֲבוֹד בְּכָל מִינֵי עֲבוֹדָה בַּמִּקְדָּשׁ, וּלְבַר מִמִּקְדָּשׁ, בְּכָל אִינּוּן פּוּלְחָנִין דְּאִקְרֵי עֲבוֹדָה, בְּצִלּוֹתָא, לְאִשְׁתַּדְּלָא בָּתַר פִּקּוּדֵי אוֹרַיְיתָא דְּכֻלָּא אִקְרֵי עֲבוֹדָה, כְּעֶבֶד דְּאִשְׁתְּדַל בָּתַר מָארֵיהּ, בְּכָל מַה דְּאִצְטְרִיךְ.

76. He therefore called Yisrael 'servants,' as is written: "For to Me the children of Yisrael are servants; they are my servants." Why are they servants? Because it is written, "whom I brought forth out of the land of Egypt" (Ibid.). It therefore says later, among the Ten Commandments, "I am Hashem your Elohim, who have brought you out of the land of Egypt" (Shemot 20:2), to serve Him as a servant does his master who saved him from death and redeemed him from all the evil things in the world.

76. בְּגִין דְּיִשְׂרָאֵל קְרֵי לוֹן עֲבָדִים, דִּכְתִיב כִּי לִי בְּנֵי יִשְׂרָאֵל עֲבָדִים עֲבָדַי הֵם. מַאי טַעֲמָא אִינּוּן עֲבָדִים. בְּגִין דִּכְתִיב אֲשֶׁר הוֹצֵאתִי אוֹתָם מֵאֶרֶץ מִצְרָיִם. וּבג״כ כְּתִיב בַּעֲשֶׂר אֲמִירָן לְבָתַר, דִּכְתִיב אָנֹכִי יְיָ׳ אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם, לְמִפְלַח לֵיהּ כְּעֶבֶד דְּפָלַח לְמָארֵיהּ דְּפָרִיק לֵיהּ מִן מוֹתָא, דְּפָרִיק לֵיהּ מִכָּל בִּישִׁין דְּעָלְמָא.

77. Yisrael have two names before the Holy One, blessed be He. They are called 'servants,' as is written, "they are My servants," and they are called 'children,' as is written: "You are the children of Hashem your Elohim" (Devarim 14:1). For as long as man knows the Holy One, blessed be He, in a general way, he is called 'a servant' who does as his Master bids him, but has no permission to look into the treasures and the mysteries of His House. When he knows the Holy One, blessed be He, in a particular way, he is called 'His beloved child,' like the child who is looking at the hidden, at all the mysteries of His House.

77. בְּתְרֵין זִינִין אִקְרוּן יִשְׂרָאֵל לְקוּדְשָׁא בְּרִיךְ הוּא, עֲבָדִים, דִּכְתִיב עֲבָדַי הֵם. וְאִקְרוּן בָּנִים, דִּכְתִיב בָּנִים אַתֶּם לַיְיָ׳ אֱלֹהֵיכֶם. בְּזִמְנָא דְּיָדַע לֵיהּ ב״נ לְקוּדְשָׁא בְּרִיךְ הוּא בְּאוֹרַח כְּלָל, כְּדֵין אִקְרֵי עֶבֶד דְּעָבֵיד פִּקּוּדָא דְּמָארֵיהּ, וְלֵית לֵיהּ רְשׁוּ לְחַפְּשָׂא בְּגְנִיזוֹי וּבְרָזִין דְּבֵיתֵיהּ. בְּזִמְנָא דְּיָדַע לֵיהּ ב״נ בְּאֹרַח פְּרָט, כְּדֵין אִקְרֵי בֵּן רְחִימָא דִּילֵיהּ, כְּבֵן דְּחָפִיש בְּגְנִיזוֹי, בְּכָל רָזִין דְּבֵיתֵיהּ.

78. Though he is called 'a son,' the firstborn son of the Holy One, blessed be He, as is written: "Yisrael is My son, My firstborn" (Shemot 4:22), he must not exclude himself from being a servant who serves his Father in everything that glorifies His Father. So should any man be in relation to his father. A child who looks at his secrets and knows the mysteries of his house and strives after them should be a servant to his father.

78. וְאע״ג דְּאִקְרֵי בֵּן בְּרָא בּוּכְרָא לְקוּדְשָׁא בְּרִיךְ הוּא, כד״א בְּנִי בְכוֹרִי יִשְׂרָאֵל, לָא יִפּוּק גַּרְמֵיהּ מִכְּלָלָא דְּעֶבֶד, לְמִפְלַח לַאֲבוּי בְּכָל פּוּלְחָנִין דְּאִינּוּן יִקָּרָא דַּאֲבוּי. וְהָכִי אִצְטְרִיךְ לְכָל ב״נ לְמֶהֱוֵי לְגַבֵּי אֲבוּי בֵּן, לְחַפְּשָׂא בְּגְנִיזוֹי וּלְמִנְדַּע רָזִין דְּבֵיתֵיהּ, וּלְאִשְׁתַּדְּלָא אֲבַתְרַיְיהוּ. וּלְמֶהֱוֵי לְגַבֵּי אֲבוּי עֶבֶד.

14. The secret of the servant and the secret of the son

We learn that one should be in the grade of the servant in order to perform the many kinds of works required; one would then be called, like Malchut, 'master of the whole earth'. The grade of the son is where one strives to know his Father's secrets and all the mysteries of his house, and he then has power over everything; no one can ever stop him from entering his Father's presence at any time. In order to be both a servant and a son, one must undertake the service of prayer - such a one restores the entire secret of the Faith.

79. This is the secret of this matter. There are two grades above in which man should be adorned; they are the secret of Faith, and they are one. The first is the secret of the servant and the other is the secret of the son. THE GRADE OF the servant ABOVE is called 'the master of the whole earth,' WHICH IS THE SECRET OF MALCHUT, AND THE GRADE OF the son ABOVE is as we stated, "Yisrael is My son, My firstborn" (Shemot 4:22), WHICH IS THE SECRET OF ZEIR ANPIN Everything pertains to the one secret of Faith, and it behooves man to be adorned with these grades OF THE SON AND SERVANT ABOVE to be included within the secret of Faith.

79. וְרָזָא דְּמִלָּה, תְּרֵין דַּרְגִּין אִינּוּן לְעֵילָא, דְּאִצְטְרִיךְ בַּר נָשׁ לְאִתְעַטְרָא בְּהוּ, וְאִינּוּן רָזָא דְּמְהֵימְנוּתָא, וְאִינּוּן חַד. חַד, רָזָא דְּעֶבֶד. וְחַד, רָזָא דְּבֵן. וְהַאי עֶבֶד, אִקְרֵי אֲדוֹן כָּל הָאָרֶץ. בֵּן, כְּמָה דְּאוֹקִימְנָא בְּנִי בְּכוֹרִי יִשְׂרָאֵל. וְכֹלָּא רָזָא חֲדָא דְּמְהֵימְנוּתָא. וְאִצְטְרִיךְ ב"נ לְאִתְעַטְרָא בְּאִלֵּין דַּרְגִּין, לְאִתְכַּלְּלָא בְּרָזָא דְּמְהֵימְנוּתָא.

80. HE EXPLAINS HIS WORDS. ONE SHOULD BE IN THE GRADE OF the servant, in order to perform the many kinds of works in the prayer e Hhcalled 'service,' like the servant, who is the supernal secret, NAMELY THE SECRET OF MALCHUT, that is never silent, but constantly praises and sings TO ZEIR ANPIN. We have learned that it also applies to other services, for all the services and words PERFORMED throughout the worlds, it is MALCHUT that performs and serves them. MALCHUT is therefore CALLED 'a master,' since she is LIKE a servant that works AND DRAWS VITALITY AND PLENTY TO ALL THE WORLDS. She is THEREFORE called 'master of the whole earth'. In the case of man who is adorned with this secret, THE ASPECT OF THE SERVANT WITHIN MALCHUT, and becomes a servant that does his Master's work, he ascends and becomes adorned to be in this grade OF SERVANT and is also called 'master,' since he blesses this world, MALCHUT, through his actions and preserves it. He is therefore called 'master' TOO.

80. עֶבֶד, לְמִפְלַח בְּכָל זִינֵי פּוּלְחָנָא, בְּצִלּוֹתָא דְּאִקְרֵי עֲבוֹדָה, כְּהַאי עֶבֶד דְּאִיהוּ רָזָא עִלָּאָה, דְּלָא שָׁכִיךְ לְעָלְמִין תְּדִיר. וְקָא מְשַׁבְּחָא וּמְנַגְּנָא תְּדִיר. וְהָא אִתְּמַר בְּפוּלְחָנִין אָחֲרָנִין, דְּכָל פּוּלְחָנִין וּמִלִּין דְּעָלְמִין כֻּלְּהוּ אִיהוּ עָבִיד וּפָלַח. וּבג"ד אִקְרֵי אָדוֹן, בְּגִין דְּאִיהוּ עֶבֶד לְמִפְלַח, אִקְרֵי אֲדוֹן כָּל הָאָרֶץ. ב"נ דְּאִתְעַטַּר בְּרָזָא דָא, לְמֵיהֲוֵי עֶבֶד לְמִפְלַח פּוּלְחָנֵיהּ דְּמָארֵיהּ, אִיהוּ סָלִיק וְאִתְעַטַּר לְמֶהֱוֵי בְּדַרְגָּא דָא, וְאִקְרֵי אוֹף הָכִי אֲדוֹן, דְּהָא אִיהוּ בְּרִיךְ בְּכָל אִינּוּן פּוּלְחָנִין, לְהַאי עָלְמָא, וְקַיְּים לֵיהּ. וְעַ"ד אִקְרֵי אֲדוֹן.

81. HE NOW INTERPRETS THE GRADE OF THE SON, SAYING: Happy is the portion of the son, who deserves to strive to know his Father's secrets and all the mysteries of His house, like an only child whose father gave him authority over all his secrets. It is to the glory OF THE SON to have power over everything. He who strives in the Torah to know the Holy One, blessed be He, and His mysteries is 'the son of the Holy One blessed be He,' and in all the heavenly hosts, there is none that will stop him from entering his Father's presence at any time he needs to. Happy is his portion throughout the worlds. Therefore, he who strives to know his Father in a particular way, within the secret of Chochmah, MEANING THE CHOCHMAH AT THE RIGHT OF ZEIR ANPIN, is called 'a son'.

81. זַכָּאָה חוּלָקֵיהּ דְּהַאי בֵּן, דְּזָכֵי לְאִשְׁתַּדְּלָא לְמִנְדַּע בְּגִנְזֵי דַּאֲבוּי, וּבְכָל רָזִין דְּבֵיתֵיהּ, כְּבְרָא יְחִידָאי דְּאַשְׁלְטֵיהּ אֲבוּי בְּכָל גְּנָזוֹי, וְדָא אִיהוּ יְקָרָא, דְּשַׁלִּיט עַל כֹּלָּא מַאן דְּיִשְׁתַּדַּל בְּאוֹרַיְיתָא, לְמִנְדַּע לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא. וּבְאִינּוּן גְּנִיזִין דִּילֵיהּ, אִקְרֵי בֵּן לְקוּדְשָׁא בְּרִיךְ הוּא, כָּל חֵילֵי שְׁמַיָּא, לֵית מַאן דִּימְחֵי בִּידֵיהּ, בְּכָל שַׁעֲתָא דְּאִצְטְרִיךְ לְמֵיעַל לְגַבֵּי אֲבוּי. זַכָּאָה חוּלָקֵיהּ בְּעָלְמִין כֻּלְּהוּ. וּבג"ד, כַּד אִשְׁתַּדַּל לְמִנְדַּע לֵיהּ בְּאֹרַח פְּרָט, בְּרָזָא דְּחָכְמְתָא, כְּדֵין אִקְרֵי בֵּן.

82. Among the deeds it behooves man to do for the Holy One blessed be He, there is a service man needs to do in order to be included in them both and become a servant and a son, adorned by the Holy One, blessed be He. What is it? It is the service of prayer, in which it behooves MAN to be a servant and a son, and to be included within THESE TWO supernal grades, Zeir ANPIN AND MALCHUT. It behooves man to work and restore prayer by the secret of the servant, and to work at restoring the worlds, WHICH PERTAINS TO THE GRADE OF THE SERVANT AND THE SECRET OF MALCHUT, so as to cause his desire to cleave to the secret of Chochmah ON THE RIGHT, and to properly cleave to his Master by the supernal mysteries, WHICH IS THE GRADE OF THE SON, THE SECRET OF ZEIR ANPIN.

82. בְּפוּלְחָנָא דְּב"נ פָּלַח לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, אִית פּוּלְחָנָא, דְּאִצְטְרִיךְ ב"נ לְאִתְכַּלְּלָא בְּתַרְוַוּיְיהוּ, לְמֶהֱוֵי עֶבֶד וּבֵן, לְאִתְעַטְרָא בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא. וּמָה אִיהוּ. דָּא פּוּלְחָנָא דְּצִלּוֹתָא, דְּאִצְטְרִיךְ לְמֶהֱוֵי בָּהּ עֶבֶד וּבֵן, לְאִתְכַּלְּלָא בְּדַרְגִּין עִלָּאִין אִלֵּין. לְמִפְלַח וּלְאַתְקָנָא צִלּוֹתָא בְּרָזָא דְּעֶבֶד, לְמִפְלַח פּוּלְחָנָא דְּתִקּוּנָא דְּעָלְמִין. וּלְאִתְדַּבְּקָא רְעוּתֵיהּ בְּרָזִין דְּחָכְמְתָא, לְאִתְדַּבְּקָא בְּמָארֵיהּ בְּגִנְיזִין עִלָּאִין כַּדְקָא חֲזֵי.

83. HE EXPLAINS FURTHER. A son is always bound to his father without any separation at all, and no one stops him. A servant does his master's work and corrects the constructions of the worlds. Whoever has both, THE SON AND THE SERVANT, united together, joined as one, such is a man who restores the entire secret of the Faith, WHICH IS MALCHUT, to be wholly WITH ZEIR ANPIN, without any division and joins them all together. This is a man of whom the Holy One, blessed be He, proclaims throughout the hosts and legions of all the worlds and throughout the firmaments, 'Take care of this man, who is trusted of the King, who has all his Master's mysteries in his hands.' Happy is he in this world, and happy is he in the World to Come.

83. בֵּן אִתְדְּבַק תְּדִיר בַּאֲבוֹי בְּלָא פְּרוּדָא כְּלַל, לֵית מַאן דְּיִמְחֵי בִּידֵיהּ. עֶבֶד, עָבֵיד פּוּלְחָנָא דְּמָארֵיהּ, וְאַתְקִין תִּקּוּנֵי עָלְמָא. מַאן דַּהֲוֵי תַּרְוַויְיהוּ בְּכְלָלָא חֲדָא, בְּחִבּוּרָא חֲדָא, דָּא אִיהוּ בַּר נָשׁ דְּאַתְקִין רָזָא דְּכָל מְהֵימְנוּתָא בְּכְלָלָא חֲדָא, בְּלָא פְּרוּדָא כְּלָל, וּמְחַבֵּר כֻּלָּא כַּחֲדָא. דָּא אִיהוּ ב״נ, דְּקוּדְשָׁא בְּרִיךְ הוּא אַכְרִיז עֲלוֹי בְּכָל אִלֵּין חֵילִין וּמַשְׁרְיָין דְּכָל עָלְמִין, וּבְכָל אִינּוּן רְקִיעִין, אִזְדְּהָרוּ בְּפִלַנְיָא מְהֵימָנָא דְּבֵי מַלְכָּא, דְּכָל גִּנְזֵי דְּמָארֵיהּ בִּידֵיהּ. זַכָּאָה אִיהוּ בְּהַאי עָלְמָא, וְזַכָּאָה אִיהוּ בְּעָלְמָא דְּאָתֵי.

84. From that day onward, that man is known and recorded in all those worlds. In his time of need, all the hosts and legions are ordered to be with him. And the Holy One, blessed be He, needs nothing but him alone, THAT IS, ALL THE WORLDS ARE SUPPORTED BY HIM. A voice stirs AND PROCLAIMS, 'It is well for an only one, THAT MAN, to be with an Only One, THE HOLY ONE, BLESSED BE HE, and for the one to be occupied with the One.'

84. מֵהַהוּא יוֹמָא וּלְהַלְאָה, אִשְׁתְּמוֹדַע בַּר נָשׁ, וְאִתְרְשִׁים בְּעָלְמִין כֻּלְּהוּ. בְּשַׁעֲתָא דְּאִצְטְרִיךְ כָּל חֵילִין וּמַשְׁרְיָין כֻּלְּהוּ אִזְדְּהָרָן לְמֶהֱוֵי גַּבֵּיהּ, וְקוּדְשָׁא בְּרִיךְ הוּא לָא בָּעֵי אֶלָּא אִיהוּ בִּלְחוֹדוֹי. וְקָלָא אִתְעַר, יֵאוֹת הוּא לְיָחִיד לְמֶהֱוֵי גַּבֵּיהּ דְּיָחִיד, וּלְאִתְעַסְקָא יָחִיד בְּיָחִיד.

85. The secret of these two grades, THE SON AND THE SERVANT, I have found in one verse, in which it is written: "and said to me, 'You are My servant, Yisrael, in whom I will be glorified'" (Yeshayah 49:3). "And said to me, 'You are My servant,'" is the grade of the servant, THE SECRET OF THE LEFT COLUMN AND THE ASPECT OF MALCHUT; "Yisrael" is THE GRADE OF the son, THE SECRET OF THE RIGHT COLUMN AND THE ASPECT OF ZEIR ANPIN. When they are united as one, it is written: "in whom I will be glorified." Blessed be Hashem for ever. Amen and amen. May Hashem rule forever. Amen and amen.

85. וְרָזָא דִּתְרֵין דַּרְגִּין אִלֵּין, אַשְׁכַּחְנָא בְּחַד קְרָא, דִּכְתִיב וַיֹּאמֶר לִי עַבְדִּי אָתָּה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאָר. וַיֹּאמֶר לִי עַבְדִּי אָתָּה, הָא עֶבֶד. יִשְׂרָאֵל הָא בֵּן. דְּכַד אִינּוּן כְּלָלָא חֲדָא, כְּדֵין כְּתִיב אֲשֶׁר בְּךָ אֶתְפָּאָר.

עד כאן רעיא מהימנא

בָּרוּךְ יְיָ לְעוֹלָם אָמֵן וְאָמֵן יִמְלוֹךְ יְיָ לְעוֹלָם אָמֵן וְאָמֵן

1. "Remember now what Balak king of Moab devised"
Rabbi Chiya opens by saying how happy are those whose Master reproves them out of His care for them. Rabbi Yosi says even though God told Yisrael to remember Him, when they cry out to him He does not pay attention to them. Rabbi Yehuda disagrees, and contends that if God had not remembered them, Yisrael would not have survived even a single day in exile. He says that when a man wants some action from God he must arouse it through a holy deed or speech below. Similarly, those who want to arouse actions from the Side of Defilement arouse their aspect through action and word of mouth. Rabbi Yehuda draws a distinction between divination and enchantment, and says that Yisrael's deeds are always done in holiness - there is no divination or enchantment in them. God reminds Yisrael of the acts that He has done for them and the protection He gave them while they were attached to Him.

1. "If you walk in My statutes..." (Vayikra 26:3). Rabbi Chiya opened with the verse, "O My people, remember now what Balak king of Moab devised, and how Bilaam, the son of Beor answered him..." (Michah 6:5). "O My people, remember"; happy is the portion of this people, that their Master reproves them so. "O My people, remember," though you have deviated from the way, you are My people, and I do not wish to repay you according to your deeds.

1. אִם בְּחֻקֹּתַי תֵּלֵכוּ וְגוֹ׳. ר׳ חִיָּיא פְּתַח, עַמִּי זְכָר נָא מַה יָּעַץ בָּלָק מֶלֶךְ מוֹאָב וּמֶה עָנָה אוֹתוֹ בִּלְעָם בֶּן בְּעוֹר וְגוֹ׳. עַמִּי זְכָר נָא, זַכָּאָה חוּלָקָא דְּעַמָּא דָּא, דְּמָארֵיהוֹן אוֹכַח לוֹן הָכִי. עַמִּי זְכָר נָא, אע״ג דְּאַתּוּן סָטָאן מֵאוֹרְחִי, עַמִּי אַתּוּן, דְּלָא בְּעֵינָא לְמֶעְבַּד לְכוּ כְּעוֹבָדַיְיכוּ.

2. Rabbi Yitzchak said: Happy is the portion of the people whose Master says to them, "O My people, what have I done to you, and wherein have I wearied you? Testify against Me" (Ibid. 3). "What Balak king of Moab devised," THAT IS, how many things did he plan to do to destroy you, and how much wizardry has he incited against you.

2. ר׳ יִצְחָק אָמַר, זַכָּאָה חוּלָקָא דְּעַמָּא, דְּמָארַיְיהוּ אָמַר לוֹן, עַמִּי מֶה עָשִׂיתִי לָךְ וּמָה הֶלְאֵיתִיךָ עֲנֵה בִּי. מַה יָּעַץ בָּלָק מֶלֶךְ מוֹאָב. בְּכַמָּה מִלִּין וְעוֹבָדִין אָמַר לְשֵׁיצָאָה לְכוּ מֵעָלְמָא, וְכַמָּה חַרְשִׁין אִתְּעַר לְקֳבָלַיְיכוּ.

3. Rabbi Yosi said: The Holy One, blessed be He, said to Yisrael, "Remember now." Woe to us that we cry, we sob and weep, "Remember, Hashem, what is come upon us" (Eichah 5:1). "Remember, Hashem, against the children of Edom" (Tehilim 137:7). Yet He does not want to pay attention to us, because when He said to us, "O...remember," in words of entreaty, we did not attend to Him. We therefore shout, with words like: "Remember, Hashem, what is come upon us," "Remember, Hashem, against the children of Edom," "Remember Your congregation, which You have purchased of old" (Tehilim 74:2). "Remember me, Hashem, when You show favor to Your people" (Tehilim 106:4). Yet He does not wish to pay attention to us.

3. א״ר יוֹסֵי, אָמַר לוֹן קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, זְכוֹר נָא. וַוי דַּאֲנָן צַוְוחִין בְּכָל יוֹמָא, וְגָעֵינָן וּבְכֵינָן, זְכוֹר יְיָ׳ מֶה הָיָה לָנוּ. זְכוֹר יְיָ׳ לִבְנֵי אֱדוֹם, וְלָא בָּעֵי לְאַשְׁגְּחָא עֲלָנָא, הוּא אָמַר לָן בְּבָעוּ זְכוֹר נָא, אֵין נָא אֶלָּא לְשׁוֹן בָּעוּתָא, וַאֲנָן לָא אַשְׁגַּחְנָא בֵּיהּ, כְּגַוְוּנָא דָּא אֲנָן צַוְוחִין, זְכוֹר יְיָ׳ מֶה הָיָה לָנוּ, זְכוֹר יְיָ׳ לִבְנֵי אֱדוֹם, זְכוֹר עֲדָתְךָ קָנִיתָ קֶדֶם, זָכְרֵנִי יְיָ׳ בִּרְצוֹן עַמֶּךָ, וְלָא בָּעֵי לְאַשְׁגְּחָא עֲלָן.

4. Rabbi Yehuda said: Surely the Holy One, blessed be He, constantly pays attention to us and remembers us, for had He not attended to Yisrael and remembered us, they would not have survived in exile a single day. Hence it says, "And yet for all that, when they are in the land of their enemies..." (Vayikra 26:44). For the Holy One, blessed be He, does not reward us in accordance with our deeds.

4. רִבִּי יְהוּדָה אָמַר, וַדַּאי קוּדְשָׁא בְּרִיךְ הוּא אַשְׁגַּח עֲלָן תְּדִיר, וְדָכִיר לָן, אִי לָאו דְּאִיהוּ אַשְׁגַּח בְּהוּ בְּיִשְׂרָאֵל, וְדָכִיר לוֹן, לָא יְקוּמוּן חַד יוֹמָא בְּגָלוּתָא, הה״ד וְאַף גַּם זֹאת בִּהְיוֹתָם בְּאֶרֶץ אוֹיְבֵיהֶם וְגוֹ׳. קוּדְשָׁא בְּרִיךְ הוּא לָא עָבֵיד לָן כְּעוֹבָדָנָא.

5. ת״ח, בָּלָק חַכִּים הֲוָה, וְרַב חַרְשִׁין בְּעוֹבְדֵי יְדוֹי, יַתִּיר מִן בִּלְעָם. וְהָכִי אוֹלִיפְנָא כָּל מַה דְּבָעֵי בַּר נָשׁ בְּהַאי עָלְמָא בְּפוּלְחָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא, בָּעֵי לְאִתְעָרָא בְּעוֹבְדָא לְתַתָּא. דְּבְעוֹבְדָא דִּלְתַתָּא, אִתְּעַר עוֹבְדָא לְעֵילָא, וְעוֹבְדָא דָא בָּעֵי בִּקְדוּשָׁה, וְהָא אוּקְמוּהָ. וּבַאֲתַר דְּלֵית עוֹבְדָא, אִית מִלָּה, וּבְמִלָּה דְּפוּמָא, תַּלְיָא עוֹבְדָא, לְאִתְּעָרָא לְעֵילָא. כְּמָה דְּבָעֵינָן לְאִתְּעָרָא קְדוּשָׁה עִלָּאָה, בְּעוֹבְדָא וּבְמִלָּה. הָכִי נָמֵי אִינּוּן דְּאַתְיָין מִסִּטְרָא דְּמְסָאֲבוּתָא, בַּעְיָין לְאִתְּעָרָא סִטְרָא דִּלְהוֹן, בְּעוֹבְדָא וּבְמִלָּה דְּפוּמָא.

5. Come and behold: Balak was wise, and the greatest sorcerer in his deeds; even more so than Bilaam. I have learned that when a man wishes for something from the works of the Holy One, blessed be He, it behooves him to arouse it through a deed below, since through the lower deed the upper deed is aroused. The deed below should be done in Holiness, as already explained. Where there is no deed, there is speech, and it depends upon word of mouth to provoke the deed above. As supernal Holiness should be aroused by action and speech, so should all those from the Side of Defilement arouse their aspect through action and word of mouth.

6. ואע״ג דְּבִלְעָם חַרְשָׁא הֲוָה רַב מִכָּל חַרְשִׁין דְּעָלְמָא, חַרְשָׁא עִלָּאָה מִנֵּיהּ הֲוָה בָּלָק. בְּקֶסֶם הֲוָה בָּלָק רַב מִכָּל חַכִּימִין. וּבִלְעָם בְּנַחַשׁ. קֶסֶם וְנַחַשׁ תְּרֵין דַּרְגִּין אִינּוּן, קֶסֶם תַּלְיָא בְּעוֹבְדָא. נַחַשׁ לָא תַּלְיָא בְּעוֹבְדָא אֶלָּא בְּאִסְתַּכְּלוּתָא, וּבְמִלָּה דְּפוּמָא. וּכְדֵין מִתְּעָרִין עָלַיְיהוּ רוּחָא מִסְאָבָא, לְאִתְלַבְּשָׁא בְּהוּ, וְעָבֵיד מַה דְּעָבֵיד.

6. Though Bilaam was the greatest of all the sorcerers in the world, Balak was a greater sorcerer than he, for Balak was the greatest in divination, while Bilaam WAS GREAT in enchantment. Divination and enchantment are two grades; divination is supported by deeds, while enchantment is supported by sight and speech. The Spirit of Defilement is then roused upon them to be clothed by them, and it does what it does.

7. וְיִשְׂרָאֵל קַדִּישִׁין לָאו הָכֵי, אֶלָּא כֻּלְּהוּ קַדִּישִׁין, וְכָל עוֹבְדַיְיהוּ לְאִתְּעָרָא עָלַיְיהוּ רוּחָא קַדִּישָׁא. כד״א, עַד יֵעָרֶה עָלֵינוּ רוּחַ מִמָּרוֹם. וְע״ד כְּתִיב, כִּי לֹא נַחַשׁ בְּיַעֲקֹב וְלֹא קֶסֶם בְּיִשְׂרָאֵל, דְּהָא אִינּוּן בְּסִטְרָא דִּקְדוּשָׁה עִלָּאָה אֲחִידָן. וְעוֹבְדַיְיהוּ בִּקְדוּשָׁה אִתּוּ, וּקְדוּשָׁה מִתְּעֲרֵי עָלַיְיהוּ וּמִתְלַבְּשָׁן בָּהּ.

7. It is not so for holy Yisrael, for they are all holy, and all their deeds are done to bring a Holy Spirit upon them, as it is written: "until a spirit be poured upon us from on high" (Yeshayah 32:15). It is therefore written: "Surely there is no enchantment in Jacob, nor is there any divination in Yisrael" (Bemidbar 23:23). For Yisrael are attached to the side of supernal Holiness. Their deeds are done in Holiness; Holiness is brought upon them, and they are clothed with.

8. ות״ח, בְּקֶסֶם הֲוָה בָּלָק רַב מִכָּל חַכִּימִין, וּבִלְעָם בְּנַחַשׁ. וְע״ד בְּשַׁעֲתָא דְּבָעָא בָּלָק לְאִתְחַבְּרָא עִמֵּיהּ, מַה כְּתִיב וַיֵּלְכוּ זִקְנֵי מוֹאָב וְזִקְנֵי מִדְיָן וּקְסָמִים בְּיָדָם. ת״ח, בְּמִלָּה דְּפוּמָא הֲוָה בִּלְעָם רַב מִכָּל חַרְשִׁין דְּעָלְמָא, וּבְאִסְתַּכְּלוּתָא דְּהַהוּא נַחַשׁ, הֲוָה יָדַע לְכַוְּנָא שַׁעֲתָא. וְע״ד בָּעָא בָּלָק לְאַשְׁלְמָא מִלָּה קֶסֶם וְנַחַשׁ.

8. Come and behold: Balak was the greatest sage in divination, and Bilaam in enchantment. Therefore, when Balak wished to join him, it is written: "And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand" (Bemidbar 22:7). Come and behold: according to word of mouth, Bilaam was the greatest sorcerer in the world, and by applying to enchantment he knew how to fix the time OF CURSING. HIS CURSES THEREFORE PREVAILED. Consequently, Balak wished to complete it with divination and enchantment, AND HENCE JOINED HIM.

9. The Holy One, blessed be He, said to him: 'Evil man, My children preceded you. They have something among themselves for which no Evil Sides, no wicked species, nor any magic in the world can approach them; all flee them. What is this? It is the Tent of Meeting, with its vessels of Holiness and articles of service of the Temple: incense of spices that annuls any wrath and fury in the world both above and below, the daily offerings and the burnt offerings, two altars upon which to perform the service of the altar, a table and its shewbread, the laver and its pedestal. There are also its articles of service RELATED TO speech: the ark, the two tablets of the Torah and Aaron who daily atones for the people in prayer.' When that wicked man saw this, he said: "Surely there is no enchantment in Jacob, nor is there any divination in Yisrael." Why? BECAUSE "Hashem his Elohim is with him, and the trumpet blast of a king is in him" (Bemidbar 23: 21)

9. אָ"ל קוּדְשָׁא בְּרִיךְ הוּא, רָשָׁע, הָא קְדָמוּךָ בָּנַי. עוֹבָדָא אִית בְּגַוַוּיְיהוּ, דְּכָל סִטְרִין בִּישִׁין וְזִינִין בִּישִׁין וְחַרְשִׁין דְּעָלְמָא לָא יַכְלִין לְקָרְבָא בַּהֲדַיְיהוּ, דְּכֻלְּהוּ עַרְקִין מִקַּמֵּיהּ. וּמַאי אִיהוּ. אֹהֶל מוֹעֵד, וּמָאנֵי קוּדְשָׁא, וְשִׁמּוּשֵׁי מַקְדְּשָׁא, וּקְטֹרֶת בּוֹסְמִין, דְּקָא מְבַטֵּל כָּל רִתְחָא וְרוּגְזָא דְּעָלְמָא, דְּלְעֵילָא וְתַתָּא, וְעִלָּוָון וְקָרְבָּנִין בְּכָל יוֹמָא, וּתְרֵי מִזְבְּחוֹת, לְמֶעְבַּד עוֹבָדָא מִזְבְּחוֹת, וְשֻׁלְחָן וְלֶחֶם הַפָּנִים, וְאֶת הַכִּיּוֹר וְאֶת כַּנּוֹ, וְכַמָּה שִׁמּוּשִׁין לְעוֹבָדָא, לְמִלָּה דְּפוּמָא, הָאָרֹן וּתְרֵי לוּחַיָּיא דְּאוֹרַיְיתָא, וְאַהֲרֹן לְכַפְּרָא עַל עַמָּא בְּצִלּוֹתָא בְּכָל יוֹמָא. כֵּיוָן דְּאַשְׁגַּח הַהוּא רָשָׁע בְּהַאי, אָמַר כִּי לֹא נַחַשׁ בְּיַעֲקֹב וְלֹא קֶסֶם בְּיִשְׂרָאֵל. מ"ט. יְיָ אֱלֹהָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ.

10. THE HOLY ONE, BLESSED BE HE, therefore SAID: "O My people, remember"; pray be mindful of the time when Balak and Bilaam united to destroy you, but could not because I held you as a father holds his child and does not leave his child in the hands of another. "From Shittim to Gilgal" (Michah 6:5). What is THE RELATION between them? HE ANSWERS: The Holy One, blessed be He, said to Yisrael: 'Please remember that as long as you were attached to Me, that evil man did not prevail against you with his magic and wizardry. Once you loosened your hands from holding to Me, and were at Shittim, as it is written: "and the people ate, and bowed down to their Elohim" (Bemidbar 25:2), and at Gilgal, as it is written, "in Gilgal they have sacrificed bullocks" (Hoshea 12:12). Then your enemies overpowered you. What is the reason for all that? "That you may know the righteous acts of Hashem" (Michah 6:5), NAMELY, all the righteous deeds I did for you when you were attached to Me. I let nothing in the world have power over you, and the wrath above and below and the wicked things were not able to come near you.'

10. וְעַ"ד עַמִּי זְכָר נָא, בְּבָעוּ מִנַּיְיכוּ, הֲוֹוּ דְּכִירִין הַהוּא זִמְנָא דְּאִתְחַבְּרוּ בָּלָק וּבִלְעָם לְשֵׁיצָאָה לְכוּ, וְלָא יְכִילוּ, דַּאֲנָא אֲחִידְנָא בְּכוּ, כְּאַבָּא דְּאָחִיד בִּבְרֵיהּ, וְלָא שָׁבִיק לֵיהּ בִּידָא דְּאָחֳרָא. מִן הַשִּׁטִּים וְעַד הַגִּלְגָּל, מַאי דָּא לְקָבֵיל דָּא. אֶלָּא אָמַר קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, בְּבָעוּ מִנַּיְיכוּ, הֲוֹוּ דְּכִירִין כָּל זִמְנָא דַּהֲוֵיתוּן אֲחִידָן בִּי, וְלָא יָכִיל הַהוּא רָשָׁע בְּחַרְשׁוֹ וְקָסְמוֹ לְשַׁלְטָאָה עָלַיְיכוּ. כֵּיוָן דְּשִׁבַקְתּוּן יְדַיְיכוּ לְאַחֳרָא בִּי, וַהֲוֵיתוּן בְּשִׁטִּים, מַה כְּתִיב. וַיֹּאכַל הָעָם וַיִּשְׁתַּחֲווּ לֵאלֹהֵיהֶם. בַּגִּלְגָּל, כד"א בַּגִּלְגָּל שְׁוָרִים זִבֵּחוּ, וּכְדֵין שְׁלִיטוּ בְּכוּ שַׂנְאֵיכוֹן. וְכָל דָּא אֲמַאי. לְמַעַן דַּעַת צִדְקוֹת יְיָ כָּל אִינּוּן צִדְקוֹת, דְּעָבֵדְנָא לְכוּ, בְּזִמְנָא דְּאִתּוּן אֲחִידָן בִּי, וְלָא שָׁבִיקְנָא מִלָּה דְּעָלְמָא לְשַׁלְטָאָה בְּכוּ, וְרוּגְזָא דְּלְעֵילָא וְתַתָּא, וְזִינִין בִּישִׁין, לָא יַכְלִין לְקָרְבָא בְּכוּ..

2. "And Elohim came to Bilaam at night"
Rabbi Yehuda talks about the witchcraft that Bilaam made at night by summoning the chieftain of the left side. That Elohim was also summoned by the spells of Laban and Abimelech, as the name Elohim is shared by all - even idolatry is called Elohim, namely Other Elohim, and so are the chieftains of the Other Side.

11. "And he said to them, 'Lodge here this night, and I will bring you back word, as Hashem shall speak to me" (Bemidbar 22:8). Come and behold: when the sun sets, and all the gates are closed, night falls and it becomes dark, many legions are loosed from their chains, and roam about the world with several attendants over them to guide them. On the left side is the greatest chieftain among them all, that highest chieftain whom that evil man, BILAAM, visited by use of his spells. When he was in power with all his companions, he would perform witchcraft by night and THE CHIEFTAIN would come and be with him, and let him know what he wanted.

11. וַיֹּאמֶר אֲלֵיהֶם לִינוּ פֹה הַלַּיְלָה וַהֲשִׁיבוֹתִי אֶתְכֶם דָּבָר כַּאֲשֶׁר יְדַבֵּר יְיָ אֵלָי. ת"ח, בְּשַׁעֲתָא דְּעָאל שִׁמְשָׁא, וְתַרְעִין כֻּלְּהוּ אַסְתִּימוּ, וְעָאל לֵילְיָא וְאִתְחֲשָׁךְ, כַּמָּה חֲבִילֵי שְׁרָאן מְשַׁלְשְׁלֵיהוֹן, וְאָזְלִין וְשָׁטָאן בְּעָלְמָא, וְכַמָּה רַבְרְבֵי מִמָּנָן עָלַיְיהוּ דִּמְדַבְּרֵי לְהוּ. וְאִית מִמָּנָא רַבְרְבָא עַל כֹּלָּא מִסִּטְרָא דִּשְׂמֹאלָא וְהַהוּא רָשָׁע הֲוָה שְׁכִיחַ לְגַבֵּי הַהוּא מִמָּנָא עִלָּאָה מִכֹּלָּא בְּחַרְשׁוֹי. וְהוּא הֲוָה אָמַר בְּחַרְשׁוֹי בְּלֵילְיָא, בְּזִמְנָא דְּאִיהוּ שַׁלְטָא בְּכָל סִיעָתָא דִּילֵיהּ, וְהוּא הֲוָה אָתֵי לְאִשְׁתַּכְּחָא גַּבֵּיהּ, וְאוֹדַע לֵיהּ מַה דְּאִיהוּ בָּעֵי.

12. In the same manner, "Elohim came to Laban the Arammian" (Beresheet 31:24), who was with him, NAMELY WITH THE AFOREMENTIONED CHIEFTAIN. ALSO, "And Elohim came to Abimelech" (Beresheet 20:3). It is all the same; he was universally summoned by the same spells, and was therefore more frequent by night than by day, SINCE THE NIGHT IS HIS TIME OF DOMINION. This has already been explained. Abimelech had many sorcerers and wise men, as is written: "Abimelech, king of the Philistines, looked out at a window" (Beresheet 26:8). It says here, "out at a window," and elsewhere, "The mother of Sisera looked out at the window" (Shoftim 5:28). AS THE FORMER VERSE PERTAINS TO WITCHCRAFT, SO DOES THE LATTER ABOUT ABIMELECH PERTAIN TO WITCHCRAFT. THEREFORE, IT ALSO SAYS, "AND ELOHIM CAME TO ABIMELECH," NAMELY THE CHIEFTAIN THAT IS SUMMONED THROUGH WITCHCRAFT. It was already explained that Laban WAS A SORCERER, as was Bilaam. HENCE, 'ELOHIM,' MENTIONED IN RELATION TO THEM, IS THE CHIEFTAIN.

12. כְּגַוְונָא דָא וַיָּבֹא אֱלֹהִים אֶל לָבָן הָאֲרַמִי, הַהוּא דִּשְׁכִיחַ גַּבֵּיהּ. וַיָּבֹא אֱלֹהִים אֶל אֲבִימֶלֶךְ, כֻּלְּהוּ כְּגַוְונָא דָא. בְּכָל אֲתַר אִקְרוּן לֵיהּ בְּאִינּוּן חַרְשִׁין, וְעַל דָּא הֲוָה שְׁכִיחַ בְּלֵילְיָא יַתִּיר מִבִּימָמָא. וְהָא אוֹקְמוּהָ. וְכָל הָנֵי חַרְשִׁין וְחַכִּימִין הֲווֹ לַאֲבִימֶלֶךְ, דִּכְתִיב וַיַּשְׁקֵף אֲבִימֶלֶךְ מֶלֶךְ פְּלִשְׁתִּים בְּעַד הַחַלּוֹן. כְּתִיב הָכָא בְּעַד הַחַלּוֹן, וּכְתִיב הָתָם בְּעַד הַחַלּוֹן נִשְׁקְפָה וַתְּיַבֵּב אֵם סִיסְרָא. לָבָן הָא אוּקְמוּהָ, בִּלְעָם כְּדֵין.

13. In relation to them all, it is therefore written, "Elohim," NOT YUD HEI VAV HEI, AS IT IS WRITTEN: "And Elohim came to Bilaam at night" (Bemidbar 22:20). "And Elohim came to Laban the Arammian"; "And Elohim came to Abimelech"; - "ELOHIM" BEING THE SAID CHIEFTAIN. He used to come to them, not they to him, since these CHIEFTAINS have no settled place. You may say it is written, "Elohim"; HOW CAN IT BE SAID IT IS THE OTHER SIDE? HE ANSWERS: The name ELOHIM is shared by all, even idolatry is called Elohim, namely Other Elohim. These chieftains are included amongst Other Elohim, and since they pertain to it, they are called BY THE NAME ELOHIM. That evil man used witchcraft to summon him, and he came to him. It is therefore written: "Lodge here this night, and I will bring you back word, as Hashem shall speak to me." IT DOES NOT SAY, "ELOHIM," since that evil man boasted AND SAID 'YUD HEI VAV HEI,' though it says of him, "And Elohim came" (Bemidbar 22: 9).

13. וְעַל דָּא בְּכֻלְּהוּ כְּתִיב אֱלֹהִים, וַיָּבֹא אֱלֹהִים אֶל בִּלְעָם, וַיָּבֹא אֱלֹהִים אֶל לָבָן, וַיָּבֹא אֱלֹהִים אֶל אֲבִימֶלֶךְ, הוּא אָתָא לְגַבַּיְיהוּ, וְלָאו אִינּוּן לְגַבֵּיהּ, דְּהָא לֵית לְהוּ אֲתַר זַמִּין. וְאִי תֵּימָא, הָא כְּתִיב אֱלֹהִים. אֶלָּא, שְׁמָא דָא אִשְׁתְּתַף בְּכֹלָּא, וַאֲפִילוּ ע"ז נָמֵי אֱלֹהִים אִקְרֵי, אֱלֹהִים אֲחֵרִים, וּבְכֻלָּא דְּאֱלֹהִים אֲחֵרִים אִלֵּין מִמָּנָן, וּבְכֻלָּא דָא הֲווֹ, וּבְגִין כַּךְ אִקְרֵי הָכֵי. וְהַהוּא רָשָׁע הֲוָה אָמַר בְּחַרְשׁוֹי וְקָרֵי לֵיהּ, וְאָתֵי לְגַבֵּיהּ. וּבְגִין כַּךְ כְּתִיב לִינוּ פֹה הַלַּיְלָה וַהֲשִׁיבוֹתִי אֶתְכֶם דָּבָר כַּאֲשֶׁר יְדַבֵּר יְיָ אֵלָי. הַהוּא רָשָׁע קָא מְשַׁבַּח גַּרְמֵיהּ, דְּהָא לָא כְּתִיב בֵּיהּ, אֶלָּא וַיָּבֹא אֱלֹהִים.

3. "It pleased Hashem to bless Yisrael"
Rabbi Yehuda says that Bilaam was looking for a way to curse the children of Yisrael but found nothing since there was no great wrath hanging over the world; therefore he discontinued his enchantments.

14. Another interpretation for, "as Hashem shall speak to me" (Bemidbar 22:8), IS through a messenger of the Other Side; NAMELY THE CHIEFTAIN. One might claim he also visits him by day, AS IT IS WRITTEN: "AND ELOHIM MET BILAAM" (BEMIDBAR 23:16), WHICH HAPPENED BY DAY. AND HE ANSWERS: Surely he was using enchantments, ALSO CALLED 'ELOHIM'. At that time, he was seeking a good opportunity, as is written: "He went not, as at other times, to seek for enchantments" (Bemidbar 24:1). "And Bilaam saw that it pleased Hashem to bless Yisrael" (Ibid.). HOW DID HE SEE? At that time he was searching to find a fitting time TO CURSE YISRAEL but found nothing, unlike in other times. He saw then that there was no great wrath upon the world, and knew that it is good in the eyes of Hashem to bless Yisrael. He discontinued using any of the divinations of the world and did not observe them. Hence, it is written: "he went not, as at other times, to seek for enchantments."

14. דָּבָר אַחֵר כַּאֲשֶׁר יְדַבֵּר יְיָ׳ אֵלָי, עַל יְדֵי דְּהַהוּא שְׁלִיחָא דְּסִטְרָא אָחֳרָא. וְאִי תֵּימָא הָא בִּימָמָא אִשְׁתְּכַח לְגַבֵּיהּ. אֶלָּא וַדַּאי בְּנַחַשׁ אִסְתַּכְּלוּתָא הֲוָה בֵּיהּ, וּבְהַהוּא זִמְנָא הֲוָה מִסְתַּכֵּל לְכַוּוּנָא שַׁעֲתָא, הה״ד וְלֹא הָלַךְ כְּפַעַם בְּפַעַם לִקְרַאת נְחָשִׁים. וַיַּרְא בִּלְעָם כִּי טוֹב בְּעֵינֵי יְיָ׳ לְבָרֵךְ אֶת יִשְׂרָאֵל. אֶלָּא דְּהַהוּא יוֹמָא אִסְתַּכֵּל לְכַוּוּנָא שַׁעֲתָא, וְלָא אִשְׁתְּכַח כְּשָׁאָר יוֹמֵי, וּכְדֵין חָמָא דְּהָא רוּגְזָא רַבָּא לָא אִשְׁתְּכַח בְּעָלְמָא, כְּדֵין יָדַע כִּי טוֹב בְּעֵינֵי יְיָ׳ לְבָרֵךְ אֶת יִשְׂרָאֵל. בְּהַהוּא זִמְנָא שָׁבִיק גַּרְמֵיהּ מִכָּל נְחָשִׁים דְּעָלְמָא, וְלָא אִסְתַּכֵּל בְּהוּ, הה״ד וְלֹא הָלַךְ כְּפַעַם בְּפַעַם לִקְרַאת נְחָשִׁים.

15. Come and behold: during times of wrath, the left ABOVE is roused. That evil man knew a place through which to hold to the left side, in order to curse. At that time he looked but did not find any. Then, it is written: "How shall I curse, whom El has not cursed? How shall I denounce whom Hashem has not denounced?" (Bemidbar 23:8). It therefore says: "O My people, remember now what Balak king of Moab devised, and what Bilaam, the son of Beor answered him" (Michah 6:5). Blessed are Yisrael. Blessed is their portion in this world and in the World to Come.

15. תָּא חֲזֵי, בְּהַהִיא שַׁעֲתָא דִּרְתִּחָא אִשְׁתְּכַח, כְּדֵין שְׂמָאלָא אִתְּעַר, וַהֲוָה יָדַע הַהוּא רָשָׁע אֲתַר, לְאַחֲדָא בְּסִטְרָא שְׂמָאלָא, לְמֵילַט. וְאִסְתַּכֵּל בְּהַהוּא זִמְנָא, וְלָא אִשְׁתְּכַח. כְּדֵין מַה כְּתִיב, מַה אֶקּוֹב לֹא קַבֹּה אֵל וּמָה אֶזְעוֹם לֹא זָעַם יְיָ׳. וּבְגִין כַּךְ, עַמִּי זְכָר נָא מַה יָּעַץ בָּלָק וְגוֹ׳. וּמֶה עָנָה אוֹתוֹ בִּלְעָם בֶּן בְּעוֹר זַכָּאִין אִינּוּן יִשְׂרָאֵל, זַכָּאָה חוּלָקֵיהוֹן בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי.

4. "If you walk in My statutes"
We read about the statutes, the laws, and the precepts and decrees of the Oral and the Written Torah. Rabbi Yehuda says that transgressing the words of the Torah is the same as rendering the Holy Name defective. One must not only walk in God's statutes and keep His statutes - one must also perform them even as David did so that the blessings from above will be properly restored.

16. "If you walk in My statutes" (Vayikra 26:3). "My statutes," is the place upon which the decrees of the Torah depend, NAMELY MALCHUT, as is written: "and keep My statutes" (Vayikra 18:4). MALCHUT is called 'a statute', and the decrees of the Torah are comprised in it. "And keep My laws" (Vayikra 25:18). Law is another high place, ZEIR ANPIN, to which the statute, MALCHUT, cleaves, and the upper and lower cleave to each other. All the precepts of the Torah, the decrees of the Torah, and the sanctities of the Torah cleave to ZEIR ANPIN AND MALCHUT, since they are the Written Torah, ZEIR ANPIN, and the Oral Torah, MALCHUT.

16. אִם בְּחֻקֹּתַי תֵּלֵכוּ. אִם בְּחֻקּוֹתַי, דָּא אֲתַר דִּגְזִירִין דְּאוֹרַיְיתָא תַּלְיָין בְּהַהוּא אֲתַר, כד״א אֶת חֻקּוֹתַי תִּשְׁמוֹרוּ. חוֹק הוּא דְּאִקְרֵי הָכִי, וּגְזִירִין דְּאוֹרַיְיתָא בָּהּ אִתְכְּלִילָן. וְאֶת מִשְׁפָּטַי תִּשְׁמְרוּ. מִשְׁפָּטַי, דָּא הוּא אֲתַר אָחֳרָא עִלָּאָה, דְּהַהִיא חֻקָּה אֲחִידַת בֵּיהּ, וּמִתְחַבְּרָן דָּא בְּדָא דְּעִילָּאֵי וְתַתָּאֵי. וְכָל פִּקּוּדֵי אוֹרַיְיתָא, וְכָל גְּזֵרֵי אוֹרַיְיתָא, וְכָל קִדּוּשֵׁי אוֹרַיְיתָא, בְּהָנֵי אֲחִידָן. בְּגִין דְּהַאי תּוֹרָה שֶׁבִּכְתָב, וְהַאי תּוֹרָה שֶׁבְּעַל פֶּה.

17. וְעַל דָּא אִם בְּחֻקֹּתַי, כָּל אִינּוּן גְּזִירִין וְדִינִין וְעוֹנָשִׁין וּפִקּוּדִין, דְּאִינּוּן בְּהַהוּא אֲתַר דְּאִקְרֵי תּוֹרָה שֶׁבְּעַל פֶּה, חֻקָּה. וְאֶת מִשְׁפָּטַי תִּשְׁמֹרוּ, בְּהַהוּא אֲתַר דְּאִקְרֵי תּוֹרָה שֶׁבִּכְתָב, כְּמָה דְּאַתְּ אָמַר מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב. וְדָא אָחִיד בְּדָא וְדָא בְּדָא, וְכֹלָּא חַד. וְדָא הוּא כְּלָלָא דִשְׁמָא קַדִּישָׁא וּמַאן דְּאַעְבַּר עַל פִּתְגָמֵי אוֹרַיְיתָא, כְּאִלּוּ פָּגִים שְׁמָא קַדִּישָׁא, בְּגִין דְּחֹק וּמִשְׁפָּט שְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא הֲוֵי. וְעַל דָּא, אִם בְּחֻקֹּתַי תֵּלֵכוּ: דָּא תּוֹרָה שֶׁבְּעַל פֶּה. וְאֶת מִשְׁפָּטַי תִּשְׁמְרוּ: דָּא תּוֹרָה שֶׁבִּכְתָב. וְדָא הוּא כְּלָלָא דִשְׁמָא קַדִּישָׁא.

18. וַעֲשִׂיתֶם אוֹתָם. מַאי וַעֲשִׂיתֶם אוֹתָם, כֵּיוָן דְּאָמַר תֵּלֵכוּ וְתִשְׁמְרוּ, אֲמַאי וַעֲשִׂיתֶם. אֶלָּא, מַאן דְּעָבִיד פִּקּוּדֵי אוֹרַיְיתָא וְאָזִיל בְּאוֹרְחוֹי, כְּבְיָכוֹל כְּאִלּוּ עָבִיד לֵיהּ לְעֵילָא. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, כְּאִלּוּ עַשָׂאנִי, וְאוֹקְמוּהָ. וְעַל דָּא וַעֲשִׂיתֶם אוֹתָם. וַעֲשִׂיתֶם אַתֶּם כְּתִיב וַדַּאי, וְהוֹאִיל וּמִתְעָרֵי עָלַיְיכוּ לְאִתְחַבְּרָא דָּא בְּדָא, לְאִשְׁתַּכְּחָא שְׁמָא קַדִּישָׁא כַּדְקָא יָאוֹת, וַעֲשִׂיתֶם אַתֶּם וַדַּאי.

19. כְּגַוְונָא דָּא אָמַר רִבִּי שִׁמְעוֹן, וַיַּעַשׂ דָּוִד שֵׁם, וְכִי דָּוִד עָבַד לֵיהּ. אֶלָּא בְּגִין דְּאָזִיל בְּאָרְחֵי דְּאוֹרַיְיתָא, וְעָבִיד פִּקּוּדֵי אוֹרַיְיתָא, וְאַנְהִיג מַלְכוּתָא כַּדְקָא יָאוֹת, כְּבְיָכוֹל, עָשָׂה שֵׁם לְעֵילָא. וְלָא הֲוָה מַלְכָּא בְּעָלְמָא דְּזָכָה לְהַאי כְּדָוִד, דַּהֲוָה קָם בְּפַלְגוּת לֵילְיָא, וַהֲוָה מְשַׁבַּח לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, עַד דְּסָלִיק שְׁמָא קַדִּישָׁא בְּכוּרְסְיָיא, בְּשַׁעֲתָא דְּסָלִיק נְהוֹרָא דִּימָמָא. כְּבְיָכוֹל הוּא עָבַד שֵׁם מַמָּשׁ כד״א, וַיִּקּוֹב בֶּן הָאִשָּׁה הַיִּשְׂרְאֵלִית אֶת הַשֵּׁם וַיְקַלֵּל. ובג״כ וַיַּעַשׂ דָּוִד שֵׁם. וְעַל דָּא וַעֲשִׂיתֶם אוֹתָם כְּתִיב, וְאִי אַתּוּן תִּשְׁתַּדְּלוּן לְמֶעְבַּד לוֹן, לְאִתְתַּקְנָא שְׁמָא קַדִּישָׁא כַּדְקָא יָאוֹת, כָּל אִינּוּן בִּרְכָאן דִּלְעֵילָא יִשְׁתַּכְּחוּן גַּבַּיְיכוּ בְּתִקּוּנֵיהוֹן כַּדְקָא יָאוֹת.

17. Hence, "My statutes," are all those decrees and judgments, punishments, and commandments, which pertain to the place called the Oral Torah; NAMELY MALCHUT CALLED 'statute'. "And keep My laws," NAMELY in the place called the Written Torah, ZEIR ANPIN, as is written: "a law of the Elohim of Jacob" (Tehilim 81:5), WHICH IS ZEIR ANPIN CALLED 'JACOB'. They are attached to each other, and all is one, the whole of the Holy Name, NAMELY THE UNION OF ZEIR ANPIN AND MALCHUT. He who transgresses the words of the Torah is as if he renders defective the Holy Name, since a statute and a law is the Name of the Holy One, blessed be He. Therefore, "If you walk in My statutes," is the Oral Torah; and, "and keep my Laws," is the Written Torah. This is the totality of the Holy Name.

18. "And do them" (Vayikra 26:3). HE ASKS: What is the meaning of "and do them"? It already says "walk," and, "keep." Why ADD, "and do them"? HE ANSWERS: He who observes the precepts of the Torah and walks in His paths is as if He made Him above. The Holy One, blessed be He, says, 'as if he made Me.' This has been explained. Therefore, "and do them," THE STATUTE AND THE LAW, ZEIR ANPIN AND MALCHUT. Indeed it says, "and do them," since through being roused by you they join each other, so that the Holy Name will properly prevail. Indeed, you "do them."

19. Rabbi Shimon discussed in the same manner the verse, "And David got himself a name" (II Shmuel 8:13). Did David do that for himself? HE ANSWERS: Since David walked in the ways of the Torah and observed the commandments of the Torah, and led the kingdom well, it is as if he made the name above. There was no king in the world who merited this like David, who used to rise at midnight and praise the Holy One, blessed be He, until the Holy Name, MALCHUT, came up with its Throne when daylight broke. THEREFORE, it is as if he really made a name. HE RAISED IT TO BE UNITED WITH ZEIR ANPIN. It is said OF THE OTHER SIDE, "and the Yisraeli woman's son blasphemed the Name, and cursed" (Vayikra 24:11). Hence, "And David got him a name." It therefore says, "and do them"; NAMELY, if you strive to do them, and properly construct the Holy Name, all the blessings from above will be by you properly set.

5. "Then I will give you rain in due season"
Rabbi Shimon tells us that anyone who gives charity to the poor constructs the Holy Name.

20. "Then I will give you rain in due season" (Vayikra 26:4). Everyone will bestow of his strength upon you. Who are they? The correction you made, OF THE UNISON of the Holy Name, THE UNISON OF STATUTE AND LAW, ZEIR ANPIN AND MALCHUT, SO THAT THEY WILL BESTOW PLENTY UPON YOU. It is similarly written: "and they shall keep the way of Hashem, to do justice and law" (Beresheet 18:19). If it is written: "and they shall keep the way of Hashem," why SHOULD IT SAY, "to do justice (lit. 'charity') and law?" HE ANSWERS: Whoever keeps the ways of the Torah is as if he does charity and law. What are charity and law? They are the Holy One, blessed be He. Rabbi Shimon wept and said: Woe to the people who do not know or care for the glory of their Master, for he who daily constructs the Holy Name is he who gives charity to the poor.

20. וְנָתַתִּי גִשְׁמֵיכֶם בְּעִתָּם וְגוֹ׳. כָּל חַד וְחַד, יִתֵּן חֵילָא דִּילֵיהּ עָלַיְיכוּ. מַאן אִינּוּן. הַהוּא תִּקּוּנָא דַּעֲבַרְתּוּן דְּהַהוּא שְׁמָא קַדִּישָׁא כְּגַוְונָא דָּא כְּתִיב, וְשָׁמְרוּ דֶּרֶךְ יְיָ׳ לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט. וְכִי כֵּיוָן דִּכְתִיב וְשָׁמְרוּ דֶּרֶךְ יְיָ׳. אֲמַאי לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט. אֶלָּא מַאן דְּנָטִיר אוֹרְחוֹי דְּאוֹרַיְיתָא, כְּבְיָכוֹל הוּא עוֹשֶׂה צְדָקָה וּמִשְׁפָּט. וּמַאי צְדָקָה וּמִשְׁפָּט. דָּא קוּדְשָׁא בְּרִיךְ הוּא. בְּכָה ר״ש וְאָמַר, וַוי לוֹן לִבְנֵי נָשָׁא, דְּלָא יַדְעִין וְלָא מַשְׁגִּיחִין בִּיקָרָא דְּמָארֵיהוֹן, מַאן עָבֵיד שְׁמָא קַדִּישָׁא בְּכָל יוֹמָא, הֲוֵי אֵימָא מַאן דְּיָהִיב צְדָקָה לְמִסְכְּנֵי.

6. Charity to the poor

We learn from Rabbi Shimon that giving charity to the poor causes the Holy Name to be made whole since charity is the Tree of Life and it bestows blessings upon righteousness. He says that the awakening above is according to one's actions below. The poor man has nothing of his own except what he is given; the moon has no light except what the sun gives her. Rabbi Shimon says that the poor man is as if dead because he is from the Tree of Knowledge of Good and Evil, but anyone who pities him and gives him charity causes the Tree of Life to rest upon the Tree of Death. He concludes by saying that righteousness is not rectified or perfected except through charity.

21. Come and behold. It has been explained this way: the poor man is attached to Judgment, and all that he eats is through Judgment, which is the place called 'righteousness,' MALCHUT, as is written, "A prayer (Heb. tfilah) of the poor, when he faints" (Tehilim 102:1). This Tfilah is the hand Tefilin, NAMELY MALCHUT, THAT WHEN NOT UNITED WITH ZEIR ANPIN, IS POOR AND IS CALLED 'RIGHTEOUSNESS.' He who gives charity to the poor makes the Holy Name above properly whole. HE JOINS HER WITH ZEIR ANPIN THAT BESTOWS EVERYTHING UPON HER, since charity is the Tree of Life, ZEIR ANPIN, and charity gives and bestows upon righteousness, MALCHUT. When it bestows upon righteousness, they are united with each other, ZEIR ANPIN WITH MALCHUT, and the Holy Name is whole. He who affects an awakening below, BY GIVING CHARITY, is surely as if he made whole the Holy Name. In a similar manner, according to one's actions below, so is the awakening above. Hence, it is written: "Happy are they who maintain justice, and do righteousness at all times" (Tehilim 106:3). "Do righteousness," refers to the Holy One, blessed be He, whom one made so to speak.

21. ת״ח, דָּא אוּקְמוּהָ דְּכִי הוּא, דְּמִסְכְּנָא אָחִיד בֵּיהּ בְּדִינָא, וְכָל מֵיכְלַיְיהוּ בְּדִינָא הוּא, אֲתַר דְּאִקְרֵי צֶדֶק, כד״א תְּפִלָּה לְעָנִי כִּי יַעֲטֹף. תְּפִלָּה, דָּא תְּפִלָּה שֶׁל יַד, וְאוֹקִימְנָא. וּמַאן דְּיָהִיב לֵיהּ צְדָקָה לְמִסְכְּנָא, הוּא עָבֵיד לְעֵילָא שְׁמָא קַדִּישָׁא שְׁלִים כַּדְקָא יָאוּת. בְּגִין דִּצְדָקָה דָּא אִילָנָא דְּחַיֵּי, וּצְדָקָה יָהִיב לְצֶדֶק. וְכַד יָהִיב לְצֶדֶק, כְּדֵין אִתְחַבָּר דָּא בְּדָא, וּשְׁמָא קַדִּישָׁא אִשְׁתְּכַח שְׁלִים. מַאן דְּעָבֵיד אִתְעָרוּתָא דָּא דִּלְתַתָּא, וַדַּאי כְּאִלּוּ עָבֵיד שְׁמָא קַדִּישָׁא בִּשְׁלִימוּ. כְּגַוְונָא דְּאִיהוּ עָבֵיד לְתַתָּא, הָכִי אִתְּעַר לְעֵילָא. וְעַל דָּא כְּתִיב, אַשְׁרֵי שׁוֹמְרֵי מִשְׁפָּט עוֹשֵׂה צְדָקָה בְּכָל עֵת. עוֹשֵׂה צְדָקָה, דָּא קוּדְשָׁא בְּרִיךְ הוּא, כְּבְיָכוֹל הוּא עָבֵיד לֵיהּ.

22. Come and behold: we learned where the poor man is; THAT IS, MALCHUT, WHEN NOT UNITED WITH ZEIR ANPIN. What is the reason thereof? It is that the poor man has nothing of his own, save that which he is given. The moon, MALCHUT, also has no light of her own, save what the sun, ZEIR ANPIN, gives her.

22. תָּא חֲזֵי, מִסְכְּנָא דָּא אִתְּמַר מַאן הוּא אַתְרֵיהּ. מ״ט. בְּגִין דְּמִסְכְּנָא לָא אִית לֵיהּ מִדִּילֵיהּ כְּלוּם, אֶלָּא מַה דְּיָהֲבִין לֵיהּ וְסִיהֲרָא לָא אִית לָהּ נְהוֹרָא מִדִּילָהּ, אֶלָּא מַה דְּיָהִיב לָהּ שִׁמְשָׁא.

23. ת"ח, אֲמַאי עָנִי חָשׁוּב כַּמֵּת, מ"ט. בְּגִין דְּהַהוּא אֲתַר גָּרִים לֵיהּ, דְּהָא בַּאֲתַר דְּמוֹתָא הוּא שְׁכִיחַ, וּבג"כ אִקְרֵי מֵת. הַהוּא דְּחָיֵיס עָלֵיהּ, הוּא יָהִיב לֵיהּ צְדָקָה, אִילָנָא דְּחַיֵּי שַׁרְיָא עֲלוֹי. כד"א, וּצְדָקָה תַּצִּיל מִמָּוֶת. וּכְגַוְונָא דְּעָבִיד ב"נ לְתַתָּא, הָכִי נָמֵי עָבִיד לְעֵילָא מַמָּשׁ. זַכָּאָה חוּלָקֵיהּ דְּזָכֵי לְמֶעְבַּד שְׁמָא קַדִּישָׁא לְעֵילָא, בְּג"כ צְדָקָה סָלִיק עַל כֻּלָּא.

23. Come and behold: why is the poor man considered to be as a dead man? Because this is brought about by that place, as he is in a place of death, FOR MALCHUT IS THE SECRET OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL. IF ONE IS WORTHY, IT IS OF GOODNESS AND LIFE, BUT IF HE IS NOT, IT IS OF EVIL AND DEATH. He is therefore called 'a dead man'. He who pities him and gives him charity CAUSES the Tree of Life, CALLED 'CHARITY,' to rest upon THE TREE OF KNOWLEDGE OF GOOD AND EVIL, WHICH IS THE TREE OF DEATH; as it is written, "but righteousness (lit. 'charity') delivers from death" (Mishlei 10:2). Thus, as man does below, IN RELIEVING THE POOR MAN, CALLED 'A DEAD MAN', so he does exactly above, IN CAUSING THE TREE OF LIFE TO REST UPON THE TREE OF DEATH. Happy is the portion of he who is worthy of making a Holy Name above, NAMELY, TO UNITE IT WITH ZEIR ANPIN. For that reason charity surpasses everything.

24. וְהָנֵי מִלֵּי, צְדָקָה לִשְׁמָהּ. דְּהָא אִתְּעַר צְדָקָה לְצֶדֶק, לְחַבְּרָא לוֹן כַּחֲדָא, וּלְמֶהֱוֵי כֻּלָּא שְׁמָא קַדִּישָׁא כַּדְקָא יָאוּת. דְּהָא צֶדֶק, לָא אִתְתַּקַּן, וְלָא אִשְׁתְּלִים, אֶלָּא בִּצְדָקָה. דִּכְתִיב, בִּצְדָקָה תִּכּוֹנָנִי, וְלִכְנֶסֶת יִשְׂרָאֵל אִתְּמַר, ובג"כ וַעֲשִׂיתֶם אוֹתָם וְגוֹ'.

24. These words refer to charity for its own sake, as THIS WAY charity arouses righteousness, NAMELY ZEIR ANPIN AROUSES MALCHUT, and causes them to be together, so that everything will turn into a Holy Name properly. For righteousness is not rectified or perfected save through charity, as is written: "In charity shall you be established" (Yeshayah 54:14). This was addressed to the Congregation of Yisrael, MALCHUT, WHICH IS PERFECTED THROUGH CHARITY ALONE. It is therefore WRITTEN, "and do them" (Vayikra 26:3), AS IT IS DONE THROUGH THE AROUSAL BELOW.

7. "And I will give you peace in the land"
Rabbi Yosi says that a man lying in his bed at night should not speak about the demons that roam around seeking judgment. He tells us that when the children of Yisrael are found to be meritorious God gives them peace in the land. Rabbi Aba talks about the fact that when the leader is good the whole world is saved because of his merit, and yet Josiah was killed even though he was a worthy leader who had done honest deeds. Rabbi Shimon says that was a result of Josiah's disbelief of Jeremiah's warnings and his failure to admonish Yisrael to repent. Rabbi Aba says that the Shechinah went into exile with Yisrael and was God's pledge to them. When He will ask for His pledge back He will come to live with Yisrael. Rabbi Yehuda speaks about Moses taking the Tent and pitching it outside the camp, and Rabbi Shimon explains to him that meant that the Tent of Meeting, that was the Shechinah, should be kept in the hands of a trustee until it was known who should keep it, Yisrael having been false to God with the creation of the Golden Calf. God made Joshua the trusted one who was worthy of guarding the pledge. In spite of the fact that Yisrael sinned, God did not remove His pledge from them and they did not forsake His pledge. Rabbi Yitzchak says that God still watches them and sees them in their synagogues and schools.

25. וְנָתַתִּי שָׁלוֹם בָּאָרֶץ וּשְׁכַבְתֶּם וְאֵין מַחֲרִיד וְגוֹ'. ר' יוֹסֵי פָּתַח, רִגְזוּ וְאַל תֶּחֱטָאוּ וְגוֹ'. רִגְזוּ וְאַל תֶּחֱטָאוּ, הַאי קְרָא אוּקְמוּהָ, דְּבָעֵי בַּר נָשׁ לְאַרְגָּזָא יֵצֶר טוֹב עַל יֵצֶר הָרָע, וְשַׁפִּיר. אֲבָל בְּשַׁעְתָּא דְּרָמַשׁ לֵילְיָא, וּבַר נָשׁ שָׁכִיב עַל עַרְסֵיהּ, כַּמָּה גַּרְדִּינֵי נְמוּסִין מִתְעָרִין בְּעָלְמָא, וְאָזְלִין וְשָׁאטִין, וּבְנֵי נָשָׁא בָּעָאן לְאִתְרַגְּזָא מִקֳּמֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, וּלְדַחֲלָא מִנַּיְיהוּ, בְּגִין דְּלָא יִשְׁתְּכַח נַפְשֵׁיהּ בְּגַוַּיְיהוּ, וְיִשְׁתֵּזִיב מִנַּיְיהוּ. וְיִבְעֵי לֵיהּ לב"נ, דְּלָא יָפִיק מִנַּיְיהוּ מִלָּה בְּפוּמֵיהּ. בְּגִין דְּלָא יִתְּעַר לְהוּ לְגַבֵּיהּ, וְלָא יִשְׁתַּכְּחוּן בַּהֲדֵיהּ. הה"ד אִמְרוּ בִלְבַבְכֶם עַל מִשְׁכַּבְכֶם וְדֹמּוּ סֶלָה. דְּלָא יָפִיק מִנַּיְיהוּ מִלָּה מִפּוּמֵיהּ.

25. "And I will give you peace in the land, and you shall lie down, and none shall make you afraid" (Vayikra 26:6). Rabbi Yosi opened the discussion with the verse: "Tremble, and sin not..." (Tehilim 4:5). This verse has been explained. It behooves man to have his Good Inclination cause his Evil one to tremble. This is well. But when night falls and man lies in his bed, numerous seekers of Judgment, NAMELY DAMAGING DEMONS, stir up in the world and go and roam about. Thus, men should tremble before the Holy One, blessed be He, and fear Him so that their souls will not be among them, but will be saved from them. It behooves one not to utter one word of them, NAMELY, NOT TO SPEAK OF THEM AT ALL, so as not to rouse them against him, and so that they will not be with him. Hence, it says, "commune with your own heart upon your bed, and be still" (Ibid.), WHICH MEANS that one must not talk about them.

26. Come and behold: when Yisrael are found meritorious before the Holy One, blessed be He, it is written: "And I will give peace in the land." This is up above, as the Holy One, blessed be He, comes to join the Congregation of Yisrael, AS "PEACE" MEANS YESOD, AND "THE LAND" IS MALCHUT. Then, "you shall lie down, and none shall make you afraid." Why? Because "I will remove evil beasts out of the land." This is an evil kind of beast that is down below. Which? Igeret, the daughter of Machalat, AN EVIL KLIPAH, and all her companions. This is by night. By day, THE VERSE, "AND I WILL REMOVE EVIL BEASTS OUT OF THE LAND," ALLUDES TO men from her side WHO CAUSE DAMAGE IN THE WORLD. This is the meaning of, "neither shall the sword go through your land" (Vayikra 26:6).

26. ת"ח, בְּשַׁעֲתָא דְּאִשְׁתְּכָחוּ יִשְׂרָאֵל זַכָּאִין קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, מַה כְּתִיב, וְנָתַתִּי שָׁלוֹם בָּאָרֶץ. הַאי לְעֵילָא. דְּאָתֵי קוּדְשָׁא בְּרִיךְ הוּא לְאִתְחַבְּרָא בְּכְנֶסֶת יִשְׂרָאֵל. כְּדֵין וּשְׁכַבְתֶּם וְאֵין מַחֲרִיד. מ"ט. בְּגִין וְהִשְׁבַּתִּי חַיָּה רָעָה מִן הָאָרֶץ. דָּא חַיָּה דְּזִינָא בִּישָׁא לְתַתָּא. וּמַאי אִיהִי. אִגֶּרֶת בַּת מַחֲלַת, הִיא, וְכָל סִיעָתָא דִּילָהּ. הַאי בְּלֵילְיָא. בִּימָמָא, בְּנֵי נָשָׁא דְּאָתוּ מִסִּטְרָהָא דָּא, הה"ד וְחֶרֶב לֹא תַעֲבוֹר בְּאַרְצְכֶם.

27. Rabbi Aba said: It has been explained that even a sword of peace SHALL NOT "GO THROUGH YOUR LAND," as in the case of Pharaoh Necho, WHO WANTED TO PASS THROUGH THE LAND OF YISRAEL, BUT THE KING JOSIAH DID NOT PERMIT IT. THE MEANING of, "neither shall the sword go through your land," alludes to her companions, WHO COME FROM THE SIDE OF THE SAID KLIPAH. "I will remove evil beasts out of the land," means that THE KLIPAH ITSELF shall not have dominion over the land, nor shall it even go through - not the sword of the other nations, and not even one armed person shall pass you.

27. ר' אַבָּא אָמַר, הָא אוּקְמוּהָ דַּאֲפִילוּ חֶרֶב שֶׁל שָׁלוֹם, כְּגוֹן פַּרְעֹה נְכֹה. אֲבָל וְחֶרֶב לֹא תַעֲבוֹר, דָּא סִיעָתָא דִּילָהּ. וְהִשְׁבַּתִּי חַיָּה רָעָה, דְּלָא תִּשְׁלוֹט בְּאַרְעָא, וַאֲפִילוּ הַעֲבָרָה בְּעָלְמָא לֹא תַעֲבוֹר עָלַיְיכוּ, וַאֲפִילוּ חֶרֶב דִּשְׁאָר עַמִּין, וַאֲפִילוּ ב"נ מִזִּיְינָא, לָא יַעֲבוֹר עָלַיְיכוּ.

28. This is what king Josiah asked for WHEN HE DID NOT ALLOW THE SOLDIERS OF PHARAOH NECHO TO GO THROUGH THE LAND. It has been explained that he was caught in the sins of Yisrael AND WAS THEREFORE KILLED, as is written, "The breath of our nostrils, the anointed of Hashem, was taken in their pits" (Eichah 4:20). We must examine this, for we learned that if the leader of the people is good, the whole world is saved due to his merit. If the leader of the people is not honest, the whole people are caught for his sin. Yet why was Josiah, who was a worthy leader of honest deeds, caught in Yisrael's sins?

28. וְדָא דָּרִישׁ יֹאשִׁיָּהוּ מַלְכָּא, וְאוֹקְמוּהָ דְּהוּא אִתְפַּס בְּחוֹבַיְיהוּ דְּיִשְׂרָאֵל. כְּמָה דִּכְתִיב, רוּחַ אַפֵּינוּ מְשִׁיחַ יְיָ' נִלְכַּד בִּשְׁחִיתוֹתָם וְגוֹ'. הָכָא אִית לְאִסְתַּכְּלָא, דְּהָא תָּנִינָן אִי רֵישָׁא דְּעַמָּא הוּא טַב, כָּל עַמָּא מִשְׁתֶּזְבָן בְּגִינֵיהּ. וְאִי רֵישָׁא דְּעַמָּא לָא אִתְכְּשַׁר, כָּל עַמָּא אִתְפְּסָן בְּחוֹבֵיהּ. וְהָא יֹאשִׁיָּהוּ רֵישָׁא דְּכַשְׁרָא הֲוָה, וְעוֹבָדוֹי מִתְכַּשְׁרָן. אֲמַאי אִתְפַּס בְּחוֹבֵיהוֹן דְּיִשְׂרָאֵל.

29. AND HE ANSWERS: This happened because he did not believe Jeremiah, and did not admonish Yisrael TO REPENT, for he thought they were all as righteous as he was. Yirmeyah told him of this, but he did not believe him and was therefore caught in their sins. Moreover, the moon, MALCHUT, had then the lowest light, and was about to be completely blocked, SINCE IT WAS NEAR THE DESTRUCTION OF THE TEMPLE.

29. אֶלָּא עַל דְּלָא הֵימִין בֵּיהּ בִּירְמִיָּהוּ, וְלָא כָּפִית לְהוּ לְיִשְׂרָאֵל, דְּחָשִׁיב דְּכֻלְּהוּ זַכָּאִין כְּוָותֵיהּ. וַהֲוָה אָמַר לֵיהּ יִרְמִיָּה, וְלָא הֵימִין בֵּיהּ. ובג"כ אִתְפַּס בְּחוֹבֵיהוֹן. וְעוֹד דְּסִיהֲרָא הֲוָה מָאִיךְ נְהוֹרָא, וּבְעָיָא לְאִסְתְּמָא.

8. "And I will set My Tabernacle among you"

Rabbi Yosi tells us that God reproves and corrects those He loves but does not do so for those He hates so as not to give them a portion of Himself. Rabbi Yosi also talks about the spirits that wander about and chastise people.

30. "And I will set My Tabernacle among you" (Vayikra 26:11). The Tabernacle is the Shechinah. "My Tabernacle," means My pledge, as THE SHECHINAH was pledged because of the sins of Yisrael AND WENT INTO EXILE WITH THEM. "And I will set My Tabernacle," My pledge, surely. This is like the fable about a man who loved his neighbor. He said to him: 'I have the highest regard for you and wish to dwell with you.' HIS FRIEND said: 'How can I be sure you shall live with me?' He took all the delightful objects of his house and brought them to him. He said: 'Here is my pledge that I will never part from you.'

30. וְנָתַתִּי מִשְׁכָּנִי בְּתוֹכְכֶם וְגוֹ׳. וְנָתַתִּי מִשְׁכָּנִי, דָּא שְׁכִינְתָּא. מִשְׁכָּנִי: מַשְׁכּוֹנָא דִּילִי. דְּהִיא אִתְמַשְׁכְּנָא בְּחוֹבַיְיהוּ דְּיִשְׂרָאֵל. וְנָתַתִּי מִשְׁכָּנִי, מַשְׁכּוֹנִי וַדַּאי. מִתַּל לב״נ דַּהֲוָה רְחִימָא לְאָחֲרָא, אָ״ל וַדַּאי בְּרְחִימוּתָא עִלָּאָה דְּאִית לִי גַּבָּךְ, בְּעֵינָא לְדַיְּירָא עִמָּךְ. אָמַר הֵיךְ אֶנְדַּע דְּתֵידוּר גַּבַּאי, נָטַל כָּל כִּסּוּפָא דְּבֵיתֵיהּ, וְאַיְיתֵי לְגַבֵּיהּ, אָמַר הָא מַשְׁכּוֹנָא לְגַבָּךְ, דְּלָא אִתְפְּרַשׁ מִנָּךְ לְעָלְמִין.

31. Likewise, the Holy One, blessed be He, wished to dwell among Yisrael. What did He do? He took His precious delight, THE SHECHINAH, and brought it down to Yisrael. He said to them: 'Here I give you My pledge, so that I will never part from you.' Though the Holy One, blessed be He, has gone away from us, He left the pledge in our hands, AS THE SHECHINAH IS WITH US IN EXILE, and we keep His delight. When He asks for His pledge, He will come to dwell with us. Hence, IT IS WRITTEN: "And I will set My Tabernacle (Heb. mishkan) among you," meaning I will give a pledge (Heb. mashkon) in your hands that I will dwell with you. And though Yisrael are now in exile, they have the pledge of the Holy One, blessed be He, and they never left Him.

31. כַּךְ קוּדְשָׁא בְּרִיךְ הוּא, בָּעָא לְדַיְּירָא בְּהוּ בְּיִשְׂרָאֵל, מָה עֲבַד, נָטַל כִּסּוּפָא דִּילֵיהּ, וְנָחִית לְהוּ לְיִשְׂרָאֵל. אָמַר לוֹן, יִשְׂרָאֵל, הָא מַשְׁכּוֹנָא דִּילִי גַּבַּיְיכוּ, בְּגִין דְּלָא אֶתְפְּרַשׁ מִנַּיְיכוּ לְעָלְמִין. וְאַע״ג דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְרְחִיק מִינָּן, מַשְׁכּוֹנָא שָׁבִיק בִּידָן, וַאֲנָן נַטְרִין דַּהוּא כִּסּוּפָא דִּילֵיהּ, מַאן דְּיִבְעֵי מַשְׁכּוֹנֵיהּ יֵיתֵי לְדַיְּירָא גַּבָּן בְּג״כ וְנָתַתִּי מִשְׁכָּנִי בְּתוֹכְכֶם, מַשְׁכּוֹנָא אֶתֵּן בִּידַיְיכוּ, בְּגִין דְּאֵדוּר עִמְּכוֹן. וְאַע״ג דְּיִשְׂרָאֵל הַשְׁתָּא בְּגָלוּתָא, מַשְׁכּוֹנָא דְּקוּדְשָׁא בְּרִיךְ הוּא הוּא גַּבַּיְיהוּ. וְלָא שָׁבְקוּ לֵיהּ לְעָלְמִין.

32. "...and My Spirit shall not abhor you" (Ibid.). This is likened to a man who loved his friend and wished to dwell with him. What did he do? He took his own bed, brought it to his house and said: 'Here is my bed in your house, so that I shall not go away from you, your bed and your possessions.' So did the Holy One, blessed be He, say: '"And I will set My Tabernacle among you: and My soul shall not abhor you." Behold My bed, THE SHECHINAH, in your house. Now that My bed is with you, know that I shall not be separated from you.' Therefore, "and My soul shall not abhor you;" I WILL NOT GO AWAY FROM YOU.

32. וְלֹא תִגְעַל נַפְשִׁי אֶתְכֶם, לב״נ דְּרָחִים לְחַבְרֵיהּ, וּבָעָא לְדַיְּירָא עִמֵּיהּ, מָה עֲבַד, נָטַל עַרְסָא דִּילֵיהּ וְאַיְיתִי לְבֵיתֵיהּ. אָמַר דָּא עַרְסָא דִּילִי בְּבֵיתָךְ, בְּגִין דְּלָא אַרְחִיק מִינָּךְ, עַרְסָךְ, וּמָאנָךְ. כַּךְ קוּדְשָׁא בְּרִיךְ הוּא אָמַר, וְנָתַתִּי מִשְׁכָּנִי בְּתוֹכְכֶם וְלֹא תִגְעַל נַפְשִׁי אֶתְכֶם, הָא עַרְסָא דִּילִי בְּבֵיתַיְיכוּ, כֵּיוָן דְּעַרְסָא דִּילִי עִמְּכוֹן, תִּנְדְּעוּן דְּלָא אִתְפְּרַשׁ מִנַּיְיכוּ, ובג״כ וְלֹא תִגְעַל נַפְשִׁי אֶתְכֶם.

33. "And I will walk among you, and will be your Elohim" (Ibid. 12). Now that I have given you My pledge, you will surely know that I walk with you, as is written: "for Hashem your Elohim walks in the midst of your camp, to deliver you, and to give up your enemies before you. Therefore shall your camp be Holy" (Devarim 23:15).

33. וְהִתְהַלַּכְתִּי בְּתוֹכְכֶם וְהָיִיתִי לָכֶם לֵאלֹהִים, כֵּיוָן דְּמַשְׁכְּנָא דִּילִי גַּבַּיְיהוּ, בְּוַדַּאי תִּנְדְּעוּן דַּאֲנָא אָזִיל עִמְּכוֹן, כד״א כִּי יְיָ׳ אֱלֹהֶיךָ מִתְהַלֵּךְ בְּקֶרֶב מַחֲנֶיךָ לְהַצִּילְךָ וְלָתֵת אוֹיְבֶיךָ לְפָנֶיךָ וְהָיָה מַחֲנֶיךָ קָדוֹשׁ.

9. "And Moses would take the Tent"

34. One night, Rabbi Yitzchak and Rabbi Yehuda were in a village near the Sea of Galilee. They arose at midnight. Rabbi Yitzchak said to Rabbi Yehuda: Let us discuss the words of the Torah, for though we are in such a place, we must not be divided from the Tree of Life.

34. רִבִּי יִצְחָק וְרִבִּי יְהוּדָה, הֲווֹ שְׁכִיחֵי לֵילְיָא חַד בְּכַפַּר, קְרִיב לְיַמָּא דִּטְבַרְיָא, קָמוּ בְּפַלְגוּת לֵילְיָא אָמַר ר׳ יִצְחָק לְרִבִּי יְהוּדָה נֵימָא בְּמִלֵּי דְּאוֹרַיְיתָא דְּאַע״ג דַּאֲנָן בַּאֲתַר דָּא, לָא בְּעֵינָא לְאִתְפְּרָשָׁא מֵאִילָנָא דְּחַיֵּי.

35. Rabbi Yehuda opened the discussion and said: "And Moses would take the Tent, and pitch it outside the camp..." (Shemot 33:7). HE ASKS: "And Moses would take the Tent." Why did he do so? AND ANSWERS: Moses said, 'Since Yisrael are false to the Holy One, blessed be He, and exchanged His glory FOR A GOLDEN CALF, let His pledge - THE SHECHINAH, CALLED 'THE TENT OF MEETING' - be in the hands of a trustee until we know with whom THE PLEDGE shall remain.

35. פָּתַח ר׳ יְהוּדָה וְאָמַר, וּמֹשֶׁה יִקַּח אֶת הָאֹהֶל וְנָטָה לוֹ מִחוּץ לַמַּחֲנֶה וְגוֹ׳. וּמֹשֶׁה יִקַּח אֶת הָאֹהֶל, אֲמַאי. אֶלָּא אָמַר מֹשֶׁה, הוֹאִיל וְיִשְׂרָאֵל קָא מְשַׁקְּרֵי בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, וְאַחְלִיפוּ יְקָרָא דִּילֵיהּ, הָא מַשְׁכּוֹנָא דִּילֵיהּ, יְהֵא בִּידָא דְּמְהֵימְנָא, עַד דְּנֶחֱמֵי בְּמַאן יִשְׁתְּאַר.

36. He said to Joshua: 'You shall be the trusted one between the Holy One, blessed be He, and Yisrael, and the pledge shall remain in your faithful hands. We shall see with whom it will remain.' It is written: "And he turned back to the camp, but his servant Joshua, the son of Nun, a young man, did not depart out of the Tent" (Ibid. 11). What is the reason HE GAVE IT to Joshua? Because IN RELATION TO MOSES, he was like the moon to the sun, AS THE MOON IS THE SECRET OF MALCHUT, CALLED 'THE TENT OF MEETING'. HENCE, he was worthy of guarding the pledge, WHICH IS OF HIS OWN SIDE. Therefore, he "did not depart out of the Tent."

36. אָמַר לֵיהּ לִיהוֹשֻׁעַ, אַנְתְּ תְּהֵא מְהֵימְנָא בֵּין קוּדְשָׁא בְּרִיךְ הוּא, וּבֵין יִשְׂרָאֵל, וְיִשְׁתְּאַר מַשְׁכּוֹנָא בִּידָךְ בְּהֵימְנוּתָא, וְנֶחֱמֵי בְּמַאן יִשְׁתְּאַר. מַה כְּתִיב, וְשָׁב אֶל הַמַּחֲנֶה וּמְשָׁרְתוֹ יְהוֹשֻׁעַ בִּן נוּן נַעַר לֹא יָמִישׁ מִתּוֹךְ הָאֹהֶל. מַאי טַעְמָא לִיהוֹשֻׁעַ בְּגִין דְּאִיהוּ כְּסִיהֲרָא לְגַבֵּי שִׁמְשָׁא, וְאִיהוּ אִתְחֲזֵי לְנַטְרָא מַשְׁכּוֹנָא. וְעַל דָּא, לֹא יָמִישׁ מִתּוֹךְ הָאֹהֶל.

37. The Holy One, blessed be He, said to Moses: 'It is not fit to do it this way, since I gave My pledge into the hands OF THE CHILDREN OF YISRAEL. And though they sinned against Me, they shall have the pledge with them and shall not part with it. Would you wish that I would part from the children of Yisrael and never return to them?' FOR THE SHECHINAH IS THE PLEDGE IN THE HANDS OF THE CHILDREN OF YISRAEL THAT HE SHALL NEVER LEAVE THEM. 'Return My pledge to them, and for its sake I shall never leave them, wherever THEY MAY BE.'

37. א״ל קוּדְשָׁא בְּרִיךְ הוּא לְמֹשֶׁה, לָא אִתְחֲזֵי הָכִי, דְּהָא מַשְׁכּוֹנָא דִּילִי יָהֲבִית בִּידַיְיהוּ, אַף עַל גַּב דְּאִינּוּן חָאבוּ לְגַבָּאי, מַשְׁכּוֹנָא יְהֵא לְגַבַּיְיהוּ, דְּלָא יִתְפָּרְשׁוּן מִנַּיְיהוּ דְּיִשְׂרָאֵל, וְלָא אֵיתוּב לְגַבַּיְיהוּ, לְעָלְמִין, אֶלָּא אָתִיב מַשְׁכּוֹנָא דִּילִי לְגַבַּיְיהוּ, וּבְגִינֵיהּ לָא אֶשְׁבּוֹק לְהוֹן בְּכָל אֲתַר.

38. Though Yisrael sinned against the Holy One, blessed be He, they did not forsake His pledge, nor did the Holy One, blessed be He, take it from them. Hence, wherever Yisrael were exiled, the Shechinah was with them. Therefore, it is written: "And I will set My Tabernacle among you." This has already been explained.

38. אע״ג דְּיִשְׂרָאֵל חָבוּ לְגַבֵּיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, הַאי מַשְׁכּוֹנָא דִּילֵיהּ לָא שָׁבְקוּ, וקוּדְשָׁא בְּרִיךְ הוּא לָא נָטִיל לֵיהּ מִבֵּינַיְיהוּ. וְעַל דָּא, בְּכָל אֲתַר דְּגַלֵּי יִשְׂרָאֵל, שְׁכִינָה עִמְּהוֹן. וְעַל דָּא כְּתִיב, וְנָתַתִּי מִשְׁכָּנִי בְּתוֹכְכֶם. וְהָא אוּקְמוּהָ.

10. "My beloved is like a gazelle"

39. Rabbi Yitzchak opened the discussion and said: "My beloved is like a gazelle or a young hart: behold, he..." (Shir Hashirim 2:9). Happy are Yisrael who have merited this pledge of the most High King. And though they are in exile, the Holy One, blessed be He, comes every new moon, every Shabbat, and every holiday, to look in at them and observe His pledge, His delight, that is with them.

39. פָּתַח רִבִּי יִצְחָק וְאָמַר דּוֹמֶה דּוֹדִי לִצְבִי אוֹ לְעוֹפֶר הָאַיָּלִים הִנֵּה זֶה וְגוֹ׳. זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּזָכוּ דְּמַשְׁכּוֹנָא דָּא לְמֶהֱוֵי גַּבַּיְיהוּ, מִן מַלְכָּא עִלָּאָה. דְּאַף עַל גַּב דְּאִינּוּן בְּגָלוּתָא, קוּדְשָׁא בְּרִיךְ הוּא אָתֵי בְּכָל רֵישׁ יַרְחֵי וְשַׁבַּתֵּי וּזְמַנֵּי, לְאַשְׁגְּחָא עָלַיְיהוּ, וּלְאִסְתַּכְּלָא בְּהַהוּא מַשְׁכּוֹנָא דְּאִית לֵיהּ גַּבַּיְיהוּ, דְּאִיהוּ כְּסוּפָא דִּילֵיהּ.

40. לְמַלְכָּא דְּסַרְחָא מַטְרוֹנִיתָא, אַפְקָהּ מֵהֵיכָלֵיהּ. מָה עַבְדַת. נַטְלַת בְּרָהּ דִּילֵיהּ כְּסוּפָא דְּמַלְכָּא, רְחִימָא דִּילֵיהּ. וּבְגִין דְּדַעְתָּא דְּמַלְכָּא עָלָהּ, שַׁבְקֵיהּ בִּידָהָא. בְּשַׁעְתָּא דְּסָלִיק רְעוּתָא דְּמַלְכָּא, עַל מַטְרוֹנִיתָא, וְעַל בְּרֵהּ, הֲוָה סָלִיק אַגְרִין, וְנָחִית דַּרְגִין, וְסָלִיק כּוֹתְלִין, לְאִסְתַּכְּלָא וּלְאַשְׁגָּחָא בֵּין נוּקְבֵי כּוֹתְלָא עָלַיְיהוּ, כֵּיוָן דְּחָמֵי לוֹן, שָׁארִי בָּכֵי מֵאֲחוֹרֵי קוּסְטֵי כּוֹתְלָא, וּלְבָתַר אָזִיל לֵיהּ.

41. כַּך יִשְׂרָאֵל, אַף עַל גַּב דְּאִינּוּן נַפְקוּ מֵהֵיכָלֵיהּ דְּמַלְכָּא, הַהוּא מַשְׁכּוֹנָא לָא שָׁבְקוּ, וּבְגִין דִּרְעוּתָא דְּמַלְכָּא עָלַיְיהוּ, שַׁבְקֵיהּ עִמְּהוֹן. בְּשַׁעְתָּא דְּסָלִיק רְעוּתָא דְּמַלְכָּא קַדִּישָׁא, עַל מַטְרוֹנִיתָא וְעַל יִשְׂרָאֵל. סָלִיק אַגְרִין, נָחִית דַּרְגִין, וְסָלִיק כּוֹתְלִין, לְאִסְתַּכְּלָא וּלְאַשְׁגָּחָא בֵּין קוּסְטֵי כּוֹתְלָא עָלַיְיהוּ. כֵּיוָן דְּחָמֵי לוֹן, שָׁארִי וּבָכֵי, הה"ד דּוֹמֶה דּוֹדִי לִצְבִי אוֹ לְעוֹפֶר הָאַיָּלִים לְדַלְּגָא מִכּוֹתְלָא לְאִיגְּרָא, וּמֵאִיגְּרָא לְכוֹתְלָא. הִנֵּה זֶה עוֹמֵד אַחַר כָּתְלֵנוּ, בְּבָתֵּי כְּנֵסִיּוֹת וּבְבָתֵּי מִדְרָשׁוֹת מַשְׁגִּיחַ מִן הַחַלּוֹנוֹת, דְּוַדַּאי בֵּי כְּנִישְׁתָּא בַּעְיָא חַלּוֹנוֹת. מֵצִיץ מִן הַחֲרַכִּים, לְאִסְתַּכְּלָא וּלְאַשְׁגָּחָא עָלַיְיהוּ. וּבְגִין כַּך, יִשְׂרָאֵל בָּעוּ לְמֶחְדֵּי בְּהַהוּא יוֹמָא, דְּאִינְהוּ יַדְעֵי דָּא, וְאַמְרֵי. זֶה הַיּוֹם עָשָׂה יְיָ׳ נָגִילָה וְנִשְׂמְחָה בוֹ.

11. Righteousness together with its Judgments

Rabbi Yosi tells us that God reproves and corrects those He loves but does not do so for those He hates so as not to give them a portion of Himself. Rabbi Yosi also talks about the spirits that wander about and chastise people.

42. וְאִם בְּחֻקֹּתַי תִּמְאָסוּ וְגוֹ'. ר' יוֹסֵי פָּתַח, מוּסַר יְיָ׳ בְּנִי אַל תִּמְאָס וְאַל תָּקוּץ בְּתוֹכַחְתּוֹ. כַּמָּה חֲבִיבִין יִשְׂרָאֵל קַמֵּי קוּדְשָׁא בְּרִיך הוּא, דְּקוּדְשָׁא בְּרִיך הוּא בָּעֵי לְאוֹכָחָא לְהוּ, וּלְדַבְּרָא לְהוּ בְּאֹרַח מֵישָׁר, כְּאַבָּא דְּרָחִים לִבְרֵיהּ, וּמִגּוֹ רְחִימוּ דִּילֵיהּ לְגַבֵּיהּ, שַׁרְבִּיטָא בִּידֵיהּ תְּדִיר, לְדַבְּרָא לֵיהּ בְּאֹרַח מֵישָׁר, דְּלָא יִסְטֵי לִימִינָא וְלִשְׂמָאלָא. הה"ד כִּי אֶת אֲשֶׁר יֶאֱהַב יְיָ׳ יוֹכִיחַ וּכְאָב אֶת בֵּן יִרְצֶה. וּמַאן דְּלָא רָחִים לֵיהּ קוּדְשָׁא בְּרִיך הוּא, וְסָאנֵי לֵיהּ, סָלִיק מִנֵּיהּ תּוֹכָחָה, סָלִיק מִנֵּיהּ שַׁרְבִּיטָא.

43. כְּתִיב. אֲהַבְתִּי אֶתְכֶם אָמַר יְיָ׳ וְגוֹ׳, מִגּוֹ רְחִימוּתָא דִּילֵיהּ, שַׁרְבִּיטָא בִּידֵיהּ תָּדִיר, לְדַבְּרָא לֵיהּ. וְאֶת עֵשָׂו שָׂנֵאתִי, בְּג״כ סְלִיקִית מִנֵּיהּ שַׁרְבִּיטָא, סְלִיקַת מִנֵּיהּ תּוֹכַחְתָּא, בְּגִין דְּלָא אֶתֵּן לֵיהּ בִּי חוּלָקָא, רְחִיקָא דְּנַפְשָׁאי הוּא. אֲבָל אַתּוּן, אֲהַבְתִּי אֶתְכֶם וַדַּאי. ובג״כ, מוּסַר יְיָ׳ בְּנִי אַל תִּמְאָס וְאַל תָּקוּץ בְּתוֹכַחְתּוֹ. מַאי וְאַל תָּקוּץ. לָא תְּקוּצוּן בֵּיהּ, כְּמַאן דְּעָרַק מִגּוֹ גּוּבִין, דְּאִינּוּן מִילִּין כְּגוֹבִין לְגַבֵּיהּ בְּגַרְמֵיהּ.

43. **It is written: "'I have loved you', says Hashem" (Malachi 1:2), and in His love the stick is always in His hand to guide us. '"And I hated Esau" (Ibid. 3), and therefore took the stick away from him, removed reproof from him, so as not to give him a portion in Me; My soul despises Him. But as for you, "I have loved you," indeed and therefore, "My son, do not despise the chastening of Hashem; nor be weary of His correction'." What is the meaning of, "do not despise (Heb. takutzu)"? IT MEANS do not despise Him, as if fleeing before thorns (Heb. kotzim), for the kings WHO ENSLAVE THE CHILDREN OF YISRAEL are like thorns in His body.**

44. תָּא חֲזֵי, בְּשַׁעֲתָא דְּאִתְּעַר צֶדֶק בְּדִינוֹי. כַּמָּה סִטְרֵי טְהִירִין, מִתְּעָרִין מִימִינָא וּמִשְּׂמָאלָא, כַּמָּה שַׁרְבִּיטִין נָפְקִין, מִנְּהוֹן שַׁרְבִּיטֵי אֶשָּׁא, שַׁרְבִּיטֵי גּוּמְרִין, שַׁרְבִּיטֵי שַׁלְהוֹבָא, כֻּלְּהוּ נָפְקִין וּמִתְּעָרִין בְּעָלְמָא, וְלָקָאן לִבְנֵי נָשָׁא. תְּחוֹתַיְיהוּ מִמָּנָן אָחֲרָנִין, מָארֵי טַפְסִין, מִמָּנָן דְּאַרְבְּעִין חָסֵר חַד. שָׁאטִין וְנַחְתִּין, לָקָאן וְסַלְקִין, וְנַטְלִין רְשׁוּתָא, עַיְילֵי בְּנוּקְבָא דִּתְהוֹמָא רַבָּא, מְצַבְּעִין טַפְסֵי, וְנוּרָא דְּדָלִיק אִתְחַבָּר בְּהוּ, נַפְקֵי גּוּמְרִין וְשָׁאטִין וְנַחְתִּין, וְאִשְׁתְּכָחוּ לְקָבְלֵיהוֹן דִּבְנֵי נָשָׁא. וְהַיְינוּ דִּכְתִיב, וְיָסַפְתִּי לְיַסְּרָה אֶתְכֶם אֶתֵּן לְמָארֵיהוֹן דְּדִינָא, תּוֹסֶפֶת עַל דִּינָא דִּלְהוֹן.

44. **Come and behold: when Righteousness, MALCHUT ON HER SIDE OF JUDGMENT, is roused together with its Judgments, several aspects of spirits are awakened on the right and on the left, and many sticks come out. Some are sticks of fire, some are sticks of coals and some are sticks of flames. They all come out, roused in the world, and strike people. Under them are other harmful chieftains, forty minus one. They roam about, go down and strike, then come up, obtain permission, and enter into a hole in the great abyss. They paint themselves and climb up, and a burning fire joins them. They go out, as burning coals, and wander and go down to be among men, as is written: "then I will punish you...more" (Vayikra 26:18); I will add more to the Prosecutors' punishment.**

12. "Seven times for your sins"
We learn that God will give the world only as much judgment as it can bear. If He had punished the world according to its sins, the world would never have survived. Rabbi Shimon talks about the 'daughter of seven', the Sabbatical Year and the well of seven. These things allude to a release where judgment is executed and everyone is set free. Rabbi Aba says that God repeatedly warned Yisrael about their sins, but when they did not repent he sent them into exile; nevertheless He did not send them on their own, but sent 'seven', Malchut, with them.

45. כד״א, לֹא אוֹסִיף לְקַלֵּל עוֹד אֶת הָאֲדָמָה בַּעֲבוּר הָאָדָם. מַאי לֹא אוֹסִיף. לֹא אֶתֵּן תּוֹסֶפֶת לְמָארֵי דִּינָא לְשֵׁיצָאָה עָלְמָא, אֶלָּא תּוֹסֶפֶת כְּגַוְונָא דְּיָכִיל עָלְמָא לְמִסְבַּל. וְעַ״ד וְיָסַפְתִּי אֶתֵּן תּוֹסֶפֶת וַדַּאי.

45. **It says of this, "I will not curse the ground any more for man's sake" (Beresheet 8:21). What is the meaning of, "I will not curse the ground any more"? It means that He will give no more Judgments to the Prosecutors with which to destroy the world, but only as much as the world can bear. It is therefore written: "then I will punish you no more..." (Vayikra 26:8); He will surely give more, AS MUCH AS THE WORLD CAN BEAR.**

46. תּוֹסֶפֶת אֲמַאי. בְּגִין לְיַסְּרָה אֶתְכֶם שֶׁבַע עַל חַטֹּאתֵיכֶם. שֶׁבַע, וְהָא קוּדְשָׁא בְּרִיךְ הוּא אִי גָּבֵי הַהוּא דִּילֵיהּ לָא יָכִיל עָלְמָא לְמִסְבַּל אֲפִילוּ רִגְעָא חֲדָא, הה״ד, אִם עֲוֹנוֹת תִּשְׁמוֹר יָהּ יְיָ׳ מִי יַעֲמוֹד, וְאַתְּ אַמְרְתְּ שֶׁבַע עַל חַטֹּאתֵיכֶם.

46. **Why would He give more? To punish you "seven times for your sins" (Ibid.). HE ASKS: Seven times? Had the Holy One, blessed be He, collected His due, THAT IS, PUNISHED IN ACCORDANCE WITH THE SIN, the world would not have been able to bear it for a single moment, as is written: "If You, Yah, should mark iniquities, Hashem, who could stand?" (Tehilim 130:3). Yet you say, "seven times for your sins."**

47. אֶלָּא מַה תֵּ״ל שֶׁבַע. אֶלָּא הָא שֶׁבַע לְקָבְלֵיכוּ. וּמַאי אִיהִי. דָּא שְׁמִיטָה, דְּאִיהִי שֶׁבַע, דְּאִקְרֵי שֶׁבַע, כד״א, מִקֵּץ שֶׁבַע שָׁנִים תַּעֲשֶׂה שְׁמִיטָה. וְעַל דָּא שֶׁבַע עַל חַטֹּאתֵיכֶם, וְאִקְרֵי שֶׁבַע, וְאִקְרֵי בַּת שֶׁבַע. מַה בֵּין הַאי לְהַאי. אֶלָּא שֶׁבַע בִּלְחוֹדָהָא, לְמֶעְבַּד שְׁמִטָּה, וּלְמֶעְבַּד דִּינִין, לְאַפָּקָא חֵירוּ דְּכֹלָּא בָּהּ. בַּת שֶׁבַע אִקְרֵי, דְּאִתְחַבָּר בְּאַחְרָא כַּחֲדָא, לְאַנְהָרָא, לְמִשְׁלַט בְּמַלְכוּתָא, לְאוֹדָעָא מַלְכוּתָא בְּאַרְעָא וּבְכֹלָּא, בַּת שֶׁבַע אִקְרֵי. כְּתִיב, עַל כֵּן שֵׁם הָעִיר בְּאֵר שֶׁבַע עַד הַיּוֹם הַזֶּה. בְּאֵר שֶׁבַע, בְּאֵרָה דְּיִצְחָק הוּא, וְכֹלָּא חַד מִלָּה הוּא.

47. AND HE ANSWERS: What the verse teaches us IN SAYING, "seven times," is this. Behold seven is before you. Who is she? She is the Sabbatical Year (lit. 'Release Year'), NAMELY MALCHUT SWEETENED BY BINAH, which is seven. For She is called 'seven,' as it says, "At the end of every seven years you shall make a release" (Devarim 15:1). The SCRIPTURE therefore SAYS, "seven times for your sins." MALCHUT is called 'seven' and ALSO 'daughter of seven'. What is the difference between them? In saying seven only, it means to have a release, to execute Judgments, and to set everyone free. She is called 'daughter of seven' when attached to another, ZEIR ANPIN, to illuminate and rule over her kingdom and make known the Kingship throughout the land and to everyone. She is then called 'the daughter of seven'. Hence, it is written: "the name of the city is Beer-Sheva (lit. 'well of seven') to this day" (Beresheet 26:33). The well of seven is Isaac's well. Everything is one.

48. רִבִּי אַבָּא אָמַר, וְיִסַּרְתִּי אֶתְכֶם אַף אָנִי שֶׁבַע עַל חַטֹּאתֵיכֶם. וְיִסַּרְתִּי אֶתְכֶם, עַל יְדָא דִּמְמָנָן אָחֳרָנִין, כְּמָה דְּאוּקְמוּהָ. אַף אָנִי, הָא אֲנָא אִתְּעַר לְקָבְלֵיכוּ. הָא שֶׁבַע, לְאִתְּעָרָא עָלַיְיכוּ.

48. Rabbi Aba said: "and I will chastise you, even I, seven times for your sins" (Vayikra 26:28). "And I will chastise you," through other attendants, as already explained. "Even I;" "I" is ZEIR ANPIN, who is roused to save you; "seven" is MALCHUT, which is roused towards you TO SAVE YOU. THAT IS, ZEIR ANPIN AND MALCHUT SHALL BE WITH THEM IN EXILE. HENCE, THEY SHALL GET THEM OUT OF EXILE, AS WILL BE EXPLAINED.

49. ת״ח, רְחִימוּתָא עִלָּאָה דְּקוּדְשָׁא בְּרִיךְ הוּא בְּיִשְׂרָאֵל, לְמַלְכָּא דַּהֲוָה לֵיהּ בַּר יְחִידָאי, וַהֲוָה חָטֵי קַמֵּי מַלְכָּא, יוֹמָא חַד סָרַח קַמֵּי מַלְכָּא, אָמַר מַלְכָּא, כָּל הָנֵי יוֹמִין אַלְקִינָא לָךְ, וְלָא קַבְּלְתְּ. מִכָּאן וְאֵילָךְ חָמֵי מַאי אַעְבִּיד לָךְ, אִי אַתְּרִיךְ לָךְ מִן אַרְעָא, וְאַפִּיק לָךְ מִמַּלְכוּתָא, דִּילְמָא יְקוּמוּן עֲלָךְ דּוּבֵּי חַקְלָא, אוֹ זְאֵבֵי חַקְלָא, אוֹ לִסְטִין, וְיַעַבְרוּן לָךְ מֵעָלְמָא. מַה אַעְבִּיד. אֶלָּא אֲנָא וְאַנְתְּ נֵיפוּק מֵאַרְעָא.

49. You should know, the great love of the Holy One, blessed be He, for Yisrael, is like that of a king who had an only son who constantly sinned against him. One day, as he sinned against the king, the king said: 'I have beaten you previously, but you have not learned. From now on, see what I shall do to you. If I drive you out of the land, and deport you from the kingdom, wild bears, wild wolves, or murderers might attack you and kill you. What shall I do? We shall both leave the country.'

50. כַּךְ אַף אָנִי, אֲנָא וְאַנְתְּ נֵיפוּק מֵאַרְעָא. כַּךְ אָמַר קוּדְשָׁא בְּרִיךְ הוּא, יִשְׂרָאֵל מַה אַעְבִּיד לְכוּ, הָא אַלְקִינָא לְכוּ, וְלָא אַרְכִּיתוּ אוּדְנַיְיכוּ, הָא אַיְיתֵינָא עָלַיְיכוּ מָארֵי תְּרִיסִין, מָארֵי טַפְסִין, לְאַלְקָאָה לְכוֹן, וְלָא שְׁמַעְתּוּן. אִי אַפִּיק לְכוּ מֵאַרְעָא לְחוֹדְכוֹן, דְּחִילְנָא עָלַיְיכוּ מִכַּמָּה דּוּבִּין, מִכַּמָּה זְאֵבִין, דִּיקוּמוּן עָלַיְיכוּ, וְיַעַבְרוּן לְכוּ מֵעָלְמָא. אֲבָל מַה אַעְבִּיד לְכוּן, אֶלָּא אֲנָא וְאַתּוּן נֵפוּק מֵאַרְעָא, וּנְהַךְ בְּגָלוּתָא. הה״ד וְיִסַּרְתִּי אֶתְכֶם לְמֵהַךְ בְּגָלוּתָא. וְאִי תֵּימְרוּן דְּאָשְׁבּוֹק לְכוֹן, אַף אָנִי עִמְּכוֹן. שֶׁבַע עַל חַטֹּאתֵיכֶם, דָּא שֶׁבַע דְּיִתְתָּרֵךְ עִמְּכוֹן, וַאֲמַאי. עַל חַטֹּאתֵיכֶם.

50. Similarly, the words "even I," mean that I and you shall leave the land, NAMELY, GO INTO EXILE. This is what the Holy One, blessed be He, said to Yisrael: 'I have warned you but you did not lend your ears. I have brought warriors and angels of destruction upon you to beat you, but you have not hearkened. If I drive you out of the land on your own, I fear that bears and wolves will attack and kill you. What then shall I do to you? You and I shall leave the land and go into exile.' This is the meaning of, "and I will chastise you"; we shall go into exile. 'You may say that I will leave you, but "even I," am with you.' "...seven times for your sins," that is, seven, MALCHUT, will be deported with you. For what reason? "For your sins."

13. "For your transgressions was your mother put away"
Rabbi Aba says that God is with Yisrael even in their exile, and when their exile is over He will return with them.

51. הה"ד, וּבְפִשְׁעֵיכֶם שֻׁלְּחָה אִמְּכֶם. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, אַתּוּן גְּרַמְתּוּן, דַּאֲנָא וְאַתּוּן לָא נֵידוּר בְּאַרְעָא. הָא מַטְרוֹנִיתָא נַפְקַת מֵהֵיכָלָה עִמְּכוֹן, הָא אִתְחֲרֵב כֻּלָּא, הֵיכָלָא דִּילִי וְדִלְכוֹן אִתְחָרַב. דְּהָא לְמַלְכָּא לָא אִתְחֲזֵי הֵיכָלָא, אֶלָּא כַּד אִיהוּ עָיֵיל עִם מַטְרוֹנִיתָא. וְחֶדְוָה דְּמַלְכָּא לָא אִשְׁתְּכַח, אֶלָּא בְּשַׁעֲתָא דְּעָאל בְּהֵיכָלָא דְּמַטְרוֹנִיתָא, וְאִשְׁתְּכַח בְּרָהָא עִמָּהּ בְּהֵיכָלָא, חַדָּאן כֻּלְּהוּ כַּחֲדָא. הַשְׁתָּא דְּלָא אִשְׁתְּכַחוּ בְּרָא וּמַטְרוֹנִיתָא, הָא הֵיכָלָא חֲרֵיבָא מִכֻּלָּא. אֶלָּא אֲנָא מַה אַעְבִּיד. אַף אֲנָא עִמְּכוֹן. וְהַשְׁתָּא אע"ג דְּיִשְׂרָאֵל אִינְהוּ בְּגָלוּתָא, קוּדְשָׁא בְּרִיךְ הוּא אִשְׁתְּכַח עִמְּהוֹן, וְלָא שָׁבִיק לוֹן, דְּכַד יִפְקוּן, יִשְׂרָאֵל מִן גָּלוּתָא, קוּדְשָׁא בְּרִיךְ הוּא, יְתוּב עִמְּהוֹן. דִּכְתִיב, וְשָׁב יְיָ' אֱלֹהֶיךָ, וְשָׁב יְיָ' אֱלֹהֶיךָ וַדַּאי. וְהָא אִתְּמַר.

14. "These are the words of the Covenant"
Rabbi Yosi tells Rabbi Chiya that the curses in the Book of Vayikra were said by Gvurah and those in Devarim were said by Moses himself, and yet both were the words of the Covenant because good and evil depend on them. Righteous and Righteousness together are called 'the Covenant'. Thus 'remember' and 'keep' are also bound together, one by day and one by night. Rabbi Chiya agrees and says that Shabbat is called a Covenant. He talks about God's promise to give peace in the land. Rabbi Chiya explains that God promised not to cast Yisrael away nor to abhor them because the Shechinah, the beloved of His soul, is among them. Rabbi Yosi talks about a son's duty to honor his father even after the father's death, and the way to honor him is to walk in Truth and perfect his own actions. This increases the praise of the father both in this world and in the World to Come.

52. רִבִּי חִיָּא וְר' יוֹסֵי הֲווֹ אָזְלֵי בְּאָרְחָא, אַעְרְעוּ בְּהַהִיא מְעָרְתָּא בְּחַקְלָא. א"ר חִיָּא לְרִבִּי יוֹסֵי, הַאי דִּכְתִיב אֵלֶּה דִּבְרֵי הַבְּרִית וְגוֹ', מִלְּבַד הַבְּרִית. מַאי דִּבְרֵי הַבְּרִית. דִּבְרֵי גְבוּרָה מִבָּעֵי לֵיהּ. אָמַר לֵיהּ הָא אוּקְמוּהָ, הַלָּלוּ מִפִּי הַגְּבוּרָה, וְהַלָּלוּ מִפִּי עַצְמוֹ שֶׁל מֹשֶׁה, וְהָא אִתְּמַר.

52. Rabbi Chiya and Rabbi Yosi were walking on the road when they chanced upon a cave in the field. Rabbi Chiya questioned Rabbi Yosi concerning the words: "These are the words of the Covenant... besides the Covenant..." (Devarim 28:69). Why does it say, "the words of the Covenant"? It should have said 'the words of Gvurah'. He said to him: It has been explained that these CURSES IN THE BOOK OF VAYIKRA WERE SAID by Gvurah, and that those IN DEVARIM were said by Moses himself, as we have already learned.

53. ת"ח, אִלֵּין וְאִלֵּין דִּבְרֵי הַבְּרִית הֲווֹ, דאע"ג דְּמִפִּי הַגְּבוּרָה הֲווֹ מִלִּין. מִלֵּי בְּרִית הֲווֹ, דְּהָא טַב וּבִישׁ בֵּיהּ תַּלְיָין. טַב דְּאָתֵי מִצַּדִּיק. בִּישׁ דְּאָתֵי מִן דִּינָא. דִּינָא, מֵאַתַר דְּדִינָא, וְהַיְינוּ צֶדֶק. וְצַדִּיק וְצֶדֶק בְּרִית אִינּוּן, בְּרִית אִקָּרוּן. וְעַל דָּא, מִלִּין אִלֵּין, מִלֵּי בְּרִית אִינּוּן. וְקֻשִׁיר בְּרִית כַּחֲדָא. וּבְגִינֵי כַּךְ זָכוֹר וְשָׁמוֹר, קֻשִׁיר כַּחֲדָא. זָכוֹר בְּיוֹם, שָׁמוֹר בַּלַּיְלָה. הָא בְּרִית כַּחֲדָא, וּבְגִין כַּךְ בְּרִית וַדַּאי, דִּבְרֵי הַבְּרִית נִינְהוּ. וּבְכָל אֲתַר בְּרִית בַּאֲתַר דָּא אִיהוּ.

53. Come and behold: the ones as well as the others are the words of the Covenant, for though they were from Gvurah, yet they are the words of the Covenant, since good and evil depend upon them. Good comes from the Righteous, YESOD; evil comes from Judgment - the place of Judgment, Righteousness - NAMELY MALCHUT. Righteous and Righteousness, YESOD AND MALCHUT, are the Covenant and are called 'the Covenant'. Therefore, these words are the words of the Covenant. The Covenant, WHICH IS YESOD AND MALCHUT, is bound together, and hence 'remember' and 'keep', TIFERET AND MALCHUT, are bound together; 'remember' by day, and 'keep' by night. THEY ARE TOGETHER BY THE SECRET OF THE VERSE, "AND THERE WAS EVENING AND THERE WAS MORNING, ONE DAY" (BERESHEET 1:5). Thus, the Covenant is YESOD AND MALCHUT together, SINCE ZEIR ANPIN IS CONNECTED TO MALCHUT ONLY THROUGH YESOD. It is therefore WRITTEN, "Covenant," since they are indeed the words of the Covenant, THE REPRIMAND IN THE BOOK OF VAYIKRA AND IN THE BOOK OF DEVARIM. Wherever the word "Covenant" is mentioned, it pertains to this place.

54. Rabbi Chiya said: Surely this is so. Hence, Shabbat, which is 'remember' and 'keep', YESOD AND MALCHUT, is called a "Covenant," as is written: "Wherefore the children of Yisrael shall keep the Shabbat, to observe the Shabbat throughout their generations, for a perpetual Covenant" (Shemot 31:16). Everything is one and the same. This place, YESOD AND MALCHUT TOGETHER, is uniformly called 'the Covenant'.

54. אָמַר רִבִּי חִיָּיא, וַדַּאי הָכִי הוּא, וּבג״כ שַׁבָּת דְּאִיהוּ זָכוֹר וְשָׁמוֹר, אִקְרֵי בְּרִית. דִּכְתִיב, וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם. וְכֹלָּא מִלָּה חַד, וַאֲתַר דָּא, אִקְרֵי בְּרִית בְּכָל אֲתַר.

55. Come and behold: it is written, "And I will give peace in the land" (Vayikra 26:6). "PEACE" is Yesod, which is peace in the land, household peace, and the peace of the world, SINCE MALCHUT IS CALLED 'LAND', 'HOUSE' AND 'WORLD'. "...and I will chastise you, even I, seven" (Vayikra 26:28). What is seven? Surely it is righteousness, MALCHUT ON THE SIDE OF JUDGMENT. Assuredly, this is the Covenant, and therefore these are the words of the Covenant.

55. ת״ח, כְּתִיב וְנָתַתִּי שָׁלוֹם בָּאָרֶץ, הוּא יְסוֹד, דְּאִיהוּ שְׁלָמָא דְּאַרְעָא, שְׁלָמָא דְּבֵיתָא, שְׁלָמָא דְּעָלְמָא. וְיִסַּרְתִּי אֶתְכֶם אַף אֲנִי שֶׁבַע. מַאי ז׳. דָּא צְדֶק. הָא וַדַּאי בְּרִית, וּבג״כ דִּבְרֵי הַבְּרִית נִינְהוּ.

15. "I will not cast them away, nor will I abhor them, to destroy them utterly"

56. Rabbi Yosi said: It is written, "And yet for all that (lit. 'and also even this'), when they are in the land of their enemies..." (Vayikra 26:44). "And also even this." 'Even,' is as, "even I" (Ibid. 28), WHICH REFERS TO ZEIR ANPIN. 'Also,' includes the Congregation of Yisrael, called 'this' (Heb. zot), MALCHUT, that never leaves them. '"When they are in the land of their enemies, I will not cast them away, nor will I abhor them" - though I am not connected to them - "so that I would break My Covenant with them" (Vayikra 26:44), because if I do not redeem them, my Covenant is divided. AND THE UNION BETWEEN YESOD AND MALCHUT IS UNDONE. THE SCRIPTURE therefore SAYS, "to break My Covenant with them."

56. א״ר יוֹסֵי כְּתִיב. וְאַף גַּם זֹאת בִּהְיוֹתָם בְּאֶרֶץ אוֹיְבֵיהֶם וְגוֹ׳. וְאַף גַּם זֹאת, וְאַף, כד״א, אַף אָנִי. גַּם, לְרַבּוֹת כ״י, דְּאִקְרֵי זֹאת, דְּלָא שַׁבְקַת לוֹן לְעָלְמִין. בִּהְיוֹתָם בְּאֶרֶץ אוֹיְבֵיהֶם, בִּהְיוֹתָם כֹּלָּא כַּחֲדָא. לֹא מְאַסְתִּים וְלֹא גְעַלְתִּים בְּגִין דְּלָא אִתְחַבָּר בְּהוּ. לְהָפֵר בְּרִיתִי אִתָּם, דְּאִי לָא אֶפְרוֹק לְהוּ, הָא בְּרִיתִי פָּלִיג, וּבג״כ לְהָפֵר בְּרִיתִי אִתָּם.

57. I asked Rabbi Chiya, I have heard something new that Rabbi Elazar said: "I will not cast them away (also: 'detest them'), nor will I abhor them, to destroy them utterly" (Ibid. 44). It should have been written, 'I will not hit them, nor will I kill them to destroy them utterly'. HE ANSWERS: THE MEANING OF, "I will not cast them away, nor will I abhor them," is that a man who hates someone is abhorred and detested by Him. But here, "I will not cast them away, nor will I abhor them." Why? Because the beloved of My soul is among them, NAMELY THE SHECHINAH, for whose sake they are all My friends.' Hence, it says, "lechalotam" (lit. 'to destroy them utterly'). Lechalotam is spelled without the Vav AS AN ALLUSION TO THE SHECHINAH, CALLED 'BRIDE' (HEB. KALAH). LECHALOTAM IS AS 'FOR THE KALAH'. 'It is for THE BRIDE that I do not detest or abhor them, because She is the beloved of My soul, and the beloved of My soul is among them.'

57. א״ר חִיָּיא, אֲנָא שְׁמַעְנָא מִלָּה חַדְתָּא, דְּאָמַר רִבִּי אֶלְעָזָר לֹא מְאַסְתִּים וְלֹא גְעַלְתִּים לְכַלֹּתָם, לָא הִכִּיתִים וְלָא הֲרַגְתִּים לְכַלּוֹתָם מִבָּעֵי לֵיהּ. אֶלָּא לָא מְאַסְתִּים וְלָא גְעַלְתִּים, מַאן דְּסָאנֵי לְאָחֳרָא מָאִיס הוּא לְקֳבְלֵיהּ, וְגַעֲלָא הוּא בְּגִיעוּלָא קַמֵּיהּ. אֲבָל הָכָא, לָא מְאַסְתִּים וְלָא גְעַלְתִּים. מ״ט. בְּגִין דַּחֲבִיבוּתָא דְּנַפְשָׁאי בֵּינַיְיהוּ. וּבְגִינָהּ כֻּלְּהוּ חֲבִיבִין גַּבָּאי, הה״ד לְכַלֹּתָם. לְכַלֹּתָם כְּתִיב, חָסֵר וָי״ו, בְּגִינָהּ לָא מְאַסְתִּים וְלָא גְעַלְתִּים, בְּגִין דְּאִיהִי רְחִימָתָא דְּנַפְשָׁאי, רְחִימוּתָא דִּילִי גַּבָּהָא.

58. THIS IS like a man who loves a woman who lives in a market of tanners WHO SMELL DISAGREEABLY. Were she not there, he would never have entered there. Since she is there, THE TANNERS' MARKET seems to him like a market of spice merchants, where there are all the best odors in the world.

58. לב״נ דְּרָחִים אִתְּתָא, וַהֲוָות דַּיְירָא בְּשׁוּקָא דְּבוּרְסָקֵי, אִי לָא הֲוָות הִיא תַּמָּן, לָא עָיֵיל בָּהּ לְעָלְמִין. כֵּיוָן דְּהִיא תַּמָּן, דָּמֵי בְּעֵינוֹי כְּשׁוּקָא דְּרוֹכְלֵי, דְּכָל רֵיחִין דְּעָלְמִין טָבִין אִשְׁתְּכָחוּ תַּמָּן.

59. אוֹף הָכָא, וְאַף גַּם זֹאת בִּהְיוֹתָם בְּאֶרֶץ אוֹיְבֵיהֶם, דְּאִיהוּ שׁוּקָא דְּבוּרְסָקֵי, לֹא מְאַסְתִּים וְלֹא גְעַלְתִּים. וַאֲמַאי. לְכַלֹּתָם. בְּגִין כַּלָּתָם, דַּאֲנָא רְחִימְנָא לָהּ, דְּאִיהִי רְחִימְתָא דְּנַפְשָׁאי, דְּשַׁרְיָא תַּמָּן, וְדָמִי עָלַי כְּכָל רֵיחִין טָבָאן דְּעָלְמָא, בְּגִין דַּהֲוָה כָּלָּה דְּבְגַוַּיְיהוּ. א"ר יוֹסֵי, אִלּוּ לָא אָתֵינָא הָכָא, אֶלָּא לְמִשְׁמַע מִלָּה דָּא דַּיָּי.

59. Here too, "And yet for all that, when they are in the land of their enemies," which is a tanners' market OF EVIL SMELL, "I will not cast them away, nor will I abhor them." Why? "to destroy them utterly (Heb. lechalotam)"; 'because their Bride (Heb. kalatam), THE SHECHINAH, who abides there, is My love, and the Beloved of My soul. It therefore seems to Me like the best fragrance in the world, due to the Bride that dwells among them.' Rabbi Yosi said: Had I come only to hear this, it would be enough.

16. "A son honors his father"

60. פָּתַח וְאָמַר, בֵּן יְכַבֵּד אָב וְעֶבֶד אֲדֹנָיו. בֵּן יְכַבֵּד אָב, כד"א כַּבֵּד אֶת אָבִיךָ וְאֶת אִמֶּךָ, וְאוֹקְמוּהָ, בְּמֵיכְלָא וּמִשְׁתְּיָא וּבְכֹלָּא. דַּאי בְּחַיּוּי דְּאִתְחַיָּיב בֵּיהּ. בָּתַר דְּמִית, אִי תֵּימָא הָא פָּטוּר מִנֵּיהּ הוּא, לָאו הָכִי. דאע"ג דְּמִית, אִתְחַיָּיב בִּיקָרֵיהּ יַתִּיר, דִּכְתִיב כַּבֵּד אֶת אָבִיךָ. דְּאִי הַהוּא בְּרָא אָזִיל בְּאֹרַח תְּקָלָא, וַדַּאי מְבַזֶּה לַאֲבוּי הוּא, וַדַּאי עָבֵיד לֵיהּ קָלָנָא. וְאִי הַהוּא בְּרָא אָזִיל בְּאֹרַח מֵישָׁר, וְתָקִין עוֹבָדוֹי, וַדַּאי דָּא אוֹקִיר לַאֲבוּי, אוֹקִיר לֵיהּ בְּהַאי עָלְמָא גַּבֵּי בְּנֵי נָשָׁא, אוֹקִיר לֵיהּ בְּהַהוּא עָלְמָא, גַּבֵּי קוּדְשָׁא בְּרִיךְ הוּא. וְקוּדְשָׁא בְּרִיךְ הוּא חָיֵיס עָלֵיהּ, וְאוֹתִיב לֵיהּ בְּכוּרְסְיָא דִּיקָרֵיהּ. וַדַּאי בֵּן יְכַבֵּד אָב.

60. He opened the discussion and said: "A son honors his father, and a servant his master" (Malachi 1:6). "A son honors his father," as it says, "Honor your father and your mother" (Shemot 20:12). It has been explained THAT HONORS ARE SHOWN in food, drink, and in everything during his life. If you think that he is exempt from honoring him after his death, it is not so. Since he is dead, it behooves one to honor him more, as it is written, "Honor your father" - AFTER HIS DEATH AS WELL. If the son treads the crooked way, he surely despises his father and disgraces him. If the son treads the way of Truth and amends his actions, he honors his father. He honors him in this world among men, and honors him in the World to Come by the Holy One, blessed be He. The Holy One, blessed be He, has compassion for him, and puts him on His Throne of Glory. Surely, "A son honors his father."

61. כְּגוֹן רִבִּי אֶלְעָזָר, דְּאִיהוּ אוֹקִיר לֵיהּ לַאֲבוּי בְּהַאי עָלְמָא, וּבְהַהוּא עָלְמָא הַשְׁתָּא אַסְגֵּי שְׁבָחָא דר"ש בִּתְרֵין עָלְמִין, בְּהַאי עָלְמָא, וּבְהַהוּא עָלְמָא יַתִּיר מְחַיּוּי. דְּזָכָה לִבְנִין קַדִּישִׁין, וּלְגִזְעִין קַדִּישִׁין. זַכָּאִין אִינּוּן צַדִּיקַיָּיא, דְּזַכָּאן לִבְנִין קַדִּישִׁין, לְגִזְעִין קַדִּישִׁין. עָלַיְיהוּ אִתְקְרֵי, כָּל רוֹאֵיהֶם יַכִּירוּם כִּי הֵם זֶרַע בֵּרַךְ יְיָ׳.

בָּרוּךְ יְיָ׳ לְעוֹלָם אָמֵן וְאָמֵן. יִמְלוֹךְ יְיָ׳ לְעוֹלָם אָמֵן וְאָמֵן.

סָלִיק סֵפֶר וַיִּקְרָא.

61. Rabbi Elazar for example, who honored his father in this world and in that world, now increases the praise of Rabbi Shimon in both worlds - in this world and in the World to Come, more so than during his life, for he merited holy sons and holy scions. Happy are the righteous, who merit holy children and holy scions. It says of them, "all that see them shall acknowledge them, that they are the seed which Hashem has blessed" (Yeshayah 61:9).
Blessed be Hashem for ever Amen and Amen. Hashem will reign for ever, Amen and Amen.
End of the book of Vayikra.

1. The counting and the reckoning

Rabbi Aba speaks about the creation of man, saying that God made him in the image of the higher and the lower ones as the combination of them all. Man was composed of both male and female, and the female side was composed of both Chesed and Judgment. After they sinned they became concerned with only worldly matters and they no longer knew wisdom. Neither of Adam's sons, Abel, from the upper aspects, nor Cain, from the lower aspects, inherited the earth because neither of them left any offspring. The world was founded from Seth, but it was not complete until Abraham came; once Isaac and Jacob came everything was included in the Central Column and the world stood firm. Even with this it still required the twelve tribes and seventy persons that came from Jacob, and it required Israel to receive the Torah and erect the Tabernacle. Then God wished to count all his legions of people, the children of Yisrael, in order to link them to their roots above. After Yisrael left the land of Egypt they achieved both the Torah and the Tabernacle, and then they were perfectly complete. Rabbi Yitzchak says that when one speaks of his own blessings he must also bless God and acknowledge those blessings. He says that blessings from above do not rest on anything that has been counted, but the counting of the children of Yisrael was an exception. We hear that God will bless the women, who were not counted among the census, the priests and the Levites, and the children under the age of twenty. Rabbi Shimon explains to Rabbi Yehuda what the source of the blessings is, and says that when God's illumination is awakened everything is in love, in perfection, and in peace.

1. "And Hashem spoke to Moses in the wilderness of Sinai, in the Tent of Meeting..." (Bemidbar 1:1). Rabbi Aba opened the discussion with, "So Elohim created man in His own image..." (Beresheet 1:27). We have learned this verse. Come and behold: at the time the Holy One, blessed be He, created the man, He made him in the image of the upper beings and lower beings, and he was the combination of all. His light illuminated from one end of the world to the other end of the world, and everyone feared him.

1. וַיְדַבֵּר יְיָ׳ אֶל מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֹהֶל מוֹעֵד וְגוֹ׳, ר׳ אַבָּא פָּתַח, וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ וְגוֹ׳, הַאי קְרָא אִתְּמַר. ת״ח, בְּשַׁעֲתָא דְּבָרָא קוּדְשָׁא בְּרִיךְ הוּא לְאָדָם עָבֵד לֵיהּ בְּדִיוּקְנָא דְּעִלָּאֵי וְתַתָּאֵי, וַהֲוָה כְּלִיל מִכֹּלָּא, וַהֲוָה נְהוֹרֵיהּ נָהִיר, מִסַּיְיפֵי עָלְמָא עַד סַיְיפֵי עָלְמָא. וַהֲווֹ דַּחֲלִין קַמֵּיהּ כֹּלָּא.

2. And though it was settled, we must look into this verse: "So Elohim created man in His own image, in the image of Elohim He created him." Since it already said, "His image," why REPEAT AGAIN, "in the image of Elohim He created him"? HE ANSWERS: There were two levels IN THE MAN, SINCE he was composed of male and female. THEREFORE, there is one for the male, THAT IS, "SO ELOHIM CREATED..." and one for the female, THAT IS, "IN THE IMAGE..."

2. וְאע״ג דְּהָא אוּקְמוּהָ, אִית לְאִסְתַּכְּלָא בֵּיהּ בְּהַאי קְרָא, וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אוֹתוֹ, כֵּיוָן דְּאָמַר בְּצַלְמוֹ, מַאי בְּצֶלֶם אֱלֹהִים בָּרָא אוֹתוֹ. אֶלָּא וַדַּאי תְּרֵין דַּרְגִּין דִּכְלִילָן דְּכַר וְנוּקְבָא, חַד לִדְכַר, וְחַד לְנוּקְבָא.

3. And as a result of this, there were assuredly two faces, MALE AND FEMALE, and the end of the verse proves it, since it is written, "male and female He created them" (Ibid.). And he was composed of both aspects. Although the female was attached to his side, she ON HER OWN was also composed of two sides, WHICH ARE CHESED AND JUDGMENT, to be complete in all.

3. וּבְגִין כַּךְ הוּ פַּרְצוּפִין הֲווֹ וַדַּאי, וְסֵיפָא דִּקְרָא אוֹכַח, דִּכְתִיב זָכָר וּנְקֵבָה בָּרָא אוֹתָם. וְכָלִיל הֲוָה מִתְּרֵין סִטְרִין וְאע״ג דְּנוּקְבָא אֲחִידַת בְּסִטְרוֹי. הָא הִיא נָמֵי כְּלִילָא מִתְּרֵין סִטְרִין, לְמֶהֱוֵי שְׁלִים בְּכֹלָּא.

4. And he used to observe with wisdom up and down. Because he sinned, these faces diminished, the wisdom disappeared from him, and he was only concerned with his own bodily matters. And afterwards he begot sons from above and below - THAT IS, ABEL WAS FROM THE UPPER ASPECTS AND CAIN FROM THE LOWER - and neither of them inhabited the earth, SINCE NONE OF THEM LEFT ANY DESCENDANTS IN THE WORLD. Then he fathered a son, NAMELY SETH, and from him the world was planted. This has been explained.

4. וַהֲוָה מִסְתָּכֵל בְּחָכְמְתָא, לְעֵילָא וְתַתָּא. כֵּיוָן דְּסָרַח, אִתְמַעֲטוּ פַּרְצוּפִין, וְחָכְמְתָא אִסְתַּלְּקַת מִנֵּיהּ, וְלָא הֲוָה מִסְתָּכֵל אֶלָּא בְּמִלֵּי דְּגוּפֵיהּ. לְבָתַר אוֹלִיד בְּנִין מֵעִלָּאֵי וְתַתָּאֵי, וְלָא אִתְיַשְׁבוּ דָּא וְדָא בְּעָלְמָא, עַד דְּאוֹלִיד בַּר, וּמִנֵּיהּ אַשְׁתִּיל עָלְמָא, דְּאִקְרֵי שֵׁת, וְהָא אוּקְמוּהָ.

5. In spite of all this, the world below was not finished and complete and was not sustained on its own until Abraham came along. The world was sustained but not completed until Abraham was present in the world and held on TO THE WORLD with his right hand, THAT IS CHESED, as one who holds and assists the right hand of someone who fell. Isaac came along and held the world's hand with the left hand, THAT IS GVURAH, and THE WORLD was sustained even more. When Jacob came along, he held on to the center, with the body, THAT IS THE CENTRAL COLUMN, and became included in both sides, THE RIGHT AND THE LEFT. And the world stood firm and did not collapse.

5. ועכ״ד, עָלְמָא תַּתָּאָה לָא אִשְׁתְּלִים, וְלָא הֲוָה שְׁלִים, וְלָא אִשְׁתְּכַח בְּקִיּוּמֵיהּ, עַד דְּאָתָא אַבְרָהָם, וְאִתְקַיְּים עָלְמָא. אֲבָל לָא אִשְׁתְּלִים, עַד דְּאַבְרָהָם אִשְׁתְּכַח בֵּיהּ בְּעָלְמָא וְאָחִיד בֵּיהּ בִּימִינָא, כְּמַאן דְּאָחִיד בִּימִינֵיהּ, לְמַאן דְּנָפִיל. אָתָא יִצְחָק, וְאָחִיד בִּידֵיהּ דְּעָלְמָא בִּשְׂמָאלָא, וְאִתְקַיְּים יַתִּיר. כֵּיוָן דְּאָתָא יַעֲקֹב, אָחִיד בֶּאֱמְצָעִיתָא בְּגוּפָא, וְאִתְכְּלִיל בִּתְרֵין סִטְרִין, אִתְקַיְּים עָלְמָא וְלָא הֲוָה מִתְמוֹטֵט.

6. And with all this, THE WORLD was not properly planted with its roots until JACOB begot twelve tribes and seventy persons, and the world was planted. Even so, it was not completed until the time Yisrael received the Torah and the Tabernacle was erected. At that time, the worlds could exist and were completed, and the higher and lower beings were scented.

6. וְעִם כָּל דָּא לָא אַשְׁתִּיל בְּשָׁרְשׁוֹי, עַד דְּאוֹלִיד תְּרֵיסָר שְׁבָטִין, וְשַׁבְעִין נַפְשָׁאן, וְאַשְׁתִּיל עָלְמָא. וּעכ"ד לָא אִשְׁתִּלִים, עַד דְּקַבִּילוּ יִשְׂרָאֵל אוֹרַיְיתָא בְּטוּרָא דְּסִינַי, וְאִתְּקַם מַשְׁכְּנָא. כְּדֵין אִתְקַיְּימוּ עָלְמִין וְאִשְׁתִּלִימוּ, וְאִתְבְּסָמוּ עִלָּאִין וְתַתָּאִין.

7. Since the Torah and the Tabernacle were erected, NAMELY, ZEIR ANPIN AND MALCHUT, the Holy One, blessed be He, wanted to count the troops of the Torah. How many legions are there in the Torah, IN ZEIR ANPIN? How many hosts are in the Tabernacle, WHICH IS MALCHUT? (THIS MEANS THAT HE WANTED TO COUNT YISRAEL, WHO ARE THE LEGIONS OF ZEIR ANPIN AND MALCHUT.) Come and behold: every item that needs to be settled in its place, THAT IS, TO LINK PROPERLY THE BRANCH BELOW TO ITS ROOT ON TOP, does not settle until it is uttered by mouth and is counted. Here, also, the Holy One, blessed be He, wanted to count the soldiers of the Torah and the soldiers of the Tabernacle, IN ORDER TO TIE YISRAEL TO THEIR ROOTS ABOVE, WHICH ARE ZEIR ANPIN AND MALCHUT, CALLED 'TORAH' AND 'TABERNACLE'. And they are all united and are inseparable from each other. Everything is in a likeness of above, since THEIR ROOTS, the Torah and Tabernacle, are JOINED AND inseparable from each other, and are in unison.

7. כֵּיוָן דְּאוֹרַיְיתָא וּמַשְׁכְּנָא אִתּוֹקְמוּ, בָּעָא קוּדְשָׁא בְּרִיךְ הוּא לְמִפְקַד חֵילוֹי דְּאוֹרַיְיתָא, כַּמָּה חַיָּילִין אִינּוּן דְּאוֹרַיְיתָא, כַּמָּה חַיָּילִין אִינּוּן דְּמַשְׁכְּנָא. ת"ח, כָּל מִלָּה דְּבָעֵי לְאִתְיַישְׁבָא בְּדוּכְתֵּיהּ, לָא מִתְיַישְׁבָא עַד דְּאִדְכַּר בְּפוּמָא, וְאִתְמְנֵי עִלָּה. אוֹף הָכָא, בָּעָא קוּדְשָׁא בְּרִיךְ הוּא לְמִפְקַד חַיָּילִין דְּאוֹרַיְיתָא, וְחַיָּילִין דְּמַשְׁכְּנָא, וְכֻלְּהוּ הֲווֹ כְּחַד וְלָא מִתְפָּרְשֵׁי דָּא מִן דָּא, כֻּלָּא כְּגַוְונָא דִּלְעֵילָא, דְּהָא אוֹרַיְיתָא וּמַשְׁכְּנָא לָא מִתְפָּרְשֵׁי דָּא מִן דָּא, וְאָזְלִין כַּחֲדָא.

8. Therefore, YISRAEL, WHO ARE the legions OF ZEIR ANPIN AND MALCHUT, are counted so that they are known, in addition to the others who have no number, NAMELY THE WOMEN AND THOSE YOUNGER THAN TWENTY YEARS. Therefore, it is written: "And Hashem spoke to Moses in the wilderness of Sinai, in the Tent of Meeting." If it is in the Tent of Meeting why IS IT REQUIRED TO MENTION that it was in the wilderness of Sinai, SINCE IT IS KNOWN THAT THE TENT OF MEETING WAS IN NO OTHER PLACE EXCEPT IN THE WILDERNESS OF SINAI? HE REPLIES: Once is for the Torah, NAMELY ZEIR ANPIN, and once is for the Tabernacle, THAT IS, MALCHUT.

8. וּבְגִין כַּךְ, חַיָּילֵיהוֹן עָאלִין בְּחוּשְׁבָּנָא לְאִשְׁתְּמוֹדְעָא גַּבַּיְיהוּ, בַּר אִינּוּן אַחֲרָנִין דְּלֵית לוֹן חוּשְׁבָּנָא. וּבְגִין כַּךְ כְּתִיב, וַיְדַבֵּר יְיָ' אֶל מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֹהֶל מוֹעֵד. אִי בְּאֹהֶל מוֹעֵד, אֲמַאי בְּמִדְבַּר סִינַי. אֶלָּא חַד לְאוֹרַיְיתָא וְחַד לְמַשְׁכְּנָא.

9. And both TORAH AND TABERNACLE were, "on the first day of the second month, in the second year" (Ibid.). THAT IS THE SECRET OF GVURAH AND THE ILLUMINATION OF CHOCHMAH OF THE LEFT, SINCE THE MONTH OF NISSAN IS THE RIGHT COLUMN AND CHESED AND IYAR IS THE LEFT COLUMN AND GVURAH. And all is one - THAT IS, THE RIGHT AND THE LEFT WERE JOINED IN HARMONY AS ONE. This month is also called "the month Ziv (lit. 'brightness')" (I Melachim 6:1), alluding to the month and year that is luminous to the moon, THAT IS, MALCHUT, SINCE THE MAIN PERFECTION OF MALCHUT IS FROM THE LEFT COLUMN - THE SECRET OF THE SECOND MONTH AND SECOND YEAR. At that time, all the worlds are whole, LIKE MALCHUT THAT IS THEIR ROOT. "...after they were come out of the land of Egypt..." (Ibid.). THE SCRIPTURE informs us here that when Yisrael left Egypt, it was the first month, THAT IS TO SAY, THEY WENT OUT FROM THE ASPECT OF THE FIRST MONTH, WHICH IS CHESED AND THE RIGHT COLUMN. AND THEN THEY WERE PERFECTED ALSO FROM THE ASPECT OF THE SECOND MONTH, WHICH IS GVURAH AND THE LEFT COLUMN.

9. וְהַאי וְהַאי, בְּאֶחָד לַחֹדֶשׁ הַשֵּׁנִי בַּשָּׁנָה הַשֵּׁנִית, וְכֹלָּא חַד, וְהַאי אִקְרֵי חֹדֶשׁ זִיו רֶמֶז לְהַהוּא יַרְחָא וְשַׁתָּא דְּנָהִיר לְסִיהֲרָא, דְּהָא כְּדֵין עָלְמִין כֻּלְּהוּ אִשְׁתְּכָחוּ בִּשְׁלִימוּ. לְצֵאתָם מֵאֶרֶץ מִצְרַיִם, לְאִשְׁתְּמוֹדְעָא דְּהָא כַּד נַפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, בַּחֹדֶשׁ הָרִאשׁוֹן הֲוָה.

10. Rabbi Yitzchak began the discussion with: "Hashem has been mindful of us; He will bless us; He will bless the house..." (Tehilim 115:12). "Hashem has been mindful of us; He will bless us," refers to the men who were included in the count of the desert, whom the Holy One, blessed be He, blesses and to whom He adds more each time.

10. רִבִּי יִצְחָק פָּתַח, יְיָ' זְכָרָנוּ יְבָרֵךְ יְבָרֵךְ אֶת בֵּית וְגוֹ'. יְיָ' זְכָרָנוּ יְבָרֵךְ, אִלֵּין גּוּבְרִין. דַּהֲווֹ עָאלִין בְּחוּשְׁבָּנָא בְּמַדְבְּרָא, וְקוּדְשָׁא בְּרִיךְ הוּא מְבָרֵךְ לוֹן, וְאוֹסִיף עֲלַיְיהוּ בְּכָל זִמְנָא.

11. ת"ח, הַאי מַאן דְּאָמַר שְׁבָחָא דְּחַבְרֵיהּ, דִּבְנוֹי, אוֹ דְּמָמוֹנֵיהּ, בְּעֵי לְבָרְכָא לֵיהּ, וּלְאוֹדָאָה עֲלֵיהּ בִּרְכָאן. מְנָלָן. מִמֹּשֶׁה. דִּכְתִיב וְהִנְּכֶם הַיּוֹם כְּכוֹכְבֵי הַשָּׁמַיִם לָרֹב, לְבָתַר מַה כְּתִיב, יְיָ אֱלֹהֵי אֲבוֹתֵיכֶם יוֹסֵף עֲלֵיכֶם כָּכֶם אֶלֶף פְּעָמִים וְגוֹ'. תְּרֵין בִּרְכָאן הֲווֹ, חַד יְיָ אֱלֹהֵי אֲבוֹתֵיכֶם וְגוֹ'. הָא חַד. לְבָתַר וִיבָרֵךְ אֶתְכֶם כַּאֲשֶׁר דִּבֶּר לָכֶם. לְאוֹדָאָה עָלַיְיהוּ, בִּרְכָאן עַל בִּרְכָאן.

11. Come and behold: he who speaks in praise of his friend, of his children, or of his money or wealth, must also bless Him and acknowledge those blessings. From where do we learn this? From Moses, since it is written, "behold, you are this day like the stars of heaven for multitude." And afterwards, what does he say? "Hashem, the Elohim of your fathers, makes you a thousand times many more than you are..." (Devarim 1:10-11). There are two blessings here. One is the "Hashem, the Elohim of your fathers..." That is one, and the one following that is, "and bless you, as He has promised you"; (Ibid.). He promised to acknowledge them and add blessings, benedictions upon those benedictions!

12. וְאִי אִיהוּ מָנֵי שְׁבָחָא דְּחַבְרֵיהּ, וְלָא אוֹדֵי עָלֵיהּ בִּרְכָאן. הוּא נְתִפַּס בְּקַדְמֵיתָא מִלְּעֵילָא. וְאִי אִיהוּ מְבָרֵךְ לֵיהּ, הוּא מִתְבָּרֵךְ מִלְּעֵילָא. וּבִרְכְתָא בְּעֵי לְבָרְכָא לָהּ בְּעֵינָא טָבָא, וְלָא בְּעֵינָא בִּישָׁא. וּבְכֹלָּא בְּעֵי קוּדְשָׁא בְּרִיךְ הוּא רְחִימוּתָא דִּלְבָּא. וּמַה מַאן דִּמְבָרֵךְ לְחַבְרֵיהּ, בְּעֵי קוּדְשָׁא בְּרִיךְ הוּא דִּיְבָרֵךְ לֵיהּ בְּעֵינָא טָבָא, בְּלִבָּא טָבָא. מַאן דִּמְבָרֵךְ לְקוּדְשָׁא בְּרִיךְ הוּא, עאכ"ו, דְּבָעֵי עֵינָא טָבָא, וְלִבָּא טָבָא, וּרְחִימוּתָא דִּלְבָּא. בג"כ וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ בְּכָל לְבָבְךָ וְגוֹ'.

12. And if he counts the praises of his friend but does not acknowledge these benedictions, he will be punished because of this, first from above, THAT IS, HE WILL BE HARMED BECAUSE OF IT. And if he blesses him, he will be blessed HIMSELF from above. And he should bless him with a good eye and not with an evil eye. And in all things, the Holy One, blessed be He, wishes to have the blessings given with a good heart WHEN HE BLESSES. And since when one blesses his friend, the Holy One, blessed be He, wishes one to bless with a good eye and a good heart, when one gives grace to the Holy One, blessed be He, most certainly it must be in good eye, and with a good and loving heart. Therefore, IT IS WRITTEN: "And you shall love Hashem your Elohim with all your heart" (Devarim 6:5).

13. ת"ח, הָא אוּקְמוּהָ לֵית בִּרְכָתָא דִּלְעֵילָא שַׁרְיָא, עַל מִלָּה דְּאִתְמְנֵי. וְאִי תֵּימָא, יִשְׂרָאֵל אֵיךְ אִתְמְנוּן. אֶלָּא כּוּפְרָא נַטְלֵי מִנַּיְיהוּ, וְהָא אוּקְמוּהָ, וְחוּשְׁבָּנָא לָא הֲוֵי עַד דְּיִתְכְּנִישׁ כָּל הַהוּא כּוּפְרָא, וְסָלִיק לְחוּשְׁבָּנָא, וּבְקַדְמֵיתָא מְבָרְכָן לְהוּ לְיִשְׂרָאֵל, וּלְבָתַר מְנָאן הַהוּא כּוּפְרָא, וּלְבָתַר מְהַדְּרִין וּמְבָרְכִין לוֹן לְיִשְׂרָאֵל. אִשְׁתְּכָחוּ דְּיִשְׂרָאֵל מִתְבָּרְכִין בְּקַדְמֵיתָא וּבְסוֹפָא, וְלָא סָלִיק בְּהוּ מוֹתָנָא.

13. Come and behold: it has been established that the blessing of above does not rest on something that has been counted. You may question: how could they have counted Yisrael? It is because they took ransom from them and it was settled, and the count did not take place until all the ransom was gathered and counted. At first they would bless Yisrael and then they would count the ransom, and they would repeat and bless Yisrael again. So the result is that we find that Yisrael were blessed in the beginning and at the end, and there was no death amongst them.

14. מוֹתָנָא אֲמַאי סָלִיק בְּמִנְיָינָא. אֶלָּא בְּגִין דִּבְרִכְתָא לָא שַׁרְיָא בְּמִנְיָינָא, כֵּיוָן דְּאִסְתְּלַק בִּרְכָתָא, סִטְרָא אַחֲרָא שָׁארִי עֲלוֹי, וְיָכִיל לְאַתְזָקָא. בְּגִין דָּא בְּמִנְיָינָא נַטְלִין כּוּפְרָא וּפִדְיוֹנָא, לְסַלְקָא עָלֵיהּ מִנַּיְיהוּ.

14. HE ASKS: Why does death result from counting? AND HE ANSWERS: It is because the blessing does not dwell when you count, and when the blessing departs, the Other Side rests upon it and one could be damaged. Therefore, they used to substitute a monetary ransom for the count, and thereby remove the threat OF DEATH.

15. יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל, אִלֵּין נָשִׁין, דְּלָא סַלְקִין בְּמִנְיָינָא. יְבָרֵךְ אֶת בֵּית אַהֲרֹן, דְּאִינּוּן מְבָרְכִין לְעַמָּא, בְּעֵינָא טָבָא וּבְלִבָּא טָבָא, וּבִרְחִימוּתָא דִּלְבָּא. אֶת בֵּית אַהֲרֹן, הָכִי נָמֵי נָשִׁין, דְּאִתְבָּרְכָן בִּבְרִכְתָא.

15. "He will bless the house of Yisrael..." (Tehilim 115:12). These are the women, WHO ARE CALLED 'HOUSE', which were not included in the count, BECAUSE WOMEN WERE NOT COUNTED IN THE DESERT. "He will bless the house of Aaron" (Ibid.), because they ARE THE PRIESTS AND THEY bless the people with a benevolent eye, a good heart, and heartfelt love. "...the house of Aaron..." WHY DOES IT MENTION THE HOUSE? IT ALLUDES also to the women who are blessed by the blessing OF AARON.

16. "He will bless those who fear Hashem" (Ibid. 13). These are the Levites, all of whom are blessed because they fear Hashem. It is written, "both small and great" (Ibid.), because although THE YOUNG were not included in the count, SINCE THEY WERE COUNTING THE POPULATION ONLY FROM TWENTY YEARS AND OLDER, STILL THEY SHOULD BE BLESSED TOGETHER WITH THE OLDER ONES.

16. יְבָרֵךְ יִרְאֵי יְיָ׳ אִלֵּין אִינּוּן לֵיוָאֵי, וְכֻלְּהוּ מִתְבָּרְכִין, בְּגִין דְּדַחֲלִין לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא. הַקְּטַנִּים עִם הַגְּדוֹלִים, אע״ג דְּלָא עָאלִין בְּמִנְיָינָא.

17. Come and behold: we do not find another counting among Yisrael by which they received blessings from it as in this count, IN WHICH THEY USED THE HALF-SHEKEL FOR THE COUNTING, because this counting was purposely meant for a blessing, and it was meant to perfect the completeness of the worlds. At the place whence blessings emanate, they were counted, as it is written, "on the first day of the second month" (Bemidbar 1:1), that is Ziv, of the world's blessings, out of which emanates and radiates brightness (Heb. ziv) to the world. Hence this SECOND month, WHICH IS THE LEFT COLUMN, is called BY THE NAME OF 'Ziv' because the brightness of everything radiates from it. And therefore it is written, "May Hashem...bless you out of Zion" (Tehilim 134:3), THAT IS THE SECRET OF MALCHUT. And it all pertains to the same thing, BECAUSE MALCHUT WAS BUILT FROM THE SECOND MONTH, WHICH IS THE SECRET OF THE LEFT COLUMN. It is also written, "for there Hashem has commanded the blessing, even life for evermore" (Tehilim 133:3).

17. ת״ח לָא אִשְׁתְּכַח מִנְיָינָא בְּהוּ בְּיִשְׂרָאֵל דְּאִתְבָּרְכָן בֵּיהּ, כְּהַאי מִנְיָינָא. דְּהַאי מִנְיָינָא לְאִתְבָּרְכָא הֲוָה, וּלְאַשְׁלְמָא שְׁלִימוּתָא דְּעָלְמִין הֲוָה, וּבַאֲתָר דְּבִרְכָאן נָפְקִין אִתְמְנוּן, דִּכְתִיב בְּאֶחָד לַחֹדֶשׁ הַשֵּׁנִי, דְּאִיהוּ זִיוָא דְּבִרְכָאן דְּעָלְמָא, דְּמִנֵּיהּ נָפִיק זִיוָא לְעָלְמָא. וְעַל דָּא אִקְרֵי חֹדֶשׁ זִי״וּ, דְּזִיוָא דְּכֹלָּא נָפִיק מִנֵּיהּ, וְעַל דָּא כְּתִיב, יְבָרֶכְךָ יְיָ׳ מִצִּיּוֹן, וְכֹלָּא חַד מִלָּה וּכְתִיב כִּי שָׁם צִוָּה יְיָ׳ אֶת הַבְּרָכָה וגו׳.

18. Rabbi Yehuda was present before Rabbi Shimon. He said to him: From where do Yisrael draw their blessings? He answered him: Woe to the world that does not pay attention, and to men who do not observe the glory of the most high King. Come and behold: at a time when Yisrael are worthy before the Holy One, blessed be He, the worlds were in one uppermost and holy tree, THAT IS, ZEIR ANPIN, where all the sustenance is. And it received blessings from the place where all the blessings were gathered, THAT IS BINAH, where, it was planted and rooted. SINCE MOCHIN OF ZEIR ANPIN WERE PLANTED IN BINAH IN THE SECRET OF THE 'THREE THAT EMANATE FROM ONE, ONE EXISTS IN THREE'.

18. רִבִּי יְהוּדָה הֲוָה שְׁכִיחַ קֳמֵיהּ דר״ש, א״ל יִשְׂרָאֵל מֵאָן אֲתָר אִתְבָּרְכָן. א״ל, וַוי לְעָלְמָא, דְּלָא מַשְׁגִּיחִין וְלָא מִסְתַּכְּלִין בְּנֵי נָשָׁא, בִּיקָרָא דְּמַלְכָּא עִלָּאָה. תָּא חֲזֵי, בְּשַׁעֲתָא דְּאִשְׁתְּכָחוּ יִשְׂרָאֵל זַכָּאִין קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא, וַהֲווֹ עָלְמִין שְׁכִיחִין בְּחַד אִילָנָא עִלָּאָה קַדִּישָׁא, דְּמִזּוֹנָא דְּכֹלָּא בֵּיהּ, הֲוָה מִתְבָּרֵךְ מֵאֲתָר דְּכָל בִּרְכָאן כְּנִישִׁין בֵּיהּ. וּבֵיהּ אִתְנְטַע וְאַשְׁתִּילוּ שָׁרְשׁוֹי.

19. And Yisrael below were blessed from the place out of which all blessings emanate and are not prevented from leaving, THAT IS MALCHUT, as is written: "may Hashem...bless you out of Zion," and: "like the dew of Hermon descending upon the mountains of Zion" (Tehilim 133:3); THAT IS, MALCHUT. AND IT IS FURTHER WRITTEN: "because it is there that Hashem commanded the blessing, life forever" (Ibid.). And that is the light of the universe. It is written: "Out of Zion, the perfection of beauty, Elohim has shone forth" (Ibid. 50:2); "has shone forth," MEANS illuminates, as in, "He shone forth from Mount Paran" (Devarim 33:2). And when He lights up, He illuminates all the worlds.

19. וְיִשְׂרָאֵל לְתַתָּא, הֲווֹ מִתְבָּרְכָן מֵאֲתָר דְּכָל אִינּוּן בִּרְכָאן נָפְקִין בֵּיהּ, וְלָא מִתְעַכְּבֵי לְמֵיפַק, הה״ד יְבָרֶכְךָ יְיָ׳ מִצִּיּוֹן, וּכְתִיב כְּטַל חֶרְמוֹן שֶׁיּוֹרֵד עַל הַרְרֵי צִיּוֹן כִּי שָׁם צִוָּה יְיָ׳ אֶת הַבְּרָכָה חַיִּים עַד הָעוֹלָם. וְדָא אִיהוּ נְהִירוּ דְּעָלְמָא. דִּכְתִיב מִצִּיּוֹן מִכְלַל יֹפִי אֱלֹהִים הוֹפִיעַ. הוֹפִיעַ: נָהִיר. כד״א הוֹפִיעַ מֵהַר פָּארָן. וְכַד יְנַהֵר, יְנַהֵר לְכֻלְּהוּ עָלְמִין.

20. When this light, MEANING THE BLESSING AND LIFE MENTIONED ABOVE, awakens, all is joined, THAT IS, IN THE SECRET OF UNION. Everything is with love, all is with perfection, and then it is all peaceful - peace above and peace below. That is the meaning of, "Peace be within your walls, and prosperity within your palaces" (Tehilim 122:7).

20. וְכַד הַאי נְהִירוּ אִתְּעַר, כֹּלָּא הוּא בְּחַבְרוּתָא, כֹּלָּא הוּא בְּרַחִימוּתָא, כֹּלָּא הוּא בְּשְׁלִימוּ, כְּדֵין הוּא שְׁלָמָא דְּכֹלָּא, שְׁלָמָא דְּעֵילָא וְתַתָּא, הה״ד יְהִי שָׁלוֹם בְּחֵילֵךְ שַׁלְוָה בְּאַרְמְנוֹתָיִךְ.

2. "Rejoice with Jerusalem"

Rabbi Elazar begins by saying that God and all His hosts pay attention to whoever speaks the words of the Torah because the Torah is so loved by Him. Whoever performs one precept of the Torah causes it to awaken above; this makes peace above and below. Rabbi Elazar says that people are to rejoice only when they are in the Holy Land but not when they do not live there. Rabbi Aba adds that one may rejoice only when Jerusalem is in a state of happiness, but never when Yisrael is in exile. We learn of why Hashem should be served with gladness and yet also with fear and trembling.

21. "Every man of the children of Yisrael shall pitch by his own standard, with the ensign of their father's house" (Bemidbar 2:2). Rabbi Elazar began the discussion with, "Rejoice with Jerusalem and be glad with her, all you that love her..." (Yeshayah 66:10). How beloved the Torah is before the Holy One, blessed be He, for wherever the words of the Torah are heard, the Holy One, blessed be He, and all His hosts pay attention to His words. And the Holy One, blessed be He, comes to live with him. That is the meaning of, "in all places where I cause My Name to be pronounced..." (Shemot 20:21). And in addition to this, his enemies fall before him. This has already been explained.

21. אִישׁ עַל דִּגְלוֹ בְּאוֹתוֹת לְבֵית אֲבוֹתָם יַחֲנוּ בְּנֵי יִשְׂרָאֵל וְגוֹ׳. רִבִּי אֶלְעָזָר פָּתַח, שִׂמְחוּ אֶת יְרוּשָׁלַם וְגִילוּ בָּהּ כָּל אֹהֲבֶיהָ וְגוֹ׳. כַּמָּה חֲבִיבָא אוֹרַיְיתָא קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, דְּהָא בְּכָל אֲתָר דְּמִלֵּי דְּאוֹרַיְיתָא אִשְׁתְּמָעוּ, קוּדְשָׁא בְּרִיךְ הוּא וְכָל חֵילִין דִּילֵיהּ כֻּלְּהוּ צַיְיתִין לְמִלּוֹלֵיהּ. וְקוּדְשָׁא בְּרִיךְ הוּא אָתֵי לְדַיְירָא עִמֵּיהּ, הה״ד בְּכָל הַמָּקוֹם אֲשֶׁר אַזְכִּיר אֶת שְׁמִי וְגוֹ׳. וְלָא עוֹד, אֶלָּא דְּשַׂנְאוֹי נַפְלִין קַמֵּיהּ, וְהָא אוֹקְמוּהָ.

22. Come and behold: the commandments of the Torah are supernal above. A man comes and performs one precept. That precept stands up before the Holy One, blessed be He, and decorates itself and says, 'this person has made me and I am from him.' For he awakens it above. As he arouses it below, it awakens above and makes peace above and below, THAT IS, HE BRINGS ABOUT A BOND BETWEEN ZEIR ANPIN AND MALCHUT, WHICH ARE REFERRED TO AS 'ABOVE' AND 'BELOW', as it was said, "Or let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me" (Yeshayah 27:5). "That he may make peace with Me," that is, above IN ZEIR ANPIN; "and he shall make peace with Me," that is below, IN MALCHUT. Happy is the lot of that man who performs the precepts of the Torah.

22. ת״ח, פִּקּוּדֵי אוֹרַיְיתָא עִלָּאִין אִינּוּן לְעֵילָא. אָתֵי בַּר נָשׁ וְעָבֵיד פִּקּוּדָא חֲדָא, הַהוּא פִּקּוּדָא קַיְימָא קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, וּמִתְעַטְּרָא קַמֵּיהּ, וְאָמַר פְּלַנְיָיא עֲבַד לִי, וּמִן פְּלַנְיָיא אֲנָא, בְּגִין דְּאִיהוּ אִתְּעַר לֵיהּ לְעֵילָא. כְּגַוְונָא דְּאִיהוּ אִתְּעַר לֵיהּ לְתַתָּא, ה״נ אִתְּעַר לְעֵילָא, וְעָבֵיד שְׁלָמָא לְעֵילָא וְתַתָּא, כְּמָה דְּאַתְּ אָמַר, אוֹ יַחֲזֵק בְּמָעוּזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה לִי. יַעֲשֶׂה שָׁלוֹם לִי, לְעֵילָא. שָׁלוֹם יַעֲשֶׂה לִי, לְתַתָּא. זַכָּאָה חוּלָקֵיהּ דְּהַהוּא בַּר נָשׁ, דְּעָבֵיד פִּקּוּדֵי אוֹרַיְיתָא.

23. "Rejoice with Jerusalem..." That is because festivity is prevalent only when Yisrael reside in the Holy Land. It is there that the woman conjugates with her husband, THAT IS, ZEIR ANPIN AND MALCHUT. Then it is time for everyone to rejoice, above and below. During the time when Yisrael are not living in the Holy Land, a man is not permitted to rejoice and show joy, as is written: "Rejoice with Jerusalem, and be glad with her." This is meant precisely, THAT IS, WHEN YISRAEL ARE IN IT.

23. שִׂמְחוּ אֶת יְרוּשָׁלַם וְגוֹ׳, בְּגִין דְּחֶדְוָה לָא אִשְׁתְּכַח, אֶלָּא בְּזִמְנָא דְּיִשְׂרָאֵל קַיְימֵי בְּאַרְעָא קַדִּישָׁא. דְּתַמָּן אִתְחַבְּרַת אִתְּתָא בְּבַעְלָהּ, וּכְדֵין הוּא חֶדְוָותָא דְּכֹלָּא, חֶדְוָותָא דְּעֵילָא וְתַתָּא. בְּזִמְנָא דְּיִשְׂרָאֵל לָא אִשְׁתְּכָחוּ בְּאַרְעָא קַדִּישָׁא, אָסִיר לֵיהּ לב״נ לְמֵחֵדֵי, וּלְאַחְזָאָה חֵידוּ. דִּכְתִיב, שִׂמְחוּ אֶת יְרוּשָׁלַם וְגִילוּ בָהּ וְגוֹ׳, וְגִילוּ בָהּ דַּיְיקָא.

24. Rabbi Aba observed one man who was rejoicing in the house of a tyrant in Babylon. He kicked and scolded him and said: It is written, "Rejoice with Jerusalem." During a time when Jerusalem is in happiness, a person is required to rejoice, AND NOT DURING THE TIME OF THE EXILE. Rabbi Elazar follows this reasoning in saying, "Rejoice with Jerusalem," namely as is written, "serve Hashem with gladness" (Tehilim 100:2) - WHICH MEANS THAT JERUSALEM IS THE SHECHINAH, AND IT IS OBLIGATORY TO SERVE HER AND MAKE HER HAPPY.

24. רִבִּי אַבָּא חָמָא חַד ב״נ, דַּהֲוָה חַדֵּי בְּבֵי טִרוֹנְיָיא דְּבָבֶל, בָּטַשׁ בֵּיהּ, אָמַר שִׂמְחוּ אֶת יְרוּשָׁלַם כְּתִיב, בְּזִמְנָא דִּירוּשָׁלֵם בְּחֶדְוָה, בְּעֵי בַּר נָשׁ לְמֶחֱדֵי. ר׳ אֶלְעָזָר לְטַעֲמֵיהּ, דְּאָמַר שִׂמְחוּ אֶת יְרוּשָׁלַם, הַיְינוּ דִּכְתִיב עִבְדוּ אֶת יְיָ׳ בְּשִׂמְחָה.

25. "Serve Hashem with gladness" (Tehilim 100:2), and one says, "Serve Hashem with fear, and rejoice with trembling" (Tehilim 2:11). What is the difference between them? HE ANSWERS: One speaks of the time when Yisrael live in the Holy Land, THAT IS, WHEN THEY SERVE HASHEM HAPPILY, and one speaks of a time when Yisrael live in other lands - THEN IT IS NECESSARY TO SERVE HASHEM IN FEAR AND REJOICE WHILE TREMBLING. "Serve Hashem with fear." This refers to the Congregation of Yisrael, NAMELY MALCHUT at a time when she is in exile among the nations.

25. כְּתוּב אֶחָד אוֹמֵר, עִבְדוּ אֶת יְיָ׳ בְּשִׂמְחָה, וְכָתוּב אֶחָד אוֹמֵר, עִבְדוּ אֶת יְיָ׳ בְּיִרְאָה וְגִילוּ בִּרְעָדָה. מַה בֵּין הַאי לְהַאי. אֶלָּא, כָּאן בְּזִמְנָא דְּיִשְׂרָאֵל שָׁרָאן בְּאַרְעָא קַדִּישָׁא. כָּאן בְּזִמְנָא דְּיִשְׂרָאֵל שָׁרָאן בְּאַרְעָא אַחְרָא. עִבְדוּ אֶת יְיָ׳ בְּיִרְאָה, דָּא כ״י, בְּזִמְנָא דְּאִיהִי בְּגָלוּתָא בֵּינֵי עַמְמַיָּא.

26. Rabbi Yehuda said the scripture says, "For you shall go out with joy" (Yeshayah 55:12), referring to the Congregation of Yisrael. And since it says, "you shall go out," IT MEANS from exile, and it is called 'a rejoicing'; THUS, EVEN WHILE STILL RESIDING IN THE EXILE, WE CALL IT 'A REJOICING'. He replied to him: Certainly, that is the way it is. During all the time she is in exile and lies in the dust, you can not call it 'happiness' until the Holy One, blessed be He, comes and raises her from the dust, and says to her, "Shake yourself from the dust" (Yeshayah 52:2); "Arise, shine..." (Yeshayah 60:1). And then they will join together. At that point it is called 'rejoicing'. That will be happiness for everyone and then certainly, "you shall go out with joy." Then, many legions will go out to greet and receive the Matron to the joyous festivity of the King, as it is written: "the mountains and the hills shall break forth" (Yeshayah 55:12); and further, "for Hashem will go before you; and the Elohim of Yisrael will be your rearguard" (Yeshayah 52:12).

26. אָמַר ר׳ יְהוּדָה, וְהָא כְּתִיב כִּי בְּשִׂמְחָה תֵּצֵאוּ, וְדָא הִיא כ״י, כֵּיוָן דְּאָמַר תֵּצֵאוּ, מִן גָּלוּתָא הוּא, וְאִקְרֵי שִׂמְחָה. א״ל, וַדַּאי הָכִי הוּא, דְּכָל זִמְנָא דְּאִיהִי בְּגָלוּתָא וּשְׁכִיבַת לְעַפְרָא, לָא אִקְרֵי שִׂמְחָה, עַד דְּקוּדְשָׁא בְּרִיךְ הוּא יֵיתֵי לְגַבָּהּ, וְיוֹקִים לָהּ מֵעַפְרָא, וְיֵימָא הִתְנַעֲרִי מֵעָפָר וְגוֹ׳. קוּמִי אוֹרִי וְגוֹ׳. וְיִתְחַבְּרוּן כַּחֲדָא, כְּדֵין חֶדְוָותָא אִקְרֵי. חֶדְוָותָא דְּכֹלָּא, וּכְדֵין בְּשִׂמְחָה תֵּצֵאוּ וַדַּאי. כְּדֵין כַּמָּה חֵילִין יִפְקוּן לְקַבְלָא דְּמַטְרוֹנִיתָא, לְחֶדְוָותָא דְּהִלּוּלָא דְּמַלְכָּא, כד״א הֶהָרִים וְהַגְּבָעוֹת יִפְצְחוּ וְגוֹ׳, וּכְתִיב כִּי הֹלֵךְ לִפְנֵיכֶם יְיָ׳ וּמְאַסִּפְכֶם וְגוֹ׳.

3. The standards

Rabbi Yehuda talks about the four camps of Yisrael and the twelve tribes and twelve boundaries. He brings into his discussion the four faces in the four corners of the universe, all of which are integrated in man. He tells of the movement of the two standards of Judah and Reuben that traveled with the Tent of Meeting and the two standards of Ephraim and Dan that followed. Rabbi Yehuda correlates the various Sfirot and the four Archangels and the letters in the Holy Name with these standards and events. He talks about the direction of circling the altar, the direction of sunrise, and the importance of the direction of the bed for creating a male child.

27. "Every man...shall pitch by his own standard, with the ensigns" (Bemidbar 2:2). These are the four camps of the Congregation of Yisrael - THAT IS THE SECRET OF CHESED, GVURAH, TIFERET AND MALCHUT - AND THEY ARE MICHAEL, GABRIEL, URIEL, RAPHAEL, who represent the twelve tribes and twelve boundaries all encircled around her, BECAUSE CHESED, GVURAH, TIFERET AND MALCHUT EACH HAVE THREE COLUMNS FOR A TOTAL OF TWELVE. Everything reflects the above, THE TWELVE BOUNDARIES OF ZEIR ANPIN. The Scripture says, "there the tribes used to go up, the tribes of Yah..." (Tehilim 122:4). The words, "there the tribes used to go up," refer to the twelve tribes, which are the twelve boundaries below OF MALCHUT, WHO WENT UP TO THE TWELVE BOUNDARIES OF ZEIR ANPIN.

27. אִישׁ עַל דִּגְלוֹ בְּאוֹתוֹת. אִלֵּין אַרְבַּע מַשְׂרְיָין דִּכְנֶסֶת יִשְׂרָאֵל, דְּאִינּוּן תְּרֵיסָר שְׁבָטִין, תְּרֵיסָר תְּחוּמִין, סְחוֹר סְחוֹר לָהּ. כֹּלָּא כְּגַוְונָא דִּלְעֵילָא, כְּתִיב שֶׁשָּׁם עָלוּ שְׁבָטִים שִׁבְטֵי יָהּ וְגוֹ׳. שֶׁשָּׁם עָלוּ שְׁבָטִים, אִלֵּין י״ב שְׁבָטִין, י״ב תְּחוּמִין דִּלְתַתָּא.

28. "...the tribes of Yah..." It has been explained that this is because Yud-Hei, THE SECRET OF CHOCHMAH AND BINAH, is assuredly "an appointed practice (also: 'a testimony') for Yisrael." And therefore IT IS WRITTEN, "the Reubenite (with Hei as prefix and Yud as suffix)" (Bemidbar 26:7); "the Shimonite" (Ibid. 14). This is because each individual contains Yud-Hei, HEI IN THE BEGINNING AND YUD AT THE END. But assuredly it is so, because the uppermost holy Tree, THAT IS THE NAME OF YUD HEI VAV HEI, has stamped them with its seal. And this has been explained according to the scripture: "As for the likeness of their faces, the four had the face of a man, the face of a lion on the right..." (Yechezkel 1:10), IN WHICH the image of a man, WHICH IS MALCHUT, is included in all. And there were four faces to the four directions of the world. They are distinguished in their appearances, NAMELY A LION, AN OX, AND AN EAGLE, and all are integrated in man, THE SECRET OF MALCHUT. THE LION, OX, AND EAGLE ARE CHESED, GVURAH AND TIFERET, AND THE FACE OF MAN IS MALCHUT, WHICH DRAWS FROM ALL, AND ALL ARE INCLUDED IN IT.

28. שִׁבְטֵי יָהּ, הָא אוּקְמוּהָ בְּגִין דְּי״ה עֵדוּת לְיִשְׂרָאֵל וַדַּאי. וּבְגִין דָּא, הָרְאוּבֵנִי, הַשִּׁמְעוֹנִי, יָ״הּ בְּכָל חַד וְחַד. אֲבָל וַדַּאי הָכִי הוּא, דְּהָא אִילָנָא עִלָּאָה קַדִּישָׁא, בְּהוּ אַחְתָּם בְּחוֹתָמוֹי. וְאוֹקְמוּהָ דִּכְתִיב, וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל הַיָּמִין וְגוֹ׳. דְּיוּקְנָא דְּאָדָם אִתְכְּלִיל בְּכֻלְּהוּ, וְאַפִּין הֲווֹ לְד׳ סִטְרִין דְּעָלְמָא, וּמִתְפָּרְשָׁן בְּדִיוּקְנֵיהוֹן, וְכֻלְּהוֹן כְּלִילָן בֵּיהּ בְּאָדָם.

29. מִיכָאֵל מִימִינָא, גַּבְרִיאֵל מִשְּׂמָאלָא, אוּרִיאֵל לְקֻדְמַיְיהוּ, רְפָאֵל לַאֲחוֹרַיְיהוּ, שְׁכִינְתָּא עֲלַיְיהוּ. תְּרֵין מִכָּאן, וּתְרֵין מִכָּאן, וְהִיא בְּאֶמְצָעִיתָא. כְּגַוְונָא דָא בְּאַרְעָא דִּלְתַתָּא, תְּרֵי מִכָּאן, וּתְרֵי מִכָּאן, וְיָ״ה בֵּינַיְיהוּ.

29. Michael is to the right, WHICH IS SOUTH. Gabriel is to the left, WHICH IS TO THE NORTH. Uriel is to the front, WHICH IS EAST. Raphael is to the back, WHICH IS WEST. And the Shechinah is on top of them. Two are on this side, FROM SOUTH AND NORTH, and two are on that side, FROM EAST AND WEST, and she, MALCHUT, is in the center. Likewise, it is on the earth below AT THE STANDARDS. Two are on this side, THE STANDARD OF JUDAH'S CAMP AND THE STANDARD OF REUBEN'S CAMP, and two are on that side, WHICH INCLUDES THE STANDARD OF EPHRAIM'S CAMP AND THE STANDARD OF DAN'S CAMP. And Yud-Hei is in the center, WHICH IS THE SECREAT OF THE TWO TABLETS OF TESTIMONIAL IN THE ARK THAT TRAVELED IN THEIR MIDST. AND THE CHANGE OF ORDER THAT WE FIND HERE AT THE STANDARDS, IS THAT EAST MOVES FIRST, NAMELY, TIFERET, WILL BE EXPLAINED FURTHER.

30. כֵּיוָן דְּנַטְלִין תְּרֵין דְּגָלִים, מַה כְּתִיב. וְנָסַע אֹהֶל מוֹעֵד מַחֲנֵה הַלְוִיִּם וְגוֹ׳. וּלְבָתַר, אִינּוּן תְּרֵין אַחֲרָנִין ד׳ מַשְׁרְיָין אִינּוּן לְד׳ סִטְרֵי עָלְמָא, וְאִשְׁתְּכָחוּ תְּרֵיסָר. אוֹף הָכִי לְתַתָּא כְּגַוְונָא דִּלְעֵילָא.

30. Since the two standards traveled, THAT OF JUDAH AND REUBEN, what does the scripture say? "Then the Tent of Meeting shall set forward with the camp of the Levites..." (Bemidbar 2:17). And following them were the other two STANDARDS OF EPHRAIM AND DAN, which compose the four camps in the four directions of the world - EAST, SOUTH, WEST AND NORTH, for a total of twelve. This is BECAUSE EACH STANDARD COMPRISES THREE TRIBES, SINCE below it is the same as above, IN MALCHUT.

31. וְנָסַע בָּרִאשׁוֹנָה דֶּגֶל מַחֲנֵה יְהוּדָה, לְקָבֵיל מַשְׁרְיָיא דְּאוּרִיאֵל. וּמַחֲנֶה דְּרָאוּבֵן לְקָבֵיל מַשְׁרְיָיא דְּמִיכָאֵל. דָּא לַדָּרוֹם, וְדָא לְמִזְרָח. מִזְּבֵחַ ה״נ דְּרוֹמִית מִזְרָחִית. וּמַחֲנֵה דָן לַצָּפוֹן. מַחֲנֵה אֶפְרַיִם יָמָה. מַחֲנֵה דָן לְקָבֵיל מַשְׁרְיָיא דְּגַבְרִיאֵל. מַחֲנֶה אֶפְרַיִם לְמַעֲרָב, לְקָבֵיל מַשְׁרְיָיא דְּרְפָאֵל מִזְּבֵחַ ה״נ צְפוֹנִית מַעֲרָבִית. כֹּלָּא אָחִיד דָּא בְּדָא, עַד דְּסַלְקָא כֹּלָּא וְאִתְאַחַד בִּשְׁמָא קַדִּישָׁא, דְּאִיהוּ שֵׁירוּתָא דְּכֹלָּא. עִלָּאָה דְּכֹלָּא קַדִּישָׁא דְּכֹלָּא. כֹּלָּא אִתְכְּלִיל בֵּיהּ.

31. The standard of the Judah camp traveled first, the representative of the camp of Uriel. And AFTERWARDS, THE STANDARD OF the Reuben camp followed, representing the camp of Michael. That is, REUBEN to the south, WHICH IS CHESED, and that OF JUDAH to the East, WHICH IS TIFERET. AND THE SPRINKLING ON the altar ALSO BEGAN in the south-east CORNER, WHICH SIGNIFIES CHESED AND TIFERET. And the camp of Dan was to the north, and the camp of Ephraim was westward. The camp of Dan, TO THE NORTH, is representative of the camp of Gabriel, and the camp of Ephraim, to the west, is representative of the camp of Raphael. AND THE SPRINKLING ON the altar was also north-west, WHICH IS THE SECRET OF GVURAH AND MALCHUT. Everything is connected with the other until all ascends and unites with the Holy Name, YUD HEI VAV HEI, which is the beginning of everything, NAMELY THE YUD OF YUD HEI VAV HEI, WHICH IS CHOCHMAH. It is supreme over all, THE FIRST HEI, BINAH. Overall holiness is VAV, TIFERET. Everything is comprised in it, THE LAST HEI, WHICH IS MALCHUT.

32. י׳ מִזְרָח הוּא שֵׁירוּתָא דִּנְהוֹרָא, אָזִיל וְשָׁאט וְאַפִּיק לְדָרוֹם. וְדָרוֹם נָפִיק וְתַלְיָיא בְּשֵׁירוּתָא דְּמִזְרָח. ה׳ דָּרוֹם. מִנֵּיהּ נָפִיק דָּרוֹם בְּעָלְמָא. וְעָיֵיל י׳ בְּשֵׁירוּתָא דְּמִזְרָח, וְאַפִּיק לֵיהּ.

32. The Yud OF YUD HEI VAV HEI OF ZEIR ANPIN is east, and that is the beginning of light. It travels and wanders and produces the south, THAT IS CHESED. And the south goes out, suspended from beginning of the east, THAT IS THE YUD OF YUD HEI VAV HEI, CHOCHMAH. Hei OF YUD HEI VAV HEI OF ZEIR ANPIN is south, MEANING THAT from it the south goes forth to the world, SINCE HEI IS BINAH AND FROM BINAH THE CHESED IS DRAWN, THAT IS, SOUTH. But the Yud, REPRESENTING CHOCHMAH, enters at the beginning of the east and takes out CHESED, WHICH EVOLVES FROM BINAH TO ZEIR ANPIN.

33. From Hei come south and north and that which is in between, WHICH IS THE CENTRAL COLUMN THAT UNITES THEM, from Yud east, and from Yud-Hei-south and north depend on them - SOUTH FROM YUD, AND NORTH FROM HEI, Vav in the center, WHICH UNITES THEM. And that is a male child, NAMELY, TIFERET THAT IS A SON OF YUD-HEI. And for this reason, it is between north and south, therefore, we are taught that whoever places his bed between the north and the south shall have male children, because this male child, WHO IS TIFERET, is situated between north and south. FOR from the supreme Hei, BINAH, came out north and south, WHICH ARE THE TWO COLUMNS IN IT. The male child, NAMELY TIFERET, is between them, UNITING THEM in the mystery of Yud-Vav-Hei. YUD IS THE RIGHT COLUMN ON THE SOUTH. VAV IS THE CENTRAL COLUMN ON WHOSE RIGHT IS SOUTH AND ON WHOSE LEFT IS NORTH. HEI IS THE LEFT COLUMN ON THE NORTH. The last Hei OF YUD HEI VAV HEI is west, NAMELY MALCHUT.

33. וּמִן ה׳ תַּלְיָא דָּרוֹם וְצָפוֹן, וְהַהוּא דְּבֵינַיְיהוּ, י׳ מִזְרָח יְ״ה דָּרוֹם וְצָפוֹן תַּלְיָיאן בֵּיהּ. ו׳ בְּאֶמְצָעִיתָא. וְדָא הוּא בֵּן דְּכָר. בג״כ אִיהוּ בֵּין צָפוֹן לְדָרוֹם. וע״ד תָּנֵינָן, מַאן דְּיָהִיב מִטָּתוֹ בֵּין צָפוֹן לְדָרוֹם, הַוְיָין לֵיהּ בָּנִים זְכָרִים. דְּהַאי בֵּן דְּכַר אִיהוּ בֵּין צָפוֹן לְדָרוֹם. ה׳ עִלָּאָה בָּהּ תַּלְיָא צָפוֹן וְדָרוֹם, וּבֵן דְּכָר בֵּינַיְיהוּ, בְּרָזָא דְּיו״ה. ה׳ בַּתְרָאָה מַעֲרָב.

34. Consequently, the south holds to the east, where the sun rises, and depends on it. Therefore, we are taught that the aspect of Aba, THAT IS THE YUD, bonds and depends on the supreme Chesed. And on the side of Ima, THAT IS THE Hei, Gvurah depends. Likewise, everything holds to each other.

34. וע״ד דָּרוֹם אָחִיד מִזְרָח, דְּאִיהוּ שֵׁירוּתָא דְּשִׁמְשָׁא וְתַלְיָיא בֵּיהּ. וע״ד תָּנֵינָן, מִסִּטְרָא דְּאַבָּא אָחִיד וְתַלְיָיא חֶסֶד עִלָּאָה. מִסִּטְרָא דְּאִימָא תַּלְיָיא גְּבוּרָה. כְּגַוְונָא דָּא אָחִיד כֹּלָּא דָּא בְּדָא.

35. The corners of the altar were also circled in that manner. It comes to the south-east corner, because the south is strengthened in the east, THE CENTRAL COLUMN, which is the sunrise, and the strength of the sun only stays at the start. IT THEN APPROACHES the north-east CORNER. Since after the south, NAMELY CHESED, received the strength of the east - THAT IS, AFTER THE CENTRAL COLUMN UNITED SOUTH AND NORTH - THE EAST illuminated to the north, and the north was included in the south because the left is combined in the right THROUGH THE CENTRAL COLUMN.

35. זַוְיִין דְּמַדְבְּחָא ה״נ אִסְתַּחֲרָן, וּבָא לוֹ לְקֶרֶן דְּרוֹמִית מִזְרָחִית. דְּדָרוֹם תּוּקְפֵּיהּ בְּמִזְרָח, דְּאִיהוּ שֵׁירוּתָא דְּשִׁמְשָׁא, וְתוּקְפָּא דְּשִׁמְשָׁא לָא שַׁרְיָיא אֶלָּא בְּשֵׁירוּתָא. מִזְרָחִית צְפוֹנִית. כֵּיוָן דְּדָרוֹם נָטִיל תּוּקְפֵּיהּ דְּמִזְרָח, הוּא אַנְהִיר לַצָּפוֹן וְצָפוֹן אִתְכְּלִיל בְּדָרוֹם, דְּהָא שְׂמָאלָא אִתְכְּלִיל בִּימִינָא.

36. IT THEN COMES TO the north-west CORNER, since the west that is in the last Hei, NAMELY MALCHUT, receives from the north. And therefore the north moves west, SINCE MALCHUT IS BUILT FROM THE LEFT COLUMN. IT THEN FOLLOWS TO the south-west CORNER, BECAUSE MALCHUT moves to join in the south, NAMELY, TO DRESS UP CHOCHMAH WITH CHASSADIM, since the south is dependent on the east, THE CENTRAL COLUMN. And THEREFORE, its strengthening, WHICH IS THE EAST, moves first; the west moves to grasp the south, AND THE SOUTH, WHICH IS ITS STRENGTHENING, MOVES FIRST. That is the meaning of the words: "and his right hand embraces me" (Shir Hashirim 2:6); right meaning south. Therefore, it nourishes from two sides, from the north and south, FROM LEFT AND RIGHT. That is the meaning of, "His left hand is under my head, and his right hand embraces me;" left is north and right is south.

36. צְפוֹנִית מַעֲרָבִית, דְּהָא מַעֲרָב דְּאִיהִי בַּה׳ בַּתְרָאָה, נַטְלָא מִצָּפוֹן. וע״ד צָפוֹן אָזִיל לְמַעֲרָב. מַעֲרָבִית דְּרוֹמִית, הִיא אַזְלָא לְאִתְחַבְּרָא בְּדָרוֹם, כְּמָה דְּדָרוֹם תַּלְיָיא בְּמִזְרָח, וְתוּקְפֵּיהּ אָזִיל בְּשֵׁרוּתָא. ה״נ מַעֲרָב, אַזְלָא לְאִתְאַחֲדָא בְּדָרוֹם, הה״ד וִימִינוֹ תְּחַבְּקֵנִי. יְמִינָא דָּא הוּא דָּרוֹם. בג״כ יָנְקָא מִתְּרֵין סִטְרִין, מִצָּפוֹן וּמִדָּרוֹם. הה״ד שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי. שְׂמֹאלוֹ דָּא הוּא צָפוֹן, וִימִינוֹ דָּא הוּא דָּרוֹם.

37. And this mystery I learned: that the Holy One, blessed be He, places His bed from north and south, SINCE HIS BED IS THE MYSTERY OF MALCHUT, and it is certainly attached to the son, THAT IS ZEIR ANPIN, WHO IS THERE, FROM SOUTH AND NORTH. And therefore people should place their bed between north and south; THE RIGHT OF THE BED SHOULD BE TO THE SOUTH AND THE LEFT OF THE BED TO THE NORTH, JUST AS ZEIR ANPIN STANDS BETWEEN SOUTH AND NORTH. And so my father taught me, that one is given male children because he concentrated on the complete, whole supernal Faith, NAMELY the Holy One, blessed be He, Who is situated between north and south, and the Congregation of Yisrael, NAMELY MALCHUT ALSO CALLED 'BED', situated between north and south. Most certainly he shall have male children.

37. וְרָזָא דָּא אוֹלִיפְנָא, קוּדְשָׁא בְּרִיךְ הוּא יָהִיב מִטָּתֵיהּ, בֵּין צָפוֹן לְדָרוֹם. וַאֲחִידַת לְהַאי בֵּן וַהַאי. וע״ד אִית לְהוּ לִבְנֵי נָשָׁא לְמֵיהַב מִטָּתֵיהוּ בֵּין צָפוֹן לְדָרוֹם. וְהָכִי אוֹלִיף לִי אַבָּא. דְּיַהֲבִין לְהוּ בְּנִין דְּכָרִין. דְּהָא אִיהוּ אִתְכְּוִון כְּלַפֵּי מְהֵימְנוּתָא שְׁלִימָא עִלָּאָה, בִּשְׁלִימוּתָא דְּכֹלָּא. לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא דְּאִיהוּ בֵּין צָפוֹן לְדָרוֹם, וּלְגַבֵּי כְּנֶסֶת יִשְׂרָאֵל דְּאִיהִי בֵּין צָפוֹן לְדָרוֹם. וַהַאי יֶהֱוֶון לֵיהּ בְּנִין דְּכָרִין.

38. And in all things, we must show a deed, WHICH SHOULD BE in the likeness of the higher. As one manifests a deed below, likewise it awakens on him above. This has been explained. Rabbi Pinchas heard this explanation and kissed Rabbi Elazar and cried and smiled. He said: Blessed is my lot in this world and the World to Come.

38. וּבְכֹלָּא בָּעֵי לְאַחֲזָאָה עוֹבָדָא כְּגַוְונָא דִּלְעֵילָא, וּכְמָה דְּאַחֲזֵי עוֹבָדָא לְתַתָּא, ה״נ אִתְּעַר לְעֵילָא, וְאוֹקְמוּהָ. שְׁמַע ר׳ פִּנְחָס, וּנְשָׁקֵיהּ לר׳ אֶלְעָזָר, וּבְכָה וְחַיְיךְ אָמַר, זַכָּאָה חוּלְקִי בְּהַאי עָלְמָא וּבְעָלְמָא דְּאָתֵי.

4. "Hashem is my light and my salvation"
Rabbi Pinchas tells us that as soon as God has shone on a person and as soon as the person has gazed on the supreme Light, he no longer has fear of anyone above or below. We hear an explanation of the scripture that says, "Let your father and your mother be glad and let her who bore you rejoice."

39. RABBI PINCHAS opened the discussion and said: "Hashem is my light and my salvation; whom shall I fear?" (Tehilim 27:1) "Hashem is my light and my salvation," MEANING, as soon as a man has gazed on the supreme light, and the Holy One, blessed be He, has shone on him, he no longer has fear from anyone above or below, as it says, "but Hashem shall arise upon you, and His glory shall be seen upon you" (Yeshayah 60:2). "Hashem is the stronghold of my life" (Tehilim 27:1); THAT IS, once the Holy One, blessed be He, gives support to man, he has no fear in that world from any prosecutor. And so am I. As soon as I cling to your father and you, I have no fear in this world or the other world.

39. פָּתַח וְאָמַר, יְיָ׳ אוֹרִי וְיִשְׁעִי מִמִּי אִירָא וְגוֹ׳. יְיָ׳ אוֹרִי וְיִשְׁעִי, כֵּיוָן דְּבַר נָשׁ אִסְתָּכַּל בְּנְהוֹרָא דִּלְעֵילָא, וְקוּדְשָׁא בְּרִיךְ הוּא אַנְהִיר עָלֵיהּ, לָא דָּחִיל מֵעִלָּאִין וְתַתָּאִין. כד״א, וְעָלַיִךְ יִזְרַח יְיָ׳ וּכְבוֹדוֹ עָלַיִךְ יֵרָאֶה. יְיָ׳ מָעוֹז חַיַּי, כֵּיוָן דְּקוּדְשָׁא בְּרִיךְ הוּא אָחִיד בֵּיהּ בְּבַר נָשׁ, לָא מִסְתָּפֵי בְּהַהוּא עָלְמָא מִכָּל מָארֵיהוֹן דְּדִינִין. אוֹף אֲנָא כְּהַאי גַּוְונָא, כֵּיוָן דְּאַחִידְנָא בְּאָבוּךְ וּבָךְ לָא אֶסְתַּפֵּינָא בְּהַאי עָלְמָא וּבְעָלְמָא אַחֲרָא.

40. Of you it is written: "Let your father and your mother be glad" (Mishlei 23:25). HE ASKS: Since it is written, "Let your father and your mother be glad," what is the meaning of, "and let her who bore you rejoice" (Ibid.)? It would seem sufficient with the mention of the mother. AND HE ANSWERS: ONLY, "your father," means the Holy One, blessed be He, "and your mother" is the Congregation of Yisrael, WHICH IS MALCHUT. The words, "and let her who bore you rejoice," MEANS she who bore you below, THAT IS, YOUR MOTHER IN THIS WORLD. AND IF SO, Rabbi Shimon, your father, where is his joy - SINCE HE IS NOT EVEN ALLUDED TO IN THIS? AND HE REPLIES: It is because he has a verse of his own, as it is written, "The father of the righteous shall greatly rejoice" (Ibid. 24), which refers to the Holy One, blessed be He. "...and he who begets a wise child shall have joy of him..." (Ibid.) is your father below, NAMELY RABBI SHIMON. An alternate explanation: "The father of the righteous shall greatly rejoice," is the father below. "...and (Heb. ve, Vav) he who begets a wise child shall have joy of him," is written with an extra Vav. SINCE IT WOULD HAVE SUFFICED TO WRITE, "HE WHO BEGETS..." it refers to the Holy One, blessed be He, above, WHO IS CALLED 'VAV'.

40. וְעָלָךְ כְּתִיב, יִשְׂמַח אָבִיךָ וְגוֹ׳. כֵּיוָן דִּכְתִיב יִשְׂמַח אָבִיךָ וְאִמֶּךָ, מַאי וְתָגֵל יוֹלַדְתֶּךָ, דְּהָא בְּאִמֶּךָ סַגְיָא. אֶלָּא יִשְׂמַח אָבִיךָ: דָּא קוּדְשָׁא בְּרִיךְ הוּא. וְאִמֶּךָ: דָּא כְּנֶסֶת יִשְׂרָאֵל. וְתָגֵל יוֹלַדְתֶּךָ: יוֹלַדְתֶּךָ דִּלְתַתָּא. ר׳ שִׁמְעוֹן אָבוּךְ אָן חֶדְוָותָא דִּילֵיהּ. אֶלָּא קְרָא הוּא בִּלְחוֹדוֹי דִּכְתִיב גִּיל יָגִיל אֲבִי צַדִּיק: דָּא קוּדְשָׁא בְּרִיךְ הוּא. וְיוֹלֵד חָכָם יִשְׂמַח בּוֹ: דָּא אָבִיךָ דִּלְתַתָּא. דְּבַר אַחֵר, גִּיל יָגִיל אֲבִי צַדִּיק: דָּא אָבִיךָ דִּלְתַתָּא. וְיוֹלֵד חָכָם יִשְׂמַח בּוֹ, כְּתִיב בְּתוֹסֶפֶת וָא״ו, דָּא קוּדְשָׁא בְּרִיךְ הוּא הוּא לְעֵילָא.

5. "Into Your hand I commit my spirit"
Rabbi Elazar explains that at night the Tree of Death rules in the world and therefore one must deposit his soul with God to keep it safe. During sleep everyone gets a taste of death, until morning comes and the Tree of Life awakens again. Rabbi Yehuda wonders why even gentiles can rise in the middle of the night even though the Tree of Death still reigns. Rabbi Elazar explains that even the idolatrous nations are joined to their aspect of the Defiled Spirit of the left, as everything that is above is likewise down below. He talks about the time when Bila'am could not curse Yisrael because there was no judgment hanging over them. Rabbi Elazar uses the analogy of a snake with the movements of its head and its tail to explain what is driving and controlling events below and above. The section closes with an explanation of "peculiar possession" which is deemed to be God's possession of the three Patriarchs and the priests, Levites and Yisrael.

41. אָמַר ר׳ אֶלְעָזָר, כְּתִיב בְּיָדְךָ אַפְקִיד רוּחִי פָּדִיתָה אוֹתִי יְיָ׳ אֵל אֱמֶת. הַאי קְרָא אִית לֵיהּ לְאִסְתַּכְּלָא בֵּיהּ, חֲמִימוּתוּן מַאן דְּאַפְקִיד בִּידָא דְּמַלְכָּא מִידִי. אֶלָּא, וַדַּאי זַכָּאָה הוּא בַּר נָשׁ, דְּאָזִיל בְּאוֹרְחוֹי דְּמַלְכָּא קַדִּישָׁא, וְלָא חָטֵי קַמֵּיהּ תָּא חֲזֵי, כֵּיוָן דְּעָאל לֵילְיָא, אִילָנָא דְּמוֹתָא שַׁלִּיט בְּעָלְמָא, וְאִילָנָא דְּחַיֵּי אִסְתַּלָּק לְעֵילָא לְעֵילָא. וְכֵיוָן דְּאִילָנָא דְּמוֹתָא שַׁלִּיט בְּעָלְמָא בִּלְחוֹדוֹי, כָּל בְּנֵי עָלְמָא טַעֲמִין טַעֲמָא דְּמוֹתָא. מ״ט. בְּגִין דְּהַהוּא אִילָנָא גָּרִים.

41. Rabbi Elazar said: It is written, "Into Your hand I commit my spirit: You have redeemed me, Hashem, El of Truth" (Tehilim 31:5). This verse must be examined. Have you ever seen someone who would deposit something in the hands of the King, WHO IS THE HOLY ONE, BLESSED BE HE? AND HE REPLIES: Therefore most certainly, happy is the man that follows the ways of the Holy King and does not sin before Him. Come and behold: as soon as night falls, the Tree of Death rules in the world and the Tree of Life disappears high above. Then the Tree of Death is the sole ruler in the universe, and all inhabitants of the world taste of death - SINCE SLEEP IS A ONE-SIXTIETH PORTION OF DEATH. What is the reason? Because this tree causes this; MALCHUT THAT REIGNS ALONE, WITHOUT ZEIR ANPIN, GIVES RISE TO THIS, SINCE, MALCHUT IS CALLED 'NIGHT'.

42. וּבַר נָשׁ בָּעֵי לְאַקְדָּמָא וּלְמִפְקַד בִּידֵיהּ נַפְשֵׁיהּ בְּפִקְדּוֹנָא. כְּפִקְדּוֹנָא דְּבַר נָשׁ, דְּיָהִיב פִּקְדּוֹנָא לְאַחֲרָא, דְּאַף ע״ג דְּאִיהוּ אִתְחַיָּיב לְגַבֵּיהּ יַתִּיר מֵהַהוּא פִּקְדּוֹנָא, לָאו כְּדַאי לְאִתְאַחֲדָא בֵּיהּ, הוֹאִיל וּפִקְדּוֹנָא אִתְמְסַר לְגַבֵּיהּ, וְאִי יְסָרֵב בֵּיהּ, וַדַּאי נִבְדּוּק אֲבַתְרֵיהּ, דְּלָאו מִזַּרְעָא קַדִּישָׁא הוּא, וְלָאו מִבְּנֵי מְהֵימְנוּתָא.

42. And a person should take precautions and entrust his soul in His hand for deposit. This is as a man provides another man with a deposit, THAT IS, A PLEDGE. Even if he owes more than the value of the security, it is not worthy for him to be involved IN A CONFLICT with him, since he gave a deposit. However, if he refuses TO GIVE HIM A DEPOSIT, we should certainly examine him, because he is not from the holy seed or from the faithful.

43. כַּךְ הַהוּא אִילָנָא, בְּנֵי נָשָׁא אַקְדִּימוּ וְיָהֲבִין לֵיהּ פִּקְדּוֹנָא דְּנַפְשַׁיְיהוּ, וְכָל נִשְׁמָתִין דִּבְנֵי עָלְמָא נָטִיל. וְכֻלְּהוּ טַעֲמִין טַעֲמָא דְּמוֹתָא, בְּגִין דְּהַאי אִילָנָא דְּמוֹתָא הוּא. וּבְגִין דְּכָל אִינּוּן נַפְשָׁתָא, אע״ג דְּכֻלְּהוּ אִתְחַיְּיבוּ לְגַבֵּיהּ, וְלָאו כְּדַאי הוּא לְאָתָבָא פִּקְדּוֹנָא לְגַבֵּיהּ דְּבַר נָשׁ, אֶלָּא כֵּיוָן דְּכֻלְּהוּ אִתְמְסָרִי לֵיהּ בְּפִקְדּוֹנָא, אָתִיב כָּל פִּקְדּוֹנִין לְמָארֵיהוֹן.

43. Likewise is this tree, WHICH IS MALCHUT, to which people give their soul as a deposit. It receives all the souls of the inhabitants of the world. And everyone tastes of death because this is the Tree of Death. DURING THE TIME THAT MALCHUT IS SEPARATED FROM ZEIR ANPIN, WHICH IS THE TREE OF LIFE, IT IS A TREE OF DEATH. In spite of the fact that these souls are all guilty before it and it is not appropriate to return the deposit to man, nonetheless, since they were presented to it as a pledge deposit, it returns all these deposits to their owners.

44. ת״ח, לָאו כְּדַאי הוּא הַאי אִילָנָא דְּמוֹתָא לְאָתָבָא פִּקְדּוֹנָא לְגַבֵּיהּ דְּבַר נָשׁ. אֶלָּא בְּשַׁעְתָּא דְּאִילָנָא דְּחַיֵּי אִתְּעַר בְּעָלְמָא. וְאֵימָתַי אִתְּעַר הַהוּא אִילָנָא דְּחַיֵּי. בְּשַׁעְתָּא דְּסָלִיק צַפְרָא. וּכְדֵין, כֵּיוָן דְּהַאי אִתְּעַר בְּעָלְמָא, כָּל בְּנֵי עָלְמָא חַיִּין, וְשָׁבִיק וְאַהְדַּר הַהוּא אִילָנָא דְּמוֹתָא כָּל פִּקְדּוֹנִין דְּאִתְפְּקְדוּ לְגַבֵּיהּ, וְאָזִיל לֵיהּ. מ״ט חַיִּין. בְּגִין דְּהַהוּא אִילָנָא דְּחַיֵּי גָּרִים.

44. Come and behold: this Tree of Death is not obligated to return the man the deposit IN THE MORNING, only when the Tree of Life awakens in the world. And when does that Tree of Life awaken? When the morning comes. Then, SINCE THIS TREE OF LIFE awakens in the universe and all people COME OUT alive, that Tree of Death leaves and returns all the deposits provided to it and goes away. What is the reason that they live? It is because of that Tree of Life, THAT IS, ZEIR ANPIN THAT REIGNS DURING THE DAY.

45. And you may ask why, if this is so, we see many people getting up at night from their sleep, AND THEIR LIFE IS RETURNED TO THEM, while the Tree of Death still reigns. AND HE REPLIES: Most certainly the Tree of Life does this. What is the reason? Because it is written: "to see if there were any that understood, and sought Elohim" (Tehilim 14:2), so there will be no excuse for the person to say that if he had been in control of his soul at night, he would have RISEN AND studied the Torah. Rabbi Yehuda said: That is certainly CORRECT for Yisrael, and so it is. However, for the nations of the world, we also see likewise, THAT THEY WAKE UP FROM THEIR SLEEP AT NIGHT. What is the reason? He told him: Most certainly, what you said is true.

45. וְאִי תֵּימָא, הָא בְּנֵי נָשָׁא סַגִּיאִין אִינּוּן דְּמִתְעָרִין בְּלֵילְיָא, בְּעוֹד דְּאִילָנָא דְּמוֹתָא שַׁלִּיט. אֶלָּא, וַדַּאי הַהוּא אִילָנָא דְּחַיֵּי קָא עָבֵיד. מ"ט. בְּגִין דִּכְתִיב לִרְאוֹת הֲיֵשׁ מַשְׂכִּיל דּוֹרֵשׁ אֶת אֱלֹהִים. וְלָא יְהֵא לֵיהּ פִּתְחוֹן פֶּה לְבַר נָשׁ, דְּיֵימָא, אִלְמָלֵי שְׁלִיטְנָא בְּנַפְשָׁאי בְּלֵילְיָא אִשְׁתְּדַלְנָא בְּאוֹרַיְיתָא. א"ר יְהוּדָה, הַאי בְּיִשְׂרָאֵל וַדַּאי וְהָכִי הוּא. אֲבָל באו"ה דַּחֲמִינָא כְּהַאי גַּוְונָא, מ"ט. א"ל וַדַּאי שַׁפִּיר הוּא דְּקָא אַמְרַת.

46. He opened the discussion and said: "How shall I curse whom El has not cursed? Or how shall I denounce whom Hashem has not denounced?" (Bemidbar 23:8) Come and behold: that which is there above, likewise is down below. Above IN MALCHUT, there is right and there is left. ALSO, down below are Yisrael and the other nations. Yisrael hold on to the right, to the holiness of the Holy King. The idolatrous nations hang on to the left, NAMELY ONLY on the side of the Defiled Spirit, which is the lowest level of the left. And all the levels are attached to each other FROM BELOW until they hang from the top, THAT IS, EROM THE LEFT SIDE OF MALCHUT ABOVE. And in the same manner the head moves ABOVE, the tail also moves below, which is THE LOWEST LEVEL, WHICH IS THE DEFILED SPIRIT. The reason is that it is attached to it, SINCE THEY ARE INTERLINKED FROM BELOW UPWARDS, LIKE A CHAIN, the idolatrous nations are guided after the MANNER, WHICH IS THEIR aspect of the Defiled Spirit.

46. פָּתַח וְאָמַר, מָה אָקוֹב לֹא קַבֹּה אֵל וּמָה אֶזְעוֹם לֹא זָעַם יְיָ'. ת"ח, כְּגַוְונָא דְּאִית לְעֵילָא, אִית לְתַתָּא. לְעֵילָא אִית יְמִינָא וְאִית שְׂמָאלָא. לְתַתָּא יִשְׂרָאֵל וְעַמִּין. יִשְׂרָאֵל אִתְאַחֲדָן לִימִינָא, בִּקְדוּשָׁא דְּמַלְכָּא קַדִּישָׁא. עַמִּין עכו"ם לִשְׂמָאלָא, לְסִטְרָא דְּרוּחַ מְסָאֲבָא. וְכֻלְּהוּ לְתַתָּא מִכֻּלְּהוּ דַּרְגִּין דִּשְׂמָאלָא. וְכֻלְּהוּ דַּרְגִּין אֲחִידָן דָּא בְּדָא, עַד דְּתַלְיָין מִן רֵישָׁא. וּכְגַוְונָא דְּרֵישָׁא נָטִיל, בְּהַהוּא גַּוְונָא נָטִיל זַנְבָא, דְּאִיהִי תַּתָּאָה. מ"ט. בְּגִין דְּאָחִיד בֵּיהּ. וּבְגִין כַּךְ, עַמִּין עכו"ם, בְּהַהוּא סִטְרָא מְסָאֲבָא דִּלְהוֹן, הָכִי אִתְדְּבָרוּ.

47. Bilaam employed all the lowest levels THAT DESCEND FROM THE LEFT ASPECT OF MALCHUT. He used to gaze at the lowest LEVEL, the tail, AND HE FIGURED OUT WHAT WAS ABOVE, SINCE THE LOWEST is controlled solely by the head. He therefore declared, "How shall I curse whom El has not cursed?" SINCE HE COULD SEE THE LOWER, AND KNEW that the supreme head, WHICH IS THE LEFT OF MALCHUT, is not in a state of Judgment during that period.

47. בִּלְעָם הוּא אִשְׁתְּמַשׁ בְּכֻלְּהוּ דַּרְגִּין תַּתָּאִין. וְהוּא הֲוָה חָמֵי בְּהַאי תַּתָּאָה דְּאִיהוּ זַנְבָא, דְּלָא יָכִיל לְאִתְדַּבְּרָא אֶלָּא בְּרֵישָׁא. בְּגִין כַּךְ אָמַר, מָה אָקוֹב לֹא קַבֹּה אֵל, דְּהַהוּא רֵישָׁא עִלָּאָה, לָא אִשְׁתְּכַח בְּדִינָא בְּאִינּוּן יוֹמִין.

48. And even though we explained the name El TO BE SUPERNAL CHESED, holy Malchut receives this name in the likeness of above and becomes goodness, and Chesed in this world. Therefore, it is called BY THE NAME 'El'. However, it displays anger every day, ACCORDING TO THE MEANING OF, "EL WHO HAS INDIGNATION EVERY DAY" (TEHILIM 7:11), because there is Judgment in it. BUT IN THAT PERIOD THERE WAS NO JUDGMENT IN IT. THEREFORE, BILAAM SAID, "HOW SHALL I CURSE WHOM EL HAS NOT CURSED?"

48. ואע"ג דְּהַאי אֵל אוֹקִימְנָא, הַאי מַלְכוּתָא קַדִּישָׁא נָטִיל שְׁמָא כְּגַוְונָא דְּעֵילָא, וְהַאי טַב וְחֶסֶד דְּהַאי עָלְמָא וּבְגִין כַּךְ אִקְרֵי אֵל, אֶלָּא דְּאִיהוּ זוֹעֵם בְּכָל יוֹם, דְּאִשְׁתְּכַח בֵּיהּ דִּינָא.

49. Come and behold: we explained about El Shadai, that satiates the world and said to the world, 'Enough (Heb. dai)' - THAT HE, YESOD, PROVIDES ENOUGH BOUNTY TO MALCHUT THAT IS CALLED 'WORLD'. This El, WHO IS MALCHUT, conjugates with him, and therefore it is called 'El-Shadai', SINCE EL, WHICH IS MALCHUT, UNITES WITH SHADAI, WHICH IS YESOD. And therefore, HE DECLARED, "How shall I curse whom El has not cursed?" REFERRING TO MALCHUT, WHICH IS CALLED 'EL'. HE KNEW THAT as the head awakens, WHICH IS MALCHUT, so the lower also awakens, WHICH IS THE TAIL - NAMELY THE SPIRIT OF DEFILEMENT. AND BILAAM OBSERVED THE TAIL AND KNEW WHAT WAS IN THE HEAD.

49. ות"ח, אֵל שַׁדַּי הָא אוֹקִימְנָא דְּבֵיהּ סִפּוּקָא דְּעָלְמָא וְאִיהוּ אָמַר לְעוֹלָם דַּי, דְּהָא הַאי אֵל הוּא דְּאִזְדְּוַוג בַּהֲדֵיהּ, וּבְגִין כַּךְ אִקְרֵי אֵל שַׁדַּי, אֵל דְּשַׁדַּי. וְעַל דָּא מַה אָקוֹב לֹא קַבֹּה אֵל. בְּגִין כַּךְ, כְּגַוְונָא דְּאִתְעַר רֵישָׁא, ה"נ אִתְעַר תַּתָּאָה.

50. בָּכָה רִבִּי אֶלְעָזָר, פָּתַח וְאָמַר קוֹלָהּ כַּנָּחָשׁ יֵלֵךְ וְגוֹ׳. הַשְׁתָּא דְּיִשְׂרָאֵל בְּגָלוּתָא, אִיהִי וַדַּאי אַזְלָא כְּנָחָשׁ. חִוְיָא כַּד אִיהוּ כָּפִיף רֵישָׁא לְעַפְרָא, סָלִיק זַנְבָא, שַׁלִּיט וּמָחֵי לְכָל אִינּוּן דְּאִשְׁתְּכָחוּ קָמֵיהּ. אוֹף הָכִי הַשְׁתָּא בְּגָלוּתָא, כְּהַאי גַּוְונָא, רֵישָׁא כָּפִיף לְעַפְרָא, וְזַנְבָא שַׁלִּיט. מַאן עָבֵיד לְזַנְבָא דְּיִסְתְּלִיק לְעֵילָא וְשָׁלִיט וּמָחֵי, רֵישָׁא דְּאִתְכַּפְיָא לְתַתָּא. וְעִם כָּל דָּא, מַאן מַדְבַּר לֵיהּ לְזַנְבָא, וּמַאן נָטִיל לֵיהּ לְמַטַּלְנוֹי. הַאי רֵישָׁא. אע״ג דְּאִיהוּ כָּפִיף לְעַפְרָא, הוּא מַדְבַּר לְמַטַּלְנוֹי, בְּגִין דָּא קוֹלָהּ כַּנָּחָשׁ יֵלֵךְ.

50. Rabbi Elazar wept. He opened the discussion and said: "Her sound is like that of a snake on the move..." (Yirmeyah 46:22). Now that Yisrael are in exile, most certainly MALCHUT goes on like a snake - BECAUSE THE WAY of a snake is that when it bows its head to the dust, it raises its tail. THE TAIL controls and hits those who are in its way. And now it is also that way; WHEN YISRAEL ARE in exile, MALCHUT BEHAVES LIKEWISE. In the same manner as OF THE SNAKE, the head is in the ground and the tail, NAMELY THE LOWEST LEVEL MENTIONED ABOVE, rules. Who caused the tail to rise above to guide and hit? That is the head, which is bowed downwards. Who drives the tail, and who propels the tail on its journeys? It is the same head. Although it is lowered to the dust, it still leads the movements OF THE TAIL. Therefore, SAYS THE SCRIPTURE, "Her sound is like that of a snake on the move..."

51. וְהַשְׁתָּא שְׁאַר עַמִּין דְּאִינּוּן אֲחִידָן בְּזַנְבָא, סַלְקִין לְעֵילָא, וְשַׁלְטִין וּמַחְיָין, וְרֵישָׁא כָּפִיף לְעַפְרָא, כד״א נָפְלָה לֹא תוֹסִיף קוּם וְגוֹ׳. וְעִם כָּל דָּא, הַאי רֵישָׁא מַדְבַּר לְזַנְבָא וְנָטִיר לֵיהּ, כד״א שָׂמוּנִי נוֹטֵרָה אֶת הַכְּרָמִים, אִלֵּין עַמִּין עעכו״ם, דְּאִינּוּן זַנְבָא. אָתָא רִבִּי יְהוּדָה וְנָשִׁיק יְדוֹי, אָמַר אִלְמָלֵי לָא שָׁאִילְנָא מִלָּה בְּעָלְמָא, אֶלָּא דְּשָׁאִילְנָא דָּא וְרַוַוחְנָא לֵיהּ, דַּי לִי. דְּהַשְׁתָּא יְדַעְנָא עַמִּין עכו״ם, וְשׁוּלְטָנוּתָא דִלְהוֹן הֵיךְ מִתְדַּבַּר. זַכָּאָה חוּלָקֵהוֹן דְּיִשְׂרָאֵל, דְּעָלַיְיהוּ כְּתִיב, כִּי יַעֲקֹב בָּחַר לוֹ יָהּ וְגוֹ׳.

51. And now the other nations that hold to the tail OF MALCHUT, rise above and dictate and harm, and the head is bowed to the dust, as it was said, "is fallen; she shall no more rise" (Amos 5:2). Still, the head guides the tail and preserves it, as it says, "they made me the keeper of the vineyards" (Shir Hashirim 1:6). Which refers to the idolatrous nations, who are in the tail. Rabbi Yehuda then came close and kissed his hands and said: If I had not asked anything in this world except this question, and I gained this answer, it would have been sufficient. For now I understand THE ASPECT OF the idolatrous nations, and how their dictatorship is led. Praiseworthy is the lot of Yisrael, for about them it is written: "For Hashem has chosen Jacob to Himself, Yisrael for His peculiar possession" (Tehilim 135:4).

52. א״ל רִבִּי אֶלְעָזָר, מַהוּ לְסִגּוּלָתוֹ. א״ל, תְּלַת אֲבָהָן אִלֵּין אִקְרוּן סְגוּלָה, בֵּין לְעֵילָא בֵּין לְתַתָּא, כְּגַוְונָא דָּא כֹּהֲנִים לְוִיִּים וְיִשְׂרָאֵלִים, וְכֹלָּא חַד. וְאִלֵּין סְגוּלָתוֹ שֶׁל קוּדְשָׁא בְּרִיךְ הוּא לְעֵילָא, וּסְגוּלָתוֹ לְתַתָּא, וְדָא הוּא דִּכְתִיב וִהְיִיתֶם לִי סְגֻלָּה מִכָּל הָעַמִּים.

52. Rabbi Elazar asked him: What is the definition of, "peculiar possession," WHEN THE SCRIPTURE SAYS, "YISRAEL FOR HIS PECULIAR POSSESSION"? He said to him: The three patriarchs are alluded to, and they are called 'possession', both above, WHERE THEY ARE REFERRED TO AS CHESED, GVURAH AND TIFERET, and below, NAMELY ABRAHAM, ISAAC AND JACOB. And likewise are the priests, Levites and Yisrael, THAT ALSO CORRESPOND TO CHESED, GVURAH AND TIFERET, and everything is the same. And they are the possession of the Holy One, blessed be He, above, and the possession of the Holy One, blessed be He, below. And that is what is written: "then you shall be My own treasure (also: 'possession') from among all peoples" (Shemot 19:5). THAT IS, BECAUSE THEY HAVE PRIESTS, LEVITES AND YISRAEL, WHO ARE CALLED 'POSSESSION'.

6. "His litter, that of Solomon," between north and south

The rabbis return to their discussion of the standards of the tribes that traveled with the Tent of Meeting. We hear that holy Yisrael will not bless the universe except through the Shechinah. The question arises how Israel could have seen the Shechinah when his eyes were dim with age, and the answer is that he perceived Her fragrance. We learn that the Shechinah is in the west, and are told of the importance of direction in the union of the Shechinah with the body. We read of the ten Hallelujah's in the five psalms and how a person accepts the yoke of the heavenly kingdom in the morning when he recites praises to God. The summary of this section is that if one wishes to create a unification, to put the lights in order, one must take upon himself the yoke of the Holy Kingdom in order to elevate himself through the hallowed connection of the south, Chesed. One must encircle the four corners of the universe, Chesed Gvurah Tiferet and Malchut, until he joins them together into one knot. And in the south he should arrange a place and dwell there.

53. "Then the Tent of Meeting shall set forward with the camp of the Levites..." (Bemidbar 2:17). After this, it is written, "On the west side shall be the standard of the camp of Ephraim by their hosts" (Ibid. 18). That refers to the Shechinah that rests on the west, as it was explained THAT EPHRAIM TRAVELED ON THE WEST, THE SECRET OF MALCHUT, AND THEREFORE HE TRAVELED AFTER THE STANDARD OF REUBEN, WHO IS ON THE SOUTH, WHICH IS CHESED, AND SO ON. It is written: "And he blessed them that day, saying, 'By you shall Yisrael bless, saying...' and he set Ephraim..." (Beresheet 48:20). HE ASKS: "By you shall Yisrael bless," referring to Yisrael-Saba. HE QUESTIONS: What does this teach us?

53. וְנָסַע אֹהֶל מוֹעֵד מַחֲנֵה הַלְוִיִּם וְגוֹ׳. לְבָתַר מַה כְּתִיב, וְנָסַע דֶּגֶל מַחֲנֵה אֶפְרַיִם לְצִבְאוֹתָם יָמָּה. הַיְינוּ שְׁכִינָה שְׁרוּיָה בְּמַעֲרָב, וְאוֹקְמוּהָ. כְּתִיב וַיְבָרְכֵם בַּיּוֹם הַהוּא לֵאמֹר בְּךָ יְבָרֵךְ יִשְׂרָאֵל לֵאמֹר וְגוֹ׳. וַיָּשֶׂם אֶת אֶפְרַיִם וְגוֹ׳. בְּךָ יְבָרֵךְ יִשְׂרָאֵל, יִשְׂרָאֵל סָבָא. מַאי קמ״ל.

54. AND HE REPLIES: 'By you shall Yisrael be blessed', is not what is actually written, nor is, 'By you will Yisrael be blessed'. What then is the meaning of, "By you shall Yisrael bless," WHICH REFERS TO OTHERS GETTING BLESSED? THE EXPLANATION is that holy Yisrael, MEANING ZEIR ANPIN, will not bless the world, except through you, EPHRAIM, who resides in the west, MEANING THE SHECHINAH. And it is written: "I am El Shadai: be fruitful and multiply" (Beresheet 35:11). WE THEREFORE SEE THAT THE BLESSING RESTS WITH THE SHECHINAH THAT IS CALLED 'EL SHADAI'. We learn that he saw the Shechinah with him, and then he declared, "By you shall Yisrael bless, saying," MEANING by THE SHECHINAH shall he bless the world.

54. אֶלָּא בְּךָ יִתְבָּרֵךְ יִשְׂרָאֵל לָא כְּתִיב, אוֹ בְּךָ יְבוֹרַךְ יִשְׂרָאֵל, מַהוּ יְבָרֵךְ יִשְׂרָאֵל. אֶלָּא, יִשְׂרָאֵל קַדִּישָׁא לָא יְבָרֵךְ לְעָלְמָא, אֶלָּא בְּךָ, דְּאַנְתְּ בְּמַעֲרָב. וּכְתִיב אֲנִי אֵל שַׁדַּי פְּרֵה וּרְבֵה. אוֹלִיפְנָא דְּחָמָא עִמֵּיהּ שְׁכִינְתָּא, וּכְדֵין אָמַר בְּךָ יְבָרֵךְ יִשְׂרָאֵל לֵאמֹר. בְּךָ יְבָרֵךְ לְעָלְמָא.

55. HE QUESTIONS: How could he see THE SHECHINAH, since it is also written: "Now the eyes of Israel were dim from old age..." (Beresheet 48:10), WHICH ALSO ALLUDES TO THE SPIRITUAL EYES. AND HE REPLIES: However, it is written, "changing his hands" (Ibid. 14). Why the crossing? AND HE ANSWERS: The right hand was raised CORRESPONDING TO EPHRAIM, and the Shechinah turned in the direction of Ephraim, and ISRAEL had smelled the fragrance of the Shechinah over his head. He then said, "By you shall Yisrael bless," and saw Her in the west - MEANING THAT HE DID NOT SEE WITH HIS EYES, BUT PERCEIVED IT BY THE SENSE OF SMELL, WHICH MEANS FROM BELOW UPWARD.

55. וְהַאיִךְ חָמָא, וְהָכְתִיב וְעֵינֵי יִשְׂרָאֵל כָּבְדוּ מִזֹּקֶן וְגוֹ׳. אֶלָּא שֹׂכֵל אֶת יָדָיו כְּתִיב. מַאי שֹׂכֵל. אֶלָּא יְמִינָא הֲוָה זָקִיף, וְסָטֵי לֵיהּ שְׁכִינְתָּא כְּלַפֵּי אֶפְרַיִם, וְאָרַח רֵיחָא דִּשְׁכִינְתָּא עַל רֵישֵׁיהּ, כְּדֵין אָמַר בְּךָ יְבָרֵךְ יִשְׂרָאֵל. וְחָמָא דְּאִיהוּ לְמַעֲרָב.

56. Certainly, the Shechinah is in the west, and we explained that this is in order that she should be between the north and south, BECAUSE THE WEST IS SITUATED BETWEEN NORTH AND SOUTH. And so She will unite with the body, THE SECRET OF ZEIR ANPIN, CALLED 'BODY' - WHICH MEANS THE SEVEN LOWER SFIROT - and be WITH IT in one union. And the north, WHICH IS THE LEFT COLUMN OF ZEIR ANPIN, receives Her under its head, and the south, WHICH IS THE RIGHT OF ZEIR ANPIN, embraces Her. That is what is written, "His left hand is under my head" (Shir Hashirim 2:6), SINCE FROM THE LEFT, THE SECRET OF THE ILLUMINATION OF CHOCHMAH, SHE RECEIVES THE FIRST THREE SFIROT, ALSO CALLED 'HEAD'. "...and His right hand embraces me..." (Ibid.) AND FROM THE RIGHT, THE SECRET OF CHASSADIM, SHE RECEIVES THE ILLUMINATION OF THE SEVEN LOWER SFIROT, THAT ARE REFERRED TO AS 'BODY'. And we explained, certainly Solomon's bed, WHICH IS THE MYSTICAL REFERENCE TO MALCHUT, CALLED 'BED', is situated between north and south, THAT ARE CHESED AND GVURAH, in order that it should adhere to the body THAT IS TIFERET. Then they are one wholeness by which the universe is blessed. We learned that whoever recites "A praise of David" (Tehilim 145) three times daily is assured to be worthy of the World to Come. And we concluded THAT ITS MEANING IS that he unites this praise, WHICH REFERS TO MALCHUT, to be WITH ZEIR ANPIN, every day between the north and south.

56. וַדַּאי שְׁכִינְתָּא בְּמַעֲרָב, וְהָא אוֹקִימְנָא בְּגִין דִּלְהֱוֵי בֵּין צָפוֹן לְדָרוֹם, וּלְאִתְחַבְּרָא בְּגוּפָא, וּלְמֶהֱוֵי בְּזִוּוּגָא חַד. וְצָפוֹן מְקַבְּלָא לָהּ תְּחוֹת רֵישָׁא, וְדָרוֹם מְחַבְּקָא לָהּ, הה״ד שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי. וְהָא אוֹקִימְנָא וַדַּאי, מִטָּתוֹ שֶׁלִּשְׁלֹמֹה בֵּין צָפוֹן לְדָרוֹם, וּלְאִתְחַבְּרָא בְּגוּפָא, וּכְדֵין כְּלָלָא חַד לְאִתְבָּרְכָא עָלְמָא. תְּנַן, כָּל הָאוֹמֵר תְּהִלָּה לְדָוִד ג״פ בְּכָל יוֹמָא, מוּבְטָח לוֹ שֶׁהוּא בֶּן העוה״ב, וְהָא אוֹקִימְנָא בְּגִין לְזַוְּוגָא לָהּ לְהַאי תְּהִלָּה, וּלְאִשְׁתַּכְּחָא בְּכָל יוֹמָא בֵּין צָפוֹן לְדָרוֹם.

57. אָתֵי בַּר נָשׁ בְּצַפְרָא, מְקַבֵּל עָלֵיהּ עוֹל מַלְכוּת שָׁמַיִם בְּאִינּוּן תּוּשְׁבְּחָן דְּקָאָמַר תְּהִלָּה לְדָוִד, וְכֻלְּהוּ הַלְלוּיָהּ דְּאִינּוּן סִדּוּרָא דַּעֲשָׂרָה תּוּשְׁבְּחָן, דַּעֲשָׂרָה כִּתְרִין קַדִּישִׁין דִּשְׁמָא קַדִּישָׁא. וּבְגִין כַּךְ עַשָּׂרָה אִינּוּן הַלְלוּיָהּ. לְבָתַר סִיֵּים בַּעֲשָׂרָה תּוּשְׁבְּחָן, דְּאִינּוּן הַלְלוּיָהּ הַלְלוּ אֵל בְּקָדְשׁוֹ וְגוֹ׳. הַלְלוּהוּ וְגוֹ׳. מַאן אִינּוּן עַשָּׂרָה הַלְלוּיָהּ, וְהָא חֲמִשָּׁה אִינּוּן. אֶלָּא שָׁרֵי שִׁבְחָא בְּהַלְלוּיָהּ, וְסִיֵּים בְּהַלְלוּיָהּ.

57. A person comes in the morning and accepts upon himself the yoke of the heavenly kingdom with these praises that he recites, referring to, "A praise of David," and the rest of the Haleluyah's which are the order of the ten praises of the ten holy Sfirot of the Holy Name. Therefore, there are ten Haleluyah's, concluding with ten praises, that are, "Haleluyah, Praise El in His Sanctuary: praise Him..." (Tehilim 150:1). HE QUERIES: Where do we find ten Haleluyah's? There are only five, SINCE THERE ARE ONLY FIVE PSALMS THAT BEGIN WITH HALELUYAH. AND HE RESPONDS: It is because each psalm begins with Haleluyah and concludes with Haleluyah, FOR A TOTAL OF TEN.

58. לְבָתַר עִלּוּיָא דְּסִדּוּר שִׁבְחָא, בְּאָז יָשִׁיר מֹשֶׁה, דְּאִית בֵּיהּ כֹּלָּא. וּבְדָא מְקַבֵּל עָלֵיהּ עוֹל מַלְכוּתָא קַדִּישָׁא. לְבָתַר אַשְׁרֵי לֵהּ בְּחֶסֶד, בְּסִיּוּמָא דְּצְלוֹתָא, לְאִתְקַדְּשָׁא בֵּיהּ. לְבָתַר בְּצְלוֹתָא דְּמִנְחָה דְּגְבוּרָה תַּלְיָיא, וְדִינָא שָׁארֵי. אִשְׁתְּכַח בְּכָל יוֹמָא דָּא מִטָּה דְּאִתְיְהִיבַת בֵּין צָפוֹן לְדָרוֹם. לְאִתְחַבְּרָא בְּזִוּוּגָא דָּא בְּגוּפָא כַּדְקָא יָאוּת. וּמַאן דְּמְסַדֵּר וּמְחַבֵּר לָהּ בְּכָל יוֹמָא כְּהַאי גַּוְונָא, וַדַּאי הוּא בֶּן העוה״ב.

58. Afterwards he established the sequence of praise of the Song of the Sea (Shemot 15) that includes everything. And with this he accepts upon himself the yoke of the holy Kingdom. He then causes Chesed to rest it in the conclusion of the prayers, which makes it hallowed, SINCE THE MORNING PRAYER CORRESPONDS TO ABRAHAM, WHO IS CHESED AND THE RIGHT COLUMN. Afterwards, in the afternoon prayer, Gvurah is impending and Judgment is prevalent, WHICH CORRESPONDS TO ISAAC, WHO IS GVURAH AND THE LEFT COLUMN. We find that this bed, WHICH REFERS TO MALCHUT, is placed daily between north and south, BETWEEN THE MORNING PRAYER, THE SECRET OF THE SOUTH, AND THE AFTERNOON PRAYER, THE SECRET OF THE NORTH, so that it will properly join in unity with the body, WHICH IS ZEIR ANPIN, THE CENTRAL COLUMN. And whoever daily arranges and joins MALCHUT in this manner is most assuredly worthy of the World to Come. THIS MEANS THAT ABOUT THIS IT WAS SAID THAT WHOEVER DAILY RECITES, "A PRAISE OF DAVID," is assured to be of the World to Come.

59. בְּגִין כַּךְ הַאי דֶּגֶל מַחֲנֵה אֶפְרַיִם יָמָּה, וְאִיהוּ בֵּין צָפוֹן לְדָרוֹם. דָּרוֹם רְאוּבֵן מִן סִטְרָא חַד, דִּכְתִיב דֶּגֶל מַחֲנֵה רְאוּבֵן תֵּימָנָה. צָפוֹן דָּן מִסִּטְרָא אַחֲרָא, דִּכְתִיב דֶּגֶל מַחֲנֵה דָן צָפוֹנָה. אֶפְרַיִם, בֵּין דָּא לְדָא. אִשְׁתְּכַח מַעֲרָב דְּאִיהוּ אֶפְרַיִם, בֵּין צָפוֹן לְדָרוֹם, כֹּלָּא כְּגַוְונָא דִּלְעֵילָא.

59. Consequently, the standard of Ephraim is to the west, which is between north and south. South is Reuben. He is from one side, as it is written: "On the south side shall be the standard of the camp of Reuben" (Bemidbar 2:10). Dan was from the opposite side to the north, as is written: "The standard of the camp of Dan shall be on the north side" (Ibid. 25). Ephraim was situated between this one and that one, SINCE REUBEN, WHO IS SOUTH, IS BEFORE DAN, WHO IS NORTH, BEHIND HIM. Therefore, the west, which is Ephraim, is situated between north and south, all reflecting MALCHUT above.

60. רָזָא לְיַתְבֵי דְּרוֹמָא אֲחוּנָא. וְהָכִי שָׁדַר לוֹן אֲחוּנָא, מְסַדְּרֵי בּוּצִינִין בְּרָזִין קְטִירִין, דְּבָעִיתוּ לְיַחֲדָא יִחוּדָא בְּטוּפְסָרָא דְּקִטְרָא עִלָּאָה, קַבִּילוּ עָלַיְיכוּ עוֹל מַלְכוּתָא קַדִּישָׁא בְּכָל יוֹמָא בְּקַדְמֵיתָא, וּבְדָא תַּעֲלוּן בְּקִשּׁוּרָא קַדִּישָׁא דְּדָרוֹם, וְאַסְחָרוּ סִטְרֵי עָלְמָא, עַד דְּמִתְקַשְּׁרָן בְּקִטּוּרָא חֲדָא, וּבְדָרוֹם תְּקִיעוּ דּוּכְתָּא, וְתַמָּן תִּשְׁרוּן.

60. This secret is of our brothers, the southern inhabitants. And so our brothers' message was to us, those who put the lights in order, in the mystical connections, MEANING THE UNIFICATIONS. You who wish to create a unification in the sequence of the supreme connection. Firstly, undertake upon yourselves daily the yoke of the holy Kingdom, and by doing so, you will elevate yourselves WITH HER through the hallowed connection of the south, MEANING CHESED. And encircle the FOUR directions of the world, CHESED, GVURAH, TIFERET AND MALCHUT, until you join them together into one knot. And in the south you should arrange a place and dwell there, SIMILAR TO THE ENCIRCLING OF THE ALTAR, AS EXPLAINED BEFORE.

7. The sign of unification

Rabbi Shimon repeats to his son the importance and the mystical meaning of the direction for encircling the altar. Only when this is properly done can a person create the perfect unification.

61. Rabbi Elazar asked his father Rabbi Shimon: Where do we find this sign of unification, SO THAT WE DO NOT ERR? He told him: My son, although we explained this in many facets and THESE WORDS were scattered here and there, keep this sign in your hand. This is similar to the encircling of the altar, which we have previously learned. One should approach the south-east corner, north-east, north-west, and south-west, AS WE DESCRIBED BEFORE. So he asked him: It is inconceivable TO DO ANYTHING until a person accepts upon himself the yoke of the Holy Kingdom first and carries that yoke, yet you said he should first come to the south, WHICH IS CHESED.

61. ר׳ אֶלְעָזָר שָׁאִיל לר״ש אֲבוֹי, א״ל, סִימָנָא לְזִוּוּגָא דְּיִחוּדָא מִנַּיִן. א״ל בְּרִי, אע״ג דְּאוֹקִימְנָא מִלִּין לְכָל סִטָּר וּסִטָּר, וְאִתְבַּדְּרוּ הָכָא מִלָּה וְהָכָא מִלָּה סִימָנָא דָּא נְקוֹט בִּידָךְ, וְהָכִי הוּא, כְּעֵין סָחֲרָא דְּמַדְבְּחָא, דְּתָנָן, וּבָא לוֹ לְקֶרֶן דְּרוֹמִית מִזְרָחִית, מִזְרָחִית צְפוֹנִית, צְפוֹנִית מַעֲרָבִית, מַעֲרָבִית דְּרוֹמִי. א״ל וְהָא לָא יָכִיל עַד דְּמִקַּבֵּל עָלֵיהּ ב״נ עוֹל מַלְכוּתָא קַדִּישָׁא בְּקַדְמֵיתָא, וְיָהִיב עָלֵיהּ עוֹל דָּא, וְאַתְּ אַמְרַת דְּיֵיתֵי לְדָרוֹם בְּקַדְמֵיתָא.

62. He told him: I have already told you everything. I said first that one approaches the corner. And you know the hidden meaning of corner - THAT IS, MALCHUT, which is the yoke of holy Malchut. Following that is south-east; ONE SHOULD CONNECT THE SOUTH, CHESED, TO THE EAST, WHICH IS TIFERET, THE CENTRAL COLUMN, because there, IN THE EAST, is the Tree of Life, WHICH IS TIFERET. This is in order to bring together THE SOUTH with the east, who is supernal Aba, MEANING CHOCHMAH, ALSO CALLED 'SUPERNAL ABA AND IMA', because the son, WHICH IS TIFERET, comes from the father's side - BECAUSE THE ROOT OF TIFERET IS IN THE CONCEALED DA'AT OF SUPERNAL ABA AND IMA. Hence, ONE UNITES from south to the east, for the fortitude of the south is in the east, NAMELY IN THE CONCEALED DA'AT OF SUPERNAL ABA AND IMA, WHICH IS THE BEGINNING OF THE EAST. And therefore it is imperative that south and east should be bound together.

62. א״ל, כֹּלָּא הָא אֲמִינָא לָךְ, דְּהָא וּבָא לוֹ לְקֶרֶן, אֲמִינָא בְּקַדְמֵיתָא, וְהָא יַדְעַתָּא רָזָא דְּקֶרֶן, וְדָא הוּא עוֹל מַלְכוּתָא קַדִּישָׁא. לְבָתַר דְּרוֹמִית מִזְרָחִית, דְּתַמָּן הוּא אִילָנָא דְּחַיֵּי. וְדָא לְאִזְדַּוְּוּגָא לֵיהּ בְּמִזְרָח דְּאִיהוּ אַבָּא עִלָּאָה. דְּהָא בֵּן מִסִּטְרָא דְּאַבָּא קָא אָתֵי. וּבְגִין כַּךְ, מִדָּרוֹם לְמִזְרָח, דְּתוּקְפָּא דְּדָרוֹם בְּמִזְרָח הוּא, וּבְעֵי לְאִתְקַשְּׁרָא כַּחֲדָא, דָּרוֹם בְּמִזְרָח.

63. And east connects to the north, WHICH IS IN IMA, REFERRING TO BINAH, ALSO CALLED 'YISRAEL-SABA AND TEVUNAH', FROM WHICH THE NORTH IS DRAWN FORTH - THAT IS, THE LEFT COLUMN, since it, MEANING BINAH, completes and fills the rivers and springs OF THE EAST, WHICH IS THE REVEALED DA'AT AND TIFERET. And therefore, IT IS IMPERATIVE TO UNITE north-east, MEANING TO CONNECT THE EAST WITH BINAH. However, these EAST AND NORTH are Aba and Ima that never separate, BECAUSE EAST IS DA'AT OF SUPERNAL ABA, THAT IS, THE SECRET OF SUPERNAL ABA AND IMA. DA'AT OF SUPERNAL ABA CLEAVES TO DA'AT OF SUPERNAL IMA, AND THE LEFT COLUMN THAT IS REVEALED IN HER THAT IS CALLED 'NORTH', as we already explained. And the reason she, THE SUPERNAL IMA, is called northern (Heb. tzefonit), is because it is the supernal hidden one (Heb. tzefunah), and from her end the north emanates, WHICH IS THE LEFT COLUMN. THIS IS BECAUSE FROM ABA'S END, THE NORTH IS HIDDEN AND CONCEALED. The Judgments arise from her side, although she is merciful and happy. And we already explained it. When she, IMA, emerges, the north emanates from her; IT IS FROM HER THAT THE NORTH REVEALS ITSELF, because he, ABA, was included in and connected to the south, AND THE NORTH IS HIDDEN IN IT.

63. וּמִזְרָח דְּאִתְקְשַׁר בְּצָפוֹן, בְּגִין דְּהַאי אַשְׁלִים וּמַלֵּי נַחֲלִין וּמַבּוּעִין, וע״ד מִזְרָחִית צְפוֹנִית, אִלֵּין אַבָּא וְאִמָּא דְּלָא מִתְפְּרְשָׁן לְעָלְמִין, וְהָא אוֹקִימְנָא. וּמַה דְּאִתְּמַר צְפוֹנִית, דְּאִיהוּ טְמִירָא עִלָּאָה, וּמִסְּטַר דִּילָהּ נָפִיק צָפוֹן, וְדִינִין מִסִּטְרָא דִּילָהּ מִתְעָרִין, אע״ג דְּהִיא רַחֲמֵי וְחֵידוּ. וְהָא אוֹקִימְנָא. וְכַד אִיהִי נָפְקַת, צָפוֹן נָפְקַת בֵּיהּ, דְּאִיהוּ אִתְכְּלִיל וְאִתְקְשַׁר בְּדָרוֹם.

64. לְבָתַר צְפוֹנִית מַעֲרָבִית, דְּהָא מִסִּטְרָא דְּאַבָּא נָפִיק בֵּן, וּמִסִּטְרָא דְּאִמָּא נְפִיקַת בַּת. וּבְגִין כַּךְ צְפוֹנִית מַעֲרָבִית, וְדָא הוּא קֶרֶן דְּקַדְמֵיתָא, דְּהַשְׁתָּא אִתְקְשַׁר בַּצָּפוֹן סְתָם. לְבָתַר בָּעֵי לְקַשְׁרָא לָהּ בַּדָּרוֹם, דְּתַמָּן הוּא קְשׁוּרָא דְּכֹלָּא, וְגוּפָא בֵּיהּ אִשְׁתְּכַח, וע"ד מַעֲרָבִית דְּרוֹמִית.

64. Following that, HE WILL COME TO THE north-western CORNER. From Aba's side the son emerges, WHICH IS TIFERET, EAST. And from Ima's side, WHICH IS NORTH, the daughter emerges, WHICH IS MALCHUT, WEST. And because of that it is north-western; FROM NORTH WHICH IS IMA, TO WEST, WHICH IS MALCHUT. And that is the first corner, SINCE CORNER IS THE MEANING OF MALCHUT THAT ONE MUST ACCEPT UPON HIMSELF FIRST OF ALL. And now it is simply referred to as north, MEANING IN IMA AND LEFT COLUMN. Then one must connect it to the south, WHICH IS CHESED AND THE RIGHT COLUMN, where everything is connected, where the body, THAT IS, ZEIR ANPIN, is situated. SINCE ZEIR ANPIN EMANATES FROM ABA, AS MENTIONED ABOVE, HE IS THEREFORE CONTAINED COMPLETELY IN THE SOUTH, LIKE ABA, AND THE NORTH IS CONCEALED IN HIM. It is therefore south-western.

65. אִשְׁתְּכַח הַאי קֶרֶן ג' זִמְנִין, חַד לְקַבְּלָא לֵיהּ בַּר נָשׁ בְּקַדְמֵיתָא, וּלְבָתַר הָכִי לְקַשְׁרָא לָהּ בִּתְרֵי דְּרוֹעֵי, לְאִתְחַבְּרָא בְּגוּפָא, וּלְמֶהֱוֵי כֹּלָּא חַד. וְדָא הוּא סִדּוּרָא דְּיִחוּדָא שְׁלִים. וְכָל סְטָר וּסְטָר בְּהַהוּא קְשׁוּרָא דְּאִתְחֲזֵי לֵיהּ, וְלָא יַחְלִיף סִטְרָא בְּסִטְרָא אַחֲרָא דְּלָא אִיתְחֲזֵי לֵיהּ, בְּגִין דְּלָא יִתְעַנַּשׁ. מַאן דְּעָבֵיד יִחוּדָא דָא כַּדְקָא חֲזֵי כְּמָה דַּאֲמִינָא, זַכָּאָה חוּלָקֵיהּ בְּהַאי עָלְמָא וּבְעָלְמָא דְּאָתֵי, דְּהָא יָדַע לְסַדְּרָא שְׁבָחָא דְּמָארֵיהּ, וְיִחוּדָא דְּמָארֵיהּ, וְלָא עוֹד אֶלָּא דְּקוּדְשָׁא בְּרִיךְ הוּא מִשְׁתְּבַח בֵּיהּ. עָלֵיהּ כְּתִיב וַיֹּאמֶר לִי עַבְדִּי אָתָּה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאָר.

65. And we find this corner, WHICH ALLUDES TO MALCHUT, three times. One is that a person must first accept upon himself. And the following is to connect MALCHUT with both arms, THAT ARE SOUTH AND NORTH, RIGHT AND LEFT, so as to join in the body, WHICH IS TIFERET, THE CENTRAL COLUMN, so that all should be united in one. And that is the order of the perfect unification, TO UNITE every aspect with the appropriate bond. And one must not substitute one side with another side that is not appropriate for it, so as not to be punished. Whoever operates this unification properly as I described, happy is his share in this world and the World to Come, since he knows how to prepare the sequence of praise for his Master and the unification of his Master. And furthermore, the Holy One, blessed be He, takes praise in him. About him the verse is written, "and said to me, 'You are My servant, Yisrael, in whom I will be glorified'" (Yeshayah 49:3).

8. The meditation of prayer

Rabbi Shimon reiterates much of the information in previous sections to do with the consignment of the soul at night and the requirement to give praise to God in the morning. He speaks about entering the synagogue and donning the Tefilin and the Tzitzit and giving offerings and saying the prescribed prayers in the proper order. But he adds that although the prayers depend on speech, everything is primarily dependent first upon action. He says that a person must not say a prayer until he first observes the act of conforming to the prayer. If his physical act of cleansing himself or donning the Tefilin, for example, is flawed, the prayer will also be flawed and so will the person become flawed below and above. If he does make his prayers correctly then the upper and lower grades are blessed through him. At the end of the prayers he should imagine himself as if he were dying since he gave his soul as a pledge. Rabbi Shimon says that there are some sins that do not get atoned for until a person dies. He tells us about the importance of doing the ceremony of prayer with a full attention of the heart and how one must not approach God with any false intention.

66. ר' שִׁמְעוֹן פָּתַח לְדָוִד אֵלֶיךָ יְיָ' נַפְשִׁי אֶשָּׂא אֱלֹהַי בְּךָ בָטַחְתִּי וְגוֹ', מַאי קָא חָמָא דָּוִד לְסַדְּרָא הַאי שְׁבָחָא הָכִי. וְכֻלְּהוּ שְׁבָחֵי דְּאִינּוּן בְּאַלְפָא בֵּיתָא כֻּלְּהוּ שְׁלֵמִין, וְהַאי חַסְרָא דְּלָא אִית בֵּיהּ ו'. וַאֲמַאי סִדּוּרָא דָא לְמִנְפַּל עַל אַנְפִּין.

66. Rabbi Shimon began the discussion with, "Of David. 'To You, Hashem, do I lift up my soul. O my Elohim, I trust in You...'" (Tehilim 25:1-2). AND HE ASKS: Why did David see fit to prepare this praise so, since all praises that are in alphabetical order are complete, while this one is missing the Vav? And why is this arranged for the prostration upon the face?

67. HE ANSWERS: It is because it is a supreme mystery concealed among the friends. During the time night falls, the lower tree on which death depends, WHICH IS MALCHUT FROM THE JUDGMENT ASPECT, spreads its branches and covers everything. Therefore, it becomes dark, and all the inhabitants of the world a taste of death. And man hastens to give the deposit of his soul, and deposit it as a pledge in its hand FOR THE NIGHT TIME, SO IT WOULD BE RETURNED AT DAY BREAK. And since IT took the soul as a deposit, the deposit returns to its owner when morning comes. When morning arrives and the pledge is returned to him, he is required to bless the Holy One, blessed be He, who is the highest trustee.

67. אֶלָּא רָזָא עִלָּאָה הוּא, גְּנִיז בֵּין חַבְרַיָּיא. בְּשַׁעֲתָא דְּלֵילְיָא עָאל, אִילָנָא תַּתָּאָה דְּתַלְיָיא בֵּיהּ מוֹתָא פָּרִישׁ עַנְפּוֹי וּמְכַסְיָא לְכֹלָּא. וע״ד אִתְחַשָּׁךְ. וְכָל בְּנֵי עָלְמָא טַעֲמִין טַעֲמָא דְּמוֹתָא, וְאַקְדִּים בַּר נָשׁ וְיָהִיב לֵיהּ פִּקְדּוֹנָא דְּנַפְשֵׁיהּ, וְאַפְקְדֵיהּ בִּידֵיהּ בְּפִקְדּוֹנָא. וּבְגִין דְּנָטִיל לוֹן בְּפִקְדּוֹנָא, תָּב פִּקְדּוֹנָא לְמָארֵיהּ בְּשַׁעֲתָא דְּאָתֵי צַפְרָא. כַּד אָתֵי צַפְרָא וְתָב לְגַבֵּיהּ פִּקְדּוֹנֵיהּ, בָּעֵי לְבָרְכָא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, דְּאִיהוּ מְהֵימְנָא עִלָּאָה.

68. After waking FROM HIS SLEEP, he enters the synagogue, decorates himself with his Tefilin, covers himself with Tzitzit, enters, and cleanses himself, first with the offerings. After that, he accepts upon himself the yoke of Malchut in the order of David's praises, which are the arranging of the yoke of the Kingdom. And in this order of praises he steeps himself in that yoke. Following that is the order of prayer while seated, WHICH IS PARALLEL TO MALCHUT, and the order of prayer while standing, WHICH IS PARALLEL TO ZEIR ANPIN, to connect them, ZEIR ANPIN AND MALCHUT, together.

68. לְבָתַר דְּקָם, עָאל לְבֵי כְּנִישְׁתָּא, מְעַטַּר בְּטוֹטְפֵי. אִתְכְּסֵי בְּכִיסּוּי דְּצִיצִית. עָאל וּמַדְכֵּי גַּרְמֵיהּ בְּקוּרְבָּנִין בְּקַדְמֵיתָא. לְבָתַר קַבִּיל עָלֵיהּ עוֹל מַלְכוּתָא בְּסִדּוּרָא דִּשְׁבָחֵי דְּדָוִד, דְּאִינּוּן סִדּוּרָא דְּעוֹל מַלְכוּתָא. וּבְסִדּוּרָא דִּשְׁבָחָא דָּא, אַשְׁרָא עָלֵיהּ הַהוּא עוֹל. לְבָתַר סִדּוּרָא דְּצְלוֹתָא דְּמִיּוּשָׁב, וּצְלוֹתָא דְּמְעוּמָד, לְקַשְׁרָא לוֹן כַּחֲדָא.

69. Come and behold the mystery of it. Although the prayer depends on speech and the utterance of the mouth, everything is mostly and first dependent upon action, and afterwards upon speech and uttering with the mouth. And what is the deed? It is only the action that a person performs first that resembles prayer. And a person must not say a prayer until he first displays an act of that resembles prayer.

69. ת״ח רָזָא דְּמִלָּה אע״ג דְּצְלוֹתָא תַּלְיָיא בְּמִלּוּלָא וְדִבּוּרָא דְּפוּמָא, כֹּלָּא תַּלְיָיא בְּעִקָּרָא דְּעוֹבָדָא בְּקַדְמֵיתָא, וּלְבָתַר בְּדִבּוּרָא וּבְמִלּוּלָא דְּפוּמָא. מַאן עוֹבָדָא, אֶלָּא הַהוּא עוֹבָדָא דְּעָבִיד בַּר נָשׁ בְּקַדְמֵיתָא, כְּגַוְונָא דְּצְלוֹתָא הוּא, וְלָא יְצַלֵּי בַּר נָשׁ צְלוֹתָא, עַד דְּיִתְחֲזֵי עוֹבָדָא בְּקַדְמֵיתָא כְּגַוְונָא דְּצְלוֹתָא.

70. The first activity is when a person gets up FROM HIS SLEEP. He must cleanse himself first, MEANING RELIEVE HIMSELF. Following that, he must accept the yoke upon himself, to cover his head with the passages of the commandments. Afterwards, he shall tie the knot of unification - these are the Tefilin, one on the head and ONE TEFILIN on the hand - and fix them into a knot on the left hand and on the heart, as we explained concerning, "His left hand is under my head" (Shir Hashirim 2:6), and: "Set Me as a seal upon your heart, as a seal upon your arm" (Shir Hashirim 8:6), A REFERENCE TO THE HAND TEFILIN, WHICH IS THE SECRET OF MALCHUT, THAT IS PUT ON THE ARM AGAINST THE HEART. And we already explained that this is the action THAT ONE MUST PERFORM at first.

70. עוֹבָדָא דְּקַדְמֵיתָא בְּשַׁעֲתָא דְּבַר נָשׁ קָאִים, בָּעֵי לְדַכְּאָה גַּרְמֵיהּ בְּקַדְמֵיתָא. וּלְבָתַר יְקַבֵּל עָלֵיהּ הַאי עוֹל, לְפָרְשָׁא עַל רֵישֵׁיהּ פְּרִישׁוּ דְּמִצְוָה. לְבָתַר יִתְקְשַׁר קִשּׁוּרָא דְּיִחוּדָא דְּאִינּוּן תְּפִלִּין, תְּפִלָּה שֶׁל רֹאשׁ, וְשֶׁל יַד. וּלְאַתְקָנָא לוֹן בְּקִשּׁוּרָא חֲדָא בְּשִׂמְאָלָא, וְעַל לִבָּא, כְּמָה דְּאוֹקִימְנָא שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וְגוֹ׳. וּכְתִיב שִׂימֵנִי כַחוֹתָם עַל לִבֶּךָ כַּחוֹתָם עַל זְרוֹעֶךָ. וְהָא אוֹקִימְנָא. וְדָא הוּא עוֹבָדָא בְּקַדְמֵיתָא.

71. לְבָתַר בְּשַׁעֲתָא דב״נ עָאל לְבֵי כְּנִישְׁתָּא, יִדְכֵּי גַּרְמֵיהּ בְּקָרְבָּנִין, בְּמִלּוּלָא דְּפוּמָא. לְבָתַר יִקַּבֵּל עָלֵיהּ הַאי עוֹל מַלְכוּת, לְפָרְשָׂא עַל רֵישֵׁיהּ בִּשְׁבָחֵי דְּדָוִד מַלְכָּא. כְּגַוְונָא דְּעוֹבָדָא דְּפָרִישׂ עַל רֵישֵׁיהּ פְּרִישׂוּ דְּמִצְוָה. וּלְבָתַר צְלוֹתָא דְּמִיוּשָׁב, לְקָבֵל תְּפִלָּה שֶׁל יַד. לְבָתַר צְלוֹתָא דְּמְעוּמָד, דְּהִיא לְקָבֵל תְּפִלָּה דְּרֵישָׁא. וְדָא כְּגַוְונָא דְּדָא. עוֹבָדָא כְּגַוְונָא דְּדִבּוּרָא. וַדַּאי בְּעוֹבָדָא וּמִלּוּלָא תַּלְיָא צְלוֹתָא.

71. Following this, when a person enters the synagogue, he should first purify himself with offerings, by means of speech - THAT IS, BY RECITING THE PASSAGES OF THE OFFERINGS. Then, one should accept the yoke of Malchut to spread over his head with the praises of King David, with the same action as of one who spreads on his head the passages of the commandments, WHICH CORRESPONDS TO THE ACTION OF WEARING THE TZITZIT. Following this is the seated prayer, which corresponds to THE TYING ON OF the hand Tefilin, DENOTING MALCHUT. Then is the standing prayer, WHICH IS THE SECRET OF ZEIR ANPIN, which parallels THE DONNING OF the head Tefilin. And one corresponds to the other; the deed MUST CONFORM to speech, since certainly prayer depends on both speech and the deed.

72. וְאִי פָּגִים עוֹבָדָא, מִלּוּלָא לָא אַשְׁכַּח אֲתָר דְּשַׁרְיָא בֵּיהּ, וְלָאו אִיהוּ צְלוֹתָא, וְאִתְפְּגִים הַהוּא בַּר נָשׁ לְעֵילָא וְתַתָּא. דְּבָעֵינָן לְאַחֲזָאָה עוֹבָדָא, וּלְמַלְלָא מִלּוּלָא עָלֵיהּ, וְדָא הוּא צְלוֹתָא שְׁלִים. וַוי לֵיהּ לְבַר נָשׁ דְּפָגִים צְלוֹתֵיהּ, פּוּלְחָנָא דְּמָארֵיהּ. עָלֵיהּ כְּתִיב, כִּי תָבוֹאוּ לֵרָאוֹת פָּנָי וְגוֹ׳. גַּם כִּי תַרְבּוּ תְּפִלָּה אֵינֶנִּי שׁוֹמֵעַ, דְּהָא בְּעוֹבָדָא וּבְמִלּוּלָא תַּלְיָא מִלְּתָא.

72. If his deed is flawed, SPEECH does not find a place upon which to dwell, and this is not considered a prayer. And that person becomes flawed above and below, since it is necessary to demonstrate a deed and say the proper speech about it, and then it is considered a perfect prayer. Woe unto the person who flaws his prayer, the service of his Master! About him it is written: "When you come to appear before Me...even when you make many prayers, I will not hear" (Yeshayah 1:12-15), because this depends upon both deed and speech.

73. ת״ח, כֵּיוָן דְּבַר נָשׁ עָבֵיד צְלוֹתָא כְּגַוְונָא דָּא, בְּעוֹבָדָא וּבְמִלּוּלָא, וְקָשִׁיר קְשׁוּרָא דְּיִיחוּדָא, אִשְׁתְּכַח דְּעַל יְדֵיהּ מִתְבָּרְכָן עִלָּאִין וְתַתָּאִין. כְּדֵין בָּעֵי לֵיהּ לְבַר נָשׁ לְאַחֲזָאָה גַּרְמֵיהּ, בְּתַר דְּסִיֵּים צְלוֹתָא דַּעֲמִידָה, כְּאִלּוּ אִתְפְּטַר מִן עָלְמָא, דְּהָא אִתְפְּרַשׁ מִן אִילָנָא דְּחַיֵּי, וְכָנִיש רַגְלוֹי לְגַבֵּי הַהוּא אִילָנָא דְּמוֹתָא, דְּאָהֲדַר לֵיהּ פִּקְדּוֹנֵיהּ. כד״א וַיֶּאֱסֹף רַגְלָיו אֶל הַמִּטָּה. דְּהָא אוֹדֵי חֵטְאוֹי, וְצַלֵּי עָלַיְיהוּ. הַשְׁתָּא בָּעֵי לְאִתְכַּנְּשָׁא לְגַבֵּי הַהוּא אִילָנָא דְּמוֹתָא, וּלְמִנְפַּל, וְלֵימָא לְגַבֵּיהּ אֵלֶיךָ יְיָ׳ נַפְשִׁי אֶשָּׂא. בְּקַדְמֵיתָא, יְהִיבְנָא לָךְ בְּפִקְדּוֹנָא, הַשְׁתָּא דְּקַשִׁירְנָא יִיחוּדָא, וְעָבֵידְנָא עוֹבָדָא וּמִלּוּלָא כְּדְקָא יֵאוֹת, וְאוֹדֵינָא עַל חֲטָאַי, הָא נַפְשִׁי מָסִירְנָא לָךְ וַדַּאי.

73. Come and behold: if a person makes his prayer in this manner, with deeds and speech consistent, and ties the knot of unification, the result is that upper and lower beings are blessed through him. Then, after he concludes his Amidah prayer, the person must exhibit himself as if he departed from this world. This is because he took leave from the Tree of Life, THAT IS, ZEIR ANPIN, THE SECRET OF AMIDAH PRAYER, and gathered his feet to that Tree of Death, that returned his pledge, GIVING HIM BACK HIS SOUL IN THE MORNING, as it says, "he gathered up his feet into the bed" (Beresheet 49:33). Since he has already confessed his sins and prayed for forgiveness, now he must necessarily be gathered to that Tree of Death and fall ON HIS FACE, and say to Him, "To You, O Hashem, do I lift up my soul" (Tehilim 25:1). In the beginning WHEN I WENT TO SLEEP, I gave You MY SOUL in pledge. Now that I have tied the unification, fulfilled my deed and speech properly, and confessed my sins, certainly I entrust You with my soul - MEANING THAT HE ACCEPTS UPON HIMSELF TO SACRIFICE HIS LIFE (SOUL).

74. וְיֶחֱזֵי בַּר נָשׁ גַּרְמֵיהּ כְּאִילּוּ פָּטִיר מִן עָלְמָא, דְּנַפְשֵׁיהּ מָסִיר לְהַאי אֲתָר דְּמוֹתָא, בְּגִין כַּךְ לָא אִית בֵּיהּ וָא״ו, דְּוָא״ו אִילָנָא דְּחַיֵּי הוּא, וְהַאי אִילָנָא דְּמוֹתָא הוּא. וְהָא קמ״ל, דְּרָזָא דְּמִלָּה, דְּאִית חוֹבִין דְּלָא מִתְכַּפְּרָן, עַד דְּאִתְפְּטַר בַּר נָשׁ מֵעָלְמָא, הה״ד אִם יְכוּפַּר הֶעָוֹן הַזֶּה לָכֶם עַד תְּמוּתוּן, וְהַאי יְהִיב גַּרְמֵיהּ וַדַּאי לְמוֹתָא, וּמָסִיר נַפְשֵׁיהּ לְהַאי אֲתָר. לָאו בְּפִקְדּוֹנָא כְּמָה בְּלֵילְיָא, אֶלָּא כְּמַאן דְּאִתְפְּטַר מִן עָלְמָא וַדַּאי.

74. And a person should imagine himself as if he departed from this world, since he gave his soul to that place of death. That is the reason there is no Vav IN THE ALPHABETICAL ORDER OF THE PRAYER BEGINNING WITH THE VERSE, "TO YOU, O HASHEM, DO I LIFT UP MY SOUL." For Vav is the Tree of Life, MEANING ZEIR ANPIN, WHICH IS THE SECRET OF VAV OF YUD HEI VAV HEI. And the one, THAT HE ENTRUSTED WITH HIS SOUL, is the Tree of Death, MEANING MALCHUT. And that teaches us that the mystery of it is that there are sins that are not atoned for until a person departs from this world. That is what is written: "surely this iniquity shall not be forgiven you till you die" (Yeshayah 22:14). AND THEREFORE, this person most certainly gives himself to death and sacrifices his soul to this place, TO MALCHUT, not for a pledge as that at night, but rather as one departs the world, most certainly.

75. And this correction must be with the meditation of the heart, and then the Holy One, blessed be He, has mercy on him and forgives his sins. Happy is the person who knows to entice and serve his Master willingly and with his heart's devotion. Woe unto him who comes to tempt his Creator with a distant heart, unwillingly. It says, "Nevertheless they did flatter Him with their mouths, and they lied to Him with their tongues. For their heart was not steadfast with Him" (Tehilim 78:36-37). He says, "to You, O Hashem, do I lift up my soul," yet all his talk is with a distant heart. And this causes him to depart from the world before his time, during a period when this tree is awakened in this world to exact punishment.

75. וְתִקּוּנָא דָא בְּעֵי בְּכַוָּונָא דְּלִבָּא וּכְדֵין קוּדְשָׁא בְּרִיךְ הוּא מְרַחֵם עֲלוֹי, וּמְכַפֵּר לֵיהּ לְחוֹבֵיהּ. זַכָּאָה הוּא בַּר נָשׁ דְּיָדַע לְמִפְּתֵּי לֵיהּ, וּלְמִפְלַח לְמָארֵיהּ, בִּרְעוּתָא וּבְכַוָּונָא דְּלִבָּא. וַוי לֵיהּ לְמַאן דְּאָתֵי לְמִפְּתֵּי לְמָארֵיהּ, בְּלִבָּא רְחִיקָא, וְלָא בִּרְעוּתָא. כד"א וַיְפַתּוּהוּ בְּפִיהֶם וּבִלְשׁוֹנָם יְכַזְּבוּ לוֹ וְלִבָּם לֹא נָכוֹן עִמּוֹ. הוּא אוֹמֵר אֵלֶיךָ יְיָ' נַפְשִׁי אֶשָּׂא, וְלָאו כָּל מִלּוֹי אֶלָּא בְּלִבָּא רְחִיקָא, הָא גָּרַם עָלֵיהּ לְאִסְתַּלְּקָא מֵעָלְמָא, עַד לָא מָטוּן יוֹמוֹי, בְּזִמְנָא דְּהָא אִילָנָא אִתְּעַר בְּעָלְמָא לְמֶעְבַּד דִּינָא.

76. And therefore, a person must devote his soul and will to his Master, and not approach Him with a false intention, because, "he that tells lies shall not remain in My sight" (Tehilim 101:7). What is the meaning of "remain"? AND HE REPLIES: It is when one readies himself for that, FOR THE DEVOTION OF HIS SOUL, WHEN HE FALLS ON HIS FACE, and his heart is far from the Holy One, blessed be He. A voice calls out, '"he...shall not remain in My sight." This person wants to make amends for himself, but "he shall not remain," I do not wish to have him corrected'. Most certainly, this is so if he comes to unify the Holy Name, but does not bring about unison properly.

76. וְעַל דָּא בְּעֵי בַּר נָשׁ לְאַדְבְּקָא נַפְשֵׁיהּ וּרְעוּתֵיהּ בְּמָארֵיהּ, וְלָא יֵיתֵי לְגַבֵּיהּ בִּרְעוּתָא כְּדִיבָא, בְּגִין דִּכְתִיב דּוֹבֵר שְׁקָרִים לֹא יִכּוֹן לְנֶגֶד עֵינָי. מַאי לֹא יִכּוֹן. אֶלָּא בְּשַׁעֲתָא דְּהוּא אַתְקִין גַּרְמֵיהּ לְהַאי, וְלִבֵּיהּ רְחִיקָא מִקּוּדְשָׁא בְּרִיךְ הוּא, קָלָא נָפִיק וְאָמַר, לֹא יִכּוֹן לְנֶגֶד עֵינָי. הַאי בְּעֵי לְאַתְקָנָא גַּרְמֵיהּ, לֹא יִכּוֹן, לָא בְּעֵינָא דְּיִתְתַּקַּן. כ"ש אִי אָתֵי לְיַחֲדָא שְׁמָא קַדִּישָׁא, וְלָא מְיַחֵד לֵיהּ כַּדְקָא יָאוֹת.

77. Praiseworthy is the portion of the righteous in this world and the World to Come. About them it is written, "and they shall come, and see My Glory..." (Yeshayah 66:18), and: "surely the righteous shall give thanks to Your Name..." (Tehilim 140:14). Rabbi Elazar approached and kissed his hands. He told him: If I had come to this world only to listen to these words, it would have been enough. Rabbi Yehuda said: Happy is our lot and happy is the lot of Yisrael, who cling to the Holy One, blessed be He, as it says, "But you that did cleave..." (Devarim 4:4), and, "Your people also shall be all righteous" (Yeshayah 60:21). Blessed be Hashem for evermore. Amen, and Amen. May Hashem reign for evermore. Amen, and Amen.

77. זַכָּאָה חוּלָקֵהוֹן דְּצַדִּיקַיָּא בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי, עָלַיְיהוּ כְּתִיב וּבָאוּ וְרָאוּ אֶת כְּבוֹדִי וְגוֹ'. וּכְתִיב, אַךְ צַדִּיקִים יוֹדוּ לִשְׁמֶךָ וְגוֹ'. אָתָא ר' אֶלְעָזָר וְנָשִׁיק יְדוֹי. אָמַר, אִלְמָלֵא לָא אֲתֵינָא לְעָלְמָא אֶלָּא לְמִשְׁמַע מִלִּין אִלֵּין דַּיָּי. אָמַר ר' יְהוּדָה, זַכָּאָה חוּלָקָנָא, וְזַכָּאָה חוּלָקֵהוֹן דְּיִשְׂרָאֵל, דְּאִינּוּן מִתְדַּבְּקִין בְּקוּדְשָׁא בְּרִיךְ הוּא, דִּכְתִיב וְאַתֶּם הַדְּבֵקִים וְגוֹ'. וְעַמֵּךְ כֻּלָּם צַדִּיקִים וְגוֹ'.

1. At midnight

Rabbi Aba speaks about the time of day and how judgment and joy and praise are aroused at different times of the day and night. He says that during sleep the soul rises above and is examined about its daily activities that are then recorded in the book.

1. "And Hashem spoke to Moses, saying, 'Take also the sum of the sons of Gershon'" (Bemidbar 4:21-22). Rabbi Aba opened the discussion saying, "Blessed is the man to whom Hashem imputes no iniquity, and in whose spirit there is no guile" (Tehilim 32:2). The beginning and the end of this verse do not agree, BECAUSE THE BEGINNING SAYS, "IMPUTES NO INIQUITY," SEEMINGLY THAT HE HAS SIN BUT IT IS NOT ASCRIBED TO HIM. BUT AT THE END IT SAYS, "AND IN WHOSE SPIRIT THERE IS NO GUILE." We should look into it and it has already been established.

1. וַיְדַבֵּר יְיָ׳ אֶל מֹשֶׁה לֵאמֹר, נָשֹׂא אֶת רֹאשׁ בְּנֵי גֵרְשׁוֹן וְגוֹ׳. ר׳ אַבָּא פָּתַח, אַשְׁרֵי אָדָם לֹא יַחֲשׁוֹב יְיָ׳ לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה. הַאי קְרָא, לָאו רֵישֵׁיהּ סֵיפֵיהּ, וְלָאו סֵיפֵיהּ רֵישֵׁיהּ. וְאִית לְאִסְתַּכְּלָא בֵּיהּ, וְהָא אוּקְמוּהָ.

2. Come and see, During the afternoon prayers, judgment dwells in the world and Isaac, WHO IS SUPERNAL GVURAH AND THE LEFT COLUMN OF ZEIR ANPIN, composes the afternoon prayer. FOR THEN THE MATING WAS COMPLETED IN THE SECRET OF: "HIS LEFT HAND IS UNDER MY HEAD" (SHIR HASHIRIM 2:6). THEREFORE, supernal Gvurah rules the world until the onset of night, because Gvurah receives the night, MEANING THAT NIGHT IS MALCHUT DRAWN FROM GVURAH, WHICH IS THE AFTERNOON PRAYER. When the time of the afternoon prayer begins, the left separates to receive MALCHUT and the night is aroused, WHICH IS MALCHUT.

2. ת״ח, בְּשַׁעֲתָא דְּצַלּוֹתָא דְּמִנְחָה דִּינָא שַׁרְיָא בְּעָלְמָא, וְיִצְחָק תִּקֵּן צְלוֹתָא דְּמִנְחָה, וּגְבוּרָה עִלָּאָה שַׁלְטָא בְּעָלְמָא, עַד דְּאָתֵי וְעָאל לֵילְיָא, בְּגִין לְקַבְּלָא לֵיהּ לְלֵילְיָא, וּמִזְּמְנָא דְּשָׁארֵי צְלוֹתָא דְּמִנְחָה, אִתְפְּרַשׁ שְׂמָאלָא לְקַבְּלָא וְאִתְּעַר לֵילְיָא.

3. After THE NIGHT is aroused, all the guards of the external gates are aroused in the world and spread out, and all the inhabitants of the world taste death.

3. בָּתַר דְּאִתְּעַר כָּל אִינּוּן נְטוּרֵי פִּתְחִין דִּלְבַר, כֻּלְּהוּ מִתְעָרִין בְּעָלְמָא וְאִתְפְּשָׁטוּ. וְכָל בְּנֵי עָלְמָא טַעֲמִין טַעֲמָא דְּמוֹתָא.

4. We have learned that at exactly midnight, the left is aroused as before, AS DURING THE AFTERNOON PRAYER. The holy lily, WHICH IS MALCHUT, exudes fragrances, WHICH IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH OF THE LEFT, and raises a voice in praise. Then her head rises and dwells above in the left, IN THE SECRET OF: "HIS LEFT HAND IS UNDER MY HEAD," and the left receives her.

4. וְהָא אִתְּמַר. בְּפַלְגוּת לֵילְיָא מַמָּשׁ, אִתְּעַר שְׂמָאלָא כְּמִלְּקַדְּמִין, וּוַרְדָּא קַדִּישָׁא סַלְקָא רֵיחִין, וְהִיא מְשַׁבַּחַת וַאֲרִימַת קָלָא, וּכְדֵין סַלְקָא וְשַׁרְיָא רֵישָׁא לְעֵילָא בִּשְׂמָאלָא, וּשְׂמָאלָא מְקַבֵּל לָהּ.

5. This is then proclaimed in the world: The time has come to rise from sleep and praise the King. Praises then awaken and everything is fragrant. Praised is the lot of the one who awakens to effect this bond. When morning approaches and the right, WHICH IS CHESED, awakens and hugs her, there is universal union BETWEEN CHOCHMAH AND THE CHASSADIM. THIS IS NOT THE CASE AT NIGHT WHEN NO CHASSADIM EXIST.

5. כְּדֵין כְּרוֹזָא קָארֵי בְּעָלְמָא, דְּהָא עִידָּן הוּא לְאִתְּעָרָא לְשַׁבְּחָא לֵיהּ לְמַלְכָּא. וּכְדֵין תּוּשְׁבְּחָן מִתְעָרִין, וְאִתְבַּסְּמוּתָא דְּכֹלָּא אִשְׁתְּכַח. זַכָּאָה חוּלָקֵיהּ מַאן דְּאִתְּעַר לְזַוּוּגָא זִוּוּגָא דָּא. כַּד אָתֵי צַפְרָא, וִימִינָא אִתְּעַר וּמְחַבְּקָא לָהּ, כְּדֵין זִוּוּגָא דְּכֹלָּא אִשְׁתְּכַח כַּחֲדָא.

6. Come and see, During the time when people sleep and taste of death, the soul rises up and gets to stand in its place, where it is examined about its daily activities which get recorded in the book. What is the reason for this? Because the soul rises up and testifies about all the person's activities and every single word that came out from his lips.

6. ת״ח, בְּשַׁעֲתָא דִּבְנֵי נָשָׁא דְּמִיכִין, וְטַעֲמִין טַעֲמָא דְּמוֹתָא, וְנִשְׁמְתָא סַלְקָא לְעֵילָא, קַיְימָא בַּאֲתָר דְּקַיְימָא, וְאִתְבְּחִינַת עַל עוֹבָדָהָא דְּעַבְדַת כָּל יוֹמָא, וְכַתְבִין לְהוּ עַל פִּתְקָא. מ״ט. בְּגִין דְּנִשְׁמְתָא סַלְקָא לְעֵילָא, וְאַסְהִידַת עַל עוֹבָדוֹי דב״נ, וְעַל כָּל מִלָּה וּמִלָּה דְּנָפִיק מִפּוּמֵיהּ.

7. וְכַד הַהִיא מִלָּה דְּאַפִּיק ב״נ מִפּוּמֵיהּ אִיהִי כַּדְקָא יָאוּת, מִלָּה קַדִּישָׁא דְּאוֹרַיְיתָא וּצְלוֹתָא. הַהִיא מִלָּה סַלְקָא, וּבְקָע רְקִיעִין, וְקַיְימָא בְּאַתָּר דְּקַיְימָא, עַד דְּעָאל לֵילְיָא, וְנִשְׁמְתָא סַלְקָא וְאָחִיד לְהַהִיא מִלָּה, וְעָאיל לָהּ קַמֵּי מַלְכָּא.

7. When that word that exits from the mouth of a person is worthy, a holy word of Torah study and prayer, that word then rises and cleaves the firmaments. It stands there until nightfall, when the soul rises and grasps that word and brings it before the King.

8. וְכַד הַהִיא מִלָּה לָאו אִיהִי כַּדְקָא יָאוּת, וְאִיהִי מִלָּה מְמִילִין בִּישִׁין, מִלִּישָׁנָא בִּישָׁא, הַהִיא מִלָּה סַלְקָא לַאֲתָר דְּסַלְקָא, וּכְדֵין אִתְרְשִׁים הַהִיא מִלָּה, וְהַהוּא חוֹבָה עָלֵיהּ דב״נ, הה״ד מְשׁוֹכֶבֶת חֵיקֶךָ שְׁמוֹר פִּתְחֵי פִיךָ. ובג״כ אַשְׁרֵי אָדָם לֹא יַחְשׁוֹב יְיָ׳ לוֹ עָוֹן. אֵימָתַי. כְּשֶׁאֵין בְּרוּחוֹ רְמִיָּה.

8. When the is word improper, one of the evil ones or of evil speech, that word rises to wherever it does to be recorded as a sin of that person. This is the meaning of: "Keep the doors of your mouth from her that lies in your bosom" (Michah 7:5), MEANING FROM THE SOUL THAT GIVES TESTIMONY ABOUT HIS DEEDS. About this, it is written: "Blessed is the man to whom Hashem imputes no iniquity"; NAMELY, WHEN THE SOUL DOES NOT BEAR TESTIMONY AGAINST HIM, SO THAT A CERTAIN SIN WILL BE RECORDED. When is that? When "in whose spirit there is no guile" - THAT IS, WHEN HE DOES NOT SIN.

2. "And in the night His song shall be with me"
We learn about the role of the Levites and the role of the priest in the Temple, and are told that the priest is the angel Michael and the Levite is the angel Gavriel, who must make the music. Information is given about how the songs and chants should be done with the lungs and the windpipe. We learn about the heart and the mouth, two thrones, and the meaning of the Shofar and the implements of speech. Lastly we are told that the Torah is more important to God than all the offerings and burnt offerings.
Ra'aya Meheimna (the Faithful Shepherd)

רעיא מהימנא

9. מִבֶּן שְׁלֹשִׁים שָׁנָה וָמַעְלָה וְעַד בֶּן חֲמִשִּׁים שָׁנָה כָּל הַבָּא לַעֲבוֹד עֲבוֹדַת עֲבוֹדָה וַעֲבוֹדַת מַשָּׂא בְּאֹהֶל מוֹעֵד. פִּקּוּדָא דָּא לִהְיוֹת הַלְּוִיִּם מְשׁוֹרְרִים בַּמִּקְדָּשׁ. ואע״ג דְּאוֹקִימְנָא לְעֵילָא, הָכָא צָרִיךְ לְחַדֵּשׁ מִלִּין, דְּהָא כֹּהֵן אִיהוּ מַקְרִיב קָרְבְּנָא, וְאִיהוּ מִיכָאֵל. לֵוִי אִיהוּ גַּבְרִיאֵל. אִיהוּ צָרִיךְ לְנַגְּנָא.

9. "From thirty years old and upward to fifty years old, everyone that came to do the service of the ministry, and the service of carrying in the Tent of Meeting" (Bemidbar 4:47). This commandment IS THAT the Levites should sing in the Temple. Although this was already explained before, we need to add something new, for it is the priest who sacrifices the offering and he is THE ANGEL Michael, WHICH IS CHESED, CHESED BEING THE PRIEST. Levi is Gabriel, WHO IS GVURAH, AND GVURAH IS CALLED LEVI. And he should play music.

10. וְרָזָא דְּמִלָּה, יוֹמָם יְצַוֶּה יְיָ׳ חַסְדּוֹ, דָּא חֶסֶד כַּהֲנָא רַבָּא דְּמִיכָאֵל אִיהוּ כֹּהֵן הֲדְיוֹט לְגַבֵּי מָארֵיהּ, וְעִם כָּל דָּא דְּהֲדְיוֹט אִיהוּ אֵצֶל מָארֵיהּ. מֶלֶךְ דְּחַיּוֹת הַקֹּדֶשׁ אִיהוּ. וּברְכַת הֲדְיוֹט אַל תְּהִי קַלָּה בְּעֵינֶיךָ, וְהַאי אִיהוּ יוֹמָם יְצַוֶּה יְיָ׳ חַסְדּוֹ.

10. The secret of: "Yet Hashem will command his steadfast love (Heb. chesed) in the daytime" (Tehilim 42:9). That is Chesed OF ZEIR ANPIN, which is the High Priest, because Michael is a common priest in relation to his Master, CHESED OF ZEIR ANPIN. Nevertheless, EVEN THOUGH he is a common priest in relation to his Master and a king over the holy living creatures THAT ARE IN YETZIRAH, IT WAS SAID OF HIM: Let not be the blessing of a common priest be light in your eyes. That is what is meant by: "Yet Hashem will command His Chesed in the daytime."

11. וּבַלַּיְלָה שִׁירָה עִמִּי, דָּא גְּבוּרָה. שִׁירָה: בְּכוֹר שׁוֹרוֹ הָדָר לוֹ. וּפְנֵי שׁוֹר מֵהַשְּׂמֹאל, וְגַבְרִיאֵל שְׁלוּחֵיהּ, וְצָרִיךְ לְשׁוֹרֵר וּלְנַגֵּן בְּחֶדְוָה בְּחַמְרָא דְּאוֹרַיְיתָא, לְאִתְעַסְקָא בְּאוֹרַיְיתָא, יְקַיֵּים קוּמִי רֹנִּי בַלַּיְלָה לְרֹאשׁ אַשְׁמֻרֹת.

11. "And in the night His song shall be with me" (Ibid.), which is Gvurah OF ZEIR ANPIN, since Shirah (lit. 'song') is similar to "The firstling of his herd (Heb. shoro), grandeur is his" (Devarim 33:17) and "the face of an ox (Heb. shor) on the left side" (Yechezkel 1:10). SHIRAH AND SHOR (LIT. 'OX') ARE IDENTICAL. Gabriel is the messenger OF GVURAH. It is incumbent upon him to sing and play music happily with the wine of Torah, study the Torah and fulfill: "Arise, cry out in the night: in the beginning of the watches" (Eichah 2:19).

12. He should say at dawn several penitential prayers (Heb. Slichot), supplications and petitions with all kinds of joyful chants in his throat, which is like a fiddle to produce the voice with the six parts of his lungs - THAT IS, FIVE LOBES OF THE LUNGS, with the rose lobe, WHICH IS A SMALL VENOUS LOBE THAT IS ATTACHED TO THE LUNG, and in the six rings of the windpipe, that is ALLUDING TO the Vav, FOR ZEIR ANPIN, that comes out from the heart, where Binah is situated. As the authors of the Mishnah have explained, the heart has understanding. A son, THAT IS ZEIR ANPIN, comes out from Binah, the son (Heb. ben) of Yud Hei. THE LETTERS OF BINAH ARE BEN YUD HEI, which is Vav which alludes to a newborn chick with six wings, NAMELY ZEIR ANPIN THAT HAS SIX SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. He shall raise them by the six rings of the windpipe, which are the six rungs of the throne, BECAUSE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN ARE SIX STEPS TO BINAH THAT IS REFERRED TO AS THE THRONE TO CHOCHMAH.

12. וְיֵימָא בְּאַשְׁמוּרוֹת, כַּמָּה סְלִיחוֹת וְתַחֲנוּנִים וּבַקָּשׁוֹת, בְּכָל מִינֵי רִנָּה בִּגְרוֹנֵיהּ, דְּאִיהוּ כִּנּוֹר לְאַפָּקָא בֵּיהּ קָלָא, בְּשִׁית כַּנְפֵי רֵיאָה עִם וַורְדָא. בְּשִׁית עִזְקָאן דְּקָנֶה. וְדָא ו׳. וְיִפּוּק לֵיהּ מִלִּבָּא, דְּתַמָּן בִּינָה. כְּמָה דְּאוּקְמוּהָ מָארֵי מַתְנִיתִין, הַלֵּב מֵבִין. יִפּוּק בֵּן מִבִּינָה, מִבֶּן יָהּ, דְּאִיהוּ ו׳, דְּאִיהוּ אֶפְרוֹחַ בְּשִׁית גַּדְפִּין. וְיִסַּלֵּק לֵיהּ בְּשִׁית עִזְקָאן דְּקָנֶה, דְּאִינּוּן שֵׁשׁ מַעֲלוֹת לַכִּסֵּא.

13. There are two thrones, AS IT IS WRITTEN: "A glorious throne exalted from the beginning" (Yirmeyah 17:12), MEANING THAT IT IS HIGHER THAN THE FIRST THRONE, INDICATING THAT THERE ARE TWO THRONES. They are the heart, WHICH IS BINAH AND the mouth, WHICH IS MALCHUT. The heart, AS WRITTEN: "Because Yah has sworn by His throne" (Shemot 17:16), IS BINAH, WHICH IS A THRONE FOR YUD-HEI, CHOCHMAH. AND THE HEART IS THE SECRET OF: "That Hashem will have war with Amalek" (Ibid.), WHICH IS THE SECRET OF the liver, THAT IS, Samael. The mouth is THE SECRET OF the seat (Heb. kiseh), that is, the throne (Heb. kes) of Hei. This is what is meant by: "Blow a Shofar at the new moon, at the full moon (lit. 'covering') (Heb. keseh)" (Tehilim 81:4), WHICH IS THE MOUTH, MEANING MALCHUT THAT IS THE THRONE OF THE LAST HEI OF YUD HEI VAV HEI. IT CONTAINS THE FIVE RESTORATIONS OF THE MOUTH, AS EXPLAINED BEFORE.

13. וב׳ כֻּרְסְיִין אִינּוּן כִּסֵּא כָבוֹד מָרוֹם מֵרִאשׁוֹן, וְאִינּוּן לִבָּא וּפוּמָא. לֵ״ב, וַיֹּאמֶר כִּי יָד עַל כֵּס יָהּ מִלְחָמָה לַיְיָ׳ בַּעֲמָלֵק, כָּבֵד, סָמָא״ל, פּוּמָא דְּכִסֵּ״ה, כֵּ״ס ה׳, הה״ד תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר וְגוֹ׳.

14. HE EXPLAINS: What is the meaning of Shofar, WHEN IT SAYS: "BLOW A SHOFAR AT THE NEW MOON"? The windpipe alludes to the Vav, WHICH IS THE MYSTERY OF ZEIR ANPIN THAT IS REFERRED TO BY THE VAV. IT IS ALSO CALLED VOICE. It is the voice that ascends from the windpipe to the mouth, WHICH IS REFERRED TO AS MALCHUT, where the Hei is. THAT IS THE MEANING OF THE WORDS: "AT THE FULL MOON (HEB. KESEH) ON OUR FEAST DAY" (IBID.), WITH THE THRONE (HEB. KES) OF HEI, MEANING the five implements of speech: the lips, the teeth and the palate. There are two lips, TEETH INCLUDING regular teeth and molars, which makes them two kinds of teeth and a palate, so we have a total of five. THESE ARE THE FIVE IMPLEMENTS OF SPEECH. When they mill like a riverbed, they make noise like the milling of grindstones to produce sound and speech that emanates from Binah WHICH IS the heart. And with thought, WHICH IS THE SECRET OF CHOCHMAH.

14. מַאי שׁוֹפָר. קָנֶה, ו׳, קוֹל דְּסָלִיק מִן הַקָּנֶה, לְגַבֵּי פּוּמָא, דְּתַמָּן ה׳. בְּה׳ מִינֵי תִּקּוּנִין דְּדִבּוּרָא, דְּאִינּוּן שִׂפְוָון וְשִׁינַּיִם וְחֵיךְ. שִׂפְוָון תְּרֵין. שִׁינַּיִם וְטוֹחֲנוֹת תְּרֵין מִינִין. וְחֵיךְ, הָא חָמֵשׁ. דְּטָחֲנִין כְּנָהָר דְּאִיהוּ קוֹל, כְּגַוְונָא דְּטָחֲנִין רֵיחַיָּא. לְאַפָּקָא קוֹל וְדִבּוּר, דְּנָפִיק מִבִּינָה דְּלִבָּא. בְּמַחֲשָׁבָה.

15. That is the Name pronounced in full in ten various praises, WHICH PARALLEL THE TEN SFIROT. HERE TOO, THOUGHT IS CHOCHMAH, THE HEART IS BINAH AND THE WINDPIPE IS THE SECRET OF ZEIR ANPIN, IN WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD - THE SIX RINGS OF THE WINDPIPE. THE MOUTH IS MALCHUT AND WITH THE ROOT, WHICH IS KETER, THEY AMOUNT TO TEN SFIROT. THEREFORE, when blowing the Shofar, we never blow less than ten times, WHICH CORRESPONDS TO THE TEN SFIROT. As for the Torah, the voice is hers and the speech is hers, and hers is Binah, as we have explained: 'A wise man understands one thing from another'. Hers is the faculty of thought, WHICH IS CHOCHMAH. THERE ARE TEN SFIROT, BECAUSE VOICE IS ZEIR ANPIN - IN WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. SPEECH IS MALCHUT, AND WITH BINAH AND HER CHOCHMAH WITH THE ROOT, KETER, THEY AMOUNT TO TEN SFIROT. THEREFORE, THE TORAH is more important to the Holy One, blessed be He, than all the offerings and burnt offerings. This is what is meant by: "This is

15. דְּאִיהוּ שְׁמָא מְפָרַשׁ בְּעֶשֶׂר מִינֵי תְּלִים. וּבְשׁוֹפָר, אֵין פּוֹחֲתִין מֵעֲשָׂרָה שׁוֹפָרוֹת. וְאוֹרַיְיתָא, קָלָא דִּילָהּ, דִּיבּוּר דִּילָהּ, בִּינָה דִּילָהּ, דְּאוּקְמוּהָ אֵיזֶהוּ חָכָם הַמֵּבִין דָּבָר מִתּוֹךְ דָּבָר. מַחֲשָׁבָה דִּילֵיהּ. חָשִׁיב קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, מִכָּל קָרְבָּנִין וְעִלָּוָון, הה״ד זֹאת הַתּוֹרָה לְעוֹלָה וְלַמִּנְחָה.
ע״כ רעיא מהימנא

the Torah of the burnt offering, of the meal offering" (Vayikra 7:37).
End of Ra'aya Meheimna

3. "To do trespass against Hashem"
We are told about Heber the Kenite who went into the desert to find God, separating himself from his people; whenever a person follows the ways of the Torah he draws the spirit of the most Holy upon himself, but when he diverts his ways from the Torah he draws upon himself a spirit from the unclean side. Whoever clings to God and does the commands of the Torah upholds the world above and the world below, but whoever transgresses those commands makes a flaw above and below.

16. "When a man or a woman shall commit any sin that men commit..." (Bemidbar 5:6). Come and see that it is written: "Now Chever the Kenites, who was of the children of Chovav the father-in-law of Moses" (Shoftim 4:11). Chever the Kenites was from the great-grandchildren of Jethro, as it says, "And Saul said to the Kenites..." (I Shmuel 15:6). We have already explained why he was called Kenites. Another verse says, "The Kenites and the Knizi" (Beresheet 15:19). We learned that he made a nest (Heb. ken) in the desert like a bird to study the Torah. He left the city, took leave of Cain and split away from that nation, MEANING FROM THE MIDIANITES to whom they originally belonged. Then he adhered to the Holy One, blessed be He, AND THEREFORE, he separated from Cain.

16. אִישׁ אוֹ אִשָּׁה כִּי יַעֲשׂוּ מִכָּל חַטֹּאת הָאָדָם וְגוֹ׳. ת״ח, כְּתִיב וְחֶבֶר הַקֵּינִי נִפְרַד מִקַּיִן מִבְּנֵי חוֹבָב חוֹתֵן מֹשֶׁה וְגוֹ׳, וְחֶבֶר הַקֵּינִי מִבְּנֵי בְּנוֹי דְּיִתְרוֹ הֲוָה, כד״א וַיֹּאמֶר שָׁאוּל אֶל הַקֵּינִי וְגוֹ׳. אֲמַאי אִקְרֵי קֵינִי. וְהָא אוּקְמוּהָ. וּכְתִיב אֶת הַקֵּינִי וְאֶת הַקְּנִיזִּי. וְאִתְּמַר דְּעַבֵּד קִנָּא בְּמַדְבְּרָא, כְּעוֹפָא דָּא, בְּגִין לְמִעְלֵי בְּאוֹרַיְיתָא, וְאִתְפְּרַשׁ מִן מָתָא, נִפְרַד מִקַּיִן, אִתְפְּרַשׁ מֵהַהוּא עַמָּא דַּהֲוָה בְּקַדְמֵיתָא, וְאִתְדַּבָּק בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, נִפְרַד מִקַּיִן.

17. Happy is the person who merits the Torah, to follow and adhere to His ways. When a person follows the ways of the Torah, he draws upon himself a holy Supernal Spirit, as it says: "Until a spirit be poured upon us from on high" (Yeshayah 32:15). When a person diverts his ways FROM THE TORAH he draws upon himself a spirit from the Other Side, which is the unclean side. That defiled side awakens from the side of the hole of the great abyss, wherein lie the wicked spirits that harm people and are called the world's destroyers that originate in Cain.

17. זַכָּאָה ב״נ דְּזָכֵי בְּאוֹרַיְיתָא, לְמֵיזַל לְאִתְדַּבְּקָא בְּאוֹרְחוֹי. דְּכַד בַּר נָשׁ אָזִיל בְּאוֹרְחוֹי דְּאוֹרַיְיתָא, מָשִׁיךְ עָלֵיהּ רוּחָא קַדִּישָׁא עִלָּאָה. כד״א, עַד יֵעָרֶה עָלֵינוּ רוּחַ מִמָּרוֹם. וְכַד בַּר נָשׁ סָטֵי אוֹרְחוֹי, מָשִׁיךְ עָלֵיהּ רוּחָא אַחֲרָא מִסִּטְרָא אַחֲרָא, דְּהוּא סִטְרָא דְּמִסְאַבָּא וְסִטְרָא דְּמִסְאֲבָא אִתְּעַר מִסִּטְרָא דְּנוּקְבָא דִּתְהוֹמָא רַבָּא, דְּתַמָּן מָדוֹרִין דְּרוּחִין בִּישִׁין, דְּנַזְקֵי לִבְנֵי נָשָׁא, דְּאִקְרוּן נַזְקֵי עָלְמָא. דְּהָא מִסִּטְרָא דְּקַיִן קַדְמָאָה אִשְׁתְּכָחוּ.

18. Jethro was originally a priest to idols and he served that side. He drew upon himself a spirit of that side. Therefore he was also called the Kenites later, since he separated from Cain and adhered to the Holy One, blessed be He. Whoever bonds to the Holy One, blessed be He, and performs the commandments of the Torah, it is as if he upholds the worlds, the world above and the world below. This was already explained, as is written: "And do them" (Vayikra 26:3).

18. וְיִתְרוֹ בְּקַדְמֵיתָא כּוּמְרָא לע״ז הֲוָה, וּלְהַהוּא סִטְרָא הֲוָה פָּלַח, וּמָשִׁיךְ עָלֵיהּ רוּחָא מֵהַהוּא אֲתָר. וע״ד אִקְרֵי קֵינִי לְבָתַר נִפְרַד מִקַּיִן, וְאִתְדַּבַּק בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, דְּכָל מַאן דְּאִתְדַּבָּק בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, וְעָבֵיד פִּקּוּדֵי אוֹרַיְיתָא, כְּבִיכוֹל, הוּא קָיֵים עָלְמִין, עָלְמָא דִּלְעֵילָא וְעָלְמָא דִּלְתַתָּא. וְהָא אוּקְמוּהָ, וַעֲשִׂיתֶם אוֹתָם כְּתִיב.

19. Anyone who transgresses the commandments of the Torah, he, as it were, makes a flaw above and impairs below, becomes flawed and impairs the whole universe. This is similar to the seafarers on a ship, when a fool among them stands up and wishes to punch a hole IN THE BOAT. HIS NEIGHBOR ASKS HIM: WHY ARE YOU DRILLING AND HE ANSWERS: WHY ARE YOU CONCERNED, I AM DRILLING ONLY UNDER MY OWN SPOT. HE REPLIES: BECAUSE WE'LL BOTH DROWN IN THE BOAT TOGETHER.

19. וְכָל מַאן דְּעָבַר עַל פִּקּוּדֵי אוֹרַיְיתָא, כְּבִיכוֹל פָּגִים לְעֵילָא, פָּגִים לְתַתָּא, פָּגִים לְגַרְמֵיהּ, פָּגִים לְכָל עָלְמִין. מְתַל לְאִינּוּן מַפְרִישֵׁי יָמִין דְּשָׁאטֵי בְּאַרְבָּא, קָם חַד שַׁטְיָיא בֵּינַיְיהוּ, בָּעָא לְנַקָּבָא וְכוּ׳.

20. Therefore, "when a man or a woman shall commit...that men (Heb. adam)..." is REFERRING TO ADAM, AS IT IS WRITTEN: "But they like Adam have transgressed the covenant" (Hoshea 6:7). Adam transgressed one command in the Torah, and he caused death to himself and he caused to the universe a blemish above and a blemish below. That sin is still impending until the Holy One, blessed be He, will restore the universe to its original state, when that flaw will disappear from the world. It is written: "He will destroy death for ever; and Hashem Elohim will wipe away tears from all faces..." (Yeshayah 25:8). Therefore, IT IS WRITTEN HERE: "Shall commit any sin that Adam commit," with "Adam" REFERRING TO the first man.

20. וע"ד אִישׁ אוֹ אִשָּׁה כִּי יַעֲשׂוּ וְגוֹ', הָאָדָם וְגוֹ'. וְהֵמָּה כְּאָדָם עָבְרוּ בְרִית. אָדָם עָבַר עַל פִּקּוּדָא חַד דְּאוֹרַיְיתָא, גָּרִים לֵיהּ לְגַרְמֵיהּ מִיתָה, וְגָרַם לְכָל עָלְמָא, פָּגִים לְעֵילָא, פָּגִים לְתַתָּא, וְהַהוּא חוֹבָא תַּלְיָיא, עַד דְּיִקַּיֵּים קוּדְשָׁא בְּרִיךְ הוּא עָלְמָא כְּמִלְּקַדְּמִין, וְיִתְעֲבַר הַהוּא פְּגִימוּ מֵעָלְמָא, הה"ד בִּלַּע הַמָּוֶת לָנֶצַח וּמָחָה יְיָ' אֱלֹהִים דִּמְעָה מֵעַל כָּל פָּנִים וְגוֹ'. ובג"כ כִּי יַעֲשׂוּ מִכָּל חַטֹּאת הָאָדָם. הָאָדָם אָדָם קַדְמָאָה.

21. "To do trespass against Hashem" (Bemidbar 5:6), because whoever abandons mercy and draws on judgment causes a flaw. Therefore, the Merciful One should redeem us from the wicked of this world and from their damages, as many righteous pass away because of them, on top of what they caused to happen above and below.

21. לְמָעוֹל מַעַל בַּיְיָ', דְּמַאן דְּיִפּוּק מֵרַחֲמֵי, וְיַנְקָא מִן דִּינָא, הוּא גָּרִים פְּגִימוּ וְכוּ', וע"ד, רַחֲמָנָא לִישֵׁזְבָן מֵחַיָּבֵי דְּהַאי עָלְמָא, וּמִן פְּגִימוּ דִּלְהוֹן, כַּמָּה זַכָּאִין מִסְתַּלְּקֵי בְּגִינַיְיהוּ, בַּר כָּל מַה דְּגַרְמֵי לְעֵילָא וְתַתָּא.

4. Repentance

Rabbi Yehuda wonders why if someone's sins actually harmed the whole universe, his repentance should help. Rabbi Yitzchak replies that when someone makes repentance it restores whatever he damaged above; repentance restores everything, including the man himself and the whole universe. We hear that although God has steeped the world in Judgment, He wishes the children of Yisrael to repent in order to better their position in this world and in the World to Come. We are told that Jonah's repentance saved a great many people in the world.

22. Rabbi Yitzchak and Rabbi Yehuda were traveling from Usha to Lod. Rabbi Yehuda said, Let's discuss some Torah as we go. Rabbi Yehuda opened the discussion with the verse: "If a man shall open a pit, or if a man shall dig a pit..." (Shemot 21:33). The following verse says: "The owner of the pit shall make it good..." (Ibid. 34). Therefore whoever harms the world with his sins should most certainly make it good. However, I wonder. Since he caused harm to the universe, why does repentance help as it says, "When a man or a woman shall commit any sin...then they shall confess their sins...and he shall make restitution" (Bemidbar 5:6).

22. רִבִּי יִצְחָק ור' יְהוּדָה הֲווֹ אָזְלֵי מֵאוּשָׁא לְלוּד, אָמַר רִבִּי יְהוּדָה נֵימָא מִילִּין דְּאוֹרַיְיתָא וְנֵזִיל. פָּתַח רִבִּי יְהוּדָה וְאָמַר, כִּי יִפְתַּח אִישׁ בּוֹר אוֹ כִּי יִכְרֶה אִישׁ בּוֹר וְגוֹ'. מַה כְּתִיב בַּתְרֵיהּ, בַּעַל הַבּוֹר יְשַׁלֵּם וְגוֹ'. וּמַה עַל דָּא כַּךְ, מַאן דְּגָרִים לְאַבְאָשָׁא עָלְמָא בְּחוֹבוֹי עאכ"ו. אֶלָּא תַּוּוּהְנָא דאע"ג דְּאַבְאִישׁ עָלְמָא, אֲמַאי אִית לֵיהּ תְּשׁוּבָה, כְּמָה דִּכְתִיב אִישׁ אוֹ אִשָּׁה כִּי יַעֲשׂוּ וְגוֹ' וְהִתְוַדּוּ אֶת חַטָּאתָם וְהֵשִׁיב.

23. HE REPLIES: Assuredly it helps them because when he repents, it is as if he causes it in reality, SINCE REPENTANCE (LIT. 'RETURN') RETURNS THE HEI TO THE VAV. He restored whatever he damaged above. How? By repentance, as it is written: "When a man or a woman shall commit any sin...then they shall confess their sins...and he shall make restitution (return)." Repentance restores everything. It repairs above and it repairs below, restoring himself and restoring the whole universe.

23. אֶלָּא וַדַּאי דָּא מְהַנְיָא לְהוּ, בְּגִין דְּעָבִיד תְּשׁוּבָה, כְּבִיכוֹל הוּא עָבִיד לֵיהּ מַמָּשׁ. דְּהָא מַה דְּפָגִים לְעֵילָא, אַתְקִין לֵיהּ, וּבְמָה בִּתְשׁוּבָה. דִּכְתִיב אִישׁ אוֹ אִשָּׁה כִּי יַעֲשׂוּ וְגוֹ', וְהִתְוַדּוּ אֶת חַטָּאתָם וְהֵשִׁיב, וּתְשׁוּבָה אַתְקִין כֻּלָּא, אַתְקִין לְעֵילָא, אַתְקִין לְתַתָּא, אַתְקִין לְגַרְמֵיהּ, אַתְקִין לְכָל עָלְמָא.

24. Rabbi Yitzchak opened the discussion saying, "When you are in distress, and all these things are come upon you..." (Devarim 4:30). "When you are in distress": From here, we see that best of all is repentance before judgment steeps the world, because once judgment has settled, its power increases. Who will be able to remove it or make it go away? Once the judgment begins, it does not disappear until it is fulfilled. Following the completion OF THE JUDGMENT and the making of repentance, he restores the universe. That is deduced from the scripture: "And all these things are come upon you, in the latter days...if you turn to Hashem your Elohim...for Hashem your Elohim is a merciful El" (Ibid.).

24. פָּתַח ר׳ יִצְחָק אֲבַתְרֵיהּ וְאָמַר, בַּצַּר לְךָ וּמְצָאוּךָ כָּל הַדְּבָרִים הָאֵלֶּה וְגוֹ׳. בַּצַּר לְךָ, מִכָּאן דִּתְשׁוּבָה מֵעַלְיָא מִכֹּלָּא, עַד לָא יִשְׁרֵי דִּינָא בְּעָלְמָא. דְּבָתַר דִּשְׁרֵי דִּינָא תַּקִּיף חֵילֵיהּ מַאן יַעְבַּר לֵיהּ מֵעָלְמָא וְיסַלֵּק לֵיהּ. דְּהָא כֵּיוָן דְּשָׁארֵי דִּינָא, לָא אִסְתְּלִיק עַד דְּיִשְׁתְּלִים. בָּתַר דְּאִשְׁתְּלִים, וְעֲבַד תְּשׁוּבָה, אַתְקִין עָלְמִין כֻּלְּהוּ. מַשְׁמַע, דִּכְתִיב וּמְצָאוּךָ כָּל הַדְּבָרִים הָאֵלֶּה בְּאַחֲרִית הַיָּמִים, וּכְתִיב וְשַׁבְתָּ עַד יְיָ׳ אֱלֹהֶיךָ וְגוֹ׳. כִּי אֵל רַחוּם יְיָ׳ אֱלֹהֶיךָ וְגוֹ׳.

25. HE INQUIRES: "In the latter days"? What is the connection of this verse to here? HE REPLIES: It is in order to include the Congregation of Yisrael, WHICH IS REFERRED TO AS THE LATTER DAYS, that is exile, being with them in their distress and never leaving them. Although the Holy One, blessed be He, has steeped the world in judgment, He wishes that Yisrael will repentance to better their position in this world and in the world to come. There is NOTHING that can withstand repentance.

25. בְּאַחֲרִית הַיָּמִים, מַאי אִיכָּא הָכָא. אֶלָּא לְאַכְלְלָא כְּנֶסֶת יִשְׂרָאֵל, דְּאִיהִי בְּגָלוּתָא, וְאִשְׁתְּכָחַת בְּעָאקוּ דִּלְהוֹן, וְלָא שַׁבְקַת לוֹן לְעָלְמִין. וּבְגִין כַּךְ קוּדְשָׁא בְּרִיךְ הוּא אע״ג דְּאַשְׁרֵי דִּינָא בְּעָלְמָא, בָּעֵי דְּיַהְדְּרוּן יִשְׂרָאֵל בִּתְשׁוּבָה, לְאוֹטָבָא לְהוּ בְּהַאי עָלְמָא, וּבְעָלְמָא דְּאָתֵי, וְלֵית לָךְ מַאן דְּקָאֵים קֳמֵי תְּשׁוּבָה.

26. Come and see that even the Congregation of Yisrael, WHICH IS MALCHUT, is called repentance. You might say the uppermost repentance, WHICH IS BINAH, is not found everywhere. But MALCHUT is called repentance when mercy THAT IS ZEIR ANPIN returned before her, and she returned again to suckle all her masses. The best way to repent is when the sinner risks his life for it. It is received during a time that he is in repentance. Then everything gets restored above and below, and he and the universe get restored.

26. ת״ח, אֲפִילוּ כְּנֶסֶת יִשְׂרָאֵל, תְּשׁוּבָה אִקְרֵי. וְאִי תֵּימָא תְּשׁוּבָה עִלָּאָה מִכָּל אֲתָר לָא שְׁכִיחַ, אֶלָּא דָּא אִקְרֵי תְּשׁוּבָה, כַּד אַהְדַּר רַחֲמֵי לְקֻבְלָהָא, וְהִיא תָּבַת עַל כָּל אִינּוּן אוֹכְלְסִין וְיַנְקָא לוֹן. וּתְשׁוּבָה מֵעַלְיָא, כַּד אִתְמְסַר נַפְשָׁא לְגַבָּהּ, וְנָטִיל לָהּ בְּזִמְנָא דְּאִיהִי בִּתְשׁוּבָה, כְּדֵין כֹּלָּא אִתְתַּקַּן לְעֵילָא וְתַתָּא, וְאִתְתַּקַּן הוּא, וְכָל עָלְמָא.

27. How many others are hurt because of one wicked person in the world. Woe to the wicked and woe to his neighbor. Look at Jonah. Because he had no wish to go on his Master's mission, how many people could have perished at sea because of him, until they all gathered about him to judge and convict him, TO THROW HIM into the sea. Then all were saved and the Holy One, blessed be He, had mercy upon him. Afterwards, he saved a great many in the world; THAT IS, THE PEOPLE OF NINEVEH. When WAS THIS? When he repented before his Master, in his distress. This is what is meant by: "I cried to Hashem out of my distress, and He heard me" (Yonah 2:3), and: "Out of my distress I called upon Yah: Yah answered me with liberation..." (Tehilim 118:5).
We hear what the letters in the Holy Name have to do with repentance, that is Binah. This repentance is called life, and the "issues of life" are the souls of Yisrael. We are told of the importance of breath, and the words that issued from the mouth of God. The question arises where the breath that exists in the heathen nations comes from if the Shechinah does not dwell on them, and the answer is that not all faces are equal even among the children of Yisrael. We are told about another soul that hovers over a man's head that moves all his limbs to follow the precepts. There follows an elaboration of the sense of the Nefesh, Ruach, Neshamah, Chayah and Yechidah of Ruach that are drawn to a deserving person. We are told that there is a good kind of breath and a breath that is wicked. The countenance of the animal that resides in a person is apparent in the likeness that dwells on his face; upon every face is someone in charge over him. This is also true for the six days of creation, as there is no day that has no good in it, but not

27. חַיָּיבָא חַד בְּעָלְמָא, קַלְקוּלָא דְּכַמָּה אַחֲרָנִין בְּגִינֵיהּ. וַוי לַחַיָּיבָא, וַוי לִשְׁכִיבֵיהּ. ת״ח, יוֹנָה, בְּגִין דְּלָא בָּעָא לְמֵהַךְ בִּשְׁלִיחוּתָא דְּמָארֵיהּ, כַּמָּה בְּנֵי נָשָׁא הֲווֹ אִתְאֲבִידוּ בְּגִינֵיהּ בְּיַמָּא, עַד דְּכֻלְּהוּ אָהַדְּרוּ עֲלוֹי, וְדָאִינוּ לֵיהּ בְּדִינָא בְּיַמָּא, וּכְדֵין אִשְׁתֵּזִיבוּ כֻּלְּהוּ, וְקוּדְשָׁא בְּרִיךְ הוּא חָס עָלֵיהּ לְבָתַר, וְשֵׁזִיב כַּמָּה אוֹכְלְסִין בְּעָלְמָא. אֵימָתַי. כַּד אַהְדַּר לְמָארֵיהּ מִגּוֹ עַקְתֵּיהּ. הֲדָא הוּא דִּכְתִיב, קָרָאתִי מִצָּרָה לִי אֶל יְיָ׳ וַיַּעֲנֵנִי. וּכְתִיב, מִן הַמֵּצַר קָרָאתִי יָהּ עָנָנִי בַּמֶּרְחָב יָהּ וְגוֹ׳.

every person is able to enter into that goodness due to their unworthiness. There are various types of repentance, and all of them are good but they are not all equal. The most important thing is to study the Torah with awe and love for God; awe and love reside in the brain and the heart. We are told how the holy grades are able to discern anyone who has become impaired through his misdeeds, and how they distance themselves from him. And yet complete repentance causes God to return to him.
Ra'aya Meheimna (the Faithful Shepherd)

רעיא מהימנא

28. This commandment is that of repentance, and that is Binah. Because of our sins when the Temple was destroyed, nothing was left for us only verbal confession alone, which is Malchut THAT IS REFERRED TO AS A VERBAL CONFESSION. What is Binah? IT CONSISTS OF THE LETTERS Ben (lit. 'son') Yud-Hei, and that son is surely Vav, WHICH ALLUDES TO ZEIR ANPIN WHO IS CALLED SON THAT IS ATTACHED TO HER AND RECEIVES THE MOCHIN OF YUD-HEI FROM HER. For everyone who repents, it is as if he returned the letter Hei, WHICH IS MALCHUT, to the letter Vav, WHICH IS ZEIR ANPIN, which is the son of Yud Hei. Thus, through him Yud Hei Vav Hei is completed, BECAUSE THE SON IS THE SECRET OF VAV AND TOGETHER WITH YUD-HEI IT FORMS YUD HEI VAV, AND WITH MALCHUT, THAT IS THE HEI THAT RETURNED TO HIM, THE WHOLE NAME WAS MADE COMPLETE. That is repentance (Heb. teshuvah) for sure, WHICH CONSISTS OF THE LETTERS Tashuv (lit. 'return') Hei to the Vav.

28. פִּקּוּדָא דָּא, הִיא מִצְוַת תְּשׁוּבָה. וְדָא אִיהִי בִּינָה. וּבַעֲוֹנוֹתֵינוּ מִדְּחָרַב בֵּי מַקְדְּשָׁא, לָא אִשְׁתְּאַר לָנוּ אֶלָּא וִדּוּי דִּבְרִים לְבַד, וְדָא מַלְכוּת. וּמַאי בִּינָה. בֶּן יָ"ה. וְהַאי בֶּן, ו' אִיהוּ וַדַּאי. וְכָל מַאן דְּחָזַר בְּתִיּוּבְתָּא, כְּאִלּוּ חָזַר אָת ה' לְאָת ו', דְּאִיהוּ בֶּן יָ"ה, וְאִשְׁתְּלִים בֵּיהּ יְדוֹ"ד. וְדָא אִיהוּ תְּשׁוּבָה, תָּשׁוּב ה' וַדַּאי לְגַבֵּי ו'.

29. The letter Hei definitely is verbal confession and the secret meaning of: "Take with you words, and turn to Hashem: say to Him... so we will offer the words of our lips instead of calves" (Hoshea 14:3). When a person sins, he certainly causes the Hei to distance itself from the Vav, since the son of Yud-Hei, MEANING THE VAV THAT CONTAINS Yud-Hei-Vav, removes itself from the Hei. Because of this, the Temple was destroyed and Yisrael were driven away from there and dispersed among the nations. Because of this, whoever repents affects the return of the Hei to the letter Vav, and redemption depends upon it. Consequently, everything depends on repentance. That is what the ancient sges said. The reckoned days of the coming of Messiah have passed - worse has come to worst - and it is contingent upon repentance only, which is the completion of His Name, WHICH IS THE SECRET MEANING OF HEI THAT COMPLETES HIS NAME WHEN ADDED TO YUD-HEI-VAV.

29. דְּאָת ה' וַדַּאי אִיהוּ וִדּוּי דִּבְרִים, וְרָזָא דְּמִלָּה, קְחוּ עִמָּכֶם דְּבָרִים וְשׁוּבוּ אֶל יְיָ' אִמְרוּ אֵלָיו וְגוֹ' וּנְשַׁלְּמָה פָרִים שְׂפָתֵינוּ. דְּוַדַּאי כַּד ב"נ אִיהוּ חוֹטֵא, גָּרִים לְאִתְרַחֲקָא ה' מֵאָת ו'. דְּאִסְתְּלַק בֶּן יָ"ה, דָּא יה"ו, מֵאָת ה'. ובג"ד אִתְחָרַב בֵּי מַקְדְּשָׁא, וְאִתְרַחֲקוּ יִשְׂרָאֵל מִתַּמָּן, וְאִתְגְּלוּ בֵּינֵי עַמְמִיָּא. ובג"ד, כָּל מַאן דְּעָבֵיד תְּשׁוּבָה, גָּרִים לְאַחְזָרָא ה' לְאָת ו', ופּוּרְקָנָא בְּדָא תַּלְיָיא. ובג"ד הַכֹּל תָּלוּי בִּתְשׁוּבָה. דְּכַךְ אָמְרוּ קַדְמָאֵי, כָּל הַקִּצִּים כָּלוּ, וְאֵין הַדָּבָר תָּלוּי אֶלָּא בִּתְשׁוּבָה, דְּאִיהוּ שְׁלִימוּ דִּשְׁמֵיהּ.

30. Therefore, "I acted for My name's sake" (Yechezkel 20:14), NAMELY TO COMPLETE THE NAME YUD HEI VAV HEI and also "for My own sake, for My own sake, will I do" (Yeshayah 48:11). If they do not return, then I will set upon them a king whose decrees are harsher than those of Pharaoh. Then they will repent in spite of themselves. This is what is meant by: "If you turn to Hashem your Elohim" (Devarim 4:30), to Yud Hei Vav Hei certainly, NAMELY TO COMPLETE THE NAME YUD HEI VAV HEI.

30. וע"ד וָאֶעֱשֶׂה לְמַעַן שְׁמִי. וְעוֹד לְמַעַנִי לְמַעַנִי אֶעֱשֶׂה. וְאִם לָאו חַזְרִין, אֲנָא אַעֲמִיד לוֹן מַלְכָּא, שֶׁקְשִׁין גְּזֵרוֹתָיו מִשֶּׁל פַּרְעֹה, וְיַחְזְרוּן עַל כָּרְחַיְּיהוּ. הה"ד וְשַׁבְתָּ עַד יְיָ' אֱלֹהֶיךָ, עַד יְדוֹ"ד וַדַּאי.

31. This repentance, WHICH IS MALCHUT AND THE HEI OF YUD HEI VAV HEI, is called life, AS IS WRITTEN: "For out of it are the issues of life" (Mishlei 4:23). These are the souls of Yisrael, THE ISSUES OF MALCHUT, REFERRED TO AS LIFE, and MALCHUT is the breath that a person exhales and inhales through the mouth without toil or effort. IT IS THE SECRET OF Hei of "When they were created (Heb. BeHibar'am)" (Beresheet 2:4), SINCE THE LETTER HEI IS VOCALIZED THROUGH THE MOUTH MORE EASILY THAN THE REST OF THE LETTERS. About this, it is written: "But by every word that proceeds out of the mouth of Hashem does man live" (Devarim 8:3), SINCE MALCHUT IS REFERRED TO AS "WORD THAT PROCEEDS OUT OF THE MOUTH OF HASHEM," which is above the head of the man, THAT IS, 'AND OVER my HEAD THE SHECHINAH OF EL'. About it, it says: "And the likeness of Hashem does he behold" (Bemidbar 12:8), BECAUSE MALCHUT IS REFERRED TO AS THE LIKENESS OF HASHEM, AND ALSO: "Surely every man walks in a vain show (image)" (Tehilim 39:7).

31. וּתְשׁוּבָה דָּא אִתְקְרִיאַת חַיִּים, כִּי מִמֶּנּוּ תּוֹצְאוֹת חַיִּים, דְּאִינּוּן נִשְׁמָתִין דְּיִשְׂרָאֵל. וְאִיהוּ הֶבֶל דְּנָפַק וְעָאל בְּפוּמָא דב״נ, בְּלָא עָמָל וּבְלָא יְגִיעָה. ה׳ דְּבְהִבָּרְאָם. וְעָלָה אִתְּמַר, כִּי עַל כָּל מוֹצָא פִי יְיָ׳ יִחְיֶה הָאָדָם. וְהִיא עַל רֵישֵׁיהּ דב״נ. עָלָה אִתְּמַר, וּתְמוּנַת יְיָ׳ יַבִּיט. אַךְ בְּצֶלֶם יִתְהַלֵּךְ אִישׁ.

32. Because it is over a person's head, man is prohibited to walk four cubits with his head uncovered. If She departs from over his head, his life is immediately gone.

32. וּבְגִין דְּאִיהִי עַל רֵישֵׁיהּ דב״נ, אָסִיר לֵיהּ לב״נ לְמֵיזַל ד׳ אַמּוֹת בְּגִלּוּי דְּרֵישָׂא, דְּאִם הִיא אִסְתְּלָקַת מֵעַל רֵישֵׁיהּ דב״נ, מִיַּד אִסְתְּלָקוּ חַיִּים מִנֵּיהּ.

33. You might say that this is also the way MALCHUT dwells on the nations of the world, even though the heavens and earth and all their hosts were not created through them, SINCE BEHIBAR'AM IS COMPOSED OF THE LETTERS OF ABRAHAM, THROUGH WHOM THE HEAVENS AND EARTH AND ALL THAT SPRANG FORTH FROM THEM WERE CREATED, AND THE OFFSPRING OF ABRAHAM, BUT NOT THE NATIONS OF THE WORLD. HE RESPONDS: She definitely does not dwell ON THEM, since Moses asked the Holy One, blessed be He, that the Shechinah shall not dwell on the nations of the world and it was granted to him. BUT IF SO, where does the breath present for the nations of the world come from? WHAT IS THE SOURCE OF THE ONE FOUND over the wicked, which are the mixed multitudes mingled among Yisrael? HE REPLIES: It therefore must be that not everyone is equal. Even among Yisrael, everyone is not equal and this is certainly true for others, AS WILL BE EXPLAINED.

33. וְאִי תֵּימָא דְּכַךְ שַׁרְיָא עַל אוּמִין דְּעָלְמָא, אע״ג דְּלָא אִתְבְּרֵי בְּהוֹן שְׁמַיָּא וְאַרְעָא וְכָל תּוֹלְדִין דִּבְהוֹן. לָא שַׁרְיָא וַדַּאי, דְּמֹשֶׁה בָּעָא מְקוּדְשָׁא בְּרִיךְ הוּא, דְּלָא תִּשְׁרֵי שְׁכִינָה עַל אוּמִין דְּעָלְמָא, וְיָהִיב לֵיהּ. הָבְלָא דְּקַיְּימָא עַל אוּמִין דְּעָלְמָא מֵאָן נָפְקָא. אוֹ עַל חַיָּיבַיָּא דְּאִינּוּן עֵרֶב רַב מְעוּרְבִין עִם יִשְׂרָאֵל. אֶלָּא וַדַּאי לֵית כָּל אַפַּיָּא שָׁוִין, אֲפִילוּ יִשְׂרָאֵל לָאו אִינּוּן שַׁוְיָן, כָּל שֶׁכֵּן אַחֲרָנִין.

34. We definitely expounded on the form of the letter Hei: I have a beautiful gift in my storehouse by the name Shabbat, BECAUSE SHABBAT IS MALCHUT WHEN SHE ASCENDS TO BINAH. When MALCHUT, THE SECRET MEANING OF SHABBAT, dwells on Yisrael, they do not toil and are under enslavement. In it, the working, tired soul "rested, and was refreshed" (Shemot 31:17).

34. אֶלָּא וַדַּאי עַל הַאי דִּיוּקְנָא דְּאַת ה׳ אוּקְמוּהָ, מַתְּנָה טוֹבָה יֵשׁ לִי בְּבֵית גְּנָזַי וְשַׁבָּת שְׁמָהּ. וְכַד הַאי שַׁרְיָא עַל יִשְׂרָאֵל, לֵית לוֹן יְגִיעָה וְלָא שִׁעְבּוּד. וּבָהּ נֶפֶשׁ עֲמֵלָה וִיגֵיעָה שָׁבַת וַיִּנָּפַשׁ.

35. There is another soul above a man's head, WHICH IS NOT OF MALCHUT, that is called a servant, SINCE IT DRAWS FROM METATRON THAT IS REFERRED TO AS SERVANT. It is the form above man's head. It is the King's servant that moves all the limbs of a person to follow the good ways and observe with them the 248 precepts, so that the Hei of BeHibar'am, WHICH IS THE SECRET MEANING OF MALCHUT, shall dwell on them, since the numerical value of BeHibar'am is 248.

35. דְּנֶפֶשׁ אַחֲרָא אִית עַל רֵישֵׁיהּ דב״נ, דְּאִתְקְרִיאַת עֶבֶד. וְאִיהוּ דִּיוּקְנָא עַל ב״נ. וְאִיהִי עֶבֶד דְּמַלְכָּא, דְּמַנְעִנְעָא כָּל אֵבְרִין דב״נ, לְמֵיזַל בְּאָרְחִין טָבִין, וּלְקַיְּימָא בְּהוֹן רמ״ח פִּקּוּדִין, לְשַׁרְיָא עָלַיְיהוּ ה׳ דְּבְהִבָּרְאָם, דְּכַךְ סָלִיק הִבָּרְאָם לרמ״ח.

36. AFTER EXPLAINING THE ASPECT OF THE HUMAN NEFESH, HE ELABORATES ON THE ASPECTS OF NEFESH, RUACH, NESHAMAH, CHAYAH AND YECHIDAH OF THE RUACH THAT IS DRAWN TO A DESERVING PERSON FROM THE ASPECT OF THE FOUR LETTERS OF YUD HEI VAV HEI OF ZEIR ANPIN, THAT REST OVER HIS HEAD. HE SAYS: There is another form on his head called awe, and that is the Yud OF YUD HEI VAV HEI, THE SECRET MEANING OF KETER AND CHOCHMAH, WHICH ARE THE LIGHTS OF YECHIDAH AND CHAYAH OF RUACH. SINCE IT IS THE HIDDEN MEANING OF KETER, IT IS THE ASPECT OF AWE, SINCE AWE COMES FROM KETER. About them, it is written: "So Elohim created man in His own image, in the image of Elohim" (Beresheet 1:27), NAMELY "IMAGE" TWICE, which are two goodly images, male and female. The male is from the side of the letter Yud OF YUD HEI VAV HEI, THE HIDDEN MEANING OF YECHIDAH AND CHAYAH, and the female from the side of the letter Hei OF YUD HEI VAV HEI, THE HIDDEN MEANING OF NESHAMAH.

36. וּדְיוּקְנָא אַחֲרָא עַל רֵישֵׁיהּ, דְּאִתְקְרִיאַת יִרְאָה, וְדָא י׳. וְעָלַיְיהוּ אִתְּמַר, וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים. תְּרֵין דְּיוּקְנִין טָבִין, דְּאִינּוּן דְּכַר וְנוּקְבָא. דְּכַר מִסִּטְרָא דְּאָת י׳. נוּקְבָא מִסִּטְרָא דְּאָת ה׳.

37. The two letters - YUD-HEI - awaken man to the Torah and the precepts. VAV IS THE HIDDEN MEANING OF THE TORAH AND HEI OF THE PRECEPTS. Yud is awe, which is over man's head, whence awe goes into man's heart to fear the Holy One, blessed be He, and guard himself not to transgress the negative commandments. Hei is the love over a person's head and, from it, the love of the Holy One, blessed be He, is imbued on his 248 limbs with which he performs the 248 positive commandments. Vav OF YUD HEI VAV HEI, FROM WHICH ASPECT DWELLS THE ILLUMINATION OF RUACH OF RUACH ON MAN, rests over man's head and through it words enter his mouth with which to learn Torah. THAT IS MALCHUT, WHICH IS THE SECRET OF THE NEFESH OF RUACH CALLED 'WORDS', THE SECRET OF HEI. THUS THE YUD HEI VAV HEI IS MADE COMPLETE.

37. וּתְרֵין אַתְוָון אַתְּעָרִין לֵיהּ לב״נ לַתּוֹרָה וְלַמִּצְוָה. י׳ יִרְאָה, וְדָא אִיהִי עַל רֵישֵׁיהּ דב״נ, וּמִנָּהּ יֵיעוּל דְּחִילוּ לְלִבָּא דב״נ, לְמִדְחַל מְקוּדְשָׁא בְּרִיךְ הוּא, וּלְנַטְרָא גַּרְמֵיהּ דְּלָא יֶעֱבַר עַל פִּקּוּדִין דְּלָא תַּעֲשֶׂה. ה׳ אַהֲבָה עַל רֵישֵׁיהּ דב״נ, וּמִנֵּיהּ עָאל רְחִימוּ דְקוּדְשָׁא בְּרִיךְ הוּא, עַל רמ״ח אֵבְרִין דִּילֵיהּ, לְקַיְּימָא בְּהוֹן פִּקּוּדִין דַּעֲשֵׂה. ו׳ אִיהִי עַל רֵישֵׁיהּ דב״נ, וּמִנֵּיהּ יֵיעוּל עַל פּוּמָא דב״נ מִלּוּלִין לְאוֹלְפָא בְּאוֹרַיְיתָא.

38. Of THE WORDS THAT ARE DRAWN INTO HIS MOUTH TO STUDY TORAH, IT SAYS, "Take with you words, and turn to Hashem" (Hoshea 14:3), BECAUSE THE WORDS COMPLETE THE YUD-HEI-VAV WITH THE LAST HEI CALLED WORDS. By this, you will have the awe and love and Torah, WHICH IS THE SECRET OF YUD HEI VAV HEI, BECAUSE AWE AND LOVE ARE THE SECRET OF YUD-HEI, THE TORAH IS THE SECRET OF VAV AND WORDS OF MOUTH ARE THE SECRET OF HEI. Yud Hei Vav Hei, THAT IS ZEIR ANPIN, will return to be Binah, which is Repentance, WHICH MEANS the Vav - WHICH REFERS TO ZEIR ANPIN - will return to the FIRST Hei, which is the act of Creation and the 32 times Elohim MENTIONED IN THE ACT OF CREATION, NAMELY BINAH, and thus Yud Hei Vav Hei will be complete. WITH MALCHUT RISING TO BINAH, you will have rest from everything and in it, one "rested, and was refreshed" (Shemot 31:17). THAT IS TO SAY, WHEN MALCHUT ASCENDS TO BINAH, SHE IS CALLED SHABBAT AND PERTAINS TO THE SECRET OF REST AND REFRESHMENT. AS LONG AS SHE DOES NOT ASCEND TO BINAH, MALCHUT IS NOT CONSIDERED SHABBAT.

38. וּבְהַאי קְחוּ עִמָּכֶם דְּבָרִים וְשׁוּבוּ אֶל יְיָ׳. וּבְהַאי דִּיהֵא בְּכוֹן הַיִּרְאָה וְהָאַהֲבָה וְהַתּוֹרָה יִתְחַזֵּר יְדוֹ״ד בִּינָה דְּאִיהוּ תְּשׁוּבָה, ו׳ תָּשׁוּב לְגַבֵּי ה׳, דְּאִיהוּ עוֹבָדָא דִּבְרֵאשִׁית. וְאִיהִי ל״ב אֱלֹהִים. וְיִשְׁתַּלִּים יְדוֹד וּבָה יְהֵא לְכוֹן נַיְיחָא מִכֹּלָּא, וּבָהּ שָׁבַת וַיִּנָּפַשׁ.

39. IN MALCHUT, WHICH IS THE LAST HEI THAT ASCENDED TO BINAH, the Yud Hei Vav will be concluded, AND THE NAME WILL BE COMPLETE. "THUS THE HEAVENS AND THE EARTH were finished" (Beresheet 2:1), WHICH WAS ON SHABBAT, which is total perfection. The whole world was created through her, and on her stand firmly the heavens, the earth, the seas and all creatures that were created, since it is written: "These are the generations of the heavens and of the earth when they were created (Heb. BeHibar'am)." THIS CONSISTS OF THE SAME LETTERS OF: 'With Hei they were created (Heb. be Hei bra'am)', WHICH IS MALCHUT. If she would have departed from the world even for a moment, everything would have collapsed and dissolved, and the world could not have been preserved.

39. וּבָהּ יִתְכְּלִיל יד״ו, ובג״ד וַיְכֻלּוּ: שְׁלִימוּ דְּכֹלָּא. בָּהּ, אִתְבְּרֵי כָּל עָלְמָא, וְעָלָהּ קַיְּימִין שְׁמַיָּא וְאַרְעָא וַיַּמָּא וְכָל בְּרְיָין דְּאִתְבְּרוּן, דִּכְתִיב אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם, בְּה׳ בְּרָאָם. וְאִם הִיא אִתְרַחֲקַת מֵעָלְמָא אֲפִילוּ רִגְעָא, כֹּלָּא אִתְחָרֵב וְאִתְבַּטֵּל, וְלָא הֲוֵי קִיּוּמָא בְּעָלְמָא.

40. This Hei will not leave the body OF A MAN and therein it stays. When it does leave him, the poison of death will come and rest on him, which is called defilement, a carcass, unfit, the Angel of Death, darkness and obscurity. And it dwells on the corpse of men. At that point, the man is called dead. The secret of it is: "'For I have no pleasure in the death of him that dies', says Hashem Elohim: therefore turn, and live" (Yechezkel 18:32). IT SHOULD HAVE SAID, 'THE DEATH OF HIM THAT LIVES.' THIS IS BECAUSE THE WICKED IS ALREADY DEAD, SO IT SAYS, "THE DEATH OF HIM THAT DIES."

40. הַאי ה׳ לָא תֵּיזִיל מִגּוּפָא, וּבָהּ קַיְימָא וְכַד הֵיא תֵּיזִיל מִינֵיהּ, הוּא סַם הַמָּוֶת תֵּיתֵי וְתִשְׁרֵי עֲלֵיהּ, דְּתִתְקְרֵי טוּמְאָה, נְבֵלָה, פְּסוּלָה, מַלְאַךְ הַמָּוֶת, חֹשֶׁךְ, אֲפֵלָה, וְשַׁרְיָא עַל גּוּפָא דב״נ. וּבְהַהוּא זִמְנָא אִתְקְרֵי ב״נ מֵת. וְרָזָא דְּמִלָּה, כִּי לֹא אֶחְפּוֹץ בְּמוֹת הַמֵּת נְאֻם יְיָ׳ אֱלֹהִים וְהָשִׁיבוּ וִחְיוּ.

41. All the positive commandments that were to imbue his 248 organs grieve for him. The hidden meaning is that "I have seen his ways and I will heal him...and on his mourners" (Yeshayah 57:18). What are "his mourners"? These are the 248 limbs that grieve for him. That is the uppermost likeness resting on his head, where Yud Hei Vav Hei rests. As there is a good likeness over the righteous, which leads him to do good deeds and merit the World to Come, so is there a bad likeness over the heads of the wicked that leads them to act wrongly and deserve Gehenom. Therefore, there are different kinds of breath. There is the good kind of breath, about which is written: "But by every word that proceeds out of the mouth of Hashem does man live" (Devarim 8:3) and there is breath that is wicked, about which is written: "This also is vanity (breath) and a striving after wind" (Kohelet 2:26).

41. כָּל פִּקּוּדִין דַּעֲשֵׂה, דַּהֲווֹ עֲתִידִין לְשַׁרְיָא בְּרַמְ״ח אֵבָרִין דִּילֵיהּ, כֻּלְּהוּ מִתְאַבְּלִין עָלֵיהּ. וְרָזָא דְּמִלָּה, דַּרְכָּיו רָאִיתִי וְאֶרְפָּאֵהוּ וְגוֹ׳. וְלַאֲבֵלָיו. מַאי וְלַאֲבֵלָיו. אִילֵּין רמ״ח אֵבָרִין, דְּקָא מִתְאַבְּלִין עָלֵיהּ, דְּאִינּוּן דְּיוּקְנָא עִלָּאָה דְּשַׁרְיָא עַל רֵישֵׁיהּ, דְּבָהּ שַׁרְיָא הָוְיָ״ה. דְּכְמָה דְּאִית דְּיוּקְנָא טָבָא עַל צַדִּיק, וּמַנְהִיג לֵיהּ לְכָל עוֹבָדִין טָבִין, לְזַכָּאָה לֵיהּ לְעָלְמָא דְּאָתֵי. כַּךְ אִית דְּיוּקְנָא בִּישָׁא, עַל רֵישָׁא דְּחַיָּיבַיָּא, לְאַנְהָגָא לוֹן בְּעוֹבָדִין בִּישִׁין, דְּיַרְתּוּן גֵּיהִנָּם. ובג״ד אִית הֶבֶל וְאִית הֶבֶל, אִית הֶבֶל טָב, דְּאִתְּמַר בֵּיהּ, כִּי עַל כָּל מוֹצָא פִי יְיָ׳ יִחְיֶה הָאָדָם. וְאִית הֶבֶל בִּישׁ, דְּאִתְּמַר בֵּיהּ גַּם זֶה הֶבֶל וּרְעוּת רוּחַ.

42. Come and see that through people's actions, the spiritual form is recognized that hovers over them, and so is the appearance. This is what is meant by, "The show of their countenance witnesses against them" (Yeshayah 3:9). In the likeness THAT DWELLS OVER ONE is apparent the face of the living creature that resides over him, whether it is a lion, an ox, an eagle or a man, OR FROM the Chariot of the Holy One, blessed be He and His Shechinah, from the Chariot of the angel, the chief prince, from the wicked Chariot of Samael or from the Chariot of the four elements of the universe, which contain neither the Good Inclinations nor the Evil Inclinations but are like common beasts. Therefore, there are many types of breath in people, each one according to his own kind, the secret meaning of, "Let the earth bring forth living creatures after their kind" (Beresheet 1:24). It follows that a person is treated the same way he treats others. And upon every spiritual is an angel in charge over it.

42. ות״ח בְּעוֹבָדִין דב״נ אִשְׁתְּמוֹדַע פַּרְצוּפָא, דְּאִיהִי עָלֵיהּ, וּפַרְצוּפָא דְּאַנְפּוֹי. הה״ד, הַכָּרַת פְּנֵיהֶם עָנְתָה בָּם. בְּדִיוּקְנָא, אִשְׁתְּמוֹדַע פַּרְצוּפָא דְּחַיָּה דְּשַׁרְיָא עָלֵיהּ, אִם הוּא אַרְיֵה, אוֹ שׁוֹר אוֹ נֶשֶׁר, אוֹ אָדָם. מֵהַמֶּרְכָּבָה דְּקוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ. אוֹ מֵהַמֶּרְכָּבָה דְּמַלְאָךְ שַׂר הַפָּנִים. אוֹ מֵהַמֶּרְכָּבָה בִּישָׁא דְּסַמְאֵל. אוֹ מֵהַמֶּרְכָּבָה דְּאַרְבַּע יְסוֹדִין דְּעָלְמָא. וְלֵית בְּהוֹן לָא הַיֵּצֶר טוֹב, וְלָא הַיֵּצֶר הָרָע, אֶלָּא כִּבְעִירִין דְּעָלְמָא. ובג״ד כַּמָּה הֲבָלִים אִית בִּבְנֵי נָשָׁא, כָּל חַד לְמִינֵיהּ. וְרָזָא דְּמִלָּה, תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ. ובג״ד, בְּמִדָּה שֶׁאָדָם מוֹדֵד בָּהּ מוֹדְדִין לוֹ. וּבְכָל פַּרְצוּפָא אִית מְמָנָא עָלֵיהּ.

43. Come and see: each of the six days of Creation has its own form and face of the grade that guides it. You will not find a day that has no good in it. THAT IS, IT SAYS IN THEM: "AND ELOHIM SAW THAT IT WAS GOOD" (BERESHEET 1:10). Although "that it is good" was not mentioned on the second day, you will find it on the third day. Therefore, "good" is mentioned twice in it.

43. ת״ח, לְשִׁית יוֹמֵי בְּרֵאשִׁית, לְכָל חַד אִית לֵיהּ פַּרְצוּפֵיהּ, דְּהַהוּא דַּרְגָּא דְּאַנְהִיג לֵיהּ, וְלָא תִּשְׁכַּח יוֹם דְּלֵית בֵּיהּ טוֹב. ואע״ג דְּבְיוֹמָא תִּנְיָינָא לָא אִית בֵּיהּ טוֹב, בְּיוֹמָא תְּלִיתָאָה תִּשְׁכַּח לֵיהּ. ובג״ד אִתְּמַר בֵּיהּ תְּרֵי זִמְנֵי טוֹב.

44. Every day has its exterior barriers, so that not everyone would be able to enter into the goodness in it, MEANING there is darkness that veils the light, as you will find light in the first day, and also find darkness in it. AND SO, in every day there are barriers that guard like thorns THAT GUARD the vineyard, SO THAT STRANGERS WILL NOT ENTER IT. There are other types of guardians, like snakes, scorpions and poisonous serpents that protect the good, so that unworthy people will be unable to enter. If there were no barriers, all the wicked would have the ability to access the secrets of the Torah.

44. וְכָל יוֹמָא אִית לֵיהּ גְּדֵר מִלְּבַר, דְּלָא יֵיעוּל כָּל ב״נ לְהַהוּא טוֹב. כְּגוֹן חֹשֶׁךְ דְּכַסֵּי לְנְהוֹרָא. דְּתִשְׁכַּח בְּיוֹמָא קַדְמָאָה אוֹר, וְתִשְׁכַּח בֵּיהּ חוֹשֶׁךְ. בְּכָל יוֹמָא תִּשְׁכַּח נְטִירָא. וְאִינּוּן נְטִירִין אִינּוּן, כְּגוֹן קוֹצִים לַכֶּרֶם. וְאִית נְטִירִין אַחֲרָנִין, כְּגוֹן נְחָשִׁים וְעַקְרַבִּים וּשְׂרָפִים, וְנַטְרִין הַהוּא טוֹב, דְּלָא יֵיעוּל תַּמָּן דְּלָאו אִיהוּ רָאוּי לְמֵיעַל. וְאִי לָאו, כָּל חַיָּיבַיָּא הֲווֹ עָאלִין בְּרָזִין דְּאוֹרַיְיתָא.

45. Therefore, many angels of destruction that are called darkness and obscurity, and snakes and scorpions that are called wild animals, confuse the mind of whoever is wicked and has access to the secrets of the Torah to prevent his entry where he does not belong.

45. וּבג״ד מַאן דְּאִיהוּ חַיָּיבָא, וְיֵיעוּל לְמִנְדַּע רָזִין דְּאוֹרַיְיתָא, כַּמָּה מַלְאֲכֵי חַבָּלָה דְּאִתְקְרִיאוּ חֹשֶׁךְ וַאֲפֵלָה, נְחָשִׁים וְעַקְרַבִּים חֵיוֹת בָּרָא אִתְקְרִיאוּ, וּמְבַלְבְּלִין מַחֲשַׁבְתֵּיהּ, דְּלָא יֵיעוּל לַאֲתָר דְּלָאו דִּילֵיהּ.

46. However, all these guardians are at the assistance of whoever is good, and the prosecutor becomes a defendant. They bring him to the concealed goodness and they will say TO THE CONCEALED GOODNESS: Our Master, here is a good person, virtuous, heaven fearing, who wishes to enter before You. And he tells us, "Open to me the gates of the righteous. I will go in to them, and I will praise Yah" (Tehilim 118:19). THEN, that concealed goodness will reply to them to open for him the gate of love or the gate of repentance. Every righteous person shall enter according to his degree, the meaning of it being: "Open the gates, that the righteous nation...may enter" (Yeshayah 26:2).

46. אֲבָל מַאן דְּאִיהוּ טוֹב, כָּל אִלֵּין נְטִירִין אִינּוּן לְמֶמְרֵיהּ, וְקַטֵּיגוֹר נֶעֱשָׂה סַנֵּיגוֹר, וְיֵיעָלוּן לֵיהּ לְטוֹב הַגָּנוּז, וְיֵימְרוּן לֵיהּ מָרְנָא, הָא בַּר נָשׁ טוֹב וְצַדִּיק יְרֵא שָׁמַיִם, בְּעֵי לְאַעֲלָא קֳדָמָךְ, אָמַר לָנוּ, פִּתְחוּ לִי שַׁעֲרֵי צֶדֶק אָבֹא בָם אוֹדֶה יָהּ. הַהוּא טוֹב הַגָּנוּז יֵימָא לוֹן, פִּתְחוּ לֵיהּ בְּהַאי תַּרְעָא דְּאִתְקְרֵי אַהֲבָה, אוֹ בְּהַאי תַּרְעָא דְּאִיהִי תְּשׁוּבָה. כָּל צַדִּיק יֵיעוּל כְּפוּם דַּרְגָּא דִּילֵיהּ, וְרָזָא דְּמִלָּה פִּתְחוּ שְׁעָרִים וְיָבֹא גוֹי צַדִּיק וְגוֹ׳.

47. Now we must return to the gates of repentance. The repentance that people do consists of various types. All are good but all are not equal. There is a person who is completely wicked all his life and transgressed many negative commandments, but he regrets and confesses them. He then does neither good nor bad. Surely, the Holy One, blessed be He, will forgive him, but he will not merit the highest repentance. There is also a person who has repented and has his sins wiped clean. He pursues the way of the precepts and does them with all his might, with awe and love for the Holy One, blessed be He. That person will acquire the lower repentance, called Hei, WHICH IS MALCHUT, which is a lower degree of repentance.

47. כְּעַן צְרִיךְ לְאָהֲדְרָא עַל פֶּתַח הַתְּשׁוּבָה. וְכִי מִכַּמָּה מִינִין אִיהוּ תְּשׁוּבָה דְּעַבְדִּין בְּנֵי נָשָׁא, כֻּלְּהוּ טָבִין, אֲבָל לָאו כָּל אַפַּיָּא שָׁוִין. אִית ב״נ דְּאִיהוּ רָשָׁע גָּמוּר כָּל יָמָיו, וְאִיהוּ עוֹבֵר עַל כַּמָּה פִּקּוּדִין דְּלָא תַּעֲשֶׂה, וּמִתְחָרֵט וּמוֹדֶה עָלַיְיהוּ, וּלְבָתַר כֵּן לָא עָבֵד לָא טַב וְלָא בִּישׁ. לְדָא וַדַּאי יִמְחוֹל לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, אֲבָל לָא דִּיזְכֵּה לִתְשׁוּבָה עִלָּאָה. אִית ב״נ לְבָתַר דְּיֵיתוּב מֵחַטָּאָיו, וּמִתְכַּפֵּר לֵיהּ, אִיהוּ אָזִיל בְּדֶרֶךְ מִצְוָה, וּמִתְעַסֵּק בְּכָל כֹּחוֹ בְּדַחִילוּ וּרְחִימוּ דְּקוּדְשָׁא בְּרִיךְ הוּא. דָּא זָכֵי לִתְשׁוּבָה תַּתָּאָה, דְּאִתְקְרֵי ה׳. וְדָא אִיהוּ תְּשׁוּבָה תַּתָּאָה.

48. וְאִית ב״נ לְבָתַר דְּמִתְחָרֵט מֵחוֹבוֹי, וְיַעְבִּיד תְּשׁוּבָה, וְיִתְעֲסַק בְּאוֹרַיְיתָא בִּדְחִילוּ וּרְחִימוּ דְקוּדְשָׁא בְּרִיךְ הוּא, וְלָא ע״מ לְקַבֵּל פְּרָס. דָּא זָכֵי לְאָת ו׳, וְאִיהוּ בֶּן יָ״ה, וְעַל שְׁמֵיהּ אִתְקְרֵי בִּינָה, וְדָא גָרִים דְּתָשׁוּב ו׳ לְגַבֵּי ה׳. וּמִלַּת תְּשׁוּבָה כַּךְ הִיא, תָּשׁוּב ו׳ לְה׳.

48. Then there is a person that studies the Torah with awe and love for the Holy One, blessed be He, after regretting his sins and doing repentance but not for any reward. That person acquires the letter Vav OF YUD HEI VAV HEI, WHICH IS ZEIR ANPIN and is the son of Yud-Hei. Binah is named after him. That causes the return of Vav, WHICH IS ZEIR ANPIN, to Hei, WHICH IS MALCHUT. The word Teshuvah (lit. 'repentance') CONSISTS OF THE LETTERS: Vav shall return (Heb. tashuv) to Hei.

49. וּלְעוֹלָם לָא שַׁרְיָא ה׳ בְּבַר נָשׁ, וְלָא ו׳, בְּלָא דְּחִילוּ וּבְלָא רְחִימוּ, דְּאִינּוּן יָ״ה, יִרְאָה וְאַהֲבָה קָרֵינָן לֵיהּ וַדַּאי. וּמִתַּמָּן אִתְיְיהִיבוּ הַתּוֹרָה וְהַמִּצְוָה דְּאִינּוּן בֵּן וּבַת. וּבְגִין דְּיִשְׂרָאֵל מְקַיְּימִין הַתּוֹרָה וְהַמִּצְוָה, אִתְקְרִיאוּ בָּנִים לְקוּדְשָׁא בְּרִיךְ הוּא, הה״ד בָּנִים אַתֶּם לַיְיָ׳ אֱלֹהֵיכֶם.

49. Neither Hei nor Vav ever dwell on a person without awe and love, which are Yud-Hei, which we surely call awe and love. From there, the Torah and the precepts were given, which are the son and daughter - NAMELY VAV AND HEI, ZEIR ANPIN AND MALCHUT. Since Yisrael observe the Torah and its commandments, they are called the children of the Holy One, blessed be He, as it is written: "You are the children of Hashem your Elohim" (Devarim 14:1).

50. הַנִּסְתָּרוֹת: יִרְאָה וְאַהֲבָה, דְּאִינּוּן בְּמוֹחָא וְלִבָּא. בַּחֲלָלָא דְּגוּפָא. וּבְרֵישָׁא. וְהַנִּגְלוֹת: הַתּוֹרָה וְהַמִּצְוָה, דְּאִינּוּן בְּגוּפָא וּבְרֵישָׁא לְבַר. וְרָזָא דְּמִלָּה הָכִי הוּא וַדַּאי, דְּאִי ב״נ דָּחִיל לְקוּדְשָׁא בְּרִיךְ הוּא, אוֹ רָחִים לֵיהּ, דָּא לָא יָדַע ב״נ אַחֲרָא, בְּגִין דְּאִיהוּ מִלָּה דְּלָא אִתְגַּלְיָא אֶלָּא בֵּינוֹ לְבֵין קוֹנוֹ.

50. "The secret things BELONG TO HASHEM OUR ELOHIM" (Devarim 29:28). These are awe and love, which reside inside the brain and heart. They are present in the cavities of the body and in THE INTERIOR OF the head, THE SECRET OF YUD-HEI. "But those things which are revealed BELONG TO US AND TO OUR CHILDREN" (Ibid.). These are the Torah and the precepts, which are on the exterior of the body and head, THE SECRET OF VAV-HEI. The basis of this is that if a person is in awe of the Holy One, blessed be He, or loves Him, no one else knows, for it is unknown except to himself and his possessor.

51. אֲבָל ב״נ דְּמִתְעֲסַק בְּאוֹרַיְיתָא, וְאָזִיל בְּפִקּוּדִין דַּעֲשֵׂה, דָּא אִתְגַּלְיָא לְכָל ב״נ, בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא עָבֵד לֵיהּ פּוּמָא בְּאִתְגַּלְיָא, לְאִתְעַסְּקָא בְּאוֹרַיְיתָא, וְעַיְּינִין לְאִסְתַּכְּלָא בָּהּ, וְאוּדְנִין לְמִשְׁמַע בָּהּ. וְעָבֵד קוּדְשָׁא בְּרִיךְ הוּא בב״נ, יְדִין וְרַגְלִין וְגוּפָא, לְמֶעְבַּד בְּהוֹן פִּקּוּדִין דַּעֲשֵׂה.

51. However, if a person studies the Torah and pursues positive commandments, it is known to everyone. For the Holy One, blessed be He, made him a visible mouth with which to study the Torah, eyes with which to behold the Torah and ears with which to listen to it. The Holy One, blessed be He, also made hands, legs and a body for man with which to perform positive commandments.

52. א״כ חוֹטְמָא לְמַאי נָפְקָא מִנֵּיהּ. וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים, דָּא אִיהִי דִּיוּקְנָא דְּעַל ב״נ, דְּאִתְּמַר בֵּיהּ וַיַּחֲלוֹם וְהִנֵּה סֻלָּם. סֻלָּם וַדַּאי אִיהִי נִשְׁמַת חַיִּים, כֻּרְסְיָיא לְשֵׁם יְדֹו״ד דְּאִיהוּ הַיִּרְאָה וְהָאַהֲבָה הַתּוֹרָה וְהַמִּצְוָה וּבָה שַׁרְיָא, וְהַאי כֻּרְסְיָיא, מִנָּהּ גְּזוּרוֹת כָּל נִשְׁמָתִין דְּיִשְׂרָאֵל, וְאִיהִי דִּיוּקְנָא עַל רֵישָׁא דב״נ.

52. HE ASKS: If so, what is the purpose of the person's nose? WHY DID THE HOLY ONE, BLESSED BE HE, MAKE IT? HE RESPONDS: "And breathed into his nostrils the breath of life" (Beresheet 2:7). This is the form over the person, of which is said: "And he dreamed, and behold a ladder" (Ibid. 28:12). A ladder is assuredly the breath of life, WHICH IS MALCHUT, the throne to the Name - Yud Hei Vav Hei - which is awe, love, Torah and the precepts, SINCE AWE AND LOVE ARE YUD HEI AND TORAH AND THE PRECEPTS ARE VAV Hei. In it, IN THE BREATH (SOUL) OF LIFE, dwells THE NAME OF YUD HEI VAV HEI and that is the throne, THE LADDER, from which all the souls of Yisrael are hewn. That is the form over the person's head.

53. "And behold the angels of Elohim ascending and descending on it" (Ibid.). This refers to the breaths that go up in and leave the body through this ladder. That LADDER is one, the seventh among them. That which is "set up on the earth" (Ibid.) IS ANOTHER ONE, MAKING two. "And the top of it reached to heaven" (Ibid.): IT IS ANOTHER ONE, SO TOGETHER THERE ARE three. "And behold the angels of Elohim ascending": THESE ARE OTHER two, SO THEY AMOUNT TO FIVE; "and descending" are two MORE, FOR A TOTAL OF SEVEN. They correspond to the four directions OF THE UNIVERSE, the heavens and earth, WHICH ILLUMINATE IN THAT LADDER, being the secret meaning of: "'Vanity of vanities', says Kohelet, 'vanity of vanities; all is vanity'" (Kohelet 1:2). These are the seven breaths (or vanities) corresponding to the throne, SINCE "VANITY OF VANITIES" ARE THREE. WITH THE SECOND "VANITY OF VANITIES," IT IS SIX AND WITH THE LAST "VANITY," IT IS SEVEN ALTOGETHER. They are the ladder, the heavens AND THE SEA, the earth and the four elements of the universe, totaling seven. Congruent with the seven days of Creation - WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT -AND CORRESPONDING TO THEM are all the creatures of the sky and land; that is, the animals, birds, beasts, fish and many other offspring coming from them.

53. וְהִנֵּה מַלְאֲכֵי אֱלֹהִים עוֹלִים וְיוֹרְדִים בּוֹ. אִלֵּין הֲבָלִים דְּסַלְקִין וְנָפְקִין בְּגוּפָא, בְּהַאי סֻלָּם. אִיהוּ חַד, שְׁבִיעָאָה דְּכֻלָּא. וְאִיהוּ מֻצָּב אַרְצָה, תְּרֵין. וְרֹאשׁוֹ מַגִּיעַ הַשָּׁמַיְמָה, תְּלַת. וְהִנֵּה מַלְאֲכֵי אֱלֹהִים עוֹלִים, תְּרֵי. וְיוֹרְדִים תְּרֵי. אִינּוּן לְקֻבֵּל ד׳ רוּחוֹת וְהַשָּׁמַיִם וְהָאָרֶץ. וְרָזָא, דְּמִלָּה הֲבֵל הֲבָלִים אָמַר קֹהֶלֶת הֲבֵל הֲבָלִים הַכֹּל הָבֶל. אִינּוּן שִׁבְעָה, לְקֻבֵּל כּוּרְסְיָיא, דְּאִיהוּ הַסֻּלָּם, וְהַשָּׁמַיִם וְהָאָרֶץ, וד׳ יְסוֹדִין דְּעָלְמָא, וְאִינּוּן שִׁבְעָה. לְקֻבֵּל שִׁבְעָה יוֹמֵי בְּרֵאשִׁית. אִית כָּל בְּרְיָין דִּשְׁמַיָּא, וְיַמָּא, וְאַרְעָא. כְּגוֹן חַיּוֹת עוֹפוֹת בְּהֵמוֹת דָּגִים, וְכַמָּה תּוֹלְדִין דְּתַלְיָין מִינֵּיהּ.

54. Since everything was created in the image that is on all Yisrael, which is the Righteous, BEING YESOD, it says about them: "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every bird of the air..." (Beresheet 9:2). This SCRIPTURE talks about people who are compared to wild animals, to beasts, birds and fish of the sea. There are people whose astrological sign is an ox, SOME whose sign is a lion, SOME whose sign is an eagle AND SOME whose sign is a man.

54. וּבְגִין דְּכֻלָּא אִתְבְּרֵי בְּהַאי צוּרְתָּא, דְּעַל כָּל יִשְׂרָאֵל דְּאִיהִי צַדִּיק, אִתְּמַר בְּהוֹן וּמוֹרַאֲכֶם וְחִתְּכֶם יִהְיֶה עַל כָּל חַיַּת הָאָרֶץ וְעַל כָּל עוֹף הַשָּׁמַיִם וְגוֹ׳. וְדָא מְמַלֵּל עַל בְּנֵי נָשָׁא, דְּאִינּוּן מְתִילִין לְחֵיוָן בָּרָא, וְלִבְעִירָן, וּלְעוֹפִין, וּלְנוּנֵי יַמָּא. דְּאִית בַּר נָשׁ דְּמַזָּלֵיהּ שׁוֹר, וּמַזָּלֵיהּ אַרְיֵה, וּמַזָּלֵיהּ נֶשֶׁר, וּמַזָּלֵיהּ אָדָם.

55. Why are they all afraid of this likeness OVER MAN, seeing that they were also created from it? It is only because the name of Yud Hei Vav Hei dwells on him. That is the secret meaning of: "And all people of the earth shall see THAT YOU ARE CALLED BY THE NAME OF HASHEM; AND THEY SHALL BE AFRAID OF YOU" (Devarim 28:10). Whoever impairs his deeds, his form is impaired, and the name of Yud Hei Vav Hei does not reside in an impaired place. In that blemish, darkness prevails because at the time of impairment of the moon, WHICH IS MALCHUT, darkness prevails. As this person has damaged his form, so is he damaged below, and he either becomes mute, deaf, blind or lame, so that he is marked above and below.

55. וְכָל אִלֵּין, לָמָה מִתְפַּחֲדִין מֵהַאי דְּיוּקְנָא דְּאִינּוּן מִתַּמָּן אִתְבְּרִיאוּ. אֶלָּא מִשּׁוּם דְּשֵׁם יְדֹו״ד שַׁרְיָא עֲלֵיהּ. רָזָא דְּמִלָּה, וְרָאוּ כָּל עַמֵּי הָאָרֶץ וְגוֹ׳. וְכָל מַאן דְּפָגִים עוֹבָדוֹי, אִתְפְּגִים דְּיוּקְנֵיהּ. וְשֵׁם יְיָ׳ לָא שַׁרְיָא בַּאֲתָר פָּגִים, וּבְהַהוּא פְּגִימוּ שַׁרְיָא חֹשֶׁךְ, בְּגִין פְּגִימוּ דְּסִיהֲרָא דְּשַׁרְיָא בֵּיהּ חַשׁוֹכָא. וְהַאי ב״נ כְּמָה דְּאִיהוּ פָּגִים דְּיוּקְנֵיהּ, כַּךְ אִתְפְּגִים אִיהוּ לְתַתָּא, אוֹ אִתְעֲבֵיד אִלֵּם, אוֹ חֵרֵשׁ, אוֹ סוּמָא, אוֹ חִגֵּר. בְּגִין דְּיֵהֵא רָשִׁים לְעֵילָא וְתַתָּא.

56. That darkness prevails on his blemish and the holy grades discern him instantly. They are the hosts of the Holy One, blessed be He, who distance themselves from him since they already know that the King does not reside in that blemish. Therefore, the King's legions distance themselves from him, since the armies of the King reside and are near only where the King dwells. They follow Him like limbs follow the body.

56. וְהַהוּא חֹשֶׁךְ שַׁרְיָא בִּפְגִימוּ דִּילֵיהּ, וּמִיַּד אִשְׁתְּמוֹדְעָאן בֵּיהּ דַּרְגִּין קַדִּישִׁין, דְּאִינּוּן חֵילוֹי דְקוּדְשָׁא בְּרִיךְ הוּא, וּמִתְרַחֲקִין מִנֵּיהּ, דְּכְבָר יַדְעִין דְּבְהַהוּא פְּגִימוּ לָא שַׁרְיָא מַלְכָּא. וּבג״ד חֵילוֹי דְּמַלְכָּא מִתְרַחֲקִין מִנֵּיהּ, דְּחַיָּילִין דְּמַלְכָּא לָא שַׁרְיָין, וְלָא מִתְקָרְבָן, אֶלָּא בְּאַתָּר דְּמַלְכָּא שַׁרְיָא, דְּכַךְ אִינּוּן מִתְנַהֲגִין אֲבַתְרֵיהּ, כְּאֵבָרִין בָּתַר גּוּפָא.

57. In the place where darkness prevails, various angels of destruction called snakes and scorpions come near him and bite him many times, and these are sufferings. If he has money, THAT IS, PROPERTY of his good deeds that he has done, MEANING IF HIS PROPERTY CONSISTS OF GOOD DEEDS, they diminish. How do they diminish? Every merit, MEANING EVERY ILLUMINATION that descends on him from above AS A REWARD FOR HIS GOOD DEEDS is given to the angels of destruction. In lieu of that, they suspend the sufferings from him. If he has neither merit nor debts above, because all HIS PROPERTY is below and with every merit he accumulates MATERIAL money, THEN the nations OF THE WORLD approach him instead of the angels of destruction, and he gives them his money to save himself.

57. וּבְהַהוּא אֲתָר דְּשָׁרֵי הַהוּא חֹשֶׁךְ, כַּמָּה מַלְאֲכֵי חַבָּלָה, דְּאִתְקְרִיאוּ נְחָשִׁים וְעַקְרַבִּים, מִתְקָרְבִין לֵיהּ, וְיָהֲבִין לֵיהּ כַּמָּה נְשִׁיכִין, וְאִלֵּין אִינּוּן יִסּוּרִין. וְאִי אִית לֵיהּ מָמוֹנָא דְּעוֹבָדִין טָבִין דְּעָבִיד, אִתְמַעֲטוּן מִנֵּיהּ. וְאֵיךְ אִתְמַעֲטוּן מִנֵּיהּ, אֶלָּא כָּל זְכוּת דְּנָחִית לֵיהּ מִלְּעֵילָא, יָהִיב לֵיהּ לְאִלֵּין מַלְאֲכֵי חַבָּלָה, וּבַטְלִין מִנֵּיהּ יִסּוּרִין. וְאִי לֵיהּ לֵיהּ זְכוּ, וְלָא חוֹבָא לְעֵילָא, אֶלָּא כֹּלָּא לְתַתָּא, בְּכָל זְכוּ דְּעָבִיד נָחִית לֵיהּ מָמוֹנִין, וְאוּמִין דְּעָלְמָא מִתְקָרְבִין לֵיהּ, לְקָבֵל מַלְאֲכֵי חַבָּלָה, וְיָהִיב לוֹן מָמוֹנָא, וְאִשְׁתְּזִיב מִנַּיְיהוּ.

58. This is the reason that Yisrael used to sacrifice to Azazel, to that same darkness. And the seventy oxen that correspond to the seventy nations, WHICH THEY SACRIFICED DURING SUKKOT (HOLIDAY OF THE BOOTHS), fulfill the words: "If your enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink" (Mishlei 25:21). Once they repent, that darkness is removed from that blemish and they attain perfection. That is the meaning of: "Hashem also has commuted your sin; you shall not die" (II Shmuel 12:13). The name of Yud Hei Vav Hei immediately returns to him and heals him from the bites of affliction, as is written: "And return, and be healed" (Yeshayah 6:10). How do we know that the Holy One, blessed be He, returns immediately after he repents and the blemish is perfected? It is written: "Return to Me, and I will return to you" (Malachi 3:7).

58. ובג״ד הֲווֹ יִשְׂרָאֵל מְקָרְבִין לַעֲזָאזֵל, לְגַבֵּי הַהוּא חֹשֶׁךְ. וְשִׁבְעִים פָּרִים, לְקָבֵל שִׁבְעִים אוּמִין, לְקַיְּימָא קְרָא, אִם רָעֵב שׂוֹנַאֲךָ הַאֲכִילֵהוּ לָחֶם וְאִם צָמֵא הַשְׁקֵהוּ מָיִם. וּמִיַּד דְּהַדְרִין בְּתִיּוּבְתָּא, אִתְעֲבָר הַהוּא חֹשֶׁךְ מֵהַהוּא פְּגִימוּ, וְיִשְׁתְּלִים. וְרָזָא דְּמִלָּה, גַּם יְיָ׳ הֶעֱבִיר חַטָּאתְךָ לֹא תָמוּת. וּמִיַּד אִתְהַדָּר בֵּיהּ שְׁמָא דַיְיָ׳, וְיִתְרְפֵי בֵּיהּ, מֵאִנּוּן נְשִׁיכִין דְּיִסּוּרִין, הֲדָא הוּא דִּכְתִיב וְשָׁב וְרָפָא לוֹ. וּמִנַּיִן דְּאִתְהַדָּר קוּדְשָׁא בְּרִיךְ הוּא מִיַּד דְּהָדַר בְּתִיּוּבְתָּא וְאִשְׁתְּלִים הַהוּא פְּגִימוּ. הֲדָא הוּא דִּכְתִיב שׁוּבוּ אֵלַי וְאָשׁוּבָה אֲלֵיכֶם.

59. All this happens with complete repentance, which effects the return of Binah, that is Yud Hei Vav, to Hei, which is Malchut that left her nest and is the same form ON THE HEAD OF A PERSON, to which all the precepts connect and the ten Sfirot are tied. Even if a person performs no more than one precept, but does so with awe and love of the Holy One, blessed be He, the ten Sfirot rest on him on that account. Whoever performs even one precept properly, it is as if he observed 248 positive commandments, since there is no one commandment that does not also contain all 248 POSITIVE COMMANDMENTS.
End of Ra'aya Meheimna

59. וְדָא אִיהוּ בִּתְשׁוּבָה גְּמוּרָה, דְּגָרִים לְאַהֲדְרָא בִּינָה דְּאִיהוּ יד״ו, לְגַבֵּי ה׳ דְּאִיהִי מַלְכוּת. דְּאַזְלָא מְנַדְּדָא מִן קִנָּהָא, דְּאִיהִי הַהִיא דְּיוּקְנָא, דְּמִתְקַטְּרִין בָּהּ כָּל פִּקּוּדִין. וּבָהּ מִתְקַטְּרִין עֲשַׂר סְפִירָן. כַּד ב״נ עָבֵד פִּקּוּדָא חֲדָא וְלָא יַתִּיר, וְעָבִיד לָהּ בְּדַחִילוּ וּרְחִימוּ דְּקוּדְשָׁא בְּרִיךְ הוּא. בְּגִינָהּ שַׁרְיָין עָלֵיהּ י׳ סְפִירָן. וְכָל מַאן דְּקַיֵּים פִּקּוּדָא חַד כַּדְקָא יָאוּת, כְּאִלּוּ מְקַיֵּים רמ״ח פִּקּוּדִין דַּעֲשֵׂה, דְּלֵית פִּקּוּדָא לָאו אִיהוּ כְּלִילָא מִכֻּלְּהוּ רמ״ח.
ע״כ רעיא מהימנא

5. A wife suspected of adultery (Sota)
This section talks about the unfaithful wife, who has trespassed against the Congregation of Yisrael and also against her husband, and therefore against Malchut and Zeir Anpin. We learn why the woman is taken to the priest, not for judgment but only for testing by means of water and the Holy Name. Rabbi Elazar wonders why people do not pay attention to the Torah, and Rabbi Shimon tells about how God brought the people to the waters of Marah to test them to see if they had become defiled with the Egyptians. After they were acquitted the Holy Name rested with them. The rabbis talk about dust and about the bitter water and the holy sea. They talk about the consequences to the wife of having been found faithful or guilty. We hear of how important it is for a woman to keep her hair covered so that the whole family will be blessed.

60. אִישׁ אִישׁ כִּי תִשְׂטֶה אִשְׁתּוֹ וְגוֹ׳. מַאי הַאי לְגַבֵּי הַאי. אֶלָּא כְּמָה דִּכְתִיב לִמְעוֹל מַעַל בַּיְיָ׳. ר׳ אֶלְעָזָר אָמַר, אִישׁ אִישׁ, מַאי אִישׁ אִישׁ, דְּהָא בְּחַד סַגֵּי, אֶלָּא הָא אוֹקְמוּהָ, אֲבָל אִישׁ אִישׁ, מַשְׁמַע אִישׁ דְּאִיהוּ אִישׁ, וְקַיְּים קְרָא דִּכְתִיב, שְׁתֵה מַיִם מִבּוֹרֶךָ וְגוֹ׳. כְּדֵין הוּא אִישׁ בְּעָלְמָא, אִישׁ לְגַבֵּי אִתְּתֵיהּ. וּמְעֻלָּה בּוֹ מָעַל, הָא בְּחַד סַגֵּי, אֲמַאי תְּרֵי. אֶלָּא חַד לְעֵילָא וְחַד לְתַתָּא. חַד לִכְנֶסֶת יִשְׂרָאֵל, וְחַד לְבַעְלָהּ. בְּגִין כַּךְ וְהֵבִיא הָאִישׁ אֶת אִשְׁתּוֹ.

60. "If any man's wife goes aside..." (Bemidbar 5:12). He asks: What is the connection between the two, MEANING WHY IS THE PORTION OF SOTA (LIT. 'A WIFE SUSPECTED OF ADULTERY') NEXT TO THE PASSAGES ABOUT TRESPASSING? HE RESPONDS: It is written THERE: "To do a trespass against Hashem" (Ibid. 6) and it is written here BY A SOTA: "AND COMMIT A TRESPASS AGAINST HIM" (IBID. 12). THEY ARE THE SAME SUBJECT; THEREFORE, THEY ARE NEXT TO EACH OTHER. Rabbi Eleazar quoted, "Any man's (lit. 'man man')." Why say twice, when once would have sufficed? HE RESPONDS: That was already explained, yet "man man" means a man who is a man, that is, who fulfills the words: "Drink water out of your own cistern" (Mishlei 5:15) AND DOES NOT COVET ANOTHER WOMAN. Then he is an ordinary man, a man to his wife. "And commit (trespassed) a trespass against him." HE ASKS: One trespass would have sufficed, so why say twice "TRESPASS"? HE RESPONDS: It refers to one TRESPASS above and one below, MEANING one against the Congregation of Yisrael, WHICH IS MALCHUT, and one against her husband, ZEIR ANPIN. Therefore, "then shall the man bring his wife TO THE PRIEST" (Ibid. 15).

61. אֲמַאי אֶל הַכֹּהֵן. רָזָא דְּמִלָּה, בְּגִין דְּכַהֲנָא שׁוּשְׁבִינָא אִיהוּ דְּמַטְרוֹנִיתָא. הָכָא אִית לְאִסְתַּכְּלָא, הָא כְּתִיב וְשָׁחַט אֶת בֶּן הַבָּקָר, וְשָׁחַט אַחֲרָא, וְלָאו כַּהֲנָא, דְּכַהֲנָא אָסִיר לֵיהּ בְּדִינָא, בְּגִין דְּלָא יַפְּגִים הַהוּא אֲתָר דְּאָחִיד בֵּיהּ, וְאַתְּ אָמְרַת, וְהֵבִיא הָאִישׁ אֶת אִשְׁתּוֹ אֶל הַכֹּהֵן, לְמֵידָן דִּינָהָא. אֶלָּא וַדַּאי כַּהֲנָא לְדָא חֲזֵי, בְּגִין דְּאִיהוּ שׁוּשְׁבִינָא לְמַטְרוֹנִיתָא, וְכָל נְשֵׁי עָלְמָא מִתְּבָרְכָן בכ״י, וע״ד אִתְּתָא דְּלְתַתָּא מִתְּבָרְכָא בְּשִׁבְעָא בְּרָכוֹת, דְּאֲחִידַת בָּהּ בְּכְנֶסֶת יִשְׂרָאֵל, וְכַהֲנָא קָאִים לְאַתְקָנָא מִלֵּי דְּמַטְרוֹנִיתָא, וּלְעַיְּינָא בְּכָל מַה דְּאִצְטְרִיךְ, בְּגִין כַּךְ כַּהֲנָא לְדָא, וְלָא אַחֲרָא.

61. HE INQUIRES: Why BRING HIS WIFE "to the priest" AND NOT TO THE JUDGE? HE RESPONDS: the secret of it is that since the priest is the attendant of the Matron, MEANING THAT HE PREPARES MALCHUT FOR UNION WITH ZEIR ANPIN, IT IS THEREFORE SUITABLE FOR HIM TO RESTORE THE BLEMISH OF THE SOTA THAT REACHES ALL THE WAY TO MALCHUT. We have to examine this verse, which says: "And he shall kill the bullock" (Vayikra 1:5), IN WHICH "he" refers to someone other than the priest. A priest is prohibited TO ACT in judgment, in order not to impair the source to which he is connected, MEANING CHESED. Yet you say that the man should bring his wife to the priest to judge her trial! It must be that only the priest is suitable for this task, because he is the attendant of the Matron, and all the women in the world are blessed from the Congregation of Yisrael. Therefore, the woman below is blessed DURING HER MARRIAGE CEREMONY with seven blessings, since she is attached to the Congregation of Yisrael, WHICH CONTAINS THE SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. The priest has to arrange the things of the Matron, WHICH IS MALCHUT, and see to all her needs. Therefore, only the priest is suitable for this and no other.

62. וְאִי תֵּימָא דְּאִיהוּ עָבֵיד דִּינָא, לָאו הָכִי, אֶלָּא לְאַסְגָּאָה שְׁלָמָא בְּעָלְמָא קָא אִשְׁתְּדַל בְּהַאי, וּלְאַסְגָּאָה חֶסֶד. דְּאִי הַהִיא אִתְּתָא אִשְׁתְּכַחַת זַכָּאָה, כַּהֲנָא אַסְגֵּי שְׁלָמָא בְּהוּ, וְלָא עוֹד אֶלָּא דְּמִתְעַבְּרָא בְּבְרָא דְּכַר, וְאִתְעֲבִיד שְׁלָמָא עַל יְדֵיהּ. וְאִי לָא אִשְׁתְּכַחַת זַכָּאָה, אִיהוּ לָא עָבֵיד דִּינָא, אֶלָּא הַהוּא שְׁמָא קַדִּישָׁא דְּאִיהִי קָא מְשַׁקְּרַת בֵּיהּ, הוּא עָבֵיד דִּינָא, וְהוּא בָּדִיק לָהּ.

62. You might say that THE PRIEST is carrying judgment, WHICH IS CONTRADICTORY TO HIS GRADE OF CHESED. HE RESPONDS: It is not so. It is only to try to increase peace in the world and enhance Chesed that he strives to do so. If the wife is cleared of the accusation, the priest increases peace between them, THE WIFE AND HER HUSBAND, and not only that but she will also conceive a son. Through him, peace is achieved. If she is not cleared in her trial, it is THE PRIEST who passes judgment, but rather the Holy Name, to which she was false, passes her judgment and tests her.

63. תָּא חֲזֵי, כַּהֲנָא לָא עָיֵיל גַּרְמֵיהּ לְהַאי, אֶלָּא כַּד הִיא יָהֲבַת גַּרְמָהּ קַמֵּיהּ, לְזַכָּאָה זִמְנָא, וּתְרֵין שָׁאִיל לָהּ, כֵּיוָן דְּאִיהִי בַּעְיָא לְאִשְׁתַּכְּחָא זַכָּאָה, כְּדֵין כַּהֲנָא עָבֵיד עוֹבָדָא, בְּגִין לְאַסְגָּאָה שְׁלָמָא.

63. Come and see, The priest did not get involved here, except at the time she presented herself to him, TO GIVE HER TO DRINK, SO she would be acquitted. He questions her once and again and if she wishes to clarify her innocence, only then does THE PRIEST take action to promote peace BETWEEN HER AND HER HUSBAND.

64. כַּהֲנָא כְּתִיב שְׁמָא קַדִּישָׁא חַד זִמְנָא בְּאֹרַח מֵישָׁר, לְבָתַר כְּתִב לֵיהּ לְמַפְרֵעַ אַתְוָון סְרִיטִין בִּטְהִירִין, דִּינָא בְּדִינָא, רַחֲמֵי בְּרַחֲמֵי, רַחֲמֵי בְּדִינָא, וְדִינָא בְּרַחֲמֵי. אִשְׁתְּכַחַת זַכָּאָה, אַתְוָון רַחֲמֵי אִשְׁתְּכָחוּ, וְדִינִין סַלְקִין. לָא אִשְׁתְּכַחַת כַּדְּקָא יָאוּת, רַחֲמֵי סַלְקִין, וְדִינִין אִשְׁתְּאָרוּ, וּכְדֵין דִּינָא אִתְעֲבִיד.

64. The priest writes the Holy Name once, the regular way, YUD HEI VAV HEI, and then backwards HEI VAV HEI YUD. The letters, WHICH WERE BLOTTED IN THE WATER, were scratched by the uppermost lights, IN FOUR MANNERS: judgment with judgment, mercy with mercy, mercy with judgment, judgment with mercy. If she is cleared, the letters of mercy remain and THE LETTERS of judgment are gone. If she is guilty, the letters of mercy are gone and the letters of judgment remain. And then her sentence is carried out.

65. ר׳ אֶלְעָזָר פָּתַח וְאָמַר, וַיָּבֹאוּ מָרָתָה וְלֹא יָכְלוּ לִשְׁתּוֹת מַיִם מִמָּרָה כִּי מָרִים הֵם, הָא אוּקְמוּהָ. אָמַר, תַּוּוֹהֲנָא אֵיךְ בְּנֵי עָלְמָא לָא מִסְתַּכְּלִין וְלָא מִשְׁתַּדְּלִין בְּמִלִּין דְּאוֹרַיְיתָא, הָכָא אִית לְאִסְתַּכְּלָא, אֲמַאי כְּתִיב הָכָא שָׁם שָׂם לוֹ חֹק וּמִשְׁפָּט וְשָׁם נִסָּהוּ.

65. Rabbi Elazar opened the discussion, saying, "And when they came to Marah, they could not drink the waters of Marah, for they were bitter (Heb. marim)" (Shemot 15:23). This has been explained, but I wonder why people do not observe and study Torah. This verse requires observation, as it is written here: "There He made for them a statute and an ordinance, and there He tested them" (Ibid. 25).

66. אֲבָל וַדַּאי רָזָא דְּמִלָּה, דְּהָכָא עַל מַיָּא הֲוָה, בְּגִין דְּמִצְרָאֵי הֲווֹ אָמְרֵי, דִּבְנַיְיהוּ דְּיִשְׂרָאֵל הֲווֹ מִנַּיְיהוּ, וַהֲווֹ כַּמָּה בְּיִשְׂרָאֵל דְּחַשְׁדִּין לְאִנְתְּתַיְיהוּ בְּדָא. עַד דְּקוּדְשָׁא בְּרִיךְ הוּא מָטָא לוֹן לְהַאי אֲתָר, וּבָעֵי לְמִבְדַּק לוֹן, מַה כְּתִיב וַיָּבֹאוּ מָרָתָה וְגוֹ׳. וַיִּצְעַק אֶל יְיָ׳ וְגוֹ׳.

66. HE RESPONDS: The hidden meaning is that here, THE MIRACLE occurred on water, since the Egyptians used to claim that they fathered Yisrael, and there were indeed many men of Yisrael who suspected their wives of that until the Holy One, blessed be He, brought them to this place, MARAH, to test them. It is written here: "And when they came to Marah...And he cried to Hashem..."

67. אָמַר קוּדְשָׁא בְּרִיךְ הוּא לְמֹשֶׁה, מֹשֶׁה מַה אַתְּ בָּעֵי, הָא כַּמָּה חֲבִילִין קַיְימִין גַּבַּיְיכוּ הָכָא, וַאֲנָא בָּעֵינָא לְמִבְדַּק הָכָא נְשֵׁיהוֹן דְּיִשְׂרָאֵל, כְּתוֹב שְׁמָא קַדִּישָׁא, וּרְמֵי לְמַיָּא, וְיִבָּדְקוּן כֻּלְּהוֹן, נְשֵׁי וְגוּבְרִין, וְלָא יִשְׁתְּאַר לַעֲז עַל בָּנַי. וְעַד דְּיִבָּדְקוּן כֻּלְּהוּ הָכָא, לָא אַשְׁרֵי שְׁמִי עָלַיְיהוּ, מִיַּד וַיּוֹרֵהוּ יְיָ׳ עֵץ וַיַּשְׁלֵךְ אֶל הַמַּיִם, דָּא שְׁמָא קַדִּישָׁא, הַהוּא דַּהֲוָה כּוֹתֵב כַּהֲנָא לְמִבְדַּק נְשֵׁיהוֹן דְּיִשְׂרָאֵל, כְּדֵין, שָׁם שָׂם לוֹ חֹק וּמִשְׁפָּט וְשָׁם נִסָּהוּ.

67. The Holy One, blessed be He, said to Moses, 'What do you want? There are many battalions OF PROSECUTORS wishing to denounce you here and I wish to examine the wives of Yisrael here. Write the Holy Name and throw it into the water and let all OF YISRAEL be tested, women and men, so there should not remain any slander about My children. As long as they are not all checked, I will not let My Name dwell on them'. Immediately, "Hashem showed him a tree, which when he had cast it into the waters" (Ibid.). THE TREE refers to the Holy Name that the priest used to write in order to test the wives of Yisrael. Therefore, "there He made for them a statute and an ordinance, and there He tested them."

68. וְאִי תֵּימָא נְשֵׁיהוֹן דְּיִשְׂרָאֵל יָאוּת, אִינּוּן אֲמַאי. אֶלָּא אוֹף אִינּוּן בַּעְיָין, דְּלָא אִסְתַּאֲבוּ בְּנְשֵׁיהוֹן דְּמִצְרָאֵי. וּנְשֵׁיהוֹן דְּיִשְׂרָאֵל לָא אִסְתַּאֲבוּ בְּמִצְרָאֵי, כָּל אִינּוּן שְׁנִין דַּהֲווֹ בֵּינַיְיהוּ, וְכֻלְּהוּ נָפְקוּ גּוּבְרִין וְנוּקְבִין זַכָּאִין, וְאִשְׁתְּכָחוּ זַרְעָא דְּיִשְׂרָאֵל קַדִּישִׁין, זַכָּאִין, כְּדֵין קוּדְשָׁא בְּרִיךְ הוּא אַשְׁרֵי שְׁמֵיהּ בֵּינַיְיהוּ, וְעַל דָּא עַל מַיָּא וַדַּאי, שָׁם שָׂם לוֹ חֹק וּמִשְׁפָּט וְשָׁם נִסָּהוּ אוֹף הָכָא, בְּמַיָּא בָּדִיק כַּהֲנָא לְאִתְּתָא, וּבִשְׁמָא קַדִּישָׁא.

68. You may say that it was appropriate for the wives of Yisrael TO HAVE BEEN TESTED BECAUSE OF THE SUSPICION OF THE EGYPTIANS, but why WERE THE MEN OF YISRAEL TESTED? HE RESPONDS: It is because they too had to be tested to see if they were defiled with the wives of the Egyptians. The women of Yisrael were not defiled with the Egyptians all the years that they resided among them. Both men and women came out innocent. Therefore, the seed of Yisrael was pronounced holy and worthy. Only then did the name of the Holy One, blessed be He, dwell among them. Hence, surely it is through waters, "there He made for them a statute and an ordinance, and there He tested them." Here too, the priest tested the woman with water and the Holy Name.

69. "And of the dust that is on the floor of the tabernacle" (Bemidbar 5:17). HE ASKS: What is the role of that dust? HE RESPONDS: We learned that is written: "All are of the dust and all return to dust" (Kohelet 3:20). Everything originates in dust, even the sphere of the sun, and certainly man that originates in it.

69. וּמִן הֶעָפָר אֲשֶׁר יִהְיֶה בְּקַרְקַע הַמִּשְׁכָּן. מַאן הֶעָפָר. הָא תְּנֵינָן, כְּתִיב הַכֹּל הָיָה מִן הֶעָפָר וְהַכֹּל שָׁב אֶל הֶעָפָר הַכֹּל הָיָה מִן הֶעָפָר, אֲפִילוּ גַּלְגַּל חַמָּה, כ״ש ב״נ דְּאִשְׁתְּכָחוּ מִנֵּיהּ.

70. Rabbi Yosi said: If it would have merely said, "And of the dust" and nothing else, I would have agreed THAT THE EXPLANATION IS FROM THE DUST, WHICH IS MALCHUT. But since it says, "And of the dust that is on the floor of the tabernacle," it indicates that it is another kind OF DUST. It must refer to what is meant by: "His sword makes them as dust (also: 'He shall make His sword as dust')" (Yeshayah 41:2). These are the purveyors of weaponry and stone projectiles, the advocates of harsh judgment. That is the indication of: "on the floor of the tabernacle," MEANING THE ENDING OF MALCHUT CALLED TABERNACLE. THAT REFERS TO THE LITIGANTS attached at the bottom TO ITS ENDING PART, MALCHUT OF MALCHUT, ACCORDING TO THE HIDDEN MEANING OF: "SIN CROUCHES AT THE DOOR" (BERESHEET 4:7). Therefore "shall the priest take, and put it into the water" (Bemidbar 5:17), BECAUSE HE SHOULD THROW FROM THE DUST INTO THE WATERS.

70. א״ר יוֹסֵי, אִלּוּ כְּתִיב וּמִן הֶעָפָר וְלָא יַתִּיר, הֲוֵינָא אָמַר הָכִי. אֲבָל כֵּיוָן דִּכְתִיב וּמִן הֶעָפָר אֲשֶׁר יִהְיֶה בְּקַרְקַע הַמִּשְׁכָּן, מַשְׁמַע דְּאַחֲרָא הוּא. אֶלָּא כְּתִיב יִתֵּן כֶּעָפָר חַרְבּוֹ, אִלֵּין מָארֵיהוֹן דְּקִיסְטִין וּבַלִּיסְטְרָאִין, מָארֵי דְּדִינָא קַשְׁיָא. מַשְׁמַע דִּכְתִיב בְּקַרְקַע הַמִּשְׁכָּן, דַּאֲחִידָן לְתַתָּא. וְעַל דָּא יִקַּח הַכֹּהֵן וְנָתַן אֶל הַמָּיִם.

71. "The bitter water that causes the curse" (Ibid. 18) refers to the sea water that was bitter. What is it, THE SEA WATER? It is the Holy Name, NAMELY MALCHUT THAT IS THE SEA when it is in a state of Judgment. At that time, it is called "the bitter water that causes the curse." Therefore, the water of the lower sea, THAT IS THE BRANCH TO MALCHUT, is bitter, all of it.

71. מֵי הַמָּרִים הַמְאָרְרִים, אִלֵּין מֵי יַמָּא, דְּאִינּוּן מְרִירִין. מַאי הוּא. דָּא שְׁמָא קַדִּישָׁא, בְּשַׁעֲתָא דְּאִשְׁתְּכַח בְּדִינָא, כְּדֵין אִקְרוּן מֵי הַמָּרִים הַמְאָרְרִים. וּבג״כ מַיָּא דְּיַמָּא דִּלְתַתָּא כֻּלְּהוֹן מְרִירִין.

72. Come and see this holy sea, WHICH IS MALCHUT. How many sweet rivers, WHICH ARE THE SFIROT OF ZEIR ANPIN, enter it. Because it is the judgment of the world, its waters are bitter, since death of the whole world is involved with it, AS IT IS WRITTEN: "HER FEET GO DOWN TO DEATH" (MISHLEI 5:5). Although they are bitter, they are sweet when they spread out. Sometimes the waters of the sea are bitter, THAT IS, ON THE SIDE OF DEATH ATTACHED TO MALCHUT. Sometimes, THE WATERS OF the sea envelop all the other waters. It is called the frozen sea and it swallows all these other WATERS and sucks them in, so that they do not leak out. Sometimes, water breaks open and from that sea everything flows to the lower beings. That sea takes many shapes. When the snake soils it with offensiveness THEY ARE CALLED the waters that cause the curse. Therefore, the priest acted below by intoning the vow of incantation and judgment was accomplished.

72. ת״ח, הַאי יַמָּא קַדִּישָׁא כַּמָּה נַהֲרִין מְתִיקִין עָאלִין בְּגַוָּוהּ, וּבְגִין דְּאִיהִי דִּינָא דְּעָלְמָא, מֵימוֹי מְרִירָן, בְּגִין דְּאָחִיד בָּהּ מוֹתָא לְכָל בְּנֵי עָלְמָא. וּאע״ג דְּאִינּוּן מְרִירָן, כַּד מִתְפַּשְׁטִין מְתִיקִין אִינּוּן. לְזִמְנִין מַיִין דְּיַמָּא מְרִירָן. לְזִמְנִין יַמָּא דְּבָלַע לְכָל שְׁאַר מֵימִין, וְאִקְרֵי יַמָּא דְּקָפָא, וּבָלַע כָּל אִינּוּן אַחֲרָנִין, וְשָׁאִיב לוֹן בְּגַוָּוהּ, וְלָא נִיגְרִין לְבַר. לְזִמְנִין שָׁארָן מַיָּא, וְנַגְדִין מֵהַהוּא יַמָּא, כָּל מַה דְּנָגִיד לְתַתָּאֵי. וּבְכַמָּה גְוָונִין קַיְימָא הַאי יַמָּא. הַמַּיִם הַמְאָרְרִים, בְּשַׁעֲתָא דְּאָתֵי חִיוְיָא וְאָטִיל זוּהֲמָא, כְּדֵין הַמַּיִם הַמְאָרְרִים וְעַל דָּא כַּהֲנָא עָבֵיד עוֹבָדָא לְתַתָּא, וְאוֹמֵי אוֹמָאָה, וְאִתְעֲבִיד דִּינָא.

73. Come and see, If the wife was acquitted, these waters entered her and turned out to be sweet. They cleansed her and stayed there until she conceived. As soon as she became pregnant, the waters would beautify the embryo within her, which would result in a handsome and clean child, thoroughly unblemished. If she was not CLEARED, then these waters entered her and she got the offensive odor OF THE SNAKE, and these waters would turn into a snake within her. The impairment that she caused affected her. THAT IS: "HER BELLY SHALL SWELL, AND HER THIGH SHALL FALL AWAY" (BEMIDBAR 5:21). And her shame is apparent to all, as our friends have explained.

73. ת"ח, אִי אִתְּתָא אִשְׁתְּכָחַת זַכְיָיתָא, אִלֵּין מַיִין עָאלִין בְּגַוָּהּ, וְאִתְהַפְּכָן מְתִיקָן, וְנָקָאן גַּרְמָהּ, וְקַיְימִין בְּגַוָּהּ, עַד דְּמִתְעַבְּרָא. כֵּיוָן דְּמִתְעַבְּרָא, הֲווֹ מְשַׁפְּרֵי בְּשַׁפִּירֵי לְעוּבְּרָא דְּמְעָהָא, וְנָפִיק בְּרָא שַׁפִּירָא, נָקִי בְּלָא מוּמָא דְּעָלְמָא. וְאִי לָאו, אִינּוּן מַיִין עַיְילִין בְּגַוָּהּ, וְאָרְחָא רֵיחָא דְּזוּהֲמָא, וְאִינּוּן מַיִין מִתְהַפְּכִין לְחִוְיָא בְּמְעָהָא, בְּמָה דְּקַלְקֵלָה אִתְפְּסַת, וְאִתְחַזֵּי קָלָנָא לְכֹלָּא, וְהָא אוּקְמוּהָ חַבְרַיָּיא.

74. Come and see, All the wives in the world are then judged wherever they are, FROM THESE WATERS THAT THE SOTA DRANK. Therefore, from that exact spot from where they stem, MALCHUT OF WHICH THE WOMEN ARE BRANCHES, they are judged BECAUSE MALCHUT JUDGES THEM. Praised is the lot of Yisrael who the Holy One, blessed be He, favored and wished to purify.

74. ת"ח, כָּל אִינּוּן נְשֵׁי עָלְמָא, בְּאַתְרַיְיהוּ קַיְימֵי וְאִתְדָּנוּ, וע"ד הַהוּא אֲתָר מַמָּשׁ דְּאִינְהוּ קַיְימֵי, בֵּיהּ אִתְדָּנוּ. זַכָּאָה חוּלָקְהוֹן דְּיִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בְּהוּ, וּבְעֵי לְדַכְּאָה לְהוּ.

75. Rabbi Chizkiyah opened the discussion with the verse: "Your wife shall be like a fruitful vine..." (Tehilim 128:3). Just as a grapevine does not crossbreed with other kinds but just of its own sort, a wife in Yisrael stands in the same ranks in that she will not accept anyone except her mate, like the dove that accepts only her mate. Therefore, "like a fruitful vine in the recesses of your house" (Ibid.). What meaning is indicated by "fruitful (Heb. poriyah)"? It refers to that which is said: "that bears (Heb. poreh) gall" (Devarim 29:17). Fruitful means that it blooms and sprouts branches in every direction. And where does it take place? "In the recesses of your house" and not out in the marketplace, because she will not be false to the supernal covenant.

75. ר' חִזְקִיָּה פָּתַח, אֶשְׁתְּךָ כְּגֶפֶן פּוֹרִיָּה וְגוֹ', מַה גֶּפֶן לָא מְקַבֵּל עָלֵיהּ אֶלָּא מִדִּידֵיהּ, כַּךְ אִתְּתָא דְּיִשְׂרָאֵל, קַיְימָא בְּהַאי גַּוְונָא, דְּלָא מְקַבְּלָא עָלָהּ אֶלָּא הַהוּא בַּר זוּגָהּ. כְּשַׁפְּנִינָא דָא, דְּלָא מְקַבְּלָא אֶלָּא הַהוּא בַּר זוּגָהּ. וע"ד כְּגֶפֶן פּוֹרִיָּה בְּיַרְכְּתֵי בֵיתֶךָ. מַהוּ פּוֹרִיָּה. כד"א פּוֹרֶה רֹאשׁ. פּוֹרִיָּה: פּוֹרַחַת, דְּאַפִּיקַת עֲנָפִים לְכָל סִטְרָא. וְאָן. בְּיַרְכְּתֵי בֵיתֶךָ, וְלָאו לְבַר בְּשׁוּקָא, בְּגִין דְּלָא תֵּיתֵי לְשַׁקְרָא בִּבְרִית עִלָּאָה.

76. And Solomon said: "Who forsakes the friend of her youth, and forgets the covenant of her Elohim" (Mishlei 2:17). What is "the covenant of her Elohim"? It refers to the place of the covenant, THAT IS YESOD, where she was attached. Therefore, it is written: "In the recesses (thighs) of your house."

76. וּשְׁלֹמֹה אָמַר, הָעוֹזֶבֶת אַלּוּף נְעוּרֶיהָ וְאֶת בְּרִית אֱלֹהֶיהָ שָׁכֵחָה. מַאן בְּרִית אֱלֹהֶיהָ. הַהוּא אֲתָר דְּאִקְרֵי בְּרִית. וְהִיא אִתְקְשְׁרָא בֵּיהּ, בְּגִין כַּךְ בְּיַרְכְּתֵי בֵיתֶךָ.

77. Rabbi Chizkiyah said a shudder shall envelop any man that allows his wife to let the hair of her head be seen, which is one of the household modesties. A wife who exposes her hair outside to show her beauty causes destitution to visit upon the house. She causes her sons to be undistinguished in that generation and she incurs sickness upon the house, THAT IS LEPROSY. What is the root of all these? It is the hairs of her head that were seen outside. This is impudence if this happens within the house, and certainly even more so if it is in a public place. Therefore, it is written: "YOUR WIFE SHALL BE like a fruitful vine in the recesses of your house."

77. א"ר חִזְקִיָּה, תּוּנְבָא לֵיתֵי עַל הַהוּא בַּר נָשׁ, דְּשָׁבַק לְאִנְתְּתֵיהּ דְּתִתְחַזֵּי מִשַּׁעֲרָא דְּרֵישָׁהּ לְבַר. וְדָא הוּא חַד מֵאִינּוּן צְנִיעוּתָא דְּבֵיתָה. וְאִתְּתָא דַּאֲפִיקַת מִשַּׁעֲרָא דְּרֵישָׁהּ לְבַר, לְאִתְתַּקָּנָא בֵּיהּ, גָּרִים מִסְכְּנוּתָא לְבֵיתָא. וְגָרִים לִבְנָהָא דְּלָא יִתְחַשְּׁבוּן בְּדָרָא. וְגָרִים מִלָּה אַחֲרָא דְּשַׁרְיָא בְּבֵיתָא. מַאן גָּרִים דָּא. הַהוּא שַׁעֲרָא דְּאִתְחַזֵּי מֵרֵישָׁהּ לְבַר. וּמַה בְּבֵיתָא הַאי, כ"ש בְּשׁוּקָא, וכ"ש חֲצִיפוּתָא אַחֲרָא. ובג"כ אֶשְׁתְּךָ כְּגֶפֶן פּוֹרִיָּה בְּיַרְכְּתֵי בֵיתֶךָ.

78. אָמַר ר׳ יְהוּדָה, שַׂעֲרָא דְּרֵישָׁא דְּאִתְּתָא דְּאִתְגַּלְיָא, גָּרִים שַׂעֲרָא אַחֲרָא לְאִתְגַּלְיָא, וּלְאַכְּגְמָא לָהּ. בְּגִין כַּךְ, בַּעְיָא אִתְּתָא דַּאֲכִילוּ טְסִירֵי דְּבֵיתָא, לָא יֶחֱמוּן שַׂעֲרָא חַד מֵרֵישָׁא, כ״ש לְבַר.

78. Rabbi Yehuda said: The hairs on the head of a woman that were exposed cause another kind of hair to be exposed, MEANING THE POWERS OF THE OTHER SIDE THAT PERMEATE THE HAIR and impair her. Therefore, a woman should be careful that none of her hair is visible even to the beams of her house, and all the more so outside.

79. ת״ח, כְּמָה בִּדְכוּרָא שַׂעֲרָא הוּא חוּמְרָא דְּכֹלָּא, הָכִי נָמֵי לְנוּקְבָא. פּוּק חֲמִי, כַּמָּה פְּגִימוּ גָּרִים הַהוּא שַׂעֲרָא דְּאִתְּתָא. גָּרִים לְעֵילָא, גָּרִים לְתַתָּא, גָּרִים לְבַעְלָהּ דְּאִתְלַטְיָיא, גָּרִים מִסְכְּנוּתָא, גָּרִים מִלָּה אַחֲרָא בְּבֵיתָא, גָּרִים דְּיִסְתָּלֵק חַשִׁיבוּתָא מִבְּנָהָא. רַחֲמָנָא לִישֵׁזְבוּן, מֵחֲצִיפוּ דִּלְהוֹן.

79. Come and see: Just like for a man, the hair causes the harshest things. BECAUSE THEY ARE JUDGMENTS, so it is by a woman. Look how many misfortunes the hair of a woman causes. They incur above and they incur below. They cause her husband to be cursed and they incur poverty. They cause another thing in the house, MEANING LEPROSY. They prevent her sons from achieving positions of importance. Let the All-Merciful save us from their impudence.

80. וע״ד, בַּעְיָא אִתְּתָא לְאִתְכַּסְיָיא, בְּזִיווֹתֵי דְּבֵיתָא. וְאִי עַבְדַת כֵּן מַה כְּתִיב, בָּנֶיךָ כִּשְׁתִילֵי זֵיתִים. מַהוּ כִּשְׁתִילֵי זֵיתִים. מַה זַּיִת דָּא, בֵּין בְּסִתְוָוא, בֵּין בְּקַיְיטָא, לָא אִתְאֲבִידוּ טַרְפּוֹי, וְתָדִיר אִשְׁתְּכַח בֵּיהּ חֲשִׁיבוּת יַתִּיר עַל שְׁאַר אִילָנִין. כַּךְ בְּנָהָא יִסְתַּלְקוּן בַּחֲשִׁיבוּ עַל שְׁאַר בְּנֵי עָלְמָא. וְלֹא עוֹד אֶלָּא דְּבַעְלָהּ מִתְבָּרֵךְ בְּכֹלָּא, בְּבִרְכָאן דִּלְעֵילָא, בְּבִרְכָאן דִּלְתַתָּא, בְּעוּתְרָא, בִּבְנִין, בִּבְנֵי בְּנִין. הה״ד הִנֵּה כִּי כֵן יְבוֹרַךְ גֶּבֶר יְרֵא יְיָ׳. וּכְתִיב יְבָרֶכְךָ ה׳ מִצִּיּוֹן וּרְאֵה בְּטוּב יְרוּשָׁלִַם כֹּל יְמֵי חַיֶּיךָ וּרְאֵה בָנִים לְבָנֶיךָ שָׁלוֹם עַל יִשְׂרָאֵל.

80. Therefore, a woman should be covered even in the inside corners of her home. If she adheres to this, it is written: "Your children like olive plants" (Tehilim 128:3). What does it mean "like olive plants"? Just as an olive tree does not lose its leaf cover in winter or summer and always has more value than the rest of the trees, so should her sons elevate in respect over the rest of the people. Her husband will also be blessed in everything, with the blessings above and with the blessings below, with wealth, children and grandchildren. This is what is meant by: "Behold, thus shall the man be blessed who fears Hashem" (Ibid. 4) and "Hashem shall bless you out of Zion: and you shall see the good of Jerusalem all the days of your life. And you shall see your children's children, and peace upon Yisrael" (Ibid. 5). Elijah continues the discussion about the laws of sota and about the jealousy of the evil inclination He says that when Yisrael desecrates the Torah God sends them into exile, through which experience they become cleansed and purified and refined. At the last redemption Yisrael will be tested like they were at the waters of Marah. Elijah says that in the future the children of Yisrael will leave the exile with mercy because they will taste from the Tree of Life that is the book of the Zohar.

רעיא מהימנא

81. אֵלִיָּהוּ, קוּם אַפְתַּח עִמִּי בְּפִקּוּדִין, דְּאַנְתְּ הוּא עוֹזֵר לִי, בְּכָל סִטְרָא. דְּהָא עֲלָךְ אִתְּמַר בְּקַדְמֵיתָא, פִּנְחָס בֶּן אֶלְעָזָר בֶּן אַהֲרֹן הַכֹּהֵן. וּבֶן אַהֲרֹן וַדַּאי אִיהוּ אָח דִּילִי, אָח לְצָרָה יִוָּלֵד.

81. Elijah, stand up and start talking with me about the precepts, since you are my help in everything. About you, it was first mentioned, "Pinchas, the son of Elazar, the son of Aaron the priest" (Bemidbar 25:11), AND PINCHAS IS ELIJAH. "The son of Aaron" assuredly is his brother, as "a brother is born for adversity" (Mishlei 17:17).

82. פָּתַח וְאָמַר, פִּקּוּדָא לָדוּן בְּדִינֵי סוֹטָה, הה״ד וְעָבַר עָלָיו רוּחַ קִנְאָה וְקִנֵּא וְגוֹ׳. וַדַּאי רוּחַ טוּמְאָה מִתְּרֵין סִטְרִין אִשְׁתְּכַח, חַד בְּשִׁקְרָא, וְחַד בְּקִשּׁוֹט. בְּגִין דָּא, בְּרוּחַ שִׁקְרָא וְקִנֵּא אֶת אִשְׁתּוֹ, וְהִיא לֹא נִטְמָאָה. וְתִנְיָנָא, וְעָבַר עָלָיו וְגוֹ׳, וְקִנֵּא אֶת אִשְׁתּוֹ וְהִיא נִטְמָאָה.

82. He opened the discussion saying, It is a commandment to discuss the laws of a SOTA, as written: "And the spirit of jealousy came upon him, and he be jealous..." (Bemidbar 5:14). Surely, a spirit of uncleanness exists on both sides, one false and one true. Therefore, in the spirit of falseness, "And he be jealous of his wife, and she be not defiled" (Ibid.) and the second: "And the spirit of jealousy came upon him...and she be defiled" (Ibid.)

83. HE ASKS: Could there possibly be any truth in a spirit of uncleanness? HE RESPONDS: It is because in a man, who stems from the tree of good and evil, there exists the Evil Inclination, the snake. When a man has a beautiful wife, WHICH IS THE SOUL, in all her good deeds, it is said, "A virtuous woman is a crown to her husband" (Mishlei 12:4). The Evil Inclination is jealous, as we have found that THE SNAKE was jealous of Adam because of his wife, so it seduced her and caused her to die. Sometimes it dominates her through sins and defiles her, and she becomes a carcass.

83. וְכִי אִית קוּשְׁטָא בְּרוּחַ מְסָאֲבָא. אֶלָּא בְּבַר נָשׁ מִסִּטְרָא דְּאִילָנָא דְּטוֹב וְרָע, תַּמָּן יֵצֶר הָרָע, נָחָשׁ. בְּזִמְנָא דְּאִית לֵב״נ אִתְּתָא שַׁפִּירָא, בְּכָל עוֹבָדִין טָבִין, דְּאִתְּמַר בָּהּ אֵשֶׁת חַיִל עֲטֶרֶת בַּעְלָהּ. יֵצֶר הָרָע אִית לֵיהּ קִנְאָה, כְּגַוְונָא דְּאַשְׁכַּחְנָא דְּקִנֵּי אָדָם עַל אִנְתְּתֵיהּ, עַד דְּפַתֵּי לָהּ, וְגָרַם לָהּ מִיתָה. וּלְזִמְנִין שַׁלִּיט עָלָהּ בְּחוֹבִין, וּמְסָאֵב לָהּ, וְהָא אִתְעֲבִידַת נְבֵלָה.

84. The Evil Inclination on its right side, that is the rank of Ishmael, is called the snake. From the left side, which is the rank of Esau, who is Samael, it is called a dog that is appointed over Gehenom - that barks - hav hav (arf arf), as written: "The leech has two daughters, crying, Give, give (Heb. hav, hav)" (Ibid. 30:15). It wishes to burn the soul that was made unclean with its fire in Gehenom. That is what is meant by: "And the spirit of jealousy came upon him, and he be jealous of his wife" truthfully, "and she be defiled." SOMETIMES, HE FALSELY ACCUSES HER BECAUSE SHE WAS NOT DEFILED.

84. וְיֵצֶר הָרָע, מִסִּטְרָא דִּימִינָא, דִּילֵיהּ, דַּרְגָּא דְּיִשְׁמָעֵאל, אִתְקְרֵי נָחָשׁ. וּמִסִּטְרָא דְּשְׂמָאלָא, דַּרְגֵּיהּ דְּעֵשָׂו סְמָאֵ״ל, אִתְקְרֵי כֶּלֶב, מְמַנָּא דְּגֵיהִנָּם דְּצַוֵּחַ הַב הַב, הֲדָא הוּא דִּכְתִיב לַעֲלוּקָה שְׁתֵּי בְּנוֹת הַב הַב, וּבְרַעוּתָא דִּילֵיהּ לְמֵיכַל נִשְׁמְתָא מִסְּאֲבָא, בְּנוּרָא דִּילֵיהּ, גֵּיהִנָּם. וְעָבַר עָלָיו רוּחַ קִנְאָה וְקִנֵּא אֶת אִשְׁתּוֹ בְּקֻשּׁוֹט, וְהִיא נִטְמָאָה.

85. And for her, it was said, "And the daughter of any priest," who is Michael, WHICH DENOTES CHESED, AND THE SOUL IS HIS DAUGHTER. When she "profanes herself by playing the harlot, she profanes her father: she shall be burnt with fire" (Vayikra 21:9). There the filth is destroyed and she purifies herself of it, just as silver that purifies in fire and lead, which is the refuse, is burnt, becomes dust and is lost.

85. וּבְגִינָהּ אִתְּמַר, וּבַת אִישׁ כֹּהֵן, דָּא מִיכָאֵל, כִּי תֵּחֵל לִזְנוֹת אֶת אָבִיהָ הִיא מְחַלֶּלֶת בָּאֵשׁ תִּשָּׂרֵף. וְתַמָּן אִתּוֹקְדַת הַהִיא זוּהֲמָא, וְאִתְלַבְּנַת אִיהִי מִנֵּיהּ, כְּכֶסֶף דְּאִתְלַבַּן בְּנוּרָא, וְהַהִיא עוֹפֶרֶת דְּזוּהֲמָא אִתּוֹקַד, וְאִתְעֲבִיד עָפָר, וְאִתְאֲבִיד.

86. It is the same with the children of Yisrael. When they desecrate the Torah, the Holy One, blessed be He, sends them into exile among the children of Esau and the children of Ishmael under their servitude, whose rank is of the dog and a snake, and they are punished there. Through them, they become cleared and purified and refined like the refinement of silver and the trying of gold. This is what is said: "And will refine them as silver is refined, and will try them as gold is tried" (Zecharyah 13:9) until this would hold true about them: "Though your sins be like scarlet, they shall be as white as snow" (Yeshayah 1:18).

86. כְּגַוְונָא דָּא בְּיִשְׂרָאֵל, כַּד אִינּוּן מְחַלְּלִין אוֹרַיְיתָא, קוּדְשָׁא בְּרִיךְ הוּא יַיעוּל לוֹן בְּגָלוּתָא דִּבְנֵי עֵשָׂו וּבְנֵי יִשְׁמָעֵאל, תְּחוֹת שִׁעְבּוּדָא דִּלְהוֹן, דְּדַרְגֵּיהוּ כֶּלֶ״ב וְנָחָ״שׁ, וְאִתְּדָנוּ תַּמָּן, וּבְהוֹן יִתְבָּרְרוּ וְיִתְלַבְּנוּ וְיִצּוֹרְפוּ כִּצְרוֹף הַכֶּסֶף וְכִבְחוֹן הַזָּהָב, הה״ד וּצְרַפְתִּים כִּצְרֹף אֶת הַכֶּסֶף וּבְחַנְתִּים כִּבְחֹן אֶת הַזָּהָב, עַד דְּיִתְקַיֵּים בְּהוּ, אִם יִהְיוּ חֲטָאֵיכֶם כַּשָּׁנִים כַּשֶּׁלֶג יַלְבִּינוּ.

87. It is written of the Tree of Knowledge of Good and Evil: "And Hashem showed him a tree, which when he had cast it into the waters, the waters were made sweet..." (Shemot 15:25). Since the children of Yisrael were INTERMINGLED with the mixed multitudes, they were all of the Tree of Knowledge of Good and Evil. Therefore, it is half sweet from the right side and half bitter from the left side. When the mixed multitude caused the children of Yisrael to sin, it was as if all were on the Evil Side. CONSEQUENTLY, the waters returned to their bitter state like the tree that was THROWN into the water. This is what is meant by: "And when they came to Marah, they could not drink of the waters of Marah, for they were bitter" (Shemot 15:23).

87. וְאִילָנָא דְּטוֹב וְרָע, בְּגִינֵיהּ אִתְּמַר, וַיּוֹרֵהוּ יְיָ׳ עֵץ וַיַּשְׁלֵךְ אֶל הַמַּיִם וַיִּמְתְּקוּ הַמַּיִם וְגוֹ׳. בְּגִין דַּהֲווֹ יִשְׂרָאֵל עִם עֵרֶב רַב, כֻּלְּהוּ הֲווֹ אִילָנָא דְּטוֹב וְרָע, וְעַל דָּא, חֲצָיוֹ מָתוֹק מִסִּטְרָא דִּימִינָא. וְחֲצָיוֹ מַר, מִסִּטְרָא דְּשְׂמָאלָא. וּבְזִמְנָא דְּעֵרֶב רַב הֲווֹ מַחֲטִיאִין לוֹן לְיִשְׂרָאֵל, הֲוֵי כְּאִילוּ הֲווֹ כֻּלְּהוּ מִסִּטְרָא דְּרָע. וּמַיָּא אִתְהַדְּרָא כֻּלְּהוּ מְרִירִין, כְּהַהוּא עֵץ מַר בְּמַיָּא, הה״ד וַיָּבֹאוּ מָרָתָה וְלֹא יָכְלוּ לִשְׁתּוֹת מַיִם מִמָּרָה כִּי מָרִים הֵם.

88. וְהַאי עֵץ מַר, אִיהוּ כְּגַוְונָא דְּנִסְיוֹנָא דְּסוֹטָה, אִי סָטַת תְּחוֹת בַּעְלָהּ, אִינּוּן מַיִין דְּאַשְׁקְיָין לָהּ אִתְהַדְּרוּ מְרִירִין, וּבְהוֹן וְצָבְתָה בִטְנָהּ וְנָפְלָה יְרֵיכָהּ, וְאִי לָא סָטַת מַה כְּתִיב, וְנִקְּתָה וְנִזְרְעָה זָרַע, וְאוֹלִידַת בַּר. אוֹף הָכָא וַיִּמְתְּקוּ הַמָּיִם.

88. The bitter tree THAT HE THREW INTO THE WATER was similar to the test of a wife suspected of adultery. If she indeed deviated from her husband, the waters which she had to drink turned bitter, and because of them, "her belly shall swell, and her thigh shall fall away" (Bemidbar 5:27). If she did not deviate, it is written: "Then she shall be free, and shall conceive seed" (Ibid. 28) and give birth to a son. Here too, "the waters were made sweet."

89. כְּגַוְונָא דָא, יִתְעֲבִיד לְנַסָּאָה לוֹן לְיִשְׂרָאֵל בְּפוּרְקָנָא בַּתְרַיְיתָא, הה"ד יִתְבָּרְרוּ וְיִתְלַבְּנוּ וְיִצָּרְפוּ רַבִּים, דְּאִינּוּן מִסִּטְרָא דְּטוֹב, וְקַיְימִין בְּנִסְיוֹנָא. וְהִרְשִׁיעוּ רְשָׁעִים אִינּוּן מִסִּטְרָא דְּרַע, וְיִתְקַיֵּים בְּהוֹן וְאֶל אַדְמַת יִשְׂרָאֵל לֹא יָבֹאוּ וְקָטִיל לוֹן.

89. In the same manner, Yisrael will be tested in the last redemption. This is what is meant by: "Many shall purify themselves, and make themselves white" (Daniel 12:10), who are from the good side and who pass the test. "But the wicked shall do wickedly" (Ibid.), because they are from the Evil Side and by them, it will be fulfilled: "Neither shall they enter into the land of Yisrael" (Yechezkel 13:9). And He kills them.

90. וְהַמַּשְׂכִּילִים יָבִינוּ, מִסִּטְרָא דְּבִינָה, דְּאִיהוּ אִילָנָא דְּחַיֵּי, בְּגִינַיְיהוּ אִתְּמַר, וְהַמַּשְׂכִּילִים יַזְהִירוּ כְּזוֹהַר הָרָקִיעַ בְּהַאי חִבּוּרָא דִילָךְ דְּאִיהוּ סֵפֶר הַזֹּהַר, מִן זוֹהֲרָא דְּאִימָא עִלָּאָה תְּשׁוּבָה. בְּאִלֵּין לָא צָרִיךְ נִסְיוֹן, וּבְגִין דַּעֲתִידִין יִשְׂרָאֵל לְמִטְעַם מֵאִילָנָא דְּחַיֵּי, דְּאִיהוּ הַאי סֵפֶר הַזֹּהַר, יִפְקוּן בֵּיהּ מִן גָּלוּתָא בְּרַחֲמֵי. וְיִתְקַיֵּים בְּהוֹן, יְיָ' בָּדָד יַנְחֶנּוּ וְאֵין עִמּוֹ אֵל נֵכָר.

90. "But the wise shall understand" (Daniel 12:10), since they are from the side of Binah, which is the Tree of Life. For them, it was said, "And they who are wise shall shine like the brightness of the firmament" (Ibid. 3) with your composition, OF RABBI SHIMON BAR YOCHAI, which is the book of the Zohar, from the light of the supernal Ima CALLED repentance. They do not require a test and, because the children of Yisrael in the future will taste from the Tree of Life, which is this book of the Zohar, they will leave the exile with mercy. It will hold true about them that "so Hashem did lead him, and there was no strange El with him" (Devarim 32:12).

6. The Tree of Life and the Tree of Knowledge of Good and Evil

Elijah talks about the time to come when the children of Yisrael will get all their sustenance solely from the Tree of Life, and when the Tree of Knowledge of Good and Evil will no longer apply to them at all. He says that the ignorant will have to learn what is prohibited and permissible, and that they will discern no difference between the exile and the days of Messiah since they will not taste from the Tree of Life. At the last redemption God will differentiate between the ignorant and the Torah scholars.

91. וְאִילָנָא דְּטוֹב וְרָע, דְּאִיהוּ אִיסּוּר וְהֶיתֵּר טוּמְאָה וְטָהֲרָה, לָא שַׁלְטָא עַל יִשְׂרָאֵל יַתִּיר, דְּהָא פַּרְנָסָה דִילָן לָא לִיהֱוֵי, אֶלָּא מִסִּטְרָא דְּאִילָנָא דְּחַיֵּי, דְּלֵית תַּמָּן לָא קַשְׁיָא מִסִּטְרָא דְּרַע, וְלָא מַחֲלוֹקֶת מֵרוּחַ הַטּוּמְאָה, דִּכְתִיב וְאֶת רוּחַ הַטּוּמְאָה אַעֲבִיר מִן הָאָרֶץ.

91. The Tree of Knowledge of Good and Evil, prohibition or permission, purity or impurity, will no longer apply to the children of Yisrael, since our sustenance will be solely from the side of the Tree of Life, where there are no contradictions stemming from the Evil Side, nor any strife nor difference stemming from the unclean spirit, as written: "And also I will cause...the unclean spirit to pass out of the land" (Zecharyah 13:2).

92. דְּלָא יִתְפַּרְנְסוּן ת"ח מֵעַמֵּי הָאָרֶץ, אֶלָּא מִסִּטְרָא דְּטוֹב, דְּאָכְלִין טָהֲרָה כָּשֵׁר הֵיתֵּר, וְלָא מֵעֵרֶב רַב, דְּאָכְלִין טוּמְאָה פָּסוּל אִיסּוּר, דְּאִינּוּן מְסָאֲבִין, דְּמְסָאֲבִין גַּרְמַיְיהוּ בנשג"ז. בְּגִין דְּאִינּוּן בְּנוֹי דְּלִילִית, דְּאִיהִי, נשג"ז חַזְרִין לְשָׁרְשַׁיְיהוּ. וְעָלַיְיהוּ אִתְּמַר, כִּי מִשֹּׁרֶשׁ נָחָשׁ יֵצֵא צֶפַע.

92. The Torah scholars will not need to be sustained by the ignorant, just from the good side by eating of the clean, kosher and permissible. They will not need to get it from the mixed multitudes, who eat the unclean, unfit and prohibited, and who are themselves defiled by defiling themselves with a woman in menstruation, a maidservant, a gentile woman or a prostitute. They are the children of Lilit, who is a woman in menstruation, a maidservant, a gentile woman and a prostitute, and they return to their roots. About them, it is written: "For out of the serpent's root shall come forth a viper" (Yeshayah 14:29).

93. וּבְזִמְנָא דְּאִילָנָא דְּטוֹב וָרָע שַׁלְטָא, דְּאִיהוּ חוּלִין דְּטַהֲרָה, וְחוּלִין דְּטוּמְאָה. אִינּוּן חֲכָמִים דְּדַמְיָין לְשַׁבָּתוֹת וי״ט, לֵית לוֹן אֶלָּא מַה דְּיָהֲבִין לוֹן אִינּוּן חוּלִין. כְּגַוְונָא דְּיוֹם הַשַּׁבָּת, דְּלֵית לֵיהּ, אֶלָּא מַה דְּמְתַקְּנִין לֵיהּ בְּיוֹמֵי דְּחוֹל.

93. During the period that the Tree of Knowledge of Good and Evil dominates, that pertains to the purity and impurity of worldly things, these sages - who are similar to the Shabbatot and holidays in that they have only what is given to them by the worldly PEOPLE - are like the Shabbat that has nothing except what was prepared for it during the weekdays.

94. וּבְזִמְנָא דְּשַׁלְטָא אִילָנָא דְּחַיֵּי, אִתְכַּפְיָיא אִילָנָא דְּטוֹב וָרָע, וְלָא יְהֵא לע״ה, אֶלָּא מַה דְּיָהֲבִין לוֹן תַּלְמִידֵי חֲכָמִים, וְאִתְכַּפְיָין תְּחוֹתַיְיהוּ, וּכְאִלּוּ לָא הֲווֹ בְּעָלְמָא.

94. During the time that the Tree of Life dominates, the Tree of Knowledge of Good and Evil is subdued. The common people will not have anything except for what the Torah scholars will hand out to them and they, COMMON PEOPLE, will become subdued like never before.

95. וְהָכִי אִיסּוּר וְהֶיתֵּר, טוּמְאָה וְטַהֲרָה, לָא אִתְעֲבַר מע״ה. דְּמִסְטְרַיְיהוּ לֵית בֵּין גָּלוּתָא לִימוֹת הַמָּשִׁיחַ אֶלָּא שִׁעְבּוּד מַלְכִיּוֹת בִּלְבַד דְּאִינּוּן לָא טַעֲמִין מֵאִילָנָא דְּחַיֵּי, וְצָרִיךְ לוֹן מַתְנִיתִין בְּאִיסּוּר וְהֶיתֵּר טוּמְאָה וְטָהֲרָה. אֶלָּא יֵהוֹן מְבוּזִין קֶדֶם ת״ח, כְּגַוְונָא דַּחֲשׁוֹכָא קַמֵּי נְהוֹרָא, דְּעֵרֶב רַב אִינּוּן ע״ה אִינּוּן חֲשׁוּכִין. וְלָא אִתְקְרִיאוּ יִשְׂרָאֵל, אֶלָּא עַבְדִּין זְבִינִין לְיִשְׂרָאֵל, בְּגִין דְּאִינּוּן כִּבְעִירִין. וְהָא אוּקְמוּהָ.

95. Thus, prohibition and permission, purity and impurity will not pass away from the common people. From their aspect, there will be no apparent difference between the exile and the days of Messiah, except for the oppression of Yisrael by other kingdoms alone because they will not taste from the Tree of Life WHEN IT WILL BE REVEALED IN THE DAYS OF MESSIAH, and they will need to learn MISHNAH, about what is prohibited and permissible, what is unclean and clean. They will be shamed in front of a Torah scholar like darkness before light, since the mixed multitudes are like beasts, who are ignorant, who are darkness and were not even called Yisrael, just slaves sold to Yisrael, as was already explained.

96. וְיִשְׂרָאֵל אִתְקְרִיאוּ אָדָם, וּמְנַיִן דְּאִית בְּהוֹן בְּעִירָא וְאָדָם. הה״ד וְאַתֶּן צֹאנִי צֹאן מַרְעִיתִי אָדָם אַתֶּם. וְאַתֶּן צֹאנִי צֹאן מַרְעִיתִי, אִינּוּן ע״ה, טָבִין, מִסִּטְרָא דְּטוֹב. אָדָם אַתֶּם, ת״ח.

96. Yisrael are called men. How do we know that the children of YISRAEL are composed of both beast and man? It is written: "But you, My flock, the flock of My pasture, are men" (Yechezkel 34:31). "But you, My flock, the flock of My pasture": These are those who are ignorant of Torah but are good and stem from the good side. "Are men" refers to the Torah scholars.

97. וּבִקְרָא דָּא נָמֵי רָמִיז לֵיהּ, לוּ עַמִּי שׁוֹמֵעַ לִי יִשְׂרָאֵל וְגוֹ׳. בְּתַר דְּאָמַר עַמִּי, אֲמַאי קָאָמַר יִשְׂרָאֵל. אֶלָּא עַמִּי: ע״ה. יִשְׂרָאֵל: ת״ח. וּבְגִינַיְיהוּ אִתְּמַר וּבְנֵי יִשְׂרָאֵל יוֹצְאִים בְּיָד רָמָה.

97. It is also alluded to in this verse, AS IT IS WRITTEN: "Oh that My people would hearken to Me, Yisrael..." (Tehilim 81:14). After mentioning "My people," why say "Yisrael"? Because "My people" refers to common people and Yisrael alludes to the Torah scholars. For them, it is mentioned: "And the children of Yisrael went out with a high hand" (Shemot 14:8).

98. כְּגַוְונָא דְּפָלִיג לוֹן קוּדְשָׁא בְּרִיךְ הוּא בְּטוּרָא דְּסִינַי, הָכִי פָּלִיג לוֹן בְּפוּרְקָנָא בַּתְרַיְיתָא, דְּיִשְׂרָאֵל דְּאִתְּמַר בְּהוֹן, וַחֲמוּשִׁים עָלוּ בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרָיִם. מִסִּטְרָא דְּאִילָנָא דְּחַיֵּי, דְּאִינּוּן נ׳ שְׁנִין דְּיוֹבְלָא. אִתְּמַר בְּהוֹן, הֵמָּה יַעֲלוּ בָהָר. וּבְהוֹן וַיִּסַּע מַלְאַךְ הָאֱלֹהִים הַהוֹלֵךְ לִפְנֵי מַחֲנֵה יִשְׂרָאֵל. וְלוֹן אִתְּמַר וָאֶשָּׂא אֶתְכֶם עַל כַּנְפֵי נְשָׁרִים, דְּאִינּוּן עֲנָנֵי כָבוֹד. וָאָבִיא אֶתְכֶם אֵלָי. וּבְנֵי יִשְׂרָאֵל יוֹצְאִים בְּיָד רָמָה, הָכִי יָפִיק לת״ח, בְּכָל הַאי יְקָר.

98. As the Holy One, blessed be He, divided them at Mount Sinai, so he will differentiate them at the last redemption, because it says by Yisrael: "And the children of Yisrael went up armed (Heb. chamushim) out of the land of Egypt" (Shemot 13:18). CHAMUSHIM MEANING from the side of the Tree of Life, THAT IS ZEIR ANPIN, which are the fifty (Heb. chamishim) years of Jubilee, WHICH IS BINAH, SINCE ZEIR ANPIN RECEIVES THEM FROM BINAH. About them, it says, "They shall come up to the mountain" (Shemot 19:13) and: "And the angel of Elohim, who went before the camp of Yisrael, removed" (Shemot 14:19). And to them, it says: "I bore you on eagles' wings" (Shemot 19:4), which refers to the clouds of glory, "and brought you to Myself" (Ibid.) AND ALSO "and the children of Yisrael went out with a high hand." So He will bring out the Torah scholars with all that honor.

99. וּכְגַוְונָא דְּאִתְּמַר בע״ה מִסִּטְרָא דְּטוֹב, וַיִּתְיַצְּבוּ בְּתַחְתִּית הָהָר. הָכִי יְהוֹן בְּמַפְּקָנָא בַּתְרַיְיתָא, תְּחוֹת ת״ח, כְּעַבְדָא דְּאָזִיל לְרַגְלַיְא דְּסוּסְיָא דְּמָארֵיהּ. וּכְגַוְונָא דְּאָמַר לוֹן בְּתַחְתִּית הָהָר, אִם תְּקַבְּלוּ תּוֹרָתִי מוּטָב, וְאִם לָאו שָׁם תְּהֵא קְבוּרַתְכֶם. הָכִי יֵימָא בְּמַפְּקָנוּ פּוּרְקָנָא בַּתְרַיְיתָא, אִם תְּקַבְּלוּן עֲלֵיכוֹן ת״ח בְּמַפְּקָנוּ דְּגָלוּתָא, כְּאָדָם דְּרָכִיב עַל סוּסְיָא, וְעַבְדָא דְּמְשַׁמֵּשׁ לֵיהּ מוּטָב. וְאִם לָאו תַּמָּן תְּהֵא קְבוּרַתְכֶם, בְּגָלוּתָא.

99. It is mentioned by those who are ignorant of Torah yet are of the good side: "And they stood at the foot of the mountain" (Shemot 19:17). So will they be at the last redemption, under Torah scholars, like a slave that follows along the horse's footsteps of his lord. Just as it was called out to them at the foot of the mountain: 'If you accept the Torah, it is better, but if not, there will be your burial place', so He will tell them at the last redemption, 'If you will accept upon yourselves a Torah scholar during the redemption from the exile like a horse rider with his attendant servant, it is best, and if not, there in exile shall be your burial.'

7. The mixed multitudes

We learn from Elijah that no new converts will be accepted during the days of Messiah. Moses asks Elijah to do his utmost not to delay the redemption, since Moses is waiting in the prison of the grave due to the sins of his people. He says that the Torah scholars are suffering and the mixed multitudes are prospering, and adjures Elijah to tell these things to God.

100. וְעֵרֶב רַב כְּגַוְונָא דְּאִתְּמַר בְּהוֹן, וַיַּרְא הָעָם וַיָּנוּעוּ וַיַּעַמְדוּ מֵרָחוֹק. הָכִי יְהוֹן רְחִיקִין מִן פּוּרְקָנָא, וְיֵחָמוּן לת״ח, וּלְעַמָּא קַדִּישָׁא בְּכָל הַאי יְקָר, וְאִינּוּן רְחִיקִין מִינַיְיהוּ. וְאִי בָּעוּ לְאִתְחַבְּרָא בַּהֲדַיְיהוּ מַה כְּתִיב בְּהוּ, לֹא תִגַּע בּוֹ יָד כִּי סָקוֹל יִסָּקֵל אוֹ יָרֹה יִיָּרֶה. בְּהַהוּא זִמְנָא יִתְקַיְּים בְּהוּ בְּיִשְׂרָאֵל, יְיָ׳ בָּדָד יַנְחֶנּוּ וְאֵין עִמּוֹ אֵל נֵכָר, וְהָא אוּקְמוּהָ אֵין מְקַבְּלִין גֵּרִים לִימוֹת הַמָּשִׁיחַ. וּרְשָׁעִים בַּחֹשֶׁךְ יִדָּמוּ, אִינּוּן עֵרֶב רַב. ובג״ד אָמַר נְבִיאָה עָלַיְיהוּ, וְאֶל אַדְמַת יִשְׂרָאֵל לֹא יָבֹאוּ.

100. The mixed multitudes are as it is written there: "And when the people saw it, they were shaken, and they stood afar off" (Shemot 20:18). They will be far from the redemption and they will watch the Torah scholars and the holy nation in all this glory, but they will be far from them. If they wish to join with them, it is written: "No hand shall touch him, but he shall surely be stoned, or shot through" (Ibid. 19:13). During that period, it will come true for Yisrael: "So Hashem did lead him, and there was no strange El with him" (Devarim 32:12). It was already explained that no new converts will be accepted during the days of Messiah. "And the wicked shall be silent in darkness" (II Shmuel 2:9): these are the mixed multitudes. Therefore, the prophet proclaimed for them: "Neither shall they enter into the land of Yisrael" (Yechezkel 13:9).

101. אָמַר אֵלִיָּהוּ, רַעְיָא מְהֵימְנָא, הָא שַׁעֲתָא אִיהִי לְסַלְקָא לְעֵילָא, בְּאוֹמְאָה אִימָא אַנְתְּ, דְּהָא בְּגִינָךְ אֲנָא בָּעֵי לְסַלְקָא. דְּיָהִיב לִי קוּדְשָׁא בְּרִיךְ הוּא רְשׁוּ, לְאִתְגַּלְיָא לָךְ בְּבֵית אֲסוּרִים דִּילָךְ, בִּקְבוּרָה דִּילָךְ, וּלְמֶעְבַּד עִמָּךְ טִיבוּ, דְּאַנְתְּ מְחוֹלָל בְּחוֹבִין דְּעַמָּא. הה״ד וְהוּא מְחוֹלָל מִפְּשָׁעֵינוּ.

101. Elijah said TO THE FAITHFUL SHEPHERD: Faithful Shepherd, it is time to rise up, AND BRING THE FULL REDEMPTION. You intone a solemn oath ON ME, MEANING MAKE ME SWEAR THAT I SHOULD HASTEN THE REDEMPTION. For your sake, I wish to rise, since the Holy One, blessed be He, gave me permission to reveal myself to you in your prison, in your place of burial, and do you good because you are desecrated through the sins of the people. LIKE IN A PRISON, HE IS AMONG THEM. This is the meaning of: "But he was wounded because of our transgressions" (Yeshayah 53:5).

102. The Faithful Shepherd told him: I intone on you solemnly the name of Yud Hei Vav Hei, that you will do your utmost not to delay THE REDEMPTION, since I am EXISTING in great distress. FOR ABOUT ME, IT IS WRITTEN: "And he looked this way and that, and when he saw that there was no man" (Shemot 2:12) to help me, to take me out of this distress, from this grave, since it says about me, "For they made his grave among the wicked" (Yeshayah 53:9). They do not recognize me but regard me as one of the evil mixed multitudes, like a dead dog that has caused a stench among them. The wisdom of the scribes shall become vapid (stinking) among them in each and every city, and in all places where the children of Yisrael are scattered throughout their kingdoms. The mixed multitudes become the shepherds of Yisrael, who are the flock of the Holy One, blessed be He, as it is said about them: "But you, My flock, the flock of My pasture, are men" (Yechezkel 34:31). And they have no ability to do good with the Torah scholars.

102. א״ל רַעְיָא מְהֵימְנָא, בְּאוֹמָאָה עֲלָךְ בִּשְׁמָא דִּידֹו״ד, לָא תְּאַחֵר בְּכָל יְכוֹלְתָּךְ, דְּהָא אֲנָא בְּצַעֲרָא סַגִּי. וַיִּפֶן כֹּה וָכֹה וַיַּרְא כִּי אֵין אִישׁ, עוֹזֵר לִי, לְאַפָּקָא לִי מֵהַאי צַעֲרָא, בְּהַאי קְבוּרָה דְּאִתְּמַר עָלַי, וַיִּתֵּן אֶת הָרְשָׁעִים קִבְרוֹ, וְלָא אִשְׁתְּמוֹדְעָן בִּי, וַאֲנִי חָשִׁיב בְּעֵינֵיהוּ בֵּין עֵרֶב רַב רַשִׁיעֵיָיא, כְּכֶלֶב מֵת דְּסָרַח בֵּינֵיהוּ, דְּחָכְמַת סוֹפְרִים תִּסְרַח בֵּינֵיהוּ, בְּכָל קַרְתָּא וְקַרְתָּא, וּבְכָל אֲתָר דְּיִשְׂרָאֵל מְפוּזָרִין בֵּינֵיהוּ בֵּין מַלְכְּוָון. וְאִתְהַדְּרוּ אִינּוּן עֵרֶב רַב רַעְיָין עַל יִשְׂרָאֵל, עָאנָא דְקוּדְשָׁא בְּרִיךְ הוּא, דְּאִתְּמַר בְּהוּ וְאַתֵּן צֹאנִי צֹאן מַרְעִיתִי אָדָם אַתֶּם, וְלֵית לוֹן יְכוֹלֶת לְמֶעְבַּד טִיבוּ עִם ת״ח.

103. Courageous and sin-fearing men go about from one city to another and find no grace, and the mixed multitudes excommunicate themselves from among them. In many places, they are only given a meager sum so they are unable to rise from their fall, even temporarily. All the sages, honorable men and those who fear sin LIVE in distress and gloom and are treated like dogs. "The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers" (Eichah 4:2), in the streets, unable to find accommodation among them.

103. וְאַנְשֵׁי חַיִל וְיִרְאֵי חֵטְא מְסוֹבְבִים מֵעִיר לָעִיר וְלֹא יְחוֹנְנוּ, וּמַחֲרִימִין עֵרֶב רַב בֵּינֵיהוּ. וְלָא יַהֲבִין לוֹן בְּאַתְרִין סַגִּיאִין אֶלָּא דָּבָר קָצוּב, דְּלָא יְהֵא תְּקוּמָה לְנַפִּילוּ דְּלֵהוֹן, וַאֲפִילוּ חַיֵּי שָׁעָה. וְכָל חֲכָמִים וְאַנְשֵׁי חַיִל וְיִרְאֵי חֵטְא בְּצַעֲרָא בְּדוֹחֲקָא בִּיגוֹנָא, חֲשִׁיבִין כְּכֶלְבִים. בָּנִים הַמְסוּלָּאִים בַּפָּז אֵיכָה נֶחְשְׁבוּ לְנִבְלֵי חֶרֶשׂ בְּרֹאשׁ כָּל חוּצוֹת. דְּלָא אַשְׁכָּחוּ אַכְסַנְיָא בֵּינֵיהוּ.

104. Meanwhile the mixed multitudes are wealthy, live in peace, in happiness, without pain, without any sorrow - robbers, bribe takers, who are the judges, the elite of their people, "for the earth is filled with violence through them" (Beresheet 6:13). About them, it is written: "Her adversaries have become the chief" (Eichah 1:5). THE FAITHFUL SHEPHERD SAID TO ELIJAH: With a solemn oath on you, the second time, upon the life or name of Hashem, Hashem Tzva'ot, the Elohim of Yisrael, who is enthroned upon the Cherubs, that all these words will not fail from your mouth; with all your might, tell them before the Holy One, blessed be He, to show their distress.
End of Ra'aya Meheimna

104. וְאִינּוּן עֵרֶב רַב, אִינּוּן עֲתִירִין, בְּשַׁלְוָה, בְּחֶדְוָוא, בְּלָא צַעֲרָא, בְּלָא יְגוֹנָא כְּלָל, גַּזְלָנִין מָארֵי שׁוֹחַד, דְּאִינּוּן דַּיָּינִין רֵישֵׁי עַמָּא. כִּי מָלְאָה הָאָרֶץ חָמָס מִפְּנֵיהֶם, עָלַיְיהוּ אִתְּמַר הָיוּ צָרֶיהָ לְרֹאשׁ. בְּאוֹמָאָה עָלָךְ זִמְנָא תִּנְיָינָא, בְּחַי יְיָ׳ צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל יוֹשֵׁב הַכְּרוּבִים, דְּכָל אִלֵּין מִלִּין לָא יִפְּלוּן מִפּוּמָךְ, בְּכָל יְכָלְתָּךְ לְמַלְלָא בְּהוֹן קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא, וּלְאַחְזָאָה דּוֹחֲקָא דִּלְהוֹן.
ע״כ רעיא מהימנא

8. "Why, when I came, there was no man"
Rabbi Elazar talks about the quorum of ten people required in the synagogue.

105. אִישׁ כִּי יַפְלִיא לִנְדּוֹר וְגוֹ׳. רִבִּי אֶלְעָזָר פָּתַח, מַדּוּעַ בָּאתִי וְאֵין אִישׁ וְגוֹ׳. מַדּוּעַ בָּאתִי. כַּמָּה חֲבִיבִין אִינּוּן יִשְׂרָאֵל קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, דִּבְכָל אֲתָר דְּאִינּוּן שַׁרְיָין, קוּדְשָׁא בְּרִיךְ הוּא אִשְׁתְּכַח בֵּינַיְיהוּ, בְּגִין דְּלָא אַעְדֵּי רְחִימוּתָא דִּילֵיהּ מִנְּהוֹן, מַה כְּתִיב, וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם. וְעָשׂוּ לִי מִקְדָּשׁ סְתָם, דְּכָל בֵּי כְּנִישְׁתָּא דְּעָלְמָא מִקְדָּשׁ אִקְרֵי. וְהָא אוּקְמוּהָ. וּשְׁכִינְתָּא אַקְדִּימַת לְבֵי כְּנִישְׁתָּא.

105. "When either man...shall pronounce a special vow..." (Bemidbar 6:2): Rabbi Elazar opened the discussion saying, "Why, when I came, there was no man..." (Yeshayah 50:2). "Why, when I came": How beloved are the children of Yisrael before the Holy One, blessed be He! Wherever they reside, the Holy One, blessed be He, is among them, since He does not remove His love from them. It is written: "And let them make Me a sanctuary: that I may dwell among them" (Shemot 25:8). "And let them make Me a sanctuary" IS a generic SANCTUARY, since every synagogue in the world is called a sanctuary, as has been explained. "THAT I MAY DWELL (HEB. SHACHANTI) AMONG THEM," since the Shechinah comes early to the synagogue.

106. זַכָּאָה הַהוּא ב״נ דְּאִשְׁתְּכַח מֵאִינּוּן עַשְׂרָה קַדְמָאָה בְּבֵי כְּנִישְׁתָּא, בְּגִין דִּבְהוּ אִשְׁתְּלִים מַה דְּאִשְׁתְּלִים, וְאִינּוּן מִתְקַדְּשֵׁי בְּקַדְמֵיתָא בִּשְׁכִינְתָּא. וְהָא אִתְּמַר. וְהָא בַּעְיָא דְּיִשְׁתְּכְחוּ עַשְׂרָה בְּזִמְנָא חָדָא בְּבֵי כְּנִישְׁתָּא. וְלָא יֵיתוּ פִּסְקֵי פִּסְקֵי, דְּלָא יִתְעַכֵּב שְׁלִימוּ דְּשַׁיְיפִין, דְּהָא בַּר נָשׁ בְּזִמְנָא חַד עָבֵד לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, וְאַתְקִין לֵיהּ כַּחֲדָא כָּל שַׁיְיפֵי, הה״ד הוּא עָשְׂךָ וַיְכוֹנְנֶךָ.

106. Praised is the person who is among the first ten in the synagogue, because they complete the required fulfillment; THAT IS, THE CONGREGATION WHOSE QUORUM IS NOT LESS THAN TEN. They are the first to be sanctified by the Shechinah, as we have already learned. It is necessary that all ten be at the synagogue at the same time in unison and not come little by little, in order not to delay the perfection of the limbs, SINCE ALL TEN ARE LIKE PARTS OF ONE BODY IN WHICH THE SHECHINAH DWELLS since man was formed in one instant by the Holy One, blessed be He, and he had all his limbs and organs prepared together. This is what is meant by: "Has He not made you, and established you?" (Devarim 32:6).

107. ת״ח, כֵּיוָן דב״נ אִשְׁתְּלִימוּ שַׁיְיפוֹי, בְּהַהוּא זִמְנָא אִתְתַּקַּן לְכָל שַׁיְיפָא וְשַׁיְיפָא כְּדְקָא יָאוּת. כְּגַוְונָא דָא, כֵּיוָן דִּשְׁכִינְתָּא אַקְדִּימַת לְבֵי כְּנִישְׁתָּא, בְּעָיְין עַשְׂרָה דְּיִשְׁתַּכְחוּן תַּמָּן כַּחֲדָא, וְיִשְׁתְּלִים מַה דְּיִשְׁתְּלִים. וּלְבָתַר דְּאִתְתַּקַּן כֹּלָּא. וּבְמָה הִיא תִּיקוּנָא דְּכֹלָּא. כד״א בְּרֹב עַם הַדְרַת מֶלֶךְ, וע״ד עַמָּא דְּאַתְיָיאן לְבָתַר כֵּן, כֻּלְּהוּ תִּיקוּנָא דְּגוּפָא.

107. Come and see, as soon as the limbs of man were perfected, concurrently every INDIVIDUAL part was constructed appropriately. Similarly, since the Shechinah hastens to the synagogue, there is a requirement to have a complete quorum of ten together. Then, whatever needs to is completed, SINCE IT IS NOT CONSIDERED A CONGREGATION WITH LESS THAN TEN, WHO CORRESPOND TO THE TEN SFIROT OF MALCHUT. AS LONG AS THERE ARE NOT TEN TOGETHER, NONE IS COMPLETED. After that everything is established, THAT IS THE ESTABLISHING OF THE WHOLE CONGREGATION. What is it that establishes everything? It is as it is written: "In the multitude of people is the king's glory" (Mishlei 14:28). Therefore, the people who follow later, AFTER THE FIRST TEN WAS, all still establish the body even more. THAT IS TO SAY, THE ESTABLISHING OF THE CONGREGATION, SINCE AN INCREASED NUMBER OF PEOPLE INCREASES THE GLORY OF THE KING.

108. וְכַד אָתַת אַקְדִּימַת שְׁכִינְתָּא, וּבְנֵי נָשָׁא לָא אַתְיָיאן כַּחֲדָא כְּדְקָא יָאוּת. קוּדְשָׁא בְּרִיךְ הוּא קָארֵי מַדּוּעַ בָּאתִי וְאֵין אִישׁ. מַאי וְאֵין אִישׁ. דְּלָא מִתְתַּקְּנֵי שַׁיְיפֵי, וְלָא אִשְׁתְּלִים גּוּפָא. דְּכַד גּוּפָא לָא אִשְׁתְּלִים, אֵין אִישׁ. ובג״כ, וְאֵין אִישׁ דַּיְיקָא. ות״ח, בְּשַׁעְתָּא דְּגוּפָא אִשְׁתְּלִים לְתַתָּא, קְדוּשָׁה עִלָּאָה אַתְיָא וְעָאל בְּהַאי גּוּפָא, וְאִתְעֲבִיד תַּתָּאָה, כְּגַוְונָא דִּלְעֵילָא מַמָּשׁ. וּכְדֵין, כֹּלָּא בַּעְיָין דְּלָא יִפְתְּחוּן פּוּמָא בְּמִילֵי דְּעָלְמָא. בְּגִין דְּהָא קַיְימֵי יִשְׂרָאֵל בִּשְׁלִימוּ עִלָּאָה, וּמִתְקַדְּשֵׁי בְּקְדוּשָׁה עִלָּאָה, זַכָּאָה חוּלְקְהוֹן.

108. When the Shechinah preceded and came, and the people have not yet formed a quorum OF TEN, as required, the Holy One, blessed be He, calls out, "Why, when I came, there was no man." What is: "There was no man"? It is that the parts were not completed and the body was not whole, TO BE CALLED A CONGREGATION. If the body is not whole, there is no man, MEANING EVEN THE INDIVIDUAL LIMBS THAT ALREADY CAME ARE NOT COMPLETED. Therefore, "there was no man" is precisely that. Come and see: When the body is completed below, WHEN THERE ARE TEN MEN TOGETHER, the supreme holiness comes and enters that body, and the lower resumes the likeness of the upper TEN SFIROT. All must refrain from worldly talk, since Yisrael are now in a state of lofty unison and are sanctified with supreme sanctity. Blessed is their lot.

109. "When either man...shall pronounce..." HE ASKS: What is "shall pronounce"? HE RESPONDS: IT MEANS he is separated from the rest of the people to become holy, in the likeness of above, and be whole. If a person comes to be cleansed, he is cleansed, and a person who wishes to be sanctified is sanctified. They envelop him in supernal holiness, the same holiness with which the Holy One, blessed be He, was sanctified.

109. אִישׁ כִּי יַפְלִיא וְגוֹ׳. מַאי כִּי יַפְלִיא. דְּאִתְפְּרַשׁ מִשְׁאַר בְּנֵי עָלְמָא, לְאִתְקַדְּשָׁא כְּגַוְונָא דִּלְעֵילָא, וּלְאִשְׁתַּכְּחָא שְׁלִים. בְּשַׁעְתָּא דְּבַר נָשׁ אָתֵי לְאִתְדַּכְּאָה, מַדְכִּין לֵיהּ. בַּר נָשׁ דְּבָעֵי לְאִתְקַדְּשָׁא, מְקַדְּשִׁין לֵיהּ. וּפַרְסֵי עָלֵיהּ קְדוּשָׁה דִּלְעֵילָא, קְדוּשָׁה דְּאִתְקַדַּשׁ בָּהּ קוּדְשָׁא בְּרִיךְ הוּא.

9. Death and the punishment by beating in the grave

Rabbi Aba tells us how a person assumes he will live forever, until he gets ill and undergoes judgment, at which time all his actions stand as evidence for or against him. We hear what happens as soon as he is in the grave and we hear about all the trials he has to face. Rabbi Aba says that King David said one should bless God now while he is still alive and before it is too late.

110. Rabbi Aba opened the discussion saying, "Of David, Bless Hashem, my soul: and all that is within me bless His Holy Name" (Tehilim 103:1). How much a person should observe and know how to serve his Master, since every single day the proclamation goes forth and says, "How long, you simple ones, will you love being simple?" (Mishlei 1:22). "Return, faithless children, and I will heal your relapses" (Yirmeyah 3:22), but none pays attention. The Torah proclaims before them, yet nobody is attentive.

110. ר׳ אַבָּא פָּתַח, לְדָוִד בָּרְכִי נַפְשִׁי אֶת יְיָ׳ וְכָל קְרָבַי אֶת שֵׁם קָדְשׁוֹ. כַּמָּה אִית לֵיהּ לְבַר נָשׁ לְאִסְתַּכְּלָא וּלְמִנְדַּע בְּפוּלְחָנָא דְּמָארֵיהּ, דְּהָא בְּכָל יוֹמָא וְיוֹמָא כְּרוֹזָא קָארֵי וְאָמַר, עַד מָתַי פְּתָאִים תְּאֲהֵבוּ פֶתִי וְגוֹ׳. שׁוּבוּ בָנִים שׁוֹבָבִים אֶרְפָּא מְשׁוּבוֹתֵיכֶם. וְלֵית מַאן דְּיַרְכִּין אוּדְנֵיהּ, אוֹרַיְיתָא קָא מַכְרְזָא קַמַּיְיהוּ, וְלֵית מַאן דְּיַשְׁגַּח.

111. Come and see, a person walks about in this world and thinks that it belongs to him forever, and he will remain here for generations to come. While he walks about, he is placed in binding chains, MEANING THAT HE GETS ILL AND IS TIED TO HIS BED. While he remains in this state, he is judged together with other litigants. If he gets a good advocate, he is saved from punishment, as it is written: "If there be an angel over him, an interpreter, one among a thousand, to declare to man what is right: then He is gracious to him, and says..." (Iyov 33:23). Who is that good advocate? These are the good deeds that stand by for a man in time of need.

111. תָּא חֲזֵי, בַּר נָשׁ אָזִיל בְּהַאי עָלְמָא, וְהוּא חָשִׁיב דְּדִילֵיהּ הוּא תָּדִיר וְיִשְׁתְּאַר בְּגַוֵּיהּ לְדָרֵי דָרִין, עַד דְּאִיהוּ אָזִיל בְּעָלְמָא, יְהֵבִין לֵיהּ בְּקוּלְרָא, עַד דְּאִיהוּ יָתִיב דַּיְינִין לֵיהּ בְּקִינְפּוֹן עִם שְׁאַר בְּנֵי דִּינָא. אִי אִשְׁתְּכַח לֵיהּ סַנֵּיגוֹרָא, הָא אִשְׁתְּזִיב מִן דִּינָא. הה״ד אִם יֵשׁ עָלָיו מַלְאָךְ מֵלִיץ אֶחָד מִנִּי אֶלֶף לְהַגִּיד לְאָדָם יָשְׁרוֹ וַיְחֻנֶּנּוּ וַיֹּאמֶר וְגוֹ׳. מַאן הוּא סַנֵּיגוֹרָא. אִלֵּין עוֹבָדִין דְּכַשְׁרָן, דְּקַיְימֵי עָלֵיהּ דב״נ בְּשַׁעְתָּא דְּאִצְטְרִיךְ לֵיהּ.

112. If there is no good advocate for him, he is found guilty in judgment and is required to pass away from this world. During that period while he lays bound in the chains of the King, in raising his eyes, he sees how two come to him. They write all that he did in this world and every word that emerged from his lips. He gives accounts about everything and it is recorded before him. This is what it says, "For, lo, He that forms the mountains, and creates the wind, and declares to man what is his thought..." (Amos 4:13). And he admits all these things.

112. וְאִי לָא יִשְׁתְּכַח עָלֵיהּ סַנֵּיגוֹרָא, הָא אִתְחַיָּיב מִן דִּינָא לְאִסְתַּלְּקָא מִן עָלְמָא. בְּהַהִיא שַׁעְתָּא כַּד אִיהוּ שָׁכִיב בְּקוּלְרָא דְּמַלְכָּא, עַד דְּזָקִיף עֵינוֹי, חָמָא דְּאַתְיָין לְגַבֵּיהּ תְּרֵין, דְּכַתְּבִין קַמֵּיהּ כָּל מַה דְּעָבִיד בְּהַאי עָלְמָא. וְכָל מַה דְּאַפִּיק מִן פּוּמָא, וְיָהִיב דִּינָא עַל כֹּלָּא וְכַתְּבִין קַמֵּיהּ. הה״ד כִּי הִנֵּה יוֹצֵר הָרִים וּבוֹרֵא רוּחַ וּמַגִּיד לְאָדָם מַה שִׂיחוֹ וְגוֹ׳. וְהוּא אוֹדֵי עָלַיְיהוּ.

113. מַאי טַעֲמָא, בְּגִין דְּהַהוּא עוֹבָדָא דְּאִיהוּ עָבִיד, סַלְקָא וְקַיְּימָא עָלֵיהּ לְאַסְהֲדָא בֵּיהּ, וְקַיְּימִין לְאַסְהֲדָא עָלֵיהּ, וְכֻלְּהוּ נַחְתִּין וְאִתְרְשִׁימוּ קַמֵּיהּ, וְקַיְּימֵי קַמֵּיהּ, וְלָא מִתְעַבְּרָן מִנֵּיהּ, עַד שַׁעֲתָא דְּאִתְדָּן בְּהוּ בְּהַהוּא עָלְמָא. ת"ח, כָּל אִינּוּן מִלִּין דְּעָבִיד ב"נ בְּהַאי עָלְמָא, כֻּלְּהוּ זְמִינִין וְקַיְּימֵי לְאַסְהֲדָא בֵּיהּ, וְלָא אִתְאֲבִידוּ מִינֵּיהּ. וּבְשַׁעֲתָא דְּמַפְּקֵי לֵיהּ לְקִבְרָא, כֻּלְּהוּ מִתְעַתְּדָן וְאָזְלֵי קַמֵּיהּ. וּתְלַת כְּרוֹזֵי מַכְרְזֵי. חַד קַמֵּיהּ, וְחַד מִימִינֵיהּ, וְחַד מִשְּׂמָאלֵיהּ. וְאָמְרֵי דָּא פְּלַנְיָיא דְּמָרִיד בְּמָארֵיהּ. מָרִיד לְעֵילָא, מָרִיד לְתַתָּא, מָרִיד בְּאוֹרַיְיתָא, מָרִיד בְּפִיקוּדוֹי. חָמוּ עוֹבָדוֹי, חָמוּ מִלּוֹי, טַב לֵיהּ דְּלָא אִבְרֵי.

114. עַד דְּמָטֵי לְגַבֵּי קִבְרָא, כֻּלְּהוּ מִתִּין אִתְרַגְּזוּן מִדּוּכְתַּיְיהוּ עָלֵיהּ, וְאָמְרֵי וַוי וַוי דָּדָא אִתְקְבַר בְּגַוָּן. עוֹבָדוֹי וּמִלּוֹי אַקְדְּמָן וְעָאלִין לְקִבְרָא, וְקַיְּימֵי עָלֵיהּ דְּהַהוּא גּוּפָא, וְרוּחֵיהּ אָזְלָא וְשָׁאט, וּמִתְאַבְּלָא עַל גּוּפָא. כֵּיוָן דב"נ אִתְטְמַר בְּבֵי קִבְרֵי, דּוּמָ"ה קָדִים וְנָפִיק תְּחוֹת יְדֵיהּ, תְּלָתָא בֵּי דִינָא, דִּי מְמָנָן עַל דִּינָא דְּקִבְרָא, וּתְלַת שַׁרְבִּיטֵי דְּאֶשָּׁא בִּידַיְיהוּ, וְדַיְּינִין רוּחָא וְגוּפָא כַּחֲדָא. וַוי עַל הַהוּא דִינָא, וַוי עַל עוֹבָדוֹי.

115. בְּשַׁעֲתָא דְּאִיהוּ תָּפִיס בְּקוּלְרָא דְּמַלְכָּא, וְאִתְדָּן דִּינֵיהּ, וְאִשְׁתְּלִים, דְּלָא אִשְׁתְּכַח עָלֵיהּ סַנֵּיגוֹרְיָא. וְסַנְטִירָא דְּמַלְכָּא נָחִית, וְקָאֵים קַמֵּיהּ, לְרַגְלוֹי, וְחַד סַיְּיפָא שְׁנָנָא בִּידֵיהּ.

116. זָקִיף ב"נ עֵינוֹי, וְחָמֵי כֹּתְלֵי בֵּיתָא דְּמִתְלַהֲטָן בְּאֶשָּׁא מִנֵּיהּ אַדְּהָכִי חָמֵי לֵיהּ קַמֵּיהּ כּוּלֵּיהּ מָלֵי עַיְּינִין, לְבוּשֵׁיהּ אֶשָּׁא דְּלָהִיט קַמֵּיהּ דְּבַר נָשׁ. הָכִי הוּא וַדַּאי, דְּהָא כַּמָּה בְּנֵי נָשָׁא חָמוּ מַלְאָכָא בְּשׁוּקָא, וְקַיְּימֵי קַמֵּיהּ, וּשְׁאַר בְּנֵי נָשָׁא לָא חָמָאן לֵיהּ.

117. וְאִי תֵּימָא, הָא כְּתִיב עוֹשֶׂה מַלְאָכָיו רוּחוֹת וְגוֹ'. הֵיךְ יָכִיל לְאִתְחַזָּאָה בְּאַרְעָא. אֶלָּא מִלָּה דָּא, הָא אוּקְמוּהָ, דְּכֵיוָן דְּנָחִית מַלְאָכָא לְאַרְעָא, אִתְלְבַּשׁ בְּגוּפָא, וְאִתְחַזֵּי לְמַאן דְּאִתְחַזֵּי, בְּהַהוּא לְבוּשָׁא דְּאִתְלְבַּשׁ בֵּיהּ. וְאִי לָאו, לָא יָכִיל לְמִסְבַּל לֵיהּ עָלְמָא וּלְאִתְחַזָּאָה. כ"ש וְכָל שֶׁכֵּן הַאי דְּכָל בְּנֵי עָלְמָא צְרִיכִין לֵיהּ.

113. What is the reason THAT HE ADMITS ALL HIS DEEDS? It is because the action he did ascends and stands by to give testimony. ALL DEEDS stand by UP ABOVE to give testimony about him. They all descend to be recorded before him and do not move away, until the time he is tried for them in that world. Come and see, all these things that were done by this man on this world, all are ready to testify about him and they are not removed from him. When he is taken to his grave, they all gather and go in front of him. Three proclamations are proclaimed, one in front, one on his right and one on his left. They say that this is so-and-so who rebelled against his Master, rebelled above, rebelled below, rebelled against the Torah, revolted against the precepts. See his actions and watch his speeches! He would have been better off not to have been created.

114. Until they arrive at the cemetery, and all the dead rage in their spots and say, Woe, woe that this one is buried among us. His actions and speech precede him into the grave and remain over that body. His spirit goes and wanders and mourns over the body. As soon as a person is covered in his grave, THE ANGEL Dumah hastens to come out with three courts under his jurisdiction appointed for the punishment in the grave. Three wands of fire are in their hands, and the spirit is on trial together with the body. Woe to that punishment and woe to his deeds.

115. During the time he is held in the chains of the King, MEANING WHILE HE IS SICK AND BOUND TO HIS BED, his trial took place and completed WITH A GUILTY VERDICT, because no good advocate was available for him. The King's minister, THE ANGEL OF DEATH, descends and stands at his feet, with a sharp sword in his hand.

116. The person lifts his eyes and sees FIRST the house walls radiant with fire. At the same time, he sees him, full with eyes, dressed in burning fire STANDING in front of the man. AND THOUGH OTHERS WHO STAND THERE DO NOT SEE HIS PRESENCE, it is certainly so. The proof is that some people see an angel in the marketplace and stand before him, but the rest do not perceive him.

117. If you ask: Doesn't it say, "Who makes the winds His messengers (angels)..." (Tehilim 104:4)? How is it possible to see them on earth? HE RESPONDS: We already explained this. When the angel descends to earth, he is dressed in a physical body and he is seen to whoever needs to perceive him in that garment he donned. If he didn't PUT ON THAT GARMENT, the people could not bear it that he should be visible. All the more so with this one, THE ANGEL OF DEATH, whom all people need.

118. תְּלַת טִפִּין בְּחַרְבֵּיהּ וְכוּ׳, וְהָא אוּקְמוּהָ חַבְרַיָּא. כֵּיוָן דְּחָמֵי לֵיהּ, אִזְדַּעְזָע כָּל גּוּפֵיהּ וְרוּחֵיהּ, וְלִבֵּיהּ לָא שָׁכִיךְ, בְּגִין דְּאִיהוּ מַלְכָּא דְּכָל גּוּפָא. וְרוּחָא דִּילֵיהּ אַזְלָא בְּכָל שַׁיְיפֵי גּוּפָא, וְאִשְׁתְּאִיל מִנַּיְיהוּ, כְּבַר נָשׁ דְּאִשְׁתְּאִיל מֵחַבְרֵיהּ, לְמֵהַךְ לַאֲתָר אַחֲרָא. כְּדֵין הוּא אוֹמֵר וַוי עַל מַה דְּעֲבַד, וְלָא מְהַנְיָא לֵיהּ, אֶלָּא אִי אַקְדִּים אַסְוָותָא דִּתְשׁוּבָה, עַד לָא מָטָא הַהִיא שַׁעֲתָא.

119. דָּחִיל הַהוּא ב״נ, וּבָעֵי לְאִתְטַמְּרָא וְלָא יָכִיל. כֵּיוָן דְּחָמֵי דְּלָא יָכִיל, הוּא פָּתַח עֵינוֹי, וְאִית לֵיהּ לְאִסְתַּכְּלָא בֵּיהּ, וְאִסְתָּכַל בֵּיהּ בְּעַיְינִין פְּקִיחִין. וּכְדֵין הוּא מָסִיר גַּרְמֵיהּ וְנַפְשֵׁיהּ. וְהַהוּא שַׁעֲתָא, הוּא עִידָּן דְּדִינָא רַבָּא, דב״נ אִתְדָּן בֵּיהּ בְּהַאי עָלְמָא. וּכְדֵין רוּחָא אָזְלָא בְּכָל שַׁיְיפֵי גּוּפָא, וְאִשְׁתְּאִיל מִינַּיְיהוּ, וְשָׁאט בְּכָל שַׁיְיפִין, וְאִזְדַּעְזָעָא לְכָל סִטְרִין וְכָל שַׁיְיפֵי גּוּפָא כֻּלְּהוּ מִזְדַּעְזָעָן.

120. כַּד מָטָא רוּחָא לְכָל שַׁיְיפָא וְשַׁיְיפָא, וְאִשְׁתְּאִיל מִנֵּיהּ. נָפַל זִיעָא עַל הַהוּא שַׁיְיפָא, וְרוּחָא אִסְתָּלִיק מִנֵּיהּ. וּמִיַּד מִית הַהוּא שַׁיְיפָא. וְכֵן בְּכֻלְּהוּ.

121. כֵּיוָן דְּמָטֵי רוּחָא לְמֵיפַּק, דְּהָא אִשְׁתְּאִיל מִכָּל גּוּפָא, כְּדֵין שְׁכִינְתָּא קַיְימָא עָלֵיהּ. וּמִיַּד פַּרְחָא מִן גּוּפָא. זַכָּאָה חוּלָקֵיהּ דְּמַאן דְּאִתְדְּבַק בָּהּ, וַוי לְאִינּוּן חַיָּיבַיָּא דְּרָחִיקִין מִנָּהּ, וְלָא מִתְדַּבְּקִין בָּהּ.

122. וְכַמָּה בְּיֵי דִּינָא אַעְבַּר בַּר נָשׁ כַּד נָפִיק מֵהַאי עָלְמָא. חַד הַהוּא דִּינָא עִלָּאָה דְּקָאֲמַרָן, כַּד נָפִיק רוּחָא מִן גּוּפָא. וְחַד דִּינָא, כַּד עוֹבָדוֹי וּמִלּוֹי אָזְלִין קַמֵּיהּ, וְכָרוֹזֵי מַכְרְזֵי עֲלוֹי. וְחַד דִּינָא, כַּד עָיֵיל לְקִבְרָא וְחַד דִּינָא דְּקִבְרָא. וְחַד דִּינָא דְּתוֹלַעְתָּא. וְחַד דִּינָא דְּגֵיהִנָּם. וְחַד דִּינָא דְּרוּחָא דְּאַזְלָא וְשָׁאט בְּעָלְמָא, וְלָא אַשְׁכַּח אֲתָר, עַד דְּיִשְׁתְּלִימוּ עוֹבָדוֹי. וְהַאי שִׁבְעָה עִדָּנִין יַחְלְפוּן עֲלוֹי. בְּגִין כַּךְ בָּעֵי בַּר נָשׁ, כַּד אִיהוּ אִשְׁתְּכַח בְּהַאי עָלְמָא, לְדַחֲלָא מִן מָארֵיהּ, וּלְאִסְתַּכְּלָא בְּכָל יוֹמָא וְיוֹמָא בְּעוֹבָדוֹי, וְיֵיתוּב מִנַּיְיהוּ קַמֵּי מָרֵיהּ.

123. כַּד אִסְתַּכַּל דָּוִד מַלְכָּא בְּאִינּוּן דִּינִין דְּבַר נָשׁ, כַּד אִסְתַּלַּק מֵהַאי עָלְמָא, אַקְדִּים וְאָמַר, בָּרְכִי נַפְשִׁי אֶת יְיָ׳, עַד דְּלָא תִּפּוּק מֵעָלְמָא, הַשְׁתָּא דְּאַנְתְּ אִשְׁתְּכַחַת עִם גּוּפָא. וְכָל קָרְבַי אֶת שֵׁם קָדְשׁוֹ, אַתּוּן שַׁיְיכֵי דְּמִשְׁתַּתְּפֵי בְּרוּחָא, הַשְׁתָּא דְּאִשְׁתְּכָחַת עִמְּכוֹן, אַקְדִּימוּ לְבָרְכָא שְׁמָא קַדִּישָׁא, עַד לָא יִמְטֵי זִמְנָא, דְּלָא תֵּיכְלוּן לְבָרְכָא לֵיהּ, וּלְאוֹדָאָה עָלַיְיכוּ.

123. When King David examined the trials of a person who departs from this world, he first said "Bless Hashem, my soul" (Tehilim 103:1) before it departs the world, now while it is still in the body, "and all that is within me bless His Holy Name" - you, the limbs that are attached to the spirit, now while THE SPIRIT is still with you, hasten to bless the Holy Name, before the time will arrive when you will no longer be able to bless Him and thank Him for you.

10. The Nazirite

Rabbi Aba wonders why someone who has made the vow of a Nazirite to be sanctified with holiness is not allowed to eat grapes. Rabbi Shimon answers that wine and strong drink and grapes are all attached to the same aspect, that is of the Left Column, and it is inappropriate for a Nazirite to do anything of the left side.

124. ת״ח אִישׁ כִּי יַפְלִיא לִנְדּוֹר נֶדֶר, נָזִיר דְּאַקְדִּים בְּהַאי עָלְמָא, לְאִתְקַדְּשָׁא בִּקְדוּשָׁה דְּמָארֵיהּ מִיַּין וְשֵׁכָר יַזִּיר חוֹמֶץ יַיִן וְגוֹ׳. הָכָא אִית לְאִסְתַּכְּלָא, כֵּיוָן דְּאָסִיר לֵיהּ חַמְרָא, עֲנָבִים לָמָּה. דְּהָא בְּכַהֲנֵי כְּתִיב יַיִן וְשֵׁכָר אַל תֵּשְׁתְּ וְגוֹ׳, יָכוֹל עֲנָבִים נָמֵי. לָא. בַּעֲנָבִים שָׁרֵי. הָכָא לַנָּזִיר, מ״ט אָסַר לֵיהּ עֲנָבִים.

124. Come and see: "When either man...shall pronounce a special vow of a Nazirite..." (Bemidbar 6:2), MEANING he hastened while in this world, to be sanctified with the holiness of his Master. Thus, "he shall abstain from wine and strong drink, and shall drink no vinegar of wine..." (Ibid. 3). Here we should deliberate. Just because he is forbidden to drink wine, why should grapes BE FORBIDDEN TO HIM, seeing that of the priest it says, "Do not drink wine or strong drink" (Vayikra 10:9), but he may eat grapes. So why is a Nazirite different? Why are grapes forbidden to him?

125. אֶלָּא, עוֹבְדָא דָּא, וּמִלָּה דָּא, רָזָא עִלָּאָה הוּא, לְאִתְפְּרְשָׁא מִן דִּינָא בְּכֹלָּא. וְהָא יְדִיעָא הַהוּא אִילָנָא דְּחָב בֵּיהּ אָדָם קַדְמָאָה, עֲנָבִים הֲווֹ. וְדָא הוּא רָזָא דְּמִלָּה, דְּהָא יַיִן וְשֵׁכָר וַעֲנָבִים, בְּסִטְרָא חַד אִתְאֲחָדוּ. יַיִן לְעֵילָא וְאוֹקְמוּהָ. שֵׁכָר לִשְׂמָאלָא, דְּהָא שֵׁכָר מִיַּין נָפְקָא. עֲנָבִים דְּכְנִישׁ כֻּלְּהוּ לְגַבַּיְיהוּ, וְדָא הוּא אִילָנָא דְּחָב בֵּיהּ אָדָם קַדְמָאָה. בג״כ כֹּלָּא בְּחַד סִטְרָא אִתְאֲחָד. וְאִי תֵּימָא דְּהַאי נָזִיר שָׁבִיק מְהֵימְנוּתָא עִלָּאָה. לָאו הָכִי, אֶלָּא לָא אִתְחֲזֵי בֵּיהּ עוֹבְדָא מִסִּטְרָא שְׂמָאלָא כְּלוּם.

125. HE RESPONDS: This procedure and prohibition is of the highest secret, THAT THE NAZIRITE IS to isolate himself entirely from Judgment MORE SO THAN A PRIEST. It is known that the tree by which Adam sinned was a grapevine. That is the secret of it, that wine and strong drink and grapes are attached to the same aspect, WHICH IS OF THE LEFT COLUMN; wine above, TO THE LEFT COLUMN OF BINAH, THAT IS REFERRED TO THERE AS THE PRESERVED WINE as explained. Strong drink is to the left OF ZEIR ANPIN, since strong drink is produced from wine. SO TOO THE LEFT COLUMN OF ZEIR ANPIN IS DRAWN FROM THE LEFT COLUMN OF BINAH. Grapes gather everything to them, SINCE THEY ARE MALCHUT THAT RECEIVES FROM EVERYTHING ABOVE, and that is the tree by which Adam sinned. Consequently, all of them are connected to the same side, THE LEFT OF BINAH, OF ZEIR ANPIN AND OF MALCHUT. If you say that this Nazirite has abandoned the supreme Faith, BY NOT RECEIVING FROM THE SUPERNAL BINAH, ZEIR ANPIN AND MALCHUT, it is not so. It is just not appropriate for him to do anything of the left side.

11. "Let the hair grow" - "And let them shave"

Rabbi Shimon continues by saying that the Nazirite must not cut his hair or shave because the roots of hair exist from the right side, and he is entirely isolated from judgment. After he comes back from isolation the priest must atone for him so that the Nazirite can again be allowed wine and strong drink and grapes. Rabbi Shimon says that Samson was punished because he took a gentile woman for a wife.

126. ת"ח, דְּהָכִי אוֹלִיפְנָא מִסִּפְרָא דְּרַב הַמְנוּנָא סָבָא, וְהָכִי הוּא. כְּתִיב גַּדֵּל פֶּרַע שְׂעַר רֹאשׁוֹ, בְּעֵי דְּיִתְרְבֵּי שְׂעַר רֵישֵׁיהּ וְדִיקָנֵיהּ, וְיִתְפְּרֵשׁ מִיַּיִן וְשֵׁכָר וַעֲנָבִים, בְּגִין דְּכֻלְּהוּ סִטְרָא שְׂמָאלָא, וְלָא תַּלְיָין שַׂעֲרָא. יַיִן אִימָא עִלָּאָה. שֵׁכָר סִטְרָא דְּאַחִידוּ בֵּיהּ לֵיוָאֵי וְנַפְקֵי מִיַּיִן עִלָּאָה וְלָא תָּלֵי שַׂעֲרָא. וּבג"כ כַּד סְלִיקוּ לֵיוָאֵי לְהַהוּא אֲתָר, בְּעַיְין לְאַעְבְּרָא כָּל שַׂעֲרָא דִּלְהוֹן, כד"א וְהֶעֱבִירוּ תַעַר עַל כָּל בְּשָׂרָם.

126. Come and see what I have learned from the book of Rabbi Hamnuna Saba (the elder). It is written: "And shall let the locks of the hair of his head grow" (Bemidbar 6:5). He must allow the hair on his head and beard to grow, and abstain from wine, strong drink and grapes, since they all pertain to the left side, but the hairs do not originate IN THEM. Wine is supreme Ima, while strong drink is of the left, to which the Levites are connected and stem from the uppermost wine, MEANING FROM SUPERNAL IMA and the hairs have no involvement WITH THEM. Therefore, when the Levites ascend to this place, TO THE LEFT, they must shave all their hair, as is said; "And let them shave all their flesh" (Bemidbar 8:7).

127. עֲנָבִים אִימָא תַּתָּאָה, דְּכָנִיש יַיִן וְשֵׁכָר לְגַוָּהּ, וְעַל דָּא אִתְפְּרַשׁ מִכָּל סִטְרָא שְׂמָאלָא, דְּלָא לְאַחֲזָאָה עוֹבָדָא דִּילְהוֹן לְגַבֵּיהּ. עֲנָבִים דָּא לָא תָּלֵי שַׂעֲרָא וְדִיקָנָא. דְּהָא נוּקְבָא בְּעָיְיָא לְסַפְּרָא שַׂעֲרָא, כַּד אַתְיָא לְאִזְדַּוְּוגָא בִּדְכוּרָא, וְהָא דִּיקָנָא לָא אִשְׁתְּכַח בָּהּ. בג"כ הוּא תָּלֵי שַׂעֲרָא דְּרֵישָׁא וְדִיקָנָא, וְרָזָא דְּמִלָּה נָזִיר אֱלֹהִים אִקְרֵי, וְלָא נָזִיר יְיָ, פְּרִישׁ מִדִּינָא כֻּלָּא.

127. Grapes pertain to the lower mother, MALCHUT, who gathers wine and strong drink to her. Therefore, THE NAZIRITE isolates himself from the entire left, FROM WINE AND STRONG DRINK AND GRAPES, so that none of its consequences are manifest in him. There are no hair and beard coming out of the grapes THAT ARE MALCHUT, since the female, WHICH IS MALCHUT, needs to cut her hair, THAT IS, BODY HAIR when she comes to have intercourse with the male, ZEIR ANPIN. And she has no beard. Therefore, THE NAZIRITE THAT IS FROM THE RIGHT WHERE THE ROOTS OF HAIR IS, IS OPPOSITE. The hair of the head and beard hang down, and IT IS FORBIDDEN TO SHAVE THEM. The secret of this is that he is called "a Nazirite to Elohim" (Shoftim 13:7). HE IS ISOLATED FROM THE NAME ELOHIM THAT IS THE LEFT, and it is not 'Nazirite to Hashem', WHICH IS THE RIGHT, SINCE HE is isolated entirely from Judgment. "NAZIRITE" MEANS ONE WHO SEPARATES HIMSELF.

128. ת"ח, עַל דָּא כְּתִיב, וְכִפֶּר עָלָיו מֵאֲשֶׁר חָטָא עַל הַנָּפֶשׁ וְגוֹ'. עַל נַפְשׁוֹ לָא כְּתִיב, אֶלָּא עַל הַנָּפֶשׁ סְתָם. וּמַאי אִיהוּ. דָּא עֲנָבִים, דְּאִקְרֵי נֶפֶשׁ. וע"ד כְּתִיב חָטָא, בְּגִין דְּסִטְרָא דִּילֵיהּ יַיִן וְשֵׁכָר הוּא, וְגָרַע מִנֵּיהּ אֲתָר דִּינָא. חָטָא, מַאי חָטָא. אֶלָּא גָּרַע דִּינָא שֶׁל הַנֶּפֶשׁ.

128. ת"ח, עַל דָּא כְּתִיב, וְכִפֶּר עָלָיו מֵאֲשֶׁר חָטָא עַל הַנָּפֶשׁ וְגוֹ'. עַל נַפְשׁוֹ לָא כְּתִיב, אֶלָּא עַל הַנָּפֶשׁ סְתָם. וּמַאי אִיהוּ. דָּא עֲנָבִים, דְּאִקְרֵי נֶפֶשׁ. וע"ד כְּתִיב חָטָא, בְּגִין דְּסִטְרָא דִּילֵיהּ יַיִן וְשֵׁכָר הוּא, וְגָרַע מִנֵּיהּ אֲתָר דִּינָא. חָטָא, מַאי חָטָא. אֶלָּא גָּרַע דִּינָא שֶׁל הַנֶּפֶשׁ.

128. Come and see, about this is written: "And make atonement for him, for that he sinned by the dead (lit. 'Nefesh')..." It is not written: 'his Nefesh', but simply "the Nefesh." What is that? These are grapes, MEANING MALCHUT, that are referred to as Nefesh. Hence a sin is mentioned, MEANING HE SINNED AGAINST MALCHUT, which aspect is that of wine and strong drink, AS MALCHUT IS BUILT MAINLY FROM THE LEFT. AND THE NAZIRITE took the place of Judgment, THAT IS, THE ILLUMINATION FROM THE LEFT, from it. HE ASKS, Why IS THIS CONSIDERED a sin? HE REPLIES: It is because HE SINNED BY depriving the Judgment from the Nefesh, MEANING THE ILLUMINATION OF ITS CHOCHMAH THAT IS DRAWN TOGETHER WITH THE JUDGMENTS OF THE LEFT.

129. אִי הָכִי, אֲמַאי וְכִפֶּר עָלָיו. בְּגִין דְּהַשְׁתָּא קָא אַתְיָא לְאִתְחַבְּרָא בַּהֲדַיְיהוּ, וְלָא מְקַבְּלָן לֵיהּ הָנֵי אַתְרֵי, עַד דִּימְלֵךְ בְּכַהֲנָא, וִיכַפֵּר עָלֵיהּ, בְּגִין דְּאִיהוּ שָׁדֵי לוֹן לְבַר בְּקַדְמֵיתָא, כְּיוָן דְּהַשְׁתָּא אָתֵי לְגַבַּיְיהוּ, בְּעֵי לְאִתְחַבְּרָא תִּקּוּנָא דְּכַפָּרָה, וִיקַבְּלוּן לֵיהּ, וְדָא הוּא רָזָא דְּמִלָּה.

129. HE ASKS: If so, THAT A NAZIRITE ADHERES SO MUCH TO THE RIGHT, why IS IT WRITTEN FOLLOWING THAT: "And make atonement for him"? HE ANSWERS: Because he comes forth now, AFTER COMPLETING HIS ABSTINATION PERIOD, to adhere with them, WITH THE THREE ASPECTS OF THE LEFT COLUMN, AND TO BE ALLOWED WINE, STRONG DRINK AND GRAPES. These places do not accept him until he takes counsel with the priest who will atone for him, since originally he expelled them, BY ABSTAINING HIMSELF, and now that he returns to them he needs to adhere to correcting by atonement, so they will accept him. That is the mystical explanation of this.

130. וְאִי תֵּימָא, שִׁמְשׁוֹן נָזִיר אֱלֹהִים הֲוָה, אֲמַאי אִתְעַנַּשׁ. אֶלָּא שַׁפִּיר הוּא מִלָּה, דְּבָעֵל בַּת אֵל נֵכָר. וַהֲוָה לֵיהּ לְאִתְחַבְּרָא בִּדְיִדֵיהּ, בְּמָה דְּאִתְחֲזֵי לֵיהּ. וְהוּא דַּהֲוָה קַדִּישׁ, אַעְרַב הַהִיא קְדוּשָׁה בְּבַת אֵל נֵכָר, וְשָׁבִיק אַתְרֵיהּ, דְּאִתְחֲזֵי לְהַהִיא קְדוּשָׁה, ובג"כ אִתְעַנַּשׁ.

130. If you wonder about Samson, who was a Nazirite to Elohim, why was he punished? HE REPLIES: It was proper for him, MEANING HE DESERVED THE PUNISHMENT because he joined in marriage with a gentile woman, MEANING DELILAH. He should have joined with his own kind, with what was appropriate for him, but he, who was holy, mingled that holiness with a daughter of a foreign El and abandoned his appropriate state of holiness. Therefore, he was punished.

131. וְאִית מַאן דְּאָמַר, דְּלֵית לֵיהּ חוּלָקָא בְּהַהוּא עָלְמָא. מ״ט בְּגִין דְּאָמַר תָּמוּת נַפְשִׁי עִם פְּלִשְׁתִּים, וּמָסַר חוּלָקֵיהּ בְּחוּלָקָא דִּפְלִשְׁתָּאֵי, דִּימוּת נַפְשֵׁיהּ עִמְּהוֹן בְּהַהוּא עָלְמָא. כַּךְ הֲווֹ מַכְרְזֵי עַל נְזִירָא, לֵךְ לֵךְ אַמְרִין נְזִירָא, סְחוֹר סְחוֹר, לְכַרְמָא לָא תִּקְרַב. וְהָא אוּקְמוּהָ חַבְרַיָּיא.

131. Some say that he has no part in that world. Why is that? It is because he said, "Let my Nefesh die with the Philistines" (Shoftim 16:30) and he passed his lot with the lot of the Philistines, so that his Nefesh will die with them in that world. This is the way they used to proclaim to the Nazirite: 'Go round, round, to the vineyard you shall not come'. The friends have already upheld this explanation.

12. Holy - Pure
Rabbi Shimon talks about the secret of hair in relation to holiness.

132. לֵיוָאֵי מַה כְּתִיב בְּהוּ, וְכֹה תַעֲשֶׂה לָהֶם לְטַהֲרָם הַזֶּה עֲלֵיהֶם מֵי חַטָּאת וְהֶעֱבִירוּ תַעַר עַל כָּל בְּשָׂרָם. כֵּיוָן דְּעַבְרֵי שַׂעֲרָא, וְעַבְדֵי כּוּלֵּי הַאי, כְּדֵין אִקְרֵי לֵיוָאֵי טָהוֹר, וְלָא קָדוֹשׁ. אֲבָל הַאי נָזִיר בְּגִין דְּאִתְפְּרַשׁ מֵהַאי סִטְרָא, אִקְרֵי קָדוֹשׁ וְלָא טָהוֹר. בְּגִין כַּךְ כְּתִיב, כָּל יְמֵי נֶדֶר נִזְרוֹ וְגוֹ׳ אֲשֶׁר יַזִּיר לַיְיָ׳ קָדוֹשׁ יִהְיֶה וְגוֹ׳.

132. Here is what is written about Levites: "And thus shall you do to them, to cleanse them: Sprinkle water of purifying on them, and let them shave all their flesh" (Bemidbar 8:7). As soon as they shave their hair and fulfill all this, the Levites are considered pure but not holy. But as soon as the Nazirite isolates from the side OF THE LEFT, he is considered holy and not pure. Thus, it is written: "All the days of his vow of his separation...during which he separates himself to Hashem, he shall be holy" (Bemidbar 6:5).

133. גַּדֵּל פֶּרַע שְׂעַר רֹאשׁוֹ, מִשּׁוּם דָּא דִּכְתִיב, וּשְׂעַר רֹאשׁוֹ כַּעֲמַר נָקִא, דִּבְהַאי דָּמֵי לְגַוְונָא דִּלְעֵילָא. אָמַר ר׳ יְהוּדָה בַּר רַב, בְּשַׂעֲרֵי מַמָּשׁ אִשְׁתְּמוֹדַע דְּאִיהוּ קַדִּישָׁא, דִּכְתִיב קְוֻצּוֹתָיו תַּלְתַּלִּים.

133. "And shall let the locks of the hair of his head grow" (Ibid.). It is because it is written: "And the hair of whose head was like pure wool" (Daniel 7:9). By this, he is similar to the higher, SINCE HIS HAIR DRAWS CHASSADIM AS ABOVE AND WITHOUT JUDGMENT, SINCE HE IS WHOLLY OF THE RIGHT. Rabbi Yehuda bar Rav said: With his hair alone, it is apparent that he is holy, as it is written ABOUT THE HOLY ONE, BLESSED BE HE: "His locks are wavy" (Shir Hashirim 5:11).

134. תָּאנֵי ר׳ שִׁמְעוֹן, אִלְמָלֵי יַדְעֵי בְּנֵי נָשָׁא, מַאי קָאַמְרֵי בְּהַאי שַׂעֲרָא, וּבְרָזָא דִּילֵיהּ, כְּמָה דְּאִיהוּ בְּרָזָא דְּרָזִין, אִשְׁתְּמוֹדְעָן לְמָארֵיהוֹן, בְּחָכְמְתָא עִלָּאָה. עַד כָּאן רָזֵי דְּאוֹרַיְיתָא, מִכָּאן וּלְהַלְאָה סִתְרֵי תּוֹרָה, סַחְרָהּ וְאֶתְנַנָּהּ קֹדֶשׁ לַיְיָ׳.

134. Rabbi Shimon taught, If people would know what is spoken about this hair and its secret, as it is ABOVE in the utmost secrecy, they would have distinguished themselves to their Master with the highest wisdom. Up to here have been the secrets of the Torah; from now on Sitrei Torah: "And her merchandise and her hire shall be holiness to Hashem" (Yeshayah 23:18).

1. The foreword to the Idra Raba
Rabbi Shimon tells the friends what he wishes to reveal to them and invites them to a new understanding. He is anguished over the question of whether to reveal secrets, until Rabbi Aba reassures him that the friends all fear God. Rabbi Shimon tells the rabbis that this is a time to act for God because people have forsaken His Torah. He talks about the talebearer who is not settled in his mind and is not trustworthy to receive secrets and he contrasts this to a faithful spirit who is stable and conceals matters. When Rabbi Shimon begins to reveal secrets, the place shakes and the friends tremble.

1. תַּנְיָא, אָמַר ר״ש לְחַבְרַיָּיא, עַד אֵימַת נַיְתִיב בְּקַיְּימָא דְּחַד סַמְכָא. כְּתִיב עֵת לַעֲשׂוֹת לַיְיָ׳ הֵפֵרוּ תּוֹרָתֶךָ. יוֹמִין זְעִירִין, וּמָארֵי דְּחוֹבָא דָּחִיק. כָּרוֹזָא קָארֵי כָּל יוֹמָא, וּמְחַצְּדֵי חַקְלָא זְעִירִין אִינּוּן. וְאִינְהוּ בְּשׁוּלֵי כַּרְמָא. לָא אַשְׁגְּחָן, וְלָא יַדְעִין, לְאָן אֲתָר אָזְלִין כְּמָה דְּיָאוּת.

1. We were taught that Rabbi Shimon said to his friends: How long will we remain upheld by one pillar, MEANING IN THE SENSE OF THE FORMLESS WORLD (HEB. TOHU), IN WHICH THE SEVEN LOWER SFIROT WERE IN A SINGLE STACK, THE ONE ABOVE THE OTHER. RABBI SHIMON WISHED TO REVEAL TO THEM THE MEANING OF THE GRADES IN THE WORLD OF CORRECTION, WHICH CONSIST OF THREE PILLARS, THE HIDDEN MEANING OF THE THREE COLUMNS - RIGHT, LEFT AND CENTRAL. It is written: "It is time to act for Hashem: they have made void Your Torah" (Tehilim 119:126). The days are few and the sin-master, MEANING THE PROSECUTOR, applies pressure. Every day the proclamation resounds FOR REPENTANCE and the reapers of the field are few, MEANING THOSE WHO DESERVED THE CROP OF THE SUPERNAL FIELD, MALCHUT, WHICH ARE THE UNDERSTANDINGS OF THE SECRETS OF TORAH. They, EVEN THOSE WHO UNDERSTOOD, are LOCATED at the end of the vineyard, WHICH IS MALCHUT. Even they do not pay attention and are do not know where they are going.

2. אִתְכַּנְּשׁוּ חַבְרַיָּיא לְבֵי אִדְּרָא, מְלוּבָּשִׁין שִׁרְיָין סַיְּיפֵי וְרוּמְחֵי בִּידֵיכוֹן, אִזְדְּרָזוּ בְּתִקּוּנֵיכוֹן. בְּעֵיטָא, בְּחָכְמְתָא. בְּסוּכְלְתָנוּ. בְּדַעְתָּא. בְּחֵיזוּ. בִּידִין. בְּרַגְלִין. אַמְלְכוּ עֲלֵיכוֹן לְמַאן דְּבִרְשׁוּתֵיהּ חַיֵּי וּמוֹתָא. לְמִגְזַר מִלִּין דִּקְשׁוֹט. מִלִּין דְּקַדִּישֵׁי עֶלְיוֹנִין צַיְּיתֵי לְהוּ, וַחֲדָאן לְמִשְׁמַע לְהוּ, וּלְמִנְדַּע לְהוּ.

2. Gather, friends, to the throne, dressed in shields with swords and lances in your hands, WHICH IS THE SECRET OF THE UNIFICATIONS TO DESTROY THE KLIPOT. Hurry with your corrections, MEANING HURRY TO RESTORE THE THREE COLUMNS: CHOCHMAH, BINAH, DA'AT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD with counsel, with wisdom, with understanding, with knowledge, with appearance, with hands, WHICH IS THE SECRET OF CHESED, GVURAH AND TIFERET and with feet, WHICH IS THE SECRET OF NETZACH, HOD AND YESOD. Appoint as king over on you someone who has the authority of life and death to decree truthful words, words to which the Supernal Holy Ones will listen, and will be glad to hear and to know them.

3. יָתִיב ר״ש וּבְכָה, וְאָמַר וַוי אִי גָּלֵינָא, וַוי אִי לָא גָּלֵינָא. חַבְרַיָּיא דַּהֲוָה תַּמָּן אִשְׁתִּיקוּ. קָם ר׳ אַבָּא וא״ל, אִי נִיחָא קַמֵּיהּ דְּמוֹר לְגַלָּאָה, הָא כְּתִיב סוֹד יְיָ׳ לִירֵאָיו, וְהָא חַבְרַיָּיא אִלֵּין דַּחֲלִין דְּקוּדְשָׁא בְּרִיךְ הוּא אִינּוּן, וּכְבַר עָאלוּ בְּאִדְּרָא דְּבֵי מַשְׁכְּנָא, מִנְּהוֹן עָאלוּ, מִנְּהוֹן נַפְקוּ.

3. Rabbi Shimon sat down and wept. He said: Woe if I do reveal and woe if I do not reveal. IF HE DOES NOT REVEAL, THE NEW UNDERSTANDINGS IN THE TORAH WILL GET LOST, AND IF HE DOES REVEAL, PERHAPS SOMEONE WHO IS NOT WORTHY OF THE HIDDEN MEANINGS OF THE TORAH MIGHT HEAR. The friends that were there kept silent. Finally, Rabbi Aba stood up and said to him: If my lord is graceful enough to reveal, behold it says, "The secret of Hashem is with them that fear Him" (Tehilim 25:14). These friends fear the Holy One, blessed be He. They have already gained entry to the chamber of your residence. WE HAVE LEARNED THAT some of them entered THIS GREAT CHAMBER and some of them exited, BUT NOT ALL SINCE THREE FRIENDS PASSED AWAY.

4. תָּאנָא, אִתְמְנוּ חַבְרַיָּיא קַמֵּיהּ דר״ש, וְאִשְׁתְּכָחוּ, רִבִּי אֶלְעָזָר בְּרֵיהּ. ור׳ אַבָּא. ור׳ יְהוּדָה. וְרִבִּי יוֹסֵי בַּר יַעֲקֹב. ור׳ יִצְחָק. ור׳ חִזְקִיָּה בַּר רַב. ור׳ חִיָּיא. ור׳ יוֹסֵי. ור׳ יֵיסָא. יְדִין יָהֲבוּ לְר״ש, וְאָצְבְּעָן זַקְפוּ לְעֵילָא. וְעָאלוּ בְּחַקְלָא בֵּינֵי אִילָנֵי וְיָתְבוּ. קָם ר״ש וְצַלֵּי צְלוֹתֵיהּ, יָתִיב בְּגַוַּוּיְהוּ וְאָמַר, כָּל חַד יְשַׁוֵּי יְדוֹי בְּתוּקְפֵּיהּ. שַׁוּוּ יְדַיְיהוּ, וְנָסִיב לוֹן . פְּתַח וְאָמַר אָרוּר הָאִישׁ אֲשֶׁר יַעֲשֶׂה פֶסֶל וּמַסֵּכָה מַעֲשֵׂה יְדֵי חָרָשׁ וְשָׂם בַּסָּתֶר וְעָנוּ כָל הָעָם וְאָמְרוּ אָמֵן.

4. We have learned that the friends were counted who were present before Rabbi Shimon. The following were present: Rabbi Elazar, his son, Rabbi Aba, Rabbi Yehuda, Rabbi Yosi bar Jacob, Rabbi Yitzchak, Rabbi Chizkiyah bar Rav, Rabbi Chiya, Rabbi Yosi and Rabbi Yesa. They stretched their hands to Rabbi Shimon with the fingers straightened upward. They entered the field among the trees and sat down. Rabbi Shimon stood up and prayed his prayer, sat down among them and said: Everyone should place his hands in his bosom. Each one placed his hands IN HIS OWN BOSOM AND RABBI SHIMON accepted them. He opened the discussion saying, "Cursed be the man that makes any carved or molten idol, an abomination of Hashem, the work of the hands of a craftsman, and sets it up in secret. And all the people" - ALL THE FRIENDS - "shall answer and say, 'Amen' " (Devarim 27:15).

5. פָּתַח ר״ש וְאָמַר, עֵת לַעֲשׂוֹת לַיְיָ׳, אֲמַאי עֵת לַעֲשׂוֹת לַיְיָ׳. מִשּׁוּם דְּהֵפֵרוּ תּוֹרָתֶךָ. מַאי הֵפֵרוּ תּוֹרָתֶךָ, תּוֹרָה דִּלְעֵילָא. דְּאִיהִי מִתְבַּטְלָא אִי לָא יִתְעֲבִיד בְּתִקּוּנוֹי דָא. וּלְעַתִּיק יוֹמִין אִתְּמַר. כְּתִיב אַשְׁרֶיךָ יִשְׂרָאֵל מִי כָמוֹךָ. וּכְתִיב, מִי כָמוֹךָ בָּאֵלִים יְיָ׳.

5. Rabbi Shimon opened the discussion with the verse: "It is time to act for Hashem: THEY HAVE MADE VOID YOUR TORAH", which MEANS why is this a time to act for Hashem? Because "they have made void Your Torah." What does "they have made void Your Torah" mean? MEANING: They have made void the Torah above, WHICH IS THE SECRET OF ZEIR ANPIN, because she becomes void if she is not observed with her establishments, AS THE FOLLOWING WILL EXPLAIN. THIS VERSE was said to Atik Yomin (the Ancient of Days), WHICH IS THE BEGINNING OF THE ROOT OF ALL CORRECTIONS, AS IN THE FOLLOWING EXPLANATION. It says, "Happy are you, Yisrael: who is like you" (Devarim 33:29), BECAUSE THEY ADHERE TO THE CENTRAL COLUMN and "Who is like You, Hashem, among the Elim" (Shemot 15:11). THIS APPLIES TO ZEIR ANPIN, WHO IS THE CENTRAL COLUMN.

6. קָרָא לְרִבִּי אֶלְעָזָר בְּרֵיהּ, אוֹתְבֵיהּ קַמֵּיהּ, וּלְרַבִּי אַבָּא מִסִּטְרָא אַחֲרָא, וְאָמַר אֲנָן כֻּלָּא דְּכוֹלָא. עַד הַשְׁתָּא אִתְתְּקָנוּ קַיְימִין. אִשְׁתִּיקוּ, שְׁמְעֵי קָלָא, וְאַרְכּוּבְתָּן דָא לְדָא נַקְשָׁן. מַאי קָלָא. קָלָא דִּכְנוּפְיָיא עִלָּאָה דְּמִתְכַּנְּפֵי.

6. He called on his son Rabbi Elazar and sat in front of him. Rabbi Aba was on the other side and said: We are all inclusive, SINCE THE SOUL OF RABBI ELAZAR WAS OF CHOCHMAH AND THAT OF RABBI ABA WAS BINAH, AND RABBI SHIMON HIMSELF WAS DA'AT THAT UNIFIES CHOCHMAH AND BINAH TO EACH OTHER. THAT IS WHY HE SAID THAT THEY WERE ALL INCLUSIVE, SINCE CHOCHMAH, BINAH AND DA'AT INCLUDE ALL THE GRADES. Until now the pillars were constructed, MEANING THAT TO THIS POINT THEY WERE INVOLVED IN CORRECTING THE THREE COLUMNS, ALSO CALLED THREE PILLARS. They were silent. They heard a sound and their knees were knocking together BECAUSE OF FEAR. What was the sound? That was the sound of the friends above who were gathering, MEANING THE CHARIOTS OF THE HOLY ONE, BLESSED BE HE.

7. חַדֵּי ר״ש וְאָמַר, יְיָ׳ שָׁמַעְתִּי שִׁמְעֲךָ יָרֵאתִי הָתָם יֵאוֹת הֲוָה לְמֶהֱוֵי דְּחִיל. אֲנָן בַּחֲבִיבוּתָא תַּלְיָיא מִלְּתָא, דְּכְתִיב וְאָהַבְתָּ אֶת יְיָ׳ אֱלֹהֶיךָ, וּכְתִיב מֵאַהֲבַת יְיָ׳ אֶתְכֶם, וּכְתִיב אָהַבְתִּי אֶתְכֶם וְגוֹ׳.

7. Rabbi Shimon rejoiced and said, "Hashem, I have heard the report of You, and I was afraid" (Chavakuk 3:2). It was true there that he feared SINCE HIS ROOT WAS FROM THE LEFT COLUMN, BUT for we WHO ARE UNITED WITH THE CENTRAL COLUMN, it depends on love, MEANING CHASSADIM, THAT ARE THE ASPECT OF LOVE. It is written: "And you shall love [CG1]Hashem your Elohim" (Devarim 6:5). It is written: "Because Hashem loved you" (Ibid. 7:8) and it is also written: "I have loved you... " (Malachi 1:2).

8. ר״ש פָּתַח וְאָמַר, הוֹלֵךְ רָכִיל מְגַלֶּה סוֹד וְנֶאֱמַן רוּחַ מְכַסֶּה דָבָר. הוֹלֵךְ רָכִיל, הַאי קְרָא קַשְׁיָא, אִישׁ רָכִיל מִבָּעֵי לֵיהּ לְמֵימַר, מַאן הוֹלֵךְ. אֶלָּא מַאן דְּלָא אִתְיַישַׁב בְּרוּחֵיהּ, וְלָא הֲוֵי מְהֵימְנָא, הַהוּא מִלָּה דְּשָׁמַע, אָזִיל בְּגַוֵּויהּ כְּחִיזְרָא בְּמַיָּא, עַד דְּרָמֵי לֵיהּ לְבַר. מ״ט. מִשּׁוּם דְּלֵית רוּחֵיהּ רוּחָא דְּקִיּוּמָא. אֲבָל מַאן דְּרוּחֵיהּ רוּחָא דְּקִיּוּמָא, בֵּיהּ כְּתִיב, וְנֶאֱמַן רוּחַ מְכַסֶּה דָבָר. וְנֶאֱמַן רוּחַ, קִיּוּמָא דְּרוּחָא. בְּרוּחָא תַּלְיָיא מִלְּתָא. וּכְתִיב, אַל תִּתֵּן אֶת פִּיךָ לַחֲטִיא אֶת בְּשָׂרֶךָ.

8. Rabbi Shimon opened the discussion saying, "A talebearer (lit. 'goer') reveals secrets: but he that is of a faithful spirit conceals the matter" (Mishlei 11:13). This verse is difficult, but it should have said 'tale-man'. What is a TALE goer? HE REPLIES: It refers to someone who is not settled in mind and not trustworthy. Whatever he has heard goes within him like a board in water THAT DOES NOT SINK UNTIL it gets expelled outside, MEANING TO SAY HE HAS NO REST UNTIL HE REVEALS WHATEVER HE HEARD TO SOMEONE ELSE. What is the reason? It is because his spirit is not stable, SETTLED. Of him who has a stable spirit, it says "But he that is of a faithful spirit conceals the matter". A faithful spirit MEANS a stable spirit. It all depends on the spirit. It is also written: "Do not let your mouth cause your flesh to sin" (Kohelet 5:5).

9. וְלֵית עָלְמָא מִתְקַיְּימָא אֶלָּא בְּרָזָא. וְכִי אִי בְּמִלֵּי עָלְמָא אִצְטְרִיךְ רָזָא. בְּמִלִּין רָזִין דְּרָזַיָּא דְּעַתִּיק יוֹמִין, דְּלָא אִתְמַסְרָאן אֲפִילוּ לְמַלְאָכִין עִלָּאִין עאכ"ו. אר"ש, לִשְׁמַיָּא לָא אֵימָא דְּיֵצִיתוּן, לְאַרְעָא לָא אֵימָא דְּתִשְׁמַע, דְּהָא אֲנָן קִיּוּמֵי עָלְמִין. תָּנָא רָזִין דְּרָזִין, כַּד פָּתַח ר"ש בְּרָזֵי דְּרָזִין, אִזְדַּעְזָע אַתְרָא, וַחֲבֵרִין אִתְחַלְחָלוּ.

9. The world is preserved only through secrecy and if, in worldly things, secrecy is a prerequisite, it is so much more certain that the mysteries of mysteries of Atik Yomin are not even passed on to the angels above. Rabbi Shimon said: To the heavens, I don't say to listen. To the earth I don't say to hear, since we maintain the worlds. THAT IS TO SAY, MOSES AND ISAIAH MADE THE HEAVENS AND EARTH WITNESSES TO PUNISH THE CHILDREN OF YISRAEL IF THEY DO NOT MAINTAIN THE WORLDS, THAT THE HEAVENS WILL NOT GIVE ITS RAIN NOR THE EARTH ITS CROPS. BUT RABBI SHIMON WAS SPEAKING TO THE RIGHTEOUS, WHO MAINTAIN THE WORLD AND HAVE NO NEED FOR WITNESSES. We have learned of the mysteries of mysteries. When Rabbi Shimon began with the secrets of secrets, the place shook and the friends trembled.

2. "And these are the kings"

Rabbi Shimon begins by saying that the friends are blessed and that to them are revealed the inner secrets of the Torah that have not even been revealed to the angels. The topic at hand here is the mention of the kings of Edom that reigned before the children of Yisrael came along and had any king. The secret of this alludes to the supernal worlds and the time before His corrections were maintained; all those kings of Edom died. Rabbi Shimon ends by talking about the creation of the Torah.

10. גַּלֵּי בְּרָזָא וּפָתַח וְאָמַר, כְּתִיב וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מִלֹּךְ מֶלֶךְ וּגו'. זַכָּאִין אַתּוּן צַדִּיקַיָּא, דְּאִתְגְּלֵי לְכוֹן רָזֵי דְּרָזִין דְּאוֹרַיְיתָא, דְּלָא אִתְגַּלְיָין לְקַדִּישֵׁי עֶלְיוֹנִין, מַאן יַשְׁגַּח בְּהַאי, וּמַאן יִזְכֶּה בְּהַאי, דְּהוּא סַהֲדוּתָא עַל מְהֵימְנוּתָא דְּכֻלָּא. צְלוֹתָא בְּרַעֲוָא יְהֵא, דְּלָא יִתְחַשַּׁב לְחוֹבָא לְגַלָּאָה דָּא. וּמַה יֵימְרוּן חַבְרַיָּיא, דְּהַאי קְרָא קַשְׁיָא הוּא, דְּהָא לָא הֲוָה לֵיהּ לְמִכְתַּב הָכִי, דְּהָא חֲזֵינָן כַּמָּה מְלָכִים הֲווֹ, עַד דְּלָא יֵיתוּן בְּנֵי יִשְׂרָאֵל, וְעַד לָא יְהֵי מַלְכָּא לִבְנֵי יִשְׂרָאֵל וּמַה אִתְחֲזֵי הָכָא, וּבְרָא אַתְּעֵרוּ חַבְרַיָּיא. אֶלָּא רָזָא דְּרָזִין הוּא, דְּלָא יַכְלִין בְּנֵי נָשָׁא לְמִנְדַּע וּלְאִשְׁתְּמוֹדַע וּלְמִרְחַשׁ בְּדַעֲתַיְיהוּ בְּהַאי.

10. He revealed in secret and opened the discussion with the verse: "And these are the kings that reigned in the land of Edom, before there reigned any king..." (Beresheet 36:31). Blessed are you, righteous, to whom were revealed the inner secrets of the Torah, which are not revealed to the most holy ones up high, MEANING THE ANGELS. Who will be attentive to this and who will deserve this, IN WHAT IS WRITTEN: "AND THESE ARE THE KINGS..." That is evidence about overall faith. May the prayer be accepted that it will not be considered a sin to reveal this. What will the friends say, since this verse is difficult, since it was unnecessary to write this because we could see how many kings Edom had before the children of Yisrael came along, and prior to the children of Yisrael having a king? What is shown to us here? It is a high secret and men are incapable of knowing and understanding and contemplating this, SINCE IT ALLUDES TO THE SUPERNAL WORLDS.

11. תָּאנָא, עַתִּיקָא דְּעַתִּיקִין, טְמִירָא דִּטְמִירִין, עַד לָא זַמִּין תִּקּוּנוֹי, וְעִטּוּרֵי עִטּוּרִין, שֵׁירוּתָא וְסִיּוּמָא לָא הֲוָה. וַהֲוָה מַגְלִיף וּמְשַׁעֵר בֵּיהּ. וּפְרִיס קַמֵּיהּ חַד פַּרְסָא, וּבָה גְּלִיף וְשִׁיעֵר מַלְכִין.

11. We have learned about the most Ancient of ancients, the most hidden of hidden, before He prepared His corrections and the crowns of crowns. THE PREPARATION OF THE VESSELS AND READYING THEM TO RECEIVE THE LIGHTS ARE CALLED CORRECTIONS. THE LIGHTS THEMSELVES ARE CALLED CROWNS, DERIVED FROM THE VERSE: "THE CROWN WITH WHICH OUR MOTHER CROWNED HIM" (SHIR HASHIRIM 3:11). There did not yet exist a beginning nor an end, WHICH ARE THE UPPER CHOCHMAH, THE BEGINNING OF REVELATION, AND LOWER CHOCHMAH, THE END OF REVELATION. He was carving and estimating the limits of it, MEANING OF REVEALING THE BEGINNING AND THE END. He laid out a boundary and in it He marked and measured kings.

12. וְתִקּוּנוֹי לָא אִתְקַיְּימוּ, הה"ד וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מִלֹּךְ מֶלֶךְ לִבְנֵי יִשְׂרָאֵל. מַלְכָּא קַדְמָאָה, לִבְנֵי יִשְׂרָאֵל קַדְמָאָה. וְכֻלְּהוּ דִּגְלִיפוּ בִּשְׁמָהָן אִתְקְרוּן. וְלָא אִתְקַיְּימוּ, עַד דְּאָנַח לְהוּ, וְאַצְנַע לְהוּ, וּלְבָתַר זִמְנָא הוּא אִסְתְּלַק בְּהַהוּא פַּרְסָא, וְאִתְתְּקַן בְּתִקּוּנוֹי.

12. His corrections were not maintained. This is what is written: "And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Yisrael," MEANING BEFORE the first king that reigned over the first children of Yisrael. All that were recorded were called by their names but did not live. Then after that He abandoned them and hid them; He was elevated by that boundary and established with His own corrections.

13. We have learned that when His wish came to pass, THE WISH OF THE EMANATOR, to create the Torah, she was hidden for 2,000 years and He produced her, MEANING CREATED HER. She immediately said to Him: Whoever wishes to restore and accomplish, let him first tend to his own corrections.

13. וְתָאנָא, כַּד סָלִיק בִּרְעוּתָא, לְמִבְרֵי אוֹרַיְיתָא טְמִירָא תְּרֵי אַלְפֵי שְׁנִין, וְאַפִּקָה, מִיַּד אָמְרָה קַמֵּיהּ, מַאן דְּבָעֵי לְאַתְקָנָא וּלְמֶעְבַּד, יְתַקֵּן בְּקַדְמֵיתָא תִּקּוּנוֹי.

3. Atika of Atikin

Rabbi Shimon tells what the Hidden Book revealed about the most ancient among the ancients, and of how the illuminating light of the whiteness of the skull in the head of Arich Anpin is the legacy of the righteous in the World to Come.

14. We have learned from Tz'niuta Desafra (the hidden book) about the most Ancient among the ancient, the most concealed of concealed, the most hidden of the hidden, which in His corrections was corrected and came, like the oldest among the old, most Ancient of the ancients, the most hidden of the hidden, who in His corrections is known yet unknown. He is dressed in white and has a radiant WHITE countenance. HE resides on the throne of fiery sparks, in order to subdue them.

14. תָּאנָא בִּצְנִיעוּתָא דְּסִפְרָא, עַתִּיקָא דְּעַתִּיקִין, סְתָרָא דְּסִתְרִין טָמִיר דְּטְמִירִין, אִתְתַּקַּן וְאִזְדְּמַן, כְּחַד סָבָא דְּסָבִין, עַתִּיק מֵעַתִּיקִין, טָמִיר מִטְּמִירִין, וּבְתִּיקּוּנוֹי יְדִיעַ וְלָא יְדִיעַ. מָארֵי דְּחִוָּור כְּסוּ, וְחֵיזוּ בּוּסִיטָא דְּאַנְפּוֹי, יָתִיב עַל כּוּרְסְיָיא דְּשִׁבִיבִין, לְאַכְפְּיָיא לוֹן.

15. Throughout 400,000 worlds, the whiteness of the skull in the head, ARICH ANPIN, spreads. The illuminating light of this whiteness is the legacy of the righteous in the World to Come, consisting of four hundred worlds. This is what is written: "four hundred shekels of silver, current money with the merchant" (Beresheet 23:16).

15. אַרְבַּע מְאָה אַלְפֵי עָלְמִין, אִתְפְּשָׁט חִוָּורָא דְּגוּלְגַּלְתָּא דְּרֵישׁוֹי. וּמִנְּהִירוּ דְּהַאי חִוָּורָא, יַרְתֵּי צַדִּיקַיָּיא לְעָלְמָא דְּאָתֵי, ד׳ מְאָה עָלְמִין, הה״ד אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף עוֹבֵר לַסּוֹחֵר.

4. The skull

Rabbi Shimon describes the skull of Arich Anpin in which are 130 million worlds, and he describes the flow of dew to Zeir Anpin and by which the dead wake up in the World to Come. He talks about that dew that sustains the Supreme Holy Ones and about the manna that sustains the righteous in the future. We learn how the whiteness of this skull radiates light in thirteen directions and how the dew flows to Zeir Anpin. The white illumination for the rest of the lower skulls (the crowns in the grades of the three worlds Briyah, Yetzirah and Asiyah) is drawn from the skull of Zeir Anpin.

16. In the skull, WHICH IS KETER OF ARICH ANPIN, reside 13,000 x 10,000 (130 million) worlds that move on feet and are supported by them. From this skull, dew drops flow DAILY to the exterior one, ZEIR ANPIN, and fill the head every single day, as is written: "For my head is filled with dew" (Shir Hashirim 5:2).

16. בְּגוּלְגַּלְתָּא, יַתְבִין תְּלֵיסַר אַלְפֵי רִבּוֹא עָלְמִין, דְּנַטְלִין עֲלוֹי רַגְלִין, וְסַמְכִין עֲלוֹי. וּמֵהַאי גּוּלְגַּלְתָּא נָטִיף טַלָּא, לְהַהוּא דִּלְבַר, וּמַלְיָיא לְרֵישֵׁיהּ בְּכָל יוֹמָא, דִּכְתִיב שֶׁרֹאשִׁי נִמְלָא טָל.

17. From that dew, which is outside, and which ZEIR ANPIN shakes off from his head, the dead wake up TO LIFE in the World to Come, as it is written: "For Your dew is as the dew on herbs (also: 'of lights')" (Yeshayah 26:19). THIS IS BECAUSE THIS DEW IS the illumination of the white light of Atika, MEANING THE WHITENESS OF THE SKULL THAT IS NAMED ATIKA, and from that dew are the Supreme Holy Ones sustained. That is the manna that is ground for the righteous in the future to come. That dew flows to the field of holy apple trees, THE MALCHUT, as it says, "And when the layer of dew was gone up, behold, upon the face of the wilderness there lay a fine flaky substance" (Shemot 16:14). The appearance of that dew is white like the crystal stones that appear to contain all the colors within them, as is written: "And its color was like the color of crystal" (Bemidbar 11:7).

17. וּמֵהַהוּא טַלָּא דְּאַנְעַר מֵרֵישֵׁיהּ, הַהוּא דְּאִיהוּ לְבַר, יִתְעָרוּן מֵתַיָּיא לְעָלְמָא דְּאָתֵי. דִּכְתִיב כִּי טַל אוֹרוֹת טַלֶּךָ, אוֹרוֹת נְהוֹרָא דְּחִוָּורְתָּא דְּעַתִּיקָא. וּמֵהַהוּא טַלָּא, מִתְקַיְּימִין קַדִּישֵׁי עֶלְיוֹנִין. וְהוּא מָנָא דְּטַחֲנֵי לְצַדִּיקַיָּיא לְעָלְמָא דְּאָתֵי. וְנָטִיף הַהוּא טַלָּא לְחַקְלָא דְּתַפּוּחִין קַדִּישִׁין. הה״ד, וַתַּעַל שִׁכְבַת הַטָּל וְהִנֵּה עַל פְּנֵי הַמִּדְבָּר דַּק מְחוּסְפָּס. וְחֵיזוּ הַהוּא טַלָּא חִוָּור. כְּהַאי גַּוְונָא דְּאַבְנִין דִּבְדוֹלְחָא, דְּאִתְחַזְיָיא כָּל גַּוְונִין בְּגַוָּוהּ. הה״ד וְעֵינוֹ כְּעֵין הַבְּדֹלַח.

18. The whiteness of this skull, THE KETER OF ARICH ANPIN, radiates light to the thirteen directions engraved around it, four directions on this side OF THE FACE, four directions on that side of its face, ON THE RIGHT AND LEFT OF THE SKULL ON THE SIDE AGAINST THE FRONT FACE, and four directions on the back side. One DIRECTION is on top of the skull, IN THE CENTER BETWEEN RIGHT AND LEFT.

18. הַאי גּוּלְגַּלְתָּא. חִוָּרָא דִּילֵיהּ, אַנְהִיר לִתְלֵיסַר עִיבָּר גְּלִיפִין בְּסַחֲרָנוֹי. לְאַרְבַּע עִיבָּר בְּסִטְרָא חַד, וּלְאַרְבַּע עִיבָּר בְּסִטְרָא דָא, בְּסִטְרָא דְּאַנְפּוֹי. וּלְאַרְבַּע עִיבָּר בְּסִטְרָא דָא, לְסִטְרָא דְּאֲחוֹרָא. וְחַד לְעֵילָא דְּגוּלְגַּלְתָּא.

19. From this, the length of the face OF ARICH ANPIN spreads unto the 370 x 10,000 worlds. This is referred to as longsuffering (lit. 'of a long face'). THEREFORE, this most ancient Atika is called Arich Anpin, WHICH IS ARAMAIC FOR LONG FACE. That one outside, THE ONE THAT COATS FROM THE NAVEL DOWNWARD OF ARICH ANPIN, WHERE IT IS CONSIDERED AS THE EXTERIOR OF THE BODY, is called ZEIR ANPIN, corresponding to the old Atika, the Holy of Holies. THIS IS BECAUSE ZEIR ANPIN AND ATIKA MUST BE ONE ONLY DURING SMALLNESS. WHEN THE LOWER GRADES ARE NOT DESERVING, HE COATS FROM THE NAVEL DOWNWARD OF ARICH ANPIN. IN TIMES OF FAVOR, HE ASCENDS AND COATS ABOVE THE HEAD OF ARICH ANPIN. When Zeir Anpin gazes to ARICH ANPIN, all below get restored and its face spreads and lengthens during that period. This is ONLY IN PERIODS OF FAVOR but not all the time, like Atika, WHICH IS ARICH ANPIN.

19. וּמֵהַאי אִתְפְּשָׁט אוֹרְכָא דְּאַנְפּוֹי, לְתֵלַת מְאָה וְשַׁבְעִין רִבּוֹא עָלְמִין. וְהַהוּא אִתְקְרֵי אֶרֶךְ אַפַּיִם. וְהַאי עַתִּיקָא דְּעַתִּיקִין אִתְקְרֵי אֲרִיכָא דְּאַנְפִּין. וְהַהוּא דְּלִבָּר אִתְקְרֵי זְעֵיר אַנְפִּין. לְקֻבְלֵיהּ דְּעַתִּיקָא סָבָא, קֹדֶשׁ קָדָשִׁים דְּקַדְשַׁיָּא. וּזְעֵיר אַנְפִּין כַּד אִסְתָּכַל לְהַאי, כֹּלָּא דְּלְתַתָּא אִתְתַּקַּן, וְאַנְפּוֹי מִתְפַּשְּׁטִין וַאֲרִיכִין בְּהַהוּא זִמְנָא, אֲבָל לָא כָּל שַׁעֲתָא כְּמָה דְּעַתִּיקָא.

20. From this skull, WHICH IS KETER OF ARICH ANPIN, emanates one white side FROM THE THIRTEEN WHITENESSES OF THE SKULL to the skull of Zeir Anpin, WHICH IS HIS KETER, to construct his head, MEANING TO ESTABLISH FOR HIM THE FIRST THREE SFIROT THAT ARE REFERRED TO AS THE HEAD. FROM THE SKULL OF ZEIR ANPIN IS DRAWN THE WHITE ILLUMINATION for the rest of the lower skulls, REFERRING TO THE CROWNS IN THE GRADES OF BRIYAH, YETZIRAH AND ASIYAH that are without number. Each skull pays a fee for THE ILLUMINATING OF the whiteness to Atik Yomin, when they are accounted under the scepter, and the half shekel per skull THAT THE CHILDREN OF YISRAEL GIVE in their census down below is parallel to this.

20. וּמֵהַאי גּוּלְגַּלְתָּא, נָפִיק חַד עִיבָּר חִיוָּר לְגוּלְגַּלְתָּא דְּזְעֵיר אַנְפִּין, לְתַקָּנָא רֵישֵׁיהּ. וּמֵהַאי לְשְׁאַר גּוּלְגַּלְתִּין דְּלְתַתָּא, דְּלֵית לוֹן חוּשְׁבָּנָא. וְכָל גּוּלְגַּלְתָּא יָהֲבִין אֲגַר חִיוָרְתָּא לְעַתִּיק יוֹמִין. כַּד עָאלִין בְּחוּשְׁבָּנָא תְּחוֹת שַׁרְבִּיטָא. וְלָקְבֵיל דָּא, בֶּקַע לַגּוּלְגּוֹלֶת לְתַתָּא, כַּד עָאלִין בְּחוּשְׁבָּנָא.

5. Membrane of air and the concealed brain

We learn about the membrane that covers the brain that is the concealed Chochmah of Arich Anpin. The brains of Zeir Anpin spread out to 32 paths because the membrane is detached from Him.

21. In the hollow space of the skull, there exists a tissue made of air of concealed upper Chochmah that is not detachable. THAT IS TO SAY, IN THE CRACKS OF THE SKULL THERE IS THE BRAIN OF AIR OF SUPERNAL CHOCHMAH AND UNDERNEATH THE BRAIN OF AIR, THERE IS AN UNBROKEN MEMBRANE. It is not common THAT IT BE BROKEN and it never opens. This membrane covers the brain, which is concealed Chochmah OF ARICH ANPIN. IN ARICH ANPIN THERE ARE THREE HEADS, BESIDES THE ONE HEAD THAT IS ATIK. THESE ARE THE SKULL AND THE UPPER CONCEALED CHOCHMAH, WHICH IS REFERRED TO AS THE BRAIN OF AIR THAT IS IN THE CRACKS OF THE SKULL, WHICH IS THE SECOND HEAD. THE LOWER CONCEALED CHOCHMAH IS IN THE HOLLOW OF THE SKULL, WHICH IS THE THIRD HEAD. THE MEMBRANE IS LOCATED UNDERNEATH THE BRAIN OF AIR AND ABOVE THE CONCEALED CHOCHMAH, AND COVERS THE CONCEALED CHOCHMAH SO IT SHOULD NOT RADIATE ITS ILLUMINATION TO THE OUTSIDE OF THE MEMBRANE. This is why this Chochmah was covered with the sealed membrane that is impenetrable.

21. בְּחַלָּלָא דְּגוּלְגַּלְתָּא, קְרוּמָא דַּאֲוִירָא דְּחָכְמְתָא עִלָּאָה סְתִימָה דְּלָא פָּסַק. וְהַאי לָא שְׁכִיחַ, וְלָא אִתְפְּתַח. וְהַאי קְרוּמָא אִתְחַפְּיָא עַל מוֹחָא דְּאִיהוּ חָכְמְתָא סְתִימָאָה. וּבְגִינֵי כַּךְ אִתְכַּסְיָא הַאי חָכְמְתָא בְּהַהוּא קְרוּמָא, דְּלָא אִתְפַּתְּחָא.

22. This brain, which is the concealed Chochmah, THAT IS THE THIRD HEAD OF ARICH ANPIN, is still and quiet in its location like fine wine above its sediments. That is why they say an old person's mind is vague and his brain is veiled and not agitated.

22. וְהַאי מוֹחָא, דְּאִיהוּ הַאי חָכְמְתָא סְתִימָאָה. שָׁקִיט וְאִשְׁתְּכִיךְ בְּאַתְרֵיהּ, כַּחֲמָר טַב עַל דּוּרְדְּיֵיהּ, וְהַיְינוּ דְּאָמְרֵי סָבָא דַּעְתּוֹ סָתִים, וּמוֹחֵיהּ סָתִים וְשָׁכִיךְ.

23. That membrane is detached from Zeir Anpin. Therefore, his brains spread out to 32 paths. It is written: "And a river went out of Eden" (Beresheet 2:10). Why so? Because the membrane gets broken and does not cover the brain. We have learned that from the letters' impressions, like THAT Tav, impressed upon Atik Yomin, ARICH ANPIN, the incomparable.

23. וְהַאי קְרוּמָא אִתְפְּסַק מִזְעֵיר אַפִּין, וּבְגִינֵי כַּךְ מוֹחֵיהּ אִתְפְּשַׁט וְנָפִיק לְתְלָתִין וּתְרֵין שְׁבִילִין, הה״ד וְנָהָר יוֹצֵא מֵעֵדֶן. מ״ט. מִשּׁוּם דִּקְרוּמָא אִתְפְּסַק, דְּלָא מְחַפְּיָא עַל מוֹחָא. וְהַיְינוּ דְּתָנִינָן בְּרֵישׁוּמֵי אַתְוָון, תְּי״ו רָשִׁים רִישׁוּמָא לְעַתִּיק יוֹמִין דְּלֵית דְּכְוָותֵיהּ.

6. Pure wool

Rabbi Shimon talks about the thousands of groups of hairs in the skull of the head, every strand of which glows in 410 worlds. A well spring glows and flows from these strands to the strands of Zeir Anpin, and the brain of Zeir Anpin gets constructed from these, after which it flows to the 32 paths of wisdom. Rabbi Shimon says that a person's character is revealed from his hair. From the parting of the hair Rabbi Shimon deduces a parting into 613 ways of the Torah, meaning the 613 precepts.

24. We have learned that in the skull of the head - that is, IN THE KETER OF ARICH ANPIN - there are thousands of thousands of tens of thousands, seven thousands and five hundreds groups of hairs. They are clean and white like wool that is clean and free of knots, untangled, so as not to appear tangled, but everything is in its place and not even minutely intrusive, without one hair over another hair.

24. תָּאנָא, בְּגוּלְגַּלְתָּא דְּרֵישָׁא, תַּלְיָין אֶלֶף אַלְפִין רִבּוֹא, וְשִׁבְעַת אַלְפִין, וַחֲמֵשׁ מְאָה קוֹצֵי דְּשַׂעְרֵי, חִוָּור וְנָקִי, כְּהַאי עַמְרָא כַּד אִיהוּ נָקִי, דְּלָא אִסְתְּבַךְ דָּא בְּדָא. דְּלָא לְאַחֲזָאָה עִרְבּוּבְיָה בְּתִקּוּנוֹי. אֶלָּא כֻּלָּא עַל בּוּרְיֵיהּ, דְּלָא נָפִיק נִימָא מִנִּימָא, וְשַׂעֲרָא מִשַּׂעֲרָא.

25. Every individual lock OF HAIR has 410 bundles of hair, as the numerical value of Kadosh (lit. 'holy'). Each hair strand glows in 410 worlds, AS THE NUMERICAL VALUE OF KADOSH. Each world is concealed and hidden, and is entirely unknown except to itself. It glows to 410 directions, ALSO THE NUMERICAL VALUE OF KADOSH. THIS IS THE SECRET MEANING OF THE THREE RECITED HOLINESSES: HOLY, HOLY, HOLY.

25. וְכָל קוֹצָא וְקוֹצָא, אִית בֵּיהּ אַרְבַּע מְאָה וְעֶשֶׂר נִימֵי דְּשַׂעְרֵי, כְּחוּשְׁבַּן קֻדּוֹ״שׁ. וְכָל נִימָא וְנִימָא לָהִיט בְּאַרְבַּע מְאָה וְעֶשֶׂר עָלְמִין. וְכָל עָלְמָא וְעָלְמָא סְתִים וְגָנִיז, וְלֵית דְּיָדַע לוֹן, בַּר אִיהוּ. וְלָהִיט לְאַרְבַּע מְאָה וְעֶשֶׂר עִיבָּר.

26. Each individual strand of hair has a wellspring that emanates from a concealed brain, THAT IS THE THIRD HEAD OF ARICH ANPIN. It glows and flows from these strands to the strands of Zeir Anpin, and the brain OF ZEIR ANPIN gets constructed from these, MEANING IT RECEIVES THE FIRST THREE SFIROT. Then the brain OF ZEIR ANPIN flows to the 32 paths of CHOCHMAH.

26. וּבְכָל נִימָא וְנִימָא, אִית מַבּוּעָ דְּנָפִיק מִמּוֹחָא סְתִימָאָה, וְנָהִיר וְנָגִיד בְּהַהוּא נִימָא, לְנִימִין דִּזְעֵיר אַנְפִּין. וּמֵהַאי מִתְקַן מוֹחֵיהּ. וּכְדֵין, נָגִיד הַהוּא מוֹחָא, לִתְלָתִין וּתְרֵין שְׁבִילִין.

27. All individual tips, WITHIN EACH GROUP OF HAIR, glow and hang, get restored nicely and cover the skull. Groups of hair strands are well established on each side over the skull - THAT IS ON THE RIGHT, THE LEFT AND THE MIDDLE. We have learned that each individual bunch OF HAIR is a continuous flow of the sealed wellsprings that emanate from the concealed brain, WHICH IS THE THIRD HEAD OF ARICH ANPIN.

27. וְכָל קוֹצָא וְקוֹצָא מִתְלַהֲטָן, וְתַלְיָין. מִתְתַּקְּנָן בְּתִקּוּנָא יָאָה, בְּתִקּוּנָא שַׁפִּירָא. מְחַפְּיָין עַל גּוּלְגַּלְתָּא. מִתְתַּקְּנֵי קוֹצֵי דִּנִימִין, מֵהַאי סִטְרָא, וּמֵהַאי סִטְרָא, עַל גּוּלְגַּלְתָּא. וְתָאנָא, כָּל נִימָא וְנִימָא, אִיהִי מְשִׁיכָא מִמַּבּוּעִין סְתִימִין, דְּנָפְקִין מִמּוֹחָא סְתִימָאָה.

28. We have learned that a person's character is revealed from his hair if he is harsh or compassionate, that is, after the age of forty. Even in his youth, IT IS ALSO APPARENT in his hair and his shape and eyelashes.

28. וְתָאנָא, מִשַּׂעְרוֹי דב״נ, אִשְׁתְּמוֹדַע מַאי הוּא, אִי דִינָא אִי רַחֲמֵי. מִכַּד עַבְרִין עֲלוֹי אַרְבְּעִין שְׁנִין. וַאֲפִילוּ כַּד אִיהוּ עוֹלָם, בְּשַׂעְרֵיהּ בְּדִיוּקְנֵיהּ וּבְגַבְּינֵי עֵינוֹי.

29. The locks of hair hang to his shoulders, neat as refined wool. Do you think covering his shoulders? It is just to the top of his shoulders covering the back part of his neck, since it is written: "They turned their back to Me, and not their face" (Yirmeyah 2:27). The hairs rise behind the ears, in order not to cover THE EARS, as it is written: "Let Your ears be attentive" (Tehilim 130:2) .

29. קוֹצִין דְּשַׂעְרֵי, תַּלְיָין בְּתִקּוּנֵי נַקְיֵי כַּעֲמַר נְקָא עַד כְּתְפּוֹי. עַד כְּתְפּוֹי ס״ד. אֶלָּא עַד רֵישֵׁי דְּכְתְפּוֹי, דְּלָא אִתְחֲזֵי קוּדְלָא. מִשּׁוּם דִּכְתִיב כִּי פָנוּ אֵלַי עוֹרֶף וְלֹא פָנִים. וְשַׂעְרָא סָלִיק אֲבַתְרוֹי דְּאוּדְנִין, דְּלָא לְחַפְיָיא עֲלוֹי, דִּכְתִיב לִהְיוֹת אָזְנֶיךָ פְּקוּחוֹת.

30. The hairs showing behind the ears are equally defined with none intruding on each other. That is a perfect form, a proper form, a beautiful form, lovely to behold. The yearning and joy of the righteous that are in Zeir Anpin is to observe and cling to the form of the ancient one, which is completely concealed, WHICH IS ARICH ANPIN.

30. שַׂעְרָא דְּנָפִיק מִבָּתַר אוּדְנוֹי, כּוּלֵּיהּ בְּשִׁקּוּלָא. לָא נָפִיק דָּא מִן דָּא, תִּקּוּנָא שְׁלִים. תִּקּוּנָא יָאֶה. תִּקּוּנָא שַׁפִּירָא. תָּאִיב לְמֵחֱמֵי. תִּיאוּבְתָּא וְחֶדְוָותָא דְּצַדִּיקַיָּיא, דְּאִינּוּן בִּזְעֵיר אַפִּין, לְמֵחֱמֵי וּלְאִתְדַּבְּקָא בְּתִקּוּנוֹי. דְּעַתִּיקָא סְתִימָאָה דְּכֹלָּא.

31. Thirteen locks, MEANING BUNDLES, of hairs stand on each side of the skull, WHICH IS THE KETER OF ARICH ANPIN, against his face. With them, the hairs begin to part. THE ASPECT OF left does not exist in this concealed Atik, ARICH ANPIN. It is totally of the right, seen yet not seen, concealed though unconcealed. All this is a reflection of its supernal form, its sublime self.

31. י״ג נִימִין דְּשַׂעְרִין, קַיְימֵי מֵהַאי סִטְרָא, וּמֵהַאי סִטְרָא דְּגוּלְגַּלְתָּא, לְקָבֵיל אַנְפּוֹי. וּבְאִינּוּן שַׁרְיָין שַׂעְרֵי לְאִתְפַּלְגָא. לֵית שְׂמָאלָא בְּהַאי עַתִּיקָא סְתִימָאָה, כֹּלָּא יְמִינָא. אִתְחֲזֵי וְלָא אִתְחֲזֵי. סָתִים וְלָא סָתִים. וְהַאי בְּתִקּוּנֵיהּ, כ״ש בֵּיהּ.

32. The children of Yisrael were longing to test this AND TO EXAMINE in their hearts, as is written: "Is Hashem among us, or not?" (Shemot 17:7), MEANING between Zeir Anpin called Hashem and Arich Anpin called naught. HE THEN ASKS: IF SO, why were they punished? HE RESPONDS: Because they did not do so out of love, but simply testing, as it is written: "And because they tempted Hashem, saying, 'Is Hashem among us, or not?'"

32. וְעַל הַאי, תָּאִיבוּ בְּנֵי יִשְׂרָאֵל לְצָרְפָא בְּלִבְּהוֹן, דִּכְתִיב הֲיֵשׁ יְיָ׳ בְּקִרְבֵּנוּ אִם אָיִן. בֵּין זְעֵיר אַנְפִּין דְּאִקְרֵי יְיָ׳, וּבֵין אָרִיךְ אַנְפִּין דְּאִקְרֵי אַי״ן. אֲמַאי אִתְעֲנָשׁוּ. מִשּׁוּם דְּלָא עַבְדוּ בַּחֲבִיבוּתָא, אֶלָּא בְּנִסְיוֹנָא. דִּכְתִיב וְעַל נַסּוֹתָם אֶת יְיָ׳ לֵאמֹר הֲיֵשׁ יְיָ׳ בְּקִרְבֵּנוּ אִם אָיִן.

33. In the parting of the hair TO RIGHT AND LEFT OF THE SKULL, a path passes BETWEEN THEM that radiates light to 270 worlds. From this illuminates the path AT THE PLACE WHERE THE HAIR PARTS, of Zeir Anpin with which the righteous illuminate to the World to Come. This is what is written: "But the path of just men is like the gleam of sunlight, that shines ever more brightly until the height of noonday" (Mishlei 4:18). From that path OF ZEIR ANPIN, there is a parting into 613 ways of the Torah, which part in Zeir Anpin, MEANING THE 613 PRECEPTS of which it is written: "All the paths of Hashem are mercy and truth... " (Tehilim 25:10).

33. בְּפַלְגוּתָא דְּשַׂעְרֵי, אָזִיל חַד אָרְחָא דְּנָהִיר לְמָאתָן וְשַׁבְעִין עָלְמִין. וּמִנֵּיהּ נָהִיר אָרְחָא דז״א, דְּנָהִירִין בֵּיהּ צַדִּיקַיָּיא לְעָלְמָא דְּאָתֵי. הה״ד וְאוֹרַח צַדִּיקִים כְּאוֹר נוֹגַהּ הוֹלֵךְ וָאוֹר עַד נְכוֹן הַיּוֹם. וּמִן הַהוּא אָרְחָא אִתְפְּרְשָׁא לְשִׁית מְאָה וּתְלֵיסָר אוֹרְחִין דְּאוֹרַיְיתָא, דְּפָלִיג בִּזְעֵיר אַפִּין. דִּכְתִיב בֵּיהּ כָּל אָרְחוֹת יְיָ׳ חֶסֶד וֶאֱמֶת וְגוֹ׳.

7. The will of the forehead

The forehead of the skull of Arich Anpin is described as being the will of all wills, or desire, and Rabbi Shimon says that when this forehead is revealed the prayers of Yisrael are accepted. Of all his students only Rabbi Elazar seems to know that this happens during the time of the Minchah prayer of Shabbat, when anger is soothed and goodwill exists. Rabbi Shimon reveals that this forehead spreads out into 270,000 candles that illuminate from the supernal Eden, and only Zeir Anpin can grasp the supernal Eden and its paths of wisdom.

34. מִצְחָא דְּגוּלְגַּלְתָּא, רָצוֹן אִקְרֵי. דְּהָא רַעֲוָא דְּרַעֲוִין אִתְגְּלֵי בְּהַהוּא מִצְחָא לְקָבֵל דָּא לְתַתָּא. כְּתִיב וְהָיָה עַל מִצְחוֹ תָּמִיד לְרָצוֹן וְגוֹ׳ וְהַהוּא מִצְחָא דְּאִקְרֵי רָצוֹן, הוּא גְּלוּיָא דְּכָל רֵישָׁא וְגוּלְגַּלְתָּא, דְּמִתְכַּסְיָא בְּאַרְבַּע מְאָה וְעֶשֶׂר עָלְמִין.

34. The forehead of the skull OF ARICH ANPIN is referred to as desire (will), because the will of all wills appears on that forehead. Corresponding to this, it is written below: "It shall always be upon his forehead, that they may be accepted (desired)... " (Shemot 28:38). That brow that is called desire is the revelation OF THE LIGHTS of the whole head and skull, which are concealed in 410 worlds.

35. וְכַד אִתְגַּלְיָא, אִתְקַבְּלָא צְלוֹתְהוֹן דְּיִשְׂרָאֵל. אֵימָתַי אִתְגַּלְיָא. שְׁתִיק ר״ש. שָׁאַל תִּנְיָינוּת אֵימָתַי. אר״ש לר׳ אֶלְעָזָר בְּרֵיהּ, אֵימָתַי אִתְגַּלְיָא. א״ל בְּשַׁעֲתָא דְּצְלוֹתָא דְּמִנְחָה דְּשַׁבְּתָא. א״ל מ״ט. א״ל, מִשּׁוּם דְּהַהִיא שַׁעֲתָא בְּיוֹמֵי דְּחוֹל, תַּלְיָא דִּינָא לְתַתָּא בְּזְעֵיר אַפִּין. וּבְשַׁבְּתָא אִתְגַּלְיָא מִצְחָא דְּאִתְקְרֵי רָצוֹן. בְּהַהִיא שַׁעֲתָא אִשְׁתְּכִיךְ רוּגְזָא. וְאִשְׁתְּכַח רַעֲוָא, וּמִתְקַבְּלָא צְלוֹתָא. הה״ד, וַאֲנִי תְּפִלָּתִי לְךָ יְיָ׳ עֵת רָצוֹן. וְעֵת רָצוֹן מֵעַתִּיק יוֹמִין, לְגַלָּאָה מִצְחָא. ובג״כ אִתְתַּקַּן הַאי קְרָא, לְמֵימְרֵיהּ בְּצְלוֹתָא דְּמִנְחָה בְּשַׁבְּתָא. אר״ש לר׳ אֶלְעָזָר בְּרֵיהּ, בְּרִיךְ בְּרִי לְעַתִּיק יוֹמִין, רַעֲוָא דְּמִצְחָא תִּשְׁכַּח בְּשַׁעֲתָא דְּתִצְטְרִיךְ לֵיהּ.

35. When THIS FOREHEAD is revealed, the prayers of Yisrael are accepted. When does it become revealed? Rabbi Shimon remained silent, IN ORDER THAT ONE OF THE FRIENDS WOULD RESPOND. He asked again: When? THEY DIDN'T ANSWER HIM. Rabbi Shimon asked his son Rabbi Elazar: When will THE FOREHEAD become revealed? He said to him: During the time of the Minchah prayer of Shabbat. RABBI SHIMON asked him: What is the reason THAT THE BROW BECOMES REVEALED DURING MINCHAH PRAYER OF SHABBAT? RABBI ELAZAR responded: Because during this time in the weekdays, the judgment hangs below in Zeir Anpin, SINCE ISAAC, WHO IS THE SECRET OF THE LEFT COLUMN OF ZEIR ANPIN, WAS THE AUTHOR OF THE MINCHAH PRAYER. AND JUDGMENTS COME FORTH FROM THE ILLUMINATION OF CHOCHMAH ON THE LEFT. But on Shabbat, IT IS REVERSED, SINCE the brow OF ARICH ANPIN is revealed that is called desire. At that moment, the anger is soothed and goodwill (lit. 'desire') exists, and the prayer gets accepted. This is what is written: "But as for me, let my prayer be unto You, Hashem, in an acceptable time (lit. 'time of desire')" (Tehilim 69:14), since the time of goodwill is from the Ancient of Days, so as to reveal His brow. For this reason, it was decided that this verse be mentioned in the Minchah prayer of Shabbat. Rabbi Shimon said to his son Rabbi Elazar: Blessed shall you be my son, before the Ancient of Days. You should find goodwill from the brow when you will need it.

36. ת״ח, בִּשְׁאָר דִּלְתַתָּא, כַּד אִתְגְּלֵי מִצְחָא אִשְׁתְּכַח חוּצְפָּא, הה״ד וּמֵצַח אִשָּׁה זוֹנָה הָיָה לָךְ מֵאַנְתְּ הִכָּלֵם. וְהָכָא כַּד אִתְגְּלֵי מִצְחָא, חֲבִיבוּתָא וְרַעֲוָא שְׁלִים אִשְׁתְּכַח, וְכָל רוּגְזִין אִשְׁתְּכָכוּ וּמִתְכַּפְיָין קַמֵּיהּ.

36. Come and see for the rest down below. When the brow gets revealed, you find insolence. This is what is written: "And you did have a harlot's forehead, you did refuse to be ashamed" (Yirmeyah 3:3). But here IN ARICH ANPIN when the forehead gets revealed, love and goodwill are found there, and all kinds of anger are silenced and subdued before it.

37. מֵהַאי מִצְחָא דִּלְתַתָּא, נַהֲרִין אַרְבַּע מְאָה בָּתֵּי דִּינִין. כַּד אִתְגַּלְיָא הַאי עֵת רָצוֹן, כֻּלְּהוּ מִשְׁתַּכְּכִין קַמֵּיהּ, הֲדָא הוּא דִּכְתִיב דִּינָא יִתִיב. וְתָאנָא, שַׂעֲרָא לָא קָאֵים בְּהַאי אֲתָר, מִשּׁוּם דְּמִתְגַּלְיָא, וְלָא אִתְכַּסְיָא. אִתְגַּלְיָא, דְּיִסְתַּכְּלוּן מָארֵי דִּדִינָא, וְיִשְׁתַּכְּכוּן. וְלָא אִתְעֲבִידוּ.

37. From this brow below, four hundred courts of judgment illuminate, WHICH ARE THE SECRET OF CHOCHMAH AND BINAH, TIFERET AND MALCHUT THAT ARE DRAWN FROM THE LEFT COLUMN OF IMA TO ZEIR ANPIN, OF WHICH EACH IS A HUNDRED IN NUMBER. When this time of goodwill is revealed in the forehead of ARICH ANPIN, all get silenced in His presence. This is what is said: "They sat in judgment (also: 'judgment is stilled')" (Daniel 7:10), MEANING IT REMAINS IN PLACE AND THE SENTENCE IS NOT CARRIED OUT. We have learned that no hairs exist at that location IN THE BROW because it gets revealed, THE YUD ESCAPES FROM AIR, and does not get concealed, LIKE IN THE SKULL THAT IS FILLED WITH HAIRS. It gets revealed in order that the litigants should reflect and quiet down and THE TRIALS will not be carried out.

38. תָּאנָא, הַאי מִצְחָא אִתְפְּשָׁט בְּמָאתָן וְשַׁבְעִין אַלְפִין נְהִירִין בּוּצִינִין דְּנַהֲרִין מֵעֵדֶן עִלָּאָה. דְּתַנְיָא, אִית עֵדֶן דְּנָהִיר לְעֵדֶן. עֵדֶן עִלָּאָה לָא אִתְגַּלְיָיא, וְהוּא סָתִים בְּסִתִּימָא וְלָא מִתְפְּרְשָׁא לְאָרְחִין כִּדְקָאֲמַרְן. וְהַאי עֵדֶן דִּלְתַתָּא, מִתְפְּרַשׁ בְּשְׁבִילוֹי, לִתְלָתִין וּתְרֵין שְׁבִילִין.

38. We have learned that this forehead spreads out into 270,000 light candles that illuminate from the supernal Eden; EDEN MEANING CHOCHMAH. We have learned that there is an Eden that illuminates to Eden. The most supernal Eden, WHICH IS THE CONCEALED CHOCHMAH OF ARICH ANPIN, does not get revealed, but is superbly concealed, MEANING WITH A SURROUNDING MEMBRANE OF AIR. It does not divide into paths, as we have explained. THAT IS, ITS ILLUMINATION DOES NOT ESCAPE, and that Eden below, WHICH IS BINAH, THAT RETURNED TO CHOCHMAH - NAMELY YISRAEL-SABA AND TEVUNAH - parts into 32 paths OF CHOCHMAH.

39. וּאע"ג דְּמִתְפְּרַשׁ הַאי עֵדֶן בְּשְׁבִילוֹי, לֵית דְּיָדַע לֵיהּ, בַּר הַאי זְעֵיר אַפִּין. וְעֵדֶן דִּלְעֵילָא, לֵית דְּיָדַע לֵיהּ, וְלָא שְׁבִילוֹי, בַּר הַהוּא אֲרִיךְ אַנְפִּין. הה"ד אֱלֹהִים הֵבִין דַּרְכָּהּ וְהוּא יָדַע אֶת מְקוֹמָהּ. אֱלֹהִים הֵבִין דַּרְכָּהּ, דָּא עֵדֶן דִּלְתַתָּא, דְּיָדַע זְעֵיר אַפִּין. וְהוּא יָדַע אֶת מְקוֹמָהּ, דָּא עֵדֶן דִּלְעֵילָא, דְּיָדַע עַתִּיק יוֹמִין, סְתִימָאָה דְּכֹלָּא.

39. Through this Eden BELOW, BINAH divides into its paths, TO THE 32 PATHS OF CHOCHMAH. There is no one to grasp it except Zeir Anpin. Nobody grasps the Eden above nor its paths besides Arich Anpin. This is what is written: "And Elohim understands its way, and He knows its place" (Iyov 28:23). "Elohim understands its way" refers to the Eden below, MEANING THE CHOCHMAH THAT IS DRAWN FROM YISRAEL-SABA AND TEVUNAH, which Zeir Anpin knows, BUT NO OTHER, BUT HE BESTOWS HER TO THE MALCHUT. "And He knows its place" refers to the Eden above, WHICH IS CONCEALED CHOCHMAH OF ARICH ANPIN that the Ancient of Days knows, the most concealed of all. IT DOES NOT BESTOW IT BELOW. WHAT IS MENTIONED OF ZEIR ANPIN, THAT NOBODY KNOWS IT, APPLIES TO HIM WHO WISHES TO RECEIVE CHOCHMAH FROM HIM; HE WHO WISHES TO RECEIVE IT FROM MALCHUT MAY KNOW IT.

8. The opening of the eyes

Rabbi Shimon says that the eyes of the white head are different from other eyes in that they have no membrane cover and no eyelid, because they never sleep. Everything that comes down on us with compassion has no cover over the eye. We hear a description of the three whitenesses in the right eye and the three whitenesses in the left eye, and how they illuminate, rising and descending. The eye of Arich Anpin is never closed and it consists of two eyes reconstituted into one; he watches over everyone and keeps everyone safe. Rabbi Shimon says that the righteous will see this eye of Arich Anpin in the future with a spirit of wisdom. He tells how the hidden book reveals that everything gets illuminated from the ever-attentive watch of the lower eye of Zeir Anpin that receives light from the eye above. The eyes of Zeir Anpin are not always open; these eyes open upon some people in judgment if they are not righteous. We learn that the name of the Atik is the most concealed of all and is only mentioned openly in the Torah in one place. Rabbi Yehuda tells about the throne of Atik Yomin.

40. עֵינוֹי דְּרֵישָׁא חִוָּרָא, מִשְׁתַּנְיָין מִשְׁאַר עַיְינִין, לֵית כְּסוּתָא עַל עֵינָא. וְלֵית גְּבִינִין עַל עֵינָא. מ"ט. דִּכְתִיב הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל. יִשְׂרָאֵל דִּלְעֵילָא. וּכְתִיב אֲשֶׁר עֵינֶיךָ פְּקוּחוֹת. וְתָאנָא, כָּל מַה דְּאָתֵי בְּרַחֲמֵי, לֵית כְּסוּתָא עַל עֵינָא, וְלֵית גְּבִינִין עַל עֵינָא. כ"ש רֵישָׁא חִוָּרָא, דְּלָא בָּעָא מִידִי.

40. The eyes of the white head, THAT IS, THE KETER OF ARICH ANPIN, THAT IS CALLED THE SKULL are different from other eyes. There is no membrane cover and no eyelid over the eye. What is the reason? It is because it is written: "Behold, He who keeps Yisrael shall neither slumber nor sleep" (Tehilim 121:4), MEANING HE WHO KEEPS Yisrael above, WHICH IS ZEIR ANPIN, WHOM THE EYES OF ARICH ANPIN KEEP. It is written: "Your eyes are open" (Yirmeyah 32:19) WITHOUT A MEMBRANE COVER, and we learn that everything that descends upon us with compassion has no cover on the eye and has no eyelid over the eye. All the more so the eyes of the white head that needs none.

41. אָמַר ר' שִׁמְעוֹן לר' אַבָּא לְמָאי הִיא רְמִיזָא. א"ל לְנוּנֵי יַמָּא, דְּלֵית כְּסוּתָא עַל עֵינָא, וְלֵית גְּבִינִין עַל עֵינָא, וְלָא נַיְימִין, וְלָא בַּעְיָין נְטוּרָא עַל עֵינָא. כ"ש עַתִּיקָא דְּעַתִּיקָא, דְּלָא בָּעֵי נְטוּרָא. וכ"ש דְּאִיהוּ מַשְׁגַּח לְכֹלָּא, וְכֹלָּא מִתְּזָן בֵּיהּ וְלָא נָאִים. הה"ד, הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל, יִשְׂרָאֵל דִּלְעֵילָא.

41. Rabbi Shimon remarked to Rabbi Aba: What is this alluding to? He replied to him: To fish of the sea that have no eyelids or covering membranes. They do not sleep and require no guard over their eyes, BECAUSE THEY ARE DRAWN WITH MERCY. All the more so the most Ancient of all that requires no sentinel, since He is the one that takes care of everything, and all take their sustenance from Him. He does not sleep. That is what is meant by: "Behold, He who keeps Yisrael shall neither slumber nor sleep," FOR IT GUARDS Yisrael above, WHICH IS ZEIR ANPIN.

42. כְּתִיב הִנֵּה עֵין יְיָ׳ אֶל יְרֵאָיו. וּכְתִיב עֵינֵי יְיָ׳ הֵמָּה מְשׁוֹטְטִים בְּכָל הָאָרֶץ. לָא קַשְׁיָא, הָא בְּזְעֵיר אַפִּין. הָא בַּאֲרִיךְ אַנְפִּין. וּעכ״ד תְּרֵי עַיְינִין אִינּוּן וְאִתְחַזְרוּ לְחָד, עֵינָא דְּאִיהִי חִוָּור בְּגוֹ חִוָּור וְחִוָּור דְּכָלִיל כָּל חִוָּור.

42. It is written: "Behold, the eye of Hashem is upon those who fear Him" (Tehilim 33:18), WHICH MEANS ONE EYE. It is written: "The eyes of Hashem, they rove to and fro through the whole earth" (Zacharia 4:10), WHICH MEANS TWO EYES. HE REPLIES: It is no contradiction. Here in Zeir Anpin, THERE ARE TWO EYES, but here in Arich Anpin, THERE IS ONE EYE. In spite of all this, there are two eyes that turn into one, which is white within the white, and the white is inclusive of all that is white.

43. חִוָּורָא קַדְמָאָה, נָהִיר וְסָלִיק, וְנָחִית לְאִסְתַּכְּלָא, דְּצָרִיר בִּצְרוֹרָא. תָּאנָא, בָּטַשׁ הַאי חִיוָּרָא, וְאַדְלִיק ג׳ בּוֹצִינֵי, דְּאִקְרוּן: הוֹד. וְהָדָר. וְחֶדְוָה. וְלַהֲטִין בְּחֶדְוָותָא בִּשְׁלֵימוּתָא.

43. The original whiteness illuminates, ascends and descends to look on that WHICH IS BOUNDED in the bundle. We have learned that whiteness struck and lit three candles called glory, majesty and joy, and they all glow in perfect happiness.

44. חִוָּורָא תִּנְיָינָא, נָהִיר, וְסָלִיק וְנָחִית, וּבָטַשׁ וְאַפִּיק ג׳ בּוֹצִינִין אַחֲרָנִין, דְּאִקְרוּן נֶצַח וָחֶסֶד וְתִפְאֶרֶת, וְלַהֲטִין בִּשְׁלֵימוּתָא בְּחֶדְוָותָא.

44. The second whiteness, THAT IS, THE RIGHT COLUMN OF THE RIGHT EYE OF ARICH ANPIN, illuminates FROM THE ASPECT OF THE RIGHT THAT IS WITHIN IT. It ascends FROM THE ASPECT OF THE LEFT, WHICH ILLUMINATES IN IT FROM BELOW UPWARD, and ITS LIGHT descends FROM ABOVE TO BELOW IN THE ASPECT OF THE CENTRAL COLUMN. It stamps and produces three other candles called Netzach, Chesed and Tiferet which glow in perfect happiness, AS MENTIONED ABOVE IN THE PREVIOUS PARAGRAPH.

45. חִוָּורָא תְּלִיתָאָה, לָהִיט וְנָהִיר, וְנָחִית וְסָלִיק, וְנָפִיק מִסִּתִּימוּתָא דְּמוֹחָא, וּבָטַשׁ בְּבוּצִינָא אֶמְצָעִיתָא, שְׁבִיעָאָה. וְאַפִּיק אָרְחָא לְמוֹחָא תַּתָּאָה, וּמִתְלַהֲטָן כֻּלְּהוּ בּוֹצִינִין דִּלְתַתָּא. אָמַר ר״ש יָאוּת הוּא, וְעַתִּיק יוֹמִין יִפְקַח עֵינָא דָא עֲלָךְ, בְּשַׁעֲתָא דְּתִצְטְרִיךְ לֵיהּ.

45. The third whiteness, THAT IS, THE CENTRAL COLUMN OF THE RIGHT EYE OF ARICH ANPIN, ALSO ILLUMINATES WITH THE THREE ILLUMINATIONS OF THE THREE COLUMNS. It glows and radiates light FROM THE ASPECT OF THE RIGHT, descends THROUGH THE ASPECT OF THE CENTRAL COLUMN and ascends THROUGH THE ASPECT OF THE ILLUMINATION OF THE LEFT THAT RETURNS TO THE RIGHT, AS MENTIONED ABOVE. It exits the cover of the brain, MEANING TO SAY THAT IT EMITS AN ILLUMINATION FROM THE CONCEALED BRAIN THAT INCLUDES THE FIRST THREE SFIROT. It stamps the center candle in the seventh, MEANING THAT IT UNITES WITH THE CENTRAL COLUMN OF BINAH THAT IS REFERRED TO AS THE SEVENTH, OF WHICH THE CENTRAL COLUMN IS DA'AT. THROUGH THIS IT BRINGS OUT OF BINAH THE INCLUSION OF THE THREE FIRST SFIROT. It creates a path to ILLUMINATE to the lower brain, ZEIR ANPIN, and all candles below, IN ZEIR ANPIN, glow. Rabbi Shimon said: It is beautiful. May the Ancient of Days open His eyes over you when you need Him. THUS, HE EXPLAINED THE THREE ASPECTS OF THE EYE IN THE RIGHT EYE OF ARICH ANPIN, WHICH EACH ONE OF THEM ILLUMINATES IN THREE COLUMNS.

46. תָּאנָא חִוָּור בְּגוֹ חִוָּור. וְחִוָּור דְּכָלִיל כָּל חִוָּור. חִוָּורָא קַדְמָאָה, נָהִיר, וְסָלִיק. וְנָחִית לְתַתָּא לִתְלַת בּוּצִינֵי דִּלְסִטַר שְׂמָאלָא, וְלַהֲטִין וְאַסְחַן בְּהַאי חִוָּורָא, כְּמַאן דְּאַסְחֵי גּוּפֵיהּ בְּבוּסְמִין טָבִין, וּבְרֵיחִין, עַל מַה דַּהֲווֹ עֲלוֹי בְּקַדְמֵיתָא.

46. AFTER EXPLAINING THE THREE WHITES OF THE RIGHT EYE, HE CONTINUES TO EXPLAIN THE THREE WHITES IN THE LEFT EYE OF ARICH ANPIN. HE SAYS: We have learned white is within white and THAT THE LEFT COLUMN RETURNED TO THE WHITE SINCE IT CAME TO THE WHITE IN THE RIGHT, AS MENTIONED. The white includes all that is white, WHICH IS THE CENTRAL COLUMN, THAT INCLUDES RIGHT AND LEFT THAT ARE WHITE IN WHITE. HE EXPLAINS: The first white, WHICH IS THE LEFT OF THE LEFT EYE THAT RETURNED TO THE WHITE, shines FROM THE ILLUMINATION OF THE RIGHT, ascends FROM THE LEFT ILLUMINATION and descends downward FROM THE ILLUMINATION OF THE CENTRAL COLUMN to the three candles on the left side, WHICH ARE GVURAH, HOD and YESOD AS MENTIONED. They glow and they bathe in this white, as someone who bathes his body with good perfumes and pleasant fragrances to clean what he went through before.

47. חִוָּרָא תִּנְיָינָא, נָחִית, וְסָלִיק, וְנָהִיר לְתַלַּת בּוֹצִינֵי, דִּלְסִטַר יְמִינָא. וְלַהֲטִין וְאַסְחִין בְּהַאי חִוָּרָא, כְּמַאן דְּאַסְחֵי בְּבוּסְמִין טָבִין וּבְרֵיחִין, עַל מַה דַּהֲווֹ עֲלוֹי בְּקַדְמֵיתָא.

47. FOLLOWING THE EXPLANATION OF THE ASPECT OF THE LEFT COLUMN IN THE LEFT EYE OF ARICH ANPIN, HE EXPLAINS the second white. IT IS THE ASPECT OF THE RIGHT, WHICH IS IN THE LEFT EYE OF ARICH ANPIN; it descends and ascends and illuminates, THAT IS, IN THE ILLUMINATIONS OF THE THREE COLUMNS, AS MENTIONED, to the three candles of the right side, WHICH ARE CHESED, TIFERET AND NETZACH, AS MENTIONED. They glow and bathe in the white OF THE RIGHT EYE, FOR THEY WERE CONTAINED IN IT, IN ACCORDANCE WITH THE SECRET MEANING OF WHITE WITHIN WHITE AS MENTIONED, as one that bathes himself in fine perfumes and fragrances, over what he had prior to that, THAT IS IN THE PERIOD OF BROKEN VESSELS AS MENTIONED. YOU MUST NOT INSIST THAT IT PERTAINS TO THE ASPECT OF THE RIGHT, SO WHY SHOULD IT WASH IN THE WHITE OF THE RIGHT EYE IN THE SECRET OF WHITE WITHIN WHITE? BECAUSE EVEN THE RIGHT COLUMN OF THE LEFT EYE WAS DURING THE PERIOD OF THE BREAKING OF THE VESSELS UNDER THE DOMINATION OF THE LEFT. NOW IT NEEDS TO BE SWEETENED IN THE WHITE OF THE RIGHT EYE OF ARICH ANPIN.

48. חִוָּרָא תְּלִיתָאָה, נָהִיר וְסָלִיק וְנָחִית, וְנָפִיק נְהִירוּ דְּחִוָּרָא, דִּלְגוֹ לְגוֹ מִן מוֹחָא, וּבָטֵשׁ בְּשַׂעְרָא אוּכְמָא, כַּד אִצְטְרִיךְ. וּבְרֵישָׁא. וּבְמוֹחָא דְּרֵישָׁא. וְנָהִיר לְתַלַּת כִּתְרִין דְּאִשְׁתְּאָרוּ, כְּמָה דְּאִצְטְרִיךְ לְגַלָּאָה. אִי נִיחָא קַמֵּי עַתִּיק סְתִימָא דְּכֹלָּא.

48. AFTER HE FINISHED EXPLAINING THE TWO WHITES, WHICH ARE THE TWO COLUMNS, RIGHT AND LEFT IN THE LEFT EYE AND ARICH ANPIN, HE NOW EXPLAINS the third white, THE CENTRAL COLUMN IN THE LEFT EYE OF ARICH ANPIN. IT illuminates rising and descending, IN THE SAME MANNER AS THAT OF THE ILLUMINATION OF THE THREE COLUMNS, AS MENTIONED ABOVE. THROUGH IT, white light emanates, WHICH IS THE CHASSADIM, from the innermost part of the brain, THAT IS, FROM THE CONCEALED CHOCHMAH OF ARICH ANPIN, and beats on the black hair OF ZEIR ANPIN as needed, and also on the head and the brains in the head OF ZEIR ANPIN. It illuminates the remaining three Sfirot, WHICH ARE CHOCHMAH, BINAH AND DA'AT. UNTIL NOW, NOTHING IS REVEALED EXCEPT FOR CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. THEY BECOME REVEALED as revelation is necessary, if the concealed Atik wishes TO HAVE IT REVEALED.

49. וְתָאנָא לָא סָתִים הַאי עֵינָא. וְאִינּוּן תְּרֵין וְאִתְחַזְרוּ לְחָד. כֹּלָּא הוּא יְמִינָא. לֵית בֵּיהּ שְׂמָאלָא. לָא נָאִים וְלָא אַדְמִיךְ, וְלָא בָּעֵי נְטִירוּתָא. לֵית מַאן דְּאָגִין עָלֵיהּ. הוּא אָגִין עַל כֹּלָּא, וְהוּא אַשְׁגַּח עַל כֹּלָּא. וּמֵאַשְׁגְּחוּתָא דְּהַאי עֵינָא מִתְּזָנָן כֻּלְּהוּ.

49. We have learned that this eye OF ARICH ANPIN'S FACE is not closed, and they are two EYES reconstituted into one. All of it is right and it contains no left, since it does not slumber or sleep and it requires no guarding. There is no one that is capable of shielding Him. He keeps everyone else safe and watches over all. From the watchful guardianship of that eye, everyone benefits.

50. תָּאנָא, אִי עֵינָא דָּא אַסְתִּים רִגְעָא חֲדָא, לָא יַכְלִין לְקַיְּימָא כֻּלְּהוּ, בג״כ אִקְרֵי עֵינָא פְּקִיחָא. עֵינָא עִלָּאָה. עֵינָא קַדִּישָׁא. עֵינָא דְּאַשְׁגְּחוּתָא. עֵינָא דְּלָא אַדְמִיךְ וְלָא נָאִים. עֵינָא דְּהוּא נְטוּרָא דְּכֹלָּא. עֵינָא דְּהוּא קִיּוּמָא דְּכֹלָּא. וְעַל הַאי כְּתִיב טוֹב עַיִן הוּא יְבוֹרָךְ, אַל תִּקְרֵי יְבוֹרָךְ אֶלָּא יְבָרֵךְ. דְּהַאי אִתְקְרֵי טוֹב עַיִן, וּמִנֵּיהּ מְבָרֵךְ לְכֹלָּא.

50. We have learned that if that one eye OF ARICH ANPIN closed for even a split second, no existence would be possible. Therefore, it is called an open eye, a Supernal eye, a holy eye, an ever-attentive eye, an eye that does not slumber or sleep, an eye that is vigilant of everything, an eye that is the preservation of everything in existence. About this eye, it is written: "He that has a generous eye shall be blessed" (Mishlei 22:9). Do not read it as "shall be blessed," but rather 'shall bless', since that is considered one of a goodly eye. From it, everyone gets blessed.

51. וְתָאנָא, לֵית נְהִירוּ לְעֵינָא תַּתָּאָה, לְאַסְתַּחֲאָה מֵאַדְמִימוּתָא מֵאוּכְמוּתָא בַּר כַּד חֲזִי מֵהַאי נְהוֹרָא חִוָּרָא דְּעֵינָא עִלָּאָה דְּאִקְרֵי טוֹב עַיִן. וְלֵית דְּיָדַע כַּד נָהִיר עֵינָא עִלָּאָה דָּא קַדִּישָׁא וְאַסְחֵי לְעֵינָא תַּתָּאָה דָּא. בַּר אִיהוּ.

51. We have learned that there is no light to this lower eye OF ZEIR ANPIN to wash away the redness and blackness, except when it sees the white light of the upper eye OF ARICH ANPIN, which is referred to as the good eye. No one knows when this upper holy eye OF ARICH ANPIN illuminates and bathes the lower eye OF ZEIR ANPIN, except for Him.

52. וּזְמִינִין צַדִּיקַיָּיא, זַכָּאֵי עֶלְיוֹנִין, לְמֵחֱמֵי דָּא בְּרוּחָא דְּחָכְמְתָא, הה"ד כִּי עַיִן בְּעַיִן יִרְאוּ. אֵימָתַי. בְּשׁוּב יְיָ' צִיּוֹן. וּכְתִיב אֲשֶׁר עַיִן בְּעַיִן נִרְאָה אַתָּה יְיָ'. וְאִלְמָלֵא עֵינָא טָבָא עִלָּאָה, דְּאַשְׁגַּח וְאַסְחֵי לְעֵינָא תַּתָּאָה, לָא יָכִיל עָלְמָא לְמֵיקַם רִגְעָא חֲדָא.

52. The righteous and the most meritorious will see in the future this EYE OF ARICH ANPIN with a spirit of wisdom. This is what is written: "For they shall see eye to eye" (Yeshayah 52:8). When WILL THIS HAPPEN? When "Hashem returning to Zion" (Ibid.). It is further written: "That You Hashem are seen eye to eye" (Bemidbar 14:14). If not for the uppermost good eye OF ARICH ANPIN that is ever-attentive and bathes the lower eye OF ZEIR ANPIN, the universe could not exist even for a moment.

53. תָּאנָא בִּצְנִיעוּתָא דִּסִפְרָא, אַשְׁגְּחוּתָא דְּעֵינָא תַּתָּאָה, כַּד אַשְׁגַּח נְהִירוּ עִלָּאָה בֵּיהּ, וְעָיֵיל הַהוּא נְהִירוּ דְּעִלָּאָה בְּתַתָּאָה. דְּמִנֵּיהּ נָהִיר כֻּלָּא הה"ד אֲשֶׁר עַיִן בְּעַיִן נִרְאָה אַתָּה יְיָ'.

53. We have learned in the hidden book that everything gets illuminated from the ever-attentive watch of the lower eye, when the light of the above EYE is attentive to it and the light of the above EYE enters the lower EYE OF ZEIR ANPIN. This is what is written: "That You Hashem are seen eye to eye."

54. כְּתִיב הִנֵּה עֵין יְיָ' אֶל יְרֵאָיו. וּכְתִיב עֵינֵי ה' הֵמָּה מְשׁוֹטְטִים בְּכָל הָאָרֶץ. זָכוּ, עֵינֵי יְיָ' אֶל יְרֵאָיו, עֵינָא דִּלְעֵילָא. לָא זָכוּ, עֵינֵי יְיָ' הֵמָּה מְשׁוֹטְטוֹת, עֵינָא דִּלְתַתָּא.

54. It is written: "Behold, the eye of Hashem is upon those who fear Him" (Tehilim 33:18) and it is also written: "The eyes of Hashem, they rove to and fro through the whole earth" (Zacharia 4:10). MEANING: If they merit, "the eye of Hashem is upon those who fear Him": that is, the upper eye OF ARICH ANPIN. If they have no merit, "the eyes of Hashem, they rove to and fro": THAT IS the lower eye OF ZEIR ANPIN.

55. דְּתַנְיָא, מִפְּנֵי מַה זָכָה יוֹסֵף דְּלָא שַׁלְטָא בֵּיהּ עֵינָא בִּישָׁא, מִפְּנֵי שֶׁזָּכָה לְאִשְׁתַּגְּחָא בְּעֵינָא טָבָא עִילָּאָה, הה"ד בֵּן פּוֹרָת יוֹסֵף בֵּן פּוֹרָת עֲלֵי עָיִן. אֲמַאי הוּא בֵּן פּוֹרָת. עֲלֵי עָיִן. כְּלוֹמַר עַל סִבַּת עַיִן דְּאִשְׁתְּגַח בֵּיהּ.

55. We have learned that the reason Joseph merited that no evil eye would have any domination over him is because he gained the merit to be watched by the upper good eye OF ARICH ANPIN. This is what it says, "Joseph is a fruitful bough, a fruitful bough by a well" (Beresheet 49:22), MEANING why is he "a fruitful bough"? BECAUSE NO EVIL EYE WAS DOMINATING HIM BECAUSE OF "a well (Heb. ayin)," meaning to say the cause of the eye (Heb. ayin) OF THE HIGH ONE OF ARICH ANPIN that was watchful of him.

56. וּכְתִיב טוֹב עַיִן הוּא יְבוֹרָךְ, מ"ט. כִּי נָתַן מִלַּחְמוֹ לַדָּל. מ"ט אִקְרֵי חַד. ת"ח, בְּעֵינֵיהּ דְּתַתָּאָה אִית עֵינָא יְמִינָא, וְאִית עֵינָא דִּשְׂמָאלָא. וְאִינּוּן תְּרֵי, בִּתְרֵי גְוָונֵי. אֲבָל הָכָא, לֵית עֵינָא שְׂמָאלָא. וְתַרְוַוּיְיהוּ בְּדַרְגָּא חַד סַלְקֵי, וְכֹלָּא יְמִינָא. וּבְגִינֵי כַּךְ, עֵינָא חַד, וְלָא תְּרֵין.

56. It is written: "He that has a generous eye shall be blessed." What is the reason? "For he gives of his bread to the poor" (Mishlei 22:9). He further inquires: What is the reason that it is referred to as one EYE? IT DID NOT SAY, 'HE THAT HAS GENEROUS EYES SHALL BE BLESSED'. HE RESPONDS: Come and see, in the lower eye OF ZEIR ANPIN, there exists a right eye and a left eye. They are two, in two SPECIFIC senses, THE RIGHT BEING CHASSADIM AND THE LEFT BEING THE ILLUMINATION OF CHOCHMAH. However, here IN ARICH ANPIN, there exists no left eye. Both are considered in one level, everything being right, THE MEANING OF WHITE WITHIN WHITE. Therefore, IT IS WRITTEN AS one eye: "GENEROUS EYE SHALL BE BLESSED" and not two, BECAUSE HE WHO "GIVES OF HIS BREAD TO THE POOR" MERITS THE BLESSING OF THE UPPER EYE OF ARICH ANPIN, WHICH IS ONE EYE.

57. וְתָאנָא, עֵינָא דָּא, דְּהוּא עֵינָא דְּאַשְׁגְּחוּתָא. פְּקִיחָא תְּדִיר. חַיְיכָאן תְּדִיר. וְחַדָּאן תְּדִיר, דְּלָא הֲוֵי הָכִי לְתַתָּאָה, דְּכְלִילָן בְּסוּמְקָא וּבְאוּכְמָא וּבְחִוָּרָא, בְּג' גְוָונֵי, וְלָא הֲוָה תְּדִיר פְּקִיחָא דְּלֵיהּ עֵינֵיהּ בְּגִבְינֵי דְּמִכַּסָּאן עַל עֵינָא. וע"ד כְּתִיב, עוּרָה לָמָּה תִישַׁן יְיָ'. פְּקַח יְיָ' עֵינֶיךָ.

57. We have learned that this eye OF ARICH ANPIN, the ever-attentive eye, is always open, always smiling, always happy. That is not the case below, IN ZEIR ANPIN, that ARE combined in red, black, and white, in three colors. They are not continuously open, since it has eyelids over the eyes that cover the eye. Therefore, it is written: "Awake, why sleep You, Hashem?" (Tehilim 44:24). "Open, Hashem, Your eyes, and see" (II Melachim 19:16), WHICH MEANS THEY ARE NOT ALWAYS OPEN.

58. When THE EYES OF ZEIR ANPIN opened, there were some upon whom the eyes opened for good and some that the eyes did not open for good. Woe for the one TO WHOM THE EYES opened and the eye is blended with red, WHICH IS THE COLOR OF JUDGMENT. This red seems apparent against him and covers the eye. Who could be saved from it? MEANING TO SAY THAT WHOEVER HAS NO MERIT, THE LEFT ILLUMINATES UPON HIM WITHOUT THE RIGHT, THE SECRET MEANING OF THE RED SHADE, DURING WHICH TIME ALL HARSH JUDGMENTS ARE DRAWN FROM HIM. However, the Ancient of Days, MEANING ARICH ANPIN, has a good eye that is white within white, and a white containing all whites. Praiseworthy is the lot of the person who has one of the whites watchful over him. About this, it is most certainly written: "He that has a generous eye shall be blessed." It is also written: "O house of Jacob, come, and let us continue to go in the light of Hashem" (Yeshayah 2:5), MEANING WE SHOULD WALK UNDER THE SUPERVISION OF THE LIGHT OF HASHEM, WHO IS OF A BENEFICENT EYE, AS MENTIONED.

58. כַּד אִתְפְּקַח, אִית לְמַאן דְּאִתְפְּקַח לְטָב. וּלְמַאן דְּלָא אִתְפְּקַח לְטָב. וַוי לְמַאן דְּאִתְפְּקַח וְעֵינָא אִתְעֲרַב בְּסוּמְקָא, וְסוּמְקָא אִתְחֲזֵי לָקֳבְלֵיהּ, וּמְכַסְיָא עֵינָא. מַאן יִשְׁתֵּזִיב מִנֵּיהּ. אֲבָל עַתִּיק יוֹמִין, טָבָא דְּעֵינָא. חִוָּור בְּגוֹ חִוָּור. חִוָּור דְּכָלִיל כָּל חִוָּורֵי. זַכָּאָה חוּלָקֵיהּ, לְמַאן דְּיִשְׁגַּח עִלָּוֵיהּ, חַד חִוָּור מִנַּיְיהוּ. וע״ד וַהֲאי כְּתִיב טוֹב עַיִן הוּא יְבוֹרָךְ. וּכְתִיב בֵּית יַעֲקֹב לְכוּ וְנֵלְכָה בְּאוֹר יְיָ׳.

59. We have learned that the name of the Atik THAT IS ARICH ANPIN IS the most concealed of all, and is not mentioned openly in the Torah except for one place, that Zeir Anpin swore to Abraham, as is written: "By Myself have I sworn, says Hashem" (Beresheet 22:16). That is the speech of Zeir Anpin, WHEN SWEARING BY THE ATIK. It is also written: "By you shall Yisrael bless" (Ibid. 48:20), meaning the Yisrael of above. IF SO, "BY YOU SHALL YISRAEL BLESS" IS ADDRESSED TO THE ATIK THAT IS ARICH ANPIN. It is also written: "Yisrael, in whom I will be glorified" (Yeshayah 49:3). He said this to Yisrael and we learn that Atik Yomin of Days said this TO ZEIR ANPIN, WHO IS YISRAEL ABOVE. Both are good, SINCE BOTH EXPLANATIONS HOLD TRUE.

59. תָּאנָא, שְׁמֵיהּ דְּעַתִּיקָא סָתִים מִכֹּלָּא, וְלָא מִתְפְּרַשׁ בְּאוֹרַיְיתָא, בַּר מִן אֲתָר חַד, דְּאוֹמֵי זְעֵיר אַפִּין לְאַבְרָהָם, דִּכְתִיב בִּי נִשְׁבַּעְתִּי נְאֻם יְיָ׳. נְאֻם דִּזְעֵיר אַפִּין. וּכְתִיב, בְּךָ יְבָרֵךְ יִשְׂרָאֵל, יִשְׂרָאֵל דִּלְעֵילָא. וּכְתִיב יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאָר, לְיִשְׂרָאֵל קָאָמַר דָּא. וְתָנֵינָן עַתִּיק יוֹמִין אֲמָרוֹ וְהַאי וְהַאי שַׁפִּיר.

60. We have learned that it is written: "As I looked, thrones were placed, and an Ancient of Days did sit" (Daniel 7:9). HE ASKS: What is the meaning of "thrones were placed"? He told Rabbi Yehuda: Rise in your place and prepare this throne.

60. תַּנְיָא, כְּתִיב חָזֵה הֲוֵית עַד דִּי כּוּרְסָוָן רְמִיוּ וְעַתִּיק יוֹמִין יְתִיב. כּוּרְסָוָן רְמִיוּ, מַאן הוּא. אָמַר לְרַבִּי יְהוּדָה, קוּם בְּקִיּוּמָךְ וְאַתְקִין כָּרְסְיָא דָּא.

61. Rabbi Yehuda said: It is written: "His throne was fiery flames" (Ibid.) and Atik Yomin sits upon this throne. What is the reason THAT HE SITS ON A FIERY THRONE? We have learned if Atik Yomin would not have been sitting on this throne, the universe would have no possibility of existence because of this throne. When Atik Yomin sits on it, this throne is subdued and whoever rides it reigns. During the periods that he leaves this throne and sits on another throne, the first throne gets discarded, since dominion resides only in the throne upon which Atik Yomin rides. Rabbi Shimon told Rabbi Yehuda: Let your path be readied and let THE ILLUMINATION OF ATIK YOMIN enter you.

61. א״ר יְהוּדָה, כְּתִיב כּוּרְסְיֵיהּ שְׁבִיבִין דִּינוּר. וְעַתִּיק יוֹמִין יְתִיב עַל הַאי כָּרְסְיָא. מ״ט. דְּתַנְיָא אִי עַתִּיק יוֹמִין לָא יָתִיב עַל הַאי כָּרְסְיָא, לָא יָכִיל לְאִתְקַיְּימָא עָלְמָא, מִקַּמֵּי הַהוּא כּוּרְסְיָא. כַּד יְתִיב עַתִּיק יוֹמִין עָלֵיהּ אִתְכַּפְיָא לְהַהוּא כּוּרְסְיָא, וּמַאן דְּרָכִיב שַׁלִּיט. בְּעִידָנָא דְּנָטִיל מֵהַאי כָּרְסְיָא, וְיָתִיב עַל כּוּרְסְיָא אַחֲרָא, כּוּרְסְיָא קַדְמָאָה רְמִיוּ, דְּלָא שַׁלְטָא אֶלָּא אִיהוּ דְּרָכִיב בֵּיהּ עַתִּיק יוֹמִין. א״ר שִׁמְעוֹן לר׳ יְהוּדָה, יִתְתַּקַּן אָרְחָךְ, וְיֵיתֵי בָּךְ מֵעַתִּיק יוֹמִין.

9. The nose

This section describes the nose of Arich Anpin, from which emanates life, the light of life of the resurrection of the dead, and the spirit of life called forgiveness that blows to Zeir Anpin. Rabbi Yosi informs us that during the time of Messiah all people will know God and will not need to learn wisdom from one another. During that time Atik Yomin will emanate a spirit that awakens the spirits below, the holy Sfirot of Zeir Anpin. The spirits of everyone will consist of omniscience, wisdom, understanding, counsel, might, knowledge and the fear of God. We are told that the nose of Arich Anpin is life with all its aspects, both in this world and in the World to Come.

62. Come and see that it is written: "I Hashem, the first; and with the last, I am He" (Yeshayah 41:4). He is everything, MEANING ARICH ANPIN. He is concealed from all sides. The nose, WHAT IS IT? We have learned that the countenance is known through the nose, SINCE YOU CAN'T GIVE EVIDENCE ON THE FACIAL SHAPE UNLESS THROUGH THE NOSE.

62. ות"ח כְּתִיב אֲנִי יְיָ' רִאשׁוֹן וְאֶת אַחֲרוֹנִים אֲנִי הוּא. כֹּלָּא הוּא, וְהוּא סָתִים מִכָּל סִטְרוֹי. חוֹטְמָא. תְּאַנָּא, בְּחוֹטְמָא אִשְׁתְּמוֹדַע פַּרְצוּפָא.

63. Come and see what is the difference between the Atik and Zeir Anpin. Atik is with a nose. From one opening IS BESTOWED life and from one opening IS BESTOWED the life of the life, MEANING THE LIGHT OF LIFE OF THE RESURRECTION OF THE DEAD. This nose is a window through which blows the spirit of life to Zeir Anpin, and it is called forgiveness, SINCE THE SPIRIT OF LIFE IS THE ILLUMINATION OF WISDOM, AND FROM WISDOM IS THE FORGIVENESS OF SINS. That is satisfaction to the spirit, the perfuming of the spirit.

63. וְתָא חֲזֵי מַה בֵּין עַתִּיקָא, לִזְעֵיר אַפִּין. דָּא מָארֵיהּ דְּחוֹטְמָא מֵחַד נוּקְבָא חַיִּין, וּמֵחַד נוּקְבָא חַיִּין דְּחַיִּין. הַאי חוֹטְמָא. הוּא פַּרְדַּשְׁקָא, דְּבֵיהּ נָשִׁיב רוּחָא דְּחַיֵּי, לִזְעֵיר אַפִּין. וְקָרֵינָן לֵיהּ סְלִיחָה. וְהוּא נַחַת רוּחַ, אִתְבַּסְּמוּתָא דְּרוּחָא.

64. Since the spirit flows from these openings OF THE NOSE, one spirit goes out to Zeir Anpin to awaken him in the Garden of Eden. One spirit of life FLOWS FROM IT, with which the offspring of David will be summoned to learn wisdom in the future, BECAUSE THESE TWO SPIRITS OF THE NOSTRILS ARE CONSIDERED YESOD AND MALCHUT. THEREFORE, FROM THE SPIRIT OF YESOD, THE RIGHT NOSTRIL, THERE WILL BE A FLOW TO ZEIR ANPIN. FROM THE SPIRIT OF MALCHUT, WHICH IS IN THE LEFT NOSTRIL, THERE WILL BE A FLOW TO THE SON OF DAVID, THE SECRET OF MALCHUT. From this LEFT opening a spirit rises and flows out from the concealed brain, WHICH IS CHOCHMAH OF ARICH ANPIN, which will dwell on Mashiach, as is written: "And the spirit of Hashem shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Hashem" (Yeshayah 11:2). HE INQUIRES: There are here IN THE VERSE four spirits. Since we say that one spirit exists, WHICH FLOWS FROM THE LEFT OF THE OPENING OF ARICH ANPIN, what do we mean with the three? Rise, Rabbi Yosi, from your place and ANSWER THIS.

64. דְּרוּחָא דְּנָפִיק מֵאִינּוּן נוּקְבֵי, חַד רוּחָא נָפִיק לִזְעֵיר אַפִּין. לְאַתְּעָרָא לֵיהּ בְּגִנְתָּא דְּעֵדֶן. וְחַד רוּחָא דְּחַיֵּי, דְּבֵיהּ זַמִּין לְזַמְנָא לִבְרֵיהּ דְּדָוִד, לְמִנְדַּע חָכְמְתָא. וּמֵהַהוּא נוּקְבָא, אִתְּעַר וְנָפִיק רוּחָא מִמּוֹחָא סְתִימָאָה, וְזַמִּין לְאַשְׁרָאָה עַל מַלְכָּא מְשִׁיחָא, דִּכְתִיב וְנָחָה עָלָיו רוּחַ יְיָ' רוּחַ חָכְמָה וּבִינָה רוּחַ עֵצָה וּגְבוּרָה רוּחַ דַּעַת וְיִרְאַת יְיָ'. הָא הָכָא ד' רוּחִין, וְהָא רוּחָא חֲדָא אַמְרֵינָן. אֲמַאי תְּלַת. קוּם רִבִּי יוֹסֵי בְּקִיּוּמָךָ.

65. Rabbi Yosi stood up and said: During the times of King Messiah, one will not say 'teach me wisdom' to the other, since it is written: "And they shall teach no more every man his neighbor... for they shall all know Me, from the least of them to the greatest of them" (Yirmeyah 31:33). During that period, Atik Yomin will awaken a spirit emanating from the brain that is concealed to all, WHICH IS THE CHOCHMAH OF ARICH ANPIN. When He imparts all this, the spirits below will awaken with Him. Who are they, THE SPIRITS BELOW? They are the holy Sfirot of Zeir Anpin, which are another six spirits like it. It is written ABOUT THEM: "The spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Hashem," WHICH ARE THE ASPECTS OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD IN ZEIR ANPIN.

65. קָם ר' יוֹסֵי וְאָמַר. בְּיוֹמוֹי דְּמַלְכָּא מְשִׁיחָא, לָא יֵימְרוּן חַד לְחַד, אֲלִיף לִי חָכְמְתָא, דִּכְתִיב וְלֹא יְלַמְּדוּ עוֹד אִישׁ אֶת רֵעֵהוּ וְגוֹ', כִּי כֻלָּם יֵדְעוּ אוֹתִי לְמִקְּטַנָּם וְעַד גְּדוֹלָם. וּבְהַהוּא זִמְנָא, יִתְּעַר עַתִּיק יוֹמִין, רוּחָא דְּנָפִיק מִמּוֹחָא סְתִימָאָה דְּכֹלָּא, וְכַד יִשְׁלוֹף דָּא, כָּל רוּחִין דִּלְתַתָּא יִתְּעָרוּן עִמֵּיהּ. וּמַאן אִינּוּן. אִינּוּן כִּתְרִין קַדִּישִׁין דִּזְעֵיר אַפִּין. וְאִינּוּן שִׁיתָּא רוּחִין אַחֲרָנִין, דְּהָכִי אִינּוּן דִּכְתִיב רוּחַ חָכְמָה וּבִינָה רוּחַ עֵצָה וּגְבוּרָה רוּחַ דַּעַת וְיִרְאַת יְיָ'.

66. As we have learned, it is written: "Then Solomon sat on the throne of Hashem" (I Divrei Hayamim 29:23) and it is also written: "The throne had six steps" (I Melachim 10:19), CORRESPONDING TO CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. King Messiah will sit in the future on A THRONE OF seven LEVELS, and six are CORRESPONDING TO CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. Together with the spirit of Atik Yomin upon them, THAT FLOWS FROM THE LEFT OPENING OF HIS NOSE AS MENTIONED, there are seven, as we were taught. Rabbi Shimon said: May your spirit rest in the World to Come.

66. דְּתָנֵינָן, כְּתִיב וַיֵּשֶׁב שְׁלֹמֹה עַל כִּסֵּא יְיָ'. וּכְתִיב שֵׁשׁ מַעֲלוֹת לַכִּסֵּא. וּמַלְכָּא מְשִׁיחָא זַמִּין לְמֵיתַב בְּשִׁבְעָה. שִׁיתָּא אִינּוּן וְרוּחָא דְּעַתִּיק יוֹמִין דְּעָלַיְיהוּ, הָא שִׁבְעָה. כְּמָה דְּאִתְּמַר. א"ל ר"ש, רוּחֲךָ יָנוּחַ לְעָלְמָא דְּאָתֵי.

67. ת"ח, כְּתִיב כֹּה אָמַר יְיָ׳ מֵאַרְבַּע רוּחוֹת בֹּאִי הָרוּחַ וְגוֹ׳. וְכִי אַרְבַּע רוּחֵי עָלְמָא, מַאי עַבְדֵי הָכָא. אֶלָּא אַרְבַּע רוּחֵי יִתְעֲרוּן. ג׳ אִינּוּן. וְרוּחָא דְּעַתִּיקָא סְתִימָא אַרְבַּע, וְהָכִי הֲווֹ. דְּכַד יִפּוּק דָּא, נָפְקִין עִמֵּיהּ תְּלָתָא, דְּכִלִּילָן בְּגוֹ תְּלָתָא אַחֲרָנִין.

67. Come and see that it is written: "Thus says Adonai Elohim; Come from the four winds, O breath (also: 'wind')..." (Yechezkel 37:9). HE ASKS: What are the four winds of the world doing here? HE RESPONDS: Four spirits (winds) will awaken. They are actually three, MEANING THE THREE TIMES IT SAYS "SPIRIT" IN THE VERSE: "THE SPIRIT OF WISDOM AND UNDERSTANDING..." With the spirit of the Atik who is concealed, FROM THE NOSE, there are altogether four. So they are. When the one SPIRIT OF THE NOSE emanates, three other SPIRITS that are comprised of three others go along with it. IT SAYS "SPIRIT" THREE TIMES AND EACH SPIRIT HAS TWO ASPECTS, MEANING "THE SPIRIT OF WISDOM AND UNDERSTANDING, THE SPIRIT OF COUNSEL AND MIGHT, AND THE SPIRIT OF KNOWLEDGE AND OF THE FEAR OF HASHEM."

68. וְזַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְאַפָּקָא חַד רוּחָא דְּכָלִיל מִכֻּלְּהוּ. דִּכְתִיב מֵאַרְבַּע רוּחוֹת בֹּאִי הָרוּחַ. אַרְבַּע רוּחוֹת בֹּאִי לָא כְּתִיב כָּאן, אֶלָּא מֵאַרְבַּע רוּחוֹת בֹּאִי. וּבְיוֹמֵי דְּמַלְכָּא מְשִׁיחָא, לָא יִצְטָרְכוּן לְמֵילַף חַד לְחַד, דְּהָא רוּחָא דִּלְהוֹן דְּכָלִיל מִכָּל רוּחִין. יְדִיעַ כֹּלָּא. חָכְמָה וּבִינָה עֵצָה וּגְבוּרָה דַּעַת וְיִרְאַת יְיָ׳. מִשּׁוּם רוּחָא דְּכִלִּילָא מִכָּל רוּחֵי. בג"כ כְּתִיב, מֵאַרְבַּע רוּחוֹת, דְּאִינּוּן אַרְבַּע דְּכִלִּילָן בְּשִׁבְעָה דַּרְגִּין עִלָּאִין דְּאַמְרָן. וְתָאנָא, דְּכֻלְּהוּ כְּלִילָן בְּהַאי רוּחָא דְּעַתִּיקָא דְּעַתִּיקִין, דְּנָפִיק מִמּוֹחָא סְתִימָאָה לְנוּקְבָא דְּחוֹטְמָא.

68. The Holy One, blessed be He, is destined to produce one spirit that is comprised of ALL THE SEVEN SPIRITS MENTIONED ABOVE, since it is written: "Come from the four winds, O wind." 'Come the four winds' is not written here, but "Come from the four winds," WHICH MEANS COME O WIND, WHICH IS MADE FROM THE FOUR WINDS THAT ARE SIX, AS MENTIONED. In the days of Messiah, there will be no need to teach one another, since their spirit will be comprised of all spirits, and omniscience, wisdom, understanding, counsel, might, knowledge, and fear of Hashem, because THEIR spirit encompasses all spirits. This is why it is written: "From the four spirits," since they are four that are included in the seven higher levels, as we have said. We have learned that all are comprised within this spirit of the most Ancient of all, THAT IS ARICH ANPIN, that emanates from the concealed brain, WHICH IS HIS CHOCHMAH to the nostril of His nose, WHICH IS THE SECRET OF HIS MALCHUT.

69. ות"ח, מַה בֵּין חוֹטְמָא לְחוֹטְמָא. חוֹטְמָא דְּעַתִּיק יוֹמִין חַיִּין מִכָּל סִטְרוֹי. חוֹטְמָא דְּזְעֵיר אַפִּין, כְּתִיב, עָלָה עָשָׁן בְּאַפּוֹ וְאֵשׁ מִפִּיו תֹּאכֵל וְגוֹ׳. עָלָה עָשָׁן בְּאַפּוֹ, וּמֵהַהוּא עָשָׁן דָּלִיק נוּר, כַּד סָלִיק תְּנָנָא לְבָתַר. גֶּחָלִים בָּעֲרוּ מִמֶּנּוּ. מַהוּ מִמֶּנּוּ. מֵאוֹתוֹ עָשָׁן.

69. Come and see the difference between one nose and another nose, MEANING BETWEEN THE NOSE OF ARICH ANPIN AND THE NOSE OF ZEIR ANPIN. It is that the nose of the Ancient of Days, ARICH ANPIN, is life with all its aspects, BOTH LIFE ON THIS WORLD AND LIFE OF THE WORLD TO COME, AS MENTIONED. It is written of the nose of Zeir Anpin: "There went up a smoke out of His nostrils, and fire out of His mouth... " (II Shmuel 22:9). "There went up a smoke out of His nostrils" and from that smoke, a fire is lit. When the smoke later rises, "coals were kindled by it" (Ibid.). What is meant by "by it"? It is by that smoke, SINCE FROM THE SMOKE A FIRE GETS LIT, AS MENTIONED.

70. תָּאנָא, כַּד הֲוָה רַב הַמְנוּנָא סָבָא בָּעֵי לְצַלָּאָה צְלוֹתֵיהּ, אָמַר לְבַעַל הַחוֹטֶם אֲנִי מִתְפַּלֵּל, לְבַעַל הַחוֹטֶם אֲנִי מִתְחַנֵּן. וְהַיְינוּ דִּכְתִיב וּתְהִלָּתִי אֶחֱטָם לָךְ, הַאי קְרָא לְעַתִּיק יוֹמִין אֲמָרוֹ.

70. We have learned that when Rabbi Hamnuna Saba (the elder) wished to say his prayer, he said, To the nose master I pray, the nose master I beseech. MEANING TO ARICH ANPIN WHO HAS A NOSE (HEB. CHOTEM). that is the meaning of what is written: "and for My praise will I refrain (Heb. echetam) for you" (Yeshayah 48:9). This verse was said to the Atik, WHO IS ARICH ANPIN, WHOSE NOSE IS LIFE IN EVERY ASPECT.

71. תָּנָא, אוֹרְכָא דְּחוֹטְמָא, תְּלַת מְאָה וע"ה עָלְמִין, אִתְמַלְיָין מִן הַהוּא חוֹטְמָא. וְכֻלְּהוּ מִתְדַּבְּקָן בִּזְעֵיר אַפִּין. הַאי תּוּשְׁבַּחְתָּא דְּתִקּוּנָא דְּחוֹטְמָא הוּא. וְכָל תִּקּוּנֵי דְּעַתִּיק יוֹמִין, אִתְחָזוּן וְלָא אִתְחָזוּן, אִתְחָזוּן לְמָארֵי מִדִּין, וְלָא אִתְחָזוּן לְכֹלָּא.

71. We have learned, the length of the nose is such that 375 worlds get filled from that nose, and all connect to Zeir Anpin. That is the praise of the construction of the nose. All the constructions of the Ancient of Days are seen yet are not seen, they are seen to those who sit on the seat of judgment but not seen to everyone.

10. The thirteen Corrections of the beard

Rabbi Shimon tells what he learned in the Hidden Book about the most hidden and concealed precious supreme beard of Arich Anpin; that beard is the universal faith within which flow thirteen springs. He describes the thirteen Corrections of the beard. The thirteen Corrections that depend on

the precious beard are available in the universe in the seventh month during the ten days of repentance.

72. Rabbi Shimon began to say: Woe to the person that extends his hand to the precious supreme beard of the holy old man, WHO IS ARICH ANPIN, and is hidden and concealed from all. The beard of that praise, the beard concealed and most precious of any of his constructions OF ARICH ANPIN, the beard THAT IS not known to the higher and lower ones, the beard that is the praise of all praises, the beard which could be neither approached nor seen by any prophet or holy man. The beard that hangs by its hair to the center of the heart is white as snow, most precious of all, most concealed of anything concealed, the faith of universal faith.

72. פָּתַח ר"ש וְאָמַר, וַוי מַאן דְּאוֹשִׁיט יְדוֹי בְּדִיקְנָא יַקִּירָא עִלָּאָה, דְּסָבָא קַדִּישָׁא, טָמִיר וְסָתִים מִכֹּלָּא דִּיקְנָא דְּהַהִיא תּוּשְׁבַּחְתָּא. דִּיקְנָא דְּסָתִים וְיַקִּיר מִכָּל תִּקּוּנוֹי. דִּיקְנָא דְּלָא יַדְעִין עִלָּאִין וְתַתָּאִין. דִּיקְנָא דְּהַהִיא תּוּשְׁבַּחְתָּא דְּכָל תּוּשְׁבָּחִין. דִּיקְנָא דְּלָא הֲוֵי בַּר נָשׁ נְבִיאָה וְקַדִּישָׁא דִּיקְרַב לְמֵחֱמֵי לֵיהּ. דִּיקְנָא דְּהַהִיא תַּלְיָיא בְּשַׂעֲרוֹי עַד טַבּוּרָא דְּלִבָּא. חִוָּורָא כְּתַלְגָּא יַקִּירָא דְּיַקִּירִין. טְמִירָא דִּטְמִירִין. מְהֵימְנוּתָא דִּמְהֵימְנוּתָא דְּכֹלָּא.

73. We have learned in the hidden book that that beard, which is the universal faith, starts UNDERNEATH his ears and descends down around the holy mouth. It lowers and proceeds upward to cover with offering of fine fragrance, the white and the precious, MEANING IT COVERS THE SKIN OF THE FACE IN ARICH ANPIN, WHICH IS WHITE, and at the same time lowers and covers up to the center OF THE HEART. This is the precious beard, the perfect faith, within which flow thirteen springs that stream forth from the goodly anointing oil. In thirteen Corrections it is established.

73. תָּאנָא, בְּצְנִיעוּתָא דְּסִפְרָא, דְּהַאי דִּיקְנָא מְהֵימְנוּתָא דְּכֹלָּא, נָפִיק מֵאוּדְנוֹי, וְנָחִית סוֹחֲרָנֵיהּ דְּפוּמָא קַדִּישָׁא, וְנָחִית וְסָלִיק וְחָפֵי, בְּתַקְרוּבְתָּא דְּבוּסְמָא טָבָא, חִוָּורָא דְּיַקִּירָא. וְנָחִית בְּשִׁקּוּלָא, וְחָפֵי עַד טַבּוּרָא. הוּא דִּיקְנָא יַקִּירָא, מְהֵימְנָא שְׁלֵימָא, דְּנַגְדִּין בֵּיהּ י"ג נְבִיעִין, מַבּוּעִין דִּמְשַׁח רְבוּת טָבָא, בִּתְלַת עֲשַׂר תִּקּוּנִין מִתְתַּקְּנָא.

74. The first Correction OF THE THIRTEEN CONSTRUCTIONS OF THE BEARD: The hairs are formed above and originate from that style of the hair on the head that ascends, in form, above his ears and descends in front of the opening of the ears with one strand in good measure to the beginning of the mouth. THE EXPLANATION FOLLOWS.

74. תִּקּוּנָא קַדְמָאָה. מִתְתַּקֵּן שַׂעֲרָא מִלְּעֵילָא, וְשָׁארֵי מֵהַהוּא תִּקּוּנָא דִּשְׂעַר רֵישֵׁיהּ, דְּסָלִיק בְּתִקּוּנוֹי לְעֵילָא מֵאוּדְנוֹי, וְנָחִית מִקַּמֵּי פִּתְחָא דְּאוּדְנִין, בְּחַד חוּטָא בְּשִׁקּוּלָא טָבָא, עַד רֵישָׁא דְּפוּמָא.

75. The second Correction: The hair gets shaped from one top of the mouth to the other top end of the mouth in equal manner.

75. תִּקּוּנָא תִּנְיָינָא. מִתְתַּקֵּן שַׂעֲרָא מֵרֵישָׁא דְּפוּמָא, עַד רֵישָׁא אַחֲרָא דְּפוּמָא, בְּתִקּוּנָא שָׁקִיל.

76. The third Correction: From underneath the center of the nose, below the two openings OF THE NOSE, one path follows out. The hairs cease from that path and it is full of hair on both sides OF THIS PATH, in perfect shape, surrounding this path.

76. תִּקּוּנָא תְּלִיתָאָה. מֵאֶמְצָעִיתָא דִּתְחוֹת חוֹטְמָא, מִתְּחוֹת תְּרֵין נוּקְבִין, נָפִיק חַד אוֹרְחָא, וְשַׂעֲרָא אִתְפְּסַק בְּהַהוּא אָרְחָא, וּמַלְיָא מֵהַאי גִּיסָא, וּמֵהַאי גִּיסָא שַׂעֲרָא, מִתְּקוּנָא שְׁלִים סוֹחֲרָנֵיהּ דְּהַהוּא אוֹרְחָא.

77. The fourth Correction: The hair underneath the mouth from one point to the other point forms in a harmoniously perfect shape. THAT IS THE ONE CALLED THE BEARD ON THE POINTED END OF THE CHIN.

77. תִּקּוּנָא רְבִיעָאָה. מִתְתַּקֵּן שַׂעֲרָא תְּחוֹת פּוּמָא, מֵרֵישָׁא חֲדָא לְרֵישָׁא חֲדָא, בְּתִקּוּנָא שְׁלִים.

78. The fifth Correction: Underneath the mouth goes forth another path counterbalancing IN CONFORMITY the upper path, UNDER THE NOSE. Those two paths are distinguished on both sides of the mouth, THE UPPER PATH ABOVE THE MOUTH AND THE LOWER PATH UNDERNEATH THE MOUTH.

78. תִּקּוּנָא חֲמִישָׁאָה. תְּחוֹת פּוּמָא נָפִיק אָרְחָא אַחֲרָא, בְּשִׁקּוּלָא דְּאָרְחָא דִּלְעֵילָא, וְאִלֵּין תְּרֵין אָרְחִין רְשִׁימִין עַל פּוּמָא, מִכָּאן מִכָּאן.

79. תִּקּוּנָא שְׁתִיתָאָה. מִתְתַּקֵּן שַׂעֲרָא, וְסָלִיק וְנָפִיק מִלְּרַע לְעֵיל לְרֵישָׁא דְּפוּמָא. וְחָפֵי תַּקְרוּבְתָּא דְּבוּסְמָא טָבָא, עַד רֵישָׁא דְּפוּמָא דִּלְעֵילָא. וְנָחִית שַׂעֲרָא לְרֵישָׁא דְּפִתְחָא דְּאוֹרְחָא תַּתָּאָה דְּפוּמָא.

79. The sixth Correction: The hairs get shaped upwards and go forth from the lower to the upper point of the mouth and cover the precious offering of fine fragrances to the top of the mouth above. The hair descends FROM THERE to the starting point of the lower opening BELOW the mouth.

80. תִּקּוּנָא שְׁבִיעָאָה. פָּסִיק שַׂעֲרָא, וְאִתְחָזֵן תְּרֵין תַּפּוּחִין, בְּתַקְרוּבְתָּא דְּבוּסְמָא טָבָא, שַׁפִּירָן וְיָאָן לְמֶחֱזֵי. בְּגִינֵיהוֹן אִתְקַיָּים עָלְמָא, הה"ד בְּאוֹר פְּנֵי מֶלֶךְ חַיִּים.

80. The seventh Correction: The hairs stop FROM GROWING and two parts of the faces are visible, THAT IS, THE RIGHT FACE AND THE LEFT FACE, WITHOUT THE HAIR, with an offering of good and pleasant smells, good and pleasing in appearance. The universe exists because of them and this is what is written: "In the light of the king's countenance is life" (Mishlei 16:15).

81. תִּקּוּנָא תְּמִינָאָה. נָפִיק חַד חוּטָא דְּשַׂעְרֵי סוֹחֲרָנֵי דְּדִיקְנָא, וְתַלְיָין בְּשִׁקּוּלָא עַד טַבּוּרָא.

81. The eighth Correction: One strand of hair goes around the beard and hangs in balance to the center.

82. תִּקּוּנָא תְּשִׁיעָאָה. מִתְעָרֵי וּמִתְעָרְבִין שַׂעְרֵי דִּיקְנָא, עִם אִינּוּן שַׂעְרֵי דְּתַלְיָין בְּשִׁקּוּלָא, וְלָא נַפְקֵי דָּא מִן דָּא.

82. The ninth Correction: The hair IS ROUSED, and the beard gets blended with the hairs that hang IN THE THROAT AND ARE balanced, MEANING IN EQUAL MEASURE, and do not extrude from one another.

83. תִּקּוּנָא עֲשִׂירָאָה. נַחְתִּין שַׂעְרֵי תְּחוֹת דִּיקְנָא. וְחַפְיָין בְּגַרְגֹּנָא תְּחוֹת דִּיקְנָא.

83. The tenth Correction: The hair descends under the beard and covers the throat that is under the beard.

84. תִּקּוּנָא חַד סָר. דְּלָא נָפְקִין נִימָא מִן נִימָא, וּמִתְשַׁעְרָן בְּשִׁיעוּרָא שְׁלִים.

84. The eleventh Correction: No hair grows out of another hair and all are measured in precise perfect measure.

85. תִּקּוּנָא תְּרֵיסָר. דְּלָא תַּלְיָין שַׂעְרֵי עַל פּוּמָא, וּפוּמָא אִתְפְּנֵי מִכָּל סִטְרוֹי. וְיָאָן שַׂעְרֵי סְחוֹר סְחוֹר לֵיהּ.

85. The twelfth Correction: No hair hangs over the mouth and the mouth opening is clear OF ALL HAIR from all the sides. And all around it, the hair looks nice.

86. תִּקּוּנָא תְּלֵיסָר. דְּתַלְיָין שַׂעְרָן בְּתְחוֹת דִּיקְנָא, מִכָּאן וּמִכָּאן, בִּיקָרָא יָאָה, בִּיקָרָא שַׁפִּירָא. מְחַפְיָין עַד טַבּוּרָא. לָא אִתְחֲזֵי מִכָּל אַנְפֵּי תַּקְרוּבָא דְּבוּסְמָא, בַּר אִינּוּן תַּפּוּחִין שַׁפִּירִין חִוָּורִין, דְּמַפְקִין חַיִּין לְעָלְמָא, וּמְחַזְיָין חֵדוּ לִזְעֵיר אַפִּין.

86. The thirteenth Correction: The hair hangs underneath the beard from each side, MEANING THE WHOLE AREA OF THE HAIR UNDER THE BACK OF THE BEARD, with a pleasing glory, a handsome glory, covering to the center OF THE HEART. So the fragrant offering is not seen by anyone, save this beautifully white face that bestows life to the universe and shows joy to Zeir Anpin.

87. With these thirteen Corrections flow forth thirteen springs of anointing oil which reach all those below. They illuminate from this oil and anoint with that oil that is comprised of these thirteen sets. With these thirteen Corrections, the concealed glorious beard of the most Ancient One becomes distinguished, THAT IS ARICH ANPIN. From the two precious circles of his face, the face of Zeir Anpin brightens up and every bulbous ornament and flower, MEANING ALL VARIOUS STEPS, that exist below brighten and glow from that light above. These thirteen Corrections occur in the beard and with the perfection of the beard through its shapes, man is called faithful, since everyone who sees his beard ascribes faith to him.

87. בִּתְלֵיסָר תִּקּוּנִין אִלֵּין, נַגְדִּין וְנָפְקִין תְּלֵיסַר מַבּוּעִין דִּמְשַׁח רְבוּת, וְנַגְדִּין לְכָל אִינּוּן דִּלְתַתָּא. וּנְהִירִין בְּהַהוּא מִשְׁחָא. וּמְשִׁיחִין מֵהַהוּא מִשְׁחָא, דְּבִתְלֵיסָר תִּקּוּנִין אִלֵּין. בִּתְלֵיסָר תִּקּוּנִין אִלֵּין אִתְרְשִׁים דִּיקְנָא יַקִּירָא, סְתִימָאָה דְּכֹלָּא, דְּעַתִּיק דְּעַתִּיקִין. מִתְּרֵי תַּפּוּחִין שַׁפִּירָן דְּאַנְפּוֹי, נְהִירִין אַנְפּוֹי דְּזְעֵיר אַנְפִּין, וְכָל חֵיזוּר וְשׁוּשָׁן דְּאִשְׁתַּכְחָן לְתַתָּא, נְהִירִין וּמִתְלַהֲטִין מֵהַהוּא נְהוֹרָא דִּלְעֵילָא. תִּקּוּנִין תְּלֵיסַר אִלֵּין, אִשְׁתְּכָחוּ בְּדִיקְנָא, וּבְשְׁלֵימוּת דִּיקְנָא בְּתִקּוּנוֹי, אִתְקְרֵי בַּר נָשׁ נֶאֱמָן. דְּכָל דְּחָמֵי דִּיקְנֵיהּ, תָּלֵי בֵּיהּ מְהֵימְנוּתָא.

88. תָּאנָא בִּצְנִיעוּתָא דְּסִפְרָא, תְּלֵיסַר תִּקּוּנִין אִלֵּין דְּתַלְיָין בְּדִיקְנָא יַקִּירָא, בִּשְׁבִיעָאָה מִשְׁתַּכְחֵי בְּעָלְמָא, וּמִתְפַּתְּחֵי בִּתְלֵיסָר תַּרְעֵי דְּרַחֲמֵי. וּמַאן דְּאוֹשִׁיט יְדֵיהּ לְאוּמָאָה, כְּמַאן דְּאוֹמֵי בִּתְלֵיסָר תִּקּוּנֵי דִּיקְנָא. הַאי בַּאֲרִיךְ אַפִּין. בִּזְעֵיר אַפִּין בְּכַמָּה. אָמַר לְרִבִּי יִצְחָק, קוּם בְּקִיּוּמָךָ, וְסַלְסֵל בְּסַלְסְלָא דְּתִקּוּנָא דְּמַלְכָּא קַדִּישָׁא הֵיאַךְ יִתְתַּקְּנוּן.

88. We have learned in the concealed book these thirteen Corrections that depend on the precious beard are available in the universe in the seventh MONTH THAT IS, IN THE TEN DAYS OF REPENTANCE, and open up by the thirteen gates of mercy. Whoever extends his hand to swear IN HIS BEARD, it is as if he swears in the thirteen Corrections of the beard. That applies for Arich Anpin, WHICH COMPRISES THE THIRTEEN CORRECTIONS OF THE BEARD. How many in Zeir Anpin? HOW MANY CORRECTIONS EXIST IN HIS BEARD? RABBI SHIMON told Rabbi Yitzchak: Stand up in your place and trim the forms of the Holy King, ARICH ANPIN. How did they get established?

11. The first Correction

Rabbi Yitzchak draws a distinction between the rough hairs and the smooth hairs, the latter of which draw Chochmah to the brain of Zeir Anpin. He says that hairs must not bond to neighboring hairs, and that hair on the head must be long so that Chochmah can enter through the hair to the spinal cord that gets nourishment from the brain. We hear that all the hairs of the hair and beard of Arich Anpin are white as snow, while the beard of Zeir Anpin is black. Thirteen measures of mercy stem from the ancient Holy One, and corresponding to these there are thirteen measures in Zeir Anpin. We learn that if the thirteen Corrections of the beard of Arich Anpin had not existed neither the upper grades nor the lower grades would exist; children, longevity and sustenance depend on those Corrections.

89. קָם רִבִּי יִצְחָק, פָּתַח וְאָמַר, מִי אֵל כָּמוֹךָ נוֹשֵׂא עָוֹן וְגוֹ׳, יָשׁוּב יְרַחֲמֵנוּ וְגוֹ׳, תִּתֵּן אֱמֶת לְיַעֲקֹב וְגוֹ׳. תָּאנָא, תְּלֵיסַר מְכִילִין אִתְחָזוּן הָכָא, וְכֻלְּהוּ נָפְקִין מִתְּלֵיסַר מַבּוּעִין דִּמְשַׁח רְבוּת דְּתִיקּוּנֵי דִּיקְנָא קַדִּישָׁא, עַתִּיקָא דְּעַתִּיקִין. טְמִירָא דִּטְמִירִין. תָּנָא, תִּקּוּנָא דְּדִיקְנָא טָמִיר וְסָתִים, טָמִיר וְלָא טָמִיר. סָתִים וְלָא סָתִים. בְּתִקּוּנוֹי יְדִיעַ וְלָא יְדִיעַ.

89. Rabbi Yitzchak stood up and opened the discussion saying, "Who is El like You, who pardons iniquity... He will again have compassion upon us... You will show truth to Jacob..." (Michah 7:18-20). We have learned that thirteen measures appear here IN THIS SCRIPTURAL VERSE. All emanate from the thirteen springs of the anointing oil of the THIRTEEN Corrections of the holy beard of the most ancient One, the concealed of all that is concealed, ARICH ANPIN. We have learned that the beard shapes are hidden and veiled, concealed yet not concealed, covered and not covered, known through its shapes, aware but not clearly, MEANING TO SAY, HE IS REVEALED AND KNOWN TO THOSE WORTHY OF HIM. TO THOSE WHO ARE NOT WORTHY OF HIM, HE IS HIDDEN AND NOT KNOWN.

90. תִּקּוּנָא קַדְמָאָה. הָא תְּנִינָן, דְּכָל שַׂעֲרָא וְשַׂעֲרָא וְכָל נִימָא וְנִימָא לָא מִתְדַּבְּקָא לְחֲבֵרְתָּה. וְשָׁאֲרוּ נִימִין דְּדִיקְנָא לְאַתְקָנָא, מִתִּקּוּנָא דִּשְׂעַר רֵישָׁא.

90. We have already learned the first principle that every single hair, however minute and insignificant, does not bond to its neighboring hair. The fine hairs of the beard begin to form according to the form of the hair in the head, MEANING THEY BEGIN AT THE SIDES OF THE HEAD.

91. הָכָא אִית לְאִסְתַּכְּלָא, אִי כָּל נִימִין דִּשְׂעַר רֵישָׁא, וְנִימִין דְּדִיקְנָא יַקִּירָא עִלָּאָה, בְּחַד נִימָא אִתְכְּלָלוּ, אֲמַאי אִלֵּין אֲרִיכִין, וְאִלֵּין לָא אֲרִיכִין. אֲמַאי נִימִין דְּדִיקְנָא לָא אֲרִיכִין כּוּלֵּי הַאי, וְקַשְׁיָין. וְאִלֵּין דְּרֵישָׁא לָא קַשְׁיָין, אֶלָּא שְׁעִיעִין.

91. Here we have to scrutinize to see whether all the minute hairs of the head and the minute hairs of the glorious supreme beard are all included in one hair, MEANING THAT THEY ARE OF ONE LEVEL AND FLOW FROM ONE ROOT, FROM THE MEMBRANE OF AIR, AS MENTIONED ABOVE. IF SO, why are these HAIRS OF THE HEAD long, and these HAIRS OF THE BEARD not so long? Why are the fine hairs of the beard not very long, but rough, and those of the head are not so rough, but rather smooth.

92. אֶלָּא, כָּל נִימִין שֶׁקִּילִין דְּרֵישָׁא וְדִיקְנָא. דְּרֵישָׁא אֲרִיכִין עַל כַּתְפִּין, לְמֵיגַד לְרֵישָׁא דְּזְעֵיר אַפִּין, מֵהַהוּא מְשִׁיכָא דְּמוֹחָא, לְמוֹחָא דִּילֵיהּ. וּבְגִינֵי כַּךְ לָא הֲווֹ קַשְׁיָין. וע״ד אִתְחָזֵן לְמֶהֱוֵי רְכִיכֵי.

92. HE ANSWERS: All the hairs of the head and beard are in measure, EACH ACCORDING TO ITS PARTICULAR ASPECT. Those of the head are long to the shoulders to reach the top of Zeir Anpin, from the inspiration of his own brain to the brain OF ZEIR ANPIN. Therefore, they are not rough but rather soft.

93. תָּאנָא, מַאי דִּכְתִיב, חָכְמוֹת בַּחוּץ תָּרֹנָּה. וּלְבַסּוֹף כְּתִיב, בָּרְחוֹבוֹת תִּתֵּן קוֹלָהּ. הַאי קְרָא לָאו רֵישֵׁיהּ סֵיפֵיהּ, וְלָאו סֵיפֵיהּ רֵישֵׁיהּ. אֶלָּא חָכְמוֹת בַּחוּץ תָּרֹנָּה, כַּד נָגִיד מִמּוֹחָא סְתִימָאָה דַּאֲרִיךְ אַפִּין, לְמוֹחָא דְּזְעֵיר אַפִּין, בְּאִינּוּן נִימִין. כְּאִלּוּ מִתְחַבְּרָאן לְבַר, תְּרֵין מוֹחִין, וְאִתְעֲבִיד חַד מוֹחָא, בְּגִין דְּלֵית קִיּוּמָא לְמוֹחָא תַּתָּאָה, אֶלָּא בְּקִיּוּמָא דְּמוֹחָא עִלָּאָה. וְכַד נָגִיד מֵהַאי לְהַאי, כְּתִיב תִּתֵּן קוֹלָהּ חַד.

93. We have learned that it is written: "Wisdoms cry aloud in the street" (Mishlei 1:20) and at the end it is written: "She utters her voice in the squares" (Ibid.). The beginning of this verse does not suit the end and its conclusion does not complement its beginning, AS IT BEGINS TO SPEAK IN THE PLURAL FORM "WISDOMS" AND CONCLUDES BY SAYING, "HER VOICE" IN SINGULAR FORM. HE ANSWERS: When he says, "Wisdoms cry aloud in the street" EXPRESSING IT IN PLURAL FORM, it refers to when Chochmah flows forth from the concealed brain of Arich Anpin through the hair strands, OF THE HEAD HAIR, to the brain of Zeir Anpin. It is as if they form externally IN ZEIR ANPIN, WHICH IS OUTSIDE ARICH ANPIN, in two brains, CHOCHMAH OF ARICH ANPIN AND THE CHOCHMAH OF ZEIR ANPIN. They integrate into one brain, since the lower brain, IN ZEIR ANPIN, has no existence of its own without the upper brain OF ARICH ANPIN. THAT IS WHY IT IS EXPRESSED IN PLURAL "WISDOMS" AS THERE ARE TWO CHOCHMOT. After drawing one from the other, MEANING AFTER CHOCHMAH OF ZEIR ANPIN HAS RECEIVED FROM THE CONCEALED BRAIN, it is written: "She utters her voice," SINCE it is one CHOCHMAH, CHOCHMAH OF ZEIR ANPIN.

94. וּבְגִין דְּנָגִיד מִמּוֹחָא לְמוֹחָא בְּאִינּוּן נִימִין אִינּוּן לָא אִשְׁתְּכְחוּ קְשִׁישִׁין. מ״ט. מִשּׁוּם דְּאִי אִשְׁתַּכְּחוּ קְשִׁישִׁין, לָא נָגִיד חָכְמְתָא לְמוֹחָא בְּהוֹן. בְּגִינֵי כַּךְ, לֵית חָכְמְתָא נָפְקָא מִבַּר נָשׁ דְּאִיהוּ קַשְׁיָא וּמָארֵי דְּרוּגְזָא. דִּכְתִיב דִּבְרֵי חֲכָמִים בְּנַחַת נִשְׁמָעִים. וּמֵהָכָא אוֹלִיפְנָא, מַאן דְּשַׁרְוֹי דְּרֵישֵׁיהּ קְשִׁישָׁן, לָאו חָכְמְתָא מִתְיַשְׁבָא עִמֵּיהּ.

94. Because THE CHOCHMAH is drawn from the brain OF ARICH ANPIN to the brain OF ZEIR ANPIN through these strands of hair OF THE HEAD HAIR, they are not rough. What is the reason? It is because if they would have been rough, the Chochmah could not be drawn through them to the brain OF ZEIR ANPIN. This is the reason that Chochmah does not emanate from a person who is harsh and an angry character, as it is written: "The words of wise men heard in quiet" (Kohelet 9:17). We learn from here that wisdom does not settle on he whose head hair is rough.

95. וע״ד אִינּוּן אֲרִיכֵי, לְמֵיתֵי תּוֹעַלְתָּא לְכֹלָּא. מַאי לְכֹלָּא. לְמֵיעַל עַל חוּטָא דְּשִׁדְרָה, דְּמִתְשַׁקְיָין מִן מוֹחָא. וּבג״ד לָא תָּלֵי שַׁעֲרָא דְּרֵישָׁא עַל שַׁעֲרָא דְּדִיקְנָא. דְּשַׁעֲרָא דְּרֵישָׁא תָּלֵי וְסָלִיק עַל אוּדְנִין לַאֲחוֹרוֹי, וְלָא תָּלֵי עַל דִּיקְנָא, מִשּׁוּם דְּלָא אִצְטְרִיךְ לְאִתְעָרְבָא אִלֵּין בְּאִלֵּין. דְּכֻלְּהוּ מִתְפָּרְשָׁן בְּאָרְחַיְיהוּ.

95. Therefore, THE HAIR ON THE HEAD is long to be of use for everybody. What is for everybody? THAT IS SO THAT CHOCHMAH should enter THROUGH THE HAIR to the spinal cord that gets nourishment from the brain; THEREFORE, THEY ARE LONG TO THE TOP OF THE SHOULDER, SINCE THERE IS THE LOCATION OF THE SPINAL CORD. Therefore, the hair of the head does not hang over the hair of the beard, since the hairs of the head hang and rise above the ear to the back OF THE HEAD. They do not hang on the beard, since they must not be blended the ones with the others, since each one follows its own path.

96. תָּאנָא, כֻּלְּהוּ שַׂעֲרֵי בֵּין דְּרֵישָׁא, בֵּין דְּדִיקְנָא, כֻּלְּהוּ חִוָּרֵי כְּתַלְגָּא. וְתָאנָא, אִינְהוּ דְּדִיקְנָא קְשִׁישָׁאֵי כֻּלְּהוּ. מ"ט. מִשּׁוּם דְּאִינּוּן תַּקִּיפָא דְּתַקִּיפִין, לְאַחֲתָא אִינּוּן י"ג מְכִילָן, מֵעַתִּיק דְּעַתִּיקִין. וַהֲנֵי מְכִילָן מִקַּמֵּי אוּדְנוֹי שַׁרְיָין, וַהֲנֵי מְכִילָן סְתִימָן אִינּוּן. דְּלָא יִתְעָרְבוּן בְּאַחֲרָנִין.

96. We have learned that all hairs, either of the head or of the beard, OF ARICH ANPIN, are white as snow. We have learned that those of the beard are coarse. What is the reason? It is because they are the strongest of the strong, in order to lower TO THE ONES BELOW these thirteen measures OF THE THIRTEEN CORRECTIONS OF THE BEARD of the most ancient One of all, THAT IS ARICH ANPIN. Those THIRTEEN measures originate from the front of the ears. These THIRTEEN measures are concealed so they do not blend with others, WITH THE THIRTEEN MEASURES OF ZEIR ANPIN.

97. וְאִי תֵּימָא דְּלֵית אַחֲרָנִין כְּוָותַיְיהוּ. לָא. דְּתַנְיָא תְּלֵיסַר מְכִילָן דְּרַחֲמֵי מֵעַתִּיקָא קַדִּישָׁא: מִי אֵל כָּמוֹךָ, חַד. נוֹשֵׂא עָוֹן, תְּרֵי. וְעוֹבֵר עַל פֶּשַׁע, תְּלַת. לִשְׁאֵרִית נַחֲלָתוֹ, אַרְבַּע. לֹא הֶחֱזִיק לָעַד אַפּוֹ, חָמֵשׁ. כִּי חָפֵץ חֶסֶד הוּא, שִׁית. יָשׁוּב יְרַחֲמֵנוּ, שְׁבְעָה. יִכְבּוֹשׁ עֲוֹנוֹתֵינוּ, תְּמַנְיָא. וְתַשְׁלִיךְ בִּמְצוּלוֹת יָם כָּל חַטֹּאתָם, תִּשְׁעָה. תִּתֵּן אֱמֶת לְיַעֲקֹב, עֲשָׂרָה. חֶסֶד לְאַבְרָהָם, חַד סָר. אֲשֶׁר נִשְׁבַּעְתָּ לַאֲבוֹתֵינוּ, תְּרֵיסָר. מִימֵי קֶדֶם, תְּלֵיסַר. לָקֵבִיל דָּא, אֵל רַחוּם וְחַנּוּן וְגוֹ', אִינּוּן לְתַתָּא.

97. If you say that there are no others like them, it is not so. We have learned that the thirteen measures of mercy stem from the ancient Holy One: "who is El like You" (Michah 7:18) is one; "who pardons iniquity" (Ibid.) is two; "and forgives the transgressions" (Ibid.) is three; "of the remnant of his heritage" (Ibid.) is four; "He does not maintain his anger for ever" (Ibid.) is five; "because He delights in mercy" (Ibid.) is six; "He again will have compassion upon us" (Ibid. 19) is seven; "He will suppress our iniquities" (Ibid.) is eight; "and You will cause all their sins into the depths of the sea" (Ibid.) is nine; "You will show truth to Jacob" (Ibid. 20) is ten; "loyal love to Abraham" (Ibid.) is eleven; "as You have sworn to our fathers" (Ibid.) is twelve and "from days of old" (Ibid.) is thirteen. Corresponding to these, THERE ARE THIRTEEN MEASURES IN ZEIR ANPIN, WHICH ARE: "El, merciful and gracious, slow to anger..." (Shemot 34:6), which are below IN ZEIR ANPIN.

98. וְאִי תֵּימָא, מֹשֶׁה אֵיךְ לָא אָמַר אִלֵּין עִלָּאִין. אֶלָּא, מֹשֶׁה לָא אִצְטְרִיךְ, אֶלָּא לְאַתָּר דְּדִינָא אִשְׁתְּכַח, וּבַאֲתָר דְּדִינָא אִשְׁתְּכַח, לָא בָּעֵי הָכִי לְמֵימַר. וּמֹשֶׁה לָא אָמַר, אֶלָּא בְּעִידְנָא דְּיִשְׂרָאֵל חָאבוּ, וְדִינָא הֲוָה תַּלְיָיא, וּבְגִינֵי כַּךְ לָא אָמַר מֹשֶׁה, אֶלָּא בַּאֲתָר דְּדִינָא אִשְׁתְּכַח. אֲבָל בְּהַאי אֲתָר, סִדּוּרָא דִּשְׁבָחָא דְּעַתִּיק יוֹמִין מְסַדֵּר נְבִיאָה.

98. You may wonder why Moses did not say all these THIRTEEN MEASURES of the above IN ARICH ANPIN, WHICH ARE, "WHO IS EL LIKE YOU... " BUT SAID RATHER THE "EL, MERCIFUL AND GRACIOUS," WHICH ARE THE THIRTEEN MEASURES OF ZEIR ANPIN. HE ANSWERS: It is because Moses required only the place where judgment was existing, WHICH IS ZEIR ANPIN, and where judgment exists one must not speak of this, THE THIRTEEN MEASURES OF ARICH ANPIN. Moses said that only when the children of Yisrael were sinful and judgment was impending OVER THEM. Therefore, Moses did not say THE THIRTEEN MEASURES OF MERCY, only in the place where judgment was dwelling, MEANING IN ZEIR ANPIN. However, for the place where it is the order of praise OF THE THIRTEEN MEASURES to the Ancient of Days, MEANING "WHO IS EL LIKE YOU...," the prophet sets THEM in order.

99. וְאִינּוּן תְּלֵיסַר תִּקּוּנִין דְּדִיקְנָא עִלָּאָה קַדִּישָׁא, טְמִירָא דִּטְמִירִין, תַּקִּיפִין, לְתַבְרָא וּלְאַכְפְּיָיא כָּל גְּזָרֵי דִּינִין. מַאן חָמֵי דִּיקְנָא עִלָּאָה קַדִּישָׁא, טְמִירָא דִּטְמִירִין דְּלָא אַכְסִיף מִנֵּיהּ. ובג"כ, כָּל שַׂעֲרוֹי קְשִׁישִׁין, וְתַקִּיפִין בְּתִקּוּנוֹי.

99. These thirteen Corrections of the holy upper beard OF ARICH ANPIN are the most hidden of the concealed and strong, so as to break and subdue all judgmental verdicts. He who saw the beard of the Uppermost holy, the most hidden of the concealed, must not be embarrassed by it. Due to that, all its hairs are coarse and strong in their shapes.

100(1). וְאִי תֵּימָא, אִי הָכִי הָא שַׂעֲרֵי דִּלְתַתָּא, אִינּוּן אוּכְמֵי, אֲמַאי לָא הֲווֹ דָּא כְּדָא. דְּתַנְיָא כְּתִיב, קְווּצוֹתָיו תַּלְתַּלִּים שְׁחוֹרוֹת כָּעוֹרֵב. וּכְתִיב, וּשְׂעַר רֵישֵׁיהּ כַּעֲמַר נָקִא. לָא קַשְׁיָא, הָא בְּדִיקְנָא עִלָּאָה, הָא בְּדִיקְנָא תַּתָּאָה. וע"ד, כַּד אִתְיְיהִיבַת אוֹרַיְיתָא לְיִשְׂרָאֵל, אִתְיְיהִיבַת בְּאֵשׁ שְׁחוֹרָה עַל גַּבֵּי אֵשׁ לְבָנָה.

100a. You might say, If so, the hairs below, OF ZEIR ANPIN, are black. Why then were these not like those, OF ARICH ANPIN WHICH ARE WHITE? Because we have learned that it is written: "His locks are wavy, and black as a raven" (Shir Hashirim 5:11). It is also written: "And the hair of whose head was like the pure wool" (Daniel 7:9), MEANING WHITE. THE SCRIPTURES SEEM TO CONTRADICT EACH OTHER. HE REPLIES. That is no problem. WHERE HE SAYS, "LIKE THE PURE WOOL," he refers to the supernal beard OF ARICH ANPIN and WHERE HE SAYS, "BLACK AS A RAVEN," he refers to the beard below IN ZEIR ANPIN. Thus, when the Torah was given to the children of Yisrael, it was conveyed in black fire over white fire.

100(2). וְעִקָּרָא דְּמִלָּה מִשּׁוּם דְּהָנֵי שַׂעֲרֵי בְּגִין דְּמִמּוֹחָא אִשְׁתְּכָחוּ לְאִתְמַשְׁכָא לְמוֹחָא דִּלְתַתָּא וְאִינּוּן לְעֵילָא מִן דִּיקְנָא דִּיקְנָא בִּלְחוֹדוֹי הוּא. וְכָל תִּקּוּנוֹי בִּלְחוֹדֵיהוֹן אִשְׁתְּכָחוּ. דִּיקְנָא בִּלְחוֹדוֹי. וְשַׂעֲרֵי בִּלְחוֹדַיְיהוּ.

100b. The essence of it is that these hairs are from the brain, flowing to the lower brain OF ZEIR ANPIN. They are above the hair of the beard, and the beard is separate and the hairs OF THE HEAD are separate.

101. תִּקּוּנָא קַדְמָאָה תִּקּוּנָא דְּשָׁארִי מֵרֵישָׁא דְּשַׂעֲרֵי דְּרֵישָׁא. וְתָאנָא, כָּל תִּקּוּנֵי דִּיקְנָא לָא אִשְׁתְּכַח אֶלָּא מִמּוֹחָא דְּרֵישָׁא, וְהָכָא לָא פָּרִישׁ הָכִי, דְּהָא לָא הֲוֵי. אֶלָּא תִּקּוּנָא דָּא, דְּנָחִית מִן רֵישָׁא דְּשַׂעֲרֵי דְּרֵישָׁא, הָכִי אִשְׁתְּכַח.

101. The first Correction OF THE BEARD HAIR is the Correction that starts at the top of the head-hair, MEANING AT THE SIDES OF THE HEAD THAT ARE THE BEGINNING OF THE HEAD-HAIR FROM BOTTOM UPWARDS, WHICH IS THE SECRET OF THEIR MALCHUT. We have learned that all the Corrections of the beard are only affected through the brain in the head. Here, BY THE FIRST CORRECTION, he does not explain it that way, SINCE HE SAYS THAT IT IS IN THE SIDES OF THE HEAD, because it is not caused FROM THE HEAD BRAIN, BUT RATHER FROM THE SIDES OF THE HEAD. THE CONCEALED BRAIN OF ARICH ANPIN BEGINS TO AFFECT FROM THE SECOND CORRECTION ONWARDS AND NOT ON THE FIRST CORRECTION, WHICH IS THE ROOT OF THE BEARD HAIR, PRIOR TO THE SWEETENING OF MALCHUT IN THE MEASURE OF COMPASSION, AS HAS BEEN EXPLAINED. Therefore, the first Correction is such that it descends from the top of the head-hair AND NOT FROM THE CONCEALED BRAIN.

102. וּמֵהַאי דִּיקְנָא אִשְׁתְּמוֹדַע, כָּל מַה דַּהֲוֵי בְּרֵישָׁא, דַּאֲלַף עָלְמִין דְּחַתִּימִין בְּעִזְקָא דְּדַכְיָא. עִזְקָא, דְּכָלִיל כָּל עִזְקִין.

102. From the composition of this beard, everything that is in the head becomes known. That is the thousand worlds sealed with the pure seal, the seal that is composed of all seals. THAT IS THE SECRET OF THE CONCEALED WISDOM IN THE HEAD OF ARICH ANPIN.

103. אוֹרְכָא דְּכָל שַׂעֲרָא, דְּנָחִית מִקַּמֵּי אוּדְנוֹי, לָא הֲוֵי אֲרִיכָא. וְלָא אִתְדְּבַק דָּא בְּדָא, וְלָא נַחְתִּין. אִלֵּין שַׂעֲרִין. מִכַּד נַגְדִּין אִתְמַשְׁכָן וְתַלְיָין.

103. The length of each hair that descends in front of the ears is not long, MEANING TO SAY THAT THE CHOCHMAH ALLUDED TO AS LENGTH BECOMES REVEALED THERE AND THE HAIRS do not cleave to each other. The hairs ARE SHORT and do not descend downward. When they are drawn, THESE HAIRS flow and hang UPWARD.

104. וְשִׁירוּתָא דְּתִקּוּנָא קַדְמָאָה, תְּלָתִין וְחַד קוֹצֵי, שְׁקִילָן, אִתְמַשְׁכָן עַד רֵישָׁא דְּפוּמָא. וּתְלַת מְאָה וְתִשְׁעִין נִימִין אִשְׁתַּכְּחָן בְּכָל קוֹצָא וְקוֹצָא.

104. At the start of the first Correction, there are 31 groups of hair THAT ARE even, extending to the top of the mouth, and 390 strands are contained in each individual group.

105. תְּלָתִין וְחַד קוֹצֵי שְׁקִילִין, דַּהֲווּ בְּתִקּוּנָא קַדְמָאָה תַּקִּיפִין, לְאַכְפְּיָא לְתַתָּא, כְּחוּשְׁבָּן אֵ״ל. מַהוּ אֵ״ל. תַּקִּיף יָכוֹל. וּבְכָל קוֹצָא וְקוֹצָא, מִתְפָּרְשִׁין תְּלָתִין וְחַד עָלְמִין, תַּקִּיפִין שָׁלְטִין, לְאַכְפְּיָא, וְאִתְפְּשָׁטוּ ל״א בְּהַאי סְטָר, וְל״א בְּהַאי סְטָר. וְכָל עָלְמָא וְעָלְמָא מִנַּיהּ, מִתְפְּרַשׁ לְאֶלֶף עָלְמִין דְּכְסִיפִין לְעִדּוּנָא רַבָּא. וְכֻלָּא סָתִים בְּרֵישָׁא דְּדִיקְנָא, דְּכָלִיל תַּקִּיפָא, וּכְלִילָן בְּהַאי אֵ״ל. וְעִם כָּל דָּא, הַאי אֵ״ל אִתְכַּפְיָא לְרַחֲמֵי, דְּרַחֲמֵי דְּעַתִּיק יוֹמִין, וְאִתְכְּלַל וְאִתְפְּשַׁט בֵּיהּ.

105. HE EXPLAINS THE MATTERS IN THE GENERAL SENSE OF THE CORRECTION AND GOES ON TO SAY: The 31 locks that are EQUALLY even, which are in the first Correction, are coarse FROM THE ILLUMINATION OF MALCHUT OF THE MEASURE OF JUDGMENT, so as to subordinate THE JUDGMENTS below. They are of the numerical value of El. What is the meaning of El? IT IS a mighty EL, capable OF SUBDUING EVERYTHING. In every lock OF THE ASPECT OF ITS ENTIRETY, there is a division into 31 mighty dominating worlds, to subdue THE VERDICTS. They then spread out, 31 on this side and 31 on this SIDE OF THE FACE, and each individual world of it divides to a thousand worlds, of desiring the great delight. All this is concealed at the top of the beard - that is, contains harsh JUDGMENT FROM THE MALCHUT OF THE MEASURE OF JUDGMENT. ALL are contained in this NAME El and, despite all this, this NAME El is submissive to the compassionate mercy of Atik Yomin. It is contained and spread in it.

106. HE ASKS: Why DOES THE FIRST CORRECTION EXTEND UNDER THE EARS to the mouth? HE REPLIES: IT IS because it is written: "Sat in judgment, and the books..." (Daniel 7:10). What is the meaning of "sat in judgment," MEANING THAT JUDGMENT sits in its position and does not reign? This is what is written: "Wonderful, counselor, mighty El" (Yeshayah 9:5), meaning El who is mighty, WHICH IS ALLUDED TO IN THE 31 LOCKS OF HAIR, AS MENTIONED ABOVE. He is filled with the aroma of the holy beard of Atik Yomin. The secret of this is written: "Who is El like You" and refers to Atik Yomin, to the first Correction of the most holy beard.

106. אֲמַאי עַד פּוּמָא. מִשּׁוּם דִּכְתִיב דִּינָא יִתִיב וְסִפְרִין וְגוֹ׳. מַאי דִּינָא יִתִיב. יִתִיב לְאַתְרֵיהּ דְּלָא שַׁלְטָא. הה״ד פֶּלֶא יוֹעֵץ אֵל גִּבּוֹר. אֵל דְּהוּא גִּבּוֹר, וְאִתְכְּסֵם בְּדִיקְנָא קַדִּישָׁא דְּעַתִּיק יוֹמִין. וְרָזָא דִּכְתִיב, מִי אֵל כָּמוֹךָ בְּעַתִּיק יוֹמִין אִתְּמַר, בְּתִקּוּנָא קַדְמָאָה דְּדִיקְנָא קַדִּישָׁא עִלָּאָה.

107. The first world, which extends from this first Correction, dominates and descends and ascends to a thousand of thousands and ten thousand of tens of thousands of those with shields who hold to it through the measure of a great ring.

107. עָלְמָא קַדְמָאָה, דְּנָפִיק מִתִּקּוּנָא קַדְמָאָה, שַׁלִּיט וְנָחִית. וְסָלִיק לַאֲלַף אַלְפִין וְרִבּוֹא רִבְּבָן מָארֵי תְּרִיסִין. וּמִנֵּיהּ מִתְאַחֲדִין, בְּקַסְטָא בְּעִזְקָא רַבָּא.

108. The second world emerging from this formation is dominant and leaves to descend BELOW. It rises to 57,000 levels of the wailing ones which hold to it, so as to surrender to the white part of the back of its neck, MEANING IN THE FLESH OF THE BACK OF THE NECK.

108. עָלְמָא תִּנְיָינָא. דְּנָפִיק מֵהַאי תִּקּוּנָא. שַׁלִּיט וְנָפִיק, וְנָחִית וְסָלִיק, לְשִׁבְעָה וְחַמְשִׁין אֲלַף דַּרְגִּין, מָארֵי דִּיבָבָא. וּמִתְאַחֲדָן מִנֵּיהּ, לְאַכְפְּיָיא בְּקוּדְלָא בְּחִיוָרָא.

109. The third world emerging from this Correction dominates and descends DOWNWARD and rises to 96,000 lamenting ones. They hold to it via the concealed candle, THAT IS, IN MALCHUT, OF THE ATTRIBUTE OF JUDGMENT, OF THE FIRST CORRECTION, WHICH IN ITSELF WAS STORED THE HEAD OF THE ATIK. From this Correction, all become subdued and are filled with the fragrant bitterness of the tears that are firmly established in the great sea.

109. עָלְמָא תְּלִיתָאָה. דְּנָפִיק מֵהַאי תִּקּוּנָא שַׁלִּיט וְנָחִית, וְסָלִיק לצ״ו אַלְפִין מָארֵי דִּילָלָה, וּמִתְאַחֲדָן מִנֵּיהּ בְּבוּצִינָא קְמוּרָא, וּמֵהַאי תִּקּוּנָא, מִתְכַּפְיָין כֻּלְּהוּ, וּמִתְבַּסְּמָן בְּמְרִירָא דְּדִמְעִין, דְּמִתְבַּסְּמִין בְּיַמָּא רַבָּא.

110. Who saw this Correction of the holy beard, the supernal, the precious, and did not become embarrassed by it? Who saw the glory of the locks of the hair hanging from this old One, who is sitting adorned with decorations, THAT ARE THE THIRTEEN CORRECTIONS OF THE BEARD REFERRED TO AS DECORATIONS? These are the decorations of all decorations, SINCE THE BEARD CORRECTIONS OF ZEIR ANPIN ARE DRAWN FROM THE BEARD CORRECTIONS OF ARICH ANPIN. THEY ARE THE DECORATIONS OF ALL DECORATIONS. They are decorations that were not contained in the decorations OF ZEIR ANPIN, MEANING TO SAY, THEY DO NOT DESCEND TO BE DRESSED IN THEM. They are decorations unlike the rest of the decorations of ZEIR ANPIN, BECAUSE THE DECORATIONS OF ARICH ANPIN ARE LIKE CLEAN WOOL AND THE DECORATIONS OF ZEIR ANPIN ARE BLACK LIKE A RAVEN. They are the decorations to which the lower decorations, OF ZEIR ANPIN, hold, BECAUSE THE BEARD CORRECTIONS OF ZEIR ANPIN RECEIVE FROM THE THIRTEEN CORRECTIONS OF THE BEARD IN ARICH ANPIN. That is why these Corrections WERE ESTABLISHED, so the lower Corrections OF ZEIR ANPIN would be able to hold to them.

110. מַאן חָמֵי תִּקּוּנָא דָא, דְּדִיקְנָא קַדִּישָׁא, עִלָּאָה, יַקִּירָא, דְּלָא אַכְסִיף מִנֵּיהּ. מַאן חָמֵי יַקִּירוּתָא דְּקוּצִין דְּשַׂעְרֵי דְּתַלְיָין מֵהַאי סָבָא. יָתִיב בְּעִיטְרָא דְּעִטְרִין, עִטְרִין דְּכָל עִטְרִין. עִטְרִין דְּלָא אִתְכְּלָלוּ בְּעִטְרִין. עִטְרִין דְּלָא כִּשְׁאַר עִטְרִין. עִטְרִין, דְּעִטְרִין דִּלְתַתָּא מִתְאַחֲדָן מִנֵּהוֹן. וּבג״כ, הָנֵי תִּקּוּנִין, אִינּוּן תִּקּוּנִין דִּלְתַתָּא מִנֵּהוֹן מִתְאַחֲדִין.

111. The Corrections were established, since it is necessary to bless the one who requires a blessing. Blessings exist before all the Corrections that were established BELOW corresponding to them, and whatever needs to be done is accomplished, WHETHER IT IS A BLESSING FOR CHILDREN, LONGEVITY OR SUSTENANCE. Everything is included and contained in these Corrections and all straighten THEIR STATURE in accord with the Corrections of the ancient forceful King who is concealed from all. All are firmly established from these Corrections.

111. תִּקּוּנֵי דְּאִתְתַּקָּן, דְּאִצְטְרִיךְ לְאִתְבָּרְכָא, מַאן דְּבָעֵי בְּרָכָה. דְּכָל תִּקּוּנִין דְּאִתְתַּקָּן בְּקֶבְלֵהוֹן, בִּרְכָאן מִשְׁתַּכְּחִין לְקֶבְלֵיהוֹן וְאִתְעֲבִיד מַה דְּאִתְעֲבִיד. כֹּלָּא כְּלִיל בְּהָנֵי תִּקּוּנִין. כֹּלָּא זַקְפָן לְקֶבְלֵיהּ תִּקּוּנִין דְּמַלְכָּא תַּקִּיפָא, עַתִּיקָא, סְתִימָא דְּכֹלָּא. וְכֻלְּהוּ אִתְבַּסְּמָן מִתִּקּוּנִין אִלֵּין.

112. We have learned if the Atik of Atikin, the Holy of Holies THAT IS ARICH ANPIN, WOULD NOT HAVE BEEN ESTABLISHED WITH ALL THESE Corrections, the upper grades and lower grades would not exist. Everything would have been as if it were not, SINCE WITHOUT THEM, THERE WOULD EXIST NEITHER CHILDREN, LONGEVITY NOR SUSTENANCE, NOT ABOVE AND NOT BELOW. We learn to what extent these beard Corrections illuminate, up to thirteen. As long as these thirteen exist, those below and the rest illuminate. In the account of these thirteen, there is the beard of the ancient King most precious of all. All as one are concealed and glorious.

112. תָּאנָא. אִי עַתִּיק דְּעַתִּיקִין, קַדִּישָׁא דְּקַדִּישִׁין, לָא אִתְתְּקַן בְּאִלֵּין תִּקּוּנִין, לָא אִשְׁתְּכָחוּ עִלָּאִין וְתַתָּאִין. וְכֹלָּא הֲוֵי כְּלָא הֲוֵי. וְתַנְיָא, עַד כַּמָּה זְהִירִין אִלֵּין תִּקּוּנֵי דְּדִיקְנָא. עַד תְּלֵיסַר, וְכָל זִמְנָא דִּתְלֵיסַר אִלֵּין מִשְׁתַּכְּחִין, זְהִירִין אִלֵּין דִּלְתַתָּא. וְכֹלָּא. בְּחוּשְׁבָּנָא דְּאִלֵּין תְּלֵיסַר, אִשְׁתְּכַח דִּיקְנָא דְּמַלְכָּא עַתִּיקָא יַקִּירָא מִכֹּלָּא. כֹּלָּא בְּחַד אִיהוּ טְמִירָא וְיַקִּירָא.

113. Since it is honored and concealed from any PROPHET, THE BEARD is not mentioned in the Torah and it is not revealed in it which beard did become revealed. It is the beard of the uppermost High Priest, WHICH IS CHESED OF ZEIR ANPIN. This beard descends to the beard of the lower High Priest. The beard of the High Priest, OF ZEIR ANPIN, was established with eight Corrections AND, TOGETHER WITH THE MALCHUT THAT CONTAINS THEM, THEY ARE NINE. Consequently, there are eight Corrections to the High Priest; when oil runs down on his beard, THAT IS THE EIGHT PRIESTLY GARMENTS. This is what is written: "It is like the precious ointment upon the head, running down upon the beard... " (Tehilim 133:2).

113. וּבְגִין דְּאִיהוּ יַקִּירָא וּטְמִירָא מִכֹּלָּא, לָא אִדְכַּר בְּאוֹרַיְיתָא, וְלָא אִתְגַּלְיָיא. וּמַה דִּיקְנָא אִתְגַּלְיָיא. דִּיקְנָא דְּכַהֲנָא רַבָּא עִלָּאָה. וּמֵהַאי דִּיקְנָא, נָחִית לְדִיקְנָא דְּכַהֲנָא רַבָּא דִּלְתַתָּא. דִּיקְנָא דְּכַהֲנָא רַבָּא בְּתַמְנְיָא תִּקּוּנִין אִתְתְּקַן. וּבְגִין כַּךְ, תְּמַנְיָא תִּקּוּנִין לְכַהֲנָא רַבָּא, כַּד מִשְׁחָא נָחִית עַל דִּקְנֵיהּ, הה"ד כַּשֶּׁמֶן הַטּוֹב עַל הָרֹאשׁ יוֹרֵד עַל הַזָּקָן וְגוֹ'.

114. How do we know THAT THE HIGH PRIEST BELOW COINCIDES WITH THE HIGH PRIEST ABOVE, since it is written: "For brothers to dwell together (lit. 'also') in unity" (Ibid. 1). "Also" comes to add the High Priest below. As long as the High Priest below serves in the High Priesthood, it is as if the High Priest above performs in the High Priesthood.

114. ומנ"ל. דִּכְתִיב שֶׁבֶת אַחִים גַּם יָחַד. גַּם לְרַבּוֹת כֹּהֵן גָּדוֹל דִּלְתַתָּא. דְּכָל זִמְנָא דְּכַהֲנָא רַבָּא דִּלְתַתָּא, מְשַׁמֵּשׁ בִּכְהוּנָא רַבָּא, כְּבִיכוֹל כֹּהֵן גָּדוֹל דִּלְעֵילָא, מְשַׁמֵּשׁ בִּכְהוּנָא רַבָּא.

115. That is one of the Corrections of the beard of the Atik, the Ancient that is most concealed of all. Rabbi Shimon said to him: It is fitting for you, Rabbi Yitzchak, to see the honor of the Corrections of the beard and the countenance of Atik Yomin, Atik of Atik. Praiseworthy is your lot and praiseworthy is my part with you in the World to Come.

115. דָּא תִּקּוּנָא חַד, דְּדִיקְנָא דְּעַתִּיקָא סְתִימָא דְּכֹלָּא. אָ"ל רִבִּי שִׁמְעוֹן, יָאוּת אַנְתְּ ר' יִצְחָק, לְמֶחֱמֵי בִּיקִירָא דְּתִקּוּנֵי דְּדִיקְנָא, וּסְבַר אַפֵּי דְּעַתִּיק יוֹמִין, עַתִּיקָא דְּעַתִּיקִין. זַכָּאָה חוּלָקֵךְ, וְזַכָּאָה חוּלָקִי עִמָּכוֹן בְּעָלְמָא דְּאָתֵי.

12. The second Correction

Rabbi Chizkiyah leads us into the discussion of the second Correction, saying that it means "who pardons iniquity." Rabbi Shimon's face is shining like the sun, and he says that Moses was not aware when his face was glowing. Rabbi Shimon tells the friends that each of their explanations of the thirteen Corrections gets established and concealed among the Corrections of the sanctified beard above. It now appears that a different rabbi must explain each different Correction.

116. The second Correction: The hair gets shaped from the top of the mouth on one side to the other side evenly.

116. תִּקּוּנָא תִּנְיָינָא. מִתְתְּקַן שַׂעֲרָא, מֵרֵישָׁא דְּפוּמָא, עַד רֵישָׁא אַחֲרָא דְּפוּמָא, בְּתִקּוּנָא שָׁקִיל.

117. Get up, Rabbi Chizkiyah. Take your position and honor the dearness of this Correction of the holy beard. Rabbi Chizkiyah stood up and opened the discussion saying, "I am my beloved's, and his desire is towards me" (Shir Hashirim 7:11), MEANING What is the cause that I am my beloved's? It is because of his longing for me.

117. קוּם ר' חִזְקִיָּה, וְקָאֵים בְּקִיּוּמָךְ, וְאוֹקִיר יְקָרָא דְּתִקּוּנָא דָּא דְּדִיקְנָא קַדִּישָׁא. קָם ר' חִזְקִיָּה, שָׁאֲרִי וְאָמַר, אֲנִי לְדוֹדִי וְעָלַי תְּשׁוּקָתוֹ מִי גָּרַם שֶׁאֲנִי לְדוֹדִי. מִשּׁוּם דְּעֵלַי תְּשׁוּקָתוֹ.

118. I was watching and behold, I noticed the precious light of the upper candle, BINAH, lighting to 325 directions. A dark one was bathing in that light like someone who bathes in a deep river, WHICH IS BINAH, whose waters divide and flow to light up every direction IT PASSES over. THEY ILLUMINATE THE DARK ONE TO SWEETEN ALL HIS JUDGMENTS THAT HE HAD TO GO THROUGH UNTIL THIS POINT. That light surfaces at the shore of the uppermost deep sea, where all goodly and precious openings open up at that door.

118. מִסְתַּכֵּל הֲוֵינָא, וַאֲרוּ חָמֵית, נְהוֹרָא יַקִּירָא דְּבוּצִינָא עִלָּאָה, נָהִיר וְסָלִיק לִתְלַת מְאָה וַחֲמִשָּׁה וְעֶשְׂרִין עִיבָּר. וְחַד חָשׁוֹךְ הֲוָה אִתְסָחֵי בְּהַהוּא נְהוֹרָא, כְּמַאן דְּאִתְסְחֵי בְּהַהוּא נַהֲרָא עֲמִיקָא, דְּמֵימוֹי מִתְפַּלְגִין, וּנְהִרִין, וְנַגְדִּין לְכָל עִיבָּר, מִמָּה דְּעָלוֹי. וְסָלִיק הַהוּא נְהוֹרָא, בִּשְׂפָתָא דְּיַמָּא עִלָּאָה עֲמִיקָא, דְּכָל פִּתְחִין טָבִין וְיַקִּירִין, בְּהַהוּא פִּתְחָא אִתְפַּתְחָן.

119. I asked them the explanation of THE THINGS I have seen. They said, You saw "Who pardons iniquity" (Michah 7:18). He said: That is the second Correction. He sat. Rabbi Shimon said: Now the world is firmly established, MEANING THE MALCHUT THAT IS REFERRED TO AS THE WORLD IS FIRMLY ESTABLISHED AND SWEETENED WITH BINAH THROUGH THIS CORRECTION. Blessed are you, Rabbi Chizkiyah, to the Atik of Atikin.

119. אֲנָא שָׁאִיל מֵהֶם, פִּשְׁרָא דְּחָמֵית. פָּתְחוּ וְאָמְרוּ, נוֹשֵׂא עָוֹן חֲמֵיתָא. אָמַר, דָּא הוּא תִּקּוּנָא תִּנְיָינָא. יָתִיב. א"ר שִׁמְעוֹן, הָאִידָנָא אִתְבְּסָם עָלְמָא. בְּרִיךְ אַנְתְּ ר' חִזְקִיָּה, לְעַתִּיקָא דְּעַתִּיקִין.

120. Rabbi Shimon said TO THE FRIENDS: All the luminaries, THAT IS, YOU THE friends that attend here TO BE ESTABLISHED with this holy ring, THAT IS, WITH THE THIRTEEN BEARD CORRECTIONS, LISTEN. I take upon myself as evidence the uppermost heavens and the uppermost holy earth. THAT IS THE SECRET OF THE NEW HEAVENS AND THE NEW EARTH THAT ARE PRODUCED THROUGH THE SECRETS OF THE TORAH. I now see what no human has seen from the day that Moses ascended Mount Sinai for the second time, since I perceive my face to be illuminating like the powerful sun that is destined to heal the world in the future. It is written: "But to you who fear My name the sun of righteousness shall arise with healing in its wings" (Malachi 3:20). Moreover, I am aware that my face is illuminating, but Moses was not aware that the skin on his face was aglow, as written: "Moses knew not that the skin of his face shone" (Shemot 34:29).

120. אָמַר ר"ש, כֻּלְּהוּ בּוּצִינִין חַבְרִין, דְּאַתְיָין בְּהַאי עִזְקָא קַדִּישָׁא. אַסְהַדְנָא עָלַי שְׁמַיָּא עִלָּאִין דְּעִלָּאִין, וְאַרְעָא קַדִּישָׁא עִלָּאָה דְּעִלָּאָה. דַּאֲנָא חָמֵי הַשְׁתָּא, מַה דְּלָא חָמָא בַּר נָשׁ, מִיּוֹמָא דְּסָלִיק מֹשֶׁה זִמְנָא תִּנְיָינָא לְטוּרָא דְּסִינַי. דַּאֲנָא חֲמֵינָא אַנְפָּאי נְהִירִין, כְּנְהוֹרָא דְּשִׁמְשָׁא תַּקִּיפָא, דְּזַמִּין לְמֵיפַּק בְּאַסְוָותָא לְעָלְמָא. דִּכְתִיב, וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי שֶׁמֶשׁ צְדָקָה וּמַרְפֵּא בִּכְנָפֶיהָ. וְעוֹד דַּאֲנָא יְדַעְנָא דְּאַנְפָּאי נְהִירִין, וּמֹשֶׁה לָא יָדַע וְלָא אִסְתָּכַּל. הה"ד וּמֹשֶׁה לָא יָדַע כִּי קָרַן עוֹר פָּנָיו.

121. Moreover, I see with my eyes thirteen measures engraved in front of me and illuminating like candles. When each one of them gets explained by you, it gets uplifted and corrected, IN ACCORDANCE WITH THE WAY YOU EXPLAINED IT, gets adorned and is hidden in the mysteries of the beard Corrections ABOVE. All the other ones THAT YOU HAVE NOT EXPLAINED YET remain AND AWAIT THE ORDER OF YOUR EXPLANATION. As each OF THE CORRECTIONS gets your defining elaboration, THAT CORRECTION shines and gets adorned and takes a royal position among His legions. When the definition is completed, THAT CORRECTION rises and gets adorned with the holy decoration and gets established and concealed in a position among the Corrections of the sanctified beard ABOVE. So it follows with each one THAT GETS DEFINED BY YOU. Make haste, sacred friends, because with such support, THE WORLD will not exist until King Messiah comes.

121. וְעוֹד, דַּאֲנָא חָמֵי בְּעֵינַי, תְּלֵיסַר מְכִילִין גְּלִיפִין קָמָאי, וּנְהִירִין כְּבוּצִינִין. וְכַד אִתְפְּרִישׁ כָּל חַד מִנַּיְיהוּ מִפּוּמֵיכוֹן, אִסְתָּלִיק וְאִתְתָּקַן, וְאִתְעַטַּר וְאִתְטְמַר בִּטְמִירוּתָא דְּתִקּוּנֵי דְּדִיקְנָא, וְכָל אַחֲרָנִין אִשְׁתַּאֲרָן. וּבְעוֹד דְּכָל חַד מִתְפְּרַשׁ בְּפוּמַיְיכוּ, נָהִיר וְאִתְעַטַּר וְיָתִיב כְּמַלְכָּא בְּגוֹ חֵילֵיהּ. וְכַד אִסְתַּיֵּים לְאִתְפְּרָשָׁא, סָלִיק וְאִתְעַטַּר בְּעִטְרָא קַדִּישָׁא, וְאִתְתָּקַן וְאִתְטְמַר, וְיָתִיב בְּתִקּוּנוֹי דְּדִיקְנָא קַדִּישָׁא, וְכֵן לְכָל חַד וְחַד. אִזְדְּרָזוּ חַבְרִין קַדִּישִׁין, דְּהָא בְּקִיּוּמָא דָּא, לָא יְהֵא עַד דְּיֵיתֵי מַלְכָּא מְשִׁיחָא.

122. קוּם ר׳ חִזְקִיָּה תִּנְיָינוּת. וְאוֹקִיר תִּיקוּנָא תְּלִיתָאָה, דְּדִיקְנָא קַדִּישָׁא. תְּנָא, עַד לָא קָם ר׳ חִזְקִיָּה, קָלָא נָפַק וְאָמַר, אֵין מַלְאָךְ אֶחָד עוֹשֶׂה שְׁתֵּי שְׁלִיחוּת. אִתְרְגִּישׁ ר״ש וְאָמַר, וַדַּאי כָּל חַד וְחַד בְּאַתְרֵיהּ. וַאֲנָא, וְר׳ אֶלְעָזָר בְּרִי, וְר׳ אַבָּא, אִשְׁתְּלִים שְׁלֵימָתָא עִלָּאָה.

122. Get up, Rabbi Chizkiyah, for a second time, and honor the third Correction of the sanctified beard. We have learned that prior to Rabbi Chizkiyah's rise, a voice declared: One messenger does not act on two missions. Rabbi Shimon was excited and commented: Most certainly, each individual is on its own level. THAT IS TO SAY, EACH ONE HAS A LIMIT THAT PREVENTS HIM FROM ESTABLISHING WHAT IS ABOVE HIS CONCEPTION. My son Rabbi Elazar and Rabbi Aba and myself, WE have achieved the highest perfection, MEANING THAT SINCE THEY WERE IN A DEGREE OF CHOCHMAH, BINAH AND DA'AT, THEY WERE ABLE TO RESTORE WHOLLY WHAT WAS LACKING IN EACH INDIVIDUAL.

13. The third Correction

Rabbi Chiya opens by telling the difference between speaking and saying, and we hear that speaking calls for both a raising of the voice and a proclamation of words. He points out several places where 'speaking' is used, and says that Moses was not even fearful when Hashem spoke to him. Rabbi Chiya tells us that the first and second Corrections of the beard came to bring about the third one, the forgiveness of transgressions.

123. קוּם ר׳ חִיָּיא. קָם ר׳ חִיָּיא, פָּתַח וְאָמַר, וָאוֹמַר אֲהָהּ יְיָ׳ אֱלֹהִים הִנֵּה לָא יָדַעְתִּי דַּבֵּר כִּי נַעַר אָנֹכִי. וְכִי יִרְמִיָּה לָא הֲוָה יָדַע לְמַלְלָא, וְהָא כַּמָּה מִלּוּלִין נַפְקֵי מִפּוּמוֹי, עַד לָא אָמַר דָּא. וְהוּא אָמַר מִלָּה כְּדִיבָא, דִּכְתִּיב הִנֵּה לֹא יָדַעְתִּי דַּבֵּר. אֶלָּא ח״ו דְּאִיהוּ אָמַר עַל דָּא. אֶלָּא הָכִי תָּאנָא, מַה בֵּין דִּבּוּר לַאֲמִירָה. אֲמִירָה הוּא דְּלָא בָּעֵי לְאַרְמָא קָלָא, דִּבּוּר, בָּעֵי לְאַרְמָא קָלָא, וּלְאַכְרָזָא מִלִּין.

123. Get up, Rabbi Chiya. Rabbi Chiya rose. He opened the discussion with the verse: "Then said I, 'Ah, Adonai Elohim! behold, I cannot speak, for I am a child'" (Yirmeyah 1:6). HE ASKS: Did Jeremiah not know how to speak, for many words emitted from his mouth before he said this? So he said a falsehood, for it is written: "Behold, I cannot speak." HE REPLIES: Heaven forbid that he said something like that, but we have learned what the difference is between speaking and saying. Saying does not require a raising of the voice, but speaking calls for a raising of voice and a proclamation of words.

124. דִּכְתִּיב וַיְדַבֵּר אֱלֹהִים אֵת כָּל הַדְּבָרִים הָאֵלֶּה לֵאמֹר. וְתָאנָא, כָּל עָלְמָא שָׁמְעוּ הַהוּא דִּבּוּר, וְכָל עָלְמָא אִזְדַּעֲזָעוּ. וּבְגִין כַּךְ כְּתִיב וַיְדַבֵּר, וְלָא כְּתִיב וַיֹּאמֶר. אוֹף הָכָא כְּתִיב הִנֵּה לֹא יָדַעְתִּי דַּבֵּר, לְאַכְרָזָא מִלָּה וּלְאוֹכָחָא בְּרוּחַ קֻדְשָׁא לְעָלְמָא.

124. It is written: "And Elohim spoke all these words, saying" (Shemot 20:1). We have learned that the whole world heard that speech and the universe trembled. Therefore, it says, "speak" and is not written: 'said'. Here too it says, "Behold, I cannot speak" to declare to the world and reprimand them with the Holy Spirit.

125. אִי הָכִי, הָא כְּתִיב וַיְדַבֵּר יְיָ׳ אֶל מֹשֶׁה לֵאמֹר. אֶלָּא, מַאן הוּא נְבִיאָה עִלָּאָה כְּמֹשֶׁה, דְּלָא זָכָה ב״נ כְּוָותֵיהּ. דְּהוּא שָׁמַע דִּבּוּר בְּהַכְרָזָה, וְלָא דָחִיל, וְלָא אִזְדַּעֲזָע. וּשְׁאַר נְבִיאִים אִזְדַּעֲזָעוּ, אֲפִילוּ בַּאֲמִירָה, וְדַחֲלִין בִּדְחִילוּ.

125. HE ASKS: If so, here it is written: "And Hashem spoke to Moses, saying" (Shemot 6:10). WHY DID JEREMIAH SAY, "BEHOLD, I CANNOT SPEAK"? HE RESPONDS: Is there anyone with such high degree of prophecy as Moses, since no human deserved like him to hear a speech in a form of declaration. He was not fearful or trembling either, while other prophets were shaken even in the form of 'saying', and were filled with fear.

126(1). וְתָאנָא, תִּקּוּנָא קַדְמָאָה דְּדִיקְנָא, וְתִנְיָינָא לְאַיְתָאָה לְתְלִיתָאָה. דִּכְתִּיב, הֵן כָּל אֵלֶּה יִפְעַל אֵל פַּעֲמַיִם שָׁלֹשׁ עִם גָּבֶר.

126a. We have learned that the first Correction of the beard and the second CORRECTION CAME to bring about the third CORRECTION, as is written: "Lo, El does all these things twice or three times with a man" (Iyov 33:29).

126(2). תִּקּוּנָא תְּלִיתָאָה. מֵאֶמְצָעִיתָא דִּתְחוֹת חוֹטְמָא, מִתְּחוֹת תְּרֵין נוּקְבִין. נָפִיק חַד אָרְחָא, וְשַׂעֲרָא אִתְפְּסָק בְּהַהוּא אָרְחָא. אֲמַאי אִתְפְּסָק. מִשּׁוּם דְּהַאי אוֹרְחָא אִתְתָּקַן לְאַעְבְּרָא בֵּיהּ. וּבְגִין כָּךְ, יְתִיב תְּחוֹת נוּקְבֵי חוֹטְמָא הַאי אוֹרְחָא. וְשַׂעֲרָא לָא אִתְרַבֵּי בְּהַאי אוֹרְחָא, מִשּׁוּם דִּכְתִיב וְעוֹבֵר עַל פֶּשַׁע, לְמֵיהַב אַעְבְּרָא עַד פּוּמָא קַדִּישָׁא, דְּיֵימָא סָלַחְתִּי. תָּאנָא, כַּמָּה עַרְקִיסָאוֹת מְחַכָּאן לְהַהוּא פּוּמָא, וְלָא אִתְגְּלֵי לְחַד מִנַּיְיהוּ, דְּהָא אִסְתְּלַק וְאִתְעַטַּר, יְדִיעַ וְלָא יְדִיעַ.

126b. The third Correction is from the center under the nose. Below the two nostrils, a path emerges where the hairs do not grow on that path. What is the cause of the interruption? It is because this path was devised to carry through it THE SPIRIT OF CHOCHMAH OF THE NOSE. Therefore, this route is situated below the openings of the nose and hairs do not grow there. It is written: "And forgives (lit. 'passes') the transgression" (Michah 7:18) in order to give passage up to the holy mouth, so He should say, 'I have forgiven'. We have learned that numerous trial courts await that particular mouth, OF ARICH ANPIN, THAT HE SHOULD SAY, 'I HAVE FORGIVEN'. It does not reveal itself to any of them, because it is exalted and adorned, known and not known.

126(3). תָּאנָא, בִּצְנִיעוּתָא דְּסִפְרָא, מַהוּ דִּכְתִיב פֶּשַׁע. זָכוּ עוֹבֵר, לֹא זָכוּ פֶּשַׁע. הַאי בִּזְעֵיר אַפִּין.

126c. We have learned in the hidden book the meaning of what is written as pesha (lit. 'sinful offense'). If they deserve so, the sin is passed over, but if they don't merit it, it stays a sin. That OCCURS ONLY in ZEIR ANPIN, BUT NOT IN ARICH ANPIN, WHO IS ENTIRELY COMPASSIONATE.

127. מַאי בֵּין הַאי לְהַאי. בִּזְעֵיר אַפִּין, כַּד נָחִית הַהוּא אוֹרְחָא מִתְּחוֹת נוּקְבֵי חוֹטְמֵי, כְּתִיב, וַיִּחַר אַף יְיָ׳ בָּם וַיֵּלֶךְ. מַאי וַיֵּלֶךְ. דְּנָפִיק רוּחָא דְּרוּגְזָא מֵאִינּוּן נוּקְבֵי, וּמַאן דְּאַשְׁכַּח קַמֵּיהּ, אָזִיל וְלָא אִשְׁתְּכַח. הה״ד, כִּי רוּחַ יְיָ׳ נָשְׁבָה בּוֹ וְאֵינֶנּוּ. בְּאֲרִיךְ אַפִּין כְּתִיב, וְעוֹבֵר עַל פֶּשַׁע. וּכְתִיב, וְרוּחַ עֶבְרָה וַתְּטַהֲרֵם. וְתָאנָא, הָכָא כְּתִיב, עוֹבֵר עַל פֶּשַׁע בְּהַהוּא אָרְחָא. הָתָם, וְעָבַר יְיָ׳ לִנְגּוֹף אֶת מִצְרַיִם.

127. HE ASKS: What is the difference between this and this, BETWEEN ARICH ANPIN AND ZEIR ANPIN. HE REPLIES: In Zeir Anpin, when that path descends underneath the nostrils, it says, "And Hashem was wrathful over them and He went away" (Bemidbar 12:9). This means that a spirit of anger exudes from the nostrils, and whoever happens in the way goes on and disappears. This is what is written: "A spirit of Hashem blew and he is no longer here" (Yeshayah 40:7). BUT in ARICH ANPIN, it says, "And He passes over an offense" (Michah 7:18) and it is also written: "And a spirit passed and purified them" (Iyov 37:21). We have learned in this path here that it is written: "Passes over an offense" and there "and Hashem passed to strike Egypt" (Shemot 12:23).

128. זַכָּאָה חוּלָקֵיהּ דְּמַאן דְּזָכֵי לְהַאי. וְדָא הוּא תִּקּוּנָא תְּלִיתָאָה, דְּדִיקְנָא יַקִּירָא קַדִּישָׁא עִלָּאָה עַתִּיקָא דְּעַתִּיקִי. אָמַר ר״ש, וַדַּאי קוּדְשָׁא בְּרִיךְ הוּא יַסְגֵּי לְאוֹטָבָא לָךְ, וְיֶחְדֵּי לְאַגָּנָא עֲלָךְ.

128. Praised is the lot of the one who deserves TO RECEIVE FROM this CORRECTION. This is the third Correction of the most holy and honored beard of the most Ancient of Ancients. Rabbi Shimon said: Certainly, the Holy One, blessed be He, will continue to benefit you and will be happy to shield you.

129. וְתָאנָא, מַאי דִּכְתִיב שׂוֹשׂ אָשִׂישׂ בַּיְיָ׳, בְּעַתִּיק יוֹמִין אִתְּמַר. דְּהָא הוּא חֶדְוָותָא דְּכֹלָּא. תָּאנָא, בְּשַׁעֲתָא דְּאִתְגְּלֵי הַאי אוֹרְחָא דְּדִיקְנָא דְּעַתִּיק יוֹמִין. כֻּלְּהוּ מָארֵי דִּיבָבָא וִילָלָה, וּמָארֵיהוֹן דְּדִינָא סְתִימִין וּשְׁתִיקִין, וְלֵית דִּיפְתַּח פִּטְרָא לְאַבְאָשָׁא. מִשּׁוּם דְּהַאי אוֹרְחָא אִתְגַּלְיָיא לְתַקָּנָא. וּמֵהַאי, מַאן דְּאָחִיד וְאַזְהַר לְשַׁתְקָאָה, לְהַאי אוֹרְחָא רְשִׁים, דְּהוּא סִימָנָא דְּעַתִּיקָא קַדִּישָׁא.

129. We have learned that what is written: "I will greatly rejoice in Hashem" (Yeshayah 61:10) is said about Atik Yomin, since he is the joy of everything. We have learned that when this path of the beard of Atik Yomin is revealed, the prosecutors and all those who lament and wail are quieted and silenced. There exists no one to say anything bad, because this path is revealed so as to correct. Hence, whoever grasps SOMEONE and cautions him to silence, he impresses this path which is a sign of the holy Atik.

14. The fourth Correction

The word remnant is used to explain this Correction, as in "The remnants of Yisrael shall not do iniquity."

130. תִּקּוּנָא רְבִיעָאָה, מִתְתַּקֵּן שַׂעֲרָא תְּחוֹת פּוּמָא, מֵרֵישָׁא חֲדָא לְרֵישָׁא חֲדָא. הה״ד, לִשְׁאֵרִית נַחֲלָתוֹ. כד״א וְנָשָׂאתָ תְּפִלָּה בְּעַד הַשְּׁאֵרִית הַנִּמְצָאָה. הַנִּמְצָאָה מַמָּשׁ. שְׁאֵרִית דִּכְתִיב, שְׁאֵרִית יִשְׂרָאֵל לֹא יַעֲשׂוּ עַוְלָה.

130. The fourth Correction: The hair is shaped underneath the mouth from one point to the other point, MEANING THE BEARD ON THE POINT OF THE CHIN. This is what is written: "The remnant of his heritage" (Michah 7:18) as it says, "Wherefore send up a prayer for the remnant that are left" (II Melachim 19:4) - actually those left. "The remnant" IS LIKE what is written: "The remnants of Yisrael shall not do iniquity" (Tzefanyah 3:13).

15. The fifth Correction

The fifth Correction is that God does not maintain His anger forever. We learn that whenever a path in the beard of the Atik is revealed it benefits all levels below because proper advice then becomes available to produce benefits for everyone.

131. תִּקּוּנָא חֲמִישָׁאָה. נָפִיק אוֹרְחָא אַחֲרָא מִתְּחוֹת פּוּמָא, הה״ד לֹא הֶחֱזִיק לָעַד אַפּוֹ. קוּם ר׳ יוֹסֵי. קָם ר׳ יוֹסֵי, פָּתַח וְאָמַר, אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ אַשְׁרֵי הָעָם שֶׁיְיָ׳ אֱלֹהָיו. אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ. מַהוּ שֶׁכָּכָה לּוֹ. כד״א וַחֲמַת הַמֶּלֶךְ שָׁכָכָה, שָׁכִיךְ מֵרוּגְזֵיהּ.

131. The fifth Correction: Another path proceeds from underneath the mouth, as is written: "He does not maintain His anger for ever" (Michah 7:18). Rabbi Yosi rose. He opened the discussion saying, "Happy is that people, that is in such a case: happy is that people, whose Elohim is Hashem" (Tehilim 144:15). HE ASKS: "Happy is that people, that is in such a case." What is the meaning of: "in such a case (Heb. shekachah)." HE RESPONDS: It is as you say, "Then the king's wrath was pacified (Heb. shachachah)" (Ester 7:10), which means that he quieted down from his anger.

132. ד״א. שָׁכִיךְ בְּרוּגְזֵיהּ, הה״ד וְאִם כָּכָה אַתְּ עוֹשֶׂה לִי הָרְגֵנִי נָא הָרוֹג. דָּא הוּא דִּינָא דְּדִינָא. אַשְׁרֵי הָעָם שֶׁיְיָ׳ אֱלֹהָיו, רַחֲמֵי דְּרַחֲמֵי.

132. Another explanation is that he was pacified by his anger, MEANING TO SAY THAT BECAUSE OF HIS WRATH, HE QUIETED DOWN. This is what is written: "And if You deal thus (Heb. kachah) with me, kill me, I pray You" (Bemidbar 11:15). THUS WE FIND THAT "HAPPY IS THAT PEOPLE, THAT IS IN SUCH A CASE" is judgment within judgment and "happy is that people, whose Elohim is Hashem" is mercy within compassion.

133. ד״א, שֶׁכָּכָה, שְׁמָא דְּכָלִיל כָּל שְׁמָהָן, וקוּדְשָׁא בְּרִיךְ הוּא מַעְבַּר רוּגְזֵיהּ, וַאֲנַח בֵּיהּ לְזֵעִיר אַנְפִּין, וּמַעֲבִיר עַל כָּל אִינּוּן דִּלְבַר.

133. Another explanation: Shekachah is the general term of all the names by which the Holy One blessed, QUIETS DOWN, BY passing over the anger and producing calmness in Zeir Anpin. He calms down and passes over THAT ANGER OF HIS to all those outside.

134. דְּתַנְיָא, אָרְחָא, עִלָּאָה דְּדִיקְנָא קַדִּישָׁא, דְּאִיהוּ נָחִית תְּחוֹת נוּקְבֵי דְּחוֹטְמָא דְּעַתִּיקָא. וְהַאי אָרְחָא דְּלְתַתָּא. שְׁקִילָן אִינּוּן בְּכֹלָּא. דָּא לְעֵילָא, וְדָא לְתַתָּא. לְעֵילָא, עוֹבֵר עַל פֶּשַׁע. לְתַתָּא, לֹא הֶחֱזִיק לָעַד אַפּוֹ. וְתַנְיָנָן, לֹא הֶחֱזִיק: דְּלָא אִית אֲתָר לְמֵיתַב. כְּמָה דְּלְעֵילָא יָהִיב אַתְרָא לְאַעְבְּרָא. כַּךְ לְתַתָּא, יָהִיב אֲתָר לְאַעְבְּרָא.

134. We have learned that the upper path of the holy beard, which passes down OVER THE UPPER LIP under the two nostrils of the nose of Atik, and that path below, IN THE MIDDLE OF THE HAIR OF THE LOWER LIP, are similar in everything, the one above IN THE UPPER LIP and the one below IN THE LOWER LIP. Above, THE PATH IS REFERRED TO AS: "Forgives (lit. 'passes') the transgression" (Michah 7:18) and below, it is referred to as: "He does not maintain his anger (lit. 'nose') for ever." We have learned that "does not maintain" MEANS there is no place to sit there. As THE PATH above provides a route JUST FOR THE SPIRIT OF CHOCHMAH FROM THE NOSE to cross over it, it is also so that below it just provides a route to cross over it, THE SPIRIT OF CHOCHMAH.

135. תָּנָא, בְּכָל אֲתָר דְּבְהַאי עַתִּיקָא טְמִירָא דְּכֹלָּא אָרְחָא אִתְגַּלְיָיא, טַב לְכֹלְהוּ דְּלְתַתָּא, דְּהָא אִתְחֲזֵי עֵיטָא לְמֶעְבַּד טַב לְכֹלָּא. מַאן דְּסָתִים וְלָא אִתְגַּלְיָיא, לֵית עֵיטָא, וְלֵית מַאן דְּיֵדַע לֵיהּ, אֶלָּא הוּא בִּלְחוֹדוֹי. כְּמָה דְּעֵדֶן עִלָּאָה, לֵית דְּיֵדַע לֵיהּ אֶלָּא הוּא עַתִּיקָא דְּעַתִּיקִי. וְעַל הַאי כְּתִיב, מַה גָּדְלוּ מַעֲשֶׂיךָ יְיָ׳ מְאֹד עָמְקוּ מַחְשְׁבוֹתֶיךָ. אר״ש יִתְתַּקְּנוּן עוֹבָדָךְ לְעָלְמָא דְּאָתֵי. מֵעַם עַתִּיקָא דְּעַתִּיקִין.

135. We have learned that wherever a path is revealed, in this Atik who is concealed of all, it benefits all LEVELS below, BECAUSE THE COMPREHENSIVE MEANING OF REVEALING A PATH IS that proper advice becomes available to produce benefits for everyone. COUNSEL BECOMES KNOWN TO ALL THE LOWER GRADES AND HOW TO DRAW MOCHIN FROM IT, AS IT POINTS TO THE REMOVAL OF THE TWO ASPECTS OF JUDGMENTS MENTIONED ABOVE AND THE REVELATION OF THE FIRST THREE SFIROT. Whoever is covered and not exposed, MEANING THE PLACES COVERED FULLY WITH HAIR AND WITHOUT A PATH, it shows that there is no solution for HOW THE MOCHIN WILL BECOME AVAILABLE TO THE LOWER GRADES. There is no one there to comprehend except He alone AND NO OTHER LEVEL BELOW HIM. Just like in the supernal Eden, WHICH IS THE SECRET OF THE CONCEALED CHOCHMAH IN ARICH ANPIN, there exists no one to conceive it except the most Ancient among the ancients Himself. About this, it is written: "Hashem, how great are Your works! Your thoughts are very deep" (Tehilim 92:6). THAT IS, HE INVENTS IDEAS BY WHICH THE BRAINS COULD BE REVEALED TO THE LOWER GRADES. Rabbi Shimon said: Let your deeds be established by the Atik of Atikin for the World to Come.

16. The sixth Correction

Rabbi Yisa establishes this Correction as God's promise that His faithful love (Chesed) shall never depart from us. He talks about the inner Chesed, the light of Neshamah, and the external Chesed, the light of Ruach. That true kindness of Atik Yomin does not apply during the life of the body but rather to the life of the Neshamah.

136. תִּקּוּנָא שְׁתִיתָאָה. מִתְתַּקֵּן שַׂעֲרָא וְסָלִיק מִלְּרַע לְעֵילָא, וְחָפֵי תַּקְרוּבְתָּא דְּבוּסְמָא טָבָא עַד רֵישָׁא דְּפוּמָא דִּלְעֵילָא. וְנָחִית שַׂעֲרָא לְרֵישָׁא דְּפִתְחָא דְּאָרְחָא תַּתָּאָה דְּפוּמָא.

136. The sixth Correction: The hair is shaped rising from below upward, MEANING FROM UNDER THE LOWER LIP BY THE BOTTOM JAW TO THE TOP OF THE HIGHER JAW. The offering of the pleasant fragrance, MEANING THE SPREAD OF HAIRS, covers FROM BELOW THE LOWER LIP to the top of the mouth above TO THE UPPER LIP; THAT IS, THE UPPER JAWBONE WHICH IS THE SECRET OF THE SECOND CONCEPTION SO AS TO ACQUIRE A NESHAMAH. FOLLOWING CONCEPTION, the hairs return AGAIN and descend to the top of the orifice of the lower passage of the mouth, UNDERNEATH THE LOWER LIP. THIS MEANS THAT THEY RE-EMERGE TO RETURN TO THEIR FIXED POSITION IN THE LOWER JAW. THIS IS THE SECRET OF THE BREADTH OF THE BEARD THAT UNFOLDS IN THE LOWER JAW FROM THE EDGE OF THE JAW TO THE TOP OF THE UPPER LIP AND UNDER THE LOWER LIP. THAT IS ALSO CALLED THE SIDE CURL, THE CORNER OF THE BEARD.

137. קוּם ר׳ יֵיסָא וְאַתְקִין תִּקּוּנָא דָּא. קָם ר׳ יֵיסָא, פָּתַח וְאָמַר, וְחַסְדִּי מֵאִתֵּךְ לֹא יָמוּשׁ, וּכְתִיב וּבְחֶסֶד עוֹלָם רִחַמְתִּיךָ, הָנֵי קְרָאֵי קַשְׁיָין אֲהַדְדֵי.

137. Rise Rabbi Yesa and establish THE SIXTH Correction. Rabbi Yesa rose and opened the discussion saying, "But My faithful love (Chesed) shall not depart from you" (Yeshayah 54:10). It is also written: "But with everlasting faithful love (lit. 'Chesed of the world') will I have mercy on you" (Ibid. 8). These two verses are contradictory to each other, BECAUSE ONE SEEMS TO SAY, "SHALL NOT DEPART," INDICATING AN INFINITE TIME PERIOD. THE OTHER VERSE SAYS, "CHESED OF THE WORLD," WHICH MEANS IT APPLIES ONLY TO THE DAYS OF THE WORLD, WHICH ARE 6,000 YEARS.

138. וְלָא אַקְשׁוּ, דְּתָנִינָן, אִית חֶסֶד וְאִית חֶסֶד. אִית חֶסֶד דִּלְגוֹ, וְאִית חֶסֶד דִּלְבַר. חֶסֶד דִּלְגוֹ, הָא דְּאַמְרָן דְּעַתִּיקָא דְּעַתִּיקִין, וְהוּא סָתִים בְּסִטְרָא דָא דְּדִיקְנָא, דְּאִקְרֵי פְּאַת הַזָּקָן. וְלָא בָּעֵי ב"נ לְחַבְּלָא הַאי סִטְרָא, מִשּׁוּם הַאי חֶסֶד דִּלְגוֹ דְּעַתִּיק יוֹמִין. ובג"כ, בְּכֹהֵן דִּלְתַתָּא כְּתִיב בֵּיהּ, לֹא יִקְרְחָה קָרְחָה בְּרֹאשָׁם וּפְאַת זְקָנָם לֹא יְגַלֵּחוּ .מ"ט. בְּגִין דְּלָא לְחַבְּלָא אוֹרְחוֹי דְּחֶסֶד דְּעַתִּיקָא, דְּכֹהֵן מִסִּטְרָא דָא קָא אָתֵי.

138. HE RESPONDS: There is no problem, since we have learned that there are various types of Chesed. There is an inner Chesed, WHICH IS THE LIGHT OF NESHAMAH, and there is the external Chesed, THE LIGHT OF RUACH. HE EXPLAINS: The inner Chesed applies to the most Ancient among the ancient ones, as we said, who is concealed on this side of the beard called the side curl, the corner of the beard, WHICH IS THE SIXTH CORRECTION. Hence, a man must not destroy this side because of this Chesed. This is within. THAT IS THE SECRET OF SIX ENDS OF THE SOUL of Atik Yomin. Referring to the priest below, it is written: "They shall not make baldness on their head, neither shall they shave off the corner of their beard" (Vayikra 21:5). What is the reason? It is in order not to destroy His paths, MEANING THE CORRECTIONS of the Chesed of the Ancient One, since the priest represents that side; THAT IS, THE ASPECT OF CHESED.

139. וְתָאנָא בִּצְנִיעוּתָא דִּסִפְרָא, בְּכֹלָּא אִצְטְרִיךְ חֶסֶד לְאִתְרַבְּאָה וּלְמִבְנֵי, וְלָא לְקַטְעָא לֵיהּ, וְלָא אִשְׁתְּצֵי מֵעָלְמָא. וְהַאי דִּכְתִיב וְחַסְדִּי מֵאִתֶּךָ לֹא יָמוּשׁ, חֶסֶד דְּעַתִּיק יוֹמִין. וּבְחֶסֶד עוֹלָם, חֶסֶד דְּאִקְרֵי חֶסֶד עוֹלָם, וְהַאי הוּא אַחֲרָא דז"א, דִּכְתִיב אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה.

139. We have learned in the concealed book that the Chesed must become abundant and rectified in any MANNER and not be trimmed, MEANING NOT TO DESTROY THE CORNER OF THE BEARD, because it does not end from the world. This is what is written: "But My Chesed shall not depart from you," which is the Chesed of Atik Yomin, WHICH IS DRAWN THROUGH THIS SIXTH CORRECTION. "But with Chesed of the world" refers to the Chesed called Chesed of the world. That is another CHESED of Zeir Anpin, THE ASPECT OF RUACH, as is written: "The world is built by Chesed" (Tehilim 89:3).

140. וְהַאי חֶסֶד דְּעַתִּיק דְּעַתִּיקִין, הוּא חֶסֶד דְּקִשּׁוֹט. וְחֶסֶד דְּקִשּׁוֹט לָאו בְּחַיֵּי גּוּפָא אִתְּמַר, אֶלָּא בְּחַיֵּי דְּנִשְׁמְתָא. ובג"כ כְּתִיב, כִּי חָפֵץ חֶסֶד הוּא. דָּא הוּא תִּקּוּנָא שְׁתִיתָאָה דְּדִיקְנָא יַקִּירָא, דְּעַתִּיק דְּעַתִּיקִי.

140. That Chesed of the most Ancient of all ancient ones, OF THE SIXTH CORRECTION, is a true Chesed. And that true kindness does not apply during the life of the body, WHICH IS THE ASPECT OF RUACH, MEANING ZEIR ANPIN REFERRED TO AS BODY. It applies rather to the life of the Neshamah, BECAUSE THE SIXTH CORRECTION IS SIX ENDS OF GREATNESS, WHICH IS THE SECRET OF THE LIFE OF NESHAMAH. Therefore, it is written: "Because He delights in Chesed" (Michah 7:18), since that is the sixth Correction of the precious beard of the most Ancient of all ancient ones.

17. The seventh Correction

Rabbi Shimon tells us that this Correction is "Like the apple tree among the trees of the wood," and that from these apples life emanates to the world. He talks about the light of the countenance of God and says that when it shines the universe gets blessed. These apples in Arich Anpin are always glowing and white and sending out light in 370 directions. This seventh Correction is referred to as, "He will again have compassion upon us."

141. תִּקּוּנָא שְׁבִיעָאָה. פְּסִיק שַׂעֲרָא, וְאִתְחָזֵן ב' תַּפּוּחִין בְּתִקְרוּבְתָּא דְּבוּסְמָא, שַׁפִּירָן וְיָאָן לְמֵחֲזֵי.

141. The seventh Correction: The hairs split and two apples appear in the offering of the fragrance, pleasant and beautiful in appearance, MEANING THAT BOTH SIDES OF THE FACE, WHICH ARE CLEAR OF HAIRS, EMERGE OUT OF THE HAIRS OF THE BEARD, WHICH ARE CALLED AN OFFERING OF FRAGRANCE. THEY ARE THE SOURCES OF THIS ILLUMINATION OF CHOCHMAH, ALSO CALLED FRAGRANCE, IN THE SAME SENSE AS IN THE VERSE: "AND HIS DELIGHT SHALL BE (ALSO: 'HE SHALL SMELL') IN THE FEAR OF HASHEM" (YESHAYAH 11:3).

142. פָּתַח ר"ש וְאָמַר, כְּתַפּוּחַ בַּעֲצֵי הַיַּעַר וְגוֹ'. מַה תַּפּוּחַ זֶה כָּלִיל בִּתְלַת גְּוָונִי, כַּךְ קוּדְשָׁא בְּרִיךְ הוּא, תְּרֵין תַּפּוּחִין כָּלִיל שִׁיתָּא גְּוָונִי, וּתְרֵין תַּפּוּחִין אִלֵּין, דְּאִינּוּן תִּקּוּנָא ז', אִינּוּן כְּלָלָא דְּכָל שִׁיתָּא תִּקּוּנִין דְּאֲמִינָא. וּבְגִינֵיהוֹן אִתְקָיְּים בְּאוֹר פְּנֵי מֶלֶךְ חַיִּים.

142. Rabbi Shimon opened the discussion saying, "Like the apple tree among the trees of the wood..." (Shir Hashirim 2:3). The Holy One, blessed be He is like this apple that is composed of three colors, WHITE, RED AND GREEN. Two apples include six colors and these two apples, WHICH ARE THE SECRET OF THE TWO BARE SIDES OF THE FACE CLEAR OF HAIR, which are the seventh Correction, are comprised of all the PREVIOUS six Corrections that I mentioned. For their sake, this verse is fulfilled: "In the light of the king's countenance is life" (Mishlei 16:15).

143. וְתָאנָא, מֵהָנֵי תַּפּוּחִין נָפְקִין חַיִּין לְעָלְמָא, וּמְחַזְיָין חֵידוּ לְזְעֵיר אַפִּין. כְּתִיב יָאֵר יְיָ׳ פָּנָיו אֵלֶיךָ. וּכְתִיב בְּאוֹר פְּנֵי מֶלֶךְ חַיִּים. בְּאוֹר פְּנֵי מֶלֶךְ אִלֵּין אִינּוּן תְּרֵין תַּפּוּחִין דְּתִקְרוּבְתָּא דְּבוּסְמָא דַּאֲמִינָא. יָאֵר יְיָ׳ פָּנָיו אֵלֶיךָ, פָּנִים דְּלְבַר, דְּכַד נָהִרִין מִתְבָּרֵךְ עָלְמָא.

143. We have learned that from these apples, life emanates to the world, WHICH IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH. They show happiness to Zeir Anpin, as is written: "Hashem make His face shine upon you" (Bemidbar 6:25) and it is also written: "In the light of the king's countenance is life." "In the light of the king's countenance" refers to the two apples of the fragrance offering, as I mentioned. "Hashem make His face shine upon you" means the external area of the face THAT IS OF ZEIR ANPIN, WHICH IS OUTSIDE OF ARICH ANPIN, because when it shines the universe gets blessed.

144. וְתָאנָא, כָּל זְמַן דְּהָנֵי בּוֹצִינֵי דְּלְבַר נָהִירִין, כָּל עָלְמָא מִתְבָּרֵךְ, וְלָא אִשְׁתְּכַח רוּגְזָא בְּעָלְמָא. וּמָה אִי הָנֵי דְּלְבַר כַּךְ. תְּרֵין תַּפּוּחִין דְּנָהִרִין תְּדִירָא, דְּחַדָּאן תְּדִירָא עאכ״ו.

144. We have learned that as long that these candles on the outside illuminate, WHICH ARE MALE AND FEMALE, the whole universe is blessed and no anger exists in the world. If we find it so with the external ones, it is all the more so with the two apples OF ARICH ANPIN that constantly illuminate and are always rejoicing.

145. תַּנְיָא, כַּד אִתְגַּלְיָין תְּרֵין תַּפּוּחִין אִלֵּין, אִתְחֲזֵי זְעֵיר אַפִּין בְּחֶדְוָותָא. וְכָל אִינּוּן בּוֹצִינִין דְּלְתַתָּא, בְּחֶדְוָותָא. וְכָל אִינּוּן דְּלְתַתָּא, נָהִרִין, וְכָל עָלְמִין חַדָּאן, וּשְׁלֵימִין מִכָּל שְׁלֵימוּתָא. וְכֻלָּא חַדָּאן וּנְהִרִין. וְכָל טִיבוּ לָא פָּסִיק. כֻּלְּהוּ אִתְמַלְיָין בְּשַׁעֲתָא חֲדָא, כֻּלְּהוּ חַדָּאן בְּשַׁעֲתָא חֲדָא.

145. We have learned that when these two apples are revealed, Zeir Anpin appears happy and all those candles below, IN MALCHUT, are happy. All those below are glowing and all the realms are rejoicing in total perfection. All are happy and shining and there is no end to all kinds of benevolence. All are satiated at once WITH ABUNDANCE and all rejoice simultaneously.

146. ת״ח, פָּנִים דְּלְבַר, אִית זְמַן דְּנָהִרִין, וְאִית זְמַן דְּלָא נָהִרִין. וּבג״כ כְּתִיב, יָאֵר יְיָ׳ פָּנָיו אֵלֶיךָ. יָאֵר פָּנָיו אִתְּנוּ סֶלָה. מִכְּלָל דְּלָא הֲוֵי תְּדִירָא. אֶלָּא כַּד אִתְגַּלְיָין תַּפּוּחִין דְּלְעֵילָא.

146. Come and see the external face of ZEIR ANPIN. There are times when they are glowing and times when they do not illuminate. Therefore, it is written: "Hashem make His face shine upon you" and also "and cause His face to shine upon us; Se'la" (Tehilim 67:2). The meaning here is that He does not always illuminate; THEREFORE, WE PRAY THAT HE SHOULD SHINE UPON US, SINCE IT DOES NOT ILLUMINATE IN ZEIR ANPIN except when the apples above, OF ARICH ANPIN, are revealed.

147. תָּאנָא, אִלֵּין תַּפּוּחִין דְּסִתִּימִין, נָהִירִין וְחִוָּורִין תְּדִירָא. וּמִנָּהוֹן נָהִירִין לְתֵלַת מְאָה וְשַׁבְעִין עִיבָּר. וְכָל שִׁיתָא תִּקּוּנִין קַדְמָאִין דִּבְדִיקְנָא בֵּיהּ כְּלִילָן. הֲדָא הוּא דִּכְתִיב, יָשׁוּב יְרַחֲמֵנוּ. יָשׁוּב, מִכְּלָל דִּזְמְנִין טְמִירִין, וְזִמְנִין אִתְגַּלְיָין. הָכָא, הוּא יָשׁוּב יְרַחֲמֵנוּ. וּבְהַאי דְּלְתַתָּא, הוּא וָאֱמֶת. דָּא הוּא תִּקּוּנָא שְׁבִיעָאָה, דְּכָלִיל שִׁיתָא, בִּתְרֵין תַּפּוּחִין דִּבְעַתִּיקָא דְּעַתִּיקִין.

147. We have learned that these apples IN ARICH ANPIN, which are concealed, are always glowing and white. Light is sent to the 370 directions from them, and all the first six Corrections of the beard are included in them. This is what it says: "He will again have compassion upon us" (Michah 7:19). "Again" indicates that it is occasionally concealed and occasionally revealed. Here IN ARICH ANPIN, THIS CORRECTION IS REFERRED TO AS: "He will again have compassion upon us" and in the one below, IN THE BEARD OF ZEIR ANPIN, MEANING THE THIRTEEN MEASURES OF THE TORAH, HE IS CALLED: "And truth" (Shemot 34:6). That is the seventh Correction, which comprises the six in the two apples of the Atik of Atikin, ARICH ANPIN.

18. The eighth Correction

Rabbi Elazar begins by saying that everything including the Torah scroll depends on Mazal (constellation) but wonders whether everything is really dependent on the constellations; can anyone who is truly hallowed be dependent on the birth of planets? Rabbi Shimon says that the holy thread on which all hair depends is referred to as 'Mazal' because all the holy of Holies of Holies depend upon this constellation and the Torah scroll. Everything is dependent on the planets. All successes depend on Mazal, including all worldly things, children, longevity and sustenance.

148. תִּקּוּנָא תְּמִינָאָה. נָפִיק חַד חוּטָא דְּשַׂעְרֵי סוֹחֲרָנֵיהּ דְּדִיקְנָא, וְתַלְיָין בְּשִׁקּוּלָא עַד טַבּוּרָא. קוּם אֶלְעָזָר בְּרִי, אַתְקִין תִּקּוּנָא דָּא.

148. The eighth Correction: A thread of hairs circles the beard, which hang evenly to the center OF THE HEART. Rise my son Elazar and establish this Correction.

149. Rabbi Elazar rose and began to speak. Everything depends on Mazal (lit. 'constellation'), even the scroll of the Torah within the sanctuary, as we have explained in the hidden book. Now here we must observe. Is everything really dependent upon the constellations, since we have learned that the scroll of the Torah is holy and its coat is holy and the sanctuary is holy? It is written: "And one cried to another, and said, 'Holy, holy, holy'" (Yeshayah 6:30). We have HOLY three times and the Torah scroll corresponds to it because its receptacle is holy, the sanctuary is holy and it is holy. The Torah was given in three grades of holiness, PRIESTS, LEVITES AND YISRAEL, in three days, AS IS WRITTEN: "BE READY BY THE THIRD DAY" (SHEMOT 19:15). The Shechinah is also in three, the tablets, the Ark and the sanctuary, and it is all dependent on the Torah scroll. You say that THE TORAH SCROLL is dependent on the constellations, but behold it is written: "And be not dismayed at the signs of heaven" (Yirmeyah 10:2). Whoever is so hallowed, should he be dependent on the birth of planets?

149. קָם רִבִּי אֶלְעָזָר, פָּתַח וְאָמַר, הַכֹּל תָּלוּי בְּמַזָּל, וַאֲפִילוּ ס״ת בְּהֵיכָל. מִלָּה דָּא אוֹקִימְנָא בְּסִפְרָא דִּצְנִיעוּתָא, וְהָכָא אִית לְאִסְתַּכְּלָא, וְכִי הַכֹּל תָּלוּי בְּמַזָּל, וְתָנֵינָן, ס״ת קֹדֶשׁ, וְנַרְתִּקוֹ קֹדֶשׁ, וְהַהֵיכָל קֹדֶשׁ. וּכְתִיב וְקָרָא זֶה אֶל זֶה וְאָמַר קק״ק, הָא תְּלַת אִינּוּן. וס״ת. לָקְבְלֵיהוֹן, נַרְתִּקוֹ קֹדֶשׁ, וְהַהֵיכָל קֹדֶשׁ, וְהוּא קֹדֶשׁ. וְהַתּוֹרָה נִתְּנָה בְּג׳ קְדוּשׁוֹת. בְּשָׁלֹשׁ מַעֲלוֹת, בְּיָמִים שְׁלֹשָׁה, שְׁכִינָה בְּשָׁלֹשׁ, לוּחוֹת וַאֲרוֹן וְהֵיכַל בס״ת תַּלְיָא, וְאִיהוּ תַּלְיָא בְּמַזָּל, וּכְתִיב וּמֵאוֹתוֹת הַשָּׁמַיִם אַל תֵּחָתּוּ. מַאן דְּאִיהוּ בִּקְדוּשׁוֹת הַלָּלוּ לֶהֱוֵי תַּלְיָא בְּמַזָּלָא.

150. HE RESPONDS: But this is the way I have explained it in the concealed book. This precious and holy thread on which all hair depends - THAT IS, THE TOTAL UPPER SURFACE AREA OF THE HAIR OF THE BEARD CIRCLING THE FACE LIKE A STRING OF HAIRS, is referred to as "Mazal." What is the explanation? It is because the holy of holies, of the holies, MEANING ALL THE LEVELS AND MOCHIN THAT ARE CALLED HOLY OF HOLIES, depend upon this constellation, BECAUSE THE FLOW OF THIS CONSTELLATION IS CALLED THE HOLY OF HOLIES and the Torah scroll. Although it is hallowed, the ten sanctifications do not apply to ZEIR ANPIN, MEANING IT DOES NOT HAVE THE FIRST THREE SFIROT until it enters the sanctuary, WHICH IS MALCHUT. IT IS NOT PERFECTED IN THE FIRST THREE SFIROT, SAVE THROUGH ITS INTERCOURSE WITH MALCHUT. Once it enters the sanctuary, NAMELY, UNITES WITH MALCHUT, it is called holy with ten sanctifications. Similarly, MALCHUT is not considered a sanctuary except when the ten sanctifications are joined with it, MEANING ONLY WHEN IT IS IN UNITY WITH ZEIR ANPIN; THEN THERE IS IN MALCHUT TEN SANCTIFICATIONS. We have learned that everything is dependent on the planets, SINCE ALL THE FIRST THREE SFIROT IN ZEIR ANPIN AND MALCHUT DEPEND ON THE CONSTELLATIONS, which is the precious and holy thread on which all hairs depend, FROM WHICH ARE RECEIVED ALL THESE SANCTIFICATIONS.

150. אֶלָּא הָכִי אוֹקִימְנָא בְּסִפְרָא דִּצְנִיעוּתָא, הַאי חוּטָא יַקִּירָא קַדִּישָׁא, דְּכָל שַׂעֲרֵי דְּדִיקְנָא תַּלְיָין בֵּיהּ, אִתְקְרֵי מַזָּל. מ״ט. מִשּׁוּם דְּכָל קָדְשֵׁי קוֹדָשִׁין דְּקוּדְשָׁיָא, בְּהַאי מַזָּלָא תַּלְיָין. וס״ת, אע״ג דְּאִיהוּ קָדוֹשׁ לָא חָל עָלֵיהּ עֶשֶׂר קְדוּשִׁין עַד דְּעָיֵיל לְהֵיכָל. כֵּיוָן דְּעָיֵיל לְהֵיכָל, אִתְקְרֵי קָדוֹשׁ בְּעֶשֶׂר קְדוּשׁוֹת. כְּגַוְונָא דָּא דְּלָא אִתְקְרֵי הֵיכָל, אֶלָּא כַּד אִתְחַבְּרָן עֶשֶׂר קְדוּשׁוֹת. וְתָאנָא, הַכֹּל תָּלוּי בְּמַזָּל, דְּאִיהוּ הַאי חוּטָא יַקִּירָא קַדִּישָׁא, דְּכָל שַׂעֲרִין תַּלְיָין בֵּיהּ.

151. HE INQUIRES: Why is it referred to as Mazal? HE RESPONDS: All successes depend upon it, and the upper grades and lower grades receive success from it. It is therefore suspended, THAT IS, IT IS HANGING TO THE CHEST. All worldly things, the highest and the lowest, depend upon it, SINCE CHILDREN, LONGEVITY AND SUSTENANCE DO NOT RESULT FROM MERITS BUT RATHER FROM MAZAL ON WHICH THEY DEPEND. Even the Torah scroll in the sanctuary that is adorned with ten sanctifications is not excepted from the others with ALL other sanctities, and everything depends upon this CORRECTION. Whoever is aware of this Correction, his iniquities are suppressed and subdued. This is what is written: "He will suppress our iniquities" (Michah 7:19). Rabbi Shimon told him: Blessed is my son to the Holy of Holies, the Ancient of all. MAZAL MEANS SUCCESSES SINCE THE VERSE: "WEALTH MAKES" (MISHLEI 19:4) IS TRANSLATED INTO ARAMAIC AS "MAZAL MAKES."

151. אֲמַאי אִקְרֵי מַזָּל. מִשּׁוּם דְּמִנֵּיהּ תַּלְיָין מַזָּלֵי, וּמַזָּלֵי מִנֵּיהּ עִלָּאִין וְתַתָּאִין. וּבג״כ אִיהִי תַּלְיָיא. וּבֵיהּ תַּלְיָין כָּל מִלֵּי דְּעָלְמָא עִלָּאִין וְתַתָּאִין. וַאֲפִילוּ ס״ת שֶׁבְּהֵיכָל, דְּמִתְעַטֵּר בְּעֶשֶׂר קְדוּשׁוֹת, לָא נָפִיק מִכְּלָלֵיהּ עִם שְׁאַר קְדוּשִׁין וְכֻלְּהוּ תַּלְיָין בְּהַאי. וּמַאן דְּחָמֵי לְהַאי תִּקּוּנָא, אִתְכַּבְּשָׁן חוֹבֵיהוֹן מִקַּמֵּיהּ וּמִתְכַּפְיָין, הה״ד יִכְבּוֹשׁ עֲוֹנוֹתֵינוּ. א״ל ר״ש, בְּרִיךְ בְּרִי לְקוּדְשָׁא דְּקַדִּישִׁין, עַתִּיק מִכֹּלָּא.

19. The ninth Correction

Rabbi Aba says that the hairs that get blended with the hanging hairs are referred to as depths of the sea, since they emerge from the cords of the brain, and from this place all the complaints that demand justice for the sins of men are subdued.

152. The ninth Correction: The hairs blend with the suspended hair and do not stick out in relation to one another. Rise, Rabbi Aba. Rabbi Aba rose and said, Those hairs that get blended with the ones that are suspended are referred to as depths of the sea, since they emerge from the cords of the brain. From this place are thrown all the complaints that demand justice for the sins of men, and they are subdued. Rabbi Shimon said: Be blessed to Atik Yomin.

152. תִּקּוּנָא תְּשִׁיעָאָה. מִתְעָרְבִין שַׂעְרֵי עִם אִינּוּן שַׂעְרֵי דְּתַלְיָין, וְלָא נָפְקִין דָּא מִן דָּא. קוּם ר׳ אַבָּא, קָם ר׳ אַבָּא וְאָמַר, אִלֵּין שַׂעְרֵי דְּמִתְעָרְבִין עִם אִינּוּן דְּתַלְיָין, אִקְרוּן מְצוּלוֹת יָם. מִשּׁוּם דְּנַפְקֵי מִמּוֹתְרֵי מוֹחָא, וּמֵהַאי אַתְרָא רְמִיוּ, כָּל מָארֵי דְּתַבְעִין חוֹבֵי דִּבְנֵי נָשָׁא וּמִתְכַּפְיָין. אר״ש, בְּרִיךְ תְּהֵא לְעַתִּיק יוֹמִין.

20. The tenth and eleventh Corrections
Rabbi Yehuda talks about the fear of Hashem, and says that the tenth Correction is called "You will show truth to Jacob," while the eleventh is called "Loyal love to Abraham."

153. The tenth Correction: The hairs go down under the beard and cover over the throat under the beard. Rise, Rabbi Yehuda. Rabbi Yehuda rose and opened the discussion saying, "And they shall go into the holes of the rocks, and into the caves of the earth, for fear of Hashem... " (Yeshayah 2:19). "For fear of Hashem": It is well known that whoever is on the outside, IN ZEIR ANPIN, is referred to as "fear of Hashem." "And for the glory of His majesty" (Ibid.): These are the hairs OF THE THROAT underneath the beard, which are referred to as "the glory of His majesty." There are two CORRECTIONS WITHIN THEM, the tenth Correction called: "You will show truth to Jacob" (Micah 7:20), and the eleventh CORRECTION that no hair goes out more than the other hair, MEANING THAT NO HAIR'S LENGTH IS LONGER THAN ITS NEIGHBOR'S, BUT THEY ARE ALL EQUAL IN LENGTH. THAT IS CALLED: "Loyal love to Abraham" (Ibid.).

153. תִּקּוּנָא עֲשִׂירָאָה. נַחְתִּין שַׂעְרֵי תְּחוֹת דִּיקְנָא, וְחַפְיָין בְּגַרְגֹּנָא תְּחוֹת דִּיקְנָא. קוּם ר׳ יְהוּדָה. קָם ר׳ יְהוּדָה פָּתַח וְאָמַר, וּבָאוּ בְּמְעָרוֹת צוּרִים וּבְמְחִלּוֹת עָפָר מִפְּנֵי פַּחַד יְיָ׳ וְגוֹ׳. מִפְּנֵי פַּחַד יְיָ׳, הָא אִתְיְדַע דְּמַאן דְּאִיהוּ לְבַר, פַּחַד יְיָ׳ אִתְקְרֵי. וּמֵהֲדַר גְּאוֹנוֹ, אִינּוּן שַׂעְרֵי דִּתְחוֹת דִּיקְנָא, וְאִתְקְרוּן הֲדַר גְּאוֹנוֹ, תְּרֵי. תִּקּוּנָא עֲשִׂירָאָה, תִּתֵּן אֱמֶת לְיַעֲקֹב. וְחַד סָר, דְּלָא נַפְקֵי נִימָא מִן נִימָא, חֶסֶד לְאַבְרָהָם.

21. The twelfth Correction
Rabbi Shimon explains to Rabbi Yehuda that the hairs around the mouth of Arich Anpin are cleared away so that the inhalation of Zeir Anpin will not be interfered with, as the breath comes from the uppermost holy mouth. The breath that comes from the mouth of Arich Anpin splits up into 37,000 directions and clothes whoever is deserving of being clothed by it, "As You have sworn to our fathers."

154. The twelfth Correction: The hairs are not suspended over the mouth and the mouth is clear OF ANY HAIR on all sides. The hairs are tidy round about THE MOUTH, in order that there should be no inconvenience, as it should be.

154. תִּקּוּנָא דְּתְרֵיסָר. דְּלָא תַּלְיָין שַׂעְרֵי עַל פּוּמָא, וּפוּמָא אִתְפְּנֵי מִכָּל סִטְרִין, וְיָאִין שַׂעְרֵי סְחוֹר סְחוֹר לֵיהּ, בְּגִין דְּלָא אִשְׁתְּכַח טַרְחוּתָא, כְּמָה דְּאִצְטְרִיךְ.

155. HE ASKS: What does he mean by this inconvenience? HE REPLIES THAT HE MEANS judgment, because there is inconvenience in a place of judgment. HE ASKS: Then, are the hairs of the beard IN ARICH ANPIN an inconvenience or are they judgment, since everything in the beard seems to be in mercy. HE REPLIES: THE REASON WHY THE MOUTH IS CLEARED OF HAIR is in order not to interfere with the inhalation of ZEIR ANPIN.

155. טַרְחוּתָא בְּמַאי קָא מַיְירֵי. דִּינָא. בַּאֲתָר דִּינָא טַרְחוּתָא אִשְׁתְּכַח. וְכִי שַׂעְרֵי דְּדִיקְנָא טַרְחָא אִינּוּן, אוֹ דִּינָא אִינּוּן, וְהָא כֹּלָּא רַחֲמֵי אִתְחָזֵן. אֶלָּא דְּלָא אֶתְטְרַח בְּנִשּׁוּבָא דְּרוּחָא דְּזְעֵיר אַפִּין.

156. We have learned from this uppermost holy mouth, WHICH IS the Holy of Holies, that the breath comes. What is breath? HE REPLIES: It is the breath that is sent to rouse in Him, IN ARICH ANPIN, THAT IS DRAWN FROM THE UNKNOWN HEAD TO HIS MOUTH and in which ZEIR ANPIN is dressed. THE BREATH BLOWS FROM THE MOUTH OF ARICH ANPIN TO THE MOUTH OF ZEIR ANPIN and ZEIR ANPIN becomes attired in it. From this breath, all below get clothed, BECAUSE THEY RECEIVE IT THROUGH THE MOUTH OF ZEIR ANPIN. When this breath exits FROM THE MOUTH OF ARICH ANPIN, it splits up into 37,000 directions, WHICH IS THE NUMERICAL EQUIVALENT OF HEVEL (LIT. 'BREATH') THAT ALLUDES TO THE AIR EXHALED FROM THE MOUTH. Each one individually spreads to its place, and whoever is deserving and is worthy to dress up in it gets clothed. Therefore, no hair exists on the holy mouth OF ARICH ANPIN, because His breath emanates THROUGH THERE. No other matter needs to be mixed up in it or approach it.

156. דְּתָאנָא מֵהַאי פּוּמָא קַדִּישָׁא עִלָּאָה, קֹדֶשׁ קָדָשִׁים, נָשְׁבָא רוּחָא. מַאי רוּחָא. רוּחָא דְּאִיתְּרַק בֵּיהּ, דְּמִתְלַבַּשׁ בֵּיהּ זְעֵיר אַפִּין. וּמֵהַאי רוּחָא מִתְלַבְּשִׁין כָּל אִינּוּן דִּלְתַתָּא. וְכַד הַהוּא רוּחָא נָפִיק, אִתְּפְרַשׁ לִתְלָתִין וְשִׁבְעָה אֶלֶף עִיבָּר. וְאִתְּפְשַׁט כָּל חַד בְּלִחוֹדוֹי לְאַתְרֵיהּ, וְכָל מַאן דְּאִתְחֲזֵי לְאִתְלַבְּשָׁא מִנֵּיהּ אִתְלַבַּשׁ. וְעַל דָּא שַׁעֲרִין לָא אִשְׁתְּכָחוּ עַל פּוּמָא קַדִּישָׁא, מִשּׁוּם דְּרוּחֵיהּ נָפִיק, וְלָא בָּעֵי מִלָּה אַחֲרָא לְאִתְעָרְבָא בֵּיהּ, וּלְקָרְבָא בַּהֲדֵיהּ.

157. This BREATH OF THE MOUTH is hidden from everything since it does not adhere above or below. It is concealed within that which is the most concealed and unknown, the one that was not established and had no Correction. Therefore, the breath that emanates from the one on the outside THAT IS ZEIR ANPIN, in which the true prophets were clothed, is referred to as the mouth of Hashem. However, in the Atik of Atiks, ARICH ANPIN, THE MOUTH is not defined, since there exists no one who could comprehend His spirit besides Himself. Therefore, His hairs are even around the mouth and the mouth itself is clear on all sides.

157. וְדָא הוּא טְמִירוּתָא דְּכֹלָּא, דְּלָא אִתְדְּבַק לָא לְעֵילָא וְלָא לְתַתָּא. וְהוּא סָתִים בְּסְתִימָא דְּסְתִימִין דְּלָא אִתְיְדַע. דָּא הוּא דְּלָא אִתְתָּקַן, וְלָא הֲוָה בֵּיהּ תִּקּוּנָא. וּבְגִין כַּךְ, רוּחַ דְּנָפִיק מֵהַהוּא דְּלִבַּר, וּמִתְלַבְּשִׁין בֵּיהּ נְבִיאֵי מְהֵימְנֵי, אִתְקְרֵי פֻּה יְיָ. אֲבָל בְּהַאי עַתִּיקָא דְּעַתִּיקִין לָא אִתְפְּרַשׁ. וְלֵית מַאן דְּיֵדַע רוּחֵיהּ בַּר אִיהוּ. וּבְגִין כַּךְ שַׁעֲרוֹי שְׁקִילִין סוּחֲרָנֵא דְּפוּמָא, וּפוּמָא אִתְפְּנֵי מִכָּל סִטְרוֹי.

158. The patriarchs trusted in this, in being dressed in this breath that spreads to various directions in the place where all the hair is even around it. IT IS THROUGH THIS THAT THE BREATH BLOWS FROM THERE TO ZEIR ANPIN WITHOUT ANY INCONVENIENCE, as is written: "As You have sworn to our fathers" (Michah 7:20). That is the twelfth most holy Correction, because twelve boundaries above were lowered in succession from here, IN CHESED, GVURAH AND TIFERET of ZEIR ANPIN, twelve boundaries below IN MALCHUT, and twelve boundaries to the twelve tribes of our fathers. This is what is said: "As You have sworn to our fathers."

158. וּבְהַאי אִתְרְחִיצוּ אֲבָהָתָנָא, לְאִתְלַבְּשָׁא בְּהַאי רוּחָא, דְּמִתְפְּשַׁט לְכַמָּה עִיבָּרִין, בַּאֲתָר דְּכָל שַׁעֲרֵי שְׁקִילִין בְּסוּחֲרָנוֹי. דִּכְתִיב אֲשֶׁר נִשְׁבַּעְתָּ לַאֲבוֹתֵינוּ. וְדָא הוּא תִּקּוּנָא קַדִּישָׁא עִלָּאָה דִּתְרֵיסָר. דְּמִכָּאן אִשְׁתֶּלְשָׁלוּ י״ב תְּחוּמִין לְעֵילָא. י״ב תְּחוּמִין לְתַתָּא. י״ב תְּחוּמִין לי״ב שִׁבְטֵי אֲבָהָתָא. הה״ד אֲשֶׁר נִשְׁבַּעְתָּ לַאֲבוֹתֵינוּ.

22. The thirteenth Correction

Rabbi Shimon says that all the other Corrections are included in this thirteenth one that finalizes and completes all the rest. He tells us that the Corrections are called 'days of old', 'ancient primordial days', while the Corrections that exist in Zeir Anpin are called 'days of the world'. Rabbi Shimon says that the time during which Atik Yomin will awaken with the Corrections is referred to as 'one day', in which the beard will be glorified and it alone will be present. In the unfolding of all thirteen Corrections, Atik Yomin is known and not known, hidden and not hidden, but is known by the Corrections that spread and flow down to illuminate.

159. The thirteenth Correction: The hairs hang under the beard from both sides in fine honor and splendid dignity, and cover to the navel. THAT IS THE ENTIRE BOTTOM AREA OF THE BEARD THAT IS INVISIBLE TO THE EYE. Nothing is apparent from the face of the fragrant offering except for these TWO pretty white apples, WHICH ARE THE SECRET OF THE SEVENTH CORRECTION, AS MENTIONED ABOVE.

159. תִּקּוּנָא דְּתְלֵיסָר. תַּלְיָין שַׁעֲרֵי דְּתְחוֹת דִּיקְנָא מִכָּאן וּמִכָּאן, בִּיקָרָא יָאָה, וּבִיקָרָא שַׁפִּירָא, וְחַפְיָין עַד טַבּוּרָא וְלָא אִתְחַזְיָין מֵאַנְפֵּי תַּקְרוּבָא דְּבוּסְמָא, בַּר אִינּוּן תַּפּוּחִין שַׁפִּירָן חִוָּורִין.

160. Rabbi Shimon said: Blessed is the lot of whoever is situated in this supernal Idra Kadisha (lit. 'holy chamber') in which we are. Blessed is his portion in this world and the World to Come, since we dwell in the uppermost holiness and supernal fire encircles us. Behold, the entire uppermost Corrections of the holy beard were established and adorned and returned to their place.

160. א"ר שִׁמְעוֹן, זַכָּאָה חוּלָקֵיהּ דְּמַאן דְּאִשְׁתְּכַח בְּהַאי אִדְּרָא קַדִּישָׁא עִלָּאָה דַּאֲנָן בֵּיהּ. זַכָּאָה חוּלָקֵיהּ בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי. דַּאֲנָן יַתְבִּין בְּקֻדּוּשָׁא עִלָּאָה, אֶשָּׁא עִלָּאָה אַסְחַר לָן וְהָא כָּל תִּקּוּנִין עִלָּאִין דְּדִיקְנָא קַדִּישָׁא אִתְתַּקְּנוּ, וְאִתְעַטְּרוּ וְאַסְחֲרוּ לְדוּכְתַּיְיהוּ.

161. This thirteenth Correction is an appropriate Correction in which all CORRECTIONS are included. All long and desire to raise their head towards it, MEANING TO RECEIVE FROM THEM THE FIRST THREE SFIROT, WHICH ARE REFERRED TO AS THE HEAD. All these CORRECTIONS that are attached in Zeir Anpin depend upon it, MEANING THAT HIS CORRECTIONS ARE RECEIVED FROM THIS BEARD. Those above and below and all treasures are dependent upon it. The upper grades and lower grades are concealed in it and contained within and it is the constellation from which everyone can benefit and have good luck. This is the perfect Correction that finalizes and completes all the other Corrections. This fulfills and completes everything, BECAUSE THIS IS THE SECRET OF MALCHUT THAT PERFECTS AND COMPLETES ALL THE SFIROT.

161. וְהַאי תִּקּוּנָא דִּתְלֵיסָר, הוּא תִּקּוּנָא יָאָה, דְּבֵיהּ אֲחִידָן כֹּלָּא. כֻּלְּהוּ מִתְכַּסְּפִין לְמִזְקַף רֵישָׁא לָקְבֵלֵיהּ. מִנֵּיהּ תַּלְיָין כָּל אִינּוּן דִּבְזֵעִיר אַפִּין אֲחִידָן. מִנֵּיהּ תַּלְיָין עִלָּאִין וְתַתָּאִין, וְכָל גְּנָזִין עִלָּאִין וְתַתָּאִין גְּנִיזִין בֵּיהּ, וּבֵיהּ כְּלִילָן. וְאִיהוּ מַזָּלָא דְּמִתְזְלָא מִנֵּיהּ כֹּלָּא, דָּא הוּא תִּקּוּנָא שְׁלִימְתָּא, דְּאַשְׁלִים לְכָל תִּקּוּנִין, דָּא אַשְׁלִים לְכֹלָּא.

162. We have learned that these Corrections are called days of old, ancient primordial days. Those CORRECTIONS that exist in Zeir Anpin are referred to as (lit.) "days of the world" (Yeshayah 63:9). We have learned that these days of old are all prepared in the Correction of the beard of the most Ancient among the ancient, the most concealed among the concealed. This thirteenth CORRECTION includes them, as we have said, and this day, WHICH IS THE THIRTEENTH CORRECTION, is not included among them but rather contains and comprises all of them.

162. תָּאנָא, אִלֵּין תִּקּוּנִין אִקְרוּן יְמֵי קֶדֶם, יוֹמִין קַדְמָאִין דְּקַדְמָאֵי. וְאִינּוּן דְּאִשְׁתְּכָחוּ בְּזֵעִיר אַפִּין, אִקְרוּן יְמֵי עוֹלָם. וְתָאנָא, אִלֵּין יְמֵי קֶדֶם, כֻּלְּהוּ מִתְתַּקְּנָן בְּתִקּוּנָא דְּדִיקְנָא דְּעַתִּיקָא דְּעַתִּיקִין, טְמִירָא דִּטְמִירִין. וְהַאי דִּתְלֵיסָר כְּלִיל לְהוֹן, כְּמָה דְּאִתְּמַר. וְדָא יוֹמָא לָא אִתְכְּלִיל בַּהֲדַיְיהוּ, אֶלָּא הוּא כְּלִיל כֹּלָּא.

163. The period during which Atik Yomin will awaken with the Corrections above THE BEARD is referred to as one day, in which the beard will be glorified, as written: "One particular day which shall be known as Hashem's" (Zecharyah 14:7). That particular day alone is more special than anything, because it contains everything and is referred to by a specific name. THAT IS ONE DAY.

163. וּבְהַהוּא זִמְנָא דְּאִתְּעַר עַתִּיק יוֹמִין בְּתִקּוּנִין דִּלְעֵילָא, הַהוּא אִתְקְרֵי יוֹם אֶחָד, דְּבֵיהּ זַמִּין לְאוֹקִיר דִּיקְנֵיהּ, הֲדָא הוּא דִּכְתִיב יוֹם אֶחָד הוּא יִוָּדַע לַיְיָ׳. הוּא בִּלְחוֹדוֹי יַתִּיר מִכֹּלָּא. הוּא דְּכָלִיל כֹּלָּא, הוּא דְּאִתְקְרֵי בִּשְׁמָא יְדִיעָא.

164. We have learned that in a place where day exists, there is night, because there is no day without night. During that period, it will be a time of the beard's honor and it alone will be present. It is called neither day nor night, since it is only called day from our perspective and it is only called night from our perspective. Because this Correction includes everything, nothing is known or apparent of it BEFORE THE TIME. THIS IS REFERRED TO AS ONE DAY, EXCEPT that from it the anointing oil flows to the thirteen aspects of the springs for those below that illuminate with that oil.

164. דְּתָנִינָן, בַּאֲתָר דְּאִית יוֹם אִית לַיְלָה דְּלֵית יוֹם בְּלָא לַיְלָה. וּמִשּׁוּם דְּהַהוּא זִמְנָא זְמַן יְהֵא דִּיקָרָא דְּדִיקְנָא. וְהוּא בִּלְחוֹדוֹי יִשְׁתְּכַח, לָא אִתְקְרֵי לָא יוֹם וְלָא לַיְלָה. דְּלֵית יוֹם אִקְרֵי, אֶלָּא מִסִּטְרָא דִּילָן. וְלֵית לַיְלָה אִקְרֵי, אֶלָּא מִסִּטְרָא דִּילָן. וּמִשּׁוּם דְּהַאי תִּקּוּנָא כָּלִיל כֹּלָּא, לָא אִתְיְדַע וְלָא אִתְחֲזֵי מִנֵּיהּ, וּמִנֵּיהּ נָגִיד מִשְׁחָא דִּרְבוּתָא לְתְלֵיסַר עִיבָּר מַבּוּעִין,. לְכָל אִינּוּן דִּלְתַתָּא, דְּנַהִירִין בְּהַהוּא מִשְׁחָא.

165. בִּתְלֵיסָר תִּקּוּנִין אִלֵּין אִתְתַּקְנָא דִּיקְנָא קַדִּישָׁא עִלָּאָה, וְאִלֵּין תִּקּוּנִין דִּבְהַאי דִּיקְנָא, מִתְתַּקְּנָן וְנַחְתָּן לְכַמָּה עִיבָּר. וְלָא אִתְחָזוּן הֵיךְ מִתְפַּשְׁטִין וְהֵיךְ נָפְקִין, מִכֹּלָּא אַסְתִּימוּ, וּמִכֹּלָּא אִתְטַמְּרוּ. לֵית דְּיָדַע אֵתָר לְהַאי עַתִּיקָא, בְּפִשִּׁיטוּתָא דִּלְהוֹן כֻּלְּהוֹן כְּלִילָן, כְּמָה דְּאִתְּמַר, אִתְיְדַע וְלָא אִתְיְדַע. טָמִיר וְלָא טָמִיר. עָלֵיהּ אִתְקְרֵי, אֲנִי יְיָ׳ הוּא שְׁמִי וּכְבוֹדִי לְאַחֵר לֹא אֶתֵּן. וּכְתִיב הוּא עָשָׂנוּ וְלֹא אֲנַחְנוּ. וּכְתִיב וְעַתִּיק יוֹמִין יְתִיב. בְּאַתְרֵיהּ יְתִיב וְלֵית יְדִיעַ לֵיהּ. יְתִיב וְלָא שְׁכִיחַ, וּכְתִיב אוֹדְךָ עַל כִּי נוֹרָאוֹת נִפְלֵיתִי וְגוֹ׳.

23. When the veil is spread

Rabbi Shimon describes the veil or curtain that is spread over the friends, and says that the thirteen Corrections had been awaiting their explanations, and afterwards they ascended to their places, causing great joy among the angels. At the end of correction the rabbis will again say all these holy sayings in the World to Come.

166. Rabbi Shimon said to the friends: When this veil that you see over us is spread, I perceive that all Corrections have entered within and brighten this area. HE EXPLAINS: And a curtain, MEANING A VEIL, which is the candle of the Holy One, blessed be He, is spread to the four pillars in the four directions.

166. אָמַר ר״ש לְחַבְרַיָּיא, כַּד אִתְפְּרִיס פְּרִיסָא דָּא, דְּאַתּוּן חָמָאן עֲלָנָא, אֲנָא חֲמֵינָא דְּנַחְתּוּ כֹּל תִּקּוּנִין בְּגַוָּוהּ, וּנְהִירוּ בְּאַתָּר דָּא. וְחַד פָּרוֹכְתָּא בּוּצִינָא דְּקוּדְשָׁא בְּרִיךְ הוּא, פְּרִיסָא בְּאַרְבַּע סַמְכִין, לְאַרְבַּע עִיבָּר.

167. One pillar is situated from below upwards and a rake is in its hand, A TOOL TO CLEAN THE WASTE. In that rake are four keys, different FROM ONE ANOTHER in every direction. They latch on to the curtain and lower it from the top to the bottom and similarly to the second, third and fourth pillars. Between one pillar and another are attached eighteen stakes of support, which are lit up with the candle that is engraved in that particular veil. It is the same with all four directions.

167. סַמְכָא חַד הוּא יָתִיב מִתַּתָּא לְעֵילָא, וְחַד מַגְרוֹפְיָא בִּידֵיהּ. וּבְמַגְרוֹפְיָא אַרְבַּע מַפְתְּחִי שַׁנְיָין מִכָּל סִטְרוֹי. וּמִתְאַחֲדָן פַּרְסָא, וְנַחְתִּין לָהּ מֵעֵילָא לְתַתָּא. וְכֵן לְסַמְכָא תִּנְיָינָא, וּתְלִיתָאָה וּרְבִיעָאָה. וּבֵין סַמְכָא לְסַמְכָא, אֲחִידָן תְּמִנְיָסָר רַגְלֵי דְּסַמְכִי וּמִתְנַהֲרִין בְּבוּצִינָא דְּגְלִיפָא בְּהַהוּא פְּרִיסָא. וְכֵן לְד׳ עִיבָּר.

168. I saw these Correction shapes shining on it and the words in our mouths, MEANING THE EXPLANATIONS OF THE CORRECTIONS WHICH WE HAVE EXPOUNDED UPON, were waiting to be adorned and ascend each one to its proper place. While those CORRECTIONS were established in our mouths - MEANING WHILE WE WERE EXPLAINING THEM, SINCE THAT WAY WE GAVE THEM MEANING SO THEY WERE ESTABLISHED ABOVE, each one ascended. Each was adorned and established by the same meaningful Correction that each one of us has established here, by the mouth of each one of us. During the time that each one of us opened his mouth to explain the particular Correction, that Correction was awaiting the words that would come from your mouth. Following that, it would continue upward to be adorned in its place.

168. וַחֲמֵינָא אִלֵּין תִּקּוּנִין דִּנְהִירִין עִלָּהּ, וַהֲווֹ מְחַכָּאן מִלֵּי דְּפוּמָנָא, לְאִתְעַטְּרָא וּלְאִסְתַּלְּקָא כָּל חַד בְּאַתְרֵיהּ. וְכַד הֲווֹ מִתְתַּקְּנָן מִפּוּמָנָא, כָּל חַד וְחַד סָלִיק וְאִתְעַטַּר וְאִתְתַּקַּן בְּהַהוּא תִּקּוּנָא דְּאִתְתַּקַּן הָכָא, מִכָּל פּוּמָא דְּחַד מִינָן. וּבְשַׁעֲתָא דְּחַד מִינָן פָּתַח פּוּמָא, לְתַקְנָא בְּהַהוּא תִּקּוּנָא, הַהוּא תִּקּוּנָא הֲוָה יָתִיב וּמְחַכֶּה לְמִלָּה דְּנָפִיק מִפּוּמֵיכוֹן, וּכְדֵין סַלְקָא בְּרוּכְתֵּיהּ וְאִתְעַטַּר.

169. All the pillars, MEANING THE ANGELS THAT SUPPORT THE THRONE OF MALCHUT from both sides, were joyous, since they heard and understood what they had not previously known and were listening attentively to your voice. How many Chariots were present here for your sake, MEANING THE ANGELS, ON WHOM THE MALCHUT RIDES. Praised are you for the World to Come, since all the words that were uttered from your mouths were holy words, honest words that do not deviate right or left BUT ARE COMING FROM THE CENTRAL COLUMN THAT CONTAINS THEM ALL.

169. וְכָל סַמְכִין מִכָּאן וּמִכָּאן, חַדָּאן עַל דְּשַׁמְעִין מַה דְּלָא יָדְעוּ, וְצַיְיתִין לְקַלֵּיכוּן. כַּמָּה רְתִיכִין קַיְימִין הָכָא בְּגִינֵיכוֹן. זַכָּאִין אַתּוּן לְעָלְמָא דְּאָתֵי, דְּכֻלְּהוּ מִלֵּי דְנַפְקֵי מִפּוּמֵיכוֹן, כֻּלְּהוּ מִלִּין קַדִּישִׁין. מִלִּין כַּשְׁרָן דְּלָא אַסְטָאן לִימִינָא וְלִשְׂמָאלָא.

170. The Holy One, blessed be He, is happy to hear and pays attention to these words until He finishes judging, MEANING UNTIL THE END OF CORRECTION, because you will say for a second time all these holy sayings in the World to Come. About you, it is written: "And the roof of your mouth like the best wine...causing the sleepers' lips to murmur" (Shir Hashirim 7:10). What is the meaning of: "causing the sleepers' lips to murmur"? It means that your lips will be speaking of Torah in His presence even in the World to Come.

170. קוּדְשָׁא בְּרִיךְ הוּא חַדֵּי לְמִשְׁמַע, וְצַיִּית לְהָנֵי מִלֵּי, עַד דְּהוּא אַגְמַר דִּינָא, דִּי לְעָלְמָא דְּאָתֵי תֵּימְרוּן זִמְנָא אַחֲרָא כָּל הָנֵי מִלֵּי קַדִּישִׁין. עָלַיְיכוּ כְּתִיב, וְחִכֵּךְ כְּיֵין הַטּוֹב וְגוֹ׳, דּוֹבֵב שִׂפְתֵי יְשֵׁנִים. מַאי דּוֹבֵב שִׂפְתֵי יְשֵׁנִים. דַּאֲפִילוּ לְעָלְמָא דְּאָתֵי מְרַחְשָׁן שִׂפְוָותַיְכוּ אוֹרַיְיתָא קַמֵּיהּ.

24. The formation of Zeir Anpin

Here we read about the Corrections of Zeir Anpin as derived from those of Atik Yomin. Rabbi Shimon talks about His Corrections unfurling like the countenance of man, since man encompasses Zeir Anpin and Malchut. We are told how the most Ancient of ancients designed the kings that did not endure, and how He rejected them and stored them in hiding for a later period - this refers to the kings that reigned in the land of Edom, the place where all judgments exist. When the white head was formed it prepared all the corrections above and below. All the worlds had been destroyed because man had not been established and the seven kings were unable to rise and take their place; thus they ceased to exist. Rabbi Shimon says that anyone who descends from a higher level in which he first existed is considered to have died. When the seven kings had the likeness of a man installed in them they were called by other names and endured.

171. Get ready and direct your minds to establish the Corrections of Zeir Anpin, how He will be corrected and don the Corrections of Atik Yomin, Holy of Holies, concealed of all concealed, hidden from all. It is now your duty to carry out and establish a splendidly beautiful and truthful judgment, and to establish all the Corrections thoroughly.

171. הַשְׁתָּא אִתְתַּקָּנוּ וְאִתְכָּוְונוּ דַּעְתָּא, לְמִתְקַן תִּקּוּנוֹי דִּזְעֵיר אַפִּין, הֵיךְ יִתְתַּקַּן, וְהֵיךְ יִתְלַבָּשׁ בְּתִקּוּנוֹי מִתִּקּוּנֵי עַתִּיק יוֹמִין, קַדִּישָׁא דְּקַדִּישִׁין, טְמִירָא דִּטְמִירִין, טְמִירָא מִכֹּלָּא. דְּהַשְׁתָּא חוֹבָתָא עָלַיְיכוּ, לְמִגְזַר דִּינָא קוּשְׁטָאָה יָאָה וְשַׁפִּירָא וּלְאַתְקָנָא כָּל תִּקּוּנִין עַל בּוּרְיֵיהּ.

172. The Corrections of Zeir Anpin were established through the Corrections of Arich Anpin, and His Corrections unfurled from this side and this side, MEANING FROM RIGHT, LEFT AND CENTER, like the countenance of man. MAN IS INDICATIVE OF THE CENTRAL COLUMN THAT INCLUDES ALL THREE COLUMNS in order that the spirit of the concealed of all concealed, THAT IS ARICH ANPIN, will reign in him. So he will sit on the throne, WHICH IS MALCHUT, since it is written: "And upon the likeness of the throne was the likeness as the appearance of a man above upon it" (Yechezkel 1:26). "The appearance of a man," MEANING LIKE THE FACE OF A MAN, that comprises all aspects, SINCE THE THREE FACES, LION, OX, EAGLE, ARE CONTAINED IN MAN'S COUNTENANCE. THAT IS FROM THE ASPECT OF MALCHUT WITHIN HIM, SINCE MAN ENCOMPASSES Zeir Anpin AND MALCHUT. IT IS ALSO "the appearance of a man," as it includes all the names, BECAUSE ZEIR ANPIN IS CALLED YUD HEI VAV HEI THAT INCLUDES ALL THE NAMES. "The appearance of a man" in which are sealed all the worlds above and below, SINCE IT IS THE SECRET MEANING OF THE CENTRAL COLUMN THAT SEALS ALL THE REALMS IN THE ASPECT OF THE FIRST THREE SFIROT OF MALCHUT BY DIMINISHING THE LEFT COLUMN. SO IT SHOULD NOT ILLUMINATE EXCEPT FROM BELOW UPWARDS. ALSO, "the appearance of a man" that he includes the secrets that were expressed and established prior to the world's creation, MEANING IN THE SEVEN KINGS IN THE FORMLESS WORLD, even though THEY WERE DESTROYED AND did not endure.

172. תִּקּוּנֵי דִּזְעֵיר אַפִּין, מִתִּקּוּנֵי דַּאֲרִיךְ אַפִּין אִתְתַּקָּנוּ. וְאִתְפְּשָׁטוּ תִּקּוּנוֹי מִכָּאן וּמִכָּאן, כְּחֵיזוּ ב״נ, לְמִשְׁלְטָא בֵּיהּ רוּחָא דִּטְמִירָא דְּכָל טְמִירִין. בְּגִין לְמֵיתַב עַל כּוּרְסְיָיא, דְּכְתִיב וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְּמָעְלָה. כְּמַרְאֵה אָדָם: דְּכָלִיל כָּל דְּיוּקְנִין. כְּמַרְאֵה אָדָם: דְּכָלִיל כָּל שְׁמָהָן. כְּמַרְאֵה אָדָם: דְּבֵיהּ סְתִימִין כָּל עָלְמִין עִלָּאִין וְתַתָּאִין. כְּמַרְאֵה אָדָם: דְּכָלִיל כָּל רָזִין דְּאִתְאַמְרוּ וְאִתְתַּקָּנוּ עַד דְּלָא אִבְרֵי עָלְמָא, וּאע״ג דְּלָא אִתְקַיְּימוּ.

173. We have learned in the hidden book that the most Ancient of ancients, WHICH IS THE NUMERICAL VALUE OF 63 OF THE PRIMORDIAL MAN, raised kings IN THE WORLD OF DOTS, MEANING THAT HE ERECTED THEM IN AN ASPECT OF THE SECOND RESTRICTION, WHICH IS THE SECRET OF THE VEIL. He designed kings, MEANING THE ASPECT OF THEIR SMALLNESS, and measured the size of kings, THAT IS THE STATURE OF THEIR GREATNESS, but they did not endure. He rejected them and stored them in hiding for a later period. This is the meaning of what is written: "And these are kings that reigned in the land of Edom" (Beresheet 36:31). "In the land of Edom" MEANS the place where all judgments exist; THAT IS, IN THE WORLD OF THE DOTS. None of them endured, SINCE IT SAYS BY EACH ONE: "AND... REIGNED...AND...DIED" (IBID.).

173. תָּאנָא בְּצְנִיעוּתָא דְּסִפְרָא, עַתִּיקָא דְּעַתִּיקִין עַד לָא זַמִּין תִּקּוּנוֹי, בָּאנֵי מַלְכִין, גְּלִיף מַלְכִין וּמְשַׁעֵר מַלְכִין, וְלָא הֲווֹ מִתְקַיְּימֵי, עַד דְּדָחֵי לוֹן, וְאַצְנַע לוֹן לְבָתַר זִמְנָא, הה״ד וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם. בְּאֶרֶץ אֱדוֹם, בְּאַתָּר דְּכָל דִּינִין מִתְקַיְּימִין תַּמָּן, וְכֻלְּהוּ לָא אִתְקַיְּימוּ.

174. Until the white head, THAT IS THE SKULL OF ARICH ANPIN, the most Ancient among the ancient was formed. When it was formed, it prepared all the corrections above and below. From here we learn that unless a ruler of a nation was corrected first, his nation could not be corrected. When he gets corrected, everyone gets corrected. If he doesn't correct himself first, the people in his nation are unable to be corrected.

174. עַד דְּרֵישָׁא חִוָּרָא עַתִּיקָא דְּעַתִּיקִין אִתְתָּקַן. כַּד אִתְתָּקַן, תַּקִּין כָּל תִּקּוּנִין דִּלְתַתָּא, תַּקִּין כָּל תִּקּוּנִין דְּעִלָּאִין וְתַתָּאִין. מִכָּאן אוֹלִיפְנָא, כָּל רֵישָׁא דְּעַמָּא, דְּלָא אִתְתָּקַן הוּא בְּקַדְמִיתָא, לֵית עַמָּא מִתְתַּקְּנָא. וְאִי אִיהוּ מִתְתַּקַּן, כֻּלְּהוּ מִתְתַּקְּנָן. וְאִי אִיהוּ לָא מִתְתַּקַּן בְּקַדְמִיתָא, לָא יַכְלִין עַמָּא לְאִתְתַּקְּנָא.

175. Where DO WE HAVE THIS? From Atik Yomin. As long as He did not get repaired, then all those that need to be restored are not restored, and all the worlds were destroyed. THAT IS THE SEVEN KINGS OF THE DOTS. This is what is written: "And Bela the son of Be'or reigned in Edom" (Beresheet 36:32). "Reigned in Edom" is a precious secret. It is a place to which all judgments connect and from which all judgments impend.

175. מְנָלָן. מֵעַתִּיק יוֹמִין. דְּעַד לָא אִתְתָּקַן הוּא בְּתִקּוּנוֹי, לָא אִתְתָּקְנוּ כָּל אִינּוּן דְּבָעוּ לְאִתְתַּקְּנָא, וְכֻלְּהוּ עָלְמִין אִתְחֲרָבוּ. הה״ד, וַיִּמְלוֹךְ בֶּאֱדוֹם בֶּלַע בֶּן בְּעוֹר. וַיִּמְלוֹךְ בֶּאֱדוֹם, רָזָא יַקִּירָא הוּא. אַתָּר דְּכָל דִּינִין מִתְקַטְּרִין תַּמָּן, וְתַלְיָין, מִתַּמָּן.

176. "Bela the son of Be'or": We have learned that he is the source of the heaviest judicial decree through whom are enjoined and linked thousands of thousands of those who wail and lament "and the name of his city was Dinhabah" (Ibid.). What is the meaning of Dinhavah? It means literally: Give justice, as he says, "The leech has two daughters, crying, 'Give (Heb. hav), give'" (Mishlei 30:15).

176. בֶּלַע בֶּן בְּעוֹר, תָּאנָא הוּא גְּזֵרַת דִּינָא, תַּקִּיפָא דְּתַקִּיפִין, דְּבְגִינֵיהּ מִתְקַטְּרָן אֶלֶף אַלְפִין מָארֵי דִּיבָבָא וִילָלָה. וְשֵׁם עִירוֹ דִּנְהָבָה. מַאי דִּנְהָבָה. כְּלוֹמַר דִּין הָבָה. כד״א, לַעֲלוּקָה שְׁתֵּי בָּנוֹת הַב הַב.

177. As soon as he rose to take his seat ON HIS LEVEL, he could not keep the position and was unable to withstand it, SINCE IT WAS DRAWN FROM ABOVE TO BELOW AND PASSED TO BRIYAH, YETZIRAH AND ASIYAH OF SEPARATION. What is the reason that all the worlds were destroyed? It is because the man was not established, MEANING THE FIXING OF THE COLUMNS IN THE SEVEN LOWER SFIROT, AND MALE AND FEMALE. The establishing of man in his form includes everything, and everything can settle in it AND ENDURE.

177. כֵּיוָן דְּסָלִיק לְאִתְיַשְׁבָא, בֵּיהּ לָא קָאֵים, וְלָא הֲוָה יָכִיל לְמֵיקַם, וְכֻלְּהוּ עָלְמִין אִתְחֲרָבוּ. מַאי טַעֲמָא. מִשּׁוּם דְּאָדָם לָא אִתְתָּקַן. דְּתִקּוּנָא דְּאָדָם בְּדִיוּקָנֵיהּ, כָּלִיל כֹּלָּא, וְיָכִיל כֹּלָּא לְאִתְיַשְׁבָא בֵּיהּ.

178. Since this correction of man did not exist IN THEM, THE SEVEN KINGS were unable to rise and take their place, so they ceased to exist. HE ASKS: Could you imagine that they completely ceased to exist? Weren't all of them LATER included IN THE WORLD OF CORRECTION in man, in Zeir Anpin? HE REPLIES: It simply means that they ceased and were severed from that correction THAT THEY HAD IN DOTS, until the arrival of man's correction IN THE WORLD OF CORRECTION. When the countenance of that man arrived, they were all engraved IN HIS FORM and returned to a different existence. Some of them became fragrant and some never became fragrant at all.

178. וּבְגִין דְּתִקּוּנָא דָּא דְּאָדָם, לָא אִשְׁתְּכַח. לָא יָכִילוּ לְמֵיקַם וּלְאִתְיַשְׁבָא, וְאִתְבְּטָלוּ. וְאִתְבְּטָלוּ ס״ד וְהָא כֻּלְּהוּ בְּאָדָם אִתְכְּלִילָן. אֶלָּא אִתְבְּטָלוּ וְאִסְתַּלְּקוּ מֵהַהוּא תִּקּוּנָא, עַד דְּיֵיתֵי תִּקּוּנָא דְּאָדָם. וְכַד אָתָא הַאי דִּיוּקְנָא, אִתְגְּלָפוּ כֻּלְּהוּ, וְאִתְחֲזָרוּ לְקִיּוּמָא אַחֲרָא. מִנְּהוֹן אִתְבְּסָמוּ, וּמִנְּהוֹן לָא אִתְבְּסָמוּ כְּלָל.

179. You might say that it is written: "And...died...and...died," WHICH INDICATES that they completely ceased to exist. HE REPLIES: It is not so. Anyone that descends from a higher level in which he existed at first is considered as if he died, as it is written: "The king of Egypt died" (Shemot 2:23), MEANING that he was lowered from the previous level in which he was standing, MEANING HE BECAME LEPROUS. HERE TOO, AS SOON AS THEY DESCENDED FROM THE WORLD OF ATZILUT TO THE LEVEL OF BRIYAH, YETZIRAH AND ASIYAH, IT WAS CONSIDERED AS IF THEY HAD DIED. As soon as THE LIKENESS OF a man, OF THE THREE COLUMNS, was installed IN THEM they were called by other names. They became fragrant through him in endurance and they endured in their position.

179. וְאִי תֵּימָא וְהָא כְּתִיב וַיָּמָת, וַיָּמָת. דְּאִתְבְּטָלוּ לְגַמְרֵי. לָאו הָכִי, אֶלָּא כָּל מַאן דְּנָחִית מִדַּרְגָּא קַדְמָאָה דַּהֲוָה בֵּיהּ, קָאֲרֵי בֵּיהּ מִיתָה. כד״א, וַיָּמָת מֶלֶךְ מִצְרַיִם, דְּנָחַת מִדַּרְגָּא קַדְמָאָה דַּהֲוָה קָם בֵּיהּ. וְכֵיוָן דְּאִתְתְּקַן אָדָם, אִתְקְרוּן בִּשְׁמָהָן אַחֲרָנִין, וְאִתְבְּסָמוּ בְּקִיּוּמָא בֵּיהּ, וְקַיְּימִין בְּדוּכְתַּיְיהוּ.

180. All were called different names than they had at first, except the one of whom it is written: "And his wife's name was Mehitavel, daughter of Matred, daughter of Mi-zahav" (Beresheet 36:39). THAT IS THE SECRET OF THE NAME OF NUMERICAL VALUE OF 45 THAT RENEWS THE MALE AND FEMALE REFERRED TO BY HADAR AND MEHITAVEL. Why WAS HE NOT CALLED BY A DIFFERENT NAME? Because these, HADAR AND MEHITAVEL, were not voided like the rest OF THE SEVEN KINGS, because they were male and female. This is similar to the palm tree that does not bear fruit unless you have planted a male and female stock. Therefore, now that we found them to be male and female, the term death was not mentioned in relation to them as with the rest. They lived, but they were not COMPLETELY secure until they acquired the likeness of a man. When they were finally established with a human countenance, they returned to exist in an alternate state and were established.

180. וְכֻלְּהוּ אִתְקְרוּן בִּשְׁמָהָן אַחֲרָנִין מִן קַדְמָאִין, בַּר הַהוּא דִּכְתִיב בֵּיהּ, וְשֵׁם אִשְׁתּוֹ מְהֵיטַבְאֵל בַּת מַטְרֵד בַּת מֵי זָהָב. מ״ט. מִשּׁוּם דְּהָנֵי לָא אִתְבְּטָלוּ כִּשְׁאַר אַחֲרָנִין. מִשּׁוּם דַּהֲוָה דְּכַר וְנוּקְבָא. כְּהַאי תְּמָרָא, דְּלָא סַלְקָא אֶלָּא דְּכַר וְנוּקְבָא. ובג״כ הַשְׁתָּא דְּאִשְׁתְּכָחוּ דְּכַר וְנוּקְבָא, לָא כְּתִיב בְּהוּ מִיתָה כְּאַחֲרָנִין, וְאִתְקַיְּימוּ. אֲבָל לָא אִתְיַשְּׁבוּ, עַד דְּאִתְתְּקַן דְּיוּקְנָא דְּאָדָם, וְכֵיוָן דְּאִתְתְּקַן דְּיוּקְנָא דְּאָדָם, אִתְחֲזָרוּ וְאִתְקַיְּימוּ בְּקִיּוּמָא אַחֲרָא, וְאִתְיַישְׁבוּ.

25. The skull of Zeir Anpin

Rabbi Shimon explains the process whereby Arich Anpin sent the spark and the fine pure air that spread to create the skull of Zeir Anpin. Thousands of worlds reside in this skull, and dew drips into it from the white head; from that dew which he shakes off his head the dead will be restored to life. Those who awake to everlasting life will merit the white dew, and those who awake to shame and everlasting contempt will merit the dew that has a red hue in it. We read about the illumination of this skull to both sides and how it spreads to His face. When Zeir Anpin observes the face of Arich Anpin and has compassion on the world His face becomes long like that of Arich Anpin. The illumination that spreads from Zeir Anpin to those below requires that those below give dues to Atik Yomin when they are counted in the census.

181. We have learned that when it was the wish of the white head, THE SKULL OF ARICH ANPIN, to give glory to His honor, He restored and prepared and produced from the hard candle a spark which went up and spread into 370 directions. That spark is constant and pure air begins to be discharged and roll forth. It blew at it, so it was restored. A strong skull was released and spread to four directions.

181. תָּאנָא, כַּד סָלִיק בִּרְעוּתָא דְּרֵישָׁא חִוָּרָא, לְמֶעְבַּד יְקָרָא לִיקָרֵיהּ, תַּקִּין וְזַמִּין וְאַפִּיק מִבּוּצִינָא דְּקַרְדִּינוּתָא, חַד נִיצוֹצָא, וְסָלִיק וְאִתְפְּשַׁט לְתֵלַת מְאָה וְשַׁבְעִין עִיבָּר. וְנִיצוֹצָא קָאֵים, וְשָׁארִי נָפִיק אֲוִירָא דַּכְיָא וּמִתְגַּלְגְּלָא, נָשַׁב בֵּיהּ אִתְתָּקַן. וְנָפִיק חַד גּוּלְגַּלְתָּא תַּקִּיפָא, וְאִתְפְּשַׁט לְאַרְבַּע סִטְרִין.

182. Within fine pure air, THIS IS IN THE SKULL, WHICH IS THE SECRET OF THE RIGHT COLUMN, the spark was sucked, WHICH IS THE LEFT COLUMN, and became part of it, IN THE RIGHT COLUMN. HE ASKS: Could you imagine that it became part of it? DON'T BOTH HAVE A NEED TO REMAIN? HE REPLIES: It only means THAT THE LEFT COLUMN was hidden in it, MEANING THAT THE LEFT COLUMN'S DOMINATION WAS HIDDEN, WHICH IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH. IT HAS NO ACTIVE INFLUENCE AND JUST THE RIGHT COLUMN HAS EXCLUSIVE DOMINATION; THAT IS, THE PURE AIR, CHASSADIM. Therefore, this skull OF ZEIR ANPIN was spread to its sides and this air WITHIN IT, MEANING THE RIGHT COLUMN, is the hidden of the concealed from Atik Yomin, with the spirit that it was stored, MEANING THE YUD THAT IT HID IN THE AIR.

182. וּבְהַאי אֲוִירָא דַּכְיָא, אִשְׁתְּאִיב נִיצוֹצָא וְאִתְאֲחַד, וְאִתְכְּלִיל בֵּיהּ. בֵּיהּ ס״ד. אֶלָּא אִתְטְמַר בֵּיהּ. וּבְגִין כַּךְ, הַאי גּוּלְגַּלְתָּא אִתְפְּשַׁט בְּסִטְרוֹי, וְהַאי אֲוִירָא הוּא טָמִיר דִּטְמִירִין דְּעַתִּיק יוֹמִין, בְּרוּחָא דְּגָנִיז.

183. בְּהַאי גּוּלְגַּלְתָּא אִתְפְּשָׁטוּ אֶשָּׁא מִסִּטְרָא חַד, וַאֲוִירָא מִסִּטְרָא חַד. וַאֲוִירָא דַּכְיָא קָאֵים עֲלֵיהּ מֵהַאי סִטְרָא. וְאֶשָּׁא דַּכְיָא קָאֵים מֵהַאי סִטְרָא. מַאי אֶשָּׁא הָכָא. אֶלָּא לָאו הוּא אֶשָּׁא, אֲבָל דָּא נִיצוֹצָא דְּאִתְכְּלִיל בַּאֲוִירָא דַּכְיָא, נָהִיר לְמָאתָן וְשַׁבְעִין עָלְמִין, וְדִינָא מִסִּטְרוֹי אִשְׁתְּכַח, ובג״ד, הַאי גּוּלְגַּלְתָּא, אִתְקְרֵי גּוּלְגַּלְתָּא תַּקִּיפָא.

183. In the skull OF ZEIR ANPIN fire unfurled from one direction and air from the other. Pure air is prevalent above it from one side and pure fire is prevalent upon it from the other side, FOR CHOCHMAH AND BINAH ARE CALLED 'PURE AIR' AND 'PURE FIRE', AND RIGHT OF DA'AT IS CALLED SIMPLY 'AIR'. LEFT OF DA'AT IS CALLED SIMPLY 'FIRE'. HE ASKS: What is the fire here? AREN'T THESE FOUR ASPECTS OF ABA AND IMA, THAT HAVE NO JUDGMENTS THERE, AND ALL ARE MERELY CHASSADIM? HE REPLIES: It is not really composed of fire, but this spark, WHICH IS THE LEFT COLUMN, that is comprised in the refined air, AS MENTIONED BEFORE, illuminates to the 270 worlds, and judgment emerges from its side. Therefore, this skull is referred to as the hard skull.

184. בְּגוּלְגַּלְתָּא דָּא, יַתְבִּין תִּשְׁעָה אַלְפֵי רִבּוֹא עָלְמִין, דְּנַטְלִין עֲלוֹי וְסַמְכִין עֲלוֹי. בְּהַאי גּוּלְגַּלְתָּא, נָטִיף טַלָּא מֵרֵישָׁא חִיוָּרָא, דְּאִתְמְלֵי מִנֵּיהּ תָּדִיר. וּמֵהַאי טַלָּא דְּאַנְעַר מֵרֵישֵׁיהּ זְמִינִין מֵיתַיָּיא לְאַחֲיָאָה.

184. In this skull, nine thousand ten thousands worlds reside which ride on it and depend on it. Into this skull drips dew from the white head, MEANING FROM THE SKULL OF ARICH ANPIN, that is always filled from it. From this dew, which he shakes off from his head, the dead will be restored to life.

185. וְהוּא טַלָּא דְּאִתְכְּלִיל בִּתְרֵי גְוָונֵי, מִסִּטְרָא דְּרֵישָׁא חִיוָּרָא, חִיוָּר בְּגַוָּוהִי. דְּכָלִיל כֻּלְּהוּ חִיוָּרֵי אֲבָל כַּד אִתְיַישְׁבָן בְּהַאי רֵישָׁא דִּזְעֵיר אַפִּין, אִתְחֲזֵי בֵּיהּ סוּמְקָא. כְּהַאי בְּדוֹלְחָא דְּאִיהוּ חִיוָּר, וְאִתְחַזְיָיא גַּוְונָא סוּמְקָא בְּגַוְונָא חִיוָּרָא.

185. That dew is included in two aspects from the direction of the white head, THAT IS ARICH ANPIN. FIRSTLY, it is in essence white. SECONDLY, it comprises all whites. However, when THIS DEW resides on this head in Zeir Anpin, some redness is apparent, like the crystal, which is in essence white but where the red hue appears in the white color.

186. וּבְגִין כַּךְ כְּתִיב, וְרַבִּים מִיְּשֵׁנֵי אַדְמַת עָפָר יָקִיצוּ אֵלֶּה לְחַיֵּי עוֹלָם וְאֵלֶּה לַחֲרָפוֹת לְדִרְאוֹן עוֹלָם. לְחַיֵּי עוֹלָם, בְּגִין דְּאִתְחֲזִיאוּ לְהַהוּא חִיוָּרָא, דְּאָתֵי מִסִּטְרָא דְּעַתִּיק יוֹמִין, אֲרִיכָא דְּאַנְפִּין. לַחֲרָפוֹת לְדִרְאוֹן עוֹלָם, בְּגִין דְּאִתְחֲזִיאוּ לְהַהוּא סוּמְקָא דִּזְעֵיר אַפִּין. וְכֹלָּא כָּלִיל בְּהַהוּא טַלָּא, הה״ד כִּי טַל אוֹרוֹת טַלֶּךָ. אוֹרוֹת: תְּרֵין. וְהַהוּא טַלָּא דְּנָטִיף, נָטִיף כָּל יוֹמָא לְחַקְלָא דְּתַפּוּחִים. כְּגַוְונֵי חִיוָּרָא וְסוּמְקָא.

186. Therefore, it is written: "And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Daniel 12:2). "To everlasting life": These are the ones that merit this white DEW, which comes from the direction of Atik Yomin, Arich Anpin. "Some to shame and everlasting contempt" are those that deserve that red hue IN THE DEW of Zeir Anpin. All is included in that dew, as is written: "For Your dew is as the dew on herbs (also: 'of lights')" (Yeshayah 26:19). Lights MEANING two, since that dew drips every day to the field of apple trees, WHICH IS MALCHUT, AND CONTAINS WITHIN IT TWO LIGHTS similar to white and red.

187. הַאי גּוּלְגַּלְתָּא אַנְהִיר בִּתְרֵי גְוָונֵי, לְהַאי סִטְרָא וּלְהַאי סִטְרָא. וּמֵהַאי אֲוִירָא דַּכְיָא, אִתְפְּשָׁט מִגּוּלְגַּלְתָּא לְאַנְפּוֹי ק״נ רִבּוֹא עָלְמִין. וּבְגִין כַּךְ אִתְקְרֵי זְעֵיר אַפִּין. וּבְשַׁעֲתָא דְּאִצְטְרִיךְ, אִתְפְּשָׁטוּ אַנְפּוֹי וַאֲרִיכִין בְּהַהוּא זִמְנָא, בְּגִין דְּאַשְׁגַּח בְּאַנְפּוֹי דְּעַתִּיקִי דְּעַתִּיקִין, וְחָיֵיס לְעָלְמָא.

187. This skull, OF ZEIR ANPIN, THE SECRET OF ENCIRCLING LIGHT, illuminates on both sides to this direction and to this direction, WHICH IS REFINED AIR AND REFINED FIRE. From this refined air, it spreads from HIS skull to His face 150 ten thousands realms. Therefore, it is called Zeir Anpin, WHICH MEANS A SMALL FACE. When the need arises, MEANING WHEN THE LOWER GRADES ARE WORTHY, His face expands and becomes long during that period, SIMILAR TO ARICH ANPIN (LIT. 'LONG FACE') THAT IS 370 TEN THOUSAND ILLUMINATIONS. This is because he sees the face of the most ancient of the ancient and He has compassion on the world. THAT IS THE SECRET OF HIS ENCIRCLING LIGHT.

188. וּמֵהַאי גּוּלְגַּלְתָּא, נָפִיק חַד עִיבָּר, לְכָל אִינּוּן דְּלְתַתָּא. וְיָהֲבֵי אֲגַר אוֹרָאוּתָא לְעַתִּיק יוֹמִין. כַּד עָאלִין בְּחוּשְׁבָּנָא, תְּחוֹת שַׁרְבִּיטָא. וְלָקְבֵיל דָּא. בֶּקַע לַגּוּלְגֹּלֶת לְתַתָּא, כַּד עָאלִין בְּחוּשְׁבָּנָא. וְהַאי בֶּקַע אֲגַר אוֹרָאוּתָא, אִשְׁתְּכַח מִנֵּיהּ לְעַתִּיק יוֹמִין.

188. From this skull IN ZEIR ANPIN, a path goes out, WHICH IS ONE WHITE THAT RECEIVES FROM THE WHITE OF ARICH ANPIN, THE ILLUMINATION OF THE FIRST THREE SFIROT, to all those below. They give dues, THAT IS THE DUE OF THE FIRST THREE SFIROT to Atik Yomin, when they are numbered under the wand. Corresponding to this is the "beka for every man" (Shemot 38:26) THAT IS GIVEN below when census is taken. This "beka" is the due compensation OF THE FIRST THREE SFIROT, which is given to Atik Yomin.

26. The three brain of Zeir Anpin

Rabbi Shimon describes the three chambers of the skull of Zeir Anpin, and the 32 paths of wisdom and the fifty gates of Binah that emanate and open from it. The central chamber is that wherein Da'at resides, and thus knowledge fills the other chambers. The three chambers permeate the entire body.

189. Three spaces exist in the inner space of the skull in which the brain resides, and a thin membrane covers them. It is not a heavy and thick membrane as by Atik Yomin. Therefore, this brain permeates and illuminates to 32 pathways OF CHOCHMAH, as written: "And a river went out of Eden" (Beresheet 2:10).

189. בַּחַלָּלֵיהּ דְּגוּלְגַלְתָּא, ג׳ חַלָּלִין אִשְׁתְּכָחוּ, דְּשַׂרְיָיא מוֹחָא בְּהוּ, וּקְרוּמָא דָּקִיק חַפְיָיא עָלַיְיהוּ. אֲבָל לָא קְרוּמָא קְשִׁישָׁא סְתִימָא כְּעַתִּיק יוֹמִין. וּבְגִין דָּא, הַאי מוֹחָא אִתְפְּשָׁט וְנָהִיר לִתְלָתִין וּתְרֵין שְׁבִילִין. הה״ד וְנָהָר יוֹצֵא מֵעֵדֶן.

190. We have further learned that in the three spaces of the skull resides the brain OF ZEIR ANPIN, and from a spatial cavern a spring gushes forth to four directions. From that particular brain that resides in this space, 32 pathways of the spirit of wisdom emanate.

190. וְתָאנָא, בִּתְלַת חַלָּלִין דְּגוּלְגַלְתָּא מוֹחָא שַׂרְיָיא. מֵחַלָּלָא חַד מִתְבְּקַע וּמִתְפַּשֵּׁט חַד מַבּוּעָא לְד׳ סִטְרִין, וְנָפִיק מֵהַהוּא מוֹחָא דְּשַׂרְיָיא בְּהַאי חַלָּלָא, תְּלָתִין וּתְרֵין שְׁבִילִין רוּחִין דְּחָכְמְתָא.

191. From the second space, another spring bubbles up and spreads, WHICH IS THE SECRET OF THE LEFT COLUMN CALLED BINAH, and fifty gates open up. From these fifty gates are united the fifty days of the Torah, MEANING ON THE FIFTIETH DAY OF THE COUNT OF THE OMER IN WHICH THE TORAH WAS GIVEN, the fifty years of the Jubilee, 50,000 generations that the Holy One, blessed be He, is destined to refresh His spirit in them and dwell in.

191. מֵחַלָּלָא תִּנְיָינָא, מִתְבְּקַע וּמִתְפַּשֵּׁט חַד מַבּוּעָא אַחֲרָא. וּמִתְפַּתְחִין ן׳ תַּרְעִין. מֵאִלֵּין ן׳ תַּרְעִין, אִתְאַחֲדָן ן׳ יוֹמִין דְּאוֹרַיְיתָא. ן׳ שְׁנִין דְּיוֹבְלָא. ן׳ אֶלֶף דָּרִין, דְּזַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְאָתְבָא רוּחֵיהּ לֵיהּ, וּלְשַׁרְיָיא בֵּיהּ.

192. From the third space, thousand of thousand chambers and foyers emanate within which Da'at rests and resides. This space is situated between the other two spaces, MEANING IT IS THE CENTRAL SPACE BETWEEN THE RIGHT AND LEFT CAVERN SPACES. All these chambers get replenished from both directions, FROM RIGHT AND LEFT, as is written: "And by knowledge (Da'at) are the chambers filled" (Mishlei 24:4). These three SPACES, WHICH ARE CHOCHMAH, BINAH AND DA'AT, permeate the whole body to this direction and to that direction. The entire body is linked to them and the body is in all aspects part of them. And they permeate and exist throughout the entire body.

192. מֵחַלָּלָא תְּלִיתָאָה, נָפְקִין אֶלֶף אַלְפִין אִדְּרִין וְאַכְסַדְרָאִין, דְּדַעְתָּא שַׁרְיָיא עָלַיְיהוּ, וְדָרֵי בְּהוּ. וְהַאי חַלָּלָא שָׁרֵי מָדוֹרֵיהּ בֵּין הַאי חַלָּלָא וּבֵין הַאי חַלָּלָא, וְאִתְמַלְיָין מִתְּרֵין סִטְרִין. כָּל אִינּוּן אִדְּרִין. הה״ד וּבְדַעַת חֲדָרִים יִמָּלְאוּ. וְאִלֵּין ג׳ מִתְפַּשְׁטִין בְּכָל גּוּפָא, לְהַאי סִטְרָא וּלְהַאי סִטְרָא. וּבְאִינּוּן אָחִיד כָּל גּוּפָא וְאָחִיד בְּהוּ גּוּפָא מִכָּל סִטְרוֹי. וּבְכָל גּוּפָא אִתְפַּשְׁטָן וְאִשְׁתַּכְחָן.

27. The hair of the head of Zeir Anpin

We learn about the thousands of locks of black hair on the head of Zeir Anpin, that are entangled together and are strong, some soft and some hard. They hang in curls because they flow from great springs of the three divisions of the brains. Right and left, light and darkness, mercy and judgment all depend on these curls. Where the hairs part, 613 paths separate and divide into the ways of the Torah commandments.

193. We have learned that in the skull of the head OF ZEIR ANPIN, thousands of thousands of ten thousands and ten thousands of ten thousands locks of black hair are suspended and are entangled one in the other. They blend into one another and there is no accounting of these strands that are attached to each individual lock OF HAIR, BECAUSE THEY ARE pure and defiled. From here are attached reasons and explanations of the Torah relating to defilement and purity, in all these aspects that are clean and all the aspects that are unclean.

193. תָּאנָא, בְּגוּלְגַלְתָּא דְּרֵישָׁא, תַּלְיָין אֶלֶף אַלְפֵי רִבּוֹא וְרִבּוֹא רִבְּבָן קוֹצֵי דְּשַׂעְרֵי אוּכְמָן, וּמִסְתַּבְּכִין דָּא בְּדָא, וּמִתְעָרְבִין דָּא בְּדָא. וְלֵית חוּשְׁבָּנָא לְנִימִין דְּכָל קוֹצָא וְקוֹצָא, דְּאִתְחִידָן בֵּיהּ דְּכְיָין וּמְסָאֲבָן. וּמִכָּאן אִתְאַחֲדָן טַעֲמֵי אוֹרַיְיתָא, בְּדַכְיָא בְּמְסָאֲבָא. בְּכָל אִינּוּן סִטְרִין דְּאִינּוּן דַּכְיָין, בְּכָל אִינּוּן סִטְרִין דְּאִינּוּן מְסָאֲבָן.

194. יַתְבִין קוֹצֵי מִסְתַּבְּכִין וְתַקִּיפִין. מִנְּהוֹן שְׁעִיעִין, וּמִנְּהוֹן תַּקִּיפִין. וּבְכָל קוֹצָא וְקוֹצָא, יַתְבִין נִימִין תְּלִין עַל תְּלִין. מִתְלַהֲטָן וְתַלְיָין כְּגִיבָּר תַּקִּיף, מָארֵי נַצַח קָרְבִין. בְּתִקּוּנָא יָאָה בְּתִקּוּנָא שַׁפִּירָא תַּקִּיפָא. רַבְּרְבִין וְתַקִּיפִין. הה״ד בָּחוּר כָּאֲרָזִים.

194. The HAIR locks are situated ON THE SKULL OF ZEIR ANPIN, are entangled ONE IN THE OTHER and ARE strong. Some are soft and some are hard. In each individual lock are situated wavy strands OF HAIR, glowing and suspended like a brave hero victorious in battles, with a properly nice setting and in a beautiful courageous setting. They are great and strong, as is written: "Excellent as the cedars" (Shir Hashirim 5:15).

195. מִתְתַּקְּנִין קוֹצִין דְּשַׂעְרֵי, וְתַלְיָין תְּלִין עַל תְּלִין, מֵהַאי סִטְרָא לְהַאי סִטְרָא, עַל גּוּלְגַּלְתָּא. הה״ד, קְווּצוֹתָיו תַּלְתַּלִּים. וְתָאנָא יַתְבִין תְּלֵי תְּלִין, מִשּׁוּם דְּמְשִׁיכִין מִמַּבּוּעִין סַגִּיאִין, דְּתְלַת רַהֲטֵי מוֹחָא. מִמַּבּוּעָא חַלָּלָא חַד דְּגוּלְגַּלְתָּא, אִתְמַשְּׁכָן שַׂעְרֵי בְּמְשִׁיכוּתָא, וּמִתְעָבְדִין תְּלִין, דְּתַלְיָין מִכַּמָּה מַבּוּעִין, דְּאִתְמַשְּׁכָן מֵהַאי חַלָּלָא. מֵחַלָּלָא תִּנְיָינָא, נַפְקֵי חַמְשִׁין מַבּוּעִין, וְאִתְמַשְּׁכָן שַׂעְרֵי מֵאִינּוּן מַבּוּעִין בְּמְשִׁיכוּתָא, וְאִתְעָבְדִין תְּלִין, דְּתַלְיָין וּמִתְעָרְבִין בְּקוֹצִין אַחֲרָנִין. מֵחַלָּלָא תְּלִיתָאָה, נָפְקֵי אֶלֶף אַלְפִין אִדְּרִין וְאַכְסַדְּרָאִין, וְאִתְמַשְּׁכָן שַׂעְרֵי בְּמְשִׁיכוּתָא מִכֻּלְּהוּ. ובג״כ אִינּוּן קוֹצִין, תְּלִין עַל תְּלִין.

195. The hair locks are shaped and hang in wavy curls from one side to the other side of the skull. This is what is written: "His locks are wavy" (Ibid. 11). We have learned that they are situated hanging in curls, because they flow forth from great springs of the three divisions of the brains. From the spring of the first space in the skull, THAT IS, CHOCHMAH OF ZEIR ANPIN, hairs are going forth continuously and are formed in curls suspended from several sources that flow forth from this space. From the second space, WHICH IS BINAH OF ZEIR ANPIN, fifty sources spring forth, and the hairs carry on continuously from these sources and form waves that hang and blend in other locks. From the third space go forth thousands of thousands of rooms and chambers, and the hairs flow forth continuously from all. Therefore, these locks are curls upon curls.

196. וְכֻלְּהוּ מְשִׁיכָן דְּאִתְמַשְּׁכָן מִג׳ חַלָּלִין דְּמוֹחָא דְּגוּלְגַּלְתָּא. וְכָל אִינּוּן נִימִין וְכָל אִינּוּן קוֹצֵי תַּלְיָין וְחַפְיָין לְסִטְרָא דְּאוּדְנִין. ובג״כ כְּתִיב, הַטֵּה אֱלֹהַי אָזְנְךָ וּשְׁמָע. וּבְהַאי תָּלִין, תַּלְיָין יְמִינָא וּשְׂמָאלָא, נְהוֹרָא וַחֲשׁוֹכָא, רַחֲמֵי וְדִינָא. וְכָל יְמִינָא וּשְׂמָאלָא תָּלֵי בְּהַאי, וְלָא בְּעַתִּיקָא.

196. All the transmissions that issue forth from these three spaces in the brain of the skull, and all these threads OF HAIR and all these locks hang over and cover the sides of the ears. Therefore, it is written: "O my Elohim, incline Your ear, and hear" (Daniel 9:18). In these curls depend right and left, light and darkness, mercy and judgment. All ASPECTS OF right and left depend on it IN Zeir Anpin, but not in the Atik THAT IS ARICH ANPIN.

197. בְּפַלְגוּתָא דְּשַׂעְרֵי, אִתְחֲזֵי חַד אוֹרְחָא דָּקִיק, דְּמִתְאַחֲדָא מֵהַהוּא אָרְחָא דְּעַתִּיק יוֹמִין. וּמֵהַהוּא אָרְחָא, אִתְפְּרְשָׁן שִׁית מְאָה וּתְלֵיסַר אָרְחִין, דְּאִתְפַּלְגוּן בְּאָרְחִין דְּפִקּוּדֵי דְאוֹרַיְיתָא. דִּכְתִיב, כָּל אָרְחוֹת יְיָ׳ חֶסֶד וֶאֱמֶת לְנוֹצְרֵי בְרִיתוֹ וְעֵדוֹתָיו.

197. When the hairs part TO RIGHT AND LEFT, a narrow path is apparent IN THE MIDDLE that grasps from this path of Atik Yomin, WHICH IS THE ASPECT OF THE CENTRAL COLUMN IN THE HAIR THAT IS COMPRISED OF THE RIGHT AND LEFT AND DOES NOT TURN, NEITHER TO THE RIGHT NOR TO THE LEFT. From this path IN ZEIR ANPIN, 613 paths separate that divide into the ways of the Torah commandments. THAT IS TO SAY THAT EACH INDIVIDUAL COMMANDMENT OF THE 613 PRECEPTS IN THE TORAH IS FLOWING FORTH FROM THAT CENTRAL COLUMN, WHICH IS AMONG THE HAIRS IN ZEIR ANPIN, as is written: "All the paths of Hashem are mercy and truth to such as keep His covenant and His testimonies" (Tehilim 25:10).

198. תָּנָא, בְּכָל קוֹצָא וְקוֹצָא, מִתְאַחֲדָן אֶלֶף אַלְפִין מָארֵי דִּיבָבָא וּיְלָלָה, דְּתַלְיָין בְּכָל קוֹצָא וְקוֹצָא מֵאִינּוּן שְׁעִיעִין מָארֵיהוֹן דְּמִתְקְלָא, בג״כ אִית יְמִינָא וְאִית שְׂמָאלָא.

198. We have learned that in every individual hair lock are grasped thousands of thousands of those who wail and lament and hang on to each lock of harsh HAIRS. From those soft hairs flow forth the balancing ones - THAT IS, THEY FOLLOW THE CENTRAL COLUMN. Therefore, there exists right and left IN THE HAIR.

28. The forehead of Zeir Anpin

Rabbi Shimon says that the forehead of the skull is the supervision of providence, and that it is not revealed except when it is necessary to

scrutinize the deeds of the wicked; then the world at large is given to trial except when Atik Yomin wishes to have compassion on Yisrael because their prayers ascend to Him. When God is aroused to delight in the righteous, the face of Atik Yomin shines in the face of Zeir Anpin; the forehead of Arich Anpin is revealed and shines upon the forehead of Zeir Anpin - this is referred to as a period of grace, when judgment is silenced and not executed. In the countenance of man there are correspondences to the brow of Zeir Anpin, wherein the six Sfirot are revealed. When the forehead of Zeir Anpin is revealed, all is in judgment because the brow of Adam is also revealed.

199. The forehead of the skull is the supervision of providence. It is not revealed except for the period during which the wicked must be accounted AND IT IS NECESSARY to scrutinize their deeds. We have learned that when the forehead OF ZEIR ANPIN is revealed, all the plaintiffs are aroused and the world at large is given to trial, except for that particular period when the prayers of Yisrael ascend before Atik Yomin and He wishes to have compassion on His children. He reveals HIS forehead THAT IS REFERRED TO AS the Will of all Will and illuminates with the FOREHEAD of Zeir Anpin, and the judgment is soothed.

199. מִצְחָא דְּגוּלְגַּלְתָּא. אַשְׁגָּחוּתָא דְּאַשְׁגָּחוּתָא. וְלָא מִתְגַּלְיָיא, בַּר הַהוּא זִמְנָא, דְּצְרִיכִין חַיָּיבַיָּא לְאִתְפַּקְדָא, וּלְעַיְּינָא בְּעוֹבְדֵיהוֹן. וְתָאנָא, כַּד אִתְגַּלְיָיא הַאי מִצְחָא, אִתְּעֲרוּ כָּל מָארֵיהוֹן דְּדִינָא, וְכָל עָלְמָא בְּדִינָא אִתְמְסַר. בַּר הַהִיא שַׁעֲתָא, כַּד סְלִיקוּ צְלוֹתְהוֹן דְּיִשְׂרָאֵל לְקַמֵּי עַתִּיק יוֹמִין, וּבָעֵי לְרַחֲמָא עַל בְּנוֹי, גַּלֵּי מִצְחָא דְּרַעֲוָא דְּרַעֲוִין, וְנָהִיר בְּהַאי דְּזְעֵיר אַפִּין, וְאִשְׁתְּכִיךְ דִּינָא.

200. In that forehead emerges one hair that spreads on it from the brain that produced fifty gates, WHICH IS THE BRAIN WITHIN THE SECOND SPACE IN THE SKULL IN ZEIR ANPIN, WHICH IS BINAH. When THAT HAIR expands OVER THE FOREHEAD OF ZEIR ANPIN, it becomes the supervising forehead to the wicked of the world, SINCE THE SOURCE OF TRIALS THAT IS IN THE FIRST THREE SFIROT OF CHOCHMAH EXISTS IN THE LEFT SPACE OF ZEIR ANPIN. THAT HAIR EXPANDS FROM THERE AND PULLS THE JUDGMENTS TO THE FOREHEAD TO PUNISH THE WICKED WHO WANT TO FEED FROM HIS FIRST THREE SFIROT. Of those who are not ashamed of their deeds, it is written: "And you did have a harlot's forehead, you did refuse to be ashamed" (Yirmeyah 3:3).

200. בְּהַאי מִצְחָא, נָפִיק חַד שַׂעֲרָא, דְּמִתְפְּשָׁט בֵּיהּ מִמּוֹחָא דְּאַפִּיק חַמְשִׁין תַּרְעִין. וְכַד אִתְפְּשָׁט, אִתְעֲבִיד מִצְחָא דְּאַשְׁגָּחוּתָא, לְחַיָּיבֵי עָלְמָא, לְאִינּוּן דְּלָא מִתְכַּסְּפֵי בְּעוֹבְדֵיהוֹן. הה"ד, וּמֵצַח אִשָּׁה זוֹנָה הָיָה לָךְ מֵאַנְתְּ הִכָּלֵם.

201. We have learned that hairs have no standing in that specific place in the brow, because THE FOREHEAD gets revealed to those who sin with impudence. During the period that the Holy One, blessed be He, is aroused to delight in the righteous, the face of Atik Yomin shines in the face of Zeir Anpin. The forehead OF ARICH ANPIN is revealed and shines upon the forehead OF ZEIR ANPIN and it is referred to as a period of grace. During each individual period that judgment hangs and the forehead of Zeir Anpin is revealed, the forehead of the most ancient of all ancient ones is revealed, and judgment is silenced and not executed.

201. וְתַנְיָא, שַׂעֲרָא לָא קָאֵים בְּהַאי אֲתָר דְּמִצְחָא, בְּגִין דְּאִתְגַּלְיָיא לְאִינּוּן דְּחַצִּיפִין בְּחוֹבַיְיהוּ. וְשַׁעֲתָא דְּמִתְּעַר קוּדְשָׁא בְּרִיךְ הוּא לְאִשְׁתַּעְשָׁעָא עִם צַדִּיקַיָּיא, נְהִירִין אַנְפּוֹהִי דְּעַתִּיק יוֹמִין, בְּאַנְפּוֹי דְּזְעֵיר אַפִּין, וּמִתְגַּלְיָא מִצְחֵיהּ, וְנָהִיר לְהַאי מִצְחָא, וּכְדֵין אִתְקְרֵי עֵת רָצוֹן. וְכָל שַׁעֲתָא וְשַׁעֲתָא דְּדִינָא תָּלֵי, וְהַאי מִצְחָא דְּזְעֵיר אַפִּין אִתְגַּלְיָיא, אִתְגַּלְיָיא מִצְחָא דְּעַתִּיקָא דְּעַתִּיקִין, וְאִשְׁתְּכִיךְ דִּינָא, וְלָא אִתְעֲבִיד.

202. We have learned that this brow expands in 200,000 red ones that are attached to it and are comprised within. When the forehead of Zeir Anpin is revealed, there is permission for all to destroy; THAT IS, TO DO DESTRUCTION. When the forehead of the will of all wills is revealed and shines on to this forehead, all become silenced.

202. תָּאנָא, הַאי מִצְחָא, אִתְפְּשָׁט בְּמָאתָן אֶלֶף סוּמְקֵי דְּסוּמְקֵי, דְּאִתְאַחֲדָן בֵּיהּ, וּכְלִילָן בֵּיהּ. וְכַד אִתְגַּלְיָיא מִצְחָא דְּזְעֵיר אַפִּין, אִית רְשׁוּתָא לְכֻלְּהוּ לְחַרְבָּא. וְכַד אִתְגַּלְיָיא מִצְחָא דְּרַעֲוָא דְּרַעֲוִין, דְּנָהִיר לְהַאי מִצְחָא, כְּדֵין כֻּלְּהוּ מִשְׁתַּכְּכִין.

203. We have learned that 24 courts of judgment exist in this brow and all are referred to as Netzach. With the adjoining letters, MEANING THE TRANSPOSITION OF THE ADJACENT LETTERS, it becomes Metzach (lit. 'forehead'), SINCE THE NUN OF NETZACH EXCHANGES WITH THE MEM there is a Netzach which is Netzachim, or as we have learned Netzach Netzachim. They exist in the forehead and expand from there into the body in certain places.

203. וְתַנְיָא, עֶשְׂרִין וְאַרְבַּע בָּתֵּי דִינִין מִשְׁתַּכְּחִין בְּהַאי מִצְחָא, וְכֻלְּהוּ אִקְרוּן נֶצַח. וּבְאַתְוָון רְצוּפִין, הוּא מֶצַח. וְאִית נֶצַח דְּאִינּוּן נְצָחִים. וְהַיְינוּ דְּתָנֵן נֶצַח נְצָחִים. וְאִינּוּן בְּמִצְחָא, וּמִתְפַּשְׁטָן מִנֵּהוֹן בְּגוּפָא, בְּאַתְרִין יְדִיעָן.

204. We have learned that it is written: "And also the Eternal One (Netzach) of Yisrael will not lie nor change His mind: for He is not a man, that He should change His mind" (I Shmuel 15:29). We have explained this secret meaning: All the Netzach that spreads in the body, THAT IS, IN THE SIX ENDS, sometimes makes judgment impend on the world to be judged by trial, and then changes His mind and does not execute judgment if they repent. What is the reason? Because He exists in a place referred to as Adam and is able to change His mind. However, if it is in a place referred to as head, MEANING THE FIRST THREE SFIROT, then that Netzach is revealed. It is not the time and place to be repentant. What is the reason? It is because He is not in the place called Adam, WHICH IS THE SIX ENDS, SINCE the countenance OF THE FACE and nose, WHICH ARE SIX ENDS CALLED ADAM, were not revealed, just the brow itself is revealed, THAT IS THE FIRST THREE SFIROT, SINCE THE FOREHEAD AND THE FACE ARE THE FIRST THREE SFIROT AND THE SIX ENDS. In the place that no countenance OF THE FACE exists, WHICH IS SIX ENDS THAT ARE IN THE FOREHEAD, it is not considered Adam. Therefore, "for He is not a man (Adam), that He should change His mind," as is the Netzach in other bodily Corrections, MEANING THE NETZACH IN THE SIX ENDS THAT MAKE UP THE HUMAN.

204. תַּנְיָא, מַאי דִּכְתִיב וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם. הַאי רָזָא אוֹקִימְנָא, כָּל הַהוּא נֶצַח דְּאִתְפְּשַׁט בְּגוּפָא, זִמְנִין דְּתָלֵי עַל עָלְמָא לְמֵידָן, וְתָב וּמִתְחָרֵט וְלָא עָבֵיד דִּינָא, אִי תַּיְיבִין. מ״ט. מִשּׁוּם דְּקָאֵי בְּדוּכְתָּא דְּאִקְרֵי אָדָם, וְיָכִיל לְאִתְחָרְטָא. אֲבָל אִי בְּאַתָּר דְּאִתְקְרֵי רֹאשׁ, אִתְחֲזֵי וְאִתְגַּלְיָיא הַאי נֶצַח, לָאו הוּא עִידָּן וַאֲתָר לְאִתְחָרְטָא. מ״ט. מִשּׁוּם דְּלָא הֲוָה מֵאַתָּר דְּאִקְרֵי אָדָם, דְּהָא לָא אִתְגְּלֵי פַּרְצוּפָא וְחוֹטְמָא, אֶלָּא מִצְחָא בִּלְחוֹדוֹי. וּבַאֲתָר דְּלָא אִשְׁתְּכַח פַּרְצוּפָא, לָא אִקְרֵי אָדָם. וּבג״כ לֹא אָדָם הוּא לְהִנָּחֵם כְּנֶצַח דְּבִשְׂאַר תִּקּוּנֵי גּוּפָא.

29. The eyes of Zeir Anpin

Rabbi Shimon describes the eyes of Zeir Anpin, and the black eyebrows to which are attached 700,000 observing supervisors. He describes the eyelids, and how when His eyes are opened they see the watchful open eye of Arich Anpin. He describes the red, black and green hues in the eyes, and how seven types of supervision emanate from those hues. We hear the meaning of the different colors and how He watches Yisrael and the heathen nations. During the opening of Zeir Anpin's eyes there is an opening for goodness and an opening for evil, but the eye of Atik Yomin is totally tranquil and serene since there exists no judgment in it; it is an eye of compassion. Rabbi Shimon says that when the Holy of Holies wants to have mercy on Yisrael He sheds two tears to perfume the great ocean of the uppermost Chochmah, so that the children of Yisrael can bathe in the spring that emanates from great wisdom.

205. The eyes of the head IN ZEIR ANPIN are different than other eyes, MEANING THAN THE EYES OF ARICH ANPIN. The color in the eyebrows above the eyelids are colored in black HUE and waves upon waves of hair hang. They are in a set above the eyes at the top of the forehead and 700,000 observing supervisors are attached from THE TWO EYEBROWS.

205. עֵינוֹי דְּרֵישָׁא, מִשְׁתַּנְיָין מִשְׁאָר עַיְינִין, שְׂרִקוּתָא דִּבְגַבְתָּא, דְּעַל רִיסֵי עַיְינִין, מְכַחֲלָן בְּאוּכְמֵתָא, תַּלְיָין תִּלִּין עַל תִּלִּין דְּשַׂעְרֵי, וְאִינּוּן תִּקּוּנָא דְּעַל עַיְינִין, בְּרֵישָׁא דְּמִצְחָא, וּמִתְאַחֲדָן מִתַּרְוַוּיְיהוּ שְׁבַע מְאָה אַלְפֵי מָארֵי דְּאַשְׁגְּחוּתָא.

206. In the cover over the eyes, THAT IS THE EYELIDS, glow 4,001,000 of those who unite in the eyelids, which are a cover. The watchful supervision of Atik Yomin is upon them. When the cover ABOVE OVER THE EYES is removed, it seems as if He is waking up from His sleep. His eyes are opened; they see a watchful open eye OF ARICH ANPIN, and they bathe in one whiteness of THAT good eye. This is what is written: "Washed with milk" (Shir Hashirim 5:12). What is the meaning of: "with milk"? It is in the whiteness of the above, the original, IN THE WHITENESS OF THE EYE IN ARICH ANPIN. During that period the providence of compassion prevails.

206. בִּכְסוּתָא דְּעַיְינִין, לַהֲטִין אֶלֶף וְאַרְבַּע מְאָה רִבּוֹא, דְּמִתְאַחֲדָן בְּגַבְיִנִין דְּאִינְהוּ כְּסוּתָא. וְאַשְׁגְּחוּתָא דְּעֵינָא דְּעַתִּיק יוֹמִין עָלַיְיהוּ. וּבְשַׁעְתָּא דְּסַלְקִין אִינּוּן כְּסוּתָא, אִתְחֲזֵי כְּמַאן דְּאִתְעַר מִשְׁנָתֵיהּ, וְאִתְפַּקְחָן עֵינוֹי, וְחָמָאן לְעֵינָא פְּקִיחָא, וְאִתְסָחָן בְּחַד חִוָּורָא דְּעֵינָא טָבָא, הה״ד, רוֹחֲצוֹת בֶּחָלָב. מַאי בֶּחָלָב. בְּחִוָּורָא דִּלְעֵילָא קַדְמָאָה. וּבְהַהִיא שַׁעְתָּא אִשְׁתְּכַח אַשְׁגְּחוּתָא דְּרַחֲמֵי.

207. About this David prayed, "Awake, why sleep You, Hashem? arise" (Tehilim 44:24), MEANING that He should open His eyes and bathe them in that whiteness THAT IS DRAWN FROM THE EYE IN ARICH ANPIN. During the entire period that His eyes do not open up, all the plaintiffs pressure Yisrael and the rest of the nations dominate over them. During the period that He will open His eyes, they will get bathed in the WHITENESS OF THE beneficial eye and compassion is over Yisrael, as the eye travels around and does its revenge among the rest of the nations. This is what is written: "Rouse Yourself, and awake" (Tehilim 35:23). "Rouse Yourself," MEANING to bathe in that whiteness, and "awake," MEANING to do vengeance to those who pressure YISRAEL.

207. וע"ד צַלֵּי דָוִד, עוּרָה לָמָה תִּישַׁן יְיָ׳ הָקִיצָה. דְּיִפְקַח עֵינוֹי, וְיִתְסָחוּן בְּהַהוּא חִוָּרָא. וְכָל זִימְנָא דְּעֵינוֹי לָאו מִתְפַּקְחָן, כָּל מָארֵיהוֹן דְּדִינִין, כַּפְיָין לְהוּ לְיִשְׂרָאֵל, וּשְׁאַר עַמִּין שַׁלְטִין עָלַיְיהוּ. וּבְזִמְנָא דְּיִפְקַח עֵינוֹי, יִתְסָחָן בְּעֵינָא טָבָא, וְרַחֲמֵי עַל יִשְׂרָאֵל. וְאִסְתְּחַר עֵינָא, וְעָבֵיד נוּקְמִין בִּשְׁאַר עַמִּין. הה"ד, הָעִירָה וְהָקִיצָה. הָעִירָה: לְאִתְסָחָאָה בְּהַהִיא חִוָּרָא. הָקִיצָה: לְמֶעְבַּד נוּקְמִין לְאִינּוּן דְּכַפְיָין לוֹן.

208. When the eyes OF ZEIR ANPIN open up, they look pretty like doves, in hues of red, black and green. White does not show, except during a period when He looks with a beneficial eye OF ARICH ANPIN and all these hues bathe in the whiteness OF THE EYE IN ARICH ANPIN.

208. עֵינוֹי כַּד אִתְפַּקְחָן, אִתְחָזוּן שַׁפִּירִין כְּהָנֵי יוֹנִים, בְּסוּמָק וְאוּכָם וְיָרוֹק, חִוָּר לָא אִתְגְּלֵי, אֶלָּא בְּזִמְנָא דְּאִסְתְּכַּל בְּעֵינָא טָבָא, וּמִסְתְּחָאן כָּל אִינּוּן גַּוְונִין, בְּהַהוּא חִוָּר.

209. From those hues that are apparent IN THE EYE emanate seven eyes of supervision. They emerge from the black in the eye. This is what is written: "Upon one stone are seven facets (lit. 'eyes')" (Zacharia 3:9). What is the meaning of "one stone"? It is the blackness in the eye.

209. מֵאִינּוּן גַּוְונִין דְּמִתְגַּלְיָין, נָפְקִין שִׁבְעָה עַיְינִין דְּאַשְׁגְּחוּתָא. דְּנַפְקֵי מֵאוּכְמָא דְּעֵינָא. הה"ד, עַל אֶבֶן אַחַת שִׁבְעָה עֵינָיִם. מַאן אֶבֶן אַחַת. אוּכְמֶתָא דְּעֵינָא.

210. From the red IN THE EYE emerge seven runners that support the left side and glow in the fire of the north side. They are attached TO THE RED HUE in order to expand in the world to reveal the ways of the wicked. This is what is written: "Those seven...the eyes of Hashem, they rove to and fro through the whole earth" (Ibid. 4:10).

210. מִסּוּמָקָא, נָפְקִין שִׁבְעָה רְהִיטִין, דְּסַמְכִין לְסִטַר שְׂמָאלָא, וּמִתְלַהֲטִין בְּאֶשָּׁא דִּלְסִטַר צָפוֹן, וּמִתְאַחֲדָן לְאִתְפַּשְׁטָא בְּעָלְמָא, לְגַלָּאָה אָרְחִין דְּחַיָּיבֵיָּא הה"ד שִׁבְעָה אֵלֶּה עֵינֵי יְיָ׳ הֵמָּה מְשׁוֹטְטִים בְּכָל הָאָרֶץ.

211. From the green OF THE EYE emerge seven lights that circle to the south side. They attach themselves IN THE GREEN HUE to spread in the world and discover the ways and deeds of the people either good or bad, as written: "For His eyes are upon the ways of man" (Iyov 34:21).

211. מִירוֹקָא, נָפְקִין שִׁבְעָה טְהִירִין דְּסַחֲרָאן לְסִטַר דָּרוֹמָא, וּמִתְאַחֲדָן לְאִתְפַּשְׁטָא בְּעָלְמָא, לְגַלָּאָה אָרְחִין וְעוֹבָדִין דִּבְנֵי נָשָׁא, בֵּין טַב בֵּין בִּישׁ, דִּכְתִיב כִּי עֵינָיו עַל דַּרְכֵי אִישׁ וְגוֹ׳.

212. When they bathe in the whiteness, all exist to be watchful over all the truthful people to benefit the world for their sake. All the supervision of that whiteness is to benefit Yisrael. He supervises with the redness IN THE EYE TO REVENGE those who besiege YISRAEL. This is what is written: "And I have surely seen (lit. 'saw')" (Shemot 3:7): "Saw" in order to benefit Yisrael; "have...seen" in order to revenge for their sake those who besiege YISRAEL. Therefore, it is written: "Awake, why sleep You, Hashem? Arise, cast us not off for ever." "Awake" and "arise" are two supervisions, two openings OF THE EYES, two KINDS OF benefits, compassion and vengeance.

212. וְכַד אִסְתְּחָאן בְּחִוָּרָא, מִשְׁתַּכְּחִין כֻּלְּהוּ לְאַשְׁגְּחָא לְכָל מָארֵי קְשׁוֹט, לְאוֹטָבָא עָלְמָא בְּגִינֵהוֹן. וְכָל אַשְׁגְּחוּתָא דְּהַהוּא חִוָּרָא, הֲוֵי לְטַב עַל יִשְׂרָאֵל. וְאַשְׁגַּח בְּסוּמָקָא לְמַאן דְּעָאקִין לְהוּ. הה"ד רָאֹה רָאִיתִי. רָאֹה: לְאוֹטָבָא לוֹן. רָאִיתִי: לְנַקְמָא לוֹן, מִדְּעָקִין לוֹן, וּבְגִין כַּךְ כְּתִיב, עוּרָה לָמָה תִישַׁן יְיָ׳ הָקִיצָה אַל תִּזְנַח לָנֶצַח. עוּרָה, וְהָקִיצָה, תְּרֵי אַשְׁגְּחוּתָא. תְּרֵי פְּקִיחִין. תְּרֵי טָבָן. רַחֲמֵי וְנוּקְמִין.

213. The first hue OF THE EYE is red within red that comprises and covers all reds, SINCE ALL REDS do not appear RED in His presence. One black thread circles around this red and surrounds it.

213. גַּוְונָא קַדְמָאָה, סוּמָקָא בְּגוֹ סוּמָקָא כְּלִיל וְסָתִים כָּל סוּמָקִין, מִקָּמֵיהּ לָא אִתְחָזֵי. סוֹחֲרָנֵיהּ דְּהַהוּא סוּמָקָא, אַסְחַר חַד חוּטָא אוּכְמָא, וְאָקִיף לֵיהּ.

214. גַּוְונָא תִּנְיָינָא, אוּכְמָא. כְּאַבְנָא חַד דְּנָפִיק מִתְּהוֹמָא, חַד זְמַן לַאֲלַף שְׁנִים, בְּיַמָּא רַבָּא. וְכַד נָפִיק הַאי אַבְנָא, אָתֵי רִגְשָׁא וְתֻקְפָּא עַל יַמָּא. וְקָלֵיהּ דְּיַמָּא, וְגַלְגַּלּוֹהִי אַזְלִין, וְאִשְׁתַּמְּעוּ לְנוּנָא רַבָּא, דְּאִקְרֵי לִוְיָתָן. וְנָפִיק מִתְּהוֹמָא. וְהַאי אַבְנָא מִתְגַּלְגְּלָא בְּתוּקְפָּא דְּיַמָּא, וְנָפִיק לְבַר. וְהִיא אוּכְמָא, דְּכָל אוּכְמִין סְתִימִין קָמֵיהּ. וְכָךְ הִיא אוּכְמוּתָא דְּעֵינָא, אוּכְמָא, דְּכָלִיל וְסָתִים כָּל שְׁאַר אוּכְמִין. וְסוּחֲרָנֵיהּ דְּהַהוּא אוּכְמָא, אַסְחַר חַד חוּטָא סוּמָקָא, וְאָקִיף לְהַהוּא אוּכְמָא.

215. גַּוְונָא תְּלִיתָאָה. יְרוֹקָא דִּירוֹקֵי, דְּכָלִיל וְסָתִים כָּל יְרוֹקִין. וּבְסוֹחֲרָנֵיהּ דְּהַהוּא יְרוֹקָא, אַסְחָרוּ תְּרֵין חוּטִין. חוּטָא סוּמָקָא לְסִטַר חַד. וְחַד חוּטָא אוּכְמָא לְסִטַר חַד. וְאַקִּיפִין לְהַהוּא יְרוֹקָא.

216. וְכַד אִתְגְּלֵי חִוָּרָא, וְאִסְתְּחָרִי עֵינָא, כָּל אִינּוּן גַּוְונִין לָא מִשְׁתַּכְּחִין, וּמִשְׁתַּקְּעִין לְתַתָּא. לָא אִתְחֲזֵי בַּר הַהוּא חִוָּרָא, דְּנָהִיר מֵעַתִּיק יוֹמִין. וּנְהִירִין מִנֵּיהּ כָּל אִינּוּן דִּלְתַתָּא.

217. וְלֵית גַּוְונָא אִתְחַזְיָא, בַּר הַהוּא חִוָּרָא בִּלְחוֹדוֹי. וּבְגִין כַּךְ אִסְתְּלָקוּ כָּל מָארֵיהוֹן דְּסוּמָקָא וְאוּכְמָא, דְּאִינּוּן תְּאוֹמִין כַּחֲדָא. הה"ד שִׁנַּיִךְ כְּעֵדֶר הַקְּצוּבוֹת שֶׁעָלוּ מִן הָרַחְצָה שֶׁכֻּלָּם מַתְאִימוֹת. מַאי מִן הָרַחְצָה. מֵהַהוּא אַסְחוּתָא דְּעֵינָא קַדִּישָׁא עִלָּאָה. שֶׁכֻּלָּם מַתְאִימוֹת. מִתְעָרְבָן דָּא בְּדָא, וְאִתְדַּבְּקָן דָּא בְּדָא. וּמַה דְּאָמַר שִׁנַּיִךְ כְּעֵדֶר הַקְּצוּבוֹת, וְאַתְּ אַמְרַת שֶׁכֻּלָּם מַתְאִימוֹת. כְּלוֹמַר, חִוָּרָא דִּלְהוֹן, כְּהַהוּא חִוָּרָא דְּעַיְינִין, כַּד אַסְחָן בְּחִוָּרוּתָא דְּעֵינָא עִלָּאָה.

218. וְדָא זְמִינִין לְמִנְדַּע צַדִּיקַיָּיא, לְמֶחֱזֵי בְּרוּחָא דְּחָכְמְתָא, כד"א כִּי עַיִן בְּעַיִן יִרְאוּ. אֵימָתַי בְּשׁוּב יְיָ' צִיּוֹן. וּכְתִיב אֲשֶׁר עַיִן בְּעַיִן נִרְאָה אַתָּה יְיָ', וּכְדֵין פְּקִיחוּתָא דְּעַיְינִין לְטַב.

214. The second hue IN THE EYE is black, similar to the one stone that emerges from the depths in the great ocean once in a thousand years. When this stone emerges FROM THE DEPTHS, it is accompanied by thunderous noise and anger over the ocean. The noise of the ocean and its waves go forth and are heard by the great fish called Leviatan, and he emerges from the depths. This stone rolls in the angry sea and is expelled outwards. It is so black, that all black are obscured by comparison, MEANING THAT THEY ARE NOT RECOGNIZED AS BLACK IN COMPARISON TO IT. So is the black in the eye, for it is a black that includes and conceals all the blacks, MEANING THAT THEY ARE NOT RECOGNIZABLY BLACK IN COMPARISON TO IT. A red thread circles around that black and surrounds it.

215. The third hue IN THE EYE is the greenest of greens that comprises and conceals all the greens. Around that green, two threads encircle a red thread to one side and a black thread to the other side, and they surround that green.

216. When the white IN THE EYE is revealed and the eye is rolled AND COMES UNDER THE DOMINATION OF THE WHITE, all these OTHER hues do not exist AT THAT MOMENT. They descend downward and nothing is visible IN THE EYES besides that white hue that shines from THE EYES OF Atik Yomin TO THE EYES OF ZEIR ANPIN. And all THE GRADES below get illuminated from it.

217. There is not another hue visible except for that white alone. Therefore, those of the red and the black, which are twins, have disappeared. THAT IS TO SAY, THEY LOOK SIMILAR TO EACH OTHER AND THERE IS NOT THE DISTINCTION THAT THE BLACK IS A DIFFERENT ASPECT FROM THE RED, SINCE THE BLACK COLOR DOES NOT INDICATE ABOUT ITSELF, EXCEPT THAT IT HAS A DOUBLE BLEMISH, BUT NOT ABOUT IT BEING AN ASPECT OF MALCHUT RATHER THAN BINAH. This is what is written: "Your teeth are like a flock of shorn ewes, which came up from the washing; all of which bear twins" (Shir Hashirim 4:2). What is the meaning of: "from the washing"? This is from the bath of the uppermost holy eye, OF ARICH ANPIN, THAT THROUGH THIS THE WHITE ALONE WILL BE DOMINANT. "All of which bear twins": They blend with each other and adhere to each other UNTIL THEY LOOK LIKE TWINS WITH NO APPARENT DIFFERENTIATION BETWEEN THEM. It is written: "Your teeth are like a flock of shorn ewes (Heb. ketzuvot)." THAT SEEMS TO INDICATE THAT THERE IS A MEASURE (HEB. KITZBAH) AND INDIVIDUAL DISTINCTION TO EACH ONE OF THEM. Yet you say, "All of which bear twins," WHICH INDICATES THAT THERE IS NO DISTINCTION. THE EXPLANATION IS THAT THE VERSE COMES to tell us that the whiteness IN THE TEETH is like the whiteness in the eyes during the period when they get bathed in the whiteness of the supernal eye, WHICH IS THEN REFERRED TO AS "A FLOCK OF SHORN EWES." IT DOES NOT MEAN THAT THERE IS A MEASURE AND DISTINCTION BETWEEN EACH HUE.

218. The righteous are destined to know and perceive THIS LIGHT, THE WHITE IN THE EYE in the spirit of wisdom, as it says, "For they shall see eye to eye" (Yeshayah 52:8), NAMELY THE ILLUMINATION OF THE WHITE OF THE EYE OF ARICH ANPIN IN THE EYE OF ZEIR ANPIN. When will this happen? When "Hashem returning to Zion" (Ibid.). It is written: "That You Hashem are seen eye to eye" (Bemidbar 14:14). This is when the opening of the eyes is for the good.

219. וְאִית פְּקִיחוּתָא דְעַיְינִין לְטַב. וְאִית פְּקִיחוּתָא דְעַיְינִין לְבִישׁ. כְּמָה דִכְתִיב פְּקַח עֵינֶיךָ וּרְאֵה שֹׁמְמוֹתֵינוּ וְגוֹ׳. וְדָא הָכָא לְטַב, וּלְבִישׁ. וּכְתִיב עֵינֶיךָ תִרְאֶנָה יְרוּשָׁלַם נָוֶה שַׁאֲנָן אֹהֶל בַּל יִצָּעֵן בַּל יִסַּע יְתֵדוֹתָיו לָנֶצַח הָא הָכָא לְטַב וּלְבִישׁ. דְּלָא אִתְעֲבִיד דָּא בְּלָא דָא.

219. There is an opening of eyes for the good and an opening of eyes for the bad, MEANING TO SAY THAT DURING THE OPENING OF THE EYES IN ZEIR ANPIN, THERE IS AN OPENING ON ONE SIDE FOR GOODNESS AND AN OPENING ON ONE SIDE FOR EVIL. It is written: "Open Your eyes, and see our desolations..." (Daniel 9:18), so we find EXISTING here AN OPENING OF EYES. This is for the good and for the bad. It is written: "Your eyes shall see Jerusalem, a quiet habitation, a tent that shall never be taken down; its pegs shall not be removed" (Yeshayah 33:20). We find here AN OPENING OF EYES for good and for bad, because they do not happen one without the other.

220. תָּנָא בִּצְנִיעוּתָא דִסְפְרָא, מַהוּ עֵינֶיךָ תִרְאֶנָה יְרוּשָׁלַם נָוֶה שַׁאֲנָן. וְכִי יְרוּשָׁלֵם נָוֶה שַׁאֲנָן הוּא, וְהָא כְּתִיב צֶדֶק יָלִין בָּה. וּבַאֲתָר דְּאִשְׁתְּכַח צֶדֶק, לָאו שָׁקִיט, וְלָאו שַׁאֲנָן הוּא. אֶלָּא עֵינֶיךָ תִרְאֶנָה יְרוּשָׁלַם נָוֶה שַׁאֲנָן, נָוֶה שַׁאֲנָן, לְעַתִּיק יוֹמִין אִתְּמַר, דְּהַהוּא עֵינָא שָׁקִיט וְשַׁאֲנָן. עֵינָא דְרַחֲמֵי, עֵינָא דְּלָא נָטִיל מֵאַשְׁגְּחוּתָא דָא, לְאַשְׁגְּחוּתָא אַחֲרָא. וּבְגִין כַּךְ כְּתִיב, עֵינֶךָ תִרְאֶינָה חָסֵר יו״ד, וְלָא עֵינֶיךָ. וּמַה דְּאָמַר יְרוּשָׁלַם וְלָא צִיּוֹן, הָכִי אִצְטְרִיךְ, לְאַכְפְּיָא לְדִינָא, דְּאִשְׁתְּכַח בָּה וּלְרַחֲמָא עָלָהּ.

220. We have learned this in the hidden book. What is the meaning of: "Your eyes shall see Jerusalem, a quiet habitation"? Is then Jerusalem a quiet habitation? Isn't it written that "righteousness lodged in it" (Yeshayah 1:21), THAT IS THE JUDGMENTS THAT ARE REFERRED TO AS RIGHTEOUSNESS, and a place where righteousness is residing is neither tranquil nor quiet. HE REPLIES: Just as "your eyes shall see Jerusalem, a quiet habitation," HERE "a quiet habitation" refers to Atik Yomin. The eye OF ATIK YOMIN THAT IS TOTALLY WHITE is tranquil and serene, SINCE THERE EXISTS NO JUDGMENT AT ALL FROM THERE, because it is an eye of compassion, an eye that does not move from this Providence OF COMPASSION to another Providence OF JUDGMENT. Therefore, it is written: "Your eyes (Heb. einecha) shall see," missing a Yud (plural) and is not written: 'eineicha', SINCE THE TWO EYES OF ARICH ANPIN ARE CONSIDERED ONE AND THE MEANING IN THE VERSE IS THAT THE EYE OF ARICH ANPIN, WHICH IS A QUIET HABITATION, SHALL POUR FORTH BOUNTY AND BEHOLD JERUSALEM, WHICH IS MALCHUT. Its saying "Jerusalem" rather than 'Zion', IN NOT SAYING, 'YOUR EYES SHALL SEE ZION' is as it should be, in order to suppress the judgment that exists in her and have mercy on her.

221. וְתָאנָא, כְּתִיב עֵינֵי ה׳ אֱלֹהֶיךָ בָּהּ מֵרֵשִׁית הַשָּׁנָה וְעַד אַחֲרִית שָׁנָה, וּלְזִמְנָא דְאָתֵי, יִשְׁתְּכַח בָּהּ עֵינָא חַד דְּרַחֲמֵי. עֵינָא דְעַתִּיקָא דְעַתִּיקִין הה״ד וּבְרַחֲמִים גְּדוֹלִים אֶקַּבְּצֵךְ. כֵּיוָן דְּאָמַר רַחֲמִים, מַהוּ גְּדוֹלִים. אֶלָּא אִית רַחֲמֵי, וְאִית רַחֲמֵי. רַחֲמֵי דְעַתִּיק דְעַתִּיקִין, אִינּוּן אִקְרוּן רַחֲמִים גְּדוֹלִים. רַחֲמֵי דִזְעֵיר אַנְפִּין, אִקְרוּן רַחֲמִים סְתָם. וּבג״כ וּבְרַחֲמִים גְּדוֹלִים אֶקַּבְּצֵךְ, דְעַתִּיק יוֹמִין.

221. We have further learned that it is written: "For the eyes of Hashem your Elohim, are always upon it, from the beginning of the year to the end of the year" (Devarim 11:12). THAT IS THE EYES OF Zeir Anpin THAT HAVE IN THEM A PROVIDENCE FOR GOOD AND A PROVIDENCE FOR BAD, WHICH IS THE SECRET OF THE TWO EYES, ONE FOR COMPASSION AND ONE FOR JUDGMENT. In the World to Come, you will find in her, MALCHUT, one eye of compassion AND NOT THE PROVIDENCE OF JUDGMENT, which is the eye of the most Ancient among ancient, MEANING ARICH ANPIN. This is what is written: "But with great mercy will I gather you" (Yeshayah 54:7). HE ASKS: Since He said mercy, why does it say great? HE ANSWERS: There is compassion and there is compassion. THERE EXISTS compassion of the most Ancient among ancient and it is referred to as great compassion, AND THERE EXISTS compassion in Zeir Anpin; they are referred to simply as compassion. Therefore, THE VERSE SAYS, "But with great mercy will I gather you," MEANING THE COMPASSION of Atik Yomin.

222. תָּאנָא בְּהָנֵי עַיְינִין, בִּתְרֵין גַּוְונִין מִנַּיְיהוּ, בְּסוּמְקָא וְאוּכְמָא, שְׁרָאן תְּרֵין דִּמְעִין. וְכַד בָּעֵי קוּדְשָׁא דְקוּדְשִׁין לְרַחֲמָא עַל יִשְׂרָאֵל, אָחִית תְּרֵין דִּמְעִין, לְאִתְבַּסְמָא בְּיַמָּא רַבָּא. מַאן יַמָּא רַבָּא. יַמָּא דְחָכְמְתָא עִלָּאָה. כְּלוֹמַר דְּיִתְסְחוּן בְּחִוָּרָא בְּמַבּוּעָא דְנָפִיק מֵחָכְמְתָא רַבָּא, וּמְרַחֵם לְהוּ לְיִשְׂרָאֵל.

222. We have learned that within the eyes OF ZEIR ANPIN, the two hues in them, the red and black, reside two tears. When the Holy of Holies wishes to have mercy upon Yisrael, He drops two tears to perfume the great ocean. What is this great ocean? It is the ocean of the uppermost Chochmah, WHICH IS THE SECRET OF BINAH THAT RETURNS BACK TO CHOCHMAH AND THE TWO TEARS THAT HE DROPS THERE, meaning to say in order that they should bathe in the whiteness, in the spring that emanates from great wisdom and has compassion on Yisrael.

30. The nose of Zeir Anpin

Rabbi Shimon explains the smoke that went out of the nostrils of Zeir Anpin, saying that the smoke included fire and coals of fire. The black and red smoke corresponds to anger and hot displeasure and the destroyer. We learn about the many powers existent in Zeir Anpin and how they spread in His body; they all begin to emerge from the nose until all the Gvurot are heated and wander around until they descend to the bright blade of the

revolving sword. As a result of the sins of the wicked, compassion is overturned to justice, in that Atik Yomin does not appear on Zeir Anpin so Zeir Anpin activates justice. Rabbi Shimon says that the separating note between Abraham, Abraham and Jacob, Jacob indicate that the first name is incomplete and the second is complete. In Hashem, Hashem the first Yud Hei Vav Hei is whole, but the second Yud Hei Vav Hei is complete in its entirety, being Zeir Anpin during the period it receives from the thirteen Corrections of the beard in Arich Anpin. Moses brought down the thirteen measures of compassion from the Holy Atika below. Rabbi Shimon describes the two openings of the nose, the first of which emanates smoke and the second of which emanates a consuming fire. The nose must smell the sweet savor of the smoke and fire that ascend from the offering in order that it will sweeten the judgments.

223. The nose OF ZEIR ANPIN: We have learned in the hidden book about the nose of Zeir Anpin. Through the nose, the facial countenance is apparent. In this nose, the subject matter of this verse is explained: "There went up a smoke out of His nostrils, AND FIRE OUT OF HIS MOUTH DEVOURED: COALS WERE KINDLED BY IT" (II Shmuel 22:9). "There went up a smoke out of His nostrils": In this smoke were included fire and coals of fire, since there is no smoke without fire and there is no fire without smoke. All rise and emerge from the nose.

223. חוֹטָמָא. תָּאנָא בִּצְנִיעוּתָא דְּסִפְרָא, חוֹטָמָא דִּזְעֵיר אַנְפִּין. בְּחוֹטָמָא אִשְׁתְּמוֹדַע פַּרְצוּפָא. בְּהַאי חוֹטָמָא אִתְפָּרְשָׁא מִלָּה דִּכְתִיב, עָלָה עָשָׁן בְּאַפּוֹ וְגוֹ׳. עָלָה עָשָׁן בְּאַפּוֹ, בְּהַאי תְּנָנָא, אִתְכְּלָלוּ אֶשָּׁא, וְגַחֲלֵי דְּנוּרָא. דְּלֵית תְּנָנָא בְּלָא אֶשָּׁא, וְלָא אֶשָּׁא בְּלָא תְּנָנָא. וְכֻלְּהוּ אִסְתְּלִיקוּ וְנָפְקֵי מֵחוֹטָמוֹי.

224. We have learned that when these three joined, the ones included in the smoke that emerges from the nose, the nose gets wrinkled AND BECOMES SHORTER. THIS IMPLIES THAT CHOCHMAH, WHICH IS THE SECRET OF LENGTH, DOES NOT SHINE WITHIN AND THEREFORE IT IS SHORT. It exhales, and smoke that is black and red emerges, as does anything that is in between these hues. They are called anger, hot displeasure and destroyer. If you say that anger and wrath are mentioned: "For I was afraid of the anger and hot displeasure" (Devarim 9:19), which are the black and red smoke, where do we find that destroyer? HE REPLIES: It is written, "Before Hashem destroyed S'dom and Amorah" (Beresheet 13:10), for the destroyer destroyed S'DOM AND AMORAH in a bonfire of consuming fire.

224. וְתָאנָא, כַּד אִתְחַבְּרוּ תְּלַת אִלֵּין, דִּכְלִילָן בְּהַאי תְּנָנָא, דְּנָפִיק מֵחוֹטָמָא. אִתְקְמַט חוֹטָמָא, וְנָשִׁיב וְנָפִיק תְּנָנָא אוּכְמָא וְסוּמְקָא. וּבֵין תְּרֵי גְוָונֵי. וְקָרֵינָן לֵיהּ, אַף וְחֵימָה וּמַשְׁחִית. וְאִי תֵּימָא אַף וְחֵימָה כְּתִיב, כִּי יָגוֹרְתִּי מִפְּנֵי הָאַף וְהַחֵימָה, דְּאִינּוּן תְּנָנָא אוּכְמָא וְסוּמְקָא, מַשְׁחִית מנ״ל. דִּכְתִיב, לִפְנֵי שַׁחֵת יְיָ׳ אֶת סְדוֹם וְאֶת עֲמוֹרָה. שַׁחֵת הַמַּשְׁחִית, בְּנוּרָא דְּלִיק מוֹקְדָא.

225. We have learned that five Gvurot (lit. 'powers') exist in Zeir Anpin. They amount to 1,400 Gvurot and they spread in the nose, in the mouth, in the arms, in the hands and in the fingers. Therefore, it is written: "Who can utter the mighty acts of Hashem" (Tehilim 106:2). It is spelled Gvurot WITHOUT VAV, WHICH INDICATES THE PLURAL, and it is written there: "Yours, Hashem, is the greatness, and the power (Gvurah)" (I Divrei Hayamim 29:11). THAT IS ALSO WRITTEN IN SINGULAR FORM, AND YOU SAY THAT THERE ARE 1,400 GVUROT. HE REPLIES: This is how we have learned it: when all the Gvurot join together, they are referred to as one Gvurah. THEREFORE, IT SAYS GVURAH IN SINGULAR FORM.

225. וְתָאנָא, חָמֵשׁ גְּבוּרָאן אִינּוּן, בְּהַאי זְעֵיר אַנְפִּין. וְאִסְתְּלָקוּ לַאֲלַף וְאַרְבַּע מְאָה גְּבוּרָאן. וּמִתְפַּשְׁטָאן בְּחוֹטָמוֹי. בְּפוּמָא. בִּדְרוֹעוֹי. בִּידִין. בְּאֶצְבְּעִין. ובג״כ כְּתִיב, מִי יְמַלֵּל גְּבוּרוֹת יְיָ׳. גְּבוּרֹת כְּתִיב, כְּתִיב הָכָא גְּבוּרוֹת, וּכְתִיב הָתָם, לְךָ יְיָ׳ הַגְּדוּלָּה וְהַגְּבוּרָה. אֶלָּא הָכִי תָּאנָא, כַּד אִתְחַבְּרָאן כֻּלְּהוּ גְּבוּרָאן כַּחֲדָא, אִתְקְרֵי גְּבוּרָה חֲדָא.

226. All the Gvurot begin to emerge from the nose, where there are suspended 4,001,000 to each one OF THE FIVE GVUROT IN THE NOSE. In the smoke that emerges from the nose are suspended 1,400 of this side of Gvurah. All the Gvurot are dependent on this nose, as is written: "One generation shall praise Your works to another, and shall declare Your mighty acts" (Tehilim 145:4). When Gvurah resides IN THIS NOSE, all the Gvurot are heated and wander around until they descend to the bright blade of the revolving sword.

226. וְכֻלְּהוּ גְּבוּרָאן, שְׁרִיָאן לְנַחְתָּא מֵחוֹטָמוֹי. וּמֵהַאי תַּלְיָין, אֲלַף וְאַרְבַּע מְאָה רִבּוֹא, לְכָל חַד מִנַּיְיהוּ. וּבְהַאי תְּנָנָא דְּאַפִּיק מֵחוֹטָמוֹי, תַּלְיָין אֲלַף וְאַרְבַּע מְאָה דְּסִטַר גְּבוּרָה דָּא. וְכֻלְּהוּ גְּבוּרָאן תַּלְיָין מֵהַאי חוֹטָמָא, דִּכְתִיב דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ וְגוֹ׳. וְכַד שָׁארֵי גְּבוּרָה דָּא, כֻּלְּהוּ גְּבוּרָאן מִתְלַהֲטָן וְשָׁטָאן, עַד דְּנַחְתָּן לְלַהַט הַחֶרֶב הַמִּתְהַפֶּכֶת.

227. It is written: "For we will destroy this place" (Beresheet 19:13), MEANING THE ANGELS OF THE MEASURE OF JUDGMENT, and it is written: "Before Hashem destroyed S'dom and Amorah" SINCE IT IS SAYING YUD HEI VAV HEI, WHICH IS THE ATTRIBUTE OF MERCY. It is further written: "And Hashem rained upon S'dom and upon Amorah" (Ibid. 19:24), WHICH IS THE SECRET OF ZEIR ANPIN AND HIS COURT OF JUDGMENT THAT ARE REFERRED TO AS "AND HASHEM" (VAV YUD HEI VAV HEI). WHY DOES IT SAY ONCE A SENSE OF A MEASURE OF JUDGMENT AND ONCE A MEASURE OF MERCY? HE REPLIES: It is only because we have learned that it is not sufficient to the wicked, but also they reverse the measure of judgment to a measure of compassion, SINCE THE MEASURE OF MERCY ACTIVATES WITHIN THEM THE JUDGMENTS.

227. כְּתִיב, כִּי מַשְׁחִיתִים אֲנַחְנוּ אֶת הַמָּקוֹם הַזֶּה. וּכְתִיב לִפְנֵי שַׁחֵת יְיָ אֶת סְדוֹם וְאֶת עֲמוֹרָה. וּכְתִיב, וַיְיָ׳ הִמְטִיר עַל סְדוֹם וְעַל עֲמוֹרָה. אֶלָּא הָכִי תָּאנָא, לֹא דַּיָּין לָרְשָׁעִים וְכוּ׳, אֶלָּא דִּמְהַפְּכֵי מ״ר למ״ה.

228. HE ASKS: How do they reverse THE MEASURE OF JUDGMENT TO A MEASURE OF MERCY, since it is written: "For I am Hashem, I do not change" (Malachi 3:6)? HE REPLIES: It is only because there exists great mercy in everything as long as the Atik of Atikin, the white head THAT IS THE SECRET OF THE CROWN OF ARICH ANPIN, the will of wills, THIS IS THE SECRET OF THE BROW OF ARICH ANPIN, are revealed. During the times they do not get revealed, all the judgments of Zeir Anpin are ready and ZEIR ANPIN, WHO IS compassion, the Ancient of all, executes judgment.

228. וְהַאיִךְ מְהַפְּכֵי, וְהָא כְּתִיב אֲנִי יְיָ׳ לֹא שָׁנִיתִי. אֶלָּא בְּכָל זִמְנָא דְּעַתִּיק דְּעַתִּיקִין, רֵישָׁא חִוָּורָא, רַעֲוָא דְּרַעֲוִין, אִתְגַּלְיָין, רַחֲמִין רַבְּרְבִין אִשְׁתְּכָחוּ בְּכֹלָּא. וּבְשַׁעֲתָא דְּלָא אִתְגַּלְיָיא, כָּל דִּינִין דְּזְעֵיר אַפִּין זְמִינִין, וְכִבְיָכוֹל רַחֲמֵי, עָבֵיד דִּינָא, הַהוּא עַתִּיקָא דְּכֹלָּא.

229. We have learned that when the Atik of Atikin gets revealed, the will of all wills, all the candles referred to by the name OF THE ATIK illuminate, and compassion exists all over. During the time that the hidden of hiddens does not reveal Himself and the candles, HIS SFIROT, are not illuminating, judgments get awakened and justice is done. Who caused this justice? The will of all wills that did not reveal Himself; therefore, the wicked overturn the compassion to justice. AS A RESULT OF THEIR SINS, ATIK YOMIN DOES NOT MANIFEST AS ZEIR ANPIN AND CONSEQUENTLY ZEIR ANPIN THAT IS CALLED YUD HEI VAV HEI ACTIVATES JUSTICE. It is written: "AND HASHEM RAINED UPON S'DOM... from Hashem out of heaven," which refers to Zeir Anpin. That is the meaning, since it says, "Out of heaven (Heb. shamayim)," WHICH IS ZEIR ANPIN REFERRED TO BY SHAMAYIM. SHAMAYIM CONTAINS THE LETTERS OF fire (Heb. esh) and water (Heb. mayim) THAT INDICATE compassion and justice, to exclude whoever does not contain any kind of justice, THAT DOES NOT REVERT TO JUDGMENT.

229. דְּתַנְיָא, כַּד אִתְגַּלְיָיא עַתִּיקָא דְּעַתִּיקִין, רַעֲוָא דְּרַעֲוִין, כֻּלְּהוּ בּוֹצִינֵי דְּאִתְקְרוּן בִּשְׁמָא דָא, נְהִירִין. וְרַחֲמֵי אִשְׁתְּכָחוּ בְּכֹלָּא. וּבְשַׁעֲתָא דְּלָא אִתְגְּלֵי טְמִירָא דִּטְמִירִין, וְלָא אִתְנַהֲרָן אִלֵּין בּוֹצִינֵי. מִתְעָרִין דִּינִין, וְאִתְעָבֵיד דִּינָא. מַאן גָּרִים לְהַאי דִּינָא. רַעֲוָא דְּרַעֲוִין דְּלָא אִתְגְּלֵי, וּבג״כ מְהַפְּכִין חַיָּיבָיָא רַחֲמֵי לְדִינָא. וּמָה דְּאָמַר הָכָא, מֵאֵת יְיָ׳ מִן הַשָּׁמָיִם. בְּזְעֵיר אַפִּין אִתְּמַר. וּמַשְׁמַע דִּכְתִיב מִן הַשָּׁמָיִם, אֵשׁ וּמַיִם. רַחֲמֵי וְדִינָא. לְאַפָּקָא מַאן דְּלֵית בֵּיהּ דִּינָא כְּלַל.

230. We have learned that the nose IN ZEIR ANPIN is short. When the smoke starts to emerge, it leaves in a hurry and justice is done. Who delays the nose so justice will not emerge? It is the nose of the holy Atik, who is referred to as longsuffering (lit. 'long-nosed') to everyone, BOTH TO THE RIGHTEOUS AND WICKED ONES.

230. תָּאנָא, הַאי חוֹטְמָא זְעֵיר. וְכַד שָׁארִי תְּנָנָא לְאַפָּקָא, נָפִיק בִּבְהִילוּ, וְאִתְעָבֵד דִּינָא. וּמַאן מְעַכֵּב לְהַאי חוֹטְמָא דְּלָא יָפִיק תְּנָנָא, חוֹטְמָא דְּעַתִּיקָא קַדִּישָׁא, דְּהוּא אִקְרֵי אֶרֶךְ אַפַּיִם מִכֹּלָּא.

231. That is the secret that we have learned. "Hashem, Hashem" (Shemot 34:6): There is a separating musical note between them. THAT IS, THERE IS A DIVIDING LINE SEPARATING BETWEEN THE FIRST HASHEM AND THE SECOND HASHEM. The same applies all over where you have a name mentioned twice. A note separates between them, as we find in: "Abraham, Abraham" (Beresheet 22:11); "Jacob, Jacob" (Ibid. 46:2) and "Samuel, Samuel" (I Shmuel 3:10). In all, there is a separating note BETWEEN THE FIRST AND SECOND NAME except by "Moses Moses" (Shemot 3:4). There is no separating note between THE FIRST MOSES AND SECOND MOSES. What is the reason? It is since "Abraham, Abraham" THAT IS MENTIONED TWICE INDICATES that the second ABRAHAM is complete AND AVRAM, the first, is not complete, since it is only now that he is completed with the ten trials. Therefore, the note separates between them TO INDICATE that now he is not like he was before.

231. וְהַיְינוּ רָזָא דְּתַנְיָנָן, יְיָ׳ יְיָ׳ פְּסִיק טַעֲמָא בְּגַוַוּיְיהוּ. בְּכֻלְּהוּ אֲתָר דִּשְׁמָא אַדְכַּר תְּרֵי זִמְנֵי, פְּסִיק טַעֲמָא בְּגַוַוּיְיהוּ, כְּגוֹן אַבְרָהָם אַבְרָהָם. יַעֲקֹב יַעֲקֹב. שְׁמוּאֵל שְׁמוּאֵל. כֻּלְּהוּ פְּסִיק טַעֲמָא בְּגַוַוּיְיהוּ. חוּץ מִמֹּשֶׁה מֹשֶׁה, דְּלָא פְּסִיק טַעֲמָא בְּגַוַוּיְיהוּ. מ״ט. אַבְרָהָם אַבְרָהָם, בַּתְרָאָה שְׁלִים, קַדְמָאָה לָא שְׁלִים, דְּהַשְׁתָּא שְׁלִים בְּעֶשֶׂר נִסְיוֹנִי, וּבְגִין כַּךְ פְּסִיק טַעֲמָא בְּגַוַוּיְיהוּ, דְּהַשְׁתָּא לָא הֲוָה אִיהוּ כִּדְקַדְמֵיתָא.

232. יַעֲקֹב יַעֲקֹב, בַּתְרָאָה שְׁלִים, קַדְמָאָה לָא שְׁלִים, דְּהַשְׁתָּא אִתְבְּשַׂר בְּיוֹסֵף, וְשָׁרַאת עָלֵיהּ שְׁכִינְתָּא. וְעוֹד, דְּהַשְׁתָּא אִשְׁתְּלִים בְּאַרְעָא, אִילָנָא קַדִּישָׁא כְּגַוְונָא דִּלְעֵילָא, בִּתְרֵיסַר תְּחוּמִין, בְּשַׁבְעִין עַנְפִּין, מַה דְּלָא הֲוָה בְּקַדְמֵיתָא. וּבְגִינֵי כַּךְ, בַּתְרָאָה שְׁלִים, קַדְמָאָה לָא שְׁלִים, וּפְסִיק טַעֲמָא בְּגַוְוּיֵיהוּ. שְׁמוּאֵל שְׁמוּאֵל, טַעֲמָא פְּסִיק בְּגַוֵּיהּ. מ״ט. בַּתְרָאָה שְׁלִים, קַדְמָאָה לָא שְׁלִים, דְּהַשְׁתָּא הוּא נְבִיאָה, וְקוֹדֶם לָכֵן לָא הֲוָה נְבִיאָה. אֲבָל מֹשֶׁה מֹשֶׁה, לָא אַפְסִיק טַעֲמָא בְּגַוְוּיֵיהוּ, דְּמִיּוֹמָא דְּאִתְיְלִיד, שְׁלִים הֲוָה. דִּכְתִיב וַתֵּרֶא אוֹתוֹ כִּי טוֹב הוּא.

232. The same applies for "Jacob, Jacob." It indicates THAT the second JACOB is whole and the first is not complete. It is only now that he has been told the news that Joseph IS ALIVE and the Shechinah is upon him, WHICH WAS NOT THE CASE WHEN HE WAS MOURNING FOR JOSEPH AND THE SHECHINAH WAS GONE FROM HIM. Moreover, the holy tree was now perfected in the land, WHICH IS JACOB, in the likeness of above, LIKE ZEIR ANPIN THAT CONTAINS twelve boundaries, THAT IS THE TWELVE PERMUTATIONS OF YUD HEI VAV HEI, and the seventy branches, SINCE TWELVE PERMUTATIONS SHINE IN ALL ITS SIX ENDS, AMOUNTING TO 72, THAT IS THE SECRET OF THE SEVENTY MEMBERS OF THE SANHEDRIN AND TWO WITNESSES. THE SEVENTY MEMBERS OF THE SANHEDRIN ARE REFERRED TO AS SEVENTY BRANCHES. THE HOLY TREE IN THE LAND, THE SECRET OF JACOB, ALREADY BEGAT TWELVE TRIBES THAT EXPANDED TO SEVENTY SOULS which did not exist prior to that. Therefore, the second JACOB is complete and the first JACOB is not complete and the note separates them. The same applies for "Samuel, Samuel" that the note separates them. What is the reason? It is because the second SAMUEL is complete. The first SAMUEL is not complete. Now he is a prophet, but prior to that he was not a prophet. However by "Moses Moses," there is no separating note, since he was complete the day he was born, as it is written: "And when she saw that he was a goodly child" (Shemot 2:2). MEANING THAT IMMEDIATELY WHEN HE WAS BORN, THE SHECHINAH DWELT UPON HIM, ABOUT WHICH IS SAID, "THAT IT WAS GOOD" (BERESHEET 1:10).

233. אוֹף הָכָא יְיָ׳ יְיָ׳, פְּסִיק טַעֲמָא בְּגַוְוּיֵיהוּ, קַדְמָאָה שְׁלִים, בַּתְרָאָה שְׁלִים בְּכֻלְּהוּ. וּמֹשֶׁה, בַּאֲתָר דִּינָא אָמַר, לְנַחְתָּא לוֹן מֵעַתִּיקָא קַדִּישָׁא, רַחֲמִין לְזְעֵיר אַנְפִּין. דְּהָכִי תְּנִינָן, כַּמָּה חֵילָא דְּמֹשֶׁה, דְּאָחִית מְכִילָן דְּרַחֲמֵי לְתַתָּא. וְכַד אִתְגְּלֵי עַתִּיקָא בִּזְעֵיר אַפִּין, כֻּלָּא בְּרַחֲמֵי אִתְחָזוּן. וְחוֹטְמָא אִשְׁתְּכִיךְ, וְאֶשָּׁא וּתְנָנָא לָא נָפִיק, כד״א וּתְהִלָּתִי אֶחֱטָם לָךְ.

233. Here too, "Hashem, Hashem." There is a note separating between them, since the first YUD HEI VAV HEI is whole but the second YUD HEI VAV HEI is complete in its entirety. THE SECOND YUD HEI VAV HEI IS ZEIR ANPIN DURING THE PERIOD IT RECEIVES FROM THE THIRTEEN CORRECTIONS OF THE BEARD IN ARICH ANPIN, AND ALSO CONTAINS THE THIRTEEN CORRECTIONS OF THE BEARD LIKE HIM. Moses, in place of justice, WHICH IS ZEIR ANPIN, wanted to bring down THE THIRTEEN MEASURES from the holy Atik, which is compassion, to Zeir Anpin. Since this is what we have learned, how wonderful is the power of Moses that he brought down the THIRTEEN measures of compassion FROM ATIKA KADISHA below. When the holy Atika was revealed in Zeir Anpin, all appear in compassion. The nose (Heb. chotem) gets calmed, and fire and smoke do not emerge, as it is written: "And for My praise I will refrain (Heb. echetom: lit. 'nose') for you" (Yeshayah 48:9), WHICH INDICATES THE TIME WHEN THE NOSE OF ZEIR ANPIN IS IN COMPASSION.

234. וְתָאנָא, בִּתְרֵין נוּקְבִין דְּחוֹטְמָא, בְּחַד נוּקְבָא נָפִיק תְּנָנָא, לָהִיט, וּמִשְׁתַּקְעָא בְּנוּקְבָא דְּתַהוֹמָא רַבָּא. וּמֵחַד נוּקְבָא, נָפִיק אֶשָּׁא דְּאוֹקִיד בְּשַׁלְהוֹבוֹי, וּמִתְלַהֲטָא בַּאֲלַף וְאַרְבַּע מְאָה עָלְמִין דִּבְסָטַר שְׂמָאלָא. וּמַאן דְּגָרִים לְקָרְבָא בְּהַאי, אִקְרֵי אֵשׁ יְיָ׳. אֶשָּׁא דְּאַכְלָא וְאוֹקִיד כָּל שְׁאַר אֶשִּׁין. וְהַאי אֶשָּׁא לָא אִתְבְּסַם, אֶלָּא בְּאֶשָּׁא דְּמַדְבְּחָא. וְהַאי תְּנָנָא דְּנָפִיק מִנּוּקְבָא אַחֲרָא, לָא אִתְבְּסַם אֶלָּא בִּתְנָנָא דְּקָרְבְּנָא.

234. We have learned of the two openings of the nose. In one opening, the smoke emerges glowing hot and settles in the crevice of the great depths. From one opening emerges a consuming fire burning with flames and sparking in 1,400 worlds on the left side, THAT IS IN A COLUMN AND A HALF OF THE FIRST THREE SFIROT OF THE LEFT, WHICH ARE 1,400. Whoever manages to get near this is referred to as the fire of Hashem, who is a consuming fire burning all other fires. This fire is not firmly established except through the fire of the altar. The smoke that emerges from the other opening OF THE NOSE is not firmly established except with the smoke of the offering.

235a. All THE SWEETENING OF THE JUDGMENTS depend on the nose, and therefore it is written: "And Hashem smelled the sweet savor" (Beresheet 8:21). Everything is dependent on the nose, which should smell the smoke and the red fire THAT ASCENDS FROM THE OFFERING. Therefore, THE OFFERING is received favorably. This is what is written: "And the anger (lit. 'nose') of Hashem was inflamed" (Bemidbar 12:9), "and then Hashem's anger (nose) be inflamed" (Devarim 11:17), "and my anger (nose) shall be inflamed" (Shemot 22:23) and "lest the anger (nose) of Hashem your Elohim be inflamed" (Devarim 6:15). All this is said of Zeir Anpin and not of the Atik THAT IS ARICH ANPIN.

235(1). וְכֹלָּא תַּלְיָיא בְּחוֹטְמָא, בְּגִין כַּךְ כְּתִיב, וַיָּרַח יְיָ׳ אֶת רֵיחַ הַנִּיחֹחַ. דְּכֹלָּא בְּחוֹטְמָא תַּלְיָין, לְאָרְחָא הַאי חוֹטְמָא, בְּתְנָנָא, וְאֶשָּׁא סוּמְקָא. וּבְגִין כַּךְ אִתְקַבָּל בְּרַעֲוָא. וְהַאי דִּכְתִיב, וַיִּחַר אַף יְיָ׳. וְחָרָה אַף יְיָ׳. וְחָרָה אַפִּי. פֶּן יֶחֱרֶה אַף יְיָ׳. כֹּלָּא בִּזְעֵיר אַפִּין אִתְּמַר, וְלָא בְּעַתִּיקָא.

31. The ears of Zeir Anpin

We read a description of the ears of Zeir Anpin, that hear both good and bad and distinguish between them. The voice that enters the ears causes the brain to awaken and to bring mercy to the righteous and vengeance to the wicked. Rabbi Shimon says to hear means to understand. He explains the meaning of the full name Yud Hei Vav Hei Elohim, that is comprised of both mercy and judgment.

235b. We have learned that it is written: "O my Elohim, incline Your ear, and hear" (Daniel 9:18). That is the ear that was produced under the hair and the hairs hang over it. The ear was produced with impressions of impressions in its innermost interior, as if someone had produced a slanted step. What is the reason that it is slanted? It is in order to hear good and bad. We have learned that from this slope within the ears, all the winged ones are suspended, about whom it is written: "For a bird of the sky shall carry the sound, and that which has wings shall tell the matter" (Kohelet 10:20).

235(2). תָּאנָא, כְּתִיב הַטֵּה אֱלֹהַי אָזְנְךָ וּשְׁמַע הַאי אִיהוּ אוּדְנָא דְּאִתְעֲבִיד תְּחוֹת שַׂעְרֵי. וְשַׂעְרֵי תַּלְיָין עָלֵיהּ. וְאוּדְנָא אִתְעֲבִיד בְּרִשּׁוּמֵי רְשִׁימִין לְגָאוּ. כְּמָה דְּעֲבִיד דַּרְגָּא בְּעַקִּימָא, מ״ט בְּעַקִּימָא. בְּגִין לְמִשְׁמַע טַב וּבִישׁ וְתָאנָא, מֵהַאי עֲקִימָא דְּבְגוֹ אוּדְנִין, תַּלְיָין כָּל אִינּוּן מָארֵי דְּגַדְפִּין, דִּכְתִיב בְּהוּ, כִּי עוֹף הַשָּׁמַיִם יוֹלִיךְ אֶת הַקּוֹל וּבַעַל כְּנָפַיִם יַגִּיד דָּבָר.

236. Within the ear, it flows from the three spaces of the brain OF ZEIR ANPIN, WHICH ARE CHOCHMAH, BINAH AND DA'AT, into this opening in the ears. From these drops, the voice enters into that slope and combines with those drops either for good or for bad. Good, as it is written: "For Hashem hears the poor" (Tehilim 69:34) and bad, as it is written: "And Hashem heard it; and His anger was kindled; and the fire of Hashem burned among them" (Bemidbar 11:1).

236. בְּגוֹ אוּדְנָא, נָטִיף מִג׳ חַלְּלֵי דְּמוֹחָא, לְהַאי נוּקְבָא דְּאוּדְנִין. וּמֵהַהוּא נְטִיפָא, עָיֵיל קֶלָּא בְּהַהוּא עֲקִימָא, וְאִתְצְרִיף בְּהַהוּא נְטִיפָא, בֵּין טַב וּבֵין בִּישׁ. טַב, דִּכְתִיב כִּי שׁוֹמֵעַ אֶל אֶבְיוֹנִים יְיָ׳. בִּישׁ, דִּכְתִיב וַיִּשְׁמַע יְיָ׳ וַיִּחַר אַפּוֹ וַתִּבְעַר בָּם אֵשׁ יְיָ׳.

237. This ear is sealed from the exterior and that slope enters inside to the opening in the ear, which contains the flow from the brain, in order to carry the voice inwards so it will not slip out, so it would be kept guarded and sealed from all sides. Therefore, it is a secret. Woe to the one who reveals the secrets, since it is as if he diminishes the uppermost structure that was prepared in order to gather the secrets WITHIN, so they do not escape to the outside.

237. וְהַאי אוּדְנָא סָתִים לְבַר. וַעֲקִימָא עָיֵיל לְגוֹ, לְהַהוּא נוּקְבָא דְּנָטִיפָא מִן מוֹחָא, בְּגִין לְמִכְנַשׁ קֶלָּא לְגָאוּ, דְּלָא יִפּוּק לְבַר, וְיֵהֵא נָטִיר וְסָתִים מִכָּל סִטְרוֹי. בג״כ הוּא רָזָא. וַוי לְהַהוּא דְּמְגַלֵּי רָזִין, דְּמַאן דְּמְגַלֵּי רָזִין כְּאִילוּ אַכְחִישׁ תִּקּוּנָא דְּלְעֵילָא. דְּאִתְתַּקַּן לְמִכְנַשׁ רָזִין, וְלָא יִפְקוּן לְבַר.

238. We have learned that when Yisrael scream from their woes, and the hairs are unveiled from over the ears, the voice enters in the ears in that opening which gets the flow from the brain. It gathers FROM the brain and emerges through the openings of the nose, and the nose becomes shorter and warmer. Fire and smoke exit from these nose openings, and all Gvurot are roused and do vengeance.

238. תַּנְיָא, בְּשַׁעֲתָא דְּצַוְוחִין יִשְׂרָאֵל בְּעָאקָא, וְשַׂעְרֵי מִתְגַּלְיָין מֵעַל אוּדְנִין, כְּדֵין עָיֵיל קֶלָּא בְּאוּדְנִין, בְּהַהוּא נוּקְבָא דְּנָטִיף מִמּוֹחָא, וְכָנַשׁ בְּמוֹחָא. וְנָפִיק בְּנוּקְבֵי דְּחוֹטְמָא. וְאִתְזְעַר חוֹטְמָא, וְאִתְחַמָּם, וְנָפִיק אֶשָּׁא וּתְנָנָא מֵאִינּוּן נוּקְבִין, וּמִתְעָרִין כָּל גְּבוּרָאן, וְעָבִיד נוּקְמִין.

239. Prior to the emergence of the fire and cloud from these NOSE openings, that voice ascends above and pounds the fragrance of the brain. Two tears flow down from the eyes and cause smoke and fire to escape from His nostrils through that noise that he carries out to the exterior.

239. וְעַד לָא נְפִקִין מֵאִינּוּן נוּקְבִין אֶשָּׁא וּתְנָנָא, סְלִיק הַהוּא קָלָא לְעֵילָא, וּבָטֵשׁ בְּרֵיחָא דְּמוֹחָא, וְנַגְדִּין תְּרֵין דְּמְעִין מְעַיְּינִין, וְנָפֵק מִנְּחִירוֹי תְּנָנָא וְאֶשָּׁא, בְּהַהוּא קָלָא דְּנָגִיד לוֹן לְבַר.

240. In that voice that enters the ears, all those MENTIONED ABOVE are drawn and awakened. Therefore, it is written: "And Hashem heard it; and His anger was kindled; and the fire of Hashem burned among them." With that listening of the voice THAT ENTERED THE EARS, the brain gets awakened, BECAUSE FROM THERE THE VOICE DRAWS MERCY TO THE RIGHTEOUS AND VENGEANCE TO THE WICKED. We have learned that it is written: "O my Elohim, incline Your ear, AND HEAR," meaning to say lower down. THAT IS, HE SHOULD DROP AND LOWER THE SLOPE IN THE EAR TO THE PLACE OF THE VOICE AND UPLIFT THE VOICE OF PRAYER TO THE INNER PART OF THE EAR WHERE THE BRAINS ARE. There are six hundred thousand ten thousand winged ones that hang on these ears and all are referred to as the ears of Hashem. In the words: "Hashem, incline Your ear," the ear refers to Zeir Anpin, SINCE THE ACTIONS OF THE LOWER GRADES ARRIVE THUS TO ZEIR ANPIN.

240. בְּהַהוּא קָלָא דְּעָיֵיל בְּאוּדְנִין, אִתְמַשְׁכָּאן וּמִתְּעָרָן כּוּלֵּי הַאי, בְּגִין כַּךְ כְּתִיב, וַיִּשְׁמַע יְיָ׳ וַיִּחַר אַפּוֹ וַתִּבְעַר בָּם אֵשׁ יְיָ׳. בְּהַהִיא שְׁמִיעָה דְּהַהוּא קָלָא, אִתְּעַר מוֹחָא. תָּנָא, כְּתִיב הַטֵּה אֱלֹהַי אָזְנְךָ, כְּלוֹמַר אַרְכִּין. שִׁית מְאָה אֶלֶף רִבּוֹא אִינּוּן מָארֵיהוֹן דְּגַדְפִּין, דְּתַלְיָין בְּאִלֵּין אוּדְנִין. וְכֹלָּא אִתְקְרוּן אָזְנֵי יְיָ׳. וּמַה דְּאִתְּמַר הַטֵּה יְיָ׳ אָזְנְךָ, אָזְנָךְ בִּזְעֵיר אַפִּין אִתְּמַר.

241. From one side of the brain space IN ZEIR ANPIN - THAT IS, THE LEFT SIDE - the ears are suspended. From the fifty gates that emerge from that hollow, there is one gate that continues to emerge and open up within the ear opening, as is written: "For the ear tries words" (Iyov 34:3). It is also written: "Tries the hearts and reins" (Tehilim 7:10). From the aspect of the expansion OF THE BRAIN in the cavern in the fifty gates that spread through the body, BEHOLD in the place where the heart resides, THE BRAIN STARTS to expand in that cavern of the fifty gates. THEREFORE, in relation to the ear, the word "tries" is used and "tries" is also used in relation to the heart, because they expand from the same place.

241. מִסִּטְרָא דְּחַד חַלָּלָא דְּמוֹחָא תַּלְיָין אוּדְנִין. וּמֵחַמְשִׁין תַּרְעִין דְּנָפְקִין מֵהַהוּא חַלָּלָא, דָּא הוּא תַּרְעָא חַד, דְּנָגִיד וְנָפִיק וְאִתְפְּתַח בְּהַהוּא נוּקְבָא דְּאוּדְנָא, דִּכְתִיב כִּי אֹזֶן מִלִּין תִּבְחָן. וּכְתִיב וּבוֹחֵן לִבּוֹת וּכְלָיוֹת. וּמִסִּטְרָא דְּאִתְפַּשְׁטוּתָא דְּהַהוּא חַלָּלָא, דְּחַמְשִׁין תַּרְעִין דְּאִתְפַּשְׁטוּתָא בְּגוּפָא, בַּאֲתָר דְּלִבָּא שַׁארֵי, מִתְפַּשֵּׁט הַהוּא חַלָּלָא דְּחַמְשִׁין תַּרְעִין, וְאוּדְנָא קָרֵי בֵּיהּ בְּחִינָה, וּבְלִבָּא קָרֵי בֵּיהּ בְּחִינָה, מִשּׁוּם דְּמֵאֲתָר חַד מִתְפַּשְׁטִין.

242. We have learned in the hidden book that this ear distinguishes between good and bad, so it is applicable to everything, MEANING TO ALL THE SFIROT OF ZEIR ANPIN. In Zeir Anpin, there is a good side and a bad side, WHICH ARE right and left, compassion and justice. This ear is included in the brain. Because it is included in the brain and in one cavern, it is included in the voice that enters in it, which is considered hearing once it is in the ear. Binah is included in the hearing. Hear means understand, WHICH IS BINAH, UNDERSTANDING. All this amounts to is that everything has equal import. Those matters were given to those who are seated on the benches of justice, to hear, observe and know.

242. תָּאנָא בִּצְנִיעוּתָא דְּסִפְרָא, כְּמָה דְּאוּדְנָא דָּא אַבְחַן בֵּין טַב וּבֵין בִּישׁ, כַּךְ כֹּלָּא. דְּבִזְעֵיר אַפִּין אִית סִטְרָא דְּטַב וּבִישׁ. יְמִינָא וּשְׂמָאלָא. רַחֲמֵי וְדִינָא. וְהַאי אוּדְנָא כְּלִיל בְּמוֹחָא וּמִשּׁוּם דְּאִתְכְּלִיל בְּמוֹחָא וּבַחֲלָלָא חַד. אִתְכְּלִיל בְּקָלָא דְּעָיֵיל בֵּיהּ. וּבְאוּדְנָא קָרֵי בֵּיהּ שְׁמִיעָה. וּבִשְׁמִיעָה אִתְכְּלִיל בִּינָה. שְׁמַע: כְּלוֹמַר, הָבֵן אִשְׁתְּכַח דְּכֹלָּא בְּחַד מַתְקָלָא אִתְקַל. וּמִלִּין אִלֵּין לְמָארֵיהוֹן דְּמָארִין אִתְיְהָבָן, לְמִשְׁמַע וּלְאִסְתַּכְּלָא וּלְמִנְדַּע.

243. Come and see that it is written: "Hashem, I have heard the report of You, and I was afraid" (Chavakuk 3:2). This verse is well known. When the holy prophet heard and observed and knew and understood about these structures IN THE EAR, WHICH IS: "I HAVE HEARD THE REPORT OF YOU," it is written: "I was afraid," since it is proper to fear and break before Him. That is said about THE EARS of Zeir Anpin AS A RESULT OF THE REVELATION OF THE LEFT COLUMN WITHIN WHICH THAT CARRIES ON, AS MENTIONED ABOVE.

243. ת"ח, כְּתִיב, יְיָ׳ שָׁמַעְתִּי שִׁמְעֲךָ יָרֵאתִי וְגוֹ׳, הַאי קְרָא אִשְׁתְּמוֹדַע, דְּכַד נְבִיאָה קַדִּישָׁא, שָׁמַע, וְאִסְתָּכַל, וְיָדַע, וְקָאֵים עַל תִּקּוּנִין אִלֵּין, כְּתִיב יָרֵאתִי, תַּמָּן יָאוּת הוּא לְדַחֲלָא וּלְאִתַּבָּר קַמֵּיהּ, הַאי בִּזְעֵיר אַפִּין אִתְּמַר.

244. כַּד אִסְתָּכַל וְיָדַע מַה כְּתִיב. יְיָ׳ פָּעָלְךָ בְּקֶרֶב שָׁנִים חַיֵּיהוּ. הַאי לְעַתִּיק יוֹמִין אִתְּמַר. וּבְכֹל אֲתָר דְּיִשְׁתְּכַח, יְיָ׳ יְיָ׳, בְּיוֹ״ד הֵ״א תְּרֵי זִמְנֵי, אוֹ בְּאָלֶף דָּל״ת, וְיוֹ״ד הֵ״א, חַד לְזְעֵיר אַפִּין, וְחַד לְעַתִּיקָא דְּעַתִּיקִין. וְאַף עַל גַּב דְּכֻלְּהוּ חַד, וְחַד שְׁמָא אִקְרוּ.

244. After he saw and knew, it is written: "Hashem, revive Your work in the midst of the years" (Ibid.). This is said of Atik Yomin, since wherever Yud Hei Vav Hei is found, Yud Hei Vav Hei, twice with Yud-Hei, or ONE with Aleph-Dalet and ONE with Yud-Hei, one NAME IS for Zeir Anpin and one NAME for the Atik Atikin, even though ZEIR ANPIN AND ATIKA are all the same and are called by the same name.

245. וְתָנִינָן אִימָתַי אִקְרֵי שֵׁם מָלֵא. בְּזִמְנָא דִּכְתִיב יְיָ׳ אֱלֹהִים. דְּהַאי הוּא שֵׁם מָלֵא דְּעַתִּיק דִּכְלָא, וְדִזְעֵיר אַנְפִּין. וְכֹלָּא הוּא שֵׁם מָלֵא אִקְרֵי. וּשְׁאַר לָא אִקְרֵי שֵׁם מָלֵא, כְּמָה דְּאוֹקִימְנָא, וַיִּטַּע יְיָ׳ אֱלֹהִים, שֵׁם מָלֵא בִּנְטִיעוֹת גִּנְתָּא. וּבְכָל אֲתָר, יְיָ׳ אֱלֹהִים, אִתְקְרֵיא שֵׁם מָלֵא. יְיָ׳ יְיָ׳, כֹּלָּא הוּא בִּכְלָלָא. וְהַהוּא זִמְנָא אִתְּעָרוּן רַחֲמִין בְּכֹלָּא.

245. We have learned the full name is read when it is written Yud Hei Vav Hei Elohim, because this is the full name of the most Ancient of all and of Zeir Anpin, SINCE YUD HEI VAV HEI IS THE SECRET OF THE ATIK AND ELOHIM IS ZEIR ANPIN. All of it is referred to as the full name, but the other NAMES are not considered a full name, as we have explained: "And Hashem Elohim planted" (Beresheet 2:8). That is the full name that PLANTED among the plantings of the Garden. Yud Hei Vav Hei Elohim is always considered the full name. TWICE Yud Hei Vav Hei, Yud Hei Vav Hei is all inclusive, THAT IS ZEIR ANPIN AND ATIKA, AS MENTIONED ABOVE, BUT IS NOT YET REFERRED TO AS A FULL NAME, SINCE compassion gets awakened in everyone during that period. IT IS NOT INCLUDED IN JUDGMENT. HOWEVER, YUD HEI VAV HEI ELOHIM IS COMPRISED FROM MERCY AND JUDGMENT, SINCE ELOHIM POINTS TO JUDGMENT. THEREFORE, IT IS A FULL NAME.

246. יְיָ׳ פָּעָלְךָ בְּקֶרֶב שָׁנִים חַיֵּיהוּ, לְעַתִּיק יוֹמִין אִתְּמַר. מַאן פָּעָלְךָ. זְעֵיר אַפִּין. בְּקֶרֶב שָׁנִים, אִינּוּן שָׁנִים קַדְמוֹנִיּוֹת, דְּאִקְרוּן יְמֵי קֶדֶם, וְלָא אִקְרוּן שְׁנוֹת עוֹלָם. שָׁנִים קַדְמוֹנִיּוֹת אִינּוּן יְמֵי קֶדֶם. שְׁנוֹת עוֹלָם אִלֵּין יְמֵי עוֹלָם. וְהָכָא בְּקֶרֶב שָׁנִים, מַאן שָׁנִים. שָׁנִים קַדְמוֹנִיּוֹת. חַיֵּיהוּ לְמַאן. חַיֵּיהוּ לְזְעֵיר אַפִּין. דְּכָל נְהִירוּ דִּילֵיהּ מֵאִינּוּן שָׁנִים קַדְמוֹנִיּוֹת אִתְקַיְּימוּ, וּבג״כ אָמַר חַיֵּיהוּ. בְּרוֹגֶז רַחֵם תִּזְכּוֹר, לְהַהוּא חֶסֶד עִלָּאָה דְּעַתִּיקָא דְּעַתִּיקִין, דְּבֵיהּ אִתְּעַר רַחֲמִין לְכֹלָּא, לְמַאן דְּבָעֵי לְרַחֲמָא, וּלְמַאן דְּיֵאוֹת לְרַחֲמָא.

246. THE VERSE: "Hashem, revive Your work in the midst of the years" is said to Atik Yomin. HE ASKS: What is "Your work"? HE REPLIES: It is Zeir Anpin THAT EMANATES FROM ATIK YOMIN. "In the midst of the years": These are the primordial years referred to as the days of old and not everlasting years, since the years of old are the days of old, THAT IS THE SFIROT OF ATIK YOMIN. Everlasting years (lit. 'the years of the world') are the days of the world WHICH ARE THE SFIROT OF ZEIR ANPIN. It is written: "In the midst of the years." Which years are they? The primordial years OF ATIK YOMIN. "Revive": revive whom? "Revive" Zeir Anpin, that all its light survives thanks to these primordial years OF ATIK YOMIN. Therefore, it says "revive." "In wrath remember mercy" (Chavakuk 3:2), MEANING REMEMBER the supernal Chesed of the Atik of Atikim, in whom compassion is awakened for whoever requires mercy and whoever deserves mercy.

32. The nine Corrections of the beard of Zeir Anpin

Rabbi Shimon says that the beard is not mentioned in scripture because the most precious and concealed of all things are not revealed. The beard is the most valuable part of the entire countenance, its perfection and beauty. When the holy anointing oil drips from the beard of the holy Atika it drips upon the beard of Zeir Anpin, which gets established in nine Corrections, and from which the 22 letters of the Torah emerge. Rabbi Shimon describes all nine Corrections of the black hair of the beard.

247. תָּאנָא, אר״ש, אַסְהַדְנָא עִלַּי שְׁמַיָּא, וּלְכָל אִלֵּין דְּעָלְנָא קַיְּימִין. דְּחַדָּאן מִלִּין אִלֵּין, בְּכֻלְּהוּ עָלְמִין. וְחַדָּאן בְּלִבָּאי מִלָּי, וּבְגוֹ פָּרוֹכְתָּא עִלָּאָה דִּפְרִיסָא עֲלָנָא, מִתְטַמְּרִין, וְסַלְקִין, וְגָנִיז לְהוּ עַתִּיקָא דְּכֹלָּא, גָּנִיז וְסָתִים מִכֹּלָּא. וְכַד שָׁרֵינָא לְמַלָּלָא, לָא הֲווֹ יַדְעִין חַבְרַיָּיא, דְּכָל הָנֵי מִלִּין קַדִּישִׁין מִתְעָרִין הָכָא. זַכָּאָה חוּלָקֵיכוֹן חַבְרַיָּיא דְּהָכָא. וְזַכָּאָה חוּלָקִי עִמְּכוֹן, בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי.

247. We have learned that Rabbi Shimon said: I invoke the witness of the sky above and all those who are standing above us, MEANING ALL THE CHARIOTS AND ENCAMPMENTS OF THE ANGELS, that these matters are rejoiced upon in all the worlds. These matters are rejoicing in my heart and are hiding and ascending in the uppermost curtain that is extended over us. The Ancient of all, who is concealed and sealed of all, hides them. When I began to speak, the friends did not know that all these holy matters are inspired here. Praised is the lot of the friends that are here. Praised is my lot with you in this world and the World to Come.

248. פָּתַח ר״ש וְאָמַר, וְאַתֶּם הַדְּבֵקִים בַּיְיָ׳ אֱלֹהֵיכֶם וְגוֹ׳. מַאן עַמָּא קַדִּישָׁא כְּיִשְׂרָאֵל, דִּכְתִיב בֵּהוּ אַשְׁרֶיךָ יִשְׂרָאֵל מִי כָמוֹךָ, דִּכְתִיב מִי כָמֹכָה בָּאֵלִם יְיָ׳ מִשּׁוּם דְּאִתְדַּבְּקוּתָא דִּלְהוֹן הוּא בִּשְׁמָא קַדִּישָׁא בְּעָלְמָא דֵּין. וּבְעָלְמָא דְּאָתֵי יַתִּיר מֵהָכָא. דְּהָתָם לָא מִתְפָּרְשָׁן מִנֵּיהּ, מֵהַהוּא צְרוֹרָא דִּצְרִירִין בֵּיהּ צַדִּיקַיָּא, הה״ד וְאַתֶּם הַדְּבֵקִים בַּיְיָ׳, וְלָא כְּתִיב הַדְּבֵקִים לַיְיָ׳, אֶלָּא בַּיְיָ׳ מַמָּשׁ.

248. Rabbi Shimon opened the discussion with the verse: "But you that did cleave to Hashem your Elohim... " (Devarim 4:4). Who is a holy nation like Yisrael, that it is written of them: "Happy are you, O Yisrael: who is like to you" (Ibid. 33:29)? It is written: "Who is like You, Hashem, among the Elim" (Shemot 15:11), since their adherence is to the Holy Name on this world, and in the World to Come even more than here IN THIS WORLD, since there they do not get separated from the bond into which the righteous are tied, MEANING THE BOND OF LIFE, WHICH IS THE SECRET OF MALCHUT THAT IS BOUND IN THE TREE OF LIFE THAT IS ZEIR ANPIN. This is what is written: "But you that did cleave to Hashem" and it is not written: 'did cleave towards Hashem', but actually "to Hashem."

249. תָּאנָא, כַּד נָחִית מִן דִּיקְנָא יַקִּירָא עִלָּאָה, דְּעַתִּיקָא קַדִּישָׁא, סָתִים וְטָמִיר מִכֹּלָּא, מִשְׁחָא דִּרְבוּת קַדִּישָׁא, לְדִיקְנָא דִּזְעֵיר אַפִּין. אִתְתָּקַן דִּיקְנָא דִּילֵיהּ, בְּתִשְׁעָה תִּקּוּנִין. וּבְשַׁעֲתָא דְּנָהִיר דִּיקְנָא יַקִּירָא דְּעַתִּיקָא דְּעַתִּיקִין, בְּהַאי דִּיקְנָא דִּזְעֵיר אַפִּין, נַגְדִּין תְּלֵיסַר מַבּוּעִין דְּמִשְׁחָא עִלָּאָה, בְּהַאי דִּיקְנָא. וּמִשְׁתַּכְחִין בֵּיהּ, עֶשְׂרִין וּתְרֵין תִּקּוּנִין. וּמִנֵּיהּ נַגְדִּין, עֶשְׂרִין וּתְרֵין אַתְוָון דְּאוֹרַיְיתָא קַדִּישָׁא.

249. We have learned that when the holy anointing oil descends upon the beard of Zeir Anpin from the dear beard of the uppermost of the holy Atika, who is hidden and concealed from everyone, the beard of Zeir Anpin gets established in nine Corrections. During the time that the dear beard of the Atik of Atikim illuminates within this beard of Zeir Anpin, thirteen springs flow from the uppermost oil into the beard OF ZEIR ANPIN, and 22 Corrections prevail in it. From Him flow the 22 letters of the Torah.

250. וְאֵ״ת דִּיקְנָא לָא אִשְׁתְּכַח, וְלָא אָמַר שְׁלֹמֹה אֶלָּא לְחָיָיו. אֶלָּא הָכִי תָּאנָא בִּצְנִיעוּתָא דְּסִפְרָא, כָּל מַה דְּאִטְמַר וְגָנִיז, וְלָא אִדְכַּר וְלָא אִתְגַּלְיָיא. הַהוּא מִלָּה הֲוֵי עִלָּאָה וְיַקִּירָא מִכֹּלָּא, ובג״ד הוּא סָתִים וְגָנִיז. וְדִיקְנָא מִשּׁוּם דְּהוּא שִׁבְחָא וּשְׁלִימוּתָא, וְיַקִּירוּתָא מִכָּל פַּרְצוּפָא, גַּנְזֵיהּ קְרָא, וְלָא אִתְגַּלְיָיא. וְתָאנָא, הַאי דִּיקְנָא דְּאִיהוּ שְׁלִימוּתָא דְּפַרְצוּפָא וְשַׁפִּירוּתָא דִּזְעֵיר אַפִּין, נָפִיק מֵאוּדְנוֹי, וְנָחִית וְסָלִיק וְחָפֵי, בְּתַקְרוֹבָא דְּבוּסְמָא. מַאי תַּקְרוּבָא דְּבוּסְמָא. כד״א לְחָיָיו כַּעֲרוּגַת הַבֹּשֶׂם. בְּתִשְׁעָה תִּקּוּנִין, אִתְתָּקַן הַאי דִּיקְנָא דִּזְעֵיר אַנְפִּין. בְּשַׂעֲרֵי אוּכְמֵי, מִתַּתְקְנָא בְּתִקּוּנָא שַׁפִּיר. כְּגִבָּר תַּקִּיף שַׁפִּיר לְמֵחֱזֵי. דִּכְתִיב בָּחוּר כָּאֲרָזִים.

250. You might say that the beard does not get mentioned anywhere and Solomon mentioned only "His cheeks" (Shir Hashirim 5:13), BUT DOES NOT SAY BEARD. HE REPLIES: So we have learned in the hidden book that everything that is hidden and concealed is neither mentioned nor revealed. This thing, THE BEARD, is uppermost and most precious of all. It is hidden and concealed since the beard is the praise and the most valued feature of the entire countenance; therefore, the scripture concealed it and did not reveal it. We have learned that this beard, which is the perfection of the countenance and the beauty of Zeir Anpin, starts out from His ears and drops and ascends and covers with an offering of fragrance. What is this offering of fragrance? It is as it says: "His cheeks are like a bed of spices" (Ibid.). With nine Corrections, this beard of Zeir Anpin was established with black hair all established in a beautiful arrangement like a valiant, beautiful and mighty man, as is written: "Excellent as the cedars" (Ibid. 15).

251. תִּקּוּנָא קַדְמָאָה. מִתַּתְקָן שַׂעֲרָא מִלְּעֵילָא, וְנָפִיק הַהוּא נִיצוֹצָא בּוּצִינָא דְּקַרְדִּינוּתָא, וְנָפִיק מִכְּלָלָא דַּאֲוִירָא דַּכְיָא, וּבָטֵשׁ בִּתְחוֹת שַׂעֲרָא דְּרֵישָׁא, מִתְּחוֹת קוֹצִין דְּעַל אוּדְנִין. וְנָחִית מִקַּמֵּי פִּתְחָא דְּאוּדְנִין נִימֵי עַל נִימֵי, עַד רֵישָׁא דְּפוּמָא.

251. The first Correction: The hairs are arranged from above, FROM THE SIDES OF THE HEAD. That spark goes out, that strong spark, emanates from the pure air and pounds from underneath the head hair, under the HAIR locks above the ears. It descends hair after hair in front of the ear opening to the beginning of the mouth.

252. תִּקּוּנָא תִּנְיָינָא. נָפִיק שַׂעֲרָא, וְסָלִיק מֵרֵישָׁא דְּפוּמָא, עַד רֵישָׁא אַחֲרָא דְּפִתְחָא דְּפוּמָא. וְנָחִית מִתְּחוֹת פּוּמָא, עַד רֵישָׁא אַחֲרָא, נִימִין עַל נִימִין, בְּתִקּוּנָא שַׁפִּירָא.

252. The second Correction: The hairs exit and ascend from the start of the mouth, WHICH IS THE UPPER LIP, to the other end of the mouth opening. They ALSO come down underneath the mouth FROM ONE END to the other end OF THE LOWER LIP, hair by hair, in a beautiful arrangement.

253. תִּקּוּנָא תְּלִיתָאָה. מֵאֶמְצָעִיתָא דִּתְחוֹת חוֹטְמָא, מִתְּחוֹת תְּרֵין נוּקְבִין, נָפִיק חַד אָרְחָא, וְשַׂעֲרִין זְעִירִין תַּקִּיפִין, מַלְיָין לְהַהוּא אָרְחָא, וּשְׁאַר שַׂעֲרִין מַלְיָין מֵהַאי גִּיסָא, וּמֵהַאי גִּיסָא, סוֹחֲרָנֵיהּ דְּהַהוּא אָרְחָא. וְאָרְחָא לָא אִתְחֲזֵי לְתַתָּא כְּלַל, אֶלָּא הַהוּא אָרְחָא דִּלְעֵילָא, דְּנָחִית עַד רֵישָׁא דִּשְׂפְוָותָן, וְתַמָּן שְׁקִיעָא הַהוּא אָרְחָא.

253. The third Correction: Under the nose, in the center, under the two nostrils of the nose one path goes out that is FREE OF HAIR, BUT tiny tough hairs fill that path. The rest of the hairs occupy both sides surrounding that path. On the bottom, THE LOWER LIP, there is no path visible at all. THAT SHOULD BE CLEAR OF HAIR, EXCEPT THAT the path above IS VISIBLE, OVER THE UPPER LIP, that descends downwards to the beginning where the lips are JOINED. There, the path is submerged. IT DOES NOT CONTINUE UNDER THE LOWER LIP AS BY ARICH ANPIN.

254. תִּקּוּנָא רְבִיעָאָה. נָפִיק שַׂעֲרָא, וְאִתְתָּקַן, וְסָלִיק וְחָפֵי בְּעִלְעוֹי דִּתְקָרוֹבָא דִּבוּסְמָא. תִּקּוּנָא חֲמִשָּׁאָה. פָּסִיק שַׂעֲרָא, וְאִתְחַזְיָין תְּרֵין תַּפּוּחִין, מִכָּאן וּמִכָּאן, סוּמְקָן כְּהַאי וַרְדָא סוּמְקָא. וּמִתְלַהֲטָן בְּמָאתָן וְשַׁבְעִין עָלְמִין, דְּמִתְלַהֲטִין מִתַּמָּן. תִּקּוּנָא שְׁתִיתָאָה. נָפִק שַׂעֲרָא כְּחַד חוּטָא בְּסַחֲרָנֵיהּ דְּדִיקְנָא, וְתַלְיָין עַד רֵישָׁא דְּמֵעוֹי, וְלָא נָחִית עַד טַבּוּרָא. תִּקּוּנָא שְׁבִיעָאָה. דְּלָא תַלְיָין שַׂעְרֵי עַל פּוּמָא, וּפּוּמָא אִתְפְּנֵי מִכָּל סִטְרוֹי. וְיַתְבִּין שַׂעְרֵי בְּתִקּוּנָא סְחוֹר סְחוֹר לֵיהּ.

254. The fourth Correction: Hairs sprout out and are arranged to ascend and cover his cheeks like a fragrant offering. THAT IS THE SECRET MEANING OF: "HIS CHEEKS ARE LIKE A BED OF SPICES." The fifth Correction: The hairs stop GROWING. The two apples OF THE FACE become visible, CLEAR OF HAIR, on both sides. They are red like a red rose and glow in 270 worlds that glow from there. The sixth Correction: The hairs sprout out like one string around the beard and hang to the top of his belly, MEANING TO HIS CHEST, and do not descend to the navel. The seventh Correction: The hair does not hang over the mouth and the mouth is free OF HAIR all around. The hairs are set in an arrangement around it.

255. תִּקּוּנָא תְּמִינָאָה. דְּנַחְתִּין שַׂעְרֵי בְּתְחוֹת דִּיקְנָא, דְּמְחַפְּיָין קֻדָּלָא, דְּלָא אִתְחַזְיָא. כֻּלְּהוּ שַׂעְרֵי דְּקִיקִין, נִימִין עַל נִימִין. מַלְיָין מִכָּל סִטְרוֹי. תִּקּוּנָא תְּשִׁיעָאָה. דְּמִתְחַבְּרָן שַׂעְרֵי כֻּלְּהוּ בְּשִׁקּוּלָא מְעַלְיָיא, עִם אִינּוּן שַׂעְרֵי דְּתַלְיָין. כֻּלְּהוּ בְּשִׁקּוּלָא שַׁפִּיר, כְּחַד גִּיבָּר תַּקִּיף, מָארֵי נָצַח קְרָבִין.

255. The eighth Correction: The hairs descend under the beard and cover the back of the neck so it is not seen. All the hairs are thin. Tiny strands upon strands fill every direction. The ninth Correction: The hairs join, altogether evenly, with those hairs that are hanging, all evenly and beautifully like a mighty man who wins battles.

256. בְּתִשְׁעָה תִּקּוּנִין אִלֵּין, נַגְדִּין וְנָפְקִין ט׳ מַבּוּעִין דְּמִשְׁח רְבוּת דִּלְעֵילָא. וּמֵהַהוּא מִשְׁח רְבוּת, נַגְדִּין לְכָל אִינּוּן דִּלְתַתָּא. ט׳ תִּקּוּנִין אִלֵּין אִשְׁתְּכָחוּ בְּדִיקְנָא דָא. וּבִשְׁלֵימוּת תִּקּוּנָא דְּדִיקְנָא דָא, אִתְקְרֵי גִּיבָּר תַּקִּיף. דְּכָל מַאן דְּחָמֵי דִּיקְנָא קַיְימָא בְּקִיּוּמֵיהּ, תַּלְיָיא בֵּיהּ גְּבוּרָה תַּקִּיפָא. עַד כָּאן תִּקּוּנָא דְּדִיקְנָא עִלָּאָה דִּזְעֵיר אַפִּין.

256. With these nine Corrections nine springs of the anointing oil of the above flow and spring forth. From that anointing oil, there is a flow to all those below. These nine Corrections reside in the beard OF ZEIR ANPIN and with the perfection of the arrangement of the beard. He is considered such a mighty man, that whoever observes this beard prevails, and mighty strength is connected to him. Up until here is the description of the supernal beard in Zeir Anpin.

33. First Correction of the nine Corrections of the beard

Rabbi Elazar tells us that King David needed these nine Corrections in order to conquer the other kings and nations; he called upon God, who answered him with liberation and took his part. Rabbi Elazar talks about the form of man, including the forms of Lion, Ox and Eagle, and how man is mentioned in the quoted scriptures only in conjunction with the Holy Name. He says that Zeir Anpin will do all that one desires for whoever holds on to the holy beard and honors Him. The essential message of this section is: If God takes my part, I will not fear, for what can man possibly do to me?

257. אָמַר רִבִּי שִׁמְעוֹן לְרִבִּי אֶלְעָזָר בְּרֵיהּ, קוּם בְּרִי, סַלְסֵל תִּקּוּנָא דְּדִיקְנָא קַדִּישָׁא, בְּתִקּוּנוֹי אִלֵּין. קָם ר׳ אֶלְעָזָר, פָּתַח וְאָמַר, מִן הַמֵּצַר קָרָאתִי יָהּ עָנָנִי בַּמֶּרְחָב יָהּ וְגוֹ׳. עַד מִבְּטוֹחַ בִּנְדִיבִים. תָּנָא, הָכָא ט׳ תִּקּוּנִין דִּבְדִיקְנָא דָא. לְהָנֵי תִּקּוּנִין אִצְטְרִיךְ דָּוִד מַלְכָּא, בְּגִין לְנַצְחָא לִשְׁאַר מַלְכִין, וְלִשְׁאַר עַמִּין.

257. Rabbi Shimon said to his son Rabbi Elazar: Get up my son and curl the structure of the holy beard through these Corrections. Rabbi Elazar stood up and said, "Out of my distress I called upon Yah: Yah answered me with liberation...than to trust in princes" (Tehilim 118:5-9). We have learned here, IN THIS VERSE, the nine forms that exist in this beard, IN ZEIR ANPIN. King David needed these Corrections in order to conquer the other kings and nations.

258. ת״ח, כֵּיוָן דְּאָמַר הָנֵי ט׳ תִּקּוּנִין, לְבָתַר אָמַר כָּל גּוֹיִם סְבָבוּנִי בְּשֵׁם יְיָ׳ כִּי אֲמִילַם. אָמַר, הָנֵי תִּקּוּנִין דַּאֲמַרְנָא, לְמַאי אִצְטְרִיכְנָא. מִשּׁוּם דְּכָל גּוֹיִם סְבָבוּנִי. וּבְתִקּוּנָא דְּדִיקְנָא דָא, ט׳ תִּקּוּנִין, דְּאִינּוּן שֵׁם יְיָ׳, אַשֵּׁצִינּוּן מִן עָלְמָא, דה״ד בְּשֵׁם יְיָ׳ כִּי אֲמִילַם.

258. Come and see that as soon as he said those nine Corrections, he concluded with the verse: "All nations compassed me about: but in the name of Hashem I cut them off" (Ibid. 10). He said: All these Corrections that I mentioned, what purpose do they serve me? It is because all nations compassed me about. In the setting of this beard are nine Corrections, which are the name of Hashem, AND THROUGH THEM, I will abolish them from the world. This is what is written: "In the name of Hashem I cut them off."

259. וְתָנָא בִּצְנִיעוּתָא דְּסִפְרָא, תִּשְׁעָה תִּקּוּנִין אָמַר דָּוִד, הָכָא, שִׁיתָּא אִינּוּן בִּשְׁמָא קַדִּישָׁא. דְּשִׁית שְׁמָהָן הֲווֹ, וּתְלַת אָדָם. וְאִי תֵּימָא תְּרֵין אִינּוּן. תְּלָתָא הֲווֹ, דְּהָא נְדִיבִים בְּכְלַל אָדָם הֲווֹ.

259. We have learned in the hidden book that King David has mentioned here nine Corrections IN THE VERSES OF: "OUT OF MY DISTRESS..." Six are in the Holy Name, in that there are IN THESE VERSES six names, and three times Adam (lit. 'man'). If you say we only find "MAN" twice, IT IS NOT SO, BUT RATHER there are three, since "princes" are also included in "man." WE CONSIDER THE WORD "PRINCES" AS IF "MAN" IS SAID, SO WE HAVE "MAN" THREE TIMES, AS IS FURTHER EXPLAINED.

260. תָּנָא שִׁיתָּא שְׁמָהָן, דִּכְתִיב: מִן הַמֵּצַר קָרָאתִי יָהּ, חַד. עָנָנִי בַּמֶּרְחָב יָהּ, תְּרֵין. יְיָ׳ לִי לֹא אִירָא, תְּלַת. יְיָ׳ לִי בְּעוֹזְרָי, אַרְבַּע. טוֹב לַחֲסוֹת בַּיְיָ׳, חֲמִשָּׁה. טוֹב לַחֲסוֹת בַּיְיָ׳, שִׁיתָּא. אָדָם תְּלַת, דִּכְתִיב: יְיָ׳ לִי לֹא אִירָא מַה יַּעֲשֶׂה לִי אָדָם, חַד. טוֹב לַחֲסוֹת בַּיְיָ׳ מִבְּטוֹחַ בָּאָדָם, תְּרֵי. טוֹב לַחֲסוֹת בַּיְיָ׳ מִבְּטוֹחַ בִּנְדִיבִים, תְּלַת.

260. We have learned that there are six names, as is written: 1) "Out of my distress I called upon Yah"; 2) "Yah answered me with liberation"; 3) "Hashem is on my side; I will not fear"; 4) "Hashem takes my part"; 5) "It is better to take refuge in Hashem" and 6) "It is better to take refuge in Hashem," WHICH IS IN THE SECOND VERSE. THUS WE HAVE HERE SIX NAMES. "Man" is there three times, as is written: 1) "Hashem is on my side; I will not fear: what can a man do to me?"; 2) "It is better to take refuge in Hashem than to put confidence in man," and 3) "It is better to take refuge in Hashem than to trust in princes." PRINCES ARE MAN, AS MENTIONED ABOVE, SO WE HAVE "MAN" THREE TIMES.

261. ות״ח רָזָא דְּמִלָּה, דְּבְכָל אֲתָר דְּאִדְכַּר אָדָם הָכָא, לָא אִדְכַּר אֶלָּא בִּשְׁמָא קַדִּישָׁא. דְּהָכִי אִתְחֲזֵי. מִשּׁוּם דְּלָא אִקְרֵי אָדָם, אֶלָּא בְּמָה דְּאִתְחֲזֵי לֵיהּ. וּמַאי אִתְחֲזֵי לֵיהּ. שְׁמָא קַדִּישָׁא. דִּכְתִיב וַיִּיצֶר יְיָ׳ אֱלֹהִים אֶת הָאָדָם, בְּשֵׁם מָלֵא, דְּהוּא יְיָ׳ אֱלֹהִים. כְּמָה דְּאִתְחֲזֵי לֵיהּ וּבג״כ הָכָא לָא אִדְכַּר אָדָם אֶלָּא בִּשְׁמָא קַדִּישָׁא.

261. Come and see the secret of the matter. Everywhere that man is mentioned here, it is mentioned only together with the Holy Name, THAT IS TO SAY, IN THE SAME VERSE MAN IS MENTIONED, HASHEM IS ALSO MENTIONED. This is as it should be, as man is only referred to with that which he deserves. What is THE NAME "MAN" deserving? It is the Holy Name YUD HEI VAV HEI, MEANING TO SAY THAT PRIOR TO THE PERFECTION OF THE HOLY NAME, YUD HEI VAV HEI, THE MOCHIN THAT ARE REFERRED TO AS "MAN" ARE NOT COATED WITH IT, as is written: "Hashem Elohim formed man" (Beresheet 2:7), YUD HEI VAV HEI ELOHIM BEING THE SECRET OF CHOCHMAH AND BINAH, 'THE MAN', MEANING THE MOCHIN IN THE IMAGE OF ZEIR ANPIN, THAT ARE REFERRED TO AS "MAN," THAT IS, with a full name which is Yud Hei Vav Hei Elohim, as is befitting it, THE NAME MAN (HEB. ADAM). Therefore, man is not mentioned except TOGETHER with the Holy Name.

262. We have learned that it is written: "Out of my distress I called upon Yah: Yah answered me with liberation"; that is twice Yud-Hei. That is for the two cheeks to which the hairs are attached. When DAVID saw that the hairs flow and hang, he opened the discussion saying, "Hashem is on my side; I will not fear... Hashem takes my part," MEANING WITH THE COMPLETE NAME OF YUD HEI VAV HEI, with a name that is not missing in it VAV-HEI, a name that is holy. Man is mentioned with this FULL name, SINCE THE MOCHIN DO NOT RESIDE EXCEPT WITH THE FULL NAME, AS MENTIONED.

262. וְתָנָא, כְּתִיב מִן הַמֵּצַר קָרָאתִי יָהּ עָנָנִי בַּמֶּרְחָב יָהּ, תְּרֵי זִמְנֵי יָ״הּ יָ״הּ, לְקָבֵיל תְּרֵי עִלְעוֹי, דְּשַׂעְרֵי אִתְאַחֲדָן בְּהוּ. וּמִדְּחָמָא דְּשַׂעְרֵי אִתְמַשְׁכָאן וְתַלְיָין, שָׁאֲרִי וְאָמַר יְיָ׳ לִי לֹא אִירָא. יְיָ׳ לִי בְּעוֹזְרָי. בִּשְׁמָא דְּלָא חָסֵר. בִּשְׁמָא דְּהוּא קַדִּישָׁא. וּבִשְׁמָא דָּא, אַדְכַּר אָדָם.

263. He said, "What can a man do to me?" WHICH IS THE DESCRIPTIVE NAME OF THE EXPANSION OF THE MOCHIN, AS MENTIONED ABOVE, so this is ITS MEANING. We have learned that all these holy Sfirot of the King that were established with shapes, THAT IS, THAT THE MOCHIN FLOW THROUGH THEM, are referred to as man, who is the general form including all FORMS. THE THREE FORMS - LION, OX, EAGLE - ARE COMPRISED IN THE FORM OF MAN. THAT IS THE SECRET OF MALCHUT THAT COMPRISES IN IT ALL THE THREE COLUMNS. CONSEQUENTLY, THE UNION OF THE THREE MOCHIN - CHOCHMAH, BINAH AND DA'AT, WHICH CORRESPOND TO LION, OX, EAGLE - ARE ONLY IN THE FORM OF MAN. THEREFORE, IT IS CONSIDERED AS THE SIX ENDS IN THE MOCHIN OF CHOCHMAH, BINAH AND DA'AT, SINCE THE MALCHUT IS THE FEMALE LIGHT THAT ILLUMINATES ONLY FROM BELOW UPWARDS. THAT IS THE SECRET OF THE SIX ENDS OF THE MOCHIN. What emanates FROM THE MOCHIN, THAT IS, WHAT IS CONCEIVABLE TO THE LOWER ONES, is referred to as the Holy Name, SINCE NAME IS EXPLAINED AS CONCEPTION. The sheath, THAT IS THE SECRET OF MALCHUT REFERRED TO AS SHEATH, and what it contains, WHICH ARE THE MOCHIN, are called Yud Hei Vav Hei and are called man. That is the whole of the sheath together with its content.

263. וּמַה דְּאָמַר מַה יַּעֲשֶׂה לִי אָדָם, הָכִי הוּא. דְּתָנָא כָּל אִינּוּן כִּתְרִין קַדִּישִׁין דְּמַלְכָּא, כַּד אִתְתַּקְנָן בְּתִקּוּנוֹי. אִתְקְרוּן אָדָם. דְּיוּקְנָא דְּכָלִיל כֹּלָּא. וּמַה דְּמִשְׁלְמָא בְּהוּ, אִתְקְרֵי שְׁמָא קַדִּישָׁא. וְתַעְרָא וּמַה דְּבֵיהּ, אִתְקְרֵי ידו״ד, וְאִתְקְרֵי אָדָם בִּכְלָלָא דְּתַעְרָא, וּמַה דְּבֵיהּ.

264. Those nine Corrections that David said here were in order to subdue his enemies. Whoever holds on to the beard of the King and honors Him with the utmost honor, the King will oblige and do for him all that he desires from the King. HE ASKS: What is the reason THAT THERE IS A NEED TO HOLD on to the beard and not to his body? HE REPLIES: It is because the body follows after the beard, SINCE ALL THE LIGHTS OF THE BODY GET DRAWN FROM THE BEARD, BUT the beard does not follow the body. CONSEQUENTLY, WHEN YOU ARE ATTACHED TO THE BEARD YOU ARE ALSO ATTACHED TO THE BODY, BUT WHEN ONE IS ATTACHED TO THE BODY HE IS NOT YET ATTACHED TO THE BEARD.

264. וְאִלֵּין תִּשְׁעָה תִּקּוּנִין דְּאָמַר דָּוִד הָכָא, לְאַכְנָעָא שַׂנְאוֹי בְּגִין דְּמַאן דְּאָחִיד דִּיקְנָא דְּמַלְכָּא, וְאוֹקִיר לֵיהּ בִּיקָרוּ עִלָּאָה, כָּל מַה דְּבָעֵי מִן מַלְכָּא. מַלְכָּא עָבִיד בְּגִינֵיהּ. מ״ט דִּיקְנָא, וְלָא גּוּפָא. אֶלָּא גּוּפָא אָזִיל בָּתַר דִּיקְנָא, וְדִיקְנָא לָא אָזִיל בָּתַר גּוּפָא.

265. There are two ways to count THE NINE CORRECTIONS OF THE BEARD IN THE VERSES OF: "OUT OF MY DISTRESS." The first is as we already said, THAT "OUT OF MY DISTRESS I CALLED UPON YAH" IS THE FIRST DESCRIPTION AND "YAH ANSWERED ME WITH LIBERATION" IS THE FOURTH DESCRIPTION THAT IS REFERRED TO IN OUR PRESENT ACCOUNT AS: "WHAT CAN A MAN DO TO ME?" The second IS THE ACCOUNT BEFORE US, OF WHICH "out of my distress I called upon Yah," is the first CORRECTION. The second is: "Yah answered me with liberation"; the third is: "Hashem is on my side; I will not fear" and the fourth is: "What can man do to me?" The fifth is "Hashem takes my part"; the sixth is: "Therefore I shall gaze upon those who hate me"; the seventh is: "It is better to take refuge in Hashem"; the eighth is: "Than to put confidence in man" and the ninth is: "It is better to take refuge in Hashem than to trust in princes."

265. וּבְתְרֵי גַוְונֵי אָתֵי הַאי חוּשְׁבָּנָא, חַד כִּדְקַאמְרָן. תְּרֵין: מִן הַמֵּצַר קָרָאתִי יָהּ, חַד. עָנָנִי בַּמֶּרְחָב יָהּ, תְּרֵי. ה׳ לִי לֹא אִירָא, תְּלַת. מַה יַּעֲשֶׂה לִי אָדָם, אַרְבַּע. ה׳ לִי בְּעוֹזְרָי, חָמֵשׁ. וַאֲנִי אֶרְאֶה בְּשׂוֹנְאָי, שִׁיתָּא טוֹב לַחֲסוֹת בַּה׳, שְׁבְעָה. מִבְּטוֹחַ בָּאָדָם תְּמַנְיָא. טוֹב לַחֲסוֹת בַּיְיָ׳ מִבְּטוֹחַ בִּנְדִיבִים תִּשְׁעָה.

266. HE ASKS: THE FIRST SHAPE THAT IS REFERRED TO, "Out of my distress I called upon Yah," what does it say, WHY IS IT CALLED THAT? HE REPLIES: All that David said here, MEANING THE REST OF THE EIGHT BEARD CORRECTIONS, he said about this Correction of the beard, THE FIRST ONE, "Out of my distress (lit. 'straight') I called upon Yah," that is, from the place where the beard begins to spread out, which is a narrow area above and in front of the ear openings below the hair of the head. THIS MEANS THAT AT THESE POINTS, THE HAIRS ARE SHORT AND THE AREA IS NARROW THAT POINTS OUT THE ASPECT OF JUDGMENT THAT EXISTS IN THE BEARD, WHICH IS THEREFORE REFERRED TO AS: "THE STRAIGHT." This is why he says Yud-Hei Yud-Hei twice, MEANING IN THE FIRST CORRECTION AND THE SECOND, BEFORE THE BEARD STARTS TO WIDEN, SINCE YUD-HEI POINTS OUT THAT THE NAME IS DEVOID OF VAV-HEI. However, in the area where the beard spreads out, where it drops from the ears and begins to widen, MEANING IN THE THIRD CORRECTION, he says, "Hashem is on my side; I will not fear." THAT IS THE COMPLETE NAME - YUD HEI VAV HEI - because that is an area that is not narrow. CONSEQUENTLY, ALL THE CORRECTIONS FOLLOW TO SWEETEN THE JUDGMENT IN THE FIRST CORRECTION, IN WHICH THE NAME IS NOT COMPLETE. David required all these CORRECTIONS in order to subdue kings and nations beneath him, through the glory of this beard.

266. מִן הַמֵּצַר קָרָאתִי יָ״הּ, מַאי קָא מַיְירֵי אֶלָּא דָּוִד, כָּל מָה דְּאָמַר הָכָא, עַל תִּקּוּנָא דְּדִיקְנָא דָּא קָאָמַר. מִן הַמֵּצַר קָרָאתִי יָהּ, מֵאַתָּר דְּשָׁארִי דִּיקְנָא לְאִתְפַּשְׁטָא, דְּהוּא אַתָּר דָּחִיק, מִקַּמֵּי פִּתְחָא דְּאוּדְנִין מֵעֵילָא, תְּחוֹת שַׂעֲרֵי דְּרֵישָׁא. וּבג״כ אָמַר יָ״הּ יָ״הּ תְּרֵי זִמְנֵי. וּבַאֲתָר דְּאִתְפַּשַּׁט דִּיקְנָא, וְנָחִית מֵאוּדְנוֹי, וְשָׁארִי לְאִתְפַּשְׁטָא, אָמַר יְיָ׳ לִי לֹא אִירָא, דְּהוּא אַתָּר דְּלָא דָּחִיק וְכָל הַאי אִצְטְרִיךְ וְכוּ׳, דָּוִד לְאַכְנָע תְּחוֹתֵיהּ מַלְכִין וְעַמִּין, בְּגִין יְקָרָא דְּדִיקְנָא דָּא.

267. We have learned in the hidden book that whoever sees in his dream his hand holding on to the beard of an important person, or extending his hand TO HOLD ON to it, he should be aware that he is in union with the ones above. He will throw under him all those who distress him, SINCE THE BEARD INDICATES THE SUBDUING OF ENEMIES AND WHOLENESS, AS MENTIONED ABOVE. We have learned that the supernal beard gets established with nine Corrections, which is the beard in Zeir Anpin that gets established in nine Corrections SINCE THE BEARD IN ARICH ANPIN GETS RESTORED IN THIRTEEN CORRECTIONS.

267. וְתָאנָא בִּצְנִיעוּתָא דְּסִפְרָא, כָּל מַאן דְּחָמֵי בְּחֶלְמֵיהּ דְּדִיקְנָא דְּבַר נָשׁ עִלָּאָה אָחִיד בִּידֵיהּ, אוֹ דְּאוֹשִׁיט יְדֵיהּ לֵיהּ. יִנְדַּע דְּשָׁלִים הוּא עִם עִלָּאֵי, וְאַרְמֵיהּ תְּחוֹתֵיהּ אִינּוּן דְּמְצַעֲרִין לֵיהּ. תָּנָא, מִתַּתְקָן דִּיקְנָא עִלָּאָה בְּתִשְׁעָה תִּקּוּנִין, וְהוּא דִּיקְנָא דִּזְעֵיר אַפִּין, בְּט׳ תִּקּוּנִין מִתַּתְקָן.

268. The first Correction: The hair is shaped from above and grows out in front of the ear openings underneath the locks OF HEAD HAIR that hang over the ears. The hair descends strand by strand to the top of the mouth. We have learned that all these hairs in the beard are harder than all the strands in the locks of head hair. The head hairs are long, while those IN THE BEARD are not long. In head hairs, there are some that are smooth and some that are rough.

268. תִּקּוּנָא קַדְמָאָה. מִתַּתְקָן שַׂעְרָא מֵעֵילָא, וְנָפִיק מִקַּמֵּי פִּתְחָא דְּאוּדְנִין, מִתְּחוֹת קוֹצֵי דְּתַלְיָין עַל אוּדְנִין, וְנַחְתִּין שַׂעֲרֵי, נִימִין עַל נִימִין, עַד רֵישָׁא דְּפוּמָא. תָּאנָא, כָּל אִלֵּין נִימִין דִּבְדִיקְנָא, תַּקִּיפִין יַתִּיר מִכָּל נִימִין דְּקוֹצִין דְּשַׂעְרֵי דְּרֵישָׁא, וְשַׂעְרֵי דְּרֵישָׁא אֲרִיכִין, וְהָנֵי לָאו אֲרִיכִין, וְשַׂעְרֵי דְּרֵישָׁא, מִנְּהוֹן שְׁעִיעֵי, וּמִנְּהוֹן קְשִׁישִׁין.

269. When the white hairs of Atik Yomin are drawn to the hair of Zeir Anpin, it is written: "Wisdoms cry aloud in the street (lit. 'outside')" (Mishlei 1:20). What is the meaning of: "outside"? That is in Zeir Anpin, WHICH VESTS THE NETZACH, HOD AND YESOD IN ARICH ANPIN THAT IS CONSIDERED THE OUTWARD ASPECT, SINCE ALL NETZACH, HOD AND YESOD ARE OUTWARD OF THIS BODY, to which two brains join, THE BRAIN OF ARICH ANPIN IN THE BRAINS OF ZEIR ANPIN OUTWARD OF ARICH ANPIN, ABOUT WHICH IS SAID "WISDOMS CRY ALOUD OUTSIDE."

269. וּבְשַׁעֲתָא דְּאִתְמַשְׁכָן שַׂעְרֵי חִוָּרֵי דְּעַתִּיק יוֹמִין, לְשַׂעְרֵי דִּזְעֵיר אַפִּין, כְּתִיב, חָכְמוֹת בַּחוּץ תָּרֹנָּה. מַאי בַּחוּץ. בְּהַאי זְעֵיר אַפִּין. דְּמִתְחַבְּרִן תְּרֵי מוֹחֵי.

270. HE ASKS: Two brains, how could you imagine this, SINCE IN ZEIR ANPIN ALONE THERE ARE THREE BRAINS? HE REPLIES: Therefore, just say four brains. Three brains are in Zeir Anpin existing in the three spherical cavities in the skull and one brain OF ARICH ANPIN rests in its station that includes WITHIN IT all three brains. From it there is a flow FROM ARICH ANPIN, balanced perfectly, continuously, into the white hair IN ARICH ANPIN to the three brains within Zeir Anpin.

270. תְּרֵי מוֹחֵי ס״ד. אֶלָּא אֵימָא אַרְבַּע מוֹחֵי. תְּלַת מוֹחֵי דַּהֲווֹ בִּזְעֵיר אַפִּין, וְאִשְׁתְּכָחוּ בִּתְלַת חַלָּלֵי דְּגוּלְגַּלְתָּא דְּרֵישָׁא. וְחַד מוֹחָא שָׁקִיט עַל בּוּרְיֵיהּ, דְּכָלִיל כָּל תְּלַת מוֹחֵי. דְּאִתְמְשָׁךְ מִנֵּיהּ מְשִׁיכָן כְּלִילָן שְׁקִילָן, בְּשַׂעֲרֵי חִוָּרֵי. לְהַאי זְעֵיר אַפִּין לִתְלַת מוֹחֵי דְּבֵיהּ.

271. Four brains exist in Zeir Anpin, WHICH ARE CHOCHMAH AND BINAH, THE RIGHT OF DA'AT AND THE LEFT OF DA'AT. AS A RESULT OF THE BRAIN ILLUMINATION IN ARICH ANPIN TO HIS THREE BRAINS, HIS THREE BRAINS DIVIDE UP TO FOUR. As a result of these, the four portions, written in Tefilin, are completed, SINCE THE FOUR CHAPTERS IN THE TEFILIN ARE THE SECRET OF THE SURROUNDING LIGHT OF THE THREE BRAINS - CHOCHMAH, BINAH AND DA'AT - IN ZEIR ANPIN. DUE TO THE INCLUSION OF THE BRAIN OF ARICH ANPIN WITHIN THEM, THE BRAIN OF DA'AT IN ZEIR ANPIN IS SPLIT INTO TWO BRAINS, TO THE RIGHT AND TO THE LEFT, AND THAT COMPLETES THE FOUR CHAPTERS - THAT IS, FOUR BRAINS, since the Holy Name of Atik Yomin is included in them, Atik of Atikin, WHICH IS THE FIRST BRAIN THAT IS ARICH ANPIN, and that of Zeir Anpin, WHICH CONTAINS THREE BRAINS. This is the perfection of the Holy Name, as is written: "And all people of the earth shall see that You are called by the name of Hashem; and they shall be afraid of You" (Devarim 28:10). The name of Hashem is truly the name of Hashem, which are the boxes of the Tefilin, SINCE THE MOCHIN (LIT. 'BRAINS') IS THE SECRET OF YUD HEI VAV HEI AND THE COMPARTMENTS OF THE BRAINS IS THE SECRET OF MALCHUT, REFERRED TO AS THE NAME OF HASHEM.

271. וּמִשְׁתַּכְחָן אַרְבַּע מוֹחֵי בְּהַאי זְעֵיר אַפִּין. בְּגִין כַּך אִשְׁתְּלִימוּ אַרְבַּע פָּרְשִׁיוֹת דִּכְתִיבִין בַּתְּפִילִין, דְּאִתְכְּלִיל בְּהוּ שְׁמָא קַדִּישָׁא דְּעַתִּיק יוֹמִין, עַתִּיקָא דְּעַתִּיקִין, וּזְעֵיר אַפִּין. דְּהַאי הוּא שְׁלִימוּתָא דִּשְׁמָא קַדִּישָׁא. דִּכְתִיב, וְרָאוּ כָל עַמֵּי הָאָרֶץ כִּי שֵׁם יְיָ׳ נִקְרָא עָלֶיךָ וְיִרְאוּ מִמֶּךָ. שֵׁם יְיָ׳. שֵׁם יְיָ׳ מַמָּשׁ, דְּאִינּוּן אַרְבַּע רְהִיטֵי בָּתֵּי דִתְפִילִין.

272. Therefore, SCRIPTURE SAYS: "Wisdoms cry aloud outside," WHICH ARE THE CHOCHMAH OF ZEIR ANPIN AND THAT OF ARICH ANPIN. They exist here IN ZEIR ANPIN, WHICH IS OUTSIDE OF ARICH ANPIN. The wisdom of Atik of Atiks, the most concealed of all concealed, is not available and is not prepared TO BE DISCOVERED, since it is wisdom concealed from all and is not describable. Since the four brains joined in Zeir Anpin, four springs flow forth from it to every direction, WHICH ARE FOUR BRAINS - CHOCHMAH, BINAH, THE RIGHT OF DA'AT AND THE LEFT OF DA'AT. THESE FOUR are separated by one spring that emanates to them all, THAT IS THE BRAIN OF CHOCHMAH, WHICH GOES OUT AND SPLITS INTO FOUR BRAINS, WHICH IS THE SECRET OF THE 32 PATHS OF WISDOM THAT ARE REVEALED TO THE LOWER GRADES. Therefore, there are four BRAINS IN CHOCHMAH OF ZEIR ANPIN DUE TO THE REASON THAT CHOCHMAH OF ARICH ANPIN IS INCLUDED IN THEM, SO THAT THEY WILL BE BESTOWED BY HIM UPON THE LOWER GRADES SINCE IN THE CONCEALED BRAIN, FROM ITS LOCATION, NOTHING AT ALL IS REVEALED. THEREFORE, THE VERSE SAYS: "WISDOMS CRY ALOUD OUTSIDE," SINCE ONLY ON THE OUTSIDE IN THE PLACE OF ZEIR ANPIN WILL THEY SING JOYOUSLY - THAT IS, BE REVEALED.

272. ובג״כ, חָכְמוֹת בַּחוּץ תָּרֹנָה. דְּהָכָא מִשְׁתַּכְחִין. דְּהָא עַתִּיקָא דְּעַתִּיקִין, סְתִימָא דִּסְתִימִין, לָא אִשְׁתְּכַח, וְלָא זַמִּין חָכְמְתָא דִילֵיהּ, מִשּׁוּם דְּאִית חָכְמְתָא סְתִימָא דִכֹלָּא וְלָא אִתְפְּרַשׁ. וּבְגִין דְּאִתְחַבְּרוּ אַרְבָּעָה מוֹחִין בְּהַאי זְעֵיר אַפִּין. אִתְמַשְׁכָן אַרְבַּע מַבּוּעִין מִנֵּיהּ לְאַרְבַּע עִיבָּר, וּמִתְפָּרְשָׁן מֵחַד מַבּוּעָא, דְּנָפִיק מִכֻּלְּהוּ. ובג״כ אִינּוּן אַרְבַּע.

273. We have learned this Chochmah that is a combination of four, MEANING THE BRAIN OF CHOCHMAH IN ZEIR ANPIN, is drawn through the hairs OF ZEIR ANPIN that hang wave upon wave. All are rough and coarse and are drawn and go forth, each to its own direction. A thousand of thousands and ten thousand of tens of thousands are hanging, some of them without number. This is what it says, "His locks are wavy" (Shir Hashirim 5:11), wave upon wave. All are too heavy and coarse to join, similar to a hard flint, and like that stone that is strong and sturdy until holes and streams under the hair are caused, and strong currents continue forth in each side and every direction. Since these hairs are black and dark, it is written about them: "He uncovers deep things out of darkness, and brings out to light the shadow of death" (Iyov 12:22).

273. וְתָאנָא, הַאי חָכְמְתָא דְּאִתְכְּלִילָא בְּאַרְבַּע, אִתְמַשְׁכָא בְּהָנֵי שַׂעֲרֵי, דְּאִינּוּן תַּלְיָין תִּלִּין עַל תִּלִּין. וְכֻלְּהוּ קַשְׁיָין וְתַקִּיפִין, וְאִתְמַשְׁכוּ וּנְגִידוּ כָּל חַד לְסִטְרוֹי. וַאֲלַף אַלְפִין וְרִבּוֹא רִבְּבָן תַּלְיָין, מִנַּיְיהוּ דְּלֵיתְהוֹן בְּחוּשְׁבָּנָא. הה״ד, קְווּצוֹתָיו תַּלְתַּלִּים. תִּלֵּי תִּלִּים. וְכֻלְּהוּ קַשְׁיָין וְתַקִּיפִין לְאִתְחַבְּרָא, כְּהַאי חַלָּמִיש תַּקִּיף. וּכְהַאי טִנְרָא דְּאִיהִי תַּקִּיפָא. עַד דְּעַבְדִּין נוּקְבִין וּמַבּוּעִין מִתְּחוֹת שַׂעֲרָא, וְנַגְדִּין מַבּוּעִין תַּקִּיפִין לְכָל עִיבָּר וְעִיבָּר לְכָל סִטְר וּסִטְר. וּבְגִין דְּהָנֵי שַׂעֲרֵי אוּכְמֵי וַחֲשׁוֹכָן, כְּתִיב מְגַלֶּה עֲמוּקוֹת מִנִּי חֹשֶׁךְ וַיּוֹצֵא לָאוֹר צַלְמָוֶת.

274. We have learned that the hairs in the beard are rougher than the head hair because the BEARD HAIRS alone are available and explainable. CONSEQUENTLY, they are harsher in their ways.

274. וְתָנָא, הָנֵי שַׂעֲרֵי דְּדִיקְנָא תַּקִּיפִין מִשְׁאַר שַׂעֲרֵי דְּרֵישָׁא, מִשּׁוּם דְּהָנֵי בִּלְחוֹדַיְיהוּ מִתְפָּרְשָׁן וּמִשְׁתַּכְחָן, וְאִינּוּן תַּקִּיפִין בְּאוֹרְחַיְיהוּ.

275. HE ASKS: Why are they harsh? If you will say because all pertain to judgment, it is not so, for mercy ALSO exists in these forms. When the thirteen springs of oil come down, THAT IS THIRTEEN BEARD CORRECTIONS OF ARICH ANPIN THAT DESCEND DOWN TO THE BEARD in Zeir Anpin, they all pertain to mercy. IF SO, WHY ARE THEY HARSH?

275. אֲמַאי תַּקִּיפִין. אִי תֵּימָא, מִשּׁוּם דְּכֻלְּהוּ דִּינָא, לָאו הָכִי, דְּהָא בְּתִקּוּנִין אִלֵּין אִשְׁתְּכָחוּ רַחֲמֵי. וּבְשַׁעֲתָא דְּנַחְתִּין תְּלֵיסַר מַבּוּעֵי נַהֲרֵי דְּמִשְׁחָא, אִלֵּין כֻּלְּהוּ רַחֲמֵי.

276. HE REPLIES: We have learned that all the beard hairs are rough. What is the explanation? It is because all these of mercy - THAT IS, THE ONES THAT DRAW FROM THE CENTRAL COLUMN, WHICH IS COMPASSION - must be harsh in order to subdue THE LEFT COLUMN, WHICH IS judgment, AND TO JOIN HIM IN THE RIGHT. All these which pertain to judgment, MEANING THE ONES DRAWN FROM THE LEFT COLUMN, WHICH ARE HARSH JUDGMENTS, are ESSENTIALLY harsh. They need to be harsh from the two directions, BOTH FROM THE COMPASSIONATE SIDE AND FROM THE JUDGMENTAL SIDE. When the world requires mercy, THOSE HAIRS OF compassion FROM THE CENTRAL COLUMN are strong and overcome judgments, BECAUSE THEY UNITE THE LEFT WITH THE RIGHT COLUMN, WHICH IS CHASSADIM, AND THE BRAINS THAT ARE COMPASSIONATE GET REVEALED. When the world requires judgment, DURING THE ILLUMINATION OF CHOCHMAH THAT DOES NOT ILLUMINATE EXCEPT WITH THE EXPOSITION OF JUDGMENT, the judgment is then strong and overcomes compassion. Therefore, they need to be harsh on both sides. When compassion is required, the hairs that are mercy stand up and the beard is seen in these hairs. THE OTHERS ARE NOT VISIBLE and everything happens according to compassion. When justice is needed, the beard is seen ONLY in these hairs OF JUSTICE AND THE OTHERS ARE NOT VISIBLE. And everything, EITHER MERCY OR JUSTICE, prevails through the beard.

276. אֶלָּא תָּאנָא, כָּל הָנֵי שַׂעְרֵי דְּדִיקְנָא, כֻּלְּהוּ תַּקִּיפִין. מ״ט. כָּל אִינּוּן דְּרַחֲמֵי, בַּעְיָין לְמֶהֱוֵי תַּקִּיפִין. לְאַכְפְּיָיא לְדִינָא. וְכָל אִינּוּן דְּאִינְהוּ דִּינָא, הָא תַּקִּיפִין אִינּוּן. וּבֵין כַּךְ וּבֵין כַּךְ בַּעְיָין לְמֶהֱוֵי תַּקִּיפִין, מִתְּרֵין סִטְרִין. כַּד בָּעֵי עָלְמָא רַחֲמִין, רַחֲמֵי תַּקִּיפִין וְנַצְחִין עַל דִּינָא. וְכַד בָּעֵי דִּינָא, דִּינָא תַּקִּיף, וְנָצַח עַל רַחֲמֵי. ובג״כ בַּעְיָין לְמֶהֱוֵי תַּקִּיפִן מִתְּרֵין סִטְרִין, דְּכַד בָּעוּ רַחֲמֵי, שַׂעְרֵי דְּאִינּוּן בְּרַחֲמֵי, קַיְּימִין וּמִתְחַזְיָא דִּיקְנָא בְּאִינּוּן שַׂעְרֵי, וְכֹלָּא הֲווֹ רַחֲמֵי. וְכַד בַּעְיָא דִּינָא, אִתְחַזְיָא דִּיקְנָא בְּאִינּוּן שַׂעְרֵי. וְכֹלָּא אִתְקַיָּים בְּדִיקְנָא.

277. When the holy white beard OF ARICH ANPIN gets revealed, all these and all these shine and bathe IN THE CHASSADIM OF THE BEARD IN ARICH ANPIN. This is similar to someone who bathes from the deep river from THE MURKINESS that was in it, MEANING FROM THE JUDGMENTS. Everything exists with compassion and the judgment does not exist. When all these nine BEARD CORRECTIONS illuminate together, they all bathe in mercy.

277. וְכַד אִתְגַּלְיָיא דִּיקְנָא קַדִּישָׁא חִוָּרָא, כָּל הָנֵי וְכָל הָנֵי מִתְנַהֲרִין וּמִסְתַּחְיָין, כְּמַאן דְּאִסְתְּחֵי בְּנַהֲרָא עֲמִיקָא מִמָּה דַּהֲוָה בֵּיהּ. וְאִתְקַיְּימוּ כֻּלְּהוּ בְּרַחֲמֵי, וְלֵית דִּינָא אִשְׁתְּכַח, וְכָל הָנֵי תִּשְׁעָה כַּד נַהֲרִין כַּחֲדָא, כֻּלְּהוּ אִסְתַּחְיָין בְּרַחֲמֵי.

278. Therefore, Moses repeated for a second time THE ATTRIBUTES: "Hashem is longsuffering, and great in love" (Bemidbar 14:18), THAT IS IN THE PORTION OF SHELACH. However 'truth' is not said THERE, AS HE SAYS IN THE THIRTEEN ATTRIBUTES IN THE PORTION OF KI TISA. THAT IS because the secret of the matter is those nine Attributes, MEANING THE NINE CORRECTIONS OF THE BEARD IN ZEIR ANPIN. They illuminate from Atik Yomin to Zeir Anpin. When Moses said THE ATTRIBUTES the second time, IN THE PORTION OF SHELACH, he said nine Corrections, which are the Corrections of the beard that exist in Zeir Anpin, and descend from Atik Yomin and illuminate within him. Therefore, HE DID NOT MENTION IN THEM 'AND TRUTH', SINCE truth depends upon the Atika Kadisha, WHO IS THE SECRET OF THE SEVENTH OF THE THIRTEEN CORRECTIONS OF THE BEARD IN ARICH ANPIN, WHICH IS THE SECRET OF THE BRIGHTENING OF THE FACE IN ARICH ANPIN. WHEN HE ONLY RECEIVED NINE CORRECTIONS FROM THE ATIK, Moses did not say, 'and truth', SINCE THIS CORRECTION OF THE ATIK IS NOT SHINING WITHIN HIM AT PRESENT.

278. ובג״כ אָמַר מֹשֶׁה זִמְנָא אַחֲרָא, יְיָ׳ אֶרֶךְ אַפַּיִם וְרַב חֶסֶד. וְאִלּוּ אֱמֶת לָא קָאָמַר. מִשּׁוּם דְּרָזָא דְּמִלָּה, אִינּוּן תִּשְׁעָה מְכִילָן דְּנַהֲרִין מֵעַתִּיק יוֹמִין לִזְעֵיר אַפִּין. וְכַד אָמַר מֹשֶׁה תְּנַיְיָנָא, תִּשְׁעָה תִּקּוּנִין אָמַר. וְאִינְהוּ תִּקּוּנֵי דִּיקְנָא דְּמִשְׁתַּכְּחֵי בִּזְעֵיר אַפִּין, וְנַחְתִּין מֵעַתִּיק יוֹמִין וְנַהֲרִין בֵּיהּ. ובג״כ אֱמֶת תַּלְיָיא בְּעַתִּיקָא, וְהַשְׁתָּא לָא אָמַר מֹשֶׁה וְאֱמֶת.

279. תָּנָא, שַׂעֲרֵי דְּרֵישָׁא דִּזְעֵיר אַפִּין, כֻּלְּהוּ קְשִׁישֵׁי, תְּלִין עַל תְּלִין. וְלָא שְׁעִיעִין. דְּהָא חֲמֵינָא דִּתְלַת מוֹחֵי בִּתְלַת חֲלָלֵי מִשְׁתַּכְּחִין בֵּיהּ, וּנְהִירִין מִמּוֹחָא סְתִימָאָה. וּמִשּׁוּם דְּמוֹחָא דְּעַתִּיק יוֹמִין, שָׁקִיט וְשָׁכִיךְ כַּחֲמָר טַב עַל דּוּרְדְּיֵיהּ, שַׂעֲרוֹי כֻּלְּהוּ שְׁעִיעִין, וּמְשַׁיְּחִין בְּמִשְׁחָא טַב. וּבג"כ כְּתִיב, רֵאשֵׁהּ כַּעֲמַר נְקֵא.

279. We have learned that the hairs of Zeir Anpin are all rough, wave upon wave, and are not smooth AS THE HAIR OF ARICH ANPIN. I see that three brains exist there in the three spaces and illuminate from the concealed brain IN ARICH ANPIN. The brain of Atik Yomin, THAT IS THE CONCEALED BRAIN, is quiet and resting like fine wine upon its sediments. AS THOSE SEDIMENTS DO NOT SPOIL THE WINE, BUT QUITE THE OPPOSITE, THEY FORTIFY IT, SO TOO THE JUDGMENTS IN THE CONCEALED BRAIN ARE NOT JUDGMENTS THAT WOULD EVEN SLIGHTLY DIMINISH THE CONCEALED BRAIN IN ITS OWN ESSENCE, TO THE CONTRARY, THEY STRENGTHEN IT. THEREFORE, the hairs OF ARICH ANPIN are all smooth and polished in fine oil and it is written: "And the hair of whose head was like the pure wool" (Daniel 17:9).

280. וְהַאי דִּזְעֵיר אַפִּין, קְשִׁישִׁין וְלָא קְשִׁישִׁין. דְּהָא כֻּלְּהוּ תַּלְיָין וְלָא מִתְקַמְּטֵי, וּבג"כ חָכְמְתָא נָגִיד וְנָפִיק. אֲבָל לָא חָכְמְתָא דְּחָכְמְתָא, דְּאִיהִי שְׁכִיכָא וּשְׁקִיטָא. דְּהָא תְּנֵינָא דְּלֵית דְּיָדַע מוֹחֵיהּ דְּעַתִּיק יוֹמִין, בַּר אִיהוּ. וְהַאי דִּכְתִיב אֱלֹהִים הֵבִין דַּרְכָּהּ וְהוּא יָדַע אֶת מְקוֹמָהּ, בִּזְעֵיר אַפִּין אִתְּמַר. אָמַר רִבִּי שִׁמְעוֹן, בְּרִיךְ בְּרִי לְקוּדְשָׁא בְּרִיךְ הוּא, בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי.

280. Those of Zeir Anpin are rough yet not so hard, since all are hanging up and not twisted. Therefore, the wisdom continues to flow THROUGH THEM. THIS IS THE ILLUMINATION OF CHOCHMAH FROM BINAH THAT RETURNS TO CHOCHMAH, WHICH IS THE SECRET OF THE 32 PATHS OF CHOCHMAH THAT IS THE SECRET OF THE BINAH OF CHOCHMAH. FOR THIS CHOCHMAH DOES NOT FLOW EXCEPT THROUGH JUDGMENTS; THEREFORE, THE HAIRS NEED TO BE ROUGH. But this is not so for Chochmah of Chochmah, THAT IS, CHOCHMAH OF OR YASHAR (LIT. 'DIRECT LIGHT') IN ITS OWN ESSENCE, which is silent and quiet, IN THE CONCEALED BRAIN OF ARICH ANPIN. We have learned that there is nobody who could fathom the brain of Atik Yomin, except Himself, and it is written: "Elohim understands its way, and He knows its place" (Iyov 28:23). This is said only OF CHOCHMAH of Zeir Anpin THAT IS REVEALED, AND NOT OF CHOCHMAH OF ARICH ANPIN THAT IS CONCEALED AND IS NOT REVEALED AT ALL. Rabbi Shimon said: Blessed is my son to the Holy One, blessed be He, in this world and in the World to Come.

34. The second and third of the nine Corrections of Zeir Anpin
Rabbi Aba describes the second Correction as meaning several things: it is like a dominating, great, beautiful and mighty man; it is mercy; it is truth. He talks a good deal about Chesed in various contexts; we learn that the third Correction is "and abundant in Chesed."

281. תִּקּוּנָא תִּנְיָינָא. נָפִיק שַׂעֲרָא, וְסָלִיק מֵרֵישָׁא דְּפוּמָא, עַד רֵישָׁא אַחֲרָא דִּפְתִחָא דְּפוּמָא, וְנָחִית מִתְּחוֹת פּוּמָא, עַד רֵישָׁא אַחֲרָא, נִימִין עַל נִימִין, בְּתִקּוּנָא שַׁפִּיר.

281. The second Correction: The hairs leave and ascend from the beginning of the mouth to the other side of the mouth opening, THAT IS, FROM ONE END TO THE OTHER END ABOVE THE UPPER LIP. They descend under the mouth, BELOW THE LOWER LIP, FROM THE BEGINNING to the other end, AND strands upon strands descend in a beautiful shape.

282. קוּם רִבִּי אַבָּא. קָם ר' אַבָּא, פָּתַח וְאָמַר, כַּד תִּקּוּנָא דְּדִיקְנָא דָא מִתְתַּקֵּן בְּתִקּוּנָא דְּמַלְכָּא, כְּגִבָּר תַּקִּיף שַׁפִּיר לְמֵחֱזֵי, רַב וְשָׁלִיט, הה"ד גָּדוֹל אֲדוֹנֵינוּ וְרַב כֹּחַ. וְכַד אִתְבְּסַם בְּתִקּוּנָא דִּיקְנָא יַקִּירָא קַדִּישָׁא, וְיִשְׁגַּח בֵּיהּ, אִקְרֵי בִּנְהִירוּ דִּילֵיהּ, אֵל רַחוּם וְגוֹ'. וְהַאי תִּקּוּנָא תִּנְיָינָא אִתְתַּקַּן, כַּד נָהִיר בִּנְהִירוּ דְּעַתִּיק יוֹמִין, אִקְרֵי רַב חֶסֶד. וְכַד מִסְתַּכְּלֵי דָא בְּדָא, אִתְקְרֵי בְּתִקּוּנָא אַחֲרָא וְאֱמֶת. דְּהָא נְהִירוּ אַנְפֵּיהּ.

282. RABBI SHIMON SAID TO RABBI ABA: Rise Rabbi Aba. Rabbi Aba stood up, opened by saying: When this Correction is established with the Correction of the King, IT IS like a ruling, great, handsom and mighty man. This is what is written: "Great is our Master, and of great power" (Tehilim 147:5). When He was established with the formation of the precious holy beard OF ARICH ANPIN and looks at it, THIS CORRECTION is called by His light: "El, merciful... " (Shemot 34:6). THAT IS WHEN THE THIRTEEN BEARD CORRECTIONS IN ARICH ANPIN SHINE UPON THE NINE BEARD CORRECTIONS IN ZEIR ANPIN. THEN HIS SECOND CORRECTION IS CALLED BY THE NAME MERCIFUL. This second Correction is established by another of the Corrections OF THE BEARD OF ZEIR ANPIN and it is called: "and truth" (Shemot 34:6), WHICH IS THE SEVENTH CORRECTION OF THESE BEARD CORRECTIONS IN ZEIR ANPIN. His face shines, MEANING THAT IT THEN CONTAINS THE FIRST THREE SFIROT, WHICH ARE THE SECRET OF: "A MAN'S WISDOM MAKES HIS FACE TO SHINE" (KOHELET 8:1).

283. We have learned that this Correction should have been called "pardons iniquity" (Michah 7:18), similar to THE SECOND CORRECTION OF the Atika Kadisha, WHICH MEANS THAT BINAH FORGIVES THE INIQUITY OF MALCHUT, SINCE IT WAS DIMINISHED THROUGH IT FROM THE FIRST THREE SFIROT IN ORDER TO FORGIVE THE TRANSGRESSION, IN THE THIRD CORRECTION, MEANING TO SWEETEN THE JUSTICE OF MALCHUT REFERRED TO AS TRANSGRESSION. However, due to the path that departs HERE in the third Correction, under the two nose openings where tiny rough hairs fill in this path, AND IS NOT CLEAR OF HAIR, LIKE THE THIRD CORRECTION IN ARICH ANPIN, THEREFORE, it is not called here "pardons iniquity, and forgives the transgression" (Ibid.). It prevails somewhere else; THAT IS, IN THE FOURTH CORRECTION.

283. וְתָאנָא, נוֹשֵׂא עָוֹן אִתְקְרֵי דָּא תִּקּוּנָא תְּנִיְינָא, כְּגַוְונָא דְּעַתִּיקָא קַדִּישָׁא. אֲבָל מִשּׁוּם הַהוּא אוֹרְחָא דְּנָפִיק, בְּתִקּוּנָא תְּלִיתָאָה תְּחוֹת תְּרֵין נוּקְבִין דְּחוֹטְמָא, וְשַׂעֲרִין תַּקִּיפִין זְעִירִין מַלְיָין לְהַהוּא אוֹרְחָא. לָא אִתְקְרוּן הָכָא נוֹשֵׂא עָוֹן וְעוֹבֵר עַל פֶּשַׁע, וְאִתְקְיָימוּ בְּאַתָּר אַחֲרָא.

284. We have learned that Shin-Ayin-Hei (=375) Chassadim are included in the Chesed of Atik Yomin, WHICH IS THE MEANING OF: "BUT TO CAIN AND HIS OFFERING HE HAD NO RESPECT (HEB. SHA'AH - SHIN AYIN HEI)" (BERESHEET 4:5). FOR HE DID NOT DESERVE THESE CHASSADIM OF ATIK YOMIN and all are referred to as Chassadim of old, as is written: "Where are your former oaths of steadfast love (Heb. Chassadim)" (Tehilim 89:50). All are comprised in Chesed of the Atika Kadisha, who is concealed from all. And the Chesed of Zeir Anpin is referred to as Chesed of the world (everlasting Chesed).

284. וְתַנְיָא, תְּלַת מְאָה וְשַׁבְעִין וְחָמֵשׁ חֲסָדִים, כְּלִילָן בְּחֶסֶד דְּעַתִּיק יוֹמִין, וְכֻלְּהוּ אִקְרוּן חַסְדֵּי קַדְמָאֵי. דִּכְתִיב, אַיֵּה חֲסָדֶיךָ הָרִאשׁוֹנִים. וְכֻלְּהוּ כְּלִילָן בְּחֶסֶד דְּעַתִּיקָא קַדִּישָׁא, סְתִימָא דְּכֹלָּא. וְחֶסֶד דִּזְעֵיר אַפִּין אִקְרֵי חֶסֶד עוֹלָם.

285. In the hidden book, he calls the Chesed of old of Atik Yomin: "And abundant in love (Heb. Chesed)" (Shemot 34:6). In Zeir Anpin, CHASSADIM ARE simply REFERRED TO AS Chesed. Thus, it is written here IN THE THIRD CORRECTION OF ZEIR ANPIN: "And abundant in Chesed," SINCE THE FIRST CORRECTION IS "LONG" AND THE SECOND CORRECTION IS "SUFFERING." THE THIRD CORRECTION IS: "AND ABUNDANT IN CHESED" AS MENTIONED, SINCE HE RECEIVES HERE FROM THE ORIGINAL CHASSADIM OF ARICH ANPIN AND IS ALSO REFERRED TO AS ABUNDANT IN CHESED. It is written: "Keeping troth to thousands" (Ibid.) simply AND IT IS NOT WRITTEN: 'AND ABUNDANT IN CHESED', SINCE HE SPEAKS THERE OF CHESED OF ZEIR ANPIN HIMSELF, WHICH IS REFERRED TO AS SIMPLY CHESED. We have explained that "abundant in Chesed" OF ARICH ANPIN leans towards Chesed OF ZEIR ANPIN, to illuminate to Him and light the candles, MEANING THE SFIROT OF ZEIR ANPIN.

285. וּבְסִפְרָא דִּצְנִיעוּתָא, קְרֵי בֵּיהּ לְחֶסֶד קַדְמָאָה דְּעַתִּיק יוֹמִין רַב חֶסֶד. וּבְזְעֵיר אַפִּין, חֶסֶד סְתָם. וּבג״כ כְּתִיב הָכָא, וְרַב חֶסֶד. וּכְתִיב, נוֹצֵר חֶסֶד לַאֲלָפִים סְתָם. וְאוֹקִימְנָא, הַאי רַב חֶסֶד, מַטֵּה כְּלַפֵּי חֶסֶד, לְנַהֲרָא לֵיהּ, וּלְאַדְלָקָא בּוֹצִינֵי.

286. We have learned about this path that descends under the two nose openings OF ZEIR ANPIN. Narrow hair occupies that path, which is not referred to as "forgives (lit. 'passes over') the transgression," since there is no room to pass over THE TRANSGRESSION. This is due to two reasons: Because of the hair that occupy that path, it is a difficult passage for the passing OF CHOCHMAH THERE and because the passage of that path goes down only to the beginning of the mouth and no further.

286. דְּתָנָא הַאי אוֹרְחָא דְּנָחִית תְּחוֹת תְּרֵין נוּקְבִין דְּחוֹטְמָא, וְשַׂעֲרִין זְעִירִין מַלְיָין לְהַהוּא אָרְחָא, לָא אִקְרֵי הַהוּא אָרְחָא עוֹבֵר עַל פֶּשַׁע, דְּלֵית אֲתָר לְאַעְבְּרָא לֵיהּ בְּתְרֵי גְוָונֵי. חַד מִשּׁוּם שַׂעֲרֵי דְּאִשְׁתְּכַח בְּהַהוּא אָרְחָא, הוּא אֲתָר קַשְׁיָא לְאַעְבְּרָא. וְחַד, מִשּׁוּם דְּנָחִית אַעְבְּרָא דְּהַהוּא אוֹרְחָא עַד רֵישָׁא דְּפוּמָא, וְלָא יַתִּיר.

287. Therefore, it is written: "His lips like roses" (Shir Hashirim 5:13), which is red like roses, "dropping flowing myrrh" (Ibid.), which is deep red, WHICH IS JUSTICE. This path here, ABOVE THE LIPS, did not get firmly established in two manners, AS MENTIONED. THEREFORE, JUDGMENT IS APPARENT ON THE LIPS, THE MEANING OF THE RED HUE. From here, whoever wishes to frighten HIS FRIEND IN AN EXTRAORDINARY MANNER strikes twice with his hand on that path.

287. וע״ד כְּתִיב, שִׂפְתוֹתָיו שׁוֹשַׁנִּים, סוֹמְכִין כְּוַרְדָּא, נוֹטְפוֹת מוֹר עוֹבֵר, סוֹמְכָא תַּקִּיף, וְהַאי אוֹרְחָא דְּהָכָא, בְּתְרֵי גְוָונֵי וְלָא אִתְבְּסַם. מִכָּאן מַאן דְּבָעֵי לְאַגְזְמָא, תְּרֵי זִמְנֵי בָּטַשׁ בִּידֵיהּ בְּהַאי אוֹרְחָא.

35. The fourth of the nine Corrections of Zeir Anpin

Rabbi Aba says that this Correction is splendor and glory, and from it are suspended the vestments in which Zeir Anpin gets dressed, as He is

clothed in glory and majesty. These are the Corrections in which He was dressed and was established in the form of man.

288. The fourth Correction: The hairs grow and take form, rising and covering over his cheeks with firmly established offerings. This Correction is beautiful to behold. It is splendor and glory. We have learned the highest glory (Hod) goes out and is decorated and continues to take hold of his cheeks. It is referred to as the glory of the beard. From this glory and splendor are suspended the vestments in which ZEIR ANPIN gets dressed, which are the splendid vestments of the King, as is written: "You are clothed in glory and majesty" (Tehilim 104:1). These are the Corrections in which he was dressed and was established in the form of man, more than in any other form.

288. תִּקּוּנָא רְבִיעָאָה נָפִיק שַׂעֲרָא, וְאִתְתָּקַן, וְסָלִיק וְחָפֵי בְּעִלְּעוֹי, בְּתִקְרוּבְתָּא דְּבוּסְמָא. הַאי תִּקּוּנָא יָאָה וְשַׁפִּירָא, לְאִתְחַזְיָא הוֹד וְהָדָר הוּא. וְתַנְיָא, הוֹד עִלָּאָה, נָפִיק וְאִתְעַטָּר וְנָגִיד לְאִתְאַחֲדָא בְּעִלְּעוֹי, וְאִתְקְרֵי הוֹד זָקֵן. וּמֵהַאי הוֹד וְהָדָר, תַּלְיָין אִלֵּין לְבוּשֵׁי, דְּאִתְלַבַּשׁ בְּהוּ, וְאִינּוּן פּוּרְפִּירָא יַקִּירָא דְּמַלְכָּא. דִּכְתִיב הוֹד וְהָדָר לְבָשְׁתָּ, תִּקּוּנִין דְּאִתְלַבַּשׁ בְּהוּ, וְאִתְתָּקַן בְּהַאי דְּיוּקְנָא דְּאָדָם, יַתִּיר מִכָּל דְּיוּקְנִין.

289. We have learned the glory OF THIS BEARD when it shone in the light of the upper beard OF ARICH ANPIN. It spread in the rest of the shining Corrections, MEANING ALSO IN THE FIFTH CORRECTION, which is: "pardons iniquity" (Michah 7:18) on this side and "forgives the transgression" (Ibid.) from that side. Therefore, it is written: "his cheeks" (Shir Hashirim 5:13). THAT INCLUDES BOTH THE HAIR ON THE CHEEKS, WHICH ARE THE FOURTH CORRECTION, AND BOTH APPLES THAT ARE CLEAR OF HAIR, WHICH ARE THE FIFTH CORRECTION. In the hidden book, this FOURTH CORRECTION is referred to as Hod, Hadar (lit. 'majesty') and Tiferet. Tiferet "forgives the transgression," as it says: "And it is his glory (Heb. Tiferet) to pass over a transgression" (Mishlei 19:11). However, we did not explain this Tiferet until the ninth Correction, as it says, "The glory (Tiferet) of young men is their strength" (Ibid. 20:29). IN THE NINTH CORRECTION, it is called Tiferet. Upon weighing, they are BOTH equal in weight. Rabbi Shimon said: You are worthy, Rabbi Aba, to be blessed by the Atika Kadisha, from whom all blessings emanate.

289. וְתָאנָא הַאי הוֹד, כַּד אִתְנְהַר בְּנְהִירוּ דְּדִיקְנָא עִלָּאָה, וְאִתְפְּשַׁט בִּשְׁאַר תִּקּוּנִין נְהִירִין. הַאי הוּא נוֹשֵׂא עָוֹן מֵהַאי גִּיסָא, וְעוֹבֵר עַל פֶּשַׁע מֵהַאי גִּיסָא. וּבג״כ, לְחָיָיו כְּתִיב. וּבְצִנִּיעוּתָא דְּסִפְרָא אִקְרֵי, הוּא וְהָדָר וְתִפְאֶרֶת. דְּהָא תִּפְאֶרֶת הוּא עוֹבֵר עַל פֶּשַׁע, שֶׁנֶּאֱמַר וְתִפְאַרְתּוֹ עֶבוֹר עַל פֶּשַׁע. אֲבָל הַאי תִּפְאֶרֶת לָא אוֹקִימְנָא, אֶלָּא בְּתִקּוּנָא תְּשִׁיעָאָה, כד״א וְתִפְאֶרֶת בַּחוּרִים כֹּחָם. וְתַמָּן אִקְרֵי תִּפְאֶרֶת. וְכַד אִתְתְּקַל, בְּמִתְקְלָא חַד סַלְקִין. אָמַר ר״ש, יֵאוֹת אַנְתְּ רִבִּי אַבָּא, לְאִתְבָּרְכָא מֵעַתִּיקָא קַדִּישָׁא, דְּכָל בִּרְכָאן נָפְקִין מִנֵּיהּ.

36. The fifth Correction of the nine Corrections of Zeir Anpin

We learn that all the lights that illuminate from Arich Anpin are referred to as the original Chassadim, and due to these, all the everlasting Chassadim shine that are the Chassadim in Zeir Anpin. Thus His countenance shines upon the world and blesses it.

290. The fifth Correction: The hairs stop and two apples are visible, CLEAR OF HAIR, on either side, red like a red rose. They glow in 270 worlds. When these two apples shine the light of the two uppermost holy apples of the Atika, WHO IS ARICH ANPIN AND THAT ARE HIS SEVENTH CORRECTION, the red hue disappears and the white color appears. About this, it is written: "Hashem make His face shine upon you, and be gracious to you" (Bemidbar 6:25). When they are shining, the world gets blessed. When it gets red, it is written: "Hashem lift up His countenance to you" (Ibid. 26), meaning to say that HIS FACE will be gone and there will not be anger in the world. We have learned that all the lights that illuminate from the Atika Kadisha, MEANING FROM ARICH ANPIN, are referred to as the original Chassadim. Due to these FIRST CHASSADIM, all these everlasting Chassadim shine, WHICH ARE THE CHASSADIM IN ZEIR ANPIN.

290. תִּקּוּנָא חֲמִישָׁאָה. פָּסִיק שַׂעֲרָא, וְאִתְחָזוּן תְּרֵין תַּפּוּחִין מִכָּאן וּמִכָּאן, סוּמְקָן כְּהַאי וַרְדָא סוּמְקָא. וּמִתְלַהֲטָן בְּמָאתָן וְשַׁבְעִין עָלְמִין, הָנֵי תְּרֵי תַּפּוּחִין, כַּד נְהִירִין מִנְּהִירוּ דִּתְרֵין תַּפּוּחִין קַדִּישִׁין עִלָּאִין דְּעַתִּיקָא, אִתְמְשַׁךְ סוּמְקָא, וְאָתֵי חִיוָרָא. בְּהַאי כְּתִיב, יָאֵר יְיָ׳ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ. דְּכַד נְהִירִין מִתְבָּרְכָן עָלְמָא. וּבְשַׁעֲתָא דְּאִתְעֲבָדוּ סוּמְקָא, כְּתִיב יִשָּׂא יְיָ׳ פָּנָיו אֵלֶיךָ, כְּלוֹמַר יִסְתַּלֵּק. וְלָא יִשְׁתְּכַח רוּגְזָא בְּעָלְמָא. תָּאנָא, כֻּלְּהוֹן נְהוֹרִין דְּאִתְנַהֲרָן מֵעַתִּיקָא קַדִּישָׁא, אִתְקְרוּן חַסְדֵּי קַדְמָאֵי. וּבְגִין אִינּוּן, נַהֲרִין כָּל אִינּוּן חַסְדֵּי עוֹלָם.

37. The sixth Correction of Zeir Anpin

This is called one of the five edges of the beard, that depends on Chesed, and one must not destroy this Chesed by cutting it.

291. The sixth Correction: The hairs go out like one string of hair around the beard, MEANING THE UPPERMOST AREA OF THE BEARD THAT CONTINUES TO THE CHEST, SIMILAR TO THE EIGHTH CORRECTION OF ARICH ANPIN. That is called one of the five edges of the beard, which depends on Chesed, and one must not destroy this Chesed, as we have learned. Therefore, it is written: "Neither shall you mar the corner of your beard" (Vayikra 19:27).

291. תִּקּוּנָא שְׁתִיתָאָה. נָפִיק שַׁעֲרָא, כְּחַד חוּטָא דְּשַׁעֲרֵי בְּסַחֲרָנֵיהּ דְּדִיקְנָא. פְּאַת הַזָּקָן וְאִיהוּ חַד מֵחָמֵשׁ פֵּאִין, דְּתַלְיָין בְּחֶסֶד, וְלָא אִבְעֵי לְחַבְּלָא הַאי חֶסֶד, כְּמָה דְּאִתְּמַר. וּבְגִין כַּךְ, לֹא תַשְׁחִית אֵת פְּאַת זְקָנֶךָ כְּתִיב.

38. The seventh Correction of Zeir Anpin
Here we learn that the mouth is clear because the hairs do not hang over it. Rabbi Yehuda says that the hosts or watchers are invested from the breath that leaves the mouth. Also when the breath spreads out of the mouth many faithful prophets get invested with the breath, and all are called the mouth of Hashem. This Correction dominates over all the six that precede it.

292. The seventh Correction: The hairs do not hang over the mouth and the mouth is clear all around its sides. The hairs are situated in a proper setting surrounding it. Rise, Rabbi Yehuda. Rabbi Yehuda rose. He opened the discussion saying, "This matter is by the decree of the watchers" (Daniel 4:14). How many thousands of ten thousands get settled and exist through this mouth and depend upon it, and all are called mouth. This is what is written: "And all the hosts of them by the breath of His mouth" (Tehilim 33:6). From that breath that leaves the mouth they get invested.

292. תִּקּוּנָא שְׁבִיעָאָה. דְּלָא תַלְיָין שַׁעֲרָא עַל פּוּמָא, וּפוּמָא אִתְּפְּנֵי מִכָּל סִטְרוֹי, וְיַתְבִּין שַׁעְרִין בְּתִקּוּנָא סְחוֹר סְחוֹר לֵיהּ. קוּם רִבִּי יְהוּדָה. קָם רִבִּי יְהוּדָה, פָּתַח וְאָמַר, בִּגְזֵירַת עִירִין פִּתְגָמָא. כְּמָה אֶלֶף רִבְּבָן מִתְיַשְּׁבָן וּמִתְקַיְּימָן בְּהַאי פּוּמָא, וְתַלְיָין מִנֵּיהּ, וְכֻלְּהוֹן אִקְרוּן פֶּה. הה"ד וּבְרוּחַ פִּיו כָּל צְבָאָם. וּמֵהַהוּא רוּחָא דְּנָפִיק מִפּוּמָא, מִתְלַבְּשָׁן.

293. All those that are outside are dependents of this mouth. Many faithful prophets get invested with the breath when it spreads out of this mouth, and all of them are called the mouth of Hashem. On the place where the breath exits, THAT IS THE MOUTH, nothing else gets blended with it there. All wait to get invested with that breath that leaves THE MOUTH. This Correction dominates over all the six CORRECTIONS THAT PRECEDE IT, since all prevail here and take hold. Therefore, the hairs are even around the mouth and the mouth itself is cleared FROM HAIR from all its sides. Rabbi Shimon said: Blessed are you to the Atika Kadisha.

293. כָּל אִינּוּן דִּלְבַר, תַּלְיָין מֵהַאי פּוּמָא. וּמֵהַאי פּוּמָא כַּד אִתְּפְּשָׁט הַאי רוּחָא, מִתְלַבְּשָׁן בֵּיהּ כַּמָּה נְבִיאֵי מְהֵימְנָא, וְכֻלְּהוּ פֶּה יְיָ' אִתְקְרוּן. וּבַאֲתָר דְּרוּחָא נָפִיק, לָא אִתְעָרְבָא מִלָּה אַחֲרָא וְכֻלְּהוּ מְחַכָּאן לְאִתְלַבְּשָׁא בְּהַהוּא רוּחָא דְּנָפִיק. וְהַאי תִּקּוּנָא שַׁלִּיטָא עַל כֻּלְּהוּ שִׁיתָּא. מִשּׁוּם דְּהָכָא מִתְקַיְּימָן כֻּלְּהוּ וּמִתְאַחֲדָן. וּבְגִינֵי כַּךְ שַׁעְרוֹהִי שְׁקִילִין סוֹחֲרָנֵיהּ דְּפוּמָא. וְאִתְּפְּנֵי מִכָּל סִטְרוֹי, וְהַאי תִּקּוּנָא שַׁלִּיטָא עַל כֻּלְּהוּ מִשּׁוּם דְּהָכָא מִתְקַיְּימָן כֻּלְּהוּ וּמִתְאַחֲדָן. אָמַר ר"ש, בְּרִיךְ אַנְתְּ לְעַתִּיקָא קַדִּישָׁא.

39. The eighth Correction of Zeir Anpin
This Correction refers to the back of the neck, and Rabbi Yehuda says that when Zeir Anpin engages in war the back of the neck is visible to show strength. He talks about the shields of the mighty.

294. תִּקּוּנָא תְּמִינָאָה דְּנַחְתִּין שַׂעְרֵי בִּתְחוֹת דִּיקְנָא, מְחַפְּיָין קְדָלָא דְּלָא אִתְחֲזֵי. דְּתַנְיָא, אֵין לְמַעְלָה לֹא עֹרֶף וְלֹא עִפּוּי, וּבְזִמְנָא דְּאַגָּח קְרָבֵי אִתְחֲזֵי. מִשּׁוּם לְאַחֲזָאָה גְּבוּרְתָּא. דְּהָא תְּנִינָן, אֶלֶף עָלְמִין אִתְאַחֲדָין מִנֵּיהּ, הה"ד, אֶלֶף הַמָּגֵן תָּלוּי עָלָיו כֹּל שִׁלְטֵי הַגִּבּוֹרִים. וְאֶלֶף הַמָּגֵן רָזָא הוּא. בִּצְנִיעוּתָא דְּסִפְרָא, כֹּל שִׁלְטֵי הַגִּבּוֹרִים דְּאָתוּ מִסִּטַּר גְּבוּרָה חַד, מֵאִינּוּן גְּבוּרָאן.

294. The eighth Correction: The hairs go lower below the beard and cover the back of the neck, so it would not be visible. We have learned that above there is no back of the neck and no fatigue. During the time that He engages in war, THE BACK OF THE NECK is visible to show strength, since we have learned that a thousand worlds are attached to it. This is what is written: "On which there hang a thousand bucklers, all shields of mighty men" (Shir Hashirim 4:4). "A thousand bucklers" is a secret. WE FIND in the hidden book all the shields of the mighty, MEANING those who come from the side of one Gvurah of those Gvurot.

40. The ninth Correction of Zeir Anpin

We hear that this Correction relates to strength and balance, like a brave man who does mighty deeds. That is Tiferet - power, might, and compassion.

295. תִּקּוּנָא תְּשִׁיעָאָה. דְּמִתְחַבְּרָן שַׂעְרֵי בְּשִׁקּוּלָא מַלְיָא, עִם אִינּוּן שַׂעְרֵי דְּתַלְיָין, כֻּלְּהוּ בְּשִׁקּוּלָא שַׁפִּיר, כְּחַד גִּיבָּר תַּקִּיף, מָארֵי נַצְחָן קְרָבָיָא. מִשּׁוּם דְּכֻלְּהוּ שַׂעְרֵי אִתְמַשְּׁכָן בָּתַר אִינּוּן דְּתַלְיָין. וּכְלָלָא דְּכֻלְּהוּ בְּאִינּוּן דְּתַלְיָין. וְכֹלָּא אִתְמְשַׁךְ, וְעַל דָּא כְּתִיב, תִּפְאֶרֶת בַּחוּרִים כֹּחָם. כְּתִיב בָּחוּר כָּאֲרָזִים, כְּגִיבָּר עָבֵיד גְּבוּרָאן, וְדָא הוּא תִּפְאֶרֶת, חֵילָא וּגְבוּרְתָּא וְרַחֲמֵי.

295. The ninth Correction: The hairs get joined in full weight with those hanging hairs and all are nicely balanced like a valiant mighty man who wins battles. Since all the hairs follow after those that hang, they are all generally included in those that hang, and all continue TO THE CHEST. Therefore, it is written: "The glory (Tiferet) of young men is their strength" (Mishlei 20:29). It is also written: "excellent as the cedars" (Shir Hashirim 5:15), meaning like a brave man who does mighty deeds. That is Tiferet, WHICH COMPRISES power, might and compassion.

296. תָּנָא, אר"ש כָּל הָנֵי תִּקּוּנִין, וְכָל הָנֵי מִלִּין, בְּעֵינָא לְגַלָּאָה לְמָארֵיהוֹן דְּאִתְקְלוּ בְּמִתְקְלָא, וְלָא לְאִינּוּן דְּעָאלוּ, וְלָא נַפְקוּ אֶלָּא לְאִלֵּין דְּעָאלוּ וְנַפְקוּ, דְּכָל מָאן דְּעָיֵיל וְלָא נָפִיק, טַב לֵיהּ דְּלָא אִבְרֵי.

296. We have learned that Rabbi Shimon said: All these Corrections and all these matters I wish to reveal to those who were balanced in weight, MEANING TO THOSE WHO ADHERE TO THE CENTRAL COLUMN WHERE THE SECRET OF THE WEIGHT IS, not to those who entered TO THE ORCHARD OF WISDOM and did not exit FROM IT IN PEACE, but rather to those that entered and left IT IN PEACE, since whoever entered and did not leave, it would have better for him not to have been born.

41. The form of Man

Rabbi Shimon begins by saying that the Atik of Atikin and Zeir Anpin are really all one; time has no meaning in this context. Really there is no change from compassion to justice, for example, it is just that it was established with these Corrections for the sake of the lower ones. The Atika Kadisha established His own Corrections and the Corrections of Zeir Anpin in the image and structure of the form of man. Rabbi Shimon says that when Hashem Elohim formed man he made a form within a form, meaning the highest form called man that is comprised of both male and female. He talks about the breath of life and how the man became a living soul.

297. כְּלָלָא דְּכָל מִלִּין, עַתִּיקָא דְּעַתִּיקִין, וּזְעֵיר אַפִּין, כֻּלָּא חַד. כֻּלָּא הֲוָה. כֻּלָּא הֲוֵי. כֻּלָּא יְהֵא. לָא יִשְׁתַּנֵּי. וְלָא מִשְׁתַּנֵּי. וְלָא שְׁנָא. אִתְתָּקַן בְּתִקּוּנִין אִלֵּין. אִשְׁתְּלִים דִּיוּקְנָא דְּכָלִיל כָּל דִּיוּקְנִין. דִּיוּקְנָא דְּכָלִיל כָּל שְׁמָהָן. דִּיוּקְנָא דְּאִתְחֲזֵי בְּגַוְוִיהּ כָּל דִּיוּקְנִין לָאו הַאי דִּיוּקְנָא הֲוֵי, אֶלָּא כְּעֵין הַאי דִּיוּקְנָא.

297. The generality of all these matters is that the Atik of Atikin and Zeir Anpin are all one, IN THE ASPECT OF THEM, ALL IS BEYOND TIME FROM THE ASPECT OF THEIR ESSENCE, AS 'WAS', 'IS', AND 'WILL BE' ARE THE SAME TO THEM. Everything is in the present and everything is in the past and everything is in the future, SINCE THERE DOES NOT EXIST IN DIVINITY A SENSE OF BEFORE AND AFTER. SIMILARLY, THERE DOES NOT EXIST AT ALL ANY CHANGE OF ACTION FROM THEIR ESSENTIAL ASPECT; FOR EXAMPLE, FROM COMPASSION TO JUSTICE AND THE LIKE. Since there will be no change IN THE FUTURE and there was no change IN THE PAST, there is no change AT PRESENT. IT IS JUST that it was established with these Corrections FOR THE SAKE OF THE LOWER GRADES. The final form, encompassing all the forms, was perfected, THAT IS, ZEIR ANPIN, WHICH IS THE SECRET OF THE HUMAN FORM THAT INCLUDES MALE AND FEMALE. It is the form that includes all the names, SINCE ZEIR ANPIN IS CALLED YUD HEI VAV HEI, WHICH IS A NAME THAT IS COMPRISED OF ALL NAMES, the form in which all forms are seen, but not the ACTUAL form, only something similar to this form.

298. כַּד אִתְחַבְּרָן עִטְרִין וְכִתְרִין, כְּדֵין הוּא אַשְׁלְמוּתָא דְּכֹלָּא. בְּגִין, דְּדִיוּקְנָא דְּאָדָם, הֲוֵי דִּיוּקְנָא דְּעִלָּאִין וְתַתָּאִין דְּאִתְכְּלָלוּ בֵּיהּ. וּבְגִין דְּהַאי דִּיוּקְנָא כָּלִיל עִלָּאִין וְתַתָּאִין, אַתְקִין עַתִּיקָא קַדִּישָׁא תִּקּוּנוֹי, וְתִקּוּנָא דִּזְעֵיר אַפִּין, בְּהַאי דִּיוּקְנָא וְתִקּוּנָא.

298. When the decorations and crowns OF ZEIR ANPIN are joined, THAT IS THE MOCHIN OF THE FIRST THREE SFIROT, it is the perfection of everything, OF ALL THE UPPER GRADES AND THE LOWER GRADES, since the form of man is a form in which the upper grades and lower grades are all inclusive. This form comprises the supernal ones and the lower ones; the Atika Kadisha established His own Corrections and the Corrections of Zeir Anpin in this image and structure.

299. וְאִי תֵּימָא מַה בֵּין הַאי לְהַאי. כֹּלָּא הוּא בְּמַתְקְלָא חֲדָא, אֲבָל מִכָּאן אִתְפְּרְשָׁן אָרְחוֹי. וּמִכָּאן אִשְׁתְּכַח דִּינָא. וּמִסִּטְרָא דִּילָן הֲווֹ שַׁנְיָין דָּא מִן דָּא. וְרָזִין אִלֵּין לָא אִתְמְסָרוּ, בַּר לִמְחַצְּדֵי חַקְלָא קַדִּישָׁא. וּכְתִיב סוֹד יְיָ׳ לִירֵאָיו.

299. You may wonder what is the difference BETWEEN THE Atika and Zeir Anpin. HE REPLIES: It all has the same measure. However, from here on, FROM THE ATIKA, His paths divide up. From here, FROM ZEIR ANPIN, judgment prevails, AND ONLY from our own perspective are they different from one another. These secrets are not passed on except to the reapers of the holy field, MEANING THOSE THAT DESERVED TO RESTORE MALCHUT THAT IS CALLED THE FIELD AND ARE ALREADY REAPING ITS HARVEST. It is written: "The counsel (lit. 'secret') of Hashem is with them that fear Him" (Tehilim 25:14).

300. כְּתִיב וַיִּיצֶר יְיָ׳ אֱלֹהִים אֶת הָאָדָם, בִּתְרֵי יוֹדִי״ן. אַשְׁלִים תִּקּוּנָא גּוֹ תִּקּוּנָא, טַבְרְקָא דְּגוּשְׁפַּנְקָא. וְדָא הוּא וַיִּיצֶר. תְּרֵין יוֹדִין לָמָה. רָזָא דְּעַתִּיקָא קַדִּישָׁא, וְרָזָא דִּזְעֵיר אַפִּין. וַיִּיצֶר, מַאי צָר. צָר צוּרָה בְּגוֹ צוּרָה. וּמַהוּ צוּרָה בְּגוֹ צוּרָה. תְּרֵין שְׁמָהָן, דְּאִתְקְרֵי שֵׁם מָלֵא, יְיָ׳ אֱלֹהִים. וְדָא הוּא רָזָא דִּתְרֵין יוֹדִי״ן דְּוַיִּיצֶר, דְּצָר צוּרָה גּוֹ צוּרָה. תִּקּוּנָא דִּשְׁמָא שְׁלִים, יְיָ׳ אֱלֹהִים.

300. It is written: "And Hashem Elohim formed (Heb. vayyitzer) the man" (Beresheet 2:7) with two Yuds. He perfected and completed one correction within another, that is the seal of the ring, and that is "vayyitzer" WITH TWO YUDS. HE EXPLAINS HIMSELF: Why two Yuds? Because they denote the secret of the Atika Kadisha and the secret of Zeir Anpin. "Formed": what did he form? HE REPLIES: He formed a form within a form. HE ASKS: What is a form within a form? HE REPLIES: These are two names that are referred to as a full name, which are Yud Hei Vav Hei Elohim. That is the secret of the two Yuds in "vayyitzer," indicating that He formed a form within a form, which is the correction of the full name Yud Hei Vav Hei Elohim.

301. HE ASKS: In what were they included, THESE TWO FORMS OF CHOCHMAH MENTIONED ABOVE WHERE HE CREATED A FORM WITHIN A FORM? HE REPLIES: In this highest form called man that is comprised of male and female, WHICH IS ZEIR ANPIN THAT ENCOMPASSES ZEIR ANPIN AND MALCHUT. Therefore, it is written: "the man," which includes male and female. Et (lit. 'the') AS IN "THE" MAN is meant to include the kind that is produced from him, MEANING MALCHUT, WHICH IS THE FEMALE OF ZEIR ANPIN AND IS DERIVED FROM HIM, SINCE IN MALCHUT ARE VESTED TWO FORMS, AS MENTIONED, A FORM WITHIN A FORM, THE SECRET OF THE TWO YUDS IN "FORMED." THAT IS THE MYSTERY OF SUPERNAL CHOCHMAH OF ARICH ANPIN WITHIN THE LOWER CHOCHMAH OF MALCHUT. THAT IS THE SECRET OF THE CHOCHMAH OF THE 32 PATHS THAT EMERGE FROM ZEIR ANPIN. ITS REVELATION TAKES PLACE ONLY IN MALCHUT, THAT IS, THE FEMALE OF ZEIR ANPIN. THEREFORE, IT IS REFERRED TO AS LOWER CHOCHMAH, CORRESPONDS TO CHOCHMAH OF ARICH ANPIN, WHOSE ILLUMINATION IS VESTED WITHIN IT.

301. וּבְמָה אִתְכְּלִילוּ. בְּדִיוּקְנָא עִלָּאָה דָא, דְּאִקְרֵי אָדָם. דְּכָלִיל דְּכַר וְנוּקְבָא. וְעַל דָּא כְּתִיב אֶת הָאָדָם דְּכָלִיל דְּכַר וְנוּקְבָא. אֶת: לְאַפָּקָא וּלְמִסְגֵּי זִינָא דְּנָפִיק מִנֵּיהּ.

302. "Dust of the ground" (Ibid.): That is a form within a form. "And breathed into his nostrils the breath of life" (Ibid.), NAMELY the seal of the ring in the most inner parts. Why is this? In order to produce and bring within it the concealed one of supernal concealment, WHICH IS THE CONCEALED CHOCHMAH OF ARICH ANPIN, to the end of all the concealed ones, CHOCHMAH OF THE 32 PATHS, IN ZEIR ANPIN, WHICH IS THE FINAL PART OF THE HIDING. AFTER CHOCHMAH OF THE 32 PATHS REACHES FROM ZEIR ANPIN TO THE FEMALE OF ZEIR ANPIN, IT GETS REVEALED AND IS NO LONGER CONCEALED. Therefore, Zeir Anpin is considered as the ending of all concealment. And every life above and below, THAT IS, THE MOCHIN OF ZEIR ANPIN AND OF THE FEMALE THAT COMPRISES THE LOWER GRADES, depends upon and thrives through this soul.

302. עָפָר מִן הָאֲדָמָה: דְּיוּקְנָא בְּגוֹ דְּיוּקְנָא. וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים: טַבְּרְקָא דְּגוּשְׁפַּנְקָא גוֹ בְּגוֹ. וְכָל דָּא לְמָה. בְּגִין לְאִשְׁתַּלְּקָא וּלְעִילָּא בֵּיהּ סְתִים דְּסִתִּימָא עִלָּאָה, עַד סוֹפָא דְּכָל סְתִימִין. נִשְׁמְתָא, דְּכָל חַיֵּי דְּעֵילָא וְתַתָּא תַּלְיָין מֵהַהִיא נִשְׁמְתָא, וּמִתְקַיְּימֵי בָּהּ.

303. "And the man became a living soul" (Ibid.): The corrections OF THE SEAL OF THE RING are bestowed upon the soul of man, and the soul is taken from the higher levels downward to the last level, THAT IS FROM THE CONCEALED CHOCHMAH OF ARICH ANPIN, TO MALCHUT, WHICH IS THE LAST OF THE LEVELS, so that the soul will be present in all LEVELS and will spread in all. And all shall be in a single union. Whoever interrupts this union from the world, MEANING THAT HE SEPARATES MALCHUT FROM THE UNION OF THE THREE COLUMNS, it is as if he severs this soul. THAT IS LIKE SOMEONE THAT VIOLATES THE MOCHIN OF ZEIR ANPIN and indicates that another soul exists besides this one, WHICH MEANS THAT HE ADHERES TO THE OTHER SIDE. As a result, he and his memory will disappear from this world for generations upon generations.

303. וִיהִי הָאָדָם לְנֶפֶשׁ חַיָּה, לְאַתְּרְקָא, וּלְעִילָּא בְּתִקּוּנִין כְּגַוְונָא דָא, וּלְאַשְׁלְקָא לְהַהִיא נִשְׁמְתָא. מִדַּרְגָּא לְדַרְגָּא עַד סוֹפָא דְּכָל דַּרְגִּין. בְּגִין דִּיהֲוֵי הַהִיא נִשְׁמְתָא מִשְׁתַּכְחָא בְּכֹלָּא, וּמִתְפַּשְׁטָא בְּכֹלָּא. וּלְמֶהֱוֵי כֹּלָּא בְּיִחוּדָא חַד. וּמַאן דְּפָסִיק הַאי יִחוּדָא מִן עָלְמָא, כְּמַאן דְּפָסִיק נִשְׁמְתָא דָא, וּמְחֵזֵי דְּאִית נִשְׁמְתָא אַחֲרָא, בַּר מֵהַאי. וּבְגִין כַּךְ, יִשְׁתְּצֵי הוּא וְדוּכְרָנֵיהּ מִן עָלְמָא לְדָרֵי דָרִין.

42. The order of Atzilut of the female

This section tells of the creation of the female from Tiferet of Zeir Anpin; this Tiferet is encompassed in mercy and judgment. Rabbi Shimon lists the five types of impropriety revealed in the female from the side of the five judgments.

304. בְּהַאי דְּיוּקְנָא דְּאָדָם, שַׁארִי וְתָקִין כְּלָלָא דְּכַר וְנוּקְבָא. כַּד אִתְתָּקַן הַאי דְּיוּקְנָא בְּתִקּוּנוֹי, שָׁארִי מֵחַדּוֹי, מִבֵּין תְּרֵין דְּרוֹעִין. בְּאַתָּר דְּתַלְיָין שַׂעְרֵי דְּדִיקְנָא, דְּאִתְקְרֵי תִּפְאֶרֶת. וְאִתְפְּשַׁט הַאי תִּפְאֶרֶת, וְתָקִין תְּרֵין חַדִּין, וְאִשְׁתְּלִיף לַאֲחוֹרוֹי, וְעֲבַד גּוּלְגַּלְתָּא דְּנוּקְבָא. כֻּלָּא סְתִימָא מִכָּל סִטְרוֹי. בְּשַׂעְרָא בְּפַרְצוּפָא דְּרֵישָׁא. וּבְכֻלָּא חָדָא אִתְעֲבִידוּ בְּהַאי תִּפְאֶרֶת, וְאִקְרֵי אָדָם דְּכַר וְנוּקְבָא. הה"ד כְּתִפְאֶרֶת אָדָם לָשֶׁבֶת בָּיִת.

304. In the image of man, the wholeness of male and female began to be prepared, THAT IS ZEIR ANPIN THAT INCLUDES MALE AND FEMALE. AFTERWARDS, when the form OF MAN was prepared in His Corrections, ZEIR ANPIN began TO SPREAD from his chest, between his two arms, in the area where his beard hairs hang, SINCE THIS AREA is referred to as Tiferet. This Tiferet spread and prepared two chests, and then took to the back and made the skull of the female, WHICH IS MALCHUT. She is totally concealed from all sides, the hair and the facial countenance of the head. These MALE AND FEMALE as one were made by Tiferet, and male and female are referred to as man, as is written: "According to the beauty (Heb. Tiferet) of a man; that it may remain in a house" (Yeshayah 44:13).

305. כַּד אִתְבְּרֵי פַּרְצוּפָא דְּרֵישָׁא דְּנוּקְבָא, תַּלְיָיא חַד קוּצָא דְּשַׂעְרֵי מֵאֲחוֹרוֹי דְּזְעֵיר אַפִּין, וְתָלֵי עַד רֵישָׁא דְּנוּקְבָא. וְאִתְעֲרוּ שַׂעְרֵי בְּרֵישָׁהָא, כֻּלְּהוּ סוּמְקֵי דְּכֻלְּלָן בְּגוֹ גְוָונֵי, הה"ד, וְדַלַּת רֹאשֵׁךְ כָּאַרְגָּמָן. מַהוּ אַרְגָּמָן. גְּוָונֵי דְּכִלִּילָן בְּגוֹ גְוָונֵי.

305. When the facial countenance of the female head was created, a lock of hair hung in the back of Zeir Anpin and hung until the head of the female and her head hairs were roused, all red consisting of all hues. This is what is written: "And the hair of your head like purple" (Shir Hashirim 7:6). What is "purple"? It is hues blended inclusively within hues.

306. תָּאנָא, אִתְפְּשַׁט הַאי תִּפְאֶרֶת מִטַּבּוּרָא דְּלִבָּא, וְנָקִיב וְאִתְעֲבָר בְּגִיסָא אַחֲרָא, וְתָקִין פַּרְצוּפָא דְּנוּקְבָא עַד טַבּוּרָא. וּמִטַּבּוּרָא שָׁארִי, וּבְטַבּוּרָא שְׁלִים.

306. We have learned that Tiferet spreads from the center of the heart, FROM THE CAVITY IN THE CHEST, permeates and crosses to the other side, MEANING THE BACK, and fixes the countenance of the female to the center. She starts at the center and ends at the center.

307. תּוּ אִתְפְּשַׁט הַאי תִּפְאֶרֶת, וְאַתְקֵן מֵעוֹי דְּדִכּוּרָא, וְעָיֵיל בְּהַאי אֲתָר כָּל רַחֲמִין, וְכָל סִטְרָא דְּרַחֲמֵי. וְתָאנָא, בְּהָנֵי מֵיעַיִין אִתְאַחֲדָן, שִׁית מֵאָה אֶלֶף רִבּוֹא מָארֵי דְּרַחֲמֵי. וְאִתְקְרוּן בַּעֲלֵי מֵיעַיִין. דִּכְתִיב, עַל כֵּן הָמוּ מֵעַי לוֹ רַחֵם אֲרַחֲמֶנּוּ נְאֻם יְיָ'.

307. Tiferet further expanded and the intestines of the male were prepared. He put into that area all the mercy and every facet of compassion. We have learned that six hundred times thousand ten thousand creatures of compassion are attached in these intestines, and they are referred to as creatures of intestines, as is written: "'Therefore My inward parts are moved for him; I will surely have mercy on him', says Hashem." (Yirmeyah 31:19).

308. תָּאנָא, הַאי תִּפְאֶרֶת, כְּלִיל בְּרַחֲמֵי, וְכְלִיל בְּדִינָא, וְאִתְפְּשַׁט רַחֲמֵי בִּדְכוּרָא, וְאִתְעֲבָר וְנָהִיר לְסִטַר אַחֲרָא, וְתָקִין מֵיעוֹי דְּנוּקְבָא, וְאִתְתְּקָנוּ מְעָהָא בְּסִטְרָא דְּדִינָא.

308. We have learned that Tiferet is encompassed in mercy and encompassed in judgment. The compassion permeates in THE BRAINS OF the male, THAT IS ZEIR ANPIN AS MENTIONED ABOVE, and crosses and illuminates the other side, MEANING THE BACK OF ZEIR ANPIN. It prepares the intestines of the female, MEANING HER MOCHIN, and her intestines were established by the side of judgment.

309. תָּאנָא, אִתְתָּקַן דְּכוּרָא בְּסִטְרֵיהּ, בְּמָאתָן וּתְמַנְיָא וְאַרְבְּעִין תִּקּוּנִין דְּכִלִּילָן בֵּיהּ, וּמִנְּהוֹן לְגוֹ, וּמִנְּהוֹן לְבַר. מִנְּהוֹן רַחֲמֵי. וּמִנְּהוֹן דִּינָא. כֻּלְּהוּ דְּדִינָא, אִתְאַחֲדוּ בְּדִינָא דַּאֲחוֹרוֹי, דְּנוּקְבָא אִתְפַּשְׁטַת תַּמָּן. וְאִתְאַחֲדוּ וְאִתְפְּשָׁטוּ בְּסִטְרָהָא.

309. We have learned that the male, WHICH IS ZEIR ANPIN, was prepared on his side, WHICH IS THE RIGHT, in the 248 Corrections that are included in him. Some of them are in the innermost OF ZEIR ANPIN and some on his externals. Some of them are compassionate and some of them judgmental. All of those that are judgmental were attached in the judgments in the back OF ZEIR ANPIN where the female expands, and they joined together and spread on her side.

310. We have learned that five types of impropriety were revealed in her from the side of the five judgments, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD OF THE LEFT COLUMN THAT WERE ATTACHED TO THE FEMALE. Five judgments were dispersed in 248 paths, as we have learned. Hearing a woman's voice is an impropriety, the sight of the hair of a woman is an impropriety, the sight of the thigh of a woman is an impropriety, the sight of the hand of a woman is an impropriety and the sight of the foot of a woman is an impropriety. These two, HAND AND FOOT, our friends did not preach about; HOWEVER, these two are even more than an impropriety.

310. וְתָאנָא, חֲמִשָּׁה עֶרְיָיתָא אִתְגַּלְיָין בָּהּ, בְּסִטְרָא דְּדִינִין חֲמִשָּׁה. וְדִינִין ה׳ אִתְפַּשְׁטָן, בְּמָאתָן וְאַרְבְּעִין וּתְמַנְיָא אָרְחִין. וְהָכִי תָּאנָא, קוֹל בְּאִשָּׁה עֶרְוָה. שֵׂעָר בְּאִשָּׁה עֶרְוָה. שׁוֹק בְּאִשָּׁה עֶרְוָה. יַד בְּאִשָּׁה עֶרְוָה. רֶגֶל בְּאִשָּׁה עֶרְוָה. דְּאַע״ג דְּתָרֵין אִלֵּין לָא שַׁנְיוּהָ חַבְרָנָא, וּתְרֵין אִלֵּין יַתִּיר מֵעֶרְוָה אִינּוּן.

43. A pure covering

We read about the cubit called Chesed. Rabbi Shimon considers and explains the perfection of Abraham and how it came about. He says that man includes both Chesed and Gvurah, and therefore in all the Sfirot there exist a right and a left, judgment and mercy.

311. We have learned in the hidden book that the male spread and was established in his own formations. The shape of a clean covering was prepared and it became a clear cubit. The length of that cubit is 248 worlds. Everything depends on that opening of the cubit called Yud. As soon as that Yud, which is the opening of the cubit, is revealed, the uppermost Chesed becomes apparent. This cubit is called Chesed and is dependent on the opening of the cubit, but it is not considered Chesed until the Yud of the mouth of the cubit becomes uncovered.

311. וְתָאנָא בִּצְנִיעוּתָא דְּסִפְרָא, אִתְפְּשַׁט דְּכוּרָא וְאִתְתָּקַן בְּתִקּוּנוֹי. אִתְתָּקַן תִּקּוּנָא דִּכְסוּתָא דַּכְיָא. וְהָאי הַוְיָא אַמָּה דַּכְיָא. אָרְכֵּיהּ דְּהַהוּא אַמָּה, מָאתָן וְאַרְבְּעִין וּתְמַנְיָה עָלְמִין. וְכֻלְּהוּ תַּלְיָין בְּפוּמָא דְּאַמָּה, דְּאִתְקְרֵי יוֹ״ד. וְכֵיוָן דְּאִתְגַּלְיָא יוֹ״ד פּוּמֵיהּ דְּאַמָּה, אִתְגְּלֵי חֶסֶד עִלָּאָה. וְהַאי אַמָּה חֶסֶד הוּא דְּאִתְקְרֵי, וְתָלֵי בְּהַאי פּוּם אַמָּה. וְלָא אִקְרֵי חֶסֶד, עַד דְּאִתְגַּלְיָא יוֹ״ד דְּפוּם אַמָּה.

312. Come and see that Abraham was not considered perfect in this Chesed up until the Yud of the cubit was revealed, THAT IS THE CROWN OF YESOD. As soon as it was uncovered, he was considered perfect. This is what is written: "Walk before Me, and be perfect" (Beresheet 17:1), actually perfect. It is also written: "I was also upright before Him, and have kept myself from my iniquity" (II Shmuel 22:24). HE ASKS: What does it mean, THE RELATIONSHIP OF the beginning of the verse to the conclusion of the verse? HE REPLIES: It is telling about whoever uncovers that Yud, MEANING HE REVEALS THE CHOCHMAH IN THE CROWN OF YESOD, and who is carefully guarding himself so as not to give the Yud to another's jurisdiction, OF THE OTHER SIDE. He will be perfect for the World to Come, and he will be bound in the bundle of life, MEANING THAT HIS SOUL WILL BE INCLUDED IN MALCHUT THAT IS REFERRED TO AS THE BUNDLE OF LIFE, SINCE THE THREE COLUMNS GET TIED INTO ONE BUNDLE. What is the other's jurisdiction? It refers to what is written: "And has married the daughter of a strange El" (Malachi 2:11). THAT MEANS MALCHUT OF THE OTHER SIDE, WHICH DRAWS CHOCHMAH FROM ABOVE DOWNWARDS. Therefore, it is written: "I was also upright before Him," since he is perfect when revealing the Yud, MEANING IN THE ASPECT OF THE CROWN OF YESOD THAT ILLUMINATES FROM BELOW UPWARDS. THEN, "and have kept myself from my iniquity," NOT TO ADHERE TO DAUGHTERS OF A STRANGE EL, AS MENTIONED ABOVE.

312. ות״ח, דְּלָא אִתְקְרֵי אַבְרָהָם שְׁלִים בְּהַאי חֶסֶד, עַד דְּאִתְגַּלְיָא יוֹ״ד דְּאַמָּה. וְכֵיוָן דְּאִתְגְּלֵי אִקְרֵי שְׁלִים, הה״ד הִתְהַלֵּךְ לְפָנַי וֶהְיֵה תָמִים, תָּמִים מַמָּשׁ. וּכְתִיב וָאֶהְיֶה תָמִים לוֹ וָאֶשְׁתַּמְּרָה מֵעֲוֹנִי. מַאי קָא מַיְירֵי, רֵישָׁא וְסֵיפָא. אֶלָּא כָּל דְּגַלֵּי הַאי יוֹ״ד, וְאִסְתְּמַר דְּלָא עַיְילֵיהּ לְיוֹ״ד בִּרְשׁוּתָא אַחֲרָא. לְיִהֲוֵי שְׁלִים לְעָלְמָא דְּאָתֵי, וְלֶהֱוֵי צְרִיר בִּצְרוֹרָא דְּחַיֵּי. מַאי בִּרְשׁוּתָא אַחֲרָא. דִּכְתִיב וּבָעַל בַּת אֵל נֵכָר. וּבְגִין כַּךְ כְּתִיב, וָאֶהְיֶה תָמִים לוֹ, דְּכֵיוָן דְּהוּא תָּמִים בְּגִלּוּיָא דְּיוֹ״ד, וָאֶשְׁתַּמְּרָה מֵעֲוֹנִי.

313. When this cubit gets extended, the side of Gvurah is extended from the Gvurot of the left of the female, WHICH ARE THE FIVE GVUROT, CHESED, GVURAH, TIFERET, NETZACH AND HOD OF THE LEFT. It gets submerged in a specific area in the female and the whole covering of the female body is marked by nakedness. In this place, it is considered the overall nakedness, which is the area in which to conceal this cubit referred to as Chesed in order to sweeten the Gvurah that is comprised of five Gvurot with the Chesed that comprises five Chassadim. Chesed is right and Gvurah is left. One gets firmly established in the other and is called man, which is inclusive of both sides. Therefore in all the Sfirot, there exists a right and a left, judgment and mercy.

313. וְכֵיוָן דְּאִתְפְּשַׁט אַמָּה דָא, אִתְפְּשַׁט סִטְרָא גְבוּרָה מֵאִינּוּן גְבוּרָאן בִּשְׂמָאלָא דְנוּקְבָא, וְאִשְׁתְּקַע בְּנוּקְבָא בַּאֲתָר חַד, וְאַרְשַׁם בְּעֶרְיָיתָא, כְּסוּתָהּ דְּכָל גּוּפָא דְנוּקְבָא. וּבְהַהוּא אֲתָר אִקְרֵי עֶרְוָה דְּכֹלָּא. אֲתָר לְאַצְנְעָא לְהַהוּא אַמָּה, דְּאִקְרֵי חֶסֶד. בְּגִין לְאִתְבַּסְּמָא גְבוּרָה דָא דְּכָלִיל חָמֵשׁ גְבוּרָאן, בְּהַאי חֶסֶד דְּכָלִיל בְּחָמֵשׁ חֲסָדִין. חֶסֶד יְמִינָא, גְבוּרָא שְׂמָאלָא. אִתְבְּסָם דָא בְּדָא, וְאִקְרֵי אָדָם, כָּלִיל מִתְּרֵין סִטְרִין. וּבְגִין כַּךְ, בְּכֻלְּהוּ כְּתְרִין אִית יְמִינָא וּשְׂמָאלָא, דִּינָא וְרַחֲמֵי.

44. The seven kings of the female who died

Rabbi Shimon goes back to the issue of the kings of Edom who perished, and he says that prior to the time the corrections of the king were prepared, Atika of Atikin was constructing worlds and working out corrections for existence. The female did not endure until the uppermost Chesed descended and caused them to endure. The kings of Edom did not endure because they consisted of judgment in judgment without Chesed.

314. We have learned that prior to the time the corrections of the king were prepared, the Atika of Atikin, THAT IS THE SUPREME EMANATOR, WAS constructing worlds and working out corrections for existence. The female was not firmly established and did not endure until the uppermost Chesed descended and caused them to endure, DUE TO HER BEING CHOCHMAH OF THE LEFT THAT HAS NO LASTING ENDURANCE EXCEPT BY VESTING WITH THE CHESED OF THE RIGHT, AS MENTIONED ABOVE. The constructions of the female were firmly established with Yesod that is considered Chesed. This is what is written: "And these are the kings that reigned in the land of Edom, before there reigned any king... " (Beresheet 36:31), meaning the area where all judgments exist, SINCE EDOM IS INDICATIVE OF JUDGMENTS. They were not firmly established until everything was restored. Chesed emerged and was situated at the mouth of Yesod, WHICH IS THE CROWN OF YESOD WHERE CHOCHMAH IS REVEALED. This is what is written: "And... died... and... died" (Beresheet 36:32-39), since they did not last and were not firmly established, BECAUSE THEY CONSISTED OF judgment in judgment DEVOID OF CHESED.

314. תָּאנָא, עַד לָא זַמִּין תִּקּוּנוֹי דְּמַלְכָּא, עַתִּיקָא דְעַתִּיקִין, בָּנָה עָלְמִין, וְאַתְקִין תִּקּוּנִין לְאִתְקַיְּימָא. הַהוּא נוּקְבָא לָא אִתְבַּסְּמָא, וְלָא אִתְקַיְּימוּ, עַד דְּנָחִית חֶסֶד עִלָּאָה וְאִתְקַיְּימוּ, וְאִתְבְּסָמוּ תִּקּוּנֵי נוּקְבָא, בְּהַאי אַמָּה דְּאִקְרֵי חֶסֶד. הה"ד וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם, אֲתָר דְּכָל דִּינִין מִשְׁתַּכְּחִין תַּמָּן וְלָא אִתְבְּסָמוּ, עַד דְּאַתְקָן כֹּלָּא, וְנָפִיק הַאי חֶסֶד, וְאִתְיְשַׁב בְּפוּמָא דְאַמָּה. הה"ד, וַיָּמָת וַיָּמָת, דְּלָא אִתְקַיְּימוּ, וְלָא אִתְבְּסָמוּ, דִּינָא בְּדִינָא.

315. If you will wonder that all are judgments, why is it written: "And Saul of Rehoboth by the river reigned in his place" (Ibid. 37). It does not seem THAT THERE WILL BE judgment, since we have learned that Rehoboth by the river means Binah, from whose source are opened fifty gates of lights and candles to the six corners of the world. THAT IS ZEIR ANPIN REFERRED TO AS WORLD AND, THEREFORE, IT WAS CALLED REHOBOTH, SO WE SEE THAT SAUL OF REHOBOTH BY THE RIVER IS NOT OF JUDGMENT. HE REPLIES: We have learned that they all are judgments except for one, the last KING that lasted, THAT IS HADAR. This Saul from Rehoboth by the river is only one side, THE LEFT SIDE, that spread and emerged from Rehoboth by the river. THEREFORE, HE TOO IS OF JUDGMENT.

315. וְאִי תֵּימָא אִי הָכִי דִּדִינָא כֻּלְּהוּ, וְהָא כְּתִיב וַיִּמְלוֹךְ תַּחְתָּיו שָׁאוּל מֵרְחֹבוֹת הַנָּהָר, וְהָא לָא אִתְחֲזֵי דִּינָא. דְּתָנֵינָן, רְחוֹבוֹת הַנָּהָר אִיהוּ בִּינָה, דְּמִינָהּ מִתְפַּתְּחִין חַמְשִׁין תַּרְעִין דִּנְהוֹרִין וּבוּצִינִין, לְשִׁית סִטְרֵי עָלְמָא. תָּאנָא, כֻּלְּהוּ דִּינָא, בַּר מֵחָד דְּאִתְקַיָּים בַּתְרָאָה, וְהַאי שָׁאוּל מֵרְחוֹבוֹת הַנָּהָר, דָּא הוּא חַד סִטְרָא, דְּאִתְפְּשַׁט וְנָפִיק מֵרְחוֹבוֹת הַנָּהָר.

316. וְכֻלְּהוּ לָא אִתְקַיְּימוּ, לָא תֵּימָא דְּאִתְבְּטָלוּ, אֶלָּא דְּלָא אִתְקַיְּימוּ בְּהַהוּא מַלְכוּ, עַד דְּאִתְּעַר וְאִתְפַּשַּׁט הַאי בַּתְרָאָה מִכֻּלְּהוּ, דִּכְתִיב וַיִּמְלוֹךְ תַּחְתָּיו הֲדַר. מַאי הֲדַר. חֶסֶד עִלָּאָה. וְשֵׁם עִירוֹ פָּעוּ, מַאי פָּעוּ. בְּהַאי פָּעִי בַּר נָשׁ דְּזָכֵי לְרוּחָא דְּקוּדְשָׁא וְשֵׁם אִשְׁתּוֹ מְהֵיטַבְאֵל, בְּכָאן אִתְבְּסָמוּ דָּא בְּדָא, וְאִתְקְרֵי אִשְׁתּוֹ, מַה דְּלָא כְּתִיב בְּכֻלְּהוּ.

316. None of them endured, and yet do not say they were voided. It is simply that they did not endure in that kingdom OF JUDGMENT until this last one of all was roused and awakened and spread out, as is written: "And Hadar reigned in his place" (Ibid. 39). Who is Hadar? It is the uppermost Chesed. "And the name of his city was Pa'u" (Ibid.). What is Pa'u? It is that through him a man cries (Heb. po'e), who merits the holy spirit. "iro (lit. 'his city')" IS DERIVED FROM HIT'ORERUT (LIT. 'REVIVAL')'. "And the name of his wife was Mehetabel" (Ibid.): at this point, they became firmly established from each other. MALCHUT is called his wife, something that is not written by them all - "THE NAME OF HIS WIFE."

317. מְהֵיטַבְאֵל, אִתְבְּסָמוּתָא דְּדָא בְּדָא. בַּת מַטְרֵד, תִּקּוּנִין דְּמִסְטַר גְּבוּרָה. בַּת מֵי זָהָב, אִתְבְּסָמוּ וְאִתְכְּלִילוּ דָּא בְּדָא, מֵי זָהָב: רַחֲמֵי וְדִינָא. כָּאן אִתְדַּבְּקוּ אִתְּתָא בִּדְכוּרָא.

317. Mehitavel INDICATES perfuming one in the other, OF MALE AND FEMALE. ZEIR ANPIN IS THE SECRET OF YUD HEI VAV HEI FULLY SPELLED WITH ALEPHS WHICH NUMERICALLY AMOUNT TO 45 AND THE FEMALE, THE SECRET OF YUD HEI VAV HEI, FULLY SPELLED WITH HEI, WHICH IS NUMERICALLY 52. AND MEHITAVEL NUMERICALLY AMOUNTS TO 45 PLUS 52. "Daughter of Matred" (Ibid.), MEANING THAT DUE TO THE constructions WITHIN HER from the side of Gvurah, MATRED IS DERIVED FROM TIRDUT (LIT. 'INCONVENIENCE'). "DAUGHTER OF Mei zahav" (lit. 'golden waters') (Ibid.), meaning that golden waters were firmly established and involved one in the other, mercy and judgment. SINCE GOLD INDICATES JUDGMENT, THAT IS THE ILLUMINATION OF CHOCHMAH. WATERS IS THE SECRET OF CHASSADIM. THEY ARE INCLUDED TOGETHER. Here were joined the woman to the male, Mehitavel with Hadar.

45. The arms of the male

Rabbi Shimon describes the arms and legs and the joints tied in the arms. He says that the entire body is connected to all three brains - Chochmah, Binah and Da'at - and they connect to the right arm. This has application to David because he was connected with the patriarchs on the right. He talks about the right hand of God and about the left hand, and about when judgments are tempered with compassion and when they are not.

318. בְּסִטְרוֹי, אִתְפְּרְשָׁן בִּדְרוֹעִין, בַּשְׁוָקִין. דְּרוֹעִין דִּדְכוּרָא, חַד יְמִינָא, חַד שְׂמָאלָא דְּרוֹעָא קַדְמָאָה תְּלַת קְשִׁרִין אִתְקְשָׁרוּ בֵּיהּ, וְאִתְכְּלִילוּ ב׳ דְּרוֹעִין. וְאִתְכְּלִילוּ ס״ד. אֶלָּא ג׳ קְשִׁרִין בִּימִינָא, וְג׳ קְשִׁרִין בִּשְׂמָאלָא. ג׳ קְשִׁרִין דִּימִינָא, אִתְכְּלִילָן בְּג׳ קְשִׁרִין דִּשְׂמָאלָא. ובג״כ, דְּרוֹעָא לָא כְּתִיב אֶלָּא חַד. אֲבָל יְמִינָא, לָא כְּתִיב בֵּיהּ זְרוֹעַ, אֶלָּא יְמִינְךָ יְיָ׳. יְמִין יְיָ׳ אִתְקְרֵי, בְּג׳ קְשִׁרִין דַּאֲבָהָתָא דְּאַחֲסִינוּ לְחוּלָקֵיהוֹן.

318. On the sides, he separates into arms and legs. In the arms of the male, one is right and one is left. Three joints were tied in the one arm, THE RIGHT ONE, and were included in the two arms. HE ASKS: Could you imagine that they were included? IT SHOULD HAVE SAID THAT THEY ARE IN BOTH ARMS. HE REPLIES: It is only that there are three joints in the right ARM and three joints in the left, and the three joints of the right were included in the three joints of the left. This is why it is only written 'one arm'. THIS IS THE LEFT. By the right, it is not written arm but it is merely called "Your right (hand), Hashem" (Shemot 15:6) - "The right (hand) of Hashem" (Tehilim 118:16) WHEN IT CONTAINS the three joints of the patriarchs, that were given them as their portion.

319. וְאִי תֵּימָא הָא בִּתְלַת חֲלָלִין מוֹחָא דְּגוּלְגַּלְתָּא מִשְׁתַּכְּחִין. תָּאנָא, כֻּלְּהוּ ג׳ מִתְפַּשְׁטִין, וּמִתְקַשְּׁרָן בְּכָל גּוּפָא, וְכָל גּוּפָא אִתְקְשַׁר בְּהָנֵי תְּלַת, וּמִתְקַשְּׁרָן בִּדְרוֹעָא יְמִינָא. וּבְגִין כַּךְ תָּאִיב דָּוִד וְאָמַר, שֵׁב לִימִינִי. מִשּׁוּם דְּהוּא אִתְחַבָּר עִמְּהוֹן דַּאֲבָהָתָא, וְיָתִיב תַּמָּן לְכוּרְסְיָא שְׁלִימְתָא. וּבְגִין כַּךְ כְּתִיב אֶבֶן מָאֲסוּ הַבּוֹנִים וְגוֹ׳, מִשּׁוּם דְּיָתִיב לִימִינָא. הַיְינוּ דִּכְתִיב, וְתָנוּחַ וְתַעֲמוֹד לְגוֹרָלֶךָ לְקֵץ הַיָּמִין, כְּלוֹמַר, כְּמַאן דְּזָכֵי לַחֲבִיבוּתָא דְּמַלְכָּא. זַכָּאָה חוּלָקֵיהּ, דְּמַאן דְּפָרִישׁ מַלְכָּא יְמִינֵיהּ. וְקָבִיל לֵיהּ תְּחוֹת יְמִינֵיהּ. וְהַאי יְמִינָא כַּד יְתִיב, קְשִׁרִין אִתְפַּשְׁטָא.

319. You might ask, Aren't they located in the three cavities of the brain in the skull and not in the body, SINCE THERE IS NO CHOCHMAH, BINAH, DA'AT EXCEPT IN THE HEAD? HE REPLIES: We have learned that all THREE BRAINS - CHOCHMAH, BINAH AND DA'AT - permeate and are connected to the whole body. The entire body is connected to these three, and they connect to the right arm. That is why David was desirous and said, "Sit you at my right hand" (Ibid. 110:1), because he was connected with the patriarchs, CHESED, GVURAH AND TIFERET, THAT WERE TRANSFORMED TO CHOCHMAH, BINAH, DA'AT, AND WERE CONNECTED TO THE RIGHT, AS MENTIONED ABOVE. DAVID will return there to a perfected throne; THAT IS TO SAY, DAVID IS THE SECRET OF MALCHUT, WHICH IS A LEG OF THE THRONE, SINCE CHESED, GVURAH AND TIFERET IS THE SECRET OF THE THREE LEGS OF THE THRONE. HE IS THE FOURTH, AND COMPLETES THE THRONE. Therefore, it is written: "The stone which the builders rejected has become the head stone of the corner" (Ibid. 118:22), WHICH WAS SAID ABOUT MALCHUT CALLED DAVID, because he sat at the right. This is what is written: "For you shall rest, and stand up for your

allotted portion at the end of the days (also: 'right')" (Daniel 12:13). HE REMINDED HIM OF THE RIGHT END; that is to say HE INFORMED HIM THAT HE was like one that gained the King's favor, IN WHICH CASE THE KING RECEIVES HIM TO THE RIGHT. Praised is the lot of the one to whom the King extends his right to receive him under his right. When this right sits, its three knots permeate AND ILLUMINATE TO THE LOWER ONES.

320. The arm does not extend its hand with the three joints that we mentioned, MEANING WITH THE MOCHIN OF CHOCHMAH, BINAH, DA'AT WHERE THE DOMINATION OF THE RIGHT IS. THEREFORE, IT IS REFERRED TO AS "THE RIGHT OF HASHEM," AS MENTIONED ABOVE. When the wicked are wakened and increase in the world, the other three JOINTS get reawakened, which are of harsh judgment, and extend the arm. When He extends the arm, it is the right hand, yet it is called, "O arm of Hashem" (Yeshayah 51:9) and "Your stretched out arm" (Devarim 9:29). During the period that these three joints of the right are in the three other joints, WHICH ARE HARSH JUDGMENT, all are referred to as the right, and He executes judgment with compassion. This is what is written: "Your right hand, Hashem, is glorious in power: Your right hand, Hashem, dashed the enemy in pieces" (Shemot 15:6), since compassion gets awakened IN THE JUDGMENTS.

320. וּדְרוֹעָא לָא אוֹשִׁיט יְדֵיהּ בִּתְלַת קְשִׁירִין דְּאַמְרָן. וְכַד מִתְעָרִין חַיָּיבַיָּא, וּמִתְפַּשְׁטָן בְּעָלְמָא, מִתְעָרִין תְּלַת אַחֲרָנִין, דְּאִינּוּן דִּינָא קַשְׁיָא, וְאוֹשִׁיט דְּרוֹעָא וְכַד אוֹשִׁיט דְּרוֹעָא, יַד יְמִינָא הוּא, אֲבָל אִתְקְרֵי זְרוֹעַ יְיָ׳, זְרוֹעֲךָ הַנְטוּיָה בְּזִמְנָא דְּג׳ אִלֵּין אִתְכְּלִילָן בג׳ אַחֲרָנִין, אִקְרֵי כֹּלָּא יְמִינָא, וְעָבֵיד דִּינָא בְּרַחֲמֵי, הֲדָא הוּא דִּכְתִיב, יְמִינְךָ יְיָ׳ נֶאְדָּרִי בַּכֹּחַ יְמִינְךָ יְיָ׳ תִּרְעַץ אוֹיֵב, בְּגִין דְּמִתְעֲרִין רַחֲמֵי בְּהוּ.

321. We have learned that, with this right, are attached 3,700,000,000 of those who are called right, WHICH ARE THE NUMBER OF THE ENTIRETY OF MOCHIN, and 1,850,000,000 from the arm that is called "the arm of Hashem." THAT IS THE MYSTERY OF THE GELLING OF THE LIGHTS IN THE LEFT COLUMN FOR THE WICKED, WHICH IS THE RIGHT CALLED "THE ARM OF HASHEM," AS MENTIONED PREVIOUSLY. THAT IS THE MYSTERY OF RIGHT AND LEFT THAT ARE BOTH OF THE RIGHT. The arm is suspended from the one and the other, FOR THE ARM IS ALSO COMPRISED OF THE RIGHT AND THE LEFT. The one and the other are called Tiferet, SINCE THE TIFERET IS ALSO COMPOSED OF RIGHT AND LEFT. It is written: "At the right hand of Moses" (Yeshayah 63:12), which is here the right. Arm is the left, as is written: "His glorious arm" (Ibid.). SO WE SEE THAT THEY ARE INCLUDED this with that.

321. וְתָאנָא, בְּהַאי יְמִינָא מִתְאַחֲדָן תְּלַת מְאָה וְשַׁבְעִין אֶלֶף רִבּוֹא, דְּאִקְרוּן יְמִינָא. וּמְאָה וְתְמָנִין וַחֲמִשָּׁה אֶלֶף רִבּוֹא, מִזְּרוֹעַ דְּאִקְרֵי זְרוֹעַ יְיָ׳. מֵהַאי וּמֵהַאי תַּלְיָיא זְרוּעָא, וְהַאי וְהַאי אִקְרֵי תִּפְאֶרֶת, דִּכְתִיב מוֹלִיךְ לִימִין מֹשֶׁה, הָא יְמִינָא. זְרוֹעַ, הָא שְׂמָאלָא. דִּכְתִיב, זְרוֹעַ תִּפְאַרְתּוֹ, דָּא בְּדָא.

322. We have learned that in the left hand are attached 450 shielded ones that hang on to each and every finger. On each and every finger exist ten thousand shielded ones. Go figure out how many there are in the entire hand. The right is called 'holy help' that emerges from the three joints in the right arm, as is written: "And, behold, my hand shall be with you" (II Shmuel 3:12). Attached from this are 41,000 and 580,000 helpers in the whole world. They are called the uppermost hand of Hashem and the lower hand of Hashem. Although the hand of Hashem is always the left one, IF they are worthy, it is the right of Hashem, as the hand is included in the arm and becomes a help and is referred to as right. If not, then it is the lower hand of Hashem, WHICH IS LEFT. We have learned that when harsh judgments get awakened to descend upon the world, it is written here: "The counsel (lit. 'secret') of Hashem is with them that fear Him" (Tehilim 25:14).

322. וְתָאנָא, בִּידָא שְׂמָאלָא, מִתְאַחֲדָן אַרְבַּע מְאָה וְחַמְשִׁין רִבּוֹא מָארֵי תְּרִיסִין, מִתְאַחֲדָן בְּכָל אֶצְבְּעָא וְאֶצְבְּעָא. וּבְכָל אֶצְבְּעָא וְאֶצְבְּעָא עֶשֶׂר אַלְפִין מָארֵי תְּרִיסִין מִשְׁתַּכְּחִין. פּוּק וַחֲשׁוֹב, כַּמָּה אִינּוּן דְּבִידָא. וְהַהוּא יְמִינָא אִקְרֵי סִיּוּעָא קַדִּישָׁא, דְּאָתֵי מִדְּרוֹעָא דִּימִינָא, מִתְּלַת קְשִׁירִין. דִּכְתִיב וְהִנֵּה יָדִי עִמָּךְ. וּמִתְאַחֲדָן מֵהַאי, אֶלֶף וְאַרְבַּע רִבּוֹא, וּתְמַנְיָא, וְחָמֵשׁ מְאָה אַלְפִין מָארֵיהוֹן דְּסִיּוּעִין בְּכָל עָלְמָא. וְאִקְרוּן יַד יְיָ׳ עִלָּאָה. יַד יְיָ׳ תַּתָּאָה. ואע״ג דְּבְכָל אֲתָר יַד יְיָ׳ שְׂמָאלָא. זָכוּ יְמִין יְיָ׳, אִתְכְּלִיל יְדָא בִּזְרוֹעָא, וַהֲוֵי סִיּוּעָא, וְאִקְרֵי יָמִין. וְאִי לָאו, יַד יְיָ׳ תַּתָּאָה. תָּאנָא, כַּד מִתְעָרִין דִּינִין קַשְׁיָין לְאַחֲתָא בְּעָלְמָא, הָכָא כְּתִיב, סוֹד יְיָ׳ לִירֵאָיו.

46. The sawing

We learn how Atika of Atikin let sleep fall upon Zeir Anpin and separated the female from Him. Rabbi Shimon talks about the judgments that are from the male and those that are from the female. He tells how the male and female are joined to be perfumed together, and how the upper and lower grades are thus corrected.

323. וְתָאנָא בִּצְנִיעוּתָא דִּסִפְרָא, דְּכָל דִּינִין דְּמִשְׁתַּכְחִין מִדְּכוּרָא, תַּקִּיפִין בְּרֵישָׁא, וְנַיְיחִין בְּסוֹפָא. וְכָל דִּינִין דְּמִשְׁתַּכְחִין מִנּוּקְבָא, נַיְיחִין בְּרֵישָׁא, וְתַקִּיפִין בְּסוֹפָא. וְאִלְמָלֵא דְּאִתְעֲבִידוּ כַּחֲדָא, לָא יַכְלִין עָלְמָא לְמִסְבַּל. עַד דְּעַתִּיק דְּעַתִּיקִי סְתִימָא דְּכֹלָּא, פָּרִישׁ דָּא מִן דָּא, וְחָבַר לוֹן לְאִתְבַּסְּמָא כַּחֲדָא.

323. We have learned in the hidden book that all the judgments that are from the male, ZEIR ANPIN, are rough in the beginning and soft at the end. All the judgments that exist from the female are soft in the beginning and rough at the end. Had they not joined to a single union, the world could not have endured until the Atik of Atikin, the most concealed of all, separated them one from each other, AND THEREAFTER joined them to be firmly established together.

324. וְכַד פָּרִישׁ לוֹן, אָפִיל דּוּרְמִיטָא לִזְעֵיר אַפִּין, וּפָרִישׁ לְנוּקְבָא מֵאֲחוֹרוֹי דְּסִטְרוֹי, וְאַתְקִין לָהּ כָּל תִּקּוּנָהָא, וְאַצְנְעָא לְיוֹמָא דִּילֵיהּ, לְמֵיתָהָא לִדְכוּרָא. הה"ד וַיַּפֵּל יְיָ' אֱלֹהִים תַּרְדֵּמָה עַל הָאָדָם וַיִּישָׁן. מַהוּ וַיִּישָׁן. הַאי הוּא דִּכְתִיב, עוּרָה לָמָּה תִישָׁן יְיָ'. וַיִּקַּח אַחַת מִצַּלְעוֹתָיו, מַאי אַחַת. דָּא הִיא נוּקְבָא. כד"א, אַחַת הִיא יוֹנָתִי תַּמָּתִי, וְסַלְקָא, וְאִתְתַּקְנָא. וּבְאַתְרָהָא שְׁקִיעַ רַחֲמֵי וְחֶסֶד, הה"ד וַיִּסְגּוֹר בָּשָׂר תַּחְתֶּנָּה. וּכְתִיב וַהֲסִירוֹתִי אֶת לֵב הָאֶבֶן מִבְּשַׂרְכֶם וְנָתַתִּי לָכֶם לֵב בָּשָׂר.

324. When he separated them, he let the sleep fall upon Zeir Anpin and separated the female from the back of his sides. He prepared her with all her adornments and saved her for His day, FOR SHABBAT, to bring her to the male, TO ZEIR ANPIN. This is what is written: "And Hashem Elohim caused a deep sleep to fall upon the man, and he slept" (Beresheet 2:21). What is meant by: "And he slept." This is what it is written: "Awake, why sleep You, Hashem?" (Tehilim 44:24) and "he took one of his sides" (Beresheet 2:21). What is meant by "one"? That is meant to indicate the female, as it says: "My dove, my undefiled is but one" (Shir Hashirim 6:9). She ascended TO ABA AND IMA and was restored. In her area are imbedded compassion and Chesed. This is what is written: "And closed up the flesh in its place" (Beresheet 2:21). It is also written: "And I will take away the heart of stone out of your flesh, and I will give you a heart of flesh" (Yechezkel 36:26).

325. וּבְשַׁעֲתָא דְּבָעָא לְמֵיעַל שַׁבְּתָא הֲוָה בְּרִי רוּחִין וְשֵׁדִין וְעִלְעוּלִין, וְעַד לָא סִיֵּים לוֹן, אָתַת מַטְרוֹנִיתָא בְּתִקּוּנָהָא, וְיָתִיבַת קֳמֵיהּ. בְּשַׁעֲתָא דְּיָתִיבַת קֳמֵיהּ, אֲנָח לוֹן לְאִינּוּן בְּרְיָיאָן, וְלָא אִשְׁתְּלִימוּ. כֵּיוָן דְּמַטְרוֹנִיתָא יַתְבַת עִם מַלְכָּא, וְאִתְחַבְּרוּ אַפִּין בְּאַפִּין, מַאן יֵיעוּל בֵּינַיְיהוּ, מַאן הוּא דְּיִקְרַב בַּהֲדַיְיהוּ. וְכַד אִתְחַבְּרוּ, אִתְבַּסְּמוּ דָּא בְּדָא. יוֹמָא דְּכֹלָּא אִתְבַּסַּם בֵּיהּ. וּבג"כ, אִתְבַּסְּמוּ דִּינִין דָּא בְּדָא, וְאִתְתַּקְנוּ עִלָּאִין וְתַתָּאִין.

325. When the Shabbat wished to enter, THAT IS THE PERIOD BETWEEN SUNDOWN AND NIGHT FALL, He was creating spirits, ghosts, and storms, WHICH ARE HARMFUL SPIRITS OF THE WORLD. Before he finished them, the Queen came WITH ALL her adornments FROM THE SHABBAT, and sat down before Him. IN THIS DAY, SHE ACHIEVES THE FIRST THREE SFIROT OF CHAYAH THAT SUBDUE AND MAKE VOID ALL THE HARMFUL ONES AND THE OTHER SIDE, SINCE THEN THERE EXISTS NO DOMINION IN THE WORLD BESIDES HER. During the time she sat in His presence, He put down these creatures and they were not completed, because the Queen sat with the King and they were joined face to face. Who would enter between them and who would dare get close to them? When they joined, they were firmly established from each other, SINCE THE SHABBAT IS a day in which everything becomes fragrant. Therefore, the judgments got firmly established in each other, SINCE THE JUDGMENTS OF THE MALE THAT ARE STRONG AT THE BEGINNING BECOME FIRMLY ESTABLISHED AT THE TOP OF THE FEMALE, FOR THE JUDGMENTS THERE ARE SOFT. THE JUDGMENTS OF THE FEMALE THAT ARE ROUGH AT THE END GET FIRMLY ESTABLISHED IN THE END OF THE MALE, WHERE THE JUDGMENTS ARE SOFT and the upper grades and lower grades are corrected.

47. Cain and Abel

Rabbi Shimon tells us how the hidden book says that Atika of Atikin wished to see if the judgments were perfumed; when Adam and Eve joined together a harsh judgment emerged from her, and the world could not tolerate it since the snake instilled the impurity of harsh judgment in her so she could not be perfumed. Even though after Cain's birth she was weakened and became perfumed and gave birth to a sweeter soul, Abel, Cain rose above him because he was stronger, having all the judgments adhering to him. God submerged Cain in the hole of the great abyss together with his brother; they formed one body, from which descend the souls of all sinful people who are strong in spirit.

326. We have learned this in the hidden book. The holy Atika wished to see if the judgments were firmly established. ADAM AND EVE were joined to each other, and a harsh judgment emerged from the female side, as is written: "And Adam knew Eve his wife; and she conceived, and bore Cain, saying, I have acquired..." (Beresheet 4:1). The world could not tolerate it, since EVE was not yet firmly established and the harsh snake instilled the impurity of harsh judgment in her, so that she could not be firmly established. Therefore, when Cain emerged from the side of the female he exited rough and hard, harsh in judgment and heavy in judgment. As soon AS CAIN emerged FROM HER, she was weakened and became firmly established. Following that, she gave birth to another soul that was more sweetened, but the first, CAIN, rose ABOVE HIM, being stronger, in that all the judgments adhered to him.

326. וְתָאנָא בִּצְנִיעוּתָא דִּסִפְרָא, בָּעָא עַתִּיקָא קַדִּישָׁא לְמֵחֲזֵי, אִי אִתְבְּסָמוּ דִּינִין, וְאִתְדְּבָקוּ תְּרֵין אִלֵּין דָּא בְּדָא, וְנָפַק מִסִּטְרָא דְּנוּקְבָא דִּינָא תַּקִּיפָא, דִּכְתִיב, וְהָאָדָם יָדַע אֶת חַוָּה אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת קַיִן וַתֹּאמֶר קָנִיתִי וְגוֹ׳. וְלָא הֲוָה יָכִיל עָלְמָא לְמִסְבַּל, מִשּׁוּם דְּלָא אִתְבַּסְּמַת, וְחִוְיָא תַּקִּיפָא אַטִּיל בָּהּ זוּהֲמָא דִּדִינָא קַשְׁיָא, וּבג״כ לָא הֲוָה יָכִיל לְאִתְבַּסְּמָא. וְכַד נָפִיק דָּא קַיִן מִסִּטַּר דְּנוּקְבָא, נָפַק תַּקִּיף קַשְׁיָא, תַּקִּיף בְּדִינוֹי, קַשְׁיָא בְּדִינוֹי. כֵּיוָן דְּנָפַק אִתְחַלְּשַׁת וְאִתְבַּסְּמַת. בָּתַר דָּא, אַפִּיקַת אַחֲרָא בְּסִימָא יַתִּיר, וְסָלִיק קַדְמָאָה דַּהֲוָה תַּקִּיפָא קַשְׁיָא, וְכָל דִּינִין אִתְעָרְבוּ עִמֵּיהּ.

327. Come and see what is written: "And it came to pass, when they were in the field" (Ibid. 8). That is the known field of above, in the field that is called a field of apple trees, MEANING MALCHUT, FROM WHERE THEY WERE BORN. The judgment of Cain overcame his brother, because he was harsher than him and he subdued him and hid him beneath until the Holy One, blessed be He, was roused by it and removed CAIN from His presence. He submerged him in the hole of the great abyss and he included his brother in that depression of the great ocean that firmly establishes the uppermost tears, from them descend the souls to the world to each man according to his way.

327. ת״ח, מַה כְּתִיב, וַיְהִי בִּהְיוֹתָם בַּשָּׂדֶה. בַּשָּׂדֶה: דְּאִשְׁתְּמוֹדַע לְעֵילָא. בַּשָּׂדֶה דְּאִקְרֵי שָׂדֶה דְּתַפּוּחִים. וְנָצַח הַאי דִּינָא לַאֲחוּהּ, מִשּׁוּם דַּהֲוָה קַשְׁיָא מִנֵּיהּ, וְאַכְפְּיֵיהּ וְאַטְמְרֵיהּ תְּחוֹתֵיהּ. עַד דְּאִתְעַר בְּהַאי קוּדְשָׁא בְּרִיךְ הוּא, וְאַעְבְּרֵיהּ מִקַּמֵּיהּ. וְשַׁקְעֵיהּ בְּנוּקְבָא דִתְהוֹמָא רַבָּא. וְכָלִיל לַאֲחוּי בְּשִׁקּוּעָא דְּיַמָּא רַבָּא, דְּמְבַסֵּם דְּמְעִין עִלָּאִין. וּמִנְּהוֹן נַחֲתִין נִשְׁמָתִין לְעָלְמָא, אֵינָשׁ לְפוּם אוֹרְחוֹי.

328. HE RETURNS TO THE TIME PRIOR TO WHEN THEY WERE JOINED ONE WITH THE OTHER, WHEN THEY WERE COVERED, SINCE CAIN BOUND AND HID ABEL BEFORE HIM. CAIN WAS ALSO HIDING, AS IT SAYS: "AND FROM YOUR FACE I SHALL BE HID" (IBID. 14). He says: Although they were hidden, they prevailed and extended one to the other and formed one body, NAMELY UNDER THE DOMINATION OF CAIN. From that body descend the souls of the wicked, sinful and strong in spirit, BEING UNDER THE DOMINATION OF CAIN. HE ASKS: Is it then from both together THAT THE SOULS DESCEND? ARE THEY NOT TWO OPPOSITES? HE REPLIES: Only the one to his side and the other to his side, MEANING TO SAY THAT FROM CAIN ARE DRAWN THE SOULS OF THE WICKED THAT ADHERE TO THE REFUSE OF THE LEFT AND FROM ABEL ARE DRAWN THE SOULS OF THE WICKED THAT ADHERE TO THE REFUSE OF THE RIGHT. ALL THIS IS PRIOR TO WHEN THEY WERE COMBINED WITH EACH OTHER IN THE DEPRESSION OF THE GREAT OCEAN THAT FIRMLY ESTABLISHES THE UPPER TEARS OF ABOVE. HOWEVER, AFTER THEY WERE SWEETENED, THE SOULS OF THE RIGHTEOUS ARE DRAWN FROM THEM THAT ARE NOT SO RIGHTEOUS. Praised are those righteous whose souls are drawn from this holy body called Adam, which includes everyone and is a place that the crowns, THE SECRET OF THE FIRST THREE SFIROT, and the holy Sfirot get joined together in the bundle of the cluster, MEANING TO SAY THAT ALL THE SFIROT OF THE FIRST THREE SFIROT AND THE SIX ENDS, THE RIGHT AND THE LEFT, ARE INCLUDED IN IT TOGETHER.

328. וּאע״ג דְּטָמִירִין אִינּוּן. מִתְפַּשְׁטִין דָּא בְּדָא, וְאִתְעֲבָדוּ גּוּפָא חַד וּמֵהַאי גּוּפָא, נַחֲתִין נִשְׁמָתְהוֹן דְּרַשִׁיעַיָּיא חַיָּיבַיָּא, תַּקִּיפֵי רוּחָא. מִתַּרְוֵיהוֹן כַּחֲדָא ס״ד. אֶלָּא דָּא לְסִטְרוֹי, וְדָא לְסִטְרוֹי. זַכָּאִין אִינּוּן צַדִּיקַיָּיא, דְּמִשַּׁלְפֵי נִשְׁמָתְהוֹן מֵהַאי גּוּפָא קַדִּישָׁא דְּאִקְרֵי אָדָם, דְּכָלִיל כֹּלָּא, אֲתָר דְּעִטְרִין וְכִתְרִין קַדִּישִׁין מִתְחַבְּרָאן תַּמָּן, בְּצְרוֹרָא דְּאָתְכְּלָא.

329. Praised are the righteous, that all these holy things that are said in the uppermost holy spirit, a spirit in which all the most holy were included, was revealed to you, WHICH ARE matters to which those above and those below listen. Praised are you and capable of judging, MEANING THOSE WHO CAN SIT IN A COURT OF JUDGES, the reapers of the field, that you will be aware of these things and you will pay attention to them. You shall know your Lord face to face, eye to eye. With these matters, you will merit the World to Come. This is what it says: "Know therefore this day, and consider it in your heart, that Hashem (who is Atik Yomin), He is Elohim" (Devarim 4:39) (WHICH IS ZEIR ANPIN). All is One. Blessed is His Name forever and forever more.

329. זַכָּאִין אִינּוּן צַדִּיקַיָּיא, דְּכָל הָנֵי מִלִּין קַדִּישִׁין, דְּאִתְּמְרוּ בְּרוּחַ קַדִּישָׁא עִלָּאָה, רוּחַ, דְּכָל קַדִּישִׁין עִלָּאִין אִתְּכַלְּלָן בֵּיהּ, אִתְּגַלְּיָין לְכוּ. מִלִּין דְּעִלָּאִין וְתַתָּאִין צַיְּיתִין לְהוּ, זַכָּאִין אַתּוּן מָארֵיהוֹן דְּמָארִין, מְחַצְּדֵי חַקְלָא, דְּמִלִּין אִלֵּין תִּנְדְּעוּן וְתִסְתַּכְּלוּן בְּהוּ, וְתִנְדְּעוּן לְמָארֵיכוֹן אַפִּין בְּאַפִּין, עֵינָא בְּעֵינָא. וּבְהָנֵי מִלִּין תִּזְכּוּן לְעָלְמָא דְּאָתֵי, הה"ד וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבוֹתָ אֶל לְבָבֶךָ וְגוֹ'. יְיָ': עַתִּיק יוֹמִין הוּא הָאֱלֹהִים. וְכֻלָּא הוּא חַד, בְּרִיךְ שְׁמֵיהּ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

48. The upper grades below and the lower grades above
Rabbi Shimon says that the shape of man is the uppermost correction that comprises everything, and that the righteous man is an everlasting foundation.

330. Rabbi Shimon said: I see the upper ones below and the lower ones above. The upper grades below AND THE LOWER GRADES ABOVE: that is the shape of man, who is the uppermost correction that comprises everything.

330. אָמַר ר"ש, חֲמֵינָא עִלָּאִין לְתַתָּא, וְתַתָּאִין לְעֵילָא. עִלָּאִין לְתַתָּא, דְּיוּקְנָא דְּאָדָם, דְּהוּא תִּקּוּנֵי עִלָּאָה, כְּלָלָא דְּכֻלְּהוּ.

331. We have learned that it is written: "But the righteous is an everlasting foundation" (Mishlei 10:25), as he includes six (Heb. shesh) in one source. This is what is written: "His legs are pillars of marble (Heb. shesh)" (Shir Hashirim 5:15).

331. תָּאנָא, כְּתִיב וְצַדִּיק יְסוֹד עוֹלָם, דְּכָלִיל שִׁית בְּקַרְטוּפָא כַּחֲדָא. וְהַאי הוּא דִּכְתִיב שׁוֹקָיו עַמּוּדֵי שֵׁשׁ.

49. General and particular, particular and general
The hidden book says that the highest Sfirot in general and in particular, and the lowest Sfirot in particular and in general, were included in man. Rabbi Shimon explains the meaning of this. Finally he says that the masters of judgment from below get attached in the lowest Sfirot.

332. We have learned in the hidden book that in man were included the uppermost Sfirot, FROM THE CHEST UPWARDS, in general and in particular, and in man were included the lowest Sfirot, THAT IS FROM THE CHEST DOWNWARDS, in particular and in general. HE EXPLAINS: The uppermost Sfirot are in general, as we have learned, within the form of all the forms, THAT IS THE FORM OF MAN. In particular, that is in the fingers of the hand, WHICH ARE five corresponding to five. The lowest Sfirot in the toes of the feet are particular and general, since the body, THAT IS TIFERET, is not seen with them, since they are outside the torso. That is why they are not part of the body, since the body was removed from them.

332. וְתָאנָא בִּצְנִיעוּתָא דְּסִפְרָא, בָּאָדָם אִתְּכְּלִילוּ כִּתְרִין עִלָּאִין, בְּכְלַל וּבְפְרָט. וּבְאָדָם אִתְּכְּלִילוּ כִּתְרִין תַּתָּאִין, בְּפְרָט וּכְלָל. כִּתְרִין עִלָּאִין בְּכְלַל, כְּמָה דְּאִתְּמַר בְּדִיוּקְנָא דְּכָל הָנֵי דִּיוּקְנִין. בְּפְרָט: בְּאֶצְבְּעָן דִּידָן, חָמֵשׁ כְּנֶגֶד חָמֵשׁ. כִּתְרִין תַּתָּאִין, בְּאֶצְבְּעִין דְּרַגְלִין דְּאִינּוּן פְּרָט וּכְלָל. דְּהָא גּוּפָא לָא אִתְחֲזֵי בַּהֲדַיְיהוּ. דְּאִינּוּן לְבַר מִגּוּפָא. ובג"כ לָא הֲווֹ בְּגוּפָא. דְּגוּפָא אַעְדִּיוּ מִנַּיְיהוּ.

333. HE ASKS: If so, what is the meaning of: "And his feet shall stand in that day" (Zacharia 14:4). IT SEEMS THAT THEY ARE NOT OUTSIDE OF THE BODY THAT IS ZEIR ANPIN, SINCE IT IS ASCRIBED TO HIM. HE ANSWERS: It is the legs of the body, MEANING the masters of judgment, to do revenge ON THE WICKED. They are referred to as those who have legs, since from them are the harsh JUDGMENTS. The masters of judgment from below get attached in the lowest Sfirot THAT ARE CALLED LEGS, AND ABOUT THIS IS WRITTEN: "AND HIS FEET (LIT. 'LEGS') SHALL STAND..."

333. אִי הָכִי, מַאי וְעָמְדוּ רַגְלָיו בַּיּוֹם הַהוּא. אֶלָּא רַגְלָיו דְּגוּפָא, מָארֵיהוֹן דְּדִינִין לְמֶעְבַּד נוּקְמִין וְאִקְרוּן בַּעֲלֵי רַגְלַיִם. וּמִנְּהוֹן תַּקִּיפִין. וּמִתְּאַחֲדָן מָארֵיהוֹן דְּדִינִין דִּי לְתַתָּא, בְּכִתְרִין תַּתָּאִין.

50. The generality of Man

Rabbi Shimon tells how all the formations of above that are in the holy body, the wholeness of man, irrigate and illuminate one another until they enlighten all the world. He talks about the desire of the Klipot for the students of the Torah, since they wish to nourish from the holy body. We learn that even angels are not outside of the generality of the holy body. Rabbi Shimon describes those spirits who left the general holy body and are from the left side, and tells what their actions are. He tells us that the hidden book says that when Seth was born the worlds above and below were perfumed and perfected; this was male and female from the aspect of the holy body, and the worlds were bound together and became one body. Thus as the spirit was drawn and entered that body, everything throughout the universe is seen to be one. Whoever excludes himself from general humanity does not enter into the realm of man when he leaves this world. Within the generality of man there is all the perfection of faith. The hidden book says that whoever keeps a holy body overnight when the spirit has left it makes a flaw in the body of the worlds, so it must not stay overnight. Rabbi Shimon talks about the Nefilim or fallen ones who mated with the daughters of men; the fallen ones are of the aspect of spirits of the left, that do not bond to the body (Zeir Anpin) at all but rather to Malchut referred to as earth. We hear how God repented that He had ever made man on the earth, and how He decided to destroy man below; all the same since one cannot differentiate between man above and man below, the destruction of man below flaws the man above. If the wisdom of Arich Anpin would have illuminated Malchut there would not have been a flood, for wisdom includes everything; this is concealed Chochmah, with which man's correction was established and strengthened. With this, Rabbi Shimon calls upon the most Ancient of all ancient ones to witness that he has not revealed these secrets for his own honor, but only so that the friends should not err in His ways.

334. We have learned that all these formations of above that are in the holy body, which is the wholeness of man, are derived one from the other and are attached to each other. They irrigate each other like the blood that runs with the flow of the veins to this direction and that direction, from this area to that area, and they irrigate the body. HERE TOO, they irrigate each other and illuminate each other until they enlighten all the worlds, and are blessed for their sake.

334. תָּאנָא, כָּל אִינּוּן תִּקּוּנֵי דִּלְעֵילָא, דִּבְגוּפָא קַדִּישָׁא, כְּלָלָא דְּאָדָם, אִתְמְשִׁיךָ דָּא מִן דָּא, וּמִתְאַחֲדָן דָּא בְּדָא, וְאַשְׁקוּן דָּא לְדָא. כְּמָה דְּאִתְמְשָׁךָ דְּמָא בְּקִטְפִּין דְּוָרִידִין לְדָא וּלְדָא, לְהָכָא וּלְהָכָא, מֵאֲתָר דָּא לְאֲתָר אַחֲרָא, וְאִינּוּן מַשְׁקִין דְּגוּפָא. אַשְׁקְיָין דָּא לְדָא, מְנַהֲרִין דָּא לְדָא. עַד דְּאַנְהִירוּ כֻּלְּהוּ עָלְמִין, וּמִתְבָּרְכָאן בְּגִינֵיהוֹן.

335. We have learned that these Sfirot which were not included in the body, WHICH IS THE CENTRAL COLUMN, BUT ARE DRAWN FROM THE LEFT COLUMN, are all abominable and unclean, and defile everyone that gets near to them, in order to find out things from them.

335. תָּאנָא, כָּל אִינּוּן כִּתְרִין דְּלָא אִתְכְּלִלוּ בְּגוּפָא, כֻּלְּהוּ רְחִיקִין וּמְסָאֲבִין, וּמְסַאֲבָן כָּל מַאן דְּיִקְרַב לְגַבֵּיהוֹן, לְמִנְדַּע מִנְּהוֹן מִלִּין.

336. We have learned what the desire OF THESE KLIPOT is for the students of the Torah. HE REPLIES: This is since they observe in them a holy body and they wish to be included, MEANING TO NOURISH from that body. You might say, Yet there are angels, not included in the body. HE ANSWERS: No. If they were, heaven forbid, outside of the generality of the holy body, THAT IS THE SECRET OF THE CENTRAL COLUMN, they would not have been holy and they could not have endured, since it is written: "His body also was like the beryl" (Daniel 10:6). It is also written: "And their rims were full of eyes" (Yechezkel 1:18:) and "the man Gavriel" (Daniel 9:21). SO YOU SEE that all are incorporated in the generality of man, IN THE CENTRAL COLUMN, except those that are not in the body, BUT ARE FROM THE LEFT COLUMN, who are unclean and defile all those that will get near to them.

336. תָּאנָא, מַאי תִּיאוּבְתָּא דִּלְהוֹן לְגַבֵּי תַּלְמִידֵי חֲכָמִים. אֶלָּא מִשּׁוּם דְּחָמָן בְּהוּ גּוּפָא קַדִּישָׁא, וּלְאִתְכַּלְלָא בְּהוּ בְּהַהוּא גּוּפָא. וְכִי תֵּימָא, אִי הָכִי, הָא מַלְאָכִין קַדִּישִׁין וְלֵיתְהוֹן בִּכְלָלָא דְּגוּפָא. לָא. דח"ו אִי לֵיהֱוֹוֹן לְבַר מִכְּלָלָא דְּגוּפָא קַדִּישָׁא, לָא הֲווֹ קַדִּישִׁין וְלָא מִתְקַיְּימֵי. וּכְתִיב וּגְוִיָּתוֹ כְּתַרְשִׁישׁ. וּכְתִיב וְגַבּוֹתָם מְלֵאוֹת עֵינַיִם. וְהָאִישׁ גַּבְרִיאֵל. כֻּלְּהוּ בִּכְלָלָא דְּאָדָם. בַּר מֵהָנֵי דְּלֵיתְהוֹן בִּכְלָלָא דְּגוּפָא, דְּאִינּוּן מִסְאֲבִין, וּמְסַאֲבָן כָּל מַאן דְּיִקְרַב בַּהֲדֵיהוּ.

337. We have learned all these are from the spirit of the left side that was not sweetened in man, THAT IS THE CENTRAL COLUMN, ZEIR ANPIN. They left the general holy body and did not adhere to it. Therefore, they are all unclean. They go wandering in the world and reach the depression of the great abyss, WHERE CAIN WAS SUBMERGED, to adhere in the first judgment that is called Cain that was expelled from the general body below SINCE IT WAS OF THE LEFT WITHOUT A RIGHT. They flutter and wander throughout the world, and fly and do not get attached to the wholeness of the body, THAT IS THE CENTRAL COLUMN. Therefore, they are outside of all the camps above and below and are defiled. About them, it is written: "Outside of the camp shall his habitation be" (Vayikra 13:46).

337. וְתָאנָא, כֻּלְּהוּ מֵרוּחָא דְּשִׂמְאלָא, דְּלָא אִתְבְּסָם בְּאָדָם מִשְּׁתַּכְּחִין, וְנַפְקוּ מִכְּלָלָא דְּגוּפָא קַדִּישָׁא, וְלָא אִתְדַּבְּקוּ בֵּיהּ. וּבג"כ כֻּלְּהוּ מִסְאֲבִין וְאַזְלִין וְטָאסִין עָלְמָא, וְעַיְּילִין בְּנוּקְבָא דִּתְהוֹמָא רַבָּא, לְאִתְדַּבְּקָא בְּהַהוּא דִּינָא קַדְמָאָה דְּאִקְרֵי קַיִן, דְּנָפִיק בִּכְלָל דְּגוּפָא דִּלְתַתָּא. וְשָׁאטִין וְטָאסִין כָּל עָלְמָא, וּפַרְחָן וְלָא מִתְדַּבְּקָאן בִּכְלָלָא דְּגוּפָא, וּבְגִינֵי כַּך אִינּוּן לְבַר, מִכָּל מַשְׁרְיָין דִּלְעֵילָא וְתַתָּא. מִסְאֲבִין אִינּוּן. בְּהוּ כְּתִיב מִחוּץ לַמַּחֲנֶה מוֹשָׁבוֹ.

338. With the spirit that is called Abel. This is more fragrant in the generality of the holy body. Other SPIRITS emanate that are more firmly established and they adhere, yet do not adhere to the body. All are suspended in the air and they emanate from the corpus of defiled spirits, as mentioned above. They hear whatever they hear above and from them it gets known TO THE SPIRITS below, because they divulge everything to them.

338. וּבְרוּחָא דְּאִקְרֵי הֶבֶל, דְּאִתְבְּסַם יַתִּיר בְּכְלָלָא דְּגוּפָא קַדִּישָׁא. נָפְקִין אַחֲרָנִין דְּמִבַּסְמָן יַתִּיר, וּמִתְדַּבְּקָן בְּגוּפָא, וְלָא מִתְדַּבְּקָן. כֻּלְּהוּ תַּלְיָין בַּאֲוִירָא וְנָפְקִין מֵהַאי כְּלָלָא דְּאִלֵּין מְסָאֲבִין. וְשַׁמְעִין מַה דְּשַׁמְעִין מֵעֵילָא, וּמִנַּיְיהוּ יַדְעֵי לְתַתָּא דְּקָאֲמְרֵי לְהוּ.

339. We have learned in the hidden book that, as soon as the whole of man, the holy body, was firmly established above, which is composed of male and female, MEANING ZEIR ANPIN AND ITS FEMALE, they were joined for a third time. Overall perfume emerged, THAT IS SHET, and the worlds above and below were firmly established. From here on, the world of above and below was perfected. THIS WAS MALE AND FEMALE from the aspect of the holy body, WHICH IS THE CENTRAL COLUMN, and the worlds were bound and got attached to each other and become one body, WHICH IS SHET. The spirit got drawn and entered that body; throughout the worlds, only one is seen. "Holy, holy, holy, is Hashem, Lord of Hosts: the whole earth is full of His glory" (Yeshayah 6:3), since all is one body, SINCE THREE TIMES HOLY IS THE SECRET OF THE THREE COLUMNS THAT INCORPORATED INTO ONE.

339. וְתָאנָא בִּצְנִיעוּתָא דְּסִפְרָא, כֵּיוָן דְּאִתְבְּסַמוּ לְעֵילָא כְּלָלָא דְּאָדָם, גּוּפָא קַדִּישָׁא, דְּכַר וְנוּקְבָא. אִתְחַבְּרוּ זִמְנָא תְּלִיתָאָה, וְנָפַק וְאִתְבַּסְמוּתָא דְּכֹלָּא. וְאִתְבְּסָמוּ עָלְמִין עִלָּאִין וְתַתָּאִין. וּמִכָּאן אִשְׁתְּכְלָל עָלְמָא דִּלְעֵילָא וְתַתָּא, מִסִּטְרָא דְּגוּפָא קַדִּישָׁא. וּמִתְחַבְּרָן עָלְמִין, וּמִתְאַחֲדָן דָּא בְּדָא, וְאִתְעֲבִידוּ חַד גּוּפָא. וּמִשַּׁלְפָא רוּחָא, וְעַיְּילָא בְּחַד גּוּפָא. וּבְכֻלְּהוּ לָא אִתְחֲזֵי אֶלָּא חַד. קק"ק יְיָ' צְבָאוֹת מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ. דְּכֹלָּא הוּא חַד גּוּפָא.

340. We have learned that, as soon as ZEIR ANPIN AND HIS FEMALE became firmly established one in the other, judgment was connected with compassion and the female was firmly established by the male, THAT IS ZEIR ANPIN. Therefore, they could not ascend one without the other. This is similar to the palm tree that does not ascend AND PRODUCE FRUITS one without the other, FEMALE TREE WITHOUT THE MALE TREE. About this, we have learned that whoever excludes himself in this world from general humanity, THAT IS THE CENTRAL COLUMN, thereafter, when he exits from this world, he does not enter into the realm of man. This is referred to as the holy body, WHICH IS ZEIR ANPIN AND BRIYAH YETZIRAH ASIYAH OF HOLINESS. Rather he enters in these that are not called man, THAT IS, BRIYAH YETZIRAH ASIYAH OF DEFILEMENT, which were expelled from the inclusiveness of the body, THAT IS THE CENTRAL COLUMN.

340. תָּאנָא, כֵּיוָן דְּאִתְבְּסַמוּ דָּא בְּדָא, אִתְקְשָׁרוּ דִּינָא וְרַחֲמֵי. וְאִתְבַּסְּמַת נוּקְבָא בִּדְכוּרָא. וּבְגִינֵי כַּךְ לָא סַלְקָא דָּא בְּלָא דָּא, כְּהַאי תָּמָר, דְּלָא סַלְקָא דָּא בְּלָא דָּא. וְעַל הַאי תְּנִינָן, מַאן דְּאַפִּיק גַּרְמֵיהּ בְּהַאי עָלְמָא מִכְּלָלָא דְּאָדָם, לְבָתַר כַּד נָפִיק מֵהַאי עָלְמָא, לָא עָיֵיל בְּכְלָלָא דְּאָדָם, דְּאִקְרֵי גּוּפָא קַדִּישָׁא. אֶלָּא בְּאִינּוּן דְּלָא אִקְרוּן אָדָם, וְנָפִיק מִכְּלָלָא דְּגוּפָא.

341. We have learned: "We will make you necklets of gold studded with silver" (Shir Hashirim 1:11), meaning that the judgment, THE ONE CALLED GOLD, WHICH IS THE ILLUMINATION OF CHOCHMAH OF THE LEFT, was spiced with mercy, THAT IS CALLED STUDS OF SILVER, MEANING CHOCHMAH WAS COATED WITH CHASSADIM, so there is no judgment that has no mercy in it, SINCE THEY ARE INCLUDED IN ONE ANOTHER. About this, it is written: "Your cheeks would be comely with rows of jewels, your neck with strings of beads" (Ibid. 10). "Rows of jewels" HAS THE SAME MEANING AS in the verse: "necklets of gold," WHICH ARE FROM THE LEFT. "Strings of beads" HAS THE SAME MEANING AS in the verse: "studded with silver," MEANING RIGHT, CHESED. "Your neck" is in the realm of the female, which is the Matron, WHICH IS MALCHUT, since THE NECK contains the temple of above, WHICH IS YESOD OF MALCHUT. The terrestrial Jerusalem and the temple IN IT ARE ALSO CALLED THE NECK. All this takes place after THE FEMALE gets firmly established by the male and the wholeness of man is formed. This is the inclusiveness of faith. Why faith? It is because within it, IN THE GENERALITY OF MAN, there is all the perfection of faith.

341. תַּנְיָא, תּוֹרֵי זָהָב נַעֲשֶׂה לָךְ עִם נְקֻדּוֹת הַכָּסֶף, דְּאִתְבְּסָמוּ דִּינָא בְּרַחֲמֵי. וְלֵית דִּינָא, דְּלָא הֲווֹ בֵּיהּ רַחֲמֵי. וְעַל הַאי כְּתִיב, נָאוּ לְחָיַיִךְ בַּתּוֹרִים צַוָּארֵךְ בַּחֲרוּזִים. בַּתּוֹרִים: כְּמוֹ דִּכְתִיב, תּוֹרֵי זָהָב נַעֲשֶׂה לָךְ וְגוֹ'. בַּחֲרוּזִים: כְּמָה דִּכְתִיב, עִם נְקֻדּוֹת הַכָּסֶף. צַוָּארֵךְ, בִּכְלָלָא דִּנוּקְבָא, דָּא מַטְרוֹנִיתָא אִשְׁתְּכַח בֵּי מַקְדְּשָׁא דִּלְעֵילָא, וּירוּשָׁלַם דִּלְתַתָּא וּמַקְדְּשָׁא. וְכָל דָּא מִדְּאִתְבְּסָמַת בִּדְכוּרָא, וְאִתְעֲבִיד כְּלָלָא דְּאָדָם, וְדָא הוּא כְּלָלָא דִּמְהֵימְנוּתָא. מַאי מְהֵימְנוּתָא. דִּבְגַוֵּיהּ אִשְׁתְּכַח כָּל מְהֵימְנוּתָא.

342. We have learned that when the soul of whoever is called man left him, and he died, it is not permitted to have him stay in the house and rest overnight on the ground, so as not to put the honor of that body to shame, BEING A BODY WITHOUT A SOUL. It is written: "Nevertheless man abides not in honor" (Tehilim 49:13). Man who is the most honored "abides not" AFTER DEATH. What is the reason? It is because if they do that, "he is like the beasts that perish" (Ibid.). THAT IS, AFTER DEATH HE IS LIKE THE BEASTS. Just like animals were never part of humans, WHICH IS WHY no holy spirit is apparent upon them, here too A DEAD MAN is just like an animal, a body without a spirit. Therefore, this body that is most precious of all should not be put to shame.

342. וְתָאנָא, מַאן דְּאִקְרֵי אָדָם, וְנִשְׁמְתָא נַפְקַת מִנֵּיהּ, וּמִית. אָסִיר לְמֵיבַת לֵיהּ בְּבֵיתָא, לְמֶעְבַּד לֵיהּ לִינָה עַל אַרְעָא, מִשּׁוּם יְקָרָא דְּהַאי גּוּפָא, דְּלָא יִתְחֲזֵי בֵּיהּ קְלָנָא, דִּכְתִיב, אָדָם בִּיקָר בַּל יָלִין, אָדָם דְּהוּא יָקָר מִכָּל יְקָרָא, בַּל יָלִין. מ״ט. מִשּׁוּם דְּאִי יַעֲבְדוּן הָכִי, נִמְשַׁל כַּבְּהֵמוֹת נִדְמוּ. מַה בְּעִירֵי לָא הֲווֹ בִּכְלָלָא דְּאָדָם, וְלָא אִתְחֲזֵי בְּהוּ רוּחָא קַדִּישָׁא, אוּף הָכָא כִּבְעִירֵי, גּוּפָא בְּלָא רוּחָא, וְהַאי גּוּפָא, דְּהוּא יְקָרָא דְּכֹלָּא, לָא יִתְחֲזֵי בֵּיהּ קְלָנָא.

343. We have learned in the hidden book that whoever keeps this holy body overnight, when it is devoid of spirit, makes a flaw in the body of the worlds, THAT IS THE UPPERMOST MAN. It is therefore not permitted to have it stay overnight in a holy place, in the land where justice resides, THAT IS THE LAND OF YISRAEL WHERE IT IS WRITTEN: "HIS BODY SHALL NOT REMAIN ALL NIGHT...THAT YOUR LAND BE NOT DEFILED" (DEVARIM 21:23:). This precious body is referred to as the image of the King. If one let it stay overnight, it WOULD APPEAR TO BE like one of the animals, THAT IS, WITHOUT SPIRIT LIKE A BEAST, AS MENTIONED ABOVE.

343. וְתָאנָא בִּצְנִיעוּתָא דְּסִפְרָא, כָּל מַאן דְּעָבֵיד לִינָה לְהַאי גּוּפָא קַדִּישָׁא, בְּלָא רוּחָא, עָבֵיד פְּגִימוּתָא בְּגוּפָא דְּעָלְמִין. דְּהָא בְּגִין דָּא, לָא עָבֵיד לִינָה בְּאַתְרָא קַדִּישָׁא, בְּאַרְעָא דְּצֶדֶק יָלִין בָּהּ, מִשּׁוּם דְּהַאי גּוּפָא יְקָרָא, אִתְקְרֵי דְּיוּקְנָא דְּמַלְכָּא. וְאִי עָבֵיד בֵּיהּ לִינָה, הֲוֵי כְּחַד מִן בְּעִירֵא.

344. We have learned: "The sons of Elohim saw that the daughters of men were fair" (Beresheet 6:2). These are the ones that were hidden, MEANING THEY WERE DISTANCED FROM HOLINESS, and fell into the crevice of the great abyss, THAT IS AS MENTIONED ABOVE. 'The daughters of man', that certain man. THIS IS ZEIR ANPIN, THEY BEING AN ASPECT OF ABEL; HE SAYS ABOUT THEM ABOVE THAT THEY GET MORE FIRMLY ESTABLISHED IN THE GENERALITY OF THE HOLY BODY, WHICH IS ZEIR ANPIN. It is written: "And they bore children to them; the same were mighty men of old (lit. 'the world')" (Ibid. 4), MEANING TO SAY THAT THEY ARE from the one that was called "the world" as we have learned concerning the days of the world, ZEIR ANPIN, EXCEPT THAT THEY ARE FROM THE OTHER SIDE, THAT SOMETIMES THEY BOND TO ZEIR ANPIN AND SOMETIMES NOT. THEY ADHERE TO THE BODY AND THEY DO NOT ADHERE. ALL ARE SUSPENDED IN THE AIR. "Men of renown (lit. 'name')"(Beresheet 6:4), MEANING OF MALCHUT, IS REFERRED TO AS NAME, AND THEY ARE NOT FROM ZEIR ANPIN REFERRED TO AS WORLD. THESE ARE THE SPIRITS OF THE LEFT THAT WERE NOT FIRMLY ESTABLISHED WITH MAN. THEREFORE, spirits and demons get out into the world from them, to adhere to the wicked.

344. תָּאנָא, וַיִּרְאוּ בְנֵי הָאֱלֹהִים אֶת בְּנוֹת הָאָדָם. אינּוּן דְּאִטְמַרוּ, וְנָפְלוּ בְּנוּקְבָא דִּתְהוֹמָא רַבָּא. אֶת בְּנוֹת הָאָדָם, הָאָדָם הַיָּדוּעַ. וּכְתִיב וְיָלְדוּ לָהֶם הֵמָּה הַגִּבּוֹרִים אֲשֶׁר מֵעוֹלָם וְגוֹ׳. מֵהַהוּא דְּאִקְרֵי עוֹלָם. כִּדְתָנִינָן יְמֵי עוֹלָם. אַנְשֵׁי הַשֵּׁם, מִנְּהוֹן נַפְקוּ רוּחִין וְשֵׁדִין לְעָלְמָא, לְאִתְדַּבְּקָא בְּרַשִׁיעַיָּיא.

345. "There were Nefilim (lit. 'fallen ones') in the earth" (Ibid.). This excludes the other ones that were not on the earth at that time, THAT ARE NOT OF THE ASPECT OF MALCHUT REFERRED TO AS EARTH. The fallen ones are Aza and Aza'el, who were on the earth. THEY ARE OF THE ASPECT OF SPIRITS OF THE LEFT, WHICH DO NOT BOND TO THE BODY AT ALL, WHICH IS ZEIR ANPIN BUT TO MALCHUT REFERRED TO AS EARTH, WHICH IS THE LEFT. The sons of Elohim were not on the earth, WHICH IS MALCHUT, BUT THEY WERE ATTACHED, YET NOT ATTACHED, TO THE HOLY BODY THAT IS ZEIR ANPIN, AS MENTIONED ABOVE. This is a secret that we have learned.

345. הַנְּפִילִים הָיוּ בָאָרֶץ, לְאַפָּקָא אִלֵּין אַחֲרָנִין. דְּלָא הֲווֹ בָּאָרֶץ. הַנְּפִילִים: עַזָּ״א וְעַזָּאֵ״ל הֲווֹ בָּאָרֶץ. בְּנֵי הָאֱלֹהִים לָא הֲווֹ בָּאָרֶץ. וְרָזָא הוּא וְכֹלָּא אִתְּמַר.

346. כְּתִיב וַיִּנָּחֵם יְיָ׳ כִּי עָשָׂה אֶת הָאָדָם בָּאָרֶץ, לְאַפָּקָא אָדָם דִּלְעֵילָא, דְּלָא הֲוֵי בְּאָרֶץ. וַיִּנָּחֵם יְיָ׳ הַאי בִּזְעֵיר אַפִּין אִתְּמַר. וַיִּתְעַצֵּב אֶל לִבּוֹ, וַיֶּעְצַב לֹא נֶאֱמַר. אֶלָּא וַיִּתְעַצֵּב, אִיהוּ אִתְעַצָּב, דְּבֵיהּ תַּלְיָיא מִלְּתָא. לַאֲפוּקֵי מִמַּאן דְּלָא אִתְעַצָּב. אֶל לִבּוֹ, בְּלִבּוֹ לָא כְּתִיב, אֶלָּא אֶל לִבּוֹ. כְּמַאן דְּאִתְעַצָּב לְמָארֵיהּ, דְּאַחֲזֵי הַאי לְלִבָּא דְּכָל לִבִּין.

346. It is written: "And Hashem repented that He made man on the earth" (Ibid. 6). HE excludes the man above that was not on earth, MEANING THAT HE IS NOT FROM THE ASPECT OF MALCHUT CALLED EARTH. THE ENTIRE PUNISHMENT OF THE FLOOD WAS ONLY FROM THE ASPECT OF MALCHUT, WHICH IS THE SECRET OF EARTH, BUT NOT ANYTHING ABOVE IT. "And Hashem repented": That is said of Zeir Anpin. "And it grieved Him at His heart" (Ibid.): It does not say that He was grieved, but rather "it grieved Him," since it grieved only Him, as this is dependent upon Him. THAT IS TO SAY, THE DEEDS OF THE LOWER ONES REACH ZEIR ANPIN, to exclude those who are not grieved, THE DEEDS OF THE LOWER ONES, SINCE THE LOWER ONES DO NOT HARM THEM. THAT REFERS TO ABOVE OF ZEIR ANPIN. "At His heart": It does not say, 'In His heart', but rather "At His heart," as someone that is grieved for his lord. This alludes to the heart of all hearts, WHICH IS ARICH ANPIN THAT IS VESTED IN THE INNERMOST OF ZEIR ANPIN.

347. וַיֹּאמֶר יְיָ׳ אֶמְחֶה אֶת הָאָדָם אֲשֶׁר בָּרָאתִי מֵעַל פְּנֵי הָאֲדָמָה וְגוֹ׳. לְאַפָּקָא אָדָם דִּלְעֵילָא. וְאִי תֵּימָא אָדָם דִּלְתַתָּא בִּלְחוֹדוֹי. לָאו לְאַפָּקָא כְּלָל. מִשּׁוּם דְּלָא קָאֵים דָּא בְּלָא דָא.

347. "And Hashem said, 'I will destroy man whom I have created from the face of the earth...'" (Ibid. 7). "From the face of the earth" comes to exclude man from above MALCHUT THAT IS CALLED EARTH. You might say only man below exclusively, AND THE MAN ABOVE WAS NOT FLAWED AT ALL AS A RESULT OF THIS, but you cannot exclude OR DIFFERENTIATE BETWEEN ONE AND THE OTHER at all, since one cannot exist without the other. WHEN THE MAN BELOW IS OBLITERATED, THE MAN ABOVE IS ALSO FLAWED.

348. וְאִלְמָלֵא חָכְמָה סְתִימָא דְּכֹלָּא, כֹּלָּא אִתְתַּקַּן כְּמֵרִישָׁא. הה״ד אֲנִי חָכְמָה שָׁכַנְתִּי עָרְמָה. אַל תִּקְרֵי שָׁכַנְתִּי, אֶלָּא שִׁיכַּנְתִּי.

348. If wisdom had sealed from all, THAT IS IF THE CHOCHMAH OF ARICH ANPIN WOULD HAVE ILLUMINATED TO MALCHUT, everything would have been fixed to its original form, AND THERE WOULD NOT HAVE BEEN A FLOOD. It is written: "I, wisdom, dwell with prudence" (Mishlei 8:12). Do not read it as "dwell with," but rather 'cause to dwell'.

349. וְאִלְמָלֵא הַאי תִּקּוּנָא דְּאָדָם, לָא קָאֵים עָלְמָא. הֲדָא הוּא דִּכְתִיב, יְיָ׳ בְּחָכְמָה יָסַד אָרֶץ. וּכְתִיב וְנֹחַ מָצָא חֵן בְּעֵינֵי יְיָ׳.

349. If not for the correction of man, the world would not have existed. This is what is written: "Hashem by wisdom founded the earth" (Ibid. 3:19). It is also written: "But Noah found favor in the eyes of Hashem" (Beresheet 6:8).

350. וְתָאנָא, כֻּלְּהוּ מוֹחִין תַּלְיָין בְּהַאי מוֹחָא. וְהַחָכְמָה הוּא כְּלָלָא דְּכֹלָּא הוּא. וְדָא חָכְמָה סְתִימָא, דְּבָהּ אִתְתַּקִּיף וְאִתְתַּקַּן תִּקּוּנָא דְּאָדָם, לְאִתְיַישְׁבָא כֹּלָּא עַל תִּקּוּנֵיהּ, כָּל חַד בְּאַתְרֵיהּ. הה״ד, הַחָכְמָה תְּעוֹז לֶחָכָם מֵעֲשָׂרָה שַׁלִּיטִים, דְּאִינּוּן תִּקּוּנָא שְׁלִימָא דְּאָדָם. וְאָדָם הוּא תִּקּוּנָא דִּלְגוֹ, מִנֵּיהּ קָאֵים רוּחָא.

350. We have learned that all the brains depend on that brain, THAT IS IN CONCEALED CHOCHMAH. Chochmah is inclusive of everything. This is concealed Chochmah, with which man's correction was established and strengthened, so that everything should be settled in an orderly way, each one in its place. This is what is written: "Wisdom strengthens the wise more than ten rulers" (Kohelet 7:19). THAT IS THE TEN SFIROT that are the perfect establishment of man. The man is their inmost formation, SINCE THE BRAINS THAT ARE IN THE INMOST PART ARE REFERRED TO AS MAN, with which the spirit exists.

351. All the perfect faith of the one who stands on the throne is apparent with this correction of man, as is written: "The likeness as the appearance of a man above upon it" (Yechezkel 1:26) and "One like a Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before Him" (Daniel 7:13). Until here, the matters are vague and the reasons are obvious. Praised is the lot of the one who is aware and observes to understand them, and does not err in them. These matters were not given except to those who sat on the seat of justice and the reapers of the field that entered and were able to leave, as is written: "For the ways of Hashem are right, and the just do walk in them: but the transgressors shall stumble in them" (Hoshea 14:10).

351. וּבְהַאי תִּקּוּנָא דְּאָדָם, אִתְחֲזֵי שְׁלִימוּתָא מְהֵימְנוּתָא דְּכֹלָּא, דְּקָאֵים עַל כּוּרְסְיָיא. דִּכְתִיב, וּדְמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְּמָעְלָה. וּכְתִיב וַאֲרוּ עִם עֲנָנֵי שְׁמַיָּא כְּבַר אֱנָשׁ אָתֵה הֲוָא וְעַד עַתִּיק יוֹמַיָּא מְטָה וּקְדָמוֹהִי הַקְרִבוּהִי. עַד כָּאן סְתִימָאן מִלִּין. וּבְרִירָן טַעֲמִין. זַכָּאָה חוּלָקֵיהּ דְּמַאן דְּיָדַע וְיַשְׁגַּח בְּהוֹן. וְלָא יִטְעֵי בְּהוֹן. דְּמִלִּין אִלֵּין לָא אִתְיְהִיבוּ, אֶלָּא לְמָארֵי מִדִּין וּמְחַצְדֵי חַקְלָא, דְּעָאלוּ וְנַפְקוּ. דִּכְתִיב כִּי יְשָׁרִים דַּרְכֵי יְיָ׳ וְצַדִּיקִים יֵלְכוּ בָם וּפוֹשְׁעִים יִכָּשְׁלוּ בָם.

352. We have learned that Rabbi Shimon cried and raised his voice and said: If only with our words that were revealed here, our friends would have been hidden in the chamber of the World to Come, and would have passed away from this world, it would have been proper and good, since they would not have been revealed to any one on this world. He then repented and said: I regret what I said, BUT RATHER THEY SHOULD DESERVE TO EXIST LONGER IN THIS WORLD. It is apparent to the most Ancient of all the ancient ones, the most concealed of all concealed, that not for my honor I have done this and not for the honor of my family and not for the honor of these friends. It is only that they should not err in His ways and should not enter with shame into His palace, so they will not be prevented FROM ENTERING. Praised is my lot with them in the World to Come.

352. תָּאנָא, בָּכָה ר״ש, וְאָרִים קָלֵיהּ וְאָמַר, אִי בְּמִלִּין דִּילָן, דְּאִתְגַּלְיָין הָכָא, אִתְגְּנִיזוּ חַבְרַיָּיא בְּאִדְּרָא דְּעָלְמָא דְּאָתֵי, וְאִסְתְּלָקוּ מֵהַאי עָלְמָא, יָאוּת וְשַׁפִּיר הֲוָה, בְּגִין דְּלָא אִתְגַּלְיָין לְחַד מִבְּנֵי עָלְמָא. הָדָר וְאָמַר, הַדְרִי בִּי, דְּהָא גַּלֵּי קַמֵּיהּ דְּעַתִּיקָא דְּעַתִּיקִין, סְתִימָא דְּכָל סְתִימִין, דְּהָא לָא לִיקָּרָא דִּילִי עֲבִידְנָא, וְלָא לִיקָּרָא דְּבֵית אַבָּא, וְלָא לִיקָּרָא דְּחַבְרַיָּיא אִלֵּין, אֶלָּא בְּגִין דְּלָא יִטְעוּן בְּאוֹרְחוֹי, וְלָא יַעֲלוּן בְּכִסּוּפָא לְתַרְעֵי פַּלְטְרוֹי, וְלָא יִמְחוּן בִּידֵיהוֹן. זַכָּאָה חוּלָקִי עִמְּהוֹן, לְעָלְמָא דְּאָתֵי.

51. The passing of the three friends

We learn that before they could leave the chamber, Rabbi Yosi, Rabbi Chizkiyah and Rabbi Yesa died, and the other friends saw holy angels carrying them away. Rabbi Shimon is beside himself with fear that his revelations have caused this event, until a voice tells him that he deserves praise. The voice says that the souls of the friends passed away through perfection and that they joined with great passionate will and valor at the time of their deaths. The uppermost angels took their souls and raised them above. All the faces of the rabbis were shining brightly. Rabbi Aba was sad for some days until he and Rabbi Shimon saw the angels showing their dead friends the treasures and chambers prepared for their honor, and then he was comforted. From that day on the friends did not leave Rabbi Shimon's house, and no one else was ever present when he revealed secrets to them. He called them 'the seven eyes of Hashem', and Rabbi Yehuda referred to him as Shabbat, from which all six days get their blessing.

353. We have learned prior to the exit of these friends from that chamber that Rabbi Yosi, son of Rabbi Ya'akov, Rabbi Chizkiyah, and Rabbi Yesa died. The friends saw that holy angels carried them in that veil. Rabbi Shimon said something and THE FRIENDS became calmed. He cried out and said: Perhaps, heaven forbid, a writ was decreed for us to get punished, since it was revealed through us what has not been revealed since the day Moses stood on Mount Sinai. It is written: "And he was there with Hashem forty days and forty nights... " (Shemot 34:28). Why am I here if this is the reason for their punishment?

353. תָּנָא, עַד לָא נַפְקוּ חַבְרַיָּיא מֵהַהוּא אִדְּרָא, מִיתוּ ר׳ יוֹסֵי בַּר׳ יַעֲקֹב, וְר׳ חִזְקִיָּה, וְר׳ יֵיסָא. וְחָמוּ חַבְרַיָּיא, דַּהֲווֹ נַטְלִין לוֹן מַלְאֲכִין קַדִּישִׁין בְּהַהוּא פַּרְסָא. וְאר״ש מִלָּה, וְאִשְׁתְּכָכוּ. צָוַוח וְאָמַר, שֶׁמָּא ח״ו גְּזֵרָה אִתְגְּזַר עָלָנָא לְאִתְעַנְּשָׁא, דְּאִתְגְּלֵי עַל יָדָנָא, מַה דְּלָא אִתְגְּלֵי מִיּוֹמָא דְּקָאֵים מֹשֶׁה עַל טוּרָא דְּסִינַי, דִּכְתִיב וַיְהִי שָׁם עִם יְיָ׳ אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה וְגוֹ׳. מַה אֲנָא הָכָא. אִי בְּגִין דָּא אִתְעַנְּשׁוּ.

354. שָׁמַע קֹלָא, זַכָּאָה אַנְתְּ ר״ש, זַכָּאָה חוּלָקָךְ וְחַבְרַיָּיא, אִלֵּין דְּקַיְּימִין בַּהֲדָךְ, דְּהָא אִתְגְּלֵי לְכוֹן מַה דְּלָא אִתְגְּלֵי לְכָל חֵילָא דִּלְעֵילָא, אֲבָל ת״ח, דְּהָא כְּתִיב, בִּבְכוֹרוֹ יְיַסְּדֶנָּה וּבִצְעִירוֹ יַצִּיב דְּלָתֶיהָ. וכ״ש דְּבִרְעוּ סַגִּי וְתַקִּיף, אִתְדַּבְּקוּ נַפְשָׁתְהוֹן בְּשַׁעֲתָא דָּא דְּאִתְנְסִיבוּ. זַכָּאָה חוּלָקְהוֹן, דְּהָא בְּשְׁלִימוּתָא אִסְתְּלָקוּ.

354. He heard a voice say: Rabbi Shimon, you deserve praise. Praised is your lot and the lot of your friends that live with you, since it was revealed to you what has not been revealed to all the legions above. However, come and see that it is written: "He shall lay its foundation with his firstborn, and with his youngest son shall he set up the gates of it" (Yehoshua 6:26). Certainly, the souls OF THE FRIENDS joined with great passionate will and valor at the time they were taken BY THE ANGELS. Praised is their lot that, through perfection, they passed away.

355. תָּאנָא, בְּעוֹד דְּאִתְגַּלְּיָין מִלִּין, אִתְרְגִּישׁוּ עִלָּאִין וְתַתָּאִין, וְקֹלָא אִתְּעַר בְּמָאתָן וְחַמְשִׁין עָלְמִין דְּהָא מִלִּין עַתִּיקִין לְתַתָּא אִתְגַּלְּיָין, וְעַד דְּאִלֵּין מִתְבַּסְּמָן נִשְׁמָתַיְיהוּ בְּאִינּוּן מִלִּין, נַפְקָא נִשְׁמָתַיְיהוּ בְּנִשִּׁיקָה, וְאִתְקַשָּׁר בְּהַהוּא פַּרְסָא, וְנַטְלִין לְהוּ מַלְאֲכֵי עִלָּאֵי, וְסַלְּקִין לוֹן לְעֵילָא. וַאֲמַאי אִלֵּין. מִשּׁוּם דְּעָאלֵן וְלָא נַפְקוּ זִמְנָא אַחֲרָא מִן קַדְמַת דְּנָא, וְכֻלְּהוּ אַחֲרִינֵי עָאלוּ וְנַפְקוּ.

355. We have learned that while these matters were revealed, roused and declared in 250 worlds, ancient matters were revealed below. While they were still spicing or perfuming their souls with these matters, their soul left with a kiss and was connected in that veiled curtain, and the uppermost angels took them and raised them above.

356. אר״ש, כַּמָּה זַכָּאָה חוּלָקְהוֹן דְּהָנֵי תְּלָתָא, וְזַכָּאָה חוּלָקָנָא לְעָלְמָא דְּאָתֵי, בְּגִין דָּא. נָפַק קֹלָא תִּנְיָינוּת וְאָמַר, וְאַתֶּם הַדְּבֵקִים בַּיְיָ׳ אֱלֹהֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם. קָמוּ וְאַזְלוּ. בְּכָל אֲתָר דַּהֲווֹ מִסְתַּכְּלֵי סָלִיק רֵיחִין. אר״ש שְׁמַע מִינָּהּ, דְּלְעָמָא מִתְבָּרְכָא בְּגִינָן. וַהֲווֹ נַהֲרִין אַנְפּוֹי דְּכֻלְּהוּ, וְלָא הֲווֹ יַכְלִין בְּנֵי עָלְמָא לְאִסְתַּכְּלָא בְּהוּ.

356. Rabbi Shimon said: How happy is the lot of these three, and praised is our lot in the World to Come for this. A second voice sounded and said, "But you that did cleave to Hashem your Elohim are alive every one of you this day" (Devarim 4:4). They got up and left. Everywhere they looked, fragrances were ascending. Rabbi Shimon said: It seems from this that the world is getting blessed because of us. All their faces were shining bright and the people of the world could not look at them.

357. תָּאנָא, עֲשָׂרָה עָאלוּ, וְשֶׁבַע נַפְקוּ, וַהֲוָה חֲדֵי ר״ש. וְרִבִּי אַבָּא עָצִיב. יוֹמָא חַד הֲוָה יָתִיב ר״ש וְרִבִּי אַבָּא עִמֵּיהּ, אר״ש מִלָּה, וְחָמוּ לְאִלֵּין תְּלָתָא דַּהֲווֹ מַיְיתִין לְהוֹן מַלְאֲכִין עִלָּאִין, וּמְחַזְיָין לְהוּ גְּנִיזִין וְאוֹדָרִין דִּלְעֵילָא, בְּגִין יְקָרָא דִּלְהוֹן. וַהֲווֹ עַיְילֵי לוֹן בְּטוּרֵי דְּאַפַּרְסְמוֹנָא דַּכְיָא. נַח דַּעְתֵּיהּ דְּרִבִּי אַבָּא.

357. We have learned that ten entered the circled veil and seven left it. Rabbi Shimon was rejoicing but Rabbi Aba was saddened. One day, Rabbi Shimon was sitting with Rabbi Aba. Rabbi Shimon said something. They saw the three FRIENDS, whom upper angels were bringing and showing them the treasures and chambers above for their honor. They were introducing them into the mountains of refined balsam. Rabbi Aba's mind was calmed and at peace.

358. תָּאנָא, מֵהַהוּא יוֹמָא לָא אַעְדּוּ חַבְרַיָּיא מִבֵּי ר״ש. וְכַד הֲוָה ר״ש מְגַלֶּה רָזִין, לָא מִשְׁתַּכְּחִין תַּמָּן אֶלָּא אִינּוּן. וַהֲוָה קָארֵי לְהוּ רִבִּי שִׁמְעוֹן, שִׁבְעָה אֵנָּן עֵינֵי יְיָ׳. דִּכְתִיב, שִׁבְעָה אֵלֶּה עֵינֵי יְיָ׳ וְעָלָן אִתְּמַר. א״ר אַבָּא, אֵנָּן שִׁיתָּא בּוֹצִינֵי, דְּנַהֲרָאן מִשְּׁבִיעָאָה. אַנְתְּ הוּא שְׁבִיעָאָה דְּכֹלָּא. דְּהָא לֵית קַיּוּמָא לְשִׁיתָּא, בַּר מִשְּׁבִיעָאָה. דְּכֹלָּא תָּלֵי בִּשְׁבִיעָאָה. רִבִּי יְהוּדָה קָארֵי לֵיהּ שַׁבָּת, דְּכֻלְּהוּ שִׁיתָּא מִנֵּיהּ מִתְבָּרְכִין, דִּכְתִיב שַׁבָּת לַיְיָ׳, קֹדֶשׁ לַיְיָ׳, מַה שַׁבָּת לַיְיָ׳ קֹדֶשׁ, אוֹף ר״ש שַׁבָּת לַיְיָ׳ קֹדֶשׁ.

358. We have learned that from that day on, the friends did not leave the residence of Rabbi Shimon. When Rabbi Shimon was revealing secrets, nobody was present except for them. Rabbi Shimon referred to them as 'We are the seven eyes of Hashem' as is written: "Those seven...the eyes of Hashem" (Zacharia 4:10), which is applicable to us. Rabbi Aba said: We are six candles illuminating from the seventh, WHICH IS THE SECRET OF BINAH. You are the seventh of each one, because the six cannot endure, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, save from the seventh, WHICH IS BINAH, since everything is dependent on the seventh. Rabbi Yehuda used to refer to him as Shabbat, from which all six days get their blessing, as is written: "Shabbat to Hashem" (Shemot 20:10) or holy to Hashem. Just as Shabbat is holy to Hashem, so is Rabbi Shimon holy Shabbat to Hashem.

52. Elijah

Rabbi Shimon is wondering why Elijah was not present in the chamber when the holy matters were revealed. Elijah arrives with three drops of light, and Rabbi Shimon asks him why he was not available during the feast that they had prepared. Elijah explains that he had wanted to be there, but God had sent him on a mission to do miracles for Rabbi Hamnuna Saba (the elder) and his friends. When he returned he found the angels carrying the three friends. He and Rabbi Shimon talk about the crowns that are given to the righteous during the new moon, holidays and Shabbat. Elijah tells him that he will be decorated and sanctified more than all the others, and that Rabbi Shimon bar Yochai is the holy one of Hashem, who is called honorable in this world and in the World to Come.

359. Rabbi Shimon said: I wonder about the hairy one girdled around his waist, THAT IS ELIJAH. Why was he not in our chamber during the time these holy matters were revealed? While he wondered, Elijah arrived with three drops of light, brightening his countenance. Rabbi Shimon said to him: What is the reason that my lord was not available during the wine feast that was being enacted AND PREPARED for his Master on this joyous day?

359. אר"ש, תַּוּוֹהְנָא עַל הַהוּא חַגִּיר חַרְצָן, מְאַרְיֵה דְּשַׂעְרֵי, אֲמַאי לָא אִשְׁתְּכַח בְּבֵי אִדְּרָא דִּילָן, בְּזִמְנָא דְּאִתְגַּלְיָין מִלִּין אִלֵּין קַדִּישִׁין. אַדְּהָכִי, אָתָא אֵלִיָּהוּ, וּתְלַת קַטְפּוֹרֵי נְהִירִין בְּאַנְפּוֹי. אָ"ל ר"ש, מ"ט לָא שְׁכִיחַ מֹר בְּקַרְדּוּטָא גְּלִיפָא דְּמָארֵיהּ, בְּיוֹמָא דְּהִלּוּלָא.

360. He, ELIJAH, said to him: On your life, Rabbi, seven days prior to your entering your chamber, all those that were to come in and be with you IN THE CHAMBER were being chosen in the presence of the Holy One, blessed be He. I was there and wanted to be in his presence IN THE CHAMBER. They had me yoked, and I was not able TO GO since, on that particular day, the Holy One, blessed be He, sent me on a mission to do miracles for Rabbi Hamnuna Saba (the elder) and his friends, who had been compromised by an informer to the king's palace. I caused a miracle to happen. For their sake, I collapsed the wall in the king's temple, so that 45 ministers got entangled in the construction of the wall, AND FELL WITH IT, and died. I removed Rabbi Hamnuna Saba and his friends and threw them to the valley of Ono, and they were saved. I prepared for them bread and water, because they hadn't eaten for three days. All that day, THAT YOU WERE IN THAT CHAMBER, I did not leave them

360. אָ"ל, חַיֶּיךָ רִבִּי שֶׁבַע יוֹמִין אִתְּבְּרִירוּ קַמֵּיהּ קוּדְשָׁא בְּרִיךְ הוּא, כָּל אִינּוּן דְּיֵיתוּן וְיִשְׁתַּכְּחֵן עִמֵּיהּ, עַל לָא עַיְילִתּוּן בְּבֵי אִדְּרָא דִּלְכוֹן וַאֲנָא הֲוָה זַמִּין תַּמָּן, וּבְעֵינָא קָמֵיהּ לְאִשְׁתַּכְּחָא, וּכְדֵין קָטִיר בְּכַתְפּוֹי וְלָא יָכִילְנָא, דְּהַהוּא יוֹמָא שָׁדַרְנִי קוּדְשָׁא בְּרִיךְ הוּא, לְמֶעְבַּד נִסִּין לְרַב הַמְנוּנָא סָבָא וְחַבְרוֹי, דְּאִתְמְסָרוּ בְּאַרְמוֹנָא דְּמַלְכָּא, וְאַרְחִישְׁנָא לְהוּ בְּנִסָּא, דְּרָמֵינָא לְהוּ כּוֹתְלָא דְּהֵיכְלָא דְּמַלְכָּא, וְאִתְקְטָרוּ בְּקַטְרוֹי, דְּמִיתוּ אַרְבָּעִים וַחֲמִשָּׁה פַּרְדַּשְׁכֵּי. וַאֲפִיקְנָא לְרַב הַמְנוּנָא וְחַבְרוֹי וְרָמֵינָא לוֹן לְבִקְעַת אוֹנוֹ, וְאִשְׁתְּזִיבוּ. וְזַמִּינְנָא קַמַּיְיהוּ נָהֲמָא וּמַיָּיא, דְּלָא אַכְלוּ תְּלָתָא יוֹמִין. וְכָל הַהוּא יוֹמָא לָא בָּדִילְנָא מִנַּיְיהוּ.

361. When I returned, I found that the three friends were on the spread curtain that these pillars, THAT IS, THE ANGELS, were carrying. I asked THE ANGELS and they told me that this was the portion of the Holy One, blessed be He from Rabbi Shimon's and his friends' festivity. Praised are you, Rabbi Shimon, and praised is your lot and the lot of the friends that reside with you. How many levels were prepared for you in the World to Come and how many bright lights are destined to illuminate for you.

361. וְכַד תַּבְנָא, אַשְׁכַּחְנָא פַּרְסָא דְּנָטְלוּ כָּל אִינּוּן סַמְכִין, וּתְלַת מִן חַבְרַיָּיא עֲלָהּ, וְשָׁאֵילְנָא לוֹן. וְאָמְרוּ חוּלָקָא דְקוּדְשָׁא בְּרִיךְ הוּא, מֵהִלּוּלָא דר"ש וְחַבְרוֹי. זַכָּאָה אַנְתְּ ר"ש, וְזַכָּאָה חוּלְקָךָ, וְחוּלְקָא דְּאִינּוּן חַבְרַיָּיא דְּיַתְבִּין קַמָּךָ. כַּמָּה דַרְגִּין אִתְתַּקְנוּ לְכוֹן לְעָלְמָא דְּאָתֵי. כַּמָּה בּוֹצִינִין דְּנְהוֹרִין זְמִינִין לְנַהֲרָא לְכוּ.

362. Come and see this day, which they decorated for your sake, fifty crowns for Rabbi Pinchas ben Yair, your father-in-law. I accompanied him in all these rivers of the mountains of pure balsam trees. He picked his place and was restored. RABBI SHIMON said to him: The righteous are connected to the source of the crowns during the new moon, holidays and Shabbat, more than during other days.

362. ות"ח, יוֹמָא דֵּין בְּגִינָךָ אִתְעַטְּרוּ חַמְשִׁין כִּתְרִין לְרִבִּי פִּנְחָס בֶּן יָאִיר חָמוּךָ. וַאֲנָא אֲזִילְנָא עִמֵּיהּ בְּכָל אִינּוּן נַהֲרֵי דְּטוּרֵי דְּאַפַּרְסְמוֹנָא דַּכְיָא, וְהוּא בָּרִיר דּוּכְתֵּיהּ, וְאִתְתַּקַּן. אָ"ל, קְטוּרִין צַדִּיקַיָּיא בְּקַרְטוּפָא דְּעִטְרִין, בְּרֵישׁ יַרְחֵי וּבִזְמַנֵּי וְשַׁבָּתֵי, יַתִּיר מִכָּל שְׁאַר יוֹמִין.

363. ELIJAH told him: Also all those that are outside, THEY ASCEND AS WELL, as is written: "And it shall come to pass, that every new moon, and every Shabbat, shall all flesh come..." (Yeshayah 66:23). THAT IS REFERRING TO THOSE ON THE OUTSIDE, WHO ARE NOT RIGHTEOUS. THEREFORE THE SCRIPTURE REFERS TO THEM AS ALL FLESH. If those come, then most certainly the righteous will come. Why "Every new moon"? Because it is then that the patriarchs, who are the holy Chariots, are decorated. THEN THE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, REFERRED TO AS PATRIARCHS, ARE ELEVATED AND BECOME CHOCHMAH, BINAH AND DA'AT. "And every Shabbat": Then, the seventh of the six days gets decorated, BECAUSE THEN MALCHUT ACQUIRES THE FIRST THREE SFIROT, as is written: "And Elohim blessed the seventh day" (Beresheet 2:3).

363. אָ״ל, וְאַף כָּל אִינּוּן דִּלְבַר, דִּכְתִיב וְהָיָה מִדֵּי חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ וְגוֹ׳. אִי אִלֵּין אַתְיָין, כ״ש צַדִּיקַיָּיא. מִדֵּי חֹדֶשׁ בְּחָדְשׁוֹ, לָמָה. מִשּׁוּם דְּמִתְעַטְּרֵי אֲבָהָתָא רְתִיכָא קַדִּישָׁא. וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ, דְּמִתְעַטָּר שְׁבִיעָאָה דְּכָל אִינּוּן שִׁיתָּא יוֹמִין, דִּכְתִיב וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וְגוֹ׳.

364. You are Rabbi Shimon, the seventh of the six, and you will be decorated and sanctified more than all the others. These righteous friends are destined to delight in three delights, THAT IS, THE THREE MEALS, that are relevant to the seventh, in the World to Come because of you. It is written: "And call the Shabbat a delight, the holy day of Hashem honorable" (Yeshayah 58:13). Who is the holy one of Hashem? That is Rabbi Shimon bar Yochai, who is called honorable in this world and the World to Come.
The end of the Holy Idra Raba

364. וְאַנְתְּ הוּא ר״ש, שְׁבִיעָאָה דְּשִׁיתָּא, תְּהֵא מִתְעַטָּר וּמִתְקַדָּשׁ יַתִּיר מִכֹּלָּא. וּתְלַת עִדּוּנִין דְּמִשְׁתַּכְחִין בִּשְׁבִיעָאָה, זְמִינִין חַבְרַיָּיא אִלֵּין צַדִּיקַיָּיא לְאִתְעַדְּנָא בְּגִינָךְ לְעָלְמָא דְּאָתֵי. וּכְתִיב וְקָרָאתָ לְשַׁבָּת עֹנֶג לִקְדוֹשׁ יְיָ׳ מְכוּבָּד. מַאן הוּא קֻדּוֹשׁ יְיָ׳. דָּא ר׳ שִׁמְעוֹן בֶּן יוֹחָאי, דְּאִקְרֵי מְכוּבָּד בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי.
עד כאן האדרא קדישא רבא

13. Continuation of Naso: Fear, humility and piety
Rabbi Yitzchak says that whoever fears sin has awe and humility and piety because all of these are included in the fear of heaven. Rabbi Yehuda talks about the angel Michael who is a priest above and about the priest below who called is an angel since he comes from the aspect of Mercy. He says that the priest merited Mercy because of his fear of God. We learn from Rabbi Yehuda that whoever was joined male and female was called Adam; Adam fears heaven so that humility and piety and mercy are with him as well. The world cannot be built without the presence of male and female.

135. "Speak to Aaron and to his sons, saying, 'In this way you shall bless'" (Bemidbar 6:22). Rabbi Yitzchak opened the discussion saying, "But the steadfast love of Hashem is from everlasting to everlasting upon those who fear Him, and His righteousness to children's children" (Tehilim 103:17). How great is awe in the presence of the Holy One, blessed be He; that awe includes humility and humility includes piety. Thus whoever has fear of sin has them all. Whoever does not fear heaven has neither humility nor piety.

135. דַּבֵּר אֶל אַהֲרֹן וְאֶל בָּנָיו לֵאמֹר כֹּה תְבָרְכוּ וְגוֹ׳. רִבִּי יִצְחָק פָּתַח וְאָמַר, וְחֶסֶד יְיָ׳ מֵעוֹלָם וְעַד עוֹלָם עַל יְרֵאָיו וְצִדְקָתוֹ לִבְנֵי בָנִים. כַּמָּה גְּדוֹלָה הַיִּרְאָה לִפְנֵי הַקּוּדְשָׁא בְּרִיךְ הוּא, שֶׁבִּכְלַל הַיִּרְאָה עֲנָוָה, וּבִכְלַל הָעֲנָוָה חֲסִידוּת. נִמְצָא שֶׁכָּל מִי שֶׁיֵּשׁ בּוֹ יִרְאַת חֵטְא, יֶשְׁנוֹ בְּכֻלָּן וּמִי שֶׁאֵינוֹ יָרֵא שָׁמַיִם, אֵין בּוֹ לֹא עֲנָוָה וְלֹא חֲסִידוּת.

136. We have learned that whoever left the realm of awe but acquired humility, humility is better, and he has them all, as it is written: "The reward of humility and (is) the fear of Hashem" (Mishlei 22:4). All of them who have fear of heaven acquire humility, and everyone who has humility acquires piety. Everyone that has fear of heaven acquires all: humility, as is written: "The reward of humility is the fear of Hashem," and piety (Chesed), as is written: "But the steadfast love (Chesed) of Hashem is from everlasting to everlasting upon those who fear Him."

136. תָּאנָא, מִי שֶׁיָּצָא מִן הַיִּרְאָה, וְנִתְלַבֵּשׁ בַּעֲנָוָה, עֲנָוָה עָדִיף, וְנִכְלָל בְּכֻלְּהוּ. הה״ד, עֵקֶב עֲנָוָה יִרְאַת יְיָ׳. כָּל מִי שֶׁיֵּשׁ בּוֹ יִרְאַת שָׁמַיִם, זוֹכֶה לַעֲנָוָה. כָּל מִי שֶׁיֵּשׁ בּוֹ עֲנָוָה, זוֹכֶה לַחֲסִידוּת. וְכָל מִי שֶׁיֵּשׁ בּוֹ יִרְאַת שָׁמַיִם, זוֹכֶה לְכֻלָּם. לַעֲנָוָה, דִּכְתִיב עֵקֶב עֲנָוָה יִרְאַת יְיָ׳. לַחֲסִידוּת, דִּכְתִיב וְחֶסֶד יְיָ׳ מֵעוֹלָם וְעַד עוֹלָם עַל יְרֵאָיו.

137. תָּאנָא, כָּל אָדָם שֶׁיֵּשׁ בּוֹ חֲסִידוּת, נִקְרָא מַלְאַךְ יְיָ צְבָאוֹת. הה"ד, כִּי שִׂפְתֵי כֹהֵן יִשְׁמְרוּ דַּעַת וְתוֹרָה יְבַקְּשׁוּ מִפִּיהוּ כִּי מַלְאַךְ יְיָ צְבָאוֹת הוּא. מִפְּנֵי מַה זָכָה כֹּהֵן לְהִקָּרֵא מַלְאַךְ יְיָ צְבָאוֹת. אָמַר ר' יְהוּדָה, מַה מַלְאַךְ יְיָ צְבָאוֹת, כֹּהֵן לְמַעְלָה, אַף כֹּהֵן מַלְאַךְ יְיָ צְבָאוֹת לְמַטָּה.

137. We learned that every man who has piety is referred to as the angel of Hashem, Hashem Tzevaot. This is what is meant by: "For the priest's lips should keep knowledge, and they should seek Torah at his mouth: for he is a messenger (angel) of Hashem Tzevaot" (Malachi 2:7). Rabbi Yehuda asked: Why did the priest merit to be referred to as the angel of Hashem Tzevaot? Just like the angel of Hashem Tzevaot is a priest above, IN HEAVEN, so too is a priest an angel of Hashem Tzevaot below.

138. וּמַאן הוּא מַלְאַךְ יְיָ צְבָאוֹת לְמַעְלָה. זֶה מִיכָאֵ"ל הַשַּׂר הַגָּדוֹל, דְּאָתֵי מֵחֶסֶד שֶׁל מַעְלָה, וְהוּא כֹּהֵן גָּדוֹל שֶׁל מַעְלָה, כְּבִיכוֹל, כֹּהֵן גָּדוֹל דִּלְתַתָּא, אִקְרֵי מַלְאַךְ יְיָ צְבָאוֹת, מִשּׁוּם דְּאָתֵי מִסִּטְרָא דְּחֶסֶד. מַהוּ חֶסֶד. רַחֲמֵי גּוֹ רַחֲמֵי. וּבְגִין כַּךְ, כֹּהֵן לָא אִשְׁתְּכַח מִסִּטְרָא דְּדִינָא. מ"ט זָכָה כֹּהֵן לְחֶסֶד, בְּגִין הַיִּרְאָה. הה"ד וְחֶסֶד יְיָ מֵעוֹלָם וְעַד עוֹלָם עַל יְרֵאָיו.

138. Who is the angel of Hashem Tzevaot above? That is Michael, the great minister who emanates from Chesed above and is the high priest of the above. The high priest below is called an angel of Hashem Tzevaot, since he is come from the aspect of Chesed. What is Chesed? Mercy within mercy. Therefore, there is no priest coming from the aspect of Judgment. What is the reason that a priest merited Chesed? Because of awe. This is what is meant by: "But the steadfast love (Chesed) of Hashem is from everlasting (lit. 'world') to everlasting (world) upon those who fear Him."

139. עוֹלָם וְעוֹלָם מַהוּ. אָמַר רִבִּי יִצְחָק כְּמָה דְּאִתְתַּקַּן בְּאִדְּרָא קַדִּישָׁא, עוֹלָם חַד, וְעוֹלָם תְּרֵי. א"ר חִיָּיא אִי הָכִי מִן הָעוֹלָם וְעַד הָעוֹלָם מִבָּעֵי לֵיהּ. א"ל, תְּרֵי עָלְמֵי נִינְהוּ. וְאִתְהַדְּרוּ לְחַד. א"ר אֶלְעָזָר לר' יִצְחָק עַד מָתַי תִּסְתּוֹם דְּבָרֶיךָ. מִן הָעוֹלָם וְעַד הָעוֹלָם, כְּלָלָא דְּרָזָא עִלָּאָה, אָדָם דִּלְעֵילָא, וְאָדָם דִּלְתַתָּא, וְהַיְינוּ עוֹלָם וְעוֹלָם. וּכְתִיב יְמֵי עוֹלָם, וּכְתִיב שְׁנוֹת עוֹלָם, וְהָא אוּקְמוּהָ בְּאִדְּרָא קַדִּישָׁא עִלָּאָה.

139. HE ASKS: Why is it that he says "world" twice IN "FROM WORLD TO WORLD"? Rabbi Yitzchak said: It is like it was established in the holy gathering that "world" is one AND "TO world" is the second. THESE ARE THE TWO WORLDS, ZEIR ANPIN AND MALCHUT. Rabbi Chiya said: If so, it should have said, 'From the world to the world' WITH THE DEFINITE ARTICLE. He said to him: These are two worlds that returned to be one WORLD, MEANING TO SAY THAT THEY UNITE WITH EACH OTHER. THEREFORE, THERE IS NO DEFINITE ARTICLE TO EACH ONE. Rabbi Elazar said to Rabbi Yitzchak: How long will you keep your words so veiled? "From the world to the world" MEANS the inclusion of the uppermost secret, which is man above, WHO IS ZEIR ANPIN, and man below, WHO IS MALCHUT. This is WHAT IS MEANT BY: "world" and "world." It is written: "The days of old (lit. 'world')" (Yeshayah 63:9) and: 'Years of old (world)' It was already explained in the most holy gathering, THAT THEY REFER TO ZEIR ANPIN THAT IS CALLED WORLD.

140. עַל יְרֵאָיו, דְּכָל מַאן דְּאִיהוּ דָּחִיל חַטָּאָה, אִקְרֵי אָדָם. אֵימָתַי. א"ר אֶלְעָזָר, דְּאִית בֵּיהּ יִרְאָה עֲנָוָה חֲסִידוּת, כְּלָלָא דְּכֹלָּא.

140. THAT IS WHAT IS MEANT BY, "BUT THE STEADFAST LOVE OF HASHEM IS FROM WORLD TO WORLD upon those who fear Him." It is to teach that whoever is sin-fearing is called Adam. TWO WORLDS THAT ARE CALLED MAN DWELL ON HIM. When does this happen? Rabbi Elazar said: If he has awe, humility and piety, SINCE AWE is all-inclusive.

141. אָמַר רִבִּי יְהוּדָה, וְהָא תְּנִינָן אָדָם כְּלָלָא דִּדְכַר וְנוּקְבָא. אָ"ל וַדַּאי הָכָא הוּא, בִּכְלָלָא דְּאָדָם, דְּמַאן דְּאִתְחַבָּר דְּכַר וְנוּקְבָא, אִקְרֵי אָדָם, וּכְדֵין דָּחִיל חֲטָאָן. וְלָא עוֹד אֶלָּא שַׁרְיָא בֵּיהּ עֲנָוָה. וְלָא עוֹד אֶלָּא דְּשַׁרְיָא בֵּיהּ חֶסֶד. וּמַאן דְּלָא אִשְׁתְּכַח דְּכַר וְנוּקְבָא, לָא הֲווֹ בֵּיהּ לָא יִרְאָה וְלָא עֲנָוָה וְלָא חֲסִידוּת. וּבְגִין כַּךְ אִקְרֵי אָדָם כְּלָלָא דְּכֹלָּא, וְכֵיוָן דְּאִקְרֵי אָדָם, שַׁרְיָא בֵּיהּ חֶסֶד, דִּכְתִיב אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה וְגוֹ'. וְלָא יָכִיל לְאִתְבַּנָּאָה, אִי לָא אִשְׁתְּכַח דְּכַר וְנוּקְבָא.

141. Rabbi Yehuda said, We learned here that Adam (man) comprises of male and female. He said to him: Certainly it is so, that he was included in Adam, since whoever was joined male and female was called man, and then he is heaven-fearing. Not only that, but humility dwells upon him and piety prevails upon him also. Whoever is not male and female, has no fear, no humility, no piety. Therefore, Adam is considered all-comprehensive. Since he is called man, Chesed prevails, as is written: "For I have said, 'The world is built by love (Chesed)...'" (Tehilim 89:3). THE WORLD cannot be built without the presence of male and female.

142. It is written: "But the steadfast love of Hashem is from world to world upon those who fear Him" since those who fear Him are the wholeness of man, MEANING BOTH MALE AND FEMALE, BECAUSE IF NOT SO, ONE IS NOT FEARFUL. Another explanation for, "But the steadfast love (Chesed) of Hashem from world to world": These are the priests that come from the side of Chesed. They inherit this portion emanating from the upper world, THAT IS ZEIR ANPIN, to the lower world, WHICH IS MALCHUT. "those who fear Him," are the priests below THAT ARE INCLUSIVE OF MALE AND FEMALE, as is written: "And make atonement for himself, and for his house" (Vayikra 16:6), WHICH IS THE FEMALE, in order to be included in the secret of man, WHO IS BOTH MALE AND FEMALE. "And His righteousness to children's children," because he merited to have grandchildren. Rabbi Yehuda said: If so, what is "His righteousness"? It needed to say 'His Chesed', SINCE THROUGH CHESED HE MERITED TO HAVE GRANDCHILDREN.

142. וּכְתִיב וְחֶסֶד יְיָ׳ מֵעוֹלָם וְעַד עוֹלָם עַל יְרֵאָיו. יְרֵאָיו כְּלָלָא דְּאָדָם. ד״א וְחֶסֶד יְיָ׳ מֵעוֹלָם וְעַד עוֹלָם, אִלֵּין אִינּוּן כַּהֲנֵי דְּאָתוּ מִסִּטְרָא דְּחֶסֶד, וְאַחֲסִינוּ אַחֲסָנָא דָּא דְּנַחֲית מֵעוֹלָם דִּלְעֵילָא לְעוֹלָם דִּלְתַתָּא. עַל יְרֵאָיו, כַּהֲנֵי דִּלְתַתָּא, דִּכְתִיב וְכִפֶּר בַּעֲדוֹ וּבְעַד בֵּיתוֹ לְאִתְכַּלְלָא בִּכְלָלָא דְּאָדָם. וְצִדְקָתוֹ לִבְנֵי בָנִים, מִשּׁוּם דְּזָכָה לִבְנֵי בָנִים. אָמַר רִבִּי יְהוּדָה, אִי הָכִי, מַהוּ וְצִדְקָתוֹ, וְחַסְדּוֹ מִבָּעֵי לֵיהּ.

14. An unmarried priest is not allowed to serve

We are told that a priest who does not have a wife is not permitted to carry out his duties because the Shechinah does not dwell in someone unmarried, and it is imperative for a priest to have the Shechinah dwell in him.

143. Rabbi Elazar said: This is the secret that we learned of "this (Heb. zot)," WHICH REFERS TO MALCHUT, "because she (zot) was taken out of man" (Beresheet 2:23). It is also written: "She (zot) shall be called woman" (Ibid.) and zot is included in man, WHO IS ZEIR ANPIN, which is Chesed, and zot is female. Chesed is male. Therefore, the male that comes from the white side, WHICH IS CHESED, is called Chesed and "zot" is referred to as righteousness, since she comes from the side of red, THAT IS LEFT AND JUDGMENT. That is why she is called "woman (Heb. ishah)," WHICH IS DERIVED FROM FIRE (HEB. ESH) AND RIGHTEOUSNESS. That is the reason it is written: "And His righteousness TO CHILDREN'S CHILDREN" (Tehilim 103:17). IT IS NOT WRITTEN: 'AND HIS CHESED'. What is the meaning of "His righteousness"? This is the righteousness of Chesed, its spouse, for they sweeten one another, SINCE HIS RIGHTEOUSNESS INCLUDES ALSO THE MALE THAT IS CHESED. THAT IS WHY IT IS WRITTEN: "HIS RIGHTEOUSNESS." Therefore we have learned that any priest that does not have a wife is not permitted to carry out his duties, since it is written: "and make atonement for himself, and for his house" (Vayikra 16:17).

143. אָמַר רִבִּי אֶלְעָזָר, הַיְינוּ רָזָא דְּתָנִינָן בְּזֹאת, כִּי מֵאִישׁ לֻקְחָה זֹאת. וּכְתִיב לְזֹאת יִקָּרֵא אִשָּׁה, וְזֹאת אִתְכְּלִילַת בְּאִישׁ, דְּהַיְינוּ חֶסֶד, וְזֹאת נוּקְבָא. חֶסֶד דְּכַר. וּבְגִין כַּךְ דְּכַר דְּאָתֵי מִסִּטְרָא דְּחִוָּורָא דָּא, אִקְרֵי חֶסֶד. וְזֹאת אִתְקְרֵי צֶדֶק, דְּאַתְיָא מִסְּטַר סוּמְקָא. וּבְגִין כַּךְ אִקְרֵי אִשָּׁה. וְהַיְינוּ דִּכְתִיב וְצִדְקָתוֹ, מַאי וְצִדְקָתוֹ. צִדְקָתוֹ דְּחֶסֶד, בַּת זוּגוֹ, דְּאִתְבַּסְּמָא דָּא בְּדָא. וּבְגִין כַּךְ תָּנִינָן, כָּל כֹּהֵן שֶׁאֵין לוֹ בַּת זוּג, אָסוּר בַּעֲבוֹדָה, דִּכְתִיב וְכִפֶּר בַּעֲדוֹ וּבְעַד בֵּיתוֹ.

144. Rabbi Yitzchak said: THEREFORE, A PRIEST IS NOT PERMITTED TO DO HIS DUTIES IF HE HAS NO WIFE, since the Shechinah does not dwell in someone who is not married. It is more imperative for the priests to have the Shechinah dwelling among them than the rest of the nation. When the Shechinah rests on them, Chesed resides among them and they are considered pious men (Heb. Chassidim). They are required to bless the nation and this is what is meant by: "And Your pious ones shall bless You" (Tehilim 145:10). It is also written: "Let Your Tummin and Your Urim be with Your pious one" (Devarim 33:8). Since the priest is considered pious, he needs to bless, which is why it is written, "Speak to Aaron and to his sons, saying, In this way you shall bless" (Bemidbar 6:23). The reason is that they are considered pious and it is written, "And Your pious ones shall bless You."

144. אָמַר ר׳ יִצְחָק, מִשּׁוּם דְּלֵית שְׁכִינְתָּא שַׁרְיָא, בְּמַאן דְּלָא אִנְסִיב, וְכַהֲנֵי בַּעְיָין יַתִּיר מִכָּל שְׁאַר עַמָּא, לְאַשְׁרְיָא בְּהוּ שְׁכִינְתָּא. וְכֵיוָן דְּשָׁרַת בְּהוּ שְׁכִינְתָּא, שַׁרְיָא בְּהוּ חֶסֶד, וְאִקְרוּן חֲסִידִים. וּבַעְיָין לְבָרְכָא עַמָּא, הה״ד וַחֲסִידֶיךָ יְבָרְכוּכָה. וּכְתִיב, תֻּמֶּיךָ וְאוּרֶיךָ לְאִישׁ חֲסִידֶךָ. וּמִשּׁוּם דְּכַהֲנָא אִקְרֵי חָסִיד, בָּעֵי לְבָרְכָא. וּבְגִין כַּךְ כְּתִיב, דַּבֵּר אֶל אַהֲרֹן וְאֶל בָּנָיו לֵאמֹר כֹּה תְבָרְכוּ. מַאי טַעְמָא. מִשּׁוּם דְּאִקְרוּן חֲסִידִים, וּכְתִיב וַחֲסִידֶיךָ יְבָרְכוּכָה.

15. "In this way you shall bless"

Rabbi Yitzchak says that the one who gives the blessing must do so with fear, with humility and with holiness. He talks about righteousness and "a great plague" that awakens judgments. The priest should give his blessings on Malchut with mercy and he should perfume her for the sake of the children of Yisrael so that no judgments will exist in her. Rabbi Yitzchak says that Daniel when he saw the vision was not afraid and he was not a prophet, and yet he was holier than the prophets. We hear Rabbi Yehuda's teaching about what happens when the priest stands up and spreads his hands for the blessing. We are told that every priest who raises his palms needs to become holier through one who is sanctified, the Levite, in order to add holiness to holiness, and that the Levite must first sanctify himself. Everyone should seek knowledge from the priest, who must know the

Torah and who is a messenger from God.

145. "In this way you shall bless the children of Yisrael, saying to them" (Bemidbar 6:23). "In this way you shall bless," namely in the holy tongue. "In this way you shall bless," NAMELY with awe. "In this way (Heb. coh) you shall bless," NAMELY with humility, SINCE MALCHUT IS CALLED "COH," WHEREIN ARE HOLINESS, AWE AND HUMILITY. Rabbi Aba said: "In this way you shall bless." We learned that this righteousness, WHICH IS MALCHUT, is called coh, since all the judgments come from coh, SINCE COH IS DERIVED FROM KEHEH (LIT. 'DARK'), NAMELY WHEN MALCHUT IS IN THE LEFT ASPECT, WHEN IT IS DIM AND DOESN'T SHINE AND ALL THE JUDGMENTS FLOW FROM HER. That is what Rabbi Elazar said - the meaning of "a great plague (Heb. makah)" (Bemidbar 11:33), is a plague of coh, as it is written: "till now (Heb. coh) you would not hear" (Shemot 7:16), as Moses threatened Pharaoh WITH THE NAME COH. In accordance with this, it is written: "In this (Heb. zot) you shall know that I am Hashem" (Ibid. 17). THAT IS, HE WAS THREATENING WITH THE NAME OF "ZOT" and all is one, SINCE MALCHUT IS CALLED BOTH "COH" AND "ZOT." It is also written: "Neither did he set his heart even to this (zot)" (Ibid. 23), which is ready to destroy his country.

145. כֹּה תְּבָרְכוּ אֶת בְּנֵי יִשְׂרָאֵל אָמוֹר לָהֶם, כֹּה תְּבָרְכוּ, בְּלָשׁוֹן הַקֹּדֶשׁ. כֹּה תְּבָרְכוּ, בְּיִרְאָה. כֹּה תְּבָרְכוּ, בַּעֲנָוָה. אָמַר ר׳ אַבָּא, כֹּה תְּבָרְכוּ, תָּאנָא, הַאי צֶדֶ״ק אִתְקְרֵי כ״ה, דְּכָל דִּינִין מִתְעָרִין מִכ״ה, וְהַיְינוּ דְּאָמַר ר׳ אֶלְעָזָר, מַהוּ מַכָּה רַבָּה. כְּלוֹמַר, מַכָּה מִן כֹּה. וּכְתִיב וְהִנֵּה לֹא שָׁמַעְתָּ עַד כ״ה, כְּמָה דְּאַגְזִים מֹשֶׁה. וּכְתִיב בְּזֹאת תֵּדַע כִּי אֲנִי יְיָ׳, וְכֹלָּא חַד, וּכְתִיב וְלֹא שָׁת לִבּוֹ גַּם לָזֹאת, דְּזִמִּינָא לְחַרְבָּא אַרְעֵיהּ.

146. From that coh, WHICH IS MALCHUT, Judgments are aroused. When Chesed joins with her, she is mitigated. Therefore, it is given to a priest who comes from Chesed so that this coh will be blessed and perfumed. Hence, it is written: "In this way (coh) you shall bless the children of Yisrael." THE MEANING IS that you should bless coh with this Chesed and perfume her for the sake of Yisrael, so that there will be no Judgments in her.

146. וּמֵהַאי כ״ה מִתְעָרִין דִּינִין. וּמִדְּאִתְחַבָּר עִמָּהּ חֶסֶד, אִתְבַּסְּמַת. וּבְגִין כַּךְ, אִתְמְסַר דָּא לַכֹּהֵן, דְּאָתֵי מֵחֶסֶד, בְּגִין דְּתִתְבָּרֵךְ וְתִתְבְּסֵם כ״ה, הה״ד כֹּה תְּבָרְכוּ, כְּלוֹמַר, אע״ג דְּהַאי כֹּה אִשְׁתְּכָחַת בְּדִינִין, תְּבַסְּמוּן לָהּ, וּתְבָרְכוּן לָהּ, דִּכְתִיב כֹּה תְּבָרְכוּ אֶת בְּנֵי יִשְׂרָאֵל, תְּבָרְכוּ בְּהַאי חֶסֶד לְכ״ה, וּתְבַסְּמוּן לָהּ לְקֻבְלֵיהוּ דְּיִשְׂרָאֵל, בְּגִין דְּלָא יִשְׁתַּכְּחוּן בָּהּ דִּינִין.

147. Hence, it is written: "In this way you shall bless the children of Yisrael, saying to them." "Saying" is not written in plural form, but in singular. This is for reasons of excluding. When transgressors of laws have increased it is not publicized, since they were not commanded to make known the name of "coh." That is derived from the words: "Saying (sing.) to them," "saying" in singular INSTEAD OF 'SAYING TO THEM' IN PLURAL. Another explanation for "saying (sing.)": Since it is written: "You (pl.) shall bless," why is it not also written: 'saying (pl.) TO THEM'? But Rabbi Yehuda taught, "saying to them": If they are worthy, it is "to them"; THAT IS, THE BLESSINGS REACH YISRAEL. If they are not worthy, it is simply "saying."

147. הה״ד כֹּה תְּבָרְכוּ אֶת בְּנֵי יִשְׂרָאֵל אָמוֹר לָהֶם. אִמְרוּ לֹא כְּתִיב, אֶלָּא אָמוֹר, לְאַפָּקָא מִשֶּׁרָבוּ הַפְּרִיצִים, דְּלָא מְפַרְסְמִין מִלָּה, דְּהָא לָא אִתְפְּקְדוּ לְפַרְסְמָא שְׁמָא, מַשְׁמַע דִּכְתִיב אָמוֹר לָהֶם. אָמוֹר סְתָם. ד״א אָמוֹר כֵּיוָן דִּכְתִיב כֹּה תְּבָרְכוּ, אֲמַאי לָא כְּתִיב תֹּאמְרוּ. אֶלָּא תָּנֵי ר׳ יְהוּדָה, אָמוֹר לָהֶם. זָכוּ לָהֶם, לֹא זָכוּ אָמוֹר סְתָם.

148. Rabbi Yitzchak opened the discussion with the verse: "And I Daniel alone saw the vision: for the men who were with me did not see the vision..." (Daniel 10:7). HE ASKS: "And I Daniel alone saw," for here we learned that he was not a prophet but there were prophets there - and who are they? They are Chagai, Zechariah and Malachi. If so, the holy become secular and here it is written: "did not see." Why should they fear then? About Daniel, it is written: "And I Daniel alone saw." Yet he is not fearful though he is not a prophet. Here the secular is holy, MEANING TO SAY THAT HE WHO IS NOT A PROPHET IS HOLIER THAN A PROPHET.

148. ר׳ יִצְחָק פָּתַח, וְרָאִיתִי אֲנִי דָּנִיאֵל לְבַדִּי אֶת הַמַּרְאָה וְהָאֲנָשִׁים אֲשֶׁר הָיוּ עִמִּי לֹא רָאוּ אֶת הַמַּרְאָה וְגוֹ׳. וְרָאִיתִי אֲנִי דָּנִיאֵל לְבַדִּי. וְהָא תָּנֵינָן, אִינְהוּ נְבִיאֵי, וְאִיהוּ לָאו נָבִיא, וּמַאן נִינְהוּ. חַגַּי זְכַרְיָה וּמַלְאָכִי. אִי הָכִי, אִתְעָבִיד קֹדֶשׁ חוֹל, וְהָא כְּתִיב לֹא רָאוּ, אֲמַאי דְּחִילוּ. וּבְדָנִיאֵל כְּתִיב וְרָאִיתִי אֲנִי, וְלָא דָּחִיל. וְאִיהוּ לָאו נָבִיא, הָא חוֹל קֹדֶשׁ.

149. We learned that it is written: "Though a host should camp against me, my heart shall not fear: though war should rise against me, even then I will be confident (lit. 'trust in zot')" (Tehilim 27:3) Here "zot" is precisely what we said, THAT IT IS MALCHUT. "Zot" was his portion and his lot, to become stronger and do vengeance. We learned that the Holy One, blessed be He, made David into a holy Chariot with the Patriarchs, AND HE RECEIVED the uppermost of all holy crowns that the patriarchs bequeathed to him. We have further learned that that kingdom was inherited by David and his sons thereafter. In the place of the uppermost Malchut, he was strengthened. He and his sons inherited this kingdom, from which their dominion was not removed for many generations.

149. אֶלָּא הָכִי תָּאנָא, כְּתִיב אִם תַּחֲנֶה עָלַי מַחֲנֶה לֹא יִירָא לִבִּי אִם תָּקוּם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בוֹטֵחַ. בְּזֹאת הָא דְּאַמְרָן זֹאת עַדְבָּא חוּלָקֵיהּ, לְאִתְחַסְנָא, וּלְמֶעְבַּד לֵיהּ נוּקְמִין. וְתָנָא, עֲבִיד קוּדְשָׁא בְּרִיךְ הוּא לְדָוִד, רְתִיכָא קַדִּישָׁא עִם אֲבָהָתָא, כְּתִרִין עִלָּאִין קַדִּישִׁין דְּכֹלָּא, דְּאַחֲסִינוּ אֲבָהָתָא. וְתָאנָא, מַלְכוּ יְרִית דָּוִד לִבְנוֹי בַּתְרוֹי. וּבַאֲתָר מַלְכוּ דִּלְעֵילָא, אִתְּקַף, וְאַחֲסִין הוּא וּבְנוֹי מַלְכוּ דָּא, דְּלָא אַעְדֵּי מִשּׁוּלְטָנֵהוֹן לְדָרֵי דָּרִין.

150. We have learned that when the Sfirah of Malchut was roused for the sons of David, no one was able to oppose them. THAT IS WHAT IS MEANT BY: "And I Daniel alone saw the vision," WHICH IS MALCHUT REFERRED TO BY "THE VISION," since he was from the offspring of David, as is written: "Now, among these were the children of Judah: Daniel, Hananiah..." (Daniel 1:6). THEREFORE, he saw and rejoiced in it, since it pertained to the lot and inheritance of his ancestor, DAVID. Since it was his, he was able to bear IT AND WAS NOT FEARFUL, while the others could not endure AND WERE AFRAID. EVEN IF THEY DID NOT SEE, THEY DID PERCEIVE THEIR FORTUNE, as Rabbi Shimon said: During the period that "coh" is roused along with her Judgments, the inhabitants of the world could not resist it.

150. וְתָאנָא, בְּשַׁעֲתָא דְּהַאי כְּתָרָא דְּמַלְכוּתָא אִתְּעַר לִבְנוֹי דְּדָוִד, לֵית מַאן דְּקָאֵים קֳמֵיהּ. וְרָאִיתִי אֲנִי דָּנִיאֵל לְבַדִּי אֶת הַמַּרְאָה, מִשּׁוּם דְּמִבְּנוֹי דְּדָוִד הֲוָה, דִּכְתִיב וַיְהִי בָהֶם מִבְּנֵי יְהוּדָה דָּנִיאֵל חֲנַנְיָה וְגוֹ׳. וְהוּא חָמָא וְחַדֵּי בְּהַאי דְּהוּא מִסְטַר אַחֲסָנַת חוּלָקָא עַדְבָּא דַּאֲבוֹי, וּמִשּׁוּם דַּהֲוָה דִּילֵיהּ הוּא סָבִיל, וְאַחֲרִינֵי לָא סַבְלֵי. דְּאָמַר רִבִּי שִׁמְעוֹן, בְּשַׁעֲתָא דְּהַאי כ״ה אִתְּעַר בְּדִינוֹי, לָא יַכְלִין בְּנֵי עָלְמָא לְמֵיקַם קֳמֵיהּ.

151. BUT when the priests spread their hands that stem from Chesed, upper Chesed awakens and bonds with this coh, which is perfumed and blessed with the shining faces of the children of Yisrael. The Judgments are removed from them, as is written: "In this way you shall bless the children of Yisrael" and not the rest of the nations.

151. וּבְשַׁעֲתָא דְּפַרְסִין כַּהֲנֵי יְדֵיהוּ, דְּאַתְיָין מֵחֶסֶד, אִתְּעַר חֶסֶד דִּלְעֵילָא, וְאִתְחַבָּר בְּהַאי כֹּה, וּמִתְבַּסְּמָא וּמִתְבָּרְכָא בְּאַנְפִּין נְהִירִין לִבְנֵי יִשְׂרָאֵל, וְאִתְעֲדֵי מִנְּהוֹן דִּינִין, הה״ד כֹּה תְבָרְכוּ אֶת בְּנֵי יִשְׂרָאֵל, וְלָא לִשְׁאַר עַמִּין.

152. It is therefore a priest THAT GIVES THE BLESSINGS and nobody else. It is the priest in order to awaken through him his own Sfirah of Chesed, because he is called pious (Heb. chasid), as is written: "with Your pious one" (Devarim 33:8) and he comes from the side of Chesed. It is written: "And Your pious ones shall bless You (Heb. yevarchuchah)" (Tehilim 145:10). Do not pronounce it "shall bless you," but rather "shall bless (Heb. yevarchu) coh" with the ineffable Name. 'Thus (coh) you shall bless', in the holy tongue.

152. בְּגִין כַּךְ כֹּהֵן, וְלָא אַחֲרָא. כֹּהֵן בְּגִין דְּיִתְּעַר הַאי כְּתָרָא דִּילֵיהּ חֶסֶ״ד, עַל יְדוֹי, דְּאִקְרֵי חָסִיד, דִּכְתִיב לְאִישׁ חֲסִידֶךָ. וְהוּא אָתֵי מִסִּטְרָא דְּחֶסֶד. וּכְתִיב וַחֲסִידֶיךָ יְבָרְכוּכָה, אַל תִּקְרֵי יְבָרְכוּכָה, אֶלָּא יְבָרְכוּ כ״ה. כֹּה תְבָרְכוּ, בְּשֵׁם הַמְּפוֹרָשׁ. כֹּה תְבָרְכוּ, בְּלָשׁוֹן הַקֹּדֶשׁ.

153. We learned that Rabbi Yehuda said: During the time the priest below rises and spreads his hands, all the holy Sfirot above are awakening. They are getting ready to be blessed and illuminate from the depth of the well THAT IS BINAH, which flows to them from that depth that flows continuously. The blessings that flow do not cease; they BECOME springs to all the worlds, which are blessed and watered from them all.

153. תָּאנָא, אָמַר ר׳ יְהוּדָה, בְּשַׁעֲתָא דְּכַהֲנָא דִּלְתַתָּא קָם וּפָרִיס יְדוֹי, כָּל כְּתִרִין קַדִּישִׁין דִּלְעֵילָא מִתְעָרִין, וּמִתְתַּקְּנִין לְאִתְבָּרְכָא, וְנַהֲרִין מֵעוּמְקָא דְּבֵירָא, דְּאִתְמְשָׁךְ לְהוּ מֵהַהוּא עוּמְקָא דְּנָפַק תְּדִיר, וְלָא פְּסִיק בִּרְכָאן דְּנַבְעָן, מַבּוּעִין לְכֻלְּהוּ עָלְמִין וּמִתְבָּרְכָן וּמִתְשַׁקְיָין מִכֻּלְּהוּ.

154. We also learned that during that time, WHEN THE PRIESTS RAISE THEIR HANDS, secrecy and silence prevail in all the worlds, SIMILAR to a king that wishes to be engaged to his queen and approaches her secretly. All his servants awaken excitedly during that time and whisper to each other: Behold the king comes to join with the queen. Who is that queen? That is the Congregation of Yisrael. Who is the Congregation of Yisrael? It is a Congregation of Yisrael; THAT IS, MALCHUT.

154. וְתָאנָא, בְּהַהוּא זִמְנָא, לְחִישׁוּתָא וּשְׁתִיקוּתָא הֲוֵי בְּכָל עָלְמִין. לְמֶלֶךְ דְּבָעֵי לְאִזְדַּוְּוגָא בְּמַטְרוֹנִיתָא, וּבָעֵי לְמֵעַאל לָהּ בְּלְחִישׁוּ, וְכָל שַׁמָּשִׁין מִתְעָרִין בְּהַהוּא זִמְנָא וּמִתְלַחֲשִׁין, הָא מַלְכָּא אָתֵי לְאִזְדַּוְּוגָא בְּמַטְרוֹנִיתָא. מַאן מַטְרוֹנִיתָא. דָּא כְּנֶסֶת יִשְׂרָאֵל. מַאן כ״י. כְּנֶסֶת יִשְׂרָאֵל סְתָם.

155. We learned that Rabbi Yitzchak said: The priest is required to raise his right HAND over the left, as is written: "And Aaron lifted up his hands (Heb. yadav) toward the people, and blessed them" (Vayikra 9:22). "Yadav" is spelled without Yud, the mark of plural. That is due to the preference of the right HAND over the left. Rabbi Elazar said: That is a secret, since it is written: "And he shall rule over you" (Beresheet 3:16). THE MALE, WHICH IS RIGHT, SHALL DOMINATE OVER THE FEMALE, WHICH IS THE LEFT.

155. תָּאנָא אָמַר ר׳ יִצְחָק, כֹּהֵן בָּעֵי לְזַקְפָא יְמִינָא עַל שְׂמָאלָא, דִּכְתִיב וְיִשָּׂא אַהֲרֹן אֶת יָדָו אֶל הָעָם וַיְבָרֲכֵם. יָדוֹ כְּתִיב, וְלָא יָדָיו. מִשּׁוּם דִּשְׁבָחָא דִימִינָא עַל שְׂמָאלָא. אָמַר רִבִּי אֶלְעָזָר, רָזָא הוּא, מִשּׁוּם דִּכְתִיב וְהוּא יִמְשֹׁל בָּךְ.

156. We learned that a priest who wishes to raise his palms, holiness should be added to his holiness, THAT IS, he should sanctify his hands by a holy hand. What is the holy hand? It is the Levite that the priest need to accept holiness of water from his hands, as is written that you shall sanctify the Levites. It is written of the Levites: "And your brethren also of the tribe of Levi, THE TRIBE OF YOUR FATHER..." (Bemidbar 18:2), SO THAT THEY ARE included in the tribe of your father. From here we understand that every priest who raises his palms requires to be sanctified through one who is already sanctified, in order to add holiness upon his holiness. Therefore, he must not receive the sanctity of water from another person who is not holy.

156. תָּאנָא, כֹּהֵן דְּבָעֵי לְפָרְסָא יְדוֹי, בָּעֵי דִּיתוֹסַף קְדוּשָׁה עַל קְדוּשָׁה דִּילֵיהּ, דְּבָעֵי לְקַדְּשָׁא יְדוֹי, עַל יְדָא דְּקַדִּישָׁא. מַאן יְדָא דְּקַדִּישָׁא. דָּא לֵיוָאָה. דְּבָעֵי כַּהֲנָא לִיטוֹל קְדוּשָׁה דְּמַיָּיא מִידוֹי, דִּכְתִיב וְקִדַּשְׁתָּ אֶת הַלְוִיִּם, הָא אִינּוּן קַדִּישִׁין. וּכְתִיב בְּהוּ בַּלְוִיִּם, וְגַם אֶת אַחֶיךָ מַטֵּה לֵוִי וְגוֹ׳. שֵׁבֶט אָבִיךָ כְּלָל. מִכָּאן, דְּכָל כֹּהֵן דְּפָרִיס יְדוֹי, בָּעֵי לְאִתְקַדְּשָׁא ע״י דְּקַדִּישָׁא, לִיתוֹסַף קְדוּשָׁה עַל קְדוּשָׁתֵיהּ. וְעַל דָּא, לָא יִטוֹל קְדוּשָׁה דְּמַיָּיא, מִבַּר נָשׁ אַחֲרָא, דְּלָא הֲוֵי קַדִּישָׁא.

157. We learned in 'Safra Det'zniuta (the Concealed Book) - that the Levite, through whom the priest is sanctified, must first sanctify himself. HE ASKS: Why through a Levite, instead of through another priest, AND HE REPLIES: Another priest has no such need TO SANCTIFY HIS FELLOW PRIEST, SINCE HE COULD BE an imperfect priest himself WHO IS NOT PERMITTED TO PERFORM PRIESTLY DUTIES. A perfect priest has no need to be flawed by a flawed priest who is imperfect. However, a Levite who is perfect, and is worthy to ascend the platform and do the duties of the Tent of Meeting, is considered perfect and is referred to as holy, as is written that you shall sanctify the Levites. Rabbi Tanchum said: He is also called pure, as is written: "And cleanse them" (Bemidbar 8:6). Therefore, a priest needs to add holiness upon his holiness BY BEING INCLUDED OF A LEVITE ALSO, SINCE THE ASPECT OF PURIFICATION APPLIES ONLY TO THE LEVITE.

157. וּבְצִנִיעוּתָא דְּסִפְרָא תָּאנָא, לֵוִי דְּאִתְקַדַּשׁ כַּהֲנָא עַל יְדוֹי, בָּעֵי הוּא לְאִתְקַדְּשָׁא בְּקַדְמֵיתָא. וַאֲמַאי לֵוִי, וְיִתְקַדַּשׁ עַל יְדָא דְּכַהֲנָא אַחֲרָא. תָּאנָא, כַּהֲנָא אַחֲרָא לָא בָּעֵי, דְּהָא כֹּהֵן דְּלָא שְׁלִים, לָא בָּעֵי הַאי כַּהֲנָא שְׁלִים, לְאִתְפְּגַם עַל יְדָא דְּפִגִימָא דְּלָא שְׁלִים. אֲבָל לֵוִי דְּאִיהוּ שְׁלִים, וְאִתְחַזֵּי לְסַלְקָא בְּדוּכְנָא, וּלְמִפְלַח מִשְׁכָּן זִמְנָא, הָא שְׁלִים הוּא, וְהָא אִקְרֵי קָדוֹשׁ, דִּכְתִיב וְקִדַּשְׁתָּ אֶת הַלְוִיִּם. א״ר תַּנְחוּם, אַף אִקְרֵי טָהוֹר, דִּכְתִיב וְטִהַרְתָּ אוֹתָם. וּבְגִין כַּךְ בָּעֵי לְאוֹסָפָא כַּהֲנָא קְדוּשָׁה עַל קְדוּשָׁתֵיהּ.

158. We learned that the priest who raises his palms needs to avoid having his fingers touching one another, so the holy Sfirot shall be blessed individually, as is proper for it. The Holy Name needs to be defined in letters inscribed so they are not mixed with each other. And he should pay attention to these matters.

158. תָּאנָא, כַּהֲנָא דְּפָרִיס יְדוֹי, בָּעֵי דְּלָא יִתְחַבְּרוּן אֶצְבְּעָן דָּא בְּדָא, בְּגִין דִּיתְבָּרְכוּן כִּתְרִין קַדִּישִׁין, כָּל חַד וְחַד בִּלְחוֹדוֹי, כְּמָה דְּאִתְחֲזֵי לֵיהּ. בְּגִין דִּשְׁמָא קַדִּישָׁא בָּעֵי לְאִתְפְּרְשָׁא בְּאַתְוָון רְשִׁימִין דְּלָא לְאַעְרְבָא דָּא בְּדָא. וּלְאִתְכַּוְּונָא בְּאִינּוּן מִלִּין.

159. Rabbi Yitzchak said: The Holy One, blessed be He, wished to have the upper grades blessed so the lower grades be blessed, SINCE AFTER THE UPPER SFIROT ARE FILLED WITH ABUNDANCE OF BLESSINGS, THEY BLESS THE LOWER GRADES. Let the upper grades who are holy with the highest degree of holiness be blessed through the lower grades who are holy with the highest degree of holiness and are holier than any that are holy below, MEANING THE PRIESTS, as it is written: "And Your pious ones shall bless You" (Tehilim 145:10).

159. א״ר יִצְחָק, בְּעֵי קוּדְשָׁא בְּרִיךְ הוּא דְּיִתְבָּרְכוּן עִלָּאֵי, בְּגִין דְּיִתְבָּרְכוּן תַּתָּאֵי, וְיִתְבָּרְכוּן עִלָּאֵי דְּאִינּוּן קַדִּישִׁין בְּקֻדּוּשָׁה עִלָּאָה, עַל יְדָא דְּתַתָּאֵי, דְּאִינּוּן קַדִּישִׁין בְּקֻדּוּשָׁה עִלָּאָה, דְּאִינּוּן קַדִּישִׁין מִכָּל קַדִּישִׁין דְּלְתַתָּא, דִּכְתִיב וַחֲסִידֶיךָ יְבָרְכוּכָה.

160. Rabbi Yehuda said: Every priest that does not know this secret, nor to whom he gives his blessing, nor what the blessing is that he makes, his blessing is not considered a blessing. This is the meaning of: "For the priest's lips should keep knowledge, and they should seek Torah at his mouth: for he is a messenger of Hashem Tzevaot" (Malachi 2:7). What is knowledge? It is simply Da'at (lit. 'knowledge'), MEANING THE SFIRAH OF DA'AT THAT COMBINES CHOCHMAH AND BINAH. "And they should seek Torah at his mouth": The upper beings will seek at his mouth. What will they seek at his mouth? Torah, meaning Torah in general, WHICH IS ZEIR ANPIN THAT THEY WILL INQUIRE OF HIM TO KNOW how the Torah above is unified, which is called Torah in general, since we learned that the written Torah and the oral Torah are the supernal crowns that are so called, MEANING IN ZEIR ANPIN CALLED THE WRITTEN TORAH, AND IN MALCHUT CALLED THE ORAL TORAH. What is the reason THAT HE KNOWS ALL THAT? THE VERSE CONCLUDES: "For he is a messenger of Hashem Tzevaot." We have learned that the priest must meditate on these matters above to unify the Holy Name as is required.

160. א״ר יְהוּדָה, כָּל כֹּהֵן דְּלָא יָדַע רָזָא דָא, וּלְמַאן מְבָרֵךְ, וּמַאן הִיא בִּרְכָתָא דִּמְבָרֵךְ, לָאו בִּרְכָתָא הִילֵּיהּ בִּרְכָתָא, וְהַיְינוּ דִּכְתִיב, כִּי שִׂפְתֵי כֹהֵן יִשְׁמְרוּ דַעַת וְתוֹרָה יְבַקְּשׁוּ מִפִּיהוּ. מַאי דַעַת. דַעַת סְתָם. וְתוֹרָה יְבַקְּשׁוּ מִפִּיהוּ, עִלָּאִין, יְבַקְּשׁוּ מִפִּיהוּ. וּמַאי יְבַקְּשׁוּ מִפִּיהוּ. תּוֹרָה. תּוֹרָה סְתָם, הֵיךְ אֲחִידָא תּוֹרָה דְּלְעֵילָא דְּאִקְרֵי תּוֹרָה סְתָם. דְּתַנְיָא, תּוֹרָה שֶׁבִּכְתָב וְתוֹרָה שבע״פ בְּאִינּוּן כְּתָרִין עִלָּאִין דְּאִתְקְרוּן הָכִי. מ״ט. כִּי מַלְאַךְ יְיָ׳ צְבָאוֹת הוּא. וְתָנִינָא, דְּבָעֵי כַּהֲנָא לְכַוְּנָא בְּאִינּוּן מִלִּין דְּלְעֵילָא, לְיַחֲדָא שְׁמָא קַדִּישָׁא כְּמָה דְּאִצְטְרִיךְ.

16. "Saying to them"
Rabbi Shimon says that the Hidden Book tells us that the Holy Name is both revealed and concealed. Rabbi Yehuda talks about the secret of the name of 22 letters that is referred to in the priestly benediction. Rabbi Elazar explains to Rabbi Yosi that God called Yisrael man and beast; if they are deserving they are a man in the image of the above, and if they are not deserving they are referred to as beasts, and yet they all get blessed simultaneously. No blessings are available below until they are first available above. Rabbi Aba concludes by saying that the blessings are of mercy contained within mercy, as there is no judgment in the 22 letters of the Holy Name.

161. Rabbi Shimon said: We learned in Safra Det'zniuta (the Concealed Book) that the Holy Name is both revealed and concealed. The revealed one is spelled Yud-Vav-Dalet, Hei-Aleph, Vav-Aleph-Vav, Hei-Aleph. The concealed one is spelled by other letters, and that which is concealed is the most hidden. Rabbi Yehuda said: Even the one that is revealed is concealed by other letters, due to the most hidden one inside it.

161. אָמַר ר״ש, תָּאנָא בִּצְנִיעוּתָא דְּסִפְרָא, שְׁמָא קַדִּישָׁא אִתְגַּלְיָיא וְאִתְכַּסְיָיא. דְּאִתְגַּלְיָיא, כְּתִיב בְּיוֹ״ד הֵ״א וָא״ו הֵ״א. דְּאִתְכַּסְיָיא כְּתִיב בְּאַתְוָון אַחֲרָנִין, וְהַהוּא דְּאִתְכַּסְיָיא הוּא טְמִירוּ דְּכֹלָּא. א״ר יְהוּדָה, וַאֲפִילוּ הַהוּא דְּאִתְגַּלְיָיא, אִתְכַּסְיָיא בְּאַתְוָון אַחֲרָן, בְּגִין הַהוּא טְמִירָא דְּטְמִירִין בְּגוֹ.

162. Here the priest is required to permutate the Holy Name and bring down mercy, since everything is contained in the articulating of the 22 letters, the crowns of mercy, THE SECRET OF THE NAME OF 22 LETTERS - ALEPH NUN KUF TAV MEM... - THAT IS REFERRED TO IN THE PRIESTLY BENEDICTION. In the letters of this name are concealed the 22 attributes of mercy, WHICH ARE the thirteen CORRECTIONS OF THE BEARD of Atika, the most concealed and hidden, and the nine CORRECTIONS OF THE BEARD that were revealed from Zeir Anpin, AS NINE AND THIRTEEN EQUAL 22. All THE 22 ATTRIBUTES OF MERCY join in one permutation of the Name, on which the priest used to meditate when he raised his hands, with 22 engraved letters - MEANING THE NAME OF 22, ALEPH NUN KUF TAV MEM...

162. דְּהָא הָכָא בָּעֵי כַּהֲנָא לְצָרְפָא שְׁמָא קַדִּישָׁא, וּלְמֵיחַת רַחֲמֵי, דְּכֻלְּהוּ כְּלִילָן בְּדִיבּוּר דכ״ב אַתְוָון כְּתָרֵי דְּרַחֲמֵי. וּבְהָנֵי אַתְוָון דְּהַאי שְׁמָא, סְתִימָאן כ״ב מְכִילָן דְּרַחֲמֵי, וי״ג דַּעֲתִיקָא סְתִים וְגָנִיז מִכֹּלָּא, וט׳ דְּאִתְגַּלְיָין מִזְּעֵיר אַנְפִּין וּמִתְחַבְּרָן כֻּלְּהוּ בְּצֵרוּפָא דִּשְׁמָא חַד, דַּהֲוָה מְכַוֵּון כַּהֲנָא כַּד פְּרֵיס יְדוֹי בְּכ״ב אַתְוָון גְּלִיפָן.

163. We learned that when modesty prevailed in the world, this name OF 22 LETTERS was revealed to all, but when impudence became more prevalent in the world, it was concealed along with its letters. During the time the name was revealed, the priest meditated and the name became explicit AND REVEALED. What was he meditating on? He was meditating on the concealed, hidden and covered, AND THE NAME would be revealed and become explicit. When impudence flourished in the world, everything was concealed in engraved letters, MEANING IN THE 22 LETTERS.

163. וְתָאנָא, כַּד הֲוָה צְנִיעוּתָא בְּעָלְמָא, הֲוָה מִתְגַּלְיָיא שְׁמָא דָא לְכֹלָּא. מִדְּאַסְגֵּי חֲצִיפוּתָא בְּעָלְמָא, סְתִים בְּאַתְוָוי. דְּכַד הֲוָה מִתְגַּלְיָיא. כַּהֲנָא מְכַוֵּין, וּשְׁמָא מִתְפְּרַשׁ. בְּמַאי מְכַוֵּין. מְכַוֵּין בְּסְתִימָא דְּטָמִיר וְגָנִיז, וּמִתְגַּלְיָיא וּמִתְפְּרַשׁ. מִדְּאַסְגֵּי חֲצִיפוּתָא בְּעָלְמָא, סְתִים כֹּלָּא בְּאַתְוָון רְשִׁימִין.

164. Come and see that Moses twice recited all these 22 attributes of mercy. In the first instance, he said the thirteen attributes of the most ancient, who is the most hidden - THAT IS ARICH ANPIN - to lower them to where the Judgment was prevalent - THAT IS ZEIR ANPIN - to subdue the Judgments. THAT IS THE SECRET OF THE THIRTEEN MEASURES OF MERCY THAT HE SAID IN THE PORTION OF KI TISA: "EL, MERCIFUL AND GRACIOUS" (SHEMOT 34:6). The second time, he said the nine attributes of mercy, which ARE INCLUDED IN ZEIR ANPIN AND are illuminating from the most concealed Atika. THEY ARE THE ONES MENTIONED IN THE PORTION OF SHELACH "LONG-SUFFERING, AND GREAT IN LOVE..." (BEMIDBAR 14:18). The priest incorporates all of them when he raises his hands to bless the nation, so that all worlds are blessed by the side of Mercy that flows from the most hidden and concealed Atika. All 22 letters IN THE NAME THAT COMES OUT FROM THE PRIESTLY BENEDICTION - ALEPH NUN KUF TAV MEM... - are hidden attributes, WHICH ARE THE 22 MEASURES OF MERCY.

164. ות"ח, דְּכָל הָנֵי כ"ב מְכִילָן דְּרַחֲמֵי, מֹשֶׁה אֲמָרָן בִּתְרֵי זִמְנֵי. זִמְנָא קַדְמָאָה אָמַר, י"ג מְכִילָן דְּעַתִּיקָא דְּעַתִּיקִין סְתִימָא דְּכֹלָּא, לְנַחְתָּא אִלֵּין לְאֵתָר דְּדִינָא אִשְׁתְּכַח, לְאַכְפְּיָא לְהוּ. זִמְנָא תִּנְיָינָא, אָמַר ט' מְכִילָן דְּרַחֲמֵי, דְּכִלִּילָן בִּזְעֵיר אַנְפִּין, וּנְהִירִין מֵעַתִּיקָא סְתִימָאָה דְּכֹלָּא. וְכֻלְּהוּ כָּלִיל כַּהֲנָא כַּד פְּרֵיס יְדוֹי לְבָרְכָא עַמָּא, וּמִשְׁתַּכְחָן דְּמִתְבָּרְכִן כֻּלְּהוּ עָלְמִין בְּסִטְרָא דְּרַחֲמֵי, דְּאִתְמַשְׁכָן מֵעַתִּיקָא טְמִירָא סְתִימָאָה דְּכֹלָּא. וְכָל הָנֵי כ"ב אַתְוָון, מְכִילָן סְתִימָאן.

165. IN THE THREE WORDS: "Hashem bless you, and keep you" (Bemidbar 6:24), THERE ARE FIFTEEN LETTERS because of these three verses IN THE PRIESTLY BENEDICTION and the three names. AS IN EACH VERSE, THERE IS ONE NAME OF YUD HEI VAV HEI - WHICH ARE twelve letters, SINCE IN EACH NAME ARE FOUR LETTERS AND THREE TIMES FOUR EQUAL TWELVE. WITH THE THREE VERSES, THEY EQUAL FIFTEEN, which are correspondingly comprised IN THE FIFTEEN LETTERS OF: "HASHEM BLESS YOU, AND KEEP YOU." The priest has to meditate on all those, and all the higher and lower beings are perfumed with the 22 letters. THAT IS IN THE NAME OF THE 22 LETTES that are concealed in these three verses OF THE PRIESTLY BENEDICTION, which correspond to the all-inclusive 22 measures of mercy. Therefore, it is written: "saying TO THEM" in singular instead of the plural, as we have explained. "Saying" means that it is required to meditate on all these concealed secrets in all these levels; "saying" refers to the concealed matters of above and "saying" equals the number of 248 body parts in a person minus one, WHOSE SECRET WAS EXPLAINED ABOVE. What is the reason ONE IS MISSING? Because all 248 come out of the one UPPERMOST, WHICH IS ARICH ANPIN. Everything is blessed with this benediction in the three verses, as we have said. IN THE VERSE "SAYING TO THEM," "to them" is in order to include in this benediction the upper and lower beings.

165. יְבָרֶכְךָ יְיָ' וְיִשְׁמְרֶךָ, אִלֵּין תְּלַת קְרָאֵי, וְג' שְׁמָהָן דְּתְרֵיסָר אַתְוָון כְּלִילָן לְקָבְלֵיהוֹן, וּבְכֹלָּא אִתְכְּוָון כַּהֲנָא. וְכָל עִלָּאֵי וְתַתָּאֵי מִתְבַּסְּמָן בְּכ"ב אַתְוָון, דְּסִתִּימִין בְּהָנֵי ג' קְרָאֵי, לְקָבֵיל כ"ב מְכִילָן דְּרַחֲמֵי דְּכָלִיל כֹּלָּא. ובג"כ כְּתִיב אָמוֹר, וְלָא אִמְרוּ, כְּמָה דְּאוֹקִימְנָא. אָמוֹר. דְּבָעֵי לְכַוְּונָא בְּכָל הָנֵי סְתִימִין, בְּכָל הָנֵי דַּרְגִּין. אָמוֹר: בְּמִלִּין סְתִימִין דְּלְעֵילָא. אָמוֹר: חוּשְׁבָן רמ"ח אֵבָרִין דְּבָאָדָם חָסֵר חַד. מ"ט. דְּבְחַד תַּלְיָין כֻּלְּהוּ. וְכֻלְּהוּ מִתְבָּרְכָאן בְּהַאי בִּרְכָתָא, בְּהָנֵי תְּלַת קְרָאֵי, כְּדַאֲמָרָן. לָהֶם: לְאִתְכַּלָּלָא בְּהַאי בִּרְכָתָא עִלָּאִין וְתַתָּאִין.

166. We learned that Rabbi Yosi said: One day I sat before Rabbi Elazar the son of Rabbi Shimon. I asked him, Rabbi, why did David see fit to say: "Hashem, You preserve man and beast" (Tehilim 36:7)? Man befits nicely, but why a beast? He said to me: You asked properly. Everything accords WITH PRESERVATION. If people are worthy, THEY ARE PRSEVED like humans. If they are not worthy, THEY ARE PRESERVED like beasts.

166. תָּאנָא, א"ר יוֹסֵי, יוֹמָא חַד יָתִיבְנָא קַמֵּיהּ דר"א ב"ר שִׁמְעוֹן, שָׁאִילְנָא לֵיהּ, אֲמֵינָא, רִבִּי מַאי קָא חָמָא דָּוִד דְּקָאָמַר אָדָם וּבְהֵמָה תּוֹשִׁיעַ יְיָ', אָדָם תִּינַח, בְּהֵמָה לְמָה. א"ל יָאוּת שָׁאַלְתָּ, כֹּלָּא בְּמִנְיָינָא הוּא, זָכוּ אָדָם, לֹא זָכוּ בְּהֵמָה.

167. אֲמַרְנָא, רִבִּי, רָזָא דִּמְלָה קָא בָּעֵינָא. אָ״ל כֹּלָּא אִתְּמַר, וּת״ח, קָרָא קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל אָדָם, כְּגַוְונָא דִּלְעֵילָא. וְקָרָא לְהוּ בְּהֵמָה, וְכֹלָּא בְּחַד קְרָא, דִּכְתִיב וְאַתֶּן צֹאנִי צֹאן מַרְעִיתִי וְגוֹ׳. וְאַתֶּן צֹאנִי צֹאן מַרְעִיתִי, הָא בְּהֵמָה. אָדָם אַתֶּם, הָא אָדָם. וְיִשְׂרָאֵל אִקְרוּ אָדָם וּבְהֵמָה, וּבג״כ אָדָם וּבְהֵמָה תּוֹשִׁיעַ יְיָ׳. וְעוֹד רָזָא דִּמְלָה, זָכוּ אָדָם כְּגַוְונָא דִּלְעֵילָא. לֹא זָכוּ, בְּהֵמָה אִקְרוּן. וְכֻלְּהוּ מִתְבָּרְכָאן בְּשֵׁעֲתָא חֲדָא. אָדָם דִּלְעֵילָא. וּבְהֵמָה דִּלְתַתָּא. וכ״ש דְּכֹלָּא אִית בְּהוּ בְּיִשְׂרָאֵל, הה״ד אָדָם וּבְהֵמָה תּוֹשִׁיעַ יְיָ׳.

167. I said: My teacher, I wish to know the secret of this matter. He said to me: Everything has been said, BOTH THE ESOTERIC AND THE LITERAL MEANING. Come and see: The Holy One, blessed be He, called Yisrael man, in the likeness of the higher, WHICH IS ZEIR ANPIN, and also called them beast. And it is all in one verse, as is written: "But you, My flock, the flock of My pasture, are men" (Yechezkel 34:31). "But you, My flock, the flock of My pasture": Here HE REFERS TO THEM IN THE NAME OF beast. "Are man": Here HE REFERS TO THEM AS man. For Yisrael is referred to as both man and beast. Therefore, "Hashem, You preserve man and beast." Another secret lies within the matter: if they have merit, they are a man in the image of the above. If they do not have merit, they are referred to as beasts. They are all blessed simultaneously, both man above - THE SECRET OF ZEIR ANPIN, THAT YUD HEI VAV HEI FULLY SPELLED WITH ALEPHS, WHICH NUMERICALLY AMOUNTS TO "MAN" - and the beast below - THE SECRET OF MALCHUT THAT IS YUD HEI VAV HEI, FULLY SPELLED WITH HEI'S AND NUMERICALLY EQUALING TO "BEAST." There is everything among Yisrael, SINCE ALSO AMONG YISRAEL THERE ARE THE TWO LEVELS, MAN AND BEAST, MEANING THE SOULS THAT ARE DRAWN FROM ZEIR ANPIN AND THOSE SOULS THAT ARE DRAWN FROM MALCHUT. This is why it says: "Hashem, You preserve man and beast."

168. וּת״ח, לֵית בִּרְכָתָא לְתַתָּא אִשְׁתְּכַח, עַד דְּיִשְׁתְּכַח לְעֵילָא. וּמִדְּאִשְׁתְּכַח לְעֵילָא אוּף לְתַתָּא אִשְׁתְּכַח, וְכֹלָּא הָכִי תַּלְיָא לְטָב וּלְבִישׁ. לְטָב, דִּכְתִיב אֶעֱנֶה אֶת הַשָּׁמַיִם וְהֵם יַעֲנוּ אֶת הָאָרֶץ. לְבִישׁ, דִּכְתִיב יִפְקֹוד יְיָ׳ עַל צְבָא הַמָּרוֹם בַּמָּרוֹם וְעַל מַלְכֵי הָאֲדָמָה עַל הָאֲדָמָה.

168. Come and see that no blessing is available below until it is available above FIRST. When it is present above, it is also present down below. All this depends upon ABOVE BOTH for good and for bad. For good, as it is written: "I will answer the heavens, and they will answer the earth" (Hoshea 2:23). For bad, as it is written: "That Hashem shall punish the host of the high ones on high, and the kings of the earth upon the earth" (Yeshayah 24:21).

169. א״ר יְהוּדָה, בג״כ כְּתִיב אָמוֹר לָהֶם סְתָם, לְאִתְבָּרְכָא עִלָּאִין וְתַתָּאִין, כֻּלְּהוּ כַּחֲדָא. דִּכְתִיב כֹּה תְבָרְכוּ בַּתְּחִלָּה, וְאַחַר כָּךְ אֶת בְּנֵי יִשְׂרָאֵל אָמוֹר לָהֶם סְתָם, לְאִתְבָּרְכָא כֻּלְּהוּ כַּחֲדָא, יְבָרֶכְךָ יְיָ׳, לְעֵילָא. וְיִשְׁמְרֶךָ, לְתַתָּא. יָאֵר יְיָ׳ פָּנָיו, לְעֵילָא. וִיחֻנֶּךָּ, לְתַתָּא. יִשָּׂא יְיָ׳ פָּנָיו, לְעֵילָא. וְיָשֵׂם לְךָ שָׁלוֹם לְתַתָּא.

169. Rabbi Yehuda said: Therefore it is simply written: "Saying to them," unspecified, WHICH INDICATES that the upper grades and lower grades should be blessed all together. It is written at first: "In this way you shall bless" (Bemidbar 6:23), and thereafter "the children of Yisrael, saying to them" (Ibid.), in a general way. IT IS NOT SPECIFICALLY WRITTEN: 'SAYING TO YISRAEL', WHICH MEANS that they should be blessed together, BOTH UPPER AND LOWER GRADES. "Hashem bless you" (Ibid. 24) above, and "and keep you" (Ibid.) below, "Hashem make His face shine" (Ibid. 25) above and "and be gracious to you" (Ibid.) below, "Hashem lift up His countenance" (Ibid. 26) above, and "and give you peace" (Ibid.) below.

170. ר׳ אַבָּא אָמַר, כֻּלְּהוּ כַּחֲדָא מִתְבָּרְכָאן, בְּכ״ב אַתְוָון גְּלִיפָן דִּשְׁמָא קַדִּישָׁא דְּאִתְכְּלַל וְסָתִים הָכָא, בְּכ״ב אַתְוָון מִתְבָּרְכָאן כֻּלְּהוּ. וְאִינּוּן רַחֲמֵי גּוֹ רַחֲמֵי, דְּלָא אִשְׁתְּכַח בְּהוּ דִּינָא. וְלָא, וְהָכְתִיב יִשָּׂא יְיָ׳ פָּנָיו אֵלֶיךָ. אָמַר רִבִּי אַבָּא, יִשָּׂא: יְסַלֵּק וְיַעְבֵּר בְּגִין דְּלָא יִשְׁתְּכַח דִּינָא כְּלָל.

170. Rabbi Aba said: All are blessed together with 22 engraved letters of the Holy Name that is included and concealed here, IN THE PRIESTSLY BENEDICTION. IN THE NAME OF the 22 letters, everything is blessed. They are of Mercy within Mercy, as there is no Judgment in them. HE ASKS: Yet not so, for it is written: "Hashem lift up His countenance to you" AND "LIFT UP" INDICATES JUDGMENT. Rabbi Aba said: "Lift up" MEANS He shall remove and cause to pass away, so there shall be no Judgment at all.

17. When the priest raises his hands

Rabbi Yosi tells us that people should not look at the hands of the priest when he raises his hands in blessing because, although they can not see the Shechinah that dwells there, they need to be in awe and so they should not be disrespectful of the Shechinah. Compassion prevails in all the worlds during the time of blessing.

171. תָּאנָא, אָמַר רִבִּי יוֹסֵי, בְּשַׁעֲתָא דִּכַהֲנָא פְּרֵיס יְדוֹי, אָסִיר לֵיהּ לְעַמָּא לְאִסְתַּכְּלָא בֵּיהּ, מִשּׁוּם דִּשְׁכִינְתָּא שַׁרְיָא בִּידוֹי. א"ר יִצְחָק, אִי הָכִי, כֵּיוָן דְּלָא חָמָאן מַה אִכְפַּת לְהוּ, דְּהָא כְּתִיב כִּי לֹא יִרְאַנִי הָאָדָם וָחָי, בְּחַיֵּיהוֹן לָא חָמָאן, אֲבָל בְּמִיתָתְהוֹן חָמָאן. אָ"ל, מִשּׁוּם דִּשְׁמָא קַדִּישָׁא רְמִיזָא בְּאֶצְבְּעָן דִּידוֹי, וּבְעֵי ב"נ לְדַחֲלָא, אע"ג דְּלָא חָמָאן שְׁכִינְתָּא, לָא בָּעָאן לְאִסְתַּכְּלָא בִּידַיְיהוּ דִּכַהֲנֵי, בְּגִין דְּלָא יִשְׁתַּכְּחוּן עַמָּא חֲצִיפָאן לְגַבֵּי שְׁכִינְתָּא.

171. We learned that Rabbi Yosi said: when the priest raises his hands, the people must not look at him, since the Shechinah rests on his hands. Rabbi Yitzchak said: Even so, if they cannot see, what harm is there for them? It is because it is written: "For no man shall see Me, and live" (Shemot 33:20). It is only during their lifetime that they cannot see. At their death, they do see. He told him: It is because the Holy Name is alluded to in the fingers of their hands, and a person should have awe. Although they cannot see the Shechinah, they should not look at the hands of the priests, so the people should not be impudent towards the Shechinah.

172. תָּאנָא, בְּהַהִיא שַׁעֲתָא דִּכַהֲנָא פְּרֵיס יְדוֹי, צְרִיכִין עַמָּא לְמֵיתַב בִּדְחִילוּ, בְּאֵימָתָא, וְלִינְדַּע דְּהַהִיא שַׁעֲתָא, עִידָן רְעוּתָא אִשְׁתְּכַח בְּכֻלְּהוּ עָלְמִין, וּמִתְבָּרְכָן עִלָּאִין וְתַתָּאִין, וְלֵית דִּינָא בְּכֻלְּהוּ. וְהוּא שַׁעֲתָא, דְּאִתְגְּלֵי סְתִימָא עַתִּיקָא דְּעַתִּיקִין בְּזְעֵיר אַנְפִּין וְאִשְׁתְּכַח שְׁלָמָא בְּכֹלָּא.

172. We learned that when the priest raises his palms, the people must sit in awe and fear, and know that at that time a time of goodwill prevails throughout the worlds, the upper and lower beings are blessed and there is no Judgment among them all. That is the time when the concealed most ancient Atik is revealed in Zeir Anpin and peace prevails in all THE WORLDS.

173(1). אָמַר רִבִּי שִׁמְעוֹן, בְּהָנֵי תְּלַת קְרָאֵי רֵישֵׁיהוֹן יו"ד יו"ד יו"ד, יְ"בָרֶכְךָ יְ"אֵר יְ"שָׂא. כֻּלְּהוּ לְאַחֲזָאָה מְהֵימְנוּתָא שְׁלִימָא. וּלְאִתְבָּרְכָא מֵעַתִּיקָא מַאן דְּאִצְטְרִיךְ. יו"ד יו"ד יו"ד, לְאִתְבָּרְכָא זְעֵיר אַנְפִּין מֵעַתִּיקָא דְּכֹלָּא. וּבג"כ יְבָרֶכְךָ יְיָ' לְעֵילָא, וְיִשְׁמְרֶךָ הֲוָא לְתַתָּא, וְכֵן כֻּלְּהוּ.

173a. Rabbi Shimon said: In the beginning of these three verses, THERE IS Yud, Yud, Yud, meaning the Yud of Yevarechecha (lit. 'bless you'), Yud of Ya'er (lit. 'shine upon') and Yud of Yisa (lit. 'lift up'). They are all SPELLED WITH THIS LETTER to show the perfect Faith, so that whoever needs TO BE BLESSED will be blessed from Atika, WHICH IS THE SECRET OF YUD OF YUD HEI VAV HEI. Yud, Yud, Yud APPEAR THREE TIMES, so that Zeir Anpin shall be blessed from the most Ancient AND THE THREE YUDS CORRESPOND TO THE THREE COLUMNS, AS "BLESS YOU" IS THE RIGHT COLUMN, "SHINE UPON" IS THE LEFT COLUMN AND "LIFT UP" IS THE CENTRAL COLUMN. Therefore, "Hashem bless you" IS ABOVE FOR ZEIR ANPIN, SO IT SHOULD RECEIVE FROM ATIKA, "And keep you" is below FOR YISRAEL, and so on all of them.

173(2). וְתָאנֵי תָּנָא קָמֵיהּ דר"ש, הַאי מַאן דְּמִצָּעֵר בְּחֶלְמֵיהּ, לֵיתֵי בְּשַׁעֲתָא דִּכַהֲנֵי פַּרְסֵי יְדַיְיהוּ, וְלֵימָא רבש"ע אֲנִי שֶׁלְּךָ וַחֲלוֹמוֹתַי שֶׁלְּךָ וְכו'. אֲמַאי. מִשּׁוּם דְּהַהִיא שַׁעֲתָא אִשְׁתְּכַחוּ רַחֲמֵי בְּעָלְמִין כֻּלְּהוּ, וּמַאן דְּיִבְעֵי צְלוֹתֵיהּ בְּצַעֲרֵיהּ, אִתְהַפַּךְ לֵיהּ דִּינָא לְרַחֲמֵי.

173b. The Tanna learned before Rabbi Shimon that whoever is distressed in his dream shall come when the priests spread out their hands, and say: Master of the universe, I am Yours and my dreams are Yours. What is the reason? It is because compassion prevails in all the worlds at that time. Whoever will put forth his prayers about his distress, Judgment will turn into Mercy for him.

18. The priestly benediction
We are told about the inner significance of the spreading of the fingers of the priest during the blessing. The children of Yisrael are blessed from the Holy Name of God.
Ra'aya Meheimna (the Faithful Shepherd)

רעיא מהימנא

174. פִּקּוּדָא דָא לְבָרְכָא כַּהֲנָא יַת עַמָּא בְּכָל יוֹמָא, בְּזִקִיפוּ דְאֶצְבְּעָן. וּלְבָרְכָא בִּרְכָתָא בְּכָל יוֹמָא, לְאִשְׁתַּכְחָא בִּרְכָאן עֵילָא וְתַתָּא. דְּהָא אֶצְבְּעָאן קַיְימָן בִּרְזָא עִלָּאָה, חָמֵשׁ גּוֹ חָמֵשׁ. חָמֵשׁ דִּימִינָא, וְחָמֵשׁ דִּשְׂמָאלָא. חָמֵשׁ דִּימִינָא, אִינּוּן שִׁבְחָא יְתֵירָא עַל אִינּוּן דִּשְׂמָאלָא, בְּגִין, דְּהָא יְמִינָא אִית לֵיהּ שִׁבְחָא יְתֵירָא עַל שְׂמָאלָא. וע"ד בְּבִרְכָתָא דְּקָא בָּרִיךְ כַּהֲנָא יַת עַמָּא, אִצְטְרִיךְ לְזַקְפָא יְמִינָא עַל שְׂמָאלָא. וּלְעַיְינָא בְּעֵינָא טָבָא.

174. It is a commandment that the priest shall bless the people every day by raised fingers and make a daily benediction, so that blessings will prevail above and below, since these fingers are in the uppermost secret, five within five, five of the right and five of the left. The five of the right have more importance than those of the left, since the right is more important than the left. Therefore, during the benediction with which the priest blesses the people, he needs to raise the right hand higher than the left and observe THE BLESSINGS with a good eye.

175. וְכַד פָּרִישׂ יְדוֹי כַּהֲנָא, שְׁכִינְתָּא שַׁרְיָא עַל אִינּוּן אֶצְבְּעָן, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא אִסְתְּכַם עִמֵּיהּ דְּכַהֲנָא בְּאִינּוּן בִּרְכָאן. וְיִשְׂרָאֵל מִתְבָּרְכִין מִתְּרֵין סִטְרִין מֵעֵילָא וְתַתָּא. מֵעֵילָא, שְׁכִינְתָּא דְּשַׁרְיָא עַל אִינּוּן אֶצְבְּעָן. וְכַהֲנָא דְּקָא מְבָרֵךְ.

175. When the priest spreads his hands, the Shechinah rests on his fingers, since the Holy One, blessed be He, agrees with the priest with these benedictions. Yisrael are blessed from both sides, from above and from below. From above, it is from the Shechinah that rests on his fingers AND FROM BELOW, IT IS from the priest that blesses.

176. ת"ח, מִלִּין דְּקָא עַבְדֵי, מִתְעָרִין מִלִּין לְעֵילָא. כְּגַוְונָא דָא בִּפְרִישׂוּ דְאֶצְבְּעָן דְּכַהֲנָא לְתַתָּא, אִתְעָרַת שְׁכִינְתָּא לְמֵיתֵי וּלְשַׁרְיָא עֲלָן. וְכֵן כַּמָּה מִלִּין אִינּוּן בְּעָלְמָא, דְּמִתְעָרִין מִלִּין לְעֵילָא. דְּהָא בְּאִתְעָרוּתָא דִּלְתַתָּא, אִתְעַר חֵילָא אַחֲרָא לְעֵילָא. וְהָא אוֹקִימְנָא בְּכַמָּה דוּכְתֵּי. וְהַיְינוּ טַעֲמָא דִּלוּלָב, וְהַיְינוּ טַעֲמָא דְּשׁוֹפָר. וּכְמָה אִינּוּן בְּהַאי גַּוְונָא עֶשֶׂר אֶצְבְּעָן, מִתְעָרֵי שְׁכִינְתָּא לְשַׁרְיָא עֲלַיְיהוּ. מִתְעָרֵי עֶשֶׂר דַּרְגִּין אַחֲרָנִין לְעֵילָא לְאַנְהָרָא, וְכֻלָּא בְּשַׁעְתָּא חֲדָא.

176. Come and see, the things that are done BELOW awaken CORRESPONDING matters above. Similarly, with the spreading of the fingers of the priest below, the Shechinah awakens to come and rest on them. Also there are various things in the world that inspire matters above, since another power is awakened above with the awakening below. We have already explained this in several places. That is the reason of TAKING the Lulav and the reason of BLOWING the Shofar. Just as in this matter there are ten fingers, the Shechinah is inspired to rest on them and another ten levels are inspired above - WHICH ARE THE TEN SFIROT OF ZEIR ANPIN - to illuminate. And all this is simultaneous.

177. וע"ד, אָסִיר לֵיהּ לְבַר נָשׁ לְזַקְפָא אֶצְבְּעָן בְּזִקִיפוּ לְמַגְנָא, אֶלָּא בְּצְלוֹתָא, וּבְבִרְכָאן, וּבִשְׁמָא דְקוּדְשָׁא בְּרִיךְ הוּא. וְהָא אוֹקִימְנָא, דְּאִינּוּן אַתְעָרוּ דִּשְׁמָא קַדִּישָׁא, וְרָזָא דִּמְהֵימְנוּתָא. זְקִיפוּ דְאֶצְבְּעָאן, מְמַנָּן בְּהַהוּא זְקִיפוּ דִּלְהוֹן, עֲשָׂרָה שַׁלִּיטִין, כְּמָה דְאוּקְמוּהָ. וְכַהֲנָא בָּעֵי לְבָרְכָא בְּעֵינָא טָבָא, בְּאִסְתַּכְּמוּתָא דִּשְׁכִינְתָּא, כְּמָה דְאִתְּמַר.

177. Therefore, a person is not permitted to raise his fingers in vain, except during prayer and benedictions and in the name of the Holy One, blessed be He. We have already explained that RAISING THE FINGERS IS arousing the Holy Name and the secret of the Faith. The raising of the fingers appoint by their uprightness ten rulers. SINCE THE FINGERS ALLUDE TO THE REVELATION OF CHOCHMAH, IT IS WRITTEN: "WISDOM STRENGTHENS THE WISE MAN MORE THAN TEN RULERS" (KOHELET 7:19). We explained this, and the priest is required to give his benediction with a proper attitude, with the acknowledging of the Shechinah, as we learned.

178. בְּהַהִיא שַׁעְתָּא דִּבְרִכְתָּא דָא נָפְקָא מִפּוּמֵיהּ דְּכַהֲנָא, אִינּוּן שִׁתִּין אַתְוָון, נָפְקִין וְטָסִין בִּרְקִיעָא, וּמְמַנָּן שִׁתִּין רַבְרְבִין, עַל כָּל אָת וְאָת. וְכֻלְּהוּ אוֹדָן עַל כָּל אִלֵּין בִּרְכָאן. מַאי טַעְמָא שִׁתִּין אַתְוָון בְּבִרְכָן אִלֵּין. בְּגִין דְּיִשְׂרָאֵל שִׁתִּין רִבּוֹא אִינּוּן, וְרָזָא דְּשִׁתִּין רִבּוֹא קַיְימִין בְּעָלְמָא, וְכָל חַד וְחַד אִיהוּ חַד רִבּוֹא.

178. When the benediction leaves the mouth of the priest, these sixty letters THAT OCCUR IN THE PRIEST'S BENEDICTION go out and fly in the firmament and appoint sixty ministers over each individual letter. They all acknowledge all these blessings. What is the reason that there are sixty letters in these benedictions? It is because Yisrael are six hundred thousand and, they always live in the world based on the secret of six hundred thousands. Each and every one OF THE LETTERS IN THE BENEDICTIONS is a ten thousand. THEREFORE, THEY CORRESPOND TO THE SIX HUNDRED THOUSANDS OF YISRAEL.

179. The Holy Name that is pronounced BY THE PRIEST'S BENEDICTION rises to that throne above, WHICH IS BINAH. Then the supernal Shechinah, WHICH IS BINAH, and the lower Shechinah, WHICH IS MALCHUT, acknowledge AND AGREE with the priest on these blessings. And all these sixty ministers IN CHARGE OVER EACH AND EVERY LETTER, AS MENTIONED ABOVE, ARE BLESSED. Therefore, it is written: "And they shall put My name upon the children of Yisrael; and I will bless them" (Bemidbar 6:27). Then the Holy One, blessed be He, blesses Yisrael.

179. שְׁמָא קַדִּישָׁא דְּנַפְקָא מֵהַאי, סַלְקָא לְעֵילָא, עַד הַהוּא כֻּרְסְיָיא דִּלְעֵילָא. וְכֹלָּא שְׁכִינְתָּא עִלָּאָה, וּשְׁכִינְתָּא דִּלְתַתָּא, אוֹדָן בְּכַהֲנָא בְּאִינּוּן בִּרְכָאן, וְכָל אִינּוּן שִׁתִּין מְמָנָן. וע"ד כְּתִיב, וְשָׂמוּ אֶת שְׁמִי עַל בְּנֵי יִשְׂרָאֵל וַאֲנִי אֲבָרְכֵם. וּכְדֵין קוּדְשָׁא בְּרִיךְ הוּא מְבָרֵךְ לוֹן לְיִשְׂרָאֵל.

180. The following commandment is the benediction of the priests. "Hashem bless you...Hashem make His face shine... Hashem lift up": The source of these three names is Yud-Vav-Dalet, Hei-Yud, Vav-Aleph-Vav, Hei Yud. Sanctification is Eheyeh, Eheyeh, Eheyeh, whose source is Yud Vav-Dalet, Hei-Aleph, Vav-Aleph-Vav, Hei-Aleph. The connection of both, the uniting of both, is Adonai, which contains Aleph-Yud. A fourth Aleph-Yud is alluded to from the two names that are made explicit in them.
End of Ra'aya Meheimna

180. פִּקּוּדָא בָּתַר דָּא, בִּרְכַּת כֹּהֲנִים יְבָרֶכְךָ יְיָ'. יָאֵר יְיָ'. יִשָּׂא יְיָ'. מְקוֹרָא מִתְּלַת שְׁמָהָן אִלֵּין, יו"ד הֵ"י וָא"ו הֵ"י. קְדוּשָׁה, אֶהְיֶ"ה אֶהְיֶ"ה אֶהְיֶ"ה, דִּמְקוֹרָא דִּילֵיהּ, יו"ד הֵ"א וָא"ו הֵ"א. קְשׁוּרָא דְּתַרְוַיְיהוּ, יִחוּד דְּתַרְוַוְיְיהוּ, אֲדֹנָ"י, דְּבֵיהּ א"י, דִּרְמִיזִין איהדונה"י וּרְמִיזִין א"י רְבִיעָאָה, מִתְּרֵי שְׁמָהָן מְפָרְשָׁן, דְּרְשִׁימִין בְּהוֹן
ע"כ רעיא מהימנא

19. "And they shall put My name"
Rabbi Yehuda says that any priest who the people do not love should not bless them, for he must love the people and they must love him. The rabbis talk about the evil eye and the good eye, and how important it is to bless with a good eye. Rabbi Yehuda said that God swore He would not enter into celestial Jerusalem until the children of Yisrael entered terrestrial Jerusalem during the redemption.

181. HE ASKS, What is the meaning of: "And they shall put My name" (Bemidbar 6:27)? Rabbi Yehuda said THAT THE EXPLANATION IS to establish it, as is written: "And appoint them every one to his service and to his burden" (Bemidbar 4:19), MEANING THAT THE PRIESTS should appoint with their benediction the Sfirot of the right to the right and the Sfirot of the left to the left, as is proper. They must make no mistakes in them and appoint everything so the upper and lower beings will be blessed.

181. וְשָׂמוּ אֶת שְׁמִי. מַהוּ וְשָׂמוּ אֶת שְׁמִי. א"ר יְהוּדָה, יְתַקְּנוּ. כְּמָה דִּכְתִיב וְשָׂמוּ אוֹתָם אִישׁ אִישׁ עַל עֲבוֹדָתוֹ וְאֶל מַשָּׂאוֹ. לְאַתְקָנָא בְּבִרְכָתְהוֹן כְּתָרִין דִּימִינָא לִימִינָא, וְכְתָרִין דִּשְׂמָאלָא לִשְׂמָאלָא, כַּדְקָא חָזֵי. דְּבַעְיָא דְּלָא יִטְעוּן בְּהוֹן, לְאַתְקָנָא כֹּלָּא, בְּגִין דְּיִתְבָּרְכוּן עִלָּאִין וְתַתָּאִין.

182. If they do it that way, it is written: "And I will bless them." Whom? MEANING those priests, as it is written: "And blessed be those that bless you" (Beresheet 27:29). It is written: "And I will bless them that bless you" (Beresheet12:3). They bless the people and I will bless them, WHO BLESS. Therefore, it is written: "And they shall put" instead of: 'They shall say' or 'they shall remember'.

182. וְאִי יַעְבְּדוּן הָכִי, מַה כְּתִיב. וַאֲנִי אֲבָרְכֵם. לְמַאן. לְאִינּוּן כַּהֲנֵי, דִּכְתִיב וּמְבָרְכֶיךָ בָּרוּךְ. וּכְתִיב וַאֲבָרְכָה מְבָרְכֶיךָ. אִינּוּן מְבָרְכִין לְעַמָּא, וַאֲנָא אֲבָרֵךְ לְהוּ. וּלְפִיכָךְ כְּתִיב וְשָׂמוּ, וְלָא כְּתִיב יֹאמְרוּ, אוֹ יִזְכְּרוּ.

183. We have learned that any priest the people do not love should not raise his palms. There was a story about a priest who did stand up and raise his palms. Before he could finish this, he was turned into a pile of bones. What is the reason? That he did not bless lovingly. Another PRIEST stood up and raised his hands and blessed and corrected that day. Any priest that does not love the people, or whom the people do not love, should not raise his hands to bless the people, since it is written: "He that has a generous eye shall be blessed" (Mishlei 22:9). Do not pronounce it "blessed," but rather 'will bless'.

183. תָּאנָא, כָּל כֹּהֵן דְּלָא רַחֲמִין לֵיהּ עַמָּא, לָא יִפְרוֹס יְדוֹי. וְעוֹבָדָא הֲוָה בְּחַד כֹּהֵן דְּקָם וּפְרִיס יְדוֹי, וְעַד דְּלָא אַשְׁלִים, אִתְעֲבִיד תְּלָא דְּגַרְמֵי. מ"ט. מִשּׁוּם דְּלָא בְּרִיךְ בַּחֲבִיבוּתָא. וְקָם אַחֵר וּפְרִיס יְדוֹי וּבְרִיךְ, וְאִתְתַּקַּן הַהוּא יוֹמָא. כָּל כֹּהֵן דְּהוּא לָא רָחִים לְעַמָּא, אוֹ עַמָּא לָא רַחֲמִין לֵיהּ, לָא יִפְרוֹס יְדוֹי לְבָרְכָא לְעַמָּא, דִּכְתִיב טוֹב עַיִן הוּא יְבוֹרָךְ אַל תִּקְרֵי יְבוֹרָךְ, אֶלָּא יְבָרֵךְ.

184. תָּאנָא, א״ר יִצְחָק, בֹּא וּרְאֵה מַה כְּתִיב בְּהַהוּא רָשָׁע דְּבִלְעָם, בְּשַׁעֲתָא דְּאִתְמְסַר לֵיהּ לְבָרְכָא לְיִשְׂרָאֵל, הֲוָה מַשְׁגַּח בְּעֵינָא בִּישָׁא, בְּגִין דְּלָא יִתְקַיְּים בִּרְכָתָא, וַהֲוָה תָּלֵי מִלּוֹי בְּהַהוּא עֵינָא בִּישָׁא, דִּכְתִיב נְאֻם בִּלְעָם בְּנוֹ בְּעוֹר. מַאי בְּנוֹ בְּעוֹר. מֵהַהוּא דַּהֲוָה סָאנֵי לְהוּ יַתִּיר מִכָּל בְּנֵי עָלְמָא. וּנְאֻם הַגֶּבֶר שְׁתוּם הָעָיִן, דְּסָתִים עֵינָא טָבָא מִנַּיְיהוּ, בְּגִין דְּלָא יִתְבָּרְכוּן, וְלָא יִתְקַיְּים בִּרְכָתָא.

184. We have learned that Rabbi Yitzchak said: Come and see what is meant by of that wicked Bilaam. When he gave himself to bless the children of Yisrael, he looked with the evil eye so that the blessing would not endure. And he was imbuing his sayings with that evil eye, as is written: "The speech of Bilaam the son of Beor" (Bemidbar 24:3). What is the meaning of "the son of Beor"? It means the one that hated them more than anyone else in the world, SINCE BEOR IS DERIVED FROM HATREDS. "And the speech of the man whose eye is open (Heb. stum)" (Ibid.), MEANING that he closed (Heb. satam) his good eye from them, in order that they would not get blessed and the blessing would not endure.

185. א״ר יְהוּדָה, הָכִי הוּא וַדַּאי, דְּאִשְׁתְּכַח פְּקִיחָא דְּעֵינָא לְבָרְכָא, דִּכְתִיב פְּקַח עֵינֶיךָ, בְּגִין לְבָרְכָא. וּבִרְכָתָא דְּרַב הַמְנוּנָא סָבָא, הָכִי אָמַר, קוּדְשָׁא בְּרִיךְ הוּא יִפְקַח עֵינוֹי עֲלָךְ. וּבְהַהוּא רָשָׁע כְּתִיב, שְׁתוּם הָעָיִן. בְּגִין דְּלָא יִתְבָּרְכוּן עַל יְדוֹי. וא״ר יִצְחָק, בג״כ כַּהֲנָא דְּבָרִיךְ בְּעֵינָא טָבָא, בִּרְכָתֵיהּ אִתְקַיְּים. וּדְלָא מְבָרֵךְ בְּעֵינָא טָבָא, כְּתִיב, אַל תִּלְחַם אֶת לֶחֶם רַע עָיִן וְאַל תִּתְאָו לְמַטְעַמּוֹתָיו, כְּלוֹמַר אַל תִּבְעוּ מִנֵּיהּ בִּרְכָתָא כְּלָל.

185. Rabbi Yehuda said: It is certainly so that we find the opening of the eye as a prerequisite for giving blessings, as is written: "Open your eyes" (Daniel 9:18), in order to bless. In the blessings of Rabbi Hamnuna Saba (the elder), that is how he used to say: The Holy One, blessed be He, shall open His eyes upon you. About that wicked one, it is written: "Whose eye is open (also: 'closed')." That was in order that they should not get blessed through him. Rabbi Yitzchak said: Therefore, the priest that blesses with a good eye, his blessing endures. Of the one that does not bless with a good eye, it is written: "Do not eat the bread of him who has an evil eye, nor desire his dainties" (Mishlei 23:6), meaning to say, do not wish to have any blessing from him at all.

186. אָמַר ר׳ יוֹסֵי, ת״ח, כְּתִיב וְלֹא אָבָה יְיָ׳ אֱלֹהֶיךָ לִשְׁמוֹעַ אֶל בִּלְעָם וְגוֹ׳. לִשְׁמוֹעַ אֶל בִּלְעָם, אֶל בָּלָק מִבָּעֵי לֵיהּ, דְּהָא עָבִיד בָּלָק כֹּלָּא, מַהוּ אֶל בִּלְעָם. אֶלָּא מִשּׁוּם דַּהֲוָה סָתִים עֵינוֹי, בְּגִין דְּלָא יִתְבָּרְכוּן יִשְׂרָאֵל. תָּאנָא, א״ר יוֹסֵי, אָ״ל קוּדְשָׁא בְּרִיךְ הוּא לְבִלְעָם, רָשָׁע, אַתְּ סָתִים עֵינָךְ בְּגִין דְּלָא יִתְבָּרְכוּן בְּנַי. אֲנָא אַפְקַח עֵינַי, וְכָל מִלִּין דְּתֵימָא, אֶהֱפֹךְ לְהוּ לְבִרְכָאן. הה״ד, וַיַּהֲפֹךְ ה׳ אֱלֹהֶיךָ לְךָ אֶת הַקְּלָלָה לִבְרָכָה כִּי אֲהֵבְךָ וְגוֹ׳.

186. Rabbi Yosi said, Come and see that it is written: "But Hashem your Elohim would not hearken to Bilaam..." (Devarim 23:6). HE ASKS: "Hearken to Bilaam"? It should have said, 'to Balak', since Balak did everything. What then is the meaning of: "to Bilaam"? HE REPLIES: It is only because he was closing his eyes in order that Yisrael should not get the blessings. We learned that Rabbi Yosi said: The Holy One, blessed be He, said to Bilaam, 'Wicked one, you closed your eyes in order that My children should not be blessed. I'll open My eyes and all the things you say, I'll convert to blessings.' This is what is meant by: "But Hashem your Elohim turned the curse into a blessing unto you, because Hashem your Elohim loved you..." (Ibid.).

187. וע״ד כְּתִיב, טוֹב עַיִן הוּא יְבוֹרָךְ כִּי נָתַן מִלַּחְמוֹ לַדָּל. מַהוּ מִלַּחְמוֹ. כְּמָה דְּאוֹקִימְנָא, דִּכְתִיב לֶחֶם אֱלֹהָיו מִקָּדְשֵׁי הַקָּדָשִׁים וְגוֹ׳. מִשְּׁמַע דְּקָדְשֵׁי הַקָּדָשִׁים לֶחֶם אֱלֹהָיו נָפַק מִנֵּיהּ. ובג״כ כִּי נָתַן מִלַּחְמוֹ לַדָּל. תַּנְיָא, כַּמָּה חֲבִיבִין יִשְׂרָאֵל קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, דְּעִלָּאֵי לָא מִתְבָּרְכֵי אֶלָּא בְּגִינֵיהוֹן דְּיִשְׂרָאֵל.

187. About this, it is written: "He that has a generous eye shall be blessed; for he gives of his bread to the poor" (Mishlei 22:9). What is the meaning of: "of his bread"? It is as we explained that is written: "The bread of his Elohim...of the most holy..." (Vayikra 21:22). It is that the bread of his Elohim emanates from the Holy of Holies "for he gives of his bread to the poor." We learned how beloved Yisrael are before the Holy One, blessed be He, that the ones above only get blessed for the sake of Yisrael.

188. דְּתָנֵינָן, אָמַר רִבִּי יְהוּדָה, אָמַר רִבִּי חִיָּיא, אָמַר רִבִּי יוֹסֵי, נִשְׁבַּע הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁלֹּא יִכָּנֵס בִּירוּשָׁלַם שֶׁל מַעְלָה, עַד שֶׁיִּכָּנְסוּ יִשְׂרָאֵל בִּירוּשָׁלַם שֶׁל מַטָּה, שֶׁנֶּאֱמַר בְּקִרְבֵּךְ קָדוֹשׁ וְלֹא אָבֹא בָּעִיר. כְּלוֹמַר, כָּל זְמַנָּא דִּשְׁכִינְתָּא הָכָא בְּגָלוּתָא, שְׁמָא דִּלְעֵילָא לָא אִשְׁתְּלִים. וְכָל תִּקּוּנִין לָא אִתְּקָנוּ, כְּבְיָכוֹל אִשְׁתְּאַר שְׁמָא קַדִּישָׁא חַסְרָא.

188. We learned that, in the name of Rabbi Chiya in the name of Rabbi Yosi, Rabbi Yehuda said: The Holy One, blessed be He, swore that He would not enter into celestial Jerusalem, WHICH IS THE SECRET OF THE COMPLETE UNION OF YUD HEI, until Yisrael entered terrestrial Jerusalem. MEANING UNTIL THE COMPLETE REDEMPTION, as it says: "The Holy One in the midst of you: and I will not come as an enemy (also: 'enter the city')" (Hoshea 11:9). As long as the Shechinah was in exile, the name above was not perfected, and it is as though the Holy Name remains wanting for the entire duration that all the corrections have not been carried out, MEANING, PRIOR TO THE END OF CORRECTION.

189. רִבִּי אַבָּא הֲוָה אָזִיל לְלוּד, פָּגַע בֵּיהּ ר׳ זֵירָא בַּר רַב, א״ל הָא חֲמִינָא אַפֵּי שְׁכִינְתָּא, וּמַאן דְּחָמֵי אַפֵּי שְׁכִינְתָּא, בָּעֵי לְמֵיזָל וּלְרַהֲטָא בַּתְרָאָה. הה״ד, וְנֵדְעָה נִרְדְּפָה לָדַעַת אֶת ה׳. וּכְתִיב וְהָלְכוּ עַמִּים רַבִּים וְאָמְרוּ לְכוּ וְנַעֲלֶה אֶל הַר יְיָ׳ וְגוֹ׳. כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה וְגוֹ׳. וַאֲנָא בָּעֵינָא לְמֵהַךְ בָּתְרָךְ, וּלְמֵילַף מֵאִינּוּן מִלֵּי מְעַלְיָיתָא, דְּאַתּוּן טַעֲמִין כָּל יוֹמָא, מֵאִדְּרָא קַדִּישָׁא.

189. Rabbi Aba was going to Lod. Rabbi Zira, the son of Rav, met him. He said to him, Here I saw the face of the Shechinah, and whoever sees the face of the Shechinah needs to follow and run after her. That is what is meant by: "Let us therefore know, let us follow on to know Hashem" (Hoshea 6:3). It is written: "And many people shall go and say, 'Come, and let us go up to the mountain of Hashem...for out of Zion shall go forth Torah...'" (Yeshayah 2:3). I wish to follow you and learn from these good things that you taste daily from the holy chamber OF RABBI SHIMON BAR YOCHAI.

20. "And he counted it to Him for righteousness"
We learn that God told Abram not to believe in the astrological signs that said he would be childless, for his name would be changed to Abraham and he would produce many offspring; Abram considered Malchut to be of mercy rather than judgment and this allowed him to have children.

190. מַאי דִּכְתִיב, וְהֶאֱמִין בַּיְיָ׳ וַיַּחְשְׁבֶהָ לוֹ צְדָקָה, אִי קוּדְשָׁא בְּרִיךְ הוּא חֲשָׁבָהּ לְאַבְרָהָם, אוֹ אַבְרָהָם לְקוּדְשָׁא בְּרִיךְ הוּא. וַאֲנָא שְׁמַעְנָא, דְּקוּדְשָׁא בְּרִיךְ הוּא חֲשָׁבָהּ לְאַבְרָהָם, וְלָא אִתְיַשְׁבָא בְּלִבָּאי. א״ל הָכִי אוֹקִימְנָא, וְלָאו הָכִי הֲוֵי. ת״ח, וַיַּחְשְׁבֶהָ, וַיַּחְשׁוֹב לוֹ לָא כְּתִיב, אֶלָּא וַיַּחְשְׁבֶהָ, אַבְרָהָם וַדַּאי חֲשָׁבָהּ לְקוּדְשָׁא בְּרִיךְ הוּא. דְּתַנְיָא, כְּתִיב וַיּוֹצֵא אוֹתוֹ הַחוּצָה, א״ל קוּדְשָׁא בְּרִיךְ הוּא, צֵא מֵאִצְטַגְנִינוּת שֶׁלְּךָ, לָאו הַהוּא אוֹרְחָא לְמִנְדַּע שְׁמִי, אֶת חָמֵי, וַאֲנָא חָמֵינָא, אַבְרָם אֵינוֹ מוֹלִיד, אַבְרָהָם מוֹלִיד. מִכָּאן וּלְהָלְאָה, אִשְׁתְּדָלוּ בְּאָרְחָא אַחֲרָא, כ״ה יִהְיֶה זַרְעֶךָ. מַאי כ״ה. הִיא כִּתְרָא עֲשִׂירָאָה קַדִּישָׁא דְּמַלְכָּא, לְמִנְדַּע שְׁמֵיהּ, וְהִיא כִּתְרָא דְּדִינִין מִתְעָרִין מִנָּהּ.

190. What is the meaning of the verse: "And he believed in Hashem; and He counted it (her) to Him for righteousness" (Beresheet 15:6). Is the meaning that the Holy One, blessed be He, counted it for Abraham for righteousness? Or Abraham to the Holy One, blessed be He? My mind was not quiet about it. He told him: That is the way we explained it yet it was not so. Come and see: It says "counted her." It is not written: 'counted it', but rather "counted her," WITH A FEMININE SUFFIX, INDICATING that definitely Abraham considered it for the Holy One, blessed be He. Since we have learned that the verse: "And He brought him outside" (Ibid.) was explained that the Holy One, blessed be He, told him, 'Leave your astrology', SINCE ABRAM WAS SEEING THROUGH HIS ASTROLOGICAL OBSERVATIONS, THAT HE WOULD NOT BEGET A CHILD. 'That is not the way to know My name. You see and I see. Abram will not beget BUT Abraham will beget. From here on, you will make an effort in a different way TO KNOW MY NAME,' since "so (Heb. coh) shall your seed be" (Ibid. 5). What is coh? That is the tenth holy Sfirah of the King, to know His name. That is the Sfirah from which judgments spring.

191. We have learned that "so (coh) shall your seed be" actually, THAT HIS CHILDREN WILL BE FROM THE ACTUAL MALCHUT AND IF IT WERE NOT FOR THE SFIRAH OF MALCHUT HE WOULD NOT HAVE CHILDREN. HEREBY, MALCHUT WAS TURNED INTO MERCY FOR HIM. At that moment, Abram was happy to observe and to know His name and adhere to Him, since he learned about coh. Although judgments got awakened from her, Abram considered her to be a Sfirah, as if it was of mercy although she was of judgment - SINCE WITHOUT HER HE WOULD HAVE HAD NO CHILDREN. This is what is meant by: "He counted her" IN FEMININE FORM. What is meant by "he counted her"? It is that Sfirah, MALCHUT, HE COUNTED AS RIGHTEOUSNESS (HEB. TZEDAKAH) which is mercy, SINCE TZEDEK (LIT. 'RIGHTEOUSNESS', MASC.) IS JUDGMENT AND TZEDAKAH IS MERCY. Rabbi Yitzchak said: "Coh" is the last Sfirah, WHICH IS MALCHUT, and is called Tzedek - righteousness - and judgments emanated from her. Though Abraham knew that judgments were inspired from her, from this Tzedek, he considered her as Tzedakah, from which no judgments were inspired, because she was of mercy.

191. וְתָאנָא, כֹּה יִהְיֶה זַרְעֶךָ מַמָּשׁ. בְּהַהִיא שַׁעֲתָא חֲדֵי אַבְרָהָם, לְאִסְתַּכְּלָא וּלְמִנְדַּע שְׁמֵיהּ, וּלְאִתְדַּבְּקָא בֵּיהּ, מִשּׁוּם דְּאִתְבְּשַׂר בְּכ״ה, ואע״ג דְּדִינִין מִתְעָרִין מִנָּהּ, חֲשָׁבָהּ אַבְרָהָם לְהַהוּא כִּתְרָא, אע״ג דְּהִיא דִּינָא, כְּאִלּוּ הִיא רַחֲמֵי. הה״ד, וַיַּחְשְׁבֶהָ. מַאי וַיַּחְשְׁבֶהָ. לְהַהוּא כִּתְרָא. צְדָקָה רַחֲמֵי. אָמַר רִבִּי יִצְחָק, כ״ה כִּתְרָא עֲשִׂירָאָה הִיא, וְאִתְקְרֵי צֶדֶ״ק, וְדִינִין מִתְעָרִין מִנָּהּ, וְאַבְרָהָם אע״ג דְּיָדַע דְּדִינִין מִתְעָרִין מִנָּהּ מֵהַאי צֶדֶק. הוּא חֲשָׁבָהּ צְדָקָה, דְּדִינִין לָא מִתְעָרִין מִנָּהּ, בְּגִין דְּהוּא רַחֲמֵי.

21. "And Hashem had blessed Abraham in all things"
Rabbi Aba explains the deep meaning of God's blessing of Abraham in all things, blessing him with Yesod. In the future the blessing on earth will prevail at all times because the blessing is first established above.

192. In addition, Rabbi Aba said that it is written: "And Hashem had blessed Abraham in all things (Heb. bacol)" (Beresheet 24:1). It is written: "For all (Heb. col) that is in heaven and on earth" (I Divrei Hayamim 29:11), MEANING THAT HE BLESSED ABRAHAM WITH THE SFIRAH YESOD CALLED COL, WHICH GIVES TO AND BLESSES THE SFIRAH MALCHUT. IT IS WRITTEN: "FOR ALL (HEB. COL) THAT IS IN HEAVEN AND ON EARTH." THAT "COL" THAT IS YESOD RECEIVES FROM HEAVEN, WHICH IS ZEIR ANPIN, AND SUPPLIES EARTH, WHICH IS MALCHUT. It is also written: "In this way (Heb. coh) you shall bless," (Bemidbar 6:23) OF WHICH THE EXPLANATION IS THAT THE PRIESTS SHALL BLESS MALCHUT THAT IS CALLED COH. For the sake of Yisrael, this coh gets blessed through the priest, in order that Yisrael below shall get blessed and the blessing shall be prevalent in everything. Of the future to come, it is written: "May Hashem bless you out of Zion..." (Tehilim 134:3) and "blessed be Hashem out of Zion, he who dwells in Jerusalem" (Tehilim 135:21), MEANING THAT MALCHUT WILL HAVE NO NEED TO BE BLESSED FIRST. RATHER, THE BLESSING WILL AKWATS BE PRESENT IN HER. ZION IS THE INNER PART AND JERUSALEM IS THE SECRET OF THE OUTER PART OF MALCHUT.

192. תּוּ אָמַר ר׳ אַבָּא, מַאי דִּכְתִיב וַיְיָ׳ בֵּרַךְ אֶת אַבְרָהָם בַּכֹּל, כד״א כִּי כָל בַּשָּׁמַיִם וּבָאָרֶץ. וּכְתִיב כֹּה תְבָרְכוּ, דִּבְגִינַיְיהוּ דְּיִשְׂרָאֵל מִתְבָּרֵךְ הַאי כ״ה עַל יְדָא דְּכַהֲנָא, בְּגִין דְּיִתְבָּרְכוּן יִשְׂרָאֵל לְתַתָּא, וְיִשְׁתְּכַח בִּרְכָתָא בְּכֹלָּא וּלְזִמְנָא דְּאָתֵי כְּתִיב יְבָרֶכְךָ יְיָ׳ מִצִּיּוֹן וְגוֹ׳. בָּרוּךְ יְיָ׳ מִצִּיּוֹן שׁוֹכֵן יְרוּשָׁלַם.

22. "Moses had finished"
Rabbi Yitzchak reminds us that the time sequence is not always preserved in the Torah and that interpretations must be made with this in mind. He talks about Moses entering the tabernacle and about Moses going up on the mountain and separating from his wife, since he had already had his children and it was now time to marry the Shechinah.

193. וַיְהִי בְּיוֹם כַּלֹּת מֹשֶׁה וְגוֹ׳. תָּנָא רִבִּי יוֹסֵי, בְּיוֹם שֶׁנִּכְנָסָה כַּלָּה לַחוּפָּה. בְּמַאי אוֹקִימְנָא בְּיוֹם כַּלֹּת מֹשֶׁה. אֶלָּא מְלַמֵּד, דְּעַל יְדוֹי דְּמֹשֶׁה נִכְנָסָה. אָמַר רִבִּי יְהוּדָה, וְכִי עַד הַשְּׁתָּא אִתְעַכְּבַת דְּלָא עַיְּילַת לְדוּכְתָּהּ, וְהָכְתִיב וְלָא יָכוֹל מֹשֶׁה לָבֹא אֶל אֹהֶל מוֹעֵד וְגוֹ׳. א״ר יִצְחָק אֵין מוּקְדָּם וּמְאוּחָר בַּתּוֹרָה.

193. "And it came to pass on the day that Moses had finished (Heb. kalot)..." (Bemidbar 7:1). Rabbi Yosi learned THAT IT MEANS the day that the bride (Heb. kalah) entered under the bridal canopy, WHO IS THE SHECHINAH. HE ASKS: IF SO, how will we explain "the day that Moses had finished"? IT WOULD HAVE BEEN SUFFICIENT TO SAY, 'THE DAY (HE) FINISHED' HE REPLIES: It is only to teach us that she entered through Moses. Rabbi Yehuda said: Is it that until now THE SHECHINAH was detained and did not take Her place? Why is it written: "And Moses was not able to enter the Tent of Meeting..." (Shemot 40:35)? IT INDICATES THAT THE SHECHINAH WAS ALREADY IN THE TENT OF MEETING PRIOR TO THAT DAY. Rabbi Yitzchak said: Time sequence is not always kept in the Torah, SINCE THE VERSE OF: "AND MOSES WAS NOT ABLE..." WAS ACTUALLY LATER THAN THIS PRESENT VERSE.

194. וַיְהִי בְּיוֹם כַּלֹּת מֹשֶׁה, כַּלַּת שֶׁל מֹשֶׁה וַדַּאי. דְּתָנֵינָן אָמַר ר״ש, מַאי דִּכְתִיב עָלִיתָ לַמָּרוֹם שָׁבִיתָ שֶׁבִי וְגוֹ׳. אֶלָּא בְּשָׁעָה שֶׁאָמַר לוֹ קוּדְשָׁא בְּרִיךְ הוּא, שַׁל נְעָלֶיךָ מֵעַל רַגְלֶיךָ, אִזְדַּעְזָע הָהָר, אָמַר מִיכָאֵל קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, רבש״ע תִּבְעֵי לְסִתּוֹר אָדָם. וְהָא כְּתִיב זָכָר וּנְקֵבָה בְּרָאָם וַיְבָרֶךְ אוֹתָם, וְלֵית בְּרִכְתָּא אִשְׁתְּכַח, אֶלָּא בְּמַאן דְּאִיהוּ דְּכַר וְנוּקְבָא, וְאַתְּ אֲמַרְתְּ לְאִתְפְּרְשָׁא מֵאִתְּתֵיהּ.

194. "And it came to pass on the day that Moses had finished (Heb. kalot)...," MEANING THE SHECHINAH REFERRED TO AS THE BRIDE (HEB. KALAH) OF MOSES, who is definitely the bride of Moses. We have learned that Rabbi Shimon said it is written: "You have ascended on high, You have led captivity captive..." (Tehilim 68:19). When the Holy One, blessed be He, told him, "Remove your shoes from your feet" (Shemot 3:5), the mountain was shaken. Michael, THE ANGEL, said before the Holy One, blessed be He: Master of the universe, do You wish to dismantle THE MAKE OF man? Behold, it says: "Male and female He created them; and blessed them" (Beresheet 5:2). A blessing only applies to whoever is of male and female and You have instructed MOSES to separate from his wife SINCE "REMOVE YOUR SHOES FROM OFF YOUR FEET" MEANS THAT HE SHOULD SEPARATE FROM HIS WIFE, AS THE SCRIPTURE USES A SUBTLE LANGUAGE.

195. אָ״ל הָא קַיִּים מֹשֶׁה פְּרִיָה וּרְבִיָה, הַשְּׁתָּא אֲנָא בְּעֵינָא דְּיִתְנַסַּב בִּשְׁכִינְתָּא, וּבְגִינֵיהּ יֵחוּת שְׁכִינְתָּא לְדַיְּירָא עִמֵּיהּ, הה״ד עָלִיתָ לַמָּרוֹם שָׁבִיתָ שֶׁבִי. וּמַאי שֶׁבִי. שְׁכִינְתָּא דְּאִתְנְסִיבַת עִמָּךְ. לָקַחְתָּ מַתָּנוֹת בָּאָדָם. בָּאָדָם לָא כְּתִיב אֶלָּא בָּאָדָם הַיָּדוּעַ לְמַעְלָה. וּבְיוֹמָא דְּנַחְתַּת שְׁכִינְתָּא, הַהוּא יוֹמָא דְּאִתְנַסְּבָא בְּמֹשֶׁה נַחְתָּא, הה״ד כַּלַּת מֹשֶׁה, כַּלַּת מֹשֶׁה מַמָּשׁ.

195. THE HOLY ONE, BLESSED BE HE, told him, 'Moses has already met his requirement of being fruitful and multiplying. Now I wish that he should marry the Shechinah, and the Shechinah will descend to reside with him.' This is what is meant by: "You have ascended on high, you have led (into) captivity captive." What is captive? It means the Shechinah that was married to him. "You have received gifts from men (lit. 'the man')" (Tehilim 69:19). It is not written here: 'from man', but rather "the man," WHICH INDICATES that particular man above, WHICH IS ZEIR ANPIN, AND THE GIFT IS THE SHECHINAH THAT ZEIR ANPIN GAVE HIM. The day that the Shechinah came down is the day that She was married to Moses. This is what is meant by: "Moses had finished," speaking about the very bride of Moses.

196. וּבִיהוֹשֻׁעַ דְּאַנְפּוֹי כְּאַנְפֵּי סִיהֲרָא כְּתִיב, שַׁל נַעֲלֶךָ, דְּלָא אִתְפְּרַשׁ אֶלָּא בְּזִמְנִין יְדִיעָן, דְּהָא לָא אִתְנְסִיבַת עִמֵּיהּ שְׁכִינְתָּא כָּל כָּךְ, וְלָא אִתְחֲזֵי לֵיהּ, דִּכְתִיב וַיִּפֹּל יְהוֹשֻׁעַ עַל פָּנָיו אַרְצָה. אֲבָל הָכָא כַּלַּת מֹשֶׁה וַדַּאי. מַתָּנוֹת בָּאָדָם, מַתָּנַת כְּתִיב, זַכָּאָה חוּלָקֵיהּ דְּמֹשֶׁה, דְּמָארֵיהּ בָּעֵי בִּיקָרֵיהּ, עַל כָּל שְׁאָר בְּנֵי עָלְמָא.

196. About Joshua, whose face was like the face of the moon, it is written: "Put off your shoes" (Yehoshua 5:15), since he did not separate FROM HIS WIFE except for certain times, FOR THE PURPOSE OF PROPHECY. The Shechinah was not married to him too much and he was not worthy of Her, as is written: "And Joshua fell on his face to the earth" (Ibid. 14). But here, she was certainly the bride of Moses. In "Gifts (Heb. matanot) from men," "matanot" IS SPELLED WITHOUT THE VAV OF THE PLURAL FORM, SINCE IT IS REFERRING TO THE SHECHINAH WHICH IS SINGULAR. Praised is the lot of Moses, whose Master wished his glory over the rest of the world's inhabitants.

23. "Each prince on his day"
Rabbi Yehuda tells us of the offerings of the twelve princes, each on his day, and how this upheld the world. Everything was blessed above and below.

197. "And Hashem said to Moses... 'each prince on his day'" (Bemidbar 7:11). HE ASKS: What is the meaning of "on his day"? Rabbi Yehuda said: These are the days above that were prepared to be blessed, which are the twelve boundaries, MEANING CHESED, GVURAH, TIFERET AND MALCHUT, EACH ONE CONTAINING THREE COLUMNS, WHICH IS THE SECRET OF THE TWELVE BOUNDARIES that separate. Each one is constructed and inaugurated with blessing through these PRINCES below, SINCE EACH PRINCE ESTABLISHED ONE DAY. We have learned that all get blessed for the altar above, WHICH IS BINAH, and even the lower WORLD and even the nations of the world get blessed.

197. וַיֹּאמֶר יְיָ׳ אֶל מֹשֶׁה נָשִׂיא אֶחָד לַיּוֹם. מַהוּ לַיּוֹם. א״ר יְהוּדָה, יוֹמִין דִּלְעֵילָא, דְּאִתְחַנְּכוּ לְאִתְבָּרְכָא, בְּאִינּוּן תְּרֵיסָר תְּחוּמִין, דְּמִתְפָּרְשָׁא, וְכָל חַד אִתְתָּקַן וְאִתְחַנָּךְ בְּבִרְכָתָא עַל יְדוֹי דְּאִלֵּין דִּלְתַתָּא. תָּאנָא, כֻּלְּהוּ מִתְבָּרְכָן בְּגִין מַדְבְּחָא דִּלְעֵילָא, וַאֲפִילוּ תַּתָּאָה וַאֲפִילוּ עכו״ם מִתְבָּרְכָן.

198. We have learned that Rabbi Shimon said: If these twelve princes would not have brought their offerings, the world could not have held before the twelve princes of Ishmael, as is written: "Twelve princes according to their nations" (Beresheet 25:16). When THE TWELVE PRINCES OF YISRAEL had brought their offerings, the dominion was taken away from all of them. Therefore, it is written: "Each prince on his day."

198. דְּתַנְיָא, אָמַר ר׳ שִׁמְעוֹן, אִלְמָלֵא לָא אַקְרִיבוּ אִלֵּין תְּרֵיסָר נְשִׂיאִין, לָא יָכִיל עָלְמָא לְמֵיקָם קַמֵּי תְּרֵיסָר נְשִׂיאֵי יִשְׁמָעֵאל, דִּכְתִיב שְׁנֵים עָשָׂר נְשִׂיאִים לְאוּמּוֹתָם. מִדְּאַקְרִיבוּ אִלֵּין דְּיִשְׂרָאֵל, נָסִיבוּ שׁוּלְטָנוּתָא דְּכֻלְּהוּ, בג״כ נָשִׂיא אֶחָד לַיּוֹם.

199. Everything that was brought as an offering was offered similar to the above, in order that everything would get blessed. "The rams sixty, the he-goats sixty" (Bemidbar 7:88) resembles the verse: "Sixty valiant men are round about it" (Shir Hashirim 3:7). THAT IS THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN from the side of Gvurah. EACH ONE COMPRISES TEN, SO THEY ARE SIXTY. "One spoon of ten shekels of gold..." (Bemidbar 7:14) CORRESPONDS TO MALCHUT, as we have already learned. Blessed is the lot of the righteous that the Holy One, blessed be He, pours blessin1gs upon them and listens to their prayers. About them, it is written: "He heeds the prayer of the destitute, and does not despise their prayer..." (Tehilim 102:18). Blessed be Hashem forever. Amen and Amen. May Hashem reign forever. Amen and Amen.

199. וְכָל מַה דְּאַקְרִיבוּ, כְּגַוְונָא דִּלְעֵילָא אַקְרִיבוּ, בְּגִין דְּיִתְבָּרְכוּן כֻּלְּהוֹן. אֵילִם שִׁשִּׁים, עַתּוּדִים שִׁשִּׁים, כְּמָה דִּכְתִיב שִׁשִּׁים גִּבּוֹרִים סָבִיב לָהּ, דְּבִסְטַר גְּבוּרָה. כַּף אַחַת עֲשָׂרָה זָהָב וְגוֹ׳, וְהָא אִתְּמַר, זַכָּאָה חוּלְקָהוֹן דְּצַדִּיקַיָּיא, דְּקוּדְשָׁא בְּרִיךְ הוּא מֵרִיק עָלַיְיהוּ בִּרְכָאן, וְצַיִית צְלוֹתְהוֹן, וְעָלַיְיהוּ כְּתִיב, פָּנָה אֶל תְּפִלַּת הָעַרְעָר וְלֹא בָזָה אֶת תְּפִלָּתָם וְגוֹ׳.
ברוך יי׳ לעולם אמן ואמן. ימלוך ה׳ לעולם אמן ואמן.

1. "Which is like a bridegroom coming out of his chamber"
Rabbi Yehuda begins by saying that the children of Yisrael are blessed because God granted them the Torah of Truth, a Tree of Life, for all her words are life. He describes how the light of the sun, Zeir Anpin, illuminates and spreads from the top through the trunk, strengthening the right and then the left.

1. "And Hashem spoke to Moses, saying, 'Speak to Aaron, and say to him: When you kindle the lamps...'" (Bemidbar 8:1-2). Rabbi Yehuda opened the discussion saying, "which is like a bridegroom coming out of his chamber..." (Tehilim 19:6). Praised is the lot of Yisrael that the Holy One, blessed be He, favored them and granted them the Torah of Truth, a Tree of Life by which a person inherits life for this world and life for the World to Come. Whoever tries to learn Torah and holds to her has life. Whoever leaves the words of the Torah and separates from the Torah is as if he took leave of life, since she is life and all her words are life, as it is written: "for they are life..." (Mishlei 4:22), and: "I shall be health to your navel..." (Ibid. 3:8).

1. וַיְדַבֵּר יְיָ׳ אֶל מֹשֶׁה לֵאמֹר. דַּבֵּר אֶל אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת הַנֵּרוֹת וְגוֹ׳, רִבִּי יְהוּדָה פָּתַח, וְהוּא כְּחָתָן יוֹצֵא מֵחֻפָּתוֹ וְגוֹ׳. זַכָּאָה חוּלָקֵיהוֹן דְּיִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בְּהוֹן, וְיָהַב לְהוֹן אוֹרַיְיתָא דְּקִשׁוֹט, אִילָנָא דְּחַיֵּי, דְּבֵיהּ בַּר נָשׁ יָרִית חַיִּין לְהַאי עָלְמָא, וְחַיִּין לְעָלְמָא דְּאָתֵי. דְּכָל מַאן דְּאִשְׁתְּדַל בְּאוֹרַיְיתָא וְאָחִיד בָּהּ, אִית לֵיהּ חַיִּין. וְכָל מַאן דְּשָׁבִיק מִלֵּי דְּאוֹרַיְיתָא, וְאִתְפְּרַשׁ מֵאוֹרַיְיתָא, כְּאִלּוּ מִתְפְּרַשׁ מֵחַיִּין, בְּגִין דְּהִיא חַיִּין, וְכָל מִלּוֹי חַיִּין, הה״ד כִּי חַיִּים הֵם וְגוֹ׳. וּכְתִיב רִפְאוּת תְּהִי לְשָׁרֶךָ וְגוֹ׳.

2. Come and behold: the Tree of Life, WHICH IS ZEIR ANPIN, is attached from above downwards. The light of this sun, WHICH IS ZEIR ANPIN, that shines upon all, begins from the top, THAT IS, CHOCHMAH, BINAH AND DA'AT, and spreads to the trunk of the tree, WHICH IS TIFERET, in a straight path. Two sides are attached to it, one to the north and one to the south, one right, WHICH IS CHESED, and one left, WHICH IS GVURAH. When the sun illuminates from the trunk of the tree, as we have learned, it FIRST strengthens the right arm, WHICH IS CHESED, and shines with force. From that force OF THE RIGHT, the left illuminates, WHICH IS GVURAH, and is included in its light.

2. ת״ח, אִילָנָא דְּחַיֵּי, אָחִיד מֵעֵילָא לְתַתָּא. וְהַאי שִׁמְשָׁא דְּנָהִיר לְכֹלָּא, נְהוֹרָא דִּילֵיהּ שָׁארִי מֵרֵישָׁא, וְאִתְפְּשַׁט בְּגוּפָא דְּאִילָנָא בְּאֹרַח מֵישָׁר, ב׳ סִטְרִין אֲחִידָן בֵּיהּ, חַד לַצָּפוֹן, וְחַד לַדָּרוֹם. חַד יְמִינָא, וְחַד שְׂמָאלָא. בְּשַׁעֲתָא דְּשִׁמְשָׁא נָהִיר כְּמָה דְּאִתְּמַר, מֵהַהוּא גּוּפָא דְּאִילָנָא, אַתְקִיף לִדְרוֹעָא דִּימִינָא, וְאַנְהִיר בְּתוּקְפֵּיהּ. וּמִתּוּקְפֵּיהּ נָהִיר שְׂמָאלָא, וְאִתְכְּלִיל בְּנְהוֹרֵיהּ.

3. "which is like a bridegroom coming out of his chamber." HE ASKS: What is his chamber? HE RESPONDS: That is "the crown with which his mother crowned him on the day of his wedding" (Shir Hashirim 3:11). THESE ARE THE MOCHIN - CHOCHMAH, BINAH AND DA'AT - THAT HE RECEIVED FROM HIS MOTHER, WHO IS BINAH. "... coming out of his chamber..." that is the top of all the light, MEANING CHOCHMAH, BINAH AND DA'AT, as you say in the following scripture: "His going forth is from the end of the heaven" (Tehilim 19:7). This is the beginning of everything that is referred to as 'the end of the heaven', MEANING BINAH, FROM WHICH EMERGES AND BEGINS ZEIR ANPIN, REFERRED TO AS 'HEAVENS'. Then he emerges. Like a real bridegroom when he goes out to meet his soul beloved bride, he stretches out his arms, WHICH ARE CHESED AND GVURAH, and receives her.

3. וְהוּא כְּחָתָן יוֹצֵא מֵחֻפָּתוֹ, מַאן אִיהוּ חֻפָּתוֹ. דָּא אִיהוּ עֲטָרָה שֶׁעִטְּרָה לוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ. יוֹצֵא מֵחֻפָּתוֹ, דָּא אִיהוּ רֵישָׁא דְּכָל נְהוֹרָא כד״א בִּקְרָא דַּאֲבַתְרֵיהּ, מִקְצֵה הַשָּׁמַיִם מוֹצָאוֹ, דָּא שֵׁירוּתָא דְּכֹלָּא, דְּאִקְרֵי מִקְצֵה הַשָּׁמַיִם. וּכְדֵין, נָפִיק כְּחָתָן מִמָּשׁ, כַּד נָפִיק לְאַעְרְעָא לְכַלָּתֵיהּ, רְחִימְתָּא דְּנַפְשׁוֹי, וּפָרִישׁ דְּרוֹעוֹי, וּמְקַבֵּל לָהּ.

4. כְּהַאי גַּוְונָא וְהוּא כְּחָתָן יוֹצֵא מֵחֻפָּתוֹ, אַזְלָא שִׁמְשָׁא וְאִתְפְּשַׁט לְגַבֵּי מַעֲרָב, כֵּיוָן דְּמַעֲרָב אִתְקְרִיב, סִטְרָא צָפוֹן אִתְּעַר לְקֶבְלֵיהּ בְּקַדְמֵיתָא, וְקָרִיב לְמַעֲרָב, וְזָוִיג לֵיהּ בְּאַתְרֵיהּ, כְּמָה דְּאִתְּמַר דִּכְתִיב, שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי. וּלְבָתַר סִטְרָא דָּרוֹם דְּאִיהוּ יְמִינָא, דִּכְתִיב וִימִינוֹ תְּחַבְּקֵנִי. כְּדֵין יָשִׂישׂ כְּגִבּוֹר לָרוּץ אֹרַח, לְאַנְהָרָא סִיהֲרָא וְאוֹקְמוּהָ. ת"ח, בְּהַעֲלוֹתְךָ אֶת הַנֵּרוֹת, אִלֵּין בּוֹצִינִין עִלָּאִין, דְּכֻלְּהוּ נְהִירִין כַּחֲדָא מִן שִׁמְשָׁא.

4. Similar is the verse, "which is like a bridegroom coming out of his chamber." The sun, ZEIR ANPIN, continues to spread to the west, WHICH IS MALCHUT. As soon as the west gets nearer, the north side is the first to be aroused toward it, THAT IS GVURAH, and approaches to the west. It joins it at that place. As we have learned, THE BEGINNING OF ZEIR ANPIN COUPLING IS ON THE LEFT, WHICH IS GVURAH. THAT IS THE SECRET OF RECONCILIATION AND GETTING PERMISSION, as is written: "His left hand is under my head" (Shir Hashirim 2:6). Following that is the south side, which is right, MEANING CHESED, as is written: "And His right hand embraces me" (Ibid.). Then it "rejoices like a strong man to run a race" (Tehilim 19:6), to illuminate the moon FROM THE CENTRAL COLUMN, THAT IS YESOD. And this has been explained. Come and behold: "when you kindle the lamps"; these are the loftiest candles, WHICH ARE THE SFIROT OF MALCHUT, which all shine brightly in unison from the sun, WHICH IS ZEIR ANPIN.

2. "Happy is the people that know the joyful note"
Rabbi Aba tells how God drew the children of Yisrael near to Him when they left Egypt and how He raised them to unite through His name; only then were they called 'free men'. He killed all the firstborn of those who kept Yisrael in chains, and thus freed them completely, not through an intermediary, but directly. Rabbi Aba gives the reason for marking the blood over the lintel and on both side posts during the killing of the firstborn. He says that on certain occasions offerings are not sufficient; prayers and petitions are also required, and it is necessary to demonstrate deeds with the Shofar as the blowing of the Shofar arouses mercy.

5. ר' אַבָּא פָּתַח, אַשְׁרֵי הָעָם יוֹדְעֵי תְרוּעָה יְיָ' בְּאוֹר פָּנֶיךָ יְהַלֵּכוּן. הַאי קְרָא אוּקְמוּהָ, אֲבָל ת"ח, זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא יָהַב לוֹן אוֹרַיְיתָא קַדִּישָׁא, וְאוֹלִיף לוֹן אָרְחוֹי, לְאִתְדַּבְּקָא בֵּיהּ, וּלְמֵיטַר פִּקּוּדֵי דְּאוֹרַיְיתָא, לְמִזְכֵּי בְּהוּ לְעָלְמָא דְּאָתֵי. וְקָרִיב לְהוּ בְּשַׁעֲתָא דְּנָפְקוּ מִמִּצְרַיִם, דְּהָא כְּדֵין אַפִּיק לוֹן מֵרְשׁוּתָא אַחֲרָא, וְסָלִיק לוֹן לְאִתְאַחֲדָא בִּשְׁמֵיהּ, וּכְדֵין אִקְרוּן בְּנֵי יִשְׂרָאֵל, בְּנֵי חוֹרִין מִכֹּלָּא. דְּלָא יָתְבוּ תְּחוֹת רְשׁוּתָא אַחֲרָא, וְסָלִיק לוֹן לְאַחֲדָא בִּשְׁמֵיהּ, דְּסָלִיק עַל כֹּלָּא, דְּשַׁלִּיט עַל עִלָּאִין וְתַתָּאִין.

5. Rabbi Aba opened the discussion saying, "happy is the people that know the joyful note: they shall walk, O Hashem, in the light of Your countenance" (Tehilim 89:16). This verse has been explained. However, come and behold: praised are Yisrael, to whom the Holy One, blessed be He, gave the holy Torah and taught His ways, to adhere to Him and keep the commandments of the Torah in order to achieve merit through them in the World to Come. And He drew them near when they came out from Egypt, since He withdrew them from another dominion and raised them to unite with His name. Only then Yisrael were called 'free men' in every respect, in that they no longer sojourned under someone else's authority. He raised them to unite with His Name, which is loftier above all and has dominion over the highest and the lowest.

6. וּמִגּוֹ רַחֲמוּתָא דִּלְהוֹן, קָרָא לוֹן בְּנִי בְּכוֹרִי יִשְׂרָאֵל, כְּגַוְונָא עִלָּאָה. וְקָטַל כָּל בְּכוֹר דִּלְעֵילָא וְתַתָּא, וְשָׁרָא קְטִירִין וְאִסִּירִין דְּעִלָּאִין וְתַתָּאִין, בְּגִין לְאַפָּקָא לוֹן, וְעָבֵד לוֹן בְּנֵי חוֹרִין מִכֹּלָּא. וע"ד לָא בָּעָא קוּדְשָׁא בְּרִיךְ הוּא, לָא מַלְאָךְ, וְלָא שָׂרָף, אֶלָּא אִיהוּ. וְעוֹד, דְּהָא אִיהוּ יָדַע לְאַבְחָנָא וּלְמִנְדַּע כֹּלָּא, וּלְמִשְׁרֵי אֲסִירִין, וְלָאו אִינּוּן בִּרְשׁוּתָא דִּשְׁלִיחָא אַחֲרָא אֶלָּא בִּידֵיהּ.

6. In His love for them, He called them: "Yisrael is My son, My firstborn" (Shemot 4:22), similar to the above, LIKE ZEIR ANPIN THAT IS CALLED 'FIRSTBORN'. He killed all the firstborn above and below, FROM THE OTHER SIDE, and He loosened and untied the knots and shackles, WHICH THE EGYPTIANS TIED SO THAT YISRAEL WOULD NOT BE ABLE TO LEAVE EGYPT, in order to take them out. He made them free of everything. Thus, the Holy One, blessed be He, did not wish TO TAKE THEM OUT THROUGH an angel through a seraph, but only through He Himself. Moreover, only He could distinguish BETWEEN A FIRSTBORN AND A NON-FIRSTBORN, and know everything and release the bond. It is not within the authority of any other emissary, but rather in His hand.

7. תָּא חֲזֵי, בְּהַהוּא לֵילְיָא דִּבְעָא קוּדְשָׁא בְּרִיךְ הוּא לְקָטְלָא כָּל אִינּוּן בְּכוֹרֵי כְּמָה דְּאִתְּמַר, בְּשַׁעֲתָא דְּרָמַשׁ לֵילְיָא, אִתּוּ מְזַמְּרִין לְזַמְּרָא קַמֵּיהּ, אָמַר לוֹן, לָאו עִידָּן הוּא דְּהָא שִׁירְתָא אַחֲרָא, מְזַמְּרִין בְּנֵי בְּאַרְעָא. בְּשַׁעֲתָא דְּאִתְפְּלִיג לֵילְיָא, אִתְּעַר רוּחַ צָפוֹן, וקוּדְשָׁא בְּרִיךְ הוּא כְּדֵין עֲבַד נוּקְמִין, וְיִשְׂרָאֵל עַבְדִּין שִׁירְתָא בְּקוֹל רָם, וּכְדֵין עֲבַד לוֹן בְּנֵי חוֹרִין מִכֻּלָּא, וּמַלְאָכִין עִלָּאֵי, וְכָל מַשְׁרְיָין כֻּלְּהוּ, הֲווֹ צַיְּיתִין לְהוֹן לְקַלֵּיהוֹן דְּיִשְׂרָאֵל. בָּתַר דְּאִתְגְּזָרוּ, רְשִׁימוּ לְבָתֵּיהוֹן, מֵהַהוּא דָּמָא, וּמִדָּמָא דְּפִסְחָא, בִּתְלַת רְשִׁימִין. עַל הַמַּשְׁקוֹף וְעַל שְׁתֵּי הַמְּזוּזוֹת.

7. Come and behold: on the night that the Holy One, blessed be He, wanted to slaughter all these firstborn, as we have learned, the singers came to sing for Him when night fell. THE HOLY ONE, BLESSED BE HE, told them that the time was not opportune TO SING ANY SONG, since the inhabitants of the earth were singing another song. At midnight, the north wind was stirring and the Holy One, blessed be He, was wreaking vengeance FOR YISRAEL. Yisrael were singing their song with loud voices and, at that moment, He made them free from everyone. The supernal angels and all the HIGHEST camps together were listening to the voices of Yisrael after they were circumcised, and marked their houses with that blood and the blood of the Paschal lamb with three marks, "upon the lintel, and on the two side posts" (Shemot 12:23).

8. מ"ט. הָא אוּקְמוּהָ בְּגִין דְּאִיהוּ רְשִׁימָא קַדִּישָׁא, וּמְחַבְּלָא כַּד אִיהוּ נָפִיק, וְחָמֵי הַהוּא דָּמָא דַּהֲוָה רָשִׁים עַל הַהוּא פִּתְחָא, חָיֵיס עָלַיְיהוּ דְּיִשְׂרָאֵל, הה"ד וּפָסַח יְיָ' עַל הַפֶּתַח וְגוֹ'. הָכָא אִית לְאִסְתַּכְּלָא, אִי קוּדְשָׁא בְּרִיךְ הוּא אָתֵי וְקָטִיל בְּאַרְעָא דְּמִצְרַיִם, וְלָא שְׁלִיחַ אַחֲרָא, רְשִׁימָא דָּא דְּעַל פִּתְחָא לָמָה, וְהָא כֹּלָּא גַּלֵּי קַמֵּיהּ. וְתוּ, מַהוּ וְלֹא יִתֵּן הַמַּשְׁחִית, וְלֹא יַשְׁחִית מִבָּעֵי לֵיהּ.

8. What is the reason THAT THEY MARKED THE BLOOD OVER THE DOOR LINTEL AND THE TWO SIDE POSTS? It has already been explained. It is because it is a holy mark, and the Angel of Destruction had mercy upon Yisrael when he saw this blood that was marked on the opening. This is what is written: "Hashem will pass over the door..." (Ibid.). We must look closely here. If the Holy One, blessed be He, and no other messenger came and slew in the land of Egypt, what is the purpose of this mark over the door opening, since all is revealed to Him? In addition, what is the meaning of: "and will not allow the Destroyer" (Ibid.), WHICH MEANS IT WAS A MESSENGER? It should have said, 'and will not destroy'.

9. אֶלָּא וַדַּאי הָכִי הוּא, דִּכְתִיב וַיְיָ' הִכָּה כָּל בְּכוֹר. וַיְיָ': הוּא וּבֵית דִּינוֹ. וְהַהוּא בֵּי דִּינָא הָכָא אִשְׁתְּכַח. וּבְכֹלָּא בָּעֵי לְאַחֲזָאָה עוֹבָדָא, בְּגִין לְאִשְׁתְּזָבָא. דְּהָא כְּגַוְונָא דָּא עַל גַּבֵּי מַדְבְּחָא, בְּגִין דְּלָא אִשְׁתְּכַח מְחַבְּלָא.

9. It most certainly is so, as it is written: "And Hashem smote all the firstborn" (Ibid. 29). "And Hashem" INDICATES Him, ZEIR ANPIN, and His courthouse, MALCHUT. That courthouse is present here. THEREFORE, IT SAYS, "THE DESTROYER." It is always imperative to show a deed BELOW in order TO AWAKEN A CORRESPONDING ONE ABOVE to be saved. BECAUSE OF THAT, IT WAS NECESSARY TO PLACE THE BLOOD OVER THE DOOR LINTEL AND THE TWO SIDE POSTS, TO AROUSE MERCY FOR THEM ABOVE. Similar to that are THE OFFERINGS on the altar; this is in order that there the Destroyer shall not come there.

10. הַאי בְּעוֹבָדָא, וּבְזִמְנָא דְּלָא אִצְטְרִיךְ הַאי, כְּגוֹן רֹאשׁ הַשָּׁנָה, דְּאִיהוּ יוֹמָא דְּדִינָא, וּמָארֵיהוֹן דְּלִישָׁנָא בִּישָׁא קַיְימִין עָלַיְיהוּ דְּיִשְׂרָאֵל, בָּעֵינָן מִלִּין, צְלוֹתִין וּבְעוּתִין, וּבָעֵינָן לְאַחֲזָאָה עוֹבָדָא כְּמָה דְּאוֹקִימְנָא. וְהָא אִתְּמַר, וּבְמָה. בַּשּׁוֹפָר. לְאַתְּעָרָא שׁוֹפָרָא אַחֲרָא. וַאֲנָן מְפִיקִין בְּהַהוּא קָלָא, רַחֲמֵי וְדִינָא כַּחֲדָא, כֹּלָּא כַּדְקָא יָאוּת. כְּמָה דְּהַהוּא שׁוֹפָר עִלָּאָה, אַפִּיק קָלָא דְּאִיהוּ כְּלָלָא כַּחֲדָא. וּלְאַתְּעָרָא רַחֲמֵי קַאֲזִלֵּינָן, וּלְתַבְּרָא מָארֵיהוֹן דְּדִינָא, דְּלָא יִשְׁלְטוּן בְּהַאי יוֹמָא. וְכַד רַחֲמֵי מִתְּעָרִין, כֻּלְּהוּ בּוּצִינִין עִלָּאִין נַהֲרִין מֵהַאי גִּיסָא וּמֵהַאי גִּיסָא. כְּדֵין בְּאוֹר פְּנֵי מֶלֶךְ חַיִּים.

10. This is by means of a deed, MEANING OFFERINGS. When it is not needed, for example, on Rosh Hashanah (the Jewish New Year), which is the Day of Judgment, which those of wicked tongues stand ready to DENOUNCE YISRAEL, IT IS NOT SUFFICIENT TO GIVE MERE OFFERINGS. Speech is required; that is, prayers and petitions. It is necessary to demonstrate deeds, as we have explained. And we learned with what these must be demonstrated. It is with the Shofar, in order to invoke another Shofar, WHICH IS BINAH. We produce through the sound OF THIS SHOFAR Mercy and Judgment together, all as is required. This is just like that highest Shofar, WHICH IS BINAH, that emitted a sound, WHICH IS ZEIR ANPIN, which is the inclusion OF CHESED, JUDGMENT AND MERCY together - SINCE TIFERET, WHICH IS ZEIR ANPIN, IS INCLUSIVE OF CHESED, JUDGMENT AND MERCY. To awaken Mercy, we awaken WITH THE BLOWING OF THE SHOFAR and break down the Prosecutors so that they shall have no dominion on that day. When Mercy is awakened, all the upper luminaries, THE SFIROT, illuminate from this side and from that side, MEANING FROM THE RIGHT AND LEFT. Then, "in the light of the King's countenance is life" (Mishlei 16:15).

11. Come and behold: the priest intended to light the lamps below and brought the offering of spiced incense. During that moment, the upper candles are shining, THAT IS, THE SFIROT, and everything connects together. Happiness and gladness prevail in all the worlds, and it is written: "ointment and perfume rejoice the heart" (Mishlei 27:9). Therefore, IT IS WRITTEN: "when you kindle the lamps" (Bemidbar 8:2).

11. ת״ח, בְּשַׁעֲתָא דְּכַהֲנָא אִתְכַּוָּן לְאַדְלָקָא בּוּצִינִין לְתַתָּא, וַהֲוָה קָרִיב קְטוֹרֶת בּוּסְמִין, בְּהַהוּא שַׁעֲתָא כְּדֵין בּוּצִינִין עִלָּאִין נַהֲרִין, וְאִתְקְטַר כֹּלָּא כַּחֲדָא, וְחַדּוּ וְחֶדְוָותָא אִשְׁתְּכַח בְּכֻלְּהוּ עָלְמִין, הה״ד שֶׁמֶן וּקְטוֹרֶת יְשַׂמַּח לֵב, וע״ד בְּהַעֲלוֹתְךָ אֶת הַנֵּרוֹת.

3. "And the ark rested in the seventh month"
Rabbi Elazar tells Rabbi Yosi and Rabbi Yitzchak that every word of the Torah has secrets; even though it may be telling a simple story, the Torah demonstrates the highest matters and the utmost secrets. He uses the story of the landing of the Ark on Mount Ararat as an example, saying that it is to teach us about a universal truth, (the time of judgment). Rabbi Elazar says that God would not have limited Himself to just writing down what various people like Esau and Hagar and Laban and Bilaam said; if He had it would not be called the Torah of Truth, as it is. Every individual word comes to designate the highest things. We learn that "and the Ark rested" refers to the time when judgment hangs upon the world and judgments prevail, the time when God sits on the Throne of Justice to put the world on trial. That throne is only ready during the seventh month, during which is the Day of Judgment. Rabbi Elazar says that Ararat is derived from the Hebrew word for 'cursed', alluding to the Adversaries of Judgment. On that day the children of Yisrael send up their prayers and blow the shopper so that God reverses justice to mercy; it is therefore required that whoever blows the Shofar should be familiar with the deeper secrets of the matters.

12. Rabbi Elazar and Rabbi Yosi and Rabbi Yitzchak were going along their way. They reached those mountains of darkness while traveling. Rabbi Elazar raised his eyes and saw those lofty mountains, and they were dark and awesome and frightful. Rabbi Elazar said to his friends: If my father was here, I would not be frightened. Yet since we are three and are speaking of Torah among us, no Judgment will prevail here.

12. רִבִּי אֶלְעָזָר וְר׳ יוֹסֵי וְר׳ יִצְחָק, הֲווֹ אָזְלֵי בְּאוֹרְחָא, פָּגְעוּ בְּאִינּוּן טוּרֵי קַרְדּוֹ, עַד דַּהֲווֹ אָזְלֵי, זָקַף עֵינוֹי ר׳ אֶלְעָזָר, וְחָמֵי אִינּוּן טוּרֵי רָמָאֵי, וַהֲווֹ חֲשׁוֹכָן, וְדַחֲלָן בִּדְחִילוּ. א״ר אֶלְעָזָר לְאִינּוּן חַבְרַיָּיא, אִלּוּ אַבָּא הָכָא, לָא הֲוָה דָחִילְנָא, אֲבָל כֵּיוָן דַּאֲנָן תְּלָתָא, וּמִלֵּי דְּאוֹרַיְיתָא בֵּינָנָא, דִּינָא הָכָא לָא אִשְׁתְּכַח.

13. Rabbi Elazar opened the discussion with the verse: "and the ark rested in the seventh month...upon the mountains of Ararat ..." (Beresheet 8:4). How beloved are the words of Torah that each and every word has lofty secrets and the entire Torah is considered supernal. We learned IN THE BARAITA of the thirteen qualities of the Torah. Whatever is part of the whole, yet it is an exception, it is so in order to teach a general rule, not teach merely about itself. Since the Torah is the highest generality, even though a simple story is an exception to the rule, its function most certainly is not merely to tell us just that story but rather to demonstrate the highest matters and the utmost secrets. It is not considered as an exception so as to teach about itself, but rather to demonstrate a general rule, since that story of the Torah or that occurrence, although it stands to itself outside the Torah, did not come to show this alone but rather came to demonstrate the general law of the entire Torah.

13. פָּתַח ר׳ אֶלְעָזָר וְאָמַר, כְּתִיב וַתָּנַח הַתֵּבָה בַּחֹדֶשׁ הַשְּׁבִיעִי וגו׳, עַל הָרֵי אֲרָרָט וגו׳, כַּמָּה חֲבִיבִין מִלֵּי דְּאוֹרַיְיתָא, דִּבְכָל מִלָּה וּמִלָּה, אִית רָזִין עִלָּאִין, וְאוֹרַיְיתָא כֻּלָּא, עִלָּאָה אִיקָרֵי. וְתָנֵינָן בְּתֶלִיסָר מִכִּילָן דְּאוֹרַיְיתָא, כָּל דָּבָר שֶׁהָיָה בִּכְלָל, וְיָצָא מִן הַכְּלָל, לְלַמֵּד, לֹא לְלַמֵּד עַל עַצְמוֹ יָצָא, אֶלָּא לְלַמֵּד עַל הַכְּלָל כֻּלּוֹ יָצָא. דְּהָא אוֹרַיְיתָא דְּאִיהִי כְּלָלָא עִלָּאָה, אע״ג דְּנָפֵק מִנָּהּ, חַד סִפּוּר בְּעָלְמָא. וַדַּאי לָא אָתֵי לְאַחֲזָאָה עַל הַהוּא סִפּוּר, אֶלָּא לְאַחֲזָאָה מִלִּין עִלָּאִין, וְרָזִין עִלָּאִין. וְלֹא לְלַמֵּד עַל עַצְמוֹ יָצָא, אֶלָּא לְלַמֵּד עַל הַכְּלָל כֻּלּוֹ יָצָא. בְּגִין דְּהַהוּא סִפּוּר דְּאוֹרַיְיתָא, אוֹ הַהוּא עוֹבְדָא, אע״ג דְּהוּא נָפֵק מִכְּלָלָא דְּאוֹרַיְיתָא, לָאו לְאַחֲזָאָה עַל גַּרְמֵיהּ נָפֵק בִּלְבַד, אֶלָּא לְאַחֲזָאָה עַל הַהוּא כְּלָלָא עִלָּאָה דְּאוֹרַיְיתָא כֻּלָּא נָפֵק.

14. כְּגוֹן הַאי דִּכְתִיב, וַתָּנַח הַתֵּיבָה בַּחֹדֶשׁ הַשְּׁבִיעִי בְּשִׁבְעָה עָשָׂר יוֹם לַחֹדֶשׁ עַל הָרֵי אֲרָרָט. וַדַּאי הַאי קְרָא מִכְּלָלָא דְּאוֹרַיְיתָא נָפַק, וְאָתֵי בְּסִפּוּר דְּעָלְמָא. מַאי אִכְּפַת לָן, אִי שָׁרֵי בְּהַאי, אוֹ בְּהַאי, דְּהָא בַּאֲתָר חַד לְיִשְׁרֵי. אֶלָּא לְלַמֵּד עַל הַכְּלָל כֻּלּוֹ יָצָא. וְזַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּאִתְיְהִיב לְהוּ אוֹרַיְיתָא עִלָּאָה אוֹרַיְיתָא דְּקִשׁוֹט. וּמַאן דְּאָמַר, דְּהַהוּא סִפּוּרָא דְּאוֹרַיְיתָא, לְאַחֲזָאָה עַל הַהוּא סִפּוּר בִּלְבַד קָאֲתֵי, תִּיפַּח רוּחֵיהּ. דְּאִי הָכִי, לָאו אִיהִי אוֹרַיְיתָא עִלָּאָה, אוֹרַיְיתָא דְּקִשׁוֹט, אֶלָּא וַדַּאי אוֹרַיְיתָא קַדִּישָׁא עִלָּאָה, אִיהִי אוֹרַיְיתָא דְּקִשׁוֹט.

14. For example, it is written: "and the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat." Most likely, this scriptural verse is an exception to the generality of the Torah and came to relate a simple story. HE ASKS: What do we care if it landed on this mountain or on that mountain? It had to rest somewhere. HE RESPONDS: It is only to instruct us on the general as a whole that it was specified, SINCE IT ALLUDES TO A TIME OF JUDGMENT, AS WE MENTIONED BEFORE. Praised are Yisrael that the loftiest Torah was granted to them, a Torah of truth. Whoever says that this Torah story is mentioned simply to relate only that story alone, may he breathe his last, because then it is not supernal Torah, the Torah of truth. But most certainly, the holy Torah, the loftiest, is a Torah of truth.

15. תָּא חֲזֵי, מֶלֶךְ בְּ"וָ, לָאו יְקָרָא דִּילֵיהּ הוּא, לְאִשְׁתָּעֵי מִלָּה דְּהֲדְיוֹטָא, כ"ש לְמִכְתַּב לֵיהּ, וְאִי סָלִיק בְּדַעְתָּךְ, דְּמַלְכָּא עִלָּאָה קוּדְשָׁא בְּרִיךְ הוּא, לָא הֲווֹ לֵיהּ מִלִּין קַדִּישִׁין, לְמִכְתַּב וּלְמֶעְבַּד מִנַּיְיהוּ אוֹרַיְיתָא, אֶלָּא דְּאִיהוּ כָּנִיש כָּל מִלִּין דְּהֲדְיוֹטִין, כְּגוֹן מִלִּין דְּעֵשָׂו. מִלִּין דְּהָגָר. מִלִּין דְּלָבָן בְּיַעֲקֹב. מִלִּין דְּאָתוּן. מִלִּין דְּבִלְעָם. מִלִּין דְּבָלָק. מִלִּין דְּזִמְרִי. וְכָנִיש לְהוּ, וְכָל שְׁאָר סִפּוּרִין דִּכְתִיבִין, וְעָבֵיד מִנַּיְיהוּ אוֹרַיְיתָא.

15. Come and behold: there is a king of flesh and blood. It is no honor for him to have simple talk and, most certainly, to write these simple things down. Could you imagine if the exalted King, the Holy One, blessed be He, had no holy things to write about with which to produce the Torah, but He merely gathered all the simplest matters, such as: the utterings of Esau; the utterings of Hagar; the utterings of Laban to Jacob; the utterings of the mule; the utterings of Bilaam; the utterings of Balak and the utterings of Zimri. And then He gathered them and all the stories that were written and made a Torah out of them.

16. אִי הָכִי, אֲמַאי אִקְרֵי תּוֹרַת אֱמֶת, תּוֹרַת יְיָ' תְּמִימָה, עֵדוּת יְיָ' נֶאֱמָנָה, פִּקּוּדֵי יְיָ' יְשָׁרִים , מִצְוַת יְיָ' בָּרָה, יִרְאַת יְיָ' טְהוֹרָה, מִשְׁפְּטֵי יְיָ' אֱמֶת, וּכְתִיב הַנֶּחֱמָדִים מִזָּהָב וּמִפָּז רָב. אִלֵּין אִינּוּן מִלֵּי דְּאוֹרַיְיתָא. אֶלָּא וַדַּאי אוֹרַיְיתָא קַדִּישָׁא עִלָּאָה, אִיהוּ אוֹרַיְיתָא דְּקִשׁוֹט, תּוֹרַת יְיָ' תְּמִימָה. וְכָל מִלָּה וּמִלָּה, אַתְיָא לְאַחֲזָאָה מִלִּין עִלָּאִין, דְּהַהוּא מִלָּה דְּהַהוּא סִפּוּר, לָאו לְאַחֲזָאָה עַל גַּרְמֵיהּ בִּלְבַד קָא אָתֵיא, אֶלָּא לְאַחֲזָאָה עַל הַהוּא כְּלָלָא קָאֲתֵי, כְּמָה דְּאוֹקִימְנָא.

16. If so, why is it referred to as "the Torah of Truth" (Malachi 2:6)? "The Torah of Hashem is perfect...the testimony of Hashem is sure... The statutes of Hashem are right...the commandment of Hashem is pure... The fear of Hashem is clean...the Judgments of Hashem are True... More to be desired are they than gold, even much fine gold" (Tehilim 19:8-11); these words refer to Torah matters. Most certainly, the holy loftiest Torah is a Torah of Truth, since "the Torah of Hashem is perfect." Every individual word comes to designate the highest things, since that specific matter which is in a story is not here to teach about itself alone, but rather to imply the overall aspect, as we have explained.

17. Come and behold: "and the ark rested." This verse is true, AS WILL BE EXPLAINED, as are others, most certainly. At the moment that Judgment hangs upon the world and Judgments prevail, the Holy One, blessed be He, sits on the Throne of Judgment to put the world on trial. Through that Throne, how many notes are recorded on it, how many verdicts are stored in it, in the bag of the King? All the open books were stored there and, therefore, nothing was forgotten by the King. That Throne is not ready and is not available save during the seventh month. Then is the Day of Judgment, a day in which all the people in the world are counted and everyone passes before that Throne. Hence, "the ark rested." MALCHUT, THAT IS REFERRED TO AS 'ARK', "rested in the seventh month"; most certainly the seventh month, which is when the Judgment of the world comes.

17. תָּא חֲזֵי וַתְּנַח הַתֵּיבָה וְגוֹ׳. הַאי קְרָא כַּךְ, כָּל שֶׁכֵּן אַחֲרָנִין, בְּשַׁעֲתָא דְּדִינָא תָּלֵי עַל עָלְמָא, וְדִינִין שַׁרְיָין, וְקוּדְשָׁא בְּרִיךְ הוּא יָתִיב עַל כּוּרְסֵייא דְּדִינָא לְמֵידָן עָלְמָא בְּהַהוּא כּוּרְסְיָיא, כַּמָּה רְשִׁימִין אִתְרְשִׁימוּ בֵּיהּ, כַּמָּה פִּיתְקִין גְּנִיזִין בְּגַוֵּיהּ, בְּגוֹ אַחְמְתָא דְּמַלְכָּא, כֻּלְּהוּ סְפָרִים דְּפִתּוּחוּ תַּמָּן אִתְגְּנִיזוּ, וּבְגִין כַּךְ לָא אִתְנְשֵׁי מִלָּה מִן מַלְכָּא, וְהַאי כּוּרְסְיָיא לָא אִתְקַן, וְלָא שַׁרְיָא. אֶלָּא בַּחֹדֶשׁ הַשְּׁבִיעִי, דְּאִיהוּ יוֹמָא דְּדִינָא, יוֹמָא דְּכָל בְּנֵי עָלְמָא אִתְפַּקְּדוּן בֵּיהּ, כֻּלְּהוּ עַבְרִין קַמֵּי הַהוּא כֻּרְסְיָיא. וע״ד, וַתְּנַח הַתֵּבָה בַּחֹדֶשׁ הַשְּׁבִיעִי, בַּחֹדֶשׁ הַשְּׁבִיעִי וַהַאי, דְּאִיהוּ דִּינָא דְּעָלְמָא.

18. עַל הָרֵי אֲרָרָט, אִלֵּין מָארֵיהוֹן דְּדִינִין, מָארֵיהוֹן דִּיבָבָא וִילָלָא, וְכֻלְּהוּ שְׁלִיחִין בְּהַהוּא יוֹמָא קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא וְכַמָּה מָארֵי תְּרִיסִין אִתְּעֲרוּ בְּהַאי יוֹמָא, וְכֻלְּהוּ קַיְּימֵי תְּחוֹת הַהוּא כֻּרְסְיָיא, בְּדִינָא דְּעָלְמָא.

18. "...upon the mountains of Ararat..." ARARAT IS DERIVED FROM ARUR (ENG. 'CURSED'), INDICATING those Prosecutors, who whine and wail, and all those emissaries THAT ARE PRESENT on that day before the Holy One, blessed be He. How many shielding ones are wakened on that day. And they all stand under that Throne when the world is on trial.

19. וְיִשְׂרָאֵל מְצַלָּאן צְלוֹתָא בְּהַהוּא יוֹמָא, וּבָעָאן וּמִתְחַנְּנָן קַמֵּיהּ, וְתַקְעִין בַּשּׁוֹפָר, וְקוּדְשָׁא בְּרִיךְ הוּא חָיֵיס עָלַיְיהוּ, וּמְהַפֵּךְ דִּינָא לְרַחֲמֵי. וְכָל עִלָּאֵי וְתַתָּאֵי, פָּתְחֵי וְאָמְרֵי, אַשְׁרֵי הָעָם יוֹדְעֵי תְרוּעָה וע״ד בָּעֵינָא בְּהַהוּא יוֹמָא, דְּהַהוּא דְּתָקַע, דְּיָדַע עִקָּרָא דְּמִלָּה, וִיכַוֵּון בֵּיהּ בִּתְרוּעָה, וַיַּעֲבִיד מִלָּה בְּחָכְמְתָא, וע״ד כְּתִיב, אַשְׁרֵי הָעָם יוֹדְעֵי תְרוּעָה, וְלָא כְּתִיב תּוֹקְעֵי תְּרוּעָה, וְהָא אִתְּמַר.

19. And Yisrael put forth their prayers on that day and beg and beseech before Him, and blow the Shofar. The Holy One, blessed be He, has mercy for them and reverses Judjment to Mercy. All the upper and lower beings say, "happy is the people that know the joyful note" (Tehilim 89:16). It is therefore required on that day that whoever blows should be familiar with the main SECRETS OF THE matters; he should concentrate on the blowing and expedite the matters with the HIGHEST wisdom. Therefore, it is written: "Happy is the people that know the joyful note," and not: 'that blow the joyful note'. We have already explained this.

4. "When you light the lamps"
Rabbi Yosi enters a cave where he hears a voice saying what will happen when the seven lamps are lit. When he brings Rabbi Elazar into the cave they encounter two people studying the Torah. The rabbis discuss the kindling of the lamps and the offering of incense. The lighting of the candles is the secret of drawing out the abundance of Chassadim from Chochmah.

20. אָזְלוּ כָּל הַהוּא יוֹמָא, כַּד רָמַשׁ לֵילְיָא, סְלִיקוּ לְחַד אֲתָר, וְאַשְׁכְּחוּ חַד מְעַרְתָּא. א״ר אֶלְעָזָר, לִיעוּל חַד גּוֹ מְעַרְתָּא, אִי אִשְׁתְּכַח אֲתָר דְּאִיהוּ יַתִּיר מִתְתְּקַן. עָאל ר׳ יוֹסֵי, וְחָמָא מְעַרְתָּא אַחֲרָא בְּגַוָּיהּ, נְהוֹרָא דִּשְׁרָגָא בֵּיהּ, שָׁמַע חַד קָלָא דַּהֲוָה אָמַר, בְּהַעֲלוֹתְךָ אֶת הַנֵּרוֹת אֶל מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת. הָכָא נָטְלָא כְּנֶסֶת יִשְׂרָאֵל נְהוֹרָא, וְאִמָּא עִלָּאָה מִתְעַטְּרָא, וְכֻלְּהוּ בּוּצִינִין מִינָהּ נַהֲרִין. בָּהּ תְּרֵין טוּפְסִירִין דְּקִיקִין פַּרְחִין, שׁוּשְׁבִינִין כֻּלְּהוּ קְטִרִין לְגַבֵּי עִלָּאָה, וּמִתַּמָּן לְתַתָּא.

20. They went along all that day and, when nightfall came, they went up to a place and found a cave. Rabbi Elazar said: Let one enter into the cave, for perhaps he will find there a place that is better suited. Rabbi Yosi entered and saw another cave within it and the light of a candle shining in it. He heard a voice that said: "When you light the lamps, the seven lamps shall give light towards the body of the candlestick" (Bemidbar 8:2). Here, the Congregation of Yisrael, THAT IS MALCHUT, received light, as supernal Ima, THAT IS BINAH, is adorned, and all the candles, THAT ARE THE SFIROT OF MALCHUT, illuminate within and from her. THEY SAID ABOUT THEMSELVES: Two refined souls soar from her; THAT IS, THEY UPLIFT MAYIN NUKVIN (ENG. 'FEMALE WATERS') WITH THEIR TORAH STUDY. All the best men - MEANING ALL WHO UPLIFT FEMALE WATERS THROUGH THEIR TORAH THAT ARE REFERRED TO AS 'GROOMSMEN' - connect MALCHUT to the upper one, WHICH IS BINAH. From there, THEY DRAW HER LIGHT downwards.

21. Rabbi Yosi heard this and was glad. He came to Rabbi Elazar. Rabbi Elazar said to him: Let us enter, since the Holy One, blessed be He, hastened before us on this day to produce miracles for us. They entered. As soon as they entered, they noticed two people who were involved in Torah study. Rabbi Elazar said: "how excellent is Your love, Elohim! Therefore the children of men shelter under the shadow of Your wings" (Tehilim 36:8). They stood up. Then they all sat down and were merry. Rabbi Elazar said: "how excellent is Your love, Elohim!" How excellent that I have found You. The Holy One, blessed be He, has done us grace in this place. Now light the candles - MEANING THAT THEY SHOULD CONVERSE IN MATTERS OF TORAH TO RAISE FEMALE WATERS TO KINDLE THE SFIROT OF MALCHUT FROM IMA, AS WAS SAID ABOVE.

21. שְׁמַע ר׳ יוֹסֵי וְחַדֵּי, אָתָא לְגַבֵּי ר׳ אֶלְעָזָר, אָ״ל ר׳ אֶלְעָזָר, נִיעוּל דְּקוּדְשָׁא בְּרִיךְ הוּא אַקְדִּים לָן הַאי יוֹמָא, לְאִתְרַחֲשָׁא לָן בְּנִסִּין. עָאלוּ, כֵּיוָן דְּעָאלוּ, חָמוּ תְּרֵין בְּנֵי נָשָׁא, דַּהֲווֹ לָעָאן בְּאוֹרַיְיתָא. א״ר אֶלְעָזָר, מַה יָקָר חַסְדֶּךָ אֱלֹהִים וּבְנֵי אָדָם בְּצֵל כְּנָפֶיךָ יֶחֱסָיוּן. קָמוּ אִלֵּין, וְיַתְבֵי כֻּלְּהוּ, וְחַדּוּ כֻּלְּהוּ, אָמַר רִבִּי אֶלְעָזָר, מָה יָקָר חַסְדֶּךָ אֱלֹהִים, דְּאַשְׁכַּחְנָא לְכוּ. חֶסֶד עָבַד לָן קוּדְשָׁא בְּרִיךְ הוּא בַּאֲתָר דָּא, הַשְׁתָּא אַדְלִיקוּ בּוּצִינִין.

22. Rabbi Yosi opened the discussion saying, "when you kindle the lamps," MEANING when you actually light, that is, while kindling, because two services were done by the priest which are the same connection, and they are oil and incense, THAT IS THE SECRET OF CHOCHMAH AND BINAH, as is written: "ointment and perfume (lit. 'incense') rejoice the heart" (Mishlei 27:9), and: "And Aaron shall burn upon it sweet incense... And when Aaron lights the lamps at evenings, he shall burn incense upon it" (Shemot 7-8). HE ASKS: What is the difference, that here it says, "when he dresses," and there it says, "lights"? Rabbi Yehuda says: DRESSING AND LIGHTING amount to the same thing, SINCE DRESSING IS LIKE LIGHTING.

22. פָּתַח רִבִּי יוֹסֵי וְאָמַר. בְּהַעֲלוֹתְךָ אֶת הַנֵּרוֹת, בְּהַעֲלוֹתְךָ מַמָּשׁ, בְּאַדְלָקוּתָךְ. דְּהָא כַּחֲדָא אִתְעֲבִיד עַל יְדָא דְּכַהֲנָא תְּרֵין פּוּלְחָנִין. דְּאִינּוּן קְשׁוּרָא חֲדָא. וּמַאן אִינּוּן. שֶׁמֶן וּקְטֹרֶת. כְּדִכְתִּיב, שֶׁמֶן וּקְטֹרֶת יְשַׂמַּח לֵב. דִּכְתִּיב וְהִקְטִיר עָלָיו אַהֲרֹן וְגוֹ׳. וּכְתִיב וּבְהַעֲלוֹת אַהֲרֹן אֶת הַנֵּרוֹת בֵּין הָעַרְבַּיִם יַקְטִירֶנָּה. מַאי שְׁנָא הָכָא בְּהֵטִיבוֹ, וּמַאי שְׁנָא הָתָם וּבְהַעֲלוֹת. אָמַר ר׳ יְהוּדָה, כֹּלָּא חַד מִלָּה.

23. Rabbi Yosi said: "when he readies (lit. 'betters')," is as it is written, "for your love is better than wine" (Shir Hashirim 1:2), since those that are saturated with wine are better, or good, as it is written, "for then we had plenty of bread, and were well (also: 'better') off" (Yirmeyah 44:17). THIS MEANS TO SAY THAT WHOEVER IS SATISFIED WITH WINE OR BREAD, THE SECRET OF THE LIGHTS IN THE FIRST THREE SFIROT, THAT ARE CONSIDERED 'GOOD'. CONSEQUENTLY, "WHEN HE READIES THE LAMPS", MEANS THAT HE WILL DRAW ABUNDANTLY THE LIGHTS THAT ARE REFERRED TO AS 'WINE' AND 'BREAD', WHICH IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH AND CHASSADIM. Rabbi Yehuda says: it is a real improvement. HE DISPUTES WHAT RABBI YOSI SAID, THAT THE BETTERING IS A RESULT OF THE ABUNDANT LIGHTS. RATHER, THE LIGHTS OF THE FEAST, WHICH ARE THE SECRET OF ILLUMINATION OF CHOCHMAH, ARE THEMSELVES CONSIDERED BETTERING, as it is written: "but he that is of a merry (lit. 'good') heart has a continual feast" (Mishlei 15:15). "When... lights", MEANS during the time THAT THE SFIROT ARE filled and saturated from the water of the stream, SINCE THE STREAM IS BINAH AND ITS WATER IS FROM CHOCHMAH. The upper grades are then uplifted and blessings prevail in all, and all are glad. CONSEQUENTLY, MAKING GOOD THE LAMPS IS THE ILLUMINATION OF CHOCHMAH THAT FLOWS FROM BINAH, WHICH IS THE SECRET OF WINE, AND THE LIGHTING OF THE CANDLES IS THE SECRET OF DRAWING OUT THE ABUNDANCE OF CHASSADIM THAT NEVER CEASES FROM THAT CHOCHMAH. Therefore, it is written: "when he kindles."

23. רִבִּי יוֹסֵי אָמַר, בְּהֵטִיבוֹ: כד״א כִּי טוֹבִים דּוֹדֶיךָ מִיָּיִן. טוֹבִים: רָוֵוי חַמְרָא. כד״א, וַנִּשְׂבַּע לֶחֶם וַנִּהְיֶה טוֹבִים. ר׳ יְהוּדָה אָמַר, הֲטָבָה מַמָּשׁ. כד״א וְטוֹב לֵב מִשְׁתֶּה תָמִיד. וּבְהַעֲלוֹת, דְּהָא בְּזִמְנָא דְּאִתְּשַׁקְיָין וְאִתְרַוְוִיין מִשַּׁקְיוּ דְּנַחֲלָא, כְּדֵין עִלָּאִין עִלּוּיָא, וּבִרְכָן אִשְׁתַּכְחוּ בְּכֻלְּהוּ, וְחַדּוּ בְּכֹלָּא. וע״ד וּבְהַעֲלוֹת.

24. Rabbi Acha said: During the time when the most profound of all - THAT IS, SUPERNAL ABA - shines, it shines upon the stream, THE SUPERNAL IMA ABOVE. The stream flows in a straight way, MEANING THROUGH THE CENTRAL COLUMN, THAT IS ZEIR ANPIN, to irrigate all, MEANING ALL THE GRADES OF MALCHUT. Then it is written: "when lights (lit. 'raises')," since everything exudes from the deepest. "When...raises," MEANS that it comes from the deepest side that is referred to as 'thought', WHICH IS ABA. And all means the same, MEANING THAT IT IS THE SAME AS WHAT RABBI YOSI AND RABBI YEHUDA SAID. Then the Congregation of Yisrael is blessed, and blessings prevail throughout the worlds.

24. רִבִּי אֲחָא אָמַר, בְּשַׁעֲתָא דַּעֲמִיקָא דְּכֹלָּא נָהִיר, נָהִיר בְּנַחֲלָא. וְנַחֲלָא, נָגִיד בְּאֹרַח מֵישָׁר לְאַשְׁקָאָה כֹּלָּא. כְּדֵין כְּתִיב, בְּהַעֲלוֹת בְּגִין דְּהָא מֵעוּמְקָא דְּכֹלָּא נָפְקִי, בְּהַעֲלוֹת דְּאָתֵי מִסִּטְרָא עִלָּאָה, דְּעֲמִיקָא דְּכֹלָּא, דְּאִקְרֵי מַחֲשָׁבָה. וְכֹלָּא חַד מִלָּה, וּכְדֵין כנ"י אִתְבָּרְכָא, וּברְכָאן אִשְׁתַּכְּחֵי בְּכֻלְּהוּ עָלְמִין.

5. Issachar and Zebulun

Rabbi Yitzchak uses the story of Issachar and Zebulun to illustrate the partnership between those to study the Torah and those who help to support and protect them and learn from them. He and Rabbi Aba talk about the color blue that is judgment.

25. Rabbi Yitzchak opened the discussion with the verse: "I have surely built You a house to dwell in (Heb. zvul), a settled place for You to abide in for ever" (I Melachim 8:13). "...a house to dwell in..." most definitely. When all the stored treasures of the King, THAT IS ZEIR ANPIN, were assigned in the hands OF MALCHUT, and she has authority over them, she is called "a house to dwell in." There is one firmament that is called 'Zvul (Eng. 'temple')', since its function is to receive blessings and put everything in order. That one - MALCHUT, WHEN SHE RULES OVER EVERYTHING - is ALSO called "a house to dwell in."

25. רִבִּי יִצְחָק פָּתַח, כְּתִיב בָּנֹה בָּנִיתִי בֵּית זְבוּל לָךְ מָכוֹן לְשִׁבְתְּךָ עוֹלָמִים. בֵּית זְבוּל, בֵּית זְבוּל וַדַּאי, כַּד אִתְפְּקְדוּ בִּידָהָא, כָּל גְּנָזֵי מַלְכָּא, וְשַׁלְטָא בְּהוּ. כְּדֵין אִקְרֵי בֵּית זְבוּל. וְרָקִיעַ חַד אִית דְּאִקְרֵי זְבוּל, דְּהָא דָא אַשְׁכַּח לְקַבְּלָא בִּרְכָאן, וּלְסַדְּרָא כֹּלָּא, וְהַאי אִקְרֵי בֵּית זְבוּל.

26. Come and behold: it is written, "and of Zebulun he said, 'Rejoice, Zebulun, in your going out; and Issachar, in your tents'" (Devarim 33:18), to teach us that they participated in a mutual partnership. The one went out and made war and the other sits and is involved in learning Torah. This one gives a part FROM HIS BOUNTY to that one, and that one gives a part OF HIS TORAH STUDY to this one, SINCE ISSACHAR IS THE SECRET OF TIFERET AND ZEBULUN IS THE SECRET OF MALCHUT. In Zebulun's lot was the sea. The Congregation of Yisrael, WHICH IS MALCHUT, is called the 'Sea of Galilee (Heb. Kineret)'. It was worthy TO BE CALLED thus because blue comes from there, SINCE BLUE IS THE SECRET OF MALCHUT, AND THE SEA OF GALILEE IS MALCHUT. They have explained that the lower is similar to the higher. There is a Sea of Galilee above, WHICH IS MALCHUT, and a Sea of Galilee below; blue above, WHICH IS MALCHUT, and blue below. Everything pertains to one area, WHICH IS MALCHUT.

26. ת"ח, כְּתִיב וְלִזְבוּלֵן אָמַר שְׂמַח זְבוּלֻן בְּצֵאתֶךָ וְיִשָּׂשכָר בְּאֹהָלֶיךָ, מְלַמֵּד דְּאִשְׁתָּתְפוּ כַּחֲדָא. דָּא נָפִיק וְאָגַח קְרָבָא, וְדָא יָתִיב וְלָעֵי בְּאוֹרַיְיתָא. וְדָא יָהִיב חוּלָקָא לְדָא, וְדָא יָהִיב חוּלָקָא לְדָא. בְּחוּלָקֵיהּ דִּזְבוּלוּן יַמָּא, וכ"י אִקְרֵי יָם כִּנֶּרֶת. וְהָכִי אִתְחֲזֵי, בְּגִין דְּהָא תְּכֵלֶת נָפִיק מִתַּמָּן, וְאוֹקְמוּהָ, דְּהָא לְתַתָּא כְּגַוְונָא דִּלְעֵילָא, יָם כִּנֶּרֶת לְעֵילָא, יָם כִּנֶּרֶת לְתַתָּא. תְּכֵלֶת לְעֵילָא, תְּכֵלֶת לְתַתָּא, וְכֹלָּא בַּאֲתָר חַד.

27. Because of this, Zebulun's portion was to go out and wage war, SINCE HE WAS AN ASPECT OF MALCHUT. How do we know that it is so? Because it is written: "they shall call the peoples to the mountain; there they shall offer sacrifices of righteousness" (Ibid. 19). "...sacrifices of righteousness..." most certainly, MEANING OF MALCHUT THAT IS CALLED 'RIGHTEOUSNESS'. What is the reason? "...for they shall suck the abundance of the seas..." (Ibid.) MEANING THE ABUNDANCE THAT COMES THROUGH BATTLES. Issachar's lot is in the Torah, and he surely gives to Zebulun his share in the Torah. Therefore, they were together in a partnership, so that Zebulun should receive blessings from Issachar, since the blessing of the Torah is everyone's blessing.

27. וע"ד יָרִית זְבוּלוּן, לְמֵיפַּק לְאַגָּחָא קְרָבָא, וּמִנָּלָן דְּהָכִי הוּא. דִּכְתִיב עַמִּים הַר יִקְרָאוּ שָׁם יִזְבְּחוּ זִבְחֵי צֶדֶק. זִבְחֵי צֶדֶק וַדַּאי. מ"ט. כִּי שֶׁפַע יַמִּים יִינָקוּ. וְיִשָּׂשכָר חוּלָקֵיהּ בְּאוֹרַיְיתָא, וְיָהִיב לִזְבוּלוּן חוּלָקָא דְּאוֹרַיְיתָא וַדַּאי, וע"ד אִשְׁתָּתְפוּ כַּחֲדָא, לְאִתְבָּרְכָא זְבוּלוּן מִיִּשָּׂשכָר, דִּבְרִכָתָא דְּאוֹרַיְיתָא, הִיא בִּרְכָתָא דְּכֹלָּא.

28. Rabbi Aba said: The heritage of the Torah is indeed in this way, and this level is the sixth, WHICH IS YESOD, which gives the reward of the Torah and bequeaths it to the Congregation of Yisrael. It bequeaths the white, WHICH IS CHESED, to the blue, WHICH IS JUDGMENT. Thus, we have learned that when one distinguishes between blue and white FOR THE READING OF THE SH'MA, meaning that the hues shall be distinguishable, then it is considered morning. Then the white comes to the world, and the blue, WHICH IS JUDGMENT, disappears FROM THE WORLD. Therefore, all the wars of the King and all the battle gear of the King were assigned to the hands OF MALCHUT WHEN SHE WAS CONSIDERED, "A HOUSE TO DWELL IN (HEB. ZVUL)," AND ALSO ZEBULUN, AS MENTIONED ABOVE. We have already explained it.

28. ר׳ אַבָּא אָמַר, אַחֲסַנְתָּא דְאוֹרַיְיתָא וַדַּאי הָכִי הוּא, וְדַרְגָּא דָא שְׁתִיתָאָה יָהִיב אֲגַר אוֹרַיְיתָא, וְאַחְסִין לָהּ לִכ״י, אַחֲסִין חִוָּרָא לִתְכֵלְתָּא. וע״ד תָּנִינָן, מִשֶּׁיַּכִּיר בֵּין תְּכֵלֶת לְלָבָן, דְּיִשְׁתְּמוֹדְעָן גְּוָונֵי, דְּהָא כְּדֵין אִקְרֵי בֹּק״ר, וְחִוָּרָא אָתֵי לְעָלְמָא, וּתְכֵלְתָּא אִתְעֲבַר. וע״ד כָּל קְרָבִין דְּמַלְכָּא, וְכָל זַיְינֵי מַלְכָּא בִּידָהָא אִתְמְנָן, וְהָא אוֹקִימְנָא.

6. "The well that the princes dug out"
Rabbi Aba says that the title verse refers to the Congregation of Yisrael, to Aba and Ima and to the Patriarchs. Malchut is called both a 'well' when Isaac goes out with weapons from the side of Ima, and a 'sea' when it illuminates from the uppermost river of Aba. From the day that the Congregation of Yisrael entered exile the waters failed, but the righteous, Yesod, fills Malchut with the supernal flow so that the universe inherits all the blessings.

29. "The well that the princes dug out, that the nobles of the people delved..." (Bemidbar 21:18). The well is the Congregation of Yisrael, WHICH IS MALCHUT; "that the princes dug out," is Aba and Ima, that gave birth TO MALCHUT; "that the nobles of the people delved," are the Patriarchs, WHICH ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. It is written: "the nobles of the peoples are gathered together, the people of the Elohim of Abraham" (Tehilim 47:10). THE ELOHIM OF ABRAHAM IS CHESED OF ZEIR ANPIN, FROM WHICH GVURAH AND TIFERET ARE DRAWN. "...THAT THE NOBLES OF THE PEOPLE DELVED..." MEANS THAT THEY CONSTRUCTED it in order that it would be blessed from them through one level that is the Righteous, WHICH IS YESOD OF ZEIR ANPIN, that stands over it AND POURS UPON IT ALL THAT THERE IS IN CHESED, GVURAH AND TIFERET. Therefore, we have this saying: 'When this well travels, it is with the help of the patriarchs that it travels.'

29. בְּאֵר חֲפָרוּהָ שָׂרִים כָּרוּהָ נְדִיבֵי הָעָם, בְּאֵר, דָּא כְּנֶסֶת יִשְׂרָאֵל. חֲפָרוּהָ שָׂרִים, דָּא אַבָּא וְאִמָּא, דְּאוֹלִידוּ לָהּ. כָּרוּהָ נְדִיבֵי הָעָם, אִלֵּין אֲבָהָן. דִּכְתִיב נְדִיבֵי עַמִּים נֶאֱסָפוּ עַם אֱלֹהֵי אַבְרָהָם וְגוֹ׳. בְּגִין לְאִתְבָּרְכָא מִנְּהוֹן, ע״י דְּדַרְגָּא חַד, וּמַנּוֹ. צַדִּיק דְּקָאִים עָלָהּ. וע״ד אַמְרִינָן, כַּד הַאי בְּאֵר נַטְלָא, בְּסִיּוּעָא דַּאֲבָהָן נַטְלָא.

30. AT TIMES MALCHUT is called a 'well' AND AT TIMES it is called a 'sea'. It is called a 'well' when Isaac, WHO IS GVURAH OF ZEIR ANPIN, goes out with weapons FROM THE LEFT COLUMN from the side of Ima, and comes to draw THE ILLUMINATION OF CHOCHMAH FROM IMA TO MALCHUT and fill her up, IN ACCORDANCE WITH THE SECRET OF THE VERSE: "HIS LEFT HAND IS UNDER MY HEAD" (SHIR HASHIRIM 2:6). Then She is called 'the well of Isaac' OR 'the well of Miriam', as has already been explained. IT IS CALLED 'sea' when it illuminates from the uppermost river of Aba, SINCE SHE THEN RECEIVES CHOCHMAH AND CHASSADIM, since streams run to her, as it is written: "all the rivers run into the sea; yet the sea is not full" (Kohelet 1:7).

30. וְאִקְרֵי בְּאֵר, וְאִקְרֵי יָם. אִקְרֵי בְּאֵר, בְּשַׁעֲתָא דְּיִצְחָק נָפִק מִזַּיְינָא מִסִּטְרָא דְּאִימָּא, וְאָתֵי לְאַמְשָׁכָא אֲבַתְרָא דְּדָא, וּמַלֵּי לָהּ, כְּדֵין אִקְרֵי בְּאֵר דְּיִצְחָק. בְּאֵר דְּמִרְיָם. וְהָא אוּקְמוּהָ. יָם כַּד אִתְנַהֲרָא מִנְּהָרָא עִלָּאָה דְּאַבָּא, כְּדֵין אִקְרֵי יָם, דְּנַחֲלִין אַזְלִין לְגַוָּהּ, כד״א כָּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם וְהַיָּם אֵינֶנּוּ מָלֵא.

31. From the day that the Congregation of Yisrael, WHICH IS MALCHUT, went into exile, it is written: "the waters fail from the sea" (Iyov 14:11). That refers to the Congregation of Yisrael THAT IS CALLED 'SEA', while, "the river is parched, and dries up" (Ibid.), is the Righteous, WHO IS YESOD. Hence, it is written: "The righteous perishes" (Yeshayah 57:1), since he was the uppermost and precious river that entered her. He gathered all these rivers and streams that are drawn from the flow of that holy river whose waters never cease, THAT IS BINAH, AND that comes out and emerges from the uppermost Eden. It enters within her and fills up her ponds, MEANING THE SFIROT OF MALCHUT, and from there, the universe inherits all the blessings in all PERFECTION.

31. וּמִיּוֹמָא דְּגָלְתָה כְּנֶסֶת יִשְׂרָאֵל בְּגָלוּתָא, כְּתִיב אָזְלוּ מַיִם מִנִּי יָם, דָּא כנ״י. וְנָהָר יֶחֱרַב וְיָבֵשׁ, דָּא צַדִּיק. וע״ד כְּתִיב, הַצַּדִּיק אָבַד וְגוֹ׳. דְּהוּא הֲוָה נָהָר עִלָּאָה וְיַקִּירָא, דְּעָיֵיל בְּגַוָּהּ, וְהוּא כָּנִיש כָּל אִינּוּן נַהֲרִין וּנַחֲלִין, דְּנַגְדִּין מִנַּגִּידוּ דְּהַהוּא נָהָר קַדִּישָׁא, דְּלָא פַּסְקִין מֵימוֹי לְעָלְמִין, דְּנַגִּיד וְנָפִיק מֵעֵדֶן עִלָּאָה, וְהוּא עָיֵיל בְּגַוָּהּ וּמַלֵּי אַגְמָהָא, וּמִתַּמָּן יָרְתִין עָלְמִין כֻּלְּהוּ בִּרְכָן בְּכֹלָּא.

32. Come and behold: when the Congregation of Yisrael is blessed, all the worlds are blessed, and Yisrael below suckle and are blessed on her account. We explained that MALCHUT protects Yisrael, as we have learned.

32. ת"ח, בְּשַׁעֲתָא דְּאִתְבָּרְכָא כְּנֶסֶת יִשְׂרָאֵל, עָלְמִין כֻּלְּהוּ אִתְבָּרְכָן, וְיִשְׂרָאֵל לְתַתָּא, יַנְקִין וּמִתְבָּרְכָן בְּגִינָהּ. וְהָא אוֹקִימְנָא דְּהִיא אַגָּנָא עָלַיְיהוּ, דְּיִשְׂרָאֵל, כְּמָה דְּאִתְּמַר.

7. The Name of Ayin-Bet (72) letters

Rabbi Aba uses three verses beginning with "and the angel of Elohim, who went before the camp of Yisrael, removed..." to show how the 72 letters in each verse allude to the Name of Ayin-Bet, 72. When the letters are in direct order they point to mercy and when they are in reverse order they point to judgment. The Holy Name of 72 is passed on in these verses in which the Patriarchs are included, and we read about the joining of the left, right and Central Columns in the secret of Faith. The task of the construction of the Holy Name is made known through the uniting of the Patriarchs. The ways to judgment, to mercy, to help, to kindness, to awe, to Torah, to life, to death, to good and to bad are found with this Name of 72.

33. It is written: "and the angel of Elohim, who went before the camp of Yisrael, removed..." (Shemot 14:19). The angel of Elohim is the Congregation of Yisrael, who, as we have explained moved with the help of the Patriarchs at that time AS IT SAYS, "AND THE ANGEL... REMOVED," MEANING TO SAY THAT SHE THEN RECEIVED FROM THE THREE COLUMNS - CHESED, GVURAH AND TIFERET - THAT ARE REFERRED TO AS THE 'PATRIARCHS'. When they are by her, everything is, BOTH CHOCHMAH AND CHASSADIM. Due to this, the Holy Name OF 72 is passed on in these verses in which the Patriarchs are incorporated, as we have explained. One verse in forward direction POINTING TO THE RIGHT COLUMN, one verse backward POINTING TO THE LEFT COLUMN, and one verse forward, POINTING TO THE CENTRAL COLUMN.

33. כְּתִיב וַיִּסַּע מַלְאַךְ הָאֱלֹהִים הַהוֹלֵךְ וְגוֹ'. מַלְאַךְ הָאֱלֹהִים דָּא כְּנֶסֶת יִשְׂרָאֵל. וְהָא אוֹקִימְנָא, דְּהַהִיא שַׁעֲתָא, בְּסִיּוּעַ דַּאֲבָהָן נַטְלָא. וְכַד אִינּוּן מִשְׁתַּכְּחִין לְגַבָּהּ, כֹּלָּא מִשְׁתַּכְּחֵי. ובג"כ אִתְמְסַר בְּאִלֵּין קְרָאֵי שְׁמָא קַדִּישָׁא, דְּכְלִיל בְּהוֹן אֲבָהָתָא, כְּמָה דְּאוֹקִימְנָא. חַד קְרָא כְּסִדְרָא, וְחַד לְמַפְרֵעַ, וְחַד כְּסִדְרָא.

34. "And the angel of Elohim, who went before the camp of Yisrael, removed..." This verse is in the regular direction, because Abraham is present here, WHO IS CHESED, THE RIGHT COLUMN, and all those who come from his side. Therefore, THE LETTERS are in this order.

34. וַיִּסַּע מַלְאַךְ הָאֱלֹהִים הַהוֹלֵךְ וְגוֹ', דָּא כְּסִדְרָא בְּגִין דְּאַבְרָהָם אִשְׁתַּכַּח הָכָא, וְכָל אִינּוּן דְּאָתוּ מִסִּטְרֵיהּ, וְעַל דָּא אִיהוּ כְּסִדְרָא כְּגַוְונָא דָּא.

35. Abraham, WHO IS CHESED, was adorned with his crowns here, and he crowned the Congregation of Yisrael, WHICH IS MALCHUT, in the right way to go by day, MEANING CHESED, as written: "yet Hashem will command His steadfast love (Chesed) in the daytime, and in the night His song shall be with me" (Tehilim 42:9). Therefore, it is written, "removed." When did they move? By day when the sun shines, WHICH IS ZEIR ANPIN, FOR THEN CHESED RULES. This verse (Shemot 14:19) contains 72 letters.

35. הָכָא אִתְעַטַּר אַבְרָהָם בְּעִטְרוֹי, וְאַעְטַר לָהּ לְכְנֶסֶת יִשְׂרָאֵל, וְאִלֵּין אִתְוָון כֻּלְּהוּ בְּאֹרַח מֵישָׁר, לְמֵיהַךְ בִּימָמָא. דִּכְתִיב יוֹמָם יְצַוֶּה יְיָ' חַסְדּוֹ וּבַלַּיְלָה שִׁירָה עִמִּי. וע"ד כְּתִיב וַיִּסַּע, אֵימָתַי נַטְלִין בְּמַטְלָנַיְיהוּ, הֲוֵי אֵימָא בִּימָמָא, כַּד נָהִיר שִׁמְשָׁא. וְדָא חַד קְרָא דְּאִיהוּ בְּשַׁבְעִין וּתְרֵין אַתְוָון.

36. The second verse is of Isaac, WHO IS GVURAH OF ZEIR ANPIN. We find that there are also 72 letters, in which there is Judgment for the Egyptians and Mercy for Yisrael. Therefore, it is written HERE: "and it came between the camp of Egypt and the camp of Yisrael" (Shemot 14:20), that is, toward the ones and toward the others. ISAAC IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH, AND THE ILLUMINATION OF CHOCHMAH FLOWS FORTH ONLY WITH HARSH JUDGMENTS FOR THE WICKED AND GOOD RECOMPENSE FOR THE RIGHTEOUS. THIS IS THE SECRET OF, "AND IT CAME BETWEEN THE CAMP OF EGYPT AND THE CAMP OF YISRAEL." "And it was a cloud and darkness" (Ibid.), since that is the day of Isaac, A DAY THAT IS cloudy, for the cloud and the darkness originate in it. Therefore, the order of the letters is backward and not straightforward, like this one.

36. תְּנַיְינָא דְּיִצְחָק, הָכִי נָמֵי דְּאִשְׁתַּכַּח בְּע"ב אַתְוָון, לְאִשְׁתַּכְּחָא בְּדִינָא לְגַבֵּי מִצְרָאֵי וּלְגַבֵּי יִשְׂרָאֵל בְּרַחֲמֵי. וע"ד כְּתִיב, וַיָּבֹא בֵּין מַחֲנֵה מִצְרַיִם וּבֵין מַחֲנֵה יִשְׂרָאֵל, לָקְבֵיל אִלֵּין וְלָקְבֵיל אִלֵּין. וַיְהִי הֶעָנָן וְהַחֹשֶׁךְ, דְּהָכִי הוּא יוֹמָא דְּיִצְחָק, דְּעִיבָא הֲוֵי, עֲנָנָא וַחֲשׁוֹכָא מִנֵּיהּ הוּא. וּבְגִין כַּךְ סִדּוּרָא דְּאַתְוָון לְמַפְרֵעַ, וְלָא בְּאֹרַח מֵישָׁר, כְּגַוְונָא דָּא.

37. וְעַל דָּא אַתְוָון כֻּלְּהוּ לְמַפְרֵעַ, דִּכְתִיב וַיְהִי הֶעָנָן וְהַחֹשֶׁךְ, דְּכֵיוָן דְּעָאל יִצְחָק בְּדִינוֹי, לֹא קָרַב זֶה אֶל זֶה. כְּתִיב זֶה אֶל זֶה, אִינּוּן דְּאָתוּ מִסִּטְרָא דְּאַבְרָהָם, לָא קְרִיבוּ דָּא בְּדָא. דְּהָא לָא יַכְלִין, בְּגִין דְּהַאי בְּאֵר אִתְדַּבְּקָא בְּיִצְחָק. כד"א, וַיָּאֶר אֶת הַלָּיְלָה. דְּכַד אִתְמַלְיָיא לְאִתְחַבְּרָא בְּיִצְחָק, לֹא קָרַב זֶה אֶל זֶה, וְלָא יָכִיל לְקָרְבָא. עַד דְּאָתָא יַעֲקֹב, וְאִתְחַבָּר בְּאַבְרָהָם, וְנָטַל לְיִצְחָק, וְשָׁאֲרִי לֵיהּ בְּאֶמְצָעִיתָא, כְּדֵין אִתְקְשַׁר מְהֵימְנוּתָא דָּא בְּדָא וְדָא בְּדָא, וְאִשְׁתְּזִיבוּ יִשְׂרָאֵל.

37. Therefore, the letters are all backward, as is written: "and it was a cloud and darkness," WHICH IS JUDGMENT, AND BACKWARD DIRECTION ALLUDES TO JUDGMENT. As soon as Isaac got involved in its Judgments, "the one came not near the other" (Ibid.). It is written: "the one came not near the other," because those that come from the side of Abraham, MEANING FROM THE LIGHT OF CHESED, do not come near the other - MEANING THAT THE RIGHT COLUMN, WHICH IS CHESED, DID NOT GET NEAR TO BESTOW ABUNDANCE ON THE LEFT COLUMN, WHICH IS GVURAH. CONSEQUENTLY, THE LEFT WAS WITH CHOCHMAH WITHOUT CHASSADIM, WHICH IS A HARSH JUDGMENT AND DARK. AND ZEIR ANPIN, THAT IS CHESED, DID NOT APPROACH THE NUKVA TO PRESENT HER WITH CHASSADIM. THE NUKVA WAS RECEIVING FROM THE LEFT COLUMN CHOCHMAH WITHOUT CHASSADIM, WHICH IS DARKNESS. They were unable TO GET NEAR ONE ANOTHER, since this well, WHICH IS MALCHUT, was attached to Isaac, WHO IS THE LEFT COLUMN. It is written: "but it gave light by night" (Ibid.), MEANING THAT THE LEFT COLUMN ILLUMINATED THE NIGHT, WHICH IS MALCHUT. When it was filled up to join with Isaac, "the one came not near the other," and was unable to get near, SINCE THERE WAS NO UNION BETWEEN ZEIR ANPIN AND MALCHUT FROM THE SIDE OF CHESED. They were separated until Jacob, WHO IS THE CENTRAL COLUMN, came and joined to Abraham, WHO IS CHESED, and took Isaac and placed him in the middle - BETWEEN MERCY, WHICH IS THE CENTRAL COLUMN AND CHESED, WHICH IS THE RIGHT COLUMN. Then the Faith was connected, one with the other, MEANING THAT THE TWO COLUMNS, RIGHT AND LEFT, WERE TIED TOGETHER AND ALSO ZEIR ANPIN AND MALCHUT WERE COUPLED TOGETHER FROM THE SIDE OF CHESED. And Yisrael were saved.

38. וְתָנִינָן, בַּאֲתָר דַּאֲבָהָתָא אִשְׁתַּכְחֵי, שְׁאָר צַדִּיקַיָּיא מִשְׁתַּכְחֵי גַּבַּיְיהוּ, וע"ד שְׁמָא דָּא, סָלִיק לְסִטְרִין אַחֲרָנִין מִתְפָּרְשָׁן, אע"ג דְּכֻלְּהוּ נָפְקִין לְאָרְחָא חַד.

38. We have learned that in the place where the Patriarchs are, other righteous people are with them, MEANING THAT IN A PLACE WHERE THERE ARE CHESED, GVURAH AND TIFERET - WHICH ARE THE PATRIARCHS - THERE ARE ALSO NETZACH, HOD, YESOD AND MALCHUT - WHO ARE CALLED 'MOSES', 'AARON' AND 'JOSEPH'. Therefore, this name OF AYIN-BET (72) is understood and explained in other ways, MEANING THAT THE NAME OF 72 IS EXPLAINED IN THIS MANNER. THE TWELVE BOUNDARIES - WHICH ARE THE SECRET CHOCHMAH AND BINAH, TIFERET AND MALCHUT, IN EACH OF THE THREE COLUMNS, EQUALING TWELVE - ILLUMINATE IN ALL ENDS OF THE SIX ENDS OF ZEIR ANPIN, AND SIX TIMES TWELVE EQUALS 72. AND SIMILARLY, THERE ARE OTHER MANNERS IN THIS LINE, although all EXPLANATIONS result in one direction.

39. כַּד נַהֲרָא הַאי בְּאֵ"ר מִסִּטְרָא דְּיִצְחָק, וְאִתְקְשַׁר בֵּיהּ, אִתְעֲבִיד יַמָּא רַבָּא תַּקִּיפָא, וְגַלְגְּלִין תַּקִּיפִין, סַלְיָקִין וְנַחְתִּין בְּזַעַף וְרוּגְזָא בְּתֻקִּיפוּ, נָטִיל לְעֵילָא, סָלִיק, וְנָחִית לְתַתָּא, אַבְרָהָם אָתֵי לְקָבְלֵיהּ, וּמְגוֹ רוּגְזָא וְזַעֲפָא וְחֵימָתָא וּתְקִיפוּ, זֶה אֶל זֶה לָא הֲווֹ מִתְקָרְבִין, עַד דְּאָתָא יַעֲקֹב, וְשָׁכִיךְ רוּגְזָא, וּמָאיִךְ וְתָבַר גַּלְגַּלֵּי יַמָּא, הה"ד וַיֵּט מֹשֶׁה אֶת יָדוֹ עַל הַיָּם וַיּוֹלֶךְ יְי' אֶת הַיָּם בְּרוּחַ קָדִים עַזָּה וְגוֹ'. מַאי בְּרוּחַ קָדִים עַזָּה. דָּא רוּחַ יַעֲקֹב, עַזָּה תַּקִּיף לְקָבְלֵיהּ, לְתַבְרָא רוּגְזָא דְּהַאי יַמָּא. וַיָּשֶׂם אֶת הַיָּם לֶחָרָבָה וַיִּבָּקְעוּ הַמָּיִם אָרִיק יַמָּא מֵימֵי רוּגְזִין, וְאִתְפְּלִיגוּ מַיָּא לְסִטְרָא דְּאַבְרָהָם וּלְסִטְרָא דְּיַעֲקֹב, הה"ד וַיִּבָּקְעוּ הַמָּיִם לְסִטְרָא דָּא וּלְסִטְרָא דָּא. וְעַל דָּא אַתְוָון כֻּלְּהוּ בְּאֹרַח מֵישָׁר כַּדְקָא יֵאוּת.

39. When this well, WHICH IS MALCHUT from the side of Isaac, WHO IS THE LEFT COLUMN, lights up and is tied to him, the Great Sea is formed, strong AND RAGING. Strong waves go up and go down powerfully, with anger and rage, as they travel up, ascend, and come down. THIS IS THE SECRET OF WHAT IS WRITTEN: "THEY MOUNT UP TO THE SKY, THEY GO DOWN AGAIN TO THE DEPTHS" (TEHILIM 107:26). Abraham comes towards it, WHO IS THE RIGHT COLUMN, MEANING THAT THE RIGHT COLUMN IS OPPOSITE IT. THEREFORE, THIS QUARREL AND NOISE IS PRODUCED. FOR WHEN THE LEFT GAINS STRENGTH, THEN THE WAVES OF THE OCEAN RISE WITH THEIR PEAK TO THE SKY, AND WHEN THE RIGHT GAINS STRENGTH, WHICH IS ABRAHAM, THEN THE WAVES DESCEND TO THE DEPTHS. Because of this anger and rage and wrath, they did not get near to one another, THE TWO COLUMNS, BUT KEPT BATTLING until Jacob came, WHO IS THE CENTRAL COLUMN, and silenced and subdued the anger, MEANING THAT HE REDUCED THE FIRST THREE SFIROT OF THE LEFT. He broke the waves of the sea. This is what is written: "and Moses stretched out his hand over the sea; and Hashem caused the sea to go back by a strong east wind..." (Shemot 14:21). What is "a strong east wind (also: 'spirit')"? That is Jacob's spirit, WHO IS THE CENTRAL COLUMN, WHICH IS strong and powerful against THE LEFT COLUMN, breaking the anger of this sea. THEN, "He made the sea dry land, and the waters were divided" (Ibid.), by emptying the

sea of the waters of anger. The waters split to the side of Abraham, WHO IS RIGHT, WHICH IS CHESED, and to the side of Jacob, WHO IS THE CENTRAL COLUMN, WHICH IS MERCY. This is what is written: "and the waters were divided," to this side and to that side. Therefore, all the letters IN THIS VERSE OF THE CENTRAL COLUMN are in the right direction.

40. These letters are in forward direction on the side of Jacob, WHO IS THE CENTRAL COLUMN, and so are all those who come from his side. When Jacob arrived, he connected to Abraham, WHO IS THE RIGHT COLUMN, and took Isaac, WHO IS THE LEFT COLUMN, and placed him in the middle, BETWEEN HIM AND THE RIGHT COLUMN. Then the Faith was tied between the one and the other, MEANING THAT THE TWO COLUMNS CONNECTED - THE RIGHT COLUMN AND THE LEFT COLUMN, ONE TO THE OTHER - AND ALL THREE TO MALCHUT, THAT IS CALLED 'FAITH'. Therefore, the task of the construction of the Holy Name is made known through the uniting of the Patriarchs, MEANING THE RIGHT WITH THE LEFT, AND THE LEFT WITH THE RIGHT, AND BOTH WITH THE CENTRAL, which is one knot. ALL THREE COLUMNS BECOME ONE, the knot of Faith, AND ALL THREE COLUMNS ARE CONNECTED IN MALCHUT, THAT IS CALLED 'FAITH', to become a whole Chariot - WHICH ARE THREE COLUMNS AND MALCHUT, THE FOUR LEGS OF THE THRONE, WHICH ARE THE THRONE AND THE CHARIOT TO BINAH. Everything is accomplished with the uniting of the Patriarchs together, AS MENTIONED PREVIOUSLY.

40. אִלֵּין אַתְוָון בְּאֹרַח מֵישָׁר, בִּסְטַר דְּיַעֲקֹב, וְכָל אִינּוּן דְּאָתוּ מִסִּטְרֵיהּ, וְכַד אָתָא יַעֲקֹב, אִתְחַבַּר בְּאַבְרָהָם, וְנָטַל לְיִצְחָק, וְשָׁאֲרִי לֵיהּ בְּאֶמְצָעִיתָא. כְּדֵין אִתְקְשַׁר מְהֵימְנוּתָא דָּא בְּדָא וְדָא בְּדָא. וְעַל דָּא, עוֹבָדָא בְּתִקּוּנָא בְּשֵׁמָא קַדִּישָׁא בְּזִוּוּגָא דַּאֲבָהָן אִשְׁתְּמוֹדַע, דְּאִיהוּ קְשׁוּרָא חַד, קְשׁוּרָא מְהֵימְנָא, לְמֶהֱוֵי רְתִיכָא שְׁלִימָתָא. וּבְזִוּוּגָא דַּאֲבָהָן כַּחֲדָא, אִתְעֲבִיד כֹּלָּא.

41. The friends know how to proceed in the right way, MEANING IN THE CENTRAL COLUMN, to establish the deeds properly. And with this name OF AYIN-BET (72), that is the knot of the Patriarchs, are found ways to Judgment, to Mercy, to help, to kindness, to awe, to Torah, to life, to death, to good and bad. Praised are those virtuous ones who know the manners of the Torah and know to go in the ways of the Holy King. They are praised in this world and the World to Come.

41. וְיַדְעִין חַבְרַיָּיא לְמֵיהַךְ בְּאֹרַח מֵישָׁר, לְאַתְקָנָא עוֹבָדִין כַּדְקָא יָאוּת, וּבִשְׁמָא דָּא קְשׁוּרָא דַּאֲבָהָן, אִשְׁתְּכָחוּ אוֹרְחִין לְדִינָא, וּלְרַחֲמֵי, לְסִיּוּעַ, לְחֶסֶד, לְדַחִילוּ, לְאוֹרַיְיתָא, לְחַיֵּי, לְמוֹתָא, לְטָב, לְבִישׁ. זַכָּאִין אִינּוּן צַדִּיקַיָּיא, דְּיַדְעִין אוֹרְחוֹי דְּאוֹרַיְיתָא, וְיַדְעִין לְמֵיהַךְ בְּאוֹרְחוֹי דְּמַלְכָּא קַדִּישָׁא, זַכָּאִין אִינּוּן בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי.

8. The Name of Ayin-Bet (72) names

We hear about the Patriarchs in their travels, their deeds and their knots or unifications. Wherever the Patriarchs are found, the rest of the Righteous are also found. We are given a detailed description of the seven knots in the 72 names, and are told that during the moment that all the steps of the Name 72 are present, the total Faith is present. The Shechinah always travels with the Patriarchs, and when they travel all other levels travel within them. Finally we hear that while Zebulun inherited the Sea of Kineret that is Malchut, Judah took all Malchut and united it in all its own levels.

42. Behold the Patriarchs in their travels, in deeds TO RAISE FEMALE WATERS, AND in knots, THAT IS, WITH UNIFICATIONS with which they connect that bind one to the other. IN EACH NAME OF THESE 72 NAMES ALL PATRIARCHS ARE BOUND TOGETHER, SINCE THEY ARE THE THREE COLUMNS. When they join together, there is nobody who can stand up to them. We have learned that wherever the Patriarchs are, we also find with them the rest of the righteous, SUCH AS MOSES, AARON AND JOSEPH. Therefore, THIS NAME OF 72 goes in differently explained ways, although all EXPLANATIONS have a similar outcome.

42. הָא אֲבָהָן בְּמַטְלָנִין, בְּעוֹבָדִין, בְּקִשּׁוּרִין דְּמִתְקַשְּׁרֵי דָּא בְּדָא. וְכַד מִתְחַבְּרָן כַּחֲדָא, לֵית מַאן דְּיָקוּם קֳמַיְיהוּ. וְתָנִינָן, בַּאֲתַר דַּאֲבָהָתָא אִשְׁתְּכָחוּ, שְׁאַר צַדִּיקַיָּיא מִשְׁתַּכְּחֵי גַּבַּיְיהוּ. וְעַל דָּא שְׁמָא דָּא סָלִיק לְסִטְרִין אַחֲרָנִין מִתְפָּרְשָׁן, אע״ג דְּכֻלְּהוּ נָפְקִין לְאָרְחָא חַד.

43. There are seven knots IN THE 72 NAMES AND TO EVERY INDIVIDUAL KNOT, the three Patriarchs - THAT ARE CHESED, GVURAH AND TIFERET - are connected along with four others - THAT ARE NETZACH, HOD, YESOD AND MALCHUT. HE GOES ON TO EXPLAIN THAT the head OF THE 72 NAMES, THE THREE SFIROT, CHOCHMAH, BINAH AND DA'AT, THAT ARE REFERRED TO AS 'HEAD'. The center AMONG THEM, WHICH IS MALCHUT, is in one connection, BECAUSE CHOCHMAH AND BINAH are the ones that dug the water well, WHICH IS MALCHUT, AS IT IS WRITTEN: "THE WELL THAT THE PRINCES DUG OUT" (Bemidbar 21:18), WHO ARE CHOCHMAH AND BINAH. THEREFORE, CHOCHMAH, BINAH, DA'AT AND MALCHUT ARE IN ONE KNOT. The second CONNECTION is, "the one...the other" (Shemot 14:20), MEANING THE TWO COLUMNS OF CHESED AND GVURAH, ABOUT WHICH IS SAID, "THE ONE CAME NOT NEAR THE OTHER." They are one knot THAT STARTS with three Yud's.

43. שִׁבְעָה קְשׁוּרִין אִינּוּן, דְּמִתְקַשְׁרֵי בְּהוּ ג׳ אֲבָהָן, וְד׳ אַחֲרָנִין. רֵישָׁא וְאֶמְצָעִיתָא בְּקְשׁוּרָא חֲדָא. וְאִלֵּין אִינּוּן דְּחַפְרוּ בֵּירָא דְּמַיָּא. תִּנְיָינָא זֶה אֶל זֶה, וְאִינּוּן קְשׁוּרָא חֲדָא, בְּתֵלַת יוֹדִין.

44. The third KNOT IS TIFERET, WHICH IS THE CENTRAL COLUMN, and that is the total perfection of all Faith, FOR IT BESTOWS UPON MALCHUT, THAT IS REFERRED TO AS 'FAITH', AND COMPLEMENTS IT. The fourth KNOT is two pillars upon which the body stands, WHICH ARE NETZACH AND HOD, AND ARE CONSIDERED AS NETZACH. The fifth KNOT IS HOD, within which there is good and bad, and a river that flows to the Tree of Life and Death, WHICH IS MALCHUT, SINCE HOD BESTOWS UPON MALCHUT. It is the most profound of all, MEANING THAT IT CONTAINS MORE JUDGMENTS THAN ANY OTHER SFIRAH. The sixth KNOT IS YESOD, within whom there is Judgment with Mercy. The seventh KNOT, WHICH IS MALCHUT, was ALREADY mentioned in the beginning, THAT IT IS INCLUDED in that head which we spoke of, since it is the center of everything, AS MENTIONED. Since it is the center of everything, it is called 'Aleph-Nun-Yud', MEANING THAT IN ITS DIVISION, THE NAME OF ALEPH-NUN-YUD EXISTS. That is the support of all the branches that are united around it.

44. תְּלִיתָאָה, שְׁלִימוּ דְּכָל מְהֵימְנוּתָא. רְבִיעָאָה, תְּרֵין קַיְּימִין, דְּגוּפָא קַיְּימָא עָלַיְיהוּ. חֲמִישָׁאָה, טַב וּבִישׁ, נַהֲרָא דְּנָפִיק אִילָנָא דְּחַיֵּי וּמוֹתָא, עֲמִיקְתָּא דְּכֹלָּא. שְׁתִיתָאָה, דִּינָא בְּרַחֲמֵי. שְׁבִיעָאָה, בְּקַדְמֵיתָא אִתְּמַר, בְּהַהוּא רֵישָׁא דְּאַמָּרָן, בְּגִין דְּאִיהוּ אֶמְצָעִיתָא דְּכֹלָּא. וּבְגִין דְּאִיהוּ אֶמְצָעִיתָא דְּכֹלָּא, אִקְרֵי אֲנִי קַיּוּמָא דְּכָל עַנְפִּין דְּמִתְאַחֲדָן מִסַּחֲרָנֵיהּ.

45. These seven steps, THE SEVEN KNOTS MENTIONED ABOVE, are from one level to another level, FROM THE FIRST STEP TO THE LAST STEP. One Chariot is known for all the names that unite in it, and also from one level to another - MEANING THAT SIMILAR TO EACH INDIVIDUAL STEP IS A COMPLETE CHARIOT ON ITS OWN, ALTHOUGH IN EACH STEP THERE ARE THE SAME SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. THE DIFFERENCE BETWEEN THEM IS THAT IN EACH STEP, all follow that step that is assigned to them. We have already explained these matters. FOR EXAMPLE, IN THE STEP OF CHESED, THERE ARE SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT - BUT ALL FOLLOW THE DOMINANT SFIRAH OF CHESED. SIMILARLY, GVURAH HAS ALL THE SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT - ALL CARRY ON ACCORDING TO THE DOMINANT SFIRAH OF GVURAH. AND IT IS THE SAME WITH EVERY LEVEL.

45. שִׁבְעָה דַּרְגִּין אִלֵּין, מִדַּרְגָּא חֲדָא לְדַרְגָּא חֲדָא, אִשְׁתְּמוֹדְעָא רְתִיכָא חֲדָא, בְּכָל אִינּוּן דְּמִתְאַחֲדָאן בֵּיהּ. וְכֵן מִדַּרְגָּא לְדַרְגָּא, וְכֻלְּהוּ אִתְנַהֲגָן אֲבַתְרֵיהּ דְּהַהוּא דַּרְגָּא דְּאִתְפַּקְדָא עָלַיְיהוּ, וְהָא אוֹקִימְנָא מִלֵּי.

46. Come and behold: during the moment that all these steps OF THE NAME 72 are present, the total Faith is present, MEANING THE WHOLENESS OF MALCHUT. These SEVEN KNOTS are seven clouds that surrounded Yisrael AND THEY TOTALED TEN, SINCE CHESED IS INCLUDED IN THE FIRST THREE SFIROT, AS KNOWN. Therefore, when the Shechinah travels, it travels with the Patriarchs, THAT ARE CHESED, GVURAH AND TIFERET, WHICH ARE THE SECRET OF THE NAME 72. FOR when they travel, all other levels travel within them, AS MENTIONED, and then the Congregation of Yisrael, WHICH IS MALCHUT, is adorned properly. AND ALL THEIR ILLUMINATION IS PRIMARILY DURING THEIR TRAVELS.

46. ת״ח, בְּשַׁעֲתָא דְּאִלֵּין דַּרְגִּין מִשְׁתַּכְחִי, כָּל מְהֵימְנוּתָא אִשְׁתְּכַח, וְאִלֵּין שִׁבְעָה עֲנָנִין דְּאַסְחַרוּ לְהוּ לְיִשְׂרָאֵל. בג״כ כַּד נַטְלָא שְׁכִינְתָּא, בַּאֲבָהָתָא נַטְלָא. וְכַד אִלֵּין נַטְלִין, כֻּלְּהוּ דַּרְגִּין אַחֲרָנִין נַטְלִין בְּהוּ, וּכְדֵין אִתְעַטְּרַת כ״י כַּדְּקָא יָאוּת.

47. Come and behold: Zebulun, as we spoke, inherited the Sea of Kineret, the unspecified Sea of Kineret, WHICH IS MALCHUT, and so it deserves to be. HE ASKS: If so, Judah, OF WHOM IT WAS SAID THAT HE IS ALWAYS MALCHUT, what part has he got in it, IN MALCHUT THAT ZEBULUN HAS ALREADY TAKEN? HE REPLIES: It is just that Judah took all Malchut and united in it all its own levels, BOTH SMALLNESS AND GREATNESS, IN THE SECRET OF DALET-HEI OF JUDAH. DALET INDICATES THE SMALLNESS BEFORE RECEIVING OVER IT THE MALE, AND THE HEI INDICATES THE GREATNESS, WHICH IS NOT THE CASE WITH ZEBULUN. HE SIMPLY TOOK THE ASPECT OF MALCHUT WHEN IT WAS CALLED 'THE SEA OF KINERET', IN THE SECRET OF THE BATTLES IN IT.

47. ת"ח, זְבוּלֵן דְּקָאֲמַרְן יָרִית יָם כִּנֶּרֶת. יָם כִּנֶּרֶת סְתָם, וְהָכִי אִתְחֲזֵי. אִי הָכִי יְהוּדָה מַה חוּלָקָא אִית בֵּיהּ, אֶלָּא יְהוּדָה נָטַל מַלְכוּתָא כֻּלָּא, וְאִתְאַחִיד בֵּיהּ בְּכָל סִטְרִין.

9. The inner altar and the candlestick

Rabbi Shimon says that the candlestick above, Malchut, and all its lamps, the Sfirot, all shine through Aaron, since he readied the candlestick. He compares the twelve princes of the twelve tribes to the twelve permutations of Yud Hei Vav Hei in Zeir Anpin. The candlestick was assigned with the seven lamps corresponding to the seven Sfirot. It stands through a sign and was produced through a miracle. We learn what the inner altar and the outer altar are, and how abundance flows from the inner to the outer. Incense is the connection of everything.

48. Rabbi Elazar says in relation to this portion: All the tasks of the candlestick and all the required preparations of it were already mentioned. Why is it REPEATED here a second time? HE RESPONDS: It is just that once the princes have offered their sacrifices on the altar and the necessary services required for each one, the Scripture comes to relate the story of the candlestick that was readied through Aaron, since the candlestick above, WHICH IS MALCHUT, and all its lamps, THAT ARE THE SFIROT, all shine through Aaron.

48. רִבִּי אֶלְעָזָר אָמַר, הַאי פַּרְשְׁתָּא, הָא אִתְּמַר עוֹבָדָא, דִּמְנַרְתָּא וְתִקּוּנָהָא, וְכָל מַה דְּבָהּ, אֲמַאי הָכִי זִמְנָא אַחֲרָא. אֶלָּא כֵּיוָן דִּנְשִׂיאִים קְרִיבוּ קוּרְבָּנָא דְּמַדְבְּחָא, וְכָל תִּקּוּנָא דְּאִתְחֲזֵי לֵיהּ, אָתָא קְרָא וְאִשְׁתְּעֵי עוֹבָדָא דִּמְנַרְתָּא, דְּהִיא תִּקּוּנָא עַל יְדָא דְּאַהֲרֹן, דְּהָא לְעֵילָא מְנַרְתָּא, וְכָל בּוּצִינִין דִּילָהּ, עַל יְדָא דְּאַהֲרֹן נַהֲרִין כֻּלָּא.

49. Come and behold: contemplate the altar. Twelve princes were there to arrange and prepare it, and it was explained that the twelve represent the tribes of the four directions with four standards, SINCE THREE TRIBES WERE ASSIGNED TO EACH STANDARD and all TOGETHER there were twelve. Everything was similar to above. THE ALTAR ABOVE, WHICH IS MALCHUT, RECEIVES FROM THE TWELVE PERMUTATIONS OF YUD HEI VAV HEI IN ZEIR ANPIN, WHICH IS THE SECRET OF CHOCHMAH AND BINAH, TIFERET AND MALCHUT, THAT IS IN EACH OF THE THREE COLUMNS, TOTALING TWELVE. The candlestick was assigned with the seven lamps to be lit by a priest, all similar to above, CORRESPONDING TO ZEIR ANPIN THAT ILLUMINATES TO CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF MALCHUT. The candlestick stands through a sign and was produced through a miracle, FOR IT WAS MADE ON ITS OWN. This has been explained in relation to the making of the candlestick.

49. ת"ח, מַדְבְּחָא תְּרֵיסָר נְשִׂיאִין הֲווֹ, לְחַנְּכָא לֵיהּ, וּלְאַתְקָנָא לֵיהּ, וְהָא אוּקְמוּהָ תְּרֵיסָר אִינּוּן שְׁבָטִין, לְד' סִטְרִין, ד' דְּגָלִים, וְכֻלְּהוּ תְּרֵיסָר. וְכֹלָּא כְּגַוְונָא דִּלְעֵילָא. מְנַרְתָּא אִתְּמְנֵי בְּשִׁבְעָה בּוּצִינִין, לְאַדְלָקָא עַל יְדָא דְּכַהֲנָא, וְכֹלָּא כְּגַוְונָא דִּלְעֵילָא. וּמְנַרְתָּא, עַל אָת קַיְימָא, וּבְנִיסָא אִתְעֲבִידַת, וְהָא אוּקְמוּהָ בְּעוֹבָדָא דִּמְנַרְתָּא.

50. The inner altar and the candlestick are together for everyone's happiness, as is written: "ointment and perfume rejoice the heart" (Mishlei 27:9). OIL IS THE CANDLESTICK THAT IS MALCHUT THAT RECEIVES FROM CHOCHMAH, AND INCENSE IS THE INNER ALTAR. We have explained that there were two altars. One is innermost, AND THAT IS THE ALTAR FOR INCENSE and it is for happiness, AND CORRESPONDS TO BINAH. The outer one, THAT IS THE EXTERIOR ALTAR, is for sacrificial offerings, WHICH CORRESPONDS TO MALCHUT. Abundance flows from the inner altar, WHICH CORRESPONDS TO BINAH, to the one outside, WHICH IS MALCHUT. Whoever gazes and observes, understands and knows the uppermost Wisdom, that the secret of the matter is Adonai Yud Hei Vav Hei, SINCE THE INNER ALTAR IS YUD HEI VAV HEI, BINAH, AND THE OUTER IS ADONAI, MALCHUT. Therefore, incense is offered only when there was oil. THAT IS THE SECRET OF UNIFICATION OF ONE OF CHOCHMAH AND BINAH.

50. וּמַדְבַּח פְּנִימָאָה, וּמְנַרְתָּא, קַיְימֵי כַּחֲדָא, לְחֶדְוָותָא דְּכֹלָּא. דִּכְתִיב שֶׁמֶן וּקְטֹרֶת יְשַׂמַּח לֵב. וְאוֹקִימְנָא דִּתְרֵי מַדְבְּחָן הֲווֹ, חַד פְּנִימָאָה דְּכֹלָּא, וְהַאי קַיְימָא לְחֶדְוָותָא. וְחַד לְבַר, לְקָרְבָּא קָרְבָּנִין. וּמֵהַאי פְּנִימָאָה נָפִיק לְהַאי דִּלְבַר, וּמַאן דְּחָמֵי וְיִסְתָּכַּל, יִנְדַּע חָכְמְתָא עִלָּאָה, רָזָא דְּמִלָּה אֲדֹנָי יוּדָ"ו. וְעַל דָּא לָא אִתְקְרַב קְטָרְתָּא, אֶלָּא בְּשַׁעֲתָא דְּשֶׁמֶן אִשְׁתְּכַח.

51. אַשְׁכַּחְנָא בְּסִפְרָא דִשְׁלֹמֹה מַלְכָּא, קְטֹרֶת הוּא לְחֶדְוָה, וּלְסַלְקָא מוֹתָנָא. מַאי טַעֲמָא. בְּגִין דְּדִינָא מֵהַאי דְּלִבָּר אִשְׁתְּכַח, וְחֶדְוָותָא וְחֵדוּ וְקִשּׁוּרָא דְנַהִירוּ, מֵהַהוּא פְּנִימָאָה, דְּכָל חֵידוּ בֵּיהּ קַיְּימָא. וְכַד הַאי אַתְעַר, כָּל דִּינָא אִסְתַּלָּק מֵהַאי, וְלָא יָכִיל לְמֶעְבַּד דִּינָא. וּבג"כ קְטֹרֶת קַיְּימָא לְבַטְלָא מוֹתָנָא, וְעַל דָּא, קְטֹרֶת קְשִׁירוּ הוּא דְּכֹלָּא, וְדָא אִתְקְרִיב בְּהַהוּא פְּנִימָאָה. זַכָּאִין אִינּוּן יִשְׂרָאֵל בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי, עָלַיְיהוּ כְּתִיב וַיֹּאמֶר לִי עַבְדִּי אָתָּה יִשְׂרָאֵל וְגוֹ'.

51. I discovered in the book of King Solomon that the incense is for happiness and to eradicate death. What is the reason? It is because Judgment is prevalent from the outer ALTAR, WHICH IS MALCHUT. The happiness and gladness and the connection of light come from the inner ALTAR where all rejoicing exists, WHICH IS BINAH. When this is roused, THAT IS THE INNER, all Judgment disappears from here, FROM THE OUTER, and no Judgment can be executed. Therefore, the business of incense, WHICH IS THE SECRET OF THE INNER ONE, is to void death - SINCE WHEN THE INNER, WHICH IS THE SECRET OF BINAH, IS AWAKENED BY THE INCENSE, THE OUTER, WHICH IS MALCHUT, IS NOT CAPABLE OF CARRYING OUT JUDGMENT. Therefore, incense is the connection of everything and it is offered in the inner ALTAR, WHERE ALL HAPPINESS EXISTS. Praised are the children of Yisrael in this world and the World to Come. About them, it is written: "and said to me, 'You are My servant, Yisrael, in whom I will be glorified'" (Yeshayah 49:3).

10. One who comes from the side of Judgment must not grow hair

We hear that whoever comes from the side of Judgment, like the Levites, must not grow hair since that increases Judgment in the world. All powers and corrections come from the priests, who are from the right side. And the body that is the Central Column is the essence of everything, connecting left and right.

52. קַח אֶת הַלְוִיִּם וְגוֹ', הָא אוּקְמוּהָ דְּבָעֵי לְדַכְּאָה לוֹן, וּלְאַמְשָׁכָא לוֹן, לְאִתְקַשְׁרָא בְּאַתְרַיְיהוּ, בְּגִין דְּאִינּוּן דְּרוֹעָא שְׂמָאלָא, וְסִטְרָא דְּדִינָא, וְכָל מַאן דְּאָתֵי מִסִּטְרָא דְּדִינָא, בָּעֵי דְּלָא יַרְבֵּי שַׂעֲרָא, בְּגִין דְּאַסְגֵּי דִּינָא בְּעָלְמָא. וְעַל דָּא אִתְּתָא כְּהַאי גַּוְונָא, דְּלָא יִתְחַזֵּי שַׂעֲרָא לְבַר, וּבַעְיָיא לְאִתְחַפְּיָיא רֵישֵׁהּ, וּלְכַסֵּי שַׂעְרָהָא, וְאוֹקִימְנָא, וְהָא אִתְּמַר. וּכְדֵין אִתְבָּרְכָן כָּל אִינּוּן דְּאַתְיָין מִסִּטְרָא דְּדִינָא. וְעַל דָּא בְּלֵיוָאֵי כְּתִיב, וְכֹה תַעֲשֶׂה לָהֶם לְטַהֲרָם וְגוֹ', וְהֶעֱבִירוּ תַעַר וְגוֹ'. וְאִתְּמַר לֵיוָאֵי לָא סַלְקִין לְאַתְרַיְיהוּ, עַד דְּיָרִים לוֹן כַּהֲנָא, בְּגִין דִּימִינָא מַדְבַּר תְּדִיר לִשְׂמָאלָא.

52. "Take the Levites..." (Bemidbar 8:6). It has already been explained that there is a requirement to cleanse them and draw them to connect at their place, IN THE LEFT COLUMN, since they are from the left arm OF GVURAH OF ZEIR ANPIN and the side of Judgment. Whoever comes from the side of Judgment must not grow hair, since it increases Judgment in the world. Consequently, a woman similarly is required to attend to it so that her hair should not be visible outside, and she must cover her head and veil her hair. This has been explained and we have already learned it. All those that come from the side of Judgment are then blessed. Therefore, it is written of the Levites: "and thus shall you do to them, to cleanse them...and let them shave..." (Ibid. 7). We have learned that the Levites cannot ascend to their assigned place until the Priest uplifts them, because the right always leads the left.

53. ר"ש אָמַר, בְּיוֹמָא דְּסַלְקִין לֵיוָאֵי בְּדוּכְתַיְיהוּ, בְּתְרֵין פָּרִים. מ"ט פָּרִים. אֶלָּא אִינְהוּ כְּפָרִים, לְקַבְּלָא בִּשְׂמָאלָא לְהַאי פָּרָה דְּאִקְרֵי פָּרָה אֲדוּמָה. כַּהֲנָא כָּל חֵילָא וְכָל תְּקוּנָא בֵּיהּ תַּלְיָיא, בְּגִין דְּכָל חֵילָא דְּגוּפָא בְּדְרוֹעָא יְמִינָא קַיְּימָא. וְעַל דָּא כַּהֲנָא דְּרוֹעָא דְּיִשְׂרָאֵל כֻּלְּהוּ הֲוֵי. וּבֵיהּ קַיְּימָא לְאַתְקָנָא כֹּלָּא וּלְאַתְקָנָא עָלְמָא וְעִם כָּל דָּא, לָא אִשְׁתְּכַח בִּלְחוֹדוֹי, אֶלָּא בְּגוּפָא וּשְׂמָאלָא, וְגוּפָא עִקָּרָא הוּא דְּכֹלָּא.

53. Rabbi Shimon said: The day that the Levites ascended to their place, THEY OFFERED FOR SACRIFICE two oxen. Why oxen? HE RESPONDS: They are like oxen, MEANING IN THE LEFT COLUMN, IN THE SECRET OF, "THE FACE OF AN OX ON THE LEFT SIDE" (YECHEZKEL 1:10). They receive with the left this cow that is called a 'red heifer', MEANING MALCHUT OF THE LEFT SIDE. Every power and every correction depends on the priest, WHO IS THE RIGHT COLUMN, since the total power of the body is in the right arm. Therefore, the priest was the right arm of all Yisrael, by which he was ready to arrange everything and sustain the world. In spite of all this, THE RIGHT COLUMN is not alone, but CONNECTED to the body and to the left, THAT IS, WITH THE TWO COLUMNS - CENTRAL AND LEFT. And the body, THAT IS THE CENTRAL COLUMN, is the essence of everything, SINCE IT UNITES THE TWO COLUMNS AND COMPLETES THEM, AND ALSO INCLUDES THEM.

11. "This is that which belongs to the Levites"

Rabbi Shimon says that the Levite must serve from age 25 to age fifty, after which his strength is declining and his voice is not as strong. The place to which the Levite is assigned is from strong judgment and must not be flawed by any weakness.

54. "This is that which belongs to the Levites" (Bemidbar 8:24). Come and behold: the Levi, who is 25 years old, ascends to his place and is adorned. He will do service work for 25 years until he reaches the grade of fifty. When he reaches the grade of the fiftieth year and higher, he declines from the strength of fire within him. Since the fire and heat get cooler, he causes damage to the place to which he is connected, WHICH IS THE LEFT.

54. זֹאת אֲשֶׁר לַלְוִיִּם וְגוֹ׳. ת״ח, לֵיוָאָה בַּר חֲמֵשׁ וְעֶשְׂרִין שְׁנִין סְלִיק לְדוּכְתֵּיהּ וְאִתְעַטַּר. וְחָמֵשׁ וְעֶשְׂרִין יִפְלַח עַד דְּסָלִיק לְדַרְגָּא דְּחַמְשִׁין. כַּד סָלִיק לְהַאי דַּרְגָּא דְּחַמְשִׁין שְׁנִין וּלְהָלְאָה, נָחִית מִן תּוּקְפָּא דְּאֶשָּׁא דְּבֵיהּ, וְכֵיוָן דְּאֶשָּׁא וַחֲמִימוּתָא אִתְקָרֵר, הָא פָּגִים לְהַהוּא אֲתָר דְּאִתְקְשַׁר בֵּיהּ.

55. In addition, AFTER FIFTY YEARS, the singing voice is no longer that well connected with him, SINCE IT BECOMES A LITTLE WEAKER. It is necessary that this voice should not be flawed, but rather get stronger, since it stands in a place of strong Judgment and not in a weak one. Therefore, it is important not to degrade that place, THAT IS THE LEFT, to which he is assigned, since it is powerful Judgment and not feeble. It is necessary not to show any feebleness in any direction. Praised is the man that toils in the Torah, knows the ways of the Holy One, blessed be He, and does not deviate to the right or the left. It is written: "for the ways of Hashem are right" (Hoshea 14:10), MEANING ONE WHO FOLLOWS STEADILY IN THE CENTRAL COLUMN.

55. וְעוֹד, דְּקָלָא דְּזִמְרָא לָא אִתְקְשַׁר בַּהֲדֵיהּ כָּל כַּךְ. וְקָלָא בָּעֵי דְּלָא יִתְפְּגַם, אֶלָּא בָּעֵי לְאִתְקְפָא, דְּהָא בַּאֲתָר דְּדִינָא תַּקִּיף קַיְּימָא, וְלָא בְּחַלְשָׁא. ובג״כ בָּעֵי דְּלָא יַפְגִּים הַהוּא אֲתָר דְּאִתְקְשַׁר בֵּיהּ, דְּאִיהוּ דִּינָא תַּקִּיפָא, וְלָא חַלְשָׁא, וְעַל דָּא לָא בָּעֵי לְאַחֲזָאָה חוּלְשָׁתָא כְּלָל בְּכָל סִטְרִין. זַכָּאָה הוּא ב״נ דְּאִשְׁתָּדַּל בְּאוֹרַיְיתָא, וְיִנְדַּע אוֹרְחוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, וְלָא סָטֵי לִימִינָא וְלִשְׂמָאלָא, דִּכְתִיב כִּי יְשָׁרִים דַּרְכֵי יְיָ׳.

12. The Pesach at its appointed season and second Pesach

Rabbi Shimon explains why God spoke to Moses in the wilderness of Sinai about Pesach since He had already told them about it in Egypt. He says that if the Torah had come simply to relate simple tales we could produce a better Torah today; it is obvious that everything in the Torah contains higher secrets. The stories told therein are merely its garment or dress, the same as the body is the garment for the person who comes to earth. He says that the soul that is the splendor of Yisrael that is Zeir Anpin is the actual soul of the Torah at which the sages look.

56. "And Hashem spoke to Moses in the wilderness of Sinai..." (Bemidbar 9:1). Rabbi Aba said: What is the reason that he exhorted them here about the Pesach? It was already told to them in Egypt. HE RESPONDS: This is because it was the second year and Yisrael thought that it only applied in Egypt. Since they had already performed it in Egypt once, they assumed that it was no longer necessary. The Holy One, blessed be He, came and cautioned them about this, so that they should not think that its time had passed in Egypt and that it was not necessary ANY LONGER. Therefore, HE EXHORTED THEM about it "in the wilderness of Sinai...in...the second year," to institute PESACH (PASSOVER) for the generations to come.

56. וַיְדַבֵּר יְיָ׳ אֶל מֹשֶׁה בְּמִדְבַּר סִינַי וְגוֹ׳. א״ר אַבָּא, מ״ט אַזְהַר לְהוֹן הָכָא עַל פִּסְחָא, וְהָא אִתְּמַר לְהוּ בְּמִצְרַיִם. אֶלָּא בַּשָּׁנָה הַשֵּׁנִית הֲוָה, דְּיִשְׂרָאֵל חָשִׁיבוּ דְּהָא פֶּסַח לָאו אִיהוּ אֶלָּא בְּמִצְרַיִם, וְכֵיוָן דְּעָבְדוּ לֵיהּ זִמְנָא חֲדָא בְּמִצְרַיִם, חָשִׁיבוּ דְּלָא אִצְטְרִיךְ יַתִּיר. אָתָא קוּדְשָׁא בְּרִיךְ הוּא וְאַזְהַר לוֹן עָלֵיהּ, דְּלָא יַחְשְׁבוּן דְּהָא קָא עָבַר זִמְנֵיהּ בְּמִצְרַיִם, וְאֶל יִצְטְרִיךְ. בְּגִין כַּךְ בְּמִדְבַּר סִינַי בַּשָּׁנָה הַשֵּׁנִית, לְאַתְקָנָא לְהוּ לְדָרֵי דָּרִין.

57. ANOTHER EXPLANATION. Although He exhorted them about that in Egypt, He commanded them a second time in the place where all the commandments and laws of the Torah were given. Therefore, "in...the second year..." HE ASKS: What is the meaning of: "in the first month of the second year"? NAMELY, WHAT DOES THIS ALLUDE TO? HE REPLIES: This is a lofty secret. THERE IS that which is referred to as a year, AND THERE IS that which is referred to as a month. What is the difference between this and that? Month is the moon, MEANING MALCHUT, while a year is the sun, ZEIR ANPIN, which illuminates the moon. "IN THE FIRST MONTH OF THE SECOND YEAR," POINTS TO THE COUPLING OF ZEIR ANPIN AND MALCHUT, WHICH ARE CALLED 'YEAR' AND 'MONTH', IN THE PLACE OF THE SINAI DESERT. THAT IS THE SECOND UNION AFTER THE EXODUS OF EGYPT. This was during the time that all the commandments of the Torah were passed on to them, SINCE THROUGH THE COUPLING OF MALE AND FEMALE IN THE DESERT OF SINAI, ALL THE COMMANDMENTS OF THE TORAH WERE GIVEN.

57. ואע״ג דְּהָא אַזְהַר לְהוּ בְּמִצְרַיִם, הַשְׁתָּא פָּקִיד לוֹן זִמְנָא אַחֲרָא, בְּהַהוּא אֲתָר דְּכָל פִּקּוּדִין דְּאוֹרַיְיתָא בֵּיהּ אִתְיְהִיבוּ. וע״ד בַּשָּׁנָה הַשֵּׁנִית. מַאי בַּשָּׁנָה הַשֵּׁנִית בַּחֹדֶשׁ הָרִאשׁוֹן. אֶלָּא רָזָא עִלָּאָה הִיא, חַד שָׁנָה. וְחַד חֹדֶשׁ. מַה בֵּין הַאי לְהַאי. חֹדֶשׁ: דָּא סִיהֲרָא. שָׁנָה: דָּא שִׁמְשָׁא, דְּנָהִיר לְסִיהֲרָא. וּכְדֵין הֲוָה בְּזִמְנָא דְּכָל פִּקּוּדִין דְּאוֹרַיְיתָא אִתְמְסָרוּ בֵּיהּ.

58. ר"ש אָמַר, וַוי לְהַהוּא ב"נ דְּאָמַר, דְּהָא אוֹרַיְיתָא אָתָא לְאַחֲזָאָה סִפּוּרִין בְּעָלְמָא, וּמִלִּין דְּהֲדְיוֹטֵי. דְּאִי הָכִי, אֲפִילוּ בְּזִמְנָא דָּא, אֲנַן יַכְלִין לְמֶעְבַּד אוֹרַיְיתָא, בְּמִלִּין דְּהֲדְיוֹטֵי, וּבִשְׁבָחָא יַתִּיר מִכֻּלְּהוּ. אִי לְאַחֲזָאָה מִלָּה דְּעָלְמָא, אֲפִילוּ אִינּוּן קַפְסִירֵי דְּעָלְמָא, אִית בֵּינַיְיהוּ מִלִּין עִלָּאִין יַתִּיר. אִי הָכִי נֵזִיל אֲבַתְרַיְיהוּ, וְנַעְבֵּיד מִנַּיְיהוּ אוֹרַיְיתָא, כְּהַאי גַּוְונָא. אֶלָּא כָּל מִלִּין דְּאוֹרַיְיתָא, מִלִּין עִלָּאִין אִינּוּן, וְרָזִין עִלָּאִין.

58. Rabbi Shimon says: Woe to the man who says that the Torah came to relate stories, simply and plainly, and simpleton tales ABOUT ESAU AND LABAN AND THE LIKE. If it was so, even at the present day we could produce a Torah from simplistic matters, and perhaps even nicer ones than those. If THE TORAH CAME to exemplify worldly matters, even the rulers of the world have among them things that are superior. If so, let us follow them and produce from them a Torah in the same manner. It must be that all items in the Torah are of a superior nature and are uppermost secrets.

59. ת"ח, עָלְמָא עִלָּאָה וְעָלְמָא תַּתָּאָה בְּחַד מַתְקְלָא אִתְקְלוּ. יִשְׂרָאֵל לְתַתָּא, מַלְאֲכֵי עִלָּאֵי לְעֵילָא. מַלְאֲכֵי עִלָּאֵי כְּתִיב בְּהוּ, עוֹשֶׂה מַלְאָכָיו רוּחוֹת. בְּשַׁעֲתָא דְּנַחְתִּין לְתַתָּא, מִתְלַבְּשֵׁי בִּלְבוּשָׁא דְּהַאי עָלְמָא. וְאִי לָאו מִתְלַבְּשֵׁי בִּלְבוּשָׁא כְּגַוְונָא דְּהַאי עָלְמָא, לָא יַכְלִין לְמֵיקַם בְּהַאי עָלְמָא, וְלָא סָבִיל לוֹן עָלְמָא. וְאִי בְּמַלְאָכֵי כַּךְ, אוֹרַיְיתָא דְּבָרָא לְהוּ, וּבְרָא עָלְמִין כֻּלְּהוּ, וְקַיְימִין בְּגִינָהּ, עאכ"ו כֵּיוָן דְּנַחְתַּת לְהַאי עָלְמָא, אִי לָאו דְּמִתְלַבְּשָׁא בְּהָנֵי לְבוּשִׁין דְּהַאי עָלְמָא, לָא יְכִיל עָלְמָא לְמִסְבַּל.

59. Come and behold: the world above and the world below are measured with one scale. The children of Yisrael below CORRESPOND to the lofty angels above. It is written about the lofty angels: "Who makes the winds His messengers" (Tehilim 104:4). When they descend downwards, they are donned with the vestments of this world. If they had not acquired the dress for this world, they would not be able to exist in this world, and the world would not be able to stand them. And if this is so for the angels, how much more so is it for the Torah that created these MESSENGERS and all the worlds, that exist due to her. Once it was brought down to this world, if it had not donned all these covering garments of this world, WHICH ARE THE STORIES AND SIMPLISTIC TALES, the world would not have been able to tolerate it.

60. וע"ד הַאי סִפּוּר דְּאוֹרַיְיתָא, לְבוּשָׁא דְּאוֹרַיְיתָא. אִיהוּ. מַאן דְּחָשִׁיב דְּהַהוּא לְבוּשָׁא אִיהוּ אוֹרַיְיתָא מַמָּשׁ, וְלָא מִלָּה אַחֲרָא, תִּיפַּח רוּחֵיהּ, וְלָא יְהֵא לֵיהּ חוּלָקָא בְּעָלְמָא דְּאָתֵי. בְּגִין כַּךְ אָמַר דָּוִד, גַּל עֵינַי וְאַבִּיטָה נִפְלָאוֹת מִתּוֹרָתֶךָ. מַה דְּתְחוֹת לְבוּשָׁא דְּאוֹרַיְיתָא.

60. Therefore, this story of the Torah is the mantle of the Torah. He who thinks that this mantle is the actual essence of the Torah and that nothing else is in there, let his spirit deflate and let him have no part in the World to Come. Therefore, David said, "open my eyes, that I may behold wondrous things out of Your Torah" (Tehilim 119:18); THAT IS, LOOK what lies under that garment of the Torah.

61. ת"ח, אִית לְבוּשָׁא דְּאִתְחֲזֵי לְכֹלָּא, וְאִינּוּן טִפְּשִׁין כַּד חָמָאן לְבַר נָשׁ בִּלְבוּשָׁא דְּאִתְחֲזֵי לוֹן שַׁפִּירָא, לָא מִסְתַּכְּלִין יַתִּיר. חָשִׁיבוּ דְּהַהוּא לְבוּשָׁא, גּוּפָא, וְחָשְׁבוּ דְּגוּפָא, נִשְׁמְתָא.

61. Come and behold: There is a dress that is visible to everyone. The simple people, when they see a person dressed beautifully, WHO APPEARS TO THEM DISTINGUISHED BY HIS CLOTHING, do not observe any further. THEY MAKE THEIR JUDGMENTS ABOUT HIM ACCORDING TO HIS DISTINGUISHED APPAREL and they consider the dress as the body OF MAN, and the body OF THE PERSON LIKE his soul.

62. Similar to this is the Torah. It has a body, which is composed of the commandments of the Torah that are called the 'body of the Torah'. This body is clothed with garments, which are stories of this world. The ignorant of the world look only at that dress, which is the story in the Torah, and are not aware of anything more. They do not look at what lies beneath that dress. Those who know more do not look at the dress, but rather at the body beneath that dress. The wise, the sages, the servants of the Loftiest King, those that stood at Mount Sinai, look only at the soul OF THE TORAH, which is the essence of everything, the real Torah. In the destiny to come, they are destined to look at the soul, the soul of the Torah.

62. כְּהַאי גַּוְונָא אוֹרַיְיתָא, אִית לָהּ גּוּפָא, וְאִינּוּן פִּקּוּדֵי אוֹרַיְיתָא, דְּאִקְרוּן גּוּפֵי תּוֹרָה. הַאי גּוּפָא מִתְלַבְּשָׁא בִּלְבוּשִׁין, דְּאִינּוּן סִפּוּרִין דְּהַאי עָלְמָא. טִפְשִׁין דְּעָלְמָא, לָא מִסְתַּכְּלֵי אֶלָּא בְּהַהוּא לְבוּשָׁא, דְּאִיהוּ סִפּוּר דְּאוֹרַיְיתָא, וְלָא יַדְעֵי יַתִּיר, וְלָא מִסְתַּכְּלֵי בְּמָה דְּאִיהוּ תְּחוֹת הַהוּא לְבוּשָׁא. אִינּוּן דְּיַדְעִין יַתִּיר, לָא מִסְתַּכְּלָן בִּלְבוּשָׁא, אֶלָּא בְּגוּפָא, דְּאִיהוּ תְּחוֹת הַהוּא לְבוּשָׁא. חַכִּימִין עַבְדֵי דְּמַלְכָּא עִלָּאָה, אִינּוּן דְּקַיְּימוּ בְּטוּרָא דְּסִינַי, לָא מִסְתַּכְּלֵי אֶלָּא בִּנְשִׁמְתָא, דְּאִיהִי עִקָּרָא דְּכֹלָּא אוֹרַיְיתָא מִמָּשׁ. וּלְזִמְנָא דְּאָתֵי, זְמִינִין לְאִסְתַּכְּלָא בִּנְשִׁמְתָא דִּנְשִׁמְתָא דְּאוֹרַיְיתָא.

63. ת"ח, הָכִי נָמֵי לְעֵילָא, אִית לְבוּשָׁא, וְגוּפָא, וְנִשְׁמְתָא, וְנִשְׁמְתָא לְנִשְׁמְתָא. שְׁמַיָּא וְחֵילֵיהוֹן. אִלֵּין אִינּוּן לְבוּשָׁא. וּכְנֶסֶת יִשְׂרָאֵל, דָּא גּוּפָא, דִּמְקַבְּלָא לְנִשְׁמְתָא, דְּאִיהִי תִּפְאֶרֶת יִשְׂרָאֵל. וע"ד אִיהוּ גּוּפָא לְנִשְׁמְתָא. נִשְׁמְתָא דְּאַמְרָן דָּא תִּפְאֶרֶת יִשְׂרָאֵל, דְּאִיהִי אוֹרַיְיתָא מִמָּשׁ. וְנִשְׁמְתָא לְנִשְׁמְתָא, דָּא אִיהוּ עֲתִיקָא קַדִּישָׁא. וְכֹלָּא אָחִיד דָּא בְּדָא.

63. Come and behold: it is also like that above. There exists an apparel, a body, a soul, and a soul for the soul. The heavens and its legions are the apparel, and the Congregation of Yisrael, WHICH IS MALCHUT, is the body that receives the soul, which is the splendor of Yisrael, MEANING ZEIR ANPIN. Therefore, MALCHUT is the body of the soul, SINCE ZEIR ANPIN IS DONNED WITH HER, LIKE THE SOUL IN THE BODY. The soul that we mentioned, which is the splendor of Yisrael, is the actual Torah, MEANING THE SOUL OF THE TORAH AT WHICH THE SAGES LOOK. It is the soul of the soul that is the Ancient Holy One, ON WHOM THEY WILL LOOK IN THE DESTINY TO COME, AS MENTIONED. Everything is held one by the other. THE HOLY ATIKA IS DRESSED IN ZEIR ANPIN, AND ZEIR ANPIN IS DRESSED IN MALCHUT, AND MALCHUT IS DRESSED IN THE WORLDS BRIYAH, YETZIRAH, ASIYAH AND ALL THEIR LEGIONS.

64. וַוי לְאִינּוּן חַיָּיבַיָּא, דְּאָמְרֵי דְּאוֹרַיְיתָא לָאו אִיהִי אֶלָּא סִפּוּרָא בְּעָלְמָא, וְאִינּוּן מִסְתַּכְּלֵי בִּלְבוּשָׁא דָּא וְלָא יַתִּיר. זַכָּאִין אִינּוּן צַדִּיקַיָּיא, דְּמִסְתַּכְּלֵי בְּאוֹרַיְיתָא כַּדְקָא יָאוּת. חַמְרָא לָא יָתִיב אֶלָּא בְּקַנְקָן. כַּךְ אוֹרַיְיתָא לָא יָתִיב אֶלָּא בִּלְבוּשָׁא דָּא. וע"ד לָא בָּעֵי לְאִסְתַּכְּלָא, אֶלָּא בְּמָה דְּאִית תְּחוֹת לְבוּשָׁא. וע"ד כָּל אִינּוּן מִלִּין, וְכָל אִינּוּן סִפּוּרִין, לְבוּשִׁין אִינּוּן.

64. Woe to those wicked who say that the Torah is merely a story and nothing more, for they look at the dress and no further. Praised are the righteous, who look properly at the Torah. Wine lasts only if it is in a jug. Similarly, the Torah does not endure, except in this mantle. Therefore, there is no need to look except at what is beneath the mantle. That is why all these matters and all these stories are garments.

13. The second Pesach

We hear about the ordinance to keep Pesach at the correct time and about the inner meaning of what happens if it is kept a month later due to uncleanness or traveling.

65. וְיַעֲשׂוּ בְנֵי יִשְׂרָאֵל אֶת הַפֶּסַח בְּמוֹעֲדוֹ מַאי וְיַעֲשׂוּ. אָמַר רִבִּי יוֹסֵי, הָא אִתְּמַר, כָּל מַאן דְּאַחֲזֵי עוֹבָדָא לְתַתָּא כַּדְקָא יָאוּת, כְּאִילוּ עָבֵיד לֵיהּ לְעֵילָא. דְּהָא בְּגִינֵיהּ אִתְּעַר הַהוּא מִלָּה, כִּבְיָכוֹל, כְּאִילוּ הוּא עָבֵיד לֵיהּ, וְהָא אִתְּמַר.

65. "Let the children of Yisrael also keep the Pesach at its appointed season" (Bemidbar 9:2). HE ASKS: What is "keep"? IT SHOULD HAVE SAID, 'EAT'. Rabbi Yosi said: Have we not learned that whoever shows a proper worthy action below is as if he made that above. Due to him, this matter is roused ABOVE, and it is as if he actually made it, as we have already learned.

66. "If any man (lit. 'man man') of you or your posterity shall be unclean..." (Ibid. 10). HE ASKS: Why does it say "man" twice? HE ANSWERS: THE EXPLANATION IS that it is a man who is a man and is worthy to receive the lofty soul, yet he flawed himself so the supernal Shechinah does not reside with him. What is the reason? He brought it about by defiling himself. Therefore, IT IS WRITTEN 'man man', WHICH MEANS that he is worthy to be a man, but he caused himself to be defiled so the Holiness from above should not be with him.

66. אִישׁ אִישׁ כִּי יִהְיֶה טָמֵא וְגוֹ׳. אִישׁ אִישׁ תְּרֵי זִמְנֵי, אֲמַאי, אֶלָּא אִישׁ דְּהוּא אִישׁ, וְיִתְחַזֵּי לְקַבְּלָא נִשְׁמְתָא עִלָּאָה, וְהוּא פָּגִים גַּרְמֵיהּ. דְּלָא שַׁרְיָיא עֲלוֹי שְׁכִינְתָּא עִלָּאָה. מ״ט. בְּגִין דְּאִיהוּ גָּרִים, וְהוּא מְסָאֵב לֵיהּ לְגַרְמֵיהּ. וע״ד אִישׁ אִישׁ. אִישׁ דְּיִתְחַזֵּי לְמֶהֱוֵי אִישׁ, וְהוּא מְסָאֵב גַּרְמֵיהּ, דְּלָא יִשְׁרֵי עֲלוֹי קְדוּשָׁה דְּלְעֵילָא.

67. "...or be on a journey afar off" (Ibid.). This is one of the ten PLACES that have dots in the Torah. All come to demonstrate something. What is "afar off"? THERE IS A POINT ABOVE THE HEI OF 'AFAR' (HEB. RECHOKAH). It is because a person that defiles himself is made unclean above. As soon as they make him unclean above, he is afar off, far from the place and the road on which the children of Yisrael are attached. He is attached to a journey afar off; he removed himself from getting close to you, Yisrael, and to connect with you as you connect. THAT IS WHY IT SAYS, "ON A JOURNEY AFAR OFF," WITH A DOT ON THE HEI OF RECHOKAH, TO INDICATE THAT THE INTENTION IS ON THE OTHER SIDE THAT IS FAR FROM HOLINESS.

67. אוֹ בְדֶרֶךְ רְחוֹקָה, דָּא אִיהוּ חַד מֵעֲשָׂרָה דְּאִינּוּן נְקוּדִים בְּאוֹרַיְיתָא, וְכֻלְּהוּ אַתְיָין לְאַחֲזָאָה מִלָּה. מַאי בְּדֶרֶךְ רְחוֹקָה. בְּגִין דב״נ דְּאִיהוּ מַסְאִיב גַּרְמֵיהּ, מְסָאֲבִין לֵיהּ לְעֵילָא. כֵּיוָן דְּמְסָאֲבִין לֵיהּ לְעֵילָא, הָא אִיהוּ בְּדֶרֶךְ רְחוֹקָה. מֵהַהוּא אֲתָר וְאָרְחָא דְּזַרְעָא דְּיִשְׂרָאֵל אֲחִידָן בֵּיהּ, הָא בְּדֶרֶךְ רְחוֹקָה אָחִיד, דְּאִתְרְחַק לְמִקְרַב לְכוֹן, וּלְאִתְקַשְׁרָא בְּכוֹן, כְּמָה דְּאַתּוּן מִתְקַשְׁרִין.

68. Rabbi Yitzchak said: Why is it written, "shall be unclean by reason of a dead body, or be on a journey afar off"? That seems to indicate that there are two things here, which is understood from the word "or." AND HOW CAN YOU SAY THAT THEY ARE ONE THING, THAT THE UNCLEANNESS CAUSED HIM TO BE AFAR OFF? Rabbi Yosi said: Here, WHEN IT SAYS "UNCLEAN BY REASON OF A DEAD BODY," IT MEANS prior to having been made unclean FROM ABOVE. Here, WHEN IT SAYS, "ON A JOURNEY AFAR OFF," THE MEANING IS after they made him unclean FROM ABOVE AND HE STUMBLED TO THAT JOURNEY AFAR OFF, WHICH IS THE OTHER SIDE. It seems that neither this one nor that one will have Holiness from above reside with them, and they will not observe the Pesach at the same time that Yisrael observe it.

68. א״ר יִצְחָק, וְהָא כְּתִיב כִּי יִהְיֶה טָמֵא לָנֶפֶשׁ אוֹ בְדֶרֶךְ רְחוֹקָה, דְּאִתְחֲזֵי תְּרֵין מִלִּין. מַשְׁמַע דְּכְתִיב אוֹ. אָמַר ר׳ יוֹסֵי, כָּאן, עַד לָא מְסָאֲבִין לֵיהּ. כָּאן, בְּתַר דְּמְסָאֲבִין לֵיהּ. וּמַשְׁמַע אֲפִילּוּ הַאי, אוֹ הַאי, לָא יִשְׁרֵי עֲלוֹי קְדוּשָׁה דְּלְעֵילָא, וְלָא יַעַבְדּוּן פִּסְחָא בְּזִמְנָא דְּיִשְׂרָאֵל עָבְדִין לֵיהּ.

69. If you wonder whether he observes THE PESACH on the following month, even if he does not amend himself, it is not so. It is only after he has purified and restored himself. He has another month to perform the Paschal lamb. From here, we take it that every person that purifies himself is also purified FROM ABOVE.

69. וְאִי תֵּימָא, הָא בְּיַרְחָא תִּנְיָינָא עָבִיד אִי לָא מְתַקֵּן גַּרְמֵיהּ. לָא, אֶלָּא כֵּיוָן דְּמִתְדַּכֵּי וּמְתַקֵּן גַּרְמֵיהּ, הָא יַרְחָא תִּנְיָינָא לְמֶעְבַּד פִּסְחָא. מִכָּאן, כָּל ב״נ דְּמִדַּכֵּי גַּרְמֵיהּ, מִדָּכָאן לֵיהּ.

70. If you will venture to say that he will find himself on a higher level that second month, it is not so. This is because the children of Yisrael, the holy offspring that prepare the Paschal lamb at its designated time, take the moon and the sun, THAT ARE MALCHUT AND ZEIR ANPIN, together as one. Whoever receives first the foundation receives the building upon it. What is the foundation? Do not say that it is the loftiest foundation of the everlasting Righteous, THAT IS YESOD OF ZEIR ANPIN, but rather the foundation of a precious stone, MALCHUT, as is written: "the stone which the builders have rejected has become the head stone of the corner" (Tehilim 118:22). For this is a stone upon which something lies, THAT IS ZEIR ANPIN.

70. דְּאִי תֵּימָא דִּבְדַרְגָּא עִלָּאָה יַתִּיר קָאִים בְּיַרְחָא תִּנְיָינָא. לָאו הָכִי, דְּהָא יִשְׂרָאֵל זַרְעָא קַדִּישָׁא דְּעָבְדוּ פִּסְחָא בְּזִמְנֵיהּ, נַטְלוּ לֵיהּ לְסִיהֲרָא וּלְשִׁמְשָׁא כְּחָד. וּמַאן דְּנָטִיל יְסוֹדָא בְּקַדְמֵיתָא, נָטִיל בְּנְיָינָא. מַאי יְסוֹדָא. לָא תֵּימָא יְסוֹדָא עִלָּאָה דְּצַדִּיקָא דְּעָלְמָא, אֶלָּא יְסוֹדָא דְּאֶבֶן טָבָא, כד״א אֶבֶן מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה. וְהַאי הוּא אֶבֶן דְּשָׁארֵי עָלֵיהּ מַאן דְּשָׁארֵי.

71. Rabbi Yehuda said: Certainly he acquires all, even on the second month. THAT IS, ONE CAN ACQUIRE EVEN IN THE SECOND MONTH MALCHUT AND ZEIR ANPIN TOGETHER, AT ONCE, JUST LIKE IN THE FIRST PASCHAL PREPARATIONS OF THE LAMB. HOWEVER, it is not quite the same as if someone acquires the Paschal lamb on the designated period. What is the reason? It is because the one who acquires the Paschal lamb service on its designated period receives from the bottom upward and does not regress, since we may promote to a higher grade of sanctity but not degrade. The one who acquires the Paschal lamb past the designated time descends from higher to lower. Therefore, even if it is the same in everything, it is not equal, since this one ascends and that one descends, and that one descends and does not ascend. Therefore, whoever brings the Paschal lamb on its designated state is more worthy. Praised are the children of Yisrael who are meritorious in all. They are worthy of the Torah, and whoever is worthy of the Torah merits the Holy Name. Praised are they in this world and the World to Come.
We are told that once the Congregation of Yisrael is adorned with her crowns in the month of Nissan she does not remove the crowns from herself for thirty days, so it is still possible to have a second Passover in the second month. The commandments for the slaughter of the Paschal lamb and the delay of the celebration for those who are unclean or far away to the second date are laid out for us. The first Passover is from the right and the second is in the left.

71. אָמַר רִבִּי יְהוּדָה, וַדַּאי כֹּלָּא נָטִיל אֲפִילוּ בְּיַרְחָא תִּנְיָינָא. אֲבָל לָאו אִיהוּ כְּמַאן דְּנָטִיל לֵיהּ בְּזִמְנֵיהּ. מַאי טַעֲמָא. דָּא דְּנָטִיל פִּסְחָא בְּזִמְנֵיהּ, נָטִיל מִתַּתָּא לְעֵילָא, וְלָא נָחִית. בְּגִין דְּמַעֲלִין בַּקֹּדֶשׁ, וְלָא מוֹרִידִין. וְדָא דְּנָטִיל בָּתַר זִמְנֵיהּ, נָחִית מֵעֵילָא לְתַתָּא. בג"כ שַׁוְיָן בְּכֹלָּא, וְלָא שַׁוְיָן. דְּדָא סָלִיק וְלָא נָחִית, וְדָא נָחִית וְלָא סָלִיק. בְּגִין כַּךְ מַאן דְּמְקָרֵב פִּסְחָא בְּזִמְנֵיהּ, שְׁבָחָא יַתִּיר אִית לֵיהּ. זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּזַכָּאן בְּכֹלָּא, דְּזַכָּאן בְּאוֹרַיְיתָא, וְכָל מַאן דְּזָכֵי בְּאוֹרַיְיתָא, זָכֵי לֵיהּ בִּשְׁמָא קַדִּישָׁא. זַכָּאִין אִינּוּן יִשְׂרָאֵל, בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי.

רעיא מהימנא

72. It is a commandment to make a second Pesach for those that were unable TO DO THE PASCHAL OFFERING ON ITS DESIGNATED DATE, BECAUSE THEY WERE TOO FAR AWAY or were defiled by any other uncleanness. HE ASKS: If the secret of Pesach, which is the secret of the Faith in which Yisrael entered, dominates in the month of Nissan and then it is the time for rejoicing, how could those who were unable to prepare it on time, or were defiled, make up for it in the second month, seeing that its time had already passed?

72. פִּקּוּדָא לְמֶעְבַּד פֶּסַח שֵׁנִי, עַל אִינּוּן דְּלָא יָכִילוּ, אוֹ דְּאִסְתְּאָבוּ בְּמִסְאָבוּ אַחֲרָא. אִי רָזָא דְּפֶסַח, רָזָא דְּמְהֵימְנוּתָא דְּיִשְׂרָאֵל עָאלִין בָּהּ, שַׁלְטָא בְּנִיסָן, וּכְדֵין אִיהוּ זִמְנָא לְחֶדְוָה, אֵיךְ יַכְלִין אִלֵּין דְּלָא יָכִילוּ, אוֹ דְּאִסְתְּאָבוּ, לְמֶעְבַּד בְּיַרְחָא תִּנְיָינָא, דְּהָא אַעְבָּר זִמְנָא.

73. HE REPLIES: Once the Congregation of Yisrael, WHICH IS MALCHUT, is adorned with its crowns, MEANING THE MOCHIN OF THE FIRST THREE SFIROT, in the month of Nissan, she does not remove these crowns and adornments from herself for thirty days. The Matron sits in her adornments all these thirty days, beginning with the day of the exodus of Yisrael, since the Paschal lamb and all her legions are in a state of happiness. Whoever wishes to see the Matron may look. And the proclamation calls: Whoever did not get a chance to see the Matron should come and look before the gates are locked. When is this proclamation proclaimed? It is on the fourteenth day of the second month, since the gates remain open from then on for seven days following. Following that, they lock the gates. Therefore, THEY BRING the second Pesach.

73. אֶלָּא כֵּיוָן דכ"י מִתְעַטְּרָא בְּעִטְרָהָא בְּנִיסָן, לָא אִתְעֲדִיאַת כִּתְרָהָא וְעִטְרָהָא מִנָּהּ תְּלָתִין יוֹמִין. וְכָל אִינּוּן ל' יוֹמִין מִן יוֹמָא דְּנַפְקוּ יִשְׂרָאֵל מִפֶּסַח יָתְבָא מַטְרוֹנִיתָא בְּעִטְרָהָא, וְכָל חֵילָאָה בְּחֶדְוָה. מַאן דְּבָעֵי לְמֶחֱמֵי לְמַטְרוֹנִיתָא, יָכִיל לְמֶחֱמֵי. כָּרוֹזָא כָּרִיז, כָּל מַאן דְּלָא יָכִיל לְמֶחֱמֵי מַטְרוֹנִיתָא, יֵיתֵי וְיֶחֱמֵי עַד לָא יִנְעֲלוּן תַּרְעֵיהּ. אֵימָתַי כָּרוֹזָא כָּרִיז. בְּאַרְבָּעָה עָשָׂר לְיַרְחָא תִּנְיָינָא, דְּהָא מִתַּמָּן עַד שִׁבְעָה יוֹמִין, תַּרְעִין פְּתִיחָן. מִכָּאן וּלְהָלְאָה יִנְעֲלוּן תַּרְעֵי. וְעַל דָּא פֶּסַח שֵׁנִי

74. This commandment entails the slaughter of the Paschal lamb at its appointed time. It reveals the first Paschal lamb date and the second Paschal lamb, and cautions us to consume them in accordance with their laws. The unclean should be delayed to the second Paschal lamb date. That is a third commandment. Tanaim and Amoraim: they are persons who are like pure, mundane objects from the side of Michael. And they are those like mundane objects from the sacred, for example holy meat, from the side of Gabriel, SINCE MICHAEL AND GABRIEL ARE the priest and the Levi, WHICH IS CHESED AND GVURAH. They are persons who are like Holy days and they are like the Holy of Holies.

74. פִּקּוּדָא דָא, שְׁחִיטַת הַפֶּסַח בִּזְמַנּוֹ. וַאֲבַתְרֵיהּ פֶּסַח רִאשׁוֹן וּפֶסַח שֵׁנִי לֶאֱכוֹל אוֹתָן כְּמִשְׁפָּטָן. וּטְמֵאִים לִהְיוֹת נִדְחִים לְפֶסַח שֵׁנִי, דְּאִיהוּ פִּקּוּדָא תְּלִיתָאָה. תָּנָאִין וַאֲמוֹרָאִין, אִית בְּנֵי נָשָׁא כְּחוּלִין דְּטָהֲרָה, מִסִּטְרָא דְּמִיכָאֵל. וּכְחוּלִין דְּהֶקְדֵּשׁ, כְּגוֹן בְּשַׂר קֹדֶשׁ, וְאִינּוּן מִסִּטְרָא דְּגַבְרִיאֵל. כֹּהֵן וְלֵוִי. וְאִית בְּנֵי נָשָׁא דְּאִינּוּן כְּיוֹמִין טָבִין, וְאִינּוּן קֹדֶשׁ קָדָשִׁים.

75. שְׁכִינְתָּא אִיהִי פֶּסַח רִאשׁוֹן, מִימִינָא. וּפֶסַח שֵׁנִי, מִשְּׂמָאלָא. פֶּסַח רִאשׁוֹן מִימִינָא, דְּתַמָּן חָכְמָ״ה. פֶּסַח שֵׁנִי מִשְּׂמָאלָא, דְּתַמָּן בִּינָה. וּבְגִין דְּבִגְבוּרָה מִתְעַבְּרִין כָּל אֶשִּׁין נוּכְרָאִין, דְּאִינּוּן כְּקַשׁ וְתֶבֶן לְגַבֵּי אֵשׁ דִּגְבוּרָה, טְמֵאִים נִדְחִים לְפֶסַח שֵׁנִי.

75. The Shechinah is the first Pesach from the right side, SINCE THE FIRST MONTH IS FROM THE RIGHT COLUMN, and the second Pesach from the left, SINCE THE SECOND MONTH IS THE LEFT COLUMN. SINCE NISSAN AND IYAR ARE CHESED AND GVURAH, the first Pesach is from the right where Chochmah prevails, SINCE CHOCHMAH IS IN THE RIGHT COLUMN. The second Pesach is in the left where Binah prevails, SINCE BINAH IS IN THE LEFT COLUMN. In Gvurah, WHICH IS IN THE LEFT COLUMN, all foreign fires are removed, which are like straw and chaff in relation to the fire of Gvurah. THEREFORE, the unclean are delayed until the second Pesach.

14. "Everything that comes into the fire... you shall pass through the fire"
We learn that the soul is the vessel of God, and that God will not dwell in it until it is purged in the fire of Gvurah. Also, people are cleansed by the Written Torah from the right, that is referred to as 'water'. The completely wicked are purified in Gehenom but those who study the Oral Torah and the Written Torah are purified through the Torah.

76. וְכָל טוּמְאָה נִדָּה, וּמְצוֹרָע, וְזָב וְזָבָה וְיוֹלֶדֶת, בְּאֶשָּׁא דִּגְבוּרָה אִיהוּ שׁוֹרֵף. דְּנִשְׁמְתָא אִיהוּ מָאנָא דְּקוּדְשָׁא בְּרִיךְ הוּא, וְאִיהוּ לָא שָׁרֵי בָּהּ, עַד דְּאִתְלַבְּנַת בְּאֶשָּׁא דִּגְבוּרָה, דִּכְתִיב הֲלֹא כֹה דְּבָרִי כָּאֵשׁ נְאֻם יְיָ׳. וּבְהַאי אֶשָּׁא, אִם בַּרְזֶל הוּא מִתְפּוֹצֵץ, וְאִם אֶבֶן הוּא נְמוֹחַ.

76. Every uncleanness - such as that of a woman in her menstrual flow, a leper, or a man or a woman who has a discharge and a woman who gives birth - the fire of Gvurah consumes THEM. The soul is the vessel of the Holy One, blessed be He, AND THE HOLY ONE, BLESSED BE HE, does not dwell in it until it is purged in the fire of Gvurah, as is written: "'is not My word like a fire?' says Hashem" (Yirmeyah 23:29). In this fire, if THE EVIL INCLINATION is like iron, it explodes; if it is like stone, it melts.

77. וּבִימִינָא דְּתַמָּן תּוֹרָה שֶׁבִּכְתָב, דְּאִיהִי מַיִם, וְטָהֲרָה מִמְּקוֹר דָּמֶיהָ, וְאִתְדַּכֵּי בָּהּ מְצוֹרָע, וְטָמֵא מֵת, וְזָב וְטָמֵא בְּכָל מִינֵי שֶׁרֶץ. הה״ד וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים וּטְהַרְתֶּם וְגוֹ׳.

77. And of the right, the place of the Written Torah, that is REFERRED TO AS 'water', IT SAYS: "and she shall be cleansed from the flow of her blood" (Vayikra 12:7). Through her are cleansed a leper, one who is unclean through contact with a dead body, one who has a discharge and one who is defiled through contact with any kind of insect. It is written: "then will I sprinkle clean water upon you, and you shall be clean" (Yechezkel 36:25).

78. בְּעַמּוּדָא דְּאֶמְצָעִיתָא מָאנָא אִתְיַחֲדַת בְּבַעְלָהּ, דְּאִיהִי אִתְּתָא, בָּתַר דְּאִתְקַדְּשַׁת בִּשְׂמָאלָא, וְאִתְדַּכְּאַת בְּמֵי מִקְוֶה בִּימִינָא, וְאוֹמְרִים עַל מָאנֵי דְּפִסְחָא, כֵּלִים שֶׁנִּשְׁתַּמְּשׁוּ בָּהֶן בְּצוֹנֵן, מַטְבִּילָן בְּצוֹנֵן, וְהֵן טְהוֹרִים. אִינּוּן נִשְׁמָתִין דְּאִינּוּן מִסִּטְרָא דְּרַחֲמֵי, וְאִינּוּן רַחֲמָנִים, מָארֵי חִנָּא וְחִסְדָּא, לָא צְרִיכִין לְאַדְכָּאָה בְּמַיִם פּוֹשְׁרִים כַּבֵּינוֹנִיִּים. כ״ש בְּחַמֵּי חַמִּין, דְּבְהוֹן מִתְדָּכִין רְשָׁעִים גְּמוּרִים, דְּמְחַמְּמִין גַּרְמַיְיהוּ בְּאֶשָּׁא דִיצֶה״ר. וְעָלַיְיהוּ אִתְּמַר, כָּל דָּבָר אֲשֶׁר יָבֹא בָאֵשׁ. בְּגִין דְּזוּהֲמָא דִלְהוֹן נְפִישָׁא. אֲבָל צַדִּיקִים גְּמוּרִים בְּצוֹנֵן. דְּעָלַיְיהוּ אִתְּמַר, כָּל הַמֵּשִׂים רֶיוַח בֵּין הַדְּבֵקִים, מְצַנְּנִים לֵיהּ גֵּיהִנָּם.

78. In the Central Column, the vessel is united with her husband, THE VESSEL being a woman, MALCHUT. After becoming sanctified in the Left Column and becoming cleansed in the ritual waters in the Right Column, SHE IS UNITED IN THE CENTRAL COLUMN. It is said about Pesach utensils: such utensils that are used for cold things, one dips them ritually in cold and they are cleansed. Since they are the souls that came from the side of Mercy and they are merciful, graceful and kind, they do not require cleansing in lukewarm water like those of average people. Most certainly they are not cleansed in the very hot waters, through which the completely wicked purify themselves, those who heat themselves in the fire of the Evil Inclination. About them, it is written: "everything that comes into the fire...you shall pass through the fire" (Bemidbar 31:23), since the filth on them is great. However, the completely Righteous are cleansed with cold waters, since it was said about them: whoever puts space between the ones that get stuck together - MEANING THAT HE DOES NOT STICK TOGETHER WHILE PRONOUNCING THE LETTERS IN THE RECITAL OF Sh'ma - one to the other, they cool Gehenom for him.

79. וְאִי נִשְׁמָתִין חָמְרִיִּים, דְּאִינּוּן כְּמָאנֵי חֶרֶס, שְׁבִירָתָן זוֹ הִיא טַהֲרָתָן. כד״א נִשְׁבָּרוּ, נִטְהָרוּ. וְרָזָא דְּמִלָּה, זִבְחֵי אֱלֹהִים רוּחַ נִשְׁבָּרָה וְגוֹ׳. אֲבָל אִינּוּן דְּמִשְׁתַּדְּלִין בְּאוֹרַיְיתָא דִּבְכְתָב וּבְאוֹרַיְיתָא דבע״פ, דְּאִינּוּן אֵשׁ וּמַיִם, וְאִינּוּן דְּמִשְׁתַּדְּלִין בְּרָזֵי דְּאוֹרַיְיתָא, דְּאִיהוּ אוֹר, דִּכְתִיב בָּהּ, וְתוֹרָה אוֹר, בְּאוֹרַיְיתָא אִינּוּן מִתְדַּכִּין בָּהּ.

79. If the souls are materialistic, in that they are like clay utensils, their breakage is their purification. As it is said, if they are broken, they were cleansed. The secret of this is: "the sacrifices of Elohim are a broken spirit" (Tehilim 51:19). However, about those involved in studying Written Torah and Oral Torah, which are fire and water, and those who are striving after the secrets of the Torah, which is light, it is written: "and Torah is light" (Mishlei 6:23). They are purified through the Torah AND DO NOT NEED GEHENOM.

80. וְעוֹד בְּפֶרֶק הָרוֹאֶה, הָרוֹאֶה תְּמָרִים בַּחֲלוֹם, תַּמּוּ עֲוֹנוֹתָיו. הה״ד, תַּם עֲוֹנֵךְ בַּת צִיּוֹן. בְּגִין דִּתְמָרִים, בֵּיהּ תַּם, דַּרְגָּא דְּיַעֲקֹב, דְּאִתְּמַר בֵּיהּ, וְיַעֲקֹב אִישׁ תָּם. חוֹבִין מָרִים, וע״ד תְּמָרִים: תַּמָּן תָּ״ם, וְתַמָּן מָ״ר.

80. Furthermore, we find in the chapter about seeing, 'One who sees dates (Heb. temarim) in his dream, it means his iniquities have ended (Heb. tamu)'. This is what is written: "the punishment of your iniquity is accomplished, O daughter of Zion" (Eichah 4:22), because temarim consists of THE LETTERS of tam (Eng. 'whole'), which is Jacob's level, about whom it is written: "and Jacob was a plain (Heb. tam) man" (Beresheet 25:27). The sins are bitter (Heb. marim) and, therefore, the dates (Heb. temarim) contain THE LETTERS tam and mar. THEREFORE, THAT INDICATES THAT HIS SINS ARE OVER.

15. "The waters were made sweet"

This section talks about the days to come, emphasizing the stress and poverty that will come to the teachers of the Mishnah during the time of testing. The text addresses the Faithful Shepherd, Moses, telling him that through his revelation of the secrets will come the sweetening of the waters. Sufferings are like salt that sweetens the meat.

81. הָכָא רָמִיז, וַיִּמְתְּקוּ הַמָּיִם. הה״ד, וַיּוֹרֵהוּ יְיָ׳ עֵץ וַיִּמְתְּקוּ הַמָּיִם. מֵהָכָא, מַאן דְּאִשְׁתְּדַל בְּאוֹרַיְיתָא, דְּאִיהוּ עֵץ. חוֹבִין דִּילֵיהּ, דְּאִתְּמַר בְּהוֹן וַיְמָרְרוּ אֶת חַיֵּיהֶם בַּעֲבוֹדָה קָשָׁה, קוּדְשָׁא בְּרִיךְ הוּא מָחִיל לֵיהּ, וְיִתְחַזְּרוּן מְתִיקִין.

81. Here, it is hinted that "the waters were made sweet." This is what is written: "and Hashem showed him a tree...the waters were made sweet" (Shemot 15:25). It is apparent from here that for whoever strives in the Torah, which is the Tree of Life, it is said about his sins: "and they made their lives bitter with hard bondage" (Shemot 1-14). The Holy One, blessed be He, forgives them and they BECOME sweet again, MEANING THAT THE INIQUITIES TURN TO BECOME LIKE MERITS.

82. דְּיוֹמִין יֵיתוּן, דְּיִתְקַיְּים בְּהוּ כְּמַפְקָנוּ דְּמִצְרַיִם, דְּאִתְּמַר בֵּיהּ וַיָּמָת יוֹסֵף וְכָל אֶחָיו וְכָל הַדּוֹר הַהוּא. וּבְגָלוּתָא בַּתְרָאָה, לֵית מִיתָה אֶלָּא עוֹנִי דְּעָנִי חָשׁוּב כַּמֵּת. לְקַיֵּים בְּהוֹן וְהִשְׁאַרְתִּי בְּךָ עַם עָנִי וָדָל וְחָסוּ בְּשֵׁם יְיָ׳. לְאִתְקַיְּימָא בְּהוֹן וְאֶת עַם עָנִי תּוֹשִׁיעַ. וְאִלֵּין עֲתִירִים דְּיִשְׁתַּאֲרוּן בְּהוֹן יִתְקַיֵּים בְּהוֹן, נִרְפִּים אַתֶּם נִרְפִּים. נִרְפִּים הֵם בְּאוֹרַיְיתָא. נִרְפִּים הֵם, לְמֶעְבַּד טִיבוּ עִם מָארֵי תּוֹרָה. וְאַנְשֵׁי חַיִל הַמְסוֹבְבִים מֵעִיר לָעִיר וְלָא יְחוּנָּנוּ.

82. Days will come of which will be fulfilled, like the days that were during their exodus from Egypt, what is written there: "and Joseph died, and all his brethren, and all that generation" (Ibid. 6). In the last exile, death is nothing but poverty, since a poor person is regarded as dead. The verse will be fulfilled of them: "and I will leave in the midst of you a poor and lowly people, and they shall trust in the Name of Hashem" (Tzefanyah 3:12). It will also be fulfilled in relation to them: "and the afflicted people You will save" (II Shmuel 22:28). Those rich that will survive among them, this will be fulfilled about them: "you are idle, you are idle" (Shemot 5:17). They are slack in learning Torah, slow to do kindness toward Torah people, and people of virtue that wander from city to city are not received graciously.

83. They are idle under the heavy burden. You may say that it is because THEY ARE heavily burdened that they do not do kindness. Therefore, "let more work be laid upon the men, that they may labor in it" (Ibid. 9), and cause that the burden will actually be REAL. "And let them not regard vain words" (Ibid.), that they lie and say that the burden is heavy on them, and therefore they refrain from kindness. They TOO are lying by saying that due to the burden that is heavily upon them, "there is no straw given." That is the lie of money, by which they have erred before the Holy One, blessed be He, by paying no attention to Him nor trusting in the Name of Hashem. STRAW, WHICH IS MONEY, is not "given to your servants," AND NOT BECAUSE OF THE HEAVY BURDEN.

83. וְנִרְפִּים הֵם בְּכוֹבֶד הַמַּס, דְּאִי תֵּימָא כְּבֵדִין אִינּוּן בְּכוֹבֶד הַמַּס, וְלָא עַבְדִין טִיבוּ, בְּגִין דָּא תִּכְבַּד הָעֲבוֹדָה עַל הָאֲנָשִׁים וְיַעֲשׂוּ בָּהּ, דְּכוֹבֶד הַמַּס עָלַיְיהוּ, וְאַל יִשְׁעוּ בְּדִבְרֵי שָׁקֶר, דְּאִינּוּן מְשַׁקְּרִין וְאָמְרִין דְּכוֹבֶד הַמַּס עָלַיְיהוּ, וּבְגִין דָּא לָא יַעַבְדּוּן טִיבוּ. אִינּוּן מְשַׁקְּרָן בְּמִלּוֹלַיְיהוּ, וְאָמְרִין דְּמֵהַכּוֹבֶד דְּתִכְבַּד עָלַיְיהוּ, תֶּבֶן אֵין נִתָּן, מָמוֹנָא דְּשִׁקְרָא, דְּבֵיהּ טוֹעִין לְקוּדְשָׁא בְּרִיךְ הוּא וּבְגִין דְּלָא יִשְׁעוּן בֵּיהּ, וְלָא חָסוּ בְּשֵׁם יְיָ׳, אֵין נִתָּן לַעֲבָדֶיךָ.

84. Those that have straw, hide and store their money in it, which is inside (Heb. tochen), like inside the storage or inside the safety-box. It is applicable to them, "yet shall you deliver the quantity (Heb. tochen) of bricks" (Ibid. 18) which refers to sums of money that are bricks that will exist during that generation.

84. וְאִלֵּין דְּאִית לוֹן, טָמִיר וְגָנִיז מָמוֹנָא מִלְּגוֹ, דְּאִיהוּ תּוֹכֶן, כְּגוֹן תּוֹךְ הָאוֹצָר וְתֵיבָה, אִתְקַיָּים בְּהוּ וְתוֹכֶן לְבֵנִים תִּתֵּנוּ. וְדָא כְּסָפִים לְבָנִים, דִּיהוֹן בְּהַהוּא דָּרָא.

85. During that period, "there He made for them a statute and an ordinance, and there He tested him" (Shemot 15:25), referring to the teachers of the Mishnah. They too, "came to Mara (Eng. 'bitter')" (Ibid. 23). The Oral Law will again be bitter to them with great stress and poverty, and it will be fulfilled for them: "and they made their lives bitter with hard bondage," which refers to hard questions. "...in mortar (Heb. chomer)..." from minor to major (Heb. chomer), "and in brick (Heb. levenah)." That refers to explaining (Heb. libun) law. "...and in all manner of bondage in the field..." (Shemot 1:14). That refers to the Baraita, SINCE BARAITA MEANS FIELD. "All their bondage, wherein they made them serve, was with rigor" (Ibid.); that is, the unanswered problems and questions.

85. בְּהַהוּא זִמְנָא שָׂם שָׂם לוֹ חוֹק וּמִשְׁפָּט, וְאִינּוּן מָארֵי מִשְׁנָה. אוֹף הָכָא וַיָּבֹאוּ מָרָתָה, אִתְהַדָּר לוֹן אוֹרַיְיתָא דִּבְעַל פֶּה, מָרָה בְּדַחֲקִין סַגִּיאִין, בַּעֲנִיּוּתָא, דִּיתְקַיָּים בְּהוּ, וַיְמָרְרוּ אֶת חַיֵּיהֶם בַּעֲבוֹדָה קָשָׁה: זוֹ קוּשְׁיָא. בְּחֹמֶר: דָּא ק״ו. וּבִלְבֵנִים: דָּא לִבּוּן הֲלָכָה. וּבְכָל עֲבוֹדָה בַּשָּׂדֶה: דָּא בָּרַיְיתָא. אֵת כָּל עֲבוֹדָתָם אֲשֶׁר עָבְדוּ בָהֶם בְּפָרֶךְ: דָּא תִּיק״וּ.

86. And you, Faithful Shepherd, it will come true there for you: "there He made for them a statute and an ordinance, and there He tested him." With this Tree of Knowledge of Good and Evil - that is, prohibition and permission - and through these secrets that will be revealed through you, "the waters were made sweet." Like salt that sweetens the meat, so will they be sweetened through you by the secrets that will be revealed through you. All these difficulties and disagreements of the bitter waters in the Oral Torah will return to be sweet waters of the Torah. These sufferings that you have will again be sweet to you through the secrets that will be revealed through you, and all your pains will seem to you like passing dreams THAT ARE NO MORE. Dream (Heb. chalam, Chet-Lamed-Mem) is like salt (Heb. melach, Mem Lamed Chet), AND LIKE SALT that sweetens the meat, so too are sufferings, as we have explained.

86. וְרַעְיָא מְהֵימְנָא, תַּמָּן אִתְקַיָּים בָּךְ, שָׂם שָׂם לוֹ חֹק וּמִשְׁפָּט וְשָׁם נִסָּהוּ. וּבְהַאי עֵץ הַדַּעַת טוֹב וָרָע, דְּאִיהוּ אִיסּוּר וְהֵיתֵּר. וּבְאִינּוּן רָזִין דְּאִתְגַּלְיָין עַל יְדָךְ, וַיִּמְתְּקוּ הַמַּיִם. כַּמֶּלַח דְּמַמְתְּקָת בְּשָׂרָא, הָכִי יִתְמַתְּקוּן בְּרַזְיָיא דְּאִתְגַּלְיָין עַל יְדָךְ, כָּל אִינּוּן קוּשְׁיָין וּמַחְלוֹקוֹת, דְּמַיִין מְרִירָן דְּאוֹרַיְיתָא דִּבְעַל פֶּה, אִתְהַדְּרוּ מְתִיקָן מֵי אוֹרַיְיתָא, וְיִסּוּרִין דִּילָךְ, בְּרָזִין אִלֵּין דְּאִתְגַּלְיָין עַל יְדָךְ, יֵהוֹן לָךְ מְתִיקָן, וִיהַדְּרוּן לָךְ כָּל דַּחֲקִין דִּילָךְ, כְּחֶלְמִין דְּעַבְרִין. וְחֵל״ם, בְּהִיפּוּךְ אַתְוָון מֶל״ח. דְּמַמְתְּקָת יַת בְּשָׂרָא. אוֹף יִסּוּרִין מְמַתְּקִים. כְּמָה דְּאוּקְמוּהָ.

87. וְלָרְשָׁעִים מִתְהַדְּרָן יִסּוּרִין מֶלַח סְדוֹמִית, דְּאִיהִי מְסַמֵּא אֶת הָעֵינַיִם, לְקַיְּימָא בְּהוּ וְעֵינֵי רְשָׁעִים תִּכְלֶינָה. וְאִינּוּן עֵרֶב רַב רַשִׁיעַיָּיא, דְּיִתְקָיְּים בְּהוּ בְּהַהוּא זִמְנָא, יִתְבָּרְרוּ וְיִתְלַבְּנוּ וְיִצָּרְפוּ רַבִּים וְהִרְשִׁיעוּ רְשָׁעִים. יִתְלַבְּנוּ: אִינּוּן מָארֵי מִשְׁנָה. וְיִצָּרְפוּ: אִינּוּן זַרְעָא קַדִּישָׁא דִּשְׁאַר עַמָּא. הה״ד וּצְרַפְתִּים כִּצְרוֹף אֶת הַכֶּסֶף. וְהִרְשִׁיעוּ רְשָׁעִים, אִינּוּן עֵרֶב רַב.

87. The suffering will again be like salt of Sodom that blinds the eyes to the wicked, to have the verse come true upon them: "but the eyes of the wicked shall fail" (Iyov 11:20). These are the wicked mixed multitudes, upon whom will come true: "many shall purify themselves, and refine themselves, and be tried; but the wicked shall do wickedly" (Daniel 12:10). "...refine themselves..." refers to the students of the Mishnah; "and be refined" (Ibid.), refers to the holy offspring of the rest of the nation, as it says: "and will refine them as the silver is refined" (Zecharyah 13:9). "But the wicked shall do wickedly," refers to the mixed multitudes.

16. The raven and the dove

We hear that those who toil in the splendor called 'The Zohar' will be wise and shine like the brightness of the firmaments. They must teach every secret and teach others how to be receptive to the light of the Torah and to the light of the Zohar. At that time they will be like the dove that was sent from Noah's ark, not like the raven that betrayed his mission. The prophet saw them become connected in three levels - Keter, Tiferet, Yesod - in the center and thus said that they shall prosper, be exalted, be very high, and be connected to two Messiahs.

88. וְהַמַּשְׂכִּילִים יָבִינוּ, אִינּוּן מָארֵי קַבָּלָה, דְּאִתְּמַר בְּהוֹן וְהַמַּשְׂכִּילִים יַזְהִירוּ כְּזֹהַר הָרָקִיעַ. אִלֵּין אִינּוּן דְּקָא מִשְׁתַּדְּלִין בְּזֹהַר דָּא, דְּאִקְרֵי סֵפֶר הַזֹּהַר, דְּאִיהוּ כְּתֵיבַת נֹחַ, דְּמִתְכַּנְּשִׁין בָּהּ שְׁנַיִם מֵעִיר, וְשֶׁבַע מִמַּלְכוּתָא. וּלְזִמְנִין אֶחָד מֵעִיר, וּשְׁנַיִם מִמִּשְׁפָּחָה. דְּבְהוֹן יִתְקָיֵּים כָּל הַבֵּן הַיִּלּוֹד הַיְּאוֹרָה תַּשְׁלִיכוּהוּ. וְדָא אוֹרָה דְּסִפְרָא דָּא, וְכֹלָּא עַל סִיבָּה דִּילָךְ.

88. "But the wise shall understand" (Daniel 12:10). These are the scholars of Kabbalah. It says about them: "and they who are wise shall shine like the brightness of the firmaments" (Ibid. 3). This refers to those that place their effort in the splendor called 'The Zohar', that is like Noah's ark, to which are gathered two from a city, seven from the kingdom and, occasionally, one from a city and two from a family, by whom this comes true. "Every son that is born you shall cast into the river" (Shemot 1:22). THE SECRET OF THE TORAH IS CALLED "SON"; "THAT IS BORN," MEANS CONCEIVED; "INTO THE RIVER," IS THE LIGHT OF THE TORAH. "THROW HIM (HEB. TASHLICHUHU)," IS LIKE 'TEACH HIM (HEB. TASKILUHU)' - EVERY INDIVIDUAL SECRET THAT IS BORN TO YOU, TEACH IT. Teach how to be RECEPTIVE TO THE LIGHT OF THE TORAH AND TO ITS SOUL. This is the light of this book OF ZOHAR, and all is due to you.

89. וּמַאן גָּרִים דָּא. עוֹרֵב דְּאַנְתְּ תְּהֵא בְּהַהוּא זִמְנָא, כְּיוֹנָה. דְּשָׁלִיחַ אַחֲרָא דְּאִקְרֵי בִּשְׁמָךְ, כְּעוֹרֵב דְּאִשְׁתְּלַח בְּקַדְמֵיתָא, וְלָא אִתְהַדַּר בִּשְׁלִיחוּתָא, דְּאִשְׁתְּדַל בַּשְׁקָצִים, דְּאִתְּמַר בְּהוֹן, עַמֵּי הָאָרֶץ שֶׁקֶץ. בְּגִין מָמוֹנָא דִּלְהוֹן, וְלָא אִשְׁתְּדַל בִּשְׁלִיחוּתֵיהּ לְאָהַדְּרָא לְצַדִּיקַיָּיא בְּתִיּוּבְתָּא. כְּאִילוּ לָא עָבֵיד שְׁלִיחוּתָא דְּמָארֵיהּ.

89. Who caused all this? The raven, since at that time you will be like a dove. THIS ALLUDES TO THE RAVEN AND THE DOVE THAT NOAH SENT FROM THE ARK AFTER COMPARING THE ZOHAR TO NOAH'S ARK. Another messenger was called in your Name, just like the raven that was originally sent FROM THE ARK and did not return from his mission and made his effort with forbidden abominations, about which it is said that the ignorant are abominable. AND HE SPENT HIS EFFORTS ON THEM, because of their money, and he strove in his mission to return the righteous to repentance. It is as if he has not fulfilled the mission of his Master. RABBI MOSES KORDOVERO OF BLESSED MEMORY WROTE THAT IT REFERS TO JEROBOAM, THE SON OF NEBAT, WHO WAS WORTHY TO BE THE REDEEMER OF YISRAEL. HE FALTERED WITH THE GOLDEN CALVES, SINNED, AND CAUSED MANY OTHERS TO SIN. HE IS COMPARED TO THE RAVEN THAT BETRAYED HIS MISSION.

90. The secret of the dove that entered the depths of the sea shall come true with you, and likewise you will enter the deep chasms of the Torah. This is what is written by the prophet Jonah: "for You did cast me into the deep, into the heart of the seas" (Yonah 2:4), MEANING IN THE SEA OF THE TORAH. THEN there will be Chochmah, Chesed, and Netzach to the right. Of those, David said: "the right hand of Hashem does valiantly. The right hand of Hashem is exalted. The right hand of Hashem does valiantly" (Tehilim 118:15-16). The three LEVELS of the left become connected together - which are Binah, Gvurah, Hod - and the three levels in the center - which are Keter, Tiferet, Yesod - are attached to right and left, SINCE THE CENTRAL COLUMN IS ATTACHED TO RIGHT AND LEFT. IN THIS WAY, THE TEN SFIROT ARE PERFECTED, INCLUDING THE FIRST THREE SFIROT.

90. וּבָךְ יִתְקַיֵּים רָזָא דְיוֹנָה, דְּעָאל בְּעֻמְקִין דִּתְהוֹמֵי יַמָּא, הָכִי תֵּיעוּל אַנְתְּ בַּעֲמִיקוּ דִּתְהוֹמֵי אוֹרַיְיתָא, הה"ד וַתַּשְׁלִיכֵנִי מְצוּלָה בִּלְבַב יַמִּים. וְיֵהוֹן חָכְמָה חֶסֶד נֶצַח לַיְמִין. דְּבִגִינַיְיהוּ אָמַר דָּוִד, יְמִין יְיָ׳ עוֹשָׂה חָיִל יְמִין יְיָ׳ רוֹמֵמָה יְמִין יְיָ׳ עוֹשָׂה חָיִל. וּתְלַת מִשְׁמָאלָא יִתְקַשְׁרוּן כַּחֲדָא, דְּאִינּוּן בִּינָה גְבוּרָה הוֹד. וְג׳ דַּרְגִין דְּאֶמְצָעִיתָא, כֶּתֶר תִּפְאֶרֶת יְסוֹד, דְּאִתְחִידָן בִּימִינָא וּשְׂמָאלָא.

91. Since the prophet saw you become connected in these three levels - KETER, TIFERET, YESOD - in the center, he pronounced upon you this verse: "behold, My servant shall prosper," THE SECRET OF YESOD; "he shall be exalted and extolled," THE SECRET OF TIFERET; "and be very high" (Yeshayah 52:13), THE SECRET OF KETER. You will be connected and attached to two Messiahs. David spoke of the three right ones - CHOCHMAH, CHESED, NETZACH - of Messiah, the son of David, and, "the right of Hashem," three times, AS MENTIONED NEARBY. Corresponding to the three left ones - GVURAH, BINAH, HOD - to which is attached Messiah, son of Ephraim, he said from the first left side, Gvurah, "I shall not die," AND FURTHER SAID, "but live" (Tehilim 118:17), from the SECOND side of the left, which is your Hod. About this, it is said that He gave Hod to Moses, MEANING AS IT SAYS: "AND YOU SHALL PUT SOME OF YOUR HONOR (HEB. HOD) UPON HIM" (BEMIDBAR 27:20), MEANING THAT THE HOLY ONE, BLESSED BE HE, GAVE HIM HOD TO BE HIS OWN. It is given to you from the side of Binah, SINCE THE ILLUMINATION OF CHOCHMAH FROM THE LEFT OF BINAH IS REVEALED IN HOD.

91. וּבְגִין דְּחָזָא לָךְ נָבִיא מִתְקַשָּׁר בִּתְלַת דַּרְגִין דְּאֶמְצָעִיתָא, פָּתַח עֲלָךְ הַאי קְרָא, הִנֵּה יַשְׂכִּיל עַבְדִּי יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד. וּבְגִין דְּאַנְתְּ תְּהֵא אָחִיד בְּתְרֵין מְשִׁיחִין, אָמַר דָּוִד עַל ג׳ יְמִינִין דְּמָשִׁיחַ בֶּן דָּוִד, יְמִין יְיָ׳ תְּלַת זִמְנִין. לְקָבֵיל ג׳ שְׂמָאלִין, דְּאָחִיד בְּהֹן מָשִׁיחַ בֶּן אֶפְרַיִם, אָמַר מִסִּטְרָא דְּחַד שְׂמָאלָא, גְּבוּרָה, לֹא אָמוּת. כִּי אֶחְיֶה, מִסִּטְרָא דְשְׂמָאלָא דהו"ד דִּילָךְ, דְּאִתְּמַר בֵּיהּ וְנָתַן הַהוֹד לְמֹשֶׁה. אִתְיְיהִיב בָּךְ, מִסִּטְרָא דְּבִינָה.

92. Thus, IN GVURAH, you would have been arid and dry in everything, due to Messiah, the son of Ephraim; DRY in your Torah and your prophecy and in your body, in which you have suffered too many agonies. So that he should not die, MESSIAH, THE SON OF EPHRAIM, you pleaded for mercy on his behalf. THEREFORE, it says about him, "but live," from the side of Binah, and therefore, "I shall not die," from the side of Gvurah, WHICH CARRIED FROM IT HARSH JUDGMENT, AS MENTIONED ABOVE. "...but live..." is from the side of Binah, MEANING AFTER MOCHIN WERE REVEALED FROM IT, WHICH ARE THE SECRET OF the Tree of Life, WHICH IS THE CENTRAL COLUMN that overpowers THE LEFT COLUMN, GVURAH, THROUGH the reading of Sh'ma of the morning prayer, WHICH IS THE SECRET OF CHESED. It is connected to it through the knot of the Tefilin to the right of Abraham, which is the morning prayers, NAMELY CHESED.

92. בְּגִין דְּבֵיהּ הֲוֵית אַנְתְּ חָרֵב וְיָבֵשׁ בְּכֹלָּא, בְּגִין מָשִׁיחַ בֶּן אֶפְרַיִם, בְּאוֹרַיְיתָךְ, בְּנְבִיאוּתָךְ עָלֵיהּ, בְּגוּפָךְ דְּסַבְלַת כַּמָּה מִינֵי יִסּוּרִין, בְּגִין דְּלָא יְמוּת הוּא. וּבְעֵית רַחֲמֵי עָלֵיהּ. אִתְּמַר בֵּיהּ כִּי אֶחְיֶה, מִסִּטְרָא דְּבִינָה. וּבְגִין דָּא לָא אָמוּת, מִסִּטְרָא דִּגְבוּרָה. כִּי אֶחְיֶה מִסִּטְרָא דְּבִינָה, אִילָנָא דְּחַיֵּי, דְּאִתְגַּבַּר עָלֵיהּ ק"ש שֶׁל שַׁחֲרִית, וְקָשִׁיר לֵיהּ בְּקִשּׁוּרָא דִּתְפִילִין, בִּימִינָא דְּאַבְרָהָם, דְּאִיהוּ שַׁחֲרִית.

93. "...and declare the works of Yah..." (Tehilim 118:17) from the side of Hod, SINCE THE ILLUMINATION OF CHOCHMAH THAT IS REVEALED FROM BINAH IS NOT REVEALED, ONLY FROM THE CHEST DOWNWARD THAT IS IN HOD. "Yah has chastised me severely" (Ibid. 18), MEANING WITH Chochmah and Binah, WHICH ARE from right and left, SINCE CHOCHMAH COMPRISES three right ones - CHOCHMAH, CHESED AND NETZACH - AND BINAH COMPRISES three left ones - BINAH, GVURAH AND HOD. PRIOR TO THE INTERVENTION OF THE CENTRAL COLUMN, THE RIGHT AND THE LEFT ARE IN CONFLICT WITH EACH OTHER AND JUDGMENTS ARE DRAWN FROM THEM. THEREFORE, IT SAYS: "YAH HAS CHASTISED ME SEVERELY." "But He has not given me up to death" (Ibid.). This is the Central Column that comprises the three CENTRAL ONES: Keter, the Righteous, NAMELY YESOD, and ITSELF, NAMELY TIFERET, that is the son of Yud-Hei. Immediately, the Vav will then raise Hei to Yud-Hei, AND THE NAME OF YUD HEI VAV HEI WILL BE PERFECTED in the right and the left with Mercy and beseeching with many entreaties TO MALCHUT and her

93. וַאֲסַפֵּר מַעֲשֵׂי יָהּ, מִסִּטְרָא דְּהוֹד. יַסּוֹר יִסְּרַנִּי יָהּ, חָכְמָה וּבִינָה, מִימִינָא וּמִשְׂמָאלָא, בִּתְלַת יְמִינִין, וּתְלַת שְׂמָאלִין. וְלַמָּוֶת לֹא נְתָנָנִי, עַמּוּדָא דְּאֶמְצָעִיתָא, בְּג׳ דְּכָלִיל כֶּתֶר, וְצַדִּיק, וְאִיהוּ בֶּן יְ"ה. וּמִיַּד יָקוּם ו׳ לְה׳ בְּיָ"ה, בִּימִינָא וּשְׂמָאלָא, בְּרַחֲמֵי וְתַחֲנוּנֵי, בְּכַמָּה פִּיּוּסִים לָהּ וְלִבְנָהָא, הה"ד בַּיּוֹם הַהוּא אָקִים אֶת סוּכַּת דָּוִד הַנּוֹפֶלֶת. וּבְגִין דָּא אָמַר נָבִיא, בִּבְכִי יָבֹאוּ וּבְתַחֲנוּנִים אוֹבִילֵם.

descendants. This is what is written: "on that day I will raise up the Tabernacle of David that is fallen" (Amos 9:11); THAT IS, MALCHUT. Therefore, the prophet said, "they shall come with weeping, and with supplications will I lead them" (Yirmeyah 31:8).

94. The Faithful Shepherd rose, kissed him, and blessed him. He said: You are most likely the messenger of your Master to us. The Tannaim and Amoraim opened the discussion saying: Faithful Shepherd, you knew all this and through you it was revealed. But in your humility, as was said about you, "now the man Moses was very meek" (Bemidbar 12:3); in these areas that you are shy to take credit for yourself, the Holy One, blessed be He, has nominated us to the holy illumination, MEANING RABBI SHIMON BAR YOCHAI, to act as your hand and your mouthpiece in these areas.
End of Ra'aya Meheimna

94. קָם רַעְיָא מְהֵימְנָא, וְנָשִׁיק לֵיהּ, וּבְרִיךְ לֵיהּ, וְאָמַר וַדַּאי שְׁלִיחָא דְּמָארָךְ אַנְתְּ לְגַבָּן. פְּתְחוּ תְּנָאִין וַאֲמוֹרָאִין וְאָמְרוּ, רַעְיָא מְהֵימְנָא, אַנְתְּ הֲוֵית יְדַע כָּל דָּא, וְעַל יְדָךְ הִיא אִתְגַּלְיָיא, אֲבָל בַּעֲנָוָה דִּילָךְ, דְּאִתְּמַר בָּךְ וְהָאִישׁ מֹשֶׁה עָנָו מְאֹד, בְּאִלֵּין אַתְרִין דְּאַנְתְּ מִתְבַּיֵּישׁ לְאַחְזָקָא טִיבוּ לְגַבָּךְ, מַנִּי קוּדְשָׁא בְּרִיךְ הוּא לָן, וּלְבוּצִינָא קַדִּישָׁא, לְמֶהֱוֵי בִּידָךְ וּבְפוּמָךְ בְּאִלֵּין אַתְרִין.
ע"כ רעיא מהימנא

17. "And on the day that the Tabernacle was erected"
Rabbi Shimon tells Rabbi Chiya that anyone who gives freely to the poor becomes worthy to be blessed; he increases in both wealth and life. He elaborates by saying that his charity causes him an increase in life above so that it increases his life below. We hear that in this way the Tree of Life is awakened to add life to the Tree of Death. Through a person's charity he causes Zeir Anpin and Malchut to join together and blessings to pour above and below. He is saved in this world and he shall have life in the World to Come.

95. "And on the day that the Tabernacle was erected..." (Bemidbar 9:15). Rabbi Chiya opened the discussion saying, "He has distributed freely, he has given to the poor; his righteousness endures for ever; his horn shall be exalted with honor" (Tehilim 112:9). "He has distributed freely, he has given to the poor." HE INQUIRES: What is the meaning of, "distributed freely"? HE RESPONDS: It is as you say, "there is one who gives freely, and yet increases" (Mishlei 11:24). We can also say that it is true for everyone who distributed freely. Therefore, he lets us know and hear, "he has distributed freely, he has given to the poor." As soon as he gives freely to the poor, he becomes worthy TO BE BLESSED. What is the meaning of: "and yet increases"? It means in everything. He increases in wealth and increases in life.

95. וּבְיוֹם הָקִים אֶת הַמִּשְׁכָּן. ר' חִיָּיא פָּתַח, פִּזַּר נָתַן לָאֶבְיוֹנִים צִדְקָתוֹ עוֹמֶדֶת לָעַד קַרְנוֹ תָּרוּם בְּכָבוֹד. פִּזַּר לָאֶבְיוֹנִים, מַאי פִּזַּר. כד"א יֵשׁ מְפַזֵּר וְנוֹסָף עוֹד. יָכוֹל פִּזּוּר בְּעָלְמָא, קמ"ל פִּזַּר נָתַן לָאֶבְיוֹנִים, כֵּיוָן דְּיָהִיב לְמִסְכְּנֵי, הַאי פִּזּוּרָא יָאוּת. מַאי וְנוֹסָף עוֹד. בְּכֹלָּא. וְנוֹסָף עוֹד בְּעוּתְרָא. וְנוֹסָף עוֹד בְּחַיֵּי.

96. HE INQUIRES: This verse should have been read this way, 'There is one who gives freely, and yet it will increase'. What is meant by "increases"? HE RESPONDS: It is this place where death resides, MEANING MALCHUT. It causes him an increase in life above AND DRAWS FROM THERE, and increases his LIFE. Rabbi Yehuda said in the name of Rabbi Chiya: The verse gives evidence that for whoever gives CHARITY to the paupers, the Tree of Life is awakened, THAT IS ZEIR ANPIN, to add life to the Tree of Death, WHICH IS MALCHUT. Then life and happiness exist above, IN MALCHUT, and that Tree of Life stands over the person who caused this, BY HIS GIVING OF CHARITY, in a time of need. That Tree of Death shields him and, therefore, it is proper to say, "yet increases."

96. הַאי קְרָא הָכִי מִבָּעֵי לֵיהּ, יֵשׁ מְפַזֵּר וְיוֹסֵף עוֹד, מַאי וְנוֹסָף. אֶלָּא הַהוּא אֲתָר דְּשָׁרֵי בֵּיהּ מִיתָה, הוּא גָּרִים לֵיהּ דְּיִתּוֹסַף מֵחַיִּים דִּלְעֵילָא לְאוֹסְפָא לֵיהּ. אָמַר רִבִּי יְהוּדָה אָמַר רִבִּי חִיָּיא, קְרָא אַסְהִיד, דְּכָל מַאן דְּיָהִיב לְמִסְכְּנֵי, אִתְעַר אִילָנָא דְּחַיֵּי, לְאוֹסְפָא לְהַהִיא אִילָנָא דְּמוֹתָא, וּכְדֵין אִשְׁתְּכַח חַיִּים וְחֶדְוָה לְעֵילָא. וּבַר נָשׁ דְּגָרִים דָּא, בְּשַׁעֲתָא דְּאִצְטְרִיךְ לֵיהּ, הַהוּא אִילָנָא דְּחַיֵּי קָאֵים עָלֵיהּ, וְהַהוּא אִילָנָא דְּמוֹתָא אַגִּין עֲלוֹי. וּבְגִין כַּךְ וְנוֹסַף עוֹד.

97. HE ASKS: What is the meaning of, "his righteousness endures for ever"? HE RESPONDS: THAT CHARITY stands for a person to give him his existence and life, in the same manner that this person gives subsistence TO THE POOR. And the SUPERNAL life awakens toward him, NAMELY BECAUSE OF HIM, AS MENTIONED NEARBY. It gives him life. These two trees, ZEIR ANPIN AND MALCHUT, stand by him to save him and increase his life.

97. צִדְקָתוֹ עוֹמֶדֶת לָעַד. מַאי עוֹמֶדֶת לָעַד. עוֹמֶדֶת עָלֵיהּ דְּבַר נָשׁ, לְזַמְנָא לֵיהּ קִיּוּמָא וְחַיִּים, כְּמָה דְּאִיהוּ יָהִיב לֵיהּ חַיִּים, וְאִתְעַר לְגַבֵּי חַיִּין, ה"נ יַהֲבִין לֵיהּ. וְאִינּוּן תְּרֵי אִילָנִין קַיְּימִין עָלֵיהּ לְשֵׁיזְבָא לֵיהּ, וּלְאוֹסְפָא לֵיהּ חַיִּין.

98. "His horn shall be exalted with honor." Come and behold: observe the world we talked about, THAT IS ZEIR ANPIN. IT SAID TO HIM that the horn, WHICH IS MALCHUT, will be exalted. And how? With the honor of the above, WHICH IS BINAH, SINCE MALCHUT IS EXALTED THROUGH THE ILLUMINATION OF BINAH. That person, THROUGH THE CHARITY THAT HE GAVE, caused them to join together, MEANING ZEIR ANPIN AND MALCHUT, and blessings to pour above and below.

98. קַרְנוֹ תָּרוּם בְּכָבוֹד, ת״ח עָלְמָא דְּאַמְרָן, הַהוּא קֶרֶן תָּרוּם. וּבְמָה. בְּכָבוֹד דִּלְעֵילָא, דְּהַאי ב״נ גָּרִים לְחַבְּרָא לוֹן כַּחֲדָא, וּלְאַרְקָא בִּרְכָאן לְעֵילָא וְתַתָּא.

99. Rabbi Aba said: During the whole time that the Tabernacle was erected, MEANING WHEN MALCHUT COUPLES WITH ZEIR ANPIN, through the activities of people, then that was a time of rejoicing for all. Holy anointing oil is poured into these candles, THE SFIROT OF MALCHUT, and all give off light. Whoever brings this about, brings himself to be saved in this world, and he shall have life in the World to Come. This is what is written: "but righteousness delivers from death" (Mishlei 11:4), and it also says, "but the path of just men is like the gleam of sunlight, that shines ever more brightly until the height of noonday" (Mishlei 4:18).

99. רִבִּי אַבָּא אָמַר, בְּכָל זְמָנָא דְּמַשְׁכְּנָא אִתְּקַם בְּעוֹבָדֵיהוֹן דִּבְנֵי נָשָׁא, כְּדֵין הַהוּא יוֹמָא, יוֹמָא דְּחֶדְוָה דְּכֹלָּא, וּמְשַׁח רְבוּת קַדִּישָׁא אִתְרַק בְּהַנְהוּ בוֹצִינִין, וְנַהֲרִין כֻּלְּהוּ. מַאן דְּגָרִים דָּא, גָּרִים לֵיהּ דְּיִשְׁתֵּזִיב בְּהַאי עָלְמָא, וְיֵהֵא לֵיהּ חַיִּים בְּעָלְמָא דְּאָתֵי, הה״ד וּצְדָקָה תַּצִּיל מִמָּוֶת, וּכְתִיב וְאֹרַח צַדִּיקִים כְּאוֹר נֹגַהּ הוֹלֵךְ וָאוֹר עַד נְכוֹן הַיּוֹם.

18. The standards

Rabbi Shimon elucidates the vision of Ezekiel as found beginning in Yechezkel 1:19. He describes the standard and the army of the lion, with its dominating angel Michael.

100. "Make for yourself two silver trumpets..." (Bemidbar 10:1). Rabbi Shimon opened the discussion saying: "and when the living creatures moved, the wheels went by them. And when the living creatures were lifted up from the earth, the wheels were lifted up" (Yechezkel 1:19). "And when the living creatures moved"; they moved due to influence of the above. One may think that it is higher above. HE RESPONDS: No, down below. Just like this, the one is before the FOUR faces and the other after the FOUR faces.

100. עֲשֵׂה לְךָ שְׁתֵּי חֲצוֹצְרוֹת כֶּסֶף וְגוֹ׳. רִבִּי שִׁמְעוֹן פָּתַח, וּבְלֶכֶת הַחַיּוֹת יֵלְכוּ הָאוֹפַנִּים אֶצְלָם וּבְהִנָּשֵׂא הַחַיּוֹת מֵעַל הָאָרֶץ יִנָּשְׂאוּ הָאוֹפַנִּים. וּבְלֶכֶת הַחַיּוֹת, בְּקוּזְפִירָא דִּלְעֵילָא הֲווֹ אָזְלֵי. דְּאִי תֵּימָא דְּהַאי לְעֵילָא לְעֵילָא. לָאו, לְתַתָּא. אֶלָּא כְּגַוְונָא הַאי מִקַּמֵּי אַנְפִּין, וְהַאי לְבָתַר אַנְפִּין.

101. A wind of the four winds IS ROBED in four compartments and four sides in the brilliance that was created that supports the illuminated countenances. Therefore, they are like the appearance of the living creatures, which are the four corners UPON WHICH the standards were unfurled, THAT ARE REFERRED TO AS lion, eagle, ox, man. These comprise the four dominating angels - WHICH ARE MICHAEL, GABRIEL, URIEL, RAPHAEL - and include everything, SINCE THESE FOUR ANGELS COMPRISE ALL THE LEGIONS IN THE HEAVENS.

101. זִיקָא מֵאַרְבַּע זִיקִין, בְּד׳ מָדוֹרִין, וּבְד׳ סִטְרִין, בְּזִיוָון דְּאִתְבְּרוּן בְּקוֹלְמִיטִין דְּאַנְפִּין נְהִירִין. בְּגִין כַּךְ כְּמַרְאֵה הַחַיּוֹת, דְּאִינּוּן אַרְבַּע זְוָיִן, דְּגָלִין פְּרִישָׁן, אַרְיֵ״ה. נָשֶׁ״ר. שׁוֹ״ר. אָדָ״ם. דְּכָלִיל כֻּלְּהוּ ד׳ מַלְאָכִין דְּשַׁלְטִין וּכְלִילָן כֹּלָּא.

102. The first standard is an armed camp THAT IS THE SECRET OF THOSE ABLE TO GO TO WAR FROM THE AGE OF TWENTY AND HIGHER. ITS LIVING CREATURE IS a lion. THE ANGEL IS Michael, recorded in the unfurled standard that is spread to the right side, AND ITS WIND IS the east - that is, the sunrise that follows its travels with its own light. Yofiel and Tzadkiel are appointed under him, THAT IS, UNDER MICHAEL, one for Torah and one to go to the marketplace.

102. דְּגָלָא קַדְמָאָה, מַשְׁרְיָא מִזַּיְינָא, אַרְיֵ״ה. מִיכָאֵ״ל, רָשִׁים בִּפְרִישׁוּ דְּגָלָא פְּרִישָׁא לִימִינָא. מִזְרָח שֵׁירוּתָא דְּשִׁמְשָׁא, אָזִיל בְּמַטְלָנוֹי, בְּנַהִירוּ. תְּרֵין מְמָנָן תְּחוֹת יְדֵיהּ, יוֹפִי״אֵל, צַדְקִי״אֵל. חַד לְאוֹרַיְיתָא. וְחַד, לְמֵיהַךְ בְּשׁוּקָא.

103. When they travel, several armed camps move from the right side, and all are one; THAT IS, THEY ARE UNDER THE LEADERSHIP OF THE THREE ANGELS MENTIONED ABOVE. To the left side, the sun advances to shine and crowns them, THE CAMPS. Thousands and ten thousands are appointed under him and all are in awe and fear, trembling and shaking.

103. כַּד אִלֵּין נַטְלִין, נַטְלִין כַּמָּה מַשְׁרְיָין מְזַיְינִין, מִסִּטְרָא דִּימִינָא, וְכֹלָּא חַד. לְסִטְרָא שְׂמָאלָא, שִׁמְשָׁא אָזִיל וְנָהִיר, וּמְעַטֵּר לְהוּ. אֶלֶף וְרִבְוָון מְמָנָן תְּחוֹתוֹי. וְכֻלְּהוּ בִּדְחִילוּ בְּאֵימָתָא בְּזִיעַ בְּרֶתֶת.

104. אַרְיֵה אוֹשִׁיט יְדֵיהּ יְמִינָא, כָּנִישׁ לְכָל חֵילוֹי לְגַבֵּיהּ, תְּלַת מְאָה וְשַׁבְעִין אֶלֶף אַרְיָוָתָא, סוֹחֲרָנֵיהּ דְּהַהוּא אַרְיֵ״ה, וְאִיהוּ בֵּינַיְיהוּ בְּאֶמְצָעִיתָא.

104. The lion extends his right hand, gathers all the legions to him, and 370 lions surround that lion. He is in the center among them.

105. כַּד גָּעֵי הַאי אַרְיֵה, מִזְדַּעְזְעָן רָקִיעִין, וְכָל חַיָּלִין וּמַשְׁרְיָין מִזְדַּעְזְעִין, מִדְּחִילוּ דִּילֵיהּ. מֵהַהוּא קָלָא, נְהַר דִּי נוּר מִתְלַהֲטָא, וְנָחִית בַּאֲלַף וַחֲמֵשׁ מְאָה דַּרְגִּין דְּגֵיהִנָּם לְתַתָּא, כְּדֵין כֻּלְּהוּ חַיָּיבִין דְּגֵיהִנָּם מִזְדַּעְזְעָן, וּמְלַהֲטָן אֶשָּׁא, וע״ד כְּתִיב, אַרְיֵה שָׁאָג מִי לֹא יִירָא.

105. When that lion roars, the firmaments shake and all the legions and camps tremble from the fear of him. From that sound, the river Dinur goes up and descends in the 1,500 steps to Gehenom below. Consequently, all the wicked in Gehenom shake and burn in the fire. About this, it is written: "the lion has roared, who will not fear?" (Amos 3:8).

106. גָּעֵי תִּנְיָינוּת, תְּלַת מְאָה וְשַׁבְעִין אֶלֶף אַרְיָוָתָא, כֻּלְּהוּ גָּעָאן. אוֹשִׁיט יְדֵיהּ שְׂמָאלָא, כָּל מָארֵיהוֹן דִּדִינָא לְתַתָּא דַּחֲלִין, וְאִתְכַּפְיָין תְּחוֹת הַהוּא יְדָא. וְהַהוּא יְדָא פָּשִׁיט עָלַיְיהוּ, וְכֻלְּהוּ תְּחוֹתֵיהּ. כד״א, יָדְךָ בְּעוֹרֶף אוֹיְבֶיךָ.

106. He roars a second time and 370,000 lions all roar. THE LION extends his left hand. All the Prosecutors below become fearful and are subdued under that hand. He spreads that hand over them and all are under him, as it says: "your hand shall be on the neck of your enemies" (Beresheet 49:8).

107. אַרְבַּע גַּדְפִּין לְכָל חַד וְחַד, מֵאֶשָּׁא חִוָּרָא. כֻּלְּהוּ מְלַהֲטִין. כָּל אַפִּין דְּחִזּוּר וְשׁוּשָׁן בְּחִוָּרוּתָא דְּהַהוּא אֶשָּׁא שְׁקִיעָן.

107. Four wings of each one of them all glow from white fire. All the countenances of a pomegranate and a blossom are impressed in the whiteness of that fire.

108. אַרְבַּע אַנְפִּין לְכָל חַד וְחַד לְאַרְבַּע סִטְרִין, כֻּלְּהוּ נְהִירִין בְּחִוָּרָא דְּשִׁמְשָׁא. חַד לְסִטַר מִזְרָח, נָהִיר בְּחֵדוּ. וְחַד לְסִטַר מַעֲרָב, דָּא כָּנִישׁ נְהוֹרֵיהּ. וְחַד לְסִטַר צָפוֹן, חָשׁוּךְ בְּלָא נְהִירוּ, כְּצִלָּא דְּשִׁמְשָׁא לְגַבֵּי שִׁמְשָׁא. צִלָּא חָשׁוּךְ, שִׁמְשָׁא נָהִיר. בְּגִין דְּשִׁמְשָׁא וְצִלָּא, יְמִינָא וּשְׂמָאלָא, וְאַזְלָא כַּחֲדָא. חַשׁוֹכָן דְּאַזְלִין עִמֵּיהּ, כָּל אִינּוּן דְּנַטְלִין זַיְינָא.

108. Four countenances to each individual one, on four sides. All shine in the whiteness of the sun. One to the east side shines with happiness. The one to the west side gathers its light. The one to the north side is dark, without any light, like the shadow of the sun in relation to the sun. The shadow is dark and the sun is bright, since the sun and the shadow are right and left, and go together. All the darkness goes along with it; all carry weapons of war.

109. וְכֻלְּהוּ מִימִינָא וּמִשְׂמָאלָא בִּתְלַת רֵישִׁין. רֵישָׁא חֲדָא דִּילֵיהּ, שַׁבְעִין וְאַרְבַּע אֶלֶף, וְשִׁית מְאָה. אִלֵּין אִינּוּן רֵישָׁא חַד. נָפְקֵי חֵילָא בִּימִינָא, דְּאִיהוּ אָרִים עָלַיְיהוּ. בַּר כָּל אִינּוּן מְמָנָן דִּלְתַתָּא, תְּחוֹת אִלֵּין. שְׁלִיטוֹנִין אִלֵּין עַל אִלֵּין, דַּרְגִּין תַּתָּאִין עִם עִלָּאִין, דְּלֵית לוֹן חוּשְׁבָּנָא.

109. All from right and left are in three heads, each head containing 74,600. Those legions depart by the right hand that He raised over them, in addition to all those that are appointed below, which are under those rulers - the ones over the others, lower levels with higher ones, which are innumerable.

110. רֵישָׁא תִּנְיָינָא, דְּאָזִיל בְּרֵישָׁא קַדְמָאָה, חוּשְׁבָּן דִּילֵיהּ חַמְשִׁין וְאַרְבַּע אֶלֶף, וְאַרְבַּע מְאָה. בַּר כָּל אִלֵּין מְמָנָן דִּתְחוֹת לְד׳ סִטְרִין, דְּלֵית לוֹן חוּשְׁבָּנָא. רֵישָׁא תְּלִיתָאָה, דְּאָזִיל בַּתְרַיְיהוּ, חַמְשִׁין וְשִׁבְעָה אֶלֶף, וְאַרְבַּע מְאָה. כְּגַוְונָא דְּנָטִיל יְמִינָא, הָכִי נָמֵי נָטִיל שְׂמָאלָא, הָכִי נָמֵי מִקַּמַיְיהוּ, הָכִי נָמֵי מִבַּתְרַיְיהוּ.

110. The count of the second head that goes along with the first head contains 54,400, in addition to all those appointed below to the four sides which have no account. The third head that follows them has 57,400. The left travels in a way similar to how the right travels, and likewise from the front and from the back.

111. כֵּיוָן דְּנָטִיל הַאי קַדְמָאָה, וְהוּרַד הַמִּשְׁכָּן. וְכֻלְּהוּ לֵיוָואֵי אַמְרֵי שִׁירְתָא, מָארֵי דְּתוּשְׁבְּחָן כֻּלְּהוּ מִסִּטְרֵיהּ. כְּדֵין כִּי רוּחַ הַחַיָּה בָּאוֹפַנִּים כְּתִיב.

111. As soon as this first one moves and the Tabernacle is lowered, all the Levites sing their song and all those who praise are at its side. Then, it is written: "for the spirit of the living creatures was in the wheels" (Yechezkel 1:20).

19. The second standard
Here we read of the standard and the army of the eagle, under the dominating angel Uriel.

112. דִּגְלָא תִּנְיָינָא. מַשְׁרְיָיא מִזְּיָינָא, נֶשֶׁ״ר, אוּרִיאֵ״ל, דְּרוֹ״ם. תְּרֵי מְמָנָן עִמֵּיהּ, שַׁמְשִׁיאֵ״ל חַסְדִּיאֵ״ל. הַאי נֶשֶׁר סָלִיק, וְכָל מָארֵיהוֹן דְּגַדְפִּין מִקַּמֵּיהּ. כַּמָּה מַשְׁרְיָין סַלְקִין בְּכָל סִטְרִין. כָּל חַד וְחַד בְּתוּקְפָּא דְּשִׁמְשָׁא.

112. The second standard, WHICH IS THE STANDARD OF THE CAMP OF REUVEN, is an armed camp. That is, MEANING IN THE SECRET OF THOSE ABLE TO GO TO WAR, OF TWENTY YEARS AND UPWARDS, IN THE ASPECT OF an eagle UNDER THE DOMINATION OF THE ANGEL Uriel, WHO RULES FROM THE PERSPECTIVE OF THE CENTRAL COLUMN. THE DIRECTION OF THE STANDARD'S TRAVEL IS TO the south side, WHICH IS THE RIGHT COLUMN AND CHESED. Two appointed are WITH URIEL, WHICH ARE Shamshiel and Chasdiel. This eagle ascends, with all the winged creatures before it. Many camps ascend from all directions, each individual in the strength of the sun.

113. רוּחָא דְּרוּחָא פְּנִימָאָה נָפִיק, וְהַהוּא רוּחָא מָטֵי לְהַאי נֶשֶׁר, וְסָלִיק אֶבְרוֹי וּמְכַסְיָיא לְגוּפָא. כד״א, הֲמִבִּינָתְךָ יַאֲבֶר נֵץ יִפְרוֹשׂ כְּנָפָיו לְתֵימָן. כְּגַוְונָא כְּדוּגְמָא כְּעֵין כְּנֶשֶׁר יָעִיר קִנּוֹ הַאי נֶשֶׁר נֵץ בַּהֲדֵיהּ יוֹנָה, בַּהֲדֵיהּ נֵץ, וְכָל מָארֵי דְּגַדְפִּין כֻּלְּהוּ מְצַפְצְפָן וְחַדָּאן. חַד מִסִּטְרָא קָמֵיהּ, סָלִיק מִתַּתָּא לְעֵילָא. כַּמָּה צִיפָּרִין נַחְתִּין וְעָאלִין, מְצַפְצְפָן וְחַדָּאן, אַזְלִין וְשָׁאטִין.

113. The spirit of the inner spirit emerges. That spirit reaches the eagle and he raises his wings and covers his body, as it says, "does the hawk fly by your wisdom, and stretch her wings toward the south?" (Iyov 39:26). This eagle quarrels with the dove and the hawk, and all the winged birds are chirping and joyful. One from the front goes from the bottom upwards. Several birds go down and enter, chirping and joyful. They go and wander.

114. כַּד נָטִיל, אוֹשִׁיט גַּדְפָּא יְמִינָא, כָּנִיש לְכָל חֵילוֹי, תְּלַת מְאָה וְחַמְשִׁין אֶלֶף מָארֵי דְּגַדְפִּין, בִּתְרֵי גּוּפֵי, נֶשֶׁ״ר וְאַרְיֵ״ה כַּחֲדָא. אָרִים קָלָא, כֻּלְּהוּ אַחֲרָנִין סַלְקִין וְנַחְתִּין, מְצַפְצְפָן מִסִּטְרַיְיהוּ, מִכַּמָּה דַּרְגִּין.

114. When he, THE EAGLE, travels, he extends his right wing and gathers all his legions, those 350,000 winged ones, in two bodies composed of the eagle and the lion together. When he raises a voice, all the others ascend and descend, whistling from their end from several grades.

115. ג׳ רֵישִׁין אִינּוּן כַּחֲדָא, בְּמַשְׁרְיָין אִלֵּין. וְכֻלְּהוּ בְּחַד חוּשְׁבָּן. וְחוּשְׁבָּן דְּאִלֵּין רֵישִׁין, רֵישָׁא חֲדָא, אַרְבְּעִין וְשִׁית אֶלֶף וַחֲמֵשׁ מְאָה. רֵישָׁא תִּנְיָנָא חַמְשִׁין וְתֵשַׁע אֶלֶף וּתְלַת מְאָה. רֵישָׁא תְּלִיתָאָה, אַרְבְּעִין וַחֲמֵשׁ אַלְפִין, וְשִׁית מְאָה וְחַמְשִׁין.

115. Three heads are together in these camps, SINCE THREE TRIBES ARE IN THE CAMP OF REUVEN. All are in a special count, and the count of these heads IS AS FOLLOWS. One head is 46,500, THE CENSUS COUNT OF THE TRIBE OF REUVEN. The second head is 59,300, THE CENSUS COUNT OF THE TRIBE OF SHIMON. The third head is 45,650. THAT IS THE CENSUS COUNT OF THE TRIBE OF GAD.

116. מֵאִלֵּין תְּרֵי סִטְרִין, נָפִיק תְּרֵין כָּרוֹזֵי, דְּאָזְלֵי מִקַּמֵּי כֻּלְּהוּ מַשְׁרְיָין. כַּד אִלֵּין תְּרֵי מַכְרִיזֵי, כָּל חֵילִין, וְכָל מַשְׁרְיָין, חֵיוָון זְעִירִין עִם רַבְרְבָן, כֻּלְּהוּ מִתְכַּנְּשֵׁי. מַאן חָמֵי נְטִילָא דְּכֻלְּהוּ רְקִיעִין, כּוּלְּהוּ נַטְלִין בְּמַטּוּלָא בְּמַשְׁרְיָין, לְקַמֵּיהּ דְּהַהוּא מַשְׁכְּנָא.

116. From the two sides, WHICH ARE EAGLE AND LION, MENTIONED ABOVE, two proclamations go forth to all the camps. When these two, THE SECRET OF THE TWO TRUMPETS, AS EXPLAINED, make their proclamation, the legions and camps, living creatures, and large and small animals all gather. Who has beheld the traveling of all the firmaments along with the camps before the Tabernacle, WHICH IS MALCHUT!

117. בְּשַׁעֲתָא דְּחַד מִנַּיְיהוּ, הַהוּא דְּאָתֵי מִסִּטְרָא דְּאַרְיֵה, פָּשִׁיט קָלָא, בְּגִין דְּלָא יִזְדַּעְזְעוּן כָּל אִינּוּן קַלִּין. כְּדֵין מִתְכַּנְּשִׁין כָּל אִינּוּן מַשְׁרְיָין. בְּשַׁעֲתָא דְּאַחֲרָא קָרֵי, מַתְּבָר קָלָא וְלָא פָּשִׁיט, כָּל אִינּוּן מַשְׁרְיָין דְּהַאי נֶשֶׁר, כֻּלְּהוּ מִתְכַּנְּשׁוּ לְנַטְלָא בְּמָטַלְנַיְיהוּ. לְקָבֵיל אִינּוּן, שְׁתֵּי חֲצוֹצְרוֹת כֶּסֶף, כְּגַוְונָא דָא כֹּלָּא לְתַתָּא. ת"ח, כַּד אִלֵּין נַטְלִין מַה כְּתִיב, וּבְלֶכֶת הַחַיּוֹת יֵלְכוּ הָאוֹפַנִּים אֶצְלָם, אִינּוּן דְּמִתְכַּנְּשׁוּ לְגַבַּיְיהוּ, כְּגַוְונָא דְּרֵישָׁא אִסְתַּכַּל, הָכִי נָמֵי כֻּלְּהוּ.

117. One of them, MEANING the one that comes from the lion's side, spreads his voice, MEANING THAT HE BLOWS WITH THE TRUMPETS A TEKIA, WHICH IS A MONOTONE SOUND - in order not to cause tremors in the sounds, HE BLOWS, BUT RATHER SIMPLE SOUNDS WITHOUT TREMOR. Then all these camps assemble, MEANING IN THE SECRET OF: "AND WHEN THEY SHALL BLOW WITH THEM, ALL THE ASSEMBLY SHALL ASSEMBLE THEMSELVES TO YOU" (BEMIDBAR 10:3). During the time the other calls, MEANING THAT HE BLOWS THE TRUMPETS UNDER THE RULE OF THE ONE COMING FROM THE EAGLE'S SIDE, the sound is broken and not simply elongated, MEANING IT IS THE SOUND OF A TRUAH. AND THEN all these camps of this eagle congregate to travel on their journeys, MEANING WHAT IS WRITTEN: "WHEN YOU BLOW AN ALARM, THEN THE CAMPS...SHALL GO FORWARD" (BEMIDBAR 10:5). Corresponding to these TWO, WHICH ARE LION AND EAGLE, are two trumpets of silver, since as it APPLIES ABOVE, so it is all down below. Come and behold: when these travel, it is written, "and when the living creatures moved, the wheels went by them" (Yechezkel 1:19). This means those LEGIONS that congregate TO THE APPOINTED ARE REFERRED TO AS THE 'WHEELS', and as the head observes, MEANING THE CHIEFTAIN, so do all OBSERVE, NAMELY THE LEGIONS UNDER THEM.

20. The third standard

This section describes the standard of the ox, under the dominating angel Gabriel. From here comes judgment of all the sins of the world. We learn that the supernal Torah is written in black fire on white fire, and are told of the four divisions of fire, water and wind.

118. דִּגְלָא תְּלִיתָאָה. שׁוֹר. גַּבְרִיאֵל. צָפוֹן. תְּרֵין מִמָּנָן עִמֵּיהּ, קַפְצִיאֵ"ל חִזְקִיאֵ"ל. הַאי שׁוֹר מִסִּטְרָא דִּשְׂמָאלָא. קַרְנוֹי סַלְקִין בֵּין תְּרֵין עֵינוֹי. רָגִיז בְּאִסְתַּכְּלוּתָא, עַיְינִין מְלַהֲטָן כְּאֶשָּׁא דְּנוּר דָּלִיק. נָגַח וְרַפְסָא בְּרַגְלוֹי וְלָא חָיִיס.

118. The third standard, WHICH IS THE STANDARD OF DAN'S CAMP, IS THE FACE OF an ox, OF THE LIVING CREATURES, THAT IS, LEFT. OF THE FOUR ANGELS, THIS IS Gabriel FROM THE LEFT COLUMN, AND IT TRAVELS ON THE NORTH SIDE OF THE TABERNACLE, WHICH IS LEFT. With GABRIEL, there are two appointed chieftains, Kaftziel and Chezkiel, SINCE GABRIEL CORRESPONDS TO DAN AND THE TWO APPOINTED CORRESPOND TO ASHER AND NAFTALI, WHICH ARE CONNECTED TO THE STANDARD OF DAN'S CAMP. This ox is from the left side. His horns ascend from between his two eyes. He observes angrily, and the eyes glow like a burning fire. He rams and tramples with his feet and has no mercy.

119. כַּד גָּעֵי הַאי שׁוֹר, נָפְקִין מִנּוּקְבָא דִּתְהוֹמָא רַבָּא, כַּמָּה חֵבִילֵי שְׁרִיקִין, כֻּלְּהוּ גָּעָאן וְשָׁטָאן קָמֵיהּ, וְחֵימָתָא, וְאַחְמְתָא דְּכָל חוֹבִין תַּלְיָיא קָמֵיהּ, דְּהָא כָּל חוֹבֵי עָלְמָא, כֻּלְּהוּ בְּסִפְרָא סְלִיקִין וּכְתִיבִין.

119. When this ox bellows, many battalions of damaging demons emerge from the hole of that great deep. All bellow and wander in front of him, and wrath and the bag that contains all the sins hang in front of him, since all the sins of the world are written in the book.

120. שִׁבְעָה נַהֲרֵי דְאֶשָׁא נַגְדִּין קַמֵּיהּ, כַּד צָחֵי אָזִיל לְגַבֵּי הַהוּא נְהַר דִּינוּר, וְשָׁאִיב לֵיהּ בְּגַמִּיעָא חֲדָא. וְהַהוּא נָהָר אִתְמְלֵי כִּדְבִקְדְמֵיתָא, וְלָא כָּדִיב. כָּל אִינּוּן חֵילִין, שֶׁאֲבִין אֶשָּׁא אַכְלָא אֶשָּׁא. וְאִלְמָלֵא דְּמִסְטְרָא דְּאַרְיֵה, נָפִיק חַד נַהֲרָא דְּמַיָּא, דְּמְכַבִּין גַּחֲלָתַיְיהוּ, לָא יָכִיל עָלְמָא לְמִסְבַּל.

121. חֲשׁוֹכָא דְּשִׁמְשָׁא תַּמָּן אִשְׁתְּכַח, לָא אִשְׁתְּכַח נְהִירוּ. כַּמָּה גַּרְדִּינֵי נְמוּסִין אָזְלִין וְשָׁטָאן בְּחָשׁוֹכָא וְהַהוּא נָהָר דְּדָלִיק בְּסִטְרָא דָא, נוּרָא אוּכְמָא חֲשׁוּךְ. וְאִי תֵּימָא, דְּלָא אִית אֶשָּׁא חִוָּרָא, אֶשָּׁא אוּכְמָא, אֶשָּׁא סוּמְקָא, אֶשָּׁא דְּתֵרֵי גְוָונִי. לָא תֵּימָא, דְּהָא וַדַּאי הָכִי הוּא, וְעַכ"ד לְעֵילָא לְעֵילָא הָכִי אִשְׁתְּכַח, וּמִתַּמָּן נָגִיד לְאִלֵּין תַּתָּאֵי.

122. תָּנִינָן אוֹרַיְיתָא בְּמָה אִשְׁתְּכַחַת. אֶשָּׁא חִוָּרָא, וְאֶשָּׁא אוּכְמָא עַל גַּבֵּי אֶשָּׁא חִוָּרָא. בִּתְרֵי אִשֵּׁי אִשְׁתְּכַחַת אוֹרַיְיתָא. ת"ח, אֶשָּׁא חֲדָא הוּא, וְהַאי אִתְפְּלִיג לְאַרְבָּעָה. מַיָּא חֲדָא אִיהוּ, וְהַאי אִתְפְּלִיג לְאַרְבַּע. רוּחָא חֲדָא אִיהוּ, וְהַאי אִתְפְּלִיג לְאַרְבַּע.

123. תְּלַת רֵישִׁין אִשְׁתְּכָחוּ בְּמַשְׁרְיָין אִלֵּין. חוּשְׁבָּן דִּלְהוֹן, רֵישָׁא חֲדָא שִׁתִּין וּתְרֵי אֶלֶף וּשְׁבַע מְאָה. רֵישָׁא ב׳, אַרְבְּעִין וְחַד אֶלֶף וַחֲמֵשׁ מְאָה. רֵישָׁא תְּלִיתָאָה, תְּלַת וְחַמְשִׁין אֶלֶף וְאַרְבַּע מְאָה. בַּר כָּל אִינּוּן דַּרְגִּין אַחֲרָנִין דְּאִתְפְּרְשָׁן בְּסִטְרַיְיהוּ, וְלֵית לוֹן חוּשְׁבָּנָא. כֻּלְּהוּ דַּרְגִּין עַל דַּרְגִּין. בַּר כַּמָּה גַּרְדִּינֵי נְמוּסִין דְּאִינּוּן לְתַתָּא, חֲצִיפִין כְּכַלְבָּא, נַשְׁכִּין כְּחַמְרָא, וַוי מַאן דְּאִשְׁתְּכַח גַּבַּיְיהוּ, וְדִינָא דִּלְהוֹן בְּסִטְרָא רְבִיעָאָה.

120. Seven fiery rivers are drawn in front of him. When he is thirsty, he goes to the River Dinur (lit. 'of fire') and sucks it up in one draw. The river is refilled AGAIN as originally, and it is not false, MEANING IT IS NOT LIKE A FALSE SPRING WHOSE WATERS STOP. All these legions OF THIS OX, THE SECRET OF GABRIEL, draw up fire that consumes fire. If not for the fact that from the lion's side another river of water emerges, WHICH IS THE SECRET OF LIGHT OF CHASSADIM, which extinguishes their coals, the world would not have been able to endure THEIR JUDGMENTS.

121. The darkness of the sun, MEANING THE SHADOW, exists there IN THE LEFT COLUMN. The light is available and not available. Many Prosecutors wander and loiter in the dark, and that river that is burning ON THE LEFT SIDE is a dark black fire. You may think that here there is not a white fire, a black fire, a red fire, fire COMPOSED from two colors, MEANING GREEN. Do not think SO, since it certainly is like that. THE BURNING RIVER IS BLACK, and high above, IN BINAH, it is also so - THAT THE FIRE IS COMPOSED FROM FOUR FIRES. From there, it flows to these lower grades, BEFORE THE OX IN ZEIR ANPIN AND TO THE ANGEL GABRIEL IN MALCHUT, SINCE IN THEM, THE FIRE OF GVURAH IS COMPOSED OF FOUR FIRES.

122. We learned in what manner the SUPERNAL Torah exists. It is white fire, AND IS WRITTEN in black fire on white fire. The Torah exists in the two fires. Come and behold: there is one fire, MEANING THE LEFT COLUMN THAT IS REFERRED TO AS 'FIRE', and this divides into four FIRES, BEING COMPRISED OF FOUR ASPECTS, AS MENTIONED. ALSO, there is one water, WHICH IS THE RIGHT COLUMN REFERRED TO AS 'WATER', and it divides into four, INCLUDING FOUR ASPECTS. AND ALSO, the wind is one, WHICH IS THE CENTRAL COLUMN, and divides into four, MEANING IT IS COMPOSED OF FOUR ASPECTS, WHICH ARE THE THREE COLUMNS AND MALCHUT THAT CONTAINS THEM.

123. Three heads exist in these camps, CORRESPONDING TO THE THREE TRIBES OF DAN'S CAMP. Their count is one head of 62,700, WHICH IS THE CENSUS OF DAN'S TRIBE, AS MENTIONED IN THE SCRIPTURES. The second head is 41,500, AND THAT IS THE CENSUS OF ASHER'S TRIBE. The third head is 53,400, AND THAT IS THE CENSUS OF NAFTALI'S TRIBE and all the other levels that are spread out on their sides that have no count - MEANING THE WOMEN AND CHILDREN OF THESE THREE TRIBES THAT ARE NOT INCLUDED IN THE MENTIONED CENSUS. All are grades upon grades, except for some Prosecutors THAT ARE DRAWN FROM THE LEFT COLUMN, and which are below IN THE KLIPOT and are impudent like dogs and bite like donkeys - THOSE THAT ARE NOT INCLUDED IN THESE CAMPS OF THE LEFT SIDE. Woe unto those who are with them and whose Judgment is on the fourth side, WHICH IS MALCHUT, MEANING THAT THEY GET THEIR SUSTENANCE FROM MALCHUT.

21. The fourth standard

The fourth standard is the face of man under the domination of the angel Raphael, and it brings healing. We read of two silver trumpets that break the judgments and subdue them.

124. דִּגְלָא רְבִיעָאָה, אָדָ״ם רְפָאֵ״ל. מַעֲרָב. בַּהֲדֵיהּ אַסְוָותָא. בְּסִטְרָא דְּאָדָם אִתְכְּלִיל דִּינָא עִלָּאָה עָלֵיהּ אַתְסֵי. הַאי אָחִיד בְּקַרְנוֹי דְּשׁוֹר, כַּד מִבָּעֵי לְאַעֲלָא לוֹן לִתְהוֹמָא רַבָּא. וְכָפִית לוֹן, דְּלָא יוֹקִיד עָלְמָא. בָּתַר דָּא שַׁרְיָא קוֹל דְּמָמָה דַּקָּה. הָכָא מִלָּה בַּחֲשַׁאי, לָא מִשְׁתְּמַע מִלָּה דְּהַבָּרָה כְּלָל.

124. The fourth standard, WHICH IS THE STANDARD OF EPHRAIM'S CAMP FROM THE ASPECT OF THE LIVING CREATURES, IS THE FACE OF man. FROM THE FOUR ANGELS, IT IS Raphael, AND HE TRAVELS ON the west, SINCE ALL THESE ARE ASPECTS OF MALCHUT. With it is healing, SINCE on the side of man, the uppermost Judgment is contained in it and it is healed. He grasps the horns of the ox when that one wishes to bring him to the great depth, and he binds them so they will consume the world by fire. Following this, a thin small voice abides. Here the matter is very quiet, so that no syllable is heard.

125. בְּסִטְרָא דָּא, שַׁרְיָא מַאן דְּשַׁרְיָא, סָלִיק מַאן דְּסָלִיק, שִׁמְשָׁא אִתְכְּנִישׁ לְאַנְהָרָא לְהַאי אֲתָר. בְּגִין כַּךְ וּתְקַעְתֶּם תְּרוּעָה, בִּסְטַר דָּרוֹם. אֲבָל הָכָא, לָאו הַאי וְלָאו הַאי. אֲמַאי תְּרוּעָה. לְאַכְפְּיָיא סְטָר צָפוֹן, ובג״כ סְטָר צָפוֹן לַאֲחוֹרָא.

125. On that side, IN MALCHUT, rests whoever rests, MEANING CHASSADIM OF THE RIGHT COLUMN. And whoever ascends elevates, MEANING THE ILLUMINATION OF CHOCHMAH THAT IS IN THE LEFT COLUMN THAT SHINES IN AN ASCENDING MANNER FROM BELOW UPWARD. The sun, ZEIR ANPIN, is gathered to illuminate this area, WHICH IS MALCHUT. Therefore, IT IS WRITTEN: "When you blow an alarm (Heb. truah)" (Bemidbar 10:5) on the south side, WHICH IS THE RIGHT COLUMN IN THE ILLUMINATION OF THE CENTRAL COLUMN, AS MENTIONED. However, here IN MALCHUT, there is neither this nor that, THERE IS NEITHER TKIAH NOR TRUAH. HE ASKS: Why THE BLOWING OF THE truah? HE RESPONDS: THAT IS THE SECRET OF THE FORCE OF THE CURTAIN IN THE CENTRAL COLUMN that subdues to the north side, WHICH IS THE LEFT COLUMN, IN ORDER TO UNITE WITH THE RIGHT. IT WILL NOT SHINE ANY LONGER, EXCEPT FROM BOTTOM UP, AS MENTIONED PREVIOUSLY. Therefore, the north side is the rear OF ALL THE CAMPS, AS IS WRITTEN: "THE REARWARD OF ALL THE CAMPS" (IBID. 25). THAT IS BECAUSE IT IS ESTABLISHED THROUGH MALCHUT, AS MENTIONED NEARBY. THEREFORE, THE STANDARD OF EPHRAIM, WHICH IS MALCHUT, TRAVELS BEFORE THE LEFT COLUMN, WHICH IS THE CAMP OF DAN. AND THE CAMP OF DAN TRAVELS LAST.

126. ת״ח, שְׁתֵּי חֲצוֹצְרוֹת, בְּגִין דְּאִינּוּן מִסִּטְרֵי תְּרֵי דְּקָאֲמְרֵי, מִמִּזְרָח וּמִדָּרוֹם. אִינְהוּ זְמִינִין לְתַבְרָא דִּינִין, וּלְאַכְפְּיָיא לוֹן. וע״ד אִינּוּן מִכֶּסֶף. ובג״כ וּבְיוֹם שִׂמְחַתְכֶם וּבְמוֹעֲדֵיכֶם וְגוֹ׳, וּתְקַעְתֶּם בַּחֲצוֹצְרוֹת, סְתָם, בֵּין לְעֵילָא בֵּין לְתַתָּא. זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא בָּעֵי בִּיקָרֵיהוֹן, וְיָהִיב לוֹן חוּלָקָא עִלָּאָה עַל כָּל שְׁאַר עַמִּין. וְקוּדְשָׁא בְּרִיךְ הוּא אִשְׁתְּבַח בְּהוּ בְּתוּשְׁבַּחְתַּיְיהוּ, הה״ד וַיֹּאמֶר לִי עַבְדִּי אָתָּה יִשְׂרָאֵל וְגוֹ׳.

126. Come and behold: there are two trumpets, since they are on the two sides we mentioned, from the east, WHICH IS THE CENTRAL COLUMN, and from the south, WHICH IS THE RIGHT COLUMN. They are prepared to break the Judgments and subdue them IN THE SECRET OF THE TRUAH, AS MENTIONED NEARBY. They are from silver, WHICH IS CHESED, and therefore, "also in the day of your gladness, and in your solemn days...you shall blow with the trumpets" (Bemidbar 10:10). This is not specific, which means both above and below IN THIS WORLD. Praised are the children of Yisrael, whom the Holy One, blessed be He, wishes to have honor, and He gave them the highest part above all other nations. The Holy One, blessed be He, praises Himself for them with the praises WITH WHICH THEY PRAISE HIM. This is what is written: "and said to me, 'You are My servant, Yisrael'" (Yeshayah 49:3).

22. The Nuns

Rabbi Elazar talks about the letter Nun that faces backwards in two places in the quoted verses. He says that when the Ark traveled the Shechinah traveled along and did not leave Yisrael; and just as She kept Her face turned back to the children of Yisrael the Nun that traveled with them turned back to them. Rabbi Shimon says that after the Ark came to rest and the people complained they caused Malchut to turn her back on them.

127. "And it came to pass, when the Ark set forward, that Moses said..." (Bemidbar 10:35). Rabbi Elazar said: Here we must observe the letter Nun ? that is inverted, FACING backward here in two places, MEANING THE LETTER NUN THAT STANDS AT THE BEGINNING OF THE VERSE, "AND IT CAME TO PASS, WHEN THE ARK SET FORWARD..." AND AFTER IT. Why? One may think THAT IT ALLUDES to a bent Nun, as it is known that a bent Nun is the female, MEANING MALCHUT, and the straight Nun includes both male and female, WHICH ARE ZEIR ANPIN AND MALCHUT. We explained here THE BENT NUN, ABOUT WHICH IS SAID: "and it came to pass, when the Ark set forward, that Moses said, 'Rise up, Hashem;' " (Bemidbar 10:35); THAT ON THE BENT NUN HE SAID, "RISE." YOU MAY SAY, THEREFORE, THAT BOTH NUN'S WERE WRITTEN INVERTED, but IF SO, WHY WERE THEY turned again, FACING BACKWARD in this manner?

127. וַיְהִי בִּנְסוֹעַ הָאָרוֹן וַיֹּאמֶר מֹשֶׁה וְגוֹ׳. רִבִּי אֶלְעָזָר אָמַר, הָכָא אִית לְאִסְתַּכְּלָא, נ׳ דְּאִיהִי מְחַזְּרָא לַאֲחוֹרָא הָכָא בִּתְרֵי דּוּכְתֵּי, אֲמַאי. וְאִי תֵּימָא נ׳ כְּפוּפָה, הָא יְדִיעָה נ׳ כְּפוּפָה נוּקְבָא. נ׳ פְּשׁוּטָה, כְּלָלָא דִּדְכַר וְנוּקְבָא. וְהָא אוֹקִימְנָא בַּאֲתָר דָּא, וַיְהִי בִּנְסוֹעַ הָאָרוֹן. אֲמַאי אִתְהַדָּר לְבָתַר כְּגַוְונָא דָּא.
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128. ת״ח, נ בְּאַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ לָא אִתְּמַר, בְּגִין דְּהִיא בְּגָלוּתָא. וְהָא אוּקְמוּהָ חַבְרַיָּיא דִּכְתִיב נָפְלָה לֹא תוֹסִיף קוּם בְּתוּלַת יִשְׂרָאֵל וְגוֹ׳. אֶלָּא מַה כְּתִיב לְעֵילָא, וַאֲרוֹן בְּרִית יְיָ׳ נוֹסֵעַ לִפְנֵיהֶם דֶּרֶךְ שְׁלֹשֶׁת יָמִים לָתוּר לָהֶם מְנוּחָה כֵּיוָן דַּהֲוָה נָטִיל אֲרוֹנָא, נו״ן נָטִיל עָלֵיהּ, וְהָא שְׁכִינְתָּא עַל גַּבֵּי אֲרוֹנָא יְתִיב. ת״ח, חֲבִיבוּתָא דְקוּדְשָׁא בְּרִיךְ הוּא לְגַבַּיְיהוּ דְיִשְׂרָאֵל, דְּהָא אע״ג דְּאִינּוּן סָטָאן מֵאֹרַח מֵישָׁר, קוּדְשָׁא בְּרִיךְ הוּא לָא בָּעֵי לְשַׁבְקָא לוֹן, וּבְכָל זִמְנָא אַהְדָּר אַנְפּוֹי לְקֻבְלַיְיהוּ, דְּאִי לָאו הָכִי לָא יְקוּמוּן בְּעָלְמָא.

128. Come and behold: no Nun is mentioned in THE ALPHABETICAL PRAISE, "happy are they who dwell in Your house" (Tehilim 84:5) because THE NUN, WHICH IS MALCHUT, is in exile. The friends have explained it, since it is written about her: "the virgin of Yisrael is fallen; she shall no more rise..." (Amos 5:2). However, it is written above: "and the Ark of the Covenant of Hashem went before them in the three days' journey, to search out a resting place for them" (Bemidbar 10:33). As soon as the Ark traveled, the Nun was traveling above it, THAT IS MALCHUT, since the Shechinah was residing on the Ark. Come and behold: observe the love of the Holy One, blessed be He, for the children of Yisrael. Even though they diverged from the straight path, the Holy One, blessed be He, did not wish to forsake them. He always turns His face back to them, for had it not been so, they would never have been able to survive in the world.

129. ת״ח, אֲרוֹנָא הֲוָה נָטַל קַמַּיְיהוּ אֹרַח תְּלָתָא יוֹמִין, נ לָא הֲוָה מִתְפְּרַשׁ מִנֵּיהּ, וְנָטִיל עִמֵּיהּ. וּמִגּוֹ רְחִימוּ דִּלְהוֹן דְּיִשְׂרָאֵל, אַהְדָּר אַנְפּוֹי וְאִסְתְּחַר מִלְּגַבֵּי אֲרוֹנָא, כְּהַאי אַיָּלָא דְּעָזְלְתָּא, כַּד אִיהוּ אָזִיל, אַהְדָּר אַפּוֹי לַאֲתָר דְּנָפִיק. וע״ד בִּנְסוֹעַ הָאָרוֹן, נו״ן אִסְתְּחַר אַנְפִּין לְקֻבְלַיְיהוּ דְּיִשְׂרָאֵל, וְכַתְפֵי גּוּפָא לְגַבֵּי אֲרוֹנָא.

129. Come and behold: the Ark was moving in front of them on a three day journey. The Nun, INDICATING THE SHECHINAH, traveled along and did not leave. Due to their love for Yisrael, He turned His face back TO YISRAEL, and She turned HERSELF around from the Ark - similar to a young deer that keeps turning her face back to the place she left when she goes forth. Therefore, when the Ark set forth, the Nun turned her face back towards the children of Yisrael and the shoulders of her body towards the Ark.

130. וע״ד כַּד אֲרוֹנָא הֲוָה נָטִיל, מֹשֶׁה אָמַר קוּמָה יְיָ׳, לָא תִּשְׁבּוֹק לוֹן, אַהְדָּר אַנְפָּךְ לְגַבָּן, כְּדֵין נו״ן אִתְהַדָּר לְגַבַּיְיהוּ כְּגַוְונָא דָּא כְּמַאן דְּמְהַדָּר אַנְפֵּיהּ לְמַאן דְּרָחִים, וְכַד הֲוָה שָׁארֵי אֲרוֹנָא לְמִשְׁרֵי, כְּדֵין אַהְדָּר נוּן אַנְפּוֹי מִיִּשְׂרָאֵל, וְאִתְהַדָּר לְגַבֵּי אֲרוֹנָא, וּבְכֹלָּא אִתְהַדָּר.

130. Therefore, when the Ark traveled, Moses said, "Rise up, Hashem," MEANING: 'Do not forsake us, and turn Your face toward us.' Then the Nun turned its front backward to us like this" , like one who turns his face to someone that loves him. When the Ark began to rest, she turned back her face from Yisrael and turned HER FACE toward the Ark. And she returned them completely.

131. אָמַר ר׳ שִׁמְעוֹן, אֶלְעָזָר, בְּוַדַּאי הָכִי הוּא, אֲבָל הָכָא לָא אַהְדָּר אַנְפּוֹי מִיִּשְׂרָאֵל, דְּאִי הָכִי בָּעֵי נוּן לְאִתְהַפְּכָא מִגַּוְונָא דְּאַחֲרָא עִלָּאָה, הַאי מְנוּזָר לַאֲחוֹרָא, וְהַאי בְּאֹרַח מֵישָׁר לְגַבֵּי אֲרוֹנָא.

131. Rabbi Shimon said: Elazar, certainly it is like that, THAT THERE NEED TO BE TWO NUN'S, INVERTED, PRECEDING AND FOLLOWING, AS YOU SAID. However, FOLLOWING THE VERSE: "AND IT CAME TO PASS, WHEN THE ARK SET FORWARD," MALCHUT did not turn her face away from the children of Yisrael, MEANING THAT IT DID NOT CEASE ITS INFLUENCE FROM YISRAEL, AS RABBI ELAZAR SAID. If it had been so, then the Nun THAT IS WRITTEN would have been inverted like another NUN above, WHICH IS THE SECRET OF MALCHUT. This Nun is kept backwards, TOWARD YISRAEL, and that SUPERNAL one, WHICH IS MALCHUT, is in a straight line with the Ark, MEANING THAT IT IS IN UNION WITH ZEIR ANPIN. SINCE IT IS PAIRED WITH ZEIR ANPIN, THEN MOST CERTAINLY HER FACE IS TOWARD YISRAEL AND NOT LIKE RABBI ELAZAR SAID.

132. אֶלָּא וַדַּאי לָא אַהְדָּר אַנְפּוֹי מִנַּיְיהוּ, וּמָה עֲבִיד בְּשַׁעֲתָא דְּשָׁארִי אֲרוֹנָא לְמִשְׁרֵי. אָמַר מֹשֶׁה שׁוּבָה יְיָ׳, כְּדֵין שָׁארִי אֲרוֹנָא, וּשְׁכִינְתָּא קָאֵים בְּסִטְרָא אַחֲרָא, וְאַנְפִּין לָקֳבְלַיְיהוּ דְּיִשְׂרָאֵל, וְלָקֳבְלֵיהּ דַּאֲרוֹנָא. וּכְדֵין כֹּלָּא כְּלִיל לְגַוָּהּ, לַאֲרוֹנָא, וּלְיִשְׂרָאֵל. אֶלָּא דְּיִשְׂרָאֵל גָּרְמוּ לְבָתַר, דִּכְתִיב וַיְהִי הָעָם כְּמִתְאוֹנְנִים.

132. It is definitely so THAT MALCHUT did not turn her face back FROM YISRAEL. What did it do when the Ark began to rest? Moses then said: "Return, Hashem," MEANING CEASE FROM THE ILLUMINATION OF CHOCHMAH AND RETURN TO THE ILLUMINATION OF CHASSADIM OF ZEIR ANPIN. Then the Ark stayed, MEANING IT RESTED, and the Shechinah stood on the other side, MEANING ON THE RIGHT SIDE, WHICH IS CHASSADIM, RECEIVING THE FIRST THREE SFIROT OF CHASSADIM THAT IS THE SECRET MEANING OF 'FACE' FROM ZEIR ANPIN. She turns THAT face toward Yisrael and to the Ark, MEANING THAT IT FACES THE ARK TO RECEIVE CHASSADIM FROM IT, AND FACES YISRAEL TO BESTOW THEM WITH CHASSADIM THAT IT RECEIVES FROM THE ARK OF THE COVENANT. Everything is contained in Her, both the Ark and Yisrael. Only later, Yisrael caused MALCHUT TO TURN HER BACK ON THEM, as is written: "and when the people complained" (Bemidbar 11:1). THEREFORE, THE NUN IS INVERTED BETWEEN THE VERSES: "AND IT CAME TO PASS, WHEN THE ARK SET FORWARD," AND, "AND WHEN THE PEOPLE COMPLAINED."

133. אָמַר רִבִּי אֶלְעָזָר, אֲנָא דְּאַמְרָן מִסִּפְרָא דְּרַב יֵיבָא סָבָא, דְּאָמַר דְּבֵין בְּהַאי גִּיסָא, וּבֵין בְּהַאי גִּיסָא, אִתְהַדָּר. אָ״ל, שַׁפִּיר קָאָמַר, אֲבָל דָּא דַּאֲמִינָא, הָכִי תִּשְׁכַּח בְּסִפְרָא דְּרַב הַמְנוּנָא סָבָא, וְהָכִי הוּא וַדַּאי.

133. Rabbi Elazar said: Whatever I said is derived from the book of Rabbi Yeba Saba the elder, who said that THE NUN IS FACING backwards on both sides of the verse. PRECEDING, "AND IT CAME TO PASS, WHEN THE ARK SET FORWARD," THE FACE IS TURNED TO YISRAEL, AND FOLLOWING, "WHEN THE ARK..." IT REVERSES, TURNING ITS FACE TOWARDS THE ARK AND ITS BACK TOWARDS YISRAEL. He said to him that he said it properly, THAT THE WRITING OF THE NUN'S SHOULD BE SO. However, what I said, THAT IT TURNED ITS BACK TO YISRAEL, IS NOT DUE TO THE REASON OF REST BUT RATHER DUE TO THE REASON OF THE FOLLOWING VERSE: "AND WHEN THE PEOPLE COMPLAINED." You will find this in the book of Rabbi Hamnuna Saba the elder, and it is most definitely so.

23. "Now the manna was like coriander seed"
Rabbi Yosi gives two explanations of why the manna was like coriander seed.

134. וְהָמָן כִּזְרַע גַּד הוּא. אָמַר רִבִּי יוֹסֵי, לְקַיְּימָא זַרְעָא וְחֵילִין בְּאַרְעָא, כד״א גָּד גְּדוּד יְגוּדֶנּוּ. מַה זַרְעָא דְּגָד נַטְלֵי חוּלָקֵיהוֹן בְּאַרְעָא אַחֲרָא, כַּךְ מָן שַׁרְיָא עֲלַיְיהוּ דְּיִשְׂרָאֵל, לְבַר מֵאַרְעָא קַדִּישָׁא.

134. "Now the manna was like coriander (Heb. gad) seed" (Bemidbar 11:7). Rabbi Yosi said: "GAD SEED" HAS THE SAME MEANING AS, "RAIDERS (HEB. GEDUD)," NAMELY to establish seed and armies in the land, as it is written: "Gad, shall gather a regiment" (Beresheet 49:19). As the seed of Gad took their portion in another land, MEANING ACROSS THE JORDAN RIVER, the manna similarly descended to rest on the children of Yisrael outside the Holy Land, NAMELY IN THE DESERT.

135. ד״א כִּזְרַע גָּד הוּא. כִּזַרְעָא דְּגַד חִוָּרָא, וְאִקְפֵּי כַּד נָחִית לַאֲוִירָא, וְאִתְבְּלַע בְּגוּפָא, וְהָא אוּקְמוּהָ חַבְרַיָּיא. וְעֵינוֹ כְּעֵין הַבְּדוֹלַח, כְּהַהוּא בְּדוֹלְחָא דְּאִיהוּ חִוָּור, כְּגַוְונָא דִימִינָא דִלְעֵילָא.

135. Another explanation: "like coriander seed," means LIKE A TYPE OF coriander seed that is white and freezes when it comes down through the air, and is absorbed in the body. The friends have already explained this. "And its color was like the color of bdellium" (Bemidbar 11:7), which is like that crystal that is white, similar to the right above, WHICH IS CHESED AND IS REFERRED TO AS 'WHITE'.

24. "Kill me, I pray You, out of hand"
Rabbi Shimon tells Rabbi Yitzchak that Moses was addressing the place where death prevails; he was speaking to the Tree of Death, thus he used the feminine form of "You". God granted him his wish to die by not letting him enter the Holy Land. It is therefore ill advised for a person to curse himself when he is angry because his curse will come true. Rabbi Shimon points to Moses' total humility, and that he ascended over all the elevated prophets.

136. אָמַר רִבִּי יִצְחָק, מַאי שְׁנָא דְּאָמַר מֹשֶׁה בְּמִלָּה דָּא לְעֵילָא כְּנוּקְבָא, דִּכְתִיב אִם כָּכָה אַתְּ עוֹשֶׂה לִי, אַתְּ, אַתָּה מִבָּעֵי לֵיהּ. אֶלָּא לַאֲתָר דְּמוֹתָא שָׁארִי בֵּיהּ קָאָמַר, וְהַהוּא אֲתָר דְּנוּקְבָא אִיהוּ. בְּגִין כַּךְ אָמַר הָרְגֵנִי נָא הָרוֹג, וְדָא אִילָנָא דְּמוֹתָא. וְהָא אוּקִימְנָא דְּבְאִילָנָא דְּחַיֵּי לָא שַׁרְיָיא בֵּיהּ מוֹתָא. וע״ד אִתְהַדַּר לְגַבֵּי אִילָנָא דְּמוֹתָא וְאָמַר אַתְּ, וְלָא אָמַר אַתָּה, וְהָכִי מִבָּעֵי לֵיהּ.

136. Rabbi Yitzchak said: What is the difference here, why did Moses speak in the preceding verse, as if talking to a female, as written: "and if You (fem. form) deal thus with me" (Bemidbar 11:15), USING THE FEMININE GENDER? He should have used the masculine term. HE RESPONDS: He was referring to the place where death prevails, and that area is of the female, MEANING MALCHUT. Therefore, he said: "kill me, I pray You, out of hand" (Ibid.) since this is the Tree of Death, and we have already explained that death is not present in the Tree of Life, ZEIR ANPIN. THEREFORE, HE COULD NOT POSSIBLY SAY TO IT, "KILL ME, I PRAY YOU, OUT OF HAND." He consequently turned HIMSELF AWAY FROM THE TREE OF LIFE and spoke to the Tree of Death, MALCHUT, saying, "You (fem.)," and did not use a masculine gender. That was how he was supposed to say it, SINCE MALCHUT IS A FEMALE.

137. מִיַּד וַיֹּאמֶר יְיָ׳ אֶל מֹשֶׁה אֶסְפָה לִי שִׁבְעִים אִישׁ וְגוֹ׳. אָ״ל קוּדְשָׁא בְּרִיךְ הוּא, אַתְּ בָּעֵי מוֹתָא בְּכָל זִמְנָא, הָרֵי לָךְ, וְאָצַלְתִּי מִן הָרוּחַ וְגוֹ׳. ת״ח, דְּהָכָא יָדַע מֹשֶׁה דְּאִיהוּ יָמוּת, וְלָא יֵיעוּל לְאַרְעָא, דְּהָא אֶלְדָּד וּמֵידָד מִלָּה דָּא הֲווֹ אַמְרֵי.

137. Immediately, "Hashem said to Moses, 'Gather to Me seventy men...'" (Ibid. 16). The Holy One, blessed be He, said to him: 'You ask for death all the time, so here, have it.' "And I will take of the spirit..." (Ibid. 17). Come and behold: here, Moses became aware that he would die and would not be able to enter the Holy Land, since Eldad and Meidad prophesied this.

138. עַל דָּא, לָא לִבְעֵי לֵיהּ לֶאֱינָשׁ, בְּשַׁעֲתָא דְּרוּגְזָא שָׁארִי בֵּיהּ, לְלַטְיָיא גַּרְמֵיהּ. דְּהָא כַּמָּה קַיְימֵי עָלֵיהּ דְּמִקַּבְּלֵי הַהִיא מִלָּה. בְּזִמְנָא אוֹחֲרָנָא דְּבָעָא מִיתָה, לָא קַבִּילוּ מִנֵּיהּ. בְּגִין דְּכֻלָּא לְתוֹעַלְתָּא דְּיִשְׂרָאֵל הֲוָה. הַשְׁתָּא לָאו אִיהוּ, אֶלָּא מִגּוֹ רוּגְזָא וְדוּחֲקָא, וּבג״כ קַבִּילוּ מִנֵּיהּ. וע״ד אִשְׁתְּאַרוּ לְבָתַר אֶלְדָּד וּמֵידָד, וְאָמְרוּ דָּא, דְּמֹשֶׁה יִתְכַּנִּיש, וִיהוֹשֻׁעַ יֵיעוּל לוֹן לְיִשְׂרָאֵל לְאַרְעָא.

138. Therefore, it is ill advised for a person to curse himself when he is angry, since many ADVERSARIES are standing by to accept such speeches, MEANING THAT HIS CURSE WILL COME TRUE. At another time, WHEN MOSES requested death AT THE EPISODE OF THE GOLDEN CALF, SAYING, "BLOT ME, I PRAY YOU, OUT OF YOUR BOOK WHICH YOU HAVE WRITTEN" (SHEMOT 32:32), they did not accept it from him because it was all for the benefit of the children of Yisrael. This time, he said it out of pressure and anger, and therefore they accepted. Therefore, Eldad and Meidad remained IN THE CAMP and said that Moses would be gathered to his people and Joshua would usher the children of Yisrael into the land.

139. Therefore, Joshua came to Moses and was jealous of Moses, but Moses was not concerned about his own honor. Consequently, JOSHUA said: "my Master, Moses, restrain them" (Bemidbar 11:28). What is meant by, "restrain them"? It means to hold them from such speeches, SO THAT THEY WILL NOT COME TRUE, as it says, "so the people were restrained from bringing" (Shemot 36:6), and, "the rain from heaven was restrained" (Beresheet 8:2). THE MEANING OF, "WAS RESTRAINED," is actual restraining, but Moses did not wish to. Come and behold: contemplate the humility Moses had. It is written: "envy you for my sake..." (Bemidbar 11:29). Praised is Moses's lot, in that he ascended above all the elevated prophets. Rabbi Yehuda said: All the other prophets in relation to Moses are like the moon in relation to the sun.

139. ובג״כ אָתָא יְהוֹשֻׁעַ לְגַבֵּי מֹשֶׁה, וְקַנֵּי עָלֵיהּ דְּמֹשֶׁה. וּמֹשֶׁה לָא אַשְׁגַּח בִּיקָרָא דִּילֵיהּ. וע״ד אָמַר, אֲדֹנִי מֹשֶׁה כְּלָאֵם. מַאי כְּלָאֵם. מְנַע מִנְּהוֹן אִינּוּן מִלִּין, כד״א וַיִּכָּלֵא הָעָם מֵהָבִיא. וַיִּכָּלֵא הַגֶּשֶׁם מִן הַשָּׁמַיִם. מְנִיעוּתָא מַמָּשׁ. וּמֹשֶׁה לָא בָּעָא. פּוּק חֲמִי עַנְוָותָנוּתֵיהּ דְּמֹשֶׁה, מַה כְּתִיב הַמְקַנֵּא אַתָּה לִי וְגוֹ׳. זַכָּאָה חוּלְקֵיהּ דְּמֹשֶׁה, דְּאִיהוּ סָלִיק עַל כֻּלְּהוּ נְבִיאֵי עִלָּאֵי. אָמַר רִבִּי יְהוּדָה, כָּל שְׁאַר נְבִיאִין לְגַבֵּי מֹשֶׁה, כְּסִיהֲרָא לְגַבֵּי שִׁמְשָׁא.

25. "Yet the Elohim does not give him power to eat of it"
The rabbis discuss how hard-hearted people are in that they pay no attention to the matters of the higher world. Rabbi Shimon says that one eats in this world the fruits that he merits, and the capital, his soul, is kept for him in the higher world so that he can gain with it the higher life above. But for whoever contaminates himself and does not deprive his soul or body of anything, the Tree of Life is not available for him to eat from. Rabbi Aba says that when Moses saw that the people complained about the manna he saw that this blemished his own perfection and he could not bear to see his own wretchedness. It was considered that descending from a higher to a lower level was like death.

140. Rabbi Aba was sitting one night studying Torah. Rabbi Yosi and Rabbi Chizkiyah were present with him. Rabbi Yosi said: How hard-hearted are the people that they do not pay attention to that world's matters at all. Rabbi Aba said: It is the evil in the heart which infects all the organs of the body that does this to them. He opened the discussion saying, "there is an evil which I have seen under the sun, and it is heavy upon men" (Kohelet 6:1). "There is an evil which I have seen"; that is the evil force in the heart that wishes to rule this world's matters and does not pay attention at all to the matters of that world.

140. רִבִּי אַבָּא הֲוָה יָתִיב לֵילְיָא חַד, וְלֵעֵי בְּאוֹרַיְיתָא. וַהֲווֹ עִמֵּיהּ ר׳ יוֹסֵי וְר׳ חִזְקִיָּה. א״ר יוֹסֵי, כַּמָּה אִינּוּן בְּנֵי נָשָׁא תַּקִּיפוּ לִבָּא, דְּלָא מַשְׁגְּחִי בְּמִלֵּי דְּהַהוּא עָלְמָא כְּלוּם. א״ר אַבָּא, בִּשְׁרָא דְּלִבָּא, דְּאַחִידָא בְּכָל שַׁיְיפֵי גּוּפָא, קָא עָבִיד לוֹן. פָּתַח וְאָמַר, יֵשׁ רָעָה אֲשֶׁר רָאִיתִי תַּחַת הַשָּׁמֶשׁ וְרַבָּה הִיא עַל הָאָדָם. יֵשׁ רָעָה: דָּא אִיהִי תּוּקְפָּא בִּישָׁא דְּלִבָּא, דְּבָעֵי לְשַׁלְטָאָה בְּמִלֵּי דְּהַאי עָלְמָא, וְלָא אַשְׁגַּח בְּמִלֵּי דְּהַהוּא עָלְמָא מִדִּי.

141. HE INQUIRES: Why is the heart evil? HE RESPONDS: The verse following proves this: "a man to whom the Elohim has given riches, wealth..." (Ibid. 2). This verse is difficult, since it says, "so that he lacks nothing for his soul of all that he desires" (Ibid.). Why then does it say, "yet Elohim does not give him power to eat of it" (Ibid.), seeing that he is not lacking for anything himself? HE RESPONDS: It is because it is a secret and all of King Solomon's sayings also have other meanings hidden under their dress. They are like sayings of the Torah that don stories pertaining to THIS world.

141. אֲמַאי אִיהִי רָעָה. קְרָא דְּבַתְרֵיהּ אוֹכַח, דִּכְתִיב אִישׁ אֲשֶׁר יִתֶּן לוֹ הָאֱלֹהִים עוֹשֶׁר וּנְכָסִים וְגוֹ׳. הַאי קְרָא קְשִׁירָא, כֵּיוָן דִּכְתִיב וְאֵינֶנּוּ חָסֵר לְנַפְשׁוֹ מִכֹּל אֲשֶׁר יִתְאַוֶּה, אֲמַאי וְלֹא יַשְׁלִיטֶנּוּ הָאֱלֹהִים לֶאֱכוֹל מִמֶּנּוּ, דְּהָא אֵינוֹ חָסֵר לְנַפְשׁוֹ כְּלוּם אֶלָּא. רָזָא אִיהוּ, וְכָל מִלּוֹי דִּשְׁלֹמֹה מַלְכָּא, מִתְלַבְּשָׁן אִינּוּן בְּמִלִּין אַחֲרָנִין, כְּמִלֵּי דְּאוֹרַיְיתָא, דְּאִינּוּן מִתְלַבְּשָׁן בְּסִפּוּרֵי עָלְמָא.

142. Come and behold: It is necessary to look at the garment, WHICH ARE WORLDLY STORIES, MEANING THAT ALTHOUGH YOU CANNOT UNDERSTAND THE VERSE OUT OF ITS SIMPLE CONTEXT, this verse says this. When a person goes about in this world, the Holy One, blessed be He, gives him riches in order to merit the World to Come, and he will have the capital OF HIS MONEY left over for himself. What is that capital? That MONEY that endures FOREVER. That is a place in which to store the soul. He therefore is required to leave behind him that capital, and this capital will be received by him after departing from this world.

142. ת״ח, אע״ג דְּבָעֵינָן לְאִסְתַּכְּלָא בִּלְבוּשָׁא, הַשְׁתָּא הַאי קְרָא הָכִי קָאָמַר, דב״נ אָזִיל בְּהַאי עָלְמָא, וְיָהִיב לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא עוּתְרָא, בְּגִין דְּיִזְכֵּי בֵּיהּ לְעָלְמָא דְּאָתֵי, וְיִשְׁתְּאַר לְגַבֵּיהּ קֶרֶן. מַאי קֶרֶן. הַהוּא דְּאִיהוּ קַיָּים, דְּאִיהוּ אֲתָר לְאִתְצַרְרָא בֵּיהּ נִשְׁמְתָא. בג״כ בָּעֵי לְאַשְׁאָרָא אֲבַתְרֵיהּ לְהַאי קֶרֶן, וְהַאי קֶרֶן יְקַבֵּל לֵיהּ, בָּתַר דְּיִפּוֹק מֵהַאי עָלְמָא.

143. בְּגִין דְּהַאי קֶרֶן, הוּא אִילָנָא דְּחַיֵּי דְּהַהוּא עָלְמָא, וְלָא קַיְּימָא בְּהַאי עָלְמָא, אֶלָּא הַהוּא אִיבָּא דְּנָפִיק מִנֵּיהּ, וע״ד אִיבָּא דִּילֵיהּ אָכִיל ב״נ, דְּזָכֵי בְּהַאי עָלְמָא, וְהַקֶּרֶן קַיְּימָא לֵיהּ לְהַהוּא עָלְמָא, לְמִזְכֵּי בֵּיהּ בַּחַיִּין עִלָּאִין דִּלְעֵילָא.

143. This principal capital is the Tree of Life of that world, WHICH IS ZEIR ANPIN, but is not present in this world, except for the fruits that come out of it. Therefore, one eats in this world the fruits that he merits, and the capital is kept for him in that world to gain with it the higher life above.

144. וּמַאן דְּסָאִיב גַּרְמֵיהּ, וְאִתְמְשַׁךְ בָּתַר גַּרְמֵיהּ, וְלֵיתֵיהּ חָסֵר לְנַפְשֵׁיהּ וּלְגַרְמֵיהּ כְּלוּם. וְהַהוּא אִילָנָא אִשְׁתְּאַר, וְלָא שַׁוְיֵהּ לְקָבְלֵיהּ בִּדְחִילוּ, וּלְקַבְּלָא לֵיהּ לְעֵילָא. כְּדֵין וְלֹא יַשְׁלִיטֶנּוּ הָאֱלֹהִים לֶאֱכֹל מִמֶּנּוּ, וּלְמִזְכֵּי בְּהַהוּא עוּתְרָא, וַדַּאי אִישׁ אַחֵר יֹאכְלֶנּוּ, כד״א יָכִין וְצַדִּיק יִלְבָּשׁ. בג״כ, בָּעֵי בַּר נָשׁ לְמִזְכֵּי, בְּמַה דְּיָהִיב לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא לְהַהוּא עָלְמָא, וּכְדֵין אָכִיל מִינֵּיהּ בְּהַאי עָלְמָא, וְיִשְׁתְּאַר לְגַבֵּיהּ הַהוּא קֶרֶן לְעָלְמָא אַחֲרָא, לְמֶהֱוֵי צְרוֹרָא בִּצְרוֹרָא דְּחַיֵּי. אָמַר רִבִּי יוֹסֵי וַדַּאי.

144. For he who contaminates himself and is carried away after his own GOOD, and does not deprive his soul and body of anything, that tree stays, WHICH IS ZEIR ANPIN. But he does not place it in front of him with awe, so as to receive it above. Then, "yet Elohim does not give him power to eat of it" and will not allow him to gain this wealth. Certainly, "a stranger eats it" (Ibid.), as is written: "he may prepare it, but the just shall put it on" (Iyov 27:16). Therefore, a person needs to merit and gain in that world through that which the Holy One, blessed be He, gives him. Then he eats from it in this world, and the capital remains by him for the other world, so that he will be tied up in the bundle of life. Rabbi Yosi said: Most certainly, IT IS SO.

145. תּוּ אָמַר רִבִּי יוֹסֵי, כְּתִיב אִם כָּכָה אַתְּ עוֹשֶׂה לִי הָרְגֵנִי נָא וְגוֹ׳ וְכִי מֹשֶׁה דְּאִיהוּ עָנָו מִכָּל בְּנֵי עָלְמָא, בְּגִין דְּשָׁאִילוּ מִנֵּיהּ יִשְׂרָאֵל לְמֵיכַל, מְסַר גַּרְמֵיהּ לְמִיתָה, אֲמַאי. א״ר אַבָּא, הַאי מִלָּה אוֹלִיפְנָא, וְרָזָא עִלָּאָה אִיהוּ, מֹשֶׁה לָא אַבְּאִישׁ קַמֵּיהּ, וְלָא שָׁאַל לְמִיתָה עַל דְּשָׁאִילוּ יִשְׂרָאֵל.

145. Rabbi Yosi also said that it is written: "and if you deal thus with me, kill me, I pray You, out of hand" (Bemidbar 11:15). HE INQUIRES: Did Moses, who was the most modest in the world, allow himself to get killed just because the children of Yisrael were demanding from him food to eat? Why? Rabbi Aba said: I have learned this matter and it is a great secret. Moses did not get angry for himself and did not ask to be killed on account of Yisrael's demand TO EAT MEAT.

146. ת״ח, מֹשֶׁה אִתְאַחַד, וַהֲוָה סָלִיק בְּמַה דְּלָא אִתְאַחַד נְבִיאָה אַחֲרָא. וּבְשַׁעֲתָא דְּא״ל קוּדְשָׁא בְּרִיךְ הוּא לְמֹשֶׁה, הִנְנִי מַמְטִיר לָכֶם לֶחֶם מִן הַשָּׁמָיִם. חַדֵּי מֹשֶׁה וְאָמַר, וַדַּאי הַשְׁתָּא הַהוּא שְׁלִימוּ בִּי אִשְׁתְּכַח. דְּהָא בְּגִינֵי אִשְׁתְּכַח מָן לְיִשְׂרָאֵל. כֵּיוָן דְּחָמָא מֹשֶׁה דְּאָהַדְרוּ לְנַחְתָּא לְדַרְגָּא אַחֲרָא, וְשָׁאִילוּ בָּשָׂר, וְאָמְרֵי וְנַפְשֵׁנוּ קָצָה בַּלֶּחֶם הַקְּלוֹקֵל. אָמַר אִי הָכִי הוּא, הָא דַּרְגָּא דִּילִי פָּגִים. דְּהָא בְּגִינֵי יֵיכְלוּן יִשְׂרָאֵל מָן בְּמַדְבְּרָא, הָא אֲנָא פְּגִימָא, וְאַהֲרֹן פָּגִים, וְנַחְשׁוֹן בֶּן עֲמִינָדָב פָּגִים.

146. Come and behold: Moses was united above and he exceeded in matters while no other prophet was united. When the Holy One, blessed be He, told Moses: "Behold, I will rain bread from the heaven for you" (Shemot 16:4), Moses rejoiced and thought, 'I will now certainly acquire this perfection, since in my merit the manna will be available to the children of Yisrael.' As soon as Moses noticed that they again descended to another level and demanded meat, saying, "and our soul loathes this miserable bread" (Bemidbar 21:5), he thought, 'My level is deteriorated, since for my sake Yisrael ate manna in the desert. Here I am blemished, Aaron is blemished, and Nahshon the son of Amminadab is blemished,' SINCE AARON AND NAHSHON WERE ATTACHED TO THE RIGHT AND LEFT OF MOSES.

147. אָמַר וְאִם כָּכָה אַתְּ עוֹשֶׂה לִי הָרְגֵנִי נָא הָרוֹג, דַּחֲשִׁיבְנָא נוּקְבָא בְּמֵיכְלָא דִּילָהּ, וַאֲנָא נָחִית מִן שְׁמַיָּא דְּאִיהוּ דַּרְגָּא עִלָּאָה, לְנַחְתָּא לְדַרְגָּא דְּנוּקְבָא, וַאֲנָא עָדִיף מִן שְׁאַר נְבִיאֵי עָלְמָא, וע״ד אָמַר וְאַל אֶרְאֶה בְּרָעָתִי כַּמֵּת וַדַּאי לְנַחְתָּא לְדַרְגָּא תַּתָּאָה.

147. Therefore, he said: "'And if you deal thus with me, kill me, I pray You, out of hand," since I have become as a female, WHICH IS MALCHUT, regarding her food, MEANING WITH THE MEAT THAT THEY WERE DEMANDING. I came down from the heaven that is the highest degree, MEANING ZEIR ANPIN, DUE TO THE FACT THAT THEY LOATHED THE BREAD OF HEAVEN, to go down to the level of the female, TO THE CONSUMPTION OF MEAT. YET I am superior to all prophets of the world' - SINCE ALL PROPHETS USED 'COH' IN THEIR PROPHECY, WHICH IS FEMININE, AND MOSES USED THE TERM 'ZEH', WHICH IS ZEIR ANPIN, REFERRED TO AS 'HEAVENS'. Therefore, he said, "and let me not see my own wretchedness" (Bemidbar 11:15). IT WAS surely CONSIDERED like death to descend to the lowest level, SINCE DESCENDING FROM ONE LEVEL TO THE OTHER LEVEL IS CONSIDERED FOR ONE LIKE DYING.

26. "Gather to Me seventy men"
Moses was given the seventy men to assist him so that he should not become blemished and so that they would shine from his illumination. We are told that God loved Moses more than any other prophet in the world since his prophecy came without any intervention.

148. כְּדֵין וַיֹּאמֶר ה׳ אֶל מֹשֶׁה אֶסְפָה לִי שִׁבְעִים אִישׁ מִזִּקְנֵי יִשְׂרָאֵל. הָא אִינּוּן לְמֵיתַן לְהוּ מֵיכְלָא אַחֲרָא, וְלָא תְּהֵא פָּגִים בְּדַרְגָּא דִּילָךְ. וע״ד וְאָצַלְתִּי מִן הָרוּחַ אֲשֶׁר עָלֶיךָ וְשַׂמְתִּי עֲלֵיהֶם. מ״ט. בְּגִין דְּאִינּוּן אִתְאַחֲדוּ בְּסִיהֲרָא וּבְעֵי שִׁמְשָׁא לְאַנְהָרָא לָהּ. וע״ד וְשַׂמְתִּי עֲלֵיהֶם, בְּגִין לְאַנְהָרָא מִן שִׁמְשָׁא, כְּנְהוֹרָא דְּסִיהֲרָא. וּבְגִינֵי הַאי מֵיכְלָא דָּא, לָא אַתְיָא עַל יְדָא דְּמֹשֶׁה, בְּגִין דְּלָא יִתְפְּגִים.

148. "And Hashem said to Moses, 'Gather to Me seventy men of the elders of Yisrael'" (Bemidbar 11:16). 'They are present here to be given other food,' THAT DOES NOT COME FROM HEAVEN, WHICH WAS THE LEVEL OF MOSES, 'and you will not be blemished in your level.' Therefore, "I will take of the spirit which is upon you, and will put it upon them" (Ibid. 17). What is the reason? Because they became united with the moon, WHICH IS FEMALE, and there was a need for the sun, WHICH IS THE DEGREE OF ZEIR ANPIN AND THE LEVEL OF MOSES, to illuminate upon her. Therefore, I "will put it upon them," so they will shine from the sun, BEING THE LEVEL OF MOSES, like the illumination of the moon THAT COMES FROM THE SUN. Hence, this food, MEAT, did not come through Moses, BUT RATHER THROUGH THE SEVENTY ELDERS, in order that he should not become blemished AND BE REQUIRED TO DECLINE FROM HIS LEVEL, AS MENTIONED.

149. זַכָּאָה חוּלָקָא דְּמֹשֶׁה, דְּקוּדְשָׁא בְּרִיךְ הוּא בָּעֵי בִּיקָרֵיהּ, עָלֵיהּ כְּתִיב יִשְׂמַח אָבִיךָ וְאִמֶּךָ וְגוֹ׳. יִשְׂמַח אָבִיךָ: דָּא קוּדְשָׁא בְּרִיךְ הוּא. וְאִמֶּךָ: דָּא כְּנֶסֶת יִשְׂרָאֵל. וְתָגֵל יוֹלַדְתֶּךָ: דָּא אִימָא דְּמֹשֶׁה דִּלְתַתָּא. קוּדְשָׁא בְּרִיךְ הוּא רָחִים לֵיהּ יַתִּיר מִכָּל נְבִיאֵי עָלְמָא, בְּלָא, אֶמְצָעִי כְּלָל. דִּכְתִיב פֶּה אֶל פֶּה אֲדַבֵּר בּוֹ, וְהָא אוֹקִימְנָא בְּכַמָּה אֲתָר.

149. Praised is the lot of Moses that the Holy One, blessed be He, wished his honor. About him, it is written: "let your father and your mother be glad..." (Mishlei 23:25). "...your father..." is the Holy One, blessed be He, and, "your mother," is the Congregation of Yisrael, WHICH IS MALCHUT. "And let her who bore you rejoice," refers to Moses' mother below. The Holy One, blessed be He, loved him more than any other prophet in the world, SINCE HIS PROPHECY came without any intervention, as it is written: "with him I speak mouth to mouth" (Bemidbar 12:8). We have explained it in several places.

27. The Holy Name of eleven letters
Rabbi Shimon tells us about the eleven letters in the Hebrew sentence, "Heal her now, El, I pray You," and says that Moses prayed such a short prayer so as not to burden God too much with his own family concerns. God wished for the glory of Moses because He always prefers the honor of the Just to His own honor. We are reminded that in the World to Come God will avenge the humiliation that was inflicted on the children of Yisrael, and he will make Yisrael happy with the gladness of Zion.

150. "And Moses cried to Hashem, saying, 'Heal her now, El, I pray You'" (Bemidbar 12:13). This has already been explained. This is the secret meaning of the Holy Name of eleven letters, MEANING THE ELEVEN LETTERS THAT ARE IN THE WORDS: "HEAL HER NOW, EL, I PRAY YOU." Moses did not wish to pray further because he did not wish to encumber the King too much with his own family. That is why the Holy One, blessed be He, wished for the glory of Moses. The Holy One, blessed be He, always prefers the honor of the just to His own. In the World to Come, the Holy One, blessed be He, will avenge the humiliation that the idolatrous nations inflicted on the children of Yisrael, and He will make Yisrael happy with the gladness of Zion, as is written: "therefore they shall come and sing in the height of Zion..." (Yirmeyah 31:11). Then, "to Zion a Redeemer shall come..." (Yeshayah 59:20).

150. וְיִצְעַק מֹשֶׁה אֶל יְיָ׳ לֵאמֹר אֵל נָא רְפָא נָא לָהּ. הָא אוּקְמוּהָ, וְהוּא רָזָא דִּשְׁמָא קַדִּישָׁא, מֵחַד סְרֵי אַתְוָון, וְלָא בָּעָא מֹשֶׁה לְצַלָּאָה יַתִּיר, בְּגִין דְּעַל דִּידֵיהּ לְמַלְכָּא לָא בָּעֵי לְאַטְרְחָא יַתִּיר. בג״כ קוּדְשָׁא בְּרִיךְ הוּא בָּעָא עַל יְקָרָא דְּמֹשֶׁה. וּבְכָל אֲתָר קוּדְשָׁא בְּרִיךְ הוּא בָּעָא עַל יְקָרֵיהוֹן דְּצַדִּיקַיָּיא, יַתִּיר עַל דִּילֵיהּ. וּלְזִמְנָא דְּאָתֵי, עָתִיד קוּדְשָׁא בְּרִיךְ הוּא לְמִתְבַּע עֶלְבּוֹנָא דְּיִשְׂרָאֵל מֵעַמִּין עכו״ם, וּלְמֶחֱדֵי לוֹן בְּחֶדְוָותָא דְּצִיּוֹן. דִּכְתִיב וּבָאוּ וְרִנְּנוּ בְּמְרוֹם צִיּוֹן וְגוֹ׳. וּכְדֵין וּבָא לְצִיּוֹן גּוֹאֵל וְגוֹ׳.

1. "Send you men"
Rabbi Chiya says that when the sun begins to set, the energy of the sun, Zeir Anpin, is less powerful, and that is when the left dominates and judgments pertain. At that time one must pray.

1. "And Hashem spoke to Moses, saying, 'Send you men, that they may spy out the land of Canaan...'" (Bemidbar 13:1). Rabbi Chiya opened the discussion saying, "Have you commanded the morning since your days began; and caused dayspring to know its place" (Iyov 38:12). It is written "dayspring" WITHOUT THE HEI (DEFINITE ARTICLE). Hei has been far from dawn. What is the reason? Rabbi Chiya said: When the evening shadows lengthen and the sun - THAT IS, ZEIR ANPIN - begins to set, MEANING AFTER MIDDAY, the strength OF THE SUN is less powerful, WHICH IS ZEIR ANPIN. This is when the left rules and Judgments spread over the world. Then a person is required to pray and direct his desire to his Master.

1. וַיְדַבֵּר יְיָ׳ אֶל מֹשֶׁה לֵאמֹר, שְׁלַח לְךָ אֲנָשִׁים וְיָתוּרוּ אֶת אֶרֶץ כְּנַעַן וְגוֹ׳. רִבִּי חִיָּיא פָּתַח, הֲמִימֶיךָ צִוִּיתָ בֹּקֶר יִדַּעְתָּ הַשַּׁחַר מְקוֹמוֹ. שַׁחַר כְּתִיב, הֵ״א אִתְרַחֲקָא מִשַּׁחַר. מ״ט. אֶלָּא א״ר חִיָּיא, בְּשַׁעְתָּא דְּנָטֵי עֵרֶב, וְשִׁמְשָׁא נָטֵי לְמֵיעַל, כְּדֵין אִתְחֲלָשׁ תּוּקְפֵּיהּ, כְּדֵין שַׁלְטָא שְׁמָאלָא, וּמִשְׁתְּכַח דִּינָא בְּעָלְמָא, וְאִתְפְּשַׁט. וּכְדֵין בָּעֵי ב״נ לְצַלָּאָה, וּלְכַוְּנָא רְעוּתָא קֳמֵי מָארֵיהּ.

2. The name that rules after midnight
Rabbi Yesa describes what happens when night falls and midnight comes. We read a detailed description of the thirteen carved letters in the Holy Name that dominates from midnight onward.

2. As Rabbi Yesa said, when the sun is about to set, THAT IS ZEIR ANPIN, and is losing its strength, MEANING PAST MIDDAY, an aperture in the sun opens - THE DOOR OF THE DOMINATION OF THE LEFT - AND THE SUN'S power is gathered in, THAT IS ZEIR ANPIN AND THE CENTRAL COLUMN, and the left reigns. Isaac, WHO IS THE LEFT COLUMN, digs the well underneath, WHICH IS MALCHUT THAT SUCKLES FROM THE LEFT, AND THEN HE ESTABLISHES HER.

2. דְּאָמַר רִבִּי יֵיסָא, כַּד נָטֵי שִׁמְשָׁא, וְאִתְחַלָּשׁ, כְּדֵין אִתְפְּתַח חַד פְּתִיחוּ בְּשִׁמְשָׁא, וְאִתְכְּנִיש חֵילֵיהּ, וּשְׁמָאלָא שַׁלִּיט. וְיִצְחָק כָּרֵי בֵּירָא תְּחוֹתֵיהּ.

3. When the night falls, the written edicts are in their pockets. Many harmful demons spread out in the world, which all roam around in confusion. They go about and mock at the souls of the wicked and inform them of various matters, some false and some true. If any PERSON is found among them, they are given permission to do harm. Everyone is sleeping and tasting the taste of death, as we have already explained.

3. כֵּיוָן דְּעָאל לֵילְיָא, פִּתְקָא דְּקוּטְפָא בְּאַחֲמָתֵיהּ שְׁכִיחַ. וְכַמָּה חֲבִילִין טְרִיקָן אִתְפְּשָׁטוּ בְּעָלְמָא, וְכֻלְּהוּ שָׁטָאן בְּעִרְבּוּבְיָא, וְאָזְלֵי וְחַיְּיכָאן בְּנַפְשָׁן דְּרַשְׁיעַיָּיא, וּמוֹדְעִין לוֹן מִלִּין, מִנְּהוֹן כְּדִיבָן, וּמִנְּהוֹן קְשׁוֹט, וּמַאן דְּאִשְׁתְּכַח בֵּינַיְיהוּ, אִתְיְיהִיב לוֹן רְשׁוּ לְחַבְּלָא, וְכֻלְּהוּ בְּנֵי עָלְמָא נַיְימִין, וְטַעֲמִין טַעֲמָא דְּמוֹתָא, וְהָא אוֹקִימְנָא.

4. Come and see: When the north wind stirs, the Congregation of Yisrael WHICH IS MALCHUT, is received in the left OF ZEIR ANPIN. They join together and she rests in her place in the LEFT arm and the Holy One, blessed be He, comes to delight Himself with the just who are in the Garden of Eden. Whoever is awakened to study the Torah during that period is participating WITH MALCHUT, because she and all her multitudes praise the high King, WHO IS ZEIR ANPIN. All who are present at the praising of the Torah are registered among the inhabitants of the temple, and are proclaimed there by their names. These are recorded during the daytime; THAT IS, THEY ARE REGISTERED TO RECEIVE CHASSADIM, WHICH IS THE MEASURE OF DAY, WHICH IS ZEIR ANPIN.

4. ת״ח, כַּד אִתְּעַר רוּחַ צָפוֹן, כְּדֵין אִתְקַבְּלָא כְּנֶסֶת יִשְׂרָאֵל בִּשְׂמָאלָא, וְאִתְחַבְּרוּ כַּחֲדָא וְשַׁרְיָא בְּדִרוֹעָא בְּאַתְרָהָא. וְקוּדְשָׁא בְּרִיךְ הוּא אָתֵי לְאִשְׁתַּעְשָׁעָא עִם צַדִּיקַיָּיא דִּבְגִנְתָּא דְּעֵדֶן, וּכְדֵין כָּל מַאן דְּיִתְּעַר לְמִלְּעֵי בְּאוֹרַיְיתָא בְּהַהוּא שַׁעֲתָא. הָא אִשְׁתְּתַף בַּהֲדָהּ, בְּגִין דְּהִיא וְכָל אֻכְלוּסִין דִּילָהּ, מְשַׁבְּחָן לְמַלְכָּא עִלָּאָה, וְכָל אִינּוּן דְּאִשְׁתְּכָחוּ בְּתוּשְׁבַּחְתָּא דְּאוֹרַיְיתָא, כֻּלְּהוּ כְּתִיבִין בִּבְנֵי הֵיכָלָא, וְאִקְרוּן בִּשְׁמֵהוֹן, וְאִלֵּין רְשִׁימִין בִּימָמָא.

5. ת"ח שְׁמָא חֲדָא קַדִּישָׁא אִית בִּגְלוּפֵי אַתְוָון, דְּהוּא שַׁלְטָא מִפַּלְגוּ לֵילְיָא וְאֵילָךְ, וְאִינוּן אַתְוָון כל"ך סעפ"ה יאעוצ"ה ם"ן דְּמַנְצַפְּךָ כְּלִיל לוֹן, ם אוּקְמוּהָ, לְסַרְבֵּה הַמִּשְׂרָה. נ' הֲוָה אַסְתִּים לְהַאי וּלְהַאי, כְּדֵין כִּתְרִין כְּלִילָן הוּא ו' דִּשְׁמָא קַדִּישָׁא אַתְקִין לֵיהּ. וְסָתִים מַבּוּעָהָא. בָּתַר דְּאוֹלִידַת, פְּתִיחָא הֲוַת בְּחַד רֵישָׁא דִּפְתִחָא.

5. Come and see that there is a Holy Name of carved letters that rules from midnight onward. It is of these letters: Kuf-Lamed-final Kaf, Samech-Ayin- Pe-Hei, Yud-Aleph-Ayin-Vav-Tzadik-Hei, the final Mem-final Nun of 'final Mem-final Nun-final Tzadik-final Pe-final Kaf' inclusive. Mem was explained in the secret writing of: "For the increase (Heb. lamarbeh of the realm" (Yeshayah 9:6), WHERE A CLOSED FINAL MEM IS WRITTEN IN THE MIDDLE OF THE WORD, WHICH ALLUDES TO BINAH DURING THE DOMINATION OF THE LEFT WHEN THE LIGHTS ARE ENCLOSED WITHIN HER. Nun was hiding this and this, MEANING THE BENT NUN IN THE SECRET MEANING OF, "THE VIRGIN OF YISRAEL IS FALLEN; SHE SHALL NO MORE RISE" (AMOS 5:2), WHICH CONCEALS BINAH AND MALCHUT. For then the Sfirot were included, MEANING THAT MALCHUT AND BINAH WERE INCLUDED ONE WITHIN THE OTHER, AND BINAH WAS FALLEN LIKE MALCHUT. The Vav of the Holy Name restored MALCHUT, WHICH IS THE SECRET OF NUN, AND DREW THE LEFT COLUMN UPON HER IN THE FORM OF VAV. AT THAT POINT, SHE RISES FROM HER FALL. HOWEVER, he closed up her springs, SINCE, DUE TO THE DOMINATION OF THE LEFT, THE LIGHTS WERE CONGEALED AND FROZEN. THROUGH THIS, BINAH WAS CONCEALED BY THE DOMINATION OF THE LEFT COLUMN. THAT IS WHY BINAH IS THEN CONSIDERED A CLOSED MEM. After BINAH gave birth TO THE VAV OF YUD HEI VAV HEI - WHICH IS ZEIR ANPIN, THAT IS THE SECRET OF THE CENTRAL COLUMN - OR MALCHUT GAVE BIRTH TO THE SOUL, it became open in one end, MEANING THE CLOSED FINAL MEM WAS OPENED ON THE BOTTOM AND BECAME AN OPEN MEM.

6. כַּד אִתְחֲרִיב בֵּי מַקְדְּשָׁא, אַסְתִּימוּ מַבּוּעִין מִכָּל סִטְרִין. וְאַכְלִיל אַתְוָון אַחֲרָן, וְאִינוּן שִׁבְעָה. תְּלַת מֵהַאי סִטְרָא, וְאַרְבַּע מֵהַאי סִטְרָא. כל"ך. יָפָה וְסִימָן כֻּלָּךְ יָפָה רַעְיָתִי וּמוּם אֵין בָּךְ, ן' דְּכַר וְנוּקְבָא כְּלִיל כַּחֲדָא, דָּא כְּלִיל תְּלַת מִכָּאן וּתְלַת מִכָּאן וְאִינוּן שִׁית. וְאוֹקִימְנָא בְּאִלֵּין תְּרֵין אַתְוָון ם' ן' אִתְכְּלָלוּ תְּלֵיסָר אַתְוָון סָלִיק מִנַּיְיהוּ תְּרֵי. חַד לְאָת חַד, וְחַד לְאָת חַד.

6. When the Temple was destroyed, MEANING WHEN THERE WAS NO UNION BETWEEN ZEIR ANPIN AND MALCHUT, WHEN THE TEMPLE WAS DESTROYED, WHICH IS MALCHUT, the springs OF MALCHUT were blocked from all sides. THAT MEANS, IT BECAME A CLOSED MEM IN THAT ALL ITS LIGHTS WERE FROZEN. THE CLOSED MEM is comprised of other letters, which are seven letters FROM THE HOLY NAME MENTIONED ABOVE. Three are from one side, WHICH ARE SAMECH, AYIN AND VAV, and four are from another side, WHICH ARE ALEPH, AYIN, TZADIK, AND HEI. Kaf-Lamed -Final Kaf, Yud-Pe-Hei REMAIN FROM THE HOLY NAME. This is derived from: "You are all fair (Heb. Kulach [Kuf-Lamed-Final Kaf] Yafah [Yud -Pe-Hei]), my love; there is no blemish in you" (Shir Hashirim 4:7). THAT IS THE SECRET OF FINAL NUN ALLUDING TO male and female in one composition. FINAL NUN is composed of three letters from this side, WHICH ARE KAF-LAMED-FINAL KAF, and three from that side, WHICH ARE YUD- PE-HEI, so there are six LETTERS. We have explained that these two letters, final Mem and final Nun, include the thirteen letters OF THE HOLY NAME - KAF-LAMED-FINAL KAF, SAMECH-AYIN-PE-HEI, YUD-ALEPH- AYIN-VAV-TZADIK-HEI, since two ASPECTS result from them, one ASPECT in one letter, WHICH IS FINAL MEM, and one in another letter, WHICH IS FINAL NUN.

7. כל"ך סעפ"ה יאע"וצא, הָכִי אִתְגְּלִיפוּ אַתְוָון, וְרָזָא דָּא בְּכִי תֵצֵא לַמִּלְחָמָה, קְרָא דִּכְתִיב, כִּי יִהְיֶה נַעֲרָה בְתוּלָה. נַעַר כְּתִיב, בָּתַר דְּאִסְתָּלַק לֵילְיָא, וְצַפְרָא נָהִיר, כְּדֵין ה' סַלְקָא וְאִתְכְּלִילַת בִּנְהוֹרָא עִלָּאָה. וּכְדֵין יִדַּעְתָּ הַשַּׁחַר מְקוֹמוֹ, דְּיָדַע שַׁחַר מְקוֹמוֹ דְּהֵ"א, וְאִתְכְּלִילַת בְּגַוָּיהּ.

7. Kaf-Lamed-final Kaf, Samech-Ayin-Pe-Hei, Yud-Aleph-Ayin-Vav-Tzadik -Hei: Thus were the letters engraved. That is the secret meaning, in the portion of, "When you go forth to war" (Devarim 21:10), of the words, "If a girl (Heb. na'arah) that is a virgin" (Devarim 22:23), which is spelled "naara" WITHOUT HEI. After the night is gone and the morning light shines, the Hei ascends and is included in the letter above. Then IT IS SAID: "And caused dayspring to know its place" (Iyov 38:12). Dawn, WHICH IS ZEIR ANPIN, knows the place of the Hei, and the latter is composed in it.

3. The moon shines only when the sun sets

We are told that God told Moses he could not enter the promised land because he was the sun, and the sun and the moon could not stand together since the moon would not shine while the sun was around. God suggested that Moses send men to spy out the land if he wanted to know about it. Moses was shown the land from Mount Avarim and he was also shown all the leaders who would arise in every successive generation. Finally we are told that Moses asked his spies to find out whether there was a tree in the land, and he was looking to see if it contained the Tree of Life.

8. ת"ח, מֹשֶׁה הֲוָה שִׁמְשָׁא, וּבְעָא לְאַעֲלָאָה לְאַרְעָא. א"ל קוּדְשָׁא בְּרִיךְ הוּא, מֹשֶׁה, כַּד אָתֵי נְהוֹרָא דִּשְׁמְשָׁא, אִתְכְּלִיל סִיהֲרָא בְּגַוּוּיהּ, הַשְׁתָּא דְּאַנְתְּ שִׁמְשָׁא, הֵיךְ יְקוּמוּן כַּחֲדָא שִׁמְשָׁא וְסִיהֲרָא, לָא נָהִיר סִיהֲרָא אֶלָּא בְּשַׁעֲתָא דְּאִתְכְּנִיש שִׁמְשָׁא, אֲבָל הַשְׁתָּא לֵית אַנְתְּ יָכִיל. אִי תִּבְעֵי לְמִנְדַּע מִנָּהּ שְׁלַח לָךְ אֲנָשִׁים, לְגַרְמָךְ, בְּגִין לְמִנְדַּע.

8. Come and see, Moses was THE ASPECT OF the sun, WHICH IS ZEIR ANPIN, and he wished to enter the land of Yisrael. The Holy One, blessed be He, told him, 'Moses, when the sunlight arrives, the moon, WHICH IS MALCHUT, is included in it AND HER QUALITY IS INVISIBLE. Now, you are the sun, AND IF YOU ENTER THE LAND WHICH IS THE SECRET OF THE MOON, MEANING MALCHUT, how can the sun and the moon stand together if the moon shines only when the sun is gathered in? However, now you can not ENTER THE LAND, and if you wish to know about it, "send you men" (Bemidbar 13:1), MEANING for your sake, so that you shall know.'

9. ת"ח, מֹשֶׁה, אִי תֵּימָא דְּהוּא לָא יָדַע דְּלָא יֵיעוּל לְאַרְעָא בְּזִמְנָא דָּא. לָאו הָכִי, אֶלָּא יָדַע, וַהֲוָה בָּעֵי לְמִנְדַּע מִנָּהּ, עַד לָא יִסְתְּלַק, וְשִׁלַּח לְאִלֵּין מְאַלְּלֵי, כֵּיוָן דְּלָא אִתְיִבוּ מִלָּה כַּדְּקָא יָאוּת, לָא שָׁלַח זִמְנָא אַחֲרָא, עַד דְּקוּדְשָׁא בְּרִיךְ הוּא אַחֲזֵי לֵיהּ, דִּכְתִיב עֲלֵה אֶל הַר הָעֲבָרִים הַזֶּה וּרְאֵה אֶת הָאָרֶץ. וּכְתִיב וַיַּרְאֵהוּ יְיָ אֶת כָּל הָאָרֶץ. וְלָא דָּא בִּלְחוֹדוֹי, אֶלָּא כָּל אִינּוּן דִּזְמִינִין לְמֵיקַם בְּכָל דָּרָא וְדָרָא, כֻּלְּהוּ אַחֲזֵי לֵיהּ לְמֹשֶׁה. וְאִתְּמַר, וְאוֹקְמוּהָ חַבְרַיָּיא.

9. Come and see: If you think Moses did not know at that time that he would not enter the land of Yisrael, it is not so. He most certainly knew and he wished to know about it before he departed; therefore, he sent spies. Since they did not report to him properly, he did not send more until the Holy One, blessed be He, showed IT to him, as it is written: "Go up into this mount Avarim...and behold the land" (Devarim 32:49). It is also written: "And Hashem showed him all the land" (Devarim 34:1). Not only WAS HE SHOWN this, but Moses was shown all those LEADERS who were destined to arise in each successive generation, as we have learned. This was already explained by the friends.

10. כֵּיוָן דְּשָׁאֲרִי מֹשֶׁה לְמִשְׁלַח, מַה אָמַר לוֹן. הֵיׁש בָּהּ עֵץ. וְכִי מַה הוּא דְּקָאָמַר, וְאִי תֵּימָא דְּלָא יָדַע. אֶלָּא הָכִי אָמַר מֹשֶׁה, אִם יֵשׁ בָּהּ עֵץ, הָא יְדַעְנָא דַּאֲנָא אִיעוּל לְתַמָּן. מַאי עֵץ. דָּא אִילָנָא דְּחַיֵּי. וְתַמָּן לָא הֲוָה אֶלָּא בג"ע דְּאַרְעָא. אָמַר אִם יֵשׁ בָּהּ עֵץ דָּא, אֲנָא אִיעוּל לְתַמָּן. וְאִי לָא, לָאו אֲנָא יָכִיל לְמֵיעַל.

10. As soon as Moses began to send out his spies, what did he say to them? "Whether there is a tree in it" (Bemidbar 13:20). What is the reason that he said this? Do you think that he did not know IF THERE WAS A TREE THERE? However, this is what Moses said: If "there is a tree in it," I know that I will enter the land. What tree? That is the Tree of Life. It was not there, but rather in the terrestrial Garden of Eden. MOSES said to himself: If that tree is in it, I will enter there and if not, I cannot enter.

4. Zelophehad was gathering sticks

Rabbi Chiya and Rabbi Shimon talk about the sin of the man who gathered sticks on the Shabbat. and who died in his own sin. Since he received his punishment of death, his sin was forgiven; this made it difficult for Moses to know what sentence to give his daughters. We learn that a person must never exchange the Tree of Life for the world, and that the Ark, Malchut, and the Torah, Zeir Anpin, exist as one. The Ark is the abode for the Torah. Moses had wanted to find out if the Tree of Life existed in the promised land, but his spies brought him only fruits from regular trees. Rabbi Yitzchak says that faithful messengers refresh the soul of their master.

11. אָמַר רִבִּי חִיָּיא, כְּתִיב וַיִּמְצְאוּ אִישׁ מְקוֹשֵׁשׁ עֵצִים בְּיוֹם הַשַּׁבָּת. מַאן עֵצִים הָכָא. וּמַאן הוּא דָּא. אֶלָּא דָּא צְלָפְחָד, וַהֲוָה דָּיִיק עַל אִלֵּין אִילָנִין, הֵי מִנַּיְיהוּ רַב עַל אַחֲרָא, וְלָא חָשַׁשׁ לִיקָרָא דְּמָארֵיהּ, וְאַחְלַף שַׁבָּת לְשַׁבָּת. הה"ד, כִּי בְחֶטְאוֹ מֵת, בְּחֵטְא ו' מֵת. בְּגִין כַּךְ, הֲוָה דִּינֵיהּ סָתִים, וְלָא אִתְפְּרַשׁ דִּינֵיהּ. כְּדִינִין אַחֲרָנִין. בְּגִין דְּמִלָּה דָּא בָּעֵי בַּחֲשַׁאי וְסָתִים וְלָא גַּלְיָיא. וע"ד לָא אִתְּמַר בְּאִתְגַּלְיָיא, וְקוּדְשָׁא בְּרִיךְ הוּא עֲבַד יְקָר לִיקָרֵיהּ.

11. Rabbi Chiya said that it is written: "They found a man gathering sticks (also: 'trees') upon the Shabbat day" (Bemidbar 15:32). What are the trees involved here and who is THAT MAN? HE RESPONDS: That must be Zelophehad, who was particular IN KNOWING exactly about these trees, WHICH ARE ZEIR ANPIN AND MALCHUT, which of them was greater than the other. He did not care for the glory of his Master and exchanged the Shabbat to the other Shabbat. This is what is written: "But he died in his own sin (Heb. chet'o - Chet Tet Aleph Vav)" (Bemidbar 27:3), MEANING in the sin (Chet Tet Aleph) of the Vav, SINCE HE MADE A BLEMISH IN ZEIR ANPIN, WHICH IS REFERRED TO BY THE VAV OF YUD HEI VAV HEI, he died. Therefore, his sentence was left unsaid and not explained as other sentences. HE IS DESCRIBED SIMPLY AS A GATHERER OF STICKS, NOT SPECIFIED, because this matter had to be in secrecy and NEEDED TO BE veiled and not made known. Therefore, it was not mentioned openly and the Holy One, blessed be He, glorified His own glory.

12. Rabbi Yosi said: He was gathering other trees, INDICATING THE SEVENTY EXTERNAL CHIEFS, together with the Shabbat, AND WAS COMPARING AND MATCHING THE LEVEL OF THE SEVENTY CHIEFS TO THE LEVEL OF THE SHABBAT DAY. He received his timely punishment and his iniquity was forgiven. Therefore, Moses had difficulty in judging the sentence of his daughters, since he was not sure if HIS SIN was forgiven, and if his daughters would take their lot and inheritance IN THE LAND OF YISRAEL or not. As soon as the Holy One, blessed be He, mentioned his name, as is written: "The daughters of Zelophehad speak right" (Ibid.), it became known that his sin was forgiven.

12. רִבִּי יוֹסֵי אָמַר, שֶׁאַר עֵצִים בַּהֲדֵי שַׁבָּת הֲוָה מְקוֹשֵׁשׁ, וְקַבִּיל עוֹנְשָׁא לְפוּם שַׁעֲתָא, וְאִתְכַּפַּר חוֹבֵיהּ. וע"ד אִתְקֵשֵׁי מֹשֶׁה בְּדִינָא דִּבְנָתָא, דְּלָא יָדַע אִי אִתְכַּפַּר לְמֵהֱוֵי לִבְנָתֵיהּ חוּלָק וְאַחֲסָנָא אִי לָאו. כֵּיוָן דְּדָכַר שְׁמֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, דִּכְתִיב כֵּן בְּנוֹת צְלָפְחָד דּוֹבְרוֹת, אִתְיְדַע דְּהָא אִתְכַּפַּר חוֹבֵיהּ.

13. Come and see that there are two trees: One above, WHICH IS THE TREE OF LIFE, ZEIR ANPIN, and one below, WHICH IS THE TREE OF KNOWLEDGE OF GOOD AND EVIL, THE FEMALE. In the one there is life and in the other death. Whoever exchanges them - MEANING THAT HE CONSIDERS THE FEMALE WHEN SHE IS SEPARATE MORE THAN ZEIR ANPIN, WHO IS THE TREE OF LIFE - causes himself death in this world, and has no part in the World to Come. About this, Solomon said, "Have you found honey? eat as much as is sufficient for you" (Mishlei 25:16).

13. ת"ח, ב' אִילָנִין אִינּוּן, חַד לְעֵילָּא, וְחַד לְתַתָּא, בְּדָא חַיִּין, וּבְדָא מוֹתָא. מַאן דְּאַחְלָף לוֹן, גָּרִים לֵיהּ מוֹתָא בְּהַאי עָלְמָא, וְלֵית לֵיהּ חוּלָקָא בְּהַהוּא עָלְמָא. וע"ד אָמַר שְׁלֹמֹה, דְּבָשׁ מְצָאתָ אֱכוֹל דַּיֶּיךָ וְגוֹ'.

14. The Ark and Torah, THAT ARE MALCHUT WHICH IS CALLED ARK AND ZEIR ANPIN THAT IS CALLED TORAH, are as one, MEANING IN UNITY. The Torah THAT IS IN THE ARK is primary and the Ark is the abode FOR THE TORAH. Therefore, the Ark is spelled without Vav wherever it is mentioned; that is, the Ark of the Covenant, the Ark of Testimony, SINCE THE TORAH INSIDE THE ARK IS THE SECRET OF VAV. Aaron is always the right arm, except once where it is written: "All that were numbered of the Levites, whom Moses and Aaron numbered" (Bemidbar 3:39), which has dots above it TO INDICATE THAT HERE HE WAS NOT THE RIGHT ARM, WHICH IS CHESED, BUT RATHER AN ASPECT OF MALCHUT CALLED ARK, AS MENTIONED.

14. אָרוֹן וְתוֹרָה בְּחַד קַיְּימֵי. תּוֹרָה עִקָּרָא, אֲרוֹן בֵּיתָא. וע"ד, אָרֹן חָסֵר בְּלָא וָא"ו בְּכָל אֲתָר, אֲרֹן הַבְּרִית, אֲרֹן הָעֵדוּת. בְּכָל אֲתָר אַהֲרֹן דְּרוֹעָא יְמִינָא, בַּר בְּחַד, דִּכְתִיב כָּל פְּקוּדֵי הַלְוִיִּם אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן, נָקוּד לְעֵילָּא.

15. Rabbi Yitzchak said: Moses was attached to the Tree of Life and therefore he wanted to find out if he existed in the land or not. Therefore, he said, "Whether there is a tree in it, or not. And be of good courage, and bring of the fruit of the land" (Bemidbar 13:20), since the Tree of Life is pleasant to all. But they brought only grapes, pomegranates and figs, which are attached to another tree, MEANING THE FEMALE, AND NOT IN ZEIR ANPIN, WHICH IS THE TREE OF LIFE.

15. א"ר יִצְחָק, מֹשֶׁה אִילָנָא דְּחַיֵּי נָקֵט, וע"ד בָּעָא לְמִנְדַּע, אִי הֲוָה שְׁכִיחַ בְּאַרְעָא, אִי לָאו, ובג"כ אָמַר, הַיֵּשׁ בָּהּ עֵץ אִם אַיִן וְהִתְחַזַּקְתֶּם וּלְקַחְתֶּם מִפְּרִי הָאָרֶץ. דְּהָא אִילָנָא דְּחַיֵּי אִתְחַמַּד לְכֹלָּא. וְאִינּוּן לָא אַיְיתִיאוּ אֶלָּא עֲנָבִים וְרִמּוֹנִים וּתְאֵנִים, בְּאִילָנָא אַחֲרָא תַּלְיָין וַאֲחִידָן.

16. Come and see that in "send you men," "you" MEANS for your sake. Rabbi Yehuda opened the discussion saying, "Like the cold of snow in the time of harvest, so is a faithful messenger to those who send him: for he refreshes the soul of his master" (Mishlei 25:13). "Like the cold of snow in the time of harvest": BECAUSE THEN THE CHILL is good for the body and soul. "A faithful messenger to those who send him": these are Caleb and Pinchas, who were faithful messengers of Joshua AT THE TIME WHEN HE SENT THEM TO SPY ON JERICHO. "For he refreshes the soul of his master": they returned the Shechinah to rest on Yisrael, and She did not part from them.

16. ת"ח, שְׁלַח לְךָ אֲנָשִׁים: בְּגִינָךְ. רִבִּי יְהוּדָה פָּתַח, כְּצִנַּת שֶׁלֶג בְּיוֹם קָצִיר צִיר נֶאֱמָן לְשׁוֹלְחָיו וְנֶפֶשׁ אֲדוֹנָיו יָשִׁיב. כְּצִנַּת שֶׁלֶג בְּיוֹם קָצִיר, דְּאַהֲנֵי לְגוּפָא וּלְנַפְשָׁא. צִיר נֶאֱמָן לְשׁוֹלְחָיו, אֵלּוּ כָּלֵב וּפִנְחָס דַּהֲווֹ שְׁלִיחֵי מְהֵימְנֵי לְגַבֵּי יְהוֹשֻׁעַ. וְנֶפֶשׁ אֲדוֹנָיו יָשִׁיב, דְּאָהֲדְרוּ שְׁכִינְתָּא לְדַיְּירָא בְּהוּ בְּיִשְׂרָאֵל, וְלָא אִסְתַּלְּקָא מִנַּיְיהוּ.

17. These SPIES, whom Moses sent, caused grief for latter generations, SINCE ON THAT DAY, THE FIRST AND SECOND TEMPLES WERE DESTROYED. This caused thousands and tens of thousands of Yisrael to die and furthermore caused the Shechinah to leave the land of Yisrael. IT SAYS ABOUT those whom Joshua dispatched: "For he refreshes the soul of his master."

17. וְאִלֵּין דְּשָׁדַר מֹשֶׁה, גְּרִימוּ בְּכִיָּיה לְדָרִין בַּתְרָאִין, וְגָרִימוּ לְאִסְתַּלְּקָא מִיִּשְׂרָאֵל כַּמָּה אֶלֶף וְרִבְּבָן. וְגָרִימוּ לְסַלְּקָא שְׁכִינְתָּא מֵאַרְעָא מִבֵּינַיְיהוּ דְּיִשְׂרָאֵל. אִינּוּן דְּשָׁדַר יְהוֹשֻׁעַ, וְנֶפֶשׁ אֲדוֹנָיו יָשִׁיב.

5. "That which befalls the sons of men befalls the beasts"
The rabbis encounter a traveler who they think knows nothing of the Torah, and yet he invites them to place their difficulty before him, which is the verse from Kohelet, "For that which befalls the sons of men befalls the beasts." The traveler tells the rabbis that Solomon was only repeating what the foolish people of the world say, and Solomon was calling those ignorant people beasts. He explains that the following verse tells that the spirit of man goes upwards to a holy place to be sustained by the supernal light, and the spirit of the beast does not go to the place designated for humans. The fools who believe men and beasts go to the same place will remain in Gehenom. The traveler continues talking about the wicked who lack faith, and who will not dwell with God. After the traveler leaves the rabbis discover that he is Rabbi Chagai who has been sent to find out things from Rabbi Shimon and the friends, and Rabbi Chiya says that through his modesty Rabbi Chagai is a faithful messenger. Rabbi Chiya tells about Eliezer who was a faithful messenger to his master Abraham.

18. Rabbi Chizkiyah and Rabbi Yesa were traveling along the road. Rabbi Yesa said to Rabbi Chizkiyah: I see by your face that you are thoughtful. He said: Certainly so, I read this verse, where Solomon said, "For that which befalls the sons of men befalls the beasts; even one thing befalls them both... " (Kohelet 3:19). We have learned that King Solomon's sayings are made unclear with grades of wisdom. If so, we must contemplate it, since we find an opening here for the faithful.

18. רִבִּי חִזְקִיָּה וְר׳ יֵיסָא הֲווֹ אָזְלֵי בְּאָרְחָא, אָמַר רִבִּי יֵיסָא לְר׳ חִזְקִיָּה. חֲמֵינָא בְּאַפָּךְ דְּהִרְהוּרָא אִית בְּגַוָּךְ. אָמַר לֵיהּ, הָא וַדַּאי הַאי קְרָא אִסְתַּכְּלְנָא בֵּיהּ, כֵּיוָן דְּאָמַר שְׁלֹמֹה, כִּי מִקְרֶה בְּנֵי הָאָדָם וּמִקְרֶה הַבְּהֵמָה וּמִקְרֶה אֶחָד לָהֶם וְגוֹ׳. וְתָנֵינָן, דְּכָל מִלּוֹי דִּשְׁלֹמֹה מַלְכָּא, כֻּלְּהוּ סְתִימִין מִדַּרְגִּין דְּחָכְמְתָא. אִי הָכִי, הַאי קְרָא אִית בֵּיהּ לְאִסְתַּכְּלָא, דְּהָא פִּתְחָא לְאִינּוּן דְּלָאו בְּנֵי מְהֵימְנוּתָא אִשְׁתְּכַח בֵּיהּ.

19. He answered him: It is most certainly true THAT THERE EXISTS AN OPENING TO NON-BELIEVERS. It is important to be aware of it and pay attention to it. While talking, they noticed a man who approached them and asked for water, since he was thirsty and tired from the sun's strong heat. They said to him: Who are you? He responded: I am Jewish and I'm tired and thirsty. They asked him: Do you study Torah? He said to them, Before I engage in a conversation with you, let me climb this mountain. There I will take water and drink.

19. אָ״ל וַדַּאי הָכִי הוּא, וְאִית בֵּיהּ לְמִנְדַּע וּלְאִסְתַּכְּלָא. אַדְּהָכִי חָמוּ חַד ב״נ דַּהֲוָה אָתֵי, שָׁאַל לוֹן מַיָּיא, דַּהֲוָה צָחֵי, וַהֲוָה לָאֵי בְּתוּקְפָּא דְּשִׁמְשָׁא. אָמְרוּ לֵיהּ, מַאן אַתְּ. אָמַר לוֹן יְהוּדָאי אֲנָא, וַאֲנָא לָאֵי וְצָחֵינָא. אָמְרוּ לָעִית בְּאוֹרַיְיתָא, אָמַר לוֹן, עַד דַּאֲנָא עִמְּכוֹן בְּמִלִּין, אֶסְלַק לְהַאי טוּרָא, וְתַמָּן אֶסַּב מַיָּיא וְאִשְׁתֵּי.

20. Rabbi Yesa took out a skin-hide full of water and presented it to him. After he drank, he said: Let us ascend with you TO THE MOUNTAIN for water. They climbed the mountain and found a narrow stream of water and filled a container. They sat down. That man said to them: Ask now, since I strive in the Torah through one of my sons that I have enrolled in the Rabbi's house, AND HE TAUGHT ME TORAH. For his sake, I have made gains in the Torah. Rabbi Chizkiyah said: If YOU MADE GAINS IN TORAH through your son, it is nice. However, I must elevate what we are discussing at present to another height, MEANING THAT HE IS NOT WISE ENOUGH TO EXPLAIN THEIR QUESTION. That man spoke: Speak up, since sometimes in the grain-receiver of the poor, THAT IS THE VESSEL ON TOP OF THE MILLSTONE, you will find a precious stone.

20. אַפִּיק רִבִּי יֵיסָא חַד זְמִירָא מָלֵי מַיִּין, וִיהַב לֵיהּ. בְּתַר דִּשְׁתָּה, אָמַר נְסַלֵּק עִמָּךְ לְמַיָּיא. סְלִיקָא לְטוּרָא, וְאִשְׁתְּכָחוּ חַד חוּטָא דְּמַיָּיא דָּקִיק, וּמַלֵּי קַטְפּוּרָא חַד. יָתְבוּ. אָמַר לוֹן הַהוּא ב״נ, הַשְׁתָּא שָׁאִילוּ, דְּהָא אֲנָא אִשְׁתַּדַּלְנָא בְּאוֹרַיְיתָא, עַל יְדוֹי דְּחַד בְּרִי, דַּאֲנָא עַיְילִית לֵיהּ לְבֵי רַב, וּבְגִינֵיהּ רָוַוחְנָא בְּאוֹרַיְיתָא. אָמַר רִבִּי חִזְקִיָּה אִי עַל יְדָא דִּבְרָךְ, טַב הוּא. אֲבָל מִלָּה דַּאֲנָן בֵּיהּ, אֲנָא חֲמֵינָא דְּלַאֲתָר אַחֲרָא בָּעֵי לְאִסְתַּלְּקָא. אָמַר הַהוּא ב״נ, אֵימָא מִלָּךְ, דִּלְזִמְנִין בְּאַפַּרְקֶסְתָּא דְּעַנְיָיא תִּשְׁכַּח מַרְגָּנִיתָא.

21. אָ״ל הַאי קְרָא דְּאָמַר שְׁלֹמֹה, סַח לֵיהּ. אָמַר לֵיהּ, וְכִי בְּמָה אַתּוּן פְּרִישָׁן מִשְּׁאַר בְּנֵי נָשָׁא דְּלָא יַדְעֵי. אָמְרוּ לֵיהּ וּבְמָה. אָמַר לוֹן, עַל דָּא אָמַר שְׁלֹמֹה הַאי קְרָא, וְלָא אָמַר הַאי מִגַּרְמֵיהּ, כְּשְׁאַר אִינּוּן מִלִּין. אֶלָּא אַהְדַּר אִינּוּן מִלִּין דְּטִפְּשָׁאֵי עָלְמָא דְּאַמְרֵי כַּךְ, וּמַאי אַמְרֵי. כִּי מִקְרֶה הָאָדָם וּמִקְרֶה הַבְּהֵמָה וְגוֹ׳, טִפְּשָׁאֵי דְּלָא יַדְעֵי וְלָא מִסְתַּכְּלָן בְּחָכְמְתָא אַמְרֵי דְּהַאי עָלְמָא אָזִיל בְּמִקְרֶה, וְקוּדְשָׁא בְּרִיךְ הוּא לָא אַשְׁגַּח עָלַיְיהוּ, אֶלָּא מִקְרֶה הָאָדָם וּמִקְרֶה הַבְּהֵמָה מִקְרֶה אֶחָד וְגוֹ׳.

21. He quoted the verse that Solomon spoke, and related to him THE ENTIRE DILEMMA. He asked him: How are you different from other people who do not know? They replied to him: How DO YOU EXPLAIN THE VERSE? He said to them: Regarding it, Solomon said this verse, but he did not say it FROM HIS OWN IDEAS AS HE SAID the rest; he simply repeated what the fools of the world say. What do they say? That is: "for that which befalls the sons of men befalls the beasts..." The fools who are not aware and do not see things with wisdom say that this world is led by chance. The Holy One, blessed be He, is not paying attention to them, but "that which befalls the sons of men befalls the beasts; even one thing befalls them both..."

22. וְכַד שְׁלֹמֹה אִסְתַּכַּל בְּאִלֵּין טִפְּשָׁאִין דְּקָאַמְרֵי דָּא קְרָא לוֹן בְּהֵמָה, דְּאִינּוּן עַבְדִּין גַּרְמַיְיהוּ בְּהֵמָה מַמָּשׁ, בְּגִין דְּאַמְרֵי מִלִּין אִלֵּין. וּמְנָלָן. קְרָא דְּעֵלֵּיהּ אוֹכַח, דִּכְתִיב אָמַרְתִּי אֲנִי בְּלִבִּי עַל דִּבְרַת בְּנֵי הָאָדָם לְבָרָם הָאֱלֹהִים וְלִרְאוֹת שֶׁהֵם בְּהֵמָה הֵמָּה לָהֶם. אָמַרְתִּי אֲנִי בְּלִבִּי וַחֲשִׁיבְנָא בְּהַאי לְאִסְתַּכְּלָא עַל מָה, עַל דִּבְרַת בְּנֵי הָאָדָם. עַל הַהוּא מִלָּה דְּטִפְּשׁוּתָא, דְּאִינּוּן אַמְרֵי לְבָרָם הָאֱלֹהִים בִּלְחוֹדַיְיהוּ, וְלָא יִתְחַבְּרוּן בַּהֲדֵי בְּנֵי נָשָׁא אַחֲרָנִין דְּאִית לוֹן מְהֵימְנוּתָא, וְלִרְאוֹת שֶׁהֵם בְּהֵמָה הֵמָּה לָהֶם. וְלִרְאוֹת בְּהוּ אִינּוּן בְּנֵי מְהֵימְנוּתָא, שֶׁהֵם בְּהֵמָה מַמָּשׁ, וְדַעְתַּיְיהוּ כִּבְעִירָא. הֵמָּה לָהֶם בִּלְחוֹדַיְיהוּ, וְלָא לְאַעֲלָאה לְבְנֵי מְהֵימְנוּתָא בְּדַעְתָּא דְּטִפְּשׁוּתָא דָּא, וע״ד הֵמָּה לָהֶם, וְלָא לְאַחֲרָנִין. וּמַה דַּעְתָּא דִּלְהוֹן. כִּי מִקְרֶה בְּנֵי הָאָדָם וּמִקְרֶה הַבְּהֵמָה וּמִקְרֶה אַחַד לְכֻלָּם וְגוֹ׳. תִּיפַּח רוּחֵיהוֹן דְּאִינּוּן בְּעִירֵי. אִינּוּן טִפְּשָׁאֵי. אִינּוּן מְחוּסְרֵי מְהֵימְנוּתָא. וַוי לוֹן וַוי לְנַפְשַׁיְיהוּ. טַב לְהוּ דְּלָא יֵיתוּן לְעָלְמָא.

22. When Solomon gazed at the fools who said this, he called them beasts, since they made themselves actual beasts by what they said. From where do we derive this? The preceding verse proves it, since it is written: "I said in my heart, after the speech of the sons of men, that the Elohim has chosen them out, but only to see that they themselves are but as beasts" (Kohelet 3:18). "I said in my heart" and I planned to observe. Observe what? "The speech of the sons of men" and the foolish sayings that they utter, THAT THE WORLD CONTINUES BY CHANCE. "That the Elohim has chosen them out," MEANING THAT ELOHIM HAS PICKED THEM OUT to be separated and they should not join with other people that have Faith, "but only to see that they themselves are but as beasts." "TO SEE" MEANING that those who have Faith will see that these are really beasts, and they think like animals. "They themselves" MEANS THAT they are on their own and they shall not bring these foolish ideas to those who are faithful. Therefore, it is "they themselves" and not others. What is their idea? ABOUT THIS, THE VERSE CONCLUDES: "That which befalls the sons of men befalls the beasts; even one thing befalls them both..." Let these beasts die, these foolish ones who lack Faith. Woe to them and woe to their souls. It would have been better to them if they would not have come into this world.

23. וּמַה אָתִיב לוֹן שְׁלֹמֹה עַל דָּא. קְרָא אֲבַתְרֵיהּ, וְאָמַר, וּמִי יוֹדֵעַ רוּחַ בְּנֵי הָאָדָם הָעוֹלָה הִיא לְמַעְלָה וְרוּחַ הַבְּהֵמָה הַיּוֹרֶדֶת הִיא לְמַטָּה לָאָרֶץ. מִי יוֹדֵעַ בְּאִינּוּן טִפְּשָׁאֵי, דְּלָא יַדְעֵי בִּיקָרָא דְּמַלְכָּא עִלָּאָה, וְלָא מִסְתַּכְּלֵי בְּאוֹרַיְיתָא, רוּחַ בְּנֵי הָאָדָם הָעוֹלָה, הִיא לְמַעְלָה, לַאֲתָר עִלָּאָה, לַאֲתָר יְקָר, לַאֲתָר קַדִּישָׁא, וּלְאִתְּזָנָא מִנְּהִירוּ עִלָּאָה, מִנְּהִירוּ דְּמַלְכָּא קַדִּישָׁא, לְמֶהֱוֵי צְרוֹרָא בִּצְרוֹרָא דְּחַיֵּי, וְאִשְׁתְּכַחַת קֳמֵי מַלְכָּא קַדִּישָׁא עוֹלָה תְּמִימָה וְדָא הוּא הָעוֹלָה הִיא לְמַעְלָה.

23. And what did Solomon respond to them? This FOLLOWS in the next verse and says: "Who knows whether the spirit of man goes upwards, and the spirit of the beast goes downwards to the earth" (Ibid. 21). "Who knows" these foolish who are not cognizant in the reverence of the uppermost King and do not look into the Torah. "The spirit of man goes upwards," MEANING to a higher place, to a precious place, to a holy place. It goes upward to be sustained by the supernal light, by the light of the Holy King, to be bound in the bundle of life and to be present in the presence of the Holy King as a perfectly pure burnt offering. That is the meaning of "goes upwards."

24. "And the spirit of the beast goes downwards to the earth": It is not to the same place designated for all the humans, about whom it is written: "For in the image of Elohim made He man" (Beresheet 9:6). It is further written: "The soul of man is the candle of Hashem" (Mishlei 20:27). How could these fools, those who are not of the Faith, say, "They have all one breath" (Kohelet 3:19) and let their winds be deflated. About them, it is written: "Let them be as chaff before the wind; the angel of Hashem thrusting them" (Tehilim 35:5). They shall remain in Gehenom, in its lower levels, and shall not ascend from there for generations to come. About them, it is written: "They will be consumed out of the earth, and the wicked will be no more. Bless you Hashem, O my soul, Haleluyah" (Tehilim 104:35). Rabbi Chizkiyah and Rabbi Yesa approached and kissed his head. They said: there is so much in you, yet we did not know. Happy is this time that we have met with you.

24. וְרוּחַ הַבְּהֵמָה הַיּוֹרֶדֶת הִיא לְמַטָּה לָאָרֶץ, וְלָאו לְהַהוּא אֲתָר דְּהַוָה כָּל ב״נ, דִּכְתִיב בֵּיהּ בְּצֶלֶם אֱלֹהִים עָשָׂה אֶת הָאָדָם, וּכְתִיב נֵר יְיָ׳ נִשְׁמַת אָדָם. הֵיךָ אַמְרֵי אִינּוּן טִפְּשָׁאֵי דְּלָאו מִבְּנֵי מְהֵימְנוּתָא, וְרוּחַ אֶחָד לַכֹּל, תִּיפַּח רוּחֵיהוֹן, עָלַיְיהוּ כְּתִיב, יִהְיוּ כְּמוֹץ לִפְנֵי רוּחַ וּמַלְאַךְ יְיָ׳ דּוֹחֶה. אִלֵּין יִשְׁתַּאֲרוּן בַּגֵּיהִנָּם, לְאִינּוּן דַּרְגִּין תַּתָּאִין, וְלָא יִסְתַּלְּקוּן לְדָרֵי דָּרִין. עָלַיְיהוּ כְּתִיב יִתַּמּוּ חַטָּאִים מִן הָאָרֶץ וּרְשָׁעִים עוֹד אֵינָם בָּרְכִי נַפְשִׁי אֶת יְיָ׳ הַלְלוּיָהּ. אָתוּ רִבִּי חִזְקִיָּה וְרִבִּי יֵיסָא, וְנַשְּׁקוּ רֵישֵׁיהּ, אָמְרוּ וּמַה כָּל כָּךְ הֲוָה עִמָּךְ וְלָא יְדַעְנָא, זַכָּאָה הַאי שַׁעֲתָא דְּאַעְרַעְנָא בָּךְ.

25. תּוּ אָמַר, וְכִי עַל דָּא בִּלְחוֹדוֹי תְּוָה שְׁלֹמֹה, וְהָא בַּאֲתָר אַחֲרָא אָמַר כְּגַוְונָא דָּא, פָּתַח וְאָמַר, זֶה רָע בְּכָל אֲשֶׁר נַעֲשָׂה תַּחַת הַשֶּׁמֶשׁ. זֶה רָע וַדַּאי. מַאי זֶה רָע. דָּא הוּא מַאן דְּאוֹשִׁיד זַרְעָא בְּרֵיקָנָיָא, וְחָבִיל אוֹרְחוֹי, בְּגִין דְּהַאי לָאו מְדוֹרֵיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, וְלָא יְהֵא לֵיהּ חוּלָקָא בְּעָלְמָא דְּאָתֵי. הה״ד כִּי לֹא אֵל חָפֵץ רֶשַׁע אָתָּה לֹא יְגוּרְךָ רָע. עַל דָּא אָמַר, זֶה רָע, דְּלָא יְהֵא לֵיהּ מְדוֹרָא לְעֵילָא. כִּי מִקְרֶה אֶחָד לַכֹּל וְגַם לֵב בְּנֵי הָאָדָם מָלֵא רָע וְהוֹלֵלוֹת בִּלְבָבָם. בְּחַיֵּיהֶם שְׁטוּתָא תָּקִיעַ בְּלִבַּיְיהוּ, וְאִינּוּן מְחוּסְרֵי מְהֵימְנוּתָא, וְלֵית לוֹן חוּלָקָא בְּקוּדְשָׁא בְּרִיךְ הוּא, וּבְאִינּוּן בְּנֵי מְהֵימְנוּתָא, לָאו בְּעָלְמָא דֵּין, וְלָא בְּעָלְמָא דְּאָתֵי, הה״ד וְאַחֲרָיו אֶל הַמֵּתִים.

26. ת״ח, קוּדְשָׁא בְּרִיךְ הוּא אַזְהַר לִבְנֵי עָלְמָא וְאָמַר, וּבָחַרְתָּ בַּחַיִּים לְמַעַן תִּחְיֶה, וְחַיִּין דְּהַהוּא עָלְמָא נִינְהוּ. אִינּוּן חַיָּיבִין מְחוּסְרֵי מְהֵימְנוּתָא מַאי קָא אַמְרֵי. כִּי מִי אֲשֶׁר יִבָּחֵר וְגוֹ׳. אע״ג דְּיִבְחַר בַּר נָשׁ בְּהַהוּא עָלְמָא כְּמָה דְּאָמַר, לָאו הוּא כְּלוּם, דְּהָא מְסִירָא דָּא בִּידָנָא, אֶל כָּל הַחַיִּים יֵשׁ בִּטָּחוֹן, וּמְסִירָא דָּא בִּידַיְיהוּ, כִּי לְכֶלֶב חַי הוּא טוֹב מִן הָאַרְיֵה הַמֵּת. הֵיךָ יְהֵא לָן חַיִּין בְּהַהוּא עָלְמָא. וע״ד זֶה רָע וַדַּאי, דְּלָא יְדוּרוּן בְּמַלְכָּא עִלָּאָה, וְלָא יְהֵא לוֹן חוּלָקָא בֵּיהּ. ואע״ג דְּכָל הָנֵי קְרָאֵי תִּשְׁכַּח סְמִיכִין חַבְרַיָּיא בְּמִלִּין אַחֲרָנִין, אֲבָל וַדַּאי שְׁלֹמֹה קָא אָתָא לְגַלָּאָה עַל אִינּוּן חַיָּיבִין מְחוּסְרֵי מְהֵימְנוּתָא, דְּלֵית לוֹן חוּלָקָא בְּקוּדְשָׁא בְּרִיךְ הוּא בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי.

27. They said to him: Would you like us to join you so that you will go with us? He replied to them: If I do this, the Torah calls me a fool and not only that, I would be risking my life. They asked him why. He replied to them: Since I am a messenger sent on a mission, and King Solomon said, "He that sends a message by the hand of the fool cuts off his own feet, and drinks in damage" (Mishlei 26:6). Come and see: The spies, because they were found to be unfaithful and untrustworthy messengers, risked their lives in this world and the World to Come. He kissed them and left.

27. אָ״ל, תִּבְעֵי דִּנְתְחַבַּר בַּהֲדָךְ וְתֵזִיל בַּהֲדָן. אָמַר לְהוּ, אִי עֲבִידְנָא הָכִי, אוֹרַיְיתָא יִקְרֵי עָלַי כְּסִיל, וְלָא עוֹד אֶלָּא דְּאִתְחַיַּיבְנָא בְּנַפְשָׁאי. אָמְרוּ לֵיהּ לְמָה. אָמַר לוֹן דְּהָא שְׁלִיחָא אֲנָא, וְשַׁדְּרוּ לִי בִּשְׁלִיחוּתָא, וּשְׁלֹמֹה מַלְכָּא אָמַר, מְקַצֶּה רַגְלַיִם חָמָס שׁוֹתֶה שׁוֹלֵחַ דְּבָרִים בְּיַד כְּסִיל. ת״ח, מְרַגְּלִים עַל דְּלָא אִשְׁתְּכָחוּ בְּנֵי מְהֵימְנוּתָא וּשְׁלוּחֵי מְהֵימְנוּתָא, אִתְחַיָּיבוּ בְּנַפְשַׁיְיהוּ בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי. נָשַׁק לוֹן, וְאָזַל לֵיהּ.

28. Rabbi Chizkiyah and Rabbi Yesa continued traveling along. As they went, they met some people. Rabbi Chizkiyah and Rabbi Yesa asked about him. They said: What is the name of that person? They replied: That is Rabbi Chagai and he is a friend among the friends. The friends sent him from Babylon to find out about things from Rabbi Shimon bar Yochai and the rest of the friends. Rabbi Yesa said: That must be the Rabbi Chagai who all his life did not wish to show off what he knows and, therefore, he told us that his son has merited the gain of his Torah knowledge. Since he said: "See you a man wise in his own eyes? There is more hope of a fool than of him" (Mishlei 26:12). He most certainly is a faithful messenger and praised is he who dispatches his matters by the hand of a faithful messenger.

28. אַזְלוּ רִבִּי חִזְקִיָּה וְר׳ יֵיסָא, עַד דַּהֲווֹ אָזְלוּ פְּגָעוּ בְּאִינּוּן בְּנֵי נָשָׁא. שָׁאִילוּ ר׳ חִזְקִיָּה וְרִבִּי יֵיסָא עָלֵיהּ, אָמְרוּ מַה שְׁמֵיהּ דְּהַהוּא ב״נ. אָמְרוּ, ר׳ חַגַּי הוּא, וְחַבְרָא דְּבֵין חַבְרַיָּיא הוּא, וְשַׁדְּרוּ לֵיהּ חַבְרַיָּיא דְּבָבֶל, לְמִנְדַּע מִלִּין מֵר׳ שִׁמְעוֹן בֶּן יוֹחָאי וּשְׁאַר חַבְרַיָּיא. א״ר יֵיסָא, וַדַּאי דָּא הוּא ר׳ חַגַּי, דְּכָל יוֹמוֹי לָא בָּעָא לְאַחֲזָאָה גַּרְמֵיהּ בְּמַה דְּיָדַע, וְעַל דָּא אָמַר לָן דְּהָא בְּרֵיהּ זָכָה לֵיהּ בְּאוֹרַיְיתָא, בְּגִין דְּאָמַר קְרָא, רָאִיתָ אִישׁ חָכָם בְּעֵינָיו תִּקְוָה לְכְסִיל מִמֶּנּוּ. וַדַּאי שְׁלִיחָא מְהֵימְנָא אִיהוּ, וְזַכָּאָה אִיהוּ מַאן דְּשָׁדַר מִלּוֹי בִּידָא דִּשְׁלִיחָא מְהֵימְנָא.

29. Come and see that Eliezer, the servant of Abraham, was from the children of Canaan, as is written: "As for the merchant (Heb. knaan), the balances of deceit are in his hands" (Hoshea 12:8). About Canaan, it is written: "Cursed be Canaan; a servant of servants shall he be to his brethren" (Beresheet 9:25). Because Eliezer was a faithful messenger, it is written about him: "Come in, you blessed of Hashem" (Beresheet 24:31), really blessed of Hashem. Therefore, it is written so in the Torah since he has emerged from the curse OF CANAAN, and became blessed. He was not only excluded FROM THE CURSE, but he was also blessed with the name of the Holy One, blessed be He. And I learned that an angel came and inserted this - THAT HE SHOULD CALL HIM "BLESSED OF HASHEM" - into the mouth of Laban.

29. ת״ח, אֱלִיעֶזֶר עֶבֶד אַבְרָהָם מִבְּנֵי כְּנַעַן הֲוָה, כד״א, כְּנַעַן בְּיָדוֹ מֹאזְנֵי מִרְמָה. וּכְנַעַן כְּתִיב עָלֵיהּ, אָרוּר כְּנָעַן עֶבֶד עֲבָדִים יִהְיֶה לְאֶחָיו. וּבְגִין דַּהֲוָה שְׁלִיחָא מְהֵימְנָא, מַה כְּתִיב בֵּיהּ. בֹּא בְּרוּךְ יְיָ׳. בְּרוּךְ יְיָ׳ מַמָּשׁ. וְעַל דָּא אַכְתִּיב הָכִי בְּאוֹרַיְיתָא, בְּגִין דְּנָפַק מֵהַהִיא קִלְלָה, וְאִתְבְּרַךְ. וְלָא דַּי לֵיהּ דְּנָפִיק מִנָּהּ, אֶלָּא דְּאִתְבְּרַךְ בִּשְׁמֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא. וְאוֹלִיפְנָא דְּאָתָא מַלְאָךְ, וְאָעִיל מִלָּה דָּא בְּפוּמֵיהּ דְּלָבָן.

6. Joshua and Caleb

The rabbis examine the scriptures concerning the behavior of the spies who Moses sent into the Promised Land. We hear how Moses, when he sent him to Yisrael, changed Oshea's name to Joshua to indicate that he was attached to the Shechinah. Rabbi Shimon talks about Moses' need to distinguish if the land was worthy of the Tree, Zeir Anpin, or of Ayin Ayin, Arich Anpin: thus he would know if there was a tree in it, or not (ayin). We are told about Caleb, who went to pray on the graves of the patriarchs in Hebron in order to be rescued from the misguided decisions of the rest of the spies. Rabbi Shimon says that the Shechinah was robed in Caleb to bring tidings to the Patriarchs, and that the three spies were descendants of the Nefilim.

30. "And Moses...sent them...all those men" (Bemidbar 13:3), MEANING THAT all were righteous and chiefs of Yisrael. However, they took bad counsel for themselves. Why did they take this counsel? It was because they thought: if Yisrael entered the land, we would be removed as chiefs and Moses would appoint other chiefs; since we deserved to be chiefs only in the desert, in the land we would not deserve TO BE CHIEFS. Due to having taken bad counsel for themselves, they died, as did all those who accepted their counsel.

30. וַיִּשְׁלַח אוֹתָם מֹשֶׁה וְגוֹ׳, כֻּלָּם אֲנָשִׁים. כֻּלְּהוּ זַכָּאִין הֲווֹ, וְרֵישֵׁי דְיִשְׂרָאֵל הֲווֹ. אֲבָל אִינּוּן דְּבָרוּ לְגַרְמַיְיהוּ עֵיטָא בִּישָׁא. אֲמַאי נַטְלֵי עֵיטָא דָּא. אֶלָּא אָמְרוּ, אִי יֵיעֲלוּן יִשְׂרָאֵל לְאַרְעָא, נִתְעַבַּר אֲנָן מִלְּמֶהֱוֵי רֵישִׁין, וְיִמְנֵי מֹשֶׁה רֵישִׁין אַחֲרָנִין, דְּהָא אֲנָן זְכֵינָן בְּמַדְבְּרָא לְמֶהֱוֵי רֵישִׁין, אֲבָל בְּאַרְעָא לָא נִזְכֵּי. וְעַל דְּנַטְלֵי עֵיטָא בִּישָׁא לְגַרְמַיְיהוּ, מִיתוּ אִינּוּן, וְכָל אִינּוּן דְּנַטְלָן מִלַּיְיהוּ.

31. "These are the names of the men whom Moses sent... " (Bemidbar 13:4). Rabbi Yitzchak said: Moses observed and was aware that they, THAT IS THE SPIES, would not succeed in their mission, and he then prayed about Joshua. Caleb was then in distress. He said: What shall I do, since Joshua goes forth with the utmost help of Moses, that he inspired in him the illumination of the moon, WHICH IS MALCHUT. He shone upon him with his light in his prayer, since he is THE ASPECT OF the sun, WHICH IS ZEIR ANPIN. So what did Caleb do? He dropped back from THE SPIES, and came to the burial place of the patriarchs, and prayed his prayer there.

31. אֵלֶּה שְׁמוֹת הָאֲנָשִׁים אֲשֶׁר שָׁלַח מֹשֶׁה וְגוֹ׳, אָמַר רִבִּי יִצְחָק, מֹשֶׁה אִסְתָּכַּל וְיָדַע דְּלָא יִצְלְחוּן בְּאָרְחַיְיהוּ, כְּדֵין צַלֵּי עָלֵיהּ דִּיהוֹשֻׁעַ. כְּדֵין כָּלֵב הֲוָה בְּדוּחֲקָא, אָמַר, מַה אַעְבִּיד, הָא יְהוֹשֻׁעַ אָזִיל בְּסִיּוּעְתָּא עִלָּאָה דְּמֹשֶׁה, דְּשָׁדַר בֵּיהּ נְהִירוּ דְּסִיהֲרָא, וְהוּא אַנְהִיר עָלֵיהּ בְּצִלּוֹתֵיהּ, בְּגִין דְּאִיהוּ שִׁמְשָׁא. מָה עֲבַד כָּלֵב. אִשְׁתְּמִיט מִנַּיְיהוּ, וְאָתֵי לְגַבֵּי קִבְרַיָּיא דַּאֲבָהָן, וְצַלֵּי תַּמָּן צְלוֹתֵיהּ.

32. Rabbi Yehuda said: Caleb went a different way and took winding paths, MEANING THAT HE FOLLOWED TWISTED PATHS. He reached the burial plots of the patriarchs and endangered himself, as is written: "Where Ahiman, Sheshai, and Talmai, the children of Anak, were" (Ibid. 22). However, just as someone in distress does not pay attention to anything, so too it was with Caleb. Because he felt distress, he was not observant, and came to pour his prayers upon the burial plots of the patriarchs, in order to be saved from the counsel OF THE SPIES.

32. א״ר יְהוּדָה, אֹרַח אַחֲרָא נָטִיל, וְעָקִים שְׁבִילִין, וּמָטָא עַל קִבְרֵי דַּאֲבָהָן, וְאִסְתָּכַּן בְּגַרְמֵיהּ, דְּהָא כְּתִיב וְשָׁם אֲחִימָן שֵׁשַׁי וְתַלְמַי יְלִידֵי הָעֲנָק. אֲבָל מַאן דְּאִיהוּ בְּדוּחֲקָא, לָא אִסְתָּכַּל מִדֵּי. כַּךְ כָּלֵב, בְּגִין דַּהֲוָה בְּדוּחֲקָא, לָא אִסְתָּכַּל מִדֵּי, וְאָתָא לְצַלָּאָה עַל קִבְרֵי אֲבָהָן, לְאִשְׁתְּזָבָא מֵעֵיטָא דָּא.

33. "And Moses called Hosea son of Nun, Joshua" (Bemidbar 13:16). Rabbi Yitzchak said: Did the scripture ever call him Hosea? Is it not written: "And Moses said to Joshua" (Shemot 17:9) and "Joshua, the son of Nun, a young man" (Shemot 33:11) and "Joshua harried" (Shemot 17:13)? HE RESPONDS: However, Moses told him Yud-Hei will save you (Heb. yoshia) from them, SINCE JOSHUA IS SPELLED WITH THE LETTERS YUD HEI WILL SAVE (HEB. YOSHIA).

33. וַיִּקְרָא מֹשֶׁה לְהוֹשֵׁעַ בִּן נוּן יְהוֹשֻׁעַ. רִבִּי יִצְחָק אָמַר, וְכִי הוֹשֵׁעַ קְרָאֵיהּ קְרָא, וְהָא כְּתִיב וַיֹּאמֶר מֹשֶׁה אֶל יְהוֹשֻׁעַ. וִיהוֹשֻׁעַ בִּן נוּן נַעַר. וַיַּחֲלוֹשׁ יְהוֹשֻׁעַ. אֶלָּא א״ל מֹשֶׁה, יָהּ יוֹשִׁיעֲךָ מִנַּיְיהוּ.

34. Rabbi Aba said: As soon AS MOSES sent Joshua to go there, TO THE LAND OF YISRAEL, he needed to be perfect. And in what way? With the Shechinah, SINCE THE LAND OF YISRAEL IS THE SECRET OF THE SHECHINAH. Until that time, he was considered a young man, as we have explained, MEANING THAT HE WAS ATTACHED TO METATRON REFERRED TO AS YOUNG MAN. At that time, Moses tied him to THE SHECHINAH. He was referred to in the scriptures prior to that as Joshua because the scriptures referred to him according to what he was destined to be called. Moses said: Most certainly, it is not proper for him to arrive there except by the Shechinah and that is appropriate. THEREFORE, HE CALLED HIM JOSHUA ADDING THE YUD TO HIS NAME, BECAUSE THAT IS THE SECRET OF THE SHECHINAH.

34. רִבִּי אַבָּא אָמַר, כֵּיוָן דְּשַׁדְּרֵיהּ לְמֵיעַל לְתַמָּן, אִצְטְרִיךְ לְמֶהֱוֵי שְׁלִים. וּבְמָה. בִּשְׁכִינְתָּא. דְּעַד הַהִיא שַׁעֲתָא נַעַר אִקְרֵי, כְּמָה דְּאוֹקִימְנָא. וּבְהַהִיא שַׁעֲתָא קְשִׁיר לֵיהּ מֹשֶׁה בַּהֲדָהּ, וְאע״ג דְּאִשְׁכְּחָן יְהוֹשֻׁעַ בְּקַדְמֵיתָא, קְרָא קַרְיֵיהּ הָכִי עַל הַהוּא דְּזַמִּין לְמִקְרְיֵיהּ. אָמַר מֹשֶׁה, וַדַּאי לָא אִצְטְרִיךְ דָּא לְמֵיעַל תַּמָּן, אֶלָּא בִּשְׁכִינְתָּא, וְהָכִי אִתְחֲזֵי.

35. "Whether there is a tree in it, or not..." (Bemidbar 13:20). Rabbi Chiya said: Did Moses not know that there are a variety of trees there, different one from the other? Isn't he the one who praised the land several times WITH ITS OLIVES, GRAPES, POMEGRANATES? Was he doubtful about this? Didn't the Holy One, blessed be He, tell Moses originally that this was a land flowing with milk and honey? Rabbi Yosi said the friends already noted that it is written: "There was a man in the land of Utz, whose name was Job" (Iyov 1:1), MEANING THAT HE WISHED TO INQUIRE OF THEM WHETHER JOB WAS THERE TO PROTECT THEM. AND TREE (HEB. ETZ) IS LIKE UTZ.

35. הֵיׁש בָּהּ עֵץ אִם אַיִן וְגוֹ׳, רִבִּי חִיָּיא אָמַר, וְכִי לָא הֲוָה יָדַע מֹשֶׁה דְּאִית בָּהּ כַּמָּה אִילָנִין מְשַׁנְיָין דָּא מִן דָּא, וְהָא הוּא שְׁבַח לָהּ לְיִשְׂרָאֵל בְּכַמָּה זִמְנִין, וְהוּא אִסְתְּפַק בְּדָא. וְהָא קוּדְשָׁא בְּרִיךְ הוּא קָאֲמַר לֵיהּ לְמֹשֶׁה בְּקַדְמֵיתָא, דְּהִיא אֶרֶץ זָבַת חָלָב וּדְבַשׁ. אָמַר רִבִּי יוֹסֵי, הָא אַתְּעֵרוּ חַבְרַיָּיא, דִּכְתִיב אִישׁ הָיָה בְּאֶרֶץ עוּץ אִיּוֹב שְׁמוֹ.

36. Rabbi Shimon said: He was alluding to what they asked before, as is written: "Is Hashem among us, or not (Heb. ayin)" (Shemot 17:7) - BEING THE QUESTION OF WHETHER ZEIR ANPIN, REFERRED TO BY YUD HEI VAV HEI, IS STAYING WITH THEM, OR ARICH ANPIN IS AMONG THEM, REFERRED TO BY AYIN (LIT. 'NOT'). He said: There IN THE LAND, you will recognize if it is worthy of this, OF ZEIR ANPIN WHO IS REFERRED TO AS TREE, or of this, OF ARICH ANPIN WHO IS REFERRED TO BY AYIN AYIN (LIT. 'NAUGHT'). He further told them, if you notice that the fruits of the land are similar to those in the other countries in the world, then "there is a tree in it," which is the Tree of Life, MEANING ZEIR ANPIN, but not from a higher place. However, if you notice that the fruits of the land are decidedly different from other fruits in other countries of the world, you will know that the supernal difference flows, that it is drawn from Atika Kadisha and THAT IT CONTAINS from all the places in the world. Through this, you will be able to recognize if there is a tree in it - THAT IS, ZEIR ANPIN - or not (Heb. Ayin), ATIKA KADISHA, THAT IS ARICH ANPIN. That is what you set out to discern in the beginning, as is written: "Is Hashem among us" - and "among us" is specific SINCE THEY INQUIRED IF ZEIR ANPIN RESTS AMONG THEM, or not - Ayin REFERRING TO ARICH ANPIN. Therefore, "And be of good courage, and bring of the fruit of the land" (Bemidbar 13:20), to know the difference in them, MEANING TO BE AWARE IF THERE IS A DIFFERENCE IN THEM OR NOT.

36. אָמַר רִבִּי שִׁמְעוֹן, רָמַז לָהֶם רְמִיזָא דְּחָכְמְתָא, עַל מַה דְּשָׁאִילוּ בְּקַדְמֵיתָא. דִּכְתִיב הֵיׁש יְיָ׳ בְּקִרְבֵּנוּ אִם אָיִן. אָמַר, תַּמָּן, תֶּחֱמוּן, אִי הִיא אִתְחַזְיָא לְהַאי, אוֹ לְהַאי. אָמַר לוֹן, אִי תֶּחֱמוּן דְּאִיבָא דְּאַרְעָא כִּשְׁאַר אַרְעֵי דְּעָלְמָא, יֵׁש בָּהּ עֵץ אִילָנָא דְּחַיֵּי, וְלָא מֵאַתָר עִלָּאָה יַתִּיר. וְאִי תֶּחֱמוּן דְּאִיבָא דְּאַרְעָא יַתִּיר וּמְשַׁנְיָיא מִכָּל אַתָר דְּעָלְמָא, תִּנְדְּעוּן, דְּהָא מֵעַתִּיקָא קַדִּישָׁא קָא נָגִיד וְאִתְמְשַׁךְ הַהוּא שִׁנּוּיָיא עִלָּאָה, מִכָּל אַתְרֵי דְּעָלְמָא. וּבְדָא תִּנְדְּעוּן, הֵיׁש בָּהּ עֵ״ץ, אִם אַי״ן, וְדָא בָּעִיתוּן בְּקַדְמֵיתָא לְמִנְדַּע דָּא, דִּכְתִיב הֵיׁש יְיָ׳ בְּקִרְבֵּנוּ. בְּקִרְבֵּנוּ דַּיְיקָא, אוֹ אִם אַיִן. וע״ד וְהִתְחַזַּקְתֶּם וּלְקַחְתֶּם מִפְּרִי הָאָרֶץ, לְמִנְדַּע שִׁנּוּיָיא דִּילֵיהּ.

37. "Now the time (days) was the time of the firstripe grapes" (Ibid.). HE INQUIRES: "Now the days": What is it meant to convey, since it would have been sufficient TO SAY, "Now was the time of the firstripe grapes." HE RESPONDS: However, "now the days" are those that were made known, MEANING THE SIX DAYS WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN. All were attached at that time to the tree with which the first man sinned, WHICH IS MALCHUT, and we have learned that it was the grapes (tree). THEREFORE, WE SEE THAT GRAPES IS MALCHUT. As a result, the days that were already known TO BE THE SIX ENDS OF ZEIR ANPIN are the season of firstripe grapes, WHICH IS MALCHUT; THAT IS, THE SIX ENDS IN ZEIR ANPIN GOT JOINED TOGETHER AT THAT TIME IN MALCHUT.

37. וְהַיָּמִים יְמֵי בִכּוּרֵי עֲנָבִים. וְהַיָּמִים, מַאי קָא מַיְירֵי, דְּהָא וְאָז בִּכּוּרֵי עֲנָבִים סַגִּי לֵיהּ. אֶלָּא וְהַיָּמִים, אִינּוּן דְּאִשְׁתְּמוֹדְעָן, כֻּלְּהוּ הֲווֹ מִתְחַבְּרָן בְּהַהוּא זִמְנָא בְּהַהוּא אִילָנָא דְּחָטָא בֵּיהּ אָדָם הָרִאשׁוֹן. כְּמָה דְּתָנֵינָן עֲנָבִים הָיוּ וְעַל דָּא, וְהַיָּמִים: אִינּוּן דְּאִשְׁתְּמוֹדְעָן, יְמֵי בִכּוּרֵי עֲנָבִים דַּיְיקָא.

38. "And they ascended into the Negev, and (he) came to Hebron" (Bemidbar 13:22). HE INQUIRES: It should have said, 'And they came' in plural. HE ANSWERS: However, Rabbi Yosi said it refers to Caleb, who came to pray upon the graves of the patriarchs IN HEBRON. Caleb thought to himself: Joshua, indeed! Moses blessed him with the help of the Highest Holiness and he could extricate himself and save himself from them; what shall I do? He took counsel to pray a prayer in the burial place of his patriarchs, in order to be rescued from the misguided decisions of the rest of the spies.

38. וַיַּעֲלוּ בַנֶּגֶב וַיָּבֹא עַד חֶבְרוֹן. וַיָּבֹאוּ מִבְּעֵי לֵיהּ. אֶלָּא אָמַר רִבִּי יוֹסֵי, כָּלֵב הוּא דַּאֲתָא לְצַלָּאָה עַל קִבְרֵי אֲבָהָתָא. אָמַר כָּלֵב, יְהוֹשֻׁעַ הָא בְּרִכֵיהּ מֹשֶׁה בְּסִיּוּעָא עִלָּאָה קַדִּישָׁא, וְיָכִיל לְאִשְׁתְּזָבָא מִנַּיְיהוּ, וַאֲנָא מַה אַעְבִּיד. אִימְלָךְ, לְמִבְּעֵי בְּעוּתָא עַל קִבְרֵי אֲבָהָתָא, בְּגִין דְּיִשְׁתְּזִיב מְעֵיטָא בִּישָׁא דִּשְׁאַר מְאַלְּלִין.

39. Rabbi Yitzchak said, "AND (HE) CAME" MEANS whoever is more important than the rest, it enters into him; THAT IS, THE SHECHINAH ENTERED AND WAS CLOTHED IN CALEB since in it, IN THE SHECHINAH, everything depends. Come and see: Who has the advantage over the rest, to be able to come there, TO HEBRON, since it is written: "And there were Ahiman, Sheshai, and Talmai." As a result of fearing them, who would be able to come EVEN TO HIDE in the cave? But the Shechinah was clothed there in Caleb to bring tidings to the Patriarchs. The time has arrived for their children to enter the land which the Holy One, blessed be He, had sworn to them, and that is why he: "came to Hebron." IT DOESN'T SAY, "AND THEY CAME," SINCE IT ALLUDES TO THE SHECHINAH.

39. רִבִּי יִצְחָק אָמַר, מַאן דְּהַוָה רָשִׁים מִכֻּלְּהוּ דָּא עָאל בְּגַוַּיהּ דְּבֵיהּ תַּלְיָא כֹּלָּא. וּת"ח, מַאן הוּא מִשְּׁאַר אָחֳרִי דְּיֵכוּל לְאַעֲלָא תַּמָּן, דְּהָא כְּתִיב וְשָׁם אֲחִימָן שֵׁשַׁי וְתַלְמַי, וּמִדְּחִילוּ דִּלְהוֹן מַאן יָכִיל לְאַעֲלָאָה בִּמְעַרְתָּא. אֶלָּא שְׁכִינְתָּא עָאלַת תַּמָּן בְּכָלֵב, לְבַשְּׂרָא לַאֲבָהָן, דְּהָא מָטָא זִמְנָא לְאַעֲלָא בְּנֵיהוּ לְאַרְעָא, דְּאוֹמֵי לוֹן קוּדְשָׁא בְּרִיךְ הוּא, וְדָא הוּא וַיָּבֹא עַד חֶבְרוֹן.

40. From whom were Ahiman, Sheshai and Talmai descended? They were the offspring of the Nefilim (lit. 'fallen ones') that the Holy One, blessed be He, dropped from the HEAVEN to the earth, and they produced offspring from the daughters of the earth. From them emerged the mighty men of old, as is written: "The same were mighty men of old, men of renown" (Beresheet 6:4). "Of old" MEANS they were present from the time the world was created and "men of renown" are Ahiman, Sheshai and Talmai, MEANING THAT THEIR NAMES WERE WELL KNOWN IN THE WORLD.

40. תָּאנָא, אֲחִימָן שֵׁשַׁי וְתַלְמַי, מִמַּאן נַפְקוּ. זַרְעָא הֲווֹ מֵאִינּוּן נְפִילִין, דְּאָפִיל לוֹן קוּדְשָׁא בְּרִיךְ הוּא בְּאַרְעָא, וְאוֹלִידוּ מִבְּנַת אַרְעָא, וּמִנַּיְיהוּ נַפְקוּ גִּיבָּרֵי עָלְמָא, כְּמָה דִּכְתִיב, הֵמָּה הַגִּבּוֹרִים אֲשֶׁר מֵעוֹלָם אַנְשֵׁי הַשֵּׁם. אֲשֶׁר מֵעוֹלָם, מִדְּאִתְבְּרֵי עָלְמָא מִשְּׁתַּכְּחֵי. אַנְשֵׁי הַשֵּׁם אֲחִימָן שֵׁשַׁי וְתַלְמַי.

41. "And they came to the wadi of Eshkol (cluster valley)..." (Bemidbar 13:23). Rabbi Yehuda opened the discussion with the verse: "Thus says the El, Hashem, He that created the heavens, and stretched them..." (Yeshayah 42:5). How much people need to observe the activities of the Holy One, blessed be He. How much need there is to inquire in matters of Torah, for it is as if everyone that studies Torah brings all the offerings in the world to the Holy One, blessed be He. Not only that, but the Holy One, blessed be He, also wipes away all his iniquities, and prepares many thrones for him in the World to Come.

41. וַיָּבֹאוּ עַד נַחַל אֶשְׁכּוֹל וְגוֹ', רִבִּי יְהוּדָה פָּתַח, כֹּה אָמַר הָאֵל יְיָ' בּוֹרֵא הַשָּׁמַיִם וְנוֹטֵיהֶם וְגוֹ'. כַּמָּה אִית לְהוֹ לִבְנֵי נָשָׁא לְאִסְתַּכְּלָא בְּפוּלְחָנָא דְקוּדְשָׁא בְּרִיךְ הוּא, כַּמָּה אִית לְהוֹ לְאִסְתַּכְּלָא בְּמִלֵּי דְּאוֹרַיְיתָא, דְּכָל מַאן דְּאִשְׁתְּדַל בְּאוֹרַיְיתָא, כְּאִילוּ מְקָרֵב כָּל קוֹרְבָּנִין דְּעָלְמָא לְקַמֵּי קוּדְשָׁא בְּרִיךְ הוּא. וְלָא עוֹד אֶלָּא דְקוּדְשָׁא בְּרִיךְ הוּא מְכַפֵּר לֵיהּ עַל כָּל חוֹבוֹי, וּמְתַקְּנִין לֵיהּ כַּמָּה כּוּרְסְיִין לְעָלְמָא דְּאָתֵי.

7. Before the world was created, how could it be written: "And... died"
Rabbi Yehuda wonders why God created Adam if He knew that Adam would sin and that He would have to sentence him to death. He wonders why those who study the Torah die in this world just like those who don't. Rabbi Yehuda and Rabbi Aba discuss why they are permitted to seek out the mysteries in the Torah but they have no right to inquire about the ways of God, as for example when it pertains to things like the question above. The conclusion is that there are things that are secret to God and that no one should even ask about them, except for Rabbi Shimon who can explain things to his generation openly.

42. Rabbi Yehuda was walking along the way with Rabbi Aba. He said: I wish to ask you one thing. Since the Holy One, blessed be He, was aware that Adam was going to commit sin in His presence and that He would sentence him to death, why did He create him? Didn't the Torah exist 2,000 years prior to the creation of the world, MEANING BEFORE THE SIN OF ADAM? It is written: "When a man dies in a tent" (Bemidbar 19:14), "if a man die," "and...died" and "such and such lived and died." What did the Holy One, blessed be He, want from man in this world? If man studies Torah day and night he will die, and if he does not study Torah he will die. The same course applies to all, except that THE SINNER gets removed from the World to Come. HOWEVER, IN THIS WORLD ALL ARE EQUAL, as it is written: "As is the good, so is the sinner" (Kohelet 9:2).

42. ר' יְהוּדָה הֲוָה אָזִיל בְּאָרְחָא בַּהֲדֵי ר' אַבָּא, שָׁאַל לֵיהּ, אָמַר מִלָּה חַד בְּעֵינָא לְשָׁאֲלָא, כֵּיוָן דְּיָדַע קוּדְשָׁא בְּרִיךְ הוּא דְּזַמִּין ב"נ לְמֶחֱטֵי קַמֵּיהּ, וּלְמִגְזַר עָלֵיהּ מִיתָה, אֲמַאי בָּרָא לֵיהּ. דְּהָא אוֹרַיְיתָא הֲוָה תְּרֵי אַלְפִין שְׁנִין עַד לָא אִבְרֵי עָלְמָא. וּכְתִיב בָּהּ בְּאוֹרַיְיתָא, אָדָם כִּי יָמוּת בְּאֹהֶל. אִישׁ כִּי יָמוּת. וַיָּמֹת. וַיְחִי פְּלוֹנִי וַיָּמֹת. מַאי קָבְעֵי קוּדְשָׁא בְּרִיךְ הוּא לב"נ בְּהַאי עָלְמָא, דְּאַפִּילוּ אִי אִשְׁתְּדַל בְּאוֹרַיְיתָא יְמָמָא וְלֵילְיָא יְמוּת, וְאִי לָא אִשְׁתְּדַל בְּאוֹרַיְיתָא יְמוּת, כֹּלָּא בְּחַד אָרְחָא, בַּר פְּרִישׁוּתָא דְּהַהוּא עָלְמָא, כד"א כַּטּוֹב כַּחוֹטֵא.

43. א"ל, אוֹרְחוֹי דְּמָארָךְ, וְגַזְרֵי דְּמָארָךְ, מַה לָּךְ לְמִטְרַח בְּהוּ. מַה דְּאִית לָךְ רְשׁוּ לְמִנְדַּע וּלְאִסְתַּכְּלָא שָׁאִיל, וּדְלֵית לָךְ רְשׁוּ לְמִנְדַּע, כְּתִיב אַל תִּתֵּן אֶת פִּיךָ לַחֲטִיא אֶת בְּשָׂרֶךָ, דְּאוֹרְחוֹי דְקוּדְשָׁא בְּרִיךְ הוּא וְסִתְרִין, גְּנִיזִין עִלָּאִין, דְּהוּא סְתִים וְגָנִיז לֵית לָן לְשָׁאֲלָא. אָ"ל, אִי הָכִי, הָא אוֹרַיְיתָא כֻּלָּא סְתִים וְגָנִיז, דְּהָא הִיא שְׁמָא קַדִּישָׁא עִלָּאָה הֲוֵי, וּמַאן דְּמִתְעַסָּק בְּאוֹרַיְיתָא כְּאִלּוּ אִתְעַסָּק בִּשְׁמֵיהּ קַדִּישָׁא, וְאִי הָכִי, לֵית לָן לְשָׁאֲלָא וּלְאִסְתַּכְּלָא.

43. He said to him: Why do you need to toil in the ways of your Master and the edicts of your Master? Ask about that which you have permission to know and gaze at, and about that which you have no permission to know, it is written: "Do not let your mouth cause your flesh to sin" (Kohelet 5:5), since we have no right to inquire about the ways of the Holy One, blessed be He, and His mysteries, the utmost high secrets that He covered and hid. He said to him: If so, the entire Torah is concealed and hidden, since it is the most Holy Name and whoever studies the Torah, it is as if he deals in His Holy Name. If so, we are not permitted to inquire and gaze IN THE TORAH.

44. אָ"ל אוֹרַיְיתָא כֻּלָּא סְתִים וְגַלְיָיא, וּשְׁמֵיהּ קַדִּישָׁא סְתִים וְגַלְיָיא, וּכְתִיב הַנִּסְתָּרוֹת לַה' אֱלֹהֵינוּ וְהַנִּגְלוֹת לָנוּ וּלְבָנֵינוּ, לָנוּ, הַנִּגְלוֹת דְּאִית רְשׁוּ לְשָׁאֲלָא, וּלְעַיְינָא וּלְאִסְתַּכְּלָא בְּהוּ וּלְמִנְדַּע בְּהוּ. אֲבָל הַנִּסְתָּרוֹת לַיְיָ' אֱלֹהֵינוּ, דִּילֵיהּ אִינּוּן, וְלֵיהּ אִתְחַזְיָין, דְּמַאן יָכִיל לְמִנְדַּע וּלְאִתְדַּבְּקָא דַּעְתּוֹי סְתִימָא, וכ"ש לְמִשְׁאַל.

44. He said to him: The entire Torah is both concealed and revealed and the Holy Name is both concealed and revealed, as it is written: "The secret things belong to Hashem our Elohim: but those things which are revealed belong to us and to our children" (Devarim 29:28). "But those things which are revealed belong to us," meaning that we have permission to inquire and observe and gaze at them to know them. However, "the secret things belong to Hashem our Elohim": They are His and to Him they are proper, since who could know and comprehend His concealed mind, let alone even ask about it.

45. ת"ח, לֵית רְשׁוּ לִבְנֵי עָלְמָא לְמֵימַר מִלִּין סְתִימִין וּלְפָרְשָׁא לוֹן, בַּר בּוּצִינָא קַדִּישָׁא, ר"ש דְּהָא קוּדְשָׁא בְּרִיךְ הוּא אִסְתְּכַּם עַל יְדוֹי. וּבְגִין דְּדָרָא דִילֵיהּ רְשִׁימָא הוּא לְעֵילָא וְתַתָּא, וע"ד מִלִּין אִתְּמָרוּ בְּאִתְגַּלְיָיא עַל יְדוֹי, וְלָא יְהֵא דָּרָא כְּדָרָא דָא דְּאִיהוּ שָׁארִי בְּגַוֵּיהּ, עַד דְּיֵיתֵי מַלְכָּא מְשִׁיחָא.

45. The people of the world are not permitted to talk about the concealed matters and explain them, besides the holy luminary, Rabbi Shimon, since the Holy One, blessed be He, acceded to him. Since his generation is distinguished above and below, the matters are therefore said through him openly. There will be no other generation like the generation that he resides in, until the coming of King Messiah.

8. The Holy One, blessed be He, has three worlds

We are told the secret that God has three worlds in which He is concealed. The first is the uppermost world of which nothing is known. The second is the world by which God is known. The third is the world below them where division exists, and it consists of Briyah, Yetzirah and Asiyah; this constitutes the world within which the highest angels dwell and where God is sometimes present and sometimes not. We also hear about three realms, the first of which is the realm of division, meaning this world. The second world, the terrestrial Garden of Eden, is the realm that is connected to the highest realm. The third world is the higher world that is hidden and secret. We hear that the children of God merit all three worlds. The Torah warns that people should not mutilate themselves in grief for the dead because the righteous dead are not lost and they exist in high and precious realms in a state of happiness. We hear that because of Adam's sin man does taste the taste of death prior to entering into the other realms. The conclusion is that God tells people that if they follow His paths and do His work He will bring them to good worlds and higher realms.

46. אֲבָל ת"ח, כְּתִיב וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אוֹתוֹ רָזָא דְּמִלָּה, תְּלַת עָלְמִין אִית לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, דְּאִיהוּ גָּנִיז בְּגַוָּוֵיהוּ. עָלְמָא קַדְמָאָה, הַהוּא עִלָּאָה טְמִירָא דְּכֹלָּא, דְּלָא אִסְתָּכַּל בֵּיהּ, וְלָא אִתְיְדַע בֵּיהּ, בַּר אִיהוּ, דְּאִיהוּ גָּנִיז בְּגַוָּוֵיהּ.

46. Come and see, it is written: "So Elohim created man in His own image, in the image of Elohim He created him" (Beresheet 1:27). The secret of the matter is that the Holy One, blessed be He, has three worlds in which He is concealed. The first world is the uppermost world that is concealed from all, at which we should not gaze. Nothing is known of it except that He is concealed in it. THIS IS THE WORLD OF ZEIR ANPIN OF ATZILUT.

47. The second world, which is tied to that WORLD above, is the one by which the Holy One, blessed be He, is known, as it is written: "Open to me the gates of righteousness" (Tehilim 118:19) and "This is the gate of Hashem" (Tehilim 118:20). AND THAT IS THE WORLD OF MALCHUT IN ATZILUT, WHICH IS THE GATE TO ZEIR ANPIN and constitutes the second world.

47. עָלְמָא תִּנְיָינָא, דְּאִיהוּ קָשִׁיר בְּהַהוּא דִּלְעֵילָא, וְדָא הוּא דְקוּדְשָׁא בְּרִיךְ הוּא אִשְׁתְּמוֹדַע מִנַּיְהוּ, כְּמָה דִּכְתִיב פִּתְחוּ לִי שַׁעֲרֵי צֶדֶק, זֶה הַשַּׁעַר לַיְיָ׳. וְדָא הוּא עָלְמָא תִּנְיָינָא.

48. The third world is the world below them, where division exists. THAT IS BRIYAH, YETZIRAH AND ASIYAH, ABOUT WHOM IT IS SAID: "AND FROM THENCE IT WAS PARTED... " (BERESHEET 2:10). It constitutes the world within which the highest angels dwell, and the presence of the Holy One, blessed be He, is apparent and not so apparent in it. Now He seems in it, yet when there is a wish to observe and to know Him, He disappears from them and is not visible until all ask: "Where is the place of His glory." "Blessed be the glory of Hashem from His place" (Yechezkel 3:12), and that is the realm where He is not always.

48. עָלְמָא תְּלִיתָאָה, הַהוּא עָלְמָא תַּתָּאָה מִנַּיְיהוּ, דְּאִשְׁתְּכַח בֵּיהּ פֵּרוּדָא, וְדָא הוּא עָלְמָא, דְּמַלְאָכֵי עִלָּאֵי שַׁרְיָין בְּגַוַּוהִי, וְקוּדְשָׁא בְּרִיךְ הוּא אִשְׁתְּכַח בֵּיהּ, וְלָא אִשְׁתְּכַח. אִשְׁתְּכַח בֵּיהּ הַשְׁתָּא, כַּד בָּעָאן לְאִסְתַּכְּלָא וּלְמִנְדַּע לֵיהּ, אִסְתַּלָּק מִנַּיְיהוּ, וְלָא אִתְחֲזֵי, עַד דְּכֻלְּהוּ שָׁאֲלֵי אַיֵּה מְקוֹם כְּבוֹדוֹ. בָּרוּךְ כְּבוֹד יְיָ׳ מִמְּקוֹמוֹ. וְהַאי הוּא עָלְמָא דְּלָא אִשְׁתְּכַח בֵּיהּ תְּדִירָא.

49. In the same manner: "For in the image of Elohim made He man" (Beresheet 9:6). Then he has the three realms. The first realm is that world that is referred to as the realm of division, MEANING THIS WORLD. The man is existent and not existent in it, since when you wish to look at him, he departs from there and is no longer visible.

49. כְּגַוְונָא דָא, בְּצֶלֶם אֱלֹהִים עָשָׂה אֶת הָאָדָם. כְּדֵין אִית לֵיהּ תְּלַת עָלְמִין. עָלְמָא קַדְמָאָה: הַאי עָלְמָא דְּאִקְרֵי עָלְמָא דְּפִירוּדָא, וב״נ אִשְׁתְּכַח בֵּיהּ וְלָא אִשְׁתְּכַח. כַּד בָּעָאן לְאִסְתַּכְּלָא בֵּיהּ, אִסְתַּלָּק מִנַּיְיהוּ וְלָא אִתְחֲזֵי.

50. The second world is the realm that is connected to the highest realm. That is the terrestrial Garden of Eden, which is tied to another higher world, and from that REALM is known the concept of another world.

50. עָלְמָא תִּנְיָינָא, עָלְמָא דְּאִיהוּ קָשִׁיר בְּהַהוּא עָלְמָא עִלָּאָה, וְדָא הוּא ג״ע דִּי בְּאַרְעָא, דְּדָא הוּא קָשִׁיר בְּעָלְמָא אַחֲרָא עִלָּאָה, וּמֵהַאי אִתְיְדַע וְאִשְׁתְּמוֹדַע עָלְמָא אַחֲרָא.

51. The third world is the higher world that is concealed, hidden and secret. There is nobody that knows it, as is written: "Neither has the eye seen, that Elohim, beside You, should do such a thing for him that waits for Him" (Yeshayah 64:3). All is similar to the above, as is written: "For in the image of Elohim made He man."

51. עָלְמָא תְּלִיתָאָה, עָלְמָא עִלָּאָה טְמִירָא, גְּנִיז וְסָתִים, דְּלֵית מַאן דְּיַדַּע לֵיהּ, כְּמָה דִּכְתִיב עַיִן לֹא רָאָתָה אֱלֹהִים זוּלָתֶךָ יַעֲשֶׂה לִמְחַכֵּה לוֹ. וְכֹלָּא כְּגַוְונָא עִלָּאָה, דִּכְתִיב בְּצֶלֶם אֱלֹהִים עָשָׂה אֶת הָאָדָם.

52. SINCE THEY MERIT THE THREE WORLDS, about this it is written: "You are children of Hashem your Elohim..." (Devarim 14:1), as we have explained. These are in the image of Elohim and these inherit the highest legacy, similar to His - THAT IS, THREE WORLDS. Therefore, it was warned in the Torah that "you shall not gash yourselves, nor make any baldness between your eyes for the dead" (Ibid.) since one is not lost after his death and he exists in good realms, supernal and precious, and they should be in a state of happiness when a righteous one departs from this world.

52. עַל דָּא כְּתִיב, בָּנִים אַתֶּם לַיְיָ׳ אֱלֹהֵיכֶם וְגוֹ׳, כְּמָה דְּאוּקְמוּהָ. וְאִלֵּין אִינּוּן בְּצֶלֶם אֱלֹהִים, וְאִלֵּין יָרְתִין יְרוּתָא עִלָּאָה כְּגַוְונָא דִּילֵיהּ. וע״ד אַזְהַר בְּאוֹרַיְיתָא, לָא תִּתְגּוֹדְדוּ וְלֹא תָשִׂימוּ קָרְחָה. דְּהָא לָא אִתְאֲבִיד, וְהָא שְׁכִיחַ בְּעָלְמִין טָבִין עִלָּאִין וְיַקִּירִין, לֶהֱוֹוֹן חַדָּן כַּד אִסְתַּלַּק צַדִּיקָא מֵהַאי עָלְמָא.

53. ות"ח, אִלְמָלֵי לָא חָב אָדָם, לָא יִטְעַם טַעֲמָא דְּמוֹתָא בְּהַאי עָלְמָא, בְּזִמְנָא דְּעָיֵיל לְעָלְמִין אַחֲרָנִין. אֲבָל בְּגִין דְּחָב, טַעַם טַעֲמָא דְּמוֹתָא, עַד לָא יֵיעוּל לְאִינּוּן עָלְמִין, וְאִתְפַּשַּׁט רוּחָא מֵהַאי גּוּפָא, וְאַשְׁאַר לֵיהּ בְּהַאי עָלְמָא, וְרוּחָא אִסְתַּחְיָא בְּנַהַר דִּינוּר לְקַבְּלָא עוֹנְשָׁא. וּלְבָתַר עָיְלָא לְגַ"ע דְּבְאַרְעָא, וְאִזְדַּמְנָא לֵיהּ מָאנָא אַחֲרָא דִּנְהוֹרָא, כְּהַאי פַּרְצוּפָא דְּגוּפָא דְּהַאי עָלְמָא מַמָּשׁ. וְאִתְלָבֵּשׁ וְאִתְתַּקַּן בֵּיהּ. וְתַמָּן הוּא מָדוֹרָא דִּילֵיהּ תְּדִיר. וְאִתְקְשַׁר בְּרֵישׁ יַרְחֵי וְשַׁבַּתֵּי בְּנִשְׁמְתָא. וְסָלִיק וְאִתְעַטַּר לְעֵילָא לְעֵילָא, הה"ד וְהָיָה מִדֵּי חֹדֶשׁ בְּחָדְשׁוֹ וְגוֹ'.

54. מִדֵּי חֹדֶשׁ בְּחָדְשׁוֹ אֲמַאי. אֶלָּא רָזָא דִּמְלָה, בְּגִין חַדְתּוּתֵי דְּסִיהֲרָא, דְּאִתְעַטְּרָא לְאַנְהָרָא מִן שִׁמְשָׁא בְּהַהוּא זִמְנָא. וְכֵן מִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ, מִדֵּי שַׁבָּת דָּא סִיהֲרָא. בְּשַׁבַּתּוֹ דָּא שִׁמְשָׁא. דְּנְהוֹרָא אַתְיָא לָהּ מִן תַּמָּן. וְעַל דָּא כֹּלָּא חַד מִלָּה. וְדָא הוּא בְּרִירָא דְּמִלָּה, בַּר לְחַיָּיבָיָא דְּכְתִיב בְּהוּ מִיתָה לְכֻלְּהוּ עָלְמִין, כָּרֵת מִכֻּלְּהוּ עָלְמִין. וְאִשְׁתַּצְיָין מִכֹּלָּא, כַּד לָא עָיְלֵי בִּתְשׁוּבָה. אָמַר רִבִּי יְהוּדָה, בְּרִיךְ רַחֲמָנָא, דְּשָׁאִילְנָא וְרַוַוחְנָא מִלִּין אִלֵּין, וְקָאִימְנָא עָלַיְיהוּ.

55. אָמַר ר' שִׁמְעוֹן, מִפַּרְשָׁתָא דָּא אוֹלִיפְנָא רָזָא דְּחָכְמְתָא, וְאִשְׁתְּמָעוּ מִנָּהּ רָזִין עִלָּאִין וְיַקִּירִין. ת"ח, קוּדְשָׁא בְּרִיךְ הוּא מְשַׁבַּח בְּאוֹרַיְיתָא, וְאָמַר אַזִּילוּ בְּאוֹרְחֵי, אִשְׁתַּדְּלוּ בְּכוּלְחָנֵי, וְהָא אֲנָא מְעַיֵּיל לְכוֹן לְעָלְמִין טָבִין, לְעָלְמִין עִלָּאִין. בְּנֵי נָשָׁא דְּלָא יַדְעֵי, לָא מְהֵימְנֵי, וְלָא מִסְתַּכְּלֵי, קוּדְשָׁא בְּרִיךְ הוּא אָמַר, אַזִּילוּ אֲלִילוּ הַהוּא עָלְמָא טָבָא, הַהוּא עָלְמָא עִלָּאָה דְּכִסּוּפָא. אִינּוּן אַמְרֵי, אֵיךְ נֵיכוּל לְאַלָּלָא לֵיהּ, וּלְמִנְדַּע כָּל הַאי.

9. "Go up this way by the south"
We learn that God tells people to strive in the Torah and they will then recognize that it is available to support them, and they will be able to see if the just that live in the Garden of Eden got there by having overpowered their inclinations with strong effort, or if they studied the Torah day and night. They will be able to see what type of world it is and whether the Tree of Life is present forever. We hear warnings against those who think they can achieve the Garden of Eden with a lazy attitude and meaningless effort.

56. מַה כְּתִיב. עָלוּ זֶה בַּנֶּגֶב, אִשְׁתְּדְּלוּ בְּאוֹרַיְיתָא, וְתֶחֱמוּן דְּהָא הִיא קַיְּימָא קַמַּיְיכוּ, וּמִנָּהּ תִּנְדְּעוּן לֵיהּ. וּרְאִיתֶם אֶת הָאָרֶץ מַה הִיא וְגוֹ׳. תֶּחֱמוּן מִנָּהּ הַהוּא עָלְמָא, דְּהָא יְרוּתָא דְּאַחֲסָנָא, דַּאֲנָא עָיֵיל לְכוּ בָּהּ. וְאֶת הָעָם הַיּוֹשֵׁב עָלֶיהָ, אִינּוּן צַדִּיקַיָּיא דְּבְגִנְתָּא דְּעֵדֶן, דְּקַיְּימָן שׁוּרִין שׁוּרִין בִּיקָרָא עִלָּאָה, בְּדַרְגִּין עִלָּאִין.

56. It is written THAT THE HOLY ONE, BLESSED BE HE, TELLS THEM: '"Go up this way by the south" (Bemidbar 13:17), MEANING strive in the Torah and you will then recognize that it stands in good stead for you. Through it, you will know that WORLD "and see the country, what it is..." (Ibid. 18), MEANING you will recognize through her that world, which is an inheritance and a legacy, to which I bring you.' "And the people who dwell in it" (Ibid.): these are the righteous in the Garden of Eden, who stand row by row in the highest glory on the highest grades.

57. הֶחָזָק הוּא הַרְפֶּה, בָּהּ תֶּחֱמוּ אִי זָכוּ לְכָל הַאי כַּד אַתְקָפוּ עַל יִצְרֵיהוֹן, וְתַבְרוּ לֵיהּ, אִי לָא. אוֹ כַּד אַתְקָפוּ בְּאוֹרַיְיתָא, לְמִלְעֵי בָּהּ יְמָמָא וְלֵילְיָא. אוֹ אִי אַרְפּוּ יְדַיְיהוּ מִנָּהּ. וְזָכוּ לְכָל הַאי. הַמְעַט הוּא אִם רָב, אִי סַגִּיאִין אִינּוּן דְּאִשְׁתְּדְּלוּ בְּפוּלְחָנִי, וְאַתְקִיפוּ בְּאוֹרַיְיתָא, בְּגִין דְּזָכוּ לְכָל הַאי אִי לָא.

57. "Whether they are strong or weak..." (Ibid.) MEANING you will see in her if they gained all these due to having overpowered their inclination WITH STRONG EFFORT and broken it, or whether they did it WEAKLY WITHOUT ANY EFFORT. Or see if they enhanced their strength in Torah by studying it day and night or if they have they loosened their hands of it, AND YET IN SPITE OF THAT they merited all these. "Are they few or are they many" (Ibid.): Are there many who are involved in My service and getting stronger by the Torah, so that they therefore merit all these, or not?

58. וּמָה הָאָרֶץ הַשְּׁמֵנָה הוּא אִם רָזָא. מִדְּאוֹרַיְיתָא תִּנְדְּעוּן מַה הָאָרֶץ. מַה הַהוּא עָלְמָא אִי אַסְגֵּי טִיבוּ עִלָּאָה לְיָתְבָהָא, אוֹ אִי אַזְעִיר מִנֵּהּ כְּלוּם. הֲיֵשׁ בָּהּ עֵץ אִם אַיִן, הַאִית בָּהּ אִילָנָא דְּחַיֵּי, לְעָלַם וּלְעָלְמֵי עָלְמִין, אוֹ אִי צְרוֹרָא דְּחַיֵּי אִשְׁתְּכַח בְּגַוָּהּ, אִם לָא.

58. "And what the land is, whether fat or lean" (Ibid. 19): through the Torah, you will know what the land is, MEANING what type of world it is - whether there is a great deal of beneficial good from above to its dwellers, or whether it is lacking anything. "Whether there is a tree in it, or not" (Ibid. 20): is the Tree of Life - THAT IS, ZEIR ANPIN - present forever and ever? And does it contain the bundle of life, WHICH IS YESOD, or not?

59. וַיַּעֲלוּ בַנֶּגֶב וַיָּבֹא עַד חֶבְרוֹן. וַיַּעֲלוּ בַנֶּגֶב, בְּנֵי נָשָׁא סַלְקִין בְּגַוָּהּ בַנֶּגֶב, בְּלִבָּא עַצְלָא, כְּמַאן דְּאִשְׁתְּדַל בְּמַגְנָא, בְּנִגִּיבוּ, דְּחָשִׁיב דְּלֵית בָּהּ אַגָּר, חָמֵי דְּהָא עוּתְרָא דְּהַאי עָלְמָא אָבִיד בְּגִינָהּ, חָשִׁיב דְּכֹלָּא הוּא. בַּנֶּגֶב: כד״א חָרְבוּ הַמַּיִם, וּמִתַּרְגְּמִינָן נְגִיבוּ.

59. "And they ascended into the Negev, and (he) came to Hebron" (Ibid. 22). "And they ascended into the Negev" MEANS that people elevate themselves within her, THE TORAH, and "into the Negev" means with a lazy heart, as one whose effort is dry and meaningless, because he believes that there is no recompense in that. He sees that he has lost the world's riches due to her and thinks that everything is LOST. "Into the Negev" is as written: "The face of the ground was dry" (Beresheet 8:13), "dry" being translated into Aramaic as negivu.

60. לְבָתַר וַיָּבֹא עַד חֶבְרוֹן, עַד דְּאָתֵי לְאִתְחַבְּרָא בָּהּ, קָארֵי וְשָׁאנֵי בָּהּ. וְשָׁם אֲחִימַן שֵׁשַׁי וְתַלְמַי, תַּמָּן חָמֵי פְּלִיגָן סַגִּיאִין, טָמֵא וְטָהוֹר, אָסוּר וּמוּתָּר, עוֹנָשִׁין וְאַגְרִין. אִלֵּין אִינּוּן אָרְחֵי דְּאוֹרַיְיתָא, דִּקְדוּקֵי אוֹרַיְיתָא. יְלִידֵי הָעֲנָק, דְּאִתְיְלִידוּ מִסִּטְרָא דִּגְבוּרָה.

60. Following that: "And (he) came to Hebron," MEANING that he has come to adhere to the Torah, and he reads and studies her. "Where Ahiman, Sheshai and Talmai..." (Bemidbar 13:22), MEANING he sees there many divisions: unclean and clean, forbidden and permitted, punishment and recompense. These are the paths of the Torah, the specifics of the Torah. "The children of Anak" (Ibid.): MEANING that they were born from the side of Gvurah.

10. The spies

We are told that Hebron is the Oral Torah because whoever strives in her is referred to as Chaver, or comrade; it emerges from the written Torah, Zeir Anpin. Reference is made to homiletical interpretations and Agadah that surround the Torah like grapes in a cluster. Those who do not study the Torah for its own sake cause a flaw in the faith because they consider the written and oral Torahs to be two rather than one; this leads to the separation of Zeir Anpin and Malchut. People recant from the true path, saying that the world above might indeed be good, as the Torah says, but who could possibly deserve it? It takes too much work. We read of the difficulties of poverty and weakness of body among those who study the Torah, but of the great reward that comes to them and the great connection they make with God. We are told the inner meaning of Joshua and Caleb who carried between them the branch with the cluster of grapes. The rabbis talk about the giants who came against them, and Rabbi Shimon tells of the slanderous spies who told lies about the promised land. It was as if by speaking slanderously about the Holy Land they spoke badly about God, and God later caused the destruction of both temples on the anniversary of that day. Had Moses not prevailed with his prayer the children of Yisrael would have been destroyed from the world.

61. "Now Hebron was built seven years" (Bemidbar 13:22): These are the seventy faces of the Torah. It contains seventy aspects, THE TORAH THAT IS THE SECRET OF ZEIR ANPIN THAT HAS SIX ENDS AND CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT THAT TOTAL SEVEN SFIROT. To each aspect, there is ten, MEANING THAT EACH ONE IS COMPRISED OF TEN SFIROT, TOTALLING SEVENTY. Hebron is the Torah, because whoever strives in her is referred to as Chaver, or friend. "Before Zoan in Egypt" (Ibid.): We learned that there exists Torah corresponding to a Torah and that is the written Torah, WHICH IS ZEIR ANPIN, and oral Torah, WHICH IS MALCHUT. That Hebron, WHICH IS THE ORAL TORAH THAT IS MALCHUT, comes out from the written Torah, ZEIR ANPIN, as it says: "Say to wisdom, 'You are my sister'" (Mishlei 7:4). And it was built seven years, MEANING THE SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. Therefore, it was referred to as Bathsheba, daughter of seven. "Before Zoan in Egypt" as it says: "Solomon's wisdom" - THAT IS MALCHUT - "excelled of all the children of the east country, and all the wisdom of Egypt" (I Melachim 5:10).

61. וְחֶבְרוֹן שֶׁבַע שָׁנִים נִבְנְתָה, אִלֵּין אִינּוּן שַׁבְעִין אַנְפִּין, דְּאוֹרַיְיתָא, שַׁבְעִין פָּנִים אִית לָהּ, לְכָל סִטְרָא עַשְׂרָה. וְחֶבְרוֹן, דָּא אוֹרַיְיתָא, מַאן דְּאִשְׁתְּדַל בָּהּ אִקְרֵי חָבֵר. לִפְנֵי צוֹעַן מִצְרָיִם, תָּנִינָן אוֹרַיְיתָא אִית לְקָבֵל אוֹרַיְיתָא. וְהַיְינוּ תּוֹרָה שֶׁבִּכְתָב, וְתוֹרָה שבע״פ. וְהַאי חֶבְרוֹן. מִתּוֹרָה שֶׁבִּכְתָב נַפְקַת. כד״א אֱמוֹר לַחָכְמָה אֲחוֹתִי אָתְּ. וְהַאי נִבְנְתָה שֶׁבַע שָׁנִין, דבג״כ אִקְרֵי בַּת שֶׁבַע. לִפְנֵי צֹעַן מִצְרָיִם, כד״א וַתֵּרֶב חָכְמַת שְׁלֹמֹה מֵחָכְמַת כָּל בְּנֵי קֶדֶם וּמִכָּל חָכְמַת מִצְרָיִם.

62. "And they came to the wadi of Eshkol" (Bemidbar 13:23): these refer to matters of Agadah and homiletical interpretation that are derived from the aspect of Faith, WHICH IS MALCHUT, SINCE HOMILETICAL INTERPRETATIONS AND AGADAH ARE DEPENDENT ON TORAH AND SURROUND HER LIKE GRAPES IN A GRAPE CLUSTER. "And cut down from thence a branch..." (Ibid.): they learned from there the headings of the chapters and the highlights of the matters. The faithful rejoice with these matters, which are blessed within them. They notice that they stem from one source and principal and there is no division that divides them. Those who are not of Faith and do not study the Torah for its own sake cause the Faith, WHICH IS MALCHUT, to be separated FROM ZEIR ANPIN, SINCE THEY CAUSE A FLAW IN THE PAIRING OF ZEIR ANPIN AND MALCHUT - WHICH ARE THE WRITTEN TORAH AND THE ORAL TORAH. THEY DO NOT ACCEPT THE BELIEF THAT THEY ARE ONE ESSENCE AND ONE SOURCE. This is what is written: "And they carried it between two on a pole (Heb. mot)" (Ibid.), WHICH MEANS THEY CAUSED a division BETWEEN THE WRITTEN AND ORAL TORAH AND CONSIDER THEM, HEAVEN FORBID, AS TWO. What is the meaning of "mot"? It is as is written: "He will not suffer your foot to be moved (Heb. lamot)" (Tehilim 121:3) and "of the pomegranates (Heb. rimonim), and the figs (Heb. te'enim)" (Bemidbar 13:23). They have placed these matters entirely into the Other Side, to the side of heretics, and the side of separation, SINCE RIMONIM IS DERIVED FROM MINIM (LIT. 'HERETICS'). AND TE'ENIM IS DERIVED FROM: "BUT ELOHIM ALLOWED IT (HEB. INAH) TO HAPPEN TO HIM" (SHEMOT 21:13), MEANING THAT IT HAPPENED BY CHANCE, AS THEY DO NOT BELIEVE IN PROVIDENCE AND SAY EVERYTHING IS BY CHANCE, AND SEPARATE THE BLESSED NAME FROM THE WORLD.

62. וַיָּבֹאוּ עַד נַחַל אֶשְׁכּוֹל, אִלֵּין אִינּוּן מִלֵּי אַגָּדָה, דִּרְשָׁה, דְּתַלְיָין מִסִּטְרָא דִּמְהֵימְנוּתָא. וַיִּכְרְתוּ מִשָּׁם זְמוֹרָה וְגוֹ׳, אוֹלְפִין מִתַּמָּן רָאשֵׁי פְּרָקִין. רָאשֵׁי מִלִּין, אִינּוּן דִּבְנֵי מְהֵימְנוּתָא, חַדָּאן בְּמִלִּין, וּמִתְבָּרְכָן מִלִּין בְּגַוְוֵיהוּ, וּמִסְתַּכְּלָן שָׁרְשָׁא חַד וְעִקָּרָא חַד, וְלָא אִשְׁתְּכַח בְּהוּ פְּרוּדָא. אִינּוּן דְּלָא מִשְׁתַּכְּחֵי בְּנֵי מְהֵימְנוּתָא, וְלָא אוֹלְפֵי אוֹרַיְיתָא לִשְׁמָהּ, שַׁוְיָן לֵיהּ לִמְהֵימְנוּתָא בְּפִרוּדָא, הה״ד וַיִּשָּׂאוּהוּ בַמּוֹט בְּשְׁנָיִם, בְּפִרוּדָא. מַהוּ בַמּוֹט. כד״א אַל יִתֵּן לַמּוֹט רַגְלֶךָ. וּמִן הָרִמּוֹנִים וּמִן הַתְּאֵנִים, כֻּלָּא שָׁוִין לְהָנֵי מִילֵי לְסִטְרָא אַחֲרָא, לְסִטְרָא דְּמִינָאֵי, לְסִטְרָא דְּפִרוּדָא.

63. This is what is written: "And they returned from searching the land" (Bemidbar 13:25). "And they returned" means they returned to the Evil Side and recanted from the true path, saying, What result did we get, to this day we have not experienced any worldly benefits for our labor in the Torah. The house was empty and we were settled among the lower class of the people. Who will merit that world and who will reach to enter into it? It might be better for us not to work so hard. "And they told him, and said..." (Ibid. 27), Here we labored and studied in order to know that part of the world, AS YOU ADVISED US: "And indeed it flows with milk and honey" (Ibid.). That world above is indeed good, as we were informed in the Torah, but who could deserve it?

63. הה״ד וַיָּשׁוּבוּ מִתּוּר הָאָרֶץ. וַיָּשׁוּבוּ, תַּיְיבִין לְסִטְרָא בִּישָׁא, וְתַיְיבִין מֵאָרְחָא דְּקִשׁוֹט. אַמְרֵי, מַאי אִכְפַּת לָן. עַד יוֹמָא לָא חֲמֵינָא טַב לְעָלְמָא, אַעְמַלְנָא בָּהּ, בֵּיתָא רֵיקָם. יָתִיבְנָא בִּקְלָנָא דְּעַמָּא, וּלְהַהוּא עָלְמָא מַאן יִזְכֵּי וּמַאן יֵיעוּל לְגַוֵּויהּ, טַב לָן דְּלָא אַטְרַחְנָא כּוּלֵּי הַאי. וַיְסַפְּרוּ לוֹ וַיֹּאמְרוּ וְגוֹ׳, הָא אַעְמַלְנָא וְלָאֵינָא, בְּגִין לְמִנְדַּע חוּלָקָא דְּהַהוּא עָלְמָא. וְגַם זָבַת חָלָב וּדְבַשׁ הִיא, טַב הוּא הַהוּא עָלְמָא עִלָּאָה, כְּמָה דְּיָדַעְנָא בְּאוֹרַיְיתָא, אֲבָל מַאן יְכִיל לְמִזְכֵּי בֵּיהּ.

64. "But the people are strong" (Ibid. 28). Powerful is the NATION THAT MERITED THE WORLD ABOVE, which did not value the whole world of making deals and getting great wealth. Who is he THAT COULD ACT THAT WAY to gain merits in the world above? Certainly, "but the people are strong that dwell in this land." Whoever wishes to make gains in her must be wealthy and strong as it says: "But the rich answers with impudence (lit. 'strength')" (Mishlei 18:23). "and the cities are fortified and very great" (Bemidbar 13:28), MEANING nothing will be lacking in homes filled with all goodness. "And moreover we saw the children of Anak there" (Ibid.), meaning it requires a firm body strong as a lion, since the Torah diminishes the strength of a person when he deals in the forbidden and the permissible, the defiled and the cleansed, the fit and the rejected. Who could merit her?

64. אֶפֶס כִּי עַז הָעָם, תַּקִּיף הוּא, דְּלָא יַחֲשִׁיב כָּל עָלְמָא כְּלָל, בְּגִין דִּיהֵא לֵיהּ עוּתְרָא סַגִּיא לְאִשְׁתַּדְּלָא בֵּיהּ, מַאן הוּא דִּיזְכֵּי בָּהּ. וַהֲאי אֶפֶס כִּי עַז הָעָם הַיּוֹשֵׁב בְּאֶרֶץ, מַאן דְּבָעֵי לְמִזְכֵּי בָּהּ, בָּעֵי לְמֶהֱוֵי תַּקִּיף בְּעוּתְרָא, כד״א וְעָשִׁיר יַעֲנֶה עַזּוּת. וְהֶעָרִים גְּדוֹלוֹת בְּצוּרוֹת. בָּתִּין מַלְיָין כָּל טוּבָא, דְּלָא יַחְסְרוּן מִכֹּלָּא. וְעִם כָּל דָּא וְגַם יְלִידֵי הָעֲנָק רָאִינוּ שָׁם, בָּעֵי גּוּפָא תַּקִּיף, גִּיבָּר כַּאֲרִי. בְּגִין דְּהִיא מַתְּשָׁת חֵילֵיהּ דב״נ לְאִשְׁתַּדְּלָא בְּהַהוּא אִיסּוּר וְהֵתֵּר, טָמֵא וְטָהוֹר, כָּשֵׁר וּפָסוּל. מַאן יֵיכוּל לְזַכָּאָה בָּהּ.

65. Furthermore, "Amalek dwells in the land of the Negev" (Ibid. 29). If a person should think to himself that even with all this, he will deserve TO BE STRENGTHENED, "Amalek dwells in the land of the Negev." Here is the bad inclination that prosecutes upon the person, always present in the body. "And the Hittites...and the Amorites..." (Ibid.). How many prosecutors exist there to prevent a person from ever entering that world at all? Who will have merit for it and who will enter into it? With these words, "they disheartened the children of Yisrael" (Bemidbar 32:9), since they have implicated Yisrael in bad deeds, as it says: "They spread an evil report of the land" (Ibid.).

65. וְעוֹד, עֲמָלֵק יוֹשֵׁב בְּאֶרֶץ הַנֶּגֶב. אִי יֵימָא בַּר נָשׁ, דַּאֲפִילּוּ בְּכָל דָּא יִזְכֵּי. עֲמָלֵק יוֹשֵׁב בְּאֶרֶץ הַנֶּגֶב, הָא יִצְרָא בִּישָׁא, קַטֵּיגּוֹרָא, מְקַטְרְגָא דְּבַר נָשׁ, דְּיִשְׁתְּכַח תָּדִיר בְּגוּפָא. וְהַחִתִּי וְהָאֱמוֹרִי וְגוֹ׳, כַּמָּה מְקַטְרְגֵי מִשְׁתַּכְּחֵי תַּמָּן. דְּלָא יָכִיל בַּר נָשׁ לְמֵיעַל בְּהַהוּא עָלְמָא כְּלָל, מַאן יִזְכֵּי לֵיהּ, וּמַאן יֵיעוּל בְּגַוֵּיהּ, בְּמִלִּין אִלֵּין, וַיְנִיאוּ אֶת לֵב בְּנֵי יִשְׂרָאֵל. בְּגִין דְּאַפִּיקוּ שׁוּם בִּישׁ עָלָהּ, כד״א וַיּוֹצִיאוּ אֶת דִּבַּת הָאָרֶץ.

66. What did these faithful say? "If Hashem delights in us...and give it us" (Bemidbar 14:8), MEANING that if a person strives with a willing heart for the Holy One, blessed be He, HE WILL MERIT HER, since He only wants his heart and they will preserve that Holy Sign. THAT IS THE HOLY COVENANT, as is written: "Your people also shall be righteous: they shall inherit the land for ever" (Yeshayah 60:21), MEANING THOSE WHO PRESERVE THE COVENANT, WHO ARE CALLED THE JUST.

66. אִינּוּן בְּנֵי מְהֵימְנוּתָא מַאי קָא אָמְרֵי, אִם חָפֵץ בָּנוּ יְיָ׳ וּנְתָנָה לָנוּ. כֵּיוָן דְּיִשְׁתְּדַּל בַּר נָשׁ בִּרְעוּתָא דְּלִבָּא לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא, לָא בָּעֵי מִנָּן אֶלָּא לִבָּא, וְיִסְתַּמְּרוּן הַהוּא רְשִׁימָא קַדִּישָׁא, דִּכְתִיב וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ.

67. However, "only rebel not against Hashem" (Bemidbar 14:9). It is necessary not to rebel against the Torah, since Torah neither requires wealth, nor utensils of silver and gold. "Nor fear the people of the land" (Ibid.), for if a broken body will engage to study the Torah, it will find a remedy in everything. This is what is written: "It shall be a health to your navel, and marrow to your bones" (Mishlei 3:8). and it is also written: "And health to all their flesh" (Mishlei 4:22). All the prosecutions PRESENT UPON THE PERSON BECOME HELPFUL TO HIM. They proclaim and make room for such-and-such, servant of the King, MEANING THAT NO ONE WILL DETER HIM FROM COMING TO THE KING TO SERVE HIM.

67. אֲבָל, אַךְ בַּיְיָ׳ אַל תִּמְרוֹדוּ, בָּעֵי דְּלָא יִמְרְדּוּן בְּאוֹרַיְיתָא, דְּאוֹרַיְיתָא לָא בָּעֵי עוּתְרָא, וְלָא מָאנֵי דְּכַסְפָּא וְדַהֲבָא. וְאַתֶּם אַל תִּירְאוּ אֶת עַם הָאָרֶץ, דְּהָא גּוּפָא תְּבִירָא, אִי יִשְׁתְּדַּל בְּאוֹרַיְיתָא, יִשְׁכַּח אַסְוָותָא בְּכֹלָּא. הה״ד, רִפְאוּת תְּהִי לְשָׁרֶךָ וְשִׁקּוּי לְעַצְמוֹתֶיךָ. וּכְתִיב וּלְכָל בְּשָׂרוֹ מַרְפֵּא. וְכָל אִינּוּן מְקַטְרְגֵי, אִינּוּן מַכְרְזָאן וְאָמְרֵי, פְּנוּ אֵתָר לִפְלָנְיָא עַבְדָּא דְּמַלְכָּא.

68. בְּגִין כַּךְ אַל תִּירָאוּ, כִּי לַחְמֵנוּ הֵם, אִינּוּן בְּגַרְמַיְיהוּ מְזַמְּנָן מְזוֹנֵי בְּכָל יוֹמָא לְאִינּוּן דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא. כד״א וְאֶת הָעוֹרְבִים צִוִּיתִי לְכַלְכֶּלְךָ. וּכְתִיב וְהָעוֹרְבִים מְבִיאִים לוֹ לֶחֶם וּבָשָׂר. סָר צִלָּם מֵעֲלֵיהֶם. מַאן צִלָּם. דָּא תּוּקְפָּא דְּדִינָא קַשְׁיָא. מַאי טַעֲמָא אַעְדֵּי. מִשּׁוּם דְּיָיָ׳ אִתָּנוּ אַל תִּירָאוּם. כֹּלָּא אַעְדִּיאוּ בְּגִין אוֹרַיְיתָא. זַכָּאָה חוּלָקְהוֹן דְּאִינּוּן דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא לִשְׁמָהּ, דְּהָא מִתְקַשְּׁרֵי בְּקוּדְשָׁא בְּרִיךְ הוּא מַמָּשׁ. וְאִקְרוּן אַחִים וְרֵעִים. הה״ד לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה נָא שָׁלוֹם בָּךְ.

68. Therefore, "nor fear the people of the land; for they are bread for us" (Bemidbar 14:9). THE PROSECUTORS themselves prepare food daily for those who study Torah, as it says: "And I have commanded the ravens to feed you there" (I Melachim 17:4). It is further written: "And the ravens brought him bread and meat" (Ibid. 6). ALTHOUGH THE RAVENS ARE UNCLEAN, FROM THE OTHER SIDE, STILL THEY WERE FEEDING HIM. "Their defense (shadow) is departed from them" (Bemidbar 14:9): What is meant by shadow? That is the harshness of heavy judgment IN THEM THAT WAS REMOVED AND VOIDED. What is the reason that it was gone? "And Hashem is with us: fear them not" (Ibid.): All their power was voided as a result of the Torah. Praised is the lot of those who deal with and study Torah for its own sake, because they really get connected to the Holy One, blessed be He. They are considered brethren and friends and this is what is written: "For my brethren and friends' sakes, I will now say, 'Peace be within you'" (Tehilim 122:8).

69. וַיָּבֹאוּ עַד נַחַל אֶשְׁכּוֹל וְגוֹ׳. רִבִּי אַבָּא אָמַר, כָּרְתוּ הַהוּא אֶשְׁכּוֹל, אָתוּ לְסַלְקָא לֵיהּ לָא יָכִילוּ. אָתוּ לְנַטְלָא לֵיהּ, לָא יָכִילוּ. אָתוּ כָּלֵב וִיהוֹשֻׁעַ, נַטְלוּ לֵיהּ, וּסְלִיקוּ לֵיהּ, וְאִזְדְּקַף עַל יְדַיְיהוּ. הה״ד וַיִּשָּׂאוּהוּ בַמּוֹט בְּשְׁנָיִם. בְּשְׁנָיִם בְּאִינּוּן שְׁנַיִם יְחִידָן. זְמוֹרָה מַאי קָא בָּעָאן. אֶלָּא אֶשְׁכּוֹל הֲוָה תַּלְיָיא בֵּיהּ, וּבְעוֹד דַּהֲוָה מִתְחַבָּר בְּאַתְרֵיהּ, אִקְרֵי זְמוֹרָה. לְבָתַר קְרֵיֵיה מוֹט, דִּכְתִיב וַיִּשָּׂאוּהוּ בַמּוֹט. הַהוּא דְּאִשְׁתְּמוֹדַע. הַהוּא דְּכָרְתוּ.

69. "And they came to the wadi of Eshkol." Rabbi Aba said, They cut off the cluster (Heb. Eshkol) of grapes, which they tried to lift up, and were not able. They tried to move it FROM ITS PLACE and were unable. Joshua and Caleb came, took hold of it, raised it and it was upright through them. This is what is written: "And they carried it between two on a pole" MEANS by the only two WHO DID NOT SIN, WHICH ARE JOSHUA AND CALEB. HE ASKS: What purpose did "a branch" serve? HE RESPONDS: It is only that the cluster was attached hanging to it and, while it is attached on location, it is called a branch. After THEY CUT IT OFF, it is called pole, as is written: "And they carried it...on a pole," MEANING that specific one, the one they severed FROM THE TREE.

70. מִכָּאן יָדְעוּ יְהוֹשֻׁעַ וְכָלֵב, דְּאִינּוּן אִתְחַזְיָין לְמֵיעַל לְאַרְעָא, וּלְמֶהֱוֵי לוֹן בָּהּ חֵלֶק וְאַחֲסָנָא. עַד דַּהֲווֹ אַתְיָין אַמְלְכוּ עָלַיְיהוּ כֻּלְּהוּ, קָאֵים כָּלֵב בְּאִיבָּא, אָמַר אִיבָּא אִיבָּא, אִי בְּגִינָךְ אֲנָן מִתְקַטְּלִין, מַה אֲנָן בְּחוּלָקָךְ. מִיַּד קָלִיל גַּרְמֵיהּ. וְיָהֲבוּ לוֹן.

70. From this, SEEING THAT THEY ARE ABLE TO TAKE THE CLUSTER AND YET THE OTHERS WERE UNABLE TO DO IT, Joshua and Caleb realized that they deserved to enter the promised land and that they would have a part and an inheritance. While THE SPIES were still traveling, they made a decision in council about them - JOSHUA AND CALEB - SINCE THE OTHERS WERE JEALOUS OF THEM THAT THEY WERE ABLE TO CARRY THAT CLUSTER. AND THEY DECIDED IN COUNCIL TO MURDER THEM. Caleb stood up over the fruit and said, Fruit, fruit, if for your sake we get killed, why are we in your part. Immediately, THE CLUSTER made itself lighter, SO THAT ALL COULD CARRY IT. And they passed it on to them.

71. ר׳ אֶלְעָזָר אָמַר, לָא יְהָבוּ לְאָחֳרִי, דְּהָא כְּתִיב וַיִּשָּׂאוּהוּ בַמּוֹט, וּכְתִיב בְּשְׁנָיִם, וּבְכֻלְּהוּ לָא הֲווֹ שְׁנַיִם כְּוָוֹתַיְיהוּ. וּמִכָּאן אוֹלִיף יְהוֹשֻׁעַ לְבָתַר, דִּכְתִיב וַיִּשְׁלַח יְהוֹשֻׁעַ בִּן נוּן מִן הַשִּׁטִּים שְׁנַיִם אֲנָשִׁים מְרַגְּלִים. וְהָנֵי שְׁנַיִם הָא אוּקְמוּהָ קַדְמָאֵי. וְכַד מָטוּ לְגַבַּיְיהוּ דְּיִשְׂרָאֵל, יְהָבוּ לוֹן, וְאִינּוּן אִשְׁתָּאֲרוּ, וְעַבְּדוּ גַּרְמַיְיהוּ שִׁירַיְיִם.

71. Rabbi Elazar said, They did not give THE CLUSTER to others, since it is clearly written: "And they carried it between two on a pole," INDICATING THE TWO OUTSTANDING AND SEPARATED FROM THE REST. Among all of them, there were no other two like them. From this, Joshua took a lesson at a later date, TO SEND JUST TWO SPIES, as is written: "And Joshua the son of Nun sent out of Shittim two men to spy secretly" (Yehoshua 2:1). Those two have already been explained by the ancient ones. When JOSHUA AND CALEB reached back to Yisrael and handed to them THE CLUSTER, they remained silent AND SAID NOTHING TO YISRAEL. IT WAS ONLY THE REST OF THE SPIES WHO SAID, "AND THIS IS THE FRUIT OF IT" (BEMIDBAR 13:27) and they pretended themselves to be the least.

72. Rabbi Yitzchak said, When the spies reached those giants, they put in front of them the staff of Moses and were saved. How do we know that he gave them the staff? Since it is written: "And he said to them, 'Go up this way (Heb. zeh) by the south.'" It is written here: "Zeh" or this and it is written there: "This (Heb. hazeh) rod..." (Shemot 4:17). AND WE HAVE LEARNED OF A SIMILAR EQUATION USING SIMILAR LANGUAGE EXPRESSION WITH ZEH - THIS. Due to this staff, they were saved. If you think that those giants simply left them alone, IT WAS NOT SO. The giants in fact came to capture them, but they put the staff in front of the giants and saved themselves. Rabbi Yehuda said, Tradition is that Moses passed on to them the Holy Name. Due to this, they were saved and survived.

72. ר׳ יִצְחָק אָמַר, כַּד הֲווֹ מָטָאן לְגַבַּיְיהוּ דְּאִינּוּן עֲנָקִים, הֲווֹ שַׁוְוִיין הַהוּא חוּטְרָא דְּמֹשֶׁה קְמַיְיהוּ, וְאִשְׁתֵּזִיבוּ. וּמְנָלָן דְּהַהוּא חוּטְרָא יָהִיב לוֹן. הה״ד, וַיֹּאמֶר אֲלֵיהֶם עָלוּ זֶה בַנֶּגֶב. כְּתִיב הָכָא עָלוּ זֶה, וּכְתִיב הָתָם וְאֶת הַמַּטֶּה הַזֶּה וְגוֹ׳, וּבְגִינֵיהּ אִשְׁתֵּזִיבוּ. דְּאִי תֵּימָא הָנֵי עֲנָקָיָיא שַׁבְקֵי לוֹן. אֶלָּא אָתוּ לְנַסְבָּא לוֹן, וַהֲווֹ שַׁוְוִיין לְקָמַיְיהוּ הַהוּא חוּטְרָא, וּמִשְׁתֵּזְבֵי מִקָּמַיְיהוּ. רִבִּי יְהוּדָה אָמַר, מָסוֹרֶת שְׁמָא קַדִּישָׁא מְסַר לוֹן מֹשֶׁה, וּבְגִינֵיהּ אִשְׁתֵּזִיבוּ מִנַּיְיהוּ.

73. Rabbi Chiya said, They were referred to by three names - Nefilim (lit. 'fallen ones'), Anakim (lit. 'giants'), Refaim (lit. 'lax ones') - and all of them lived long. First they were called Nefilim, the fallen, AT THE TIME THEY WERE DROPPED DOWN FROM HEAVEN. After they joined up with the females of human kind and had children from them, THE CHILDREN were called Anakim. Following that, when they continued to spread about the world and become lax, and let go of the WORLD above, they were referred to as Refaim.

73. רִבִּי חִיָּיא אָמַר, תְּלַת שְׁמָהָן אִקְרוּן, נְפִילִים. עֲנָקִים. רְפָאִים. וְכֻלְּהוּ אוֹרְכֵי יוֹמֵי. נְפִילִין אִקְרוּן בְּקַדְמֵיתָא, לְבָתַר כַּד אִתְחַבְּרוּן בְּבְנַת בְּנֵי נָשָׁא, וְאוֹלִידוּ מִנַּיְיהוּ, אִקְרוּן עֲנָקִים. לְבָתַר דַּהֲווֹ אָזְלֵי וְשָׁטָאן בְּהַאי עָלְמָא, וּמִתְרַפְיָין מֵהַהוּא דִּלְעֵילָא, אִקְרוּן רְפָאִים.

74. Rabbi Yehuda said, Behold, it is written: "The shades (Heb. refaim). tremble" (Iyov 26:5) and "who also were considered Refaim as the Anakim" (Devarim 2:11). HOW CAN YOU SAY THAT "REFAIM" IS FROM THE LINGUISTIC ROOT OF LAX, WEAK? RABBI CHIYA said to him: The explanation is because those giants were from two sides, MEANING FROM AN ANGELIC SOURCE AND A HUMAN FEMALE SOURCE, AND WERE MADE more hopeless TO EXIST on the earth. Similarly, the Refaim that resulted and were born FROM ANAKIM WERE EVEN MORE DESPAIRING UNTIL THEY RELEASED THEMSELVES ALTOGETHER FROM THE ABOVE and were living long lives. When they became weaker, half their body became weakened AND DIED and half their body remained LIVING - SINCE THEY WERE COMPOSED HALF OF ANGELS THAT DO NOT DETERIORATE AND DIE, AND HALF OF HUMANS THAT DO EVENTUALLY DIE. When half of their body was deceased, they used to pick herbs from the field grasses, MEANING POISONOUS HERBS, swallowed them and died. Because they wished to kill themselves, they were called Refaim, or lax ones, SINCE THEY LET THEMSELVES LOOSE FROM LIFE. Rabbi Yitzchak said, They used to throw themselves into the great sea and drown, and they died. That is what it is written: "The shades (Heb. refaim) tremble; the waters beneath with the inhabitants thereof."

74. אָמַר ר׳ יְהוּדָה, וְהָא כְּתִיב הָרְפָאִים יְחוֹלָלוּ, רְפָאִים יֵחָשְׁבוּ אַף הֵם כַּעֲנָקִים. א״ל, הָכִי הוּא, בְּגִין דַּעֲנָקִים אָתוּ מֵהַאי סִטְרָא וּמֵהַאי סִטְרָא, וְאִתְיְאֲשׁוּ יַתִּיר בְּאַרְעָא. כְּגַוְונָא דָא רְפָאִים, וּמִנַּיְיהוּ נַפְקֵי, וַהֲווֹ אוֹרְכֵי יוֹמֵי. וְכַד מִתְחַלְּשֵׁי אִתְחַלָּשׁ פַּלְגוּת גּוּפָא, וּפַלְגוּת קָאֵים. כֵּיוָון דְּפַלְגוּת גּוּפָא הֲוָה מִית, הֲווֹ נַסְבֵּי עִשְׂבָּא מֵעִשְׂבֵּי בָּרָא וְשַׁדְיָין לְפוּמַיְיהוּ, וּמִתוּ. וּבְגִין דְּאִינּוּן בָּעָאן לְקָטְלָא גַּרְמַיְיהוּ, אִקְרוּן רְפָאִים. אָמַר ר׳ יִצְחָק, שַׁדְיָין גַּרְמַיְיהוּ בְּיַמָּא רַבָּא, וְטַבְעָן וּמִתִּין. הה״ד הָרְפָאִים יְחוֹלָלוּ מִתַּחַת מַיִם וְשׁוֹכְנֵיהֶם.

75. Rabbi Shimon said, Had Yisrael entered the promised land under the stigma of THE SPIES' slanderous speech, the world could not have withstood it even for a moment. Who is the artisan of slanderous speech, MEANING ITS SOURCE? The serpent. The secret of the matter is that when the serpent violated Eve, REFERRING TO THE SIN OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL, he inflicted her with impurity, MEANING HIS UNCLEANNESS, FROM WHICH COME ALL HUMAN SINS. Rabbi Shimon said about all of them, Forgiveness was granted by the Holy One, blessed be He, except for slanderous speech, since it is written: "Who have said, 'With our tongue we will prevail; our lips are our own: who is lord over us'" (Tehilim 12:5).

75. ר׳ שִׁמְעוֹן אָמַר, אִלְמָלֵא הֲווֹ עַיְילִין יִשְׂרָאֵל לְאַרְעָא, בְּסִימָנָא דְּלִישָׁנָא בִּישָׁא, לָא הֲוָה קָאֵים עָלְמָא רִגְעָא חַד. מַאן אוּמָנָא דְּלִישָׁנָא בִּישָׁא, נָחָשׁ. וְרָזָא דְּמִלָּה, מִדְּאָתָא נָחָשׁ עַל חַוָּה אַטִּיל בָּהּ זוּהֲמָא. אָמַר ר׳ שִׁמְעוֹן, וְעַל כֻּלָּא מָחַל קוּדְשָׁא בְּרִיךְ הוּא, בַּר מִן לִישָׁנָא בִּישָׁא. בְּגִין דִּכְתִיב, אֲשֶׁר אָמְרוּ לִלְשׁוֹנֵנוּ נַגְבִּיר שְׂפָתֵינוּ אִתָּנוּ מִי אָדוֹן לָנוּ.

76. ת"ח, כַּמָּה עָבֵד הַהוּא לִישָׁנָא בִּישָׁא, גָּזַר עַל אֲבֹהֹתֵנָא דְּלָא יֵיעוּל לְאַרְעָא וּמִיתוּ אִינּוּן דְּאָמְרוּ. וְאִתְגְּזַר בְּכִיָּה לְדָרֵי דָּרִין. כְּבְיָכוֹל כֵּיוָן דְּאַפִּיקוּ עַל אַרְעָא קַדִּישָׁא, כְּאִילוּ אַפִּיקוּ עָלֵיהּ. בְּגִין כַּךְ קַנֵּי קוּדְשָׁא בְּרִיךְ הוּא עַל דָּא, וְקָאִימוּ יִשְׂרָאֵל כֻּלְּהוּ לְאִשְׁתֵּצָאָה מֵעָלְמָא, אִלְמָלֵא בְּעוּתֵיהּ דְּמֹשֶׁה.

76. Come and see, the slanderous language OF THE SPIES caused that decree that our ancestors not enter the land. Those who spoke SLANDEROUSLY died, and weeping for generations to come was decreed, SINCE ON THE ANNIVERSARY OF THAT DATE WAS ALSO THE DESTRUCTION OF BOTH TEMPLES. It was as if, by speaking SLANDEROUSLY about the Holy Land, they spoke badly about Him. Therefore, the Holy One, blessed be He, took action on it. And the children of Yisrael were about to be destroyed from the world had not Moses prevailed with his prayer.

77. וַיְסַפְּרוּ לוֹ וַיֹּאמְרוּ וְגוֹ'. אָמַר רִבִּי חִיָּיא, מ"ש הָכָא וַיְסַפְּרוּ, וְלָא כְּתִיב וַיַּגִּידוּ, אוֹ וַיֹּאמְרוּ. אֶלָּא כָּל חַד אוֹלִיף מִלָּה בִּלְחוֹדוֹי. וַיַּגִּידוּ, בְּכָל אֲתָר רֶמֶז קָא רָמִיז בְּחָכְמְתָא, וְהָא אִתְּמַר. וַיֹּאמֶר, אֲמִירָה בְּעָלְמָא. וַיֹּאמְרוּ, הִרְהוּרָא דְּלִבָּא. וַיֹּאמְרוּ, תַּפְקִידְתָּא. וְהָא אוֹקִימְנָא בְּכַמָּה אֲתָר. וַיְסַפְּרוּ, פְּרִישׁוּתָא דְּמִלָּה בְּכָל אֲתָר.

77. "And they told to him and said to him...": Rabbi Chiya said, What is the change here THAT IT IS WRITTEN: "And they told"? It is not using the words 'speak' or 'say'? HE RESPONDS: Each one interpreted the matters separately: "And spoke": wherever IT IS WRITTEN "THEY SPOKE" it is alluding to wisdom and we already learned that. "And he said" simply MEANS the thoughts of the heart IN THE SAME LINE OF SPEECH, AS IS WRITTEN: "NOW HAMAN THOUGHT (LIT. 'SAID') IN HIS HEART" (ESTER 6:6). "And they said" MEANS giving an order, as we already defined it in several places. "And they told" always MEANS relating matters, THAT EACH ONE LAID OUT HIS EXPLANATION OF THE MATTERS.

78. בָּאנוּ אֶל הָאָרֶץ, הָלַכְנוּ מִבְּעֵי לֵיהּ. אֶלָּא בָּאנוּ, עָאלְנָא לְתַמָּן לְהַהִיא אַרְעָא דַּהֲוֵית מְשַׁבַּח בְּכָל יוֹמָא, וַהֲוֵית אַמְרַת דְּלֵית דִּכְוָותָהּ. וְגַם זָבַת חָלָב וּדְבַשׁ הִיא. רִבִּי יִצְחָק אָמַר, מַאן דְּבָעֵי לְמֵימַר כְּדִיבָא, אָמַר מִלָּה דְּקֻשְׁטָא בְּקַדְמֵיתָא, בְּגִין דְּיֵהֲמְנוּ לֵיהּ כְּדִבּוֹי.

78. "We came to the land": HE ASKS: It should have said, 'We went TO THE LAND'. HE RESPONDS: Yet "we came" MEANS we entered that land that you praised daily, and said that there is nothing like it. "And indeed it flows with milk and honey": Rabbi Yitzchak said, Whoever wants to lie about something starts first with some truthful matters, in order to have them believe his deceptions. THEREFORE, THEY BEGAN FIRST: "AND INDEED IT FLOWS WITH MILK AND HONEY."

79. רִבִּי חִיָּיא אָמַר, הָכִי אָמְרוּ, עָאלְנָא לְהַהִיא אַרְעָא דַּהֲוֵית מְשַׁבַּח לָהּ כָּל יוֹמָא וְאַמְרַת דְּלֵית דִּכְוָותָהּ, גַּם זָבַת חָלָב וּדְבַשׁ הִיא, וַאֲרִימַת שְׁבָחָא עַל כֹּלָּא. וְלָאו הָכִי, דְּהָא זֶה פִּרְיָהּ, אַתְכְּלָא חַד מֵאִינּוּן זְעִירִין קַטְפּוּ. אָמְרוּ, אִי לְדָא אַחֲסִין קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, וְסַבְלוּ כָּל אִינּוּן עַקְתִּין וְלֵיאוּתִין, הָא בְּאַרְעָא דְּמִצְרַיִם אִית אַתְכְּלִין וְאֵיבִין דְּאַרְעָא יַתִּיר, עַל חַד תְּרֵין.

79. Rabbi Chiya said, This is what they said: We came to the land which you were praising every day. You said that there is nothing like her "and indeed it flows with milk and honey," and you exaggerated her praise above all THE LANDS. It is not so, since "this is the fruit of it." In fact, they cut down one of the smallest clusters AND SHOWED IT TO THEM. They said, If this is the land that the Holy One, blessed be He, wishes as an inheritance for the children of Yisrael, and for which they suffered all these hardships and troubles, we find in the land of Egypt clusters of fruits that are doubly finer than these.

80. אֶפֶס כִּי עַז הָעָם, אוֹרְחֵיהּ דְּעָלְמָא דְּאִינּוּן גִּבָּרִין מַגִּיחֵי קְרָבָא יַתְבִּין לְבַר, לְאִסְתַּמְרָא אָרְחִין. וְהָכָא אֲפִילוּ אִינּוּן בְּנֵי מָתָא, תַּקִּיפִין גִּבּוֹרִין. וְהֶעָרִים בְּצוּרוֹת, דַּאֲפִילוּ כָּל מַלְכִין דְּעָלְמָא יִתְכַּנְּשׁוּ עָלַיְיהוּ. לָא יַעַבְדּוּן בְּהוּ פְּגִימוּתָא. א"ר יוֹסֵי, כָּל מַה דְּאַמְרֵי, בְּלִישָׁנָא בִּישָׁא אָמְרוּ, וְקַשְׁיָא מִכֻּלְּהוּ, דִּכְתִיב עֲמָלֵק יוֹשֵׁב בְּאֶרֶץ הַנֶּגֶב. לְבַר נָשׁ דִּנְשָׁכֵיהּ חִוְיָא, כַּד בָּעָאן לְאַגְזְמָא לֵיהּ, אַמְרֵי הָא חִוְיָא הָכָא.

80. "But the people are strong": THEY SAID, It is the custom of the world that the strong ones, who do battles, stay outside THE CITIES to guard the roads. Here, even the city dwellers are powerful and strong "and the cities are fortified." Even if all the kings of the world gather against them, they will not be able to make a dent in their defenses. Rabbi Yosi said, Everything they said was with evil speech, and the harshest of all is what is written: "Amalek dwells in the land of the Negev." This is like a person who was bitten by a snake. When they wish to threaten him, they say to him, Here comes the snake.

81. ר׳ אַבָּא אָמַר, וַדַּאי דָּא קַשְׁיָא מִכָּל מַה דְּאָמְרֵי, כְּלוֹמַר, הַהוּא דְּאַגַּח קְרָבָא בְּכֹלָּא, הָא הָכָא זַמִּין. וּבְאָן אֵתָר. בְּאֶרֶץ הַנֶּגֶב, דְּהָא הוּא אֵתָר לְאַעֲלָאָה בֵּיהּ. מִיַּד וַתִּשָּׂא כָּל הָעֵדָה וַיִּתְּנוּ אֶת קוֹלָם. קְבִיעוּ בְּכִיָּה לַדּוֹרוֹת, לְעָלְמִין, בְּהַהוּא לֵילְיָא.

81. Rabbi Aba said, This certainly posed more difficulty than everything else they said, meaning to say THAT THEY SAID that the one who wages battle with everyone lives here. Where? In the land of the Negev, which is an area THROUGH WHICH entrance is gained TO THE LAND. Immediately, "all the congregation lifted up their voice, and cried" (Bemidbar 14:1). They set a weeping pattern for generations to come that night, SINCE IT WAS THE EVENING OF THE NINTH OF AV, AT WHICH DATE BOTH TEMPLES WERE DESTROYED.

82. א״ר יוֹסֵי, עֵיטָא נָסִיבוּ עַל כֹּלָּא, לְאַפָּקָא שׁוּם בִּישׁ. מַאי עַל כֹּלָּא. עַל אַרְעָא, וְעַל קוּדְשָׁא בְּרִיךְ הוּא. א״ר יִצְחָק, עַל אַרְעָא תִּינַח. עַל קוּדְשָׁא בְּרִיךְ הוּא מְנַיִן. א״ל מַשְׁמַע דִּכְתִיב, אֶפֶס כִּי עַז הָעָם. מַאן יָכִיל בֵּהוּ. כִּי עַז הָעָם דַּיְיקָא. וּכְתִיב עֲמָלֵק יוֹשֵׁב בְּאֶרֶץ הַנֶּגֶב, כְּדֵין גָּרְמוּ כָּל הַאי, כְּמָה דְּאִתְּמַר. וּבָעָא קוּדְשָׁא בְּרִיךְ הוּא לְשֵׁיצָאָה לוֹן מִן עָלְמָא, הה״ד וַיֹּאמֶר לְהַשְׁמִידָם לוּלֵי מֹשֶׁה בְחִירוֹ עָמַד בַּפֶּרֶץ לְפָנָיו וְגוֹ׳.

82. Rabbi Yosi said, They have conspired among themselves to spread an evil report about everything. What is about everything? Meaning, about the land and the Holy One, blessed be He. Rabbi Yitzchak said, about the land it is correct. About the Holy One, blessed be He, where do we know that from? He told him that is derived from what is written: "But the people are strong," MEANING TO INDICATE there might be no one who could possibly vanquish them. "The people are strong" is exact, MEANING TO SAY THAT EVEN THE HOLY ONE, BLESSED BE HE, COULD NOT GO AGAINST THEM, AND THAT IS SLANDERING THE HOLY ONE, BLESSED BE HE. It is further written: "Amalek dwells in the land of the Negev." They then caused everything, as we learned, and the Holy One, blessed be He, wished to annihilate them from the world. This is what is written: "Therefore He said that He would destroy them, had not Moses His chosen one stood before Him in the breach..." (Tehilim 106:23).

11. A man in the world is similar to above

The rabbis tell us that the world was only created for the sake of the children of Yisrael so that they could study the Torah, since Zeir Anpin and Malchut are united through it. They compare the body of man with its heart and brain to the body of the world.

83. וְעַתָּה יִגְדַּל נָא כֹּחַ יְיָ׳. ר׳ אֲחָא וְר׳ יוֹסֵי אָמְרֵי, זַכָּאי אִינּוּן יִשְׂרָאֵל מֵעַמִּין עכו״ם דְּעָלְמָא. דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בְּהוּ, וְאִתְכְּנֵי בְּהוּ, וְאִתְפָּאַר בְּהוּ, דְּהָא עָלְמָא לָא אִבְרֵי אֶלָּא בְּגִינֵיהוֹן דְּיִשְׂרָאֵל, דְּיִשְׁתַּדְּלוּן בְּאוֹרַיְיתָא, בְּגִין דְּחַד בְּחַד אִתְקַשְּׁרָן. וְיִשְׂרָאֵל לְתַתָּא בְּהַאי עָלְמָא, אִינּוּן קִיּוּמָא דִּילֵיהּ, וְקִיּוּמָא דְּכָל שְׁאַר עַמִּין, אֵימָתַי בִּזְמַן דְּעַבְדֵי רְעוּתָא דְּמָארֵיהוֹן.

83. "And now, I pray you, let the power of my lord be great" (Bemidbar 14:17). Rabbi Acha and Rabbi Yosi say, Praised are the children of Yisrael over all the nations in the world that the Holy One, blessed be He, was desirous of them, called them by His name and was glorified by them. The world was only created for the sake of the children of Yisrael, so they could study the Torah, since one and one are united through it, MEANING ZEIR ANPIN AND MALCHUT. The children of Yisrael below in this world are His existence, SINCE THROUGH THEIR GOOD DEEDS THEY ELEVATE MAYIN NUKVIN (LIT. 'FEMALE WATERS') FOR THEIR UNION. They are the cause of endurance of all the nations, MEANING THEY EXIST FOR YISRAEL'S SAKE. When is this? It is when they do the wishes of their Master.

84. ת״ח, כַּד בָּרָא קוּדְשָׁא בְּרִיךְ הוּא בַּר נָשׁ בְּעָלְמָא, אַתְקִין לֵיהּ כְּגַוְונָא עִלָּאָה, וְיָהַב לֵיהּ חֵילֵיהּ וְתוּקְפֵּיהּ בְּאֶמְצָעִיתָא דְּגוּפָא, דְּתַמָּן שַׁרְיָא לִבָּא. דְּהוּא תּוּקְפָּא דְּכָל גּוּפָא, וּמִתַּמָּן אִתְּזָן כָּל גּוּפָא. וְהָא לִבָּא אָחִיד וְאִתְקַף בַּאֲתָר עִלָּאָה דִּלְעֵילָא. דְּאִיהוּ מוֹחָא דְּרֵישָׁא, דְּשָׁארִי לְעֵילָא, וְדָא אִתְקְשַׁר בְּדָא.

84. Come and see, when the Holy One, blessed be He, created man in the world, He prepared him similarly to the above. He gave him strength and energy in the midst of his body, where the heart lies, which is the energy of the entire body. From there, the entire body gets sustained and the heart gets attached and strengthened in the high area above, which is the brain in the head that rests above. And one is connected to the other.

85. In a similar pattern, the Holy One, blessed be He, has prepared the world. He made it one body and He assembled the body organs around the heart, the heart in the center of the whole body, and all the organs take their nourishment from that heart that provides the energy to all of them. Everything is dependent on it. And that heart is connected and united to the upper brain that rests above, as was explained before.

85. וּבְגַוְונָא דְּדָא, אַתְקִין קוּדְשָׁא בְּרִיךְ הוּא עָלְמָא. וְעָבַד לֵיהּ חַד גּוּפָא, וְאַתְקִין שַׁיְיפֵי דְּגוּפָא סַחֲרָנֵיהּ דְּלִבָּא, וְלִבָּא שָׁארִי בְּאֶמְצָעִיתָא דְּכָל גּוּפָא. וְכָל אִינּוּן שַׁיְיפִין אִתְּזָנוּ מֵהַהוּא לִבָּא, דְּהוּא תּוּקְפָּא דְּכֹלָּא, וְכֹלָּא בֵּיהּ תַּלְיָין. וְהַהוּא לִבָּא, אִתְקְשַׁר וְאִתְאֲחַד בְּמוֹחָא עִלָּאָה דְּשַׁרְיָא לְעֵילָא.

12. This world is similar to those above

This section tells how the temple courts of Yisrael are inside the temple mount which is inside Jerusalem which is inside the settlement of all seventy nations which is inside the oceanic sea that God created to surround the whole inhabitable planet. The description goes deeper into the Temple treasures and the altar area and the front entrance hall and the temple and the Holy of Holies and eventually the Ark itself; here is the heart of the land and the world - from here all the organs of the body of the world get their nourishment. The heart and the brain unite. All this is parallel to the structure above in the world of Atzilut. The body organs receive from the heart and the heart receives from the brain. Next the Zohar explains the Chariot of Malchut in its three aspects. Rabbi Chiya concludes by saying that with the same measure that a person measures, he gets measured from above.

86. Come and see, when the Holy One, blessed be He, created the world, He installed the ocean that surrounds the whole inhabitable planet, and the settlement of all seventy nations surrounding Jerusalem. Jerusalem is situated in the center of all this settled area and it surrounds the temple mount. The temple mount surrounds all the temple courts of Yisrael, and these Temple courts encircle the Temple treasuries for congregational sacrifices, MEANING TO SAY, IN TERMS OF ITS IMPORTANCE, whose compartments also include the seat of the high court of the Sanhedrin. We have learned that there were no seating privileges in these Temple courts, with the exception made to the kings of the house of David. IN SPITE OF ALL THESE, THEY SURROUNDED THE TEMPLE TREASURIES FOR CONGREGATIONAL SACRIFICES, WHERE THE SEAT OF THE SANHEDRIN ABIDES. AND HE TELLS HERE ABOUT SEVEN ASPECTS, ONE MORE IMPORTANT THAN THE ONE BEFORE, IN PARALLEL WITH THE SEVEN SFIROT.

86. ת"ח, כַּד בָּרָא קוּדְשָׁא בְּרִיךְ הוּא עָלְמָא, אַשְׁרָא לְיַמָּא דְּאוֹקְיָנוּס דְּאַסְחַר כָּל יִשּׁוּבָא דְּעָלְמָא. וְיִשּׁוּבָא דְּכָל שַׁבְעִין אוּמִין כֹּלָּא אַסְחַר לִירוּשָׁלֵם. וִירוּשָׁלֵם בְּאֶמְצָעִיתָא דְּכָל יִשּׁוּבָא שַׁרְיָא. וְהִיא אַסְחָרָא לְהַר הַבַּיִת. וְהַר הַבַּיִת אַסְחַר לַעֲזָרוֹת דְּיִשְׂרָאֵל. וְאִינּוּן עֲזָרוֹת סָחֲרָן לְלִשְׁכַּת הַגָּזִית, דְּתַמָּן סַנְהֶדְרֵי גְּדוֹלָה יַתְבִּין. וְתָנֵינָן, לֵית יְשִׁיבָה בַּעֲזָרָה, אֶלָּא לְמַלְכֵי בֵּית דָּוִד בִּלְחוֹדַיְיהוּ.

87. The Temple treasuries for congregational sacrifices surround the altar, and the altar area surrounds the front entrance hall. That hall surrounds the temple and the temple the Holy of Holies, wherein are found the Shechinah and the ark cover and the Cherubs and the ark. Here is the heart of the land and the world. From here, all the settled inhabitable areas, which are the organs of this body get their nourishment - MEANING OF THE WORLD. This heart, WHICH IS THE SHECHINAH, gets its nourishment from the brain in the head, WHICH IS MALCHUT OF ATZILUT, and they unite with each other. This is what is written: "In the sanctuary, Hashem, which Your hands have established" (Shemot 15:17). It is similar to this high above, IN THE WORLD OF ATZILUT, and THE HEART is in the secret of the supernal King, WHICH IS ZEIR ANPIN, THE BRAIN ABOVE BEING in the secret BRAIN, the precious and concealed, MEANING THE CONCEALED BRAIN OF ARICH ANPIN, FROM WHICH ZEIR ANPIN, THE SECRET OF THE HEART, RECEIVES THROUGH ABA AND IMA.

87. וְלִשְׁכַּת הַגָּזִית אַסְחַר לַמִּזְבֵּחַ. וְהַמִּזְבֵּחַ אַסְחַר לְבֵית הָאוּלָם. וְהָאוּלָם לָהֵיכָל. וְהֵיכָל לְבֵית קֹדֶשׁ הַקֳּדָשִׁים, דְּתַמָּן שְׁכִינָה שַׁרְיָא, וְכַפֹּרֶת וּכְרוּבִים וַאֲרוֹן. וְהָכָא הוּא לִבָּא, דְּכָל אַרְעָא וְעָלְמָא. וּמֵהָכָא אִתְּזָנוּ כָּל אִינּוּן אַתְרֵי דְּיִשּׁוּבָא, דְּאִינּוּן שַׁיְיפֵי דְּגוּפָא. וְלִבָּא דָּא אִתְּזָן מִמּוֹחָא דְּרֵישָׁא, וְאִתְאַחִיד דָּא בְּדָא, הה"ד מָכוֹן לְשִׁבְתְּךָ פָּעַלְתָּ יְיָ'. כְּגַוְונָא דָּא לְעֵילָא לְעֵילָא, וְאִיהוּ בְּרָזָא דְּמַלְכָּא עִלָּאָה, בְּרָזָא יַקִּירָא סְתִימָאָה.

88. יַמָּא עִלָּאָה לְקַבֵּיל דָּא. דְּאִית יַמָּא לְעֵילָא מִן יַמָּא, וְיַמָּא מִן יַמָּא. תָּא חֲזֵי, נְהַר דִּינוּר אַסְחַר לְכַמָּה מַשְׁרְיָין. מִקַּבְלֵיהּ שַׁבְעִין סִטְרִין, גְּלִיפִין מִשְׁבְעָה דְּלִיקִין, וְאִינּוּן סָחֲרָן, לְאִינּוּן שַׁמָּשֵׁי דִּלְגוֹ מִנַּיְיהוּ. וְאִינּוּן סָחֲרִין לְאַרְבַּע רְתִיכִין. וְאִינּוּן סָחֲרָן לְהַהִיא קַרְתָּא דְּקַדִּישָׁא דְּרָבִיעָא עָלַיְיהוּ.

88. The upper sea, WHICH IS MALCHUT OF ATZILUT, corresponds to that. IT ALSO CONTAINS THE SAME MENTIONED THREE ASPECTS IN ITS CHARIOT, WHICH ARE THE ASPECT OF THE BODY ORGANS, THE HEART IN THEIR CENTER - FROM WHICH THE BODY ORGANS RECEIVE - AND THE BRAIN IN THE HEAD, FROM WHICH THE HEART RECEIVES. There is a sea above the sea OF THIS WORLD - MEANING TO SAY, JUST LIKE THERE IS A SEA IN THIS WORLD, SO THERE IS ABOVE IN ATZILUT A SEA, WHICH IS MALCHUT. There is also a sea from the sea, THERE IS ADDITIONALLY EVEN A HIGHER SEA ABOVE THE HIGH SEA THAT IS MALCHUT, SINCE BINAH IS ALSO CALLED SEA. NOW THE ZOHAR EXPLAINS THE CHARIOT OF MALCHUT IN ITS THREE ASPECTS, EACH ASPECT INCLUDING SEVERAL ASPECTS. AND HE SAYS, Come and see, the river Dinur (lit. 'of fire'). surrounds several camps OF ANGELS. Across from it emerge seventy aspects OF ANGELS, inscribed with seven torches, WHICH ARE SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT - OF THE FLAME OF GVURAH, WHERE EACH ONE IS COMPRISED OF TEN THAT GUARD THE SHECHINAH. They encircle those who serve on the interior of them, and they surround the four Chariots, WHICH IS THE SECRET OF THE FOUR ANGELS - MICHAEL, GABRIEL, URIEL, RAPHAEL - WHERE EACH ONE IS COMPRISED OF THREE THAT CARRY MALCHUT. AND UP TO HERE IS THE ASPECT OF THE BODY AND THE EXTERIOR ASPECT OF MALCHUT. They encircle this holy city that reclines over them, WHICH IS MALCHUT OF ATZILUT, THAT IS THE SECRET OF THE HEART IN THEM. EXCEPT THAT SHE TOO SPLITS UP TO SEVERAL ASPECTS, AS HE CONTINUES ON TO SAY.

89. וְתָאנָא, תַּמָּן עֲזָרוֹת לְגוֹ מֵעֲזָרוֹת. וְלֵית יְשִׁיבָה בַּעֲזָרָה דְּתַמָּן, אֶלָּא לְמַלְכֵּיהוֹן דְּבֵית דָּוִד בְּלַחוֹדַיְיהוּ, וְתַמָּן מִשְׁתַּכְחֵי וְיַתְבֵי. וְסַנְהֶדְרֵי גְּדוֹלָה, מִשְׁתַּכְחֵי תַּמָּן בְּלִשְׁכַּת הַגָּזִית. וְהַהוּא בֵּי דִינָא עָלַיְיהוּ, דְּמִשַּׁמֵּשׁ לַאֲתָר דְּמִשַּׁמֵּשׁ. וְדִינָא אִתְיְהִיב מִתַּמָּן, לְקַדִּישִׁין עֶלְיוֹנִין, עַד דְּמָטָא לַאֲתָר דְּאִקְרֵי קֹדֶשׁ הַקָּדָשִׁים, דְּבֵיהּ כֹּלָּא, וְתַמָּן הוּא לִבָּא שַׁרְיָיא, וְדָא אִתְּזָן מִן מוֹחָא דִּלְעֵילָא, וְאִתְאַחִיד דָּא בְּדָא.

89. NOW HE EXPLAINS THAT MALCHUT ITSELF IS DIVIDED UP INTO SEVERAL ASPECTS AND JUST THE MOST INTERIOR OF IT, THAT IS THE HEART, RECEIVES FROM THE BRAIN, WHICH IS ZEIR ANPIN. HE SAYS, We learned that there, IN MALCHUT, there is a Temple court within a Temple court, WHICH IS THE SECRET OF THE SEVEN SFIROT BELOW OF MALCHUT. There is no seating in that court, only for the kings of the house of David that reside and sit there, MEANING TO SAY THAT THE KINGS OF THE HOUSE OF DAVID ARE ATTACHED TO IT. The High Court of the Sanhedrin is located in the Treasury Chambers, WHICH IS THE SECRET OF THE SIX ENDS OF THE FIRST THREE SFIROT IN MALCHUT, and the courthouse above them, THE SECRET OF THE FIRST THREE OF THE FIRST THREE SFIROT that serves that place, MEANING TO SAY THAT THEY ARE SERVING EXCLUSIVELY FOR MALCHUT ITSELF AND NOTHING OF THEM IS CARRIED FURTHER DOWN FOR THE LOWER GRADES. Judgment is carried from there to the uppermost holy, MEANING TO SAY THAT THE JUDGMENTS IN THERE THAT FLOW DOWN OVER THE HEADS OF THE WICKED ALONE ARE CONCEIVABLE TO THE MOST HOLY IN THE SECRET MEANING OF WHAT IS WRITTEN: "AND THEY SHALL GO FORTH, AND LOOK UPON THE CARCASSES OF THE MEN..." (YESHAYAH 66:24) until it reaches the area considered Holy of Holies, WHICH IS THE INNERMOST INTERIOR OF MALCHUT; THAT IS, YESOD OF ITS GREATNESS in which everything exists. The heart lies there - that is, the one that gets nourished from the upper brain - WHICH IS ZEIR ANPIN, and they unite with each other.

90. כְּגַוְונָא דָּא לְעֵילָא לְעֵילָא, וְאִיהוּ בְּרָזָא דְּמַלְכָּא עִלָּאָה, בְּרָזָא יַקִּירָא סְתִימָאָה. עַד דְּאִשְׁתְּכַח, דְּכֹלָּא אִתְּזָן מִמּוֹחָא עִלָּאָה, סְתִימָאָה דְּכֹלָּא. וְכַד יִסְתַּכְּלוּן מִלֵּי, כֹּלָּא אִתְקְשַׁר דָּא בְּדָא וְדָא בְּדָא.

90. HE RETURNS TO THE MATTERS MENTIONED AND DEFINES THEM MORE THOROUGHLY. It is similar to this up above, IN ATZILUT, and that is, THE HEART, in the secret meaning of the supernal King THAT IS ZEIR ANPIN, AND THE BRAIN in the secret of the precious concealed BRAIN OF ARICH ANPIN FROM WHICH ZEIR ANPIN RECEIVES THROUGH ABA AND IMA. Consequently, the result is that everything is nourished from the higher brain OF ARICH ANPIN, that is hidden from everything. When attention is paid to these matters, IT IS APPARENT that all things are connected to each other.

91. Come and see: When the concealed Atika shines - THAT IS THE CONCEALED BRAIN OF ARICH ANPIN - in the brain - THAT IS ABA - then the brain illuminates the heart - THAT IS ZEIR ANPIN - in the pleasant path of Hashem; THAT IS, THROUGH BINAH CALLED THE PLEASANTNESS OF HASHEM. We have explained that this is "the power of Hashem" (Bemidbar 14:17). meaning that energy flows from Atika Kadisha, who is concealed of all concealed. "Be great" (Ibid.) MEANS that it will grow and increase higher above and flow, and should be carried down. "According as you have spoken" (Ibid.) is as was explained THAT HE IS LONGSUFFERING BOTH TO THE JUST AND THE WICKED. "Saying" (Ibid.), meaning that the following later generations should take lessons from this forever and meaning that they should mention this in times of trouble, and say it in times of abundance. Say what? That is: "Hashem is longsuffering..." (Ibid. 18), and we have already defined these things.

91. ת"ח, כַּד אַנְהִיר עַתִּיקָא סְתִימָא בְּמוֹחָא, וּמוֹחָא אַנְהִיר לְלִבָּא, בְּדֶרֶךְ נֹעַם יְיָ'. וְהָא אוֹקִימְנָא, וְדָא הוּא כֹּחַ יְיָ'. הַהוּא חֵילָא דְּאָתֵי מֵעַתִּיקָא קַדִּישָׁא. סְתִימָא דְּכָל סְתִימִין. יִגְדַּל נָא, דְּיִתְרְבֵּי וְיִסְגֵּי לְעֵילָא לְעֵילָא. וְיִתְנַגִּיד וְיִתְמְשַׁךְ לְתַתָּא. כַּאֲשֶׁר דִּבַּרְתָּ, כְּמָה דְּאוּקְמוּהָ. לֵאמֹר, לְמֵילַף מֵהָכָא כָּל דָּרִין בַּתְרָאִין, לְעָלַם וּלְעָלְמֵי עָלְמִין. לֵאמֹר, לְמֵימַר לְדָא בְּשַׁעֲתָא דְּעַקְתָּא. לְמֵימַר דָּא, בְּשַׁעֲתָא דְּרַוְוחָא. וּמַאי הוּא. יְיָ' אֶרֶךְ אַפַּיִם וְגוֹ', וְהָא אוֹקִימְנָא מִלֵּי.

92. Rabbi Yitzchak said, Why is "truth" missing here, MEANING THAT "AND ABUNDANT IN LOVE AND TRUTH" (SHEMOT 34:6), IS NOT MENTIONED HERE AS IT IS MENTIONED AT THE THIRTEEN MEASURES IN THE PORTION OF KI TISA. Rabbi Chiya said, THE SPIES caused it to be removed from here - HASHEM AND TRUTH - since they carried on with deception, and with the same measure that a person measures, he gets measured FROM ABOVE. Likewise, the other measures were gone, so that Moses could not mention them, SINCE WE FIND HERE ONLY NINE MEASURES OF COMPASSION AND NOT THIRTEEN. This was brought about BY THE SPIES. "I have pardoned according to your word" (Bemidbar 14:20). means actually your word. This was already commented on by the friends and we have learned it.

92. אָמַר ר' יִצְחָק, אֱמֶת אֲמַאי סָלִיק מִכָּאן. אָמַר רִבִּי חִיָּיא, אִינּוּן גָּרְמוּ לֵיהּ דְּאִסְתָּלִיק מִכָּאן, דְּהָא בְּשִׁקְרוּ דִּבְּרוּ גַּרְמַיְיהוּ בְּהַהוּא מִדָּה דב"נ מוֹדֵד בָּהּ, מוֹדְדִין לֵיהּ. וְכֵן שְׁאַר אָחֳרֵי אִסְתָּלְקוּ, דְּלָא יָכִיל מֹשֶׁה לְמֵימְרִינְהוּ, בְּגִין דְּאִינּוּן גָּרְמוּ. סָלַחְתִּי כִּדְבָרֶיךָ, כִּדְבָרֶיךָ מַמָּשׁ, וְהָא אַתְּעֲרוּ חַבְרַיָּיא, וְהָא אִתְּמַר.

13. The dean of the Yeshivah (Torah academy)
This section records the start of a supernal experience of the rabbis. They hear a mysterious saying that is eventually explained to them. They heard a voice saying that whoever stops shall be stopped, whoever curtails shall be curtailed and whoever curtails shall be prolonged. The rabbis hear many secrets and are then deemed worthy of going to a higher level. They are given a rose and inhale its fragrance, as the illumination of wisdom is called scent. They learn from the Mishnah scholars thirty laws that they hadn't known and other secret meanings in the Torah. They see people digging graves and dying and immediately reincarnating with bright holy bodies. They hear another set of riddles full of hidden meanings. We hear of the heads of the Yeshivot and how they travel with Aaron and fly like eagles to the Yeshivah of light, the Yeshivah of Moses. The face of Moses is radiant so that it cannot be looked upon, and there is a curtain between him and the wise men. Acting as an intermediary, Aaron takes Moses' explanations to the heads of the Yeshivot. We also hear how all the virtuous women of the desert generation came to Miriam to study about God. The generation of the desert is the most blessed because they left the Yeshivah of Moses and flew to the Yeshivah of the firmament, Metatron; those who are worthy take flight to the highest Yeshivah, the Yeshivah of God.

93. THE BEGINNING OF THIS ARTICLE IS MISSING. They spoke with each other what they could not speak before this. They emerged from that opening and sat in the garden underneath the trees. They said to each other, Since we were here and saw all this, if we die here, we will most certainly attain the World to Come. They sat down. A sleep fell upon them. In the meanwhile, the one appointed came and woke them up. He told them to get up and go into the orchard outside, MEANING TO THE EXTERIOR LEVEL. They went out. They noticed the scholars of the scriptures, who talked of this verse: "In this wilderness shall they be consumed" (Bemidbar 14:35), but not in another place, THAT IS THAT THEY WILL MERIT THE WORLD TO COME. "And there they shall die" (Ibid.), but not in another place, MEANING THAT THEY WILL HAVE THE LIFE OF THE WORLD TO COME. That concerns the bodies - THAT EVEN IN THIS WORLD, THEY WILL ONLY DIE FROM THE ASPECT OF THE BODY - but not their souls, WHICH WILL BE similar to the denizens of the Garden, MEANING THE SOULS WILL MERIT THE GARDEN OF EDEN.

93. דָּא עִם דָּא, מַה דְּלָא הֲווֹ יַכְלִין לְמַלָּלָא מִקַּדְמַת דְּנָא. נַפְקוּ מֵהַהִיא פִּתְחָא, וְיָתְבוּ בְּגִנְתָּא תְּחוֹת אִילָנִין. אָמְרוּ דָּא לְדָא, כֵּיוָן דַּאֲנָן הָכָא, וְחָמֵינָן כָּל דָּא, אִי נֵמוּת הָכָא, וַדַּאי נֵיעוּל לְעָלְמָא דְּאָתֵי. יָתְבוּ. שֵׁינָתָא נַפְלַת עֲלַיְיהוּ. וְדַמְכוּ. אַדְהָכִי, הָא הַהוּא מְמָנָא אָתָא, וְאַתְּעַר לוֹן, אָמַר לוֹן, קוּמוּ פּוּקוּ לְגוֹ פַּרְדֵּס דְּאַבְרָא. נַפְקוּ, חָמוּ לְאִלֵּין מָארֵי מִקְרָא, דַּהֲווּ אַמְרֵי בְּהַהוּא קְרָא, בַּמִּדְבָּר הַזֶּה יִתַּמּוּ, הָא בַּאֲתָר אַחֲרָא לָא. וְשָׁם יָמוּתוּ, הָא בַּאֲתָר אַחֲרָא לָא, וְדָא בְּגוּפִין, אֲבָל בְּנִשְׁמָתִין לָא, כְּגַווּנָא דִּבְנֵי גִנְתָּא.

94. אָמַר לוֹן הַהוּא מְמָנָא, פּוּקוּ. נַפְקוּ בַּהֲדֵיהּ, אָמַר לוֹן, שְׁמַעְתּוּן מִדִּי לְגוֹ הַהוּא דַּרְגָּא. אָמְרוּ, שְׁמַעְנָא דְּהָא חַד קָלָא הֲוָה אָמַר, מַאן דְּפָסַק, יִתְפְּסַק. מַאן דְּקָצַר, יִתְקַצָּר. מַאן דְּקָצַר, יִתְאָרֵךְ. אָמַר לוֹן, יְדַעְתּוּן מַאי הַאי. אָמְרוּ לָא. אָמַר לוֹן, חֲמִיתּוּן הַהוּא נִשְׁרָא רַבְרְבָא, וְהַהוּא יְנוּקָא דְּקָא מְלַקֵּט עֲשָׂבִין, ר׳ אִילָּאִי דִּנְצִיבִין הֲוָה. הוּא וּבְרֵיהּ, וּמָטָא הָכָא, וְחָמָא הוּא וְיְנוּקָא בְּרֵיהּ מְעָרְתָּא דָּא, כֵּיוָן דְּעָאלוּ לְגוֹ חֲשׁוֹךְ, לָא יָכִילוּ לְמִסְבַּל, וּמִיתוּ.

95. וְהַהוּא יְנוּקָא בְּרֵיהּ, קַיְימָא בְּכָל יוֹמָא קָמֵיהּ דְּבְצַלְאֵל, בְּשַׁעֲתָא דְּנָחִית מִמְּתִיבְתָּא עִלָּאָה, וְאָמַר קָמֵיהּ תְּלַת מִלִּין, עַד לָא יִפְתַּח בְּצַלְאֵל בְּרָזִין סְתִימִין דְּחָכְמְתָא, דְּכָל מִלּוֹי רָזִין סְתִימִין אִינּוּן, דְּעַיִן לֹא רָאָתָה אֱלֹהִים זוּלָתֶךָ. הַאי דְּאָמַר, מַאן דְּפָסַק יִתְפְּסַק. מַאן דְּפָסַק מִלִּין דְּאוֹרַיְיתָא, עַל מִלִּין בְּטֵלִין, יִתְפַּסְקוּן חָיּוֹהִי מֵהַאי עָלְמָא, וְדִינֵיהּ קַיְימָא בְּהַהוּא עָלְמָא. מַאן דְּקָצַר יִתְקַצָּר, מַאן דְּקָצַר אָמֵן, וְלָא מַאֲרִיךְ בֵּיהּ גּוֹ נַיְיחָא, יִתְקְצַר מֵחַיִּין דְּהַאי עָלְמָא. מַאן דְּקָצַר יִתְאָרֵךְ, מַאן דְּאָמַר אֶחָד, אִצְטְרִיךְ לְחַטְפָא אָלֶף, וּלְקַצְרָא קְרִיאָה דִּילֵהּ, וְלָא יְעַכֵּב בְּהַאי אֶת כְּלָל. וּמַאן דְּעָבִיד דָּא, יִתְאָרְכוּן חַיָּיו.

96. אָמְרוּ לֵיהּ, תּוּ אָמַר, תְּרֵין אִינּוּן, וַחֲדָא אִשְׁתְּתַף בְּהוּ, וְאִינּוּן תְּלָתָא. וְכַד הֲווֹ תְּלָתָא, אִינּוּן חַד. אָמַר לוֹן, אִלֵּין תְּרֵין שְׁמָהָן דְּשְׁמַע יִשְׂרָאֵל, דְּאִינּוּן יְיָ׳ יְיָ׳. אֱלֹהֵינוּ אִשְׁתְּתַף בְּהוּ, וְאִיהוּ חוֹתְמָא דְּגוּשְׁפַּנְקָא, אֱמֶת. וְכַד מִתְחַבְּרָן כַּחֲדָא אִינּוּן חַד בְּיִחוּדָא חֲדָא.

97. תּוּ אָמַר, תְּרֵין אִינּוּן וְחַד אִתְהַדָּר. כַּד שַׁלִּיט. טָאס עַל גַּדְפֵּי רוּחָא, וְשָׁאט בְּמָאתָן אֶלֶף, וְאִתְטָמַר. אָמַר לוֹן, אִלֵּין תְּרֵין כְּרוּבִים, דְּהֲוָה רָכִיב בְּהוּ קוּדְשָׁא בְּרִיךְ הוּא. וּמִן יוֹמָא דְּאַגְנִיז יוֹסֵף מֵאֲחוּי, אַגְנִיז חַד, וְאִשְׁתְּאַר חַד לְגַבֵּי בִּנְיָמִין, הה״ד וַיִּרְכַּב עַל כְּרוּב וַיָּעָף וַיִּדָּא עַל כַּנְפֵי רוּחַ. וְאַגְנִיז בְּמָאתָן אֶלֶף עָלְמִין וְאִתְטָמַר, הַהוּא דְּרָכִיב עָלֵיהּ, דְּאִינּוּן מָאתָן אֶלֶף גְּנִיזִין, אִינּוּן דִּילֵיהּ, בְּרִיךְ הוּא.

94. The appointed one told them to leave. They left with him. He asked them, Did you hear something on that level? They said, We heard that a voice was saying that whoever stops shall be stopped, whoever curtails shall be curtailed and whoever curtails shall be prolonged. He said to them, Do you understand what this means? They said no. He said to them, Did you see that great eagle and that child that picks grasses? This was Rabbi Ila'i from Netzivin, he and his son. They arrived here and they saw him and his boy and this cave. As soon as they entered into this darkness, they were not able to stand it and died.

95. That child, his son, stands daily in front of Betzalel, when he descends from his high Yeshivah, and said to him three things, prior to Betzalel's divulgence of the concealed secrets of wisdom. All his sayings are concealed secrets, since "neither has the eye seen, that Elohim, beside You" (Yeshayah 64:3). That is what is said: Whoever stops, shall be stopped means whoever ceases from the sayings of Torah in order to speak of vain matters, his life will be ended from this world. His judgment remains for the World to Come. Whoever curtails shall be curtailed means that whoever cuts short the Amen and does not extend it leisurely, BUT SAYS IT ABRUPTLY, shall have his life shortened in this world. Whoever curtails shall be prolonged means that whoever said Echad (Eng. 'One') must hurry with the Aleph OF ECHAD and shorten its pronunciation, and not dally with this letter at all. Whoever acts this way shall have his life extended.

96. He said more: They are two and one joins them. They become three and when they are three, they are one. He told them, These are the two names, Yud Hei Vav Hei and Yud Hei Vav Hei in Sh'ma Yisrael (the recital of the Sh'ma). "Our Elohim" was united with them and that is the seal of the ring, truth. When they get joined together, they are one in one union.

97. He said more: They are two and to one he returned. When he dominates, he flies on the wings of the wind and loiters and wanders into a group of two hundred thousand ones and hides there. He said to them, These are the two Cherubs upon which the Holy One, blessed be He, was riding. From the day that Joseph was hidden from his brothers, one was stored away and one remained with Benjamin as it is written: "And He rode upon the Cherub, and did fly: He soared on the wings of the wind" (Tehilim 18:11). AND WHAT HE SAID, And was hidden in two hundred thousand and was hidden, that refers to the one who rides on it, THAT IS CONCEALED IN TWO HUNDRED THOUSAND, that those two hundred thousand that are stored away are His, blessed is He.

98. פּוּקוּ מֵהָכָא, זַכָּאִין אַתּוּן, נַפְקוּ, יָהַב לוֹן הַהוּא מְמָנָא וַוּרְדָא חֲדָא וְנַפְקוּ. כַּד נַפְקוּ אַסְתִּים פּוּם מְעָרְתָּא, וְלָא אִתְחֲזֵי כְּלָל. חָמוּ הַהוּא נִשְׁרָא, דְּהַוָה נָחִית מֵהַהוּא אִילָנָא, וְעָאל גּוֹ מְעָרְתָּא אַחֲרָא. אַרְחוּ אִינּוּן בְּהַהוּא וַוּרְדָא, וְעָאלוּ תַּמָּן, אַשְׁכָּחוּ הַהוּא נִשְׁרָא אַפּוּם מְעָרְתָּא, אָמַר לוֹן עוּלוּ זַכָּאֵי קְשׁוֹט חַבְרִין, דְּהָא לָא חֲמֵינָא חֶדְוָה דְּחַבְרוּתָא, מִן יוֹמָא דַּאֲנָא הָכָא, אֶלָּא בְּכוּ.

99. They entered another orchard, MEANING TO ANOTHER LEVEL, and the eagle was with them, THAT IS THE SECRET OF THE FACE OF AN EAGLE. When they arrived at those scholars of the Mishnah, the eagle converted back to the shape of a man, MEANING TO THE SECRET OF THE FACE OF A MAN with a glowing robe like them, and sat together with them. He said to the MISHNAH SCHOLARS that were seated, Give honor to the Mishnah scholars that arrived here, since their Master shows them great wonders. One of them said to them, Have you a sign THAT YOU ARE WORTHY OF BEING HERE? They replied, Yes. They slipped out two roses and smelled them, THEREBY ALLUDING TO MALCHUT AND BINAH THAT ARE COMBINED TOGETHER IN THE SECRET OF THE TWO ROSES. They said, Be seated, deans of the Yeshivah. Be seated, truly righteous men. They held on to them and they sat. At that time, they learned from them thirty Halachot (lit. 'laws') that they did not know of before, and other secret meanings in the Torah.

99. עָאלוּ מָאטוּ לַפַּרְדֵּס אַחֲרָא, וְהַהוּא נִשְׁרָא בַּהֲדַיְיהוּ, כַּד מָטוּ לְגַבֵּי אִינּוּן מָארֵיהוֹן דְּמִשְׁנָה, אִתְהַדַּר הַהוּא נִשְׁרָא בְּדִיוּקְנָא דְּאָדָם, בִּלְבוּשׁ יְקָר, מְנַהֲרָא כְּוָותַיְיהוּ, וְיָתִיב עִמְּהוֹן כַּחֲדָא, אָמַר לְאִינּוּן דְּיָתְבֵי, הָבוּ יְקָר לְמָארֵי מַתְנִיתָא דְּאָתוּ הָכָא, דְּהָא מָארֵיהוֹן אַחְמֵי לוֹן פְּלִיאָן רַבְרְבָן הָכָא. אָמַר חַד מִנַּיְיהוּ, אִית בְּכוּ סִימָנָא. אָמְרוּ הֵין. אַפִּיקוּ תְּרֵין וַרְדִין, וְאַרְחוּ בְּהוּ. אָמְרוּ, תִּיבוּ מָארֵי מְתִיבְתָּא, תִּיבוּ זַכָּאֵי קְשׁוֹט, אֲחִידוּ בְּהוּ, וְיָתְבוּ. בְּהַהִיא שַׁעֲתָא, אוֹלְפוּ תַּמָּן תְּלָתִין הֲלָכוֹת, דְּלָא הֲווֹ יַדְעֵי מִקַּדְמַת דְּנָא, וְרָזִין אַחֲרָנִין דְּאוֹרַיְיתָא.

100. They then returned to the scriptural scholars, and they found them studying and saying: "I had said, 'You are angels (Heb. Elohim), all of you sons of the most High'" (Tehilim 82:6), MEANING "I had said" during the time when you acted before listening, for "You are Elohim..." However, since you were drawn after your bad inclination, "nevertheless, you shall die like a man..." (Ibid. 7), just like the death of man brings him to dust in order to erase the bad inclination in his corpse. It is that bad inclination that dies and decays within.

100. אָהַדְרוּ לְגַבֵּי אִינּוּן מָארֵי מִקְרָא, אַשְׁכָּחוּ דַּהֲווֹ אַמְרֵי, אֲנִי אָמַרְתִּי אֱלֹהִים אַתֶּם וּבְנֵי עֶלְיוֹן כֻּלְּכֶם. אֲנִי אָמַרְתִּי, בְּשַׁעֲתָא דְּאַקְדִּימְתּוּן עֲשִׂיָה לִשְׁמִיעָה. דְּהָא אֱלֹהִים אַתֶּם וְגוֹ׳. כֵּיוָן דְּאַמְשִׁכְתּוּן בָּתַר יֵצֶר הָרַע, אָכֵן כְּאָדָם תְּמוּתוּן וְגוֹ׳. מַה מִיתָתוֹ שֶׁל אָדָם אֲחִית לֵיהּ לְעַפְרָא, בְּגִין דְּיִתְמְחֵי הַהוּא יֵצֶר הָרַע דִּי בְּגַוֵּיהּ, וְהַהוּא יֵצֶר הָרַע אִיהוּ דְּמִית, וְאִתְעַכָּל בְּגַוֵּיהּ.

101. The older man who led them said, It is also written here: "But as for you, your carcasses (Heb. pigreichem) shall fall in this wilderness" (Bemidbar 14:32). IF IT WAS JUST THE DEMISE OF THE BAD INCLINATION, what is the meaning of "your carcasses" IN PLURAL FORM? IT IS ONE EVIL INCLINATION THAT APPLIES TO ALL OF THEM. HE RESPONDS: That Evil Inclination is combined of male and female, AND "YOUR CARCASSES" MEANS the things lacking in you, since the bad inclination is called lack, as it always descends to an area that is lacking IN THE PERSON and does not ascend. Hence, we always promote things pertaining to holiness, not to decrease. In defilement, there is always a decrease and never an increase. Therefore, THE BAD INCLINATION IS REFERRED TO AS, "your carcasses," MEANING those things lacking within you, as is written: "Who were too weak (Heb. pigru) to go over the wadi" (I Shmuel 30:10). The final sequence of the verse is proof THAT IT REFERS TO THE BAD INCLINATION, since it is written: "(they) shall fall" (Bemidbar 14:39) and IT IS not WRITTEN: '(you) shall fall'. So, too, "in this wilderness they shall be consumed" (Ibid. 35) these carcasses, MEANING, THE BAD INCLINATIONS, "and there they shall die," since it is the wish of the Holy One, blessed be He, to eliminate these carcasses from the world forever.

101. אָמַר הַהוּא סָבָא דְּעָלַיְיהוּ, אוֹף הָכָא כְּתִיב, וּפִגְרֵיכֶם אַתֶּם יִפְּלוּ בַּמִּדְבָּר הַזֶּה. מַאי פִּגְרֵיכֶם. דָּא יֵצֶר הָרַע, כָּלִיל דְּכַר וְנוּקְבָא. חֲסְרוֹנִין דְּאִית בְּכוּ, דְּיֵצֶר הָרַע נָחִית תְּדִיר לְחֶסְרוֹנָא, וְלָא סָלִיק. בַּקֹּדֶשׁ מַעֲלִין וְלָא מוֹרִידִין, בִּמְסָאֲבוּ מוֹרִידִין תְּדִיר, וְלָא מַעֲלִין. וע״ד אִקְרוּן פִּגְרֵיכֶם, חֲסְרוֹנִין דִּלְכוֹן. כד״א אֲשֶׁר פִּגְרוּ מֵעֲבוֹר אֶת הַנַּחַל וְגוֹ׳, סוֹפָא דִּקְרָא אוֹכַח, דִּכְתִיב יִפְּלוּ, וְלָא תִּפְּלוּ. וע״ד, בַּמִּדְבָּר הַזֶּה יִתַּמּוּ אִינּוּן פִּגְרִים וְשָׁם יָמוּתוּ, בְּגִין דִּרְעוּתָא דְקוּדְשָׁא בְּרִיךְ הוּא לְשֵׁיצָאָה לְהָנֵי פִּגְרִים מֵעָלְמָא, לְעָלַם.

102. אָמַר לְהוּ רִבִּי אִילָאִי, זַכָּאֵי קְשׁוֹט, עוּלוּ וְתֶחֱמוּ, דְּהָא רְשׁוּ אִתְמְסַר לְכוּ, לְמֵיעָל עַד הַהוּא אֲתָר דְּפָרוֹכְתָּא פְּרִיסָא. זַכָּאָה חוּלָקְכוֹן. קָמוּ וְעָאלוּ גּוֹ דּוּכְתָּא חֲדָא, וַהֲווֹ תַּמָּן מָארֵיהוֹן דְּאַגְדָּה, וְאַנְפֵּיהוֹן מְנַהֲרָן כִּנְהִירוּ דְּשִׁמְשָׁא. אָמְרוּ מַאן אִלֵּין. אָמַר לְהוֹן, אִלֵּין מָארֵיהוֹן דְּאַגְדָּה. וְחָמָאן בְּכָל יוֹמָא נְהִירוּ דְּאוֹרַיְיתָא כַּדְקָא יָאוֹת. קַיְּימוּ, וּשְׁמָעוּ כַּמָּה מִלִּין חַדְתִּין בְּאוֹרַיְיתָא, וְלָא אִתְיְהִיב לוֹן רְשׁוּ לְמֵיעַל לְגַוֵּיהוּ.

102. Rabbi Ila'i said to them: truly righteous men, enter and see, since permission is given to you to proceed to the area where the veil is spread. Praised is your lot. They rose and entered a place where there were scholars of Agadah, whose faces were bright as the sunlight. They said: Who are these? He said to them: These are the Agadah scholars, and they properly see the light of the Torah, daily. They remained and listened to several new illuminations in the Torah, but were not given authority to join with them.

103. אָ״ל ר׳ אִילָאִי, עוּלוּ לְדוּכְתָּא אַחֲרָא וְתֶחֱמוּ. עָאלוּ לְגוֹ גִּנְתָּא אַחֲרָא, וְחָמוּ אוֹף הָכִי כָּרָאן קִבְרִין, וּמִיַּד מֵתִין. וּמִתְהַדְּרִין חַיִּין בְּגוּפִין מְנַהֲרָן קַדִּישִׁין. אָמְרֵי לֵיהּ, מַאי הַאי. אָ״ל, דָּא עַבְדֵּי בְּכָל יוֹמָא, וּמִיַּד דְּשַׁכְבֵי מִתְעַכְּלָא הַהוּא זוּהֲמָא בִּישָׁא דְּקַבִּילוּ בְּקַדְמֵיתָא, וְקַיְּימִין מִיַּד בְּגוּפִין חַדְתִּין מְנַהֲרִין, בְּאִינּוּן גּוּפִין קַדִּישִׁין דְּקַיְּימֵי עַל טוּרָא דְּסִינַי, כְּגַוְונָא דְּאַתּוּן חָמָאן, קַיְּימוּ כֻּלְּהוּ עַל טוּרָא דְּסִינַי, בְּגוּפִין בְּלָא לִכְלוּכָא כְּלַל, כְּיָון דְּאַמְשִׁיכוּ עָלַיְיהוּ יצה״ר, אִתְהַדְּרוּ בְּגוּפִין אַחֲרָנִין, דְּגוּפִין קַדְמָאִין, גּוּפִין נוּכְרָאִין, הה״ד וַיִּתְנַצְּלוּ בְּנֵי יִשְׂרָאֵל אֶת עֶדְיָם מֵהַר חוֹרֵב.

103. Rabbi Ila'i told them to enter another area and look around. They entered into another garden and also saw, BESIDES OTHER THINGS, people digging graves. Immediately they die, and immediately reincarnate with bright holy bodies, SINCE THESE WERE THE DECEASED OF THE DESERT. They said to him, What is this? He replied to them, They do this every day and, when they die, the evil filth which they received before immediately decays. They quickly rise up with bright new bodies, with these holy bodies that they had when they stood on Mount Sinai, exactly as you see THEM, since all stood on Mount Sinai with bodies totally free of dirt. As soon as they drew upon themselves the Evil Inclination, they again had other bodies other than the bodies they had prior to that, strange bodies - MEANING THAT THE FILTH OF THE SERPENT WAS AGAIN UPON THEM. About this, it is written: "And the children of Yisrael stripped themselves of their ornaments by the Mount Horeb" (Shemot 33:6).

104. קָלָא אִתְּעַר, זִילוּ אִתְכְּנָשׁוּ, הָא אָהֳלִיאָב קָאֵים עַל קִיּוּמֵיהּ, וְכָל אִינּוּן קַתֶּדְרָאִין קַמֵּיהּ. לְשַׁעֲתָא פַּרְחוּ כֻּלְּהוּ, וְלָא חָמוּ מִדִּי, אִשְׁתָּאֲרוּ בִּלְחוֹדַיְיהוּ תְּחוֹת אִילָנִין דְּגִנְתָּא. חָמוּ פִּתְחָא אַחֲרָא, עָאלוּ תַּמָּן, חָמוּ הֵיכְלָא חֲדָא, עָאלוּ וְיָתְבוּ תַּמָּן. תְּרֵין עוּלֵימִין הֲווֹ תַּמָּן. זָקְפוּ עַיְּינִין, וְחָמוּ חַד מַשְׁכְּנָא מְרַקְּמָא בְּכָל זִינֵי צִיּוּרִין וּגְוָונִין דְּעָלְמָא, וְעָלֵיהּ פְּרֵיס פְּרִיסָא דְּנְהוֹרָא מְנַצְּצָא, דְּלָא יַכְלִין עַיְּינִין לְאִסְתַּכְּלָא, מִתַּמָּן וּלְהָלְאָה לָא חָמוּ כְּלוּם.

104. A voice stirred and said, Go and congregate there. Aholiav stands on his spot and there are chairs before him. Suddenly, everything disappeared and they saw nothing. They remained alone under the trees in the garden. They noticed another door. They entered there, saw a chamber and sat down there. There were two youths there. They raised their eyes and saw a dwelling that was embroidered in all the kinds of artistry and colors existing in the world. On it was spread a curtain of sparkling light, at which the eyes were not able to gaze. Beyond that, they saw nothing.

105. אַרְכִּינוּ אוּדְנִין, וּשְׁמָעוּ חַד קָלָא דַּהֲוָה אָמַר, בְּצַלְאֵל רְבִיעָאָה אִיהוּ לִנְהוֹרִין עִלָּאִין. יוֹסֵף רְבִיעָאָה אִיהוּ גּוֹ נְהוֹרִין דְּאָדָם קַדְמָאָה. סְלִיקוּ דְּלֵעֵילָא, חֲבִיבָא דְּכֹלָּא. עָלֵיהּ כְּתִיב, וְנִסְכּוֹ רְבִיעִית הַהִין בַּקֹּדֶשׁ וְגוֹ׳. מַאן דְּיִסְתָּכֵל וְחָמֵי, יִסְמוּן עֵינֵיהּ. מַאן דְּלָא יִסְתָּכֵל, חָמֵי וְאִתְפְּתַח. אִילָנָא דְּתַמְנֵי סְרֵי, כַּד כָּפִיף, יְזַקּוֹף וְיִתְקַיֵּים. אִי לָא כָּפִיף, חַוְיָא בִּישָׁא אָכִיל לֵיהּ. מַאן דְּעָאל תְּרֵין כְּרוּבִין לְגוֹ, רְעוּתֵיהּ אִתְעֲבִיד. מַאן דְּמְעַיֵּין, רָחִיק מֵרְעוּתֵיהּ. קָרְבְּנָא דְּרַבְיָא, שְׁלִים לְאִתְקַבְּלָא. פְּסַק הַהוּא קָלָא.

105. They inclined their ears and heard a voice that was saying, Betzalel is the fourth to the supernal lights. Joseph is the fourth in the lights of the Adam. HE IS the elevation above, most beloved of all. About him, the verse is written: "And its drink offering shall be the fourth part of a hin...in the holy place..." (Bemidbar 28:7). Whoever gazes and looks, his eyes will be blinded. Whoever does not gaze will be open-eyed and see. A tree of eighteen, when it bends itself, will return upright and endure. If it does not bend itself, the evil snake will consume it. Whoever enters two Cherubs forward, his wish will be accomplished. Whoever contemplates is far from his will. The offering of a youth is perfect to be accepted. And the voice stopped. ALL THOSE POINTS WILL BE EXPLAINED IN THE ZOHAR FURTHER ON.

106. אָמְרוּ אִינּוּן תְּרֵין עוּלֵימִין, סִימָנָא אִית בְּגַוַיְיכוּ. אָמְרוּ הִין. אַפִּיקוּ אִינּוּן תְּרֵין וְרָדִין, אַרְחוּ בְּהוּ, אָמְרוּ תִּיבוּ, עַד דְּתִשְׁמְעוּן תְּרֵין מִלִּין, בְּרָזִין עַתִּיקִין, מִגּוֹ מָארֵי מְתִיבְתָּא, וִיהוֹן תָּדִיר בְּרָזָא בְּגַוַיְיכוּ. אָמְרוּ הֵן.

106. Those two youths asked, Have you a sign with you? They answered, Yes. They took out the two roses and smelled them. They were told to be seated while they heard two of the ancient secrets from the dean of the Yeshivah, which they shall keep forever secret. They agreed.

107. אָמַר רִבִּי שִׁמְעוֹן, כָּל הָנֵי מִלִּין, וְכָל מַה דְּחָמוּ, כַּתְבוּ. וְכַד מָטוּ הָכָא, הֲוָה כְּתִיב אֶשְׁמְרָה דְּרָכַי מֵחֲטוֹא בִלְשׁוֹנִי. וַאֲנָא שָׁאִילְנָא לַאֲבִי אַבָּא, כַּמָּה הֲווֹ אִינּוּן תְּרֵין מִלִּין, וְאָמַר לִי חַיֶּיךָ בְּרִי, אִינּוּן תְּרֵין מִלִּין, בָּאנוּ עָלְמִין, וְחָרִיבוּ עָלְמִין, מַאן דְּאִשְׁתַּמָּשׁ בְּהוּ.

107. Rabbi Shimon said, All these points and all that they observed, they wrote down. When they reached here, AS THEY WERE TOLD TO KEEP THESE THINGS SECRET, it was written, MEANING IT WAS WRITTEN ABOUT THEM: "I will take heed to my ways, that I sin not with my tongue" (Tehilim 39:2). I inquired of my father, Father, what was referred to by these two items? He said to me, Your life, my son. These two matters have built worlds and destroyed worlds, for whoever made use of them.

108. כֵּיוָן דְּשַׁמְעוּ אִלֵּין תְּרֵין מִילִין, אָמְרוּ אִינּוּן יְנוּקֵי, פּוּקוּ פּוּקוּ, לֵית לְכוּ רְשׁוּתָא יַתִּיר לְמִשְׁמַע. אַפִּיק חַד מִנַּיְיהוּ, תַּפּוּחַ אֶחָד, וְיָהַב לוֹן. וְאָמַר, אַרְחוּ בְּדָא, אַרְחוּ בֵּיהּ, וְנַפְקוּ, וּמִכָּל דְּחָמוּ לָא אַנְשׁוּ כְּלוּם. נַפְקוּ.

108. As soon as they heard these two items, the youths told them, Leave, leave, for you have no permission to listen to more. One of them then took out an apple, gave it to them and said, Smell this. They smelled it and left. And of all that they saw, they forgot nothing. They left.

109. הָא מְמָנָא אַחֲרָא, אָתָא אָמַר לוֹן, חַבְרַיָּיא, ר׳ אִילָאִי שְׁדַרְנִי לְכוּ, תּוֹרֵיכוּ לֵיהּ הָכָא אַפּוּם מְעַרְתָּא, וְהוּא יֵיתֵי וְיוֹדַע לְכוּ מִלִּין עִלָּאִין דְּלָא יְדַעְתּוּן. דְּאִיהוּ תָּבַע מִגּוֹ מְתִיבְתָּא, דִּיהֵא לֵיהּ רְשׁוּ לְגַלָּאָה לְכוּ מִלִּין. נַפְקוּ בַּהֲדֵיהּ וְאוֹרִיכוּ אַפּוּם מְעַרְתָּא, וַהֲווֹ מְהַדְרִין מִלֵּי דָא לְדָא, מִכָּל מַה דְּחָמוּ וְאוֹלִפוּ תַּמָּן.

109. Another appointed one came and he said to them, Friends, Rabbi Ila'i has sent me to you. Wait for him here at the entrance of the cave and he will come and tell you about supernal matters of which you knew nothing, for he asked permission from the Yeshivah to have authority to reveal the matters to you. They emerged with him and waited at the entrance of the cave and they were repeating the points to each other, of all that they beheld and learned there.

110. אַדְּהָכִי, הָא ר׳ אִילָאִי אָתָא, נָהִיר כְּשִׁמְשָׁא. אָ״ל אוֹרַיְיתָא חַדְתָּא שְׁמַעְתָּא. אָמַר לוֹן וַדַּאי, וּרְשׁוּ יְהַבוּ לִי לְמֵימַר לְכוּ מִלֵּי. אִתְחַבְּרָא כַּחֲדָא אַפּוּם מְעַרְתָּא, וְיָתְבוּ. אָמַר לוֹן זַכָּאין אַתּוּן, דְּאַחֲמֵי לְכוֹן מָארֵיכוֹן כְּגַוְונָא דְּעָלְמָא דְּאָתֵי, וְהָא לֵית לְכוּ דְּחִילוּ וְאֶמְתָּנוּ, אָמְרוּ וַדַּאי הָא אִתְנְשֵׁי מִנָּן אָרְחָא דִּבְנֵי נָשָׁא, וּתְוָוהָא אִיהוּ עַל כָּל מַה דַּחֲמֵינָן בְּהַאי טוּרָא.

110. In the meantime, Rabbi Ila'i arrived and was shining like the sun. They inquired of him, Have you heard anything new in the Torah? He told them, Certainly. I have been granted permission to relate it to you. They joined together at the cave entrance and sat down. He told them, You are worthy that your Master has revealed to you the likeness of the World to Come, and you have no fear nor awe. They responded, Certainly, we have already forgotten the way of people, and is it any wonder, after all that we observed on this mountain?

111. אָמַר לוֹן, חֲמִיתּוּן אִלֵּין טוּרַיָּא, כֻּלְּהוּ רָאשֵׁי מְתִיבְתֵּי לְעַמָּא דָּא דִּבְמַדְבְּרָא. וְזָכוּ הַשְׁתָּא, מַה דְּלָא זָכוּ כַּד הֲווֹ בַּחַיִּין. וְאִלֵּין רֵישֵׁי מְתִיבְתֵּי, כֻּלְּהוּ בְּרֵישׁ יַרְחֵי וְשַׁבַּתֵּי וּמוֹעֲדַיָּא, מִתְכַּנְּשֵׁי לְגַבֵּי טוּרָא דְּאַהֲרֹן כַּהֲנָא, וּמִתְעָרֵי לְגַבֵּיהּ, וְעָאלִין גּוֹ מְתִיבְתָּא דִּילֵיהּ, וּמִתְחַדְּשָׁן תַּמָּן, בְּרַכְיוּ דְּטַלָּא קַדִּישָׁא דְּנָחִית עַל רֵישֵׁיהּ, וּמְשַׁח רְבוּ דְּנָגִיד עָלֵיהּ, וְעִמֵּיהּ מִתְחַדְּשָׁן כֻּלְּהוּ בְּחִדּוּשִׁין דִּרְחִימִין דְּמַלְכָּא קַדִּישָׁא, עַד דְּאִקְרֵי הָכָא מְתִיבְתָּא דִּרְחִימוּתָא.

111. He said to them, Have you seen all these mountains? All are heads of Yeshivot to this nation OF PEOPLE WHO DIED in the desert. They now achieve what they had not merited while they were alive. And these heads of the Yeshivot all gather on new moons, on Shabbat and holidays, at the mountain of Aaron the priest, get roused to him and enter his Yeshivah. They are renewed there with the purity of the holy dew that flows down on the head of Aaron and the anointing oil that flows down on him. With him, all become renewed with the new interpretations of the Holy King's love, so that it is called here the Yeshivah of love.

112. וְאִיהוּ נָטִיל בְּכָל מְתִיבְתָּא, בִּטְמִירוּ דְּקִיק מִתְעָפְפָן כְּנִשְׁרִין גּוֹ מְתִיבְתָּא דִּנְהוֹרָא, וְאִיהִי מְתִיבְתָּא דְּמֹשֶׁה, וְכֻלְּהוּ קַיְּימֵי לְבַר, וְלָא עָאלִין לְגוֹ, בַּר אַהֲרֹן בִּלְחוֹדוֹי וּכְפוּם שַׁעֲתָא אִקְרוּן בְּשְׁמָא.

112. He, AARON, travels with the entire Yeshivah and secretly and lightly they fly like eagles to the Yeshivah of light, which is the Yeshivah of Moses. Everyone stays outside and does not enter inside, except for Aaron exclusively, EXCEPTING only those that are called by name on specific times, MEANING, ON SHABBAT AND NEW MOON.

113. וְלֵית מַאן דְּחָמֵי לֵיהּ לְמֹשֶׁה, דְּהָא הַהוּא מַסְוֶה דְּאַנְפּוֹי, פְּרֵיס קָמֵיהּ. וּשְׁבַע עֲנָנֵי יְקָר סַחֲרָנֵיהּ. אַהֲרֹן קָאֵים גּוֹ פַּרְגּוֹדָא דִּלְתַתָּא מִן מֹשֶׁה. וּפַרְגּוֹדָא פָּסִיק, וְלָא פָּסִיק בְּגַוָּיְיהוּ. וְכָל רֵישֵׁי מְתִיבְתֵּי, לְבַר מִפָּרוֹכְתָּא דְּפַרְגּוֹדָא דָּא. וְכָל שְׁאָר, לְבַר מֵאִינּוּן עֲנָנִין. וּכְפוּם חִדּוּשֵׁי דְּנְהִירוּ דְּאוֹרַיְיתָא דְּאִתְגַּלְיָא, הָכִי מְנַהֲרָן אִינּוּן עֲנָנִין.

113. No one can see Moses, since a veil is drawn over his face and seven clouds of glory surround him. Aaron stands within the surrounding curtain, WHICH IS THE PARTITION, below Moses. That fence is separating and not separating between them, MEANING THAT IT DOES NOT SERVE AS A COMPLETE SEPARATION. All the heads of the Yeshivot are on the outside of that curtain, which is this partition, MEANING THAT IN FACT, IT IS A COMPLETE SEPARATION. And all the rest OF THE WISE MEN are beyond the seven clouds THAT SURROUND HIM. The brightness of these clouds is in accordance with the new Torah illuminations that are revealed.

114. וְאִתְקְלִישׁוּ בִּדְקִיקוּ דִּנְהוֹרָא, עַד דְּאִתְחֲזֵי הַהוּא מַסְוֶה, וּמִגּוֹ הַהוּא מַסְוֶה, חָמָאן נְהוֹרָא דְּנָהִיר יַתִּיר מִכָּל נְהִירִין דְּעָלְמָא. וְאִינּוּן אַנְפֵּי מֹשֶׁה. אַנְפּוֹי לָא אִתְחָזוּן כְּלָל, וְלֵית מַאן דְּחָמֵי לוֹן, בַּר הַהוּא נְהִירוּ דְּנָפִיק מִגּוֹ הַהוּא מַסְוֶה, בָּתַר כָּל אִינּוּן עֲנָנִין.

114. They were refined in the fineness of that light until MOSES' mask was visible to them. From that mask, they were able to see a light that is brighter than any light in the world. And that, THE MASK, IS the face of Moses, since his face is not at all visible. There is nobody who could see it, except for that light that emanates from this mask behind all these clouds.

115. מֹשֶׁה אָמַר מִלָּה סְתָם לְאַהֲרֹן, וְאַהֲרֹן פָּרִישׁ לְרַבְרְבֵי מְתִיבְתֵּי. בְּמַה פָּרִישׁ. בְּכָל אִינּוּן מַבּוּעִין דְּאַסְתִּימוּ מִנֵּיהּ, כַּד מָטָא זִמְנֵיהּ דִּיהוֹשֻׁעַ. וְהַשְׁתָּא אִיהוּ מְהָדַר לוֹן. בְּכַמָּה פְּלִיאָן, וּמְקוֹרִין וּמַבּוּעִין וּנְחָלִין דְּנַבְעִין מִכָּל מִלָּה וּמִלָּה.

115. Moses told Aaron the matter simply, WITHOUT EXPLANATIONS, and Aaron then explained it to the heads of the Yeshivot. In what way did he explain THE MATTERS? With all these streams, THAT IS THE LEVELS, that were blocked FROM JOSHUA AND THE REST OF YISRAEL, when Joshua's time came TO LEAD THE GENERATION, MEANING THE THREE HUNDRED LAWS AND EIGHT HUNDRED DOUBTFUL MATTERS THAT HAD BEEN CONCEALED FROM HIM. Now, Moses returned them to them through many wonders and sources, and springs and streams that flow from each and every matter.

116. All the virtuous women of that generation, MEANING THE DESERT GENERATION, also came to Miriam in those times and they all ascended TO HER like smoke columns from the desert. That day is referred to as feast day. In the Shabbat and holiday evenings, all the women came to Miriam and engaged in trying to understand the world's creator. Praised is this generation - THAT IS, THE GENERATION OF THE DESERT - from all the rest of the generations in the world. They left the Yeshivah of Moses and flew to the Yeshivah of the firmament, WHICH IS THE YESHIVAH OF METATRON. Those that are worthy take flight to the highest Yeshivah, WHICH IS THE YESHIVAH OF THE HOLY ONE, BLESSED BE HE. About that generation, it is written: "Happy is that people, that is in such a case: happy is that people whose Elohim is Hashem" (Tehilim 144:15).

116. כָּל נָשִׁין זַכְיָין דְּהַאי דָּרָא, אָתָאן לְמִרְיָם אוֹף הָכָא בְּהָנֵי זִמְנִין. וּכְדֵין סַלְקִין כֻּלְּהוּ, כְּתִמְרוֹת עָשָׁן גּוֹ מַדְבְּרָא דָא. וְהַהוּא יוֹמָא, אִקְרֵי יוֹמָא דְּהִלּוּלָא. נָשִׁין בְּלֵילֵי שַׁבָּתוֹת וּבְלֵילֵי יוֹמִין טָבִין, כֻּלְּהוּ אָתָאן לְגַבֵּי מִרְיָם, וְיַדְעִין אִשְׁתַּדְּלוּתָא בִּידִיעָה דְּמָארֵי עָלְמָא. זַכָּאָה דָּרָא דָא, מִכָּל דָּרִין דְּעָלְמָא. נַפְקֵי מִמִּתִיבְתָּא דְּמֹשֶׁה, וּפַרְחֵי לְגַבֵּי מִתִיבְתָּא דִּרְקִיעָא, וְאִינּוּן דְּאִתְחָזוּן פַּרְחֵי לְגַבֵּי מִתִיבְתָּא עִלָּאָה. עַל הַהוּא דָּרָא כְּתִיב, אַשְׁרֵי הָעָם שֶׁכָּכָה לוֹ אַשְׁרֵי הָעָם שֶׁיְיָ' אֱלֹהָיו.

14. The difference between Tam and Tamim

Rabbi Ila'i explains why Abraham was referred to as Tamim, perfect, while Jacob was referred to as Tam, perfect, and says that the difference has to do with the fact that Jacob was more perfect, being circumcised. With the wholeness of male and female together, Tam takes the letter aleph to become Emet, truth, as in "You will show truth to Jacob." When Abraham circumcised himself he entered into Tam and also into its levels that are together called Yam, ocean, thus becoming Tamim that combines the letters of both; thus he was connected with the right. Everyone should contain the holy levels and be Tam Yam in order to be able to accept the aleph, the secret of Jacob, to become Emet or truth. Rabbi Ila'i tells us how Malchut is covered on the outside with blue that was taken from the ocean so that those who look at her with the evil eye will draw the blue color that is judgment; internally, however, all the colors sparkle in her and are embroidered with the light of Chochmah. Similarly the man who wears the blue tzitzit becomes Tamim every day. He becomes elevated afterward to higher levels by the wearing of the Tefilin, to the levels of Zeir Anpin. It now appears that seven days have passed since the righteous rabbis began their supernal experience, and Rabbi Ila'i now tells them the explanation of the six sections of the mysterious riddle they heard earlier.

117. Rabbi Ila'i opened the discussion saying, "You shall be perfect (Heb. tamim). with Hashem your Elohim" (Devarim 18:13). HE ASKS: What is the difference between Tam (lit. 'perfect') and Tamim (lit. 'perfect'). HE RESPONDS: By Abraham, it is written: "Walk before me, and be perfect (Heb. tamim)" (Beresheet 17:1). By Jacob, who was more perfected, it is written: "And Jacob was a plain (perfect - tam) man" (Beresheet 25:27). Why was he called a perfect man? Since no refuse was left with him, as the uncovering of the membrane at circumcision was performed on him.

117. פָּתַח ר' אִילָאִי וְאָמַר, תָּמִים תִּהְיֶה עִם יְיָ' אֱלֹהֶיךָ. מַה בֵּין תָּם לְתָמִים. בְּאַבְרָהָם כְּתִיב, הִתְהַלֵּךְ לְפָנַי וֶהְיֵה תָמִים. יַעֲקֹב דְּאִשְׁתְּלִים יַתִּיר, כְּתִיב בֵּיהּ, וַיַּעֲקֹב אִישׁ תָּם. אֲמַאי אִקְרֵי אִישׁ תָּם. בְּגִין דְּלָא אִשְׁתְּאַר בֵּיהּ פְּסוֹלֶת כְּלַל, דְּהָא פְּרִיעָה הֲוָה בֵּיהּ.

118. HE INQUIRES: How did he perform that membrane uncovering and become cleansed from that refuse? HE RESPONDS: That area that strengthens the refuse within - THAT EXISTS where the membrane is - is an ox, WHICH IS the left image of His throne. FOR IN THE CHARIOT OF THE THRONE ARE THE IMAGE FACE OF THE LION TO THE RIGHT AND THE IMAGE FACE OF THE OX TO THE LEFT. That ox is referred to as an ox that has not gored (Heb. tam), since there exists an impression of that Covenant in the Chariot of that throne. Therefore, this ox is called an unblemished ox. Jacob is connected with it and with this ox, he has performed the membrane uncovering and has removed the soil of that refuse entirely.

118. בְּמָה אִתְפְּרַע, וְאִתְדַּכֵּי מֵהַהוּא פְּסוֹלֶת בְּגִין דְּהַהוּא אֲתָר דְּאַתְקִיף לְפְסוֹלֶת, דְּלְגוֹ אֲתָר דִּפְרִיעָה שָׁארִי, אִיהוּ שׁוֹר, דְּיוּקְנָא דְשִׁמְאלָא דְּכֻרְסְיָא דִּילֵיהּ. וְהַהוּא שׁוֹר, אִקְרֵי שׁוֹר תָּם. דְּהָא רְתִיכָא דְּכֻרְסְיָא, רְשִׁימָא דִּבְרִית אִית בֵּיהּ. וע"ד, הַאי שׁוֹר אִקְרֵי תָּם. וְיַעֲקֹב אָחִיד בֵּיהּ בְּגַוְוּיהּ, וּבְהַאי שׁוֹר עָבִיד פְּרִיעָה, וְאַעְבַּר זוּהֲמָא דִּפְסוֹלֶת כֻּלָּא.

119. בְּמַתְנִיתָא דִּבְצַלְאֵל כְּתִיב, וַיִּזְכּוֹר אֱלֹהִים אֶת רָחֵל. בְּשָׂרָה כְּתִיב פְּקִידָה, וּבְרָחֵל כְּתִיב זְכִירָה, אֲמַאי. בְּגִין דְּזָכוֹר אִתְרְשִׁים בְּיַעֲקֹב, דְּאִיהוּ בְּרִית שְׁלִים, כַּד אִתְיְלִיד יוֹסֵף. וּבְמָה. כַּד נָטַל שׁוֹר בַּהֲדֵיהּ, דְּלָא יַתְקִיף לְסִטְרָא אַחֲרָא. ובג״כ, אִתְקְרֵי יוֹסֵף בְּכוֹר שׁוֹר, בְּכוֹר דְּהַהוּא שׁוֹר דְּנָטַל יַעֲקֹב בְּכוֹר שׁוֹרוֹ, וְדָחֵי לְהַהוּא שׁוֹר.

119. In the Baraita of Betzalel, it is written: "And Elohim remembered Rachel" (Beresheet 30:22). HE INQUIRES: About Sarah, it is written "visited," as in: "AND HASHEM VISITED SARAH" (BERESHEET 21:1), but about Rachel, it is written "remembered." Why? HE RESPONDS: "Remember," WHICH IS THE SECRET OF YESOD, is impressed on Jacob, who was a complete covenant, when Joseph was born. How WAS THIS PERFECT COVENANT ACHIEVED? It is when he took with him the ox that assails the Other Side, WHICH ASSAILS AND DESTROYS THE SOILED REFUSE OF THE OX THAT GORED THRICE THAT DWELLS WITHIN THAT MEMBRANE TO BE REMOVED, AS MENTIONED NEARBY. Therefore, Joseph is referred to as "the firstling of his herd" (Devarim 33:17), meaning the ox's firstborn that Jacob took and pushed aside that ox OF THE OTHER SIDE, WHICH IS THE OX THAT GORED THRICE.

120. שׁוֹר תָּם, וְיַעֲקֹב אִישׁ תָּם. רִבּוֹן וְשָׁלִיט, מָארֵיהּ דְּבֵיתָא, דְּהַהוּא שׁוֹר תָּם שָׁארִי בְּגַוֵּיהּ. בְּגִין דְּאִית שׁוֹר מוּעָד בִּסְטָר עָרְלָה פְּרִיעָה. וְכַמָּה גַּרְדִּינֵי נִימוּסִין נַפְקִין מִנֵּיהּ, עַד דַּרְגָּא בַּתְרַיְיתָא דְּאִקְרֵי שְׁאִי״ה. הַהוּא דְּאָפִיל בֵּיתִין דְּעָלְמָא, דְּלָא דַּיְירִין בְּהוּ בְּנֵי נָשָׁא. וְכֻלְּהוּ נַפְקָא מֵהַהוּא שׁוֹר מוּעָד. וְדָא בְּחִבּוּרָא דַּחֲמוֹר בִּישָׁא. ובג״כ לֹא תַחֲרוֹשׁ בְּשׁוֹר וּבַחֲמוֹר יַחְדָּיו. בְּגִין דְּלָא לְאַתְעָרָא לְהוּ.

120. The unblemished (Heb. tam) ox, MEANING "and Jacob was a plain (Heb. tam) man" MEANS a sovereign ruler, the master of the house within which that unblemished ox dwells; THAT IS, MALCHUT FROM WHICH IS DRAWN THE UNBLEMISHED OX, AS MENTIONED NEARBY. Because there exists an ox that has gored thrice on the side of the foreskin and the skin of the uncovered membrane, MEANING THE ENTIRE FORESKIN AND THE REFUSE THAT IS ABSORBED IN THE SKIN OF THE MEMBRANE THAT GETS UNCOVERED, AS MENTIONED, many prosecutors emanate and result from it until the lowest level that is referred to as "Shin Aleph Yud Hei," that HARMFUL DEMON, which fells the houses that are empty of people. All result from that ox who gored thrice when joined with the evil ass. THE ASS IS THE SECRET OF THE HARSH JUDGMENT OF MANULA (ENG. 'THE LOCK') THAT, WHEN JOINED WITH THE OX THAT GORED THRICE, IT SAYS OF IT, "SIN CROUCHES AT THE DOOR" (BERESHEET 4:7). FOR THE JUDGMENT OF THE MANULA, THE SECRET OF THE ASS IS REVEALED. THUS, AN OX AND AN ASS ARE JOINED TOGETHER FOR AN OVERALL DESTRUCTION. Therefore, "you shall not plow with an ox and an ass together" (Devarim 22:10) in order not to incite them.

121. וּבְהַהוּא מְתִיבְתָּא דִּבְצַלְאֵל, וְכֵן בִּתְרֵין מְתִיבְתָּא, וְיַעֲקֹב אִישׁ תָּם. בַּעְלָהּ דְּהַהוּא תָּם. וּמַאן אִיהוּ א׳ רָזָא דְּוָ״ו. וְכַד הֲווֹ כְּלַל דְּכַר וְנוּקְבָא כַּחֲדָא, כְּדֵין נָטִיל כָּל אַתְוָון אִלֵּין את״ם, וְאִיהוּ אֶמֶ״ת. תִּתֵּן אֱמֶת לְיַעֲקֹב, כְּלַל דְּכַר וְנוּקְבָא כַּחֲדָא, שְׁלִימוּ דְּכֹלָּא.

121. In the Yeshivah of Betzalel and also in the two Yeshivot, MEANING IN THE YESHIVAH OF METATRON AND THE YESHIVAH OF THE HOLY ONE, BLESSED BE HE, THEY SAID THAT "And Jacob was a plain (Heb. tam) man" MEANS the husband of that Tam, WHICH IS MALCHUT. Who is he, THE HUSBAND OF TAM? That is the Aleph, which is in the secret of Vav, FULLY SPELLED VAV-ALEPH-VAV, SINCE JACOB IS THE SECRET OF ALEPH AND MALCHUT IS THE SECRET OF TAM. When they are the wholeness of male and female together, then Jacob takes all these letters - ALEPH, TAM - THE SECRET of Aleph Tav Mem. These are THE LETTERS OF emet (Eng. 'truth') and it is written: "You will show truth to Jacob" (Michah 7:20), SINCE TRUTH combines the male and female together, AND THEN they are in complete perfection.

122. אַבְרָהָם לָא אִתְפְּקַד עַל פְּרִיעָה, וְכַד עָאל, עָאל לְהַאי תָּם, וּלְגוֹ דַּרְגִּין דִּילֵיהּ, דְּאִקְרוּן כַּחֲדָא יָם. וְהַיְינוּ תָּמִים. לְבָתַר אִסְתְּלַק אַבְרָהָם, וְעָאל לְגוֹ, וְאִתְקְשַׁר עִם יְמִינָא עִלָּאָה.

122. Abraham was not commanded about the uncovering of the membrane. When he entered, MEANING HE CIRCUMCISED HIMSELF, he entered into Tam and into its levels that are called in combination Yam (Eng. 'ocean'). This is Tamim, WHICH CONTAINS THE LETTERS IN TAM YAM. Following this, Abraham was elevated and entered the innermost interior, and was connected with the uppermost right.

123. תָּמִים תִּהְיֶה עִם יְיָ׳ אֱלֹהֶיךָ וַדַּאי, כְּמָה דְּאִיהוּ תָּמִים כְּלָלָא חֲדָא, אוֹף אַנְתְּ תִּהֵא עִמֵּיהּ תָּמִים, עִמֵּיהּ וַדַּאי. בְּמָה אִתְעֲבִיד בַּר נָשׁ תָּמִים, דִּיהֵא תָּ״ם יָם. תָּם כְּמָה דְּאִתְּמַר. יָ״ם כָּל אִינּוּן דַּרְגִּין קַדִּישִׁין דִּילֵיהּ אִקְרוּן יָ״ם, וְלָא אִתְפְּרְשָׁן מִנֵּיהּ לְעָלְמִין. אוּף אַנְתְּ כְּגַוְונָא דָא, לְאַעֲדָאָה מִנָּךְ דַּרְגִּין נוּכְרָאִין, וּלְאִתְקְשָׁרָא בְּתָמִים, לְמֶהֱוֵי בָּךְ דַּרְגִּין קַדִּישִׁין, רָזָא דְּיָם, וְדַרְגָּא קַדִּישָׁא, תָּ״ם. לְקַבְּלָא א׳ רָזָא דְּיַעֲקֹב. ב״נ אִצְטְרִיךְ לְמֶהֱוֵי בְּכָל יוֹמָא, תָּ״ם יָ״ם. כְּגַוְונָא דָא מַמָּשׁ.

123. **"You shall be perfect (Heb. tamim) with Hashem your Elohim," certainly. Just like He is tamim in one principle, SINCE YAM WAS INCLUDED IN TAM, AS MENTIONED. You, too, be perfect (Heb. tamim) with Him, with Him certainly. Through what does a person become Tamim? - MEANING that he be Tam Yam IN ONE COMBINATION. All the holy levels OF MALCHUT THAT IS REFERRED TO AS TAM are called Yam and never separate from it. You likewise remove from yourself all the foreign levels, THAT IS THE SECRET OF THE THREE UNCLEAN KLIPOT, and get connected with tamim. So you should contain the holy levels, which are the secret of Yam and the holy level Tam, THAT SHOULD BE READY to accept AFTERWARDS the Aleph, which is the secret of Jacob. AND THE COMBINATION, EMET, WILL BE MADE, AS WE MENTIONED PREVIOUSLY. Every day man must be Tam Yam, in exactly the same way.**

124(1). הַשְׁתָּא פָּרִישׁ מַאן דְּפָרִישׁ, בְּמַתְיִבְתָּא, דְּסִיהֲרָא קַדִּישָׁא שַׁפִּירָא, אִיהוּ בְּחִוָּורוּ, וְכָל גַּוְונִין מְנַצְצָן בָּהּ וּמְרַקְּמָן, וְאִיהוּ כְּהַהוּא שְׁפִירוּ וְחִוָּורוּ דְּשִׁמְשָׁא מַמָּשׁ. וּבְהַהוּא יַמָּא דִּילָהּ, גּוֹ שַׁבְעִין שְׁנִין, נָפְקָא נוּנָא חֲדָא, וְאַפִּיק מִנֵּיהּ גְּוָון תְּכֵלֶת, וְאִיהִי נַטְלָא גְּוָון דָּא, וְתַקִּינַת לֵיהּ, וְאִתְחַפְּיָא לְבַר בְּהַאי גְּוָון.

124(1). **הַשְׁתָּא פָּרִישׁ מַאן דְּפָרִישׁ, בְּמַתְיִבְתָּא, דְּסִיהֲרָא קַדִּישָׁא שַׁפִּירָא, אִיהוּ בְּחִוָּורוּ, וְכָל גַּוְונִין מְנַצְצָן בָּהּ וּמְרַקְּמָן, וְאִיהוּ כְּהַהוּא שְׁפִירוּ וְחִוָּורוּ דְּשִׁמְשָׁא מַמָּשׁ. וּבְהַהוּא יַמָּא דִּילָהּ, גּוֹ שַׁבְעִין שְׁנִין, נָפְקָא נוּנָא חֲדָא, וְאַפִּיק מִנֵּיהּ גְּוָון תְּכֵלֶת, וְאִיהִי נַטְלָא גְּוָון דָּא, וְתַקִּינַת לֵיהּ, וְאִתְחַפְּיָא לְבַר בְּהַאי גְּוָון.**

124a. **Someone explained in the Yeshivah that the holy moon, WHICH IS THE SECRET OF MALCHUT, is white in color, WHICH IS THE SECRET OF THE LIGHT OF CHESED. All the colors sparkle within her and get embroidered, MEANING ALSO THE LIGHT OF CHOCHMAH, and she has the same as that actual beauty and whiteness of the sun, WHICH IS THE SECRET OF ZEIR ANPIN. In that ocean OF MALCHUT within a period of seventy years, a certain fish emerges and takes out from it the color blue, and she takes this dye and prepares it and covers herself from outside with that color.**

124(2). לָאו דְּהַאי גְּוָון לְבוּשָׁא דִּילָהּ, דְּהָא שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁהּ. אֲבָל חוּפָּאָה דִּלְבַר הַאי גְּוָון הוּא. כְּגַוְונָא דָא הֲוָה מַשְׁכְּנָא, דְּכוּלֵּיהּ בְּשִׁפִּירוּ מְרַקְּמָא לְגוֹ, וּלְבָתַר וּפְרִשׂוּ בֶּגֶד כְּלִיל תְּכֵלֶת. מ״ט. בְּגִין דְּתְחוֹת יָם דָּא, אִית מְצוּלוֹת יָ״ם, כְּלַל דְּכַר וְנוּקְבָא, וְאִית לוֹן עֵינָא בִּישָׁא לְאִסְתַּכְּלָא, וְכַד מִסְתַּכְּלִין, זַמִּין לְעֵינַיְיהוּ גְּוָון תְּכֵלָא, וְלָא יַכְלָא עֵינַיְיהוּ לְשַׁלְטָאָה, וְאִיהִי אִתְתְּקָנַת לְגוֹ, בְּכָל גְּוָונִין מְרַקְּמָן כַּדְקָא יָאוּת, מִתְתְּחָמָן לְד׳ סִטְרִין דְּעָלְמָא.

124b. **It is not that the blue color is her dress, since IT IS WRITTEN: "Her clothing is fine linen and purple" (Mishlei 31:22), BUT BLUE IS NOT APPROPRIATE FOR HER DRESS. However, this color IS ONLY an exterior cover OVER MALCHUT. Similar to this, it was at the tabernacle that is entirely of beautiful embroidery internally and after that: "And shall spread over it a cloth wholly of blue" (Bemidbar 4:6) ON THE OUTSIDE. What is the reason? It is because below this ocean, WHICH IS MALCHUT, there are depths of the sea, WHICH ARE KLIPOT that are comprised of male and female. They have an evil eye with which to stare and, when they stare AT MALCHUT - MEANING THAT THEY WISH TO DRAW ILLUMINATION OF CHOCHMAH FROM HER FROM ABOVE TO BELOW IN THE MANNER OF THE KLIPOT - the blue color is ready for their eyes, WHICH IS THE SECRET OF THE JUDGMENTS THAT ARE INCLUDED IN MANULA (ENG. 'THE LOCK'), THROUGH WHOM THE LIGHT OF CHOCHMAH IS REMOVED. Their eyes cannot affect MALCHUT AND THAT IS ONLY EXTERNALLY. HOWEVER, she is fixed internally by all embroidery colors, WHICH IS THE SECRET OF WHITE, RED AND GREEN, as is proper FOR CONTINUATION OF CHOCHMAH. They spread to the four sides of the world, MEANING TO SAY THAT THESE THREE COLORS WHICH ARE THE THREE COLUMNS ARE INCLUDED IN EACH OF CHESED AND GVURAH, TIFERET AND MALCHUT WITHIN HER, THAT ARE THE FOUR CORNERS OF THE WORLD, WHICH ARE TWELVE ASPECTS. AND THE WORD "SPREAD" ALLUDES TO THE TWELVE BORDERS THAT ARE SPREAD IN THE FOUR DIRECTIONS.**

125. כְּגַוְונָא דָא ב״נ דְּלָבִיש צִיצִית, אִתְעֲבִיד בְּכָל יוֹמָא תָּמִים. תָּ״ם, בְּד׳ כְּנָפַיִם מִתְקָנָן כַּדְקָא יָאוּת. יָ״ם, בְּהַהוּא תְּכֵלֶת דְּנוּנָא, דְּשַׁבְעִין דַּרְגִּין דְּיַמָּא, סְטָרָא בִּישָׁא כַּד אִסְתָּכַל בְּהַאי בַּר נָשׁ לָא יָכִיל לְאַבְאָשָׁא לֵיהּ בְּעֵינָא בִּישָׁא. וּכְדֵין אִיהוּ תָּם יָ״ם, עִם יְיָ׳ אֱלֹהָיו מַמָּשׁ, בְּתִקּוּנָא חֲדָא, אִיהִי לְעֵילָא, וְאִיהוּ לְתַתָּא.

125. Likewise, a man who wears Tzitzit (lit. 'fringed garment') becomes tamim every day. HE RECEIVES THE ASPECT OF Tam OF MALCHUT with the four corners OF THE GARMENT that are properly made. THE ASPECT OF Yam HE RECEIVES FROM MALCHUT with the blue OF THE TZITZIT THAT IS THE SECRET of the fish of seventy levels in the sea, AS MENTIONED, so that the Evil Side will not be able to harm him with the evil eye when it stares at this person, MEANING HE WILL NOT BE ABLE TO DRAW HIM TO THE DOMINION OF THE OX THAT GORED THRICE, AS MENTIONED, SINCE THE BLUE PREVENTS THEM, AS MENTIONED NEARBY. Then he is Tam Yam with Hashem his Elohim in whole correction, SINCE MALCHUT TOO GETS ESTABLISHED AND COVERED EXTERNALLY WITH THE BLUE COLOR, AS MENTIONED - she above and he below.

126. לְבָתַר אִסְתַּלְקַת אִיהִי גּוֹ דַּרְגִּין עִלָּאִין. אוֹף הָכִי בַּר נָשׁ, אִסְתַּלָּק אִיהוּ לְבָתַר בִּתְפִלִּין, גּוֹ דַּרְגִּין עִלָּאִין. וע״ד תָּמִים תִּהְיֶה עִם יְיָ׳ אֱלֹהֶיךָ, עִמֵּיהּ וַדַּאי. וַדַּאי בְּשַׁעֲתָא חֲדָא, בְּרִגְעָא חֲדָא, אִיהִי אִתְקְנַת לְעֵילָא, וב״נ אִתְקַן לְתַתָּא.

126. Following this, MALCHUT ascends to higher levels, THAT IS, TO THE LEVELS OF ZEIR ANPIN. So, the person also gets elevated afterward with the Tefilin to higher levels OF ZEIR ANPIN. About this, it is said: "You shall be perfect (Heb. tamim) with Hashem your Elohim," with Him definitely. Certainly at once, at one moment MALCHUT is fixed above - FIRSTLY, BY TAM YAM, AND AFTERWARDS, IN ADHERENCE WITH ZEIR ANPIN. A person is prepared likewise below. FIRSTLY, HE GETS RESTORED BY THE TZITZIT, WHICH IS THE LEVEL OF TAM YAM, AND THEN BY TEFILIN, WHICH IS THE LEVEL OF ZEIR ANPIN.

127. א״ר אִילָאִי, כָּל אִלֵּין דְּהָכָא, כְּגַוְונָא דָא מִתְקָנָן, לְמֶהֱוֵי כָּל חַד תָּמִים עִם יְיָ׳. וְעַל רָזָא דָא, בַּמִּדְבָּר הַזֶּה יִתַּמּוּ. אִי תֵּימְרוּן דְּכַד אִתְּמַר לְבִישׁ אִתְּמַר, הָכִי הוּא וַדַּאי, דַּהֲוָה לוֹן לְמֶהֱוֵי כָּל חַד תָּמִים עִם יְיָ׳ בְּאַרְעָא קַדִּישָׁא, אֲתָר דַּיְיָ׳ שָׁארֵי תַּמָּן, לְמֶהֱוֵי אַפִּין בְּאַפִּין כַּחֲדָא עִמֵּיהּ, וְהַשְׁתָּא כָּל חַד הֲוֵי תָּמִים בְּמִדְבְּרָא דָא לְבַר, אֲתָר רָחִיק מִתַּמָּן, דְּלָא יִסְתָּכַל אַנְפִּין בְּאַנְפִּין בַּהֲדֵיהּ לְמֶהֱוֵי עִם יְיָ׳ כַּדְקָא יָאוּת. וְשָׁם יָמוּתוּ, כְּמָה דַּחֲמִיתוּן דְּעַבְדִּין בְּכָל יוֹמָא.

127. Rabbi Ila'i said, All these over here, MEANING THE GENERATION OF THE WILDERNESS, get restored in a similar way, so each one is Tam Yam with Hashem. About this secret, IT IS SAID, "In this wilderness they shall be consumed (Heb. yitamu)," MEANING THAT THEY WILL RECEIVE THE ASPECT OF TAM. If you shall think that when this was said it was meant for bad, AND NOT TO PRAISE THEM, most certainly this is so. IT IS NO PRAISE TO THEM, since they should have each striven to be Tamim with Hashem in the holy land, in a place where the Holy One, blessed be He, dwells face to face together WITH MALCHUT. And now, there, each one is Tamim in this wilderness outside, a place distant FROM THE HOLY LAND, where MALCHUT does not look face to face to be with Hashem as required. "And there they shall die" means as you saw them doing every day. THAT THEY DIE AND ARE REVIVED.

128. זַכָּאָה חוּלָקְכוֹן חַבְרַיָּיא קַדִּישִׁין, דְּזָכִיתוּן לְכָל הַאי. הָנֵי תְּרֵי מְעָרָתֵי אַחֲרָנִין דִּילְכוּ, דְּלָא תִּשְׁכְּחוּ כָּל דָּא תַּמָּן, דְּאִינּוּן גּוֹ מְתִיבְתָּא דְּמֹשֶׁה, יַתְבֵי מֵרָחִיק. וע״ד כְּתִיב בְּמֹשֶׁה, עָנָו מְאֹד מִכָּל הָאָדָם. וּנְבִיאָה עִלָּאָה, קַבִּיל לוֹן לְמִתִּיבְתָּא דִּילֵיהּ, מִיּוֹמָא דְּשָׁארֵי לְמֵחֲמֵי כָּל דָּא, עַד הַהִיא שַׁעֲתָא שִׁבְעָה יוֹמִין. וְהָא לָא הֲווֹ מִסְתַּכְּלִין בְּהַאי עָלְמָא כְּלוּם.

128. Praised is your lot, holy friends, that you have merited all this. You will not find anyone there in those other two caves of yours, because they are in the Yeshivah of Moses. They sit from afar and, therefore, it says about Moses: "Very meek, more so than all the men" (Bemidbar 12:3), since the greatest prophet saw fit to receive them into his Yeshivah. Behold, from the day THAT THOSE RIGHTEOUS began to see all this to that time, seven days had already passed. They have not looked at this world at all, MEANING TO SAY THAT THEY WERE COMPLETELY REMOVED FROM ALL THAT IS MATERIAL.

129. אָמַר לוֹן רִבִּי אִילָאִי, זַכָּאִין קַדִּישִׁין, אֵימָא לְכוּ מִלִּין דִּשְׁמַעְתּוּן. וּמִלָּה קַדְמָאָה כַּד תִּנְדְּעוּן מְדִידוּ דְּמִשְׁחָתָא, בִּשְׁמָא גְלִיפָא מְפָרָשׁ, תִּנְדְּעוּן דִּבְצַלְאֵל רְבִיעָאָה אִיהוּ, דְּנְהוֹרִין עִלָּאִין. דִּכְתִיב, וָאֲמַלֵּא אוֹתוֹ רוּחַ אֱלֹהִים בְּחָכְמָה וּבִתְבוּנָה וּבְדַעַת. מַאן דְּלָא אִסְתַּכַּל חָמֵי וְאִתְפְּתַח.

129. Rabbi Ila'i said to them: Holy righteous, I will list the things that you have heard, MEANING THOSE WORDS MENTIONED ABOVE. The first thing is when you will understand the measuring of the measure of the inscribed name, which is pronounced YUD HEI VAV HEI. You will understand that Betzalel is the fourth of the above lights, since it is written: "And I have filled him with the spirit of Elohim, in wisdom, and in understanding, and in knowledge" (Shemot 31:3).

130. NOW HE EXPLAINS THE SECOND POINT THAT IS MENTIONED ABOVE, SAYING whoever does not gaze sees, and his eyesight is restored with great clarity. Whoever does not look at these three concealed matters - what is above, what is below, what is before and what is after - IT SEEMS THAT HE COUNTS WHAT WILL BE AND HOW IT WAS AS ONE ITEM - he is destined to regain sight in the Torah and open his eyes through it. THE THIRD ITEM: A tree of eighteen, as it bends, so it will stand upright and endure, MEANING the man's spine, THAT CONSISTS OF EIGHTEEN VERTEBRAE, when he bends it before his Master, MEANING WHEN HE STOOPS IN THE PRAYER OF MODIM (WE GIVE THANKS), he will stand upright and will endure at the revival of the dead. If he does not stoop at Modim, he becomes a snake and has no resurrection in the future to come. THAT IS WHAT IS SAID THERE: 'AND IF HE DOES NOT BEND, AN EVIL SNAKE CONSUMES HIM.'

130. מַאן דְּלָא אִסְתָּכַל, בְּאִינּוּן תְּלַת מִלִּין טְמִירִין, מַה לְעֵילָא, מַה לְתַתָּא וְכוּ׳. זַמִּין אִיהוּ לְאִתְפַּתְחָא בְּאוֹרַיְיתָא, וּלְפַקְחָא עַיְינִין בָּהּ. אִילָנָא דְּתַמְנֵי סְרֵי, שִׁדְרָתוֹ דב״נ, כַּד כָּפִיף קָמֵי מָארֵיהּ, יִזְקוֹף וְיִתְקַיֵּים לִתְחַיֵּית מֵתַיָּיא. אִי לָא כָּפִיף בְּמוֹדִים, אִתְעֲבֵיד חִוְיָא, וְלֵית לֵיהּ תְּקוּמָה לְהַהוּא זִמְנָא.

131. THE FOURTH POINT: Whoever proceeds between the two Cherubs inward MEANS that whoever enters a measure of two doors inside the synagogue is attached to his Master, and his wishes get fulfilled. THE FIFTH POINT: Whoever contemplates his prayer and searches it - THAT IS TO SAY, HE THINKS IN HIS HEART THAT HIS REQUEST MUST BE GRANTED SINCE HE PRAYS WITH INTENTION - is far from being granted his wishful request. THE SIXTH POINT: A child offering is the most perfect to be accepted, MEANING when a person brings his son to school and to circumcision, which is an acceptably perfect offering. From here on, my beloved, you continue.

131. מַאן דְּעָאל בֵּין תְּרֵין כְּרוּבִים לְגוֹ. מַאן דְּעָאל שִׁיעוּר תְּרֵין פִּתְחִין, לְגוֹ בֵּי כְנִשְׁתָּא, אִתְדַּבָּק בְּמָארֵיהּ, וּרְעוּתֵיהּ אִתְעֲבֵיד. מַאן דְּמְעַיֵּין בְּצְלוֹתֵיהּ, וְאִסְתָּכַל בָּהּ, רָחִיק מֵרְעוּתֵיהּ דְּשָׁאִיל. קָרְבָּנָא דְּרַבְיָא, כַּד קָרֵב ב״נ בְּרֵיהּ לְבֵי סַפְרָא, אוֹ לְמִילָה, דָּא קָרְבָּנָא שְׁלִים לְאִתְקַבְּלָא. מִכָּאן וּלְהָלְאָה רְחִימִין, זִילוּ.

15. The cave of the Machpelah

Rabbi Elazar is told about how all the patriarchs are buried with their wives in the Cave of Machpelah, and exactly how they were laid out in the cave, women next to women and men next to men. And as these pairs were buried, so they will rise in the exact same manner; then Leah will rejoice with Messiah the son of David, who is her offspring and Rachel will rejoice with Messiah the son of Joseph, who is her offspring.

132. (THE BEGINNING IS MISSING HERE.) Elazar, my son, according to what you have learned, you speak intelligently. However, heaven forbid, even though Rachel was barren during that period, Jacob was wise. And if he would not have known that Leah was his wife, he would not have buried her in the cave OF MACHPELAH to be continuously next to her. Instead, he would have buried her outside of the cave. However, he brought Leah to the land, THAT IS THE CAVE OF MACHPELAH, and Rachel he interred outside OF THE CAVE OF MACHPELAH. When Jacob died, he was buried inside THE CAVE OF MACHPELAH, jointly WITH LEAH.

132. אֶלְעָזָר בְּרִי, שַׁפִּיר קָאַמְרַת, כְּפוּם מַה דְּאוֹלִיפַת. אֲבָל ח״ו, דאע״ג דְּרָחֵל הֲוַת עֲקָרָא בְּהַהוּא זִימְנָא, יַעֲקֹב חַכִּים הֲוָה. וְאִלְמְלֵא לָא יָדַע יַעֲקֹב, דְּלֵאָה אִנְתְּתֵיהּ, לָא קָבִיר לָהּ בְּמְעָרְתָּא, לְאִתְחַבְּרָא בַּהֲדֵיהּ, בְּחִבּוּרָא חֲדָא, וְיהֵא קָבִיר לָהּ לְבַר מֵאַרְעָא. אֲבָל לֵלֵאָה אָעִיל לָהּ גּוֹ אַרְעָא, וּלְרָחֵל שַׁוִּי לְבַר. מִית יַעֲקֹב, אִתְקְבַר בְּגַוָּוהּ, בְּחִבּוּרָא חֲדָא.

133. As the rest of the patriarchs did, so did Adam. Eve died first and was buried there, IN THE CAVE OF MACHPELAH, and there Adam became aware that this place was appropriate for him. When Adam died, he was buried there jointly WITH EVE. When Sarah died, she was buried there. Eve saw her and was glad, and she rose and welcomed her. The measured DISTANCE of Eve from Sarah is two cubits and not more. Abraham died and was buried next to Sarah, jointly connected WITH HER. Rivkah died and she was buried there. Sarah saw this, and rose and welcomed her. When Isaac died, he was jointly buried with her in one connection. When Leah died, she was buried there and Rivkah rose and welcomed her. When Jacob died, he connected with her in one joining. And all were male and female together, jointly connected.

133. כְּמָה דְּעָבְרוּ כָּל שְׁאַר אֲבָהָן, אוֹף הָכִי אָדָם. מֵתָה חַוָּה בְּקַדְמֵיתָא, אִתְקַבְּרַת תַּמָּן. וְתַמָּן יָדַע אָדָם, דְּהַאי דּוּכְתָּא אִתְחֲזֵי לֵיהּ. מִית אָדָם, אִתְקְבַר בְּגַוָּוהּ בְּחִבּוּרָא חֲדָא. מֵתָה שָׂרָה אִתְקַבְּרַת תַּמָּן, וְחַוָּה חָמָאת, וְחַדָּאת לְקָבְלָהּ, וְקָמַת וְקַבְּלָה לָהּ. שִׁיעוּרָא דְּחַוָּה לְגַבֵּי שָׂרָה, שִׁיעוּרָא דְּתְרֵין אַמִּין, וְלָא יַתִּיר. מֵת אַבְרָהָם, אִתְקְבַר לְגַבֵּי שָׂרָה, בְּחִבּוּרָא חֲדָא. מֵתָה רִבְקָה, אִתְקַבְּרַת תַּמָּן, וְשָׂרָה חָמָאת, וְקָמַת וְקַבְּלַת לָהּ. מֵת יִצְחָק, אִתְקְבַר בַּהֲדָהּ בְּחִבּוּרָא חֲדָא. מֵתָה לֵאָה, אִתְקַבְּרַת תַּמָּן, וְרִבְקָה חָמָאת, וְקָמַת, וְקַבְּלָה לָהּ. מֵת יַעֲקֹב, אִתְחַבָּר בַּהֲדָהּ בְּחִבּוּרָא חֲדָא. וְכֻלְּהוּ דְּכַר וְנוּקְבָא כַּחֲדָא, בְּחִבּוּרָא חֲדָא.

134. HE INQUIRES: In what order were they laid out? HE RESPONDS: Women next to women and males next to males. Adam at first and, next to him, Eve. Sarah is next to Eve, Abraham is close to Sarah, Isaac is close to Abraham, Rivkah is close to Isaac, Leah is close to Rivkah and Jacob is close to Leah. The result leaves Adam on this side and Jacob on the other side, one at the beginning and one at the end.

134. סִדּוּרָא דִּלְהוֹן הֵיךְ שָׁכְנִי. נָשִׁין לְגַבֵּי נָשִׁין, וּדְכוּרִין לְגַבֵּי דְּכוּרִין. אָדָם בְּרֵישָׁא, חַוָּה סָמִיךְ לֵיהּ. שָׂרָה לְגַבֵּי חַוָּה. אַבְרָהָם סָמִיךְ לְשָׂרָה. יִצְחָק סָמִיךְ לְאַבְרָהָם. רִבְקָה סָמִיךְ לְיִצְחָק. לֵאָה סָמִיךְ לְרִבְקָה. יַעֲקֹב סָמִיךְ לְלֵאָה. אִשְׁתְּכַח אָדָם בְּסִטְרָא דָּא, יַעֲקֹב בְּסִטְרָא דָּא, דָּא רֵישָׁא, וְדָא סֵיפָא.

135. In the book of King Solomon, it is properly set. So it is Adam and Eve at first, Sarah and Abraham nearby, Isaac and Rivkah in the other corner OPPOSITE in a straight line and Jacob and Leah in the middle. They are women next to women and men next to men; that is Adam and Eve, Sarah and Abraham, Jacob and Leah and Rivkah and Isaac. THE RESULT IS that Adam is in one end and Isaac is in the other far end. Jacob is in the middle, for Isaac to be next to his father is not the way of the world. Therefore, it was necessary for Jacob to be in the middle.

135. בְּסִפְרָא דִּשְׁלֹמֹה מַלְכָּא אִיהוּ כַּדְקָא יָאוּת וְהָכִי הוּא, אָדָם וְחַוָּה בְּקַדְמֵיתָא. וְשָׂרָה וְאַבְרָהָם סָמִיךְ לוֹן. יִצְחָק וְרִבְקָה לְזִוְיָא אַחֲרָא, בְּאֹרַח מֵישָׁר בְּשׁוּרָה חֲדָא. יַעֲקֹב וְלֵאָה בְּאֶמְצָעִיתָא. וְאִינּוּן נָשִׁין לְגַבֵּי נָשִׁין. וּדְכוּרִין לְגַבֵּי דְּכוּרִין. וְאָדָם וְחַוָּה, שָׂרָה וְאַבְרָהָם, יַעֲקֹב וְלֵאָה, רִבְקָה וְיִצְחָק. אָדָם בְּסִטְרָא דָּא, וְיִצְחָק בְּסִטְרָא דָּא, וְיַעֲקֹב בְּאֶמְצָעִיתָא. יִצְחָק לְגַבֵּי אֲבוּהָ לָאו אֹרַח עָלְמָא. ועכ"ד יַעֲקֹב אִצְטְרִיךְ בְּאֶמְצָעִיתָא.

136. And all these pairs, as they were buried, in the same manner they will rise AT THE RESURRECTION OF THE DEAD. And so it will happen. Leah will rejoice with Messiah, the son of David, who is her offspring, inside THE CAVE OF MACHPELAH. Rachel will rejoice with Messiah, the son of Joseph, who is her offspring, outside of Jerusalem - MEANING IN THE AREA SHE WAS BURIED, ON THE WAY TO EFRAT - and each one in his area.

136. וּבְכָל אִינּוּן זוּגִין, כְּמָה דְּאִתְקְבָרוּ, הָכִי יְקוּמוּן, וְהָכִי יִשְׁתַּכְּחוּן. לֵאָה תֶּחֱדֵי בַּהֲדֵי מָשִׁיחַ, בְּרֵיהּ דְּדָוִד, דְּנָפִיק מִנָּהּ לְגוֹ. רָחֵל תֶּחֱדֵי בַּהֲדֵי מָשִׁיחַ, בְּרֵיהּ דְּיוֹסֵף, דְּנָפִיק מִנָּהּ לְבַר מִירוּשָׁלֵם. וְכֹלָּא לְדוּכְתַּיְיהוּ.

16. Reading of the Torah

We hear about a tower of precious stone in the midst of other towers; it rises to the high firmament and is not yet visible. Upon it the head of the Yeshivah inscribed: "The name of Hashem is a strong tower: the righteous runs to it, and is safe." We are given an analogy whereby the tower is the ark in which the Torah scroll is kept. From here it is derived that the cantor of the synagogue must be righteous and of the form of the supernal righteous, Yesod, and that the sixth person called up to read the Torah must be righteous, as the sixth alludes to Yesod. We hear more marvelous details about the tower, and are told that in it there is a light in the form of a Torah scroll that will be read in the future by King Messiah. He will explain all the Torah matters to the students of the Yeshivah, and they will then be elevated to the Yeshivah of Metatron. We are told that no one could withstand seeing that Torah scroll except Messiah, as its letters are sparkling flames of four colors that are from a higher world.

137. אִלֵּין הָכָא וְאִלֵּין הָכָא. דְּאִינּוּן מִגְדָּלִין דְּאֶבֶן טָבָא כֻּלְּהוּ. בֵּין כֻּלְּהוּ מִגְדָּלִין אִית חַד מִגְדָּל דְּאֶבֶן טָבָא בְּאֶמְצָעִיתָא. וְדָא סָלִיק לְרוּם רְקִיעָא, וְלָא אִתְחֲזֵי הַשְׁתָּא, עַד הַהוּא זִמְנָא דְּיִתְגְּלֵי. רַב מְתִיבְתָּא חָמָא לֵיהּ, וַהֲוָה רָשִׁים בֵּיהּ לְעֵילָּא הַאי קְרָא, מִגְדָּל עֹז שֵׁם יְיָ׳ בּוֹ יָרוּץ צַדִּיק וְנִשְׂגָּב. וּפָרִישׁ רַב מְתִיבְתָּא קְרָא דָּא, מִגְדָּל עֹז: דָּא כְּנֶסֶת יִשְׂרָאֵל. בּוֹ יָרוּץ צַדִּיק: בֵּיהּ רְעוּתֵיהּ דְּצַדִּיק תְּדִיר. וע״ד, וְנִשְׂגָּב הַהוּא מִגְדָּל, דְּלָא יִנְפּוֹל לְעָלְמִין, כְּמָה דַּהֲוָה.

138. וְרִבִּי כְּרוּסְפְּדָאי חָמִיד לִבָּא, פָּרִישׁ הַאי קְרָא עַד לָא אִסְתַּלָּק, וּפָרִישׁ שַׁפִּיר. מִגְדָּל עֹז: דָּא תֵּיבָה, וס״ת דְּאִיהוּ עֹז, לְשַׁוָּאָה בֵּיהּ, וּלְאַפָּקָא לֵיהּ מִגּוֹ הֵיכָל, דְּיוּקְנָא דְּהֵיכָל פְּנִימָאָה, דְּמִנֵּיהּ נָפְקָא תּוֹרָה, וְהַהוּא מִגְדָּל שֵׁם יְיָ׳ אִיהוּ, וּדְיוּקְנָא דִּילֵיהּ וְאִצְטְרִיךְ בְּשִׁית דַּרְגִּין.

139. בּוֹ יָרוּץ צַדִּיק, בְּמַאן. בְּמִגְדַּל, אוֹ בס״ת. אֶלָּא קְרָא דָּרִישׁ בְּהַאי וּבְהַאי. כַּד דָּרַשׁ בְּמִגְדַּל, אִצְטְרִיךְ צַדִּיק דָּא דִּלֵּיהֵוֵי חַזָּן הַכְּנֶסֶת, זַכָּאָה דְּקִשׁוֹט, וּדְיוּקְנָא דְּצַדִּיק עִלָּאָה. כַּד דָּרִישׁ לס״ת, מַאן דְּסָלִיק לס״ת לְמִקְרֵי אוֹרַיְיתָא, אִצְטְרִיךְ צַדִּיק. וְצַדִּיק אִקְרֵי. מַאן אִקְרֵי צַדִּיק מִכֻּלְּהוּ. שְׁתִיתָאָה, דְּסָלִיק מֵאִינּוּן שִׁבְעָה. א״ר שִׁמְעוֹן, וַדַּאי, דְּאִיהוּ לָא סָלִיק כָּל יוֹמוֹ, אֶלָּא שְׁתִיתָאָה לְאִינּוּן דְּסַלְקִין. בּוֹ יָרוּץ צַדִּיק, בס״ת יָרוּץ דִּבְרֵי צַדִּיק דָּא. וְנִשְׂגָּב מִמַּאן. מִדְּחִילוּ דְּמַלְאָךְ הַמָּוֶת, דְּהָא אוֹרִיךְ יוֹמִין. וְנִשְׂגָּב דְּלָא יִתְנְזַק לְעָלְמִין.

140. בְּהַהוּא מִגְדָּל דְּסַלְקָא בֵּין אִינּוּן מִגְדָּלִין, קַיְימָא נְהִירוּ חַד, בְּדִיוּקְנָא דס״ת, כַּד אָתֵי הַהוּא צִיפָּרָא, נַטְלָא הַהוּא מִגְדָּל מֵאַתְרֵיהּ, וְקָאִים גּוֹ אֶמְצָעִיתָא דַּעֲזָרָה, גּוֹ גַּדְפֵּי דְּכְרוּבִים. וּמַה דַּהֲוָה. רוּמֵיהּ לְרוּם שְׁמַיָּא מָאִיךְ וְעָאל תְּחוֹת אִינּוּן כְּרוּבִים, וְשׁוּרוֹי בֵּין רֵישֵׁי כְּרוּבִים.

141. תְּלַת מְאָה פְּתְחִין תַּמָּן, בְּפִתְחָא דְּאֶמְצָעִיתָא, קַיְימָא נְהִירָא דָּא, דְּיוּקְנָא דס״ת, בֵּיהּ זַמִּין מֶלֶךְ יִשְׂרָאֵל לְמִקְרֵי בְּפָרָשַׁת הַקְהֵל. וְדָא לִיהֵוֵי מַלְכָּא מְשִׁיחָא, וְלָא אַחֲרָא.

137. (THE BEGINNING OF THE ARTICLE IS MISSING) these here and these there, since all are towers of fine stone. Among the towers, there is a tower of precious stone in its midst. That one reaches to the lofty firmament and is not visible at present, until that time when it will appear. The head of the Yeshivah saw it and inscribed on it above this verse: "The name of Hashem is a strong tower: the righteous runs to it, and is safe" (Mishlei 18:10). This scriptural verse was explained by the head of the Yeshivah this way: "A strong tower" refers to the Congregation of Yisrael, MEANING MALCHUT; "the righteous runs (Heb. yarutz) to it," MEANING THAT the desire of a righteous one, WHICH IS YESOD, is always for it. SINCE YARUTZ IS FROM THE SAME LINGUISTIC ROOT AS RATZON (ENG. 'DESIRE'), therefore, that tower of strength "and is safe," so that it will never AGAIN fall as it did.

138. Rabbi Cruspedai, who delights the heart, explained this scriptural verse prior to his departing and defined it nicely. "A strong tower" is the ark, to insert in it the Torah scroll, which is strong, and to remove it from the chamber, which is the image of the internal chamber. THAT IS THE SECRET OF IMA from which the Torah emanates, WHICH IS ZEIR ANPIN. That tower, WHICH IS THE ARK, is the name of Hashem and His form, MEANING MALCHUT, and it needs to be in six steps, IN ACCORDANCE WITH CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD IN MALCHUT.

139. "The righteous runs to it." HE ASKS: To what WILL HE RUN? To the tower or the Torah scroll? HE RESPONDS: We can only interpret this verse one way or the other, EITHER TO THE TOWER OR TO THE TORAH SCROLL. When you interpret 'to the tower', then the righteous one needs to be the cantor of the synagogue AND HE SHALL BE truly righteous and of the form of the supernal righteous, THAT IS YESOD. When we interpret it to mean 'to the Torah scroll', then whoever rises up to read the Torah should be just and be called righteous. Of all SEVEN THAT ARE CALLED UP TO THE READING OF THE TORAH, who is called righteous? That is the sixth one, which is called up for the reading among those seven, SINCE THE SIXTH READING PORTION ALLUDES TO YESOD THAT IS CALLED RIGHTEOUS. Rabbi Shimon said, Definitely, IT IS SO since RABBI CRUSPEDAI has always been called up to rise only for the sixth READING PORTION throughout his life, among the others who were also called for the reading OF THE TORAH. THAT WAS ALLUDING TO THE RIGHTEOUS YESOD. "The righteous runs to it" MEANS THEN, the words of this righteous will run to the Torah scroll. HE ASKS: "And is safe" from whom? HE ANSWERS: From fearing the Angel of Death, since he shall have an extended life and he will never get hurt.

140. In that tower that rises among the towers stands a light in the form of a Torah scroll. When a bird arrives, it takes the tower from its place and places it to stand in the middle of the court within the wings of the Cherubs. And what was high as the lofty heavens lowered and entered under the Cherubs, and the walls OF THE TOWER stood between the heads of the Cherubs.

141. There are three hundred openings IN THAT TOWER. In the central opening is this light in the form of a Torah scroll standing, in which the king of Yisrael is destined to read in the portion of "Hak'hel (Eng. 'gather')." That will be King Messiah, and no other.

142. With the Torah scroll of this light, MEANING WITH THE ILLUMINATION OF SIX ENDS OF CHOCHMAH IN THAT TORAH SCROLL, THE AUTHOR TURNS TO THE LISTENER AND SAYS, Oh, holy pious one, glad is the one who will hear from the mouth OF MESSIAH. The sweet voice of his discourse is in the concealed matters of the Torah that he will explain. THAT IS, IN THE LIGHT OF THAT TORAH SCROLL, MENTIONED ABOVE, every new moon, Shabbat and holiday and festival. When all the students of the Yeshivah wish to ascend to the lofty heavenly heights of the Yeshivah, THAT IS THE YESHIVAH OF METATRON, all congregate around King Messiah. And He will explain to them the TORAH matters. Through the sweetness of his words and through desire, they get elevated TO THE HEAVENLY YESHIVAH. AND THE AUTHOR OF THIS SAYING TURNS AGAIN TO THE LISTENER AND SAYS TO HIM, All the ten points of the matters, THAT MESSIAH DEFINED, will be stored for you for that day of your requests, MEANING FOR THAT DAY WHEN YOU WILL PRAY FOR IT.

142. וּבְהַהוּא ס"ת דְּהַהוּא נְהִירוּ, אִי חֲסִידָא קַדִּישָׁא, זַכָּאָה אִיהוּ דְּמִפּוּמֵיהּ יִשְׁמְעוּ, קָל נְעִימוּ דְּמִלּוֹי מֵאִינּוּן מִלִּין סְתִימִין דְּפָרִישׁ בְּאוֹרַיְיתָא. בְּכָל רֵישׁ יַרְחֵי, וְשַׁבְּתֵי וּמוֹעֲדַיָּיא וְזִמְנַיָּיא, כַּד בָּעָאן כָּל בְּנֵי מְתִיבְתֵּי לְסַלְקָא לְעֵילָא לְגוֹ מְתִיבְתָּא דִּרְקִיעָא, כֻּלְּהוּ מִתְכַּנְּפֵי לְגַבֵּי מַלְכָּא מְשִׁיחָא, וְאִיהוּ פָּרִישׁ מִלִּין, וּמִגּוֹ מְתִיקוּ דְּמִלּוֹי בְּתִיאוּבְתָּא, סַלְקִין. כֻּלְּהוּ עֲשַׂר מִלִּין, גְּנִיזִין לָךְ מֵאִינּוּן מִלִּין דְּאִיהוּ פָּרִישׁ, לְיוֹמָא דִּשְׁאֵלְתִּין דִּילָךְ.

143. When that tower stands in the middle of the court and that door is open, MEANING THE DOOR THAT IS IN THE CENTRAL COLUMN OF THE TOWER, the Cherubs open their mouths, and spread their wings, TO HIDE THE FIRST THREE SFIROT OF CHOCHMAH, AS MENTIONED. They illuminate with the higher light on that opening and that Torah scroll is open, and the Cherubim open up and say: "Oh how great is Your goodness, which You have laid up for those who fear You..." (Tehilim 31:20). FOLLOWING THAT, they close the doors and the Torah scroll is rolled up.

143. כַּד קַיְּימָא הַהוּא מִגְדָּל בְּאֶמְצָעוּ דַּעֲזָרָה, וּפִתְחָא דָא פָּתַח, פָּתְחִין אִינּוּן כְּרוּבִין פּוּמַיְיהוּ, וּפַרְשֵׁי גַּדְפַּיְיהוּ, וְנָהִיר נְהִירוּ עִלָּאָה עַל הַהוּא פִּתְחָא. וְהַהוּא ס"ת פָּתִיחַ, וְאִינּוּן כְּרוּבִים פַּתְחֵי וְאַמְרֵי מָה רַב טוּבְךָ אֲשֶׁר צָפַנְתָּ לִירֵאֶיךָ וְגו'. סָגִירוּ פִּתְחִין, וס"ת אִתְגְּלִיל.

144. Who has witnessed the illuminating light of that Torah scroll? It is a bright light in its entirety, its letters are flames of fire of four colors, which are from a higher world and all are conspicuously sparkling. Nobody could withstand seeing that except Messiah.

144. מַאן חָמָא, נְהִירוּ דְּנַהֲרָא דְּהַהוּא ס"ת, כּוּלֵּיהּ נְהוֹרָא דְּנָהִיר, אַתְוָון דִּילֵיהּ, שַׁלְהוֹבֵי דְּאֶשָּׁא מֵד' גַּוְוֹנֵי, דְּאִינּוּן דְּעָלְמָא עִלָּאָה, כֻּלְּהוּ בַּלְטֵי וּמְנַצְּצֵי, לֵית מַאן דְּיָכִיל לְמֵיקַם בְּהוּ, בַּר מָשִׁיחַ.

145. When that door IN THE TOWER is closed, the Cherubs are still. That tower flies and takes its place among the rest of the towers, MEANING THAT IT RETURNS TO JOIN ITS FIRST THREE SFIROT WITH ZEIR ANPIN. AND THE ATTRIBUTE OF MALCHUT VANISHES AGAIN, AS IT IS COMBINED WITH ZEIR ANPIN.

145. סָגִיר פִּתְחָא דָא, כְּרוּבִים מִשְׁתַּכְּכֵי. וְהַהוּא מִגְדָּל פָּרַח, וְקַיְּימָא בְּאַתְרֵיהּ בֵּין שְׁאַר מִגְדָּלִין.

17. The crown of Messiah

The (unknown) author of this section tells of what will happen when King Messiah receives from a dove His magnificent crown of gold that is hidden in the tower.

146. At that door in the center OF THE TOWER APERTURES, AS MENTIONED ABOVE, there is a most magnificent crown of gold hidden, which is presently invisible, elaborately engraved and embellished with all kinds of precious stones. It is destined to be installed upon the head of King Messiah, when the time comes and he will ascend that tower. And two eagles on each side will take this CROWN in their hands.

146. בְּהַהוּא פִּתְחָא דְּאֶמְצָעִיתָא, אִית עֲטָרָה דְּפָז עִלָּאָה וְיַקִּירָא גְּנִיזָא, דְּלָא אִתְחֲזֵי הַשְׁתָּא, גְּלִיפָא וּמְחֻקָּקָא בְּכָל זִינֵי אַבְנֵי יְקָר, וּזְמִינָא לְמֶהֱוֵי עַל רֵישָׁא דְּמַלְכָּא מְשִׁיחָא, כַּד סָלִיק בְּהַהוּא מִגְדָּל, וּתְרֵין נְשָׁרִין, דָּא מִסִּטְרָא דָא, וְדָא מִסִּטְרָא דָא, נַטְלֵי לֵיהּ בִּידַיְיהוּ.

147. כַּד סָלִיק מַלְכָּא מְשִׁיחָא, מִתְתַּקְּנִין נְשָׁרִין, וְנַטְלֵי עֲטָרָא דָּא, בְּשַׁעֲתָא דְּיִשְׁרֵי לְמִקְרֵי, יִתְפְּתַח פִּתְחָא אַחֲרָא, וּמִתַּמָּן תִּפּוּק הַהִיא יוֹנָה, דְּשָׁדַר נֹחַ בִּימֵי טוֹפָנָא, דִּכְתִיב וַיְשַׁלַּח אֶת הַיּוֹנָה, הַיּוֹנָה: הַהִיא דְּאִשְׁתְּמוֹדְעָא, וְלָא מַלִּילוּ בָּהּ קַדְמָאֵי, וְלָא יָדְעוּ מַה הִיא, אֶלָּא מֵהָכָא נַפְקַת, וְעַבְדַת שְׁלִיחוּתָא.

147. When King Messiah, ascends THIS TOWER, the eagles will get ready and take this crown. When he begins to read THE TORAH, another aperture will open. From there will emerge the dove that Noah sent in the days of the flood, as is written: "Also he sent forth the dove" (Beresheet 8:8), the dove WITH THE DEFINITE ARTICLE, meaning the renowned dove that the ancient ones have not discussed and were not aware of. However, it is from here that she goes out on her mission.

148. וּבְשַׁעֲתָא דִּכְתִיב וְלָא יָסְפָה שׁוּב אֵלָיו, עוֹד לָא יָדַע בַּר נָשׁ לְאָן אַזְלַת, וְהִיא תָּבַת לְאַתְרָהּ, וְאִתְגְּנִיזַת בְּפִתְחָא דָּא וְאִיהִי תִּטּוֹל עֲטָרָה בְּפוּמָהָא, וּתְשַׁוֵּי עַל רֵישֵׁיהּ דְּמַלְכָּא מְשִׁיחָא, מָטֵי וְלָא מָטֵי, וּכְדֵין כְּתִיב, תָּשִׁית לְרֹאשׁוֹ עֲטֶרֶת פָּז.

148. During the time that it says: "Which returned not again to him any more" (Ibid. 12), no person knew where she went. She returned to her assigned place and was stored in this opening. She will take the crown in her mouth and place it on the head of King Messiah, reaching but not touching. About then, it is written: "You set a crown of pure gold on his head" (Tehilim 21:4).

149. וְכֵיוָן דְּיִקְרֵי מַלְכָּא מְשִׁיחָא בס"ת. יְקוּמוּן תְּרֵין נְשָׁרִין, דָּא מִכָּאן וְדָא מִכָּאן, וְיוֹנָה מָאִיךְ, וּמַלְכָּא מְשִׁיחָא נָחִית, וְעִטְרָה עַל רֵישֵׁיהּ, עַד דַּרְגָּא בַּתְרָאָה. וּתְרֵין נְשָׁרִין פַּרְחִין לְעֵילָא עַל רֵישֵׁיהּ, וְיוֹנָה תָּבָאת וַעֲטָרָה בְּפוּמָהּ, וִיקַבְּלוּן לָהּ אִלֵּין תְּרֵין נְשָׁרִין.

149. As soon as King Messiah reads in the Torah scroll, the two eagles will rise from each side and the dove will lower HERSELF TO DESCEND. King Messiah will step down with the crown on his head to the last level and two eagles will fly above his head. The dove will return with the crown in her mouth, and the two eagles will welcome her.

150. דָּוִד מַלְכָּא, זַיִת רַעֲנָן אִקְרֵי קַמֵּיהּ קוּדְשָׁא בְּרִיךְ הוּא, דִּכְתִיב וַאֲנִי כְּזַיִת רַעֲנָן בְּבֵית וְגוֹ'. עֲלֵה זַיִת, דָּא מַלְכָּא מְשִׁיחָא בְּרֵיהּ דְּדָוִד. וְדָא אִיהוּ דְּרָמִיז יוֹנָה דָּא בְּיוֹמוֹי דְּנֹחַ, דִּכְתִיב וְהִנֵּה עֲלֵה זַיִת טָרָף בְּפִיהָ. הַהוּא עֲלֵה זַיִת, טָרָף וְחָטַף לִיקָרָא דִּילֵיהּ. בְּמָה. בְּפִיהָ. דְּקַיְימָא עַל רֵישֵׁיהּ, וּמְקַבְּלָא יְקָר מֵהַאי יוֹנָה וְהַאי דִּכְתִיב טָרָף, וְלָא טָרְפָה, כְּדְכוּרָא דָּא, דְּעֲבַיד חֵילָא וְנָצַח. בְּמִתִיבְתָּא דְּרָקִיעַ, יוֹנָה דְּכַר הוּא, מִגּוֹ דְּאִקְרֵי יוֹנָה, כְּתִיב כְּנוּקְבָא, וּכְתִיב כְּדְכוּרָא, בְּזִמְנָא דְּמִקַּבְּלָא יְקָר דָּא.

150. King David is called a fresh olive in the presence of the Holy One, blessed be He, as is written: "But I am like a green olive tree in the house..." (Tehilim 52:10), a leaf of an olive tree that is King Messiah, son of David. That is what the dove indicated during the time of Noah, as is written: "And, lo, in her mouth was an olive tree plucked off" (Beresheet 8:11). THE DOVE plucked off that olive leaf, WHICH IS MESSIAH, and grabbed his glory, MEANING THE CROWN. How? With her mouth, SINCE THE CROWN stands on his head and receives glory from the dove. That is why it says, "plucked off" IN MASCULINE FORM and not in feminine form, SINCE IT INDICATES that she is like a male gaining strength and she prevails. In the heavenly Yeshivah, THEY SAID this dove is a male because the NAME Yonah (Eng. 'dove'), by which it is called, is sometimes written female, IN FEMININE FORM AND SOMETIMES as male, IN MASCULINE FORM. When she receives this glory, SHE IS REFERRED TO IN MALE FORM. (THE END IS MISSING HERE).

151. מִגְּדָל דָּא כַּד תָּב לְאַתְרֵיהּ, נָהִיר כִּנְהִירוּ דְּעֵינָא דְּשִׁמְשָׁא, דִּכְתִיב, כִּסְאוֹ כַּשֶּׁמֶשׁ נֶגְדִּי. וְאַף דְּכַרְסְיָא אַחֲרָא לִיהֲוֵי לֵיהּ בְּנִסִּין וְאָתִין רַבְרְבִין. בְּרֵישׁ מִגְּדָל דָּא, אִית עוֹפִין דְּנוּר דְּקָא מְצַפְצְפָאן, כַּד סָלִיק צַפְרָא, צִפְצוּפָא דְּנַעִימוּ, דְּלֵית נְעִימוּ וְנִגּוּנָא כְּהַהוּא נְעִימוּ.

151. When this tower returned into its place, MEANING AFTER THE TORAH READING WHEN MALCHUT RETURNS TO JOIN WITH THE FIRST THREE SFIROT OF ZEIR ANPIN, SEE THERE, it is bright like the light of the sun - MEANING, LIKE THE LIGHT OF ZEIR ANPIN THAT IS CALLED SUN, WHICH IS COVERED CHASSADIM. It is written: "And his throne shall be like the sun before Me" (Tehilim 89:37). MALCHUT THAT IS REFERRED TO AS THE THRONE IS LIKE THE SUN, AS ZEIR ANPIN although He has another throne also, with great miracles and marvels, MEANING TO SAY THAT ALTHOUGH EVEN PRIOR TO THE RETURN OF THE TOWER TO THE FIRST THREE IN ZEIR ANPIN, IT IS ALSO REFERRED TO AS THE THRONE. IT IS WITH GREAT MARVELS, THAT IS WITH CHOCHMAH, NONETHELESS, IT IS NOT ABOUT THIS THAT IT IS SAID "HIS THRONE SHALL BE LIKE THE SUN"; IT REFERS TO IT ONLY AFTER ITS RETURN TO ZEIR ANPIN. At the top of this tower - THAT IS, WHEN IT IS BELOW, PRIOR TO ITS RETURN TO THE FIRST THREE IN ZEIR ANPIN - there are birds of flame which chirp. When the bird ascends - MEANING DURING THE TIME WHEN CHOCHMAH OF MALCHUT, WHICH IS CALLED BIRD, BECOMES APPARENT - FIERY BIRDS BECOME APPARENT. THAT IS, THEY CONTAIN FIRE THAT IS JUDGMENTS TO DISTANCE THOSE ON THE OUTSIDE, AND CHIRP

with a pleasant sound, for there is no delight and song like this delight.

18. Letters soaring

We hear of the birds that rise and descend, rise and descend, and are told that these are the great and the small letters. When the letters fly, a person sees written in the air temporarily, in great letters, "In the beginning Elohim created...", followed by the other sayings in the acts of creation. The author says that whoever preserves the covenant places himself to follow the Shechinah and is guarded from behind by the supernal righteous, with great love. We hear that when the firmament revolves it performs music from the sound of the waters that flow, but the lower grades are not capable of hearing it. Whoever deserves to receive from those waters stands there in happiness and in awe, since both come from serving God.

152. Above all of them, THAT IS IN BINAH, there are other varieties and other turtledoves that fly in the air IN THE SECRET OF THE ASCENSION OF MALCHUT TO BINAH. THAT IS THE SECRET OF THE YUD THAT ENTERS IN THE LIGHT (HEB. OR - ALEPH VAV RESH) OF BINAH AND THE LIGHT BECOMES AIR (HEB. AVIR - ALEPH VAV YUD RESH). Rising and descending, descending and rising, WHEN THE YUD ENTERS THE AIR THEY DESCEND TO A LOWER LEVEL, AND WHEN THE YUD LEAVES THE AIR AND RETURNS TO THE LIGHT, THEY RISE AGAIN. They never rest quietly AND HE EXPLAINS WHY IT IS SO. IT IS BECAUSE great letters THAT ARE BINAH and small letters THAT ARE MALCHUT fly between them, SINCE SOMETIMES THE SMALL LETTERS RISE IN THE GREAT LETTERS - THAT IS, MALCHUT IN BINAH - AND SOMETIMES THE SMALL LETTERS RETURN AND EMERGE FROM THE GREAT LETTERS. THAT IS, MALCHUT COMES BACK AND EMANATES FROM BINAH, WHICH IS THE SECRET YUD THAT ENTERS THE LIGHT AND LEAVES THE LIGHT, AS MENTIONED ABOVE.

152. לְעֵילָא מִכֻּלְּהוּ, זִינִין אַחֲרָנִין, וְשַׁפְנִינִין אַחֲרָנִין, דְּקָא פַרְחִין בַּאֲוִירָא, סַלְקֵי וְנַחְתֵּי, נַחְתֵּי וְסַלְקֵי, לָא מִשְׁתַּכְּכִין לְעָלְמִין. אַתְוָון רַבְרְבָן, וְאַתְוָון זְעִירָן, פַּרְחִין בֵּינַיְיהוּ.

153. Oh, holy pious one. When the letters fly, a person sees written in great letters, WHICH ARE BINAH, in the air temporarily: "In the beginning Elohim created..." (Beresheet 1:1), SINCE THESE WORDS ARE FROM BINAH; THAT IS, THE SECRET OF GREAT LETTERS. THEN the small letters strike them, MEANING MALCHUT RISES AND IMPACTS IN BINAH; THAT IS TO SAY THAT IT REDUCES HER IN THE SECRET OF THE YUD THAT ENTERED THE LIGHT AND FORMED INTO AIR. Then they fly and it is seen written about them: "And Elohim said, 'Let there be light'... And Elohim saw the light..." (Beresheet 1:3-4). Then the small letters again strike the large letters, MEANING THAT AGAIN MALCHUT RISES ON BINAH AND DIMINISHES HER. It is seen through them that it is written: "And Elohim said, 'Let there be a firmament...'" (Ibid. 6) and so on in all of the acts of creation. The acts of these letters are great marvels and gladness to the eyes. Praised is the nation for whom all this awaits.

153. אִי חֲסִידָא קַדִּישָׁא, בְּשַׁעֲתָא דְּאַתְוָון פַּרְחִין, חָמֵי ב"נ בְּאַתְוָון רַבְרְבָן. כְּתִיב בַּאֲוִירָא לְפוּם שַׁעֲתָא, בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ בַּטְשֵׁי אַתְוָון זְעִירָן בְּהוּ, וּפַרְחִין, וְאִתְחַזֵּי מִנַּיְיהוּ כְּתִיב, וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וְגוֹ', וַיַּרְא אֱלֹהִים אֶת הָאוֹר וְגוֹ'. לְבָתַר מְהַדְּרֵי אַתְוָון זְעִירָן, וּבַטְשֵׁי בְּאַתְוָון רַבְרְבָן, וּמִתְחֲזֵי מִנַּיְיהוּ דִּכְתִיב, וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ וְגוֹ'. וְכֵן כָּל עוֹבָדָא דִּבְרֵאשִׁית, פְּלִיאָן רַבְרְבָן, וְחֶדְוּ לְעַיְינִין עוֹבָדָאן דְּאַתְוָון אִלֵּין, זַכָּאָה עַמָּא דְּכָל דָּא מְחַכָּאן.

154. Oh, holy, pious one. Whoever preserves the covenant places himself to follow THE SHECHINAH, AND THE SHECHINAH is in the lead. If you inquire as to who will guard him from behind, HE RESPONDS, There is a higher greater protection that protects him from everything. What is it? It is the supernal Righteous, THAT IS YESOD IN ZEIR ANPIN THAT PROTECTS HIM, with great love. Consequently, he enters between the Righteous, THAT IS YESOD, and righteousness, THAT IS MALCHUT, and is thus protected on all sides - THE YESOD FROM BEHIND AND MALCHUT IN FRONT. Praised is the one who preserves this covenant. Therefore, Yisrael, all the males that uphold this covenant, shall be seen in the presence of the Holy One, blessed be He, AS IS WRITTEN: "THREE TIMES IN THE YEAR ALL YOUR MALES SHALL APPEAR" (SHEMOT 23:17). Who is it that can harm a son whose father is on one side and his mother is on the other side, and he is in the middle between them? That is when he follows Hashem, MEANING ONLY BEHIND MALCHUT, AS MENTIONED ABOVE.

154. אִי חֲסִידָא קַדִּישָׁא, מַאן דְּנָטִיר בְּרִית, שַׁוִּי לֵיהּ אֲבַתְרוֹי, וְאִיהִי לְקָמָא. וְאִי תֵּימָא, מַאן נָטִיר לַאֲחוֹרָא. הָא נְטִירוּ רַב וְעִלָּאָה מִכֹּלָּא, דְּנָטִיר לֵיהּ. וּמַאן אִיהוּ. צַדִּיק עִלָּאָה בִּרְחִימוּ סַגִּי. עָאל בֵּין צַדִּיק וְצֶדֶק. וְאִשְׁתְּכַח נָטִיר מִכָּל סִטְרִין. זַכָּאָה מַאן דְּנָטִיר בְּרִית דָּא. וע"ד יִשְׂרָאֵל, אִתְחֲזוּן כָּל דְּכוּרִין, דְּנַטְרִין אָת קַיְימָא דָּא, קַמֵּי מַלְכָּא קַדִּישָׁא. מַאן אִיהוּ דְּיָכִיל לְנַזְקָא לִבְרָא, דְּאִיהוּ בְּאֶמְצָעוּ אֲבוּהָ מִכָּאן, וְאִמֵּיהּ מִכָּאן, וְאִיהוּ בֵּינַיְיהוּ. וְדָא כַּד אִיהוּ אַחֲרֵי יְיָ'.

155. ת"ח הַהוּא רָקִיעַ כַּד סָחֲרָא בְּגִלְגּוּלָא מְנַגְּנָא בְּנִגּוּנָא, וּמִקַּל נְהִימוּ דְּמַיִין דְּנַבְעִין, לָא יְדִיעַ הַהוּא נִגּוּנָא. כָּל אִינּוּן אַגָּנִין דִּי בְּאַרְבַּע סִטְרִין, מַלְיָין מִנְּבִיעוּ דְּמַיִין דְּנַבְעִין. מַאן דְּאִיהוּ לְגוֹ, בִּתְרֵין סִטְרִין קַיְּימָא תַּמָּן. חַד בְּחֶדְוָה, דְּלֵית חֶדְוָה כְּהַהִיא חֶדְוָה בְּעָלְמָא, לְקַיְּימָא עִבְדּוּ אֶת יְיָ' בְּשִׂמְחָה. וְחַד בְּיִרְאָה, דְּלֵית דְּחִילוּ כְּהַהוּא דְּחִילוּ בְּעָלְמָא, לְקַיְּימָא עִבְדּוּ אֶת יְיָ' בְּיִרְאָה.

155. Come and see that firmament, WHICH IS ZEIR ANPIN, when it revolves in the circle, MEANING WHEN IT ROTATES ITS THREE COLUMNS IN THREE PLACES, DURING WHICH TIME THE CHOCHMAH BECOMES REVEALED. It performs music, SINCE CHOCHMAH GETS REVEALED IN THE SECRET OF MUSIC, and from the sound of the waters that flow - THAT IS TO SAY FROM THE INCREASE IN ABUNDANCE OF CHASSADIM THAT PREVAILS IN ZEIR ANPIN - that song is not known, MEANING THAT THE LOWER LEVELS ARE INCAPABLE OF RECEIVING FROM IT FOR THE REASON THAT CHOCHMAH DOES NOT GET REVEALED IN PLACE OF ZEIR ANPIN, ONLY IN PLACE OF MALCHUT, WHICH IS THE SECRET OF THE LOWER CHOCHMAH. All of these basins on the four sides OF ZEIR ANPIN, THE FOUR MALCHUTS ON THE FOUR SIDES - CHESED, GVURAH, TIFERET AND MALCHUT OF ZEIR ANPIN REFERRED TO AS BASINS - IN THE SECRET OF WHAT IS WRITTEN: "YOUR NAVEL IS LIKE A ROUND GOBLET" (SHIR HASHIRIM 7:4), are filled from waters that flow. THEY ARE FILLED FROM CHASSADIM THAT RECEIVE FROM THE FOUR SPRINGS OF ZEIR ANPIN AND ARE COVERED FROM CHOCHMAH, SINCE THEY ARE IN A PLACE OF ZEIR ANPIN. Whoever is inside - THAT IS, WHO MERITS TO RECEIVE FROM HIM - stands there in two aspects. One in happiness, since there is no other happiness in the world like fulfilling: "Serve Hashem with gladness" (Tehilim 100:2). And one is with awe, since there no other awe in the world like fulfilling: "Serve Hashem with fear" (Tehilim 2:11).

19. The spring of water

We are told about the spring that was mentioned by Ezekiel. When the waters flow and rise all kinds of gems in the world, the grades referred to as gems, rise. The gems and the colors of a button and blossom that surround the spring are described in glowing terms, and the author says that since one cannot look at the button and blossom the importance of their activities can not be known. Many marvelous things are outlined for our contemplation. We read a description of a branch that emerges at the center of a spring; the branch covers worlds, and it is not possible to know about its fruit. The author concludes by telling us about a firmament from which dew flows to this spring; the dew produces fruit on the branch, and the firmament circles faster than the eye can see.

156. חַד מַעְיְינָא דְּמַיָּיא, דְּנָבִיעַ מִסִּטְרָא מִזְרָח, דָּא הוּא דְּאָמַר יְחֶזְקֵאל נְבִיאָה. מֵהַאי מַעְיְינָא, לָא יַכְלִין לְסַיְּימָא שְׁבָחָא כָּל בְּנֵי עָלְמָא. בַּאֲתַר דְּאִתְיְלִיד תַּמָּן לְסִטְרָא מִזְרָח, לֵית עוּמְקָא וְרוּמָא דִּילֵיהּ, אֶלָּא זְרָתָא וְלָא יַתִּיר.

156. One spring of water flows from the east side, WHICH IS TIFERET - THE CENTRAL COLUMN OF ZEIR ANPIN THAT INCLUDES RIGHT AND LEFT - the one that the prophet Ezekiel mentioned (YECHEZKEL 41:1). The entire world cannot give enough praise for that spring, SINCE IT COMBINES RIGHT AND LEFT, UNRAVELS ALL THE LIGHTS IN BINAH, CHASSADIM AND CHOCHMAH TOGETHER, AND DRAWS THEM TO THE LOWER LEVELS. At the place where it was born, that is, to the east side, the measure of its depth and height is no more than a span, MEANING THAT THE SOURCE OF THE CENTRAL COLUMN AT ITS BEGINNING OF BIRTH IS ONLY THE POWER OF THE CURTAIN OF CHIRIK IN IT THAT IS REFERRED TO AS A SPAN. WITH IT, IT SUBDUES THE LEFT COLUMN AND UNITES IT WITH THE RIGHT, SINCE ALL THE MOCHIN RESULT FROM THIS UNITY.

157. כַּד נַבְעִין מַיָּא וְסַלְקִין, סַלְקִין כָּל זִינֵי מַרְגְּלָאן דְּעָלְמָא, וְלָא נַפְלִין לְבַר, הַשְׁתָּא אִתְחָזוּן בְּגָוָון חַד, לְפוּם שַׁעֲתָא נַפְלִין אִלֵּין, וְהָא סַלְקִין, אָחֲרָנִין, כְּגָוָון אָחֲרָא, בְּכָל זִינֵי גַוּונִין דְּעָלְמָא. נַפְלֵי אִינּוּן מַרְגְּלָאן, וְלָא נַפְלֵי לְבַר.

157. When the waters flow and rise, all kinds of gems in the world rise. WHEN THE WATERS OF THE SPAN - WHICH IS THE CENTRAL COLUMN OF ZEIR ANPIN - BESTOW THE ILLUMINATION OF CHOCHMAH TO MALCHUT, WHOSE LEVELS ARE REFERRED TO AS GEMS, THEY ASCEND HIGHER. SINCE ITS LIGHTS OF CHOCHMAH ARE ONLY ILLUMINATED FROM BELOW UPWARDS, they do not fall outside; THAT IS TO SAY, THEY DO NOT SHINE FROM ABOVE DOWNWARDS; THEN IT WOULD HAVE BEEN CONSIDERED THAT THEY FELL OUTWARD TO THE KLIPOT. AND THE LIGHT OF CHOCHMAH THAT IS CONTAINED WITHIN THEM ARE IN THREE COLUMNS, ONE AFTER THE OTHER, WHICH ARE THREE HUES - WHITE, RED AND GREEN - AND EACH ONE IS COMPOSED OF ALL THREE. For a while, they appear in one color and temporarily they fall, MEANING THAT THIS COLOR IS TEMPORARILY REMOVED. Then other GEMS ascend of another color AND SIMILARLY in all other colors existing in the world, MEANING ALL COLORS OF MALCHUT REFERRED TO AS THE WORLD, WHOSE ESSENCE IS WHITE, BLACK AND RED. These gems fall outside ONE AFTER THE

OTHER, ONE SINKING AND ONE FLOATING UP, but they do not fall outward, SINCE THEY DO NOT BESTOW FROM ABOVE TO THE LOWER UPON THE EXTERIOR FORCES.

158. סַחֲרָנִין דְּהַהוּא נְבִיעוּ, חֵיזוּר וְשׁוּשָׁן סָחֲרִין. וְלָא יַכְלִין כָּל בְּנֵי עָלְמָא לְמֵיקַם עַל אִינּוּן גַּוְונִין, כֻּלְּהוּ שַׁלְהוֹבִין מְלָהֲטָאן, וְלָא יַכְלִין לְאִסְתַּכְּלָא בְּהוּ. לָא יְדִיעַ חֲשִׁיבוּ דְּעוֹבָדָא. טַרְפִּין דִּלְהוֹן מְנַצְצָן בְּכַמָּה גַּוְונִין.

158. Surrounding that spring is a button and blossom, WHICH IS THE SECRET OF THE FIRST THREE SFIROT OF CHOCHMAH THAT CIRCLE AROUND IN THE ENCIRCLING LIGHT AND DO NOT ILLUMINATE THE INSIDE OF THE SPRING. All the inhabitants of the world cannot comprehend the variety of colors that is in them, THEM BEING THE FIRST THREE SFIROT, SINCE all are glowing flames and it is not possible to gaze at them. THEREFORE, the importance of their activities is not known. The petals THAT ARE IN THE FLOWER BLOSSOM sparkle with a variety of colors.

159. עוֹבֵד צִיּוּר, אוּמָנוּ דְּמָארֵי עָלְמָא, חַפְיָין עַל תְּלַת מְאָה וְשַׁבְעִין וַחֲמִשָּׁה כְּרוּבִין דִּתְחוֹתַיְיהוּ, בָּתַר שְׁבָכִין אַחֲרָנִין לְגוֹ. וְאִינּוּן שְׁבָכִין סְחוֹר דַּעֲזָרָה לְגוֹ.

159. Embroidery, which is the artistry of The Creator of the world, covers over the 375 Cherubs below them over other covering tapestry layers that are inside, since these covering tapestry layers surround the inside of the court.

160. וּלְעֵילָא מִנְּהוֹן, אִינּוּן גּוּפִין פְּרִישָׁאן, תְּחוֹת גּוּפְנִין אִינּוּן כְּרוּבִין, כֻּלְּהוּ גַּדְפִּין פְּרִישָׁן, מְשֻׁלָּבָן אִלֵּין בְּאִלֵּין. הָכָא אָמַר רַב מְתִיבְתָּא, דְּכָל מַאן דְּאִסְתַּכַּל בְּאִינּוּן גּוּפְנִין, מְנַהֲרִין אַנְפּוֹי כִּנְהִירוּ דְּשִׁמְשָׁא.

160. Grapevines are spread above THE CHERUBS, since the Cherubs are underneath the grapevines, all spreading out their wings and intertwined one into the other. Here, the head of the Yeshivah said that whoever gazes at these grapevines, his face shines like sunlight.

161. אִינּוּן שְׁבָכִין דְּאִתְחָמָן סְחוֹר סְחוֹר דַּעֲזָרָה, כֻּלְּהוּ מְרֻקָּמָן, בְּחוּטִין דִּנְהִירִין בִּגְוָונִין סַגִּיאִין, מְלַהֲטָן בְּד׳ מִינֵי זְהוֹרִין דְּאֶשָּׁא. שַׁלְהוֹבִין סַלְקִין, וּגְוָונִין מְנַצְצָן, וּלְזִמְנִין שַׁלְהוֹבִין מִשְׁתַּכְּכֵי, וּנְהוֹרִין וּגְוָונִין סַלְקִין, וּבַטְשֵׁי אִלֵּין בְּאִלֵּין.

161. These tapestry grid covers, WHICH ARE THE LIGHTS OF BINAH THAT ARE ROBED IN MALCHUT, are unfurled round about in the courtyard. FROM INSIDE, all are embroidered in strands of lights in multitudes of colors, SINCE THE THREADS OF BINAH AND THREADS OF MALCHUT ARE EMBROIDERED AND INTERWOVEN IN ONE ANOTHER AND SHINE TOGETHER, AND THREADS ARE THE SECRET OF ILLUMINATION OF CHASSADIM. They flame with four kinds of fiery glows of brightness, WHICH IS THE SECRET OF THE ILLUMINATION OF THE LEFT COLUMN - WHICH IS THE SECRET OF THE ILLUMINATIONS OF CHOCHMAH THAT SHINE WITH JUDGMENTS THAT ARE CALLED FIRES. The flames, WHICH ARE THE SECRET OF THE CHOCHMAH ILLUMINATIONS, rise, IN THAT THEY LIGHT FROM THE BOTTOM UP and the hues sparkle. Sometimes, AT THE TIME OF SMALLNESS, the flames are soothed and the lights and colors rise; THAT IS, THEY ILLUMINATE FROM BELOW UPWARDS, FOR AT THE TIME OF SMALLNESS THEY SHINE ONLY FROM BELOW UPWARDS. Then they clash one with the other. THE ILLUMINATIONS OF MALCHUT CLASH WITH THE ILLUMINATIONS OF BINAH AND DIMINISH THEM.

162. שִׁית אֶלֶף אַגָּנִין, לְגַבֵּי אִינּוּן שְׁבָכִין, ד׳ גַּוְונִין, לְד׳ סִטְרִין דַּעֲזָרָה, אִלֵּין אִינּוּן רַבְרְבִין, וּנְבִיעוּ דְּמַיִין חַיִּין בְּכָל סִטְרֵי. וְאִינּוּן נַפְלֵי בְּאִינּוּן אַגָּנִין, וּבַלְעֵי בְּאַתְרַיְיהוּ וְאִלֵּין מַיִין לָא יַדְעֵי לְאָן אַזְלִין.

162. And 6,000 basins lie next to these networks, WHICH IS MANY MALCHUTS THAT ACCEPT SIX ENDS OF CHOCHMAH FROM THE NETWORKS - WHICH ARE SIX PARALLELS TO CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD TOTALING A THOUSAND, NAMED AFTER CHOCHMAH THAT IS CALLED THOUSAND. They are four hues to the four sides of the courtyard; THAT IS, CHESED, GVURAH, TIFERET AND MALCHUT. These are large, MEANING THEY ARE IN THE ASPECT OF THE SIX ENDS OF GREATNESS. And a spring of living water is found on each side, THAT IS, CHASSADIM AND CHOCHMAH TOGETHER - WATER AFTER CHASSADIM AND LIFE AFTER CHOCHMAH. They drop into these basins and get absorbed there, MEANING THAT THEY ARE NOT INFLUENCED FROM ABOVE TO BELOW, WHICH IS OUTSIDE THEIR TERRITORY. These waters do not know where they are flowing to, SINCE BEING WITH CHOCHMAH THAT IS NOT BESTOWED FROM ABOVE DOWNWARDS, THEY CONTAIN NO KNOWLEDGE OF WHERE THEY ARE GOING.

163. בְּאֶמְצָעוּ דַּעֲזָרָה, יְקוּמוּן כֻּלְּהוּ יִשְׂרָאֵל, וְיִתְחַזּוּן קַמֵּי מַלְכָּא קַדִּישָׁא. בִּסְטַר דָּרוֹם בַּעֲזָרָה דָּא, אִתְיְלִיד חַד מַעְיְינָא דְּמַיָּא, וְאִתְדְּמֵי דְּקָא יִשְׁטְפוּן מַיָּא כָּל עָלְמָא. מַאן דְּיֵיעוּל בְּהוּ, יְהוֹן עַד בִּרְכַּיִם, יֵיעוּל בְּהוּ גִּיבָּר רַב יֵיעוּל בְּהוּ עַד בִּרְכַּיִם, אִי תִּינוֹק בַּר יוֹמָא עַד בִּרְכַּיִם. מַאן דְּשָׁתֵי מִנַּיְיהוּ יִתְחַכָּם, וְיִתְפְּקַח בְּחָכְמְתָא.

163. In the center of the court, WHICH IS IN THE CENTRAL COLUMN OF MALCHUT, all Yisrael will stand and be seen in the presence of the Holy King, FROM WHOM YISRAEL RECEIVES CHOCHMAH THAT IS ALSO CALLED SIGHT. On the South side of the court, WHICH IS THE RIGHT COLUMN OF MALCHUT, AND CHESED a new water spring is born and it seems that the waters will flood the whole world. Whoever enters into them will enter to his knees. If a mighty man enters, he will enter to his knees, and if a baby no older than a day ENTERS THEM, he shall still enter to his knees. Whoever drinks of them shall become filled with wisdom.

164. מַעְיְינָא דָּא נָפִיק מִגּוֹ מַרְגְּלָא חֲדָא זְעֵירָא, בְּכוֹתְלָא דְּדָרוֹם. אִינּוּן מַיִין בַּלְעֵי גּוֹ אַתְרָא, וּמִתַּמָּן יִפְקוּן לְבַר מִמַּקְדְּשָׁא, עַד דְּיַעֲלוּ לְנַחַל שִׁטִּים, יִשְׁטְפוּן הַהוּא זִמְמָה, דְּאוֹלְדִין מַיָּא דְּשִׁטִּים. וע"ד מַיִין אִלֵּין בַּעֲזָרָה, בְּגִין אִינּוּן דְּאִתְחַזּוּן תַּמָּן דְּכוּרִין. הָווֹ שָׁתָאן מִן מַיָּא, לָא חַיְישֵׁי בְּנוּקְבֵי, בְּמֵיתַיְיהוֹן לְאִתְחַזָּאָה קַמֵּי מַלְכָּא קַדִּישָׁא. תּוּ, דְּהָא יִתְפַּקְּחוּן לְמִנְדַּע מִלִּין סְתִימִין דְּמַלְכָּא עִלָּאָה, גּוֹ מַקְדְּשָׁא דָּא כָּל הִרְהוּרִין יִשְׁתַּכְּחוּן, בַּר הִרְהוּרָא דְּחֶדְוָה דְּמַלְכָּא קַדִּישָׁא.

164. This spring emerges from one small gem in the South wall. These waters get absorbed in their area and from there, they will continue to flow out of the Temple until they reach up to the spring of Shitim. They will rinse away that obscenity that the waters of the spring of Shitim brought about. Therefore, once the males that came to be seen at the waters in the court drank from them, they had no fear of the females who came to be seen before the Holy King. Moreover, THROUGH THE WATER, they would become more knowledgeable about the concealed matters of the Supernal King. In this temple, all thoughts must be forgotten except for the thought of the Holy King's rejoicing.

165. עַנְפָּא חַד נָפִיק, גּוֹ אֶמְצָעוּ דְּהַהוּא מַעְיְינָא. אָמַר רַב מְתִיבְתָּא, כַּד קָרִיבְנָא לְהַהוּא עַנְפָּא גּוֹ מַעְיְינָא, אִסְתַּלָּק עַנְפָּא לְעֵילָא לְעֵילָא, כָּל מַה דְּקָרִיבְנָא, הָכִי אִסְתַּלָּק, יְסוֹדָא וְשָׁרְשָׁא דְּהַהוּא עַנְפָּא לָאו אִיהוּ אֶלָּא בְּמַיָּא. הַהוּא עַנְפָּא חָפֵי עָלְמִין. כָּל גַּוְונִין דְּעָלְמָא בְּאִינּוּן טַרְפִּין דִּילֵיהּ. אִיבָּא דִּילֵיהּ, לָא יְדִיעַ מַהוּ. וְלָא יַכְלִין לְמִנְדַּע. וְאָמַר, דְּקָא שָׁאִיל לְמָשִׁיחַ עַל הַהוּא אִיבָּא, וְאָמַר, אִיבָּא דָּא גְּנִיז, לְאִישׁ מִשְׁעַנְתּוֹ בְּיָדוֹ מֵרוֹב יָמִים. מַאן דְּזָכֵי לְמִנְדַּע דָּא, לִינְדַּע.

165. One branch emerges at the center of that spring. The head of the Yeshivah said, When I approached that branch in the spring, the branch went high above. The closer I approached, THE HIGHER it went. The foundation and the root of that branch are only in the water. This branch covers worlds and all the hues in the world ARE VISIBLE in its leaves. What kind of fruit it bears is unknown, and it is not possible to find out. THE HEAD OF THE YESHIVAH said that he asked Messiah about this fruit and was told that this fruit is stored away for "every man with his staff in his hand for very age" (Zecharyah 8:4). Whoever deserves to experience this will understand.

166. רָקִיעַ חַד אִית עַל הַהוּא עַנְפָּא, פָּרִישׂ לְעֵילָא. מֵהַהוּא רְקִיעָ, אָזִיל טַלָּא ע"ג מַעְיְינָא דָּא, וְלָא יַתִּיר. כַּד אִסְתָּכַּל ב"נ לְהַהוּא רְקִיעַ מֵרָחִיק, דָּמֵי תְּכֵלָא קָרִיב יַתִּיר, דָּמֵי סוּמְקָא. קָרִיב יַתִּיר, דָּמֵי יָרוֹק, קָרוֹב יַתִּיר, דָּמֵי חִוָּור, דְּלֵית חִוָּור בְּעָלְמָא כְּגִינֵיהּ. טַלָּא דְּקָא אָזִיל מִנֵּיהּ, אִשְׁתְּאִיב בְּהַהוּא עַנְפָּא, וְעָבִיד אִיבָּא דָּא, וְאִתְרַבֵּי. הַהוּא רְקִיעָא, אִיהוּ אָזִיל בְּגַלְגּוּלָא יַתִּיר, מִמָּה דְּעַיְינִין יַכְלִין לְאִסְתַּכְּלָא.

166. One firmament exists above this CENTRAL branch, FROM THE RIGHT ASPECT that is spread over it from above. From that firmament dew flows to this spring and no further. When a person gazes at this firmament from a distance, it looks similar to blue. When he approaches nearer, it seems reddish and when he approaches even closer, it seems greenish. When he draws even nearer, it seems white and no other white in the world is like it. The dew that flows from it gets drawn into the branch and produces the fruit, and it grows. The firmament circles faster than the eye can see.

20. "All your males shall appear"
We read about the requirement for all circumcised males to appear before God three times a year for the honor of the three patriarchs who accepted the covenant upon themselves. As soon as a man is circumcised and perfected, he is fit to walk behind the Shechinah instead of in front of her.

Because Noah was circumcised and perfect but his membrane was not uncovered, he walked with the Elohim rather than in front of the Shechinah. We read that God traveled before Yisrael in the pillar of cloud and fire until they sinned and weakened, at which time the angel of God moved behind them. This section concludes with an incomplete fragment about the two Messiahs.

167. All those who preserve the holy covenant must show themselves in the presence of the Holy King, since they are not there to be seen except for the purpose of showing that they are members of the holy covenant. Therefore, "all your males shall appear" (Shemot 23:17) who are members of the holy covenant. The head of the session points out that it says "Zchurcha" (Eng. 'your males') and not 'Zichrecha' (Eng. 'your memory'), since the word "zachar" is written, NAMELY MALES, and not 'zachor' or memory, SINCE IT DOES NOT MEAN 'YOUR MEMORY'. Why "your males", - WHY JUST MALES? It is only those who preserve their holy covenant and do not sin with it who are worthy children of the King, who gets praised through them daily and always remembers them. Therefore, THE SCRIPTURE SAYS: "your males," MEANING the King remembers those who have a holy covenant every day, since there is no praise before the sublime King as the one who preserves this covenant.

167. כָּל אִינּוּן נְטוּרֵי קַיְּימָא קַדִּישָׁא, בְּעוּן לְאִתְחַזָּאָה קַמֵּי מַלְכָּא, דְּהָא לָא אִתְחָזוּן, אֶלָּא בְּגִין לְאַחֲזָאָה דְּאִינּוּן בְּנֵי גְזִירוּ קַדִּישָׁא. וע״ד יֵרָאֶה כָּל זְכוּרְךָ, אִינּוּן בְּנֵי קַיְּימָא קַדִּישָׁא. דְּיוּק רַב מְתִיבְתָּא, זְכוּרְךָ, וְלָא זִכְרְךָ. דְּהָא זָכָר כְּתִיב, וְלָא זָכוּר, מַאי זְכוּרְךָ אֶלָּא כָּל אִינּוּן דְּנַטְרִין קַיְּימָא קַדִּישָׁא, וְלָא חָבָאן בֵּיהּ, אִינּוּן הֲווּ בְּנֵי מַלְכָּא, דְּבְכֹל יוֹמָא מִשְׁתָּבַח בְּהוּ וְדָכִיר לוֹן תָּדִיר. וְע״ד זְכוּרְךָ, הֲהוּא דְּאִית בֵּיהּ קַיְּימָא קַדִּישָׁא, דְּדָכִיר לוֹן מַלְכָּא בְּכָל יוֹמָא, דְּלֵית שְׁבָחָא קַמֵּי מַלְכָּא עִלָּאָה, אֶלָּא כְּמַאן דְּנָטִיר קַיְּימָא דָּא.

168. Therefore, there is a requirement to be seen in His presence three times a year. Why exactly three times? It is only for the honor of the three patriarchs that accepted upon themselves this covenant as a first priority to all other commandments in the Torah. Therefore, it is three times a year. Abraham accepted the covenant and Isaac accepted the covenant. Jacob was most perfect of all, SINCE ABRAHAM AND ISAAC CORRESPOND TO THE RIGHT AND LEFT AND JACOB CORRESPONDS TO THE CENTRAL COLUMN THAT IS COMPOSED OF THE OTHER TWO. Therefore it is written by him: "And Jacob was a plain (tam: perfect) man" (Beresheet 25:27), MEANING MORE PERFECT THAN THE OTHERS.

168. וע״ד בְּעֵי דְּיִתְחַזּוּן תְּלַת זְמִנִין בְּשַׁתָּא קַמֵּיהּ. תְּלַת זְמִנִין אֲמַאי. אֶלָּא בְּגִין אֲבָהָן קַדְמָאֵי, דְּקַבִּילוּ לְהַאי בְּרִית, קַדְמָאָה לְכָל פִּקּוּדִין דְּאוֹרַיְיתָא, ובג״כ תְּלַת זְמִנִין אִינּוּן בְּשַׁתָּא. אַבְרָהָם קַבִּיל בְּרִית. יִצְחָק קַבִּיל בְּרִית. יַעֲקֹב הֲוָה שְׁלִים מְכֻלְּהוּ, וע״ד כְּתִיב בֵּיהּ, וְיַעֲקֹב אִישׁ תָּם, שָׁלֵם מִכֹּלָּא.

169. Abraham was called Tamim (Eng. 'perfect'), but he was not all that perfect. However, Tam is most perfect. It is written about Noah: "A just man and perfect (Heb. tamim) in his generations" (Beresheet 6:9), for he was impressed with a holy mark among them. The head of the Yeshivah said, Anywhere that is written Tamim, its MEANING IS that he is inscribed with the holy mark of the sign of circumcision. Since he preserved the covenant, he was called Tamim in his generation, while all the others were not so, MEANING THAT THE OTHERS DID NOT KEEP THE COVENANT, as they corrupted their paths.

169. אַבְרָהָם תָּמִים אִקְרֵי, וְלָא הֲוָה כ״כ שָׁלֵם, אֲבָל תָּם: שָׁלֵם מִכֹּלָּא. מַה כְּתִיב בְּנֹחַ, אִישׁ צַדִּיק תָּמִים הָיָה בְּדוֹרֹתָיו. הֲוָה רָשִׁים בִּרְשִׁימוּ קַדִּישָׁא בֵּינַיְיהוּ. וְאָמַר רַב מְתִיבְתָּא, בְּכָל אֲתָר דִּכְתִיב תָּמִים, דְּרָשִׁים בִּרְשִׁימוּ קַדִּישָׁא, בְּאָת קַיְּימָא דִּבְרִית, וּבְגִין דְּנָטַר בְּרִית, אִקְרֵי תָּמִים בְּדוֹרֹתָיו. מַה דְּלָא הֲווּ כֻּלְּהוּ הָכִי, דְּאִינּוּן מְחַבְּלָן אָרְחַיְיהוּ.

170. Therefore, it is written: "And Noah walked with the Elohim" (Ibid.). HE ASKS: Who could possibly walk with THE ELOHIM? HE REPLIES: The Shechinah joins anyone that keeps the holy covenant. Therefore, it says, "You shall be perfect (Heb. tamim) with Hashem your Elohim" (Devarim 18:13), WHICH MEANS to first be perfect and then you will be joined "with Hashem your Elohim." If he preserves this covenant, he will be with Hashem and not separate from him.

170. וע״ד כְּתִיב, אֶת הָאֱלֹהִים הִתְהַלֶּךְ נֹחַ. וְכִי מַאן יָכִיל לְמֵיהַךְ עִמֵּיהּ. אֶלָּא כָּל מַאן דְּנָטִיר בְּרִית קַדִּישָׁא, אִזְדַּוְּוגַת בֵּיהּ שְׁכִינְתָּא, וְשָׁרְיָאת עָלֵיהּ. ובג״כ, תָּמִים תִּהְיֶה עִם יְיָ׳ אֱלֹהֶיךָ. תָּמִים תִּהְיֶה, וּלְבָתַר עִם יְיָ׳ אֱלֹהֶיךָ. בְּזִוּוּגָא חֲדָא. דְּכֵיוָן דְּנָטִיר בְּרִית דָּא, עִם יְיָ׳ לְהֱוֵי, וְלָא אִתְפְּרַשׁ מִנֵּיהּ.

171. בְּאַבְרָהָם כְּתִיב, הִתְהַלֵּךְ לְפָנַי וְהְיֵה תָמִים, גְּזִירוּ דְּאֶת קַיְּימָא. הִתְהַלֵּךְ לְפָנַי, מֵהָכָא, דְּלָא יְהַךְ גָּבֶר בָּתַר אִתְּתָא, אֶלָּא קָמָהָא, אֹרַח כְּשֵׁר אִיהוּ וְהָא כְּתִיב, הִנֵּה אָנֹכִי שׁוֹלֵחַ מַלְאָךְ לְפָנֶיךָ. וְשָׁלַחְתִּי לְפָנֶיךָ מַלְאָךְ. לְאַבְרָהָם דְּלָא הֲוָה גָּזִיר, דָּחָה לֵיהּ לְקָמָהּ. וע"ד לָא כְּתִיב הֱיֵה תָמִים, וְהִתְהַלֵּךְ לְפָנַי. אֶלָּא הִתְהַלֵּךְ לְפָנַי, דְּלָא יֵאוֹת אַנְתְּ, עַד שֶׁתְּהֵא תָמִים. וְכֵן בְּכֻלְּהוּ, כְּיוָן דב"נ תָּמִים, וְנָטִיר לֵיהּ, מִיַּד הִיא לְקָמֵיהּ, וְאִיהוּ אֲבַתְרָהּ, כְּשֵׁר אִיהוּ לְדָא. לְגִרְעוֹנָא מַה כְּתִיב, כִּי שָׁב מֵאַחֲרַי.

171. Of Abraham, it says, "Walk before Me, and be perfect (Heb. tamim)" (Beresheet 17:1), MEANING the sign of circumcision THAT IS CALLED TAMIM: "Walk before Me." From here, we take it that a male should not walk behind a woman but rather in front of her, which is the fit way. HE INQUIRES: It is written: "Behold, I send an angel before you" (Shemot 23:20), WHICH MEANS THE SHECHINAH REFERRED TO AS ANGEL and also: "And I will send an angel before you" (Shemot 33:2). HENCE, THE SHECHINAH WAS GOING IN FRONT OF THEM AND THEY BEHIND HER. HE REPLIES: Abraham, who was not circumcised, was pushed in front of her, AND SHE DID NOT ALLOW HIM TO WALK BEHIND HER. Therefore, it is not written: 'Be perfect and walk before Me', but rather "Walk before Me" AS LONG AS YOU HAVEN'T YET BEEN CIRCUMCISED, since you are not worthy yet TO GO BEHIND ME until you will be perfected, MEANING UNTIL YOU GET CIRCUMCISED. It is the same with everybody. As soon as the person is perfected and preserves his perfection, the Shechinah immediately is in front of him and he is behind her, since he is now fit for it.

172. נֹחַ גָּזִיר הֲוָה, וְתָמִים, פְּרִיעָה לָא הֲוָה בֵּיהּ, וּבְגִין דְּלָא הֲוָה בֵּיהּ פְּרִיעָה מַה כְּתִיב, אֶת הָאֱלֹהִים, וְלָא אַחַר הָאֱלֹהִים, לְקָמָא לָא הֲוָה, בְּגִין דַּהֲוָה גָּזִיר, לַאֲחוֹרָא לָא הֲוָה, בְּגִין דְּלָא אִתְפְּרַע. אֵיךְ הֲוָה. אֶת הָאֱלֹהִים, סְמִיךְ לֵיהּ, וְלָא יָכִיל לְאִסְתַּכְּלָא בֵּיהּ, דְּלָאו כְּשֵׁר כ"כ.

172. Noah was circumcised and perfect, but his membrane was not uncovered. Because he did not perform this act of uncovering the membrane, it is written: "AND NOAH WALKED with the Elohim" and not behind the Elohim. He wasn't in front of the Shechinah, because he was circumcised and he wasn't behind the Shechinah, because he didn't perform this act of uncovering the membrane. How was it with him? "With the Elohim," meaning close to Him, but who could not observe HIS BACK since he was not that worthy - AND ALL THIS, SINCE HE DIDN'T PERFORM THE ACT OF UNCOVERING THE MEMBRANE (HEB. PRIAH).

173. בְּיִשְׂרָאֵל כְּתִיב, וַיְיָ' הוֹלֵךְ לִפְנֵיהֶם יוֹמָם בְּעַמּוּד עָנָן וְלַיְלָה בְּעַמּוּד אֵשׁ וְגוֹ'. כְּיוָן דְּאָמְרוּ יִשְׂרָאֵל, הֲמִבְּלִי אֵין קְבָרִים בְּמִצְרַיִם וְגוֹ'. כִּי טוֹב לָנוּ עֲבוֹד אֶת מִצְרַיִם. כְּבִיכוֹל, אִתְחֲלָשׁ דַּעְתָּא. כְּתִיב וַיִּסַּע מַלְאַךְ הָאֱלֹהִים הַהוֹלֵךְ לִפְנֵי מַחֲנֵה יִשְׂרָאֵל וַיֵּלֶךְ מֵאַחֲרֵיהֶם, וַיִּסַּע לְמֶעְבַּד בְּהוּ נוּקְמִין.

173. About Yisrael, it says: "And Hashem went before them by day in a pillar of a cloud...and by night in a pillar of fire..." (Shemot 13:21), MEANING THAT THEY TRAVELED BEHIND HASHEM. As soon as Yisrael said, "Because there were no graves in Egypt...for it had been better for us to serve Egypt" (Shemot 14:11-12), their minds seemingly weakened. THEREFORE, it is written: "And the angel of Elohim who went before the camp of Yisrael, removed and went behind them" (Ibid. 19), MEANING THEY WERE PUSHED IN FRONT OF HASHEM. He "removed" to do vengeance on them. (THE CONTINUATION IS MISSING).

174. וע"ד חַדֵּי מָשִׁיחַ, וְחַדֵּי רַב מְתִיבְתָּא, דְּקָא אִתְבַּשָּׂר בְּדָא. וְאָמַר רַב מְתִיבְתָּא, דְּהָא דָּיִיק לְמָשִׁיחַ וְאָמַר, מְנָא הֲוָה לְדָנִיאֵל דְּקָאָמַר, פְּרִיס פְּרִיסַת מַלְכוּתָךְ וְיהִיבַת לְמָדַי וּפָרָס. מֵאִינּוּן אַתְוָון דְּוּפַרְסִין אִשְׁתְּמַע לֵיהּ. וְהָכָא מַאי הוּא. א"ל, הָכִי הוּא וַדַּאי, פְּרִיס פְּרִיסַת מַלְכוּתָךְ חַיְּיָבָא, ע"י דְּמָשִׁיחַ אַחֲרָא, וּלְבָתַר יִשְׁלוֹט מֶלֶךְ פָּרָס, וְיִטּוֹל מַלְכְּוָון סַגִּיאִין, וְהוּא יִשְׁלֹט עַל אַרְעָא קַדִּישָׁא תְּרֵיסָר יַרְחֵי, וְהוּא יִשְׁלוֹט וְיִקְטוֹל סַגִּיאִין, וְהַהוּא מְשִׁיחָא, וּלְבָתַר יִפּוֹל, וְיִקְבְּלוּן מַלְכוּתָא קַדִּישֵׁי עֶלְיוֹנִין. וע"ד, וּפַרְסִין, מַלְכָּא דְּפָרַס, אִשְׁתְּמַע הָכָא.

174. (THE BEGINNING IS MISSING) and about this, Messiah was glad and the head of the Yeshivah rejoiced when told of this. The head of the Yeshivah, who was elaborating, inquired of Messiah and said, From where did Daniel know that he said, "Your kingdom is divided and given to Maday and Persia" (Daniel 5:28)? He learned it from these letters of "ufarsin" (Ibid. 25. THAT WAS WRITTEN. Why is this here, MEANING TO SAY WHAT CAN WE LEARN FROM THIS REGARDING MESSIAH? He said to him, Certainly it is so, THAT HE IS ALLUDING HERE TO KING MESSIAH, your (Belshazzar's) evil Kingdom shall be divided through the other Messiah, MEANING MESSIAH OF JOSEPH. Following that, the king of Persia will dominate and conquer many kingdoms and rule the Holy Land for twelve months. And he will rule and kill many, AMONG THEM Messiah, THE SON OF JOSEPH. After that, THE KING OF PERSIA will fall and holy supernal ones will receive the Kingdom. Therefore, here too, the word "ufarsin" indicates the king of Persia.

21. The spring of water

We hear about the trees that grow in the spring of water, all the parts of which are destined for healing; there is no hunger, worry nor sorrow among them. The author tells Rabbi Shimon about the river Jordan that is drawn yearly into the river that emerges from Eden. Then the flow from Eden spreads to the earth of the Temple, and when it withdraws after three days it leaves behind in the earth of the tabernacle all kinds of paintings that God produces in the Garden of Eden.

175. אִי חֲסִידָא קַדִּישָׁא, כַּמָּה חֶדְוָה עַל חֶדְוָה, בְּהַהוּא מַעְיְינָא. בְּהַהוּא מַעְיְינָא, מְגַדְּלָא כָּל זִינֵי אִילָנִין, דְּנָצִיב קוּדְשָׁא בְּרִיךְ הוּא בג״ע, וְכֻלְּהוּ קַיְימֵי לְאַסְוָותָא, טַרְפִּין וְאֵיבִין וְעַנְפִין, וּלְחַדּוּ לִבָּא תָּדִיר. וְלֵית בֵּינַיְיהוּ כַּפְנָא, וּדְאָגָה, וַאֲנָחָה, לְעָלְמִין. זַכָּאָה עַמָּא דְּכָל דָּא מְחַכָּאן, וְכָל דָּא גָּנִיז לוֹן.

175. Oh, holy pious one, how much happiness upon happiness is in that spring? In that spring grow all kinds of trees that the Holy One, blessed be He, planted in the Garden of Eden. All are destined for healing, the leaves, the fruits and the branches, and always to the gladness of the heart. There is no hunger, worry nor sorrow among them. Praised is the nation for whom all this awaits and is stored up.

176. אר״ש, בְּקַרְקַע דְּהַאי מַקְדְּשָׁא, אִית מֵאִלֵּין פְּלִיאָן, אָ״ל, אִי רִבִּי, אִי ר׳, זַכָּאָה חוּלָקֵךְ דְּכָל הַאי. בְּהַהוּא. ע״ג הַהוּא מַעְיְינָא רְקִימָא, אֲבָל לֵית מַאן דְּיָכִיל לְאִסְתַּכְּלָא בֵּיהּ, לְזִמְנִין נְהִירוּ דִּילֵיהּ נְהוֹרָא. לְזִמְנִין חֲשׁוֹכָא, לְזִמְנִין גָּוֵון אַרְגְּוָונָא. מְנַצְצָן דְּלָא יַכְלִין עַיְינִין לְאִסְתַּכְּלָא לְעֵילָא. הַהִיא דִּשְׁאַלְתְּ חֲסִידָא קַדִּישָׁא, מֵהַהוּא קַרְקַע דְּמַקְדְּשָׁא, רַב מְתִיבְתָּא לָא פָּרִישׁ מִנֵּיהּ, דְּהָא גָּנִיז אִיהוּ גּוֹ יַרְדְּנָא, וְהָא אֲמִינָא לָךְ מַה דַּאֲמִינָא, אֲבָל נִשְׁאַל מִלָּה דָּא, וְתִנְדַּע מַה דְּתִנְדַּע.

176. Rabbi Shimon said, All these wonders are available in the earth of the Temple. He said to him, Oh, my teacher. Praised is your lot that...(PART IS MISSING HERE)... it is embroidered on that spring, but there is no one that could look at it. Sometimes its light is bright and sometimes it is dim, and sometimes it is in the color purple. It sparkles until the eyes can not look up. The head of the Yeshivah did not define any of that which you asked, holy pious one, about that Temple's earth, since it is stored in the Jordan River, and what I already told is said here. However, this has been asked and you shall know that which you know.

177. יַרְדֵּן דָּא, עָאל וְאִתְמְשַׁךְ זִמְנָא חֲדָא בְּשַׁתָּא, גּוֹ הַהוּא נָהָר דְּנָפִיק מֵעֵדֶן, לָאו מֵאִינּוּן אַרְבַּע נַהֲרִין דְּאִתְמַשְׁכָן מִנֵּיהּ, אֶלָּא בֵּיהּ מַמָּשׁ. כֵּיוָן דְּמָטֵי לְגַבֵּיהּ, אִיהוּ אִתְמְשַׁךְ וְאִתְפְּשַׁט וְעָאל גּוֹ יַרְדְּנָא. וְכֵיוָן דְּמָטֵי גּוֹ קַרְקַע דְּמַקְדְּשָׁא, אִשְׁתְּכַח תַּמָּן תְּלַת יוֹמִין, וְלָא אִתְפְּשַׁט וְלָא אִתְמְשַׁךְ לְאַתָּר אַחֲרָא. וְאָמַר רַב מְתִיבְתָּא, דְּכַד אַהְדַּר הַהוּא נָהָר לְאַתְרֵיהּ, שָׁבִיק תַּמָּן, כָּל זִינֵי צִיּוּרִין, דְּקָא עָבֵיד קוּדְשָׁא בְּרִיךְ הוּא בג״ע, דְּאִינּוּן צִיּוּרִין גְּנִיזִין, דְּתְחוֹת דּוּכְתַּיְיהוּ.

177. The Jordan, WHICH IS THE YESOD OF MALCHUT, enters and gets drawn once a year, MEANING ONE TIME WHICH IS THE SECRET OF ONE COLUMN, FROM THREE TIMES A YEAR, WHICH IS THE SECRET OF THREE COLUMNS AND THAT IS IN THE SECRET OF THE LEFT COLUMN, into that river that emerges from Eden, THAT IS THE YESOD OF ZEIR ANPIN, SINCE THE START OF THE COUPLING IS IN THE ASPECT OF THE LEFT COLUMN, not into the four rivers that spread out from it, but actually in it, INTO THE RIVER THAT EMANATES FROM EDEN ITSELF. As soon as it reaches it, it spreads and expands and enters into the Jordan, FROM THE ASPECT OF THE LEFT COLUMN FIRST, IN THE SECRET OF RECONCILIATION. AS SOON as it reaches the earth of the temple, WHICH IS THE SECRET OF MALCHUT OF MALCHUT, it remains there three days - THAT IS, IN THE SECRET OF THE THREE COLUMNS - and does not spread and extend to another area. The head of the Yeshivah said, When that river, WHICH EMANATES FROM EDEN, returns to its original place, it leaves behind IN THE EARTH OF THE TABERNACLE all kinds of paintings that the Holy One, blessed be He, produces in the Garden of Eden, which are drawings stored underneath their area...(THE END IS MISSING).

22. Pillars and eagles

We are told about the pillars that drip incense into basins, and how the incense will be burned daily in the presence of God in the time to come. We read about the flight of the eagles and the letters that fly from their mouths and the lamps suspended between the pillars; the candles in those lamps burn every day and are put out at night because of the pain of Yisrael. When morning comes they light up spontaneously. Next Rabbi Shimon is told that on the next day he will be granted the revelation of the rest of the secrets, and his teachers fly away.

178. אִלֵּין הָכָא וְאִלֵּין הָכָא, וְסַלְקֵי וְנַחְתֵּי כִּדְקַדְמֵיתָא. בְּהַהוּא סִטְרָא דְּרוֹם, אִית תְּלַת מְאָה וְחַמְשִׁין עַמּוּדִין, מִכָּל זִינֵי מַרְגְּלָאן. וְאִלֵּין אִינּוּן דְּנָהִירִין תָּדִיר, וְנַטְפִּין בּוֹסְמִין טְמִירִין, דְּלָא אִתְגַּלּוּ לְעָלְמִין. אַרְבַּע אַגָּנִין בְּכָל עַמּוּדָא וְעַמּוּדָא נָעִיצִין. וְכַד אִינּוּן בּוֹסְמִין נַטְפִּין, מֵאִינּוּן עַמּוּדִין, נַפְלֵי בְּהוּ, וְאִתְמַלְיָין כֻּלְּהוּ אַגָּנוֹת, וְלָא נָפְקִין בּוֹסְמִין לְבַר.

178. (THE BEGINNING IS MISSING) these here and those there, and they ascend and descend as at first. On the south side, WHICH IS THE RIGHT COLUMN THAT IS ALL CHESED, there are 350 pillars of all kinds of gems, and those are the ones that are always bright. They drip spices that are concealed and are never visible. Four basins are inserted in every pillar and when the fragrant droplets flow down from the pillars, they drip INTO THE BASINS. All the basins get filled and the spices do not flow out.

179. מֵאִינּוּן בּוֹסְמִין, זְמִינִין לְזִמְנָא דְּאָתֵי, לְאַקְטָרָא בְּכָל יוֹמָא קְטוֹרְתָא, קֳמֵי מַלְכָּא קַדִּישָׁא. דְּלָא יֵהוּ מִכְּתִישׁוּ דִּבְנֵי נָשָׁא. אִינּוּן בּוֹסְמִין לָא יְדִיעַ עִקָּרָא דִּלְהוֹן, וּמִמָּה הֲווֹ, אֶלָּא מֵאִינּוּן עַמּוּדִין נַפְלִין תַּמָּן.

179. In the future to come they will burn incense daily from these spices in the presence of the Holy King. That incense will not be from ingredients crushed by humans. It is not known what the essence of these fragrances is nor what their ingredients are. They are just flowing in from those pillars.

180. תְּרֵין נְשָׁרִין בְּכָל עַמּוּדָא וְעַמּוּדָא, מִתְנַצְּצָן וּמִתְלַהֲטִין בְּכָל גַּוְונִין. שְׁבַע מְאָה נְשָׁרִין. אִינּוּן, פַּרְחִין, אִלֵּין הָכָא וְאִלֵּין הָכָא, בְּגִלְגּוּלָא דְּעַמּוּדִין. כַּד אִסְתַּחֲרָן, לָא יַכְלִין עַיְינִין לְאִסְתַּכְּלָא, דּוּכְתָּא דִּבְהוּ.

180. Two eagles in every individual pillar sparkle and shine in all hues, so there are altogether seven hundred eagles IN THE 350 PILLARS. They fly in all directions, those here and these there, with the revolutions of the pillars. And when they turn about, the eyes are incapable of watching them.

181. תְּלַת אַתְוָון בַּלְטִין וּפַרְחִין, מִפּוּמָא דָּא לְפוּמָא דָּא. בְּגִלְגּוּלָא דְּעַמּוּדִין וּנְשָׁרִין. כָּל אִינּוּן אַתְוָון מְרַקְּמָן בְּאֶשָּׁא חִוָּרָא, וְדַהֲבָא יְרוֹקָא. תְּרֵין אַלְפִין וּמְאָה מְנַרְתִּין, תַּלְיָין בֵּין אִינּוּן עַמּוּדִין. וּתְרֵין אַלְפִין וּמְאָה שְׁרָגִין, בְּכָל מְנַרְתָּא וּמְנַרְתָּא. דַּלְקִין בִּימָמָא, וּבְלֵילְיָא מִתְדַּעֲכִי, עַל צַעֲרָא דְּיִשְׂרָאֵל. כַּד אָתֵי צַפְרָא, דַּלְקִין כֻּלְּהוּ מִגַּרְמַיְיהוּ.

181. Three letters protrude and fly from the mouth of this one to the mouth of that one, when the pillars and eagles circle. All the letters get embroidered in fire of white and gold and green. There are 2,100 lamps suspended between these pillars and 2,100 candles are in each individual lamp. They burn every day and are put out at night, because of the pain of Yisrael. When morning approaches, they light up spontaneously.

182. אַדְהֲווֹ יַתְבִּי, אַמְרֵי הָא רָמַשׁ לֵילְיָא. אָ״ל לְר״ש, אִי חֲסִידָא קַדִּישָׁא, נְהִירוּ דְּעָלְמָא, טוֹל פִּנְקְסָא דְּאַחְמָתָא דָּא, וְטוֹל שְׁרָגָא, וְכָתוּב מִלִּין אִלֵּין, דְּהָא מָטָא זִמְנָא דִּילָן, לְפַקְדָּא כָּל חַד וְחַד לְגוֹ קִבְרֵיהּ, עַד פְּלָגוּ לֵילְיָא, דְּקוּדְשָׁא בְּרִיךְ הוּא עָאל גּוֹ גִּנְתָּא לְאִשְׁתַּעְשָׁעָא בַּהֲדֵי צַדִּיקַיָּיא וּכְדֵין כָּל חַד וְחַד פְּרַח לְתַמָּן. וּלְמָחָר נֶהֱוֵי גַּבָּךְ, הוֹאִיל וְיָהֲבוּ לָן רְשׁוּ, לְאַשְׁלְמָא דּוֹרוֹנָא דְּקָא מְשַׁדְּרֵי לָךְ. פַּרְחֵי, בְּכָה ר״ש וְגָעָא.

182. While still seated, they mentioned that the night had fallen. He said to Rabbi Shimon, Oh, holy pious one, the light of the world. Take a scroll from this container, THAT IS A VESSEL IN WHICH WRITINGS ARE STORED, and take a candle and write these words. Since our time has arrived, each one should visit his grave until midnight. AND THEN the Holy One, blessed be He, enters the Garden of Eden to make merry with the just, and each one of us flies there. Tomorrow, we will be with you, since permission was granted us to complete the present that was sent to you, MEANING THE COMPLETION OF THE REVELATION OF THE SECRETS. They flew away. Rabbi Shimon cried and wailed.

23. "A loving hind"

All night Rabbi Shimon writes what he has seen in the supernal realms. In the morning he sees the light of the holy Temple in the firmament. Two emissaries come from the head of the Yeshivah to reveal one thing to him.

183. He opened the discussion saying, "A loving hind and a pleasant roe; let her breasts satisfy you at all times; and be you ravished always in her love" (Mishlei 5:19). O Torah, Torah, light of all worlds, how many seas and rivers and fountains and springs spread from you to all directions. From you comes everything, upon you stand those above and below. The supernal light emanates from you. Torah, Torah, what shall I tell you? You are a loving hind and a pleasant roe. Those above and below are your admirers who would deserve to properly suckle from you. Torah, Torah, the delight of your Master, who is capable of revealing and speaking of the concealed and stored in you? He cried, placed his head between his knees and kissed the dust.

183. פָּתַח וְאָמַר, אַיֶּלֶת אַהֲבִים וְיַעֲלַת חֵן דַּדֶּיהָ יְרַוּךְ בְּכָל עֵת בְּאַהֲבָתָהּ תִּשְׁגֶּה תָמִיד. אוֹרַיְיתָא אוֹרַיְיתָא, נְהִירוּ דְּכָל עָלְמִין, כַּמָּה יַמִּין, וּנְחָלִין, וּמְקוֹרִין, וּמַבּוּעִין, מִתְפַּשְׁטֵי מִנָּךְ לְכָל סִטְרִין. מִנָּךְ כֹּלָּא, עֲלָךְ קַיְימֵי עִלָּאִין וְתַתָּאִין, נְהִירוּ עִלָּאָה מִנָּךְ נָפְקָא. אוֹרַיְיתָא אוֹרַיְיתָא, מַה אֵימָא לְגַבָּךְ, אַיֶּלֶת אַהֲבִים אַנְתְּ, וְיַעֲלַת חֵן עֵילָא וְתַתָּא רְחִימִין דִּילָךְ. מַאן יִזְכֵּי לְיַנְקָא מִנָּךְ כַּדְקָא יֵאוֹת. אוֹרַיְיתָא אוֹרַיְיתָא שַׁעֲשׁוּעִים דְּמָארָךְ, מַאן יָכִיל לְגַלָּאָה, וּלְמֵימַר סִתְרִין וּגְנִיזִין דִּילָךְ. בָּכָה, וְאָעִיל רֵישֵׁיהּ בֵּין בִּרְכּוֹי, וְנָשַׁק לְעַפְרָא.

184. During this, Rabbi Shimon noticed several faces of his friends surrounding him. They told him, Do not fear, son of Yochai, do not be frightened, holy luminary, it is written that you shall rejoice in the happiness of your Master. He wrote all these things that he heard that night and he repeated them and studied them, and forgot nothing. The candle light illuminated for him all that night until the approach of the morning. When morning came, he raised his eyes and noticed a light that was bright in the sky. He lowered his eyes downwards, repeated as before and saw light that was brightening the whole firmament. On that light emerged the form of the house, MEANING THE TEMPLE HOUSE, SHOWING THAT THE UNION WAS ACHIEVED BETWEEN MALCHUT AND ZEIR ANPIN, pictured in several scenarios. Rabbi Shimon rejoiced and instantly the light was hidden away.

184. אַדְהָכִי חָמָא כְּמָה דְיוּקְנִין דְּחַבְרַיָּיא סַחֲרָנֵיהּ. אָ״ל, לָא תִּדְחַל בְּרֵיהּ דְיוֹחָאי, לָא תִּדְחַל בּוּצִינָא קַדִּישָׁא, כְּתוּב וְחַדֵּי גּוֹ חֶדְוָה דְּמָארָךְ. כְּתַב כָּל אִינּוּן מִלִּין דְּשָׁמַע בְּהַהוּא לֵילְיָא, וְלָעָא לוֹן, וְלָהֵג לוֹן, וְלָא אַנְשֵׁי מִלָּה. וְהַהוּא שְׁרָגָא נָהִיר קָמֵיהּ כָּל הַהוּא לֵילְיָא, עַד דְּאָתָא צַפְרָא. כַּד אָתָא צַפְרָא, זָקַף עֵינוֹי, וְחָמָא חַד נְהִירוּ דַּהֲוָה נָהִיר בִּרְקִיעָא, מָאיךְ עֵינוֹי לְתַתָּא. אַהְדַּר כְּמִלְקַדְּמִין, וְחָמָא נְהִירוּ בְּכָל רְקִיעָא, דְּנָהִיר וְסָלִיק בְּהַהוּא נְהִירוּ דְּיוּקְנָא דְּבֵיתָא, בְּכַמָּה צִיּוּרִין. חֲדָא ר״ש, וּלְסוּם רִגְעָא, אַגְנִיז הַהוּא נְהוֹרָא.

185. Meanwhile, two emissaries arrived. They found him with his head between his knees. They told him, Peace be on you, my lord, peace to whom those above and below wish to welcome peacefully. Rise. Rabbi Shimon rose and rejoiced with them. They said to him, Have you not seen the satisfaction that your Master had for you? You have beheld the light of the Temple in the firmament, MEANING THE ILLUMINATION OF THE COUPLING OF MALCHUT IN ZEIR ANPIN THAT IS REFERRED TO AS FIRMAMENT. He told them, I have seen. They said to him, At the same time, the Holy One, blessed be He, removed the abyss, WHICH IS THE CURTAIN of the house of the Temple, WHICH IS MALCHUT, and transferred it through the great ocean, THAT IS BINAH. From its light, MEANING THE SWEETENING LIGHT OF THE CURTAIN OF MALCHUT IN BINAH, there was a shining in the firmament - THE FORM OF THE HOUSE OF THE TEMPLE, WHICH IS THE SECRET OF THE UNION.

185. אַדְהָכִי, הָא אִינּוּן תְּרֵין שְׁלִיחָן אַתְיָין. אַשְׁכְּחוּהוּ רֵישֵׁיהּ בֵּין בִּרְכּוֹי. אָמְרוּ לֵיהּ שְׁלָמָא עָלֵיהּ דְּמָר, שְׁלָמָא לְמַאן דְּעִלָּאִין וְתַתָּאִין בָּעָאן לְאַקְדְּמָא לֵיהּ שְׁלָם. קוּם. קָם ר״ש וַחֲדָא בְּהוּ. אָמְרוּ לֵיהּ, וְלָא חָמֵית נַיְיחָא דְּרוּחָא דְּעָבֵד לָךְ מָארָךְ, חָמֵית נְהִירוּ דְּבֵיתָא בִּרְקִיעָא. אָמַר לוֹן חָמֵינָא, אָמְרוּ לֵיהּ בֵּיהּ שַׁעֲתָא, אַפִּיק תְּהוֹמָא בֵּי מַקְדְּשָׁא, וְאַעְבְּרֵיהּ קוּדְשָׁא בְּרִיךְ הוּא בְּיַמָּא רַבָּא, וּמִנְּהִירוּ דִּילֵיהּ, הֲוָה נָהִיר בִּרְקִיעָא.

186. They said to him, The head of the Yeshivah sends you greetings, since he is aware that we are emissaries to you. Many new items from the Atik were told in the Torah this night. He said to them, I beg you please say something from them. They said to him, We are not allowed TO REVEAL TO YOU by the fact that we came here to you. However, we have one new point for you at present.

186. אָמְרוּ לֵיהּ, רַב מְתִיבְתָּא בָּעָא בִּשְׁלָמָךְ, וְהָא יָדַע דַּאֲנָן שְׁלִיחָן לְגַבָּךְ. וְכַמָּה מִלִּין חַדְתִּין עַתִּיקִין, אִתְחַדַּשׁ בְּאוֹרַיְיתָא בְּהַאי לֵילְיָא. אָמַר לוֹן, בְּמָטוּ מִנַּיְיכוּ, אִמְרוּ חַד מִלָּה מִנַּיְיהוּ. אָמְרוּ, לָא אִתְיְיהִיב לָן רְשׁוּ לְמַאי דְּאָתֵינָן לְגַבָּךְ, אֲבָל מִלָּה חַדְתָּא הֲוָה לְגַבָּךְ הַשְׁתָּא.

24. He who has no merit in this place

The emissaries are told things by the head of the Yeshivah that they had not been previously privileged to hear, because they were charged with revealing it to Rabbi Shimon. The topic has to do with God's admonition to Abram to leave his country; the head of the Yeshivah gives them the hidden meaning about the essence of the soul and why it does not shine in this place but is worthy to shine in a different place. He also tells them why levirate marriage allows a man's spirit to be rebuilt after he dies without having children. Rabbi Shimon asks the emissaries to find out if he can know whether women in the higher world get the opportunity to ascend higher.

187. THEY SAID TO HIM, The head of the Yeshivah opened the discussion saying, "Now Hashem said to Abram, 'Get you out of your country...'" (Beresheet 12:1). That is because the light shone to him in this manner, MEANING THAT THE HOLY ONE, BLESSED BE HE, TOLD HIM, "GET YOU OUT..." BECAUSE HE COULD NOT GET THE LIGHT IN ANOTHER MANNER, JUST IN THIS MANNER. Since he has no merit in this place, let him go and take himself to another place, and be worthy there. If a piece of wood is lit and yet the light does not catch on and illuminate in it, let them shake it until the fire catches on and it shines. THE EMISSARIES said, We had been prepared to hear THE CONTINUATION OF THE TEACHINGS FROM THE HEAD OF THE YESHIVAH. However, since we have to come to you, we did not wish to tarry. Rabbi Shimon was glad.

187. פָּתַח רַב מְתִיבְתָּא וְאָמַר וַיֹּאמֶר יְיָ׳ אֶל אַבְרָם לֶךְ לְךָ מֵאַרְצְךָ וְגוֹ׳, דָּא בְּגִין דְּאִתְנַהֲרָא בֵּיהּ נְהִירוּ כְּגַוְונָא דָּא. מַאן דְּלָא זָכֵי בַּאֲתָר דָּא, יְהַךְ וְיִנְטַל גַּרְמֵיהּ לַאֲתָר אַחֲרָא, וְיִזְכֵּי בֵּיהּ. אָעָא דְּדָלִיק, וּנְהוֹרָא לָא סָלִיק וְנָהִיר בֵּיהּ, יְנַעְנְעוּן לֵיהּ, וְיִסַּלֵּק בֵּיהּ נְהוֹרָא, וְאַנְהִיר. וַהֲווֹינָן זְמִינִין לְמִשְׁמַע, אֲבָל בְּגִין לְמֵיתֵי גַּבָּךְ, לָא בְּעֵינָן לְאִתְעַכְּבָא, חֲדֵי ר׳ שִׁמְעוֹן.

188. They said to him, Oh, holy pious one. All our matters in the Torah are short and to the point, MEANING THEY WERE SAID IN VERY CONCISE FORM. How great and supernal are these succinct teachings, so as to be immeasurable, since we have no doubts but only wish to establish the clarity of the Torah. Now the head of the Yeshivah explained matters that are concealed over this, about the essence of the soul and why it does not shine in this place but is worthy to shine in a different place. Until now, we have not been worthy of it, because WE HAD TO come to you.

188. אָמְרוּ לֵיהּ, אִי חֲסִידָא קַדִּישָׁא, כָּל מִלִּין דִּי בְּגַוָּון בְּאוֹרַיְיתָא, מִלִּין זְעִירִין אִינּוּן, בְּכָל מִלָּה וּמִלָּה. וְאִינּוּן מִלִּין זְעִירִין, כַּמָּה אִינּוּן מִלִּין רַבְרְבִין וְעִלָּאִין, עַד דְּלֵית לוֹן שִׁיעוּרָא. דְּהָא לֵית בְּגַוָּון סְפֵקָא, אֶלָּא בְּרִירוּ דְּאוֹרַיְיתָא עַל בּוּרְיֵיהּ. וְהַשְׁתָּא רַב מְתִיבְתָּא פָּרִישׁ מִלִּין סְתִימִין עַל דָּא, בְּגִין דְּעִקָּרָא דִּנְשָׁמְתָא, אֲמַאי לָא נָהִיר בַּאֲתָר דָּא, וְזָכֵי לְאִתְנַהֲרָא בַּאֲתָר אַחֲרָא. וְעַד כְּעַן לָא זָכֵינָן בְּהוּ, בְּגִין לְמֵיתֵי גַּבָּךְ.

189. We deserved to hear another thing from him. A spirit that goes naked in the world without children, his wife becomes a vessel, so he could be built up THROUGH LEVIRATE MARRIAGE. What is the reason for this? It is because his wife is like a candle that is lit from him and both were one candle, the one light coming out from this light. When this one is extinguished, MEANING HE DIED WITHOUT LEAVING ANY CHILDREN, it is lighted from the very light of his WIFE, since they were one light.

189. וּמִלָּה אַחֲרָא זָכֵינָן לְמִשְׁמַע מִנֵּיהּ, רוּחָא דְּאַזְלָא בְּעַרְטוּרָא בְּהַהוּא עָלְמָא בְּלָא בְּנִין, אִנְתְּתֵיהּ יִתְעַבִּיד לֵיהּ מָאנָא לְאִתְבְּנָאָה אִיהוּ. מַאי טַעְמָא. אִנְתְּתֵיהּ אִיהִי שְׁרָגָא, דְּאִתְדְּלִיקַת מִנֵּיהּ, וְתַרְוַוייהוּ שְׁרָגָא חֲדָא הֲווֹ, נְהוֹרָא דָּא נָפֵק מִנְּהוֹרָא דָּא, אִתְדְּעַךְ דָּא, אִתְדְּלִיק מִגּוֹ נְהוֹרֵיהּ מַמָּשׁ, בְּגִין דַּחֲדָא נְהוֹרָא הֲווֹ.

190. Now, Rabbi, let's get back to OUR first points. When we return to our area, we will receive permission from the head of the Yeshivah about the information that we received from him, and we will tell you. Praised is your lot that you deserved the concealed lights from all directions, from above and from below, from this world and from another world. Rabbi Shimon said, I wish to find out one thing if you could inform me: if women in that world get the opportunity to ascend higher, or in what state they are there. He said to him, Oh, Rabbi. Oh, Rabbi. We have a precious secret about this. However, we are unable to reveal the hidden things of that place, but let this one go and get permission and we will tell you. Meanwhile, one flew off, disappeared from them and went away.

190. הַשְׁתָּא רִבִּי, נֶהְדַּר לְמִלִּין קַדְמָאִין, וְכַד נֶהְדַּר לְאַתְרִין, נְטוֹל רְשׁוּ מֵרַב מְתִיבְתָּא, בְּאִינּוּן מִלִּין דְּנִקְבֵּל מִנֵּיהּ, וְנֵימָא קַמָּךְ. זַכָּאָה חוּלְקָךְ, דְּאַתְּ זָכֵי לִנְהוֹרִין סְתִימִין, מִכָּל סִטְרִין, מֵעֵילָּא וּמִתַּתָּא, מֵהַאי עָלְמָא, וּמֵעָלְמָא אוֹחְרָא. אָמַר ר׳ שִׁמְעוֹן, מִלָּה חֲדָא בְּעֵינָא לְמִנְדַּע, אִי תֵּיכוּל לְאוֹדְעָא לִי. נָשִׁין בְּהַהוּא עָלְמָא, אִי זַכָּאִין לְסַלְקָא לְעֵילָּא, אוֹ הֵיךְ אִינּוּן תַּמָּן. אָמַר לֵיהּ, אִי רִבִּי אִי רִבִּי, בְּדָא אִית לָן רָזָא יַקִּירָא. בְּגִין דְּלָא לְגַלָּאָה סִתְרִין דְּתַמָּן, אֲבָל דָּא יְהַךְ וְיִטּוֹל רְשׁוּ, וְנֵימָא לָךְ. אַדְּהָכִי פְּרַח חַד, וְאִתְכַּסֵּי מִנַּיְיהוּ, וְאָזַל לֵיהּ.

25. The judgment of one person in the Garden of Eden

The emissary returns with a letter for Rabbi Shimon, which the Rabbi reads all night until the letter flies away in the morning. The emissaries tell him about the judgment of a man standing at the entrance to the Garden of Eden, where the man is sentenced to remain outside in pain for forty days and then be tortured in Gehenom for an hour and a half. These punishments arose since the man put another friend to shame by not assisting him when he was trying to define some points in Torah.

191. Instantly, he returned to them and said to them, I was ready to enter and everyone was in one circle, MEANING THEY WERE SEATED IN A CIRCLE. They were in session judging a person that stood at the entrance to the Garden of Eden. The Cherubs grabbed him and did not allow him to enter there. He was in pain between them and was screaming loudly in the entrance. All the just that were there heard, and now all the members of that Yeshivah gathered to enter to Messiah, to give some thought about the judgment. And I came to inform you. And my associate here needs to go there, since a proclamation was passed among all the members of the Yeshivah that they should gather to welcome Messiah. He took a letter and presented it to Rabbi Shimon. He said, Take it and peruse what is WRITTEN in it, until we come back to you. Both flew away.

191. וּלְפוּם שַׁעֲתָא תָּב לְגַבַּיְיהוּ, אָמַר לוֹן, זְמִינָא הֲוֵינָא לְמֵיעָאל, וַהֲווֹ כֻּלְּהוּ בְּעִטּוּרָא חֲדָא, דְּדַיְּינֵי דִּינָא דְּחַד בַּר נָשׁ, דְּקָאֵים עַל פִּתְחָא דְּגַן עֵדֶן, וְאִינּוּן כְּרוּבִין אֲחִידוּ בֵּיהּ, וְלָא שָׁבְקוּ לֵיהּ לְמֵיעָאל תַּמָּן, וַהֲוָה בְּצַעֲרָא בֵּינַיְיהוּ, וְצָוַוח צַוְוחִין עַל גַּבֵּי פִּתְחָא, וּשְׁמָעוּ כּוּלְּהוּ צַדִּיקַיָּיא דְּתַמָּן, וְהַשְׁתָּא הֲווֹ מִתְכַּנְּפֵי כָּל בְּנֵי מְתִיבְתֵּי, לְמֵיעָאל לְגַבֵּי מַלְכָּא מְשִׁיחָא, לְעַיְּינָא בְּדִינֵיהּ. וַאֲתֵינָא לְאוֹדָעָא לְכוּ, וְדָא חַבְרָאי אִצְטְרִיךְ לְמֵהַךְ תַּמָּן, דְּכָרוֹזָא הֲוָה אַעְבָּר בְּכָל אִינּוּן בְּנֵי מְתִיבְתֵּי. דְּלִיהֲווֹן כְּנִישִׁין הַשְׁתָּא קַמֵּי מְשִׁיחַ. נָטַל פִּתְקָא חֲדָא, וְיָהַב לר׳ שִׁמְעוֹן. אָמַר, טוֹל דָּא, וְעַיֵּין בְּמָה דְּתַמָּן, עַד דְּנֵיתֵי גַּבָּךְ, פַּרְחוּ תַּרְוַוּיְיהוּ.

192. Rabbi Shimon took the note and saw whatever he saw of the secrets that were in it all day long. At night, he saw a candle, sleepiness overcame him and he fell asleep until morning. When daylight broke, the letter rose and flew away from him. Behold, those two arrived. They told him, Get up, Rabbi. Blessed is your lot, rise. Due to you, we saw and deserved to know several supernal secrets. We were shown so much gladness when they permitted us to reveal to you all that you desire. The head of the highest Yeshivah came out to us and said, Give greetings to the son of Yochai. Bar Yochai's place has been available to him for several days and there is nobody that comes close to him. Happy is he.

192. וְר׳ שִׁמְעוֹן נָטַל פִּתְקָא, וְחָמָא מַה דְּחָמָא, בְּרָזִין דְּתַמָּן, כָּל הַהוּא יוֹמָא. בְּלֵילְיָא חָמָא שְׁרָגָא, וְנָפִיל בֵּיהּ שֵׁינָתָא, וְדָמַךְ עַד צַפְרָא. כַּד נָהֲר יְמָמָא, קָם וּפְרַח הַהוּא פִּתְקָא מִנֵּיהּ, וְהָא אִינּוּן תַּרְוַוּיְיהוּ אַתְיָין, אָמַר לֵיהּ, קוּם רִבִּי, זַכָּאָה חוּלָקָךְ, קוּם. בְּגִינָךְ חָמֵינָן וְזָכֵינָן לְכַמָּה סִתְרִין עִלָּאִין, כַּמָּה חֶדְוָה אַחֲזִיוּ לָן, כַּד יְהָבוּ רְשׁוּ לְגַלָּאָה לָךְ, כָּל מַה דְּאַתְּ בָּעֵי. רֵישׁ מְתִיבְתָּא עִלָּאָה נָפַק לְגַבָּן, וְאָמַר, שָׁאִילוּ בִּשְׁלָמֵיהּ דְּבַר יוֹחָאי, אַתְרֵיהּ דְּבַר יוֹחָאי, הָא פָּנוּ לֵיהּ מִכַּמָּה יוֹמִין. לֵית מַאן דְּיִקְרַב לְגַבֵּיהּ, זַכָּאָה אִיהוּ.

193. Rabbi, Rabbi. When we flew away from you, we entered and saw all the members of the Yeshivah gathering to a certain sanctuary where Messiah was present. They were discussing the judgment of that man that stood at the entrance. We have no authority to reveal his name. Rabbi Shimon became sad about it. He told him, Do not feel sad about this, Rabbi, you will get to know all about this, this night in your dreams. However, they passed a judgment about him in accordance with the edict of Messiah, that this person shall remain outside with this pain for forty days. At the end of forty days, he will get tortured with the pain of Gehenom for an hour and a half.

193. רִבִּי רִבִּי, כַּד פְּרַחְנָא מִגַּבָּךְ, עָאלְנָא וַחֲמֵינָא כָּל בְּנֵי מְתִיבְתֵּי, דְּהָא מִתְכַּנְּפֵי לְגוֹ הֵיכְלָא חֲדָא, דְּמָשִׁיחַ תַּמָּן, וְדַיְּינוּ דִּינָא דְּהַהוּא בַּר נָשׁ, דְּקָאֵים עַל פִּתְחָא, שְׁמֵיהּ לֵית לָן רְשׁוּ לְגַלָּאָה. אִצְטְעַר ר׳ שִׁמְעוֹן עַל דָּא, אָמַר לֵיהּ, לָא תִּצְטַעַר רִבִּי עַל דָּא, אַנְתְּ תֵּדַע בְּדָא לֵילְיָא בְּחֶלְמָךְ. אֲבָל דִּינָא דַיְּינוּ עָלֵיהּ, דְּגָזַר מָשִׁיחַ, דְּלֵהֱוֵי הַהוּא בַּר נָשׁ לְבַר בְּהַהוּא צַעֲרָא אַרְבְּעִין יוֹמִין. לְסוֹף אַרְבְּעִין יוֹמִין, יְצַעֲרוּן לֵיהּ בְּדִינָא, בְּצַעֲרָא דְּגֵיהִנָּם, שַׁעֲתָא וּפַלְגָא.

194. All this is because one day, one of the friends was defining some points in the Torah. When he attempted one item, that person was aware that he would fail in it and told his friends to keep quiet and say nothing. Since the friends kept quiet, he stumbled on it and was put to shame. Due to causing that person shame, he was judged harshly, since the Holy One, blessed be He, does not allow inequities in the Torah, even as a hair's breadth.

194. וְכָל דָּא, בְּגִין דְּיוֹמָא חָדָא, חַד מִן חַבְרַיָּיא הֲוָה פָּרִישׁ מִלִּין דְּאוֹרַיְיתָא, כַּד מָטָא לְחַד מִלָּה, יָדַע הַאי ב״נ דְּיִתְכְּשַׁל בֵּיהּ, וְאָמַר לְחַבְרַיָּיא שְׁתוֹקוּ, לָא תֵּימְרוּן מִדִּי. וּבְגִין דְּשְׁתִיקוּ חַבְרַיָּיא אִתְכְּשַׁל בְּהַהוּא מִלָּה, וְאִכְסִיף. וְהַהוּא כְּסוּפָא. דְּגָרִים הַאי בַּר נָשׁ, דַּיְינִין לֵיהּ בְּהַאי דִּינָא קַשְׁיָא, בְּגִין דְּלָא בָּעֵי קוּדְשָׁא בְּרִיךְ הוּא לְשַׁבְקָא חוֹבָא דְּאוֹרַיְיתָא, אֲפִילוּ כְּמִלָּא נִימָא.

26. The sanctuaries of the female souls

The emissary tells Rabbi Shimon about the sanctuary where Batyah the daughter of Pharaoh lives, and how she goes out to see Moses' image three times a day. Batyah and the other women are clothed in light bodies and study the Torah. In another sanctuary there is Serach the daughter of Ashur, with many other women who study the Torah; she goes three times a day to see a light in the image of Joseph. In another sanctuary lives Yocheved the mother of Moses with many other women, and three times a day they all thank and praise God, and they sing the song of the sea. The fourth sanctuary of the Matriarchs is that of Deborah the prophetess. The emissary talks about the nightly coupling of the souls - soul to soul, light to light. Those unions produce the souls of those who get converted; this is the secret meaning of "The fruit of the righteous is a Tree of Life."

195. They passed his sentence and all the members of the Yeshivah left. I begged for permission, since the son of Yochai asked this question. Therefore, I was shown what I did not know before. Oh, Rabbi, I was shown six sanctuaries with a variety of delights and pleasures, in the place where the dividing curtain was unfurled in the Garden, since from that curtain and further on, no males can enter at all.

195. דַּיְינוּ דִּינֵיהּ, וְנַפְקוּ כָּל בְּנֵי מְתִיבְתָּא. וַאֲנָא שָׁאֵילְנָא רְשׁוּ, דְּהָא בְּרֵיהּ דְּיוֹחָאי, שָׁאִיל שְׁאֵלְתָּא דָּא. וְעַל דָּא אַחְזִיוּ לִי, מַה דְּלָא יְדַעְנָא מִקַּדְמַת דְּנָא. אִי רִבִּי, שִׁית הֵיכָלִין אַחְזִיוּ לִי, בְּכַמָּה עִנּוּגִין וְעִדּוּנִין, בַּאֲתָר דְּפָרוֹכְתָּא פְּרִישָׁא בְּגִנְתָּא. דְּהָא מֵהַהוּא פָּרוֹכְתָּא וּלְהָלְאָה, לָא עָאלִין דְּכוּרִין כְּלַל.

196. In one sanctuary, Batyah the daughter of Pharaoh dwells, and many tens of thousands of virtuous women are with her. Each and every one of them occupies her place of brightness and pleasures very comfortably. Three times daily, they proclaim, Here comes the form of Moses, the faithful prophet. Batyah goes out to her specified partition and observes Moses's image, bows before him and says, Praised is my part that I brought up this light. That is her SPECIFIED pleasure more than all the others.

196. בְּהֵיכָלָא חָדָא, אִית בַּתְיָה בַּת פַּרְעֹה, וְכַמָּה רִבּוֹא וְאַלְפֵי נָשִׁין, זַכְיָין בַּהֲדָהּ, וְכָל חָדָא וַחָדָא מִנַּיְיהוּ, דּוּכְתִּין דְּנָהוֹרִין וְעִדּוּנִין, בְּלָא דְּחֵקָא כְּלָל אִית לָהּ. תְּלַת זִמְנִין בְּכָל יוֹמָא, כָּרוֹזֵי אַכְרִיזוּ, הָא דְּיוּקְנָא דְּמֹשֶׁה נְבִיאָה מְהֵימְנָא אָתֵי, וּבַתְיָה נַפְקַת, לַאֲתָר דְּפַרְגּוֹדָא חָדָא דְּאִית לָהּ, וְחָמָאת דְּיוּקְנָא דְּמֹשֶׁה, וְסָגִידַת לְגַבֵּיהּ, וְאָמְרָה, זַכָּאָה חוּלָקִי דְּרָבִיתִי נְהִירוּ דָּא. וְדָא אִיהוּ עִנּוּגִין דִּילָהּ, יַתִּיר מִכֻּלְּהוּ.

197. Batyah returns to the women and they deal in the precepts of the Torah. All are in the form they were in this world, in a robe of light similar to the robes of the males, except that they are not quite as bright AS THE ROBES OF THE MALES. They study in that world the precepts of the Torah and their explanations that they did not deserve to fulfill in this world. All those women that dwell IN THE SAME SANCTUARY with Batyah, daughter of Pharaoh, are referred to as serene women, since they were not troubled at all in the pains of Gehenom.

197. אַהֲדְרַת לְגַבֵּי נָשִׁין, וְאִשְׁתַּדְּלָן בְּפִקּוּדֵי אוֹרַיְיתָא. כֻּלְּהוּ בְּאִינּוּן דְּיוּקְנִין דַּהֲווֹ בְּהַאי עָלְמָא, בִּלְבוּשָׁא דְּנָהוֹרָא, כִּלְבוּשָׁא דְּדִכּוּרִין, בַּר דְּלָא נַהֲרֵי הָכִי, פִּקּוּדִין דְּאוֹרַיְיתָא דְּלָא זָכוּ לְקַיְּימָא לוֹן בְּהַאי עָלְמָא, מִשְׁתַּדְּלֵי בְּהוּ, וּבְטַעְמַיְיהוּ, בְּהַהוּא עָלְמָא. וְכָל הָנֵי נָשִׁין, דְּיַתְבִּין בַּהֲדֵי בַּתְיָה בַּת פַּרְעֹה, אִקְרוּן נָשִׁים שַׁאֲנַנּוֹת, דְּלָא אִצְטַעְרוּ בְּצַעֲרָא דְּגֵיהִנָּם כְּלַל.

198. בְּהֵיכָלָא אַחֲרָא, אִית סֶרַח בַּת אָשֵׁר, וְכַמָּה נָשִׁין רִבּוֹא וְאַלְפִין בַּהֲדָהּ. תְּלַת זִמְנִין בְּיוֹמָא מַכְרִיזִין קַמֵּה, הָא דְּיוּקְנָא דְּיוֹסֵף צַדִּיקָא אָתָא, וְאִיהִי חַדָּאת, וְנַפְקַת לְגַבֵּי פַּרְגּוֹדָא חֲדָא דְּאִית לָהּ, וְחָמָאת נְהִירוּ דְּדְיוּקְנָא דְּיוֹסֵף, וְחַדָּאת, וְסָגִידַת לְגַבֵּיהּ, וְאָמְרַת, זַכָּאָה הַאי יוֹמָא, דְּאִתְעָרִית בְּשׁוֹרָה דִּילָךְ לְגַבֵּי סָבָאי. לְבָתַר אַהְדְּרַת לְגַבֵּי שְׁאַר נָשִׁין, וּמִשְׁתַּדְּלִין בְּתוּשְׁבְּחָן דְּמָארֵי עָלְמָא, וּלְאוֹדָאָה שְׁמֵיהּ. וְכַמָּה דּוּכְתִּין וְחֵידוּ, אִית לְכָל חָדָא וַחֲדָא. וּלְבָתַר אֲהַדְּרָן לְאִשְׁתַּדְּלָא בְּפִקּוּדֵי אוֹרַיְיתָא, וּבְטַעְמַיְיהוּ.

199. בְּהֵיכָלָא אַחֲרָא, אִית יוֹכֶבֶד, אִמֵּיהּ דְּמֹשֶׁה נְבִיאָה מְהֵימְנָא, וְכַמָּה אַלְפִין וְרִבְּבָן בַּהֲדָהּ. בְּהֵיכָלָא דָּא, לָא מַכְרְזֵי כְּלַל, אֶלָּא ג׳ זִמְנִין בְּכָל יוֹמָא וְיוֹמָא, אוֹדֵת וּמְשַׁבְּחַת לְמָארֵי עָלְמָא, אִיהִי וְכָל אִינּוּן נָשִׁין דִּי בַּהֲדָהּ. וְשִׁירְתָא דְּיַמָּא מְזַמְּרִין בְּכָל יוֹמָא, וְאִיהִי בִּלְחוֹדָהָא אַמְרַת מֵהָכָא, וַתִּקַּח מִרְיָם הַנְּבִיאָה וְגוֹ׳, אֶת הַתֹּף בְּיָדָהּ וְגוֹ׳. וְכָל אִינּוּן צַדִּיקַיָּיא דִּי בְגַן עֵדֶן, צַיְיתִין לַקָּל נְעִימוּ דִּילָהּ. וְכַמָּה מַלְאֲכִין קַדִּישִׁין אוֹדָאן וּמְשַׁבְּחָן עִמָּהּ לִשְׁמָא קַדִּישָׁא.

200. בְּהֵיכָלָא אַחֲרָא, אִית דְּבוֹרָה, אוֹף הָכִי וְכָל שְׁאַר נָשִׁין בַּהֲדָהּ, אוֹדָן וּמְזַמְּרָן בְּהַהִיא שִׁירְתָא דְּאִיהִי אַמְרַת בְּהַאי עָלְמָא. אִי רִבִּי, אִי רִבִּי, מַאן חָמֵי חֶדְוָה דְּצַדִּיקַיָּיא, וּדְנָשִׁין זַכְיָין דְּעַבְדִּין לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא. לְגוֹ לְגוֹ דְּאִינּוּן הֵיכָלִין, אִית אַרְבַּע הֵיכָלִין טְמִירִין, דְּאִמָּהָן קַדִּישִׁין דְּלָא אִתְמַסְרָן לְאִתְגַּלָּאָה, וְלֵית מַאן דְּחָמֵי לוֹן. בְּכוּלֵּיהוֹ יוֹמָא אִינּוּן בִּלְחוֹדֵיהוֹן, כְּמָה דַּאֲמֵינָא לָךְ, וְגוּבְרִין אוֹף הָכִי.

198. In another sanctuary dwells Serah, the daughter of Ashur, and thousands and thousands of women are with her. Three times daily, they proclaim in her presence, Here comes the form of Joseph the righteous. She is gladdened and goes out to her specific partition, and sees a light in the image of Joseph. And she is glad and bows to him, saying, Praised is that day when I told your news to my grandfather. She then returns to the rest of the women, and they deal in the praises of the world's Master and give thanks to His name. How varied are the areas of happiness that each and every woman has. Then they return to deal with the precepts of the Torah and their reasons.

199. In one sanctuary dwells Jochebed, the mother of Moses, the faithful prophet, and several thousand and ten thousands are with her. In this sanctuary, there are no proclamations at all. However, three times daily, she thanks and praises the Master of the universe, she and all women with her. They also sing the song of the sea daily and she begins, on her own here: "And Miriam the prophetess...took a timbrel in her hand..." (Shemot 15:20). All the righteous in the Garden of Eden listen to her pleasant voice and many holy angels join her to thank and praise the Holy Name.

200. In another sanctuary dwells Deborah, the prophetess. Likewise, all the women with her thank and chant the song that she composed in this world. Oh, Rabbi. Oh Rabbi. Who observed the happiness of the righteous and virtuous women that serve the Holy One, blessed be He? In the inner sanctums of these temples, there exist four concealed sanctuaries of the holy Matriarchs that were not given to be divulged, and nobody ever saw them. Every day, they are themselves separate as I said to you and the men also ARE SEPARATE.

201. Every night they get together, since the time of coupling is at midnight, both in this world and that world. The coupling of that world is accomplished by the adherence of one soul to the other, light with light. The coupling in this world is body to body. Everything is as it should be, one kind with similar kind. A match with its equal, body to body, THAT IS IN THIS WORLD. In the other world, it is light with light. The sanctuaries of the four Matriarchs are referred to as the Sanctuaries of trusting daughters and I did not have enough merit to observe them. Praised is the lot of the righteous, males and females that follow the honest path in this world and merit all the pleasures in the World to Come.

201. וּבְכָל לֵילְיָא אִתְכְּלִילָן כֻּלְּהוּ כַּחֲדָא, בְּגִין דְּשַׁעְתָּא דְּזִוּוּגָא אִיהוּ בְּפַלְגוּת לֵילְיָא, בֵּין בְּהַאי עָלְמָא, בֵּין בְּהַהוּא עָלְמָא. זִוּוּגָא דְּהַהוּא עָלְמָא, אִתְדַּבְּקוּתָא דְּנִשְׁמָתָא בְּנִשְׁמָתָא נְהוֹרָא בְּנְהוֹרָא. זִוּוּגָא דְּהַאי עָלְמָא, גּוּפָא בְּגוּפָא. וְכֹלָּא כְּמָה דְּאִתְחֲזֵי, זִינָא בָּתַר זִינֵיהּ, זִוּוּגָא בָּתַר זִוּוּגָא, גּוּפָא, בָּתַר גּוּפָא זִוּוּגָא דְּהַהוּא עָלְמָא, נְהוֹרָא בָּתַר נְהוֹרָא. הֵיכָלִין דְּאַרְבַּע אִמָּהָן, אִקְרוּן הֵיכָלִין דְּבָנוֹת בּוֹטְחוֹת. וְלָא זָכֵינָא בְּהוּ לְמֵחֱמֵי. זַכָּאָה חוּלָקֵהוֹן דְּצַדִּיקַיָּיא, גּוּבְרִין וְנוּקְבֵי דְּאַזְלֵי בְּאֹרַח מֵישָׁר בְּהַאי עָלְמָא, וְזַכָּאִין לְכֻלְּהוּ עִנּוּגִין דְּהַהוּא עָלְמָא.

202. אִי רִבִּי, אִי רִבִּי, אִלְמָלֵא בַּר יוֹחָאי אַנְתְּ, לָא אִתְמְסַר לְגַלָּאָה. זִוּוּגָא דְּהַהוּא עָלְמָא, אִתְעֲבִיד אִיבָּא יַתִּיר, מֵאִיבָּא דְּאִתְעֲבִיד בְּהַאי עָלְמָא. בְּזִוּוּגָא דִּלְהוֹן, בְּזִוּוּגָא דְּהוּא עָלְמָא, בְּתִיאוּבְתָּא דִּלְהוֹן כַּחֲדָא, כַּד מִתְדַּבְּקָן נִשְׁמָתִין דָּא עִם דָּא, עַבְדֵי אִיבִּין, וְנַפְקֵי נְהוֹרִין מִנַּיְיהוּ, וְאִתְעַבְדֵי שְׁרָגִין. וְאִינּוּן נִשְׁמָתִין, לַגְיוֹרִין דְּמִתְגַּיְּירִין, וְכָל הָנֵי עַיְּילִין לְהֵיכָלָא חֲדָא.

203. וְכַד מִתְגַּיְּירָא גְּיוֹרָא חֲדָא, פַּרְחָא מֵהַהוּא הֵיכָלָא נִשְׁמָתָא, וְעָאלַת תְּחוֹת גַּדְפָּהָא דִּשְׁכִינְתָּא, וְנַשְׁקַת לָהּ, בְּגִין דְּאִיהוּ אִיבָּא דְּצַדִּיקַיָּיא, וּמְשַׁדְּרַת לָהּ לְגוֹ הַהוּא גְּיוֹרָא, וְשָׁרַאת בֵּיהּ. וּמֵהַהוּא זִמְנָא, אִקְרֵי גֵּר צֶדֶק. וְהַיְינוּ רָזָא דִּכְתִיב, פְּרִי צַדִּיק עֵץ חַיִּים. מַה אִילָנָא דְּחַיֵּי אַפִּיק נִשְׁמָתִין, אוּף הָכִי צַדִּיק, אִיבָּא דִּילֵיהּ עָבֵיד נִשְׁמָתִין.

204. רַב מְתִיבְתָּא אָמַר, כְּתִיב וַתְּהִי שָׂרַי עֲקָרָה אֵין לָהּ וָלָד. מִמַּאי דְּאָמַר וַתְּהִי שָׂרַי עֲקָרָה, לֵית אֲנָא יוֹדֵעַ דְּלֵית לָהּ וָלָד, מַאי אֵין לָהּ וָלָד. אֶלָּא הָכִי אָמַר רַב מְתִיבְתָּא, וָלָד לָא הֲוַת מוֹלְדָא, אֲבָל נִשְׁמָתִין הֲוַת מוֹלְדָא כְּאִתְדַּבְּקוּתָא דְּתִיאוּבְתָּא דְּאִינּוּן תְּרֵין זַכָּאִין, הֲווֹ מוֹלִידֵי נִשְׁמָתִין לְגִיּוֹרֵי כָּל הַהוּא זִמְנָא דַּהֲווֹ בְּחָרָן. כְּמָה דְּעַבְדִּין צַדִּיקַיָּיא בְּגַן עֵדֶן. כְּמָה דִּכְתִיב, וְאֶת הַנֶּפֶשׁ אֲשֶׁר עָשׂוּ בְּחָרָן, נֶפֶשׁ עָשׂוּ וַהַאי.

202. Oh, Rabbi. Oh Rabbi. If you weren't the son of Yochai, it would not have been passed on to divulge this to you. The union in that world produces more fruit than the coupling in this world. When they pair up in the pairing in that world with their combined desire and when the souls cling one to another, they produce results. And lights emerge and candles are produced. These are the souls of those that get converted, and all the SOULS THAT WERE BORN FROM THESE CONNECTIONS enter one sanctuary.

203. When a foreigner gets converted, a soul flies from that sanctuary and enters under the wings of the Shechinah. AND THE SHECHINAH kisses her, since she is the fruit of righteous SOULS, dispatches her into that proselyte and dwells within him. From that time on, he is referred to as a just proselyte. This is the secret meaning of what is written: "The fruit of the righteous is a Tree of Life" (Mishlei 11:30). Just as a Tree of Life, WHICH IS ZEIR ANPIN, produces souls, so too the righteous have similar fruits by producing souls.

204. The head of the Yeshivah said that it is written: "But Sarai was barren; she had no child" (Beresheet 11:30). HE ASKED, From what it says, "But Sarai was barren," we understand that she had no child. Why write "she had no child"? This is what the head of the Yeshivah said, She wasn't giving birth to children. However, she did give birth to souls with the binding desire of these two righteous ones. They were producing souls for the proselytes during all the time that they were in Haran, as the just were producing in the Garden of Eden, as is written: "And the souls that they have acquired (lit. 'made') in Haran" (Beresheet 12:5). They definitely made souls.

205. Rabbi Shimon rejoiced. That man said to him, Oh, Rabbi. What should I say to you? Every new moon, Shabbat, holidays and appointed days, the males go up to be seen in the presence of the Holy King, males and not females, as you indicated: "All your males shall appear" (Shemot 23:17). When they return, they come back with a variety of new topics, and they repeat them to the head of the Yeshivah.

205. חַדֵּי ר״ש, אָ״ל הַהוּא גַּבְרָא, אִי רִבִּי, מָה אֵימָא לְךָ, בְּכָל רֵישׁ יַרְחֵי וְשַׁבַּתֵּי וּמוֹעֲדַיָּיא וּזְמָנַיָּיא, אִינּוּן דְּכוּרִין סַלְקִין לְאִתְחֲזָאָה קַמֵּי מַלְכָּא קַדִּישָׁא, דְּכוּרִין וְלָא נוּקְבִין, כד״א יֵרָאֶה כָּל זְכוּרֶךָ. וְכַד אַהְדְּרָן מְהַדְּרָן בְּכַמָּה מִלֵּי חַדְתִּין, וְאַהְדְּרָן מִלִּין קַמֵּי רַב מְתִיבְתָּא.

27. The sanctuaries of the male souls

We learn why it is possible that 'a wicked man that it is good with him, and a just man that it is bad with him.' Through hardship and punishment the soul is made to illuminate the body; when its light is lit from the soul, the body praises God. It is impossible for the wicked ones to illuminate however much they are hit because they are incapable of illumination. The emissary tells Rabbi Shimon that at night the righteous spirits enter the supernal Yeshivah and are taught secret matters; when they ascend they leave their robes of this world, and when they descend they again dress up in those robes.

206. On these days, new matters were repeated to the head of the Yeshivah about ancient secrets; 'a wicked man thrives, a righteous man suffers.' All the souls ascend into the weighing scale of that tree, WHICH IS MALCHUT, prior to their descent into this world and according to the weight they get in this world. The head of the Yeshivah came down and divulged what he heard above. He revealed one point and nothing else. If wood doesn't kindle, they shake it and strike it and it gives off light. If the light of the soul does not come up in the body, strike it until it will light up with the soul, and unite together THE BODY WITH THE SOUL to give off light.

206. יוֹמָא דָּא אַהְדְּרָן מִלִּין חַדְתִּין קַמֵּי רַב מְתִיבְתָּא, עַל רָזִין עַתִּיקִין, צַדִּיק וְטוֹב לוֹ, צַדִּיק וָרָע לוֹ. דְּכֻלְּהוּ סַלְקִין גּוֹ מַתְקְלָא דְּאִילָנָא, עַד לָא יֵיתוּן לְעָלְמָא, וּכְפוּם טַקְלָא דְּמַתְקְלָא, הָכִי אִית לוֹן בְּהַאי עָלְמָא. רַב מְתִיבְתָּא, נָחִית וְגַלֵּי מִמָּה דְּשָׁמַע לְעֵילָא, מִלָּה חֲדָא גַּלֵּי וְלָא יַתִּיר. אָעָא דְּלָא סָלִיק נְהוֹרֵיהּ, יְבָטְשׁוּן בֵּיהּ וְאַנְהִיר. גּוּפָא דְּלָא סַלְקָא בֵּיהּ נְהוֹרָא דְּנִשְׁמְתָא, יְבָטְשׁוּן בֵּיהּ, וְיִסַּלֵּק נְהִירוּ דְּנִשְׁמְתָא, וְיִתְאַחֲדוּן דָּא בְּדָא לְאַנְהָרָא.

207. A body exists but the light of the soul does not illuminate in it until they hit it. Then the light of the soul brightens and gets unified with the body, and the body is unified with her. When its light is lit from the soul, the body glorifies and exults and praises and lays out its prayer and request and blesses his Master. Behold, then everything is bright. AND THEREFORE THERE IS SUCH A THING AS A RIGHTEOUS MAN FOR WHOM THINGS ARE BAD, BECAUSE HIS SOUL IS NOT ILLUMINATED UNTIL HIS BODY IS HIT.

207. בְּגִין דְּאִית גּוּפָא דִּנְהִירוּ דְּנִשְׁמְתָא לָא נָהִיר בֵּיהּ, עַד דְּיִבַּטְשׁוּן בֵּיהּ, כְּדֵין נָהִיר נְהִירוּ דְּנִשְׁמְתָא, וְאִתְאַחְדָת בְּגוּפָא, וְגוּפָא אִתְאַחַד בָּהּ. גּוּפָא כְּדֵין סָלִיק נְהִירוּ מִגּוֹ נִשְׁמְתָא, מְהַדַּר מְרוֹמַם וּמְשַׁבַּח, מְצַלֵּי צְלוֹתֵיהּ וּבָעוּתֵיהּ, מְבָרֵךְ לְמָארֵיהּ, הָא כְּדֵין כֹּלָּא נָהִיר. בְּגִין דְּאִית גּוּפָא, דְּלָא יָכִילַת נִשְׁמְתָא לְאַנְהָרָא בֵּיהּ, עַד דְּיִבַּטְשׁוּן בֵּיהּ, כְּדֵין נָהִיר וְאִתְאַחַד דָּא בְּדָא. אִית אָעָא דְּלָא אִתְאַחַד בְּנְהוֹרָא, וְלָא סָלִיק נְהוֹרָא בֵּיהּ, עַד דְּיִבַּטְשׁוּן בֵּיהּ, וּכְדֵין נָהִיר.

208. The other side wishes to do the same thing and hits the wicked ones. As much as he punishes by hitting them, it is written: "But the candle of the wicked shall be put out" (Mishlei 13:9), since he blasphemes and curses all sides and is incapable of illumination at all. It is then written: "For what can the man do who comes after the king?" (Kohelet 2:12), for he wishes to imitate him but is incapable of it. Therefore, "Hashem tries the righteous" (Tehilim 11:5) and hits him. Then he shines and gets strengthened with the light - "tries" is as it says in: "a tried stone" (Yeshayah 25:16). Rabbi Shimon bent over and kissed the dust. He said, Word, word, I have chased you since the day I became A MAN. And now this word is revealed to me from the source and essence of everything.

208. סִטְרָא אַחֲרָא, בָּעֵי לְמֶעְבַּד הָכִי, וּבָטֵשׁ בְּחַיָּיבַיָּא, וְכָל מַה דְּבָטֵשׁ, כְּדֵין וְנֵר רְשָׁעִים יִדְעָךְ. מְחָרֵף וּמְגַדֵּף לְכָל סִטְרִין, וְלָא יָכִיל לְאַנְהָרָא כְּלָל, וּכְדֵין כְּתִיב כִּי מֶה הָאָדָם שֶׁיָּבֹא אַחֲרֵי הַמֶּלֶךְ. וּבָעֵי לְאִתְדַּמֵּי לֵיהּ, וְלָא יָכִיל. וְעַל דָּא יְיָ׳ צַדִּיק יִבְחָן, וּבָטֵשׁ בֵּיהּ, וּכְדֵין נָהִיר וְאִתְּקַף בִּנְהִירוּ. יִבְחָן, כד״א אֶבֶן בֹּחַן. גָּחִין ר׳ שִׁמְעוֹן, וְנָשִׁיק לְעַפְרָא. אָמַר, מִלָּה מִלָּה אֲבַתְרָךְ רְדִיפְנָא, מִיּוֹמָא דַּהֲוֵינָא, וְהַשְׁתָּא אִשְׁתְּמוֹדְעָא לִי מִלָּה, מִגּוֹ שָׁרְשָׁא וְעִקָּרָא דְּכֹלָּא.

209. He said to him, Oh Rabbi. Oh Rabbi. When all the spirits, male and female, ascend above, AT NIGHT DURING SLEEP, at that time they hear new and old matters. They descend and enter into the Yeshivah and the matters are repeated to the head of the Yeshivah, and he teaches them every matter well. When they leave, they undress from their robes OF THIS WORLD and ascend. When they descend, THEY AGAIN dress up in the robes of that body.

209. אָ״ל, אִי רִבִּי, אִי רִבִּי, כַּד סַלְקִין לְעֵילָא, כָּל אִינּוּן רוּחִין דְּכוּרִין וְנוּקְבִין, בְּהַהוּא זִמְנָא, שַׁמְעִין מִלִּין חַדְתִּין וְעַתִּיקִין, נַחְתִּין וְעָאלִין לְגוֹ מְתִיבְתָּא, וַאֲהַדְרָן מִלֵּי קַמֵּי רַב מְתִיבְתָּא, וְאִיהוּ אוֹלִיף לוֹן מִלָּה עַל קְיוּמֵיהּ. כַּד סַלְקִין מִתְפַּשְׁטִין מִלְּבוּשֵׁיהוֹן וְסַלְקִין. כַּד נַחְתֵּי, מִתְלַבְּשִׁין בִּלְבוּשֵׁיהוֹן דְּהַהוּא גּוּפָא.

28. One who is small is great

We hear that the head of the Yeshivah said that God made a person great only if he belittled himself, and that God belittled only those who are haughty. While Rabbi Shimon and the emissary are speaking they hear the song of the Sea in the most exquisite voice that was ever heard since the sweet voice of chanting was created.

210. Oh, Rabbi. Oh, Rabbi. How new are these matters of the head of the Yeshivah. Praised is he who lowers himself in this world. How great and lofty is he in that world. That is how the head of the Yeshivah began: Whoever is small is great. Whoever is great is small. And it is written: "And Sarah was a hundred year and twenty year and seven years old: these were the years of Sarah's life" (Beresheet 23:1). "Hundred," since it is a large number is written with "year," the least number of years, it was diminished to one. "seven," that is a small number, he increased and made it bigger, by writing "seven years," IN PLURAL. Come and see that the Holy One, blessed be He, made one great only if he had belittled himself. And THE HOLY ONE, BLESSED BE HE, belittled only he who is haughty. Praised is the one that humiliates himself in this world. How exultingly great is he in his ascension in that world.

210. אִי רִבִּי, אִי רִבִּי, כַּמָּה חַדְתִּין מִלִּין מִגּוֹ רַב מְתִיבְתָּא. זַכָּאָה אִיהוּ מַאן דְּאַזְעַר גַּרְמֵיהּ בְּהַאי עָלְמָא, כַּמָּה אִיהוּ רַב וְעִלָּאָה בְּהַהוּא עָלְמָא. וְהָכִי פָּתַח רַב מְתִיבְתָּא, מַאן דְּאִיהוּ זְעֵיר, אִיהוּ רַב. וּמַאן דְּאִיהוּ רַב, אִיהוּ זְעֵיר. דִּכְתִיב, וַיִּהְיוּ חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים. מֵאָה דְּאִיהוּ חֶשְׁבּוֹן רַב, כְּתִיב בֵּיהּ שָׁנָה, זְעִירוּ דְּשָׁנִין, חַד אַזְעִיר לֵיהּ. שֶׁבַע, דְּאִיהוּ חֶשְׁבּוֹן זְעֵיר, אַסְגֵּי לֵיהּ, וְרִבִּי לֵיהּ דִּכְתִיב שֶׁבַע שָׁנִים. ת״ח, דְּלָא רַבֵּי קוּדְשָׁא בְּרִיךְ הוּא, אֶלָּא לְדַאַזְעִיר. לָא אַזְעִיר אֶלָּא לְדְרַבֵּי. זַכָּאָה אִיהוּ מַאן דְּאַזְעִיר גַּרְמֵיהּ בְּהַאי עָלְמָא, כַּמָּה אִיהוּ רַב בְּעִלּוּיָא בְּהַהוּא עָלְמָא.

211. While they were talking, they heard the song of the Sea in the most exquisite voice that was ever heard since the sweet voice of chanting was created, as this sweet sound in which it was said. When they finished, "Hashem shall reign for ever and ever" (Shemot 15:18). They noticed four images of men in the heavens and one of them was greater and higher above all of them; that greater and loftier of all raised his voice and said, "Thus says Hashem; I remember in your favor, the devotion of your youth, your love as a bride..." (Yirmeyah 2:2). He flew into the firmament and was hidden. And another one rose after him and said, "And I will bring the blind by a way that they know not; I will lead them in paths that they have not known..." (Yeshayah 42:16). He finished and flew into the firmament and was hidden.

211. אַדְהָכִי שַׁמְעוּ שִׁירְתָא דְיַמָּא, בְּקָל נְעִימוּ דְּלָא שָׁמְעוּ מִיּוֹמָא דְּאִתְבְּרִיאוּ, קָל נְעִימוּ דְּשִׁירְתָא, כְּהַהוּא נְעִימוּ דַּהֲווֹ אַמְרֵי. וְכַד סְיִימוּ יְיָ יִמְלוֹךְ לְעוֹלָם וָעֶד. חָמוּ ד׳ דְּיוּקְנִין בִּרְקִיעַ. וְחַד מִנַּיְיהוּ רַב וְעִלָּאָה מִכֻּלְּהוּ. וְהַהוּא רַב וְעִלָּאָה מִנַּיְיהוּ, אִתְּעַר קָלָא וְאָמַר, כֹּה אָמַר יְיָ זָכַרְתִּי לָךְ חֶסֶד נְעוּרַיִךְ אַהֲבַת כְּלוּלוֹתָיִךְ וְגוֹ׳. שָׁאט בִּרְקִיעָא וְאַגְנִיז, קָם אַחֲרָא אֲבַתְרֵיהּ וְאָמַר, וְהוֹלַכְתִּי עִוְרִים בְּדֶרֶךְ לֹא יָדָעוּ בִּנְתִיבוֹת לֹא יְדָעוּם וְגוֹ׳. סְיִים וְשָׁאט בִּרְקִיעָא וְאַגְנִיז.

29. The dead of the wilderness

Four images of men in the heavens appear and say various things and fly. In the morning the rabbis hear the sound of legions and encampments praising God. The entire wilderness is covered in clouds of glory shining and sparkling in a multitude of colors. The rabbis say that the wilderness generation will be the first to arise when King Messiah comes in the future.

212. The other one opened the discussion saying, "The wilderness and the arid land shall be glad; and the desert shall rejoice, and blossom like the tulip" (Yeshayah 35:1). He flew into the firmament and was hidden. Another one opened the discussion saying, "But now thus says Hashem that created you, O Jacob" (Yeshayah 43:1). "Thus says Hashem, who makes a way in the sea, and a path in the mighty waters..." (Ibid. 16). "The beast of the field shall honor Me, the jackals and the owls..." (Ibid. 20). He concluded and flew into the firmament and disappeared. Then they were overtaken with an awesome fear.

212. פָּתַח אִידָךְ וְאָמַר, יִשּׂוֹשׂוּם מִדְבָּר וְצִיָּה וְתָגֵל עֲרָבָה וְתִפְרַח כַּחֲבַצֶּלֶת. וְשָׁאט בִּרְקִיעָא, וְאַגְנִיז. פָּתַח אִידָךְ וְאָמַר, כֹּה אָמַר יְיָ בּוֹרַאֲךָ יַעֲקֹב וְגוֹ׳, כֹּה אָמַר יְיָ הַנּוֹתֵן בַּיָּם דֶּרֶךְ וּבְמַיִם עַזִּים נְתִיבָה וְגוֹ׳. תְּכַבְּדֵנִי חַיַּת הַשָּׂדֶה תַּנִּים וּבְנוֹת יַעֲנָה וְגוֹ׳. סְיִים וְשָׁאט בִּרְקִיעָא, וְאַגְנִיז. כְּדֵין דְּחִילוּ סַגִּיא וְאֶמְתָּנִי נָפַל עָלַיְיהוּ.

213. When the daylight broke, a voice arose as before and said, A nation, strong as a lion, powerful as tigers, give honor to your Master, as is written: "Therefore shall the strong people glorify You..." (Yeshayah 25:3). They heard the sound of legions and encampments that said, "Yours, Hashem, is the greatness, and the power, and the glory, and the victory, and the majesty..." (I Divrei Hayamim 29:11) until "which is exalted above all blessing and praise" (Nechemyah 9:5). They were filled with wonder, and left. During this time, the day became bright. They turned their heads and saw the entire wilderness covered in clouds of glory that shine and sparkle in a multitude of colors.

213. כַּד הֲוָה נָהִיר יְמָמָא, קָלָא אִתְּעַר כְּמִלְּקַדְּמִין, וְאָמַר, עַמָּא תַּקִּיפָא כְּאַרְיֵה, גִּבָּרִין כְּנִמְרִין, הָבוּ יְקָר לְמָארֵיכוֹן. דִּכְתִיב עַל כֵּן יְכַבְּדוּךָ עַם עָז וְגוֹ׳. שָׁמְעוּ קָל. חֵילִין וּמַשְׁרְיָין דַּהֲווֹ אַמְרֵי, לָךְ יְיָ הַגְּדוּלָה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד וְגוֹ׳, עַד וּמְרוֹמַם עַל כָּל בְּרָכָה וּתְהִלָּה. תַּוְוּהוּ וְאַזְלוּ. אַדְהָכִי נָהַר יְמָמָא, אַהְדְּרוּ רֵישָׁא, וְחָמוּ כָּל מַדְבְּרָא חָפֵי בַּעֲנָנֵי יְקָר, מְנַהֲרָן, מְנַצְּצָן, בִּגְוָונִין סַגִּיאִין.

214. One said to the other, Certainly, the Holy One, blessed be He, wishes to be praised with praises of the generation of the wilderness, since there never existed such a lofty generation as that generation and there will not be until the coming of King Messiah. Certainly, all that we were shown by the Holy One, blessed be He, was only to inform us about their Master's great love for them, to let us know that they have a good portion and merit the World to Come. In the future, when the Holy One, blessed be He, will revive the dead, these, THE WILDERNESS GENERATION, will be destined to rise first, as it says, "The dead men of Your people shall live" (Yeshayah 26:19). That refers to the desert generation.

214. אָמְרוּ דָּא לְדָא, וַדַּאי קוּדְשָׁא בְּרִיךְ הוּא בָּעֵי לְאִשְׁתַּבְּחָא בְּתוּשְׁבַּחְתָּא דְּדָרָא דְּמַדְבְּרָא, דְּלָא הֲוָה בְּעָלְמָא, דָּרָא עִלָּאָה, כְּדָרָא דָּא. וְלָא יְהֵא עַד דְּיֵיתֵי מַלְכָּא מְשִׁיחָא וַדַּאי כָּל מַה דְּאַחְמֵי לָן קוּדְשָׁא בְּרִיךְ הוּא, לָא הֲוָה, אֶלָּא בְּגִין לְאוֹדָעָא לָן חֲבִיבוּ דְּמָארֵיהוֹן עָלַיְיהוּ. לְאוֹדָעָא דְּאִית לוֹן חוּלָקָא טָבָא, וְאִינּוּן בָּעֵי עָלְמָא דְּאָתֵי. וּלְזִמְנָא דְּאָתֵי כַּד יוֹקִים קוּדְשָׁא בְּרִיךְ הוּא מֵתַיָּיא, זְמִינִין אִלֵּין לְאַחֲיָיא בְּקַדְמֵיתָא. כד״א יִחְיוּ מֵתֶיךָ, וְאִלֵּין אִינּוּן דָּרָא דְּמַדְבְּרָא.

30. Three sounds that are never lost

Rabbi Shimon wishes to know about the echo, and he is told about three sounds that never get lost besides the sounds of Torah and prayer. These are: 1) the sound of a woman in labor; 2) the sound of the person when the soul escapes its body; and 3) the sound of a snake when it sheds its skin. These sounds, which are all of pain, linger in the air and wander around the world. When a person raises his voice those sounds are awakened, although the voice of the snake can only be aroused when a person beats something. One kind of sound follows its own kind, so on the day of Rosh Hashanah the sound of the Shofar awakens the sound of another Shofar.

215. He said to him, If you know something new that I am in want of knowing, please tell me. He said to him, Speak. He said, I wish to understand the echo. A person sounds his voice in the field or in any other place. Another voice returns AFTER THAT and it is not known WHERE IT COMES FROM. He said to him, Oh, holy devout one. About this matter, many voices were raised and several concepts were placed in front of the head of the Yeshivah. When the head of the Yeshivah descended, he said, This is how they explained it in the heavenly Yeshivah, and it is a precious secret.

215. אָ״ל, אִי מִלָּה חַדְתָּא יַדְעַת, דַּאֲנָא עַרְטִירָא בָּהּ. אָ״ל אֵימָא. אָמַר קָלָא דְּהַדְרָא בְּעֵינָא לְמִנְדַּע. ב״נ יָהִיב קָלָא בְּחַקְלָא, אוֹ בַּאֲתָר אַחֲרָא, וְהַדְרָא קָלָא אַחֲרָא, וְלָא יְדִיעַ. אָ״ל, אִי חֲסִידָא קַדִּישָׁא, עַל מִלָּה דָּא, כַּמָּה קָלִין אִתְּעֲרוּ, וְכַמָּה דִּקְדוּקִין הֲווֹ קָמֵי רַב מְתִיבְתָּא, וְכַד נָחֵת רַב מְתִיבְתָּא, אָמַר, הָכִי אוּקְמוּהָ מִלָּה בִּמְתִיבְתָּא דִּרְקִיעָא, וְרָזָא יַקִּירָא אִיהִי.

216. Come and see: There are three sounds that never get lost; besides the sounds of Torah and prayer that ascend above and split the firmaments, there are these other sounds that do not ascend and yet do not get lost.

216. תָּא חֲזֵי, תְּלַת קָלִין אִינּוּן, דְּלָא אִתְאֲבִידוּ לְעָלְמִין, בַּר קָלִין דְּאוֹרַיְיתָא וּצְלוֹתָא, דְּאִלֵּין סַלְקִין לְעֵילָא, וּבָקְעִין רְקִיעִין. אֲבָל קָלִין אַחֲרָנִין אִינּוּן דְּלָא סַלְקִין, וְלָא אִתְאֲבִידוּ.

217. These are the three sounds: 1) The sound of a woman in labor, when she stands on a footstool, goes about and wanders in the air from one end to the other end of the world; 2) The sound of the person when the soul escapes his body loiters and wanders in the air from one end of the world to the other end, and 3) The sound of the snake when it sheds his skin loiters in the air and wanders around the world from one end to the other.

217. וְאִינּוּן תְּלַת: קוֹל חַיָּה בְּשַׁעֲתָא דְּאִיהִי עַל קַלְבִּיטָא, הַהוּא קָלָא מְשַׁטְטָא וְאָזְלָא בַּאֲוִירָא, מִסַּיְיפֵי עָלְמָא עַד סַיְיפֵי עָלְמָא. קוֹל דְּבַר נָשׁ, בְּשַׁעֲתָא, דְּנָפִיק נִשְׁמָתֵיהּ מִגּוּפֵיהּ, הַהוּא קָלָא מְשַׁטְטָא וְאָזְלָא בַּאֲוִירָא, מִסַּיְיפֵי עָלְמָא עַד סַיְיפֵי עָלְמָא. קוֹל נַחַשׁ, בְּשַׁעֲתָא דְּפָשִׁיט מַשְׁכֵּיהּ, הַהוּא קָלָא מְשַׁטְטָא בַּאֲוִירָא, וְאָזְלָא מִסַּיְיפֵי עָלְמָא עַד סַיְיפֵי עָלְמָא.

218. Oh, holy pious one, how great and important is this matter. What is produced by these sounds and whereto do they enter and dwell? These sounds are of pain. They linger and wander in the air and travel from one end of the world to the other, and enter into cracks and tunnels in the dust and lie hidden there. When a person sounds his voice, they are awakened toward that voice. ONLY the voice of the snake is not roused towards the voice of man. How does it awaken then? By beating. That is, when a person beats AT SOMETHING, the sound of the snake that was hidden there, IN AN EMPTY PLACE OR IN THE FIELD, reverberates to the sound of that BEATING, but not towards another HUMAN voice. A sound reverberates to a sound; HOWEVER, a kind goes after its own kind. THIS IS TO SAY THAT THE FIRST TWO SOUNDS WHICH ARE OF HUMANS ARE AWAKENED TOWARDS OTHER HUMAN SOUNDS, AND THE THIRD SOUND, WHICH IS OF THE SNAKE, GETS STIRRED UP TOWARD A BEATING SOUND.

218. אִי חֲסִידָא קַדִּישָׁא, כַּמָּה מִלָּה דָּא רַבָּא וְיַקִּירָא. אִלֵּין קָלִין, מַה אִתְעֲבִיד מִינַיְיהוּ, וּלְאָן אֲתָר עָאלִין וְשָׁרָאן. אִלֵּין קָלִין דְּצַעֲרָא אִינּוּן, וְאָזְלִין וּמְשַׁטְטֵי בַּאֲוִירָא, וְאָזְלֵי מִסַּיְיפֵי עָלְמָא, עַד סַיְיפֵי דְּעָלְמָא, וְעָאלִין גּוֹ נְקִיקִין וּמְחִילִין דְּעַפְרָא, וְאִתְטַמְרָן תַּמָּן. וְכַד יָהִיב ב״נ קָלָא, אִינּוּן מִתְעָרִין לְגַבֵּי הַהוּא קָלָא. קָלָא דְּנָחָשׁ, לָא אִתְּעַר לְגַבֵּי קָלָא דב״נ. הֵיאַךְ יִתְּעַר. בְּמָחָאָה. כַּד מָחֵי ב״נ מָחָאָה אִתְּעַר קָלָא דְּנָחָשׁ, דְּאִתְטַמַּר לְגַבֵּיהּ הַהוּא קָלָא, וְלָאו קָלָא אַחֲרָא. קָלָא אִתְּעַר בָּתַר קָלָא, זִינָא בָּתַר זִינֵיהּ.

219. וְעַל דָּא בְּיוֹמָא דר״ה, קוֹל שׁוֹפָר, אִתְּעַר קוֹל שׁוֹפָר אַחֲרָא, זִינָא בָּתַר זִינֵיהּ אָזְלָא. אָרְחֵיהּ דְּנָחָשׁ לְבִישׁ אִיהוּ, לְקָטְלָא וּלְמָחְאָה, בְּהַהוּא קָלָא מַמָּשׁ, לָא אִתְּעַר קָלָא דְּהַאי נַחַשׁ, אֶלָּא בָּתַר זִינֵיהּ. וְדָא אִיהוּ, כַּד ב״נ מָחֵי בְּחוּטְרָא בְּאַרְעָא, וְקָרֵי לֵיהּ לְזִינֵיהּ, כְּדֵין אִתְּעַר הַהוּא קָלָא דְּנָחָשׁ, לְאָתְבָּא לְזִינֵיהּ. וְרָזָא דָּא אִיהוּ טְמִירוּ.

219. Consequently, on the day of Rosh Hashanah (the Jewish New Year), the sound of the Shofar awakens the sound of another Shofar, THE SECRET OF THE SOUND OF BINAH. One sort follows its own sort. The manner of the snake is inclined for evil, to kill and to beat. Thus, in the voice of a real PERSON, no snake sound gets stirred. It only follows its own type and this happens when a person hits the ground with a stick, which is a sound that calls its kind. Then the sound of the snake awakens to answer its own type and this is a hidden secret.

220. אר״ש, וַדַּאי מִלָּה דָּא מִלָּה סְתִימָא הִיא. וְתַוּוֹהְנָא אֵיךְ שְׁלֹמֹה מַלְכָּא לָא יָדַע מִלָּה דָּא. אָ״ל, שְׁלֹמֹה מַלְכָּא מִנְּדַע יָדַע, וְלָא כ״כ. אֲבָל מַה דְּלָא יָדַע, הַהוּא קָלָא מַה תּוֹעַלְתָּא אִית בָּהּ, וְהֵיךְ יָתְבָא.

220. Rabbi Shimon said, Certainly this is a hidden matter. I wonder why King Solomon was not aware of this, SINCE HE SAID, "THERE ARE THREE THINGS...THE PATH OF A SNAKE UPON A ROCK" (Mishlei 30:18-19). He said to him, King Solomon knew, but not that much. However, what he did not know was of that sound, what benefit it has and how it is settled.

221. וְרַב מְתִיבְתָּא הָכִי אָמַר, דִּקְדוּקָא דָּא לָא יָדַע שְׁלֹמֹה מַלְכָּא, דְּהָא הַהוּא קָלָא, אִיהִי כְּלִילָא רוּחָא וְנַפְשָׁא, וְהַבַל גַּרְמֵי מֵעִצְבּוֹנָא דִּבְשָׂרָא, וּמְשַׁטְּטָא בַּאֲוִירָא, וְכָל חַד מִתְפְּרַשׁ דָּא מִן דָּא. וְכַד מָטָא לְהַהוּא אֲתָר דְּעָאל בֵּיהּ, יָתְבָא כְּמֵיתָא. וְכָל אִינּוּן חַרְשִׁין וְקוֹסְמִין יַדְעִין אַתְרִין אִלֵּין בְּחַרְשַׁיְיהוּ, וְגַחְנִין לְאַרְעָא, וְשַׁמְעִין קָלָא דָּא, דְּמִתְחַבְּרוּן אִינּוּן רוּחָא וְנַפְשָׁא, וְהַבַל דְּגַרְמֵי, וְאוֹדְעִין מִלָּה וְדָא אִיהוּ אוֹב מֵאֶרֶץ. וְעַל דָּא רָדִיף שְׁלֹמֹה, לְמִנְדַּע מַה דְּאִתְעֲבִיד מֵהַהוּא קָלָא, וְלָא יָדַע. זַכָּאָה חוּלָקָךְ רִבִּי, דְּאִתְבְּרִיר לָךְ מִלָּה דִּקְשׁוֹט.

221. The head of the Yeshivah said it this way. This specific point is what Solomon the king did not know, since that sound is composed of the Ruach, the Nefesh, the breath of the bones and the composition of the flesh. AND THE SOUND hovers in the air and each one OF THOSE THREE separated from each other. WHEN THE SOUND reaches that place where it entered, it sits as if dead. All the wizards and magicians are aware of these areas with their witchcraft; they bend themselves to the ground and hear these sounds, to which the Ruach, Nefesh and breath of the bones connect. They inform them of the matters THAT THEY INQUIRE ABOUT, and it is written: "A medium, out of the ground" (Yeshayah 29:4). That is why Solomon pursued the knowledge of what happens with this sound, and could not find out. Praised is your lot, Rabbi, that you have discerned a clear truth.

222. כַּד ב״נ אִתְּעַר קָלָא, מִיַּד אִתְּעַר הַהוּא קָלָא, וְלֵית לֵיהּ רְשׁוּ לְאַרְכָּא יַתִּיר. אֶלָּא כְּעֵין הַהוּא קָלָא, דְּאִתְּעַר ב״נ, וְלָא יַתִּיר. וְאִי אָרִיךְ ב״נ קָלֵיהּ, אִיהוּ לָא אָרִיךְ כָּל כַּךְ בְּהַדֵּיהּ, אֶלָּא לְסוֹפָא דְקָלָא, בְּגִין דְּלָא יָכִיל לְאַרְכָּא מַאי טַעְמָא. בְּגִין דְּכַד נָפְקָא בְּקַדְמֵיתָא, אִתְאֲרִיךְ מִסַּיְיפֵי עָלְמָא עַד סַיְיפֵי עָלְמָא, וְהַשְׁתָּא דְּעָאל תַּמָּן, לָא יָכִיל לְאַרְכָּא קָלָא, דְּהָא לֵית לֵיהּ אֲתָר לְאִתְפַּשְׁטָא תַּמָּן כִּדְבְּקַדְמֵיתָא.

222. When a person raises a sound, that sound is instantly awakened, OF THE WOMAN GIVING BIRTH OR OF THE DEPARTURE OF THE SOUL. It is not authorized to be longer, just EQUAL TO the sound that the person aroused and not more. If a person prolongs his voice, it does not extend its sound as much with him, but rather it gets roused at the end of the voice OF THE PERSON, since it is incapable of being prolonged. What is the reason? It is because when it first left him, it was extended from one end of the world to the other end of the world. Now that it has entered there, it cannot extend the sound any more, since there is no more room there to extend it as before.

223. חַדֵּי ר״ש וְאָמַר, אִלְמָלֵי לָא זָכִינָא לְמִשְׁמַע, אֶלָּא מִלָּה דָּא, דַּי לִי, לְמֶהֱוֵי חַדֵּי, דְּזָכִינָא לְמִשְׁמַע מִלִּין דִּקְשׁוֹט, דְּהַהוּא עָלְמָא. אָ״ל, אִי חֲסִידָא קַדִּישָׁא. אִלְמָלֵי יַדְעַת חֶדְוָה דְּמִלִּין בְּהַהוּא עָלְמָא קַמֵּי רַב מְתִיבְתָּא, תְּהֵא חַדֵּי יַתִּיר.

223. Rabbi Shimon rejoiced and said, If I would have deserved to hear only this, it would have been sufficient to make me happy, since I managed to hear words of truth about that world. He said to him, Oh, holy pious one. If you would have known the rejoicing in these matters about that world in the presence of the head of the Yeshivah, you would have rejoiced even more.

31. "And Joseph shall put his hand on your eyes"
We learn that we must close the eyes of a dead person because the eyes are the colors of this world, and the appearance and shape of this world is

contained in them, so this world and its appearance must be closed off to him. It was Joseph who closed his father's eyes because he was so beloved, and with this action he was taking his father's sight now that his father's sight from this world is lost. From that point on his father is having a different sight of the other world prepared for him. During the time of the resurrection of the dead, not the tiniest thing will occur of the activities of this world; everything will first be destroyed and the person will be purified, and then his body will be made like a new creation. This is like it is now in the upper world even before the resurrection.

224. He said to him, What new discovery was there now when you came to me? He said, The teacher of the Yeshivah opened the discussion saying, "And Joseph shall put his hand on your eyes" (Beresheet 46:4). THAT IS A TIDING of gladness. HE INQUIRES: Why is it required to close the eyes of a dead one? HE RESPONDS: Since the eyes are the colors of this world and the appearance and shape of this world is contained in them, IT FOLLOWS THAT WITH THE CLOSING OF THE EYES, he closes off to him this world and its appearance. When his eyes are closed, the entire world is dimmed to him AND IF they dim for him the sight of his eyes, he has no sight of this world from there onwards. Rabbi Shimon said, The expositions of those who went before us are beautiful; their wisdom surpasses those of the holy angels.

224. אָ״ל, מַאי חִדּוּשָׁא הֲוָה הַשְׁתָּא, כַּד אָתֵית לְגַבִּי. אָמַר, רַב מְתִיבְתָּא פָּתַח וְאָמַר, וְיוֹסֵף יָשִׁית יָדוֹ עַל עֵינֶיךָ. חֶדְוָה הוּא. אֲמַאי סְתִימוּ דְּעַיְינִין לְמִיתָא. בְּגִין דְּעַיְינִין, גַּוְונִין דְּהַאי עָלְמָא אִינּוּן, וְחֵיזוּ וּדְיוּקְנָא דְּהַאי עָלְמָא בְּהוּ, אִיהוּ אַסְתִּים מִנֵּיהּ הַאי עָלְמָא, חֵיזוּ דְּהַאי עָלְמָא. אַסְתִּימוּ עֵינוֹי, כָּל חֵיזוּ דְּהַאי עָלְמָא, הָא אִתְחַשָּׁךְ מִנֵּיהּ. וְחֶשְׁכִין מִנֵּיהּ חֵיזוּ דְּעֵינוֹי, לֵית לֵיהּ חֵיזוּ בְּהַאי עָלְמָא, מִתַּמָּן וּלְהָלְאָה. אר״ש, יָאוּת תִּקּוּנָא דְּקַדְמָאֵי, וְחָכְמָתָא דִּלְהוֹן יַתִּיר מִמַּלְאָכִין קַדִּישִׁין.

225. He said to him: Why should it have been Joseph who placed his hand rather than all the other sons? If you think that he told him so as a result of his good tidings, THAT JOSEPH IS STILL ALIVE, then it should have said, 'You shall see Joseph alive'. WHY DID HE SAY: "AND JOSEPH SHALL PUT HIS HAND ON YOUR EYES"? He said to him: "put his hand" is because he was his beloved. Therefore, he closed from him the light of this world and he took it himself. Whoever closes the eyes of his beloved shows by that: Your sight from this world is lost, and I take your sight instead. From now on, they will prepare for you a different sight of that world. THIS IS THE REASON THAT THIS MATTER WAS GIVEN TO JOSEPH, SINCE HE WAS MORE BELOVED TO JACOB THAN ANY OF HIS SONS.

225. אָ״ל, יוֹסֵף אֲמַאי יָשִׁית יָדוֹ מִכָּל בְּנוֹי. וְאִי תֵּימָא עַל בְּשׂוֹרָה דִּילֵיהּ, מִבָּעֵי לֵיהּ וְיוֹסֵף חַי תִּרְאֶה. אָ״ל יָשִׁית יָדוֹ בְּגִין דְּרַחִימוּ דִּילֵיהּ הֲוָה, ובג״כ דָּא אַסְתִּים מִינֵּיהּ נְהִירוּ דְּהַאי עָלְמָא, וְדָא נָטִיל לֵיהּ. מַאן דְּאַסְתִּים עֵינוֹי, רְחִימָא דִּילֵיהּ אַחֲזֵי הָכִי: חֵיזוּ דִּילָךְ דְּהַאי עָלְמָא אִתְאַבִּיד, הָא אֲנָא חֵיזוּ דִּילָךְ בְּאַתְרָךְ. מִכָּאן וּלְהָלְאָה יִתַּתְקְנוּן לָךְ חֵיזוּ אַחֲרָא, דְּהַהוּא עָלְמָא.

226. Rabbi Shimon asked, What good will this provide to the dead and what benefit is there in it? Whoever will ask about this, IT IS NECESSARY to tell him that there is a need to open the eyes OF THE DEAD in order to show him that he is still ready to return to appearance in this world as before - MEANING, HE WILL BE RESURRECTED WITH THE DEAD TO LIFE.

226. אר״ש, מַה אִתְהֲנֵי הַאי לְמִיתָא, וּמַה תּוֹעַלְתָּא אִית לֵיהּ בְּהַאי. מַאן דְּיִבְעֵי לְמִשְׁאַל יוֹמָא מַה דְּאִצְטְרִיךְ לְאַפְקָחָא עֵינוֹי, בְּגִין לְאַחֲזָאָה דְּעַדַּיִין אִזְדְּמַן אִיהוּ, לְאָתְבָא לְחֵיזוּ דְּהַאי עָלְמָא כְּדְבְקַדְמִין.

227. He said to him, Oh, holy pious one. Certainly, if the sight of this world were not closed off to him entirely and he didn't lose it completely, he would have no sight and portion in that next world, for this world has an opposite polarity from the world that we are in. During the time of the resurrection of the dead, even the tiniest thing will not occur of the activities of this world, since everything will first be destroyed by that dew, MEANING THE DEW OF LIFE'S REVIVAL. It will remove from him all the filth and then he will become like dough, and from it the body will be made like a new creation. So it is here, IN THE UPPER WORLD EVEN BEFORE THE RESURRECTION.

227. אָ״ל אִי חֲסִידָא קַדִּישָׁא, וַדַּאי אִי לָא אַסְתִּים מִנֵּיהּ כָּל חֵיזוּ דְּהַאי עָלְמָא, וְלָא אִתְאַבִּיד כֻּלָּא מִנֵּיהּ, לָא לֶהֱוֵי לֵיהּ חֵיזוּ וְחוּלָקָא דְּהַהוּא עָלְמָא. עָלְמָא דָּא, בְּהִפּוּכָא אִיהוּ מֵהַהוּא עָלְמָא דַּאֲנָן בֵּיהּ, דִּבְזִמְנָא דִּתְחַיַּית מֵתַיָּיא, אֲפִילוּ כְּחוּטָא דְּשַׂעֲרָא לָא הֲוָה מֵעוֹבָדָא דְּהַאי עָלְמָא, דִּכֻּלָּא אִתְאַבִּיד בְּקַדְמֵיתָא, בְּהַהוּא טַלָּא וְיִתְעֲבַר מִנֵּיהּ כָּל זוּהֲמָא, וּלְבָתַר יִתְעֲבִיד כַּחֲמִירָא דָּא, וּמִנֵּיהּ יִתְעֲבִיד גּוּפָא בְּרִיָּה חַדְתָּא, כַּךְ הָכָא.

32. The garments of that world

Rabbi Shimon knows that those he is speaking with are dressed with the dear robe of a purely holy body and wonders whether anything similar happens in this world. He is answered with the story of Esther who put on her royal apparel and went to see King Ahasuerus; he saw her clothed in

a robe of light and he lost his soul for an instant. Mordechai too was enshrouded in the robes of that world. Rabbi Shimon understands that the just in this world get shrouded with the robe of Malchut. The Satan wants to prevent the righteous from being garbed in the pure and holy garment because as soon as they are so robed all the bad inclinations are removed. The spirits tell Rabbi Shimon why they visit the cemetery at the beginning of every night.

228. Rabbi Shimon said to him, I certainly am aware that you are dressed there with the dear robe of a pure holy body. HE ASKS: Is there something similar in this world? IS THERE a person who appears here in that body, as you stand in that world?

228. אָ"ל רִבִּי שִׁמְעוֹן, וַדַּאי יְדַעְנָא דְּאַתּוּן מְלוּבָּשִׁין תַּמָּן, בִּלְבוּשׁ יְקָר, דְּגוּפָא דַּכְיָא קַדִּישָׁא. אִי הֲוָה בְּגַוְונָא דָּא בְּהַאי עָלְמָא, ב"נ דְּאִתְחֲזֵי בְּהַהוּא גּוּפָא, כְּגַוְונָא דְּאַתּוּן קַיְימִין בְּהַהוּא עָלְמָא.

229. He said to him, This matter was asked by two youths, MEANING YOUNG MEN, in the presence of the dean of the Yeshivah. They were clothed among us after suffering pain about a sin that is improper to reveal, and this question was put to the head of the Yeshivah. He replied that something similar happened in this world. How do we know? Since it is written: "Now it came to pass on the third day, that Esther put on her royal apparel" (Ester 5:1), MEANING that she was robed in the fashion of that world, Malchut, WHICH MEANS HERE, the Holy Spirit. For the Kingdom of Heaven, WHICH IS MALCHUT IN ZEIR ANPIN THAT IS CALLED HEAVEN, blows a wind (spirit) from the spirit of the air of that world, and Esther was robed in it.

229. אָ"ל, מִלָּה דָּא שָׁאִילוּ קַמֵּי רַב מְתִיבְתָּא, תְּרֵין עוּלִימִין דְּאִתְלְבָּשׁוּ בֵּינָנָא, בָּתַר דְּסַבְלוּ צַעֲרָא עַל חוֹבָא, דְּלָא אִתְחֲזֵי לְגַלָּאָה, וְשָׁאִילוּ דָּא קַמֵּי רַב מְתִיבְתָּא. וְאִיהוּ אָמַר, דְּהָא הֲוָה בְּהַאי עָלְמָא הָכִי. מְנָלָן. דִּכְתִיב וַיְהִי בַּיּוֹם הַשְּׁלִישִׁי וַתִּלְבַּשׁ אֶסְתֵּר מַלְכוּת, אִתְלַבְּשַׁת בְּהַהוּא דִּיוּקְנָא דְּהַהוּא עָלְמָא. מַלְכוּת: דָּא רוּחָא דְּקוּדְשָׁא, דְּהָא מַלְכוּת שְׁמַיָּא, נָשִׁיב רוּחָא, מֵהַהוּא רוּחָא דַּאֲוִירָא דְּהַהוּא עָלְמָא, וְאִתְלַבְּשָׁא בֵּיהּ אֶסְתֵּר.

230. When she entered in the presence of King Ahasuerus and he saw that robe of light, her form seemed to him like an angel of Elohim, and he lost his soul for an instant. Mordechai too WAS ENSHROUDED IN THE ROBES OF THAT WORLD, as is written: "And Mordechai went out from the presence of the king in royal (lit. 'of Malchut') apparel" (Ester 8:15), verily the apparel of Malchut that is the form of that world. Therefore, it is written: "Because the fear of Mordechai had fallen upon them" (Ester 9:3), the fear of Mordechai and not the fear of Ahasuerus, THAT IS, NOT BECAUSE Ahasuerus HAD MADE HIM GREAT, BUT RATHER BECAUSE OF HIS GARMENT OF THAT WORLD. Rabbi Shimon said, How sweet are these matters. Praised is my lot. I am aware that the just in this world get shrouded with that robe that is called the robe of Malchut, and that is definitely so.

230. וְכַד עָאלַת קַמֵּי מַלְכָּא אֲחַשְׁוֵרוֹשׁ, וְחָמָא הַהוּא לְבוּשָׁא דִּנְהוֹרָא, דִּיוּקְנָאָה אִדְמִי לְמַלְאַךְ אֱלֹהִים. פַּרְחָה מִנֵּיהּ נִשְׁמְתָא לְפוּם שַׁעֲתָא. מָרְדְּכַי אוֹף הָכִי, דִּכְתִיב וּמָרְדְּכַי יָצָא מִלִּפְנֵי הַמֶּלֶךְ בִּלְבוּשׁ מַלְכוּת. לְבוּשׁ מַלְכוּת, וַדַּאי, דִּיוּקְנָא דְּהַהוּא עָלְמָא. וע"ד כְּתִיב, כִּי נָפַל פַּחַד מָרְדְּכַי עֲלֵיהֶם. פַּחַד מָרְדְּכַי, וְלָא פַּחַד אֲחַשְׁוֵרוֹשׁ. אָמַר רִבִּי שִׁמְעוֹן, כַּמָּה מְתִיקִין אִינּוּן מִלִּין, זַכָּאָה חוּלָקִי, וְהָא יְדַעְנָא דְּצַדִּיקַיָּיא בְּהַאי עָלְמָא, מִתְלַבְּשָׁן בִּלְבוּשָׁא דְּאִקְרֵי לְבוּשׁ מַלְכוּת, וְהָכִי הוּא וַדַּאי.

231. He said to him, The air of the Garden of Eden is the blowing of the Holy Spirit and the righteous are robed in it similarly to how they existed in this world. Then, the Holy Spirit dwells upon the head of each individual. He gets adorned with it and it becomes a crown to him. The same happened to Mordechai, since it is written: "in apparel" of Malchut, WHICH MEANS in the form of that world. After that, "and with a great crown of gold"; that is, in the crown that rests on the heads of the righteous in that world. When the children of Yisrael accepted the Torah, they also had similar to this, MEANING THE ROBES OF THAT WORLD, until they sinned, as is written: "And the children of Yisrael stripped themselves of their ornaments by the Mount Horeb" (Shemot 33:6).

231. אָ"ל, אֲוִירָא דְּגַ"עֵ, נְשִׁיבוּ דְּרוּחַ קוּדְשָׁא אִינּוּן, וּמִתְלַבְּשָׁן בֵּיהּ צַדִּיקַיָּיא, כְּגַוְונָא דַּהֲווֹ בְּהַאי עָלְמָא. וּלְבָתַר, רוּחַ קוּדְשָׁא שָׁרָאת, עַל רֵישָׁא דְּכָל חַד וְחַד. וְאִתְעַטַּר וְאִתְעֲבִידַא לֵיהּ עָטְרָא. וְכַךְ הֲוָה לְמָרְדְּכַי, דִּכְתִיב בִּלְבוּשׁ מַלְכוּת, דִּיוּקְנָא דְּהַהוּא עָלְמָא. וּלְבָתַר וַעֲטֶרֶת זָהָב גְּדוֹלָה, דָּא עֲטָרֶת, דִּשְׁרִיאַת עַל רֵישֵׁיהוֹן דְּצַדִּיקַיָּיא בְּהַהוּא עָלְמָא. כַּד קַבִּילוּ יִשְׂרָאֵל אוֹרַיְיתָא, כְּגַוְונָא דָּא הֲוָה לְהוֹן. עַד דְּחָבוּ, דִּכְתִיב בְּהוּ, וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל אֶת עֶדְיָם מֵהַר חוֹרֵב. אִתְפְּשָׁטוּ מֵהַהוּא לְבוּשָׁא.

232. Similarly, we find written about Joshua, the High Priest, "Take off the filthy garments from him...and clothed him with garments" (Zecharyah 3:4-5). These are the robes of that world. From here, WE DERIVE our earlier words THAT THERE IS A NEED TO FIRST CLOSE THE EYES FROM ALL SIGHTS OF THIS WORLD, WHICH ARE CONSIDERED AS FILTHY GARMENTS. THEN YOU COULD DESERVE TO SEE THE SIGHT OF THAT WORLD, WHICH ARE NEW ROBES, WITH WHICH THEY DRESSED JOSHUA. From here, we learn that during the entire period that the body of this world, WHICH IS REFERRED TO AS "FILTHY GARMENTS," is in existence in the grave, the spirit does not acquire the robe of that world, since it is written first: "Take off the filthy garments from him." Then it is written: "And clothed him with garments." AND IT IS WRITTEN: "And the angel of Hashem stood by" (Ibid. 5). HE INQUIRES: What is the meaning of "stood"? HE RESPONDS: Only that this is the crown, referred to as the angel of Hashem, that stands upon the heads of the righteous, AS MENTIONED BEFORE. That is WHAT IS WRITTEN: "stood," MEANING it stands above the head after they are adorned with this dear garment.

232. וְכֵן כְּתִיב בִּיהוֹשֻׁעַ כַּהֲנָא רַבָּא, הָסִירוּ הַבְּגָדִים הַצוֹאִים מֵעָלָיו. וּכְתִיב וַיַּלְבִּישׁוּהוּ בְּגָדִים, אִלֵּין לְבוּשִׁין דְּהַהוּא עָלְמָא. מֵהָכָא מִלִּין קַדְמָאִין. וּמֵהָכָא, דְּכָל זִמְנָא דְּגוּפָא דְּהַאי עָלְמָא קַיְּימָא בְּקִבְרָא בְּקִיּוּמָא, לָא אִתְלַבַּשׁ רוּחָא בִּלְבוּשָׁא דְּהַהוּא עָלְמָא. דְּכְתִיב וַיָּסִירוּ הַבְּגָדִים הַצוֹאִים מֵעָלָיו בְּקַדְמֵיתָא. וּלְבָתַר וַיַּלְבִּישׁוּהוּ בְּגָדִים. וּמַלְאַךְ יְיָ׳ עוֹמֵד, מַהוּ עוֹמֵד. אֶלָּא דָּא הִוא עָטָרָא, דְּאִקְרֵי מַלְאַךְ יְיָ׳, דְּקַיְּימָא עַל רֵישֵׁיהוֹן דְּצַדִּיקַיָּיא וְדָא אִיהוּ עוֹמֵד. עוֹמֵד עַל רֵישָׁא לְעֵילָא. לְבָתַר דְּאִתְלַבְּשָׁן בְּהַאי לְבוּשָׁא דִּיקָר.

233. Two bodies together cannot exist. As long as the one OF THIS WORLD exists, the spirit cannot accept another ROBE FROM THAT WORLD. When this one, FROM THIS WORLD, gets removed, the other one is instantly ready. Assuredly, this one leaves and that one enters. It is similar to the Good Inclination and bad inclination in this world, both of which the Holy One, blessed be He, does not wish to exist simultaneously in one BODY. IF THE BAD INCLINATION DOMINATES, THE GOOD INCLINATION FLEES AND IF THE GOOD INCLINATION DOMINATES, THE BAD INCLINATION FLEES.

233. תְּרֵין גּוּפִין כַּחֲדָא, לָא יַכְלִין לְמֵיקַם, כָּל זִמְנָא דְּהַאי קַיָּים, רוּחָא לָא מְקַבְּלָא אַחֲרָא. אִתְעֲבַר דָּא, הָא אַחֲרָא זְמִינָא מִיַּד, וַדַּאי, דָּא נָפִיק, וְדָא עָאל. כְּגַוְונָא דְּיֵצֶר טוֹב וְיֵצֶר רָע. בְּהַאי עָלְמָא. לָא בָּעֵי קוּדְשָׁא בְּרִיךְ הוּא דְּתַרְוַוייהוּ יְקוּמוּן כַּחֲדָא.

234. He said to him, I wonder about what is written: "And the adversary standing at his right hand to thwart him" (Ibid. 1). If it is this way with Joshua, the son of Josedech, it could most definitely happen to the rest of the people. He said to him, Holy pious one, how hidden and concealed those matters are. Although our friends are familiar with matters of that world, they are unable to comprehend such secrets.

234. אָמַר לֵיהּ, תַּוּוּהְנָא עַל מַה דִּכְתִיב וְהַשָּׂטָן עוֹמֵד עַל יְמִינוֹ לְשִׂטְנוֹ. וְכִי יְהוֹשֻׁעַ בֶּן יְהוֹצָדָק כַּךְ, שְׁאַר בְּנֵי עָלְמָא עַל אַחַת כַּמָּה וְכַמָּה. אָ״ל, חֲסִידָא קַדִּישָׁא, כַּמָּה טְמִירִין סְתִימִין מֵאִלֵּין אִלֵּין, אע״ג דְּחַבְרַיָּיא יַדְעִין בְּמִלִּין דְּהַהוּא עָלְמָא, לָא יַכְלִין לְמִנְדַּע בְּרָזִין אִלֵּין.

235. He said to him, Since a person is in that world, what benefit is there for the Satan to thwart him? He is not satisfied that he already took his soul and killed him? He said to him, Oh, pious, holy one, praised is your lot. Come and observe. The only desire that the Satan had was to prevent that righteous one, JOSHUA SON OF JOSEDECH, from getting robed in this pure and holy garment. As soon as the Satan realized that his dress, THAT IS, THE SOILED GARMENTS, were pushed aside and were not considered worthy, he then tried to thwart him. What is the reason? Because once he gets robed in that dear garment, instantly that soiled garment and the evil activity of the Satan would be voided and removed from the world. THAT IS WHY the Satan tried to prevent this.

235. אָ״ל, כֵּיוָן דְּבַר נָשׁ בְּהַהוּא עָלְמָא, מַה תּוֹעַלְתָּא אִית לְהַהוּא שָׂטָן לְאַסְטָאָה לֵיהּ, וְלָא דַּי לֵיהּ דְּאַפִּיק נִשְׁמָתֵיהּ מִנֵּיהּ, וְקָטִיל לֵיהּ. אָמַר לֵיהּ אִי חֲסִידָא קַדִּישָׁא, זַכָּאָה חוּלְקֵךְ, ת״ח תִּיאוּבְתָּא דְּשָׂטָן לָא הֲוָה, אֶלָּא בְּגִין דְּלָא יִתְלַבַּשׁ הַהוּא זַכָּאָה בִּלְבוּשָׁא דַּכְיָא קַדִּישָׁא, דְּכֵיוָן דְּחָזֵי הַהוּא שָׂטָן, דִּלְבוּשָׁא דִּילֵיהּ אִתְדַּחְיָא, וְלָא אִתְחַשִּׁיב, עַל דָּא אַסְטֵי לֵיהּ. מַאי טַעֲמָא. בְּגִין דְּאִי אִתְלַבַּשׁ בְּהַהוּא לְבוּשׁ יְקָר, מִיַּד לְבוּשָׁא דְּזוּהֲמָא, וְעַבִּידְתָּא דְּהַהוּא שָׂטָן, יִתְבָּטֵל וַיַּעֲבֹר מֵעָלְמָא, וְלָא נִיחָא לֵיהּ לְשָׂטָן.

236. In addition, as long as he did not get dressed IN THE SHROUD OF THAT WORLD, the spirit visits that soiled body of his, and the Satan is pleased. However, as soon as he dressed up in that dear shroud OF THAT WORLD, all types of the bad inclinations were voided, his body was removed and there was never any memory of it.

236. וְתוּ, דְּבְכָל זִמְנָא דְּלָא אִתְלַבַּשׁ, פַּקְדָא רוּחָא לְהַהוּא גּוּפָא דְּזוּהֲמָא דִּילֵיהּ, וְנִיחָא לֵיהּ לְשָׂטָן. וְכֵיוָן דְּאִתְלַבַּשׁ בְּהַהוּא לְבוּשׁ יְקָר, הָא אִתְבְּטֵל גְּוָונֵי דְּיִצְרָא בִּישָׁא, וְגוּפָא דִּילֵיהּ, וְלֵית לֵיהּ דּוּכְרָנָא בַּהֲדֵיהּ לְעָלְמִין.

237. If you should ask here, we THE SPIRITS visit the cemetery at the beginning of each night, EVEN IF THE BODY HAS ALREADY BEEN REMOVED FROM THE WORLD. THE QUESTION MUST BE POSED AS TO WHY WE VISIT THE GRAVE. HE RESPONDS: This visit is not about the body, but rather about the Nefesh. As long as the flesh ON THE BODY is still in existence, the Ruach visits the Nefesh and the Nefesh visits the body. However, WHEN THE FLESH OF THE BODY DISAPPEARED FROM THE WORLD, our visiting is to the Nefesh that has quieted down and remained embedded in the bones OF THE BODY, SINCE A CERTAIN BONE WILL ALWAYS REMAIN IN THE GRAVE, FROM WHICH IT IS BUILT AT THE RESURRECTION OF THE DEAD. Therefore, at the beginning of each night, the visiting of the spirit is for the Nefesh and not for the flesh.

237. וְאִי תֵּימָא, דַּאֲנָן פַּקְדִּין לְבֵי קְבְרֵי בְּרֵישׁ כָּל לֵילְיָא, לָאו עַל גּוּפָא אֶלָּא עַל נַפְשָׁא. דְּהָא כָּל זִמְנָא דְּבִשְׂרָא קַיְימָא, רוּחָא פַּקְדָא עָלָה דְּנַפְשָׁא, וְנַפְשָׁא פַּקְדָא לְגוּפָא. אֲבָל הַשְׁתָּא, פִּקְדּוֹנָא דִּילָן אִיהוּ לְנַפְשָׁא, דְּאִיהִי מִשְׁתַּכְּכָא. וְאִשְׁתְּאָרַת בְּשִׁכּוּכֵי גּוֹ גַּרְמֵי. ובג״כ, בְּרֵישׁ כָּל לֵילְיָא, פִּקְדּוֹנָא דְּרוּחָא לְנַפְשָׁא, וְלָא עַל בִּשְׂרָא.

33. Building the body of man

Rabbi Shimon is told about the composition of a man's spirit and flesh; when the man dies only the part that was given by the Holy Spirit and its Chariots endures. The Satan stands by to thwart a person as long as his flesh is in existence but once the flesh is consumed he loses his authority to do this.

238. Oh, pious, holy one. Rise and I will divulge to you concealed matters. The composition of a man's spirit is this: HIS spirit is DRAWN FROM the Holy Spirit, WHICH IS MALCHUT. HIS Neshamah IS DRAWN from the Tree of Life. And since the Holy Spirit, WHICH IS MALCHUT, grants of its strength, its Chariots give of their power immediately. Their power is the bones and limbs; all are from the side of MALCHUT'S CHARIOTS, and correct each other, THAT IS, BONE OVER BONE AND LIMB OVER LIMB. The Other Side provides the flesh and from his side, only the flesh is provided and nothing else. His, THE OTHER SIDE'S, Chariots provide all the veins and arteries to carry the blood to the flesh. After these give their energy, the heavens, THAT ARE ZEIR ANPIN, provide their energies. What does this consist of? It is the skin that is spread over all of it, as they are, MEANING LIKE THE HEAVENS THAT SURROUND AND ENCOMPASS EVERYTHING.

238. אִי חֲסִידָא קַדִּישָׁא, תָּא וְאַגְלֵי לָךְ מִלָּה סְתִימָא. בְּנְיָינָא דְּגוּפָא דְּבַר נָשׁ הָכִי הוּא, רוּחָא מֵעֵם רוּחָא דְּקוּדְשָׁא. נִשְׁמְתָא מִגּוֹ אִילָנָא דְּחַיֵּי. כֵּיוָן דְּרוּחָא קַדִּישָׁא, יָהַב חֵילָא, מִיַּד רְתִיכִין דִּילֵיהּ. יָהֲבִין חֵילַיְיהוּ. חֵילָא דִּלְהוֹן, גַּרְמֵי וְשַׁיְיפִין. כֻּלְּהוּ מִסִּטְרָא דִּלְהוֹן, וְתִקּוּנַיְיהוּ דָּא עַל דָּא. סט״א יָהֲבַת בִּשְׂרָא, וּמִסִּטְרָא דִּילָהּ, אַתְיָא בִּשְׂרָא, וְלָא מִלָּה אַחֲרָא. רְתִיכִין דִּילָהּ, יָהֲבִין כָּל אִינּוּן גִּידִין וְעַרְקִין, לְאַמְשָׁכָא דְּמָא לְבִשְׂרָא. בָּתַר דְּאִלֵּין יָהֲבֵי חֵילַיְיהוּ, שְׁמַיָּא יַהֲבֵי חֵילַיְיהוּ, וּמַאן אִינּוּן. עוֹר דְּאִתְמְשָׁךְ עַל כֹּלָּא. כְּגַוְונָא דִּלְהוֹן.

239. Following this, heavens and earth are joined together, THAT IS, ZEIR ANPIN AND MALCHUT, and provide these four foundations: fire, water, air and dust, to protect these and to cover everything. Then, WHEN IT DIES, each one takes back his part that he provided TO THAT BODY, and it becomes void. The part of the Holy Spirit and its Chariots THAT WAS PROVIDED TO THE PERSON endures. The Holy Spirit: Behold, its spirit and the Neshamah exist, and they ascend above. The Chariots of the Holy Spirit, behold their bones endure. Therefore, the importance of the body is the bones and it is written: "And make strong your bones" (Yeshayah 58:11), but flesh is not mentioned this way.

239. לְבָתַר מִתְחַבְּרָן שְׁמַיָּא וְאַרְעָא כַּחֲדָא, וְיָהֲבֵי ד׳ יְסוֹדֵי אִלֵּין: אֶשָּׁא, וּמַיָּא וַאֲוִירָא, וְעַפְרָא. לְאַגָּנָא עַל אִלֵּין, וּלְחַפְיָא עַל כֹּלָּא. לְבָתַר, כָּל חַד נָטִיל חוּלָקֵיהּ דְּיָהַב, וְאִתְבְּטֵל. רוּחָא דְּקוּדְשָׁא, וּרְתִיכִין דִּילֵיהּ, חוּלָקֵיהוּ קַיְימָא. רוּחָא דְּקוּדְשָׁא, רוּחָא דִּילֵיהּ קַיְימָא וְנִשְׁמְתָא סַלְקָא. רְתִיכִין דְּרוּחָא דְּקוּדְשָׁא, גַּרְמִין דִּלְהוֹן קַיְימִין. וע״ד חָשִׁיבוּ דְּגוּפָא, גַּרְמִין הֲווֹ. ובג״כ כְּתִיב, וְעַצְמוֹתֶיךָ יַחֲלִיץ. וּבִשְׂרָא לָא כְּתִיב בֵּיהּ הָכִי.

240. As long as the flesh from the Other Side stays in existence, the Satan is standing there to thwart. Once the flesh is consumed, he loses his authority to thwart. Since he has no element of support, HE NO LONGER HAS A PART IN HIM. About this, it is written: "His flesh is consumed away that it cannot be seen; and his bones that were not seen stick out" (Iyov 33:21). "THAT IT CANNOT BE SEEN" MEANS the Satan, who is ready to denounce, but who is unable to see because "his flesh is consumed." "His bones that were not seen stick out" means that they are not seen by the Satan who would get close to him, since he has no part in him once each is detached, MEANING EVERY BONE from its place. He cannot prosecute them and be there to denounce them. After the flesh is consumed, no judgment can be obtained and he is not available to incriminate, since he has no element of support. And he does not mention that person in any way in the world. Rabbi Shimon said, Now I understand these things properly, MEANING WHAT IT IS WRITTEN, "AND THE ADVERSARY STANDING AT HIS RIGHT HAND TO THWART HIM." Certainly, he can incriminate him, AS LONG AS HE HAS NOT YET REMOVED HIS SOILED GARMENTS.

240. וְכָל זְמַנָּא דִּבְשַׂרָא דִּסְטַרָא אַחֲרָא קַיְּימָא בְּקִיּוּמָא, הַהוּא שָׂטָן קַיְּימָא לְאַסְטָנָא אִתְאֲבִיד בְּשַׂרָא, לֵית לֵיהּ רְשׁוּ לְאַסְטָנָא, דְּהָא לֵית לֵיהּ עַל מַה דְּיִסְתְּמִיךְ. וע״ד כְּתִיב, יִכֶל בְּשָׂרוֹ מֵרוֹאִי וְשֶׁפוּ עַצְמוֹתָיו לֹא רֹאוּ. מֵהַהוּא חֵיזוּ דְּשָׂטָן דְּקַיְּימָא לְאַסְטָנָא, דְּלָא יָכִיל, כֵּיוָן דְּיִכֶל בְּשָׂרוֹ. וְשֶׁפוּ עַצְמוֹתָיו לֹא רֹאוּ, לָא אִתְחָזוּן לְקָרְבָא לְגַבֵּיהּ, דְּלֵית לֵיהּ בְּהוֹן חוּלָקָא, כֵּיוָן דְּשָׁף כָּל חַד וְחַד מִדּוּכְתֵּיהּ, לָא תָּבַע עָלַיְיהוּ, וְלָא קָאֵים לְאַסְטָנָא בְּגִינַיְיהוּ. לְבָתַר דְּבִשְׂרָא מִתְעַכְּלָא, הָא לָא יִתְבַּע דִּינָא, וְלָא קָאֵים לְאַסְטָנָא, דְּהָא לֵית לֵיהּ עַל מַה דְּיִסְתְּמִיךְ, וְלָא אִדְכַּר לב״נ בְּשׁוּם מִלָּה דְּעָלְמָא. א״ר שִׁמְעוֹן, הַשְׁתָּא יְדַעְנָא מִלִּין עַל תִּקּוּנַיְיהוּ, וַדַּאי יָאוּת הוּא לֵיהּ לְאַסְטָנָא.

34. Women are light-minded

Rabbi Shimon is told that his question about the lightness of women's minds is forbidden to ask. However, he can be told about the light cloud upon which Hashem rides, that is called Da'at of that bride, the fear of Hashem, and that is positioned in the center as the uppermost Da'at.

241. He said to him, Rabbi, gird yourself with your weapon and prepare yourself. If you wish to understand the matters which you have started to study, tell me. He said to him, Certainly, I know that my wife is dead, since I know nothing about her. But the friends do know ABOUT HER. What is the reason that women have a light mind (Heb. da'at)?

241. אָ״ל ר׳, חֲגוֹר זֵינָךְ, וְתָקִין גַּרְמָךְ, אִי תִּבְעֵי לְמִנְדַּע מִלִּין דְּשָׁאַרִית. אוֹ אִי תִּשְׁאַל בְּהָנֵי מִלִּין, אֵימָא לִי. אָ״ל וַדַּאי, הָא יְדַעְנָא דְּבֵיתָאי שְׁכִיבַת, דְּלָא יְדַעְנָא מִנָּהּ כְּלוּם. וְחַבְרַיָּיא יַדְעִין. נָשִׁין מ״ט דַּעְתַּיְיהוּ קַלָּה.

242. He said to him, Da'at OF ZEIR ANPIN comes in six levels and each one takes its part. Whatever remains is light. But the precious one, were it not for the wife of foolishness that joined her... Do not inquire about this, SINCE IT IS FORBIDDEN TO ASK ABOUT THIS. I know, IN RELATION TO WHAT YOU SAID THAT YOUR WIFE IS DEAD, AND THAT YOU KNOW NOTHING WHATSOEVER ABOUT HER, that you did not ask about your wife. However, IT IS PERMITTED TO ASK about the verse: "Behold, Hashem rides upon a swift cloud" (Yeshayah 19:1). That light cloud is called Da'at of that bride, the fear of Hashem, WHICH IS MALCHUT, and she is positioned in the center, as the uppermost Da'at. Yet she is considered light and I know what your question is.

242. אָ״ל דַּעְתָּא אַתְיָא בְּשִׁית דַּרְגִּין, וְכָל חַד נָטִיל חוּלָקֵיהּ, מַה דְּאִשְׁתְּאַר, קַל אִיהוּ. אֲבָל יַקִּירָא דָּא, אִי לָאו דְּאֵשֶׁת כְּסִילוּת אִשְׁתְּתַף בָּהּ. בְּמִלָּה דָּא לָא תִּשְׁאַל, דְּהָא יְדַעְנָא דְּלָאו עַל דְּבִיתָךְ שָׁאַלְתָּ, אֶלָּא עַל מַה דִּכְתִיב, הִנֵּה יְיָ׳ רוֹכֵב עַל עָב קַל. וְהַהוּא עָב קַל אִקְרֵי דַּעַת, מֵהַהִיא כַּלָּה יִרְאַת יְיָ׳, וְאִיהִי קַיְּימָא בְּאֶמְצָעִיתָא כְּגַוְונָא דְּדַעַת עִלָּאָה, אֲבָל אִקְרֵי קַל. וְהָא יְדַעְנָא שְׁאֵלְתָּא דִּילָךְ מַאי הִיא.

35. Pillars and circles

The spirit tells Rabbi Shimon about the inner hall of the court in the temple house and about its twelve entrances over each of which is marked the name of one of the twelve tribes. Each person must come in at the entrance of his own tribe. We hear about the living pillars and the song of praise that they sing, a new song. The spirit talks of Sarai and Abram and the renewal of their youth in their ability to have children. He tells Rabbi Shimon of great marvels to do with the pillars and the letters that move and roll, and he describes wonderful images of lions and apples and eagles and rings. At the end he says the eagles raise their voice and chant a lovely melody, then hide.

243. However, start to gird your weapon and tie your knot, since it is time to divulge, as you started the matter. Upon the width of the temple house, there is the inner hall of the court. At that court are twelve entrances according to the number of the tribes of Yisrael. On one entrance, it is written Reuben. On the second entrance, it is written Shimon. Similarly, the rest of the tribes of Yisrael are marked on these entrances during the period when they will come up to be seen in the presence of the Master of the world. Whoever enters at the opening that is marked Reuben, the entrances accept him if he is from Reuben's tribe. If not, THE ENTRANCES expel him to the exterior. Similarly with all of them, the entrances do not accept anyone unless they are from the tribe that is marked on them. That way, each one gets investigated and identified.

243. אֲבָל שָׁארִי וַחֲגוֹר זֵינָךְ, וְקָטִיר קִטְרָךְ, דְּהָא עִידָנָא הוּא לְגַלָּאָה, כְּמָה דְּשָׁארִית עוֹבָדָא. דְּעַל אַנְפֵּי רוֹחַב בֵּיתָא, אוּלָם דַּעֲזָרָה לְגוֹ. בְּהַאי עֶזְרָה, אִית תְּרֵיסָר פִּתְחִין, לְפוּם חוּשְׁבָּן שִׁבְטַיָּא דְּיִשְׂרָאֵל. בְּפִתְחָא חֲדָא, כְּתִיב רְאוּבֵן. וּבְפִתְחָא אָחֳרָא, כְּתִיב שִׁמְעוֹן. וְכֵן כָּל שִׁבְטַיָּא דְּיִשְׂרָאֵל, רְשִׁימִין עַל אִינּוּן פִּתְחִין. בְּזִמְנָא דְּיִסְלְקוּן לְאִתְחֲזָאָה קֳמֵי מָארֵיהּ דְּעָלְמָא. מַאן דְּעָיֵיל בְּפִתְחָא דְּרָשִׁים בֵּיהּ רְאוּבֵן, אִי מִשִּׁבְטָא דְּרְאוּבֵן אִיהוּ, מְקַבְּלִין לֵיהּ פִּתְחִין, וְאִי לָא פַּלְטִין לֵיהּ לְבַר. וְכֵן בְּכֻלְּהוּ, דְּלָא יְקַבְּלוּן פִּתְחִין, אֶלָּא לְמַאן דְּאִיהוּ מֵהַהוּא שִׁבְטָא דְּרָשִׁים בְּהוֹן. וּבְדָא יִתְחַקְּקוּן וְיִשְׁתְּמוֹדְעָן כָּל חַד וְחַד.

244a. And 365 pillars of glowing light are on each side of the four sides IN THE COURT. All these pillars are called living pillars, since their light does not remain still in one position, since some of these PILLARS ascend and some descend, and make room for each other. Those ascending strike at each other and sing a tune and so also do those that descend.

244(1). תְּלַת מְאָה וְשִׁתִּין וְחָמֵשׁ עַמּוּדִין דְּנְהוֹרָא מְלְהֲטָא, אִית בְּכָל סִטְרָא, מֵאִינּוּן אַרְבַּע סִטְרִין. כָּל אִלֵּין עַמּוּדִין, אִקְרוּן עַמּוּדִים חַיִּים. בְּגִין דְּלָא קַיְּימָא נְהוֹרָא דִּלְהוֹן שָׁכִיךְ בְּאֲתָר חַד. וְכֻלְּהוּ, אִלֵּין סַלְקִין, וְאִלֵּין נַחְתִּין. יַהֲבֵי דּוּכְתָּא דָּא לְדָא. אִלֵּין דְּסַלְקִין בַּטְשִׁין דָּא בְדָא, וּמְנַגְּנֵי נִגּוּנָא. וְאִלֵּין דְּנַחְתֵּי אוֹף הָכִי.

244b. Which tune do the ascending PILLARS sing? That is an anonymous tune, NO NAME IS MENTIONED AS TO WHO COMPOSED IT. "A psalm. O sing to Hashem a new song; for He has done marvelous things..." (Tehilim 98:1). HE INQUIRES: "A new song"? Is there such a thing as an old song? It is only that song through which, until the present, the angels have not praised Him yet, since it is new. What is the reason that it is new? It is because it is him that renews his youth, MEANING THE YOUTH METATRON, who praises him and says it. So spoke the head of the Yeshivah. METATRON is considered new and he is new, BECAUSE IT REVITALIZES HIS YOUTH REGULARLY and it is because he is attached to the sun, THAT IS ZEIR ANPIN, and is not separated from it. This excludes the Other Side, which contains nothing new, as is written of it: "And there is nothing new" (Kohelet 1:9) since he is old and wilted and does not refresh.

244(2). אִלֵּין דְּסַלְקִי דְּנַגְּנֵי, נִגּוּנָא, מַאי נִגּוּנָא מְנַגְּנֵי. שִׁיר יַתְמָא. מִזְמוֹר שִׁירוּ לַיְיָ׳ שִׁיר חָדָשׁ כִּי נִפְלָאוֹת עָשָׂה וְגוֹ׳. שִׁיר חָדָשׁ, וְכִי אִית שִׁיר עַתִּיק. אֶלָּא שִׁיר, דְּעַד כְּעַן מַלְאֲכִין קַדִּישִׁין לָא שַׁבְּחוּ לֵיהּ, בְּגִין דְּאִיהוּ חָדָשׁ. מַאי טַעֲמָא אִיהוּ חָדָשׁ. בְּגִין דְּהַהוּא דְּמְחַדֵּשׁ עוּלֵימוּי, מְשַׁבַּח לֵיהּ, וְאָמַר לֵיהּ. וְהָכִי אָמַר רַב מְתִיבְתָּא, דָּא אִקְרֵי חָדָשׁ וְאִיהוּ חָדָשׁ. בְּגִין דְּדָבִיק בְּשִׁמְשָׁא, וְלָא אִתְפְּרַשׁ מִנֵּיהּ. לְאַפָּקָא סִטְרָא אַחֲרָא, דְּלֵית בֵּיהּ חִדּוּשָׁא, דִּכְתִיב בֵּיהּ וְאֵין כָּל חָדָשׁ. זָקֵן הוּא וְאִתְבְּלֵי, וְלָא אִתְחַדַּשׁ.

245. Again, the head of the Yeshivah began. Sarah was rejuvenated with delight, as her level, THAT IS A FEMALE, brought it, as written: "After I am grown old shall I have pleasure (Heb. ednah) (lit. 'pleasure was to me')" (Beresheet 18:12). What is "ednah"? That is the continuation of the supernal Eden, WHICH IS CHOCHMAH. Since it was drawn upon her from the feminine aspect, it is written with Hei. Therefore, it is written "was," using a feminine and not a masculine suffix.

245. תּוּ פָּתַח רַב מְתִיבְתָּא. שָׂרָה אִתְחַדְּשַׁת בְּעִדּוּנָא, דַּרְגָּא דִּילַהּ גָּרִים, דִּכְתִיב אַחֲרֵי בְּלוֹתִי הָיְתָה לִי עֶדְנָה. מַאי עֶדְנָה, מְשִׁיכוּ דְּעֵדֶן עִלָּאָה. וּבְגִין דְּאִתְמְשָׁךְ עָלָה מִסִּטַּר דְּנוּקְבָא, כְּתִיב עֶדְנָה בְּהֵ״א וּבג״כ כְּתִיב הָיְתָה, וְלֹא הָיָה.

246. "My lord being old also" (Ibid.). HE ASKS: Because he is aged, is he not ready to have children? WE FIND THAT OLD PEOPLE CAN ALSO HAVE CHILDREN. HE REPLIES: However, she said something significant IN SAYING, due to that old one, WHICH IS THE OTHER SIDE, THAT HAS NO REJUVENATION OR FECUNDITY AS MENTIONED. ABRAM is not rejuvenated and producing children, because if THE OTHER SIDE would have produced offspring, he would have made the world blurred. About this, the Holy One, blessed be He, replied, "Why did Sarah laugh..." (Ibid. 13). THAT IS TO SAY, SAYING THAT OLD ONE OF THE OTHER SIDE IS DOMINANT IN ABRAM. HE ASKS: You may wonder that it is written: "And Abram was old, advanced in age (lit. 'coming with days')" (Beresheet 24:1), SO WE SEE THAT EVEN THE SCRIPTURE CONSIDERS ABRAM OLD. HE REPLIES: It is only because THE VERSE READS "coming with days," meaning that he is coming with days, the high days above OF ZEIR ANPIN, that renew their youthfulness like an eagle. Therefore, DUE TO THOSE HIGHER DAYS, this melody OF: "A PSALM. O SING TO HASHEM A NEW SONG" is the tune of that new one, WHICH IS METATRON, WHO IS ATTACHED TO THE HIGHER DAYS OF ZEIR ANPIN. "Have gained Him the victory" (Tehilim 98:1): Have gained who the victory? That is, gain victory to the new one, WHO CONTAINS the right of the King up high, WHICH IS ZEIR ANPIN, and His arm, MEANING, ALSO THE LEFT. THEREFORE, IT IS WRITTEN: "HIS RIGHT HAND, AND HIS HOLY ARM" (IBID.).

246. וַאדֹנִי זָקֵן. וְכִי אע"ג דְּאִיהוּ זָקֵן, לָא אִתְחֲזֵי לְאוֹלָדָא. אֶלָּא לָאו מִלְּתָא זְעֵירְתָּא אָמְרָה לְגַבֵּיהּ, דְּבְגִין הַהוּא זָקֵן, לָא אִתְחַדַּשׁ וְלָא עָבֵיד תּוֹלְדִין, דְּאִלְמָלֵא הֲוָה עָבֵיד תּוֹלְדִין הֲוָה מְטַשְׁטְשָׁא עָלְמָא. וְעַל דָּא אַהְדַּר מִלִּין קוּדְשָׁא בְּרִיךְ הוּא, לְמָה זֶה צָחֲקָה שָׂרָה וְגוֹ'. וְאִי תֵּימָא וְהָא כְּתִיב וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים. אֶלָּא בָּא בַּיָּמִים, בְּאִינּוּן יוֹמִין עִלָּאִין, דְּמִתְחַדְּשֵׁי עוֹלְמִין כְּנִשְׁרָא. וע"ד נִגּוּנָא דָּא נִגּוּנָא דְּהַהוּא חָדָשׁ אִיהוּ. הוֹשִׁיעָה לוֹ, לְמַאן. לְהַהוּא חָדָשׁ, הוֹשִׁיעָה יְמִינָא דְּמַלְכָּא עִלָּאָה, וּזְרוֹעָא דִּילֵיהּ.

247. UNTIL HERE, HE EXPLAINED THE SONG OF THE PILLARS THAT ARE ASCENDING UPWARDS. AND NOW HE EXPLAINS, Those PILLARS that descend FROM ABOVE DOWNWARDS also sing the music and chant another authorless song, MEANING THAT NO NAME IS ASCRIBED TO ITS COMPOSER. What is it? That is "a psalm of thanksgiving" (Tehilim 100:1), which is also authorless.

247. אִינּוּן דְּנַחְתֵּי, אוֹף הָכִי מְנַגְּנֵי, וְאָמְרֵי שִׁירָה אַחֲרָא יַתְמָא. וּמַאן אִיהוּ. מִזְמוֹר לְתוֹדָה, דְּאִיהוּ יַתְמָא, אוֹף הָכִי.

248. The light OF THE PILLARS appears as one light and when they roll around, five phases of light appear in each pillar. These pillars are all hollowed from the inside and, when they go up and down, flames of fire are spurting out similar to pomegranates and blossoms. Above each individual pillar are situated three apples, to which three colors are attracted - red, green, white. In each individual color glow prominently letters from green flames of fire, which never rest. There is no one that will understand AND HAVE ANY CONCEPTION OF THEM.

248. נְהוֹרָא דִּלְהוֹן חַד אִתְחֲזֵי. וְכַד מִתְגַּלְגְּלֵי, אִתְחֲזָן חָמֵשׁ גַּוְונִין דִּנְהוֹרִין. בְּכָל עַמּוּדָא וְעַמּוּדָא. עַמּוּדִין אִלֵּין כֻּלְּהוּ חֲלֻלִין מִלְּגָאו. וְכַד סַלְקִי וְנַחְתֵּי, נַפְקֵי מִנַּיְיהוּ שַׁלְהוֹבִין דְּנוּרָא, כְּגַוְונֵי חֵיזוּר וְשׁוּשָׁן. לְעֵילָא מִכָּל עַמּוּדָא וְעַמּוּדָא, אִית תְּלַת תַּפּוּחִין, דְּבַטְשֵׁי בְּהוּ תְּלַת גַּוְונִין, סוּמָק יָרוֹק וְחִוָּור. בְּכָל גָּוֵון וְגָוֵון מְלַהֲטָן אַתְוָון בַּלְטֵי, מִשַّלְהוֹבָא יְרוֹקָא דְּאֶשָּׁא, וְלָא מִשְׁתַּכְּחֵי לְעָלְמִין. וְלֵית מַאן דִּיקוּם עָלַיְיהוּ.

249. Four embroidered circles expand and encircle each and every pillar OF THE 365 PILLARS MENTIONED ABOVE THAT ARE ON EACH SIDE OF THE COURT. In these circles, there are great marvels. When they turn, they exude tongues of gold and precious stones and they instantly get gathered back into them. They do not fall to the ground. During the period when these tongues of gold and precious stones are exuding, a sound is heard from within the turning of the circles that says, "'This is the heritage of the servants of Hashem and the recompense of their righteousness appointed by Me,' says Hashem" (Yeshayah 54:17).

249. אַרְבַּע גַּלְגַּלִּין מִתַּחֲמָן עוֹבָד צִיּוּר, בְּכָל עַמּוּדָא וְעַמּוּדָא. בְּאִינּוּן גַּלְגַּלִּין, אִית פְּלִיאָן רַבְרְבָן. כַּד מִסְתַּחֲרָן מַפְקִין מִנַּיְיהוּ זַגִּין דְּדַהֲבָא וְאַבְנֵי יְקָר. וּמִיַּד מִתְכַּנְּשֵׁי בְּגַוַוּיְיהוּ, וְלָא נַפְלֵי לְאַרְעָא. כַּד נָפְקִין אִינּוּן זַגִּין דְּדַהֲבָא, וְאִינּוּן אַבְנֵי יְקָר גּוֹ אִסְתַּחֲרוּתָא דְּגַלְגַּלִּין, אִשְׁתְּמַע קָלָא דְּאָמְרֵי, זֹאת נַחֲלַת עַבְדֵי יְיָ' וְצִדְקָתָם מֵאִתִּי נְאֻם יְיָ'.

250. There are two lions in each individual circle, one lion from one side and one lion from the other side. All are of green fire. THE LIONS embrace each other in the orbit in which the circles turn, and all go in a circle attached one to the other. When the pillars rise, the lions roar at each other and apples fly in the air ascending above and knock each other in the air. Then they return to their spot and from there they drop. The lions extend their paws to receive them AND THE APPLES rise on their own. Oh, pious, holy one, who saw the wisdom of this craftsmanship that the Holy One, blessed be He, fashioned in those pillars!

250. תְּרֵין אַרְיָין בְּכָל גַּלְגַּלָּא וְגַלְגַּלָּא, אַרְיָא חֲדָא מִסִּטְרָא חֲדָא, וְאַרְיָא חֲדָא מִסִּטְרָא חֲדָא, וְכֻלְּהוּ מֵאֶשָּׁא יְרוֹקָא, וּבְגִלְגּוּלָא דְּקָא מִסְתַּחֲרָן גַּלְגַּלִּין, מִתְחַבְּקָן אִלֵּין בְּאִלֵּין. וְאָזְלֵי כֻּלְּהוּ, בְּגִלְגּוּלָא מִתְדַּבְּקָן דָּא בְּדָא. כַּד סַלְקִין עַמּוּדִין, מְנָהֲמָן אַרְיָין אִלֵּין בְּאִלֵּין, וְתַפּוּחִין פַּרְחִין בַּאֲוִירָא, וְסַלְקִין לְעֵילָא, וּבַטְשֵׁי אִלֵּין בְּאִלֵּין בַּאֲוִירָא. וְתָבוּ לְאַתְרַיְיהוּ, וּמִתַּמָּן נָפְלֵי. וְאַרְיָין פַּשְׁטֵי יְדַיְיהוּ לְנַטְלָא לוֹן, וְסַלְקִין אִלֵּין מִגַּרְמַיְיהוּ. אִי חֲסִידָא קַדִּישָׁא, מַאן חָמָא חָכְמְתָא דְּאוּמָנוּ, דְּצִיֵּיר קוּדְשָׁא בְּרִיךְ הוּא בְּעַמּוּדִין אִלֵּין.

251. At midday, two eagles leave in each individual ring. They rest on the heads of the lions. At that point, the pillars and the rings become still and stay in their position. Apples fall onto the eagles' mouths and they accept them, and instantly, THE APPLES fly from mouth to mouth. About an hour and a half later, the eagles raise their voice and chant a lovely melody, then hide.

251. בְּפַלְגוּ יוֹמָא נָפְקִי תְּרֵין נִשְׁרִין בְּכָל גַּלְגַּלָּא וְגַלְגַּלָּא, וְלָא יְדִיעַ אֵתָר דְּנַפְקִי מִתַּמָּן, וְשַׁרְיָין עַל רֵישֵׁיהוֹן דְּאִלֵּין אַרְיָין. וּכְדֵין מִשְׁתַּכְּכֵי עַמּוּדִין וְגַלְגְּלִין, וְקַיְּימֵי בְּקִיּוּמַיְיהוּ. וְתַפּוּחִין נָפְלֵי עַל פּוּמַיְיהוּ דְּנִשְׁרֵי, וּמְקַבְּלֵי לוֹן. וּמִיַּד פַּרְחִין מִפּוּמָא לְפוּמָא, וְאָזְלִין וּמְשַׁטְּטֵי בֵּינַיְיהוּ, וְתָבוּ לְאַתְרַיְיהוּ, וְלָא יְדִיעַ מַאן הִיא. לְבָתַר שַׁעֲתָא וּפַלְגָּא, נִשְׁרִין אֲרִימִין קָלָא, וּמְנַגְּנִין נִגּוּנָא תָּאִיבָא, וְאִתְטַמְּרָן, וְלָא יְדִיעַ בְּהֵי אֵתָר.

36. "Half of them towards the eastern sea..."
We hear that the teacher of Yeshivah explained the verse, "And on that day, living water shall go out from Jerusalem; half of them towards the eastern sea, and half toward the western sea," and then that a child's voice was heard questioning his explanation. The child was brought into the Yeshivah and expounded upon the verse, and then said 27 explanations in the Torah. We learn that the child had died because he openly embarrassed his teacher in front of everyone with argumentative questions. Lastly he speaks about two cherubim in the center of the court, underneath which all the children of Yisrael are destined to stand and receive their illumination.

252. Around the pillars, there exist network carpets of embroidery, WHICH IS THE SECRET OF THE ILLUMINATING BINAH THAT IS ENSHROUDED THERE. IT IS ENMESHED, ENTWINED AND KNOTTED TOGETHER WITH MALCHUT AND THEREFORE IT IS CALLED A COVERING OF EMBROIDERY. IT IS KNITTED from red fire, WHICH IS THE ILLUMINATION OF THE LEFT, and from white fire, WHICH IS THE ILLUMINATION OF THE RIGHT, and gold strands, WHICH IS THE LEFT ILLUMINATION IN BINAH CALLED GOLD. It is encircled from all directions by a spring of water, as it says, "And on that day, living water shall go out from Jerusalem; half of them towards the eastern (also: 'primordial') sea, and half toward the western (last) sea" (Zecharyah 14:8).

252. סַחֲרָנַיְיהוּ דְּאִינּוּן עַמּוּדִין, אִית שְׁבָכִין עוֹבָד צִיּוּר. אֶשָּׁא סוּמְקָא, וּנְהוֹרָא חִוָּרָא, וְחוּטִין דְּדַהֲבָא, סְחוֹר סְחוֹר, סָחֲרִין לְכ סְטָר. וּמַעְיְינָא דְּמַיָּא כד״א וְהָיָה בַּיּוֹם הַהוּא יֵצְאוּ מַיִם חַיִּים מִירוּשָׁלִַם חֲצִיָּם אֶל הַיָּם הַקַּדְמוֹנִי וְחֲצִיָּם אֶל הַיָּם הָאַחֲרוֹן.

253. הָכָא פָּרִישׁ רַב מְתִיבְתָּא קְרָא דָּא לְגוֹ, וְקָלֵיהּ אִשְׁתְּמַע לְבַר. מִדַּהֲוָה פָּרִישׁ קְרָא דָּא. קַל יְנוּקָא אִתְּעַר מִלְּבַר, הַהוּא יְנוּקָא דַּהֲוָה פָּרִישׁ תַּלְמוּדֵיהּ, וְגָמִיר קַמֵּי חַד עַמּוּדָא דְּעָלְמָא, בְּרֵיהּ דְּרִבִּי יְהוּדָה, דְּרָבִית אַנְתָּ. וַהֲווֹ אַחֲדֵי בֵּיהּ לְדִינָא, וְקָלֵיהּ אִתְּעַר מִלְּבַר, בְּהַאי קְרָא, וְאָמַר, מַיָּא דְּאִינּוּן מִלְּרַע הֵיךְ סַלְּקִין לְעֵילָא מִנֵּיהּ, לַאֲתָר עִלָּאָה יַתִּיר מִנֵּיהּ, בְּכַמָּה דַּרְגִּין, וּמַה אִצְטְרִיךְ לוֹן לְאִינּוּן מַיִין לְעֵילָא. וּמָה אֲתָר דְּכָל מַבּוּעִין וּנְחָלִין נָפְקִין מִנֵּיהּ, וְלֵית פְּסִיקוּ לְמַבּוּעֵי וְנַחֲלֵי, אִתְּשַׁקְיָא מֵאֲתָר נָגִיב, מַאן חָמָא חֲפִירָא דְּבֵירָא, יָהִיב מַיִין לְמַבּוּעָא דְּנָבִיעַ. וְכִי יְרוּשָׁלַם, יָהִיב מַיִין אֶל הַיָּם הַקַּדְמוֹנִי, אֲתָר דְּכָל מֵימִין דְּעָלְמָא נָפְקֵי מִתַּמָּן, וְנַבְעִין מִנֵּיהּ. אִי חֲסִידָא קַדִּישָׁא, לְקָלָא דָּא אִשְׁתְּכָכוּ, וְצַיְּתוּ כָּל קָלִין דִּבְנֵי מְתִיבְתֵּי דְּתַמָּן, ובג"כ לָא יָכִילוּ מָארֵי דְּדִינָא לְמִקְרַב גַּבֵּיהּ.

254. בָּכָה ר' שִׁמְעוֹן, א"ל לָא תִּבְכֵּי בּוּצִינָא קַדִּישָׁא, זַכָּאָה חוּלָקֵךְ, דַּאֲפִילוּ יְנוּקֵי, מִנָּךְ אַמְרֵי רָזִין סְתִימִין דְּאוֹרַיְיתָא. תָּא, וְאֵימָא לָךְ, מַה דְּעָבְדוּ בְּנֵי מְתִיבְתֵּי עַל קָלֵיהּ דְּהַהוּא יְנוּקָא, כַּד עָאל קָלֵיהּ דְּהַהוּא יְנוּקָא, כְּגִירָא לְגוֹ, וְכֻלְּהוּ צַיְּתֵי לֵיהּ. בְּהַהִיא שַׁעְתָּא אִזְדַּעְזָע רַב מְתִיבְתָּא, וְכָל אִינּוּן דַּהֲווֹ קַמֵּיהּ, וְאָמַר, מַאן אִינּוּן דְּלָא שַׁבְקִין לְהַהוּא בְּרָא דְּאֱלָהָא חַיָּיא, לְמֵיעַל. קָמוּ וְאָחִידוּ בֵּיהּ תְּלַת עַמּוּדִין דְּקַיְּימֵי קַמֵּי רַב מְתִיבְתָּא, וְעָאל. וְכָל בְּנֵי מְתִיבְתֵּי אִתְכְּנָשׁוּ לְגַבֵּיהּ, אָמַר רַב מְתִיבְתָּא, אֵימָא קְרָאיְךָ בְּרָא קַדִּישָׁא.

255. אָמַר, עַד כְּעַן דָּחִילְנָא, דְּהָא אֲנָא מִמְּתִיבְתָּא אַחֲרִינָא הֲוֵינָא, וְהָכִי אָמְרוּ לִי , כַּד מָארֵי דְּדִינָא הֲווֹ אֲחַדִין בֵּיהּ, א"ל, לָא תִּדְחַל בְּרָא קַדִּישָׁא, הָכָא תְּהֵא בֵּינָנָא שִׁבְעָה יוֹמִין, וְתִתְסְחֵי בְּכָל יוֹמָא מִטַּלָּא קַדִּישָׁא. וּלְבָתַר יְסַלְּקוּן לָךְ. לְגוֹ הַהוּא מְתִיבְתָּא בִּשְׁאַר יַנּוּקָא דְּהָכָא.

253. The head of the Yeshivah explained this verse inside and his voice was heard on the outside. When he finished explaining this verse, a child's voice was raised outside. THAT WAS the child that left his teaching and learned in the presence of a pillar of the world, the son of Rabbi Yehuda from Ravit Anat, WHICH IS A NAME OF A PLACE. He was being held BY PROSECUTING ANGELS to be judged and his voice was raised on the outside. WHEN HE HEARD of this verse FROM THE MOUTH OF THE TEACHER OF THE YESHIVAH, he said, How could waters that are below IN JERUSALEM rise to a place that is higher from it by several steps, MEANING TO THE PRIMORDIAL SEA, WHICH IS BINAH? FURTHERMORE, what need is there for those waters above, IN BINAH? AND FURTHERMORE, how could a place that all the water springs and rivers leave from, and where there is no discontinuation to THOSE springs and rivers THAT EXIT FROM THERE WHICH IS THE PRIMORDIAL SEA, THAT IS BINAH, be irrigated from a dry place, WHICH IS JERUSALEM? Whoever saw a hole that has been dug giving water to a water spring that flows? Could Jerusalem give water to the primordial sea, which is a location from where all the waters come and flow? Oh, pious, holy one, HE SAID TO RABBI SHIMON, to this voice. Everyone who was there from the members of the Yeshivah became quiet and listened. Therefore, the prosecutors could not get close to him AND JUDGE HIM.

254. Rabbi Shimon cried. He said to him, Do not cry, holy luminary. Praised is your lot that even children speak of you, BECAUSE OF YOUR MERIT IN concealed secrets in the Torah. Come and I will tell you what the Yeshivah members did for the sake of that child's voice. When the voice of the child entered inside piercing like an arrow, everyone paid attention. At that time, the head of the Yeshivah was startled, as were all those that were in his presence, so he said, Who are those that do not allow this one, a son of a living Elohim, to enter? Three pillars, WHICH ARE THE SECRET OF ILLUMINATION IN THE THREE COLUMNS, that were standing in front of the head of the Yeshivah rose and held on to him, and he entered. All the members of the Yeshivah gathered around him. The head of the Yeshivah said, Speak your verse, holy son.

255. THAT CHILD said, Until now I was afraid, since I was from a different Yeshivah. That is what they told me when those prosecutors held on to me. He said to him, Do not fear, holy son. Here you will stay with us seven days and you will wash yourself with the holy dew every day. Then, they will take you up to that Yeshivah of the rest of the children here.

256. פְּתַח הַהוּא יַנּוּקָא וְאָמַר, וְהָיָה בַּיּוֹם הַהוּא. הַהוּא, לָא יְדִיעַ מַאן הוּא. אֶלָּא בְּכָל אֲתָר בַּיּוֹם הַהוּא, יוֹמָא בַּתְרָאָה הוּא, אֲמַאי אִקְרֵי יוֹם הַהוּא. אֶלָּא דָּא הוּא יוֹמָא דְּאָחִיד סוֹפָא בְּשֵׁירוּתָא. שֵׁירוּתָא אִקְרֵי הוּא, כד״א וְעָבֵד הַלֵּוִי הוּא פּוּלְחָנָא דִּלֵּוִי, לְדַרְגָּא דְּאִקְרֵי הוּא, טְמִיר וְגָנִיז. וְאִקְרֵי הַהוּא, לְאַחֲזָאָה סוֹפָא דְּכָל דַּרְגִּין, דְּאִיהוּ שֵׁירוּתָא, וְכֻלָּא חַד. וּבְגִין דְּאִיהוּ סוֹפָא, אִתּוֹסַף בֵּיהּ ה׳.

256. That child opened the discussion saying, "And it shall come to pass, on that day" (Zecharyah 14:9). HE ASKS: "That": It is not known which it is. HE REPLIES: It is only wherever "that day" is mentioned, it is the last of days. Why is it called "that (Heb. hahu) day"? It is only because it is a day in which the end is connected to the beginning, WHICH IS BINAH. Its beginning is referred to as "he (Heb. hu)," as it says: "But the Levites shall do the service (lit. 'serve him')" (Bemidbar 18:23), since the performance of the Levite is for the level that is called "he" (Heb. hu) that is concealed and hidden. BECAUSE IT IS HIDDEN, IT IS THEREFORE CALLED "HE" (HEB. HU) IN THE THIRD PERSON. When it is read Hahu WITH THE DEFINITE ARTICLE HEI, WHICH IS MALCHUT, it comes to indicate that the end of all the levels, THAT IS MALCHUT, is the beginning OF THE STEPS, WHICH IS BINAH, since all is one. Since THE WORD HAHU is the end, MEANING MALCHUT, Hei was added to it, MEANING THE HEI THAT IS MALCHUT WAS ADDED TO THE WORD HU, WHICH IS BINAH, WHICH IS ENVELOPED WITHIN MALCHUT WITH THE RESULT THAT THE WORD HAHU IS MALCHUT, BUT ONLY WHEN BINAH IS ENVELOPED WITHIN HER.

257. זְמִינָא יְרוּשָׁלַם לְאַפָּקָא מַיִין, וּלְנַבְעָא נְבִיעוּ, הָכָא אִית לוֹמַר, סוֹפָא דְּכָל דַּרְגִּין, לָאו אִיהוּ יְרוּשָׁלַם, אֶלָּא וַדַּאי יְרוּשָׁלַם וְיוֹמָא הַהוּא כֻּלָּא חַד. מַה בֵּין הַאי לְהַאי. אֶלָּא יְרוּשָׁלַם, כָּל דַּרְגִּין קַדִּישִׁין דִּילָהּ, כַּד אִסְתַּחֲרָן, אִקְרוּן יְרוּשָׁלַם. וְהָכִי אִתְחַמָּאן. וְאִית דַּרְגִּין דְּסַחֲרָן, וְאִקְרוּן עֲזָרוֹת, אִלֵּין פְּנִימָאִין, וְאִלֵּין לְבַר. וְאִית דַּרְגִּין דְּאִקְרוּן כַּד אִסְתַּחֲרָן, לְשָׁכוֹת. וְאִית דַּרְגִּין דְּאִקְרוּן כַּד אִסְתַּחֲרָן. הֵיכָל וּדְבִיר. לְגוֹ מִכָּל אִינּוּן דַּרְגִּין, אִית חַד נְקוּדָה, כְּבוּדָה בַּת מֶלֶךְ פְּנִימָה. נְקוּדָה דָּא, אִקְרֵי יוֹם הַהוּא, וְסִימְנֵיךָ הַהוּא יִקָּרֵא אֶרֶץ.

257. Jerusalem is destined to produce water and to become a flowing spring. Here it would be possible to say that the end of all steps, REFERRED TO BY HAHU, is not Jerusalem. However, Jerusalem and "that day" are most certainly all one, SINCE BOTH ARE MALCHUT. What is the difference between this and this? It is only that when Jerusalem gets surrounded by all her holy steps she is called Jerusalem. That is the way they appear. There are steps that surround, called the Temple court. These are the inner ones and some SURROUND IT from outside. There are steps FURTHER WITHIN, when they surround, called chambers. There are steps when they surround that are called the temple and the sanctuary. At the innermost of all these steps, there is one point: "The king's daughter is all glorious within" (Tehilim 45:14). THAT IS THE SECRET OF THE POINT OF MANULA (ENG. 'LOCK') THAT IS HIDDEN AND STORED IN MALCHUT WITHIN THE INNERMOST. That point is called "that day." This is derived from "(Heb. Hahu) which was called the land" (Devarim 3:13). THAT IS, MALCHUT IS CALLED LAND, BUT JUST HER HIDDEN POINT.

258. וְכַד יְקוּם יוֹמָא דָּא, מִגּוֹ שְׁבָכִין דַּעֲזָרָה יְקוּם נְבִיעוּ דְּמַיָּא, וְהַהוּא נְבִיעוּ מִן הַיָּם הַקַּדְמוֹנִי לֶהֱוֵי. כְּגַוְונָא דְּאִמָּא, דְּבָרָה בֵּין דְּרוֹעָהָא, וּמִסְגִּיאוּ חֲלָבָא דְּיָנִיק, אִתְמְלֵי פּוּמֵיהּ, וְאִתְרַבֵּי בֵּיהּ, אָרִיק חֲלָבָא לְפוּמָא דְּאִמֵּיהּ. כַּךְ חֲצָיָם אֶל הַיָּם הַקַּדְמוֹנִי.

258. When "that day" will be established, WHICH IS THE POINT OF THE HIDDEN LOCK, THAT IS, AT THE END OF CORRECTION, from the networks in the court, WHICH ARE THE SECRETS OF THE ILLUMINATION OF BINAH THAT IS ENVELOPED IN MALCHUT, a spring of water will rise. That spring will come from the primordial sea THAT IS BINAH, FROM WHICH IT CONTINUES TO MALCHUT, AND IS LIKE a mother that has her son between her arms. Due to the great amount of milk that he suckles, his mouth is filled up and overflowing, UNTIL he returns the milk to his mother's mouth. That is meant by "half of them towards the primordial sea."

259. נַטְלֵיהּ רַב מְתִיבְתָּא, וּנְשָׁקֵיהּ. אָמַר חַיֶּיךָ, הָכִי אוּקְמוּהָ בִּמְתִיבְתָּא דִּרְקִיעָא, וְהָכִי הוּא וַדַּאי. יָם הָאַחֲרוֹן: דַּרְגִּין בַּתְרָאִין דִּילָהּ. אִי חֲסִידָא קַדִּישָׁא, כַּמָּה חֶדְוָה עַל חֶדְוָה, אִתּוֹסַף בְּהַהוּא יַנּוּקָא, גּוֹ בְּנֵי מְתִיבְתֵּי. כ״ז טַעֲמֵי דְּאוֹרַיְיתָא, אָמַר הַהוּא יַנּוּקָא. וְשַׁבְעִין כִּתְרִין אַעְטְרוּהָ לַאֲבוּהָ בְּהַהוּא יוֹמָא. זַכָּאָה חוּלָקֵיהּ, מַאן דְּזָכֵי לְמֵילַף לִבְרֵיהּ. אָמַר רִבִּי שִׁמְעוֹן, לָא זָכָה אֲבוּהָ לְמֵילַף לֵיהּ. אָמַר, אֲבוּהָ שָׁבַק.

259. The head of the Yeshivah took him and kissed him. He said to him, On your life! That is the way they explained it in the Yeshivah of the heavens. And that certainly is so. "The last sea" MEANS her last steps, MEANING THE LOCKING POINT. Oh, pious holy one, SAID THE SOUL TO RABBI SHIMON, how much gladness over happiness was added by that child between the members of the Yeshivah. The child said 27 explanations in the Torah, and seventy crowns were adorned to his father on that day. Praised is the lot of someone who deserved to teach his son. Rabbi Shimon inquired, Did not his father deserve to teach him? He replied that his father died.

260. A hidden secret was with that child, why he departed from the world and why they wished to have him judged, and he was saved from it. That is because he openly embarrassed his teacher in front of everybody with the argumentative questions and difficulties that he posed to him, FOR HE WAS UNABLE TO SETTLE THEM IN RESPONSE. He was not afraid to go to another TEACHER to improve his studies and thereby his teacher's mind was diminished. Consequently, they wished to judge him harshly. Therefore, even though he was saved from the court officials, he was not saved here, as seven days passed by before his image was perfected. When he washed, it was with great pain in front of everyone all these seven days, until his image was completed. Do not ask why he departed from the world. Oh, Rabbi. Oh Rabbi. Praised is your lot.

260. וְרָזָא סְתִימָא הֲוָה בְּהַאי יַנּוּקָא, עַל מַה דְּאִסְתַּלָּק מֵעָלְמָא, וְעַל דִּבְעוּ לְמֵידָן דִּינֵיהּ, וְאִשְׁתְּזִיב מִנֵּיהּ, דָּא הֲוָה בְּאִתְגַּלְיָיא, דַּהֲוָה מַכְסִיף לְרַבֵּיהּ קָמֵי כֹּלָּא, בִּשְׁאֵלְתִּין וְקוּשְׁיָין דִּילֵיהּ, וְלָא חָיִישׁ לְמֵהַךְ לְאַחֲרָא, לְאַתְקָנָא תַּלְמוּדוֹי, וְחָלִישׁ דַּעְתָּא דְּרַבֵּיהּ. וע״ד בָּעוּ לְמֵידָן לֵיהּ בְּדִינָא תַּקִּיפָא. ובג״כ, אַף עַל גַּב דְּאִשְׁתְּזִיב מִמָּארֵיהוֹן דְּדִינָא, לָא אִשְׁתְּזִיב הָכָא. שִׁבְעָה יוֹמִין הֲוֵי דְּלָא אִשְׁתְּלִים דְּיוּקְנֵיהּ. וְכַד הֲוָה אֶסְתַּחִי, בִּכְאֵבָא יַתִּירָא קָמֵי כֹּלָּא כָּל אִינּוּן שִׁבְעָה יוֹמִין עַד דְּאִשְׁתְּלִים דְּיוּקְנֵיהּ. וְעַל דְּאִסְתַּלָּק מֵעָלְמָא לָא תִּבְעֵי לְמִנְדַּע. אִי רִבִּי, אִי רִבִּי, זַכָּאָה חוּלְקָךְ.

261. HE NOW RETURNS TO EXPLAIN IN ANOTHER MANNER AND IN OTHER WORDS, WHAT IT SAYS IN THE VERSE: "HALF OF THEM TOWARDS THE PRIMORDIAL SEA." Come and see, Under the ring of those networks that exist there, IN THE COURTYARD, THAT IS THE SECRET OF THE ILLUMINATION OF BINAH THAT IS IN MALCHUT THAT IS PLEATED WITH HER, AS MENTIONED. In these waters of the flowing spring THAT EXIST THERE, there is one distinct spring that expands and flows out and enters the great sea; THAT IS THE SECRET OF MALCHUT FROM THE ASPECT OF CHOCHMAH. It delineates in it a path to the heart of the sea, WHERE THE DOMINATION OF MALCHUT THAT IS SWEETENED BY BINAH EXISTS; THAT IS THE SECRET OF THE POINT OF MIFTECHA (ENG. 'KEY'). From it, the Leviathan drinks until he is happily satiated, and grows and enlarges greatly. THAT IS THE SECRET OF "HALF OF THEM TOWARDS THE PRIMORDIAL SEA," MEANING TO THE HEART OF THE SEA. When another spring flows out, that spring continues to expand secretly under the depths, MEANING UNDER MALCHUT OF THE KEY REFERRED TO BY DEPTHS, into the last sea, THAT IS MALCHUT OF LOCK THAT IS HIDDEN. All these harsh and maligning waters he pushes and forces down, that they should not be able to harm the inhabitants of the world. This is derived from the verse: "Who makes a way in the sea, and a path in the mighty waters" (Yeshayah 43:16), NAMELY IN THE LAST SEA.

261. ת״ח, תְּחוֹת עִגּוּלָא דְּאִינּוּן שְׁבָכִין, דְּתַמָּן בְּאִינּוּן מַיִין דְּהַהוּא נְבִיעוּ דְּמַעְיְינָא, אִתְרְשִׁים נְבִיעוּ חַד, וְאִתְפְּשַׁט וְנָפִיק לְבַר, וְעָאל גּוֹ יַמָּא רַבָּא. וְרָשִׁים בֵּיהּ אָרְחָא בְּלִבָּא דְּיַמָּא, וּמִינֵּיהּ שָׁתֵי לִוְיָתָן, וְרַוֵּי, וְחַדֵּי, וְאִתְרַבֵּי בְּרִבּוּיָא. וְכַד נָפִיק נְבִיעוּ אַחֲרָא, הַהוּא נְבִיעוּ אִתְפְּשַׁט וְאָזִיל בִּטְמִירוּ, תְּחוֹת תְּהוֹמָא, לְגוֹ יַמָּא בַּתְרָאָה. וְכֹל אִינּוּן מַיִם זַדּוֹנִים, וּמַיִין תַּקִּיפִין, מָאִיךְ לוֹן, וְכָפִיף לוֹן, דְּלָא יִפְקוּן לְחַבְּלָא בְּנֵי עָלְמָא. וְסִימָן הַנּוֹתֵן בַּיָּם דַּרְכֶּךָ וּבַמַּיִם עַזִּים נְתִיבָה.

262. In the center of that court exist two cherubim, a product of craftsmanship by the Holy King. THAT IS THE SECRET OF SMALL FACE. The high ones and the lower grades are unable to stand on top of them, SINCE THEIR FIRST THREE SFIROT ARE COVERED WITH WINGS. But underneath them, THAT IS, IN THE ASPECT OF SIX EXTREMITIES OF THE FIRST THREE IN THEM, all Yisrael are destined to stand, MEANING TO RECEIVE THEIR ILLUMINATION, PROVIDED that they will not leave to go out from under their wings, MEANING THAT THEY WON'T PEEK AT THE FIRST THREE THAT ARE COVERED BY THE WINGS. All those that enter under the wings OF THE CHERUBS will be happy, since thirteen thousand towers of the sun, WHICH IS ZEIR ANPIN, MEANING TWELVE PERMUTATIONS OF YUD HEI VAV HEI AND THAT WHICH CONTAINS THEM, THAT IS THE SECRET OF CHOCHMAH AND BINAH, TIFERET AND MALCHUT, WHICH IS IN EACH OF THE THREE COLUMNS, illuminate upon the figures as required, MEANING THE CHERUBS. FIGURES MEANS MINIATURE FACES, AS IS WRITTEN: "OF FIGURED WORK" (II DIVREI HAYAMIM 3:10). The head of the Yeshivah gained through this, BY ENTERING UNDER THE WINGS OF THE CHERUBIM, to have all that glory.

262. וּבְאֶמְצָעִיתָא דְּהַהִיא עֶזְרָה, אִית תְּרֵין כְּרוּבִים, עוֹבָדָא דְּאוּמָנָא דְּמַלְכָּא קַדִּישָׁא. וְלָא יַכְלִין לְקַיְּימָא בְּהוּ, עִלָּאִין וְתַתָּאִין. וּתְחוֹתַיְיהוּ זְמִנִין כָּל יִשְׂרָאֵל לְקַיְּימָא, דְּלָא יִפְקוּן מִתְּחוֹת גַּדְפַּיְיהוּ לְבַר, זַכָּאִין לִיהֲוֹוֹן, כָּל דְּעָאלִין תְּחוֹת גַּדְפַּיְיהוּ. תְּלֵיסַר אַלְפֵי מִגְדָּלִין דְּשִׁמְשָׁא, דְּנָהִיר בְּצִעְצוּעָא, כַּדְקָא יָאוּת. רַב מְתִיבְתָּא בג״כ זָכָה לְהַהוּא יְקָר.

37. The spirits of males and females that ascend above

We hear that every Sabbatical year all members of the faith ascend to the Yeshivah above in heaven; Metatron tells them new and old things, and there is great rejoicing.

263. Who could speak of all those things that get newly discovered in the presence of the head of the Yeshivah? Oh, Rabbi. Every time the spirits of males ascend above, precisely then the women leave and gather at the sanctuary of Batyah, THE DAUGHTER OF PHARAOH, and they rejoice there with several ancient matters. From there, they all go out and enter together, AND BATYAH with them, to the sanctuary of Serah, DAUGHTER OF ASHER, to rejoice with several matters, old and new. From there, they leave, AND SERAH is with them, and enter the sanctuary of Jochebed; likewise in all these sanctuaries.

263. מַאן יָכִיל לְמֵימַר, מֵאִינּוּן מִלִּין דְּקָא מִתְחַדְּשָׁן בְּכָל יוֹמָא, מִקַּמֵּי רַב מְתִיבְתָּא, אִי רִבִּי, בְּכָל זִמְנָא דְּרוּחִין דְּכוּרִין סַלְקִין לְעֵילָא. נָשִׁין בְּהַהוּא זִמְנָא נָפְקִי כֻּלְּהוּ, וּמִתְכַּנְּשִׁי לְגוֹ הֵיכָלָא דְּבַתְיָה תַּמָּן, וְחַדָּאִין תַּמָּן, בְּכַמָּה מִלִּין עַתִּיקִין. וּמִתַּמָּן נָפְקִין, וְעָאלִין כֻּלְּהוּ. וְהִיא עִמְּהוֹן, לְגוֹ הֵיכָלָא דְּסֶרַח. וְחַדָּאן בְּכַמָּה מִלִּין חַדְתִּין וְעַתִּיקִין, וּמִתַּמָּן נָפְקִין וְהִיא עִמְּהוֹן, וְעָאלִין לְגוֹ הֵיכָלָא דְּיוֹכֶבֶד. וְכֵן בְּכָל אִינּוּן הֵיכָלִין.

264. Now, Rabbi, I will tell you one secret. Come and see: Each and every Sabbatical year, a proclamation is declared in the Garden of Eden: Gather together, men and women, and all those members of the Faith, and ascend. Then all get undressed and ascend, men, women and babies that stopped suckling, to the Yeshivah above in heaven, WHICH IS THE YESHIVAH OF METATRON, and rejoice about their ascension. And there is happiness upon happiness. The youth, MEANING METATRON, that has the keys of his Master in his hands, rises and tells them new and old things, and they all see gladness. There is no happiness such as that rejoicing.

264. הַשְׁתָּא ר׳ אֵימָא לָךְ רָזָא חַדָא. ת״ח, בְּכָל שְׁמִטָּה וּשְׁמִטָּה, כְּרוֹזָא נָפִיק, אִתְכַּנְּשׁוּ גּוּבְרִין וְנָשִׁין, וְכָל אִינּוּן בְּנֵי מְהֵימְנוּתָא, וּסְלִיקוּ. כְּדֵין כֻּלְּהוּ מִתְפַּשְׁטִין דְּכוּרִין וְנָשִׁין, וְסַלְקִין. וְכֹל אִינּוּן יַנּוּקֵי מֵחָלָב, עָאלִין לְגוֹ מְתִיבְתָּא דִּרְקִיעָא, וְחַדָּאן חֶדְוָה, וְעִלּוּיָא דִּלְהוֹן, וְתַמָּן חֵדוּ עַל חֵדוּ. וְהַהוּא נַעַר דְּמַפְתְּחָן דְּמָארֵיהּ בִּידֵיהּ, קָם, וְאָמַר לוֹן כַּמָּה מִלִּין חַדְתִּין וְעַתִּיקִין, וְכֻלְּהוּ חָמָאן חֶדְוָה, דְּלֵית חֶדְוָה כְּהַהִיא חֶדְוָה.

265. Following that, they all enter inside. Many curtains and chambers are stored there, which illuminate in the pleasantness of Hashem within the chamber of love of the Holy One, blessed be He. This is what it is said: "To behold the beauty of Hashem, and to inquire in His temple" (Tehilim 27:4). Following this, the children WHO FINISHED SUCKLING MILK fly higher, MEANING TO A HIGHER YESHIVAH, and THE MEN AND WOMEN fly lower, SINCE THEIR PLACE IS THERE, to come back to their place IN THE LOWER GARDEN OF EDEN. AND THEY GET DRESSED THERE IN THEIR GARMENT as before. Praised is the nation for whom all the good of that world is waiting.

265. לְבָתַר עָאלִין כֻּלְּהוּ לְגוֹ כַּמָּה פְּרוֹכִתִּין, וְכַמָּה הֵיכָלִין גְּנִיזִין תַּמָּן. דְּאִינּוּן נַהֲרִין בְּנֹעַם יְיָ׳, בְּגוֹ הֵיכָלָא דְּאַהֲבָה דְקוּדְשָׁא בְּרִיךְ הוּא. וְדָא הוּא דִּכְתִיב, לַחֲזוֹת בְּנוֹעַם ה׳ וּלְבַקֵּר בְּהֵיכָלוֹ. לְבָתַר פַּרְחִין יַנּוּקִין לְעֵילָא וְאִינּוּן פַּרְחִין לְתַתָּא, וּמְהַדְּרִין לְדוּכְתַּיְיהוּ וּמִתְלַבְּשָׁן כִּדְבִקַדְמֵיתָא. זַכָּאָה עַמָּא דְּכָל טוּבָא דְּהַהוּא עָלְמָא מְחַכָּאן.

266. Rabbi Shimon said, How sweet are these things which I have heard. Praised is my lot that I managed to hear all these. Praised is the day that I left to come here. They said to him, Rabbi, we have authorization for three days to come to you. And after one day. Your gladness... (THE CONTINUATION IS MISSING).

266. אר״ש, כַּמָּה מְתִיקִין מִלִּין דְּשָׁמַעְנָא. זַכָּאָה חוּלָקָא דִידִי, דְּזָכֵינָא לְכָל הַאי לְמִשְׁמַע, זַכָּאָה יוֹמָא דְּנָפִיקְנָא הָכָא. אֲמְרֵי לֵיהּ רִבִּי, תְּלַת יוֹמִין אִית לָן רְשׁוּ לְמֵיתֵי גַּבָּךְ, וּלְבָתַר חַד יוֹמָא חֶדְוָה דִילָךְ.

38. The cry of the rooster

The author says that after midnight Gabriel calls and then all the roosters of this world call, and we are told what words he calls out at each hour. Gabriel writes down all the activities of the world's inhabitants every day, and at night he reads everything he wrote during the day. We hear about the 365 sanctuaries in the inner part of the courtyard, and it is said that no one knows what is in those sanctuaries. The lights of the sanctuary on the east side are greater than those of the three other directions.

267. (THE BEGINNING IS MISSING) he stretched from his side and was hidden and covered under an area that is called the cell of the runners until midnight. After midnight, a flame emerged from the pillar of Isaac, THAT IS THE LEFT COLUMN, and struck at the rooster called Gever (Eng. 'male/rooster'), WHO IS GABRIEL, similar to another gever higher above him - WHICH IS GVURAH OF ZEIR ANPIN, THE PILLAR OF ISAAC. Once THE FLAME IN THE LEFT COLUMN struck at the male, WHO IS GABRIEL, he called out and gave six sounds, and all were intelligent.

267. אִיהוּ מָשִׁיךְ מִשִּׁיכוּ מִסִּטְרָא דִּילֵיהּ, וְאִתְטָמַר וְאִתְחָפָא תְּחוֹת אֲתָר דְּאִקְרֵי תָּא הָרָצִים, עַד פַּלְגוּ לֵילְיָא. מִבָּתַר פַּלְגוּ לֵילְיָא, שַׁלְהוֹבָא דְּעַמּוּדָא דְּיִצְחָק נָפִיק, וּבָטַשׁ בְּהַאי תַּרְנְגוֹלָא דְּאִקְרֵי גָּבָר, כְּגַוְונָא דִּגְבַר אַחֲרָא עִלָּאָה עָלֵיהּ. כֵּיוָן דְּבָטַשׁ בֵּיהּ הַאי גָּבַר, קָרֵי וְיָהִיב שִׁית קָלִין, וְכֻלְּהוּ בְּסָכְלְתָּנוּ.

268. At the time he, MEANING GABRIEL, calls, all the roosters of this world call. Another flame emerges from him, FROM GABRIEL, reaches them under their wings and they call. What does he, GABRIEL, call? In the first hour, he calls and says: "The voice of Hashem is powerful; the voice of Hashem is full of majesty" (Tehilim 29:3-9). In the second hour, he calls and says, "The voice of Hashem breaks the cedars." In the third hour, he calls and says: "The voice of Hashem divides the flames of fire." In the fourth hour, he calls and says: "The voice of Hashem shakes the wilderness..." In the fifth hour, he calls and says: "The voice of Hashem is upon the waters..." In the sixth hour, he calls and says: "The voice of Hashem makes the hinds to calve..." Then he says: "A voice says, 'Cry,' and he said, 'what should I cry?'" (Yeshayah 40:6). That one is GABRIEL. He is the rooster that continues calling and does not get quieted. After that, he repeats and calls as before.

268. בְּשַׁעֲתָא דְּאִיהוּ קָרֵי, כָּל תַּרְנְגוֹלִין דְּהַאי עָלְמָא קָרָאן, וְנָפִיק מִנֵּיהּ שַׁלְהוֹבָא אַחֲרָא, וּמָטֵי לוֹן תְּחוֹת גַּדְפַּיְיהוּ, וְקָרָאן. אִיהוּ מַה קָרֵי. בְּשַׁעֲתָא קַדְמָאָה קָרֵי וְאָמַר, קוֹל יְיָ׳ בַּכֹּחַ קוֹל יְיָ׳ בֶּהָדָר. וּבְשַׁעֲתָא תִּנְיָינָא קָרֵי וְאָמַר, קוֹל יְיָ׳ שׁוֹבֵר אֲרָזִים. בְּשַׁעֲתָא תְּלִיתָאָה קָרֵי וְאָמַר, קוֹל יְיָ׳ חוֹצֵב לַהֲבוֹת אֵשׁ. בְּשַׁעֲתָא רְבִיעָאָה קָרֵי וְאָמַר, קוֹל יְיָ׳ יָחִיל מִדְבָּר וגו׳. בְּשַׁעֲתָא חֲמִישָׁאָה קָרֵי וְאָמַר, קוֹל יְיָ׳ עַל הַמָּיִם וגו׳. בְּשַׁעֲתָא שְׁתִיתָאָה קָרֵי וְאָמַר, קוֹל יְיָ׳ יְחוֹלֵל אַיָּלוֹת וגו׳. לְבָתַר קָרֵי וְאָמַר, קוֹל אוֹמֵר קְרָא וְאָמַר מָה אֶקְרָא וגו׳. וְדָא אִיהוּ תַּרְנְגוֹלָא דְּקָרֵי, וְלָא שָׁכִיךְ וּלְבָתַר קָרֵי כְּמִלְּקַדְּמִין.

269. HE ASKS: What is GABRIEL crying AFTER THAT? HE REPLIES: He calls out all the activities of the people in the world, since he is the keeper of the case, MEANING THAT IN HIS AUSPICES IS THE CONTAINER THAT HOLDS ALL THE SCRIPT LETTERS AND THE FINAL JUDGMENTS AND EDICTS. The inkwell of the writer is at his waist and he writes down all the activities of the world's inhabitants every day. At night, after he finishes reading out all these calls MENTIONED ABOVE, he reads everything he wrote during the day.

269. וּמַאי קָרֵי. כָּל עוֹבְדִין דִּבְנֵי עָלְמָא, בְּגִין דְּאִיהוּ מָארֵיהּ דְּאַחְמְתָא וְקֶסֶת הַסּוֹפֵר בְּחַרְצוֹ. וְכָל עוֹבְדִין דִּבְנֵי עָלְמָא כָּתֵיב בְּכָל יוֹמָא. וּבְלֵילְיָא, בָּתַר דְּקָרֵי כָּל קְרִיאָן אִלֵּין, קָרֵי כָּל מַה דְּכָתַב בְּיוֹמָא.

270a. If not for the fingers of his feet that contain IN THEM two steps, one IS THE FINGER standing in the middle, which is large AND ONE IS THE FINGER that stands behind, which is small, IF NOT FOR THESE TWO FINGERS that deter him, he would have burned the world with his flames. What is done as soon as the morning light breaks and a thread of grace comes out of the south side? All join, MEANING THE MIDDLE FINGER WITH THE REAR FINGER, and they become two hoofs on EACH OF both legs, like a calf to uphold what is written: "And the sole of their feet was like the sole of a calf's foot" (Yechezkel 1:7). You already know this secret. You asked about the branch of the threshing ground... (THE REST IS MISSING).

270(1). וְאִלְמָלֵא רַגְלוֹי אֶצְבְּעָאן דִּילֵיהּ, דְּאִינּוּן תְּרֵין דַּרְגִין, חַד הַהוּא דְּקַיְּימָא בְּאֶמְצָעִיתָא. דְּאִיהוּ רַב. וְהַהוּא דְּקַיְּימָא מֵאֲחוֹרָא, דְּאִיהוּ זְעֵיר, דְּקָא מְעַכְּבִין לֵיהּ, יְהֵא מוֹקִיד עָלְמָא בְּשַׁלְהוֹבוֹי. וּמָה עַבְדֵי. כֵּיוָן דְּסָלִיק צַפְרָא, וְחוּטָא דִּנְהִירוּ נָפִיק מִסִּטְרָא דָּרוֹם, כְּדֵין מִתְחַבְּרִין כֻּלְּהוּ, וְאִתְעָבְדִין תְּרֵין רַגְלִין תְּרֵין טְלָפִין כְּעֶגְלָא, לְקַיְּימָא דִּכְתִיב וְכַף רַגְלֵיהֶם כְּכַף רֶגֶל עֵגֶל, וְהָא יַדְעַת רָזָא דָּא. שְׁאֵלַת עַנְפָּא דְּגוֹרֶן.

270b. In the inner part of this courtyard, WHICH IS THE SECRET OF MALCHUT, there are 365 sanctuaries, as the number of days in the year. At each and every entrance AT EACH SANCTUARY, it is written: "Peace be within your walls, and prosperity within your palaces" (Tehilim 122:7). It is not known what is in those sanctuaries, except that all encircle EACH OTHER in artistic tapestry; seven orders of gems ring within one another, in each and every one, MEANING IN EACH AND EVERY SANCTUARY.

270(2). לְגוֹ בַּעֲזָרָה דָּא, אִית תְּלַת מְאָה וְשִׁתִּין וַחֲמִשָּׁה הֵיכָלִין, כְּחוּשְׁבָּן יוֹמֵי שַׁתָּא. וּבְכָל פִּתְחָא וּפִתְחָא כְּתִיב, יְהִי שָׁלוֹם בְּחֵילֵךְ שַׁלְוָה בְּאַרְמְנוֹתָיִךְ. לָא יְדִיעַ מַאי הוּא בְּהָנֵי הֵיכָלִין, אֶלָּא כֻּלְּהוּ, אִתְחַמָּן עוֹבָד צִיּוּר. שֶׁבַע סִדְרִין דְּמַרְגְּלָאן אִתְחַמָּן אִלֵּין בְּאִלֵּין, בְּכָל חַד וְחַד.

271. אִי חֲסִידָא קַדִּישָׁא, כַּמָּה מְשַׁבַּח רַב מְתִיבְתָּא הֵיכְלָא חֲדָא, דְּאִיהוּ בְּרֵישׁ סְטַר מִזְרָח דַּעֲזָרָה דָּא, בְּגִין דְּאַרְבַּע אִינּוּן בְּד׳ סִטְרִין דְּעָלְמָא, אֲבָל הֵיכְלָא דִּסְטַר מִזְרָח, אַסְגֵּי נְהוֹרִין דִּילֵיהּ יַתִּיר מִכֻּלְּהוּ.

271. Oh, pious, holy one. How much the head of the Yeshivah was praising one sanctuary that was situated at the top of the east side of this court, because there are four ASPECTS in the court, to the four corners of the world - WHICH ARE CHESED AND GVURAH ON THE RIGHT, AND THE LEFT WHICH IS SOUTH AND NORTH, AND TIFERET AND MALCHUT ON THE EAST AND WEST. But the lights of the sanctuary on the east side are greater than all of them.

39. Two tears, one to Sagdon and one to Gilba

We are told about the gem called Sagdon that the Leviathan pulled up from the depths of the great sea; on the day the gem was pulled up the temple house was destroyed. The gem is one of the two tears of God that He sheds when He remembers His children; the other tear is sunk in the depth called Gilba.

272. יוֹמָא חַד, בְּיַמָּא רַבָּא, לִוְיָתָן נָפִיק, וְכָל יַמָּא אִזְדַּעְזָע, וְכָל נוּנֵי אָזְלִין לְכָאן וּלְכָאן, כַּד מָטֵי לִוְיָתָן בְּפִתְחָא דִּתְהוֹמָא, שָׁארִי לְמֶחְדֵּי, וְאִשְׁתְּכַּח תַּמָּן תְּהוֹמֵי, אֶלָּא הַהוּא כְּחֵיזוּ דִּמְעַיְּין, וְאִתְחַפְּיָין נְהוֹרִין, וְלָא אִתְחָזוּן כָּל אִינּוּן נְהוֹרִין, בַּר נְהוֹרָא דְּהֵיכְלָא דְּבִסְטַר מִזְרָח דָּא.

272. One day, the Leviathan goes out on the great sea. The entire ocean trembles and all the fish scatter in every direction. When the Leviathan reaches the entrance of the depth, he begins to rejoice that the depths are stilled there...(THE REST IS MISSING)...except for that one, which is similar to a spring. The lights get dimmer and all the lights are not visible, except the light in that sanctuary on the eastern side.

273. הַהוּא מַרְגְּלָא דְּקָא אַפִּיק לִוְיָתָן, מִגּוֹ הַהוּא תְּהוֹמָא דְּאִקְרֵי סַגְדוֹ"ן, מִמָּה אִתְעֲבִיד. אֶלָּא יוֹמָא דָּא דְּקָא אַפִּיק לִוְיָתָן, דְּאִזְדַּעְזָע יַמָּא, יוֹמָא דְּאִתְחָרַב בֵּי מַקְדְּשָׁא, ט׳ בְּאָב אִיהוּ. וְהַהוּא מַרְגְּלָא, דְּכַד דָּכִיר קוּדְשָׁא בְּרִיךְ הוּא לִבְנוֹי, וְאוֹשִׁיד תְּרֵין דִּמְעִין לְגוֹ יַמָּא רַבָּא, חַד נָפִיל לְגוֹ תְּהוֹמָא דָּא דְּאִקְרֵי סַגְדוֹ"ן, וְחַד נָפִיל לְגוֹ תְּהוֹמָא אַחֲרָא דְּאִקְרֵי גִּילְבָ"א.

273. HE ASKS: The gem that the leviathan pulled out from that depth is called Sagdon. What is it made of? HE REPLIES: That day that the Leviathan pulled up THE GEM, and the ocean was shaking, was the day when the temple house was destroyed, the ninth of Av. About that gem, it is when the Holy One, blessed be He, remembers His children and spills two tears into the great ocean. One TEAR falls onto this depth called Sagdon and one TEAR drops into another depth called Gilba.

274. בְּגִין דְּחָמֵשׁ תְּהוֹמֵי אַחֲרָנִין אִינּוּן בְּיַמָּא רַבָּא. אֲבָל לָא חֲשִׁיבִין כְּהָנֵי אַחֲרָנִין, וְכֵיוָן דְּנַפְלֵי אִינּוּן דִּמְעִין, קָפָאן גּוֹ תְּהוֹמֵי חַד. וְחַד אַטְבַּע גּוֹ תְּהוֹמָא, דְּאִקְרֵי גִּילְבָ"א.

274. Five other depths exist in the great ocean but are not as important as these others, WHICH ARE SAGDON AND GILBA. As soon as these tears drop, they are frozen within one depth and one TEAR is sunk into the depth called Gilba.

40. The first destroyer

The author talks about the four sources that do damage to the world. These are the ox, the pit, the consumer and fire. Because some information is missing here from the text, the topic jumps to the observation of a person looking at a sanctuary, where it seems to change size until it has no measurements at all.

275. דְּתַתָּא גּוֹ שְׁמָרִים דְּחַמְרָא, דּוּרְדָּיָין בִּישִׁין, נָפִיק חַד עִרְעוּרָא מְקַטְרְגָא, מַזִּיקָא קַדְמָאָה, וְאִיהוּ בְּרוּחָא דִּיוּקְנָא דְּאָדָם, כַּד קָרִיב לְגוֹ קוּדְשָׁא. כֵּיוָן דְּמִתְעֲבֵר מִתַּמָּן, וּבָעֵי לְנַחְתָּא לְתַתָּא, לְאִתְלַבְּשָׁא בִּלְבוּשָׁא לְנַזְקָא עָלְמָא, נָחִית הוּא וּרְתִיכוֹי. וּלְבוּשָׁא קַדְמָאָה דְּקָא נָקִיט תַּבְנִית שׁוֹר, דִּיוּקְנָא דְּשׁוֹר. וְקַדְמָאָה לַנְּזִיקִין מֵאִינּוּן אַרְבַּע, שׁוֹר אִיהוּ. וְאִינּוּן אַרְבַּע אָבוֹת לְנַזְקָא עָלְמָא. וְכֻלְּהוּ תְּלָתָא אָבוֹת נְזִיקִין, בַּר שׁוֹר, כֻּלְּהוּ דִּילֵיהּ.

275. On the bottom, within the wine's sediment, the bad sediments, emerges one who disrupts, the first destroyer IN THE WORLD. He is in the secret of a human image when he approached near to holiness. As soon as he was removed FROM SANCTITY and wished to descend to the bottom, to dress up in a garment to harm the world, he came down with his Chariots. The first garment that he acquired was the likeness of an ox, the image of an ox, and the first of these four SOURCES OF HARM is OX, AS IS MENTIONED AT THE BEGINNING OF BABA KAMA, THE OX, THE PIT, THE CONSUMER AND FIRE. These are four sources to do damage in the world and all the other three sources of damage, besides the ox, also belong TO THAT OX.

276. וע"ד כְּתִיב, וַיָּמִירוּ אֶת כְּבוֹדָם בְּתַבְנִית שׁוֹר אוֹכֵל עֵשֶׂב. מַהוּ אוֹכֵל עֵשֶׂב. הָא דַּרְשִׁינָן בֵּיהּ אֲבָל עִקָּרָא דְּמִלָּה, מִתַּמְצִית הַלֶּחֶם, וְלָא שִׁבְעַת זִינֵי דָגָן, לֵית לֵיהּ בְּהוּ חוּלָקָא, וְלָא יָאוּת לֵיהּ לְמֶהֱוֵי תַּמָּן.

276. About this, it is written: "Thus they exchanged their glory for the likeness of an ox that eats grass" (Tehilim 106:20). HE ASKS: What is the meaning of: "That (he) eats grass"? HE REPLIES: We already dealt with it, but the essence of it is that he has no part in the seven types of grains nor the essence of bread, WHICH ARE FROM MALCHUT, and it is improper for him to be there, MEANING TO SAY THAT HE IS NOT WORTHY TO SUCKLE FROM HUMAN FOOD, WHICH IS MALCHUT. AS A RESULT, IT SAYS: "THAT EATS GRASS."

277. מִדּוּכְתַּיְיהוּ, וְאִלֵּין יַתְבִין בְּדוּכְתַּיְיהוּ, עַד לָא נָפְקִי אִלֵּין, זְמִינִין אִלֵּין, נְהִירוּ וּנְצִיצוּ דִּלְהוֹן, לָא יַכְלִין עַיְינִין לְמִסְבַּל. אַזְלִין בְּסָחֲרָנִין, לֵית לְהוֹן שְׁכִיכוּ לְעָלְמִין.

277. (THE BEGINNING OF THE SUBJECT IS MISSING)...from their location. These sit in their location, even before those that leave these are ready. The eyes cannot stand their light and sparkling. They circle around and never have any rest.

278. כַּד אֶסְתָּכַּל ב"נ בְּהַאי הֵיכָלָא, מִיַּד בְּאִסְתַּכְּלוּתָא קַדְמָאָה, אִתְחֲזֵי זְעֵיר וְלָא זְעֵיר, אֶסְתָּכַּל יַתִּיר, אִתְחֲזֵי רַב. תּוּ אֶסְתָּכַּל, אִתְחֲזֵי יַתִּיר רַב, כָּל מַה דְּאִסְתָּכַּל, הָכִי אִתְחֲזֵי בְּאִתְפְּשְׁטוּתָא רַב וְעִלָּאָה, עַד דְּדָמֵי בְּאִסְתַּכְּלוּתָא כְּמִלָּא נִימָא, דְּלֵית לֵיהּ שִׁיעוּרָא.

278. When a person looks at this sanctuary, at his first observation, it seems to him somewhat small and not so small. He looks a little longer and it seems large. He observes longer and it looks larger. The longer he stares at it, the more it seems to expand and the higher it gets, until his final gaze, AT THAT SANCTUARY, when a hair's breadth seems to him SO LARGE THAT it has no measurements any more.

279. עוֹבָדִין סַגִּיאִין לְגוֹ, דְּלָא יְדִיעַ אוּמָנוּ דִּלְהוֹן, מִנַּיְהוּ נַהֲרָא עֶזְרָה, וְכָל מַה דְּאִית בָּהּ, בַּר כְּרוּבִים דְּנַהוֹרָא דִּלְהוֹן סַלְקָא עַד רוּם רְקִיעָא, בְּגַוְונִין סַגִּיאִין, וּנְהוֹרִין מְנַצְּצָן. אֶלֶף וַחֲמֵשׁ מְאָה וַחֲמִשָּׁה וְשַׁבְעִין גּוּפְנִין, עַבְדִּין אֵיבִין בַּעֶזְרָה דָּא.

279. Many works are inside whose craftsmanship is unknown, from which the court and all that is inside shines, besides the Cherubs, whose light rises to the lofty firmament in a variety of colors and sparkling brightness. There are 1,575 grapevines producing fruits in that courtyard. (BECAUSE THE BEGINNING AND END OF SUBJECT IS MISSING, I CAN'T EXPLAIN IT).

41. "Folds his hands together" and "eats his own flesh"

We hear that after a person's death the evil one consumes his flesh but has no control over the Holy Spirit or the sanctified soul. The author says that the angel of death has no joy in killing a person; it's just that he is happy to do the will of God.

280. (THE BEGINNING OF THE SUBJECT IS MISSING). More. THE FOOL, THAT IS THE OTHER SIDE, "folds his hands together" (Kohelet 4:5) in bitterness and mourning and then in spite of himself "eats his own flesh" (Ibid.), since THE OTHER SIDE has no permission to control anything else BESIDES FLESH. What pleasure he derives from all that he has done and worked for, UNTIL HE KILLED HIM, because after that he has no permission TO ENJOY FROM HIM except what belongs to him, WHICH IS THE FLESH, SINCE THE OTHER SIDE PROVIDES MAN WITH HIS FLESH. He then dances and rejoices like a completely mindless fool. He goes without any purpose and consumes the flesh, and he has no authority over the rest. Bitterness prevails above and below, when the children of Yisrael are in trouble and their enemies consume them, and Yisrael do not give power with their good deeds to extricate themselves FROM THE OTHER SIDE.

280. יַתִּיר חוֹבֵק אֶת יָדָיו, בְּמְרִירוּ וַאֲנִינוּ דִּילֵיהּ, וּלְבָתַר אוֹכֵל אֶת בְּשָׂרוֹ בְּעַל כָּרְחֵיהּ, דְּלֵית לֵיהּ רְשׁוּ לְשַׁלְטָאָה עַל מִלָּה אַחֲרָא. מָה אִתְהֲנֵי לֵיהּ בְּכָל מַה דְּאַסְטֵי וְעָבֵיד וְעָמֵל, דְּלְבָתַר לֵית לֵיהּ רְשׁוּ, אֶלָּא עַל דִּילֵיהּ לְבָתַר מַרְקִיד וְחַדֵּי, כַּכְסִיל בְּלָא דַּעְתָּא כְּלָל, וְאָזִיל בְּלָא תּוֹעַלְתָּא, וְאָכִיל לְבִשְׂרָא. וּבַשְׁאָר לֵית לֵיהּ רְשׁוּ. מְרִירוּ דְּעֵילָא וְתַתָּא, כַּד יִשְׂרָאֵל בְּעָאקוּ, וְאָכְלֵי לוֹן שַׂנְאֵיהוֹן וְלָא יַהֲבֵי חֵילָא בְּעוֹבָדִין טָבִין דִּלְהוֹן, לְאַפָּקָא מִנֵּיהּ.

281. Even from the flesh of that side, the Holy One, blessed be He, is unhappy TO GIVE TO THE OTHER SIDE, since He is compassionate and merciful. However, as for what is His, OF THE HOLY ONE, BLESSED BE HE, that is the Holy Spirit and the holy soul, the upper and lower grades cannot have any power over it. As a result, at the end the evil one, THE OTHER SIDE, is unable to dominate the Holy Spirit which he meant to do by means of all his libelous plots and false accusations, so he must again "eats his own flesh." What benefit did he get FROM ALL HIS ACCUSATIONS ...(SEVERAL WORDS ARE MISSING HERE). Furthermore, they cover everything like a heavy fog and the upper and lower beings have no rest.

281. וַאֲפִילוּ מִבְּשָׂרֵיהּ דְּאִיהוּ מֵהַאי סִטְרָא, אַבְּאִישׁ קַמֵּי מַלְכָּא קַדִּישָׁא, דְּאִיהוּ רַחוּם וְחַנּוּן. אֲבָל עַל דִּילֵיהּ, רוּחָא קַדִּישָׁא וְנִשְׁמְתָא קַדִּישָׁא, לֵית עִלָּאִין וְתַתָּאִין יַכְלִין לְשַׁלְטָא עֲלוֹי כְּלָל. וע"ד כָּל תַּסְקוּפִין, וְכָל מַה דְּאַסְטֵי הַהוּא רָע, דְּחָשִׁיב לְמִשְׁלַט עַל רוּחָא קַדִּישָׁא, וּלְבָתַר לָא יָכִיל, וְיָשׁוּב וְאוֹכֵל אֶת בְּשָׂרוֹ. מַה תּוֹעַלְתָּא הֲוָה לֵיהּ. וְעוֹד דְּאִינּוּן חָפָאן כֻּלְּהוּ כְּעַרְטִילָאָה תַּקִּיף, וְלֵית שְׁכִיכוּ לְעִלָּאִין וְתַתָּאִין.

282. Come and I will tell you something. If you say that the Angel of Death feels joy when he kills a person, it is not true. It is only that he sees that this is his Master's wishes, so he seems happy to do the will of the Holy One, blessed be He, as is written: "Stormy wind fulfilling His word" (Tehilim 148:8). Rabbi Shimon said to him, yet he is going merrily along and dancing in front of the women? He said to him: Oh, pious, holy one. It is most certainly so, in order to demonstrate before the King that it gives him pleasure to do the King's bidding. However, his satisfaction is at the women's eulogy, so he dances and listens to the eulogy.

282. תָּא וְאֵימָא לְךָ מִלָּה. אִי תֵּימָא, דְּחֵדוּ הוּא לְמַלְאָךְ הַמָּוֶת, כַּד קָטִיל בְּנֵי נָשָׁא. לָאו. אֶלָּא בְּגִין דְּחָמֵי דִּרְעוּתָא דְּמָארֵיהּ בְּכָךְ, אַחְזֵי גַּרְמֵיהּ בְּחֵדוּ, לְמֶעְבַּד רְעוּתֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, דִּכְתִיב רוּחַ סְעָרָה עוֹשָׂה דְּבָרוֹ. אָ"ל ר"ש, וְהָא אִיהוּ אָזִיל וּמְרַקֵּד בְּחֶדְוָה קַמֵּי נָשִׁין. אָ"ל אִי חֲסִידָא קַדִּישָׁא, וַדַּאי הָכִי הוּא, לְאַחֲזָאָה קַמֵּי מַלְכָּא דְּנִיחָא לֵיהּ בִּרְעוּתֵיהּ דְּמַלְכָּא. אֲבָל נַיְיחָא דִּילֵיהּ בְּהֶסְפֵּדָא דְּנָשִׁין, אִיהוּ רָקִיד וְאוּדְנֵיהּ לְהֶסְפֵּדָא.

283. They said to him, If so, why does he go to accuse the person up high and mention his sins, IF HE TAKES NO JOY IN KILLING A PERSON? He said to him, Because he is an old fool and plans to control the spirit and dominate it. That is all he lusts after. However, eventually he has power only over what is his own. The flesh is his. Therefore, it is written: "His mischief shall return upon his own head" (Tehilim 7:17), MEANING THAT HE DOES NOT DERIVE ANY PLEASURE FROM HIS LABOR IN DENOUNCING BELOW AND DENOUNCING ABOVE.

283. אָ"ל אִי הָכִי, אֲמַאי אָזִיל וְאַסְטֵי עַל ב"נ לְעֵילָא, וְאַדְכַּר לְחוֹבוֹי. אָ"ל, בְּגִין דְּאִיהוּ זָקֵן וּכְסִיל, וְחָשִׁיב לְמִשְׁלַט עַל רוּחָא, וְכָל תְּאוּבְתֵּיהּ בְּגִינֵי כַּךְ אִיהוּ, לְסוֹף לָא שַׁלִּיט אֶלָּא עַל דִּילֵיהּ. בִּשְׂרָא דִּילֵיהּ. וע"ד כְּתִיב, יָשׁוּב עֲמָלוֹ בְּרֹאשׁוֹ.

42. Boiling tears

We are told that the two tears that God weeps into the great ocean are boiling hot and that they congeal the water in the sea. The tears cause the waves to roar so loudly that they awaken the ancient patriarchs in the cave of Machpelah.

284. (THE BEGINNING IS MISSING) goes and wishes to disturb the world. And the waters rise from other depths and want to flood the world. These tears, MEANING THE TWO TEARS THAT THE HOLY ONE, BLESSED BE HE, DROPS INTO THE GREAT OCEAN, are boiling hotter than any fire in the world. From the energy of their boiling, they congeal the water in the gelled sea, SINCE THE RED TEAR THAT DROPS INTO THE DEPTH CALLED SAGDON CONGEALS THE WATER, AS THEY STIR UP THE DOMINATION OF THE LEFT - AND THE DOMINATION OF THE LEFT WITHOUT THE RIGHT CONGEALS THE SEA. If the Holy One, blessed be He, would not have hinted WHO IS THE CENTRAL COLUMN THROUGH THE CURTAIN OF THE CHIRIK, THUS HINTING at the blowing of a wind from the side of Abraham, WHICH IS CHASSADIM, from his pillar, THAT IS THE RIGHT COLUMN, THAT WOULD COMBINE TO ONE WITH THE LEFT and show HIS ILLUMINATION over the world, the world could not withstand it even for an instant.

284. אָזִיל וּבָעֵי לְאַרְגָּשָׁא עָלְמָא, וּמַיָּא סְלִיקִין מִגּוֹ שְׁאַר תְּהוֹמִין, וּבָעָאן לְחַפְיָא עָלְמָא, אִינּוּן דִּמְעִין רְתִיחִין יַתִּיר מִכָּל אֶשָּׁא דְּעָלְמָא. וּמִגּוֹ תּוֹקֶף דִּרְתִיחוּ דִּלְהוֹן, אַקְפוּ מַיָּא, גּוֹ יַמָּא דִּנְקַפְיָא. וְאִלְמָלֵא דְּרָמַז קוּדְשָׁא בְּרִיךְ הוּא חַד נְשִׁיבוּ מִסִּטְרָא דְּאַבְרָהָם, מֵעַמּוּדָא דִּילֵיהּ, וְאַחֲזֵי עַל עָלְמָא, לָא יָכִיל לְמֵיקַם אֲפִילוּ רִגְעָא חֲדָא.

285. When these tears drop into the sea, the sound between the waves is heard up to the cave of Machpelah. From the roaring sounds of the waves that is heard there when they enter the sea, the ancient patriarchs are awakened and rise, and think that the Holy One, blessed be He, wishes to turn the world upside down, until the voice comes out and tells them: Do not fear, holy beloved. Due to you, the Holy One, blessed be He, remembers your children and desires to redeem them, and you will see.

285. אִינּוּן דִּמְעִין כַּד נַפְלִין גּוֹ יַמָּא, אִשְׁתְּמַע קָלָא בֵּין יַמָּא, עַד מְעָרַתָּא דִּכְפֶלְתָּא. מִקָּל נְהִימוּ דִּלְהוֹן דְּקָא אִשְׁתְּמַע תַּמָּן, כַּד עָאלִין גּוֹ יַמָּא, מִתְעָרָן אֲבָהָן קַדְמָאֵי, וְקָמוּ, וְחָשְׁבוּ דְּקוּדְשָׁא בְּרִיךְ הוּא בָּעֵי לְאַהֲפָכָא עָלְמָא, עַד דְּקָלָא נָפִיק וְאָמַר לוֹן, לָא תִּדְחָלוּ רְחִימִין קַדִּישִׁין, בְּגִינֵכוֹן דָּכִיר קוּדְשָׁא בְּרִיךְ הוּא לִבְנֵיכוֹן, וְאִיהוּ בָּעֵי דְּמִפְרַק לוֹן, וְאַתּוּן תֶּחֱמוּן.

43. The Alphabets and the names

We hear of the movement and permutation of the Alphabets as the letters fly in the air; no one can understand them except for Messiah.

286. (THE BEGINNING OF THE SUBJECT IS MISSING) all the permutations of the Alphabets fuse and interlock with each other to form the permutation of the Holy Name. After the appearance of the letters in this combination, these LETTERS are stored away and others emerge AND JOIN TO A DIFFERENT PERMUTATION. And this is how they are; these are hidden and these emerge, and all within the hollowness of these buttons.

286. אַלְפָא בֵּיתִין כֻּלְּהוּ, מְשֻׁלְבָן וּמִתְצָרְפָאן אִלֵּין בְּאִלֵּין, וְאִתְחַבְּרָן בְּצֵרוּפָא דִּשְׁמָא קַדִּישָׁא. כֵּיוָן דְּאִתְחָזוּן אַתְוָון בְּצֵרוּפָא דָּא, אִלֵּין גְּנִיזִין, וְנָפְקִין אַחֲרָנִין, וְכֵן כֻּלְּהוּ. אִלֵּין גְּנִיזִין, וְאִלֵּין נָפְקִין, כֻּלְּהוּ לְגוֹ בְּחָלוּלָא דְּאִינּוּן כַּפְתּוֹרִים.

287. THE LETTERS also fly three times a day in the air and make their exit, and the name is suspended in four letters in the air for an hour and a half. After that, this NAME gets hidden and immediately the name of twelve letters emerges from the air, from its hollowness. It flies suspended in the air, one hour and not more. Then this NAME gets stored away and immediately, another combination of letters emerges. That is the name of 22 letters. They hang suspended in the air another hour, and become hidden. Immediately, other letters emerge from another empty space, the name of 28 letters. All get adorned with their crowns and stay for an hour and a half, and THIS NAME gets hidden. Immediately the name of 25 letters with their combinations emerges, hanging in the air, and remains an hour and three minutes,...(MISSING HERE)...emerge letters with 42 letters... (THERE IS SOMETHING MISSING HERE)...stays forever...(THE REST IS MISSING).

287. תּוּ פַּרְחֵי תְּלַת זִמְנִין בְּיוֹמָא בַּאֲוִירָא וְנָפְקָא לְבַר, וְקַיְּימָא שְׁמָא בְּאַרְבַּע אַתְוָון, תַּלְיָין בַּאֲוִירָא שַׁעֲתָא וּפַלְגָא, לְבָתַר גְּנִיז דָּא, מִיַּד נָפִיק מִגּוֹ אֲוִירָא מֵחָלוּלָא דִּילֵיהּ, שְׁמָא דִּתְרֵיסָר אַתְוָון, פָּרַח וְתַלְיָא בַּאֲוִירָא, שַׁעֲתָא חֲדָא, וְלָא יַתִּיר. לְבָתַר גְּנִיז דָּא, וְנָפְקָא מִיַּד צֵרוּפָא דְּאַתְוָון אַחֲרָנִין, שְׁמָא דכ״ב אַתְוָון, וְתַלְיָין בַּאֲוִירָא שַׁעֲתָא אַחֲרָא, וְאַגְנִיז. וּמִיַּד נָפְקֵי אַתְוָון מֵחָלוּלָא אַחֲרָא, שְׁמָא דִּתְמַנְיָא וְעֶשְׂרִין אַתְוָון, מִתְעַטְּרִין כֻּלְּהוּ בְּכִתְרַיְיהוּ, וְקַיְּימֵי שַׁעֲתָא וּפַלְגָא, וְאַגְנִיז דָּא. וּמִיַּד נָפְקֵי תַּלְיָא בַּאֲוִירָא, שְׁמָא דְּעֶשְׂרִין וַחֲמֵשׁ אַתְוָון בְּצִרוּפַיְיהוּ, וְקַיְּימָא שַׁעֲתָא וּתְלַת רִגְעֵי, נַפְקֵי אַתְוָון דְּאַרְבְּעִין וּתְרֵין אַתְוָון. לְעָלְמָא קַיְּימָא.

288. שְׁמָהָן. אֶלָּא אַתְוָון כּוּלְּהוּ, לָא מִשְׁתַּכְּכֵי לְעָלְמִין, בַּלְטֵי וּמְנַצְצֵי לְבַר, וְסַלְקֵי וְנַחְתֵּי, לֵית מַאן דְּיָכִיל לְקַיְּימָא בְּהוּ, בַּר מָשִׁיחַ בְּטוֹרַח סַגִּי. דָּא גְּנִיז, לְבָתַר דְּקַיְּימָא תְּרֵין שַׁעְתִּין וְעֶשְׂרִין וּתְרֵין רְגָעִין, וְהַאי שְׁמָא גְּלִיפָא דְּע״ב אַתְוָון קָא נָפִיק. וְקַיְּימָא וְתַלְיָא בַּאֲוִירָא, שַׁעֲתָא וּפַלְגָּא. כָּל הָנֵי שְׁמָהָן לָא נָפְקֵי, וְלָא אִתְחָזוּן, אֶלָּא זִמְנָא חֲדָא בְּיוֹמָא, אֲבָל אִינּוּן אַלְפָא בֵּיתִין, אִתְחָזוּן פַּרְחִין בַּאֲוִירָא, וּמְצַרְפִין אִלֵּין בְּאִלֵּין, תְּלַת זִמְנִין בְּיוֹמָא.

289. כַּד פַּרְחָן אַתְוָון דְּאַלְפָא בֵּיתִין, אִלֵּין פַּרְחִין מִכָּאן, וְאִלֵּין מִכָּאן, וּמִתְצַרְפָן כֻּלְּהוּ. כַּד נָחִית תַּמָּן רַב מְתִיבְתָּא, שָׁאֲרִי, מָשִׁיחַ חָמָא בְּצֵרוּפָא דְּאַלְפָא בֵּיתָא, אַתְוָון כְּמָה דְּחָמָא דָּנִיאֵל, דְּאִינּוּן מַמְתּוּס נַנְקֶפִי אַאָלְרָן.

288. (THE BEGINNING IS MISSING) the names. All these letters never rest. They stand out and sparkle externally, and rise and descend. No one could understand anything about them, except for Messiah with great toil. That NAME gets hidden after staying around for two hours and 22 minutes and that name, which is engraved in 72 letters, emerges. It stays suspended in the air an hour and a half. All these names do not emerge and do not appear except once a day, but the letters of the Alphabet are visible flying in the air and combining LETTERS WITH LETTERS, three times a day.

289. When the letters of the Alphabet fly, some of them fly from here and some FLY from here, and all combine. When the head of the Yeshivah descended there, he said, Messiah saw in the permutations of the letters of the Alphabet, as Daniel saw in them, when he saw the letters, Mem Mem Tav Vav Samech, Nun Nun Kuf Pe Yud, Aleph Aleph Lamed Resh final Nun. HE KNEW TO COMBINE FROM THEM, "MENE MENE TEKEL UFARSIN" (DANIEL 5:25), FOR THE FIRST THREE LETTERS OF THESE THREE COMBINATIONS FORMS MENE. THE SECOND SET OF THREE LETTERS ALSO COMBINE TO MENE, THE THIRD SET COMBINE TO TEKEL, THE FOURTH SET OF THREE LETTERS COMBINE TO UFAR AND THE FIFTH SET COMBINE TO SIN.

44. Souls ascend and descend

We are told about the great joy on each Shabbat eve when the Tree of Life is awakened and produces sanctified souls. When the Shabbat arrives the souls come down to rest on a holy nation and the souls of the righteous ascend to the higher Garden of Eden. When the Shabbat ends those additional souls that dwelt upon the children of Yisrael rise above and the souls of the just descend. The souls that rose stand in the presence of God who queries them about what new things in the Torah they learned in the world. When a soul says a new interpretation God gathers His entourage and tells them about it in both Yeshivot.

290. כָּל מַעֲלֵי שַׁבְּתָא, כַּד מְקַדְּשִׁין יִשְׂרָאֵל יוֹמָא לְתַתָּא, כָּרוֹזָא כָּרִיז לְאַרְבַּע סִטְרֵי עָלְמָא, אִתְכְּנָשׁוּ מַשְׁרְיָין קַדִּישִׁין, אִתְקָנוּ כֻּרְסְיָין. מַאן חָמֵי חֶדְוָה, בְּתֵלַת מְאָה וְתִשְׁעִין רְקִיעִין, כַּמָּה מְמָנָן, כַּמָּה שִׁלְטוֹנִין, מִתְכַּנְּשִׁין לְאַתְרַיְיהוּ. כֵּיוָן דְּיִשְׂרָאֵל לְתַתָּא מְקַדְּשִׁין, כְּדֵין אִתְּעַר אִילָנָא דְּחַיֵּיא, וְאָקִישׁ בְּאִינּוּן טַרְפִּין דִּילֵיהּ, רוּחַ נְשִׁיבוּ חַד מִגּוֹ עָלְמָא דְּאָתֵי, וְאִינּוּן עֲנָפִין דְּאִילָנָא מִתְנַעְנְעָן, וְסַלְקִין רֵיחִין דְּעָלְמָא דְּאָתֵי.

290. Each Shabbat eve when the children of Yisrael sanctify the day below, the proclamation goes out to the four corners of the world to assemble holy camps and prepare the thrones. Who saw such joy, WHEN in 390 firmaments many appointed ones and many rulers gather to their stations. As soon as Yisrael below sanctify THE DAY, the Tree of Life, THAT IS ZEIR ANPIN, gets awakened and a wind blows from the World to Come, WHICH IS BINAH, and beats at its leaves. The branches in the tree shake and exude fragrances from the World to Come. TREE IS ZEIR ANPIN, ITS BRANCHES ARE HIS SFIROT, ITS LEAVES ARE THE SOULS THAT IT PRODUCES. THE 390 FIRMAMENTS ARE THE SECRET OF CHOCHMAH AND BINAH, TIFERET AND MALCHUT, OF WHICH EACH IS COMPRISED OF ONE HUNDRED EXCEPT FOR MALCHUT THAT LACKS TEN LAST ONES, THESE BEING FROM MALCHUT OF MALCHUT WHICH ARE FROM THE MEASURE OF JUDGMENT, AND ARE STORED AWAY, AND THEREFORE THEY ARE FOUR HUNDRED MINUS TEN.

291. הַהוּא אִילָנָא דְּחַיֵּי אִתְּעַר, וְאַפִּיק נִשְׁמָתִין קַדִּישִׁין, וּפָרִישׁ עַל עָלְמָא. וְעִם כָּל דָּא, נִשְׁמָתִין נָפְקִין, וְנִשְׁמָתִין עָאלִין, אִלֵּין מִתְעָרֵי אִלֵּין, אִלֵּין נָפְקִין וְאִלֵּין עָאלִין, וְאִילָנָא דְּחַיֵּי בְּחֶדְוָה.

291. The Tree of Life awakens and produces sanctified souls, and spreads THEM over the world. With all this, souls come and souls go, MEANING TO SAY THAT SOULS GO OUT TO BE DRESSED IN YISRAEL IN THIS WORLD AND THE SOULS OF THE RIGHTEOUS ASCEND FROM THE LOWER GARDEN OF EDEN AND ENTER ABOVE TO THE GARDEN OF EDEN UP HIGH. Those THAT LEAVE stir those TO ENTER. Therefore, these leave and these ascend and the Tree of Life, THAT IS ZEIR ANPIN, is joyful.

292. Then all of Yisrael are adorned with the crowns of these sanctified souls, THE SECRET OF THE ADDITIONAL SOULS, and all are in happiness and repose. And all of the Shabbat, they enjoy that happiness and satisfaction. All the just that are in the Garden ascend and take pleasure in that uppermost pleasure of the World to Come, IN THE GARDEN OF EDEN, UP HIGH. When Shabbat ends, all the souls fly away FROM YISRAEL and go up ABOVE.

292. וּכְדֵין, יִשְׂרָאֵל כֻּלְּהוּ מִתְעַטְּרִין בְּעִטְּרִין דְּאִינּוּן נִשְׁמָתִין קַדִּישִׁין, כֻּלְּהוּ בְּחֶדְוָה בְּנַיְיחָא. וְכָל הַשַּׁבָּת, אִית לוֹן הַהוּא חֶדְוָה, וְהַהוּא נַיְיחָא, וְכָל צַדִּיקַיָּיא דִּי בְּגִנְּתָא, כֻּלְּהוּ סַלְקִין וּמִתְעַנְּגִין בְּעִנּוּגָא עִלָּאָה, דְּעִלְּמָא דְּאָתֵי. כֵּיוָן דְּנָפִיק שַׁבְּתָא, כֻּלְּהוּ נִשְׁמָתִין פַּרְחִין וְסַלְקִין.

293. Come and see: When the Shabbat arrives, the souls come down, MEANING THE ADDITIONAL SOULS, to rest on a holy nation. And the souls of the righteous, FROM THE LOWER GARDEN OF EDEN, ascend above TO THE HIGHER GARDEN OF EDEN. When the Shabbat ends, those souls that dwelt upon the children of Yisrael rise above, THAT IS THE ADDITIONAL SOULS, and the souls of the just descend, THOSE THAT ROSE TO THE HIGHER GARDEN OF EDEN, AND ARE NOW RETURNING TO THE LOWER GARDEN OF EDEN.

293. ת"ח, כַּד עָיֵיל שַׁבְּתָא נִשְׁמָתִין נַחְתִּין לְשַׁרְיָיא עַל עַמָּא קַדִּישָׁא. וְנִשְׁמָתִין דְּצַדִּיקַיָּיא סַלְקִין לְעֵילָא. כַּד נָפִיק שַׁבְּתָא, נִשְׁמָתִין סַלְקִין, אִינּוּן דְּשָׁארוּ עָלַיְיהוּ דְּיִשְׂרָאֵל. וְנִשְׁמָתִין נַחְתִּין, אִינּוּן נִשְׁמָתִין דְּצַדִּיקַיָּיא.

294. As soon as all the souls that dwelt on Yisrael have risen above, they rise and stand, in form, in the presence of the sanctified King. The Holy One, blessed be He, asks all of them, What new things in the Torah have you had in that world? Praised is the one that says in His presence a new illumination in the Torah, as so much joy is produced by the Holy One, blessed be He. He gathers His entourage, MEANING THE HIGHER SOULS AND ANGELS, and says, Hear the new words of Torah, which that soul of so-and-so is recounting. All explain that point in the two Yeshivot, MEANING IN THE YESHIVAH OF THE HOLY ONE, BLESSED BE HE, AND THE YESHIVAH OF METATRON; they below, and the Holy One, blessed be He, above seals that item.

294. כֵּיוָן דְּסַלְקִין כֻּלְּהוּ נִשְׁמָתִין דְּשָׁארוּ עָלַיְיהוּ דְּיִשְׂרָאֵל. סַלְקֵי וְקַיְּימִין בְּדִיוּקְנָא קֳמֵי מַלְכָּא קַדִּישָׁא, וְקוּדְשָׁא בְּרִיךְ הוּא שָׁאִיל לְכֻלְּהוּ, מַאי חִדּוּשָׁא הֲוָה לְכוּ בְּהַהוּא עָלְמָא בְּאוֹרַיְיתָא. זַכָּאָה אִיהוּ מַאן דְּחִדּוּשָׁא דְּאוֹרַיְיתָא אַמְרַת קֳמֵיהּ. כַּמָּה חֶדְוָה עֲבִיד קוּדְשָׁא בְּרִיךְ הוּא, כָּנִישׁ לְפַמַלְיָא דִּילֵיהּ, וְאָמַר, שְׁמָעוּ חִדּוּשָׁא דְּאוֹרַיְיתָא, דְּאַמְרַת נִשְׁמָתָא דָּא דִּפְלוֹנִי, וְכֻלְּהוּ מוּקְמֵי הַהִיא מִלָּה בִּתְרֵי מְתִיבְתֵּי. אִינּוּן לְתַתָּא, וְקוּדְשָׁא בְּרִיךְ הוּא לְעֵילָא, חָתִים לְהַהִיא מִלָּה.

295. Come and see: When some novel interpretation in Torah is discovered and the additional soul that came down in Shabbat was involved in this novel interpretation of the Torah, and ascends higher above, AFTER THE SHABBAT, the entire entourage above listen to that matter. The sanctified holy beasts are enlarged by their outstretched wings and put on their wings. When He asks THE SOULS ABOUT THE TORAH'S NOVEL INTERPRETATIONS, they do not respond, but remain quiet. Then it is written about the sanctified holy living creatures: "When they stood still, they let down their wings" (Yechezkel 1:25). "STOOD STILL" MEANS IN THEIR SILENCE, as it says: "Because they stand there, and answer no more" (Iyov 32:16). "And when he opened it, all the people stood up" (Nechemyah 8:5), MEANING THEY WERE STILL.

295. ת"ח, כַּד מִלָּה אִתְחַדַּשׁ בְּאוֹרַיְיתָא, וְנִשְׁמָתָא דְּנַחְתָּא בְּשַׁבְּתָא אִתְעַסְּקַת בְּאִינּוּן מִלִּין חַדְתִּין, וְסַלְקֵי לְעֵילָא. כָּל פַּמַלְיָא דִּלְעֵילָא, צַיְיתִין לְהַהוּא מִלָּה, וְחַיּוֹת הַקֹּדֶשׁ מִתְרָבִין בְּגַדְפִּין, וּמִתְלַבְּשָׁן בְּגַדְפִּין. וְכַד שָׁאִיל לוֹן קוּדְשָׁא בְּרִיךְ הוּא, וְלָא תָּבִין וְשַׁתְקִין, כְּדֵין חַיּוֹת הַקֹּדֶשׁ מַה כְּתִיב, בְּעָמְדָם תִּרַפֶּינָה כַנְפֵיהֶם, כְּמָה דְּאַתְּ אָמֵר כִּי עָמְדוּ לֹא עָנוּ עוֹד. וּכְפִתְחוֹ עָמְדוּ כָּל הָעָם.

296. If you wonder why silence is referred to by standing, HE REPLIES it is because during speech, there are seven limbs that move WHILE TALKING, which are the heart, lung, voice pipe, tongue, teeth, lips and flesh. When silenced, they stay in their position without moving. Therefore, he calls silence standing.

296. וְאִי תֵּימָא, שְׁתִיקָה אֲמַאי קָרוּ לֵיהּ עֲמִידָה. אֶלָּא, בְּדִבּוּרָא אִית ז' שַׁיְיפִין דְּמִתְנַעְנְעָן בַּהֲדֵיהּ, לִבָּא. רֵיאָה. קָנֶה. לָשׁוֹן. שִׁנַּיִים. שִׂפְוָון. בָּשָׂר. וּבִשְׁתִיקָה קַיְּימוּ בְּקִיּוּמַיְיהוּ, בְּלָא נִעְנוּעָא. וע"ד קָרֵי לַשְׁתִיקָה עֲמִידָה.

297. (THE BEGINNING IS MISSING...) because Rabbi Hamnuna Saba (the elder) said, "May He send you help from the sanctuary..." (Tehilim 20:4-5); the sanctuary that is the sanctifying of the hands, MEANING THE FIRST WASHING BEFORE THE MEAL. "And strengthen you out of Zion": That is the blessing on the bread, which satisfies the heart of a person. "May He remember all your offerings": "All" indicates something else in addition, which is the washing of the hands at the end, MEANING THE LAST WATERS. "And accept with favor your burnt offering": That is blessing after the meal in the company of the required quorum. If you do so, "May He grant you your heart's desire, and fulfill all your counsel" and on the Shabbat, THE WORD "sanctuary" alludes to the great sanctification (Heb. Kiddush) IN THE MORNING. About this matter, the just in the Garden of Eden were adorned with crowns, from one Shabbat to the next Shabbat...(THE END IS MISSING).

297. דְּהָא רַב הַמְנוּנָא סָבָא אָמַר, יִשְׁלַח עֶזְרְךָ מִקֹּדֶשׁ וְגוֹ׳. מִקֹּדֶשׁ, דָּא קִדּוּשׁ יָדַיִם. וּמִצִּיּוֹן יִסְעָדֶךָ, דָּא הַמּוֹצִיא, דְּאִיהוּ סָעִיד לִבָּא דְּבַר נָשׁ. יִזְכּוֹר כָּל מִנְחוֹתֶיךָ, כָּל לְאַסְגָּאָה מִלָּה אַחֲרָא, דָּא נְטִילַת יָדַיִם בַּתְרַיְיתָא. וְעוֹלָתְךָ יְדַשְּׁנֶה סֶלָה, דָּא בִּרְכַּת הַמָּזוֹן בְּזִמּוּן. וְאִי אַתְּ עָבֵיד כֵּן, יִתֶּן לְךָ כִּלְבָבֶךָ וְכָל עֲצָתְךָ יְמַלֵּא. וּבְשַׁבָּת מִקְדַּשׁ, דָּא קִדּוּשָׁא רַבָּא. וְעַל מִלָּה דָּא, אִתְעַטָּרוּ צַדִּיקַיָּיא בְּגַן עֵדֶן, מִשַּׁבָּת לְשַׁבָּת אַחֲרָא.

45. "Behold, His reward is with Him. And His hire before Him"
The spirit talks about the future when the Shechinah will ascend from the mount of Avarim and proclaim the good tidings to the world. God will proclaim rewards for everyone according to their deeds, and all the idol worshipers will see the good reward of the righteous. When Jerusalem is raised the righteous in the Garden of Eden will have additional joy. The soul who has new interpretations of the Torah will be praised, and his father will be crowned for his sake.

298. In addition, he opened the discussion saying, "You that bring good tidings to Zion, get you up into the high mountain..." (Yeshayah 40:9). "Into the high mountain" definitely means the mountain of Avarim, AT which Moses was buried. We have already explained that the Shechinah will ascend from there and will proclaim the good tidings to the world. However, all is inclusive in her, MEANING THE EXPRESSION: "GOOD TIDINGS TO ZION" COMPRISES THE VARIETY OF LITERAL INTERPRETATIONS. "You that bring good tidings to Zion" is Hephzibah, the wife of Nathan son of David, who is the mother of Messiah, Menachem son of Amiel, WHO WAS HER DESCENDANT. She shall go out and bring the tidings ABOUT REDEMPTION and she is part of the general meaning of: "You that bring good tidings to Zion."

298. תּוּ פָּתַח וְאָמַר, עַל הַר גָּבוֹהַּ עֲלִי לָךְ מְבַשֶּׂרֶת צִיּוֹן וְגוֹ׳. עַל הַר גָּבוֹהַּ, הַאי וַדַּאי הַר הָעֲבָרִים, אֲתָר דְּמֹשֶׁה אִתְקְבַר. וְהָא אוּקְמוּהָ, דִּשְׁכִינְתָּא תְּסַלֵּק לְתַמָּן, וּתְבַשֵּׂר עָלְמָא. אֲבָל כֹּלָּא אִיהוּ, מְבַשֶּׂרֶת צִיּוֹן, דָּא אִיהִי חֶפְצִי בָהּ, אִתְּתָא דְּנָתָן בַּר דָּוִד. אִימָא אִיהִי דְּמְשִׁיחָא, מְנַחֵם בַּ״ר עַמִּיאֵ״ל, וְאִיהִי תִּיפּוּק וּתְבַשֵּׂר, וְאִיהִי בִּכְלָלָא דְּמְבַשֶּׂרֶת צִיּוֹן.

299. A voice will be heard around the world and two kings in the world will get aroused to wage battle. THEN, the sanctified name will emerge TO REIGN over the world. What tidings will she bear and declare? That is "Behold, Hashem Elohim, will come with might, and His arm shall rule for Him: behold, His reward is with Him. And His hire before Him" (Yeshayah 40:10). "Behold, His reward is with Him" means that the Holy One, blessed be He, will proclaim for the entire entourage above and command them to assemble and hold court. 'Whoever gave his soul for the sake of My name's sanctity, what is his reward? They will pronounce that much and so much. Whoever suffered so many disparaging remarks and curses for My sake, what is his reward? They will pronounce that amount. Whoever was daily punished for My sake, what is his reward? And they will say, it is this.' That is the meaning of: "Behold, His reward is with Him. And His hire before Him."

299. קָלָא יִשְׁתְּמַע בְּעָלְמָא, וּתְרֵין מַלְכִין יִתְעָרוּן בְּעָלְמָא, לְאַגָּחָא קְרָבָא, וְיִפּוּק שְׁמָא קַדִּישָׁא עַל עָלְמָא. מַה תְּבַשֵּׂר וְתֵימָא. הִנֵּה יְיָ׳ אֱלֹהִים בְּחָזָק יָבֹא וּזְרוֹעוֹ מוֹשְׁלָה לוֹ. הִנֵּה שְׂכָרוֹ אִתּוֹ וּפְעֻלָּתוֹ לְפָנָיו. הִנֵּה שְׂכָרוֹ אִתּוֹ, דְּקוּדְשָׁא בְּרִיךְ הוּא כָּרִיז בְּכָל פָּמַלְיָא דִּלְעֵילָא, וְיֵימָא לוֹן, אִתְכְּנָשׁוּ וְדָאִינוּ דִּינָא. מַאן דְּמָסַר נִשְׁמָתֵיהּ עַל קִדּוּשַׁת שְׁמִי, אַגְרֵיהּ מַאי הוּא. וְאִינּוּן יֵימְרוּן כַּךְ וְכַךְ. מַאן דְּסָבִיל כַּמָּה חֵרוּפִין וְגִדּוּפִין בְּכָל יוֹמָא עָלַי, מַהוּ אַגְרֵיהּ. אִינּוּן אַמְרֵי כַּךְ. מַאן דְּאִתְעֲנַשׁ בְּכָל יוֹמָא עָלַי, מַהוּ אַגְרֵיהּ. אִינּוּן אַמְרֵי כַּךְ. הה״ד, הִנֵּה שְׂכָרוֹ אִתּוֹ וּפְעֻלָּתוֹ לְפָנָיו.

300. HE INQUIRES: What is the meaning of: "And His hire (also: 'deed')"? HE REPLIES: It is as written: "Oh how great is Your goodness, which You have laid up for those who fear You; which You have performed for those who trust in You" (Tehilim 31:20). That is his deed. What is the meaning of: "In the sight of the sons of man"? (Ibid). HE REPLIES: It means in contrast to those idol worshipers, THAT ALL OF THEM WILL SEE THE GOOD REWARD OF THE RIGHTEOUS. In "which You have laid up for those who fear You," what is the meaning of, "which You have laid up"? Who would want to rob and take away what He wishes to grant, as written "laid up"? AND WHY WOULD HE NEED TO HIDE IT?

300. מַהוּ וּפְעוּלָתוֹ. אֶלָּא כְּמָה דִּכְתִיב, מָה רַב טוּבְךָ וְגוֹ׳. פָּעַלְתָּ לַחוֹסִים בָּךְ. דָּא הוּא פְּעוּלָתוֹ. נֶגֶד בְּנֵי אָדָם מַהוּ. אֶלָּא נֶגֶד עכו״ם. אֲשֶׁר צָפַנְתָּ לִירֵאֶיךָ, מַהוּ אֲשֶׁר צָפַנְתָּ. וְכִי מַאן יִגְזוֹל וְיִטּוֹל מִן יְדוֹי, מַה דְּהוּא בָּעֵי לְמֵיהַב, דִּכְתִיב צָפַנְתָּ.

301. HE REPLIES: Just go and see the compassionate action that the Holy One, blessed be He, takes, since, when He beats someone, He therein provides a remedy. How does He hurt? With the left, since He draws near with the right and through the left He inflicts blows. Behold: through that which He uses to hurt, He also brings the remedy, since it is written: "Out of the north the evil shall break forth" (Yirmeyah 1:14). THAT IS THE LEFT, since He hurls the blows at the left. From there, all the judgments and harsh edicts emanate and in it dwells all good recompense and kindness that the Holy One, blessed be He, has destined to grant Yisrael. In the future to come, the Holy One, blessed be He, will call on the north, THAT IS LEFT, and tell him, 'In you I have provided all benefits and good wages to My children who have suffered so many calamities in this world for the sake of the sanctity of My name. Pay out all the good wages that I have entrusted to you!'

301. אֶלָּא פּוּק וְחֲמִי עוֹבָדִין דְּרַחֲמָנוּ דְּעָבֵד קוּדְשָׁא בְּרִיךְ הוּא, בְּמַה דְּאִיהוּ מָחֵי, בֵּיהּ יָהִיב אַסְוָתָא. בְּמַה מָחֵי בִּשְׂמָאלָא, בִּימִינָא קָרִיב, וּבִשְׂמָאלָא מָחֵי. בְּמָה דְּמָחֵי, בֵּיהּ יָהִיב אַסְוָתָא לְעוֹלָם, כְּתִיב מִצָּפוֹן תִּפָּתַח הָרָעָה, וּבְצָפוֹן מָחֵי. דְּמִתַּמָּן נָפְקֵי כָּל דִּינִין וְכָל גְּזִירֵי קַשְׁיִין. וּבֵיהּ שָׁרֵי כָּל אֲגַר טַב, וְכָל טִיבוּ, דְּזַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְמֵיהַב לְיִשְׂרָאֵל. לְזִמְנָא דְּאָתֵי, קָרֵי קוּדְשָׁא בְּרִיךְ הוּא לַצָּפוֹן, וְיֵימָא לֵיהּ, בָּךְ יָהֲבִית כָּל טִיבוּ, וְכָל אֲגַר טוֹב לִבְנֵי, דְּסַבְלוּ כַּמָּה בִּישִׁין בְּהַאי עָלְמָא, עַל קְדוּשַׁת שְׁמִי. הַב אַגְרִין טָבִין דִּיהַבִית בָּךְ.

302. This is what it says: "I will say to the north, Give up; and to the south, Keep not back..." (Yeshayah 43:6). HE ASKS: Is this then the manner of the south, WHICH IS RIGHT, to deprive blessings? Aren't all the blessings from the south side, and good comes from the south? Yet he says to the south, "Keep not back."

302. הה״ד אוֹמֵר לַצָּפוֹן תֵּנִי וּלְתֵימָן אַל תִּכְלָאִי וְגוֹ׳. וְכִי אָרְחָא הָכִי הוּא דְּדָרוֹם, לְמִמְנַע בִּרְכָאן, וְהָא כָּל בִּרְכָאן מִסִּטְרָא דְּדָרוֹם, וְכָל טָבִין דְּעָלְמָא מִדָּרוֹם נָפְקֵי, וְאִיהוּ אָמַר לְתֵימָן אַל תִּכְלָאִי.

303. HE REPLIES: It is only that, at that period, the Holy One, blessed be He, will awaken Abraham and tell him, Rise, because the time has arrived in which I will redeem your children and grant them good compensation for all they suffered in the exile. This is due to the fact that Abraham was involved in their sale TO THE EXILE as is written: "Unless their Rock had sold them" (Devarim 32:30), which refers back to Abraham. He therefore acted as if this was not favorable in his eyes and showed himself as if he wished them to be hurt more for their iniquities, saying a payback should be collected for their iniquities and sins. The Holy One, blessed be He, said to Abraham, 'I am aware that whatever you said was just said on the surface, BUT NOT MEANT TRUTHFULLY OUT OF YOUR HEART. I too will be like that, I'LL DEAL WITH YOU on the surface AND SAY TO YOU, "Keep not back." I wish to please you for the sake of your children. Do not deprive them of kindness and do not deprive them of good compensation. They suffered so much for their iniquities. Therefore, "I will say to the north, Give up"', SO THE NORTH WILL PROVIDE GOOD WAGES. Everything else, THE SOUTH WILL NOT KEEP BACK and that is the meaning of: "which You have laid up (Heb. tzafanta)," WHICH IS DERIVED FROM NORTH (HEB. TZAFON), WHICH PROVIDES EVERYTHING. This is the good tidings that she brings, MEANING WHAT IT SAYS ABOVE: "YOU THAT BRING GOOD TIDINGS TO ZION, GET YOU UP INTO THE HIGH MOUNTAIN..."

303. אֶלָּא בְּהַהִיא שַׁעֲתָא, יִתְעַר קוּדְשָׁא בְּרִיךְ הוּא לְאַבְרָהָם, וְיֵימָא לֵיהּ קוּם, דְּהָא מָטָא זִמְנָא דְּאַנָּא פָּרִיק לְבָנָךְ, לְמֵיהַב לוֹן אַגְרָא טַב, עַל כָּל מָה דְּסַבְלוּ בְּגָלוּתָא. וּמִגּוֹ דְּאַבְרָהָם הֲוָה בִּזְבִינוּ דִּלְהוֹן, דִּכְתִיב אִם לֹא כִּי צוּרָם מְכָרָם, דָּא אַבְרָהָם. הֲוָה לֵיהּ כְּמַאן דְּלָא טַב בְּעֵינוֹי, וְאַחְמֵי גַּרְמֵיהּ, כְּמַאן דְּבָעֵי דְּיִלְקוּן עַל חוֹבֵיהוֹן יַתִּיר, וְיֵימָא גְּבוּ מֵחוֹבֵיהוֹן, גְּבוּ מֵחֲטָאֵיהוֹן. א״ל קוּדְשָׁא בְּרִיךְ הוּא לְאַבְרָהָם, יְדַעְנָא כֹּלָּא אִיהוּ מָה דְּאַמְרַת לְאַנְפִּין. אֲנָא אוֹף הָכִי לְאַנְפִּין. אַל תִּכְלָאִי, אֲנָא בָּעֵי לְסַיְּיסָא לָךְ עַל בָּנָךְ. לָא תִּמְנָע טִיבוּ מִנְּהוֹן, לָא תִּמְנָע אַגְרָא טַב מִנְּהוֹן, כַּמָּה וְכַמָּה סַבְלוּ עַל חוֹבֵיהוֹן, וּבְגִינֵי כַּךְ אוֹמֵר לַצָּפוֹן תֵּנִי. וְהַיְינוּ אֲשֶׁר צָפַנְתָּ, וְדָא הוּא מִלָּה דְּהַהִיא מְבַשֶּׂרֶת.

304. וְתוּ תְּבַשֵּׂר זִמְנָא תִּנְיָינָא, בְּשַׁעֲתָא דִּשְׁכִינְתָּא תִּסַּלֵּק עַל הַהוּא טוּרָא עִלָּאָה, וְתֵהַךְ וּתְבַשֵּׂר לַאֲבָהָן, מִיַּד תֵּהַךְ לִירוּשָׁלֵם, וְתֶחֱמֵי לָהּ בְּחָרְבָּנָא. תֵּיעוּל לְצִיּוֹן, וְתַמָּן תְּקַרְקַר קִירָא כְּמִלְּקַדְּמִין, עַל אֲתַר בֵּי מוֹתְבָהּ, וְעַל יְקָרָא דִּילָהּ בְּהַהוּא אֲתַר. וְתַמָּן אוֹמִיאַת, דְּלָא תִּיטוֹל מִתַּמָּן, וְלָא תִּפּוּק, עַד דְּקוּדְשָׁא בְּרִיךְ הוּא יִפְרוּק לִבְנָהָא, וְדָא חֶפְצִי בָּהּ תְּבַשֵּׂר כְּמִלְּקַדְּמִין וְאַמְרַת, צַהֲלִי וָרֹנִי יוֹשֶׁבֶת צִיּוֹן כִּי גָדוֹל בְּקִרְבֵּךְ וְגוֹ׳. מַאי גָּדוֹל בְּקִרְבֵּךְ. דָּא קוּדְשָׁא בְּרִיךְ הוּא דְּאִיהוּ אָתֵי לְגַבָּהּ, לְאַקָּמָא לָהּ מֵעַפְרָא, וְיֵימָא לָהּ הִתְנַעֲרִי מֵעָפָר קוּמִי שְׁבִי יְרוּשָׁלִָם. יְרוּשָׁלַם אִיהִי, וִירוּשָׁלַם שְׁמָהּ וַדַּאי.

304. In addition, she will bring tidings for the second time when the Shechinah will be on that high mountain, and she will go with the tidings to the patriarchs. Swiftly, THE SHECHINAH will visit Jerusalem and see its destruction. She will enter Zion and there she will batter the wall as before, over her original dwelling house and the glory SHE ENJOYED at that location. And she will swear that she will not leave there until the Holy One, blessed be He, redeems her children. The same Hephzibah will bring tidings as before and declare, "Cry out and shout, you inhabitant of Zion: for great is the Holy One of Yisrael in the midst of you" (Yeshayah 12:6). What is "great...in the midst of you"? That is the Holy One, blessed be He, who comes to her to raise her from the dust and say to her, "Shake yourself from the dust; arise, and sit down, O Jerusalem" (Yeshayah 52:2). THE SHECHINAH is Jerusalem and Jerusalem is assuredly her name.

305. וּבְדָא אוֹף הָכִי, כַּמָּה חֵדוּ עַל חֵדוּ הֲוֵי לְצַדִּיקַיָּיא בְּגַן עֵדֶן. וּבג״כ זַכָּאָה אִיהוּ, מַאן דְּנִשְׁמָתֵיהּ בְּשַׁבָּת אַסְהִידַת קָמֵי מַלְכָּא, עַל חִדּוּשָׁא דְּאוֹרַיְיתָא, דְּקוּדְשָׁא בְּרִיךְ הוּא, וְכָל פָּמַלְיָא דִּילֵיהּ, וְכָל אִינּוּן נִשְׁמָתִין דְּצַדִּיקַיָּיא דַּהֲווֹ בְּגַן עֵדֶן, כֻּלְּהוּ מִתְעַטְּרִין בְּהַהוּא מִלָּה.

305. (THAT IS THE COMPLETION OF THE ABOVE ARTICLE FROM VERSES 290-296). By this too, how much additional joy will the righteous have in the Garden of Eden? As a result of this, praised is he whose soul bears witness on the Shabbat in the presence of the King with his new interpretations of the Torah. Through this, the Holy One, blessed be He, and His entire entourage above and all these righteous in the Garden of Eden are adorned with that NOVEL INTERPRETATION.

306. תּוּ שְׁמַעְנָא בּוּצִינָא קַדִּישָׁא, דְּכַמָּה יְקָר עַל יְקָר, וַעֲטָרָה עַל עֲטָרָה, מְעַטְּרָן לַאֲבוּהָ דְּהַהוּא ב״נ תַּמָּן, בְּשַׁעֲתָא דְּאָמַר קוּדְשָׁא בְּרִיךְ הוּא, אִתְכְּנָשִׁי לְמִשְׁמַע חִדּוּשָׁא וּמִלִּין חַדְתִּין דְּאוֹרַיְיתָא, מִשְּׁמֵיהּ דְּפָלוֹנִי בַּר פְּלוֹנִי, כַּמָּה אִינּוּן דְּנַשְׁקִין עַל רֵישֵׁיהּ. כַּמָּה צַדִּיקַיָּיא מְעַטְּרִין לֵיהּ, כַּד נַחְתִּין. זַכָּאָה חוּלָקֵיהוֹן דְּכָל אִינּוּן דְּמִשְׁתַּדְּלִין בְּאוֹרַיְיתָא, יוֹמָא דְּשַׁבְּתָא מִשְּׁאַר יוֹמִין.

306. Additionally, I heard from the holy luminary. How much glory upon glory and adornment upon adornment they crown the father of that man, WHOSE SOUL BEARS WITNESS ABOUT THE INNOVATIVE TORAH INTERPRETATIONS. During that time, the Holy One, blessed be He, says TO HIS ENTOURAGE, 'Gather to listen to new innovative matters in the Torah of so-and-so, son of so-and-so', BECAUSE AT THAT POINT, THE HOLY ONE, BLESSED BE HE, MENTIONS THE FATHER OF THE INNOVATOR. How many are they that kiss on the head OF THE INNOVATOR'S FATHER? How many righteous adorn him when they descend? Praised is the lot of all those who study and deal in the Torah, and especially on the Shabbat even more than the rest of the weekdays.
(up to here spoke the head of the Yeshivah).

46. "A cake of the first of your dough for a gift"
We hear of the inner meaning of the offering of the cake (chalah) of the first of the dough. We are told that chalah is the Shechinah, and we learn that paternal merit ends for the wicked as they receive their reward in this world and they do not have Chassadim. The Shechinah indicates merit for her children when she receives from the right, where the 248 positive commandments are.
Ra'aya Meheimna (the Faithful Shepherd)

רעיא מהימנא

307. רֵאשִׁית עֲרִיסוֹתֵיכֶם חַלָּה תָּרִימוּ וְגוֹ׳, פִּקּוּדָא דָּא לְהַפְרִישׁ חַלָּה לַכֹּהֵן. חַלָּ״ה הָכִי חוּשְׁבָּנֵיהּ, מ״ג בֵּיצִים, וְחוֹמֶשׁ בֵּיצָה, חַד מֵחֲמֵשׁ. וְאִית חוֹמֶשׁ חַד מִן חַמְשִׁין, דְּאִיהוּ ן׳. וְדָא סִימָן מָגֵ״ן, דְּאִיהוּ מִיכָאֵ״ל גַּבְרִיאֵ״ל נוּרִיאֵ״ל. חָלָה, שְׁכִינְתָּא. דִּבְאַתְרָ דְּאִלֵּין מַלְאָכִין תַּמָּן, אֲבָהָן תַּמָּן. וּבְאַתְרָא דַּאֲבָהָן תַּמָּן, שְׁכִינְתָּא תַּמָּן. וּבָהּ וַיְחַל, בָּהּ צַלֵּינָא, הה״ד וַיְחַל מֹשֶׁה אֶת פְּנֵי יְיָ׳ אֱלֹהָיו. אֲדֹנָי יֱדֹוד אַתָּה הַחִלּוֹתָ לְהַרְאוֹת אֶת עַבְדְּךָ. וּבָהּ חָלָה זְכוּת אָבוֹת. וּבָהּ תָּמָה זְכוּת אָבוֹת לָרְשָׁעִים. דַּהֲווֹ מְקַבְּלִים אַגְרֵיהוּ בְּהַאי עָלְמָא.

307. "You shall offer up a cake (Heb. chalah) of the first of your dough for a gift" (Bemidbar 15:20). This commandment is to separate a piece of dough for chalah. Chalahs's numerical value is Mem Gimel (=53). THIS INDICATES THAT DOUGH DOES NOT ACQUIRE THE SIZE WHEN CHALAH IS TO BE REMOVED FROM IT, UNLESS IT CONTAINS 43 and 1/5 of an eggs's size OF AN EGG. There are times when fifth means one of fifty, which is final Nun (= fifty). This is derived from Mem Gimel final Nun, which is the initials of Michael, Gabriel and Nuriel, WHICH CORRESPOND TO CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. Chalah is the Shechinah, for wherever these angels MEM GIMEL FINAL NUN, are, there are the patriarchs, WHO ARE CHESED, GVURAH AND TIFERET. Wherever the patriarchs are, THAT IS, CHESED, GVURAH AND TIFERET, there the Shechinah is found, SINCE CHESED, GVURAH AND TIFERET ARE THE SECRET OF THREE COLUMNS AND MALCHUT RECEIVES FROM THEM. And in her, IN MALCHUT, one beseeches, for in her one prays. SHE IS REFERRED TO AS PRAYER, as written: "And Moses besought (Heb. Vayechal) Hashem his Elohim..." (Devarim 3:24) and "O Hashem Elohim, you have begun (Heb. hachilota) to show Your servant..." (Shemot 32:11). In her Chalah, NAMELY, the paternal merits begin, WHICH IS DERIVED FROM HACHILOTA. In her, paternal merit ends for the wicked, SINCE PATERNAL MERIT DOES NOT STAND FOR THEM as they receive their reward in this world.

308. דְּמִסִּטְרָא דִּימִינָא, דְּתַמָּן יְ׳ דְּאִיהוּ חָכְמָה, שֵׁרוּתָא דִּשְׁמָא דַּיְדוֹד, דְּאִיהוּ אַחֲזֵי זְכוּתָא עַל בְּנָהָא מִימִינָא, דְּתַמָּן רמ״ח פִּקּוּדִין דַּעֲשֵׂה. מִסִּטְרָא דְּאָת ה׳ בַּתְרָאָה, דְּאִיהִי לִשְׂמָאלָא דִּגְבוּרָה, דְּתַמָּן לָא תַּעֲשֶׂה, דְּאִינּוּן שס״ה, דְּתַמָּן נְדוֹנִין רְשָׁעִים גְּמוּרִים, תָּמָה לוֹן זְכוּת אָבוֹת, וְאִתְהַפָּךְ לוֹן שֵׁם יְהוָ״ה, הוה״י. וְאוֹלִיפְנָא מֵהָמָן הָרָשָׁע, וְכָל זֶה אֵינֶנּוּ שָׁוֶה לִי.

ע״כ רעיא מהימנא

308. Since from the right side, where the Yud is, that is Chochmah, BECAUSE CHOCHMAH IS AT THE RIGHT AND BINAH IS AT THE LEFT, THAT ARE YUD-HEI, which is the beginning of the name Yud Hei Vav Hei, THE SHECHINAH indicates merit for her children WHEN SHE RECEIVES from the right, where the 248 positive commands are, THAT IS THE SECRET OF CHASSADIM, and from the side of the last Hei OF HEI VAV YUD HEI, that is to the left of Gvurah, SINCE MALCHUT IS ERECTED FROM THE LEFT SIDE. PRIOR TO THAT, IT RECEIVES FROM THE RIGHT, where the negative commands exist, which total 365 THAT ARE ON THE LEFT, where the totally wicked are sentenced. FOR THEM, paternal merit has ended, BECAUSE THEY STILL DO NOT HAVE CHASSADIM FROM CHESED, GVURAH AND TIFERET, WHO ARE CALLED FATHERS. The name of Yud Hei Vav Hei is reversed to Hei Vav Hei Yud, MEANING BACKWARDS, INDICATING JUDGMENT. We learn this from the wicked Haman, BECAUSE HE SAID, "Yet all this avails me nothing" (Ester 5:13). THE LETTERS AT THE END OF THE VERSE FORM HEI VAV HEI YUD, WHICH IS AN INDICATION OF JUDGMENTS.
End of Ra'aya Meheimna

47. Moses' birth

Rabbi Chizkiyah says that God gave Yisrael the Torah and also faithful prophets to lead them. All the prophets beheld God's glory from a high place, but not as near as Moses, who was closer to God than any of them. Rabbi Chizkiyah interprets the scripture beginning "And there went a man of the house of Levi, and took to wife the daughter of Levi," as meaning that Zeir Anpin joined with Malchut. We learn that the Shechinah hid Moses for three months because he was present above in the higher realm before he descended to this world. She allowed Moses to sail among the angels because he was later destined to go up among them to receive the Torah. We are told that the daughter of Pharaoh came from the left aspect of harsh judgment, and that she saw the child Moses stamped with the signature of Zeir Anpin and Malchut when she found him in the box of papyrus. From all this Rabbi Shimon derives that the souls of the righteous come from a high place, and that the soul has a father and a mother. Everything comes from and exists from male and female; Malchut is seen to be the mother of the soul of the first man.

309. וַיֹּאמֶר יְיָ׳ אֶל מֹשֶׁה לֵאמֹר דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְגוֹ׳ וְעָשׂוּ לָהֶם צִיצִית עַל כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם וְגוֹ׳. ר׳ חִזְקִיָּה פָּתַח, וַיַּרְאֵנִי אֶת יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל וְגוֹ׳. כַּמָּה זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא בָּעֵי בִּיקָרֵהוֹן עַל כָּל בְּנֵי עָלְמָא, וְיָהַב לוֹן אוֹרַיְיתָא קַדִּישָׁא, וְיָהַב לוֹן נְבִיאֵי מְהֵימְנֵי, דְּמִדַּבְּרֵי לְהוּ בְּאוֹרַיְיתָא, בְּאֹרַח קְשׁוֹט.

309. "And Hashem spoke to Moses, saying, 'Speak to the children of Yisrael, and bid them that they make them fringes in the corners of their garments throughout their generations...'" (Bemidbar 15:37-38). Rabbi Chizkiyah opened the discussion saying, "And He showed me Joshua the High Priest..." (Zecharyah 3:1). How happy are Yisrael that He desires their glory above all the people, has granted them the Holy Torah and given them faithful prophets that lead them according to Torah on the true path.

310. תָּא חֲזֵי, כָּל נְבִיאֵי וּנְבִיאֵי דְּאוֹקִים קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, כֻּלְּהוּ אִתְגְּלֵי קוּדְשָׁא בְּרִיךְ הוּא עֲלַיְיהוּ, בְּדַרְגִּין עִלָּאִין קַדִּישִׁין, וְחָמוּ זִיו יְקָרָא קַדִּישָׁא דְּמַלְכָּא מֵאַתָּר עִלָּאָה, אֲבָל לָא קָרִיב כְּמֹשֶׁה, דַּהֲוָה קָרִיב לְמַלְכָּא יַתִּיר מִכֹּלָּא, דְּהָא זַכָּאָה חוּלָקֵיהּ יַתִּיר מִכָּל בְּנֵי עָלְמָא, דְּעָלֵיהּ כְּתִיב, פֶּה אֶל פֶּה אֲדַבֶּר בּוֹ וּמַרְאֶה וְלֹא בְּחִידוֹת. וּשְׁאַר נְבִיאֵי, הֲווֹ חָמָאן מֵאַתָּר רְחִיקָא, כְּמָה דְּאַתְּ אָמֵר מֵרָחוֹק יְיָ׳ נִרְאָה לִי.

311. א״ר חִזְקִיָּה, הָכִי אוֹלִיפְנָא, כְּתִיב וַיֵּלֶךְ אִישׁ מִבֵּית לֵוִי וַיִּקַּח אֶת בַּת לֵוִי. וַיֵּלֶךְ אִישׁ: דָּא קוּדְשָׁא בְּרִיךְ הוּא כד״א יְיָ׳ אִישׁ מִלְחָמָה. מִבֵּית לֵוִי: דָּא קוּדְשָׁא בְּרִיךְ הוּא, אֲתָר דְּחָכְמָה עִלָּאָה, וְהַהוּא זוֹהַר מִתְחַבְּרָן כַּחֲדָא, דְּלָא מִתְפָּרְשָׁן לְעָלְמִין. מִבֵּית לֵוִי: דְּאַשְׁרֵי לְוְיָתָן כָּל חִידוּ בְּעָלְמָא, הה״ד לִוְיָתָן זֶה יָצַרְתָּ לְשַׂחֶק בּוֹ. וַיִּקַּח אֶת בַּת לֵוִי, דָּא קוּדְשָׁא בְּרִיךְ הוּא, אֲתָר דְּנָהִירוּ דְּסִיהֲרָא נָהִיר.

312. וַתַּהַר הָאִשָּׁה וַתֵּלֶד בֵּן. הָאִשָּׁה וַדַּאי, כד״א לְזֹאת יִקְרֵא אִשָּׁה. בְּקַדְמֵיתָא בַּת לֵוִי, הָכִי הוּא וַדַּאי. וְכִי בַּת לֵוִי בְּקַדְמֵיתָא, וְהַשְׁתָּא אִשָּׁה. אֶלָּא הָכִי אוֹלִיפְנָא, אִתְּתָא עַד לָא אִזְדַּוְּוגַת, אִתְקְרִיאַת בַּת פְּלוֹנִי, בָּתַר דְּאִזְדַּוְּוגַת. אִתְקְרֵי אִשָּׁה, וְהָכָא, בַּת וְאִשָּׁה, כֻּלָּא בְּחַד דַּרְגָּא הִיא.

313. וַתִּצְפְּנֵהוּ ג׳ יְרָחִים, אִלֵּין תְּלַת יַרְחִין דְּדִינָא קַשְׁיָא שַׁרְיָא בְּעָלְמָא. וּמַאי נִינְהוּ. תַּמּוּ״ז וְאָ״ב וְטֵבֵ״ת. מַאי קָא מַשְׁמַע לָן. דְּעַד דְּלָא נָחַת מֹשֶׁה לְעָלְמָא, שְׁכִינָתָא הֲוָה הוּא לְעֵילָא, וְעַל דָּא אִזְדַּוְּוגַת בֵּיהּ שְׁכִינְתָּא מִן יוֹמָא דְּאִתְיְלִיד. מִכָּאן אָמַר רִבִּי שִׁמְעוֹן, רוּחֵיהוֹן דְּצַדִּיקַיָּיא שְׁכִיחִין אִינּוּן לְעֵילָא, עַד לָא יֶחֱתוּן לְעָלְמָא.

310. Come and see all the various groups of prophets that the Holy One, blessed be He, set up for everyone in Yisrael. The Holy One, blessed be He, revealed Himself on the highest holy levels and they beheld the King's Holy Radiance of Glory from a lofty location - but not as near as Moses, who was closer to the King than any of them since his lot was more blessed than that of any other man. About him, it is written: "With him I speak mouth to mouth, manifestly, and not in dark speeches" (Bemidbar 12:8). The rest of the prophets saw from a distant place, as you say, "Hashem appeared of old (also: 'from afar') to me" (Yirmeyah 31:2).

311. Rabbi Chizkiyah said, This is how I learned. It is written: "And there went a man of the house of Levi, and took to wife the daughter of Levi" (Shemot 2:1). "And there went a man": That is the Holy One, blessed be He, THAT IS ZEIR ANPIN, as it says, "Hashem is a man of war" (Shemot 15:3). "The house of Levi" is the Holy One, blessed be He, WHO WENT FROM the area where the uppermost high Chochmah and that bright radiance, WHICH IS SUPERNAL BINAH, join together and never separate. HE INTERPRETS "LEVI" AS DERIVED FROM ATTACHMENT, AS IN 'LIVYUT' (ENG. 'ACCOMPANIMENT'). ANOTHER EXPLANATION OF: "Of the house of Levi" is that the Leviathan, THAT IS THE YESOD OF ZEIR ANPIN, has inspired all enjoyment in the world AND HE INTERPRETS "LEVI" AS DERIVED FROM LEVIATHAN, as is written: "There is the Leviathan, whom You have made to play therein" (Tehilim 104:26). "And took to wife the daughter of Levi": That is the Holy One, blessed be He, which is the place where the moon is bright, THAT BEING MALCHUT.

312. "And the woman conceived, and bore a son" (Shemot 2:2). Surely, "the woman" IS MALCHUT, as it says, "she (Heb. zot) shall be called woman" (Beresheet 2:23) AND "ZOT" IS THE NAME OF MALCHUT. At first, SHE IS CALLED "the daughter of Levi" and certainly it is so. Why did he first CALL HER the daughter of Levi and now a woman? HE RESPONDS: This is what we have learned. Before she is married, a woman is referred to as the daughter of so-and-so, but after she is married, she is referred to as a woman. Here too, daughter and woman pertain to the same level, MEANING MALCHUT. HOWEVER, BEFORE HE TOOK HER IN MARRIAGE, SHE WAS REFERRED TO AS THE DAUGHTER OF LEVI, AND AFTER THAT, A WOMAN.

313. "She hid him three months" (Shemot 2:2): These are the three months when heavy Judgment rests in the world. Which ones are they? Tamuz, Av and Tevet. AND THEREFORE, THE SHECHINAH HID HIM. HE ASKS: What is it trying to tell us by this? HE REPLIES: IT LETS US KNOW that before Moses went down to the world, he was above. Therefore, the Shechinah joined him since the day he was born, AND PROTECTED HIM. From here, Rabbi Shimon took it to say that the spirits of the righteous are above before they descend into this world.

314. וְלֹא יְכֹלָה עוֹד הַצְּפִינוֹ וַתִּקַּח לוֹ וְגוֹ׳ מַאי וַתִּקַּח לוֹ תֵּיבַת גֹּמֶא. דְּחָפַת לֵיהּ בְּסִימָנָהָא, לְמֶהֱוֵי נָטִיר מֵאִינּוּן נוּנֵי יַמָּא, דְּשָׁאטִין בְּיַמָּא רַבָּא, כְּמָה דִּכְתִיב שָׁם רֶמֶשׂ וְאֵין מִסְפָּר. וְהִיא חָפַת לֵיהּ לְמֶהֱוֵי נָטִיר מִנַּיְיהוּ בְּחָפוּ דְּסִטְרָא דְּיוֹבְלָא יַקִּירָא בִּתְרֵי גַּוְונִין, בְּחִיוָּר וְאוּכָּם, וְאָנַח לֵיהּ לְמֹשֶׁה לְמֵישַׁט בֵּינַיְיהוּ, לְאִשְׁתְּמוֹדַע בֵּינַיְיהוֹן, בְּגִין דְּזַמִּין הוּא לְסַלְקָא בֵּינַיְיהוּ, זִמְנָא אַחֲרָא, לְקַבְּלָא אוֹרַיְיתָא.

314. "And when she could no longer hide him" (Ibid. 3). HE ASKS: What is the meaning of: "She took for him a box made of papyrus"? (Ibid). HE REPLIES: She coated it with conserving ingredients to keep it safe from these sea fish, MEANING HIGH ANGELS, that swim in the great ocean, as is written: "Wherein are creeping things innumerable" (Tehilim 104:25). She coated it so that he should be kept from them, with a coat from the precious Jubilee, THAT IS BINAH, in two colors, white and black. THAT IS THE SECRET OF CLAY AND TAR, WHICH CORRESPONDS TO THE TWO COLUMNS, RIGHT AND LEFT, SINCE TAR IS THE SECRET OF THE LEFT, EXCEPT THAT IT IS BLENDED WITH MALCHUT OF THE ATTRIBUTE OF JUDGMENT. THEREFORE, THE RED IN THE LEFT TURNS TO BLACK; THAT IS THE SECRET OF THAT BLACK BEING RED, EXCEPT THAT IT WAS BLEMISHED. She allowed Moses to sail among them, THE ANGELS, and to become known among them, because he was destined to go up among them at a later date to receive the Torah.

315. וַתֵּרֶד בַּת פַּרְעֹה. דָּא הִיא, דְּאַתְיָא מִסִּטְרָא שְׂמָאלָא דִּדִינָא קַשְׁיָא, כְּמָה דְּאִתְּמַר לִרְחוֹץ עַל הַיְאוֹר. עַל הַיְאוֹר דַּיְיקָא, וְלָא עַל הַיָּם. וְאִי תֵּימָא, הָא כְּתִיב וּמַטְּךָ אֲשֶׁר הִכִּיתָ בּוֹ אֶת הַיְאוֹר. וּמֹשֶׁה לָא הִכָּה אֶלָּא בַּיָּם, וְקָרְיֵיהּ קְרָא יְאוֹר. אֶלָּא יְאוֹר הֲוָה דְּמָחָא אַהֲרֹן עַל יְדָא דְּמֹשֶׁה, וְשַׁוְוֵיהּ קְרָא דְּאִיהוּ עֲבַד.

315. "And the daughter of Pharaoh came down to wash herself at the River" (Shemot 2:5). This DAUGHTER OF PHARAOH came from the left aspect of harsh Judgment, as is written: "To wash herself at the River." "At the River" is exact, instead of "at the sea," SINCE THE SEA INDICATES MALCHUT. HOWEVER, THE RIVER IS HARSH JUDGMENT FROM THE LEFT SIDE, WHICH THE EGYPTIANS HAVE MADE THEIR DEITY. If you wonder about this, that it is written: "And your rod, with which you smote the river" (Shemot 17:5), although Moses never struck the river but rather the sea. The verse refers to it as river INDICATING THAT THE TERM RIVER IS NOT ACCURATE. HE REPLIES: It is indeed the river which Aaron struck under Moses direction, and the scripture assigned it as if Moses himself did the striking.

316. כְּהַאי גַּוְונָא וְיִתְמַלֵּא שִׁבְעַת יָמִים אַחֲרֵי הַכּוֹת יְיָ׳ אֶת הַיְאוֹר, וְאַהֲרֹן הִכָּה, אֶלָּא עַל דָּא דְּאָתָא מִסִּטְרָא דְקוּדְשָׁא בְּרִיךְ הוּא, קַרְיֵיהּ קְרָא הַכּוֹת יְיָ׳, לְבָתַר קַרְיֵיהּ בִּשְׁמָא דְּמֹשֶׁה. וְנַעֲרוֹתֶיהָ הוֹלְכוֹת, אִינּוּן שְׁאַר מַשְׁרְיָין דְּאַתְיָין מִסִּטְרָא דָּא.

316. Similarly, "And seven days were completed, after Hashem had smitten the River" (Shemot 7:25). EVEN THOUGH Aaron struck it, it is only because it came from the Holy One, blessed be He, WHO COMMANDED HIM, that the scripture referred to it as: "Hashem had smitten." Later on, it was referred to in the name of Moses, FOR THE SAME REASON; "and her maidens walked along" (Shemot 2:5): These are the rest of the camps that came from that LEFT side.

317. וַתִּפְתַּח וַתִּרְאֵהוּ אֶת הַיֶּלֶד. וַתִּרְאֵהוּ, וַתֵּרֶא מִבָּעֵי לֵיהּ, מַאי וַתִּרְאֵהוּ. וְהָא אָמַר רִבִּי שִׁמְעוֹן לֵית לָךְ מִלָּה בְּאוֹרַיְיתָא, אוֹ אָת חַד בְּאוֹרַיְיתָא, דְּלָא אִית בֵּיהּ רָזִין יַקִּירִין וְעִלָּאִין. אֶלָּא הָכִי אוֹלִיפְנָא, רְשִׁימָא דְּמַלְכָּא וּמַטְרוֹנִיתָא אִשְׁתְּכַחַת בֵּיהּ, וְאִינּוּן רְשִׁימָא דְוָא״ו הֵ״א, מִיַּד וַתַּחְמוֹל עָלָיו וְגוֹ׳. עַד כָּאן לְעֵילָא. מִכָּאן וּלְהַלְאָה לְתַתָּא, בַּר הַאי קְרָא, דִּכְתִיב וַתֵּתַצַּב אֲחוֹתוֹ מֵרָחוֹק. אֲחוֹתוֹ דְּמַאן. אֲחוֹתוֹ דְּהַאי אִיהוּ, דְּקָרָא לִכְנֶסֶת יִשְׂרָאֵל אֲחוֹתִי, כד״א פִּתְחִי לִי אֲחוֹתִי. מֵרָחוֹק: כד״א, מֵרָחוֹק יְיָ׳ נִרְאָה לִי.

317. "And when she had opened it, she saw him, the child" (Shemot 2:6). HE INQUIRES: What is: "she saw him"? "She saw" was the proper way to use. Why "she saw him"? Didn't Rabbi Shimon say that there was nothing in the Torah, or even one letter in the Torah, that does not contain highly valuable secrets? HE RESPONDS: That is how we have learned. The impression of the King and the Matron, THAT ARE ZEIR ANPIN AND MALCHUT, THE SECRET OF VAV-HEI OF YUD HEI VAV HEI, was found upon him, and that is the impression of Vav-Hei THAT WERE ADDED TO "SHE SAW (HEB. VATERE)." THEREFORE, IT IS SPELLED "VATIR'EHU (ENG. 'SHE SAW HIM')." Instantly, "she had compassion on him..." (Ibid.). Up to here it relates to the higher, TO HIGHER REALMS. From here on, IT DISCUSSES THIS WORLD below, except for this verse, in which is written: "And his sister stood afar off" (Ibid. 4). HE INQUIRES: Whose sister, AND REPLIES: The sister of the one, MEANING ZEIR ANPIN, who called the Congregation of Yisrael my sister, as it says, "Open to me, my sister" (Shir Hashirim 5:2). "afar off" MEANS as in, "Hashem appeared from afar to me" (Yirmeyah 31:2).

318. מַאי מַשְׁמַע. מַשְׁמַע דְּאִינּוּן זַכָּאִין, עַד דְּלָא נַחְתּוּ לְעָלְמָא, אִשְׁתְּמוֹדְעָן אִינּוּן לְעֵילָא לְגַבֵּי כֹּלָּא, וכ״ש מֹשֶׁה. וּמַשְׁמַע דְּנִשְׁמָתְהוֹן דְּצַדִּיקַיָּיא, אִתְמְשַׁךְ מֵאֲתָר עִלָּאָה, כְּמָה דְּאוֹקִימְנָא. וְרָזָא דְּמִלָּה אוֹלִיפְנָא, דְּמַשְׁמַע דְּאָב וְאֵם אִית לְנִשְׁמְתָא, כְּמָה דְּאִית אָב וְאֵם לְגוּפָא, בְּאַרְעָא.

318. HE INQUIRES: What is to be derived FROM THIS PASSAGE? HE REPLIES: It means that all these righteous, prior to their descent to the world, are made known to all above. THAT APPLIES TO ALL THE RIGHTEOUS, and most certainly to Moses. It means that the souls of the righteous are derived from a lofty place, SINCE "of the house of Levi" ALLUDES TO THE SUPERNAL CHOCHMAH AND BINAH, as we have explained. We learned the secret of the matter, which means that there are a father and a mother to the soul, as there are a father and mother to the body on earth, SINCE A MAN IS ZEIR ANPIN AND "DAUGHTER OF LEVI" IS MALCHUT. AND FROM THEIR UNION, THE SOUL OF MOSES WAS BORN.

319. וּמַשְׁמַע דְּבְכָל סִטְרִין, בֵּין לְעֵילָא, בֵּין לְתַתָּא, מִדְּכָר וְנוּקְבָא כֹּלָּא אַתְיָא וְאִשְׁתְּכַח. וְהָא אוּקְמוּהָ רָזָא דִּכְתִיב, תּוֹצִיא הָאָרֶץ נֶפֶשׁ חַיָּה. הָאָרֶץ, דָּא כְּנֶסֶת יִשְׂרָאֵל. נֶפֶשׁ חַיָּה, נַפְשָׁא דְּאָדָם קַדְמָאָה עִלָּאָה, כְּמָה דְּאִתְּמַר. אָתָא רִבִּי אַבָּא וּנְשָׁקֵיהּ, אָמַר וַדַּאי שַׁפִּיר קָא אַמְרַת, וְהָכָא הוּא כֹּלָּא.

319. It seems on all sides, both above, THE MALE AND FEMALE PRINCIPLES, and below, ABA AND IMA OF THIS WORLD, that is comprised of male and female. That is how the secret of the scripture was explained: "Let the earth bring forth living creatures (Heb. Nefesh)" (Beresheet 1:24). "The earth" refers to the Congregation of Yisrael THAT IS MALCHUT; the living Nefesh IS the Nefesh of supernal Adam, as we have learned, SINCE MALCHUT IS THE MOTHER OF THE NEFESH OF THE FIRST MAN. Rabbi Aba approached him and kissed him. He said, You certainly spoke properly, and it is as you say.

320. זַכָּאָה חוּלָקֵיהּ דְּמֹשֶׁה נְבִיאָה מְהֵימְנָא, עַל כָּל שְׁאַר נְבִיאֵי עָלְמָא. בְּגִין כַּךְ, לָא אִשְׁתְּדַל בֵּיהּ כַּד אִסְתַּלַּק מֵעָלְמָא, בַּר קוּדְשָׁא בְּרִיךְ הוּא, דְּאַעֲלֵיהּ לְסַרְגּוֹרֵיהּ. וְעַל דָּא סָלִיק מֹשֶׁה בְּנְבוּאָה עִלָּאָה, וּבְדַרְגִּין יַקִּירִין, מִכָּל נְבִיאֵי עָלְמָא, וּשְׁאַר נְבִיאֵי חָמָאן בָּתַר כּוֹתְלִין סַגִּיאִין.

320. Moses, the faithful prophet, is praised above all the rest of the prophets. Therefore, when he departed, no one else dealt with him besides the Holy One, blessed be He, who raised him to His presence. Therefore, Moses has surpassed in his lofty prophecy and glorious levels all the prophets, while the other prophets saw as if behind many walls.

48. The Tzitzit (fringed garment)

Rabbi Yitzchak says that any person not fortunate enough to become adorned in this world with the covering of a good deed stands in a soiled garment and stands trial for it in the next world.

321. וַיַּרְאֵנִי אֶת יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל, מַאי קָא חָמָא, דַּהֲוָה קָאֵים קֳמֵי מַלְאָכָא, וּמִתְלַבֵּשׁ בִּלְבוּשִׁין מְלוּכְלָכִין, עַד דְּכָרוֹזָא נָפִיק, וְאָמַר הָסִירוּ הַבְּגָדִים הַצּוֹאִים מֵעָלָיו. אָמַר רִבִּי יִצְחָק, כְּתִיב הָכָא וְעוֹמֵד לִפְנֵי הַמַּלְאָךְ, מַאי לִפְנֵי הַמַּלְאָךְ. דַּהֲוָה דָּאִין דִּינוֹי, הַהוּא דִּכְתִיב בֵּיהּ, וְאַל תֹּאמַר לִפְנֵי הַמַּלְאָךְ כִּי שְׁגָגָה הִיא. מַאי קָא מַשְׁמַע לָן. דְּכָל בַּר נָשׁ דְּלָא זָכֵי בְּהַאי עָלְמָא, לְאִתְעַטְּפָא בְּעִטּוּפָא דְּמִצְוָה, וּלְאִתְלַבְּשָׁא בִּלְבוּשָׁא דְּמִצְוָה. כַּד עָיֵיל בְּהַהוּא עָלְמָא, קָאֵים בִּלְבוּשָׁא טְנוּפָא, דְּלָא אִצְטְרִיךְ, וְקָאֵים בְּדִינָא עָלֵיהּ.

321. "And He showed me Joshua the High Priest..." (Zecharyah 3:1). HE ASKS: What did he see? HE RESPONDS that he was standing in the presence of the angel dressed in filthy clothes until the proclamation came forth and said, "Remove the soiled clothes from him" (Ibid. 4). Rabbi Yitzchak said that it is written here: "And he stood in the presence of the angel" (Ibid 3). What is the meaning of: "In the presence of the angel"? It means that he was judging him, he about whom it is written: "Nor say before the angel, that it was an error" (Kohelet 5:5). What is this telling us? That whoever did not merit in this world to be wrapped with a religious covering, and dressed with a religious garment, MEANING WITH THE TZITZIT, has a soiled garment that must not be SO, and is judged for it.

322. ת"ח, כַּמָּה לְבוּשִׁין מִזְדַּמְּנִין בְּהַהוּא עָלְמָא, וְהַהוּא בַּר נָשׁ דְּלָא זָכֵי בְּהַאי עָלְמָא בִּלְבוּשִׁין דְּמִצְוָה, כַּד עָיֵיל לְהַהוּא עָלְמָא, מְלַבְּשִׁין לֵיהּ בְּחַד לְבוּשָׁא דְּאִשְׁתְּמוֹדַע לְגַבֵּי מָארֵיהוֹן דְּגֵיהִנָּם, וְהַהוּא לְבוּשָׁא, וַוי לְמַאן דְּאִתְלְבָּשׁ בֵּיהּ. דְּהָא כַּמָּה גַּרְדִּינֵי נְמוּסִין, זְמִינִין לְאַחֲדָא בֵּיהּ, וְעַיְילֵי לֵיהּ לַגֵּיהִנָּם. וּשְׁלֹמֹה מַלְכָּא צָוַוח וְאָמַר בְּכָל עֵת יִהְיוּ בְגָדֶיךָ לְבָנִים.

322. Come and see the variety of garments available in that world. That person that did not merit in this world religious garments, MEANING THE TALIT AND TZITZIT, when he enters that world, they dress him with a certain dress that is known to the masters of Gehenom. Woe to him who is dressed in that garb, since many legal investigators will seize him and usher him into Gehenom. King Solomon cried out and said, "Let your garments be always white" (Kohelet 9:8).

323. תָּאנָא בְּרָזָא דְּסִפְרָא דִּצְנִיעוּתָא, אַרְבַּע מַלְכִין נָפְקִין לְקַדְמַת אַרְבַּע. בְּהוּ תַּלְיָין כַּעֲנָבִים בְּאִתְכְּלָא, צְרִירָן בְּהוּ ז' רְהִיטִין, סָהֲדִין סַהֲדוּתָא. וְלָא קַיְימִין בְּדוּכְתַּיְיהוּ.

323. We learned in the secret of Safra Det'zniuta (the Concealed Book) that four kings come out AND EMANATE in the presence of four. They come out from them like grapes in a cluster. Seven runners are incorporated in them, and they testify. They never stand still WHEN THEY TESTIFY.
We learn about the reason for wearing the tzitzit, and for the plate of pure gold that must be gazed at. We are told that there is blue in the tzitzit to remind people to fear God and we learn about the strands on the tzitzit.
Ra'aya Meheimna (the Faithful Shepherd)

רעיא מהימנא

324. צִיצִית, פִּקּוּדָא דָּא אִיהוּ, לְאַדְכָּרָא כָּל פִּקּוּדֵי אוֹרַיְיתָא בְּגִינָהּ. כד"א וּרְאִיתֶם אוֹתוֹ וּזְכַרְתֶּם אֶת כָּל מִצְוֹת יְיָ' וַעֲשִׂיתֶם אוֹתָם. דָּא אִיהוּ סִימָנָא דְּמַלְכָּא, לְאַדְכָּרָא וּלְמֶעְבַּד.

324. The Tzitzit (lit. 'fringed garment'): This command is to remember all the precepts of the Torah through it, as it says, "That you may look upon it, and remember all the commandments of Hashem, and do them" (Bemidbar 15:39). That is the sign of the King to remember and do.

325. כְּתִיב וְעָשִׂיתָ צִיץ זָהָב, וְהָא אוֹקִימְנָא רָזָא דְּצִיץ לְאִתְעַטָּרָא בֵּיהּ כַּהֲנָא רַבָּא. וְדָא אִיהוּ צִיץ, לְאִסְתַּכְּלָא בֵּיהּ עַיְינִין, דְּאִיהוּ סִימַן דְּעָלְמָא עִלָּאָה, דְּאִתְעַטָּר בֵּיהּ כַּהֲנָא רַבָּא.

325. It is written: "And you shall make a plate of pure gold" (Shemot 28:36). We have already explained that the secret of the plate (Heb. tzitz) is to adorn the High Priest with it. It is REFERRED TO AS Tzitz, WHICH MEANS SEEING, DERIVED FROM HE PEEPED (HEB. HETZITZ) AND WAS HURT. So the eyes will gaze at it, for it is a sign of the world above, THAT IS ZEIR ANPIN, WHERE THE SECRET OF BESTOWING THE ILLUMINATION OF CHOCHMAH IS INFERRED BY GAZING OF THE EYES, with which the High Priest was adorned.

326. וּבְגִין כַּךְ אִסְתַּכְּלוּתָא דִּילֵיהּ מְכַפְּרָא עַל עַזּוּת פָּנִים, דְּלָא קַיְימָא לְקַמֵּיהּ, אֶלָּא פָּנִים דְּקֻשׁוֹט, רָזָא דְּכָל אִינּוּן פָּנִים עִלָּאִין, דְּאִינּוּן פָּנִים דְּקֻשׁוֹט, פָּנִים דֶּאֱמֶת. דִּכְלִילָן בֶּאֱמֶת דְּיַעֲקֹב.

326. Because of this, looking UPON THE GOLD PLATE serves as absolution from insolence (lit. 'impudence of face'), since nothing prevails in its presence except a face of truth, which is the secret of every supernal face. THAT IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH CLOTHED WITH CHASSADIM, WHICH IS REFERRED TO AS FACE, which is true face, MEANING the true face that is incorporated in the truth of Jacob THAT IS ZEIR ANPIN, IN ACCORDANCE WITH THE SECRET OF THE SCRIPTURE: "YOU WILL SHOW TRUTH TO JACOB" (MICHAH 7:20).

327. צִיצִית אִיהוּ נוּקְבָא, רָזָא בְּעָלְמָא תַּתָּאָה. אִסְתַּכְּלוּתָא לְאַדְכָּרָא. צִיץ דְּכַר, צִיצִית נוּקְבָא, וְדָא לְכָל בַּר נָשׁ. צִיץ לְכַהֲנָא.

327. Tzitzit is feminine, which is the secret of the lower world, MEANING MALCHUT, that is a look for the purpose of remembering, MEANING AS IT SAYS, "THAT YOU MAY LOOK UPON IT, AND REMEMBER" (BEMIDBAR 15:39). Tzit is masculine, MEANING ZEIR ANPIN, and Tzitzit is feminine, WHICH IS MALCHUT. That TZITZIT is for every man, while Tzit is just for the priest.

328. וְתָנִינָן, אָסוּר לְאִסְתַּכְּלָא בִּשְׁכִינְתָּא, בג״כ אִית תְּכֵלָא, בְּגִין דִּתְכֵלֶת, אִיהוּ כֻּרְסְיָיא לְבֵית דָּוִד, וְתִקּוּנָא דִּילֵיהּ. וְדָא אִיהוּ דַּחֲלָא מִן קֳדָם יְיָ׳ לְדַחֲלָא מֵהַהוּא אֲתָר. וְעַל דָּא וּרְאִיתֶם אוֹתוֹ וּזְכַרְתֶּם אֶת כָּל מִצְוֹת יְיָ׳, וְדָא כֻּרְסְיָיא דְּדַיְינִין בָּהּ דִּינֵי נְפָשׁוֹת, כְּמָה דְּאוֹקְמוּהָ, דְּכָל גַּוְונִין טָבִין לְחֶלְמָא, בַּר תְּכֵלָא, דְּאִיהוּ כֻּרְסְיָיא דְּסָלִיק בְּדִינָא דִּנְפָשׁוֹת.

328. We have learned that it is forbidden to gaze at the Shechinah. Therefore, there is blue IN THE TZITZIT (LIT. 'FRINGED GARMENT'), since blue is a throne for the house of David, THAT IS MALCHUT, and its restoration. That is in order to have fear of the presence of Hashem, to fear that area. Therefore, "That you may look upon it, and remember all the commandments of Hashem, and do them" (Bemidbar 15:39). AND BLUE is the throne at which criminal law is judged, as was explained, that all colors are good in a dream except blue, since that throne rises to judge criminal law.

329. כְּתִיב וְנָתְנוּ עַל צִיצִית הַכָּנָף פְּתִיל תְּכֵלֶת. וְנָתְנוּ עַל הַכָּנָף לָא כְּתִיב, אֶלָּא וְנָתְנוּ עַל צִיצִית. דְּדָא אִיהוּ דְּחָפֵי עַל שְׁאַר חוּטִין.

329. It is written: "And that they put upon the fringe of each corner a thread of blue" (Bemidbar 15:38). It is not written: 'They shall put upon the corner', but rather "They put upon the fringe," since it covers over the rest of the threads, MEANING THAT TZITZIT ALLUDES TO THE ILLUMINATION OF CHOCHMAH. THEREFORE, ONLY THEY REQUIRE A COVER AND PROTECTION FROM THE BLUE THREAD. THAT IS WHY IT IS WRITTEN: "AND THAT THEY PUT UPON THE FRINGE."

330. וּרְאִיתֶם אוֹתוֹ וּזְכַרְתֶּם, וּכְתִיב, זָכוֹר אֵת אֲשֶׁר עָשָׂה לְךָ עֲמָלֵק. מ״ט דָּא. אֶלָּא לְבָרָא דְּפָרִיץ גִּדְרָא, וּנְשָׁכֵיהּ כַּלְבָּא. כָּל זִמְנָא דַּאֲבוּי בָּעֵי לְאוֹכָחָא לְבָרֵיהּ, הֲוָה אָמַר הֲוֵי דָּכִיר כַּד נָשִׁיךָ לָךְ כַּלְבָּא. אוֹף הָכָא וּרְאִיתֶם אוֹתוֹ וּזְכַרְתֶּם, דְּדָא אִיהוּ אֲתָר דְּסַלְקִין נִשְׁמָתִין לְמֵידָן.

330. "And you shall see it and remember": IT IS AS WHAT is written: "Remember what Amalek did to you" (Devarim 25:17). What is the reason? It is SIMILAR to a son that breaches a fence and gets bitten by a dog. Every time the father wants to reprove his son, he says to him, Remember when the dog bit you? Here too, "you shall see it and remember," since THE BLUE is the area where the souls ascend to be judged. THEREFORE, IT IS ALSO SIMILAR TO WHAT IS WRITTEN: "REMEMBER WHAT AMALEK DID TO YOU."

331. כְּגַוְונָא דָּא, וְהָיָה כָּל הַנָּשׁוּךְ וְרָאָה אוֹתוֹ וָחָי, אֲמַאי. אֶלָּא כַּד סָלִיק לְעֵינוֹי, וְחָמֵי דִּיוּקְנָא דְּהַהוּא דְּנָשִׁיךְ לֵיהּ, הֲוָה דָּחִיל, וְצַלֵּי קֳדָם יְיָ׳, וַהֲוָה יָדַע דְּאִיהוּ עוֹנְשָׁא דְּחַיָּיבָיָא. כָּל זְמַן דִּבְרָא חָמֵי רְצוּעָה דַּאֲבוּי, דָּחִיל מֵאֲבוּי. אִשְׁתְּזִיב מִרְצוּעָה, אִשְׁתְּזִיב מִכֹּלָא. מַאן גָּרִים לֵיהּ לְאִשְׁתְּזָבָא. הַהוּא דְּחָמֵי בְּעֵינוֹי הַהוּא רְצוּעָה, הַהוּא רְצוּעָה גָּרִים לֵיהּ לְאִשְׁתְּזָבָא. וְע״ד וְרָאָה אוֹתוֹ וָחָי, חָמֵי רְצוּעָה דְּאַלְקֵי לֵיהּ, וְאִיהוּ עָבֵיד לֵיהּ לְאִשְׁתְּזָבָא. אוֹף הָכָא וּרְאִיתֶם אוֹתוֹ וּזְכַרְתֶּם, וַעֲשִׂיתֶם וַדַּאי. וְאִי לָאו, הָא רְצוּעָה, דְּהַאי יִגְרוֹם לְכוֹן, לְמֶהֱוֵי תָּבִין לְפוּלְחָנָא דִילִי תָּדִיר, וּכְדֵין וַעֲשִׂיתֶם.

331. Similarly, "and it shall come to pass that every one that is bitten, when he looks upon it, shall live" (Bemidbar 21:8). Why is this? It is only when he raised his eyes and saw the form of that which bit him, he was afraid and prayed to Hashem, and knew that this was punishment for the wicked. As long as a son sees his father's strap, he fears his father. If he is saved from the strap, so is he saved from everything. Who caused him to be saved? His seeing the strap with his own eyes. SO the strap caused him to be saved. Hence, "when he looks upon it, shall live." He saw the strap that beat him, and it caused him to be saved. Here too, "that you may look upon it, and remember all the commandments of Hashem, and do" certainly. If not, here is the strap, MEANING THE BLUE that will cause you to return always to My service. Then, "do."

332. וְלֹא תָתוּרוּ אַחֲרֵי לְבַבְכֶם, יִמְנַע מִנְּכוֹן בִּישִׁין אַרְחִין אַחֲרָנִין, וַדַּאי, לֹא תָתוּרוּ, וְלָא תַעֲבְדוּ בִּישִׁין. וְעַל דָּא סַלְקָא גָּוֵון תְּכֵלָא. דָּא תְּכֵלֶת, דַּמְיָא לְכִסֵּא הַכָּבוֹד, מַה כִּסֵּא הַכָּבוֹד, עָבֵיד לְבַר נָשׁ לְמֵהַךְ לְאָרְחָא דְּמֵישָׁר, לְדַכְּאָה לֵיהּ. אוֹף הַאי תְּכֵלֶת, עָבֵיד לב״נ לְמֵהַךְ בְּאֹרַח מֵישָׁר, וַדַּאי דְּכֹלָא אִית לְדַחֲלָא מֵהַאי אֲתָר, לְמֵיהַךְ בְּמֵישָׁר.

332. "And that you seek not after your own heart" (Bemidbar 15:39). ONCE YOU SAW THE BLUE, it prevented you from other evil ways. Assuredly, "you seek not" and commit no evil. Therefore, the sight of the blue is over THE TZITZIT. This blue is similar to the throne of glory. Just as the throne of glory causes a person to follow the upright path to purify him, so too this blue causes him to walk the straight path. Certainly every person should have fear of this place, thus walking in the straight path.

333. כְּתִיב מִכְּנַף הָאָרֶץ זְמִירוֹת שָׁמַעְנוּ צְבִי לַצַּדִּיק וְאוֹמֵר רָזִי לִי וְגוֹ׳. מִכְּנַף הָאָרֶץ, דָּא כְּנַף דְּצִיצִית, דְּאִיהוּ כְּנַף הָאָרֶץ. זְמִירוֹת שָׁמַעְנוּ, אִלֵּין שְׁאַר חוּטִין, דְּנָפְקִין וְתַלְיָין מֵאַתָּר עִלָּאָה, גּוֹ אִינּוּן שְׁבִילִין עִלָּאִין, דְּנָפְקִין מֵחָכְמָה עִלָּאָה. צְבִי לַצַּדִּיק, דָּא צַדִּיק חַי הָעוֹלָמִים, דְּאִינּוּן חוּטִין אִינּוּן שִׁפִּירוּ דִּילֵיהּ, דְּהָא מִנֵּיהּ נָפְקִין, וְכָל חוּטָא כְּלִילָא בִּתְרֵין סִטְרִין. וְכַד אִסְתַּכְּלְנָא, אֲמֵינָא רָזִי לִי רָזִי לִי, דְּהָא מִגּוֹ רָזָא עִלָּאָה דְּכָל מְהֵימְנוּתָא נָפְקִין. וְכַד אִסְתַּכְּלְנָא בִּתְכֵלֶת, וַחֲמֵינָא רְצוּעָה לְאַלְקָאָה, אֲתָר דְּחִילוּ לְמִדְחַל, אֲמֵינָא אוֹי לִי, דִּבְנֵי נָשָׁא לָא יַדְעֵי לְאַשְׁגְּחָא וּלְאִסְתַּכְּלָא עַל מָה מִתְעַנְּשִׁין לְשַׁקְּרָא, בְּהַאי בּוֹגְדִים בָּגְדוּ, דְּהָא קוֹרִין ק״ש בְּלָא צִיצִית, וְסָהֲדִין סַהֲדוּתָא דְּשִׁקְּרָא, וְאִלֵּין אִינּוּן בּוֹגְדִים דְּבִגְדוּ, מְשַׁקְּרֵי דְּגַרְמַיְיהוּ.

333. It is written: "From the uttermost part of the earth have we heard songs, glory to the righteous. But I said, 'my leanness (also: 'secret')...'" (Yeshayah 24:16). "From the uttermost part of the earth" refers to the corner of the Tzitzit, which is the edge of the earth, MEANING THE CORNER OF MALCHUT CALLED EARTH. "Have we heard songs": These are all the threads that come out and hang from a high place, within those lofty paths that emerge from supernal Chochmah. "Glory to the righteous": That is the Righteous that lives forever, WHICH IS YESOD OF ZEIR ANPIN, since the threads of the Tzitzit are His beauty. From Him, they emanate AND ARE GIVEN TO MALCHUT, and each thread is comprised of two aspects, MEANING CHASSADIM AND CHOCHMAH, WHICH ARE RIGHT AND LEFT. When I gaze, I say: "my secret, my secret" (Ibid.), since they come out from the high secret of the whole Faith AS THEY ARE THE WHOLE OF THE LIGHTS OF MALCHUT, REFERRED TO AS FAITH. And when I gaze at the blue and see a strap for beating, which is the place of awe that inspires fear, I say, "Woe to me" (Ibid.), because people do not know enough to watch and observe why they are punished for lying. "Traitors have dealt treacherously" (Ibid.), since they read the recital of Kriat Sh'ma without the Tzitzit and give false evidence. These are the traitors who have dealt treacherously, since they are false to themselves.

334. וּבֶגֶד בּוֹגְדִים בָּגְדוּ, לְבוּשָׁא דִּלְהוֹן בְּלָא צִיצִית, אִקְרֵי בֶּגֶד בּוֹגְדִים. לְבוּשָׁא דְּאִינּוּן בּוֹגְדִים דְּבָגְדוּ, דְּמְשַׁקְּרֵי וְסָהֲדִין סַהֲדוּתָא דְּשִׁקְּרָא בְּכָל יוֹמָא. וַוי לוֹן, וַוי לְנַפְשֵׁיהוֹן, דְּסַלְקֵי בְּהַהוּא כֻּרְסְיָיא דְּתִכְלָא לְמֵידָן. וְעָלַיְיהוּ כְּתִיב, דּוֹבֵר שְׁקָרִים לֹא יִכּוֹן לְנֶגֶד עֵינָי, הַהוּא בֶּגֶד דִּלְהוֹן אִשְׁתְּמוֹדַע לְגַבֵּי כָּל מָארֵיהוֹן דְּדִינִין. וַוי לוֹן, דְּלֵית לוֹן חוּלָקָא בְּעָלְמָא דְּאָתֵי. זַכָּאִין אִינּוּן צַדִּיקַיָּיא, דְּמַלְבּוּשֵׁיהוֹן וְתִקּוּנֵיהוֹן אִשְׁתְּמוֹדְעָן לְעֵילָא, לְאוֹטָבָא לוֹן בְּהַאי עָלְמָא וּבְעָלְמָא דְּאָתֵי.

334. "Traitors have dealt very treacherously" (Ibid.): their garment when without Tzitzit is considered "traitors (Heb. beged) have dealt very treacherously," that is, a garment (Heb. beged) of those traitors who are treacherous, who lie and give false testimony every day. Woe to them and woe to their souls, since they will ascend to that blue throne to HAVE THEM judged. About them, it is written: "He that tells lies shall not remain in My sight" (Tehilim 101:71). That garment of theirs is known to all the prosecutors. Woe to them that they have no part in the World to Come. Praised are the righteous, whose garments and works are known above to benefit them in this world and in the World to Come.

335. פִּקּוּדָא דָּא מִצְוַת צִיצִית, כְּלִיל תְּכֵלֶת וְלָבָן, דִּינָא וְרַחֲמֵי בְּנוּרָא. אֶשָּׁא חִוָּרָא לָא אָכִיל, תְּכֵלָא אָכִיל וְשָׁצֵי. וַתֹּאכַל הָעוֹלָה, חִוָּור מִימִינָא, תְּכֵלֶת מִשְּׂמָאלָא. עַמּוּדָא דְּאֶמְצָעִיתָא יְחוּד בֵּין תַּרְוַיְיהוּ, יָרוֹק. וּבג״ד אוּקְמוּהָ מָארֵי מַתְנִיתִין, מֵאֵימָתַי קוֹרִין אֶת שְׁמַע בְּשַׁחֲרִית, מִשֶּׁיַּכִּיר בֵּין תְּכֵלֶת לְלָבָן. וּבג״ד תַּקִּינוּ פָּרְשַׁת צִיצִית לְמִקְרֵי לָהּ בְּיִחוּדָא.

ע״כ רעיא מהימנא.

335. This commandant is the precept of Tzitzit, which is comprised of blue and white, MEANING FOUR WHITE THREADS AND ONE THREAD OF BLUE, that are Judgment and Mercy in fire. White fire does not consume, but the blue consumes and destroys everything. "And consumed the burnt offering" (II Divrei Hayamim 7:1), MEANING the white FIRE on the right and the blue FIRE from the left. The Central pillar, MEANING THE CENTRAL COLUMN THAT UNITES RIGHT AND LEFT, is the union between the two, and is green FIRE. Therefore, the masters of the Mishnah have established: 'When does one read the Sh'ma in the morning: when one can distinguish between blue and white'. THAT IS, WHEN ONE CAN DISCRIMINATE BETWEEN JUDGMENT AND CHESED, BECAUSE THEN ONE WILL ADHERE TO CHESED, WHICH IS THE SECRET OF THE READING OF SH'MA. Therefore, it has been established to recite the passages about Tzitzit in union... (THE ENDING IS MISSING).

End of Ra'aya Meheimna

Rabbi Yehuda tells us that God has many witnesses to testify for a person, all of whom provide counsel for the person. If he listens to them all is well, but if not they testify about his iniquities above. Rabbi Yehuda tells us what a person is reminded of when he dons the Tefilin and the tzitzit. He reminds us of the precept to remember all the commandments of God. Rabbi Shimon says that God is destined to extricate the children of Yisrael from the exile, and in that day His name will be praised throughout the earth. God will perform signs and miracles in the world, and His name will be One.

336. אָמַר רִבִּי יְהוּדָה, כַּמָּה סַהֲדֵי עָבֵיד קוּדְשָׁא בְּרִיךְ הוּא לְאַסְהֲדָא בְּהוּ בִּבְנֵי נָשָׁא, וְכֻלְּהוּ בְּעֵיטָא וּבְסַהֲדוּתָא קַיְימִין לְקֳבְלֵיהּ. קָם בְּצַפְרָא אוֹשִׁיט רַגְלוֹי לְמֵהַךְ, סָהֲדַיָּיא קַיְימִין לְקֳבְלֵיהּ, מַכְרִיזִין וְאָמְרִין, רַגְלֵי חֲסִידָיו יִשְׁמוֹר וְגוֹ׳. שְׁמוֹר רַגְלְךָ כַּאֲשֶׁר תֵּלֵךְ. פַּלֵּס מַעְגַּל רַגְלֶךָ. אַפְּתַח עֵינוֹי לְאִסְתַּכְּלָא בְּעָלְמָא, סָהֲדַיָּיא אָמְרֵי, עֵינֶיךָ לְנֹכַח יַבִּיטוּ. קָם לְמַלְּלָא, סָהֲדַיָּיא אָמְרֵי נְצוֹר לְשׁוֹנְךָ מֵרָע וְגוֹ׳. אוֹשִׁיט יְדוֹי בְּמִלֵּי עָלְמָא, סָהֲדַיָּיא אָמְרֵי סוּר מֵרָע וַעֲשֵׂה טוֹב.

336. Rabbi Yehuda said, How many witnesses has the Holy One, blessed be He, set up to testify for the person. All are in counsel and testify before him. When he gets up in the morning and stretches his leg forward to start walking, the witnesses stand before him and declare and say, "He will keep the feet of the pious ones..." (I Shmuel 2:9) as well as "Keep your feet when you go" (Kohelet 4:17) and "Make even the path of your foot" (Mishlei 4:26). When he opens his eyes to look around the world, the witnesses say, "Let your eyes look right on" (Ibid. 25). He starts to talk and the witnesses say, "Keep your tongue from evil..." (Tehilim 34:14). He extends his hands to worldly things and the witnesses say, "Depart from evil, and do good" (Ibid. 15).

337. אִי צַיִּית לְהוּ, יָאוּת. וְאִי לָא, כְּתִיב וְהַשָּׂטָן עוֹמֵד עַל יְמִינוֹ לְשִׂטְנוֹ. כֻּלְּהוּ סָהֲדִין עָלֵיהּ בְּחוֹבוֹי לְעֵילָא. אִי בָּעֵי ב״נ לְאִשְׁתַּדְּלָא בְּפוּלְחָנָא דְקוּדְשָׁא בְּרִיךְ הוּא, כֻּלְּהוּ סָהֲדִין סַנֵּיגוֹרִין קַמֵּיהּ, וְקַיְימִין לְאַסְהֲדָא עָלֵיהּ טָבָאן, בְּשַׁעֲתָא דְּאִצְטְרִיךְ לֵיהּ.

337. If he obeys them it is well, and if not, it is written: "And the adversary standing at his right hand to thwart him" (Zecharyah 3:1) All testify about him and his iniquities above. If a person wishes to strive in the service of the Holy One, blessed be He, all the witnesses become good advocates for him and are ready to give a good TESTIMONY for him when he needs it.

338. קָם בְּצַפְרָא, מְבָרֵךְ כַּמָּה בִּרְכָאן. אֲנָח תְּפִילִין בְּרֵישֵׁיהּ בֵּין עֵינוֹי. בָּעֵי לְזַקְפָא רֵישֵׁיהּ, חָמֵי שְׁמָא קַדִּישָׁא עִלָּאָה, אָחִיד וְרָשִׁים עַל רֵישֵׁיהּ. וּרְצוּעִין תַּלְיָין מֵהַאי גִּיסָא וּמֵהַאי גִּיסָא עָל לִבֵּיהּ. הָא אֶסְתָּכַּל בִּיקָרָא דְּמָארֵיהּ. אוֹשִׁיט יְדוֹי, חָמֵי יְדָא אַחֲרָא, מִתְקַשְׁרָא בְּקִשּׁוּרָא דִשְׁמָא קַדִּישָׁא. אַהְדַּר יְדֵיהּ וְאִסְתָּכַּל בִּיקָרֵיהּ דְּמָארֵיהּ. אִתְעַטַּף בְּעִטּוּפָא דְּמִצְוָה, בְּאַרְבַּע זִיוָין דִּכְסוּתֵיהּ, אַרְבַּע מַלְכִין נָפְקִין לְקַדְמוּת אַרְבַּע. אַרְבַּע סַהֲדֵי קְשׁוֹט דְּמַלְכָּא, תַּלְיָיא מֵאַרְבַּע זִיוָין, וְתַלְיָין בְּהוּ כַּעֲנָבִים בְּאִתְכְּלָא.

338. When he rises in the morning, he recites several blessings, puts on Tefilin on his head between his eyes. When he wishes to raise his head, he sees the supernal Holy Name attached to and marked over his head, and straps hanging from each side over his heart. He thereby observes the glory of his Master. He extends his hands and sees the other hand tied with the knot of the Holy Name. He returns his hand and gazes at the glory of his Master. He wraps himself in a Tzitzit, with the four corners of his garment. Four kings come before four, MEANING four true witnesses of the King, WHICH ARE THE FOUR THREADS OF THE TZITZIT hanging from the four corners, like grapes on a cluster.

339. מָה אִתְכְּלָא, דְּאִיהוּ חַד, וְתַלְיָין בֵּיהּ כַּמָּה עֲנָבִים, מֵהַאי סְטָר וּמֵהַאי סְטָר. כַּךְ הַאי, מִצְוָה חֲדָא, וְתַלְיָין בֵּיהּ כַּמָּה עֲנָבִים, וְזָגִין וּזְמוֹרִין צְרִירִין בְּהוּ, שִׁבְעָה רְהִיטִין אִלֵּין אִינּוּן שִׁבְעָה צְרִירִין דִּתְכֵלְתָּא, דְּבָעֵי לְכַרְכָא בֵּיהּ בְּכָל חַד וְחַד, אוֹ לְאַסְגָּאָה עַד תְּלֵיסַר, מַאן דְּיוֹסִיף, לָא יוֹסִיף עָלַיְיהוּ עַל תְּלֵיסַר. מַאן דְּיִמְעַט, לָא יִמְעַט מִשִּׁבְעָה.

339. Just like a grape cluster is one cluster but has several grapes hanging on each side, so too this TZITZIT is one commandment, with grapes, grapeskin and little branches hanging from it, MEANING SEVERAL DIFFERENT LEVELS. Seven runners are entwined in them. They are the seven bands of the blue that one has to bind to each or to add up to thirteen BUNCHES. If adding, one must not add beyond thirteen and if decreasing one must not make less than seven.

340. וְתָאנָא, הַאי תְּכֵלֶת, הוּא רָזָא דְּדָוִד מַלְכָּא. וְדָא חוּטָא דְּאַבְרָהָם, דְּזָכָה בֵּיהּ לְבָנוֹי בַּתְרוֹי. מַאי תְּכֵלֶת. תַּכְלִית דְּכֹלָּא. רִבִּי יְהוּדָה אוֹמֵר, כִּסֵּא הַכָּבוֹד אִקְרֵי.

340. We have learned that this blue is the secret of King David, THAT IS MALCHUT. It is the thread of Abraham, which he merited for himself and his descendants after him. What is the meaning of blue (Heb. tchelet)? It is the purpose (Heb. tachlit) of everything, SINCE ITS AIM IS THE ENDING (HEB. TACHLIT) OF ALL THE WORLDS. Rabbi Yehuda says it is called the throne of glory, WHICH IS MALCHUT.

341. רִבִּי יִצְחָק אָמַר, שִׁבְעָה כְּרִיכָן דְּאִיהִי שְׁכִינְתָּא שְׁבִיעָתָא דְּכֹלָּא וַדַּאי. דְּהָא הִיא מִתְבָּרְכָא מִשִּׁיתָּא אַחֲרָנִין, עַל יְדָא דְּצַדִּיק. וְאִי תְּלַת עֲשַׂר, תְּלַת עֲשַׂר אִינּוּן, כְּמָה דְּאוּקְמוּהָ בִּתְלַת עֲשַׂר מִכִּילָן. וְהַאי הִיא פִּתְחָא דְּכֻלְּהוּ.

341. Rabbi Yitzchak said: Seven wraps THAT ARE BOUND OVER THE TZITZIT is the Shechinah, which is the seventh of everything definitely, since She is blessed from the other six SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, through the Righteous, WHO IS YESOD. THEREFORE, SHE COMPRISES ALL SEVEN. If thirteen WRAPS are done, then the thirteen is as was set in the thirteen attributes of Mercy. MALCHUT is the entrance to all AND, THEREFORE, CONTAINS THIRTEEN.

342. וְהִיא חוּטָא חַד, וּרְשִׁימָא בִּגְוָונָהָא, וּגְוָונָא דִּילָהּ נָפִיק, מֵחַד נוּנָא דְּאָזִיל בְּיַם כִּנֶּרֶת. וְכִנֶּרֶת עַל שְׁמָהּ אִתְקְרֵי. וְעַל דָּא, כִּנּוֹר הֲוָה תָּלוּי לְעֵילָא מֵעַרְסָא דְּדָוִד, דְּהָא וַדַּאי אִיהוּ כִּנּוֹר דְּדָוִד, מְנַגֵּן מֵאֵלָיו לְמַלְכָּא קַדִּישָׁא עִלָּאָה. ובג"כ, גְּוָונוֹי עָיְיל עַד רְקִיעָא, וּמֵרְקִיעָא עַד כּוּרְסְיָיא.

342. This BLUE is one thread marked in Her color. Her color is produced from a certain fish in the sea of Kineret (Galilee) called Kineret after her, MALCHUT. Because of that, there is a violin (Heb. kinor) hanging above David's bed, THE VIOLIN BEING THE SECRET OF MALCHUT, which is surely David's violin that played on its own to the supernal Holy King, THAT IS, ZEIR ANPIN. Therefore, the colors OF BLUE rise to the firmament, THAT IS ZEIR ANPIN, and from the firmament to the throne, THAT IS BINAH.

343. וְהָכָא כְּתִיב מִצְוָה, כד"א מִצְוַת הַמֶּלֶךְ הִיא. מַדּוּעַ אַתָּה עוֹבֵר אֵת מִצְוַת הַמֶּלֶךְ. כִּי מִצְוַת הַמֶּלֶךְ. וְתָאנָא, יְסוֹדָא וְשָׁרְשָׁא בְּמַלְכָּא מִתְעַטְּרִין כַּחֲדָא. וְהַאי הוּא דּוּכְרָנָא וּפִתְחָא לְכָל שְׁאַר כִּתְרִין. דִּכְתִיב, פִּתְחוּ לִי שַׁעֲרֵי צֶדֶק. וּכְתִיב, זֶה הַשַּׁעַר לַיְיָ'. וע"ד כְּתִיב, וּרְאִיתֶם אוֹתוֹ וּזְכַרְתֶּם אֶת כָּל מִצְוֹת יְיָ', לְאַכְלְלָא בְּהַאי כָּל שְׁאַר כִּתְרִין. וע"ד אִינּוּן סַהֲדֵי סַהֲדוּתָא, וְלָא קַיְימֵי בְּדוּכְתַּיְיהוּ בְּגִין דְּאִיהִי מִצְוַת.

343. Here a precept is written, MEANING: "AND YOU SHALL REMEMBER ALL THE COMMANDMENTS OF HASHEM," BECAUSE MALCHUT IS CALLED PRECEPT, as is written: "For the king's commandment was" (II Melachim 18:36). THAT ALLUDES TO MALCHUT; "Why do you transgress the king's commandment" (Ester 3:3), "For it was the king's commandment" (Nechemyah 11:23) - ALL THESE ALLUDE TO MALCHUT, WHICH IS CALLED THE KING'S COMMANDMENT. We learned that Yesod, WHICH IS THE LAST SFIRAH IN ZEIR ANPIN, and the root, WHICH IS KETER, THE SOURCE OF EVERYTHING, get adorned altogether in Malchut. This, MALCHUT, is the memory and the opening to all the rest of the Sfirot, as is written: "Open to me the gates of righteousness" (Tehilim 118:19), WHICH IS MALCHUT THAT IS CALLED RIGHTEOUSNESS. It is written IN THE FOLLOWING VERSE: "This is the gate of Hashem" (Ibid. 20), HER BEING THE GATE TO ALL THE SFIROT. Therefore it is written: "that you may look upon it, and remember all the commandments of Hashem," SINCE THE SCRIPTURE COMES to include in it, IN MALCHUT, all the rest of the Sfirot. FOR IN MALCHUT THAT IS REFERRED TO AS COMMANDMENT, ALL THE SFIROT INCLUDED IN HER ARE CALLED COMMANDMENTS. Therefore, WE LEARNED they give their testimony but do not stay in place, BECAUSE THE SFIROT OF ZEIR ANPIN GIVE TESTIMONY BY REVEALING THE ILLUMINATION OF CHOCHMAH THAT IS CALLED TESTIMONY, AND DO NOT REMAIN IN THEIR PLACE IN ZEIR ANPIN. For she is a commandment, SINCE THE TZITZIT IS THE SECRET OF MALCHUT CALLED COMMANDMENT AND THE SFIROT OF ZEIR ANPIN THAT ARE INCLUDED IN HER ARE CALLED COMMANDMENTS. AND THEREFORE they are not in their place, IN ZEIR ANPIN, BUT RATHER IN MALCHUT.

344. וְתָנֵינָן, תַּשְׁמִישֵׁי מִצְוָה, נִזְרָקִין. וְאִי תֵּימָא, הָא לוּלָב וַעֲרָבָה וְכוּ', תַּשְׁמִישֵׁי קְדוּשָׁה אִינּוּן, אֲמַאי נִזְרָקִין. אֶלָּא תַּשְׁמִישֵׁי קְדוּשָׁה, בְּגִין דִּרְשִׁימִין בַּכְּתִיבָה דִּשְׁמָא קַדִּישָׁא.

344. We have learned that ritual articles, THAT IS OF MALCHUT, can be thrown away. If you wonder about the Lulav and willow twigs, WHERE THE LULAV ALLUDES TO YESOD OF ZEIR ANPIN, AND THE WILLOW TWIGS TO NETZACH AND HOD OF ZEIR ANPIN, FOR WHICH REASON THEY ARE NOT RITUAL ARTICLES, BUT RATHER sacred articles, MEANING IN ZEIR ANPIN, so why are they discarded? HE ANSWERS: That is because sacred articles are marked in the writing of the Holy Name. HOWEVER, LULAV AND THE WILLOW TWIGS, EVEN THOUGH THEY ALLUDE TO ZEIR ANPIN, ARE NEVERTHELESS AS RITUAL ARTICLES AND CAN BE THROWN AWAY.

345. Rabbi Yitzchak said, The purpose of the threads OF THE TZITZIT is to show how they are suspended from this and that place, and from here to the four corners of the world, and she, MALCHUT, rules over them all in the secret of the heart (Heb. lev - Lamed Bet), being the heart of the whole world, and the heart of the higher beings, MEANING IN THE THREE WORLDS OF BRIYAH, YETZIRAH AND ASIYAH, and originates in the highest heart OF ZEIR ANPIN. Everything is in THE SECRET OF the heart that emerges from the highest wisdom, INDICATING THE LAMED BET (=32) PATHS OF WISDOM THAT SHINE IN IT. Rabbi Yitzchak said, We have learned its measure and length, OF THE TZITZIT, in the engraved letters of Rabbi Elazar.

345. א״ר יִצְחָק, אִינּוּן חוּטִין, לְאַחֲזָאָה הֵיךְ תַּלְיָין מִכָּאן וּמִכָּאן, לְד׳ סִטְרֵי עָלְמָא, מֵהַאי אֲתָר. וְאִיהִי שַׁלְטָא עַל כֹּלָּא. בְּרָזָא דְּלֵב, דְּאִיהִי לִבָּא דְּכָל הַאי עָלְמָא, וְלִבָּא דְּעִלָּאֵי, וְתַלְיָא בְּלֵב עִלָּאָה. וְכֹלָּא הוּא בְּלֵב, דְּנָפַק מֵחָכְמָה עִלָּאָה. א״ר יִצְחָק, שְׁעוּרָא דְּהַאי, וְאוֹרְכָא דְּהַאי, אִתְּמַר בְּאַתְוָון גְּלִיפָן דְּר׳ אֶלְעָזָר.

346. Rabbi Yehuda said, The Holy One, blessed be He, says, 'Whoever wishes to follow the awe of Me should follow this heart, WHICH IS MALCHUT, and the eyes that are over it.' Who are these eyes? It is as in, "The eyes of Hashem are towards the righteous" (Tehilim 34:16). THESE ARE ZEIR ANPIN'S EYES. However, "you seek not after your own heart and your own eyes." What is the reason for this? It is because "after which you go astray" (Bemidbar 14:39).

346. א״ר יְהוּדָה, אָמַר קוּדְשָׁא בְּרִיךְ הוּא, מַאן דְּבָעֵי לְמֵהַךְ בָּתַר דְּחַלְתִּי, יְהַךְ בָּתַר לִבָּא דָא, וּבָתַר עַיְינִין דְּקַיְימִין עָלָהּ. מַאן אִינּוּן עַיְינִין. כד״א, עֵינֵי יְיָ׳ אֶל צַדִּיקִים אֲבָל אַתֶּם לֹא תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם. מ״ט בְּגִין דְּאַתֶּם זוֹנִים אַחֲרֵיהֶם.

347. Rabbi Chiya said, What is the reason that the exodus from Egypt is MENTIONED here, as it says: "Who brought you out of the land of Egypt" (Shemot 20:2). HE REPLIES: It is only because, when they left Egypt, they entered this part, WHICH IS MALCHUT, and through it, IN MALCHUT, the Holy One, blessed be He, slaughtered those killed in Egypt. Therefore, THE EXODUS FROM EGYPT is mentioned in its rightful place. At that place, He has warned them about it, AS IT IS WRITTEN: "I AM HASHEM YOUR ELOHIM, WHO BROUGHT YOU OUT..." Why is it in its place? It is because this precept OF THE TZITZIT is its place OF MALCHUT.

347. אָמַר ר׳ חִיָּא, מַאי טַעֲמָא הָכָא יְצִיאַת מִצְרַיִם, דִּכְתִיב אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם. אֶלָּא, בְּגִין דְּכַד נַפְקוּ מִמִּצְרַיִם, בְּהַאי חוּלָקָא עָאל. וּבְהַאי, קָטִיל קוּדְשָׁא בְּרִיךְ הוּא קָטוּלָא דְּמִצְרַיִם. וע״ד בְּאַתְרֵיהּ אִתְדְּכַר, וּבְאַתְרֵיהּ אִזְדְּהַר לְהוּ בְּדָא. מַאי בְּאַתְרֵיהּ. בְּגִין דְּהַאי מִצְוָה, הִיא אֲתָר דִּילָהּ.

348. Rabbi Yesa taught that it is written: "As in the days of your coming out of the land of Egypt I will show him marvelous things" (Michah 7:15). HE INQUIRES: It says, "As in the days," but it should have said, 'As in the day', since they left at once and did not tarry. HE RESPONDS: THE EXPLANATION IS as in these lofty days, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN, the Congregation of Yisrael was blessed with. So will the Holy One, blessed be He, extricate the children of Yisrael from exile THROUGH THE DAYS OF ZEIR ANPIN. Then it is written: "And in that day shall you say, Praise Hashem, call upon His name... Sing to Hashem; for He has done excellent things: this is known in all the earth" (Yeshayah 12:4-5). What is "this (Heb. zot) is known"? HE RESPONDS: Now, Zot, WHICH IS MALCHUT, is known the THE TALIT, MEANING IN TZITZIT. At that time, Zot will be renowned in its various ways when the Holy One, blessed be He, will perform signs and miracles in the world. Then it is written: "On that day Hashem shall be one and His Name One" (Zecharyah 14:9).
Blessed is Hashem for evermore. Amen and Amen. Hashem will reign for evermore. Amen and Amen.

348. תָּאנֵי ר׳ יֵיסָא, כְּתִיב כִּימֵי צֵאתְךָ מֵאֶרֶץ מִצְרַיִם אַרְאֶנּוּ נִפְלָאוֹת. כִּימֵי, כְּיוֹם מִבָּעֵי לֵיהּ, דְּהָא בְּחַד זִמְנָא נַפְקוּ וְלָא אִתְעַכְּבוּ. אֶלָּא כְּאִינּוּן יוֹמִין עִלָּאִין, דְּאִתְבָּרְכָא בְּהוּ כְּנֶסֶת יִשְׂרָאֵל. כַּךְ זִמִּין קוּדְשָׁא בְּרִיךְ הוּא לְאַפָּקָא לְהוּ לְיִשְׂרָאֵל מִן גָּלוּתָא, וּכְדֵין כְּתִיב וַאֲמַרְתֶּם בַּיּוֹם הַהוּא הוֹדוּ לַיְיָ׳ קְרָאוּ וְגוֹ׳, זַמְּרוּ יְיָ׳ כִּי גֵּאוּת עָשָׂה מוּדַעַת זֹאת בְּכָל הָאָרֶץ. מַאי מוּדַעַת זֹאת. בְּגִין דְּהַשְׁתָּא אִשְׁתְּמוֹדְעָא זֹאת בְּעִטּוּפָא דְּמִצְוָה. בְּהַהוּא זִמְנָא אִשְׁתְּמוֹדְעָא זֹאת, בְּכַמָּה נִמּוּסִין דִּילָהּ, דְּיַעֲבִיד קוּדְשָׁא בְּרִיךְ הוּא אָתִין וְנִסִּין בְּעָלְמָא, כְּדֵין כְּתִיב בַּיּוֹם הַהוּא יִהְיֶה יְיָ׳ אֶחָד וּשְׁמוֹ אֶחָד.
בָּרוּךְ יְיָ׳ לְעוֹלָם אָמֵן וְאָמֵן. יִמְלוֹךְ יְיָ׳ לְעוֹלָם אָמֵן וְאָמֵן.

1. "Now Korah..."
Rabbi Yitzchak tells us that if the children of Yisrael had followed the Torah they would not have been exiled, because whoever deals in the Torah has freedom from everything including death. The Torah is the power of the right, and whoever exchanges the left for the right is as if he destroys the world. Rabbi Yitzchak says that Aaron is right and the Levites are left, and that Korah wanted to exchange them in that he desired the priesthood; this is why he was punished. Korah had an evil tongue, he took bad counsel, he chased after something that was not his, and he turned to disagreement which brought conflict instead of peace. The Shabbat is the peace of the upper and lower grades, and by this peace the world endures; whoever creates dissension in this peace will be destroyed.

1. "Now Korah, the son of Izhar, the son of Kohath, the son of Levi took..." (Bemidbar 16:1). Rabbi Aba opened the discussion with the verse: "more to be desired are they than gold, even much fine gold: sweeter also than honey and the honeycomb" (Tehilim 19:11). How supreme are matters of Torah, and how precious they are. They are desired above and they are desired by all, because they constitute the Holy Name. Whoever toils in the Torah strives for the Holy Name and is saved from all EVIL; he is saved in this world and rescued in the World to Come. Come and behold: whoever deals in the Torah is attached to the Tree of Life and, since he is attached to the Tree of Life, he is part of everything, as is written: "she is a tree of life to those who lay hold on her..." (Mishlei 3:18).

1. וַיִּקַּח קֹרַח בֶּן יִצְהָר בֶּן קְהָת בֶּן לֵוִי וְגוֹ׳. רִבִּי אַבָּא פָּתַח הַנֶּחֱמָדִים מִזָּהָב וּמִפָּז רַב וּמְתוּקִים מִדְּבַשׁ וְנוֹפֶת צוּפִים. כַּמָּה עִלָּאִין פִּתְגָמֵי אוֹרַיְיתָא, כַּמָּה יַקִּירִין אִינּוּן, תְּאִיבִין אִינּוּן לְעֵילָא, תְּאִיבִין אִינּוּן לְכֹלָּא. בְּגִין דְּאִינּוּן שְׁמָא קַדִּישָׁא. וְכָל מַאן דְּאִשְׁתְּדַל בְּאוֹרַיְיתָא, אִשְׁתְּדַל בִּשְׁמָא קַדִּישָׁא, וְאִשְׁתְּזִיב מִכֹּלָּא, אִשְׁתְּזִיב בְּעָלְמָא דֵּין, וְאִשְׁתְּזִיב בְּעָלְמָא דְּאָתֵי. ת״ח, כָּל מַאן דְּאִשְׁתְּדַל בְּאוֹרַיְיתָא, אָחִיד בְּאִילָנָא דְּחַיֵּי. כֵּיוָן דְּאָחִיד בֵּיהּ, בְּכֹלָּא אָחִיד, דִּכְתִיב עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ וְגוֹ׳.

2. Rabbi Yitzchak said: Whoever deals in the Torah is free from everything, even free from death, as mentioned, since liberty, WHICH IS BINAH, dwells upon him and is attached to him. If Yisrael had adorned themselves with Torah, they would have been saved from everything and would not have found themselves in exile. This is what is written: "engraved (Heb. charut) upon the tablets" (Shemot 32:16). Do not read it WITH AN 'A', but rather WITH AN 'E', as "Cherut," since this freedom (Heb. cherut) is available in the Torah. The Torah is the power of the right, as it is written: "from His right hand went a fiery law for them" (Devarim 33:2), and the left is included in the right. Whoever makes the right left and the left right is as if he destroys the world.

2. רִבִּי יִצְחָק אָמַר, כָּל מַאן דְּיִשְׁתְּדַל בְּאוֹרַיְיתָא, חֵירוּ אִית לֵיהּ מִכֹּלָּא, חֵירוּ מִמִּיתָה, כְּמָה דְּאַמְרָן. בְּגִין דְּחֵירוּ עָלֵיהּ שַׁרְיָא, וְאָחִיד בֵּיהּ. אִילוּ יִשְׂרָאֵל מִתְעַטְּרִין בְּאוֹרַיְיתָא, יִשְׁתְּזִבוּ מִכֹּלָּא, וְלָא יִשְׁתְּכְחוּ בְּגָלוּתָא, וְדָא הוּא דִּכְתִיב חָרוּת עַל הַלֻּחוֹת, אַל תִּקְרֵי חָרוּת אֶלָּא חֵירוּת. וְחֵירוּת דָּא בְּאוֹרַיְיתָא אִשְׁתְּכַח, אוֹרַיְיתָא אִיהִי חֵילָא דִּימִינָא, כד״א מִימִינוֹ אֵשׁ דָּת לָמוֹ, וּשְׂמָאלָא אִתְכְּלִיל בִּימִינָא, מַאן דְּעָבֵיד יְמִינָא שְׂמָאלָא, וּשְׂמָאלָא יְמִינָא, הָא אִיהוּ כְּאִילוּ חָרִיב עָלְמָא.

3. Come and behold: Aaron is right, WHICH IS CHESED, and the Levites are left, WHICH IS GVURAH. Korah wanted to exchange the right for left; HE DESIRED THE PRIESTHOOD, WHICH IS RIGHT, FOR THE LEVITES, WHO ARE LEFT; therefore, he was punished. Furthermore, he had the evil tongue, BY SPEAKING OUT AGAINST MOSES, and was punished for everything. Rabbi Yehuda said: The left is always contained in the right, BECAUSE THAT IS HOW THE LEFT IS CORRECTED. Korah wished to substitute the correction of above and below, SINCE HE ASPIRED TO THE DOMINATION OF THE LEVITES, WHICH ARE LEFT, SO THAT THEY SHOULD NOT BE INCLUDED IN THE PRIESTS, WHICH ARE RIGHT. Therefore, he was annihilated from above and below.

3. ת״ח, אַהֲרֹן יְמִינָא. לֵיוָאֵי שְׂמָאלָא, קֹרַח בָּעֵי לְמֶעְבַּד חִלּוּפָא דִּימִינָא לִשְׂמָאלָא, בג״כ אִתְעַנַּשׁ. וְלָא עוֹד אֶלָּא דְּאִשְׁתְּכַח בֵּיהּ לִישָׁנָא בִּישָׁא, וְאִתְעַנַּשׁ בְּכֹלָּא. רִבִּי יְהוּדָה אָמַר, שְׂמָאלָא אִתְכְּלִיל תְּדִיר בִּימִינָא, קֹרַח בָּעָא לְאַחְלָפָא תִּקּוּנָא דִּלְעֵילָא וְתַתָּא, בג״כ אִתְאֲבִיד מֵעֵילָא וְתַתָּא.

4. "Now Korah...took" (Bemidbar 16:1). HE ASKS: What is the meaning of "took"? HE RESPONDS: He took faulty counsel for himself. If one chases after something that does not belong to him, it escapes from him and he even loses what he has. Korah chased after something that was not his. Therefore, he lost his own and no one else gained.

4. וַיִּקַּח קֹרַח, מַאי וַיִּקַּח. נָסִיב עֵיטָא בִּישָׁא לְגַרְמֵיהּ, כָּל דְּרָדַף בָּתַר דְּלָאו דִּילֵיהּ, אִיהוּ עָרִיק מִקַּמֵּיהּ. וְלָא עוֹד, אֶלָּא מַה דְּאִית בֵּיהּ אִתְאֲבִיד מִנֵּיהּ. קֹרַח רָדִיף בָּתַר דְּלָאו דִּילֵיהּ, דִּילֵיהּ אָבִיד, וְאַחֲרָא לָא רָוַוח.

5. Korah turned to disagreement. What is the meaning of disagreement? Distancing and repulsion; the distancing and repulsion of what is above and below, and whoever wishes to postpone the restoration of the universe will become lost from all the worlds. Conflict is a distancing of peace, and whoever is in conflict about peace is in disagreement with His Holy Name, because His Holy Name is called 'Peace'.

5. קֹרַח אָזִיל בְּמַחְלוֹקֶת. מַאי מַחְלוֹקֶת. פְּלוּגְתָּא. פְּלוּגְתָּא דִּלְעֵילָא וְתַתָּא. וּמַאן דְּבָעֵי לְאַפְלָגָא תִּקּוּנָא דְּעָלְמָא, יִתְאַבִּיד מִכֻּלְּהוּ עָלְמִין. מַחְלוֹקֶת, פְּלוּגְתָּא דְּשָׁלוֹם. וּמַאן דְּפָלִיג עַל שָׁלוֹם, פָּלִיג עַל שְׁמָא קַדִּישָׁא, בְּגִין דִּשְׁמָא קַדִּישָׁא, שָׁלוֹם אִקְרֵי.

6. Come and behold: the world does not exist except through peace. When the Holy One, blessed be He, created the world, it could not endure until He came and made peace dwell upon them. What is it? It is the Shabbat, which is the peace of the upper and the lower grades. And then the world endured. THEREFORE, whoever creates dissension about this PEACE will be lost from the world.

6. ת"ח, לֵית עָלְמָא קָאֵים אֶלָּא עַל שָׁלוֹם, כַּד בָּרָא קוּדְשָׁא בְּרִיךְ הוּא עָלְמָא, לָא יָכִיל לְאִתְקַיְּימָא, עַד דְּאָתָא וְשָׁרָא עָלַיְיהוּ שָׁלוֹם. וּמַאי הוּא. שַׁבָּת, דְּאִיהוּ שְׁלָמָא דְּעִלָּאֵי וְתַתָּאֵי, וּכְדֵין אִתְקַיְּים עָלְמָא. וּמַאן דְּפָלִיג עָלֵיהּ, יִתְאַבִּיד מֵעָלְמָא.

7. Zelophehad was in dissension with the Shabbat because he was gathering wood (or: 'trees'). What were these trees? These were the other trees OF THE SEVENTY CHIEFTAINS, as we mentioned. These were secular matters and secular concerns do not prevail in sanctity. HENCE, he was in conflict with the world peace, WHICH IS SHABBAT, BECAUSE HE BLENDED THE SECULAR WITH THE SHABBAT.

7. צְלָפְחָד פָּלִיג עַל שַׁבָּת, דַּהֲוָה מְקוֹשֵׁשׁ עֵצִים. וּמַאן אִינּוּן עֵצִים. אִינּוּן אִילָנִין אַחֲרָנִין כִּדְאַמְרָן. וְאִינּוּן מִלִּין דְּחוֹל, וְחוֹל בַּקֹּדֶשׁ לָא שַׁרְיָא, דְּפָלִיג עַל שְׁלָמָא דְּעָלְמָא.

8. Rabbi Yosi says that it is written: "great peace have they who love Your Torah" (Tehilim 119:165). The Torah is peace, as is written: "and all her paths are peace" (Mishlei 3:17). And Korah came to blemish that peace of above - WHICH IS THE TORAH, MEANING THE CENTRAL COLUMN THAT IS CALLED 'TORAH' THAT PRODUCES PEACE BETWEEN THE RIGHT AND LEFT, and of below, OF MOSES. Therefore, he was punished from the higher and the lower aspects BY FIRE AND BY THE OPENING OF THE EARTHLY CHASM.

8. רִבִּי יוֹסֵי אָמַר, כְּתִיב שָׁלוֹם רָב לְאוֹהֲבֵי תוֹרָתֶךָ וְגוֹ'. אוֹרַיְיתָא הוּא שָׁלוֹם, דִּכְתִיב וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם. וְקֹרַח אָתָא לְאַפְגָּמָא שָׁלוֹם דִּלְעֵילָא וְתַתָּא, בג"כ אִתְעֲנִישׁ הוּא מֵעֵילָא וְתַתָּאָה.

2. "Summoned to the congregation"
Rabbi Shimon explains how the higher world is like the lower one, so that when the Congregation of Yisrael are gathered together for festivals, the higher Sfirot are summoned by the Upper Temple. He says that the men of renown who came against Moses and Aaron were not men of God, since they emerged from the aspect of Gvurah, and that those men created dissension.

9. "And they rose up before Moses..." (Bemidbar 16:2). This verse has been explained by the friends. Rabbi Shimon says: "regularly summoned (Heb. kri'ei) to the congregation (Heb. mo'ed)" (Ibid.), is missing a Yud. Why is it written "Kriei"? HE RESPONDS: It is only that the earthly kingdom is like heavenly kingdom, MEANING THAT MALCHUT BELOW IS LIKE MALCHUT ABOVE. That is the secret meaning of all these higher Sfirot onto which the Holy Name holds. All are summoned from the place that is called 'Holiness', THAT IS THE SECRET OF SUPERNAL ABA AND IMA, as it is written: "which you shall proclaim to be (also: 'summoned from') holy gatherings" (Vayikra 23:37). When is this? When mo'ed prevails in the world, THAT IS, DURING FESTIVALS AND APPOINTED TIMES (HEB. MO'ED). Just as these higher Sfirot are summoned by the Upper Temple, SO AS TO SANCTIFY THEM, similarly the Lower Sanctity summons its legions to adorn and uplift them. THESE ARE THREE WORLDS BRIYAH, YETZIRAH AND ASIYAH, WHICH ARE THE LEGIONS OF MALCHUT THAT ADORNS THEM AND UPLIFTS THEM TO ATZILUT.

9. וַיָּקוּמוּ לִפְנֵי מֹשֶׁה וְגוֹ'. הַאי קְרָא אוּקְמוּהָ חַבְרַיָּיא. ר' שִׁמְעוֹן אָמַר, קְרִיאֵי מוֹעֵד קְרִאֵי כְּתִיב, חָסֵר יו"ד, אֲמַאי קְרִאֵי. אֶלָּא הָכִי הוּא, מַלְכוּתָא דְּאַרְעָא כְּעֵין מַלְכוּתָא דִּרְקִיעָא. וְרָזָא דָא, כָּל אִינּוּן כְּתָרִין עִלָּאִין, דִּשְׁמָא קַדִּישָׁא אִתְאַחִיד בְּהוּ, כֻּלְּהוּ זְמִינִין מֵאַתָּר דְּאִקְרֵי קֹדֶשׁ, הה"ד מִקְרָאֵי קֹדֶשׁ. וְאִימָתַי בְּשַׁעֲתָא דְּמוֹעֵד זַמִּין בְּעָלְמָא, כְּגַוְונָא דְּאִינּוּן כְּתָרִין עִלָּאִין, דִּזְמִינִין מִקֹּדֶשׁ עִלָּאָה, ה"נ קֹדֶשׁ תַּתָּא זַמִּין לְחֵילוֹי, לְאַעְטָרָא וּלְאַעְלָאָה לְהוּ.

10. קֹדֶשׁ עִלָּאָה יְדִיעָא, קֹדֶשׁ תַּתָּאָה חָכְמַת שְׁלֹמֹה, ה״נ אִיהִי זְמִינַת לְכָל חֵילָהָא. וְאִינּוּן חַיָּילִין כּוּלְּהוּ, זְמִינִין לְאִתְעַטְּרָא בְּהַאי קֹדֶשׁ תַּתָּאָה, בְּזִמְנָא דְּמוֹעֵד שַׁרְיָיא בְּעָלְמָא. וּכְגַוְונָא דְּחֵילָהָא קַיְּימִין לְעֵילָא, ה״נ קַיְּימֵי מְמָנָן דְּעַמָּא, כְּדוּגְמָא דִּילָהּ לְתַתָּא, וע״ד אִקְרוּן קְרָאֵי מוֹעֵד. וּבְגִין דְּאִנּוּן לְתַתָּא, קְרָאֵי מוֹעֵד חָסֵר, אֲבָל בִּשְׁלִימוּ יַתִּיר אִינּוּן.

10. The higher Holiness is known AS ABA AND IMA ABOVE, and the lower Holiness is the wisdom of Solomon, MEANING MALCHUT, which also summons all her legions TO SANCTIFY THEM WITH HER HOLINESS. These legions are all invited to be adorned in this lower Holiness at a time when a festival prevails in the world. As her legions are standing above IN ATZILUT SUMMONED BY MALCHUT, so are the appointed of the nation, MEANING THE CHIEFTAINS OF YISRAEL, according to her example below, IN THIS WORLD. Therefore, it is written as: "summoned to the congregation (Heb. mo'ed)," and of those below it is written, "summoned (Heb. kri'ei) to the congregation"; "Kriei" is missing a Yud. However, they are then in increased wholeness.

11. אַנְשֵׁי שֵׁם וַדַּאי, וְלָא אַנְשֵׁי יְיָ׳. וְדָא הוּא רָזָא, בְּנָקְבוֹ שֵׁם יוּמָת, וְאוֹקִימְנָא. וְעַל דָּא אִקְרֵי הָכָא, אַנְשֵׁי שֵׁם וַדַּאי, כֵּיוָן דְּמִסְטְרָא דִּגְבוּרָה קָא אַתְיָין, אַנְשֵׁי שֵׁם אִינּוּן, הָא שְׁבָחָא דִּלְהוֹן יַתִּיר, אֲבָל אִינּוּן נַטְלוּ לְגַרְמַיְיהוּ. וְאִתְאַחֲרוּ בְּמַחְלוֹקֶת.

11. "...men of renown (also: 'name')..." (Bemidbar 16:2) is most certainly said and not 'men of Hashem' - MEANING THE PEOPLE OF MALCHUT CALLED 'NAME', but not 'men of Hashem', THAT IS ZEIR ANPIN. That is the secret of: "and he who blasphemes the Name of Hashem shall be put to death" (Vayikra 24:16). We established THAT IT ALLUDES TO MALCHUT THAT IS CALLED 'NAME' and, therefore, they were certainly considered men of name, since they emerged from the aspect of Gvurah, WHICH IS MALCHUT CALLED 'THE LOWER GVURAH'. They are men of name and that WAS SAID to increase their praise. However, they took HER for themselves, MEANING THEY SEPARATED MALCHUT FROM ZEIR ANPIN, and held on to a dissension WITH MOSES, WHO IS THE SECRET OF ZEIR ANPIN.

3. Holy, pure

Rabbi Shimon says that Moses asked Korah and the others to come before him in the morning because morning is the time of holiness, of Chesed, and therefore of the priests. Essentially Moses was saying to them that if they remained on the side of Judgment the morning would not tolerate them and they would not be found holy and worthy of the priesthood. The matter would be tested by the offering of the incense, and the man who God chooses must be holy and not pure: the priest is holy and the Levite is pure.

12. בֹּקֶר וְיוֹדַע יְיָ׳ אֶת אֲשֶׁר לוֹ. אֲמַאי בֹּקֶר, וַאֲמַאי קָדוֹשׁ וְלָא טָהוֹר. אֶלָּא אִינּוּן מִסְטְרָא דְּטָהוֹר קָא אַתְיָין, וְקָדוֹשׁ כַּהֲנָא. אָמַר מֹשֶׁה, בֹּקֶר, דִּכְדֵין כִּתְרָא דְּכַהֲנָא אִתְּעַר בְּעָלְמָא, אִי אַתּוּן כַּהֲנֵי, הָא בֹּקֶר, פַּלְחוּ עֲבוֹדָה דְּבֹקֶר, וּכְדֵין וְיוֹדַע יְיָ׳ אֶת אֲשֶׁר לוֹ וְאֶת הַקָּדוֹשׁ. אֶת אֲשֶׁר לוֹ סְתָם, דָּא לֵיוָאֵי. וְאֶת הַקָּדוֹשׁ, דָּא כַּהֲנָא, כְּדֵין וְהִקְרִיב אֵלָיו. וְלֵית מַאן דְּאַבְחִין מִלָּה, אֶלָּא בֹּקֶר, אִי תִּתְחַזּוּן לְאִשְׁתַּאֲרָא בְּסִטְרָא דִּינָא, בֹּקֶר לָא סָבִיל לְכוּ, דְּהָא לָאו זִמְנֵיהּ הוּא. וְאִי תִּתְחַזּוּן לְאִשְׁתַּאֲרָא בְּחֶסֶד, הָא זִמְנֵיהּ הוּא, וְתִשְׁתַּאֲרוּן גַּבֵּיהּ, וִיקַבֵּל לְכוּ.

12. "Tomorrow morning Hashem will show who is His" (Bemidbar 16:5). HE INQUIRES: Why in the morning, PRECISELY, and why "holy" and not pure, MEANING "AND WHO IS HOLY; AND WILL CAUSE HIM TO COME NEAR TO HIM" (IBID.)? IT SHOULD HAVE SAID, 'AND WHO IS PURE'. HE REPLIES: For they, THE CONGREGATION OF KORAH, came from the pure side, SINCE THE LEVITES ARE IN THE ASPECT OF PURE, AND NOT HOLY, and the priest is holy. Moses said in the morning when the Sfirah of the priest, WHICH IS CHESED, gets awakened in the world: 'If you are priests, here is the morning. Let them perform the service of the morning,' WHICH IS CHESED. Then, "Hashem will show who is His, and who is holy." "...who is His..." is unspecific, which is the Levi. "... and who is holy..." is the priest. Then, "and will cause him to come near to Him," HE WHO IS HOLY. There is no one who can discern the matter except the morning. THUS, HE SPOKE TO THEM: 'If you find yourself remaining on the side of Judgment, the morning, WHICH IS CHESED, will not tolerate you, since that is not the time of Judgment. But if you see yourselves remaining in Chesed, then here is its time. And you will stay with it, and it will accept you'.

13. בְּמָה. בַּקְּטֹרֶת. דְּהָא קְטֹרֶת בָּעֵי לְשׁוּשְׁבִינָא, לְאִתְקַשְּׁרָא עַל יְדֵיהּ בְּכֻלָּא, וּלְאִתְקַשְּׁרָא. מַאן שׁוּשְׁבִינָא. דָּא כַּהֲנָא. וּבג״כ, וְהָיָה הָאִישׁ אֲשֶׁר יִבְחַר יְיָ׳ הוּא הַקָּדוֹשׁ, וְלָא הַטָּהוֹר. תְּרֵין דַּרְגִּין אִינּוּן: קָדוֹשׁ. וְטָהוֹר. כֹּהֵן, קָדוֹשׁ. לֵוִי, טָהוֹר. וע״ד הַקָּדוֹשׁ כְּתִיב.

13. In what WILL THE MATTER BE TESTED? In the offering of the incense, since the incense must be brought through the groom's best man in all OF THE LEVELS and be connected THROUGH THEM, SINCE THE SCENT OF THE INCENSE RISES AND BINDS ALL THE LEVELS INTO ONE. Who is that groom's man? It is the priest, WHO IS CHESED. Therefore, the man whom Hashem chooses shall be holy and not pure, since holy and pure are two distinct levels: the priest is "holy" and the Levite is "pure." Therefore, it is written: "and who is holy."

4. "El, the Elohim of the spirits"

We read how when Moses and Aaron fell on their faces they gave themselves up to death. Rabbi Yehuda says that men are repaid with the deeds that they do, but if they repent God will gather them back to Himself. Rabbi Yosi draws an analogy with Levirate marriage where the brother must set his heart upon the redemption of his brother in order to build him back up; his motives must not be lust for the brother's wife. We hear that the Ruach and Neshamah are in the hands of God and He has compassion on human beings so that they shall not be lost from this world or the next.

14. "And they fell upon their faces, and said, 'El, Elohim of the spirits of all flesh'" (Bemidbar 16:22). Come and behold: Moses and Aaron gave themselves up to death. How? It is written: "and they fell upon their faces, and said, 'El, Elohim of the spirits (Heb. ruchot)'." Ruchot is spelled with the Vav missing. Therefore, that is the Tree of Death, WHICH IS MALCHUT, and the falling on the face is always to that side. Therefore, IT IS WRITTEN, "El, Elohim of," as is written: "and El Who has indignation every day" (Tehilim 7:12), WHICH REFERS TO MALCHUT. "...Elohim of the spirits..." is the source where all the world's souls are bound together and all the souls ascend there. From there they come, THAT IS, MALCHUT.

14. וַיִּפְּלוּ עַל פְּנֵיהֶם וַיֹּאמְרוּ אֵל אֱלֹהֵי הָרוּחוֹת לְכָל בָּשָׂר. ת"ח, מֹשֶׁה וְאַהֲרֹן מָסְרוּ גַּרְמֵיהוּ לְמִיתָה. בְּמָה, בְּגִין דִּכְתִיב וַיִּפְּלוּ עַל פְּנֵיהֶם וַיֹּאמְרוּ אֵל אֱלֹהֵי הָרוּחוֹת, רוּחַת כְּתִיב, חָסֵר וָא"ו. וּבג"כ אִילָנָא דְּמוֹתָא הוּא, וּבְכָל אֲתַר נְפִילַת אַנְפִּין לְהַהוּא אֲתַר הֲוֵי. וע"ד אֵל אֱלֹהֵי, אֵל: הה"ד וְאֵל זוֹעֵם בְּכָל יוֹם. אֱלֹהֵי הָרוּחוֹת, דְּאִיהוּ אֲתַר צְרוֹרָא דְּנִשְׁמָתִין דְּעָלְמָא, וְכָל נִשְׁמָתִין תַּמָּן סַלְקִין, וּמִתַּמָּן אַתְיָין.

15. Rabbi Yehuda opened the discussion with the verse: "hear my words O wise men; and give ear to me, you who have knowledge" (Iyov 34:2). Elihu spoke this verse. Come and behold: it is written, "also against his three friends did his anger burn, because they had found no answer" (Iyov 32:3), since they did speak but Iyov was not consoled by them. From here we take a lesson that whoever comes to console the mourner must structure his speech first, SO THAT THEY ARE WORTHY TO CONSOLE HIM. Job's friends spoke words of truth but not to console him, and since it requires words that THE MOURNER will acknowledge, then he will accept upon himself the Judgment. And he acknowledged the Holy King, as is written: "now Elihu had waited to speak to Iyov" (Ibid. 4), since he acknowledged himself afterward to the Holy One, blessed be He, and accepted upon himself the sentence of heaven.

15. רִבִּי יְהוּדָה פָּתַח, שִׁמְעוּ חֲכָמִים מִלָּי וְיוֹדְעִים הַאֲזִינוּ לִי. הַאי קְרָא אֱלִיהוּא אֲמָרוֹ. ת"ח, מַה כְּתִיב וּבִשְׁלֹשֶׁת רֵעָיו חָרָה אַפּוֹ עַל אֲשֶׁר לֹא מָצְאוּ מַעֲנֶה וְגוֹ'. דְּהָא אִינּוּן הֲווֹ אַמְרִין מִלִּין, וְאִיּוֹב לָא הֲוָה אִתְנְחִים עֲלַיְיהוּ. מֵהָכָא אוֹלִיפְנָא, מַאן דְּעָאל לְנַחֲמָא לְאָבֵל, בָּעֵי לְיַסְדָּא מִלִּין בְּקַדְמֵיתָא, דְּהָא חַבְרַיָּיא דְּאִיּוֹב הֲווֹ אַמְרֵי מִלֵּי קְשׁוֹט, אֲבָל לְנַחֲמָא לֵיהּ לָאו, בְּגִין דְּבָעֵי מִלִּין דְּאִיהוּ יוֹדֵי עֲלַיְיהוּ, וּכְדֵין יְקַבֵּל עָלֵיהּ דִּינָא, וְיוֹדֵי לְמַלְכָּא קַדִּישָׁא עָלֵיהּ. מַה כְּתִיב, וְאֱלִיהוּ חִכָּה אֶת אִיּוֹב בְּדְבָרִים וְגוֹ'. דְּאוֹדֵי לְבָתַר לְקוּדְשָׁא בְּרִיךְ הוּא, וְקַבִּיל עָלֵיהּ דִּינָא דִּשְׁמַיָּא.

16. Come and behold: it is written, "therefore hearken to me, you men of understanding: far be it from El, that He should do wickedness; and from Shadai, that He should commit iniquity" (Iyov 34:10). "Therefore hearken to me, you men of understanding" (Ibid.); these are the most perfected who can discern the matters. And "far be it from El that He should do wickedness." This is what is written: "and El Who has indignation every day" (Ibid.); THAT REFERS TO MALCHUT THAT IS CALLED 'EL'. "...and from Shadai, that He should commit iniquity" (Ibid.); this one is close to that one, SINCE SHADAI IS YESOD THAT IS NEAR EL, WHICH IS MALCHUT. It was already explained that in, "El Shadai," EL REFERS TO MALCHUT AND SHADAI REFERS TO YESOD. "For the work of a man shall He pay back to him" (Ibid. 11). If a person walks about in this world performing deeds and sins before his Master, that deed impends upon Him to reward him with Judgment. This is what it says: "that the man's deed will pay him," as that particular act THAT HE PERFORMED will pay him.

16. ת"ח, כְּתִיב לָכֵן אַנְשֵׁי לֵבָב שִׁמְעוּ לִי חָלִילָה לָאֵל מֵרֶשַׁע וְשַׁדַּי מֵעָוֶל. לָכֵן אַנְשֵׁי לֵבָב שִׁמְעוּ לִי, שְׁלֵימִין בְּכֹלָּא, לְאַבְחָנָא מִלִּין. חָלִילָה לָאֵל מֵרֶשַׁע, הה"ד וְאֵל זוֹעֵם בְּכָל יוֹם. וְשַׁדַּי מֵעָוֶל, דָּא סְמִיךְ לְקֻבְלָא דָא, וְהָא אוּקְמוּהָ אֵל שַׁדַּי. כִּי פֹּעַל אָדָם יְשַׁלֶּם לוֹ, הָא ב"נ אָזִיל בְּהַאי עָלְמָא, וְעָבֵיד עֲבִידְתּוֹי וְחָטֵי קֳמֵי מָארֵיהּ, הַהוּא עוֹבָדָא תַּלְיָא עָלֵיהּ, לְשַׁלָּמָא לֵיהּ דִּינָא, הה"ד כִּי פֹּעַל אָדָם יְשַׁלֶּם לוֹ, הַהוּא עוֹבָדָא יְשַׁלֶּם לוֹ.

17. With all this, "if he set his heart upon Him" (Ibid. 14). As soon as a person places his heart and will to return to his Master, then El, the Elohim, will "gather to Himself his spirit and his breath (Heb. neshamah)" (Ibid.). He will gather to him to bind them in the bundle of life and he does not leave his Nefesh out to be judged in another Judgment.

17. וְעִם כָּל דָּא, אִם יָשִׂים אֵלָיו לִבּוֹ, כֵּיוָן דְּבַר נָשׁ שַׁוִּי לִבֵּיהּ וּרְעוּתֵיהּ לְאָתְבָא קֳמֵי מָארֵיהּ, כְּדֵין אֵל אֱלֹהֵי הָרוּחוֹת רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסוֹף לְאִתְצַרְרָא בְּצְרוֹרָא דְּחַיֵּי, וְלָא שָׁבִיק לְנַפְשֵׁיהּ לְבַר, לְאִתְדִּנָא בְּדִינָא אַחֲרָא.

18. רִבִּי יוֹסֵי אָמַר, הַאי מִלָּה רָזָא הוּא, בְּדִינִין טְמִירִין דְּקוּדְשָׁא בְּרִיךְ הוּא. כִּי פּוֹעַל אָדָם יְשַׁלֶּם לוֹ, לְאִתְדָּנָא בְּדִינֵיהּ, וּבְאִינּוּן עוֹבְדִין דְּבַר נַשׁ עֲבִיד בְּהַאי עָלְמָא, וְסַלִּיק לֵיהּ לְאִתְדָּנָא כְּעוֹבָדוֹי, וְיִתְאֲבִיד מֵעָלְמָא, מַה כְּתִיב בַּתְרֵיהּ, מִי פָקַד עָלָיו אָרְצָה וּמִי שָׂם תֵּבֵל כֻּלָּהּ. מִי פָקַד עָלָיו אָרְצָה, דָּא הוּא אָחוּהִ דְּפָרִיק לֵיהּ. וּמִי שָׂם תֵּבֵל כֻּלָּהּ, דְּבָאנֵי בֵּיתָא, וּבָנֵי בִּנְיָין עָלְמָא, וְתִקּוּנָא וְיִשּׁוּבָא. מַה כְּתִיב בַּתְרֵיהּ, אִם יָשִׂים אֵלָיו לִבּוֹ. הַאי בַּר נָשׁ, דְּפָקִיד עָלֵיהּ לְמִבְנֵי בִּנְיָינָא, בָּעֵי לְכַוְּונָא לִבָּא וּרְעוּתָא לְגַבֵּיהּ דְּהַהוּא מִיתָא. מִכָּאן, בַּר נָשׁ דְּאָתֵי עַל הַהִיא אִתְּתָא, בְּגִין שִׁפּוּרוּ וְתִיאוּבְתָּא דִּילֵהּ, הָא בִּנְיָין עָלְמָא לָא אִתְבְּנֵי, דְּהָא רְעוּתָא וְלִבָּא לָא אִתְכְּוָון לְגַבֵּי מִיתָא.

18. Rabbi Yosi said: That matter is a secret among the concealed Judgments of the Holy One, blessed be He, since, "for the work of a man shall He pay back to him," means to be sentenced in his Judgment, according to the activities he performed in this world. He raises him to be judged accordingly and he is lost from the world. The following verse says: "who has given Him charge over the earth? Who has disposed the whole world?" (Ibid. 13). "Who has given Him charge over the earth?" is the one WHO APPOINTED IN CHARGE OVER HIM his brother that redeems him. "Who has placed the whole world under Him?" means THAT HIS BROTHER constructs a house, BY PERFORMING LEVIRATE MARRIAGE WITH HIS WIFE, and builds an everlasting structure and restoration and inhabitation OF THE WORLD. Following that, it is written: "if he set his heart upon Him," since that person that was appointed AS THE REDEEMER to erect the structure needs to have an attentive heart and desire for that dead person, IN ORDER TO ERECT HIS NAME FOR HIM. The lesson from here is that if a person takes that woman in levirate marriage for her beauty and his lust, then the everlasting edifice does not get built, since his desire and heart were not directed for the sake of the one who died.

19. וּבְגִין כַּךְ כְּתִיב, אִם יָשִׂים אֵלָיו לִבּוֹ, בִּרְעוּתָא דְּלִבָּא דְּיִכְוֵין לְגַבֵּיהּ, כְּדֵין רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסוֹף, וְאִתְמְשַׁךְ גַּבֵּיהּ, לְאִתְבְּנָאָה בְּהַאי עָלְמָא, מַה כְּתִיב בַּתְרֵיהּ, יִגְוַע כָּל בָּשָׂר יָחַד וְאָדָם עַל עָפָר יָשׁוּב, יִגְוַע כָּל בָּשָׂר יָחַד, הַהוּא גּוּפָא יִתְבְּלֵי בְּעַפְרָא, וְכָל הַהוּא בִּשְׂרָא. וְהַשְׁתָּא, אָדָם עַל עָפָר יָשׁוּב, הָא חַדְתּוּתִין דִּבְנְיָנָא כְּמִלְּקַדְּמִין, וְיֵתוּב עַל עַפְרָא דְּבִנְיָינָא דְּגוּפָא אַחֲרָא, כְּמָה דַּהֲוָה בְּקַדְמֵיתָא. וְעַל דָּא, רוּחָא וְנִשְׁמָתָא בִּידוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, וְחָיֵיס עָלַיְיהוּ דִּבְנֵי נָשָׁא, דְּלָא יִתְאֲבִידוּ מֵהַאי עָלְמָא, וּמֵעָלְמָא אַחֲרָא, בְּגִין כַּךְ אֵל אֱלֹהֵי הָרוּחוֹת לְכָל בָּשָׂר.

19. Therefore, it is written: "if he set his heart upon him." It must be in the desire of the heart that the intention is towards THE DEAD one. Then, "gather to Himself his spirit and his breath," because he continues through him to be built up in this world. It is then written: "all flesh shall perish together, and man shall return to dust" (Ibid. 15). "All flesh shall perish together," so that his body and flesh will rot in the dust. Now, AFTER THIS, "man shall return to dust," so there will be the REVIVAL of the structure as before. "...and it will return the dust..." (Ibid. 15) in the composition of another body, as it first was. For the Ruach and Neshamah are in the hands of the Holy One, blessed be He, and He has compassion on human beings, so that they shall not be lost from this world nor the other world. Therefore, it is written: "El, Elohim of the spirits of all flesh."

5. "Take a censer"

Rabbi Chiya interprets the title verse by saying that people must be careful not to be sinful because their deeds are all recorded before God; if during the time of judgment a righteous person is in the world to plead for the sinful, God relents of His anger and uses compassion.

20. וַיֹּאמֶר מֹשֶׁה אֶל אַהֲרֹן קַח אֶת הַמַּחְתָּה וְגוֹ׳. רִבִּי חִיָּיא פָּתַח חֲמַת מֶלֶךְ מַלְאֲכֵי מָוֶת וְאִישׁ חָכָם יְכַפְּרֶנָּה. כַּמָּה אִית לְהוּ לִבְנֵי נָשָׁא. לְאִסְתַּמְּרָא מֵחוֹבַיְיהוּ, וּלְנַטְרָא עוֹבָדַיְיהוּ, דְּהָא בְּכַמָּה זִמְנִין עָלְמָא אִתְּדָן, וּבְכָל יוֹמָא וְיוֹמָא עוֹבְדִין בְּמִתְקְלָא סַלְקִין, וּמִשְׁגִּיחִין עָלַיְיהוּ לְעֵילָא, וְאִכְתִּיבוּ קַמֵּיהּ. וְכַד עוֹבָדַיְיהוּ דִּבְנֵי נָשָׁא, לָא מִתְכַּשְׁרָן קַמֵּי מַלְכָּא, סָלִיק רוּגְזָא, וְדִינָא אִתְּעַר, הה״ד חֲמַת מֶלֶךְ מַלְאֲכֵי מָוֶת, וע״ד בְּכָל יוֹמָא וְיוֹמָא בָּעֵי ב״נ לְאִזְדַּהֲרָא מֵחוֹבוֹי.

20. "And Moses said to Aaron, 'Take a censer...'" (Bemidbar 17:11). Rabbi Chiya opened the discussion with the verse: "the wrath of a king is as messengers of death: but a wise man will pacify it" (Mishlei 16:14). How particular people need to be to prevent themselves from giving in to their iniquities and to be careful with their activities. At various occasions, the world is judged. And on a daily basis, their deeds are entered upon the scale of Justice, are monitored from above, and are recorded before Him. When a person's acts are not fit for the King, anger rises and Judgment is stirred. This is what is written: "the wrath of a king is as messengers of death." Therefore, a person must be on watch for his iniquities each and every day.

21. "But a wise man will pacify it," during the time when prosecutors prevail on the world and anger impends. If the righteous man is at hand in that generation who is distinguished above, the Holy One, blessed be He, looks at him and the anger subsides. This is SIMILAR to a king who is angry at his servants and demands the officer that carry out justice. In the meantime, the beloved of the king arrives and stands in front of him and, as soon as the king sees him, his face shines. When that friend of the king begins to speak with him, the king is glad. After this, when the police official arrives and sees the king's face in happiness, he departs and no longer carries out the sentence. Then that beloved of the king beseeches the king on behalf of his servants and the king forgives them. As a result of this, "a wise man will pacify it."

21. וְאִישׁ חָכָם יְכַפְּרֶנָּה, בְּשַׁעֲתָא דְּמָארֵיהוֹן דְּדִינִין קַיְּימִין עַל עָלְמָא, וְרוּגְזָא תָּלֵי, אִי אִשְׁתְּכַח בְּדָרָא זַכָּאָה דְּרָשִׁים לְעֵילָא, קוּדְשָׁא בְּרִיךְ הוּא אַשְׁגַּח בֵּיהּ, וְאִשְׁתְּכַךְ רוּגְזָא. לְמַלְכָּא דְּאִתְרְגַז עַל עַבְדּוֹי, וַהֲוָה תָּבַע עַל סַנְטִירָא לְמֶעְבַּד דִּינָא, אַדְּהָכִי עָאל רְחִימָא דְּמַלְכָּא, וְקָם קֳמֵיהּ, כֵּיוָן דְּחָמָא לֵיהּ מַלְכָּא, אִתְנְהִירוּ אַנְפּוֹי. שָׁארִי הַהוּא רְחִימָא דְּמַלְכָּא לְאִשְׁתָּעֵי בַּהֲדֵיהּ, וּמַלְכָּא חַדֵּי. לְבָתַר כַּד אָתָא סַנְטִירָא, חָזָא אַנְפּוֹי דְּמַלְכָּא חַדְּאן, אִסְתַּלַּק וְאָזִיל לֵיהּ, וְלָא עָבִיד דִּינָא. וּכְדֵין, הַהוּא רְחִימָא בָּעֵי לְמַלְכָּא עַל עֲבָדּוֹי, וּמְכַפֵּר לְהוּ. וּבג״כ, וְאִישׁ חָכָם יְכַפְּרֶנָּה.

22. Here too, when Moses saw the anger pending, Moses immediately said to Aaron: 'He is the groom, MEANING THAT FRIEND, of the Queen, and the incense does not rise except through his hands, since he increases peace in the world and ties the knot of Faith,' THAT IS MALCHUT. Incense was already set and explained. That is the joy above and below, the tie of Faith and the disappearance of anger. This is what is written: "ointment and perfume rejoice the heart" (Mishlei 27:9). Then, "a wise man will pacify it," will clean and purify that anger and compassion will be stirred.

22. אוֹף הָכָא, כַּד חָמָא מֹשֶׁה דְּרוּגְזָא הֲוָה תָּלֵי, מִיַּד וַיֹּאמֶר מֹשֶׁה אֶל אַהֲרֹן, בְּגִין דְּאִיהוּ שׁוּשְׁבִינָא דְּמַטְרוֹנִיתָא, וּקְטֹרֶת לָא סַלְקָא אֶלָּא בִּידּוֹי, דְּאִיהוּ אַסְגֵּי שְׁלָמָא בְּעָלְמָא, וְקָשִׁיר קְשָׁרָא דְּמְהֵימְנוּתָא. קְטֹרֶת, הָא אוּקְמוּהָ, חֲדְוָותָא דְּעֵילָא וְתַתָּא, קְשׁוּרָא דְּמְהֵימְנוּתָא, סְלִיקוּ דְּרוּגְזָא, הה״ד שֶׁמֶן וּקְטֹרֶת יְשַׂמַּח לֵב, וּכְדֵין וְאִישׁ חָכָם יְכַפְּרֶנָּה, יְנַקֵּי וִידַכֵּי לְהַהוּא רוּגְזָא, וְרַחֲמִין מִתְעָרִין.

6. "Do not cut off the tribe of the families of the Kohathites
Rabbi Elazar says that the Levites can approach the Holy only through the priest, and that the priest hides and covers anything that they are not permitted to see. This is because everything of the priest is done in a whisper, secretly, while the Levites' speech and activities are in the raising of song and revelation of secrets. The priest's words are not spoken openly because he is of the right, Chesed. Rabbi Elazar tells us that when judgment prevails on the world from the left aspect, the right draws near by the burning of incense that is done quietly in secret. When Aaron ran into the midst of the congregation to stop the plague that was killing them he stood between the dead and the living, that is, between the Tree of Life and the Tree of Death. Thus the Tree of Life that is from the right came close to the priest, who was from the right, and the plague was stopped. Rabbi Elazar says that the priest has power above and below, and he is the cause of peace above and below; at all times the left serves the right.

23. Rabbi Elazar said: "Do not cut off the tribe of the families of the Kohathites from among the Levites" (Bemidbar 4:18), since they are the trunk and root of the Levites. "...but thus do to them, that they may live, and not die..." (Ibid.). The priest must establish that for them; even though they are nearing to the Holy, they should only approach with the amendment of the priest, since he is aware of the signal, UP TO WHERE he can reach and not further. When they cover the holy vessels, another coverage prevails from above and it is forbidden FOR THE LEVITES to approach and look, since anything that is in a whisper, THAT IS, A SECRET, applies only to the priests, since their speech and activities are in secret and they whisper. The Levites' speech and activities are in the raising of the voice IN SONG.

23. רִבִּי אֶלְעָזָר אָמַר, אַל תַּכְרִיתוּ אֶת שֵׁבֶט מִשְׁפְּחוֹת הַקְּהָתִי מִתּוֹךְ הַלְוִיִּם, בְּגִין דְּאִינּוּן גִּזְעָא וְשָׁרְשָׁא דְּלֵיוָאֵי. וְזֹאת עֲשׂוּ לָהֶם וְחִיוּ וְלֹא יָמוּתוּ, דְּבָעֵי כַּהֲנָא לְאַתְקָנָא לְהוּ, דאע״ג דְּקָרִיבִין אִינּוּן לְקוּדְשָׁא, לָא יֵיעֲלוּן אֶלָּא בְּתִקּוּנָא דְּכַהֲנָא, דְּהוּא יָדַע סִימָנָא דִּימְטוּן לְגַבֵּיהּ, וְלָא יַתִּיר. וְכַד מְכַסְּיָא לְמָאנֵי קוּדְשָׁא, כְּדֵין כְּסוּיָא אַחֲרָא שָׁרֵי, וְאָסִיר לוֹן לְקָרְבָא לְמֵחֲמֵי, דְּהָא מִלָּה בַּחֲשָׁאי לָא אִית לְגַבַּיְיהוּ, אֶלָּא לְכַהֲנָא, דְּמִלָּה דִּלְהוֹן וְעוֹבָדָא דִּלְהוֹן בְּרָזָא וּבַחֲשָׁאי וְלֵיוָאֵי לְאָרְמָא קָלָא.

24. בג"כ כַּהֲנֵי בַּחֲשָׁאי וּבְרָזָא, וע"ד אָסִיר לוֹן חַמְרָא, דְּחַמְרָא לְאָרְמָא קָלָא, וּלְגַלָּאָה רָזִין אִיהוּ. בג"כ לֵיוָאֵי אִתְמְסָרוּ לְאָרְמָא קָלָא, דְּהָא בְּדִינָא אִתְאֲחַד, דִּינָא בְּאִתְגַּלְיָיא אִיהוּ, וּלְפַרְסְמָא מִלָּה קַמֵּי כֹּלָּא. אֲבָל כַּהֲנָא, כָּל מִלּוֹי בְּרָזָא וּבַחֲשָׁאי, וְלָאו בְּאִתְגַּלְיָיא. בְּגִין דְּאִיהוּ יְמִינָא, כַּד דִּינִין שַׁרְיָין בְּעָלְמָא מִסִּטְרָא דִשְׂמָאלָא, יְמִינָא יְהֵא מִקָּרְבָא, וּבְמָה. בְּקְטֹרֶת, דְּאִיהוּ בַּחֲשָׁאי, בְּרָזָא דָקִיק, וּפְנִימָאָה מִכֹּלָּא.

24. Therefore, all the activities of the priests are performed quietly and secretively. Consequently, wine is forbidden to them, since wine is for raising the voice, FOR SONG, and revelation of secrets. The Levites are given to attend the raising of voice because they are connected to Judgment and Judgment is open in order to publicize it to all. However, all the priest's words are secretive and in a whisper, they are not spoken openly because he is of the right, THAT IS CHESED. When Judgments prevail on the world from the left aspect, the right draws near. By means of what? By the burning of incense, which is done quietly in secret, more subtle and refined than anything, THAT IS BINAH.

25. ת"ח, כַּד הַאי מַדְבְּחָא אַחֲרָא, שָׁארִי לְאַתְעָרָא אִתְעָרוּתָא, כַּד לָא יִשְׁתְּכָחוּ זַכָּאין, מַדְבְּחָא פְּנִימָאָה אִתְעַר לְגַבֵּיהּ, וְקָאִים לְקָבְלֵיהּ, וְדִינִין מִשְׁתַּכְּכֵי. וע"ד קַיְימָא לְקָבֵל דָּא, וּכְדֵין דִּינָא אִסְתַּלָּק.

25. Come and behold: when this other altar, THE EXTERNAL ALTAR, WHICH IS MALCHUT, begins to stir the awakening OF JUDGMENT, and no righteous people are around TO PROTECT it, the inner altar, BINAH, awakens to him and stands up against him, and the Judgments are subdued. Therefore, THIS one stands opposite the other one and then Judgment departs.

26. ר' אֶלְעָזָר אָמַר, זֹאת עֲבוֹדַת בְּנֵי קְהָת בְּאֹהֶל מוֹעֵד קֹדֶשׁ הַקָּדָשִׁים, בְּשַׁעֲתָא דִּבְנֵי קְהָת נַטְלִין קֹדֶשׁ קָדָשִׁים, כְּדֵין אָתֵי כַּהֲנָא, וְחָפֵי כֹּלָּא, עַד לָא יִקְרְבוּן לְנַטְלָא לֵיהּ, וְלָא הֲווֹ חָמָאן לְעָלְמִין מַה דְּאִינּוּן נַטְלִין, אֶלָּא כֹּלָּא בְּכִסּוּיָיא מִנַּיְיהוּ. כְּמָה דִּכְתִיב וּבָא אַהֲרֹן וּבָנָיו בְּנָסְעַ הַמַּחֲנֶה וְהוֹרִידוּ אֵת פָּרוֹכֶת הַמָּסָךְ. וְרוֹב כִּסּוּיָיא דְּמָאנֵי מַקְדְּשָׁא, תְּכֵלֶת אִיהוּ, בְּגִין דִּתְכֵלֶת הָא אוּקְמוּהָ וְאִתְּמַר. בָּתַר דְּאִתְכַּסְיָיא כֹּלָּא, מִקְרְבִין בְּנֵי קְהָת דְּנַטְלִין, וְלָא מִקְרְבִין אֶלָּא בְּאִינּוּן בַּדִּים דְּנָפְקִין לְבַר. הה"ד, וְכִלָּה אַהֲרֹן וּבָנָיו לְכַסּוֹת אֶת הַקֹּדֶשׁ וְגוֹ', בְּנָסְעַ הַמַּחֲנֶה וְאַחֲרֵי כֵן יָבֹאוּ בְּנֵי קְהָת לָשֵׂאת וְגוֹ'.

26. Rabbi Elazar says: "This shall be the service of the sons of Kohath in the Tent of Meeting, namely, the most holy thing" (Ibid. 4). During the period of time that the sons of Kohath came to take the Holy of Holies, the priest approached and covered everything prior to their approach, and they never saw what they carried. Instead, everything was covered from them, as it says, "and when the camp sets forward, Aaron shall come, and his sons, and they shall take down the veil of the screen" (Ibid. 5). Most of the casings for the Temple's utensils were colored blue. The significance of blue was already explained and taught. After everything was covered, the children of Kohath, who carried it, came near. They did not get any closer than the poles that extended out, as it is written: "and when Aaron and his sons have made an end of covering the Sanctuary...as the camp is to set forward; after that, the sons of Kohath shall come to bear it..." (Ibid. 15).

27. בג"כ קְטֹרֶת דְּאִיהִי פְּנִימָאָה, וְכָל מַה דִּי בְּרָזָא, לְכַהֲנָא אִתְמְסַר. וע"ד וַיִּקַּח אַהֲרֹן כַּאֲשֶׁר דִּבֶּר מֹשֶׁה וַיָּרָץ אֶל תּוֹךְ הַקָּהָל וַיִּתֵּן אֶת הַקְּטֹרֶת, דְּאִיהִי פְּנִימָאָה, רָזָא דְּכַהֲנָא, כְּדֵין וַיְכַפֵּר עַל הָעָם וַיַּעֲמֹד בֵּין הַמֵּתִים וּבֵין הַחַיִּים, בֵּין אִילָנָא דְּחַיֵּי, וּבֵין אִילָנָא דְּמוֹתָא, כְּדֵין יְמִינָא קָרִיב דָּא בְּדָא, וַתֵּעָצַר הַמַּגֵּפָה, זַכָּאָה חוּלְקָא דְּכַהֲנָא, דְּכַהֲנָא אִית לֵיהּ חֵילָא לְעֵילָא, וְאִית לֵיהּ חֵילָא לְתַתָּא, וְהוּא גָּרִים שְׁלָמָא לְעֵילָא וְתַתָּא, וּבְכָל זִמְנָא, שְׂמָאלָא פָּלַח לִימִינָא, הה"ד וְיִלְוּ עָלֶיךָ וִישָׁרְתוּךָ, וִימִינָא בִּשְׂמָאלָא מִשְׁתַּכְּחֵי בַּמִּקְדָּשׁ.

27. Therefore, burnt incense, which is inward, and all that is in secret is given over to the priest. Therefore, "Aaron took as Moses commanded, and ran into the midst of the congregation...and he put on incense" (Bemidbar 17:12), because it is of the innermost, the secret of the priest WHO IS ALSO WITHIN. Then, "and made atonement for the people. And he stood between the dead and the living..." - that is, between the Tree of Life and the Tree of Death. Then the right causes one to approach the other, MEANING THE TREE OF LIFE, THAT IS RIGHT, COMES CLOSE TO THE PRIEST, WHO IS RIGHT, "and the plague was stayed." Praised is the priest's lot, since the priest has power above and power below, and he is the cause of peace above and below. And at all times, the left serves the right. This is what it says: "that they may be joined to you, and minister to you" (Bemidbar 18:2); and the right THAT IS INCLUDED in the left is prevalent in the Temple.

7. "Whatever your hand finds to do, do it with your strength"
Rabbi Shimon explains to his son that a person must include life from the Tree of Life in his life here, because life, the secret of illumination of wisdom, prevails only here, in Malchut. All the words of King Solomon were spoken in the secret of Wisdom, and his verses mean that a person

must always include the left in the right; when his actions are on the right side God will dwell with him in this world and will gather him to Himself in the World to Come. A person cannot decide to ask for mercy after death because "there is no work, nor device, nor knowledge, nor wisdom" after he leaves this world. All his deeds here must be done for the sake of God. Rabbi Shimon says that every night a person must account for his actions that day, repent of them and ask for compassion for them. Whoever strives through knowledge and wisdom to know God will not be among the wicked who are judged in Gehenom at Sheol; he will instead be raised higher and higher to the place of many lights.

28. Rabbi Elazar was standing in the presence of his father, Rabbi Shimon. He told him that it says: "live joyfully with the wife whom you love all the days of the life of your vanity" (Kohelet 9:9). WHAT IS THE EXPLANATION? He said to him: Come and behold. The verse: "live joyfully with the wife whom you love," is the secret that a person must include life, FROM THE TREE OF LIFE, THAT IS ZEIR ANPIN, in this place, WHICH IS MALCHUT REFERRED TO AS 'WOMAN'. One does not go without the other, ZEIR ANPIN WITHOUT MALCHUT. A person must include the measure of the day at night; THAT IS, A MEASURE OF ZEIR ANPIN, REFERRED TO AS 'DAY' IN MALCHUT, REFERRED TO AS 'NIGHT', AND VICE VERSA, the measure of night in the day. That is the meaning of: "live joyfully with the wife whom you love all the days of the life of your vanity." What is the reason? "For that is your portion in life," since life, THAT IS, THE SECRET OF ILLUMINATION OF CHOCHMAH, does not prevail except on this, ON MALCHUT, SINCE THE ILLUMINATION OF CHOCHMAH DOES NOT BECOME REVEALED IN ANY OTHER PLACE THAN HER. "And in your labor in which you do labor under the sun" (Ibid.) is as you say: "in all your ways acknowledge (Heb. da'ehu) Him, and He shall direct your paths" (Mishlei 3:6). DA'EHU INCLUDES THE LETTERS OF KNOW (HEB. DA) VAV-HEI, WHICH ARE ZEIR ANPIN AND MALCHUT.

28. רִבִּי אֶלְעָזָר הֲוָה קָאֵים קַמֵּיהּ דְּרִבִּי שִׁמְעוֹן אֲבוּהָ, אָ״ל, כְּתִיב רְאֵה חַיִּים עִם אִשָּׁה אֲשֶׁר אָהַבְתָּ כָּל יְמֵי חַיֵּי הֶבְלֶךָ. אָ״ל, ת״ח, רְאֵה חַיִּים עִם אִשָּׁה אֲשֶׁר אָהַבְתָּ דָּא הוּא רָזָא, דְּבָעֵי בַּר נָשׁ לְאַכְלְלָא חַיִּים בַּאֲתָר דָּא, דָּא בְּלָא דָּא לָא אָזְלָא. וּבָעֵי ב״נ לְאַכְלְלָא מִדַּת יוֹם בַּלַּיְלָה, וּמִדַּת לַיְלָה בַּיּוֹם. וְדָא הוּא רְאֵה חַיִּים עִם אִשָּׁה אֲשֶׁר אָהַבְתָּ מַאי טַעְמָא כִּי הִיא חֶלְקֶךָ בַּחַיִּים, דְּחַיִּים לָא שַׁרְיָן אֶלָּא עַל דָּא. וּבַעֲמָלְךָ אֲשֶׁר אַתָּה עָמֵל תַּחַת הַשָּׁמֶשׁ, כְּמָה דְּאָמַר בְּכָל דְּרָכֶיךָ דָּעֵהוּ וְהוּא יְיַשֵּׁר אָרְחוֹתֶיךָ.

29. Come and behold: all the worlds of King Solomon are deeply concealed in Wisdom. These verses seem as if the restriction has been removed, since it says following that: "whatever your hand finds to do, do it with your strength, for there is no work, nor device..." (Kohelet 9:10). This verse must be studied carefully. Did Solomon, who had higher wisdom than any world inhabitants, indeed say this?

29. ות״ח כָּל מִלּוֹי דִּשְׁלֹמֹה מַלְכָּא, כֻּלְּהוּ סְתִימִין לְגוֹ בְּחָכְמְתָא, וְהָנֵי קְרָאֵי אִתְחָזוּן דְּהוּתְּרָה רְצוּעָה, כְּמָה דְּכְתִיב בַּתְרֵיהּ, כֹּל אֲשֶׁר תִּמְצָא יָדְךָ לַעֲשׂוֹת בְּכֹחֲךָ עֲשֵׂה כִּי אֵין מַעֲשֶׂה וְחֶשְׁבּוֹן וְגוֹ׳. הַאי קְרָא אִית לְאִסְתַּכְּלָא בֵּיהּ, כֹּל אֲשֶׁר תִּמְצָא יָדְךָ לַעֲשׂוֹת בְּכֹחֲךָ עֲשֵׂה, וְכִי שְׁלֹמֹה דְּחָכְמְתָא עִלָּאָה בֵּיהּ, יַתִּיר עַל כָּל בְּנֵי עָלְמָא, אָמַר הָכִי.

30. HE RESPONDS: It is only that all the words of Solomon, the king, were spoken in the secret of Wisdom. Come and behold: "whatever your hand finds to do, do it with your strength." That means that a person needs to include the left in the right, and everything he does should only be composed of the right. "whatever your hand finds to do," is the left, WHICH IS CALLED 'HAND', and, "to do...with your strength," is right, as it is written, "Your right hand, Hashem, is glorious in power" (Shemot 15:6). As soon as a person is careful so that all his actions are on the right side, he will gather the left into the right, and the Holy One, blessed be He, will dwell within him in this world and will gather him to be with Him in the World to Come.

30. אֶלָּא כָּל מִלּוֹי דִּשְׁלֹמֹה מַלְכָּא עַל רָזָא דְּחָכְמְתָא אִתְּמָרוּ. ת״ח, כֹּל אֲשֶׁר תִּמְצָא יָדְךָ לַעֲשׂוֹת בְּכֹחֲךָ עֲשֵׂה, דָּא הוּא דְּבָעֵי בַּר נָשׁ לְאַכְלְלָא שְׂמָאלָא בִּימִינָא, וְכָל מַה דְּהוּא עָבִיד, מִבָּעֵי לֵיהּ דְּלָא יְהוֹן אֶלָּא כְּלִילָן בִּימִינָא. כֹּל אֲשֶׁר תִּמְצָא יָדְךָ, דָּא שְׂמָאלָא. לַעֲשׂוֹת בְּכֹחֲךָ: דָּא הוּא יְמִינָא, כד״א יְמִינְךָ יְיָ׳ נֶאְדָּרִי בַּכֹּחַ. וְכֵיוָן דְּבַר נָשׁ יִזְדַּהַר דְּכָל עוֹבָדוֹי יֵהוֹן לְסִטְרָא דִּימִינָא, וְיַכְלִיל שְׂמָאלָא בִּימִינָא, כְּדֵין קוּדְשָׁא בְּרִיךְ הוּא שָׁארִי בְּגַוֵּיהּ בְּהַאי עָלְמָא, וְיַכְנִיש לֵיהּ לְגַבֵּיהּ לְהַהוּא עָלְמָא דְּאָתֵי.

31. A person should not say, 'When I get to that world, then I will ask the King for mercy and I will repent in His presence,' because IT IS FOR THIS THAT IT IS SAID: "for there is no work, nor device, nor knowledge, nor wisdom" after the person departs from this world. However, if a person desires the Holy King to illuminate him in this world and grant him a part in the World to Come, he should toil in this world to gather his activities to the right. All his deeds should be for the sake of the Holy One, blessed be He, for after departing this world to be judged in harsh Judgment and to be punished in Gehenom, there is no recourse to counsel, wisdom or understanding to be saved from that sentence.

31. וְלָא יֵימָא בַּר נָשׁ בְּשַׁעֲתָא דַּאֲתֵינָא לְהַהוּא עָלְמָא, כְּדֵין אֶתְבַּע מִן מַלְכָּא רַחֲמֵי, וְאֵיתוּב קֳמֵיהּ, אֶלָּא כִּי אֵין מַעֲשֶׂה וְחֶשְׁבּוֹן וְדַעַת וְחָכְמָה, בָּתַר דְּיִסְתְּלַק בַּר נָשׁ מֵהַאי עָלְמָא, אֶלָּא אִי בָּעֵי בַּר נָשׁ, דְּמַלְכָּא קַדִּישָׁא יַנְהִיר לֵיהּ לְהַהוּא עָלְמָא, וְיִתֵּן לֵיהּ חוּלָקָא לְעָלְמָא דְּאָתֵי, יִשְׁתְּדַל בְּהַאי עָלְמָא, לְאַכְלָלָא עוֹבְדּוֹי בִּימִינָא, וְכָל עוֹבְדּוֹי יֵהוֹן לִשְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּהָא לְבָתַר כַּד יִתְכְּנִיש מֵהַאי עָלְמָא, לְאִתְדָּנָא בְּדִינָא תַּקִּיפָא, בְּדִינָא דְּגֵיהִנָּם, לֵית תַּמָּן עֵיטָא וְחָכְמָה וְסָכְלְתָנוּ לְאִשְׁתְּזָבָא מִן דִּינָא.

32. Another explanation of: "for there is no work, nor device, nor knowledge, nor wisdom, in Sheol." There are levels upon levels in Gehenom, and the lowest level is "Sheol." An even lower level is "Avadon," and one is near the other. Whoever descends to Sheol will be put on trial. From there he can rise in a whistle, as it is written: "He brings down to Sheol, and brings up" (I Shmuel 2:6). Whoever is lowered to "Avadon" never rises FROM THERE.

32. ד״א כִּי אֵין מַעֲשֶׂה וְחֶשְׁבּוֹן וְדַעַת וְחָכְמָה בַּשְׁאוֹל. בְּגֵיהִנָּם, אִית בֵּיהּ מָדוֹרִין עַל מָדוֹרִין. מָדוֹרָא תַּתָּאָה שְׁאוֹל. מָדוֹרָא תַּתָּאָה מִנֵּיהּ, אֲבַדּוֹן. וְדָא סָמִיךְ לְדָא. מַאן דְּנָחִית לִשְׁאוֹל, יְדוּנוּן לֵיהּ וּמִתַּמָּן יְצַפְּצֵף וְעוֹלֶה. הה״ד מוֹרִיד שְׁאוֹל וַיָּעַל. וּמַאן דְּנָחִית לַאֲבַדּוֹן, תּוּ לָא סָלִיק לְעָלְמִין.

33. For whoever has a good deed or is of those who do reckoning, it was already explained that each and every night, before he sleeps, he must make an accounting of the actions that he did all that day, repent for them, and ask for compassion for them. What is the reason THAT HE MUST DO THE ACCOUNTING at that time? Because during that period, the Tree of Death prevails on the world and all the world's inhabitants get a taste of death. THEREFORE, at that time, a person must make an accounting of his deeds and confess them, since it is a time of death. And they are called 'those who do reckoning'.

33. מַאן דְּאִית בֵּיהּ עוֹבָדָא טָבָא, אוֹ דְּאִיהוּ מָארֵי דְּחוּשְׁבָּנָא, הָא אוּקְמוּהָ דְּבְכָל לֵילְיָא וְלֵילְיָא עַד לָא יִשְׁכַּב, וְעַד לָא נָאִים, בָּעֵי בַּר נָשׁ לְמֶעְבַּד חוּשְׁבָּנָא מֵעוֹבְדּוֹי דְּעֲבַד כָּל הַהוּא יוֹמָא, וְיֵתוּב מִנַּיְיהוּ, וְיִבְעֵי עָלַיְיהוּ רַחֲמֵי. מ״ט בְּהַהִיא שַׁעֲתָא. בְּגִין דְּהַהִיא שַׁעֲתָא אִילָנָא דְּמוֹתָא שָׁארִי בְּעָלְמָא, וְכָל בְּנֵי עָלְמָא טַעֲמִין טַעֲמָא דְּמוֹתָא, וּבְעֵי בְּהַהִיא שַׁעֲתָא לְמֶעְבַּד חוּשְׁבָּנָא מֵעוֹבְדּוֹי, וְיוֹדֵי עָלַיְיהוּ, בְּגִין דְּאִיהִי שַׁעֲתָא דְּמוֹתָא, וְאִלֵּין אִקְרוּן מָארֵי דְּחוּשְׁבָּנָא.

34. Similarly, this is the case for whoever strives in knowledge and wisdom to know his Master. AFTER HIS DEATH, WHEN THEY WILL BYPASS HIM to look and gaze at these wicked that are being judged in Gehenom at the level "Sheol," where all scream from these levels, he will not remain there and not be among them. About this, IT IS WRITTEN: "for there is no work, nor device, nor knowledge, nor wisdom, in Sheol." THERE IS NO ONE THERE WHO HAS A GOOD DEED, NOR ANYONE WHO HAS DEVICE, RECKONING, OR KNOWLEDGE, NAMELY, ONE WHO STRIVES TO KNOW, BECAUSE ALL THESE ARE NOT IN "SHEOL." And he will be found higher and higher, where many lights and candles and delightful things are present. And the Holy One, blessed be He, comes to be merry with the rest of the righteous in the Garden of Eden. Praised is the lot of the Righteous in this world and the World to Come. About them, it is written: "surely the righteous shall give thanks to Your Name: the upright shall dwell in Your presence" (Tehilim 140:14).

34. וְכֵן מַאן דְּאִשְׁתְּדַל בְּדַעַת וּבְחָכְמָה לְמִנְדַּע לְמָארֵיהּ, כַּד יַעֲבְרוּן לֵיהּ לְאִסְתָּכָאָה וּלְאִסְתַּכְּלָא בְּאִינּוּן חַיָּיבִין דְּאִתְטְרִידוּ בַּגֵּיהִנָּם, וּבְדַרְגָּא דִּשְׁאוֹל, וְכֻלְּהוּ צַוְוחִין מֵאִינּוּן דַּרְגִּין, הוּא לָא יִשְׁתְּאַר תַּמָּן, וְלָא יִשְׁתְּכַח בֵּינַיְיהוּ, וְעַל דָּא אֵין מַעֲשֶׂה וְחֶשְׁבּוֹן וְדַעַת וְחָכְמָה בִּשְׁאוֹל, וְלָא יִשְׁתְּכַח אֶלָּא לְעֵילָא לְעֵילָא, בַּאֲתָר דְּכַמָּה נְהוֹרִין וּבוּצִינִין, וְכַמָּה כְּסוּפִין שָׁארָן בֵּיהּ, וְקוּדְשָׁא בְּרִיךְ הוּא אָתֵי לְאִשְׁתַּעְשָׁעָא עִם שְׁאַר צַדִּיקַיָּיא דִּי בְּגַן עֵדֶן. זַכָּאָה חוּלָקֵהוֹן דְּצַדִּיקַיָּיא בְּהַאי עָלְמָא, וּבְעָלְמָא דְּאָתֵי, עָלַיְיהוּ כְּתִיב אַךְ צַדִּיקִים יוֹדוּ לִשְׁמֶךָ יֵשְׁבוּ יְשָׁרִים אֶת פָּנֶיךָ.

8. "But the Levites shall do the service"

Rabbi Aba tells us that when God wanted to create the world He did so with the Torah, and through it the world became perfected. When Adam emerged into the world the world was perfected, but when the spirits and demons emerged the world seemed to be faulty and lacking. However, when the children of Yisrael were sanctified the Levites were placed on the left side to restore the left. For this reason the Levites must be cleansed, for they who completed the perfection of the left side ended the flaw of the world. Rabbi Aba says that if judgment had not existed in the world people would not have followed the Torah nor would they have performed the entire service that has to be done for God, and which is done by the Levites. Rabbi Yitzchak tells us that in the future God will brighten the light of the moon to be as bright as the sun, and that He will brighten the sun seven times what it is now.

35. "But the Levites (lit. 'Levite, he') shall do the service of the Tent of Meeting..." (Bemidbar 18:23). Rabbi Aba opened the discussion with the verse: "it is he that sits upon the circle of the earth" (Yeshayah 40:22). Come and behold: when the Holy One, blessed be He, wanted to create the world, it rose in His wish and He created it with the Torah, and through it, it became perfected. This is what is written: "when He established the heavens, I was there" (Mishlei 8:27), and it is written, "then I was by Him, as a nursling (Heb. amon)" (Ibid. 30). It was explained that we should not pronounce it 'amon', but rather, 'oman (lit. 'craftsman')'; SHE WAS FOR HIM THE CRAFTSMAN OF THE UNIVERSE.

35. וְעָבַד הַלֵּוִי הוּא אֶת עֲבוֹדַת אֹהֶל מוֹעֵד וְגוֹ׳. רִבִּי אַבָּא פָּתַח, הַיּוֹשֵׁב עַל חוּג הָאָרֶץ וְגוֹ׳. ת״ח, כַּד בָּעָא קוּדְשָׁא בְּרִיךְ הוּא לְמִבְרֵי עָלְמָא, סָלִיק בִּרְעוּתָא קַמֵּיהּ, וּבְרָא לֵיהּ בְּאוֹרַיְיתָא. וּבָהּ אִשְׁתַּכְלַל. הה״ד בַּהֲכִינוֹ שָׁמַיִם שָׁם אָנִי. וּכְתִיב וָאֶהְיֶה אֶצְלוֹ אָמוֹן. וְהָא אוּקְמוּהָ, אַל תִּקְרֵי אָמוֹן, אֶלָּא אוּמָן.

36. When He came to create Adam, we were taught that the Torah said, 'is it in vain, that You are called long suffering and abundant in love?' AND IF THERE WILL BE NO MAN WHO WILL SIN, FOR WHOM WILL YOU RESTRAIN ANGER? At the time that Adam emerged into the world, the luster of his face was from above and from below. All the creatures were fearful of him, as it was explained. Come and behold: the world had no endurance and was not perfected until that time when Adam emerged in total perfection and that day was sanctified. A Holy Throne was prepared for the King, WHICH IS MALCHUT. Then the upper and the lower grades were considered complete, and joy was attained in all the worlds.

36. כַּד אֲתִי לְמִבְרֵי אָדָם, וְהָא אִתְּמַר, אָמְרָה תּוֹרָה וְכִי לְמַגְנָא אִתְקְרִיאַת אֶרֶךְ אַפַּיִם וְרַב חֶסֶד. בְּהַהִיא שַׁעֲתָא דְּנָפִיק אָדָם לְעָלְמָא, הֲוָה זִיו פַּרְצוּפָא דִּילֵיהּ מֵעֵילָא וּמִתַּתָּא, וַהֲווֹ דַּחֲלִין מִנֵּיהּ כָּל בְּרִיָּין, וְאוֹקְמוּהָ. ת״ח, לָא אִתְקַיָּים עָלְמָא, וְלָא אִשְׁתְּלִים, עַד הַהִיא שַׁעֲתָא דְּנָפַק אָדָם בִּשְׁלִימוּ דְּכֹלָּא, וְאִתְקַדָּשׁ יוֹמָא, וְאִתְּתְקַן כֻּרְסְיָיא קַדִּישָׁא לְמַלְכָּא, כְּדֵין אִשְׁתְּלִימוּ עִלָּאֵי וְתַתָּאֵי, וְאִשְׁתְּכָחוּ חֶדְוָון בְּכֻלְּהוּ עָלְמִין.

37. At the moment when the day wished to be sanctified, spirits and demons emerged to have a body created for them. However, the day was sanctified and they were not created. The world appeared to be left as if faulty in its work and lacking, BECAUSE OF THE PRESENCE OF THESE SPIRITS AND DEMONS. However, as soon as Yisrael were sanctified and perfected in their level, the Levites were placed on the left side. Then that flaw of the world was perfected, WHAT WAS DONE on the left, DUE TO THE EXISTENCE OF THE SPIRITS AND DEMONS, BECAUSE THROUGH THE LEVITES, THE LEFT WAS GATHERED INTO THE RIGHT AND THE LEFT WAS THEREBY RESTORED.

37. בְּהַהִיא שַׁעֲתָא דְּבָעָא יוֹמָא לְאִתְקַדְּשָׁא, הֲווֹ נָפְקֵי רוּחֵיהוֹן דְּשֵׁדִין לְאִתְבְּרֵי גּוּפָא דִּלְהוֹן, וְאִתְקַדָּשׁ יוֹמָא, וְלָא אִתְבְּרִיאוּ, וְאִשְׁתְּאַר עָלְמָא כְּמָה דְּאִתְפְּגִים מֵעֲבִידָתָא וְאִתְחֲסַר, כְּיוָן דְּאִתְקַדְּשׁוּ יִשְׂרָאֵל, וְאִשְׁתְּלִימוּ בְּדַרְגֵיהוֹן, וְאִשְׁתְּכָחוּ לֵיוָאֵי בִּסְטַר שְׂמָאלָא, כְּדֵין אִשְׁתְּלִים הַהוּא פְּגִימָא דְּעָלְמָא, דְּמִסְטַר שְׂמָאלָא.

38. Therefore, the Levites must be cleansed and everything must be gathered into the right so that the world is not flawed. Due to this, it is written: "but the Levite, he shall do the service." He who completed the perfection of the left side ended the flaw of the world. Even that northern side that was missing in the world when the Holy One, blessed be He, created the world, THE LEVITES ALSO COMPLETED, SINCE the Levites at the Ark completed everything. What is the meaning of 'at the Ark'? It means with that burden they carried at the Tabernacle, DURING THE TRAVEL PERIOD OF THE TABERNACLE, all that was flawed was restored to perfection.

38. וע״ד בָּעָאן לְאִתְדַּכְּאָה לֵיוָאֵי, וּכְדֵין כֹּלָּא אִתְכְּלִיל בִּימִינָא, וְעָלְמָא לָא אִתְפְּגִים, וּבג״כ כְּתִיב, וְעָבַד הַלֵּוִי הוּא. הוּא אַשְׁלִים לְסִטַר שְׂמָאלָא. הוּא אַשְׁלִים לְפְגִימוּ דְּעָלְמָא. וַאֲפִילוּ הַהוּא סִטְרָא דְּצָפוֹן, דְּאִשְׁתְּאַר חָסֵר בְּעָלְמָא, כַּד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא עָלְמָא. לֵיוָאָה בַּאֲרוֹנָא אַשְׁלִים לְכֹלָּא. מַאי בַּאֲרוֹנָא. בְּהַהוּא מָטוּלָא דְּהֲווֹ נַטְלֵי בְּמַשְׁכְּנָא, אִשְׁתְּלִים כָּל הַהוּא פְּגִימוּ עַל יְדֵיהּ.

39. הוּא: לְעֵילָא לִשְׁמָאלָא. הוּא: אִתְכְּלִיל בִּימִינָא, תּוּ הוּא: דָּא עַתִּיקָא. אִלְמָלֵי דִּינָא לָא אִשְׁתְּכַח בְּעָלְמָא, לָא הֲווֹ יַדְעֵי בְּנֵי נָשָׁא מְהֵימְנוּתָא עִלָּאָה, וְלָא יִשְׁתַּדְּלוּן בְּנֵי נָשָׁא בְּאוֹרַיְיתָא, וְלָא יִתְקַיְּימוּ פִּקּוּדֵי אוֹרַיְיתָא, פּוּלְחָנָא שְׁלִימוּתָא דְּיִשְׁתְּכַח בְּעָלְמָא לְגַבֵּי מַלְכָּא קַדִּישָׁא, מַאן עָבֵיד לֵיהּ. הֲוֵי אוֹמֵר דָּא לֵיוָאָה.

39. "BUT THE LEVITE, HE SHALL SERVE"; "he" alludes to the left above, meaning THAT HE RESTORES THE LEFT ABOVE. The pronoun "he" indicates that it is included in the right. In addition, "he" is the Ancient One, THAT IS, KETER. FOR HIS SERVICE AND RESTORATION REACHES ALL THE WAY TO KETER, SINCE "HE" INDICATES THE HIDDEN. If Judgment, WHICH IS THE SECRET OF THE AMENDMENT OF THE LEVITES, had not existed in the world, people would not have been aware of the highest Faith. And people would not have engaged in the Torah, and the commandments of the Torah would not have been kept, nor would people have performed the entire service that is to be done in this world for the Holy King. Who performs it? One says: The Levites.

40. וְתוּ וְעָבַד הַלֵּוִי הוּא, כד״א כִּי יְיָ׳ הוּא הָאֱלֹהִים. הוּא אַשְׁלִים שְׁלִימוּתָא, לְמֶיהֱוֵי כֹּלָּא חַד. הוּא: פְּשִׁיטָא לְקַבְּלָא לְכְנֶסֶת יִשְׂרָאֵל, כד״א, שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי, בְּגִין לְחַבְּרָא זִוּוּגָא כַּחֲדָא. מַאן אִתְּעַר רְחִימוּתָא. הֲוֵי אוֹמֵר הוּא. תּוּ הוּא כד״א הוּא עָשָׂנוּ וְלֹא אֲנַחְנוּ עַמּוֹ. בג״כ הוּא: לְתַתָּא. הוּא: לְעֵילָא. הוּא: אִתְגַּלְיָיא. הוּא סְתִים. הוּא אֱלֹהִים.

40. "But the Levite, he shall serve"; "he" is as it is written, "Hashem, He is the Elohim" (Devarim 4:35), SINCE THROUGH HIM THIS UNIFICATION IS ACCOMPLISHED. He finalizes that perfection so that all shall be one, so THAT ALL THE LEVELS WILL COMBINE AND UNIFY TO BECOME ONE. "He" INDICATES the extension OF THE LEFT towards the Congregation of Yisrael, WHICH IS MALCHUT, as it says, "His left hand is under my head" (Shir Hashirim 2:6), in order to connect AFTERWARDS. This mating together IS THE SECRET MEANING OF, "AND HIS RIGHT ARM EMBRACES ME." Who awakens this love OF, "HIS LEFT HAND IS UNDER MY HEAD," WHICH IS THE SECRET OF MARITAL LOVE? One says that it is "he," THE LEVI and also, "He," as it is written, "it is He who made us, and we belong to Him" (Tehilim 100:3), WHICH ALLUDES TO THE HOLY ONE, BLESSED BE HE. Therefore, "He" POINTS downward TO REPAIR THE FLAW THAT IS IN THE WORLD, and "He" is above TO RESTORE THE LEFT UP HIGH. "He" openly REVEALS FAITH AND SERVICE IN THE WORLD, and "He" is concealed, WHICH POINTS TO THE ANCIENT ONE. "He is the Elohim," WHICH POINTS TO UNIFICATION OF YUD HEI VAV HEI. HE IS THE ELOHIM AS MENTIONED.

41. ר׳ יִצְחָק אָמַר, זַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְאַנְהָרָא לְסִיהֲרָא, כְּנְהוֹרָא דִּשְׁמְשָׁא. וּנְהוֹרָא דִּשְׁמְשָׁא יְהֵא עַל חַד שְׁבַע זְמְנִין. הה״ד וְהָיָה אוֹר הַלְּבָנָה כְּאוֹר הַחַמָּה וְגוֹ׳. וּכְתִיב לֹא יָבֹא עוֹד שִׁמְשֵׁךְ וִירֵחֵךְ לֹא יֵאָסֵף. וּכְתִיב לֹא יִהְיֶה לָךְ עוֹד הַשֶּׁמֶשׁ וְגוֹ׳.

41. Rabbi Yitzchak said: In the future, the Holy One, blessed be He, is destined to brighten the light of the moon to be as bright as the sun. The light of the sun will be seven times brighter, as it is written: "moreover the light of the moon shall be as the light of the sun..." (Yeshayah 30:26). It is also written: "your sun shall no more go down; nor shall your moon withdraw itself" (Yeshayah 60:20), and it is further written: "the sun shall be no more..." (Ibid. 19)
Moses talks about the command to redeem the firstling, and that if one does not redeem his Nefesh and Ruach and Neshamah in the Torah he is destined to reincarnate again. He also speaks about the three times of exile and the last redemption.
Ra'aya Meheimna (the Faithful Shepherd)

רעיא מהימנא

42. כָּל פֶּטֶר רֶחֶם לְכָל בָּשָׂר וְגוֹ׳, וְאֵת בְּכוֹר הַבְּהֵמָה הַטְּמֵאָה תִּפְדֶּה. פִּקּוּדָא דָּא לְפִדּוֹת פֶּטֶר חֲמוֹר, לְפִדּוֹת לְעָלְמָא דְּאָתֵי. וְאִי קוֹדֶם דְּאָזִיל לְהַהוּא עָלְמָא, לָא יִפְדֶּה נַפְשֵׁיהּ וְרוּחֵיהּ וְנִשְׁמָתֵיהּ בְּאוֹרַיְיתָא, עָתִיד לְאַחְזָרָא לְהַאי עָלְמָא כְּדִבְקַדְמֵיתָא. יָשׁוּב לִימֵי עֲלוּמָיו, וְלָקֵבֵל נַפְשָׁא וְרוּחָא וְנִשְׁמָתָא.

42. "Everything that opens the womb in all flesh...and the firstling of unclean beasts shall you redeem" (Bemidbar 18:15). This commandment is to redeem the firstling of a mule, that is, to redeem HIMSELF for the World to Come. If prior to going to that world he does not redeem his Nefesh and Ruach and Neshamah in Torah, he is destined to return back AND REINCARNATE in this world as originally, AS IT SAYS: "he shall return to the days of his youth" (Iyov 33:25), and receive Nefesh, Ruach and Neshamah.

43. It is written: "Io, El does all these things twice or three times with a man" (Iyov 33:29). THAT IS the children of Yisrael, since their redemption takes place without Torah, which is like silver (Heb. kesef) that is "Kisufa" (lit. 'delight') of the World to Come. They returned three other times to the exile and, at the last redemption when they will be redeemed through Torah, they will never ever return to exile. The rabbis came and gave him their blessings, saying, 'Faithful Shepherd, the Holy One, blessed be He, will redeem you and all the children of Yisrael will be redeemed through you, and you will be renewed with them and they with you.'

43. כְּתִיב הֵן כָּל אֵלֶּה יִפְעַל אֵל פַּעֲמַיִם שָׁלֹשׁ עִם גֶּבֶר, וְיִשְׂרָאֵל. בְּגִין דִּפְדְיוֹן דִּלְהוֹן הֲוָה בְּלָא תּוֹרָה, דְּאִיהוּ כֶּסֶף כִּסּוּפָא דְּעָלְמָא דְּאָתֵי, אָהַדְרוּ תְּלַת זִמְנִין אַחֲרָנִין בְּגָלוּתָא, וּבְסוּפְרָקָנָא בַּתְרַיְיתָא דְּסוּפְרָקָנָא דִּלְהוֹן יְהֵא בְּאוֹרַיְיתָא, לָא יְהַדְּרוּן לְעָלַם בְּגָלוּתָא. אָתוּ רַבָּנָן וּבְרִיכוּ לֵיהּ, וְאָמְרוּ רַעְיָא מְהֵימְנָא, קוּדְשָׁא בְּרִיךְ הוּא יִפְדֵּה לָךְ, וְכָל יִשְׂרָאֵל יִפְּדוּן עַל יְדָךְ, וְתִתְחַדֵּשׁ עִמְּהוֹן, וְאִינּוּן עִמָּךְ.

9. Household arrangements

Moses compares a virtuous wife to the Shechinah, saying that whoever does kindness by Her will receive invaluable recompense but that whoever is sinful to Her will receive punishment beyond measure. He tells us that anyone who inherits a Neshamah or Ruach or Nefesh from the Shechinah does not require redeeming. The Shechinah's redemption is dependent on God, and that redemption is drawn by the Tefilin, the keeping of the Shabbat, the marking of the festival days, the mark of circumcision, the Torah and with several precepts.

44. The precept following this is the dealing in household arrangements. In the secret of wisdom, a man's house is his wife. If she is a woman of good and evil and he wishes to exchange a bad WOMAN for a good one, he should redeem her from that evil one and give her her worth. However, it says about a woman of the Tree of Life, THAT IS MALCHUT: "gold and glass cannot equal it: and the exchange of it shall not be for vessels of fine gold" (Iyov 28:17). She is invaluable, as it says, "a virtuous woman is a crown to her husband" (Mishlei 12:4), and it also says, "who can find a woman of worth..." (Mishlei 31:10). That is the Shechinah. Whoever does kindness by Her shall receive invaluable recompense, and whoever is sinful to Her shall receive punishment beyond measure.

44. פִּקּוּדָא בָּתַר דָּא, לָדוּן בְּעֶרְכֵּי בַּיִת. וּבְרָזָא דְּחָכְמְתָא, בַּיִת דב״נ, דָּא אִתְּתָא. אִי אִיהִי אִתְּתָא דְּטוֹב וְרָע, וּבָעֵי לְהָמִיר רָעָה בְּטוֹבָה, יִפְדֶּה לָהּ מֵהַהוּא רָע, וְיָהִיב לֵיהּ עֶרְכָּהּ דִּילָהּ. אֲבָל אִתְּתָא דְּאִילָנָא דְּחַיֵּיא, אִתְּמַר בָּהּ לֹא יַעַרְכֶנָּה זָהָב וּזְכוּכִית וְתְמוּרָתָהּ כְּלֵי פָז, וְאֵין לָהּ עֶרְכָּהּ. כְּמָה דְּאִתְּמַר, אֵשֶׁת חַיִל עֲטֶרֶת בַּעְלָהּ. וְאִתְּמַר אֵשֶׁת חַיִל מִי יִמְצָא וְגוֹ׳. וְדָא שְׁכִינְתָּא. מַאן דְּגָמִיל חֶסֶד עִמָּהּ, לֵית עֶרְכָּהּ לְאַגְרָא דִּילֵיהּ. וּמַאן דְּחָאב לְגַבָּהּ, לֵית עֶרְכָּהּ לְעָנְשָׁא דִּילֵיהּ.

45. She has many maidservants who serve her. Each and every one of them has value and each one needs a ransom, MEANING TO RANSOM HER FROM THE HOLD OF THE OTHER SIDE. However, a Neshamah or Ruach or Nefesh inherited from the Shechinah does not require redeeming, since it is said about the Shechinah, "I am Hashem, that is My Name, and My glory will I not give to another" (Yeshayah 42:8). Her redemption is dependent on the Holy One, blessed be He, which Yisrael draw to Her by the knot of the Tefilin, with the Shabbat sign, with the marking of the festival days, with the mark of circumcision, with Torah, and with many precepts. Since Her ransom is dependent on the Holy One, blessed be He, this is what it says, "but I acted for My Name's sake," (Yechezkel 20:9) and for her: "and yet for all that (Heb. zot)..." (Vayikra 26:44). In this manner, people perform many precepts in order to receive recompense. Each precept has a value in that world. However, the punishment for someone who transgresses them has no value.

45. כַּמָּה שְׁפָחוֹת אִית לָהּ דִּמְשַׁמְּשִׁין לָהּ, וְכָל חֲדָא וַחֲדָא מִנַּיְיהוּ, אִית לָהּ עֶרְכָּהּ. וְכָל חַד וְחַד צָרִיךְ פִּדְיוֹן. אֲבָל מַאן דִּירִית נִשְׁמְתָא, אוֹ רוּחָא, אוֹ נַפְשָׁא מִשְׁכִינְתָּא, לָא צָרִיךְ פִּדְיוֹן, דִּשְׁכִינְתָּא עָלָהּ אִתְּמַר אֲנִי יְיָ׳ הוּא שְׁמִי וּכְבוֹדִי לְאַחֵר לֹא אֶתֵּן. דִּפְדְיוֹן דִּילָהּ בְּקוּדְשָׁא בְּרִיךְ הוּא תַּלְיָא. דְּאַמְשְׁכָן לָהּ יִשְׂרָאֵל, בְּקִשּׁוּרָא דִּתְפִילִין, בְּאוֹת דְּשַׁבָּת, בְּאוֹת דְּיוֹמִין טָבִין, בְּאוֹת דִּבְרִית, וְתוֹרָה, בְּכַמָּה פִּקּוּדִין. דִּפְדְיוֹן דִּילָהּ תַּלְיָא בְּקוּדְשָׁא בְּרִיךְ הוּא, הה״ד וָאַעַשׂ לְמַעַן שְׁמִי, וּבְגִינָהּ וְאַף גַּם זֹאת. הָכִי כַּמָּה פִּקּוּדִין אִינּוּן דְּעַבְדִין בְּנֵי נָשָׁא עַל מְנָת לְקַבֵּל פְּרָס. וְכַמָּה חוֹבִין. וּלְכָל פִּקּוּדָא אִית לֵיהּ עֶרְכָּהּ בְּהַהוּא עָלְמָא. אֲבָל עוֹנְשָׁא לְמַאן דְּאַעְבַּר עָלַיְיהוּ, אֵין לֵיהּ עֶרְכָּהּ וְשִׁיעוּר.

10. Devoting one's possessions to the priest

Moses speaks about anger, saying that there is deadly poison in rage, and that when one is angry it is the same as if he is an idol worshipper.

Therefore the person who sins in anger must give his offering to the priest because the priest is compassion and blessing and will cause the anger in the left to be subdued and replaced with mercy.

46. The next precept after this one relates to someone who devotes his possessions to the priest. This is what is written: "everything devoted in Yisrael shall be yours" (Bemidbar 18:14). That is the secret meaning of: "everything that opens the womb in all flesh, which they bring to Hashem, whether it be of men or beasts" (Ibid. 15). Womb (Rechem; Resh- Chet-Mem) AMOUNTS TO RESH-MEM-CHET (=248) by resetting the letters, like the number of 248 limbs and organs of a man, about whom it is said: "in wrath remember mercy (Heb. rachem)" (Chavakuk 3:2). After a person sins in anger and dedicates this beast to Him, another El, a serpent, dwells ON IT, as it says, "you are cursed above all cattle" (Beresheet 3:14), and he is to the left of man. Therefore, the Holy One, blessed be He, commanded that IT be given to the priest, who is compassion and blessing, in order to subdue the anger, SINCE in that person the bitterness is stirred, which is the sword of the Angel of Death. THEREFORE, the right is awakened toward him with compassion, and the anger in the left is subdued. And so when angry, have compassion; "in wrath remember mercy."

46. פִּקּוּדָא בָּתַר דָּא, לָדוּן בְּמַחֲרִים נְכָסָיו לַכֹּהֵן, הה"ד כָּל חֶרֶם בְּיִשְׂרָאֵל לְךָ יִהְיֶה. וְרָזָא דָא כָּל פֶּטֶר רֶחֶם לְכָל בָּשָׂר אֲשֶׁר יַקְרִיבוּ לַיְיָ׳ בָּאָדָם וּבַבְּהֵמָה. רֶחֶם: בְּהִיפּוּךְ אַתְוָון כְּחוּשְׁבַּן רמ"ח אֵבָרִים דב"נ, עָלַיְיהוּ אִתְּמַר בְּרֹגֶז רַחֵם תִּזְכּוֹר. בָּתַר דְּכָעִיס ב"נ, וּמַחֲרִים הַהוּא בְּעִירָא לְגַבֵּיהּ, הָא שַׁרְיָא אֵל אַחֵר נָחָשׁ, דְּאִתְּמַר בֵּיהּ, אָרוּר אַתָּה מִכָּל הַבְּהֵמָה, וְאִיהוּ לִשְׂמָאלָא דב"נ. בְּגִין דָּא מָנֵי קוּדְשָׁא בְּרִיךְ הוּא, לְמֵיהַב לְכַהֲנָא, דְּאִיהוּ רַחֲמֵי בְּרָכָה, לְאִתְכַּפְיָיא רֹגֶז, דְּאִתְּעַר בְּהַהוּא ב"נ מָרָה, חַרְבָּא דְּמַלְאָךְ הַמָּוֶת, וְאִתְּעַר יְמִינָא לְגַבֵּיהּ בְּרַחֲמֵי, וְאִתְכַּפְיָיא רוּגְזָא דְשִׂמְאלָא, וְהַאי אִיהוּ בְּרֹגֶז רַחֵם תִּזְכּוֹר.

47. When one is angry, there is deadly poison in his rage. About him, the masters of the Mishnah have stated: Whoever is angry, it is as if he is an idol-worshipper, since the Other Side burns the person and by giving that beast to the priest, that possession separates from him. Samael, a strange El, consecrated destruction, and his female is a curse that is contained in all the curses mentioned in the book of Devarim. The Holy One, blessed be He, granted blessings throughout the Torah and all the blessings are from the right, to which the priest holds on. Due to this, any consecration needs to be given to the priest, who burns it in fire and destroys it from the world. The fire of the left gets calmed in the right, which is water, and "then the king's wrath was pacified" (Ester 7:10) through it.

47. מַאן דְּכָעִיס, דְּאִית לֵיהּ בְּכַעַס סַם הַמָּוֶת, דְּעָלֵיהּ אוּקְמוּהָ מָארֵי מַתְנִיתִין, כָּל הַכּוֹעֵס כְּאִילוּ עוֹבֵד עָ"ז. בְּגִין דְּסִטְרָא אַחֲרָא אִתּוֹקְדַת בב"נ. וּבְהַהִיא בְּעִירָא דְיָהִיב לְכַהֲנָא אִתְפְּרַשׁ חֵרֶם מִנֵּיהּ, וְסָמְאֵל אֵל אַחֵר חֵרֶם, וְנוּקְבָא דִילֵיהּ קְלָלָה, כְּלוּלָה מִכֹּל קְלָלוֹת שְׁבַּמִּשְׁנֶה תּוֹרָה. וְקוּדְשָׁא בְּרִיךְ הוּא בָּרִיךְ בְּכָל אוֹרַיְיתָא כֻּלָּא, וְכָל בִּרְכָאן מִימִינָא, דְּאָחִיד בָּהּ כֹּהֵן. וּבְגִין דָּא כָּל חֵרֶם צָרִיךְ לְמֵיהַב לֵיהּ לְכַהֲנָא, דְּאִיהוּ אָכִיל לֵיהּ בְּנוּרָא, וְשֵׁצֵי לֵיהּ מֵעָלְמָא, וְשָׁכִיךְ אֶשָּׁא מִשְׂמָאלָא בִּימִינָא, דְּאִיהוּ מַיָּא, וּבֵיהּ וַחֲמַת הַמֶּלֶךְ שָׁכְכָה.

11. Two out of one hundred

We hear from the Faithful Shepherd about the next precept, that is to set aside a great offering, two out of one hundred. This means to unify God twice a day with the morning prayer and the evening prayer. We learn the gematria that explain the one hundred from the name Yud Hei Vav Hei and the ten Sfirot and the word Tzadik or Righteous. Moses also mentions the hundred blessings that a person is required to do every day to bless God. He refers to several offerings and emphasizes the importance of the mating of Zeir Anpin and Malchut.

48. The precept after this is to separate aside a great offering, and it was set at two out of one hundred. HE INQUIRES: What is an offering? HE RESPONDS: The rabbis in the Yeshivah SAID, 'This offering requires the setting aside two out of one hundred.' According to Sitrei Torah (lit. "the hidden Torah'), what DOES IT ALLUDE TO? It means that whoever wishes to taste OF HER shall be killed if he is a stranger. That means the strange El, Samael, since the Holy One, blessed be He, said, "that they bring Me an offering (Heb. trumah)" (Shemot 25:2) two (Heb. tri) out of a hundred (Heb. me'ah). THIS MEANS to unify Him twice a day, which is two out of a hundred, THAT ARE 49 letters of Sh'ma, and, 'blessed is the glorious Name of His kingdom forever and ever', of the evening prayer Arvit, and the 49 letters of the morning prayer. Two are missing HERE for THE COMPLETION of one hundred and they are the higher Shechinah, WHICH IS BINAH, and the lower Shechinah, WHICH IS MALCHUT. With both combined, they must be unified with the Holy One, blessed be He, that is, the cubit, the measurement of both. AND TOGETHER WITH THEM, IT IS a hundred. Amah (Eng. 'cubit') has the

same letters of Me'ah (Eng. 'hundred'). In changing the letters, it forms Ha'em (Eng. 'the mother'), WHICH ALLUDES TO BINAH.

48. פִּקּוּדָא בָּתַר דָּא לְהַפְרִישׁ תְּרוּמָה גְּדוֹלָה, וְאוֹקְמוּהָ תְּרֵי מִמְאָה, מַאי תְּרוּמָה. רַבָּנָן דְּמִתִּיבְתָּא, הַאי תְּרוּמָה דְּצְרִיכִין לְאַפְרָשָׁא תְּרֵי מִמְאָה, בְּסִתְרֵי תּוֹרָה מַאי נִיהוּ. מַאן דְּבָעֵי לְמִטְעַם, אִי הוּא זָר יוּמַת וְהַיְינוּ אֵל זָר סְמָא״ל. דְּקוּדְשָׁא בְּרִיךְ הוּא אָמַר וְיִקְחוּ לִי תְּרוּמָה, תְּרֵי מִמְאָה, לְיַחֲדָא לֵיהּ תְּרֵין זִמְנִין בְּיוֹמָא, דְּהַיְינוּ תְּרֵי מִמְאָה, בְּמ״ט אַתְוָון דְּשְׁמַע וּבָרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד דְּעַרְבִית, וּבְמ״ט אַתְוָון דְּשַׁחֲרִית, חֲסֵרִין תְּרֵין מִמְאָה, אִינּוּן שְׁכִינְתָּא עִלָּאָה, וְתַתָּאָה, בְּתַרְוַוֵיהוּ צָרִיךְ לְיַחֲדָא לְקוּדְשָׁא בְּרִיךְ הוּא, אַמָּה דְּתַרְוַוֵיהוּ. מִדָּה דְּתַרְוַוֵיהוּ. מֵאָה בָּאַמָּה. אַמָּ״ה בְּאַתְוָוי מֵאָ״ה אִיהוּ וְאִיהוּ בְּהִפֻּךְ אַתְוָון, הַאֵ״ם.

49. In addition, "then it shall be that when you eat of the bread of the land, you shall offer up a gift to Hashem" (Bemidbar 15:19). "...offer up..." is as is written: "and lifted up its hands on high" (Chavakuk 3:10), BECAUSE, "LIFTED UP ITS HANDS," IS EXPLAINED AS THE TEN FINGERS ON HIS HANDS. This refers to the ten fingers. Lifting them, THAT IS, ACCORDING TO THE MEANING OF, "LIFT UP YOUR HANDS IN THE SANCTUARY" (TEHILIM 134:2), is to the ten Sfirot that are Yud-Vav-Dalet, Hei-Aleph, Vav-Aleph-Vav, Hei-Aleph. The numerical values equal 45, Mem-Hei, by EXCHANGING letters of the alphabet USING THE SYSTEM IN WHICH ALEPH =TAV, BET=SHIN, Mem-Hei amounts to one hundred. This is because THE MEM IS SUBSTITUTED WITH YUD ACCORDING TO THE COMBINATION Yud =Mem. IN ALEPH=TAV, BET=SHIN AND THE HEI CHANGES WITH THE TZADIK ACCORDING TO THE COMBINATION OF Hei=Tzadik. TZADIK PLUS YUD TOTALS ONE HUNDRED. This is why it has been explained by the rabbis, the sages of the Mishnah, that, "and now Yisrael, what (Heb. mah, Mem-Hei) does Hashem your Elohim require of you" (Devarim 10:12). Do not pronounce it 'Mah', but rather, 'hundred' or 'Meah'. That corresponds to the hundred blessings that a person is required to bless his Master with daily. That is because a person needs to taste daily FOR THE SAKE OF his Master. Therefore, IT IS WRITTEN, "that they bring Me an offering."

49. וְעוֹד וְהָיָה בַּאֲכָלְכֶם מִלֶּחֶם הָאָרֶץ תָּרִימוּ תְּרוּמָה לַיְיָ׳, תָּרִימוּ, כְּגוֹן רוּם יָדֵיהוּ נָשָׂא וְאִינּוּן עֲשַׂר אֶצְבְּעָן, דְּסְלִיקוּ דִּלְהוֹן לַעֲשַׂר סְפִירָן, דְּאִינּוּן יוֹ״ד הֵ״א וָא״ו הֵ״א, דְּסְלִיקוּ מ״ה. וּבְאַתְוָון דְּאַלְפָא בֵּיתָא, מָה סְלִיק מֵאָ״ה, י״ם ה״צ. וְהַאי אִיהוּ דְּאוֹקְמוּהָ רַבָּנָן מָארֵי מַתְנִיתִין, וְעַתָּה יִשְׂרָאֵל מָ״ה יְיָ׳ אֱלֹהֶיךָ שׁוֹאֵל מֵעִמָּךְ, וְאָמְרוּ, אַל תִּקְרֵי מָה אֶלָּא מֵאָה, לְקַבֵּל מֵאָה בִּרְכָאן דְּמְחַיֵּיב ב״נ לְבָרְכָא לְמָארֵיהּ בְּכָל יוֹמָא, וְהַאי אִיהוּ דְּצָרִיךְ ב״נ לְמַטְעַם בְּכָל יוֹמָא לְמָארֵיהּ, ובג״ד וְיִקְחוּ לִי תְּרוּמָה.

50. There are several offerings there. There is an offering mentioned in the Torah, SINCE TRUMAH (ENG. 'OFFERING') CONSISTS OF TORAH AND THE LETTER MEM. That is an offering, which is the Torah, given in Mem (=forty) days. If you say that yet I ate from her IN THOSE FORTY DAYS, does it not say: "and he was there with Hashem forty days and forty nights; he did neither eat bread, nor drink water" (Shemot 34:28)? It was kept until this time, MEANING UNTIL THE ERECTION OF THE TABERNACLE. This was an offering to the Holy One, blessed be He, and if the King did not eat, THAT IS, THERE WAS NO MATING OF ZEIR ANPIN AND MALCHUT REFERRED TO AS 'EATING', how could his servants eat? Following that, AFTER THE TABERNACLE WAS ERECTED, it says, "I have gathered my myrrh with my spice" (Shir Hashirim 5:1) - THAT THERE WAS A MATING OF ZEIR ANPIN AND MALCHUT. Following that, it is written, "eat, O dear ones" (Ibid.), and the servants could eat; THAT IS, THEY WILL RECEIVE FROM THE ILLUMINATION OF THIS MATING.

50. וְכַמָּה תְּרוּמוֹת אִינּוּן, אִית תְּרוּמָה מִדְּאוֹרַיְיתָא, תּוֹרָה מ׳. וְהַאי אִיהוּ תְּרוּמָה, תּוֹרָה דְּאִתְיְיהִיבַת בְּאַרְבָּעִים יוֹם. וְאִי תֵּימְרוּן דְּאָכִילְנָא מִנָּהּ, הָא כְּתִיב וַיְהִי מֹשֶׁה בָּהָר אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה לֶחֶם לֹא אָכַל וּמַיִם לֹא שָׁתָה. נְטִירַת הֲוָה עַד הַשְׁתָּא הַאי תְּרוּמָה לְקוּדְשָׁא בְּרִיךְ הוּא. וְכֵיוָן דְּמַלְכָּא לָא אָכַל, אֵיךְ אַכְלִין עַבְדֵי, דְּהָא לְבָתַר דְּאָמַר אָרִיתִי מוֹרִי עִם בְּשָׂמִי, לְבָתַר אִכְלוּ רֵעִים, וְיֵכְלוּן עַבְדּוֹי.

12. To set aside tithe

Moses speaks about the next precept, that is to set aside a tithe for the Levites. This offering comes from the left, Gvurah and is given to the right, Chesed. Again Moses elaborates on the numerical values of many letters and words as derived from the amounts of offerings prescribed in scripture.

51. פִּקּוּדָא בָּתַר דָּא לְהַפְרִישׁ מַעֲשֵׂר לְלֵוִי, וְאִיהִי שְׁכִינְתָּא מִסִּטְרָא דִימִינָא דְּאִיהוּ חֶסֶד, תְּרוּמָה גְּדוֹלָה לַכֹּהֵן. מִסִּטְרָא דִשְׂמָאלָא, דְּאִיהוּ גְבוּרָה, תְּרוּמַת מַעֲשֵׂר לְלֵוִי, דְּאִיהִי שְׁכִינְתָּא.

51. The precept after this is to set aside a tithe for the Levi. Thus is the Shechinah from the right side, which is Chesed. The great offering IS GIVEN to the priest, WHO IS CHESED. From the left side, Gvurah, the tithe offering IS GIVEN, REFERRING TO THE OFFERING OF TITHE belonging to Levi, which is the Shechinah ON THE LEFT SIDE.

52. יוֹ"ד הֵ"י וָא"ו הֵ"י, שְׁלֹשֶׁת עֶשְׂרוֹנִים לַפָּר, מִסִּטְרָא דְּהַהוּא דְּאִתְּמַר בֵּיהּ, וּפְנֵי שׁוֹר מֵהַשְּׂמֹאל, וְדָא גְבוּרָה. וְעִשָּׂרוֹן לַכֶּבֶשׂ, וְדָא יוֹ"ד הֵ"א וָא"ו הֵ"א, דְּסָלִיק לְעֶשֶׂר אַתְוָון, הַאי עִשָּׂרוֹן. וְעֶשֶׂר לְמ"ה וּמ"ה לְמֵאָה.

52. THE YUD HEI VAV HEI OF THE NUMERICAL VALUE OF 63, WHICH IS Yud-Vav-Dalet, Hei-Yud, Vav-Aleph-Vav, Hei-Yud, IS THE SECRET OF IMA, WHICH IS LEFT IN RELATION TO ABA, WHO IS YUD HEI VAV HEI OF NUMERICAL VALUE OF 72, SINCE 72 AND 63 ARE RIGHT AND LEFT. It is "three tenth measures shall you offer for a bullock" (Bemidbar 28:28), THAT IS, THE THREE YUD'S OF THE NAME OF THE FULL SPELLING OF 63, CALLED THE 'THREE TENTH MEASURES'. THIS IS SAID OF AN OX BECAUSE IT IS of that side about which is said, "and they four had the face of an ox on the left side" (Yechezkel 1:10). That is Gvurah, MEANING THE LEFT COLUMN. "...a tenth measure for one lamb..." That totals ten letters - Yud-Vav-Dalet-Hei-Aleph-Vav-Aleph-Vav-Hei-Aleph, and that is a tenth measure. THE TEN LETTERS and these ten LETTERS AMOUNT NUMERICALLY to Mem-Hei (=45), and Mem-Hei is one hundred (Heb. meah), AS EXPLAINED ABOVE.

53. אֲבָל שְׁלֹשָׁה עֶשְׂרוֹנִים י׳ י׳ י׳, וְסַלְקִין לְל׳, וְי׳ סְפִירָן בְּהוֹן, סַלְקִין מ"ג בֵּיצִים וְכֻלָּא יוֹ"ד, חוֹמֶשׁ בֵּיצָה, תּוֹסֶפֶת מִצַּד ה׳, וְהָכִי מַעֲשֵׂר, דְּאִיהוּ פִּקּוּדָא לְהַפְרִישׁ יִשְׂרָאֵל מַעֲשֵׂר, מִסִּטְרָא דְּאָת י׳, מַעֲשֵׂר מִן הַמַּעֲשֵׂר, חַד מֵחָמֵשׁ מִסִּטְרָא דְּאָת ה׳. כָּל עִשּׂוּרִין דְּאָת י׳, וְאִיהִי שְׁכִינְתָּא חַד מֵעֲשַׂר סְפִירָן. א׳ מֵחָמֵשׁ, אִיהוּ מִסִּטְרָא דְּתִפְאֶרֶת, דְּאִיהוּ חֲמִשָּׁה מִכֶּתֶר. וְכַד תַּחְשׁוֹב מִמַּלְכוּת עַד תִּפְאֶרֶת, תִּשְׁכַּח תִּפְאֶרֶת חָמֵשׁ מִתַּתָּא לְעֵילָא. וּשְׁכִינְתָּא חֲמִשָּׁאָה לְגַבֵּיהּ.

53. Three tenth measures ALLUDE TO THE SETTING ASIDE OF THE DOUGH OFFERING, WHICH IS APPLICABLE TO A DOUGH OF THE SIZE OF FORTY THREE AND ONE FIFTH OF AN EGG'S SIZE. The three Yuds OF THE YUD HEI VAV HEI OF 63 ARE THREE LETTERS amounting to THE NUMERICAL VALUE OF THIRTY AND TOGETHER TOTAL 33, AND WITH the ten Sfirot in them - IN THE THREE YUD'S - totaling 43, WHICH IS THE SECRET OF 43 eggs. All this is Yud, SINCE THE NUMBER 43 IS DERIVED FROM THAT YUD, WHICH ARE THE THREE LETTERS OF YUD IN THE FULL SPELLING OF YUD HEI VAV HEI OF 63, AND THEIR AMOUNT IS THIRTY PLUS THE TEN SFIROT. The fifth of an egg's size that is added TO THE MEASURE OF 43 EGGS' SIZE, is due to the Hei, SINCE MALCHUT HAS THE ASPECT OF YUD AND THE ASPECT OF HEI. So the tithe, of the commandment that Yisrael are required to set aside a tithe, is due to the letter Yud IN MALCHUT, which is tithe of a tithe, MEANING THAT MALCHUT IS ONE OF TEN SFIROT AND NINE OF THE SFIROT ARE PART OF HER. THEREFORE, IT IS THE SECRET OF YUD and it is one of five SFIROT from the aspect of Hei. Anywhere it says ten, it is from the letter Yud, which is the Shechinah, which is one of ten Sfirot. One of five is from the aspect of Tiferet, due to the fact THAT TIFERET is the fifth of Keter, WHICH IS CHOCHMAH AND BINAH, CHESED, GVURAH AND TIFERET. When you count from Malchut to Tiferet, you will find that Tiferet is the fifth from bottom upwards. THAT IS, MALCHUT, YESOD, HOD, NETZACH AND TIFERET and the Shechinah is the fifth to it, TO TIFERET, AND ALL THESE FOUR - TIFERET, NETZACH, HOD AND YESOD, ILLUMINATE IN HER. THEREFORE, SHE IS THE SECRET OF HEI (=FIVE), SINCE FROM THIS HEI, THE ADDITION COMES OF ONE FIFTH OF THE EGG SIZE, AS EXPLAINED ABOVE.

54. וּמִסִּטְרָא אַחֲרָא אִיהִי שְׁנֵי עֶשְׂרוֹנִים לָאַיִל, וּכְלִילַת י׳ י׳ הַכַּף בְּשֶׁקֶל הַקֹּדֶשׁ, עֲשָׂרָה עֲשָׂרָה י׳ ה״ה, לָאַיִל דָּא ו׳, דְּאִיהוּ שֶׁקֶל הַקֹּדֶשׁ, וְהַאי אִיהוּ עֲשָׂרָה עֲשָׂרָה הַכַּף בְּשֶׁקֶל הַקֹּדֶשׁ. וְעוֹד, שְׁנֵי עֶשְׂרוֹנִים, י׳ י׳ מִן וַיִּיצֶר. לָאַיִל ו׳ מִן וַיִּיצֶר. וְכֻלָּא א׳, י׳ לְעֵילָא, י׳ לְתַתָּא, ו׳ בְּאֶמְצָעִיתָא.

54. From the aspect OF MALCHUT, there are "two tenth measures for one ram" (Bemidbar 28:28) SINCE, "TWO TENTHS MEASURES" ARE TWO YUD'S and she is included in, "the golden spoons...weighing ten shekels apiece" (Bemidbar 7:86). Ten apiece is Yud FROM THE RIGHT, Hei-Hei, WHICH ARE A FULLY SPELLED HEI, FROM THE LEFT, THAT IN NUMERICAL EQUIVALENT TOTALS YUD (=TEN) "... for one ram..." is Vav, which is the shekel of the sanctuary, WHICH IS THE CENTRAL COLUMN THAT BALANCES (HEB. SHOKEL) AND OUTWEIGHS THEM. That is the meaning of "the golden spoons... weighing ten shekels apiece (lit. 'ten ten')" SINCE THE SPOON, WHICH IS MALCHUT, IS COMPRISED OF YUD (TEN) FROM THE RIGHT AND YUD (TEN) FROM THE LEFT. "THE SHEKEL OF THE SANCTUARY" IS THE CENTRAL COLUMN THAT IS THE VAV. "...two tenth measures for one ram..." are the Yud-Yud of "Vayyitzer (Eng. 'formed')" (Beresheet 2:19). "...for one ram..." is that Vav of "Vayyitzer." All this is in THE FORM OF an Aleph, WHOSE FORM IS a Yud above and a Yud below, WHICH INDICATES TO THE RIGHT AND LEFT, while the Vav in the middle INDICATES THE Central Column.

13. Setting aside a thank offering
We hear about the precept to set aside a thanks offering and are told the appropriate amounts and values, and we learn the secret meaning of why it must never be less than ten remembrances.

55. וְעוֹד שְׁלֹשָׁה עֶשְׂרוֹנִים אִינּוּן י׳ י׳ י׳. פִּקּוּדָא בָּתַר דָּא, לְהַפְרִישׁ תּוֹדָה. וְרַבָּנָן מָארֵי מַתְנִיתִין אוּקְמוּהָ, דְּתוֹדָה עֶשְׂרִים עֶשְׂרוֹנִים, וּמִתְפַּלְגִין י׳ עֶשְׂרוֹנִין לְחָמֵץ, וְי׳ לְמַצָּה. וּמִי׳ שֶׁל מַצָּה, עוֹשִׂים ל׳ מַצּוֹת. וּמֵעֲשָׂרָה שֶׁל חָמֵץ, עוֹשִׂים י׳ חַלּוֹת. וְדָא אִיהוּ סֹלֶת חַלּוֹת מַצּוֹת בְּלוּלוֹת בַּשֶּׁמֶן. מֵי׳ עֶשְׂרוֹנִים, דְּאִינּוּן יוֹ״ד הֵ״י וָא״ו הֵ״י, הֲווֹ עַבְדִּין ל׳ מַצּוֹת, דְּאִינּוּן י׳ י׳ י׳. הַאי שְׁמָא, זִמְנִין אִיהוּ לִימִינָא, וְזִמְנִין אִיהוּ לִשְׂמָאלָא, וְזִמְנִין בְּאֶמְצָעִיתָא. רַחֲמֵי מִכָּל סִטְרָא, לִימִינֵיהּ וְלִשְׂמָאלֵיהּ.

55. Also, three tenth measures are THREE TIMES YUD, YUD AND YUD IN YUD HEI VAV HEI WHEN FULLY SPELLED OUT, TOTALING TO 63. They are the precepts after this one to set aside a thanks offering. And the rabbis, the sages of the Mishnah set it that a thanking is equal to twenty tenth measures, and they are divided into ten tenth measures for leavened bread and ten for unleavened. From the ten of unleavened, they produce thirty Matzot and, from the ten of leavened bread, they produce ten challot (lit. 'dough cakes'). That is the meaning of: "unleavened cakes of fine flour mingled with oil" (Vayikra 2:4). From the ten tenth measures - WHICH ARE THE TEN LETTERS OF YUD HEI VAV HEI FULLY SPELLED TO THE NUMERICAL VALUE OF 63, which are Yud-Vav-Dalet, Hei-Yud, Vav-Aleph- Vav, Hei-Yud, they made thirty Matzot that are Yud, Yud and Yud, THAT IS, IN THE YUD HEI VAV HEI OF 63. THIS IS BECAUSE IN NUMERICAL VALUE THEY ARE THIRTY, THE SECRET OF THE THREE TENTH MEASURES, AS EXPLAINED ABOVE. This Name - YUD HEI VAV HEI IN THE FULL SPELLING OF '63' - is sometimes to the right, CHESED, and sometimes it is to the left, GVURAH. Sometimes, it is in the center, which is Mercy from every direction, both to the right and left, SINCE THE CENTRAL COLUMN INCLUDES THE RIGHT AND LEFT.

56. וְזִמְנִין י׳ לִימִינָא, וְאֵין פּוֹחֲתִין בֵּיהּ מֵעֲשָׂרָה מַלְכִּיּוֹת. וּלְזִמְנִין יוֹ״ד לִשְׂמָאלָא, וְאֵין פּוֹחֲתִין בֵּיהּ מֵעֲשָׂרָה שׁוֹפָרוֹת. וּלְזִמְנִין יוֹ״ד בְּאֶמְצָעִיתָא, וְאֵין פּוֹחֲתִין בֵּיהּ מֵי׳ זִכְרוֹנוֹת.

56. Sometimes, the Yud, WHICH REPRESENTS MALCHUT, is in the right, and THAT IS THE SECRET OF why it must never be less than ten Malchuts, SINCE TEN IS THE SECRET OF Yud. Sometimes the Yud, WHICH IS MALCHUT, is on the left, AND THIS IS THE SECRET OF why it must never be less than ten blows of the Shofar, SINCE AT THAT TIME, IT IS CONSIDERED A SHOFAR, LIKE IMA WHO IS ON THE LEFT, AS MENTIONED. Sometimes the Yud, THAT IS, MALCHUT, is in the center, BETWEEN THE RIGHT AND LEFT, WHEN IT IS REFERRED TO AS 'REMEMBRANCE', CORRESPONDING TO THE NAME ZEIR ANPIN THAT IS THE CENTRAL COLUMN. THAT IS THE SECRET MEANING OF why it must never be less than ten remembrances.

14. "At the commandment of Hashem they remained encamped"
Here Moses emphasizes strongly the number twelve, as manifested in the twelve boundaries, the twelve countenances and the twelve tribes. He talks about the three living creatures, lion, ox and eagle, each with its four aspects. We learn that for whoever produces merits in order to receive a reward, God comes down in the Chariot of the servant Metatron and with His four guards, the archangels. But for whoever produces merits not for the sake of receiving a reward, He descends in His own Chariot. Finally Moses says that God descends upon the wicked with their deeds, with demons, harmful spirits and destructive angels with the Chariot, in order to take revenge on them.

57. "At the commandment of Hashem they remained encamped, and at the commandment of Hashem they journeyed: they kept the charge of Hashem." (Bemidbar 9:23). THIS VERSE CONTAINS THREE NAMES OF YUD HEI VAV HEI, IN ACCORDANCE WITH THE THREE YUD'S MENTIONED ABOVE, since each Yud has four faces, MEANING FOUR LETTERS OF YUD HEI VAV HEI. THIS IS THE SECRET OF THE TWELVE BOUNDARIES THAT CONTAIN ALL PERFECTION, WHICH ARE THE FOUR LETTERS OF YUD HEI VAV HEI, CHESED, GVURAH, TIFERET AND MALCHUT. WITHIN EACH ONE, THERE ARE THREE YUD'S; THAT IS, THREE COLUMNS FOR A TOTAL OF TWELVE. HE EXPLAINS FURTHER: There are three living creatures corresponding to the three Yud's, MEANING THE THREE COLUMNS CALLED 'LION', 'OX' AND 'EAGLE'. And there are four aspects to each living creature, THAT IS, TO EACH COLUMN in accordance with the four aspects of Yud Hei Vav Hei, MEANING IN ACCORDANCE WITH THE FOUR LETTERS OF YUD HEI VAV HEI, WHICH ARE CHESED, GVURAH, TIFERET AND MALCHUT, THE TWELVE BOUNDARIES. "At the commandment of Hashem they remained encamped, and at the commandment of Hashem they journeyed," THAT IS, IN HARMONY WITH THE PERFECTION OF THE TWELVE BOUNDARIES.

57. עַל פִּי יְיָ׳ יַחֲנוּ וְעַל פִּי יְיָ׳ יִסָּעוּ אֶת מִשְׁמֶרֶת יְיָ׳ שָׁמָרוּ. דְּכָל י׳ אִית לָהּ ד׳ אַנְפִּין, ג׳ חִיוָון אִינּוּן, לְקֻבֵּל תְּלַת יוֹדִין, וְד׳ אַנְפִּין לְכָל חַיָּה, לְקֻבֵּל ד׳ אַנְפִּין דִּיהוֹו״ה, עַל פִּי יְיָ׳ יַחֲנוּ וְיִסָּעוּ.

58. AFTER THE THREE YUD HEI VAV HEI: "AT THE COMMANDMENT OF HASHEM...AT THE COMMANDMENT OF HASHEM...THE CHARGE OF HASHEM." IT SAYS, "they kept," which is the Shechinah THAT RECEIVES FROM THESE THREE COLUMNS THAT ARE THE SECRET OF THE TWELVE BOUNDARIES. IT IS INDICATED IN THE WORDS "THEY KEPT," SINCE She keeps all those who keep the Shabbatot and holidays. Therefore, the Shechinah has not moved from Yisrael all the Shabbatot and holidays. This is true even on Shabbatot that are not on festive days, only She is shut up and closed in them, MEANING THAT SHE DOES NOT BESTOW PLENTY ON THE LOWER BEINGS. THAT IS NOT THE CASE ON SHABBATOT THAT OCCUR ON HOLIDAYS, WHEN HER PLENTY IS POURED IN GREAT ABUNDANCE.

58. שָׁמָרוּ, דָּא שְׁכִינְתָּא, דְּנַטְרָא לְאִינּוּן דְּשָׁמְרֵי שַׁבָּתוֹת וְיָמִים טוֹבִים, דבג״כ לָא זָזָה שְׁכִינָה מִיִּשְׂרָאֵל בְּכָל שַׁבָּתוֹת ויו״ט, וַאֲפִילוּ בְּשַׁבָּתוֹת דְּחוֹל, אֶלָּא דְּאִיהוּ סוֹגֶרֶת וּמְסוּגֶרֶת בְּהוֹן.

59. At every prayer, she, MALCHUT, ascends to Yud Hei Vav Hei, THAT IS ZEIR ANPIN, until it reaches the Chariot of the Supreme Patriarchs, who are Chesed, Gvurah and Tiferet, which contain the twelve countenances corresponding to the twelve tribes. This is BECAUSE EACH ONE OF CHESED, GVURAH, AND TIFERET INCORPORATES FOUR COUNTENANCES, CHESED, GVURAH, TIFERET AND MALCHUT, TOTALING TWELVE. According to her, MALCHUT advocates merits for all those who pray and have earned merits in each and every precept in the Torah. So they "remained encamped" over their merits and so they "journeyed" to their merits. Thus the "charge" is going down to them.

59. וּבְכָל צְלוֹתָא, אִיהוּ עוֹלֶה לַיְדוֹ״ד, עַד דְּמָטָאת לְמֶרְכַּבְתָּא דַּאֲבָהָן עִלָּאִין, דְּאִינּוּן: גְּדוּלָ״ה, גְּבוּרָ״ה, תִּפְאֶרֶ״ת, דְּאִית לְהוֹן תְּרֵיסָר אַנְפִּין, לְקֻבֵּל תְּרֵיסָר שְׁבָטִין. וּבְכוּם דְּאִיהִי אוֹלִיפַת זְכוּת, עַל אִלֵּין מָאנֵי צְלוֹתִין, וּמָאנֵי זַכְוָון, בְּכָל פִּקּוּדָא וּפִקּוּדָא דְּאוֹרַיְיתָא, הָכִי יַחֲנוּ עַל זַכְוָון דִּלְהוֹן וְכֵן יִסָּעוּ לְגַבַּיְיהוּ. וְהָכִי נַחְתָּא שְׁמִירָה לְגַבַּיְיהוּ.

60. HE EXPLAINS HIS WORDS: For those who produce merits in order to receive a reward, MEANING WAGE RECOMPENSE, the Holy One, blessed be He, comes down in the Chariot of the servant, THAT IS METATRON, and with His four guards, THAT ARE MICHAEL, GABRIEL, URIEL AND RAPHAEL. But for whoever produces merits not for the sake of receiving a reward, He descends in His own Chariot. To the wicked, He descends upon them with their deeds, with demons, harmful spirits, and destructive angels with the Chariot, in order to have revenge upon them. The scholars of the Mishnah said: Certainly it is so. Praised is your lot, Faithful Shepherd.
End of Ra'aya Meheimna
Blessed is Hashem for evermore. Amen and Amen. Hashem will reign for evermore. Amen and Amen.

60. אִינּוּן דְּעַבְדִּין זַכְוָון עַל מְנָת לְקַבֵּל פְּרָס, נָחִית קוּדְשָׁא בְּרִיךְ הוּא בְּמֶרְכַּבְתֵּיה דְּעֶבֶד, וּבְד׳ שׁוֹמְרִין דִּילֵיהּ, וּמַאן דְּעָבֵיד זַכְוָון שֶׁלֹּא עַל מְנָת לְקַבֵּל פְּרָס, נָחִית עָלַיְיהוּ בְּמֶרְכַּבְתָּא דִּילֵיהּ. וּלְרַשִׁיעַיָּא נָחִית עָלַיְיהוּ בְּעוֹבָדַיְיהוּ, בְּאִינּוּן שֵׁדִין וּמַזִּיקִין וּמַלְאֲכֵי חַבָּלָה בְּמֶרְכַּבְתָּא דִּלְהוֹן, לְאִתְפָּרְעָא מִנְּהוֹן. פָּתְחוּ מָארֵי מַתְנִיתִין וְאָמְרוּ. וַדַּאי הָכִי הוּא, זַכָּאָה חוּלָקֵךְ רַעְיָא מְהֵימְנָא.
ע״כ רעיא מהימנא.
בָּרוּךְ יְיָ׳ לְעוֹלָם אָמֵן וְאָמֵן. יִמְלוֹךְ יְיָ׳ לְעוֹלָם אָמֵן וְאָמֵן.

1. "This is the ordinance of the Torah"
Rabbi Yosi draws a distinction between the Torah itself, that is Zeir Anpin, and the law of the Torah, that is Malchut. Rabbi Yehuda says that the verse, "and this is the Torah," means a union of total perfection, including male and female, but the verse, "this is the ordinance of the Torah," means Malchut without Zeir Anpin.

1. "And Hashem spoke to Moses and Aaron, saying, 'This is the ordinance of the Torah which Hashem has commanded'" (Bemidbar 19:1-2). Rabbi Yosi opened the discussion saying: "and this is the Torah which Moses set before the children of Yisrael" (Devarim 4:44). Come and behold: the words of the Torah are holy, lofty, and sweet, as it is written: "more to be desired are they than gold, and much fine gold: sweeter also than honey..." (Tehilim 19:11). It is as if whoever studies the Torah stands every day at Mount Sinai and receives the Torah. This is what it says: "this day you are become a people" (Devarim 27:9). And the friends have already set the explanation.

1. וַיְדַבֵּר יְיָ׳ אֶל מֹשֶׁה וְאֶל אַהֲרֹן לֵאמֹר זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר צִוָּה יְיָ׳ לֵאמֹר וְגוֹ׳. ר׳ יוֹסֵי פָּתַח, וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל. ת״ח, מִלִּין דְּאוֹרַיְיתָא קַדִּישִׁין אִינּוּן, עִלָּאִין אִינּוּן, מְתִיקִין אִינּוּן. כְּמָה דִּכְתִיב, הַנֶּחֱמָדִים מִזָּהָב וּמִפָּז רָב וּמְתוּקִים מִדְּבַשׁ וְגוֹ׳. מַאן דְּאִשְׁתְּדַל בְּאוֹרַיְיתָא, כְּאִלּוּ קָאִים כָּל יוֹמָא עַל טוּרָא דְּסִינַי וְקַבִּיל אוֹרַיְיתָא. הה״ד, הַיּוֹם הַזֶּה נִהְיֵיתָ לְעָם. וְהָא אוּקְמוּהָ חַבְרַיָּיא.

2. It is written here: "this is the ordinance of the Torah," and it is also, "and this is the Torah," BUT IT IS NOT WRITTEN, 'THE ORDINANCE'. What is the difference between this and that? HE RESPONDS: It is a lofty secret and that is what we learned. The words, "and this is the Torah," are to show that all is in one unison and to unite the Congregation of Yisrael, THAT IS MALCHUT, with the Holy One, blessed be He, THAT IS ZEIR ANPIN, so that all will be one. Therefore, "and this is the Torah." Why is there the addition of "and" (Heb. Vav), TO "this"? It is only to show that as we are taught, all is one without division. The words, "and this," indicate the general and the particular, NAMELY male and female combined together, SINCE VAV IS MALE, THAT IS ZEIR ANPIN, WHICH IS GENERAL - AND "THIS" IS FEMALE, MEANING MALCHUT, WHICH IS PARTICULAR. Therefore, it is assuredly WRITTEN: "and this is the Torah," TO INDICATE ZEIR ANPIN AND THE NUKVA IN ONE UNISON. However, "this," without the additional Vav is specifically the ordinance of the Torah, WHICH IS MALCHUT THAT IS CONSIDERED THE ORDINANCE. AND it EMANATES FROM ZEIR ANPIN, WHICH IS CONSIDERED THE TORAH, but is not the Torah ITSELF, WHICH IS ZEIR ANPIN. It is ONLY the law of the Torah, the decree of Torah, WHICH IS MALCHUT.

2. כְּתִיב הָכָא זֹאת חֻקַּת הַתּוֹרָה, וּכְתִיב וְזֹאת הַתּוֹרָה, מַה בֵּין הַאי לְהַאי. אֶלָּא רָזָא עִלָּאָה הוּא, וְהָכִי אוֹלִיפְנָא, וְזֹאת הַתּוֹרָה: לְאַחֲזָאָה כֹּלָּא בְּיִחוּדָא חַד, וּלְאַכְלְלָא כנ״י בְּקוּדְשָׁא בְּרִיךְ הוּא, לְאִשְׁתַּכְּחָא כֹּלָּא חַד. בְּגִינֵי כַּךְ וְזֹאת הַתּוֹרָה. אֲמַאי תּוֹסֶפֶת וָא״ו. אֶלָּא הָא אִתְּמַר, לְאַחֲזָאָה דְּכֹלָּא חַד, בְּלָא פֵּרוּדָא. וְזֹאת: כְּלַל וּפְרָט כַּחֲדָא, דְּכַר וְנוּקְבָא. ובג״כ וְזֹאת הַתּוֹרָה וַהֲאי. אֲבָל זֹאת בְּלָא תּוֹסֶפֶת וָא״ו, חֻקַּת הַתּוֹרָה וַהֲאי, וְלָא הַתּוֹרָה, דִּינָא דְּאוֹרַיְיתָא, גְּזֵרָה דְּאוֹרַיְיתָא.

3. Come and behold: IT IS WRITTEN, "this is that which belongs to the Levites" (Bemidbar 8:24). It is not WRITTEN, 'and this,' WITH A VAV, since they emerge from the side of Judgment, WHICH IS FROM THE LEFT SIDE AND FROM THE SIDE OF MALCHUT THAT IS ERECTED FROM THE LEFT, and not from the angle of Compassion, WHICH IS ZEIR ANPIN. THEREFORE, "THIS" IT IS WRITTEN WITHOUT A VAV, MEANING MALCHUT WITHOUT ZEIR ANPIN. Rabbi Yehuda said: Yet it is written, "and this do to them, that they may live" (Bemidbar 4:19). Here, "THIS" IS WITH A VAV, and it is said about the Levites, and yet you say THAT THE LEVITES ARE THE ASPECT OF "this," and not of, "and this." He said to him: It is most certainly so, THAT THEY ARE IN THE ASPECT OF, "AND THIS." The scripture proves that whoever holds on to deadly poison spices but does not blend into it life-giving spices will certainly die. Therefore, IT IS WRITTEN: "And this do to them, that they may live," MEANING THAT "THIS," WHICH IS THE SECRET OF MALCHUT, CONSIDERED THE TREE OF DEATH, SHOULD JOIN WITH VAV, WHICH IS ZEIR ANPIN, THE TREE OF LIFE. "...and not die..." (Ibid.) This is because the spice of life is mixed with it. THEREFORE, "and this do to them, that they may live, and not die," since they require, "and this," and not 'this'. THEREFORE, the verse: "and this is the Torah," INDICATES that it really is actually in one union, a union of total perfection, male and female in one inclusion; THAT IS THE SECRET OF Vav-Hei. However, "this," ALONE WITHOUT THE VAV, is a Hei alone WITHOUT A VAV, THAT IS, MALCHUT WITHOUT ZEIR ANPIN. About this, it IS WRITTEN: "this is the ordinance of the Torah."

3. ת״ח, זֹאת אֲשֶׁר לַלְוִיִּם, וְלָא וְזֹאת. דְּהָא מִסִּטְרָא דְּדִינָא קָא אַתְיָין, וְלָא מִסִּטְרָא דְּרַחֲמֵי. א״ר יְהוּדָה, וְהָא כְּתִיב וְזֹאת עֲשׂוּ לָהֶם וְחָיוּ. וְדָא בְּלֵוָיֵאי אִתְּמַר, וְאַתְּ אָמְרַת זֹאת וְלָא וְזֹאת. אָ״ל, וַהֲאי הָכִי הוּא, וּקְרָא מוֹכַח, מַאן דְּאָחִיד סָמָא דְּמוֹתָא, אִי לָא יְעָרַב בֵּיהּ סָמָא דְּחַיֵּי, הָא וַהֲאי יְמוּת. וע״ד, וְזֹאת עֲשׂוּ לָהֶם וְחָיוּ, וְלָא יָמוּתוּ, בְּגִין דְּסָמָא דְּחַיֵּי מְעָרַב בַּהֲדֵיהּ, וְזֹאת עֲשׂוּ וְחָיוּ וְלָא יָמוּתוּ, וַהֲאי וְזֹאת אִצְטְרִיךְ לְהוּ, וְלָא זֹאת. בְּגִינֵי כַּךְ וְזֹאת הַתּוֹרָה מַמָּשׁ, בְּיִחוּדָא חַד, בְּיִחוּדָא שְׁלִים, כְּלָלָא דְּדִכַּר וְנוּקְבָא. ו״ה. זֹאת: ה׳ בִּלְחוֹדוֹי, וע״ד זֹאת חוּקַּת הַתּוֹרָה.

2. "A man pulled off his shoe"
The rabbis discuss the preceding verse and also the verse that speaks about redeeming and exchanging and sealing the bargain by means of the removal of the shoe. Rabbi Elazar cites God's commandment to Moses to take off his shoes, meaning that he commanded him to separate from his wife and join the Shechinah instead. He says that whoever takes the shoe sends the one who gave him the shoe to another world, and that whenever someone draws off his shoe and gives it to another in order to seal a transaction, he is doing this by a decree from above. Rabbi Elazar mentions the drawing off of the sandal at the time of levirate marriage as well, and explains that the widow accepts the shoe to indicate that her dead husband returns among the living. The conclusion to be drawn is that the exchange of the shoe is not just an agreed concensus but is in fact indicating support from the higher grades.

4. Rabbi Shimon, Rabbi Aba, Rabbi Elazar and Rabbi Yitzchak were in the house of Rabbi Pinchas ben Yair. Rabbi Pinchas spoke to Rabbi Shimon saying: I beg of you, you who are appointed from above, to speak openly about that which no other person was permitted to speak. Say something new about this passage. He said to him: Which passage is it? He said to him: "This is the ordinance of the Torah" (Bemidbar 19:2). He said to him: Here are the other friends, let them speak. He told his son, Rabbi Elazar: Elazar, stand up and say something about this passage. Then the friends will speak after you.

4. רִבִּי שִׁמְעוֹן וְר׳ אַבָּא וְר׳ אֶלְעָזָר וְר׳ יִצְחָק, הֲווֹ שְׁכִיחֵי בְּבֵי ר׳ פִּנְחָס בֶּן יָאִיר, אָמַר ר׳ פִּנְחָס לְר׳ שִׁמְעוֹן, בְּמָטוֹתָא מִנָּךְ אַנְתְּ דְּאוּקְמֵי עֲלָךְ לְעֵילָא, וּמִילָּךְ בְּאִתְגַּלְיָיא, מַה דְּלָא אִתְיְהִיב רְשׁוּתָא לב״נ אַחֲרָא. בְּפַרְשְׁתָּא דָּא אִימָא מִלָּה חַדְתָּא, א״ל וּמַאי הִיא. א״ל זֹאת חֻקַּת הַתּוֹרָה. א״ל הָא שְׁאַר חַבְרַיָּיא יֹאמְרוּ. אָמַר לְר׳ אֶלְעָזָר בְּרֵיהּ, אֶלְעָזָר קוּם בְּקִיּוּמָךְ, וְאֵימָא מִלָּה חַד בְּפַרְשְׁתָּא דָּא, וְחַבְרַיָּיא יֵימְרוּן אֲבַתְרָךְ.

5. Rabbi Elazar stood up and spoke: "Now this was the custom in former times in Yisrael concerning redeeming and concerning exchanging, to confirm..." (Rut 4:7). This scriptural verse must be studied carefully. If the earlier ones have made this consensual agreement, TO BUY EVERYTHING THROUGH A SHOE, according to the law of Torah, and the latter ones came and voided it, WE MUST INQUIRE why it was made void. Is not one who abrogates any matter in the Torah considered as if he destroys the whole world? If it is not a Torah law but merely an agreed consensus, THE QUESTION IS why SPECIFICALLY a shoe was used here, AND NOT ANY OTHER METHOD.

5. קָם ר׳ אֶלְעָזָר וְאָמַר, וְזֹאת לְפָנִים בְּיִשְׂרָאֵל עַל הַגְּאוּלָּה וְעַל הַתְּמוּרָה לְקַיֵּם וְגוֹ׳. הַאי קְרָא אִית לְאִסְתַּכְּלָא בֵּיהּ, וְאִי אִינּוּן קַדְמָאֵי עַבְדֵי הַסְכָּמָה דָּא בְּדִינָא דְּאוֹרַיְיתָא, וְאָתוּ בַּתְרָאֵי וּבְטְלוּהָ, אֲמַאי בְּטְלוּהָ. וְהָא מַאן דְּבָטִיל מִלָּה דְּאוֹרַיְיתָא. כְּאִילוּ חָרִיב עָלְמָא שְׁלִים. וְאִי לָאו אִיהוּ בְּדִינָא דְּאוֹרַיְיתָא, אֶלָּא הַסְכָּמָה בְּעָלְמָא, אֲמַאי נַעַל הָכָא.

6. HE RESPONDS: It was most certainly according to the law of the Torah, and it was done with a lofty secret. Because the earlier were pious and just, this matter was revealed and known among them. And when the wicked increased in the world, this matter was accomplished in a different manner, in order to cover these matters which are in accordance with a lofty secret.

6. אֶלָּא וַדַּאי בְּדִינָא דְּאוֹרַיְיתָא הֲוָה, וּבְרָזָא עִלָּאָה אִתְעֲבִידַת מִלָּה, וּבְגִין דַּהֲווֹ קַדְמָאֵי חֲסִידֵי זַכָּאֵי, מִלָּה דָּא אִתְגַּלְיָיא בֵּינַיְיהוּ, וּמִדְּאַסְגִּיאוּ חַיָּיבֵי בְּעָלְמָא, אִתְעֲבִידַת הַאי מִלָּה בְּגַוְונָא אַחֲרָא, בְּגִין לְאִתְכַּסָּאָה מִלִּין דְּאִינּוּן בְּרָזָא עִלָּאָה.

7. Come and behold: it is written, "and he said, 'Do not come near: put off your shoes from off your feet...'" (Shemot 3:5). HE ASKS: Why is the shoe specifically mentioned here? HE RESPONDS: It is the way we were taught, that He commanded him to separate from his wife and join another woman of the light of the holy up high, which is the Shechinah.

7. ת״ח, וַיֹּאמֶר אַל תִּקְרַב הֲלֹם שַׁל נְעָלֶיךָ מֵעַל רַגְלֶיךָ וְגוֹ׳. וְכִי אֲמַאי נַעַל הָכָא. אֶלָּא אִתְּמַר, דְּפָקִיד לֵיהּ עַל אִתְּתָא, לְאִתְפְּרְשָׁא מִנָּהּ, וּלְאִזְדַּוְּוגָא בְּאִתְּתָא אַחֲרָא, דְּנַהִירוּ קַדִּישָׁא עִלָּאָה, וְאִיהִי שְׁכִינְתָּא.

8. וְהַהוּא נַעַל אוֹקִים לֵיהּ בַּאֲתָר אַחֲרָא, אַעְבָּר לֵיהּ מֵהַאי עָלְמָא, וְאוֹקִים לֵיהּ בְּעָלְמָא אַחֲרָא. וע״ד, כָּל מַה דְּיָהִיב מִיתָא לְבַר נָשׁ בְּחֶלְמָא טַב. נָטִיל מָאנֵיהּ מִן בֵּיתָא בִּישׁ, כְּגוֹן סַנְדַלֵּיהּ. מ״ט. בְּגִין דְּאַעְבָּר רַגְלֵיהּ, דְּאִינּוּן קִיּוּמָא דְּבַר נָשׁ, מֵהַאי עָלְמָא, וְכָנִישׁ לוֹן לְעָלְמָא אַחֲרָא, אֲתָר דְּמוֹתָא שָׁארֵי בֵּיהּ, דִּכְתִיב מַה יָּפוּ פְעָמַיִךְ בַּנְּעָלִים בַּת נָדִיב. וְרָזָא דְּמִלָּה בֵּין חַבְרַיָּיא אִיהוּ.

8. That shoe is explained in another place; it is explained THAT WHOEVER TAKES IT passes THE ONE WHO GIVES IT from this world and installs him in another world. Consequently, everything that the dead one grants to a person in his dream is beneficial. However, if he takes any utensil from the house, it is harmful, for example, if he takes his shoe. What is the reason, since THAT INDICATES that he passed his foot, which gives standing support to the person, from this world and gathered him to another world to the place where the dead one dwells. A SHOE ALLUDES TO HIS LEG, WHICH GIVES HIM DURABLE SUPPORT, as is written: "how beautiful are your feet in the sandals, O prince's daughter" (Shir Hashirim 7:3). The secret of the matter is among the friends.

9. וְדָא כַּד מִיתָא נָטִיל לוֹן, אֲבָל בְּזִמְנָא דְּחַיָּיא שָׁלִיף מָסָאנֵיהּ, וְיָהִיב לְבַר נָשׁ אַחֲרָא, בְּגִין לְקַיְּימָא קְיָים, קָא עָבֵיד בְּגִזְרָה דִּלְעֵילָא. נַעַל דַּחֲלִיצָה, כְּגַוְונָא דִּלְעֵילָא נַעַל אַחֲרָא, וְכֹלָּא רָזָא חַדָא.

9. That is so, that when the dead one takes it, IT INDICATES THAT HE PASSES HIM ON TO THE PLACE OF DEATH. However, when the living one draws off his shoe and gives it to another person in order to maintain a transaction, he carries this out by the decree of the above, WHICH MEANS THAT IT WAS DECREED THAT THE POSSESSION SHOULD PASS ON FROM THIS ONE'S PROPERTY TO THAT ONE'S PROPERTY. The removal of the shoe in the ritual of Chalitzah (removal of the sandal in the law of levirate marriage) is another shoe in the likeness of the above, THAT IS, AS HE EXPLAINS FURTHER, all is one secret meaning.

10. ת״ח, הַהוּא מִיתָא דְּאִסְתַּלַּק מֵעָלְמָא בְּלָא בְּנִין, הַאי בַּת נָדִיב לָא כְּנִישַׁת לֵיהּ לְהַהוּא בַּר נָשׁ לְגַבָּהּ, וְאָזִיל לְאִתְטַרְדָא בְּעָלְמָא, דְּלָא אַשְׁכַּח אֲתָר, וְקוּדְשָׁא בְּרִיךְ הוּא חָיֵיס עָלֵיהּ וּפָקִיד לְאָחוּהִי לְמִפְרַק לֵיהּ, לְאָתְבָא וּלְאִתְתַּקְנָא בְּעַפְרָא אַחֲרָא. כְּמָה דִּכְתִיב, וְאָדָם עַל עָפָר יָשׁוּב וְאוֹקְמוּהָ.

10. Come and behold: when this dead one departs from the world without children, this prince's daughter, WHICH IS MALCHUT, does not gather that person to her. He goes about loitering and wandering in the world, because he cannot find a place. The Holy One, blessed be He, has mercy on him and commands his brother to redeem him, so that he shall return and be restored in other dust, MEANING THAT HE SHALL INCARNATE, as is written: "and man shall return to dust" (Iyov 34:15). And this has already been explained.

11. וְאִי הַהוּא פְּרוּקָא לָא בָּעֵי לְקַיְּימָא לְאָחוּהִי בְּהַאי עָלְמָא, בָּעֵי לְמִקְטַר חַד נַעַל בְּרַגְלֵיהּ, וְהַהוּא אִתְּתָא דְּתִשְׁרֵי לֵיהּ וּמְקַבְּלָא לְהַהוּא נַעַל לְגַבָּהּ. אֲמַאי נַעַל. אֶלָּא בְּגִין דְּהַהוּא נַעַל בְּגִין מִיתָא הוּא, וְאִתְיְהִיב בְּרַגְלֵיהּ דְּחַיָּיא אָחוּהִי, וְאִתְּתָא מְקַבְּלָה לְהַהוּא נַעַל לְגַבָּהּ, לְאַחֲזָאָה דְּהָא הַהוּא מִיתָא בֵּין חַיָּיא אַהְדַּר בְּעוֹבָדָא דָא.

11. If this redeemer does not wish to revive his brother in this world, MEANING TO MARRY HIS WIFE IN ORDER THAT HE MAY INCARNATE THROUGH THE BIRTH OF A SON, it is required to tie a shoe to his foot. That woman will take off the shoe and receive that sandal for herself. And why the sandal? It is only because this shoe is for the dead one, THAT IS, IT IS CONSIDERED AS BELONGING TO THE DEAD ONE, and he places it on the foot of his living brother. The woman, THE WIDOW, accepts that shoe to indicate that this dead one returns among the living through this ritual.

12. וְהוּא בְּהִפּוּכָא מֵהַהוּא נַעַל דְּנָטִיל מִיתָא מֵחַיָּיא, וְהַשְׁתָּא הַאי נַעַל נָטִיל חַיָּיא מִמִּיתָא, וּבְהַהוּא נַעַל הַהוּא מִיתָא אָזִיל בֵּין חַיָּיא, וְאִתְּתָא נַטְלָא לֵיהּ לְגַבָּהּ, לְאַחֲזָאָה דְּהַהִיא אִתְּתָא עֲטֶרֶת בַּעְלָהּ, נַטְלָא לֵיהּ וּמְקַבְּלָא לֵיהּ לְגַבָּהּ.

12. That is the opposite of the shoe that the dead takes IN A DREAM from the living, THAT WE MENTIONED ABOVE. THROUGH THE TAKING OF THE SHOE, HE PASSES ON THE LIVING FROM THIS WORLD TO THE OTHER WORLD OF THE DEAD. Now the living man takes this shoe OF CHALITZAH from the dead one. THEREFORE, the dead one walks among the living in that shoe. FOR IN THAT CASE THE LIVING WIFE WOULD HAVE LED THE DEAD FROM THE OTHER WORLD TO THIS WORLD AMONG THE LIVING, FOR HE WHO WOULD HAVE INCARNATED IN THE SON THAT WOULD HAVE BEEN BORN FROM THAT MARRIAGE. BUT NOW THAT HE DOES NOT WANT TO MARRY HER and the wife takes him to her, to indicate that the woman is the crown of her husband, WHICH IS THE SHECHINAH, she accepts him and takes him to her.

13. וּבְעֵי לְבַטְּשָׁא לֵיהּ לְהַהוּא נַעַל בְּאַרְעָא, לְאַחֲזָאָה דְּשָׁכִיךְ גּוּפֵיהּ דְּהַהוּא מִיתָא. וְקוּדְשָׁא בְּרִיךְ הוּא לְזִמְנָא דָא, אוֹ לְבָתַר זִמְנָא, חָיֵיס עָלֵיהּ, וִיקַבֵּל לֵיהּ לְעָלְמָא אַחֲרָא. תּוּ בְּטָשׁוּתָא דְּהַהוּא נַעַל מִידָא דְּאִתְּתָא לְאַרְעָא לְאַחֲזָאָה, דְּהָא יִתְבְּנֵי הַהוּא מִיתָא בְּעַפְרָא אַחֲרָא דְּהַאי עָלְמָא, וְהַשְׁתָּא יִתּוּב לְעַפְרֵיהּ דַּהֲוָה מִתַּמָּן בְּקַדְמֵיתָא, וּכְדֵין הַהִיא אִתְּתָא תִּשְׁתְּרֵי לְמֶעְבַּד זַרְעָא אַחֲרָא, וְאוּקְמוּהָ.

13. There is a requirement to throw that shoe on the ground, to indicate that the body of the dead one has calmed. And the Holy One, blessed be He, will have compassion for him and accept him into the other world at this time or sometime later. In addition, the striking of the sandal from the hands of the wife to the ground comes to show that this dead one will be resurrected from the dust of another body in this world, MEANING HE WILL REINCARNATE. But he will first return to the dust whence he came. Then, that woman is permitted to produce other children, as has been explained.

14. ת"ח, עַ"ד מַאן דְּבָעֵי לְקַיְּימָא קְיָים, נָטִיל נַעֲלֵיהּ, וְיָהַב לְחַבְרֵיהּ, לְקַיְּימָא עָלֵיהּ קַיְּימָא. הה"ד, וְזֹאת לְפָנִים בְּיִשְׂרָאֵל עַל הַגְּאוּלָה. מַאי וְזֹאת. קַיְּימָא שְׁלִים בְּכֹלָּא. לְפָנִים בְּיִשְׂרָאֵל, כַּד הֲווֹ צְנוּעִין קַדִּישִׁין. לְקַיֵּים כָּל דָּבָר, כָּל דָּבָר מַמָּשׁ, דְּהָא דָא הוּא קִיּוּמָא. וּכְדֵין וְזֹאת הַתְּעוּדָה בְּיִשְׂרָאֵל, וַדַּאי. דְּלָא תֵּימָא דְּהַסְכָּמָה בְּעָלְמָא הִיא, וּמִדַּעֲתַיְיהוּ עַבְדֵּי לָהּ, אֶלָּא קִיּוּמָא עִלָּאָה הֲוָה, לְמֶהֱוֵי עוֹבָדֵיהוֹן בְּרָזָא דְּלֵעֵילָא.

14. Come and see: for this reason, whoever wishes to maintain a lasting deal takes his sandal and gives it to his associate to perform through it a lasting deal. This is what is written, "now this was the custom in former times in Yisrael concerning redeeming." What is, "and that (lit. 'this')"? IT MEANS THAT, "AND THIS," WHICH IS MALCHUT, stood perfect in everything; "in former times in Yisrael," when they were modest and holy, "to confirm all manner of transactions (lit. 'all thing')," meaning everything, ALLUDING TO THE LOFTY COUPLING OF YESOD AND MALCHUT, SINCE "ALL" IS YESOD AND "THING" IS MALCHUT. This gives endurance and therefore, "this was the manner of attesting in Yisrael" (Ibid.), assuredly. FOR YOU SHOULD NOT SAY that it was merely an agreed consensus TO PERFORM A DEAL WITH A SANDAL and it was done through their own idea. But rather, you should perceive that it was a support of the grades up high, so that their performance BELOW would be similar to the secret above, SINCE IT ALLUDES TO THE COUPLING OF YESOD AND MALCHUT, AS MENTIONED, WHICH IS THE SECRET OF THE UPPERMOST DURABILITY.

15. כֵּיוָן דְּאַסְגִּיאוּ חַיָּיבִין בְּעָלְמָא, כְּסִיאוּ מִלָּה בְּגַוְונָא אַחֲרָא, בְּכַנְפָא דְּמַלְבּוּשָׁא, וְהַאי מַלְבּוּשָׁא הִיא תִּקּוּנָא עִלָּאָה, וְרָזָא דְּמִלָּה, וְלֹא יְגַלֶּה כְּנַף אָבִיו כְּתִיב.

15. As soon as the wicked increased in the world, they concealed the matter in a different manner, THAT IS, THE PERFORMANCE OF A DEAL, with the corner of a garment. That dress is a lofty emendation, WHICH IS ZEIR ANPIN, AND THE CORNER (LIT. 'WING') OF THE DRESS IS MALCHUT CALLED 'WING', WHICH ALSO INDICATES THE JOINING OF ZEIR ANPIN AND MALCHUT, SIMILAR TO THE SHOE. The secret meaning of this is: "nor uncover his father's skirt (lit. 'wing')" (Devarim 23:1). SO WE SEE THAT THE WIFE IS CALLED 'WING'.

3. "This is the ordinance of the Torah," part two

Rabbi Elazar says that 'keep' and 'remember', the secret of the male and female, are connected together by the covenant. We are told the inner meaning of 'chukat' or ordinance.

16. זֹאת חֻקַּת הַתּוֹרָה. זֹאת: דָּא אָת קַיְּימָא, דְּלָא אִתְּפְרַשׁ דָּא מִן דָּא דְּאִקְרֵי זֶה. וּמִנּוּקְבָא עָיֵיל לִדְכַר. וע"ד, שָׁמוֹ"ר וְזָכוֹ"ר כַּחֲדָא מִתְחַבְּרָן. חֻקַּת הַתּוֹרָה, חֹק הַתּוֹרָה מִבָּעֵי לֵיהּ, מַאי חֻקַּת.

16. "This is the ordinance of the Torah" (Bemidbar 19:2). The word "this (Heb. zot, fem.)" is the sign of the Covenant, SINCE THE SIGN OF THE COVENANT IS CALLED 'ZEH' (LIT. 'THIS', MASC.), and they have not parted from each other. THAT IS, IN THE WORD ZOT, WHICH IS MALCHUT, THE WORD ZEH IS INCLUDED, WHICH ALLUDES TO YESOD, AND THAT INDICATES THAT YESOD AND MALCHUT DO NOT SEPARATE FROM EACH OTHER. From the female we enter into the male. Therefore, 'keep' and 'remember', THE SECRET OF THE MALE AND FEMALE, are connected together. HE ASKS: In the verse, "the ordinance (Heb. chukat) of the Torah," it should have said 'Chok (Eng. 'law')' of the Torah. What is chukat?

17. אֶלָּא חֻקַּת וַדַּאי, וְאוֹקִימְנָא, ה׳ ד׳ הֲוַת וְהָא אִתְּמַר. אֲבָל ת׳, הוּא ד׳ וְנ׳ מְחֻבָּר כַּחֲדָא. וְנו״ן הָא אִתְּמַר, נו״ן אֲמַאי אִקְרֵי הָכִי בְּנו״ן. אֶלָּא, כד״א וְלֹא תוֹנוּ אִישׁ אֶת עֲמִיתוֹ. דְּהַשְׁתָּא הִיא בְּאַנְפָּהָא נְהִירִין וְעַבְדָּא אוֹנָאָה לִבְנֵי נָשָׁא, לְבָתַר מַחְיָא כְּחוּיָא, וְשָׁצֵי וְקָטִיל וְאָמְרָה לֹא פָעַלְתִּי אָוֶן. וְעַל דָּא הָכִי אִקְרֵי בְּנו״ן, דְּאִתְּמַר עָלֵיהּ. ת׳ כֻּלָּא כַּחֲדָא דְּלֶ״ת נו״ן. ד׳ נו״ן נו״ן רֵי״ש, רֵי״ש וְדָלֶ״ת חַד מִלָּה הוּא. וּבְאַתְוָו״ן גְּלִיפִין אִינּוּן חֹק וּת׳ וְכֻלָּא חַד מִלָּה.

17. HE RESPONDS: MALCHUT IS assuredly chukat. And we explained that Hei is Dalet, and we were already taught THE MEANING OF THE DALET. However, Tav is a combination of Dalet and Nun, and we were taught why Nun is called this way, MEANING SPELLED WITH THE LETTERS NUN-VAV- NUN. HE RESPONDS: It is only as it says, "you shall not therefore defraud one another" (Vayikra 25:17), SINCE NUN IS FROM THE LINGUISTIC DERIVATIVE OF 'FRAUD' (HEB. ONA'A, ALEPH-VAV-NUN- ALEPH-HEI). Now she seems to be with a happy, delightful face. HOWEVER, she defrauds human beings SINCE, following this, she hits like a snake, destroys, kills, and says, "I have done nothing wrong (Heb. aven, Aleph- Vav-Nun)" (Mishlei 30:20). Therefore, she is spelled Nun-Vav-Nun, DERIVED FROM FRAUD, which is ascribed to her, THE NUN. The Tav is altogether composed of Dalet and Nun. Dalet and Nun are ALSO SIMILAR TO Nun and Resh, SINCE Resh and Dalet are the same thing; BOTH MEAN POVERTY. And with engraved letters, CHUKAT is composed of THE LETTERS Chet-Kof (lit. 'law') and Tav. And all is the same thing.

4. A red heifer

We learn that the offering of a cow is to purify the unclean, and that red means a sentence of law. The cow must be without defect to indicate soft judgment, and without blemish since all blemishes are healed through the illumination of Wisdom. Rabbi Elazar explains why the offering was taken to the adjutant to Aaron and not directly to the high priest, saying that this would be improper because Aaron approaches from the holy side not the pure side. We hear about the seven washings, the seven years of Shmitah and the seven Sfirot. Rabbi Elazar says that throwing cedar wood on the burnt ashes weakens the energy of the unclean aspect, so the people become cleansed. We hear about the "water of sprinkling" that is for purification when the world dwells in Judgment, and Rabbi Elazar concludes by saying that defilement and purification are the most important rules of the Torah.

18. דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ פָרָה, הַאי פָּרָה לְדַכְיוּתָא קָא אַתְיָא. לְדַכְּאָה לְמִסְאֲבֵי. פָּרָה דְּקַבִּילַת מִן שְׂמָאלָא. וּמַאן הוּא לִשְׂמָאלָא. שׁוֹר. כד״א, וּפְנֵי שׁוֹר מֵהַשְּׂמֹאל. אֲדוּמָה, סוּמָקָא כְּוַורְדָּא. דִּכְתִיב, כְּשׁוֹשַׁנָּה בֵּין הַחוֹחִים. אֲדוּמָה: גְּזֵרַת דִּינָא.

18. "Speak to the children of Yisrael, that they bring you a red heifer..." (Bemidbar 19:2). This cow is for the purpose of cleansing to purify the unclean, WHICH IS MALCHUT that receives from the left. Who is on that left? It is the ox THAT IS GVURAH IN ZEIR ANPIN, as it says, "the face of the ox from the left side" (Yechezkel 1:10). Red means red as a rose, as written: "like the rose among thorns" (Shir Hashirim 2:2). RED MEANS a sentence of law, SINCE THE LAWS OF THE LEFT COLUMN ARE CONSIDERED RED.

19. תְּמִימָה, מַאי תְּמִימָה. כְּמָה דְּתָנֵינָן, שׁוֹר תָּם וְשׁוֹר מוּעָד. שׁוֹר תָּם דִּינָא רַפְיָא. שׁוֹר מוּעָד דִּינָא קַשְׁיָא. אוֹף הָכָא תְּמִימָה דִּינָא רַפְיָא, גְּבוּרָה תַּתָּאָה, דָּא הִיא תְּמִימָה. גְּבוּרָה עִלָּאָה, דָּא הִיא דִּינָא קַשְׁיָא, וְהִיא יַד הַחֲזָקָה תַּקִּיפָא.

19. "...without defect (Heb. temimah)..." (Bemidbar 19:2). HE ASKS: IT IS WRITTEN, "WITHOUT DEFECT." What is the meaning? HE RESPONDS: It is as we were taught about a bull that has not gored (Heb. tam) and the bull that has gored thrice. The bull that has not gored MEANS lax, soft Judgment. The bull that has gored thrice is harsh Judgment. Here too, temimah MEANS a lax sentence that is lower Gvurah, MEANING MALCHUT, since one that is as such is without defect. Gvurah up high, THAT IS THE GVURAH IN ZEIR ANPIN, is the severe and mighty hand.

20. אֲשֶׁר אֵין בָּהּ מוּם, כד״א כֻּלָּךְ יָפָה רַעְיָתִי וּמוּם אֵין בָּךְ. אֲשֶׁר לֹא עָלָה עָלֶיהָ עוֹל. עַל כְּתִיב, כד״א וּנְאֻם הַגֶּבֶר הוּקַם עָל. מ״ט. בְּגִין דְּהִיא שְׁלוּמֵי אֱמוּנֵי יִשְׂרָאֵל, וְעָלֶיהָ לָאו הִיא אֶלָּא עִמָּהּ. אֲשֶׁר לֹא עָלָה עָלֶיהָ עֹל, הַיְינוּ דִּכְתִיב בְּתוּלַת יִשְׂרָאֵל, בְּתוּלָה וְאִישׁ לֹא יְדָעָה.

20. "...in which there is no blemish..." (Ibid.) is as it is written, "you are all fair, my love; there is no blemish in you" (Shir Hashirim 4:7). SHE SHINES WITH THE ILLUMINATION OF CHOCHMAH, AND SHE IS CONSIDERED BEAUTIFUL SINCE ALL BLEMISHES ARE HEALED THROUGH THE ILLUMINATION OF CHOCHMAH. "...and upon which never came a yoke (Heb. ol, Ayin-Lamed)..." (Bemidbar 19:2). The word "ol" is spelled WITHOUT A VAV, which is as it is written: "and the man who was raised up on high (Heb. al, Ayin-Lamed)" (II Shmuel 23:1). What is the reason? It is because she is "the peaceable and faithful in Yisrael" (II Shmuel 20:19), and he is not above her but rather with her. "...and upon which never came a yoke..." is as it is written: "the virgin of Yisrael" (Amos 5:2), and, "a virgin, neither had any man known her" (Beresheet 24:16).

21. "And you shall give her to Elazar" (Bemidbar 19:3). THAT IS BECAUSE the prescribed performing of the ritual is through the adjutant to the High Priest AND NOT BY THE HIGH PRIEST HIMSELF, and they established it that way. What is the reason? It is for ELAZAR and not for Aaron. HE RESPONDS: It is only because Aaron is the best man of the Queen. THEREFORE, HE WOULD BE IMPROPER FOR THE RITUAL OF THIS COW, WHICH IS HARSH JUDGMENT, and furthermore, he would be improper because Aaron does not approach this from the pure side but rather from the holy side. Since the primary function of the red cow is for purification, it is therefore not given to him.

21. וּנְתַתֶּם אוֹתָהּ אֶל אֶלְעָזָר, מִצְוָותָהּ בַּסְּגָן, וְאוֹקְמוּהָ. מ״ט לֵיהּ וְלָא לְאַהֲרֹן. אֶלָּא אַהֲרֹן שׁוּשְׁבִינָא דְּמַטְרוֹנִיתָא. וְעוֹד דְּאַהֲרֹן לָא אָתֵי מִסִּטְרָא דְּטָהוֹר, אֶלָּא מִסִּטְרָא דְּקָדוֹשׁ, וּבְגִין דְּדָא אַתְיָיא לְטָהֲרָה, לָא אִתְיְיהִיב לֵיהּ.

22. Every item that pertains to this cow, WHICH IS MALCHUT, is in seven, seven washings. And we were already taught that. What is the reason? It is because MALCHUT is the seven years of the Sabbatical year THAT CONTAINS SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, and is called 'Bathsheba' (lit. 'Daughter of Seven'). Therefore, all her rituals are in seven. Come and behold: all that is made from this cow is for the purpose of purification and not for sanctification. Although it was given to an aid OF THE PRIEST, THAT IS, ELAZAR, he does not perform the slaughtering or the burning so that no Harsh Judgment will be at his aspect. Even more so for Aaron, who is in a more perfected level THAN ELAZAR. He need not present himself or be available there.

22. כָּל מִלָּה דְּהַאי פָּרָה, הִיא בְּשֶׁבַע, ז׳ כִּבּוּסִים וְכוּ׳, וְהָא אִתְּמַר, מ״ט. בְּגִין דְּהִיא שְׁבַע שְׁנֵי שְׁמִטָּה, וּבַת שֶׁבַע אִתְקְרֵי, וע״ד כָּל עוֹבָדוֹי בְּשֶׁבַע. ת״ח, כָּל מַאי דְּאִתְעֲבִיד מֵהַאי פָּרָה, בְּגִין לְדַכְּאָה, וְלָא לְקַדְּשָׁא, ואע״ג דְּאִתְיְיהִיב לַסְּגָן, הוּא לָא שָׁחִיט וְלָא שָׂרִיף, בְּגִין דְּלָא יִשְׁתְּכַח דִּינָא בְּסִטְרוֹי, וכ״ש אַהֲרֹן דְּאִיהוּ בְּדַרְגָּא שְׁלִים יַתִּיר, דְּלָא בָּעֵי לְאִשְׁתַּכְּחָא תַּמָּן, וּלְאִזְדַּמְּנָא תַּמָּן.

23. As soon as this cow turns into ashes, there is a requirement to throw into it "cedar wood, and hyssop, and scarlet" (Bemidbar 19:6) as we have already learned. "And a man that is clean shall gather up" (Ibid. 9) and not a holy man. "...and lay them outside the camp in a clean place..." (Ibid.) since nothing is called 'clean' except from the aspect that he was first unclean.

23. הַאי פָּרָה, כֵּיוָן דְּאִתְעֲבִיד אֵפֶר, בָּעֵי לְמִשְׁדֵּי בֵּיהּ עֵץ אֶרֶז, וְאֵזוֹב, וּשְׁנִי תּוֹלַעַת, וְהָא אִלֵּין אִתְּמְרוּ. וְאָסַף אִישׁ טָהוֹר, וְלָא קָדוֹשׁ. וְהִנִּיחַ מִחוּץ לַמַּחֲנֶה בְּמָקוֹם טָהוֹר, דְּהָא טָהוֹר לָא אִקְרֵי, אֶלָּא מִן סִטְרָא דְּמְסָאֵב בְּקַדְמֵיתָא.

24. The secret of all this is written: "for the water of sprinkling, it is a purification offering" (Ibid.). That is because all the lower Judgments and all that come from the aspect of Defilement RECEIVE THEIR STRENGTH FROM MALCHUT AT THE TIME when she sucks from the Other Side and dwells in Judgment, as it says: "filled with blood, it is made fat with fatness" (Yeshayah 34:6). At that moment, all THE SENTENCES FROM THE ASPECT OF DEFILEMENT are stirred up to rise and dwell in the world. As soon as they perform that ritual OF BURNING THE COW down below and the sentence is carried out in this place, in this cow, they throw on her the cedar wood. Then their energy is weakened, OF THE UNCLEAN ASPECT, and wherever they prevail, they break down and become weak and escape from there, since they see their might BROKEN AND SUPRESSED, AS IT WAS PERFORMED IN THE RITUAL OF BURNING THE COW. Then, they do not prevail on man and he becomes cleansed.

24. רָזָא דְּכֹלָּא, הַאי דִּכְתִיב לְמֵי נִדָּה חַטָּאת הִיא, בְּגִין דְּכָל דִּינִין תַּתָּאִין, וְכָל אִינּוּן דְּאָתוּ מִסִּטְרָא דְּמְסָאֲבָא, כַּד אִיהוּ יָנֵקָא מִסִּטְרָא אַחֲרָא, וְיָתִיבַת בְּדִינָא, כד״א מָלְאָה דָם הוּדַּשְׁנָה מֵחֶלֶב. כְּדֵין כֻּלְּהוּ מִתְעָרֵי וּמִסְתַּלְקֵי וְשָׁרָאן בְּעָלְמָא. כֵּיוָן דְּעַבְדֵי הַאי עוֹבָדָא דִּלְתַתָּא, וְכָל הַאי דִּינָא בַּאֲתַר דָּא דְּהַאי פָּרָה, וְרָמָאן עָלָהּ עֵץ אֶרֶז וְגוֹ׳. כְּדֵין אִתְחַלָּשׁ חֵילָא דִּלְהוֹן, וּבְכָל אֲתַר דְּשָׁרָאן אִתְּבְּרוּ וְאִתְחַלָּשׁוּ וְעַרְקִין מִנַּיהּ, דְּהַאי חֵילָא דִּלְהוֹן אִתְחֲזֵי כְּגַוְונָא דָּא לְגַבַּיְיהוּ, כְּדֵין לָא שָׁרָאן בְּבַר נָשׁ, וְאִתְדַּכֵּי.

25. Therefore, it is called "water of sprinkling (Heb. nidah)." THAT MEANS water for purification when the world dwells in Judgment and the defiled aspect expands in the world, AS BY THE UNCLEANNESS OF A MENSTRUATING WOMAN (HEB. NIDAH). Here are gathered together a variety of unclean things and a variety of methods of purification. Consequently, defilement and purification are the most important rules of the Torah, and the friends have already explained this. Rabbi Shimon said: Elazar, you have accomplished so much that your friends will not be speaking of anything following you, SINCE FROM THE GREAT WISDOM AND WHOLESOMENESS OF YOUR SPEECH THEY WILL BE SHY TO GIVE THEIRS.

Moses says that it is forbidden to plow during the Shabbat with an ox. He says that the lower Shechinah is a red cow from the aspect of Gvurah, and he goes on to talk about the aspect of the higher Shechinah that is liberty. The result of the offering is that there is no authority for the Other Side to rule.

Ra'aya Meheimna (the Faithful Shepherd)

25. וע״ד אִתְקְרֵי מֵי נִדָּה, מַיָּיא לְדַכְּאָה. כַּד עָלְמָא שָׁארֵי בְּדִינָא, וְסִטְרָא מִסְאַבָּא אִתְפְּשָׁט בְּעָלְמָא, הָכָא אִתְכְּלִילָן כָּל זִינִין מִסְאַבָּא, וְכָל זִינֵי דַכְיוּ, וּבְגִין כַּך טוּמְאָה וְטָהֲרָה, כְּלָלָא עִלָּאָה דְּאוֹרַיְיתָא, וְאוֹקְמוּהָ חַבְרַיָּיא. אר״ש, אֶלְעָזָר, עֲבִדַת דְּלָא יֵימְרוּן חַבְרַיָּיא מִלָּה אֲבַתְרָך.

רעיא מהימנא

26. "A red heifer without defect, in which there is no blemish..." It is forbidden to plow during the Shabbat with an ox and plow, as it says, "the plowers plowed upon my back" (Tehilim 129:3), and the lower Shechinah, WHICH IS MALCHUT, is a red cow from the aspect of Gvurah. She is without defect from the aspect of Chesed, which is a level of Abraham, of whom it says, "walk before Me, and be perfect (Heb. tamim)" (Beresheet 17:1). "...In which there is no blemish..." She is from the aspect of the Central Column, WHICH IS ZEIR ANPIN THAT UNITES HER LEFT AND RIGHT. The verse continues, "and upon which never came a yoke," which is from the aspect of the higher Shechinah, which is liberty, MEANING BINAH at the location where she dominates, WHICH IS MALCHUT THAT IS COMPRISED OF EVERYTHING MENTIONED ABOVE. "And the stranger that comes near SHALL BE PUT TO DEATH." There is no authority for the Other Side to rule, not for Satan, not for the Destroyer, and not for the Angel of Death, all of which are from the side of Gehenom.

End of Ra'aya Meheimna

26. פָּרָה אֲדוּמָה תְּמִימָה אֲשֶׁר אֵין בָּהּ מוּם וְגוֹ׳, אָסוּר לַחֲרוֹשׁ בְּשַׁבָּת חֲרִישָׁה דְּשׁוֹר, דְּאִתְּמַר עַל גַּבִּי חָרְשׁוּ חוֹרְשִׁים. וּשְׁכִינְתָּא תַּתָּאָה, אִיהִי פָּרָה אֲדוּמָה, מִסִּטְרָא דִּגְבוּרָה. תְּמִימָה מִסִּטְרָא דְּחֶסֶד, דְּאִיהוּ דַּרְגָּא דְּאַבְרָהָם, דְּאִתְּמַר בֵּיהּ הִתְהַלֵּך לְפָנַי וֶהְיֵה תָּמִים. אֲשֶׁר אֵין בָּהּ מוּם, מִסִּטְרָא דְּעַמּוּדָא דְּאֶמְצָעִיתָא. אֲשֶׁר לֹא עָלָה עָלֶיהָ עוֹל, מִסִּטְרָא דִּשְׁכִינְתָּא עִלָּאָה, דְּאִיהִי חֵירוּ. בַּאֲתָר דְּאִיהִי שַׁלְטָא, וְהַזָּר הַקָּרֵב לֵית רְשׁוּ לְסִטְרָא אַחֲרָא לְשַׁלְטָאָה. לָא שָׂטָן, וְלָא מַשְׁחִית, וְלָא מַלְאַך הַמָּוֶת, דְּאִינּוּן מִסִּטְרָא דְּגֵיהִנָּם.

ע״כ רעיא מהימנא

5. "He sends the springs into the valleys"

Rabbi Shimon examines the title verse, speaking about the flow of higher wisdom, the river that emanates from Eden, the deep stream of Yisrael Saba and Tevunah, and the higher sanctified rivers of Zeir Anpin. We learn that after Zeir Anpin and Malchut drink they give drink to every wild beast, and we are told of the four creatures - lion, ox, eagle and man - in the vision of Ezekiel. Rabbi Shimon talks about the uniting at different levels and how the blessings prevail from the watering of the stream. We learn about the time of judgment and the Spirit of Defilement that dwells upon someone who sinned. The Spirit of Defilement is removed through the purification of the offering, and the sprinkling of clean water is part of the purification and sanctification required in order to deserve the World to Come.

27. Rabbi Shimon opened the discussion with the verse: "He sends the springs into the valleys...they give drink to every wild beast..." (Tehilim 104:10-11). These verses were uttered by King David in the Holy Spirit, and they require studying. Come and behold: there was a time when the higher wisdom imprinted its engravings, MEANING AT THE MOMENT WHEN THE HIGHER CHOCHMAH AND BINAH UNITED TOGETHER, even though THE HIGHER CHOCHMAH is the most hidden of all the hidden, SINCE IN HIGHER CHOCHMAH AND BINAH, WHICH ARE ABA AND IMA ABOVE, THE YUD DOES NOT EMERGE FROM THE AIR. It is an opening from which flows a river full of higher gates, THAT IS BINAH.

27. פָּתַח ר״ש וְאָמַר, הַמְשַׁלֵּחַ מַעְיָנִים בַּנְּחָלִים וְגוֹ׳. יַשְׁקוּ כָּל חַיְתוֹ שָׂדָי וְגוֹ׳. הָנֵי קְרָאֵי דָּוִד מַלְכָּא בְּרוּחָא קַדִּישָׁא אֲמָרָן, וְאִית לְאִסְתַּכְּלָא בְּהוּ. ת״ח, בְּשַׁעֲתָא דְּחָכְמְתָא עִלָּאָה בָּטַשׁ בְּגְלִיפּוֹי, אע״ג דְּהִיא טְמִירָא בְּכָל סִטְרִין, פָּתַח וְאִתְנַגִּיד מִנֵּיהּ חַד נַהֲרָא, מַלְיָא בְּתַרְעִין עִלָּאִין.

28. כְּמַבּוּעָא וּמְקוֹרָא דְּמַיָּא דְּמָלֵי קוּזְפָא רַבָּא מִנֵּיהּ, וּמִתַּמָּן אִתְמַשְּׁכָן מַבּוּעִין דְּנַחֲלִין וְנַהֲרִין בְּכָל סִטָּר, כַּךְ הַאי, בְּחַד שְׁבִיל דָּקִיק דְּלָא אִתְיְדַע, מָשִׁיךְ וְנָגִיד הַהוּא נָהָר דְּנָגִיד וְנָפִיק, וּמְמַלֵּי לְהַהוּא נַחֲלָא עֲמִיקָא, וּמִתַּמָּן אִתְמַשְּׁכָאן מַבּוּעִין וּנְחָלִין, וְאִתְמַלְיָין מִנֵּיהּ. הה"ד, הַמְשַׁלֵּחַ מַעְיָנִים בַּנְּחָלִים וְגוֹ'. אִלֵּין נַהֲרֵי עִלָּאֵי קַדִּישָׁא דְּאַפְרְסְמוֹנָא דַּכְיָיא, וְכֻלְּהוּ אִתְשַׁקְיָין כְּחַד מֵהַהוּא נְבִיעָא דְּנַחֲלָא עִלָּאָה קַדִּישָׁא דְּנָפִיק וְנָגִיד.

28. HE COMPARES THIS SUBJECT MATTER OF ABA AND IMA ABOVE AND YISRAEL-SABA AND TEVUNAH to a spring and source of water that fills up a huge lake. From there, FROM THE LAKE, flow springs, streams and rivers in every direction, TO THE RIGHT AND TO THE LEFT. Similarly, this ABA AND IMA AND YISRAEL-SABA AND TEVUNAH flows through a certain narrow path that is not known, MEANING AT THE UNION OF YESOD'S ABA AND IMA ABOVE, WHO ARE NOT REVEALED, IN WHOM THE YUD DOES NOT EMANATE FROM THE AIR. That river emerges continuously and emanates FROM EDEN. THROUGH THIS EXITING AND ENTERING, it fills that deep stream - MEANING YISRAEL-SABA AND TEVUNAH, SIMILAR TO THE HUGE LAKE OF WATER THAT IS FILLED UP FROM THE SPRING AND SOURCE THAT ARE ABA AND IMA ABOVE. From there, springs and streams continue TO ZEIR ANPIN AND MALCHUT, and from it they are filled up WITH CHOCHMAH AND CHASSADIM. This is what it is written: "He sends the springs into the valleys" (Ibid.). These are the higher sanctified rivers OF ZEIR ANPIN of pure balsam, SINCE IT IS THE SECRET OF THE PURE AIR THAT CHESED, GVURAH AND TIFERET OF ZEIR ANPIN RECEIVE FROM ABA AND IMA ABOVE. THAT IS THE SECRET OF THE PURE BALSAM AND THAT IS WHAT IS MEANT BY: "THEY FLOW BETWEEN THE HILLS," WHICH ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, CALLED 'MOUNTAINS'. AND FROM IT MALCHUT RECEIVES. And all, ZEIR ANPIN AND MALCHUT, drink together from that spring of the higher sanctified stream that continues to flow, WHICH IS YISRAEL-SABA AND TEVUNAH.

29. לְבָתַר, יַשְׁקוּ כָּל חַיְתוֹ שָׂדָי, הַיְינוּ דִּכְתִיב וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים. הָנֵי ד' רָאשִׁין, אִלֵּין אִינּוּן חַיְתוֹ שָׂדָי, כְּלָלָא דְּכָל אִינּוּן מַשְׂרְיָין, וְכָל אִינּוּן חַיָּילִין, דְּאַחִידָן בְּהוּ שָׂדַי, אַל תִּקְרֵי שָׂדָי, אֶלָּא שַׁדָּי. דְּהוּא נָטִיל, וְאַשְׁלִים שְׁמָא מִיְּסוֹדָא דְּעָלְמָא.

29. AFTER ZEIR ANPIN AND MALCHUT DRINK, "they give to drink to every wild beast" that which is written: "and from thence it was parted, and branched into four streams (lit. 'heads')" (Beresheet 2:10). These four heads are "every wild (lit. 'field', Heb. sadai) beast," WHICH ARE FOUR CREATURES, LION, OX, EAGLE AND MAN, WHICH ARE THE CHARIOT OF MALCHUT. They are the inclusion of all the camps and legions THAT ARE IN BRIYAH, YETZIRAH AND ASIYAH to which Shadai, THAT IS METATRON THAT IS CALLED 'SHADAI', is attached, WHO IS ABOVE ALL OF THEM. Do not pronounce it Sadai WITH SIN, but rather Shadai, WITH SHIN, which is METATRON that receives and perfects IN HIMSELF the Name from Yesod, the Foundation of the world. This is SINCE THE NAME SHADAI IS IN YESOD OF ZEIR ANPIN, AND METATRON, BEING A CHARIOT TO YESOD OF ZEIR ANPIN, RECEIVES THIS NAME.

30. יִשְׁבְּרוּ פְרָאִים צְמָאָם, אִלֵּין אִינּוּן דִּכְתִיב בְּהוּ, וְהָאוֹפַנִּים יִנָּשְׂאוּ לְעוּמָתָם כִּי רוּחַ הַחַיָּה בָּאוֹפַנִּים, מַאן חַיָּה. אֶלָּא אִלֵּין חַיְתוֹ שָׂדָי, אַרְבַּע אִינּוּן, וְכָל חַד וְחַד לְחַד סִטְרָא דְּעָלְמָא. וְהַהוּא אִקְרֵי חַיָּה, וְאוֹפַנִּים לָקְבֵיל כָּל חַד וְחַד. וְלָא אַזְלִין אֶלָּא מֵרוּחַ דְּהַהִיא חַיָּה דְּאָזִיל עָלַיְיהוּ וְכַד אִלֵּין מִתְשַׁקְיָין מֵהַהוּא שַׁקְיוּ עִלָּאָה, כָּל שְׁאַר חַיָּילִין אַחֲרָנִין אִשְׁתַּקְיָין, וְאִתְרַוָּון, וּמִשְׁתְּרְשָׁן בְּשָׁרְשַׁיְיהוּ, וְאִתְאַחֲדָן אִלֵּין בְּאִלֵּין, בְּדַרְגִּין יְדִיעָן. הה"ד, עֲלֵיהֶם עוֹף הַשָּׁמַיִם יִשְׁכּוֹן וְגוֹ'. מַשְׁקֶה הָרִים מֵעֲלִיּוֹתָיו וְגוֹ'. אִלֵּין שְׁאַר דַּרְגִּין עִלָּאִין.

30. "The wild asses quench their thirst" (Tehilim 104:11). These are the ones about whom it is written: "and the wheels were lifted up along with them: for the spirit of the living creature was in the wheels" (Yechezkel 1:20). What is "the living creature"? These are the wild beasts, which are four, and each one of them is in one direction OF THE FOUR DIRECTIONS of the world, and is called a 'living creature'. There are FOUR wheels to each one OF THE FOUR CREATURES, and none OF THE WHEELS move except from the spirit of the living creature that goes over it, MEANING EACH ONE OF THE WHEELS FROM THE CORRESPONDING SPIRIT IN THE CREATURES. When these LIVING CREATURES AND WHEELS are imbued with that higher drinking liquid, all the rest of the legions are fed and saturated and are rooted in their sources, and they unite with each other at certain levels. This is what is written: "beside them dwell the birds of the sky...He waters the hills from His upper chambers..." (Tehilim 104:12-13). These are the rest of the higher levels.

31. לְבָתַר כָּל דָּא, מִפְּרִי מַעֲשֶׂיךָ תִּשְׂבַּע הָאָרֶץ, אַרְעָא עִלָּאָה קַדִּישָׁא. וְכַד אִיהִי מִתְבָּרְכָא, כָּל עָלְמִין כֻּלְּהוּ חֲדָאן, וּמִתְבָּרְכָאן. דָּא בְּשַׁעֲתָא דְּבִרְכָאן מִשְׁתַּכְּחֵי, מִשַּׁקְיוּ דְּנַחֲלָא עֲמִיקָא דְּכֹלָּא.

31. After all this, WHEN ALL THE HIGHER AND LOWER GRADES WERE FILLED WITH ABUNDANCE FROM ABA AND IMA, IT SAYS: "the earth is satiated with the fruits of Your works" (Ibid.); that is, the sanctified land up high, MEANING MALCHUT. When it is blessed, all the worlds are gladdened and are blessed, and that happens when the blessings prevail from the watering of the stream, WHICH IS THE SPRING MENTIONED ABOVE, THAT IS ABA AND IMA, the deepest of all.

32. וּבְשַׁעֲתָא דְּבִרְכָאן לָא מִשְׁתַּכְּחֵי לְנַחְתָּא בְּעָלְמָא, כְּדֵין עָלְמָא יְתִיב בְּדִינָא, וּמִסִּטְרָא דִשְׂמָאלָא רוּחָא אִתְּעַר וְאִתְפְּשַׁט בְּעָלְמָא וְכַמָּה חֵבִילֵי טְרִיקִין מִשְׁתַּכְּחֵי בְּעָלְמָא, וְשָׁרָאן עַל בְּנֵי נָשָׁא, וּמְסָאֵב הַהוּא רוּחָא לְהוּ, כְּבַר נָשׁ דְּגָוֵע וְרוּחַ מְסָאֲבָא שַׁרְיָא עָלֵיהּ. הָכִי נָמֵי שַׁרְיָא, לְמַעַן דְּיִקְרַב בַּהֲדֵיהּ.

32. At the time when the blessings are not available to descend upon the world, WHICH ARE CHASSADIM, AND MALCHUT RECEIVES CHOCHMAH FROM THE LEFT WITHOUT THE CHASSADIM, the world, THAT IS MALCHUT, sits in Judgment. From the left side stirs a spirit that extends over the world, and many regiments of harmful angels dwell in the world and rest over the people, SINCE WHEN CHOCHMAH IS WITHOUT CHASSADIM, ALL THE HARSH JUDGMENTS EMANATE FROM HER. And that spirit defiles them, similar to a person who dies and has a Spirit of Defilement dwell upon him. This is true for whoever comes near that SPIRIT FROM THE LEFT.

32. הה"ד, תַּסְתִּיר פָּנֶיךָ יִבָּהֲלוּן וְגוֹ'. הַאי קְרָא מַאי קָא מַיְירֵי. אֶלָּא תַּסְתִּיר פָּנֶיךָ יִבָּהֲלוּן, דְּהָא לָא אִתְשַׁקְיָין לְאִשְׁתַּכְּחָא בִּרְכָאן לְעָלְמִין. תּוֹסֵף רוּחָם יִגְוָעוּן, וְאִתְּעַר רוּחָא אַחֲרָא מִסִּטְרָא שְׂמָאלָא, וְרוּחַ מְסָאֲבָא שַׁרְיָא עַל בְּנֵי נָשָׁא, עַל אִינּוּן דְּמֵיתִין, וּמַאן דְּקָאֵים בַּהֲדַיְיהוּ, וְעַל שְׁאַר בְּנֵי נָשָׁא, מַאי אַסְוָותָא דִּלְהוֹן. הָא דִּכְתִיב וְאֶל עָפָר יְשׁוּבוּן. דָּא עֲפַר שְׂרֵיפַת הַחַטָּאת, בְּגִין לְאִתְדַּכְּאָה בֵּיהּ. וְהַיְינוּ רָזָא הַכֹּל הָיָה מִן הֶעָפָר, וַאֲפִילוּ גַּלְגַּל חַמָּה.

32. הה"ד, תַּסְתִּיר פָּנֶיךָ יִבָּהֲלוּן וְגוֹ'. הַאי קְרָא מַאי קָא מַיְירֵי. אֶלָּא תַּסְתִּיר פָּנֶיךָ יִבָּהֲלוּן, דְּהָא לָא אִתְשַׁקְיָין לְאִשְׁתַּכְּחָא בִּרְכָאן לְעָלְמִין. תּוֹסֵף רוּחָם יִגְוָעוּן, וְאִתְּעַר רוּחָא אַחֲרָא מִסִּטְרָא שְׂמָאלָא, וְרוּחַ מְסָאֲבָא שַׁרְיָא עַל בְּנֵי נָשָׁא, עַל אִינּוּן דְּמֵיתִין, וּמַאן דְּקָאֵים בַּהֲדַיְיהוּ, וְעַל שְׁאַר בְּנֵי נָשָׁא, מַאי אַסְוָותָא דִּלְהוֹן. הָא דִּכְתִיב וְאֶל עָפָר יְשׁוּבוּן. דָּא עֲפַר שְׂרֵיפַת הַחַטָּאת, בְּגִין לְאִתְדַּכְּאָה בֵּיהּ. וְהַיְינוּ רָזָא הַכֹּל הָיָה מִן הֶעָפָר, וַאֲפִילוּ גַּלְגַּל חַמָּה.

34. לְבָתַר דְּמֵהַדְרָן לְהַאי עָפָר, בְּגִין לְאִתְדַּכְּאָה בֵּיהּ, מִתְעַבְּר רוּחָא מְסָאֲבָא, וְאִתְּעַר רוּחָא אַחֲרָא קַדִּישָׁא, וְשָׁארִי בְּעָלְמָא. הה"ד, תְּשַׁלַּח רוּחֲךָ יִבָּרֵאוּן, יִבָּרֵאוּן, וְיִתְסוּן בְּאַסְוָותָא עִלָּאָה, דְּרוּחָא אַחֲרָא. וּתְחַדֵּשׁ פְּנֵי אֲדָמָה, דְּהָא אִתְדַּכְּיָאת, וְחַדְתּוּתֵי דְסִיהֲרָא אִשְׁתְּכַח, וְעָלְמִין כֻּלְּהוּ מִתְבָּרְכָאן. זַכָּאָה חוּלָקְהוֹן דְּיִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא יָהִיב לוֹן עֵיטָא, דְּכֹלָּא אַסְוָותָא, בְּגִין דְּיִזְכּוּן לְחַיֵּי עָלְמָא דְּאָתֵי, וְיִשְׁתְּכְחוּ דַּכְיָין בְּהַאי עָלְמָא, קַדִּישִׁין לְעָלְמָא דְּאָתֵי, עָלַיְיהוּ כְּתִיב וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים וּטְהַרְתֶּם.

34. After returning to this dust in order to be purified through it, AS MENTIONED NEARBY, the Spirit of Defilement is removed. And another Holy Spirit is aroused, which prevails upon the world. This is what it says: "You send forth your breath (also: 'spirit'), they are created" (Ibid. 30); they are created and healed with the loftier remedy of another spirit. "And You renew the face of the earth" (Ibid.); since it was purified, the moon is renewed and all the realms are blessed. Praised is the lot of Yisrael, since the Holy One, blessed be He, gave them counsel. All of it is a remedy in order to gain life in the World to Come, and for them to be considered purified in this world and sanctified for the World to Come. About them, it is written: "then will I sprinkle clean water upon you, and you shall be clean" (Yechezkel 36:25).

6. Moses, Aaron and Miriam

Rabbi Shimon tells Rabbi Yehuda that Miriam died because the death of righteous atones for the world; when she departed the well that accompanied the children of Yisrael in the desert was gone. At that time the right was weakened and the sun was dimmed, and when Aaron died the right was broken and the sun was darkened. Rabbi Shimon says there has never been a generation like the one in which Moses, Aaron and Miriam all lived. Even in the generation of Solomon they drew from the moon, that was full, rather than the sun, as in Moses' time. Rabbi Shimon talks about Joshua, who labored to inherit the land of Yisrael but did not attain the full completion of the moon; he toiled for Yisrael under the sun, Moses, for he did not have light of his own. We learn that every place where Solomon mentions "under the sun," he is speaking about his own level, Malchut. Rabbi Shimon says that whoever is attached to the moon without the sun reflects the first sin in the world, the sin of the Tree of Knowledge of Good and Evil.

35. "Then came the children of Yisrael, the whole congregation into the desert of Zin..." (Bemidbar 20:1). Rabbi Yehuda said: Why is the passage about the laws of the red cow near to the death of Miriam? The explanation was already established. HE RESPONDS: However, since the Judgment was executed upon this cow in order to purify the unclean, Judgment was executed upon Miriam for the purpose of cleansing the world, SINCE THE DEATH OF THE JUST ATONES FOR THE WORLD, and she departed from this world. When Miriam departed, the well that accompanied the children of Yisrael in the desert was gone. And the well of everyone was gone; THAT IS THE SECRET OF MALCHUT.

35. וַיָּבֹאוּ בְנֵי יִשְׂרָאֵל כָּל הָעֵדָה מִדְבַּר צִין וְגוֹ׳. ר׳ יְהוּדָה אָמַר, אֲמַאי פַּרְשְׁתָּא דִּפָּרָה, סְמִיכָה לְמִיתַת מִרְיָם. הָא אוּקְמוּהָ. אֶלָּא כֵּיוָן דְּאִתְעֲבִיד דִּינָא בְּהַאי פָּרָה, לְדַכְּאָה לְמִסְאֲבֵי, אִתְעֲבִיד דִּינָא בְּמִרְיָם, לְדַכְּאָה עָלְמָא, וְאִסְתְּלָקַת מִן עָלְמָא. כֵּיוָן דְּאִסְתְּלָקַת מִרְיָם, אִסְתַּלָּק הַהוּא בְּאֵר, דַּהֲוָה אָזִיל עִמְּהוֹן דְּיִשְׂרָאֵל בְּמַדְבְּרָא וְאִסְתַּלָּק בֵּירָא בְּכֻלָּא.

36. Rabbi Aba said that it is written: Now, you "son of man, take up a lamentation" (Yechezkel 28:12), about the virgin of Yisrael, THAT IS MALCHUT. HE ASKS: Is it about her alone? HE RESPONDS: No. It is only that everyone was broken because of her, since it was for her that the breaking of the right OF ZEIR ANPIN followed, THAT IS THE SECRET OF THE DEPARTURE OF CHESED DUE TO THE SEPARATION OF MALCHUT. FOR CHESED was bringing her near to the body, WHICH IS ZEIR ANPIN. And the body, which is the sun, MEANING ZEIR ANPIN THAT INFLUENCES MALCHUT, was dimmed for her, SINCE IT HAD NOBODY TO INSPIRE. This is the secret of: "save with Your right hand, and answer me" (Tehilim 60:7), MEANING SAVE THE RIGHT HAND THAT WAS SEVERED BY THE SEPARATION OF MALCHUT. ALSO, this affected the body, as is written: "I clothe the heavens with blackness" (Yeshayah 50:3), since the sun, THAT IS ZEIR ANPIN, was darkened because of her. Similar to this is the verse: "And Miriam died there" (Bemidbar 20:1), BECAUSE THAT INDICATES THE DEPARTURE OF MALCHUT. AS MENTIONED ABOVE, THE WEAKENING OF THE RIGHT ALSO OCCURRED AND ZEIR ANPIN WAS DARKENED.

36. א״ר אַבָּא, כְּתִיב וְאַתָּה בֶּן אָדָם שָׂא קִינָה עַל בְּתוּלַת יִשְׂרָאֵל, וְכִי עָלָה בִּלְחוֹדָהָא. לָא. אֶלָּא בְּגִין דְּכֻלָּא אִתְּבַר בְּגִינָהּ. בְּגִינָהּ אִתְּבַר יְמִינָא אֲבַתְרָהּ, דַּהֲוָה מְקָרֵב לָהּ גַּבֵּי גּוּפָא. וְגוּפָא דְּאִיהוּ שִׁמְשָׁא, אִתְחֲשַׁךְ בְּגִינָהּ. וְדָא הוּא רָזָא דִּכְתִיב הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי. גּוּפָא דִּכְתִיב אַלְבִּישׁ שָׁמַיִם קַדְרוּת, דְּהָא שִׁמְשָׁא אִתְחֲשַׁךְ בְּגִינָהּ. כְּגַוְונָא דָא וַתָּמֹת שָׁם מִרְיָם וְגוֹ׳.

37. "And there was no water for the congregation" (Ibid. 2), since the well of above departed, WHICH IS MALCHUT, as well as the lower, WHICH IS MIRIAM. Then the right was broken, as is written: "Aaron shall be gathered to his people" (Ibid. 24). HE IS THE SECRET OF CHESED, WHICH IS THE RIGHT. Following that, the sun dimmed, as is written: "and die in the mount...and be gathered to your people" (Devarim 32:50), AND MOSES WAS THE CHARIOT TO ZEIR ANPIN, REFERRED TO AS 'SUN'. We see here that the right arm was broken and the body, which is the sun, became darkened.

37. וְלֹא הָיָה מַיִם לָעֵדָה, דְּהָא אִסְתַּלָּק בֵּירָא דְּעֵילָּא וְתַתָּא לְבָתַר אִתְּבַר יְמִינָא, דִּכְתִיב יֵאָסֵף אַהֲרֹן אֶל עַמָּיו. וּלְבָתַר אִתְחֲשַׁךְ שִׁמְשָׁא, דִּכְתִיב וּמוּת בָּהָר וְגוֹ׳. וְהֵאָסֵף אֶל עַמֶּךָ וְגוֹ׳. הָא דְּרוֹעָא יְמִינָא אִתְּבַר, וְגוּפָא דְּאִיהוּ שִׁמְשָׁא אִתְחֲשַׁךְ.

38. Come and behold: there was no generation in the world similar to the generation when Moses as well as Aaron and Miriam lived in the world. If you say that the times of Solomon were similar, it is not so. In the times of Solomon, the moon was dominant, SINCE THAT GENERATION WAS RECEIVING FROM THE MOON, WHICH IS MALCHUT, and the sun was gathered, BECAUSE THEY DID NOT RECEIVE FROM ZEIR ANPIN, REFERRED TO AS 'SUN'. During the time of Moses, the moon was gathered, so THAT THEY DID NOT RECEIVE FROM MALCHUT, and the sun was dominant, AS THEY WERE RECEIVING FROM ZEIR ANPIN, REFERRED TO AS 'SUN'.

38. ות״ח, לָא אִשְׁתְּכַח דָּרָא בְּעָלְמָא, כְּדָרָא דְּמֹשֶׁה קַיְּימָא בְּעָלְמָא, וְאַהֲרֹן וּמִרְיָם. וְאִי תֵּימָא בְּיוֹמוֹי דִּשְׁלֹמֹה הָכִי נַמִי. לָאו. דְּהָא בְּיוֹמוֹי דִּשְׁלֹמֹה שַׁלִּיט סִיהֲרָא, וְשִׁמְשָׁא אִתְכְּנִיש. וּבְיוֹמוֹי דְּמֹשֶׁה, אִתְכְּנִיש סִיהֲרָא, וְשִׁמְשָׁא שַׁלְּטָא.

39. There were three siblings, Moses, Aaron and Miriam, as it says: "and I sent before you Moses, Aaron, and Miriam" (Michah 6:4). Miriam is the moon, MALCHUT, Moses is the sun, ZEIR ANPIN, Aaron is the right arm, CHESED, and Hur is the left arm, GVURAH. Some say that Nahshon, the son of Amminadab WAS THE LEFT ARM. At first Miriam died, and the moon departed and the well disappeared. Afterward, the right arm that always brings near the moon, WHICH IS MALCHUT, joyfully and with friendship, broke. Therefore, it is written: "and Miriam the prophetess, the sister of Aaron, took..." (Shemot 15:20). Surely she is Aaron's sister, for he is the arm that brings her near in unity and brotherhood with the body, WHICH IS ZEIR ANPIN.

39. תְּלַת אַחִין הֲווֹ: מֹשֶׁה, אַהֲרֹן, וּמִרְיָם. כד״א וְאֶשְׁלַח לְפָנֶיךָ אֶת מֹשֶׁה אַהֲרֹן וּמִרְיָם. מִרְיָם, סִיהֲרָא. מֹשֶׁה, שִׁמְשָׁא. אַהֲרֹן, דְּרוֹעָא יְמִינָא. חוּר, דְּרוֹעָא שְׂמָאלָא. וְאַמְרֵי לָהּ, נַחְשׁוֹן בֶּן עֲמִינָדָב. בְּקַדְמֵיתָא מִיתַת מִרְיָם, אִסְתְּלָקַת סִיהֲרָא, אִסְתַּלָּק בְּאֵר. לְבָתַר אִתְּבַר דְּרוֹעָא יְמִינָא, דִּמְקָרֵב תָּדִיר סִיהֲרָא, בְּאָחוּה, בְּחִידוּ. וע״ד כְּתִיב, וַתִּקַּח מִרְיָם הַנְּבִיאָה אֲחוֹת אַהֲרֹן. אֲחוֹת אַהֲרֹן וַדַּאי, דְּאִיהוּ דְּרוֹעָא, דִּמְקָרֵב לָהּ בְּאַחֲדוּתָא, בְּאַחֲוָה עִם גּוּפָא.

40. Afterward, the sun was gathered in and it was darkened, as we explained that it is written: "and be gathered to your people..." Happy is the generation in which Moses, Aaron, and Miriam existed in the world. During the era of Solomon, the moon was dominant, WHICH IS MALCHUT, in her correction, IN HER FULLNESS, and was visible in the world. Solomon was established in the wisdom of her light, SINCE THE REVELATION OF THE LIGHT OF CHOCHMAH IS ONLY POSSIBLE IN MALCHUT. And he ruled the world. As soon as the moon set, due to his sins, she became flawed day after day until she was located in the western sector, WHICH IS THE LOCATION OF MALCHUT ITSELF, and nothing more. Then, just one tribe was given to his son, SOLOMON, AND THE REST TO JEROBOAM. Happy is the lot of Moses, the faithful prophet.

40. לְבָתַר אִתְּכְּנִישׁ שִׁמְשָׁא וְאִתְחֲשָׁךְ, כְּמָה דְּאוֹקִימְנָא דִּכְתִיב וְהֵאָסֵף אֶל עַמֶּךָ גַּם אַתָּה וְגוֹ׳. זַכָּאָה חוּלְקְהוֹן דְּמֹשֶׁה אַהֲרֹן וּמִרְיָם, דְּאִשְׁתְּכָחוּ בְּעָלְמָא. בְּיוֹמוֹי דִּשְׁלֹמֹה, שַׁלְטָא סִיהֲרָא, בְּתִקּוּנָהָא, וְאִתְחַזֵּי בְּעָלְמָא. וְאִתְקַיֵּים שְׁלֹמֹה בְּחָכְמְתָא דִּנְהִירוּ דִּילָהּ, וְשָׁלִיט בְּעָלְמָא. כֵּיוָן דְּסִיהֲרָא נַחְתָּא בְּחוֹבוֹי, אִתְפְּגִים יוֹמָא בָּתַר יוֹמָא, עַד דְּאִשְׁתְּכַח בְּקֶרֶן מַעֲרָבִית, וְלָא יַתִּיר, וְאִתְיְהִיב שִׁבְטָא חַד לִבְרֵיהּ. זַכָּאָה חוּלְקָא דְּמֹשֶׁה נְבִיאָה מְהֵימְנָא.

41. It is written: "the sun also rises, and the sun goes down" (Kohelet 1:5), and we have explained this verse. However, "the sun also rises," refers to the time when Yisrael left Egypt, when the sun, WHO IS MOSES, was shining, and not the moon, WHICH IS MALCHUT. "...and hastens to its place..." since it is written: "and the sun goes down," BECAUSE MOSES WAS GATHERED in the desert with the rest of those who died in the desert. When the sun set, to which location was it gathered? "To its place"; that is, so it would illuminate the moon. This is what it says: "hastens...where it rises again"; and even though it was gathered, it assuredly "rises again," since the moon has no illuminating brightness except that which it receives from the sun. This is the secret of that which is written: "You shall sleep with your fathers...will rise up..." (Devarim 31:16). Even though you will be gathered, you will rise up to illuminate to the moon, which refers to Joshua, SINCE JOSHUA WAS A CARRIAGE TO MALCHUT.

41. כְּתִיב וְזָרַח הַשֶּׁמֶשׁ וּבָא הַשָּׁמֶשׁ וְגוֹ׳. הַאי קְרָא אוֹקִימְנָא. אֲבָל וְזָרַח הַשֶּׁמֶשׁ, כַּד נַפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, דְּנָהִיר שִׁמְשָׁא וְלָא סִיהֲרָא. וְאֶל מְקוֹמוֹ שׁוֹאֵף וְגוֹ׳, הָא כְּתִיב וּבָא הַשֶּׁמֶשׁ, בְּמַדְבְּרָא, עִם שְׁאַר מֵתֵי מַדְבְּרָא. כֵּיוָן דְּעָאל שִׁמְשָׁא, לְאָן אֲתָר אִתְכְּנִישׁ. אֶל מְקוֹמוֹ, בְּגִין לְאַנְהָרָא לְסִיהֲרָא. הה״ד שׁוֹאֵף זוֹרֵחַ הוּא שָׁם. דאע״ג דְּאִתְכְּנִישׁ, זוֹרֵחַ הוּא שָׁם וַדַּאי. דְּהָא לָא אַנְהִיר סִיהֲרָא, אֶלָּא מִנְּהוֹרָא דְּשִׁמְשָׁא. וְדָא הוּא רָזָא דִּכְתִיב, הִנְךָ שׁוֹכֵב עִם אֲבוֹתֶיךָ וְקָם. אע״ג דְּתִתְכְּנֵשׁ, הִנְךָ קָיֵים לְאַנְהָרָא לְסִיהֲרָא. דָּא הוּא יְהוֹשֻׁעַ.

42. And about him, OF JOSHUA, this verse is written: "what profit has a man of all his labor..." (Kohelet 1:3). That is Joshua, who strove to inherit the land of Yisrael, WHICH IS MALCHUT, and did not attain the full completion of the moon, WHICH IS MALCHUT, AS would have been proper. He toiled for Yisrael under the sun, MEANING under Moses, WHO IS THE SECRET OF ZEIR ANPIN, REFERRED TO AS 'SUN'. Come and behold: woe for that embarrassment, woe for that shame, that he worked UNDER MOSES and did not actually take his place, WHICH IS THE SUN, but rather he only had a place under the sun, for he had no light of his own, except the brightness OF THE SUN that was illuminating on him. What praise is then upon him if he could not fulfill completely either way, TO THE SUN OR THE MOON, FOR SINCE HE COULD NOT PERFECT HIMSELF IN THE LEVEL OF THE SUN, HE THEREFORE COULD NOT PERFECT THE MOON.

42. וְעָלֶיהָ כְּתִיב הַאי קְרָא, מַה יִּתְרוֹן לָאָדָם בְּכָל עֲמָלוֹ וְגוֹ׳. מַה יִּתְרוֹן לָאָדָם בְּכָל עֲמָלוֹ, דָּא יְהוֹשֻׁעַ, דְּאִשְׁתְּדַל לְאַחְסָנָא אַרְעָא דְּיִשְׂרָאֵל, וְלָא זָכָה לְאַשְׁלְמָא לְסִיהֲרָא כַּדְּקָא יָאוּת, דְּהָא אִיהוּ אַעְמַל בְּהוּ בְּיִשְׂרָאֵל, תַּחַת הַשֶּׁמֶשׁ תְּחוֹתֵיהּ דְּמֹשֶׁה. ת״ח, וַוי לְהַהוּא כְּסוּפָא, וַוי לְהַהוּא כְּלִימָה, בְּגִין דְּפָלַח, וְלָא נָטַל אַתְרֵיהּ מִמֶּשׁ, אֶלָּא תְּחוֹת שִׁמְשָׁא, וְלָא הֲוָה לֵיהּ נְהִירוּ מִדִּילֵיהּ, אֶלָּא נְהִירוּ דְּנָהִיר לֵיהּ. וְאִי הָכִי, מַאי תּוּשְׁבַּחְתָּא הֲוָה לֵיהּ, הוֹאִיל וְלָא אַשְׁלִים לְהָכָא וּלְהָכָא.

43. וּבְכֹל אֲתָר דְּאָמַר שְׁלֹמֹה תַּחַת הַשָּׁמֶשׁ, עַל דַּרְגָּא דִּילֵיהּ קָאָמַר. רָאִיתִי תַּחַת הַשָּׁמֶשׁ. וְעוֹד רָאִיתִי תַּחַת הַשָּׁמֶשׁ. שַׁבְתִּי וְרָאֹה תַּחַת הַשָּׁמֶשׁ. וְכֵן כֻּלְּהוּ. וּבְגִין דַּרְגָּא דִּילֵיהּ קָאָמַר. וְדָא הוּא רָזָא דִּמְלָה וַדַּאי.

43. In every place where Solomon mentions, "under the sun," he speaks about his own level, THAT IS MALCHUT. For example: "I have seen under the sun" (Kohelet 5:12), and, "moreover I saw under the sun" (Kohelet 3:16), and finally, "I returned, and saw under the sun" (Kohelet 9:11). It is the same in everything that he spoke of his own level, and that definitely is the secret of the matter.

44. רש"א, וַדַּאי מַאן דְּנָטִיל סָמָא דְּמוֹתָא בְּלְחוֹדוֹי, עָלֵיהּ כְּתִיב בְּכָל עֲמָלוֹ שֶׁיַּעֲמוֹל תַּחַת הַשָּׁמֶשׁ וַדַּאי. וּמַאן הוּא תַּחַת הַשָּׁמֶשׁ. הֲוֵי אִימָא דָּא סִיהֲרָא. וּמַאן דְּאָחִיד סִיהֲרָא בְּלָא שִׁמְשָׁא, עֲמָלוֹ תַּחַת הַשָּׁמֶשׁ וַדַּאי. וְדָא הוּא חוֹבָא קַדְמָאָה דְּעָלְמָא. וְעַל דָּא מַה יִּתְרוֹן לָאָדָם בְּכָל עֲמָלוֹ, לָאָדָם קַדְמָאָה, וְכֵן לְכֻלְּהוּ דְּאַתְיָין בַּתְרֵיהּ, דְּחָבוּ בַּאֲתָר דָּא.

44. Rabbi Shimon says that HE DISAGREES WITH THE ABOVE MENTIONED: Certainly, the scripture writes about one who takes deadly poison alone, MEANING MALCHUT EXCLUSIVELY, WITHOUT ZEIR ANPIN: "of all his labor wherein he labors under the sun" (Kohelet 1:3). Who is under the sun? One says that is the moon, WHICH IS MALCHUT, and whoever is attached to the moon without the sun, DEFINITELY FINDS his labor to be "under the sun." That was the first sin in the world, MEANING THE SIN OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL THAT CARRIED DOWN THE LIGHT OF CHOCHMAH IN MALCHUT FROM ABOVE TO BELOW. BY THIS, IT SEPARATED HER FROM ZEIR ANPIN, HER HUSBAND, AND TOOK MALCHUT ALONE. Therefore, THE SCRIPTURE SAYS: "what profit has a man (Heb. Adam) of all his labor wherein he labors under the sun." THAT IS SAID about Adam, and the same applies to all those who come after him who sin in that location.

7. "Round and round goes the wind"
Rabbi Shimon says that in the title verse it means the wind is the Holy Spirit that circles in two directions to adhere to the body. He refers to the three Patriarchs who are the holy Chariot and says that David is the spirit that was attached to them so that they are a perfectly complete holy Chariot. Rabbi Shimon concludes by saying that all of King Solomon's words are recited in the innermost recesses of the holy chamber because they conceal a much deeper wisdom than people realize.

45. הוֹלֵךְ אֶל דָּרוֹם וְסוֹבֵב אֶל צָפוֹן, הַיְינוּ דִּכְתִיב, מִימִינוֹ אֵשׁ דָּת לָמוֹ. יְמִינוֹ, זֶה דָּרוֹם. אֵשׁ דָּת, דָּא צָפוֹן. וְדָא כָּלִיל בְּדָא.

45. "...goes toward the south, and veers to the north..." (Kohelet 1:6). This is what is written: "from His right hand went a fiery law for them" (Devarim 33:2); "His right hand," is south, CHESED; "a fiery law," is north, GVURAH - and one is included in the other. THEREFORE, IT IS WRITTEN: "GOES TOWARD THE SOUTH, AND VEERS TO THE NORTH."

46. סוֹבֵב סוֹבֵב הוֹלֵךְ הָרוּחַ, הַאי קְרָא קַשְׁיָא, סוֹבֵב סוֹבֵב הוֹלֵךְ הַשֶּׁמֶשׁ מִבָּעֵי לֵיהּ, מַאי הוֹלֵךְ הָרוּחַ. מַאן רוּחָא דָּא, דָּא הוּא תַּחַת הַשָּׁמֶשׁ, דְּאִקְרֵי רוּחַ הַקֹּדֶשׁ. וְדָא רוּחַ הוֹלֵךְ וְסוֹבֵב לְאִלֵּין תְּרֵין סִטְרִין לְאִתְחַבְּרָא בְּגוּפָא. וע"ד כְּתִיב הָרוּחַ, הַהוּא דְּאִשְׁתְּמוֹדַע. חוּלָקָא דְּיִשְׂרָאֵל.

46. "Round and round goes the wind" (Kohelet 1:6). This verse is difficult. It should have said, 'Round and round goes the sun'. What is, "goes the wind"? HE REPLIES: Who is that wind (also: 'spirit')? It is under the sun and is called the 'Holy Spirit', MEANING MALCHUT. And that spirit, MALCHUT, follows and circles in those two directions, SOUTH AND NORTH, WHICH ARE THE RIGHT COLUMN AND THE LEFT COLUMN, to adhere to the body, THAT IS ZEIR ANPIN CALLED 'SUN'. Therefore, "the wind," is spelled out WITH THE HEI OF THE DEFINITE ARTICLE, TO INDICATE that which is obvious, which is the portion of Yisrael, MEANING MALCHUT, WHICH IS THE PART OF ZEIR ANPIN CALLED 'YISRAEL'. SIMILARLY, YISRAEL BELOW COUNT IN ACCORDANCE WITH THE MOON CYCLE, WHICH IS THEIR LOT, ONLY IT IS TOGETHER WITH ZEIR ANPIN.

47. וְעַל סְבִיבוֹתָיו שָׁב הָרוּחַ, מַאן סְבִיבוֹתָיו. אִלֵּין אֲבָהָן, דְּאִינּוּן רְתִיכָא קַדִּישָׁא, וְאִינּוּן תְּלַת, וְדָוִד דָּא הוּא רוּחָא רְבִיעָאָה, דְּאִתְחַבָּר בְּהוּ הָא אִינּוּן רְתִיכָא קַדִּישָׁא שְׁלִימָתָא, וְעַל דָּא כְּתִיב, אֶבֶן מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה.

47. "And on its circuits the wind returns" (Ibid.). HE INQUIRES: What are "its circuits"? HE REPLIES: These refer to the Patriarchs, who are the holy Chariot. They are three and David is the spirit, that fourth who was attached to them so that they are a perfectly complete holy Chariot. ABOUT DAVID WHO ROSE TO BE INCLUDED IN THE HIGHER CHARIOT, it is written: "the stone which the builders rejected has become the head stone of the corner" (Tehilim 118:22).

48. בְּגִין דְּכָל מִלּוֹי דִּשְׁלֹמֹה מַלְכָּא סְתִימִין כֻּלְּהוּ בְּחָכְמְתָא, וְכֻלְּהוּ לְגוֹ בְּגוֹ דְּהֵיכְלָא קַדִּישָׁא, וּבְנֵי נָשָׁא לָא מִסְתַּכְּלֵי בְּהוּ, וְחָמָאן מִלּוֹי כְּמִלִּין דב״נ אַחֲרָא. אִי הָכִי, מַה שְׁבָחָא הוּא לִשְׁלֹמֹה מַלְכָּא בְּחָכְמָתֵיהּ, מִשְׁאַר בְּנֵי נָשָׁא. אֶלָּא וַדַּאי כָּל מִלָּה וּמִלָּה דִּשְׁלֹמֹה מַלְכָּא סְתִים בְּחָכְמְתָא.

48. Because all of King Solomon's words are concealed in wisdom, all ARE RECITED in the innermost recesses of the holy chamber. People do not pay attention to observe them and they simply see his words as the same as the sayings of any other person. And if this is so, what is the praise to King Solomon with his wisdom over any other person? Assuredly, every word and saying of Solomon, the King, is concealed in wisdom.

8. "Wisdom is good with an inheritance"
Rabbi Shimon tells us that the title verse means that it is good when Wisdom, Chochmah, dwells with the children of Yisrael so they will be attached to her. We hear that "the excellency of knowledge" is the Tree of Life, the secret of Da'at and Zeir Anpin. In another explanation, Rabbi Shimon says that it is the Righteous of the world that is the brightness of the sun, and he goes on to talk about those who become attached to the Tree of Life.

49. פָּתַח וְאָמַר, טוֹבָה חָכְמָה עִם נַחֲלָה וְיוֹתֵר לְרוֹאֵי הַשֶּׁמֶשׁ, אִי לָאו דְּהָא אִתְגַּלְיָיא מִלָּה דָּא, לָא יְדַעְנָא מַאי קָאָמַר. טוֹבָה חָכְמָה, דָּא הִיא חָכְמָה, דְּהִיא תַּחַת הַשֶּׁמֶשׁ, כּוּרְסְיָיא מִתְתַּקְנָא לֵיהּ. טוֹבָה חָכְמָה עִם נַחֲלָה, יָאָה וְשַׁפִּירָא כַּד אִיהִי שַׁרְיָיא עִמְּהוֹן דְּיִשְׂרָאֵל, דְּאִינּוּן נַחֲלָה וְעַדְבָא דִּילֵהּ, לְאִתְקַשְּׁרָא בָּהּ.

49. He opened the discussion with the verse: "wisdom is good with an inheritance: and by it there is [more] profit to them that see the sun" (Kohelet 7:11). If this matter had not been revealed TO ME, I would have no idea of its meaning. "Wisdom is good," refers to Chochmah that is underneath the sun, which is a Throne that is prepared FOR THE SUN THAT IS ZEIR ANPIN, WHICH IS CHOCHMAH IN MALCHUT, MEANING THE LOWER CHOCHMAH REFERRED TO AS "UNDER THE SUN," AND CALLED THE 'THRONE'. "Wisdom is good with an inheritance," means it is well and good when CHOCHMAH, WHICH IS MALCHUT, dwells with Yisrael so they will be attached to her, since they are the inheritance and lot OF MALCHUT.

50. אֲבָל תּוּשְׁבַּחְתָּא יַתִּיר לְרוֹאֵי הַשֶּׁמֶשׁ, לְאִינּוּן דְּזָכוּ לְאִתְחַבְּרָא בְּשִׁמְשָׁא, וּלְאִתְקַשְּׁרָא בֵּיהּ, דְּהָא אָחִיד בְּאִילָנָא דְּחַיֵּי, וּמַאן דְּאָחִיד בֵּיהּ, בְּכֹלָּא אָחִיד, בְּחַיָּין דְּהַאי עָלְמָא, וּבְחַיֵּי דְּעָלְמָא דְּאָתֵי, וְדָא הוּא דִּכְתִיב, וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְּעָלֶיהָ. מַאי וְיִתְרוֹן דַּעַת. דָּא אִילָנָא דְּחַיֵּי. יִתְרוֹן דִּילֵיהּ מַהוּ, הַחָכְמָה וַדַּאי, דְּהָא תּוֹרָה, מֵחָכְמָה עִלָּאָה נָפְקָא.

50. However, more profit is for those "that see the sun," because they merit to be attached to the sun, WHICH IS ZEIR ANPIN, and to be connected with him. This one is attached to the Tree of Life, and whoever is attached to the Tree of Life is attached to everything, to the life of this world, WHICH IS MALCHUT, and life of the World to Come, WHICH IS BINAH, SINCE ZEIR ANPIN IS ATTACHED IN MALCHUT AND BINAH. This is what is written: "but the excellency of knowledge is that wisdom gives life to those who have it" (Ibid. 12). The meaning of, "but the excellency of knowledge" is the Tree of Life, WHICH IS THE SECRET OF DA'AT AND ZEIR ANPIN. What is its excellency? It is definitely Chochmah, since the Torah, WHICH IS ZEIR ANPIN, certainly emanated from higher Chochmah, WHICH IS ABA AND IMA.

51. תּוּ טוֹבָה חָכְמָה עִם נַחֲלָה, טוֹבָה חָכְמָה, וַדַּאי עִם נַחֲלָה, דָּא צַדִּיקָא דְּעָלְמָא, דְּאִיהוּ נְהוֹרָא דִּשְׁמְשָׁא, דְּהָא תְּרֵין דַּרְגִּין אִלֵּין כַּחֲדָא יַתְבֵי, וְדָא הוּא שְׁפִירוּ דִּלְהוֹן, אֲבָל וְיוֹתֵר לְרוֹאֵי הַשֶּׁמֶשׁ, לְאִינּוּן דְּמִתְאַחֲדִין בְּשִׁמְשָׁא, תּוּקְפָּא דְּכֹלָּא, שְׁבָחָא דְּכֹלָּא.

51. Another EXPLANATION FOR: "wisdom is good with an inheritance." Assuredly, "wisdom is good," WHICH IS THE LOWER CHOCHMAH, "with an inheritance." It is the Righteous of the world, MEANING YESOD IN ZEIR ANPIN, which is the brightness of the sun, SINCE YESOD OF ZEIR ANPIN IS THE LIGHT OF ZEIR ANPIN CALLED 'SUN'. Those two levels, YESOD AND MALCHUT, dwell together, and that is their beauty. However, "more profit to them that see the sun," NAMELY to those that unite with the sun ITSELF, WHICH IS ZEIR ANPIN, the strength of all and the praise of all.

52. וְדָא הוּא דַּעַת, אִילָנָא דְּחַיֵּיא, וְהָא אוּקְמוּהָ גַּם בְּלָא דַעַת נֶפֶשׁ לֹא טוֹב. מַאן נֶפֶשׁ. דָּא נֶפֶשׁ טוֹב דְּדָוִד מַלְכָּא. וְדָא חָכְמָה דְּקָאַמְרָן. וּבְגִינֵי כַּךְ יִתְרוֹן דַּעַת הַחָכְמָה, דְּמִתַּמָּן אִשְׁתְּרְשָׁא אִילָנָא וְאִתְנְטָע לְכָל סִטְרִין, וְכֵן לְכָל אִינּוּן דְּאֲחִידָן בֵּיהּ בְּהַאי אִילָנָא, וְעַל דָּא שְׁלֹמֹה מַלְכָּא לָא אִשְׁתְּכַח אֶלָּא בְּהַהוּא דַּרְגָּא דִּילֵיהּ, וּמִתַּמָּן יָדַע כֹּלָּא, וַהֲוָה אָמַר עוֹד רָאִיתִי תַּחַת הַשָּׁמֶשׁ, וְשַׁבְתִּי וְרָאִיתִי וְגוֹ׳. וְכֵן כֻּלְּהוּ. זַכָּאִין אִינּוּן צַדִּיקַיָּיא, דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, וְיַדְעִין אוֹרְחוֹי דְּמַלְכָּא קַדִּישָׁא, וּסְתִימִין עִלָּאִין דְּגְנִיזִין בְּאוֹרַיְיתָא, דִּכְתִיב כִּי יְשָׁרִים דַּרְכֵי יְיָ׳ וְגוֹ׳.

52. THE SUN is Da'at OF ZEIR ANPIN, which is the Tree of Life, as has already been explained: "Also, that the soul be without knowledge is not good" (Mishlei 19:2). Whose is this "soul"? It is the good soul of King David, THAT IS MALCHUT, and that is the Chochmah we mentioned, THAT AT THE TIME THAT THE SOUL, WHICH IS MALCHUT, IS ATTACHED TO DA'AT OF ZEIR ANPIN, IT IS CALLED 'LOWER CHOCHMAH'. Therefore, "the excellency of knowledge (Heb. da'at) is...wisdom." From there, FROM DA'AT, the tree is rooted, WHICH IS MALCHUT, and is planted in all directions, TO RIGHT AND LEFT, in all those who become attached to this tree. Therefore, Solomon the king was established only in his level, THAT IS MALCHUT. From there, he was aware of everything and he used to say: "and moreover I saw under the sun" (Kohelet 3:16); THAT IS MALCHUT THAT IS CALLED "UNDER THE SUN," AND ALSO, "I returned, and saw under the sun" (Kohelet 9:11). The same applies to all. Happy are the just who study the Torah and know the ways of the Holy King and the highly sealed things that are stored and hidden in the Torah, as it is written: "for the ways of Hashem are right..." (Hoshea 14:10).

9. "Aaron shall be gathered to his people"
From Rabbi Chiya we learn that when Solomon said, "So I praised the dead that are already dead more than the living that are yet alive," he meant those who had already been reincarnated more than once and have returned from the dead to redeem their earlier actions. We are told that the just deserve to reach a level higher than all the holy angels and their levels, that is the Upper Eden. Those who have less merit occupy a place below, the lower Eden that is located over the terrestrial garden. We hear about the difference between the higher Eden and the lower Eden. King Solomon said that the spirit that has not come down and is still in its original state is better than the dead or the living because it has not yet sinned and needs to receive no punishment. "But better than both of them," is the person who are innocently righteous that keep all the precepts of the Torah and stay attached always to God. Rabbi Chiya talks about Moses removing Aaron's garments and giving them to his son Elazar, and about God preparing a bed for Aaron at his death. Rabbi Shimon says that Miriam, Aaron and Moses each died in the place that was appropriate for them, and he describes some details about this. He concludes by saying that when punishment is decreed over the children of Yisrael it is voided by the righteous who are in God's presence above.

53. יֵאָסֵף אַהֲרֹן אֶל עַמָּיו וְגוֹ׳. רִבִּי חִיָּיא פָּתַח, וְשַׁבֵּחַ אֲנִי אֶת הַמֵּתִים שֶׁכְּבָר מֵתוּ וגו׳. הַאי קְרָא אִתְּמַר וְאוּקְמוּהָ. ת״ח, כָּל עוֹבָדוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, בְּדִינָא וּקְשׁוֹט, וְלֵית מַאן דְּאַקְשֵׁי לְקָבְלֵיהּ, וְיִמְחֵי בִּידֵיהּ, וְיֵימַר לֵיהּ מַה עַבְדַת, וְכִרְעוּתֵיהּ עָבֵד בְּכֹלָּא.

53. "Aaron shall be gathered to his people" (Bemidbar 20:24). Rabbi Chiya opened the discussion with the verse: "so I praised the dead that are already dead..." (Kohelet 4:2). We have learned this verse and it has been explained. Come and behold: all the deeds of the Holy One, blessed be He, are according to Justice and Truth. There exists no one that can present Him with ANY DIFFICULTIES, and object to it, and say to Him: 'What are you doing?' And He accomplished everything as He wished.

54. וְשַׁבֵּחַ אֲנִי אֶת הַמֵּתִים. וְכִי שְׁלֹמֹה מַלְכָּא מְשַׁבַּח לְמֵתַיָּיא יַתִּיר מִן חַיָּיא, וְהָא לָא אִקְרֵי חַי אֶלָּא מַאן דְּאִיהוּ בְּאֹרַח קְשׁוֹט בְּהַאי עָלְמָא, כְּמָה דְּאַתְּ אָמַר וּבְנָיָהוּ בֶן יְהוֹיָדָע בֶּן אִישׁ חַי, וְהָא אוּקְמוּהָ חַבְרַיָּיא, וְרָשָׁע דְּלָא אָזִיל בְּאֹרַח קְשׁוֹט אִקְרֵי מֵת, וְאִיהוּ מְשַׁבַּח לַמֵּתִים מִן הַחַיִּים.

54. "So I praised the dead." HE ASKS: Does King Solomon then praise the dead more than the living? Here, nobody is considered living unless he is on a true path in this world, as it says, "And Benaiah ben Jehoiada, the son of a valiant (lit. 'living') man" (II Shmuel 23:20). The friends have explained this. The wicked one who does not follow the true path is considered dead, YET KING SOLOMON praises the dead more than the living ones.

55. אֶלָּא, וַדַּאי כָּל מִלּוֹי דִּשְׁלֹמֹה מַלְכָּא, בְּחָכְמְתָא אִתְּמָרוּ, וְהָא אִתְּמַר, וְשַׁבַּח אֲנִי אֶת הַמֵּתִים, אִילוּ לָא כְּתִיב יַתִּיר, הֲוָה אֲמִינָא הָכִי, אֲבָל כֵּיוָן דִּכְתִיב שֶׁכְּבָר מֵתוּ, אִשְׁתְּכַח מִלָּה אַחֲרָא בְּחָכְמְתָא. שֶׁכְּבָר מֵתוּ: זִמְנָא אַחֲרָא אִסְתְּלָקוּ מִן עָלְמָא, וְאִתְתַּקָּן בְּעַפְרָא, כ״ש דְּהָא קַבִּיל עוֹנְשָׁא זִמְנָא וּתְרֵין, וְדָא וַדַּאי, אַתְרֵיהּ אִתְתַּקָּן בִּשְׁבָחָא יַתִּיר מֵאִינּוּן חַיֵּי, דְּעַד לָא קַבִּילוּ עוֹנְשָׁא.

55. Most definitely, all the words of King Solomon were said with wisdom and here we were taught, "so I praised the dead." If nothing more had been written, I would have said so, THAT HE PRAISES THE DEAD ONES MORE THAN THE LIVING, but since it is already written, "that are already dead," we find here another gem of wisdom. "...that are already dead..." MEANS that they have already died at a different time and that they have already departed from the world and were mended by the dust. THEY HAVE ALREADY RETURNED, INCARNATED, AND REVISITED THIS WORLD, and most certainly received their punishment once or twice, SINCE THEY WERE ALREADY HERE IN THIS WORLD TWICE. It is certain that their station has been more profitably prepared than those living and that they have not yet received the punishment OF REINCARNATION.

56. וע״ד כְּתִיב וְשַׁבַּח אֲנִי אֶת הַמֵּתִים שֶׁכְּבָר מֵתוּ, דַּיְיקָא, אִלֵּין אִינּוּן חַיִּין, וְאִקְרוּן מֵתִים. מ״ט אִקְרוּן מֵתִים, בְּגִין דְּהָא טְעֲמוּ טַעֲמָא דְּמוֹתָא, ואע״ג דְּקַיְּימֵי בְּהַאי עָלְמָא, מֵתִים אִינּוּן, וּמִבֵּין מֵתַיָּיא אָהַדְרוּ. וְעוֹד עַל עוֹבְדִין קַדְמָאִין קַיְּימִין לְאַתְקָנָא, וְאִקְרוּן מֵתִים. מִן הַחַיִּים אֲשֶׁר הֵמָּה חַיִּים, דְּעַד לָא טְעֲמוּ טַעֲמָא דְּמוֹתָא, וְלָא קַבִּילוּ עוֹנְשַׁיְיהוּ, וְלָא יַדְעֵי אִי זַכָּאן בְּהַהוּא עָלְמָא וְאִי לָאו.

56. Therefore, it is written: "so I praised the dead that are already dead," AND "THAT ARE ALREADY DEAD" is precise, MEANING those that are alive now, but are considered dead. What is the reason that they are considered dead? It is because they have already felt the taste of death and, although they exist in this world, they are dead and they were returned here from the dead. In addition, they are ready to repair the earlier activities THAT THEY PERFORMED PRIOR TO DYING. THEREFORE, they are considered dead, SINCE THEY ARE IN THE PROCESS OF CORRECTING THE DEEDS OF SOMEONE WHO ALREADY DIED. "...from these living that are alive..." (Kohelet 4:2). Since they have not yet tasted the taste of death and have not received their punishment, they do not know if they are worthy of that world or not.

57. ת״ח, זַכָּאין דְּזַכָּאן לְאִתְקַשְׁרָא בִּצְרוֹרָא דְּחַיֵּי, אִינּוּן זַכָּאין לְמֶחֱמֵי בִּיקָרָא דְּמַלְכָּא עִלָּאָה קַדִּישָׁא, כְּמָה דְּאַתְּ אָמַר, לַחֲזוֹת בְּנֹעַם יְיָ׳ וּלְבַקֵּר בְּהֵיכָלוֹ. וְאִינּוּן מָדוֹרֵהוֹן, יַתִּיר וְעִלָּאָה מִכָּל אִינּוּן מַלְאָכִין קַדִּישִׁין, וְכָל דַּרְגִּין דִּלְהוֹן. דְּהָא הַהוּא אַתְרָא עִלָּאָה, לָא זַכָּאין עִלָּאִין וְתַתָּאִין לְמֶחֱמֵי לֵיהּ, הה״ד עַיִן לֹא רָאָתָה אֱלֹהִים זוּלָתֶךָ וְגוֹ׳.

57. Come and behold: the just merit to be bound in the bundle of Life, THAT IS YESOD IN ZEIR ANPIN. They are worthy of seeing the glory of the Holy King up high, as it is written: "to behold the beauty of Hashem, and to inquire in His Temple" (Tehilim 27:4). Their dwelling is higher than all the holy angels and all their levels, since neither the upper nor the lower grades merit seeing this highest location. This is what is said: "neither has the eye seen that Elohim, besides You..." (Yeshayah 64:3). THAT IS THE SECRET OF THE UPPER EDEN.

58. וְאִינּוּן דְּלָא זַכָּאן לְסַלְקָא כ״כ כְּאִינּוּן, דּוּכְתָּא, אִית לוֹן לְתַתָּא כְּפוּם אוֹרְחַיְיהוּ, וְאִלֵּין לָא זַכָּאן לְהַהוּא אַתָּר, וּלְמֶחֱמֵי כְּמָה דְּחָמָאן אִינּוּן דִּלְעֵילָא, וְאִלֵּין קַיְּימֵי בְּקִיּוּמָא דְּעֵדֶן תַּתָּאָה וְלָא יַתִּיר. וְאִי תֵּימָא מַאן עֵדֶן תַּתָּאָה. אֶלָּא דָּא עֵדֶן דְּאִקְרֵי חָכְמָה תַּתָּאָה, וְדָא קַיְּימָא עַל גַּן דְּבַאַרְעָא, וְאַשְׁגְּחוּתָא דְּהַאי עֵדֶן עֲלֵיהּ, וְאִלֵּין קַיְּימֵי בְּהַאי גַּן, וְאִתְהַנּוּן מֵעֵדֶן דָּא.

58. Those who do not merit to rise as much as these occupy a place below, according to their deeds. They do not merit that location and to see what those above see; they merit ONLY to remain in the lower Eden and not more. If you wonder what the lower Eden is, it is the Eden that is considered lower Chochmah, WHICH IS MALCHUT, and is located over the terrestrial garden. This Eden watches over THIS GARDEN, and the righteous remain in the Garden of Eden, THAT IS ON EARTH, and enjoy this Eden, WHICH IS THE LOWER CHOCHMAH.

59. מַאי בֵּין עֵדֶן תַּתָּאָה לְעִלָּאָה. כִּיתְרוֹן הָאוֹר מִן הַחֹשֶׁךְ, עֵדֶן תַּתָּאָה, אִקְרֵי עֶדְנָא נוּקְבָא. עֵדֶן עִלָּאָה, אִקְרֵי עֵדֶן דְּכַר, עָלֵיהּ כְּתִיב עַיִן לֹא רָאָתָה אֱלֹהִים זוּלָתֶךָ. הַאי עֵדֶן תַּתָּאָה, אִקְרֵי גַּן לְעֵדֶן דִּלְעֵילָא, וְהַאי גַּן אִקְרֵי עֵדֶן, לְגַן דִּלְתַתָּא. וְאִלֵּין דְּמִשְׁתַּכְּחֵי בְּגַן תַּתָּאָה, אִתְהַנּוּן מֵהַאי עֵדֶן דְּעָלַיְיהוּ, בְּכָל שַׁבָּת וְשַׁבָּת, וּבְכָל יַרְחָא וְיַרְחָא, הה"ד וְהָיָה מִדֵּי חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ.

59. What is the difference between the lower Eden and the higher Eden? It is: "as far as light excels darkness" (Kohelet 2:13). The lower Eden is called 'pleasure (Heb. ednah)', which is female, and the higher Eden is considered 'delight (Heb. eden)', which is masculine. About this it is written: "neither has the eye seen that Elohim, besides you." This lower Eden is considered a garden in comparison to the Eden above, and that garden is considered Eden in comparison to the garden below. Those who exist in the lower garden, WHICH IS THE GARDEN OF EDEN ON EARTH, receive pleasure from that Eden that is above them, WHICH IS THE LOWER CHOCHMAH, every single Shabbat and every new moon, as it is written: "And it shall come to pass, that every new moon, and every Shabbat" (Yeshayah 66:23).

60. וְעַל אִלֵּין אָמַר שְׁלֹמֹה, מִן הַחַיִּים אֲשֶׁר הֵמָּה חַיִּים עֲדֶנָה, דְּהָא אִלֵּין בְּדַרְגָּא עִלָּאָה יַתִּיר מִנַּיְיהוּ. מַאן אִינּוּן. אִינּוּן שֶׁכְּבָר מֵתוּ, וְקַבִּילוּ עוֹנְשָׁא תְּרֵי זִמְנֵי, וְאִלֵּין אִקְרוּן כֶּסֶף מְזוּקָק, דְּעָאל לְנוּרָא זִמְנִין וּתְרֵין, וְנָפִיק מִנֵּיהּ זוּהֲמָא, וְאִתְבְּרַר וְאִתְנְקֵי. וְטוֹב מִשְׁנֵיהֶם אֶת אֲשֶׁר עֵדֶן לֹא הָיָה. הַהוּא רוּחָא דְּקָאִים לְעֵילָא, וְאִתְעַכָּב לְנַחְתָּא לְתַתָּא, דְּהַאי קָאִים בְּקִיּוּמֵיהּ, וְלֵית לֵיהּ לְקַבְּלָא עוֹנְשָׁא, וְאִית לֵיהּ מְזוֹנָא מֵהַהוּא מְזוֹנָא עִלָּאָה דִּלְעֵילָא לְעֵילָא.

60. About these, Solomon said: "...from these living that alive..." since these are in a level higher than them. Who are they? This refers to those who have already died before and received their punishment twice. They are considered like refined silver that has entered the oven once or twice and has had the impurities sorted out, picked clean. "But better than both of them is he who has not yet been" (Kohelet 4:3). That is the spirit that remains above and is restrained from coming down, since that one is still in its original state AND HAS NOT SINNED YET. It does not need to receive punishment and obtains sustenance from that sustenance that is up very high.

61. טַב מִכֻּלְּהוּ, מַאן דְּלָא אִתְפְּרַשׁ, וְלָא אִתְגַּלְיָיא, וְכָל מִלּוֹי בִּסְתִימָא אִינּוּן. דָּא הוּא זַכָּאָה חֲסִידָא, דְּנָטַר פִּקּוּדֵי אוֹרַיְיתָא, וְקַיֵּים לוֹן, וְאִשְׁתְּדַל בְּאוֹרַיְיתָא יְמָמָא וְלֵילֵי. דָּא אִתְאַחִיד וְאִתְהֲנֵי בְּדַרְגָּא עִלָּאָה עַל כָּל שְׁאַר בְּנֵי נָשָׁא, וְכֻלְּהוּ אִתּוֹקְדָן מֵחוּפָּה דְּהַאי.

61. "But better than both of them" is he WHO ARRIVES IN THIS WORLD and does not part FROM THE HOLY ONE, BLESSED BE HE, and is not known. All his words are covert. That is the innocent pious that kept the precepts of the Torah and upheld them, and dealt in the Torah day and night. Such a person is united and enjoys the higher level above all other people, and all the rest are burned from GAZING AT this one's canopy.

62. תָּ"ח, בְּשַׁעֲתָא דְּאָמַר קוּדְשָׁא בְּרִיךְ הוּא לְמֹשֶׁה יֵאָסֵף אַהֲרֹן אֶל עַמָּיו, אִתְחַלָּשׁ חֵילָא דִּילֵיהּ, וְיָדַע דְּהָא אַתְּבַר דְּרוֹעָא יְמִינָא דִּילֵיהּ, וְאִזְדַּעְזָעָא כָּל גּוּפֵיהּ, כֵּיוָן דְּאָמַר קַח אֶת אַהֲרֹן וְאֶת אֶלְעָזָר בְּנוֹ, אָ"ל קוּדְשָׁא בְּרִיךְ הוּא, מֹשֶׁה, הָא דְּרוֹעָא אַחֲרָא אוֹזִיפְנָא לָךְ, וְהַפְשֵׁט אֶת אַהֲרֹן וְגוֹ', וְאַהֲרֹן יֵאָסֵף, הֵא אֶלְעָזָר יְהֵא לְגַבָּךְ, יְמִינָא דָּא תְּחוֹת אֲבוֹי. וְעִם כָּל דָּא לָא אַשְׁלִים אֲתָר בְּהַהוּא זִמְנָא כַּאֲבוֹי, דְּהָא עֲנָנֵי יְקָר אִסְתְּלָקוּ, וְלָא אָהֲדְרוּ אֶלָּא בִּזְכוּתָא דְּמֹשֶׁה, וְלָא בִּזְכוּתָא דְּאֶלְעָזָר.

62. Come and behold: at the time the Holy One, blessed be He, said to Moses, "Aaron shall be gathered to his people," his strength was weakened and he knew that his right arm, WHICH IS CHESED, broke and his entire body trembled. As soon as he said: "Take Aaron and Elazar his son," the Holy One, blessed be He, said to him: 'Here, I will lend you another arm.' "And strip Aaron...and Aaron shall be gathered." Elazar shall serve as the right hand for you instead of his father. In spite of all this, he did not entirely fill the place of his father, since the clouds of glory departed and would not have returned if not for the merit of Moses, but not because of Elazar's merit.

63. וַיַּעַשׂ מֹשֶׁה כַּאֲשֶׁר צִוָּה וְגוֹ׳. אֲמַאי לְעֵינֵי כָּל הָעֵדָה. אֶלָּא, בְּגִין דְּאַהֲרֹן הֲוָה רְחִימָא דְעַמָּא, יַתִּיר מִכֻּלָּא, וְלָא יֵימְרוּן דְּהָא אִתְנְגִיד עַל יְדָא דְּמֹשֶׁה. וּמֹשֶׁה מָשִׁיךְ לְאַהֲרֹן בְּמִלִּין, עַד דְּסָלִיקוּ לְטוּרָא, וְכָל יִשְׂרָאֵל הֲווֹ חָמָאן, בְּשַׁעְתָּא דְּאַפְשִׁיט מֹשֶׁה לְבוּשֵׁי דְּאַהֲרֹן, וְאַלְבִּישׁ לוֹן לְאֶלְעָזָר.

63. **And Moses did as Hashem commanded..." (Bemidbar 20:27). HE ASKS: Why, "in the sight of all the congregation" (Ibid.)? HE RESPONDS: This was because Aaron was the most beloved by the nation and they should not say that he died through Moses. Moses drew Aaron with words until they ascended the mountain, and all of Yisrael watched while Moses undressed the garments of Aaron and robed Elazar with them.**

64. מַאי טַעֲמָא מֹשֶׁה. אֶלָּא מֹשֶׁה אַלְבְּשִׁינוּן לְאַהֲרֹן כַּד סָלִיק לְכַהֲנָא, הה״ד וַיַּלְבֵּשׁ מֹשֶׁה אֶת אַהֲרֹן אֶת בְּגָדָיו, וּכְתִיב וַיַּלְבֵּשׁ אוֹתוֹ אֶת הַמְּעִיל. הַשְׁתָּא. מֹשֶׁה אַעְדֵּי מִנֵּיהּ, מַה דְּיָהַב לֵיהּ. וְקוּדְשָׁא בְּרִיךְ הוּא אַעְדֵּי מִנֵּיהּ, מַה דְּיָהַב לֵיהּ. וְתַרְוַוּיְהוּ אַפְשִׁיטוּ לֵיהּ לְאַהֲרֹן מִכֻּלָּא, וּמֹשֶׁה אַעְדֵּי לְבַר, וְקוּדְשָׁא בְּרִיךְ הוּא לְגוֹ. וְעַד דְּאַעְדֵּי מֹשֶׁה, קוּדְשָׁא בְּרִיךְ הוּא לָא אַעְדֵּי, זַכָּאָה חוּלָקָא דְּמֹשֶׁה.

64. **HE ASKS: What is the reason that Moses REMOVED HIS GARMENTS? HE REPLIES: It is because Moses was the one that put them on Aaron when he was elevated to the priesthood. It says that Moses clothed Aaron with the garments, and it is written: "and clothed him with the robe" (Vayikra 8:7). THEREFORE, Moses then removed what he gave him and the Holy One, blessed be He, removed that which He granted him, MEANING HIS SOULS. Both of them undressed Aaron completely, Moses removed what was external, and the Holy One, blessed be He, removed what was internal. As long as Moses did not complete his removal, the Holy One, blessed be He, did not complete His own. Happy is the lot of Moses.**

65. זַכָּאָה חוּלָקְהוֹן דְּצַדִּיקַיָּיא, דְּקוּדְשָׁא בְּרִיךְ הוּא בָּעֵי בִּיקָרֵיהוֹן. אַתְקִין קוּדְשָׁא בְּרִיךְ הוּא לְאַהֲרֹן, עַרְסָא וּמְנַרְתָּא דְּדַהֲבָא דְּנַהֲרָא. וּמִדִּידֵיהּ נָטִיל, מֵהַהוּא מְנַרְתָּא דַּהֲוָה דָּלִיק בְּכָל יוֹמָא תְּרֵי זִמְנֵי וְאַסְתִּים פּוּם מְעַרְתָּא וְנַחְתּוּ.

65. **Happy is the lot of the just, since the Holy One, blessed be He, desires their honor. The Holy One, blessed be He, prepared for Aaron a bed and candelabra of gold that gives light, and took it from him, from that lamp that he used to light twice every day. AND AFTER THAT, He sealed the opening of the cave and they went down.**

66. רִבִּי יְהוּדָה אָמַר, פּוּם מְעַרְתָּא הֲוָה פְּתִיחָא, דְּכָל יִשְׂרָאֵל הֲווֹ חָמָאן לְאַהֲרֹן שָׁכִיב, וּבוּצִינָא דְּמְנַרְתָּא דָּלִיק קַמֵּיהּ, וְעַרְסֵיהּ נָפִיק וְעָיֵיל, וַעֲנָנָא חַד קָאֵים עָלֵיהּ. וּכְדֵין יָדְעוּ יִשְׂרָאֵל דְּהָא אַהֲרֹן מִית. וְחָמוּ דְּהָא אִסְתְּלָקוּ עֲנָנֵי כָּבוֹד, הה״ד וַיִּרְאוּ כָּל הָעֵדָה כִּי גָוַע אַהֲרֹן וְגוֹ׳, וְהָא אוּקְמוּהָ. וע״ד בָּכוּ לְאַהֲרֹן כָּל בֵּית יִשְׂרָאֵל, גּוּבְרִין וְנָשִׁין וְטַף, דְּהָא רְחִימָא מִכֻּלְּהוּ הֲוָה.

66. **Rabbi Yehuda said: The entrance of the cave was wide open; all of Yisrael observed Aaron dead. The candle of the lamp was lit before him, his bed was coming in and out, SO THAT ALL OF YISRAEL COULD SEE THAT HE WAS DEAD, and one cloud remained OVER THE BED. At that point, Yisrael knew that Aaron was dead. They noticed that the clouds of glory departed FROM YISRAEL, as it is written: "and when all the congregation saw that Aaron was dead..." (Bemidbar 20:29). And this was previously explained. Therefore, "they mourned for Aaron...all the house of Yisrael," men, women and children, since he was beloved by all.**

67. **Rabbi Shimon said: Why were these three holy elevated siblings not buried in a single area? And why were the limbs spread about, one here and one in another place? There are some who say that each one died at a location where Yisrael were destined to be in danger in the future in order to defend Yisrael, so that they would be saved. However, THE EXPLANATION IS that each one died as appropriate. Miriam died in Kadesh and was in the location between North and South, SINCE MIRIAM WAS THE CHARIOT TO MALCHUT, WHICH IS BETWEEN THE RIGHT AND LEFT OF ZEIR ANPIN, REFERRED TO AS SOUTH AND NORTH. Aaron, WHO WAS THE CHARIOT FOR CHESED, DIED IN MOUNT HOR, and was to the right direction. Moses, WHO DIED IN THE MOUNTAIN OF AVARIM, WAS IN THE CENTER, as was appropriate for him, SINCE MOSES WAS THE CARRIAGE TO THE CENTRAL COLUMN, THAT IS, TIFERET. This was WHERE MOSES WAS pulled onto the mountain where Aaron was, and he collected Miriam's burial ground to that mountain OF MOSES, which was held on both sides, FROM THE RIGHT AND FROM THE LEFT, SINCE THE CENTRAL COLUMN COMBINES THE RIGHT AND THE LEFT. Therefore, it is called the 'Mountain of**

Avarim' IN ORDER TO COMMEMORATE THE PASSAGE THAT EXISTS BETWEEN the two sides of the mountain that allow crossings (Heb. ma'avarim). THAT PASSAGEWAY is attached to this side and to that side, TO THE RIGHT AND TO THE LEFT.

67. רִבִּי שִׁמְעוֹן אָמַר, הָנֵי תְּלָתָא אָחִין עִלָּאִין קַדִּישִׁין, אֲמַאי לָא אִתְקְרוּ בְּאַתָּר חַד, וְשַׁיְיפִין אִתְבַּדְּרוּ, חַד הָכָא, וְחַד הָכָא, וְחַד בְּאַתָּר אַחֲרָא. אֶלָּא אִית דְּאַמְרֵי, בַּאֲתָר דְּבָעָאן יִשְׂרָאֵל לְאִסְתַּכְּנָא בֵּיהּ, מִית כָּל חַד וְחַד, בְּגִין לְאַגְּנָא עָלַיְיהוּ, וְאִשְׁתֵּזְבוּן, אֲבָל כָּל חַד וְחַד מִית כַּדְקָא חֲזֵי עָלַיְיהוּ. מִרְיָם בְּקֹדֶשׁ, בֵּין צָפוֹן לְדָרוֹם. אַהֲרֹן לִסְטַר יְמִינָא. מֹשֶׁה כַּדְקָא חֲזֵי לֵיהּ. אָחִיד הַהוּא טוּרָא לְטוּרָא דְּאַהֲרֹן, וְכָנִיש לִקְבוּרְתָּא דְּמִרְיָם לְגַבֵּי הַהוּא טוּרָא, אָחִיד לִתְרֵי סִטְרֵי. וְעַל דָּא אִתְקְרֵי הַר הָעֲבָרִים, דִּתְרֵי סִטְרֵי טוּרָא דְּמֵעַבְרֵי, וְאָחִיד לְסִטְרָא דָּא וּלְסִטְרָא דָּא.

68. Happy is the portion of the righteous in this world and the World to Come. Even though they are in another world, in another higher world, their merit endures in this world for generations to come. During the period that Yisrael return to repent in the presence of the Holy One, blessed be He, some punishment is decreed over them. Then the Holy One, blessed be He, calls upon the righteous, who remain in His presence above, and informs them. They void that decree and the Holy One, blessed be He, has Mercy on Yisrael. Happy are the just, about whom it is written, "and Hashem will guide you continually..." (Yeshayah 58:11).

68. זַכָּאָה חוּלָקְהוֹן דְּצַדִּיקַיָּיא בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי. וּאע״ג דְּאִינּוּן בַּאֲתָר אַחֲרָא, בְּעָלְמָא אַחֲרָא עִלָּאָה, זְכוּתְהוֹן קַיְּימָא בְּעָלְמָא דָּא, לְדָרֵי דָּרִין. וּבְשַׁעֲתָא דְּיִשְׂרָאֵל תַּיְּיבִין בְּתִיּוּבְתָּא קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, וּגְזֵירָה אִתְגְּזַר עָלַיְיהוּ, כְּדֵין קָאֵרֵי קוּדְשָׁא בְּרִיךְ הוּא לְצַדִּיקַיָּיא דְּקַיְּימֵי קַמֵּיהּ לְעֵילָא, וְאוֹדַע לוֹן, וְאִינּוּן מְבַטְּלֵי הַהִיא גְּזֵרָה, וְחָיֵיס קוּדְשָׁא בְּרִיךְ הוּא עָלַיְיהוּ דְּיִשְׂרָאֵל. זַכָּאִין אִינּוּן צַדִּיקַיָּיא, דְּעָלַיְיהוּ כְּתִיב וְנָחֲךָ יְיָ׳ תָּמִיד וְגוֹ׳.

10. "And the people spoke out against Elohim, and against Moses"
Rabbi Yitzchak informs us that "Now it came to pass on the third day, that Esther put on her royal apparel" means she was enveloped by the Holy Spirit after three days of fasting that made her body weak. She merited this blessing because she guarded her words and did not speak evil. We are assured that anyone who speaks with an evil tongue will be harmed by his own actions in some way, and then Rabbi Yitzchak talks about the title verse - in which the masses say slanderous things about God and also quarrel with Moses. It was, we learn, for this reason these people were burned in the fire.

69. "And the people spoke out against Elohim, and against Moses..." (Bemidbar 21:5). This passage was explained in another place, with THOSE SCRIPTURE PASSAGES RELATING TO the waters of Merivah (Eng. 'dispute') against Moses and Aaron.

69. וַיְדַבֵּר הָעָם בֵּאלֹהִים וּבְמֹשֶׁה וְגוֹ׳. פַּרְשְׁתָּא דָּא, בַּאֲתָר אַחֲרָא אִסְתָּלִיק, עִם אִינּוּן מֵי מְרִיבָה דְּמֹשֶׁה וְאַהֲרֹן.

70a. Rabbi Yitzchak opened the discussion with the verse: "Now it came to pass on the third day, that Esther put on her royal apparel (Heb. malchut)" (Esther 5:1). The scroll of Esther was said in the Holy Spirit and, therefore, it is written among the scriptures. "Now it came to pass on the third day." When the body energy was low and weak, DUE TO THE FASTING, she remained in her spirit without the body. Then, "that Esther put on Malchut." What is the meaning of Malchut? If you think it is glorious and purple garments, these are not called so, BY THE NAME OF MALCHUT. "Esther put on Malchut," MEANS that she was clothed in the supernal Holy Malchut. She was assuredly enveloped in the Holy Spirit, SINCE MALCHUT IS CONSIDERED THE HOLY SPIRIT.

70(1). רִבִּי יִצְחָק פָּתַח, וַיְהִי בַּיּוֹם הַשְּׁלִישִׁי וַתִּלְבַּשׁ אֶסְתֵּר מַלְכוּת וְגוֹ׳. מְגִלַּת אֶסְתֵּר ברוה״ק נֶאֱמְרָה, וּבְגִין כַּךְ כְּתוּבָה בֵּין הַכְּתוּבִים. וַיְהִי בַּיּוֹם הַשְּׁלִישִׁי, דְּאִתְחַלָּשׁ חֵילָא דְּגוּפָא, וְהָא קַיְּימָא בְּרוּחָא בְּלָא גוּפָא, כְּדֵין וַתִּלְבַּשׁ אֶסְתֵּר מַלְכוּת. מַאי מַלְכוּת. אִי תֵּימָא בִּלְבוּשֵׁי יְקָר וְאַרְגְּוָוּנָא, הָא לָאו הָכִי אִקְרֵי. אֶלָּא וַתִּלְבַּשׁ אֶסְתֵּר מַלְכוּת, דְּאִתְלַבְּשַׁת בְּמַלְכוּת עִלָּאָה קַדִּישָׁא, וַדַּאי לָבְשָׁה רוּחַ הַקֹּדֶשׁ.

70(2). מַאי טַעֲמָא זָכְתָה לְהַאי אַתָר. בְּגִין דְּנַטְרָא פּוּמָה דְּלָא לְחַוָּאָה מִדִי. הה"ד אֵין אֶסְתֵּר מַגֶּדֶת מוֹלַדְתָּהּ. וְאוֹלִיפְנָא כָּל מַאן דְּנָטִיר פּוּמֵיהּ וְלִישָׁנֵיהּ, זָכֵי לְאִתְלַבְּשָׁא בְּרוּחַ דְּקוּדְשָׁא. וְכָל מַאן דְּסָטֵי פּוּמֵיהּ לְמִלָּה בִּישָׁא, הָא וַדַּאי הַהוּא מִלָּה בִּישָׁא עָלֵיהּ. וְאִי לָאו, הָא נְגָעִים, אוֹ צָרַעַת, דְּמוֹקְדָן כְּחִוְיָא עָלֵיהּ, וְהָא אוּקְמוּהָ.

70b. What is the reason that she merited this stature, MEANING MALCHUT? It is because she guarded her lips so as not to reveal anything. This is what is written: "Esther had not yet made known her kindred or her people" (Ester 2:20). We were taught that whoever guards his lips and tongue is worthy of clothing himself with the Holy Spirit. And anybody who curves his lips to speak evil will be harmed by that matter of which he speaks, MEANING THAT IF HE SPEAKS THE EVIL TONGUE, LIKE THE PRIMORDIAL SNAKE, THEN THAT SNAKE DOMINATES HIM. AND THAT IS WHY WHEN YISRAEL SPOKE AGAINST ELOHIM AND MOSES, HE SET SNAKES AND VIPERS UPON THEM. If he does not, he is afflicted by diseases or leprosy, which is burning like a snake, as we have already explained.

71. וַיְדַבֵּר הָעָם בֵּאלֹהִים וּבְמֹשֶׁה. דְּאָמְרוּ מִלָּה בִּישָׁא בְּקוּדְשָׁא בְּרִיךְ הוּא, וּכְתַרְגּוּמוֹ. וְעִם מֹשֶׁה נָצוּ. לָמָּה הֶעֱלִיתוּנוּ, שָׁוּו כָּל אַפַּיָּא שָׁוִוין בג"כ אִזְדַּמַּן לְגַבַּיְיהוּ חִוְוִין, דְּמוֹקְדָן לוֹן כְּאֶשָׁא, וְעַיִיל אֶשָׁא לְמֵעַיְיהוּ וְנַפְלִין מֵתִין, כד"א וַיְשַׁלַּח יְיָ' בָּעָם אֵת הַנְּחָשִׁים הַשְּׂרָפִים.

71. "And the people spoke out against Elohim, and against Moses." They said slanderous things about the Holy One, blessed be He, according to the ARAMAIC translation of "MURMUR," and they quarreled with Moses. "Why have you brought us up?" (Bemidbar 21:5). They treated all aspects equally, BECAUSE THEY EQUATED ELOHIM TO MOSES, AND SAID TO THEM: "WHY HAVE YOU BROUGHT US UP?" This is why snakes that burned them like fire were sent upon them. The fire entered their internals and they dropped dead, as is written: "and Hashem sent venomous serpents among the people" (Ibid. 6).

72. ר' חִיָּיא אָמַר, חִוְוִין הֲווֹ אַתְיָין, מְלַחֲשָׁן בְּפוּמַיְיהוּ, וְנַשְׁכִין וּמֵתִין. מַאי מְלַחֲשָׁן. כד"א אִם יִשּׁוֹךְ הַנָּחָשׁ בְּלֹא לָחַשׁ. אֶשָׁא הֲווֹ מְלַהֲטָן בְּפוּמַיְיהוּ, וְנַשְׁכִן, וְשַׁדְיָין אֶשָׁא בְּהוּ, וְאִתּוֹקְדָאן מֵעַיְיהוּ וּמֵתִין וְהָא מִלִּין אִלֵּין אִסְתְּלָקוּ לַאֲתָר אַחֲרָא.

72. Rabbi Chiya said: Snakes would approach and their lips would whisper, and they would bite and die. What is whispering? It is as it says, "if the serpent bites and cannot be charmed (also: 'without a whisper')" (Kohelet 10:11). A fire would glow from their mouths, and they would bite and inject the fire into them. Their internal organs were burned and they died, and these items were defined somewhere else.

11. The well

We hear an elaboration of the letters of 'she' and 'he' and the places where masculine and feminine are referred to in regard to the well. Rabbi Shimon says that the spirit in the water is the Holy Spirit that elevates Mayin Nukvin so that the waters will flow. The important point is that in everything there is a requirement to arouse something from below by action or speech, or to indicate and display some similarity to the act, and then the arousal from above will take place. Rabbi Shimon talks about the well being divided into thirteen streams and overflowing in all directions so that all of Yisrael could be sustained. We learn that most people do not know how to call upon God in Truth and arouse actions above, and that God is only near to those who do. The children of Yisrael said things which were matters of Truth in order to arouse the well; even sorcerers have to say some truth in order to awaken actions. Rabbi Shimon says the difference between most people and the Righteous is that the Righteous know the essence of words and actions, and they know how to direct their hearts and desires to God more than those who are not as knowledgeable; they draw blessings from the area of thought, that is Chochmah. When they call on God He is ready for them, and when they are in distress He is with them. He honors them in this world and in the World to Come.

73. וּמִשָּׁם בְּאֵרָה הִוא הַבְּאֵר. מ"ש דְּהָכָא בְּאֵרָה, וּלְבָתַר בְּאֵר. אֶלָּא בְּאֵרָה, לְבָתַר דְּמִתְכַּנְּשֵׁי מַיָּיא לְגוֹ יַמָּא, וְנַחְתֵּי לְתַתָּא. בְּאֵר, בְּשַׁעֲתָא דְּיִצְחָק מַלְיָיא לֵיהּ. הִיא הַבְּאֵר, הוּא כְּתִיב וְרִזָּא דָא, כְּמָה דִּכְתִיב וְעָבַד הַלֵּוִי הוּא.

73. "And from thence they went to Be'er (Eng. 'well') that is the well" (Bemidbar 21:16). HE ASKS: What is the change - why does it first say, Be'erah (Eng. 'to the well') and immediately after that, Be'er (Eng. 'well')? HE RESPONDS: It is only that Be'erah IS HOW MALCHUT WAS CALLED after all the waters converged into the sea and flowed down TO THE AREA OF MALCHUT. MALCHUT IS CALLED Be'er when Isaac, WHO IS THE LEFT COLUMN OF ZEIR ANPIN, fills it up. SINCE THE BE'ER IS STILL ENACTED UPON BY ZEIR ANPIN, IT IS THEREFORE CALLED BE'ER WITHOUT HEI, INDICATING MASCULINE LANGUAGE. THEREFORE, "she (Heb. hi) is the well," is spelled, "he (Heb. hu) is the well," WITH THE VAV, INDICATING THAT IT IS MASCULINE LANGUAGE. The secret is as we explained. "But the Levite, he shall do the service" (Bemidbar 18:23), SINCE HE INDICATES THE LEFT SIDE OF ZEIR ANPIN.

74. Rabbi Aba said: Anyplace WHERE IT IS SPELLED "he" and pronounced "she," AS IT IS HERE AT THE WELL, IT INDICATES male and female combined, AND THE THREE LETTERS OF "HE" (HEI-VAV-ALEPH) is an overall high principal. Hei is female, MALCHUT, Vav is male, ZEIR ANPIN, and Aleph IS BINAH THAT IS inclusive of all, SINCE ZEIR ANPIN AND THE FEMALE EMERGE FROM HER. Aleph, WHICH IS BINAH, is the perfection of everything, SINCE ALL THE MOCHIN FLOW FROM HER. Happy are the children of Yisrael. Although they are down, they are grasped in the highest principle of all - THAT IS, IN THE THREE LETTERS OF HEI, VAV, ALEPH. Therefore, it is written: "it is He who made us, and we belong to Him" (Tehilim 100:3). The word lo is spelled with an Aleph INSTEAD OF A VAV, INDICATING, "AND NOT (HEB. LO) WE," as it is the inclusion of Vav-Hei, WHICH ARE ZEIR ANPIN AND THE FEMALE. And the Aleph includes everything.

74. ר׳ אַבָּא אָמַר, בְּכָל אֲתָר הוּא, וְקָרֵינָן הִיא, דְּכַר וְנוּקְבָא כַּחֲדָא. וּכְלָלָא עִלָּאָה, ה׳ נוּקְבָא, ו׳ דְּכַר, א׳ כְּלָלָא דְּכֹלָּא. דְּהָא א׳ בְּשְׁלִימוּ שַׁרְיָא. זַכָּאִין אִינּוּן יִשְׂרָאֵל, אע״ג דְּאִינּוּן לְתַתָּא, אִינּוּן אֲחִידָן בְּכְלָלָא עִלָּאָה דְּכֹלָּא, ובג״כ כְּתִיב הוּא עָשָׂנוּ וְלֹא אֲנַחְנוּ, בְּאָלֶף כְּתִיב. כְּלָלָא דְּו״ה וְא׳ דְּכָלִיל כֹּלָּא.

75. Rabbi Shimon said: The spirit (also: 'wind') in the water is the Holy Spirit, MEANING THE SPIRIT OF MALCHUT THAT IS REFERRED TO AS 'HOLY SPIRIT' that blows in the beginning, as it says, "blow upon My garden" (Shir Hashirim 4:16). This MEANS THAT IT ELEVATES MAYIN NUKVIN (FEMALE WATERS), and then waters will flow, WHICH ARE THE UPPER MAYIN DUCHRIN (MALE WATERS) to fill her. This is what is written: "He causes His wind to blow: they run as water" (Tehilim 147:18). At first, "He causes His wind to blow," and then, "waters will flow." As long as He does not cause His wind to blow, the waters will not flow. What does this teach us? From this, it is apparent that in everything there is a requirement to arouse something FROM BELOW, THAT IS AN ASPECT OF FEMALE WATER, by action or speech, or to indicate and display some similarity to the act, AND THEN COMES THE AROUSAL FROM ABOVE. THEREFORE, until the wind does not blow, the water, WHICH IS THE SECRET OF ABUNDANT FLOW, does not flow towards the wind, WHICH IS MALCHUT.

75. ר״ש אָמַר, רוּחַ דְּמַיָּא, דָּא הוּא רוּחַ הַקֹּדֶשׁ, דְּנָשַׁב בְּקַדְמֵיתָא. כד״א הָפִיחִי גַּנִּי, לְבָתַר נַזְלִין מַיָּא לְמַלְיָא לָהּ, הה״ד יַשֵּׁב רוּחוֹ יִזְּלוּ מָיִם. יַשֵּׁב רוּחוֹ בְּקַדְמֵיתָא, וּלְבָתַר יִזְּלוּ מָיִם. וְעַד לָא נָשִׁיב הַאי רוּחָא, לָא נַזְלִין מַיָּא. מַאי קָא מַשְׁמַע לָן, מַשְׁמַע דְּבָעֵי בְּכֹלָּא לְאַתְעָרָא מִלָּה, בְּעוֹבָדָא אוֹ בְּמִלָּה, אוֹ לְאִתְחַזָּאָה כְּחֵיזוּ דְּעוֹבָדָא. וְהָכָא, עַד דְּרוּחָא לָא נָשִׁיב, לָא נַזְלִין מַיָּא לְגַבֵּיהּ דְּהַהוּא רוּחַ.

76. "...that (lit. 'he') is the well," IS SPELLED, but we pronounce it as: "She is the well." ALSO, what changes so that it is written "Be'erah" at first and then, "Be'er"? HE REPLIES: It is only because the female, THAT IS MALCHUT, was alone in the beginning AND THEREFORE IT WAS SAID IN FEMININE LANGUAGE, "BE'ERAH." When it says "he," it indicates the inclusion of both male and female, so it is called "Be'er" in MASCULINE LANGUAGE. ALTHOUGH IT ALSO INCLUDES THE FEMALE, IT IS IN THE MASCULINE FORM, since all are called in the masculine form in the area where a male exists, even if he has WITH HIM a hundred females.

76. הוּא הַבְּאֵר, הִיא הַבְּאֵר קָרֵינָן, מ״ש בְּקַדְמֵיתָא בְּאֵרָה, וְהַשְׁתָּא בְּאֵר, אֶלָּא בְּקַדְמֵיתָא נוּקְבָא בִּלְחוֹדָהָא, וְהַשְׁתָּא דְּקָאָמַר הוּא, כְּלָלָא דְּדְכַר וְנוּקְבָא, אִקְרֵי בְּאֵר. וּבַאֲתָר דְּאִשְׁתְּכַח דְּכַר, אֲפִילוּ מְאָה נוּקְבָא, דְּכַר קָרֵינָן לְכֹלָּא.

77. IT IS WRITTEN: "THAT IS THE WELL of which Hashem spoke to Moses saying, 'Gather the people together'" (Bemidbar 21:16). This is because that well was not missing from them. If you wonder how all of them could possibly draw from that one, it is because it divided into thirteen streams. This is SINCE MALCHUT DIVIDES INTO THIRTEEN, IN THE SECRET OF THE TWELVE, WHICH IT RECEIVES FROM THE TWELVE BOUNDARIES IN ZEIR ANPIN, AND ONE IS COMPOSED OF ALL OF THEM. The flowing spring in the well is filled and overflows in all directions. Then, at the time the children of Yisrael were singing and desired water, the children of YISRAEL would stand about her, OVER THE WELL, and sing. What did they say? '"Spring up, O well" (Ibid. 17), and raise your water to produce water for everyone to drink.' That is the way to praise this well, and THAT IS "the well that the princes dug out." They spoke words of truth. And so it is.

77. אֲשֶׁר אָמַר יְיָ׳ לְמֹשֶׁה אֱסוֹף אֶת הָעָם, בְּגִין דְּהַאי בְּאֵר לָא אַעְדֵּי מִנַּיְיהוּ. וְאִי תֵּימָא, הֵיךְ יַכְלִין לְשָׁאֲבָא מִנֵּיהּ כֹּלָּא, אֶלָּא אִיהוּ נָפִיק לִתְלֵיסַר נַחֲלִין, וּנְבִיעַ אִתְמְלֵי וְנָפִיק לְכָל סִטְרִין, וּכְדֵין הֲווֹ יִשְׂרָאֵל בְּשַׁעֲתָא דְּשָׁארָן וּבַעְיָין מַיָּא, קַיְימִין עָלֵיהּ, וְאַמְרֵי שִׁירָתָא. וּמַה אַמְרֵי, עֲלִי בְּאֵר. סַלְקִי מֵימַיְךָ, לְאַנְפָּקָא מַיִין לְכֹלָּא, וּלְאִתְשְׁקָאָה מִנָּךְ. וְכֵן אַמְרֵי תּוּשְׁבַּחְתָּא דְּהַאי בְּאֵר, בְּאֵר חֲפָרוּהָ שָׂרִים וְגוֹ׳. מִלָּה קְשׁוֹט הֲווֹ אַמְרֵי, וְכֵן הוּא.

78. מֵהָכָא אוֹלִיפְנָא, כָּל מַאן דְּבָעֵי לְאַתְעָרָא מִלִּין דִּלְעֵילָא, בֵּין בְּעוֹבָדָא בֵּין בְּמִלָּה. אִי הַהוּא עוֹבָדָא, אוֹ הַהוּא מִלָּה, לָא אִתְעֲבִיד כַּדְקָא יָאוּת, לָא אִתְעַר מִדִּי. כָּל בְּנֵי עָלְמָא אַזְלִין לְבֵי כְּנִישְׁתָּא לְאַתְעָרָא מִלָּה דִּלְעֵילָא, אֲבָל זְעִירִין אִינּוּן דְּיַדְעִין לְאַתְעָרָא, וְקוּדְשָׁא בְּרִיךְ הוּא קָרִיב לְכֹלָּא דְּיַדְעֵי לְמִקְרֵי לֵיהּ וּלְאַתְעָרָא מִלָּה כַּדְקָא יָאוּת, אֲבָל אִי לָא יַדְעֵי לְמִקְרֵי לֵיהּ, לָאו אִיהוּ קָרִיב, דִּכְתִיב קָרוֹב יְיָ׳ לְכָל קוֹרְאָיו וְגוֹ׳. מַאי בֶּאֱמֶת. דְּיַדְעֵי לְאַתְעָרָא מִלָּה דְּקִשׁוֹט כַּדְקָא יָאוּת, וְכֵן בְּכֹלָּא.

79. אוֹף הָכָא, הֲווֹ אַמְרֵי יִשְׂרָאֵל הָנֵי מִלִּין, מִלִּין דְּקִשׁוֹט, בְּגִין לְאַתְעָרָא לְהַאי בֵּירָא, וּלְאַשְׁקָאָה לוֹן לְיִשְׂרָאֵל, וְעַד דְּאַמְרֵי הָנֵי מִלֵּי לָא אִתְעַר. וְכֵן אֲפִילוּ בְּאִינּוּן חַרְשֵׁי עָלְמָא, דְּמִשְׁתַּמְּשֵׁי בְּזִינִין בִּישִׁין, עַד דְּעַבְדֵי עוֹבְדּוֹי דְּקִשׁוֹט לְגַבַּיְיהוּ, אִי לָא אָמְרוּ מִלֵּי דְּקִשׁוֹט, בְּגִין לְאַמְשָׁכָא לוֹן בְּהָנֵי גְוָונָא דְּבַעְיָין, לָא מִתְעָרִין לְגַבַּיְיהוּ, וַאֲפִילוּ דְּצַוְוחֵי כָּל יוֹמָא בְּמִלִּין אַחֲרָנִין, אוֹ בְּעוֹבָדָא אַחֲרָא, לָא מַשְׁכִּין לוֹן לְגַבַּיְיהוּ לְעָלְמִין, וְלָא מִתְעָרִין לְקָבְלַיְיהוּ.

80. ת"ח, כְּתִיב, וַיִּקְרְאוּ בְשֵׁם הַבַּעַל וְגוֹ׳. מַאי טַעֲמָא. חַד דְּלָאו רְשׁוּ בְּהַהוּא בַּעַל בְּהַאי. וְעוֹד דְּמִלִּין לָא מִתְכַּשְׁרָן בֵּינַיְיהוּ, וְאַנְשֵׁי לוֹן קוּדְשָׁא בְּרִיךְ הוּא מִנְהוֹן. הה"ד וְאַתָּה הֲסִבּוֹתָ אֶת לִבָּם אֲחוֹרַנִּית. זַכָּאִין אִינּוּן צַדִּיקַיָּיא, דְּיַדְעֵי לְמִקְרֵי לְמָארֵיהוֹן כַּדְקָא יָאוּת.

81. אָמַר רִבִּי שִׁמְעוֹן, הָכָא בְּעֵינָא לְגַלָּאָה מִלָּה. ת"ח, כָּל מַאן דְּיָדַע לְסַדְּרָא עוֹבָדָא כַּדְקָא יָאוּת, וּלְסַדְּרָא מִלִּין כַּדְקָא יָאוּת, הָא וַדַּאי מַתְעֲרֵי לְקוּדְשָׁא בְּרִיךְ הוּא, לְאַמְשָׁכָא מִלִּין עִלָּאִין דְּמִתְכַּשְׁרָן. וְאִי לָא, לָא אִתְכַּשַּׁר לְגַבַּיְיהוּ. אִי הָכִי כָּל עָלְמָא יַדְעֵי לְסַדְּרָא עוֹבָדָא, וּלְסַדְּרָא מִלִּין, מַאי חָשִׁיבוּ דִּלְהוֹן דְּצַדִּיקַיָּיא, דְּיַדְעֵי עִקָּרָא דְּמִלָּה וְעוֹבָדָא, וְיַדְעֵי לְכַוְּונָא לִבָּא וּרְעוּתָא, יַתִּיר מֵאִלֵּין אַחֲרָנִין, דְּלָא יַדְעֵי כָּל כַּךְ.

82. אֶלָּא אִלֵּין דְּלָא יַדְעֵי עִקָּרָא דְּעוֹבָדָא כּוּלֵּי הַאי, אֶלָּא סִדּוּרָא בְּעָלְמָא וְלָא יַתִּיר, מַשְׁכִּין עֲלַיְיהוּ מְשִׁיכוּ דְּבָתַר כַּתְפּוֹי דְקוּדְשָׁא בְּרִיךְ הוּא, דְּלָא טָס בַּאֲוִירָא דְּשִׁגִּיחוּ אִקְרֵי.

78. From here, we were taught that for whoever desires to arouse matters above, either by deed or speech, if that deed or speech is not performed properly, then nothing gets aroused. All the inhabitants of the world go to the synagogue to arouse something above, but few are those who know how to arouse. The Holy One, blessed be He, is near those who know how to call on Him and arouse properly. However, if they do not know how to call on Him, He is not near, as is written: "Hashem is near to all those who call upon Him, to all who call upon Him in truth" (Tehilim 145:18). What is, "in truth"? That is that they know how to arouse the truthful thing appropriately, and it applies to all THINGS as well.

79. ABOUT THE WELL, Yisrael said these things which are matters of truth in order to arouse this well, WHICH IS MALCHUT, and to give drink to Yisrael. If they had not said these things, THE WELL would not have been aroused. Likewise, even the world's sorcerers who use evil things would not be awakened for them until they performed for them some veritable acts; they would not awaken if they did not say some truths in order to draw them in the manners they desire. Even if they had screamed all day long with other words and different acts, they would never have been capable of drawing them, and they would not have been awakened towards them.

80. Come and behold: it is written, "and called on the name of the Ba'al..." (I Melachim 18:26) What is the reason THAT THEY WERE NOT ANSWERED? HE RESPONDS: First, it was not within the Ba'al's authority TO BRING DOWN FIRE FROM HEAVEN. In addition, since the wording was not the right one among them, the Holy One, blessed be He, made them forget them. That is what is written: "and that You have turned their hearts back again"(Ibid. 37). Praised are the righteous who know how to call upon their Master properly.

81. Rabbi Shimon said: Here I wish to reveal something. Come and behold: anyone who is capable of preparing his deed as is proper and sets his speeches as is proper, definitely arouses the Holy One, blessed be He, to extend forth high matters that are upright. And if not, he is not propitious to them. If this is so, does not the whole world know how to prepare in an orderly manner the necessary performances and speeches? What then is the special value of them, the righteous? The righteous know the essence of words and actions, and they know how to direct their heart and desire more than those who are not as knowledgeable.

82. HE RESPONDS: It is only that those who are not as knowledgeable of the essence of actions, but simply know their orderly set up and nothing more, draw to themselves from behind the shoulders of the Holy One, blessed be He. THEIR PRAYER does not soar in the air, which is considered providence, MEANING TO SAY THAT IS THE PROVIDENCE OF THE FACE AND THEY ARE ONLY WORTHY OF THE ASPECT OF BEHIND THE SHOULDERS.

83. וְאִלֵּין דְּיַדְעֵי וּמְכַוְּנֵי לִבָּא וּרְעוּתָא, מַפְּקֵי בִּרְכָאן מֵאַתָּר דְּמַחֲשָׁבָה, וְנָפְקֵי בְּכָל גִּזְעִין וְשָׁרְשִׁין בְּאֹרַח מֵישָׁר כַּדְּקָא יָאוּת, עַד דְּמִתְבָּרְכָן עִלָּאִין וְתַתָּאִין, וּשְׁמָא קַדִּישָׁא עִלָּאָה מִתְבָּרַךְ עַל יְדֵיהוֹן. זַכָּאָה חוּלָקְהוֹן. דְּהָא קוּדְשָׁא בְּרִיךְ הוּא קָרִיב לְגַבֵּיהוֹן, וְזַמִּין לְקַבְלֵיהוֹן, בְּשַׁעֲתָא דְּקָארוּן לֵיהּ, הוּא זַמִּין לוֹן. בְּשַׁעֲתָא דְּאִינּוּן בְּעָאקוּ, הוּא לְגַבַּיְיהוּ, הוּא אוֹקִיר לוֹן בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי, הה״ד כִּי בִי חָשַׁק וַאֲפַלְּטֵהוּ אֲשַׂגְּבֵהוּ כִּי יָדַע שְׁמִי.

83. Those that are knowledgeable and direct the heart and desire extricate blessings from the area of the thought, WHICH IS CHOCHMAH. They emerge in all the branches and roots OF THE LEVELS in a straightforward manner as called for, until the higher and lower grades receive their blessings and the Holy Name is blessed through them. Happy is their lot, since the Holy One, blessed be He, is close to them and available to them. When they call on Him, He is ready for them, and at the time of their distress, He is with them. He honors them in this world and in the World to Come. This is what is written: "because he has set his delight upon Me, therefore will I deliver him: I will satisfy him, and show him My salvation" (Tehilim 91:14).

12. "Fear him not"

Rabbi Yehuda informs us that when Yisrael gather together they receive nourishment sometimes from Compassion and sometimes from Judgment, and that no divine influence prevails until there is a place for it to dwell down in the world of matter. Rabbi Yehuda says that God told Moses not to be afraid of king Og, because Og had defiled the sign of his covenant, and would therefore, by reason of his very own deeds, be uprooted and undone on earth. We hear that the children of Yisrael were blessed to have Moses as the prophet among them, since it was for his sake alone that God performed many miracles; and, lastly, we're reminded that God's Covenant was made only with the children of Abraham.

84. וַיֹּאמֶר יְיָ׳ אֶל מֹשֶׁה אַל תִּירָא אוֹתוֹ וְגוֹ׳. רִבִּי יְהוּדָה פָּתַח, לֹא תִירָא לְבֵיתָהּ מִשָּׁלֶג כִּי כָל בֵּיתָהּ לָבוּשׁ שָׁנִים. ת״ח, כְּנֶסֶת יִשְׂרָאֵל יַנְקָא מִתְּרֵי סִטְרֵי, הַשְׁתָּא בְּרַחֲמֵי, הַשְׁתָּא בְּדִינָא. כַּד בָּעְיָא לְיַנְקָא בְּרַחֲמֵי, אִשְׁתְּכַח אֲתָר לְאִתְיַשְׁבָא בֵּיהּ. כַּד בָּעֵי לְיַנְקָא בְּדִינָא, אֲתָר אִשְׁתְּכַח לְאִתְיַשְׁבָא בֵּיהּ, וּלְמִשְׁרֵי עָלוֹהִי, דְּהָכִי הוּא בְּכָל אֲתָר, לָא שָׁארִי מִלָּה דִּלְעֵילָא, עַד דְּאִשְׁתְּכַח אֲתָר לְמִשְׁרֵי עָלוֹי. וע״ד, כְּנֶסֶת יִשְׂרָאֵל לֹא תִירָא לְבֵיתָא מִשָּׁלֶג, מ״ט, בְּגִין דְּכָל בֵּיתָא לָבוּשׁ שָׁנִים. לָא שַׁרְיָא הַאי, אֶלָּא בְּהַאי חִוָּור בְּסוּמָק, וְסוּמָק בְּחִוָּור. וְהָא אוֹקְמוּהָ.

84. "And Hashem said to Moses, 'Fear him not'" (Bemidbar 21:34). Rabbi Yehuda opened the discussion with the verse: "she is not afraid of the snow for her household: for all her household are clothed with scarlet" (Mishlei 31:21). Come and behold: the assembled Congregation of Yisrael nourishes from both sides, sometimes from Compassion and sometimes from Judgment. When it wishes to nourish from Compassion, there is a place WHERE COMPASSION will dwell. When it wishes to nourish from Judgment, there is room so THAT JUDGMENT will dwell and prevail on him. This is always the case. Nothing prevails from above until the room exists for it to dwell upon. Therefore, the Congregation of Yisrael "is not afraid of the snow for her household." What is the reason? It is because "all her household are clothed in scarlet." That one does not dwell only in that one, white in red, and red in white. And that was already established.

85. וַיֹּאמֶר יְיָ׳ אֶל מֹשֶׁה אַל תִּירָא אוֹתוֹ, תְּרֵין אוֹתוֹ אִינּוּן שְׁלִימִין בְּאוֹרַיְיתָא בִּתְרֵין וָוִי״ן, חַד דָּא, וְחַד, עַד דְּרוֹשׁ אָחִיךָ אוֹתוֹ. מ״ט. בְּגִין דְּאִינּוּן אוֹת מִמָּשׁ. עַד דְּרוֹשׁ אָחִיךָ אוֹתוֹ, דְּבָעֵי לְפָרְשָׁא הַהוּא אוֹת, דְּהַהוּא אֲבֵידָה.

85. "And Hashem said to Moses, 'Fear him (Heb. oto) not'." Twice IN THE TORAH IS FOUND, "OTO (ALEPH-VAV-TAV-VAV)," which is spelled out fully, with two Vavs. Once here and once in the verse: "until your brother seek after it (Heb. oto)" (Devarim 22:2). What is the reason? It is because THEIR MEANING IS an actual letter (Heb. ot) and they ARE NOT DERIVED FROM THE PARTICLE ET. "...until your brother seeks after it..." MEANS that he is required to define and spell out the SIGN AND mark (Heb. ot) of that lost item.

86. אוֹף הָכָא דֵּין אוֹתוֹ, דָּא עוֹג, דְּאִתְדַּבָּק בְּאַבְרָהָם, וּמֵאַנְשֵׁי בֵּיתֵיהּ הֲוָה, וְכַד אִתְגְּזַר אַבְרָהָם מַה כְּתִיב, וְכָל אַנְשֵׁי בֵיתוֹ וְגוֹ׳. דָּא עוֹג דְּאִתְגְּזַר עִמֵּיהּ, וְקַבִּיל הַאי אָת קַדִּישָׁא, כֵּיוָן דְּחָמָא עוֹג דְּיִשְׂרָאֵל מְקָרְבִין גַּבֵּיהּ, אָמַר הָא וַדַּאי אֲנָא אַקְדִּימְנָא זְכוּתָא דְּקָאִים לוֹן, וְדָא שַׁוִּי לְקַבְלֵיהּ.

86. Here too, it is Og who joined Abraham and he is from the people of his household. When Abraham was circumcised, it was written: "and all the men of his house" (Beresheet 17:26). That is Og, who was also circumcised with him and received that Holy Sign (Heb. ot). As soon as Og saw Yisrael approaching him, he thought to himself, 'I have certainly performed that precept that stands up for them,' SINCE HE WAS ALREADY CIRCUMCISED BEFORE OUR PATRIARCH ISAAC. And he placed this before him, AS SECURITY.

87. בֵּיהּ שַׁעֲתָא דָּחִיל מֹשֶׁה, הֵיךְ יָכִיל לְאַעְקָרָא רְשִׁימָא דְּרָשִׁים אַבְרָהָם. אָמַר, וַדַּאי הָא יְמִינָא דִּילִי מִית, דְּהָא יְמִינָא בַּעְיָא לְהַאי. אִי נִימָא הָא אֶלְעָזָר, יְמִינָא דְּסִיהֲרָא הוּא, וְלָא דִּילִי. וְהַאי אָת לִימִינָא הוּא, דְּאַבְרָהָם לִימִינָא הוּא.

87. At that moment, Moses was afraid. How could he uproot the impression that Abraham made? He thought: 'Assuredly, my right hand, WHICH IS AARON, is dead, since the right is necessary TO WIN this.' It may be said that Elazar is here, who is the right of the moon, NAMELY, OF MALCHUT, but not mine, SINCE HE IS NOT THE RIGHT OF ZEIR ANPIN, WHICH IS THE SECRET OF MOSES, AS WAS AARON. That sign OF OG is to the right OF ZEIR ANPIN, since Abraham is the right OF ZEIR ANPIN.

88. מִיָּד אָמַר קוּדְשָׁא בְּרִיךְ הוּא, אַל תִּירָא אוֹתוֹ, לָא תִּדְחַל לְהַהוּא אָת דִּילֵיהּ, וַאֲפִילוּ לִימִינָא לָא אִצְטְרִיךְ. כִּי בְיָדְךָ נְתַתִּי. שְׁמָאלָא דִּילָךְ יַעְקָר לֵיהּ מֵעָלְמָא, דְּהָא הוּא פָּגִים רְשִׁימָא דִּילֵיהּ, וּמַאן דְּפָגִים לְהַאי אָת, אִתְחֲזֵי לְאִתְעַקָּרָא מֵעָלְמָא, כ״ש שְׁמָאלָא דִּילָךְ, דְּאִיהוּ יְדָךְ, יֶעְקָר לֵיהּ מֵעָלְמָא, בְּגִין כַּךְ אִתְעֲקַר מֵעָלְמָא, וַאֲפִילוּ דְּאִיהוּ תַּקִּיפָא מִבְּנֵי גַּבְרַיָּיא, וּבָעָא לְשֵׁיצָאָה לְהוּ לְיִשְׂרָאֵל, נָפַל בִּידֵיהּ דְּמֹשֶׁה וְאִשְׁתְּצֵי.

88. Immediately, the Holy One, blessed be He, said, "Fear him not." Do not fear his sign, and even for the right there is no need. "For I have delivered him into your hand" (Ibid.). Your left will uproot him from the world, since he, OG, defiled the sign of his Covenant, and whoever makes a flaw in the sign of the Covenant is fit to be uprooted from this world ON HIS OWN. Of course, your left, that is, "your hand," will uproot him from the world. That is why he was uprooted from the world. Even though he was mighty from the sons of the mighty, and THOUGH he wanted to destroy Yisrael, he fell into the hands of Moses and was annihilated.

89. בְּגִין כַּךְ כֹּלָּא שֵׁצִיאוּ יִשְׂרָאֵל בְּנוֹי וְכָל עַמֵּיהּ, וְכָל דִּילֵיהּ. כְּמָה דִּכְתִיב, וַיַּכּוּ אוֹתוֹ וְאֶת בָּנָיו וְאֶת כָּל עַמּוֹ וּכְתִיב, וַנַּךְ אוֹתוֹ וְאֶת בָּנָו. בְּנוֹ כְּתִיב חָסֵר יוֹ״ד, וְקָרֵינָן בָּנָיו, וְהָא אוּקְמוּהָ חַבְרַיָּיא.

89. That is why Yisrael have annihilated all of them, his children, his people and everything belonging to them, as is written: "so they smote him, and his sons, and all his people" (Bemidbar 21:35). It is also written: "and we smote him, and his sons (Heb. banav)" (Devarim 2:33). It is written, "banav," without a Yud, INDICATIVE OF PLURALITY, yet it is pronounced Banav (plur.). This has already been explained by the friends.

90. זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּמֹשֶׁה נְבִיאָה הֲוָה בֵּינַיְיהוּ, דְּבְגִינֵיהּ עָבִיד לוֹן קוּדְשָׁא בְּרִיךְ הוּא כָּל הָנֵי אַתְוָון, וְאוֹקְמוּהָ. וְקוּדְשָׁא בְּרִיךְ הוּא לָא גָּזַר קַיְימֵיהּ עִם שְׁאַר עַמִּין לְאִתְקַשְׁרָא בֵּיהּ, אֶלָּא עִם יִשְׂרָאֵל, דְּאִינּוּן בְּנוֹי דְּאַבְרָהָם, דִּכְתִיב בּוֹ וּבֵין זַרְעֲךָ אַחֲרֶיךָ לְדֹרֹתָם בְּרִית עוֹלָם. וּכְתִיב וַאֲנִי זֹאת בְּרִיתִי אוֹתָם אָמַר יְיָ׳ רוּחִי אֲשֶׁר עָלֶיךָ וְגוֹ׳. לֹא יָמוּשׁוּ מִפִּיךָ וְגוֹ׳.
בָּרוּךְ יְיָ׳ לְעוֹלָם אָמֵן וְאָמֵן.

90. Happy are the children of Yisrael that Moses the prophet was among them, since the Holy One, blessed be He, performed all these signs for his sake, as we have explained. The Holy One, blessed be He, did not make His Covenant with the rest of the nations to be connected to them, only with Yisrael, who are the children of Abraham. About the children of Yisrael, it is written: "between...your seed after you in their generations for an everlasting Covenant" (Beresheet 17:7), and: "'as for Me, this is My Covenant with them,' said Hashem; 'My spirit that is upon you...shall not depart out of your mouth...'" (Yeshayah 59:21).
Blessed be Hashem for evermore. Amen and Amen.
End of Parashat Chukat

1. The bird (Tzipor)
Rabbi Shimon says that Balak saw a real vision with the eyes of Wisdom, and that he saw it through one of the windows to Chochmah. We learn that Balak was a son of Tzipor, meaning bird, and that all his witchcraft was done through birds. Rabbi Shimon describes the origin and nature of the bird that he used for his sorcery, and says that that name of the bird was Yadua, meaning 'known'. Balak knew everything through the bird, which spoke great things on her own.

1. "And Balak the son of Tzipor saw" (Bemidbar 22:2). Rabbi Shimon said, he "saw." What did he see? HE RESPONDS: It is definitely a real vision. He perceived through the gaze of Chochmah and he saw with his eyes, MEANING THE EYES OF CHOCHMAH. He noticed through the perception of wisdom, as it says that "Abimelech, king of the Philistines looked out at a window" (Beresheet 26:8). What is the meaning of: "out at a window"? It is as is written: "The mother of Sisera looked out at the window" (Shoftim 5:28). It is assuredly the window of Chochmah at the corner edges of the stars. THAT IS THE WINDOW THAT IS MENTIONED WITH REFERENCE TO SISERA'S MOTHER AND ABIMELECH, and these are the windows TO Chochmah, MEANING THAT THERE EXIST MANY WINDOWS and there is one window where all wisdom prevails. Whoever looks at the root of the Chochmah can look through it. Here too: "And Balak... saw" through his Chochmah, MEANING HIS OWN PRIVATE WINDOW.

1. וַיַּרְא בָּלָק בֶּן צִפּוֹר וְגוֹ׳. ר׳ שִׁמְעוֹן אָמַר, וַיַּרְא, מַאי רְאִיָּה חָמָא. רְאִיָּה וַדַּאי מַמָּשׁ חָמָא בְּמַשְׁקוּפָא דְּחָכְמְתָא, וְחָמָא בְּעֵינוֹי. חָמָא בְּמַשְׁקוּפָא דְּחָכְמְתָא, כְּמָה דִּכְתִיב וַיַּשְׁקֵף אֲבִימֶלֶךְ מֶלֶךְ פְּלִשְׁתִּים בְּעַד הַחַלּוֹן. מַאי בְּעַד הַחַלּוֹן. כד״א בְּעַד הַחַלּוֹן נִשְׁקְפָה וַתְּיַבֵּב אֵם סִיסְרָא אֶלָּא וַדַּאי חַלּוֹן דְּחָכְמְתָא דְּזִנְבֵי שׁוּלֵיהוֹן דְּכוֹכְבַיָּא, וְאִינּוּן חַלּוֹנֵי דְּחָכְמְתָא. וְחַד חַלּוֹן אִית דְּכָל חָכְמְתָא בֵּיהּ שַׁרְיָא, וּבָהּ חָמֵי מַאן דְּחָמֵי בְּעִקָּרָא דְּחָכְמְתָא. אוֹף הָכָא וַיַּרְא בָּלָק, בְּחָכְמְתָא דִּילֵיהּ.

2. "The son of Tzipor" is as they said, THAT HE WAS A DESCENDANT OF JETHRO WHO WAS ALSO CALLED 'TZIPOR'. However, he was "the son of Tzipor (lit. 'bird')" actually, MEANING THAT ALL HIS DEALINGS WERE WITH BIRDS, since his witchcraft dealt with a variety of that bird. He took a bird, struck the grass, and let it fly in the air. He performed acts and whispered incantations, and the bird would return with the grass in its mouth, chirping for him. He would then put her into a cage and burn incense for her, and she would inform him of some things. He would then perform witchcraft and that fowl, MEANING THE BIRD, chirped and flew and wandered in accordance with the one whose eyes were open, who gave her his message, and she would return. All his words came through that bird.

2. בֶּן צִפּוֹר, כְּמָה דְּאָמְרוּ. אֲבָל בֶּן צִפּוֹר מַמָּשׁ, דְּהָא חַרְשׁוֹי הֲווֹ בְּכַמָּה זִינִין דְּהַהוּא צִפּוֹר, נָטִיל צִפּוֹר, מְכַשְׁכֵּשׁ בְּעִשְׂבָּא, מִפְרַח בַּאֲוִירָא. עָבִיד עוֹבְדִין וְלָחִישׁ לְחִישֵׁי, וְהַהוּא צִפּוֹר הֲוָה אָתֵי, וְהַהוּא עִשְׂבָּא בְּפוּמֵיהּ, מְצַפְּצְפָא קָמֵיהּ. וְאָעִיל לֵיהּ בְּכְלוּב חַד. מְקַטֵּר קְטַרְתִּין קָמֵיהּ, וְאִיהוּ אוֹדַע לֵיהּ כַּמָּה מִלִּין. עָבִיד חַרְשׁוֹי, וּמְצַפְּצְפָא עוֹפָא, וּפְרַח וְטָס לְגַבֵּי גְּלוּי עֵינַיִם, וְאוֹדַע לֵיהּ. וְאִיהוּ אָתֵי. וְכָל מִלּוֹי בְּהַהוּא צִפּוֹר הֲווֹ.

3. One day, he performed his acts and took the bird. She flew away and left, tarried and did not return TO HIM. Balak was saddened and, before her return, saw a flame of fire that flew AFTER THE BIRD and scorched her wings. He then saw what he saw and was afraid of the children of Yisrael. What is the name of that bird? It is Yadua (Eng. 'known'). None of those who make use of and know how to make use of that bird know its witchcraft as well as Balak knew it.

3. יוֹמָא חַד עֲבַד עוֹבְדּוֹי, וְנָטִיל הַהוּא צִפּוֹר, וּפְרַח וְאָזִיל וְאִתְעַכָּב, וְלָא אָתָא. הֲוָה מִצְטַעֵר בְּנַפְשֵׁיהּ. עַד דְּאָתָא, חָמָא חַד שַׁלְהוֹבָא דְּאֶשָּׁא דְּטָס אֲבַתְרֵיהּ, וְאוֹקִיד גַּדְפּוֹי. כְּדֵין חָמָא מַה דְּחָמָא, וְדָחִיל מִקַּמַיְיהוּ דְּיִשְׂרָאֵל. מַה שְׁמֵיהּ דְּהַהוּא צִפּוֹר. יָדוּ״עַ. וְכָל אִינּוּן דְּמִשַּׁמְּשֵׁי וְיָדְעֵי לְשַׁמְּשָׁא בְּהַהוּא צִפּוֹר, לָא יַדְעִין חַרְשׁוֹי, כְּמָה דַּהֲוָה יָדַע בָּלָק.

4. All of the wisdom that he acquired came from that bird. This is what he used to do: he bowed down before THE BIRD and burned incense, covered his head, bent over and spoke. He would say, 'The nation'. And the bird would reply to him, 'Yisrael'. He would say, 'Much', and the bird would respond, 'Many (Heb. rav)' in commemoration of the great one (Heb. rav) that traveled among them. They whispered to each other seventy times, BALAK AND THE BIRD. He would say, 'poor'. And the bird would say, 'Much (Heb. rav)'. He then was afraid, as is written: "And Moab was sore (much) afraid of the people, because they were many (Heb. rav)" (Bemidbar 22:3), assuredly rav.

4. וְכָל חָכְמְתָא דַּהֲוָה יָדַע, בְּהַהוּא צִפּוֹר הֲוָה יָדַע. וְהָכִי הֲוָה עָבִיד. גָּחִין קָמֵיהּ, וְקָטִיר קְטַרְתָּא חָפֵי רֵישֵׁיהּ, וְגָחִין וְאָמַר. אִיהוּ אָמַר הָעָם, וְצִפָּרָא אָתִיב יִשְׂרָאֵל, אִיהוּ אָמַר מְאֹד, וְצִפָּרָא אָתִיב רַב. עַל שׁוּם רַב עִלָּאָה דְּאָזִיל בְּהוּ. שַׁבְעִין זִמְנִין צִפְצְפוּ דָּא וְדָא. אִיהוּ אָמַר דַּל, וְצִפָּרָא אָמַר רַב. כְּדֵין דָּחִיל, דִּכְתִיב וַיָּגָר מוֹאָב מִפְּנֵי הָעָם מְאֹד כִּי רַב הוּא, רַב הוּא וַדַּאי.

5. In the variety of witchcraft of ancient Kasdiel, we first found that this bird was produced at specific times from silver mixed with gold. SILVER IS THE SECRET RIGHT COLUMN, CHASSADIM, AND GOLD IS THE LEFT COLUMN, CHOCHMAH, AND THEY USED IT TO PRODUCE AND PUT TOGETHER THAT BIRD TO BE LIKENED TO HOLINESS, AS A MONKEY TO PEOPLE. JUST LIKE IN HOLINESS CHOCHMAH OF THE LEFT IS BLENDED WITH CHASSADIM OF THE RIGHT, THEY WANTED TO DRAW IT THAT WAY. HOWEVER, SINCE THEY HAVE NO POWER OF UNIFICATION OF THE CENTRAL COLUMN, EVERYTHING RESULTS IN THE ASPECT OF REFUSE. The head, THE FIRST THREE SFIROT OF THE BIRD, is from gold, MEANING THE REFUSE OF GOLD. Her mouth is from silver, MEANING FROM SILVER REFUSE, and her wings, CHESED AND GVURAH, from light copper, THAT IS LEFT, blended with silver, THAT IS RIGHT, since each one IS COMPRISED OF RIGHT AND LEFT. The body is of gold with round points of silver in her feathers. Her legs, NETZACH, HOD AND YESOD, are from gold and they place in her mouth the tongue of that bird Yadua, SINCE THE TONGUE IS DA'AT. AND SINCE THE KLIPOT HAVE NO DA'AT, THEY HAVE INSTEAD YADUA (ENG. 'KNOWN').

5. וּבְזִינֵי חַרְשִׁין דְּקַסְדִּיאֵ״ל קַדְמָאָה, אַשְׁכְּחָן, דְּצִפְּרָא דָּא הֲווֹ עַבְדִּין לֵיהּ בְּזִמְנִין יְדִיעָן, מִכֶּסֶף מְעֻרָב בְּדַהֲבָא, רֵישָׁא דְּדַהֲבָא. פּוּמָא דְּכֶסֶף. גַּדְפּוֹי מִנְּחֹשֶׁת קָלָל מְעֻרָב בְּכַסְפָּא. גּוּפָא דְּדַהֲבָא, נְקוּדִין דְּנוֹצֵי בְּכֶסֶף. רַגְלִין דְּדַהֲבָא. וְשַׁוְיִין בְּפוּמָא לִישָׁן דְּהַהוּא צִפּוֹר יָדוּ״עַ.

6. They place that bird in that one window, OF THE ONES MENTIONED ABOVE, AND DURING THE DAY they open the window in the direction of the sun THAT RULES BY DAY. At night, they open the window in the direction of the moon, WHICH RULES BY NIGHT, and they burn incense and perform witchcraft. DURING THE DAY, they conjure the sun TO BESTOW ITS ABUNDANCE and at night they conjure the moon. And so they perform for seven days. From then on, that tongue is already rattling in the mouth of the bird, BUT IS STILL UNABLE TO SPEAK. THEN they puncture her tongue with a golden needle and she speaks great things on her own. Everything that Balak knew came from that bird. Therefore, HE WAS CALLED 'the son of bird' and he saw what other people were unable to know and could not see.

6. וְשַׁוְיִן לְהַהוּא צִפָּרָא בְּחַלּוֹן חַד. וּפַתְחִין כַּוִּין לְקֻבֵּל שִׁמְשָׁא. וּבְלֵילְיָא פַּתְחִין כַּוִּין לְסִיהֲרָא. מְקַטְּרִין קְטַרְתִּין, וְעַבְדִּין חַרְשִׁין, וְאוֹמָאן לְשִׁמְשָׁא. וּבְלֵילְיָא אוֹמָאן לְסִיהֲרָא, וְדָא עַבְדִּין שִׁבְעָה יוֹמִין. מִכָּאן וּלְהָלְאָה, הַהוּא לִישָׁנָא מְכַשְׁכְּשָׁא בְּפוּמָא דְּהַהוּא צִפָּרָא, נַקְדִּין לְהַהוּא לִישָׁנָא בְּמַחֲטָא דְּדַהֲבָא, וְהִיא מְמַלְּלָא רַבְרְבָן מִגַּרְמָהּ, וְכֹלָּא הֲוָה יָדַע בָּלָק בְּצִפּוֹר דָּא. עַ״ד בֶּן צִפּוֹר, וּבְגִין כַּךְ חָמָא, מַה דב״נ אַחֲרָא לָא יָכִיל לְמִנְדַּע, וְלָא יָכִיל לְמֵחֲמֵי.

2. Sihon and Og

Rabbi Shimon says that God can do anything immediately, but because people don't fully believe, they think that it will take years to fulfill a wish, and so it does. Although the lives of people are fleeting, they are sanctified with repentance and prayer and good deeds and tears, since God commits Himself to do as they wish. We hear about Og the King of Bashan and Sihon the King of the Amorites, with whom Moses waged war. Sihon was destroyed by a flame from the King of Heaven and it could not therefore be rebuilt. Rabbi Shimon says that the children of Yisrael overthrew the rulers below in this world and also in the world above. He tells us why Esau did not receive his birthright even though he was the eldest.

7. It is written: "Hashem said, 'I will bring back from Bashan, I will bring them back from the depths of the sea'" (Tehilim 68:23). We must pay attention to the Faith in the Holy One, blessed be He, since all His words are spoken with truth and great Faith. As soon as He utters something, it is immediately completely accomplished. If a person who is narrow of heart says that it will take several years, and much time to fulfill his wish, that is what happens. THE HOLY ONE, BLESSED BE HE, in accord with His dominion that all the universe is filled with His glory, reflects His way. A person's words are of small consequence and all his words are of a temporary nature. Similarly, he himself is of a temporary nature, LIKE A PASSING SHADOW. However, he is sanctified with repentance and prayer and good deeds and lots of tears, SINCE the Supernal One who is higher than all the world lights His lamp and contracts His Holiness to that person to do his wish.

7. כְּתִיב אָמַר יְיָ׳ מִבָּשָׁן אָשִׁיב אָשִׁיב מִמְּצוּלוֹת יָם. אִית לָן לְשַׁוּוֹאָה לִבָּא לִמְהֵימְנוּתָא דְקוּדְשָׁא בְּרִיךְ הוּא, דְּכָל מִלּוֹי מִלֵּי קְשׁוֹט, וּמְהֵימְנוּתָא סַגִּיא. דְּכֵיוָן דְּמִלָּה אָמַר, כֹּלָּא אִתְעֲבֵיד, וְדָא בַּר נָשׁ דְּחִיק לִבָּא, וְאָמַר לְכַמָּה שְׁנִין, וּלְכַמָּה זִמְנִין יִשְׁתְּלִם דָּא, דְּאִיהוּ כַּךְ. כְּפוּם רַבְרְבָנוּ דִּילֵיהּ, דְּכָל עָלְמִין מַלְיָא יְקָרֵיהּ, הָכִי הוּא. מִלּוֹי בַּר נָשׁ זְעֵיר, וְכָל מִלּוֹי אִינוּן לְפוּם שַׁעֲתָא, הָכִי הוּא לְפוּם שַׁעֲתָא. אֲבָל בְּתִיּוּבְתָּא, וּבְעוּתָא, וּבְעוֹבָדִין טָבִין, וּבְדִמְעִין סַגִּיאִין, אִיהוּ קַדִּישָׁא רַב וְעִלָּאָה עַל כָּל עָלְמָא, אַזְהִיר נְהוֹרֵיהּ, וְקַמִּיט קְדוּשָׁתֵיהּ, לְגַבֵּיהּ דב״נ, לְמֶעְבַּד רְעוּתֵיהּ.

8. אָמַר יְיָ, לְזִמְנָא דְּאָתֵי, זַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְאַתְעָרָא וּלְאָתָבָא מִבָּשָׁן, כָּל אִינּוּן דְּקַטְלוּ לוֹן חֵיוַת בָּרָא וְאַכְלוּ לוֹן. בְּגִין דְּאִית בְּעָלְמָא אֲתַר מוֹתְבָא, דְּכָל חֵיוָן רַבְרְבָן, וְטוּרִין רָמָאִין וְסַגִּיאִין, וּטְמִירִין אִלֵּין בְּאִלֵּין. וְעָרוֹד מַדְבְּרָא תַּקִּיפָא תַּמָּן, אִיהוּ עוֹג בֵּין עֲרוֹדֵי דְּמַדְבְּרָא הֲוָה, וּשְׁכִיחַ תַּמָּן תּוּקְפָּא דִּילֵיהּ, בְּגִין דַּהֲוָה מֶלֶךְ הַבָּשָׁן, דְּכָל מַלְכֵי עָלְמָא, לָא יַכְלִין לְאַגָּחָא קְרָבָא בֵּיהּ, בְּגִין תּוּקְפָּא דְּבָשָׁן. וְאָתָא מֹשֶׁה, וְאָגַח בֵּיהּ קְרָבָא.

9. סִיחוֹן: סַיְיחָא דְּמַדְבְּרָא הֲוָה סִיחוֹן. וְרָחְצָנוּ דְּמוֹאָב עָלֵיהּ הֲוָה. כִּי אַרְנוֹן גְּבוּל מוֹאָב בֵּין מוֹאָב וּבֵין הָאֱמֹרִי. ת"ח, בְּשַׁעֲתָא דְּחָרִיבוּ יִשְׂרָאֵל קַרְתָּא דְּסִיחוֹן, כָּרוֹזָא אִתְעֲבַר בְּמַלְכוּ דִּשְׁמַיָּא, אִתְכְּנְשׁוּ גֻּבְרִין שָׁלְטָנִין עַל שְׁאַר עַמִּין, וְתֶחֱמוּן מַלְכוּ דֶּאֱמוֹרָאָה הֵיךְ אִתְחָרַב בְּמַלְכוּ.

10. בְּהַהִיא שַׁעֲתָא, כָּל אִינּוּן שָׁלְטָנִין דַּהֲווֹ מְמָנִין עַל שֶׁבַע עַמְּמִין אִתְכְּנָשׁוּ, וּבְעוּ לְאַהֲדָרָא מָלְכוּ לְיוֹשְׁנָהּ. כֵּיוָן דְּחָמוּ תֻּקְפָּא דְּמֹשֶׁה, אָהֲדְרוּ לַאֲחוֹרָא. הה"ד, עַל כֵּן יֹאמְרוּ הַמּוֹשְׁלִים בֹּאוּ חֶשְׁבּוֹן, אִינּוּן שִׁלְטוֹנִין מְמָנָן עֲלַיְיהוּ דְּאִתְכְּנָשׁוּ, וַהֲווֹ אַמְרֵי בֹּאוּ חֶשְׁבּוֹן, מַאן הוּא דֵּין דְּחָרִיב לָהּ. תִּבָּנֶה וְתִכּוֹנֵן כִּדְבְקַדְמֵיתָא, וְתֶהְדַּר מַלְכוּ לְיוֹשְׁנָהּ.

11. כַּד חָמוּ גְּבוּרְתָּא דְּמֹשֶׁה, וְשַׁלְהוֹבָא דְּמַלְכוּ, אָמְרוּ כִּי אֵשׁ יָצְאָה מֵחֶשְׁבּוֹן לֶהָבָה מִקִּרְיַת סִיחוֹן. כֵּיוָן דִּכְתִיב מֵחֶשְׁבּוֹן, אֲמַאי מִקִּרְיַת סִיחוֹן. דְּהָא קִרְיַת סִיחוֹן חֶשְׁבּוֹן הֲוָה, דִּכְתִיב כִּי חֶשְׁבּוֹן עִיר סִיחוֹן מֶלֶךְ הָאֱמֹרִי.

12. אֶלָּא, שַׁלְהוֹבָא דְּמַלְכָּא שְׁמַיָּא נָפַק, וְחָרִיב כֹּלָּא. בְּשַׁעֲתָא דְּאִינּוּן אַמְרִין תִּבָּנֶה וְתִכּוֹנֵן עִיר סִיחוֹן סְתָם, וְלָא אָמְרוּ חֶשְׁבּוֹן, דְּחָשִׁיבוּ דִּבְגִין כַּךְ יִתְבְּנֵי לְמוֹתְבָא דֶּאֱמוֹרָאָה, כְּדֵין אָתִיבוּ וְאָמְרוּ, לָא יְכִילְנָא. מ"ט. בְּגִין דְּכָל אָרְחִין וּשְׁבִילִין אִסְתְּתָמוּ בְּתֻקְפָּא דְּרַב עִלָּאָה דִּלְהוֹן. אִי נֶהְדַּר וְנֵימָא וְנִדְכַּר חֶשְׁבּוֹן דְּתִבָּנֶה, הָא אֵשׁ יָצְאָה מֵחֶשְׁבּוֹן. אִי נֶהְדַּר וְנֵימָא קִרְיַת סִיחוֹן, הָא לֶהָבָה יָצְאָה מִקִּרְיַת סִיחוֹן וַדַּאי. כֵּיוָן דְּהַהִיא שַׁלְהוֹבָא דְּאֶשָּׁא שַׁרְיָא תַּמָּן עָלָהּ, לֵית מַאן דְּיָכִיל לָהּ לְאַהֲדָרָא לָהּ לְיוֹשְׁנָהּ, דְּהָא מִכָּל סִטְרִין לֵית לָן רְשׁוּ.

8. NOW HE EXPLAINS THE VERSE: "Hashem said" is in the future to come. The Holy One, blessed be He, will arise and bring back from Bashan all those whom the wild beasts killed and devoured, SINCE "MI (ENG. 'FROM') BASHAN" IS SPELLED WITH THE SAME LETTERS OF MIBEIN SHINEI (LIT. 'FROM BETWEEN THE TEETH OF') THE BEASTS. There exists in the world a dwelling place where all the great beasts and the great variety of mountains are, and these are hidden in those, THE BEASTS HIDE IN THE MOUNTAINS. THAT PLACE IS CALLED 'BASHAN'. There is the strong desert Arod (Eng. 'a wild ass'). This is Og, who dwelt among the wild desert asses. There lies his strength, because he was the King of Bashan, MEANING THE KING OF THAT AREA, and none of the world's kings could do battle due to the powerful might of Bashan. Moses came and waged war with him.

9. Sihon was the desert colt and Moab's security depended on him. "For Arnon is the border of Moab, between Moab and the Amorites" (Bemidbar 21:13), MEANING THAT HE WAS HIS NEIGHBOR AND GUARDED HIS BORDER. Come and see: When Yisrael destroyed the city of Sihon, the proclamation went forth in the Heavenly Kingdom, MEANING AMONG THE SEVENTY CHIEFTAINS OF THE SEVENTY NATIONS: Gather together, you heroes who rule over other nations, and see how the Amorite kingdom is destroyed.

10. At that moment, all the rulers who were appointed over the seventy nations gathered and wanted to restore the kingdom of Sihon to its prior state. As soon as they noticed Moses' might, they retreated. That is the meaning of what is written: "Wherefore they who speak in similes say, 'Come to Heshbon'" (Ibid. 27). These are the appointed rulers over the nations, who gathered and said, "Come to Heshbon." Who is that who destroyed it? Let it "be built and established" (Ibid.) as originally, and let the kingdom be reinstated as before.

11. When they noticed Moses' might and the flame of his kingdom, they said, "For there is a fire gone out of Heshbon, a flame from the city of Sihon" (Ibid. 28). HE ASKS: If it already says "from Heshbon," why the additional "from the city of Sihon"? Isn't the city of Sihon Heshbon, as it says, "For Heshbon was a city of Sihon the king of the Amorites" (Ibid. 26).

12. HE REPLIES: It is only that a flame from the King of Heaven went and destroyed everything. During the time they said, "Let the city of Sihon be built and established" simply, and did not specify Heshbon, it is because they figured that it would be rebuilt for the Amorites' dwelling place. Then they replied and said We cannot. What is the reason? It is because all the roads and paths were sealed by the might of their higher authority. If we repeat ourselves and mention again that Heshbon should be built, did not "a fire gone out of Heshbon"? And if we repeat ourselves and say the city of Sihon, most certainly a flame started out from the city of Sihon. Since that flame of fire still prevails there, there is nobody who can return it to its prior state, because we have no authorization from any side.

13. מִכָּאן וּלְהָלְאָה אוֹי לְךָ מוֹאָב, דְּהָא הַהוּא דַּהֲוָה מָגֵן עֲלָךְ, אַתְּבַר. וּבג״כ מוֹאָב כֵּיוָן דְּחָמוּ דְּמָגֵן דִּלְהוֹן אִתְּבַר, כְּדֵין וַיָּגָר מוֹאָב מִפְּנֵי הָעָם מְאֹד. מַאי מְאֹד, יַתִּיר מִמּוֹתָא.

13. From here on, woe to you Moab, since your protector has been broken. Therefore, as soon as Moab saw that their defense was breached, then "Moab was sore (Heb. meod) afraid of the people" (Bemidbar 22:3). What is the "meod"? It is very, which means more than death, SINCE "MEOD" ALLUDES TO THE ANGEL OF DEATH.

14. כִּי רַב הוּא. דְּהָא כְּדֵין אִיהוּ הֲוָה רַב, וְרַב הֲוָה זְעֵיר, דִּכְתִיב הִנֵּה קָטֹן נְתַתִּיךָ בַּגּוֹיִם. וְיִשְׂרָאֵל הֲוָה רַב בַּאֲתָר עֵשָׂו, דִּכְתִיב בֵּיהּ וְרַב. מ״ט. בְּגִין דְּחָמוּ דְּשַׁלְטוּ יִשְׂרָאֵל, עֵילָא וְתַתָּא. דִּכְתִיב אֵת כָּל אֲשֶׁר עָשָׂה יִשְׂרָאֵל לָאֱמֹרִי. אֲשֶׁר עָשָׂה יִשְׂרָאֵל מִבְּעֵי לֵיהּ, מַאי אֵת כָּל. לְאַסְגָּאָה עֵילָא וְתַתָּא, עֵילָא, דְּאַפִּילוּ מִשָּׁלְטָנֵיהוֹן רַבְרְבָנִין וְשָׁלְטָנִין דִּלְעֵילָא. וְאַפִּילוּ מִשָּׁלְטָנֵיהוֹן רַבְרְבָנִין וְשָׁלְטָנִין דִּלְתַתָּא. וע״ד אֵת כָּל אֲשֶׁר עָשָׂה. וע״ד כִּי רַב הוּא, בַּאֲתָר דְּרַב בּוּכְרָא קַדִּישָׁא, דִּכְתִיב בְּנִי בְכוֹרִי יִשְׂרָאֵל.

14. "Because they were many (Heb. rav)" (Ibid.). At earlier times, ESAU was great (Heb. rav) and great is small, as it is written: "Behold, I will make you small among the nations" (Ovadyah 1:2). Yisrael became great instead of Esau, as is written about him: "And the elder (Heb. rav)," MEANING: "AND THE ELDER SHALL SERVE THE YOUNGER" (BERESHEET 25:23). What is the reason THEY CONSIDERED YISRAEL AS GREAT? It is because they saw that Yisrael were dominant above and below, as is written: "All that Yisrael had done to the Amorites" (Bemidbar 22:2). It should have said, 'That which Yisrael had done'. What is "all that (Heb. Et)"? It is to also include above and below, that they toppled THEIR chiefs and rulers above from their domination and also knocked down the chiefs and rulers below, IN THIS WORLD. Therefore, IT IS WRITTEN: "All that (Heb. Et) Yisrael had done." That is why THEY SAID, "Because they were many (Heb. rav)" instead of 'the rav', which would have meant the holy firstborn IN PLACE OF ESAU'S BIRTHRIGHT, as is written: "Yisrael is My son, my firstborn" (Shemot 4:22).

15. וְאִי תֵּימָא דְּקוּדְשָׁא בְּרִיךְ הוּא בָּעָא הָכִי, וְלָאו מִן דִּינָא. תְּ״ח, עֵשָׂו קְלִיפָּה הֲוָה, וְסִטְרָא אַחֲרָא הֲוָה. כֵּיוָן דְּנָפַק קְלִיפָּה וְאִתְעֲבָר, הָא מוֹחָא שְׁכִיחָא, עָרְלָה קַדְמָאָה קָאֵי לְבַר. בְּרִית אִיהוּ יַקִּירָא מִכֹּלָּא, וְאִיהוּ אִתְגְּלֵי לְבָתַר.

15. You might say that the Holy One, blessed be He, desired it that way, TO GIVE THE BIRTHRIGHT TO YISRAEL, yet it was not according to justice. Come and see that Esau was a Klipah of the Other Side AND IT IS KNOWN THAT THE SKULL (HEB. KLIPAH) PRECEDED THE BRAIN. THEREFORE, HE EMERGED FIRST. As soon as the skull came out and removed, the brain was found. The foreskin was first, THAT IS ESAU, found externally; THEREFORE, HE EXITED FIRST. The circumcision that is most dear, MEANING JACOB, is revealed later. THEREFORE, ESAU'S PRIOR APPEARANCE IS NOT CONSIDERED AS THE BIRTHRIGHT SINCE THE KLIPAH AND THE FORESKIN HAVE NO VALUE IN COMPARISON TO THE BRAIN AND CIRCUMCISION. NOT ONLY THAT, HE WAS FIRST TO EXIT FOR THAT SAME REASON, SINCE THE SHELL COMES BEFORE THE REAL FRUIT.

3. "And he showed me Joshua the High Priest"
Rabbi Chiya tells us that a person is tried many times during his lifetime and after death, and he says that God is always filled with compassion and does not want to judge people according to their deeds. Rabbi Shimon talks about three levels of compassion, and he tells us about the members of the Yeshivah above that gather to consider a person's sentence.

16. וַיֹּאמֶר מוֹאָב אֶל זִקְנֵי מִדְיָן עַתָּה יְלַחֲכוּ וְגוֹ׳. ר׳ חִיָּא פָּתַח, וַיַּרְאֵנִי אֶת יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל עוֹמֵד לִפְנֵי מַלְאַךְ יְיָ׳ וְגוֹ׳. כַּמָּה אִית לֵיהּ לב״נ, לְאִסְתַּמְּרָא אוֹרְחוֹי בְּהַאי עָלְמָא, וּלְמֵהַךְ בְּאֹרַח קְשׁוֹט. בְּגִין דְּכָל עוֹבָדוֹי דב״נ כְּתִיבִין קַמֵּי מַלְכָּא, וּרְשִׁימִין קַמֵּיהּ, וְכֻלְּהוּ בְּמִנְיָינָא. נְטוּרֵי תַּרְעֵי קַיְּימִין וְסָהֲדִין, קַיְּימֵי וְתָבְעֵי דִּינָא תְּרֵיצִין. וְדַיָּינָא קַיְּימָא לְקַבְּלָא סַהֲדוּתָא, וְאִינּוּן דְּטַעֲנוּ טָעֲנָתָא מְרַחְשָׁן, וְלָא יְדִיעַ אִי יֵהֲכוּן מִימִינָא, וְאִם יִשְׂמָאֲלוּן מִשְׂמָאלָא.

16. "And Moab said to the elders of Midian, 'Now shall this company lick up...'" (Bemidbar 22:4). Rabbi Chiya opened the discussion with the verse: "And he showed me Joshua the High Priest standing before the angel of Hashem" (Zecharyah 3:1). How much is a human being required to watch his ways in this world and walk in a true path, since all the actions of a person are recorded before the King and are inscribed before Him, and all are accounted for. The guards at the gates stand and give evidence and request true justice, and the judge is ready to receive the evidence. Those who have claims FOR THEIR JUSTIFICATION murmur and do not know if they should go from the right or turn to the left side.

17. When the spirits of humans exit from this world, many accusers stand up about them and proclamations go out, both for their benefit and for their detriment, in accordance with their trial's sentencing; we are taught that a person gets tried many times in this world, both during his lifetime and also afterwards, since all his words are through judgment. The Holy One, blessed be He, is always filled with compassion, and His mercy is over all, and He does not wish to judge human beings according to their deeds. This is what David said, "If You, Yah, should mark iniquities, Adonai, who could stand" (Tehilim 130:3). Here we must observe, since he said Yud-Hei. Why DID HE SAY IN ADDITION Adonai? IT WOULD HAVE BEEN SUFFICIENT TO SAY, 'IF YOU, YAH, SHOULD MARK INIQUITIES, WHO COULD STAND'.

17. דְּהָא כַּד רוּחֵי בְּנֵי נָשָׁא נָפְקֵי מֵהַאי עָלְמָא, כַּמָּה אִינּוּן מְקַטְרְגִין דְּקַיְּימִין קַמַּיְיהוּ, וְכָרוֹזִין נָפְקִין הֵן לְטָב הֵן לְבִישׁ, כְּפוּם מַה דְּנָפִיק מִן דִּינָא. דְּתַנְיָא, בְּכַמָּה דִּינִין אִתְּדָן ב״נ בְּהַאי עָלְמָא, בֵּין בְּחַיּוֹי, בֵּין לְבָתַר. דְּהָא כָּל מִלּוֹי בְּדִינָא אִינּוּן. וְקוּדְשָׁא בְּרִיךְ הוּא תְּדִיר בְּרַחֲמָנוּ, וְרַחֲמוֹי עַל כֹּלָּא, וְלָא בָּעֵי לְדַיְּינָא בְּנֵי נָשָׁא כְּפוּם עוֹבְדֵיהוֹן, דְּהָכִי אָמַר דָּוִד, אִם עֲוֹנוֹת תִּשְׁמֹר יָהּ יְיָ׳ מִי יַעֲמוֹד. הָכָא אִית לְאִסְתַּכְּלָא, כֵּיוָן דְּאָמַר אִם עֲוֹנוֹת תִּשְׁמֹר יָ״הּ, אֲמַאי אֲדֹנָי.

18. HE RESPONDS: It is only because there are three levels of compassion that David mentions here, WHICH ARE YUD-HEI, ADONAI AND "WHO." "If You, Yah, should mark iniquities": THAT IS ABA AND IMA REFERRED TO BY YUD-HEI AS EXPLAINED. If the iniquities are so many that they have ascended above to Aba and Ima, then "Adonai" pertains, which is compassion. Although this name ADONAI is merciful, it will be aroused in judgment, and all the levels will conceal through judgment. Yet there is still one level that we can turn to, as all the remedies emanate from her, that one should have mercy on us. That one is MI (ENG. 'WHO') THAT IS BINAH, "who could stand" FOR US assuredly, as it says, "Who can heal you" (Eichah 2:13). Therefore, if these TWO names, Yud-Hei Adonai, were sealed and hidden from him, "who could stand," because all the roads to repentance are open from it.

18. אֶלָּא, תְּלָת דַּרְגִּין דְּרַחֲמֵי אַדְכַּר דָּוִד הָכָא. אִם עֲוֹנוֹת תִּשְׁמֹר יָהּ, אִם חוֹבִין סַגִּיאוּ, עַד דְּסַלְּקִין לְעֵילָא לְגַבֵּי אַבָּא וְאִמָּא, הָא אֲדֹנָי דְּאִיהוּ רַחֲמֵי. וְאִי שְׁמָא דָּא, אע״ג דְּאִיהוּ רַחֲמֵי, יִתְּעַר בְּדִינָא וְכָל דַּרְגִּין אַסְתִּימוּ בְּדִינָא, דַּרְגָּא חָדָא אִית דְּנֶהְדַּר לְגַבֵּיהּ, דְּכָל אַסְוָותִין מִינֵּהּ נָפְקִין, אִיהוּ יָחוֹס עֲלָן, וּמַאן אִיהוּ, מִי. מ״י יַעֲמוֹד וַדַּאי. מִ״י יִרְפָּא לָךְ. וע״ד יָהּ אֲדֹנָי אִי אִלֵּין שְׁמָהָן יִסְתְּמוּן מִנָּן, מִ״י יַעֲמוֹד, דְּכָל אֹרְחִין דְּתִיּוּבְתָּא פְּתִיחָן מִנֵּיהּ.

19. Come and see Joshua, son of Yehotzedek, was entirely righteous, a person that used to enter to the innermost sanctum. They raised him up to the Yeshivah up in the heavens, and all the members of that Yeshivah were gathered to consider his sentence. Such are the ways of that Yeshivah of the firmament, when they bring in A PERSON'S SPIRIT to be judged. A proclamation is declared, all the members of the Yeshivah enter into a concealed chamber and the court is gathered into session.

19. ת״ח, יְהוֹשֻׁעַ בֶּן יְהוֹצָדָק צַדִּיק גָּמוּר הֲוָה, גַּבְרָא דַּהֲוָה עָאל לְפְנֵי לְפְנִים, דְּעַיְּילוּהוּ לְמִתִּיבְתָּא דִּרְקִיעָא. אִתְכְּנָשׁוּ כָּל בְּנֵי מִתִּיבְתָּא תַּמָּן, לְעַיְּינָא בְּדִינֵיהּ. וְכַךְ אָרְחוֹי דְּהַהוּא מִתִּיבְתָּא דִּרְקִיעָא, כַּד עַיְּילֵי לֵיהּ לְדִינָא, כָּרוֹזָא נָפִיק וְאַכְרִיז, כָּל בְּנֵי מִתִּיבְתָּא עוּלוּ. לְאִדְּרָא טְמִירָא. וּבֵי דִּינָא מִתְכַּנְּשֵׁי.

4. Gather all members of the Yeshivah to study the trial

This section tells us about the trial after death, and we learn that the angel Metatron, who is the head of the Yeshivah of Heaven, pronounces the sentence over everything.

20. The spirit of the person is raised up by two appointees. As it enters, it approaches to stand next to a pillar of glowing flame that stands there, and gets covered in the air of the wind that blows in that pillar. And now many that are raised up there... (MISSING HERE)... Since all those who study Torah and have new insights within her, those items immediately get written and recorded for those members of that Yeshivah. Then all the members of the Yeshivah come to see him and those two appointed MENTIONED ABOVE exit and raise him up above to the Yeshivah of the firmament. He immediately approaches next to that pillar, MENTIONED ABOVE, where he gets dressed IN THAT GARMENT MENTIONED ABOVE.

20. וְהַהוּא רוּחָא דְּבַר נָשׁ סַלְּקָא ע״י דְּתַרְיֵי מְמָנָן, כֵּיוָן דְּעָאל, קָרִיב לְגַבֵּי חַד עַמּוּדָא דְּשַׁלְהוֹבָא מְלַהֲטָא דְּקַיְּימָא תַּמָּן, וְאַגְּלִים בְּרוּחָא דַּאֲוִירָא דְּנָשִׁיב בְּהַהוּא עַמּוּדָא, וְכַמָּה אִינּוּן דְּסַלְּקִין לוֹן תַּמָּן. בְּגִין דְּכָל אִינּוּן דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, וּמְחַדְּשֵׁי בָּהּ חִדּוּשִׁין, מִיַּד אַכְתּוּב לְגַבֵּי בְּנֵי מִתִּיבְתָּא אִינּוּן מִלִּין, כְּדֵין כָּל אִינּוּן בְּנֵי מִתִּיבְתָּא אָתָאן לְמֵחֱמֵי לֵיהּ. אִינּוּן תְּרֵין מְמָנָן נָפְקִין, וְסַלְּקִין לֵיהּ לְהַהוּא מִתִּיבְתָּא דִּרְקִיעָא, מִיַּד קָרִיב לְגַבֵּי הַהוּא עַמּוּדָא, דְּאַגְּלִים תַּמָּן.

21. AFTER DRESSING IN THOSE GARMENTS, he enters into the Yeshivah AND THE MEMBERS OF THE YESHIVAH observe him. If the matters OF NEW INSIGHT are appropriate, he will be blessed, since all the members of the session will adorn him with many laurels. If it is something else, meaning to say THAT IT DOES NOT FOLLOW THE PATH AND MANNERS OF SANCTITY, woe to him. For that embarrassment and shame, they give him a push and he stands next to the pillar MENTIONED ABOVE, until they bring him in for trial and judgment. May the Merciful One save us.

21. עָאל לִמְתִיבְתָּא, וְחָמָאן לֵיהּ, אִי מִלָּה כַּדְקָא יָאוּת זַכָּאָה אִיהוּ, כַּמָּה עִטְרִין מְנַצְצָן, מְעַטְּרִין לֵיהּ כָּל בְּנֵי מְתִיבְתָּא. וְאִי מִלָּה אַחֲרָא הֲוָה, וַוי לֵיהּ לְהַהוּא כְּסוּפָא, דַּחְיָין לֵיהּ לְבַר, וְקָאֵים גּוֹ עַמּוּדָא, עַד דְּעַיְּילֵי לֵיהּ לְדִינָא, רַחֲמָנָא לִשֵׁיזְבָן.

22. There are others that get raised up there when the Holy One, blessed be He, is in a disputation with the members of the session, WHETHER THE ITEM IS PERMISSIBLE OR PROHIBITED. They say, Who shall decide THE LAW? Here is so-and-so, THE WISE MAN OF THIS WORLD, let him come and decide this matter and HOW TO CARRY OUT THE LAW. Then they raise THAT WISE MAN up above, there, and he proves decisively by evidence that legal dispute between the Holy One, blessed be He, and the members of the Yeshivah. There are others that get raised up there for trial and they get judged there, to refine and purify them.

22. וְאִית אַחֲרָנִין דְּסַלְקִין לוֹן תַּמָּן, כַּד קוּדְשָׁא בְּרִיךְ הוּא בְּפִלוּגְתָּא בְּבְנֵי מְתִיבְתָּא, וְאַמְרֵי מַאן מוֹכַח, הָא פְּלוֹנִי דְּאוֹכַח מִלָּה. כְּדֵין סַלְקִין לֵיהּ תַּמָּן, וְאוֹכַח הַהוּא מִלָּה בֵּין קוּדְשָׁא בְּרִיךְ הוּא וּבֵין בְּנֵי מְתִיבְתָּא. וְאִית אַחֲרָנִין דְּסַלְקִין לוֹן תַּמָּן לְדִינָא, וְדַיְּינִין לֵיהּ תַּמָּן, לְבָרְרָא לוֹן, וּלְלַבְּנָא לוֹן.

23. Rabbi Yosi said to him, If so, IT WOULD SEEM that a person leaves and departs this world without trial judgment. If he does depart by trial, THAT IS, HE ALREADY WAS JUDGED ABOVE, why then is he on trial a second time IN THE YESHIVAH OF HEAVEN? He replied to him, That is the way I was taught and heard. It is definite that a person who departs from this world gets judged. However, prior to entering to be among the righteous, he gets raised up for A SECOND trial for a decision in that Yeshivah of the firmament.

23. אָ"ל ר' יוֹסֵי, א"ה בְּלָא דִּינָא אִתְפְּטַר בַּר נָשׁ וְאִסְתַּלָּק מֵהַאי עָלְמָא. וְאִי בְּדִינָא אִסְתַּלָּק, אֲמַאי אִתְדָּן זִמְנָא אַחֲרִינָא. אָ"ל, הָכִי אוֹלִיפְנָא, וְהָכִי שְׁמַעְנָא, דְּהָא וַדַּאי בְּדִינָא אִסְתַּלָּק ב"נ מֵהַאי עָלְמָא, אֲבָל עַד לָא יֵעוּל לְמִחֵיצָתְהוֹן דְּצַדִּיקַיָּא, סַלְקֵי לֵיהּ לְדִינָא, וְתַמָּן אִתְדָּן בְּהַהוּא מְתִיבְתָּא דִּרְקִיעָא.

24. AT THE YESHIVAH OF THE FIRMAMENT stands the appointee of Gehenom to prosecute. Praised is the one who was found guiltless in that trial. If not, that appointee of Gehenom takes him when they hand him over to him and slings him downward, like someone who hurtles a stone with a sling, as is written: "And the souls of your enemies, them shall he sling out, as out of the hollow of a sling..." (I Shmuel 25:29). The appointee throws him into Gehenom and he receives his punishment corresponding to his sentence.

24. וְתַמָּן קַיְּימָא הַהוּא מְמָנָא דְּגֵיהִנָּם לְאַסְטָאָה. זַכָּאָה אִיהוּ מַאן דְּזָכֵי מִן דִּינָא, וְאִי לָאו הַהוּא מְמָנָא דְּגֵיהִנָּם נָטִיל לֵהּ, בְּשַׁעֲתָא דְּמַסְרִין לֵיהּ בִּידוֹי, וּמְקַלַּע לֵיהּ מִתַּמָּן לְתַתָּא, כְּמַאן דְּמְקַלַּע אַבְנָא בְּקוֹסְטָא דִּכְתִיב וְאֶת נֶפֶשׁ אוֹיְבֶיךָ יְקַלְּעֶנָּה בְּתוֹךְ כַּף הַקָּלַע וְגוֹ'. וְשַׁדֵּי לֵיהּ לְגֵיהִנָּם, וְקַבִּיל עוֹנְשֵׁיהּ כְּפוּם מַה דְּאִתְדָּן.

25. Come and see: "And he showed me Joshua the High Priest standing before the angel of Hashem" (Zecharyah 3:1) means that they have raised him up above for trial within the Yeshivah of the firmament, after he was gone from the world. "Standing before the angel of Hashem": That is the same youth, MEANING THE ANGEL METATRON, THAT IS CALLED 'YOUTH', who is the head of the Yeshivah IN THE YESHIVAH OF HEAVEN. And he pronounces the sentence over everything.

25. ת"ח, וַיַּרְאֵנִי אֶת יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל עוֹמֵד לִפְנֵי מַלְאַךְ וְגוֹ', דְּסָלִיקוּ לֵיהּ לְדִינָא, גּוֹ הַהוּא מְתִיבְתָּא דִּרְקִיעָא, בְּשַׁעֲתָא דְּאִתְפְּטַר מֵהַאי עָלְמָא. עוֹמֵד לִפְנֵי מַלְאַךְ יְיָ', דָּא הוּא הַהוּא נַעַר, רֵישׁ מְתִיבְתָּא, דְּאִיהוּ חָתִיךְ דִּינָא עַל כֹּלָּא.

5. "Hashem rebuke you, O adversary"

Rabbi Shimon talks about the adversary who is appointed over the souls in Gehenom. The Satan transforms into the form of an ox; since Balak knew about this he was a wise man, and that very knowledge enabled him to perform his witchcraft.

26. HE INQUIRES ABOUT WHAT IT SAYS: "And the adversary STANDING AT HIS RIGHT HAND TO THWART HIM" (ZECHARYAH 3:1). What is "the adversary"? HE REPLIES: That one who is appointed over the souls in Gehenom, whose desire is to take him TO GEHENOM, and constantly stands around saying, Give, give the wicked to Gehenom. "To thwart him" means to mention his iniquities. Then, "Hashem said to the adversary, 'Hashem rebuke you, O adversary; even Hashem...rebuke you'" (Ibid.). HE ASKS: Why two rebukes? HE REPLIES: One FOR THE ANGEL Dumah, THAT IS THE CHIEF APPOINTEE OF GEHENOM, and one for that one that leaves Gehenom, who is constantly ready to thwart, MEANING THE ADVERSARY.

26. וְהַשָּׂטָן, מַאן וְהַשָּׂטָן. הַהוּא דְּמִמָּנָא, עַל נַפְשָׁתָא בְּגֵיהִנָּם, דְּתִיאוּבְתֵּיהּ לְמֵיסַב לֵיהּ, וְתָדִיר קַיְּימָא וְאָמַר הַב הַב, הָבוּ חַיָּיבִין לְגֵיהִנָּם. לְשִׂטְנוֹ, לְאַדְכָּרָא חוֹבוֹי. כְּדֵין וַיֹּאמֶר יְיָ אֶל הַשָּׂטָן יִגְעַר בְּךָ הַשָּׂטָן וְיִגְעַר ה׳ בְּךָ, תְּרֵין גְּעָרוֹת אֲמַאי. אֶלָּא חַד לְדוּמָה. וְחַד, לְהַהוּא דְּנַפְקָא מִגֵּיהִנָּם, דְּקַיְּימָא תָּדִיר לְאַסְטָאָה.

27. You should know that the adversary up high descends, as we have already explained, being transformed into the image of an ox. All these evil spirits that were sentenced to be entered into Gehenom, he licks them up in an instant and grabs them, and descends and gives them over to Dumah, after he swallows them up. This is what is said: "And Moab said to the elders of Midian, 'Now shall this company lick up all that are round about us, as the ox licks up...'" (Bemidbar 22:4). That is that known ox, WHICH IS THE ADVERSARY, that stands constantly ready to cause evil for all the world's inhabitants, "the grass of the field" (Ibid.). These are the spirits of human beings, who are the grass of the field. "The field" is that certain field, MEANING MALCHUT.

27. ת״ח, הַהוּא שָׂטָן עִלָּאָה נָחִית כְּמָה דְּאוּקְמוּהָ, דְּאַגְלִים בְּדִיוּקְנָא דְּשׁוֹר, וְכָל אִינּוּן רוּחִין בִּישִׁין, דְּאִתְּדָנוּ לְאַעֲלָא בַּגֵּיהִנָּם, לָחִיךְ לוֹן בְּרִגְעָא חֲדָא, וְחָטַף לוֹן, וְנָחִית וְיָהַב לוֹן לְדוּמָה, לְבָתַר דְּבָלַע לוֹן. וְדָא הוּא דִּכְתִיב, וַיֹּאמֶר מוֹאָב אֶל זִקְנֵי מִדְיָן עַתָּה יְלַחֲכוּ הַקָּהָל אֶת כָּל סְבִיבוֹתֵינוּ כִּלְחוֹךְ הַשּׁוֹר, דְּאִשְׁתְּמוֹדַע, הַשּׁוֹר דְּקַיְּימָא לְבִישׁ עַל כָּל בְּנֵי עָלְמָא. אֵת יֶרֶק הַשָּׂדֶה, אִינּוּן רוּחִין דִּבְנֵי נָשָׁא, דְּאִינּוּן יֶרֶק הַשָּׂדֶה. הַשָּׂדֶה, הַהוּא שָׂדֶה דְּאִשְׁתְּמוֹדַע.

28. Rabbi Yosi says, If so, Balak was a wise man, SINCE HE WAS AWARE THAT THE SATAN TRANSFORMS INTO THE FORM OF AN OX. He said to him most certainly THAT HE WAS WISE. Similarly, he needed to know all the habits of that ox and if he would not have been familiar with them, he would not have been able to perform his witchcraft and enchanting charms. Rabbi Yosi said, That is certainly so, and you spoke well. The might of that ox is, when they proclaim about the grain crops... (SOMETHING MISSING) ...all these days that are being proclaimed, and all the days that they proclaim about the spirit of human beings. They are the days of Nissan and the days of Tishrei, as we have already learned.

28. א״ר יוֹסֵי, א״ה, חַכִּים הֲוָה בָּלָק. א״ל וַדַּאי, וְהָכִי אִצְטְרִיךְ לֵיהּ לְמִנְדַּע כָּל אָרְחוֹי דְּהַהוּא שׁוֹר, וְאִי לָא יַדְעֵי לְהוּ, לָא יָכִיל לְמֶעְבַּד חַרְשׁוֹי וְקִסְמוֹי. א״ר יוֹסֵי וַדַּאי הָכִי הוּא, וְיָאוּת אַמְרַת. וְתוּקְפֵּיהּ דְּהַהוּא שׁוֹר, מִכִּי מַכְרִיזוּ עַל הַתְּבוּאָה. כָּל אִינּוּן יוֹמִין דְּמַכְרִיזִין וְכָל יוֹמִין דְּמַכְרִיזֵי עַל רוּחֵיהוֹן דִּבְנֵי נָשָׁא. וְאִינּוּן יוֹמֵי נִיסָן, וְיוֹמֵי תִּשְׁרֵי, וְהָא אִתְּמַר.

6. The child (Yenuka)

Rabbi Yitzchak and Rabbi Yehuda encounter the small son of Rabbi Hamnuna Saba, and find that he is preternaturally wise. The child rebukes them for not having read the Kriat Sh'ma and for having started to say grace while their hands were still dirty. He talks about the five fingers on the hand, the five bars of acacia wood, and the five hundred years, and he concludes from this that all the blessings of the priest are dependent on the fingers. The boy discusses the grace before the meal and the grace after the meal. When his mother begs the rabbis to look at her son with a benevolent eye, the child says he is not afraid of an evil eye because he is the son of a great and worthy fish, and a fish has no harm from the evil eye as the water acts as a protection for it. He talks about the fact that Malchut is called 'angel' when she is an emissary from Aba and Ima, but when she is at rest over the two Cherubim she is called Adonai. We read that Malchut appeared to Moses as an angel but to Abraham as Adonai, and that Jacob called to Malchut in the name of angel when he died. Moses joined with Malchut during his lifetime while still in his body but Jacob joined with her only in spirit after he died. We read about Metatron and Sandalfon who are from the great ocean, Malchut, and that they are fruitful and multiply in the land. When the wise boy says the blessing over the cup of blessing he speaks of Rabbi Yitzchak's nearness to death and says that he should find a guarantor down below, meaning Rabbi Shimon. The rabbis leave the boy's house, and Rabbi Shimon, when encountered, says that the boy will not live long. Next the rabbis wonder why Moses' merit did not protect the Midianites from destruction even though Ruth and Naamah protected Moab from destruction. Rabbi Shimon explained that Moab had not yet produced Ruth and her offspring so it had to be protected. Three of the rabbis return to see the boy, who welcomes them and who knows without being told that they have been talking about Amon and Moab. He discusses the secret of the wave offering and why barley is offered. They talk about wheat, saying that it is the Tree of Knowledge of Good and Evil. We hear that the Other Side has a part - the chaff - in all the five kinds of grain, and the chaff is exempt from tithe because it has no share in holiness. The boy says that even if the snake had not tempted Eve, Adam would still have produced offspring immediately, due to God's commandment to be fruitful and multiply. The boy talks about the grapevine known as sanctity and the grapevine of the Other Side; he tells why water must be added to wine for the blessing after the meal, to add compassion to mercy. We hear about the bad advice that the elders of Midian gave to Moab, and how they were punished. The boy informs the rabbis that Moab was punished later by David after Ruth had come out of that country. Generations later the Midianites were still longing to attack Yisrael. We learn that King David summoned the hosts of heaven and included his soul with them to bless God, and that later Yisrael took over the task of the serving angels. The boy and Rabbi Elazar talk about sanctification and blessings and about the mighty ones who perform God's bidding. Finally we hear about the great importance of teaching the Torah to one's son.

29. Rabbi Yitzchak and Rabbi Yehuda were walking along the road. They reached the place of the village Sachnin, where Rav Hamnuna Saba (the elder) lived, and they were guests of his wife who had one small boy. Every day he went to school, and when he came home from school that day, he noticed these wise men. His mother told him to approach these lofty people and receive blessings from them. He approached them. While approaching, he retreated and said to his mother, I do not wish to approach them, since they did not read Kriat Sh'ma this day and they taught me that whoever does not recite the Sh'ma at its appropriate time is banned all that day.

29. רִבִּי יִצְחָק וְרִבִּי יְהוּדָה הֲווֹ אָזְלֵי בְּאוֹרְחָא, מָטוּ לְהַהוּא אַתָּר דִּכְפַר סִכְנִין, דְּהֲוָה תַּמָּן רַב הַמְנוּנָא סָבָא, אִתְאַרְחוּ בְּאִתְּתָא דִּילֵיהּ, דְּהֲוָה לָהּ בְּרָא חֲדָא זְעֵירָא, וְכָל יוֹמָא הֲוָה בְּבֵי סִפְרָא, הַהוּא יוֹמָא סָלִיק מִבֵּי סִפְרָא, וְאָתָא לְבֵיתָא, חָמָא לוֹן לְאִלֵּין חַכִּימִין. אָ"ל אִמֵּיהּ, קָרִיב לְגַבֵּי אִלֵּין גּוּבְרִין עִלָּאִין וְתִרְוַוח מִנַּיְיהוּ בִּרְכָאן. קָרִיב לְגַבַּיְיהוּ, עַד לָא קָרִיב, אֲהַדַּר לַאֲחוֹרָא. אָ"ל לְאִמֵּיהּ, לָא בָּעֵינָא לְקָרְבָא לְגַבַּיְיהוּ. דְּהָא יוֹמָא דָּא לָא קָרוּ ק"ש, וְהָכִי אוֹלְפֵי לִי, כָּל מַאן דְּלָא קָרֵי ק"ש בְּעוֹנָתֵיהּ, בְּנִדּוּי הוּא כָּל הַהוּא יוֹמָא.

30. They heard and marveled. They raised their hands and blessed him. They said, It is certainly true THAT WE DIDN'T READ THE KRIAT SH'MA, because today we were busy with a groom and a bride that did not have their minimum needs, and were thus being delayed in their marriage. There was no one to take up their cause and we did our best for them. THEREFORE, we could not read the Kriat Sh'ma at its appropriate time. And whoever performs a precept is exempt from a precept. They said to him, How did you know? He said to them, By the fragrance of your garments I knew, when I approached you. They marvelled, sat down, washed their hands and ate bread.

30. שָׁמְעוּ אִינּוּן, וְתַוְּוהוּ, אָרִימוּ יְדַיְיהוּ וּבָרִיכוּ לֵיהּ. אָמְרוּ וַדַּאי הָכִי הוּא. וְיוֹמָא דָּא אִשְׁתַּדַּלְנָא בַּהֲדֵי חָתָן וְכַלָּה, דְּלָא הֲוָה לוֹן צָרְכַיְיהוּ, וַהֲווֹ מִתְאַחֲרָן לְאִזְדַּוּוּגָא, וְלָא הֲוָה ב"נ לְאִשְׁתַּדְּלָא עָלַיְיהוּ, וַאֲנָן אִשְׁתַּדַּלְנָא בְּהוּ, וְלָא קָרֵינָן ק"ש בְּעוֹנָתֵיהּ, וּמַאן דְּאִתְעַסָּק בַּמִּצְוָה, פָּטוּר מִן הַמִּצְוָה. אָמְרוּ לֵיהּ, בְּרִי, בְּמָה יַדְעַת. אָ"ל, בְּרֵיחָא דִּלְבוּשַׁיְיכוּ יְדַעְנָא, כַּד קָרִיבְנָא לְגַבַּיְיכוּ. תַּוְּוהוּ. יָתְבוּ, נַטְלוּ יְדַיְיהוּ וְכָרִיכוּ רִפְתָּא.

31. Rabbi Yehuda's hands were dirty. He washed his hands but said the grace before he washed his hands. THE CHILD told them, If you are the disciples of Rav Shmaya the pious, you should not have started your grace when your hands were still filthy. Whoever says the benediction with unclean hands is worthy of death.

31. ר' יְהוּדָה הֲווֹ יְדוֹי מְלוּכְלְכָן, וְנָטִיל יְדוֹי, וּבָרִיךְ עַד לָא נָטִיל. אָ"ל, אִי תַּלְמִידֵי דְּרַב שְׁמַעְיָה חֲסִידָא אַתּוּן, לָא הֲוָה לְכוּ לְבָרְכָא בְּיָדַיִם מְזוּהֲמוֹת, וּמַאן דְּבָרִיךְ בְּיָדַיִם מְזוּהֲמוֹת, חַיָּיב מִיתָה.

32. The child opened the discussion with the verse: "When they go into the Tent of Meeting, they shall wash with water, that they die not" (Shemot 30:20). We learn from this verse that whoever is not careful of this, and appears before the King with soiled hands, deserves to die. What is the reason? It is because a person's hands dwell at the top of the world. There is one finger on the hand of a person and that is the finger that Moses raised, MEANING THE MIDDLE FINGER THAT CORRESPONDS TO MOSES, WHO IS THE CENTRAL COLUMN, AS WILL BE EXPLAINED.

32. פָּתַח הַהוּא יַנּוּקָא וְאָמַר, בְּבֹאָם אֶל אֹהֶל מוֹעֵד יִרְחֲצוּ מַיִם וְלֹא יָמוּתוּ וְגוֹ'. יַלְפִּינָן מֵהַאי קְרָא, דְּמַאן דְּלָא חָיִיש לְהַאי, וְיִתְחֲזֵי קַמֵּי מַלְכָּא בִּידִין מְזוּהֲמָן, חַיָּיב מִיתָא. מ"ט. בְּגִין דִּידוֹי דב"נ יַתְבִּין בְּרוּמוֹ שֶׁל עוֹלָם. אֶצְבְּעָא חֲדָא אִית בִּידָא דב"נ, וְאִיהוּ אֶצְבְּעָא דְּאָרְמָא מֹשֶׁה.

33. It is written: "And you shall make bars of acacia wood; five for the boards of the one side of the tabernacle, and five bars for the boards of the other side of the tabernacle... And the middle bar in the midst of the boards shall reach from end to end" (Shemot 26:26-28). If you say that middle bar is another one and is not included in the five BARS, it is not so. Rather, that middle bar is one of the five BARS. Two BARS are from this side, two are from this side and one is in the middle. That was the middle bar, the pillar of Jacob, the secret of Moses, MEANING TIFERET, BECAUSE THE TWO BARS IN FRONT OF HIM ARE CHESED AND GVURAH AND THE TWO BARS AFTER HIM ARE NETZACH AND HOD. Corresponding to this, there are five fingers on a person's hand and the middle bar, MEANING THE MIDDLE FINGER, is at the center, above and longer than the rest. All other FINGERS are supported by it, SINCE TIFERET IS INCLUSIVE OF ALL THE SIX ENDS.

33. כְּתִיב וְעָשִׂיתָ בְרִיחִים עֲצֵי שִׁטִּים חֲמִשָּׁה לְקַרְשֵׁי צֶלַע הַמִּשְׁכָּן הָאֶחָד וַחֲמִשָּׁה בְרִיחִים לְקַרְשֵׁי צֶלַע הַמִּשְׁכָּן הַשֵּׁנִית. וּכְתִיב וְהַבְּרִיחַ הַתִּיכֹן בְּתוֹךְ הַקְּרָשִׁים מַבְרִיחַ מִן הַקָּצֶה אֶל הַקָּצֶה. וְאִי תֵּימָא, דְּהַהוּא בְּרִיחַ הַתִּיכוֹן אַחֲרָא הוּא, דְּלָא הֲוָה בִּכְלָלָא דְּאִינּוּן חֲמִשָּׁה. לָאו הָכִי. אֶלָּא הַהוּא בְּרִיחַ הַתִּיכוֹן, מֵאִינּוּן חֲמִשָּׁה הֲוָה. תְּרֵין מִכָּאן, וּתְרֵין מִכָּאן, וְחַד בְּאֶמְצָעִיתָא. הָא הֲוָה בְּרִיחַ הַתִּיכוֹן, עַמּוּדָא דְיַעֲקֹב, רָזָא דְמֹשֶׁה, לְקֵבֵל דָּא, חָמֵשׁ אֶצְבְּעָאן בִּידָא דְּבַר נָשׁ. וְהַבְּרִיחַ הַתִּיכוֹן בְּאֶמְצָעִיתָא, רַב וְעִלָּאָה מִכֹּלָּא, בֵּיהּ קַיְּימִין שְׁאַר אַחֲרָנִין.

34. These five bars are referred to as the five hundred years - MEANING CHESED, GVURAH, TIFERET, NETZACH AND HOD OF ZEIR ANPIN, WHICH IS THE SECRET OF THE FIVE HUNDRED YEARS, since the Tree of Life THAT IS ZEIR ANPIN goes according to them. The holy covenant is aroused by the five fingers of the hand, SINCE YESOD COMPRISES WITHIN IT CHESED, GVURAH, TIFERET, NETZACH AND HOD, and that is a concealed matter about which I spoke. Therefore, all the blessings of the priest are dependent on the fingers. And the spreading of hands of Moses, MEANING WHERE IT SAYS: "AND SPREAD OUT HIS HANDS TO HASHEM..." (SHEMOT 9:33) was because of this.

34. וְאִינּוּן חָמֵשׁ בְּרִיחִין, דְּאִקְרוּן חָמֵשׁ מְאָה שְׁנִין, דְּאִילָנָא דְּחַיֵּי אָזִיל בְּהוּ. וּבְרִית קַדִּישָׁא אִתְעַר, בְּחָמֵשׁ אֶצְבְּעָן דְּיָדָא. וּמִלָּה סְתִימָא הוּא עַל מַה דְּאַמְרַת. וע״ד כָּל בִּרְכָאן דְּכַהֲנָא, בְּאֶצְבְּעָן תַּלְיָין. פְּרִישׁוּ דְּיָדָא דְּמֹשֶׁה עַ״ד הֲוָה.

35. If all this is inherent IN THE FINGERS, it is redundant to say that they must be clean when giving grace to the Holy One, blessed be He. Through them and their corresponding comparisons, MEANING THE UPPER CHESED, GVURAH, TIFERET, NETZACH AND HOD, THAT ARE INDICATED THROUGH THEM, the Holy Name gets blessed. Therefore, you who are so wise, why did you not pay attention to this? And you did not pay service to Rabbi Shmaya the pious, who declared any filth or stain rises to the Other Side, since the Other Side gets sustenance from that filth and dirt. Consequently, final water washings are obligatory and required.

35. אִי כָּל דָּא אִית בְּהוּ, לֵית דִּינָא לְמֶהֱוֵי בְּנַקְיוּ, כַּד מְבָרְכִין בְּהוּ לְקוּדְשָׁא בְּרִיךְ הוּא. בְּגִין דִּבְהוּ, וּבְדוּגְמָא דִּלְהוֹן, מִתְבָּרַךְ שְׁמָא קַדִּישָׁא. וע״ד אַתּוּן דְּחַכְמִיתוּ טוּבָא, הֵיךְ לָא אַשְׁגַּחְתּוּן לְהַאי. וְלָא שְׁמַשְׁתּוּן לְר׳ שְׁמַעְיָה חֲסִידָא, וְאִיהוּ אָמַר, כָּל טִנּוּפָא, וְכָל לִכְלוּכָא, סְלִיקוּ לֵיהּ לְסִטְרָא אַחֲרָא, דְּהָא סִטְרָא אַחֲרָא מֵהַאי טִנּוּפָא וְלִכְלוּכָא אִתְזָן. וְעַל דָּא מַיִם אַחֲרוֹנִים חוֹבָה, וְחוֹבָה אִינּוּן.

36. They marveled, and could not speak. Rabbi Yehuda said, My son, what is your father's name? The boy was quiet for a moment. He rose AND WENT to his mother and kissed her. He said to her, Mother, these wise men asked me about my father. Should I tell them? His mother said to him, My son, have you examined them, IF THEY ARE WORTHY? He said, Here, I checked them and did not find them to be proper. His mother whispered into his ears and he returned to them. He said to them, You have asked me about my father and he has already departed from the world. Every day that devout holy ones walk the roads, he travels after them on a donkey. If you are holy and elevated, why did you not notice him walking along and traveling after you on a donkey?

36. תַּוְּהוּ וְלָא יָכִילוּ לְמַלָּלָא. א״ר יְהוּדָה, בְּרִי, שְׁמָא דְּאָבוּךְ מַאן הוּא. שְׁתִיק יַנּוּקָא רִגְעָא חֲדָא, קָם לְגַבֵּיהּ אִמֵּיהּ וְנָשַׁק לָהּ, אָ״ל אִמִּי, עַל אַבָּא שָׁאִילוּ לִי אִלֵּין חַכִּימִין, אֵימָא לוֹן. אָ״ל אִימֵּיהּ, בְּרִי, בַּדְקַת לְהוּ. אָמַר הָא בְּדָקִית, וְלָא אַשְׁכַּחִית כַּדְקָא יָאוּת. לְחִישָׁא לֵיהּ אִמֵּיהּ, וְאַהְדַּר לְגַבַּיְיהוּ, אָ״ל אַתּוּן שְׁאֵלְתּוּן עַל אַבָּא, וְהָא אִסְתְּלַק מֵעָלְמָא, וּבְכָל יוֹמָא דְּחַסִידֵי קַדִּישִׁין אָזְלִין בְּאָרְחָא, אִיהוּ טַיְיעָא אֲבַתְרַיְיהוּ. וְאִי אַתּוּן קַדִּישֵׁי עֶלְיוֹנִין, הֵיךְ לָא אַשְׁכַּחְתּוּן לֵיהּ, אָזִיל טַיְיעָא אֲבַתְרַיְיכוּ.

37. אֲבָל בְּקַדְמֵיתָא חֲמֵינָא בְּכוּ, וְהַשְׁתָּא חֲמֵינָא בְּכוּ, דְּאַבָּא לָא חָמָא חֲמָרָא דְּלָא טָעִין אֲבַתְרֵיהּ חֲמָרָא, לְמִסְבַּל עוּלָא דְּאוֹרַיְיתָא. כֵּיוָן דְּלָא זְכִיתוּן דְּאַבָּא יַטְעוּן אֲבַתְרֵיכוּ, לָא אֵימָא מַאן הוּא אַבָּא. אָמַר רִבִּי יְהוּדָה לְר׳ יִצְחָק, כִּדְדָמֵי לָן, הַאי יַנּוּקָא לָאו בַּר נָשׁ הוּא. אַכְלוּ. וְהַהוּא יְנוּקָא הֲוָה אָמַר מִלֵּי דְּאוֹרַיְיתָא, וְחִדּוּשֵׁי אוֹרַיְיתָא. אָמְרוּ, הַב וְנִבְרִיךְ. אָמַר לְהוּ, יָאוּת אֲמַרְתּוּן. בְּגִין דְּשְׁמָא קַדִּישָׁא לָא מִתְבָּרַךְ בִּבְרָכָה דָּא, אֶלָּא בְּהַזְמָנָה.

38. פָּתַח וְאָמַר, אֲבָרְכָה אֶת יְיָ׳ בְּכָל עֵת וְגוֹ׳. וְכִי מַה חָמָא דָּוִד לוֹמַר אֲבָרְכָה אֶת יְיָ׳. אֶלָּא, חָמָא דָּוִד דְּבָעֵי הַזְמָנָה, וְאָמַר אֲבָרְכָה. בְּגִין דִּבְשַׁעֲתָא דְּבַר נָשׁ יָתִיב עַל פָּתוֹרָא, שְׁכִינְתָּא קַיְּימָא תַּמָּן, וְסִטְרָא אַחֲרָא קַיְּימָא תַּמָּן. כַּד אַזְמִין בַּר נָשׁ לְבָרְכָא לְקוּדְשָׁא בְּרִיךְ הוּא, שְׁכִינְתָּא אִתְתְּקָנַת לְגַבֵּי עִילָּא, לְקַבְּלָא בִּרְכָאן, וְסִטְרָא אַחֲרָא אִתְכַּפְיָא. וְאִי לָא אַזְמִין ב״נ לְבָרְכָא לְקוּדְשָׁא בְּרִיךְ הוּא, סִטְרָא אַחֲרָא שַׁמֵּעַ וּמְכַשְׁכְּשָׁא לְמֶהֱוֵי לֵיהּ חוּלָקָא בְּהַהִיא בִּרְכָה.

39. וְאִי תֵּימָא, בִּשְׁאַר בִּרְכָאן אֲמַאי לָא אִית הַזְמָנָה. אֶלָּא הַהוּא מִלָּה דִּבְרָכָה, דְּקָא מְבָרְכִין עָלָהּ, אִיהוּ הַזְמָנָה. וּת״ח דְּהָכִי הוּא, דְּהַאי דִּמְבָרֵךְ עַל פְּרִי, הַהוּא פְּרִי אִיהוּ הַזְמָנָה, וּמְבָרְכִין עָלֵיהּ. וְלֵית לֵיהּ חוּלָקָא לְסִטְרָא אַחֲרָא. וְקוֹדֶם דָּא, דְּהֲוָה הַהוּא פְּרִי בִּרְשׁוּת דְּסִטְרָא אַחֲרָא, לָא מְבָרְכִין עָלֵיהּ. וּכְתִיב לֹא יֵאָכֵל, בְּגִין דְּלָא יְבָרְכוּן עַל הַהוּא פְּרִי, וְלָא יִתְבְּרַךְ סִטְרָא אַחֲרָא. כֵּיוָן דְּנָפַק מֵרְשׁוּתֵיהּ, יֵאָכֵל, וּמְבָרְכִין עָלֵיהּ. וְאִיהוּ הַזְמָנָא לִבְרִכְתָּא. וְכֵן כָּל מִילִּין דְּעָלְמָא דְּקָא מְבָרְכִין עָלַיְיהוּ. כֻּלְּהוּ הַזְמָנָה לִבְרִכְתָּא. וְלֵית בְּהוּ חוּלָקָא לְסִטְרָא אַחֲרָא.

40. וְאִי תֵּימָא, אוֹף הָכִי לִבְרִכַּת זִמּוּן כַּסָּא דִּבְרִכְתָּא הֲוָה הַזְמָנָה, אֲמַאי הַב וְנִבְרִיךְ. אֶלָּא, הוֹאִיל וּבְקַדְמֵיתָא כַּד הֲוָה שָׁתֵי, אָמַר בּוֹרֵא פְּרִי הַגֶּפֶן. הָא הַזְמָנָה הֲוֵי. וְהַשְׁתָּא לִבְרִכַּת מְזוֹנָא, בָּעֵינָן שִׁנּוּי, לְהַזְמָנָה אַחֲרָא, דְּהָא כַּסָּא דָּא לְקוּדְשָׁא בְּרִיךְ הוּא הֲוֵי, וְלָאו לְמְזוֹנָא, ובג״כ בָּעֵי הַזְמָנָה דְּפוּמָא.

37. At first, I noticed THAT YOU DID NOT READ THE SH'MA and now I notice THAT YOU ARE NOT HOLY AND ELEVATED; since my father did not see A HOLY ONE RIDING ON an ass, he should not bring after him an ass, to carry the burden of Torah. Since you were not meritorious enough that my father should follow after you on an ass, I will not tell you who my father is. Rabbi Yehuda said to Rabbi Yitzchak, It seems to us that this boy is not human. They ate. The boy was speaking words of the Torah and giving new insights in the Torah. They said, Let us say grace. He said to them, You spoke well, since the Holy Name does not get blessed through this grace, except by summons.

38. He opened the discussion with the verse: "I will bless Hashem at all times..." (Tehilim 34:2). HE INQUIRES: Why did you see fit to say, "I will bless Hashem"? HE REPLIES: It is because David realized that a summoning is required and he therefore said, "I will bless," since when a person sits at his table, the Shechinah prevails there and the Other Side stands there. When a person summons to give grace to the Holy One, blessed be He, the Shechinah is restored to the supernal levels, TO ZEIR ANPIN, to receive blessings, and the Other Side is subdued. If a person does not summon others to say grace to the Holy One, blessed be He, the Other Side listens and is happy, because it will have a part in that grace.

39. You might ask why there is no requirement for summoning others in the rest of the graces. HE REPLIES: It is because these words of blessings, about which the grace is to be given, are in themselves the summons. Come and see that it is so, because when one says a blessing over a fruit, that fruit is the summons for grace. The Other Side has no part in it. However, prior to that, when that fruit is in the domain of the Other Side, no grace is to be recited over it, as is written: "IT BE AS UNCIRCUMCISED UNTO YOU. They shall not be eaten" (Vayikra 19:23), BECAUSE IT IS IN THE DOMAIN OF THE OTHER SIDE. On that fruit, no grace is given, so that the Other Side should not get blessed. As soon as it is out of its domain, of THE OTHER SIDE AFTER THE REQUIRED FORBIDDEN YEARS OF ORLA, he may eat and give grace for it. The fruit becomes the summons for grace, and similarly, all things in the world over which a blessing is said are an invitation for blessings. They have no part for the Other Side.

40. You might say that the grace after the meal is also similar to it, since the wine cup of grace is considered the summons. Why do they say, Let us say the blessing, FOR THE PURPOSE OF INVITATION? HE RESPONDS: It is only because at the beginning, when he drank, he said, Who creates the fruit of the vine? Here, THE WINE ALREADY SERVED ITS purpose for an invitation and now at the grace after the meal we require something else for a different summons, since the cup is for the Holy One, blessed be He, and not for the meal. Therefore, the summoning must be by mouth.

41. You might say that 'Let us bless Him of whose bounty we have eaten' is the invitation, and 'blessed is He of whose bounty we have eaten' is the blessing. AND IF SO, WHY IS IT NECESSARY TO SAY BEFORE THESE: LET US SAY THE BLESSING? HE RESPONDS: That is certainly so; however, let us bless HIM OF WHOSE BOUNTY WE HAVE EATEN, which is another invitation. It is an invitation for He who creates the fruit of the vine. At first, WHEN HE SAID, LET US SAY THE BLESSING, that is a general invitation for the cup of grace, WHICH IS THE SECRET OF MALCHUT. As soon as this cup is taken, there is another additional invitation in the phrase: Let us say the blessing. That is for the supernal world, WHICH IS ZEIR ANPIN, from whence all the sustenance and blessings emanate. As a result of this, it is in a concealed manner THAT THE NAME IS NOT MENTIONED IN IT, BUT RATHER SIMPLY, LET US BLESS HIM OF WHOSE BOUNTY WE HAVE EATEN. The higher realm is concealed and no OPEN invitation is to be given EXCEPT through this level ONLY, but with the cup of grace THERE IS AN OPEN INVITATION. Rabbi Yehuda said, Praised is our lot, that from this day that I am in this world. Until now, I have not heard these things. Certainly it is like I said, that this one is not human.

41. וְאִי תֵּימָא, נְבָרֵךְ שֶׁאָכַלְנוּ מִשֶּׁלּוֹ, דָּא הוּא הַזְמָנָה, בָּרוּךְ שֶׁאָכַלְנוּ דָּא הוּא בְּרָכָה. הָכִי הוּא וַדַּאי. אֲבָל נְבָרֵךְ, הַזְמָנָה אַחֲרָא אִיהוּ, הַזְמָנָה דְּבוֹרֵא פְּרִי הַגֶּפֶן. דְּקַדְמֵיתָא אִיהִי הַזְמָנָה לְכוֹס דִּבְרָכָה סְתָם. וְהִיא כּוֹס, כֵּיוָן דְּאַנְטִיל אִיהוּ הַזְמָנָה אַחֲרָא בְּמִלָּה דִּנְבָרֵךְ לְגַבֵּי עָלְמָא עִלָּאָה דְּכָל מְזוֹנִין וּבִרְכָאן מִתַּמָּן נָפְקִין, וּבג"כ אִיהוּ בְּאֹרַח סָתִים, דְּעָלְמָא עִלָּאָה סָתִים אִיהוּ, וְלֵית לְגַבֵּיהּ הַזְמָנָה. אֶלָּא בְּדַרְגָּא דָּא כּוֹס דִּבְרָכָה. א"ר יְהוּדָה, זַכָּאָה חוּלְקָנָא, דְּמִן יוֹמָא דְּעָלְמָא עַד הַשְׁתָּא, לָא שְׁמַעְנָא מִלִּין אִלֵּין, וַדַּאי הָא אֲמֵינָא דְּדָא לָאו ב"נ אִיהוּ.

42. He said to him, Son, angel of Hashem, His beloved, that which you said, "And you shall make bars of acacia wood, five, for the boards of the one side of the tabernacle...and five bars...and five bars...for the side westward" (Shemot 26:26-28). We find here a great number of bars and the hands are only two, AS THEY CONTAIN ONLY TWO TIMES FIVE FINGERS. THE BOY said to him, That is what they say, From a person's mouth, a person's identity is recognizable. However, since you have not paid enough attention TO BE ABLE TO UNDERSTAND, I will speak.

42. אָ"ל, בְּרָא, מַלְאָכָא דַיְיָ', רְחִימָא דִילֵיהּ, הַאי דְּאַמְרַת וְעָשִׂיתָ בְרִיחִים עֲצֵי שִׁטִּים חֲמִשָּׁה לְקַרְשֵׁי צֶלַע הַמִּשְׁכָּן וְגוֹ', וַחֲמִשָּׁה בְרִיחִים וְגוֹ', וַחֲמִשָּׁה בְרִיחִים לַיַּרְכָתַיִם יָמָּה. הָא בְּרִיחִים טוּבָא אִיכָּא הָכָא, וְיָדַיִם אִינּוּן תְּרֵין. אָמַר לֵיהּ, דָּא הוּא דְּאַמְרִין, מִפּוּמֵיהּ דְּבַר נָשׁ אִשְׁתְּמַע מַאן אִיהוּ. אֲבָל הוֹאִיל וְלָא אַשְׁגַּחְתּוּן אֲנָא אֵימָא.

43. He opened the discussion with the verse: "The wise man's eyes are in his head" (Kohelet 2:14). HE INQUIRES: IT SAYS, only in his head: are the eyes of a man in any other place, are they in his body, or in his arm, that the wisest man of all is letting us know!? But the meaning in the scripture is surely this, that we were taught a person should not walk more than four cubits with an uncovered head. Why is this? It is because the Shechinah dwells upon his head, and any wise man's eyes and thoughts are in his head, that is, upon that which dwells and remains on his head, WHICH IS THE SHECHINAH.

43. פָּתַח וְאָמַר, הֶחָכָם עֵינָיו בְּרֹאשׁוֹ וְגוֹ'. וְכִי בְּאָן אֶתָּר עֵינוֹי דב"נ, אֶלָּא בְּרֹאשׁוֹ, דִּילְמָא בְּגוּפוֹ אוֹ בִּדְרוֹעֵיהּ, דְּאַפִּיק לֶחָכָם יַתִּיר מִכָּל בְּנֵי עָלְמָא. אֶלָּא קְרָא הָכִי הוּא וַדַּאי, דִּתְנָן, לָא יְהַךְ בַּר נָשׁ בְּגַלּוּי דְּרֵישָׁא ד' אַמּוֹת. מ"ט. דִּשְׁכִינְתָּא שַׁרְיָא עַל רֵישֵׁיהּ, וְכָל חַכִּים, עֵינוֹי וּמִלּוֹי בְּרֹאשׁוֹ אִינּוּן, בְּהַהוּא דְּשַׁרְיָא וְקַיְימָא עַל רֵישֵׁיהּ.

44. When his eyes are there on the head, WHICH IS THE SHECHINAH, he should be aware that the light that is lit over his head needs oil, since the person's body is the wick and the light is lit on the top IN THE WICK. Solomon, the king, cried out and said, "Let your head lack no oil" (Kohelet 9:8), since the light in his head requires oil, and that is good deeds. About this, HE SAYS, "The wise man's eyes are in the head" and in no other place.

44. וְכַד עֵינוֹי תַּמָּן, לִינְדַּע דְּהַהוּא נְהוֹרָא דְּאַדְלִיק עַל רֵישֵׁיהּ, אִצְטְרִיךְ לְמִשְׁחָא, בְּגִין דְּגוּפָא דב"נ אִיהוּ פְּתִילָה, וּנְהוֹרָא אַדְלִיק לְעֵילָא, וּשְׁלֹמֹה מַלְכָּא צַוּוח וְאָמַר, וְשֶׁמֶן עַל רֹאשְׁךָ אַל יֶחְסָר, דְּהָא נְהוֹרָא דִּבְרֹאשׁוֹ, אִצְטְרִיךְ לְמִשְׁחָא וְאִינּוּן עוֹבְדִין טָבָאן. וע"ד הֶחָכָם עֵינָיו בְּרֹאשׁוֹ, וְלָא בַּאֶתָּר אַחֲרָא.

45. אַתּוּן חַכִּימִין, וַהַאי שְׁכִינְתָּא שַׁרְיָיא עַל רֵישַׁיְיכוּ, הֵיךְ לָא אַשְׁגַּחְתּוּן לְהַאי, דִּכְתִיב וְעָשִׂיתָ בְּרִיחִים וּגוֹ׳, לְקַרְשֵׁי צֶלַע הַמִּשְׁכָּן הָאֶחָד. וַחֲמִשָּׁה בְּרִיחִים לְקַרְשֵׁי צֶלַע הַמִּשְׁכָּן הַשֵּׁנִית. הָאֶחָד וְהַשֵּׁנִית אָמַר קְרָא, שְׁלִישִׁית וּרְבִיעִית לָא אָמַר קְרָא. דְּהָא אֶחָד וְשֵׁנִית, דָּא חָשִׁיבוּ דְּתְרֵין סִטְרִין, ובג״כ עָבִיד חוּשְׁבָּנָא בְּתְרֵין אִלֵּין.

45. You are certainly wise men and the Shechinah dwells upon your heads. How is it that you have not noticed what is written: "And you shall make bars of acacia wood; five for the boards of the one side of the tabernacle, and five bars for the boards of the other side of the tabernacle"? The first and second side of the tabernacle are mentioned in the scripture, but the third and fourth sides are not mentioned in the scripture. For the first and second of the two sides are the reckoning of the two sides, RIGHT AND LEFT, WHICH ARE CHESED AND GVURAH THAT ARE CALLED 'TWO HANDS'. AND THE THIRD, WHICH IS ON THE WEST, HE DOES NOT COUNT, SINCE IT ONLY RECEIVES FROM THESE TWO SIDES. Therefore, he accounted ONLY FOR these two THAT ARE THE SECRET OF THE TWO HANDS.

46. אָתוּ אִינּוּן וּנְשָׁקוּהוּ, בָּכָה רִבִּי יְהוּדָה, וְאָמַר, ר׳ שִׁמְעוֹן זַכָּאָה חוּלָקֶךָ, זַכָּאָה דָּרָא, דְּהָא בִּזְכוּתָךְ אֲפִילוּ יַנּוּקֵי דְּבֵי רַב, אִינּוּן טְנָרִין רָמָאִין תַּקִּיפִין. אִתָּת אִמֵּיהּ, אָמְרָה לוֹן רַבּוֹתַי, בְּמָטוּ מִנַּיְיכוּ, לָא תִּשְׁגְּחוּן עַל בְּרִי, אֶלָּא בְּעֵינָא טָבָא. אָמְרוּ לָהּ, זַכָּאָה חוּלָקֵךְ אִתְּתָא כְּשֵׁרָה, אִתְּתָא בְּרִירָא מִכָּל שְׁאַר נָשִׁין, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא בָּרִיר חוּלָקֵךְ, וְאָרִים דִּגְלָךְ עַל כָּל שְׁאַר נָשִׁין דְּעָלְמָא.

46. They approached and kissed him. Rabbi Yehudah cried and said, Rabbi Shimon, praised is your lot and praised is YOUR generation, since because of your merit, even the children at school are high and mighty mountains. His mother approached and said to them, My masters, I beg of you. Do not look at my son, except with a benevolent eye. They said to her, Praised is your lot, worthy woman. You are a distinguished woman above all the other women, since the Holy One, blessed be He, chose your lot and raised your banner over all the rest of the women of the world.

47. אָמַר יַנּוּקָא, אֲנָא לָא מִסְתַּפֵּינָא מֵעֵינָא בִּישָׁא, דְּבַר נוּנָא רַבָּא וְיַקִּירָא אֲנָא, וְנוּנָא לָא דָּחִיל מֵעֵינָא בִּישָׁא, דִּכְתִיב וְיִדְגוּ לָרוֹב בְּקֶרֶב הָאָרֶץ, מַאי לָרוֹב, לְאַסְגָּאָה עַל עֵינָא. וְתָנֵינָן, מַה דָּגִים דִּימָּא מַיָּא חָפֵי עֲלֵיהוֹן, וְלֵית עֵינָא בִּישָׁא וְכוּ׳. לָרוֹב וַהַאי, בְּקֶרֶב הָאָרֶץ, בְּגוֹ בְּנֵי אֱנָשָׁא עַל אַרְעָא. אָמְרוּ, בְּרָא, מַלְאָכָא דַּיְיָ׳, לֵית בָּנָא עֵינָא בִּישָׁא, וְלָא מִסִּטְרָא דְּעֵינָא בִּישָׁא אֲתֵינָן. וְקוּדְשָׁא בְּרִיךְ הוּא חָפֵי עֲלָךְ בְּגַדְפּוֹי.

47. The child said, I am not afraid of an evil eye, since I am a son of a great and worthy fish, and a fish has no fear from the wicked eye, as is written: "And let them grow into a multitude (lit. 'as fish') in the midst of the earth" (Beresheet 48:16). What is "multitude"? That includes also the eye, MEANING TO SAY THAT NO HARM SHALL BEFALL THEM DUE TO THE EVIL EYE. We were taught, just like fish in the sea, that the water acts as a cover for them, and no evil eye HAS AN EFFECT ON THEM. THEREFORE, it is "multitude" assuredly. "In the midst of the earth" means within the people that are dwelling on the land, MEANING THAT THE EVIL EYE WILL NOT HARM THEM, EVEN THOUGH THEY ARE NOT COVERED AS ARE FISH. They said TO HIM, Son, angel of Hashem, we do not have an evil eye and neither do we come from the side of the evil eye. The Holy One, blessed be He, covers you with His wings.

48. פָּתַח וְאָמַר הַמַּלְאָךְ הַגּוֹאֵל אוֹתִי מִכָּל רָע יְבָרֵךְ וּגוֹ׳. הַאי קְרָא אָמַר יַעֲקֹב בְּרוּחַ קוּדְשָׁא, אִי בְּרוּחַ קוּדְשָׁא אָ״ל, רָזָא דְּחָכְמְתָא אִית בֵּיהּ. הַמַּלְאָךְ, קָרֵי לֵיהּ מַלְאָךְ. וְקָרֵי לֵיהּ שְׁמָהָן אַחֲרָנִין. הָכָא, אֲמַאי אִקְרֵי מַלְאָךְ. אֶלָּא כַּד אִיהוּ שְׁלִיחָא מִלְּעֵילָא, וְקַבִּילַת זְהָרָא מִגּוֹ אַסְפַּקְלַרְיָא דִּלְעֵילָא, דִּכְדֵין מְבָרְכִין אַבָּא וְאִמָּא לְהַאי, אַמְרֵי לָהּ בְּרַתִּי, זִילִי נְטוּרִי בֵּיתֵיךְ, פְּקִידִי לְבֵיתֵיךְ. הָכִי עֲבִידִי לְבֵיתֵיךְ. זִילִי וְזוּנִי לוֹן. זִילִי, דְּהַהוּא עָלְמָא דִּלְתַתָּא מְחַכָּא לָךְ, בְּנֵי בֵּיתֵךְ מְחַכָּאן מְזוֹנָא מִנָּךְ, הָא לָךְ כָּל מַה דְּתִצְטָרְכִי לְמֵיהַב לוֹן, כְּדֵין אִיהִי מַלְאָךְ.

48. He opened the discussion with the verse: "The angel who redeemed me from all evil, bless..." (Ibid.). Jacob said this verse in the Holy Spirit and if he said it to him in the Holy Spirit, it must contain the secret of wisdom. "The angel": HE ASKS: He calls MALCHUT an angel, and calls it also other names. Why has he here called her, MALCHUT, an angel? HE REPLIES: It is only WHEN MALCHUT is a messenger from above and receives splendor from the mirror above that Aba and Ima bless her. Say to her, My daughter, go and watch your residence, MEANING THE WORLD. Visit your household. That is what you should do to your household, go and sustain them. Go, since the world below waits for you and the members of your household are waiting for food from you. You have all you need to give to them. Then MALCHUT IS CALLED 'an angel' (also: 'messenger').

49. You may wonder that we find that MALCHUT is called 'angel' in several places, and yet is not sent to sustain the worlds. Furthermore, with this name, ANGEL, she does not sustain the worlds, but rather by the name of Yud Hei Vav Hei. HE RESPONDS: It definitely is so. When she is an emissary from Aba and Ima, she is called 'angel' and when she is at rest in her own place over the two Cherubs, Adonai is her name.

49. וְאִי תֵּימָא, וְהָא בְּכַמָּה דּוּכְתֵּי אִקְרֵי מַלְאָךְ, וְלָא אָתֵי לְמֵיזָן עָלְמִין. וְעוֹד, דְּבִשְׁמָא דָּא לָא זָן עָלְמִין, אֶלָּא בִּשְׁמָא דַיְיָ׳. הָכִי הוּא וַדַּאי, כַּד שָׁלִיחַ מִגּוֹ אַבָּא וְאִמָּא, אִקְרֵי מַלְאָךְ, וְכֵיוָן דְּשָׁארִי עַל דּוּכְתִּין, עַל תְּרֵין כְּרוּבִין אֲדֹנָי שְׁמֵיהּ.

50. When the Shechinah first appeared to Moses, she is called 'an angel', AS IT SAYS, "AND THE ANGEL OF HASHEM APPEARED TO HIM IN THE FLAME OF FIRE" (SHEMOT 3:2). To Jacob, it did not appear like that, except in a likeness, MEANING BY RACHEL BELOW, WHO IS THE LIKENESS OF RACHEL ABOVE, WHICH IS MALCHUT. It is written: "Rachel came" (Beresheet 29:9), which is the form of another Rachel ABOVE, WHICH IS MALCHUT, as is written: "Thus says Hashem; A voice is heard in Ramah... Rachel weeping for her children" (Yirmeyah 31:14). THIS RACHEL IS THE SECRET OF MALCHUT. HERE TOO, "Rachel came" generally INDICATES MALCHUT. "With sheep" (Beresheet 29:9): These are the levels OF MALCHUT. "Her father's" (Ibid.), surely, SINCE ABA, THAT IS CHOCHMAH, IS THE FOUNDATION OF THE DAUGHTER, WHICH IS MALCHUT. And all, THAT IS ALL THE WORLDS, were appointed and assigned to her hands, "for she kept them." She also leads them and has been assigned over them.

50. לְמֹשֶׁה כַּד אִתְחֲזֵי לֵיהּ בְּקַדְמֵיתָא, אִקְרֵי מַלְאָךְ לְיַעֲקֹב לָא אִתְחֲזֵי הָכִי, אֶלָּא בְּדוּגְמָא, דִּכְתִיב וְרָחֵל בָּאָה, דָּא דִיוּקְנָא דְרָחֵל אַחֲרָא, דִּכְתִיב כֹּה אָמַר יְיָ׳ קוֹל בְּרָמָה נִשְׁמָע וגו׳. רָחֵל מְבַכָּה עַל בָּנֶיהָ. וְרָחֵל בָּאָה סְתָם, עִם הַצֹּאן דַּרְגִּין דִּילָהּ. אֲשֶׁר לְאָבִיהָ וַדַּאי. וְכֻלְּהוּ אִתְמְנוּן וְאִתְפַּקְּדוּן בִּידָהָא. כִּי רוֹעָה הִיא, אִיהִי מְנַהֲגָא לוֹן, וְאִתְפַּקְּדָא עֲלַיְיהוּ.

51. So it was written pertaining to Moses: "And the angel of Hashem appeared to him in a flame of fire." SINCE THE FIRST TIME, MALCHUT APPEARED TO HIM IN THE ASPECT OF AN ANGEL, AS MENTIONED ABOVE, AND THAT IS MORE IMPORTANT THAN THE VISION OF JACOB, THAT WAS ONLY A LIKENESS. You might think to say that Abraham's praise is greater than his, since no angel is written pertaining to him, but rather: "And Hashem appeared to him by the oaks of Mamre..." (Beresheet 18:1). HE RESPONDS: The name of Adonai appeared to Abraham, which is in Aleph-Dalet-Nun-Yud, as IS WRITTEN: "MY MASTER, (ADONAI), PASS NOT AWAY, I PRAY YOU, FROM YOUR SERVANT" (IBID. 3). It is because during this period he received the covenant, and what was concealed from him up to then was PRESENTLY visible to him, the Master and ruler, WHICH IS ADONAI. He was worthy of that, since he was then connected in that level, MALCHUT, but nothing more. Therefore, HASHEM WAS REVEALED TO HIM by the name of Master and ruler, THAT IS, BY THE NAME OF ADONAI.

51. וְהָכִי בְּמֹשֶׁה כְּתִיב, וַיֵּרָא מַלְאַךְ יְיָ׳ אֵלָיו בְּלַבַּת אֵשׁ. וְאִי תֵּימָא יַתִּיר הוּא שְׁבָחָא דְּאַבְרָהָם, דְּלָא כְּתִיב בֵּיהּ מַלְאָךְ, אֶלָּא וַיֵּרָא אֵלָיו יְיָ׳ בְּאֵלוֹנֵי מַמְרֵא וגו׳. הָתָם בְּאַבְרָהָם, אִתְחֲזֵי לֵיהּ אֲדֹנָי, בְּאָלֶף דָּלֶת, בְּגִין דְּבֵהַהוּא זִמְנָא קַבִּיל בְּרִית, וּמַה דְּהֲוָה אִתְכַּסֵּי עַד כְּעָן מִנֵּיהּ, אִתְחֲזֵי לֵיהּ רִבּוֹן וְשָׁלִיט, וְהָכִי אִתְחֲזֵי, דְּהָא כְּדֵין בְּהַהוּא דַּרְגָּא אִתְקַשַּׁר, וְלָא יַתִּיר. ובג״כ, בִּשְׁמָא דַּאֲדוֹן רִבּוֹן עָלֵיהּ.

52. However, there was no division in Moses, as is written: "Moses Moses" (Shemot 3:4), without any dividing mark, as it is written pertaining to Abraham: "Abraham, Abraham" (Beresheet 22:11), where a marked punctuation exists to make a division. THE DIVISION MARK ALLUDES TO A SECOND ABRAHAM, who is now perfected, which was not the case with the earlier Abram. There is a marked difference between Abraham at present to Abram of the past. However, at the instant Moses was born, the shining mirror was already with him, WHICH IS THE LIGHT OF ZEIR ANPIN, as is written: "And when she saw that he was goodly" (Shemot 2:2). It is also written: "And Elohim saw the light, that it was good" (Beresheet 1:4), WHICH ALLUDES TO ZEIR ANPIN. HERE TOO, "GOODLY" ALLUDES TO ZEIR ANPIN, because Moses was immediately connected to his own level THAT IS ZEIR ANPIN. Therefore it says, "Moses Moses," without a separating dividing mark BETWEEN MOSES AND MOSES.

52. אֲבָל מֹשֶׁה דְּלָא הֲוָה בֵּיהּ פֵּרוּדָא, דִּכְתִיב מֹשֶׁה מֹשֶׁה דְּלָא פְּסִקָא טַעֲמָא. כְּמָה דִּכְתִיב אַבְרָהָם אַבְרָהָם, דְּפַסְקָא טַעֲמָא. בְּגִין דְּהַשְׁתָּא שְׁלִים, מַה דְּלָא הֲוָה מִקַּדְמַת דְּנָא. פְּרִישׁוּ אִית בֵּין אַבְרָהָם דְּהַשְׁתָּא, לְאַבְרָהָם דְּקַדְמֵיתָא. אֲבָל מֹשֶׁה, מִיַּד דְּאִתְיְלִיד, אַסְפַּקְלַרְיָאָה דְּנַהֲרָא הֲוָת עִמֵּיהּ, דִּכְתִיב וַתֵּרֶא אוֹתוֹ כִּי טוֹב הוּא. וּכְתִיב וַיַּרְא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב. מֹשֶׁה מִיַּד אִתְקַשַּׁר בְּדַרְגָּא דִילֵיהּ ובג״כ מֹשֶׁה מֹשֶׁה, וְלָא אַפְסִיק טַעֲמָא.

53. Therefore, MALCHUT reduced itself towards Moses, WHO WAS ON A CONSTANT LEVEL OF ZEIR ANPIN, as is written: "The angel of Hashem" AND NOT IN ITS OWN NAME, SINCE MALCHUT RECEIVES FROM ZEIR ANPIN. Jacob called 'MALCHUT' at the time he departed from the world, by the name of angel, LIKE MOSES. What is the reason? At that time, he was inheriting her to rule over him, AS MOSES DID, SINCE Moses JOINED WITH MALCHUT during his lifetime, but Jacob WAS JOINED WITH HER ONLY after departing from the world. Moses WAS WITH MALCHUT WHILE STILL in his body, Jacob ONLY in spirit AFTER IT LEFT THE BODY. Praised is the lot of Moses.

53. וע״ד לְגַבֵּי דְּמֹשֶׁה, אַזְעִיר גַּרְמֵיהּ, דִּכְתִיב מַלְאַךְ יְיָ׳. יַעֲקֹב קָרָא לֵיהּ, בְּשַׁעֲתָא דְּהַוָה סָלִיק מֵעָלְמָא, מַלְאָךְ. מ״ט. בְּגִין דְּבַהַהִיא שַׁעֲתָא הֲוָה יָרִית לָהּ, לְשַׁלְטָאָה. מֹשֶׁה בְּחַיָּיו. יַעֲקֹב, לְבָתַר דְּסָלִיק מֵעָלְמָא. מֹשֶׁה בְּגוּפָא. יַעֲקֹב בְּרוּחָא. זַכָּאָה חוּלָקָא דְּמֹשֶׁה.

54. "Who redeemed me from all evil" (Beresheet48:16), MEANING that he never came close to the side of evil and evil had no domination over him. "Bless the lads" (Ibid.): PRIOR TO HIS DEPARTURE, Jacob established his household, MEANING MALCHUT, like a person who moves to a new house, who makes his own little arrangements and adds decorations. "Bless the lads": That means the known LADS, who were appointed over the world so as to draw blessings from them. These are the two Cherubs, METATRON AND SANDALFON. "And let my name be named on them" (Ibid.), MEANING TIFERET, THE MEASURE OF JACOB. Now he constructed his abode, WHICH IS MALCHUT, and he rose to his own level, WHICH IS TIFERET, since the connection OF MALCHUT is with Jacob, WHO IS TIFERET. The body, WHICH IS TIFERET, gets joined where it should, MEANING IN MALCHUT, and two arms are with him. THAT IS "THE NAMES OF MY FATHERS" (IBID.) WHICH ARE CHESED AND GVURAH.

54. הַגּוֹאֵל אוֹתִי מִכָּל רָע, דְּלָא אִתְקְרִיב לְעָלְמִין לְגַבֵּי סִטְרָא דְּרַע, וְלָא יָכִיל רַע לְשַׁלְטָאָה בֵּיהּ. יְבָרֵךְ אֶת הַנְּעָרִים, כְּדֵין יַעֲקֹב הֲוָה מְתַקֵּן לְבֵיתֵיהּ, כב״נ דְּאָזִיל לְבֵיתָא חַדְתָּא, וּמְתַקֵּן לָהּ בְּתִקּוּנוֹי, וּמְקַשֵּׁט לָהּ בְּקִשּׁוּטוֹי. יְבָרֵךְ אֶת הַנְּעָרִים, אִינּוּן דְּאִשְׁתְּמוֹדְעָן, אִינּוּן דְּאִתְפְּקְדָן עַל עָלְמָא, לְאִתְמַשְׁכָא מִנַּיְיהוּ בִּרְכָאן, תְּרֵין כְּרוּבִין אִינּוּן. וְיִקָּרֵא בָהֶם שְׁמִי, הַשְׁתָּא אַתְקִין בֵּיתֵיהּ, וְאִיהוּ אִסְתַּלָּק בְּדַרְגֵּיהּ, בְּגִין דְּחִבּוּרָא בְּיַעֲקֹב הֲוֵי. גּוּפָא, אִתְדְּבַק בַּאֲתָר דְּאִצְטְרִיךְ, וּתְרֵין דְּרוֹעִין בַּהֲדֵיהּ.

55. After these lads, METATRON AND SANDALFON, get blessed as required, then, "let grow into a multitude (like fish) in the midst of the earth," since it is the manner of fish to multiply AND BE FRUITFUL inside the water. If they leave the water for dry land, they soon die. These are not like that. They are, however, from that great ocean, MEANING FROM MALCHUT. Their increase is by being fruitful and multiplying within the land, MEANING IN THE LOWER WORLDS THAT ARE DRAWN DOWN FROM MALCHUT, which is not the case for all the fish in the world.

55. לְבָתַר דְּאִינּוּן נְעָרִים מִתְבָּרְכָן כַּדְּקָא יָאוּת, כְּדֵין וְיִדְגּוּ לָרוֹב בְּקֶרֶב הָאָרֶץ. אָרְחָא דְּנוּנִין לְאַסְגָּאָה גּוֹ מַיִין, וְאִי נַפְקָן מִגּוֹ מַיָּא לְיַבֶּשְׁתָּא, מִיָּד מֵתִין. אִלֵּין לָאו הָכִי, אֶלָּא אִינּוּן מִן יַמָּא רַבָּא, וּסְגִיאוּ דִּלְהוֹן לְאַפְשָׁא וּלְאַסְגֵּי בְּקֶרֶב הָאָרֶץ אִיהוּ. מַה דְּלֵית הָכִי לְכָל נוּנִין דְּעָלְמָא.

56. It is written: "And he blessed Joseph, and said" (Ibid. 15), yet we don't find any blessings here. It is only later that he blessed him, as it says, "Joseph is a fruitful bough" (Beresheet 49:22). HE RESPONDS: It is because by blessing these lads, he also was giving a blessing to Joseph. They could only be blessed through Joseph, SINCE MALCHUT HAS NOTHING OF ITS OWN EXCEPT WHAT JOSEPH, WHO IS YESOD OF ZEIR ANPIN, GIVES HER. THEREFORE, HE GAVE HIS BLESSING TO JOSEPH, WHO BESTOWED IT ON MALCHUT, AND MALCHUT TO THE LADS, WHICH ARE METATRON AND SANDALFON. Because YESOD is hidden, and it is improper to uncover it, FOR FEAR THAT THE FORESKIN SHOULD COME NEAR AND SUCKLE FROM IT, it is written in a hidden form, because "and let my name be named on them, and the name of my fathers." They are blessed from the fathers, WHO ARE CHESED, GVURAH AND TIFERET, and not from any other place. "In the midst of the earth": That is the cover, to cover that which needs to be covered, WHICH IS YESOD THAT MALCHUT, THAT IS CALLED 'EARTH', COVERS. THEREFORE, JOSEPH IS ALSO ALLUDED TO IN THE SCRIPTURE, HOWEVER, IN A HIDDEN WAY. THAT IS A DIFFERENT EXPLANATION THAN THE ONE MENTIONED NEARBY.

56. מַה כְּתִיב לְעֵילָא, וַיְבָרֶךְ אֶת יוֹסֵף וַיֹּאמַר, וְלָא אַשְׁכַּחְן לֵיהּ הָכָא בִּרְכָאן, דְּהָא לְבָתַר בָּרִיךְ לֵיהּ, דִּכְתִיב בֵּן פּוֹרָת יוֹסֵף. אֶלָּא, כֵּיוָן דְּבָרִיךְ לְאִלֵּין נְעָרִים, לְיוֹסֵף בָּרִיךְ. דְּהָא לָא יַכְלִי לְאִתְבָּרְכָא, אֶלָּא מִגּוֹ יוֹסֵף, וּמִגּוֹ דְּאִיהוּ בִּטְמִירוּ, וְלָא אִתְחֲזֵי לְאִתְגַּלָּאָה, כְּתִיב בִּטְמִירוּ, וְיִקָּרֵא בָהֶם שְׁמִי וְשֵׁם אֲבוֹתַי, מִן הָאָבוֹת מִתְבָּרְכָן, וְלָא מֵאֲתָר אַחֲרָא. בְּקֶרֶב הָאָרֶץ, דָּא הוּא כִּסּוּיָא לְחַפָּאָה מַה דְּאִצְטְרִיךְ.

57. They approached and kissed as before. They said, Let us bless. THE CHILD said, I will give the grace, since everything that you heard up until now, YOU HEARD from me, and I shall fulfill in me: "He that has a generous eye shall be blessed" (Mishlei 22:9). Pronounce it "shall bless." What is the reason? "For he gives of his bread to the poor" (Ibid.) and you ate and received my bread and victuals of the Torah. Rabbi Yehudah said, Beloved son of the Holy One, blessed be He, were we not taught that the master of the household cuts the bread and the guest gives the grace? He replied to them, I am not the master of the household and you are not guests. However, I shall fulfill the scriptural verse that I have found, since I certainly have a generous eye. Without your request, I spoke OF NEW INSIGHTS IN THE TORAH until now, and you ate my bread and food.

57. אָתוּ וּנְשָׁקוּהּ כְּמִלְּקַדְּמִין, אָמְרוּ, הָבוּ וְנִבְרִיךְ. אָמַר אִיהוּ, אֲנִי אֲבָרֵךְ, דְּכָל מַה דִּשְׁמַעְתּוּן עַד הָכָא מִנַּאי הֲוָה, וַאֲקַיֵּים בִּי טוֹב עַיִן הוּא יְבוֹרָךְ, קְרֵי בֵּיהּ יְבָרֵךְ. מ״ט. בְּגִין דְּנָתַן מִלַּחְמוֹ לַדָּל. מִלַּחְמָא וּמֵיכְלָא דְּאוֹרַיְיתָא דִּילִי אָכַלְתּוּן. א״ר יְהוּדָה. בְּרָא רְחִימָא דְקוּדְשָׁא בְּרִיךְ הוּא, הָא תְּנִינָן בַּעַל הַבַּיִת בּוֹצֵעַ וְאוֹרֵחַ מְבָרֵךְ. אָ״ל, לָאו אֲנָא בַּעַל הַבַּיִת, וְלָאו אַתּוּן אוֹרְחִין. אֲבָל קְרָא אַשְׁכַּחְנָא, וַאֲקַיֵּים לֵיהּ. דְּהָא אֲנָא טוֹב עַיִן וַדַּאי, בְּלָא שְׁאִילוּ דִּלְכוֹן אֲמֵינָא עַד הַשְׁתָּא, וְלַחְמָא וּמֵיכְלָא דִילִי אֲכַלְתּוּן.

58. He took the cup of blessing and said the blessing. His hands could not carry the cup and were shaking. When he reached: 'for the earth and its food sustenance', he said, "I will raise the cup of salvation, and call upon the name of Hashem" (Tehilim 116:13). He placed the cup on its spot and settled to the right and continued the blessings. At the end, he said, May it be your will that to one of these, MEANING RABBI YITZCHAK, should be drawn life from the Tree of Life, upon which all life is dependent. The Holy One, blessed be He should be his surety, and he should find a guarantor down below, MEANING RABBI SHIMON, who would agree to be a guarantor together with the Holy King, as it is written that Rabbi Yitzchak was close to death. Yet Rabbi Shimon held on to him and was his surety, and he remained among the living.

58. נָטַל כָּסָא דִּבְרִכְתָּא וּבָרִיךְ, וִידוֹי לָא יַכְלֵי לְמִסְבַּל כָּסָא, וַהֲווֹ מְרַעְדָּתֵי. כַּד מָטָא לְעַל הָאָרֶץ וְעַל הַמָּזוֹן, אָמַר, כּוֹס יְשׁוּעוֹת אֶשָּׂא וּבְשֵׁם יְיָ׳ אֶקְרָא. קַיְּימָא כָּסָא עַל תִּקּוּנֵיהּ, וְאִתְיְשַׁב בִּימִינֵיהּ, וּבָרִיךְ. לְסוֹף אָמַר, יְהֵא רַעֲוָא דִּלְחַד מֵאִלֵּין, יִתְמַשְׁכּוּן לֵיהּ חַיִּין, מִגּוֹ אִילָנָא דְּחַיֵּי, דְּכָל חַיִּין בֵּיהּ תַּלְיָין. וְקוּדְשָׁא בְּרִיךְ הוּא יֶעֱרַב לֵיהּ, וְיִשְׁכָּח עָרֵב לְתַתָּא, דְּיִסְתַּכַּם בְּעַרְבוּתֵיהּ, בַּהֲדֵי מַלְכָּא קַדִּישָׁא.

59. When he completed giving his grace, he closed his eyes for a moment and opened them afterward. He said, Friends, you have a message of peace from the good Master, to whom the entire universe belongs. They marveled and wept, and blessed him. They slept over that night. In the morning, they rose early and left. When they reached Rabbi Shimon, they related the episode to him. Rabbi Shimon wondered and said, He is a son of a strong rock and he is deserving of it, even more than a person could imagine. He is the son of Rav Hamnuna Saba (the elder). Rabbi Elazar was shaken. He said, It is incumbent upon me to go and see this candle that is lit. Rabbi Shimon said, This one will not rise in name in this world, MEANING TO SAY, HE WILL NOT LIVE LONG, since he has in him something supernal. The illumination of his father's oil shines on him and this secret should not be spread among the friends.

59. כֵּיוָן דְּבָרִיךְ, אַסְתִּים עֵינוֹי רִגְעָא חָדָא, לְבָתַר פָּתַח לוֹן, אָמַר חַבְרַיָּיא, שְׁלוֹם לְכוֹן מֵרִבּוֹן טַב, דְּכָל עָלְמָא דִּילֵיהּ הוּא. תַּוְּהוּ, וּבְכוּ, וּבְרִיכוּ לֵיהּ. בָּתוּ הַהוּא לֵילְיָא. בְּצַפְרָא אַקְדִּימוּ וְאַזְלוּ. כַּד מָטוּ לְגַבֵּי ר״ש, סָחוּ לֵיהּ עוֹבְדָא. תָּוֵה ר׳ שִׁמְעוֹן, אָמַר בַּר טְנָרָא תַּקִּיפָא אִיהוּ, וְיָאוּת הוּא לְכַךְ, וְיַתִּיר מִמַּה דְּלָא חָשִׁיב ב״נ, בְּרֵיהּ דְּרַב הַמְנוּנָא סָבָא הוּא, אִזְדַּעְזַע ר׳ אֶלְעָזָר, אָמַר, עָלַי לְמֵיהַךְ לְמֶחֱזֵי לְהַהוּא בּוֹצִינָא דְּדָלִיק. אָמַר ר׳ שִׁמְעוֹן, דָּא לָא סָלִיק בִּשְׁמָא בְּעָלְמָא, דְּהָא מִלָּה עִלָּאָה אִית בֵּיהּ. וְרָזָא אִיהוּ, דְּהָא נְהִירוּ מְשִׁיחוֹ דַּאֲבוֹי מְנַהֲרָא עָלֵיהּ, וְרָזָא דָּא לָא מִתְפַּשְׁטָא בֵּין חַבְרַיָּיא.

60. One day, the friends were sitting and contending with each other, MEANING THEY WERE HAVING A DISCUSSION AMONG THEMSELVES. Rabbi Elazar, Rabbi Aba, Rabbi Chiya, Rabbi Yosi and the rest of the friends were present. They said that it is written: "Do not harass Moab, nor contend with them in battle..." (Devarim 2:9). That was for the sake of Ruth and Naamah, who were destined to come from their midst. AND IF SO, Tziporah, the wife of Moses who came from Midian, and Jethro and his offspring, who came out of Midian, who were all truly just, most certainly SHOULD HAVE PROTECTED MIDIAN. Furthermore, Moses grew up in Midian and still, the Holy One, blessed be He, told him, "Execute the vengeance of the children of Yisrael on the Midianites" (Bemidbar 31:2), YET MOSES' MERIT DID NOT PROTECT THEM. Therefore, there is an inappropriate bias in this matter, since Midian appeared worthier to be saved than Moab.

60. יוֹמָא חָדָא, הֲווֹ חַבְרַיָּיא יַתְבִין וּמִתְנַגְּחִין אִלֵּין בְּאִלֵּין, וַהֲווֹ תַּמָּן ר׳ אֶלְעָזָר, וְר׳ אַבָּא, וְר׳ חִיָּיא, וְר׳ יוֹסֵי, וּשְׁאַר חַבְרַיָּיא. אָמְרוּ הָא כְּתִיב אַל תָּצַר אֶת מוֹאָב וְאַל תִּתְגָּר בָּם מִלְחָמָה וְגוֹ׳. בְּגִין רוּת וְנַעֲמָה, דַּהֲווֹ זְמִינִין לְנָפְקָא מִנַּיְיהוּ. צִפּוֹרָה אִתַּת מֹשֶׁה דַּהֲוַת מִמִּדְיָן, וְיִתְרוֹ וּבְנוֹי דְּנַפְקוּ מִמִּדְיָן, דַּהֲווֹ כֻּלְּהוּ זַכָּאֵי קְשׁוֹט עאכ״ו. וְתוּ מֹשֶׁה דְּרַבִּיאוּ לֵיהּ בְּמִדְיָן, וְאָמַר לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, נְקוֹם נִקְמַת בְּנֵי יִשְׂרָאֵל מֵאֵת הַמִּדְיָנִים אִי הָכִי מֹשֶׁה פָּנִים אִית בְּמִלָּה, דְּיַתִּיר אִתְחָזוּ בְּנֵי מִדְיָן לְשֵׁזְבָא מִן מוֹאָב.

61. Rabbi Shimon said, There is no comparison to the one who is going to gather the figs to the one who already gathered them, SINCE RUTH AND NAAMAH HAD NOT YET EMERGED FROM AMON AND MOAB, WHICH IS NOT THE CASE WITH TZIPORAH, WHO HAD ALREADY EMERGED FROM MIDIAN. Rabbi Elazar said to him, Although they already gathered THE FIGS, it is still a merit AND THEY SHOULD HAVE BEEN SAVED IN THEIR MERIT. He said to him, Like whoever has not collected the figs yet constantly guards that fig tree, so that it should not get any harm for the sake of the figs that are still to grow in the future. He abandons the tree and does not watch it after collecting the figs.

61. אָמַר ר׳ שִׁמְעוֹן, לָא דָּמֵי מַאן דְּזַמִּין לְמִלְקֵט תְּאֵנֵי, לְמַאן דְּכְבַר לְקִיט לוֹן. אָ״ל רִבִּי אֶלְעָזָר, אע״ג דְּכְבַר לְקִיט לוֹן, שְׁבָחָא אִיהוּ. אָ״ל, מַאן דְּלָא לֶקֶט תְּאֵנֵי, נָטִיר תְּאֵנָה תְּדִיר, דְּלָא יְהֵא בָּהּ פְּגָם, בְּגִין תְּאֵנֵי דְּזַמִּינַת לְאֵיתָאָה. כֵּיוָן דְּלָקִיט תְּאֵנֵי, שָׁבִיק לָהּ לַתְּאֵנָה, וְתוּ לָא נָטִיר לָהּ.

62. So with Moab, that was to produce in the future these figs, RUTH, AND HER OFFSPRING, the Holy One, blessed be He, guarded them, as it says, "Do not harass Moab." Midian had already produced the figs and they were collected, as it is written: "Vex the Midianites" (Bemidbar 25:17), since from here on, this fig tree will no longer produce fruit. Therefore, it deserves to be burned by fire. He opened the discussion saying, "And Moab said to the elders of Midian..." (Bemidbar 22:4). Moabites are the ones who started TO DISTRESS YISRAEL. For the sake of the figs, RUTH AND HER OFFSPRING, that Moab is destined to produce in the future, they were saved from punishment.

62. כַּךְ מוֹאָב, דְּזַמִּינָא לְאֵיתָאָה אִינּוּן תְּאֵנֵי, נָטַר לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, דִּכְתִיב אַל תְּצַר אֶת מוֹאָב. מִדְיָן דְּקָא יְהִיבַת תְּאֵנֵי, וְאַלְקִיטוּ לוֹן, כְּתִיב צָרוֹר אֶת הַמִּדְיָנִים. דְּהָא מִכָּאן וּלְהָלְאָה, תְּאֵנָה דָּא לָא זַמִּינַת לְאֵיתָאָה פֵּירִין, ובג״כ אִתְחַזְיַת לִיקִידַת אֶשָׁא. פָּתַח וְאָמַר, וַיֹּאמֶר מוֹאָב אֶל זִקְנֵי מִדְיָן וְגוֹ׳, מוֹאָב אִינּוּן שָׁארִי, וּבְגִין אִינּוּן תְּאֵנֵי, דְּזַמִּין מוֹאָב לְאַפָּקָא לְעָלְמָא, אִשְׁתֵּזִיבוּ מֵעוֹנְשָׁא.

63. Rabbi Elazar wished to see Rabbi Yosi, son of Rabbi Shimon, son of Lakunya, his father-in-law. Rabbi Aba and Rabbi Yosi accompanied him. They went along the road and were speaking of Torah matters all along the journey.

63. רִבִּי אֶלְעָזָר בָּעָא לְמֶיחֱמֵי לְר׳ יוֹסֵי בַּר׳ שִׁמְעוֹן בֶּן לָקוּנְיָא חָמוּהִי. וַהֲווֹ אָזְלֵי ר׳ אַבָּא וְר׳ יוֹסֵי בַּהֲדֵיהּ, אָזְלוּ בְּאָרְחָא, וַהֲווֹ אַמְרֵי מִלֵּי דְּאוֹרַיְיתָא כָּל הַהוּא אָרְחָא.

64. Rabbi Aba said that it is written: "And Hashem said to me, 'Do not harass Moab, nor contend with them in battle...'" It is also written: "And when you come near, opposite the children of Amon, harass them not, nor contend with them" (Devarim 2:19). The injunction ABOUT AMON'S CHILDREN was similar to this one, WITH MOAB. What difference was there between the one and the other? They seem of equal weight. We were taught that when YISRAEL approached the inhabitants of Moab, Yisrael displayed themselves to them in all their battle gear, as if they wished to provoke them. As for the Amonites, Yisrael were covered in their clothing and the battle gear was not visible at all. Yet, the scriptures seem to indicate that they were equal.

64. א״ר אַבָּא, מַאי דִּכְתִיב, וַיֹּאמֶר יְיָ׳ אֵלַי אַל תְּצַר אֶת מוֹאָב וְאַל תִּתְגָּר בָּם מִלְחָמָה וְגוֹ׳, וּכְתִיב וְקָרַבְתָּ מוּל בְּנֵי עַמּוֹן וְגוֹ׳, מִלָּה דָּא כְּמִלָּה דָּא, מַה הֶפְרֵשׁ בֵּין דָּא לְדָא, אֶלָּא אִתְחֲזֵי דִּשְׁקוּלֵי הֲווֹ. וְתָנִינָן, כַּד הֲווֹ מִקְרְבֵי לְגַבֵּי בְּנֵי מוֹאָב, הֲווֹ יִשְׂרָאֵל אִתְחַזְיָין לְגַבֵּיהוּ בְּכָל מָאנֵי קְרָבָא, כְּדְבָעוּ אִתְגַּרְיָין בְּהוּ. וּלְגַבֵּי בְּנֵי עַמּוֹן, הֲווֹ יִשְׂרָאֵל מִתְעַטְּפֵי בְּעִטּוּפַיְיהוּ, וְלָא אִתְחֲזֵי מָאנֵי קְרָבָא כְּלָל. וּקְרָאן מוֹכְחָן בְּשִׁקּוּלָא דָּא כְּדָא.

65. Rabbi Elazar said, Certainly it is so. We were also taught that this one was impudent, as is written: "And called his name Moab" (Beresheet 19:37), meaning I have this son from my father (Heb. me'av). However, the younger one, who said "Ben Ami" (Ibid. 38) son of my nation, was discreet in her manners; Yisrael, too, were discreet in their manners to her, that they were enveloped in the cover of a Talit and appeared to them as real brothers. We have already explained this.

65. אָמַר ר׳ אֶלְעָזָר, וַדַּאי הָכִי הוּא. וְתָנִינָן, דְּדָא דַּהֲוַת חֲצִיפָא, וְאַמְרַת מוֹאָב, דִּכְתִיב וַתִּקְרָא אֶת שְׁמוֹ מוֹאָב. אִתְחָזוּן יִשְׂרָאֵל חֲצִיפוּ לְגַבֵּיהוּ, כְּמָה דְּאִיהִי הֲוַת חֲצִיפָא, דְּאַמְרַת מוֹאָב, מֵאָב הֲוָה בְּרָא דָּא. אֲבָל זְעֵרְתָּא, דְּאַמְרַת בֶּן עַמִּי, וְכַסְיָאת אָרְחָהָא, יִשְׂרָאֵל הֲווֹ מְכַסְיָין אָרְחַיְיהוּ לְגַבַּיְיהוּ, מְעַטְּפֵי עִטּוּפָא בְּטַלִּית, וְאִתְחָזוּן קַמַּיְיהוּ כְּאַחִין מַמָּשׁ. וְהָא אוּקְמוּהָ.

66. While walking along, Rabbi Elazar was reminded about the child. They went out of their way, three leagues, and reached there. They visited that house, entered and found the child, who was sitting at the table being prepared for him. As soon as he noticed them, he approached them and said to them, Enter, holy pious ones. Enter, plants of the world. Those above and below exalt you, those for whom even the fish of the great ocean leave for dry land. HE NOW SAW IN THEM THAT HIS FATHER RABBI HAMNUNA APPEARED TO THEM. Rabbi Elazar approached and kissed him on the head. He then returned again as at first and kissed him on the lips. Rabbi Elazar said, The first kiss was about the fish that left the water and went to dry land, MEANING ABOUT RABBI HAMNUNA WHO APPEARED TO THEM. And the second kiss was about the eggs of the fish that produced good offspring in the world, MEANING FOR THE SAKE OF THE CHILD HIMSELF, WHO WAS THE SON OF RABBI HAMNUNA.

66. עַד דַּהֲווֹ אָזְלֵי, אִדְכַּר ר׳ אֶלְעָזָר מֵהַאי יַנּוּקָא, סָטוּ מֵאָרְחָא ג׳ פַּרְסֵי, וּמָטוּ לְהָתָם. אִתְאַרְחוּ בְּהַהוּא בֵּיתָא, עָאלוּ וְאַשְׁכְּחוּ לְהַהוּא יַנּוּקָא, דְּהֲוָה יְתִיב, וּמְתַקְּנִין פָּתוֹרָא קַמֵּיהּ. כֵּיוָן דְּחָמָא לוֹן, קְרִיב גַּבַּיְיהוּ, א״ל, עוּלוּ חֲסִידֵי קַדִּישִׁין, עוּלוּ שְׁתִילִין דְּעָלְמָא, אִינּוּן דְּעֵילָא וְתַתָּא מְשַׁבְּחִין לוֹן. אִינּוּן דַּאֲפִילוּ נוּנֵי יַמָּא רַבָּא, נָפְקִין בְּיַבֶּשְׁתָּא לְגַבַּיְיהוּ. אָתָא ר׳ אֶלְעָזָר וּנְשָׁקֵיהּ בְּרֵישֵׁיהּ. הָדָר כְּמִלְּקַדְּמִין, וּנְשָׁקֵיהּ בְּפוּמֵיהּ. א״ר אֶלְעָזָר נְשִׁיקָה קַדְּמָאָה עַל נוּנִין דְּשָׁבְקִין מַיָּא, וְאַזְלִין בְּיַבֶּשְׁתָּא. וּנְשִׁקְיָיהּ תִּנְיָינָא עַל בֵּיעִין דְּנוּנָא, דְּעָבְדוּ אִיבָּא טָבָא בְּעָלְמָא.

67. The child said, In the fragrance of your clothes, I see that Amon and Moab were provoking you. How did you save yourselves from them? You had no battle gear in your hands. Without it, HOW did you travel securely without fear? Rabbi Elazar and Rabbi Aba and the friends marveled. Rabbi Aba said, Praised is this road and praised is our lot that we were worthy and managed to see this. They prepared the table as before.

67. אָמַר הַהוּא יַנּוּקָא, בְּרֵיחָא דִּלְבוּשַׁיְיכוּ חֲמֵינָא, דְּעַמּוֹן וּמוֹאָב מִתְגָּרָן בְּכוּ, הֵיךְ אִשְׁתֵּזְבְּתוּן מִנַּיְיהוּ. מָאנֵי קְרָבָא לָא הֲווֹ בִּידַיְיכוּ. וְאִי לָאו, לְרָחְצָנוּ תֵּהֲכוּן, בְּלָא דְּחִילוּ. תַּוּוּהוּ ר׳ אֶלְעָזָר וְר׳ אַבָּא וְחַבְרַיָּיא. אָמַר רִבִּי אַבָּא, זַכָּאָה אָרְחָא דָּא, וְזַכָּאָה חוּלָקָנָא דְּזָכֵינָא לְמֶיחֱמֵי דָּא, אַתְקִינוּ פָּתוֹרָא כְּמִלְּקַדְּמִין.

68. THE CHILD said, Holy sages, do you wish dainty dishes without battle or a table of war utensils and dishes of war, or do you wish to praise the king in complete battle gear, since the table does not rise without battle. Rabbi Elazar said, Beloved and lovable and holy son, this is the way we wish; we strive with all these battle gear. We know how to do battle by sword, by bow, by lance, by sling stones. And you are a child. You have not seen yet how the mighty men of the world wage battle.

68. אָמַר, חַכִּימִין קַדִּישִׁין. תִּבְעוּ נָהֲמָא דְּתַפְּנוּקֵי בְּלָא קְרָבָא, וּפָתוֹרָא דְּמָאנֵי קְרָבָא. אוֹ נָהֲמָא דְּקְרָבָא. אוֹ תִּבְעוּן לְבָרְכָא לְמַלְכָּא בְּכָל מָאנֵי קְרָבָא דְּהָא פָּתוֹרָא לָא אִסְתְּלִיק בְּלָא קְרָבָא. אָמַר ר׳ אֶלְעָזָר, בְּרָא רְחִימָא חֲבִיבָא קַדִּישָׁא, הָכִי בְּעֵינָן, בְּכָל הָנֵי זִינֵי קְרָבָא אִשְׁתַּדְּלָנָא בְּהוּ, וְיַדְעֵינָן לְאַגָּחָא בְּחַרְבָּא, וּבְקַשְׁתָּא, וּברוֹמְחָא, וּבְאָבְנִין דְּקִירְטָא. וְאַנְתְּ רַבְיָא, עַד לָא חָמֵית, הֵיךְ מַגִּיחִין קְרָבָא, גּוּבְרִין תַּקִּיפִין דְּעָלְמָא.

69. That child was glad and said, Certainly I have not observed HOW THE MIGHTY OF THE WORLD WAGE BATTLE. However, it is written: "Let not him that girds on his harness boast himself as he that takes it off" (I Melachim 20:11). FIRST, HEAR SOMETHING AND THEN YOU CAN CONGRATULATE YOURSELVES. They prepared the table with bread and all that is necessary. Rabbi Elazar said, How much gladness there is in my heart with this child and how many new insights will be remarked at this table. Therefore, I know that bells are pealing out applause of the Holy Spirit that is moving WITHIN THAT CHILD.

69. חַדֵּי הַהוּא יַנּוּקָא, אָמַר וַדַּאי לָא חֲמֵינָא, אֲבָל כְּתִיב אַל יִתְהַלֵּל חוֹגֵר כְּמִפַּתֵּחַ. אַתְקִינוּ פָּתוֹרָא בְּנַהֲמָא, וּבְכָל מַה דְּאִצְטְרִיךְ. א״ר אֶלְעָזָר, כַּמָּה חֵדוּ אִית בְּלִבָּאִי בְּרַבְיָא דָּא, וְכַמָּה חִדּוּשִׁין יִתְחַדְּשׁוּן עַל פָּתוֹרָא דָּא, וע״ד אֲמָרִית, דְּיָדַעְנָא דְּזָגֵי פַּעְמוֹנֵי רוּחָא קַדִּישָׁא, הֲווֹ אָזְלִין בֵּיהּ.

70. The child said, Whoever wishes to eat bread, let him eat it by the sword. Rabbi Elazar was glad and again brought the child close to him. He said to him, Since you exalted yourself, you have to begin the battle. At first, I said that the battle will begin after the meal. However, whoever wishes for fine flour, SIFTED OUT OF HUSKS THAT ARE THE KLIPOT, shall bring the gear of battle in his hands. Rabbi Elazar said, It is appropriate for you to show us what battle gear you possess.

70. אָמַר הַהוּא יַנּוּקָא, מַאן דִּבְעֵי לְנַהֲמָא, עַל פּוּם חַרְבָּא יֵיכוּל. חַדֵּי ר׳ אֶלְעָזָר, אַהְדָּר וְקָרִיב יַנּוּקָא לְגַבֵּיהּ, אָ״ל, בְּגִין דְּשַׁבְּחַת גַּרְמָךְ, אִית לָךְ לְמֵיגַּח קְרָבָא בְּקַדְמֵיתָא, וַאֲנָא אֲמָרִית בְּקַדְמֵיתָא, דִּקְרָבָא לִיהֲוֵי בָּתַר אֲכִילָה. אֲבָל הַשְׁתָּא, מַאן דִּבְעֵי סוֹלְתָּא, יֵיתֵי מָאנֵי קְרָבָא בִּידוֹי. אָמַר ר׳ אֶלְעָזָר, לָךְ יֵאוֹת לְאַחֲזָאָה מֵאִינּוּן מָאנֵי קְרָבָא דִּילָךְ.

71. The child opened the discussion with the verse: "Then it shall be, that, when you eat of the bread of the land, you shall offer up a gift to Hashem" (Bemidbar 15:19). This verse, ALTHOUGH IT PERTAINS TO dough, was said of the Omer of the wave offering. What is the Omer of the wave offering? Because the priest waved it up high, it is called 'wave offering'. What does it concern us if that offering of the Omer was waved or lowered?

71. פָּתַח הַהוּא יַנּוּקָא וְאָמַר, וְהָיָה בַּאֲכָלְכֶם מִלֶּחֶם הָאָרֶץ תָּרִימוּ תְּרוּמָה לַיְיָ׳. קְרָא דָּא עַל עוֹמֶר הַתְּנוּפָה אִתְּמַר, מַאי תְּנוּפָה, אִי בְּגִין דְּאָנִיף לֵיהּ כַּהֲנָא לְעֵילָא אִיהִי תְּנוּפָה. מַאי אִכְפַּת לָן, אִי אָנִיף אִי מָאִיךְ.

72. HE RESPONDS: Assuredly one has to raise it up high. Hence, it is a gift, FOR THIS IT SHOULD HAVE BEEN CALLED 'TRUMAH' (ENG. 'GIFT') OF THE LANGUAGE OF HARAMAH (ENG. 'RAISING UP') AND NOT TNUFAH (ENG. 'WAVING'), although we explained THAT TRUMAH CONTAINS LETTERS ALSO IMPLYING tri mime'ah (Aramaic for two of one hundred) and that is correct indeed. NONETHELESS, THE PRIMARY MEANING OF TRUMAH IS DUE TO HARAMAH - RAISE UP. Wherefore IS IT CALLED 'wave' then, if it means here raising up above? IT SHOULD HAVE BEEN CALLED 'TRUMAH' THEN. HE RESPONDS: Here lies the secret of wisdom. Woe, pious holy ones, masters of the lances, that you have not served Rabbi Shmaya the pious. Had it not been for that, you would have known what a wave offering is, what is wheat and what is barley.

72. אֶלָּא וַדַּאי אִצְטְרִיךְ לְאַרְמָא לָהּ לְעֵילָא, וְהַיְינוּ תְּרוּמָה. וְאַע״ג דְּדַרְשִׁינָן תְּרֵי מִמְּאָה, וְהָכִי הוּא, אֲבָל תְּנוּפָה מַאי דָּא הוּא אַרְמוּתָא. וְרָזָא דְּחָכְמְתָא הָכָא. אִי חֲסִידֵי קַדִּישִׁין, מָארֵי דְּרוֹמְחִין, לָא שְׁמַשְׁתּוּן לְר׳ שְׁמַעְיָה חֲסִידָא, דְּאִי לָאו תִּנְדְּעוּן תְּנוּפָה מַאי הִיא. חִטָּה מַאי הִיא. שְׂעוֹרָה מַאי הִיא.

73. Tnufah (Eng. 'wave offering') that we mentioned MEANS, tnu peh (Eng. 'give mouth'), WHICH ARE THE LETTERS OF TNUFAH. The secret meaning of it is: "Give glory to Hashem, your Elohim" (Yirmeyah 13:16), since mouth is glory, WHICH IS MALCHUT CALLED 'GLORY', that should be given to the Holy One, blessed be He, MEANING TO RAISE AND UNITE MALCHUT WITH ZEIR ANPIN. That is why we are required to raise it up above, TOWARDS ZEIR ANPIN, to indicate that we are giving to him, TO ZEIR ANPIN, this mouth, WHICH IS MALCHUT, since the King up high, ZEIR ANPIN, has no praise except when Yisrael restore this glory, WHICH IS MALCHUT, and give it to the King of glory, ZEIR ANPIN. That is 'give mouth', "give glory," and that is definitely raising, MEANING TO RAISE UP MALCHUT TO ZEIR ANPIN.

73. תְּנוּפָה דְּקָאָמְרִינָן, הַיְינוּ תְּנ״וּ פֶּ״ה. וְרָזָא דִילֵיהּ תְּנוּ כָּבוֹד לַיְיָ׳ אֱלֹהֵיכֶם. דְּהָא פֶּה הַיְינוּ כָּבוֹד, דְּבָעֵינָן לְמֵיהַב לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא. וע״ד אִבְעֵי לָן לְאַרְמָא לְעֵילָא, לְאַחֲזָאָה דִּלֵּיהּ אֲנָן יָהֲבִין לְהַאי פֶּה. דְּלֵית שְׁבָחָא לְמַלְכָּא עִלָּאָה, אֶלָּא כַּד יִשְׂרָאֵל מְתַקְּנֵי לֵיהּ לְהַאי כָּבוֹד, וְיָהֲבֵי לֵיהּ לְמַלְכָּא כָּבוֹד. וְדָא הוּא תְּנוּ פֶּה, תְּנוּ כָּבוֹד, וְאַרְמָא אִיהוּ וַדַּאי.

74. LET US RETURN TO the verse we began with: "Then it shall be, that, when you eat of the bread of the land." HE ASKS: Was the bread of the land just barley AND NOTHING ELSE? THIS VERSE, EVEN THOUGH IT IS MENTIONED TO BE THE PRECEPT OF DOUGH CONTRIBUTION, ALLUDES TO THE OMER OF THE WAVE OFFERING, AND THAT OMER OF THE WAVE OFFERING WAS OFFERED WITH BARLEY. HE RESPONDS: It is not so, SINCE THERE ARE FIVE KINDS OF GRAINS and we offer barley because it is the first of the other kinds of bread in the world. Seorah (Eng. 'barley') is the letters of Shiur Hei (Eng. 'measure of Hei'), which occupies a known measure in the Hei, WHICH IS MALCHUT. Chitah (Eng. 'wheat') is the central point, where the Other Side of the scale of guilt has no place on it. Chitah is a daughter that asks petulantly (Heb. mitchat'ah) before her father and he does her will. What is chitah? That is the numerical value of the 22 letters.

74. קְרָא דְּשָׁרֵינָן בֵּיהּ, וְהָיָה בַּאֲכָלְכֶם מִלֶּחֶם הָאָרֶץ. וְכִי לָכֶם הָאָרֶץ שְׂעוֹרָה אִיהוּ, לָאו הָכִי. וַאֲנָן שְׂעוֹרָה מְקָרְבִינָן, בְּגִין דִּשְׂעוֹרָה קַדְמָאָה לִשְׁאַר נַהֲמָא דְּעָלְמָא. שְׂעוֹרָה אִיהוּ שִׁיעוּר הֵ״א, דְּהָא אֲתָר יְדִיעַ הוּא, בְּשִׁיעוּרָא דְּהֵ״א. חִטָּה נְקוּדָה בְּאֶמְצָעִיתָא, דְּלֵית חוּלָקָא לְסִטְרָא אַחֲרָא דְּחוֹבָא תַּמָּן. חִטָּה בְּרָתָא דְּמִתְחַטְּאָה לְקַמֵּי אֲבוּהָ, וְעָבֵד לָהּ רְעוּתָא, וּמַה חִטָּה. כְּלָלָא דכ״ב אַתְוָון.

75. Rabbi Elazar said, Although we should listen TO YOUR SPEECH, we have something to say here and draw our bow (Heb. keshet), OUR BOW OF LANGUAGE, AND ALLUDING TO DIFFICULTY (HEB. KUSHIYA). The child said, Behold a shield against that arrow, MEANING TO SAY THAT HE WOULD BE READY TO EXPLAIN AWAY THAT DIFFICULTY. Rabbi Elazar said, Certainly we call it chitah. However, we notice that of all the tribes, there are no LETTERS Chet and Tet IN THEIR NAMES, BECAUSE THEY ARE INDICATIVE OF SIN (HEB. CHET, CHET TET ALEPH) AND A HOLD FOR THE EXTERNAL FORCES. Yet, IN CHITAH, there are Chet and Tet, because we call her chitah. IF SO, THERE IS SOMETHING THAT GIVES A HOLD FOR THE OUTER FORCES, AND NOT LIKE THE CHILD SAID THAT THE OTHER SIDE OF DEBT HAS NO PART THERE. That child replied, It is definitely so. The Chet and Tet THAT INDICATE THE HOLD OF THE OTHER SIDE prevail close by, THAT IS, NEAR TO MALCHUT. Within them, among the tribes, those letters did not exist, because they emanated through the side of holiness that is above, SINCE THE TWELVE TRIBES ARE DRAWN FROM THE TWELVE ASPECTS THAT ARE IN MALCHUT THAT RESULT FROM THE TWELVE PERMUTATIONS OF YUD HEI VAV HEI, ALL OF WHICH ARE HOLINESS. However, near her, NEAR MALCHUT THAT IS CALLED 'CHITAH' THE LETTERS CHET AND TET do exist, WHICH INDICATE THE HOLD OF THE OUTER FORCES.

75. א״ר אֶלְעָזָר, אע״ג דְּהַוָה לָן לְמִשְׁמַע. הָכָא אִית לָן לְמֵימַר, וּלְדַרְכָא קַשְׁתָּא. אָמַר הַהוּא יַנּוּקָא, הָא מָגִנָּא לְקָבֵל גִּירָא. אָמַר רִבִּי אֶלְעָזָר, וַדַּאי חִטָּה הָכִי קָרֵינָן לָהּ. אֲבָל חֲמֵינָן בַּשְׁבָטִים כֻּלְּהוּ דְּלֵית בְּהוּ חֵ״ט, וּבָהּ אִית חֵ״ט, וְקָרֵינָן חִטָּה. אָמַר הַהוּא יַנּוּקָא, וַדַּאי הָכִי הוּא, דְּהָא חֵ״ט שַׁרְיָא סָמִיךְ לָהּ. בְּהוּ בְּשִׁבְטִין, לָא הֲווֹ אַתְוָון אִלֵּין, דְּקָא אָתוּ מִסִּטְרָא דְּקֻדּוּשָׁה דְּלֵעֵילָא, אֲבָל לְגַבָּהּ שַׁרְיָא.

76. You might wish to draw the sword and wonder why that daughter holds on to these letters, CHET AND TET, IF THERE IS A HOLD FOR THE OUTER FORCES. However, if you know the sin of Adam, which they said was THAT THE TREE OF KNOWLEDGE OF GOOD AND EVIL was wheat, you will understand this. When this tree, MALCHUT, is victorious, everything is on the good side, as it takes everything from the Other Side and suppresses it. THEREFORE, HE SAID THAT THE OTHER SIDE HAS NO HOLD IN THE WHEAT GRAIN.

76. וְאִי בָּעִית לְאַפָּקָא חַרְבָּא, וְתֵימָא אֲמַאי נַקְטַת אַתְוָון אִלֵּין הַהִיא בְּרַתָּא, אֶלָּא אִי תִּנְדַּע חוֹבָא דְּאָדָם הָרִאשׁוֹן, דְּאָמְרוּ חִטָּ״ה הֲוָה, תִּנְדַּע הָא. וְאִילָנָא דָּא כַּד נָצַח, כֹּלָּא סִטְרָא דְּטוֹב, נָקִיט לְכָל סִטְרָא אַחֲרָא, וְכַפְיָיא לֵיהּ.

77. The friends of old have explained this matter, IN SAYING THAT THE TREE OF KNOWLEDGE OF GOOD AND EVIL WAS WHEAT. They began from a distance, MEANING TO SAY, WITH A VAGUE EXPLANATION, saying simply wheat, MEANING THAT CHITAH CONTAINS THE LETTERS OF SIN (HEB. CHET) AND INDICATES SIN. THERE IS NO INTENTION OF ACTUAL WHEAT, BUT MERELY AN ALLUSION TO IT. Then, the latter ones came and said actual wheat. THAT IS, IT ALLUDES TO YESOD OF MALCHUT, AS MENTIONED, THAT SHE IS CALLED 'THE TREE OF KNOWLEDGE OF GOOD AND EVIL', AS MENTIONED. Isaiah came and explained it: "And from terror (Heb. mechitah, spelled with Chet and Tav); then it shall not come near you" (Yeshayah 54:14). Therefore, WHEAT is the central point in order that there should be no sin, since without the existence of this point, there would have been sin. And the substituting of Tet and Tav is a guarding against the Other Side and the cleansing thereof.

77. חַבְרַיָּיא קַדְמָאֵי פְּרִישׁוּ מִלָּה דָּא, וְשָׁרוּ לָהּ מֵרָחִיק, חִטָּה סְתָם. אָתוּ בַּתְרָאֵי וְאָמְרוּ, חִטָּה מַמָּשׁ. אָתָא יְשַׁעְיָה וּפָרִישׁ לָהּ, דִּכְתִיב וּמִמְּחִתָּה כִּי לֹא תִקְרַב אֵלֶיךָ, וע״כ נְקוּדָה בְּאֶמְצָעִיתָא, דְּלָא יְהֵא חַטָּאָה, דְּאִלּוּ נְקוּדָה לָא הֲוֵי, חַטָּאָה לֶהֱוֵי. וְחִלּוּפָא בֵּין ט׳ לְת׳, תְּבִירוּ לְסִטְרָא אַחֲרָא, בְּרִירוּ דִּילָהּ.

78. You friends, who have not served Rabbi Shmaya the pious, you mentioned that the five kinds of grains, WHICH ARE WHEAT, BARLEY, RYE, RICE AND MILLET, contain no part for the Other Side. However, it is not so, since the Other Side has a part in anything that rots on earth. What is its part? "The chaff which the wind drives away," as is written: "Not so the wicked: but they are like the chaff which the wind (Heb. ruach) drives away" (Tehilim 1:4). That is the Holy Spirit (Heb. Ruach), WHICH IS MALCHUT, as is written: "For the wind passes over it, and it is gone" (Tehilim 103:16). The Holy Spirit THAT IS MALCHUT scatters it to all directions in the world, so it should no longer exist. Chaff is the female OF THE KLIPAH, the male OF THE KLIPAH. What is that? It is straw.

78. אַתּוּן חַבְרַיָּיא, דְּלָא שְׁמַשְׁתּוּן לְר׳ שְׁמַעְיָה חֲסִידָא, אַמְרִין דִּבְחַמֵּשֶׁת זִינֵי דָגָן, לָא אִית חוּלָקָא לְסִטְרָא אַחֲרָא. וְלָאו הָכִי, דְּהָא כָּל מַה דְּאִתְבְּלֵי בְּאַרְעָא, לְסִטְרָא אַחֲרָא אִית בֵּיהּ חוּלָקָא. וּמַאן חוּלָקָא אִית לֵיהּ. מוֹץ דִּתְדַפֶּנּוּ רוּחַ, דִּכְתִיב לֹא כֵן הָרְשָׁעִים כִּי אִם כַּמּוֹץ אֲשֶׁר תִּדְּפֶנּוּ רוּחַ. וְדָא הוּא רוּחָא דְּקֻדּוּשָׁא, וּכְתִיב כִּי רוּחַ עָבְרָה בּוֹ וְאֵינֶנּוּ וְגוֹ׳. בְּגִין דְּרוּחַ קֻדְשָׁא מְפַזֵּר לֵיהּ בְּכָל סִטְרִין דְּעָלְמָא, דְּלָא יִשְׁתְּכַח. דָּא בְּנוּקְבָא. דְּכוּרָא מַאי הוּא. תֶּבֶן.

79. Chaff and straw, WHICH ARE THE MALE AND FEMALE OF THE KLIPAH, go together. Therefore, they are exempt from tithe, because they do not contain any part in holiness. Hei OF CHITAH is the cleaned grain without the straw and chaff. Chet and Tet OF CHITAH are male and female, chaff and straw. IF Hei too IS INCLUDED WITH CHET AND TET, it indicates refined grain, and the perfection of the tree, THAT IS MALCHUT, is the wheat grain, WHICH IS INDICATIVE OF REFINED GRAIN WITHOUT KLIPOT. The tree by which Adam sinned was wheat, since all is in the secret and in the word chitah. Rabbi Elazar wondered and the friends marveled. Rabbi Elazar said, It definitely is so.

79. וּמוֹץ וְתֶבֶן כַּחֲדָא אַזְלִין, וְעַל דָּא פָּטוּר מִמַּעֲשֵׂר. דְּלֵית בְּהוּ חוּלָקָא בִּקְדוּשָׁה. ה׳, דְּגָן בְּנַקְיוּ בְּלָא תֶּבֶן וּמוֹץ. חֵ״ט דְּכַר וְנוּקְבָא, מוֹץ וְתֶבֶן, ה׳ בְּנַקְיוּ דְּדָגָן. וע״ד שְׁלִימוּ דְּאִילָנָא חִטָּה אִיהוּ וְאִילָנָא דְּחָטָא בֵּיהּ אָדָם הָרִאשׁוֹן חִטָּה הֲוָה. דְּכֹלָּא אִיהוּ בְּרָזָא, וּבְמִלָּה דְּחִטָּה. תָּוֵה ר״א, וְתַוְוּהוּ חַבְרַיָּיא, א״ר אֶלְעָזָר, וַדַּאי הָכִי הוּא.

80. That child said, This is definitely the meaning of the verse with which we began, because barley appeared first in the world, BECAUSE IT IS FROM THE ILLUMINATION OF THE LEFT WITHOUT RIGHT, WHICH IS CHOCHMAH WITHOUT CHASSADIM THAT IS IN MALCHUT, BECAUSE IT IS THE BEGINNING OF ESTABLISHING MALCHUT. It is only good for animal food, MEANING MALCHUT THAT IS CALLED 'BEAST' (HEB. BEHEMAH) THAT EQUALS IN NUMERICAL VALUE 52, YUD HEI VAV HEI FULLY SPELLED WITH HEI'S. AND BARLEY is the secret of thousand mountains, WHICH IS THE SECRET OF CHOCHMAH THAT IS CALLED 'THOUSAND' that is grown every day, and she, MALCHUT, eats them. It is called 'loaves offering', which is the food of that offering, WHICH IS MALCHUT, that is offered at night, SINCE CHOCHMAH WITHOUT CHASSADIM IS THE SECRET OF DARKNESS, SINCE CHOCHMAH CANNOT SHINE WITHOUT CHASSADIM. THEREFORE, THE TIME WHEN IT IS REVEALED IS AT NIGHT, WHICH IS THE SECRET OF DARKNESS, WITHOUT CHASSADIM THAT ARE THE LIGHT OF DAY. It is written: "And when the sun is down, he shall be clean, and shall afterwards eat of the holy things; because it is his food" (Vayikra 22:7). "Of the holy things" indicates offering. "Of the holy things" and not just 'the holy things', since just any holy thing is not considered an offering. We have studied the ritual restrictions of holiness over trumah.

80. אָמַר הַהוּא יַנּוּקָא, הָכִי הוּא וַדַּאי, קְרָא דְּשָׁרֵינָן בֵּיהּ, דְּהָא שְׂעוֹרָה אַקְדִּים לְמֵיתֵי לְעָלְמָא. וְאִיהוּ מִתַּתְקָן לְמֵיכְלָא דִּבְעִירָא סְתָם, אִיהוּ רָזָא דַּאֶלֶף הָרִים, דְּמִגַּדְּלִין בְּכָל יוֹמָא, וְהִיא אָכְלָה לוֹן. וְאִקְרֵי לֶחֶם תְּרוּמָה, מֵיכְלָא דְּהַהוּא תְּרוּמָה, וְאִתְקְרִיב בְּלֵילְיָא, דְּהָא כְּתִיב וּבָא הַשֶּׁמֶשׁ וְטָהֵר וְאַחַר יֹאכַל מִן הַקֳּדָשִׁים כִּי לַחְמוֹ הוּא. מִן הַקֳּדָשִׁים דָּא תְּרוּמָה. מִן הַקֳּדָשִׁים, וְלָא קֳדָשִׁים, דְּהָא קֹדֶשׁ סְתָם לָא אִקְרֵי תְּרוּמָה, דְּחוֹמֶר בַּקֹּדֶשׁ מִבַּתְרוּמָה תְּנָן.

81. The holy land THAT IS MALCHUT is under the authority of the Holy One, blessed be He, and no other authority enters there. How is the land tested if it keeps her Faith? MEANING TO SAY, IF SHE IS FAITHFUL TO HER HUSBAND, WHO IS THE CENTRAL COLUMN, WHO FIXES IT SO THAT CHOCHMAH SHOULD NOT ILLUMINATE ON THE LEFT EXCEPT FROM BELOW UPWARDS? She was not joined to another authority, THAT IS THE OTHER SIDE, WHOSE MANNER IS TO DRAW THE CHOCHMAH FROM ABOVE DOWNWARDS, IN REVERSE TO THE MANNER SET UP BY THE CENTRAL COLUMN, THAT IS ZEIR ANPIN. THE TEST IS by this offering of barley, similar to the secret meaning of the test of the sotah (lit. 'wife suspected of idolatry'). Rabbi Aba spoke, Definitely the edge of the sword is before you. That child replied, I certainly was strengthened with a shield and protective breastplate to be protected from it. Rabbi Aba said, Isn't the holy land clear of any other dominion, WHICH IS THE OTHER SIDE that does not enter therein? AND IF SO, Where did chaff and straw, WHICH ARE KLIPOT, come from?

81. אַרְעָא קַדִּישָׁא בִּרְשׁוּ דְקוּדְשָׁא בְּרִיךְ הוּא הֲוַת, וּרְשׁוּ אַחֲרָא לָא עָאל תַּמָּן. הֵיךְ אִבְּדִיקַת אַרְעָא, אִי קַיְּימַת בִּמְהֵימְנוּתָא, וְלָא אִתְחַבְּרַת בִּרְשׁוּ אַחֲרָא, בְּקֵרִיבוּ דִּתְרוּמָה דָּא דִּשְׂעוֹרִים, כְּגַוְונָא דְּרָזָא דְּסוֹטָה. א״ר אַבָּא, וַדַּאי שִׁנְנָא דְּחַרְבָּא לְגַבָּךְ, אָמַר הַהוּא יַנּוּקָא, וַדַּאי אִתְקַפְנָא בְּמָגֵן וְצִינָא לְאַגָּנָא מִנֵּיהּ. א״ר אַבָּא, אַרְעָא קַדִּישָׁא לֵית בָּהּ רְשׁוּ אַחֲרָא, וְלָא עָאל תַּמָּן. מוֹץ וְתֶבֶן מִמַּאן הֲווֹ.

82. פָּתַח הַהוּא יַנּוּקָא וְאָמַר, וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ וְגוֹ׳. וּכְתִיב וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ. וְכִי אִי לָאו דְּאָתָא נָחָשׁ עַל חַוָּה לָא יַעְבִּיד תּוֹלְדִין לְעָלְמָא, אוֹ אִי לָא חָאבוּ יִשְׂרָאֵל בְּעוֹבְדָא דְּעֶגְלָא, לָא יַעְבְּדוּן תּוֹלְדִין. אֶלָּא וַדַּאי, אִי לָא יֵיתֵי נָחָשׁ עַל חַוָּה, תּוֹלְדִין יַעְבִּיד אָדָם מִיָּד וַדַּאי, דְּהָא גְּזֵרָה אִתְגְּזַר מִיָּד דְּאִתְבְּרֵי, דִּכְתִיב פְּרוּ וּרְבוּ וּמִלְּאוּ אֶת הָאָרֶץ. וְאִינּוּן תּוֹלְדִין יֵהוֹן כֻּלְּהוֹן בְּנִקְיוּ בְּלָא זוּהֲמָא כְּלָל. אוֹף הָכִי אַרְעָא קַדִּישָׁא, דְּהָא לָא עָאל בָּהּ רְשׁוּ אַחֲרָא, אִית בָּהּ מוֹץ וְתֶבֶן, דְּלָאו מֵהַהוּא סִטְרָא. וּלְבַר מֵאַרְעָא, הַהוּא מוֹץ וְתֶבֶן דִּסְטַר אַחֲרָא הֲוֵי, דְּאַזְלָא בָּתַר קְדוּשָׁה, כְּקוֹף בָּתַר בְּנֵי נָשָׁא.

82. The child opened the discussion with the verse: "So Elohim created man in His own image...and Elohim said to them, 'Be fruitful and multiply'" (Beresheet 1:27-28). HE ASKS: If the snake would not have tempted Eve, there would have been no births in the world or if Yisrael would not have sinned by the golden calf, they would not have produced any offspring. YET HERE THE VERSE IN THE SCRIPTURE SAYS: "AND ELOHIM SAID TO THEM, 'BE FRUITFUL AND MULTIPLY.'" It is therefore certain that even if the snake would not have come upon Eve, Adam would have produced offspring immediately, since that was the pronounced decree as soon as he was created, as is written: "Be fruitful and multiply, replenish the earth." HOWEVER, these offspring would all have been entirely clean without any filth. There is an analogy with the holy land, where no other dominion enters into it, but it contains chaff and straw that do not result from the OTHER Side. And outside of the country, that chaff and straw is of the Other Side that follows the holiness like a monkey after men.

83. אָתוּ ר״א וְחַבְרַיָּיא וּנְשָׁקוּהוּ, אָ״ל, דָּאמֵי לִי, דְּרַוַוחְנָא בְּמָאנֵי קְרָבָא, נָהֲמָא דְּפָתוֹרָא. א״ר אֶלְעָזָר וַדַּאי הָכִי הוּא, דְּהָא כָּל זִינֵי קְרָבָא בִּידָךְ אִינּוּן, וּמַצְלְחָן בִּידָךְ, אָתוּ וּנְשָׁקוּהוּ כְּמִלְּקַדְּמִין.

83. Rabbi Elazar and the friends approached and kissed him. THE CHILD said to them, It seems to me that I have earned with my battle gear the bread on the table. Rabbi Elazar said, It is definitely so, since all the weapons are in your hand, and are successful in your hands. They again approached and kissed him.

84. פָּתַח אִיהוּ וְאָמַר, וּבַגֶּפֶן שְׁלֹשָׁה שָׂרִיגִים וְגוֹ׳. עַד הָכָא חֶזְיוֹנָא דְּמִלָּה, דְּהָא מִכָּאן וּלְהַלְאָה חֶזְיוֹנָא דִּילֵיהּ הֲוָה, דִּכְתִיב וְכוֹס פַּרְעֹה בְּיָדִי. אֲבָל חֶזְיוֹנָא דְּמִלָּה, בְּגִינֵיהּ דְּיוֹסֵף הֲוָה וּלְבַשְּׂרָא לֵיהּ, דְּיִשְׁמַע יוֹסֵף וְיִנְדַּע.

84. THE CHILD opened the discussion with the verse: "And on the vine were three tendrils..." (Beresheet 40:10). Up until here is the subject of the vision OF HIS DREAM, WHICH IS THE GRAPEVINE AND THREE TENDRILS AND THE GRAPES. From here on, it is his own vision, as is written: "And Pharaoh's cup was in my hand" (Ibid. 11), MEANING WHAT HE PERFORMED HIMSELF. However, the vision's subject THAT WAS IN HIS DREAM was for the sake of Joseph, to inform him so that Joseph would hear it and know.

85. תָּנִינָן, שִׁבְעָה רְקִיעִין אִינּוּן, וְאִינּוּן שִׁבְעָה הֵיכָלִין. וְשִׁית אִינּוּן, וַחֲמֵשׁ אִינּוּן, וְכֻלְּהוּ נַפְקִי מִגּוֹ עַתִּיקָא עִלָּאָה. הַהוּא יַיִן מָשִׁיךְ לֵיהּ יַעֲקֹב מֵרָחִיק, וְסָחִיט לֵיהּ מֵעֲנָבִים דְּהַהוּא גֶּפֶן. כְּדֵין, יַעֲקֹב אַמְשִׁיךְ לֵיהּ הַהוּא יַיִן דְּקָא אִתְחֲזֵי לֵיהּ, וְחַדִּי וְשָׁתֵה. הה״ד, וַיָּבֵא לוֹ יַיִן וַיֵּשְׁתְּ. הָכָא אִתְכְּלִיל עֵילָא וְתַתָּא. וע״ד אַרְחִיק מִלָּה, וּמָשִׁיךְ לָהּ בְּמִשִּׁיכוּ דִּתְרֵי תְּנוּעֵי, וְהַיְינוּ לוֹ. לֵיהּ לְתַתָּא, לֵיהּ לְעֵילָא.

85. We were taught that there exist seven firmaments. They are of seven chambers, and they are six, and they are five, and all emanate from the supernal ancient one. Jacob draws that wine from a distance and squeezes them from the grapes of that grapevine. Then Jacob draws that wine that is proper FOR ISAAC, and he joyously drinks it. This is what it says, "And he brought him wine, and he drank" (Beresheet 27:25). Here, the upper and the lower were included together. Therefore, one stretches the word and draws it out by a lengthy TUNE, over two vowel motions, THAT ARE THE DOUBLE MERCHA (LIT. 'CANTILLATION MARKS'), and that is THE WORD "him," OF "AND HE BROUGHT HIM WINE," THAT IT HAS A DOUBLE SOUND MARK UNDER IT, "him" below and "him" above.

86. Enoch, who is Metatron, THE ONE THAT IS THE HEAD OF THE YESHIVAH OF THE FIRMAMENT, said that "and he brought him wine" means that he blended that wine with water, and if he would not have put water into it, he would not have been able to stand it. Enoch Metatron spoke well. That is the reason that THE WORD "him" gets drawn out longer with a double cantilation mark when pronouncing it, MEANING THE DOUBLE MERCHA MARK, AS MENTIONED ABOVE since he is connected to both directions, TO THE RIGHT AND TO THE LEFT. That wine flows from level to level, all having a taste of it until Joseph the just, WHO IS YESOD OF ZEIR ANPIN, tastes of it, who is the faithful beloved. This is what is written: "Like the best wine, that goes down sweetly for my beloved" (Shir Hashirim 7:10). What is the "best wine"? It means that Jacob blended water into it and that is the good wine. And this is so, as Enoch Metatron has said. Rabbi Elazar and Rabbi Aba marveled. They said to him, With your good wine, you triumphed over a holy

angel by the Holy Spirit, MEANING THAT YOU REVEALED THE CONCEALED WORDS OF THE ANGEL METATRON.

86. חֲנוֹךְ מְטַטְרוֹן אָמַר, וַיָּבֵא לוֹ יַיִן, דְּאַרְמֵי מַיָּא בְּהַהוּא יַיִן, וְאִי לָאו דְּאַרְמֵי בֵּיהּ מַיִם, לָא יָכִיל לְמִסְבַּל, וְשַׁפִּיר אָמַר חֲנוֹךְ מְטַטְרוֹן. וּבג״כ אַמְשִׁיךְ לוֹ בִּתְרֵי טַעֲמֵי, דְּהָא בִּתְרֵין סִטְרִין אָחִיד, וְהַהוּא יַיִן אָזִיל מִדַּרְגָּא לְדַרְגָּא, וְכֻלְּהוּ טַעֲמִין בֵּיהּ, עַד דְּיוֹסֵף צַדִּיקָא טָעִים לֵיהּ, דְּאִיהוּ דָּוִד נֶאֱמָן, הה״ד כְּיֵין הַטּוֹב הוֹלֵךְ לְדוֹדִי לְמֵישָׁרִים. מַהוּ כְּיֵין הַטּוֹב. דְּאָתָא יַעֲקֹב וְאַרְמֵי בֵּיהּ מַיָּא, דָּא הוּא יֵין הַטּוֹב וְהָכִי הוּא, כְּמָה דְּאָמַר חֲנוֹךְ מְטַטְרוֹן. תָּוֶה ר׳ אֶלְעָזָר, וְתַוָּה ר׳ אַבָּא, אָמְרוּ הָא חַמְרָא דִּילָךְ, הוּא נַצְחַת מַלְאָכָא קַדִּישָׁא, אַפּוּמָא דְּרוּחַ קוּדְשָׁא.

87. THE CHILD told him, Up until now, that grapevine is waiting to produce fruits, MEANING THAT THE ILLUMINATION OF CHOCHMAH, ITS FRUITS, SHOULD BE REVEALED IN IT, AS MENTIONED. "And on the vine" refers to the grapevine known for its sanctity, WHICH IS MALCHUT. There exists another grapevine, which is a foreign grapevine, whose grapes are not proper grapes, but are only hard and sour to the heart and bite THE PALATE like a dog. These grapes are considered "the degenerate plant of a strange vine" (Yirmeyah 2:21), WHICH IS THE OTHER SIDE. However, it is written about this grapevine, MALCHUT: "And on the vine," meaning that known one, the one from which all the holy ones get to taste the ancient wine, the good wine, the wine into which Jacob added water, AS MENTIONED PREVIOUSLY ABOVE, until all those who know how to taste wine get to taste it, and it is pleasant to the palate.

87. אָ״ל, עַד כְּעַן הַהוּא גֶּפֶן מְחַכָּא לְמֶעְבַּד פֵּירִין. וּבַגֶּפֶן: דָּא אִיהוּ גֶּפֶן דְּאִשְׁתְּמוֹדְעָא בְּקוּדְשָׁא. בְּגִין דְּאִית גֶּפֶן אַחֲרָא, דְּאִיהוּ אִקְרֵי גֶּפֶן נָכְרִיָּה. וַעֲנָבִים דִּילֵהּ לָא אִינּוּן עֲנָבִים, אֶלָּא קַשְׁיָן, אֲחִידִין לִבָּא, נַשְׁכִּין כְּכַלְבָּא. אִינּוּן עֲנָבִים אִקְרוּן, סוּרֵי הַגֶּפֶן נָכְרִיָּה. אֲבָל גֶּפֶן דָּא, עָלֵהּ כְּתִיב וּבַגֶּפֶן, הַהִיא דְּאִשְׁתְּמוֹדְעָא. הַהִיא דְּכָל קַדִּישִׁין טָעֲמוּ חַמְרָא עַתִּיקָא, חַמְרָא טָבָא, חַמְרָא דְּיַעֲקֹב יָהִיב בֵּיהּ מַיָּא, עַד דְּכָל אִינּוּן דְּיַדְעִין לְטַעְמָא חַמְרָא, טָעֲמוּ לֵיהּ, וַהֲוָה טַב לְחִכָּא.

88. When that grapevine, WHICH IS MALCHUT, is reached, it sends out three tendrils, which are the forms of the three patriarchs, WHICH ARE THE THREE COLUMNS, by which it is sanctified, since there is no sanctification except through wine, and there is no grace except by wine, at the location where joy exists, MEANING WINE THAT MAKES MERRY, AS EXPLAINED ABOVE. "And it was as though it budded" (Beresheet 40:10), MEANING like an adorned bride that approaches with love and gladness of wine, THAT IS THE ILLUMINATION OF CHOCHMAH that is blended with water, WHICH ARE CHASSADIM. "And its blossoms shot forth" (Ibid.), meaning that her love reaches to her beloved, ZEIR ANPIN, and she begins to play music and enter with love. Then "IT BROUGHT FORTH RIPE GRAPES" (IBID.), as these young grapes have become full and ripened and are full of that fine old wine, the wine which Jacob has blended with water.

88. וְהַהִיא גֶּפֶן, כַּד מָטָא לְגַבֵּהּ, אוֹשִׁיטַת תְּלָתָא שָׁרִיגִין, וְאִינּוּן תְּלַת דְּיוּקְנָא דַּאֲבָהָן, דְּאִתְקַדְּשַׁת בְּהוּ. וְלֵית קְדוּשָׁה אֶלָּא בְּיַיִן, וְלֵית בִּרְכָתָא אֶלָּא בְּיַיִן. בַּאֲתָר דְּחֶדְוָה שָׁארֵי. וְהִיא כְּפוֹרַחַת, כְּכַלָּה דְּאִתְקַשְׁטַת וְעָאלַת בִּרְחִימוּ, בְּחֶדְוָה דְּהַהוּא יַיִן דְּאִתְעֲרַב בְּמַיָּא. כְּדֵין עָלְתָה נִצָּהּ, סְלִיקַת רְחִימוּ דִּילֵהּ לְגַבֵּי דּוֹדָהּ, וְשָׁרְיָאת לְנַגְנָא וּלְאַעֲלָא בִּרְחִימוּ. וּכְדֵין, אִתְמַלְיָין וְאִתְבַּשְׁלָן אִינּוּן עֲנָבִין, רְכִיכָן, וּמַלְיָין מֵהַהוּא חַמְרָא טָבָא עַתִּיקָא חַמְרָא דְּיַעֲקֹב אַרְמֵי בֵּיהּ מַיָּא.

89. Therefore, whoever says the blessing AFTER THE MEAL over wine and reaches 'for the land' needs to add water to it, since he should not say the grace of: 'Have mercy, Hashem, our Elohim, upon Yisrael, Your people' unless there is water added to that wine. MEANING TO SAY, AS LONG AS THE ILLUMINATION OF CHOCHMAH IN THE LEFT, WHICH IS THE SECRET OF WINE, IS NOT BLENDED WITH CHASSADIM THAT ARE ON THE RIGHT, WHICH IS THE SECRET OF WATER, THERE IS NO COMPASSION IN MALCHUT. AND IT IS EXCLUSIVELY JUDGMENT WITHOUT MERCY. If he does not POUR WATER INTO IT who could stand THE JUDGMENTS OF MALCHUT! That was what he, THE CHIEF WINE STEWARD, had to inform Joseph, WHO IS YESOD OF ZEIR ANPIN, since it was dependent on him, MEANING TO SAY THAT HE WAS THE ONE BESTOWING EVERYTHING ON MALCHUT.

89. וְעַל דָּא מַאן דְּמְבָרֵךְ עַל הַיַּיִן, וּמְטֵי עַל הָאָרֶץ, אִצְטְרִיךְ לְמִרְמֵי בֵּיהּ מַיָּא, בְּגִין דְּלֵית לֵיהּ לְבָרְכָא רַחֵם ה׳ עַל יִשְׂרָאֵל עַמֶּךָ, בַּר בְּמַיָּא גּוֹ חַמְרָא. וְאִי לָאו, מַאן יָכִיל לְמִסְבַּל. דָּא הֲוָה לְבַשְּׂרָא לְיוֹסֵף, בְּגִין דְּבֵיהּ הֲוָה תַּלְיָא מִלְּתָא.

90. חֲנוֹ"ך מְטַטְרוֹ"ן אָמַר, שְׁלֹשָׁה שָׂרִיגִים וַהֲאִי. לָקֶבֶל תְּלַת אֲבָהָן, וְהָא אַרְבַּע אִינּוּן דִּילָהּ. אֶלָּא דָּא הוּא דִּכְתִיב, וְהִיא כְּפוֹרַחַת. בְּזִמְנָא דְּאִיהִי סְלִיקַת וּפַרְחַת בְּכַנְפָהָא לְסַלְקָא, כְּדֵין עָלְתָה נִצָּהּ, דָּא הוּא הַהוּא רְבִיעָאָה דְּאִשְׁתְּאַר, דְּסָלִיק בַּהֲדָהּ, וְלָא אִתְפְּרַשׁ מִנָּהּ. הה"ד, וַיִּרְכַּב עַל כְּרוּב וַיָּעָף. כַּד יָעוֹף. כְּפוֹרַחַת, בְּזִמְנָא דְּפוֹרַחַת. וְשַׁפִּיר אָמַר חֲנוֹך מְטַטְרוֹן, וְהָכָא הוּא.

90. Enoch Metatron said, Three tendrils definitely correspond to the three patriarchs THAT ARE THREE COLUMNS - WHICH ARE MICHAEL, URIEL, RAPHAEL. HE ASKS, Does she not have four ANGELS, MICHAEL, GABRIEL, URIEL AND RAPHAEL, AND WHY DOES IT SAY THREE? HE REPLIES: It must be in accordance with what is written, "And it was as though it budded," because during the time when she rises and soars with her wings so as to rise up, MEANING WHEN SHE SHINES FROM BELOW UPWARDS, then "its blossoms shot forth." That is the fourth one that remained, MEANING GABRIEL, who rises with her and does not abandon her, since GABRIEL IS FROM THE LEFT COLUMN, AND SO IS MALCHUT FROM THE LEFT COLUMN. THEREFORE, HE DOESN'T SEPARATE FROM HER, MEANING THAT GABRIEL TOO COULD NOT RULE, EXCEPT WHEN MALCHUT FLIES AND SHINES FROM THE BOTTOM UP. This is what is written: "And He rode upon a Cherub and did fly" (II Shmuel 22:11). THAT MEANS, WHEN MALCHUT is flying, SHE THEN RIDES ON A CHERUB, THAT IS GABRIEL, THAT IS "its blossoms shot forth," MEANING THIS HAPPENS WHEN IT SHINES UPWARDS FROM BELOW, SINCE THE LEFT IS NOT CAPABLE OF SHINING EXCEPT FROM BELOW UPWARDS. Enoch Metatron spoke well and so it is.

91. תָּוָה רִבִּי אֶלְעָזָר, וְתָוָה רִבִּי אַבָּא, אָמְרוּ, מַלְאָכָא קַדִּישָׁא, שְׁלִיחָא מִלְּעֵילָא, הָא חַמְרָא דִּילָךְ, הוּא, נָצַחְתְּ בְּרָזָא דְּרוּחַ קֻדְשָׁא. אָתוּ כֻּלְּהוּ חַבְרַיָּיא וּנְשָׁקוּהוּ. א"ר אֶלְעָזָר, בְּרִיךְ רַחֲמָנָא דְּשַׁדַּרְנִי הָכָא.

91. Rabbi Elazar wondered and Rabbi Aba marveled. They said to him, Holy angel, emissary from above, here is your wine. It is that which was victorious in the secret of the Holy Spirit. All the friends approached and kissed him. Rabbi Elazar said, Blessed is The Holy One, blessed be He, that sent me here.

92. אָמַר הַהוּא יַנּוּקָא, חַבְרַיָּיא. נַהֲמָא וְחַמְרָא עִיקָּרָא דְּפָתוֹרָא אִינּוּן, כָּל שְׁאַר מֵיכְלָא אֲבַתְרַיְיהוּ אִתְמְשַׁךְ. וְהָא אוֹרַיְיתָא רַוְוחַת לוֹן, וְדִילָהּ אִינּוּן. אוֹרַיְיתָא בָּעָאת מִנַּיְיכוּ, בְּבָעוּ, בִּרְחִימוּ, וְאָמְרָה לְכוּ לַחֲמוּ בְּלַחְמִי וּשְׁתוּ בְּיַיִן מָסָכְתִּי. וְהוֹאִיל וְאוֹרַיְיתָא זְמִינַת לְכוּ, וְהִיא בָּעָאת מִנַּיְיכוּ מִלָּה דָּא, אִית לְכוּ לְמֶעְבַּד רְעוּתָא דִּילָהּ. בְּמָטוּ מִנַּיְיכוּ, הוֹאִיל וְאִיהִי זְמִינָא לְכוּ, דְּתֶעֱבְדוּן רְעוּתָהּ. אָמְרוּ הָכִי הוּא וַהֲאִי. יָתְבוּ וְאַכְלוּ וְחַדוּ בַּהֲדֵיהּ. כֵּיוָן דְּאָכְלוּ אִתְעַכְּבוּ עַל פָּתוֹרָא.

92. The child spoke, saying, Friends, bread and wine are the main part of the meal. All the rest of the foods are accessories to them. The Torah has earned them, BREAD AND WINE, and they belong to her. The Torah requests of you graciously with love, and says, "Come, eat of my bread, and drink of the wine which I have mixed" (Mishlei 9:5). Since the Torah has invited you and requests of you this matter, you are obliged to do her wish. I beg of you, since she invited you, to do her bidding. They replied, Definitely. They sat and ate and rejoiced with him. After they completed the meal, they remained at the table. He began the discussion.

93. פָּתַח אִיהוּ וְאָמַר. וַיֹּאמֶר מוֹאָב אֶל זִקְנֵי מִדְיָן וְגוֹ'. וַיֹּאמְרוּ זִקְנֵי מוֹאָב וְאֶל זִקְנֵי מִדְיָן לָא כְּתִיב, אֶלָּא וַיֹּאמֶר מוֹאָב. עוּלֵמִין נַטְלוּ עֵיטָא מִסַּבְיָא, וְסַבְיָא אִתְמְשָׁכוּ אֲבַתְרַיְיהוּ, וְאִינּוּן יַהֲבוּ לוֹן עֵיטָא. מַאי עֵיטָא יְהָבוּ לוֹן. עֵיטָא בִּישָׁא נַטְלוּ לְגַרְמַיְיהוּ. אָמְרוּ לוֹן לְמוֹאָב, גִּדּוּלָא בִּישָׁא גִּדַּלְנָא בֵּינָנָא. וּמַנוֹ. מֹשֶׁה רַבִּיהוֹן. עַל חַד כּוּמְרָא דְּהַוָה בֵּינָנָא, דְּרַבֵּי לֵיהּ וְגַדִּיל לֵיהּ בְּבֵיתֵיהּ, וְיָהַב לֵיהּ בְּרָתֵיהּ לְאִנְתּוּ. וְלָא עוֹד, אֶלָּא יָהַב לֵיהּ מָמוֹנָא, וְשָׁדַר לֵיהּ לְמִצְרַיִם, לְשֵׁיצָאָה כָּל אַרְעָא. וְאִיהוּ, וְכָל בֵּיתֵיהּ, אִתְמְשָׁכוּ אֲבַתְרֵיהּ. אִי לְהַהוּא רַבִּיהוֹן, נֵיכוּל לְאַעְקָרָא מִן עָלְמָא, כָּל עַמָּא דִּילֵיהּ יִתְעַקְּרוּן מִיָּד מֵעָלְמָא. וְכָל עֵיטָא בִּישָׁא מֵהַהוּא מִלָּה דִּפְעוֹר, מִמִּדְיָן הֲוָה.

93. He opened by saying, "And Moab said to the elders of Midian" (Bemidbar 22:4). HE ASKS: It does not say, 'The elders of Moab said to the elders of Midian', but "Moab said." That means that the young OF MOAB took counsel of the elders OF MIDIAN, and the older ones followed after THE WISHES OF THE YOUNGER ONES and gave them advice. What was the advice with which they counseled them? They took for themselves bad advice. The ELDERS OF MIDIAN said to Moab, We have grown a bad crop among us. And who is it? It is their master, Moses. There was among us a priest who took care of him and supported him in his house and gave him his daughter for a wife. Furthermore, he gave him money and sent him to Egypt to destroy the whole country. And he, THE PRIEST, and his entire household got carried away after him. If we could root out from the world that master of theirs, all his people would be uprooted from the world. The entire disastrous advice in the matters of Pe'or stemmed from Midian.

94. ות"ח, דְּכֹלָּא הֲוָה מִמִּדְיָן. וְכָל עֵיטָא דְּלְהוֹן עַל מֹשֶׁה הֲוָה. וּבְעֵיטָא דְּלְהוֹן, שָׂכְרוּ לְבִלְעָם. כֵּיוָן דְּחָמוּ דְּבִלְעָם לָא יָכִיל, נַטְלוּ עֵיטָא אַחֲרָא בִּישָׁא לְגַרְמַיְיהוּ, וְאַפְקִירוּ נָשַׁיְיהוּ וּבְנָתַיְיהוּ יַתִּיר מִמּוֹאָב, דְּהָא עַל נָשֵׁי מִדְיָן כְּתִיב, הֵן הֵנָּה הָיוּ לִבְנֵי יִשְׂרָאֵל וְגוֹ'. וְכֹלָּא מִמִּדְיָן הֲוָה. נַטְלוּ עֵיטָא בַּהֲדֵי נְשִׂיאָה דְּלְהוֹן, דְּיַפְקִיר בְּרָתֵיהּ. דַּחֲשִׁיבוּ לְנַטְלָא לְמֹשֶׁה בְּרִשְׁתֵּיהוֹן, בְּכַמָּה זִינֵי חַרְשִׁין אַעֲטְרוּ לָהּ, דְּיִתְפֵּס רֵישָׁא דְּלְהוֹן. וְקוּדְשָׁא בְּרִיךְ הוּא מֵשִׁיב חֲכָמִים אָחוֹר.

95. אִינּוּן חָמָן דְּרֵישָׁא יִתְפֵּס בְּרִשְׁתָּא דְּלְהוֹן, וְלָא יָדְעוּ, חָמוּ וְלָא חָמוּ. חָמוּ רֵישָׁא דְּעַמָּא דְּנָפִיל בַּהֲדָהּ, וְכַמָּה אַלְפִין אוֹחֲרָנִין, וַחֲשִׁיבוּ דְּמֹשֶׁה הֲוָה, אַפְקִירוּ לָהּ, וּפָקִידוּ לָהּ עַל מֹשֶׁה, דְּלָא תִּזְדַּוְּוּגִי לְאַחֲרָא, אֶלָּא בֵּיהּ. אָמְרָה לוֹן, בְּמָה אֶנְדַּע. אָמְרוּ הַהוּא דְּתֶחֱמֵי דְּכֹלָּא קַיְּימֵי קָמֵיהּ, בֵּיהּ תִּזְדַּוְּוּגִי, וְלָא בְּאַחֲרָא. כֵּיוָן דְּאָתָא זִמְרִי בֶּן סָלוּא, קָמוּ קָמֵיהּ אַרְבָּעָה וְעֶשְׂרִים אֶלֶף, מִשִּׁבְטָא דְּשִׁמְעוֹן, בְּגִין דְּהֲוָה נְשִׂיאָה דְּלְהוֹן, וְהִיא חַשִּׁיבַת דְּהוּא מֹשֶׁה, וְאִזְדַּוְּוּגַת בֵּיהּ. כֵּיוָן דְּחָמוּ כָּל אִינּוּן שְׁאָר לְדָא, עָבְדוּ מַה דְּעָבְדוּ, וַהֲוָה מַה דְּהֲוָה.

96. וְכֹלָּא הֲוָה מִמִּדְיָן, בְּכַמָּה זִינִין, ובג"כ אִתְעֲנָשׁוּ מִדְיָן. וְקוּדְשָׁא בְּרִיךְ הוּא אָמַר לְמֹשֶׁה, נְקוֹם נִקְמַת בְּנֵי יִשְׂרָאֵל מֵאֵת הַמִּדְיָנִים. לָךְ אִתְחֲזֵי, וְלָךְ יֵאוֹת. לְמוֹאָב אֲנָא שָׁבִיק לוֹן לְבָתַר דְּיִפְּקוּן תְּרֵין מַרְגְּלָאן מִנַּיְיהוּ, הָא דָּוִד בְּרֵיהּ דְּיִשַׁי, דְּאִיהוּ יִנְקוֹם נוּקְמִין דְּמוֹאָב, וְיִסְחֵי קְדֵירָה דְּמַלְיָא טִנּוּפָא דְּפְעוֹר, הה"ד מוֹאָב סִיר רַחְצִי וַדַּאי, וְעַד דְּאִינּוּן תְּרֵין מַרְגְּלָאן לָא נַפְקוּ, לָא אִתְעֲנָשׁוּ, כֵּיוָן דְּנַפְקוּ, אָתָא דָּוִד וְאַסְחֵי קְדֵירָה מִטִּנּוּפָא דְּלְהוֹן. וְכֻלְּהוּ אִתְעֲנָשׁוּ. מִדְיָן בִּימֵי מֹשֶׁה. מוֹאָב בִּימֵי דָּוִד.

94. Come and see that everything stemmed from Midian; the thrust of their counsel was about Moses, and with the advice of Midian they hired Bilaam. When they realized that Bilaam was incapable, they followed another bad idea, and they freely loosened their women and daughters even more than Moab. About the women of Midian, it is written: "Behold, these caused the children of Yisrael..." (Bemidbar 31:16). Everything stemmed from Midian. They took counsel with their chief that he should loosen his daughter, since they were plotting to ensnare Moses in their net. They adorned her with how many spells, so she should successfully catch the head OF YISRAEL. And the Holy One, blessed be He, "turns wise men back" (Yeshayah 44:25).

95. They envisioned that the head would be caught in their net, yet they did not know WHO IT WAS. They saw, yet saw not. They had a vision that the chief of the people would fall for her, FOR KOZBI, and several thousand others. They thought it would be Moses, so they let her loose, and gave her orders about Moses, so that she should not couple with another but only with him. She asked them, How will I be able to tell him apart? They said to her, The one that you'll notice, that everyone stands up before, you will engage yourself with him and with nobody else. Once Zimri son of Salu came, 24,000 people from the tribe of Shimon stood up in his honor, since he was their chief. She assumed that he was Moses and she united with him. When all those 24,000 saw this, they carried on with whatever they saw fit, and that was the cause of everything that happened after that.

96. Everything originated in Midian in several ways. Therefore, Midian was punished and the Holy One, blessed be He, said to Moses, "Execute the vengeance of the children of Yisrael on the Midianites" (Bemidbar 31:2). For you, it is appropriate and becoming. As for Moab, I leave them alone until the two jewels will come out from among them. Here's David son of Yishai who will take revenge on Moab, and will rinse the loaded pot of filth from Pe'or. This is what it says, "Moab is my washpot" (Tehilim 60:10) assuredly. As long as these two jewels did not come out of there, they were not punished. As soon as they came out, David came and washed clean the pot from their filth, and all received their punishment, Midian during the time of Moses and Moab during the time of David.

97. ת"ח, חַיָּיבֵיָּא דְּמִדְיָן, עכ"ד לָא שְׁכִיכוּ מִכָּל בִּישִׁין דִּלְהוֹן. לְבָתַר דָּרִין דְּחָמוּ דְּמִית יְהוֹשֻׁעַ, וְכָל אִינּוּן זְקֵנִים דְּאִתְחָזוּ לְמֶעְבַּד נֵס עַל יְדַיְיהוּ, אָמְרוּ, הַשְׁתָּא שַׁעֲתָא קַיְּימָא לָן. מָה עַבְדוּ אָתוּ לְגַבֵּי עֲמָלֵק, אָמְרוּ אִית לְכוֹן לְאַדְכְּרָא, מָה עַבְדוּ לְכוֹן בְּנֵי יִשְׂרָאֵל, וּמֹשֶׁה רַבֵּיהוֹן, וִיהוֹשֻׁעַ תַּלְמִידָא דִּילֵיהּ, דְּשֵׁיצֵי לְכוֹן מֵעָלְמָא, הַשְׁתָּא הוּא עִדָּנָא דְּלֵית בְּהוּ מַאן דְּאָגִין עָלַיְיהוּ, וַאֲנָן בַּהֲדַיְיכוּ, דִּכְתִיב מִדְיָן וַעֲמָלֵק וּבְנֵי קֶדֶם וְגוֹ', מִפְּנֵי מִדְיָן עָשׂוּ לָהֶם בְּנֵי יִשְׂרָאֵל אֶת הַמְּנְהָרוֹת וְגוֹ'. לָא הֲוָה בְּעָלְמָא, מַאן דְּיַעֲבֵיד בִּישָׁא בְּכֹלָּא, כְּמִדְיָן. וְאִי תֵּימָא עֲמָלֵק. בְּגִין קִנְאַת בְּרִית דְּקָרִיבוּ לְגַבֵּי בְּרִית. וע"ד קַנֵּי קוּדְשָׁא בְּרִיךְ הוּא קִנְאָה עָלְמִין, דְּלָא יִתְנְשֵׁי. אָמְרוּ וַדַּאי הָכִי הוּא, וְלֵית הָכָא סְפֵקָא בְּעָלְמָא.

97. **ת"ח, חַיָּיבֵיָּא דְּמִדְיָן, עכ"ד לָא שְׁכִיכוּ מִכָּל בִּישִׁין דִּלְהוֹן.** Come and see that, in spite of all this, the wicked of Midian did not rest from all their evil. **לְבָתַר דָּרִין דְּחָמוּ דְּמִית יְהוֹשֻׁעַ, וְכָל אִינּוּן זְקֵנִים דְּאִתְחָזוּ לְמֶעְבַּד נֵס עַל יְדַיְיהוּ, אָמְרוּ,** Generations later, when they saw that Joshua had died, together with all the elders who were worthy to have miracles caused through them, they figured that the time was now opportune. **הַשְׁתָּא שַׁעֲתָא קַיְּימָא לָן. מָה עַבְדוּ אָתוּ לְגַבֵּי עֲמָלֵק, אָמְרוּ אִית לְכוֹן לְאַדְכְּרָא, מָה עַבְדוּ לְכוֹן בְּנֵי יִשְׂרָאֵל, וּמֹשֶׁה רַבֵּיהוֹן, וִיהוֹשֻׁעַ תַּלְמִידָא דִּילֵיהּ,** What did they do? They approached Amalek and told them, It is worth it for you to remember what the children of Yisrael and their master Moses and his disciple Joshua have brought upon you that will destroy you from the world. **דְּשֵׁיצֵי לְכוֹן מֵעָלְמָא, הַשְׁתָּא הוּא עִדָּנָא דְּלֵית בְּהוּ מַאן דְּאָגִין עָלַיְיהוּ, וַאֲנָן בַּהֲדַיְיכוּ, דִּכְתִיב מִדְיָן וַעֲמָלֵק וּבְנֵי קֶדֶם וְגוֹ', מִפְּנֵי מִדְיָן עָשׂוּ לָהֶם בְּנֵי יִשְׂרָאֵל אֶת הַמְּנְהָרוֹת וְגוֹ'.** Now is the opportune time, for they have no one to shield them. We will go and accompany you, as is written: "Midian and Amalek and the children of the east..." (Shoftim 6:33). "And because of Midian the children of Yisrael made for themselves the tunnels..." (Ibid. 2). **לָא הֲוָה בְּעָלְמָא, מַאן דְּיַעֲבֵיד בִּישָׁא בְּכֹלָּא, כְּמִדְיָן.** There was no one in the world who wished to harm the children of YISRAEL like Midian. **וְאִי תֵּימָא עֲמָלֵק. בְּגִין קִנְאַת בְּרִית דְּקָרִיבוּ לְגַבֵּי בְּרִית.** You might say Amalek; because of jealousy of the covenant, they approached the covenant TO HARM IT. **וע"ד קַנֵּי קוּדְשָׁא בְּרִיךְ הוּא קִנְאָה עָלְמִין, דְּלָא יִתְנְשֵׁי.** Therefore, the Holy One, blessed be He, took everlasting vengeance, which was not to be forgotten. **אָמְרוּ וַדַּאי הָכִי הוּא, וְלֵית הָכָא סְפֵקָא בְּעָלְמָא.** They agreed that it was certainly so and there was no doubt in the world.

98. פָּתַח וְאָמַר, וַיֹּאמֶר יְיָ' אֵלַי אַל תָּצַר אֶת מוֹאָב וְגוֹ'. וַיֹּאמֶר יְיָ' אֵלַי, וְכִי עַד הַשְׁתָּא לָא יְדַעְנָא דְּעִם מֹשֶׁה הֲוָה מְמַלֵּל קוּדְשָׁא בְּרִיךְ הוּא, וְלָא עִם אַחֲרָא, דִּכְתִיב וַיֹּאמֶר יְיָ' אֵלַי. אֵלַי לָמָה. אֶלָּא לְמֹשֶׁה פָּקִיד קוּדְשָׁא בְּרִיךְ הוּא, דְּלָא לְאַבְאָשָׁא לְמוֹאָב. אֲבָל לְאַחֲרָא לָא, לְדָוִד לָא פָּקִיד דָּא, ובג"כ אֵלַי אַל תָּצַר אֶת מוֹאָב, אֲפִילּוּ לִתְחוּם זְעֵירָא דִּלְהוֹן. דְּהָא מִנַּיְיכוּ יִפּוּק מַאן דְּיִתֵּן נוּקְמִין לְיִשְׂרָאֵל, וְיִנְקוֹם נוּקְמַיְיהוּ, וְאִיהוּ דָּוִד דְּאָתָא מֵרוּת הַמּוֹאָבִיָּה.

98. **פָּתַח וְאָמַר, וַיֹּאמֶר יְיָ' אֵלַי אַל תָּצַר אֶת מוֹאָב וְגוֹ'.** He opened the discussion with the verse: "And Hashem said to me, 'Do not harass Moab'" (Devarim 2:9). **וַיֹּאמֶר יְיָ' אֵלַי, וְכִי עַד הַשְׁתָּא לָא יְדַעְנָא דְּעִם מֹשֶׁה הֲוָה מְמַלֵּל קוּדְשָׁא בְּרִיךְ הוּא, וְלָא עִם אַחֲרָא, דִּכְתִיב וַיֹּאמֶר יְיָ' אֵלַי.** HE INQUIRES: Until now, didn't we know that the Holy One, blessed be He, talked to Moses and not with anyone else, so why would he need to inform us? "And Hashem said to me": Why "to me"? **אֵלַי לָמָה. אֶלָּא לְמֹשֶׁה פָּקִיד קוּדְשָׁא בְּרִיךְ הוּא, דְּלָא לְאַבְאָשָׁא לְמוֹאָב.** HE RESPONDS: It is only to Moses that the Holy One, blessed be He, gave the command not to lay siege to Moab; **אֲבָל לְאַחֲרָא לָא, לְדָוִד לָא פָּקִיד דָּא,** to anyone else, He did not GIVE SUCH A COMMAND. He did not give this command to David. **וּבג"כ אֵלַי אַל תָּצַר אֶת מוֹאָב, אֲפִילּוּ לִתְחוּם זְעֵירָא דִּלְהוֹן.** Therefore, IT IS WRITTEN: "And Hashem said to me, 'Do not harass Moab'", not even a small part of their boundary, **דְּהָא מִנַּיְיכוּ יִפּוּק מַאן דְּיִתֵּן נוּקְמִין לְיִשְׂרָאֵל, וְיִנְקוֹם נוּקְמַיְיהוּ, וְאִיהוּ דָּוִד דְּאָתָא מֵרוּת הַמּוֹאָבִיָּה.** because from them will come out the one who will provide vindication for the children of Yisrael and provide them with revenge ON MOAB. That is David, who is a descendant of Ruth the Moabite.

99. וְאַל תִּתְגָּר בָּם מִלְחָמָה, כָּל דָּא אִתְפְּקַד לְמֹשֶׁה, הָא לְאַחֲרָא שָׁרֵי. וְאִי תֵּימָא, לִיהוֹשֻׁעַ וּלְאִינּוּן זְקֵנִים דַּהֲווֹ דְּאָרִיכוּ יוֹמִין בַּתְרֵיהּ שָׁרֵי. לָאו הָכִי. בְּגִין דְּכֻלְּהוּ מִבֵּי דִּינָא דְּמֹשֶׁה הֲווֹ, וּמַה דְּאִתְסַר לְמֹשֶׁה, אִתְסַר לְהוּ וְעוֹד דְּלָא נַפְקוּ עֲדַיְיִן אִינּוּן מַרְגְּלָאן טָבָאן, דְּהָא בְּיוֹמֵיהוֹן דְּשׁוֹפְטִים נָפְקָא רוּת. וּבְרָתֵיהּ דְּעֶגְלוֹן מַלְכָּא דְּמוֹאָב הֲוַת. מִית עֶגְלוֹן, דְּקָטִיל לֵיהּ אֵהוּד. וּמָנוּ מֶלֶךְ אַחֲרָא, וְדָא בְּרָתֵיהּ אִשְׁתְּאַרַת, וַהֲוַת בְּבֵי אוּמְנָא, וּבְשָׂדֵי מוֹאָב. כֵּיוָן דְּאָתָא תַּמָּן אֱלִימֶלֶךְ, נַסְבָּהּ לִבְרֵיהּ.

99. **וְאַל תִּתְגָּר בָּם מִלְחָמָה, כָּל דָּא אִתְפְּקַד לְמֹשֶׁה, הָא לְאַחֲרָא שָׁרֵי. וְאִי תֵּימָא, לִיהוֹשֻׁעַ וּלְאִינּוּן זְקֵנִים דַּהֲווֹ דְּאָרִיכוּ יוֹמִין בַּתְרֵיהּ שָׁרֵי. לָאו הָכִי. בְּגִין דְּכֻלְּהוּ מִבֵּי דִּינָא דְּמֹשֶׁה הֲווֹ, וּמַה דְּאִתְסַר לְמֹשֶׁה, אִתְסַר לְהוּ** "Nor contend with them in battle" (Ibid.): All this was a command to Moses; however, someone else was permitted. If you would venture to say that Joshua and the elders, who lived long after him, were also permitted, it is not so. All were from the original courthouse of Moses and whatever was forbidden to Moses was also forbidden to them. **וְעוֹד דְּלָא נַפְקוּ עֲדַיְיִן אִינּוּן מַרְגְּלָאן טָבָאן, דְּהָא בְּיוֹמֵיהוֹן דְּשׁוֹפְטִים נָפְקָא רוּת. וּבְרָתֵיהּ דְּעֶגְלוֹן מַלְכָּא דְּמוֹאָב הֲוַת. מִית עֶגְלוֹן, דְּקָטִיל לֵיהּ אֵהוּד. וּמָנוּ מֶלֶךְ אַחֲרָא, וְדָא בְּרָתֵיהּ אִשְׁתְּאַרַת, וַהֲוַת בְּבֵי אוּמְנָא, וּבְשָׂדֵי מוֹאָב.** Furthermore, the goodly jewels have not yet come out from among them, since Ruth emerged in the days of the Judges and she was the daughter of Eglon, king of Moab. Eglon died because Ehud killed him and another king was appointed. This daughter of Eglon remained and was in the hands of a nurse, in the fields of Moab. **כֵּיוָן דְּאָתָא תַּמָּן אֱלִימֶלֶךְ, נַסְבָּהּ לִבְרֵיהּ.** As soon as Elimelech arrived there, he took her for his son.

100. וְאִי תֵּימָא דְּגַיְּירָהּ אֱלִימֶלֶךְ תַּמָּן. לָא. אֶלָּא כָּל אוֹרְחֵי בֵּיתָא, וּמֵיכְלָא וּמִשְׁתְּיָא אוֹלִיפַת. אֵימָתַי אִתְגַּיְּירַת. לְבָתַר כַּד אַזְלַת בְּנָעֳמִי, כְּדֵין אֲמַרַת, עַמֵּךְ עַמִּי וֵאלֹהַיִךְ אֱלֹהַי. נָעֳמָה בְּבְנֵי עַמּוֹן בְּיוֹמֵי דְּדָוִד נָפְקָא.

100. **וְאִי תֵּימָא דְּגַיְּירָהּ אֱלִימֶלֶךְ תַּמָּן. לָא. אֶלָּא כָּל אוֹרְחֵי בֵּיתָא, וּמֵיכְלָא וּמִשְׁתְּיָא אוֹלִיפַת.** If you say that Elimelech converted her there, it is not so. However, she was taught all the household customs, including permissible food and drink. **אֵימָתַי אִתְגַּיְּירַת. לְבָתַר כַּד אַזְלַת בְּנָעֳמִי, כְּדֵין אֲמַרַת, עַמֵּךְ עַמִּי וֵאלֹהַיִךְ אֱלֹהַי.** When did she get converted? Later on, when Naomi left. Then she said, "Your people shall be my people, and your Elohim my Elohim" (Rut 1:16). **נָעֳמָה בְּבְנֵי עַמּוֹן בְּיוֹמֵי דְּדָוִד נָפְקָא.** Naomi, who emerged from the offspring of Amon, came out at the time of David.

101. כְּדֵין שְׁרָאת רוּחַ קוּדְשָׁא עַל דָּוִד. אָ״ל, דָּוִד, כַּד כָּל עָלְמָא מְדִידְנָא, וְאַפִּילְנָא עַדְבִּין, יִשְׂרָאֵל חֶבֶל נַחֲלָתוֹ הֲוֹ, דְּכִירְנָא מַה דְּעָבְדוּ מוֹאָב בְּחֶבֶל נַחֲלָתוֹ. מַה כְּתִיב, וַיְמַדְּדֵם בַּחֶבֶל. בְּהַהוּא חֶבֶל נַחֲלַת יְיָ. כָּל אִינּוּן דַּהֲוֹוּ מֵהַהוּא זַרְעָא, הַהוּא חֶבֶל אָחִיד בְּהוּ.

101. At that time, the Holy Spirit prevailed on David. THE HOLY SPIRIT, THAT IS MALCHUT, said to him,: David, when I measured the entire universe and threw lots, and Yisrael was "the lot (Heb. chevel) of His inheritance" (Devarim 32:9), I remember what Moab did to "the lot of His inheritance." It is written: "And measured them with a line (Heb. chevel)" (II Shmuel 8:2), meaning with the very measuring line of Hashem's inheritance THAT IS YISRAEL. That line was hanging on to all those who issued from that seed OF MOAB THAT DID HARM YISRAEL IN THE DAYS OF MOSES.

102. כְּתִיב מְלֹא הַחֶבֶל. מַהוּ מְלֹא הַחֶבֶל. אֶלָּא הַהוּא דִּכְתִיב, מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ. וַהֲוָה אָמַר, דָּא הוּא לְאַחֲיָיא, וְדָא הוּא לְקָטְלָא. וְהַהוּא חֶבֶל אָחִיד בְּאִינּוּן דְּאִתְחָזוּן לְקָטְלָא. בג״כ אָחִיד בְּחֶבֶל, וּפְשִׁיט חֶבֶל, עַל מַה דְּעָבְדוּ בְּהַהוּא חֶבֶל נַחֲלַת יְיָ.

102. It is written: "One full line" (Ibid.): What is the meaning of "one full line"? This is what is written: "The whole earth is full of His glory" (Yeshayah 6:3). THAT IS MALCHUT, which decreed this one to life and this one to death. That line was attached to those who deserved to get killed. Therefore, he held that rope and extended the line, due to what he caused to that line of Hashem's inheritance.

103. וּמִדְיָן, גִּדְעוֹן שָׁצֵי כָּל הַהוּא זַרְעָא, דְּלָא אַשְׁאִיר מִנַּיְיהוּ, מִכָּל אִינּוּן דְּאַבְאִישׁוּ לְיִשְׂרָאֵל בְּעֵיטָא, אוֹ בְּמִלָּה אַחֲרָא. וּלְכֻלְּהוּ דְּאַבְאִישׁוּ לְיִשְׂרָאֵל, קוּדְשָׁא בְּרִיךְ הוּא נָטִיר לוֹן דְּבָבוּ, וְנָטֵל מִנַּיְיהוּ נוּקְמִין. אֲבָל אִי זְמִנִין לְמֵיתֵי מִנַּיְיהוּ טַב לְעָלְמָא, אָרִיךְ רוּגְזֵיהּ וְאַפֵּיהּ עִמְּהוֹן, עַד דְּיָפִיק הַהוּא טַב לְעָלְמָא, וּבָתַר כֵּן נָטִיל נוּקְמָא וְדִינָא מִנַּיְיהוּ. א״ר אֶלְעָזָר, הָכִי הוּא וַדַּאי, וְדָא הוּא בְּרִירוּ דְּמִלָּה. אָמַר הַהוּא יַנּוּקָא, מִכָּאן וּלְהָלְאָה, חַבְרַיָּיא, אַתְקִינוּ מָאנֵי קְרָבָא בִּידַיְיכוּ, וְאַגְחוּ קְרָבָא.

103. Gideon was destroying all that seed of Midian, so that he left none of those who planned to harm Yisrael by counsel or in any other way. To all those that caused harm to Yisrael, the Holy One, blessed be He, will reserve hate for them and be vindictive to them. However, if good is destined to emerge from them, He will be long-suffering and extend the period of His anger to them, until that good has emerged into the world. Then he will carry out their sentence of vengeance. Rabbi Elazar said, That is definitely the meaning and that is the clarification of it. That child said, From here on friends, prepare your weapon to do battle.

104. פָּתַח ר׳ אֶלְעָזָר וְאָמַר, בָּרְכוּ יְיָ׳ מַלְאָכָיו גִּבּוֹרֵי כֹחַ וְגוֹ׳. דָּוִד מַלְכָּא זַמִּין לְבָרְכָא לְקוּדְשָׁא בְּרִיךְ הוּא, זַמִּין לְחֵילֵי שְׁמַיָּא, דְּאִינּוּן כֹּכָבַיָּא וּמַזָּלֵי, וּשְׁאַר חַיָּילִין, וְשָׁתַף לְנִשְׁמְתָא דִּילֵיהּ בַּהֲדַיְיהוּ, לְבָרְכָא לְקוּדְשָׁא בְּרִיךְ הוּא. הה״ד, בָּרְכוּ יְיָ׳ כָּל מַעֲשָׂיו בְּכָל מְקוֹמוֹת מֶמְשַׁלְתּוֹ בָּרְכִי נַפְשִׁי אֶת יְיָ׳ חָתִים בְּנַפְשֵׁיהּ כָּל בִּרְכָאן.

104. Rabbi Elazar opened the discussion with the verse: "Bless Hashem, you angels of His, you mighty ones..." (Tehilim 103:20). David the king summoned for the blessing of the Holy One, blessed be He. He summoned the hosts of heaven, which are the stars and constellations, and other armies, and included his soul with them to bless the Holy One, blessed be He. This is what is written: "Bless Hashem, all His works in all places of His dominion. Bless Hashem, O my soul" (Ibid. 22). He concluded all the blessings with his soul.

105. זַמִּין לְמַלְאָכֵי מְרוֹמָא לְבָרְכָא לֵיהּ, דִּכְתִיב בָּרְכוּ יְיָ׳ מַלְאָכָיו וְגוֹ׳, וְעַד לָא אָתוּ יִשְׂרָאֵל, מַלְאָכֵי מְרוֹמָא הֲוֹ עַבְדֵי וְשַׁלְמֵי עֲשִׂיָּה. כֵּיוָן דְּאָתוּ יִשְׂרָאֵל, וְקַיְּימוּ עַל טוּרָא דְּסִינַי, וְאָמְרוּ נַעֲשֶׂה וְנִשְׁמָע, נַטְלֵי עֲשִׂיָּה מִמַּלְאָכֵי הַשָּׁרֵת, אִתְכְּלִילוּ בִּדְבָרוֹ. וּמִכְּדֵין, עֲשִׂיָּה הֲוַת בְּאַרְעָא דְּיִשְׂרָאֵל בִּלְחוֹדַיְיהוּ, וּמַלְאָכִין קַדִּישִׁין בִּלְחוֹדַיְיהוּ. יִשְׂרָאֵל גַּמְרִין וּשְׁלֵמִין עֲשִׂיָּה. וע״ד גִּבּוֹרֵי כֹחַ עוֹשֵׂי דְּבָרוֹ בְּקַדְמֵיתָא, וּלְבָתַר לִשְׁמוֹעַ. זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּנָטְלוּ עֲשִׂיָּה מִנַּיְיהוּ, וְאִתְקַיְּים בְּהוּ.

105. He invited the lofty angels to bless Him, as it is written: "Bless Hashem, you angels of His...." Before Yisrael arrived on the scene, the lofty angels in heaven used to prepare and complete this work. As soon as Yisrael arrived and stood at Mount Sinai and said, "Will we do and obey (lit. 'listen')" (Shemot 24:7), they took over this task from the serving angels and became part of His service. Since then, that task on earth was exclusively Yisrael's, the sanctified angels were on their own and Yisrael would complete and perfect this work. Therefore, at first, PRIOR TO THE ARRIVAL OF YISRAEL, WERE "mighty ones who perform His bidding" (Tehilim 103:20), and after that, THE ANGELS WERE ONLY "hearkening TO THE VOICE OF HIS WORD" (IBID.), BUT THOSE "WHO PERFORM HIS BIDDING" WERE YISRAEL. Praised are Yisrael, who took over this service from them. It was kept up through them.

106. That boy said, Watch yourself now, and be successful with your battle-gear. Is this the only praise that Yisrael gained and no other praise? He said, This praise I discovered, and no other. That child said, Since your sword is not accomplishing anything or you are not brandishing it effectively, leave the sword to someone who is capable of waging war with it.

106. אָמַר הַהוּא יַנּוּקָא, נְטַר גַּרְמָךְ וְאַצְלַח בְּמָאנָךְ. וְכִי שְׁבָחָא דָּא בִּלְחוֹדוֹי נָטְלוּ יִשְׂרָאֵל, וְלָא אָחֳרָא. אָמַר שְׁבָחָא דָּא אֶשְׁכַּחְנָא, וְלָא אַחֳרָא. אָמַר הַהוּא יַנּוּקָא, כֵּיוָן דְּחַרְבָּא דִּילָךְ לָא אַצְלַח. אוֹ אַנְתְּ לָא מְנַעְנַעָא לֵיהּ כַּדְקָא חֲזֵי, שְׁבַק חַרְבָּא לְמַאן דְּאַגַּח קְרָבָא.

107. What is the highest praise that is not passed on to the angels exclusively, except in conjunction with Yisrael? It is sanctification. Blessings were given to them alone, as they were given to Yisrael. However, sanctification was not handed to them alone, but only accomplished together with Yisrael, since they do not sanctify the holiness, except together with Yisrael. You might ask why it is written: "And one cried to another, and said..." (Yeshayah 6:3). HE REPLIES: When did this happen? That is at the same time that Yisrael do the sanctification below. Until Yisrael do not sanctify below, they cannot say sanctification either.

107. שְׁבָחָא עִלָּאָה דְּלָא אִתְמְסַר לְמַלְאֲכֵי עִלָּאֵי בִּלְחוֹדַיְיהוּ, אֶלָּא בַּהֲדֵי יִשְׂרָאֵל, מַאן אִיהוּ. קְדוּשׁ. בְּרָכָה אִתְמְסַר לוֹן בִּלְחוֹדַיְיהוּ, כְּמָה דְּאִתְמְסַר לְיִשְׂרָאֵל. אֲבָל קְדוּשׁ, לָא אִתְמְסַר לוֹן בִּלְחוֹדַיְיהוּ, אֶלָּא בַּהֲדֵי יִשְׂרָאֵל. דְּלָא מְקַדְּשֵׁי קְדוּשָׁה, אֶלָּא בַּהֲדֵי יִשְׂרָאֵל. וְאִי תֵּימָא, וְהָא כְּתִיב וְקָרָא זֶה אֶל זֶה וְאָמַר, אֵימָתַי בְּזִמְנָא דְּיִשְׂרָאֵל מְקַדְּשֵׁי לְתַתָּא. וְעַד דְּיִשְׂרָאֵל לָא מְקַדְּשֵׁי לְתַתָּא, אִינּוּן לָא אַמְרֵי קְדוּשָׁה.

108. The sanctification arises from the three realms, WHICH ARE THE SECRET OF THE THREE COLUMNS, and not from two realms, AND NOT FROM TWO COLUMNS. That is the meaning of: "And one cried." Here we have one, WHICH IS THE RIGHT COLUMN; in "to another" we have two, WHICH IS THE LEFT COLUMN. "And said": Here we have a third, WHICH IS THE CENTRAL COLUMN. The three realms correspond to the three sanctities and this is due to the praise of Yisrael, because they exclusively take that sanctity that is below, WHICH IS THE CENTRAL COLUMN, AS IS MENTIONED NEARBY.

108. בְּגִין דִּקְדוּשָׁה מִתְּלַת עָלְמִין סַלְקָא, וְלָא מִתְּרֵין, וְהַיְינוּ, וְקָרָא זֶה, הָא חַד. אֶל זֶה, הָא תְּרֵין. וְאָמַר, הָא תְּלָתָא. תְּלַת עָלְמִין, אִינּוּן לְקִבְלֵיהוּ תְּלַת קְדוּשׁוֹת. ובג״כ שְׁבָחָא דְּיִשְׂרָאֵל דְּנַטְלִין קְדוּשָׁא לְתַתָּא בִּלְחוֹדַיְיהוּ.

109. Rabbi Elazar said, It is definitely so and these matters I have already explained. I further explained that the three sanctities were given to the children of Yisrael below, as is apparent from these verses: "You shall therefore sanctify yourselves, and you shall be holy; for I am holy" (Vayikra 20:7). "You shall therefore sanctify yourselves" is one, "and you shall be holy" is two and "for I am holy" is the third. Here the sanctification was granted to us. THE CHILD said to him, That is lovely, but you did not remind yourself of the lance until I took it off your back and handed it to you. From here on, remember that the lance is in your hand. Return to where you left off, MEANING TO THE INTERPRETATION, WHICH HE BEGAN.

109. א״ר אֶלְעָזָר, הָכִי הוּא וַדַּאי, וּמִלִּין אִלֵּין אוֹקִימְנָא לוֹן. וְתוּ אוֹקִימְנָא, דְּהָא תְּלַת קְדוּשׁוֹת אִתְמְסָרוּ לְיִשְׂרָאֵל לְתַתָּא. מִן הַאי קְרָא, וְהִתְקַדִּשְׁתֶּם וְהֱיִיתֶם קְדוֹשִׁים, כִּי קָדוֹשׁ אֲנִי יְיָ׳. וְהִתְקַדִּשְׁתֶּם חַד. וְהֱיִיתֶם קְדוֹשִׁים תְּרֵין. כִּי קָדוֹשׁ אֲנִי יְיָ׳, הָא תְּלָתָא. הָכָא אִתְמְסַר לוֹן קְדוּשָׁה. אָ״ל יָאוּת. וְהָא לָא אִדְכְּרַת מֵרוּמְחָא, עַד דְּנַטְלַת לֵיהּ אֲנָא מִבָּתַר כְּתְפָךְ, וְשַׁוֵּי לָךְ בִּידָךְ. מִכָּאן וּלְהַלְאָה תִּדְכַּר לְרוּמְחָא, דְּאִיהוּ בִּידָךְ. תּוּב לְאַתָּר דְּשַׁבְקַת.

110. Rabbi Elazar said, The discussion we are in deals with blessings (Heb. brachah). What is the meaning of "bless," THAT IS drawing down blessings from where all blessings emanate, MEANING FROM BINAH until they form a pool from that abundant drawing, and the massing of water in that pool (Heb. brechah), MEANING, THAT FROM THAT GREAT ABUNDANCE, that water increased a great number of fish, THAT IS, MANY LEVELS, of several varieties. And what is that drawing? It is the Hei, WHICH IS MALCHUT, that draws forth the light that shines from that mirror that illuminates, THAT IS ZEIR ANPIN, that is flowing from above, FROM BINAH, downward TO MALCHUT.

110. א״ר אֶלְעָזָר, מִלִּין דַּאֲנָן בְּהוּ, בִּבְרָכָה אִינּוּן. בָּרֵכוּ, מַאי בָּרֵכוּ. מְשִׁיכוּ בִּרְכָאן, מֵאַתָּר דְּכָל בִּרְכָאן נָפְקִין, עַד דְּיִתְעַבְּדוּן בְּרֵכָה. בִּסְגִיאוּ מְשִׁיכוּ דְּאִתְמְשִׁיךְ, וּמִגּוֹ סְגִיאוּ דְּמַיִין בְּהַהִיא בְּרֵכָה, מִיַּד יִפְּשׁוּן מַיִין נוּנֵי סַגִּיאִין, לְכַמָּה זִינִין. וְהַהוּא מְשִׁיכוּ מַאי הוּא. ה׳ מְשִׁיכוּ דְּנַהוֹרָא דְּנָהִיר, מִגּוֹ הַהוּא אַסְפַּקְלַרְיָאה דְּנַהֲרָא, דְּאִתְמְשָׁךְ מֵעֵילָא לְתַתָּא.

111. הַאי לְמַלְאֲכֵי עִלָּאֵי, דְּאִינּוּן בְּבֵי מְרוֹמָא דְּאִדְּרָא עִלָּאָה, אִתְּמַר בָּרְכוּ יְיָ׳. אֲנָן דְּיַתְבֵי לְתַתָּא, אֲמַאי בָּרְכוּ אֶת יְיָ׳. בְּגִין דַּאֲנָן צְרִיכִין לְאַמְשָׁכָא עֲלָן, לְהַאי אֶת, וּבָה נֵיעוּל לְגַבֵּי מַלְכָּא, לְאַחֲזָאָה אַנְפּוֹי. וע״ד אָמַר דָּוִד, אֲנִי בְּצֶדֶק אֶחֱזֶה פָנֶיךָ, אֲנִי בְּצֶדֶק וַדַּאי. ובג״כ, שֵׁירוּתָא דְּצְלוֹתָא, בָּרְכוּ אֶת יְיָ׳, לְאַמְשָׁכָא עַל רֵישָׁן הַאי אֶת. וְכֵיוָן דַּאֲנָן מַשְׁכָּן לְהַאי אֶת עֲלָנָא, אִית לָן לְמֵימַר צְלוֹתָא, וּלְשַׁבְּחָא.

111. That flowing tide is to the lofty angels, up higher, that are at the top of the upper chamber. To them, it is said, "Bless Hashem." We who dwell below, why do we say, "Bless (et) Hashem"? It is because we need to draw and bring forth upon us the particle "Et," WHICH IS MALCHUT, and with her we can approach the King, ZEIR ANPIN, to see His face. Therefore, David said, "I will behold Your face in righteousness" (Tehilim 17:15), WHICH IS MALCHUT THAT IS CALLED 'RIGHTEOUSNESS' assuredly, MEANING TO SAY, THROUGH RIGHTEOUSNESS THAT IS MALCHUT: "I WILL BEHOLD YOUR FACE." Therefore, the beginning of the prayer is: "Bless (et) Hashem" in order to bring upon our heads this Et THAT IS MALCHUT. After drawing that Et upon us, we may say that prayer and praise.

112. וּבג״כ אָסוּר לְבָרְכָא לב״נ, עַד לָא יִצְלֵי ב״נ צְלוֹתֵיהּ, וְיַמְשִׁיךְ עַל רֵישֵׁיהּ לְהַאי אֶת. וְאִי יַקְדִּים וִיבָרֵךְ לב״נ בְּקַדְמֵיתָא, הָא אַמְשִׁיךְ לְהַהוּא ב״נ בָּמָה עַל רֵישֵׁיהּ, בַּאֲתָר דְּהַאי אֶת.

112. Therefore, it is not appropriate to greet a person before a person says his prayers and draws upon his head this Et, WHICH IS MALCHUT. If he hurries and greets a person before that, it is as if that person draws upon his head a high place instead of this Et THAT IS REQUIRED TO BE OVER HIM. THEREFORE, IT SEEMS AS IF HE HAS CONSTRUCTED AN ALTAR FOR HIMSELF.

113. וּבְגִין כַּךְ, לְמַלְאֲכֵי עִלָּאֵי כְּתִיב בָּרְכוּ יְיָ׳. וַאֲנָן אֶת יְיָ׳ לְתוֹסֶפֶת אָמַר הַהוּא יַנּוּקָא, וַדַּאי הָא יְדַעְנָא דְּמָאנֵי קְרָבָא דִּילָךְ טָבִין אִינּוּן, אִתְדְּכַר מִנְּהוֹן וְלָא תִּנְשֵׁי לוֹן, וַדַּאי גְּבוּרָה דְּבַר נָשׁ דְּאַגָּח קְרָבָא בְּרוּמְחָא וְחַרְבָּא אִיהוּ. אֲבָל מַהוּ גִּבּוֹרֵי כֹּחַ עוֹשֵׂי דְּבָרוֹ לִשְׁמוֹעַ בְּקוֹל דְּבָרוֹ. א״ר אֶלְעָזָר הָא אֲמָרִית. אָמַר הַהוּא יַנּוּקָא, הָא יְדַעְנָא דְּחֵילָא דִּדְרוֹעָא דִּילָךְ אִתְחֲלָשׁ. הַשְׁתָּא אִיהוּ עִדָּנָא, דְּלָא לְאַמְתְּנָא, אֶלָּא לְאַלְקָאָה בְּקִירְטָא, אַבְנָא בָּתַר אַבְנָא. כד״א בַּקֶּלַע וָאֶבֶן. בְּבְהִילוּ דָּא בָּתַר דָּא. חַדֵּי ר״א. וְחַדּוּ ר׳ אַבָּא וְחַבְרַיָּא.

113. The child said, I already realize that the strength of your arm is weakened (SINCE HE SAID, THIS I FOUND AND NO OTHER; ALSO, HE FORGOT THREE SANCTIFICATIONS.) Now is no time to delay, but strike with the sling, stone after stone, as it says, "With a sling and with a stone" (I Shmuel 17:50) rapidly, without interruption, one after the other. Rabbi Elazar rejoiced and Rabbi Aba and the friends also rejoiced.

114. פָּתַח הַהוּא יַנּוּקָא וְאָמַר, שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלִַם וְגוֹ׳. אַל תִּרְאוּנִי שֶׁאֲנִי שְׁחַרְחֹרֶת וְגוֹ׳. מִלִּין אִלֵּין הָא אוּקְמוּהָ. אֲבָל בְּשַׁעֲתָא דְּאִיהִי גּוֹ רְחִימוּ סַגִּי לְגַבֵּי רְחִימָהָא, מִגּוֹ דְּחִיקוּ רְחִימוּ, דְּלָא יַכְלָה לְמִסְבַּל, אַזְעִירַת גַּרְמָהּ בְּזְעִירוּ סַגִּי, עַד דְּלָא אִתְחֲזִיאַת מִנָּהּ, אֶלָּא זְעִירוּ דִּנְקוּדָה חֲדָא, וּמַאי אִיהִי י׳. כְּדֵין אִתְכַּסְיָא מִכָּל חֵילִין וּמַשְׁרְיָין דִּילָהּ. וְאִיהִי אָמְרַת שְׁחוֹרָה אֲנִי, דְּלֵית בָּאת דָּא חִוָּורָא בְּגַוָּוהִי, כְּשְׁאַר אַתְוָון. וְדָא שְׁחוֹרָה אֲנִי, וְלֵית לִי אֲתָר לְאַעֲלָא לְכוֹן תְּחוֹת גַּדְפָּאי. כְּאָהֳלֵי קֵדָר, תְּנִינָן, דָּא י׳, דְּלֵית בָּהּ חִוָּורוּ לְגוֹ. כִּירִיעוֹת שְׁלֹמֹה, דָּא ו׳.

114. The child opened the discussion with the verse: "I am black, but comely, O daughters of Jerusalem... Do not gaze upon me, because I am black..." (Shir Hashirim 1:5-6). These things were already explained. However, during the period when MALCHUT is full of great love for her beloved, ZEIR ANPIN, through the pressure of her love because she is unable to stand BEING APART, she diminishes herself significantly until she is reduced to the smallness of one point. What is that? That is the letter Yud. At that point, she is concealed from all her legions and camps, and says, "I am black," for there is no internal whiteness in this letter YUD as there is in the rest of the letters. That is what she means WHEN SHE SAYS, "I am black" and I have no room to bring them under my wings. "the tents of Kedar" (Ibid.), we are taught, are Yud, which has no whiteness in it, while "the curtains of Solomon" (Ibid.) are Vav.

115. ובג״כ אַל תִּרְאוּנִי. לָא תֶּחֱמוּן בִּי כְּלָל, דַּאֲנָא נְקוּדָה זְעֵירָא. מָה עָבְדִין גֻּבְרִין תַּקִּיפִין, חַיָּלִין דִּילָהּ. שָׁאֲגִין כְּאַרְיָין תַּקִּיפִין, כד״א, הַכְּפִירִים שֹׁאֲגִים לַטָּרֶף. וּמִגּוֹ קָלִין וְשָׁאֲגִין תַּקִּיפִין, דְּקָא מְשָׁאֲגִין כְּאַרְיָין גּוּבְרִין תַּקִּיפִין דְּחֵילָא, שָׁמַע רְחִימָא לְעֵילָא, וְיָדַע דִּרְחִימָתֵיהּ הִיא בְּרְחִימוּ כְּוָותֵיהּ, מִגּוֹ רְחִימוֹי עַד דְּלָא אִתְחֲזִיאַת מִדְּיוּקְנָא וּשְׁפִירוּ דִּילָהּ כְּלָל.

115. Due to that, "do not gaze upon me." You cannot see me at all, since I am but a tiny point. What do her heroic and mighty legions do? They roar like powerful lions, as it says, "The young lions roar after their prey" (Tehilim 104:21). From the sounds and roars that they emit like powerful and mighty lions, her beloved listens above and knows that His beloved is in love with Him as He is. SHE LOWERED HERSELF due to His love, until none of her form and beauty was apparent.

116. וּכְדֵין, מִגּוֹ קָלִין וְשַׁאֲגִין דְּאִינּוּן גִּבְרֵי חֵילָא דִּילָהּ, נָפִיק דּוֹדָהּ רְחִימְאָה מִגּוֹ הֵיכָלֵיהּ, בְּכַמָּה מַתְּנָן, בְּכַמָּה נִבְזְבָזָן, בְּרֵיחִין וּבוֹסְמִין וְאָתֵי לְגַבָּהּ, וְאַשְׁכַּח לָהּ שְׁחוֹרָה זְעֵירָא, בְּלָא דְּיוּקְנָא וּשְׁפִירוּ כְּלָל, קָרִיב לְגַבָּהּ, מְחַבֵּק לָהּ, וּמְנַשֵּׁיק לָהּ, עַד דְּאַתְעָרַת זְעֵיר זְעֵיר מִגּוֹ רֵיחִין וּבוֹסְמִין. וּבְחֶדְוָה דִּרְחִימָהָא דְּעִמָּהּ, וְאִתְבְּנִיאַת, וְאִתְעֲבִידַת בְּתִקּוּנָהָא, בְּדִיוּקְנָהָא, בִּשְׁפִירוּ דִּילָהּ, ה׳ כְּמִלְּקַדְּמִין.

116. Then, from the sounds and roars that stream out from these mighty ones of hers, her beloved lover, ZEIR ANPIN, goes out of His chamber with many gifts and presents and with spices and fragrances. He comes to her and finds her black and small without form and beauty at all. He approaches her, hugs and kisses her, until she slowly and continuously gets aroused from these fragrances and spices and from the happiness of her lover, ZEIR ANPIN, THAT IS with her. She is transformed and regains her shape and beautiful form, AND BECOMES Hei OF YUD HEI VAV HEI as before.

117. וְדָא גִּבּוֹרֵי כֹּחַ, עָשׂוּ לָהּ, וְאַהְדְּרוּ לָהּ לְדִיוּקְנָהָא וּשְׁפִירוּ דִּילָהּ, דְּתוּקְפָּא וּגְבוּרְתָּא דִּלְהוֹן גְּרִימוּ דָּא. וְעַ״ד כְּתִיב, גִּבּוֹרֵי כֹּחַ עוֹשֵׂי דְבָרוֹ. עוֹשֵׂי דְבָרוֹ וַדַּאי, דְּמִתַּקְּנִין לֵיהּ לְהַאי דָּבָר, וּמְהַדְּרִין לֵיהּ לְדִיוּקְנָא קַדְמָאָה. כֵּיוָן דְּאִתַּקְּנַת וְאִתְעֲבִידַת בְּדִיוּקְנָהָא שַׁפִּירָא כְּמִלְּקַדְּמִין, כְּדֵין אִינּוּן, וְכָל שְׁאַר חֵילִין, קַיְּימִין לִשְׁמוֹעַ, מַה דְּאִיהִי אַמְרַת, וְאִיהִי קַיְּימָא כְּמַלְכָּא גּוֹ חֵילֵיהּ, וְדָא הוּא עוֹשֵׂי דְבָרוֹ וַדַּאי.

117. This was done for her by the mighty ones, who have returned her to her stature and beauty. Their strength and might caused this. Therefore, it is written: "You mighty ones who perform His bidding" (Tehilim 103:20). Assuredly, they "perform His bidding," because they restore this bid (word), WHICH IS MALCHUT CALLED 'WORD'. They bring her back to her original form and, as soon as she is restored to her original beautiful form, they and all the rest of the hosts stand ready to hearken to whatever she says, MEANING "HEARKENING TO THE VOICE OF HIS WORD." And she stands like a king amidst His legions, which is specifically the meaning of "who perform His bidding," BECAUSE THEY MAKE MALCHUT.

118. כְּגַוְונָא דָּא לְתַתָּא, בְּזִמְנָא דְּחַיָּיבִין בְּדָרָא, אִיהִי אִתְכַּסְיָא וְאַזְעִירַת גַּרְמָהּ, עַד דְּלָא אִתְחֲזִיאַת מִכָּל דִּיוּקְנָהָא, בַּר נְקוּדָא חֲדָא. וְכַד אָתָאן גִּבּוֹרֵי כֹּחַ, וְזַכָּאֵי קְשׁוֹט, כְּבִיכוֹל, עוֹשִׂים לְהַאי דָּבָר. וְאֲנָהִירַת זְעֵיר זְעֵיר, וְאִתְעֲבִידַת בְּדִיוּקְנָהָא בִּשְׁפִירוּ דִּילָהּ ה׳ כְּמִלְּקַדְּמִין.

118. Similarly, here below, at a time when there are evil ones in a generation, that one, MALCHUT, gets covered and reduces herself until nothing is visible from her entire form, except a point. When the mighty powerful and truly just, so-to-speak, arrive, they perform this word, WHICH IS MALCHUT CALLED 'WORD', and she starts shining slowly. Then she returns to her former stature and beauty and becomes Hei OF YUD HEI VAV HEI, as before.

119. אָתוּ חַבְרַיָּיא וּנְשָׁקוּהּ, א״ר אֶלְעָזָר, אִלְמָלֵא יְחֶזְקֵאל נְבִיאָה אָמַר דָּא, תַּוָּהָא הֲוֵי בְּעָלְמָא, נַטְלֵיהּ ר״א, וּנְשָׁקֵיהּ כְּמִלְּקַדְּמִין, אָמַר הַהוּא יַנּוּקָא אֲנָא אֲבָרֵךְ. אָמְרוּ, אַתְּ בְּרִיךְ, וְלָךְ יָאוּת לְבָרְכָא. אָמַר כַּמָּה אַתּוּן קַדִּישִׁין, כַּמָּה בְּרָכוֹת זְמִינִין לְכוּ, מֵאִימָא קַדִּישָׁא, בְּגִין דְּלָא מְנַעְתּוּן לִי לְבָרְכָא.

119. The friends approached and kissed him. Rabbi Elazar said, If Ezekiel, the prophet, would have said this, it would have been a great marvel in the world. Rabbi Elazar took him and kissed him as before. The child said, I will say grace. They said, You say the blessing and it behooves you to say grace. He said, How holy you are and how MANY blessings are destined for you from the sanctified Ima, THAT IS BINAH, because you have not restrained me from giving grace.

120. פָּתַח וְאָמַר, מוֹנֵעַ בָּר יִקְּבוּהוּ לְאֹם וּבְרָכוֹת לְרֹאשׁ מַשְׁבִּיר. הַאי קְרָא כְּמַשְׁמָעוֹ. אֲבָל תְּנִינָן, כָּל בַּר נָשׁ חַיָּיב בְּבִרְכַת הַמָּזוֹן. וְאִי לָא יָדַע, אִתְּתֵיהּ, אוֹ בְּנוֹי, מְבָרְכִין לֵיהּ וְתָבֵא מְאֵרָה לְהַהוּא גַּבְרָא, דְּלָא יָדַע לְבָרְכָא, עַד דְּיִצְטְרִיךְ לְאִתְּתֵיהּ וְלִבְנוֹי דְּיִבָרְכוּן לֵיהּ.

120. He opened the discussion with the verse: "He who holds back corn, the people shall curse him: but blessing shall be upon the head of him who sells freely" (Mishlei 11:26). This verse means simply what it says, but we were taught that every person is required and obligated to give grace after meals. If he is not versed in how, his wife and children give grace in his stead. May a curse come upon that person who needs his wife and children to give grace in his stead, because he does not know how to make that blessing.

121. וְאִי הוּא יָדַע, אִצְטְרִיךְ לְחַנְכָא לִבְרֵיהּ, וּלְמֵהַב לֵיהּ כַּסָּא לְבָרְכָא. וּמַאן דְּמָנַע לֵיהּ, דְּלָא יְתְחַנֵּךְ, יִקְּבוּהוּ לְאוֹם. מוֹנֵעַ בָּר דְּלָא לְבָרְכָא לְקוּדְשָׁא בְּרִיךְ הוּא, וְלָא יִתְחַנֵּךְ בְּמִצְוֹת. יִקְּבוּהוּ לְאֹם, יִקְּבֵהוּ מִבְּעֵי לֵיהּ, אוֹ יִקְּבוּהוּ לְאוּמִים, דְּהָא לְאֹם חַד הוּא, כד"א וּלְאֹם מִלְּאֹם יֶאֱמָץ, מַאי יִקְּבוּהוּ לְאֹם. אֶלָּא לְאֵם כְּתִיב, לְאִימָא קַדִּישָׁא. יִקְּבוּהוּ לְהַאי בָּר נָשׁ, דְּמָנַע לְהַהוּא בַּר מִלְּבָרְכָא לְקוּדְשָׁא בְּרִיךְ הוּא.

121. If he does know, he is required to teach his son and give him the cup to make the blessing. Whoever prevents his son from getting an education, "the people shall curse him." "He who holds back corn (Heb. bar)," MEANING THAT HE PREVENTS HIS SON (ARAM. BAR) from blessing the Holy One, blessed be He, and being trained in the precepts, "the people shall curse him." HE ASKS: either "shall curse (plur.)" should have been in the singular form, or it should have said "the peoples shall curse (plur.) him," since "people" is one NATION, as it says, "And the one people shall be stronger than the other people" (Beresheet 25:23). Why is it "the people (sing.) shall curse (plur.) him"? HE REPLIES: It is written: "le'om," BECAUSE IT REFERS TO holy mother (Heb. la'em), THAT IS MALCHUT, who will curse that person that prevented that son from giving blessings to the Holy One, blessed be He, MEANING HE WAS CURSED TO MALCHUT, SO THAT SHE WILL NOT PROVIDE HIM BLESSINGS.

122. אֲנָא בְּרָא יְחִידָא הֲוֵינָא לְאִמִּי, הָבוּ לִי כַּסָּא וַאֲבָרֵךְ לְמַלְכָּא קַדִּישָׁא, דְּיָהַב בְּבֵיתָא דְּאִמִּי, גּוּבְרִין דְּחֵילָא, דְּמַלִּילְנָא קַמַּיְיהוּ מִלִּין תַּקִּיפִין, וְזָכֵינָא לוֹן. וּבג"כ אֲנָא אֲבָרֵךְ. וְקוֹדֶם דָּא אִתְיַשֵּׁב קְרָא עַל תִּקּוּנֵיהּ, הָא דְּשָׁרֵינָן בֵּיהּ.

122. I am an only son to my mother. Hand me a cup so that I can give blessings to the Holy King, who presented the mighty ones at my mother's residence. I have spoken in their presence of difficult matters and was successful over them. Because of that, I will say grace and prior to that, I will interpret in its proper setting that scripture with which we began.

123. מוֹנֵעַ בָּר יִקְּבוּהוּ לְאֹם, מַאן דְּאַמְנַע בַּר כְּמָה דְּאִתְּמַר, יִקְּבוּהוּ לְאֹם. כד"א, וַיִּקֹּב בֶּן הָאִשָּׁה הַיִּשְׂרְאֵלִית אֶת הַשֵּׁם. אוֹף הָכָא יִקְּבוּהוּ, וַיְפָרְשׁוּן לֵיהּ לְאֵם, יְפָרְשׁוּ חֶטְאוֹי לְאִמָּא קַדִּישָׁא. וּבְרָכָה לְרֹאשׁ מַשְׁבִּיר, לְהַהוּא ב"נ דְּיִחָנֵּךְ בְּרֵיהּ לְבָרְכָא לְקוּדְשָׁא בְּרִיךְ הוּא, וּלְחַנְכָא לֵיהּ בְּפִקּוּדֵי אוֹרַיְיתָא.

123. "He who holds back corn, the people shall curse him (Heb. yik'vuhu)": That is, whoever prevents his son FROM GIVING GRACE, as we were taught "the people shall curse him." This is as is written: "And that son of the Yisraelite woman, blasphemed (Heb. vayikov) the name" (Vayikra 24:11). "VAYIKOV" MEANS, HE PRONOUNCES. Here too, they will specify him to the mother, meaning they will tell his sins in detail to the holy Ima, WHICH IS MALCHUT. "But blessing shall be upon the head of him who sells freely": This applies to that person that will educate his son to give blessings to the Holy One, blessed be He, and teach him the precepts of the Torah.

124. וְרָזָא דְּמִלָּה, כְּתִיב בְּרָזָא דְּלֵעֵילָא, מַה שְּׁמוֹ וּמַה שֵּׁם בְּנוֹ כִּי תֵדָע. הַהוּא שֵׁם יְדִיעָא, יְיָ' צְבָאוֹת שְׁמוֹ. שֵׁם בְּנוֹ. יִשְׂרָאֵל שְׁמוֹ. דִּכְתִיב בְּנִי בְכֹרִי יִשְׂרָאֵל. וְהָא יִשְׂרָאֵל, כָּל מַפְתְּחָן דְּמְהֵימְנוּתָא בֵּיהּ תַּלְיָין. וְאִיהוּ מִשְׁתַּבַּח וְאָמַר, יְיָ' אָמַר אֵלַי בְּנִי אַתָּה. וְהָכִי הוּא וַדַּאי, דְּהָא אַבָּא וְאִמָּא עֲטָרוּ לֵיהּ, וּבָרִיכוּ לֵיהּ בְּכַמָּה בִּרְכָאן, וְאָמְרוּ וּפָקִידוּ לְכֹלָּא, נַשְּׁקוּ בַּר, נַשְּׁקוּ יְדָא לְהַאי בַּר. כְּבִיכוֹל, שָׁלְטָנוּ יָהַב לֵיהּ עַל כֹּלָּא, דְּכֹלָּא יִפְלְחוּן לֵיהּ. פֶּן יֶאֱנַף, בְּגִין דְּאַעְטָרוּ לֵיהּ בְּדִינָא וְרַחֲמֵי. מַאן דְּזָכֵי לְדִינָא לְדִינָא, מַאן דְּזָכֵי לְרַחֲמֵי לְרַחֲמֵי.

124. The secret of this matter is written in the secret above: "What is his name and what is the name of his son, if you can tell" (Mishlei 30:4). That name is known: Hashem Tzevaot is His name, WHICH IS BINAH, AS ALL THE LEGIONS (HEB. TZEVAOT) ARE HERS, the name of his son: that is, Yisrael is his name, WHICH IS ZEIR ANPIN, CALLED 'YISRAEL', as is written: "Yisrael is My son, My firstborn" (Shemot 4:22). Here we have Yisrael with all the keys of the Faith, MEANING ALL THE LEVELS OF MALCHUT CONSIDERED FAITH, hanging upon Him - ZEIR ANPIN CALLED 'YISRAEL'. He praises himself and says, "Hashem has said to me, 'You are My son'" (Tehilim 2:7). THAT IS, YUD HEI VAV HEI THAT IS BINAH SAID TO ZEIR ANPIN, YOU ARE MY SON. And it is definitely so, since Aba and Ima, WHICH IS RIGHT AND LEFT OF BINAH THAT ARE CALLED 'YISRAEL-SABA AND TEVUNAH', AND ALSO 'ABA' AND 'IMA', have adorned ZEIR ANPIN and blessed Him with many blessings, SINCE ALL MOCHIN OF ZEIR ANPIN ARE FROM YISRAEL-SABA AND TEVUNAH. They commanded everyone to "worship (also: 'kiss') in purity (Heb. bar)" (Ibid. 12), meaning kiss the hand of this son (Aram. bar), THAT IS, ZEIR ANPIN, MEANING it is as if He gave him dominion over everything, so that all shall serve him. "Lest He be angry" (Ibid.), because ABA AND IMA have adorned him, ZEIR

ANPIN, with judgment and mercy. Whoever deserves judgment is for judgment and whoever deserves mercy is for compassion.

125. All the blessings of the above and below are ascending to this son, ZEIR ANPIN, and get adorned. Whoever prevents blessings from this son will spread out his sins in the presence of the sanctified King, meaning to the mother actually, WHICH IS BINAH. HENCE, IT SAYS, "HE WHO HOLDS BACK CORN, THE PEOPLE SHALL CURSE HIM." "But blessing shall be upon the head of him who sells freely": That is the one who gives the grace and invites with the cup of grace whoever it is proper, MEANING THE HOLY ONE, BLESSED BE HE. Through this, the Other Side is broken. By its breaking, it is subdued and the side of sanctity gets raised. This is what is written: "But blessing shall be upon the head of him who sells freely (Heb. mashbir)." As he uplifts and blesses the Holy One, blessed be He, and causes the Other Side to break down (Heb. shever), in accordance, the Holy One, blessed be He, draws blessings upon him from above and the one who is called 'grace', WHICH IS MALCHUT, prevails upon his head.

125. כָּל בִּרְכָאן דִּלְעֵילָא, וְתַתָּא לְהַאי בַּר סַלְקִין וּמִתְעַטְּרָן. וּמַאן דְּמָנַע בִּרְכָאן מֵהַאי בַּר, יְפָרְשׁוּן חֶטְאוֹי קֳמֵי מַלְכָּא קַדִּישָׁא, לְאֵם מַמָּשׁ. וּבִרְכָה לְרֹאשׁ מַשְׁבִּיר, מַאן דְּמְבָרֵךְ וְאַזְמִין בְּכַסָּא דִּבְרָכָה לְמַאן דְּאִצְטְרִיךְ לֵיהּ, בְּהַאי אִתְּבַר סִטְרָא אַחֲרָא וְאִתְכַּפְיָא בִּתְבִירוּ. וְאִסְתְּלַק סִטְר קְדוּשָׁה. וְדָא הוּא דִּכְתִיב, וּבִרְכָה לְרֹאשׁ מַשְׁבִּיר. כְּמָה דְּאִיהוּ מְסַלֵּק וּמְבָרֵךְ לְקוּדְשָׁא בְּרִיךְ הוּא, וְעָבִיד לְסִטְר אַחֲרָא דְּיִתְבַּר, הָכִי קוּדְשָׁא בְּרִיךְ הוּא מָשִׁיךְ עָלֵיהּ בִּרְכָאן מִלְּעֵילָא, וְהַהוּא דְּאִקְרֵי בִּרְכָה, שַׁרְיָא עַל רֵישֵׁיהּ.

126. From here on, friends, give, and we will say grace. They handed him the cup of grace and he made the blessings. All the friends were rejoicing that they had not been so happy since the wedding feast celebration of Rabbi Elazar. They were first to greet him with happiness and willingness of heart. That child told them, You should not part from me except by words of Torah, for that is the way we were taught.

126. מִכָּאן וּלְהָלְאָה חַבְרַיָּיא, הָבוּ וְנִבְרִיךְ. יָהֲבוּ לֵיהּ כַּסָּא דִּבְרָכָה, וּבְרִיךְ. וְחַבְרַיָּיא כֻּלְּהוּ הֲווֹ בְּחֶדְוָה, דְּהָא מִיּוֹמָא דְּהִלּוּלָא דְּר׳ אֶלְעָזָר, לָא חֲדוּ חַבְרַיָּיא, כְּהַהוּא יוֹמָא דְּיָתְבוּ תַּמָּן. אַקְדִּימוּ וּבְרִיכוּ לֵיהּ בְּחֶדְוָה בִּרְעוּ דְּלִבָּא. אָמַר הַהוּא יַנּוּקָא, לֵית לְכוּ לְאִתְפְּרְשָׁא, אֶלָּא מִגּוֹ מִלֵּי אוֹרַיְיתָא, וְהָכִי תְּנִינָן.

127. He opened the discussion with the verse: "And Hashem went before them by day, in a pillar of a cloud..." (Shemot 13:21). That Vav Yud Hei Vav Hei (Hashem), THAT ALLUDES TO MALCHUT, has above it a tuning sound, MEANING, THAT CANTILATION MARK OF PAZER IS WRITTEN ABOVE IT, WHICH IS ERECT. Why? HE RESPONDS: It is only because at that period, how lovely and beautiful it was for this bride, WHICH IS MALCHUT, who was subdued until now in the exile. Now she walks joyfully with an upright raised head within her multitudes.

127. פָּתַח וְאָמַר וַיְיָ׳ הוֹלֵךְ לִפְנֵיהֶם יוֹמָם בְּעַמּוּד עָנָן וְגוֹ׳. וַיְיָ׳, זָקִיף טַעֲמָא לְעֵילָא, אֲמַאי. אֶלָּא, בְּהַהוּא שַׁעֲתָא כַּמָּה יָאוּת וּשְׁפִירוּ הֲוַת לְהַאי כַּלָּה, דְּאִתְכַּפְיָאת עַד הַשְׁתָּא בְּגָלוּתָא, וְהַשְׁתָּא אַזְלַת בְּזִקְיפוּ דְּרֵישָׁא בְּאֶכְלוּסָהָא בְּחֶדְוָה.

128. By "And Yud Hei Vav Hei," the sound mark is erect above it, AND AFTER THIS IS WRITTEN: "Went before them by day." Up to this point, it is not known if the bride, WHICH IS MALCHUT, THAT IS ALLUDED TO IN THE NAME OF "AND YUD HEI VAV HEI," goes before them or not, since there is a separating musical mark in "and Yud Hei Vav Hei," WHEN SINGING THIS PAZER CANTILATION MARK THAT SEPARATES "AND YUD HEI VAV HEI" - WHICH IS MALCHUT, FROM "WENT BEFORE THEM BY DAY." HE RESPONDS: It is only that she, MALCHUT, INDICATED BY THE NAME "AND YUD HEI VAV HEI," was there, but goes in front of "them," that is the elder of the household, the owner, to whom the Holy One, blessed be He swore. And who is that? That is Abraham, MEANING THE CHESED OF ZEIR ANPIN, as it says, "Yet Hashem will command his steadfast love (Heb. chesed) in the daytime" (Tehilim 42:9). SIMILARLY, "If My covenant be not day and night" (Yirmeyah 33:25), OF WHICH CHESED IS CONSIDERED DAY because it is a day in which all the days, MEANING ALL THE SFIROT OF ZEIR ANPIN, are included, IN CHESED, a day of the other days, which is definitely all the other days. Therefore, it is called 'Yomam' (alluding plural form) and not the accustomed Yom. Because of this, it is written: "Went before them by day." He, CHESED OF ZEIR ANPIN, walks by day and the bride, INDICATED BY "AND YUD HEI VAV HEI," walks by night, as is written: "And by night in a pillar of fire, to give them light" (Shemot 13:21). That is the bride, WHICH IS MALCHUT; everyone in his place, SINCE ZEIR ANPIN IS THE DOMINION OF THE DAY AND MALCHUT IS THE DOMINION OF THE NIGHT. Friends, day and night may they be ever before you. They kissed him and greeted him as before and left.

128. בְּוַיְיָ׳ זָקִיף טַעֲמָא לְעֵילָא, הוֹלֵךְ לִפְנֵיהֶם יוֹמָם. עַד הָכָא לָא יָדַע, אִי הַאי כַּלָּה אַזְלַת לְקַמֵּיהוּ, אִי לָא, דְּהָא טַעֲמָא אַפְסִיק בְּוַיְיָהוֹ״ה, אֶלָּא אִיהִי הֲוַת תַּמָּן, אֲבָל מַאן דְּאָזִיל קַמֵּיהוּ, סָבָא עִלָּאָה, מָארֵיהּ דְּבֵיתָא, הַהוּא דְּאוֹמֵי לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא. וּמַנּוּ. אַבְרָהָם. דִּכְתִיב, יוֹמָם יְצַוֶּה יְיָ׳ חַסְדּוֹ. וּכְתִיב אִם לֹא בְּרִיתִי יוֹמָם וָלַיְלָה. יוֹמָא דְּכָל יוֹמִין כְּלִילָן בֵּיהּ. יוֹמָא דְּשָׁאַר יוֹמִין, אִיהוּ שְׁאַר כָּל יוֹמִין וַדַּאי. וְעַל דָּא אִקְרֵי יוֹמָם, וְלָא יוֹם. וּבג״כ הוֹלֵךְ לִפְנֵיהֶם יוֹמָם, הוּא אָזִיל בִּימָמָא, וְכַלָּה אַזְלַת בְּלֵילְיָא, דִּכְתִיב וְלַיְלָה בְּעַמּוּד אֵשׁ לְהָאִיר לָהֶם, דָּא כַּלָּה, כָּל חַד כִּדְקָחֲזֵי לֵיהּ. וְאַתּוּן חַבְרַיָּיא, יוֹמָם וָלַיְלָה יְהֵא קַמֵּיכוּ, בְּכָל שַׁעֲתָא. נְשָׁקוּהוּ, וּבֵרְכוּהוּ כְּמִלְּקַדְּמִין, וְאַזְלוּ.

129. They came before Rabbi Shimon and related the episode to him. He marveled and said, How proper that is, but he will not rise in fame. When a delicate tree grows, its light rises temporarily and soon it dims and sinks. In addition, I already said where that light came from, THAT IT WAS THE SON OF RABBI HAMNUNA.

129. אָתוּ לְגַבֵּי רִבִּי שִׁמְעוֹן, וְסָחוּ לֵיהּ עוֹבְדָא. תָּוֵה, אָמַר כַּמָּה יָאוּת הוּא. אֲבָל לָא סָלִיק בִּשְׁמָא. אָעָא דָקִיק, כַּד סָלִיק נְהוֹרֵיהּ, סָלִיק לְפוּם שַׁעֲתָא, וּמִיַּד כָּבָה וְאִשְׁתְּקַע. וְתוּ הָא אֲמִינָא נְהוֹרָא דָא מִמָּה הֲוֵי.

130. He opened the discussion with the verse: "His seed shall be mighty upon earth: the generation of the upright shall be blessed" (Tehilim 112:2). When a man is "mighty upon earth" and strong in Torah, mighty over his Evil Inclination, he is then certainly mighty upon earth, since his light rises continuously and abundantly. Then, "the generation of the upright shall be blessed," spelled "will bless." HE SAID THAT ABOUT RABBI HAMNUNA, THAT BECAUSE HE WAS MIGHTY UPON EARTH, THEREFORE THE GENERATION OF THE UPRIGHT SHALL BLESS, IN THAT HE MERITED TO HAVE SUCH A SON.

130. פָּתַח וְאָמַר, גִּבּוֹר בָּאָרֶץ יִהְיֶה זַרְעוֹ דּוֹר יְשָׁרִים יְבוֹרָךְ. כַּד בַּר נָשׁ אִיהוּ גִּבּוֹר בָּאָרֶץ, גִּבּוֹר בְּאוֹרַיְיתָא, גִּבּוֹר בְּיִצְרֵיהּ, גִּבּוֹר בָּאָרֶץ וַדַּאי. סָלִיק נְהוֹרֵיהּ, וְאִתְמְשַׁךְ בֵּיהּ מְשִׁיכוּ סַגִּי, כְּדֵין דּוֹר יְשָׁרִים יְבֹרָךְ, יְבָרֵךְ כְּתִיב.

131. Rabbi Aba said, But we see children speaking eloquently of lofty matters, and then they become world leaders. He said to them, Children that speak of one or two things temporarily, without specific intention, a person can be secure that he will deserve to teach Torah in Yisrael. But this CHILD, whose light has reached a mature stature with perfect logic is not so. Furthermore, the Holy One, blessed be He, desires to smell this apple. THEREFORE, IT IS IMPERATIVE THAT HE WILL DEPART. Praised is his lot.

131. אָמַר רִבִּי אַבָּא, וְהָא חָמֵינָן יַנּוּקֵי דְּאַמְרִין מִלִּין עִלָּאִין, וְקָיְימִין לְבָתַר רֵישִׁין דְּעָלְמָא. אָ"ל, יַנּוּקָא דְּאָמַר מִלָּה חֲדָא, אוֹ תְּרֵין, לְפוּם שַׁעֲתָא, בְּלָא כַּוָּונָה דִּלְהוֹן, מוּבְטַח בַּר נָשׁ בְּדָא, דְּיִזְכֵּי לְמֵילַף אוֹרַיְיתָא בְּיִשְׂרָאֵל. אֲבָל דָּא, דְּנְהוֹרָא דִּילֵיהּ קָיְימָא עַל קְיוּמֵיהּ בְּדַעְתָּא שְׁלִים, לָאו הָכִי. וְתוּ, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא וְתִיאוּבְתֵּיהּ דִּילֵיהּ, לְאַרְחָא בְּתַפּוּחָא דָא, זַכָּאָה חוּלָקֵיהּ.

132. Praised are you, the righteous, that it is written about you: "And the remnant that is escaped of the house of Judah, shall yet again take root downward, and bear fruit upward" (II Melachim 19:30). "Root downward": He is like his father, RABBI HAMNUNA, who departed from the world and he is a "root downward" in the Yeshivah of the firmament, WHICH IS THE YESHIVAH OF METATRON. "And bear fruit upward" in the higher Yeshivah, WHICH IS THE YESHIVAH OF THE HOLY ONE, BLESSED BE HE. How fine this root and fruit are. If I would not have felt that the Holy One, blessed be He, has a desire to smell him I WOULD HAVE ARRANGED IT that no one would have any effective rule over him, MEANING THAT HE WOULD LIVE LONG. However, let it be His wish that his mother shall not see any pain, because of him. So it was THAT HE DEPARTED.

132. זַכָּאִין אַתּוּן צַדִּיקַיָּיא, דִּכְתִיב בְּכוּ, וְיָסְפָה פְּלֵיטַת בֵּית יְהוּדָה הַנִּשְׁאֶרֶת שֹׁרֶשׁ לְמַטָּה וְעָשָׂה פְּרִי לְמָעְלָה. שֹׁרֶשׁ לְמַטָּה, כְּגוֹן אֲבוּי, דְּאִסְתַּלַּק מֵעָלְמָא, וְאִיהוּ שֹׁרֶשׁ לְמַטָּה, בְּמִתִּיבְתָּא דִּרְקִיעָא. וְעָשָׂה פְּרִי לְמָעְלָה, בְּמִתִּיבְתָּא עִלָּאָה. כַּמָּה טָבָא שָׁרְשָׁא וְאִיבָּא. וְאִי לָאו דְּלָא אֲהֵא מְקַטְרְגָא לְקוּדְשָׁא בְּרִיךְ הוּא, הוֹאִיל וְתִיאוּבְתֵּיהּ לְאַרְחָא בֵּיהּ, לָא הֲוָה מַאן דְּיֵיכוּל לְשַׁלְטָאָה בֵּיהּ. אֲבָל יְהֵא רַעֲוָא, דְּאִמֵּיהּ לָא תֶּחֱמֵי צַעֲרָא עָלֵיהּ, וְכֵן הֲוָה.

7. "So he sent messengers to Bilaam"

Rabbi Shimon tells how Balak sent a message to Bilaam to ask him to curse the children of Yisrael, since Balak knew about Bilaam's high level of sorcery. We hear about the table that was prepared by the sorcerer for the defiled spirits to draw them near, and then about the table of acacia wood in the tabernacle that was made to draw the Holy Spirit from above.

133. "So he sent messengers to Bilaam the son of Be'or" (Ibid. 5-6). There are 28 words here, corresponding to the 28 levels of witches and magic sorcerers using a bird. We need to wonder why whoever wished to speak to Bilaam and join with him sent clear instructions immediately before approaching him, by saying, "Behold, there is a people come out from Egypt... Come now therefore, I pray you, curse me" (Bemidbar 22:6). He should first have joined with him, ingratiated himself, bribed him and then informed him of what he wished to do.

133. וַיִּשְׁלַח מַלְאָכִים אֶל בִּלְעָם בֶּן בְּעוֹר וְגוֹ׳. הָכָא אִית עֶשְׂרִין וּתְמַנְיָא תֵּיבִין, לְקֻבֵּל כ״ח דַּרְגִּין דְּחַרְשֵׁי קוֹסְמִין דְּצִפּוֹר. וְאִית לְאִסְתַּכְּלָא, מַאן דְּבָעָא לְמִלְּלָא בֵּיהּ בְּבִלְעָם, וּלְאִתְחַבְּרָא בַּהֲדֵיהּ, אֲמַאי שָׁדַר לֵיהּ מִיַּד, עַד לָא יֵיתֵי לְגַבֵּיהּ, מִלִּין בְּסֵירוּשָׁא, דְּקָאָמַר הִנֵּה עַם יָצָא מִמִּצְרַיִם וְעַתָּה לְכָה אָרָה לִי, הֲוָה לֵיהּ לְאִתְחַבְּרָא בַּהֲדֵיהּ בְּקַדְמֵיתָא, וּלְפַיְּיסָא וּלְשׁוֹחֲדָא לֵיהּ, וּלְבָתַר לְאוֹדָעָא לֵיהּ מִלּוֹי.

134. HE RESPONDS: Yet Rabbi Yosi said that from here, it is recognizable that Balak was already aware of the desires of that evildoer, and that he wished to be apportioned great projects; his only ambition is to do evil deeds. THEREFORE, HE WAS EXALTING HIM AS IF THE REINS ARE IN HIS HANDS, AND TO WHOM HE WISHES HE CAN SEND BLESSINGS OR CURSES AND IT WILL BE ACCOMPLISHED. ALSO, HE INFORMED HIM OF HIS OWN DESIRE TO CURSE YISRAEL, SINCE HE KNEW THAT HIS ENTIRE WISH WAS ONLY TO DO EVIL AND HARM.

134. אֶלָּא אָמַר רִבִּי יוֹסֵי, מֵהָכָא אִשְׁתְּמוֹדַע דְּהָא יָדַע בָּלָק רְעוּתֵיהּ דְּהַהוּא רָשָׁע, דְּבָעָא לְאִתְיַקָּרָא תָּדִיר בְּמִלִּין רַבְרְבִין, וְלֵית לֵיהּ תִּיאוּבְתָּא, אֶלָּא כַּד עָבֵיד בִּישִׁין.

135. Balak performed sorcery and witchcraft and prepared a bird. He was aware that Moses' levels were lofty and dear; he crafted with his witchery, and performed magical sorcery, and was aware that Bilaam's levels were correspondingly opposite, DIAMETRICALLY OPPOSED TO THE LEVELS OF MOSES. Immediately, "he sent messengers to Bilaam the son of Be'or."

135. בָּלָק קֶסֶם קְסָמִין וְעָבֵיד חַרְשִׁין וְאַתְקִין צִפָּרָא. וְיָדַע דְּדַרְגִּין דְּמֹשֶׁה עִלָּאִין וְיַקִּירִין, וְחָרַשׁ בְּחַרְשׁוֹי וְקָסַם בְּקִסְמוֹי, וְיָדַע דְּדַרְגִּין דְּבִלְעָם הֲווֹ לְקֻבְלַיְיהוּ, מִיַּד וַיִּשְׁלַח מַלְאָכִים אֶל בִּלְעָם בֶּן בְּעוֹר.

136. Petor is a name of a place, as is written: "From Petor of Aram Naharaim to curse you" (Devarim 23:5). Why was it called that way? Because it is written: "That set out a table for Fortune" (Yeshayah 65:11). He prepared a feast table there every day, since that is the custom of the Evil Sides. They set up for them a table with food and drink, performed sorcery, and smoked incense before that table. Then all the defiled spirits gathered there and informed them of whatever they wished. And all the magic and sorcery in the world were on that table, which is why the name of the place was called 'Petorah', since a table is called 'Petora' in Aram Naharaim (Mesopotamia).

136. פְּתוֹרָה: שְׁמָא דְּאַתְרָא הֲוָה. כד״א, מִפְּתוֹר אֲרַם נַהֲרַיִם לְקַלְלֶךָ. אֲמַאי אִקְרֵי הָכִי. בְּגִין דִּכְתִיב, הָעוֹרְכִים לַגַּד שֻׁלְחָן. וּפְתוֹרָא הֲוָה מְסַדֵּר תַּמָּן כָּל יוֹמָא. דְּהָכִי הוּא תִּקּוּנָא דְּסִטְרִין בִּישִׁין, מְסַדְּרִין קַמַּיְיהוּ פְּתוֹרָא בְּמֵיכְלָא וּבְמִשְׁתְּיָיא, וְעַבְדִּין חַרְשִׁין, וּמְקַטְּרִין לְקַמֵּי פְּתוֹרָא, וּמִתְכַּנְּשִׁין תַּמָּן כָּל רוּחִין מְסָאֲבִין, וְאוֹדְעִין לוֹן מַה דְּאִינּוּן בָּעָאן. וְכָל חַרְשִׁין וְקוֹסְמִין דְּעָלְמָא עַל הַהוּא פְּתוֹרָא הֲווֹ, וּבג״כ אִקְרֵי שְׁמָא דְּאַתְרָא הַהוּא פְּתוֹרָא. דְּהָכִי קוֹרִין בְּאֲרַם נַהֲרַיִם לַשֻּׁלְחָן פְּתוֹרָא.

137. He opened the discussion with the verse: "You shall also make a table of acacia wood" (Shemot 25:23) and it is written: "And you shall set upon the table showbread..." (Ibid. 30). The Holy One, blessed be He, wished to have all these holy utensils made for Him, in order to continually draw the Holy Spirit from above downward. The wicked Bilaam prepared similarly for the Other Side, and he prepared a table and bread that is called "disgusting bread" (Malachi 1:7). As we were taught, the Other Side follows the holiness like a monkey after people. And Solomon, the King, cried and said, "For what can the man do who comes after the king? Even that which has already been done" (Kohelet 2:12), WISHING TO IMITATE HIM, AND BE LIKE HIM, and we were already taught this verse.

137. פָּתַח וְאָמַר וְעָשִׂיתָ שֻׁלְחָן עֲצֵי שִׁטִּים וְגוֹ׳. וּכְתִיב וְנָתַתָּ עַל הַשֻּׁלְחָן לֶחֶם פָּנִים וְגוֹ׳. כָּל אִינּוּן מָאנֵי קוּדְשָׁא, בָּעָא קוּדְשָׁא בְּרִיךְ הוּא לְמֶעְבַּד קַמֵּיהּ, לְאַמְשָׁכָא רוּחָא קַדִּישָׁא מֵעֵילָא לְתַתָּא. הַהוּא רָשָׁע דְּבִלְעָם, הֲוָה מְסַדֵּר הָכִי לְסִטְרָא אַחֲרָא. וַהֲוָה מְסַדֵּר שֻׁלְחָן, וְנָהֲמָא דְּאִקְרֵי לֶחֶם מְגוֹאָל, כְּמָה דְּאִתְּמַר. דְּהָכִי אָזִיל סִטְרָא אַחֲרָא בָּתַר קְדוּשָׁה, כְּקוֹף בָּתַר בְּנֵי נָשָׁא. וּשְׁלֹמֹה מַלְכָּא צַוּוח וְאָמַר, כִּי מָה הָאָדָם שֶׁיָּבֹא אַחֲרֵי הַמֶּלֶךְ אֵת אֲשֶׁר כְּבָר עֲשׂוּהוּ. וְהָא אִתְּמַר קְרָא דָא.

8. "And rose up from Seir to them"
We are told that God first offered the Torah to the children of Esau and then to the children of Ishmael, all of whom refused it, before He offered it to the children of Yisrael. Rabbi Shimon clarifies a point by saying that the refusal of the inhabitants of Seir and Paran enabled God to add their light and love to the children of Yisrael. We hear a dialogue between God and Samael wherein God offers the Torah to Samael who of course refuses it because of its stricture against killing. Samael suggests that God give the Torah to the children of Yisrael because he thinks that would ensure that Yisrael would never be capable of surviving or ruling - in effect, that the Torah would make them weak. Samael removes his own light and gives it to God to add to the light of Yisrael. The same thing happens with Rachav, the higher minister of Ishmael, who refuses the Torah because of its prohibition against adultery, and who also gives his light to God for Yisrael. Eventually we learn that from the other nations of the world God also took gifts on behalf of the children of Yisrael. Thus Yisrael inherited the Torah with no disagreement from anyone above or below. When Yisrael sinned and went into exile, all their gifts were removed from them, but in the future these gifts will be returned to them.

138. Come and see that it is written: "Hashem, when You did go out of Seir, when You did march out of the field of Edom, the earth trembled..." (Shoftim 5:4). When the Holy One, blessed be He, wished to give the Torah to Yisrael, He went and invited the children of Esau, but they did not accept it, as it says, "Hashem came from Sinai, and rose up from Seir to them" (Devarim 33:2). They refused to accept her. He went to the children of Ishmael and they refused to accept her, as it says, "He shone forth from Mount Paran" (Devarim 33:2). Since they refused, he returned to the children of Yisrael as we were taught.

138. ת"ח, כְּתִיב יְיָ׳ בְּצֵאתְךָ מִשֵּׂעִיר בְּצַעֲדְךָ מִשְׂדֵה אֱדוֹם אֶרֶץ רָעָשָׁה וְגוֹ׳. בְּשַׁעֲתָא דְּבָעָא קוּדְשָׁא בְּרִיךְ הוּא לְמֵיהַב אוֹרַיְיתָא לְיִשְׂרָאֵל, אָזַל וְזַמִּין לְהוּ לִבְנֵי עֵשָׂו, וְלָא קַבְּלוּהָ. כד"א יְיָ׳ מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר לָמוֹ, וְלָא בָּעוּ לְקַבְּלָהּ. אָזַל לִבְנֵי יִשְׁמָעֵאל, וְלָא בָּעוּ לְקַבְּלָהּ, דִּכְתִיב הוֹפִיעַ מֵהַר פָּארָן. כֵּיוָן דְּלָא בָּעוּ, אַהְדַּר לוֹן לְיִשְׂרָאֵל, הָכִי תְּנִינָן.

139. Since we learned that a person does not commit any sin, we should ask if the words matter when a person is very meticulous about the details of the Torah and is asking his questions to clarify. This scripture is difficult to understand and the question needs to be asked. When the Holy One, blessed be He, went to Seir, to which Prophet of theirs did He appear? And when He approached Paran, to which prophet of theirs did He reveal Himself? If you say that He revealed Himself to the whole nation, we find that it happened only to Yisrael alone and through Moses. FURTHERMORE, we were taught that this is what the scripture should have said, 'Hashem came to Sinai, and rose up to Seir to them; He shone forth to Mount Paran'. What is meant by: "From Seir to them...from Mount Paran"? All this must be known and be observed. Though I asked, I have not yet heard.

139. הַשְׁתָּא אִית לְשָׁאֲלָא, וְהָא תְּנִינָן דְּלֵית חַטָּאָה כַּד בַּר נָשׁ מְדַקְדֵּק דְּיוּקִין דְּאוֹרַיְיתָא, וַיִשְׁאַל שְׁאֵלָתוֹ לְאַנְהָרָא מִלּוֹי. הַאי קְרָא לָא אִתְיַישְׁבָא, וְאִית לְשָׁאֲלָא. קוּדְשָׁא בְּרִיךְ הוּא כַּד אָזַל לְשֵׂעִיר, לְמַאן נְבִיאָה דִּלְהוֹן אִתְגְּלֵי. וְכַד אָזַל לְפָארָן, לְמַאן נְבִיאָה דִּלְהוֹן אִתְגְּלֵי. אִי תֵּימָא דְּאִתְגְּלֵי לְכֻלְּהוּ, לָא אַשְׁכַּחְן דָּא לְעָלְמִין. בַּר לְיִשְׂרָאֵל בִּלְחוֹדַיְיהוּ, וע"י דְּמֹשֶׁה. וְהָא אִתְּמַר דְּהָכִי מִבָּעֵי קְרָא לְמֵימַר, יְיָ׳ לְסִינַי בָּא, וְזָרַח לְשֵׂעִיר לָמוֹ, הוֹפִיעַ לְהַר פָּארָן, מַהוּ מִשֵּׂעִיר לָמוֹ, וּמַהוּ מֵהַר פָּארָן. כֹּלָּא אִית לְמִנְדַּע וּלְאִסְתַּכְּלָא, וְהָא שָׁאִילְנָא, וְלָא שְׁמַעְנָא, וְלָא יְדַעְנָא.

140. When Rabbi Shimon came, he approached and asked this again. RABBI SHIMON said to him, This inquiry has been settled, as "Hashem came from Sinai" is as it says, "Lo, I come to you in a thick cloud" (Shemot 19:9) and "came from Sinai." He appeared over them "and rose up from Seir to them," which MEANS that because the inhabitants of Seir said that they do not wish to accept the Torah, He shone upon Yisrael, and added light, and great love, to them. Similarly, He "shone forth" and brightened the light from the mountain of Paran; additional love and bright light was available from the inhabitants of Paran's refusal to accept the Torah, and that was given to Yisrael as well, as is proper.

140. כַּד אָתָא רִבִּי שִׁמְעוֹן, אָתָא וְשָׁאִיל מִלָּה כְּמִלְּקַדְּמִין, א"ל הָא שְׁאֵלְתָּא דָּא אִתְאַמְרַת. יְיָ׳ מִסִּינַי בָּא: כד"א הִנֵּה אָנֹכִי בָּא אֵלֶיךָ בְּעַב הֶעָנָן, וּמִסִּינַי בָּא וְאִתְגְּלֵי עָלַיְיהוּ. וְזָרַח מִשֵּׂעִיר לָמוֹ, מִמַּה דְּאָמְרוּ בְּנֵי שֵׂעִיר, דְּלָא בָּעָאן לְקַבְּלָא, מֵהַאי, אַנְהַר לוֹן לְיִשְׂרָאֵל, וְאוֹסִיף עָלַיְיהוּ נְהוֹרָא וְחָבִיבוּ סַגִּיא. אוֹף הָכִי, הוֹפִיעַ וְאַנְהַר לְיִשְׂרָאֵל מֵהַר פָּארָן, מִמַּה דְּאָמְרוּ בְּנֵי פָּארָן, דְּלָא בָּעוּ לְקַבְּלָא, מֵהַאי. אוֹסִיפוּ יִשְׂרָאֵל חֲבִיבוּ וּנְהִירוּ יַתִּיר כַּדְּקָא יָאוּת.

141. You asked through whom He was revealed to them. That is a high secret and it will be uncovered through you; THAT IS, THROUGH YOUR INQUIRY. The Torah came out from the highest mystery, from the concealed head of the King, WHICH IS BINAH. When it reached the left arm, WHICH IS ISAAC, MEANING GVURAH, the Holy One, blessed be He, saw in that arm bad blood, that was increasing from there, WHICH IS ESAU, MEANING SAMAEL AND THE OTHER SIDE. He said, 'I need to refine and clarify this arm and if I do not take off that defective blood, it will injure everything. Indeed, it is necessary to refine every defect from here.'

141. וּמַה דְּשָׁאַלְתְּ עַל יְדָא דְּמַאן אִתְגְּלֵי עָלַיְיהוּ. רָזָא עִלָּאָה אִיהוּ, וְאִתְגְּלֵי מִלָּה עַל יְדָךְ. אוֹרַיְיתָא נַפְקַת מֵרָזָא עִלָּאָה, דְּרֵישָׁא דְּמַלְכָּא סְתִימָא, כַּד מְטָא לְגַבֵּי דְּרוֹעָא שְׂמֹאלָא, חָמָא קוּדְשָׁא בְּרִיךְ הוּא בְּהַהוּא דְּרוֹעָא, דָּמָא בִּישָׁא דַּהֲווּ מִתְרַבֵּי מִתַּמָּן. אָמַר, אִצְטְרִיךְ לִי לְבָרְרָא וּלְלַבְּנָא דְּרוֹעָא דָא. וְאִי לָא יַמְאִיךְ הַהוּא דָּמָא בִּישָׁא, יַפְגִּים כֹּלָּא. אֲבָל אִצְטְרִיךְ לְבָרְרָא מֵהָכָא כָּל פְּגִימוּ.

142. What did He do? He called Samael, ESAU'S MINISTER ABOVE, who came before Him. He said to him, 'Do you want My Torah?' And he said, What is written in it? He said, "You shall not murder" (Shemot 20:13), since the Holy One, blessed be He, skipped to show him the necessary place - HE SKIPPED TO THE COMMANDMENT THAT HE KNEW HE WOULD NOT BE ABLE TO KEEP. SAMAEL said, Heaven forbid, this Torah is Yours and Yours it shall remain. I do not desire such a Torah. He again beseeched of Him saying, Master of the world, if You give me THIS TORAH, my entire government will cease, since my entire domination is based on killing. AND IF I ACCEPT THE TORAH, there will no longer be wars. My rule is over the planet Maadim (Mars) THAT INDICATES SPILLING OF BLOOD. If so, all becomes void from the world.

142. מָה עֲבַד. קָרָא לְסַמָּאֵל, וְאָתָא קַמֵּיהּ, וְאָמַר לֵיהּ תִּבְעֵי אוֹרַיְיתָא דִּילִי. אָמַר, מַה כְּתִיב בָּהּ. אָמַר לֵיהּ, לֹא תִּרְצַח. דָּלִיג קוּדְשָׁא בְּרִיךְ הוּא לַאֲתָר דְּאִצְטְרִיךְ. אָמַר ח״ו, אוֹרַיְיתָא דָּא דִּילָךְ הִיא, וְדִילָךְ יְהֵא, לָא בָּעֵינָא אוֹרַיְיתָא דָּא. אָתִיב וְאִתְחַנָּן קַמֵּיהּ, אָמַר מָארֵיהּ דְּעָלְמָא, אִי אַתְּ יָהֲבָהּ לִי, כָּל שָׁלְטָנוּ דִּילִי אִתְעֲבָר, דְּהָא שָׁלְטָנוּ דִּילִי עַל קְטוּלָא אִיהוּ, וּקְרָבִין לָא יֵהוֹן וְשֵׁלְטָנוּ דִּילִי עַל כֹּכְבָא דְּמַאדִים, א״ה כֹּלָּא אִתְבְּטַל מֵעָלְמָא.

143. Master of the world, take for Yourself that Torah of Yours. I do not want any part or portion in it. However, if it suits You, here are the people, the children of Jacob, for whom THIS TORAH is suitable. He thought that he said about them some derogatory accusation, which is the meaning of: "And rose up from Seir to them." Actually "from Seir" light went out for Yisrael, MEANING FROM SAMAEL, THE CHIEF MINISTER OF SEIR. Samael said TO HIMSELF, Certainly, if Jacob's children will accept THE TORAH, they will cease to exist in the world and will never be capable of ruling. THE HOLY ONE, BLESSED BE HE, responded several times and said the following, 'You are the firstborn, BECAUSE ESAU WAS THE FIRSTBORN and THE TORAH befits you.' He said to him, My birthright belongs to him, since it was sold to him and I gave my consent. THE HOLY ONE, BLESSED BE HE, then said, 'Since you don't wish to have any part IN THE TORAH, remove yourself from it altogether.' He said, Fine.

143. מָארֵיהּ דְּעָלְמָא, טוֹל אוֹרַיְיתָךְ, וְלָא יְהֵא חוּלָקָא וְאַחֲסָנָא לִי בָּהּ. אֲבָל אִי נִיחָא קַמָּךְ, הָא עַמָּא בְּנוֹי דְּיַעֲקֹב, לוֹן אִתְחֲזֵי. וְאִיהוּ חָשִׁיב דְּהָא דְּלִטוֹרָא אָמַר עָלַיְיהוּ. וְדָא הוּא וְזָרַח מִשֵּׂעִיר לָמוֹ, מִשֵּׂעִיר מַמָּשׁ נָפַק נְהוֹרָא לוֹן לְיִשְׂרָאֵל. אָמַר סָמָאֵ״ל וַדַּאי, אִי בְּנוֹי דְּיַעֲקֹב יְקַבְּלוּן דָּא, יִתְעָבְרוּן מֵעָלְמָא, וְלָא יִשְׁלְטוּן לְעָלְמִין. אָתִיב לֵיהּ כַּמָּה זִמְנִין, וְאָמַר דָּא, וְאָמַר לֵיהּ אַנְתְּ בּוּכְרָא, וְלָךְ אִתְחֲזֵי. אָמַר לֵיהּ, הָא לֵיהּ בְּכִירוּתָא דִּילִי, וְהָא אֶזְדְּבַן לֵיהּ, וַאֲנָא אוֹדִיתִי. אָמַר לֵיהּ הוֹאִיל וְלָא בָּעִית לְמֶהֱוֵי לָךְ בָּהּ חוּלָקָא, אִתְעֲבַר מִנָּהּ בְּכֹלָּא. אָמַר יָאוּת.

144. THE HOLY ONE, BLESSED BE HE, said to him, 'Since it is so, give Me advice on what I should do, so that the children of Jacob would accept it, as you say.' SAMAEL said to him, Master of the world, there is a need to bribe them. Take light from the light of the legions in heaven and impart it to them. By this, they will accept her and here is some OF MY LIGHT, which I will give first. He removed from himself the light that enveloped him and gave it TO THE HOLY ONE, BLESSED BE HE, TO present it to Yisrael. This is what is meant by: "And rose up from Seir to them"; "from Seir" actually is Samael. It is written about him: "And the goat (Heb. sair) shall bear upon it" (Vayikra 16:22). "To them" MEANS to the children of Yisrael.

144. אָמַר לֵיהּ, הוֹאִיל וְכָךְ, הַב לִי עֵיטָא, אֵיךְ אַעְבִּיד דִּיקַבְּלוּן לָהּ בְּנוֹי דְּיַעֲקֹב דְּאַתְּ אָמַר. אָמַר לֵיהּ מָארֵיהּ דְּעָלְמָא, אִצְטְרִיךְ לְשַׁחֲדָא לוֹן, טוֹל נְהוֹרָא מִנְּהִירוּ דְּחֵילֵי שְׁמַיָּא, וְהַב עָלַיְיהוּ, וּבְדָא יְקַבְּלוּן לָהּ, וְהָא דִּילִי יְהֵא בְּקַדְמֵיתָא. אַפְשִׁיט מִנֵּיהּ נְהִירוּ דְּחַפְיָא עָלֵיהּ, וְיָהַב לֵיהּ, לְמֵיהַב לוֹן לְיִשְׂרָאֵל, הה״ד וְזָרַח מִשֵּׂעִיר לָמוֹ. מִשֵּׂעִיר מַמָּשׁ דָּא סָמָאֵ״ל. דִּכְתִיב וְנָשָׂא הַשָּׂעִיר עָלָיו. לָמוֹ לְיִשְׂרָאֵל.

145. As soon as he removed that one, SAMAEL, and cleaned out the bad blood from the left arm, THAT IS ISAAC, WHICH IS GVURAH, he turned to the right arm, WHICH IS ABRAHAM, AND HE IS CHESED. He noticed in it also DEFECTIVE BLOOD THAT IS ISHMAEL. He said, 'This arm too needs to have the bad blood cleaned out of it.' The Holy One, blessed be He, called to Rahav, THE MINISTER UP HIGH OF ISHMAEL. He said to him, 'Do you want my Torah?' RAHAV said to him, What is written in it? He skipped EVERYTHING ELSE and said TO HIM, "You shall not commit adultery" (Shemot 20:13). He said to him, Woe FOR ME. If that is the legacy the Holy One, blessed be He, wishes me to inherit, that would be an evil legacy for me, since it would remove my entire dominion WHICH IS BASED ON ADULTERY. Since I took the blessings of the water, the blessing reserved for the fish of the sea, as is written: "Be fruitful (Heb. pru) and multiply" (Beresheet 1:22) and is written: "and will make him fruitful, and will multiply him..." (Ibid. 17:20). It is further written: "And he will be a wild (Heb. pere) man" (Ibid. 16:12).

145. כֵּיוָן דְּבִיעֵר דָּא, וְאַעְבַּר דְּמָא בִּישָׁא מִדְּרוֹעָא שְׂמָאלָא, אַהֲדַר לִדְרוֹעָא יְמִינָא חֶמָא בֵּיהּ אוֹף הָכִי, אָמַר הָכִי נָמֵי אִצְטְרִיךְ לְנַקְיָיא, מִדְּמָא בִּישָׁא, דְּרוֹעָא דָּא. קָרָא לְרַהַ״ב אָמַר לֵיהּ, תִּבְעֵי אַתְּ אוֹרַיְיתָא דִּילִי. אָמַר לֵיהּ, מַה כְּתִיב בָּהּ. דָּלִיג לֵיהּ, וְאָמַר לֹא תִּנְאָף. אָמַר וַוי אִי יְרוּתָא דָּא יַחֲסִין לִי קוּדְשָׁא בְּרִיךְ הוּא, יְרוּתָא בִּישָׁא, דְּיִתְעַבַּר בָּהּ כָּל שָׁלְטָנִי, דְּהָא בִּרְכָתָא דְּמַיָּא נָטִילְנָא, בִּרְכָתָא דְּנוּנֵי יַמָּא, דִּכְתִיב פְּרוּ וּרְבוּ וְגוֹ׳. וּכְתִיב וְהִפְרֵיתִי אוֹתוֹ וְהִרְבֵּיתִי אוֹתוֹ וְגוֹ׳ וּכְתִיב וְהוּא יִהְיֶה פֶּרֶא אָדָם.

146. He began to beseech his Master and said to him, Master of the world, two children came out of Abraham. Here are the children of Isaac, give it to them, for she is suitable for them. THE HOLY ONE, BLESSED BE HE, said to him, 'I can't, since you are the firstborn and THE TORAH is suitable for you.' He began to plead before him and said, Master of the world, let the rights of the firstborn be his. That light which I inherited as a legacy thereby due to that RIGHTS OF THE FIRSTBORN, take and give to them. And so, THE HOLY ONE, BLESSED BE HE, did. This is what is written: "He shone forth from Mount Paran" (Devarim 33:2).

146. שָׁארִי לְאִתְחַנְּנָא קַמֵּי מָארֵיהּ, אָמַר לֵיהּ, מָארֵי דְּעָלְמָא, תְּרֵין בְּנִין נָפְקָנָא מֵאַבְרָהָם, הָא בְּנוֹי דְּיִצְחָק, הַב לוֹן, וְלוֹן אִתְחֲזֵי. אָמַר לֵיהּ, לָא יָכִילְנָא, דְּאַנְתְּ בּוּכְרָא, וְלָךְ אִתְחֲזֵי, שָׁארִי לְאִתְחַנְּנָא קַמֵּיהּ, וְאָמַר מָארֵיהּ דְּעָלְמָא, בְּכִירוּתָא דִּילִי יְהֵא דִּילֵיהּ, וְהַאי נְהוֹרָא דַּאֲנָא יָרִיתְנָא עַל דָּא, טוֹל וְהַב לוֹן, וְכַן עָבֵד, הֵדָא הוּא דִּכְתִיב, הוֹפִיעַ מֵהַר פָּארָן.

147. What changed, in that by Samael, it says, "Rose up" and by Rahav, it is written: "Shone forth"? HE RESPONDS: It is only that he took with that light, which he removed from Samael, the sword and the killing, to kill with sentencing by judgment and to do the killing properly, as is written: "And One that is the sword of your excellency" (Devarim 33:29), though it is not belonging to you. From that blessing which he removed from Rahav, he took only a little, like someone that only shone a little of their blessing, meaning just enough to be able to produce and multiply. Therefore, IT IS WRITTEN: "He shone forth from Mount Paran" and it is not written: "Rose up," WHICH MEANS INCREASE LIKE BY SAMAEL.

147. מַאי שְׁנָא בְּסָמָאֵ״ל כְּתִיב וְזָרַח, וּבְרַהַ״ב כְּתִיב הוֹפִיעַ. אֶלָּא נָטַל בְּהַהוּא נְהִירוּ דְּאַפְשִׁיט מִנֵּיהּ סָמָאֵ״ל, חֶרֶב וְקֶטוֹלָא, לְקָטְלָא בְּדִינָא, וּלְקָטְלָא כַּדְקָא יָאוּת. הֵדָא הוּא דִּכְתִיב, וַאֲשֶׁר חֶרֶב גַּאֲוָתֶךָ. אע״ג דְּלָא הֲוָה דִּילָךְ. וְנָטַל בְּהַהוּא בִּרְכָתָא דְּאַפְשִׁיט מִנֵּיהּ רַהַ״ב, זְעֵיר, כְּמָאן דְּהוֹפִיעַ זְעֵיר מִבִּרְכָתָא דִּלְהוֹן, לְמֶעְבַּד פִּרְיָה וּרְבִיָּה. בְּגִין כַּךְ הוֹפִיעַ מֵהַר פָּארָן, וְלָא כְּתִיב וְזָרַח.

148. As soon as THE HOLY ONE, BLESSED BE HE, took these gifts to Yisrael from these chief ministers that rule OVER ESAU AND ISHMAEL, he approached and called all the "holy multitudes" (Ibid. 2) that are appointed over the rest of the nations. They also replied to him similarly AS SAMAEL AND RAHAV. From all of them, he took and accepted gifts on behalf of Yisrael. THIS IS LIKE a doctor who had one vial full of life-giving spices and kept it for his son. He wished to give his son those life-giving spices, but the doctor was wise and thought about the evil servants in his household. If they notice that I give this gift to my son, they will be jealous and will want to kill him.

148. כֵּיוָן דְּנָטַל מַתְּנָן אִלֵּין לְיִשְׂרָאֵל, מֵאִינּוּן רַבְרְבָנִין שָׁלְטָנִין, אָתָא וְקָרָא לְהוּ לְכָל רִבְבוֹת קֹדֶשׁ, דְּמִמָּנָן עַל שְׁאַר עַמִּין, וְאָתִיבוּ לֵיהּ אוֹף הָכִי. וּמִכֻּלְּהוּ קַבִּיל וְנָטִיל מַתְּנָן, לְמֵיהַב לוֹן לְיִשְׂרָאֵל. לְאַסְיָא, דְּהֲוָה לֵיהּ חַד מָאנָא מַלְיָא מִסַּמָּא דְּחַיֵּי, וְנָטִיר לֵיהּ לִבְרֵיהּ. בָּעָא לְמֵיהַב לֵיהּ לִבְרֵיהּ, הַהוּא פְּלַיְיטוֹן דְּסָמָא דְּחַיֵּי. אַסְיָא הֲוָה חַכִּים, אָמַר עַבְדִּין בִּישִׁין אִית בְּבֵיתִי, אִי יִנְדְּעוּן דַּאֲנָא יָהִיב לִבְרִי נְבַזְבְּזָא דָּא, יִבְאִישׁ בְּעֵינַיְיהוּ, וְיִבְעוּן לְקָטְלָא לֵיהּ.

149. מָה עֲבַד. נָטַל זְעֵיר מִסַּמָּא דִּמוֹתָא, וְשַׁוֵּי אֲפִתְחָא דְּמָאנָא, קְרָא לְעַבְדּוֹי, אָמַר לוֹן, אַתּוּן מְהֵימְנָן קֳדָמַי, תִּבְעוּן לְהַהוּא סַמָּא. אָמְרוּ נָחֵמֵי מַאי הוּא. נַטְלוּ לְמִטְעַם, עַד לָא אַרְחוּ, בָּעוּ לְמֵימַת, אָמְרוּ בְּלִבַּיְיהוּ, אִי הַאי סַמָּא יָהִיב לִבְרֵיהּ, וַדַּאי יְמוּת וַאֲנָן נִירַת לְרִבּוֹנָנָא. אָמְרוּ קַמֵּיהּ, מָרְנָא, סַמָּא דָּא לָא אִתְחֲזֵי אֶלָּא לִבְרָךְ, וְהָא אַגְרָא דְּפוּלְחָנָנָא שְׁבַקְנָא גַּבָּךְ, זִיל וְהַב לֵיהּ לְשׁוֹחֲרָא, דִּיקַבֵּל סַמָּא דָּא.

150. כַּךְ קוּדְשָׁא בְּרִיךְ הוּא, הוּא אַסְיָא חַכִּים, יָדַע דְּאִי יָהִיב אוֹרַיְיתָא לְיִשְׂרָאֵל, עַד לָא אוֹדַע לוֹן, בְּכָל יוֹמָא הֲווֹ רַדְפִין לוֹן לְיִשְׂרָאֵל עָלָהּ, וְקַטְלִין לוֹן. אֲבָל עֲבַד דָּא, וְאִינּוּן יָהֲבוּ לֵיהּ מַתְּנָן וּנְבִזְבִּזָן, בְּגִין דִּיקַבְּלוּן לָהּ. וְכֻלְּהוּ קַבִּיל לוֹן מֹשֶׁה, לְמֵיהַב לְהוּ לְיִשְׂרָאֵל, הה"ד עָלִיתָ לַמָּרוֹם שָׁבִיתָ שֶׁבִי וְגוֹ'. וּבְגִין כַּךְ יַרְתּוּ יִשְׂרָאֵל אוֹרַיְיתָא, בְּלָא עַרְעוּרָא, וּבְלָא קַטְרוּגָא כְּלָל. בְּרִיךְ הוּא, בְּרִיךְ שְׁמֵיהּ, לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

151. ת"ח, עֲדָיִם דִּבְנֵי יִשְׂרָאֵל, אִלֵּין מַתְּנָן וּנְבִזְבִּזָן דְּקַבִּילוּ. וּבג"כ, לָא הֲוָה שַׁלִּיט עֲלַיְיהוּ מוֹתָא, וְלָא סִטְרָא אַחֲרָא, וְלָא דַּי לוֹן דַּי נַטְלוּ אוֹרַיְיתָא בְּלָא עַרְעוּרָא כְּלָל, אֶלָּא דְּקַבִּילוּ נְבִזְבִּזָן וּמַתְּנָן מִכֻּלְּהוּ. כֵּיוָן דְּחָטוּ מַה כְּתִיב, וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל אֶת עֲדִיָּם. אִינּוּן מַתְּנוֹת בְּאָדָם. מַה אִשְׁתְּאַר מִנְּהוֹן. הַהוּא שֶׁבִי, דִּכְתִיב עָלִיתָ לַמָּרוֹם שָׁבִיתָ שֶׁבִי וְגוֹ'.

152. אוֹסִפוּ וְחָטוּ, מַה כְּתִיב וַיִּשְׁמַע הַכְּנַעֲנִי מֶלֶךְ עֲרָד. וּכְתִיב, וַיִּלָּחֶם בְּיִשְׂרָאֵל וַיִּשְׁבְּ מִמֶּנּוּ שֶׁבִי וְכָל זִמְנָא דְּיִשְׂרָאֵל תָּבִין לַאֲבוּהוֹן דְּבִשְׁמַיָּא, אִינּוּן נְבִזְבִּזָן יִתְהַדַּר לְגַבַּיְיהוּ, וְאִתְחַפְּיָין בֵּיהּ. וּלְזִמְנָא דְּאָתֵי, כֻּלָּא יִתְהַדַּר דִּכְתִיב וְשָׁב ה' אֱלֹהֶיךָ אֶת שְׁבוּתְךָ וְגוֹ'. מִכָּאן וּלְהַלְאָה אֵימָא מִילָּךְ.

149. What did he do? He took a little bit of poison spices and put it at the opening of that vessel, then called his servants and said to them, You faithful of mine, would you like to have some of this spice? They said, Let's see what it consists of. They took a bit of it to taste and, even before that, when they only smelled it, they felt like they were going to die. They figured to themselves, If he gives that spiced ointment to his son, he would certainly die, and we will inherit our lord's goods. They said to him, Our lord, this spiced ointment is only proper and suitable for your son. Here are some of our wages. Give it as a bribe to your son so that he will accept this spice.

150. So too, the Holy One, blessed be He, is a wise healer and knew if He gave the Torah to the children of Yisrael before he informed THE CHIEF MINISTERS, they would pursue Yisrael for her sake on a daily basis, and kill them. But instead, HE INVITED THEM AND THEY REFUSED and they gave him offerings and gifts so that YISRAEL should accept her. Moses accepted all of them to give to Yisrael. This is what is written: "You have ascended on high, you have led captivity captive: you have received gifts..." (Tehilim 68:19). Therefore, Yisrael inherited the Torah without any disagreement and without any accusation at all. Praised is He and praised is His name forever and ever.

151. Come and see the offerings and gifts that Yisrael received from the CHIEFS OF THESE NATIONS: they received their ornaments, because of which neither death nor the Other Side could dominate them, and not only that, they received the Torah without any protest. They also received gifts and presents from all. When they sinned, it is written: "And the children of Yisrael stripped themselves of their ornaments" (Shemot 33:6), which are "gifts from men," WHICH THEY RECEIVED. What was left of them? Just that captivity, which is written: "You have ascended on high, you have led captivity captive, YOU HAVE RECEIVED GIFTS FROM (ALSO: 'WITH') MEN."

152. When they repeated and sinned again, it is written: "And when the Canaanite, the king of Arad...heard...then he fought against Yisrael, and took some of them prisoners" (Bemidbar 21:1), MEANING THAT HE TOOK FROM THEM THEIR REMAINING CAPTIVITY. As long as the children of Yisrael will return to their Father in heaven, these gifts will be returned to them and they will shelter them. In the future to come, everything will be returned, as is written: "And then Hashem your Elohim will return your captivity..." (Devarim 30:3). From here on, speak your words.

9. "The earth feared, and was still"

Rabbi Yosi opens by saying that God told the earth that if Yisrael accepted the Torah all would be well, but if not He would return the earth to its formless condition. Because of this the earth trembled in fear that Yisrael would not accept, but when Yisrael said they would obey the Torah, the earth became still. After Yisrael accepted, they were no longer afraid of witchcraft or sorcery, because God removed its power over them when He led them out of Egypt. Balak knew this immediately when he arrived, so he needed advice from Bilaam. Next Rabbi Elazar is persuaded by the other rabbis to reveal the secret of the joy that God experiences in the Garden of Eden with the righteous.

153. Rabbi Yosi said, "Hashem, when you did go out of Seir, when you did march out of the field of Edom, the earth trembled..." (Shoftim 5:4). That was during the time when the Holy One, blessed be He, returned from Seir, because they didn't accept the Torah. "The earth trembled": What is the reason that it trembled? It is because it wanted to return to formlessness and void. The Holy One, blessed be He, made a condition with the world that if the children of Yisrael accept the Torah, it is good but if not, I will return you to formlessness and void. When the earth noticed that the Holy One, blessed be He, invited all the nations to accept the Torah, but they didn't accept, and from all the nations, only Yisrael was left, the earth thought that Yisrael, too, would refuse to accept the Torah as the others did. Due to this, "the earth trembled"; as soon as YISRAEL said, "Will we do, and obey" (Shemot 24:7) immediately, it quieted down. This is what is written: "The earth feared, and was still." First it "feared," then "was still" (Tehilim 76:9).

153. א"ר יוֹסֵי, יְיָ' בְּצֵאתְךָ מִשֵּׂעִיר בְּצַעֲדְךָ מִשְׂדֵה אֱדוֹם אֶרֶץ רָעָשָׁה. בְּשַׁעֲתָא דְקוּדְשָׁא בְּרִיךְ הוּא תָּב מִשֵּׂעִיר, דְּלָא קַבִּילוּ אוֹרַיְיתָא, אֶרֶץ רָעָשָׁה וְגוֹ'. מ"ט רָעָשָׁה. בְּגִין דְּבָעֵאת לְאָהֲדְרָא לְתוֹהוּ וָבוֹהוּ, דְּהָכִי אַתְנֵי קוּדְשָׁא בְּרִיךְ הוּא בְּעָלְמָא, אִי יְקַבְּלוּן בְּנֵי יִשְׂרָאֵל אוֹרַיְיתָא, מוּטָב. וְאִם לָאו, אַהֲדַר עָלְמָא לְתוֹהוּ וָבוֹהוּ. כֵּיוָן דְּחָמָאת אַרְעָא, דְּהָא אַזְמִין קוּדְשָׁא בְּרִיךְ הוּא לְכָל עַמְמַיָּא דִּיקַבְּלוּ אוֹרַיְיתָא, וְלָא קַבִּילוּ. וּמִכָּל עַמְמַיָּא לָא אִשְׁתְּאַרוּ אֶלָּא יִשְׂרָאֵל בִּלְחוֹדַיְיהוּ, חֲשִׁיבַת אַרְעָא, דְּיִשְׂרָאֵל לָא יְקַבְּלוּ כְּוָותַיְיהוּ, ובג"כ אֶרֶץ רָעָשָׁה. כֵּיוָן דְּאָמְרוּ נַעֲשֶׂה וְנִשְׁמָע, מִיָּד שָׁקְטָה, הה"ד אֶרֶץ יָרְאָה וְשָׁקְטָה. יָרְאָה בְּקַדְמֵיתָא, וּלְבַסּוֹף וְשָׁקְטָה.

154. Come and see: Because Yisrael said, "will we do," they were neither afraid of any deeds that the practitioners of witchcraft of the world were capable of doing nor of any sorcerers in the world. What is the reason? One is THAT THEY SAID, "WILL WE DO" and one is because the Holy One, blessed be He, broke all the witchcraft and sorcery before the children of Yisrael, when He took them out of Egypt, so that they should have no effect on them. When Balak came, he was aware of it. Immediately, "he sent messengers to Bilaam the son of Be'or to Petor, which is by the river" (Bemidbar 22:5). What is Petor? It is that he prepared a table (Aram. Ptora) from which to ask for counsel as to what to do. "by the river": HE ASKS: It should have said 'two rivers (Heb. naharaim)', SINCE HE WAS FROM ARAM NAHARAIM (MESOPOTAMIA). HE REPLIES: He certainly dwells at all times on one river, MEANING TO SAY THE TABLE OF THE KLIPAH, WHICH IS MALCHUT OF KLIPAH, STANDS ABOVE ONE RIVER OF THAT KLIPAH, WHICH IS THE YESOD OF THE KLIPAH.

154. ות"ח, בְּגִין דְּיִשְׂרָאֵל אָמְרוּ נַעֲשֶׂה, לָא דַחֲלִין מִן כָּל עֲשַׂיָּיה, דְּיֵכְלוּן כָּל חַרְשֵׁי דְּעָלְמָא לְמֶעְבַּד, וְלָא מִכָּל קְסָמִין וְחַרְשִׁין דְּעָלְמָא. מ"ט. חַד, בג"ד. וְחַד, בְּגִין דְּכַד אַפִּיק לוֹן קוּדְשָׁא בְּרִיךְ הוּא מִמִּצְרַיִם, תָּבַר קַמַיְיהוּ כָּל זִינֵי חַרְשֵׁי וּקְסָמִין, דְּלָא יַכְלִין לְשַׁלְּטָאָה עָלַיְיהוּ, וְהַהִיא שַׁעֲתָא דְּאָתָא בָּלָק, הֲוָה יָדַע דָּא. מִיָּד וַיִּשְׁלַח מַלְאָכִים אֶל בִּלְעָם בֶּן בְּעוֹר פְּתוֹרָה אֲשֶׁר עַל הַנָּהָר וְגוֹ'. מַאי פְּתוֹרָה. אֶלָּא דְּיַתְקִין פְּתוֹרָא, וְיִבְעֵי מִתַּמָּן עֵיטָא, מַה יַעְבִּיד. אֲשֶׁר עַל הַנָּהָר, עַל הַנְּהָרִים מִבָּעֵי לֵיהּ, מַאי עַל הַנָּהָר. וַדַּאי הָכִי הוּא, דְּעַל חַד נַהֲרָא קַיְימָא תְּדִיר.

155. Rabbi Elazar and Rabbi Aba went to see Rabbi Yosi, son of Rabbi Shimon, son of Lakunya, father-in-law of Rabbi Elazar. They rose at midnight to study the Torah. They sat. Rabbi Elazar said, Now is the time that the Holy One, blessed be He, enters the Garden of Eden to be merry with the righteous that are there. Rabbi Aba said, What is this joy and how does He rejoice? Rabbi Elazar said, This matter is a secret sealed with me that is not known TO ALL, AND HE DID NOT WANT TO DIVULGE IT. RABBI ABA said to him, Were then the great pillars in the world before us empty, THAT YOU SAY that they did not know OF THIS SECRET? IT WOULD BE IMPROPER TO REVEAL IT ONLY IF THEY HAD not pursued the knowledge of the reason of their existence in this world, and what they can expect in the World to Come. THEN MOST DEFINITELY, THEY TOO WERE AWARE OF THIS SECRET; THEREFORE, YOU ARE REQUIRED TO DIVULGE IT.

155. רִבִּי אֶלְעָזָר וְרִבִּי אַבָּא, הֲווֹ אָזְלֵי לְמֶיחֱמֵי לְרִבִּי יוֹסֵי בְּר' שִׁמְעוֹן בֶּן לָקוּנְיָא, חֲמוֹ דְּרִבִּי אֶלְעָזָר, קָמוּ בְּפַלְגוּת לֵילְיָא לְמִלְעֵי בְּאוֹרַיְיתָא, יָתְבוּ. א"ר אֶלְעָזָר, הַשְׁתָּא הוּא עִדָּנָא, דְקוּדְשָׁא בְּרִיךְ הוּא עָאל בְּגִנְתָּא דְעֵדֶן, לְאִשְׁתַּעְשָׁע בְּצַדִּיקַיָּיא דְתַמָּן. א"ר אַבָּא, שַׁעֲשׁוּעָא דָּא מַאי הוּא, וְהֵיךְ יִשְׁתַּעְשַׁע בְּהוּ. א"ר אֶלְעָזָר, מִלָּה דָּא רָזָא סְתִימָא אִיהוּ, טְמִירָא לְגַבַּי, דְּלָא יְדִיעַ. אָ"ל, וְכִי בְּרִיקָנַיָּא הֲווֹ סַמְכִין רַבְּרְבִין דְּמִקַּדְמַת דְּנָא בְּהַאי עָלְמָא, דְּלָא יָדְעוּ, וְלָא רָדְפוּ אֲבַתְרָהּ לְמִנְדַּע עַל מַה קַיְימִין בְּהַאי עָלְמָא, וּמַה הֲווֹ מְחַכָּאן בְּהַהוּא עָלְמָא.

10. "Hashem, You are my Elohim; I will exalt You"

Rabbi Elazar explains the secret of the high point that is concealed and unknown, and the level where inquiry may first be made. He talks about the word of Melchizedek the High Priest, that corresponds to Chesed of Zeir Anpin standing over Malchut. We hear the three meanings of "You" in the title verse, and Rabbi Elazar goes on to give two explanations of "For You have done wonderful things." He says that the actual form of the aleph is the beginning of the higher secret of primordial man, and he tells us why it has a numerical value of one. We learn that the prophets receive from Netzach and Hod that are called 'counsels'. Rabbi Elazar says that the title verse is a concise vehicle for the entire concealed secret meaning of the

faith, in that Hashem is Chochmah, "my Elohim" is Binah, "You" is Chesed, "wonder" is the three Columns Chesed Gvurah and Tiferet, "counsel from afar" is Netzach and Hod, "faithfulness" is Malchut, and "truth" is Yesod.

156. פָּתַח רִבִּי אֶלְעָזָר וְאָמַר, יְיָ׳ אֱלֹהַי אַתָּה אֲרוֹמִמְךָ אוֹדֶה שִׁמְךָ כִּי עָשִׂיתָ וְגוֹ׳. הַאי קְרָא רָזָא דִּמְהֵימְנוּתָא אִיהוּ. יְיָ׳, רָזָא עִלָּאָה, שֵׁירוּתָא דִּנְקוּדָה עִלָּאָה סְתִימָא דְּלָא יְדִיעַ. אֱלֹהַי, רָזָא קוֹל דְּמָמָה דַּקָּה, וְאִיהוּ שֵׁירוּתָא דְּקַיְּימָא לְשָׁאֲלָא, וְאַסְתִּים וְלָא יְדִיעַ, וְלֵית מַאן דְּאָתִיב עָלֵיהּ, בְּגִין דְּאִיהוּ סָתִים וְטָמִיר וְגָנִיז.

156. Rabbi Elazar opened the discussion with the verse: "Hashem, You are my Elohim; I will exalt You, I will praise Your name; for You have done..." (Yeshayah 25:1). This verse in the scripture is the secret of the Faith. Yud Hei Vav Hei is the top secret and is the beginning of the higher point that is concealed and not known, THAT IS, ABA AND IMA UP HIGH, WHO ARE THE SECRET OF CHOCHMAH, IN WHOM THE YUD DOES NOT LEAVE THE AIR. AND THEY ARE CONCEALED FROM CHOCHMAH, ENTIRELY UNKNOWN. "My Elohim" is the secret meaning of "a still small voice" (I Melachim 19:12) THAT IS YISRAEL-SABA AND TEVUNAH, WHICH IS THE SECRET MEANING OF BINAH. That is the beginning of that which may be inquired into, SINCE IN IT THE YUD GOES OUT FROM THE AIR, INTO GREATNESS. HOWEVER, it becomes concealed and unknown, and there is no one that responds to it; ALTHOUGH IT IS AVAILABLE FOR INQUIRY, AVAILABLE TO BE REVEALED, SINCE THE YUD HAS LEFT THE AIR IN IT, AND RETURNED TO THE LIGHT OF CHOCHMAH, THERE IS NO ONE TO RESPOND TO THE INQUIRY SINCE CHOCHMAH DOES NOT GET DISCLOSED IN ITS PLACE, BUT RATHER IN THE PLACE OF ZEIR ANPIN AND MALCHUT, because it is concealed, covered and hidden.

157. אַתָּה, דָּא יְמִינָא, שֵׁירוּתָא דְּקַיְּימָא לְשָׁאֲלָא, וּלְאָתְבָא בֵּיהּ, וְהוּא כֹּהֵן עִלָּאָה. כד״א אַתָּה כֹּהֵן לְעוֹלָם עַל דִּבְרָתִי מַלְכִּי צֶדֶק. מַאן עַל דִּבְרָתִי מַלְכִּי צֶדֶק. אֶלָּא כֹּהֵן עִלָּאָה דָּא, אִיהוּ דְּקַיְּימָא עַל דָּבָר, בְּגִין דְּהַהוּא דָּבָר לָא קַיְּימָא, אֶלָּא בִּימִינָא. וְהַהוּא דָּבָר מַאן אִיהוּ. מַלְכִּי צֶדֶק, כַּךְ שְׁמֵיהּ. וּמַאי דְּאָמַר דִּבְרָתִי, בְּגִין דְּאִתְקְשַׁר בֵּיהּ בְּדָוִד. וְכָל מִלֵּי שְׁבָחָא דִּילֵיהּ, בְּהַהוּא דָּבָר אַתְיָין. וְעַל דָּא דִּבְרָתִי. ובג״כ, אַתָּה דָּא כֹּהֵן. וְהָא אוֹקִימְנָא, דִּתְלַת דּוּכְתֵּי אִינּוּן, דְּאִקְרֵי כָּל חַד אַתָּה.

157. AFTER EXPLAINING THAT YUD HEI VAV HEI IS THE SECRET OF ABA AND IMA THAT STAND ABOVE ANY QUESTIONING, AND "MY ELOHIM," THAT SECRET OF YISRAEL-SABA AND TEVUNAH THAT ARE AVAILABLE FOR INQUIRY, BUT THERE IS NO ONE TO RESPOND TO IT, HE EXPLAINS NOW: "You" that is right, MEANING CHESED OF ZEIR ANPIN, is the start of what is available for inquiry and for a response to it. HOWEVER, THAT IS MERELY THE BEGINNING OF THIS REVELATION, BUT IS NOT YET REVEALED IN IT, ONLY WHEN IT IS IN MALCHUT. That is CALLED 'the High Priest', as it says, "You shall be a priest forever, after the manner of Melchizedek" (Tehilim 110:4). HE INQUIRES: What is the meaning of: "After the manner (lit. 'word') of Melchizedek"? HE RESPONDS: This is only the priest forever, CHESED OF ZEIR ANPIN, that is standing over the word, WHICH IS MALCHUT, because this word does not endure except through the right, WHICH IS CHESED. What is that word? That is Melchizedek, the name OF MALCHUT. The reason it says "divrati (lit. 'word of' also: 'my word')" INSTEAD OF 'DAVAR' IS because it was connected with David, SINCE DAVID WAS THE CHARIOT TO MALCHUT. All the words of DAVID'S praise came through that word and, therefore, it says, "My word," MEANING MY MALCHUT. As a result of this, "you" is a priest, WHICH IS CHESED. We have already explained that there are three areas and each one is called "you," BECAUSE CHOCHMAH IS CALLED "YOU" AND CHESED IS CALLED "YOU," AS IS WRITTEN HERE. AND MALCHUT IS CALLED "YOU."

158. אֲרוֹמִמְךָ כֻּלָּא כַּחֲדָא. אוֹדֶה שִׁמְךָ כַּדְקָא יָאוּת, וְהַאי שֵׁם יְדִיעַ. כִּי עָשִׂיתָ פֶּלֶא, כִּסּוּיָא וּלְבוּשָׁא, לְאִתְלַבְּשָׁא נְהוֹרָא סְתִימָא עַתִּיקָא, רֵאשִׁיתָא דַּרְגָּא עִלָּאָה, אָדָם קַדְמָאָה, טְמִירָא בְּכִסּוּיָא דִּנְהוֹרָא אַחֲרָא.

158. NOW HE EXPLAINS THE WORDS: "I WILL EXALT YOU" THAT IS IN THE VERSE MENTIONED ABOVE. HE SAYS, "I will exalt You," meaning in all THREE NAMES, YUD HEI VAV HEI, "MY ELOHIM," AND "YOU," and together "I will praise Your name" as proper. That name is known TO BE MALCHUT CALLED 'NAME'. "For You have done wonderful things" (Yeshayah 25:1): "WONDERFUL" IS A LANGUAGE OF CONCEALMENT THAT MEANS THAT YOU HAVE MADE a cover and attire to the concealed light of the Atika, WHICH IS BINAH. The beginning of the top level, WHICH IS THE CHOCHMAH CONTAINED WITHIN, IS REFERRED TO AS concealed primordial man, so that he will be attired in the aspect of another light THAT IS CHASSADIM.

159. ד״א כִּי עָשִׂיתָ פֶּלֶא, כִּי עָשִׂיתָ אָלֶ״ף. וּמַהוּ אָלֶף. הָא תְּנִינָן, אָלֶ״ף בֵּי״ת, אָלֶף בִּינָה. אֲבָל דְּיוּקְנָא דְּא׳, אִיהוּ תְּלַת סִטְרִין. רֵאשִׁית דְּרָזָא עִלָּאָה דְּאָדָם קַדְמָאָה. בְּגִין, דְּבְדִיוּקְנָא דְּא׳, אִית תְּרֵין דְּרוֹעִין, חַד מִכָּאן, וְחַד מִכָּאן, וְגוּפָא בְּאֶמְצָעִיתָא, וְכֹלָּא רָזָא חֲדָא. וְאִיהוּ רָזָא דִּיחוּדָא, א׳. ובג״כ אָלֶף לְחוּשְׁבְּנָא אֶחָד, וְהַיְינוּ כִּי עָשִׂיתָ פֶּלֶא. וְרַב הַמְנוּנָא סָבָא אָמַר הָכִי, כִּי עָשִׂיתָ פֶּלֶא, פֶּלֶא דָּא הוּא חַד דַּרְגָּא מֵאִינּוּן פְּלָאוֹת חָכְמָה. וּמַאן אִיהוּ. דָּא נָתִיב לֹא יְדָעוֹ עָיִט. וְאִיהוּ פֶּלֶא.

159. Another explanation of: "For You have done wonderful things (Heb. pele)": NAMELY, You have made Aleph, SINCE PELA IS SPELLED WITH THE SAME LETTERS OF ALEPH. What is the meaning of Aleph? We learned Aleph Bet, which is THE MEANING OF Aleph Binah, (lit. 'teach to understand'). Yet the form of the Aleph is three sides, RIGHT LEFT AND CENTER, that is the start of the higher secret of the Primordial Man. THAT IS THE THREE COLUMNS IN BINAH, THE SOURCE OF THE IMAGE OF MAN, WHO IS MOCHIN OF ZEIR ANPIN. For in the form of the Aleph there are two arms, one from each side, THAT ARE THE TWO COLUMNS OF CHESED AND GVURAH THAT ARE THE UPPER YUD AND HER LOWER YUD, and the body in the centre; THAT IS THE VAV BETWEEN THE TWO YUDS. All has one secret meaning, THAT IT IS IN ONE MEANING WITH THE EXPLANATION THAT PELE IS CHOCHMAH BEING CLOTHED IN CHASSADIM, SINCE THIS CLOTHING DOES NOT HAPPEN EXCEPT THROUGH THE THREE COLUMNS. That is the secret of unification of this Aleph and that is also why Aleph HAS A NUMERICAL VALUE OF one. That is the meaning of: "For You have done wonderful things (Heb. pele)," WHICH IS THE SECRET OF ALEPH. And Rav Hamnuna Saba (the elder) said this, "For You have done wonderful things." This wonder is one level from these hidden wonders of Chochmah. Which one is it? "There is a path which no bird of prey knows" (Iyov 28:7), WHICH IS THE FIFTIETH GATE. And that is a wonderful thing.

160. עֵצוֹת מֵרָחוֹק קָרָא לְהַאי בְּקַדְמֵיתָא פֶּלֶא, וְהָכָא אָמַר פֶּלֶא עֵצוֹת מֵרָחוֹק. אֶלָּא הָתָם אִצְטְרִיךְ לְמִמְנֵי שִׁית סִטְרִין לְדַרְגִּין עִלָּאִין, פֶּלֶא יוֹעֵץ אֵל גִּבּוֹר אֲבִי עַד שַׂר שָׁלוֹם. וְהָכָא, לָא אָתָא לְמִמְנֵי חוּשְׁבְּנָא. אֲבָל עֵצוֹת מֵרָחוֹק מַאי נִינְהוּ. תְּרֵי בַּדֵּי עֲרָבוֹת. דְּכָל עֵיטָא דִּנְבִיאֵי מִתַּמָּן אַתְיָא. אִינּוּן אִקְרוּן עֵצוֹת מֵרָחוֹק. אֱמוּנָה אוֹמֶן, תְּרֵין דְּאִינּוּן חַד, נָהָר וְגַן. דָּא נָפִיק מֵעֵדֶן, וְדָא אִשְׁתְּקֵי מִינֵּיהּ. הָא הָכָא, כָּל רָזָא סְתִימָא דִּמְהֵימְנוּתָא.

160. "Counsels from afar" (Yeshayah 25:1): HE ASKS: First he calls it "wonderful" AND DOES NOT SAY THERE 'COUNSELS OF OLD', yet here he says: "wonderful things - counsels of old (also: 'from afar')." WHAT IS THE DIFFERENCE? HE RESPONDS: It is because there he had to count the six ends of the higher levels. THEREFORE, HE SAYS, "Wonderful (Heb. pele), counselor, a mighty El, the everlasting father, prince of peace" (Yeshayah 9:5). EL IS CHESED, MIGHTY IS GVURAH, THE FATHER IS TIFERET, EVERLASTING IS NETZACH, PRINCE IS HOD, AND PEACE IS YESOD. And here, he does not come to count THE LEVELS. HE ASKS: However, what are "counsels from afar"? HE REPLIES: They are the two willow branches, WHICH ARE NETZACH AND HOD AND ARE CALLED 'COUNSELS', since all the counsels of the prophets stem from there and are called 'counsels from afar' SINCE THE PROPHETS RECEIVE FROM NETZACH AND HOD. "In faithfulness and truth" (Yeshayah 25:1): These are two that are one, SINCE THEY ARE the river and the Garden THAT ARE YESOD AND MALCHUT. This RIVER, YESOD, comes out from Eden and this GARDEN, WHICH IS MALCHUT, gets watered from it. We find here IN THIS SCRIPTURAL VERSE: "HASHEM YOU ARE MY ELOHIM," the entire concealed secret meaning of the Faith, AS DEFINED SINCE HASHEM IS CHOCHMAH; "MY ELOHIM" IS BINAH; 'YOU' IS CHESED; 'WONDER' IS THE THREE COLUMNS, CHESED, GVURAH AND TIFERET; 'COUNSEL FROM AFAR' IS NETZACH AND HOD; 'FAITHFULNESS' IS MALCHUT; AND 'TRUTH' IS YESOD.

11. "Bilaam also, of the son of Beor did...slay with the sword"
Rabbi Elazar asks how Bilaam was killed, and he receives a superficial explanation from Rabbi Yitzchak that says he was killed by Pinchas and his people. Rabbi Elazar is not satisfied with this, and Rabbi Shimon says that Bilaam was as powerful and wise in the aspect of the left as Moses was in the higher levels; the question is, then, how were they able to kill him? As Bilaam had praised himself so much, Rabbi Shimon speaks about the verse in Mishlei to do with praising oneself, saying that a person should speak about the Torah so that people will know who he is from his words.

161. Rabbi Elazar asked about Bilaam the wicked, who killed him and how he got killed. Rabbi Yitzchak said, Pinchas and his people killed him, as it says, "And they slew...beside the rest of them" (Bemidbar 31:8). We were taught that in the city of Midian, Bilaam was performing with his witchcraft and that he was flying in the air together with the kings of Midian. If not for the holy gold plate and the prayer of Pinchas that made them drop TO THE GROUND over their slain, THEY WOULD NOT HAVE BEEN VICTORIOUS OVER THEM. That is what is written: "AND THEY SLEW THE KINGS OF MIDIAN, beside the rest of them" and it is written: "Bilaam also, of the son of Beor, the soothsayer, did the children of Yisrael slay with the sword" (Yehoshua 13:22). Rabbi Elazar said to him, I know all this.

161. א״ר אֶלְעָזָר, בִּלְעָם חַיָּיבָא מַאן קָטִיל לֵיהּ, וְהֵיךְ אַקְטִיל. א״ר יִצְחָק, פִּנְחָס וְסִיעָתֵיהּ קַטְלוּהוּ. דִּכְתִיב הָרְגוּ עַל חַלְלֵיהֶם. וְתָנִינָן, בְּקַרְתָּא דְּמִדְיָן הֲוָה עָבִיד בֶּחְכְּמְתָא דְּחַרְשׁוֹי, דְּטָאסִין בַּאֲוִירָא הוּא וּמַלְכֵי מִדְיָן. וְאִלְמְלֵא צִיץ דְּקִדּוּשָׁא, וּצְלוֹתָא דְּפִינְחָס, דַּאֲפִילוּ לְהוֹן עַל קְטִילַיְיָא, הה״ד עַל חַלְלֵיהֶם. וּכְתִיב וְאֶת בִּלְעָם בֶּן בְּעוֹר הַקּוֹסֵם הָרְגוּ בֶּחָרֶב. אָ״ל ר׳ אֶלְעָזָר, כָּל דָּא יְדַעְנָא.

162. Rabbi Shimon said, Elazar, all the sayings of Bilaam, the wicked, are harsh. The friends already explained them, as it is written: "And there arose not a prophet since in Yisrael like Moses" (Devarim 34:10). They said that one such did arise but not in Yisrael, rather among the nations of the world. Who was he? That was Bilaam. We have already explained this matter that just as there is no one like Moses in the higher crowns, there is no one like Bilaam in the lower crowns, this one in the aspect of holiness and that one in the aspect of the left since he had all this in his power and he was so strong in wisdom, a person who praised himself with great power, as is written: "While I go to the meeting yonder (Heb. coh)" (Bemidbar 23:15). THE MEANING IS THAT HE MEANT TO SAY, I will uproot coh, WHICH IS MALCHUT, from here. How were they able, then, to kill him?

162. אר״ש, אֶלְעָזָר, כָּל מִלּוֹי דְּבִלְעָם חַיָּיבָא, תַּקִּיפִין אִינּוּן, וְהָא אוּקְמוּהָ חַבְרַיָּיא, דִּכְתִיב וְלֹא קָם נָבִיא עוֹד בְּיִשְׂרָאֵל כְּמֹשֶׁה, וְאָמְרוּ, בְּיִשְׂרָאֵל לֹא קָם אֲבָל בְּאוּ״ה קָם, וּמַנּוּ. בִּלְעָם, וְהָא אוֹקִימְנָא מִלָּה, מֹשֶׁה לֵית דִּכְוָותֵיהּ, בְּכִתְרִין עִלָּאִין. בִּלְעָם לֵית דִּכְוָותֵיהּ, בְּכִתְרִין תַּתָּאִין. דָּא בְּסִטְרָא דִּקְדוּשָׁה, וְדָא בְּסִטְרָא דִּשְׂמָאלָא. וְאִי כָּל דָּא הֲוָה בִּידֵיהּ, וכ״כ תַּקִּיף בְּחָכְמְתָא, גְּבַר דְּיִשַׁבַּח גַּרְמֵיהּ בְּחֵילָא תַּקִּיף, דִּכְתִיב וְאָנֹכִי אֵקֶרֶה כֹּה, אַעְקַר לְכֹה מֵהַאי. הֵיאַךְ יְכִילוּ לְקַטְלָא לֵיהּ.

163. HE RESPONDS: However, in the book of wisdom of King Solomon, it says as follows that there are three indications, an indication of transgression is jaundice, an indication of nonsense is TOO MUCH talk and an indication that he knows nothing is one who keeps praising himself. This one WHO PRAISES HIMSELF has outdone the rest, since he is a fool. He is SUSPECTED in all sinful transgressions and has all of that.

163. אֶלָּא בְּסִפְרָא דְּחָכְמְתָא דִּשְׁלֹמֹה מַלְכָּא הָכִי אָמַר, תְּלַת סִימָנִין אִינּוּן. סִימַן לַעֲבֵרָה, יְרָקוֹן. סִימַן לַשְׁטוּת, מִלִּין. סִימַן דְּלָא יָדַע כְּלוּם, שַׁבּוּחֵי. וְדָא אַכְרַע לִשְׁאַר, שׁוֹטֶה בְּכָל עֲבֵירוֹת, כֹּלָּא אִית בֵּיהּ.

164. HE ASKS: Yet it is written: "Let another man praise you, and not your own mouth" (Mishlei 27:2), WHICH MEANS that if there is no stranger to praise you, then let your own mouth. HE RESPONDS: It is not so. However, THE EXPLANATION IS if there is no one who recognizes you, open your mouth to speak in matters of Torah. Inform the true things that are in the Torah and then, by opening your mouth in the Torah matters, they will praise your words and they will know who you are. There is nothing in the world that tells as much about a person as when he opens his mouth, and his mouth informs people who he is.

164. וְהָא כְּתִיב יְהַלֶּלְךָ זָר וְלֹא פִיךָ, וְאִם לָא זָר. פִּיךָ. לָאו הָכִי. אֶלָּא אִי לָא הֲוֵי מַאן דְּאִשְׁתְּמוֹדַע לָךְ, אַפְתַּח פּוּמָךְ לְמַלָּלָא בְּאוֹרַיְיתָא, וּלְאוֹדָעָא מִלֵּי קְשׁוֹט בְּאוֹרַיְיתָא. וּכְדֵין פְּתִיחוּ דְּפוּמָךְ בְּאוֹרַיְיתָא, יְשַׁבְּחוּן מִילָּךְ, וְיִנְדְּעוּן מַאן אַנְתְּ, דְּלֵית מִלָּה בְּעָלְמָא דְּיִשְׁתְּמוֹדְעוּן לֵיהּ לב״נ, אֶלָּא בְּזִמְנָא דְּאַפְתַּח פּוּמֵיהּ. פּוּמֵיהּ הוֹדַע לִבְנֵי נָשָׁא מַאן הוּא.

12. "Who hears the words of El"

Rabbi Shimon explains the great power that Bilaam had to influence people by his speech, in which he included a good deal of truth. People thought he was the greatest prophet in the world, and in fact he was able to speak with the highest El, but it was a strange El from the Other Side, not "the" El. We hear about the higher ones who rule over the levels of defilement, to whom Bilaam was connected. When Bilaam was giving speeches about levels of defilement people thought he was speaking about the highest sanctity. Rabbi Shimon shows how the parts of the names Balak and Bilaam were included in each other and in the name Amalek.

165. הַהוּא רָשָׁע דְּבִלְעָם, שַׁבּוּחֵי מְשַׁבַּח גַּרְמֵיהּ בְּכֹלָּא. וּעכ"ד, גְּנִיבוּ דְּדַעְתָּא קָא גָּנִיב, וְאִסְתַּלָּק בְּמִלּוֹי. בְּמִלִּין זְעִירִין, הֲוָה עָבֵיד רַבְרְבִין. מַה דְּאָמַר עַל אִינּוּן דַּרְגִּין מִלִּין מְסָאֲבִין הֲוָה אָמַר, וּקְשׁוֹט אָמַר. אֲבָל הַהוּא רָשָׁע הֲוָה אָמַר וּמְשַׁבַּח גַּרְמֵיהּ בְּאֹרַח סָתִים, וְאִסְתַּלָּק בְּמִלּוֹי, דְּכָל מַאן דְּהֲוָה שָׁמַע, חָשִׁיב דְּאִסְתַּלָּק עַל כָּל נְבִיאֵי עָלְמָא, דִּכְתִיב שׁוֹמֵעַ אִמְרֵי אֵל וְיוֹדֵעַ דַּעַת עֶלְיוֹן. מַאן גֶּבֶר בְּעָלְמָא, דְּהֲוָה שָׁמַע מִפּוּמֵיהּ מִלִּין אִלֵּין, דְּלָא חָשִׁיב דְּלֵית בְּעָלְמָא נְבִיאָה מְהֵימְנָא כְּגִינֵיהּ.

166. וּקְשׁוֹט הֲוָה, וְהָכִי הֲוָה. נָאֶם שׁוֹמֵעַ אִמְרֵי אֵל, הָכִי הֲוָה. וְיוֹדֵעַ דַּעַת עֶלְיוֹן הָכִי הֲוָה. וְהַהוּא רָשָׁע הֲוָה אָמַר עַל דַּרְגִּין דְּאִתְדְּבַק בְּהוּ, שׁוֹמֵעַ אִמְרֵי אֵל, מִלָּה דְּאִיהוּ בִּסְלִיקוּ עִלָּאָה.

167. וְהָכִי אָמַר, שׁוֹמֵעַ אִמְרֵי אֵל, הָאֵל לָא כְּתִיב, דְּהָא הָאֵל תָּמִים דַּרְכּוֹ. אֲבָל סְתָם אֵל, אֵל אַחֵר אִיהוּ. כִּי לֹא תִשְׁתַּחֲוֶה לְאֵל אַחֵר שׁוֹמֵעַ אִמְרֵי אֵל, מִלָּה זְעֵירָא אִיהִי. וְדָמִי לְמַאן דְּלָא יָדַע, דְּאִיהוּ רַב וְעִלָּאָה. שׁוֹמֵעַ אִמְרֵי אֵל, הַהוּא דְּאִקְרֵי אֵל אַחֵר, דִּכְתִיב כִּי לֹא תִשְׁתַּחֲוֶה לְאֵל אַחֵר.

168. וְיוֹדֵעַ דַּעַת עֶלְיוֹן, עַל כָּל דַּרְגִּין דִּמְסָאֲבוּ, אִינּוּן דְּמְנַהֲגֵי אַרְבָּא דְּיַמָּא וּסְעָרָא. אַרְבְּעִין חָסֵר חַד אִינּוּן. וְהַהוּא רַב הַחוֹבֵל, דְּכֻלְּהוּ מִתְנַהֲגֵי עַל יְדוֹי, אִיהוּ עֶלְיוֹן עַל כֻּלְּהוּ. בְּדָא הֲוָה מִתְדְּבַק הַהוּא רָשָׁע, וְאָמַר דְּהֲוָה יָדַע דַּעַת עֶלְיוֹן, דַּרְגָּא דְּאִיהוּ עֶלְיוֹן עַל כֻּלְּהוּ מְנַהֲגֵי אַרְבָּא. מַאן שָׁמַע הָכִי דְּלָא אִתְבְּהִיל בְּדַעְתֵּיהּ, וְיֵימָא דְּלָא הֲוָה כְּגִינֵיהּ בְּעָלְמָא. אֶלָּא הַהוּא רָשָׁע מַשְׁבַּח גַּרְמֵיהּ בְּאֹרַח סָתִים וְאָמַר מִלֵּי קְשׁוֹט, וְגָנִיב דַּעְתָּא דִּבְנֵי עָלְמָא.

165. The evil Bilaam used to venerate himself in everything. With all these, he used to deceive people's minds and reached a high level with his RHETORICAL speeches. He used to make mountains out of molehills. Whatever he said about these levels of filthy speech, he spoke the truth. However, that wicked one used to speak and heap praise upon himself in a disguised manner and give the impression of his greatness through the use of his WORDS UNTIL whoever listened to him would think that he had exceeded above all the prophets of the world, as it says, "The saying of him, who hears the words of El, and knows the knowledge of the most High" (Bemidbar 24:16), which is the person in the world who hears such talk, and couldn't imagine any other prophet in the world as trustworthy.

166. It was indeed true and that is the way it was. "The saying of him who hears the words of El": That was correct and he was versed in higher knowledge that was correctly so. This evil one was speaking of the levels to which he was attached "who hears the words of El." He heard matters that are of the highest level, AND THERE IS NOTHING ELSE LIKE THEM.

167. So he said, "Who hears the words of El." It is not written: 'the El' since "as for the El, His way is perfect" (Tehilim 18:31). However, simply, "El," which is another El, AS IS WRITTEN: "for you shall worship no other El" (Shemot 34:14). THEREFORE, "who hears the words of El" is merely a minor thing, yet to whoever is unaware and does not recognize it, it seems that it is a great and high achievement. "Who hears the words of El" means that El, who is a strange El, is as written: "For you shall worship no other El."

168. "And knows the knowledge of the most High" (Bemidbar 24:16). THE EXPLANATION IS that THE HIGHER ONES over all the levels of defilement are the ones that steer and lead the ship of the sea and the storm WINDS. They are forty minus one. The captain of the ship, who leads them all, is the highest over all. In that HIGHEST one, this wicked one was connected, and about him he said that he knows "the knowledge of the most High," meaning the highest level of all those who steer the ships OF DEFILEMENT. Who could hear his talk and would not become afraid in his mind and say that there was no one like him! However, that wicked one used to acclaim himself in a vague manner and speak truthful words, except that he used to deceive the minds of the people BECAUSE HE USED TO SPEAK ABOUT LEVELS OF DEFILEMENT. AND THE ONES WHO LISTENED THOUGHT THAT HE WAS SPEAKING ABOUT THE HIGHEST SANCTITY.

169. אֲשֶׁר מַחֲזֵה שַׁדַּי יֶחֱזֶה, מַאן דְּשָׁמַע דָּא, חָשִׁיב דְּהַוָה חָמֵי מַה דְּלָא חָמֵי אַחֲרָא בְּעָלְמָא. מַחֲזֵה שַׁדַּי, דָּא עַנְפָא חֲדָא, מֵאינּוּן עַנְפִין דַּהֲווֹ נָפְקִין מִשַּׁדַּי. וְלָמָה. דִּבְחָכְמְתָא דָּא, אַחְזֵי תְּלַת, לְקֻבֵּל ש׳ דְּשַׁדַּי, לְקֻבֵּל תְּלַת עַנְפִין דְּבֵיהּ, וְאַחְזֵי תְּרֵין נְבִיאִין, בְּדֵי עֲרָבוֹת, דְּתַמְכִין בֵּיהּ. לְקֻבֵּל ע׳ תְּרֵין עַנְפִין דְּעֵינָא בִּישָׁא, לְסַתְמָא לוֹן. כַּד אָתָא בָּלָק, אָמַר אֲנָא אֵיכוּל לוֹן. עֲמָלֵק בַּהֲדֵי חָכְמְתָא דָּא אָתָא לְגַבַּיְיהוּ, וְיָכִיל לוֹן.

169. "Who sees the vision of Shadai": Whoever hears this thinks that he actually used to see what no other visionary saw. HOWEVER, "the vision of Shadai" is one branch of the branches that emerge from the name "Shadai." Why IS IT SO? Because among this wisdom OF THEIRS there are seen three BRANCHES, corresponding to the Shin of "Shadai" that correspond to the three branches OF THE SHIN OF SHADAI, WHICH ARE CHESED, GVURAH AND TIFERET. There are seen branches CORRESPONDING to the two prophets, MEANING THE TWO twigs of the willows, WHICH ARE NETZACH AND HOD that support TIFERET AND corresponding to the 72 branches of the evil eye, WHICH CORRESPONDS TO THE NAME OF 72 OF SANCTITY, THAT IS THE SECRET OF THE BENEVOLENT EYE, to block them, AND ALL THIS EXISTS IN CHOCHMAH OF THE KLIPOT. When Balak came, he said to himself, I will be successful against them, since Amalek came to them with this wisdom and was successful against them.

170. וְשָׁדַר לְבִלְעָם, וְא״ל, אֲנָא תְּרֵי אַתְוָון דַּעֲמָלֵק אִית בִּי, דְּאִינּוּן ל״ק, דְּאִינּוּן סִיּוּמָא דַּעֲמָלֵק. אֲנָא לִי ל״ק, ועמלק ל״ק, לִי סִיּוּמָא, וּבָךְ שֵׁירוּתָא ב״ל. א״ל ר״ש, הָכִי אֵימָא שֵׁירוּתָא דְּבָלָק ב״ל, וְשֵׁירוּתָא דְּבִלְעָם ב״ל, שֵׁירוּתָא דְּבָלָק הֲוָה בֵּיהּ בְּבִלְעָם. וְסִיּוּמָא דַּעֲמָלֵק, הֲוָה בֵּיהּ בְּבָלָק, וְסִיּוּמָא דְּבִלְעָם, הֲוָה שֵׁירוּתָא דַּעֲמָלֵק.

170. He sent to Bilaam and said to him, I have within my name the two letters of Amalek, which are Lamed Kof, the ending of the name Amalek. I have for myself Lamed, Kof, and Amalek's ending is Lamed, Kof similar to mine. And you have the beginning, Bet Lamed. Rabbi Shimon said to him, Here is how I say it. The beginning of THE NAME Balak is Bet Lamed and the beginning of the name of Bilaam is Bet Lamed; hence, the beginning of Balak was with Bilaam. The ending OF THE NAME of Amalek, MEANING Lamed Kof, was in Balak and the ending of Bilaam, WHICH IS AM is in the beginning of Amalek. SO WE FIND THAT THE NAME ENDING OF BILAAM WHICH IS AM AND THE NAME ENDING OF BALAK, THAT IS LAMED KOF, ARE THE LETTERS AMALEK.

171. וְאִי תֵּימָא דְּלָא נֵיכוּל לְהוֹן, בְּגִין דְּחַרְשָׁיָא דְּרַבְּהוֹן מֹשֶׁה, דְּהַוָה פָּשִׁיט יְדֵיהּ, הַאי יְדָא אִית בְּאִלֵּין רַבְרְבִין, דְּיַכְלֵי בְּחַרְשִׁין לְאִתְתַּקְפָא יַתִּיר. וְהַיְינוּ דִּכְתִיב וּקְסָמִים בְּיָדָם, בִּידֵיהֶם לָא כְּתִיב, אֶלָּא בְּיָדָם, יְדָא לְקֻבֵּל יְדָא, הָכִי שָׁדַר לֵיהּ בָּלָק לְבִלְעָם.

171. You might say that we cannot succeed against them because of the witchcraft of their master Moses, when he extends his hand, MEANING "MOSES STRETCHED OUT HIS HAND OVER THE SEA" (SHEMOT 14:27) AND OTHER INSTANCES. Here, this hand exists among these chiefs, who are more powerful with witchcraft. This is what is written: "Divination in their hand" (Bemidbar 22:7). It is not written: 'in their hands', but rather: "in their hand," meaning hand against the hand OF MOSES, which is how Balak sent for Bilaam.

172. וּלְהָכִי מַחֲזֵה שַׁדַּי כִּדְאַמְרָן, וּלְהָכִי אִתְעֲנָשׁוּ, וְאִתְעֲנָשׁוּ לְעֵילָא, וְאִקְרוּן מַחֲזֵה, כד״א ומול מֶחֱזֶה אֶל מֶחֱזֶה. עַנְפָא דְּנָפַק מִתַּמָּן. וּמַאן הַהוּא מַחֲזֵה עֻזָּא וְעַזְאֵל, דְּאִינּוּן נוֹפֵל וּגְלוּי עֵינָיִם, וְאִיהוּ מַחֲזֵה שַׁדַּי, דְּהַוָה חָמָא נוֹפֵל וּגְלוּי עֵינָיִם.

172. (SOME MISSING HERE). Therefore, "who sees the vision (Heb. machazeh) of Shadai" is as we explained. Therefore, they were punished and they were punished above, and they were called 'visionaries', as is written: "And light (Heb. mechezeh) was against light" (I Melachim 7:5), which is the branch that emerges from there. Who is that visionary? That is Uza and Azael, who are the "falling down, but having his eyes open" (Bemidbar 24:4) and that is the "the vision of Shadai," which he saw when falling down and with open eyes...(SOME MISSING HERE).

13. Tzelyah who threw down Bilaam

Rabbi Shimon informs his son that Bilaam and his sons flew into the air when they saw Pinchas. A member of the tribe of Dan named Tzelyah flew into the air after him, and having found the correct secret path due to some shouted advice from Pinchas, was able to bring Bilaam to earth. The advice from Pinchas had to do with the serpent, and in the end Tzelyah was only able to kill Bilaam with a sword that had a snake engraved on either side; thus Bilaam died by means of the same force by which he had lived. Rabbi Shimon says that Bilaam's bones rotted and turned into harmful snakes, and even the worms that ate his flesh turned into snakes. The book of Asmodeus says that people can still perform powerful witchcraft with those snakes that are found near the rock where Bilaam died. Rabbi Shimon says that the only thing that has the power to catch one of those snakes is hot semen; this is a secret that Solomon told to the Queen of Sheba.

173. HE INQUIRES: Where was Bilaam at that time? If you say in Midian, why is it written: "And now, behold, I go to my people" (Bemidbar 24:14). If he already left, who placed him in Midian? HE RESPONDS: As soon as that wicked one saw that 24,000 fell from Yisrael due to his advice, TO ALLOW FREEDOM FOR THE WOMEN TO BE IMMORAL WITH YISRAEL, he wished to collect from them his recompense. While he was still there, Pinchas and the chiefs of the army arrived there.

173. אָן הֲוָה בִּלְעָם בְּהַיא שַׁעֲתָא. אִי תֵּימָא בְּמִדְיָן, הָא כְּתִיב וְעַתָּה הִנְנִי הוֹלֵךְ לְעַמִּי. אִי אָזַל לֵיהּ, מַאן יְהַבֵּיהּ בְּמִדְיָן. אֶלָּא הַהוּא רָשָׁע, כֵּיוָן דְּחָמָא דְּנָפְלוּ מִיִּשְׂרָאֵל כ״ד אֶלֶף עַל עֵיטוֹי, אִתְעַכָּב תַּמָּן וַהֲוָה בָּעֵי מִנַּיְיהוּ אַגְרוֹי. וּבְעוֹד דְּאִתְעַכָּב תַּמָּן, אָתָא פִּנְחָס וְרַבְרְבָנֵי חֵילָא לְתַמָּן.

174. As soon as BILAAM noticed Pinchas, he flew into the air and his two sons with him, Yunus and Yumbrus. You might say that they died during the episode of the calf, since they are the ones who created and formed THAT CALF. It was surely so, and it is written: "And there fell of the people that day about 3,000 men" (Shemot 32:28). Didn't they know how to figure and account for such a small number? Haven't we found then accounting for other higher and much greater censuses? The scripture there knew how to count and here it is written: "About 3,000 men," MEANING THAT THEY DID NOT KNOW PRECISELY. It is only because these were the sons of Bilaam, Yunus and Yumbrus, who were equal to 3,000 men.

174. כֵּיוָן דְּחָמָא לְפִנְחָס, פָּרַח בַּאֲוִירָא, וּתְרֵין בְּנוֹהִי עִמֵּיהּ, יוֹנוֹס וְיוֹמְבְּרוֹס. וְאִי תֵּימָא, הָא מִיתוּ בְּעוֹבָדָא דְּעֵגֶל, דְּהָא אִינּוּן עַבְדּוּ. אֶלָּא הָכִי הֲוָה וַדָּאי, וְדָא הוּא דִּכְתִיב, וַיִּפֹּל מִן הָעָם בַּיּוֹם הַהוּא כְּשִׁלֹּשֶׁת אַלְפֵי אִישׁ. וְכִי לָא הֲווֹ יַדְעֵי חוּשְׁבָּנָא זְעֵירָא דָּא, וַהֲרֵי כַּמָּה חוּשְׁבָּנִין אַחֲרָנִין, רַמָּאִין עִלָּאִין וְרַבְרְבָנִין, יָדַע קְרָא לְמִמְנֵי, וְהָכָא כְּשִׁלֹּשֶׁת אַלְפֵי אִישׁ. אֶלָּא אִינּוּן בְּנוֹי דְּבִלְעָם, יוֹנוֹ״ס וְיוֹמְבְּרוֹ״ס, דַּהֲווֹ שַׁקְלֵי כְּשִׁלֹּשֶׁת אַלְפֵי אִישׁ.

175. HE RESPONDS: It is only because that wicked one knew all the magic in the world and he even took the sorcery of his sons, in which they were accustomed. With those, he flew in the air and ascended. Pinchas saw him, a person flying in the air and vanishing in the air. He raised his voice to the members of his army and said, Is there anyone who is capable of flying and chasing after that wicked one, who is no other than Bilaam himself? They saw him flying.

175. אֶלָּא הַהוּא רָשָׁע, כָּל חַרְשִׁין דְּעָלְמָא הֲוָה יָדַע, וְנָטַל אוֹף הָכִי חַרְשִׁין דִּבְנוֹי, דַּהֲווֹ רְגִילִין בְּהוּ, וּבְהוּ טָאס וְאִסְתְּלַק. פִּנְחָס חָמָא לֵיהּ, דְּהֲוָה ב״נ חַד טָס בַּאֲוִירָא, וַהֲוָה מִסְתְּלַק בַּאֲוִירָא מֵעֵינָא, רָמָא קָלָא לִבְנֵי חֵילָא, אָמַר אִית מַאן דְּיָדַע לְמִפְרַח אֲבַתְרֵיהּ דְּהַהוּא רָשָׁע, דְּהָא בִּלְעָם אִיהוּ, חָמוּ לֵיהּ דְּהֲוָה טָאס.

176. Tzelyah, a member from Dan's tribe, rose and took charge of the powers that are dominant over witchcraft, and flew after him. When the wicked one noticed him, he took another course in the air and penetrated five other layers of air in that course. He rose higher and disappeared from eyesight. At that point, Tzelyah came into danger and was distressed, since he did not know what to do.

176. צַלְיָה בְּרֵיהּ דְּשִׁבְטָא דְּדָן, קָם וְנָטַל שָׁלְטָנוּ דְּשַׁלִּיט עַל חַרְשִׁין, וּפְרַח בַּתְרֵיהּ. כֵּיוָן דְּחָמָא לֵיהּ הַהוּא רָשָׁע, עֲבַד אָרְחָא אוֹחֲרָא בַּאֲוִירָא, וּבְקַע חָמֵשׁ אֲוִירִין בְּהַהוּא אֹרַח, וְאִסְתַּלָּק וְאִתְכַּסִּי מֵעֵינָא, כְּדֵין אִסְתַּכֵּן צַלְיָה בְּהַהִיא שַׁעֲתָא, וַהֲוָה בְּצַעֲרָא דְּלָא הֲוָה יָדַע מַה יַּעְבִּיד.

177. Pinchas raised his voice and shouted to him, The shadow of the crocodiles that crouch over all the snakes turn over in your hair. TZELYAH instantly knew and discovered that other path, and entered into it. BILAAM immediately appeared and they both descended in front of Pinchas.

177. רָמָא לֵיהּ קָלָא פִּנְחָס וְאָמַר, טוּלָא דְּתַנִּינַיָּא דְּרַבְּעִין עַל כָּל חִוְיָין, הַפּוֹךְ בְּמִזְיָיךְ. מִיַּד יָדַע וְגַלֵּי הַהוּא אַחֲרָא, וְעָאל לְגַבֵּיהּ. מִיַּד אִתְגְּלֵי, וְנַחְתּוּ תַּרְוַוֵיהוּ קַמֵּיהּ דְּפִנְחָס.

178. תָּא חֲזֵי, הַהוּא רָשָׁע כְּתִיב בֵּיהּ וַיֵּלֶךְ שָׁפִי, דָּא הוּא עֶלְיוֹן דְּדַרְגִּין דִּילֵיהּ, חִוְיָא דְּכוּרָא. צַלְיָה נָטַל תְּרֵין, דְּכַר וְנוּקְבָא. וּבְהַהוּא שַׁלִּיט עָלֵיהּ, בְּגִין דְּשַׁלְטָנוּ דְּשַׁלִּיט עָלַיְיהוּ נָטַל, וְאִתְכַּפְיָין קַמֵּיהּ. וְדָא הֲוָה שְׁפִיפוֹן עֲלֵי אֹרַח. עַל הַהוּא אֹרַח, דְּעָבֵד הַהוּא רָשָׁע, דִּכְתִיב יְהִי דָן נָחָשׁ עֲלֵי דֶּרֶךְ, דָּא שִׁמְשׁוֹן. שְׁפִיפוֹן עֲלֵי אֹרַח, דָּא צַלְיָה.

178. Come and see that wicked one, about whom it is written: "And he went to a steep place (Heb. shefi)" (Bemidbar 23:3). This is one of his higher levels, which is the male snake. Tzelyah took both male and female and, through this, he was able to overpower him, because he took over the charge that was dominating them and they were subjugated to him. This was "an adder (Heb. shefifon) in the path" (Beresheet 49:17), which is on the same path that this wicked one went, as is written: "Dan shall be a serpent by the way" (Ibid.), which refers to Samson. "An adder in the path" refers to Tzelyah.

179. הַנּוֹשֵׁךְ עִקְּבֵי סוּס, דָּא עִירָה, דְּהֲוָה בַּהֲדֵיהּ דְּדָוִד, דְּהֲוָה אָתֵי מִדָּן, וּבְגִינֵיהּ, תַּלְיָא גְּבוּרָתֵיהּ בְּדָוִד, דִּכְתִיב וַיְעַקֵּר דָּוִד אֶת כָּל הָרֶכֶב. וַיִּפּוֹל רוֹכְבוֹ אָחוֹר, דָּא שְׂרָיָה, דְּזַמִּין לְמֵיתֵי בַּהֲדֵי מְשִׁיחָא דְּאֶפְרַיִם, וְאִיהוּ הֲוֵי מִשְׁבְּטָא דְּדָן, וְזַמִּין אִיהוּ לְמֶעְבַּד נוּקְמִין וּקְרָבִין בִּשְׁאַר עַמִּין. וְכַד דָּא יְקוּם, כְּדֵין מְחַכֶּא לְפוּרְקָנָא דְּיִשְׂרָאֵל, דִּכְתִיב לִישׁוּעָתְךָ קִוִּיתִי יְיָ׳. ואע״ג דְּאוֹקְמוּהָ לְהַאי קְרָא, אֲבָל בְּרִירוּ דְּמִלָּה כְּמָה דְּאִתְּמַר, וּכְמָה דְּאוֹקְמוּהָ. וְעַל דָּא אָתָא קְרָא וְאוֹכַח.

179. "That bites the horse's heels" (Ibid.): This refers to Ira, who was with David, whose descent was from the tribe of Dan. Through his merit, David's might balanced in his favor, as is written: "And David lamed all the chariot horses" (II Shmuel 8:4). "So that his rider shall fall backwards" (Beresheet 49:17) refers to Srayah, who is destined to come with Messiah, son of Ephraim. He will be a descendant of Dan's tribe and he is destined to take revenge and do wars with the rest of the nations. When this one rises, you will wait for the redemption of Yisrael, as is written: "I wait for Your salvation, Hashem" (Ibid.). Although this verse has already been explained, the definition of it is as we mentioned and as was explained. The verse in the scripture is proof of this.

180. כֵּיוָן דְּנָחַת הַהוּא רָשָׁע לְקַמֵּי פִּנְחָס, אָמַר לֵיהּ, רָשָׁע, כַּמָּה גְּלְגּוּלִין בִּישִׁין עַבְדַּת, עַל עַמָּא קַדִּישָׁא. אָמַר לֵיהּ לְצַלְיָה, תָּא וְקַטְלֵיהּ, וְלָא בִּשְׁמָא, דְּלָא אִתְחֲזֵי הַאי, לְאַדְכָּרָא עָלֵיהּ קְדוּשָׁה עִלָּאָה, בְּגִין דְּלָא תִּיפּוּק נִשְׁמָתֵיהּ, וְתִתְכְּלִיל בְּמִלִּין דְּדַרְגִּין קַדִּישִׁין, וְתִתְקַיֵּים בֵּיהּ מַה דְּאָמַר תָּמוּת נַפְשִׁי מוֹת יְשָׁרִים.

180. When the wicked one landed in front of Pinchas, he said to him, You evil one, how many evils have you inflicted on this holy nation? He told Tzelyah, Get up and kill him, but not by the Name, since he is not worthy to have the high holy mentioned upon him, in order that his soul should not emerge and be included in words of holy levels, because then it would become fulfilled as he wished and said, Let me die the death of the righteous.

181. בְּהַהוּא שְׁעָתָא עָבֵד בֵּיהּ כַּמָּה זִינֵי מוֹתָא, וְלָא מִית, עַד דְּנָטַל חַרְבָּא דַּהֲוָה חָקִיק עֲלוֹי חִוְיָא מֵהַאי סִטְרָא, וְחִוְיָא מֵהַאי סִטְרָא. אָ״ל פִּנְחָס, בְּדִילֵיהּ קְטוֹל לֵיהּ, וּבְדִילֵיהּ יְמוּת. כְּדֵין קָטַל לֵיהּ, וְיָכִיל לֵיהּ. דְּכַךְ אָרְחוֹי דְּהַהוּא סִטְרָא, מַאן דְּאָזַל אֲבַתְרָאָה, בָּהּ יְמוּת, וּבָהּ תִּפּוּק נִשְׁמָתֵיהּ, וּבָהּ תִּתְכְּלִיל. וְהָכִי מִית בִּלְעָם, וְדַיְינֵי לֵיהּ בְּדִינִין בְּהַהוּא עָלְמָא, וְלָא אִתְקְבִיר לְעָלְמִין. וְגַרְמוֹי כֻּלְּהוּ אִתְרְקָבוּ, וְאִתְעֲבִידוּ כַּמָּה חִוְיִין מְזוּהֲמִין, מְנַזְּקֵי שְׁאַר בְּרִיְּין, וַאֲפִילוּ תּוֹלַעְתִּין דַּהֲווֹ אַכְלֵי בְּשְׂרֵיהּ, אִתְהַדְּרוּ חִוְיִין.

181. At that moment, he tried to kill him in a variety of ways, but he didn't die until he took the sword that had a snake engraved on either side. Pinchas told him, Kill him with his own and by his own cause he will die. He then killed him and prevailed over him, since that is the manner of that side. Whoever follows it dies through it. Through it, his soul will leave and with it, HIS SOUL will be gathered. That is precisely how Bilaam died. He gets judged in the sentences of that world and never gets buried. And all his bones get rotten and turn into many filthy snakes that are harmful to other creatures. Even the worms that eat his flesh turn into snakes.

182. אַשְׁכַּחְנָא בְּסִפְרָא דְּאַשְׁמוֹדָאי, דְּיָהַב לֵיהּ לִשְׁלֹמֹה מַלְכָּא, דְּכָל מַאן דַּהֲוָה בָּעֵי לְמֶעְבַּד חַרְשִׁין תַּקִּיפִין סְתִימִין דְּעֵינָא. אִי יָדַע טְנָרָא דְּנָפַל תַּמָּן בִּלְעָם, יִשְׁכַּח מֵאִינּוּן חִוְיִין דַּהֲווֹ מִגַּרְמוֹי דְּהַהוּא רָשָׁע, אִי יַקְטִיל חַד מִנַּיְיהוּ, רֵישָׁא דִּילֵיהּ בֵּיהּ יַעְבֵּיד חַרְשִׁין עִלָּאִין, בְּגוּפָא דִּילֵיהּ חַרְשִׁין אַחֲרָנִין, בִּזְנָבָא דִּילֵיהּ חַרְשִׁין אַחֲרָנִין. תְּלַת זִינֵי חַרְשִׁין, אִית בְּכָל חַד וְחַד.

183. מַלְכַּת שְׁבָא כַּד אָתַת לְגַבֵּי שְׁלֹמֹה, מֵאִינּוּן מִלִּין דְּשָׁאֵילַת לִשְׁלֹמֹה, אַמְרַת, גַּרְמָא דְּחִוְיָא דְּתֵלַת חַרְשִׁין בְּמַה נְתְפַּס. מִיָּד לֹא הָיָה דָּבָר נֶעְלָם מִן הַמֶּלֶךְ אֲשֶׁר לֹא הִגִּיד לָהּ, אִיהִי שְׁאֵילַת עַל דָּא, וְהַוַּת אִצְטְרִיכַת לְאִינּוּן חִוְיִין. וְלָא יְכִילַת לְנַטְלָא חַד מִנַּיְיהוּ. מָה אָתִיב לָהּ מִלִּין דַּהֲווֹ בְּלִבָּהּ. כַּךְ אוֹדַע לָהּ, דִּכְתִיב וַיַּגֶּד לָהּ שְׁלֹמֹה אֶת כָּל דִּבְרֵיהָ. אִינּוּן חִוְיִין, לָא יַכְלִין לוֹן כָּל בְּנֵי עָלְמָא, בַּר מִמִּלָּה דְּרָזָא חֲדָא, וּמַאי אִיהוּ. שִׁכְבַת זֶרַע רוֹתַחַת.

184. וְאִי תֵּימָא מַאן יָכִיל. אֶלָּא, בְּשַׁעֲתָא דְּהַהוּא שִׁכְבַת זֶרַע אַפִּיק ב״נ, כַּד אִיהוּ בְּתִיאוּבְתָּא, אַפִּיק לָהּ לִשְׁמָא דְּהַהוּא חִוְיָא, בִּרְעוּתָא דְּתִיאוּבְתָּא. כַּד נָפִיק בִּרְתִיחוּ, נַטְלֵי לֵיהּ מִיָּד בִּלְבוּשָׁא חֲדָא, וְהַהוּא לְבוּשָׁא זַרְקִין לְגַבֵּי חִוְיָא, מִיָּד כָּפִיף רֵישֵׁיהּ, וְתַפְסָן לֵיהּ, כְּמָה דְּתָפִיס תַּרְנְגוֹלָא דְּבֵיתָא. וְאִי בְּכָל מָאנֵי קְרָבִין דְּעָלְמָא, יִגְחוּן בְּחַד מִנַּיְיהוּ, לָא יַכְלִין לֵיהּ. וּבְהַאי, לָא אִצְטְרִיךְ ב״נ בְּעָלְמָא מָאנֵי קְרָבָא, וְלָא מִלָּה אַחֲרָא וְלָא אִצְטְרִיךְ לְאִסְתַּמְרָא מִנַּיְיהוּ דְּהָא כֻּלְּהוּ אִתְכַּפְיָין לְגַבֵּיהּ. כְּדֵין אִתְדַּבְּקוּ אִינּוּן מִלִּין בְּלִבָּהּ, וְתָאִיבַת לְהַאי.

185. מִכָּאן וּלְהָלְאָה אֶלְעָזָר בְּרִי, קוּדְשָׁא בְּרִיךְ הוּא עָבֵד מַה דְּעָבֵד בְּהַהוּא חַיָּיבָא, וְרָזִין סְתִימִין אִלֵּין, לָא אִצְטְרִיכוּ לְגַלָּאָה, אֲבָל בְּגִין דְּחַבְרַיָּיא דְּהָכָא יִנְדְּעוּן אָרְחִין סְתִימִין דְּעָלְמָא, גְּלֵינָא לְכוּ. דְּהָא כַּמָּה נְמוּסִין סְתִימִין אִינּוּן בְּעָלְמָא, וּבְנֵי נָשָׁא לָא יַדְעִין, וְאִינּוּן פְּלִיאָן סְתִימִין, רַבְרְבָן וְעִלָּאִין. עָלֵיהּ, וְעַל דְּדָמֵי לֵיהּ, קָרָאן וְשֵׁם רְשָׁעִים יִרְקָב. זַכָּאִין אִינּוּן זַכָּאֵי קְשׁוֹט, עָלַיְיהוּ כְּתִיב, אַךְ צַדִּיקִים יוֹדוּ לִשְׁמֶךָ וְגוֹ׳.

182. I found in the book of Asmodeus, which he gave to King Solomon, that whoever wants to perform powerful magic that is unobservable by the eye, if he knows the rock where Bilaam had his downfall, he will locate there some of these snakes that resulted from the bones of that evil one. If he kills one of those SNAKES, he could perform high-level sorcery with its head, other magic with its body and different witchcraft with its tail. Each one contains three types of witchcraft.

183. When the queen of Sheba came to Solomon, ONE of the things that she asked Solomon WAS, How do you catch a bone of a snake that contains three sorceries? Instantly, "there was not anything hid from the king, which he told her not" (I Melachim 10:3). She asked about this and she required these snakes, but she could not capture one of them. What did he respond to her about these items that were at her heart, AS IT SAYS, "SHE SPOKE TO HIM OF ALL THAT WAS IN HER HEART" (Ibid. 2)? This is what he informed her, as it says, "And Solomon answered her all her questions" (Ibid. 3). HE SAID, None of the world's inhabitants have power against those snakes, except for one secret thing. What is it? It is boiling hot semen.

184. If you wonder who has the power, it is only when a man is full of desire and he issues that semen that gets expelled willfully and with desire for the purpose of defeating that snake. When it spurts out in boiling heat, they take it immediately in a wrapping, and that wrapping gets thrown onto the snake. Instantly, it bows down its head and they catch it, similar to the way they grab the domesticated rooster. EVEN if they would prepare all their battle gear against one of them, they would not be successful. But when you do this, there is no need for any person in the world to use weapons, or any other thing, and he does not need to be constantly on watch against them, because they all become subservient to him. Then these words touched the heart OF THE QUEEN OF SHEBA, and she desired it.

185. From here on, my son Elazar, the Holy One, blessed be He, did what he did with that wicked one, BILAAM. There is no need to reveal these hidden secrets; however, in order that the friends here should know things that are concealed in the world, I revealed them to you since there are so many concealed laws in the world of which people are unaware, and they are highly concealed great wonders. ABOUT BILAAM and about those comparable to him, we say, "But the name of the wicked shall rot" (Mishlei 10:7). Praised are the truly just, for the scripture says about them: "Surely the righteous shall give thanks to Your name..." (Tehilim 140:14).

14. A prayer to Moses, a prayer to David, a prayer to the poor

Rabbi Aba talks about the prayer of Moses, the prayer of David and the prayer of the poor that is the most important of the three. The prayer of the poor is heard above all others because God is always close to the broken-hearted, and destitute people are always broken-hearted. God delays all other prayers until he has heard their supplications, and, because he knew this, David referred to himself as poor when he was praying. Rabbi Elazar says that all people should do this in order to be heard.

186. "Come now therefore, I pray you, curse me this people..." (Bemidbar 22:6). Rabbi Aba opened the discussion with the verse: "A prayer of the afflicted (poor), when he faints..." (Tehilim 102:1). There are three for whom the expression "prayer" is written and this subject was already explained. One is Moses, one is David and one is the poor man that was included with them and was together with them. You may say that we also find it written: "A prayer of the prophet Habakkuk" (Chavakuk 3:1), for a total of four. HE RESPONDS: that of Habakkuk is not SAID for the reason of prayer, even though the word prayer is written about it, it is rather praise and thanks for the Holy One, blessed be He, for having revived him and performed with him miracles and mighty deeds since he was the son of Shunamit, WHOM ELISHA BROUGHT BACK TO LIFE.

186. וְעַתָּה לְכָה נָא אָרָה לִי אֶת הָעָם הַזֶּה וְגוֹ׳. ר׳ אַבָּא פָּתַח, תְּפִלָּה לְעָנִי כִּי יַעֲטוֹף וְגוֹ׳, תְּלַת אִינּוּן דִּכְתִיב בְּהוּ תְּפִלָּה. וְאוֹקְמוּהָ מִלָּה דָּא, חַד הֲוָה מֹשֶׁה, וְחַד הֲוָה דָוִד, וְחַד עָנִי, דְּאִתְכְּלִיל בְּהוּ, וְאִתְחַבָּר בְּהוּ. וְאִי תֵּימָא, הָא כְּתִיב תְּפִלָּה לַחֲבַקּוּק הַנָּבִיא הָא אַרְבָּע אִינּוּן. אֶלָּא חֲבַקּוּק לָאו בְּגִין תְּפִלָּה הֲוָה, וואע״ג דִּכְתִיב בֵּיהּ תְּפִלָּה, תּוּשְׁבַּחְתָּא וְהוֹדָאָה אִיהוּ לְקוּדְשָׁא בְּרִיךְ הוּא, עַל דְּאַחֲיָא לֵיהּ, וַעֲבַד עִמֵּיהּ נִסָּיוֹן וּגְבוּרָן, דְּהָא בְּרֵיהּ דְּשׁוּנַמִּית הֲוָה.

187. However, there are three that are considered a prayer: "A prayer of Moses the man of Elohim" (Tehilim 90:1). This prayer has no comparable equal by any other person. "A prayer of David" (Ibid. 86:1): This prayer has no comparable equal by any other king. "A prayer of the poor" (Ibid. 102:1) is one prayer of the three mentioned. Which is the most important? One says, "A prayer of the poor": this prayer takes priority over Moses' prayer, is before David's prayer and preempts all other prayers of the world.

187. אֲבָל ג׳ אִינּוּן דְּאִקְרוּן תְּפִלָּה. תְּפִלָּה לְמֹשֶׁה אִישׁ הָאֱלֹהִים, תְּפִלָּה דָּא דְּלֵית כְּגִינֵיהּ בְּבַר נָשׁ אַחֲרָא. תְּפִלָּה לְדָוִד, תְּפִלָּה דָּא אִיהִי תְּפִלָּה, דְּלֵית כְּגִינֵיהּ בְּמַלְכָּא אַחֲרָא. תְּפִלָּה לְעָנִי, תְּפִלָּה אִיהִי מֵאִינּוּן ג׳. מַאן חֲשִׁיבָא מִכֻּלְּהוּ. הֲוֵי אֵימָא תְּפִלָּה דְּעָנִי. תְּפִלָּה דָּא, קָדִים לַתְּפִלָּה דְּמֹשֶׁה. וְקָדִים לַתְּפִלָּה דְּדָוִד, וְקָדִים לְכָל שְׁאַר צְלוֹתִין דְּעָלְמָא.

188. HE INQUIRES: What is the reason? HE REPLIES: Because the poor man is broken-hearted and it is written: "Hashem is near to them who are of a broken heart" (Ibid. 34:19). The destitute has constant complaints with the Holy One, blessed be He, and the Holy One, blessed be He, listens and pays attention to his words. As soon as the poor man says his prayer, He opens all the windows of the firmament, and all the rest of the prayers rising above get pushed away by that destitute, broken-hearted man, as is written: "A prayer of the afflicted, when he faints (Heb. ya'atof, also: 'delays')..." It should have said, 'When he is covered (Heb. yit'ataf)'. Why "when he faints"? It can only be EXPLAINED that he causes the delay, because all other prayers do not enter in until his prayer enters.

188. מ״ט. בְּגִין דְּעָנִי אִיהוּ תְּבִיר לִבָּא. וּכְתִיב, קָרוֹב יְיָ׳ לְנִשְׁבְּרֵי לֵב וְגוֹ׳. וּמִסְכְּנָא עָבִיד תָּדִיר קְטָטָה בְּקוּדְשָׁא בְּרִיךְ הוּא. וְקוּדְשָׁא בְּרִיךְ הוּא אָצִית וְשָׁמַע מִלּוֹי. כֵּיוָן דְּצַלֵּי צְלוֹתֵיהּ, פָּתַח כָּל כַּוֵּי רְקִיעִין, וְכָל שְׁאַר צְלוֹתִין דְּקָא סַלְקִין לְעֵילָא, דָּחֵי לוֹן הַהוּא מִסְכְּנָא תְּבִיר לִבָּא, דִּכְתִיב תְּפִלָּה לְעָנִי כִּי יַעֲטוֹף. כִּי יִתְעַטֵּף מִבָּעֵי לֵיהּ, מַאי כִּי יַעֲטוֹף אֶלָּא אִיהוּ עָבִיד עִטּוּפָא לְכָל צְלוֹתִין דְּעָלְמָא, וְלָא עָאלִין עַד דְּצְלוֹתָא דִּילֵיהּ עָאלַת.

189. The Holy One, blessed be He, said, 'Let all the prayers get delayed and this prayer should rise to Me. I do not require a court session to intervene between us. Let all his complaints come directly to Me, and I and he shall settle it on our own, exclusively.' And the Holy One, blessed be He, is left alone with these complaints in that prayer, as is written: "And pours out his complaint before Hashem" (Tehilim 102:1), assuredly "before Hashem."

189. וְקוּדְשָׁא בְּרִיךְ הוּא אָמַר, יִתְעַטְּפוּן כָּל צְלוֹתִין, וּצְלוֹתָא דָּא תֵּיעוּל לְגַבָּאי. לָא בָּעֵינָא הָכָא בֵּי דִינָא דִּידוּנוּן בֵּינָנָא, קַמָּאי לִיהֲוֵי תַּרְעוּמִין דִּילֵיהּ, וַאֲנָא וְהוּא בִּלְחוֹדָנָא. וְקוּדְשָׁא בְּרִיךְ הוּא אִתְיַיחַד בִּלְחוֹדוֹי, בְּאִינּוּן תּוּרְעָמִין, בְּהַהוּא צְלוֹתָא, דִּכְתִיב וְלִפְנֵי יְיָ׳ יִשְׁפּוֹךְ שִׂיחוֹ. לִפְנֵי יְיָ׳ וַדַּאי.

190. כָּל חֵילֵי שְׁמַיָּא שָׁאֲלִין אִלֵּין לְאִלֵּין, קוּדְשָׁא בְּרִיךְ הוּא בְּמַאי אִתְעֲסַק, בְּמַאי אִשְׁתְּדַל. אֲמְרִין, אִתְיַחֲדָא בְּתִיאוּבְתָּא בְּמָאנִין דִּילֵיהּ, כֻּלְּהוּ לָא יָדְעוּ מָה אִתְעֲבִיד מֵהַהוּא צְלוֹתָא דְּמִסְכְּנָא, וּמִכָּל אִינּוּן תּוּרְעָמִין דִּילֵיהּ. דְּלֵית תִּיאוּבְתָּא לְמִסְכְּנָא, אֶלָּא כַּד שָׁפִיךְ דְּמִעוֹי בְּתוּרְעָמוּ, קֳמֵי מַלְכָּא קַדִּישָׁא. וְלֵית תִּיאוּבְתָּא לְקוּדְשָׁא בְּרִיךְ הוּא, אֶלָּא כַּד מְקַבֵּל לוֹן, וְאוּשְׁדוּ קֳמֵיהּ וְדָא אִיהִי צְלוֹתָא, דְּעָבִיד עִטּוּפָא לְכָל צְלוֹתִין דְּעָלְמָא.

190. All the hosts of heaven inquire one of the other; what is the Holy One, blessed be He, dealing with, what is he striving with? They reply TO THEM, He is concentrating on His vessels, MEANING THE BROKEN-HEARTED, desiring to be alone with them. Everyone is not aware of what is accomplished from the destitute's prayer and all his complaints, since there is no other desire for the poor except when he spills his tears in displeasure in front of the Holy King. There is no desire for the Holy One, blessed be He, except when He accepts them and they are poured before Him. That is a prayer that causes delay to all the prayers of the world.

191. מֹשֶׁה צַלֵּי צְלוֹתֵיהּ, וְאִתְעַכָּב כַּמָּה יוֹמִין בְּהַאי תְּפִלָּה. דָּוִד חָמָא, דְּכָל כַּוִּין, וְכָל תַּרְעֵי שְׁמַיָּא, כֻּלְּהוּ זְמִינִין לְאַפְּתְּחָא לְמִסְכְּנָא, וְלֵית בְּכָל צְלוֹתִין דְּעָלְמָא, דְּקוּדְשָׁא בְּרִיךְ הוּא אָצִית מִיָּד, כְּצְלוֹתָא דְּמִסְכְּנָא, כֵּיוָן דְּחָמֵי הַאי עָבֵד גַּרְמֵיהּ עַנְיָא וּמִסְכְּנָא פָּשַׁט לְבוּשָׁא דְּמַלְכוּתָא, וְיָתִיב בְּאַרְעָא כְּמִסְכְּנָא. אָמַר תְּפִלָּה. דְּכְתִיב, תְּפִלָּה לְדָוִד הַטֵּה יְיָ׳ אָזְנְךָ עֲנֵנִי. וְאִי תֵּימָא אֲמַאי. בְּגִין כִּי עָנִי וְאֶבְיוֹן אָנִי. אָ״ל קוּדְשָׁא בְּרִיךְ הוּא, דָּוִד, וְלָאו מַלְכָּא אַנְתְּ, וְשַׁלִּיטָא עַל מַלְכִין תַּקִּיפִין, וְאַתְּ עָבִיד גַּרְמָךְ עָנִי וְאֶבְיוֹן. מִיַּד אַהְדָּר צְלוֹתֵיהּ בְּגַוְונָא אַחֲרָא, וְשָׁבַק מִלָּה דְּאֶבְיוֹן וְעָנִי, וְאָמַר שָׁמְרָה נַפְשִׁי כִּי חָסִיד אָנִי. ועכ״ד כֹּלָּא הֲוָה בֵּיהּ בְּדָוִד.

191. Moses poured forth his prayer and was held up for several days due to this prayer, BECAUSE OF THE BESEECHING OF THE POOR MAN. David saw that all the windows and gates of heaven were ready to open to the prayer of the poor. There exists no other prayer in the world to which the Holy One, blessed be He, will give His immediate attention as to the poor man's prayer. As soon as he noticed this, he made himself poor and destitute, removed his royal attire, sat on the ground like the destitute, and said the prayer as it is written: "A prayer of David. Incline Your ear, Hashem, hear me" (Tehilim 86:1). If you say why, it is "for I am poor and needy" (Ibid.). The Holy One, blessed be He, replied to him, 'David, aren't you king and ruler over mighty kings, and you make yourself out to be poor and needy.' Immediately, he returned to pray in another manner and left out the words poor and needy, and said, "Preserve my soul; for I am pious" (Ibid. 2) despite all this that was in David, BOTH POOR AND DEVOUT.

192. אָמַר לֵיהּ רִבִּי אֶלְעָזָר, שַׁפִּיר קָאֲמַרְתְּ. וְעַ״ד אִצְטְרִיךְ לֵיהּ לְבַר נָשׁ דְּצַלֵּי צְלוֹתֵיהּ, לְמֶעְבַּד גַּרְמֵיהּ עָנִי, בְּגִין דְּתִיעוּל צְלוֹתֵיהּ בְּכֻלָּא דְּכָל עֲנִיִּים. דְּהָא כָּל נְטוּרֵי תַּרְעִין, לָא שַׁבְקִין הָכִי לְמֵיעָאל, כְּמָה דְּשָׁבְקִין לְמִסְכְּנִין, דְּהָא בְּלָא רְשׁוּתָא עָאלִין. וְאִי עָבִיד בַּר נָשׁ גַּרְמֵיהּ, וְשַׁוִּי רְעוּתֵיהּ תְּדִיר כְּמִסְכְּנָא, צְלוֹתֵיהּ סַלְקָא, וְאִעְרָעַת בְּאִינּוּן צְלוֹתִין דְּמִסְכְּנִין, וְאִתְחַבְּרַת בְּהוּ, וְסַלְקַת בַּהֲדַיְיהוּ, וּבְכֻלָּא דְּלְהוֹן עָאלַת, וְאִתְקַבְּלַת בִּרְעוּתָא קֳמֵי מַלְכָּא קַדִּישָׁא.

192. Rabbi Elazar said to him, You spoke well. Therefore, the person who puts forth his prayers must make himself poor, so that his prayers will be worthy to enter among the prayers of all the poor. All the guardians of the gates do not allow them, THAT IS ALL THE OTHER PRAYERS IN THE WORLD, to just simply enter as they allow the poor one's prayer, since they enter without permission. If a person makes himself poor and desires constantly to be poor, his prayer ascends and meets up with the poor's prayers. It joins up with them and rises together with them, and enters in combination with theirs. And it is received with willingness before the Holy King.

15. Four ways: The poor, the devout, servants, those who sanctify Hashem

Rabbi Elazar goes on to say that King David placed himself among the poor, the pious, the servants, and those who are willing to sacrifice their souls for the sanctification of God's name. We learn that when people are confessing and repenting they do not have to worry about the sins they don't remember, just the ones they do. Rabbi Elazar says that all people need to do as King David did, and that acting as a servant to God includes being pious, poor and willing to offer one's soul for the glorification of God. When someone has done all these things with a willing heart he is acceptable to God, and God calls him His servant and listens to his prayers. The rabbis talks further about the meaning of 'servant' and what the effect of prayer is. They describe the times each day when the Other Side wanders around the world and during which people should pray. The Other Side brings darkness but the windows of the upper lights are opened above those who are praying, and these lights are dispersed over their heads. Anyone who has not come to the synagogue at this time of prayer "walks in darkness" since he is under the dominion of the Other Side.

193. דָּוִד מַלְכָּא, שַׁוִּי גַּרְמֵיהּ בְּאַרְבָּעָה אָרְחִין, שַׁוִּי גַּרְמֵיהּ בַּהֲדֵי מִסְכְּנֵי. שַׁוִּי גַּרְמֵיהּ בַּהֲדֵי חֲסִידִים. שַׁוִּי גַּרְמֵיהּ בַּהֲדֵי עֲבָדִים. שַׁוִּי גַּרְמֵיהּ בַּהֲדֵי אִינּוּן דְּמַסְרֵי גַּרְמֵיהוּ וְנַפְשַׁיְיהוּ עַל קְדוּשַׁת שְׁמֵיהּ. שַׁוִּי גַּרְמֵיהּ בַּהֲדֵי מִסְכְּנָא. דִּכְתִיב כִּי עָנִי וְאֶבְיוֹן אָנִי. שַׁוִּי גַּרְמֵיהּ בַּהֲדֵי חֲסִידִים, דִּכְתִיב שָׁמְרָה נַפְשִׁי כִּי חָסִיד אָנִי. בְּגִין דְּאִצְטְרִיךְ לֵיהּ לְבַר נָשׁ, דְּלָא לְשַׁוְּאָה גַּרְמֵיהּ רָשָׁע. וְאִי תֵּימָא אִי הָכִי לָא יְפָרֵט חֲטָאוֹי לְעָלְמִין. לָאו הָכִי. אֶלָּא כַּד יְפָרֵט חֲטָאוֹי, כְּדֵין אִיהוּ חָסִיד, דְּאָתֵי לְקַבְּלָא תְּשׁוּבָה, אַפִּיק גַּרְמֵיהּ מִסִּטְרָא בִּישָׁא, דַּהֲוָה בְּטִנּוּפָא דִּילֵהּ עַד הַשְׁתָּא, וְהַשְׁתָּא אִתְדְּבַק בִּימִינָא עִלָּאָה, דְּאִיהִי פְּשׁוּטָה לְקַבְּלָא לֵיהּ.

193. **King David has placed himself in four ways. He placed himself with the poor, he placed himself with the devout, he placed himself with the servants and he placed himself with those who are willing to sacrifice themselves and their souls for the sanctification of the name of Hashem. He placed himself with the poor, as is written: "For I am poor and needy" (Tehilim 86:1). He placed himself with the devout, as is written: "Preserve my soul; for I am pious" (Ibid. 2), since a person must not place himself as a wicked one. If you contemplate that he will never confess and repent his sins, SINCE BY DOING SO, HE WILL SET HIMSELF UP AS AN EVIL ONE. It is just not so. Rather if he confesses about his sins, then he is devout, since he approaches to do repentance and removes himself from the Evil Side, where he was in its filth until now. Now, he adhered to the uppermost right, WHICH IS CHESED, and is extended to receive him. AND BECAUSE HE ADHERED TO CHESED, HE IS CONSIDERED PIOUS (HEB. CHASID).**

194. וְלָא תֵּימָא, דְּלָא מְקַבֵּל לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, עַד דִּיפָרֵט חֲטָאוֹי מִיּוֹמָא דַּהֲוָה בְּעָלְמָא. אוֹ אִינּוּן דְּאִתְכְּסוּן מִנֵּיהּ, דְּלָא יָכִיל לְאַדְבְּקָא. אֶלָּא לָא אִצְטְרִיךְ לְפָרְשָׁא, בַּר אִינּוּן דְּיִדְכַּר מִנַּיְיהוּ. וְאִי שַׁוִּי רְעוּתֵיהּ בְּהוּ, כָּל אַחֲרָנִין אִתְמַשְׁכָן אֲבַתְרַיְיהוּ. דְּהָא תָּנֵינָן, אֵין בּוֹדְקִין חוֹרֵי בֵּיתָא עִלָּאִין לְעֵילָא, וְלָא אִינּוּן תַּתָּאִין לְתַתָּא בְּבִיעוּר חָמֵץ. אֶלָּא כְּיוָן דְּבָדִיק כְּפוּם חֵיזוּ דְּעֵינוֹי מַה דְּיָכִיל לְאַדְבְּקָא, כֻּלָּא אִתְמַשָּׁךְ בָּתַר דָּא, וְאִתְבְּטִיל בַּהֲדֵיהּ.

194. **Do not say that the Holy One, blessed be He, will not accept him until he specifies all his sins since the day he came to this world, or even those that have been hidden from him and that he can't even remember. IT IS NOT SO. Rather, he is only required to enumerate those SINS that he remembers and if he directs his desire TO BE REGRETFUL ABOUT THEM, DURING HIS CONFESSION, all the other SINS follow after them. IT IS IN THE SAME WAY that we were taught that it is not necessary to check out, WHEN GETTING RID OF LEAVENED BREAD, either the household crevices above nor the house crevices down below. As soon as he checked out in accordance with his eyesight as much as he could see, all the rest follows and is voided with it.**

195. וְהָכִי גַּרְסִינָן בִּנְגָעִים, כ״ד רָאשֵׁי אֵבָרִים אִינּוּן דְּלָא מְטַמְּאִין מִשּׁוּם מִחְיָה. וְכַהֲנָא לָא הֲוָה אַטְרַח אֲבַתְרַיְיהוּ, וְהַיְינוּ דִּכְתִיב, לְכָל מַרְאֵה עֵינֵי הַכֹּהֵן אֲתָר דִּיָכִיל כַּהֲנָא לְמֵחֲזֵי מַכְתְּשָׁא בְּאִסְתַּכְּלוּתָא חֲדָא, וְלָא אִצְטְרִיךְ לְמַאֲכָא גַּרְמֵיהּ, וּלְאָרְמָא עֵינוֹי הָכָא וְהָכָא. אוֹף הָכִי. לָא אִצְטְרִיךְ לְפָרְטָא חֲטָאוֹי מִן יוֹמָא דַּהֲוָה, דְּאִינּוּן חוֹרֵי בֵּיתָא תַּתָּאִין, וְלָא אִינּוּן דְּאִתְכְּסוּ, דְּלָא יָכִיל לְאַדְבְּקָא, דְּאִינּוּן חוֹרֵי בֵּיתָא עִלָּאִין לְעֵילָא. אֶלָּא לְכָל מַרְאֵה עֵינֵי הַכֹּהֵן, וְכֻלְּהוּ אִתְמַשְׁכָן אֲבַתְרַיְיהוּ. וְעַ״ד שַׁוִּי דָּוִד גַּרְמֵיהּ גּוֹ חֲסִידִים.

195. **We were similarly taught concerning plagues that there are 24 principal organs that do not cause uncleanness due to light healing, where the priest does not bother himself TO OBSERVE THEM. This is what is written: "As far as the priest can see" (Vayikra 13:12). That is the area where the priest can see the plague AT ONCE in one glance, and does not need to bend himself and raise his eyes up or down or either way. Here too, he has no need to enumerate his sins from the day he was born, because it is LIKE the lower crevices of the house THAT REQUIRE NO EXAMINATION. Neither does he need to enumerate those sins that he has already forgotten, and can't remember, that are LIKE the upper house crevices above, only "as far as the priest can see," WHAT HE COULD OBSERVE WITH ONE GLANCE. All the rest follow after them. In this way, David placed himself among the pious. HE CONFESSED HIS SINS AND ADHERED TO THE RIGHT, AS DEFINED.**

196. שַׁוִּי גַּרְמֵיהּ בַּהֲדֵי עֲבָדִים, דִּכְתִיב הִנֵּה כְעֵינֵי עֲבָדִים אֶל יַד אֲדוֹנֵיהֶם. וּכְתִיב, הוֹשִׁיעָ עַבְדְּךָ אַתָּה אֱלֹהַי. שַׁוִּי גַּרְמֵיהּ בַּהֲדֵי אִינּוּן דְּמַסְרֵי נַפְשַׁיְיהוּ עַל קְדוּשַׁת שְׁמֵיהּ. דִּכְתִיב, שַׂמֵּחַ נֶפֶשׁ עַבְדֶּךָ כִּי אֵלֶיךָ יְיָ׳ נַפְשִׁי אֶשָּׂא. בְּכָל הָנֵי אַרְבַּע, עָבֵד גַּרְמֵיהּ דָּוִד מַלְכָּא קַמֵּי מָארֵיהּ.

196. **FROM WHERE DO WE TAKE IT THAT he placed himself with the servants? It is written: "Behold, as the eyes of the servants look to the hand of their masters" (Tehilim 123:2) and it is written: "O You, my Elohim, save Your servant" (Ibid. 86:2). FROM WHERE DO WE TAKE IT THAT he offered his soul for the sanctity of Hashem's name? That refers to what is written: "Rejoice the soul of Your servant: for to You, Hashem, do I lift up my soul" (Ibid. 4). King David made himself before his Master into all these four, WHICH ARE THE DESTITUTE, THE PIOUS, THE SERVANTS AND THE MEMBERS WHO ARE WILLING TO OFFER THEMSELVES FOR THE SANCTIFICATION OF HIS NAME.**

197. Rabbi Elazar said, I have raised my hands in prayer before the Holy King, since we were taught that a person is not permitted to raise his hands upward, except at prayer, at blessings and at supplications to his master. It is written: "I have raised my hand to Hashem, the most high El" (Beresheet 14:23), which was translated into Aramaic as "I have raised my hands in prayer," since the fingers of the hand contain higher things. Now I practice that, RAISING MY HANDS AT PRAYER, and I say that whoever conforms to these four MENTIONED ABOVE, THE DESTITUTE, THE PIOUS, THE SERVANTS AND THE OFFERING OF HIMSELF FOR HIS NAME'S SANCTIFICATION, before his Master and accomplishes himself with a willing heart in this appropriate preparation here with this manner, his prayers will not return unanswered.

197. אָמַר רִבִּי אֶלְעָזָר, אֲרִימִית יְדַי בְּצַלּוּ לְקַמֵּי מַלְכָּא קַדִּישָׁא. דְּהָא תְּנִינָן, אָסוּר לֵיהּ לְבַר נָשׁ לְאַרְמָא יְדוֹי לְעֵילָא, בַּר בְּצַלּוּ, וּבְבִרְכָאן וְתַחֲנוּנִים לְמָרֵיהּ. דִּכְתִיב, הֲרִימוֹתִי יָדִי אֶל יְיָ׳ אֵל עֶלְיוֹן, וּמְתַרְגְּמִינָן, אֲרִימִית יְדִי בְּצַלּוּ, דְּהָא אֶצְבְּעָאן דִּידִין מִלִּין עִלָּאִין אִית בְּהוּ. וְהַשְׁתָּא אֲנָא הָכִי עֲבִידְנָא. וַאֲמִינָא דְּכָל מַאן דְּאִלֵּין אַרְבַּע יְסַדֵּר קַמֵּי מָארֵיהּ, וְעָבֵיד גַּרְמֵיהּ בִּרְעוּתָא, בְּתִקּוּנָא דָּא כַּדְקָא יָאוּת, בְּתִקּוּנָא דָּא לָא תֵּהָדַר צְלוֹתֵיהּ בְּרֵיקָנְיָא.

198. At first, ONE MUST PLACE HIMSELF as a servant that is to prepare praises for his Master and sing for Him. That refers to the praises before the prayer service. Following this, HE MUST CONSIDER HIMSELF a servant after he finished saying his standing prayer. He is the servant who arranges prayer to his Master. Following this, HE MUST CONSIDER HIMSELF a servant after he completed his entire prayer, and went to leave. That is why David considered himself a servant three times in this prayer, as is written: "O You, my Elohim, save Your servant" and "Rejoice the soul of Your servant." It is also written: "Give Your strength to Your servant" (Tehilim 86:16). We have here three occasions that there is a need to consider oneself a servant. THAT IS BEFORE THE PRAYER, AFTER THE AMIDAH PRAYER AND AFTER THE WHOLE PRAYER SERVICE AS MENTIONED.

198. בְּקַדְמֵיתָא עֶבֶד, לְסַדְּרָא שְׁבָחָא קַמֵּי מָארֵיהּ, וּלְזַמְּרָא קַמֵּיהּ. וְדָא בְּתוּשְׁבְּחָן דְּקַמֵּי צְלוֹתָא. וּלְבָתַר עֶבֶד, לְבָתַר דְּצַלֵּי צְלוֹתָא דַּעֲמִידָה, אִיהוּ עַבְדָּא דְּסַדֵּר צְלוֹתָא דְּמָארֵיהּ. וּלְבָתַר עֶבֶד, לְבָתַר דְּצַלֵּי כָּל צְלוֹתֵיהּ, וְאָזִיל לֵיהּ, וְעַ״ד דָּוִד תְּלַת זִמְנִין עֶבֶד גַּרְמֵיהּ בִּצְלוֹתָא דָּא עֶבֶד. דִּכְתִיב הוֹשַׁע עַבְדֶּךָ אַתָּה אֱלֹהַי. שַׂמֵּחַ נֶפֶשׁ עַבְדֶּךָ. וּכְתִיב תְּנָה עֻזְּךָ לְעַבְדֶּךָ. הָא תְּלַת זִמְנִין, אִצְטְרִיךְ לְשַׁוָּאָה גַּרְמֵיהּ עֶבֶד.

199. Then, ONE NEEDS to place oneself among those who have given their souls for the sake of sanctifying the Holy Name. That is accomplished at the unification of the "Sh'ma Yisrael," for whoever places such willingness of self at this verse, it is considered as if he gave up his soul for the sanctification of Hashem's name.

199. לְבָתַר לְשַׁוָּאָה גַּרְמֵיהּ גּוֹ אִינּוּן דְּמַסְרֵי נַפְשַׁיְיהוּ עַל קִדּוּשַׁת שְׁמֵיהּ, וְהַיְינוּ בְּיִחוּדָא דְּשְׁמַע יִשְׂרָאֵל, דְּכָל מַאן דְּשַׁוֵּי הָכִי רְעוּתֵיהּ בְּהַאי קְרָא, אִתְחֲשִׁיב לֵיהּ כְּאִלּוּ מָסַר נַפְשֵׁיהּ עַל קִדּוּשַׁת שְׁמֵיהּ.

200. Then he must place himself in the place of the poor, since during the time when he enters and knocks at the doors of the most high up, when he finished saying 'true and certain', and he has brought close 'who have redeemed' to the Amidah prayer, he shall reach the Amidah prayer broken at heart, poor and destitute. And he shall place his will to be included among the poverty-stricken in a broken heart and humility of soul.

200. לְבָתַר לְשַׁוָּאָה גַּרְמֵיהּ עָנִי, בְּזִמְנָא דְּעָאל וְדַפִּיק דָּשִׁין דְּרוֹמֵי מְרוֹמִים, כַּד אָמַר אֱמֶת וְיַצִּיב, וְסָמִיךְ גְּאוּלָה לִתְפִלָּה. לְמֶהֱוֵי בִּצְלוֹתָא דַּעֲמִידָה, תְּבִיר לִבָּא, עַנְיָא וּמִסְכְּנָא. וּלְשַׁוָּאָה רְעוּתֵיהּ, לְאִתְכַּלְּלָא גּוֹ מִסְכְּנֵי, בִּתְבִירוּ דְּלִבָּא, בִּמְאִיכוּ דְּנַפְשָׁא.

201. Following this, THERE IS A NEED to place himself among the devout before He who hears prayer to elucidate his sins, because that is the individual's required initiative before who hears prayer to achieve adherence to the right, THAT IS CHESED. This is extended to receive those who repent and then he is considered pious (Heb. chasid). Here we have the four, as is appropriate.

201. לְבָתַר לְשַׁוָּאָה גַּרְמֵיהּ גּוֹ חֲסִידִים, בְּשׁוֹמֵעַ תְּפִלָּה, לְפָרְשָׁא חֲטָאוֹי. דְּהָכִי אִצְטְרִיךְ יָחִיד בְּשׁוֹמֵעַ תְּפִלָּה, בְּגִין לְאִתְדַּבְּקָא בִּימִינָא, דִּפְשׁוּטָה לְקַבְּלָא לְאִינּוּן דְּתָבִין, וּכְדֵין אִקְרֵי חָסִיד, הָא אַרְבַּע אִלֵּין כַּדְקָא יָאוֹת.

202. מַאן כָּלִיל לְכָל הָנֵי, הַהוּא דְּקָא אִצְטְרִיךְ לְכַלְלָא לוֹן, וְהַאי אִיהוּ עֶבֶד, דְּאַכְלִיל לְכָל שְׁאָר. תְּלַת עַבְדִּין אִינּוּן בִּתְלַת דּוּכְתִּין, וְכֻלְּהוּ חַד. וְעָלַיְיהוּ כְּתִיב, הִנֵּה כְעֵינֵי עֲבָדִים אֶל יַד אֲדוֹנֵיהֶם וְגוֹ׳. בֵּין עֶבֶד לְעֶבֶד אִינּוּן אַחֲרָנִין. בֵּין עֶבֶד קַדְמָאָה, לְעֶבֶד תִּנְיָינָא, אִית לֵיהּ לְמִמְסַר נַפְשֵׁיהּ עַל יִחוּדָא דְּקֻדּוּשַׁת שְׁמֵיהּ, וּלְשַׁוָּאָה גַּרְמֵיהּ עָנִי וּמִסְכְּנָא בְּצְלוֹתָא דַּעֲמִידָה, וּלְשַׁוָּאָה גַּרְמֵיהּ גּוֹ חֲסִידִים בְּשׁוֹמֵעַ תְּפִלָּה. עֶבֶד תְּלִיתָאָה בָּתַר דְּסִיֵּים וְסִדֵּר כֻּלָּא.

202. HE INQUIRES: Whoever combines all those MENTIONED ABOVE? HE RESPONDS: The one who should include them is the servant that combines all the rest, WHICH ARE SANCTIFYING THE HOLY NAME, POOR, AND DEVOUT. "Servant" is found three times at three places and all are one. About them, it is written: 'Behold, as the eyes of the servants look to the hand of their masters'. Between each servant's service ARE FOUND all these others from the first servant, THAT IS BEFORE THE PRAYER SERVICE, to the last servant, AFTER THE ARRANGEMENT OF THE STANDING PRAYER; one needs to allow the offering of his soul for the sake of sanctifying Hashem's name. One also needs to feel himself as the poor and destitute at the standing prayer and place himself among the pious at 'who hears prayer'. The third servant follows after he completed and conducted the entire prayer, MEANING AFTER THE COMPLETION OF THE WHOLE PRAYER.

203. תְּנָן, בְּהַהִיא שַׁעֲתָא דְּסִדֵּר בַּר נָשׁ כָּל הָנֵי סִדּוּרִין אַרְבַּע, בִּרְעוּ דְּלִבָּא, קוּדְשָׁא בְּרִיךְ הוּא נִיחָא קַמֵּיהּ, וּפְרִישׂ יְמִינֵיהּ עָלֵיהּ, בְּהַהוּא עֶבֶד תְּלִיתָאָה, וְקָרָא עָלֵיהּ וְאָ״ל, עַבְדִּי אַתָּה, דִּכְתִּיב וַיֹּאמֶר לִי עַבְדִּי אָתָּה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאָר. וַדַּאי צְלוֹתָא דְּהַאי בַּר נָשׁ, לָא תֶהְדַּר בְּרֵיקָנָיָא לְעָלְמִין. אָתָא ר׳ אַבָּא וּנְשָׁקֵיהּ.

203. We were taught at that moment when a person has put in sequence all these four arrangements with a willing heart, he is willingly acceptable to the Holy One, blessed be He. And He spreads His right hand over him at that third servant, WHICH IS AFTER THE ENTIRE PRAYER SERVICE, and calls upon him. He says to him, "You are My servant," as it is written: "And said to me, 'You are My servant Yisrael, in whom I will be glorified'" (Yeshayah 49:3). It is certain that the prayer of this man will not ever be returned empty. Rabbi Aba approached and kissed him.

204. אָמַר ר׳ אֶלְעָזָר, ת״ח, תְּרֵי עֶבֶד מֵאִינּוּן תְּלָתָא, אִינּוּן דְּכָלְלֵי כָּל הָנֵי, דְּהָא תְּלִיתָאָה קַיְּימָא לְחַתְמָא בֵּיהּ חוֹתְמָא לְעֵילָא, לְשַׁוָּאָה בֵּיהּ יְדָא מִימִינָא דְּמַלְכָּא, וּלְאִשְׁתַּבְּחָא בֵּיהּ. אֲבָל הָנֵי תְּרֵין, קַדְמָאָה וְתִנְיָינָא, אִינּוּן כְּלָלָא דְּכֹלָּא. וְדָוִד שַׁבַּח גַּרְמֵיהּ בְּהוּ, דִּכְתִּיב אָנָּא יְיָ׳ כִּי אֲנִי עַבְדֶּךָ אֲנִי עַבְדְּךָ וְגוֹ׳, דְּאִלֵּין כְּלָלֵי דְּכָל שְׁאַר. תְּלִיתָאָה כַּךְ קַיְּימָא לְמִפְרַק לִי, דִּכְתִּיב הוֹשַׁע עַבְדְּךָ אַתָּה אֱלֹהַי. מַאן דְּמְסַדֵּר דָּא, יִדְיַע לֵיהֱוֵי לֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא מִשְׁתַּבַּח בֵּיהּ, וְקָרָא עָלֵיהּ עַבְדִּי אַתָּה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאָר. אָתָא ר׳ אַבָּא וּנְשָׁקֵיהּ.

204. Rabbi Elazar said, Come and see: The two servants out of those three combine within them all the rest of these, SANCTIFYING THE NAME, POOR, PIOUS, because the third SERVANT is there to stamp him with the seal of the above, to place on him the right hand of the King because he is acclaimed by Him. However, these two SERVANTS, the first THAT IS PRIOR TO THE PRAYERS SERVICE and the second THAT IS AFTER THE STANDING PRAYER ARRANGEMENT, are inclusive of all. King David glorified himself with them, as is written: "Hashem, truly I am Your servant; I am the servant..." (Tehilim 116:16), since these are inclusive of all the rest. The third SERVANT FOLLOWING THE ENTIRE PRAYER SERVICE is there to redeem me, as is written: "Help Your servant, You are my Elohim" (Tehilim 86:2). Whoever prepares in this arrangement, let him know that the Holy One, blessed be He, is glorified through him and declares about him: "You are my servant, Yisrael, in whom I will be glorified." Rabbi Aba approached and kissed him.

205. א״ר אַבָּא, עַ״ד קְרֵינָן, הַנֶּחֱמָדִים מִזָּהָב וּמִפָּז רָב וְגוֹ׳, כַּמָּה מְתִיקִין מִלִּין עַתִּיקִין דְּסִדְּרוּ קַדְמָאֵי, וַאֲנָן כַּד טַעֲמִין לוֹן, לָא יַכְלִין לְמֵיכַל. וַדַּאי הָכִי הוּא, וְהָא קְרָא אוֹכַח עַל תְּלָתָא עַבְדִּין, וְאִינּוּן חַד, וּבַאֲתָר חַד. וּתְרֵין כִּדְקָאֲמַרַת, וְחַד דְּאִיהוּ לְאִתְעַטְּרָא בֵּיהּ קוּדְשָׁא בְּרִיךְ הוּא, דִּכְתִּיב כִּי לִי בְנֵי יִשְׂרָאֵל עֲבָדִים עֲבָדַי הֵם וְגוֹ׳. לֹא יִמָּכְרוּ מִמְכֶּרֶת עָבֶד. בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא אִצְטְרִיךְ לְאִתְעַטְּרָא בְּהַאי תְּלִיתָאָה. וְעַל דָּא לָא יִמָּכְרוּ לִשְׁמָא דְּעֶבֶד, דְּהָא דְּקוּדְשָׁא בְּרִיךְ הוּא הֲוֵי.

205. Rabbi Aba said, About this, it is written: "More to be desired are they than gold, even much fine gold..." (Tehilim 19:11). How sweet are the ancient teachings that the earlier generations have arranged. When we taste them, we are unable to eat them, MEANING WE DON'T UNDERSTAND THEM. It is definitely so. The scripture indicates three servants here. They are one in one place, the second is as you mentioned and the third is for the Holy One, blessed be He, to be adorned with, as is written: "For to Me the children of Yisrael are servants; they are My servants" (Vayikra 25:55). THERE ARE TWO SERVANTS BEFORE THE PRAYER, AND AFTER THE AMIDAH PRAYER ARRANGEMENT, IT IS WRITTEN: "They shall not be sold as bondsmen" (Ibid. 42), WHICH IS THE THIRD. The Holy One, blessed be He, needs to be adorned with this third servant; therefore, they must not be sold for the purpose of slavery, since he belongs to the Holy One, blessed be He.

206. פָּתַח ר׳ אֶלְעָזָר וְאָמַר, מִי בָכֶם יְרֵא יְיָ׳ וְגוֹ׳. מַאי שׁוֹמֵעַ בְּקוֹל עַבְדּוֹ. הַאי קְרָא אוּקְמוּהָ חַבְרַיָּיא בְּצִלּוֹתָא, וְהָכִי הוּא. מַאן דְּרָגִיל לְמֵיתֵי לְבֵי כְּנִשְׁתָּא לְצַלָּאָה, וְיוֹמָא חֲדָא לָא אָתֵי, קוּדְשָׁא בְּרִיךְ הוּא שָׁאִיל עָלֵיהּ וְאָמַר, מִי בָכֶם יְרֵא יְיָ׳ שׁוֹמֵעַ בְּקוֹל עַבְדּוֹ אֲשֶׁר הָלַךְ חֲשֵׁכִים וְאֵין נֹגַהּ לוֹ. מַאי שׁוֹמֵעַ בְּקוֹל עַבְדּוֹ. בְּמַאן. אִי תֵּימָא בְּנְבִיאָה, אוֹ גְּבַר אַחֲרָא, מַאן יָהֵב נְבִיאָה, אוֹ גְּבַר אַחֲרָא לְצִלּוֹתָא. דִּבְגִין דְּצַלֵּי צְלוֹתֵיהּ שׁוֹמֵעַ בְּקוֹל נְבִיאָה, אוֹ דִּגְבַר בְּעָלְמָא.

206. Rabbi Elazar opened the discussion saying, "Who is there among you that fears Hashem, THAT OBEYS THE VOICE OF HIS SERVANT, THAT WALKS IN DARKNESS AND HAS NO LIGHT? LET HIM TRUST IN THE NAME OF HASHEM AND RELY UPON HIS ELOHIM" (Yeshayah 50:10). HE ASKS: What is the meaning of: "that obeys the voice of His servant"? This verse has been explained and set by the friends as applicable to the prayers. It is as follows, MEANING whoever is accustomed to come to the synagogue to pray. One day that it happens he doesn't come, the Holy One, blessed be He, inquires about him and says, "Who is there among you that fears Hashem, that obeys the voice of His servant, that walks in darkness, and has no light?" HOWEVER, what is the meaning of: "that obeys the voice of His servant" - the voice of whom? If you say that of "His servant" REFERS TO a prophet or some other person, what is then the relation between the prophet or any other person and the prayer? Is it because, since he performed his prayer, He obeys the voice of a prophet or another person in the world?

207. אֶלָּא הַהוּא דְּצַלֵּי צְלוֹתִין בְּכָל יוֹמָא, אִיהוּ שׁוֹמֵעַ בְּהַהוּא קוֹל, דְּקָרֵי לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, וּמִשְׁתְּבַח בֵּיהּ, וְאָמַר דְּאִיהוּ עַבְדּוֹ וַדַּאי. שׁוֹמֵעַ בְּקוֹל, בְּמַאי קוֹל. בְּהַהוּא דְּאִקְרֵי עַבְדּוֹ. שְׁבָחָא עִלָּאָה אִיהוּ דְּנָפִיק עָלֵיהּ קוֹל דְּאִיהוּ עַבְדּוֹ. וְתוּ, דְּקָלָא אִשְׁתְּמַע בְּכָל אִינּוּן רְקִיעִין, דְּאִיהוּ עַבְדָּא דְּמַלְכָּא קַדִּישָׁא, וְדָא הוּא שׁוֹמֵעַ בְּקוֹל עַבְדּוֹ.

207. HE RESPONDS: It is only that he who says his prayer service regularly listens to that voice with which the Holy One, blessed be He, calls to him. And he takes praise in Him, saying that he definitely is His servant. That is the meaning of: "That obeys (also: 'listens') the voice." In which voice? In that voice of him that is considered "His servant." That is the highest praise that a voice was proclaiming about him, that he is His servant. Furthermore, a voice is heard in all these heavens, and he is the servant in the service of the Holy King. This is the meaning of: "That obeys the voice of His servant."

208. אֲשֶׁר הָלַךְ חֲשֵׁכִים וְאֵין נֹגַהּ לוֹ, וְכִי בְּגִין דְּלָא אָתָא לְצַלּוּיֵי הָלַךְ חֲשֵׁכִים. אֶלָּא אוֹקְמוּהָ. אֲבָל עַד לָא יִתְכַּנְּשׁוּן יִשְׂרָאֵל לְבָתֵּי כְּנִסְיוֹת לְצַלָּאָה, סִטְרָא אַחֲרָא קַיְּימָא וְסָגִיר כָּל נְהוֹרִין עִלָּאִין, דְּלָא יִתְפַּשְׁטוּן וְיִפְּקוּן עַל עָלְמִין. וּתְלַת זִמְנִין בְּיוֹמָא אַזְלֵי סִטְרָא אַחֲרָא, דְּכַר וְנוּקְבָא, וּמְשַׁטְטִין בְּעָלְמָא, וְהַהוּא עִידָּן אַתְקַן לְצִלּוֹתָא, בְּגִין דְּלָא הֲוֵי תַּמָּן קִטְרוּגָא כְּלָל.

208. "That walks in darkness, and has no light." HE ASKS: Because he did not come to pray, he "walks in darkness." HE RESPONDS: It was however explained only that before Yisrael gather into the synagogues to pray, the Other Side stands around and closes all the upper lights, so that they should not escape and be distributed over the world. Three times a day, this Other Side, which is male and female, goes and wanders around the world. That time was appropriated for prayers, because then no accusations prevail.

209. וּכְדֵין אִיהוּ עִידָּן לְצִלּוֹתָא, בְּגִין דְּאִינּוּן אָזְלֵי לְמִשַׁטְטָא, בְּטוּרֵי חָשׁוּךְ, וְהַר נִשְׁפֶּה, כְּדֵין פְּתִיחִין כַּוֵּי נְהוֹרִין עִלָּאִין, וְנַפְקֵי וְשָׁרְיָאן עַל בָּתֵּי כְּנִסְיוֹת, בְּרֵישֵׁיהוֹן דְּאִינּוּן דְּצַלָּאן צְלוֹתִין, וּמִתְפַּלְגָן נְהוֹרִין עַל רֵישֵׁיהוּ. וְקוּדְשָׁא בְּרִיךְ הוּא שָׁאִיל, עַל הַהוּא דְּלָא אִשְׁתְּכַח תַּמָּן, וְאָמַר חֲבָל עַל פְּלַנְיָא, דַּהֲוָה רָגִיל הָכָא, וְהַשְׁתָּא דְּהָלַךְ חֲשֵׁכִים וְאִתְעֲבַר מִקַּמֵּי נְהוֹרִין, וְהָלַךְ לְשַׁטְטָא בְּטוּרַיָּא בְּעָלְמָא, וְנָפַק מֵהַהוּא נֹגַהּ נְהוֹרָא דְּנָהִיר, וְלֵית לֵיהּ בֵּיהּ חוּלָקָא, אֵין נֹגַהּ לוֹן, כַּמָּה דְּאִתְפְּלִיג וְשַׁרְיָא עַל אַחֲרָנִין דְּתַמָּן, כַּמָּה טָבִין אִתְאֲבִידוּ מִנֵּיהּ. וְאִלּוּ הֲוָה תַּמָּן, יִבְטַח בְּשֵׁם יְיָ׳, בִּכְלָלָא דְּעֶבֶד קַדְמָאָה. וְיִשָּׁעֵן בֵּאלֹהָיו בְּרָזָא דְּעֶבֶד תִּנְיָינָא.

209. Then is the opportune period for prayer, because they, THE OTHER SIDE, go to loiter in the dark mountains and Mount Nishpe. At that moment, the windows of the upper lights are opened and leave to dwell upon the houses of worship on the heads of those who say prayers. And the lights are dispersed over their heads. The Holy One, blessed be He, inquires about the one who isn't there and declares, It is a pity about this one who used to come here. Now, he "walks in darkness," is removed from the lights and has gone to wander in the mountains in the world, BECAUSE HE FINDS HIMSELF UNDER THE DOMINION OF THE OTHER SIDE THAT IS IN THE DARK MOUNTAINS. He left that brightness, which is the lamp that gives light IN THE HOUSE OF WORSHIP, and he has no part in it. This is what is written: "And has no light," as it was spread and laid upon the others that are there, IN THE SYNAGOGUE. How much benefit was lost to him. If he were there, "let him trust in the name of Hashem," meaning he would be included in the first servant THAT IS BEFORE THE PRAYER SERVICE "and rely upon his Elohim" in the secret meaning of the second servant, THAT IS, AFTER THE PRAYERS IN THE STANDING PRAYER ARRANGEMENT.

210. אר״ש, אֶלְעָזָר בְּרִי, וַדַּאי רוּחַ נְבוּאָה שַׁרְיָא עֲלָךְ. א״ר אַבָּא, אַרְיָא בַּר אַרְיָא, מַאן יְקוּם קַמַּיְיהוּ, כַּד שָׁאֲגֵי לְמִטְרַף טַרְפָּא. כָּל אַרְיָין דְּעָלְמָא תַּקִּיפִין, וְאִלֵּין יַתִּיר מִכֻּלְּהוּ. כָּל אַרְיָין דְּעָלְמָא, קַשְׁיָין לְאַפָּקָא טַרְפָּא מִפּוּמַיְיהוּ, וְאִלֵּין נוֹחִין לְאַפָּקָא מִפּוּמַיְיהוּ טַרְפָּא. אִינּוּן טַרְפֵּי טַרְפָּא, וְיָהֲבֵי לְכֹלָּא.

210. Rabbi Shimon said, My son Elazar, it is certain that the spirit of prophecy prevails on you. Rabbi Aba said TO RABBI ELAZAR, A lion, the son of a lion, who would rise in front of them when they roar to kill for their prey? All the lions of the world are powerful, and RABBI SHIMON AND HIS SON more than all of them. It is difficult to take the prey out of the mouths of all the lions in the world, but it is easy to take out the prey, MEANING, THE TORAH INSIGHTS, from the lips of these lions; they prey for the meal and provide to everyone.

211. אֲשֶׁר הָלַךְ חֲשֵׁכִים, אֲשֶׁר הָלְכוּ מִבָּעֵי לֵיהּ. אָמַר רִבִּי אֶלְעָזָר, בְּגִין דְּאִינּוּן שַׁרְיָין בְּחִבּוּרָא, וּמִיָּד מִתְפָּרְשָׁן. הָלַךְ חִבּוּרָא, חֲשֵׁכִים אִתְפָּרְשָׁן. שָׁרָאן בְּחִבּוּרָא, וְאִתְפָּרְשָׁן מִיָּד. כְּגַוְונָא דָּא, רוּחַ סְעָרָה בָּאָה, כְּלַל דְּכַר וְנוּקְבָא. בָּאָה וְהִיא שַׁבְקָת לֵיהּ, מִיָּד מִתְפָּרְשָׁן.

211. "That walks in darkness (lit. 'darknesses')" HE ASKS: It should have said, 'That walk (plural)'. Rabbi Elazar said, That is because they, THE OTHER SIDE, dwell together, MALE AND FEMALE, and immediately separate. THAT IS WHAT IS WRITTEN: "walks," meaning together AND THEY ARE ONE. "DARKNESSES" refers to when they are separated already. They begin together and immediately separate, similar to this verse: "A storm wind came out" (Yechezkel 1:4). That is a combined action of male and female, OF THE OTHER SIDE THAT ARE CALLED 'STORM' AND 'WIND'. FOLLOWING THAT, IT SAYS "CAME OUT" IN SINGULAR AND FEMININE FORM, because THE FEMALE leaves THE MALE, since they immediately go apart.

16. "Even the sparrow has found a home"
Rabbi Shimon says that the souls of the just are God's beloved, and He makes dwellings below and above for them. We hear a description of the three outer walls of the Garden of Eden, and Rabbi Shimon tells his son that some spirits are allowed to see a hidden chamber in the palace where the crowns are stored for Messiah in the time to come. The importance of having holy sons who study the Oral and Written Torahs is emphasized. Finally we hear that Balak saw a vision and knew that he would fall into the hands of Yisrael after they had first fallen into his hands.

212. וַיַּרְא בָּלָק וְגוֹ׳. רִבִּי אֶלְעָזָר אָמַר, וַדַּאי מַה דְּאָמַר רִבִּי חִיָּא, מִלָּה סְתִימָא הֲוָה. אֲבָל כְּתִיב, גַּם צִפּוֹר מָצְאָה בַיִת וּדְרוֹר קֵן לָהּ וְגוֹ׳. וְכִי דָּוִד מַלְכָּא, עַל צִפָּרָא בְּעָלְמָא, הֲוָה אָמַר מִלָּה דָּא.

212. "And Balak...saw" (Bemidbar 22:1): Rabbi Elazar said, Certainly what Rabbi Chiya said ABOUT THIS VERSE: "BALAK THE SON OF TZIPOR (LIT. 'BIRD')" is a concealed matter. However, it is written: "Even the sparrow has found a home, and the swallow a nest for herself" (Tehilim 84:4). HE ASKS: Did King David then say this about a simple PHYSICAL bird?

213. אֶלָּא, כְּמָה דְּתָנִינָן, כַּמָּה חֲבִיבִין נִשְׁמָתִין קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא. אִי תֵּימָא כָּל נִשְׁמָתִין דְּעָלְמָא. לָאו הָכִי. אֶלָּא אִינּוּן נִשְׁמָתֵהוֹן דְּצַדִּיקַיָּיא, דְּתַמָּן מְדוֹרֵיהוֹן בַּהֲדֵיהּ, מְדוֹרֵיהוֹן לְעֵילָּא, וּמְדוֹרֵיהוֹן לְתַתָּא. וְהָכִי אִתְּמַר. גַּם צִפּוֹר מָצְאָה בַיִת, אִלֵּין רוּחֵיהוֹן דְּצַדִּיקַיָּיא.

213. HE RESPONDS: It is only as we were taught, how beloved are the souls to the Holy One, blessed be He. If you say all the souls in the world, it is not so. It is only the souls of the righteous whose dwellings are with Him. Their dwellings are above and their dwellings are below, as we were taught. "Even the sparrow has found a home" refers to the spirits of the just.

214. תָּנִינָן, תְּלַת שׁוּרִין אִינּוּן לג״ע, וּבֵין כָּל חַד וְחַד, כַּמָּה רוּחִין וְנִשְׁמָתִין מְטַיְּילִין תַּמָּן, וְאִתְהֲנָן מֵרֵיחָא דְּעִנּוּגִין דְּצַדִּיקַיָּיא דִּלְגוֹ, אע״ג דְּלָא זָכוּ לְמֵיעָאל. אֲבָל עִנּוּגָא דְּרוּחֵיהוֹן דְּצַדִּיקַיָּיא דִּלְגוֹ, עַיִן לֹא רָאָתָה אֱלֹהִים וְגוֹ׳.

214. We were taught that there are three outer walls to the Garden of Eden. Between each one of them, many spirits and souls walk leisurely there and derive pleasure from the fragrance enjoyed by the righteous that are inside the Garden of Eden, although they themselves did not earn the merits to enter WITHIN. However, it is written of the enjoyable pleasure of the just that are inside: "Neither has the eye seen, that Elohim, beside You" (Yeshayah 64:3).

215. וְיוֹמִין רְשִׁימִין אִית בְּשַׁתָּא, וְאִינּוּן יוֹמֵי נִיסָן, לְיוֹמֵי תִּשְׁרֵי, דְּאִינּוּן רוּחִין מְשַׁטְטָן וּפַקְדָן לַאֲתָר דְּאִצְטְרִיךְ. וְאַע"ג דְּזִמְנִין סַגִּיאִין מְשַׁטְטָן, אֲבָל יוֹמִין אִלֵּין רְשִׁימִין אִינּוּן, וְאִתְחָזוּן עַל גַּבֵּי שׁוּרִין דְּגִנְתָּא, כָּל חַד וְחַד כְּחֵיזוּ דְּצִפָּרִין מְצַפְּצְפָן, בְּכָל צַפְּרָא וְצַפְּרָא.

215. There are designated days during the year, which are the days of Nissan and Tishrei, when these spirits wander and visit the place they should. Even though there are lots of occasions when they wander, these days are marked and are visible on the outer walls of the Garden, each one individually in a depiction of chirping birds, regularly each morning.

216. וְהַהוּא צִפְצוּפָא שְׁבָחָא דְּקוּדְשָׁא בְּרִיךְ הוּא, וּצְלוֹתָא עַל חַיֵּי בְּנֵי נָשָׁא דְּהַאי עָלְמָא. בְּגִין דְּאִלֵּין יוֹמִין, יִשְׂרָאֵל כֻּלְּהוּ מִתְעַסְּקִין בְּמִצְוֹת, וּבְפִקּוּדִין דְּמָארֵי עָלְמָא. וּכְדֵין בְּחֵדוּ אִתְחָזָן צִפָּרִין מְצַפְּצְפָן, וע"ג שׁוּרִין דְּע"ג מְצַפְּצְפָן מְשַׁבְּחָן וְאוֹדָן וּמְצַלָּן עַל חַיֵּי דְּהַאי עָלְמָא.

216. That chirping is praise to the Holy One, blessed be He, and a prayer about the lives of the human beings in this world, because in these days, the children of Yisrael are busily involved in the precepts and commandments of the Master of the world. Then, these birds appear to be chirping happily and they chirp and whisper praises and gratitudes and pray for the living of this world on the walls at the Garden of Eden.

217. אר"ש, אֶלְעָזָר וַדַּאי שַׁפִּיר קָאַמְרַת, דְּוַדַּאי אִינּוּן רוּחִין תַּמָּן. אֲבָל מַה תֵּימָא וּדְרוֹר קֵן לָהּ. אָמַר, הָכִי אוֹלִיפְנָא, דָּא הִיא נִשְׁמְתָא קַדִּישָׁא, דְּסַלְקָא לְעֵילָא, וְסַלְקָא לַאֲתָר טָמִיר וְגָנִיז, דְּעַיִן לֹא רָאָתָה אֱלֹהִים זוּלָתֶךָ וְגוֹ'.

217. Rabbi Shimon said, Elazar, you certainly spoke well, since these spirits are definitely there. But what would you say IN THE EXPLANATION OF THE VERSE: "And the swallow (Heb. dror) a nest for herself"? He said, This is what I was taught: that refers to the holy soul, WHICH IS CALLED 'DROR', SHE BEING THE BROAD LIGHT OF BINAH, WHICH IS FREEDOM (HEB. DROR) that rises above and ascends to a hidden and stored area, where "neither has the eye seen, that Elohim, beside You..."

218. א"ר שִׁמְעוֹן, אֶלְעָזָר וַדַּאי שַׁפִּיר קָאַמְרַת, וְשַׁפִּיר אִיהוּ. אֲבָל כָּל דָּא בְּג"ע דִּלְתַתָּא הִיא, וּכְמָה דְּאַמְרַת הוּא, וְהָכִי הוּא וַדַּאי, גַּם צִפּוֹר מָצְאָה בַיִת, אִלֵּין רוּחִין קַדִּישִׁין, דְּזָכוּ לְמֵיעָאל וּלְמֵיפָּק לְבָתַר, בְּגִין דְּמְשַׁטְטָן וְאִתְחָזוּן כְּחֵיזוּ דְּצִפּוֹרִין, וְאִלֵּין רוּחִין מָצְאָה בַיִת. וַדַּאי כָּל חֲדָא וַחֲדָא אִית לוֹן מָדוֹרִין יְדִיעָאן לְגוֹ.

218. Rabbi Shimon said, Elazar, you certainly spoke well and that is lovely. However, all this is in the Garden of Eden below, and it is as you said, and most definitely so: "Even the sparrow has found a home" refers to the holy spirits that deserved afterwards to enter and leave, following their wanderings WITHOUT ANY PLACE TO SETTLE. They are depicted as birds and these spirits have now found a dwelling place. Each individual definitely has a specified residence within.

219. ועכ"ד, כֻּלְּהוּ נִכְוִין מֵחוּפָּה דְּחַבְרַיְיהוּ. אִינּוּן דְּאִית לוֹן דְּרוֹר, וְחֵירוּ מִכֹּלָּא. וְקוּדְשָׁא בְּרִיךְ הוּא אַחֲזֵי לוֹן הֵיכָלָא טְמִירוּ חֲדָא גָּנִיז, דְּעַיִן לֹא רָאָתָה אֱלֹהִים זוּלָתֶךָ, וְהַהוּא הֵיכָלָא אִקְרֵי קֵן צִפּוֹר. וּמִתַּמָּן מִתְעַטְּרִין עִטְרִין לְמָשִׁיחַ בְּזִמְנָא דְּאָתֵי, וּבְיוֹמִין רְשִׁימִין, תְּלַת זִמְנִין בְּשַׁתָּא, קוּדְשָׁא בְּרִיךְ הוּא בָּעֵי לְאִשְׁתַּעְשָׁעָא בְּאִינּוּן צַדִּיקַיָּיא, וְאַחֲזֵי לוֹן הַהוּא הֵיכָלָא טְמִירָא גָּנִיז, דְּלָא יַדְעִין וְלָא אִשְׁתְּמוֹדְעָן בֵּיהּ, כָּל צַדִּיקַיָּיא דְּתַמָּן.

219. In spite of all this, ALL THESE SPIRITS get burned from the adjoining canopies of their neighbors, from these that have freedom and liberty of all. And the Holy One, blessed be He, allows them to see one hidden chamber in the palace that is stored away, which "neither has the eye seen, that Elohim, beside You." That palace chamber is called 'bird's nest' and from there come crowns that are adorned for Messiah in the future to come, because on designated days, three times a year, the Holy One, blessed be He, wishes to enjoy merrily with these righteous and show them that palace that is hidden and stored away. It is not recognized by all the righteous that are there.

220. אֲשֶׁר שָׁתָה אֶפְרוֹחֶיהָ אֶת מִזְבְּחוֹתֶיךָ, אִלֵּין אִינּוּן צַדִּיקַיָּיא, דְּאִשְׁתְּכְלָלוּ בְּבְנִין קַדִּישִׁין, דְּזָכוּ לַתּוֹרָה שֶׁבִּכְתָב, וְלַתּוֹרָה שֶׁבְּעַל פֶּה בְּהַאי עָלְמָא. וְאִלֵּין אִקְרוּן תְּרֵין מַדְבְּחָן. מִתְעַטְּרָן לְקַמֵּי מַלְכָּא קַדִּישָׁא, דְּהָא זְכוּתָא דִּבְנֵיהוּ בְּהַאי עָלְמָא, אַגִּין עָלַיְיהוּ, וּמְעַטְּרִין לְהוּ תַּמָּן. מַאן רוּחָא זַכָּאָה לְכָל הַאי. הַאי דְּשָׁתָה אֶפְרוֹחֶיהָ, לְאוֹלְפָא לְמִזְבְּחוֹתֶיךָ וְגוֹ׳. מִכָּאן וּלְהָלְאָה אֵימָא מִילָּךְ, דְּהָא בְּלָא כְּסוּפָא אִתְחֲזֵינָא תַּמָּן.

221. פָּתַח כְּמִלְקַדְּמִין, רִבִּי אֶלְעָזָר וְאָמַר, גַּם צִפּוֹר מָצְאָה בַיִת, דָּא יִתְרוֹ. וּדְרוֹר קֵן לָהּ, דָּא בְּנוֹי, דַּהֲווֹ בְּלִשְׁכַּת הַגָּזִית, אוֹלְפֵי אוֹרַיְיתָא, וְחַתְכִין מִלִּין דְּאוֹרַיְיתָא בְּכוּמַיְיהוּ. מָצְאָה בַיִת מַהוּ. אֶלָּא בְּקַדְמֵיתָא נַטְלוּ וְשָׁארוּ בְּמַדְבְּרָא, נַטְלוּ מֵעֲנוּגָא דְּמִדְיָן, וּמִמְּתִיקוּ דְּתַמָּן, וְשָׁרוּ בְּמַדְבְּרָא. כֵּיוָן דְּחָמָא קוּדְשָׁא בְּרִיךְ הוּא, דְּעַל אוֹרַיְיתָא הֲוָה כְּסוּפָא דִּלְהוֹן, מָשִׁיךְ לוֹן מִתַּמָּן, וְאָעִיל לוֹן לְלִשְׁכַּת הַגָּזִית. וּדְרוֹר קֵן לָהּ, כֻּלָּא חַד. צִפּוֹר דְּרוֹר כֻּלָּא אִיהוּ חַד. חֶבֶר הַקֵּנִי. וַיֹּאמֶר שָׁאוּל אֶל הַקֵּנִי וְגוֹ׳.

222. ת״ח, מַה כְּתִיב, וַיַּרְא בָּלָק בֶּן צִפּוֹר. וְכִי מַאי שְׁנָא דְּאַדְכִּיר שְׁמָא דַּאֲבוֹי מִשְּׁאַר מַלְכִין. אֶלָּא יִתְרוֹ אִתְמְשַׁךְ וְאִתְעֲבַר מע״ז, וְאָתָא לְאִתְדַּבְּקָא בְּיִשְׂרָאֵל, הוּא וּבְנוֹי, וְכָל עָלְמָא נְדוּהוּ וְרַדְפוּ אֲבַתְרֵיהּ.

223. בָּלָק מִבְּנֵי בְּנוֹי הֲוָה, וְאִתְעֲבַר מֵאָרְחָא דְּאָבוֹי, כֵּיוָן דְּחָמוּ סָבֵי מוֹאָב וְסָבֵי מִדְיָן, דַּהֲווֹ בַּהֲדֵי הַדָדֵי בְּאָחְוָה דִּלְהוֹן בע״ז, בְּחוּלְקָא דִּלְהוֹן, דִּיתְרוֹ וּבְנוֹי אִתְדַּבְּקוּ בִּשְׁכִינְתָּא, וְדָא אִתְמְשַׁךְ מִנְּהוֹן. אָתוּ וְאַמְלְכוּהוּ עָלַיְיהוּ בְּהַאי שַׁעֲתָא, דִּכְתִיב וּבָלָק בֶּן צִפּוֹר מֶלֶךְ לְמוֹאָב בָּעֵת הַהִיא. בָּעֵת הַהִיא הֲוָה מֶלֶךְ, מַה דְּלָא הֲוָה מִקַּדְמַת דְּנָא. וְעַל דָּא כְּתִיב בֶּן צִפּוֹר, מַה דְּלָא אִתְחֲזֵי לְמֶעְבַּד הָכִי. וַיַּרְא בָּלָק, וַיִּשְׁמַע מִבָּעֵי לֵיהּ, מַהוּ וַיַּרְא. רְאִיָּיה חָמָא, וְיָדַע דְּזַמִּין הוּא לְמִנְפַּל בִּידָא דְּיִשְׂרָאֵל, וְיִשְׂרָאֵל לְמִנְפַּל בִּידוֹי בְּקַדְמֵיתָא, וּלְבָתַר אִיהוּ בִּידָא דְּיִשְׂרָאֵל, וַיַּרְא בָּלָק בֶּן צִפּוֹר.

220. "Where she may lay her young. Your altars" (Tehilim 84:4). These are the righteous, who laid their foundations with holy sons that earned the merit of the written and oral Torah in this world. THE WRITTEN LAW AND ORAL LAW are considered the two altars, AND THESE RIGHTEOUS get adorned before the Holy King, because the earned merits of their sons in this world protect them, and they get decorated there. Which spirit earns the benefits of all this? The one that lays her young TO TEACH THEM "Your altars," WHICH ARE THE TWO TORAH LAWS, AS MENTIONED. From here on, speak your words, so I will appear there without shame BECAUSE OF THE MERIT OF A SON LIKE YOU WHO STUDIES BOTH TORAHS.

221. Rabbi Elazar opened the discussion saying, "Even the sparrow has found a home" and that refers to Jethro. "And the swallow (Heb. dror) a nest for herself": That is his sons, who were in the Temple treasury for congregational sacrifices studying Torah, and decree Torah laws with their lips. "Find a home": What is the meaning of that? HE RESPONDS: It is because they journeyed and camped in the desert at first, then traveled from the pleasures of Midian and from their sweet life there and camped in the desert. When the Holy One, blessed be He, noticed their desire for Torah, He drew them from there and gave them a place in the temple's chambers. "And the swallow a nest for herself" is all one and the same, because a sparrow and swallow are both one and the same bird. AND NEST (HEB. KEN) IS LIKE: "Heber the Kenite" (Shoftim 4:17), their tribal name as well as: "And Saul said to the Kenites" (I Shmuel 15:6).

222. Come and see what is written: "And Balak the son of Tzipor saw." Why the difference that his father's name is mentioned rather than the rest of the other kings OF MIDIAN WHO DID NOT HAVE THEIR FATHER'S NAMES MENTIONED? HE RESPONDS: It is only because Jethro drew himself away and was removed from idol worship, and he together with his children approached Yisrael to join with them. The whole world excommunicated him and persecuted him.

223. Balak was from the descendants OF JETHRO and deviated from the ways of his father. When the elders of Moab and the elders of Midian, who were brotherly friends in their idol worship, saw that Jethro and his children adhered to the Shechinah, this one distanced himself from them. They came together and crowned him king over them at that time, as is written: "And Balak the son of Tzipor was king of Moab at that time." At that period of time, he was the king, something that he was not before then. Therefore, it is written: "the son of Tzipor" THAT ALLUDES TO JETHRO WHO WAS CALLED 'TZIPOR' TO INDICATE that it was not proper to do so, BECAUSE HE WAS FROM THE DESCENDANTS OF JETHRO CALLED 'TZIPOR'. HE INQUIRES: It says, "And Balak...saw," but it should have said 'heard'. What is the meaning here of: "saw"? HE RESPONDS: He saw a vision and he was aware that he was destined to fall into the hands of Yisrael. The children of Yisrael will first fall into his hands and only afterward would he fall into Yisrael's hands. That is the reason it says: "And Balak the son of Tzipor saw."

17. "If you know not, O you fairest among women"
Rabbi Aba wonders about the meaning of Congregation, and Rabbi Shimon explains that sometimes the female, Malchut, is called Congregation; this means that she receives many blessings from above but slows down the flow to the lower grades because she finds so little faith there.

Wherever she finds a little faith she drips a little dew. If the faith were as great as it is in her, the blessings would have flowed in every direction. Those people who have no faith delay the gifts from being provided below. Rabbi Shimon tells what happens when Yisrael sins, and he talks about the destruction of the two temples and the two exiles to Babylon and Edom. We hear that the Shechinah wonders how she will be able to feed her children in exile from the dew and water of Chassadim at a time when Judgment prevails. Rabbi Shimon says that Zeir Anpin tells her to gain strength for herself by listening to the children who study the Torah. Another explanation of the verse under discussion is that the Shechinah behaves kindly to her children in great secrecy. The rabbis talk about Yisrael (the son) acting rebelliously toward the Father in heaven. Finally we hear that Balak and the Amorites wanted to destroy Yisrael because Yisrael took their land and made it into pasture for their herds.

224. Rabbi Aba opened the discussion with the verse: "If you know not, O you fairest among women, go your way forth by the footsteps of the flock" (Shir Hashirim 1:8). The assembled Congregation of Yisrael spoke in this manner in the presence of the King up high. The Congregation of Yisrael? What is the meaning of this congregation? HE RESPONDS: That is the assembly, meaning the gathering, as it says, "Which was the rearward (gatherer) of all the camps" (Bemidbar 10:25), since it assembles to her all the higher camps, MEANING MALCHUT WHICH RECEIVES FROM ALL THE FIRST NINE SFIROT.

224. רִבִּי אַבָּא פָּתַח, אִם לֹא תֵדְעִי לָךְ הַיָּפָה בַּנָּשִׁים צְאִי לָךְ בְּעִקְּבֵי הַצֹּאן. כְּנִישְׁתָּא דְּיִשְׂרָאֵל אַמְרַת לְגַבֵּי מַלְכָּא עִלָּאָה. כְּנִישְׁתָּא דְּיִשְׂרָאֵל, מַהוּ כְּנִישְׁתָּא. דָּא אִיהוּ עֲצֶרֶת, כְּנִישׁוּ. כד"א, מְאַסֵּף לְכָל הַמַּחֲנוֹת. מַאן דְּכָנִיש לְכָל מַשְׁרְיָין עִלָּאִין לְגַבֵּיהּ.

225. Sometimes the female, WHICH IS MALCHUT, is called by the name 'congregation', and it says ABOUT HER "assembly." THAT IS DERIVED FROM WITHHOLDING, as it says, "For Hashem has fast closed" (Beresheet 20:18), WHICH MEANS she receives and does not provide. So it is certain that, due to the great Faith and trust within her, no fault exists in her. She, MALCHUT, is granted without any delay and when THE ABUNDANCE reaches her, she holds in all that she gathered in, and slows down and delays it so it should not fall and shine, but rather, only as dew, drop by drop, bit by bit. What is the reason? Because she finds no Faith below, except as it says: "Here a little, and there a little" (Yeshayah 28:13), MEANING a little merit and a little illumination, JUST LIKE dew, measure for measure.

225. וּמִגּוֹ דִּלְזִמְנִין נוּקְבָא אִקְרֵי כְּנִישְׁתָּא, וְאִתְּמַר עֲצֶרֶת, כד"א כִּי עָצוֹר עָצַר יְיָ', דְּנָקִיט וְלָא יָהִיב. הָכִי הוּא וַדַּאי, דְּהָא מִגּוֹ מְהֵימְנוּ סַגִּיא דִּילָהּ, דְּלָא אַשְׁכְּחָן בָּהּ מוּמָא, יְהֵבוּ לָהּ בְּלָא עִכּוּבָא כְּלָל. וְאִיהִי כַּד מָטָא לְגַבָּהּ, כָּל מַאן דְּכְנִישַׁת, עָצַר וּמְעָצֵר וּמְעַכֶּבֶת, דְּלָא נָחִית וְנָהִיר, אֶלָּא כְּפוּם טַלָּא, טִפִּין טִפִּין, זְעֵיר זְעֵיר. מ"ט. בְּגִין דְּלָא אִשְׁתְּכַח לְתַתָּא מְהֵימְנוּתָא, אֶלָּא כד"א, זְעֵיר שָׁם זְעֵיר שָׁם, זְעֵיר זְכוּתָא, וּזְעֵיר אַנְהֲרוּתָא דְּטַלָּא, מִדָּה לְקֶבֶל מִדָּה.

226. If there would have been Faith IN THE WORLD as it prevails in her, IN MALCHUT, it would have flowed in every direction, BOTH CHOCHMAH ON THE LEFT SIDE AND CHESED ON THE RIGHT SIDE, without any delay at all. She would have been glad and then she would have received many presents and gifts on top of this, MEANING ONE GIFT FOLLOWING ANOTHER GIFT, and nothing would be held back from her. However, the lower ones, IF THEY LACK FAITH, delay these GIFTS, WHICH SHOULD BE SUPPLIED IN ABUNDANCE TO MALCHUT. As a result, they hold back MALCHUT FROM PROVIDING FOR THE LOWER ONES. At that point, they are referred to as "atzeret (lit. 'assembly')" and "for Hashem has fast closed (Heb. atzar)," so that Hashem so to speak is giving the essence and nothing more.

226. דְּאִלְמָלֵא תִּשְׁכַּח מְהֵימְנוּתָא, כְּמָה דְּאִשְׁתְּכַחוּ בָּהּ, אֲרִיקַת בְּכָל סִטְרָא וְסִטְרָא, בְּלָא עִכּוּבָא כְּלָל, וְאִיהִי חַדָּאת. וּכְדֵין יָהֲבִין לָהּ מַתְּנָן וּנְבִזְבִּזָן סַגִּיאִין דָּא עַל דָּא, וְלָא יֵהוֹן מְעַכְּבִין לָהּ כְּלָל. אֲבָל תַּתָּאִין אִינּוּן מְעַכְּבִין לוֹן, וּמְעַכְּבִין לָהּ, וּכְדֵין אִיהִי עֲצֶרֶת. עָצוֹר עָצַר יְיָ' וַדַּאי, כְּבְיָכוֹל, יָהִיב תַּמְצִית, וְלָא יַתִּיר.

227. Notwithstanding all this, as a mother who provides for her children in secret so no one should notice her, so MALCHUT acts to her children, to Yisrael. I learned from the holy luminary that, when MALCHUT ascends to receive the pleasures and delights, fault exists in Yisrael below. Then a tiny drop of BLOOD, AS a mustard seed, reaches her and immediately HER DOMINATION is removed. She dwells over it for several days; then they are aware above that there is some fault with Yisrael.

227. וע"כ כְּאִימָּא יָהֲבַת לְבָנִין בְּטְמִירוּ, דְּלָא יַדְעִין בָּהּ, הָכִי עֲבִידַת לוֹן לִבְנָהָא יִשְׂרָאֵל. וְאוֹלִיפְנָא מִגּוֹ בּוּצִינָא קַדִּישָׁא, דְּבִשַּׁעֲתָא דְּאִיהִי סְלִיקַת לְמִנְקַט עִנּוּגִין וְכִסּוּפִין, וּמוּמָא אִשְׁתְּכַח בְּהוּ בְּיִשְׂרָאֵל לְתַתָּא, כְּדֵין מָטֵי לְגַבָּהּ טִפָּה דְּחַרְדָּל וּמִיָּד אַעְדִּיאַת, וְיָתְבַת עָלָהּ יוֹמִין בְּמִנְיָן. וּכְדֵין יַדְעִין לְעֵילָא, דְּמוּמָא בְּהוּ בְּיִשְׂרָאֵל.

228. וְאִתְּעַר שְׂמָאלָא מִיָּד, וּמָשִׁיךָ חוּטָא לְתַתָּא. וַתְּכֵהֶין עֵינָיו מֵרְאוֹת, מַה דַּהֲוָה מִסְתַּכֵּל בְּעַיִן שְׁפִירוּ, בִּכְלָלָא דְּאַבְרָהָם, בְּלָא דִּינָא כְּלָל, כְּדֵין וַתְּכֵהֶין עֵינָיו מֵרְאוֹת, מֵרְאוֹת וַדַּאי, מִלְּאִסְתַּכְּלָא בִּכְלָלָא דְּרַחֲמָנוּ. כְּדֵין אִתְּעֲרוּ דְּסָמְאֵ״ל בְּקָל תַּקִּיף, לְאַתְּעָרָא עַל עָלְמָא. כד״א וַיִּקְרָא אֶת עֵשָׂו בְּנוֹ הַגָּדוֹל וְגוֹ׳. גָּדוֹל אִיהוּ לְגַבֵּי מַשְׁרְיָין דְּסִטְרָא אַחֲרָא, אִיהוּ גָּדוֹל, וְנָהִיג לְכָל אַרְבִּין דְּיַמָּא, דְּעַרְעִירָן בְּרוּחָא בִּישָׁא, לְאַטְבְּעָא לוֹן בְּעוּמְקָא דְּיַמָּא, בְּאִינּוּן מְצוּלוֹת יָם דִּילֵיהּ.

229. וְכַד קוּדְשָׁא בְּרִיךְ הוּא הוּא בְּרַחֲמָנוּ, כְּדֵין כָּל חֲטָאִין וְכָל חוֹבִין דְּיִשְׂרָאֵל, יָהִיב לֵיהּ, וְאִיהוּ אַטִּיל לוֹן לְמְצוּלוֹת יָם. כָּל מַשְׁרְיָין דִּילֵיהּ מְצוּלוֹת יָם אִקְרוּן, וְאִינּוּן נַטְלֵי לוֹן, וּמְשַׁטְטֵי בְּהוֹן לְכָל שְׁאַר עַמִּין. וְכִי חֲטָאִין דְּיִשְׂרָאֵל, וְחוֹבִין דִּלְהוֹן, זַרְקִין וּמִתְפַּלְגִין לְעַמָּא דִּלְהוֹן. אֶלָּא, אִינּוּן מְחַכָּאן וּמְצַפָּאן לְמַתְּנָן דִּלְעֵילָא, כְּכַלְבֵּי לְקַמֵּי פָּתוֹרָא. וְכַד קוּדְשָׁא בְּרִיךְ הוּא נָטִיל כָּל חוֹבַיְיהוּ דְּיִשְׂרָאֵל, וְזָרִיק עָלַיְיהוּ, כֻּלְּהוּ חַשְׁבֵי דְּמַתְּנָן וּנְבִזְבִּזָן דְּאִיהוּ בָּעָא לְמֵיהַב לְיִשְׂרָאֵל, דְּאַעְבַּר מִנַּיְיהוּ, וְיָהֵב לוֹן. וּמִיַּד כֻּלְּהוּ כַּחֲדָא זַרְקִין לוֹן עַל שְׁאַר עַמִּין.

230. ת״ח, כְּנִישְׁתָּא דְּיִשְׂרָאֵל, אִיהִי אֲמְרַת בְּקַדְמֵיתָא, שְׁחוֹרָה אֲנִי וְנָאוָה, אַזְעִירַת גַּרְמָהּ לְקַמֵּי מַלְכָּא עִלָּאָה. וּכְדֵין שְׁאִילַת מִנֵּיהּ וְאַמְרַת, הַגִּידָה לִי שֶׁאָהֲבָה נַפְשִׁי אֵיכָה תִּרְעֶה אֵיכָה תַּרְבִּיץ בַּצָּהֳרָיִם. תְּרֵין זִמְנִין אֵיכָה אֵיכָה אֲמַאי. אֶלָּא אִיהִי רְמִיזָא עַל תְּרֵין חָרְבָּנִין, דְּתְרֵין מִקְדָּשִׁין. דְּקָרָאן כֻּלָּא אֵיכָה אֵיכָה. אֵיכָה תִּרְעֶה, בְּחָרְבַּן בַּיִת רִאשׁוֹן. אֵיכָה תַּרְבִּיץ, בְּחָרְבַּן בַּיִת שֵׁנִי. וְעַ״ד תְּרֵין זִמְנִין אֵיכָה אֵיכָה.

231. תִּרְעֶה תַּרְבִּיץ, לָאו דָּא כְּדָא. גָּלוּתָא דְּבָבֶל, דְּאִיהִי זְמַן זְעֵיר, קָרֵי בֵּיהּ תִּרְעֶה. וְעַל גָּלוּתָא דְּאֱדוֹם, דְּאִיהוּ זְמַן סַגִּי, קָרֵי בֵּיהּ תַּרְבִּיץ. וְעַ״ד תְּרֵין זִמְנִין אֵיכָה אֵיכָה. וְתוּ תִּרְעֶה תַּרְבִּיץ, יִרְעֶה מִבָּעֵי לֵיהּ, יַרְבִּיץ מִבָּעֵי לֵיהּ אוֹף הָכִי, דְּהָא עַל יִשְׂרָאֵל אֲמְרַת. אֶלָּא אִיהִי אַמְרַת עַל נַפְשָׁהּ אֵיכָה תִּרְעֶה כַּלְתָּךְ לִבְנָהָא בְּגָלוּתָא, דִּיהוֹן בֵּין שְׁאַר עַמִּין. אֵיכָה תַּרְבִּיץ בַּצָּהֳרָיִם, הֵיךְ תַּטִּיף אִיהִי עָלַיְיהוּ טַלִּין וּמַיִין, גּוֹ חֲמִימוּ דְּצָהֳרַיִם.

228. The left is awakened instantly, pulls a string below, "and his eyes were dim, so that he could not see" (Beresheet 27:1). Whatever he observed PREVIOUSLY with a favorable eye, in the sense of Abraham, THAT IS CHESED, without any judgment at all, now "his eyes were dim, so that he could not see." "See": From seeing definitely, which means from looking at it with a sense of compassion. Then there is an awakening of Samael in a strong voice to stir accusations on the world, as is said: "He called Esau, his eldest (bigger) son" (Ibid.). He is bigger, towards the camps of the Other Side he is great, and steers all the ships in the ocean that meet the evil wind, to sink them into the depth of his ocean.

229. When the Holy One, blessed be He, is in a state of compassion, He hands him over all the sins and iniquities of Yisrael. He throws them into the depths of the sea, MEANING TO HIS CAMPS, since all His camps are considered the depths of the sea. They take them and wander with them to all the rest of the nations. HE INQUIRES: Do the sins of Yisrael and their iniquities get thrown and divided to their nations? AND WHY SHOULD THEY DO THIS? HE RESPONDS: It is only because they wait in anticipation for the gifts from above like dogs at the table. When the Holy One, blessed be He, takes all the sins of Yisrael and throws them to them, they all immediately think that the gifts and presents that were meant to be given to Yisrael were removed from Yisrael and were granted to them. Immediately, they simultaneously all together throw them to all other nations.

230. Come and see the assembly of Yisrael. She said at first, "I am black, but comely" (Shir Hashirim 1:5). Then she degraded herself before the King up high and asked of Him, saying, "Tell me, O you whom my soul loves, where (Heb. Eichah) you feed, where you make your flock rest at noon" (Ibid. 7). HE INQUIRES: Why twice "Eichah (lit. 'how')"? HE RESPONDS: It is only that they are alluding to the two destructions of the two temples. When everybody reads the scriptural verses of Eichah, Eichah - "where you feed" at the destruction of the first temple house and "where you make your flock rest" at the destruction of the second temple house. Therefore, it is written twice - Eichah, Eichah.

231. HE INQUIRES: "You feed" and "you make rest." One is not like the other. WHAT IS THE DIFFERENCE BETWEEN THEM? HE REPLIES: The Babylonian exile was for a short period, and he calls it: "you feed." About the Edomite exile, which is for a prolonged period, he calls it: "you make rest." Therefore, two times Eichah, Eichah. Another reason: "You (also: 'she will') feed" and "you make rest" should have read: 'he feeds' and 'he makes rest', since it refers to Yisrael. HE RESPONDS: Only that she, THE SHECHINAH, said it about herself, Eichah, how will your bride THAT IS THE SHECHINAH feed her children in exile, when they will be among the other nations? How will she make rest, drip upon them dew and water, MEANING CHASSADIM, in the heat of high noon, MEANING AT A TIME WHEN JUDGMENTAL FORCES ARE DOMINANT?

232. Why should I be like one who cloaks himself, meaning at the time when Yisrael calls UPON THE HOLY ONE, BLESSED BE HE, from their distress and sorrow? The rest of the nations curse and insult them. When will you leave this exile? Why does your Elohim not perform any miracles for you and take revenge ON YOUR ENEMIES? He, ZEIR ANPIN, replies to her, "If you know not (lit. 'for yourself'), O you fairest among women" (Ibid. 8). What is the meaning of: "for yourself"? "If you know not for yourself" how to gain the strength for yourselves in this exile and be strengthened with power to guard over your children. Get out and be strengthened "by the footsteps of the flock": This refers to the children in their master's schools, who learn and study Torah. FROM THEM, YOU WILL TAKE THE STRENGTH TO SHIELD YOUR CHILDREN.

232. שַׁלָּמָה אֶהְיֶה כְּעוֹטִיָּה, בְּשַׁעֲתָא דְּיִשְׂרָאֵל קָרָאן מִגּוֹ עָאקוּ, דְּחִיקוּ דִּלְהוֹן, וּשְׁאַר עַמִּין מְחָרְפִּין וּמְגַדְּפִין לוֹן, אֵימָתַי תִּפְקוּן מִן גָּלוּתָא. אֱלָהֲכוֹן הֵיךְ לָא עָבֵיד לְכוֹן נִסִּין. וַאֲנָא יָתִיב כְּעוֹטִיָּה, וְלָא יָכִילַת לְמֶעְבַּד לוֹן נִסִּין, וּלְמֵיהַב לוֹן נוּקְמִין. אִיהוּ אָתִיב לְגַבָּהּ, אִם לֹא תֵדְעִי לָךְ הַיָּפָה בַּנָּשִׁים. הַאי קְרָא הָכִי מִבָּעֵי לֵיהּ, אִם לֹא תֵדְעִי הַיָּפָה בַּנָּשִׁים. לָךְ אֲמַאי. אֶלָּא אִם לֹא תֵדְעִי לָךְ: לְאַתְקָפָא גַּרְמָךְ בְּגָלוּתָא, וּלְאִתְקָפָא חֵילָא, לְאַגְּנָא עַל בְּנָךְ. צְאִי לָךְ, צְאִי לָךְ לְאִתְקָפָא בְּעִקְּבֵי הַצֹּאן. אִינּוּן תִּינוֹקוֹת דְּבֵי רַבָּן, דְּאוֹלְפֵי תּוֹרָה.

233. "And feed your kids" (Ibid.): These are the ones who were taken away from the suckling breasts, who departed from the world and were drawn to the upper Yeshivah; that is, "besides (lit. 'over') the shepherds' tents." "Over" is precisely above. It does not say, 'By the shepherds' tents', but "above the shepherds' tents" that refers to the Yeshivah of Metatron THAT IS ABOVE, HIGHER THAN THE SHEPHERDS' TENTS IN THIS WORLD, SINCE THE SHEPHERDS, WHO ARE THE LEADERS IN THIS WORLD, ASCEND UP ABOVE AFTER THEIR DEPARTURE. There are all the powerful and children of the world, and the leaders of the Torah, who guide in matters of the forbidden and permitted of this world, and all the matters necessary for the inhabitants of this world. THEREFORE, THEY ARE REFERRED TO AS SHEPHERDS, since "the footsteps of the flock" refers to the children, as we explained. THE "SHEPHERDS" REFER TO THE LEADERS OF THE WORLD.

233. וּרְעִי אֶת גְּדִיּוֹתַיִךְ, אִלֵּין עַתִּיקֵי מִשְׁדָּיִם, דְּקָא מִסְתַּלְּקֵי מֵעָלְמָא וְאִתְמַשְׁכָן לְבֵי מְתִיבְתָּא עִלָּאָה, דְּאִיהִי עַל מִשְׁכְּנוֹת הָרוֹעִים, עַל דַּיְיקָא, בְּמִשְׁכְּנוֹת הָרוֹעִים לָא כְּתִיב, אֶלָּא עַל מִשְׁכְּנוֹת הָרוֹעִים, דָּא מְתִיבְתָּא דְּמֶטַטְרוֹ"ן, דְּתַמָּן כָּל תַּקִּיפִין וְינוֹקִין דְּעָלְמָא, וּמַנְהִיגֵי אוֹרַיְיתָא בְּהַאי עָלְמָא בְּאִיסּוּר וְהֶיתֵּר, בְּכָל מַה דְּאִצְטְרִיכוּ בְּנֵי עָלְמָא, דְּהָא עִקְּבֵי הַצֹּאן אִינּוּן תִּינוֹקוֹת כְּדַאֲמָרָן.

234. Rabbi Elazar said, "The footsteps of the flock" are the students in the seminary house who come afterward to the world and find the Torah in a straightforward open manner. Therefore, they renew ancient insights every day, and the Shechinah prevails on them and listens to what they have to say. It is written: "And Hashem hearkened, and heard it" (Malachi 3:16). Rabbi Aba said, That definitely is the case, and it all amounts to the same thing.

234. אָמַר ר׳ אֶלְעָזָר, עִקְּבֵי הַצֹּאן, אִינּוּן תַּלְמִידֵי דְּבֵי רַב, דְּקָא אַתְיָין לְבָתַר בְּעָלְמָא, וְאַשְׁכְּחָן אוֹרַיְיתָא בְּאֹרַח מֵישָׁר, וְאוֹרְחָא פְּתִיחָא, וְעַל דָּא אִינּוּן מְחַדְּשָׁן מִלִּין עַתִּיקִין בְּכָל יוֹמָא, וּשְׁכִינְתָּא שַׁרְיָא עֲלַיְיהוּ, וְצַיְיתָא לְמִלֵּיהוֹן, כד"א וַיַּקְשֵׁב יְיָ׳ וַיִּשְׁמָע. אָמַר ר׳ אַבָּא, הָכִי הוּא וַדַּאי, וְכֹלָּא חַד מִלָּה.

235. Another explanation of: "If you know not for yourself." Why "for yourself"? It is that anywhere the children of Yisrael are in exile, THE SHECHINAH is with them in exile. It is also written: "In all their afflictions He is affected" (Yeshayah 63:9). Therefore, it says "for yourself," MEANING FOR YOUR SAKE, SINCE SHE TOO IS IN EXILE. "You fairest among women," "fairest": she said she was black, as it says: "I am black," and he says to her: you are comely, "you fairest among women," meaning she is prettier than all the levels. It is written: "You are fair, my love" (Shir Hashirim 1:15).

235. ד"א אִם לֹא תֵדְעִי לָךְ. לָךְ לָמָּה. אֶלָּא בְּכָל אֲתָר דְּיִשְׂרָאֵל בְּגָלוּתָא, אִיהִי עִמְּהוֹן בְּגָלוּתָא. וְעַ"ד כְּתִיב לָךְ, וּכְתִיב בְּכָל צָרָתָם לוֹ צָר. וְדָא הוּא לָךְ. הַיָּפָה בַּנָּשִׁים, הַיָּפָה, אִיהִי אַמְרַת דְּאִיהִי אוּכְּמְתָּא, כד"א שְׁחוֹרָה אֲנִי. וְאִיהוּ אָמַר לְגַבָּהּ, יָפָה אַתְּ, שַׁפִּירְתָּא, הַיָּפָה בַּנָּשִׁים, שַׁפִּירְתָּא אִיהִי עַל כָּל דַּרְגִּין, וּכְתִיב יָפָה אַתְּ רַעְיָתִי.

236. ד״א הַיָּפָה בַּנָּשִׁים, טַבְתָּא בְּטִיבוּ. דַּעֲבִידַת טִיבוּ לִבְנָהָא, בִּטְמִירוּ בִּגְנִיזוּ. וְקוּדְשָׁא בְּרִיךְ הוּא סַגִּי טָב עָלֵיהּ, כָּל מַה דַּעֲבִידַת לִבְנָהָא בִּטְמִירוּ בִּגְנִיזוּ, אע״ג דְּלָא מְכַשְּׁרָן עוֹבְדִין. מִכָּאן דְּאִתְחֲזֵי לְאַבָּא כַּד אִמָּא רַחֲמָא עַל בְּנִין וְתָאִיב עָלֵיהּ כָּל מַה דְּעַבְדַת לִבְנָהָא רַחֲמִין בִּטְמִירוּ אע״ג דְּלָא מְכַשְּׁרָן עוֹבְדוֹי.

236. Another explanation of: "You fairest among women" means that she is generous with kindness and that she behaves in a kind manner to her children in a secret and hidden manner. The Holy One, blessed be He, is generous with His benefits to her concerning all she does for her children in a veiled and hidden way, although not all her activities are fit and proper.

237. אָמַר ר׳ אַבָּא, תַּוּוּהְנָא עַל הַהוּא דִּכְתִיב כִּי יִהְיֶה לְאִישׁ בֵּן סוֹרֵר וּמוֹרֶה וְגוֹ׳, וְתָפְשׂוּ בוֹ אָבִיו וְאִמּוֹ וְגוֹ׳, וְתָנֵינָן, דִּבְהַהִיא שַׁעְתָּא אָמַר קוּדְשָׁא בְּרִיךְ הוּא לְמֹשֶׁה כְּתוֹב. אָמַר לֵיהּ מֹשֶׁה, מָארֵיהּ דְּעָלְמָא, שְׁבִיק דָּא, אִית אַבָּא דְּעָבִיד כְּדֵין לְבְרֵיהּ. וּמֹשֶׁה מֵרָחִיק הֲוָה חָמֵי בְּחָכְמְתָא, כָּל מַה דְּזַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְבְנֵי יִשְׂרָאֵל. אָמַר, מָארֵיהּ דְּעָלְמָא, שְׁבוֹק מִלָּה דָּא. אָ״ל קוּדְשָׁא בְּרִיךְ הוּא לְמֹשֶׁה, חֲמֵינָא מַה דְּאַתְּ אָמֵר, כְּתוֹב וְקַבֵּל אַגְרָא. אַת יַדְעַת וַאֲנָא יְדַע יַתִּיר. מַה דְּאַתְּ חָמֵי, עָלַי הַהוּא עוֹבָדָא. דְּרוֹשׁ קְרָא וְתִשְׁכַּח.

237. Rabbi Aba said, I wonder about what it says, "If a man have a stubborn and rebellious son, who will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken to them: then shall his father and his mother lay hold of him" (Devarim 21:18). We were taught that when the Holy One, blessed be He, said this to Moses, that he write, MEANING, RECORD THE EPISODE OF THE STUBBORN AND THE REBELLIOUS, Moses said to him, Leave this alone. Is there then a father who could do this to his son? Moses saw in advance with his wisdom everything that the Holy One, blessed be He, was destined to do to Yisrael, MEANING TO SAY THAT HE OBSERVED THIS FROM A DISTANCE. HE NOTICED THAT THIS EPISODE OF THE "STUBBORN AND REBELLIOUS" ALLUDES TO THE MANNER THAT THE HOLY ONE, BLESSED BE HE, WILL DEAL WITH YISRAEL. THEREFORE, he said, Master of the world, leave this. And the Holy One, blessed be He, replied to Moses, 'I see what you are saying, but write it down and receive your wages. You know but I know more. Whatever you notice, it is for Me to act upon. Explain that passage through homiletical discourse, but forget ITS SECRET.'

238. בְּהַהוּא שַׁעְתָּא רָמַז לֵיהּ לְיוֹפִיאֵ״ל, רַבָּנָא דְּאוֹרַיְיתָא, אָמַר לְמֹשֶׁה, אֲנָא דְּרִישְׁנָא לְהַאי קְרָא כְּתִיב כִּי יִהְיֶה לְאִישׁ, דָּא קוּדְשָׁא בְּרִיךְ הוּא, דִּכְתִיב יְיָ׳ אִישׁ מִלְחָמָה. בֵּן, דָּא יִשְׂרָאֵל. סוֹרֵר וּמוֹרֶה, דִּכְתִיב כִּי כְּפָרָה סוֹרֵרָה סָרַר יִשְׂרָאֵל. אֵינֶנּוּ שׁוֹמֵעַ בְּקוֹל אָבִיו וּבְקוֹל אִמּוֹ, דָּא קוּדְשָׁא בְּרִיךְ הוּא וּכְנֶסֶת יִשְׂרָאֵל. וְיִסְּרוּ אוֹתוֹ, דִּכְתִיב, וַיָּעַד יְיָ׳ בְּיִשְׂרָאֵל וּבִיהוּדָה בְּיַד כָּל נְבִיאֵי כָל חוֹזֶה וְגוֹ׳. וְלֹא שָׁמַע אֲלֵיהֶם, דִּכְתִיב וְלֹא יִשְׁמְעוּ אֶל יְיָ׳ וְגוֹ׳. וְתָפְשׂוּ בוֹ אָבִיו וְאִמּוֹ, בְּדַעְתָּא חֲדָא. בְּהַסְכָּמָה חֲדָא.

238. At that moment, He gestured to THE ANGEL Yofiel, the chief minister of the Torah. YOFIEL said to Moses, I explained this verse. It says: "If a man have" and it refers to the Holy One, blessed be He, as it says: "Hashem is a man of war" (Shemot 15:3). It also refers to a son, which is Yisrael, "stubborn and rebellious," as is written: "For Yisrael is headstrong like a headstrong heifer" (Hoshea 4:16). "Who will not obey the voice of his father, or the voice of his mother": That is the Holy One, blessed be He, and the assembled Congregation of Yisrael, WHICH IS MALCHUT. "When they have chastened him" is as is written: "Then Hashem testified against Yisrael, and against Judah, by all the prophets, and by all the seers..." (II Melachim 17:13). "Will not hearken to them," as is written: "Yet they would not hear..." and "then shall his father and his mother lay hold of him," meaning with the same mind and agreement.

239. וְהוֹצִיאוּ אוֹתוֹ אֶל זִקְנֵי עִירוֹ וְאֶל שַׁעַר מְקוֹמוֹ. אֶל זִקְנֵי עִירוֹ, אֶל זִקְנֵי עִירָם, וְאֶל שַׁעַר מְקוֹמָם, מִבָּעֵי לֵיהּ, מַאי אֶל זִקְנֵי עִירוֹ, וְאֶל שַׁעַר מְקוֹמוֹ. אֶלָּא, אֶל זִקְנֵי עִירוֹ, דָּא קוּדְשָׁא בְּרִיךְ הוּא, וְאֶל שַׁעַר מְקוֹמוֹ, דָּא כְּנֶסֶת יִשְׂרָאֵל. זִקְנֵי עִירוֹ, אִלֵּין יוֹמִין קַדְמָאִין, יוֹמִין עַתִּיקִין דְּכֹלָּא. שַׁעַר מְקוֹמוֹ, דָּא מוּסַף שַׁבָּת.

239. "And bring him out to the elders of his city, and to the gate of his place" (Devarim 21:19): HE ASKS: It should have said, 'To the elders of their city'. Why "to the elders of his city"? "And to the gate of his place," why is "his" IN SINGULAR FORM? HE RESPONDS: "To the elders of his city" refers to the Holy One, blessed be He, and "to the gate of his place" refers to the assembled Congregation of Yisrael, MALCHUT. HE EXPLAINS, "The elders of his city" refers to the ancient times, the most ancient days of all, WHICH IS THE SECRET OF THE FIRST THREE SFIROT OF ZEIR ANPIN, BEFORE WHICH JUDGMENT IS PUT. "The gates of his place": That is the Musaf (additional prayer) of Shabbat, THE FIRST THREE SFIROT OF MALCHUT THAT ARE ADDED TO HER IN THE SHABBAT.

240. Notwithstanding all this, although all are knowledgeable above in judgment, HE REMOVED THE JUDGMENT FROM THE GATE OF HIS PLACE, BECAUSE the mother's court, THAT IS MALCHUT, are related to Yisrael and are attached to them. Any close relative cannot sit in trial judgment for relatives and is disqualified to pass sentence. THEREFORE, it is first written: "to the elders of his city" and then "to the gate of his place." As soon as the Holy One, blessed be He, noticed that they were related, He immediately removed the trial from "the gate of his place." THAT IS THE FIRST THREE OF MALCHUT, WHICH ARE RELATIVES, and it is written following that: "And they shall say to the elders of his city." It is not written: 'to the gate of his place', but rather only "to the elders of his city" alone.

240. ועכ"ד, אע"ג דְּכֹלָּא יַדְעִין, דִּינָא לְעֵילָּא אִיהוּ, בְּגִין דְּבֵי דִּינָא דְּאִמָּא קְרִיבִין אִינּוּן לְיִשְׂרָאֵל, וְאַחֲדִין בְּהוּ, וְכָל קָרִיב לָא דָּאִין דִּינָא לִקְרוֹבִים, וּפָסוּל אִיהוּ לְדִינָא. בְּקַדְמֵיתָא מַה כְּתִיב, אֶל זִקְנֵי עִירוֹ וְאֶל שַׁעַר מְקוֹמוֹ, כֵּיוָן דְּחָמָא קוּדְשָׁא בְּרִיךְ הוּא דְּאִינּוּן קְרִיבִין, מִיָּד סָלִיק דִּינָא מִשַּׁעַר מְקוֹמוֹ, מַה כְּתִיב בַּתְרֵיהּ, וְאָמְרוּ אֶל זִקְנֵי עִירוֹ לְחוֹד. וְאֶל שַׁעַר מְקוֹמוֹ לָא כְּתִיב, אֶלָּא אֶל זִקְנֵי עִירוֹ.

241. THEY SAY ABOUT YISRAEL: "This our son" (Devarim 21:20) specifically and no other nation "is stubborn and rebellious, he will not obey our voice" (Ibid.). HE INQUIRES: What is the change, that at first it is not written "a glutton and drunkard," and later it is written: "he is a glutton and a drunkard" (Ibid.). HE RESPONDS: What is the cause for Yisrael to be wayward and rebellious toward their Father in heaven? It is because he is a glutton and a drunkard among the rest of the nations, as it says, "But mingled among the nations, and learned their works" (Tehilim 106:35). It is further written: "And the people ate, and bowed down" (Bemidbar 25:2), since the essence and foundation is the eating and drinking, as they did WHEN THEY WERE among the rest of the nations. That caused them to be stubborn and rebellious toward their Father in heaven.

241. בְּנֵינוּ זֶה וַדַּאי, וְלָאו דִּשְׁאַר עַמִּין. סוֹרֵר וּמוֹרֶה אֵיננּוּ שׁוֹמֵעַ בְּקוֹלֵנוּ. מַאי שְׁנָא, דְּהָא בְּקַדְמֵיתָא לָא כְּתִיב זוֹלֵל וְסוֹבֵא, וּלְבָתַר כְּתִיב זוֹלֵל וְסוֹבֵא. אֶלָּא מַאן גְּרִים לְהוּ לְיִשְׂרָאֵל, לְמֶהֱוֵי סוֹרֵר וּמוֹרֶה לְגַבֵּי אֲבוּהוֹן דְּבִשְׁמַיָּא, בְּגִין דְּאִיהוּ זוֹלֵל וְסוֹבֵא, בִּשְׁאַר עַמִּין דִּכְתִיב וַיִּתְעָרְבוּ בַגּוֹיִם וַיִּלְמְדוּ מַעֲשֵׂיהֶם וּכְתִיב וַיֹּאכַל הָעָם וַיִּשְׁתַּחֲווּ, דְּעִקָּרָא וִיסוֹדָא אֲכִילָה וּשְׁתִיָּה, כַּד עַבְדִּין בִּשְׁאַר עַמִּין. דָּא גְּרִים לוֹן, לְמֶהֱוֵי בֶּן סוֹרֵר וּמוֹרֶה, לְגַבֵּי אֲבוּהוֹן דְּבִשְׁמַיָּא.

242. That is why IT IS WRITTEN: "And all the men of his city shall stone him with stones" (Devarim 21:21). This refers to the rest of the nations who were aiming and hurling stones at them. They knocked down the walls and smashed the towers. ALL THIS does not benefit them at all, BECAUSE THEY COULD NOT PREVAIL AGAINST YISRAEL. When Moses heard this, he wrote this passage.

242. וְעַ"ד וּרְגָמוּהוּ כָּל אַנְשֵׁי עִירוֹ בָּאֲבָנִים. אִלֵּין כָּל שְׁאַר עַמִּין, דַּהֲווֹ מְקַלְּעִין לְהוּ בָּאֲבָנִים, וְסַתְרִין שׁוּרִין, וּמְנַתְּצִין מִגְדָּלִין, וְלָא מֵהָנֵי לוֹן כְּלוּם. כֵּיוָן דְּשָׁמַע מֹשֶׁה כְּדֵין, כָּתַב פַּרְשְׁתָּא דָּא.

243. Notwithstanding all this, "you fairest among women," WHICH IS MALCHUT, the best and dearest among all the women in the world, "go your way forth by the footsteps of the flock." We already explained that these are the synagogues and houses of study. "And feed your kids": these are the children of their master's school who have never tasted any taste of sin in the world. "Besides the shepherds' tents": these are the teachers of the children and the heads of the Yeshivas.

243. וְעִם כָּל דָּא הַיָּפָה בַּנָּשִׁים, טָבָא וְיַקִּירָא בַּנָּשִׁים דְּעָלְמָא. צְאִי לָךְ בְּעִקְּבֵי הַצֹּאן, הָא אוֹקִימְנָא, אִלֵּין בָּתֵּי כְּנֵסִיּוֹת וּבָתֵּי מִדְרָשׁוֹת. וּרְעִי אֶת גְּדִיּוֹתַיִךְ, אִלֵּין יַנּוּקֵי דְּבֵי רַב, דְּלָא טְעֲמוּ טַעַם חוֹבָא בְּעָלְמָא. עַל מִשְׁכְּנוֹת הָרוֹעִים, אִלֵּין מְלַמְּדֵי תִּינוֹקוֹת וְרֵישֵׁי יְשִׁיבוֹת.

244. Another explanation of: "Besides the shepherds' (Heb. roim) tents": the Vav is missing IN THE WORD ROIM AND IT IS AS IF IT SAYS RAIM (LIT. 'EVIL ONES'). THIS INDICATES that they are evil, meaning the Amorite kings, from whom Yisrael have taken the land to give pasture to their herds. And Yisrael have turned that land to pasture land. Then Balak heard that Yisrael turned the land that was so important into grazing land, the land over which Yisrael made battle, and so demolished it as to make it into pasture. He then strove in whatever means was at his disposal and joined Bilaam with him.

244. ד"א עַל מִשְׁכְּנוֹת הָרוֹעִים, חָסֵר ו'. אִינּוּן בִּישִׁין, אִלֵּין מַלְכֵי דָאֱמוֹרִי, דְּנָטְלוּ יִשְׂרָאֵל אַרְעָא דִּלְהוֹן, לְרַעְיָא מִקְנֵיהוֹן, וּלְבֵי מַרְעֶה יָהֵב יִשְׂרָאֵל אַרְעָא דָּא. כְּדֵין שְׁמַע בָּלָק, דְּאַרְעָא דַּהֲוַת חֲשִׁיבָא כ"כ, עָבְדוּ יִשְׂרָאֵל קְרָבָא דָּא, וְסַתְרוּ לָהּ, עַד דְּשָׁוּוּ לָהּ בֵּי מַרְעֶה. כְּדֵין אִשְׁתְּדַל בְּכָל מַה דְּאִשְׁתְּדַל, וְשָׁתַף בַּהֲדֵיהּ לְבִלְעָם.

18. "Thus says Hashem"

We hear about the three gates or orders of justice: Baba Kama, Baba Metzia and Baba Batra. Rabbi Shimon says that God treats the sins of the children of Yisrael as though they were errors, not intentional acts. He talks about Balak's request to Bilaam to curse Yisrael; Balak knew that many of the people of Yisrael would fall dead because of his own armies, so he felt the time was opportune for the curse. Lastly Rabbi Shimon says that

neither Balak nor Bilaam were aware that they themselves would be destroyed afterward.

245. "And Balak...saw": Rabbi Chizkiyah opened the discussion saying, "Thus says Hashem, 'Keep judgment, and do justice: for my salvation is near...'" (Yeshayah 56:1). How beloved are Yisrael before the Holy One, blessed be He. Although they have sinned and are sinning constantly, He turns their intentional acts into mistakes.

245. וַיַּרְא בָּלָק, רִבִּי חִזְקִיָּה פָּתַח, כֹּה אָמַר יְיָ׳ שִׁמְרוּ מִשְׁפָּט וַעֲשׂוּ צְדָקָה כִּי קְרוֹבָה יְשׁוּעָתִי וְגוֹ׳. כַּמָּה חֲבִיבִין יִשְׂרָאֵל קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, דְּאַע״ג דְּאִינּוּן חָאבוּ קַמֵּיהּ, וְחָבִין קַמֵּיהּ בְּכָל זִמְנָא וְזִמְנָא, אִיהוּ עָבֵיד לוֹן לְיִשְׂרָאֵל, זְדוֹנוֹת כִּשְׁגָגוֹת.

246. This is how Rav Hamnuna Saba (the elder) said they prepared three gates of justice in the orders of the Mishnah. The first one is: "The four sources of harm are the ox," WHICH IS BABA KAMA (FIRST ORDER). The second gate is a garment that was found, WHICH IS BABA METZIA (THE MIDDLE ORDER). The third gate is partnerships and the meanings of the lost and found, WHICH IS BABA BATRA (THE LAST ORDER). What is the reason? HE RESPONDS: It is only that the Holy One, blessed be He, at any time accounts Yisrael's intentional sins as errors. Those who set up the orders of the Mishnah, who set it up this way in three gates of BABA KAMA, BABA METZIA, BABA BATRA, followed the manner as it was written in the scriptures: "Manner of trespass" (Shemot 22:8). That refers to an offense that is not intentional, SINCE THE HOLY ONE, BLESSED BE HE, TURNS THE INTENTIONAL CRIME INTO ERRORS. The Baba Kama is: what are they, "whether it be for ox, for ass, for sheep" (Ibid.), that is, where it DISCUSSES these matters. "For a garment" is Baba Metzia THAT DISCUSSES ABOUT A GARMENT THAT WAS FOUND; "or for any manner of lost thing" refers to the third order, WHICH IS BABA BATRA.

246. וְהָכִי אָמַר רַב הַמְנוּנָא סָבָא, תְּלַת בָּבֵי דִּינָא, תַּקִּינוּ בְּסִדְרֵי מַתְנִיתָא, חֲדָא, קַדְמֵיתָא, בְּאַרְבַּע אָבוֹת נְזִיקִין הַשּׁוֹר וְכוּ׳. תִּנְיָינָא, טַלִּית דְּאִשְׁתְּכַח. תְּלִיתָאָה, שׁוּתָּפִין וְרִזְא דַּאֲבֵידָה. מ״ט. אֶלָּא, קוּדְשָׁא בְּרִיךְ הוּא בְּכָל זִמְנָא, עָבֵיד לוֹן לְיִשְׂרָאֵל זְדוֹנוֹת כִּשְׁגָגוֹת. וְאִינּוּן דְּסִדְרוּ מַתְנִיתִין דְּתִלְתָּא בָּבֵי, הָכִי סִדְרוּ, אֹרַח דִּקְרָא נַקֵּטוּ, דִּכְתִיב עַל כָּל דְּבַר פֶּשַׁע, וְהַאי פֶּשַׁע אִיהוּ דְּלָאו בְּזָדוֹן, וּמַאן אִיהוּ. עַל שׁוֹר, עַל חֲמוֹר, עַל שֶׂה, דָּא בָּבָא קַמָּא, דְּהָכָא הוּא בְּאִינּוּן מִלִּין. עַל שַׂלְמָה, דָּא בָּבָא מְצִיעָא, עַל כָּל אֲבֵדָה, דָּא בָּבָא תְּלִיתָאָה.

247. Since they picked the order of the scriptures, When RAV HAMNUNA SABA (THE ELDER) reached the Baba Metzia, middle order, he used to say, Why did they start this order with the garment, BECAUSE BABA METZIA BEGINS WITH THE SITUATION WHERE TWO ARE HOLDING ON TO THE GARMENT THAT WAS FOUND. The verse: "FOR A GARMENT," he said, most definitely is the law given to Moses on Mount Sinai, which all the sages' discussions were explaining.

247. דְּאֹרַח קְרָא נַקֵּטוּ. דְּכַד מָטָא לְבָבָא מְצִיעָא, הֲוָה אָמַר, שֵׁירוּתָא דְּקָא נַקֵּטוּ בְּטַלִּית דָּא, אֲמַאי. כֵּיוָן דְּאִשְׁתְּכַח קְרָא, אָמַר, וַדַּאי דָּא הֲלָכָה לְמֹשֶׁה מִסִּינַי, וּבִיאֲרוּ כָּל מִלֵּי דְּרַבָּנָן.

248. "Thus says Hashem." HE INQUIRES: What is the difference that at all the items relating to the prophets it is written: "Thus (Heb. coh) says Hashem," yet of the items relating to Moses, this language is not used, BUT RATHER "THIS (HEB. ZEH) IS THE WORD." HE RESPONDS: It is only because Moses' prophecy was from a shining mirror that is light from above, THAT IS ZEIR ANPIN, so it is not written of him, "coh," WHICH IS MALCHUT THAT IS REFERRED TO BY "COH." However, the rest of the prophets, who used to prophecy from the dim mirror, WHICH IS MALCHUT REFERRED TO BY "COH," prophesied from "coh."

248. כֹּה אָמַר יְיָ׳, מ״ש בְּכָל דּוּכְתָּא דְּנְבִיאֵי, דִּכְתִיב כֹּה אָמַר יְיָ׳, וּבְמֹשֶׁה לָא כְּתִיב הָכִי. אֶלָּא, מֹשֶׁה דַּהֲוָת נְבִיאוּתֵיהּ מִגּוֹ אַסְפַּקְלַרְיָאה דְּנַהֲרָא דִּלְעֵילָא, לָא כְּתִיב בֵּיהּ כֹּה. אֲבָל שְׁאַר נְבִיאִים, דַּהֲווֹ מְנַבְּאִין מִגּוֹ אַסְפַּקְלַרְיָאה דְּלָא נַהֲרָא, נָבִיאוּ מִגּוֹ כֹּה.

249. "Come now therefore, I pray you, curse me this people" (Bemidbar 22:6). HE SAYS: Rabbi Elazar says that wicked man said, Most definitely, the time is right for me to do anything I wish. He saw, but did not see completely. He saw that several thousand of Yisrael would fall dead through him in a short time. He figured, Most definitely I have the opportune moment. Therefore, HE SAID "now" and not at any other time.

249. וְעַתָּה לְכָה נָא אָרָה לִי אֶת הָעָם הַזֶּה וְגוֹ׳. וְעַתָּה, רִבִּי אֶלְעָזָר אָמַר, אָמַר הַהוּא רָשָׁע, וַדַּאי שַׁעֲתָא קַיְּימָא לִי לְמֶעְבַּד מַה דַּאֲנָא בָּעֵי. חָמָא, וְלָא חָמָא יָאוּת. חָמָא כַּמָּה אַלְפִין נַפְלִין מִיִּשְׂרָאֵל עַל יְדוֹי לִזְמַן זְעֵיר, אָמַר וַדַּאי הַשְׁתָּא שַׁעֲתָא קַיְּימֵי לִי. וּבג״כ וְעַתָּה, וְלָא בְּזִמְנָא אַחֲרָא.

250. לְכָה, לֵךְ מִבְּעֵי לֵיהּ, מַאי לְכָה. אָמַר, נִזְדָּרֵז גַּרְמַן לְהַהוּא דִּרְחִיף בְּגַדְפּוֹי עָלַיְיהוּ, לְהַהוּא דִּשְׁמֵיהּ כ״ה. וְעַתָּה לְכָה, נִגַּח קְרָבָא בְּהַהוּא כ״ה.

250. HE INQUIRES: "Come now (Heb. lechah), but he should have said lech. What is "lechah (Lamed Kaf Hei)"? HE RESPONDS: He thought, Let us hurry up AND DO BATTLE with the one who flutters his wings on them, the one that is referred to by the name "coh (Kaf Hei)," MEANING MALCHUT, and now is the opportune time to do battle with that "coh."

251. אָמַר, עַד הַשְׁתָּא לָא הֲוָה בְּעָלְמָא מַאן דְּיֵיכוּל לְהוּ, בְּגִין הַהוּא פַּטְרוֹנָא דְּקַיְימָא עָלַיְיהוּ, הַשְׁתָּא דְּשַׁעְתָּא קַיְימָא לָן, לְכָה נַעְבִּיד קְרָבָא. וְכָל עֵיטָא דְּהַהוּא רָשָׁע לְכ״ה הֲוָה, דִּכְתִיב וְאָנֹכִי אִקָּרֶה כֹּה אֶעְקֹר לְהַהוּא כֹּה מֵאַתְרֵיהּ. וְתַרְוַוְיְיהוּ בְּעֵיטָא בִּישָׁא לְהַאי כֹּה הֲווֹ, כד״א עַל יְיָ׳ וְעַל מְשִׁיחוֹ, לָא יָדְעוּ דְּהָא לְבָתַר, הַאי כ״ה אַעְקַר לוֹן מֵעָלְמָא.

251. He thought there was nobody in the world who would succeed against them until now, because of the protector who stands over them. Now that the moment is opportune for us, let us do battle with "coh" (Heb. lechah). The entire counsel of that wicked one was for "coh," as is written: "While I go to the meeting yonder (coh)" (Bemidbar 23:15), meaning I will uproot that "coh" from its place. Both of them participated in that wicked counsel against "coh," as it is said, "Against Hashem, and against His anointed" (Tehilim 2:2). They were not aware that this "coh" would uproot them from the world following that.

19. "Come now therefore, I pray you, curse me this people"
The question is asked how Balak knew that Yisrael were too mighty for him to conquer since they had never encountered each other in battle before. Rabbi Shimon says that he had seen into the future and discovered that King David, a descendant of Ruth the Moabite, would be victorious over Moab. Balak hoped that by joining with Bilaam they could destroy Yisrael before King David even came into the world. Rabbi Shimon talks about the cauldron of sorcery that Balak buried and that David exposed and cleansed with water. He explains the difference between righteousness and faithfulness, the former being judgment for the other nations, and the latter being compassion for the children of Yisrael. These also correspond to war and peace. We learn that Balak knew that Bilaam had power to bestow blessings on a very high level, and thought he would be able to uproot Yisrael from her union with Malchut.

252. כִּי עָצוּם הוּא מִמֶּנִּי. וְכִי עַד הַהוּא שַׁעֲתָא אָן אַגְחוּ בֵּיהּ קְרָבָא וְנָצְחוּ לֵיהּ. בְּאָן אֲתָר אַעְרְעוּ בְּחַרְבָּא דִּלְהוֹן, וְהֲווֹ גַּבְּרִין כְּגִבָּרִין לְאַחֲזָאָה גְּבוּרְתָּא דִּלְהוֹן. מַאי כִּי עָצוּם הוּא מִמֶּנִּי. אֶלָּא הַהוּא רָשָׁע חַכִּים הֲוָה, וְחָמֵי לְמֵרְחִיק, חָמָא לְדָוִד מַלְכָּא, דְּאָתֵי מֵרוּת הַמּוֹאֲבִיָּה, גִּיבָּר תַּקִּיף כְּאַרְיֵה, וְעָבִיד קְרָבִין תַּקִּיפִין, וְנָצַח לְמוֹאָב, וְשַׁוֵּי לוֹן תְּחוֹת רַגְלוֹי. אָמַר עָצוּם הוּא. הַהוּא דְּיָרְתָא הַהוּא גְּבוּרְתָּא, חַד מַלְכָּא דִּלְהוֹן, מִינָּן יִפּוּק לְשֵׁיצָאָה לְמוֹאָב.

252. "For they are too mighty for me" (Bemidbar 22:6). HE INQUIRES: Until that time, where had YISRAEL done battle with him, and beaten them? At which location had they met up with the sword OF YISRAEL and showed their strength like mighty men to display their power, SO THAT HE ALREADY KNEW THAT YISRAEL WAS TOO MIGHTY FOR HIM? What is the meaning of, "For they are too mighty for me"? HE RESPONDS: It is only that this wicked one was wise and foresaw in the distant future that King David, who stemmed from Ruth the Moabite, had the valor and strength of a lion. He will conduct and wage difficult wars and be victorious over Moab, and place him under his feet. THEREFORE, he said "(lit. 'he is mighty')" IN A SINGULAR FORM, meaning the one who inherited that power. One of their kings stems from us, FROM RUTH THE MOABITE, to destroy Moab.

253. אוּלַי אוּכַל נַכֶּה בּוֹ. הַאי קְרָא הָכִי הֲוָה לֵיהּ לְמֵימַר, אוּלַי אוּכַל אַכֶּה בּוֹ. אוֹ אוּלַי נוּכַל נַכֶּה בּוֹ. אֶלָּא הַהוּא רָשָׁע הֲוָה חַכִּים, אָמַר, חֲמֵינָא יְדָא חֲדָא, דְּחַד אַרְיָא תַּקִּיפָא, פָּרִישׁ יְדָא, אִי אִיכוּל עִמָּךְ, דְּנִתְחַבַּר תַּרְוָוְנָא וְנִגְרַע מֵהַהוּא אַרְיֵה יְדָא דָא, עַד לָא יֵיתֵי הַהוּא מַלְכָּא לְעָלְמָא, וְלָא יִתְּרָךְ יַת מוֹאָב מֵאַתְרֵיהּ.

253. "Perhaps I shall prevail, that we may smite them" (Ibid.): HE INQUIRES: This verse should have read: 'Perhaps I shall prevail, that I may smite them' or 'perhaps we shall prevail, that we may smite them'. WHY DOES IT SAY: "I SHALL PREVAIL, THAT WE MAY SMITE"? HE RESPONDS: It is only that this wicked one was wise. He said, I see here one hand, MEANING ONE POWER, that a powerful lion extends his hand. Maybe I can prevail with you, meaning that if we join together and cut off that lion's hand, THAT IS, THROUGH A CURSE, prior to that king's arrival in the world, he will not drive out Moab from its location. THEREFORE IT SAYS, "I SHALL PREVAIL" IN SINGULAR FORM AND "WE MAY SMITE" IN PLURAL FORM, BECAUSE THE MEANING IS, PERHAPS I COULD JOIN WITH YOU AND WE WILL BOTH SMITE HIM.

254. HE INQUIRES: What is "curse me"? Rabbi Aba said, That wicked one said to Bilaam in two forms of language, "Curse (Heb. ara) me" (Bemidbar 22:6) and he also said, "Curse (Heb. kava) me" (Ibid. 17). What is the difference between these? HE RESPONDS: It is only that he first said to him, "Curse (Heb. ara) me," MEANING GATHER UP FOR ME grass weeds and sorcery of the heads of snakes to place in the cauldron of magic. When he observed that his strength was greater by the power of his speech, he returned and said, "Come therefore, I pray you, curse (Heb. kavah) me."

254. אָרָה לִי, מַאי אָרָה לִי. א״ר אַבָּא, הַהוּא רָשָׁע בִּתְרֵי לִישָׁנֵי קָאָמַר לְבִלְעָם. חַד אָמַר אָרָה לִי, וְחַד אָמַר קָבָה לִי. מַה בֵּין הַאי לְהַאי. אֶלָּא אָ״ל, אָרָה לִי עַשְׂבִּין וְחַרְשִׁין דְּרֵישֵׁי דְּחִוְיָין, וְשַׁוֵּי לוֹן בַּקְדֵרָה דְּחַרְשַׁיָּא, כֵּיוָן דְּחָמָא דְּחֵילֵיהּ יַתִּיר בְּפוּמָא, תָּב וְאָמַר, וּלְכָה נָא קָבָה לִי.

255. In spite of all this, the wicked Balak did not abandon his design of sorcery, but rather he gathered up and picked all types of grass weeds and magic of snake heads, and took a cauldron of magic. Balak stuck it 1,500 cubits underground and stored it for the end of days. As soon as David came, he dug to the depth of 1,500 cubits, exposed the water from the depths and poured libations over the altar. At that moment, WHEN THE WATER LIBATIONS WERE POURED, he said, I will cleanse WITH THESE WATERS that cauldron OF SORCERY OF BALAK, as is written: "Moab is my washpot" (Tehilim 60:10), assuredly my washpot.

255. וַאֲפִילוּ הָכִי, הַהוּא רָשָׁע דְּבָלָק, לָא שָׁבַק חַרְשׁוֹי, אֶלָּא לָקִיט כָּל זִינֵי עִשְׂבִּין, חַרְשֵׁי דְּרֵישֵׁי דְּחִוְיָין, וְנָטִיל קְדֵרָה דְּחַרְשִׁין, וְנָעִיץ לָהּ תְּחוֹת אַרְעָא אֶלֶף וַחֲמֵשׁ מְאָה אַמִּין, וְגָנִיז לָהּ לְסוֹף יוֹמִין. כֵּיוָן דְּאָתָא דָּוִד, כָּרָא בִּתְהוֹמָא, אֶלֶף וַחֲמֵשׁ מְאָה אַמִּין, וְאַפִּיק מַיָּא מִן תְּהוֹמָא, וְנָסִיךְ עַל מַדְבְּחָא. בְּהַהוּא שַׁעֲתָא, אָמַר, אֲנָא אַסְחֵי הַהִיא קְדֵרָה, מוֹאָב סִיר רַחְצִי. סִיר רַחְצִי וַדַּאי.

256. "Over Edom will I cast my shoe" (Ibid.). HE INQUIRES: What is the meaning of: "Will I cast my shoe"? HE RESPONDS: It also refers to the one who had distant VISION, as it is written: "And Esau said to Jacob, 'Give me to swallow, I pray you, of that red pottage; for I am faint'" (Beresheet 25:30). "Give me to swallow" MEANS actually stuffing down the throat, which is a wide opening up of the mouth and throat to swallow. David said to that swallower who stuffs himself with stuffed swallowings, I will dump on him, THAT IS ON HIS MOUTH OPENING, "my shoe" to shut his throat. THEREFORE, "OVER EDOM WILL I CAST MY SHOE."

256. עַל אֱדוֹם אַשְׁלִיךְ נַעְלִי, מַאי אַשְׁלִיךְ נַעְלִי. אֶלָּא דָּא אוֹף הָכִי לְמַרְחִיק הֲוָה, דִּכְתִיב וַיֹּאמֶר עֵשָׂו אֶל יַעֲקֹב הַלְעִיטֵנִי נָא מִן הָאָדֹם הָאָדֹם הַזֶּה כִּי עָיֵף אָנֹכִי. הַלְעִיטֵנִי: הַלְעָטָה מַמָּשׁ, פְּתִיחוּ דְּפוּמָא וּגְרוֹנָא לְמִבְלַע. אָמַר דָּוִד לְהַהוּא בַּלְעָן, מְלָעֵט הַלְעַטִּין, אֲנָא אַרְמִי עָלֵיהּ נַעְלִי, לְמִסְתַּם גְּרוֹנֵיהּ.

257. "Over Pleshet I will cry in triumph" (Tehilim 108:10). This too, David saw with distant vision. He said, Canaan is the bad side of the Other Side and the Philistines stem from there, FROM CANAAN (YEHOSHUA 13). What is there TO BE DONE for the Other Side? It is the blowing of the horn blasts, as it says, "if you go to war in your land...then you shall blow an alarm..." (Bemidbar 10:9). TRUAH MEANS A HEART-BREAKING BLAST in order to break down his power and strength. Therefore, "over Pleshet I will cry (blow) in triumph," MEANING HE WILL BREAK THEM, because that is what they deserve.

257. עֲלֵי פְּלֶשֶׁת אֶתְרוֹעָע, אוֹף הָכִי דָּא לְמַרְחִיק אִסְתַּכֵּי דָּוִד, אָמַר, כְּנַעַן סִטְרָא בִישָׁא דְּסִטְרָא אַחֲרָא אִיהוּ, וּפְלִשְׁתִּים מִתַּמָּן אִינוּן, לְסִטְרָא אַחֲרָא מָה אִצְטְרִיךְ. תְּרוּעָה. דִּכְתִיב, וְכִי תָבֹאוּ מִלְחָמָה בְּאַרְצְכֶם וַהֲרֵעוֹתֶם וְגוֹ׳, לְתַבְרָא חֵילֵיהּ וְתוּקְפֵּיהּ, וּבג״כ עֲלֵי פְּלֶשֶׁת אֶתְרוֹעָע, וְהָכִי אִתְחֲזֵי לוֹן.

258. "Come now therefore, curse me this people; for they are too mighty for me." Rabbi Chizkiyah opened the discussion with the verse: "And righteousness shall be the girdle of his hips, and faithfulness, the girdle of his loins" (Yeshayah 11:5). This verse is all the same. What new insight does it come to teach us, seeing that righteousness is faithfulness and faithfulness is righteousness? THEY ARE MERELY TWO NAMES OF MALCHUT. The girdle of his loins is also the girdle of his reins, and we do not find a scriptural verse in the same manner.

258. וְעַתָּה לְכָה נָא אָרָה לִי אֶת הָעָם הַזֶּה כִּי עָצוּם הוּא מִמֶּנִּי. ר׳ חִזְקִיָּה פָּתַח, וְהָיָה צֶדֶק אֵזוֹר מָתְנָיו וְהָאֱמוּנָה אֵזוֹר חֲלָצָיו. הַאי קְרָא כֻּלָּא אִיהוּ חַד. מַאי חִדּוּשָׁא אָתָא לְאַשְׁמוֹעִינָן, דְּהָא צֶדֶק הַיְינוּ אֱמוּנָה, וְאֱמוּנָה הַיְינוּ צֶדֶק. אֵזוֹר מָתְנָיו, הַיְינוּ אֵזוֹר חֲלָצָיו, לָא אַשְׁכְּחָן קְרָא כְּהַאי גַּוְונָא.

259. HE RESPONDS: It is that righteousness is not the same as faithfulness. Even though they are all tied to one and the same, and are of one level, MEANING MALCHUT, it is considered righteousness, which is the actual judgment, during a period WHEN MALCHUT IS of harsh judgment and receives from the left side. That is: "For when your judgments are on the earth, the inhabitants of the world learn righteousness" (Ibid. 26:9). This level THAT IS CALLED 'judgment' is of compassion, WHICH IS ZEIR ANPIN. When that judgment is approaching righteousness, WHICH IS JUDGMENT, then THAT RIGHTEOUSNESS, WHICH IS MALCHUT, gets perfumed and the world's inhabitants can withstand the judgment of righteousness.

259. אֶלָּא לָאו צֶדֶק כֶּאֱמוּנָה, וְאע״ג דְּכֹלָּא חַד, וְחַד דַּרְגָּא אִיהוּ. אֲבָל בְּזִמְנָא דְּקַיְּימָא בְּדִינָא קַשְׁיָא, וּמְקַבְּלָא מִסִּטְרָא שְׂמָאלָא, כְּדֵין אִקְרֵי צֶדֶק, דִּינָא מַמָּשׁ. וְהַיְינוּ כִּי כַּאֲשֶׁר מִשְׁפָּטֶיךָ לָאָרֶץ צֶדֶק לָמְדוּ יוֹשְׁבֵי תֵבֵל. דְּהַאי דַּרְגָּא דְּמִשְׁפָּט, רַחֲמֵי אִיהוּ. וְכַד אִתְקְרִיב מִשְׁפָּט בְּצֶדֶק, כְּדֵין אִתְבְּסַם, וְיַכְלִין בְּנֵי עָלְמָא, לְמִסְבַּל דִּינָא דְּצֶדֶק.

260. MALCHUT IS CALLED 'Faith' at the time that it is joined with truth, WHICH IS ZEIR ANPIN, for happiness. All the faces are bright. Then MALCHUT is called 'Faith' and there is absolution for all, MEANING THE FORGIVENESS FOR INIQUITIES. She returns to all the souls of the wicked, WHICH ARE encumbered with many debts, with compassion and has mercy on them when they ascend and rise through committing, MEANING WHEN THEY SAY BEFORE THEIR SLEEP "INTO YOUR HAND I COMMIT MY SPIRIT" (TEHILIM 31:6). Then she is considered Faith and there is no Faith without truth, MEANING TO SAY THAT MALCHUT IS NOT CONSIDERED FAITH EXCEPT WHEN JOINED WITH ZEIR ANPIN THAT IS CALLED 'TRUTH'.

260. אֱמוּנָה, בְּשַׁעֲתָא דְּאִתְחַבַּר בָּהּ אֱמֶת, לְחֶדְוָה. וְכָל אַנְפִּין נְהִירִין, כְּדֵין אִקְרֵי אֱמוּנָה. וְאִית וַוּתְרָנוּתָא לְכֹלָּא, וְכָל נִשְׁמָתִין סַלְקִין, מִתְחַיְּיבֵי בְּכַמָּה חִיּוּבִין דְּחַיְּיבִין בִּישִׁין, וְכֵיוָן דְּבִפְקֻדּוֹן סַלְקָן, אַהְדַּר לוֹן בְּרַחֲמֵי, וְחָס עָלַיְיהוּ. וּכְדֵין אִקְרֵי אֱמוּנָה, וְלֵית אֱמוּנָה בְּלָא אֱמֶת.

261. Now, what two girdles are here when it says the girdle of his loins and the girdle of his hips? HE RESPONDS: Even though hips and loins are similar, they are two levels. One is above and one is below. Above at the top OF THE HIPS, it is called 'hips'. At the lower end OF THE HIPS, they are called 'loins', as it says, "And gird sackcloth upon your loins" (Yeshayah 32:11), WHICH MEANS TO COVER THE GENITALS. THEREFORE, HE CALLS THEM LOINS BECAUSE THEY ARE at the end OF THE HIPS and at the top of the thighs. When a woman is in the pain OF LABOR, these loins get disconnected from the tops of her thighs and she places her hands on them BECAUSE OF that pain.

261. הַשְׁתָּא אֵזוֹר מָתְנָיו, וְאֵזוֹר חֲלָצָיו. מַהוּ תְּרֵין אֵזוֹרִין הָכָא. וּמָתְנַיִם וַחֲלָצַיִן אע״ג דְּחַד אינּוּן, תְּרֵין דַּרְגִּין אינּוּן, חַד לְעֵילָא, וְחַד לְתַתָּא. לְעֵילָא בְּשֵׁירוּתָא, אִקְרֵי מָתְנַיִם. לְתַתָּא בְּסוֹפָא, אִקְרֵי חֲלָצַיִן, כד״א וַחֲגוֹרָה עַל חֲלָצָיִם, בְּסוֹפָא, עַל רֵישׁ יְרֵכַיִם. כַּד אִתְתָּא בְּצַעֲרָא, מְנַתְּקָן אינּוּן חֲלָצַיִם, מֵרֵישׁ יְרֵכַיִן, וְשַׁוְיָאת יְדָהָא בְּכָאיבָא עָלַיְיהוּ.

262. Because of that, for strength and war, IT IS SAID, "And righteousness shall be the girdle of his hips." That is how it should be, BECAUSE THAT IS WHERE THE VIRILITY OF A MAN IS. For compassion and goodness, it is said, "And faithfulness, the girdle of his loins." In one level, MESSIAH will judge the world, MEANING WITH MALCHUT, and it dominates both sides. One, WHICH IS FAITH, THE GIRDLE OF HIS LOINS, is compassion for the children of Yisrael and one, WHICH IS RIGHTEOUSNESS, THE GIRDLE OF HIS HIPS, is judgment for the rest of the nations.

262. ובג״כ לִגְבוּרָה וּלְקָרְבָא, צֶדֶק אֵזוֹר מָתְנָיו. וְהָכִי אִצְטְרִיךְ. לְרַחֲמָנוּ וּלְטָב, אֱמוּנָה אֵזוֹר חֲלָצָיו, בְּחַד דַּרְגָּא יְדִין עָלְמָא, וְשַׁלְטָא לְתְרֵין סִטְרִין, חַד רַחֲמֵי לְיִשְׂרָאֵל. וְחַד דִּינָא לִשְׁאַר עַמִּין.

263. You may wonder WHY righteousness is harsh judgment, since we find written: "But in righteousness shall you judge your neighbor" (Vayikra 19:15) and "Justice, only justice shall you pursue" (Devarim 16:20). There are many such VERSES. HE RESPONDS: It is definite that there is no compromise in righteousness, ONLY ACCORDANCE WITH THE LAW. Anyone who judges his neighbor must not compromise any laws for him, but judge according to righteousness, that love should not be a consideration. The scales of justice MEANS without compromise to one side or the other, neither to the one who will have to pay nor to the one who will receive. Because of this, it is one level that is divided into two directions. And these two directions THAT WE MENTIONED WHICH ARE two girdles are one for the rest of the nations and one for Yisrael. At the time Yisrael made their exodus from Egypt, they were supported with these two girdles: one of war, WHICH IS RIGHTEOUSNESS, THE GIRDLE OF HIS HIPS, and one of peace, WHICH IS FAITH, THE GIRDLE OF HIS LOINS.

263. וְאִי תֵּימָא, צֶדֶק דִּינָא תַּקִּיף אִיהוּ, וְהָא כְּתִיב בְּצֶדֶק תִּשְׁפּוֹט עֲמִיתֶךָ. צֶדֶק צֶדֶק תִּרְדּוֹף. וְכַמָּה אינּוּן. וַדַּאי הָכִי הוּא. דְּהָא צֶדֶק לֵית בֵּיהּ וַוּתְרָנוּתָא כְּלַל. אוֹף הָכִי מַאן דְּדָאִין לְחַבְרֵיהּ, לָא אִצְטְרִיךְ לְמֶעְבַּד לֵיהּ וַוּתְרָנוּתָא מִן דִּינָא כְּלָל, אֶלָּא בְּצֶדֶק, דְּלָא יִשְׁגַּח לְרַחִימוּ. מֹאזְנֵי צֶדֶק, בְּלָא וַוּתְרָנוּ לְהַאי סִטְרָא וּלְהַאי סִטְרָא, לְמַאן דְּיַהִיב וּלְמַאן דְּמִקַּבֵּל. וּבג״כ חַד דַּרְגָּא אִיהוּ, וְאִתְפְּלֵג לְתְרֵין סִטְרִין. וְהָנֵי תְּרֵין סִטְרִין, ב׳ אֵזוֹרִין, קַיְּימָן, חַד לִשְׁאַר עַמִּין, וְחַד לְיִשְׂרָאֵל. וּבְשַׁעֲתָא דְּנַפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, אִתְאַזְרוּ בְּאֵזוֹרִין אִלֵּין, חַד דִּקְרָבָא. וְחַד הֲוָה דִּשְׁלָמָא.

264. כַּד אִתְיַעַט בָּלָק, אָמַר וַאֲגָרְשֵׁנוּ מִן הָאָרֶץ. אָמַר הַהוּא דַּרְגָּא דְּקָא אִתְאַחֲדָן בֵּיהּ, מִן הָאָרֶץ וַדַּאי. וְדָא הוּא כִּי עָצוּם הוּא מִמֶּנִּי וַדַּאי, מַאן יֵיכוּל לְאַגָּחָא וּלְקַיְּימָא בְּהוּ בְּיִשְׂרָאֵל דַּרְגָּא דִּלְהוֹן תַּקִּיף הוּא מִדִּילִי. וּבג״כ, וַאֲגָרְשֵׁנוּ מִן הָאָרֶץ. וְאִי מֵהַאי אֶרֶץ אַגְרְשֵׁנוּ, וְאַתְּרֵךְ יְתֵיהּ מִינֵיהּ, אִיכוּל לְמֶעְבַּד כָּל רְעוּתִי, חֵילָא דִּלְהוֹן בְּמָאי אִיהוּ. בְּפוּמָא, וּבְעוֹבְדָא. הָא פּוּמָא דִּילָךְ, וְעוֹבְדָא דִּילִי.

264. When Balak took counsel, he said, "That I may drive them out of the land" (Bemidbar 22:6). He figured that the level into which YISRAEL was connected was definitely of the land, WHICH IS MALCHUT REFERRED TO AS EARTH. That is the meaning of: "For they are too mighty for me." The level of whoever could wage battle and stand up to Yisrael is stronger than mine. Therefore: "that I may drive them out of the land," WHICH IS FROM THEIR LEVEL, MALCHUT. If I drive them from that land and drive them from her, MEANING I WILL MANAGE TO HAVE THEM COMMIT SINS, I will be capable of doing WITH THEM as I please. Their power is through what? Through word and deed. Here is your mouth and my action, AND WE WILL OVERCOME HIM.

265. כִּי יָדַעְתִּי אֵת אֲשֶׁר תְּבָרֵךְ מְבוֹרָךְ וְגוֹ׳. וְכִי מַאן הֲוָה יָדַע. הָא אוּקְמוּהָ, דְּהָא בְּקַדְמֵיתָא כְּתִיב, וְהוּא נִלְחָם בַּמֶּלֶךְ מוֹאָב הָרִאשׁוֹן וַיִּקַּח אֶת כָּל אַרְצוֹ מִיָּדוֹ, דְּאָגַר לֵיהּ לְבִלְעָם וְכוּ׳. אֲבָל כִּי יָדַעְתִּי, יְדִיעָה וַדַּאי יָדַע, בְּחָכְמְתָא דִּילֵיהּ. אֵת אֲשֶׁר תְּבָרֵךְ מְבוֹרָךְ, מַאי אִצְטְרִיךְ הָכָא בְּרָכָה, דְּהָא בְּגִין קְלָלָה הֲוָה אָזִיל. וְאִי הַהוּא מִלָּה דַּהֲוָה יָדַע מִן בִּלְעָם בְּקַדְמֵיתָא, קְלָלָה הֲוָה, מַאי אֵת אֲשֶׁר תְּבָרֵךְ מְבוֹרָךְ.

265. "For I know that he whom you bless is blessed" (Ibid.). HE ASKS: From where did he know that? HE RESPONDS: It was already explained and it is written: "Who had fought against the former king of Moab, and taken all his land, out of his hand" (Bemidbar 21:26), since he hired Bilaam TO CURSE HIM. However, "for I know" MEANS that he had this knowledge through his wisdom. FURTHERMORE, BECAUSE IT IS WRITTEN: "He whom you bless is blessed," what was the need TO MENTION blessing here, since his aim was to curse? If his prior knowledge of Bilaam was in relation to the curse, what is the intention of: "He whom you bless is blessed"?

266. אֶלָּא מִלָּה הָכָא, וְלָא יְדַעְנָא בָּהּ, וְלָא זָכֵינָא בָּהּ, עַד דְּאָתָא רִבִּי אֶלְעָזָר וְדָרַשׁ, אֲבָרְכָה אֶת יְיָ׳ בְּכָל עֵת תָּמִיד תְּהִלָּתוֹ בְּפִי. וּכְתִיב אֲבָרֵךְ אֶת יְיָ׳ אֲשֶׁר יְעָצָנִי. מָאן דְּאִצְטְרִיךְ בִּרְכָתָא מִן תַּתָּאִי. אֶת, דְּהָא אִתְאַחַד בֵּהוּ כְּשַׁלְהוֹבָא בְּפִתִּילָה. וְדָוִד דַּהֲוָה יָדַע דָּא, אָמַר אֲבָרְכָה אֶת. אָמַר הַהוּא רָשָׁע, הַהוּא דַּרְגָּא דִּלְהוֹן, אָחִיד בֵּהוּ, בְּגִין בִּרְכָאן דִּלְהוֹן, דְּקָא מְבָרְכִין לֵיהּ בְּכָל יוֹמָא. חֵילָא אִית לָךְ לְבָרְכָא לְהַהוּא דַּרְגָּא, וּתְעַקַּר לָהּ מִנַּיְיהוּ וְדָא הוּא כִּי יָדַעְתִּי אֵת אֲשֶׁר תְּבָרֵךְ מְבוֹרָךְ וְגוֹ׳. וּבְדָא נֵיכוּל בֵּהוּ. תְּבָרֵךְ לְהַהוּא דַּרְגָּא וְתִילוּט לִפְתִילָה. וְעַל דָּא אָמַר, וְאָנֹכִי אִקָּרֶה כֹּה, אַעְקַר לָהּ מִנַּיְיהוּ, דְּלָא יִתְאַחַד בֵּהוּ.

266. HE RESPONDS: However, there is something implied here. I was not aware of it and I did not deserve to gain any knowledge of it until Rabbi Elazar arrived and interpreted the verse: "I will bless (et) Hashem at all times: His praise shall continually be in my mouth" (Tehilim 34:2). It is further written: "I bless (et) Hashem who gives me counsel" (Ibid. 16:7). Who is it that needs blessings from the lower ones? That is the particle Et, WHICH IS MALCHUT, that is jointly connected to them, IN YISRAEL, as a flame to the wick. David, who knew of it, said, "I will bless Et." The wicked one said TO BILAAM, that level of theirs, WHICH IS MALCHUT, is connected to them, because of their blessings that they bestow on her daily. IF SO, you have the power to bestow blessings on that level and you will uproot her from them. That is why it says, "For I know that (Et) he whom you bless is blessed." THAT IS, HE TOO COULD BESTOW BLESSINGS ON MALCHUT REFERRED TO BY ET. That way, we will succeed against them. Bless that higher level and curse the wick THAT IS YISRAEL, IN WHICH MALCHUT IS ATTACHED LIKE A FLAME TO THE WICK. About this, he said, "While I go to the meeting yonder (Heb. coh)" (Bemidbar 23:15); that is, I will uproot MALCHUT THAT IS REFERRED TO BY COH from them, so that she should not unite with them.

267. וְתוּ אִקָּרֶה כֹּה, אַנְגִּיד וְאַמְשִׁיךְ לְהַהוּא דַּרְגָּא, בְּחוֹבִין וּמְסָאֲבִי וּבְקֶרִי וּבְטוּמְאָה דְּעָבְדוּ בְּנוֹי, וְהִיא תַּעֲבִיד עִמְּהוֹן גְּמִירָא. מִיַּד וַיֵּלְכוּ זִקְנֵי מוֹאָב וְזִקְנֵי מִדְיָן וּקְסָמִים בְּיָדָם, דְּלָא יֵימָא הַהוּא רָשָׁע דְּלָאו עִמֵּיהּ אִינּוּן זִינִין חַרְשִׁין דְּאִצְטְרִיךְ וְיִתְעַכַּב עָלַיְיהוּ.

267. Furthermore, "go to the meeting (Heb. ikareh) yonder (Heb. coh)" MEANS I will lead to pull that level down with transgressions, defilement, nightly uncleanness (Heb. keri) and the defilement that will be caused by His children. And she will destroy them. HE DEFINES IKAREH AS KERI. Immediately, "And the elders of Moab and the elders of Midian departed with the rewards of divinations in their hand" (Bemidbar 22:7) in order to avoid the excuses of the wicked one who says that he does not possess the particular magic which he may need, and who will thereby be able to restrain himself from joining them.

20. "Therefore fear you not, O my servant Jacob"

Rabbi Shimon explains the meaning of 'you' in the title verse. We hear from Rabbi Hamnuna that the hardships that Yisrael underwent gave them a great many benefits over the other nations who did not undergo them. Yisrael will inherit the tabernacle of peace, the Shechinah, while the other nations will be destroyed. Rabbi Shimon says that this is because Yisrael is being punished for their sins now, little by little, and at the end their sins will be erased because they have already been cleansed in this way. At that same time Samael and all of his side and all of his nations will vanish

completely from the world.

268. He opened the discussion with the verse: "'Therefore fear you not, O My servant Jacob,' says Hashem; 'neither be dismayed, O Yisrael... For I am with you'" (Yirmeyah 30:10-11). We have learned this verse and it has been critically discussed. However, at this moment we could discuss it more thoroughly. What is "you"? It is the secret of the ark of the covenant, WHICH IS MALCHUT, that is the level that follows the exile of her children, the holy nation. At the time Moses asked mercy for Yisrael, it is written there: "And if You deal thus with me, kill me, I pray You, out of hand" (Bemidbar 11:15), as it was already explained.

268. פָּתַח וְאָמַר, וְאַתָּה אַל תִּירָא עַבְדִּי יַעֲקֹב וְאַל תֵּחַת יִשְׂרָאֵל כִּי אִתְּךָ אֲנִי וְגוֹ׳. הַאי קְרָא אִתְּמַר וְאִתְּעֲרוּ בֵּיהּ, אֲבָל עַד כְּעַן אִית לְאִתְּעָרָא יַתִּיר. אַתָּה, מַאי אִיהוּ. רָזָא אֲרוֹן הַבְּרִית. דְּדָא אִיהוּ דַּרְגָּא דְּאִזְלָא בְּגָלוּתָא בַּהֲדֵי בְּנָהָא עַמָּא קַדִּישָׁא. מֹשֶׁה בְּשַׁעֲתָא דְּבָעָא רַחֲמִין עָלַיְיהוּ דְּיִשְׂרָאֵל, מַה כְּתִיב וְאִם כָּכָה אַתְּ עוֹשֶׂה לִי הָרְגֵנִי נָא הָרוֹג, וְאוֹקְמוּהָ.

269. However, this is what Moses said, One level that You granted me was called 'You', THAT IS MALCHUT, since she has no separation from You. Her Hei, MEANING THE HEI of atah (lit. 'you'), was attached with the children of Yisrael. If You destroy them from the world, then the Hei of this name ATAH, which is connected to YISRAEL, gets removed FROM THE NAME ATAH AND AT IS LEFT. THAT IS THE MEANING OF WHAT IS WRITTEN: "If You (Heb. at) deal thus with me," MEANING IF YOU DESTROY YISRAEL, the Hei that is the primary essence of this name, ATAH, gets uprooted AND ONLY AT IS LEFT FROM ATAH. THE RESULT IS THAT YOU WILL MAKE ME AN AT FROM ATAH, AND THAT IS WHAT HE SAID, "YOU (AT) DEAL THUS."

269. אֲבָל הָכִי אָמַר מֹשֶׁה, דַּרְגָּא חַד דִּיהַבִּית לִי אִקְרֵי אַתָּה, בְּגִין דְּלֵית לֵיהּ פְּרִישׁוּ מִמָּךְ. ה׳ דִּילָהּ אִתְאֲחַד בְּהוּ בְּיִשְׂרָאֵל. אִי אַתְּ תְּשֵׁיצֵי לוֹן מֵעָלְמָא, הָא ה׳ דִּשְׁמָא דָּא דְּאִתְאֲחַד בְּהוּ אִתְעֲבַר מִנֵּיהּ, אִי הָכִי אַתְּ עוֹשֶׂה לִי, דְּה׳ עִקָּרָא דִּשְׁמָא דָּא אִתְּעֲקַר.

270. Therefore, Joshua later said, "And what will You do for Your great name" (Yehoshua 7:9), MEANING TO THE NAME ATAH, since this name is most definitely the essence and foundation of everything, AS IT IS WRITTEN: "You are Hashem." Even though the Holy One, blessed be He, did not tell Moses THAT THE HEI WILL BE REDUCED FROM THE NAME ATAH, he understood that one depends on the other, THAT THE HEI OF ATAH DEPENDS ON YISRAEL, and the sin causes THE HEI TO GET UPROOTED FROM ATAH. HE RETURNS TO THE VERSE THAT HE STARTED WITH: "Therefore fear you not, O My servant Jacob" (Yeshayah 46:28). JACOB AND YISRAEL are all one. "For I am with you" (Ibid.) was already defined. It does not say, 'For you are with Me', but rather "For I am with you," INDICATING THAT THE NAME ATAH IS CONNECTED TO YISRAEL, AS MENTIONED ABOVE. THEREFORE, "for I will make a full end of all the nations" (Ibid.). Among all the nations I will create destruction, "YET WILL I NOT MAKE A FULL END OF YOU" (IBID.). THAT IS BECAUSE OF THE HEI OF ATAH, WHICH IS TIED TO YISRAEL AS MENTIONED.

270. וְע״ד אָמַר יְהוֹשֻׁעַ לְבָתַר, וּמַה תַּעֲשֶׂה לְשִׁמְךָ הַגָּדוֹל, דְּהָא וַדַּאי שְׁמָא דָּא עִקָּרָא וִיסוֹדָא דְּכֹלָּא, אַתָּה הוּא יְיָ׳. וּמֹשֶׁה אע״ג דְּקוּדְשָׁא בְּרִיךְ הוּא לָא אָ״ל, הָכִי יָדַע, דְּהָא בְּהָא תַּלְיָיא, וְחוֹבָה גָּרִים. וְאַתָּה אַל תִּירָא עַבְדִּי יַעֲקֹב וְגוֹ׳, כֹּלָּא חַד. כִּי אִתְּךָ אֲנִי, הָא אוֹקִימְנָא כִּי אִתִּי אַתָּה לָא כְּתִיב, אֶלָּא כִּי אִתְּךָ אֲנִי. כִּי אֶעֱשֶׂה כָלָה בְּכָל הַגּוֹיִם וְגוֹ׳, בְּכָל הַגּוֹיִם אֶעֱשֶׂה כָלָה.

271. The ancient Rav Hamnuna said, The pressure and distress to Yisrael caused them a great many benefits and advantages. The laxity of the other nations, MEANING THAT THEY HAVE NO PRESSURE AND PAIN IN THIS WORLD, caused them many evils. HE EXPLAINS: The strain and worry that was upon Yisrael caused them advantages and benefits. What do they consist of: kalah (lit. 'destruction'), as everything is strained, MEANING TO SAY THAT ALL THE LETTERS THAT ARE SOUNDED IN IT ARE STRESSED WITH A DAGESH, INDICATING THAT THROUGH STRESS HE SUCCEEDS IN GAINING THE HIGHER KALAH (ENG. 'BRIDE'), WHICH IS THE SHECHINAH. The laxness of the rest of the nations, WHO HAVE NO DISTRESS OR DIFFICULTIES, yielded them slackness and evil. That is kalah (lit. 'destruction') WITHOUT DAGESH STRESS, and that is proper for them, because all the easiness without any difficulties that they had in this world caused them slackness without any pressure or stress afterwards. That is kalah (lit. 'destruction') WITH UNSTRESSED KAF AND LAMED, AS IS WRITTEN: "For I have heard from Adonai Elohim Tzevaot that destruction (Heb. kalah) is decreed" (Yeshayah 28:22). "For I will make a full end (Heb. kalah)" without a stress, KAF AND LAMED BEING UNSTRESSED. However, for Yisrael, who passed through strain and pressure, they will get the yielding benefit of the bride, WITH KAF AND LAMED STRESSED WITH DAGESH, as it says, "And

271. רַב הַמְנוּנָא קַדְמָאָה אָמַר, דְּחִיקוּ וְעָאקוּ דְּיִשְׂרָאֵל, כַּמָּה טָב וְכַמָּה תּוֹעַלְתָּא גָּרִים לוֹן. רְפְיוֹן דְּשָׁאַר עַמִּין, כַּמָּה בִּישִׁין גָּרִים לוֹן. דְּחִיקוּ וְעָאקוּ דְּיִשְׂרָאֵל, גָּרִים לוֹן דְּטָב לִיהֲוֵי וְתוֹעַלְתָּא. וּמַאי נִיהוּ. כָּלָה. כֹּלָּא דָּחִיק. רְפְיוֹן דְּשָׁאַר עַמִּין, גָּרִים לוֹן רְפְיוֹן וּבִישׁ, וְהַאי אִיהוּ כָּלָה. וְהָכִי אִתְחֲזֵי לוֹן, דְּהָא כָּל רְפְיוֹן בְּלָא דְּחִיקוּ דַּהֲוָה לוֹן בְּהַאי עָלְמָא, גָּרִים לוֹן רְפְיוֹן לְבָתַר בְּלָא דְּחִיקוּ, כָּלָה. כִּי כָּלָה וְנֶחֱרָצָה שָׁמַעְתִּי. כִּי אֶעֱשֶׂה כָלָה. כָּלָה בְּרִפְיוֹן. לְיִשְׂרָאֵל דַּהֲוָה לוֹן דְּחִיקוּ וְעָאקוּ, כָּלָה, וְכַכָּלָה תַּעֲדֶה כֵּלֶיהָ.

as a bride (Heb. kalah) adorns herself with her jewels (Heb. keleihah)" (Ibid. 61:10), KALAH BEING THE SHECHINAH.

272. HE INQUIRES: Who are her jewels, AS IT SAYS, "AND AS A BRIDE (HEB. KALAH) ADORNS HERSELF WITH HER JEWELS"? HE RESPONDS: These refer to Yisrael, who are the adornments of this bride, THE SHECHINAH. The children of Yisrael, who went through this distress and pressure, MERIT THE VERSE: "I will raise up the tabernacle of David that is fallen" (Amos 9:11). That is the tabernacle of peace, MEANING THE SHECHINAH. And the rest of the nations, who had respite from trouble and anguish, later deserve destruction through laxity, WITH KAF AND LAMED NOT STRESSED WITH DAGESH, as they previously enjoyed RESPITE FROM TROUBLE. The result is: "For I will make a full end of all the nations...yet will I not make a full end of you," since you do not deserve it. You already were many times earlier in distress and under the constant pressure of the exile. Therefore, you will have a bride; THAT IS, THE SHECHINAH.

272. מַאן כֵּלֶיהָ. אִלֵּין יִשְׂרָאֵל, דְּאִינּוּן כֵּלִים דְּהַאי כַּלָּה, יִשְׂרָאֵל דַּהֲוָה לוֹן דְּחִיקוּ וְעָאקוּ, אָקִים אֶת סֻכַּת דָּוִד הַנּוֹפֶלֶת, סֻכַּת שָׁלוֹם. לְשְׁאַר עַמִּין דַּהֲוָה לוֹן רְפְיוֹן צָרָה וְצוּקָה, כָּלָה בִּרְפְיוֹן, כְּמָה דַּהֲוָה לוֹן בְּקַדְמֵיתָא. וְעַ״ד כִּי אֶעֱשֶׂה כָלָה בְּכָל הַגּוֹיִם וְגוֹ׳, וְאוֹתְךָ לֹא אֶעֱשֶׂה כָלָה, דְּהָא לָא אִתְחֲזֵי לָךְ. דְּהָא דָחִיק הֲוִית בְּקַדְמֵיתָא זִמְנִין סַגִּיאִין, בִּדְחִיקוּ, דְּגָלוּתָא תְּדִיר, וְדָחִיק תִּהְיֶה כַּלָּה.

273. "But I will correct you in due measure (lit. 'for judgment')" (Yirmeyah 30:11). This verse should read: "But I will correct you in judgment," since when does one have torment? When he is sentenced on trial. So, what is the meaning of: "But I will correct you for judgment"? HIS RESPONSE IS: It is only because it is written: "Hashem will come with trial with the elders of His nation" (Yeshayah 3:14). On that day, the Holy One, blessed be He, initiates the remedy for Yisrael prior to their being put on trial, in order that they should be capable of withstanding it. What is that remedy? At each time, the Holy One, blessed be He, provides them with a slight amount of suffering at each and every time period and in each generation, in order that when they rise to the date of the great trial, AT THE TIME when the dead will be resurrected, judgment will not affect them.

273. וְיִסַּרְתִּיךְ לַמִּשְׁפָּט, הַאי קְרָא הָכִי מִבָּעֵי לֵיהּ וְיִסַּרְתִּיךָ בַּמִּשְׁפָּט, דְּהָא אֵימָתַי יִסּוּרֵי בְּשַׁעְתָּא דְּדִינָא. מַאי וְיִסַּרְתִּיךָ לַמִּשְׁפָּט. אֶלָּא כְּתִיב יְיָ׳ בְּמִשְׁפָּט יָבֹא עִם זִקְנֵי עַמּוֹ. וְהַהוּא יוֹמָא, אַקְדִּים קוּדְשָׁא בְּרִיךְ הוּא אַסְוָותָא לְיִשְׂרָאֵל, עַד לָא יֵיעֲלוּן לְדִינָא, בְּגִין דְּיֵיכְלוּן לְקַיְּימָא בֵּיהּ. וּמַאי אַסְוָותָא, הִיא דִּבְכָל שַׁעְתָּא וְשַׁעְתָּא קוּדְשָׁא בְּרִיךְ הוּא יָהִיב יִסּוּרִין לְיִשְׂרָאֵל זְעֵיר, זְעֵיר בְּכָל זִמְנָא וְזִמְנָא, וּבְכָל דָּרָא וְדָרָא בְּגִין דְּכַד יֵיעֲלוּן לְיוֹמָא דְּדִינָא רַבָּא, דְּיֵיחוּן מֵתַיָּיא, לָא יִשְׁלוֹט עֲלַיְיהוּ דִּינָא.

274. "And will not leave you altogether unpunished (lit. 'cleansing I will not cleanse you')" (Yirmeyah 30:11). HE ASKS: What is it? HE RESPONDS: It is only when Yisrael are solitary and do not come up for judgment together with the rest of the nations, MEANING BEFORE THE END OF CORRECTION. The Holy One, blessed be He, does not apply the strict law to them and forgives them. When they come up for judgment at the same period as the rest of the nations, together with them AT THE END OF CORRECTION, AS MENTIONED ABOVE, what does he do? The Holy One, blessed be He, is AWARE that Samael, who is the patron of Esau, will come to remind Him of the sins of Yisrael, and will have accumulated all THEIR INIQUITIES to have them available for the day of judgment. And the Holy One, blessed be He, will give them a remedy beforehand, so that for each and every iniquity, he smote and cleansed them with sufferings, little by little. That is the meaning of "cleansing" BEFOREHAND, through sufferings. As a result of this, at the true trial IN THE FUTURE, "I will not cleanse you" from the world through judgment, since you have already suffered affliction AT EACH GIVEN TIME, little by little.

274. וְנַקֵּה לֹא אֲנַקֶּךָּ, מַהוּ. אֶלָּא, כַּד יִשְׂרָאֵל בִּלְחוֹדַיְיהוּ, וְלָא עָאלִין בְּדִינָא עִם שְׁאַר עַמִּין, קוּדְשָׁא בְּרִיךְ הוּא עָבִיד לוֹן לְגוֹ מִשּׁוּרַת הַדִּין, וְהוּא מְכַפֵּר עֲלַיְיהוּ. וּבְזִמְנָא דְּעָאלִין בְּדִינָא בִּשְׁאַר עַמִּין, מָה עָבִיד. יָדַע קוּדְשָׁא בְּרִיךְ הוּא דְּהָא סָמָאֵ״ל אַפְּטְרוֹפְּסָא דְּעֵשָׂו, יֵיתֵי לְאַדְכְּרָא חוֹבֵיהוֹן דְּיִשְׂרָאֵל, וְכָנִיש כֻּלְּהוּ לְגַבֵּיהּ לְיוֹמָא דְּדִינָא, וְהָא קוּדְשָׁא בְּרִיךְ הוּא אַקְדִּים לְהוּ אַסְוָותָא, וְעַל כָּל חוֹבָא וְחוֹבָא לְקִי וְנַקֵּה לְהוּ בְּיִסּוּרִין זְעֵיר זְעֵיר. וְדָא הוּא וְנַקֵּה, בְּיִסּוּרִין. וּבְגִין כַּךְ בְּדִינָא דִּקְשׁוֹט, לָא אֲנַקֶּךָּ מֵעָלְמָא בְּדִינָא בָּתַר דְּסַבְלַת יִסּוּרִין זְעֵיר זְעֵיר.

275. "I will not cleanse you" MEANS that even though you are my children, I will not discard your wrongdoings, but rather I will make you pay me little by little, so that you will be free of guilt at the day of the great judgment. When they come for trial, Samael will come with many writs of accusation about them. And TO COUNTER THEM the Holy One, blessed be He, will provide many writs of sufferings that Yisrael endured for each and every iniquity. All the sins were erased, and He is not being charitable at all, BECAUSE THEY HAVE ALREADY RECEIVED THEIR SHARE OF PUNISHMENT. Then the power and strength of Samael is weakened, and he is powerless against them. AND THEN he will vanish from the world, he and all of his side and all his nations. That is what it says: "Therefore fear you not, O My servant Jacob." Hence, "but I will correct you for judgment, and will not leave you altogether unpunished."

275. וְתוּ לָא אֲנַקֶּךָ, אע״ג דְּאַתּוּן בָּנַי, לָא אֶשְׁבּוֹק חוֹבֵיכוֹן, אֶלָּא אִתְּפְרַע מִנְּכוֹן זְעֵיר זְעֵיר, בְּגִין דִּתְּהֵוּן זַכָּאִין לְיוֹמָא דְּדִינָא רַבָּא. כַּד אָתָאן לְדִינָא, אָתָא סָמָאֵ״ל, בְּכַמָּה פִּתְקִין עָלַיְיהוּ. וְקוּדְשָׁא בְּרִיךְ הוּא אַפִּיק פִּתְקִין דְּיִסּוּרִין, דְּסַבְלוּ יִשְׂרָאֵל עַל כָּל חוֹבָא וְחוֹבָא, וְנִמּוֹחוּ כָּל חוֹבִין, וְלָא עָבֵיד לוֹן וַוּתְּרָנוּתָא כְּלָל. כְּדֵין תְּשַׁשׁ כֹּחֵיהּ וְחֵילֵיהּ דְּסָמָאֵל, וְלָא יָכִיל לוֹן. וְיִתְעֲבַר מֵעָלְמָא, הוּא, וְכָל סִטְרוֹי, וְכָל עַמִּין. הה״ד, וְאַתָּה אַל תִּירָא עַבְדִּי יַעֲקֹב וְגוֹ׳, בְּג״כ וְיִסַּרְתִּיךָ לַמִּשְׁפָּט וְנַקֵּה לֹא אֲנַקֶּךָ.

21. Balak - Ba Lak, Bilaam - Bal Am

We learn about the evil partnership of Balak and Bilaam with Samael and his friends. Rabbi Elazar dissects the names Amalek, Balak and Bilaam to show their deeper meanings of destruction and confusion and hurt. Rabbi Shimon says that Samael did the action when Bilaam did the speech, so that whoever Bilaam blessed was blessed and whoever he cursed was damned. But Balak and Bilaam did not know that God would take away their power of speech and also their understanding. Finally we hear that Bilaam was impaired in his hearing and in his sight and in his leg.

276. King David said, "For, lo, the wicked bend the bow, they make ready their arrow..." (Tehilim 11:2). Although we already explained that this verse is about Shevna and Yoach, the chief ministers of Hezekiah, it is also said, referring to Samael and his friends, that all his counsels and advice were against Yisrael. Balak and Bilaam tread exactly the same path, THAT OF SAMAEL AND HIS FRIENDS and we learned that they formed an evil partnership. They said, Amalek IS THE LETTERS AM LAK, meaning a nation (Heb. am) that hurt (Heb. lakah) them, like a snake that strikes with his tail. They figured that we are more THAN THEY ARE, because Balak IS THE LETTERS BA LAK, meaning came (Heb. ba), he who strikes (Heb. lakah) and hurts them as he wishes. Bilaam CONSISTS OF THE LETTERS BAL AM, meaning there are no (Heb. bal) people (Heb. am) and no shepherd. Our name will cause their destruction and uprooting from the world.

276. וְדָוִד מַלְכָּא אָמַר, כִּי הִנֵּה הָרְשָׁעִים יִדְרְכוּן קֶשֶׁת כּוֹנְנוּ וְגוֹ׳. וְאַף עַל גַּב דְּהַאי קְרָא הָא אוֹקְמוּהָ, עַל שֶׁבְנָא וְיוֹאָח מְמָנָן דְּחִזְקִיָּה אִתְּמַר, אֲבָל הַאי קְרָא עַל סָמָאֵ״ל וְסִיעָתֵיהּ אוֹף הָכִי אִתְּמַר, דְּכָל עוֹבָדוֹי וְעֵיטוֹי עַל יִשְׂרָאֵל נִינְהוּ. בָּלָק וּבִלְעָם הַהוּא אֹרַח מַמָּשׁ נָקֵטוּ, וְהָא אִתְּמַר דַּחֲבוּרָא בִּישָׁא עַבְדוּ. אֲמָרוּ, עֲמָלֵ״ק: עָ״ם לָ״ק, עַמָּא דְּלָקָא לוֹן, כְּחִוְיָא דְּמָחֵי בִּזְנָבָא דִּילֵיהּ, הָא אֲנָן יַתִּיר. בָּלָ״ק: בָּ״א לָ״ק. אִתָּא מַאן דְּלָקֵי לוֹן כִּרְעוּתֵיהּ. בִּלְעָ״ם: בַּ״ל עָ״ם, לֵית עַמָּא, וְלֵית רַעְיָא. שְׁמָא דִּילָן גָּרִים לְשֵׁיצָאָה לוֹן וּלְאַעְקָרָא לְהוּ מֵעָלְמָא.

277. The Holy One, blessed be He, has figured their names in a different manner, since there is "bal" in Balak and in Bilaam. And when they get together, they are "balbel" or confusion. What are the letters that are left WHEN YOU DEDUCT FROM THEM THE LETTERS BALBEL? THEY ARE Aleph Mem Kof; THAT IS, THE AYIN AND MEM FROM BILAAM AND KOF FROM BALAK. THIS COMBINATION WILL CAUSE their deep (Heb. omek) thinking and ideas to become confused, so that they should have no domination over the world and so that they should not remain in the world.

277. וְקוּדְשָׁא בְּרִיךְ הוּא חָשִׁיב בְּגַוְונָא אַחֲרָא שְׁמֵיהוֹן, בְּבָלָק בַּ״ל, בְּבִלְעָם בַּ״ל, הָא בִּלְבַּ״ל. מַה אַתְוָון אִשְׁתְּאֲרוּ עֲמֶ״ק, בִּלְבַּל עֹמֶקָא דְּמַחֲשָׁבָה דִּלְהוֹן, דְּלָא יִשְׁלְטוּן בְּעָלְמָא, וְלָא יִשְׁתַּאֲרוּן בְּעָלְמָא.

278. Rabbi Shimon said, Elazar, you spoke well. However, let the spirit of Balak burn in Gehenom and let the bones and spirit of Bilaam be ground there, because they made a bad decision to go against the shield OF YISRAEL, meaning that coh, WHICH IS THE SHECHINAH REFERRED TO AS COH, and because they thought about uprooting that coh and bringing evil through speech and action.

278. אר״ש, אֶלְעָזָר, יָאוּת אַמְרַת, אֲבָל בָּלָק, תִּפַּח רוּחֵיהּ בְּגֵיהִנָּם. וּבִלְעָם יִשְׁתַּחֲקוּן תַּמָּן גַּרְמוֹי וְרוּחֵיהּ. וְהָכִי הוּא עֵיטָא בִּישָׁא נָטְלוּ עַל פַּטְרוֹנָא. עַל הַאי כֹּה, דְּחָשִׁיבוּ לְאַעְקָרָא לְהַאי כֹּה, וְחָשִׁיבוּ לְסִטְרָא בִּישָׁא לְסַלְקָא לֵיהּ בְּפוּמָא וּבְעוֹבָדָא.

279. אָמַר הַהוּא רָשָׁע, קַדְמָאֵי אִשְׁתְּדָלוּ וְלָא יָכִילוּ. דּוֹר הַפְלָגָה אִשְׁתְּדָלוּ, וְלָא יָכִילוּ. עָבְדוּ עוֹבָדָא, וּפוּמָא חָסֵר מִנַּיְיהוּ, דְּלִישָׁנְהוֹן אִתְבַּלְבָּל, וְלָא יָכִיל. אֲבָל אַנְתְּ, הָא פּוּמָךְ שַׁנָּן, וְלִישָׁנָךְ מְתִתְקָן בְּתְרֵין סִטְרִין אִלֵּין, אֵת אֲשֶׁר תְּבָרֵךְ מְבוֹרָךְ, וַאֲשֶׁר תָּאוֹר יוּאָר, הַהוּא סִטְרָא דְּאַתְּ בָּעֵי לְסַלְקָא לְעֵילָא בְּפוּמָךְ וְלִישָׁנָךְ, אִסְתְּלִיק. וְהַהוּא סִטְרָא דְּאַתְּ בָּעֵי לְמֵילַט, בְּחֵילָא דְּפוּמָךְ תֵּילוֹט וְכֹלָּא בָּךְ תַּלְיָיא דְּהָא עוֹבָדָא אִתְתְּקַן. אֲבָל בְּמִלָּה תַּלְיָיא כֹּלָּא, וְעַ"ד בְּעוֹבָדָא דְּנָחָשׁ אֲנָא אַתְקִין. וְאַנְתְּ תַּשְׁלִים כֹּלָּא בְּפוּמָךְ, הַהוּא סִטְרָא דְּתְבָרֵךְ מְבוֹרָךְ, וְהַהוּא סִטְרָא דְּתָאוֹר יוּאָר.

279. The wicked one said, Throughout history people tried but were unable to do that. The Generation of Separation strove and did not succeed, because they performed the deed but lacked the speech, because their languages became confused and they lacked the capability. However, BILAAM, your mouth is sharp and your tongue is equipped with these two aspects: "He whom you bless is blessed" FROM ONE ASPECT and "he whom you curse is cursed" FROM THE SECOND ASPECT (Bemidbar 22:6). The aspect that you wish to raise gets uplifted through your mouth and tongue and that aspect; whom you wish to damn you can curse with the strength of your mouth. Everything depends on you because the action was already done THROUGH ME. However, all the rest depends on talk. Therefore, I will make ready whatever is applicable to the snake action and you will finalize it all with your speech. That aspect that you bless will be blessed and that aspect that you curse will be damned.

280. וְהוּא לָא יָדַע דְּקוּדְשָׁא בְּרִיךְ הוּא מֵסִיר שְׂפָה לְנֶאֱמָנִים וְטַעַם זְקֵנִים יִקָּח, וְכֹלָּא בִּרְשׁוּתֵיהּ קַיְימָא. מֵסִיר שְׂפָה לְנֶאֱמָנִים, אִלּוּ דּוֹר הַפְלָגָה, דְּבִלְבֵּל לִישָׁנֵהוֹן, דְּלָא יִשְׁלְטוּן בְּמִלָּה כְּלַל. דִּכְתִיב, אֲשֶׁר לֹא יִשְׁמְעוּ אִישׁ שְׂפַת רֵעֵהוּ. וְטַעַם זְקֵנִים יִקָּח, אִלּוּ בִּלְעָם וּבָלָק דְּתַרְוַוּיְיהוּ הֲווֹ בְּעֵיטָא חֲדָא, דִּכְתִיב וַיַּעַל בָּלָק וּבִלְעָם פַּר וְאַיִל בַּמִּזְבֵּחַ.

280. He did not know that the Holy One, blessed be He, "removes the speech of the trusty, and takes away the understanding of the aged" (Iyov 12:20). And everything is at his command. "He removes the speech of the trusty" refers to the Generation of Separation, whose language was confused and who could not have any control of their speech, as is written: "That they may not understand one another's speech" (Beresheet 11:7). "And takes away the understanding of the aged" refers to Bilaam and Balak, who were of one counsel, as is written: "And Balak and Bilaam offered (sing.) on every altar a bullock and a ram" (Bemidbar 23:2).

281. ת"ח, הַהוּא רָשָׁע דְּבִלְעָם, כָּל עוֹבָדוֹי לְבִישׁ, בְּרוּם לִבָּא. תַּרְוַוּיְיהוּ הֲווֹ סַלְקִין קָרְבָּנָא, דִּכְתִיב וַיַּעַל בָּלָק וּבִלְעָם. וְכָל מַדְבְּחִין בָּלָק הֲוָה מְסַדֵּר, וְאִיהוּ רָשָׁע, הֲוָה מַשְׁבַּח גַּרְמֵיהּ וְאָמַר, אֶת שֶׁבַע הַמִּזְבְּחוֹת עָרַכְתִּי וָאַעַל פַּר וְאַיִל בַּמִּזְבֵּחַ. וְאִלּוּ לְבָלָק לָא שָׁתַף בַּהֲדֵיהּ. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, רָשָׁע, כֹּלָּא יָדַעְנָא, אֶלָּא שׁוּב אֶל בָּלָק, וְאַתְּ לָא צָרִיךְ לְמַלָּא אֶלָּא וְכֹה תְּדַבֵּר. הה"ד, וְטַעַם זְקֵנִים יִקָּח.

281. Come and see that wicked one, Bilaam. All his activities were designed for evil, with haughtiness of heart. Both sacrificed the offerings, as it says, "And Balak and Bilaam offered." All the altars were prepared by Balak, but the wicked one, BILAAM, took praise and credit for himself, saying, "I have prepared the seven altars, and have offered upon every altar the bullock and the ram" (Ibid. 4). And he didn't include Balak with him. The Holy One, blessed be He, said, 'Wicked one, I know everything, however, return to Balak, and you won't have to speak; rather "and say thus (Heb. coh)" (Bemidbar 23:16), MEANING THE SHECHINAH THAT IS REFERRED TO AS COH WILL SPEAK INSTEAD. That is what is meant by: "And takes away the understanding of the aged."

282. ד"א וְטַעַם זְקֵנִים יִקָּח, דִּכְתִיב וַיֵּלְכוּ זִקְנֵי מוֹאָב וְזִקְנֵי מִדְיָן וּקְסָמִים בְּיָדָם. טַעֲמָא דְּאִינּוּן זְקֵנִים נָטַל מִנַּיְיהוּ, וְלָא יָכִילוּ לְמִשְׁלַט בְּחַרְשַׁיְיהוּ כְּלַל. וַיְדַבְּרוּ אֵלָיו דִּבְרֵי בָלָק. מִלִּין בְּאִתְגַּלְיָא, וְלָא בְּלַחְישׁוּ. פָּגִים אוּדְנָא הֲוָה, וּפָגִים עֵינָא, וּפָגִים רַגְלָא. מִתְּלַת דּוּכְתִין הֲוָה פָּגִים. מִתּוּקָן הֲוָה לְסִטְרָא אַחֲרָא, וְהָכִי אִצְטְרִיךְ לְהַהוּא סִטְרָא אַחֲרָא, אֲתַר דְּשַׁרְיָא פָּגִים, זִינָא לְזִינֵיהּ.

282. Another explanation of: "And takes away the understanding of the aged" is as is written: "And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand" (Bemidbar 22:7). He took away their reasoning powers so they could not control their witchcraft at all "and spoke to him the words of Balak" (Ibid.) loudly and openly, and not quietly BECAUSE HIS HEARING WAS IMPAIRED. He was impaired in his ear, impaired in his eye and impaired in his leg. In these three areas, he had a blemish AND DISABILITY, because he was equipped for the Other Side. That was necessary for the Other Side, BECAUSE that was the location where defilement locates. Each type follows its type.

22. "Lodge here this night"

Rabbi Shimon continues with the story of Bilaam, and tells us that the Midianites would have acted appropriately if they had separated from Moab and not taken Bilaam's advice to send their women to confuse Yisrael. The Moabites who remained to hear what God had to say were not killed, and yet the Midianites who left were later killed because they didn't care. We are told that in the night Bilaam whispered and performed witchcraft, and brought on himself a higher spirit from the other side, the Elohim that was his own level.

283. "And he said to them, 'Lodge here this night, and I will bring you back ...'" (Bemidbar 22:8). About them, it says, "And spoke to him" (Ibid. 7), MEANING SPEECH THAT REFERS TO STRONG LANGUAGE, BECAUSE HE WAS IMPAIRED IN HIS EAR. About him it says, "And he said to them," WHICH IS SAYING SOFTLY, THE USUAL SORT OF LANGUAGE. "Lodge here this night": that is because the night is the opportune period of the Other Side and of the witches, because it is the time during which evil aspects are prevalent and are in control, spreading about in the world. "As Hashem shall speak to me" (Ibid. 8): he was priding himself with the name of Hashem.

283. וַיֹּאמֶר אֲלֵיהֶם לִינוּ פֹה הַלַּיְלָה וַהֲשִׁיבוֹתִי, אִינּוּן כְּתִיב, וַיְדַבְּרוּ אֵלָיו. וְאִיהוּ כְּתִיב, וַיֹּאמֶר אֲלֵיהֶם. לִינוּ פֹה הַלַּיְלָה, בְּגִין דְּלֵילְיָא אִיהוּ שַׁעֲתָא דְּסִטְרָא אַחֲרָא הֲוֵי, לְחַרְשַׁיָּא, בְּשַׁעֲתָא דְּמִשְׁתַּכְּחֵי וְשַׁלְּטֵי סִטְרֵי בִּישִׁין וּמִתְפַּשְׁטָן בְּעָלְמָא. כַּאֲשֶׁר יְדַבֵּר יְיָ׳ אֵלָי. שַׁבּוּחֵי קָא מְשַׁבַּח גַּרְמֵיהּ בִּשְׁמָא דַיְיָ׳.

284. "And the princes of Moab abode" (Ibid.). However, the ministers of Midian left them and did not want to remain there, although the ministers of Moab did stay, as is written: "And the princes of Moab abode" on their own. Midian would have acted appropriately IF THEY WOULD HAVE separated from them altogether, if in the end they would have caused no harm, and not eventually been in the counsel of Bilaam that sent their wives and women to Yisrael at Shitim to confuse them. The scripture points out their sin, as is written: "For they vex you with their wiles, with which they have beguiled you in the matter of Pe'or, and in the matter of Kozbi, the daughter of a prince of Midian, their sister..." (Bemidbar 25:18). With these two things they sinned WITH PE'OR AND KOZBI and their iniquity was great. And with their tail, THAT IS, EVENTUALLY, they struck later. Therefore, they remained with him and the Midianites left on their own.

284. וַיֵּשְׁבוּ שָׂרֵי מוֹאָב, וְשָׂרֵי מִדְיָן אִתְּפְרָשׁוּ מִנַּיְיהוּ, וְלָא בָּעוּ לְמֵיתַב תַּמָּן. וְסָבֵי מוֹאָב אִשְׁתָּאֲרוּ, דִּכְתִיב וַיֵּשְׁבוּ שָׂרֵי מוֹאָב, בִּלְחוֹדַיְיהוּ. יָאוּת עַבְדֵי מִדְיָן, דְּאִתְפְּרָשׁוּ מִכָּל וְכָל מִנַּיְיהוּ. וְאִלְמָלֵא לָא הֲווֹ מָחָאן בְּסוֹפָא דַהֲווֹ בְּעֵיטָא דְּבִלְעָם, לְשַׁלְחָא נְשֵׁיהוֹן לְיִשְׂרָאֵל בַּשִּׁטִּים לְמִטְעֵי לוֹן. וְקָרָא אוֹכַח חוֹבָא דִלְהוֹן, דִּכְתִיב כִּי צוֹרְרִים הֵם לָכֶם בְּנִכְלֵיהֶם אֲשֶׁר נִכְּלוּ לָכֶם עַל דְּבַר פְּעוֹר וְעַל דְּבַר כָּזְבִּי בַּת נְשִׂיא מִדְיָן אֲחוֹתָם וְגוֹ׳. בִּתְרֵין אִלֵּין חָאבוּ. וַהֲוָה חוֹבָא דִלְהוֹן סַגִּי. מָחוּ בִּזְנָבָא לְבָתַר. וּבג״כ אִלֵּין אִשְׁתָּאֲרוּ בַּהֲדֵיהּ, וְאִלֵּין אַזְלוּ בִּלְחוֹדַיְיהוּ.

285. Another explanation of: "And the princes of Moab abode with Bilaam": It was fine for Midian to leave if that was their wish. However, the staying over of those from Moab who remained caused them to have a good reward due to their remaining there, while the Midianites' leaving caused them harm. Why is this? It is because those who stayed were concerned about what the Holy One, blessed be He, was going to say, while those who left did not care at all.

285. ד״א וַיֵּשְׁבוּ שָׂרֵי מוֹאָב עִם בִּלְעָם, כַּמָּה יָאוּת הֲוָה לוֹן לִבְנֵי מִדְיָן דְּאַזְלֵי, אִי רְעוּתָא דִלְהוֹן הָכִי. אֲבָל יְשִׁיבָה דְיָתְיבוּ אִינּוּן דְּמוֹאָב, גַּרְמָא לוֹן טַב, בְּגִין דְּאִשְׁתָּאֲרוּ תַּמָּן. וּמַאן דְּאָזְלוּ אִינּוּן דְּמִדְיָן, גַּרְמֵי לוֹן בִּישׁ. מ״ט. אִלֵּין חַשְׁשׁוּ לִיקָרָא דְּמִלָּה דְּקוּדְשָׁא בְּרִיךְ הוּא, וְיָתְיבוּ. וְאִלֵּין לָא חַשְׁשׁוּ לָהּ כְּלוּם. וְאָזְלוּ לְאָרְחַיְיהוּ.

286. HE EXPLAINS HIMSELF: At the time, that wicked one said: "And I will bring you back word, as Hashem shall speak to me" (Bemidbar 22:8). Instantly, those of Moab were shook up to hear this and stayed there, and those of Midian did not care at all and left. THEREFORE, they were punished afterward, which is why the ministers of Moab remained with Bilaam. That night, this wicked one was whispering whispers and performed witchcraft, and brought upon himself a higher spirit from above. Instantly, "Elohim came to Bilaam," simply Elohim, meaning his own deity, not Hashem, that was his own level, of the Other Side, that is in the left.

286. בְּשַׁעֲתָא דְּאָמַר הַהוּא רָשָׁע, וַהֲשִׁיבוֹתִי אֶתְכֶם דָּבָר כַּאֲשֶׁר יְדַבֵּר יְיָ׳. מִיַּד אִזְדַּעְזָעוּ אִינּוּן דְּמוֹאָב לְמִלָּה דָא, וְיָתְיבוּ תַּמָּן. וְאִינּוּן דְּמִדְיָן לָא חַשְׁשׁוּ לְדָא כְּלוּם, וְאָזְלוּ לוֹן, וְאִתְעַנְּשׁוּ לְבָתַר. וְעַל דָּא וַיֵּשְׁבוּ שָׂרֵי מוֹאָב עִם בִּלְעָם. בְּהַהוּא לֵילְיָא, הַהוּא רָשָׁע לָחִישׁ לְחִישִׁין, וְעָבִיד בְּלָטִין, וְאַמְשִׁיךְ עֲלֵיהּ רוּחָא מִלְּעֵילָא, מִיַּד וַיָּבֹא אֱלֹהִים אֶל בִּלְעָם, אֱלֹהִים סְתָם, דַּרְגָּא דִילֵיהּ מִסִּטְרָא אַחֲרָא דִשְׂמָאלָא.

23. "What men are these with you"
Here the Zohar tells us that God tested three men - Hezekiah, Ezekiel and Bilaam - by asking them "Can these bones live?" and only Ezekiel passed the test. Someone said to Rabbi Elazar that Bilaam was greater than Moses because God called Moses to come to him, but it seemed that God went to Bilaam. Rabbi Elazar explains that God went out to warn Bilaam rather than have him come into His holy place and defile it. We hear how arrogant Bilaam was, and how unworthy Balak was to be King of Moab.

287. "And said, 'What men are these with you'" (Bemidbar 22:9): That was his own level of the left side that needed to ask, BECAUSE IT DIDN'T KNOW. Although the friends remarked on this in another manner, they indicated that the Holy One, blessed be He, was testing him with His words, because there were three WHO ELOHIM PUT TO A TEST. One was Hezekiah, one was Ezekiel and one was Bilaam. Two of them did not stand up to the test properly and one did. Who was it? That was Ezekiel, as is written THAT THE HOLY ONE, BLESSED BE HE, ASKED HIM, "Can these bones live?" (Yechezkel 37:3). And he answered, "And I answered, Hashem, Elohim You know" (Ibid.) Hezekiah said: "They are come from a far country, from Babylon" (II Melachim 20:14). Bilaam said, "Balak the son of Tzipor, king of Moab, has sent to me" (Bemidbar 22:10) TO SHOW that he is important in the eyes of rulers and kings. HOWEVER, the Holy One, blessed be He, simply asked him in order to confuse him and allow him to err, as is written: "He makes nations great and destroys them" (Iyov 12:23). And this has been explained.

287. וַיֹּאמֶר מִי הָאֲנָשִׁים הָאֵלֶּה עִמָּךְ. דַּרְגָּא דִּילֵיהּ, מִסִּטְרָא אַחֲרָא דִּשְׂמָאלָא הֲוָה, דְּקָא אִצְטְרִיךְ לְמִשְׁאַל. וְאַע״ג דְּחַבְרַיָּיא אַתְּעֲרוּ בְּדָא, בְּגַוְונָא אַחֲרָא, וְאִינּוּן אַמְרֵי דְּקוּדְשָׁא בְּרִיךְ הוּא נְסִיוֹנָא עֲבַד לֵיהּ בְּמִלּוֹי. תְּלָתָא הֲווֹ, חַד חִזְקִיָּה. וְחַד יְחֶזְקֵאל. וְחַד בִּלְעָם. תְּרֵין לָא קַיְּימוּ כַּדְקָא יְאוֹת, וְחַד קָאֵים. וּמַנּוּ. יְחֶזְקֵאל. דִּכְתִיב, הֲתִחְיֶינָה הָעֲצָמוֹת הָאֵלֶּה, וְאִיהוּ תָּב וְאָמַר, וַיֹּאמֶר יְיָ׳ אֱלֹהִים אַתָּה יָדָעְתָּ. חִזְקִיָּהוּ אָמַר, מֵאֶרֶץ רְחוֹקָה בָּאוּ אֵלַי מִבָּבֶל. בִּלְעָם אָמַר בָּלָק בֶּן צִפּוֹר מֶלֶךְ מוֹאָב שָׁלַח אֵלַי, חָשִׁיב אֲנָא בְּעֵינֵי מַלְכִין וְשַׁלִּיטִין. וְקוּדְשָׁא בְּרִיךְ הוּא שָׁאִיל לֵיהּ לְמִטְעֵי לֵיהּ, דִּכְתִיב מַשְׁגִּיא לַגּוֹיִם וַיְאַבְּדֵם וְאוֹקְמוּהָ.

288. A man from Cuth asked Rabbi Elazar, saying to him, I see a greater power in Bilaam than in Moses. About Moses, it is written: "And Hashem called to Moses" (Vayikra 1:1), MEANING HE CALLED HIM TO COME OVER TO HIM. About Bilaam it says, "And Elohim met Bilaam" (Bemidbar 23:16) and later it says: "And Elohim came to Bilaam" (Bemidbar 22:9), INDICATING THAT ELOHIM CAME TO HIM.

288. חַד כּוּתִי שָׁאִיל לְר׳ אֶלְעָזָר, אָ״ל, חֵילָא תַּקִּיפָא חֲמֵינָא בֵּיהּ בְּבִלְעָם, יַתִּיר מִמֹּשֶׁה. דְּאִילּוּ בְּמֹשֶׁה כְּתִיב וַיִּקְרָא אֶל מֹשֶׁה. וּבְבִלְעָם כְּתִיב, וַיִּקֶר אֱלֹהִים אֶל בִּלְעָם, וּכְתִיב וַיָּבֹא אֱלֹהִים אֶל בִּלְעָם.

289. He replied to him, THAT IS COMPARABLE to a king that was sitting in a room of his palace on the throne. Some leper called at the door. The king responded, Who is it that knocks on my door? They replied, Some unknown leper. He said, Let him not enter this area and let him not soil the palace with filth. I understand that if I inform him through my emissary, he will have no fear of me and if my son will approach him, he will get defiled. Rather, I will go myself and threaten him to distance him from my son so that he won't be contaminated. The king came first and approached him and warned him, Leper, leper, keep your foot away from the road where my son lives. If not, I promise you that my servant's sons will cut you into pieces.

289. אָמַר לֵיהּ, לְמַלְכָּא דְּיָתִיב בְּהֵיכָלֵיהּ עַל כֻּרְסְיָיא, חַד סְגִיר קָרָא לְתַרְעָא. אָמַר, מַאן הוּא דְּבָטַשׁ לְתַרְעָא. אָמְרוּ, סְגִיר פְּלָן. אָמַר לָא יֵיעוּל הָכָא, וְלָא יְטַנֵּף הֵיכָלָא, יְדַעְנָא דְּאִי בִּשְׁלִיחָא אֵימָא לֵיהּ, לָא חָיִישׁ. וְיֵיזִיל בְּרִי וְיִסְתְּאַב וְיִקְרַב בַּהֲדֵיהּ. אֶבָל אֲנָא אֵיזִיל, וְאַגְזִים בֵּיהּ, דְּיִרְחַק אָרְחֵיהּ מִמּוֹתָבָא דִּבְרִי, וְלָא יִסְאַב לֵיהּ. אַקְדִּים מַלְכָּא, וְאָתָא לְגַבֵּיהּ, וְאַגְזִים. וְאָמַר לֵיהּ, סְגִיר סְגִיר, מְנַע רַגְלָךְ מֵאָרְחָא דִּבְרִי שָׁארִי תַּמָּן, וְאִי לָאו, אוֹמֵינָא, דְּחַתִּיכִין יַעַבְדּוּן גּוּפָךְ בְּנֵי שִׁפְחוֹתַי.

290. When the beloved friend of the king calls at the gate, the king inquires, Who is it? They say to him, That is so-and-so, your friend. He replies, My most beloved soul friend, no other voice should call him but myself. The king shouts, Enter so-and-so, my dear friend and my soul's beloved. Prepare and make ready the palace chambers so that I can have my conversation with him.

290. רְחִימָא דְּמַלְכָּא קָרֵי לְדָשָׁא. אָמַר מַלְכָּא, מַאן הוּא. אָמְרוּ, רְחִימָךְ פְּלַנְיָא. אָמַר, רְחִימָא חֲבִיבָא דְּנַפְשָׁאי, לָא יִקְרֵי לֵיהּ קָלָא אַחֲרָא, אֶלָּא אֲנָא. צַוּוּח מַלְכָּא וְאָמַר, פְּלַנְיָא פְּלַנְיָא עוּל, חֲבִיבָא דְּנַפְשָׁאי, רְחִימָא דִּילִי, אַתְקִינוּ הֵיכָלִין לְמַלָּלָא עִמֵּיהּ.

291. כַּך בִּלְעָם אִיהוּ סְגִיר, רְחִיקָא מִבְּנֵי נָשָׁא, קָרָא לְתַרְעָא דְּמַלְכָּא, שְׁמַע מַלְכָּא, אָמַר סְגִיר מִסְאֲבָא לָא יֵיעוּל, וְלָא יְטַנֵּף הֵיכָלָא דִּילִי. אֲנָא אִצְטְרִיךְ לְמֵיזָל לְאַגְזְמָא לֵיהּ, דְּלָא יִקְרַב לְגַבֵּי תַּרְעָא דְּבְרִי, וְלָא יִסְאַב לֵיהּ, וְע"ד וַיָּבֹא אֱלֹהִים אֶל בִּלְעָם וְגוֹ'. אָמַר לֵיהּ, סְגִיר סְגִיר לָא תֵּלֵךְ עִמָּהֶם, לָא תָּאוֹר אֶת הָעָם כִּי בָרוּךְ הוּא. לָא תִּקְרַב לְגַבֵּי דְּבְרִי, הֵן לְטָב הֵן לְבִישׁ, מִסְאָב אַנְתְּ בְּכֹלָּא. אֲבָל בְּמֹשֶׁה כְּתִיב, וַיִּקְרָא אֶל מֹשֶׁה, קָלָא דְּמַלְכָּא, וְלָא ע"י שְׁלִיחָא אַחֲרָא. מֵאֹהֶל מוֹעֵד מֵהֵיכָלָא קַדִּישָׁא, מֵהֵיכָלָא מִתְקָנָא, מֵהֵיכָלָא יַקִּירָא דְּעִלָּאִין וְתַתָּאִין תְּאִיבִין לְגַבֵּיהּ, וְלָא יַכְלִין לְמִקְרַב לְגַבֵּיהּ.

291. So too, Bilaam that leper, who is the outcast of human beings, calls at the king's gate. The king heard and said, This contaminated leper should not enter in here and he shall not soil my palace. I need to go and warn him that he should not get close to the gate of my son, and he should not taint him. Therefore, "And Elohim came to Bilaam" saying, Leper, leper, "You shall not go with them; you shall not curse the people: for they are blessed" (Bemidbar 22:12) Do not get near my son, either for good or for bad. You are outright polluted. However, about Moses, it is written: "And He called to Moses" (Vayikra 1:1), meaning the voice of the king, and not through an emissary. "Out of the Tent of Meeting" (Shemot 30:20), MEANS from the sanctified palace chamber that has been made up from the precious palace; for this the upper and lower grades have a deep craving, but they are unable to approach it.

292. וַיֹּאמֶר בִּלְעָם אֶל הָאֱלֹהִים בָּלָק בֶּן צִפּוֹר. וְהוּא אָמַר מֶלֶךְ מוֹאָב, מַלְכָּא חֲשִׁיבָא שְׁלַח אֵלַי. מֶלֶךְ מוֹאָב. חָמוּ גְאוּתָא דְּהַהוּא רָשָׁע, דִּכְתִיב מֶלֶךְ מוֹאָב, וְלָא אָמַר לְמוֹאָב, מִכְּלָל גַּבְרָא דְּלָא אִתְחֲזֵי לְמַלְכָּא, וְהָא אִתְעֲבִיד מַלְכָּא לְמוֹאָב. קַדְמָאָה מַה כְּתִיב בֵּיהּ. וְהוּא נִלְחַם בַּמֶּלֶךְ מוֹאָב הָרִאשׁוֹן, מַלְכָּא בַּר מַלְכָּא. חֲשִׁיבָא בַּר חֲשִׁיבָא. אֲבָל דָּא מֶלֶךְ לְמוֹאָב כְּתִיב. קָרָא אַסְהִיד מֶלֶךְ לְמוֹאָב. וְהָא אִתְעַרְנָא, דְּאִתְכַּוֵּון הוּא לְגָאוּתָא לִבָּא רַב. כָּל מַלְכִין דְּעָלְמָא, שַׁלְחִין לְגַבָּאי שְׁלוּחֵיהוֹן.

292. "And Bilaam said to the Elohim, 'Balak the son of Tzipor, king of Moab...'" (Bemidbar 22:10). He mentioned the king of Moab TO SHOW that an important king sent for him. "King of Moab," indeed! Look at the arrogance of that wicked man, because it is written THAT HE SAID king of Moab instead of A KING over Moab, WHICH SHOULD HAVE indicated a person who is not worthy to be a king, but became a king over Moab FOR SOME REASON. Of the first KING, it is written: "Who had fought against the former king of Moab" (Bemidbar 21:26). IT DOES NOT REFER TO THE FIRST KING AS A KING OVER MOAB, AS IT IS WRITTEN: "AND BALAK THE SON OF TZIPOR WAS KING OVER MOAB" (BEMIDBAR 22:4), DUE TO THE FACT THAT THE EARLIER KING WAS a king, the son of a king, royalty descended from royalty. However, about this one, IT IS WRITTEN: "BALAK THE SON OF TZIPOR was king over Moab." The scripture testifies, "king over Moab" - THAT HE WAS NOT DISTINGUISHED, BUT BILAAM SAID TO ELOHIM, "Balak the son of Tzipor, king of Moab." Here, I remarked that he intended to give pride to his arrogant heart, SAYING LOOK HOW all the royalty of the world send me messengers.

24. "To him who alone does great wonders"

We learn first of a miracle that God had performed in the past by saving some Jews, including Rabbi Pinchas, from robbers. Rabbi Pinchas marvels that such a wonder was done for him, when he did not even know about it. He says we have no way of knowing how often God performs miracles for people because no one knows about them except God Himself. Next the Arabs, who told Rabbi Pinchas about the miracle, tell him about another, how they have just now seen a flock of birds circling around to make shade for five people sitting together. The rabbis know that Rabbi Shimon is among this group of five, and they wonder how to find him. They leave the donkey to find the path on its own and it takes them straight to Rabbi Shimon and his disciples. Rabbi Shimon opens by saying that "A psalm. O sing to Hashem a new song, for He has done marvellous things" was chanted by the cows, who mooed the song to all who came out to welcome the ark.

293. Rabbi Pinchas was going on a visit to see his daughter, the wife of Rabbi Shimon, who was ill. The friends joined along with him and he was riding on his donkey. While still walking along on their journey, they met up with two Arabs. He asked them if any sound stirred in this field from ancient days. They said, From times past, we do not know. From our times, we do know, because one day, robbers spread out over the roads in that field and snared Jews, and intended to destroy them. From the distance, the voice of this donkey ON WHICH YOU RIDE was heard in this field. It brayed twice. A flame of fire came along with that sound and burned them and these Jews were saved. He said to them, Arabs, Arabs, IN THE MERIT of this episode that you related to me, you will be saved today from the other robbers that are awaiting you along the road.

293. רִבִּי פִּנְחָס הֲוָה אָזִיל לְמֵחֱמֵי בְּרָתֵיהּ, אִנְתּוּ דְּר׳ שִׁמְעוֹן, דַּהֲוַת בְּמַרְעָא. וַהֲווֹ אָזְלֵי עִמֵּיהּ חַבְרַיָּיא, וְהוּא הֲוָה רָכִיב בְּחַמְרֵיהּ. עַד דַּהֲוָה אָזִיל בְּאָרְחָא, פָּגַע בִּתְרֵין עַרְבָאֵי, אָמַר לוֹן, בַּחֲקָל דָּא אִתְּעַר קָלָא מִיּוֹמִין דְּעָלְמָא. אָמְרוּ לֵיהּ, מִיּוֹמִין דְּעָלְמָא לֵית אֲנָן יַדְעִין. מִיּוֹמִין דִּילָן, אֲנָן יַדְעִין. דְּהָא יוֹמָא חַד, הֲווֹ אִינּוּן לִסְטִין מְקַפְּחֵי אָרְחִין דְּגוּבְרִין בְּהַהוּא חַקְלָא, וּפַגְעוּ בְּאִינּוּן יוּדָאֵי, וְאָתוּ לְקַפְּחָא לוֹן. וְאִשְׁתְּמַע מֵרָחִיק בְּהַאי חֲקַל, קַל דַּחֲמָרָא דָּא, דְּנָהַק תְּרֵי זִמְנֵי, וְאָתָא שַׁלְהוֹבָא דְּאֶשָּׁא בְּהַהוּא קָלָא וְאוֹקִיד לוֹן. וְאִשְׁתְּזִיבוּ אִינּוּן יוּדָאֵי. אָ״ל. עַרְבָאֵי, בְּמִלָּה דָּא דְּקָא אֲמַרְתּוּן לִי, תִּשְׁתֵּזְבוּן יוֹמָא דָּא מִלִּסְטִין אַחֲרָנִין, דְּקָא מְחַכָּן לְכוּ בְּאָרְחָא.

294. בָּכָה ר׳ פִּנְחָס, אָמַר, מָארֵיהּ דְּעָלְמָא רַחֲשָׁא דְּנִיסָא דָּא עַבְדַת בְּגִינִי, וְאִשְׁתֵּזְבוּן אִינּוּן יוּדָאֵי, וְלָא יְדַעְנָא. פָּתַח וְאָמַר, לְעוֹשֵׂה נִפְלָאוֹת גְּדוֹלוֹת לְבַדּוֹ כִּי לְעוֹלָם חַסְדּוֹ. כַּמָּה טִיבוּ עָבִיד קוּדְשָׁא בְּרִיךְ הוּא עִם בְּנֵי נָשָׁא, וְכַמָּה נִסִּין אַרְחִישׁ לוֹן בְּכָל יוֹמָא, וְלָא יָדַע אֶלָּא אִיהוּ בִּלְחוֹדוֹי. ב״נ קָם בְּצַפְרָא, וְחִוְיָא אָתֵי לְקָטְלָא לֵיהּ, וּב״נ שַׁוִּי רַגְלֵיהּ עַל רֵישֵׁיהּ, וְקָטִיל לֵיהּ, וְלָא יָדַע בֵּיהּ בַּר קוּדְשָׁא בְּרִיךְ הוּא בִּלְחוֹדוֹי, הֲוֵי, לְעוֹשֵׂה נִפְלָאוֹת גְּדוֹלוֹת לְבַדּוֹ. ב״נ אָזִיל בְּאָרְחָא, וְלִסְטִין מְחַכָּאן לְמִקְטְלֵיהּ, אָתָא אַחֲרָא וְאִתְיְיהַב כּוּפְרָא תְּחוֹתֵיהּ, וְהוּא אִשְׁתֵּזִיב. לָא יָדַע טִיבוּ דְּעָבֵד לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, וְנִסָּא דְּאַרְחִישׁ לֵיהּ, בַּר אִיהוּ בִּלְחוֹדוֹי, הֲוֵי, לְעוֹשֵׂה נִפְלָאוֹת גְּדוֹלוֹת לְבַדּוֹ. לְבַדּוֹ עָבֵיד וְיָדַע. וְאַחֲרָא לָא יָדַע.

295. אָמַר לְחַבְרַיָּיא, חַבְרַיָּיא מַה דְּשָׁאִילְנָא לְהָנֵי עַרְבָאֵי, דְּמִשְׁתַּכְּחֵי תְּדִיר בְּחַקְלֵי, אִי קָלָא דְּחַבְרַיָּיא, דְּאִינּוּן מִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא שָׁמְעוּ. דְּהָא ר׳ שִׁמְעוֹן וְר׳ אֶלְעָזָר בְּרֵיהּ, וּשְׁאַר חַבְרַיָּיא, אַזְלִין לְקַמָּן, וְלָא יַדְעִין מִנָּן, וְשָׁאִילְנָא לְהָנֵי עַרְבָאֵי עָלַיְיהוּ. דְּיָדַעְנָא דְּקָלֵיהּ דְּר״ש יַרְגִּיז חַקְלִין וְטוּרִין, וְאִינּוּן גָּלוּ לִי מַה דְּלָא יְדַעְנָא.

294. Rabbi Pinchas wept and said, Master of the world, this miraculous occurrence You performed for my sake; these Jews were saved, and I was not even aware. He opened the discussion with the verse: "To Him who alone does great wonders: for His steadfast love endures forever" (Tehilim 136:4). How much good does the Holy One, blessed be He, do for people, and how many miracles does He perform for them on a daily basis. No one knows except He alone. A person gets up in the morning and a snake comes to kill him. The person places his foot on his head, WITHOUT INTENTION, and kills him. No one is aware of that except the Holy One, blessed be He, alone. "To Him who alone does great wonders": A person walks along the road and robbers lie in wait to kill him. Another one comes along and pays ransom instead for him, and he gets saved. He is not aware of the Chesed that the Holy One, blessed be He, did with him and the miracle that just occurred to him, except the Holy One, blessed be He, Himself. "To Him who alone does great wonders": He by Himself made and is aware, and no one else is even aware of it.

295. He said to his friends, Friends, what I inquired of these Arabs who are always present in the field WAS if they heard the voices of the friends who study and deal with the Torah. Rabbi Shimon and Rabbi Elazar, his son, and the rest of the friends are traveling in front of us and are not aware of us, and I inquired of those Arabs about them, since I know that Rabbi Shimon's voice shakes up the fields and the mountains. They told me something I was not aware of, MEANING THAT MIRACLE.

296. While still traveling, these Arabs returned and approached them again, saying to them, Old men, you asked us if A SOUND OF VOICES WAS STIRRED IN THE FIELD from days gone by. But you have not asked us about this day. We noticed, TODAY, a wonderful marvel. We saw five people sitting together and an old man was with them. We noticed birds gathering and extending their wings covering over their heads, some going and some returning, so the shadow did not pass away from over their heads. This old man raised his voice to them, and they listened.

296. עַד דַּהֲווֹ אָזְלִין, אִינּוּן עַרְבָּאֵי אָהַדְּרוּ לְגַבֵּיהּ. אָמְרוּ לֵיהּ, סָבָא סָבָא אַנְתְּ שָׁאֵילְתָּא לָן מִן יוֹמִין דְּעָלְמָא, וְלָא שָׁאֵילְתָּא עַל יוֹמָא דָּא, דַּחֲמֵינָא תַּוּוּהָא עַל תַּוּוּהָא, חֲמֵינָא חַמְשָׁא בְּנֵי נָשָׁא יַתְבִּין, וְחַד סָבָא בַּהֲדַיְיהוּ, וַחֲמֵינָא עוֹפֵי מִתְכַּנְּפֵי וְקָא פַּרְשִׁין גַּדְּפִין עַל רֵישַׁיְיהוּ, אִלֵּין אַזְלִין, וְאִלֵּין תָּבִין, וְטוּלָא לָא אִתְעֲבַר מֵעַל רֵישַׁיְיהוּ. וְהַהוּא סָבָא אָרִים קָלֵיהּ עָלַיְיהוּ, וְאִינּוּן שַׁמְעִין.

297. He said, It is about this that I inquired. Arabs, Arabs, leave and this road should be ready for you with whatever you wish. You have told me two things that make me glad. They left. The friends said, How are we going to find that location at which Rabbi Shimon is present? He said to them, Leave that to the one who has dominion over the footsteps of the beasts. He will direct their steps towards that location. He did not lead his donkey yet his donkey, on its own, took a detour from the road about two miles, and went there.

297. אָמַר עַל דָּא שָׁאֵילְנָא. עַרְבָּאֵי עַרְבָּאֵי תֶּהֱכוּן, וְאָרְחָא דָּא תֵּהֵא מִתְקָנָא קַמַּיְיכוּ, בְּכָל מַה דְּתִבְעוּן. תְּרֵין מִלִּין אֲמַרְתּוּן לִי, דַּחֲדֵינָא בְּהוּ. אַזְלוּ. אָמְרוּ לוּ חַבְרַיָּיא, הַהוּא אֲתָר דְּר״ש שָׁארִי בֵּיהּ, הֵיךְ אֲנָן יַדְעִין. אָמַר לוֹן שְׁבוֹקוּ לְמָארֵי פְּסִיעָן דִּבְעִירֵי, דְּהוּא יַדְרִיךְ פְּסִיעוֹי לְתַמָּן. לָא הֲוֵי טָעִין חֲמָרֵיהּ, וַחֲמָרֵיהּ סָאטֵי מֵאָרְחָא תְּרֵין מִלִּין, וְאָזַל לְתַמָּן.

298. The donkey began to bray three times. Rabbi Pinchas dismounted and said to his friends, Let's prepare to receive the welcome OF ATIK YOMIN, MEANING THE SHECHINAH, because now a great face and a small face are coming towards us, MEANING RABBI SHIMON AND HIS DISCIPLES. Rabbi Shimon heard the braying of the donkey and said to his friends, Let us rise, because the voice of the holy elder's donkey has risen towards us. Rabbi Shimon rose and the friends rose.

298. שָׁארִי נָהִיק תְּלַת זִמְנִין, נָחַת ר׳ פִּנְחָס, אָמַר לְחַבְרַיָּיא, נִתְתָּקַן לְקַבְּלָא סְבַר אַפֵּי יוֹמִין, דְּהַשְׁתָּא יִפְקוּן לְגַבָּן אַנְפֵּי רַבְרְבֵי וְאַנְפֵּי זוּטְרֵי. שְׁמַע ר״ש נָהִיקוּ דַּחֲמָרָא, אָמַר לְחַבְרַיָּיא, נֵיקוּם דְּהָא קָלָא דְּחַמְרָא דְּסָבָא חֲסִידָא אִתְּעַר לְגַבָּן. קָם ר׳ שִׁמְעוֹן וְקָמוּ חַבְרַיָּיא.

299. Rabbi Shimon opened the discussion with the verse: "A psalm. O sing to Hashem a new song; for He has done marvelous things" (Tehilim 98:1). ON TOP OF THE WORD "A psalm," there is a vertical musical note, WHICH IS THE CANTILATION MARK CALLED 'PAZAR'. HE ASKS: Why? HE REPLIES: This note is indicative of a great reason, because this psalm comes and gets adorned in the higher crown above its head. THEREFORE, it receives ABOVE IT a vertical NOTE THAT IS THE MUSICAL NOTE PAZAR. Who chanted this song? The cows, who mooed: "O sing to Hashem a new song." HE ASKS: To whom did they say this "sing"? HE REPLIES: For the many Chariots, many appointees, for a variety of levels that came by there and went out to welcome the ark. To them, they used to say "SING."

299. פָּתַח ר׳ שִׁמְעוֹן וְאָמַר, מִזְמוֹר שִׁירוּ לַיְיָ׳ שִׁיר חָדָשׁ כִּי נִפְלָאוֹת עָשָׂה וְגוֹ׳. מִזְמוֹר זָקִיף טַעֲמָא לְעֵילָא. אֲמַאי. אֶלָּא רָשִׁים טַעֲמָא רַבָּא, דְּהָא אָתֵי הַהוּא מִזְמוֹר, מִתְעַטְּרָא בְּעִטְרָא עִלָּאָה לְעֵילָא עַל רֵישֵׁיהּ וְאָתֵי זָקִיף. מַאן הֲוָה אָמַר שִׁירָה דָּא. אִינּוּן פָּרוֹת, בְּאִינּוּן גּוֹעִין דַּהֲווֹ גָּעָאן. שִׁירוּ לַיְיָ׳ שִׁיר חָדָשׁ. לְמַאן הֲווֹ אַמְרִין שִׁירוּ. לְכַמָּה רְתִיכִין, לְכַמָּה מְמָנָן, לְכַמָּה דַּרְגִּין, דַּהֲווֹ אָתָאן תַּמָּן וְנַפְקוּ לְקַבְּלָא לֵיהּ לַאֲרוֹנָא, וּלְהוֹן הֲווֹ אַמְרֵי.

25. Masculine song - Feminine song

Rabbi Shimon explains that the word 'shir' (song) is in the masculine form in "O sing to Hashem a new song" because it refers to the ark, Malchut, along with what is stored in it, Zeir Anpin, and Zeir Anpin is masculine. We learn that God originally had His right hand on the chest of his son, Yisrael, to protect him, but when Yisrael sinned He put His hand on his back to throw him to his enemies.

300. שִׁירוּ לַיְיָ׳ שִׁיר חָדָשׁ, דְּכַר. מ״ט הָכָא שִׁיר, וּמֹשֶׁה אָמַר שִׁירָה, נוּקְבָא אֶלָּא הָתָם בְּמֹשֶׁה אֲרוֹנָא לְחוֹדָא, זֹאת, נַפְקַת מִן גָּלוּתָא, הִיא וְאוּכְלוּסָהָא, וְלָא יַתִּיר. וּבג״כ אֶת הַשִּׁירָה הַזֹּאת, נוּקְבָא. אֲבָל הָכָא אֲרוֹנָא, וּמַה דַּהֲוָה גְנִיז בְּגַוֵּיהּ נָפִיק. וּבְגִין הַהוּא דַּהֲוָה גְנִיז בְּגַוֵּיהּ, אִתְּמַר שִׁיר חָדָשׁ, דְּכַר.

300. "O sing to Hashem a new song (Heb. shir)" (Tehilim 98:1). THAT SONG is masculine. HE ASKS: What is the difference that here Shir is IN MASCULINE FORM? Moses said, Shirah is feminine, AS IT SAYS, "THEN SANG...THIS SONG (HEB. SHIRAH)" (SHEMOT 15:1). HE REPLIES: It is only because there, with Moses was only the ark by itself, since zot (Eng. 'this'), MALCHUT THAT IS CALLED 'ZOT' AND ALSO 'ARK', left the exile, she and her multitudes, THE SHECHINAH AND YISRAEL, and nothing else. Therefore, it says: "This (Heb. zot) song (Heb. shirah)," which is feminine, BECAUSE IT REFERS TO THE SHECHINAH, WHICH IS FEMININE. However, here, the ark came out, THAT IS MALCHUT, with what is stored in it, THAT IS ZEIR ANPIN, THAT IS MASCULINE, so it says: "a new Shir," which is masculine.

301. כִּי נִפְלָאוֹת עָשָׂה, מַה דְּעֲבַד בַּפְּלִשְׁתִּים, וּמַה דְּעֲבַד בְּטַעֲוַותְהוֹן. הוֹשִׁיעָה לוֹ יְמִינוֹ, לְמַאן. לְעַצְמוֹ. מַאן עַצְמוֹ. הַהוּא מִזְמוֹר עַצְמוֹ, וְרוּחָא עִלָּאָה קַדִּישָׁא גְנִיז בֵּיהּ. יְמִינוֹ, הַהוּא דִּימִינָא סָבָא. וְדָא יְמִינוֹ, אִתְקִיף בְּהַהוּא מִזְמוֹר, וְלָא שָׁבִיק לֵיהּ בִּידָא דְּאַחֲרָא.

301. "For He has done marvelous things": That is what He did with the Philistines and what He did to their deities. "His right hand... gained him the victory" (Tehilim 98:1). Who? Meaning itself. Who is Itself? It is that psalm itself, WHICH IS THE SHECHINAH THAT IS REFERRED TO AS A PSALM because a high sanctified spirit, ZEIR ANPIN, was stored in it. "His right," WHAT IS IT? It is that quality that the old man inherited, ABRAHAM, THAT IS CHESED. That right holds on to that psalm and does not abandon it to the hands of another.

302. הָכָא אִית לְגַלָּאָה מִלָּה חֲדָא, כָּל זִמְנָא דְּהַהוּא יְמִינָא, הֲוָה לְאַרְחָשָׁא נִיסָא, הֲוָה אִתְקִיף בְּהַאי מִזְמוֹר, וְשַׁוֵּי לֵיהּ לְקַמֵּיהּ, לְאִתְקָפָא בֵּיהּ, כְּאַבָּא דְּאִתְקִיף יְמִינֵיהּ בְּחַדּוֹי דִּבְרֵיהּ לְקַמֵּיהּ, וְאָמַר מַאן הוּא דְּיִקְרַב לְגַבֵּי בְּרִי. כֵּיוָן דְּסָרַח לְגַבֵּי אֲבוֹי, שַׁוֵּי אֲבוֹי יְדוֹי עַל כַּתְפּוֹי לַאֲחוֹרָא, וְשַׁדְיֵיהּ בִּידָא דְשַׂנְאוֹי.

302. Here we should reveal one thing. During the entire period when that right, CHESED, had WISHED to accomplish a miracle, it held unto that psalm. And it placed YISRAEL, IN WHOM THE SHECHINAH IS ATTIRED, before him to hold on to it, as a father whose right is held to the chest of his son in front of him and says, Who dares get close to my son? As soon as he sins against his father, his father places his hands on his shoulders from the back and throws him to his enemies.

303. כִּבְיָכוֹל, בְּקַדְמֵיתָא כְּתִיב, יְמִינְךָ יְיָ׳ נֶאְדָּרִי בַּכֹּחַ. בַּכֹּחַ מַאן. הַהוּא דְּאִשְׁתְּמוֹדְעָא. בְּעָרַבְיָא קוֹרִין לְחַדּוֹי דְּבַר נָשׁ כֹּחַ. הַהוּא יְמִינָא נֶאְדָּרִי וְאִתְקִיף בְּכֹחַ. מַאן הוּא דְּיִקְרַב לְגַבֵּי בְּרִי. לְבָתַר מַה כְּתִיב, הֵשִׁיב אָחוֹר יְמִינוֹ מִפְּנֵי אוֹיֵב, שַׁוֵּי יְמִינֵיהּ עַל כְּתְפֵיהּ, וְדָחֵי לֵיהּ בִּידָא דְשַׂנְאוֹי. בְּקַדְמֵיתָא יְמִינֵיהּ לְקַמֵּיהּ בְּחַדּוֹי, לְאִתְקָפָא בֵּיהּ. וּלְבָתַר לַאֲחוֹרָא עַל כַּתְפּוֹי, לְדַחְיָיא לֵיהּ. וְהָכָא הוֹשִׁיעָה לוֹ יְמִינוֹ וּזְרוֹעַ קָדְשׁוֹ, תְּרֵין דְּרוֹעִין לְאִתְקָפָא בֵּיהּ.

303. HE EXPLAINS HIMSELF. At first it says, so to speak, "Your right, Hashem, is glorious in power" (Ibid. 6). Who is "in power"? That is with that known POWER THAT IS YISRAEL. In Arabia, they call the chest of man "power." AND THE SCRIPTURE SAYS that right, WHICH IS CHESED, "is glorious" and holds to power, MEANING IN THE CHEST AREA OF YISRAEL THAT IS CALLED 'POWER'. He says, Who is there that dare get close to my son? Afterward, it is written: "He has drawn back His right hand from before the enemy" (Eichah 2:3), because He placed His right on the shoulders OF YISRAEL and pushed them into the hands of those who hate Him. At the beginning, His right hand was at the front OF YISRAEL at his chest AREA, to hold on to him. Following that, His right was on his back over his shoulders, to push him. Here, IT SAYS, "His right hand, and his holy arm have gained him the victory" (Tehilim 98:1). THAT MEANS with two arms, to keep him.

26. The braying of the donkey, who sang

Rabbi Shimon says that the cows sang with their mooing, and they were not even accustomed to miracles; therefore Rabbi Pinchas' donkey was much more likely to be able to sing. We learn that God created a grade over the mouth of the ass, and at the correct time God opened the abyss in which that grade was kept, and the grade emerged to rule over the ass; thus the ass was able to talk. Similar things are said about the mouth of the earth and the mouth of the well, and we are told that all of them were created on the eve of Shabbat at twilight. When the Shabbat is sanctified, the mouth of Hashem ascends to dominate all the powers. Next we hear how Rabbi Pinchas sends away all the birds who are circling over the rabbis to provide shade; Rabbi Shimon tells the birds that he will call for them again on a hot day. The rabbis sit under three shady trees near a spring.

304. If those cows which had not been accustomed to miracles used to sing with their mooing, how much more likely it is that the donkey of RABBI PINCHAS SON OF YAIR, who was accustomed to miracles, would sing. Friends, if you say that this is not a custom of a donkey, since it first appeared on the face of the earth, TO CHANT ANY SONG, go take a look at the ass of the wicked Bilaam that has defeated her master outright. The donkey of Rabbi Pinchas ben Yair can most certainly sing. Furthermore, when the ass of Bilaam spoke, there was a supernal angel above her THAT SCARED HER; HOWEVER, NOBODY COULD SCARE THE DONKEY OF RABBI PINCHAS BEN YAIR.

304. דְּאִי אִינּוּן פָּרוֹת דְּלָא אִתְרַגִּילוּ בְּנִסִּין, אֶלָּא הַהִיא שַׁעֲתָא בְּגוֹעָא דִּלְהוֹן אָמְרוּ שִׁירְתָּא. דָּא נְהִיקוּ דַּחֲמָרָא דְּסָבָא חֲסִידָא דְּרַגִּיל בְּנִסִּין, עאכ"ו דְּאָמַר שִׁירָה. חַבְרַיָּיא, אִי תֵּימְרוּן דַּחֲמָרָא לָא הֲוָה אָרְחֵיהּ בְּכַךְ מִיּוֹמָא דְּאִבְרֵי עָלְמָא, פּוּקוּ וְחָמוּ אָתוֹן דְּבִלְעָם חַיָּיבָא, דְּנַצְחַת לְרִבּוֹנָהּ בְּכֹלָּא. חֲמָרֵיהּ דְּרִבִּי פִּנְחָס בֶּן יָאִיר עאכ"ו. וְתוּ אָתוֹן דְּבִלְעָם כַּד מְלִילַת, מַלְאָכָא עִלָּאָה הֲוָה עָלָהּ מִלְּעֵילָא.

305. There is something that needs to be revealed, friends. Listen. The mouth of the ass that was created on the eve of Shabbat at twilight, could you ever think that it was open from that period on? Or rather, THE MEANING IS THAT the Holy One, blessed be He, made a condition from that time on? It is not so and there is a secret reason here that was passed on to the wise, who do not pay attention to the foolish at heart. The mouth of the ass is a level of asses, that higher POWER of the female aspect, the one that prevailed over that ass, BECAUSE THERE IS NOTHING BELOW THAT DOES NOT HAVE AN ANGEL OVER IT THAT IS APPOINTED FROM ABOVE. He talked over her AND IS CONSIDERED THE MOUTH OF THAT ASS. When the Holy One, blessed be He, created that level that is called the mouth of the ass, He plugged her up in the hole of the great abyss and kept her covered until that time. When that time arrived, He opened that hole OF THE GREAT ABYSS. It emerged and prevailed over that ass, OF BILAAM, and it talked.

305. הַשְׁתָּא אִית לְגַלָּאָה, חַבְרַיָּיא שְׁמָעוּ. פִּי הָאָתוֹן דְּאִבְרֵי ע"ש בֵּין הַשְּׁמָשׁוֹת, סַלְקָא בְּדַעְתַּיְיכוּ דְּפוּמָא הֲוָה פְּתִיחָא מֵהַהוּא זִמְנָא. אוֹ תְּנַאי דְּאַתְנֵי קוּדְשָׁא בְּרִיךְ הוּא מֵהַהוּא זִמְנָא. לָאו הָכִי. וְרָזָא הָכָא דְּאִתְמְסַר לְחַכִּימֵי, דְּלָא מַשְׁגְּחָן לְטִפְּשׁוּ דְּלִבָּא. פִּי הָאָתוֹן, דַּרְגָּא דְּאַתְנֵי, הַהוּא עִלָּאָה דְּסִטְרָ נוּקְבֵי. הַהוּא הֲוָה דְּשַׁרְיָא עַל הַהוּא אָתוֹן, וּמַלִּיל עָלָהּ. וְכַד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא לְהַאי דַּרְגָּא, דְּאִקְרֵי פִּי הָאָתוֹן, סְתָם לֵיהּ בְּגוֹ נוּקְבָא דִּתְהוֹמָא רַבָּא, וְאַסְתִּים עָלֵיהּ עַד הַהוּא זִמְנָא. כַּד מְטָא הַהוּא זִמְנָא, פְּתַח הַהוּא נוּקְבָא, וְנָפַק וְשָׁרָא עָלָהּ, וּמַלִּילַת.

306. Similar to this is the meaning of: "And the earth opened (Et) her mouth" (Bemidbar 16:32). The particle "Et (lit. 'the')" is meant to include THE ANGEL Dumah, which is CONSIDERED the mouth of the earth. "(Et) The mouth of the ass" comes to add THE ANGEL, Kamriel, who is considered the mouth of the ass. Similarly to this is the mouth of the well. Who is the mouth of that well, which refers to that level that is appointed over her from below, which is underneath the mouth of Hashem? Who does this refer to? THAT IS THE ANGEL whose name is Yehadriel. These three mouths, THE MOUTH OF THE EARTH, THE MOUTH OF THE ASS, THE MOUTH OF THE WELL, were created on the eve of Shabbat at twilight. At the time that the day was sanctified, the mouth that is appointed higher and above all the other mouths ascended. Who is that? That is the day that ascended and was sanctified in everything, the same that is called 'the mouth of Hashem', WHICH IS MALCHUT. At twilight of Shabbat eve, the rest of the mouths were created, MEANING THE ANGELS THAT LEAD THEIR BRANCHES THAT ARE IN THIS WORLD, WHICH ARE THE WEEKDAY POWERS. When the day gets sanctified, the mouth ascends that rules and dominates over all THE POWERS, which is the mouth of Hashem.

306. כְּגַוְונָא דָא, וַתִּפְתַּח הָאָרֶץ אֶת פִּיהָ. אֶת, לְאַסְגָּאָה דּוּמָ"ה דְּאִיהוּ פִּי הָאָרֶץ. אֶת פִּי הָאָתוֹן, לְאַסְגָּאָה קַמְרִיאֵ"ל, דְּאִקְרֵי פִּי הָאָתוֹן. פִּי הַבְּאֵר כְּגַוְונָא דָא. מַאן פִּי הַבְּאֵר. הַהוּא דַּרְגָּא דַּהֲוָה מִמְּנָא עָלֵיהּ לְתַתָּא, וְאִיהוּ תְּחוֹת פִּי יְיָ', וּמַאן אִיהוּ. יְהַדְרִיאֵ"ל שְׁמֵיהּ. תְּלַת פּוּמִין אִלֵּין, אִתְבְּרִיאוּ ע"ש בֵּין הַשְּׁמָשׁוֹת. בְּשַׁעֲתָא דְּקִדֵּשׁ יוֹמָא סַלְקָא פֻּה דְּמִמְּנָא עַל כָּל שְׁאַר פּוּמִין, וּמַאן אִיהוּ. הַהוּא יוֹמָא דְּאִסְתַּלָּק וְאִתְקַדַּשׁ בְּכֹלָּא, הַהוּא דְּאִקְרֵי פִּי יְיָ'. ע"ש בֵּין הַשְּׁמָשׁוֹת, אִבְרוּן שְׁאַר פּוּמִין. אִתְקַדַּשׁ יוֹמָא סָלִיק פּוּמָא דְּשַׁלִּיט עַל כֹּלָּא פִּי יְיָ'.

307. אַדְהָכִי, חָמוּ לְר׳ פִּנְחָס דַּהֲוָה אָתֵי, מָטוּ לְגַבֵּיהּ, אָתָא ר׳ פִּנְחָס וּנְשָׁקֵיהּ לְר״ש. אָמַר, נְשַׁקְנָא פִּי יְיָ׳, אִתְבָּסָם בְּבוּסְמִין דְּגִנְתָּא דִּילֵיהּ. חֲדוּ כַּחֲדָא, וְיָתְבוּ. כֵּיוָן דְּיָתְבוּ פַּרְחוּ כָּל אִינּוּן עוֹפִין דַּהֲווֹ עַבְדֵי טוּלָּא, וְאִתְבַּדְּרוּ. אַהְדַּר רֵישֵׁיהּ ר״ש, וְרָמָא לוֹן קָלִין וְאָמַר, עוֹפֵי שְׁמַיָּא לֵית אַתּוּן מַשְׁגִּיחִין בִּיקָרָא דְּמָרֵיכוֹן דְּקָאִים הָכָא. קַיְימוּ, וְלָא נַטְלוּ מִדּוּכְתַּיְיהוּ, וְלָא קְרִיבוּ לְגַבַּיְיהוּ. א״ר פִּנְחָס אֵימָא לוֹן דְּיַהֲכוּן לְאָרְחַיְיהוּ, דְּהָא לָא יָהֲבִין לוֹן רְשׁוּ לְאַהַדְּרָא.

307. During this, they noticed Rabbi Pinchas arriving. They went to him. Rabbi Pinchas approached and kissed Rabbi Shimon. He declared, I have kissed the mouth of Hashem and I was perfumed with the fragrances of his garden. They rejoiced together and rested. As soon as they sat down, all those birds that created the shadow flew away and scattered. Rabbi Shimon turned back his head, raised his voice to them and said, Heavenly birds, you are not carefully attending to the honor of your Master who stays here. The birds stopped in their flight and traveled no further from their location, but did not get closer to him. Rabbi Pinchas declared, Tell them that they may continue on their way, because no permission is granted for them to return.

308. אר״ש, יְדַעְנָא דְּקוּדְשָׁא בְּרִיךְ הוּא בָּעֵי לְמֶרְחָשׁ לָן נִיסָא. עוֹפִין עוֹפִין זִילוּ לְאָרְחַיְיכוּ, וְאָמְרוּ לְהַהוּא דְּמֻמְנָא עָלַיְיכוּ, דְּהָא בְּקַדְמֵיתָא הֲוָה בִּרְשׁוּתֵיהּ, וְהַשְׁתָּא לָאו בִּרְשׁוּתֵיהּ קַיְימָא. אֲבָל סְלִיקְנָא לֵיהּ לְיוֹמָא דְּטִנְרָא, כַּד סָלִיק עִיבָּא בֵּין שִׁינֵי תַּקִּיפִין, וְלָא מִתְחַבְּרָאן. אִתְבַּדְּרוּ אִינּוּן עוֹפֵי וְאָזְלוּ.

308. Rabbi Shimon said, I am aware that the Holy One, blessed be He, wishes to do a miracle for us, TO GIVE US SHADE FROM ANOTHER PLACE. Birds of flight, go on your way and say to the one who is appointed over you that at first you were under his authority, AND IT WAS UP TO HIM TO SEND YOU TO GIVE ME SHADE. You are no longer under his authority, BECAUSE RABBI PINCHAS BEN YAIR RULES NOW AND HE HAS NO DESIRE FOR YOU. However, I will bring you on the day that is as harsh as a rock when a cloud will rise between the mighty teeth OF THE HOT RAYS OF THE SUN and they won't be ABLE to join AND CREATE A SHADE. The birds dispersed and left.

309. אַדְהָכִי, הָא תְּלַת אִילָנִין, מִתְפַּשְׁטָן בְּעַנְפִּין לִתְלַת סִטְרִין עָלַיְיהוּ, וּמַעְיְינָא דְּמַיָּא נַבְעִין קֳמַיְיהוּ. חֲדוּ כֻּלְּהוּ חַבְרַיָּיא, וְחַדּוּ ר׳ פִּנְחָס וְר״ש. אָמַר ר׳ פִּנְחָס טוֹרַח סַגִּי הֲוָה לְאִינּוּן עוֹפֵי בְּקַדְמֵיתָא, וְטוֹרַח בַּעֲלֵי חַיִּים לָא בָּעֵינָן. דְּהָא וְרַחֲמָיו עַל כָּל מַעֲשָׂיו כְּתִיב. אָמַר ר״ש, אֲנָא לָא אִטְרַחְנָא לוֹן. אֲבָל אִי קוּדְשָׁא בְּרִיךְ הוּא חָס עֲלָן לֵית אֲנָן יַכְלִין לְדַחְיָיא מַתְּנָן דִּילֵיהּ. יָתְבוּ תְּחוֹת הַהוּא אִילָנָא, וְשָׁתוּ מִן מַיָּיא, וְאִתְהֲנוּ תַּמָּן.

309. Meanwhile, there were three trees spreading out their branches to the three directions over their head, WHICH COVERED THEM WITH SHADE. A spring of water flowed before them. All the friends rejoiced and Rabbi Pinchas and Rabbi Shimon were glad. Rabbi Pinchas said, Those birds earlier had to work hard TO CREATE A SHADE, and the toil of living creatures I do not desire, because it says, "And His mercies are over all His works" (Tehilim 145:9). Rabbi Shimon replied, I have not bothered them. However, if the Holy One, blessed be He, had mercy on us AND DISPATCHED THESE BIRDS TO CREATE A SHADE OVER US, we have no right to refuse His gifts. They reposed underneath the shade of that tree, drank from the water and took pleasure there.

27. "A fountain of gardens"

Rabbi Shimon tells Rabbi Pinchas that a spring in a garden is better than a spring in the desert because the former benefits grasses and fruits, flowers and plants; it is a well of life-giving water. The Congregation of Yisrael when gathered together are referred to as a spring of gardens, and Rabbi Shimon says that the five gardens in which God takes pleasure are Chesed, Gvurah, Tiferet, Netzach and Hod of Zeir Anpin. They receive water from the spring above them, Binah; the garden below them, Malchut, benefits from the five gardens. We hear that there are other gardens - the three worlds - underneath this garden, and they produce a variety of fruits. Rabbi Shimon says that sometimes Malchut is a spring and sometimes a well.

310. פָּתַח ר׳ פִּנְחָס וְאָמַר, מַעְיַן גַּנִּים בְּאֵר מַיִם חַיִּים וְנוֹזְלִים מִן לְבָנוֹן. מַעְיַן גַּנִּים, וְכִי לֵית מַעְיָין אֶלָּא הַהוּא מִן גַּנִּים, וְהָא כַּמָּה מַעְיָינִין טָבִין וְיַקִּירִין אִית בְּעָלְמָא. אֶלָּא לֵית כָּל הֲנָאוֹת שָׁוִין. אִית מַעְיָין דְּנָפִיק בְּמַדְבְּרָא, בַּאֲתָר יְבֵישָׁא, הֲנָאָה אִית לְמַאן דְּיָתִיב וְשָׁתֵי. אֲבָל מַעְיָין גַּנִּים, כַּמָּה אִיהוּ טַב וְיַקִּירָא, הַהוּא מַעְיָין עָבִיד טִיבוּ לַעֲשָׂבִין וְאֵיבִין, מַאן דְּקָרִיב עָלֵיהּ אִתְהֲנֵי בְּכֹלָּא. אִתְהֲנֵי בְּמַיָּא, אִתְהֲנֵי בַּעֲשָׂבִין, אִתְהֲנֵי בְּאֵיבִין. הַהוּא מַעְיָין מִתְעַטְּרָא בְּכֹלָּא. כַּמָּה וְרָדִין, כַּמָּה עֲשָׂבִין דְּרֵיחָא סַחֲרָנֵיהּ, כַּמָּה יָאוּת הַהוּא מַעְיָין, מִשְּׁאַר מַעְיָינִין, בְּאֵר מַיִם חַיִּים.

310. Rabbi Pinchas opened the discussion saying, "A fountain of gardens, a well of living waters, and streams from Lebanon" (Shir Hashirim 4:15). "A fountain of gardens": HE INQUIRES: Does he not have a spring except from gardens? There are so many good and valuable springs in the world. HE RESPONDS: All pleasures are not equal. There is a spring that emerges in the desert, in a dry place, and there is enjoyment in it for whoever reposes and drinks. However, how much better and more valuable is that spring in a fountain of gardens. It benefits the grasses and the fruits. Whoever gets close to it enjoys everything; he has pleasure from the water, enjoys the grass and benefits from the fruits. That spring is adored by everything - many roses, a variety of fragrant plants and grasses surrounding it. How much nicer and better is this spring from the rest of the springs. It is a well of life- giving water.

311. וְהָכִי אוֹקִימְנָא כֹּלָּא בִּכְנֶסֶת יִשְׂרָאֵל קָאָמַר, אִיהִי מַעְיָין גַּנִּים. מַאן גַּנִּים. חָמֵשׁ גַּנִּים אִית לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, דְּקָא מִשְׁתַּעְשְׁעָא בְּהוּ. וּמַעְיָינָא חֲדָא עִלָּוַוּיְהוּ, דְּקָא אַשְׁקֵי לוֹן, וְרַוֵּי לוֹן, טָמִיר וְגָנִיז, וְכֻלְּהוּ עַבְדִּין פֵּירִין וְאֵיבִין. גִּנְתָּא חֲדָא אִית לְתַתָּא מִנַּיְיהוּ, וְהַהוּא גִּנְתָּא נָטִיר סַחֲרָא מִכָּל סִטְרִין דְּעָלְמָא. תְּחוֹת הַאי גִּנְתָּא, אִית גַּנִּים אַחֲרָנִין, עַבְדִּין אֵיבִין לְזִנַּיְיהוּ.

311. This is how we established its meaning, about the assembled Congregation of Yisrael, WHICH IS MALCHUT, which is referred to as a spring of gardens. Who are the gardens? HE RESPONDS: The Holy One, blessed be He, has five gardens, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH AND HOD OF ZEIR ANPIN, in which He takes pleasure. One spring above them, THAT IS, BINAH, is hidden and stored away. It waters and saturates them, and all produce fruits and growing plants. There exists a garden lower than them, WHICH IS MALCHUT, THAT BENEFITS FROM THE FIVE GARDENS. That garden is preserved and surrounded from all directions around the world. Underneath this garden, there are other gardens, IN BRIYAH, YETZIRAH AND ASIYAH, that produce a variety of fruits.

312. וְהַאי גִּנְתָּא, אִתְהַפָּךְ וַהֲוֵי מַעְיָין דְּאַשְׁקֵי לוֹן, בְּאֵר מַיִם חַיִּים, כַּד אִצְטְרִיךְ הֲוֵי מַעְיָין, וְכַד אִצְטְרִיךְ הֲוֵי בְּאֵר, מַה בֵּין הַאי לְהַאי. לָא דָּאמֵי, כַּד אִתְמַשְׁכוּן מַיָּא מֵאֲלַיְיהוּ, לְכַד שַׁאֲבִין מַיָּא לְאַשְׁקָאָה. וְנוֹזְלִים מִן לְבָנוֹן, מַאי נוֹזְלִים. אִלֵּין נוֹזְלִים אָהַדְרוּ לְמַעְיָין, כַּד נַבְעִין מַיִין וְנוֹזְלִים טִפִּין מִלְּעֵילָא אִלֵּין בָּתַר אִלֵּין, מַיִין מְתִיקָן, דְּנַפְשָׁא אַזְלָא אֲבַתְרַיְיהוּ. כַּךְ אִינּוּן חָמֵשׁ מְקוֹרִין, דְּנָפְקוּ מִן לְבָנוֹן, אִתְעֲבִידוּ נוֹזְלִים בְּהַאי מַעְיָין. כַּךְ קוּדְשָׁא בְּרִיךְ הוּא רָחִישׁ לָן נִיסָא בַּאֲתָר דָּא, קָרֵינָא עַל מַעְיָינָא דָּא קְרָא דָּא.

312. That garden, WHICH IS MALCHUT, turns around and becomes a watering spring TO ALL THE GARDENS IN BRIYAH, YETZIRAH AMD ASIYAH, a well of living water. When it is necessary, it is a spring and when it is necessary, it is a well. What is the difference between this and this? HE REPLIES: Water that flows by itself, LIKE IN A WELL, is not like water that is drawn up to give drink AS IN THE GARDEN. "And streams from Lebanon": What is the meaning of "streams"? HE RESPONDS: These waters returned to become a spring during the time when water sprays up and flows down continually dripping from above, sweet waters for which the souls have longing. So these are the five sources, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH AND HOD OF ZEIR ANPIN, that emerge from Lebanon, WHICH IS BINAH. They become streams in this spring, WHICH IS MALCHUT, WHERETO THEY FLOW DROP BY DROP. So, too, the Holy One, blessed be He, has produced a miracle for us at this place. THAT IS WHY I read this verse about this spring.

28. "When you shall besiege a city many days"
Rabbi Shimon opens by talking about the great value of the Torah. Like the spreading branches of a tree, the words of Torah include the literal meaning of the text, homiletic discourses, hints that allude to wisdom, numerical values, hidden and concealed secrets one on top of the other, forbidden and permissible. And the person who studies Torah is therefore like a great tree. God protects this tree from destruction even in a period of Judgment. Rabbi Shimon says that ever since the destruction of the temple God has only what is offered up for him in the way of Torah studies and the insights that are constantly renewed by the scholars. We are also informed that these scholars give advice to the people, who have their sins forgiven due to their acceptance of that advice. Rabbi Shimon changes the topic to the evil eye, and says that Joseph moved in front of his mother so the wicked one (Esau) could not look at her, and that Joseph inflated his own size to accomplish this. When Bilaam lifted up his eyes he could not give the evil eye to the tribe of Joseph because the evil eye has no effect on them. When Bilaam's eye sharpened, Rachel (who is Malchut) spread her wings over the children of Yisrael to protect them. Thus Joseph first protected his mother and then his mother protected him and his tribe.

313. תּוּ פָּתַח וְאָמַר, כִּי תָצוּר אֶל עִיר יָמִים רַבִּים לְהִלָּחֵם עָלֶיהָ לְתָפְשָׂהּ וְגוֹ׳, כַּמָּה טָבִין אִינּוּן אָרְחִין וּשְׁבִילִין דְּאוֹרַיְיתָא, דְּהָא בְּכָל מִלָּה וּמִלָּה, אִית כַּמָּה עִיטִין, כַּמָּה טָבִין לִבְנֵי נָשָׁא, כַּמָּה מַרְגְּלָאן דְּקָא מְנַהֲרָן לְכָל סִטְרָא, וְלֵית לָךְ מִלָּה בְּאוֹרַיְיתָא, דְּלֵית בָּהּ כַּמָּה בּוּצִינִין מְנַהֲרָן לְכָל סִטְרָא. הַאי קְרָא אִיהוּ כְּפוּם פְּשָׁטֵיהּ. וְאִית בֵּיהּ כְּפוּם מִדְרָשֵׁיהּ. וְאִית בֵּיהּ חָכְמְתָא עִלָּאָה, לְאִזְדַּהֲרָא לְמַאן דְּאִצְטְרִיךְ. זַכָּאָה חוּלְקֵיהּ מַאן דְּאִשְׁתְּדַל בְּאוֹרַיְיתָא תְּדִיר.

313. Again, he opened the discussion saying, "When you shall besiege a city many days, in making war against it to take it..." (Devarim 20:19). How wonderful are the ways and paths of the Torah, since in every single word there are a variety of ideas and so many benefits to human beings, so many gems that sparkle in every direction. There is no detail in the Torah that does not contain many lamps giving light to all directions. This scriptural verse is in accord with its simple meaning. It contains much in accordance with discourses and it has higher wisdom to admonish whoever requires it. Happy is the lot of he who regularly strives in the Torah.

314. מַאן דְּאִשְׁתְּדַל בָּהּ, מַה כְּתִיב בֵּיהּ, כִּי אִם בְּתוֹרַת יְיָ׳ חֶפְצוֹ וּבְתוֹרָתוֹ יֶהְגֶּה יוֹמָם וָלָיְלָה, וְהָיָה כְּעֵץ. אֲמַאי דָּא סָמִיךְ לְדָא. אֶלָּא מַאן דְּאִשְׁתְּדַל בְּאוֹרַיְיתָא יוֹמָם וָלָיְלָה, לָא לִיהֱוֵי כְּאָעָא יְבִישָׁא, אֶלָּא כְּעֵץ שָׁתוּל עַל פַּלְגֵי מָיִם. מַה אִילָן אִית בֵּיהּ שָׁרְשִׁין, וְאִית בֵּיהּ קְלִיפִּין, וְאִית בֵּיהּ מוֹחָא, וְאִית בֵּיהּ עַנְפִּין, וְאִית בֵּיהּ טַרְפִּין, וְאִית בֵּיהּ פַּרְחִין, וְאִית בֵּיהּ אִיבָּא. שִׁבְעַת זִינִין אִלֵּין, סַלְקִין לְשִׁבְעָה עָשָׂר, לְשַׁבְעִין. אוֹף מִלִּין דְּאוֹרַיְיתָא אִית בְּהוּ פְּשָׁטָא דִּקְרָא. דְּרָשָׁא. רֶמֶז, דְּקָא רָמִיז חָכְמְתָא. גִּימַטְרִיָּאוֹת. רָזִין טְמִירִין. רָזִין סְתִימִין אִלֵּין עַל אִלֵּין. פָּסוּל וְכָשֵׁר. טָמֵא וְטָהוֹר. אִיסּוּר וְהֶיתֵּר. מִכָּאן וּלְהָלְאָה, מִתְפַּשְׁטָאן עַנְפִּין לְכָל סִטְרָא. וְהָיָה כְּעֵץ וַדַּאי, וְאִי לָאו, לָאו אִיהוּ חָכָם בְּחָכְמְתָא.

314. It is written about whoever strives in the Torah: "But his delight is in the Torah of Hashem; and in His Torah he meditates day and night. And he shall be like a tree" (Tehilim 1:2). HE INQUIRES: Why is: "AND HE SHALL BE LIKE A TREE" mentioned close by to this? It is only because whoever toils in the Torah day and night will not be like dry wood, but rather "he shall be like a tree planted by streams of water" (Ibid.). Just like a tree contains roots, has outer bark, has a core and branches and leaves, grows flowers and produces fruit, these seven types amount to seven TIMES ten, TOTALING seventy. THAT IS THE SECRET OF THE SEVEN SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, OF WHICH EACH ONE IS COMPRISED OF TEN. Torah words include also the literal meaning of the text, homiletic discourses, hints that allude to wisdom, numerical values, hidden secrets and concealed secrets, one on top of the other, faulty and approved, unclean and clean and forbidden and permissible. From here on, the branches extend to every direction. "And he shall be like a tree" assuredly, but if not, IF HE DOES NOT POSSESS ALL THESE BRANCHES, he is not a man of wisdom.

315. ת״ח, כַּמָּה חֲבִיבִין אִינּוּן דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, דַּאֲפִילּוּ בְּזִמְנָא דְּדִינָא תַּלְיָא בְּעָלְמָא, וְאִתְיְיהִיב רְשׁוּ לְמִחַבְּלָא לְחַבָּלָא, קוּדְשָׁא בְּרִיךְ הוּא פָּקִיד לֵיהּ עִלָּוַוּיְיהוּ, עַל אִינּוּן דְּקָא מִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא. וְהָכִי אָ״ל קוּדְשָׁא בְּרִיךְ הוּא, כִּי תָצוּר אֶל עִיר, בְּגִין חוֹבֵיהוֹן סַגִּיאִין דְּחָטָאן לְקַמָּאי, וְאִתְחַיְּיבוּ בְּדִינָא. יָמִים רַבִּים, מַאי רַבִּים. תְּלָתָא יוֹמִין, דָּא בָּתַר דָּא, דְּאִשְׁתְּמוֹדְעָא דֶּבֶר בְּמָתָא. מִנְּלָן דְּיָמִים רַבִּים תְּלָתָא יוֹמִין אִינּוּן, דִּכְתִיב וְאִשָּׁה כִּי יָזוּב זוֹב דָּמָהּ יָמִים רַבִּים. וְכִי יָמִים רַבִּים אִינּוּן. אֶלָּא תְּלָתָא יוֹמִין דָּא בָּתַר דָּא, אִקְרֵי יָמִים רַבִּים. אוֹף הָכִי כִּי תָצוּר אֶל עִיר יָמִים רַבִּים, תְּלָתָא יוֹמִין דָּא בָּתַר דָּא, דְּאִשְׁתְּמוֹדְעָא דֶּבֶר בְּמָתָא. תָּא וַאֲפָקִיד לָךְ עַל בְּנֵי בֵיתִי. לֹא תַשְׁחִית אֶת עֵצָהּ, דָּא ת״ח דְּאִיהוּ בְּמָתָא, דְּאִיהוּ אִילָנָא דְּחַיֵּי, אִילָנָא דְּיָהִיב אִיבִּין.

315. Come and see how beloved are those who study the Torah before the Holy One, blessed be He. Even at a period of time when judgment impends upon the world and the permission is allowed for the destroyer to destroy, the Holy One, blessed be He, commands THE SABOTEUR AND DESTROYER concerning those occupied with Torah. Thus speaks the Holy One, blessed be He, TO THE DESTROYER, '"When you shall besiege a city" (Devarim 20:19), because of their many sins and iniquities to Me, and because they were found guilty in judgment.' "Many days": What is many? It is three consecutive days when the plague is known throughout the city. How do we know that "many days" are three days? Because it is written: "And if a woman have an issue of her blood many days" (Vayikra 15:25). Are they, then, many? Only IF SHE SEES BLOOD three days in a row is it called "many days." Here too, "when you shall besiege a city many days" means three consecutive days, by which the plague is established to exist in the city. THE HOLY ONE, BLESSED BE HE, SAYS TO THE DESTROYER, 'Come and I will give instructions regarding the members of My household. "You shall not destroy its tree"' (Devarim 20:19): that is the scholarly student of Torah that resides in the city, who is the Tree of Life, a tree that provides fruit.

316. ד״א אֶת עֵצָהּ, הַהוּא דְּיָהִיב עֵיטָא לְמָתָא, לְאִשְׁתְּזָבָא מִן דִּינָא, וְאוֹלִיף לוֹן אָרְחָא דְּיַהֲכוּן בָּהּ, וְעַל דָּא לֹא תַשְׁחִית אֶת עֵצָהּ לִנְהוֹחַ עָלָיו גַּרְזֶן, לְנַדְחָא עָלֵיהּ דִּינָא, וְלָא לְאוֹשְׁטָא עָלֵיהּ חַרְבָּא מְלַהֲטָא, חַרְבָּא מְשָׁנְנָא, הַהִיא דְּקָטְלָא לִשְׁאַר אִינְשֵׁי דְּעָלְמָא. כִּי מִמֶּנּוּ תֹאכֵל. וְכִי הַהוּא מְחַבְּלָא אָכִיל מִנֵּיהּ. לָא. אֶלָּא כִּי מִמֶּנּוּ תֹאכֵל, הַהִיא טִנְרָא תַּקִּיפָא, הַהִיא דְּכָל רוּחִין תַּקִּיפִין וְקַדִּישִׁין נָפְקִין מִנָּהּ, דְּלֵית הֲנָאָה וְתִיאוּבְתָּא לְרוּחַ קוּדְשָׁא בְּהַאי עָלְמָא, אֶלָּא אוֹרַיְיתָא דְּהַהוּא זַכָּאָה, כְּבְיָכוֹל אִיהוּ מְפַרְנֵס לָהּ, וְיָהִיב לָהּ מְזוֹנָא בְּהַאי עָלְמָא, יַתִּיר מִכָּל קָרְבְּנִין דְּעָלְמָא.

316. Another explanation: "Its tree" is the one who gives counsel (Heb. etzah) to the inhabitants of the city on how to avoid the judgment, and teaches them the lawful way to follow. Hence, "you shall not destroy its tree (Heb. etzah) by forcing an ax against it" (Ibid.), meaning in order to force sentence upon him and not to draw upon him the fiery sword, a sharp sword. That sword kills the rest of the people in the world, "for you may eat of it" (Ibid.). HE ASKS: Does the saboteur then eat FROM THE TORAH SCHOLAR? HE RESPONDS: No, but rather "for you may eat of it" MEANS that hard rock, the one from where all the holy, strong and mighty spirits emerge. SHE, MALCHUT, WILL EAT OF IT, because the Holy Spirit THAT IS MALCHUT has no pleasure or desire in this world, except for the Torah words of the righteous who sustain her, so to speak, and provide her food in this world more than all the sacrificial offerings in the world.

317. בְּקָרְבָּן מַה כְּתִיב. אָכַלְתִּי יַעְרִי עִם דִּבְשִׁי אָכַלוּ רֵעִים. וּמִיּוֹמָא דְּאִתְחָרַב בֵּי מַקְדְּשָׁא, וּבְטָלוּ קָרְבְּנִין, לֵית לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, אֶלָּא אִינּוּן מִלִּין דְּאוֹרַיְיתָא, וְאוֹרַיְיתָא דְּאִתְחַדְּשָׁא בְּפוּמֵיהּ, בְּג״כ כִּי מִמֶּנּוּ תֹאכֵל, וְלֵית לָהּ מְזוֹנָא בְּהַאי עָלְמָא, אֶלָּא מִמֶּנּוּ, וּמֵאִינּוּן דִּכְוָותֵיהּ. וְכֵיוָן דְּמִמֶּנּוּ תֹאכֵל, וְאִיהוּ זָן לָהּ, אוֹתוֹ לֹא תִּכְרוֹת, הֲוֵי זָהִיר בֵּיהּ, דְּלָא תִּקְרַב בֵּיהּ.

317. It is written regarding a sacrificial offering: "I have eaten my honey comb with my honey... Eat, O dear ones" (Shir Hashirim 5:1). From the day the temple house was destroyed and the sacrifices ceased, the Holy One, blessed be He, has only what is offered up for him in the way of Torah studies and the Torah insights that are constantly renewed BY THE TORAH SCHOLAR. Due to this, IT IS WRITTEN: "For you may eat of it," since she has no other sustenance except for that. Since she will eat from it and he sustains her, THEREFORE, "you shall not cut it down." Be careful that you do not come close to him.

318. כִּי הָאָדָם עֵץ הַשָּׂדֶה, דָּא אִקְרֵי אָדָם דְּאִשְׁתְּמוֹדַע עֵילָא וְתַתָּא. עֵץ הַשָּׂדֶה, אִילָנָא רַבְּרְבָא וְתַקִּיף דְּהַהוּא שָׂדֶה אֲשֶׁר בֵּרְכוֹ יְיָ׳. דָּא סָמֵךְ עָלֵיהּ, אִילָן דְּאִשְׁתְּמוֹדַע לְהַהוּא שָׂדֶה תְּדִיר. לָבֹא מִפָּנֶיךָ בַּמָּצוֹר, מִלָּה דָּא אַהְדָּר לְרֵישָׁא דִּקְרָא, דִּכְתִיב לֹא תַשְׁחִית אֶת עֵצָהּ, הַהוּא דְּיָהִיב לוֹן עֵיטָא, וְאַתְקִין לְמָתָא, לָבֹא מִפָּנֶיךָ בַּמָּצוֹר, אִיהוּ יָהִיב לוֹן עֵיטָא, לְאִתְקָנָא וּלְאַהְדְּרָא בְּתִיּוּבְתָּא, וְאַתְקִין לֵיהּ מָאנֵי זַיְינִין, בּוּקִינָס וְשׁוֹפָרִין. לָבֹא מִפָּנֶיךָ, מַאי לָבֹא מִפָּנֶיךָ. לָבֹא לְקַמָּאי, וּלְאַעֲלָא מִפָּנֶיךָ. מִקַּמֵּי דְּחִילוּ דִּילָךְ. בַּמָּצוֹר, בַּאֲתָר דְּעִלָּאִין וְתַתָּאִין לָא יַכְלִין לְאַעֲלָא תַּמָּן. וּמַאן אִיהוּ. דַּרְגָּא דְּבַעֲלֵי תְּשׁוּבָה עָאלִין תַּמָּן, וּמַאן אִיהוּ. תְּשׁוּבָה. דָּא אִיהוּ מָצוֹר, אֲתָר תַּקִּיף, וְטִנְרָא תַּקִּיפָא.

318. "For is the tree of the field a man" (Devarim 20:19), meaning that the scholar who is famous above and below is called 'man'. "The tree of the field" is a mighty great tree of "a field, which Hashem has blessed" (Beresheet 27:27), WHICH IS MALCHUT THAT IS CONSIDERED FIELD. It depends on it for support, BECAUSE THE TORAH SCHOLAR SUSTAINS HER, since he is the tree that is constantly available to the field. "That it should be besieged by you" (Devarim 20:19) refers to what is written at the beginning of the verse: "You shall not destroy its tree (Heb. etzah)," meaning the person who gives them advice (Heb. etzah) and corrects the city inhabitants, giving them counsel. "That it should be besieged by you," means to be corrected and do repentance, and to prepare for themselves weapons, trumpets and horns. What is the meaning of "that it should (lit. 'come') be beseiged by you"? That is to "come" before and enter; "by you": with the awe and fear of you. "Besieged" refers to a place where the higher and lower ones are unable to enter. What is it? That is the level into which the ones who repent return. What is that? That is repentance, WHICH IS BINAH, a fortified area and a strong rock.

319. 'Because they accept that advice FROM THE SAGE, I forgive their iniquities and they will be received pleasantly into My presence.' All this the Holy One, blessed be He, instructs for those who strive in Torah and, because of this, happy and praiseworthy are those who study Torah. Those who are occupied and study Torah are great trees in this world.

319. וְכֵיוָן דְּעֵיטָא דָא נַטְלִין, אֲנָא מְכַפֵּר לְחוֹבֵיהוּ וְאִתְקַבְּלָן בְּרַעֲוָא לְקַמָּאי. וְכָל דָּא פָּקִיד קוּדְשָׁא בְּרִיךְ הוּא, עַל אִינּוּן דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא. בְּג״כ זַכָּאִין אִינּוּן דְּקָא מִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, אִינּוּן דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא אִינּוּן אִילָנִין רַבְּרְבִין בְּהַאי עָלְמָא.

320. Look what the Holy One, blessed be He, accomplished by planting these trees. Praised is this path. One tree would not have been sufficient, but rather three huge trees spreading their branches to every direction is what the Holy One, blessed be He, produced for us. Let it be the will of heaven that these trees, and this fountain, shall never be missing in this area. Until this day, these trees and water fountain are still present there. And the people call them the pillar of Rabbi Pinchas ben Yair.

320. חָמוּ, מַה עֲבַד קוּדְשָׁא בְּרִיךְ הוּא דְּנָטַע אִילֵּין אִילָנִין, זַכָּאָה אָרְחָא דָא, וְלָא דַּי אִילָנָא חֲדָא, אֶלָּא תְּלָתָא אִילָנִין רַבְּרְבִין, פְּרִיסָן עַנְפִּין לְכָל סְטָר, עֲבַד לָן קוּדְשָׁא בְּרִיךְ הוּא. יְהֵא רַעֲוָא קֳמֵי שְׁמַיָּא, דְּלָא יִתְעֲדוּן לְעָלְמָא אִילָנִין אִלֵּין, וְדָא מַעְיְינָא, מֵאֲתָר דָּא וְעַד יוֹמָא קַיְימִין תַּמָּן, וְהַהוּא מַעְיְינָא דְּמַיָּא. וּקְרָאן לוֹן בְּנֵי נָשָׁא, נְצִיבוּ דְּר׳ פִּנְחָס בֶּן יָאִיר.

321. Rabbi Shimon opened the discussion with the verse: "And he lifted up his eyes, and saw the women and the children; and said, 'Who are those with you?' And he said, 'The children which Elohim has graciously given Your servant'" (Beresheet 33:5). Come and see that the wicked one allowed his eyes to gaze at the women. Due to him, JACOB had to make some arrangements. Jacob placed the housemaids in front, and their sons, who were a little more important, behind them. Leah followed behind them, and her sons were behind her. Following behind them was Joseph and behind him Rachel. And he HIMSELF went in front of all of them.

321. פָּתַח ר״ש וְאָמַר, וַיִּשָּׂא אֶת עֵינָיו וַיַּרְא אֶת הַנָּשִׁים וְאֶת הַיְלָדִים וַיֹּאמֶר מִי אֵלֶּה לָךְ וַיֹּאמַר הַיְלָדִים אֲשֶׁר חָנַן אֱלֹהִים אֶת עַבְדֶּךָ. ת״ח, הַהוּא רָשָׁע דְּעֵשָׂו, יָהִיב עֵינוֹי לְעַיְינָא עַל נָשִׁין, וּבְגִינֵיהּ אַתְקִין תִּיקוּנוֹי. יַעֲקֹב, שַׁוֵּי שִׁפְחוֹת בְּקַדְמֵיתָא, וּבְנֵיהוֹן לְבָתַר, דְּחָשִׁיבוּ יַתִּיר. לֵאָה אֲבַתְרַיְיהוּ, וּבְנָהָא לְבָתַר. לְבָתַר יוֹסֵף, וּבַתְרָה רָחֵל, וְהוּא עָבַר לְפָנֵיהֶם.

322. (THAT IS ANOTHER MANNER, EXPLAINING DIFFERENTLY). After they all bowed down, it is written: "Then the handmaidens came near, they and their children, and they bowed themselves" (Beresheet 33:6). Afterward, it says, "And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves" (Ibid. 7). HE ASKS: But Joseph was last behind Rachel and Rachel was in front of him, AND NOT JOSEPH IN FRONT OF RACHEL. HE REPLIES: It is just that when this good son, beloved son, the righteous in the world, Joseph, noticed that the eyes of the wicked were staring at the women, he was fearful for his mother. THEN he came out from behind her and spread his arms and his body and covered her, so that wicked one would not place his eyes on his mother. How much did he inflate his size? Six cubits to each direction, so he covered her up so that the eyes of the wicked one shall have no effect against her. CONSEQUENTLY, AT THE START, JOSEPH WAS INDEED BEHIND HER, AS IS WRITTEN EARLIER. HOWEVER, HE LATER CAME OUT FROM BEHIND HER AND WENT IN FRONT OF HER.

322. כַּד סְגִידוּ כֻּלְּהוֹן, מַה כְּתִיב. וַתִּגַּשְׁנָה הַשְּׁפָחוֹת הֵנָּה וְיַלְדֵיהֶן וַתִּשְׁתַּחֲוִין. וּלְבָתַר כְּתִיב, וַתִּגַּשׁ גַּם לֵאָה וִילָדֶיהָ וְיִשְׁתַּחֲווּ וְאַחַר נִגַּשׁ יוֹסֵף וְרָחֵל וְגוֹ׳. וְהָא יוֹסֵף לְבַתְרַיְיתָא הֲוָה, וְרָחֵל לְקַמֵּיהּ. אֶלָּא בְּרָא טָבָא, בְּרָא רְחִימָא, צַדִּיקָא דְּעָלְמָא, יוֹסֵף, כֵּיוָן דְּחָמָא עֵינֵיהּ דְּהַהוּא רָשָׁע מִסְתָּכֵל בְּנָשִׁין, דָּחִיל עַל אִמֵּיהּ, נָפִיק מֵאֲבַתְרָהּ, וּפָרִישׂ דְּרוֹעוֹי וְגוּפֵיהּ, וְכַסֵּי עֲלָהּ, בְּגִין דְּלָא יִתֵּן הַהוּא רָשָׁע עֵינוֹי בְּאִמֵּיהּ. כַּמָּה אִתְסְגֵי, שִׁית אַמִּין לְכָל סְטָר, וְחָפָא עָלָהּ, וְלָא יָכִיל עֵינֵיהּ דְּהַהוּא רָשָׁע לְשַׁלְטָאָה עָלָהּ.

323. כְּגַוְונָא דָא, וַיִּשָּׂא בִלְעָם אֶת עֵינָיו, עֵינוֹ כְּתִיב, הַהוּא עֵינָא בִּישָׁא דְּבָעָא לְאִסְתַּכְּלָא עָלַיְיהוּ. וַיַּרְא אֶת יִשְׂרָאֵל שׁוֹכֵן לִשְׁבָטָיו. מַהוּ שׁוֹכֵן לִשְׁבָטָיו. אֶלָּא שִׁבְטָא דְיוֹסֵף הֲוָה תַּמָּן, וְשִׁבְטָא דְבִנְיָמִין. שִׁבְטָא דְיוֹסֵף, דְּלָא שַׁלְטָא בְּהוּ עֵינָא בִּישָׁא, דִּכְתִיב בֵּן פּוֹרָת יוֹסֵף. מַאן בֵּן פּוֹרָת. דְּאִתְסְגִי לְכַסָּאָה עַל אִמֵּיהּ. בֵּן פּוֹרָת עֲלֵי עָיִן, דְּלָא שַׁלְטָא בֵּיהּ עֵינָא בִּישָׁא. שִׁבְטָא דְבִנְיָמִין, דִּכְתִיב בֵּיהּ וּבֵין כְּתֵפָיו שָׁכֵן. וּכְתִיב יִשְׁכּוֹן לָבֶטַח. מַאי לָבֶטַח. דְּלָא דָחִיל מֵעֵינָא בִּישָׁא, וְלָא דָחִיל מִפְּגָעִין בִּישִׁין.

323. Similar to this, "Bilaam lifted up his eyes" (Bemidbar 24:2). It is written "eye": that refers to the evil eye that wished to stare at them, MEANING THAT HE ROUSED AGAINST THEM THAT EVIL EMISSION CALLED 'EVIL EYE'. "And he saw Yisrael abiding according to their tribes" (Ibid.): What is the meaning of "according to their tribes"? HE REPLIES: It only refers to the tribes of Joseph and Benjamin that were there. Upon the tribe of Joseph, no evil eye can have any effect, as is written: "Joseph is a fruitful bough" (Beresheet 49:22). What does "a fruitful bough" mean? It means that he increased and spread about to cover his mother FROM THE EVIL EYE OF ESAU, AS MENTIONED EARLIER. "A fruitful bough by a well" means that no evil eye can affect him. It is written about the tribe of Benjamin: "And he shall dwell between his shoulders" (Devarim 33:12) and it is further written: "He shall dwell in safety" (Ibid.). What does "in safety" indicate? It means that he has no fear of the evil eye and is not afraid of any other harmful effects.

324. אָמַר הַהוּא רָשָׁע, אֲנָא אַעְבַּר שׁוּרָה דָא, דְּלָא אִתְקָיְים, וַאֲנָא אִסְתַּכַּל כַּדְקָא יָאוּת. רָחֵל הֲוַת תַּמָּן, חָמָאת דְּעֵינָא דְהַהוּא רָשָׁע מְשַׁנְּנָא לְאַבְאָשָׁא, מַה עַבְדַת. נַפְקַת וּפְרִישַׁת גַּדְפָהָא עָלַיְיהוּ, וְחַפָּאת עַל בְּרָהָא. הה"ד וַיִּשָּׂא בִלְעָם אֶת עֵינָיו וַיַּרְא אֶת יִשְׂרָאֵל. כֵּיוָן דְּחָמָא רוּחַ דְּקוּדְשָׁא, עֵינָא מְשַׁנְּנָא, מִיַּד וַתְּהִי עָלָיו רוּחַ אֱלֹהִים. עַל מַאן. עַל יִשְׂרָאֵל. דְּפָרִישׁ גַּדְפּוֹי, וְחָפָא עֲלֵיהוֹן. וּמִיַּד תָּב הַהוּא רָשָׁע לַאֲחוֹרָא.

324. The wicked one said, I will remove AND MAKE VOID this line OF THE TRIBES OF JOSEPH AND BENJAMIN, so that they will not last IN THE WORLD, and I will gaze at them WITH MY EVIL EYE as is required. Rachel was present there and noticed that the eye of the wicked one was focussed to do harm. What did she do? She emerged and spread her wings over them, which covered over her children. This is what it says: "And Bilaam lifted up his eyes, and he saw Yisrael." Once the Holy Spirit, WHICH IS MALCHUT CALLED 'RACHEL', noticed the focussed eye OF BILAAM, instantly "the spirit of Elohim came upon him." Upon whom WAS THE SPIRIT OF ELOHIM? THAT MEANS upon Yisrael, THAT THE SPIRIT OF ELOHIM spread its wings and covered over them. Immediately, the wicked one retreated.

325. בְּקַדְמֵיתָא בְּרָא חָפָא עַל אִמֵּיהּ. וְהַשְׁתָּא אִימָּא חָפָאת עַל בְּרָא. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, בְּהַהִיא שַׁעֲתָא דְּחָפָא אִיהוּ עַל רָחֵל אִמֵּיהּ, דְּלָא יִשְׁלוֹט עֵינָא דְהַהוּא רָשָׁע עָלָהּ, חַיֶּיךָ, בְּשַׁעֲתָא דְּיֵיתֵי עֵינָא בִּישָׁא אַחֲרָא לְאִסְתַּכְּלָא עַל בָּנָךְ וְעַל בְּנַי, אִמָּךְ תֵּחָפֵי עָלַיְיהוּ. אַתְּ חָפִית עַל אִמָּךְ, אִמָּךְ תֵּחָפֵי עָלַיְיהוּ. אַתְּ חָפִית עַל אִמָּךְ, אִמָּךְ תֵּחָפֵי עֲלָךְ.

325. At first, the son was covering for his mother and now the mother covered for her son. At that time when JOSEPH covered for his mother, Rachel, the evil eye of the wicked one would not harm her. The Holy One, blessed be He, said TO JOSEPH, 'Upon your life, when an evil eye approaches to gaze at your children and Mine, your mother will cover over for them. You covered over your mother and your mother will cover you.'

29. "And he lifted up his eyes, and saw the women and the children"
Rabbi Shimon gives an explanation of the title verse, wherein he says that the accuser sees Yisrael anguished from fasting and believes that they are fasting because they are afraid of him. We read how and why God protects innocent children during Yom Kippur, so that they are not punished for the sins of Yisrael. The innocent children are the Torah scholars, to whom God has told His secrets. No evil eye can have any power over them. Next we hear that the three trees that are sheltering the rabbis bend down individually over their heads immediately after Rabbi Shimon says that the three trees are the secret of the Patriarchs.

326. "And he lifted up his eyes, and saw the women and the children" (Beresheet 33:5). This verse was said in the secret of the light of wisdom on Yom Kippur (Day of Atonement), when the world's denizens stand for trial. The children of Yisrael repent in the presence of the Holy One, blessed be He, to be forgiven for their iniquities and the accuser standing over them is thinking to destroy them due to their iniquities. They send him then that gift, MEANING THE SCAPEGOAT. Then it is written: "For he said, 'I will appease him with the present that goes before me'" (Beresheet 32:21). After the accuser receives this gift, he reverses himself and becomes his advocate.

326. וַיִּשָּׂא אֶת עֵינָיו וַיַּרְא אֶת הַנָּשִׁים. הַאי קְרָא, בְּרָזָא דְּחָכְמְתָא אִתְּמַר, בְּיוֹמָא דְּכִפּוּרֵי, דְּבְנֵי עָלְמָא קַיְּימֵי בְּדִינָא, וְיִשְׂרָאֵל תַּיְּיבִין בְּתִיּוּבְתָּא קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, לְכַפְּרָא עַל חוֹבַיְּיהוּ. וְהַהוּא מְקַטְרְגָא קַיְּימָא עָלַיְּיהוּ, דְּחָשִׁיב לְאוֹבְדָא לוֹן עַל חוֹבַיְּיהוּ, שַׁלְחֵי לֵיהּ הַהוּא דּוֹרוֹנָא, וּכְדֵין כְּתִיב, כִּי אָמַר אֲכַפְּרָה פָנָיו בַּמִּנְחָה הַהוֹלֶכֶת לְפָנַי. לְבָתַר דְּמִקַּבֵּל הַהוּא מְקַטְרְגָא לְהַהוּא דּוֹרוֹנָא, אִתְהַפָּךְ לְהוּ סַנֵּיגוֹרָא.

327. THE ACCUSER raises HIS EYES and sees Yisrael are anguished by fasting and are bare footed. He sees women and he sees children; all are fasting, all are radiant with purity. "And he said, 'Who (Heb. mi) are those (Heb. eleh) with you?'" (Ibid. 5), MEANING the HOLY NAME Elohim THAT IS DERIVED FROM MI ELEH; THEY ARE with you, YISRAEL. He asked about the children, and he replied, "The children that Elohim has graciously given your servant" (Beresheet 33:5). HE ASKS: Did he need to answer him anything? HE REPLIES: Since he accepted that bribe, MEANING THE SCAPEGOAT, he turned to be a good advocate for them. He raised his eyes and saw Yisrael in this way and thought that, due to the fear of him, LEST HE MAKE ACCUSATIONS ABOUT THEM, they were in such a state OF FASTING AND REPENTANCE.

327. זָקִיף וְחָמֵי לוֹן לְיִשְׂרָאֵל, כֻּלְּהוּ מִתְעַנָּן בְּתַעֲנִיתָא, יְחֵפֵי רַגְלִין. חָמֵי נָשִׁין, חָמֵי יַנּוּקִין, כֻּלְּהוּ בְּתַעֲנִיתָא, כֻּלְּהוּ נְקִיִּים בְּנַקְיוּ. וַיֹּאמֶר מִי אֵלֶּה לָךְ. שְׁמָא קַדִּישָׁא לָךְ. מִי אֵלֶּה לָךְ. שָׁאִיל עַל יַנּוּקֵי, וְאָמַר הַיְלָדִים אֲשֶׁר חָנַן אֱלֹהִים אֶת עַבְדֶּךָ. וְכִי אֲמַאי אִצְטְרִיךְ לְאָתָבָא לֵיהּ כְּלוּם. אֶלָּא כֵּיוָן דְּמִקַּבֵּל הַהוּא שׁוֹחַד, אִתְהַפָּךְ לְהוּ סַנֵּיגוֹר. זָקִיף עֵינוֹי, וְחָמֵי לוֹן לְיִשְׂרָאֵל כְּגַוְונָא דָּא, חָשִׁיב דְּבְגִין דְּחִילוּ דִּילֵיהּ אִינּוּן קַיְּימִין כַּךְ.

328. ANOTHER EXPLANATION: He asked about the children and said, "Who are these with you?" What is the meaning of: "Who are these with you"? HE REPLIES that what he meant was true, THAT IT CONCERNS THE FAST AND REPENTANCE for you, because you sinned against the king. Why are these children in a situation like this, FASTING, and "Who are these with you"? "And he said, 'The children'": The Holy Spirit said this; therefore, there is a vertical tonal pause, ZAKEF GADOL, ON TOP OF "And he said," AND ON TOP OF "the children" in unspecific manner, TO INDICATE THAT THE HOLY SPIRIT SPOKE SO. "That Elohim has graciously given your servant": HE INQUIRES: Did then the Holy Spirit say TO ESAU, "your servant"? HE RESPONDS: The Holy Spirit said, These are the children who have not had a taste of sin IN THEIR FIRST INCARNATION. The Holy One, blessed be He, placed them in the hands of the one appointed over you and He killed them without them having sinned, as it says, "And on the side of their oppressors there was power" (Kohelet 4:1). That is the meaning of, "your servant."

328. שָׁאִיל עַל יַנּוּקֵי, וְאָמַר מִי אֵלֶּה לָךְ. מַהוּ מִי אֵלֶּה לָךְ. אֶלָּא אָמַר, תִּינַח אַתּוּן דְּחַבְתּוּן קַמֵּי מַלְכָּא. אֲבָל אִלֵּין יַנּוּקֵי, אֲמַאי קַיְּימִין הָכִי, מִי אֵלֶּה לָךְ. וַיֹּאמַר הַיְלָדִים, רוּחַ קֻדְשָׁא אָמַר, וְעַ״ד זָקִיף טַעֲמָא. וַיֹּאמַר הַיְלָדִים. בְּאֹרַח סָתִים אֲשֶׁר חָנַן אֱלֹהִים אֶת עַבְדֶּךָ, וְכִי רוּחַ הַקֹּדֶשׁ אָמַר אֶת עַבְדֶּךָ. אֶלָּא רוּחַ קֻדְשָׁא אָמַר, אִלֵּין אִינּוּן יַנּוּקֵי דְּלָא חָאבוּ, וְלָא טְעִימוּ טַעֲמָא דְּחֶטְאָה, וּמָסַר לוֹן קוּדְשָׁא בְּרִיךְ הוּא, בִּידָא דְּהַהוּא מְמָנָא דִּילָךְ, וְקָטִיל לוֹן בְּלָא חוֹבָא, כד״א וּמִיַּד עוֹשְׁקֵיהֶם כֹּחַ. וְדָא הוּא אֶת עַבְדֶּךָ.

329. As soon as he heard about these children, he immediately ascended to the presence of the Holy One, blessed be He, and said, Master of the world, all Your ways are just and true. If there is any judgment that prevails upon Yisrael, that would be for their own sins. Why did you hand their children who have not sinned over to be killed? The Holy One, blessed be He, accepts thus his words and has compassion on them. At that period of time, IN YOM KIPPUR, children do not suffer from diphtheria.

329. כֵּיוָן דְּשָׁמַע מֵאִינּוּן יַנּוּקֵי, מִיַּד סָלִיק לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא, וְאָמַר, מָארֵיהּ דְּעָלְמָא, כָּל אָרְחָךְ בְּדִינָא דִּקְשׁוֹט, וְאִי דִּינָא שַׁרְיָא עַל יִשְׂרָאֵל בְּגִין חוֹבֵיהוֹן אִיהוּ, יַנּוּקִין דִּלְהוֹן דְּלָא חָאבוּ לְקָמָךְ, אֲמַאי מַסְרַת לוֹן לְקָטְלָא לוֹן בְּלָא חוֹבָא. וְקוּדְשָׁא בְּרִיךְ הוּא נָטִיל מִלּוֹי בְּכַךְ, וְחָס עָלַיְּיהוּ. וְהַהִיא שַׁעֲתָא, לָא הֲוֵי אַסְכָּרָא בַּתִּינוֹקוֹת.

330. וְהַהוּא מְקַטְרְגָא נָטִיל קִנְאָה מֵהַהוּא מְמָנָא דִּתְחוֹת יְדֵיהּ. אָמַר, וְכִי לִי יָהִיב קוּדְשָׁא בְּרִיךְ הוּא אִינּוּן דְּמִתְלַבְּשָׁן בְּחֶטְאִין וְחוֹבִין, וּלְהַהוּא מְמָנָא דִּילִי מְסַר יַנּוּקִין בְּלָא חוֹבָא, דְּלָא טַעֲמוּן טַעֲמָא דְּחוֹבָה. מִיַּד אָזַל לְאַפְּקָא לוֹן מִתְּחוֹת יְדֵיהּ, וְלָא יִשְׁלוֹט בְּהוּ. וְעַ״ד אַקְדִּים לֵיהּ וְא״ל, הַיְלָדִים אֲשֶׁר חָנַן אֱלֹהִים אֶת עַבְדֶּךָ. לְהַהוּא עַבְדֶּךָ, בְּלָא חוֹבָא וּבְלָא חַטָּאָה. וּבְגִין דְּלָא יְהֵא שִׁבְחָא לַמְמָנָא דִּילֵיהּ יַתִּיר מִנֵּיהּ, בָּעָא לְאַפְּקָא לוֹן מִן יְדוֹי.

330. The accuser gets jealous about this chieftain appointed under him and says, Did the Holy One, blessed be He, give men children that carry upon themselves sins and iniquities? To the chieftain he handed children without sin, who don't even know the taste of sin. He immediately goes and removes them from his hand, so he should not have any control over them. Therefore, THE HOLY SPIRIT proceeded and said, "The children that Elohim has graciously given your servant," to that servant, MEANING HE GRACIOUSLY GAVE HIM CHILDREN THAT ARE WITHOUT taste of any iniquity or sin. He did this in order that the appointed one shall not have more benefit than him, and he wishes to remove them from his hand.

331. כַּד סַלְקִין צְלוֹתִין דְּיִשְׂרָאֵל בְּיוֹמָא דָּא קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, מַה כְּתִיב וְהוּא עָבַר לִפְנֵיהֶם. הָא רוּחַ קוּדְשָׁא אַעְבָּר לְקָמַיְיהוּ, כד״א וַיַּעֲבוֹר מַלְכָּם לִפְנֵיהֶם וְהוּא וַדַּאי עָבַר לִפְנֵיהֶם. וַיִּשְׁתַּחוּ אַרְצָה שֶׁבַע פְּעָמִים, רוּחַ קוּדְשָׁא, אַזְעַר גַּרְמֵיהּ לְגַבֵּי עֵילָא ז׳ זִמְנִין, לְגַבֵּי ז׳ דַּרְגִּין עִלָּאִין דְּעָלֵיהּ, וְאַקְטִין גַּרְמֵיהּ, לְאַכְלְלָא לוֹן עִמֵּיהּ כָּל חַד וְחַד. עַד גִּשְׁתּוֹ עַד אָחִיו, לְהַהוּא דַּרְגָּא דְּרַחֲמֵי, דְּהָא בֵּן וּבַת אִינּוּן. בֵּן, בְּנִי בְּכוֹרִי יִשְׂרָאֵל. בַּת, כ״י. רוּחַ קוּדְשָׁא עָבֵיד אַזְעִירוּ דְּגַרְמֵיהּ, עַד גִּשְׁתּוֹ.

331. When the prayers of Yisrael ascend on that day to the Holy One, blessed be He, what does it say? "And he passed over before them" (Beresheet 33:3). Here, the Holy Spirit, THAT IS MALCHUT, passed in front of them, as it says, "And their king passed on before them" (Michah 2:13) and he definitely crossed over in front of them. "And bowed himself to the ground seven times" (Beresheet 33:3): the Holy Spirit, THAT IS MALCHUT, diminished itself towards the one above, TO ZEIR ANPIN, seven times, corresponding to the seven higher grades, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN, that are above it and diminished itself, to include them with it, each and every one. "Until he came near to his brother" (Ibid.), meaning to that level of compassion THAT IS ZEIR ANPIN, WHICH IS CONSIDERED THE BROTHER OF THE HOLY SPIRIT, WHICH IS MALCHUT that are son and daughter TO BINAH, AND THEREFORE, THEY ARE BROTHERS. ZEIR ANPIN IS CALLED 'son', as it says, "Yisrael is My son, My firstborn" (Shemot 4:22); THAT IS ZEIR ANPIN CONSIDERED YISRAEL. Daughter is the assembled Congregation of Yisrael, MEANING MALCHUT. The Holy Spirit caused a diminishing of itself until its approach TO ITS BROTHER, ZEIR ANPIN.

332. כֵּיוָן דְּמָטָא לְגַבֵּיהּ, תָּבַע מִינֵיהּ, וְאוֹדַע לֵיהּ צַעֲרָא דִּבְנֵיהוּ לְתַתָּא. וְתַרְוַוייהוּ עָאלִין לְהֵיכָלָא טְמִירָא גְּנִיזָא דְּיוֹם הַכִּפּוּרִים, אִימָּא דִּלְהוֹן, וְתַבְעִין עַל יִשְׂרָאֵל לְכַפְּרָא לוֹן, כְּדֵין כְּתִיב כִּי בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם וגו׳. אֲכַפֵּר עֲלֵיכֶם לָא כְּתִיב, אֶלָּא יְכַפֵּר עֲלֵיכֶם.

332. As soon AS MALCHUT reached him, ZEIR ANPIN, she beseeched Him and informed him of the distress of their children below, IN THIS WORLD. Both ZEIR ANPIN AND MALCHUT entered the hidden and concealed chamber of Yom Kippur, THAT IS BINAH, their Ima, SINCE ON YOM KIPPUR, THE MALE AND FEMALE ASCEND TO IMA and beg forgiveness for the children of Yisrael. Then it says, "For on that day will He forgive you, to cleanse you..." (Vayikra 16:30). It does not say, 'I will forgive', but rather "He," in the THIRD PERSON HINTING AT BINAH.

333. וְהַשְׁתָּא הַיְלָדִים, אִלֵּין חַכִּימִין דְּהָכָא, קוּדְשָׁא בְּרִיךְ הוּא יָהַב לוֹן רָזִין דְּאוֹרַיְיתָא, לְאִתְעַטְּרָא בְּהוּ, וּלְאִשְׁתַּדְּלָא בְּהוּ. עֵינָא בִּישָׁא לָא שַׁלְטָא עָלַיְיהוּ, בְּגִין עֵינָא טָבָא, רוּחַ קוּדְשָׁא דְּר׳ פִּנְחָס, דְּשַׁרְיָא עָלַיְיהוּ. אָתָא ר׳ פִּנְחָס וּנְשָׁקֵיהּ. אָמַר, אִלְמָלֵא לָא אֲתֵינָא אָרְחָא דָּא, אֶלָּא לְמִשְׁמַע מִלִּין אִלֵּין, דַּי לִי. זַכָּאָה אָרְחָא דָּא דְּאָתֵינָא לְגַבָּךְ.

333. Now, the Holy One, blessed be He, granted the children, that are the sages present here, secrets of the Torah, to be adorned with them and become established through them. No evil eye has influence on them, due to the benevolent eye and the Holy Spirit of Rabbi Pinchas that dwells upon them. Rabbi Pinchas approached and kissed RABBI SHIMON. He said, If I would have come only to listen to these words, it would have been sufficient for me. Praised is this road upon which I came to you.

334. The Holy One, blessed be He, is here agreeing with us. It is not enough that He granted us one tree, but HE EVEN GAVE US three TREES. However, this fountain is of a higher form, in accord with that hidden and stored fountain THAT IS BINAH. These three trees are the cedars called 'the cedars of Lebanon', and are in the form of three great trees, which are the secret of the Patriarchs - MEANING CHESED, GVURAH, TIFERET OF ZEIR ANPIN CALLED 'PATRIARCHS' AND CONSIDERED THE CEDARS OF LEBANON, BECAUSE THEY EMANATE FROM BINAH CALLED 'LEBANON'. Praised is our lot at that period.

334. וקודְשָׁא בְּרִיךְ הוּא הָכָא, דְּאִסְתְּכַם עִמָּנָא. וְלָא דַּי אִילָנָא חַד, אֶלָּא תְּלַת. אֲבָל מַעְיְינָא דָּא, דִּיוּקְנָא עִלָּאָה הוּא, לְגַבֵּי הַהוּא מַעְיְינָא דְּטָמִיר וְגָנִיז. תְּלַת אִילָנִין אִלֵּין, תְּלַת אֲרָזִין אִינּוּן, דְּאִקְרוּן אַרְזֵי לְבָנוֹן. וְאִינּוּן דִּיוּקְנָא דִּתְלַת אִילָנִין רַבְּרְבִין, רָזָא דַּאֲבָהָן. זַכָּאָה חוּלָקָנָא בְּהַהִיא שַׁעֲתָא.

335. The trees were bent over, one over the head of Rabbi Shimon, one over the head of Rabbi Pinchas and one over the head of Rabbi Elazar. The branches extended into every direction on the heads of the friends. Rabbi Pinchas wept and said, Praised is my lot and praised are my eyes that saw this. I am rejoicing not only about mine and yours but I am also rejoicing about Rabbi Elazar, our child, that he is as important before the Holy King as one of us, BECAUSE ONE OF THE TREES BENT OVER HIS HEAD, THE SAME AS IT DID OVER THE HEADS OF RABBI SHIMON AND RABBI PINCHAS. He rose and kissed him. Rabbi Shimon declared, Elazar, get up from your position and cite in the presence of our Master some of His teachings, MEANING SOME WORDS OF TORAH. Rabbi Elazar rose.

335. אַרְכִּינוּ אִילָנִין, חַד עַל רֵישֵׁיהּ דְּר׳ שִׁמְעוֹן, וְחַד עַל רֵישֵׁיהּ דְּרִבִּי פִּנְחָס, וְחַד עַל רֵישֵׁיהּ דְּר׳ אֶלְעָזָר. אִתְפְּשָׁטוּ עַנְפִּין, לְכָל סְטַר, עַל רֵישֵׁיהוֹן דְּחַבְרַיָּיא, בָּכָה רִבִּי פִּנְחָס וְאָמַר, זַכָּאָה חוּלָקִי וְזַכָּאִין עֵינַי דְּחָמָאן כַּךְ. וְלָא עַל דִּידָךְ וְעַל דִּידִי חַדֵּינָא בִּלְחוֹדַיְיהוּ, אֶלָּא עַל רִבִּי אֶלְעָזָר בְּרָנָא קָא חַדֵּינָא, דְּחָשִׁיב אִיהוּ קַמֵּי מַלְכָּא קַדִּישָׁא כְּחַד מִינָּן. קָם וּנְשָׁקֵיהּ. אָמַר רִבִּי שִׁמְעוֹן, אֶלְעָזָר קוּם בְּקִיּוּמָךְ, וְאֵימָא לְקַמֵּי מָארָךְ מִלִּין דִּילֵיהּ. קָם רִבִּי אֶלְעָזָר.

30. "What have I done to you? and wherein have I wearied you?"
Rabbi Elazar tells us how compassionate God is to His sons even when they have sinned. He says that God feels their pain if He punishes them, so that finally He begs them to act righteously.

336. He opened the discussion with the verse: "O My people, remember now what Balak, king of Moab devised" (Michah 6:5). "My people," how much is the Holy One, blessed be He, compassionate to his sons, even though they sinned against Him. All His words to them are with love, like a father to his son. If a son sins against his father and he beats him yet as much as he beats him he doesn't repent his ways, and he derides with words and he does not accept from him, his father then says, I do not wish to continue to do to my son as I acted until now. If I beat him, his head will hurt and his pain will be upon me. If I scold him, he will make faces. What shall I do? I can only go and beg of him and speak to him softly, so he should not get saddened.

336. פָּתַח וְאָמַר עַמִּי זְכָר נָא מַה יָּעַץ בָּלָק מֶלֶךְ מוֹאָב וְגוֹ׳. עַמִּי, כַּמָּה קוּדְשָׁא בְּרִיךְ הוּא אַבָּא רַחֲמָן עַל בְּנוֹי, אע״ג דְּחָאבוּ גַּבֵּיהּ, כָּל מִלּוֹי בְּרַחִימוּ לְגַבַּיְיהוּ, כְּאַבָּא לְגַבֵּי בְּרֵיהּ. חָטֵי בְּרֵיהּ לְגַבֵּי אֲבוֹי, אַלְקֵי לֵיהּ, כ״כ דְּאַלְקֵי לֵיהּ לָא תָּב מֵאָרְחֵיהּ, נָזִיף בֵּיהּ בְּמִלִּין וְלָא קַבִּיל. אָמַר אֲבוֹי, לָא בָּעֵינָא לְמֶעְבַּד לִבְרִי כְּמָה דְּעָבֵדְנָא עַד יוֹמָא. אִלּוּ אַלְקֵיהּ יְהֵא חָשִׁישׁ בְּרֵישֵׁיהּ, הָא כְּאִיבָא דִּילֵיהּ גַּבָּאי, אֶהֱא נָזִיף בֵּיהּ, הָא דִּיוּקְנֵיהּ מִשְׁתַּנְיָא, מַה אַעְבִּיד, אֶלָּא אֵיזִיל וְאֶתְחַנַּן לְגַבֵּיהּ, וְאֵימָא לֵיהּ מִלִּין רְכִיכִין, בְּגִין דְּלָא יִתְעַצֵּב.

337. כֵּן בְּכָל זִינִין, אָזִיל קוּדְשָׁא בְּרִיךְ הוּא בְּיִשְׂרָאֵל. שָׁארִי עִמְּהוֹן אַלְקָאָה וְלָא קַבִּילוּ. נָזִיף בְּהוּ, וְלָא קַבִּילוּ. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, חֲמֵינָא בְּבְרִי, דִּבְגִין מַלְקִיוּתָא דְּלָקֵינָא לוֹן, אִינּוּן חַשְׁשׁוּ בְּרֵישֵׁיהוֹן. וַוי, דְּהָא מִגּוֹ כְּאִיבָא דִּלְהוֹן, חַשִׁישְׁנָא אֲנָא. דִּכְתִיב, בְּכָל צָרָתָם לוֹ צָר. נָזִיפְנָא בְּהוּ, אֶשְׁתַּנָּא דִּיוּקְנָא דִּלְהוֹן, דִּכְתִיב, חָשַׁךְ מִשְּׁחוֹר תָּאֳרָם לֹא נִכְּרוּ בַּחֻצוֹת. וַוי כַּד אִסְתַּכְּלִית בְּהוּ, וְלָא אִשְׁתְּמוֹדְעוּ. הַשְׁתָּא, אֶהֱא מִתְחַנְּנָא לְגַבַּיְיהוּ גּוֹ תַּחֲנוּנִים. עַמִּי מֶה עָשִׂיתִי לָךְ וּמָה הֶלְאֵיתִיךָ. בְּרִי יְחִידָאָה דִּילִי, חֲבִיבָא דְּנַפְשָׁאי, חָמֵי מַה עֲבָדִית לָךְ, שְׁלִיטִית לָךְ עַל כָּל בְּנֵי הֵיכָלִי, שְׁלִיטִית לָךְ עַל כָּל מַלְכִין דְּעָלְמָא, וְאִי עֲבָדִית לָךְ עוֹבָדִין אַחֲרָנִין, עֲנֵה בִּי, אַנְתְּ הֲוֵי סָהִיד בִּי.

338. עַמִּי זְכָר נָא מַה יָּעַץ בָּלָק מֶלֶךְ מוֹאָב וּמֶה עָנָה אוֹתוֹ בִּלְעָם בֶּן בְּעוֹר. זְכָר נָא, הֲוֵי דָּכִיר בְּמָטוּ מִינָךְ. מַה יָּעַץ הַשְׁתָּא אִית לְאִסְתַּכְּלָא, מַה הֲוָה עֵיטָא דְּבָלָק עַל עַמָּא קַדִּישָׁא וְאוֹרַיְיתָא לָא חֲשִׁיבַת לֵיהּ לְבָלָק כְּלוּם, כְּמָה דְּהַוָה לְלָבָן, דִּכְתִיב אֲרַמִּי אוֹבֵד אָבִי.

338. "O My people, remember now what Balak, king of Moab devised, and what Bilaam, the son of Beor answered him." "Remember now": Please remember, I pray you, "what...devised." Now we should observe what the advice of Balak was against the holy people. The Torah did not consider Balak as anything in comparison to Laban, as it says, "An Arami wished to destroy my father" (Devarim 26:5). (MISSING THE REST)

31. "And from the hills I behold him" - And I step outside
We hear the esoteric meaning of the title verse, part of which has to do with the coming of Messiah son of David and also the emergence of Messiah son of Joseph who will die and be killed but will later rise to life again.

339. אֲשׁוּרֶנּוּ וְגוֹ׳, צִיּוּרָא וּדְיוּקְנָא דַּאֲבוֹי, אִתְרְשִׁים בֵּיהּ מַמָּשׁ. וּמֵהַהוּא זִמְנָא דַּהֲוָה בִּמְעָהָא דְּאִמֵּיהּ, מִסִּטְרָא דִּילֵהּ, אִתְמְתַּח וְאוֹשִׁיט פְּסִיעָה לְבַר יַתִּיר. כִּי מֵרֹאשׁ צוּרִים אֶרְאֶנּוּ, דָּא דְּיוּקְנָא וְצִיּוּרָא דַּאֲבוֹי מַמָּשׁ. כֵּיוָן דַּהֲוָה בִּמְעָהָא דְּאִמֵּיהּ, אֲשׁוּרֶנּוּ, אוֹשִׁיט פְּסִיעָה לְבַר, וׄ כְּגַוְונָא דָּא.

339. "I behold him..." (Bemidbar 23:9). HERE, the depiction and form of his father was really impressed upon him. And from that period that he was in his mother's womb, from her side, he spread out and extended one more step outside. HE EXPLAINS: "For from the top of the rocks I see him" (Ibid.). That was the form and depiction of his actual father. When he was in his mother's womb, "I behold him." I will have extended a step outward. Vav is comparable to this.

340. וְדָא הוּא וּמִגְּבָעוֹת אֲשׁוּרֶנּוּ, בְּמִתִּיבְתָּא עִלָּאָה, גִּבְעַת חָסֵר וׄ. בְּמִתִּיבְתָּא דִּרְקִיעָא, וּמִגְּבָעוֹת בְּאָת וׄ. וְאַשְׁלִים לִתְרֵין סִיטְרִין. חַד, דְּהָא הַאי גִּבְעַת לָא אִתְפְּרְשָׁא מִן בְּרָהּ לְעָלְמִין, וְלָא שַׁבְקַת לֵיהּ. וְעַ״ד אִתְכְּלִיל וׄ בַּהֲדָהּ לְעָלַם. וְחַד, דְּהָא גִּבְעָה דִּלְתַתָּא בְּרָהּ דְּאִתְכְּלִיל בָּהּ, אִצְטְרִיךְ לְזִמְנָא דְּאָתֵי כַּד יֵיתֵי מַלְכָּא מְשִׁיחָא, לְנַטְלָא לֵיהּ גִּבְעַת עִלָּאָה, וּלְאַעֲלָא לֵיהּ גּוֹ גַּדְפָהָא, בְּגִין לְאַתְקָפָא לֵיהּ, וּלְאוֹקְמָא לֵיהּ בַּחַיִּין עִלָּאִין, וּמִנָּהּ יִפּוּק בְּהַהוּא יוֹמָא מְשִׁיחָא דְּדָוִד.

340. That is the meaning of: "And from the hills I behold him," BECAUSE IMA IS CALLED 'HILLS' AND, FROM THERE, ZEIR ANPIN IS MADE A STEP OUTWARD, AS MENTIONED EARLIER. In the higher Yeshivah, the word "geva'ot (Eng. the hills)" is spelled without a Vav. In the heavenly Yeshivah, geva'ot has a Vav. The Vav is perfecting both directions, one, ZEIR ANPIN, because this hill never separates from its son, THAT IS ZEIR ANPIN, and never abandons him. Therefore, the Vav is always part of it AND THAT IS WHY IT IS WRITTEN: "GEVA'OT" WITH A VAV. And one IS ABOUT MESSIAH, SON OF DAVID, because the hill below, WHICH REFERS TO MALCHUT, has the son included in her, THAT IS MESSIAH, SON OF DAVID. In the future to come, when Messiah will come, that higher hill, THAT REFERS TO BINAH, needs to take and bring him inside her wings in order to firm him up and place him in the higher life OF THE BINAH. From it will emerge on that day, Messiah, son of David. THE VAV OF "UMIGEVA'OT (LIT. 'FROM THE HILLS')" IS HINTING ABOUT HIM.

341. וְרָזָא דָא, אֲסַפְּרָה אֶל חֹק יְיָ׳ אָמַר אֵלַי בְּנִי אַתָּה אֲנִי הַיּוֹם יְלִדְתִּיךָ. זַמִּין אֲנָא לוֹמַר לְהַהוּא אֲתָר דְּאִקְרֵי חֹק, וּלְבַשְּׂרָא לֵיהּ ה׳ אָמַר אֵלַי בְּנִי אַתָּה אֲנִי הַיּוֹם יְלִדְתִּיךָ. בְּהַהוּא יוֹמָא מַמָּשׁ, יָפִיק לֵיהּ הַהוּא חֹק מִתְּחוֹת גַּדְפָּהָא, בְּכַמָּה חַיִּין, בְּכַמָּה עִטְרִין, בְּכַמָּה בִּרְכָאן, כַּדְּקָא יָאוּת.

341. That is the secret of, "I will tell of the decree: Hashem has said to me, 'You are My son; this day have I begotten you'" (Tehilim 2:7), WHICH IS EXPLAINED AS FOLLOWS: I am destined to speak to this place that is called 'decree', THAT IS MALCHUT, and give the good tidings. "Hashem," THAT IS BINAH "has said to me, 'You are My son; this day have I begotten you'", FOR MALCHUT ASCENDED AND ATTIRED THIS BINAH, AND TOOK OUT MESSIAH SON OF DAVID FROM THE ASPECT OF BINAH ITSELF. THEREFORE, that very day, WHICH IS BINAH, produces that decree, THAT IS MALCHUT, from under her wings, OF BINAH, with much life, with many adornments and many blessings, as is proper.

342. וְהַהוּא חֹק לָא יִשְׁתְּאַר בִּלְחוֹדוֹי, יִתְכְּלִיל בֵּיהּ מְשִׁיחָא אַחֲרָא בְּרֵיהּ דְּיוֹסֵף, וְתַמָּן יִתְתָּקַף, וְלָא בַּאֲתָר אַחֲרָא. וּבְגִין דְּאִיהוּ גִּבְעָה תַּתָּאָה, דְּלֵית בָּהּ חַיִּין, יָמוּת מָשִׁיחַ דָּא, וְיִתְקְטֵל, וִיהֵא מִית עַד דְּתִלְקוֹט חַיִּין גִּבְעָה דָא, מֵהַהִיא גִּבְעָה עִלָּאָה, וְיִקוּם.

342. That law, WHICH IS MALCHUT, will not remain on its own, AFTER MESSIAH THE SON OF DAVID WILL EMERGE FROM IT. Because then, another Messiah, WHICH IS MESSIAH THE SON OF JOSEPH, will be also be included in it, IN MALCHUT. There, IN MALCHUT, he will be fortified, and at no other place, THAT IS, NOT IN BINAH AS MESSIAH THE SON OF DAVID, because this is a lower hill, MEANING MALCHUT, that has no life of its own, BECAUSE MALCHUT CONTAINS NOTHING ON HER OWN, EXCEPT WHAT ZEIR ANPIN GIVES HER, WHO DRAWS FROM THE BINAH AND GRANTS TO MALCHUT. MESSIAH THE SON OF JOSEPH WAS ATTACHED EXCLUSIVELY TO MALCHUT ALONE AND TO NO OTHER PLACE; THEREFORE, that Messiah will die and be killed, BECAUSE MALCHUT ON ITS OWN HAS NOTHING TO GRANT HIM. And he will remain dead until this hill, MALCHUT, will gather life from the higher hill, THAT IS BINAH, AND PROVIDE TO MESSIAH THE SON OF JOSEPH FROM THE LIGHTS OF BINAH. Then MESSIAH THE SON OF JOSEPH will rise TO LIFE.

343. וּבג״כ, בְּמִתִּיבְתָּא דִּרְקִיעָא וּמִגְּבָעוֹת שְׁלִים בְּאוֹת ו׳, עַל תְּרֵין סִטְרִין אִלֵּין. אֲבָל בְּמִתִּיבְתָּא עִלָּאָה, חָסֵר, בְּלָא ו׳, לְאַחֲזָאָה מִלָּה דְּלֵית בָּהּ קוּשְׁיָא וְסָפֵק. הֵן עַם לְבָדָד יִשְׁכּוֹן, בִּיחוּדָא, בְּלָא עֲרֵבוּבְיָא אַחֲרָא.

343. Because of that, in the Yeshivah of heaven, THE WORD, "geva'ovt (Eng. 'the hills')" is complete with the letter Vav THAT INDICATES both sides, ZEIR ANPIN AND MESSIAH. In the higher Yeshivah, the word geva'ot is missing the Vav, to indicate something about which there is no question or doubt. "It is a people that shall dwell alone" (Bemidbar 23:9), on their own, without any other admixture.

32. Top, branch and path

Because some of this section is missing it cannot all be summarized. It begins with a discussion about the name "Yud Hei Vav Hei our Elohim Yud Hei Vav Hei." We learn that the children of Yisrael have the Hebrew alphabet and language, and that higher secrets can be understood from the form of the letters; this understanding is not available to people of other nations, who have scripts that are merely inventions or agreements among them. The Zohar turns to the supernal creation of Zeir Anpin and Malchut, and lastly to the secret explanation of "And the number of the fourth part of Yisrael."

344. כָּל יִחוּדָא שְׁלִים, הָכָא אִיהוּ. יְיָ׳ אֱלֹהֵינוּ יְיָ׳. דְּהָא רָזָא דִּילֵיהּ, מֵרֹאשׁ צוּרִים אִיהוּ, וְאִתְיַיחֵד בְּרֵישָׁא, בְּגִזְעָא וּשְׁבִילָא. יְיָ׳: דָּא רֵישָׁא עִלָּאָה, אֲוִירָא דְּסִלְקָא. אֱלֹהֵינוּ: דָּא גִּזְעָא, דְּאִתְּמַר גֶּזַע יִשַׁי. יְיָ׳: דָּא שְׁבִילָא דִּלְתַתָּא. וְעַל רָזָא דָּא אִתְיַיחַד בֵּיהּ כַּדְּקָא יָאוּת. וּבְגִין דְּאִתְּמְתַח בֵּיהּ שְׁבִילָא אִצְטְרִיךְ. רָזָא דְּאִתְגְּזַר בִּתְרֵי מִתִּיבְתֵּי.

344. All the complete unity is here IN THE NAMES "Yud Hei Vav Hei our Elohim Yud Hei Vav Hei," because its secret is "from the top of the rocks" (Bemidbar 23:9) THAT IS ABA ABOVE. It was unified with the top and branch and path. Yud Hei Vav Hei is the highest peak of air that ascends, MEANING "TOP OF THE ROCKS" THAT IS ABA, THE SECRET OF PURE AIR; our Elohim is the branch. It is written: "The stem of Yishai" (Yeshayah 11:1), MEANING BINAH THAT IS THE SECRET MEANING OF "FROM THE HILLS," AS MENTIONED. Yud Hei Vav Hei is the lowest path, WHICH IS ZEIR ANPIN, WHICH IS THE VAV, ABOUT WHICH IT SAYS, "I BEHOLD HIM" IN THE SECRET MEANING OF A STEPPING OUTWARD, AS MENTIONED NEARBY. By this secret, it was properly united with it and, because it spread out into it, INTO THE VAV, the path, IN THE SECRET MEANING OF THE STEP OUTWARD, there is a need...(MISSING THE CONTINUATION) the secret that was clarified in the two Yeshivot.

345. Happy is your lot, Rabbi Shimon, that you merited the higher things of your Master. Your Master is pleased with you. How much the measure of the expansion of this path is by higher measurement, in the top, the branch and the path, and they were attired in this extension. Therefore, the first extension is the measure of the six ends and everything was unified into this letter. Due to this, it properly "shall dwell alone..."(BECAUSE THE BEGINNING IS MISSING, IT IS IMPOSSIBLE TO EXPLAIN IT).

345. זַכָּאָה חוּלָקֵךְ רִבִּי שִׁמְעוֹן, דְּזָכִית לְמִלִּין עִלָּאִין דְּמָארִיךְ, וּמָארָךְ אִתְרְעֵי בָּךְ, כַּמָּה שִׁיעוּרָא דְּמִתִּיחָן דְּשְׁבִילָא דָּא בְּשִׁיעוּרָא עִלָּאָה, דְּרֵישָׁא וְגִזְעָא וּשְׁבִילָא, וְאִתְלַבְּשָׁן בְּמִתִּיחוּ דָּא. וְעַ"ד מִתִּיחוּ דָּא', שִׁיעוּרָא דְּשִׁית סִטְרִין. וְכֹלָּא אִתְיַחַד בְּהַאי אָת, וּבג"כ, לְבָדָד יִשְׁכּוֹן כַּדְּקָא יָאוּת.

346. "And shall not be reckoned among the nations" (Bemidbar 23:9): Yisrael have a writing script and a language. In each letter, it is possible to observe the form and proper depiction, IN ORDER TO UNDERSTAND THE HIGHER SECRETS IN THEM. However, it "shall not be reckoned among the nations," because they do not possess the script and language, THE ORIGINAL SOURCE DEPICTED IN ACCORDANCE WITH HIGHER FORMS. They have nothing by which to observe and know anything, THROUGH THE SHAPE OF THEIR SCRIPT, because "they are vanity, the work of delusion" (Yirmayah 10:15), SINCE THEIR SCRIPTS AND LANGUAGES ARE MERELY AGREEMENTS, WHEREBY PEOPLE HAVE DECIDED UPON A SPECIFIC LANGUAGE AND SCRIPT. This secret "shall not be reckoned" in their way of thinking and observation, OF THEIR LETTER FORMS, because they do not possess the script. Happy are the children of Yisrael.

346. וּבְגוֹיִם לֹא יִתְחַשָּׁב, יִשְׂרָאֵל אִית לוֹן כְּתָב וְלָשׁוֹן. וּבְכָל אָת, יַכְלִין לְאִסְתַּכְּלָא בְּדִיוּקְנָא וְצִיּוּרָא כַּדְּקָא יָאוּת. אֲבָל בַּגּוֹיִם עכו"ם, לֹא יִתְחַשָּׁב. רָזָא דְּנָא, בְּגִין דְּלֵית לוֹן כְּתָב וְלָשׁוֹן, וְלֵית לוֹן לְאִסְתַּכְּלָא וּלְמִנְדַּע כְּלוּם, דְּהָא הֶבֶל הֵמָּה מַעֲשֵׂה תַּעְתֻּעִים. וְלָא יִתְחָשֵׁב רָזָא דְּנָא בְּמַחֲשָׁבָה וּבְאִסְתַּכְּלוּתָא דִּלְהוֹן, הוֹאִיל וְלֵית לוֹן כְּתָב. זַכָּאִין אִינּוּן יִשְׂרָאֵל.

347. "Who can count the dust of Jacob, and the number of the fourth part of Yisrael" (Bemidbar 23:10). Of that higher point, WHICH IS ABA AND IMA UP ABOVE, its top, branch and path, WHICH IS THE BEGINNING, MIDDLE AND END, MEANING CHOCHMAH, BINAH, DA'AT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, is hidden. It is not available for questioning, SINCE IN ABA AND IMA, THE YUD DOES NOT ESCAPE FROM THE AIR. From the moment it began to be built and to become a palace chamber in accordance with His wish and be referred to as "Who," THAT IS YISRAEL-SABA AND TEVUNAH, its form, OF ABA AND IMA, it begins to be actually built, WHICH IS ZEIR ANPIN THAT ACQUIRES THE FORM OF ABA, THAT IS THE ABA AND IMA ABOVE. FOLLOWING THAT, He produced His female, MEANING MALCHUT, in the form of His mother, THAT IS YISRAEL-SABA AND TEVUNAH, WHICH IS BINAH.

347. מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת רֹבַע יִשְׂרָאֵל. הַהוּא נְקוּדָה עִלָּאָה, רֵישָׁא וְגִזְעָא וּשְׁבִילָא, בְּטֵמִירוּ אִיהוּ, וְלָא קַיְימָא לְשָׁאֲלָא לְבַר. אֲבָל מִשַּׁעֲתָא דְּשָׁארִי לְאִתְבְּנָאָה, וּלְמֶעְבַּד הֵיכָלָא בִּרְעוּתֵיהּ, וְאִקְרֵי מ"י, שָׁארִי לְאִתְבְּנָאָה, דִּיוּקְנָא, דִּילֵיהּ מַמָּשׁ. אַפִּיק נוּקְבָא דִּילֵיהּ, בְּדִיוּקְנָא דְּאִמֵּיהּ.

348. What is this "Who"? It is the top, the branch and the path, MEANING THE TOP, MIDDLE AND END, WHICH ARE CHOCHMAH, BINAH, DA'AT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF YISRAEL- SABA AND TEVUNAH, that spreads out, so that a palace chamber may be built by extension. It built in two directions, TO ZEIR ANPIN AND MALCHUT, so that even though it took out Yisrael that is Vav, ZEIR ANPIN, it ALSO took out the female together and invited her to itself. "Who can count (Heb. manah)" MEANS, as it says, "And the king appointed them (Heb. vayman)" (Daniel 1:5). SIMILARLY, THAT MEANS "sending choice portions (Heb. manot)" (Ester 9:22), MEANING THAT "WHO", WHICH IS YISRAEL-SABA AND TEVUNAH, gave Him, ZEIR ANPIN, a very valuable gift, WHICH IS MALCHUT, and took it out together with Him. In the same extension that it expanded, it took both of them out together in the same moment.

348. מַאי מִי. דָּא רֵישָׁא וְגִזְעָא וּשְׁבִילָא. וְאִתְפְּשַׁט לְאִתְבְּנָאָה בְּפִשִׁיטוּ דְּחַד הֵיכָלָא, לְתְרֵין סִטְרִין בָּאנֵי. וּאע"ג דְּאַפִּיק לְיִשְׂרָאֵל. דְּאִיהוּ ו', אוֹף הָכִי אַפִּיק לְנוּקְבָא דִּילֵיהּ כַּחֲדָא, וְאַזְמְנָהּ לְגַבֵּיהּ. מָנָה, כד"א וַיְמַן לָהֶם הַמֶּלֶךְ וּמִשְׁלוֹחַ מָנוֹת. יָהַב לֵיהּ נְבַזְבְּזָא רַב וְיַקִּירָא, וְאַפִּיק לָהּ כַּחֲדָא מִנֵּיהּ. בְּהַהוּא פְּשִׁיטוּ דְּאִתְפְּשַׁט אַפִּיק תַּרְוַוּיְיהוּ כַּחֲדָא, בְּשַׁעֲתָא חֲדָא.

349. וּמִסְּפָר אֶת רוֹבַע יִשְׂרָאֵל, רוֹבַע יִשְׂרָאֵל רָזָא דָא בְּגִינָךְ ר׳ אִתְמְסַר, זַכָּאָה חוּלָקָךְ. רוֹבַע יִשְׂרָאֵל, רְבִיעִית, מִן מְדִידוּ דְּיִשְׂרָאֵל, אִיהוּ בְּרִית. אֲמַאי אִקְרֵי רוֹבַע. אֶלָּא שִׁיעוּרָא דְּגוּפָא אַרְבַּע בְּרִיתוֹת הֲוֵי בְּשִׁיעוּרָא דִּילֵיהּ. וּבְרִית רוֹבַע אִיהוּ בְּשִׁיעוּרָא דִּמְדִידוּ דְּגוּפָא. כֹּלָּא אַפִּיק מִי.

349. The secret explanation of, "And the number of the fourth part of Yisrael" is passed on to you, Rabbi. Praised is your lot. "The fourth part of Yisrael" MEANS one quarter part of the measure of Yisrael, WHICH IS ZEIR ANPIN CALLED 'YISRAEL' that is the covenant, MEANING THE YESOD IN ZEIR ANPIN. Why is it referred to by "fourth part"? Because in the measure of the body is four covenants. The covenant is a quarter part in measuring the body and all of it is produced by "who" THAT IS BINAH. THEREFORE, IT SAYS, "WHO CAN COUNT THE DUST OF JACOB, AND THE NUMBER OF THE FOURTH PART OF YISRAEL," BECAUSE "WHO" HAS BROUGHT FORTH EVERYTHING.

33. "My voice shall You hear in the morning, Hashem"
Rabbi Elazar talks about the title verse, saying that 'morning' is the morning of Abraham that is Chesed, when people should pray because it is a time of goodwill for everyone. All those who have sinned should pray for forgiveness. We hear about Refael who carries all remedies and healing in his hand, and about how God looks for merit in people at the time of morning prayer. Rabbi Shimon tells his son that there are two mornings, one of Abraham and one of Joseph: both are of Chesed but the latter is revealed through the illumination of Chochmah. We hear that when God first made light it was too bright for the worlds to bear it, so He made successive levels of light to be clothed in it in order for it to be brought down to a level that the worlds could withstand. Joseph receives all the higher light, so his brightness radiates from one end of the world above to the other.

350. ר״א הֲוָה אָזִיל לְמֵחֲמֵי לְר׳ יוֹסֵי חָמוּי, ר׳ אַבָּא וְחַבְרוֹי אַזְלוּ עִמֵּיהּ. פָּתַח ר׳ אֶלְעָזָר וְאָמַר, יְיָ׳ בֹּקֶר תִּשְׁמַע קוֹלִי וְגוֹ׳. יְיָ׳ בֹּקֶר מַאי בֹּקֶר. אֶלָּא דָּא בֹּקֶר דְּאַבְרָהָם, דְּאִתְּעַר בְּעָלְמָא. דִּכְתִיב, וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר. דְּהָא כַּד אָתֵי צַפְרָא, הַהוּא בֹּקֶר אִתְּעַר בְּעָלְמָא, וְהוּא עִידָּן רַעֲוָא לְכֹלָּא, וּלְמֶעְבַּד טִיבוּ לְכָל עָלְמָא, לְזַכָּאִין וּלְחַיָּיבִין. וּכְדֵין עִידָּן צְלוֹתָא הוּא, לְמִצְלֵי קָמֵי מַלְכָּא קַדִּישָׁא.

350. Rabbi Elazar was journeying to see his father-in-law, Rabbi Yosi. Rabbi Aba and the friends went along with him. Rabbi Elazar opened the discussion with the verse: "My voice shall You hear in the morning, Hashem" (Tehilim 5:4). What is the meaning of "morning"? HE RESPONDS: It refers to the morning of Abraham, WHO IS CHESED, that was roused in the world, as is written: "And up Abraham rose early in the morning" (Beresheet 22:3). When that morning arrived, that specific morning, THAT IS CHESED, awakens in the world, which is a time of goodwill for all, and a time to do kindness throughout the world, to the righteous and the wicked. Then it is a proper time period for prayer, to pray before the Holy King.

351. וְע״ד, בְּשַׁעֲתָא דְּאָתֵי צַפְרָא, כָּל אִינּוּן אֲסִירֵי מַלְכָּא, אַשְׁכָּחוּ נַיְיחָא, עִידָּן צְלוֹתָא אִיהוּ עָלַיְיהוּ. וכ״ש אִינּוּן דְּתַיְיבִין בְּתִיּוּבְתָּא, וּבְעָאן בְּעוּתְהוֹן לְקַמֵּי מַלְכָּא קַדִּישָׁא. בְּגִין, דְּהַאי שַׁעֲתָא, חַד מְמָנָא נָפִיק לְסִטַר דָּרוֹם, וּרְפָאֵל שְׁמֵיהּ, וְכָל זִינֵי אֲסִוְותָא בִּידוֹי. וּמִסְטַר דָּרוֹם, נָפַק חַד רוּחָא, וּמַטִי לְגַבֵּי הַהוּא מְמָנָא, דְּמְמָנָא עַל אַסְוָותָא. וְכַד מָטֵי צְלוֹתָא לְקַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, פָּקִיד לְבֵי דִינָא דִּילֵיהּ, דְּלָא יִפְתְּחוּן בְּדִינָא, בְּגִין דְּחַיִּים בִּידָא דְּקוּדְשָׁא בְּרִיךְ הוּא, וְלָא בִּידֵיהוֹן.

351. Therefore, during that time when that morning arrives, all the King's captives, MEANING THOSE WHO SIN AND ARE BOUND IN THE CHAINS OF SIN, find rest. It is a time for them to say prayers, most certainly those who repent and beg for their request in the presence of the Holy King. In that period of time, a chieftain exits to the south side, THAT IS CHESED, and his name is Raphael. All kinds of remedies are in his hand. From the south side, THAT IS CHESED, a spirit leaves and reaches to the chieftain appointed for healing, THAT IS RAPHAEL. When the prayer reaches the Holy One, blessed be He, he instructs the members of His court not to begin the trial, because life is in the hands of the Holy One, blessed be He, and not in their hands.

352. וּמִגּוֹ דְּאִיהוּ עִידָּן רַעֲוָא, בָּעָא קוּדְשָׁא בְּרִיךְ הוּא זְכוּתָא דְּהַהוּא ב״נ, אִי יִשְׁתְּכַח בְּצְלוֹתָא, אוֹ דְּאִיהוּ מָארֵיהּ דְּתִיּוּבְתָּא, חָס עָלֵיהּ. בְּהַהִיא שַׁעֲתָא קַל צִפָּרִין דְּמִקַּנְנָן אִשְׁתְּמָעוּ, דִּכְתִיב אֲשֶׁר שָׁם צִפֳּרִים יְקַנֵּנוּ. וְאִינּוּן צִפָּרִין אוֹדָאן וּמְשַׁבְּחָן לְקוּדְשָׁא בְּרִיךְ הוּא. וְהַהוּא אַיָּלֶת הַשַּׁחַר אִתְּעַר בְּעָלְמָא וְאָמַר, מָה רַב טוּבְךָ אֲשֶׁר צָפַנְתָּ לִירֵאֶיךָ וְגוֹ׳. כְּדֵין הַהוּא מְמָנָא נָפִיק, וְעָבֵיד כָּל מַה דְּאִתְפְּקַד.

352. Because it is a time of favor, the Holy One, blessed be He, looks to find merit for that person. If he is at prayer or he is returning in repentance, He has compassion for him. At that time, the voice of nesting birds is heard, as is written: "Where the birds make their nests" (Tehilim 104:17), because these birds thank and praise the Holy One, blessed be He. The morning gazelle woke up in the world said, "O how great is Your goodness, which You have laid up for those who fear You..." (Tehilim 31:20). Then the appointee OVER HEALING goes forth and does all that he is instructed to do.

353. If you think that the types of healing are in the power OF THE APPOINTEE as we mentioned, it is not so, because the remedy is only in the hands of the Holy King. However, at the moment when the Holy One, blessed be He, instructs the remedy for that person, the appointed one goes out and all the prosecutors that are appointed for awful diseases fear him. Then the spirit that travels from the south side, THAT IS THE SPIRIT OF CHESED, extends THAT CHESED to that person and behold, there is remedy. HOWEVER, all is in the hand of the Holy One, blessed be He.

352. וְאִי תֵּימָא דְּזִינֵי אַסְוָותָא בִּידוֹי כְּמָה דְּאַמְרָן. לָאו הָכִי. דְּהָא אַסְוָותָא לָא הֲוֵי, אֶלָּא בִּידוֹי דְּמַלְכָּא קַדִּישָׁא. אֲבָל בְּשַׁעֲתָא דְּפָקִיד קוּדְשָׁא בְּרִיךְ הוּא אַסְוָותָא לְהַהוּא בַּר נָשׁ, אִיהוּ נָפִיק, וְכָל אִינּוּן מְקַטְרְגִין דִּמְמָנָן עַל מַרְעִין בִּישִׁין, דַּחֲלִין מִנֵּיהּ. כְּדֵין הַהוּא רוּחָא דְּקָא נָסַע מִסִּטְרָא דְּדָרוֹם, אוֹשִׁיט לֵיהּ לְהַהוּא ב״נ, וְהָא אַסְוָותָא אִשְׁתְּכַח, וְכֹלָּא בִּידוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא.

354. Therefore, it is written: "My voice shall You hear in the morning, Hashem" and it does not simply say, "My voice shall You hear, Hashem," because he is referring to that morning of Abraham. "In the morning I will direct my prayer to You; and will wait expectantly" (Tehilim 5:4). HE ASKS: Why is morning said twice? HE RESPONDS: It is only because one morning is the one of Abraham, THAT IS CHESED, and one morning is of Joseph, as is written: "As soon as the morning was light" (Beresheet 44:3). The Targum translates it as: "the morning shines," for it definitely gives light. AND THE DIFFERENCE IS THAT THE MORNING OF ABRAHAM IS CHESED, WHICH IS CONCEALED FROM CHOCHMAH, AND THE MORNING OF JOSEPH IS OF CHESED THAT IS REVEALED THROUGH THE ILLUMINATION OF CHOCHMAH. "I will direct my prayer to You; and will wait expectantly": What is the meaning OF, "I WILL DIRECT MY PRAYER TO YOU"? It only refers to, I will prepare Your candle to light up with, as it says, "I have set up a lamp for My anointed" (Tehilim 132:17). That refers to that morning of Joseph, because this preparation of the candle is his.

354. וְעַ״ד כְּתִיב, יְיָ׳ בֹּקֶר תִּשְׁמַע קוֹלִי. וְלָא כְּתִיב יְיָ׳ תִּשְׁמַע קוֹלִי. אֶלָּא לְגַבֵּי בֹּקֶר דְּאַבְרָהָם קָאָמַר. בֹּקֶר אֶעֱרָךְ לָךְ וַאֲצַפֶּה. תְּרֵי בֹּקֶר אֲמַאי. אֶלָּא חַד בֹּקֶר דְּאַבְרָהָם. וְחַד בֹּקֶר דְּיוֹסֵף. דִּכְתִיב הַבֹּקֶר אוֹר, וּמְתַרְגְּמִינָן צַפְרָא נָהִיר, נָהִיר וַדַּאי. אֶעֱרָךְ לָךְ וַאֲצַפֶּה, אֶעֱרָךְ לָךְ מַהוּ. אֶלָּא אֲסַדֵּר לָךְ בּוּצִינָא דִּילָךְ לְאַדְלָקָא. כד״א עָרַכְתִּי נֵר לִמְשִׁיחִי. וּלְגַבֵּי בֹּקֶר דְּיוֹסֵף קָאָמַר, דְּהַהוּא סִדּוּרָא דְּבוּצִינָא דִּילֵיהּ הוּא.

355. IT SAYS, "And will wait expectantly." HE ASKS: What is the meaning of: "And will wait expectantly"? Aren't all the inhabitants of the world hoping and waiting for the kindness of the Holy One, blessed be He, even the beasts of the field? In what is that praise of David better than everyone's in the world? HE REPLIES: I have inquired about this matter and this was the reply, which is a matter of truth that comes from the distance. THAT IS THE SECRET OF CHOCHMAH, AS IT SAYS, "I SAID LET ME BECOME WISE, BUT IT WAS FAR FROM ME" (KOHELET 7:23). The first light that the Holy One, blessed be He, created was so bright that the worlds could not stand it. What did the Holy One, blessed be He, do? He made light to His light, so that they could be attired with one another, and similarly with all the rest of the lights. THAT IS, EACH HIGHER LIGHT GETS ATTIRED WITH A LEVEL THAT IS LOWER THAN IT, until all the worlds get an enduring existence and can withstand it.

355. וַאֲצַפֶּה, מַהוּ וַאֲצַפֶּה. הָא כָּל בְּנֵי עָלְמָא מְצַפָּאן וּמְחַכָּאן לְטִיבוּ דְּקוּדְשָׁא בְּרִיךְ הוּא, וְאֲפִילוּ בְּעִירֵי דְּחַקְלָא, וּמָה שְׁבָחָא דְּדָוִד יַתִּיר מִכֹּל בְּנֵי עָלְמָא, אֶלָּא, מִלָּה דָּא שָׁאִילְנָא, וְהָכִי אָמְרוּ לִי, וְאִיהִי מִלָּה קְשׁוֹט דְּאָתֵי מֵרָחִיק. נְהוֹרָא קַדְמָאָה דְּבָרָא קוּדְשָׁא בְּרִיךְ הוּא, הֲוָה נָהִיר עַד דְּלָא הֲווֹ יַכְלִין עָלְמִין לְמִסְבְּלֵיהּ. מָה עֲבַד קוּדְשָׁא בְּרִיךְ הוּא, עָבֵד נְהוֹרָא לִנְהוֹרֵיהּ, לְאִתְלַבְּשָׁא דָּא בְּדָא. וְכֵן כָּל שְׁאַר נְהוֹרִין, עַד דְּעָלְמִין כֻּלְּהוּ אִתְקַיְּימוּ בְּקִיּוּמַיְיהוּ, וְיַכְלִין לְמִסְבַּל.

356. That is why all the levels were spread out and all the lights were attired. These ATTIREMENTS, WHEREIN THE LOWER DRESSES UP THE HIGHER, are called 'supernal wings' until they reach that morning of Joseph. And he receives all the higher lights, BECAUSE YESOD IS COMPRISED AND COMPOSED OF ALL THE LIGHTS HIGHER THAN HIM. Due to the fact that all the higher lights depend on him, his brightness radiates from one end of the world to the other end of the world above, until the worlds below IT can not withstand it. David came and prepared the candle, which is a cover for the morning of Joseph. He should be veiled in it to allow the existence of the worlds that are lower by the setting of that candle. That is why it is written, "In the morning I will direct my prayer to You; and will wait (Heb. atzapeh) expectantly," as it says, "And he overlaid (Heb. yetzapehu) it with pure gold" (Shemot 37:2). That candle is of David, THE CHARIOT OF MALCHUT, upon which he is dependent, and he said it should be the cover over this morning OF JOSEPH. Rabbi Aba approached and kissed him. He said, If I would have gone out on my journey only to hear this one thing, it would

have been sufficient reason for me.

356. ובג״כ אִתְפְּשָׁטוּ דַּרְגִּין, וְאִתְלַבְּשׁוּ נְהוֹרִין, וְאִינּוּן אִקְרוּן כְּנָפַיִם עִלָּאִין, עַד דְּמָטוּ לְהַאי בֹּקֶר דְּיוֹסֵף, וְאִיהוּ נָטִיל כָּל נְהוֹרִין עִלָּאִין, וּמִגּוֹ דְּכָל נְהוֹרִין עִלָּאִין בֵּיהּ תַּלְיָין, זִוְוֵיהּ סָלִיק מִסַּיְיפֵי עָלְמָא עַד סַיְיפֵי עָלְמָא דִּלְעֵילָא, עַד דְּעָלְמִין דִּלְתַתָּא לָא יַכְלִין לְמִסְבַּל. אָתָא דָּוִד וְאַתְקַן הַאי בּוּצִינָא, חוּפָּאָה לְהַאי בֹּקֶר דְּיוֹסֵף, לְאִתְחַפָּאָה בֵּיהּ, וּלְקַיְּימָא עָלְמִין דִּלְתַתָּא, בְּסִדּוּרָא דְּבוּצִינָא דָּא וְעַל דָּא כְּתִיב, בֹּקֶר אֶעֶרְךָ לְךָ וַאֲצַפֶּה. כד״א, וַיְצַפֵּהוּ זָהָב טָהוֹר. וּבְגִין דְּהַהוּא בּוּצִינָא דְּדָוִד אִיהִי, וּבָהּ תַּלְיָיא, אָמַר דְּאִיהוּ לִיהֱוֵי חוּפָּאָה לְהַאי בֹּקֶר. אָתָא רִבִּי אַבָּא וּנְשָׁקֵיהּ, אָמַר אִלְמָלֵא לָא נָפַקְנָא בְּאָרְחָא, אֶלָּא לְמִשְׁמַע מִלָּה דָּא דַּיִּי.

34. The son of Rabbi Yosi of Peki'in

A dove lands in front of Rabbi Elazar and he sends it with a message to his father-in-law Rabbi Yosi to say that he should be prepared for a miracle in three days time. Before leaving, the dove says that someone else has died in Rabbi Yosi's place. Rabbi Elazar and Rabbi Aba make a detour to visit the house of Rabbi Yosi of Pekiin who has died instead of Rabbi Yosi. They find the Rabbi's small son in terrible grief; he won't allow anyone else near the body, and he keeps telling God that He should have taken him and his sister instead of their father. A voice says to Rabbi Yosi of Pekiin that he has been given another 22 years of life and that thirteen other people have died in his place; this will give him time to bring up and teach his son. Rabbi Yosi is returned to life and there is much rejoicing. He tells the others what happened when he was in the world beyond and how much his son's action of offering to give up his life in exchange for him led to God's mercy.

357. During their travel, a dove approached and reached Rabbi Elazar. She landed and chirped before him. Rabbi Elazar declared, Worthy dove, you are always faithful in your mission. Go and inform him, RABBI YOSI, RABBI ELAZAR'S FATHER-IN-LAW, to be prepared for the friends that are coming to you, and tell him I am with them. A miracle will occur to him in three days and he shall have no fear befall him, because we are coming to him with gladness. He replied again and said, I am not too happy, because I am very badly disturbed about one full pomegranate that was placed below him in his stead, MEANING THAT SOMEONE ELSE DIED IN HIS PLACE; his name is also Yosi. The dove left his presence and the friends left.

357. עַד דַּהֲווֹ אָזְלֵי, הָא יוֹנָה חַד מְטָא לְגַבֵּי רִבִּי אֶלְעָזָר. שְׁרִיאַת, וְקָא מְצַפְּצְפָא קַמֵּיהּ. אָמַר רִבִּי אֶלְעָזָר, יוֹנָה כְּשֵׁרָה מְהֵימְנָת הֲוֵית תְּדִיר בְּשְׁלִיחוּתֵיךְ, זִילִי וְאֵימָא לֵיהּ, הָא חַבְרַיָּיא אָתָאן לְגַבָּךְ, וַאֲנָא עִמְּהוֹן. וְנִסָּא יִתְרְחִישׁ לֵיהּ לִתְלָתָא יוֹמִין, וְלָא יִנְפּוֹל עֲלֵיהּ דְּחִילוּ, דְּהָא בְּחֶדְוָה אֲנַן אַזְלִין לְגַבֵּיהּ. אָתִיב זִמְנָא אַחֲרָא וְאָמַר, לָא חַדֵּינָא סַגְיָא, וּבָאִישׁ בְּעֵינָי סַגִּי, עַל חַד רִמּוֹנָא מַלְיָא דְּאִתְיְהִיב תְּחוֹתֵיהּ, וְיוֹסֵי שְׁמֵיהּ. אַזְלַת הַהִיא יוֹנָא מִקַּמֵּיהּ, וְאִינּוּן חַבְרַיָּיא אַזְלוּ.

358. Rabbi Aba said, Rabbi Elazar, what is this great wonder that I have observed? He said to him, This dove came to me on a mission from Rabbi Yosi, my father-in-law, who is in his sick chamber. I learned from this dove that he is already saved, and a substitute was given in his stead, MEANING TO SAY ANOTHER PERSON IS GOING TO DIE INSTEAD OF HIM, and he got well.

358. אָמַר רִבִּי אַבָּא לְר׳ אֶלְעָזָר, מַאי הַאי, תַּוּוּהְנָא סַגִּי, מִמָּה דַּחֲמִינָא. א״ל, יוֹנָה דָּא אָתָאת לְגַבָּאי בְּשְׁלִיחוּתֵיהּ דְּרִבִּי יוֹסֵי חָמִי, דְּאִיהוּ בְּבֵי מַרְעֵיהּ, וְיָדַעְנָא מֵהַאי יוֹנָה דְּאִשְׁתֵּזִיב, וְחִלּוּפָא אִתְיְיהִיב עָלֵיהּ וְאִתְסֵי.

359. While still journeying, behold, a raven appeared to them. It cried out and cawed loudly. Rabbi Elazar said, This is your duty, and for that reason you were created, MEANING TO BRING BAD TIDINGS. Get going on your way, I already know. Rabbi Elazar said, Let us go and do an act of kindness for that pomegranate that was full of everything; Rabbi Yosi of Peki'in was his name, for he departed from this world and there is no one that is worthy to make an effort for his sake. And he is close by.

359. עַד דַּהֲווֹ אָזְלוּ, הָא עוּרְבָּא חַד קָאֵים לְקַמַּיְיהוּ, קָרָא בְּחֵילָא, וּמְצַפְצְפָא צִפְצוּפָא סַגִּי. אָמַר רִבִּי אֶלְעָזָר, לְהָכִי אַתְּ קַיְימָא, וּלְהָכִי אַנְתְּ מִתַּקֵּן, זִיל לְאָרְחָךְ, דְּהָא יְדַעְנָא. אָמַר ר׳ אֶלְעָזָר, חַבְרַיָּיא נֵיזִיל וְנִגְמוֹל חֶסֶד לְרִמּוֹנָא, דַּהֲוָה מַלְיָא מִכֹּלָא, וְרִבִּי יוֹסֵי דִּפְקִיעִין שְׁמֵיהּ אִיהוּ, דְּהָא אִסְתַּלָּק מֵעָלְמָא דֵּין, וְלֵית מַאן דְּחָזֵי לְאִשְׁתַּדְּלָא בֵּיהּ, וְאִיהוּ קָרֵב לְגַבָּן.

360. They detoured from the road and went there. When the townspeople saw them, they all went to welcome them, and these friends entered the house of Rabbi Yosi of Peki'in. Rabbi Yosi had a little boy who wouldn't allow anyone to get close to the bed of his father after he died. He alone was by it, crying over him with his mouth over his mouth.

360. סָטוּ מֵאָרְחָא, וְאָזְלוּ לְתַמָּן. כֵּיוָן דְּחָמוּ לוֹן כָּל בְּנֵי מָאתָא, נַפְקוּ לְגַבַּיְיהוּ. וְעָאלוּ תַּמָּן בְּבֵי רִבִּי יוֹסֵי דִּפְקִיעִין, אִינּוּן חַבְרַיָּיא אִלֵּין. בְּרָא זְעֵירָא הֲוָה לֵיהּ לְרִבִּי יוֹסֵי, וְלָא שָׁבִיק לְבַר נָשׁ דִּימְטֵי לְעַרְסָא דַּאֲבוֹי, בָּתַר דְּמִית. אֶלָּא הֲוָא בִּלְחוֹדוֹי הֲוָה סָמִיךְ לֵיהּ, וּבָכֵי עָלֵיהּ, פּוּמֵיהּ בְּפוּמֵיהּ מִתְדַּבְּקָא.

361. The child opened the discussion saying, Master of the world, it says in the Torah: "If a bird's nest chance to be before you...but you shall surely let the mother go..." (Devarim 22:6). The child was crying and weeping. He said, Master of the world, abide by that matter that is in the Torah. We were two children to my father and mother, myself and my younger sister. You should have taken us, and acted in accordance with the words of the Torah, AS IT SAYS, "BUT YOU SHALL SURELY LET THE MOTHER GO, AND TAKE THE YOUNG TO YOU (Ibid. 7)." If you should say, Master of the world, it says "mother" and not "father," this is the same, my father and mother, as mother died and you have taken her away from the children, and now, my father also, who was our protection, you took away from the children. Where is the just sentence in the Torah? Rabbi Elazar and his friends cried before the grief and tears of the child.

361. פָּתַח הַהוּא יַנּוּקָא וְאָמַר, מָארֵיהּ דְּעָלְמָא, כְּתִיב בְּאוֹרַיְיתָא, כִּי יִקְרֶא קֵן צִפּוֹר לְפָנֶיךָ וְגוֹ׳, שַׁלֵּחַ תְּשַׁלַּח אֶת הָאֵם וְגוֹ׳. הֲוָה גָּעֵי הַהוּא יַנּוּקָא וּבָכֵי, אָמַר, מָארֵיהּ דְּעָלְמָא, קַיֵּים מִלָּה דָּא דְּאוֹרַיְיתָא, תְּרֵין בְּנִין הֲוֵינָא מֵאַבָּא וְאִמִּי, אֲנָא וַאֲחֹתִי זְעֵירְתָּא מִנַּאי. הֲוָה לָךְ לְמֵיסַב לָן, וּלְקַיְּימָא מִלָּה דְּאוֹרַיְיתָא. וְאִי תֵּימָא מָארֵיהּ דְּעָלְמָא, אֵם כְּתִיב, וְלָא אָב, הָא הָכָא כּוּלָּא הוּא, אַבָּא וְאִמָּא. אִימָּא מִיתַת, וּנְסִיבַת לָהּ מֵעַל בְּנִין. הַשְׁתָּא אַבָּא דְּהֲוֵי חָפֵי עָלָן, אִנְסִיב מֵעַל בְּנִין, אָן דִּינָא דְּאוֹרַיְיתָא. בָּכוּ ר׳ אֶלְעָזָר וְחַבְרַיָּיא, לְקֳבֵל בִּכְיָה וְגָעוּ דְּהַהוּא יַנּוּקָא.

362. Rabbi Elazar opened the discussion with the verse: "The heaven for height, and the earth for depth" (Mishlei 25:3). While Rabbi Elazar was saying this verse, a pillar of fire separated them FROM THE DEPARTED, but the child was still attached to the lips of his father and did not separate. Rabbi Elazar said, THIS IS WHY THE PILLAR OF FIRE SEPARATED; either the Holy One, blessed be He, wishes to perform a miracle AND REVIVE HIM, or He desires that no one else deal with him. However, I cannot bear to see the child's tears or to hear what he is saying.

362. פָּתַח ר׳ אֶלְעָזָר וְאָמַר, שָׁמַיִם לְרוּם וָאָרֶץ לָעוֹמֶק וְגוֹ׳. עַד דַּהֲוָה אָמַר ר׳ אֶלְעָזָר קְרָא דָּא, הֲוָה עַמּוּדָא דְּאֶשָּׁא פָּסִיק בֵּינַיְיהוּ, וְהַהוּא יַנּוּקָא הֲוָה דָּבִיק בְּפוּמֵיהּ דַּאֲבוֹי, וְלָא הֲווֹ מִתְפָּרְשָׁאן. א״ר אֶלְעָזָר, אוֹ בְּעֵי קוּדְשָׁא בְּרִיךְ הוּא לְמִרְחַשׁ נִיסָא, אוֹ בְּעֵי דְּלָא יִשְׁתְּדַל בַּר נָשׁ אַחֲרָא עָלֵיהּ, אֲבָל עַל מִלִּין דְּהַהוּא יַנּוּקָא וְדִמְעוֹי, לָא יָכִילְנָא לְמִסְבַּל.

363. While still sitting, they heard another voice that said, Blessed are you, Rabbi Yosi, that the speeches of the young kid and his tears rose to the throne of the Holy King and pronounced the sentence. And the Holy One, blessed be He, handed thirteen people in your stead to the Angel of Death, TO REDEEM YOU. Behold, they have added 22 years to your life, so you will have time to teach the young kid, the perfect and beloved, before the Holy One, blessed be He.

363. עַד דַּהֲווֹ יַתְבִּין, שְׁמְעוּ חַד קָלָא, דַּהֲוָה אָמַר, זַכָּאָה אַנְתְּ רִבִּי יוֹסֵי, דְּמִלִּין דְּהַאי גַּדְיָא זְעֵירָא, וְדִמְעוֹי, סְלִיקוּ לְגַבֵּי כֻּרְסְיָיא דְּמַלְכָּא קַדִּישָׁא, וְדָנוּ דִּינָא, וּתְלֵיסָר בְּנֵי נָשָׁא אַזְמִין קוּדְשָׁא בְּרִיךְ הוּא לְמַלְאַךְ הַמָּוֶת בְּגִינָךְ, וְהָא עֶשְׂרִין וּתְרֵין שְׁנִין אוֹסִיפוּ לָךְ, עַד דְּתוֹלִיף אוֹרַיְיתָא, לְהַאי גַּדְיָא שְׁלֵימָא, חֲבִיבָא קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא.

364. Rabbi Elazar and the friends rose, and did not allow anyone to stay in the house. They immediately noticed the pillar of fire was gone. Rabbi Yosi opened his eyes and the child was still glued with his lips to his lips. Rabbi Elazar said, Blessed is our lot that we witnessed the resurrection of the dead eye to eye. They approached him and the child fell asleep, as if he was expiring from this world. They said, Blessed is your lot, Rabbi Yosi, and blessed is the merciful, who performed a miracle for your sake due to the crying and weeping of your son. Life was added to you because of his utterances, that he was pushing with irrefutably right, true and heartfelt speeches to the gates of heaven due to his pleading and tears.

364. קָמוּ ר׳ אֶלְעָזָר וְחַבְרַיָּיא, וְלָא שָׁבְקוּ לְבַר נָשׁ לְמֵיקַם בְּבֵיתָא, מִיַּד חָמוּ הַהוּא עַמּוּדָא דְּאֶשָּׁא דְּסָלִיק, וְר׳ יוֹסֵי פָּתַח עֵינוֹי. וְהַהוּא יַנּוּקָא דָּבִיק פּוּמֵיהּ בְּפוּמֵיהּ. א״ר אֶלְעָזָר, זַכָּאָה חוּלָקָנָא דַּחֲמֵינָא תְּחִיַּית הַמֵּתִים, עֵינָא בְּעֵינָא. קְרִיבוּ לְגַבֵּיהּ, וַהֲוָה הַהוּא יַנּוּקָא נָאִים, כְּמָה דְּגָוַע מֵהַאי עָלְמָא, אָמְרוּ זַכָּאָה חוּלָקֵךְ רִבִּי יוֹסֵי, וּבְרִיךְ רַחֲמָנָא דְּאַרְחִישׁ לָךְ נִיסָא, עַל גַּעְיָא וּבְכִיָּיא דִּבְנָךְ, וּבְמִלּוֹי, דְּהָכִי דָּחִיק בְּמִלִּין שְׁפִירִין לִתְרַע שְׁמַיָּא, בְּמִלּוֹי וּבְדִמְעוֹי אוֹסִיפוּ לָךְ חַיִּין.

365. They took the child and kissed him and cried with him due to great joy. They removed him to another house and woke him up FROM HIS SLEEP. They did not inform him immediately OF HIS FATHER'S REVIVAL, but rather later on. They rejoiced there for three days and uncovered, with Rabbi Yosi, many new insights in the Torah.

365. נְטָלוּהוּ לְהַהוּא יַנּוּקָא, וּנְשַׁקוּהוּ וּבְכוּ עִמֵּיהּ מֵחֶדְוָה סַגִּיא. וְאַפְּקוּהוּ לְבֵיתָא אַחֲרָא, וְאַתְּעֲרוּ עָלֵיהּ, וְלָא אוֹדְעוּ לֵיהּ מִיַּד, אֶלָּא לְבָתַר הָכִי. חֲדוּ תַּמָּן תְּלָתָא יוֹמִין, וְחַדִּישׁוּ בַּהֲדֵי הַהוּא רִבִּי יוֹסֵי, כַּמָּה חִדּוּשִׁין בְּאוֹרַיְיתָא.

366. Rabbi Yosi said to them, Friends, I was not given authority to reveal what I observed in that world, until twelve years later. However, the 365 tears that my son spilled came into account before the Holy King. And I tell you friends, at the time MY SON opened up with that verse MENTIONED ABOVE and cried out with these words, 300,000 benches that were in the Yeshivah of heaven were shaken. All THE SOULS stood before the Holy King and asked for compassion towards me, and guaranteed for me THAT I WOULD NOT SIN DURING THAT TIME. The Holy One, blessed be He, was filled with compassion for me.

366. אָמַר לוֹן ר׳ יוֹסֵי, חַבְרַיָּיא, לָא אִתְיְהִיבַת לִי רְשׁוּ לְגַלָּאָה מֵהַהוּא דַּחֲמֵינָא בְּהַהוּא עָלְמָא, אֶלָּא לְבָתַר תְּרֵיסַר שְׁנִין. אֲבָל תְּלַת מְאָה וְשִׁתִּין וַחֲמֵשׁ דִּמְעִין, דְּאוֹשִׁיד בְּרִי, עָאלוּ בְּחוּשְׁבָּנָא קַמֵּי מַלְכָּא קַדִּישָׁא, וְאוֹמֵינָא לְכוּ חַבְרַיָּיא, דִּבְשַׁעֲתָא דְּפָתַח בְּהַהוּא פְּסוּקָא, וְגָעָא בְּאִינּוּן מִלִּין, אִזְדַּעֲזָעוּ תְּלַת מְאָה אַלְפֵי סַפְסָלֵי דַּהֲווֹ בְּמִתִּיבְתָּא דִּרְקִיעָא, וְכֻלְּהוּ קַיְּימֵי קַמֵּיהּ דְּמַלְכָּא קַדִּישָׁא, וּבָעוּ רַחֲמֵי עָלַי, וְעָרְבוּ לִי. וְקוּדְשָׁא בְּרִיךְ הוּא אִתְמְלֵי רַחֲמִין עָלַי.

367. Those utterances OF MY SON were pleasing to Him, and the way in which he gave up his soul for me. A guardian was present there, A PROTECTOR AND DEFENSE COUNSELOR, who said, Master of the world, does it not say, "Out of the mouth of babes and sucklings have You founded strength because of Your enemies, that You might still the enemy and the avenger" (Tehilim 8:3)? May it please You that through the merit of the Torah, and the merit of that child who was ready to give his soul for his father's sake, You should have mercy on him and he should be saved.

367. וְשַׁפִּיר קַמֵּיהּ, אִינּוּן מִלִּין, וְהֵיךְ מָסַר נַפְשֵׁיהּ עָלַי. וְחַד אַפּוֹטְרוֹפּוֹסָא הֲוָה קַמֵּיהּ, וְקָאָמַר, מָארֵי דְּעָלְמָא, הָא כְּתִיב מִפִּי עוֹלְלִים וְיוֹנְקִים יִסַּדְתָּ עוֹז לְמַעַן צוֹרְרֶיךָ לְהַשְׁבִּית אוֹיֵב וּמִתְנַקֵּם. יְהֵא רַעְוָא קַמָּךְ, זְכוּ דְּאוֹרַיְיתָא, וּזְכוּ דְּהַהוּא רַבְיָא, דְּקָא מָסַר נַפְשֵׁיהּ עַל אֲבוּהָּ דְּתֵחוּס עָלֵיהּ, וְיִשְׁתֵּזִיב.

368. וּתְלֵיסָר בְּנֵי נָשָׁא אַזְמִין לֵיהּ תְּחוֹתַי, וְעַרְבוֹנָא יָהַב לֵיהּ, מִדִּינָא תַּקִּיפָא דָּא. כְּדֵין קָרָא קוּדְשָׁא בְּרִיךְ הוּא לְמַלְאַךְ הַמָּוֶת, וּפְקִיד לֵיהּ עָלַי, דְּלֵיתֵב לְבָתַר עֶשְׂרִין וּתְרֵין שְׁנִין, דְּהָא לָאו עַרְבוֹנָא קַמֵּיהּ, אֶלָּא לִיתוּב לִידוֹי, מַשְׁכֹּנִין דַּהֲווֹ בִּידוֹי, הַשְׁתָּא חַבְרַיָּיא, בְּגִין דְּחָמָא קוּדְשָׁא בְּרִיךְ הוּא דְּאַתּוּן זַכָּאֵי קְשׁוֹט, אִתְרְחִישׁ נִיסָּא לְעֵינֵיכוּ.

368. And thirteen people were prepared and appointed in my stead, who were granted TO THAT ANGEL OF DEATH as guarantors, MEANING AS RANSOM IN HIS STEAD, TO REMOVE ME from this harsh sentence. Then, the Holy One, blessed be He, called on the Angel of Death and instructed him to return after 22 years, because THE THIRTEEN PEOPLE PLACED IN MY STEAD were not considered REAL surety INSTEAD OF ME TO EXCUSE ME FROM DEATH FOREVER. They were merely placed in his hands as assigned temporary custodians, MEANING TO SAY THAT EITHER WAY, THESE THIRTEEN WOULD HAVE DIED EVENTUALLY, AND THEY WERE IN THE HANDS OF THE ANGEL OF DEATH, EXCEPT THAT THEY DIED EARLIER. THEREFORE THEY COULD NOT BE A REDEMPTION AND SAFEKEEPING FOREVER, TO GIVE HIM LEAVE OF DEATH; THEY HAVE ONLY EXTENDED HIS TIME FOR A PERIOD OF 22 YEARS. Now, friends, because the Holy One, blessed be He, noticed that you were truly just, the miracle occurred before your eyes.

35. "Hashem kills, and gives life"

Rabbi Yosi asks how Hashem can kill when the name Yud Hei Vav Hei is an elixir of life in which death does not exist. Rabbi Shimon explains that He kills the body but gives life to the soul. He lowers the soul to Sheol to purify it and then raises it up to its place in the Garden of Eden. Rabbi Yosi concludes by saying that for the next 22 years he is no longer allowed to work at ordinary things of the world, but he has to study the matters that follow from what he learned in the supernal realm.

369. פָּתַח ר׳ יוֹסֵי וְאָמַר, יְיָ׳ מֵמִית וּמְחַיֶּה מוֹרִיד שְׁאוֹל וַיָּעַל. הַאי קְרָא אִית לְאִסְתַּכְּלָא בֵּיהּ, וְכִי יְיָ׳ מֵמִית, וְהָא שְׁמָא דָּא סַמָּא דְּחַיִּין אִיהוּ לְכֹלָּא. וּמִלָּה דָּא דְּמוֹתָא, לָא שַׁרְיָא בֵּיהּ, וּבְכָל אֲתָר שְׁמָא דָּא יְהֵיב חַיִּין לְכָל עָלְמָא, מַהוּ יְיָ׳ מֵמִית, חַשְׁבִּין בְּנֵי נָשָׁא דְּאִיהוּ קָטִיל לְכָל בְּנֵי נָשָׁא. אֶלָּא יְיָ׳ מֵמִית וַדַּאי דְּאִיהוּ עָלֵיהּ, לָא יַכְלִין כָּל מְקַטְרְגִין דְּעָלְמָא לְנַזְקָא לֵיהּ, בְּשַׁעֲתָא דְּאִסְתְּלִיק מִנֵּיהּ, מִיָּד כָּל מְקַטְרְגִין יַכְלִין לֵיהּ, וּמִית בַּר נָשׁ. לָאו הָכִי.

369. Rabbi Yosi opened the discussion with the verse: "Hashem kills, and gives life: He brings down to the grave and brings up" (I Shmuel 2:6). This particular verse requires more study. Does Hashem kill? Behold, this name, YUD HEI VAV HEI, is an elixir of life to everyone and this thing, death, does not prevail in it. Everywhere this name provides life to all the world. What then is the meaning of "Hashem kills" that people could think that He kills all human beings? Certainly the name Yud Hei Vav Hei kills. How does it cause death? You might think to say that when it leaves a person HE DIES, because while it is still prevailing within him none of the world's accusers could do damage to him, but when it departs all the prosecutors immediately take hold of him and the person dies. Yet this is not so.

370. אֶלָּא יְיָ׳ מֵמִית, לְמַאן מֵמִית. לְהַהוּא מְשִׁיכוּ דְּסִטְרָא אַחֲרָא בִּישָׁא. כְּיָון דִּמְשִׁיכוּ דְּסִטְרָא בִּישָׁא, חָמֵי לֵיהּ לְזִיו יְקָרֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, מִיָּד מִית. וְלֵית לֵיהּ קִיּוּמָא אֲפִילוּ רִגְעָא חֲדָא. כְּיָון דְּהַהוּא מְשִׁיכוּ דְּסִטְרָא אַחֲרָא מִית וְאִתְעֲבַר מִן עָלְמָא, מִיָּד מְחַיֶּה. לְמַאן מְחַיֶּה. לְהַהוּא מְשִׁיכוּ דְּרוּחַ קֻדְשָׁא, דְּאָתֵי מִסִּטְרָא דְּקֻדּוּשָׁה, מְחַיֶּה לֵיהּ, וְאוֹקִים לֵיהּ בְּקִיּוּמָא שְׁלִים. כֻּלָּא עָבֵיד קוּדְשָׁא בְּרִיךְ הוּא בְּזִמְנָא חֲדָא. וּמַה דְּאָמַר מוֹרִיד שְׁאוֹל וַיָּעַל. מוֹרִיד לְהַהוּא רוּחַ קַדִּישָׁא לִשְׁאוֹל, וְעָבֵיד לֵיהּ תַּמָּן טְבִילָה, לְאִתְדַּכָּאָה, וּמִיָּד סָלִיק לֵיהּ, וְעָאל לַאֲתָר דְּאִצְטְרִיךְ בְּגַן עֵדֶן.

370. HE REPLIES: Yet "Hashem kills." Whom does He kill? The extension of that Other Side, MEANING THE BODY, because, when that extension of the Other Side sees the glorious glow of the Holy One, blessed be He, it instantly dies, and can not exist even an instant. As soon as the extension of the Other Side is dead and removed from the world, he immediately "gives life." To whom does He give life? To that extension of the Holy Spirit that is derived from the side of sanctity, MEANING THE SOUL. He revives her and upholds her to a perfect existence and all is accomplished by the Holy One, blessed be He, at once and at the same time. THAT IS, HE KILLS THE BODY AND REVIVES THE SOUL AND THAT IS WHY IT IS WRITTEN: "HASHEM KILLS, AND GIVES LIFE." And it is written: "He brings down to the grave and brings up," which means that He lowers that Holy Spirit, MEANING THE SOUL, to Sheol and bathes her there IN THE FIRE THAT IS IN SHEOL to purify her. He instantly raises her and brings her to her appropriate place in the Garden of Eden.

371. וַאֲנָא, חַבְרַיָּיא, בְּהַהוּא שַׁעֲתָא דְּאִסְתְּלַקְנָא מֵעָלְמָא, רוּחָא דִּילִי אִסְתְּלַק וְדָמַךְ מִיַּד, עַד שַׁעֲתָא זְעֵירָא דְּאַחְיָיא לִי קוּדְשָׁא בְּרִיךְ הוּא, וְגוּפָא הֲוָה מִית. בְּשַׁעֲתָא דְּפָתַח בְּרִי בְּאִינּוּן מִלִּין, כְּדֵין פַּרְחָה נִשְׁמָתֵיהּ, וְאִעֲרָעַת בְּנִשְׁמְתָא דִּילִי, דַּהֲוָה סַלְקָא מִגּוֹ דַּכְיוּ וּמִגּוֹ טְבִילָה, וְעָאלַת בַּאֲתָר דְּעָאלַת, וְתַמָּן אִתְּדָן דִּינָהָא, וְאִתְיְיהִיבוּ לִי עֶשְׂרִין וּתְרֵין שְׁנִין דְּחַיִּין, בְּגִין דְּמֵעִין וּמִלִּין דִּבְרִי, מִכָּאן וּלְהָלְאָה, אִית לִי לְאִשְׁתַּדְּלָא בְּמַה דַּחֲמֵינָא, דְּהָא לֵית לִי לְאִשְׁתַּדְּלָא בְּמִלִּין דְּהַאי עָלְמָא. כֵּיוָן דַּחֲמֵינָא מַה דַּחֲמֵינָא, וּבְעֵי קוּדְשָׁא בְּרִיךְ הוּא דְּלָא יִתְאַבִּיד וְיִתְנַשֵּׁי מִנַּאי כְּלוּם.

371. And myself, my friends, during that period when I left the world my spirit was gone and departed immediately until a little later when the Holy One, blessed be He, brought me back to life. During that time, my body was dead. During the time when my son began with these utterances, his soul escaped and flew to meet my soul that was rising from her immersion, AS MENTIONED ABOVE, and re-entered wherever it did. There, they sentenced and judged her and I was given 22 years of life for the sake of my son's utterances and tears. From here on, I need to strive in what I observed there, because I am no longer allowed to strive after matters of this world. After seeing what I saw, the Holy One, blessed be He, wishes me not to forget anything.

36. "Yah has chastised me severely"
Rabbi Yosi says that David went through all kinds of trials but God always saved him because of his confidence in the world above. David reasoned that he had already received all his punishments in this world so he was purified and would not be punished in the world above.

372. פָּתַח וְאָמַר, יַסּוֹר יִסְּרַנִּי יָהּ וְגוֹ׳, דָּוִד מַלְכָּא אָמַר דָּא, עַל כָּל מַה דְּעֲבַד בְּהַאי עָלְמָא, וְאָמַר עַל אַבְטָחוּתָא דַּהֲוָה לֵיהּ בְּהַהוּא עָלְמָא. עַל כָּל מַה דְּאַעְבַּר בְּהַאי עָלְמָא, דְּרִדְיפוּ לֵיהּ, וַהֲוָה עָרִיק בְּאַרְעָא נוּכְרָאָה, בְּאַרְעָא דְּמוֹאָב, וּבְאַרְעָא דְּפְלִשְׁתָּאֵי, וּמִכֻּלְּהוּ שֵׁזִיב לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, וְלָא שְׁבִיק לֵיהּ לְמוֹתָא, וְאָמַר עַל אַבְטָחוּתָא דְּהַהוּא עָלְמָא.

372. He opened the discussion with the verse: "Yah has chastised me severely: but He has not given me up to death" (Tehilim 118:18). King David said, "YAH HAS CHASTISED ME SEVERELY" about all that was done in this world and he spoke of the confidence he had in that world. "But He has not given me up to death," because from everything that happened to him in this world - that he was pursued and he escaped from all his pursuers to a strange land, in the land of Moab, and in the land of the Philistines - the Holy One, blessed be He, has saved him and did not leave him to die. He said, "But He has not given me up to death" about his confidence in that world, THE ETERNAL.

373. אָמַר דָּוִד, אִי הָכָא חַבְנָא לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא, הָכָא אַלְקִינָא, וְקַבִּילְנָא עוֹנְשָׁא דִּילִי, וְאַדְכֵּי לִי מִכָּל מַה דְּחַבְנָא, וְלָא שָׁבִיק עוֹנְשָׁא דִּילִי לְהַהוּא עָלְמָא, בָּתַר מִיתָה. וַדַּאי יַסּוֹר יִסְּרַנִּי יָהּ, בְּהַאי עָלְמָא, בְּגִין לְנַקָּאָה לִי. וְלַמָּוֶת לֹא נְתָנָנִי, בְּהַהוּא עָלְמָא, לְנַטְלָא נְקָמָתָא מִנַּאי, וַאֲנָא, הָא קוּדְשָׁא בְּרִיךְ הוּא, אַנְקִי לִי זִמְנָא חֲדָא בְּהַאי עָלְמָא, מִכָּאן וְהָלְאָה אִצְטְרִיכְנָא דְּלָא אֶהֱא בְּכִסּוּפָא בְּעָלְמָא דְּאָתֵי.

373. David said, If I sinned here against the Holy One, blessed be He, I have already been smitten here and have received my punishment. He purified me from all my sins and did not leave my punishments to that world that is after my death. Definitely, "Yah has chastised me severely" in this world to cleanse me. "But He has not given me up to death" in that world to take revenge from me there. RABBI YOSI RETURNED TO TALK ABOUT HIMSELF AND SAID, As for myself, the Holy One, blessed be He, has already cleansed me once in this world. From here on, I need to be careful AND WATCH OUT that I should not be shamed in the World to Come.

37. "Our father died in the wilderness"
Rabbi Yosi's son talks about why Zelofehad's daughters mentioned that their father died in the wilderness when in fact many many of the children of Yisrael had died in the wilderness. He says that they died after the sin of the golden calf and before the Torah was given to them. Zelofehad was not acquainted with the Torah, and he led those who spoke out against Moses, so his daughters thought that Moses hated him. The women did not speak solely in front of Moses but only before the other chieftains as well so that they would be sure of having impartial judgment. In his humility Moses then disqualified himself from judging their case, but brought it before God instead. The Rabbi's son says that Zelofehad died through the words of his mouth but that his father Rabbi Yosi was raised back to life through the words of his son's mouth. The other rabbis talk about staying in Rabbi Yosi's house for seven days until his soul has settled back into place, but they decide to go see Rabbi Elazar's father-in-law first and then return. Rabbi Aba and Rabbi Elazar realize that the wisdom of the children of this generation will never be seen again until the coming of Messiah.

374. פָּתַח הַהוּא יַנּוּקָא בְּרֵיהּ וְאָמַר, אָבִינוּ מֵת בַּמִּדְבָּר וְהוּא לֹא הָיָה בְּתוֹךְ הָעֵדָה וְגוֹ׳. אָבִינוּ, הָא טַעֲמָא לְעֵילָא, אָרִיךְ מִלָּה וּמְשִׁיךְ לָהּ, אִי חֲסִידִין קַדִּישִׁין, כַּמָּה מְשִׁיכוּ דְּצַעֲרָא בְּמִקְרֵי אָבִינוּ. לֵית צַעֲרָא, וְלֵית כְּאֵבָא דְּרוּחָא וְנַפְשָׁא, אֶלָּא כַּד קָרָאן הָכִי, אָבִינוּ, בְּכְאֵבָא מִלְּבָא. מֵת בַּמִּדְבָּר, וְכִי אַחֲרָנִין לָא מִיתוּ בְּמַדְבְּרָא, דְּהָכָא רָשִׁים לֵיהּ, וְאָמַר דְּאִיהוּ מֵת בַּמִּדְבָּר, וְהָא אֲלַף וְרִבְּבָן מִיתוּ בְּמַדְבְּרָא.

374. The child, his son, opened the discussion with the verse: "Our father died in the wilderness, and he was not in the company of them..." (Bemidbar 27:3). There is a tonal above "Our father," MEANING 'ZARKA', WHOSE MUSICAL NOTATION lengthens the pronunciation of the word. Aha, devout holy ones, how much the pain is drawn out when reading "Our father." There is no pain or hurt of the spirit and soul, except when it is read like that, "Our father," when it is hurting from the heart. "Died in the wilderness": HE ASKS, Did not others die in the desert wilderness? Why is he marked by saying that he died in the desert? There were thousands and tens of thousands that died in the wilderness.

375. אֶלָּא כַּמָּה בְּנֵי נָשָׁא עַרְטִילָאִין עַל דָּא, מִנְּהוֹן אַמְרֵי דְּהוּא מְקוֹשֵׁשׁ עֵצִים הֲוָה, דִּכְתִיב כִּי בְחֶטְאוֹ מֵת. וּמִנְּהוֹן אַמְרֵי הָכִי, וּמִנְּהוֹן אַמְרֵי הָכִי, וַאֲנָא הָכִי אוֹלִיפְנָא, יוֹמָא דְּאַבָּא נָפַל בְּבֵי מַרְעֵיהּ, אוֹלְפִי לִי דָּא. וַאֲנָא חֲמֵינָא מַה דַּחֲמֵינָא, דְּפָקִיד לִי אַבָּא דְּלָא לְגַלָּאָה. אֶלָּא כַּמָּה וְכַמָּה הֲווֹ דְּמִיתוּ בְּמַדְבְּרָא, וְלָא עַל חוֹבָא דְּקֹרַח, וְלָא עַל חוֹבָא דְּמְרַגְּלִים, כַּד אִתְגְּזַר גְּזֵרָה, אֶלָּא קוֹדֶם מַתַּן תּוֹרָה, וּבָתַר עֶגְלָא דְּעָבְדוּ, אִינּוּן מַטְעֵי עָלְמָא, וְאִינּוּן דְּאִתְמְשָׁכוּ אֲבַתְרַיְיהוּ.

375. HE RESPONDS: It is just that so many people are without it. Some of them say that the gatherer of wood was ZELOPHEHAD, because it says, "But he died in his own sin" (Bemidbar 27:3). Some say this way and some say that way. I learned on the day my father fell on his sickbed; they taught me this, and I saw that which I saw, which my father forbade me from revealing. AND I WAS TAUGHT that there were many, many who died in the desert, and not on account of the sins of Korah or on account of the sins of the spies, when the awful judgment was decreed THAT ALL WILL DIE OUT IN THE WILDERNESS. But THEY DIED prior to the giving of the Torah and after those who misled the world, MEANING THE MIXED MULTITUDES, and those who followed them, made the golden calf. ZELOPHEHAD COULD HAVE BEEN AMONG THOSE FOLLOWERS, BUT THERE IS NO DEFINITIVE PROOF FROM WHAT IS WRITTEN: "BUT HE DIED IN HIS OWN SIN," THAT HE WAS THE GATHERER OF WOOD.

376. אֲבָל טַעֲנָה דְּטָעִינוּ אִינּוּן בְּנָתִין, דְּמִית בַּמִּדְבָּר, אִיהוּ, וַהֲוָה צְלָפְחָד רַב לְבֵי יוֹסֵף, וּמִגּוֹ דְּלָא יָדַע אָרְחוֹי דְּאוֹרַיְיתָא כַּדְקָא יָאוּת, לָא הֲוָה נְשִׂיא. וְהוּא הֲוָה דְּלָא נָטַר פּוּמֵיהּ וּמִלּוֹי לְקֳבְלֵיהּ דְּמֹשֶׁה, וְעָלֵיהּ כְּתִיב, וַיָּמֻת עַם רַב מִיִּשְׂרָאֵל. גְּבַר דְּלָא יָדַע אוֹרַיְיתָא, וְאִיהוּ רַב מִשִּׁפְחָה. רַב דְּזַרְעָא דְּיוֹסֵף, מִבְּנוֹי דְּמְנַשֶּׁה. וּבְגִין דְּחָב בַּמִּדְבָּר בְּמִלּוֹלָא לְגַבֵּי מֹשֶׁה, חָשִׁיבוּ דְּמֹשֶׁה אַנְטִיר דְּבָבוּ. וּבג״כ קְרִיבוּ לְקַמֵּיהּ דְּמֹשֶׁה, וְאֶלְעָזָר, וְכָל הַנְּשִׂיאִין, וְכָל רֵישֵׁי אֲבָהָן, וְלָא מַלִּילוּ עִם מֹשֶׁה אֶלָּא לְקַמַּיְיהוּ, בְּגִין דְּקַנְּיָאוּ קִנְאָה מִנֵּיהּ.

376. However, the plea that these daughters pleaded was that he died in the wilderness. He, who was Zelophehad, a chief in the house of Joseph, and who was not properly versed in the manners of the Torah, could not THEREFORE become a prince. And he was the one who did not guard his lips and speech against Moses, AS IT SAYS, "AND THE PEOPLE SPOKE AGAINST ELOHIM, AND MOSES..." (BEMIDBAR 21:5). ZELOPHEHAD WAS THE SPOKESMAN and about him, it is written: "And many (Heb. rav) people of Yisrael died" (Ibid. 6) BECAUSE HE WAS a man that was not versed in Torah. He was a chief (Heb. rav) of a family tribe, a Chieftain from the seed of Joseph and an offspring of Menashe. Because he sinned in the wilderness by speaking up against Moses, HIS DAUGHTERS thought that Moses harbored hatred AGAINST HIM. Therefore, they brought forward their complaints before Moses and Elazar and all the tribal heads and family chieftains. They did not speak with Moses alone except in their presence, because they were jealous of him.

377. מִכָּאן, מַאן דְּחָיִיש מִן דַּיָּנָא, יְקָרֵב אַחֲרָנִין, וְיִסְגֵּי בְּגוּבְרִין בַּהֲדֵי הַהוּא דַּיָּנָא, בְּגִין דְּיִשְׁמְעוּן דַּיָּנָא מִנֵּיהּ, וְיִדְחַל מִנַּיְיהוּ, וְלָא יְהֵא בֶּן אֶלָּא כַּדְקָא יָאוּת, וְאִי לָא, יִדְחֵי לֵיהּ מִן דַּיָּנָא. וְאִינּוּן לָא יָדְעוּ דְּהָא מֹשֶׁה עָנָו מְאֹד מִכֹּל הָאָדָם אֲשֶׁר עַל פְּנֵי הָאֲדָמָה. וְלָא יָדְעוּ דְּמֹשֶׁה לָאו הָכִי.

377. From here, it is understood that whoever has doubts about the judge shall bring forward other JUDGES and increase the number of people to be with that judge, who will listen to the trial proceedings. And he will have fear of them and he will not have a choice but to judge properly. If he does not, they will reject him from judging on the trials, but they were not aware that "Moses was very meek, more so than all the men that were upon the face of the earth" (Bemidbar 12:3). They were not familiar with Moses' qualities.

378. כֵּיוָן דְּחָמָא מֹשֶׁה כַּךְ, אָמַר חֲמִינָא דְּכֹל כְּנוּפְיָא דְּגוּבְרִין רַבְּרְבִין מִיִּשְׂרָאֵל, וְכָל רֵישֵׁי אֲבָהָן וְכָל נְשִׂיאֵי כְּנִשְׁתָּא, עָלַי קְרִיבוּ. מִיַּד אִתְפְּרַשׁ מֹשֶׁה מִן דִּינָא, הה״ד וַיַּקְרֵב מֹשֶׁה אֶת מִשְׁפָּטָן לִפְנֵי יְיָ׳. עַנְוָתָנוּתָא דְּמֹשֶׁה, אַקְרִיב אֶת מִשְׁפָּטָן לִפְנֵי יְיָ׳. דַּיְינִין אַחֲרָנִין, אָרְחָא דָּא לָא נַטְלֵי, דאע״ג דְּכְנוּפְיָא סַגִּי עֲלֵיהוֹן. אִינּוּן דַּיְינֵי אִקְרוּן עַזֵּי פָּנִים, לֵית בְּהוּ מֵעַנְוָתָנוּתָא דְּמֹשֶׁה כְּלָל. זַכָּאָה חוּלָקֵיהּ דְּמֹשֶׁה. חֲדוּ ר״א וְחַבְרַיָּיא.

378. When Moses noticed all this, he said, I see that all this gathering of great men, from Yisrael, and all the heads of the families and the heads of the congregation are closing in on me. Then Moses immediately disqualified himself from judging, as it is written: "And Moses brought their cause before Hashem" (Bemidbar 27:5). Other judges do not behave this way, even if there is a great gathering upon them. Those judges are considered insolent, not having any of the humility that Moses had. Praised is the lot of Moses. Rabbi Elazar and the friends were glad.

379. אָמַר הַהוּא יַנּוּקָא, אַהֲדַרְנָא לְמִלִּין קַדְמָאִין. אָבִינוּ מֵת בַּמִּדְבָּר אָבִינוּ הַאי טַעֲמָא דְּאִמִּי, לְנָחָשׁ תַּלְיָיא עַל קְדָלֵיהּ, וּמְשִׁיךְ זַנְבֵּיהּ בְּפוּמֵיהּ, בְּטַעְמָא, דְּהַהוּא דְּאִתְמְשָׁךְ עָלֵיהּ לְעֵילָא. מֵת בַּמִּדְבָּר, בְּמִלּוּלָא דְּפוּמֵיהּ. אִתְבְּהִיל הַהוּא יַנּוּקָא בְּבֵהִילוּ, וְאִתְקִיף בְּקוּדְלָא דַּאֲבוֹי, וּבְכָה וְאָמַר, צְלָפְחָד דָּא בְּמִלּוּלָא מִית, וְאַנְתְּ אַבָּא בְּמִלּוּלָא אַהֲדְרַת לְעָלְמָא דָּא. אַהְדָּר אֲבוֹי וְנָשִׁיק לֵיהּ, וְגָפִיף לֵיהּ. בָּכוּ ר׳ אֶלְעָזָר, וְחַבְרַיָּיא כֻּלְּהוּ, וַאֲבוֹי בָּכָה בַּהֲדַיְיהוּ, נְטָלוּהוּ כֻּלְּהוּ וּנְשָׁקוּהוּ בְּפוּמוֹי, עַל רֵישֵׁיהּ, וְעַל עֵינוֹי, וַאֲבוּהּ הֲוָה בָּכֵי בַּהֲדֵיהּ.

379. The child said, I am returning to the earlier topics, to talk about this pausal note, MEANING THE 'ZARKA', THAT IS ON THE WORD OF "OUR FATHER" IN, "Our father died in the wilderness." ITS SHAPE is comparable to a snake that hangs on his back and pulls his tail into his mouth. AND THIS DRAWING that is on the musical note OF ZARKA that is drawn over THE WORD "OUR FATHER," CAUSED ZELOPHEHAD TO DIE "in the wilderness" through the words of his own mouth. The child hurried up quickly and held on to the back of the neck of his father, cried and said, This Zelophehad died through talking and you, my father, returned to this world through talking, MEANING THROUGH THE UTTERANCES AND TEARS OF THE CHILD. His father hugged and kissed him again. Rabbi Elazar and the friends all cried, and the father cried along with them. They all took him and kissed him all over his lips, over his head and over his eyes, and his father was crying with him.

380. אָ״ל רִבִּי אֶלְעָזָר, בְּרִי, הוֹאִיל וְאַמְרַת מִלָּה דָּא, מַהוּ כִּי בְחֶטְאוֹ מֵת. אָמַר הַהוּא יַנּוּקָא, אַבָּא, אַבָּא, בְּחַד מִלָּה סַגִּי לוֹן, כֵּיוָן דְּהַהוּא נָחָשׁ דְּכָרִיךְ בִּזְנָבֵיהּ לְעֵילָא, מָשִׁיךְ טַעֲמָא בְחֶטְאוֹ, מַאי בְחֶטְאוֹ. בְחֶטְאוֹ דְּהַהוּא נָחָשׁ. וּמַאי אִיהוּ. מִלּוּלָא דְּפוּמֵיהּ, כִּי בְחֶטְאוֹ מֵת, טַעֲמָא דְּהַהוּא מְשִׁיכוּ דְּהַהוּא נָחָשׁ דְּכָרוּךְ בִּזְנָבֵיהּ, בְחֶטְאוֹ וַדַּאי.

380. Rabbi Elazar said to him, My son, since you spoke about this matter, SAY, What is the meaning of: "But he died in his own sin"? The child said, Father, THEY ASK WHY one word, "HE DIED," was not enough for them. WHAT WAS THE NEED FOR THEM TO SAY THAT HE DIED IN THE DESERT AND ALSO THAT HE DIED BECAUSE OF HIS SIN? IT IS ONLY that with the DEPICTION OF THE ZARKA THAT IS OVER THE WORD "OUR FATHER," the snake that was wrapped around above with his tail, the musical note lengthens the pronunciation. THEREFORE, IT IS WRITTEN: "In his own sin." What is "in his own sin"? It is in the sin of that snake. What is it? It is with the speech in his mouth THAT HE SPOKE AGAINST MOSES. The reason "But he died in his own sin" extends from the snake that is wrapped with its tail, SINCE HE DREW THE POWER OF CONTAMINATION FROM THAT PRIMORDIAL SNAKE BY SPEAKING AGAINST MOSES. That is certainly "his own sin."

381. נַטְלֵיהּ ר׳ אֶלְעָזָר בְּתוּקְפֵּיהּ, בֵּין דְּרוֹעוֹי, וּבְכוּ כֻּלְּהוּ חַבְרַיָּיא. אָמַר לוֹן, רַבָּנָן, שְׁבוֹקוּ לִי בַּהֲדֵי אַבָּא, דְּעַד כְּעַן לָא אִתְיַישְׁבָא רוּחִי. א״ר אֶלְעָזָר לְר׳ יוֹסֵי, אִימָא כַּמָּה יוֹמִין וְשָׁנִין לְהַאי יַנּוּקָא. אָמַר לוֹן, חַבְרַיָּיא, בְּמָטוּ מִנַּיְיכוּ לָא תִּבְעוּן דָּא, דְּהָא עַד לָא מָטוּ עֲלוֹי חָמֵשׁ שְׁנִין.

381. Rabbi Elazar took him on his lap and in his arms, and all the friends cried. The CHILD said to them, Scholars, leave me with my father, because my mind has not settled down yet. Rabbi Elazar said to Rabbi Yosi, What is the age of the child in days and years? He replied to them, Friends, do not ask me this, because he still has not reached his fifth birthday.

382. אָ״ל ר׳ אֶלְעָזָר, ח״ו, דְּהָא בְּעֵינָא טָבָא אַשְׁגַּחְנָא בֵּיהּ. וּמַה דְּאַמְרַת חָמֵשׁ שְׁנִין, אִינּוּן חָמֵשׁ שְׁנִין אֲשֶׁר אֵין חָרִישׁ וְקָצִיר. דְּלָא תִּקְצוֹר לֵיהּ לְעָלְמִין. א״ר אֶלְעָזָר לְר׳ אַבָּא, נֵיתִיב הָכָא עַד ז׳ יוֹמִין, בְּגִין דְּאִתְיַישְׁבָא בֵּיתָא. דְּהָא כָּל שִׁבְעָה יוֹמִין דְּנִשְׁמְתָא נַפְקַת מִן גּוּפָא, אַזְלַת עֲרִטִילָאָה. וְהַשְׁתָּא דְּאָהַדְרַת, עַד כְּעַן לָא אִתְיַישְׁבַת בְּרוּכְתָּהָא, עַד שִׁבְעָה יוֹמִין.

382. Rabbi Elazar said, Heaven forbid, we are considering it only with a benevolent eye. And you mentioned five years: these are "five more years, in which there shall neither be ploughing nor harvest" (Beresheet 45:6), AND YOU TOO will not reap him forever. Rabbi Elazar said to Rabbi Aba, Let us stay here up to seven days, in order that THE SOUL should settle down in the house, because during the seven days after the soul left the body, she walks about naked. Now THAT THE SOUL OF RABBI YOSI LEFT AND returned she may not get settled back into her place until seven days have passed .

383. אָמַר ר׳ אַבָּא, כְּתִיב פָּתוֹחַ תִּפְתַּח אֶת יָדְךָ לְאָחִיךָ לַעֲנִיֶּךָ וּלְאֶבְיוֹנְךָ, קְרָא דָּא, הָא תְּנִינָן לֵיהּ, דְּלָא יִשְׁבּוֹק ב״נ עַנְיָא דִּילֵיהּ, וְיָהֵב לְאַחֲרָא. הָא ר׳ יוֹסֵי חָמוּךְ בְּבֵי מַרְעֵיהּ, נֵיזִיל וְנִגְמוֹל חֶסֶד עִמֵּיהּ. וּבְתַר דְּנֶהְדַּר, נֵיעוּל בְּהַאי. וְהָא כָּל זִמְנָא דְּנַהֲרָךְ וְנֶהְדַּר בְּאָרְחָא דָּא, נֶחֱמֵי תְּחִיַּית הַמֵּתִים. א״ר אֶלְעָזָר וַדַּאי הָכִי הוּא, נְשָׁקוּהוּ לְהַהוּא יַנּוּקָא, בֵּרְכוּהוּ וְאַזְלוּ.

383. Rabbi Aba said that it is written: "You shall open your hand wide to your brother, to your poor, and to your needy" (Devarim 15:11). We have already taught this verse, that it is imperative for a person not to abandon his poor and give to other poor. Here, Rabbi Yosi, your father-in-law is also in his sick bed. Let's go and do a kindness for him. When we return, we will enter here FOR A SECOND TIME. As long as we come and go this way, we will observe the revival of the dead. Rabbi Elazar said, That is definitely, rightly so. They kissed the child, blessed him and left.

384. אָמַר ר׳ אַבָּא, תַּוּוֹהְנָא עַל דַּרְדְּקֵי דְּדָרָא דָּא, כַּמָּה תַּקִּיפָא חֵילַיְיהוּ, וְאִינּוּן טְנָרִין רַבְּרְבִין רָאמִין. אָמַר ר׳ אֶלְעָזָר, זַכָּאָה חוּלָקֵיהּ דְּאַבָּא, מָארֵיהּ דְּדָרָא דָּא. דְּהָא בְּיוֹמוֹי, בָּעֵי קוּדְשָׁא בְּרִיךְ הוּא לְאַתְקָנָא, תְּרֵין מְתִיבְתִּין דִּילֵיהּ, וּלְמֶעְבַּד לוֹן יִשּׁוּבָא רַבְּרְבָא וְעִלָּאָה כַּדְּקָא יָאוּת. דְּהָא לָא יְהֵא כְּדָרָא דָּא, עַד דְּיֵיתֵי מַלְכָּא מְשִׁיחָא. אַזְלוּ.

384. Rabbi Aba said, I wonder about the children of this generation. How strong they are, like high and mighty mountains. Rabbi Elazar said, Praised is my father's lot, that he is the leader of this generation. During his lifetime, the Holy One, blessed be He, wishes to establish his two Yeshivot and wants to make them into a great and lofty settlement, because there will not be another generation like this until the coming of Messiah, the King. They left.

38. Due to eleven causes, plagues come

Rabbi Aba lists the eleven causes of plagues that he was taught about in the Mishnah. The first of these causes is idol worship, and he equates being "in disorder" with leprosy. He also talks about the second cause, that is cursing the Holy Name.

385. עַד דַּהֲווֹ אָזְלֵי, אָמַר רִבִּי אַבָּא, הָא תְּנִינָן, עַל חַד סְרֵי מִלִּין נִגְעִין אַתְיָין עַל בְּנֵי נָשָׁא. וְאִלֵּין אִינּוּן: עַל עֲ״ז. וְעַל קְלָלַת הַשֵּׁם. וְעַל גִּלּוּי עֲרָיוֹת. וְעַל גְּנֵיבָה. וְעַל לָשׁוֹן הָרָע. וְעַל עֵדוּת שָׁקֶר. וְעַל דַּיָּינָא דְּמִקַּלְקֵל יַת דִּינָא. וְעַל שְׁבוּעַת שָׁוְא. וְעַל דְּעָאל בִּתְחוּמָא דְּחַבְרֵיהּ. וְעַל דְּמְחַשֵּׁב מַחֲשָׁבִין בִּישִׁין. וְעַל דְּמְשַׁלֵּחַ מְדָנִים בֵּין אַחִים. וְאִית דְּאַמְרֵי, אַף עַל עֵינָא בִּישָׁא. וְכֻלְּהוּ תְּנִינָן בְּמַתְנִיתָא.

385. While traveling, Rabbi Aba said, We have already learned that, due to eleven causes, plagues come about to the human beings. They are due to idol worship, cursing the Holy Name, incest, theft, the evil tongue, bearing false witness, a judge who is crooked in a trial, swearing falsely, one who encroaches on his friend's boundary rights, one who contemplates evil thoughts and ideas, and one who instigates quarrels between brothers. Some say also due to the evil eye, and we were taught all this in the Mishnah.

386. עֵ"ז מִנַּיִן. דִּכְתִיב וַיַּרְא מֹשֶׁה אֶת הָעָם כִּי פָרוּעַ הוּא כִּי פְרָעֹה אַהֲרֹן. מַאי כִּי פָרוּעַ הוּא. דְּאַלְקוּ בְּצָרַעַת. כְּתִיב הָכִי כִּי פָרוּעַ הוּא, וּכְתִיב הָתָם, וְהַצָּרוּעַ אֲשֶׁר בּוֹ הַנֶּגַע בְּגָדָיו יִהְיוּ פְרוּמִים וְרֹאשׁוֹ יִהְיֶה פָרוּעַ. וְעַל קְלָלַת הַשֵּׁם, דִּכְתִיב הַיּוֹם הַזֶּה יְסַגֶּרְךָ יְיָ' בְּיָדִי, וּכְתִיב, וְהִסְגִּירוֹ הַכֹּהֵן.

386. Idol worship: How do we know THAT DUE TO THAT CAUSE THE AFFLICTIONS COME? Because it is written: "And when Moses saw that the people were in disorder; for Aaron had made them disorderly" (Shemot 32:25). What is the meaning of, "were in disorder"? It means that they were inflicted with leprosy. It is written here, "were in disorder" and it is written there, "And the diseased man in whom the plague is, his clothes shall be rent, and the hair of his head shall grow long..." (Vayikra 13:45). JUST LIKE IT MEANS LEPROSY THERE, HERE TOO IT IS LEPROSY. About cursing the name of Hashem, HOW DO WE KNOW? It is because it is written: "This day will Hashem deliver you (Heb. yesagercha) into my hand" (I Shmuel 17:46), MEANING THE PHILISTINE WHO WAS REVILING AND CURSING THE NAME. It is written ABOUT THE LEPER: "And the priest shall shut him up (Heb. hisgiro)" (Vayikra 13:5). WE UNDERSTAND FROM THIS COMPARISON BY ANALOGY. JUST LIKE IT WAS REGARDING LEPROSY THERE, HERE TOO IT HAS TO DO WITH LEPROSY.

39. The eye of David and the eye of Bilaam

Rabbi Elazar says that David killed the Philistine by looking at him with an evil eye, and this caused leprosy on his forehead; thus the stone was sunk into his forehead. We hear that David's eye was beautiful and gazed with love on those who feared sin, but that the wicked were afraid of him. The eye of Bilaam, on the other hand, was entirely wicked. Next Rabbi Elazar says that the punishment for all the other causes of plagues listed earlier is always leprosy. He tells Rabbi Aba how Bilaam perpetrated all these sins, and that Bilaam tried to draw the abundance of Yisrael to his own evil side.

387. אָמַר ר' אַבָּא, מִלָּה דָּא לָא אִתְיַישְׁבָא, וְאִצְטְרִיךְ לְעַיְינָא בֵּיהּ. א"ר אֶלְעָזָר, הָכִי הוּא וַדַּאי, פְּלִשְׁתִּי דָּא קָרִיב לְיִיחוּסָא דְּדָוִד הֲוָה, וּבְרָה דְּעָרְפָּה הֲוָה, וְהַיְינוּ דִּכְתִיב, מִמַּעַרְכוֹת פְּלִשְׁתִּים, אַל תִּקְרֵי מִמַּעַרְכוֹת, אֶלָּא מִמְּעָרוֹת פְּלִשְׁתִּים, דְּשַׁוְיוּהָ לְאִמֵּיהּ כְּמְעָרְתָּא דָּא. וְכֵיוָן דִּכְתִיב וַיְקַלֵּל הַפְּלִשְׁתִּי אֶת דָּוִד בֵּאלֹהָיו, אִסְתָּכַל בֵּיהּ דָּוִד בְּעֵינָא בִּישָׁא. וּבְכָל אֲתָר דַּהֲוָה מִסְתַּכֵּל בְּעֵינָא בִּישָׁא, כָּל זִינֵי צָרַעַת אִתְמַשְׁכָן מְעֵינֵיהּ דְּדָוִד. וְהָכִי הֲוָה בְּיוֹאָב, כֵּיוָן דְּאִסְתָּכַל בֵּיהּ דָּוִד בְּעֵינָא בִּישָׁא, מַה כְּתִיב, וְלֹא יִכָּרֵת מִבֵּית יוֹאָב זָב וּמְצוֹרָע וְגוֹ'.

387. Rabbi Aba said, This matter regarding the Philistine has not suited me, and I need to study it further. Rabbi Elazar said, It is definitely so. This Philistine was close to the lineage of David and was the son of Orpah. That is the meaning of what is written: "Out of the ranks of the Philistines" (I Shmuel 17:23). Do not pronounce "ma'arachot" (Eng. 'ranks'), but read 'from the caves (Heb. me'arot) of the Philistines', because he caused shame to his mother, making her as a cave, because it is written: "And the Philistine cursed David by his Elohim" (Ibid. 43). David gazed at him with an evil eye and anywhere THAT DAVID was gazing with an evil eye, all kinds of afflictions flowed from the eyes of David. This is the way it was regarding Joab. As soon as David gazed at him with an evil eye, it is written: "And let the house of Joab never lack such as are afflicted with an issue, or with leprosy..." (II Shmuel 3:29).

388. וְהָכָא בְּפְלִשְׁתִּי דָּא, כֵּיוָן שֶׁקִּלֵּל אֶת הַשֵּׁם, אִסְתָּכַל בֵּיהּ בְּעֵינָא בִּישָׁא, וְחָמָא בְּמִצְחֵיהּ דְּאִצְטְרַע. מִיַּד וַתִּטְבַּע הָאֶבֶן בְּמִצְחוֹ, וְאִתְדַּבְּקַת הַצָּרַעַת בְּמִצְחוֹ. וְכֻלָּא הֲוָה אִשְׁתְּקָעַת עֵינָא בִּישָׁא דְּצָרַעַת בְּמִצְחוֹ, וְאִשְׁתְּקָעַת אַבְנָא מַמָּשׁ בְּמִצְחוֹ, וַדַּאי מְצוֹרָע הֲוָה.

388. Here with this Philistine, as soon as he cursed the name, David looked at him with an evil eye and noticed on his forehead that he became leprous. Immediately, "the stone buried itself in his forehead" (I Shmuel 17:49), because the leprosy was stuck to his forehead. All this was DUE TO the impression of the evil eye of the leprosy in his forehead, that this stone was actually sunk into his brow. IT IS definite that he was a leper.

389. רָשָׁע חַיָּיבָא דְּבִלְעָם, עֵינָא דִּילֵיהּ, הֲוָה בְּהִפּוּכָא מֵעֵינָא דְּדָוִד עֵינָא דְּדָוִד הֲוָה מְרַקְּמָא מִכָּל זִינֵי גַּוְונִין, לָא הֲוָה עֵינָא בְּעָלְמָא שַׁפִּירָא לְמֵחֲזֵי, כְּעֵינָא דְּדָוִד. כָּל גַּוְונִין דְּעָלְמָא מְנַצְצָן בֵּיהּ, וְכֻלָּא בְּרַחִימוּ לְמַאן דְּדָחִיל חַטָּאָה, דִּכְתִיב יְרֵאֶיךָ יִרְאוּנִי וְיִשְׂמָחוּ. חַדָּאן כַּד חָמָאן לִי. וְכָל אִינּוּן חַיָּיבִין דַּחֲלִין מִקַּמֵּיהּ.

389. The wicked criminal Bilaam's eye was the reverse of David's eye. David's eye was embroidered in all kinds of colors, and there was no eye in the world as beautiful as David's. All the colors in the world sparkled in it and it was filled with love towards anyone who feared sin, as is written: "They who fear You will see me and be glad" (Tehilim 119:74). That is, they became happy when they looked at him and all those wicked USED TO BE fearful of him.

390. אֲבָל עֵינוֹי דְּבִלְעָם חַיָּיבָא, עֵינָא בִּישָׁא בְּכֹלָּא, בְּכָל אֲתָר דַּהֲוָה מִסְתַּכֵּל, כְּשַׁלְהוֹבָא שָׁצֵי לֵיהּ. דְּהָא לֵית עֵינָא בִּישָׁא בְּעָלְמָא, כְּעֵינָא דְּהַהוּא רָשָׁע, דְּאִיהוּ בְּהִפּוּכָא מֵעֵינוֹי דְּדָוִד.

390. However, the eye of Bilaam the wicked was evil in every way. Anywhere he gazed was destroyed as with a flame, since there does not exist such an evil eye in the world as the eye of that wicked one, which was inverse in relation to David's eye.

391. עַל גִּלּוּי עֲרָיוֹת, דִּכְתִיב וְשִׂפַּח יְיָ׳ קָדְקֹד בְּנוֹת צִיּוֹן. וּכְתִיב וְלַשְׂאֵת וְלַסַּפַּחַת. עַל הַגְּנֵבָה, דִּכְתִיב הוֹצֵאתִיהָ נְאֻם יְיָ׳ צְבָאוֹת וּבָאָה אֶל בֵּית הַגַּנָּב וְגוֹ׳ וְכִלַּתּוֹ וְאֶת עֵצָיו וְאֶת אֲבָנָיו. מַאן הוּא מִלָּה דְּמִכַּלֶּה עֵצִים וַאֲבָנִים. דָּא צָרַעַת. דִּכְתִיב, וְנָתַץ אֶת הַבַּיִת אֶת אֲבָנָיו וְאֶת עֵצָיו.

391. HOW DO WE KNOW THAT THE PUNISHMENT for incest IS LEPROSY? It is written REGARDING SUCH IMMORAL BEHAVIOR: "Therefore Hashem will smite with a scab the crown of the head of the daughters of Zion" (Yeshayah 3:17). It is written REGARDING LAWS CONCERNING THE LEPROUS MARKS: "And for a swelling, and for a scab..." (Vayikra 14:56). AS IT REFERS THERE REGARDING LEPROUS AFFLICTIONS, HERE TOO IT REFERS TO LEPROUS AFFLICTIONS. HOW DO WE KNOW THAT AFFLICTIONS OF A LEPROUS NATURE COME AS A RESULT of thievery? Because it is written: "'I have now produced it,' says Hashem Tzevaot, and it shall enter into the house of the thief...and shall consume it with the timber of it and the stones of it..." (Zecharyah 5:4). What causes the consuming destruction of timbers and stones - that is, leprosy? It is written: "And he shall break down the house, the stones of it, and its timber" (Vayikra 14:45).

392. עַל לָשׁוֹן הָרָע, דִּכְתִיב וּתְדַבֵּר מִרְיָם וְאַהֲרֹן בְּמֹשֶׁה וְגוֹ׳, וּכְתִיב וַיִּפֶן אַהֲרֹן אֶל מִרְיָם וְהִנֵּה מְצוֹרָעַת. עַל עֵדוּת שֶׁקֶר, בְּגִין דְּסָהִידוּ יִשְׂרָאֵל שֶׁקֶר, וְאָמְרוּ אֵלֶּה אֱלֹהֶיךָ יִשְׂרָאֵל, בְּקֹל תַּקִּיף, דִּכְתִיב קוֹל מִלְחָמָה בַּמַּחֲנֶה. בג״ד, וּיְשַׁלְּחוּ מִן הַמַּחֲנֶה כָּל צָרוּעַ וְכָל זָב וְגוֹ׳.

392. HOW DO WE KNOW THAT AFFLICTIONS OF LEPROUS PLAGUE FOLLOW TO PUNISH an evil tongue? Because it is written: "And Miriam and Aaron spoke against Moses..." (Bemidbar 12:1) and it is written further: "And Aaron looked upon Miriam, and behold, she was leprous" (Ibid. 10). For false witness, HOW DO WE KNOW THAT AFFLICTIONS OF A LEPROUS NATURE FOLLOW? We find that Yisrael testified falsely and said, "These are your Elohim, Yisrael" (Shemot 32:4) in a loud voice, as is written: "There is a noise of war in the camp" (Ibid. 17). Thus, "they put out of the camp everyone with leprosy and everyone that has an issue..." (Bemidbar 5:2). IN BOTH CASES, THE SIMILAR TERM OF "CAMP" IS USED TO GIVE AN INDICATION AND TEACH US AN EQUAL DECREE.

393. עַל דַּיָּין דְּמְקַלְקֵל דִּינָא, דִּכְתִיב כֶּאֱכוֹל קַשׁ לְשׁוֹן אֵשׁ וַחֲשַׁשׁ וְגוֹ׳ וּפִרְחָם כָּאָבָק יַעֲלֶה וְגוֹ׳, מַאי טַעֲמָא. כִּי מָאֲסוּ אֵת תּוֹרַת יְיָ׳ צְבָאוֹת. וְאֵין פִּרְחָם, אֶלָּא צָרַעַת. דִּכְתִיב, וְאִם פָּרוֹחַ תִּפְרַח הַצָּרַעַת. עַל דְּעָאל בִּתְחוּמָא דְּחַבְרֵיהּ מִנַּיִן. מֵעוּזִּיָּהוּ. דְּעָאל בִּתְחוּמָא דְּכָהוּנָה. דִּכְתִיב, וְהַצָּרַעַת זָרְחָה בְּמִצְחוֹ. וְעַל דְּמְשַׁלֵּחַ מְדָנִים בֵּין אַחִים. דִּכְתִיב וַיְנַגַּע יְיָ׳ אֶת פַּרְעֹה, דְּאִיהוּ שָׁלַח מְדָנִים בֵּין אַבְרָהָם וְשָׂרָה. וְעַל עֵינָא בִּישָׁא, כְּמָה דְּאִתְּמַר. וְכֻלְּהוּ הֲווֹ בֵּיהּ בְּהַהוּא רָשָׁע דְּבִלְעָם.

393. About a judge who distorts the law of judgment, HOW DO WE KNOW THAT LEPROSY AFFLICTIONS FOLLOW? Because it is written "As the fire devours the stubble, and as the chaff...and their blossom shall go up as dust ..." (Yeshayah 5:24). What is the reason? "Because they have cast away the Torah law of Hashem Tzevaot" (Ibid.). And 'blossom' means none other than leprosy, as is written: "And if the leprosy breaks (lit. 'blossoms') out abroad" (Vayikra 13:12). If someone infringes on the property or boundary rights of his neighbor or associate, HOW DO WE KNOW THAT LEPROUS AFFLICTIONS COME ABOUT? From Uzziah, who infringed on the rights of the priesthood, as it is written: "The leprosy broke out on his forehead" (II Divrei Hayamim 26:19). HOW DO WE KNOW THAT someone who incites strife among brothers GETS HIT WITH LEPROSY? Because it is written: "And Hashem plagued Pharaoh" (Beresheet 12:17), BECAUSE he caused strife between Abraham and Sarah. About an evil eye, HOW DO WE KNOW? This is as we already studied THAT DAVID'S EVIL EYE WAS WOUNDING WITH LEPROSY THOSE WHO WERE NOT FEARFUL OF HASHEM, SO WE HAVE PROOF THAT THE EVIL EYE CAUSES

LEPROUS AFFLICTIONS. All this was applicable to the wicked Bilaam.

394. Come and see that it is written: "To Petor, which is by the river" (Bemidbar 22:5). What is the meaning of "by the river"? HE RESPONDS: He set his evil eye on the river that is in Yisrael, WHICH IS YESOD IN ZEIR ANPIN, as is written: "Behold, I will extend peace to her like a river" (Yeshayah 66:12). Bilaam came upon Petor, WHICH IS MALCHUT OF THE OTHER SIDE, and was provoking them.

394. ת״ח, מַה כְּתִיב, פְּתוֹרָה אֲשֶׁר עַל הַנָּהָר. מַאי עַל הַנָּהָר. דְּיָהַב עֵינָא בִּישָׁא, עַל הַהוּא נָהָר, דְּקַיְימָא בְּהוּ בְּיִשְׂרָאֵל. דִּכְתִיב הִנְנִי נוֹטֶה אֵלֶיהָ כְּנָהָר שָׁלוֹם. וְהוּא אָתָא בְּהַהוּא פְּתוֹרָא, וְאַגְרֵי בְּהוּ.

395. Rabbi Aba said, Certainly all these things applied to Bilaam, but how do we know that he, BILAAM, was also involved in sexually indecent behavior? HE REPLIES: Because it says, "Behold, these caused the children of Yisrael, through the counsel of Bilaam, to revolt against Hashem..." (Bemidbar 31:16). We have here the idol worship OF PEOR and sexual immorality OF KOZBI, DAUGHTER OF TZUR. HOW DO WE KNOW THAT false testimony APPLIED TO BILAAM? Because it is written: "And knows the knowledge of the most High" (Bemidbar 24:16) and yet he did not know even the thoughts of his beast, BECAUSE HE COULD NOT FIGURE OUT WHY HIS ASS DETOURED FROM THE ROAD. HOW DO WE KNOW THAT the distortion of justice ALSO APPLIED TO BILAAM? Because it is written: "Come therefore, and I will advise you" (Ibid. 14), for it was still debated AND IMPENDS UPON judgment IF YISRAEL IS GUILTLESS OR NOT. Yet he gave bad advice to harm YISRAEL and that is a deflection of justice, because he counseled harmful things about them AND HE DIDN'T CARE IF HE DID IT.

395. א״ר אַבָּא, כָּל הָנֵי מִלִּין הֲווֹ וַדַּאי בְּבִלְעָם. אֲבָל גִּלּוּי עֲרָיוֹת מִנַּיִן, דִּכְתִיב, הֵן הֵנָּה הָיוּ לִבְנֵי יִשְׂרָאֵל בִּדְבַר בִּלְעָם לִמְסָר מַעַל בַּיְיָ׳ וְגוֹ׳. הָא הָכָא עֲ״ז וּגְלוּי עֲרָיוֹת. סַהֲדוּתָא דְּשִׁקְרָא, דִּכְתִיב וְיוֹדֵעַ דַּעַת עֶלְיוֹן, וְדַעַת בְּהֶמְתּוֹ לָא הֲוָה יָדַע. קִלְקֵל יַת דִּינָא, דִּכְתִיב לֶךְ אִיעָצְךָ. דְּהָא בְּדִינָא קַיְימָא, וְיָהַב עֵיטָא בִּישָׁא לְאַבְאָשָׁא, וְסָטֵי מִן דִּינָא, וְאַמְלִיךְ בִּישִׁין עָלַיְיהוּ.

396. He infringed on what was beyond his boundary rights. WHY DO WE KNOW THAT ABOUT BILAAM? Because it is written: "And I have offered upon every altar a bullock and a ram" (Bemidbar 23:4) and it is written: "I have prepared the seven altars" (Ibid.). IN FACT, THE OFFERING UP OF THE SACRIFICES BELONGED TO THE PRIESTS AND NOT TO HIM. And inciting strife between brothers APPLIED TO HIM AS WELL, BECAUSE HE CAUSED STRIFE between the children of Yisrael and their Father in heaven. Malicious language APPLIED TO HIM, since no one in the world was A MASTER OF SLANDEROUS LANGUAGE as he was, SINCE ALL HIS POWER WAS IN HIS MOUTH. The curse of the Holy Name APPLIED TO HIM, as is written: "While I go to the meeting yonder (Heb. coh)" (Bemidbar 23:15), WHICH MEANS THAT HE WISHED TO UPROOT MALCHUT CALLED "COH" FROM YISRAEL. All these things that were manifest in him also included the evil eye as we studied, and everything was directed against the river of Yisrael THAT IS YESOD IN ZEIR ANPIN. He set his eyes on it to provoke it, TO BEND ITS ABUNDANCE TO HIS OWN EVIL SIDE. "To the land of the children of his people" (Bemidbar 22:5): HE ASKS: Don't we know that this was the land of the children of his people? HE RESPONDS: That is only the secret meaning, to which all the members of his people were attached, as we have studied already.

396. עָאל בִּתְחוּמָא דְּלָאו דִּילֵיהּ, דִּכְתִיב וָאַעַל פָּר וְאַיִל בַּמִּזְבֵּחַ, וּכְתִיב אֶת שִׁבְעַת הַמִּזְבְּחוֹת עָרַכְתִּי. מְשַׁלֵּחַ מְדָנִים בֵּין אַחִים, בֵּין יִשְׂרָאֵל לַאֲבִיהֶם שֶׁבַּשָּׁמַיִם. לָשׁוֹן הָרָע, לָא הֲוָה בְּעָלְמָא כְּגִינֵיהּ. קְלָלַת הַשֵּׁם, דִּכְתִיב וְאָנֹכִי אִקָּרֶה כֹּה. וְכֻלְּהוּ הֲווֹ בֵּיהּ. עֵינָא בִּישָׁא כְּמָה דְּאִתְמַר. וְכֹלָּא עַל הַהוּא נָהָר דְּיִשְׂרָאֵל, יָהַב עֵינוֹי לְאִתְגָּרָא בֵּיהּ. אֶרֶץ בְּנֵי עַמּוֹ, וְכִי לָא יְדַעְנָא דְּאֶרֶץ בְּנֵי עַמּוֹ הִיא. אֶלָּא רָזָא דָא, דְּכָל בְּנֵי עַמּוֹ מִתְדַּבְּקָן בֵּיהּ וְהָא אִתְּמַר.

40. "Of him who has an evil eye"
Rabbi Yosi says that Balak realized that he and his people would fall into the hands of Yisrael because he 'saw' this. Bilaam's knowledge was of the kind that was only understood at night when the lower Sfirot and the asses of the Klipot have dominion.

397. "And Balak the son of Tzipor saw..." Rabbi Yosi opened the discussion with the verse: "Do not eat the bread of him who has an evil eye" (Mishlei 23:6). That applies to Bilaam, WHO WAS EVIL-EYED, and he blessed the children of Yisrael. "Nor desire his dainties" applies to Balak, for whose burnt offerings that he offered before Him, the Holy One, blessed be He, had no desire.

397. וַיַּרְא בָּלָק בֶּן צִפּוֹר וְגוֹ׳. רִבִּי יוֹסֵי פָּתַח, אַל תִּלְחַם אֶת לֶחֶם רַע עָיִן וְגוֹ׳. דָּא בִּלְעָם, דְּבָרִיךְ לְהוּ לְיִשְׂרָאֵל. וְאַל תִּתְאָו לְמַטְעַמּוֹתָיו, דָּא בָּלָק, דְּקוּדְשָׁא בְּרִיךְ הוּא לָא אִתְרְעֵי לְאִינּוּן עִלָּוָון דְּאַתְקִין קַמֵּיהּ.

398. ת"ח, בְּשַׁעֲתָא דְּחָמָא בָּלָק דְּהָא סִיחוֹן וְעוֹג אִתְקְטָלוּ, וְאִתְנְסִיבַת אַרְעֵהוֹן, חָמָא מַה חָמָא, דְּאִיהוּ אָמַר וַיַּרְא. אֶלָּא חָמָא בְּחָכְמְתָא דִּילֵיהּ, דְּאִיהוּ, וַחֲמִשָּׁה עִלָּאֵי דְּמִדְיָן, וְעַמֵּיהּ, נַפְלִין בִּידָא דְּיִשְׂרָאֵל. חָמָא, וְלָא יָדַע, וְעַל דָּא אַקְדִּים לְבִלְעָם, דְּחֵילֵיהּ בְּפוּמֵיהּ, כְּגַוְונָא דְּיִשְׂרָאֵל דְּחֵילֵיהוֹן בְּפוּמֵיהוֹן.

398. Come and see, during the period that Balak saw that Sihon and Og were killed and their country was taken, he noticed ONE MORE THING. HE ASKS: What did he see THAT THE SCRIPTURE says, "saw"? It is only that he realized with his wisdom that he and the five top chiefs of Midian and his people were falling into the hands of Yisrael. He saw, yet did not see CLEARLY. Therefore, he first approached Bilaam, whose power was in his mouth TO BLESS AND CURSE, similar to Yisrael, whose power is in their mouth.

399. וַאֲפִילוּ בִּלְעָם תָּאִיב הֲוָה יַתִּיר מִבָּלָק. וְהַהִיא יְדִיעָא דְּאִיהוּ הֲוָה יָדַע, בְּלֵילְיָא הֲוָה יָדַע, בְּגִין דְּאִינּוּן כִּתְרִין תַּתָּאִין וַחֲמָרֵי, לָא שְׁכִיחוּ אֶלָּא בְּמִשְׁמָרָה רִאשׁוֹנָה דְּלֵילְיָא, וְע"ד הֲוָה לֵיהּ אֲתָנָא, דְּהַאי גִּיסָא, לְאִתְחַבְּרָא חֲמָרֵי בַּהֲדָהּ בְּרֵישָׁא דְּלֵילְיָא.

399. Bilaam was even more loathsome than Balak. He learned only at night the knowledge that he understood. These lower Sfirot and the asses OF THE KLIPOT do not prevail except at the first watch of the night. AND ON THE FIRST WATCH, THE DONKEY BRAYS. Therefore, he possessed the ass of that side, so the donkeys could join with her in the beginning of the night.

41. "And Elohim came to Bilaam," the appointed minister

We are told that the Elohim that came to Bilaam and to Laban was their appointed minister. Bilaam used the power of his ass to remove himself from the power of God and operate under his own authority. Rabbi Yitzchak relates what Rabbi Yehuda told him about the ten lower Sfirot of the right and the ten of the left. We learn from Rabbi Yosi that Joseph studied the wisdom of the lower Sfirot of the Other Side while he was in Egypt. Rabbi Shimon tells the others that in the future God will tie up the ass that is Yisrael's accuser so that he can no longer harm them. We hear about the Sfirot that pertain to divination and the Sfirot that pertain to enchantment; the ox comes from the aspect of enchantment and the donkey comes from the angle of divination. This is why Bilaam used the ass in his witchcraft to remove himself from God's power. We hear about the angel of compassion that stood in Bilaam's way when he tried to leave God's jurisdiction, and how the angel confounded Bilaam's wisdom and deflected him from his path of witchcraft.

400. וְאִי תֵּימָא, הָא כְּתִיב וַיָּבֹא אֱלֹהִים אֶל בִּלְעָם לַיְלָה. הָכִי הוּא וַדַּאי, וְאוֹקִימְנָא הַהוּא מְמָנָא דְּמִמְנָא עָלֵיהוּ, וְהוּא הֲוָה אָתֵי לְקָבְלֵיהּ. כְּגַוְונָא דָּא וַיָּבֹא אֱלֹהִים אֶל לָבָן הָאֲרַמִּי וְגוֹ'. וְכֻלָּא חַד מִלָּה. בְּגִין דָּא אִיהוּ אָמַר לְרַבְרְבֵי בָּלָק לִינוּ פֹה הַלַּיְלָה.

400. You may wonder why we find written: "And Elohim came to Bilaam at night" (Bemidbar 22:9). That is certainly how it is and we already explained that this is the minister that was appointed over them. And he approached him. Similarly, "Elohim came to Laban the Aramaean..." (Beresheet 31:24) and it is all the same meaning. IT REFERS TO THEIR APPOINTED MINISTER, BECAUSE ELOHIM IS A COMMON NAMESAKE USED EVEN FOR PEOPLE. Therefore, he said to Balak, "Lodge here this night" (Bemidbar 22:8).

401. כֵּיוָן דַּהֲוָה אָתֵי הַהוּא מְמָנָא, בִּלְעָם הֲוָה אָתֵי לְגַבֵּי אֲתָנֵיהּ, וַעֲבַד עוֹבָדָיהּ, וְאָמַר מִלֵּי, וּכְדֵין אֲתָנָא אוֹדְעָא לֵיהּ. וְאִיהוּ אַחֲזֵי עוֹבָדָא לְמִשְׁרֵי עֲלוֹי הַהוּא רוּחָא. וּמַאי אַחֲזֵי. הוּא הֲוָה יָדַע דַּחֲמָרֵי שָׁטָאן וְשָׁרָאן בְּקַדְמֵיתָא דְּלֵילְיָא, כְּדֵין אַחֲזֵי עוֹבָדָא, וְקָאֵים לַאֲתָנֵיהּ בַּאֲתָר מְתַתְּקָן, וְעָבֵד עוֹבָדוֹי וְסִדַּר מִלּוֹי. וּכְדֵין הֲוָה אָתֵי מַאן דְּאָתֵי, וְאוֹדַע לֵיהּ עַל יְדָא דְּהַהִיא אָתוֹן.

401. When that appointed minister used to arrive, Bilaam came in to his ass and performed his deeds, and spoke his spells. Then the ass would inform him. He also showed acts, in order that this spirit should dwell on him. What did he show? He knew that donkeys wander around and prevail at the beginning of the night. He then showed that accomplishment and placed his ass at a prepared spot LINED UP AGAINST THE DONKEYS, and accomplished his work. He set the order of his speeches, and he used the ass to tell whoever came in WHATEVER WAS NECESSARY.

402. כֵּיוָן דְּלֵילְיָא חַד אָ״ל לֹא תֵלֵךְ עִמָּהֶם, מ״ט תָּב תְּנַיְינוּת לְהַאי. אֶלָּא אינוּן בִּרְשׁוּתָא דְּלֵעֵילָא קַיְימֵי, וְהָא תְּנִינָן, בַּדֶּרֶךְ שֶׁאָדָם רוֹצֶה לָלֶכֶת בָּהּ מוֹלִיכִין וְכוּ׳. בְּקַדְמֵיתָא כְּתִיב, לֹא תֵלֵךְ עִמָּהֶם. כֵּיוָן דְּחָמָא קוּדְשָׁא בְּרִיךְ הוּא, דִּרְעוּתָא הוּא לְמֵיהַךְ. אָ״ל קוּם לֵךְ אִתָּם וְאַךְ אֶת הַדָּבָר וְגוֹ׳. מָה עֲבַד בִּלְעָם כָּל הַהוּא לֵילְיָא הֲוָה מְהַרְהֵר וְאָמַר וּמָה אָן הוּא יְקָרָא דִּילִי, אִי בְּקִטּוּרָא אַחֲרָא אִתְקְטַרְנָא. אַשְׁגַּח כָּל הַהוּא לֵילְיָא בְּחַרְשׁוֹי, וְלָא אַשְׁכַּח סִטְרָא, דִּיהֵא הוּא בִּרְשׁוּתֵיהּ, אֶלָּא מִסִּטְרָא דַּאֲתָנֵיהּ.

402. HE INQUIRES: Since one night he already told him, "You shall not go with them" (Ibid. 12), what is the reason that he returned the second time? HE RESPONDS: It is only that they were under jurisdiction of the high authority and we were taught, 'in the path man wishes to follow he is led.' At first, it is written: "You shall not go with them." However, as soon as the Holy One, blessed be He, realized that he wanted to follow, He told him "Rise up, and go with them; but only that word..." (Bemidbar 22:20). What did Bilaam do? All that night he was contemplating and thinking, saying, Where then is my honor if I am tied, THAT IS, IN THE AUTHORITY OF THE ABOVE? He studied his witchcraft all night but could not find an angle that would place him under his own authority, except from the angle of his ass, MEANING THAT WITH THE POWER OF HIS ASS, HE WOULD BE DISCONNECTED FROM THE AUTHORITY ABOVE AND COME INTO HIS OWN AUTHORITY.

403. וְהַיְינוּ דא״ר יִצְחָק אָמַר ר׳ יְהוּדָה, בְּאִלֵּין כִּתְרִין תַּתָּאִין אִית יְמִינָא וְאִית שְׂמָאלָא. מִסִּטְרָא דִּימִינָא חֲמָרֵי, כְּמָה דְּאוֹקִימְנָא. וּמִסִּטְרָא דִּשְׂמָאלֵי אֲתָנֵי וְתָאנָא, עֲשָׂרָה אינוּן לִימִינָא, וַעֲשָׂרָה לִשְׂמָאלָא. וְדָא הוּא דא״ר יוֹסֵי, יוֹסֵף כַּד אִתְפְּרַשׁ מֵאֲבוֹי, יָדַע בְּחָכְמְתָא דִּלְעֵילָא, בְּרָזָא דִּכְתְרִין קַדִּישִׁין עִלָּאִין. כֵּיוָן דְּהֲוָה בְּמִצְרַיִם, אוֹלִיף בְּהַהִיא חָכְמְתָא דִּלְהוֹן, בְּאינוּן כִּתְרִין תַּתָּאִין, הֵיךְ אֲחִידָן אינוּן דִּימִינָא, וְאינוּן דִּשְׂמָאלָא. עֲשָׂרָה דִּימִינָא וַעֲשָׂרָה דִּשְׂמָאלָא חֲמָרֵי וַאֲתָנֵי. וּבְגִין כַּךְ רָמַז לַאֲבוֹי מִמָּה דְּאוֹלִיף תַּמָּן, דִּכְתִיב וּלְאָבִיו שָׁלַח כְּזֹאת עֲשָׂרָה חֲמוֹרִים וְגוֹ׳.

403. That is what Rabbi Yitzchak said in the name of Rabbi Yehuda regarding these lower Sfirot: there is right and there is left. From the right angle are the donkeys, WHICH ARE MALES, as we explained, and from the left angle are the asses THAT ARE THE FEMALES. We have learned that there are ten to the right and ten to the left. THAT IS IN ACCORD WITH THE TEN SFIROT OF SANCTITY, as "THE ELOHIM HAS MADE THE ONE AS WELL AS THE OTHER" (KOHELET 7:14). That is what Rabbi Yosi said: When Joseph left his father, he was knowledgeable in the higher wisdom in the secret meaning of the sanctified supernal Sfirot. When he reached Egypt and stayed there, he studied also the wisdom of the lower Sfirot OF THE OTHER SIDE, how these of the right and these of the left are linked. That is the ten of the right and the ten of the left, the male and female asses. That is why he told his father what he had learned there, as is written: "And to his father he sent after this manner; ten asses..." (Beresheet 45:23).

404. א״ר יוֹסֵי, אינוּן דִּימִינָא כְּלִילָן כֻּלְּהוּ בְּחַד, דְּאִקְרֵי חֲמוֹ״ר. וְהַאי הוּא הַהוּא חֲמוֹר, דִּכְתִיב לֹא תַחֲרוֹשׁ בְּשׁוֹר וּבַחֲמוֹ״ר יַחְדָּיו. וְהַאי הוּא חֲמוֹר, דְּזַמִּין מַלְכָּא מְשִׁיחָא לְמִשְׁלַט עָלֵיהּ, כְּמָה דְּאוֹקִימְנָא. וְאינוּן דִּשְׂמָאלָא, כְּלִילָן כֻּלְּהוּ בְּחַד דְּאִקְרֵי אָתוֹן, דְּהָא מִסִּטְרָהָא נָפִיק עִירָה, קִטְרוּגָא דְּדַרְדְּקֵי, כְּמָה דְּאוֹקִימְנָא. וְהַיְינוּ דִּכְתִיב, עָנִי וְרוֹכֵב עַל חֲמוֹר וְעַל עַיִר בֶּן אֲתוֹנוֹת, אֲתָנַת חָסֵר, עַשָּׂרָה דִּכְלִילָן כְּחַד.

404. Rabbi Yosi said, These TEN of the right are all comprised in that one that is called 'donkey'. That is the same donkey of which is written: "You shall not plow with an ox and an ass together" (Devarim 22:10). That is the same donkey which King Messiah is destined to dominate, as was set in explanation, IN THE MEANING OF WHAT IS WRITTEN: "HUMBLE, AND RIDING UPON AN ASS" (ZECHARYAH 9:9). These TEN of the left are all comprised in the one that is called 'the female ass', because from her end emanates Iryah that causes harm to the children, THAT IS, COLT (HEB. IR), THE FOAL OF AN ASS, as we studied. This is what is written: "Humble, and riding upon an ass, and upon a colt, the foal of an ass (Heb. atonot)." It says "atonot," lacking THE VAV OF PLURAL INDICATION, because the ten are all included in one ASS, AS MENTIONED ABOVE.

405. וְדָא הוּא דאר״ש, מַאי דִּכְתִיב אֹסְרִי לַגֶּפֶן עִירָה. אֹסְרִי לַגֶּפֶן, זַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְקַשְׁרָא בְּגִינֵיהוֹן דְּיִשְׂרָאֵל דְּאִקְרוּן גֶּפֶן. עִירָה. דְּאִיהוּ קַטֵּיגוֹרָא דִּילְהוֹן, וּבְגִין דְּאִקְרוּן שׂוֹרֵק, דִּכְתִיב וְאָנֹכִי נְטַעְתִּיךָ שׂוֹרֵק. בְּנִי אֲתֹנוֹ, הַהוּא דְּנָפִיק מִסִּטְרָא דְּהַאי אָתוֹן.

405. Rabbi Shimon said that it is written: "Binding his foal to the vine" (Beresheet 49:11). "Binding...to the vine," MEANING for the sake of the children of Yisrael, who are called 'grapevine', AS IT IS WRITTEN: "YOU HAVE BROUGHT A VINE OUT OF EGYPT" (TEHILIM 80:9). The Holy One, blessed be He, is destined to tie up this Ira, who is the accuser that harms them, since YISRAEL are called "noble vine," as it is written: "And I had planted you a noble vine" (Yirmeyah 2:21). IT IS WRITTEN: "His ass's colt TO THE CHOICE VINE" (Beresheet 49:11), meaning the one who is an outcome of that ass's side. HE WILL BIND HER AND SUBDUE HER.

406. וְהָנֵי י׳ מִימִינָא, וְי׳ מִשְׂמָאלָא, וְאִתְכְּלִילָן בְּהָנֵי תְּרֵי, כֹּלָּא אִינּוּן מִשְׁתַּכְחֵי בְּקֶסֶ״ם. וְאִית עֲשָׂרָה אַחֲרָנִין דִּימִינָא וְעֲשָׂרָה דִּשְׂמָאלָא, דְּמִשְׁתַּכְחֵי בְּנַחַ״שׁ. וע״ד כְּתִיב, כִּי לֹא נַחַשׁ בְּיַעֲקֹב וְלֹא קֶסֶם בְּיִשְׂרָאֵל. מ״ט, בְּגִין כִּי יְיָ׳ אֱלֹהָיו עִמּוֹ. מִסִּטְרָא דְּנָחָ״שׁ, נָפַק שׁוֹ״ר, מִסִּטְרָא דְּקֶסֶ״ם, נָפַק חֲמוֹ״ר. וְדָא הוּא שׁוֹר וַחֲמוֹר, וְע״ד בִּלְעָם, כְּיוָן דְּיָדַע דְּאִתְקְשַׁר בִּרְשׁוּתָא אַחֲרָא, וְא״ל אַךְ אֶת הַדָּבָר וְגוֹ׳, אַבְאִישׁ לֵיהּ, וְאָמַר, וּמַה אָן הִיא יְקָרָא דִּילִי. מִיָּד אִסְתָּכַל בְּחַרְשׁוֹי, וְלָא אַשְׁכַּח דִּיהֵא בִּרְשׁוּתֵיהּ, אֶלָּא הַאי אָתוֹן.

407. מִיַּד וַיָּקָם בִּלְעָם בַּבֹּקֶר וַיַּחֲבֹשׁ אֶת אֲתֹנוֹ לְמֶעְבַּד רְעוּתֵיהּ בָּהּ, וּרְעוּתָא דְּבָלָק. וְעַל דָּא וַיִּחַר אַף אֱלֹהִים כִּי הוֹלֵךְ הוּא. הוּא דַּיְיקָא, דְּאַפִּיק גַּרְמֵיהּ מֵרְשׁוּתֵיהּ, מִמַּה דְּאָמַר לֵיהּ וְאַךְ אֶת הַדָּבָר וְגוֹ׳. ת״ח דְּהָכִי הוּא, דְּהָא בְּקַדְמֵיתָא יָהַב לֵיהּ רְשׁוּתָא, וְאָמַר קוּם לֵךְ אִתָּם, הַשְׁתָּא דְּהַוָּה אָזִיל, אֲמַאי וַיִּחַר אַף אֱלֹהִים. אֶלָּא בְּגִין דְּהוֹלֵךְ הוּא, הוּא בִּרְשׁוּתֵיהּ דִּילֵיהּ, לְנָפְקָא מֵהַהוּא דְּאָמַר לֵיהּ וְאַךְ אֶת הַדָּבָר.

408. אָמַר לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, רָשָׁע, אַתְּ מְתַקֵּן וּמְזָרֵז זַיְינָךְ לְנָפְקָא מִן רְשׁוּתִי, חַיֶּיךָ אֲנָתְּ וַאֲתָנָךְ בִּרְשׁוּתִי תֶּהֱוֹוּן. מִיַּד וַיִּתְיַצֵּב מַלְאַךְ יְיָ׳. מַאי וַיִּתְיַצֵּב. א״ר אַבָּא, נָפַק וְקָאֵים בְּאוּמְנוּתָא אַחֲרָא, מֵאוּמָנוּתָא דִּילֵיהּ, דְּהַאי מַלְאָכָא דְּרַחֲמֵי הֲוָה. וְהַיְינוּ דְּאָמַר ר׳ שִׁמְעוֹן, חַיָּיבֵיָּא מְהַפְּכֵי רַחֲמֵי לְדִינָא. לְשָׂטָן לוֹ, דְּהָא לָא אוּמָנוּתָא דִּילֵיהּ הֲוָה.

409. אָמַר רִבִּי אֶלְעָזָר, לָא שָׁנֵי מַלְאָכָא, וְלָא נָפַק מֵאוּמָנוּתָא דִּילֵיהּ, אֶלָּא בְּגִין דְּהַוָּה הַאי מַלְאָכָא מִסִּטְרָא דְּרַחֲמֵי, וְקָאֵים לְקֳבְלֵיהּ, סְתִיר חָכְמְתָא דִּילֵיהּ, וְקַלְקֵל רְעוּתֵיהּ. הה״ד לְשָׂטָן לוֹ. לוֹ הֲוָה שָׂטָן, וְאִשְׁתְּכַח שָׂטָן, אֲבָל לְאַחֲרָא לָא הֲוָה שָׂטָן.

406. The ten of the right and ten of the left that are included in these two, WHICH ARE THE MALE AND FEMALE ASS, AS MENTIONED EARLIER, all pertain to divination. There are ten others of the right and ten of the left that pertain to enchantment. Therefore, it is written: "Surely there is no enchantment in Jacob, nor is there any divination in Yisrael" (Bemidbar 23:23). What is the reason? Because "Hashem Elohim is with him" (Ibid. 21), from the aspect of enchantment comes the ox. From the angle of divination comes the donkey. That is the meaning of "ox and an ass." Therefore, because Bilaam knew that he was bound to the other authority THAT IS HIGHER, it said to him: "But only that word..." He found this bad, saying to himself, Where is my honor? Immediately, he examined his witchcraft and could not come up with ANYTHING that would REINTRODUCE HIM to his authority, except this ass.

407. Instantly, "Bilaam rose up in the morning, and saddled his ass" (Bemidbar 22:21) to do his desire with her and the desire of Balak. Therefore, "Elohim's anger burned because he went" (Ibid. 22), "he" precisely, because he has removed himself from His authority, WITH THE HELP OF HIS ASS, AS MENTIONED EARLIER from what he was told: "but only that word WHICH I SHALL SAY TO YOU, SHALL YOU DO" (Ibid. 20). Come and see that this is how it was: because he was granted permission at first and was told to "stand up and go with them," now that he was going, why did "Elohim's anger burned"? It is because "he" in his own authority was going to exclude himself from the One who said to him, "But only that word..."

408. The Holy One, blessed be He, said to him, 'Wicked one, you are hurrying and preparing your gear and hastening to leave My authority. I promise on your life, that you and your ass will remain in My control.' Soon, "the angel of Hashem stood" (SHEMOT 3:2). What is the meaning of: "stood"? Rabbi Aba said, He deviated from his usual skill and adopted another skill, because he was an angel of Mercy AND NOT OF JUDGMENT, AS BILAAM. That is what Rabbi Shimon meant when he said, 'The wicked transform Mercy into Judgment.' Therefore, it is written: "as an adversary" (Bemidbar 22:22), BUT NOT FOR ANOTHER, because that was not his wont, SINCE HE WAS OF THE ATTRIBUTE OF COMPASSION.

409. Rabbi Elazar says, The angel did not act differently and did not leave his usual practice. It is only that the angel was from the merciful side and stood against him. He was interfering with his wisdom and disturbing his wishes. That is the meaning of, "as an adversary." To him, he was an adversary and presented himself as an adversary, but to someone else he was not considered an adversary.

410. תָּאנָא, אר"ש, כַּמָּה חַכִּים הֲוָה בִּלְעָם בְּחַרְשׁוֹי, עַל כָּל בְּנֵי עָלְמָא, דְּהָא בְּשַׁעֲתָא דְּאַשְׁגַּח, לְאַשְׁכְּחָא עִיטָא לְנָפְקָא מֵרְשׁוּתֵיהּ דְקוּדְשָׁא בְּרִיךְ הוּא, מֵהַהִיא מִלָּה דִּכְתִיב, וְאַךְ אֶת הַדָּבָר וְגוֹ'. אִסְתְּכַּל בְּחַרְשׁוֹי, וְלָא אַשְׁכַּח בַּר הַהִיא אָתוֹן, מַה כְּתִיב, וַיַּחֲבוֹשׁ אֶת אֲתוֹנוֹ, אַטְעִין לָהּ בְּכָל חַרְשִׁין, וּבְכָל קְסָמִין דְּהֲוָה יָדַע, וְאָעִיל בָּהּ, וְאַכְלִיל לָהּ מִכֻּלְּהוּ, בְּגִין לְמֵילַט לְהוּ לְיִשְׂרָאֵל. מִיָּד וַיִּחַר אַף אֱלֹהִים כִּי הוֹלֵךְ הוּא. הוּא דַּיְיקָא כְּמָה דְּאִתְּמַר. מָה עֲבַד קוּדְשָׁא בְּרִיךְ הוּא, אַקְדִּים לְמַלְאָכָא דְּרַחֲמֵי. לְקַיְּימָא לְקֳבְלֵיהּ, וְיַסְתִּיר חַרְשׁוֹי וְקִסְמוֹי.

411. ות"ח, דְּעַד הַשְׁתָּא לָא כְּתִיב יְיָ' וְלָא אִתְחֲזֵי בְּקִסְמוֹי וְחַרְשׁוֹי. וְהָא אוּקְמוּהָ. וְהַשְׁתָּא כֵּיוָן דְּאַתְקִין אֲתָנֵיהּ, וְזֵרְזָה בְּתִקּוּנֵי חַרְשׁוֹי, בְּסִטְרָא דְּדִינָא לְמֵילַט לְיִשְׂרָאֵל, אַקְדִּים קוּדְשָׁא בְּרִיךְ הוּא לְמַלְאָכָא דְּרַחֲמֵי לְקֳבְלֵיהּ, וּבִשְׁמָא דְּרַחֲמֵי, בְּגִין לְסַתּוֹר חָכְמְתָא דִּילֵיהּ, וּלְאַסְטָאָה לַאֲתָנֵיהּ מֵהַהוּא אָרְחָא, כְּמָה דִּכְתִיב, וַתֵּט הָאָתוֹן מִן הַדֶּרֶךְ. מִן הַדֶּרֶךְ דַּיְיקָא. וְעַל דָּא לָא כְּתִיב וַיִּתְיַצֵּב מַלְאַךְ הָאֱלֹהִים, וַיַּעֲמוֹד מַלְאַךְ הָאֱלֹהִים, אֶלָּא מַלְאַךְ יְיָ' דְּרַחֲמֵי.

412. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, רָשָׁע, אַתְּ אַטְעָנַת לַאֲתָנָךְ בְּחַרְשָׁךְ, בְּכַמָּה סִטְרֵי דְּדִינֵי לְקֳבֵל בָּנַי. אֲנָא אַעְבַּר טְעוּנָךְ, וְיַהְפֵּךְ מֵאָרְחָא דָּא, מִיָּד אַקְדִּים מַלְאָכָא דְּרַחֲמֵי לְשָׁטָן לוֹ. לוֹ דַּיְיקָא. כְּמָה דְּאִתְּמַר.

412. The Holy One, blessed be He, said, 'Wicked one, you have loaded your ass with your witchcrafts, with several aspects of judgments against My children. I will remove your load and remove you from this direction.' Quickly, He advanced the angel of compassion as an adversary to him, precisely as we studied AND NOT TO ANYONE ELSE, AS MENTIONED EARLIER.

410. We studied that Rabbi Shimon said, How much wiser Bilaam was with his witchcraft in relation to the rest of the people in the world. At the time that he was looking for some possible idea to enable him to escape the jurisdiction of the Holy One, blessed be He, specifically it is written: "But only the word." He then took stock of his art in witchcraft and could not find anything besides this ass THROUGH WHICH HE COULD BE HELPED TO ESCAPE THE AUTHORITY OF THE HOLY ONE, BLESSED BE HE. It is written: "And saddled his ass." He loaded his ass with all types of magic and sorcery with which he was familiar, put it on her and made her part of all of them in order to curse Yisrael. Instantly, "Elohim's anger burned because he went." "He" is specific, as we were taught THAT "HE" INDICATES THAT HE LEFT HIS JURISDICTION, AS MENTIONED EARLIER. What did the Holy One, blessed be He, do? He put before him an angel of compassion that would stall and oppose him, and dismantle his witchcraft and sorcery.

411. Come and see: Until now, it is not written Yud Hei Vav Hei, because it is not apparent in his witchcraft and sorcery, as we have already explained. As soon as he had prepared his ass and readied her with appropriate witchcraft, with the aspect of judgment to curse Yisrael, the Holy One, blessed be He, prepared the angel of mercy to oppose him prior to that, and with the name of compassion to confound his wisdom and to divert his ass from that direction, as is written: "And the ass turned aside out of the way" (Bemidbar 22:23). "Out of the way" is precise, MEANING FROM HIS PATH OF WITCHCRAFT. That is why it does not say, 'The angel of Elohim', but rather "the angel of Hashem," Yud Hei Vav Hei that is indicative of mercy.

412. The Holy One, blessed be He, said, 'Wicked one, you have loaded your ass with your witchcrafts, with several aspects of judgments against My children. I will remove your load and remove you from this direction.' Quickly, He advanced the angel of compassion as an adversary to him, precisely as we studied AND NOT TO ANYONE ELSE, AS MENTIONED EARLIER.

42. "And the ass saw the angel of Hashem"

When Rabbi Yitzchak wonders why the ass was able to see the angel and yet the supposedly wise Bilaam was not, Rabbi Yosi says the wicked should not gaze at a holy sight. They talk about Bilaam falling down before he saw his visions, and having his eyes open at the time, but as they do not know the correct interpretation of this they go to see Rabbi Shimon.

413. וַתֵּרֶא הָאָתוֹן אֶת מַלְאַךְ יְיָ' וְגוֹ'. אָמַר רִבִּי יִצְחָק, וְכִי אֲמַאי חָמָאת הִיא, וּבִלְעָם דְּהֲוָה חַכִּים כָּל כַּךְ לָא חָמָא. אָמַר רִבִּי יוֹסֵי, ח"ו דְּהַהוּא רָשָׁע יִסְתַּכֵּל בְּחֵיזוּ קַדִּישָׁא. אָמַר לֵיהּ, אִי הָכִי, הָא כְּתִיב נוֹפֵל וּגְלוּי עֵינָיִם. אָמַר לֵיהּ לָא שְׁמַעְנָא בְּהָא מִידִי וְלָא אֵימָא. א"ל אֲנָא שְׁמַעְנָא, דְּכַד הֲוָה אִצְטְרִיךְ לְאִסְתַּכְּלָא, הֲוָה נָפִיל וְחָמֵי. וְהַשְׁתָּא לָא אִצְטְרִיךְ לְאִסְתַּכְּלָא.

413. "And the ass saw the angel of Hashem..." (Bemidbar 22:25). Rabbi Yitzchak said, How come THE ASS saw and Bilaam, who was so wise, did not see? Rabbi Yosi said, Heaven forbid that the wicked should gaze at a holy sight. HE SHOULD BE ABLE TO PERCEIVE AN ANGEL OF HASHEM. He said to him, If so, why is it written: "Falling down, but having his eyes open" (Bemidbar 24:4)? He said to him, I have not heard anything about this, and I do not wish to say on my own. He said, I heard that when he needed to see, he fell, and then saw. BY THE ANGEL, he was not required to look AND THAT IS WHY HE DIDN'T SEE.

414. אָמַר לֵיהּ, אִי הָכִי, בְּדַרְגָּא עִלָּאָה יַתִּיר הֲוָה עַל כָּל נְבִיאֵי מְהֵימְנוּתָא, דְּאִיהוּ גְּלוּי עֵינַיִם, חָמֵי וְאִסְתָּכַל בִּיקָרָא דְקוּדְשָׁא בְּרִיךְ הוּא. וְהָא ר׳ שִׁמְעוֹן אָמַר, בִּלְעָם בְּחַרְשׁוּי, הֲוָה יָדַע בְּאִינּוּן כִּתְרִין תַּתָּאִין דִּלְתַתָּא, כְּמָה דִּכְתִיב וְאֶת בִּלְעָם בֶּן בְּעוֹר הַקּוֹסֵם, קוֹסֵם קַרְיֵיהּ קְרָא, דְּטִנּוּפָא דְּטִנּוּפֵי, הֵיךְ יִסְתָּכַל בִּיקָרָא דְּמָארֵיהּ. וְעוֹד, הָא אָמַר רִבִּי שִׁמְעוֹן, בְּחֵיזוּ חַד דְּחָזָא לְפוּם שַׁעֲתָא, דִּכְתִיב וַיְגַל יְיָ׳ אֶת עֵינֵי בִלְעָם, אִתְעַקִּימוּ עֵינוֹי, וְאַתְּ אַמְרַת דְּהֲוָה חָמֵי בְּגִלּוּי דְּעַיְינִין, וְאִסְתָּכַל בִּיקָרָא דְקוּדְשָׁא בְּרִיךְ הוּא.

414. He said to him, If so, then BILAAM was in a higher level than all the other faithful prophets, because he was "having his eyes open," seeing and observing the glory of the Holy One, blessed be He. Didn't Rabbi Shimon say that Bilaam with his witchcraft understood the lower Sfirot below, as it is written: "Bilaam also, of the son of Beor, the soothsayer" (Yehoshua 13:22). The scripture calls him "soothsayer"; that is, soiled filth, and how could he gaze at the glory of his Master? Furthermore, didn't Rabbi Shimon say that he beheld temporarily, as is written: "Then Hashem opened the eyes of Bilaam." His eyes became bent (changed) and you say that he had to see with his eyes open, observing the glory of the Holy One, blessed be He.

415. אָ״ל, אֲנָא אַהֲדַרְנָא לְקֻבְלָךְ. דִּידִי וְדִידָךְ בָּעֵי צָחוּתָא. וַדַּאי רָזֵי אוֹרַיְיתָא עִלָּאִין, וְלָא יַכְלִין בְּנֵי עָלְמָא לְמֵיקַם עָלַיְיהוּ. בְּגִין כַּךְ אָסִיר לְאַקְדְּמָא בְּמִלָּה דְּאוֹרַיְיתָא, עַד דְּיִשְׁמַע מִלָּה וְיֵדַע לָהּ עַל בּוּרְיֵיהּ. אָתוּ לְקַמֵּיהּ דר״ש אָמְרוּ מִלָּה קַמֵּיהּ.

415. He said to him, I take back what I said against you. My words and yours need to be polished AND CLARIFIED. The secrets of the Torah are definitely lofty and people of the world have no clear understanding of them. It is therefore not permissible to proceed to expound on a topic in Torah before hearing and understanding the matter properly and clearly. They came to Rabbi Shimon and discussed the matter with him.

43. Aza and Azael, "falling down, but having his eyes open"

Rabbi Shimon explains to the rabbis that when God wished to create man many of the angels told Him that man would sin, and others asked him, 'What is man, that you are mindful of him?' God said that He wished to create man, and that man would be in their own image and would have wisdom higher than the angels. When Adam sinned, Aza and Azel complained to God about it, so He dropped them from heaven and reduced their holiness. Angels are capable of enduring only through the higher light that sustains them, and when their level was dropped the glow of their light was reduced. Rabbi Shimon talks about the manna that fell to feed the children of Yisrael in the wilderness, and says that it was from the dew that filtered down; when it encountered the air of this world its glow was reduced and it solidified. He goes on to say that when God saw how Aza and Azael were misleading the world He buried them in the dark mountains, from where they still teach people witchcraft and divinations; Laban and Bilaam learned from them. When Torah says that Bilaam heard "the words of El" this meant the words that Aza and Azael related of God's words that they had learned when still in heaven. Rabbi Shimon tells us that "falling down" refers to Aza and "having his eyes open" refers to Azael. He concludes by saying that the Shechinah dwells only in a holy place that is deserving of it.

416. פָּתַח וְאָמַר, מָה אֱנוֹשׁ כִּי תִזְכְּרֶנּוּ וְגוֹ׳, הַאי קְרָא אוּקְמוּהָ, דִּמְמָנָן דְּעִלְּמָא אֲמְרוּהָ, בְּשַׁעֲתָא דְּסָלִיק בִּרְעוּתֵיהּ דְקוּדְשָׁא בְּרִיךְ הוּא לְמִבְרֵי אֱנָשָׁא. קְרָא לְכִתּוֹת כִּתּוֹת דְּמַלְאֲכֵי עִלָּאָה, וְאוֹתִיב לוֹן קַמֵּיהּ. אָמַר לוֹן, בְּעֵינָא לְמִבְרֵי אָדָם. אָמְרוּ קַמֵּיהּ, וְאָדָם בִּיקָר בַּל יָלִין וְגוֹ׳. אוֹשִׁיט קוּדְשָׁא בְּרִיךְ הוּא אֶצְבְּעָא דִּילֵיהּ, וְאוֹקִיד לוֹן. אוֹתִיב כִּתּוֹת אַחֲרָנִין קַמֵּיהּ, אָמַר לוֹן בְּעֵינָא לְמִבְרֵי אָדָם. אָמְרוּ קַמֵּיהּ, מָה אֱנוֹשׁ כִּי תִזְכְּרֶנּוּ. מַה טִיבוּ דב״נ דָּא. אָמַר לוֹן, ב״נ דִּיהֵא בְּצַלְמָא דִּידָן, דִּיהֵא חָכְמְתָא דִּילֵיהּ, עִלָּאָה מֵחָכְמָתְכוֹן.

416. He opened the discussion with the verse: "What is man, that You are mindful of him..." (Tehilim 8:5). It was explained that the appointed ministers said this at the time when it was the wish of The Holy One, blessed be He, to create the human being. THEN He called many classes of the serving angels and sat them in His presence. He told them, 'I wish to create Adam', and they said, "Nevertheless man abides not in honor..." (Tehilim 49:13). The Holy One, blessed be He, extended his finger and put them in fire. He had other classes sit in His presence. He said to them, 'I wish to create man'. They replied, What is man, that You are mindful of him? What are the functions of this man? He replied to them' I WISH TO CREATE ADAM, who will be in Our own image. And his wisdom will be above your wisdom'.

417. כֵּיוָן דְּבָרָא אָדָם, וְחָטָא, וְנָפַק בְּדִימוּס קַמֵּיהּ, אָתוּ עֻזָּ"א וַעֲזָ"אֵל, אָמְרוּ קַמֵּיהּ, פִּתְחוֹן פֶּה אִית לָן גַּבָּךְ, הָא ב"נ דְּעַבְדַּת חָטֵי קַמָּךְ. אָמַר לְהוּ, אִלְמָלֵי תֶּהֱוּוֹן שְׁכִיחֵי גַּבַּיְיהוּ וְכוּ'. מַה עֲבַד קוּדְשָׁא בְּרִיךְ הוּא. אָפִיל לוֹן מִדַּרְגָּא קַדִּישָׁא דִּלְהוֹן מִן שְׁמַיָּא.

417. As soon as Adam was created and sinned, and left His presence with his judgment sentence, Aza and Azael approached. They said to Him, We have a redress to complain about to You. Here is the man that You created and he sinned against You. He replied to them, 'If you would have been with them, you would have been worse than him.' What did the Holy One, blessed be He, do? He dropped them from heaven by reducing their level of holiness.

418. אָמַר ר"ש, הַשְׁתָּא אַהֲדַרְנָא לְתִיּוּבְתַּיְיכוּ. דְּבִלְעָם אָמַר נוֹפֵל וּגְלוּי עֵינָיִם, אִי נֵימָא דְּלָא הֲוָה הָכִי, וְשַׁבּוּחֵי קָא מְשַׁבַּח גַּרְמֵיהּ, הֵיךְ יִכְתּוֹב קוּדְשָׁא בְּרִיךְ הוּא מִלָּה כְּדִיבָא בְּאוֹרַיְיתָא. וְאִי מִלָּה דִּקְשׁוֹט הִיא, הֵיךְ יִשְׁתַּבַּח הַהוּא רָשָׁע בְּדַרְגָּא עִלָּאָה עַל כָּל נְבִיאֵי מְהֵימְנוּתָא. וְעוֹד, דְּהָא לָא שַׁרְיָא קְדוּשָׁה דִּלְעֵילָא, אֶלָּא בְּאַתְרֵיהּ דְּאִתְחֲזֵי לֵיהּ.

418. Rabbi Shimon said, Now I will return to your difficulty that you asked about, what Bilaam was saying, "falling down, but having his eyes open." If we say that this was not so, BUT RATHER he just gave praise to himself, how would the Holy One, blessed be He, write a lie in the Torah? If it was true, how could the wicked one be benefiting by praise of the highest level, above all the prophets of the Faith? In addition, doesn't the holiness of the above only dwell on a place that is appropriate for it, AND NOT ON THIS CONTAMINATION?

419. הַשְׁתָּא אַהֲדַרְנָא לְמִלָּה קַדְמָאָה. בָּתַר דְּאָפִיל לוֹן קוּדְשָׁא בְּרִיךְ הוּא, מֵאַתָּר קַדִּישָׁא דִּלְהוֹן. טָעוּ בָּתַר נְשֵׁי עָלְמָא, וְאַטְעוּ עָלְמָא. הָכָא אִית לְאִסְתַּכְּלָא, וְהָא כְּתִיב עוֹשֶׂה מַלְאָכָיו רוּחוֹת וְגוֹ'. וְהָא אִלֵּין מַלְאָכִין הֲווֹ, אֵיךְ יָכִילוּ לְאִתְקַיְּימָא בְּאַרְעָא. אֶלָּא ת"ח, כָּל אִינּוּן דִּלְעֵילָא, לָא קַיְּימִין, וְלָא יַכְלִין לְמֵיקָם, בַּר בְּנְהוֹרָא עִלָּאָה דְּנָהִיר לוֹן, וְקַיְּימִים לוֹן. וְאִי פְּסִיק מִנַּיְיהוּ הַהוּא נְהוֹרָא דִּלְעֵילָא, לָא יַכְלִין לְמֵיקָם. כָּל שֶׁכֵּן אִלֵּין דְּאָפִיל לוֹן קוּדְשָׁא בְּרִיךְ הוּא. וּפְסַק מִנַּיְיהוּ הַהוּא נְהוֹרָא דִּלְעֵילָא, דְּאִשְׁתְּנֵי זִיוָוּיְיהוּ. וְכַךְ נַחְתּוּ וְשָׁלִיט בְּהוּ אֲוִירָא דְּעָלְמָא, אִשְׁתְּנוּ בְּדַרְגָּא אַחֲרָא.

419. Now, I will return to the earlier matter. After the dropping OF AZA AND AZAEL from their holy level by the Holy One, blessed be He, they erred after the women of the world and misled the world. Here we need to study and observe, as we find written: "Who makes the winds His messengers..." (Tehilim 104:4). Here, these angels were messengers. How could they exist on the earth? HE REPLIES: Just come and see. All the angels above do not stay, and are capable of enduring only through the higher light that illuminates for them and sustains them. If that light of the above is cut off from them, they cannot exist. Most certainly, these ANGELS, which the Holy One, blessed be He, dropped lower, and from whom He removed that high light from above, would have their glow changed. CONSEQUENTLY, when they dropped lower and were under the dominance of the worldly air, they transformed to another level.

420. ת"ח, מַנָּא דְּהֲוָה נָחִית לְהוּ לְיִשְׂרָאֵל בְּמַדְבְּרָא, הַהוּא מַנָּא הֲוָה, מִטַּלָּא דִּלְעֵילָא, דְּהֲוָה נָחִית מֵעַתִּיקָא סְתִימָא דְּכָל סְתִימִין. וְכַד הֲוָה נָחִית, הֲוָה נְהוֹרֵיהּ נָהִיר בְּכֻלְּהוּ עָלְמִין, וּמִנֵּיהּ אִתְּזָן חֲקַל דְּתַפּוּחִין, וּמַלְאָכֵי עִלָּאֵי. וְכַד הֲוָה נָחִית לְתַתָּא, וְשָׁלִיט בֵּיהּ אֲוִירָא דְּעָלְמָא, אִגְלִיד, וְאִשְׁתְּנֵי זִיוֵיהּ, וְלָא הֲוָה זִיוֵיהּ אֶלָּא כְּמָה דִּכְתִיב וְהַמָּן כִּזְרַע גַּד הוּא וגו', וְלָא יַתִּיר. וְכָל שֶׁכֵּן מַלְאָכִין, כֵּיוָן דְּנַחְתּוּ וְשָׁלִיט בְּהוּ אֲוִירָא, אִשְׁתְּנוּ מֵהַהוּא דַּרְגָּא קַדְמָאָה דַּהֲווּ.

420. Come and see the manna that came down for Yisrael in the wilderness. That manna was from the dew above that filtered down from the most concealed Atik, THAT IS, KETER. When it came down, its light was illuminating in the whole universe and from it were sustained and fed the field of apples, THAT IS MALCHUT, and the higher angels. When the manna came lower down and the air of the world affected it, it gelled and its glow changed. It was not glowing any more, only as it says, "And the manna was like coriander seed ..." (Bemidbar 11:7). The atmosphere had even more of an effect on the angels THAT WERE DROPPED LOWER BY THE HOLY ONE, BLESSED BE HE, as soon as they descended. They were transformed from that earlier level in which they were.

421. מָה עֲבַד קוּדְשָׁא בְּרִיךְ הוּא. חָמָא דְּאִטְעָיָין עָלְמָא, קְשַׁר לוֹן בְּשַׁלְשְׁלָאֵי דְּסַרְזְלָא בְּטוּרָא דַּחֲשׁוֹכָא, בְּאָן אֲתַר יַתְבֵי. בְּעֲמִיקָא דְטוּרֵי. אוֹתִיב לֵיהּ לַעֲזָ"א, וּרְמֵי חֲשׁוֹכָא דְּאַנְפִּין. בְּגִין דְּהַהִיא שַׁעֲתָא דְּקְשַׁר לוֹן קוּדְשָׁא בְּרִיךְ הוּא, אִתְתָּקַף וְאַרְגִּיז כְּלַפֵּי מַעֲלָה, וְקוּדְשָׁא בְּרִיךְ הוּא אָפִיל לֵיהּ בְּעוּמְקָא עַד קְדָלֵיהּ, וְזָרִיק חֲשׁוֹכָא בְּאַנְפּוֹי. עֲזָאֵ"ל דְּלָא אִתְתָּקַף, אוֹתְבֵיהּ גַּבֵּיהּ, וְנָהִיר לֵיהּ חֲשׁוֹכָא.

422. וּבְנֵי עָלְמָא דְּיַדְעִין אַתְרֵיהוּ, אַתְיָין לְגַבֵּיהוּ, וְאוֹלְפִין לוֹן לִבְנֵי נָשָׁא חַרְשִׁין וּנְחָשִׁין וּקְסָמִין. וְאִינּוּן טוּרֵי חֲשׁוֹכָא, אִקְרוּן הַרְרֵי קֶדֶם. מ"ט. בְּגִין דַּחֲשׁוֹכָא אַקְדִּים לִנְהוֹרָא. ובג"כ, טוּרֵי חֲשׁוֹכָא, הַרְרֵי קֶדֶם אִקְרוּן. לָבָן וּבִלְעָם מִנַּיְיהוּ אוֹלְפֵי חַרְשִׁין. וְהַיְינוּ דְּאָמַר בִּלְעָם, מִן אֲרָם יַנְחֵנִי בָּלָק מֶלֶךְ מוֹאָב מֵהַרְרֵי קֶדֶם וְגוֹ'.

423. ת"ח, בִּלְעָם הֲוָה קָא מְשַׁבַּח גַּרְמֵיהּ מֵהַאי אֲתָר, וְאָמַר נְאֻם שׁוֹמֵעַ אִמְרֵי אֵל וְגוֹ'. בְּגִין דַּעֲזָ"א וְעַזָּאֵ"ל, אִמְרֵי לְאִינּוּן בְּנֵי עָלְמָא, מֵאִילֵּין מִלִּין עִלָּאִין, דַּהֲווֹ יַדְעֵי בְּקַדְמֵיתָא לְעֵילָא. וּמִשְׁתְּעֵי מֵעָלְמָא קַדִּישָׁא דַּהֲווֹ בֵּיהּ, הה"ד שׁוֹמֵעַ אִמְרֵי אֵל. שׁוֹמֵעַ קוֹל אֵל, לָא כְּתִיב, אֶלָּא אִמְרֵי אֵל, אִינּוּן אֲמִירָן דְּאַמְרֵי מִנֵּיהּ. מַאן דְּאָתֵי מִפִּרְקָא, וְשָׁאֲלִין לֵיהּ מֵאָן אַתְּ אָתֵי. אָמַר, מִלְּמִשְׁמַע מִלִּין דְּמַלְכָּא קַדִּישָׁא. כַּךְ נְאֻם שֹׁמֵעַ אִמְרֵי אֵל. וְיוֹדֵעַ דַּעַת עֶלְיוֹן, דְּהֲוָה יָדַע שַׁעֲתָא דְּתַלְיָא דִּינָא בְּעָלְמָא, וּמְכַוֵּין שַׁעֲתָא בְּחַרְשׁוֹי.

424. אֲשֶׁר מַחֲזֵה שַׁדַּי יֶחֱזֶה, מַאן מַחֲזֵה שַׁדַּי. אִלֵּין אִינּוּן נֹפֵל וּגְלוּי עֵינָיִם. וְאִלֵּין אִינּוּן עַזָ"א וְעַזָּאֵ"ל. נֹפֵל: דָּא עַזָ"א, דְּאָעְמִיק לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא בְּעוּמְקָא חֲשׁוֹכָא, וְיָתִיב בְּעוּמְקָא עַד קְדָלֵיהּ כִּדְקָאַמְרָן, וַחֲשׁוֹכָא אִזְדְּרַק בְּאַנְפּוֹי. וְעַל דָּא אִקְרֵי נוֹפֵל. נָפַל זִמְנָא חֲדָא מִן שְׁמַיָּא, וְנָפַל זִמְנָא אַחֲרָא, לְבָתַר, בְּעוּמְקָא דַּחֲשׁוֹכָא. עַזָּאֵ"ל: הוּא גְּלוּי עֵינַיִם, דְּהָא לָא אִזְדְּרַק חֲשׁוֹכָא עָלֵיהּ, דְּלָא אִתְתָּקַף, וְלָא אַרְגִּיז כְּהַהוּא דְּלְעֵילָא. וּבִלְעָם קָרֵי לוֹן מַחֲזֵה שַׁדַּי, דְּאִינּוּן נֹפֵל וּגְלוּי עֵינָיִם.

421. What did the Holy One, blessed be He, do? He saw that they, AZA AND AZAEL, were misleading the world. He bound them with chains of steel in the dark mountains. Where are they situated? In the valley of the mountains. He placed Aza there and threw the darkness in his face. When the Holy One, blessed be He, bound them, he provoked the anger towards the above. AS A RESULT, the Holy One, blessed be He, dropped him in the depth to his neck and threw darkness in his face. He placed Azael, who did not provoke the anger, next to Aza and illuminated the darkness for him.

422. The inhabitants of the world that know the location OF AZA AND AZAEL visit them. They teach people witchcraft, divinations by omens and signs and by charms. These dark mountains are referred to as the mountains of old. What is the reason? Because the darkness preceded the light. That is why the dark mountains are called "Mountains of old." Laban and Bilaam learned witchcraft from them and that is what Bilaam said, "Balak the king of Moab has brought me from Aram, out of the mountains of old" (Bemidbar 23:7).

423. Come and see that Bilaam used to praise himself from this location, and said, "The saying of him who hears the words of El..." (Bemidbar 24:16). Aza and Azael used to tell people about these higher matters of knowledge which they acquired earlier WHEN THEY WERE above IN HEAVEN. They used to reveal and relate information from the holy world where they were. That is what it says, "Who hears the words of El." It is not written: 'who hears the voice of El', but rather, "the words of El." These are the speeches and stories that AZA AND AZAEL used to relate of Him, FROM EL, SIMILAR TO someone who comes from listening to a discourse IN A SEMINAR. They ask him, Where did you come from? He says, From listening to the speeches of the Holy King. The same is the meaning of: "who hears the words of El" and "knows the knowledge of the most High" (Ibid.) that he knew the timing when judgment impends on the world and focuses on that time with his witchcraft.

424. "Who sees the vision of Shadai" (Ibid.). What is meant by "vision of Shadai"? These are "falling down" and "having his eyes open," which refer to Aza and Azael. "Falling down" is Aza. WHY WAS HE CALLED "FALLING"? That is because the Holy One, blessed be He, stuck him into the depths of darkness to his neck, as we mentioned, and darkness gets hurled into his face. That is why he is referred to by "falling down," because he fell from heaven and next he fell once more into the depths of darkness. Azael is "having his eyes open," because he was not covered with darkness, because he neither provoked nor angered like the one before, MEANING AZA. Bilaam referred to them by the words, "the vision of Shadai," which are "falling down" and "having his eyes open."

425. וּבְהַהוּא זְמָנָא, לָא אִשְׁתְּאַר בְּעָלְמָא, דְּיִשְׁתְּכַח גַּבַּיְיהוּ, בַּר אִיהוּ. וּבְכָל יוֹמָא, הֲוָה אַסְתִּים בְּאִינּוּן טוּרֵי עִמְּהוֹן. הה"ד, יַנְחֵנִי בָּלָק מֶלֶךְ מוֹאָב מֵהַרְרֵי קֶדֶם. מֵהַרְרֵי קֶדֶם וַדַּאי, וְלָא מֵאֶרֶץ בְּנֵי קֶדֶם.

425. During that period of time, there was nobody in the world who visited with them, AZA AND AZAEL, except for him, BILAAM, who would daily seal himself away with them in those mountains. That is why it says, "Balak the king of Moab has brought me from Aram, out of the mountains of old," specifically from "the mountains of old," WHICH ARE THE MOUNTAINS OF THE DARKNESS, AS MENTIONED, and not from the land of the people of the east (also: 'of old').

426. אר"ש, כַּמָּה זְמִנִּין אֲמַרְנָא מִלָּה דָּא, וְלָא מִסְתַּכְּלֵי חַבְרַיָּיא, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא לָא שַׁרְיָא שְׁכִינְתָּא, אֶלָּא בַּאֲתָר קַדִּישָׁא, בַּאֲתָר דְּאִתְחֲזֵי לְשַׁרְיָא עֲלוֹי. וְכֵן קוּדְשָׁא בְּרִיךְ הוּא מַכְרִיז וְאָמַר, לֹא יִמָּצֵא בְךָ מַעֲבִיר בְּנוֹ וְגוֹ'. וְהוּא אָתֵי לְאִתְעָרְבָא בַּהֲדַיְיהוּ. אֶלָּא זַכָּאָה חוּלָקֵיהוֹן דְּיִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא קַדִּישׁ לוֹן לְשַׁרְיָא בֵּינַיְיהוּ. וְהַיְינוּ דִּכְתִיב, כִּי יְיָ' אֱלֹהֶיךָ מִתְהַלֵּךְ בְּקֶרֶב מַחֲנֶיךָ וְגוֹ'. וּבְגִין דְּהוּא מִתְהַלֵּךְ בְּקֶרֶב מַחֲנֶיךָ, כְּתִיב וְהָיָה מַחֲנֶיךָ קָדוֹשׁ וְגוֹ'. וּכְתִיב וְהָיִיתֶם קְדוֹשִׁים וְגוֹ'. וּכְתִיב אַל תִּטַּמְּאוּ בְּכָל אֵלֶּה וְגוֹ'. וּכְתִיב וָאָקֵץ בָּם וְגוֹ'. דְּלָא יָכִילְנָא לְקָרְבָא גַּבַּיְיהוּ, וְשָׁרוּ לִי לְבַר. זַכָּאָה חוּלָקֵהוֹן דְּיִשְׂרָאֵל, וְזַכָּאָה חוּלָקֵהוֹן דִּנְבִיאֵי מְהֵימְנֵי קַדִּישֵׁי, דְּאִינּוּן קַדִּישִׁין, וְאִית לוֹן חוּלָקָא לְאִשְׁתַּמְּשָׁא בִּקְדוּשָׁה עִלָּאָה.

426. Rabbi Shimon said, How many times I have said this and the friends do not observe that the Holy One, blessed be He, allows his Shechinah to dwell only in a holy place, a place that is deserving for it. That is how the Holy One, blessed be He, proclaims and says, "There must not be found among you anyone that makes his son or his daughter to pass..." (Devarim 18:10). And he, BILAAM, comes to mix among them. Praised is the lot of Yisrael that the Holy One, blessed be He, sanctified them to dwell among them and it is written: "For Hashem, your Elohim walks in the midst of your camp..." (Devarim 23:15). Because He walks in the midst of your camp, it is also written: "Therefore shall your camp be holy" (Ibid.) and it is written: "And be holy ..." (Vayikra 20:7). It is also written: "Defile not yourselves in any of these things..." (Vayikra 18:24), and it is further written: "and therefore I abhorred them..." (Vayikra 20:23), because I can not come near to them and they cause me to dwell without. Praised is Yisrael's lot and praised is the holy faithful prophet's lot. They are sanctified and they have a part to benefit in the higher holiness.

44. "And the ass saw the angel of Hashem," part two

Rabbi Shimon says that the mission of the angel was intended both to help the ass and to punish Bilaam. From the rabbis we learn several meanings of this event and of the ass's deviation from the path of witchcraft. Rabbi Aba talks about the four colors that adorn Malchut when she wants to unite with Zeir Anpin, and about the twelve boundaries. We hear the esoteric description of the rows of towers and the movement of the wheels and the ascension and descent of the crowns. When the mating draws blessings from above those blessings all flow to the children of Yisrael, who send part of them to sustain the other nations. That residue is the meaning of "a path of the vineyards," toward which Bilaam had turned his ass. The angel blocked that path to prevent him from drawing energy from there. Rabbi Chiya tells us that the speech of the ass made Bilaam realize that his power had been broken, since it was God who made the ass speak. Because Bilaam responded to the silly ass he showed himself to be a fool.

427. וַתֵּרֶא הָאָתוֹן אֶת מַלְאַךְ יְיָ' נִצָּב בַּדֶּרֶךְ וְחַרְבּוֹ שְׁלוּפָה בְּיָדוֹ, בַּדֶּרֶךְ, בְּהַהוּא אָרְחָא דְּהֲוָה אִשְׁתְּקַע בְּגַוָּהּ. וְחַרְבּוֹ שְׁלוּפָה בְּיָדוֹ, וְכִי אִי אִיהוּ נָפִיק לְקָבֵיל הַאי אָתוֹן, מַאי בָּעֵי חַרְבָּא. וְאִי אִיהוּ נָפִיק לְקָבְלֵיהּ דְּבִלְעָם, אֲמַאי חָמָאת אֲתָנֵיהּ, וְאִיהוּ לָא חָמָא. אֶלָּא כֹּלָּא אִזְדְּמַן. הַהוּא מַלְאָכָא מִזְדְּמַן לְקָבְלֵיהּ דְּאָתוֹן, לְאַפָּקָא לָהּ מִן הַהוּא אָרְחָא דְּאִתְטְעַן בָּהּ. וּבְמָה. בְּרַחֲמֵי. וְאִזְדְּמַן לְקָבְלֵיהּ דְּבִלְעָם, לְאַעְנָשָׁא לֵיהּ, עַל דְּאִיהוּ הֲוָה בָּעֵי לְמֵיהַךְ בִּרְשׁוּתֵיהּ, וְלָא בִּרְשׁוּתָא דְּלְעֵילָא.

427. "And the ass saw the angel of Hashem standing in the way, and his sword drawn in his hand" (Bemidbar 22:23). "In the way" means in that path into which his was sinking, THE WAY OF WITCHCRAFT AND SORCERY. "And his sword drawn in his hand": HE ASKS, If his mission was against the ass, what need was there for the sword? If his intentions were against Bilaam, why did the ass notice him but Bilaam was unable to perceive him? HE RESPONDS: It must be that his mission was intended against all, BOTH TO THE ASS AND TO BILAAM. The angel came before the ass to help her out from the way it was loaded, MEANING THE WITCHCRAFT AND SORCERY THAT WERE PLACED ON THE ASS. How DID HE RELIEVE HER? With compassion. And he stood against Bilaam to punish him about his intention to follow his own authority rather than the authority of the above.

428. Rabbi Yosi said, Now there is room to question if BILAAM'S utterances were from the aspects of the lower Sfirot and not from other aspects, as it is written: "And Elohim came to Bilaam...but only that word...." (Bemidbar 22:20) Rabbi Yitzchak said, This is how I learned that all these references to Elohim here were referring to an angel, who came from the aspect of harsh judgment, to which are linked the power and strength of these lower crowns of which Bilaam made use. As a result of this, IT IS WRITTEN: "And Elohim came to Bilaam," and, "And Elohim said to Bilaam" (Ibid. 12), because an angel is sometimes referred to by a Supernal Name.

428. א"ר יוֹסֵי, הַשְׁתָּא אִית לְשָׁאֲלָא, אִי מִלּוֹי הֲווֹ אַתְיָין מִסִּטְרָא דִּכְתְרִין תַּתָּאִין, וְלָא מֵאַתָר אַחֲרָא, אֲמַאי כְּתִיב וַיָּבֹא אֱלֹהִים אֶל בִּלְעָם וְגוֹ', וְאַף אֶת הַדָּבָר וְגוֹ'. א"ר יִצְחָק הָכִי אוֹלִיפְנָא. דְּהַאי אֱלֹהִים דְּהָכָא כֻּלְּהוּ מַלְאָכָא הֲוָה. וְהַהוּא אִיהוּ אֲתָר דְּאָתֵי מִסִּטְרָא דִּדִינָא קַשְׁיָא, דְּבֵיהּ אֲחִידָן חֵילָא וְתוּקְפָּא דְּאִינּוּן כְּתְרִין תַּתָּאִין, דְּהֲוָה מִשְׁתַּמֵּשׁ בְּהוּ בִּלְעָם. וּבג"כ, וַיָּבֹא אֱלֹהִים אֶל בִּלְעָם. וַיֹּאמֶר אֱלֹהִים אֶל בִּלְעָם. דְּלִזְמְנִין אִתְקְרֵי מַלְאָכָא בִּשְׁמָא עִלָּאָה.

429. "And the ass turned aside out of the way" (Ibid. 23), meaning that it deviated from the aspect that she was encumbered with, the aspect of harsh judgment against Yisrael. HE ASKS: How did Bilaam perceive that she deviated from that path? It is only that Rabbi Shimon meant to say that, even along the road, he wished to harm Yisrael with the strength of his ass. Since he was unable to, it is written, "And he struck the ass with a staff" (Ibid. 27), MEANING that he burdened her and loaded her with the powers of harsh and forceful judgment. That is why it is written, "with a staff" and "staff" is precise, which alludes to powerful and harsh judgment. It is not written: 'his staff', but rather "a staff," WHICH INDICATES THAT WELL-KNOWN STAFF THAT IS HARSH JUDGMENT.

429. וַתֵּט הָאָתוֹן מִן הַדֶּרֶךְ, סְטָאת מִן הַהוּא אָרְחָא, דַּהֲוָת טְעִינָא מִסִּטְרָא דִּדִינָא קַשְׁיָא, לְקַבְלֵיהוֹן דְּיִשְׂרָאֵל. וּבְמָה חָמָא בִּלְעָם, דְּהִיא סְטָאת מֵהַהוּא אָרְחָא. אֶלָּא הָכִי אר"ש, דַּאֲפִילּוּ בְּאָרְחָא, בָּעָא לְאַבְאָשָׁא לְהוּ לְיִשְׂרָאֵל, בְּחֵילָא דַּאֲתָנֵיהּ. וְכֵיוָן דְּלָא סְלִיק בִּידוֹי, מַה כְּתִיב, וַיַּךְ אֶת הָאָתוֹן בַּמַּקֵּל. אַטְעָן לָהּ, וְאַלְבֵּשׁ לָהּ, בְּזִרוּזֵי דִּינָא קַשְׁיָא תַּקִּיפָא. הה"ד בַּמַּקֵּל. בַּמַּקֵּל דַּיְיקָא. דְּאִיהוּ דִּינָא קַשְׁיָא תַּקִּיפָא. בְּמַקְּלוֹ לָא כְּתִיב, אֶלָּא בַּמַּקֵּל.

430. Come out and see how powerful and effective was the wisdom of the wicked one and his passion to harm Yisrael, because he was careful to leave the authority above, THAT PREVENTS HIM FROM THAT due to his passion to have honor and to harm Yisrael.

430. פּוּק חֲמִי, כַּמָּה תַּקִּיפָא חָכְמְתָא דְּהַהוּא רָשָׁע, וְתִיאוּבְתָּא דִּילֵיהּ לְאַבְאָשָׁא לְהוֹן לְיִשְׂרָאֵל, דְּאִיהוּ אַשְׁגַּח לְנָפְקָא מֵרְשׁוּתָא דִּלְעֵילָא, בְּגִין דְּתִיאוּבְתֵּיהּ לְאִתְיַקָּרָא, וּלְאַבְאָשָׁא לְהוּ לְיִשְׂרָאֵל.

431. "But the angel of Hashem stood in a path of the vineyards" (Bemidbar 22:24). What is written above? At first, it is written: "And the ass turned aside out of the way, and went into the field," meaning it followed a straight course in the side of field, WHICH IS MALCHUT, and deviated from what was instilled in her, FROM THE COURSE OF WITCHCRAFT WITH WHICH BILAAM HAD BURDENED HER. "And Bilaam smote the ass, to turn her into the way" (Ibid. 23), meaning to diverge from that course of the field, WHICH IS MALCHUT OF HOLINESS, TO THE COURSE OF HIS WITCHCRAFT. Rabbi Yosi said, Between the angel and between Bilaam, the ass found herself in great distress. Afterward, when Bilaam realized that he was unable TO DEVIATE HER FROM THE COURSE OF THAT FIELD, then "he struck the ass with a staff." As we explained, THAT STAFF REFERS TO HARSH JUDGMENT.

431. וַיַּעֲמוֹד מַלְאַךְ יְיָ' בְּמִשְׁעוֹל הַכְּרָמִים וְגוֹ'. מַה כְּתִיב לְעֵילָא, בְּקַדְמֵיתָא כְּתִיב, וַתֵּט הָאָתוֹן מִן הַדֶּרֶךְ וַתֵּלֶךְ בַּשָּׂדֶה, וַתֵּלֶךְ בְּאֹרַח מֵישָׁר, מִסִּטְרָא דְּשָׂדֶה, וְאִרְכִּינַת מִמַּה דְּהֲוָה בָּהּ. וַיַּךְ בִּלְעָם אֶת הָאָתוֹן לְהַטּוֹתָהּ הַדֶּרֶךְ לְאַסְטָאָה לָהּ מֵהַהוּא אָרְחָא דְּשָׂדֶה. אָמַר רִבִּי יוֹסֵי, בֵּין מַלְאָכָא וּבֵין בִּלְעָם הֲוָת אֲתָנָא בְּעָאקוּ. לְבָתַר כַּד חָמָא בִּלְעָם, דְּלָא הֲוָה יָכִיל, כְּדֵין וַיַּךְ אֶת הָאָתוֹן בַּמַּקֵּל. כְּמָה דְּאִתְּמַר.

432. "But the angel of Hashem stood..." Rabbi Aba said, How important it is for us to pay attention to the sayings of the Torah. These verses are imbued with higher wisdom. Is it in vain that this angel comes out, to be seen to one ass, or to stand against her way in the vineyards, now here and now there? It is only that it is a higher secret and with everything, the Holy One, blessed be He, wished to shield the children of Yisrael. They would not be controlled by evil beings because they are the lot of the Holy One, blessed be He.

432. וַיַּעֲמוֹד מַלְאַךְ יְיָ' וְגוֹ'. א"ר אַבָּא, כַּמָּה אִית לָן לְאִסְתַּכְּלָא בְּמִלֵּי דְּאוֹרַיְיתָא, הָנֵי קְרָאֵי רְמִיזֵי בְּחָכְמְתָא עִלָּאָה. וְכִי לְמַגְנָא נָפַק הַאי מַלְאָכָא, לְאִתְחַזָּאָה לְחַד אֲתָנָא. אוֹ לְמֵיקַם בֵּין כַּרְמַיָּיא לְקִבְלֵהּ, זִמְנָא הָכָא וְזִמְנָא הָכָא. אֶלָּא כֹּלָּא רָזָא עִלָּאָה הוּא, וְכֹלָּא בְּעֵי קוּדְשָׁא בְּרִיךְ הוּא בְּגִין לְאַגְנָא עֲלַיְיהוּ דְּיִשְׂרָאֵל, וְלָא יִשְׁלְטוּ בְּהוּ זִינִין בִּישִׁין, בְּגִין דְּאִינּוּן חוּלָקֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא.

433. "But the angel of Hashem stood in a path of the vineyards." We were taught that when she, MALCHUT, is adorned from the aspect of Ima, in her decorations appear 1,500 aspects engraved on her ornaments. When she, MALCHUT, wants to unite with the king, THAT IS ZEIR ANPIN, she gets adorned with one ornament of four colors. Those colors glow in the four directions of the world, and each and every color glows three times in its direction, which are the twelve boundaries defined. They come to be included in twelve others.

433. וַיַּעֲמוֹד מַלְאַךְ יְיָ׳ וְגוֹ׳. תָּאנָא, מִסִּטְרָא דְּאִמָּא, כַּד אִיהִי מִתְעַטְּרָא, נָפְקִין בְּעִטְרָהָא אֶלֶף וַחֲמֵשׁ מְאָה סִטְרֵי גְלִיפִין בְּתַכְשִׁיטָהָא. וְכַד בָּעָאת לְאִזְדַּוְּוגָא בְּמַלְכָּא, מִתְעַטְּרָא בְּחַד עַטָּרָא דְּאַרְבַּע גְּוָונִין. אִינּוּן גְּוָונִין מִתְלַהֲטָן בְּאַרְבַּע סִטְרֵי עָלְמָא, כָּל גְּוָונָא וּגְוָונָא מִתְלַהֲטָא תְּלַת זִמְנִין בְּהַהוּא סִטְרָא. דְּאִינּוּן תְּרֵיסָר תְּחוּמֵי גְלִיפִין. וְעָאלִין וְאִתְכְּלִילוּ בִּתְרֵיסַר אַחֲרָנִין.

434. At the top of that decoration, there are four lines to four directions - NORTH, SOUTH, EAST, WEST - which are LINES OF towers, as it says, "Banks of fragrant flowers" (Shir Hashirim 5:13). What is "fragrant"? It is as it says, "With all powders of the merchant" (Ibid. 3:6). On every individual tower are three portals, set with fine stones around each side. This decoration is engravings of precious gold of Ofir for the glory of the King, as is written: "I will make men more rare than fine gold; and mankind, than the pure gold of Ofir" (Yeshayah 13:12).

434. בְּרֵישָׁא דְּעַטָּרָא, אִית ד׳ שׁוּרִין לְד׳ סִטְרִין, וְאִינּוּן מִגְדָּלוֹת, כד״א מִגְדְּלוֹת מֶרְקָחִים. מַהוּ מֶרְקָחִים. כְּמָה דְּאַתְּ אָמַר, מִכֹּל אַבְקַת רוֹכֵל. וְעַל כָּל מַגְדָּלָא וּמַגְדָּלָא ג׳ פִּתְחִין, קְבִיעִין בְּאַבְנִין טָבָן, מִכָּל סִטְרָא וְסִטְרָא. הַאי עַטָּרָא, נְהִירָא בְּדִלּוּגִין דְּאוֹפִיר, בְּגִין יְקָרָא דְּמַלְכָּא, כְּמָה דִּכְתִיב אוֹקִיר אֱנוֹשׁ מִפָּז וְגוֹ׳.

435. Under the decoration, gold bells are suspended all around, a gold bell from this side, a gold bell from this side, and one pomegranate. Within that pomegranate, there are a thousand bells and each one of those bells glows in red and in white. That pomegranate is divided into four sliced segments and stays open to display its bells. There are 325 bells to this side and similarly to each and every side until all the four directions in the world glow from the display of each individual segment. They are referred to as "a piece of a pomegranate," as is written: "Your cheek is like a piece of a pomegranate within your locks" (Shir Hashirim 4:3).

435. תְּחוֹת עַטָּרָא, תַּלְיָין זָגֵי דְּדַהֲבָא בְּסַחֲרָנָהָא, זָגָא דְּדַהֲבָא מִסִּטְרָא דָא, וְזָגָא דְּדַהֲבָא מִסִּטְרָא דָא, וְחַד רִמּוֹנָא. בְּגוֹ הַהוּא רִמּוֹנָא, אִית בָּהּ אֶלֶף זָגִין, וְכָל זָגָא מִנַּיְיהוּ, מִתְלַהֲטָא בְּסוּמְקָא בְּחִוָּורָא. הַהוּא רִמּוֹנָא אִתְפְּלַג בְּפִלּוּגִין אַרְבַּע, וְקַיְּימָא פְּתִיחָא, לְאִתְחַזָּאָה זָגָהָא. תְּלַת מְאָה וְעֶשְׂרִין וַחֲמֵשׁ זָגִין לְסִטְרָא דָא, וְכֵן לְכָל סִטְרָא וְסִטְרָא, עַד דְּמִתְלַהֲטָן אַרְבַּע סִטְרֵי עָלְמָא, מֵחֵיזוּ דְּכָל פִּלְכָא וּפִלְכָא, וְאִינּוּן אִקְרוּן פֶּלַח הָרִמּוֹן. כְּמָה דִּכְתִיב, כְּפֶלַח הָרִמּוֹן רַקָּתֵךְ מִבַּעַד לְצַמָּתֵךְ.

436. The four wheels in the four segments OF THE POMEGRANATE take, through rolling, that ornament. When they have taken it, they elevate themselves upwards, until they reach the upper wheel segment, that moans day and night. THEN all these segments join and take that crown and lift it upright and the sound of these wheels reverberates throughout the firmaments. Hearing this melodious sound, all the legions of heaven are excited and all ask one another about it, until all recite and proclaim: "Blessed be the glory of Hashem from His place" (Yechezkel 3:12).

436. אַרְבַּע גַּלְגַּלִּין בְּפִלְכֵי אַרְבַּע, נַטְלִין בְּגִלְגּוּלָא לְהַהוּא עַטָּרָא, וְכַד נַטְלֵי לָהּ, אִזְדַּקְפָן לְעֵילָא. עַד דְּמָטוּ לְגִלְגּוּלָא דִּפְלָכָא עִלָּאָה, דְּנָהִים יְמָמָא וְלֵילְיָא, מִתְחַבְּרָן כָּל אִינּוּן פִּלְכִין, וְנַטְלִין לְעַטָּרָא, וְזַקְפָן לָהּ. וְקָלָא דְּאִינּוּן גַּלְגַּלִּין, אִשְׁתְּמַע בְּכֻלְּהוּ רְקִיעִין. לְקָל נְעִימוּתָא מִתְרַעֲשִׁין כָּל חֵילֵי שְׁמַיָּא, וְכֻלְּהוּ שָׁאֲלִין דָּא לְדָא, עַד דְּכֻלְּהוּ אַמְרֵי בָּרוּךְ כְּבוֹד יְיָ׳ מִמְּקוֹמוֹ.

437. כַּד מִזְדַּוֵּוג מַלְכָּא בְּמַטְרוֹנִיתָא, סַלְקָא עַטָרָא דָא, וְאִתְיְשָׁבַת בְּרֵישָׁא דְּמַטְרוֹנִיתָא. כְּדֵין נָחִית חַד עַטָרָא עִלָּאָה, קְבִיעָא דְּכָל אֶבֶן טָבָא, וְחֵיזוּר וְשׁוּשָׁן, בְּסַחֲרָנָהָא. בְּשִׁית גַּלְגַּלִּין אַתְיָא, לְשִׁית סִטְרִין דְּעָלְמָא, שִׁית גַּדְפִּין דְּנֶשֶׁר נַטְלִין לָהּ. חַמְשִׁין עֲנָבִין סַחֲרָנָהָא, דְּגָלִיף בָּהּ אִימָא עִלָּאָה. קְבִיעָאן בְּאֶבֶן טָבָא, חִוָּור וְסוּמָק יָרוֹק וְאוּכָם תְּכֵלָא וְאַרְגְּוָונָא. שִׁית מְאָה וּתְלַת עֲשַׂר זִוּוִין, לְכָל סִטְרָא וְסִטְרָא.

437. When the king, THAT IS ZEIR ANPIN, couples with the Matron, THAT IS MALCHUT, then this crown is elevated and set on the head of the Matron, MEANING TO SAY THAT ALL THE ACTIVITIES MENTIONED ABOVE HAPPEN ONLY WHEN ZEIR ANPIN IS JOINED WITH MALCHUT. Then one higher crown descends, ALSO TO ZEIR ANPIN, that is set around with every fine gem, and bulbs and flowers. It is equipped with six circles to the six ends of the world, carried by the six wings of the eagle; fifty grapes are surrounding THAT CROWN, engraved on it by Ima above, BINAH. They are set with precious gems, WHOSE COLORS ARE white, red, green, black and purple, with 613 lights to each and every direction.

438. אֶלֶף וְשִׁית מְאָה מִגְדָּלִין, לְכָל סִטְרָא וְסִטְרָא. וְכָל מַגְדָּלָא וּמַגְדָּלָא, טוּרִין קְבִיעִין. פַּרְחִין לְעֵילָא, אִשְׁתַּאֲבָן בִּפְתוֹרָא דְּאִימָא עִלָּאָה, בְּמִשַּׁח רְבוּת דִּילָהּ. כְּדֵין אִימָא, בִּלְחִישׁוּ, נָגִיד מַתְּנָן עִלָּאִין, וְשָׁדַר וְקָבַע לוֹן בְּהַהוּא עַטָרָא. לְבָתַר אַנְגִיד נַחֲלֵי דְּמִשַּׁח רְבוּת קַדִּישָׁא, עַל רֵישָׁא דְּמַלְכָּא. וּמֵרֵישֵׁיהּ, נָחִית הַהוּא מִשְׁחָא טָבָא עִלָּאָה, עַל דִּיקְנֵיהּ יַקִּירָא. וּמִתַּמָּן נָגִיד עַל אִינּוּן לְבוּשֵׁי מַלְכָּא. הה"ד, כַּשֶּׁמֶן הַטּוֹב עַל הָרֹאשׁ יוֹרֵד עַל הַזָּקָן וְגוֹ'.

438. There are 1,600 towers to each and every direction and each individual tower is DONE as permanently set rows (Heb. tur), MEANING THAT EACH TOWER IS SURROUNDED WITH A FEW HOUSES, DERIVED FROM TURIM. They blossom above and get their sustenance from the table of Ima above, WHO IS BINAH, from her anointing oil. Then the Ima above quietly bestows supernal gifts, sends them and sets them into that crown. Afterward, it endows abundant rivers of holy anointing oil on the King's head, ZEIR ANPIN. From His head, that supernal, precious oil flows down on His glorious beard and from there it flows over the King's garments. That is what is written: "It is like the precious ointment upon the head, running down upon the beard..." (Tehilim 133:2).

439. לְבָתַר אִתְהַדַּר עַטָרָא, וּמְעַטְרָא לֵיהּ אִימָא עִילָּאָה בְּהַהוּא עַטָרָא, וּפְרִישָׁא עָלֵיהּ, וְעַל מַטְרוֹנִיתָא, לְבוּשֵׁי יְקָר בְּהַהוּא עַטָרָא. כְּדֵין קָלָא אִשְׁתְּמַע בְּכֻלְּהוּ עָלְמִין, צְאֶינָה וּרְאֶינָה וְגוֹ'. כְּדֵין חֲדָוָותָא הוּא בְּכָל אִינּוּן בְּנֵי מַלְכָּא. וּמַאן אִינּוּן. כָּל אִינּוּן דְּאָתוּ מִסִּטְרֵיהוּ דְּיִשְׂרָאֵל. דְּהָא לָא מִזְדַּוְּוגֵי בְּהוּ, וְלָא קַיְּימִין עִמְּהוֹן, בַּר אִינּוּן יִשְׂרָאֵל, דְּאִינּוּן בְּנֵי בֵיתָא, וּמְשַׁמְּשֵׁי לְהוּ. כְּדֵין בִּרְכָאן דִּנְפִיקִי מִנַּיְיהוּ, דְּיִשְׂרָאֵל הוּא.

439. Following this, AFTER THE CROWN RECEIVED ALL THE ABOVE MENTIONED LIGHTS, the crown returns. Ima above decorates ZEIR ANPIN with this crown and spreads over ZEIR ANPIN and over Malchut glorious garments, with that crown, THE CHASSADIM THAT ENVELOP THE CHOCHMAH AND THAT ARE NAMED 'GLORIOUS GARMENTS'. Then the sound reverberates throughout the worlds: "Go forth, O daughters of Zion, and behold King Solomon with the crown, with which his mother crowned him" (Shir Hashirim 3:11). KING SOLOMON IS ZEIR ANPIN AND IMA IS BINAH. She then rejoices with all the King's children. Who are they? They are all those who come from the side of Yisrael, because they do not join with them BY COUPLING ZEIR ANPIN AND MALCHUT. None stay with them except Yisrael, who are of her household and serve them, WHICH MEANS THEY RAISE MAYIN NUKVIN (FEMALE WATERS) THROUGH THEIR TORAH STUDY AND PRAYER THAT AWAKEN THE UNION. As a consequence, the blessings that emerge from them, FROM THE COUPLING OF ZEIR ANPIN AND MALCHUT, belong to Yisrael.

440. וְיִשְׂרָאֵל נַטְלִין כֹּלָּא, וּמְשַׁדְּרֵי חוּלָקָא מִנַּיְיהוּ לִשְׁאַר עַמִּין, וּמֵהַהוּא חוּלָקָא אִתְּזָנוּ כָּל אִינּוּן שְׁאַר עַמִּין. וְתָאנָא, מִבֵּין סִטְרֵי חוּלָקֵהוֹן דִּמְמָנָן עַל שְׁאַר עַמִּין, נָפִיק חַד שְׁבִיל דָּקִיק, דְּמִתַּמָּן, אִתְנַגִּיד חוּלָקָא לְאִינּוּן תַּתָּאֵי, וּמִתַּמָּן מִתְפְּרַשׁ לְכַמָּה סִטְרִין. וְדָא קָרֵינָן לֵיהּ תַּמְצִית, דְּנָפִיק מִסִּטְרָא דְּאַרְעָא קַדִּישָׁא.

440. And Yisrael take everything, MEANING ALL THE BLESSINGS THAT RESULT FROM THE ILLUMINATION OF THE COUPLING OF ZEIR ANPIN AND MALCHUT MENTIONED ABOVE, AS IS DEFINED IN THE SECRET OF THEIR TWO CROWNS. They send part of them to the rest of the nations and from that part are sustained all the rest of the nations. We have learned that the parts of the lower ones, MEANING THE OUTER FORCES, AND THE OTHER NATIONS OF THE WORLD, are drawn from a very fine path which emerges from between the aspects of the portions of the ministers of the heathen nations. From there, it separates to several directions. That is what we called 'the residue' that emanates from the side of the Holy Land, THAT IS MALCHUT.

441. וְעַל דָּא עָלְמָא כּוּלֵּיהּ מִתַּמְצִית דְּאַרְעָא יִשְׂרָאֵל קָא שָׁתֵי. מַאן א״י. הָא אוֹקִימְנָא. וּבֵין לְעֵילָא, וּבֵין לְתַתָּא, כָּל אִינּוּן שְׁאַר עַמִּין עכו״ם, לָא אִתְּזָנוּ אֶלָּא מֵהַהוּא תַּמְצִית. וְלָא תֵּימָא דְּאִינּוּן בִּלְחוֹדוֹי, אֶלָּא אֲפִילּוּ אִינּוּן כְּתְרִין תַּתָּאִין, מֵהַהוּא תַּמְצִית שַׁתְיָין. וְדָא הוּא בְּמִשְׁעוֹל הַכְּרָמִים, שְׁבִיל מֵרַבְרְבֵי שְׁאַר עַמִּין דְּמִתְבָּרְכָן מִנֵּיהּ.

441. **Therefore, the whole world drinks from the residue of the land of Yisrael. What is that land of Yisrael? We have already explained THAT THE LAND OF YISRAEL IS MALCHUT. Both above and below, all the rest of the heathen nations do not get sustenance except from that residue. Do not think it is just they themselves, for even the lowest Sfirot drink from that residue. This is the meaning of "a path of the vineyards." That is the path from the chief ministers of the rest of the nations, who are blessed from it.**

442. כַּד חָמָא הַהוּא מַלְאָכָא, דְּהָא בִּלְעָם אַסְטֵי לְאָתוֹן לְהַהוּא שְׁבִילָא, דִּכְתִיב לְהַטּוֹתָהּ הַדֶּרֶךְ, מִיַּד וַיַּעֲמוֹד מַלְאַךְ יְיָ׳ בְּמִשְׁעוֹל הַכְּרָמִים, לְאַסְתְּמָא שְׁבִילָא, דְּלָא יִסְתַּיְיעוּן בֵּיהּ אִינּוּן שְׁאַר עַמִּין עכו״ם, וְאִינּוּן כְּתְרִין תַּתָּאִין. וְאָזְלָא הָא, כְּהָא דְּאָמַר רִבִּי יִצְחָק, כְּתִיב שָׂמוּנִי נוֹטֵרָה וְגוֹ׳, לְנַטְרָא וּלְבָרְכָא לִשְׁאַר עַמִּין בְּגָלוּתָא. וְיִשְׂרָאֵל דְּאִינּוּן כַּרְמִי שֶׁלִּי, לָא נָטַרְתִּי, בְּגִין דְּאִינּוּן בְּגָלוּתָא, וְלָא מִתְבָּרְכִין כַּדְּקָא חֲזֵי.

442. **When the angel saw that Bilaam had turned his ass towards that path, THAT IS REFERRED TO AS "A PATH OF THE VINEYARD" IN ORDER TO CONVEY FROM THERE THE ENERGY TO CURSE YISRAEL, It says, "To turn her into the way." THIS INDICATES THE PATH PRACTICED BY THE OUTER FORCES, WHICH IS A PATH OF THE VINEYARD, THROUGH WHICH THEY RECEIVE ALL THEIR SUSTENANCE AS MENTIONED ABOVE. Instantly, "the Angel of Hashem stood in a path of the vineyards" to block that path, so the rest of the heathen nations would not be able to be helped by it nor would the lower Sfirot OF THE OUTER FORCES. "A PATH OF THE VINEYARDS" will mean in the same sense as Rabbi Yitzchak said that it is written, "They made me the keeper of the vineyards" (Shir Hashirim 1:6), meaning to preserve and bless, during the exile, the rest of the nations THAT ARE CALLED "VINEYARDS." "I have not kept" (Ibid.) Yisrael who are "my own vineyard" (Ibid.), because they are in exile, and are not properly blessed as they deserve.**

443. גָּדֵר מִזֶּה וְגָדֵר מִזֶּה. אָמַר ר׳ אַבָּא, הֵיךְ יָכִיל הַהוּא מַלְאָכָא לְאַסְתְּמָא הַהוּא שְׁבִילָא. אֶלָּא בְּגִין דְּסִיּוּעָא אַחֲרָא הֲוָה לֵיהּ, קוּדְשָׁא בְּרִיךְ הוּא וּכְנֶסֶת יִשְׂרָאֵל. ר׳ יְהוּדָה אָמַר, אוֹרַיְיתָא מְסַיְּיעָא לֵיהּ, דִּכְתִיב מִזֶּה וּמִזֶּה הֵם כְּתוּבִים.

443. **"A wall being on that side, and a wall on that side" (Bemidbar 22:24). Rabbi Aba said, How was it possible for the angel to block that path, AGAINST THE EXTERNAL FORCES, SINCE IT WOULD BE NECESSARY TO BE REOPENED? HE REPLIES: It is only because he had another help, which was the Holy One, blessed be He, and the assembled Congregation of Yisrael, WHICH IS MALCHUT. Rabbi Yehudah said, The Torah helped him out, because it is written: "On the one side and on the other were they written" (Shemot 32:15).**

444. בְּהַהִיא שַׁעֲתָא מַה כְּתִיב. וַתֵּרֶא הָאָתוֹן וְגוֹ׳, וַתִּלְחַץ אֶל הַקִּיר, מַאי וַתִּלְחַץ אֶל הַקִּיר. כד״א מְקַרְקַר קִיר וְגוֹ׳. קִיר: פַּטְרוֹנָא, הַהוּא דְּשַׁלְטָא עָלַיְיהוּ. וַתִּלְחַץ אֶת רֶגֶל בִּלְעָם אֶל הַקִּיר, הִיא לָא יְהָבָא לֵיהּ סִיּוּעָא כְּלָל. וּבְעַקּוּתָא, אַשְׁדְּרַת לֵיהּ לְהַהוּא קִיר. וְרַמְזָא לֵיהּ הַאי, כְּדֵין וַיּוֹסֶף לְהַכּוֹתָהּ בְּהַאי סִטְרָא.

444. **At that time, it is written: "And when the ass saw...she thrust herself to the wall" (Bemidbar 22:25). What is the meaning of, "she thrust herself to the wall"? HE RESPONDS: IT IS as is written: "A breaking down of walls" (Yeshayah 22:5). THAT WALL MEANS A PROTECTIVE WALL. HERE TOO, a wall MEANS shielding, which is that FORCE which protects them. "And crushed Bilaam's foot against the wall" (Ibid.) MEANS that she, THE ASS, gave him no help at all, but in her distress she sent him to the wall, WHO IS THE CHIEF MINISTER ABOVE ASSIGNED TO PROTECT THEM. That is what she intimated to him, BY PRESSING HERSELF TO THE WALL. Then "he struck her again" (Ibid.) at that LEFT side.**

445. וַיּוֹסֶף מַלְאַךְ יְיָ׳ עֲבוֹר וַיַּעֲמוֹד בְּמָקוֹם צָר וְגוֹ׳. בְּהַהִיא שַׁעֲתָא, אַסְתִּים לָהּ כָּל אֹרְחִין, וְכָל סִיּוּעִין, דְּלָא אִשְׁתְּכַח בָּהּ מִכָּל סִטְרָא דְּעָלְמָא סִיּוּעָא. כְּדֵין וַתִּרְבַּץ תַּחַת בִּלְעָם. כַּד חָמָא בִּלְעָם דְּלָא הֲוָה יָכִיל, מַה כְּתִיב. וַיִּחַר אַף בִּלְעָם וַיַּךְ אֶת הָאָתוֹן בַּמַּקֵּל, כְּמָה דְּאִתְּמַר, דְּאַטְעַן לָהּ, וְאַלְבַּשׁ לָהּ, בְּזִירוּזֵי דִּינָא קַשְׁיָא תַּקִּיפָא.

445. **"And the angel of Hashem went further, and stood in a narrow place" (Ibid. 26). At that time, THE ANGEL closed up all the routes and supporting courses, so she would not have any help whatsoever from any side in the world. Then "she lay down under Bilaam" (Ibid. 27), MEANING SHE COUND NOT EVEN HINT TO FIND A PLACE FOR HELP, AS SHE DID BEFORE, SO HE WOULD ASK HELP FROM THE WALL, AS MENTIONED ABOVE. When Bilaam saw that he was powerless, it is written: "And Bilaam's anger burned, and he struck the ass with a staff" (Ibid. 27). We were taught that he loaded her and attired her with implements of forceful harsh judgment, AS WE MENTIONED THERE.**

446. "And Hashem opened the mouth of the ass..." (Ibid. 28): That is one of those things that were created on the eve of Shabbat at twilight. Rabbi Yitzchak said, What benefit is there from this, to Bilaam or to the ass or to Yisrael, in these speeches OF THE ASS? Rabbi Yosi said, The ministers that were with him had a good laugh at him. When they reached Balak, they said to him, You will not find any substance in the matters and speeches of this fool you sent us to call on; CONSEQUENTLY, with the utterances of his ass, his honor was shamed. Rabbi Chiya said, If the ass would not have spoken up with this, Bilaam would not have abandoned what was his. It is only through the utterances of his ass that he realized his power had been broken.

446. וַיִּפְתַּח יְיָ׳ אֶת פִּי הָאָתוֹן וְגוֹ׳. הַיְינוּ חַד מֵאִינּוּן מִלִּין, דְּאִתְבְּרִיאוּ עֶרֶב שַׁבָּת בֵּין הַשְּׁמָשׁוֹת. א״ר יִצְחָק, מַאי סַגִּי הַאי לְבִלְעָם, אוֹ לָאָתוֹן, אוֹ לְיִשְׂרָאֵל. בְּהָנֵי מִלִּין. א״ר יוֹסֵי, דְּחַיְיכִין בֵּיהּ אִינּוּן רַבְרְבִין דַּהֲווֹ עִמֵּיהּ, וְכַד מָטוּ לְבָלָק, אָמְרוּ לֵיהּ, וְכִי לְהַאי שַׁטְיָא שַׁדְרַת לְיָקְרָא, לָא תִּשְׁכַּח בֵּיהּ מַמָּשׁוּת, וְלָא בְּמִלּוֹי. וּבְאִינּוּן מִלָּה דַּאֲתָנָא, אִתְבְּזָא מִן יְקָרֵיהּ. ר׳ חִיָּיא אָמַר אִלְמָלֵי לָא אַמְרַת אֲתָנָא הַאי, לָא שָׁבִיק בִּלְעָם הַהוּא דִּילֵיהּ, וּבְמִלֵּי דַּאֲתָנָא יָדַע דְּאִתְּבַר חֵילֵיהּ.

447. Rabbi Aba asked a difficult question. It is written: "And the earth opened her mouth" (Bemidbar 16:32) and it is written: "And Hashem opened the mouth of the ass." Why the difference between the earth and the ass? It is not written REGARDING THE EARTH that 'Hashem opened the mouth of the earth'. HE RESPONDS: It is only that there, it was Moses' decree that the earth needs to open her mouth. And the earth performed the command of Moses by opening. It is not proper that Hashem should carry out an instruction commanded by Moses, seeing that Moses has decreed and instructed: "And the earth opens her mouth" (Ibid. 30). Hence, THE EARTH performed the command OF MOSES, as written: "And the earth opened her mouth." However, here, there was no one who had decreed that it was only the wish of the Holy One, blessed be He. Since that was His desire, it is written: "And Hashem opened the mouth of the ass." It originated with him and through him, it occurred.

447. ר׳ אַבָּא רָמֵי, כְּתִיב וַתִּפְתַּח הָאָרֶץ וְגוֹ׳. וּכְתִיב וַיִּפְתַּח יְיָ׳ אֶת פִּי וְגוֹ׳. מַאי שְׁנָא אֶרֶץ מֵאָתוֹן, דְּלָא כְּתִיב בָּהּ וַיִּפְתַּח יְיָ׳ אֶת פִּי הָאָרֶץ. אֶלָּא, הָתָם מֹשֶׁה גְּזַר עַל פּוּמָא, וּפַתְחַת, וְעַבְדַת אַרְעָא פִּקּוּדָא דְּמֹשֶׁה, וְלָא יָאוּת דְּקוּדְשָׁא בְּרִיךְ הוּא יַעְבֹּר פִּקּוּדֵיהּ, דְּהָא מֹשֶׁה גְּזַר וּפָקִיד, וּפָצְתָה הָאֲדָמָה אֶת פִּיהָ. וְע״ד הִיא עַבְדַת פִּקּוּדוֹי. דִּכְתִיב וַתִּפְתַּח הָאָרֶץ אֶת פִּיהָ. אֲבָל הָכָא, לָא אִשְׁתְּכַח מַאן דְּגָזַר, אֶלָּא רְעוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא הֲוָה, וְהוֹאִיל וּרְעוּתֵיהּ הֲוָה בְּכָךְ, כְּתִיב וַיִּפְתַּח יְיָ׳ אֶת פִּי הָאָתוֹן. מִנֵּיהּ אָתָא מִלָּה, וּמִנֵּיהּ אִשְׁתְּכַח.

448. Rabbi Yehuda said, I have studied these passages ABOUT THE "MOUTH OF THE ASS" and these words. These words seem not to be the needed ones, as it says, "And Hashem opened the mouth of that ass." It would have been more appropriate to have these utterances in matters of greater importance, words of wisdom. And if it is as the friends said, that Bilaam was taking pride in that his horse was in the pasture, AND THEREFORE HE HAD TO TAKE THE ASS, AND THE ASS has spoken up and said: "Am I not your ass, upon which you have ridden all your life to this day?" (Ibid. 30) THEN this is where she should have made her opening statement, but she merely started with: "What have I done to you" (Ibid. 28). If so, why did the Holy One, blessed be He, bother Himself to open her mouth with these words?

448. ר׳ יְהוּדָה אָמַר, אִסְתַּכַּלְנָא בְּפָרְשָׁתָא דָּא, וּבְאִלֵּין מִלִּין, וְאִתְחַזְיָין דְּלָאו מִלִּין דִּצְרִיכִין אִינּוּן. וְכִי מֵאַחַר דִּכְתִיב וַיִּפְתַּח יְיָ׳ אֶת פִּי הָאָתוֹן, בַּעְיָין לְמֶהֱוֵי אִינּוּן מִלִּין מִלֵּי מְעַלְיָיתָא, מִלֵּי דְּחָכְמְתָא, וְאִי כְּמָה דְּאַתְּעֵרוּ חַבְרָנָא, דְּאִיהוּ מְשַׁבַּח דְּסוּסְיָא דִּילֵיהּ רָעֵי בְּרִטְיָבָא, וְהִיא תָּבַת וְאַמְרַת, הֲלָא אָנֹכִי אֲתוֹנְךָ. מֵהָכָא הֲוָה לָהּ לְמִפְתַּח, וְהִיא לָא פָּתְחָה אֶלָּא מָה עָשִׂיתִי לָךְ. וְאִי הָכִי, אֲמַאי קָא טָרַח קוּדְשָׁא בְּרִיךְ הוּא, לְמִפְתַּח פּוּמָהּ לְהָנֵי מִלִּין.

449. Rabbi Aba said, It is definite that through these words OF THE ASS, I would have learned the thoughts of Bilaam, that he was not worthy to have the Holy Spirit upon him. I also learned that his ass had no power to do good or evil. I further learned from this ass that beasts do not have the strength, to instill them with full understanding AND CONSEQUENTLY SHE SPOKE NO WORDS OF WISDOM. Come and see that Bilaam could not comprehend the speech of his donkey nor the silly thoughts OF HIS ASS. How much more would he be uncomprehending of the knowledge of the most high, YET HE CLAIMED THAT HE "KNOWS THE KNOWLEDGE OF THE MOST HIGH" (BEMIDBAR 24:16).

449. אָמַר רִבִּי אַבָּא, וַדַּאי בְּאִלֵּין מִלִּין אוֹלִיפְנָא דַּעְתָּא דְּבִלְעָם, דְּלָאו כְּדַאי הוּא לְמִשְׁרֵי עָלֵיהּ רוּחַ קוּדְשָׁא, וְאוֹלִיפְנָא, דְּהָא לֵית יְכִילוּ בְּאַתְנֵיהּ, לְאַבְאָשָׁא אוֹ לְאוֹטָבָא. וְאוֹלִיפְנָא מֵהַאי אָתוֹן, דְּהָא לֵית חֵילָא בְּבְעִירֵי לְאַשְׁרָאָה עָלַיְיהוּ דַּעְתָּא שְׁלִים. ת״ח, בִּלְעָם, בְּהַהִיא מִלָּה דַּאֲתָנֵיהּ, וּבְהַהוּא דַּעְתָּא טִפְּשָׁא לָא יָכִיל לְמֵיקָם. בְּדַעְתָּא עִלָּאָה עַל אַחַת כַּמָּה וְכַמָּה.

450. "And she said to Bilaam, 'What have I done to you?'" (Bemidbar 22:28), MEANING THAT SHE INFORMED HIM, and it is not within her domain to do any good or harm, because beasts do not behave except how they are led to behave. Although that ass was in great distress, she had no control on her own because Bilaam had loaded her with his magic and she remained under his authority.

450. וַתֹּאמֶר לְבִלְעָם מֶה עָשִׂיתִי לָךְ. וְכִי בִּרְשׁוּתִי הֲוָה לְמֶעְבַּד טַב וּבִישׁ. לָאו. דְּהָא בְּעִירֵי לָא מִתְנַהֲגָן, אֶלָּא בְּמָה דְּנַהֲגוּ לוֹן. וְאַע״ג דְּהַהִיא אֲתָנָא בְּעַקְתָּא יַתִּיר, לָאו בִּרְשׁוּתָהּ הִיא, דְּהָא הוּא אַטְעִין לָהּ בְּחַרְשׁוֹי, וּבִרְשׁוּתֵיהּ קַיְימָא.

451. "And Bilaam said to the ass, 'Because you have mocked me'" (Ibid. 29). He should have laughed her off, but instead, he responded with illogic. Then they laughed at him and he became debased in their eyes, IN THE EYES OF THE MINISTERS THAT ACCOMPANIED HIM, and they realized that he was a fool. What did he say, "Because you have mocked me, I would there were a sword in my hand..." (Ibid.). THE MINISTERS said, This fool BOASTS that he could destroy nations with his mouth, but he can not even destroy his ass, and he needs a sword. We have further learned that beasts do not contain that power required to have them be endowed with another spirit OF WISDOM. If people tend to think and say, If the beasts could talk, how much perfected knowledge would come to the world, they should go learn from that ass, whose mouth the Holy One, blessed be He, opened to see how she spoke.

451. וַיֹּאמֶר בִּלְעָם לָאָתוֹן כִּי הִתְעַלַּלְתָּ בִּי. הֲוָה לֵיהּ לְחַיְיכָא מִנָּהּ, וְהוּא אָתִיב לָקֳבְלָא טִפְּשׁוּתָא דְּמִלָּהָא, כְּדֵין חַיְיכוּ מִנֵּיהּ, וְאִתְקְלִיל בְּעֵינַיְיהוּ, וְיָדְעוּ דְּאִיהוּ שַׁטְיָא. וּמָה אָמַר. כִּי הִתְעַלַּלְתָּ בִּי לוּ יֶשׁ חֶרֶב בְּיָדִי. אָמְרוּ, שַׁטְיָא דָּא אִיהוּ יָכִיל לְשֵׁיצָאָה עַמִּין בְּפוּמֵיהּ, הֵיךְ לָא יָכִיל לְשֵׁיצָאָה לְאַתְנֵיהּ, וְהוּא בָּעֵי חַרְבָּא. וְאוֹלִיפְנָא, דְּלֵית חֵילָא בִּבְעִירֵי לְאַשְׁרָאָה עָלַיְיהוּ רוּחָא אַחֲרָא, דְּאִי יֵימְרוּן בְּנֵי נָשָׁא, אִי יְמַלְּלוּן בְּעִירֵי, כַּמָּה דַּעְתָּא שְׁלִים יִפְּקוּן לְעָלְמָא, פּוּק וְאוֹלִיף מֵהַאי אֲתָנָא, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא אַפְּתַח פּוּמָהּ, חָמֵי מִלּוֹי.

45. "When Balak took Bilaam"
We are told that Bilaam went up to the altars of Ba'al because he foresaw that Yisrael would come to worship Ba'al in the future. Bilaam wanted to provoke a quarrel with Yisrael yet he saw he could not because of their friendship with God, so he made a sacrifice to God that was rejected. Bilaam told Balak to restrain Malchut with his witchcraft, and, if he could do that, he himself would nullify the blessings he had given Yisrael. Yet Rabbi Yitzchak says that Yisrael could be cursed neither from the aspect of the patriarchs nor the matriarchs. The rabbis talk about various sections of this scripture - the top of the rocks, the dust of Jacob, and the fourth part of Yisrael. In the end we hear that Bilaam saw that even with all his witchcraft and his offerings he would be unable to sever Yisrael from God, so he was powerless. He had tried to breach Yisrael's defences at the level of Jacob and at the level of Israel, but was unable to because neither level is ever involved in evil actions. We hear that there are two Klipot of iniquity and perverseness that correspond to enchantment and divination; Bilaam thought these would be the right weapons against Jacob and Israel, but he was wrong. The rabbis say that Yisrael is as strong as a lion and will conquer the heathen nations in the future. Rabbi Aba also refers to the form of a lion that appears on top of acceptable burnt offerings. If the form of a dog appeared on the fire it meant that Yisrael must repent. Rabbi Elazar returns to the story of Bilaam and tells Rabbi Yosi that at the moment Bilaam turned his evil eye to Yisrael, God protected them by covering them with His spirit. Bilaam praised Yisrael so that his evil eye would be more effective and they would be more vulnerable to it, but God did not allow him to harm Yisrael. Yisrael is never afraid, even in exile, because they have the strength of a lion due to their study of the Torah and their obedience to its laws.

452. "And it came to pass on the morrow, when Balak took Bilaam..." (Bemidbar 22:41). Rabbi Yitzchak said, Balak was wiser in magic than Bilaam, except that he was unable to figure out the most opportune time to curse, LIKE BILAAM, like in the parable. Therefore, "Balak took Bilaam." He was preparing him and holding to him in everything.

452. וַיְהִי בַבֹּקֶר וַיִּקַּח בָּלָק אֶת בִּלְעָם וְגוֹ׳. ר׳ יִצְחָק אָמַר, בָּלָק חַכִּים הֲוָה בְּחַרְשִׁין, יַתִּיר מִבִּלְעָם, בַּר דְּלָא הֲוָה מְכַוֵּן שַׁעֲתָא לְלַטְיָיא. מָשָׁל וְכוּ׳. בג״כ וַיִּקַּח בָּלָק אֶת בִּלְעָם וְגוֹ׳. הוּא הֲוָה אַתְקִין לֵיהּ וְאָחִיד לֵיהּ לְכֹלָּא.

453. "And brought him up into the high altars of Ba'al. (Ibid.). What is the meaning of: "And brought him up into the high altars of Ba'al"? HE RESPONDS: It is only that he observed which aspect OF YISRAEL he should grasp on to with his witchcraft. And he discovered that Yisraelites were destined to build altars and serve the Ba'al, as it says, "And served the Ba'al" (II Melachim 17:16). "That thence he might see the utmost part of the people" (Bemidbar 22:41): he noticed the chiefs of the people and their king who worshipped him, as it is written: "And they called on the name of the Ba'al" (I Melachim 18:26) and it is written: "If Hashem be Elohim..." (Ibid. 21). As soon as Bilaam noticed the children of Yisrael were destined for it in the future, immediately "Bilaam said to Balak, 'Build me here seven altars'" (Bemidbar 23:1).

453. וַיַּעֲלֵהוּ בָּמוֹת בָּעַל. מַאי וַיַּעֲלֵהוּ בָּמוֹת בָּעַל. אֶלָּא אַשְׁגַּח בְּחַרְשׁוֹי, בְּמַאי סִטְרָא יִתְאַחִיד בֵּהּ, וְאַשְׁכַּח דִּזְמִינִין יִשְׂרָאֵל לְמֶעְבַּד בָּמוֹת, וּלְמִפְלַח לַבַּעַל. כְּמָה דִּכְתִיב, וַיֵּלְכוּ אַחֲרֵי הַבַּעַל. וַיַּרְא מִשָּׁם קְצֵה הָעָם, חָמָא רַבְרְבֵי דְעַמָּא, וּמַלְכָּא דִּלְהוֹן, דְּפָלְחִין לֵיהּ, כְּמָה דִּכְתִיב וְיִקְרְאוּ בְשֵׁם הַבַּעַל, וּכְתִיב אִם יְיָ׳ הָאֱלֹהִים וְגוֹ׳. כֵּיוָן דְּחָמָא בִּלְעָם, דִּזְמִינִין יִשְׂרָאֵל לְהַאי, מִיַּד וַיֹּאמֶר בִּלְעָם אֶל בָּלָק בְּנֵה לִי בָזֶה שִׁבְעָה מִזְבְּחֹת.

454. Rabbi Yosi and Rabbi Yehuda were talking. One said that in accordance with the earlier altars, THAT WERE PREPARED by the ancestors, he offered sacrifices ON seven altars. And one said that he did everything with wisdom, because he found that Yisrael's lot was tied to the seven levels, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. Therefore, he said, Let me set up seven altars.

454. ר׳ יוֹסֵי וְר׳ יְהוּדָה, חַד אָמַר לְקַבְלֵי מַדְבְּחָן דְּקַדְמָאֵי, אַקְרִיב אִינּוּן שִׁבְעָה מַדְבְּחָן. וְחַד אָמַר, בְּחָכְמְתָא עָבֵד כֹּלָּא, וְאַשְׁכַּח דְּחוּלְקֵהוֹן דְּיִשְׂרָאֵל בְּשִׁבְעָה דַּרְגִּין אִתְקְשָׁרוּ. בְּגִין כַּךְ אַסְדַּר שִׁבְעָה מַדְבְּחָן.

455. THIS IS COMPARABLE to a person who had a friend, whose father left him. People were afraid to quarrel with him on account of that friendship. Sometime later, a person came along and wanted to quarrel with him. He thought to himself, What should I do? If I provoke him into a quarrel, here he has a friend, and I shall not prevail. What did he do? He sent a gift to the friend. The friend thought to himself, What does this fellow have to do with me? I understand that it is on account of my friend's son, WHOM HE WISHES TO HARM. He said, This gift is not acceptable to him. Invite the dogs, and let them eat it.

455. לב״נ דְּהֲוָה לֵיהּ רְחִימָא חַד, דְּשָׁבַק לֵיהּ אֲבוֹי. וּבְנֵי נָשָׁא מִסְתָּפוּ לְקַטְטָה בַּהֲדֵיהּ, בְּגִין הַהוּא רְחִימָא. לְיוֹמִין, אָתָא ב״נ חַד, וּבָעָא לְאַתְעָרָא קְטָטוּ בַּהֲדֵיהּ. אָמַר, מַה אַעְבִּיד, אִי אַתְעַר בֵּיהּ קְטָטָא, הָא הַהוּא רְחִימָא דְּאִתְקְשַׁר בַּהֲדֵיהּ, וְלָא יָכִילְנָא, אָמַר מָה עֲבַד, שָׁדַר לֵיהּ דּוֹרוֹן לְהַהוּא רְחִימָא. אָמַר הַהוּא רְחִימָא, וְכִי מָה אִית לֵיהּ לְהַאי ב״נ גַּבָּאי, יְדַעְנָא דִּבְגִין הַהוּא בַּר רְחִימָאי הוּא. אָמַר, הַאי דּוֹרוֹן לָא יֵיעוּל קַמָּאי, זְמִינוּ לֵיהּ לְכַלְבֵּי וְיֵכְלוּנֵיהּ.

456. So, Bilaam too came along to provoke a quarrel with Yisrael and saw that he could not, because of that supernal friend of theirs. He began preparing a gift for Him, WHICH IS THE SACRIFICIAL OFFERINGS. The Holy One, blessed be He, said, 'Wicked one, what common interest have you got with Me? You wish to be connected with My children. Behold, your gift is being given to the dogs.' Come and observe that it is written: "And Elohim met (Heb. yikar) Bilaam" (Bemidbar 23:16). Rabbi Shimon said "VAYIKER" is derived from the same root as nightly pollution (Heb. keri) and defilement. Behold, your gift is presented to those, and does not enter in My presence.

456. כַּךְ בִּלְעָם, אָתָא לְאַתְעָרָא קְטָטוּ בֵּהּ בְּיִשְׂרָאֵל, וְחָמָא דְּלָא יָכִיל בְּגִין הַהוּא רְחִימָא עִלָּאָה דִּלְהוֹן, שָׁאִרִי לְתַקְנָא קַמֵּיהּ דּוֹרוֹן. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, רְשָׁע וּמַה אִית לָךְ גַּבָּאי, אַתְּ בָּעֵי לְאִזְדַּוְּוגָא בְּבָנַי, הָרֵי דּוֹרוֹנָךְ זַמִּין לְכַלְבֵּי. ת״ח, מַה כְּתִיב, וַיִּקֶר אֱלֹהִים אֶל בִּלְעָם. וְאר״ש, לְשׁוֹן קֶרִי וְטוּמְאָה. דּוֹרוֹנָךְ לְאִלֵּין אִתְמְסַר וְלָא יֵיעוּל קַמָּאי.

457. Rabbi Aba said, "Yikar" is like it says: "Who can stand before his cold (Heb. karato)?" (Tehilim 147:17). He was confident that he would be able to overcome the children of Yisrael with that gift. It is written: "And Elohim met (Heb. yikar)" and cooled Himself to what he, BILAAM, was thinking. IN ADDITION, "And Elohim met" is as we were taught, that the aspect of defilement was roused against him.

457. ר׳ אַבָּא אָמַר, וַיִּקֶר: כד״א, לִפְנֵי קָרָתוֹ מִי יַעֲמוֹד. הוּא הֲוָה זַמִּין, דִּבְהַהוּא דּוֹרוֹן, יָכִיל בֵּהּ בְּיִשְׂרָאֵל. מַה כְּתִיב. וַיִּקֶר אֱלֹהִים. קָרִיר גַּרְמֵיהּ מִן דָּא דְּהֲוָה חָשִׁיב. וַיִּקֶר אֱלֹהִים, כְּמָה דְּאִתְּמַר, דְּאִתְעַר עָלֵיהּ מִסִּטְרָא דְּמְסָאֲבוּתָא.

458. Rabbi Elazar said that "yikar" MEANS THAT Bilaam believed he would be able to harm Yisrael with that gift. The Holy One, blessed be He, eradicated that gift from His presence, expunged Bilaam from such thoughts and uprooted him from that level. That is the written meaning of "vayiker," as it says, "The ravens of the valley shall pick it up (Heb. yikruha)" (Mishlei 30:17). He said to him, 'Wicked one, you are not worthy to be associated with Me or to enter into My presence. Your gift will be presented to the dog.'

458. רִבִּי אֶלְעָזָר אָמַר, וַיִּקָּר, בִּלְעָם חָשִׁיב דִּבְהַהוּא דּוֹרוֹן יֵיעוּל לְאַבְאָשָׁא לְהוּ לְיִשְׂרָאֵל, וְקוּדְשָׁא בְּרִיךְ הוּא אַעְקַר לֵיהּ מִקַּמֵּיהּ לְהַהוּא דּוֹרוֹן. וְאַעְקַר לֵיהּ לְבִלְעָם, מִמַּה דְּהַוָה חָשִׁיב. וְאַעְקַר לֵיהּ מֵהַהוּא דַּרְגָּא, הה״ד וַיִּקָּר. כד״א יִקְּרוּהָ עוֹרְבֵי נַחַל. אָמַר לֵיהּ, רָשָׁע, לֵית אַנְתְּ כְּדַאי לְאִתְקַשְׁרָא בַּהֲדָאי וּלְמֵיעַל קֳמָאי. דּוֹרוֹנָךְ לְכַלְבֵּי אִתְמְסַר.

459. Rabbi Shimon said, Come and realize that this wicked one was the abomination of everyone, because you will not find in the entire passage of the episode such expressions as: "And Hashem spoke to Bilaam" or "And Hashem said." Heaven forbid. It is written: "And Hashem put a word in the mouth of Bilaam...," which is like someone who puts the bridle bit into the mouth of the ass to restrain him from diverting here and here. So too is the meaning of: "And Hashem put a word in the mouth..."

459. אָמַר ר׳ שִׁמְעוֹן, ת״ח, הַאי רָשָׁע, גַּעֲלָא דְּכֹלָּא הֲוָה. דְּלָא תִּשְׁכַּח בְּכָל פָּרַשְׁתָּא דָּא, וַיֹּאמֶר יְיָ׳ אֶל בִּלְעָם, אוֹ וַיְדַבֵּר יְיָ׳, ח״ו. מַה כְּתִיב. וַיָּשֶׂם יְיָ׳ דָּבָר בְּפִי בִּלְעָם וְגוֹ׳, כְּמַאן דְּשַׁוֵּי חִסְמָא בְּפוּם חֲמָרָא, דְּלָא יִסְטֵי הָכָא אוֹ הָכָא, כַּךְ וַיָּשֶׂם יְיָ׳ דָּבָר בְּפִי וְגוֹ׳.

460. The Holy One, blessed be He, said to him, 'Wicked one, do you really think that it depends on you if the blessings of My children will endure and be fulfilled or not? They do not need you. They say to a bee: NOT FROM YOUR STING AND NOT FROM YOUR HONEY, but rather "go back to Balak" (Bemidbar 23:16). When you open your mouth, it will not be in your control and it will not depend on your mouth, but only "say thus (Heb. coh)." For coh, WHICH IS THE SHECHINAH, is prepared to bless them and coh will express the blessing of My children. When you open your mouth, she will speak the words that will come true upon My children, and I will not leave these matters in your hand.'

460. אָ״ל קוּדְשָׁא בְּרִיךְ הוּא, רָשָׁע, אַתְּ חָשִׁיב דְּעַל יְדָךְ יְהֵא וְיִתְקַיְּים בְּרָכָה בְּבָנַי, אוֹ אִפְּכָא. לָא צְרִיכִין אִינּוּן לָךְ, כְּמָה דְּאַמְרִין לַצִּרְעָה וְכוּ׳. אֶלָּא אַתְּ שׁוּב אֶל בָּלָק, וְכַד תִּפְתַּח פּוּמָךְ, לָא יְהֵא בִּרְשׁוּתָךְ. וְלָא בְּפוּמָךְ תַּלְיָיא מִלּוּלָא, אֶלָּא וְכֹה תְּדַבֵּר. הֲרֵי כ״ה, דְּזִמִּינָא לְבָרְכָא לוֹן. כֹּה, תְּמַלֵּל בְּרָכָה דִּבְנַי, דְּכַד תִּפְתַּח פּוּמָךְ, הִיא תְּמַלֵּל מִלִּין, לְאִתְקַיְּימָא עַל בְּנַי, דְּלָא אֶשְׁבּוֹק מִלִּין לָךְ.

461. Come and see that this is how it was. As soon as BILAAM came to Balak and Balak heard all these things, WITH WHICH HE BLESSED YISRAEL, Balak first thought that they emerged from Bilaam's mouth. He said, "I called you to curse my enemies..." and Bilaam replied, Take this witchcraft into your hand to restrain here this coh, WHICH IS MALCHUT. If you will be capable of holding her back with this sorcery, I will expunge all these words that she said from her, MEANING HE WILL NULLIFY THE BLESSINGS THAT SHE SAID, AS MENTIONED ABOVE.

461. ת״ח, דְּכַךְ הוּא, כֵּיוָן דְּאָתָא לְבָלָק, וּבָלָק שָׁמַע כָּל אִינּוּן מִלִּין, דַּהֲוָה חָשִׁיב דְּהָא מִפּוּמֵיהּ דְּבִלְעָם נָפְקִין, אָמַר, לָקוֹב אוֹיְבַי לְקַחְתִּיךָ. אָמַר בִּלְעָם. סַב אִלֵּין חַרְשִׁין בִּידָךְ, בְּגִין לְאַעְכָּבָא הָכָא לְהַאי כֹּה, וְאִי אַתְּ תֵּיכוּל לְאַעְכָּבָא לָהּ בְּהַאי חַרְשִׁין, אֲנָא אַעְקַר לָהּ מֵאִינּוּן מִלִּין דְּהִיא אָמְרָה.

462. It is written: "Stand thus (Heb. coh) by your burnt offering" (Bemidbar 23:15). Hereby and through these magical practices, you will restrain her COH, WHICH IS MALCHUT, "while I go to the meeting yonder (lit. 'meet coh')," meaning to say I will expunge her from these words THAT WERE SAID BY HER. The Holy One, blessed be He, said to him, 'Wicked one, I will uproot you.' It is said following this: "And Elohim met Bilaam" (Bemidbar 23:16). That matter will raise its voice with the speeches of coh and that is what is written: "And said, 'Go back to Balak, and say thus (Heb. coh)'". "And say thus (coh)" is exact.

462. מַה כְּתִיב, הִתְיַצֵּב כֹּה עַל עוֹלָתֶךָ, בְּהַאי, וּבְאִלֵּין חַרְשִׁין, תְּעַכֵּב לָהּ, וְאָנֹכִי אִקָּרֶה כ״ה, כְּלוֹמַר, אַעְקַר לָהּ מֵאִלֵּין מִלִּין. אָ״ל קוּדְשָׁא בְּרִיךְ הוּא, רָשָׁע, אֲנָא אַעְקַר לָךְ. מַה כְּתִיב בַּתְרֵיהּ. וַיִּקַּר אֱלֹהִים אֶל בִּלְעָם. וְהַהוּא דָּבָר אָרִים קָלָא, בְּמִלּוֹלֵי דְכ״ה. וַיֹּאמֶר שׁוּב אֶל בָּלָק וְכֹה תְּדַבֵּר, כ״ה תְּדַבֵּר וַדַּאי.

463. Come and see: The first time it is not written: 'Stand thus (Heb. coh) by your burnt offering', but rather "Stand by your burnt offering, and I will go: perhaps Hashem will come to meet me" (Ibid. 3). However, when he realized that coh spoke those blessings, he then said, "Stand thus (coh) by your burnt offering, while I go to the meeting yonder," MEANING AS EXPLAINED IN THE PREVIOUS DISCUSSION.

463. ת"ח, בְּקַדְמֵיתָא לָא כְּתִיב הִתְיַצֵּב כֹּה עַל עוֹלָתֶךָ, אֶלָּא הִתְיַצֵּב עַל עוֹלָתֶךָ וְאֵלְכָה אוּלַי יִקְרֶה יְיָ׳ לִקְרָאתִי. כֵּיוָן דְּחָמָא דְּכ"ה אָמַר אִינּוּן בִּרְכָאן, כְּדֵין אָמַר הִתְיַצֵּב כ"ה עַל עוֹלָתֶךָ, וְאָנֹכִי אֵקֶרֶה כ"ה.

464. "Come, curse (Heb. ara) me Jacob" (Ibid. 7). "ARA" means 'to pick', DERIVED FROM: "I HAVE GATHERED (HEB. ARITI) MY MYRRH WITH MY SPICE" (SHIR HASHIRIM 5:1). Rabbi Yosi says, He threw them off from that level where they stood before, as it is written: "And I will shoot (Heb. ore) on the side of it" (I Shmuel 20:20), MEANING SHOOT AND HURL THEM AWAY. He said, If you will be able to hurl them off that level, THAT IS MALCHUT, all of them will be uprooted from the world. "And come, denounce Yisrael" (Bemidbar 23:7) REFERS TO Yisrael above, WHICH IS ZEIR ANPIN, WHO SHOULD CAUSE HIM TO BE ANGRY, meaning anger AND INDIGNATION shall be before Him, as it says, "And an El who has indignation every day" (Tehilim 7:12).

464. לְכָה אָרָה לִי יַעֲקֹב, כְּלוֹמַר, לְקוֹט. רִבִּי יוֹסֵי אָמַר, אַשְׁדֵּי לוֹן מֵהַהוּא דַּרְגָּא דְּאִינּוּן קַיְימֵי, כד"א צִדָּה אוֹרֶה. אָמַר, אִי תֵּיכוּל לְמִשְׁדֵּי לוֹן מֵהַהוּא דַּרְגָּא דִּלְהוֹן, הָא כֻּלְּהוּ אִתְעֲקָרוּ מֵעָלְמָא. וּלְכָה זוֹעֲמָה יִשְׂרָאֵל, יִשְׂרָאֵל דִּלְעֵילָא, דְּיִשְׁתְּכַח רוּגְזָא קַמֵּיהּ, כד"א וְאֵל זוֹעֵם בְּכָל יוֹם.

465. "For from the top of the rocks I see him..." (Bemidbar 23:9). Rabbi Yitzchak said, This refers to the patriarchs, as it is written: "Look to the rock whence you are hewn" (Yeshayah 51:1). "And from the hills I behold him" (Bemidbar 23:9): this refers to the matriarchs. They could be cursed neither from the aspect of the PATRIARCHS nor from that of THE MATRIARCHS.

465. כִּי מֵרֹאשׁ צוּרִים וְגוֹ׳. א"ר יִצְחָק, מֵרֹאשׁ צוּרִים, אִלֵּין אִינּוּן אֲבָהָתָא. דִּכְתִיב הַבִּיטוּ אֶל צוּר חוּצַבְתֶּם. וּמִגְּבָעוֹת אֶשּׁוּרֶנּוּ, אִלֵּין אִמָּהָן, בֵּין מֵהַאי סִטְרָא וּבֵין מֵהַאי סִטְרָא, לָא יַכְלִין לְאִתְלַטְיָיא.

466. Rabbi Aba said that "top of the rocks" means who has power against Yisrael, since they are attached and emanate from the top of the rocks. Who are the rocks? They are Gvurot, because all the judgments in the world emerge from the Gvurot and they are attached onto them. "And from the hills I behold him": These are the rest of the camps that are linked to them, TO THE GVUROT, "it is a people that shall dwell alone" (Ibid.). It is the same as it is written: "So Hashem alone did lead him" (Devarim 32:12).

466. ר׳ אַבָּא אָמַר, כִּי מֵרֹאשׁ צוּרִים, מַאן יָכִיל לְהוּ לְיִשְׂרָאֵל, דְּהָא הוּא אָחִיד מֵרֵישָׁא דְּכָל צוּרִים נָפְקִין, וּמַאן אִינּוּן צוּרִים. גְּבוּרָן. דְּהָא כָּל דִּינִין דְּעָלְמָא מֵאִינּוּן גְּבוּרָן נָפְקִי, וְאִינּוּן אִתְאַחֲדָן בְּהוּ. וּמִגְּבָעוֹת אֶשּׁוּרֶנּוּ, אִלֵּין שְׁאַר מַשְׁרְיָין דְּאִתְאַחֲדָן בְּהוּ. הֵן עָם לְבָדָד וְגוֹ׳. כד"א ה׳ בָּדָד יַנְחֶנּוּ.

467. "Who could count the dust of Jacob" (Bemidbar 23:10). This was already explained. However, Rabbi Yosi said, There are two levels, Jacob and Israel, at the beginning. WHEN HE IS AT THE SIX ENDS, HE IS CONSIDERED Jacob and later on, WHEN HE ATTAINS THE FIRST THREE SFIROT, HE IS Iisrael. Although it is all the same, they are two grades. The higher grade is Israel AND THE GRADE OF JACOB IS LOWER.

467. מִי מָנָה עֲפַר יַעֲקֹב וְגוֹ׳, הָא אוּקְמוּהָ. אֶלָּא א"ר יוֹסֵי, תְּרֵין דַּרְגִּין אִינּוּן, יַעֲקֹב וְיִשְׂרָאֵל. בְּקַדְמֵיתָא יַעֲקֹב, וּלְבָתַר יִשְׂרָאֵל. ואע"ג דְּכֹלָּא חַד, תְּרֵין דַּרְגִּין אִינּוּן, דְּהָא דַּרְגָּא עִלָּאָה יִשְׂרָאֵל הוּא.

468. "Who can count the dust of Jacob." HE ASKS: What is the dust below IN THE LEVEL OF JACOB? Rabbi Shimon says, It is written about it: "His sword makes them as dust" (Yeshayah 41:2). Who is His sword? It is known THAT IT IS MALCHUT, as is written: "The sword of Hashem is filled with blood" (Yeshayah 34:6), BECAUSE MALCHUT IS CONSIDERED "THE SWORD OF HASHEM." Dust refers to the place from which Adam was created, as it is written: "And Hashem Elohim formed man of the dust of the ground" (Beresheet 2:7). From that dust emerge many legions and many camps, many levels, many trial investigators, many arrows, many projectile stones and many spears, swords and weapons. "Who can count" is as it says, "Is there any number to his armies?" (Iyov 25:3).

468. מִי מָנָה עֲפַר יַעֲקֹב וְגוֹ׳. לְתַתָּא, מַאן הוּא עָפָר. ר׳ שִׁמְעוֹן אָמַר, הַאי דִּכְתִיב בֵּיהּ יִתֵּן כֶּעָפָר חַרְבּוֹ וְגוֹ׳. מַאן חַרְבּוֹ. הָא יְדִיעָא, דִּכְתִיב חֶרֶב לַיְיָ׳ מָלְאָה דָם. עָפָר, דַּהוּא אֲתָר דְּאִתְבְּרֵי מִנֵּיהּ אָדָם הָרִאשׁוֹן, דִּכְתִיב וַיִּיצֶר יְיָ׳ אֱלֹהִים אֶת הָאָדָם עָפָר וְגוֹ׳. וּמֵהַהוּא עָפָר, כַּמָּה חֵילִין, וְכַמָּה מַשְׁרְיָין נָפְקוּ, כַּמָּה טַפְסִין, כַּמָּה גַרְדִּינֵי נִמּוּסִין, כַּמָּה גִירִין, כַּמָּה בַּלִּיסְטְרָאוֹת, כַּמָּה רוּמְחִין, וְסַיְיפִין, וְזַיְינִין, אִשְׁתְּכָחוּ מֵהַהוּא עָפָר. מִי מָנָה כד"א, הֲיֵשׁ מִסְפָּר לִגְדוּדָיו.

469. "And the number of the fourth part of Yisrael" (Bemidbar 23:10). The quarter of Yisrael is the Hei OF YUD HEI VAV HEI, BECAUSE YISRAEL, WHICH IS ZEIR ANPIN, CONTAINS FOUR LETTERS FROM THE NAME YUD HEI VAV HEI, OF WHICH MALCHUT IS THE FOURTH LETTER. THEREFORE, IT IS CALLED "THE FOURTH PART (HEB. ROVA) OF YISRAEL." It is one WITH THE DUST OF JACOB, WHICH IS ALSO MALCHUT, EXCEPT THAT DUST IS MALCHUT OF JACOB, AND A FOURTH PART IS MALCHUT OF YISRAEL. A fourth of Yisrael is as it says, "Lying under its burden" (Shemot 23:5), WHOSE ARAMAIC TRANSLATION IS "RAVI'A." THUS "THE FOURTH PART OF YISRAEL," MEANS THE LAYING DOWN OF YISRAEL, THAT IS, THE BED OF YISRAEL, WHICH IS MALCHUT, WHICH IS CALLED 'BED'. This refers to that which is written: "His litter, that of Solomon" (Shir Hashirim 3:7), WHICH IS MALCHUT. Another explanation of "fourth part": Like the lower fourth of Yisrael, NAMELY MALCHUT, WHICH IS BELOW ZEIR ANPIN THAT IS CALLED YISRAEL, BEING THE FOURTH UNDERNEATH IT. For it is called 'a fourth part' in the sequence of the Sfirot. From this, we understand that David, WHICH IS MALCHUT, is the fourth leg of the throne, SINCE CHESED, GVURAH, TIFERET OF ZEIR ANPIN ARE THE THREE LEGS OF THE THRONE, WHICH IS BINAH, AND MALCHUT IS A FOURTH TO THEM.

469. וּמִסְפָּר אֶת רוֹבַע יִשְׂרָאֵל. רֹבַע יִשְׂרָאֵל הִיא הֵ״א, וְחַד מִלָּה הִיא. רוֹבַע יִשְׂרָאֵל, כד״א רוֹבֵץ תַּחַת מַשָּׂאוֹ, רְבִיעַ הֲדָא הוּא דִּכְתִיב, מִטָּתוֹ שֶׁלִּשְׁלֹמֹה. ד״א רֹבַע, כְּמוֹ רְבִיעִית מִיִּשְׂרָאֵל לְתַתָּא, רֹבַע אִתְקְרֵי לְפוּם כִּתְרִין מַשְׁמַע דָּוִד, דְּאִיהוּ רַגְלָא רְבִיעָאָה דְּכוּרְסְיָיא.

470. Another explanation of: "Who can count the dust of Jacob." "Dust" are all those who are considered as dust, MEANING THAT EMANATE FROM MALCHUT THAT IS CALLED "DUST," as we explained. "And the number of the fourth part of Yisrael" is meant in the same sense, as is written: "Is there any number to his armies?" "The fourth part of Yisrael" MEANS as we explained. IT NOW REFERS TO THE QUARTER OF YISRAEL AND NOT TO THE DUST OF JACOB. Another explanation: "Who can count the dust of Jacob" refers to the precepts applying to the dust, like sowing, planting, harvesting, as was already explained by the friends. "And the number of the fourth part of Yisrael" REFERS TO THE PRECEPTS APPLYING TO THE LIVESTOCK, as it says, "You shall not let your cattle gender with a diverse kind" (Vayikra 19:19).

470. ד״א מִי מָנָה עֲפַר יַעֲקֹב וְגוֹ׳, כָּל אִינּוּן דַּחֲשִׁיבִין עַפְרָא, כְּמָה דְּאוֹקִימְנָא. וּמִסְפָּר אֶת רֹבַע יִשְׂרָאֵל, דִּכְתִיב הֲיֵשׁ מִסְפָּר לִגְדוּדָיו. רֹבַע יִשְׂרָאֵל כְּמָה דְּאוֹקִימְנָא. ד״א מִי מָנָה עֲפַר, אִינּוּן פִּקּוּדִין דְּאִינּוּן בְּעַפְרָא, בִּזְרִיעָה, בִּנְטִיעָה, בְּחַצְדָּא, וְהָא אוּקְמוּהָ חַבְרַיָּיא. וּמִסְפָּר אֶת רֹבַע, כד״א בְּהֶמְתְּךָ לֹא תַרְבִּיעַ.

471. "And he took up his discourse, and said..." (Bemidbar 23:7). HE INQUIRES: It is not written, 'he spoke', THAT WOULD MEAN THAT HE SPOKE. THEN what is the meaning of: "And he took up his discourse," INDICATING THAT HE MADE THE SPEECH AND NOBODY ELSE? Rabbi Chiya said, He was just raising his voice towards the speaker THAT IS MALCHUT CALLED 'COH'. THAT IS THE MEANING OF: "AND HE TOOK UP HIS DISCOURSE." This was Bilaam WHO TOOK UP HIS DISCOURSE "and said," which refers to coh. SHE SPOKE, as is written: "And say thus (Heb. coh)." MALCHUT, THAT IS CALLED 'COH' WILL DO THE SPEAKING. And the speech was from her.

471. וִישָׂא מְשָׁלוֹ וַיֹּאמַר. וַיְדַבֵּר לָא כְּתִיב, מַאי וִישָׂא מְשָׁלוֹ. רִבִּי חִיָּיא אָמַר, הוּא הֲוָה זָקִיף קָלָא לְגַבֵּי הַהוּא מְמַלֵּל, וִישָׂא מְשָׁלוֹ בִּלְעָם. וַיֹּאמַר הַאי כֹּה כְּמָה דִּכְתִיב וְכֹה תְּדַבֵּר, וַאֲמִירָה מִנָּהּ הֲוָה.

472. Come and see, that Bilaam saw that even with all his witchcraft and all that offering, MEANING THE SACRIFICES THAT HE OFFERED, he was unable to uproot that coh, as it says, "While I go to the meeting yonder (Heb. coh)," to uproot coh. The Holy One, blessed be He, said to him, 'Wicked one, you are planning to annihilate her. I will extricate you from your chain, MEANING HE WILL UPROOT HIM FROM THE SOURCE. It is written: "And Elohim met (Heb. vayikar) Bilaam," as we explained THAT IT IS DERIVED FROM "THE RAVENS OF THE VALLEY SHALL PICK IT OUT (HEB. YIKRUHA)" (MISHLEI 30:17), PICK HIM OUT OF HIS LEVEL. Following this, when he realized that he was impotent, he again said, "And he has blessed; and I cannot reverse it (her)." It should have read: 'I cannot reverse him', but "reverse her" is more specific, because it refers to her about whom the word coh is used, as "And say thus (Heb. coh)," TO MALCHUT, ABOUT WHOM HE SAID, I cannot reverse her FROM YISRAEL.

472. ת״ח, כֵּיוָן דְּחָמָא בִּלְעָם דִּבְכָל חַרְשׁוֹי וּבְכָל הַהוּא דּוֹרוֹן, לָא יָכִיל לְאַעְקָרָא הַהוּא כֹּה, כד״א וְאָנֹכִי אִקָּרֶה כֹּה, אַעְקָר לְהַאי כֹּה. אָ״ל קוּדְשָׁא בְּרִיךְ הוּא, רָשָׁע, אַנְתְּ סָבוּר לְאַעְקָרָא לָהּ, אֲנָא אַעְקַר לָךְ מִשַّלְשׁוּלָךְ, מַה כְּתִיב. וַיִּקֶר אֱלֹהִים אֶל בִּלְעָם, כְּמָה דְּאִתְּמַר. לְבָתַר, כֵּיוָן דְּחָמָא דְּלָא יָכִיל, הָדָר וְאָמַר, וּבֵרֵךְ וְלֹא אֲשִׁיבֶנָּה, וְלֹא אֲשִׁיבֶנּוּ מִבְּעֵי לֵיהּ. אֶלָּא וְלֹא אֲשִׁיבֶנָּה וַהַאי, לְהַהִיא דִּכְתִיב כֹּה, וְכֹה תְּדַבֵּר. לֵית אֲנָא יָכִיל לְאַהַדְּרָא לָהּ.

473. אָמַר בִּלְעָם, בִּתְרֵין דַּרְגִּין בְּעֵינָא לְאַעֲלָא בְּהוּ. בְּעֵינָא לְאַעֲלָא בְּהוּ מִדַּרְגָּא דְיַעֲקֹב, וְלָא יָכִילְנָא. בְּעֵינָא לְאַעֲלָא בְּהוּ מִסִּטְרָא אַחֲרָא דְיִשְׂרָאֵל, וְלָא יָכִילְנָא. מַאי טַעְמָא. בְּגִין דְּשִׁמְמָא דָא אוֹ דָא, לָא אִתְקְשַׁר בְּזִינִין בִּישִׁין, הה״ד לֹא הִבִּיט אָוֶן בְּיַעֲקֹב וְגוֹ׳.

473. Bilaam said, In two levels I tried to enter them. I tried to enter into them in the level of Jacob and I could not. I wished to breach them in another side, FROM THE LEVEL of Yisrael, and I did not succeed. What is the reason? It is because neither level is involved in evil species. This is what is written: "He has not beheld iniquity in Jacob nor has he seen perverseness in Yisrael" (Bemidbar 23:21).

474. תָּאנָא, תְּרֵין דַּרְגִּין אִינּוּן: נַחַשׁ, וְקֶסֶם. לְקֻבְלֵיהוֹן: עָמָל, וָאָוֶן. אָמַר בִּלְעָם, הָא וַדַּאי אַשְׁכַּחְנָא לְקֻבְלֵי דְּהָנֵי יַעֲקֹב וְיִשְׂרָאֵל. אָוֶן, לְקֻבְלֵיהּ דְּיַעֲקֹב, דְּאִיהוּ קְטִיר בְּנַחַשׁ. עָמָל, לְקֻבְלֵיהּ דְּיִשְׂרָאֵל, דְּאִיהוּ קְטִיר בְּקֶסֶם. כֵּיוָן דְּחָמָא דְּלָא יָכִיל, אָמַר, וַדַּאי לֹא הִבִּיט אָוֶן בְּיַעֲקֹב וְגוֹ׳. מ״ט. בְּגִין דַּיְיָ׳ אֱלֹהָיו עִמּוֹ וְגוֹ׳.

474. We studied earlier that there are two levels, enchantment and divination. Corresponding to them are TWO KLIPOT of iniquity and perverseness. Bilaam thought to himself, I definitely discovered the adversaries of Jacob and Yisrael, since iniquity is THE KLIPAH against Jacob that is connected WITH THE SORCERY CALLED 'enchantment'. Perverseness is THE KLIPAH against Yisrael that is connected to 'divination'. When he realized that he could not succeed, he said, Most certainly, "he has not beheld iniquity in Jacob nor has he seen perverseness in Yisrael." What is the reason? Because "Hashem his Elohim is with him..."

475. וְאִי תֵּימָא, בְּהָנֵי לָא יָכִילְנָא. בְּקֶסֶם וְנַחַשׁ יָכִילְנָא. כְּתִיב כִּי לֹא נַחַשׁ בְּיַעֲקֹב וְגוֹ׳. וְלֹא עוֹד, אֶלָּא דְּכָל חֵילִין דְּלְעֵילָא, וְכָל מַשְׁרְיָין כֻּלְּהוּ, לָא יַדְעֵי וְלָא מִסְתַּכְּלֵי בְּנִמּוּסָא דְּמַלְכָּא עִלָּאָה, עַד דְּשָׁאֲלֵי לְהָנֵי תְּרֵי יַעֲקֹב וְיִשְׂרָאֵל. וּמַאי אַמְרֵי. מַה פָּעַל אֵל. אָמַר רִבִּי אֶלְעָזָר, כָּל הָנֵי מִלִּין, כֹּה אָמַר, וְהוּא אָרִים קֹלָא לְקֻבְלָהּ, וְלָא יָדַע מַאי הוּא, וְלָא אִשְׁתְּמַע בַּר קָלֵיהּ.

475. If you will venture to say that with these, INIQUITY AND PERVERSENESS, I cannot succeed, but with enchantment and divination I will succeed, it is written: "Surely there is no enchantment in Jacob, nor is there any divination in Yisrael" (Ibid. 23). Not only this, but all the legions above and all the camps are unaware, nor do they look at the customs of the King up high until only after they ask for these two LEVELS of Jacob and Yisrael. What are they saying? "What El has performed" (Ibid.). Rabbi Elazar said, All these matters were spoken by "coh," THAT IS MALCHUT, AND BILAAM JUST raised his voice towards her, having no idea what it was all about nor what he was saying.

476. הֵן עָם כְּלָבִיא יָקוּם וְגוֹ׳, מַאן עַמָּא תַּקִּיפָא כְּיִשְׂרָאֵל. בְּשַׁעֲתָא דְּאִתְנְהִיר צַפְרָא, קָם וּמִתְגַּבַּר כְּאַרְיָא, לְפוּלְחָנָא דְּמָארֵיהוֹן, בְּכַמָּה שִׁירִין, בְּכַמָּה תּוּשְׁבְּחָן. מִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא כָּל יוֹמָא, וּבְלֵילָה לֹא יִשְׁכַּב וְגוֹ׳. כַּד בָּעֵי ב״נ לְמִשְׁכַּב עַל עַרְסֵיהּ, מְקַדֵּשׁ שְׁמָא עִלָּאָה, אַמְלִיךְ לֵיהּ לְעֵילָא וְתַתָּא. כַּמָּה גַּרְדִּינֵי נְמוּסִין מִתְקַשְּׁרָן קַמַּיְיהוּ, בְּשַׁעֲתָא דְּפַתְחִין פּוּמְהוֹן עַל עַרְסַיְיהוּ, בִּשְׁמַע יִשְׂרָאֵל. וּבְעָאן רַחֲמֵי קַמֵּי מַלְכָּא קַדִּישָׁא, בְּכַמָּה קְרָאֵי דְּרַחֲמֵי.

476. "Behold, the people shall rise up as a great lion..." (Ibid. 24). Which nation is as strong as Yisrael? When the morning light breaks to shine, he rises and gains strength like a lion for the devotional service of his Master with many songs and praises, studying Torah all day. At night, he "shall not lie down until he eat of the prey" (Ibid.). When a person wishes to lie down on his bed, he sanctifies the Holy Name and proclaims Him King above and below. How many instigators of judgment come together before them at the time they open their mouths on their bed with Sh'ma Yisrael, and beg for compassion before the Holy King with several verses of mercy.

477. ר׳ אַבָּא אָמַר, הֵן עָם כְּלָבִיא יָקוּם. זְמִינִין הַאי עַמָּא, לְמֵיקַם עַל כָּל עַמִּין עכו״ם, כְּאַרְיֵה גִּיבָּר וְתַקִּיף, וְיִתְרְמֵי עָלַיְיהוּ. אָרְחַיְיהוּ דְּכָל אַרְיָוָתָא לְמִשְׁכַּב עַל טַרְפַּיְיהוּ, אֲבָל עַמָּא דָא לָא יִשְׁכַּב, עַד יֹאכַל טֶרֶף.

477. Rabbi Aba said, "Behold, the people shall rise up as a great lion" MEANS this nation is destined to rise in the future over all heathen nations like a powerful mighty lion, and will hurtle HIMSELF over them. It is the manner of all lions to lie down over their prey; however, this nation "shall not lie down until he eat of the prey."

478. ד״א הֵן עָם כְּלָבִיא יָקוּם, לְקָרְבָּא קָרְבְּנִין וְעִלָּוָון קֳמֵי מַלְכְּהוֹן, עַל גַּבֵּי מַדְבְּחָא. וְתָאנָא, בְּשַׁעֲתָא דְּקוּרְבְּנָא אִתּוֹקַד עַל גַּבֵּי מַדְבְּחָא, הֲווֹ חָמָן דְּיוּקְנָא דְּחַד אַרְיֵה רְבִיעַ עַל הַהוּא קָרְבְּנָא, וְאָכִיל לֵיהּ.

479. Another explanation of: "Behold, the people shall rise up as a great lion" to bring offerings and burnt offerings before the King on the altar. We have learned that, at the time the offering is being burnt on the altar, they perceived a form of a lion reclining on top of that sacrifice and eating it.

479. וְאָמַר רִבִּי אַבָּא, אוּרִיאֵ״ל מַלְאָכָא עִלָּאָה הֲוָה, וְחָמָאן לֵיהּ בְּדְיוּקְנָא דְּאַרְיָא תַּקִּיפָא, רְבִיעַ עַל מַדְבְּחָא, וְאָכִיל לוֹן לְקָרְבְּנִין. וְכַד יִשְׂרָאֵל לָא הֲווֹ זַכָּאִין כָּל כַּךְ, הֲווֹ חָמָאן דְּיוּקְנָא דְּחַד כַּלְבָּא חֲצִיפָא רְבִיעַ עָלֵיהּ, כְּדֵין הֲווֹ יַדְעֵי יִשְׂרָאֵל דְּבַעְיָין תְּשׁוּבָה, וּכְדֵין תַּיְיבַן. לֹא יִשְׁכַּב וְגוֹ׳, אִלֵּין קָרְבְּנִין דְּלֵילְיָא כְּגוֹן עִלָּוָון. וְדַם חֲלָלִים יִשְׁתֶּה, דְּקוּדְשָׁא בְּרִיךְ הוּא אֲגַח קְרָבָא דִּלְהוֹן עַל שַׂנְאֵיהוֹן.

479. Rabbi Aba said, Uriel was a high angel and he was perceived in the form of a strong lion, reclining on the altar and consuming the sacrifices. When Yisrael were not so worthy, they used to perceive it in the form of some impudent dog reclining over it. The children of Yisrael then realized that they had to repent, and they repented. "He shall not lie down until he eat of the prey" refers to the sacrifices that must be completely consumed by fire during the night, such as burnt offerings. "And drink the blood of the slain" (Bemidbar 23:4) means that the Holy One, blessed be He, will carry on battles with their enemies for them.

480. רִבִּי אֶלְעָזָר אָמַר, לֹא יִשְׁכַּב, מַהוּ לֹא יִשְׁכַּב. אֶלָּא בְּכָל לֵילְיָא וְלֵילְיָא, כַּד בַּר נָשׁ אִיהוּ אָזִיל בְּפִקּוּדֵי דְּמָארֵיהּ, לָא שָׁכִיב עַל עַרְסֵיהּ, עַד דְּקָטִיל אֶלֶף וּמְאָה וְעֶשְׂרִים וַחֲמֵשׁ, מֵאִינּוּן זַיְינִין בִּישִׁין, דְּשַׁרְיָין עִמֵּיהּ. רִבִּי אַבָּא אָמַר, אֶלֶף אִינּוּן דְּסִטְרָא שְׂמָאלָא, דִּכְתִיב יִפּוֹל מִצִּדְּךָ אֶלֶף. כְּמָה דִּכְתִיב, יַעֲלְזוּ חֲסִידִים בְּכָבוֹד וְגוֹ׳, רוֹמְמוֹת אֵל בִּגְרוֹנָם וְגוֹ׳, לַעֲשׂוֹת נְקָמָה וְגוֹ׳, הה״ד לֹא יִשְׁכַּב וְגוֹ׳ וְדָא הוּא לַעֲשׂוֹת בָּהֶם מִשְׁפָּט וְגוֹ׳.

480. Rabbi Elazar said that it is written: "He shall not lie down." What is the meaning of, "He shall not lie down"? HE RESPONDS: It is only because every single night, when a person follows as his Master commands, he does not lie down on his bed until he kills 1,125 of those evil species that dwell with him. Rabbi Aba said, A thousand are from the left side, as it is written: "A thousand shall fall at your side" (Tehilim 91:7) and it is also written: "Let the pious be joyful in glory, let them sing aloud upon their beds. The high praises of El are in their mouth, to execute vengeance upon the nations..." (Tehilim 149:5-7). Hence, it says, "He shall not lie down..." which is the meaning of, "To execute upon them the judgment..." (Ibid. 9).

481. אָמַר רִבִּי חִזְקִיָּה, לָקֳבְלֵי תְּלַת זְמָנִין דְּהוּא מָחָא לְאַתְנֵיהּ, וְאַטְעִין לָהּ בְּחַרְשׁוֹי, אִתְבָּרְכוּן יִשְׂרָאֵל תְּלַת זְמָנִין. רִבִּי חִיָּא אָמַר, לָקֳבְלֵיהּ אִתְבָּרְכוּן יִשְׂרָאֵל תְּלַת זְמָנִין, דְּסַלְקִין יִשְׂרָאֵל לְאִתְחֲזָאָה קֳמֵי מַלְכָּא קַדִּישָׁא.

481. Rabbi Chizkiyah said, In accordance with the three times that Bilaam beat his ass and loaded her with his witchcraft, Yisrael was blessed three times. Rabbi Chiya said, Corresponding to this, Yisrael got the blessing to go up three times a year and be seen in the presence of the Holy King.

482. וַיַּרְא בִּלְעָם כִּי טוֹב בְּעֵינֵי יְיָ׳ וְגוֹ׳, וְלֹא הָלַךְ כַּפַּעַם בְּפַעַם לִקְרַאת נְחָשִׁים וְגוֹ׳. מַאי לִקְרַאת נְחָשִׁים. א״ר יוֹסֵי, דְּהָנֵי תְּרֵין זְמָנִין קַדְמָאֵי, הֲוָה אָזִיל בְּכָל חַרְשׁוֹי, וּבָעָא לְמֵילַט לְיִשְׂרָאֵל. כֵּיוָן דְּחָמָא רְעוּתֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּאָמַר שׁוּב אֶל בָּלָק, דְּהָא מִלּוּלָךְ לָא בַּעְיָין בָּנַי. מִלּוּלָא אוֹחֲרָא זַמִּין מֵהַאי כֹּה, כְּמָה דִּכְתִיב וְכֹה תְּדַבֵּר. כֹּה תְּדַבֵּר, וְלָא אַנְתְּ. כֹּה תְּדַבֵּר, דְּשַׁלְטָא עַל כָּל שַׁלִּיטִין חַרְשִׁין וְקַסְמִין וְזִינִין בִּישִׁין, דְּלָא יַכְלִין לְאַבְאָשָׁא לְבָנַי. כְּדֵין בָּעָא לְאִסְתַּכְּלָא בְּהוּ, בְּעֵינָא בִּישָׁא.

482. "And when Bilaam saw that it pleased Hashem to bless Yisrael, he went not, as at other times, to seek for enchantments..." (Bemidbar 24:1). HE INQUIRES: What is the meaning of: "to seek for enchantments"? Rabbi Yosi said, The first two times, he approached with all the implements of his witchcraft and desired to curse Yisrael. Then he realized the wish of the Holy One, blessed be He, who said, '"Go back to Balak," because they have no need of your utterances. Another speech is forthcoming from this "coh," as it says, "And say thus (Heb. coh)." That means "coh" will be speaking and not you. "And say thus (coh)," (or: 'coh will speak'), because she governs all the rulers of witchcraft and sorcery and the variety of evils, so they are not able to harm My children.' He then wished to gaze at them with the evil eye.

483. ת"ח, הַאי רָשָׁע כַּד אִסְתָּכַל בְּהוּ בְּיִשְׂרָאֵל, הֲוָה מִסְתָּכַל בְּאִלֵּין תְּרֵין דַּרְגִּין יַעֲקֹב וְיִשְׂרָאֵל, לְאַבְאָשָׁא לוֹן, אוֹ בְּהַאי אוֹ בְּהַאי בְּחַרְשׁוֹי, בְּגִין כַּךְ כָּל בִּרְכָּן וּבִרְכָּן יַעֲקֹב וְיִשְׂרָאֵל אִתְבְּרִיכוּ. וַיַּרְא בִּלְעָם כִּי טוֹב וְגוֹ'. בַּמֶּה חָמָא חָמָא דִּי בְּשַׁעֲתָא דְּאַנְפֵּי מַלְכָּא נְהִירִין, זִינִין בִּישִׁין לָא קַיְּימֵי בְּקִיּוּמַיְּיהוּ, וְכָל חַרְשִׁין וְכָל קְסָמִין לָא סַלְקָאן בְּחַרְשַׁיְּיהוּ.

483. Come and see this wicked one. When he gazed at Yisrael, he looked into both of these levels - Jacob and Yisrael - to harm them with his witchcraft, either this one or that one. Therefore, at each and every blessing, both Jacob and Yisrael were blessed. "And when Bilaam saw that it pleased..." How did he see? HE RESPONDS: He noticed that when the King's face was shining, the variety of evils did not remain, and none of the magic and sorcery were successful in their witchcraft.

484. ת"ח, בְּהָנֵי תְּרֵי זְמַנֵּי כְּתִיב וַיִּקָּר. וַיִּקָּר אֱלֹהִים. וַיִּקָּר יְיָ' אֶל בִּלְעָם וְגוֹ'. וּכְתִיב וְכֹה תְּדַבֵּר. וְהַשְׁתָּא כֵּיוָן דְּחָמָא דְּהָא לָא אִשְׁתְּכַח רוּגְזָא, וְחַרְשׁוֹי לָא סַלְקִין, כְּדֵין וְלֹא הָלַךְ כְּפַעַם בְּפַעַם וְגוֹ'. כֵּיוָן דְּאַפְרִישׁ וְאִסְתַּלָּק גַּרְמֵיהּ מֵחַרְשׁוֹי, שָׁאֲרִי בְּאִתְעָרוּתָא אַחֲרָא לְשַׁבְּחָא לְיִשְׂרָאֵל. א"ר יְהוּדָה, מַאי אִתְעָרוּתָא הָכָא. אָ"ל, אִתְעָרוּתָא דְּרוּחָא חֲדָא מִסִּטְרָא דִּשְׂמָאלָא, הַהוּא דְּאִתְקְשָׁרוּ תְּחוֹתוֹי אִינּוּן זִינִין וְחַרְשִׁין דִּילֵיהּ.

484. Come and see: At those two times, it is written "met" once in, "And Elohim met" and once in, "And Hashem met Bilaam." Then it says, "And say thus (Heb. coh)." When he realized that no anger exists, and his witchcraft was not helping him, "he went not, as at other times..." As soon as he separated and removed himself from his magic, he began with another kind of rousing to praise Yisrael. Rabbi Yehudah said, What was this rousing here? He said to him, This was the rousing of a spirit of the left side, the one under whom all the varieties of his witchcraft are connected.

485. א"ר אֶלְעָזָר, הָכִי אוֹלִיפְנָא, דַּאֲפִילוּ הַאי זִמְנָא לָא שַׁרְיָא בֵּיהּ רוּחָא דְּקוּדְשָׁא. אָ"ל ר' יוֹסֵי, אִי הָכִי, הָא כְּתִיב וַתְּהִי עָלָיו רוּחַ אֱלֹהִים, וּבְכָל אִינּוּן זִמְנִין אָחֲרָנִין לָא כְּתִיב בְּהוּ הָכִי. אָ"ל הָכִי הוּא. ת"ח, כְּתִיב טוֹב עַיִן הוּא יְבוֹרָךְ, וְהָא אוּקְמוּהָ אַל תִּקְרֵי יְבוֹרָךְ. אֶלָּא יְבָרֵךְ. וּבִלְעָם הֲוָה רַע עַיִן, דְּלָא אִשְׁתְּכַח רַע עַיִן בְּעָלְמָא כְּוָותֵיהּ, דִּבְכָל אֲתָר דַּהֲוָה מִסְתָּכַל בְּעֵינוֹי, הֲוָה מִתְלַטְיָיא.

485. Rabbi Elazar said, This is what I was taught, even the THIRD time the Holy Spirit did not dwell upon him. Rabbi Yosi inquired of him, If so, why is it written: "And the spirit of Elohim came upon him" (Ibid. 2) and all the other times, it is not written that way. He replied to him, That is the way it must be. Come and see that it is written: "He that has a generous eye shall be blessed" (Mishlei 22:9). It was already set in explanation not to read, 'Shall be blessed', but rather "shall bless." Since Bilaam was of the evil eye, no one in the existence of the world was as evil-eyed as he. Everything at which he gazed with his eyes became cursed.

486. וְע"ד אָמְרוּ, הַאי מַאן דְּאַעְבַּר בְּרֵיהּ בְּשׁוּקָא, וּמִסְתַּפֵּי מֵעֵינָא בִּישָׁא, יְחַפֵּי סוּדְרָא עַל רֵישֵׁיהּ, בְּגִין דְּלָא יָכִיל עֵינָא בִּישָׁא לְשַׁלְּטָאה עָלֵיהּ. אוֹף הָכָא, כֵּיוָן דְּחָמָא בִּלְעָם, דְּלָא יָכִיל בְּחַרְשׁוֹי וְקִסְמוֹי לְאַבְאָשָׁא לְיִשְׂרָאֵל, בָּעָא לְאִסְתַּכָּל בְּהוּ בְּעֵינָא בִּישָׁא, בְּגִין דִּבְכָל אֲתָר דַּהֲוָה מִסְתָּכַל בְּעֵינוֹי בִּישִׁין, הֲוָה מִתְלַטְיָיא. ת"ח מַה רְעוּתֵיהּ דִּילֵיהּ לְקָבְלֵהוֹן דְּיִשְׂרָאֵל, כְּתִיב וַיָּשֶׁת אֶל הַמִּדְבָּר פָּנָיו, כְּתַרְגּוּמוֹ, וְשַׁוִּי לְעֶגְלָא דִּי עֲבַדוּ יִשְׂרָאֵל בְּמַדְבְּרָא אַפּוֹהִי, בְּגִין דִּיהֵא לֵיהּ סְטַר סִיּוּעָא, לְאַבְאָשָׁא לְהוּ.

486. Therefore, they said, Whoever crosses his son in the marketplace and has fear of the evil eye should cover the top of his head with a head scarf, so the evil eye will not affect him. As well, when Bilaam noticed that he could not succeed with his magic and sorcery in harming Yisrael, he wanted to gaze on them with the evil eye, because everything he looked at with his evil eyes became cursed. Come and see what he planned against Yisrael. It is written: "But he set his face toward the wilderness" (Bemidbar 24:1), as the Targum translates THAT HE PUT HIS GAZE IN THE DIRECTION OF THE CALF THAT YISRAEL CREATED AND SINNED WITH IN THE DESERT, so that he may get allies to harm them.

487. See what is written: "And Bilaam lifted up his eyes, and he saw Yisrael" (Bemidbar 24:2), because he wished to gaze at them with the evil eye. At that very moment, if the Holy One, blessed be He, would not have preceded him with the remedy, he could have destroyed them with the gaze of his eyes. Which remedy did the Holy One, blessed be He, grant to Yisrael at that very moment? It is written: "And the spirit of Elohim came upon him" and "came upon him" refers to Yisrael. The Holy One, blessed be He, extended and covered Yisrael over with the spirit of Elohim. It is in the same sense as a person spreads the scarf over the head of the child, in order that no evil eye shall affect him.

487. הַשְׁתָּא חָמֵי מַה כְּתִיב, וַיִּשָּׂא בִלְעָם אֶת עֵינָיו וַיַּרְא אֶת יִשְׂרָאֵל. בָּעָא לְאִסְתַּכְּלָא בְּהוּ בְּעֵינָא בִישָׁא. בֵּיהּ שַׁעֲתָא, אִלְמָלֵא דְּאַקְדִּים לוֹן קוּדְשָׁא בְּרִיךְ הוּא אַסְוָותָא, הֲוָה מְאַבֵּד לוֹן בְּאִסְתַּכְּלוּתָא דְּעֵינוֹי. וּמַאי אַסְוָותָא יָהַב קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל בְּהַהִיא שַׁעֲתָא. דָּא הוּא דִּכְתִיב וַתְּהִי עָלָיו רוּחַ אֱלֹהִים. וַתְּהִי עָלָיו, עַל יִשְׂרָאֵל קָאָמַר. כְּמַאן דְּפָרִיס סוּדְרָא עַל רֵישֵׁיהּ דְּיַנּוּקָא, בְּגִין דְּלָא יִשְׁלוֹט בְּהוּ עֵינוֹי.

488. He opened the discussion with the verse: "How goodly are your tents, O Jacob" (Ibid. 5). Come and see: Whoever wishes to gaze with an evil eye is not able to do so unless he praises and adores that one whom he wishes to curse with the evil eye. What is his usual method of operation? He says, How nice he is, how beautiful he is, in order that the evil eye would affect him. Here too, he said, "How goodly are your tents, O Jacob." How nice, how beautiful they are, how beautiful are the plants that have been planted from them. They are comparable to the pretty plantings that the Holy One, blessed be He, has planted in the Garden of Eden! Would that plantings shall come forth from these dwellings!

488. כְּדֵין שָׁארִי וְאָמַר, מַה טוּבוּ אֹהָלֶיךָ יַעֲקֹב. ת"ח, כָּל מַאן דְּבָעֵי לְאִסְתַּכְּלָא בְּעֵינָא בִישָׁא, לָא יָכִיל, אֶלָּא כַּד מְשַׁבַּח וְאוֹקִיר לְהַהוּא מִלָּה, דְּבָעֵי לְאַלְטְיָיא בְּעֵינָא בִישָׁא. וּמַה אָרְחֵיהּ. אָמַר, חָמוּ כַּמָּה טָבָא דָּא. כַּמָּה יָאָה דָּא. בְּגִין דְּיִשְׁלוֹט בֵּיהּ עֵינָא בִישָׁא. אוֹף הָכָא אָמַר, מַה טֹבוּ אֹהָלֶיךָ יַעֲקֹב, כַּמָּה אִינּוּן יָאָן, כַּמָּה אִינּוּן שַׁפִּירָן, כַּמָּה נְטִיעָן שַׁפִּירָן דְּאִתְנְטָעָן מִנַּיְיהוּ, דַּמְיָין לְאִינּוּן נְטִיעִין דְּנָטַע קוּדְשָׁא בְּרִיךְ הוּא בְּגִנְתָּא דְּעֵדֶן יָאָיָין. מַאן יִתֵּן, וְאִלֵּין נְטִיעָן אִשְׁתְּכָחוּ מֵאִינּוּן מִשְׁכְּנֵי, דִּבְהוּ.

489. "He shall pour the water out of his bucket." THIS IS like a man who had fine hands, beautiful in appearance. One person passed by, a man of the evil eye, gazed at these hands, grasped them and began to praise them, saying, How beautiful they are, how pretty. Look at the fingers cut out in the highest form of beauty. Then he says, Who shall give these hands to dwell among precious stones and expensive purple garments? THEY SHALL BE in his house to use them and they shall be stored in his vault.

489. יִזַּל מַיִם מִדָּלְיָו וְגוֹ'. לב"נ דַּהֲווֹ לֵיהּ יְדָן שַׁפִּירָן, יָאָן לְמֶחֱזֵי. אַעְבָּר חַד ב"נ דְּעֵינָא בִישָׁא, אִסְתָּכַּל בְּאִינּוּן יְדִין, נָקִיט בְּהוּ, שָׁארִי לְשַׁבְּחָא, אָמַר, כַּמָּה אִינּוּן שַׁפִּירָן, כַּמָּה אִינּוּן יָאָן, חָמוּ אֶצְבְּעָן מִגְּזֵרָה דְּשַׁפִּירוּ עִלָּאָה. לְבָתַר אָמַר, מַאן יִתֵּן יְדִין אִלֵּין דְּשַׁרְיָין בֵּין אֲבָנִין יַקִּירִין, וּבִלְבוּשֵׁי יְקָר דְּאַרְגְּוָונָא בְּבֵיתֵיהּ לְאִשְׁתַּמְּשָׁא בְּהוּ, וְיֵהוֹן גְּנִיזִין בְּתֵיבוּתָא דִּילֵיהּ.

490. Here, the same Bilaam began to praise: "How goodly are your tents, O Jacob, and your tabernacles, O Yisrael." How handsome they are and how fine. Afterward, "He shall pour the water out of his bucket" (Ibid. 7), WHICH MEANS that you cannot find a nicer planting than this, the planting of Torah, outside of these peaceful dwellings. And "moistening his seed plentifully" (Ibid.), WHICH HE MEANT TO BE AMONG THE KLIPOT THAT ARE CALLED 'GREAT MIGHTY WATERS', MEANING TO SAY that the Holy Spirit should not grow and increase.

490. כַּךְ בִּלְעָם, שָׁרֵי לְשַׁבְּחָא, מַה טוּבוּ אֹהָלֶיךָ, חָמוּ כַּמָּה שַׁפִּירָן, כַּמָּה יָאָן וְכוּ', לְבָתַר אָמַר יִזַּל מַיִם מִדָּלְיָו, לָא יִשְׁתְּכַח נְטִיעָא שַׁפִּירָא דָּא, נְטִיעָא דְּאוֹרַיְיתָא, לְבַר מֵאִינּוּן מִשְׁכְּנִין, וְזַרְעוֹ בְּמַיִם רַבִּים, דְּלָא יִסְגֵּי וְלָא יַרְבֵּי רוּחָא דְּקוּדְשָׁא.

491. The Holy One, blessed be He said to him, 'Wicked one, your eyes can do no harm, because there is a veil of the Holy Spirit prevailing on them'. He then said, "El brought him out of Egypt..." (Ibid. 8), WHICH MEANS none of the world's inhabitants will be able to harm them because a strong and powerful higher strength holds on to them. What is it? It is: "El brought him out of Egypt." Not only that, but "he has as it were the strength of a wild ox" (Ibid.) No person could extend his hands over him due to his height. Because he exists at such a height, "he shall eat up the nations his enemies" (Ibid.) and no one is able to harm them.

491. אָ״ל קוּדְשָׁא בְּרִיךְ הוּא, רָשָׁע, לָא יַכְלִין עֵינַיְךָ לְאַבְאָשָׁא, הָא פְּרִיסוּ דְּקוּדְשָׁא עָלַיְיהוּ, כְּדֵין אָמַר, אֵל מוֹצִיאוֹ מִמִּצְרַיִם וְגוֹ׳, הָא לָא יַכְלִין כָּל בְּנֵי עָלְמָא לְאַבְאָשָׁא לוֹן, דְּהָא חֵילָא תַּקִּיפָא עִלָּאָה אָחִיד בְּהוּ, וּמַאי אִיהוּ. אֵל מוֹצִיאוֹ מִמִּצְרַיִם. וְלָא עוֹד, אֶלָּא כְּתוֹעֲפוֹת רְאֵם לוֹ, דְּלָא יָכִיל ב״נ לְאוֹשִׁיט יְדֵיהּ עָלֵיהּ, מִגּוֹ רוּמֵיהּ. וּמִדְּאִשְׁתְּכַח בִּזְקִיפוּ עִלָּאָה הָכִי, יֹאכַל גּוֹיִם צָרָיו וְגוֹ׳. וְלֵית מַאן דְּיָכִיל לְאַבְאָשָׁא לוֹן.

492. Even at a time when he is not standing, they will not succeed AGAINST HIM. This is what is written: "He couched, he lay down" (Ibid. 9). EVEN THEN he is not afraid, because he is mighty "like a lion, and like a great lion" (Ibid.). This means that, even when he is IN EXILE among the nations and he crouches and lies among them like a lion, he will be familiar in the laws of the Torah and in the ways of the Torah. They have a government from their Master that all the kings of the world cannot uproot; it is comparable to the strength of the lion which can not be raised up from the prey that he is crouched over. It is written: "He couched, he lay down like a lion, and like a great lion: who shall stir him up?" (Ibid.).

492. וַאֲפִילוּ בְּזִמְנָא דְּלָא זָקִיף, לָא יַכְלִין, הה״ד כָּרַע שָׁכַב. לָא דָּחִיל, בְּגִין דְּאִשְׁתְּכַח גִּיבָּר כַּאֲרִי וּכְלָבִיא, אֲפִילוּ כַּד אִינּוּן בֵּינֵי עַמְּמַיָּא, וְכָרַע וְשָׁכַב בֵּינַיְיהוּ, כַּאֲרִי הוּא יִשְׁתְּכַח בְּנִמּוּסֵי אוֹרַיְיתָא, בְּאוֹרְחֵי אוֹרַיְיתָא. שׁוּלְטָנוּתָא אִית לְהוּ בְּמָארֵיהוֹן, דַּאֲפִילוּ כָּל מַלְכַיָּא דְּעָלְמָא, לָא יַעְקְרוּן לְהוּ. כְּאַרְיָא דָּא כַּד שָׁכִיב עַל טַרְפֵּיהּ, לָא יַכְלִין לְאַקָּמָא לֵיהּ מִנֵּיהּ, הה״ד כָּרַע שָׁכַב כַּאֲרִי וְגוֹ׳.

493. Rabbi Elazar said, You could not find in the world a wiser person to do harm than that wicked Bilaam. At first, he was in Egypt and, through him, the Egyptians plotted against Yisrael, so that they should never escape their slavery. And he says, how can I harm them? I was the one who caused them never to escape the slavery of Egypt, yet, "El brought him out of Egypt" and against Him, none of the wise men and sorcerers of the world could prevail.

493. א״ר אֶלְעָזָר, לָא אִשְׁתְּכַח בְּעָלְמָא חַכִּים לְאַבְאָשָׁא, כְּבִלְעָם רְשִׁיעָא, דְּהָא בְּקַדְמֵיתָא הֲוָה אִשְׁתְּכַח בְּמִצְרַיִם, וְעַל יְדוֹי, קְשִׁירוּ מִצְרָאֵי עָלַיְיהוּ דְּיִשְׂרָאֵל קְשׁוּרָא, דְּלָא יִפְקוּן מֵעַבְדוּתְהוֹן לְעָלְמִין. וְדָא הוּא דְּאָמַר, מָה אֵיכוֹל לְאַבְאָשָׁא לְהוּ, דְּהָא אֲנָא עֲבִידְנָא דְּלָא יִפְקוּן מֵעֲבִידְתָא דְּמִצְרָאֵי לְעָלְמִין, אֲבָל אֵל מוֹצִיאוֹ, מִמִּצְרַיִם וְלָקְבֵלֵיהּ לָא יַכְלִין חַכְמִין וַחֲרָשִׁין דְּעָלְמָא.

46. Aza and Azael

Rabbi Yehuda tells how Bilaam went to the mountains of darkness to consult with Aza and Azael. We hear what happens in those mountains and how Aza and Azael teach magic and sorcery to those who enter there. When Bilaam went there God confused all the magic in the world so it would be ineffective against His children, so Bilaam eventually gave Balak advice regarding the Midianite women in an attempt to hurt Yisrael. When God saw that he had given this advice He told Bilaam that he would be ensnared in his own plot, and indeed he was later killed in the vengeance against Midian.

494. "And now, behold, I go to my people..." (Bemidbar 24:14). Rabbi Yehuda opened the discussion with the verse: "You shall not deliver to his master the servant...he shall dwell with you" (Devarim 23:16). How lovely are the words of the Torah before the Holy One, blessed be He, and how beloved is the Torah that gave her as a legacy to the assembled Congregation of Yisrael. Come and see: At the time they left Egypt, Bilaam heard that his witches and sorcerers, and all those ties THAT THEY PERFORMED, were not effective against Yisrael. He began to scratch himself and tear his hair out of his head. Then, he went to the mountains of darkness and reached the iron chains, WITH WHICH AZA AND AZAEL ARE BOUND.

494. וְעַתָּה הִנְנִי הוֹלֵךְ לְעַמִּי וְגוֹ׳ ר׳ יְהוּדָה פָּתַח, לֹא תַסְגִּיר עֶבֶד אֶל אֲדוֹנָיו וְגוֹ׳ עִמְּךָ יֵשֵׁב בְּקִרְבְּךָ. כַּמָּה חֲבִיבִין מִלֵּי דְאוֹרַיְיתָא. כַּמָּה חֲבִיבָה אוֹרַיְיתָא קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא. כַּמָּה חֲבִיבָה אוֹרַיְיתָא, דְּאוֹרִית לָהּ קוּדְשָׁא בְּרִיךְ הוּא לִכ״י. ת״ח, בְּשַׁעֲתָא דִּי נַפְקוּ מִמִּצְרַיִם. שְׁמַע בִּלְעָם דְּהָא חַרְשׁוֹי וְקַסְמוֹי, וְכָל אִינּוּן קְשִׁרִין, לָא סְלִיקוּ בְּהוּ בְּיִשְׂרָאֵל, שָׁאֲרִי לְגַרְדָּא גַּרְמֵיהּ, וּלְמֵירַט רֵישֵׁיהּ. אָזַל לְאִינּוּן טוּרֵי חֲשׁוֹכָא, וּמָטָא לְגַבֵּי אִינּוּן שַׁלְשְׁלָאֵי דְּפַרְזְלָא.

495. This is the manner of the one who reaches them. As soon as a person enters there, between the mountaintops, Azael, THAT ONE that is called "having his eyes open" (Bemidbar 24:4), notices him. He immediately informs Aza. They then give the sound signal and the great burning snakes gather to them and surround them. They send A TYPE OF small CREATURE called 'Onimta' towards that person. We were taught that it is a cat-like animal with a narrow snake-like head. It has two tails and its hands and feet are tiny. A person who sees it covers his face and brings a VESSEL WITH ASHES THAT IS CALLED 'smoked shreds' from the burning of a white rooster and throws them in front of the Onimta, which then comes with him.

495. וְכַךְ הוּא אָרְחָא דְּמַאן דְּמָטֵי גַּבַּיְיהוּ, כֵּיוָן דְּעָאל ב״נ בְּרֵישֵׁי טוּרַיָּא, חָמֵי לֵיהּ עֲזָאֵ״ל, הַהוּא דְּאִקְרֵי גְּלוּי עֵינַיִם. מִיַּד אָמַר לַעֲזָ״א, כְּדֵין יָהֲבִין קָלָא, וּמִתְכַּנְּשִׁין גַּבַּיְיהוּ חִוְיָין רַבְרְבֵי דְּמִתּוֹקְדָן, וְסַחֲרִין לוֹן. מְשַׁדְּרֵי אוֹנִימְתָא זְעֵירְתָּא לְקֳבְלֵיהּ דב״נ, וְתָנָא, כְּמִין שׁוּנְרָא, הִיא, וְרֵישֵׁהּ כְּרֵישָׁא דְּחִוְיָיא, וּתְרֵין זַנְבִין בָּהּ, וִידָהָא וְרַגְלָהָא זְעִירִין. ב״נ דְּחָמֵי לָהּ, חָפֵי אַנְפּוֹי, וְהוּא מַיְיתֵי חַד קַטּוּרְתָּא, מֵאוֹקִידוּ דְּתַרְנְגוֹלָא חִוָּרָא, שָׁדֵי בְּאַנְפָּהָא וְהִיא אָתְיָת עִמֵּיהּ.

496. He goes until he reaches the top of the chains, because the top of those chains is stuck into the ground and reaches to the great depths. In the great depths, there exists a socket that is stuck into the lower depth, and into that socket the top of the chains is connected. When a person reaches the top of the chain, he knocks at it three times. They, AZA AND AZAEL, call for him. He then kneels on his knees, bows down and continues to close his eyes until he reaches them. He then sits up in front of them and all these snakes surround him from either side. Then he opens his eyes and sees them. He is shaken, and he falls on his face and bows towards them.

496. עַד דְּמָטֵי לְגַבֵּי רֵישָׁא דְּשַׁלְשְׁלָאֵי, וְהַהִיא רֵישָׁא דְּשַׁלְשְׁלָאֵי, נָעִיץ בְּאַרְעָא, וּמָטֵי עַד תְּהוֹמָא. וְתַמָּן בְּתְהוֹמָא. חַד סָמִיךְ, וְהוּא נָעִיץ בְּתְהוֹמָא תַּתָּאָה, וּבְהַהוּא סָמִיךְ אִתְקְשַׁר רֵישָׁא דְּשַׁלְשְׁלָאֵי. כַּד מָטֵי ב״נ לְרֵישָׁא דְּשַׁלְשְׁלָאָה, בָּטַשׁ בָּהּ ג׳ זִמְנִין, וְאִינּוּן קָרָאן לֵיהּ, כְּדֵין כָּרַע וְסָגִיד עַל בִּרְכּוֹי, וְאָזִיל וְאָטִים עֵינּוֹי, עַד דְּמָטֵי גַּבַּיְיהוּ. כְּדֵין יָתִיב קַמַּיְיהוּ, וְכָל אִינּוּן חִוְיָין סָחֲרִין לֵיהּ מֵהַאי סִטְרָא וּמֵהַאי סִטְרָא. פָּתַח עֵינּוֹי, וְחָמֵי לוֹן, אִזְדַּעְזָע, וְנָפַל עַל אַנְפּוֹי, וְסָגִיד לְקֳבְלַיְיהוּ.

497. Following this, AZA AND AZAEL teach him magic and sorcery, and he stays with them for fifty days. When the time arrives to leave on his way, that LITTLE CREATURE CALLED 'Onimta' and all these snakes walk in front of him, until he leaves the mountain ranges from in between that heavy darkness.

497. לְבָתַר אוֹלְפִין לֵיהּ חַרְשִׁין וְקַסְמִין, וְיָתִיב גַּבַּיְיהוּ נ׳ יוֹמִין. כַּד מָטָא זִמְנָא לְמֵיהַךְ לְאָרְחֵיהּ, הַהִיא אוֹנִימְתָא, וְכָל אִינּוּן חִוְיָין, אַזְלִין קַמֵּיהּ, עַד דְּנָפִיק מִן טוּרַיָּא, בֵּין הַהוּא חֲשׁוֹכָא תַּקִּיפָא.

498. When Bilaam reached AZA AND AZAEL, he told them WHAT HE NEEDED FROM THEM, locked himself with them in the mountains and begged to denounce YISRAEL and return them to Egypt. The Holy One, blessed be He, confused and impaired all the wisdoms in the world, and all the magic in the world, so they could not get close TO YISRAEL.

498. וּבִלְעָם כַּד מָטָא גַּבַּיְיהוּ, אוֹדַע לוֹן מִלָּה, וְאַסְגַּר גַּרְמֵיהּ בְּטוּרַיָּא עִמְּהוֹן. וּבָעָא לְקַטְרְגָא לוֹן, לְאָתָבָא לוֹן לְמִצְרַיִם. וְקוּדְשָׁא בְּרִיךְ הוּא בִּלְבֵּל וְקִלְקֵל כָּל חָכְמְתָא דְּעָלְמָא, וְכָל חַרְשִׁין דְּעָלְמָא, דְּלָא יָכִילוּ לְקָרְבָא בַּהֲדַיְיהוּ.

499. ת"ח, הַשְׁתָּא כֵּיוָן דְּחָמָא בִּלְעָם דְּלָא יָכִיל לְאַבְאָשָׁא לְיִשְׂרָאֵל, אַהְדַּר גַּרְמֵיהּ, וְאַמְלִיךְ לֵיהּ לְבָלָק, מַה דְּלָא בָּעָא מִנֵּיהּ, בְּגִין לְאַבְאָשָׁא לוֹן. וְעֵיטָא דִּילֵיהּ הֲוָה בְּאִינּוּן נוּקְבֵי דְּמִדְיָן דְּאִינּוּן שָׁפִירָן, וְאִלְמָלֵא דְּאָ"ל מֹשֶׁה, לָא הֲוֵינָא יָדַע, דִּכְתִיב הֵן הֵנָּה הָיוּ לִבְנֵי יִשְׂרָאֵל בִּדְבַר בִּלְעָם.

499. Come and see: When Bilaam realized that he was incapable of harming Yisrael, he returned to Balak and gave him advice in order to harm Yisrael, something he did not ask him to do. And his advice was regarding the Midianite women, who were beautiful. If not for the fact that Moses TOLD THIS TO US, we would not have known of it, because it is written: "Behold, these caused the children of Yisrael, through that counsel of Bilaam" (Bemidbar 31:16).

500. כֵּיוָן דְּחָמָא קוּדְשָׁא בְּרִיךְ הוּא עֵיטָא דִּילֵיהּ, אָמַר, הָא וַדַּאי גַּרְמָךְ בְּעִיטֵּךְ יִפּוֹל. מַה עָבֵד, הַהוּא חֵילָא דְּשָׁלַט עַל כָּל חַרְשִׁין, אַחְמֵי לֵיהּ סוֹפָא דְּכֹלָּא. וְכִי אִית לֵהּ רְשׁוּתָא לְזִמַּן רָחִיק. א"ר יִצְחָק, עֵינָא חָמָא, וּמִלִּין אִתְּמָרוּ מֵהַהוּא דְּקָאֵים עָלֵיהּ, וְהָא אוּקְמוּהָ. וַיִּשָּׂא מְשָׁלוֹ וַיֹּאמַר. מַאן דְּאִית לֵיהּ לְמֵימַר. מ"ט. בְּגִין דְּלָא יִתְקַיְּימוּן מִלִּין דְּגַעְלָא, בִּרְעוּתָא עִלָּאָה, בְּדַעְתָּא עִלָּאָה בְּאוֹרַיְיתָא.

500. When the Holy One, blessed be He, saw his advice, He said, 'You will certainly get snared by your own plot' - BECAUSE HE WAS KILLED IN THE VENGEANCE AGAINST MIDIAN. What did the power controlling magic do, THAT IS MALCHUT, as mentioned above? It showed him the final end. HE INQUIRES: Does he have permission to see into the distant future? Rabbi Yitzchak said, The eye saw and perceived; however, the actual statements were spoken by the one who is over him, MEANING IT CAME FROM MALCHUT. This was already explained in relation to the verse: "And he took up his discourse, and said..." WHO SPOKE? Whoever had the authority to speak, MEANING MALCHUT, AS WE MENTIONED THERE. Why is that so? So that disgusting statements BY BILAAM should not come true through the will of the most High, through the high wish of the Torah.

47. In the time of Messiah

We are told what will happen at the time of Messiah when God is going to rebuild Jerusalem. The account presages the destruction of Rome and its ruler, and talks about many wars. The spirit of Messiah will destroy the enemies of Yisrael, and the righteous will be brought back to life. When the children of Yisrael leave their exile the Shechinah will go with them, and there will be great joy. At the time of redemption all blessings will freely flow to the righteous from the great deep springs of Chochmah and Binah.

501. אֶרְאֶנּוּ וְלֹא עַתָּה, דְּהָא מִלִּין אִלֵּין מִנַּיְיהוּ אִתְקַיְּימוּ בְּהַהוּא זִמְנָא, וּמִנַּיְיהוּ לְבָתַר, וּמִנַּיְיהוּ בְּזִמְנָא דְּמַלְכָּא מְשִׁיחָא. תְּנָן, זַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְמִבְנֵי יְרוּשָׁלַם, וּלְאַחְזָאָה חַד כּוֹכְבָא קְבִיעָא, מְנַצְצָא בְּע' רָהֲטִין, וּבְע' זִיקִין נַהֲרִין מִנֵּיהּ בְּאֶמְצָעוּת רְקִיעַ, וְיִשְׁתָּאֲלוּן בֵּיהּ ע' כּוֹכְבִין אַחֲרָנִין, וִיהֵא נָהִיר וְלָהִיט ע' יוֹמִין.

501. "I behold it, but it is not near" (Bemidbar 24:17), because some of these items came true at that time and some of them are for future times, in the period of Messiah. We learned that the Holy One, blessed be He, is destined to build up Jerusalem and display a fixed star that sparkles with seventy moving PLANETS and with seventy winds that display light from it in the center of the firmament. Another seventy stars will be instructed and guided by it, and it will be glowing and blazing seventy days.

502. וּבְיוֹמָא שְׁתִיתָאָה, יִתְחֲזֵי בְּכ"ה יוֹמִין לְיַרְחָא שְׁתִיתָאָה, וְיִתְכְּנִיש בְּיוֹמָא שְׁבִיעָאָה, לְסוֹף ע' יוֹמִין, יוֹמָא קַדְמָאָה יִתְחֲזֵי בְּקַרְתָּא דְּרוֹמָא. וְהַהוּא יוֹמָא יִנְפְּלוּן ג' שׁוּרִין עִלָּאִין מֵהַהִיא קַרְתָּא דְּרוֹמִי, וְהֵיכָלָא רַבְּרְבָא יִנְפּוֹל, וְשַׁלִּיטָא דְּהַהִיא קַרְתָּא יְמוּת. כְּדֵין יִתְפְּשַׁט הַהוּא כּוֹכְבָא לְאִתְחֲזָאָה בְּעָלְמָא. וּבְהַהוּא זִמְנָא יִתְעָרוּן קְרָבִין תַּקִּיפִין בְּעָלְמָא, לְכָל ד' סִטְרִין, וּמְהֵימְנוּתָא לָא יִשְׁתְּכַח בֵּינַיְיהוּ.

502. On Friday, on the twenty-fifth day to the sixth month, the star will be seen. It will be gathered on the seventh day at the ending of the seventy days. IT WILL BE COVERED AND NOT SEEN. On the first day, it will be seen in the city of Rome and, on that day, three higher walls will fall from the city of Rome, and the great palace WHICH IS THERE will fall. The governor of that city will die. Then that star will spread and extend to be seen in the world. During that time, great and mighty wars will be stirring in the world to all four directions, and there will be no Faith among them.

503. וּבְאֶמְצָעוּת עָלְמָא, כַּד יִתְנְהִיר הַהוּא כּוֹכְבָא, בְּאֶמְצָעוּת רְקִיעָא. יְקוּם מַלְכָּא חַד רַב וְשָׁלִיט בְּעַלְמָא, וְיִתְגָּאֶה רוּחֵיהּ עַל כָּל מַלְכִין, וְיִתְעַר קְרָבִין בְּתְרֵין סִטְרִין, וְיִתְגַּבַּר עָלַיְיהוּ.

503. In the center of the world, when that star will shine in the centre of heaven, a great king and ruler will rise in the world. His spirit will rise over all the kings and provoke war on the two sides, and will overpower them.

504. וּבְיוֹמָא דְּיִתְכַּסֵּי כּוֹכְבָא, יִזְדַּעְזַע אַרְעָא קַדִּישָׁא מ״ה מִילִין, סַחֲרָנֵיהּ אֲתַר דַּהֲוָה בֵּי מַקְדְּשָׁא. וּמְעַרְתָּא חֲדָא מִן תְּחוֹת אַרְעָא יִתְגְּלֵי. וּמֵהַהִיא מְעַרְתָּא יִפּוּק אֶשָּׁא תַּקִּיפָא לְאוֹקְדָא עָלְמָא. וּמֵהַהִיא מְעַרְתָּא יִסְגֵּי חַד עַנְפָּא, רַבְרְבָא עִלָּאָה, דְּיִשְׁלוֹט בְּכָל עָלְמָא, וְלֵיהּ אִתְיְהִיב מַלְכוּתָא. וְקַדִּישֵׁי עֶלְיוֹנִין יִתְכַּנְּשׁוּן גַּבֵּיהּ. וּכְדֵין יִתְגְּלֵי מַלְכָּא מְשִׁיחָא בְּכָל עָלְמָא, וְלֵיהּ אִתְיְהִיב מַלְכוּתָא.

504. During the day when that star will be covered, the Holy Land will shudder and shake 45 miles around the area of the temple house, and a cave underneath the ground will be discovered. From that cave will emanate a fire to burn the world. And from that cave will grow one great lofty branch that will dominate over the entire world, and the kingdom will be granted to him. The saintliest people will be gathering to him. Then, Messiah will be revealed in the entire world and the kingdom will be granted to him.

505. וּבְנֵי עָלְמָא בְּשַׁעֲתָא דְּיִתְגְּלֵי, יֵהוֹן מִשְׁתַּכְּחִין בְּעַקְתָּא בָּתַר עַקְתָּא. וְשַׂנְאֵיהוֹן דְּיִשְׂרָאֵל יִתְגַּבְּרוּן, כְּדֵין יִתְעַר רוּחָא דְּמְשִׁיחָא עָלַיְיהוּ, וְיִשֵּׁיצֵי לֶאֱדוֹם חַיְיָבָא, וְכָל אַרְעָא דְשָׂעִיר יוֹקִיד בְּנוּרָא. כְּדֵין כְּתִיב, וְיִשְׂרָאֵל עוֹשֶׂה חָיִל. הה״ד, וְהָיָה אֱדוֹם יְרֻשָׁה וְהָיָה יְרֻשָׁה שֵׂעִיר אוֹיְבָיו. אוֹיְבָיו דְּיִשְׂרָאֵל. וּכְדֵין וְיִשְׂרָאֵל עוֹשֶׂה חָיִל. וּבְהַהוּא זִמְנָא, יָקִים קוּדְשָׁא בְּרִיךְ הוּא לְמֵתַיָּיא דְּעַמֵּיהּ, וְיִתְנְשֵׁי מִנְּהוֹן מִיתָה, הה״ד יְמִין יְיָ׳ עֹשָׂה חָיִל. לֹא אָמוּת כִּי אֶחְיֶה. וּכְתִיב וְעָלוּ מוֹשִׁיעִים וְגוֹ׳. וּכְדֵין וְהָיָה יְיָ׳ לְמֶלֶךְ.

505. At the time of the revealing OF MESSIAH, the inhabitants of the world will find themselves in one distress after another and those who hate Yisrael will get stronger. Then the spirit of Messiah will stir upon them, and will destroy the wicked Edom, and the entire land of Seir will go up in flames. Concerning that time, it is written: "And Yisrael shall do valiantly" (Bemidbar 24:18). That is the meaning of: "And Edom shall be his possession, Seir also, his enemies" (Ibid.), meaning the enemies of Yisrael. That is the meaning of: "And Yisrael shall do valiantly." At that time, the Holy One, blessed be He, will raise TO LIFE the dead of his people and remove death from them. This is what it says, "The right hand of Hashem does valiantly. I shall not die, but live" (Tehilim 118:16-17). It is further written: "And liberators shall ascend..." (Ovadyah 1:21) and then it is written: "And Hashem shall be king" (Zecharyah 14:9).

506. א״ר אַבָּא, מַאי דִּכְתִיב כִּי בְּשִׂמְחָה תֵּצֵאוּ וְגוֹ׳. אֶלָּא כַּד יִפְּקוּן יִשְׂרָאֵל מִן גָּלוּתָא, שְׁכִינְתָּא נָפְקָא עִמְּהוֹן, וְעִמָּהּ יִפְּקוּן. הֲדָא הוּא דִּכְתִיב, כִּי בְּשִׂמְחָה תֵּצֵאוּ. שָׂשׂוֹן דָּא קוּדְשָׁא בְּרִיךְ הוּא. ר׳ יִצְחָק אָמַר דָּא צַדִּיק. הֲדָא הוּא דִּכְתִיב שָׂשׂוֹן וְשִׂמְחָה יִמָּצֵא בָהּ.

506. Rabbi Aba said, What is the meaning of, "For you shall go out with joy" (Yeshayah 55:12)? It only means that, when Yisrael leave the exile, the Shechinah will leave with them. They will leave together with Her. This is the meaning of: "For you shall go out with joy" WITH THE SHECHINAH THAT IS CALLED 'GLADNESS'. "Joy" is referring to the Holy One, blessed be He. Rabbi Yitzchak said, That is referring to the righteous, MEANING YESOD IN ZEIR ANPIN. This is what is written: "Joy and gladness shall be found in it" (Yeshayah 51:3), WHICH ARE YESOD AND MALCHUT.

507. אר״ש, צַדִּיק שָׂשׂוֹן אִקְרֵי. וּמִן יוֹמָא דְּכ״י נַפְלַת בְּגָלוּתָא. אִתְמְנָעוּ בִּרְכָן מִלְּנַחְתָּא לְעָלְמָא מֵהַאי צַדִּיק. בְּהַהוּא זִמְנָא מַה כְּתִיב, וּשְׁאַבְתֶּם מַיִם בְּשָׂשׂוֹן, דָּא צַדִּיק. מִמַּעְיְנֵי הַיְשׁוּעָה, אִלֵּין אַבָּא וְאִמָּא. ד״א, אִלֵּין נֶצַ״ח וְהוֹ״ד. וְכֻלָּא מִמַּבּוּעֵי נְבִיעִין עֲמִיקִין. כְּדֵין וְאָמַרְתָּ בַּיּוֹם הַהוּא אוֹדְךָ יְיָ׳ וְגוֹ׳, צַהֲלִי וְרֹנִי יֹשֶׁבֶת צִיּוֹן וְגוֹ׳.
בָּרוּךְ יְיָ׳ לְעוֹלָם אָמֵן וְאָמֵן. יִמְלוֹךְ יְיָ׳ לְעוֹלָם אָמֵן וְאָמֵן.

507. Rabbi Shimon said, The righteous, THAT IS, YESOD OF ZEIR ANPIN, is called 'joy'. From that day onward, when the assembled Congregation of Yisrael fell into the exile, the blessings were prevented from flowing down to the world from this righteous. At that time OF REDEMPTION, it is written: "Therefore with joy shall you draw water" (Yeshayah 12:3). This refers to the righteous CALLED 'JOY'. "Out of the wells of salvation" (Ibid.) refers to Aba and Ima, WHICH ARE CHOCHMAH AND BINAH, FROM WHERE THE YESOD DRAWS. Another explanation: "Out of the wells of salvation" IS REFERRING to Netzach and Hod, FROM WHOM YESOD RECEIVES. All RECEIVE from deep springs that flow, WHICH ARE CHOCHMAH AND BINAH. Then, it is written: "And in that day you shall say, Hashem, I will praise You..." (Ibid. 1). It is also written: "Cry out and shout, you inhabitant of Zion..." (Ibid. 6).
Blessed be Hashem for evermore. Amen, and Amen. Hashem reign for evermore. Amen, and Amen.

1. "Hear, my son, the instruction of your father"
Rabbi Elazar deconstructs the title verse to teach us that people must follow the Torah that was given to them by God along with His rebukes and punishments. When someone who has studied the Torah dies, it precedes him and opens all the gates for him to the next world. Rabbi Elazar says that God takes most joy in those who get up at night to study the Torah.

1. "And Hashem spoke to Moses, saying, Pinchas, the son of Elazar..." (Bemidbar 25:10). Rabbi Elazar began, "Hear, my son, the instruction of your father, and do not forsake the Torah of your mother" (Mishlei 1:8). "Hear, my son, the instruction of your father..." This refers to the Holy One, blessed be He. "and do not forsake the Torah of your mother." This refers to the Congregation of Yisrael. What is the instruction of your father? Instruction is the Torah which contains a number of rebukes and punishments, as it is said: "My son, do not despise the chastening of Hashem, nor be weary of His correction" (Mishlei 3:11).

1. וַיְדַבֵּר יְיָ׳ אֶל מֹשֶׁה לֵאמֹר, פִּנְחָס בֶּן אֶלְעָזָר וְגוֹ׳, רִבִּי אֶלְעָזָר פָּתַח וְאָמַר, שְׁמַע בְּנִי מוּסַר אָבִיךָ וְאַל תִּטּוֹשׁ תּוֹרַת אִמֶּךָ. שְׁמַע בְּנִי מוּסַר אָבִיךָ, דָּא קוּדְשָׁא בְּרִיךְ הוּא. וְאַל תִּטּוֹשׁ תּוֹרַת אִמֶּךָ, דָּא כְּנֶסֶת יִשְׂרָאֵל. מַאי מוּסַר אָבִיךָ, מוּסַר, דָּא אוֹרַיְיתָא, דְּאִית בָּהּ כַּמָּה תּוֹכְחִין, כַּמָּה עוֹנְשִׁין. כד״א, מוּסַר יְיָ׳ בְּנִי אַל תִּמְאָס וְאַל תָּקוּץ בְּתוֹכַחְתּוֹ.

2. And since everyone who engages in Torah in this world is worthy that a number of gates, a number of lights to the next world, be opened for him, therefore when he departs from this world THE TORAH precedes him, going to all the gate keepers proclaiming, "Open the gates, that the righteous nation...may enter in" (Yeshayah 26:2). Prepare a seat for so-and-so, the King's servant! The Holy One, blessed be He, has no joy other than with one who engages in Torah. How much more so with a man who rises up at night to engage in Torah, for all the righteous in The Garden of Eden are attentive to his voice and the Holy One, blessed be He, is amongst them, as they put it: "You that dwell in the gardens, the companions hearken for your voice: Cause me to hear it" (Shir Hashirim 8:13).

2. וּבְגִין דְּכָל מַאן דְּאִשְׁתְּדַל בְּאוֹרַיְיתָא בְּהַאי עָלְמָא, זָכֵי דְּיִפְתְּחוּן לֵיהּ כַּמָּה תַּרְעִין לְהַהוּא עָלְמָא, כַּמָּה נְהוֹרִין. בְּשַׁעֲתָא דְּיִנְפּוֹק מֵהַאי עָלְמָא, הִיא אַקְדִּימַת קַמֵּיהּ, וְאַזְלָא לְכָל נְטוּרֵי תַּרְעִין, מַכְרֶזֶת וְאוֹמֶרֶת, פִּתְחוּ שְׁעָרִים וְיָבֹא גוֹי צַדִּיק. אַתְקִינוּ כֻּרְסְיָין לְפִלָּנְיָא עַבְדָּא דְּמַלְכָּא. דְּלֵית חֶדְוָה לְקוּדְשָׁא בְּרִיךְ הוּא אֶלָּא מַאן דְּאִשְׁתְּדַל בְּאוֹרַיְיתָא, כ״ש ב״נ דְּמִתְעַר בְּלֵילְיָא לְאִשְׁתַּדְּלָא בְּאוֹרַיְיתָא, דְּהָא כָּל צַדִּיקַיָּיא דִּבְגִנְתָּא דְּעֵדֶן, צַיְיתִין לְקָלֵיהּ, וְקוּדְשָׁא בְּרִיךְ הוּא מִשְׁתְּכַח בֵּינַיְיהוּ, כְּמָה דְּאוּקְמוּהָ הַיּוֹשֶׁבֶת בַּגַּנִּים חֲבֵרִים מַקְשִׁיבִים לְקוֹלֵךְ הַשְׁמִיעִינִי.

2. "The companions hearken for your voice"
Rabbi Shimon tells us that everyone who studies the Torah at night is strengthened by the Shechinah, and this is even more true of those who guard the covenant. He says that Yisrael would have been destroyed had Pinchas not killed Cozbi and Zimri, but his act appeased God's anger. Lastly we hear that if a person reincarnates the second time without improving his soul he has betrayed God's truth.

3. Rabbi Shimon said: This verse has in it the secret of wisdom. "You that dwell in the gardens" refers to the Congregation of Yisrael, THAT IS MALCHUT, which is with Yisrael in exile and accompanies them in their troubles. "the companions hearken for your voice..." refers to the camps of the higher heavenly ANGELS, all of whom listen to your voice, the voice of your praises in exile. "Cause me to hear it" is as it is said: "let me see your countenance, let me hear your voice" (Shir Hashirim 2:14). "let me hear your voice" refers to the voice of those companions who engage in Torah, for I have no praise such as those who engage in Torah.

3. ר״ש אָמַר הַאי קְרָא רָזָא דְּחָכְמְתָא אִית בֵּיהּ. הַיּוֹשֶׁבֶת בַּגַּנִּים, דָּא כְּנֶסֶת יִשְׂרָאֵל, דְּאִיהִי בְּגָלוּתָא עִם יִשְׂרָאֵל, וְאַזְלָא עִמְּהוֹן בְּעַקְתַּיְיהוּ. חֲבֵרִים מַקְשִׁיבִים לְקוֹלֵךְ, מַשְׁרְיָין עִלָּאִין. כֻּלְּהוּ צַיְיתִין לְקוֹלֵךְ, לְקוֹל תּוּשְׁבַּחְתֵּךְ בְּגָלוּתָא. הַשְׁמִיעִינִי, כד״א הַרְאִינִי אֶת מַרְאַיִךְ הַשְׁמִיעִינִי אֶת קוֹלֵךְ. הַשְׁמִיעִינִי, קָלָא דְּאִינּוּן חַבְרַיָּיא דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא דְּהָא לֵית תּוּשְׁבַּחְתָּא קַמָּאי, כְּאִינּוּן דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא.

4. Rabbi Shimon said: Apparently at midnight, as the day begins to dawn, all those who are privileged to engage in Torah come with the Queen to welcome the King, and they grow stronger and take possession of the Shechinah. Moreover, a thread OF CHESED hangs over Him, as the Sages have explained.

4. אָמַר ר״ש, כִּבְיָכוֹל, כָּל אִינּוּן דְּזַכָּאן לְאִשְׁתַּדְּלָא בְּאוֹרַיְיתָא, וּמִכַּד פָּלִיג לֵילְיָא, וְאַתְיָין בְּמַטְרוֹנִיתָא כַּד נָהִיר יְמָמָא, לְקַבְּלָא אַנְפֵּי מַלְכָּא, אַתְקִיף וְאַחֲסִין בִּשְׁכִינְתָּא. וְלֹא עוֹד, אֶלָּא דְּשַׁרְיָא בֵּיהּ חוּט שֶׁל חֶסֶד, כְּמָה דְּאוֹקִימְנָא.

5. ת"ח, כָּל מַאן דְּזָכֵי לְאִתְתַּקָּף בִּשְׁכִינְתָּא, יִסְתְּמַר גַּרְמוֹהִי מֵאִנּוּן מִלִּין דַּאֲחִידָן לְקִבְלָהּ. כְּגוֹן מַאן. אִינּוּן דְּלָא מְשַׁקְּרֵי בְּאָת קַדִּישָׁא, כְּגוֹן בַּת אֵל נֵכָר. וְכָל מַאן דְּנָטִיר גַּרְמֵיהּ, כִּבְיָכוֹל כְּנֶסֶת יִשְׂרָאֵל אֲחִידָא בֵּיהּ, וְנָטְרָא לֵיהּ, וְהִיא אַקְדִּימַת לֵיהּ שְׁלָם. וכ"ש אִי זָכֵי וְקָנֵי לְהַאי.

5. Come and see: Everyone who is privileged to be strengthened in the Shechinah gains protection for himself from those matters that are considered to be opposed TO THE SHECHINAH. Who is protected? Those who do not falsify by the sign of the Holy Covenant LIKE MATING WITH the daughter of a foreign El. And he who watches over himself, as it were, the Assembly of Yisrael is linked to Him, in turn, and protects him and greets him peacefully. And this is even more so if he has been privileged to zealously take up the cause and guard THE SIGN OF THE HOLY COVENANT.

6. וְאָמַר ר"ש, אִתְחַזְיָין יִשְׂרָאֵל לְאִשְׁתֵּצָאָה בְּהַהוּא שַׁעֲתָא, בַּר דְּאַקְדִּים פִּנְחָס לְהַאי עוֹבְדָא, וְשָׁכִיךְ רוּגְזָא. הה"ד, פִּנְחָס בֶּן אֶלְעָזָר בֶּן אַהֲרֹן הַכֹּהֵן הֵשִׁיב וְגוֹ'. ד"א, פִּנְחָס בֶּן אֶלְעָזָר וְגוֹ'. אר"ש, בֶּן בֶּן תְּרֵי זִמְנֵי, לְאַשְׁלְמָא עוֹבְדָא קָא אָתֵי.

6. Said Rabbi Shimon: Yisrael at that time would have deserved to have been extirpated from the world had not Pinchas first done the deed OF KILLING ZIMRI AND COZBI, and thus the anger abated. This is what is said: "Pinchas, the son of Elazar, the son of Aaron the priest, has turned my wrath away" (Bemidbar 25:11). Another explanation: "Pinchas, the son of Elazar, the son of...": Rabbi Shimon said, The word son occurs twice to complete the act.

7. אָמַר רִבִּי שִׁמְעוֹן, הַאי ב"נ דְּנָטִיל גִּלְגּוּלָא דְּנִשְׁמְתָא, וְלָא זָכֵי דְּיִתְתַּקַּן בֵּיהּ, כְּאִילוּ מְשַׁקֵּר בְּקוּשְׁטָא דְּמַלְכָּא. וַאֲנָא קָרֵינָא עָלֵיהּ הַאי קְרָא אוֹ מָצָא אֲבֵידָה וְכִחֵשׁ בָּהּ וְנִשְׁבַּע עַל שָׁקֶר. וְכִחֵשׁ בָּהּ, טַב לֵיהּ דְּלָא אִבְרֵי.

7. Said Rabbi Shimon: When the soul of a person reincarnates, MEANING A SECOND TIME AROUND, without gaining merits to be changed for the better, it is as though he betrays the truth of the King and I apply to him the verse, "...or has found that which was lost, and have lied concerning it, and have sworn falsely..." (Vayikra 5:22). "And have lied concerning it," MEANING TO THE SOUL, it would have been better for him had he not been created, FOR IT WOULD HAVE BEEN BETTER HAD HE NOT REINCARNATED INTO THIS WORLD.

3. The complete righteous and the incomplete righteous

In this section we learn that a completely righteous person is allowed to challenge an evil person, but an incompletely righteous person is not. The latter is defined as someone who did evil deeds himself in his first incarnation but now in this incarnation has done only good deeds. These good deeds are required to repair his earlier bad deeds. Rabbi Shimon says that even one who is not destined for greatness can achieve it through dedication to the Holy Name, as did Pinchas.

8. תְּנִינָן צַדִּיק גָּמוּר, אֵינוֹ נִדְחֶה. וְצַדִּיק שֶׁאֵינוֹ גָּמוּר, נִדְחֶה. מַאן הוּא צַדִּיק גָּמוּר, וּמַאן הוּא צַדִּיק שֶׁאֵינוֹ גָּמוּר, וְכִי מַאן דְּלָא שָׁלִים בְּמִלּוֹי, צַדִּיק אִקְרֵי. אֶלָּא, צַדִּיק גָּמוּר, יְדִיעַ, דְּהָא לָא נָטִיל גִּלְגּוּלִין עַקִּימִין, וּבְאַחֲסַנְתֵּיהּ בָּנֵי בִּנְיָין, וְאַתְקִין שׁוּרִין, וְחָצַב בֵּירִין, וְנָטַע אִילָנִין.

8. We have learned: A totally righteous person is not put off BY AN EVIL PERSON AND MAY CHALLENGE HIM, but one who is not totally righteous is held back AND IS FORBIDDEN TO CHALLENGE AN EVIL PERSON. HE ASKS, Who is totally righteous? And who is incompletely righteous? And could it be that one who is not perfect in his deeds is nevertheless called 'righteous', THAT IS, THAT YOU REFER TO HIM AS AN INCOMPLETE RIGHTEOUS? FOR SOMEONE WHO IS LACKING IN HIS DEEDS, ACCORDING TO HOW THEY SHOULD BE, OUGHT TO BE CALLED 'BAD'. THE ANSWER TO THIS IS it is known that a totally righteous person is one who has not undertaken upon himself to undergo crooked incarnations THAT IS, HE IS INCARNATED and within his OWN inheritance he constructs edifices, puts up walls, digs wells and plants trees. THAT IS TO SAY, ALL THE GOOD DEEDS THAT HE DID PERTAIN TO HIM, FOR HE HAS NO NEED OF CORRECTING OTHERS.

9. צַדִּיק שֶׁאֵינוֹ גָּמוּר, דְּבָנֵי בִנְיָין בְּאַחֲסַנְתָּא אָחֳרָא, חָפַר בָּהּ בֵּירִין, וְאַעְדָּר, הָא אַתְקִין אַבְנֵי יְסוֹדָא כְּמִלְּקַדְּמִין, וְאַעְמַל בָּהּ, וְלָא יָדַע אִי אִשְׁתְּאַר דִּילֵיהּ. מִסְטְרָא דִּילֵיהּ, טַב וְצַדִּיק אִקְרֵי. וּמִסְטְרָא דְּהַהוּא אַחֲסַנְתָּא, לָאו הָכִי.

9. An incompletely righteous person IS one who constructs edifices on someone else's inheritance, THAT IS TO SAY, WHOSE SOUL IS ON ITS SECOND INCARNATION BECAUSE HE WAS WICKED THE FIRST TIME, WITH THE RESULT THAT ALL HIS GOOD DEEDS ARE NEEDED TO REPAIR THE SOUL FROM THE FIRST TIME THAT IT CAME INTO THE WORLD, AND SO HIS EDIFICES ARE BUILT WITHIN SOMEONE ELSE'S INHERITANCE. He digs wells within it and cultivates it, restores the foundation stones to the way they were, and labors there, but does not know whether it will remain his. For in terms of himself, THAT IS, ACCORDING TO HIS DEEDS IN THIS INCARNATION, he is good, and is 'a righteous person'. But in terms of the legacy, THAT IS, IN TERMS OF HIS DEEDS ON THE FIRST OCCASION THAT HE CAME INTO THE WORLD, he is not so. THAT IS TO SAY, HE HAS NOT YET REMEDIED THE EFFECTS OF THE SINS COMMITTED THE FIRST TIME.

10. לב"נ דְּבָנֵי בִנְיָין שְׁפִירָן, יָאָן לְמֵחֲזֵי, אִסְתְּכַל בִּיסוֹדָא, וְחָמֵי לֵיהּ שְׁקִיעַ עֲקִימָא מִכָּל סִטְרִין. הָא בִּנְיָינָא לָא שְׁלִים, עַד דְּסָתַר לֵיהּ, וְאַתְקִין לֵיהּ כְּמִלְּקַדְּמִין. מִסְטְרָא דְּהַהוּא בִּנְיָינָא דִילֵיהּ, אִשְׁתְּכַח טַב וְשַׁפִּיר. מִסְטְרָא דִיסוֹדָא, בִּישׁ וְעָקִים. וּבְגִין כַּךְ, לָא אִקְרֵי עוֹבָדָא שְׁלִים, לָא אִקְרֵי בִּנְיָינָא שְׁלִים. בג"כ צַדִּיק שֶׁאֵינוֹ גָּמוּר אִקְרֵי, וְנִדְחֶה. וע"ד כְּבַלַּע רָשָׁע צַדִּיק מִמֶּנּוּ.

10. HE IS LIKENED TO a person who constructs beautiful and attractive buildings. Look at the foundation and observe it sunken and twisted in all directions. The building will not be perfect until he has demolished it and rebuilt it as it was, namely, AS IT SHOULD BE. Thus in terms of the superstructure of the building that he constructed, everything was good and wonderful but in terms of the edifice's foundation it is bad and twisted, and for this reason is not referred to as a perfect deed, and not considered a perfect building. AND SO IT IS WITH THE INCARNATED SOUL. ALTHOUGH IN TERMS OF HIS DEEDS HE IS RIGHTEOUS, NEVERTHELESS, SINCE HE HAS NOT YET REMEDIED THE EFFECTS OF THE SINS HE COMMITTED THE FIRST TIME THAT HE CAME INTO THE WORLD, he is called 'an incompletely righteous person' because of it and he is pushed aside BY A WICKED PERSON. And on this SCRIPTURE SAYS, "when the wicked devours the man that is more righteous than he" (Chavakuk 1:13).

11. ת"ח, מַאן דְּמִקַּנֵּא לִשְׁמָא קַדִּישָׁא דְקוּדְשָׁא בְּרִיךְ הוּא, דַּאֲפִילוּ לָא יִזְכֵּי לַגְּדוּלָה, וְלָא אִתְחֲזֵי לָהּ, רָווּח לָהּ וְנָטִיל לָהּ. פִּנְחָס לָא אִתְחֲזֵי לֵיהּ בְּהַהוּא זִמְנָא, וּבְגִין דְּקִנֵּא לִשְׁמָא דְּמָארֵיהּ, רָווּח לְכֹלָּא, וְסָלִיק לְכֹלָּא, וְאִתְתַּקַּן בֵּיהּ כֹּלָּא וְזָכָה לְאִשְׁתַּמְּשָׁא בִּכְהוּנָה עִלָּאָה. מֵהַהִיא שַׁעֲתָא, פִּנְחָס בֶּן אֶלְעָזָר בֶּן אַהֲרֹן הַכֹּהֵן, דְּאִשְׁתְּלִים לְתְרֵין דַּרְגִּין, בְּגִין דְּקִנֵּא לִשְׁמָא דְּמָארֵיהּ, דְּאִתְתַּקַּן מַה דְּאִתְעַקַּם.

11. Come and see: One who is zealous for the Holy Name of the Holy One, blessed be He, even if he is not designated for greatness and is not worthy of it, he earns it and gains it. Pinchas was not worthy OF THE PRIESTHOOD at that time, but because he was zealous for the name of his Master, he earned everything and rose to the highest position, and everything was put right within him, and he was privileged to serve in the supreme priesthood. From then on he was referred to as Pinchas the son of Elazar, the son of Aaron the priest, WITH THE WORD 'SON' OCCURRING TWICE since he completed two stages, THAT IS, HE MADE GOOD FOR HIMSELF AND ALSO FOR THE SOULS OF NADAV AND ABIHU WHICH HAD INCARNATED INTO HIM, FOR THEY ARE THE SONS OF AARON AND IT IS THEREFORE WRITTEN "THE SON OF ELAZAR, THE SON OF AARON. And this was because he was zealous for the name of his Master and put the wrong right, FOR HE CORRECTED HIMSELF AND ALSO FROM THE POINT OF VIEW OF THE SOULS OF NADAV AND ABIHU THAT WERE INCARNATED IN HIM.

4. "Preserve my soul; for I am pious"
Rabbi Shimon tells Rabbi Yehuda that "Preserve my soul" means "preserve the Hei," for the soul holds onto the Hei. If the soul is deserving when it leaves this world it is welcomed to the next world, but if it is not deserving, the angels of destruction push it outside. When David prayed for the preservation of his soul, he called himself pious because he was receiving the flow of Chassadim, and Rabbi Yitzchak says that Chassadim is bestowed by the Righteous, Yesod.

12. Rabbi Yehuda began: "Preserve my soul; for I am pious: Save Your servant..." (Tehilim 86:2). One has to look at the end of the verse, and then at the whole verse. At the end of the verse it says, "who trusts in You." HE ASKS, Should it not have said, "who trusts You"? HE ANSWERS: apparently David promised not to be asleep when midnight passed, as it is written: "At midnight I will rise to give thanks to You" (Tehilim 119:62). He should have said, "I arose," but THE MEANING IS, I will arise and be bound to You for ever.

12. רִבִּי יְהוּדָה פָּתַח וְאָמַר, שָׁמְרָה נַפְשִׁי כִּי חָסִיד אָנִי הוֹשַׁע עַבְדְּךָ וְגוֹ׳. סוֹפֵיהּ דִּקְרָא אִית לְאִסְתַּכְּלָא, וּלְבָתַר קְרָא כֻּלָּא, סוֹפֵיהּ דִּקְרָא כְּתִיב, הַבּוֹטֵחַ אֵלֶיךָ, הַבּוֹטֵחַ בָּךְ מִבָּעֵי לֵיהּ, מַאי הַבּוֹטֵחַ אֵלֶיךָ. אֶלָּא כְּבִיכוֹל דָּוִד מִבְטַח לֵיהּ, דְּלָא יַעְבַּר לֵיהּ פַּלְגוּת לֵילְיָא בְּשִׁנְתָּא, כְּמָה דִּכְתִיב חֲצוֹת לַיְלָה אָקוּם לְהוֹדוֹת לָךְ. קַמְתִּי מִבָּעֵי לֵיהּ. אֶלָּא, אָקוּם, וְאֶתְקַשַּׁר בָּךְ לְעָלְמִין.

13. HE ASKS "Preserve (Heb. shomrah) my soul." He should have used the form 'shamor', but we have learnt that there is no letter in the Torah that does not have heavenly and precious secrets. HE ANSWERS 'shomrah', for he was saying to the Holy One, blessed be He, 'shamor Hei', NAMELY PRESERVE THE HEI, for it is that same part onto which the soul holds. When the soul leaves this world it enters to inherit the domain of the next world. If it so merits, a number of heavenly hosts come out to greet it, guard it, and bring it into its residence in its place. That letter Hei, NAMELY MALCHUT, preserves it, so as to unite with it on new moons and Shabbats.

13. שָׁמְרָה נַפְשִׁי, שְׁמוֹר מִבָּעֵי לֵיהּ. וְהָא תְּנִינָן דְּלֵית אָת בְּאוֹרַיְיתָא דְּלָא אִית בָּהּ רָזִין עִלָּאִין וְיַקִּירִין. שָׁמְרָה. לְקוּדְשָׁא בְּרִיךְ הוּא קָאָמַר, שָׁמְרָה לְהַהוּא חוּלְקָא, דְּאִתְאַחַד בֵּיהּ נָפֶשׁ. דְּכַד נַפְשָׁא נָפְקָאת מֵהַאי עָלְמָא, אַתְיָא לְמֵירַת עָלְמָא דְּאָתֵי. אִי זָכֵי, כַּמָּה חֵילִין עִלָּאִין נָפְקִין לְקַבְלָא, וּלְנַטְרָא לָהּ, וּלְאַעֲלָא לָהּ בְּמַדּוֹרָא דְּדוּכְתָּהָא, וְהַאי ה׳ נָטִיל לָהּ, לְאִתְאַחֲדָא עִמָּהּ בְּרֵישׁ יַרְחֵי וְשַׁבַּתֵּי.

14. But if it does not so merit, a number of angels of destruction are directed against it, and push it outside. Woe to that soul that wanders in vain as a stone in the hollow of the sling. This is what was said: "and the souls of your enemies, them shall he sling out, as out of the hollow of a sling" (I Shmuel 25:29). And David made his request before the Holy One, blessed be He, and said, "Preserve my soul" that it be not rejected, and when they come out against it, may the portals be opened for it, and may you accept it before you. "for I am pious...": HE ASKS, was David really called 'pious'? WAS HE NOT A KING, AND WAS NOT KINGSHIP (MALCHUT) HIS CHARACTERISTIC? Said Rabbi Yehuda, Yes, HE WAS CALLED 'PIOUS', for it is written, "the sure Chassadim of David" (Yeshayah 55:3). THAT IS, SINCE HE WAS RECEIVING CHASSADIM THAT ARE SURE, HE IS 'PIOUS' (HEB. CHASID) and this is the reason for "Preserve my soul," namely, do not abandon it to wander on the outside.

14. וְאִי לָא זָכֵי, כַּמָּה גַּרְדִּינֵי טְהִירִין אִזְדַּמְּנָן לְקַבְלָהּ, וְדָחוּ לָהּ לְבַר. וַוי לְהַהִיא נַפְשָׁא, דְּמִתְגַּלְגְּלָא בְּרֵיקָנָיָא, כְּאַבְנָא בְּקוּסְפִיתָא. הה״ד, וְאֶת נֶפֶשׁ אוֹיְבֶיךָ יְקַלְּעֶנָּה בְּתוֹךְ כַּף הַקָּלַע. וְדָוִד בָּעֵי בָּעוּתֵיהּ קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא וְאָמַר, שָׁמְרָה נַפְשִׁי, דְּלָא יִדְחוּן לָהּ לְבַר. וְכַד מָטֵי לְקַבְלָהּ, יִפְתְּחוּן לָהּ פִּתְחִין, וּתְקַבֵּל לָהּ קָמָךְ. כִּי חָסִיד אָנִי, וְכִי חָסִיד אִקְרֵי. א״ר יְהוּדָה, אִין. דִּכְתִיב, חַסְדֵי דָוִד הַנֶּאֱמָנִים. בְּגִין כַּךְ שָׁמְרָה נַפְשִׁי, דְּלָא תִּשְׁבּוֹק לָהּ לְמֵהַךְ לְבַר.

15. Rabbi Yitzchak said: Everyone who has a portion in this righteous, NAMELY WHO GUARDS HIS COVENANT, inherits this land, THAT IS MALCHUT, as it is said: "Your people also shall be all righteous: they shall inherit the land for ever" (Yeshayah 60:21). And this righteous, WHICH IS YESOD, is called 'pious' SINCE HE BESTOWS CHASSADIM. THAT IS why David said, Since I am linked and holding onto that place, UNTO THE RIGHTEOUS, THEREFORE, "I am pious"; and because of this, "Preserve my soul" that it be bound up with You.

15. ר׳ יִצְחָק אָמַר, כָּל ב״נ דְּאִית לֵיהּ חוּלְקָא בְּצַדִּיק, יָרִית לְהַאי אֶרֶץ, כְּמָה דִּכְתִיב, וְעַמֵּךְ כֻּלָּם צַדִּיקִים וְגוֹ׳. וְהַאי צַדִּיק חָסִיד אִקְרֵי. אָמַר דָּוִד בָּתַר דִּבְהַאי אֲתָר אֲחִידְנָא, חָסִיד אָנִי, ובג״כ שָׁמְרָה נַפְשִׁי, לְאִתְקַשְּׁרָא בָּךְ.

5. The Hei added to the name of Joseph and the Yud to Pinchas

Rabbi Chiya begins by saying that the angel taught Joseph the seventy languages that the Pharaoh knew but also taught him the Holy Language that the Pharaoh did not. Rabbi Shimon says that even though Joseph pretended not to understand the language of Potiphar's wife she eventually caught on to him and knew that he did understand; then the Holy Spirit known as 'testimony' gave him a warning. It is this testimony that is the Hei that was added to Joseph's name and the Yud that was added to the name of Pinchas.

16. Rabbi Chiya began: "This he ordained in Joseph for testimony, when he went out over the land of Egypt, I heard the language of him whom I had not known" (Tehilim 81:6). We have learnt THAT THE ANGEL taught Joseph seventy languages, AS WERE KNOWN BY PHARAOH, but also in the Holy Tongue HE WAS GREATER THAN PHARAOH, FOR PHARAOH DID NOT KNOW THE HOLY TONGUE. This is meant by "I heard the language of him whom I had not known" FOR HE TAUGHT HIM LANGUAGES THAT HE HAD NOT KNOWN PREVIOUSLY. But, IF THIS IS SO, what is "testimony"? AND HE ANSWERS, Come and see: When Potiphar's wife took hold of him to seduce him, Joseph made himself as one who did not know her language, and so it was each day until the last moment, as it is written: "And she caught him by his garment" (Beresheet 39:12). What is the meaning of "she caught him"? Until that time he had pretended that he did not know her language, BUT THEN SHE SAW THROUGH HIM, THAT HE DID KNOW HER LANGUAGE, MEANING THAT HE UNDERSTOOD HER INTENTION. THIS IS THE MEANING OF "SHE CAUGHT HIM": THAT SHE CAUGHT THE TRICKERY IN HIM. "HIS GARMENT (HEB. BEGED)," IS ANOTHER WAY OF SAYING INFIDELITY (HEB. BEGIDAH) AND TREACHERY. And the Holy Spirit, THAT IS, MALCHUT, cried out to him, "that they may keep you from the strange woman, from the alien woman who makes smooth her words" (Mishlei 7:5). HE ASKS, what is this trying to teach us here? AND ANSWERS, THIS IS TEACHING US that everyone who keeps himself from such a thing AS JOSEPH DID is bound up with the Shechinah and holds on to this testimony WHICH IS MALCHUT. And which is it? This is the Hei that was added to it, as it is written: "This he ordained in Joseph for testimony." Also in our section, a Yud was added to the name of Pinchas because he was zealous over the same matter, THE AFFAIR OF ZIMRI, FOR THE YUD HINTS AT MALCHUT.

16. רִבִּי חִיָּיא פָּתַח, עֵדוּת בִּיהוֹסֵף שָׂמוֹ וְגוֹ׳. הָא אוֹקְמוּהָ, דְּאוֹלִיף שַׁבְעִין פִּתְקִין, וְלָשׁוֹן הַקֹּדֶשׁ יַתִּיר. הה״ד, שְׂפַת לֹא יָדַעְתִּי אֶשְׁמָע. אֲבָל מַאי עֵדוּת. ת״ח, בְּשַׁעֲתָא דְּאִתְּתֵיהּ דְּפוֹטִיפַר הֲוַת אֲחִידָא בֵּיהּ לְהַהִיא מִלָּה, הֲוָה יוֹסֵף עָבֵיד גַּרְמֵיהּ כְּמַאן דְּלָא יָדַע לִישָׁנָא דִּילָהּ, וְכֵן בְּכָל יוֹמָא עַד הַהִיא שַׁעֲתָא בַּתְרַיְיתָא, דִּכְתִיב וַתִּתְפְּשֵׂהוּ בְּבִגְדוֹ. מַאי וַתִּתְפְּשֵׂהוּ. אֶלָּא בְּגִין דְּעָבִיד גַּרְמֵיהּ כְּמַאן דְּלָא יָדַע לִישָׁנָא. וְרוּחַ הַקֹּדֶשׁ צָוַוח לְקָבְלֵיהּ, לִשְׁמָרֶךָ מֵאִשָּׁה זָרָה מִנָּכְרִיָּה אֲמָרֶיהָ הֶחֱלִיקָה. מַאי קמ״ל. אֶלָּא כָּל מַאן דְּנָטִיר גַּרְמֵיהּ מֵהַאי, אִתְקְשַׁר בָּהּ בִּשְׁכִינְתָּא, וְאָחִיד בְּהַהוּא עֵדוּת. וּמַאי הוּא. ה׳ דְּאִתּוֹסַף בֵּיהּ. דִּכְתִיב, עֵדוּת בִּיהוֹסֵף שָׂמוֹ. אוּף הָכָא י׳ אִתּוֹסַף בְּפִנְחָס, עַל דְּקַנֵּי בְּהַאי.

6. Keeper of the covenant

Rabbi Yesa wonders why when the children of Yisrael were exiled to Babylon and wept, they were remembering Zion and not Jerusalem. Rabbi Shimon's answer is that the whole purpose of the Righteous, Yesod, is to bestow blessings, and if the Shechinah is in exile it has no one to bestow blessings upon and therefore the Righteous has perished. Rabbi Yisa says that whoever respects God is honored in his life and in his death, as were Joseph and Pinchas. From Rabbi Shimon we learn why Pinchas was granted the priesthood, even though he had killed and all those who kill are normally barred from the priesthood.

17. Rabbi Yesa began: "By the rivers of Babylon, there we sat down, we also wept, when we remembered Zion" (Tehilim 137:1). HE ASKS, should it not have said Jerusalem since it is written, "If I forget you, Jerusalem, let my right hand forget its cunning" (Tehilim 137:5). Why then, "when we remembered Zion"? AND HE ANSWERS: IT IS LIKE a man who had a precious and beautiful palace, and robbers came and burned it down. Whose is the anguish IF not that of the palace owner? Here also, whose anguish is it that the Shechinah is in exile, if not that of the Righteous, namely YESOD? And this fits in with what they taught, as it is written: "The righteous perishes" (Yeshayah 57:1) literally, perished. FOR THE WHOLE PURPOSE of YESOD IS TO BESTOW. BUT IF THE SHECHINAH IS IN EXILE IT HAS NO ONE TO BESTOW UPON, AND THEREFORE IT IS AS IF IT DOES NOT EXIST, BUT HAD PERISHED. Here also, "when we remembered Zion," MEANS when we remembered the anguish OF ZION, WHICH IS YESOD, because of its LACK of mating, for the anguish is indeed his.

17. רִבִּי יֵיסָא פָּתַח, עַל נַהֲרוֹת בָּבֶל שָׁם יָשַׁבְנוּ גַּם בָּכִינוּ בְּזָכְרֵנוּ אֶת צִיּוֹן. אֶת יְרוּשָׁלַם מִבָּעֵי לֵיהּ, כְּמָה דִּכְתִיב אִם אֶשְׁכָּחֵךְ יְרוּשָׁלַם תִּשְׁכַּח יְמִינִי, מַאי בְּזָכְרֵנוּ אֶת צִיּוֹן. לב״נ דהו״ל הֵיכָלָא יַקִּירָא, יָאָה וְשַׁפִּירָא, אָתוּ לְסִטִין וְאוֹקִידוּ לֵיהּ. צַעֲרָא דְּמַאן הוּא, לָאו דְּמָארֵיהּ דְּהֵיכָלָא. אוּף הָכָא שְׁכִינְתָּא בְּגָלוּתָא שַׁרְיָא, צַעֲרָא דְּמַאן הוּא, לָאו דְּצַדִּיק. וְאַזְלָא הָא כְּמָה דְּאוּקְמוּהָ, דִּכְתִיב הַצַּדִּיק אָבָד, אָבָד מַמָּשׁ. אוּף הָכָא בְּזָכְרֵנוּ אֶת צִיּוֹן, בְּזָכְרֵנוּ הַהוּא צַעֲרָא דִּילֵיהּ עַל זִוּוּגָהָא, צַעֲרָא דִּילֵיהּ הוּא.

18. אָמַר רִבִּי יֵיסָא, מַאן דְּאוֹקִיר שְׁמָא דְּמָארֵיהּ בְּהַאי, וְנָטִיר הַאי, זָכָה דְּיוֹקִיר לֵיהּ מָארֵיהּ עַל כֹּלָּא. מְנָלָן. מִיּוֹסֵף. דִּכְתִיב וַיַּרְכֵּב אוֹתוֹ בְּמִרְכֶּבֶת הַמִּשְׁנֶה אֲשֶׁר לוֹ, וּכְתִיב וְנָתֹן אוֹתוֹ עַל כָּל אֶרֶץ מִצְרָיִם וְלֹא עוֹד, אֶלָּא כַּד עָבְרוּ יִשְׂרָאֵל יַת יַמָּא, אֲרוֹנָא דְּיוֹסֵף עָאל בְּגוֹ בְּקַדְמֵיתָא, וְלָא הֲווֹ מַיָּא קַיְימִין עַל קְיוּמַיְיהוּ קַמֵּיהּ, הֲדָא הוּא דִּכְתִיב, הַיָּם רָאָה וַיָּנוֹס. מַאי וַיָּנוֹס. אֶלָּא רָאָה הַהוּא דִּכְתִיב בֵּיהּ וַיָּנָס וַיֵּצֵא הַחוּצָה.

18. Rabbi Yesa said: Whoever respects the name of his Master in this matter, and keeps THE COVENANT, is privileged to have his Master respect him over all. How do we know this? Because regarding Joseph, it is written, "And he made him to ride in the second Chariot which he had... and made him ruler over all the land of Egypt" (Beresheet 41:43). Furthermore, when Yisrael crossed the sea, Joseph's coffin entered the water first and the waters in front of it were unable to stay as they were. Therefore it is written, "The sea saw it, and fled" (Tehilim 114:3). What is the meaning of "and fled"? The sea saw him about whom this is written, "and fled, and went outside" (Beresheet 39:12).

19. ת"ח, זָכֵי לִיקָרָא בְּחַיּוֹי וְזָכֵי לִיקָרָא בְּמִיתָתֵיהּ. בְּחַיָּיו אֲמַאי. בְּגִין הַהוּא זְמַן דְּלָא בָּעָא לְאִתְדַּבְּקָא בָּהּ, דִּכְתִיב וַיְמָאֵן וַיֹּאמֶר אֶל אֵשֶׁת אֲדֹנָיו. וּכְתִיב וְלֹא שָׁמַע אֵלֶיהָ לִשְׁכַּב אֶצְלָהּ לִהְיוֹת עִמָּהּ. בְּגִין כַּךְ זָכָה בְּהַאי עָלְמָא. כֵּיוָן דִּכְתִיב וַתִּתְפְּשֵׂהוּ בְּבִגְדוֹ, וּכְתִיב וַיָּנָס וַיֵּצֵא הַחוּצָה, זָכֵי לְבָתַר דְּעָאל לְגוֹ פָּרוֹכְתָּא עִלָּאָה, וְהָכִי אִתְחֲזֵי לֵיהּ, דִּידֵיהּ נָטַל בְּהַאי עָלְמָא, וְדִידֵיהּ נָטַל בְּעָלְמָא אַחֲרָא.

19. Come and see: He was honored in his life and in his death. Why in his life? Because during that time he did not want to cleave TO POTIPHAR'S WIFE, as it is written: "But he refused, and said to his master's wife..." (Beresheet 39:8). As it is written, "that he hearkened not to her, to lie by her, or to be with her" (Beresheet 39:10). For this reason he was honored in this world. For it is written, "And she caught him by his garment...and he fled, and went outside." BECAUSE OF THAT he earned entry after HIS DEMISE into the heavenly curtain THAT IS IN THE TEMPLE OF THE HOLY OF HOLIES. And so it was befitting to him, RESULTING that he received his due in this world and in the other world.

20. פִּנְחָס זָכֵי בְּהַאי עָלְמָא, וְזָכָה בְּעָלְמָא דְּאָתֵי, וְזָכָה לְקַיְימָא יַתִּיר מִכָּל אִינּוּן דְּנַפְקוּ מִמִּצְרַיִם, וְזָכָה לְכַהֲנָא עִלָּאָה, הוּא וְכָל בְּנוֹי אֲבַתְרֵיהּ. וְאִי תֵּימָא דְּלָא זָכָה לְכַהֲנָא עַד לָא עָבֵד עוֹבָדָא דָא. לָא. דְּהָא אִינּוּן דְּאָמְרֵי דְּזָכָה קוֹדֶם. לָאו הָכִי אֶלָּא בְּמַאי אוֹקִימְנָא תַּחַת אֲשֶׁר קִנֵּא לֵאלֹהָיו, דְּמַשְׁמַע דְּבְגִין עוֹבָדָא דָא רָוַוח כְּהוּנָתָא, מַה דְּלָא הֲוָה קוֹדֶם.

20. Pinchas was privileged in this world and in the next, and was enabled to live and exist longer than all those who came out of Egypt. He also merited to serve as High Priest, both he and all his sons after him. However, this is incorrect, there are those who say that he had earned the priesthood previously. If so, how should we understand the words, "because he was zealous for his Elohim"? (Bemidbar 25:13), whose meaning is that he earned the priesthood because of this deed and had not gained it previously.

21. ת"ח, כָּל כֹּהֵן דְּקָטִיל נֶפֶשׁ, פָּסִיל לֵיהּ כְּהוּנָתֵיהּ לְעָלְמִין. דְּהָא וַדַּאי פָּסִיל הַהוּא דַּרְגָּא דִּילֵיהּ לְגַבֵּיהּ. וּפִנְחָס מִן דִּינָא פָּסִיל לְכַהֲנָא הֲוָה, וּבְגִין דְּקַנֵּא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, אִצְטְרִיךְ לְיַחֲסָא לֵיהּ כְּהוּנַת עָלְמִין, לֵיהּ, וְלִבְנוֹי אֲבַתְרֵיהּ, לְדָרֵי דָּרִין. א"ר יִצְחָק, ת"ח, רָשִׁים הוּא פִּנְחָס לְעֵילָּא, וְרָשִׁים הוּא לְתַתָּא, עַד לָא יִפּוּק לְעָלְמָא דְּהָא עִם אִינּוּן דְּנַפְקוּ מִמִּצְרַיִם אִתְמְנֵי.

21. HE RESPONDS: come and see, any priest who kills a person is considered forever unfit for the priesthood because he has marred his own status, BECAUSE PRIESTHOOD IS THE STATUS OF CHESED AND KILLING A PERSON CONTRADICTS THIS. SINCE Pinchas HAD KILLED ZIMRI AND COZBI, he was legally barred from remaining a priest. But because he was zealous for the Holy One, blessed be He, He had to reinstate him, and also his seed after him for all time, into the priesthood. THIS IS THE MEANING OF THE WORDS, "BECAUSE HE WAS ZEALOUS FOR HIS ELOHIM." Rabbi Yitzchak said, Come and see: Pinchas is recorded above and below. 'ABOVE' MEANS before he came into the world. The reason his deeds were recorded BELOW is that he was among those who came out of Egypt.

22. Rabbi Elazar, Rabbi Yosi, and Rabbi Chiya were walking in the wilderness. Rabbi Yosi said, This that is written concerning Pinchas, "Behold I give him My covenant of peace" (Bemidbar 25:12), refers to peace from the Angel of Death, the Angel who will never have control over him or have power to judge him. If you were to suggest that he did not die, you would be mistaken. HE DID DIE but certainly not in the same way as others do and he lived longer than all the other members of his generation because he held on to that heavenly covenant. And when he did leave this world he departed from his fellow mortals with a supreme longing and with wonderful devoutness.

22. רִבִּי אֶלְעָזָר וְר׳ יוֹסֵי וְר׳ חִיָּיא, הֲווֹ אָזְלֵי בְּמַדְבְּרָא, א״ר יוֹסֵי, הָא דִּכְתִיב בְּפִנְחָס הִנְנִי נוֹתֵן לוֹ אֶת בְּרִיתִי שָׁלוֹם. שָׁלוֹם מִמַּלְאַךְ הַמָּוֶת, דְּלָא שַׁלִּיט בֵּיהּ לְעָלְמִין, וְלָא אִתְּדָן בְּדִינוֹי. וְאִי תֵּימָא דְּלָא מִית. וַדַּאי לָא מִית כִּשְׁאַר בְּנֵי עָלְמָא, וְאוֹרִיךְ יוֹמִין עַל כָּל בְּנֵי דָרָא, בְּגִין דִּבְהַאי בְּרִית עִלָּאָה אָחִיד, וְכַד אִסְתַּלַּק מֵעָלְמָא, בְּתִיאוּבְתָּא עִלָּאָה וּבְדִבְיקוּתֵיהּ שַׁפִּירָא אִסְתַּלָּק מִשְׁאַר בְּנֵי עָלְמָא.

7. The attire of that world

Rabbi Elazar deduces from some verses in Zecharyah that it is a person's bad deeds that make a filthy garment for his spirit, and that everyone will be joyful if they can don a more suitable garment in the next world. Next the rabbis sit in the shade of a rock while they pause from their travels, and Rabbi Elazar says, 'Shade is without doubt the joy of the soul'.

23. Rabbi Elazar began: "And he showed me Joshua the High Priest, standing before the angel of Hashem..." (Zecharyah 3:1). Come and see: woe to those people who do not look out for their Master's honor and do not pay attention to the fact that He daily issues a proclamation about them. When a person observes the commandments of the Torah, many defenders rise to recall his good points, but if a person transgresses the commandments his deeds accuse him before the Holy One, blessed be He. We have been told that Joshua was a High Priest. And what is written about him? "... and the adversary standing at his right hand to thwart him" (Ibid.). If this is how it was for him, then how much more so for those ordinary mortals who do not respect the honor of their Master.

23. רִבִּי אֶלְעָזָר פָּתַח וְאָמַר, וַיַּרְאֵנִי אֶת יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל עוֹמֵד לִפְנֵי מַלְאַךְ יְיָ׳ וְגוֹ׳. ת״ח, וַוי לְאִינּוּן בְּנֵי נָשָׁא, דְּלָא מִסְתַּכְּלָאן בִּיקָרָא דְּמָארֵיהוֹן, וְכָל יוֹמָא וְיוֹמָא כְּרוֹזָא קָארֵי עָלַיְיהוּ, וְלָא מַשְׁגִּיחִין. אָתָא ב״נ לְאִסְתַּכְּלָא בְּפִקּוּדֵי אוֹרַיְיתָא, כַּמָּה סַנֵּיגוֹרִין קַיְימִין לְאַדְכְּרָא עָלֵיהּ לְטָב. אָתָא ב״נ וְאַעְבַּר עַל פִּקּוּדֵי אוֹרַיְיתָא, אִינּוּן עוֹבְדִין קַטֵּיגוֹרִין עָלֵיהּ לְבִישׁ, קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא. יְהוֹשֻׁעַ כֹּהֵן גָּדוֹל הֲוָה, וְאוֹקְמוּהָ, מַה כְּתִיב בֵּיהּ. וְהַשָּׂטָן עוֹמֵד עַל יְמִינוֹ לְשִׂטְנוֹ. וּמַה בְּהַאי כַּךְ, בִּשְׁאַר בְּנֵי עָלְמָא דְּלָא מִסְתַּכְּלֵי בִּיקָרָא דְּמָארֵיהוֹן, עַל אַחַת כַּמָּה וְכַמָּה.

24. Look what is written: "Now Joshua was clothed in filthy garments..." (Ibid. 3). This has been explained. Yet the filthy garments were surely the garments in which the spirit is attired in that world. Happy is the destiny of he whose garments are repaired and complete in that world! We have already learnt what raiment they clothe everyone with who they want to send to Gehenom, what these raiments are that they dress him in. AND ANSWERS: here it is written, "Now Joshua was clothed in filthy garments, and he stood before the angel." Which angel? The Angel appointed to be in charge of Gehenom and who is also appointed to be in charge of everyone who he sees in such clothes. Then a voice said, "Take off the filthy garments from him" (Ibid. 4).

24. חָמֵי מַה כְּתִיב, וִיהוֹשֻׁעַ הָיָה לָבוּשׁ בְּגָדִים צוֹאִים, וְאוֹקְמוּהָ. אֲבָל בְּגָדִים צוֹאִים, וַדַּאי אִינּוּן לְבוּשִׁין דְּאִתְלַבְּשָׁא בֵּיהּ רוּחָא בְּהַהוּא עָלְמָא. זַכָּאָה חוּלָקֵיהּ דְּמַאן דְּלְבוּשׁוֹי מְתַתְקְנִין וּשְׁלִימִין בְּהַהוּא עָלְמָא. וְהָא אִתְּמַר, כָּל מַאן דְּבַעְיָין לְאַעֲלָא לַגֵּיהִנָּם, אִינּוּן לְבוּשִׁין דְּמִלַּבְּשִׁין לֵיהּ, הֵיךְ אִינּוּן. מַה כְּתִיב הָכָא, וִיהוֹשֻׁעַ הָיָה לָבוּשׁ בְּגָדִים צוֹאִים וְעוֹמֵד לִפְנֵי הַמַּלְאָךְ. מַאן מַלְאָךְ. דָּא מַלְאָךְ דְּמִמְנָא עַל גֵּיהִנָּם, וּמִמְנָא עַל מַאן דְּחָמֵי בְּאִינּוּן לְבוּשִׁין. עַד דְּאָתִיב קָלָא וְאָמַר, הָסִירוּ הַבְּגָדִים הַצוֹאִים מֵעָלָיו.

25. מֵהָכָא אִית לְאִסְתַּכְּלָא, דְּעוֹבְדִין בִּישִׁין דב״נ, עַבְדִין לֵיהּ אִינּוּן לְבוּשִׁים צוֹאִים. וַיֹּאמֶר אֵלָיו רְאֵה הֶעֱבַרְתִּי מֵעָלֶיךָ עֲוֹנֶךָ וְהַלְבֵּשׁ אוֹתְךָ מַחֲלָצוֹת. אַלְבִּישִׁינֵיהּ לְבוּשִׁין אַחֲרָנִין מִתְתַּקְּנָן, דְּבְהוּ אִסְתָּכַּל ב״נ בְּזִיו יְקָרָא דְּמָארֵיהּ.

25. It follows from this that it is a person's bad deeds that make the filthy garments for him. "And he said to him, 'Behold I have caused your iniquity to pass from you; and I clothe you in festive garments'" (Ibid.). For they clothed him in other more suitable garments, in which a person may observe the splendor of his Master's honor.

26. ת״ח, כְּגַוְונָא דָא פִּנְחָס, דְּלָא אִסְתַּלַּק מֵעָלְמָא, עַד דְּאִתְתַּקְנוּ קַמֵּיהּ לְבוּשִׁין אַחֲרָנִין, דְּרוּחָא אִתְהֲנֵי בְּהוּ, לְעָלְמָא דְּאָתֵי. בְּשַׁעֲתָא חֲדָא אִתְפְּשַׁט מֵאִלֵּין. וְאִתְלְבָּשׁ בְּאִלֵּין, לְקַיְּימָא דִּכְתִיב הִנְנִי נוֹתֵן לוֹ אֶת בְּרִיתִי שָׁלוֹם. עַד דַּהֲווֹ אָזְלֵי, שִׁמְשָׁא הֲוָה תַּקִּיפָא, וְיָתְבוּ תְּחוֹת צִלָּא דְּחַד טְנָרָא דְּמַדְבְּרָא. אָמַר ר׳ אֶלְעָזָר, וַדַּאי צִלָּא חֶדְוָותָא דְּנַפְשָׁא הוּא.

26. Come and see the similarity: Pinchas, who did not leave this world until he had changed into other fitted garments which the spirit would enjoy in the next world, had in one hour taken off one set and put on the other, to fulfil that which is written: "Behold, I give to him My covenant of peace" (Bemidbar 25:12). While they were on their way and the sunlight was strong, they sat down in the shade of a rock in the wilderness. Said Rabbi Elazar, Shade is without doubt the joy of the soul.

8. From Rosh Hashanah to the last day of Sukkot

Rabbi Elazar explains to Rabbi Chiya the significance of the days mentioned in the title of this section. We hear that it has to do with the order in which God lifts up his right arm and extends it to embrace Malchut and unite with her. It includes the purification and fasting that the children of Yisrael do at this time.

27. אָמַר רִבִּי חִיָּא לְרִבִּי אֶלְעָזָר, אִלֵּין יוֹמִין, מֵרֹאשׁ הַשָּׁנָה עַד יוֹמָא בַּתְרָאָה דְּחַג, בָּעֵינָא לְמֵימָם עָלַיְיהוּ. א״ר אֶלְעָזָר, הָא אִתְּמַר וְחַבְרַיָּיא אִתְעָרוּ בְּהוּ. א״ר חִיָּא, וַדַּאי הָכִי הוּא, אֲבָל אֲנָא שְׁמַעְנָא לְבוּצִינָא קַדִּישָׁא עִלָּאָה מִלָּה בְּהוּ. אָמַר לֵיהּ, אֵימָא הַהוּא מִלָּה. א״ל עַד לָא קָאִימְנָא בֵּיהּ. א״ר אֶלְעָזָר, אַף עַל גַּב דְּחַבְרַיָּיא אוֹקְמוּ מִלָּה, וְשַׁפִּיר הוּא, אֲבָל סִדּוּרָא דְּהָנֵי יוֹמֵי, רָזָא דְּחָכְמְתָא הוּא, בֵּין מְחַצְּדֵי חַקְלָא.

27. Rabbi Chiya said to Rabbi Elazar, I should like to discuss these days from Rosh Hashanah until the last day of Sukkot. Rabbi Elazar said, But we have already studied them, and the companions have made their comments about them. Rabbi Chiya said, Of course, but I heard something about them from the great and holy luminary, RABBI SHIMON. He said to him, Tell us. To which Rabbi Chiya replied, Its comprehension has slipped my mind AND IS NOT AS CLEAR AS IT SHOULD BE. Rabbi Elazar said, Although the companions have already discussed this matter, and it is beautiful, the order of these days is the secret of wisdom, amongst the reapers in the field, NAMELY, AMONGST THOSE SCHOLARS WHO HAVE ALREADY COMPLETED ALL THE CLARIFICATIONS OF MALCHUT, WHICH IS TERMED 'A FIELD'.

28. ת״ח, הָא אִתְּמַר סִדּוּרָא דִּיחוּדָא כֻּלָּא בְּחַד הֵיךְ הֲוֵי. וְהָא אִתְּמַר. פָּתַח וְאָמַר, חָשַׂף יְיָ׳ אֶת זְרוֹעַ קָדְשׁוֹ, דָּא דְּרוֹעָא חֲדָא, דְּבֵיהּ תַּלְיָא יְשׁוּעָה, דְּבֵיהּ תַּלְיָא נוּקְמָא, דְּבֵיהּ תַּלְיָא פּוּרְקָנָא. וְלָמָה, לְמֵיקַם לָהּ לכנ״י מֵעַפְרָא, וּלְקַבְּלָא לָהּ לְגַבֵּיהּ, לְאִזְדַּוְּוגָא כַּחֲדָא. וְכַד הַאי אִתְעַר לְקַבְּלָהּ, כַּמָּה דְּחִילוּ שַׁרְיָא בְּעָלְמָא, עַד דְּיָנַח הַהוּא דְּרוֹעָא תְּחוֹת רֵישָׁהָא לְאִתְחַבְּרָא. כְּמָה דְּאַתְּ אָמַר, שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וְגוֹ׳, וּכְדֵין נַיְיחָא דִּינָא, וּמְכַפֵּר חוֹבִין.

28. Come and see: The order of unifying all into one, How does that go? We have learnt, He began, "Hashem has made bare His holy arm" (Yeshayah 52:10). This is one arm, WHICH IS THE LEFT COLUMN on which are dependent salvation, vengeance, and redemption. But why DID HASHEM MAKE BARE THIS HOLY ARM OF HIS? It was to raise up the Assembly of Yisrael, NAMELY, MALCHUT, from the dust and to welcome her with Him so as to unite as one. When that ARM is raised up against her, there is much fear present in the world, until He rests that arm under her head to unite with her, as it is said: "His left hand is under my head..." (Shir Hashirim 2:6). And then judgment rests and He atones for sins.

29. לְבָתַר אָתֵי יְמִינָא לְחַבְּקָא, כְּדֵין חֶדְוָותָא שַׁרְיָיא בְּעָלְמָא, וְכָל אַנְפִּין נְהִירִין. לְבָתַר אִזְדַּוְּגַת בְּגוּפָא, וּכְדֵין כֻּלָּא אִקְרֵי אֶחָד, בְּלָא פֵּרוּדָא, כְּדֵין הוּא שְׁלִימוּ דְּכֻלָּא, וְחֶדְוָותָא דְּכֻלָּא, וְאָחִידוּ וַדַּאי, מַה דְּלָא אִשְׁתְּכַח הָכִי בִּשְׁאַר זְמַנֵּי.

29. Later the Right COLUMN comes to embrace her. Then rejoicing engulfs the world, and all countenances shine. Subsequently, she, MALCHUT, unites with the body, NAMELY, THE CENTRAL COLUMN, and then everything is called 'one without schism', FOR THE CENTRAL COLUMN INCORPORATES THE RIGHT AND THE LEFT. Then everything is perfection and everything is joy and they, ZEIR ANPIN AND MALCHUT, certainly unite, which is not the case at other times.

30. כְּגַוְונָא דְּהַאי, סִדּוּרָא דְּהָנֵי יוֹמִין, מֵרֹאשׁ הַשָּׁנָה עַד יוֹמָא בַּתְרָאָה דְּחַג. בְּרֹאשׁ הַשָּׁנָה, אִתְעַר דְּרוֹעָא דִּשְׂמָאלָא, לְקַבְּלָא לָהּ לְמַטְרוֹנִיתָא, וּכְדֵין כָּל עָלְמָא בְּדַחִילוּ בְּדִינָא, וּבְעֵי הַהוּא זְמָנָא בְּתִיּוּבְתָא שְׁלִים, לְאִשְׁתַּכְחָא עָלְמָא קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא. לְבָתַר אֲתִיאַת מַטְרוֹנִיתָא, וּבַעְיָין בְּנֵי הֵיכָלָא בְּתִשְׁעָה לְיַרְחָא, לְמֶעְבַּד חֶדְוָותָא, וּלְמִטְבַּל בְּנַהֲרָא, לְדַכְאָה גַּרְמַיְיהוּ בְּזִוּוּגָא דְּמַטְרוֹנִיתָא, בְּיוֹמָא אַחֲרָא, הוּא זִוּוּגָא דִּילָהּ לְשַׁוְּאָה שְׂמָאלָא תְּחוֹת רֵישָׁהָא, כְּמָה דְּאַתְּ אָמַר שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי.

30. The order of those days, from Rosh Hashanah until the last day of Sukkot, is like this. On Rosh Hashanah, the left arm is awakened, NAMELY, THE LEFT COLUMN OF ZEIR ANPIN, to welcome the Queen. The whole world is then in fear of Judgment, and the whole world has to be in complete repentance before the Holy One, blessed be He. Later, on the ninth of the month, the Queen comes and the palace retinue, NAMELY, THE CHILDREN OF YISRAEL, make merry and immerse themselves in the river to purify themselves SO AS TO BE WORTHY OF the mating of the Queen WITH ZEIR ANPIN, on the other day, NAMELY, THE TENTH OF THE MONTH, YOM KIPPUR (DAY OF ATONEMENT). For her mating is accomplished by ZEIR ANPIN placing his left hand under her head, in accordance with the text, "His left hand is under my head."

31. וּכְדֵין יִשְׂרָאֵל בְּתַעֲנִיתָא עַל חוֹבֵיְיהוּ, וּמְכַפְּרָא לְהוּ. דְּהָא אִימָא עִלָּאָה אַנְהִירַת אַנְפָּהָא לְמַטְרוֹנִיתָא בְּזִוּוּגָהָא, וּמִתְכַּפְּרִין כָּל בְּנֵי הֵיכָלָא. כֵּיוָן דִּשְׂמָאלָא מְקַבְּלָהּ לָהּ בְּהַאי יוֹמָא, דְּרֵישָׁא דְּמַטְרוֹנִיתָא שַׁרְיָיא עַל שְׂמָאלָא.

31. Then, on the tenth day Yisrael fast for their sins and are forgiven. For the Heavenly Ima, namely, BINAH, looks kindly on Malchut in the mating, FOR ON YOM KIPPUR MALCHUT RISES AND COATS BINAH, and makes atonement for all of the retinue of the temple, NAMELY, YISRAEL, since the left OF ZEIR ANPIN welcomes her on this day, for the head of Malchut rests on the left.

32. בְּיוֹמָא קַדְמָאָה דְּחַג, יִתְעַר יְמִינָא לְקַבְּלָהּ, בְּגִין לְחַבְּקָה וּכְדֵין כָּל חֶדְוָוא וְכָל אַנְפִּין נְהִירִין, וְחֶדְוָותָא דְּמַיִם צְלִילָן, לְנַסְכָא עַל מַדְבְּחָא. וּבַעְיָין בְּנֵי נָשָׁא לְמֶחֱדֵי בְּכָל זִינִין דְּחֶדְוָה, דְּהָא יְמִינָא גָּרִים. בְּכָל אֲתָר דְּשָׁארִי יְמִינָא, חֶדְוָותָא אִצְטְרִיךְ בְּכֻלָּא, כְּדֵין חֶדְוָותָא הִיא לְאִשְׁתַּעְשָׁעָא.

32. On the first day of Sukkot, the Right COLUMN OF ZEIR ANPIN begins to move towards MALCHUT to embrace her. THIS IS THE HIDDEN MEANING OF THE VERSE, "AND HIS RIGHT HAND EMBRACES ME" (SHIR HASHIRIM 2:6). Then everyone rejoices and all countenances shine. There is joy in pouring pure water on the altar. People should be happy by rejoicing in many different ways. This is brought about by the right, for wherever the right side, NAMELY, CHASSADIM, rests, there has to be joy for everyone. Then, this way, she is happy to be entertained.

33. לְבָתַר בְּיוֹמָא תְּמִינָאָה, חֶדְוָותָא דְּאוֹרַיְיתָא הוּא, דְּהָא כְּדֵין זִוּוּגָא דְּגוּפָא, הוּא זִוּוּגָא דְּכֻלָּא, לְמֶהֱוֵי כֻּלָּא חַד, וְדָא הוּא שְׁלִימוּ דְּכֻלָּא, וְדָא יוֹמָא דְּיִשְׂרָאֵל אִיהוּ וַדַּאי, וְעַדְבָא דִּידְהוּ בִּלְחוֹדַיְיהוּ, דְּלֵית בֵּיהּ חוּלָקָא לְאַחֲרָא. זַכָּאִין אִינּוּן יִשְׂרָאֵל בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי, עֲלַיְיהוּ כְּתִיב כִּי עַם קָדוֹשׁ אַתָּה לַיְיָ אֱלֹהֶיךָ וְגוֹ׳.

33. Later, on the day of Shmini Atzeret (the Eight day of Assembly), is Simchat Torah, as then the mating of the body NAMELY, THE CENTRAL COLUMN CALLED 'BODY' is taking place. This is the mating of all parts, FOR IT INCLUDES THE MATING OF THE LEFT SIDE, OF ROSH HASHANAH AND YOM KIPPUR AS WELL AS THE MATING OF THE RIGHT SIDE OF THE HOLIDAY OF SUKKOT SINCE THE CENTRAL COLUMN INCORPORATES THE RIGHT AND THE LEFT. Thus all is one and this is the perfection of all. And this day is definitely Yisrael's. Its portion belongs to them alone, for no other people has a part in it. THAT IS TO SAY, IT IS NOT LIKE THE FESTIVAL OF SUKKOT WHEN SEVENTY BULLS ARE SACRIFICED FOR THE SEVENTY NATIONS, BECAUSE THE NATIONS HAVE NO PART IN SHMINI ATZERET. Happy are Yisrael in this world and in the World to Come. About them it is written, "Because you are a holy people for Hashem your Elohim" (Devarim 14:2).

9. The rainbow

Rabbi Yehuda says the rainbow appears to remind people of God's promise never again to destroy the world, and we also hear that the rainbow

appears whenever there is no righteous person to protect the world. When Rabbi Elazar talks about the green, red and white colors in the rainbow that correspond to the three patriarchs, Rabbi Aba disagrees with his assignment of each color. He ends by talking about the letter Yud in Pinchas' name, and mentions that Nadab and Abihu were reincarnated in Pinchas.

34. "Pinchas, the son of Elazar, the son of Aaron the priest, has turned My wrath away from the children of Yisrael..." (Bemidbar 25:11). Rabbi Yehuda began: "Recall, now, who that was innocent ever perished? or where were the upright cut off?" (Iyov 4:7). We learned there that whoever sees the rainbow in all its colors has to say the blessing: "Blessed is He who remembers the covenant," since this is the sign of a holy covenant that the Holy One, blessed be He, placed on earth that the waters of the flood will not cover it again. This is because, when the numbers of wicked people increase in the world, the Holy One, blessed be He, wants to destroy them, but then he recalls for them that oath that He swore to the land, for it is twice written 'not': "I will not again curse...neither will I again smite any more..." (Beresheet 8:21). And TWICE 'NOT' constitutes an oath, as it is said: "as I have sworn that the waters of Noah should no more go over the earth" (Yeshayah 54:9).

34. פִּנְחָס בֶּן אֶלְעָזָר בֶּן אַהֲרֹן הַכֹּהֵן הֵשִׁיב אֶת חֲמָתִי מֵעַל בְּנֵי יִשְׂרָאֵל וְגוֹ׳. ר׳ יְהוּדָה פָּתַח, זְכָר נָא מִי הוּא נָקִי אָבָד וְאֵיפֹה יְשָׁרִים נִכְחָדוּ, תַּמָּן תְּנִינָן, מַאן דְּחָמֵי קֶשֶׁת בְּגַוְונוֹי, אִצְטְרִיךְ לְבָרְכָא בְּרוּךְ זוֹכֵר הַבְּרִית. בְּגִין דְּדָא אִיהוּ בְּרִית קַיְימָא קַדִּישָׁא, דְּשַׁוֵּי קוּדְשָׁא בְּרִיךְ הוּא בְּאַרְעָא דְּלָא יֵיתֵי עָלָהּ מֵי טוֹפָנָא. בְּגִין דְּכַד סְגִיאוּ חַיָּיבִין בְּעָלְמָא, בָּעֵי קוּדְשָׁא בְּרִיךְ הוּא לְאוֹבְדָא לוֹן, וּכְדֵין דָּכִיר לוֹן הַאי אוֹמָאָה דְּאוֹמֵי לְאַרְעָא, דִּכְתִיב תְּרֵי זִמְנֵי לֹא לֹא. לֹא אוֹסִיף לְקַלֵּל, וְלֹא אוֹסִיף עוֹד לְהַכּוֹת, דָּא אִיהוּ אוֹמָאָה. כְּמָה דִּכְתִיב אֲשֶׁר נִשְׁבַּעְתִּי מֵעֲבוֹר מֵי נֹחַ.

35a. Rabbi Yosi said: "A rainbow comes to protect the world. It is like a queen wearing royal apparel who appears before the king every time he is about to hit his son because he has sinned against him. The king sees her and his anger with his son leaves him and he rejoices with her, as it is written: "and I will look upon it, that I may remember the everlasting covenant" (Beresheet 9:16). And this is why a rainbow appears in the world, only in the royal apparel of Malchut. THESE GARMENTS OF MALCHUT ARE: WHITE, RED AND GREEN, AND THEY SUGGEST THE THREE COLUMNS AS WILL BE EXPLAINED. When there is a righteous person in the world, he upholds the covenant and thus protects the world. But if there is no righteous person, then there is a rainbow to indicate that the world is about to perish but SURVIVES because of it.

35(1). רִבִּי יוֹסֵי אָמַר, קֶשֶׁת אָתָא לְאַגָּנָא עַל עָלְמָא. לְמַלְכָּא, דְּכָל זִמְנִין דִּבְרִיהּ חָב לְקָבְלֵיהּ, אָתָא מַלְכָּא לְאַלְקָאָה לֵיהּ, אִתְגַּלְיָא עָלֵיהּ מַטְרוֹנִיתָא בְּלְבוּשֵׁי יְקָר דְּמַלְכוּ, מַלְכָּא חָמֵי לָהּ סָלִיק רוּגְזָא דִּבְרִיהּ, וְחַדֵּי בָּהּ, דִּכְתִיב וּרְאִיתִיהָ לִזְכּוֹר בְּרִית עוֹלָם. וע״ד, לָא אִתְחֲזֵי קֶשֶׁת בְּעָלְמָא, אֶלָּא בְּלְבוּשֵׁי יְקָר דְּמַלְכוּ. וּבְשַׁעֲתָא דְּאִית צַדִּיק בְּעָלְמָא, אִיהוּ בְּרִית, לְמֵיקַם בְּרִית, וְאָגִין עַל עָלְמָא. לָא הֲוֵי צַדִּיק, הָא קֶשֶׁת, לְאִתְחֲזָאָה דְּהָא עָלְמָא אִיהוּ קַיְימָא לְאוֹבְדָא, אֶלָּא בְּגִין קֶשֶׁת דָּא.

35b. Rabbi Elazar said: This rainbow, NAMELY MALCHUT, has never worn anything except the apparel of the patriarchs, NAMELY, CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN, NAMELY green, red, and white. The raiment of Abraham is 'green', and it was so colored when Ishmael issued from him. 'Red' is Isaac, who acquired this color when Esau issued from him. This red stretches down to the planet Mars - Ma'adim (from red - Heb. adom), which Esau is holding onto. 'White' is the fine garment of Jacob, whose good countenance never changed, FOR HIS BED WAS PERFECT AND THERE WAS NO BLEMISH IN HIM.

35(2). ר׳ אֶלְעָזָר אָמַר, לְעוֹלָם לָא אִתְלְבַּשׁ קֶשֶׁת דָּא, אֶלָּא בְּלְבוּשָׁא דַּאֲבָהָן קַדְמָאֵי. יָרוֹק וְסוּמָק וְחִיוָּר. יְרוֹקָא, דָּא לְבוּשָׁא דְּאַבְרָהָם, אִצְטְבַּע לְבוּשָׁא דָּא, כַּד נָפַק מִנֵּיהּ יִשְׁמָעֵאל. סוּמְקָא, דָּא גָוֵון יִצְחָק. דְּאַתְיָא סוּמְקָא וְאִצְטְבַּע, כַּד נָפִיק מִנֵּיהּ עֵשָׂו. וְאִתְמְשַׁךְ הַהוּא סוּמְקָא לְתַתָּא, עַד כּוֹכָבָא דְּמַאדִים, דְּאִתְאַחִיד בֵּיהּ עֵשָׂו. חִוָּורָא, דָּא אִיהוּ לְבוּשָׁא טָבָא דְּיַעֲקֹב, דְּהָא לָא אִשְׁתַּנּוּ אַנְפּוֹהִי לְעָלְמִין.

35(3). ר׳ אַבָּא אָמַר יָאוּת הוּא, אֲבָל הָכִי אָמַר בּוּצִינָא קַדִּישָׁא, חִוָּור, דָּא אַבְרָהָם. דְּאִתְלְבַּן בְּחִוָּורָא דְּנוּרָא. סוּמָקָא, דָּא יִצְחָק וַדָּאי. יָרוֹק, דָּא הוּא יַעֲקֹב, דְּקַיְּימָא בֵּין תְּרֵין גַּוְונִין, וּכְתִיב בֵּיהּ בְּיַעֲקֹב, לֹא עַתָּה יֵבוֹשׁ יַעֲקֹב וְלֹא עַתָּה פָּנָיו יֶחֱוָרוּ דְּהָא כָּל עַרְסֵיהּ שְׁלִים הֲוָה. וְהָכִי הוּא לֹא עַתָּה יֵבוֹשׁ יַעֲקֹב, לְאִתְחַזָּאָה בְּגַוְונָן סוּמָק, כְּיִצְחָק דְּנָפַק מִנֵּיהּ עֵשָׂו. וְלֹא עַתָּה פָּנָיו יֶחֱוָרוּ, כְּאַבְרָהָם לְאִתְחַזָּאָה בְּגַוְונָן חִוָּור, דְּנָפַק מִנֵּיהּ יִשְׁמָעֵאל. אֶלָּא נָטַל גַּוְונִין, לְאִתְעַטָּרָא בְּהוּ, עַל אֲבָהָן דִּילֵיהּ, וּבְאִלֵּין לְבוּשִׁין מִתְלַבְּשַׁת קֶשֶׁת, בְּשַׁעֲתָא דְּאִתְחֲזֵי קַמֵּי מַלְכָּא.

35c. Rabbi Aba said: That is good, but the holy luminary, NAMELY RABBI SHIMON, said, 'White' is Abraham, who was purified ('whitened') in the white-hot heat of the fire BY NIMROD, WHO CAST HIM INTO UR (FIRE) OF THE CHALDEES. 'Red' is obviously Isaac, and 'green' is Jacob, who is between the other two colors, FOR GREEN INCLUDES WHITE AND RED, WHICH ALSO REPRESENT THE COLOR OF THE SUN. And about Jacob it is written, "Jacob shall not now be ashamed, neither shall his face now wax pale" (Yeshayah 29:22) because the whole of the bed was perfect. AND THE INTERPRETATION OF this is: "Jacob shall not now be ashamed" because he shall not be seen in red like Isaac, who fathered Esau. "neither shall his face now grow pale." This means that he shall not be seen in white like Abraham, who fathered Ishmael. Instead he took the colors WHITE AND RED and enveloped them to adorn himself in his ancestors. HE INCORPORATED WITHIN HIMSELF THE TWO PATRIARCHS ABRAHAM AND ISAAC, WHO ARE WHITE AND RED, AND THIS IS WHY HIS COLOR IS GREEN, WHICH INCLUDES WHITE AND RED. And the rainbow, NAMELY, MALCHUT, puts on these garments OF WHITE, RED, AND GREEN when it appears before the King, ZEIR ANPIN.

35(4). תָּא חֲזֵי, רָזָא דִּבְרִית קַדִּישָׁא, הִיא אָת יוֹ״ד, דְּמִתְעַטְּרָא בִּרְשִׁימוּ עִלָּאָה, וְדָא אִיהוּ דְּאִתְרְשִׁים בִּבְרִית תָּדִיר לְעָלְמִין, וּבְגִין דְּקַנֵּי פִּנְחָס עַל בְּרִית, אִתְרְשִׁים בִּשְׁמֵיהּ הָכָא אָת דָּא, פִּנְחָס יוֹ״ד זְעֵירָא, אִיהוּ יוֹ״ד דְּאִיהוּ בְּרִית וַדַּאי, דְּנָפִיק מִגּוֹ יוֹ״ד עִלָּאָה קַדִּישָׁא. וע״ד, אִיהוּ קָאֵים בְּקִיּוּמָא שְׁלִים קַמֵּי מַלְכָּא קַדִּישָׁא, דְּלָא אִתְאֲבִיד מִגּוֹ עָלְמָא. וְהָכִי הוּא נָקִי מֵהַהוּא חוֹבָא דִּפְעוֹר, וְלָא אִתְאֲבִיד תָּדִיר מִגּוֹ קַדִּישָׁא דְּעָלְמָא. וְאֵיפֹה יְשָׁרִים נִכְחָדוּ, אִלֵּין נָדָב וַאֲבִיהוּא, דְּלָא אִשְׁתְּצִיאוּ מִן הַהוּא עָלְמָא בְּגִינֵיהּ.

35d. Come and see: The secret of the holy covenant is the letter Yud that adorns itself with a Supreme heavenly impression, NAMELY THE DIADEM OF YESOD OF ZEIR ANPIN and this is recorded forever in the everlasting covenant. And because Pinchas was zealous for the covenant, that letter Yud was inserted into the spelling of his name. The Yud in the spelling of 'Pinchas' is a small one, WHICH IS THE SECRET OF MALCHUT, THE SECRET OF DIADEM OF YESOD, FOR 'PINCHAS' HERE IS SPELLED WITH YUD, which is definitely the covenant, which emanated from the upper holy Yud BECAUSE MALCHUT EMANATED FROM THE YUD OF THE YUD HEI VAV HEI IN THE SECRET OF THE FATHER ESTABLISHING HIS DAUGHTER. And this is why PINCHAS has a perfect existence before the Holy King and shall never perish from the world. And because of this he was without guilt at Peor. For he never lost himself from the world's holiness. "or where were the upright cut off?" (Iyov 4:7): this refers to Nadab and Abihu, who did not totally perish from the world BECAUSE THEIR SOULS INCARNATED IN PINCHAS, WHO CORRECTED THEM.
Moses tells the rabbis that Elijah is Pinchas so they must come up with some new interpretations. Rabbi Yehuda's opinion is that the rainbow does not shine with its proper colors, but the colors hint at the merits of the priests and Levites and Yisrael in all their beauty. Next we hear that Malchut in exile can only be dressed in black, and that the rainbow is really the angel Metatron, the eldest servant of God. God's promise to look at the rainbow and remember His covenant refers to the shining secrets of the Torah, for light signifies all the mysteries of the Torah. Lastly we hear that every one of the names of God testifies about God who is above everything, and that all of Yisrael, as they are all the sons of Adam, must serve God.
Ra'aya Meheimna (the Faithful Shepherd)

רעיא מהימנא

36. אָמַר לֵיהּ רַעְיָא מְהֵימְנָא, שַׁפִּיר קָאֲמַרְתָּ, אֲבָל בְּגִין דְּאֵלִיָּהוּ דְּאִיהוּ פִּנְחָס, קַנֵּי עַל בְּרִית, צָרִיךְ לְחַדְּתָא מִלִּין סַגִּיאִין בֵּיהּ, דְּהַאי פַּרְשְׁתָּא כְּתִיבָא בְּאוֹרַיְיתָא עַל שְׁמֵיהּ, דְּעֵלִיָּהוּ אִתְּמַר קַנֵּא קַנֵּאתִי, תְּרֵי קְנָאוֹת, חַד בְּשַׁדַּ״י דִּלְעֵילָא, וְתִנְיָינָא בְּשַׁדַּ״י דִּלְתַתָּא, וּבְגִין דָּא עָבִיד תְּרֵין שְׁבוּעוֹת בְּתַרְוַוּיְיהוּ, וּתְרֵין זִמְנִין לֹא לֹא.

36. The Faithful Shepherd said to him: What you said is good, but since Elijah is Pinchas, who was zealous for the covenant, one must establish new and important interpretations about him. This is because this portion in the Torah is named Pinchas after him, NAMELY ELIJAH, WHO WAS PINCHAS, of whom it is said, "I have been very (lit. 'zealously') zealous" (I Melachim 19:10). This refers to two forms of zealousness, one for the heavenly name of Shadai, YESOD of ZEIR ANPIN, and the other for the lower name of Shadai, Metatron CALLED 'SHADAI'. And this is why he made two oaths for the two of them and it is twice WRITTEN, 'Not, not.'

37. אֲבָל רִבִּי יְהוּדָה אָמַר, מַאן דְּחָמֵי קֶשֶׁת בִּגְוָונוֹי נְהִירִין, צָרִיךְ לְבָרְכָא בָּרוּךְ זוֹכֵר הַבְּרִית. וּבְגָלוּתָא דְּלָאו אִיהוּ נָהִיר בִּגְוָונוֹי כַּדְקָא יֵאוֹת, וְלָא עוֹד אֶלָּא דְּלִזְמְנִין נָהִיר זְעֵיר, וְזִמְנִין לָא נָהִיר כְּלָל, זִמְנִין אִתְחֲזֵי בִּשְׁלִימוּ, וְזִמְנִין לָאו. דְּקֶשֶׁת קָא רָמִיז גְּוָונוֹי, לְזַכְוָון דְּכַהֲנִים לְוִיִּם וְיִשְׂרָאֵלִים, כַּד אִינּוּן שַׁפִּירִין, דְּנָהִיר קֶשֶׁת בִּגְוָונוֹי דְּאִינּוּן תְּלַת.

38. קוּם אַנְתְּ רִבִּי יוֹסֵי הַגָּלִילִי, וְאִימָא, דְּהָא מִלִּין שַׁפִּירִין קָאֲמַרְתְּ בְּחִבּוּרָה קַדְמָאָה, דְּקֶשֶׁת לָא אַתְיָא אֶלָּא לְאַגָּנָא עַל עָלְמָא. לְמַלְכָּא, דְּבְכָל זִמְנָא דִּבְרֵיהּ חָב, וּמַלְכָּא חֲזֵי לְמַטְרוֹנִיתָא, סָלִיק רוּגְזָא דִּבְרֵיהּ, דִּכְתִיב וּרְאִיתִיהָ לִזְכּוֹר בְּרִית עוֹלָם. וע״ד לָא אִתְחֲזֵי קֶשֶׁת, אֶלָּא לְאַגָּנָא עַל עָלְמָא. וְלָא אִתְגַּלְיָא, אֶלָּא בִּלְבוּשׁ יְקָר דְּמַלְכוּ, וּבְשַׁעֲתָא דְּאִית צַדִּיק בְּאַרְעָא, אִיהוּ בְּרִית. לְמֵיקַם בְּרִית.

39. וְכִי בְּגָלוּתָא, קוּדְשָׁא בְּרִיךְ הוּא אִתְרְחַק מִמַּטְרוֹנִיתָא, וְאֵיךְ מַטְרוֹנִיתָא אִתְלַבְּשַׁת לְבוּשֵׁי מַלְכוּתָא בְּגָלוּתָא לא. אֲבָל בְּגָלוּתָא, לְבוּשָׁהּ דְּקַדְרוּת, וְאִיהוּ אָמְרַת אַל תִּרְאוּנִי שֶׁאֲנִי שְׁחַרְחֹרֶת. אֶלָּא וַדַּאי הַהוּא קֶשֶׁת דְּאִתְגַּלְיָא בְּגָלוּתָא, לָאו אִיהוּ אֶלָּא מְטַטְרוֹ״ן, דְּאִתְקְרֵי שַׁדַּ״י וְאִיהוּ עַבְדּוֹ זְקַן בֵּיתוֹ, דְּשַׁלִּיט בְּכָל דִּילֵיהּ, וּבְנוֹי, אִתְקְרִיאוּ עֲבָדִים דְּקוּדְשָׁא בְּרִיךְ הוּא. וּבְנֵי מַטְרוֹנִיתָא בָּנִים, וּבְגִין דָּא, אִם כְּבָנִים אִם כַּעֲבָדִים.

40. וּבְזִמְנָא דְּאִתְחָרַב בֵּי מַקְדְּשָׁא, אוּקְמוּהָ דַּעֲבָדִים חָפוּ רֹאשָׁם, וְנִתְדַּלְדְּלוּ אַנְשֵׁי מַעֲשֵׂה. וַדַּאי אַנְשֵׁי מַעֲשֵׂה אִתְקְרִיאוּ, עַל שֵׁם מַטְרוֹנִיתָא, דְּאִתְּמַר עָלָהּ רַבּוֹת בָּנוֹת עָשׂוּ חָיִל וְאַתְּ עָלִית עַל כֻּלָּנָה. אֲבָל אִי אִית לֵיהּ צַדִּיק, דְּזַכְוִוי וְעוֹבָדוֹי לְאַנְהָרָא, בְּהוֹן מַטְרוֹנִיתָא, וּלְמִפְשַׁט מִנָּהּ לְבוּשֵׁי קַדְרוּתָא דִּפְשָׁטִין וּלְקַשְׁטָא לָהּ בִּלְבוּשִׁין דִּגְוָונִין נְהִירִין דְּרָזִין דְּאוֹרַיְיתָא, מַה כְּתִיב בֵּיהּ, וּרְאִיתִיהָ לִזְכּוֹר בְּרִית עוֹלָם. וּרְאִיתִיהָ, בְּרָזִין נְהִירִין דְּאוֹרַיְיתָא, דְּאוֹר רָ״ז אִתְקְרֵי, הה״ד, כִּי נֵר מִצְוָה תּוֹרָה אוֹר. וּבְאִלֵּין רָזִין אִתְּמַר וּרְאִיתִיהָ.

37. But Rabbi Yehuda said: Whoever sees a rainbow in shining colors must recite the blessing, 'Blessed be He who remembers the covenant.' In exile the rainbow does not shine in its proper colors BECAUSE IN EXILE MALCHUT DOES NOT RECEIVE PROPERLY, AS FITTING THE UNIFICATION OF THE THREE COLUMNS, WHICH ARE REPRESENTED BY THE SECRET OF THE RAINBOW'S THREE COLORS. Furthermore, sometimes it hardly shines and at other times it doesn't shine at all. The rainbow's colors hint at the merits of the Priests, Levites, and Yisrael when they are in their beauty, since the rainbow is radiant in its THREE colors, THE SECRET OF THE THREE COLUMNS.

38. Rise up now, Rabbi Yosi of Galilee, and say, for you said beautiful things in the previous discussion, that the rainbow only comes to protect the world. IT IS LIKE the king who, whenever his son sins, and he sees the queen, it takes away his anger with his son, as it is written: "and I will look upon it, that I may remember the everlasting covenant." Therefore the rainbow only appears in order to protect the world FOR IT IS PART OF THE SECRET OF MALCHUT, AS EXPLAINED ABOVE. It appears only in precious royal apparel, THE SECRET OF THE THREE COLORS. But when there is a righteous person in the world, he is representing the upholding of the covenant. THIS MEANS HE ESTABLISHES THE UNION BETWEEN ZEIR ANPIN AND MALCHUT, THEREFORE THERE IS NO NEED TO AROUSE MALCHUT BY THE SECRET OF THE RAINBOW.

39. HE QUESTIONS, but how can the queen put on royal apparel, THE SECRET OF THE THREE COLUMNS, in exile? For in exile the Holy One, blessed be He, draws away from the queen. THE ANSWER IS No, IN EXILE SHE DOES NOT WEAR ROYAL APPAREL, but is dressed in gloomy darkness, NAMELY IN BLACKNESS, and says: "Do not gaze upon me, because I am black" (Shir Hashirim 1:6). On the contrary, the rainbow that is viewed as appearing in the exile is none other than THE ANGEL Metatron, who is called 'Shadai', and he is "the eldest servant" OF ZEIR ANPIN "of his house, that ruled over all that he had" (Beresheet 24:2), while his sons, NAMELY THOSE WHO ATTAINED RUACH FROM THE ASPECT OF METATRON are called 'the servants of the Holy One, blessed be He'. The queen's sons, NAMELY THOSE WHO ATTAINED NEFESH FROM MALCHUT OF ATZILUT, ARE CALLED 'sons'. This is the reason WHY WE PRAY 'whether as sons or as servants'.

40. When the Temple was destroyed, so we are told, servants covered their heads in shame and men of action were diminished and weakened. This term 'men of action' is definitely derived from the name of 'Malchut,' about whom it is said: "Many daughters have done valiantly, but you have excelled them all" (Mishlei 31:29). THAT IS, EXCELLED REGARDING ACTION, FOR MALCHUT IS CALLED "ACTION." However, if there is a righteous person whose merits and actions are such as to enlighten Malchut and to strip the raiment of blackness from her, literally AND NOT SECRETLY, and adorn her with the garments of the shining colors of secrets of the Torah, what is written about him? "and I will look upon it, that I may remember the everlasting covenant." "and I will look upon it" - this refers to the shining secrets to the Torah, for light is called 'a secret', NAMELY THE NUMERICAL VALUE OF OR (ENG. LIGHT) IS THE SAME AS THAT OF RAZ (ENG. SECRET). THUS, LIGHT SIGNIFIES ALL THE MYSTERIES OF THE TORAH, as it is said: "For the commandment is a lamp; and the Torah is light" (Mishlei 6:23). And by these mystical secrets it was "and I will look upon it."

41. When HE LOOKS AT THE RAINBOW, NAMELY MALCHUT, his anger at his son leaves him, "Then the king's wrath was pacified" (Ester 7:10). And the king says to her, with the Amidah prayer before him, "What is your petition? and it shall be granted you: and what is your request..." (Ester 5:6). Then she asks for her redemption and that of her sons, as it is said: "let my life be given me at my petition, and my people at my request" (Ester 7:3). But a rainbow that appears in the world at a time of exile is of the servant, NAMELY METATRON. THAT IS TO SAY, THE LIGHT OF THE HEAVENLY MATING IS CLOTHED IN METATRON, AND HE IS BEARER OF THE THREE COLORS OF THE RAINBOW, WHICH ARE THE THREE COLUMNS. And sometimes she comes out completely, when her sons act correctly, while at other times she does not come out completely, when her sons do not act correctly.

41. וּבְהַהוּא זִמְנָא סָלִיק מִנֵּיהּ רוּגְזָא דִּבְרֵיהּ, וַחֲמַת הַמֶּלֶךְ שָׁכְכָה, וְיֵימָא לָהּ מַלְכָּא בְּצִלּוֹתָא דַּעֲמִידָה קַמֵּיהּ, מַה שְׁאֵלָתֵךְ וְיִנָּתֵן לָךְ וּמַה בַּקָּשָׁתֵךְ. בְּהַהוּא זִמְנָא, שְׁאֵלָתָא עַל פּוּרְקָנָא דִּילָהּ, וּבְנָהָא עִמֵּיהּ, הה"ד תִּנָּתֶן לִי נַפְשִׁי בִּשְׁאֵלָתִי וְעַמִּי בְּבַקָּשָׁתִי. אֲבָל קֶשֶׁת דְּאִתְחַזְיָא בְּעָלְמָא בְּגָלוּתָא, דְּעַבְדָּא אִיהוּ, זִמְנִין דְּנָפִיק בִּשְׁלִימוּ, כַּד בְּנוֹי מַכְשִׁירִין עוֹבָדוֹי, וּלְזִמְנִין לָא אִשְׁתְּכַח בִּשְׁלִימוּ, כַּד בְּנוֹי לָא מַכְשִׁירִין עוֹבָדוֹי.

42. (THE BEGINNING IS MISSING) and those who make their acts agreeable to the King and are zealous for His name, sanctifying it in public, as they sanctify it in heaven amongst the angels who are appointed over the other nations - each chieftain being known by the name of the nation. Yisrael, however, is known above by the name Yud Hei Vav Hei, which is the life to all titles.

42. אִלֵּין דִּמְכַשְּׁרִין עוֹבָדֵיהוֹן קַמֵּי מַלְכָּא, וּמְקַנְּאִין עַל שְׁמֵיהּ, וּמַקְדִּישִׁין לֵיהּ בְּרַבִּים. הָכִי מְקַדְּשִׁין לֵיהּ בְּעֵילָא, בֵּין מְמָנָן דִּשְׁאַר עַמִּין, וְאִשְׁתְּמוֹדְעִין לֵיהּ כָּל מְמָנָא בְּכִנּוּיֵיהּ. אֲבָל יִשְׂרָאֵל אִשְׁתְּמוֹדְעִין לְעֵילָא כֻּלָּא בְּשֵׁם יְדֹ"ד, דְּאִיהוּ חַיֵּי כָּל כִּנּוּיִין.

43. And every name and appellation testifies about Him, ABOUT THE HOLY ONE, BLESSED BE HE. The name El testifies that He can overcome every other El, as it is said: "But as for me, I would seek to El" (Iyov 5:8). El is the master of every El. Elohim testifies that He is the Elohim of the Elohim. Adonai testifies that He is the Master (Heb. adon) over masters. And so it is with each name. And each angel has a proper name and each group OF ANGELS is known to be recognized by the name of its king. Yisrael, however, is known to Him by the Yud Hei Vav Hei.

43. וְכָל שֵׁם וְכִנּוּי סָהִיד עָלֵיהּ, אֵ"ל סָהִיד עָלֵיהּ, דְּאִית לֵיהּ יְכוֹלֶת עַל כָּל אֵל, הה"ד אֲנִי אֶדְרוֹשׁ אֶל אֵל. אֵל, מָארֵי דְּאֵל. אֱלֹהִים סָהִיד עָלֵיהּ, דְּאִיהוּ אֱלֹהֵי הָאֱלֹהִים. אֲדֹנָ"י סָהִיד עָלֵיהּ, דְּאִיהוּ אֲדוֹנֵי הָאֲדוֹנִים. אוֹף הָכִי כָּל שֵׁם. דְּכָל מַלְאָךְ אִית לְכָל חַד שֵׁם יְדִיעַ, לְאִשְׁתְּמוֹדְעָא לְכָל כַּת בְּהַהוּא שֵׁם דְּמַלְכָּא דִּילֵיהּ. אֲבָל יִשְׂרָאֵל, אִשְׁתְּמוֹדְעָן לֵיהּ ביהו"ה.

44. And the secret of the matter is that just as one man can have a number of horses, so it is that all of Yisrael are the sons of Adam; THE SECRET OF THE NUMERICAL VALUE OF YUD HEI VAV HEI, FULLY SPELLED WITH ALEPHS, WHICH AMOUNTS TO THE NUMERICAL VALUE OF 'ADAM'. FOR THE SOULS OF YISRAEL ARE THE PROGENY OF ZEIR ANPIN AND MALCHUT. And every son must be like a horse and beast of burden for his father, and be subject to him. This secret is expressed thus: "Hashem, You preserve Man and beast" (Tehilim 36:7). FOR THE PEOPLE OF YISRAEL are the children of Adam, WHICH IS YUD HEI VAV HEI OF THE NUMERICAL VALUE OF 45. And they make themselves as a beast under him.

44. וְרָזָא דְּמִלָּה, ב"נ חַד יָכִיל לְמֶהֱוֵי לֵיהּ כַּמָּה סוּסְוָון, אוֹף הָכִי כָּל יִשְׂרָאֵל אִינּוּן בְּנוֹי דְּאָדָם, וְכָל בְּרָא צָרִיךְ לְמֶהֱוֵי לֵיהּ לַאֲבוּי כַּסּוּס וְכַחֲמוֹר לְמָשׁוּי, וּלְמֶהֱוֵי כָּפִיף תְּחוֹתוֹי, וְהַאי אִיהוּ רָזָא אָדָם וּבְהֵמָה תּוֹשִׁיעַ יְיָ'. דְּאִיהוּ בְּרָא דְּאָדָם, וְעָבֵיד גַּרְמֵיהּ כַּבְהֵמָה תְּחוֹתוֹי.

10. Levirate marriage and reincarnation

We learn why levirate marriage is permitted even though it is normally forbidden for a man to marry his brother's wife. We are told that the flow of the letter Vav causes the letter Yud to turn, and from here the explanation uses the concept of flow to show how the soul of man returns to God. If it returns in perfection it runs back into the great sea, but if not, it reincarnates. And if a man has no children his soul is not perfect. When a man has committed evil during three incarnations he will not be given a fourth chance, but is sent to Gehenom for judgment. A parallel is drawn between the three colors of the rainbow, the three incarnations, and the three Sfirot associated with them. Someone who becomes righteous through the experience of many incarnations will not then come back to this world again. For the soul of the man who died childless, his widow becomes a home and his brother who fathers children by her becomes a redeemer. We learn that Moses has reincarnated in a number of generations to save the souls of Yisrael, and that God ascribed the merit of all these people to Moses. Moses had been destined to receive the Torah in the generation of the Flood, but this did not happen due to the sins of the people. Rabbi Shimon stands up and concludes this section by giving an example of a poor rabbi who is being punished now for his sins in an earlier incarnation.

45. And for this reason it is a commandment of the Holy One, blessed be He, that a man should marry his deceased brother's widow, to have a son for his brother that he be not lost to that world. And this is like the secret of the mixed kinds in the fringes (Heb. Tzitzit). For they have said: What I have forbidden to you in one place, I have permitted in another. I have forbidden mixed kinds in general, but permitted mixed kinds in the fringes. I have forbidden you to marry your brother's wife, but have permitted levirate marriage. Similarly, one may graft apples or dates, each on its own species, but it is forbidden to graft one species onto another. And on this it is said: "For man is a tree of the field" (Devarim 20:19), FOR MAN IS ALSO FORBIDDEN TO MATE WITH ONE WHO IS NOT OF HIS SPECIES, NAMELY INCEST, but, for levirate marriage, one may mix two that do not go together so that the soul of the deceased shall not be lost, "that his name be not wiped out in Yisrael" (Devarim 25:6).

45. וּבְגִין דָּא אִיהוּ פִּקּוּדָא דְקוּדְשָׁא בְּרִיךְ הוּא בְּאוֹרַיְיתָא, לְמֶהֱוֵי אָח מִיַּבֵּם לְאִתְּתֵיהּ דְּאָח, לְמֶעְבַּד בְּרָא לַאֲחוּי, בְּגִין דְּלָא יִתְאֲבִיד מֵהַהוּא עָלְמָא. וְהַאי אִיהוּ כְּגוֹן רָזָא דִּכְלָאַיִם בְּצִיצִית. דְּאָמְרוּ, מַה שֶּׁאָסַרְתִּי לָךְ כָּאן, הֵתַּרְתִּי לָךְ כָּאן. אָסַרְתִּי לָךְ כְּלָאַיִם דְּעָלְמָא, הֵתַּרְתִּי לָךְ כִּלְאַיִם דְּצִיצִית. אָסַרְתִּי לָךְ אֵשֶׁת אָח, הֵתַּרְתִּי לָךְ יִבְמָה. כְּגוֹן מַרְכִּיבִים תַּפּוּחִים אוֹ דְקָלִים מִן בְּמִינוֹ. וְאָסוּר לְאַרְכָּבָא מִין בְּשֶׁאֵינוֹ מִינוֹ. וְאִתְּמַר בֵּיהּ כִּי הָאָדָם עֵץ הַשָּׂדֶה. וּבִיבָמָה מַרְכִּיבִין מִין בְּשֶׁאֵינוֹ מִינוֹ, בְּגִין דְּלָא לְתַאֲבִיד נֶפֶשׁ הַמֵּת. וְלֹא יִמָּחֶה שְׁמוֹ מִיִּשְׂרָאֵל.

46. And this is the secret of reincarnation. The wheel does not move without the flow of water through the conduit TO TURN IT. So also, the conduit is the secret of the letter Vav, by which the wheel is turned. And the secret of the matter is that just as the wheel will have no motion without the water conduit, so also the wheel which is the letter Yud will have no motion without the water conduit which is the letter Vav. A deceased brother's widow is Hei, and we thus have THE LETTERS OF Binah, Ben (lit. 'the son of') Yah. FOR THE SON, WHO IS ZEIR ANPIN, ISSUES FROM THE UNION OF YUD HEI, THAT ARE CHOCHMAH AND BINAH, AND HENCE HE IS IMPLIED IN HIS MOTHER'S NAME, BEN YAH, NAMELY THE LETTERS OF BINAH. With the letter Yud, THAT IS CHOCHMAH, He created the next world, which is an extended world, namely the letter Vav, WHICH IS ZEIR ANPIN.

46. וְהַאי אִיהוּ רָזָא דְגִלְגּוּל. גַּלְגַּל לֵית לֵיהּ תְּנוּעָה בְּלָא אֲמַת הַמַּיִם, אוֹף הָכִי, אֲמַת הַמַּיִם רָזָא דְּאָת ו׳, בֵּיהּ אִתְעֲבִיד גַּלְגַּל גִּלְגּוּל. וְרָזָא דְּמִלָּה, מַה גַּלְגַּל אֵין לוֹ תְּנוּעָה בְּלָא אֲמַת הַמַּיִם, אוֹף הָכִי, גַּלְגַּל אִיהוּ י׳, וְלֵית לֵיהּ תְּנוּעָה בְּלָא אֲמַת הַמַּיִם דְּאִיהוּ ו׳. יִבְמָה ה׳. לְהַאי אִיהוּ בִּינָ״ה בֵּ״ן יָ״ה. בְּאוֹת י׳ בָּרָא עָלְמָא דְּאָתֵי, עוֹלָם אָרוֹךְ, דְּאִיהוּ ו׳.

47. For this reason, anyone who has no son, WHICH IS CORRESPONDING TO ZEIR ANPIN, WHICH IS THE SECRET OF VAV, WHICH IS THE NEXT WORLD, will not be in the next world. For the sea, WHICH is BINAH, THE SECRET OF THE NEXT WORLD, corresponds to it, TO THE VAV, for the Vav emerges from between THE YUD-HEI, WHERE THE YUD IS THE SECRET OF CHOCHMAH AND THE HEI OF BINAH, WHICH IS CALLED 'SEA'. THEREFORE THE VAV IS LIKEWISE CALLED 'THE NEXT WORLD' LIKE IT. And from the sea, WHICH IS BINAH, a number of rivers separate, THESE BEING THE SFIROT OF THE VAV, WHICH IS ZEIR ANPIN, and they circumscribe the world, WHICH IS MALCHUT, until they return to the sea, WHICH IS BINAH, from which THE RIVERS, WHICH ARE ZEIR ANPIN, issued. This is why scripture said: "All the rivers run into the sea; yet the sea is not full; to the place where the rivers flow, thither they return" (Kohelet 1:7). That is to say, until they return to it as they came out: namely IN THE SAME CONDITION AS THE RIVERS FLOW OUT OF BINAH, SO DO THEY RETURN TO BINAH.

47. בְּגִין דָּא, מַאן דְּלֵית לֵיהּ בֵּן, לָאו אִיהוּ מִבְּנֵי עָלְמָא דְּאָתֵי, דְּיַמָּא לְקִבְלֵיהּ, וּמִנֵּיהּ נָפִיק, מִבֵּינַיְיהוּ ו׳, וּמִנֵּיהּ מִתְפַּלְגִין כַּמָּה נַחֲלֵי, דְּאִינּוּן מְסַבְּבִין עָלְמָא, עַד דְּחָזְרוּ לְיַמָּא דְּנַפְקוּ מִתַּמָּן, וּבְגִין דָּא אָמַר קְרָא, כָּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם וְהַיָּם אֵינֶנּוּ מָלֵא אֶל מְקוֹם שֶׁהַנְּחָלִים וְגוֹ׳. עַד דְּאָהַדְרוּ כְּגַוְונָא דְּנַפְקוּ.

48. So also, REGARDING THE SOUL OF MAN, IT IS WRITTEN, "and the spirit returns to the Elohim who gave it" (Kohelet 12:7), NAMELY IT RETURNS TO HIM IN PERFECTION, as He gave it in perfect condition. If it returns in repentance, which is the supernal Binah, THAT IS CALLED 'REPENTANCE', WHICH IS THE LETTERS OF Ben-Yah, the letter Hei IN THIS WORD is multiplied by the letter Yud IN IT, which means ten (=Yud) times five (=Hei) equals fifty. This, ACCORDING TO THE NUMERICAL VALUE, is the sea (Yam, =fifty). THIS IS THE SECRET OF THE LETTERS Yud-Hei IN BINAH, HEI TIMES YUD. THE LETTERS 'BEN' OF BINAH ARE the river flowing from it, ZEIR ANPIN, and it divides into several rivers, NAMELY SIX ENDS, like a tree spreading into a number of branches. AND WHEN A MAN REPENTS, HE CLINGS TO THE RIVER, WHICH IS ZEIR ANPIN AND RETURNS WITH ITS RIVERS TO BINAH, WHICH IS CALLED 'REPENTANCE', AND IS ALSO CALLED 'SEA'. AND THIS IS THE SECRET OF THE VERSE: "ALL THE RIVERS RUN INTO THE SEA," AS ABOVE.

48. אוֹף הָכִי, וְהָרוּחַ תָּשׁוּב אֶל הָאֱלֹהִים אֲשֶׁר נְתָנָהּ. כְּגַוְונָא דְיָהִיב לָהּ שְׁלִימְתָא. אִם תָּשׁוּב בְּתִיּוּבְתָא, דְּאִיהוּ בִּינָ״ה בֵּ״ן יָ״ה, עִלָּאָה. אָת ה׳ סְלִיקַת בְּאָת י׳ לְחַמְשִׁין, עֲשַׂר זִמְנִין חֲמֵשׁ. הָא אִיהוּ יָ״ם, יָ״ה. בֵּ״ן, נַחַל דְּנָפַק מִן יַמָּא, וְאִתְפְּלִיג לְכַמָּה נַחֲלִין, כְּגַוְונָא דְּאִילָנָא דְּאִתְפְּשַׁט לְכַמָּה עַנְפִּין.

49. And if the soul does not return perfect as it was WHEN IT WAS GIVEN, the verse says about it, "thither they return" (Kohelet 1.7), it and to all the other souls WHICH ARE LIKE IT, NAMELY NOT PERFECT. IN OTHER WORDS, THEY RETURN TO THIS WORLD IN AN INCARNATION. And so also if he is incomplete, in not having a son, or if he has no daughter, who is ALLUDED TO in this world, BEING MALCHUT, so that he can be perfected by her in this world, MALCHUT, which was created with Hei, as it is written: "These are the generations of the heaven and the earth when they were created (Heb. behibaram)" (Beresheet 11:4). MEANING BEHEI BERA'AM (HE CREATED THEM WITH HEI). SO A MAN HAS TO INCARNATE A SECOND TIME BECAUSE HIS SOUL IS NOT PERFECT, AND TO HIM IS THE VERSE APPLIED "THITHER THEY."

49. וְאִי לָא חָזַר נִשְׁמְתָא שְׁלִימָתָא, כְּגַוְונָא דְּאִשְׁתְּלַמַת. אִתְּמַר בָּהּ, שָׁם הֵם שָׁבִים לָלֶכֶת, אִיהִי וְכָל נִשְׁמָתִין אַחֲרָנִין. אוֹף הָכִי לָאו אִיהוּ שְׁלִים בְּבֶן, אִי לֵית לֵיהּ בַּת, דְּאִיהוּ עָלְמָא דֵּין, לְמֶהֱוֵי שְׁלִים בְּהַאי עָלְמָא דְּאִתְבְּרֵי בְּהּ׳, הה״ד אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם.

50. Yud-Hei-Vav OF YUD HEI VAV HEI FORM THE SECRET OF CHESED, GVURAH, TIFERET. THIS IS THE SECRET OF THE VERSE: "Lo, El does all these things twice or three times with a man" (Iyov 33:29). THAT IS TO SAY THAT THE SOULS TRANSMIGRATE IN THE SECRET OF THE LETTERS YUD, HEI AND VAV, ABOUT WHICH SCRIPTURE SAYS: "LO, EL DOES ALL THESE THINGS..." Regarding the wicked, it is said: "And so I saw the wicked buried, and come" (Kohelet 8:10). THAT IS, DESPITE BEING TRANSMIGRATED THEY REMAINED WICKED, causing "These (Heb. Eleh) are your Elohim, O Yisrael" (Shemot 32:4). THEY DO HARM TO "ELEH," NAMELY THE SECRET OF THE YUD, HEI, VAV, and about them it is said: "For three transgressions of Yisrael, I will turn away his punishment, but for the fourth I will not turn away his punishment" (Amos 2:6). THIS MEANS THAT, after they have corrupted themselves three times IN THEIR INCARNATIONS, and they have not merited TO BE CORRECTED by Yud, Hei, Vav, about which it is said: "in the place where the tree falls, there (Heb. yehu, Yud Hei Vav) shall it lie" (Kohelet 11:3). THAT IS TO SAY, THE REPAIR OF THE TREE, WHICH IS MAN, IS AFFECTED BY YUD, HEI, VAV. THEN "but for the fourth I will not turn away his punishment" (Amos 2:6) THIS REFERS TO THE LAST HEI, THE FOURTH LETTER OF THE YUD HEI VAV HEI, AND MEANS, HE WILL NOT SEND THE SOUL BACK FOR A FOURTH REINCARNATION, CORRESPONDING TO THE FINAL LETTER, BUT it will be judged in Gehenom by destruction, anger, and wrath.

50. יְה״וָ, הֵן כָּל אֵלֶּה יִפְעַל אֵל פַּעֲמַיִם שָׁלֹשׁ עִם גָּבֶר. וְרַשִּׁיעַיָּיא דְּאִתְּמַר בְּהוֹן, וּבְכֵן רָאִיתִי רְשָׁעִים קְבוּרִים וָבָאוּ, גַּרְמוּ אֵלֶּה אֱלֹהֶיךָ יִשְׂרָאֵל, דְּאִתְּמַר עֲלַיְיהוּ, עַל שְׁלֹשָׁה פִּשְׁעֵי יִשְׂרָאֵל. בָּתַר דְּקִלְקְלוּ גַּרְמַיְיהוּ תְּלַת זִמְנִין, וְלָא זָכֵי בְּיה״וָ, דְּאִתְּמַר בֵּיהּ מְקוֹם שֶׁיִּפּוֹל הָעֵץ שָׁם יְהוּ. עַל אַרְבָּעָה לֹא אֲשִׁיבֶנּוּ, דְּהַיְינוּ ה׳. וְאִתְדָּנוּ בַּגֵּיהִנָּם, בְּמַשְׁחִית אַף וְחֵימָה.

51. And the garments of these three letters, YUD-HEI-VAV, are known from the rainbow, namely white, red, and green. A person in his first time OF REINCARNATION is white, CORRESPONDING TO THE LETTER YUD OF THE YUD HEI VAV HEI, which is CHESED; in the second he is red, CORRESPONDING TO THE HEI OF THE YUD HEI VAV HEI, WHICH IS GVURAH; and in the third he is green, CORRESPONDING TO THE VAV OF THE YUD HEI VAV HEI, WHICH IS TIFERET, CALLED 'JACOB', THE CENTRAL COLUMN INCORPORATING THE OTHER TWO, CHESED AND GVURAH. And since the letters YUD AND HEI, WHICH ARE CHESED and GVURAH, are included in Jacob, and the tree takes root, grows, and gives good fruits, THEREFORE IT IS SAID: "Jacob shall not now be ashamed, neither shall his face now wax pale" (Yeshayah 29:22). So that his Chariot should not journey with the Evil Inclination, which is the serpent, nor with any other type of evil beasts. And for this reason, IT IS WRITTEN ABOUT HIM: "and he strove with an angel, and prevailed" (Hoshea 12:5). And because man is called 'a tree', he is, in this secret, SIMILAR TO a tree planted in a place where it does not bear fruit. What can one do about it? One removes it and replants it elsewhere. This is why the scholars of the Mishnah taught that A MAN is not considered barren until he be replanted in the land of Yisrael and tries to make a woman conceive there.

51. וּלְבוּשִׁין דִּתְלַת אַתְוָון אִלֵּין, אִשְׁתְּמוֹדְעִין בַּקֶּשֶׁת, דְּאִינוּן חִיוָּור סוּמָק וְיָרוֹק. מַאן דְּיֵיתֵי בְּזִמְנָא חֲדָא, אִיהוּ חִיוָּור. בְּתִנְיָינָא, סוּמָק. בִּתְלִיתָאָה, יָרוֹק. וּבְגִין דְּבְיַעֲקֹב אִתְכְּלִילוּ אַתְוָון, וְאִשְׁתְּרַשׁ אִילָנָא וְאִתְנְטַע וְאִתְרַבָּא, וְאִתְעֲבִיד אִיבָּא טָבָא, לֹא עַתָּה יֵבוֹשׁ יַעֲקֹב וְלֹא עַתָּה פָּנָיו יֶחֱוָרוּ, לְמֶהֱוֵי מֶרְכַּבְתֵּיהּ בְּיֵצֶר הָרָע, דְּאִיהוּ נָחָשׁ, וְכָל מִינֵי חַיָּה בִּישָׁא. וּבג״ד, וַיָּשַׂר אֶל מַלְאָךְ וַיּוּכָל. וּבְגִין דְּאִתְקְרֵי אָדָם אִילָנָא, אִיהוּ רָזָא דָא, לְאִילָנָא דְּאִתְנְטַע בַּאֲתָר דְּלָא עָבֵיד אִיבָּא. מָה עָבֵד. עָקַר לֵיהּ וּנְטָעֵיהּ בַּאֲתָר אַחֲרָא. וּבְגִין דָּא אוּקְמוּהָ מ״מ דְּלָא הֲוֵי מוּחְזָק לְמֶהֱוֵי עָקָר, עַד דְּאָזִיל לְאַרְעָא יִשְׂרָאֵל, וְאִתְנְטַע תַּמָּן בְּאִתְתָּא.

52. אוֹף הָכִי צַדִּיק, דְּאִיהוּ מִטַּלְטֵל מֵאֲתָר לְאֲתָר, מִבַּיִת לְבַיִת, כְּאִילוּ יֵיתֵי בְּגִלְגּוּלָא זִמְנִין סַגִּיאִין. וְהַיְינוּ וְעוֹשֶׂה חֶסֶד לַאֲלָפִים לְאוֹהֲבָיו, עַד דְּיִזְכֶּה לְעָלְמָא. דְּאָתֵי שְׁלִים. אֲבָל לְחַיָּיבָא, לָא אַיְיתֵי לֵיהּ יַתִּיר מִתְּלַת זִמְנִין. וְאִי חָזַר בְּתִיּוּבְתָּא, אִתְּמַר בֵּיהּ גָּלוּת מְכַפֶּרֶת עָוֹן. וּבְגִין דָּא אוֹקְמוּהָ מ״מ, צַדִּיקִים שׁוּב אֵינָן חוֹזְרִים לַעֲפָרָם.

52. So also, a righteous man who wanders from place to place, from house to house, is like a person who goes through many incarnations. That is what is meant by "but showing mercy to thousands of generations of those that love Me" (Shemot 20:6), until he achieves perfection in the World to Come. But, a wicked person is not allowed more than three INCARNATIONS. If he repents, however, HIS WANDERING IS CONSIDERED A REINCARNATION AND HE ACHIEVES THE PERFECTION OF A RIGHTEOUS MAN. For we have learnt that 'Exile atones for transgression'. This is why the sages of the Mishnah taught: 'The righteous do not return to their dust', NAMELY ARE NOT TRANSMIGRATED.

53. אֶלָּא קָא רָמִיז, וְעָפָר אַחֵר יִקַּח וְטָח אֶת הַבָּיִת. וְאָדָם עַל עָפָר יָשׁוּב. וְיָשׁוּב הֶעָפָר עַל הָאָרֶץ כְּשֶׁהָיָה. בְּגִין דְּהוּא מְנוּגַע, וְלֵית בֵּיהּ אֶלָּא אִשָּׁה רָעָה, יֵצֶר הָרָע, דְּאִתְּמַר בָּהּ אִשָּׁה רָעָה צָרַעַת לְבַעְלָהּ. מַאי תְּקָנְתֵּיהּ. יְגָרְשֶׁנָּה וְיִתְרַפֵּא. דְּאִיהִי גַּרְמַת וַיְגָרֶשׁ אֶת הָאָדָם הָאָדָם, דָּא נִשְׁמְתָא. אֶ״ת, בַּת זוּגוֹ דְּאָדָם. כְּצִפּוֹר נוֹדֶדֶת מִן קִנָּהּ כֵּן אִישׁ נוֹדֵד מִמְּקוֹמוֹ.

53. But CONCERNING THE WICKED, scripture says: "and he shall take other mortar, and shall plaster the house" (Vayikra 14:42), NAMELY THAT HE SHALL TAKE ANOTHER BODY COMING FROM THE DUST, IN A REINCARNATION, AND AMEND HIS SOUL. "and man shall return to dust" (Iyov 34:15) MEANS THAT HE WILL RETURN IN REINCARNATION. AND ALSO, "the dust returns to the earth as it was" (Kohelet 12:7) INTIMATES THAT HE WILL RETURN IN A REINCARNATION. This is because the wicked person is afflicted and has but a bad woman - that is, the Evil Inclination, about which we have learnt that 'a bad woman is like leprosy to her husband' FOR SHE IS THE BODY OF THE WICKED. What remedy does the wicked person have? Let him divorce her and be healed. THAT IS, HE SHOULD GET RID OF HIS PRESENT BODY, TRANSMIGRATE INTO ANOTHER BODY, AND SO BE HEALED. For she, THE WICKED WOMAN, THAT IS, THE BODY, was the cause of: "So He drove out the man" (Beresheet 3:24). "the man" refers to the soul; the particle "et (the)" REFERS TO THE BODY, which is the spouse of man, WHO IS THE SOUL, AS IT SAYS: "As a bird who wanders from her nest, so is man who wanders from his place" (Mishlei 27:8). IN OTHER WORDS, BECAUSE THE MAN CAUSED THE BIRD, WHICH IS THE SOUL, TO WANDER FROM ITS NEST, FOR IT WAS DRIVEN OUT FROM ITS HEAVENLY PLACE BECAUSE OF HIS SINS, SO ALSO DOES A MAN WANDER FROM HIS PLACE IN ORDER THAT HE SHOULD RETURN IN A REINCARNATION.

54. וּבְגִין דָּא, גַּם צִפּוֹר מָצְאָה בַיִת, הַיְינוּ יְבָמָה. וּדְרוֹר קֵן לָהּ, הַיְינוּ גּוֹאֵל, אֲשֶׁר שָׁתָה אֶפְרוֹחֶיהָ, בֵּן וּבַת. זַכָּאָה אִיהוּ מַאן דְּעָבֵד קִינָא, וְגָאַל אֵת מִמְּכַר אָחִיו. דְּאִיהוּ מָכוּר בַּעֲבוּר דְּלָאו דִּילֵיהּ.

54. And that is why: "Even the sparrow has found a home" (Tehilim 84:4), meaning the deceased brother's wife. THIS MEANS THAT THE SPARROW, THE DEAD CHILDLESS MAN'S SOUL, HAS FOUND A HOME, AS IT WAS INCARNATED IN THE BODY OF THE WIDOW, WHO BECAME A HOME TO IT. "and the swallow a nest for herself" refers to the redeemer WHO MARRIES THE DECEASED BROTHER'S WIDOW AND FINDS HIMSELF A NEST IN HER. "where she may lay her young" refers to a son and a daughter THEY BEGET. Happy is he who makes a nest, THAT IS, WHO MARRIES THE WIDOW OF HIS CHILDLESS DECEASED BROTHER. "and shall redeem that which his brother sold" (Vayikra 25:25), FOR THE WIDOW OF HIS DECEASED BROTHER is considered as though sold to him, for she is not his, BUT HIS BROTHER'S, AND SHE IS THEREFORE CALLED "THAT WHICH HIS BROTHER SOLD."

55. וּבְגִין דָּא אָמַר מֹשֶׁה, וַיִּתְעַבֵּר יְיָ׳ בִּי לְמַעַנְכֶם. הָכָא הוּא סוֹד הָעִבּוּר. רַעְיָא מְהֵימְנָא, שֵׁזִיב שִׁתִּין רִבּוֹא, כַּמָּה זִמְנִין דְּאָתֵי בְּגִלְגּוּלָא, וּבְגִין דָּא זְכוּת כֻּלְּהוּ תַּלְיָיא קוּדְשָׁא בְּרִיךְ הוּא בֵּיהּ. וּבְגִין דָּא אוֹקְמוּהָ רַבָּנָן, אִשָּׁה אַחַת יָלְדָה בְּמִצְרַיִם שִׁשִּׁים רִבּוֹא בְּכֶרֶס אֶחָד. וואע״ג דְּאוֹקְמוּהָ רַבָּנָן בְּמִלִּין אַחֲרָנִין, שִׁבְעִים פָּנִים לַתּוֹרָה.

55. And this was why Moses said: "And Hashem was angry (Heb. vayit'aber) with me for your sakes" (Devarim 3:26). And this is the secret of the conception (Heb. Ibur), FOR MALCHUT CONCEIVED BY THE SOUL OF MOSES. The Faithful Shepherd saved sixty thousand SOULS in Yisrael a number of times, for he transmigrated IN A NUMBER OF GENERATIONS AND SAVED THEM. For this reason, the Holy One, blessed be He, ascribed TO MOSES the merit of all of them, and this is why the sages taught:'One woman in Egypt brought forth in one womb six hundred thousand at one birth'. THIS IS MOSES WHO WAS CONSIDERED AS EQUAL TO SIX HUNDRED THOUSAND SOULS OF YISRAEL. And although the rabbis expounded this verse with regard to other matters, THERE IS NO DIFFICULTY because 'there are seventy aspects to the Torah'.

56. This is the way in which the men of mysteries offer a pearl to their pupils, and if THE PUPILS do not understand the hint, it is explained to them as a jest. For example, a man says that a single egg overthrew sixty villages, because the egg was dropped by a bird in the air and struck onto the villages. The jesters said that this is not what he said, but that a man wrote ON A PIECE OF PAPER 'sixty villages' and the egg dropped by the bird erased THE WORDS 'sixty villages'. And heaven forbid that the sages of the Torah should say jocular and useless things of the Torah!

56. דְּהָכִי אֹרַח דְּמָארֵי רָזִין, אַמְרִין מַרְגָּלִית לְתַלְמִידֵיהוֹן, וְלָא אִשְׁתְּמוֹדְעוּן בֵּיהּ בְּרַמִּיזָא, אַהְדָּר לוֹן הַהוּא מִלָּה בְּמִלֵּי שְׂחוֹק, כְּגַוְונָא דְּהַהוּא דְּאָמַר, דְּבֵיצָה אַחַת, אַפִּילַת שִׁתִּין כְּרָכִין. וְאָתָא בֵּיצָה וְנַפְלַת מִן עוֹפָא דַּהֲוָה פָּרַח בַּאֲוִירָא, וּמָחָאת אִלֵּין שִׁתִּין כְּרָכִין, וּמָארֵי דְּלֵיצָנוּתָא אָמְרוּ, דְּלָא אָמַר הוּא אֶלָּא דב"נ כָּתַב שִׁשִּׁים כְּרָכִין, וְאָתָא בֵּיצָה דְּנַפְקַת מִן עוֹפָא וּמְחָקַת שִׁתִּין כְּרָכִין דִּכְתִיבָה. וְחָס וְשָׁלוֹם דְּמָארֵי אוֹרַיְיתָא אַמְרִין מִלִּין דְּשְׂחוֹק, וּדְבָרִים בְּטֵלִים בְּאוֹרַיְיתָא.

57. But they taught: 'The chicks' are the students of the Mishnah, 'the eggs' are the Bible scholars, THAT IS TO SAY: 'THE CHICKS' ARE ZEIR ANPIN, ONTO WHICH THESE STUDENTS OF THE MISHNAH HOLD, WHEREAS 'THE EGGS' ARE MALCHUT, ONTO WHICH THE SCRIPTURE SCHOLARS HOLD. He fell (Heb. nafal) from the same young bird (Heb. nipol). ZEIR ANPIN IS called 'fallen', BECAUSE THE DOWNFALL OCCURS FROM HIM, JUST AS AN EGG DROPS FROM A BIRD. For FROM HIM falls the egg, which is like an etrog, as it is the same size as an egg, WHICH IS TO SAY THAT BOTH AN EGG AND AN ETROG ARE MALCHUT. THAT IS WHY AN ETROG IS EGG-SIZE, and it is said about it: "On that day I will raise up the tabernacle of David that is fallen" (Amos 9:11), FOR IT HAS FALLEN INTO EXILE AND HAS TO BE RAISED UP AGAIN. And with it INTO EXILE fell "sixty queens" (Shir Hashirim 6:8) CHESED, GVURAH and TIFERET, NETZACH, HOD and YESOD, EACH ONE OF WHICH INCLUDES TEN, AND THEY ARE CALLED 'BINDINGS' since they are bound to it. It has the same sense as in 'how are the portions of the Sh'ma tied together', NAMELY JOINED TOGETHER WITHOUT INTERRUPTION. AND HERE ALSO ITS MEANING IS THAT ITS SIX ENDS ARE TIED TOGETHER IN IT, and they correspond to the sixty tractates, FOR THE ORAL LAW, WHICH IS MALCHUT, IS DIVIDED INTO SIXTY TRACTATES, WHICH CORRESPOND TO THE SIXTY QUEENS REFERRED TO ABOVE. "and young women without number" (Ibid.) - these are: "the virgins, her companions that follow her" (Tehilim 45:15), NAMELY THE PALACES THAT ARE IN BRIYAH, which are Halachot (legal rulings) that have no reckoning, BEING IN BRIYAH.

57. אֶלָּא הָא אוֹקְמוּהָ, אֶפְרוֹחִים, אִלֵּין מָארֵי מִשְׁנָה. אוֹ בֵּיצִים, אִלֵּין מָארֵי מִקְרָא. וּכְגַוְונָא דְּנָפַל מֵהַהוּא נִפּוֹל, דְּאִיהוּ בַּר נַפְלֵי, נְפִילַת בֵּיצָה דְּאִיהוּ אֶתְרוֹג שִׁיעוּרָא בְּכַבֵּיצָה. וּבְגִינָהּ אִתְּמַר בַּיּוֹם הַהוּא אָקִים אֶת סֻכַּת דָּוִד הַנּוֹפֶלֶת. וְנָפְלוּ עִמָּהּ שִׁשִּׁים הֵמָּה מְלָכוֹת, דְּאִינּוּן כְּרִיכִין בָּהּ, כְּגוֹן כֵּיצַד כּוֹרְכִין אֶת שְׁמַע. וְאִינּוּן לָקֵבֵל שִׁשִּׁים מַסֶּכְתּוֹת. וַעֲלָמוֹת אֵין מִסְפָּר, אִלֵּין בְּתוּלוֹת אַחֲרֶיהָ רֵעוֹתֶיהָ, דְּאִינּוּן הֲלָכוֹת, דְּלֵית לוֹן חוּשְׁבַּן.

58. And that young bird is the son of Yud-Hei, NAMELY ZEIR ANPIN, which is within the fifty gates of Binah, namely Yud-Hei, where ten is multiplied by five AMOUNTING TO FIFTY. The Vav, WHICH IS ZEIR ANPIN, is CALLED because it fell after that ABOUT WHOM it is said: "How are you fallen from Heaven, O bright star, son of the morning!" (Yeshayah 14:12). THIS IS MALCHUT, WHICH IS SO CALLED BECAUSE OF ITS TWO STATES, FOR IN ONE STATE IT IS BLACK AND IN THE OTHER IT IS BRIGHTLY LIGHTED, AND ZEIR ANPIN FOLLOWED AFTER HER WHEN SHE WAS IN EXILE, IN ORDER TO RAISE HER UP. AND THAT IS WHY He is called "fallen" and it is not written that He fell or falls. THAT IS TO SAY, IT IS NOT HE THAT FALLS BUT MALCHUT WHO FALLS FROM HIM, FROM HEAVEN TO EARTH. AND HE HAS IN HIM Yud and Vav; NAMELY ZEIR ANPIN INCLUDES THE YUD AND VAV OF THE YUD HEI VAV HEI, THAT ARE CHOCHMAH AND ZEIR ANPIN and He descends through them IN ORDER TO RAISE UP THE two letters Hei OF THE YUD HEI VAV HEI, NAMELY BINAH AND MALCHUT, about whom it is said: "So the two of them went..." (Rut 1:19). It is also written: "but you shall surely let...go" (Devarim 22:7) (lit. 'Letting go you shall let go'). The first LETTING GO refers to the first Temple, WHICH WAS DESTROYED, AND CORRESPONDS TO THE FIRST HEI. The second LETTING GO REFERS TO the second Temple, WHICH WAS ALSO DESTROYED, AND CORRESPONDS TO THE HEI THAT IS THAT LAST LETTER OF THE YUD HEI VAV HEI. THE YUD AND THE VAV

58. וְהַהוּא נִיפּוֹל אִיהוּ בֶּן יְ"ה אִיהוּ בְּתוֹךְ נ' תַּרְעִין דְּבִינָ"ה, דְּהַיְינוּ יְ"ה חֲמֵשׁ זִמְנִין עֲשַׂר ו' אִיהוּ נִיפּוֹל, דְּנָפַל בָּתַר הַהִיא דְּאִתְּמַר, אֵיךְ נָפַלְתָּ מִשָּׁמַיִם הֵילֵל בֶּן שָׁחַר וְאִקְרֵי נִיפּוֹל, וְלָא נָפַל, וְלָא נוֹפֵל. בְּגִין דְּבֵיהּ נִיפּוֹל י"ו וְנָחִית בְּהוֹן לְגַבֵּי ה' ה', דְּאִתְּמַר בְּהוֹן וַתֵּלַכְנָה שְׁתֵּיהֶן. הה"ד שַׁלֵּחַ תְּשַׁלַּח חַד מִבַּיִת רִאשׁוֹן וְתִנְיָינָא מִבַּיִת שֵׁנִי, לְאַקָּמָא לוֹן. הה"ד, י"שְׁמְחוּ הַ"שָּׁמַיִם וְ"תָגֵל הָ"אָרֶץ.

OF THE YUD HEI VAV HEI DESCENDED in order to raise up THE TWO LETTERS HEI, as is written: "Let the heavens rejoice, and let the earth be glad" (Tehilim 96:11). THE INITIAL LETTERS OF THE FOUR HEBREW WORDS FORMING THIS VERSE ARE YUD, HEI, VAV AND HEI, AND SO THE YUD AND THE VAV ARE JOINED WITH THE TWO LETTERS HEI.

59. Come and see: The sun is seen by day and hidden by night when it shines through six hundred thousand stars. The Faithful Shepherd is similar. After his departure from the world, HE RETURNS IN AN INCARNATION AND shines through six hundred thousand souls in Yisrael, but only if the generation is worthy. This is the secret of reincarnation, concerning which Kohelet said: "One generation passes away, and another generation comes: but the earth abides for ever" (Kohelet 1:4). One generation passes away and another generation comes - we have learned that a generation is at least six hundred thousand. "but the earth abides forever" - this is the Congregation of Yisrael, WHICH IS MALCHUT, concerning which it is written: "and the earth is My footstool" (Yeshayah 66:1), "and your seed shall be as the dust of the earth" (Beresheet 28:14).

59. ת״ח, הַאי שִׁמְשָׁא אִתְגַּלְיָא בִּימָמָא, וְאִתְכַּסְיָא בְּלֵילְיָא. וְנָהִיר בְּשִׁתִּין רִבּוֹא כּוֹכְבַיָּא. אוֹף הָכִי רַעְיָא מְהֵימְנָא, בָּתַר דְּאִתְכְּנִישׁ מֵעָלְמָא, נָהִיר בְּשִׁתִּין רִבּוֹא נִשְׁמָתִין דְּיִשְׂרָאֵל, אִי דָּרָא כַּדְקָא יָאוּת. וְהַאי אִיהוּ רָזָא דְּגִלְגּוּלָא, דְּאָמַר עָלֵיהּ קֹהֶלֶת, דּוֹר הוֹלֵךְ וְדוֹר בָּא. וְאוֹקְמוּהָ דְּלֵית דּוֹר פָּחוּת מִשִּׁשִּׁים רִבּוֹא. וְהָאָרֶץ לְעוֹלָם עוֹמֶדֶת, דָּא כ״י. הַהִיא דְּאִתְּמַר בָּהּ, וְהָאָרֶץ הֲדוֹם רַגְלָי, וְהָיָה זַרְעֲךָ כַּעֲפַר הָאָרֶץ.

60. And the sages have taught us yet another secret. "ONE GENERATION PASSES AWAY, AND ANOTHER GENERATION COMES" MEANS THAT the generation that passes away is the same generation that comes. A cripple goes and a cripple comes; a blind man goes and a blind man comes. And the sages further taught that Moses was destined to receive the Torah in the generation of the Flood, but DID NOT RECEIVE IT THEN because of the wicked people, as it is written: "for that he also (Heb. beshagam) is flesh" (Beresheet 6:3). THE NUMERICAL VALUE OF THE WORD "beshagam" is the same as that of Moses. Why is he called "beshagam"? IN ORDER TO KEEP THE MATTER SECRET. And Kohelet EVEN removed the Bet from "beshagam" to conceal it even more, when he said: "I said that this also (Heb. shegam) is vanity" (Kohelet 8:14). "SHEGAM" HERE REFERS TO MOSES, AND KOHELET REMOVED THE BET IN ORDER TO CONCEAL THE MATTER.

60. וְעוֹד רָזָא אַחֲרָא אוֹקְמוּהָ רַבָּנָן, הַדּוֹר שֶׁהוֹלֵךְ הוּא הַדּוֹר שֶׁבָּא, הָלַךְ חִגֵּר בָּא חִגֵּר, הֹלֵךְ סוּמָא בָּא סוּמָא. וְעוֹד אוֹקְמוּהָ רַבָּנָן, דְּעָתִיד הֲוָה מֹשֶׁה לְקַבְּלָא אוֹרַיְיתָא בְּדָרָא דְּטוֹפָנָא, אֶלָּא בְּגִין דַּהֲווֹ רַשִּׁיעַיָּיא, הה״ד בְּשַׁגַּ״ם הוּא בָּשָׂר. בְּשַׁגַּ״ם זֶה מֹשֶׁ״ה. וַאֲמַאי קָרֵי לֵיהּ בְּשַׁגַּם. אֶלָּא קֹהֶלֶת חִסֵּר ב׳ מִן בְּשַׁגַּ״ם לְכַסָּאָה מִלָּה. אָמַר אָמַרְתִּי שֶׁגַּם זֶה הֶבֶל.

61. And they taught about Jethro: Why is his name called 'Kenite'? Because the Kenite "had severed himself from Cain" (Shoftim 4:11). The holy luminary, RABBI SHIMON, arose and said: Therefore it is written ABOUT CAIN, "I have acquired (Heb. Kaniti) a manchild from Hashem" (Beresheet 4:1), for she saw JETHRO through the Holy Spirit and that his sons would in the future sit in the Chamber of Hewn Stones, WHERE THE SANHEDRIN USED TO MEET.

61. וְאוֹקְמוּהָ עַל יִתְרוֹ, לָמָּה נִקְרָא שְׁמוֹ קֵינִי, שֶׁנִּפְרַד מִקַּיִן. קָם בּוּצִינָא קַדִּישָׁא וְאָמַר, עַל דָּא כְּתִיב, קָנִיתִי אִישׁ אֶת יְדוָ״ד. דְּחָזָאת לֵיהּ בְּרוּחַ הַקֹּדֶשׁ, דַּעֲתִידִין בְּנוֹי לְמֵיתַב בְּלִשְׁכַּת הַגָּזִית.

62. And so it was with Rabbi Pedat, who was in distress and who had no more than a measure of carobs from one Shabbat Eve to the next, like Rabbi Chanina. HE ASKS why is this, since a heavenly voice had proclaimed: The whole world is fed only because of Chanina, my son?

62. וְאוֹף הָכִי ר׳ פְּדָת, דַּהֲוָה דְּחִיקָא לֵיהּ שַׁעֲתָא, דְּלָא הֲוָה לֵיהּ אֶלָּא קַב חֲרוּבִין מע״ש לע״ש, כְּמוֹ לר׳ חֲנִינָא. אֲמַאי הַאי, בָּתַר דַּהֲוָת בַּת קוֹל נַפְקַת וְאוֹמֶרֶת, כָּל הָעוֹלָם כֻּלּוֹ אֵינוֹ נִיזּוֹן אֶלָּא בִּשְׁבִיל חֲנִינָא בְּנִי.

63. אֶלָּא אִיהוּ גָּרִים קוֹדֶם, דְּחָרַב ק״ב מִן י׳, דְּאִיהוּ יַבֹּ״ק. אוֹף הָכִי לָא הוֹ״ל אֶלָּא קַב חֲרוּבִין. דְּאָת י׳ אִיהוּ יִחוּד, וּמִנֵּיהּ אַתְיָא נְבִיעוּ לְאָת ב׳, דְּאִיהִי בְּרָכָה, וְאִיהִי קֹדֶשׁ, וּמִנֵּיהּ אִתְקַדַּשׁ ק׳, דְּאִיהִי קְדוּשַׁיְהּ. וְר׳ פְּדָת גָּרִים לְמֶהֱוֵי חֲרוּבִין דִּילֵיהּ ק״ב, דְּאִינּוּן קֶ״דוּשָׁה בְּ״רָכָה, אוֹף הָכִי לָא הוֹ״ל אֶלָּא קַב חֲרוּבִין, אוֹף הָכִי אִיּוֹב בֶּן יִבְמָה הֲוָה, וּבְגִין דָּא אִתְעַנַּשׁ, עַל מַה דְּאִירַע לוֹ כְּבָר.

63. THE ANSWER IS that he caused this IN HIS FIRST REINCARNATION, when he destroyed (Heb. charav) the measure (Heb. kav, Kof Bet) from Yud, which makes Yud Kof Bet, hence he was left with only a measure of carobs (Heb. charuv). HE EXPLAINS HIS WORDS: YUD BET KOF ARE THE INITIAL LETTERS OF THE WORDS YICHUD (ENG. 'UNIFICATION'), BERACHAH (ENG. 'BLESSING') AND KEDUSHAH (ENG. 'HOLINESS'). The letter Yud stands for unification, WHICH IS THE SECRET OF THE NAME EHEYEH, BINAH, from which the emanation comes to the letter Bet, standing for blessing, WHICH IS THE SECRET OF THE YUD HEI VAV HEI, WHICH IS ZEIR ANPIN, which is holy, from which Kof is sanctified, which is his sanctification NAMELY THE NAME ADONAI, WHICH IS MALCHUT. And Rabbi Pedat caused, IN HIS FIRST REINCARNATION, his measure (Kof Bet) to be destroyed, which are holiness and blessing, WITHOUT THE UNITY SHINING UPON THEM. Thus he had only a measure of carobs. So, too, was it with Job, who was the son of a levirate widow, and he was punished because of what had already happened to him IN THE FIRST REINCARNATION.

11. Before the Giving of the Torah they depended on constellations

We are told that before the Torah was given, even children, life and sustenance were dependent on destiny, but afterward God removed Yisrael from the influence of the stars and constellations. If a person does not keep the commandments, however, the stars and constellations will still hold sway over him. Finally we hear again that people grow old and die, and then return again as children.

64. וְאִינּוּן דְּלָא יַדְעֵי רָזָא דָּא, אַמְרֵי בְּנֵי חַיֵּי וּמְזוֹנֵי לָאו בִּזְכוּתָא תַּלְיָא מִלְּתָא, אֶלָּא בְּמַזָּלָא תַּלְיָא מִלְּתָא. וְהָא חֲזֵינָא לְאַבְרָהָם דְּחָזָא בְּמַזָּלֵיהּ, דְּלָא הֲוָה עָתִיד לְמֶהֱוֵי לֵיהּ בְּרָא, וְקוּדְשָׁא בְּרִיךְ הוּא אַפִּיק לֵיהּ לְבָרָא, כְּדִכְתִיב וַיּוֹצֵא אוֹתוֹ הַחוּצָה וַיֹּאמֶר הַבֶּט וְגוֹ׳. וְאַקְמוּהָ, דא״ל צֵא מֵאִצְטַגְנִינוּת שֶׁלְּךָ, וְהֶעֱלָהוּ לְמַעְלָה מֵהַכּוֹכָבִים, וְאָמַר לוֹ הַבֶּט נָא הַשָּׁמַיְמָה וּסְפוֹר הַכּוֹכָבִים. עַד הָכָא מִלִּין דְּרַבָּנָן, וְצָרִיךְ לְפָרְשָׁא לוֹן בְּדֶרֶךְ נִסְתָּר.

64. And those who do not know this secret say: 'Children, life and sustenance is not a matter of one's merit, rather depends on destiny (Heb. mazal)'. Take the case of Abram, who saw that he was not destined to have a son, and the Holy One, blessed be He, took him outside, as it is said: "And He brought him outside, and said, Look..." (Beresheet 15:5). And it has been taught: that He said to him: 'Leave your constellations', NAMELY DO NOT CONSULT THE STARS. And He took him up above the stars and said to him: "Look now towards heaven, and count the stars" (Beresheet 15:5). So much for the words of the rabbis, but they have to be interpreted mystically!

65. ת״ח, כָּל בְּרִיָּין דְּעָלְמָא, קוֹדֶם דְּאִתְיְהִיבַת אוֹרַיְיתָא לְיִשְׂרָאֵל, הֲווֹ תַּלְיָין בְּמַזָּלָא, וַאֲפִילוּ בְּנֵי חַיֵּי וּמְזוֹנֵי. אֲבָל בָּתַר דְּאִתְיְהִיבַת אוֹרַיְיתָא לְיִשְׂרָאֵל, אַפִּיק לוֹן מֵחִיּוּבָא דְּכוֹכְבַיָּא וּמַזָּלֵי. וְדָא אוֹלִיפְנָא מֵאַבְרָהָם. בְּגִין דַּהֲווֹ עֲתִידִין בְּנוֹי לְקַבְּלָא ה׳ מֵאַבְרָהָם, דְּאִיהִי חֲמִשָּׁה חוּמְשֵׁי תּוֹרָה. דְּאִתְּמַר בָּהּ אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם, בְּה׳ בְּרָאָם. אָמַר לְאַבְרָהָם, בְּגִין הַאי ה׳ דְּאִתּוֹסַף בִּשְׁמָךְ, הַשָּׁמַיִם תַּחְתֶּיךָ, וְכָל כּוֹכְבַיָּא וּמַזָּלֵי דִּנְהִירִין בְּה׳. וְלֹא עוֹד, אֶלָּא דְּאִתְּמַר בָּהּ הֵ״א לָכֶם זֶרַע, וּזְרַעְתֶּם בְּהֵ״א. כִּי בְּיִצְחָק יִקָּרֵא לְךָ זָרַע.

65. Come and see: All creatures in the world, before the Torah was given to Yisrael, were dependent on destiny, even children, life and sustenance. But after the Torah was given to Yisrael, He removed Yisrael from the influences of the stars and constellations. This we have learned from Abraham, since his children were destined to receive Hei from Abraham, that is, the five books of the Torah NAMELY MALCHUT. As it is said: "These are the generations of heaven and earth when they were created (Heb. behibar'am)" (Beresheet 2:4). behibar'am: beHei bera'am (meaning 'He created them with a Hei'). He said to Abraham 'Because of that Hei that was added to your name, the heavens below you and all the stars and constellations that shine in Hei will be subservient to your will' BECAUSE HE RAISED HIM ABOVE THEM. Moreover, it is said: "lo (Heb. He), here is grain for you, and you shall sow the land" (Beresheet 47:23) with Hei. "for in Isaac shall your seed be called" (Beresheet 21:12), WHO IS THE SECRET OF THE LEFT COLUMN, FROM WHICH MALCHUT, THE SECRET OF HEI, IS DRAWN, AND THE SOWING IS THUS IN MALCHUT.

66. וּבג״ד, כָּל הַמִּשְׁתַּדֵּל בְּאוֹרַיְיתָא, בָּטִיל מִנֵּיהּ חִיוּבָא דִּכְכָבַיָּא וּמַזָּלֵי. אִי אוֹלִיף לָהּ כְּדֵי לְקַיְּימָא פִּקּוּדָהָא. וְאִם לָאו, כְּאִלּוּ לָא אִשְׁתַּדַּל בָּהּ, וְלָא בָּטִיל מִנֵּיהּ חִיוּבָא דִּכְכָבַיָּא וּמַזָּלֵי. כָּל שֶׁכֵּן עַמֵּי הָאָרֶץ דְּאִינּוּן אִתְמַתְּלָן לִבְעִירָן. דְּאוֹקְמוּהָ עֲלַיְיהוּ אָרוּר שׁוֹכֵב עִם כָּל בְּהֵמָה, דְּלָא אִתְבָּטְלוּן מִנְּהוֹן חִיוּבָא דִּכְכָבַיָּא וּמַזָּלֵי.

66. For this reason, everyone who engages in the Torah is released from the influence of stars and constellations. By learning Torah HERE IS MEANT with the intention of keeping its commandments. If it is not HIS INTENTION TO KEEP ITS COMMANDMENTS, then he is as one who does not engage in Torah, and the stars and constellations hold sway over him. This is even more true with respect to the common people, who are likened to animals, about which it has been taught: "Cursed be he who lies with any manner of beast" (Devarim 27:21). The hold of the stars and constellations over them is certainly not annulled.

67. אֱנוֹשׁ כֶּחָצִיר יָמָיו כְּצִיץ הַשָּׂדֶה כֵּן יָצִיץ, וְאִתְּמַר בֵּיהּ, נַעַר הָיִיתִי גַּם זָקַנְתִּי. לְבָתַר יָשׁוּב לִימֵי עֲלוּמָיו. דְּאִילָנָא דְּאִתְקְצִיצוּ עַנְפִּין עַתִּיקִין דִּילֵיהּ, וְצָמְחוּ כְּמִלְּקַדְּמִין בְּשָׁרְשׁוֹי, אֲהַדְּרוּ בְּעָלְמָא כְּמִלְּקַדְּמִין. מִיתוּ סָבִין, וְאִתְהַדְּרוּ לְהַאי עָלְמָא עוּלִימִין. וְהַיְינוּ רָזָא דִּמְחַדֵּשׁ קוּדְשָׁא בְּרִיךְ הוּא בְּכָל יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית. דְּמֵתִין אֲלַף בְּכָל יוֹמָא וּמִתְחַדְּשִׁין אֲלַף בְּכָל יוֹמָא.

67. "As for man, his days are as grass: as a flower of the field so he flourishes" (Tehilim 103:15). And ABOUT MAN it is said: "I was young and am now old" (Tehilim 37:25). And later IT IS SAID: "He returns to the days of his youth" (Iyov 33:25). IT IS LIKE a tree from which the old branches were cut off, but they grew again from its roots, as at the beginning. For PEOPLE die when old and return to this world as children. And this is the secret of the Holy One, blessed be He, 'renewing the creation every day continually'. For a thousand die each day and a thousand are renewed each day, REINCARNATION INTO THE WORLD.

12. "Wine makes glad the heart of man...the cypress trees are her house"
The "wine" is said to be the Torah, but we are told that the secrets of the Torah should be disclosed only to those who fear God. The red and white colors of the wine are said here to be Judgment and Mercy. It is significant that certain commandments and blessings are performed with wine. "The heart of man" means two hearts, that of Binah and that of Malchut, and we read the numerology of the words, letters and vowels associated with this lesson. Next Rabbi Elazar asks his father how Nadab and Abihu could have reincarnated into Pinchas when he was already alive at the time of their deaths. Rabbi Shimon replies that both Nadab and Abihu died childless so they were not fit for the priesthood. When Pinchas saw the tribe of Shimon coming after him his soul fled out of him in terror; then the unamended souls of Nadab and Abihu joined with his soul and all returned to his body. After this he deserved the priesthood. Rabbi Shimon explains God's command to hang the chiefs up against the sun to demonstrate that everyone must make amends in his soul on the same level at which he sinned. Rabbi Shimon talks for a long time about the sustenance that is provided for the righteous.

68. וְיַיִן יְשַׂמַּח לְבַב אֱנוֹשׁ, דָּא יַיְנָא דְּאוֹרַיְיתָא. דְּהָכִי סָלִיק יַיִן, כְּחוּשְׁבַּן סו״ד. וּמַה יַי״ן צָרִיךְ לְמֶהֱוֵי סְתִים וְחָתִים, דְּלָא יִתְנְסַךְ לע״ז. אוֹף הָכִי צָרִיךְ לְמֶהֱוֵי סְתִים וְחָתִים סוֹד דְּאוֹרַיְיתָא, וְכָל רָזִין דִּילָהּ, וְלָא אִשְׁתַּקְיָין אֶלָּא לִירֵאָיו. וְלָאו לְמַגְנָא עֲבִדִין כַּמָּה פִּקּוּדִין בַּיַּיִן, וּמְבָרְכִין בֵּיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, וְיַיִן אִית לֵיהּ תְּרֵי גַּוְונִין, חִיוָּר וְסוּמָק, דִּינָא וְרַחֲמֵי, וְהַיְינוּ ב׳ תּוֹסֶפֶת בְּיַיִן. כְּגַוְונָא דְּשׁוֹשַׁנָּה חִיוָּרָא וְסוּמָקָא. חִוָּר מִסִּטְרָא דִּימִינָא, סוּמָק מִסִּטְרָא דִּשְׂמָאלָא.

68. "Wine makes glad the heart of man" (Tehilim 104:15). This is the wine of the Torah, for the numerical value of the letters of the word YAYIN (Eng. 'wine') is the same as the letters of sod (Eng. 'secret'). Just as wine has to be kept sealed so that it should not be used in a libation for idol worship, so also must the secret of the Torah be closed up and sealed, and none of its secrets be disclosed other than to those who fear Him. And it is not for nothing that a number of commandments are performed with wine; and blessings to the Holy One, blessed be He, are said. Wine comes in two (the letter Bet) colors: white and red, which are Judgment and Mercy. And this is why we have the added Bet in be'yayin ('with wine'). THIS BET HINTS AT JUDGMENT AND MERCY. It is like the rose which has in it both white and red - white from the right side WHICH IS CHESED, and red from the left side WHICH IS GVURAH.

69. וּמַאי לְבַב אֱנוֹשׁ, לֵב הוּ״ל לְמֵימַר. אֶלָּא אִית לֵב מָסוּר לַלֵּב. וְאִינּוּן ל״ב אֱלֹהִים דְּעוֹבְדָא דִּבְרֵאשִׁית, ב׳ מִן בְּרֵאשִׁית, ל׳ מִן לְעֵינֵי כָּל יִשְׂרָאֵל, אִיהוּ ל״ב תְּנַיְיָנָא. דָּא לֵ״ב לֵ״ב שְׁנַיִם ס״ד, חֲסַר תְּמַנְיָא לְע״ב, דְּאִיהוּ וַיְכֻלּוּ. אִינּוּן שִׁבְעָה יְמֵי בְּרֵאשִׁית. תְּמִינָאָה מַאי הִיא. ז׳ יְמֵי בְּרֵאשִׁית, עִם זֶה סֵפֶר תּוֹלְדוֹת אָדָם. זֶה ע״ב, בְּחוּשְׁבָּן בַּיִן.

69. HE ASKS why does it say "the heart (Heb. levav) of man"? It should have said "lev (Eng. 'heart')." HE ANSWERS, there is one heart (Heb. lev) hidden in another heart (Heb. lev), NAMELY TWO HEARTS. They are THE FIRST Lamed Bet (=32) Elohim in the works of Creation, AND THIS LEV IS THE SECRET OF BINAH. THE SECOND LEV (LAMED-BET) IS COMPOSED OF the Bet of Beresheet ("In the beginning"), and the Lamed of "in the eyes of (Heb. le'einei) all Yisrael" (Devarim 34:12). AND THESE TWO LETTERS, THE BET AT THE BEGINNING OF THE TORAH, AND THE LAMED WITH WHICH IT ENDS COME TOGETHER TO FORM THE WORD LEV, NAMELY THE HEART OF MALCHUT. THIS IS WHY IT IS WRITTEN LEVAV. FOR THE WINE, WHICH IS THE ILLUMINATION OF CHOCHMAH IS REVEALED AND GLADDENS THE HEART (HEB. LEV) OF BINAH AND THE HEART (HEB. LEV) OF MALCHUT, FROM WHERE MAN RECEIVES IT. THE NUMERICAL VALUE OF THE LETTERS OF twice lev is 64, which is eight less than 72; and 72 IS THE NUMERICAL VALUE OF vaychulu ("And... were finished") (Beresheet 2:1). BUT IS THE NAME OF AYIN BET (72), ALLUDED TO IN VAYCHULU, THE SECRET OF THE NAME OF THE ILLUMINATION OF CHOCHMAH, THAT IT SHOULD BE ALLUDED TO IN THOSE LEV LEV? HE ANSWERS, these are the seven days of Creation THEMSELVES, IN WHICH LEV OR 32 ELOHIM SHINE. THEY ARE JOINED TO THE NUMBER 64. BUT 64 AND 7 IS ONLY 71, AND WE ARE STILL ONE SHORT. HE ASKS, what of the eighth, TO COMPLETE IT TO 72? HE ANSWERS, IT IS the seven days of Creation together with "This is the book of the generations of Adam" (Beresheet 5:1), WHICH IS ALSO CONSIDERED TO BE A DAY OF CREATION. And this 72 is also the numerical value of the letters of beyayin ('with wine'), WHICH IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH, AS DISCUSSED ABOVE.

70. מַאי לְהַצְהִיל פָּנִים מִשָּׁמֶן. אִינּוּן י״ב פָּנִים, ד׳ דְּאַרְיֵה, ד׳ דְּשׁוֹר, ד׳ דְּנֶשֶׁר, דְּאִינּוּן מִיכָאֵל אַרְיֵה, אַרְבַּע אַנְפִּין דִּילֵיהּ יֶהוֹ״ה. אַרְבַּע אַנְפִּין דְּשׁוֹר, וְאִיהוּ גַּבְרִיאֵל, וְאִינּוּן יַהוֹ״ה. ד׳ אַנְפִּין דְּנֶשֶׁר, וְאִיהוּ נוּרִיאֵל, וְאִינּוּן יִהוֹ״ה. וְאִינּוּן מְמֻנָּן, תְּחוֹת חֶסֶ״ד פַּחַ״ד אֶמֶ״ת, דַּרְגִּין דִּתְלַת אֲבָהָן. וְאוֹקְמוּהָ רַבָּנָן, הָאָבוֹת הֵן הֵן הַמֶּרְכָּבָה. וְסַלְקִין נְהוֹרִין לְחֶשְׁבָּן יַבֹּ״ק. וְאִינּוּן מֶלֶךְ מַלַּךְ יִמְלוֹךְ, יְהוֹ״ה אֶהְיֶ״ה אֲדֹנָ״י. סַךְ הַכֹּל יַבֹּ״ק.

70. HE ASKS what is the meaning of "oil to brighten his face" (Tehilim 104:15)? AND ANSWERS these are the twelve faces: four of the lion, four of the ox, and four of the eagle: There is Michael the lion, WHO IS THE SECRET OF CHESED. His four faces are THE FOUR LETTERS Yud Hei Vav Hei, WHERE THE YUD AND THE VAV HAVE THE VOWEL SEGOL ("E"). The four faces of the ox, which is Gabriel, NAMELY GVURAH, are FOUR LETTERS Yud Hei Vav Hei, HER YUD AND VAV BEING POINTED WITH PATACH ("A"). The four faces of the eagle, which is Nuriel, are THE FOUR LETTERS Yud Hei Vav Hei, WHEN THE YUD IS POINTED WITH CHIRIK ("I"), AND THE VAV WITH SH'VA (SEMI-VOWEL). They are appointed under THE THREE SFIROT OF ZEIR ANPIN: Chesed, Fear, Truth, WHICH ARE CHESED, GVURAH, AND TIFERET. These are the steps of the three patriarchs, ABRAHAM, ISAAC, AND JACOB. The sages have taught: 'the patriarchs are the Chariot'. The lights OF THE TWELVE COUNTENANCES add up to Yud Bet Kof, which are Melech (lit. 'reigns'), Malach (lit. 'reigned'), Yimloch (lit. 'will reign'). For the total numerical value OF THESE THREE NAMES is Yud Bet Kof, WHICH IS 112.

71. רִבִּי שִׁמְעוֹן הֲוָה יָתִיב וְלָעֵי בְּפָרְשְׁתָּא דָּא, אֲתָא לְקַמֵּיהּ ר׳ אֶלְעָזָר בְּרֵיהּ, א״ל, נָדָב וַאֲבִיהוּא מַאי עֲבִידְתַּיְיהוּ בְּפִנְחָס. אִי לָא הֲוָה פִּנְחָס בְּעָלְמָא כַּד מִיתוּ, וּבָתַר אֲתָא לְעָלְמָא וְאַשְׁלִים דּוּכְתַּיְיהוּ שַׁפִּיר. אֲבָל פִּנְחָס בְּעָלְמָא הֲוָה, וְנִשְׁמָתֵיהּ בֵּיהּ בְּקִיּוּמָא קָאֵי.

71. Rabbi Shimon was sitting and engaging in the study of this portion, when his son, Rabbi Elazar, came to him and asked: How did it come about that Nadab and Abihu were ABLE TO TRANSMIGRATE into Pinchas? Had Pinchas not been in the world when they died, and had only come into the world later, AND THEY WERE INCARNATED IN HIM, and he had perfected their souls, it would have been fine. But Pinchas was in the world AT THE TIME WHEN NADAB AND ABIHU DIED, and his soul already existed in him, SO HOW COULD THEY HAVE TRANSMIGRATED INTO HIM?

72. He replied: My son, there is a divine secret here: When NADAB AND ABIHU left the world, they did not take shelter under the wings of the Holy Rock, WHICH IS MALCHUT. The reason for this IS found in the verse: "And Nadab and Abihu... had no children" (Bemidbar 3:4). That is, they decreased the King's image, FOR THEY DID NOT PERFORM THE PRECEPT OF BEING FRUITFUL AND MULTIPLYING, PRODUCING SONS IN THE IMAGE OF ELOHIM. For this reason they were not fitted to serve in the high priesthood.

72. א״ל בְּרִי, רָזָא עִלָּאָה הָכָא, וְהָכִי הוּא. דִּבְשַׁעֲתָא דְּאִסְתְּלָקוּ מִן עָלְמָא, לָא הֲווֹ מִתְטַמְּרָן תְּחוֹת גַּדְפֵּי טִנְרָא קַדִּישָׁא. מ״ט. בְּגִין דִּכְתִיב וּבָנִים לֹא הָיוּ לָהֶם, דְּאַזְעִירוּ דְיוּקְנָא דְּמַלְכָּא, דְּהָא אִינּוּן לָא אִתְחָזוּן לְשַׁמְּשָׁא בִּכְהוּנָה רַבָּה.

73. When Pinchas was zealous for the Holy Covenant and went in amongst the crowds and held up the adulterers on spear-point in the sight of all Yisrael, he saw the tribe of Shimon coming at him in large numbers, and Pinchas' soul fled out of him DUE TO FEAR. THEN the two souls that were naked, NAMELY THE UNAMENDED SOULS OF NADAB AND ABIHU, approached the soul of Pinchas and were joined together with it, and it THEN returned to him. His soul, a collective spirit, inclusive with the other two spirits, then supported him, and he earned the right to priesthood in their place OF NADAB AND ABIHU, for which he had not previously been fit.

73. בְּשַׁעֲתָא דְּקַנֵּי פִּנְחָס עַל בְּרִית קַדִּישָׁא, וְעָאל בְּגוֹ כַּמָּה אוּכְלוֹסִין, וְסָלִיק לוֹן, לְגַיְיפִין עַל רוּמְחָא, לְעֵינֵיהוֹן דְּכָל יִשְׂרָאֵל. כַּד חָמָא שִׁבְטָא דְּשִׁמְעוֹן בְּכַמָּה אֻכְלוֹסִין דְּאָתוּ לְגַבֵּיהּ, פַּרְחָא נִשְׁמָתֵיהּ מִנֵּיהּ, וּתְרֵין נִשְׁמָתִין דַּהֲווֹ עֲרִטְיָרָאִין בְּלָא דּוּכְתָּא, אִתְקְרִיבוּ בָּהּ, וְאִתְכְּלִילוּ כַּחֲדָא, וְאִתְהַדְּרַת נִשְׁמָתֵיהּ, כְּלִילָא רוּחָא, דְּאִתְכְּלִיל בִּתְרֵין רוּחִין, וְאִתְתְּקָפוּ בֵּיהּ, כְּדֵין רָוַוח דּוּכְתַּיְיהוּ, לְמֵיהֱוֵי כַּהֲנָא מַה דְּלָא אִתְחֲזֵי מִן קַדְמַת דְּנָא.

74. And about this it is written: "Recall, now, who that was innocent ever perished?" (Iyov 4:7). THIS WAS SAID ABOUT PINCHAS, who did not perish at that moment, and did not lose his spirit when it fled from him. The same verse continues: "or where were the upright cut off?" This refers to the sons of Aaron, NADAB AND ABIHU, who returned to the world BY TRANSMIGRATING INTO PINCHAS AND WERE REMEDIED that which they had lost in their lifetime, NAMELY THE EMENDATION OF THE COVENANT. This is why the word son is used twice regarding Pinchas: "Pinchas the son of Elazar, the son of Aaron" (Bemidbar 25:11), TEACHING US ABOUT THE TWO SOULS THAT HAD TRANSMIGRATED INTO HIM, NAMELY THE SONS OF AARON. THUS THE SON OF ELAZAR REFERS TO PINCHAS, AND THE SON OF AARON REFERS TO NADAB AND ABIHU.

74. וע״ד כְּתִיב, זְכָר נָא מִי הוּא נָקִי אָבָד, דְּלָא אִתְאֲבִיד בְּהַהִיא שַׁעֲתָא, וְלָא אֲבִיד רוּחֵיהּ כַּד פַּרְחָה מִנֵּיהּ. וְאֵיפֹה יְשָׁרִים נִכְחָדוּ. אִלֵּין בְּנֵי אַהֲרֹן, דְּאִתְהַדְּרוּ לְעָלְמָא, מַה דְּאָבַד בְּחַיֵּיהוֹן. וע״ד כְּתִיב בֵּיהּ בְּפִנְחָס בֶּן בֶּן, תְּרֵי זִמְנֵי. פִּנְחָס בֶּן אֶלְעָזָר בֶּן.

75. What does scripture say just before this chapter? - "And Hashem said to Moses: Take all the chiefs of the people, and hang them up before Hashem against the sun" (Bemidbar 25:4). HE ASKS: What about when they are killed at night or on a cloudy day? Scripture WARNS THAT THEY MUST BE KILLED against the sun. WHAT IS THE MEANING OF "AGAINST THE SUN." Said Rabbi Yehuda: "AGAINST THE SUN" MEANS THAT just as their sin was in public so must their death be in public.

75. מַה כְּתִיב לְעֵילָא מִפָּרַשְׁתָּא דָּא. וַיֹּאמֶר יְיָ׳ אֶל מֹשֶׁה קַח אֶת כָּל רָאשֵׁי הָעָם וְהוֹקַע אוֹתָם לַיְיָ׳ נֶגֶד הַשָּׁמֶשׁ. וְכִי עַל דְּקַטְלִין בְּלֵילְיָא, אוֹ עַל דְּקַטְלִין בִּימָמָא בְּיוֹמָא דְּעִיבָא, כְּתִיב נֶגֶד הַשָּׁמֶשׁ. אָמַר ר׳ יְהוּדָה, דְּתֵהֵא מִיתָתְהוֹן בְּאִתְגַּלְיָיא, כְּמָה דְּחָבוּ בְּאִתְגַּלְיָיא.

76. Rabbi Shimon said: This was not the reason why it said "AGAINST THE SUN," but from this we learn that at whatever level a man sins before the Holy One, blessed be He, he must make amends in his soul at that same level. They sinned in the holy covenant, which is called 'sun', and this is why their correction is against the sun, THE SECRET OF THE COVENANT, and not elsewhere. It follows that a man requires to remedy the misdeeds he has committed only in the place where he sinned, and that if he attempts to remedy them elsewhere BUT NOT WHERE HE SINNED he will never attain a proper emendation.

76. א״ר שִׁמְעוֹן, לָאו בְּגִין כַּךְ אִתְּמַר. אֶלָּא מֵהָכָא אוֹלִיפְנָא, בְּדַרְגָּא דְּחָב ב״נ לְקוּדְשָׁא בְּרִיךְ הוּא, לְהַהוּא אֲתַר אִצְטְרִיךְ לְמֶעְבַּד תִּקּוּנְתָּא לְנַפְשֵׁיהּ. אִינּוּן חָבוּ בִּבְרִית קַדִּישָׁא דְּאִקְרֵי שֶׁמֶשׁ. בְּגִין כַּךְ דִּינָא וְתִקּוּנָא דִּילְהוֹן אִיהוּ כְּנֶגֶד הַשָּׁמֶשׁ, וְלָאו בַּאֲתַר אַחֲרָא. מִכָּאן דְּלָא אִצְטְרִיךְ ב״נ לְתַקָּנָא נַפְשֵׁיהּ, אֶלָּא בְּהַהוּא אֲתַר דְּחָב לְגַבֵּיהּ וּמַאן דְּלָא יַעְבִּיד הָכִי, לֵית לֵיהּ תִּקּוּנָא לְעָלְמִין כַּדְקָא יָאוּת.

77. Rabbi Chiya began: "The trees of Hashem have their fill; the cedars of Lebanon which he has planted" (Tehilim 104:16), and before it, "Wine makes glad the heart of man, oil to brighten his face" (Tehilim 104:15). HE ASKS what is the connection between these two matters? AND ANSWERS we have learnt as follows: "He causes the grass to spring up for the cattle..." (Tehilim 104:14). And did David really come with the Holy Spirit to speak the praises of cattle that has grass? HE ANSWERS: No, but "He causes the grass to spring up" refers to the sixty thousand myriads of angels, messengers, who were created on the second day of Creation. All of them are of burning fire. It is they who are meant by grass. Why are they grass? It is because they grow in the world as does grass: one day it is cut short, but then it returns and grows as previously.

77. רִבִּי חִיָּיא פָּתַח, יִשְׂבְּעוּ עֲצֵי יְיָ׳ אַרְזֵי לְבָנוֹן אֲשֶׁר נָטָע, מַה כְּתִיב לְעֵילָא, וְיַיִן יְשַׂמַּח לְבַב אֱנוֹשׁ וְגוֹ׳. וְכִי מַאי הַאי לְהַאי. אֶלָּא הָכִי אוֹלִיפְנָא, דִּכְתִיב מַצְמִיחַ חָצִיר לַבְּהֵמָה וְגוֹ׳. וְכִי שְׁבָחָא דִּבְהֵמָה דְּאִית לָהּ חָצִיר אָתָא דָוִד לְמֵימַר בְּרוּחַ קוּדְשָׁא. אֶלָּא מַצְמִיחַ חָצִיר, אִלֵּין אִינּוּן שִׁתִּין אֶלֶף רִבּוֹא דְּמַלְאָכִין, שְׁלִיחָן, דְּאִתְבְּרִיאוּ בְּיוֹמָא תִּנְיָינָא דִּבְרֵאשִׁית, וְכֻלְּהוּ אֶשָּׁא מְלַהֲטָא. אִלֵּין אִינּוּן חָצִיר. אֲמַאי חָצִיר. בְּגִין דְּצַמְחִין כְּחָצִיר דָּא בְּעָלְמָא, דְּכָל יוֹמָא וְיוֹמָא אִתְקְצִירוּ הַשְׁתָּא, וּלְבָתַר צַמְחִין וּמְהַדְּרִין כְּמִלְקַדְּמִין.

78. And this is why the verse says: "He causes the grass to spring up for the cattle." THE SECRET IS THAT MALCHUT IN THE ASPECT OF YUD HEI VAV HEI, FULLY SPELLED WITH THE LETTER HEI, HAS THE SAME NUMERICAL VALUE, 52, AS THE WORD BEHEMAH (ENG. 'CATTLE'). As it is written: "A Righteous man (YESOD) regards the life of his beast (MALCHUT)" (Mishlei 12:10). And we have learned that a thousand mountains rise up FOR MALCHUT each day and each one of the mountains is sixty myriads OF ANGELS WHO ARE CALLED 'GRASS', AS MENTIONED ABOVE, and MALCHUT devours them.

78. וע״ד כְּתִיב מַצְמִיחַ חָצִיר לַבְּהֵמָה, הה״ד יוֹדֵעַ צַדִּיק נֶפֶשׁ בְּהֶמְתּוֹ, וְתָנֵינָן, אֲלַף טוּרִין סַלְקִין לָהּ בְּכָל יוֹמָא וְיוֹמָא. וְכָל טוּרָא וְטוּרָא שִׁתִּין רִבּוֹא הֲוֵי, וְהִיא אָכְלָה.

79. "and plants for the service of (lit. 'the') man" (Tehilim 104:14). These are the souls of the righteous, for that man, NAMELY ZEIR ANPIN, who is riding on and controlling the beast, NAMELY MALCHUT, devours them and takes them into himself. THAT IS TO SAY, THE SOULS OF THE RIGHTEOUS RISE UP AND ARE INCORPORATED INTO ZEIR ANPIN IN THE SECRET OF THE WATER OF MAYIN NUKVIN, FEMALE WATERS, IN ORDER TO UNITE ZEIR ANPIN AND MALCHUT. And it is to their credit that the whole world is fed from that man, WHO IS ZEIR ANPIN, FOR THEY CAUSE HIS MATING WITH MALCHUT, AND THE FOOD IS BESTOWED UPON MALCHUT, AND MALCHUT DISTRIBUTES IT TO THE WHOLE WORLD. As is written: "and upon the likeness of the throne was a likeness as the appearance of a man above upon it..." (Yechezkel 1:26). That is why it says "for the service of the man," WITH THE DEFINITE ARTICLE - THAT IS, THAT SPECIFIC MAN, NAMELY ZEIR ANPIN. And this is in order to "bring forth food out of the earth" (Tehilim 104:14), NAMELY to bring forth provisions for the world from the holy earth, WHICH IS MALCHUT.

79. וְעֵשֶׂב לַעֲבוֹדַת הָאָדָם, אִלֵּין אִינּוּן נִשְׁמָתְהוֹן דְּצַדִּיקַיָּיא, דְּהַהוּא אָדָם דְּרָכִיב וְשָׁלִיט עַל בְּהֵמָה דָּא אָכִיל, וְאָעִיל לוֹן בְּגַוֵּויהּ, וּבְזִכּוּתֵהוֹן אִתְּזָן כָּל עָלְמָא מֵהַהוּא אָדָם, דִּכְתִיב בֵּיהּ, וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם וְגוֹ׳. וע״ד כְּתִיב הָאָדָם, הַהוּא דְּאִשְׁתְּמוֹדַע, בְּגִין לְהוֹצִיא לֶחֶם מִן הָאָרֶץ, לְאַפָּקָא מְזוֹנָא לְעָלְמָא מִן הָאָרֶץ קַדִּישָׁא.

80. "and wine" is old wine drawn from above, NAMELY THE ILLUMINATION OF CHOCHMAH, WHICH IS DRAWN FROM BINAH. "makes glad the heart of man (Heb. Enosh)." Enosh here refers to the secret of that youth who attained old age, and later returns TO BE A YOUTH as formerly. THIS IS METATRON, PRINCE OF THE WORLD, WHO SAYS: "I HAVE BEEN YOUNG, AND NOW AM OLD" (TEHILIM 37:25), WHICH IS IN THE SECRET OF "RAN AND RETURNED" (YECHEZKEL 1:14). WHEN HE "RAN" TO RECEIVE CHOCHMAH, HE IS OLD, AND WHEN HE IS IN THE SECRET OF "RETURNED," HE IS YOUNG. Scripture therefore says ABOUT HIM: "As for man, his days are like grass" (Tehilim 103:15), FOR HE IS LIKE GRASS WHICH IS CUT AND GROWS AGAIN. WHEN HE RETURNS TO YOUTH, HIS FIRST THREE UPPER SFIROT ARE CUT, BUT LATER HE AGAIN REACHES OLD AGE, NAMELY GROWS AGAIN, AND SO ON AND SO FORTH.

80. וְיַיִן, דָּא חַמְרָא עַתִּיקָא דְּנָגִיד מִלְּעֵילָא. יְשַׂמַּח לְבַב אֱנוֹשׁ, אֱנוֹשׁ: דָּא רָזָא דְּהַהוּא נַעַר, דְּסָלִיק לְסִיבוּ, וְאִתְהַדַּר כְּמִלְקַדְּמִין. וע״ד כְּתִיב, אֱנוֹשׁ כֶּחָצִיר יָמָיו.

81. "to brighten his face" (Tehilim 104.15): these are the faces that are called 'large countenances' and 'small countenances'. THE COMPLETED FIRST THREE OF MALE AND FEMALE ARE THE LARGE COUNTENANCES, AND THE FIRST THREE OF THE SIX ENDS OF MALE AND FEMALE ARE THE SMALL COUNTENANCES. "oil," namely from the drawing down of the next world, NAMELY OF BINAH, FROM WHOM the oil derives, as well as greatness of the divine holy one. "and bread which sustains the heart of man" (Ibid.), that is that bread upon which the skies, WHICH IS THE SECRET OF NETZACH AND HOD, bestow and mill the manna for the food of the righteous in general, WHICH IS THE SECRET OF YESOD AND MALCHUT, WHO ARE CALLED 'RIGHTEOUS' AND 'RIGHTEOUSNESS', AND WHO ACCEPT THE MAYIN NUKVIN THAT NETZACH AND HOD GRIND FOR THEM. FROM THERE it is drawn out to a number of hosts who are called "the heart of man." And everything comes from the divine emanation, FROM BINAH.

81. לְהַצְהִיל פָּנִים, אִלֵּין אִינּוּן פָּנִים: דְּאִקְרוּן אַנְפֵּי רַבְרְבֵי, וְאַנְפֵּי זוּטְרֵי. מִשְׁמָן: מִנְּגִידוּ דְּעָלְמָא דְּאָתֵי, מִשַּׁח וּרְבוּ קַדִּישָׁא עִלָּאָה. וְלֶחֶם לְבַב אֱנוֹשׁ יִסְעָד, הַהוּא לֶחֶם דְּאַזִּילוּ שְׁחָקִים, וְטַחֲנָן מַנָּא לְמֵיכְלָא דְּצַדִּיקַיָּיא סְתָמָא, וּמִתַּמָּן אִתְנְגִיד לְכַמָּה חֵילִין, דְּאִקְרוּן לְבַב אֱנוֹשׁ. וְכֹלָּא אָתָא מִנְּגִידוּ עִלָּאָה.

82. "The trees of Hashem have their fill" (Ibid. 16) These are the inernal divine trees, NAMELY ZEIR ANPIN AND MALCHUT. "The cedars of Lebanon which He has planted": They are ZEIR ANPIN AND MALCHUT, who are uprooted FROM THEIR PLACE. The Holy One, blessed be He, WHO IS THE EMANATING SOURCE, planted them IN PLACE OF BINAH. What is the connection between the trees of Hashem and the cedars of Lebanon? THE TREES OF HASHEM refer to the Tree of Life, WHICH IS ZEIR ANPIN, and the Tree of the Knowledge of Good and Evil, WHICH IS MALCHUT. The cedars of Lebanon are the fifty gates OF BINAH which He planted IN MALE AND FEMALE, which are called 'five hundred years', FOR THEY ARE THE SECRET OF BINAH; MALE AND FEMALE RISE UP IN AND COAT CHESED, GVURAH, TIFERET, NETZACH AND HOD. IN TERMS OF ZEIR ANPIN, WHOSE SFIROT ARE IN TENS, THEY ARE FIFTY, WHILE IN TERMS OF BINAH, WHOSE SFIROT ARE COUNTED IN HUNDREDS, THEY ARE FIVE HUNDRED.

82. יִשְׂבְּעוּ עֲצֵי יְיָ׳, אִלֵּין אִינּוּן אִילָנִין עִלָּאִין פְּנִימָאִין. אַרְזֵי לְבָנוֹן אֲשֶׁר נָטָע, דְּהָא אִתְעֲקָרוּ וְנָטַע לוֹן קוּדְשָׁא בְּרִיךְ הוּא. מַאי בֵּין עֲצֵי יְיָ׳, לְאַרְזֵי לְבָנוֹן. עֲצֵי יְיָ׳, אִלֵּין עֵץ הַחַיִּים, וְעֵץ הַדַּעַת וְטוֹב וָרָע. אַרְזֵי לְבָנוֹן, אִלֵּין חַמְשִׁין תַּרְעִין, דְּאִקְרוּן חָמֵשׁ מֵאוֹת שָׁנָה.

83. "which He has planted, where the birds make their nests" (Tehilim 104:16-17). In the shadow OF ZEIR ANPIN AND MALCHUT the souls of the righteous make their nests, and all the holy hosts are fed from there. The stork (Heb. chasidah) IS MALCHUT, that is the daughter of the patriarch Abraham, who is called 'pious' (Heb. chasid), and who performed deeds of loving-kindness (Heb. Chesed) for all men in the world. This is why MALCHUT is called 'a stork'. "The cypress trees are her house" (Ibid. 17): this means that she sits between the arms of the world, WHICH ARE CHESED AND GVURAH OF ZEIR ANPIN. THESE BECOME FOR HER CHOCHMAH AND BINAH, WHICH ARE HEADS (HEB. RASHIM), WHICH IS WHY HE SAYS, "THE CYPRESS TREES (HEB. BROSHIM) ARE HER HOUSE" THAT IS TO SAY: HER HOUSE IS AT THE HEADS (HEB. BERASHIM).
End of Ra'aya Meheimna

83. אֲשֶׁר נָטָע. אֲשֶׁר שָׁם צִפֳּרִים יְקַנֵּנוּ, בְּטוּלִיהוֹן, מְקַנְּנָן נִשְׁמָתֵהוֹן דְּצַדִּיקַיָּיא, וְכָל חֵילִין קַדִּישִׁין אִתְּזָנוּ מִתַּמָּן. חֲסִידָה, בְּרָתֵיהּ דְּאַבְרָהָם אָבִינוּ, דְּאִקְרֵי חָסִיד, וְעָבֵד חֶסֶד עִם כָּל בְּנֵי עָלְמָא, בג״כ אִקְרֵי חֲסִידָה. בְּרוֹשִׁים בֵּיתָהּ. בֵּין דְּרוֹעֵי עָלְמָא יִתְבָּא
ע״כ רעיא מהימנא

13. "For the wind passes over it, and it is not"
Rabbi Aba, Rabbi Yosi and Rabbi Chiya discuss the title verse, and we learn that "the wind" is the concealed and holy spirit that is hidden from everyone; this is the secret of Enoch who became Metatron.

84. Rabbi Aba and Rabbi Yosi rose at midnight to engage in Torah. They were still sitting and engaging in Torah, when Rabbi Yosi said: Rabbi Chiya's comment on THE VERSE "As for man, his days are like grass" (Tehilim 103:15) is beautiful, but what is taught about the end of the verse: "For the wind passes over it, and it is not; and its place knows it no more" (Tehilim 103:16). He replied, it is certainly as follows: "As for man, his days are as grass" is as explained BY RABBI CHIYA. "like a flower of the field" - this is the known field, NAMELY MALCHUT. "so he blooms" means that he is renewed and returns as formerly.

84. רִבִּי אַבָּא וְר׳ יוֹסֵי, קָמוּ לְמִלְעֵי בְּאוֹרַיְיתָא בְּפַלְגוּת לֵילְיָא, עַד דַּהֲווֹ יַתְבֵי וְלָעָאן בְּאוֹרַיְיתָא. א״ר יוֹסֵי, הָא דא״ר חִיָּיא אֱנוֹשׁ כֶּחָצִיר יָמָיו שַׁפִּיר קָאָמַר. אֲבָל בְּמַאי אוֹקִימְנָא סוֹפֵיהּ דִּקְרָא, כִּי רוּחַ עָבְרָה בּוֹ וְאֵינֶנּוּ וְלֹא יַכִּירֶנּוּ עוֹד מְקוֹמוֹ. א״ל הָכִי הוּא וַדַּאי, אֱנוֹשׁ כֶּחָצִיר יָמָיו כְּמָה דְּאָמַר, כְּצִיץ הַשָּׂדֶה הַהוּא שָׂדֶה דְּאִשְׁתְּמוֹדַע. כֵּן יָצִיץ דְּאִתְחַדָּשׁ וְאִתְהַדָּר כְּמִלְּקַדְּמִין.

85. "For the wind (spirit) passes over it and it is not." This is the heavenly concealed and Holy Spirit, which is hidden from all, NAMELY THE SPIRIT OF BINAH, which engulfs METATRON and then "is not." And this is the secret of Enoch, about whom Scripture says: "and he was not, for Elohim took him" (Beresheet 5:24). The reference here is to the higher Elohim, NAMELY BINAH, who is an upper spirit, hidden and concealed. "and its place knows it no more": This is the small spirit OF METATRON that is engulfed by the upper spirit OF BINAH. And what is written further on? "But the steadfast love (Heb. Chesed) of Hashem is from everlasting to everlasting" (Tehilim 103:17). That means that the High Priest, WHO IS CHESED, introduces him into the Holy of Holies and takes him and has him born as before: "your youth is renewed like the eagle's" (Tehilim 103:5) and he becomes a youth again.
Moses tells Rabbi Shimon that this explanation is incomplete because it doesn't say what "passes over it" means. Rabbi Shimon says this refers to Anger, and that the verse is to be applied to one who dies childless. Such a person must achieve a change of place, a change of name and a change of action. Because his countenance is so changed, the evil angel whose name is Anger will pass him over because he will not be recognizable. Rabbi Shimon advises anyone who lives in a city where he is unable to keep the commandments and where he is not studying the Torah successfully to move to a place where he can replant himself among good people, sages of the Torah. Lastly we are reminded that the most important thing is not talking about the Torah but performing its precepts.
Ra'aya Meheimna (The Faithful Shepherd)

85. כִּי רוּחַ עָבְרָה בּוֹ וְאֵינֶנּוּ, דָּא הוּא רוּחָא עִלָּאָה טְמִירָא קַדִּישָׁא גְּנִיזָא מִכֹּלָּא, דְּכָלִיל לֵיהּ בְּגַוֵּיהּ. וּכְדֵין וְאֵינֶנּוּ. וְדָא הוּא רָזָא דַּחֲנוֹךְ, דִּכְתִיב בֵּיהּ וְאֵינֶנּוּ כִּי לָקַח אוֹתוֹ אֱלֹהִים, דָּא אֱלֹהִים עִלָּאָה. רוּחַ עִלָּאָה, רוּחַ גְּנִיזָא טְמִירָא. וְלֹא יַכִּירֶנּוּ עוֹד מְקוֹמוֹ. דְּהָא אִתְכְּלִיל רוּחָא זְעֵירָא, בְּרוּחָא עִלָּאָה. מַה כְּתִיב בַּתְרֵיהּ, וְחֶסֶד יְיָ׳ מֵעוֹלָם וְעַד עוֹלָם וְעָאל לֵיהּ כַּהֲנָא רַבָּא לְגוֹ קֹדֶשׁ קָדָשִׁים. וְנָטִיל לֵיהּ, וְאוֹלִיד לֵיהּ כְּמִלְּקַדְּמִין, וְאִתְחַדָּשׁ כְּנֶשֶׁר עוּלְמִין. וְאִתְהַדָּר אִיהוּ נַעַר.

רעיא מהימנא

86. Said the Faithful Shepherd: holy luminary, the commentary ABOVE of Rabbi Aba, Rabbi Chiya, and Rabbi Yosi ON THE VERSE "AS FOR MAN, HIS DAYS ARE AS GRASS" is very nice, but what about "The wind passes over it and it is not"? Here matters have to be developed. What is the meaning of "passes (Heb. AVRAHI) over it"? AND REPLIES, it refers to "anger (Heb. evrah), wrath and indignation" (Tehilim 78:49), where it is one of these evil angels, THE ONE CALLED 'ANGER', AND THIS IS THE MEANING OF THE VERSE "THE WIND PASSES OVER IT," WHICH SHOULD THEREFORE BE RENDERED 'THE SPIRIT OF ANGER IS ON HIM'. AND THE VERSE IS TO BE APPLIED TO ONE WHO DIES CHILDLESS, WHO TRANSMIGRATES.

86. וּבְחִבּוּרָא קַדְמָאָה אָמַר רַעְיָא מְהֵימְנָא בּוּצִינָא קַדִּישָׁא, שַׁפִּיר אָמְרוּ ר׳ אַבָּא וְר׳ חִיָּיא וְר׳ יוֹסֵי, אֲבָל כִּי רוּחַ עָבְרָה בּוֹ וְאֵינֶנּוּ, הָכָא צָרִיךְ לְמִפְתַּח מִלִּין, מַאי עָבְרָה בּוֹ. דָּא עֶבְרָה וְזַעַם וְצָרָה. חַד מֵאִינּוּן מַלְאֲכִין רָעִים.

87. דִּבְגִין דְּלָא יִשְׁתְּמוֹדְעוּ בֵּיהּ אִינּוּן מָארֵי חוֹבִין, צָרִיךְ לְמֶעְבַּד לֵיהּ שִׁנּוּי מָקוֹם, וְשִׁנּוּי הַשֵּׁם, וְשִׁנּוּי מַעֲשֶׂה. כְּגַוְונָא דְּאַבְרָהָם, דְּאִתְּמַר בֵּיהּ לֶךְ לְךָ מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ, הֲרֵי שִׁנּוּי מָקוֹם. וְלֹא יִקָּרֵא עוֹד שִׁמְךָ אַבְרָם, וְהָיָה שִׁמְךָ אַבְרָהָם, הֲרֵי שִׁנּוּי הַשֵּׁם. שִׁנּוּי מַעֲשֶׂה דְּאִשְׁתְּנֵי מֵעוֹבְדִין בִּישִׁין דְּעָבֵד בְּקַדְמֵיתָא, לְעוֹבְדִין טָבִין. אִיהוּ מִתָּלָא. לְרוּחַ דְּהַהוּא דְּמִית בְּלָא בְּנִין. כְּגַוְונָא דָּא עָבֵד קוּדְשָׁא בְּרִיךְ הוּא לְאָדָם, כַּךְ תְּרִיךְ לֵיהּ מֵהַהוּא עָלְמָא, וְאַיְיתֵי לֵיהּ לְהַאי עָלְמָא. וְהָא אִתְּמַר לְעֵיל.

88. מְשַׁנֶּה פָּנָיו וַתְּשַׁלְּחֵהוּ, ובג״ד כִּי רוּחַ עָבְרָה בּוֹ, חַד מֵאִינּוּן מַלְאָכִין רָעִים, כַּד חֲזֵי לֵיהּ מְשׁוּנֶּה, בְּזִמְנָא דְּאִעְרַע עִמֵּיהּ, שָׁאֲלִין לֵיהּ שְׁאַר מַשְׁחִיתִין עָלֵיהּ, דָּא הוּא מָארֵי חוֹבָךְ. אִיהוּ עָנֵי לוֹן וְאָמַר, וְאֵינֶנּוּ.

89. כַּד אִתְּתְרַךְ מֵאַתְרֵיהּ, וְאִתְנְטַע בְּאַתָּר אַחֲרָא, אִתְּמַר בֵּיהּ וְלֹא יַכִּירֶנּוּ עוֹד מְקוֹמוֹ. בְּגִין דְּעָפָר אַחֵר יִקַּח וְטָח אֶת הַבַּיִת. וְדָא אִיהוּ רָזָא, וְנָתַץ אֶת הַבַּיִת אֶת אֲבָנָיו וְאֶת עֵצָיו, אִינּוּן גַּרְמִין וְגִידִין וּבְשָׂרָא דַּהֲוָה חָזַר עֲפָרָא. מַה כְּתִיב בֵּיהּ וְנָחָשׁ עָפָר לַחְמוֹ. בְּגִין דַּהֲוָה מְנוּגָע. וּלְבָתַר וְעָפָר אַחֵר יִקַּח וְטָח אֶת הַבַּיִת, וּבְנֵי לֵיהּ גַּרְמִין וְגִידִין. וְאִתְחַדַּשׁ, כְּבֵית יְשָׁנָה דְּעַבְדִין לֵיהּ חֲדָשָׁה. וַהַאי אִיהוּ דְּאִתְחַדַּשׁ.

90. וּמַאי דְּאָמַר וְלֹא יַכִּירֶנּוּ עוֹד מְקוֹמוֹ. עַל רוּחַ, דְּאִתְכְּלִיל רוּחָא זְעֵירָא, בְּרוּחָא עִלָּאָה. הַאי אִיהוּ מִתָּלָא, לְאִילָן דְּלָא עָבֵיד אֵיבִין, נַטְלִין עַנְפִּין דִּילֵיהּ, וּמַרְכִּיבִין לֵיהּ בְּעַנְפָּא דְּאִילָנָא אַחֲרָא עִלָּאָה, דְּעָבֵיד פֵּירִין, וְאִתְכְּלִיל דָּא בְּדָא, וְעָבֵיד פֵּירִין. בְּהַהוּא זִמְנָא אִתְּמַר בֵּיהּ, וְלָא יַכִּירֶנּוּ עוֹד מְקוֹמוֹ.

87. In order that the monitors of sins should not recognize him, WHO DIED CHILDLESS, it is necessary to perform for him a change of place, a change of name, and a change of action. This is how it was with Abraham, as Scripture tells us. "Get you out of your country, and from your kindred" (Beresheet 12:1) is the change of place. "Neither shall your name anymore be called Abram, but your name shall be Abraham" (Ibid. 17:5) is the change of name. And there is also the change of action, for he changed from doing bad deeds, as he had at first, to doing good deeds. A similar thing happens to the spirit of the man who dies childless, for likewise, the Holy One, blessed be He does to the man in banishing him from that world BECAUSE HE DIED CHILDLESS, and brings him to this world IN A REINCARNATION INTO THE SON THAT IS BORN OUT OF HIS WIFE'S LEVIRATE MARRIAGE, and this has already been discussed above.

88. "You change his countenance and send him away" (Iyov 14:20). BECAUSE HE CHANGES HIS COUNTENANCE WHEN HE BANISHES HIM FROM THE HEAVENLY WORLD, IT IS SAID: "The wind passes (Heb. avrah) over it," WHICH ALLUDES TO one of the evil angels WHOSE NAME IS anger (Heb. evrah) AS MENTIONED ABOVE. And when he sees that he has altered, when he meets him, and the other demons of destruction ask about him: "Is this Your sinner?," He answers them and says: he "is not," FOR HE DOES NOT RECOGNIZE HIM, AND THIS IS THE SECRET OF THE VERSE "YOU CHANGE HIS COUNTENANCE."

89. NOW HE EXPLAINS WHAT IS THE SECRET OF THE VERSE "AND SEND HIM AWAY." When he is banished from his place and implanted elsewhere, NAMELY AFTER HE HAS ALREADY ENTERED A BODY IN THIS WORLD, it is said about him: "And its place knows it no more," for "and he shall take other mortar, and shall plaster the house" (Vayikra 14:42), NAMELY HE TOOK ANOTHER BODY OF DIFFERENT DUST, FOR BODY IS TERMED HOUSE. And this is the secret of, "And he shall break down the house, the stones of it, and its timber" (Vayikra 14:45), namely those bones, sinews, and flesh that he had PREVIOUSLY returned to the dust. What is written about it? "and dust shall be the serpent's food" (Yeshayah 65:25), FOR THE DUST THAT IS MADE UP OF THE DECEASED'S BODY IS OF THE ASPECT OF THE SERPENT, since it was afflicted BY IT. AND, THEREFORE, later "and he shall take other mortar, and shall plaster the house," namely build for himself bones and sinews and be renewed, as an old house that is made new, which certainly gets renovated.

90. What about "and its place knows it no more"? This IS SAID about HIS spirit, for his small spirit is engulfed in the Supernal Spirit. This is a parable to a tree that is not producing fruit. They take his branches and graft onto a better quality tree that produces fruits, combining both into each other. NOW BOTH produce fruits. About this moment it is said, "and its place knows it no more" SINCE EVEN THE PLACE OF THE DEFECTIVE SPIRIT IS NOT RECOGNIZABLE.

91. And so it is with a man who lives in a city where bad people dwell, and he is unable to keep the commandments of the Torah and is not successful with the Torah. He should change his place of residence and move from there, and settle somewhere with good people, sages of the Torah, who keep the precepts. This is because the Torah is called 'a tree', as it is written: "She is a tree of life to those who lay hold on her" (Mishlei 3:18). Man, too, is a tree, as it is written: "For man is a tree of the field" (Devarim 20:19), and the precepts of the Torah are like fruits. And what is written about it? "Only the trees which you know that they be not trees for food, you shall destroy and cut them down" (Devarim 20:20) That is to say, you shall destroy it from this world and cut it down from the next world. This is why he has to uproot HIMSELF from the place WHERE THERE ARE EVIL PEOPLE AND WHERE HE CAN NOT SUCCEED WITH THE TORAH AND THE PRECEPTS, and implant HIMSELF elsewhere, among righteous people, WHERE HE CAN SUCCEED WITH THE TORAH AND THE PRECEPTS.

91. אוֹף הָכִי בַּר נָשׁ דְּיָתִיב בְּקַרְתָּא דְּיַתְבִין בָּהּ אֲנָשִׁין בִּישִׁין, וְלָא יָכִיל לְקַיְּימָא פִּקּוּדִין דְּאוֹרַיְיתָא, וְלָא אַצְלַח בְּאוֹרַיְיתָא, עָבֵיד שִׁנּוּי מָקוֹם, וְאִתְעַקַּר מִתַּמָּן, וְאִשְׁתְּרֵשׁ בַּאֲתָר דְּדַיְירִין בֵּיהּ גּוּבְרִין טָבִין, מָארֵי תּוֹרָה, מָארֵי פִּקּוּדִין, דְּאוֹרַיְיתָא אִקְרֵי עֵץ. הה"ד, עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ. וּבַר נָשׁ הוּא עֵץ, דִּכְתִיב כִּי הָאָדָם עֵץ הַשָּׂדֶה. וּפִקּוּדִין דִּבָּהּ, דַּמְיָין לְאִיבָּא, וּמַה כְּתִיב בֵּיהּ, רַק עֵץ אֲשֶׁר תֵּדַע כִּי לֹא עֵץ מַאֲכָל הוּא אוֹתוֹ תַּשְׁחִית וְכָרַתָּ. אוֹתוֹ תַּשְׁחִית מֵעָלְמָא דֵּין, וְכָרַתָּ מֵעָלְמָא דְּאָתֵי. וּבְגִין דָּא צָרִיךְ לְאַעְקָרָא מֵהַהוּא אֲתָר, וְיִתְנְטַע בַּאֲתָר אַחֲרָא בֵּין צַדִּיקַיָּיא.

92. As the childless man is called 'barren' and his wife 'barren', so also is the Torah when unaccompanied by PRECEPTS is conidered barren. On this we have learned: 'Not the expounding of the Torah is the chief thing but the doing of it'. The companions came and prostrated themselves in front of him and said: We have certainly learned something CLEARLY new here - how one spirit can be incorporated in another. We were as someone whose vision was blurred and then became clear. Originally we had only a tradition ABOUT THESE MATTERS, but now they have been clearly explained.

92. מַה בַּר נָשׁ בְּלָא בְנִין, אִתְקְרֵי עָקָר, וְאִתְּתֵיהּ עֲקָרָה. אוֹף הָכִי אוֹרַיְיתָא בְּלָא פִּקּוּדִין, אִתְקְרִיאַת עֲקָרָה, וּבְגִין דָּא אוּקְמוּהָ, לֹא הַמִּדְרָשׁ הוּא הָעִיקָּר אֶלָּא הַמַּעֲשֶׂה. אָתוּ חַבְרַיָּיא וְאִשְׁתְּטָחוּ קַמֵּיהּ, וְאָמְרוּ וַדַּאי כְּעַן אוֹלִיפְנָא חִדּוּשָׁא, אֵיךְ אִתְכְּלִיל רוּחַ בְּרוּחַ, כְּמַאן דְּחָזֵי מִלָּה בְּעֵינָא וְאִתְבְּרִיר לֵיהּ. בְּקַדְמֵיתָא הֲוָה לָן קַבָּלָה, וּכְעַן בְּרִירוּ דְּמִלָּה.

14. Why is the righteous punished for the iniquity of his generation
Rabbi Shimon says that the Other Side is content to control the Righteous because then it can afford to ignore the rest of the world. For this assertion we have the evidence of the story of Job, where the Satan's attention to Job enabled God to save the rest of his generation. If the righteous one is strong, and he bears his afflictions and overcomes the accuser, he can save the whole generation - indeed, this is how Moses became the Faithful Shepherd over Yisrael, and why he will control them in the next world. Moses asks Rabbi Shimon why one righteous person is affected while another is not, and the response is that God does only what is necessary: if one will suffice, He only afflicts one, but if the sins are widespread He will also afflict other righteous men. Moses talks about three types of righteous people, all of whom become a chariot for Adam and the patriarchs, and who acquire from them the strength to suffer and to protect the whole generation.

93. Moreover, we learnt in the First Part of the compilation that the Other Side is more at ease to have control over the righteous than anything else, because he can then afford not to consider the rest of the world. While they were still discussing this, a shade came upon them, and asked: How do we know THAT HE PREFERS TO HAVE CONTROL OVER THE RIGHTEOUS TO CONTROL OVER THE WHOLE WORLD? We know this from Job. For the Holy One, blessed be He, saw that generation was deserving of annihilation, and when the Satan came to denounce, the Holy One, blessed be He, THEN said to him: "Have you considered My servant, Job, that there is none like him on earth" (Iyov 1:8). in order to save through him the whole generation. The matter can be likened to a shepherd when a wolf comes to devour his flock and destroy them. Being wise, what does the shepherd do? He gives the wolf a lamb that is stronger, fatter, and larger than the others, the leader of the flock, and the wolf, out of his desire to have control over the lamb, forgets about the rest of the flock. What does the shepherd do next? While the wolf is preoccupied with that lamb, he flees with the flock and brings them to safety. Later, he returns to the lamb and saves it from the wolf.

93. וְתוּ אִתְּמַר בְּחִבּוּרָא קַדְמָאָה, דְּהָא נִיחָא לֵיהּ לְסִטְרָא אַחֲרָא לְשַׁלְּטָאָה עַל זַכָּאָה, יַתִּיר מִכֹּלָּא, וְלָא חָיִישׁ כְּדֵין לְכָל עָלְמָא. אַדְּהָכִי, הָא טוּלָא אִזְדְּמַן לְגַבַּיְיהוּ, וא״ל מְנָלָן. מֵאִיּוֹב. דְּחָזָא קוּדְשָׁא בְּרִיךְ הוּא דְּדָרָא הֲווֹ מְחוּיָבִין כְּלָיָיה, וְאָתָא שָׂטָן לְקַטְרְגָא, אָמַר לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, הֲשַׂמְתָּ לִבְּךָ אֶל עַבְדִּי אִיּוֹב כִּי אֵין כָּמוֹהוּ בְּכָל הָאָרֶץ, לְאִשְׁתְּזָבָא בֵּיהּ דָּרָא. וְאִיהוּ מְתָלָא לְרַעְיָא דְּאָתָא זְאֵב לְמִטְרַף עָאנֵיהּ, וּלְמֵיבַד לֵיהּ. מַה עָבֵד הַהוּא רַעְיָא דַּהֲוָה חַכִּימָא, יָהִיב לֵיהּ אִמְרָא תַּקִּיפָא וּשְׁמֵנָה וְרַבְרְבָא מִכֻּלְּהוּ, הַהוּא דַּהֲווֹ מִתְנַהֲגִין אֲבַתְרֵיהּ כֻּלְּהוּ. וּבִרְעוּ לְשַׁלְּטָאָה עַל הַהוּא אִמְרָא טָבָא, שָׁבַק לְכֻלְּהוּ. מַה עָבֵד הַהוּא רַעְיָא, בְּשַׁעֲתָא דַּהֲוָה זְאֵב אִשְׁתְּדַל בְּהַהוּא אִמְרָא, בָּרַח רַעְיָא עִם עָאנָא וְשַׁוֵּי לוֹן בְּאַתְרֵיהוֹן. וּלְבָתַר תָּב לְאִמְרָא, וְשֵׁזִיב לֵיהּ מִזְּאֵב.

94. This is exactly what the Holy One, blessed be He, did with the generation. He offered the righteous man for indictment in order to save the generation on his account. And if, like Jacob, THE RIGHTEOUS MAN is strong, the verse says of him: "and there a man wrestled with him" (Beresheet 32:25). This is even more the case when he overcomes THE ACCUSER until he says: "Let me go" (Beresheet 32:27). He said: O Shade, O Shade, that is just how it is. Happy is the portion of that righteous man who is strong in suffering afflictions, and how much more so the one who, by means of his AFFLICTIONS, manages to overcome his accuser who has SPREAD his control over the whole generation, and it is accounted to him as though he had saved them, and the Holy One, blessed be He, appoints him as shepherd over them in the place OF THE ACCUSER. This was how the Faithful Shepherd came to be the shepherd over Yisrael, and not only that, but he will control them in the next world. And this was because he saved them that they should not be lost TO THE NEXT WORLD, for he guided them in the Torah and good deeds.

94. הָכִי עָבֵיד קוּדְשָׁא בְּרִיךְ הוּא עִם דָּרָא, יָהִיב קוּדְשָׁא בְּרִיךְ הוּא לַצַּדִּיק, בִּרְשׁוּ מְקַטְרְגָא, לְשֵׁזָבָא לְדָרָא בְּגִינֵיהּ. וְאִם הוּא תַּקִּיף כְּיַעֲקֹב, אִתְּמַר בֵּיהּ וַיֵּאָבֵק אִישׁ עִמּוֹ, כ״ש וכ״ש דְּנָצַח לֵיהּ, עַד דְּאָמַר שַׁלְּחֵנִי. אָמַר טוּלָא טוּלָא, הָכִי הוּא, זַכָּאָה חוּלָקֵיהּ דְּהַהוּא צַדִּיק, דְּאִיהוּ תַּקִּיף לְמִסְבַּל יִסּוּרִין, כ״ש מַאן דְּנָצַח בְּהוֹן לְמִקַּטְרְגָא דִּילֵיהּ. דְּאִיהוּ שׁוּלְטָנוּתֵיהּ עַל כָּל דָּרָא, וְאִתְחַשִּׁיב לֵיהּ כְּאִילּוּ הוּא שֵׁזִיב לוֹן, וְקוּדְשָׁא בְּרִיךְ הוּא עָבֵיד לֵיהּ רַעְיָא עֲלַיְיהוּ בְּאַתְרֵיהּ, וּבְגִין דָּא זָכָה רַעְיָא מְהֵימְנָא. לְמֶהֱוֵי רוֹעֶה עַל יִשְׂרָאֵל, וְלָא עוֹד אֶלָּא דְּהָכִי אַשְׁלִיט לֵיהּ עֲלַיְיהוּ בְּעָלְמָא דְּאָתֵי. בְּגִין דְּשֵׁזִיב לוֹן דְּלָא אִתְאֲבִידוּ מִתַּמָּן, דְּאַנְהִיג לוֹן בְּאוֹרַיְיתָא וּבְעוֹבָדִין טָבִין.

95. While they were yet talking, the Faithful Shepherd himself came and said to them: And why was the right arm afflicted? Because the way of all healers is to let blood initially from the right arm? Since the left arm is the one that is nearer the heart, why is blood not let from it? OR, TO PUT THE QUESTION IN OTHER WORDS: WHY IS IT THAT ONE RIGHTEOUS MAN IS AFFLICTED AND ANOTHER IS NOT? He answered: Because the Holy One, blessed be He, does not want overly to strike, and one RIGHTEOUS MAN suffices. But if the illness is serious and spreads throughout the parts of the body, blood is let from the left arm ALSO, NAMELY OTHER RIGHTEOUS MEN ARE ALSO AFFLICTED.

95. אַדְּהָכִי הָא רַעְיָא מְהֵימְנָא, אָמַר לוֹן, וַאֲמַאי לָקֵי דְּרוֹעָא יְמִינָא. דְּאוֹרַח כָּל מָארֵי אַסְוָותָא דַּאֲקִיזִין בְּקַדְמֵיתָא דְּרוֹעָא יְמִינָא, וְהָא דְּרוֹעָא שְׂמָאלָא אִיהוּ קָרִיב לְלִבָּא, אֲמַאי לָא אֲקִיזִין לֵיהּ. אָמַר לֵיהּ בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא לָא בָּעֵי לְאַלְקָאָה יַתִּיר, דְּהָא בְּהַאי סַגִּי, וְאִי אִתְּיְקַר מַרְעָא עַל שַׁיְיפִין דְּגוּפָא, אָקִיז דְּרוֹעָא שְׂמָאלָא.

96. א״ל, אִי לָא הֲווֹ תַּרְוַוּיְיהוּ בְּחַד זְמְנָא, יָאוּת אֲבָל אִית צַדִּיק הָכָא, וְאִית צַדִּיק הָכָא, לְדָא אִית מַרְעִין וּמַכְתְּשִׁין, וּלְדָא אִית טִיבוּ. אֲמַאי. אִי אִתְּיְיקַר בֵּיהּ מַרְעָא יַקִּיז לְתַרְוַוּיְיהוּ, דְּאִינּוּן תְּרֵין דְּרוֹעִין, לְמֵיהַב אַסְוָותָא לְכָל שַׁיְיפִין, וְאִי לָא אִתְּיְיקַר בֵּיהּ מַרְעָא עַל כָּל שַׁיְיפִין, אֲמַאי אָקִיז לִדְרוֹעָא יְמִינָא, יַתִּיר מִשְּׂמָאלָא. אֶלָּא א״ל אֵימָא אַנְתְּ.

96. He said to him: If the two of them were not (afflicted) at the same time, that would be fine, but what about the case of the two righteous men, one of whom suffers from diseases and troubles, while the other is treated with kindness? Why is it that if the disease, NAMELY THE SINS OF THE GENERATION, spread, blood is not let from both of them, NAMELY BOTH THE RIGHTEOUS PERSONS, who are the two arms, so that healing may be given to all parts OF THE BODY, NAMELY THE WHOLE OF THE GENERATION. And in the case where the illness does not become more serious, and does not spread throughout the parts of the body, why is more blood let from the right arm than from the left? WHY IS ONE MADE TO SUFFER AND NOT THE OTHER? He said to him: Why don't you give the answer?

97. אָמַר לֵיהּ, וַהֲאי גּוּפָא וּתְרֵין דְּרוֹעִין, אִינּוּן לְקֻבֵּל אֲבָהָן. רֵישָׁא, לְקֻבֵּל אָדָם קַדְמָאָה. דְּרוֹעָא יְמִינָא, לְקֻבֵּל אַבְרָהָם. דְּרוֹעָא שְׂמָאלָא, לְקֻבֵּל יִצְחָק. גּוּפָא, לְקֻבֵּל יַעֲקֹב. וּמִלְּגוֹ לְגוּפָא, כָּבֵד לִימִינָא. טְחוֹל לִשְׂמָאלָא. עֵשָׂו וְיִשְׁמָעֵאל. לִבָּא יַעֲקֹב, בְּאֶמְצָעִיתָא. כַּנְפֵי רֵיאָה וְכוּלְיָין, לְקֻבֵּל אַבְרָהָם וְיִצְחָק. רֵיאָה מַיִם. דְּאִינּוּן שׁוֹאֲבִין כָּל מִינֵי מַשְׁקִין. כּוּלְיָין אֶשָּׁא, דְּבָשִׁיל זֶרַע דְּנָחִית מִמּוֹחָא.

97. He said to him: Certainly the body and the two arms stand for the three patriarchs and the head for Adam. The right arm is Abraham and the left arm is Isaac, while the body represents Jacob. Within the body, the liver is on the right, the spleen to the left, THESE BEING THE TWO KLIPOT OF Esau and Ishmael. The heart is Jacob, between them. The lungs and kidneys represent Abraham and Isaac, the lung being water, HINTING AT CHESED, for THE LUNG draws in all sorts of potions, while the kidneys are fire, which cooks the seed that descends from the brain.

98. וּבְגִין דְּאַבְרָהָם אִיהוּ מַיִם, שַׁוּוּי זַרְעֵיהּ בְּגָלוּתָא דְּאֱדוֹם וּבְגִין דָּא כָּבֵד לִימִינָא דְּאַבְרָהָם, וּמְרָה, דְּכָבֵד חֲרֵב דִּילֵיהּ, אִיהִי מָרָה, אִתְּמַר בָּהּ וְאַחֲרִיתָהּ מָרָה כַּלַּעֲנָה. וְאִי חוֹבִין מִתְרַבִּין בִּבְנוֹי דְּאַבְרָהָם דְּאִינּוּן בְּגָלוּתָא דְּאֱדוֹם, אִתְּיְיקַר בֵּיהּ מַרְע עֲלַיְיהוּ מִסִּטְרָא דְּכָבֵד, דְּרוֹעָא יְמִינָא צָרִיךְ לְאַלְקָאָה לְאָקְזָא דְּמֵיהּ מִנַּיְיהוּ, דְּמַאן דְּנַטְלִין מִנַּיְיהוּ מָמוֹנַיְיהוּ, כְּאִילוּ שְׁפִיכוּ דְּמֵיהּ, וְאִשְׁתְּאַר עָנִי, דְּעָנִי חָשׁוּב כַּמֵּת.

98. And since Abraham is water, NAMELY CHESED, IF, THEREFORE, HIS OFFSPRING IMPAIRS CHESED, he places his offspring in the exile of Edom, WHICH IS THE WASTE MATTER of GVURAH FROM THE LEFT, AND THERE THEY RECEIVE THEIR PUNISHMENT: BECAUSE OF THEM BEING THE OPPOSITE OF ITS NATURE. This is why the liver and the gall that is in the liver are to the right of Abraham, NAMELY TO THE RIGHT OF THE BODY, his sword, NAMELY MALCHUT OF THE KLIPAH OF Esau being the gall (Heb. marah). About this it is said: "But her end is bitter (Heb. marah) as wormwood" (Mishlei 5:4). And if the sins become greater in number among the children of Abraham, NAMELY AMONG THOSE WHO EXTEND FROM THE SIDE OF CHESED, who are placed in the exile of Edom, and the disease spreads over them from the side of the liver, they have to be smitten and blood has to be let from the right arm, NAMELY FROM THOSE RIGHTEOUS WHO COME FROM THE SIDE OF CHESED, AND NOT FROM THOSE OF THE SIDE OF GVURAH, FOR THE FAULT IS IN THOSE OF THE SIDE OF CHESED. And 'whoever has his money taken is as though his blood was spilled', for he remains poor, and a poor man is considered as dead.

99. וְאִי חוֹבִין מִתְרַבִּין מִסִּטְרָא דִּבְנֵי יִצְחָק, דְּאִינּוּן בְּגָלוּתָא בֵּין יִשְׁמָעֵאל, בֵּי מַרְעֵיהּ יִתְּיְיקַר מִסִּטְרָא דְּטְחוֹל לִשְׂמָאלָא, וְצָרִיךְ לְאָקְזָא דְּרוֹעָא שְׂמָאלָא, וְלָא יַתִּיר.

99. But if the sins become greater in number among the children of Isaac, NAMELY THOSE WHO DESCEND FROM HIM IMPAIR THE DEGREE OF GVURAH, WHICH IS THE SECRET OF ISAAC, they are THEN put into exile among Ishmael, WHICH IS THE KLIPAH OF THE RIGHT, WHICH IS THE OPPOSITE OF THE NATURE OF THE CHILDREN OF ISAAC, IN ORDER TO INCREASE THEIR PUNISHMENT. The disease spreads from the side of the spleen, which is to the left OF THE BODY AND CONTROLS THE CHILDREN OF ISAAC WHO IMPAIRED THE NATURE OF THE LEFT. And blood has THEREFORE to be let from the left arm, THAT IS TO SAY, FROM THOSE RIGHTEOUS WHO COME FROM THE SIDE OF GVURAH, and not from any others. THIS IS BECAUSE THE IMPAIRED HERE ARE THOSE WHO COME NOT FROM ABRAHAM, THE RIGHT ARM, BUT FROM ISAAC, THE LEFT ARM.

100. וְאִי חוֹבִין מִתְרַבִּין בִּבְנֵי יַעֲקֹב, דְּאִינּוּן אֲחִידָן לִתְרֵין סִטְרִין, דְּאִינּוּן מְפוּזָרִים בִּבְנֵי עֵשָׂו וְיִשְׁמָעֵאל, הָא מַרְעָא אִתְיְקַר עַל גּוּפָא, וּבָעֵי לְאָקָזָא ב׳ דְּרוֹעִין. וְאִי כֻּלְּהוּ תְּלַת בְּמַרְעִין כַּחֲדָא. הָא מַרְעָא סָלִיק לְרֵישָׁא, וּבָעֵי לְאָקָזָא וְרִידִין דְּרֵישָׁא, וְאִלֵּין תְּלַת אִתְעֲבִידוּ מֶרְכָּבָה לְאָדָם קַדְמָאָה וְלַאֲבָהָן, וּבְהוֹן אִתְתְּקָפוּ לְמִסְבַּל יִסּוּרִין, לְאַגָּנָא עַל דָּרָא לְאַרְבַּע סִטְרֵי דְּעָלְמָא.

100. **And if sins become greater in number amongst the children of Jacob, NAMELY THOSE WHO DESCEND FROM HIM IMPAIR HIS NATURE, WHICH INCLUDES BOTH SIDES, CHESED and GVURAH, who are scattered IN EXILE among the children of Esau and Ishmael, NAMELY IN THE KLIPOT OF THE RIGHT AND OF THE LEFT, then the disease spreads over the body, WHICH IS THE ASPECT OF JACOB, and blood has to be let from both arms. But if all three of them, NAMELY THOSE DRAWN FROM JACOB, FROM ISAAC, AND FROM ABRAHAM, are diseased together, NAMELY ALL OF THEM HAVE DISCREDITED THEIR OWN ROOTS, the disease then rises to the head, and blood has to be let from the veins that are in the head. And these three TYPES OF RIGHTEOUS PEOPLE, THOSE DESCENDED FROM ABRAHAM, ISAAC, AND JACOB, became a Chariot for Adam and the patriarchs, and acquire from them strength to suffer torments and protect the generation throughout the four winds of the world.**

101. וַוי לֵיהּ לְדָרָא, דְּגַרְמִין דְּיִלְקוּן אֲבָהָן וְאָדָם קַדְמָאָה, וְאִלֵּין צַדִּיקַיָּיא דְּבֵינַיְיהוּ, דְּלֵית אַפְרָשׁוּתָא בֵּין אִלֵּין צַדִּיקַיָּיא, לַאֲבָהָן וְאָדָם, דְּאִינּוּן נִשְׁמָתִין דִּלְהוֹן, וְדוּחֲקָא וְצַעֲרָא וְיִגּוֹנָא דִּלְהוֹן, מָטֵי לַאֲבָהָן וְאָדָם. כְּגַוְונָא דְּיַמָּא, אִלֵּין נַחֲלִין דְּנָפְקִין מִתַּמָּן, אִי חוֹזְרִין עֲכוּרִין וּמְלוּכְלָכִין לְיַמָּא, הָא יַמָּא נָטִיל מִן עָכִירוּ וְלִכְלוּכָא דִּלְהוֹן. וּבְחֵילָא דְּיַמָּא דְּאִיהִי תַּקִּיפָא, לָא סָבִילַת לִכְלוּכָא דִּלְהוֹן, וּזְרִיקַת לֵיהּ לְבַר, וְאִשְׁתְּאָרוּ נַחֲלִין צְלִילִין וְדַכְיָין מֵהַהוּא לִכְלוּךְ.

101. **Woe to that generation that causes the patriarchs and Adam to be struck, for this includes also the rightous men amongst them, for there is no difference between Adam and the righteous OF A GENERATION and the patriarchs and Adam. This is because those RIGHTEOUS are their souls DRAWN FROM THEM and their distress, pain, and anguish reach to the patriarchs and Adam. It is like the sea when a number of rivers flow out of it and return to it, impure and dirty, and the sea extracts their impurity and dirt. And because of the sea's strength, for it is strong, it does not suffer from their dirt, but throws it out, and the rivers remain clear and pure, without that dirt.**

102. כְּגַוְונָא דְּאִימָּא, דְּדָכְיָאת לִכְלוּכִין דִּבְנָהָא זְעִירִין, הָכִי אֲבָהָן מְדַכְּאִין חוֹבִין וְלִכְלוּכִין דִּבְנַיְיהוּ דְּיִשְׂרָאֵל, כַּד אִשְׁתְּכָחוּ בְּהוֹן צַדִּיקַיָּיא בְּעוֹבְדֵיהוֹן, תַּקִּיפִין לְמִסְבַּל יִסּוּרִין עַל דָּרֵיהוֹן. בְּהַהוּא זִמְנָא לֵית אַפְרָשָׁא בְּהוֹן. אָתוּ כֻּלְּהוּ וּבָרִיכוּ לֵיהּ, וְאָמְרוּ לֵיהּ סִינַ״י סִינַ״י, דְּקוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ מַלִּיל בְּפוּמּוֹי, מַאן יָכִיל לְקַיְּימָא קַמֵּיהּ בְּכֹלָּא. זַכָּאָה חוּלָקָנָא, דְּזָכֵינָא לְחַדְּשָׁא חִבּוּרָא קַדְמָאָה דָּא בָּךְ, לְאַנְהָרָא שְׁכִינְתָּא בְּגָלוּתָא.

102. **It can also be likened to a mother who cleans the dirt from her small children. In such a manner the patriarchs cleanse the sins and the dirt from their children, Yisrael, when there are among them people of righteous deeds who are strong enough to suffer torments for the sake of the generation. At that time there is no difference between them, namely AND THE PATRIARCHS, FOR THEY CLEANSE THE SINS OF THE GENERATION LIKE THE PATRIARCHS. They all came and greeted him, THE FAITHFUL SHEPHERD, and said to him: Sinai, Sinai, through whose mouth the Holy One, blessed be He, and his Shechinah speak, who is able to confront him in any MATTER? Happy is our portion that we have merited to revise and refresh new matters in this First Part of the compilation through you, so that the Shechinah may give light in the exile.**

103. אָמַר לוֹן, רַבָּנָן דְּכָל דָּרָא הֲוִיתוּ בְּזִמְנֵיהוֹן, כ״ש בּוּצִינָא קַדִּישָׁא, דְּנָהִיר חָכְמָתֵיהּ בְּכָל דָּרִין דַּהֲווֹ אֲבַתְרֵיהּ, אַל תִּתְּנוּ דָּמִי לְקוּדְשָׁא בְּרִיךְ הוּא בְּאוֹרַיְיתָא, עַד יֵעָרֶה עָלֵינוּ רוּחַ קֻדְשָׁא דְּהָא לָא אִית רְשׁוּ לְאִשְׁתַּמְּשָׁא בְּמִטַּטְרוֹ״ן שַׂר הַפָּנִים אֶלָּא לָךְ, דְּאַתְוָון דִּילֵיהּ רְמִיזִין בִּשְׁמָךְ.

103. **He said to them: Rabbis of every generation, those who have been OR WILL BE during their time, and how much more so the holy luminary, THAT IS, RABBI SHIMON, whose wisdom will shine in all the generations that come after him: do not give the Holy One, blessed be He, quiet in the Torah until the Holy Spirit is poured out on us. (THERE APPEARS TO BE AN OMISSION IN THE TEXT HERE). For none but you may use Metatron the great prince, since your name is intimated in the initials of his, FOR THE INITIAL LETTERS OF THE WORDS METATRON THE GREAT PRINCE ARE MEM SHIN HEI, WHICH SPELL MOSES.**

15. The patient's pulse in the exile of Edom

The metaphor of Yisrael as a sick patient is used to show how the children of Yisrael are faring while in exile. With the description of the ten blowings of the Shofar we see how the length of the exile and the coming redemption are indicated.

104. וּכְעַן צְרִיךְ אַסְיָא, לְמִנְדַּע בְּכַמָּה דַּרְגִּין אִסְתָּלַק דְּפִיקוּ דְּהַהוּא חוֹלֶה בְּגָלוּתָא דֶּאֱדוֹם, דְּאִתְּמַר עָלֵיהּ שֶׁחוֹלַת אַהֲבָה אָנִי. דְּהָא כַּמָּה אַסְיָין אִתְכְּנָשׁוּ עָלֵיהּ, לְמִנְדַּע קֵץ דְּמַרְעָא דִּילֵיהּ, בְּאִלֵּין דְּפִיקִין, וְלָא הֲוָה חַד מִנַּיְיהוּ דְּאִשְׁתְּמוֹדַע בְּהוֹן, דִּדְפִיקוּ דְּהַהוּא חוֹלֶה, לָא כָּל אַסְיָא בָּקִי לְאִשְׁתְּמוֹדַע בֵּיהּ, דְּאִית דְּפִיקִין דקשר"ק קש"ק קר"ק, דְּאָמַר נָבִיא עָלַיְיהוּ כְּמוֹ הָרָה תַּקְרִיב לָלֶדֶת תָּחִיל תִּזְעַק בַּחֲבָלֶיהָ.

104. And now there is need of a doctor to know by how many degrees the pulse of the patient, Yisrael, has increased in the exile of Edom, for it is said about him "that I am sick with love" (Shir Hashirim 5:8). For a number of doctors gathered over him to consider the pulse rate in order to know when his illness would come to an end, but not one of them could understand them, for no doctor is competent to read the pulse beats of this particular patient, for there are beats of T'kiah Sh'varim T'ruah T'kiah, T'kiah Shevarim T'kiah, T'kiah T'ruah T'kiah, as the prophet said about them: "Like as a woman with child, whose time of delivery draws near, is in pain and cries out in her pangs" (Yeshayah 26:17).

105. וְכֻלְּהוּ עֶשֶׂר שׁוֹפָרוֹת, כְּלִילָן בִּתְלַת, דְּאִינּוּן סִימָן קש"ר, דְּאִיהוּ תְּקִיעָה שְׁבָרִים תְּרוּעָה. וּתְקִיעָה אַחֲזֵי אֲרִיכוּ דְּגָלוּתָא, שְׁבָרִים קָרִיבוּ דְּגָלוּתָא. תְּרוּעָה בֵּיהּ יַיתֵי פּוּרְקָנָא, דְּאַחֲזֵי דּוּחֲקָא בָּתַר דּוּחֲקָא, וְלֵית רְוָוחָא בֵּין דָּא לְדָא, דְּוַדַּאי כֵּיוָן דִּשְׁאַר עַמִּין מְעַכְּבִין לוֹן לְיִשְׂרָאֵל בְּגָלוּתָא, דּוּחֲקָא דִּלְהוֹן מְקָרֵב לוֹן פּוּרְקָנָא. אוֹף הָכִי מְהֵירוּ דִּדְפִיקוּ דָּא בָּתַר דָּא, בֵּיהּ נָפִיק נַפְשָׁא דב"נ, בָּתַר דְּלֵית רֶיוַח בֵּין דָּא לְדָא.

105. And all the ten Shofar blows, WHICH ARE T'KIAH SH'VARIM-T'RUAH, T'KIAH; T'KIAH SH'VARIM T'KIAH, T'KIAH T'RUAH T'KIAH, are included in three T'kiah Sh'varim T'ruah. FOR THEY INCLUDE ONLY THESE THREE DIFFERENT VARIATIONS IN BLOWS. T'kiah stands for the length of the exile. The Sh'varim TEACHES ABOUT the proximity of the exile, and the T'ruah about the coming redemption, FOR THE SOUNDS OF THE T'RUAH teach about duress after duress with no respite between them. And clearly, since the other nations make Yisrael's exile more difficult, it is the duress that they exert that brings the redemption closer. And so it is, too, in our case of the patient's pulse beat: AS the beats come faster, one after the other, with no space between them, the man's soul leaves him.

106. קשר"ק קש"ק קר"ק, אִיהוּ דְּשַׁוֵּי קש"ר, תְּקִיעָה שְׁבָרִים תְּרוּעָה. דְּאִתְעֲבַר בֵּיהּ שֶׁקֶר מִן עָלְמָא, דְּבֵיהּ אוֹמְאָה, מִלְחָמָה לַיְיָ' בַּעֲמָלֵק. יִתְּעַר בְּעָלְמָא. שִׁיר פָּשׁוּט, וְכָפוּל, וּמְשׁוּלָּשׁ, וּמְרוּבָּע. דְּאִיהוּ סָלִיק אַתְוָון דִּילֵיהּ, י', י"ה, יה"ו, יהו"ה, ע"ב. בְּהַהוּא זִמְנָא, וּבְכֵן צַדִּיקִים יִרְאוּ וְיִשְׂמָחוּ וִישָׁרִים יַעֲלוֹזוּ וַחֲסִידִים בְּרִנָּה יָגִילוּ. ו' תּוֹסֶפֶת, אֶלֶף שְׁתִּיתָאָה. קוֹדֶם דִּילֵיהּ עָקֵ"ב, חָרַב בֵּי מַקְדְּשָׁא, וּלְבָתַר דִּילֵיהּ, עַד תַּשְׁלוּם רָעָב, יְהֵיהּ עֶרֶב. הה"ד עֶרֶב וִידַעְתֶּם כִּי יְיָ' הוֹצִיא אֶתְכֶם וְגוֹ'. כִּי עַבְדְּךָ עָרַב אֶת הַנַּעַר וְגוֹ'.
ע"כ רעיא מהימנא

106. T'kiah Sh'varim-T'ruah, T'kiah; T'kiah Sh'varim T'kiah, T'kiah T'ruah T'kiah, WHICH ARE THE SECRET OF THE EXILE'S BEATS, AS ABOVE, make Kof Shin Resh (Heb. kesher - tie), the initials of T'kiah Sh'varim-T'ruah, by which falsehood (Heb. sheker, Shin Kof Resh) is removed from the world. Concerning this was the oath: "Hashem will have war with Amalek" (Shemot 17:16), FOR THE REDEMPTION WILL COME BY THE BEATS HINTED AT T'KIAH SH'VARIM-T'RUAH, T'KIAH; T'KIAH SHEVARIM T'KIAH, T'KIAH T'RUAH T'KIAH. AND THEN a simple, double, triple and quadruple song will arise in the world, where the letters OF THE YUD HEI VAV HEI will ascend AND JOIN TOGETHER. FIRST WILL COME Yud, THEN Yud-Hei, THEN Yud-Hei-Vav AND THEN Yud Hei Vav Hei, WHERE YUD IS THE SIMPLE SONG, YUD-HEI DOUBLE, YUD-HEI-VAV IS TRIPLE AND YUD HEI VAV HEI IS QUADRUPLE, AND THEIR NUMERICAL VALUE TOGETHER TOTALS 72. AT THE TIME OF THE REDEMPTION THIS NAME OF 72 WILL AWAKEN. At that time THE PRAYER will be answered: 'And therefore (Heb. uv'chen) the righteous shall see and be glad, the upright exult and the pious rejoice in song'. THE WORD 'UV'CHEN', THE NUMERICAL VALUE OF WHOSE LETTERS IS 78, NAMELY 72 WITH THE ADDITION OF SIX, WHICH IS THE VALUE OF THE LETTER VAV. This added Vav REFERS TO the sixth millennium. The Second Temple was destroyed Kof Ayin Bet (172) years before THE FIFTH THOUSAND. And following ITS DELAY AFTER THE FIFTH MILLENNIUM IT COULD BE the completion of Resh Ayin Bet (272) YEARS TO THE SIXTH MILLENNIUM. As in the verse "At evening (Heb. erev, Ayin Resh Bet) and you shall know that Hashem has brought you out, etc." (Shemot 16.6) Also, "For your servant became surety (Heb. Arav, Ayin Resh Bet) for the lad" (Beresheet 44.32).
End of Ra'aya Meheimna
Rabbi Aba recalls a time when he asked Rabbi Shimon why the righteous are punished for the sins of a generation, and was told that this atones for the sins of the world. He had said that all mortals are parts of the one body. Rabbi Aba learned that usually one righteous man is sufficient to atone for everyone, but if there is too much sin then more righteous men are stricken. When the righteous die then everything is healed and atoned for.

107. While they were still sitting, they saw a shade standing over them that came and went, hither and thither in the house. They were astonished. Said Rabbi Aba: Yosi, my son, I shall tell you what happened with me when I was with the holy luminary, THAT IS RABBI SHIMON, one day when we were walking in the Valley of Ono, and engaging in Torah the whole of that day, and because of the intensity of the sun's heat, we sat in a niche under a rock.

107. עַד דַּהֲווֹ יַתְבִי, חָמוּ חַד טוּלָא דְּקַיְימָא עָלַיְיהוּ, אַזְלָא וְאַתְיָא, אַזְלָא וְאַתְיָא, בְּגוֹ בֵּיתָא. תַּוְוהוּ. א״ר אַבָּא, יוֹסֵי בְּנִי, אֵימָא לָךְ מַה דַּהֲוָה לִי עִם בּוּצִינָא קַדִּישָׁא. יוֹמָא חַד הֲוֵינָן אַזְלִינָן בְּבִקְעָתָא דְּאוֹנוֹ, וַהֲוֵינָן לָעָאן בְּאוֹרַיְיתָא, כָּל הַהוּא יוֹמָא, וּמִגּוֹ תּוּקְפָּא דְּשִׁמְשָׁא אוֹתְבֵנָן גַּבֵּי חַד טִינָרָא, בְּגוֹ נוּקְבָּא חֲדָא.

108. I asked him to explain to me why it is that, whenever the number of wicked in the world increases and Judgment rests on the world, the righteous among them are smitten on their account? For this is what we have learnt about the sins of the generations: that is the holy and righteous who are caught. Why should this be so?!? Could it be because they do not admonish the world about their deeds? For there are many who do admonish, but they will not accept it from them so they are subdued before those WHO DO NOT LISTEN TO THEM. IS THIS WHY THEY ARE CAUGHT FOR THE SIN OF THE GENERATION? Or maybe it is because the world has no protector AND THE RIGHTEOUS ARE CAUGHT AND DIE SO THAT THE WICKED CAN EXIST ON THEIR MERIT? AND I ASKED HIM: Were the righteous not to die and not to be caught for the sins OF THE WICKED, BUT IF THE WICKED WERE TO PERISH, then would not this be a cause of joy for the righteous that the wicked should perish? AS WRITTEN "BUT WHEN THE WICKED PERISH, THERE IS JUBILATION" (MISHLEI 11:10).

108. אֲמַינָא לֵיהּ, מַאי הַאי, דִּבְכָל שַׁעֲתָא דְּחַיָּיבִין אַסְגִּיאוּ בְּעָלְמָא, וְדִינָא שַׁרְיָיא בְּעָלְמָא, זַכָּאִין דִּבְהוֹן לָקָאן עָלַיְיהוּ. דְּהָכִי תָּנֵינָן, בְּחוֹבָא דְּדָרָא, קַדִּישַׁיָּיא וְצַדִּיקַיָּיא יִתְפְּסוּן. אֲמַאי, אִי בְּגִין דְּאִינּוּן דְּלָא מוֹכִיחִין לְעָלְמָא עַל עוֹבְדַיְיהוּ, כַּמָּה אִינּוּן דְּמוֹכִיחִין, וְלָא מְקַבְּלֵי מִנַּיְיהוּ, וְצַדִּיקַיָּיא אִתְכַּפְיָין קַמַּיְיהוּ. וְאִי בְּגִין דְּלָא הֲוֵי מַאן דְּיָגִין עַל עָלְמָא, לָא יֵהוֹן מֵתִין, וְלָא יִתְפְּסוּן בְּחוֹבַיְיהוּ, דְּהָא חֶדְוָה אִיהוּ לְצַדִּיקַיָּיא בְּאִבּוּדָא דִּלְהוֹן.

109. He said to me: The righteous are certainly caught for the sins of the generation, and we have already discussed these matters. But when the righteous are caught with diseases and pestilence, it is in order to atone for the sins of the world, for then atonement is effected for the sins of the generation, SINCE THE SIDE OF HOLINESS IS THEREBY UPLIFTED AND THE OTHER SIDE SURRENDERS. How do we know about this? We learn it from all the parts of the body, for when all parts of the body are in trouble and a serious illness prevails in them, one limb has to suffer so that all of them should be healthy. And which IS THE LIMB THAT IS TO SUFFER? It is of course the arm, from which blood is let, and then all parts of the body regain health.

109. א״ל, בְּחוֹבָה דְּדָרָא וַדַּאי מִתְפְּסִין צַדִּיקַיָּיא, וְהָא אוֹקִימְנָא הָנֵי מִילֵי. אֲבָל בְּשַׁעֲתָא דְּיִתְפְּסוּן צַדִּיקַיָּיא בְּמַרְעִין, אוֹ בְּמַכְתֹּשִׁין, בְּגִין לְכַפְּרָא עַל עָלְמָא הֲוֵי, כְּדֵין יִתְכַּפְּרוּן כָּל חוֹבֵי דָּרָא, מִנָּלָן. מִכָּל שַׁיְיפֵי גּוּפָא, בְּשַׁעֲתָא דְּכָל שַׁיְיפִין בְּעָאקוּ, וּמַרְעָא סַגִּי שַׁרְיָיא עָלַיְיהוּ, שַׁיְיפָא חֲדָא אִצְטְרִיךְ לְאַלְקָאָה, בְּגִין דְּיִתְסוּן כֻּלְּהוּ, וּמַנוּ. דְּרוֹעָא. דְּרוֹעָא אַלְקֵי וְאַפִּיקוּ מִינֵיהּ דְּמָא, כְּדֵין הָא אַסְוָותָא לְכָל שַׁיְיפֵי גּוּפָא.

110. And so it is that all mortals are parts of the one body. When the Holy One, blessed be He, wishes to grant healing to the world, He inflicts diseases and pestilence on one righteous man from among them, and, for his sake, gives healing to everyone. Where do we learn this from? From the verse: "But he was wounded because of our transgressions...and by his injury we are healed" (Yeshayah 53:5). "and by his injury": this refers to the letting of blood, as one who lets blood from the arm, for in that injury "we are healed," that is to say, we, the parts of the whole body, find healing.

110. אוֹף הָכִי בְּנֵי עָלְמָא אִינּוּן שַׁיְיפִין דָּא עִם דָּא. בְּשַׁעֲתָא דְּבָעֵי קוּדְשָׁא בְּרִיךְ הוּא לְמֵיהַב אַסְוָותָא לְעָלְמָא, אַלְקֵי לְחַד צַדִּיקָא בֵּינַיְיהוּ, בְּמַרְעִין וּבְמַכְתֹּשִׁין, וּבְגִינֵיהּ יָהִיב אַסְוָותָא לְכֹלָּא. מִנָּלָן. דִּכְתִיב וְהוּא מְחוֹלָל מִפְּשָׁעֵינוּ מְדוּכָא מֵעֲוֹנוֹתֵינוּ וְגוֹ׳. וּבַחֲבוּרָתוֹ נִרְפָּא לָנוּ. וּבַחֲבוּרָתוֹ, אֲקָזוּתָא דְּדָמָא, כְּמַאן דְּאָקִיז דְּרוֹעָא, וּבְהַהוּא חַבּוּרָא נִרְפָּא לָנוּ, אַסְוָותָא הוּא לָנָא לְכָל שַׁיְיפִין דְּגוּפָא.

111. And He never smites the righteous man unless it is in order to grant healing to the generation and to make atonement for their sins, for the Other Side prefers MORE THAN ANYTHING ELSE that Judgment should have control over the righteous, for he does not then consider the rest of the world important and he doesn't watch over them because of his great joy that he has control OVER THE RIGHTEOUS. And the righteous person WHO SUFFERS BECAUSE OF THE GENERATION merits heavenly rule, in this world and in the next world. And WHERE THERE IS a righteous man with whom things are going well, the explanation is that the Holy One, blessed be He, is not concerned to make atonement for the world.

111. וּלְעוֹלָם לָא אַלְקֵי צַדִּיקָא, אֶלָּא לְמֵיהַב אַסְוָותָא לְדָרָא, וּלְכַפְּרָא עֲלַיְיהוּ. דְּהָא נִיחָא לְסִטְרָא אַחֲרָא דְּדִינָא שַׁלְטָא עַל זַכָּאָה יַתִּיר מִכֹּלָּא, דְּלָא חָיִישׁ כְּדֵין לְכָל עָלְמָא, וְלָא אַשְׁגַּח בְּהוּ, מֵחֶדְוָה דְּשַׁלִּיט עָלֵיהּ. וְהַהוּא זַכָּאָה זָכֵי לְשׁוּלְטָנָא עִלָּאָה, בְּהַאי עָלְמָא, וּבְעָלְמָא דְּאָתֵי. צַדִּיק וְטוֹב לוֹ, דְּלָא חָיִישׁ קוּדְשָׁא בְּרִיךְ הוּא לְכַפְּרָא עַל עָלְמָא.

112. I said to him: But if THERE ARE TWO RIGHTEOUS MEN, WHERE ONE OF THEM IS RIGHTEOUS AND THINGS GO BADLY FOR HIM, WHILE THE OTHER IS RIGHTEOUS AND THINGS GO WELL FOR HIM? If they do not live at the same time, THEN WHAT YOU HAVE SAID makes sense THAT IS, THAT: THE RIGHTEOUS MAN FOR WHOM THINGS GO WELL LIVES AT A TIME WHEN THE HOLY ONE, BLESSED BE HE, IS NOT CONCERNED TO MAKE ATONEMENT FOR THE WORLD, WHILE THE RIGHTEOUS MAN FOR WHOM THINGS DO NOT GO WELL LIVES AT A TIME WHEN THE HOLY ONE, BLESSED BE HE, IS CONCERNED TO MAKE ATONEMENT FOR THE WORLD. But what about the case where there are two righteous men, one here and one here, both living AT THE SAME TIME, and the one suffers from diseases and pestilences while the other enjoys all the good things of the world? He said to me: One, or possibly two, righteous are sufficient FOR THE ATONEMENT OF THE GENERATION, for the Holy One, blessed be He, does not need to smite all of them, just as it is unnecessary to smite and draw blood from more than one arm in order to grant health to all parts OF THE BODY. Similarly, here too, one righteous man suffices.

112. אֲמַרְנָא לֵיהּ, אִלּוּ לָא הֲווֹ בְּחַד זִמְנָא, יָאוּת. אֲבָל אִית צַדִּיק הָכָא, וְאִית צַדִּיק הָכָא, לְדָא אִית מַרְעִין וּמַכְּתִּשִׁין, וּלְדָא אִית כָּל טִיבוּ דְּעָלְמָא. אָמַר לִי, בְּחַד מִנַּיְיהוּ אוֹ תְּרֵין סַגִּי, דְּלָא בָּעָא קוּדְשָׁא בְּרִיךְ הוּא לְאַלְקָאָה כֹּלָּא, כְּמָה דְּלָא אִצְטְרִיךְ אֶלָּא דְּרוֹעָא חֲדָא, לְאַלְקָאָה וּלְאָקְזָאָה לְמֵיהַב אַסְוָותָא לְכָל שַׁיְיפִין. אוֹף הָכָא, בְּחַד צַדִּיקָא סַגִּי.

113. But if the illness strikes all parts of the body, it is then necessary to let blood from both of the arms. So also in our case. If the number of serious sins in the world increases, then all the righteous have to be smitten in order to grant healing to the whole generation. But when they are not so many, then only one righteous man is smitten, and the other righteous live in peace, for the world is not in such need that all of them need to be smitten. And if the people are healed, the righteous are also healed, but it sometimes happens that THE RIGHTEOUS are inflicted with diseases throughout their lives in order to protect the generation, at a time WHEN THE SINS ARE HEAVIER. When THE RIGHTEOUS die, then everything is healed, and atoned for.

113. וְאִי אִתְּקַף בֵּיהּ מְרָע, עַל כָּל שַׁיְיפִין, כְּדֵין אִצְטְרִיךְ תְּרֵין דְּרוֹעִין לְאָקְזָאָה. אוֹף הָכִי, אִי אַסְגִּיאוּ חוֹבִין יַקִּירִין עַל עָלְמָא, כְּדֵין כָּל זַכָּאִין אַלְקוּן, לְמֵיהַב אַסְוָותָא עַל כָּל דָּרָא. אֲבָל בְּזִמַּן דְּלָא אַסְגִּיאוּ כָּל כַּךְ, כְּדֵין חַד זַכָּאָה אַלְקֵי, וּשְׁאַר צַדִּיקַיָּא בִּשְׁלָם, דְּהָא לָא אִצְטְרִיךְ עָלְמָא דְּיִלְקוּן כֻּלְּהוּ. אִתְסִיאוּ עַמָּא. אִתְסִיאוּ צַדִּיקַיָּא. וּלְזִמְנִין דְּכָל יוֹמֵיהוֹן קַיְימִין בְּמַרְעִין, לְאַגָּנָא עַל דָּרָא. מִיתוּ, הָא אַתְסֵי כֹּלָּא, וְאִתְכְּפַּר. לְזִמְנִין דְּחוֹבִין אִינּוּן יַקִּירִין יַתִּיר.

16. All nations do not sway - just Yisrael

Rabbi Aba recounts Rabbi Shimon's explanation of why the children of Yisrael sway when they read the Torah. He learned that the spirit of man is the candle of God, and that light flickers and moves, swaying to and fro.

114. קָמְנָא וְאָזְלְנָא. וְתוּקְפָא דְשִׁמְשָׁא הֲוָה יַתִּיר, וְדָחִיק לָן בְּאוֹרְחָא. חֲמֵינָן אִילָנִין בְּמַדְבְּרָא, וּמַיִין תְּחוֹתַיְיהוּ. יָתִיבְנָא תְּחוֹת חַד טוּלָא דְּאִילָנָא דְּמַדְבְּרָא. שָׁאִילְנָא לֵיהּ, מַאי הַאי דְּכָל עַמִּין דְּעָלְמָא לָא עַבְדִּין נְעָנוּעָא, אֶלָּא יִשְׂרָאֵל בִּלְחוֹדַיְיהוּ, דְּכַד לָעָאן בְּאוֹרַיְיתָא, מִתְנַעְנְעָן הָכָא וְהָכָא, בְּלָא לְמוּדָא דְּבַר נָשׁ בְּעָלְמָא, וְלָא יַכְלִין לְמֵיקַם בְּקִיּוּמַיְיהוּ.

114. We got up and continued on our way. The intensity of the sun's heat was excessively STRONG and made it difficult for us to continue. Then we saw some trees in the wilderness with water under them. We sat down in the shade of one of the trees in the wilderness, and I asked him, RABBI SHIMON: Can you explain to me why it is that of all the nations of the world the only one that sways is Yisrael? For when they study Torah they sway back and forth? And this is not something that they learnt from anyone else, but they just can not stand still.

115. אָמַר לִי, אַדְכַּרְתָּן מִלְּתָא עִלָּאָה, וּבְנֵי עָלְמָא לָא יַדְעִין, וְלָא מַשְׁגִּיחִין. יָתִיב שַׁעֲתָא וּבָכָה, אָמַר, וַוי לִבְנֵי נָשָׁא דְּאַזְלִין כִּבְעִירֵי חַקְלָא, בְּלָא סוּכְלְתָנוּ. בְּמִלָּה דָּא בִּלְחוֹדוֹי אִשְׁתְּמוֹדְעָן נִשְׁמָתְהוֹן קַדִּישִׁין דְּיִשְׂרָאֵל, בֵּין נִשְׁמָתְהוֹן דְּעַמִּין עַכּוֹ"ם. נִשְׁמָתְהוֹן דְּיִשְׂרָאֵל אִתְגְּזָרוּ, מִגּוֹ בּוּצִינָא קַדִּישָׁא דְּדָלִיק, דִּכְתִיב נֵר יְיָ' נִשְׁמַת אָדָם. וְהַאי נֵר בְּשַׁעֲתָא דְּאִתְדְּלִיק מִגּוֹ אוֹרַיְיתָא דִּלְעֵילָא, לָא שָׁכִיךְ נְהוֹרָא עָלֵיהּ אֲפִילוּ רִגְעָא. וְרָזָא דָּא, אֱלֹהִים אַל דֳּמִי לָךְ. כְּגַוְונָא דָּא כְּתִיב, הַמַּזְכִּירִים אֶת יְיָ' אַל דֳּמִי לָכֶם, לָא שְׁכִיכוּ לְכוֹן. נְהוֹרָא דְּשַׁרְגָּא כֵּיוָן דְּאִתְאַחֲדָא גּוֹ פִּתִילָה, הַהוּא נְהוֹרָא לָא שָׁכִיךְ לְעָלְמִין, אֶלָּא מִתְנַעְנְעָא נְהוֹרָא לְכָאן וּלְכָאן, וְלָא מִשְׁתְּכִיךְ לְעָלְמִין.

115. He said to me: You have reminded me of a heavenly matter, yet people do not know and do not pay attention. He sat down for a while and cried. Then he said: Woe to people who go around like the beasts of the field, without understanding. In this matter alone are the holy souls of Yisrael distinguished from the souls of the other peoples, worshippers of idols. The souls of Yisrael are derived from the holy burning candle, WHICH IS MALCHUT, as it is written: "The spirit of man is the candle of Hashem" (Mishlei 20:27). And when this lamp is kindled from the higher divine Torah, WHICH IS ZEIR ANPIN, its light does not repose in stillness for even a moment, and this is the secret of the verse: "Elohim, keep not silent" (Tehilim 83:2), WHICH IS WRITTEN ABOUT MALCHUT. And something similar is written ABOUT THE SOULS: "you that make mention of Hashem, keep you not silent" (Yeshayah 62:6), NAMELY you have no respite. Once the light of the candle has taken hold of the wick, that light will never rest, rather, the fire light sways and fro, and never stays still.

116. כְּגַוְונָא דָּא, יִשְׂרָאֵל, דְּנִשְׁמָתַיְיהוּ מִגּוֹ הַהוּא נְהוֹרָא דְּשַׁרְגָּא, כֵּיוָן דְּאָמַר מִלָּה חֲדָא דְּאוֹרַיְיתָא, הָא נְהוֹרָא דָּלִיק, וְלָא יְכִלּוּן אִינּוּן לְאִשְׁתַּכְּכָא, וּמִתְנַעְנְעָן לְכָאן וּלְכָאן, וּלְכָל סִטְרִין. כְּנְהוֹרָא דְּשַׁרְגָּא, דְּהָא נֵר יְיָ' נִשְׁמַת אָדָם כְּתִיב.

116. This is how it is with Yisrael, too, for their souls are of the light of the same candle, WHICH IS MALCHUT. Once he has raised one Torah subject, the light begins to burn, and they are unable to obtain respite. This is why they sway hither and thither and from side to side, just as the flame of the candle flickers, for it is written: "The spirit of man is the candle of Hashem."

117. וּכְתִיב, אָדָם אַתֶּם, אַתֶּם קְרוּיִין אָדָם, וְלָא אוּמִין עַכּוֹ"ם. נִשְׁמָתִין דְּעַמִּין עַכּוֹ"ם, מִדְעִיכוּ דְּקַשׁ, בְּלָא נְהוֹרָא דְּשָׁרֵי עָלַיְיהוּ. וע"ד מִשְׁתַּכְּכִין, וְלָא מִתְנַעְנְעָן, דְּהָא לֵית לוֹן אוֹרַיְיתָא, וְלָא דַּלְקִין בָּהּ, וְלָאו נְהוֹרָא שַׁרְיָא בְּהוֹן, אִינּוּן קַיְימִין כְּעֵצִים בְּגוֹ נוּרָא דְּדָלִיק, בְּלָא נְהוֹרָא דְּשַׁרְיָא עָלַיְיהוּ, וע"ד מִשְׁתַּכְּכִין בְּלָא נְהוֹרָא כְּלָל. א"ר יוֹסֵי, דָּא אִיהוּ בְּרִירוּ דְּמִלָּה, זַכָּאָה חוּלְקִי דְּזָכִינָא לְהַאי, לְמִשְׁמַע דָּא.

117. And it is written: "But you...are men" (Yechezkel 34:31). This means that you, and not the nations of the world, are called 'men'. The souls of the idol worshipping peoples are of extinguished straw, with no light resting on them. This is why they are in repose and do not sway, for they have no Torah by which to be enflamed and no light rests on them. THIS IS WHY they stand like trees in a blaze, burning without a light resting on them, and so they are still without any light at all. Said Rabbi Yosi: So this is the explanation of the matter. Happy is my lot that I deserved to hear this answer.

17. "Let Yisrael rejoice in Him who made him"
We learn why people must involve God and His Shechinah in their rejoicing.

118. קוּם ר׳ אַבָּא, לְחַדְּשָׁא מִילִין דְּאוֹרַיְיתָא, דְּאַמְרַת בְּחִבּוּרָא קַדְמָאָה. פְּתַח ר׳ אַבָּא וְאָמַר, שִׁירוּ לַיְיָ׳ שִׁיר חָדָשׁ תְּהִלָּתוֹ מִקְצֵה הָאָרֶץ וְגוֹ׳. כַּמָּה חֲבִיבִין יִשְׂרָאֵל קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, דְּחֶדְוָה דִּלְהוֹן וְתוּשְׁבַּחְתָּא דִּלְהוֹן לָאו אִיהוּ, אֶלָּא בֵּיהּ דְּהָכָא תְּנִינָן, כָּל חֶדְוָה דְּיִשְׂרָאֵל דְּלָא מִשְׁתַּתְּפֵי בָּהּ לְקוּדְשָׁא בְּרִיךְ הוּא, לָאו אִיהוּ חֶדְוָה. וְזַמִּין אִיהוּ סְמָאֵל וְכָל סִיַּיעְתָּא דִּילֵיהּ לְקַטְרְגָא לְהַהוּא חֶדְוָה, וְאִשְׁתְּאַר בְּצַעֲרָא וּבְכִיָּה, וְקוּדְשָׁא בְּרִיךְ הוּא לָא אִשְׁתְּתַף בְּהַהוּא צַעֲרָא.

118. Arise Rabbi Aba to expound and refresh new matters in the Torah, as you said in the compilation of the First Part! Rabbi Aba began: "Sing to Hashem a new song, and His praise from the end of the earth, etc." (Yeshayah 42:10). How beloved are Yisrael before the Holy One, blessed be He, for their rejoicing and their praises are only in Him! For so we have learnt that any rejoicing of Yisrael in which they do not involve the Holy One, blessed be He, is no rejoicing at all. And in the future Samael and all his band will denounce that rejoicing, and they will be left with sorrow and weeping, and the Holy One, blessed be He, will not partake of that sorrow.

119. אֲבָל מַאן דְּשָׁתִּיף קוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ בְּחֶדְוָה דִּילֵיהּ, אִם יֵיתֵי מְקַטְרְגָא לְקַטְרְגָא בְּהַהִיא חֶדְוָה. קוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ מִשְׁתַּתְּפִי בְּהַהוּא צַעֲרָא. מַה כְּתִיב בֵּיהּ בְּכָל צָרָתָם לֹא צָר. וּבְמָאי. בְּגִין דְּעִמּוֹ אָנֹכִי בְצָרָה.

119. But whoever involves the Holy One, blessed be He, and his Shechinah in his rejoicing, if the accuser should come to denounce that rejoicing, the Holy One, blessed be He and His Shechinah participate in that sorrow. For does not Scripture say: "In all their affliction He was afflicted" (Yeshayah 63:9)? And how is this? Because THE VERSE SAYS: "I will be with him in trouble" (Tehilim 91:15).

120. וּמְנָלָן, דְּאִית לוֹן לְיִשְׂרָאֵל לְשַׁתְּפָא לְקוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ בְּחֶדְוָה דִּלְהוֹן. דִּכְתִיב יִשְׂמַח יִשְׂרָאֵל בְּעוֹשָׂיו. הַהִיא חֶדְוָה דְּיִשְׂרָאֵל לָאו אִיהוּ, אֶלָּא בְּעוֹשָׂיו. בְּעוֹשָׂיו, בְּעוֹשׂוֹ מִבָּעֵי לֵיהּ. אֶלָּא אִלֵּין קוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ, וְאָבִיו וְאִמּוֹ, דְּאַף עַל גַּב דְּמִיתוּ, קוּדְשָׁא בְּרִיךְ הוּא אַעְקַר לוֹן מג״ע, וְאַיְיתֵי לוֹן עִמֵּיהּ לְהַהוּא חֶדְוָה, לְנַטְלָא חוּלָקָא דְּחֶדְוָה עִם קוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ. כד״א הָעוֹשׂוֹ יַגֵּשׁ חַרְבּוֹ.

120. And how do we know that Yisrael have to involve the Holy One, blessed be He, and His Shechinah, in their rejoicing? It is as is written: "Let Yisrael rejoice in Him (lit. 'they') who made him" (Tehilim 149:2), THE MEANING OF WHICH IS THAT Yisrael has no rejoicing but with them who made him. HE ASKS, Why "them who made him" when it should be "He"? HE ANSWERS THAT this refers to the Holy One, blessed be He, and His Shechinah, and a person's Father and his Mother. For, even if the latter be dead, the Holy One, blessed be He, uproots them from the Garden of Eden and brings them with Him to that rejoicing, so that they can participate in the rejoicing with the Holy One, blessed be He and His Shechinah. AND THE MEANING OF "THEM WHO MADE HIM" IS as in the verse: "let Him that made him bring near His sword to him" (Iyov 40:19)

18. Three Craftsmen: heaven, earth and water

Rabbi Aba says that a person is made by the partnership between his father, his mother and God. He then refers to the three craftsmen made by God - the heaven, the earth and the water - and with whom He produced the world. When these three were finished God commanded them to produce the body of man, and He provided the soul. When a person rejoices he is rejoicing with his parents, even though they may already have passed to the next world, and also with God.

121. ד״א בְּעוֹשָׂיו, בְּגִין דב״נ אִתְעֲבִיד בְּשׁוּתָּפוּת, גַּבְרָא וְאִתְּתָא, וְקוּדְשָׁא בְּרִיךְ הוּא. וְעַל רָזָא דָּא כְּתִיב, נַעֲשֶׂה אָדָם, בְּשׁוּתָּפוּ. דְּתָנִינָן, תְּלַת אוּמָנִין עָבֵד קוּדְשָׁא בְּרִיךְ הוּא, לְאַפָּקָא מִנְּהוֹן עָלְמָא, וְאִלֵּין אִינּוּן: שְׁמַיָּא, וְאַרְעָא, וּמַיָּא. וְכָל חַד שִׁמֵּשׁ חַד יוֹמָא, וְאָהֲדְרוּ כְּמִלְּקַדְּמִין.

121. An alternative explanation of "they who made him" IS THAT IT REFERS TO THE HOLY ONE, BLESSED BE HE, THE PERSON'S FATHER AND MOTHER, since man is made in partnership between man, his wife, and the Holy One, blessed be He. And in this secret it is written: "Let Us make man" (Beresheet 1:26), "Us, " implying a partnership WITH HIS FATHER AND HIS MOTHER. For we have learnt that the Holy One, blessed be He, made three craftsmen with whom to produce the world, namely: the heaven, the earth and the water, and each one of them served for one day, AND THEN LATER each served FOR A SECOND DAY, as previously.

122. יוֹמָא קַדְמָאָה, אַפִּיק שְׁמַיָּא אוּמָנוּתָא דִּילֵיהּ, דִּכְתִיב וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי אוֹר. יוֹמָא תִּנְיָינָא, אַפִּיקוּ מַיָּא אוּמָנוּתָא לַעֲבִידְתָּא, דִּכְתִיב וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וְגוֹ׳. אִסְתְּלָקוּ פַּלְגָא מַיָּא לְעֵילָא, וּפַלְגָא מַיָּא לְתַתָּא אִשְׁתְּאָרוּ. וְאִלְמָלֵא כַּךְ דַּמַּיָּא אִתְפְּרְשׁוּ, עָלְמָא לָא הֲוָה קָאֵים. יוֹמָא תְּלִיתָאָה, עֲבִידַת אַרְעָא וְאַפִּיקַת כְּמָה דְּאִתְפַּקְּדַת, דִּכְתִיב וַיֹּאמֶר אֱלֹהִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב, וּכְתִיב וַתּוֹצֵא הָאָרֶץ דֶּשֶׁא וְגוֹ׳.

122. On the first day the heaven produced its craft, as it is written: "And Elohim said, Let there be light: and there was light" (Beresheet 1:3). On the second day the waters gave of their craft, as it is written: "And Elohim said, Let there be a firmament in the midst of the waters..." (Beresheet 1:6), where half the waters ascended on high and half remained below; and had the waters not divided there would have been no world. On the third day the earth did as it was commanded, as it is written: "Let the earth bring forth grass..." (Beresheet 1:11). And the next verse says "And the earth brought forth grass" (Beresheet 1:12).

123. עַד הָכָא כָּל אוּמָנָא מֵאִלֵּין תְּלָתָא, אַפִּיק אוּמָנוּתָא דִּילֵיהּ, וְעַבְדּוּ מַה דְּאִתְפְּקְדוּ. אִשְׁתְּאָרוּ תְּלַת יוֹמִין אַחֲרָנִין. יוֹמָא ד׳, אִתְפְּקַד אוּמָנָא קַדְמָאָה לְמֶעְבַּד אוּמָנָא דִּילֵיהּ, דִּכְתִיב וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת וְגוֹ׳, וְהַיְינוּ שָׁמַיִם. בְּיוֹמָא חֲמִשָּׁאָה, אַפִּיקוּ מַיָּא דְּאִיהוּ אוּמָנָא אָחֳרָא, דִּכְתִיב וַיֹּאמֶר אֱלֹהִים יִשְׁרְצוּ הַמַּיִם וְגוֹ׳. בְּיוֹמָא שְׁתִיתָאָה, עַבְדַת אַרְעָא אוּמָנוּתָא דִּילָהּ, דִּכְתִיב וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה וְגוֹ׳.

123. So far each OF THE THREE CRAFTSMEN had produced of its craft and they had done what they had been commanded to do. Three other days remained IN THE ACT OF CREATION. On the fourth day, the first craftsman, THE HEAVEN, was commanded to do its craft, as it is written: "And Elohim said, Let there be lights in the firmament of the heaven..." (Beresheet 1:14), and so we have the skies. On the fifth day it was again the turn of the second craftsman, the waters, as it is written: "And Elohim said, Let the waters swarm..." (Beresheet 1:20). On the sixth day the earth again produced its craft, as it is written: "And Elohim said, Let the earth bring forth living creatures" (Beresheet 1:24).

124. כֵּיוָן דִּתְלַת אוּמָנִין אִלֵּין אַשְׁלִימוּ עוֹבָדַיְיהוּ. אָמַר לוֹן קוּדְשָׁא בְּרִיךְ הוּא, אוּמָנוּתָא חָדָא אִית לִי לְמֶעְבַּד, וְאִיהוּ אָדָם. אִתְחַבְּרוּ כַּחֲדָא, וַאֲנָא עִמְּכוֹן, נַעֲשֶׂה אָדָם, גּוּפָא דִּלְכוֹן, וַאֲנָא אֶהֱא שׁוּתָּפוּ עִמְּכוֹן, וְנַעֲשֶׂה אָדָם. כְּמָה דִּבְקַדְמֵיתָא הֲוָה בְּשׁוּתָּפוּ, הָכִי נָמֵי לְבָתַר. אַבָּא, דְּבֵיהּ עָבֵיד עֲבִידְתָּא דִּשְׁמַיָּא, וְעֲבִידְתָּא דְּמַיָּא. וְאִתְּתָא, דְּאִיהִי אוּמָנָא תְּלִיתָאָה, כְּגַוְונָא דְּאַרְעָא. וְקוּדְשָׁא בְּרִיךְ הוּא דְּאִשְׁתְּתַף בַּהֲדַיְיהוּ. וְעַל רָזָא דָּא כְּתִיב בְּעוֹשָׂיו.

124. These three craftsmen having finished their tasks, the Holy One, blessed be He, said to them: I have one more creation to make, namely Man. Join yourselves together and let us, I with you, make Man. The body shall be made by you, but I will be a partner with you BY GIVING THE SOUL, and we shall make Man. And just as formerly the three craftsmen worked in a partnership IN THE ACT OF CREATION, so also was it subsequently WITH THE CREATION OF MAN. There is the father, with whom He made the works of the heavens and the works of the waters, FROM WHOM COMES THE WHITENESS THAT IS IN MAN; and the mother, who is the third craftsman, like the earth, FROM WHOM COMES THE REDNESS IN THE BABY. And then there is the Holy One, blessed be He, who participated with them, FROM WHOM COMES THE SOUL. And in respect of this secret, the text has "they who made him" IN REFERENCE TO THE HOLY ONE, BLESSED BE HE, A PERSON'S FATHER AND HIS MOTHER.

125. וְאַף עַל גַּב דְּאַבָּא וְאִמָּא אִתְפְּרְשׁוּ מֵהַאי עָלְמָא, חֶדְוָה בְּכָל שׁוּתָּפוּתָא הֲוֵי. דְּתָנִינָן, בְּשַׁעְתָּא דְּבַר נָשׁ שָׁתִיף לְקוּדְשָׁא בְּרִיךְ הוּא לְחֶדְוָה דִּילֵיהּ, קוּדְשָׁא בְּרִיךְ הוּא אָתֵי לְגִנְתָּא דְּעֵדֶן, וְאַעְקַר מִתַּמָּן לַאֲבוּהִי וְאִמֵּיהּ, דְּאִינּוּן שׁוּתָּפִין בַּהֲדֵיהּ, וְאַיְתֵי לוֹן עִמֵּיהּ לְהַהוּא חֶדְוָה, וְכֻלְּהוּ זְמִינִין תַּמָּן, וּבְנֵי נָשָׁא לָא יַדְעִין. אֲבָל בְּעָקוּ דב״נ, קוּדְשָׁא בְּרִיךְ הוּא זַמִּין לְגַבֵּיהּ בִּלְחוֹדוֹי, וְלָא אוֹדַע לַאֲבוּהִי וּלְאִמֵּיהּ, הה״ד בַּצַּר לִי אֶקְרָא יְיָ׳ וְאֶל אֱלֹהַי אֲשַׁוֵּעַ וְגוֹ׳.

125. And even though his father and his mother might have departed from this world, a man rejoices with all the three partners of his making, as we have learned: When a man involves the Holy One, blessed be He, in his rejoicing, the Holy One, blessed be He, comes to the Garden of Eden, and takes his father and mother from there, for they are partners with Him, and brings them with Him to that rejoicing, and all of them are there together but mortal men do not know it. When, on the other hand, a man is in trouble, the Holy One, blessed be He, is there with him alone, and He does not inform his father and mother, as it is written: "In my distress I called upon Hashem, and cried to my Elohim" (Tehilim 18:7).

19. Three Partners: The Holy One, Blessed Be He, one's father and one's mother

We learn how many partners are responsible for creating and sustaining a person, including God and His Shechinah, one's mother and father, the angels, the sun and moon, the living creatures, the trees and the seed of the earth. At the time of the redemption all will come together and rejoice.

רעיא מהימנא

126. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, אֲנָא וּשְׁכִינְתִּי שׁוּתָּפוּתָא דִּנְשְׁמְתָא, וַאֲבוֹי וְאִמֵּיהּ שׁוּתָּפוּתָא דְּגוּפָא, דַּאֲבוֹי מַזְרִיעַ לוּבֶן, דְּעַיְינִין, וּדְגַרְמִין, וְגִידִין, וּמוֹחָא. וְאִתְּתָא שְׁחוֹר דְּעַיְינִין, וְשַׂעֲרָא, וּבְשָׂרָא, וּמִשְׁכָּא. וְאוֹף הָכִי שְׁמַיָּא וְאַרְעָא. וְכָל חֵילִין דִּלְהוֹן, אִשְׁתְּתָפוּ בִּיצִירָתֵיהּ. מַלְאָכִין, מִנְּהוֹן יֵצֶר הַטּוֹב וְיֵצֶר הָרָע לְמֶהֱוֵי מְצוּיָּר מִתַּרְוַוּיְהוּ. שִׁמְשָׁא וְסִיהֲרָא, לְאַנְהָרָא לֵיהּ בִּימָמָא וְלֵילְיָא. חֵיוָן וּבְעִירָן וְעוֹפִין וְנוּנִין, לְאִתְפַּרְנָסָא מִנְּהוֹן. כָּל אִילָנִין וְזַרְעִין דְּאַרְעָא, לְאִתְפַּרְנָסָא מִנְּהוֹן.

126. Said the Holy One, blessed be He: I and My Shechinah are the partners in the soul, a person's father and mother are the partners in the body, for his father injects the whiteness IN THE BABY, namely the white of the eyes, bones, sinews, and brain, and the woman SUPPLIES the black of the eyes, hair, flesh, and skin. The heavens, the earth, and all their hosts also participate in MAN'S creation. The angels, TOO, TAKE PART, for from them COME the Good Inclination and the Evil Inclination, THAT MAN should be portrayed in both of them. THE PART OF the sun and the moon is to give him light by day and by night, and even the beasts, cattle, birds, and fish PARTICIPATE IN MAN, for he makes a living from them. The trees and the seed of the earth PARTICIPATE IN HIM to sustain and nourish him.
Ra'aya Meheimna (The Faithful Shepherd)

127. מַה עָבֵד קוּדְשָׁא בְּרִיךְ הוּא, אַעְקַר לַאֲבוֹי וּלְאִמֵּיהּ מִגִּנְתָּא דְּעֵדֶן, וְאַיְיתֵי לְהוּ עִמֵּיהּ, לְמֶהֱוֵי עִמֵּיהּ בְּחֶדְוָה דִּבְנוֹי, וְלֵית חֶדְוָה כְּחֶדְוָה דְּפוּרְקָנָא, דִּכְתִיב בָּהּ, יִשְׂמְחוּ הַשָּׁמַיִם וְתָגֵל הָאָרֶץ וַיֹּאמְרוּ בַגּוֹיִם יְיָ מָלָךְ. אָז יְרַנְּנוּ עֲצֵי הַיָּעַר מִלִּפְנֵי יְיָ כִּי בָא לִשְׁפּוֹט אֶת הָאָרֶץ.
ע"כ רעיא מהימנא

127. What does the Holy One, blessed be He, do? He uproots his father and mother from The Garden of Eden and brings them with Him so that they should be with Him at the rejoicing of their children. AND SO IT IS AT THE TIME OF THE REDEMPTION, for there is no rejoicing like that of the Redemption, about which it is written: "Let the heavens be glad, and let the earth rejoice: and let it be said among the nations, Hashem reigns... Then shall the trees of the wood sing for joy before Hashem, because he comes to judge the earth" (I Divrei Hayamim 16:31-33), FOR THEN THE HOLY ONE, BLESSED BE HE, BRINGS THE PATRIARCHS AND MATRIARCHS OF YISRAEL TO BE AT THEIR REJOICING.
End of Ra'aya Meheimna

20. "Behold, I give to him My covenant of peace"
We learn about two alphabets, the large letters belonging to the next world and the small letters belonging to this world. As the Yud was added to the name of Pinchas the explanation becomes clear that God asked Moses to give His Shechinah to Pinchas. Next we realize that the shade of the departed Rabbi Pinchas ben Yair has been with the rabbis in their discussions, for he had spoken of those same matters while he was still alive.

128. אַהֲדָר הַהוּא טוּלָא דְּמִלְּקַדְמִין, וְאַזְלָא גּוֹ בֵּיתָא, כְּמוֹ דְּיוּקְנָא דב"נ. נָפַל עַל אַנְפּוֹי ר' אַבָּא. אָמַר רִבִּי יוֹסֵי, אַדְכַּרְנָא דְּבְהַאי אַתְרָא חֲמֵינָא לֵיהּ לר' פִּנְחָס בֶּן יָאִיר, יוֹמָא חַד הֲוָה קָאֵים בְּהַאי דּוּכְתָּא, וַהֲוָה אָמַר הָכִי, פִּינְחָס בֶּן אֶלְעָזָר בֶּן אַהֲרֹן הַכֹּהֵן, בְּאָת י' זְעֵירָא.

128. The same shade returned as previously and walked around the house in the likeness of a man. Rabbi Aba fell on his face. Said Rabbi Yosi: I recall that in this spot I saw Rabbi Pinchas Ben Yair. One day he was standing on this spot and asked as follows: In the verse "Pinchas, the son of Elazar, the son of Aaron the priest" (Bemidbar 25:11), WHY IS PINCHAS HERE SPELLED with the addition of the small letter YUD?

129. בְּגִין דְּתְרֵין אַלְפִין בֵּיתִין רְשִׁימִין, אַלְפָא בֵּיתָא דְּאַתְוָון רַבְרְבָן, וְאַלְפָא בֵּיתָא דְּאַתְוָון זְעִירָן. אַתְוָון רַבְרְבָן, אִינּוּן בְּעָלְמָא דְּאָתֵי. וְאַתְוָון זְעִירָן, אִינּוּן בְּעָלְמָא תַּתָּאָה. י' זְעֵירָא, בְּרִית קַיְימָא קַדִּישָׁא. כֵּיוָן דְּקַנֵּי פִּנְחָס עַל בְּרִית דָּא, אִתּוֹסַף בֵּיהּ י' זְעֵירָא, רָזָא דְּבְרִית דָּא.

129. AND HE ANSWERS because there are two sets of recorded alphabets, one alphabet of larger letters and one of small letters. AND HE EXPLAINS: the large letters belong to the next world AND ARE IN THE ASPECT OF BINAH, WHICH IS CALLED 'THE NEXT WORLD', while the small letters belong to this world AND ARE IN THE ASPECT OF MALCHUT, WHICH IS CALLED 'THIS WORLD'. HERE LIES THE REASON FOR the small letter Yud, which is a sign of the holy covenant, NAMELY MALCHUT. Since Pinchas was zealous for this covenant, a small Yud was added to him, which is the secret of this covenant, NAMELY MALCHUT.

130. בְּהַהוּא שַׁעֲתָא, אָמַר קוּדְשָׁא בְּרִיךְ הוּא, מָה אַעְבִּיד עִם מֹשֶׁה, בְּרִית דָּא מִמֹּשֶׁה הֲוֵי, וְכַלָּה דִּילֵיהּ הֲוֵי. גְּנַאי הוּא לְמֵיהַב לֵיהּ לְאַחֲרָא, בְּלָא דַּעְתָּא וּרְעוּתָא דְּמֹשֶׁה, לָאו יָאוּת הוּא. שָׁארִי קוּדְשָׁא בְּרִיךְ הוּא וְאָמַר לְמֹשֶׁה, מֹשֶׁה, פִּנְחָס בֶּן אֶלְעָזָר בֶּן אַהֲרֹן הַכֹּהֵן. א"ל מֹשֶׁה, רבש"ע מַהוּ. א"ל, אַנְתְּ הוּא דְּמַסְרַת נַפְשָׁךְ עַל יִשְׂרָאֵל דְּלָא יִשְׁתֵּצוּן מִן עָלְמָא בְּכַמָּה זִמְנִין, וְאִיהוּ הֵשִׁיב אֶת חֲמָתִי מֵעַל בְּנֵי יִשְׂרָאֵל וְגוֹ'. אָמַר מֹשֶׁה מַה אַתְּ בָּעֵי מִנִּי, הָא כֹּלָּא דִּידָךְ.

130. At that time, the Holy One, blessed be He, said: What can I do with Moses, for this covenant came from Moses, and the bride, WHO IS MALCHUT, is his. It is not nice to give her, MALCHUT, to another, unless Moses knows about it and desires it. It just is not proper. The Holy One, blessed be He, started by saying to Moses: 'Moses, "Pinchas, the son of Elazar, the son of Aaron the priest..."' Moses interrupted Him and asked: Master of the Universe, what is all this about? THE HOLY ONE, BLESSED BE HE, answered him: 'You are the one who has given your soul for Yisrael a number of times so that they should not disappear from the world, while he, PINCHAS, "has turned My wrath away from the children of Yisrael"'(Bemidbar 25:11). Said Moses: What do You want of me? Is not everything Yours? AND IF YOU WANT TO CAUSE MALCHUT TO REST ON HIM, WHO CAN TELL YOU WHAT YOU SHOULD DO?

131. א"ל, הָא כֹּלָּא דִּידָךְ הִיא, אֵימָא לֵיהּ דִּתְשַׁרֵי בְּגַוֵּיהּ. אָמַר מֹשֶׁה, הָא בְּלִבָּא שְׁלִים תְּהֵא לְגַבֵּיהּ. א"ל אֵימָא אַנְתְּ בְּפוּמָךְ, וְאָרִים קָלָךְ, דְּאַנְתְּ מָסַר לֵיהּ בִּרְעוּתָא, בְּלִבָּא שְׁלִים. הה"ד, לָכֵן אֱמוֹר, אַתְּ אֵימָא בִּרְעוּתָא, הִנְנִי נוֹתֵן לוֹ אֶת בְּרִיתִי שָׁלוֹם. מֹשֶׁה הֲוָה אָמַר הִנְנִי נוֹתֵן לוֹ וְגוֹ', דְּאִילּוּ קוּדְשָׁא בְּרִיךְ הוּא, ה"ל לְמֵימַר לָכֵן אֱמוֹר לוֹ הִנְנִי נוֹתֵן לוֹ אֶת בְּרִיתִי שָׁלוֹם, אֲבָל לָא כְּתִיב אֶלָּא לָכֵן אֱמוֹר. וְאִי תֵּימָא, דְּאִתְעַבְּרַת מִן מֹשֶׁה. לָא. אֶלָּא כְּבוּצִינָא דָּא דְּאַדְלִיקוּ מִינָהּ, דָּא יָהִיב וְאַהֲנֵי, וְדָא לָא אִתְגְּרַע מִנָּהּ.

131. Said THE HOLY ONE, BLESSED BE HE, TO MOSES: 'Here: it is all yours! You tell PINCHAS THAT MY SHECHINAH will rest within him.' Said Moses: In all sincerity, let MALCHUT be with him. Said THE HOLY ONE, BLESSED BE HE, 'You tell him yourself, and in a loud voice, that you are handing THE SHECHINAH over to him, willingly and sincerely. Thus the verse "Wherefore say" - you say it willingly - "Behold, I give to him my covenant of peace" (Bemidbar 25:12) Moses started to say: "Behold I give to him." For if IT WAS REFERRING TO the Holy Blessed One, what should have been said was: 'Wherefore say to him, Behold, I give to him my covenant of peace'. But this is not written, but rather "Wherefore say" WITHOUT 'TO HIM', THE MEANING BEING THAT MOSES WAS COMMANDED TO SAY IT. Should you suggest that THE SHECHINAH was completely removed and taken away from Moses AND GIVEN TO HIM, you would be wrong, for it is like a candle that is used to light something else. The one gains the benefit of the light, while the other is no poorer.

132. אָתָא הַהוּא טוּלָּא, וְיָתִיב, וְנָשִׁיק לֵיהּ. שְׁמָעוּ חַד קָלָא דַּהֲוָה אָמַר, פְּנוּן אֲתָר, פְּנוּן אֲתָר לר' פִּנְחָס בֶּן יָאִיר, דְּאִיהוּ גַּבַּיְיכוּ. דְּתַנְיָנָן, דְּכָל אֲתָר דְּצַדִּיקָא אִתְחַדַּשׁ בֵּיהּ מִלֵּי דְּאוֹרַיְיתָא, כַּד אִיהוּ בְּהַהוּא עָלְמָא, פָּקִיד לְהַהוּא אֲתָר, וְאָתֵי לֵיהּ לְגַבֵּיהּ. וכ"ש כַּד שָׁרָאן בְּגַוֵּיהּ צַדִּיקַיָּיא אָחֲרָנִין. לְחָדְתָּא בְּהַהוּא אֲתָר, דְּאַמְרִין מִלֵּי דְּאוֹרַיְיתָא. כְּגַוְונָא דָּא דַּהֲוָה אָתֵי ר' פִּנְחָס בֶּן יָאִיר לְמִפְקַד לְאַתְרֵיהּ, וְאַשְׁכַּח אִלֵּין צַדִּיקַיָּיא מְחַדְּתִין מִלִּין דְּאוֹרַיְיתָא, וְאִתְחַדַּשׁ כְּמִלְּקַדְּמִין, הַהוּא מִלָּה דר' פִּנְחָס בֶּן יָאִיר קַמֵּיהּ.

132. The same shade came, sat down, and kissed him. They heard a certain voice saying: Make room, make room for Rabbi Pinchas ben Yair, for he is among you. As we have learned: in every place where a righteous man made a new interpretation of a matter in the Torah while he was in this world, he comes from the next world and visits that place. And this is even more likely when there are other righteous men in that place, deriving new interpretations and speaking about the Torah. And so it was that Rabbi Pinchas ben Yair came to visit his place and found there a number of righteous men revealing new interpretations of the Torah, and that matter was freshly renewed as previously in the presence of Rabbi Pinchas ben Yair. IN OTHER WORDS, THAT SAME TORAH MATTER THAT RABBI PINCHAS HAD SPOKEN OF WAS REESTABLISHED IN HIS PRESENCE WHEN YOU MENTIONED IT IN HIS NAME.

133. א"ר אַבָּא, יָאוּת מִלָּה דְּרִבִּי פִּנְחָס בֶּן יָאִיר, דְּהָא לָא כְּתִיב לָכֵן הִנְנִי נוֹתֵן, אֶלָּא לָכֵן אֱמוֹר הִנְנִי נוֹתֵן לוֹ. וְכִי מִלָּה דָּא הֲוָה גְּנִיזָא מֵחַסִידָא דָּא תְּחוֹת יְדָךְ, וְלָא הֲוֵית אָמַר. זַכָּאָה חוּלָקָנָא, דְּזָכֵינָא לְמֶהֱוֵי בְּסִיעְתָּא דְּטוּלָּא קַדִּישָׁא הָכָא.

133. Rabbi Aba said: This interpretation of Rabbi Pinchas ben Yair is very nice, for it is indeed not written: 'Wherefore I give', but "Wherefore say, Behold, I to give to him," MEANING THAT MOSES WAS COMMANDED TO SAY TO HIM, AS NOTED ABOVE. And just to think that this matter was hidden with you from that devout man, and you said nothing UNTIL NOW. Happy is our portion that we were privileged to be here with the help of the holy shade.

21. "Whatever your hand finds to do, do it with your strength"
Rabbi Aba says that righteous men draw their strength from the power of God when they undertake to do His will. By awakening ourselves we awaken the holy and divine power, thus shattering any power that the Other Side may have had over us. Rabbi Aba tells us that the strength that

includes deed and speech and knowledge and wisdom does not exist at all in Sheol. We hear that all men actually go to Sheol, but the righteous rise up again immediately, having gone there to bring up with them anyone who considered repentance but was unable to repent before he died.

134. Then he began and said in the name of Rabbi Pinchas: "Whatever your hand finds to do, do it with your strength" (Kohelet 9:10). How good it is for a man to try to fulfill the will of his Master while the flame is yet burning and resting on his head. For the light of that flame is strength resting upon him, and so is it written: "let the power (strength) of my master be great" (Bemidbar 14:17). "the power of my master" - this is the power that rests on the head of the righteous and of all those who willingly undertake the will of their Master, WHICH IS THE SHECHINAH. And about this we have already learned: 'Whoever responds with all his power: 'Amen. May His great name be blessed...' - HIS SENTENCE OF SEVENTY YEARS IS TORN UP'.

134. אוֹף הוּא פָּתַח וְאָמַר, מִשְּׁמֵיהּ דְּר׳ פִּנְחָס כֹּל אֲשֶׁר תִּמְצָא יָדְךָ לַעֲשׂוֹת בְּכֹחֲךָ עֲשֵׂה וְגוֹ׳, כַּמָּה יָאוּת לֵיהּ לְב״נ בְּעוֹד דְּבוּצִינָא דָּלִיק וְשַׁרְיָא עַל רֵישֵׁיהּ, לְאִשְׁתַּדְּלָא וּלְמֶעְבַּד רְעוּתָא דְּמָארֵיהּ. בְּגִין דְּהַהוּא נְהוֹרָא דְּבוּצִינָא, אִיהִי כ״ח דְּשַׁרְיָא עָלֵיהּ. וע״ד כְּתִיב, יִגְדַּל נָא כֹּחַ יְיָ׳. כֹּחַ יְיָ׳, דָּא הוּא כֹּחַ, דְּשַׁרְיָא עַל רֵישֵׁיהוֹן דְּצַדִּיקַיָּיא, וְכֹל אִינּוּן דְּמִשְׁתַּדְּלִין בִּרְעוּתָא דְּמָארֵיהוֹן. וְעַל דָּא תְּנִינָן, כָּל הָעוֹנֶה אָמֵן יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ בְּכָל כֹּחוֹ.

135. He surely has to awaken all his parts with great power IN THE WORSHIP OF THE HOLY ONE, BLESSED BE HE, for by means of this powerful awakening that he summons up, he also awakens that holy and divine power, WHICH IS MALCHUT, and he is uplifted in holiness and shatters the power and hold of the Other Side. Hence IT IS WRITTEN: "WHATEVER YOUR HAND FINDS TO DO, DO IT WITH YOUR STRENGTH," FOR IT IS with your own strength that you must perform the will of your Master.

135. וַדַּאי אִצְטְרִיךְ לְאִתְּעָרָא כָּל שַׁיְיפּוּי בְּחֵילָא תַּקִּיף בְּגִין דְּבְאִתְּעָרוּתָא תַּקִּיף דְּאִתְקְף, אִתְּעַר הַהוּא כֹּחַ קַדִּישָׁא עִלָּאָה, וְאִסְתַּלָּק גּוֹ קוּדְשָׁא וְאִתְּבַר חֵילָא וְתוּקְפָּא דְּסִטְרָא אַחֲרָא. וע״ד בְּכֹחֲךָ, אִצְטְרִיךְ לְמֶעְבַּד רְעוּתָא דְּמָארָךְ.

136. "for there is not work, nor device, nor knowledge, nor wisdom in Sheol, whither you go" (Kohelet 9:10). For it is in this power, that there is deed; namely the effort to engage in this world is called 'deed', namely the world of action, to complement the end of the thought. Device refers to the world that depends on speech, NAMELY MALCHUT, WHICH IS CALLED 'SPEECH', for an accounting device depends on speech, and this is why all the numerology and the solstices and equinoxes of the world are through the moon, WHICH IS MALCHUT. "nor knowledge" refers to the secret of the six ends, WHICH IS ZEIR ANPIN, which are dependent on thought, and are called to the world of that thought, WHICH IS BINAH. "nor wisdom" REFERS to CHOCHMAH, on which everything is dependent, AS IT IS SAID: "IN WISDOM HAVE YOU MADE THEM ALL" (TEHILIM 104:24).

136. כִּי אֵין מַעֲשֶׂה וְחֶשְׁבּוֹן וְגוֹ׳, בְּגִין דְּבְהַהוּא כֹּחַ אִית מַעֲשֶׂה, אִשְׁתַּדְּלוּתָא לְאִשְׁתַּדְּלָא בְּהַאי עָלְמָא דְּאִקְרֵי מַעֲשֵׂה, עָלְמָא דְּעוֹבָדָא, לְמִשְׁלַם סוֹפָא דְּמַחֲשָׁבָה. וְחֶשְׁבּוֹן, דָּא הוּא עָלְמָא, דְּתַלְיָא בְּדִבּוּרָא, דְּהָא חֶשְׁבּוֹן בְּדִבּוּרָא תַּלְיָא. וע״ד, כָּל גִּימַטְרִיאוֹת, וּתְקוּפִין, וְעִבּוּרִין דְּעָלְמָא, בְּסִיהֲרָא הֲווֹ. וְדַעַת, דָּא אִיהוּ רָזָא דְּשִׁית סִטְרִין, דְּתַלְיָין בְּמַחֲשָׁבָה, וְאִקְרוּן עָלְמָא דְּהַהוּא מַחֲשָׁבָה. וְחָכְמָה, דְּכֹלָּא תַּלְיָיא מִנֵּיהּ.

137. And all of them, THE DEED, THE ACCOUNTING DEVICE, KNOWLEDGE, AND WISDOM, are included in that same strength, WHICH IS THE SHECHINAH THAT RESTS ON THE HEAD OF THE RIGHTEOUS. This is not the case on the side of Sheol, which is a level of Gehenom. For the end of everyone who does not try with this strength to enter with it into deed, accounting device, knowledge, and wisdom in this world will be in Sheol, where there is no deed, nor accounting device, nor knowledge, nor wisdom. For the Other Side is the way to Sheol, as it is written: "Her house is the way to Sheol" (Mishlei 7:27). Whoever becomes listless in that holy strength is attacked by the Other Side, whose house is Sheol.

137. וְכָל אִלֵּין כְּלִילָן בְּהַהוּא כֹּחַ, מַה דְּלָאו הָכִי בְּסִטְרָא דִּשְׁאוֹל, דַּרְגָּא דְּגֵיהִנָּם. דְּהָא כָּל ב״נ דְּלָא אִשְׁתַּדַּל בְּהַאי כ״ח, בְּהַאי עָלְמָא, לְאַעֲלָאָה בֵּיהּ, בְּמַעֲשֶׂה וְחֶשְׁבּוֹן וָדַעַת וְחָכְמָה, סוֹפֵיהּ לְאַעֲלָאָה בַּשְׁאוֹל, דְּלֵית בֵּיהּ מַעֲשֶׂה וְחֶשְׁבּוֹן וְדַעַת וְחָכְמָה. דְּהָא סִטְרָא אָחֳרָא, אֹרַח שְׁאוֹל אִיהִי, דִּכְתִיב, דַּרְכֵי שְׁאוֹל בֵּיתָהּ. מַאן דְּאִתְרַפֵּי מֵהַאי כ״ח קַדִּישָׁא, אִתְקַף בֵּיהּ סִטְרָא אַחֲרָא, דִּשְׁאוֹל בֵּיתָהּ.

138. "whither you go": HE ASKS, Do, indeed, all men go there to Sheol? HE ANSWERS, yes, but THE RIGHTEOUS rise up again immediately, as it is written: "He brings down to Sheol, and brings up" (I Shmuel 2:6). This verse, however, is not to be applied to the wicked who never for a moment considered repentance, for they go down TO SHEOL and do not ascend again. Even the completely righteous go down there. Why should this be? It is because they take from there a number of wicked and bring them up from there. Who are the ones THAT THEY BRING UP? They, who considered repentance in this world, but were unable to repent for they departed from the world. And it is for these wicked people that the righteous go down to Sheol and take them and bring them up from there.

138. אֲשֶׁר אַתָּה הוֹלֵךְ שָׁמָּה, וְכִי כָּל בְּנֵי עָלְמָא אָזְלֵי לִשְׁאוֹל. אִין. אֲבָל סַלְקִין מִיַּד, דִּכְתִיב, מוֹרִיד שְׁאוֹל וַיָּעַל. בַּר אִינּוּן חַיָּיבִין, דְּלָא הִרְהֵרוּ תְּשׁוּבָה לְעָלְמִין, דְּנַחְתִּין וְלָא סַלְקִין. וַאֲפִילוּ צַדִּיקִים גְּמוּרִים נַחְתִּין תַּמָּן. אֲמַאי נַחְתִּין. בְּגִין דְּנַטְלִין כַּמָּה חַיָּיבִין מִתַּמָּן, וְסַלְקִין לוֹן לְעֵילָא. וּמַאן אִינּוּן. אִינּוּן דְּהִרְהֵרוּ בְּתְשׁוּבָה בְּהַאי עָלְמָא, וְלָא יָכִילוּ, וְאִסְתְּלָקוּ מִן עָלְמָא. וְצַדִּיקַיָּיא נַחְתִּין בְּגִינֵיהוֹן דְּחַיָּיבִין גּוֹ שְׁאוֹל, וְנַטְלִין לוֹן, וְסַלְקִין לוֹן מִן תַּמָּן.

22. "Your Eyes like the Pools in Heshbon"
Rabbi Yosi is prompted by the shade of Rabbi Pinchas ben Yair to remember the esoteric explanation of the accounting of the numerical values of letters.

139. Said Rabbi Yosi: It is written: "counting one thing to another, to find out the sum (Heb. cheshbon)" (Kohelet 7:27), AND HE ASKED: the account of the numerical values of letters is according to the moon, WHICH IS MALCHUT, but in which of her levels? He did not answer, but said: I have heard this matter, but do not remember it. The same shade arose and hit Rabbi Aba in the eyes. He fell on his face out of fear, and while he was still lying on his face, a verse came to him, as it is written: "Your eyes like the pools in Heshbon, by the gate of Bath-rabbim" (lit. 'daughter of the many')" (Shir Hashirim 7:5). THE EXPLANATION IS: This refers to the eyes OF MALCHUT, NAMELY ITS CHOCHMAH WHICH IS CALLED 'EYES', and they are appetizers, NAMELY DELICACIES to the divine Chochmah which is drawn from above, FROM BINAH, AND HER EYES are filled by reckoning (Heb. cheshbon) and solstices and equinoxes and become pools flowing out from the right in all directions until they are counted in every account and intercalation of the moon from the outside, NAMELY OF THE EXTERNAL PARTS OF MALCHUT, also of the stars and the constellations - in order to reach a sum. And this is "by the gate of Bath-rabbim," which is the moon, WHICH IS MALCHUT, from the outside.

139. אָמַר ר׳ יוֹסֵי, כְּתִיב אַחַת לְאַחַת לִמְצֹא חֶשְׁבּוֹן. חֶשְׁבּוֹן דְּגִימַטְרִיָּיאוֹת דְּקַיְּימָן בְּסִיהֲרָא, בְּאָן דַּרְגָּא דִּילָהּ אִינּוּן. לָא אָתִיב לֵיהּ. אָמַר, שְׁמַעְנָא, וְלָא אִדְכַּרְנָא מִלָּה. קָם הַהוּא טוּלָא, וּבָטַשׁ בְּעֵינוֹי דר׳ אַבָּא, נָפַל עַל אַנְפּוֹי מִגּוֹ דְּחִילוּ. עַד דַּהֲוָה נָפַל עַל אַנְפּוֹי, נָפַל קְרָא בְּפוּמֵיהּ, דִּכְתִיב, עֵינַיִךְ בְּרֵכוֹת בְּחֶשְׁבּוֹן עַל שַׁעַר בַּת רַבִּים. וְאִלֵּין עַיְּינִין דִּילָהּ, פַּרְפְּרָאוֹת לְגוֹ חָכְמָה עִלָּאָה, דְּאִתְמַשְׁכָא מִלְּעֵילָא, וּמִגּוֹ חֶשְׁבּוֹן וּתְקוּפִין וְעִבּוּרִין אִתְמַלְיָין, וְאִתְעֲבִידוּ בְּרֵיכוֹת, דְּנַפְקוּ מִיָּמִין, לְכָל סִטְרִין, עַד דְּאִתְפְּקְדָן לְכָל חוּשְׁבָּן וְעִבּוּרִין דְּסִיהֲרָא דִּלְבַר, וְכֹכָבִין וּמַזָּלֵי לְמֶעְבַּד חֶשְׁבּוֹן, וְדָא אִיהוּ עַל שַׁעַר בַּת רַבִּים, דָּא אִיהִי סִיהֲרָא דִּלְבַר.

23. "in the evening she would go, and on the morrow she would return"
Rabbi Aba again goes over the matter of God persuading Moses to give His holy covenant of peace to Pinchas. We learn that Malchut has permission from Zeir Anpin to live among the righteous in the world. If Pinchas had not been given Malchut he would never have been able to attain the high priesthood.

140. Rabbi Aba said to Rabbi Yosi: That holy pearl that was in your possession with the help of the holy pious one who visited us, NAMELY THE REPORT FROM RABBI PINCHAS BEN YAIR, WITH THE HELP THAT CAME TO US - it is so beautiful that I must go over it again. For it is certainly unnecessary to remove a woman to another place unless her husband so commands and gives her permission to go. ACCORDINGLY, one first of all informs her husband and placates him so that he should command her and give her permission to go to that place. So the Holy One, blessed be He, placated Moses until he gave his permission. Then He said to him: 'You say it - "Behold, I give to him my covenant of peace"' (Bemidbar 25:12), that it should abide in PINCHAS, and so long as he had not given her permission to go, she did not go.

140. א״ר אַבָּא לר׳ יוֹסֵי, הַהוּא מַרְגְּלָא קַדִּישָׁא דַּהֲוָה תְּחוֹת יְדָךְ, מִגּוֹ סִיעָתָא דַּחֲסִידָא קַדִּישָׁא דְּאִיהוּ גַּבָּן, כַּמָּה שַׁפִּיר אִיהוּ, וְאָהֲדַרְנָא בֵּיהּ. דְּהָא וַדַּאי לָא אִצְטְרִיךְ לְאַפָּקָא אִתְּתָא, לְמִשְׁרֵי בַּאֲתָר אַחֲרָא, עַד דְּבַעְלָהּ יַפְקֵד לָהּ וְיָהִיב לָהּ רְשׁוּ לְמֵהַךְ. וְאוֹדְעִין לְבַעְלָהּ בְּקַדְמֵיתָא, וּמְפַיְּיסִין לֵיהּ, דְּהוּא יַפְקֵד לָהּ, וְיָהִיב לָהּ רְשׁוּ לְמֵיהַךְ לְהַהוּא אֲתָר. כַּךְ קוּדְשָׁא בְּרִיךְ הוּא פָּיֵיס לְמֹשֶׁה, וְעַד דְּיָהַב לֵיהּ רְשׁוּ, וא״ל אֵימָא אַנְתְּ, הִנְנִי נוֹתֵן לוֹ אֶת בְּרִיתִי שָׁלוֹם, לְמִשְׁרֵי בְּגַוָּיהּ, וְעַד דְּיָהַב לָהּ רְשׁוּ לְמֵהַךְ תַּמָּן, לָא אַזְלַת.

141. How do we know this? From the righteous one of the world, WHICH IS YESOD OF ZEIR ANPIN, who gave MALCHUT permission to abide among the righteous in this world, and she dwells among them as a bride in all her jewelry, and the righteous of the world sees it, and is happy. But she lies in the arms of her husband, WHICH IS THE SECRET OF THE RIGHT COLUMN AND THE LEFT COLUMN, WHICH ARE CHESED AND GVURAH OF ZEIR ANPIN, and returns from there to be with the righteous, then returning to her husband, as it is written: "in the evening she would go, and on the morrow she would return" (Ester 2:14). "in the evening she would go" to her husband, NAMELY AT MIDNIGHT, FOR THEN IS THE MATING OF THE LEFT; "and on the morrow" WHEN SHE IS FULL OF CHASSADIM FROM THE MATING OF THE RIGHT, "she would return" to be among the righteous of the world, everything being done with the permission of her husband, ZEIR ANPIN.

141. מְנָלָן. מִצַּדִּיקוֹ שֶׁל עוֹלָם, דְּיָהִיב לָהּ רְשׁוּ, לְמִשְׁרֵי גּוֹ צַדִּיקֵי בְּהַאי עָלְמָא. וְיָתְבָא עִמְּהוֹן, כְּכַלָּה גּוֹ קִשּׁוּטָהָא. וְצַדִּיקָא דְּעָלְמָא חָמֵי, וְחַדֵּי בְּהַאי. אֲבָל בֵּין דְּרוֹעֵי דְּבַעְלָהּ שְׁכִיבַת, וְאִתְהַדְּרַת לְמֶהֱוֵי בַּהֲדַיְיהוּ, וְתָבַת לְבַעְלָהּ. כד״א, בָּעֶרֶב הִיא בָאָה וּבַבֹּקֶר הִיא שָׁבָה. בָּעֶרֶב הִיא בָאָה, לְגַבֵּי בַּעְלָהּ. וּבַבֹּקֶר הִיא שָׁבָה, לְגַבֵּי צַדִּיקַיָּיא דְּעָלְמָא. וְכֹלָּא בִּרְשׁוּתָא דְּבַעְלָהּ.

142. What Moses said was: "Behold I give to him My Covenant," WHICH IS THE SECRET OF MALCHUT. Just as the Righteous One on high gives, so also do I give a present, on condition that the present be returned, NAMELY JUST AS THE RIGHTEOUS ONE ON HIGH GIVES ON CONDITION THAT IT BE RETURNED. AS "IN THE EVENING SHE WOULD GO AND ON THE MORROW SHE WOULD RETURN," AS EXPOUNDED ABOVE, so ALSO WITH MOSES. And because of this covenant, he earned the high priesthood, WHICH IS THE SECRET OF CHESED, and if he had not had MALCHUT with him, Pinchas could not have arisen to the level of the high priesthood, for the covenant IS AN ASPECT OF MALCHUT, when she is always cleaving to the upper right, WHICH IS CHESED of ZEIR ANPIN. And this upper right will, in the future, construct the Temple, which is the covenant, NAMELY MALCHUT.

142. וּמֹשֶׁה כַּךְ אָמַר, הִנְנִי נוֹתֵן לוֹ אֶת בְּרִיתִי, כְּמָה דְּצַדִּיק דִּלְעֵילָא נוֹתֵן, אוֹף אֲנָא הִנְנִי נוֹתֵן, מַתָּנָה לְמֶהֱדַר מַתָּנָה אִיהִי. וּבְגִין בְּרִית דָּא, רָוַוח כְּהוּנָה עִלָּאָה. וְאִי לָא תְּהֵא בַּהֲדַיְיהוּ, לָא אִתְקְשַׁר פִּנְחָס בְּדַרְגָּא דִכְהוּנָה עִלָּאָה, דְּהָא בְּרִית דַּבְקָא אִיהוּ תְּדִיר בִּימִינָא עִלָּאָה. וִימִינָא עִלָּאָה דָּא, זַמִּין לְמִבְנֵי בֵּי מַקְדְּשָׁא, דְּאִיהוּ בְּרִית.

24. A third Temple is not mentioned in the Torah

We hear how a gentile told Rabbi Eliezer that Yisrael were not close to God, citing various kinds of evidence, whereupon the Rabbi turned him into a heap of bones. Rabbi Eliezer recounts the answers that Elijah once gave him when he raised the same issues as the gentile. We hear an explanation of the First and Second Temples, and how God will reveal the Temple at the time of the final redemption.

143. אָמַר רִבִּי אַבָּא, אִדְּכַרְנָא מִלָּה חֲדָא, דְּשָׁמַעְנָא מִבּוּצִינָא קַדִּישָׁא, דְּשָׁמַע מִשְּׁמֵיהּ דְּרִבִּי אֱלִיעֶזֶר. יוֹמָא חַד, אָתָא לְקַמֵּיהּ חַד חַכִּים גּוֹי, א״ל סָבָא סָבָא, תְּלַת בַּעְיָין בָּעֵינָא לְמִתְבַּע מִנָּךְ. חַד, דְּאַתּוּן אַמְרִין דְּיִתְבְּנֵי לְכוּ בֵּי מַקְדְּשָׁא אָחֳרָא, וְהָא לָא הֲווֹ לְמִבְנֵי אֶלָּא תְּרֵי זִמְנִין, בַּיִת רִאשׁוֹן וּבַיִת שֵׁנִי, בַּיִת שְׁלִישִׁי לָא תִּשְׁכַּח בְּאוֹרַיְיתָא, וְהָא מַה דַּהֲוָה לֵיהּ לְמִבְנֵי, כְּבַר אִתְבְּנוּן, וּלְעוֹלָם לֵית בֵּיהּ יַתִּיר, דְּהָא תְּרֵי בָּתֵּי יִשְׂרָאֵל קָרָא לוֹן קְרָא. וּכְתִיב, גָּדוֹל יִהְיֶה כְּבוֹד הַבַּיִת הַזֶּה הָאַחֲרוֹן מִן הָרִאשׁוֹן.

143. Rabbi Aba said: I have remembered a certain matter I heard from the holy luminary, RABBI SHIMON, who heard it in the name of Rabbi Eliezer. One day a clever gentile came and said to him: Old man, old man, I have three questions that I want to put to you. The first is: You say that another Temple will be built for you, but the Temple is not to be built more than twice. The First Temple and the Second Temple ARE MENTIONED, but you will not find a Third Temple in the Torah, and that which you had to build has already been built, and there will never be another one, for Scripture has referred to the two houses of Yisrael, AND ABOUT THE SECOND TEMPLE it is written: "The glory of this latter house shall be greater than that of the former" (Chagai 2:9).

144. וְתוּ, דְּאַתּוּן אַמְרִין, דְּאַתּוּן קְרֵבִין לְמַלְכָּא עִלָּאָה, יַתִּיר מִכָּל שְׁאַר עַמִּין, מַאן דְּמִתְקְרִיב לְמַלְכָּא, אִיהוּ חַדֵּי תָּדִיר, בְּלָא צַעֲרָא, בְּלָא דְּחִילוּ, וּבְלָא דְּחִיקוּ. וְהָא אַתּוּן בְּצַעֲרָא וּבְדַחֲקָא וּבִיגוֹנָא תָּדִיר, יַתִּיר מִכָּל בְּנֵי עָלְמָא. וַאֲנָן לָא אִתְקְרִיב לָן צַעֲרָא וְדַחֲקָא וּיגוֹנָא כְּלָל. אֲנָן קְרִיבִין לְמַלְכָּא עִלָּאָה, וְאַתּוּן רְחִיקִין מִנֵּיהּ, וע״ד אִית לְכוּ צַעֲרָא וְדַחֲקָא אֲבָלָא וּיגוֹנָא, מַה דְּלָא אִית לָן.

144. Also, you say that you are closer to the divine King than all other peoples. Whoever is close to the King is forever rejoicing, without pain, without fear, without troubles. But you are perpetually in pain, trouble and agony, more than anyone else. Look at us - no pain, trouble nor agony approaches us at all, from whence it follows that we are close to the divine King and you are far from Him, and this is why you have pain and trouble and sorrow and agony, which we do not have.

145. וְתוּ, דְּאַתּוּן לָא אָכְלֵי נְבֵלָה וּטְרֵפָה, בְּגִין דְּתֶהֱוֹוֹן בְּרִיאִין, וְגוּפָא דִּלְכוֹן לִהֱוֵי בִּבְרִיאוּתָא. אֲנָן אָכְלֵינָן כָּל מַה דְּבָעֵינָן, וַאֲנָן תַּקִּיפִין בְּחֵילָא בִּבְרִיאוּתָא, וְכָל שַׁיְיפוֹן דִּילָן בְּקִיּוּמַיְיהוּ. וְאַתּוּן דְּלָא אַכְלִין, חַלָּשִׁין כֻּלְּכוּ בְּמַרְעִין בִּישִׁין, וּבִתְבִירוּ יַתִּיר מִכָּל שְׁאַר עַמִּין. עַמָּא דְּסָנֵי לְכוֹן אֱלָהֲכוֹן בְּכֹלָּא. סָבָא סָבָא, לָא תֵּימָא לִי מִדִּי, דְּלָא אַשְׁמְעִינָךְ, וְלָא אֶקַבֵּל מִנָּךְ. זָקִיף עֵינוֹי ר׳ אֱלִיעֶזֶר, וְאַשְׁגַּח בֵּיהּ, וְאִתְעֲבֵיד תְּלָא דְּגַרְמֵי.

145. Further: You do not eat of an animal found dead nor ritually slaughtered so that you will be healthy and your body healthy. We eat anything we want and we are physically strong and healthy and all our limbs are fit. You do not eat and all are sick with bad illnesses and broken more than all other peoples. You are a people whom HASHEM hates above all. Old man, old man, do not say anything to me because I shall not listen to you, nor accept it from you. Rabbi Eliezer lifted up his eyes, looked at him, and turned him into a heap of bones.

146. כֵּיוָן דְּנָח רוּגְזֵיהּ, אַהְדַּר רֵישֵׁיהּ וּבָכָה, וְאָמַר, יְיָ׳ אֲדוֹנֵנוּ מָה אַדִּיר שִׁמְךָ בְּכָל הָאָרֶץ. כַּמָּה תַּקִּיף חֵילָא דְּשִׁמָא קַדִּישָׁא, תַּקִּיפָא בְּכָל אַרְעָא, וְכַמָּה חֲבִיבִין מִלֵּי דְּאוֹרַיְיתָא, דְּלֵית לָךְ מִלָּה זְעֵירָא דְּלָא תִּשְׁכַּח לָהּ בְּאוֹרַיְיתָא, וְלֵית מִלָּה זְעֵירָא דְּאַתְיָא בְּאוֹרַיְיתָא, דְּלָא נַפְקַת מִפּוּמֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא. מִלִּין אִלֵּין דְּשָׁאַל הַהוּא רָשָׁע, אֲנָא שָׁאַלְנָא יוֹמָא חַד לְאֵלִיָּהוּ, וְאָמַר דְּהָא בְּמִתִּיבְתָּא דִּרְקִיעָא, אִתְסְדָּרוּ קַמֵּיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, וְהָכִי הוּא.

146. When his anger had subsided, he looked back, cried, and said: "Hashem, our Master, how majestic is Your name in all the earth" (Tehilim 8:2). How strong is the power of the holy and mighty name in all the earth, and how beloved are the words of the Torah, for nothing is so minor that it will not be found in the Torah, and even the smallest thing in the Torah issued from the mouth of the Holy One, blessed be He. Those matters that that wicked one asked, I too, once asked of Elijah, and he replied that in the academy of the firmament THESE VERY MATTERS were laid out before the Holy One, blessed be He, as follows:

147. When Yisrael came out of Egypt, the Holy One, blessed be He, wanted to establish them in the country as are the holy angels on high, and He wanted to build a Temple for them, bring it down from the upper heavens, and plant Yisrael in the land as a holy planting, after the pattern of the heavenly form, as it is written: "You shall bring them in, and plant them in the mountain of Your inheritance" (Shemot 15:17). And where would that be? "in the place, Hashem, which You have made for You to dwell in" (Shemot 15:17). In that PLACE which You, Hashem, have made, and in no other. "The place, Hashem, which You have made for You to dwell in" refers to the First Temple, and the continuation of the verse, "in the sanctuary, Hashem, which Your hands have established," refers to the Second Temple. Both of them are the work of the Holy One, blessed be He.

147. דְּכַד נַפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, בָּעָא קוּדְשָׁא בְּרִיךְ הוּא לְמֶעְבַּד לוֹן בְּאַרְעָא, כְּמַלְאָכִין קַדִּישִׁין לְעֵילָא, וּבָעָא לְמִבְנֵי לוֹן בֵּיתָא קַדִּישָׁא, וּלְנַחְתָּא לֵיהּ מִגּוֹ שְׁמֵי רְקִיעִין, וּלְנַטְעָא לוֹן לְיִשְׂרָאֵל, נְצִיבָא קַדִּישָׁא, כְּגַוְונָא דְּדִיוּקְנָא דִּלְעֵילָא. הה"ד תְּבִיאֵמוֹ וְתִטָּעֵמוֹ בְּהַר נַחֲלָתֶךָ. בְּאָן אֲשֶׁר בְּמָכוֹן לְשִׁבְתְּךָ פָּעַלְתָּ יְיָ'. בְּהַהוּא דְּפָעַלְתָּ אַנְתְּ יְיָ', וְלָא אַחֲרָא. מָכוֹן לְשִׁבְתְּךָ פָּעַלְתָּ יְיָ', דָּא בַּית רִאשׁוֹן. מִקְדָּשׁ יְיָ' כּוֹנְנוּ יָדֶיךָ, דָּא בַּית שֵׁנִי. וְתַרְוַוּיְיהוּ, אוּמָנוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא אִינּוּן.

148. But when they angered Him in the wilderness, they died, and He brought their children into the land, and the Temple was constructed by man, which is why it did not last. FOR THE BUILDING HAS TO BE THE WORK OF THE HOLY ONE, BLESSED BE HE. King Solomon knew that the Temple that he built was built by man and would not therefore last, which is why it is written: "Unless Hashem builds the house, they who build it labor in vain" (Tehilim 127.1) And indeed it no longer exists. In the days of Ezra, because of the sin, they had to rebuild THE TEMPLE, which is why it had no lasting existence. And up until now the first building of the Holy One, blessed be He, has not been placed in the world, but concerning the future it is written: "Hashem builds Jerusalem" (Tehilim 147:2). He WILL BUILD and no other. It is for this building that we are waiting, and not for a structure of man which has no permanence.

148. וּמִדְּאַרְגִּיזוּ קָמֵיהּ בְּמַדְבְּרָא, מִיתוּ, וְאַכְנָס לוֹן קוּדְשָׁא בְּרִיךְ הוּא לִבְנֵיהוּ בְּאַרְעָא. וּבֵיתָא אִתְבְּנֵי עַל יְדָא דְּבַר נָשׁ, וּבְגִין כַּךְ לָא אִתְקַיָּים. וּשְׁלֹמֹה הֲוָה יָדַע, דִּבְגִין דְּהַאי עוֹבָדָא דְּבַר נָשׁ לָא יִתְקַיָּים, וְעַל דָּא אָמַר, אִם יְיָ' לֹא יִבְנֶה בַּיִת שָׁוְא עָמְלוּ בוֹנָיו בּוֹ, דְּהָא לֵית לֵיהּ בֵּיהּ קִיּוּמָא. בְּיוֹמוֹי דְּעֶזְרָא, גְּרַם חֲטָאָה, וְאִצְטְרִכוּן אִינּוּן לְמִבְנֵי, וְלָא הֲוָה בֵּיהּ קִיּוּמָא. וְעַד כְּעַן, בִּנְיָינָא קַדְמָאָה דְּקוּדְשָׁא בְּרִיךְ הוּא, לָא הֲוָה בְּעָלְמָא, וּלְזִמְנָא דְּאָתֵי כְּתִיב, בּוֹנֵה יְרוּשָׁלַם יְיָ', אִיהוּ וְלָא אָחֲרָא. וּבִנְיָינָא דָּא אֲנָן מְחַכָּאן, וְלָא בִּנְיָינָא דְּבַר נָשׁ, דְּלֵית בֵּיהּ קִיּוּמָא כְּלָל.

149. The Holy One, blessed be He, will bring down the First Temple and the Second Temple from on high simultaneously. The First Temple, WHICH IS EQUIVALENT TO BINAH, will be covered, and the Second Temple, WHICH IS PARALLEL TO MALCHUT, will be in the open. That house that is called 'the Second Temple' will be in the open so that the art of the Holy One, blessed be He, will be visible to the whole world. AND THEN THERE WILL BE perfect rejoicing, and goodwill throughout its existence.

149. בַּיִת רִאשׁוֹן, וּבַיִת שֵׁנִי, יָחִית לוֹן קוּדְשָׁא בְּרִיךְ הוּא כַּחֲדָא מִלְּעֵילָא. בַּיִת רִאשׁוֹן בְּאִתְכַּסְיָא, וּבַיִת שֵׁנִי בְּאִתְגַּלְיָא. הַהוּא בַּיִת לֶהֱוֵי בְּאִתְגַּלְיָא, דְּאִתְקְרֵי בַּיִת שֵׁנִי, דִּיתְחֲזֵי לְכָל עָלְמָא אוּמָנוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא. חֶדְוָה שְׁלִים, וּרְעוּתָא דִּלְבָא בְּכָל קִיּוּמָא.

150. The First Temple THAT WILL BE concealed ascends on high over THE SECOND TEMPLE that is revealed, and the whole world will see the clouds of glory that surround the Temple that is revealed, and within those clouds will be the First Temple in a hidden action, rising to the height of the glory of the heavens, WHICH IS BINAH, and this is the building for which we are waiting.

150. הַהוּא בַּיִת רִאשׁוֹן בְּאִתְכַּסְיָא, אִסְתְּלַק לְעֵילָא, עַל גַּבּוֹי דְּהַהוּא דְּאִתְגַּלְיָא. וְכָל עָלְמָא יֶחֱמוּן, עֲנָנֵי יְקָר דְּסַחֲרָן עַל גַּבֵּי דְּהַהוּא דְּאִתְגַּלְיָא, וּבְגוֹ דְּאִינּוּן עֲנָנִין, הֲוֵי בַּיִת רִאשׁוֹן, בְּעוֹבָדָא טְמִירָא, דְּסָלִיק עַד רוּם יְקָר שְׁמַיָּא, וּבִנְיָינָא דָּא אֲנָן מְחַכָּאן.

151. וְעַד כְּעַן, לָא הֲוָה בְּעָלְמָא, דַּאֲפִילוּ קַרְתָּא דִּירוּשְׁלֵם לָא לִיהֲוֵי אוּמְנוּתָא דב״נ, דְּהָא כְּתִיב, וַאֲנִי אֶהְיֶה לָהּ נְאֻם יְיָ׳ חוֹמַת אֵשׁ סָבִיב וְגוֹ׳. אִי לְקַרְתָּא כְּתִיב הָכִי, כָּל שֶׁכֵּן בֵּיתָא, דְּאִיהוּ דִּיוּרָא דִּילֵיהּ. וְעוֹבָדָא דָא, הֲוֵי אִתְחֲזֵי לְמֶהֱוֵי בְּרֵישָׁא, כַּד נַפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, וְאִסְתְּלַק עַד לְסוֹף יוֹמִין, בְּפוּרְקָנָא בַּתְרָאָה.

151. So far this has not happened in the world, for even the City of Jerusalem will not be the result of man's skills, for it is written: "for I, says Hashem, will be to her a wall of fire round about, and will be the glory in the midst of her..." (Zecharyah 2:9). If this is what is written about the City, how much more so will this be the case for the Temple, which is His dwelling place. And this action OF THE HOLY ONE, BLESSED BE HE, should have been apparent at the beginning, when Yisrael came out of Egypt, but it was delayed for the End of Days, for the final Redemption.

25. Why Yisrael are in more trouble than other peoples
We are told that Yisrael is the heart of the whole world, and the heart is the only part of the body that knows pain and trouble because it incorporates existence and intelligence. Thus it is the only part that is close to God at all.

152. שְׁאֵלְתָּא אַחֲרָא, דְּוַדַּאי אֲנָן קְרֵבִין לְמַלְכָּא עִלָּאָה, יַתִּיר מִכָּל שְׁאַר עַמִּין. וַדַּאי הָכִי הוּא, דְּיִשְׂרָאֵל עֲבַד לוֹן קוּדְשָׁא בְּרִיךְ הוּא לִבָּא דְּכָל עָלְמָא. וְהָכִי אִינּוּן יִשְׂרָאֵל בֵּין שְׁאַר עַמִּין, כְּלִבָּא בֵּין שַׁיְיפִין, כְּמָה דְּשַׁיְיפִין לָא יַכְלֵי לְמֵיקַם בְּעָלְמָא אֲפִילוּ רִגְעָא חֲדָא בְּלָא לִבָּא, הָכִי עַמִּין כֻּלְּהוּ, לָא יַכְלִין לְמֵיקַם בְּעָלְמָא, בְּלָא יִשְׂרָאֵל. וְאוֹף הָכִי יְרוּשְׁלֵם בְּגוֹ שְׁאַר אַרְעָאן, כְּלִבָּא בְּגוֹ שַׁיְיפִין. וְעַל דָּא אִיהִי בְּאֶמְצָעִיתָא דְּכוּלֵי עָלְמָא. כְּלִבָּא גּוֹ שַׁיְיפִין.

152. The second question ASKED BY THAT GENTILE, IS THUS: FOR surely we are closer to the Divine King than any of the other peoples. This must be so for the Holy One, blessed be He, made Yisrael the heart of the whole world, and the relationship of Yisrael to the other nations is as that of the heart to other parts of the body. And just as the other parts of the body have no existence, even for a moment, without the heart, so it is that none of the other peoples can exist in the world without Yisrael. Jerusalem, too, has the same relationship with the other countries, being as the heart to the parts of the body, which is why it is in the center of the whole world just as the heart is in the center of the limbs.

153. וְיִשְׂרָאֵל מִתְנַהֲגָן גּוֹ שְׁאַר עַמִּין, כְּגַוְונָא דְּלִבָּא גּוֹ שַׁיְיפִין. לִבָּא אִיהִי רָכִיךְ וְחָלָשׁ, וְאִיהוּ קְיוּמָא דְּכָל שַׁיְיפִין, לָא יָדַע מִצַּעֲרָא וְעָקָא וּיגוֹנָא כְּלָל אֶלָּא לִבָּא, דְּבֵיהּ קְיוּמָא, דְּבֵיהּ סוּכְלְתָנוּ, שְׁאַר שַׁיְיפִין לָא אִתְקְרִיב בְּהוּ כְּלָל, דְּהָא לֵית בְּהוּ קְיוּמָא, וְלָא יַדְעִין מִדִּי. כָּל שְׁאַר שַׁיְיפִין לָא קְרִיבִין לְמַלְכָּא, דְּאִיהוּ חָכְמְתָא וְסוּכְלְתָנוּ, דְּשַׁרְיָא בְּמוֹחָא, אֶלָּא לִבָּא. וּשְׁאַר שַׁיְיפִין, רְחִיקִין מִנֵּיהּ, וְלָא יַדְעִין מִנֵּיהּ כְּלָל. כַּךְ יִשְׂרָאֵל, לְמַלְכָּא קַדִּישָׁא קְרִיבִין, וּשְׁאַר עַמִּין רְחִיקִין מִנֵּיהּ.

153. And Yisrael's conduct amongst the other nations is as that of the heart amongst the limbs. The heart is soft and weak, but gives existence to all the limbs, AND ALL THE LIMBS do not know pain, trouble and agony at all, but only the heart does, for in it is existence and intelligence. PAIN AND ANGUISH come nowhere near the other limbs, for they have no existence and know nothing. None of the other limbs comes near to the King, who is wisdom and intelligence that reside in the brain; the heart is the only exception. The other limbs are far from Him and know nothing about Him. Thus it is that Yisrael is near to the Holy King while the other peoples are far from Him.

26. Why Yisrael, who do not partake of animals found dead or not ritually slaughtered, are weak
Elijah teaches that the heart takes for its nourishment only the clearest and purest of the blood, and this food is softer and weaker than the rest of the food.

154. שְׁאֵלְתָּא אַחֲרָא, דְּיִשְׂרָאֵל לָא אָכְלֵי נְבֵלוֹת וּטְרֵפוֹת, וְטִנּוּפָא וְלִכְלוּכָא דִּשְׁקָצִים וּרְמָשִׂים כְּשְׁאַר עַמִּין, הָכִי הוּא, דְּהָא לִבָּא דְּאִיהוּ רָכִיךְ וְחָלֵשׁ, וּמַלְכָּא וְקִיּוּמָא דְּכָל שְׁאַר שַׁיְיפִין, לָא נָטִיל לְמִזּוֹנֵיהּ, אֶלָּא בְּרִירוּ וְצָחוּתָא דְּכָל דָּמָא, וּמְזוֹנֵיהּ נָקִי וּבְרִירָא, וְאִיהוּ רָכִיךְ וְחָלֵשׁ מִכֹּלָּא, וּשְׁאַר פְּסוֹלֶת אֲנָח לְכָל שַׁיְיפִין, וְכָל שְׁאַר שַׁיְיפִין לָא מַשְׁגִּחִין בְּהַאי, אֶלָּא כָּל פְּסוֹלֶת וּבִישׁ דְּכֹלָּא נַטְלִין, וְאִינּוּן בְּתֻקִּיפוּ כְּמָה דְּאִתְחֲזֵי לוֹן.

154. The third question POSED BY THAT GENTILE was that Yisrael do not partake of animals found dead or those not ritually slaughtered, nor of the filth and dirt of reptiles and insects as do the other peoples, BUT IS NEVERTHELESS WEAKER THAN THEY ARE. This is how it is. For the heart, which is soft and weak and is the king and the sustenance of the other limbs, does not take FROM MAN'S FOOD for its nourishment other than from the clearest and purest of all the blood THAT IS MADE FROM FOOD, and its food is clean and clear and is softer and weaker than all the rest. And it leaves the remaining waste matters OF THE BLOOD for the other limbs, and the other limbs are not concerned AS TO THE CLEANLINESS OF THEIR FOOD, but take all the waste matters, even the worst, and they are strong as befits them.

155. וְעַל דָּא בְּכָל שְׁאַר שַׁיְיפִין אִית אֲבַעְבּוּעִין, שְׁאֵת אוֹ סַפַּחַת, סְגִירוּ דְּצָרַעַת. לְלִבָּא, לָאו מִכָּל הָנֵי כְּלוּם, אֶלָּא אִיהוּ נָקִי בְּרִירָא מִכֹּלָּא, לֵית בֵּיהּ מוּמָא כְּלָל. כַּךְ קוּדְשָׁא בְּרִיךְ הוּא נָטִיל לֵיהּ לְיִשְׂרָאֵל דְּאִיהוּ נָקִי וּבְרִירוּ דְּלֵית בֵּיהּ מוּמָא עַל דָּא כְּתִיב, כֻּלָּךְ יָפָה רַעְיָתִי וּמוּם אֵין בָּךְ. אָתָא רִבִּי יוֹסֵי, נָשִׁיק יְדוֹי, אָמַר, אִילוּ לָא אֲתֵינָא לְעָלְמָא, אֶלָּא לְמִשְׁמַע דָּא, דַּיּוּ.

155. This is why all the other limbs have skin eruptions and scabs, bright spots and leprous boils, and the heart has none of them, for it is clean and clear, and has no blemish whatsoever. Thus the Holy One, blessed be He, took Yisrael, who is clean, clear, and without blemish, for Himself, as Scripture says: "You are all fair, my love; there is no blemish in you" (Shir Hashirim 4:7). Rabbi Yosi came, kissed his hands, and said: If I had come into the world just to hear this, it would have been sufficient.

27. "Now the name of the man of Yisrael that was slain"
Rabbi Eliezer tells Rabbi Yitzchak that the title verse does not say who killed the man because Pinchas had by then achieved priesthood, and it was not appropriate to mention a priest in connection with any killing.

156. וְשֵׁם אִישׁ יִשְׂרָאֵל הַמֻּכֶּה וְגוֹ׳. אָמַר ר׳ יִצְחָק, הַאי קְרָא הָכִי הֲוָה לֵיהּ לְמִכְתַּב, וְשֵׁם אִישׁ יִשְׂרָאֵל אֲשֶׁר הִכָּה פִּנְחָס, וְלֹא הַמֻּכֶּה אֲשֶׁר הֻכָּה, לָא נֶאֱמַר אֶלָּא בְּאֹרַח סָתִים.

156. "Now the name of the man of Yisrael that was slain" (Bemidbar 25:14). Said Rabbi Yitzchak: This verse should have been written so: 'Now the name of the man of Yisrael whom Pinchas slew', and not "that was slain, that was slain," simply WITHOUT EVEN MENTIONING THE ONE WHO DID THE SLAYING.

157. אֶלָּא הָכִי אָמַר ר׳ אֶלְעָזָר, כֵּיוָן דְּסַלְקֵיהּ קוּדְשָׁא בְּרִיךְ הוּא לְפִנְחָס לְכַהֲנָא רַבָּא, לָא בָּעָא לְאַדְכָּרָא לֵיהּ לְפִנְחָס בְּקַטְלָנוּתָא דְּבַר נָשׁ. דְּהָא לָא אִתְחֲזֵי לְכַהֲנָא רַבָּא. עַד לָא סַלְקֵיהּ לְכַהֲנָא רַבָּא, אַדְכַּר לֵיהּ, וְאָמַר וַיַּרְא פִּנְחָס וַיִּקַּח רֹמַח וְגוֹ׳, וַיִּדְקֹר אֶת שְׁנֵיהֶם וְגוֹ׳. כֵּיוָן דְּסַלְקֵיהּ לְכַהֲנָא רַבָּא לָא אַדְכַּר שְׁמֵיהּ בְּקַטְלָנוּתָא, דְּלָא אִתְחֲזֵי לֵיהּ, וְחָס עָלֵיהּ יְקָרָא דְקוּדְשָׁא בְּרִיךְ הוּא, דְּכַהֲנָא רַבָּא לָא אִתְחֲזֵי לְאַדְכָּרָא בְּקַטְלָנוּתָא. וְשֵׁם הָאִשָּׁה הַמּוּכָּה, אוּף הָכִי.

157. HE ANSWERS: this is how Rabbi Eliezer put it: Since the Holy One, blessed be He, had raised Pinchas to the level of High Priest, He did not want to mention Pinchas in the context of a man slaying, for this is hardly fitting for a High Priest. Before he elevated him to the high priesthood, He did mention him, and said: "And when Pinchas... saw... and took a spear... and thrust both of them through..." (Bemidbar 25:7-8). But once he was elevated to the high priesthood, his name is not mentioned in the context of killing, for this is unbefitting, and the honor of the Holy One, blessed be He, had compassion on him because it is not right for a High Priest to be mentioned in the context of a killing. "And the name of the Midianite woman that was slain" (Bemidbar 25:15) IS also GIVEN WITHOUT STATING WHO THE SLAYER WAS, FOR THE SAME REASON.

28. What is now first will be last at the resurrection of the dead
Rabbi Pinchas ben Yair explains that God will reconstruct a man in the opposite order that the body disintegrates, for now the body is first stripped of spirit, and then the skin, flesh, sinews and bones rot.

158. רִבִּי שִׁמְעוֹן הֲוָה אָזִיל מִקַּפּוּטְקִיָּא לְלוּד, וְר׳ יְהוּדָה אָזִיל עִמֵּיהּ, עַד דַּהֲווֹ אָזְלֵי פְּגַע בְּהוּ ר׳ פִּנְחָס בֶּן יָאִיר, וּתְרֵין גּוּבְרִין טוֹעֲנִין אֲבַתְרֵיהּ. שָׁכִיךְ חֲמָרֵיהּ דְּר׳ פִּנְחָס. טָעִינוּ לֵיהּ, וְלָא אָזִיל. אָמַר ר׳ פִּנְחָס, שְׁבִיקוּ לֵיהּ, דְּהָא רֵיחָא דְּאַנְפִּין חַדְתִּין קָא אָרַח, אוֹ נִסָּא אִתְעֲבִיד לָן הַשְׁתָּא. עַד דְּאִינּוּן תַּמָּן, נָפַק ר׳ שִׁמְעוֹן מִבָּתַר חַד טְנָרָא. נָטַל חֲמָרָא וְאָזִיל, אָמַר ר׳ פִּנְחָס, וְלָא אֲמָרִית לְכוּ, דְּהָא רֵיחָא דְּאַנְפִּין חַדְתִּין קָא אָרַח.

158. Rabbi Shimon was traveling from Cappadocia to Lod, and Rabbi Yehuda was going with him. While they were en route, they were met by Rabbi Pinchas ben Yair and two donkey drivers following him. Rabbi Pinchas' donkey stopped. He prodded him WITH A SPUR THAT HE SHOULD CONTINUE, but he did not do so. Said Rabbi Pinchas TO THE DONKEY DRIVERS: Leave him be, for he can discern the smell of new countenances APPROACHING US, or a miracle will happen to us. While they were still there, Rabbi Shimon appeared from behind one of the rocks, and the donkey continued on. Rabbi Pinchas said, Did I not tell you that he discerned the smell of new countenances?

159. נָחַת וְגָפִיף לֵיהּ ר׳ פִּנְחָס, וּבְכָה, אָמַר לֵיהּ, חֲמֵינָא בְּחֶלְמִי, דְּאַתְיָא שְׁכִינְתָּא לְגַבִּי, וְיָהֲבַת לִי נִבְזְבָזָן רַבְרְבָן, וְחַדִּינָא בָּהּ. הַשְׁתָּא כְּמָה דַּחֲמֵינָא. אָמַר ר׳ שִׁמְעוֹן, מִקָּל פַּרְסֵי דַּחֲמָרָךְ, יְדַעְנָא דְּאַנְתְּ הוּא. הַשְׁתָּא חֶדְוָה שְׁלִים. אָמַר ר׳ פִּנְחָס, נֵתִיב בְּדוּכָּא חַד, דְּמִלֵּי דְּאוֹרַיְיתָא אִצְטְרִיךְ צְחוּתָא. אַשְׁכְּחוּ עֵינָא דְּמַיָּא, וְאִילָנָא, יָתְבוּ.

159. Rabbi Pinchas dismounted FROM HIS DONKEY, embraced RABBI SHIMON, and cried. He said to him, I saw in my dream that the Shechinah had come to me, and given me large presents, and I had rejoiced with her. And now what I saw HAS COME TO PASS. Rabbi Shimon said: I knew that it was you from the sound of your donkey's footsteps. Now the rejoicing is complete. Rabbi Pinchas said, Let us sit down somewhere, as a Torah discussion has to be lucid. They found a well of water and a tree and sat down.

160. אָמַר ר׳ פִּנְחָס, מִסְתָּכֵל הֲוֵינָא דְּהָא לִתְחִיַּית הַמֵּתִים, בְּאָרְחָא אָחֳרָא יַעְבִּיד לוֹן קוּדְשָׁא בְּרִיךְ הוּא, וּמַה דַּהֲוָה הַשְׁתָּא קַדְמָאָה, לִיהֱוֵי בְּדֵין בַּתְרָאָה. מְנָלָן. מֵאִינּוּן עֲצָמוֹת, הַנְהוּ גַּרְמִין דְּאַחֲיָא לוֹן קוּדְשָׁא בְּרִיךְ הוּא עַל יְדֵי יְחֶזְקֵאל, דִּכְתִיב וַתִּקְרְבוּ עֲצָמוֹת עֶצֶם אֶל עַצְמוֹ בְּקַדְמֵיתָא, וּלְבָתַר כְּתִיב וְרָאִיתִי וְהִנֵּה עֲלֵיהֶם גִּידִים וּבָשָׂר עָלָה וְגוֹ׳. וַיִּקְרַם עֲלֵיהֶם עוֹר מִלְּמַעְלָה וְרוּחַ אֵין בָּהֶם. דְּהָא מַה דְּאַפְשִׁיט בְּקַדְמֵיתָא, לִיהֱוֵי בַּתְרָאָה. בְּקַדְמֵיתָא אַפְשִׁיט מֵרוּחָא, וּלְבָתַר עוֹר, וּלְבָתַר בָּשָׂר, וּלְבָתַר עֲצָמוֹת.

160. Rabbi Pinchas said, I used to view matters such that the resurrection of the dead would be performed on us by the Holy One, blessed be He, in one way, and that what is now first to leave will be the last AT THE RESURRECTION. How do we know this? From those bones, the ones into which the Holy One, blessed be He, breathed life at the hands of Ezekiel. At the beginning it is written: "And the bones came together, bone to its bone" (Yechezkel 37:7), and later it is written: "And as I beheld, and, lo, there were sinews upon them, and flesh came up" (Yechezkel 37:8). AND THE SAME VERSE CONTINUES: "and skin covered them above: but there was no breath in them." From here, too, we can learn that what A PERSON takes off first will be the last to be put on again. Initially, man is stripped of spirit, and then his skin ROTS, followed by the flesh, THEN THE SINEWS, and finally the bones. AT THE RESURRECTION IT WILL BE THE OTHER WAY AROUND: INITIALLY THE BONES, THEN THE SINEWS, FOLLOWED BY THE FLESH, AND LASTLY THE SKIN.

29. The resurrection of the dead

Rabbi Shimon says that at the time of resurrection God will re-make a person from the remaining bone that has not disintegrated. We learn that all the souls of the righteous are concealed under God's throne, Malchut, and that the throne protects them so they can be returned. Rabbi Shimon says that wherever scripture does not explicitly state Hashem, the reference is always to Malchut.

161. Rabbi Shimon said: The earlier teachers had difficulties with this passage, but the truth is that the Holy One, blessed be He, performed strange miracles and signs with these bones into which he breathed life. Come and see: "Remember, I beseech You, that You have fashioned me like clay; and will You bring me back to dust" (Iyov 10:9). And then, in the next verses: "Have You not poured me out as milk, and curdled me like cheese? You have clothed me with skin and flesh, and have knit me together with bones and sinews." When a person has rotted in the dust, and the time of the resurrection of the dead has arrived, the Holy One, blessed be He, will re-make him from the remaining bone THAT HAS NOT ROTTED AWAY, make it like dough and as cheese from milk and as flowing as a stream of pure clear milk. For the bone will be refined, BECOMING VERY THIN, and polished as milk, curdled, and carved as in a drawing, like curdled cheese. After this structure is done He will create anew the skin, veins and bones.

161. אר"ש, בְּדָא אַקְשָׁן קַדְמָאֵי, אֲבָל גַּרְמִין אִלֵּין דְּאַחְיָא קוּדְשָׁא בְּרִיךְ הוּא, נִסִּין וְאָתִין מְשַׁנְיָין, עֲבַד בְּהוּ קוּדְשָׁא בְּרִיךְ הוּא. ת"ח מַה כְּתִיב, זְכָר נָא כִּי כַחוֹמֶר עֲשִׂיתָנִי וְאֶל עָפָר תְּשִׁיבֵנִי. מַה כְּתִיב בַּתְרֵיהּ, הֲלֹא כֶחָלָב תַּתִּיכֵנִי וְכַגְּבִינָה תַּקְפִּיאֵנִי, עוֹר וּבָשָׂר תַּלְבִּישֵׁנִי וּבַעֲצָמוֹת וְגִידִים תְּסוֹכְכֵנִי. זַמִּין קוּדְשָׁא בְּרִיךְ הוּא, לְבָתַר דְּיִתְבְּלֵי ב"נ בְּעַפְרָא, וּמְטֵי זִמְנָא דִּתְחַיֵּית הַמֵּתִים, דְּהַהוּא גַּרְמָא דְּיִשְׁתְּאַר. לְמֶעְבַּד לֵיהּ כְּעִסָּה דָא, וְכַגְּבִינָה דְּחָלָב, וּגְבִיעַ דְּחָלָב, דְּהוּא נְבִיעוּ נָקִי מְצוּחְצָח בְּצָחוּתָא. יִתְעָרַב הַהוּא גַּרְמָא וְיִתְמְחֵי כְּחָלָבָא, וּלְבָתַר יַקְפִּיא לֵיהּ, וְיִתְצַיֵּיר בְּצִיּוּרָא כַּגְּבִינָה בִּקְפִּיאוּתָא, וּלְבָתַר יִתְמְשַׁךְ עָלֵיהּ עוֹר וּבָשָׂר וַעֲצָמוֹת וְגִידִים.

162. Hence "Have You not poured me out as milk, and curdled me like cheese? You have clothed me with skin and flesh": all the verbs are in fact in the future form. Not 'Have You not poured me out', but 'Will You not pour me out'. Not 'Have You not clothed me with skin and flesh', but 'Will You not clothe me with skin and flesh etc'. This is because the reference throughout is to a future time, THAT OF THE RESURRECTION.

162. הה"ד הֲלֹא כֶחָלָב תַּתִּיכֵנִי וְכַגְּבִינָה תַּקְפִּיאֵנִי. הִתַּכְתָּנִי לָא כְּתִיב, אֶלָּא תַּתִּיכֵנִי. הִקְפִּיתָנִי לָא כְּתִיב, אֶלָּא תַּקְפִּיאֵנִי. הִלְבַּשְׁתָּנִי לָא כְּתִיב, אֶלָּא תַּלְבִּישֵׁנִי. סוֹכַכְתָּנִי לָא כְּתִיב, אֶלָּא תְּסוֹכְכֵנִי. כֻּלְּהוּ לְבָתַר זִמְנָא מַשְׁמַע.

163. And what is written afterwards? "You have granted me life and favor" (Iyov 10:12). This is the spirit of life. But you may say: But it is written "have granted" IN THE PAST TENSE and not 'will grant'. HE ANSWERS THAT he said: "You have granted me life and favor," for in that world You have given me the spirit of life. But, the verse continues, "and Your providence," namely that of the King's Matron, MALCHUT, "has preserved my spirit," namely guards my spirit in that world. And why DOES HE REFER TO MALCHUT, AS "Your providence"? BECAUSE you will in the future visit her first. THEREFORE, HE REFERS TO HER AS HIS ASSIGNED ORDER AND COMMAND.

163. וּלְבָתַר מַה כְּתִיב, חַיִּים וָחֶסֶד עָשִׂיתָ עִמָּדִי, דָּא רוּחָא דְּחַיֵּי. וְאִי תֵּימָא עָשִׂיתָ עִמָּדִי כְּתִיב, וְלָא כְּתִיב תַּעֲשֶׂה. אֶלָּא הָכִי אָמַר, חַיִּים וָחֶסֶד עָשִׂיתָ עִמָּדִי. בְּהַהוּא עָלְמָא שָׁדִית בִּי רוּחָא דְּחַיִּים, אֲבָל וּפְקוּדָתְךָ, דְּמַטְרוֹנִיתָא דְּמַלְכָּא, שָׁמְרָה רוּחִי, אֵיהִי נַטְרַת לְרוּחִי, בְּהַהוּא עָלְמָא. מַאי וּפְקוּדָתְךָ, דְּאַתְּ זַמִּין לְמִקְדָּא לָהּ בְּקַדְמֵיתָא.

164. And the secret of this matter is that all the souls of the righteous are hidden and concealed under the King's throne, WHICH IS MALCHUT, WHICH IS CALLED 'A THRONE', and it protects them so that they can be returned to their place. As it is written: "and Your providence has preserved my spirit." What is "Your providence (Heb. pkudatcha)"? It is as in the verse: "and let another take his possessions (Heb. pkudato)" (Tehilim 109:8). "Your providence" refers to the King's Matron, NAMELY MALCHUT, for all the spirits are pledges in her hands, as it is written: "Into Your hand I commit (Heb. afkid) my spirit" (Tehilim 31:6), and she protects them. Thus IS IT WRITTEN "has preserved my spirit," (Iyov 10.12) for she preserves it.

164. וְרָזָא דְּמִלָּה דָּא, כָּל נַפְשִׁין דְּצַדִּיקַיָּיא, גְּנִיזִין וּטְמִירִין תְּחוֹת כֻּרְסְיָיא דְּמַלְכָּא, וְאִיהִי נַטְרָא לוֹן, לְאָתָבָא לוֹן לְדוּכְתַּיְיהוּ, הה"ד וּפְקוּדָתְךָ שָׁמְרָה רוּחִי. מַאי וּפְקוּדָתְךָ. כד"א, פְּקוּדָתוֹ יִקַּח אַחֵר. פְּקוּדָתְךָ, דָּא מַטְרוֹנִיתָא דְּמַלְכָּא, דְּכָל רוּחִין אִינּוּן פִּקְדוֹנִין בִּידָהָא, הה"ד בְּיָדְךָ אַפְקִיד רוּחִי וְגוֹ', וְאִיהִי נַטְרָא לוֹן, בְּגִין דָּא שָׁמְרָה רוּחִי, וְאִיהִי נַטְרַת לָהּ.

165. David said something similar: "Preserve my soul; for I am pious" (Tehilim 86:2). "Preserve" refers to the King's Matron, for she has preserved my soul because I am pious. And as a general rule, whenever Scripture simply generalizes AND DOES NOT EXPLICITLY STATE HASHEM, the reference is to the Matron WHO IS MALCHUT. As for example, in the verse: "And He called to Moses" (Shemot 24:16), WHERE HASHEM IS NOT MENTIONED BY NAME, or "And He said: If you will diligently hearken to the voice of Hashem your Elohim" (Shemot 15:26), WHERE THE SPEAKER AGAIN IS NOT NAMED AND THE REFERENCE IS TO MALCHUT.

165. כְּגַוְונָא דָּא אָמַר דָּוִד, שָׁמְרָה נַפְשִׁי כִּי חָסִיד אָנִי. שָׁמְרָה: דָּא מַטְרוֹנִיתָא דְּמַלְכָּא. דְּאִיהִי נַטְרָא נַפְשִׁי, בְּגִין כִּי חָסִיד אֲנִי. וּבְכָל אֲתָר דִּכְתִיב סְתָם, דָּא מַטְרוֹנִיתָא. כד"א, וַיִּקְרָא אֶל מֹשֶׁה. וַיֹּאמֶר אִם שָׁמוֹעַ תִּשְׁמַע בְּקוֹל יְיָ' אֱלֹהֶיךָ.

166. בָּכָה ר׳ פִּנְחָס, וְאָמַר, וְלָאו אֲמָרִית לָךְ דִּשְׁכִינְתָּא יָהֲבַת לִי נִבְזְבָזָן וּמַתְּנָן, זַכָּאָה חוּלָקִי דְּזָכֵינָא לְמֵחֱמֵי לָךְ, וְשָׁמַעְנָא דָּא. א״ל, בְּהַהוּא זִמְנָא, תִּינַח הַהוּא גַּרְמָא, שְׁאַר גַּרְמִין דְּיִשְׁתַּכְחוּן מַה יִתְעֲבִיד מִנְּהוֹן. א״ל, כֻּלְּהוּ יִתְכְּלִילוּ בְּהַהוּא נְבִיעוּ דְּהַאי גַּרְמָא, וְיִתְכְּלִילוּ בַּהֲדֵיהּ, וְיִתְעֲבִיד כֹּלָּא עִסָּה חֲדָא, וְתַמָּן יִתְצַיֵּיר צִיּוּרָא, כְּמָה דְּאִתְּמַר. הה״ד, וְעַצְמוֹתֶיךָ יַחֲלִיץ. מַאי יַחֲלִיץ. כד״א חָלַץ מֵהֶם. כֻּלְּהוּ יִתְעַבְּרוּן מִקִּיּוּמַיְיהוּ, וְיִתְכְּלִילוּ בְּהַאי גַּרְמָא, לְמֶהֱוֵי עִסָּה חֲדָא. וּכְדֵין וְהָיִיתָ כְּגַן רָוֶה וּכְמוֹצָא מַיִם וְגוֹ׳.

166. Rabbi Pinchas cried and said, And did I not tell you that IN MY DREAM the Shechinah had given me large offerings and gifts? THE MEANING WAS THESE SAYINGS OF RABBI SHIMON. Happy is my portion that I have merited seeing you and hearing this. He said to him: WHAT YOU HAVE SAID CONCERNING that time OF THE RESURRECTION is correct regarding the one bone THAT DOES NOT ROT, but what happens to the other bones that are there? He said to him: They will all be included in the totality of that one bone and will be incorporated with it and they will all be made into one dough, out of which MAN will be formed. As they said in the verse: "(Heb. Yachlitz) and make strong your bones" (Yeshayah 58:11). What is the meaning of Yachlitz? It is as in the verse: "He has withdrawn (Heb. Chalatz) Himself from them" (Hoshea 5:6). In other words, they will all be withdrawn from their place and incorporated in this bone, making one dough, and then "you shall be like a watered garden, and like a spring of water." (Yeshayah 58.11)
Moses gives a warning to people whose hearts are blocked off and whose eyes are closed, for the forces of the evil inclination will enter into them. He says that all the lights in the eyes issue from the heart.

רעיא מהימנא

167. אָמַר רַעְיָא מְהֵימְנָא, וַוי לוֹן לִבְנֵי נָשָׁא, דְּאִינּוּן אֲטִימִין לִבָּא, סְתִימִין עַיְינִין, דְּלָא יַדְעִין דְּכַד אָתֵי לֵילְיָא, תַּרְעִין דְּגֵיהִנָּם אִתְפְּתְחוּ, דְּאִיהִי מְרָה. וַעֲשָׂנִין דִּילָהּ, דְּמִתְפַּשְׁטִין סַלְקִין עַד מוֹחָא. וְכַמָּה חֵילִין דְּיֵצֶר הָרָע, מִתְפַּשְׁטִין בְּכָל אֵבְרִין דְּגוּפָא. וְתַרְעִין דג״ע, דְּאִיהוּ עַיְינִין דְּלִבָּא, מִסְתַּתְּמִין וְלָא מִתְפַּתְּחִין. דְּכָל נְהוֹרִין דְּעַיְינִין, מִלִּבָּא נָפְקִין.

167. The Faithful Shepherd said, Woe to those humans whose hearts are blocked off and whose eyes are closed, for they do not know that when the night comes the gates of Gehenom are opened, for it is CALLED 'gall', and the odors that spread from it rise up to the brain. And a number of forces of the Evil Inclination spread throughout the parts of the body. And the gates of The Garden of Eden which are the eyes of the heart are blocked off and not opened, for all the lights that are in the eyes issue forth from the heart.

30. "Into Your hand I commit my spirit"
Moses goes on to say that the lights of the heart are angels that spread throughout the limbs like the branches of a tree. He tells us about the evil effect of shutting off the lights, and says that an ignorant man cannot be pious because unless he has studied the Torah he cannot join Zeir Anpin and Malchut.

168. וְתַרְעִין דְּלִבָּא, אִינּוּן עַיְינִין מִסְתַּתְּמִין, בְּגִין דְּלָא מִסְתַּכְּלִין בְּאִלֵּין מַזִּיקִין, דְּאִינּוּן לִילִית. וְלָא שַׁלְּטִין בְּנְהוֹרִין דְּלִבָּא, דְּאִינּוּן מַלְאָכִים דְּמִתְפַּשְׁטִין בְּכָל אֵבְרִים, כְּעַנְפִּין דְּאִילָנָא לְכָל סִטְרָא. בְּהַהוּא זִמְנָא אִינּוּן כֻּלְּהוּ נְהוֹרִין סְתִימִין בְּלִבָּא, וּמִתְכַּנְּשִׁין לְגַבֵּיהּ, כְּיוֹנִים אֶל אֲרֻבּוֹתֵיהֶם. כְּנֹחַ וְאִתְּתֵיהּ, וְכָל מִין וּמִין, דְּעָאלוּ עִמֵּיהּ בַּתֵּיבָה.

168. And the gates of the heart, which are the eyes, are blocked off so that they should not view the evil spirits, that are Lilit. And thus they do not control the lights of the heart, which are angels, that spread throughout all the limbs as the branches of a tree in every direction. At that time all the lights are shut off in the heart, and they gather to it as doves into their dovecotes, as Noah and his wife and all the species who entered with him into the ark.

169. וּמַזִּיקִין דְּמִתְגַּבְּרִין עַל כָּל אֵבְרִים דְּגוּפָא, כְּמֵי טוֹפָנָא דְּגָבְרוּ עָלֵיהּ ט״ו אָמַר, בְּגִין דְּחָב בְּי״ה, וְאִסְתַּלָּק י״ה מִן גּוּפָא, וְאִשְׁתְּאַר אִלֵּם, בְּלָא רְאִיָּה וּשְׁמִיעָה וְרֵיחָא וְדִבּוּר. וְרָזָא דְּמִלָּה, נֶאֱלַמְתִּי דּוּמִיָּה, דּוּמִי״ה: דּוֹ״ם י״ה. כְּהַהוּא זִמְנָא, חֲמֵשׁ עֶשְׂרֵה אַמָּה, גָּבְרוּ מַזִּיקִין עַל גּוּפָא. וְאִינּוּן כְּכִסְלָא לְעוּגְיָא.

169. And the evil spirits that overcome all the parts of the body are like the waters of the flood, which prevailed over them fifteen cubits. This is because he had sinned in the matter of Yah, and Yah had left the body. THAT IS TO SAY, YUD-HEI HAD LEFT ELOHIM (ALEPH LAMED HEI YUD MEM), and He remained a mute (Heb. ILEM, ALEPH LAMED MEM), without sight, hearing, smell or speech. And the secret of the matter is to be found in the verse: "I was dumb (Heb. ilem) with silence (Heb. dumiyah)" (Tehilim 39:3). Dumiyah IS SPELLED DALET VAV MEM YUD HEI, WHICH CAN BE READ AS TWO WORDS: Silence (Heb. dom) of Yud Hei. IN OTHER WORDS, at that time OF THE FLOOD, the evil spirits prevailed for fifteen cubits over the body, and they ENCOMPASSED THE BODY as a furrow SURROUNDS THE DITCH of the flower-bed.

170. Just as Noah sent the dove out on his mission, so also does the soul of man send out HIS SPIRIT on its mission, and for this reason a man must commit his spirit with the Matron, WHO IS MALCHUT, as it says: "Into Your hand I commit my spirit" (Tehilim 31:6). But if it is imprisoned by the powers of the Evil Inclination in sins of the body, what does Scripture have to say? "Into Your hand I commit my spirit; You have redeemed me, Hashem, the El of truth" (Ibid.) FOR THE HOLY ONE, BLESSED BE HE, REDEEMS HIM FROM THEIR HAND.

170. וּכְגַוְונָא דְּנֹחַ, שָׁלַח אֶת הַיּוֹנָה בִּשְׁלִיחוּתֵיהּ. אוֹף הָכִי שָׁלַח נִשְׁמְתָא בְּאָדָם. רוּחֵיהּ בִּשְׁלִיחוּתֵיהּ. וּבְגִין דָּא צָרִיךְ ב״נ לְפַקְדָּא לָהּ בְּמַטְרוֹנִיתָא. הה״ד בְּיָדְךָ אַפְקִיד רוּחִי. וְאִם הִיא אֲסִירָא בְּחוֹבוֹי דְּגוּפָא, בִּידָא דְּחַיָּילִין דְּיֵצֶר הָרָע, מַה כְּתִיב, בְּיָדְךָ אַפְקִיד רוּחִי פָּדִיתָ אוֹתִי יְיָ׳ אֵל אֱמֶת.

171. And during the time that THE SOUL is guilty, what is said about his spirit? "They who join hands for wicked ends shall not go unpunished." (Mishlei 11:21), for he goes from hand to hand in the camps of the Evil Inclination, which rest upon him in his sins and cast him out from place to place. It is this that is happening when A MAN sees himself IN HIS DREAM in another country or another kingdom, and sometimes in the refuse, all depending on his sins. But if he is righteous, then all of the camps of the Good Inclination, ABOUT WHOM IT IS SAID "Thus were their faces; and their wings were divided upwards" (Yechezkel 1:11) in order to accept his spirit, and they raise it upward to the place of the living creatures, THE BEARERS of the throne, WHICH IS MALCHUT, and there he sees a number of visions, likenesses and prophetic revelations. And this is why the sages taught "The dream is one-sixtieth of prophecy."

171. וְעוֹד בְּזִמְנָא דְּאִיהִי חַיָּיבֶת, מַה כְּתִיב בְּרוּחֵיהּ, יָד לְיָד לֹא יִנָּקֶה רָע. דְּאָזִיל מִיָּד לְיָד, בְּמַשְׁרְיָין דְּיֵצֶר הָרָע, דְּשַׁרְיָין עָלֵיהּ בְּחוֹבִין דִּילֵיהּ, וְזָרְקִין לֵיהּ מֵאַתָּר לַאֲתָר. וְהַאי אִיהוּ דְּאִתְחֲזֵי גַּרְמֵיהּ בְּמְדִינָה אַחֶרֶת, אוֹ בְּמַלְכוּ אַחֲרָא, וּלְזִמְנִין בָּאַשְׁפָּה, כְּפוּם חוֹבוֹי. וְאִי אִיהוּ זַכָּאָה, כָּל מַשְׁרְיָין דְּיֵצֶר טוֹב כֻּלְּהוּ, וּפְנֵיהֶם וְכַנְפֵיהֶם פְּרוּדוֹת, לְקַבְּלָהּ רוּחֵיהּ, וְסַלְּקִין לֵיהּ לְעֵילָא, לַאֲתָר דְּחַיָּין דְּכֻרְסְיָיא, וְתַמָּן חָזֵי, כַּמָּה חֶזְיוֹנוֹת, דְּמְיוֹנוֹת, וּמַרְאוֹת דְּנְבוּאָה. וּבְגִין דָּא אוֹקְמוּהָ רַבָּנָן, דַּחֲלוֹם אֶחָד מִשִּׁשִּׁים בַּנְּבוּאָה.

172. Furthermore: "Preserve my soul; for I am pious" (Tehilim 86:2). But so did the sages teach: 'An ignorant man can not be pious.' For the Torah was given from the right side of the Holy One, blessed be He, which is Chesed. For this reason, one who engages in Torah is called 'pious', and therefore I say to the Holy One, blessed be He: "Preserve my soul," and do not judge it according to the deeds of these ignorant ones, about whom it is said: 'An ignorant man can not be pious.' And should you ask about the many ignorant people who act with loving kindness (Heb. Chesed), I would refer you to the teaching: 'Who is a pious man? He who behaves piously with his Maker,' like David, who was an author (the Hebrew root of 'author' means 'join together'). And what did he join together? He joined together the heavenly Torah, WHICH IS ZEIR ANPIN, with the Holy One, blessed be He, WHO IS MALCHUT, AND THIS IS WHAT IS MEANT BY 'BEHAVING PIOUSLY WITH HIS MAKER': THAT HE UNITED THE HOLY ONE, BLESSED BE HE, AND HIS SHECHINAH. This, is why "Preserve my soul; for I am pious."

172. וְעוֹד שָׁמְרָה נַפְשִׁי כִּי חָסִיד אָנִי, אֶלָּא הָכִי אוֹקְמוּהָ רַבָּנָן. וְלֹא עָם הָאָרֶץ חָסִיד. דְּאוֹרַיְיתָא אִתְיְהִיבַת מִימִינָא דְקוּדְשָׁא בְּרִיךְ הוּא, דְּאִיהוּ חֶסֶד. וּבְגִין דָּא, מַאן דְּאִתְעַסֵּק בְּאוֹרַיְיתָא, אִתְקְרֵי חָסִיד. בְּגִין דָּא, אֲמֵינָא לְקוּדְשָׁא בְּרִיךְ הוּא, שָׁמְרָה נַפְשִׁי, וְלָא תִּדּוֹן לָהּ כְּעוֹבְדֵי אִלֵּין עַמֵּי הָאֲרָצוֹת, דְּאִתְּמַר בְּהוּ וְלֹא עָם הָאָרֶץ חָסִיד. וְאִי תֵּימָא, כַּמָּה עַמֵּי הָאֲרָצוֹת אִינּוּן דְּעָבְדוּ חֶסֶד. אֶלָּא הָכִי אוֹקְמוּהָ, אֵי זֶהוּ חָסִיד, זֶה הַמִּתְחַסֵּד עִם קוֹנוֹ. כְּגוֹן דָּוִד דַּהֲוָה מְחַבֵּר. וּמַאי הֲוָה מְחַבֵּר. אוֹרַיְיתָא דִּלְעֵילָא, הֲוָה מְחַבֵּר עִם קוּדְשָׁא בְּרִיךְ הוּא. וּבְגִין דָּא, שָׁמְרָה נַפְשִׁי כִּי חָסִיד אָנִי.

31. Two mirrors

The Faithful Shepherd talks about the two mirrors - one for the soul in this world, and one for the soul in the World to Come. We learn that God created man with two countenances, and that when the soul leaves the body the soul goes to the two Gardens.

173. When a man dies, what is written about his soul? "When you walk, it will lead you; when you lie down, it shall keep you; and when you awake" at the resurrection of the dead, "it shall talk with you" (Mishlei 6:22). HE INQUIRES: this is fine as far as the resurrection of the dead is concerned, that it should awaken THE BODY OF MAN AT THE RESURRECTION OF THE DEAD, but what will be the reward of the soul in the next world?

173. וְכַד ב״נ מִית, מַה כְּתִיב בָּהּ בְּהַאי נֶפֶשׁ בְּהִתְהַלֶּכְךָ תַּנְחֶה אוֹתָךְ בְּשָׁכְבְּךָ תִּשְׁמוֹר עָלֶיךָ, וְהָקִיצוֹתָ לִתְחִיַּית הַמֵּתִים, הִיא תְשִׂיחֶךָ. דָּא לִתְחִיַּית הַמֵּתִים שַׁפִּיר, דְּיוֹקִים לֵיהּ לב״נ, אֲבָל לְאַגְרָא לְנִשְׁמְתָא בְּעָלְמָא דְּאָתֵי, מַאי הֲוֵי.

174. אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא מַלְבִּישׁ לָהּ כְּקַדְמֵיתָא בַּעֲנָנֵי כָבוֹד. כְּקַדְמֵיתָא תִּיעוּל בְּמַרְאָה, דְּאִיהוּ כְּגַוְונָא דְּגוּפָא, כְּלִיל ברמ״ח אֵיבָרִים. אוּף הָכִי תִּיעוּל בַּמַּרְאָה, כְּלִיל בְּמָאתַיִם וְאַרְבָּעִים וּשְׁמֹנָה. נְהִירִין דְּמִתְפָּרְשָׁן מֵהַהוּא מַרְאָה. דְּאִתְּמַר בֵּיהּ, וַיֹּאמֶר אִם יִהְיֶה נְבִיאֲכֶם יְיָ׳ בַּמַּרְאָה אֵלָיו אֶתְוַדָּע. וּבִלְבוּשִׁין דַּעֲנָנֵי כָבוֹד וּרְאִיתִיהָ לִזְכּוֹר בְּרִית עוֹלָם, דָּא אַסְפַּקְלַרְיָאָה הַמְּאִירָה. בַּחֲלוֹם אֲדַבֵּר בּוֹ, דָּא אַסְפַּקְלַרְיָאָה דְּלָא נַהֲרָא. כְּלִיל משס״ה נְהִירִין, כְּחֶשְׁבֵּן יְשֵׁנָה. וְהַיְינוּ אֲנִי יְשֵׁנָה. חַד בְּעָלְמָא דֵּין. וְחַד בְּעָלְמָא דְּאָתֵי. וְאִינּוּן בְּעוֹבְדֵי יְדוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא.

175. וְרָזָא דִּלְהוֹן, זֶה שְׁמִי לְעוֹלָם. יָ״ה עִם שְׁמִי, שָׁלֹשׁ מֵאוֹת וַחֲמִשָּׁה וְשִׁשִּׁים. ו״ה עִם זִכְרִי, מָאתַיִם וּשְׁמֹנָה וְאַרְבָּעִים. וְכָרוֹזִין נַחֲתִין וְסַלְקִין קַמֵּיהּ, הָבוּ יְקָר לְדִיוּקְנָא דְּמַלְכָּא.

176. וְהַיְינוּ וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אוֹתוֹ. וְהוּא דְּעֲבַד לֵיהּ בִּתְרֵין דִּיוּקְנִין, בִּתְרֵין פָּנִים דְּאִתְּמַר עָלָהּ כִּי לֹא רְאִיתֶם כָּל תְּמוּנָה. וְעַל שְׁאַר דִּיוּקְנִין כְּתִיב, תְּמוּנַת כָּל וְגוֹ׳. וּתְמוּנַת יְיָ׳ יַבִּיט. ותרי״ג מַלְאָכִין סַלְקִין לָהּ לְנִשְׁמְתָא. בְּאִלֵּין דִּיוּקְנִין, כֻּלְּהוּ וּפְנֵיהֶם וְכַנְפֵיהֶם פְּרוּדוֹת, לְקַיֵּים קְרָא דִּכְתִיב בְּהוֹן וָאֶשָּׂא אֶתְכֶם עַל כַּנְפֵי נְשָׁרִים וָאָבִיא אֶתְכֶם אֵלָי.

177. כְּגַוְונָא דְּנַפְקוּ מִמִּצְרַיִם, וְאַזְלוּ בַּעֲנָנֵי כָבוֹד, וּבְכָל הַהוּא יְקָר, כְּהַהוּא גַּוְונָא תֵּהֵא מַפְקָנוּתָא דְּנִשְׁמְתָא, מִגּוּפָא דִּטְפָּה סְרוּחָה, לְמֵיזָל לִתְרֵין גַּנִּים, דְּאִתְבְּרֵי שְׁמַיָּא וְאַרְעָא דִּלְהוֹן בְּשֵׁם יְיָ׳. וּבְגִינֵיהּ אִתְּמַר, יִשְׁמְחוּ הַשָּׁמַיִם וְתָגֵל הָאָרֶץ. בְּהַהוּא זִמְנָא יִתְקַיֵּים בב״נ וְלֹא יִכָּנֵף עוֹד מוֹרֶיךָ לְגַבָּיךָ, בִּשְׁתַּיִם יְכַסֶּה פָּנָיו, אֶלָּא וְהָיוּ עֵינֶיךָ רוֹאוֹת אֶת מוֹרֶיךָ. וּמִסִּטְרָא דְּאִלֵּין מַרְאוֹת, זָכָה מרע״ה, רַבָּן שֶׁל נְבִיאִים וַחֲכָמִים. אָמַר בּוּצִינָא קַדִּישָׁא, אַנְתְּ הוּא דְּזָכִית בְּחַיָּיךָ, לְמָה דְּיִזְכּוּן צַדִּיקַיָּא בָּתַר חַיֵּיהוֹן, זַכָּאָה חוּלָקָךְ.

174. The answer to this is that the Holy One, blessed be He, dresses THE SOUL as formerly in clouds of glory, and as formerly it enters into a vision. In the same sort of way that the body has 248 parts, it will also be in a vision included in 248 lights that spread forth from that vision, FOR THE NUMERICAL VALUE OF THE LETTERS OF "BEMAR'AH" IS 248. And it is said about it: "If there be a prophet among you, I, Hashem, make myself known to him in a vision (Heb. bemar'ah)" (Bemidbar 12:6) and with the apparel of clouds of glory ABOUT WHICH IT IS SAID: "and I shall look upon it, that I may remember the everlasting covenant" (Beresheet 9:16). This is the shining mirror. "and speak to him in a dream" (Bemidbar 12:6): this is the mirror (Heb. mar'ah) that does not shine, being made up of 365 lights, corresponding to the numerical value of 'yeshenah' (lit. 'sleep'), as in the verse: "I sleep" (Shir Hashirim 5:2). One MIRROR, therefore, is FOR THE SOUL in this world, and the other MIRROR IS FOR THE SOUL in the World to Come, and they give light to the work of the hands of the Holy One, blessed be He, NAMELY, THE SOULS.

175. And their secret is to be found in the verse: "this is My name for ever" (Shemot 3:15). THE NUMERICAL VALUE OF 'Yud Hei' and 'My name' (Heb. shmi) is together 365. "AND THIS IS MY MEMORIAL (HEB. ZICHRI) TO ALL GENERATIONS" (SHEMOT 3:15). THE NUMERICAL VALUE OF Vav Hei together with zikhri is 248. And heralds descend and ascend before Him, proclaiming: 'Give honor to the likeness of the King', NAMELY TO THE SOUL.

176. And this is the meaning of the verse: "So Elohim created man in His own image, in the image of Elohim He created him" (Beresheet 1: 27). In other words, He created him in two forms: ONE, IN HIS OWN IMAGE; AND THE OTHER, IN THE IMAGE OF ELOHIM, NAMELY with two countenances. 1) is as it is said: "for you saw no manner of form" (Devarim 4:15), and regarding the other FORBIDDEN forms it is written, "the similitude of any figure" (Devarim 4:16). 2) "and the similitude of Hashem does he behold" (Bemidbar 12:8). And 613 angels raise up the soul in these forms, all of them with "Thus were their faces; and their wings were divided upwards" (Yechezkel 1:11), to establish the verse that is said about them: "I bore you on eagles' wings, and brought you to Myself" (Shemot 19:4).

177. Just as they came out of Egypt and went with clouds of glory and all that honor, so, too, is the exit of the soul from her body --- that "putrid drop": the soul goes to the two gardens, THE UPPER GARDEN OF EDEN AND THE LOWER GARDEN OF EDEN, whose heavens and earth were created with the Yud Hei Vav Hei, for whose reason it was said: "Let the heavens be glad and the earth rejoice" (Tehilim 96:11). At that time the verse will be fulfilled in man: "yet your teacher shall not withdraw himself any more" (Yeshayah 30:20) from you. "withdraw himself" IS AS WRITTEN: "with two he covered his face..." (Yeshayah 6:2), nevertheless "but your eyes shall see your teacher" (Yeshayah 30:20). And Moses our Master, may Peace be upon him --- the master of the prophet and sages --- is worthy in the aspect of these TWO visions. The holy luminary, THAT IS RABBI SHIMON, said TO THE FAITHFUL SHEPHERD, You are the one who merited in your lifetime what the righteous will merit after their lives. Happy is your portion!

32. 'Aleph Nun Yud', and 'Vav Hei Vav'

We hear another interpretation of "Preserve my soul, for I am pious," where the esoteric meaning rests on the words 'I' and 'and He', and whereby we see how essential it is to refrain from separating Zeir Anpin and Malchut. This is because I and He are one, without distinction. We learn that the Left and Right Columns are united in the Central Column, Tiferet.

178. ד"א שָׁמְרָה נַפְשִׁי כִּי חָסִיד אָנִי, אֲמַאי. כְּדֵי שֶׁאֶתְחַסֵּד עִם אֲנ"י. דְּאִתְּמַר בֵּיהּ אֲנ"י וָה"ו. וַוי לֵיהּ לְמַאן דְּאַפְרִישׁ אֲנִי מִן הוּא. דְּאִתְּמַר הוּא עָשָׂנוּ וְלֹא אֲנַחְנוּ. דְּכֹלָּא חַד בְּלָא פֵּרוּדָא. הה"ד, רְאוּ עַתָּה כִּי אֲנִי אֲנִי הוּא אֲנִי אָמִית וַאֲחַיֶּה מָחַצְתִּי וַאֲנִי אֶרְפָּא וְאֵין מִיָּדִי מַצִּיל. אֲנִי יְדֹו"ד, אֲנִי הוּא וְלֹא אַחֵר. וְדָא אֲנִי מִן אֲדֹנָ"י. יְדֹוד עַמּוּדָא דְּאֶמְצָעִיתָא.

178. Another interpretation of the verse "Preserve my soul; for I am pious" (Tehilim 86:2) is as follows: Why should He preserve my soul? So that I should behave piously with 'I', NAMELY THAT I SHOULD UNITE WITH AND BRING THE CHESED FROM YUD HEI VAV HEI WHICH IS ZEIR ANPIN TO 'I', WHICH IS MALCHUT, for it has been said about it: I and He, WHERE 'ALEPH-NUN-YUD (I)' IS MALCHUT AND 'VAV-HEI-VAV (AND HE)' IS ZEIR ANPIN. Woe to anyone who separates 'I' from 'He', NAMELY TO ANYONE WHO CAUSES A SEPARATION BETWEEN ZEIR ANPIN AND MALCHUT, as it is said: "it is He who made us, and we belong to Him" (Tehilim 100:3), WHERE 'HE' STANDS FOR ZEIR ANPIN. This is because everything is one, NAMELY I AND HE ARE ONE, without distinction. This is what is said: "See now that I, even I am He... I kill and I make alive, I wound, and I heal: neither is there any that can deliver out of my hand" (Devarim 32:39). I am Hashem, I am He, and no other. And this 'I' is derived from Adonai, NAMELY THE LETTERS OF 'ANI' (I) ARE FOUND IN ADONAI. Yud Hei Vav Hei is the Central Column, NAMELY ZEIR ANPIN.

179. וּבְגִין דִּידֹו"ד אִיהוּ לִימִינָא דְּאִיהִי חֶסֶד, אָמַר, שָׁמְרָה נַפְשִׁי דְּאֶתְחַסֵּד בָּךְ עִם אֲנִי, וְאִיהוּ אֲדֹנָ"י לַגְּבוּרָה. וּבְתִפְאֶרֶת, אִתְחַבְּרָן תְּרֵין שְׁמָהָן יאהדונה"י. וְרָזָא דְּמִלָּה בְּחֶסֶד וּבִגְבוּרָה, וּפְנֵיהֶם וְכַנְפֵיהֶם פְּרוּדוֹת מִלְּמַעְלָה וּבְתִפְאֶרֶת, דְּאִתְקְרֵי יְדֹו"ד אִישׁ מִלְחָמָה, מַה כְּתִיב שְׁתַּיִם חוֹבְרוֹת אִישׁ, תְּרֵתֵין שְׁמָהָן מִתְחַבְּרָן בֵּיהּ כַּחֲדָא. וּשְׁתַּיִם מְכַסּוֹת אֶת גְּוִיּוֹתֵיהֶנָּה. תִּפְאֶרֶת אִתְקְרֵי גּוּף, וּגְוִיָּתוֹ כַּתַּרְשִׁישׁ יאהההויה"ה.

179. And because Yud Hei Vav Hei, WHICH IS ZEIR ANPIN, is on the right, namely Chesed, he said: "Preserve my soul, FOR I AM PIOUS (HEB. CHASID)," meaning that I shall behave piously towards you and with 'I' which is Adonai, which is Gvurah. THAT IS TO SAY, I SHALL UNITE YUD HEI VAV HEI, WHICH IS CHESED, WITH ADONAI, WHICH IS GVURAH, SO CHASSADIM WILL BE DRAWN DOWN FROM YUD HEI VAV HEI TO ADONAI, AND IT, TOO, WILL BE CHESED. And both the names, YUD HEI VAV HEI AND ADONAI, combine together in Tiferet, WHICH IS THE CENTRAL COLUMN, AND COME TOGETHER THUS; Yud Aleph Hei Dalet Vav Nun Hei Yud. FOR IT IS THE CENTRAL COLUMN THAT COMBINES CHESED, WHICH IS THE SECRET OF YUD HEI VAV HEI WITH GVURAH, WHICH IS THE SECRET OF ADONAI. And the inner meaning of the matter is with Chesed and Gvurah, WHICH ARE THE RIGHT AND LEFT COLUMNS, ABOUT WHICH IT IS SAID: "Thus were their faces: and their wings were divided upwards" (Yechezkel 1:11), SINCE 'THEIR FACES' IS THE SECRET OF CHOCHMAH, BINAH, AND DA'AT, AND THE TWO COLUMNS, THE RIGHT AND THE LEFT, WHICH ARE CHOCHMAH AND BINAH, ARE DIVIDED. AND SO WITH THE TWO WINGS, THE SECRET OF THE RIGHT AND LEFT COLUMNS, WHICH ARE DIFFERENT FROM EACH OTHER, AND ARE THEREFORE DIVIDED. And in Tiferet, WHICH IS THE CENTRAL COLUMN, that is called: "Hashem is a man (Heb. Ish) of war" (Shemot 15:3), BECAUSE HE FIGHTS WITH THE LEFT COLUMN, AND MAKES IT SMALLER IN ORDER TO BRING IT TOGETHER IN UNITY WITH THE RIGHT, it is written: "two wings of everyone (Heb. ish) were joined one to another" (Yechezkel 1:11), for the two names, YUD HEI VAV HEI AND ADONAI were joined together in it, AND THUS "and two covered their bodies" (Yechezkel 1:11), FOR THE TWO WINGS JOINED THE BODY AND BECAME AS ONE. And Tiferet is called 'body', THIS BEING THE INNER MEANING OF THE VERSE: "his body was like beryl" (Daniel 10:6). AND SO IT IS WITH THE TWO COLUMNS, RIGHT AND LEFT OF THE UPPER THREE SFIROT WHICH ARE CHOCHMAH AND BINAH, THAT ARE THE TWO NAMES, YUD HEI VAV HEI AND EHEYEH, ABOUT WHICH IT IS SAID "THEIR FACES... DIVIDED UPWARDS," ALSO JOIN TOGETHER AND COMBINE BY THE CENTRAL COLUMN, WHICH IS THE SECRET OF DA'AT. AND THEY COME TOGETHER THUS: YUD ALEPH HEI HEI VAV YUD HEI HEI.

33. Three Times was David made a servant

We are told the three ways that a man must make himself a servant in terms of worship.

180. It is written: "O you, My Elohim, save Your servant... Rejoice the soul of Your servant...give Your strength to Your servant" (Tehilim 86:2,4,16). David is thrice referred to as a servant in this psalm which parallels the three times that a man has to be as a servant in the prayers, as taught by the sages of the Mishnah: 'In the first blessings, A MAN SHOULD BE as a servant arranging praises before his Master; in the intermediate ones, as a servant asking for a favor of his Master; and in the last BLESSINGS, a man should be as a servant thanking his Master for a favor received, and going on his way'.

180. הוֹשַׁע עַבְדֶּךָ אַתָּה אֱלֹהַי שַׂמֵּחַ נֶפֶשׁ עַבְדֶּךָ תִּנָּה עֻזְּךָ לְעַבְדֶּךָ. תְּלַת זְמִנִּין אִתְעֲבִיד דָּוִד עֶבֶד בִּתְהִלָּה דָּא, לְקֻבֵּל ג׳ זְמִנִּין, דְּאוֹקְמוּהָ מָארֵי מַתְנִיתִין, דְּבָעֵי ב״נ לְמֶהֱוֵי עַבְדָּא בְּצְלוֹתָא. בְּבִרְכָאן קַדְמָאִין, כְּעֶבֶד דְּמְסַדֵּר שְׁבָחוֹי קֳמֵי רַבֵּיהּ. בְּאֶמְצָעִיּוֹת, כְּעַבְדָּא דְּבָעֵי פְּרָס מֵרַבֵּיהּ. בַּאַחֲרוֹנוֹת, כְּעֶבֶד דְּמוֹדֶה קֳדָם רַבֵּיהּ, בַּפְּרַס דְּקַבִּיל מִינֵיהּ, וְאָזִיל לֵיהּ.

181. And these are the three occasions that A MAN has to make himself as though a servant in terms of worship. And the sages of the Mishnah taught: There is no worship but prayer. And the three patriarchs are called 'servants' by the aspect of her, namely in the name of the Shechinah, which is the worship of Hashem. And so also is Moses REFERRED TO AS the servant of Hashem, which is why "For to Me the children of Yisrael are servants" (Vayikra 25:55). But in terms of their other QUALITIES in her, all Yisrael are called 'the children of kings' from the point of view of MALCHUT IN THEM. And why should MALCHUT be termed worship? It can be likened to the way of a woman who serves her husband, or children who serve their father.

181. וּתְלַת זְמִנִּין דְּבָעֵי לְמֶעְבַּד עֶבֶד, מִסִּטְרָא דַּעֲבוֹדָה. דְּאוֹקְמוּהָ מָארֵי מַתְנִיתִין, דְּלֵית עֲבוֹדָה אֶלָּא תְּפִלָּה. וּתְלַת אֲבָהָן, אִתְקְרִיאוּ עֲבָדִים מִסִּטְרָהָא, ע״ש שְׁכִינְתָּא, דְּאִיהִי עֲבוֹדַת יְיָ׳. וְאוֹף הָכִי מֹשֶׁה עֶבֶד יְיָ׳. וּבג״ד, כִּי לִי בְּנֵי יִשְׂרָאֵל עֲבָדִים. אֲבָל לְגַבֵּי אַחֲרָנִין, כָּל יִשְׂרָאֵל בְּנֵי מְלָכִים הֵם, מִסִּטְרָא דְּמַלְכוּת. וְאִיהִי אֲמַאי אִתְקְרִיאַת עֲבוֹדָה. כְּאוֹרַח דְּאִתְּתָא לְמִיפְלַח לְבַעְלָהּ, וְאוֹרַח בְּנִין, לְמִפְלַח לַאֲבוּהוֹן.

34. David was made poor, pious and a servant

We learn how David's correction of the three Columns was effected through making himself as if poor, a servant, and pious. We are told that except for Moses, there has never been anyone who could access the highest understanding, and it is even more impossible to access the highest wisdom, for it is said that a wise man is preferable to a prophet.

182. And David was made poor, pious and a servant, as it is written: "A prayer of David. Incline Your ear, Hashem, hear me: for I am poor and needy. Preserve my soul; for I am pious: O you, my Elohim, save Your servant, who trusts in You" (Tehilim 86:1-2). He became poor at the gate of the king, WHICH IS MALCHUT, about which it is said: "Adonai, open my lips" (Tehilim 51:17). Adonai is the palace, and he became poor at the gate of the king's palace, WHICH IS ADONAI, namely MALCHUT. And what does it say? "Incline Your ear, Hashem, hear me." And this is the lower Shechinah, WHICH IS MALCHUT, which is an ear to receive and listen to prayers, as it is written: "For He has not despised nor abhorred the affliction of the afflicted; nor has He hid His face from him: but when he cried to Him, He heard" (Tehilim 22:25).

182. וְדָוִד, אִתְעֲבִיד עָנִי, חָסִיד, וְעֶבֶד. הה״ד, תְּפִלָּה לְדָוִד הַטֵּה אֲדֹנָי אָזְנְךָ עֲנֵנִי כִּי עָנִי וְאֶבְיוֹן אָנִי. שָׁמְרָה נַפְשִׁי כִּי חָסִיד אָנִי. הוֹשַׁע עַבְדְּךָ אַתָּה אֱלֹהַי הַבּוֹטֵחַ אֵלֶיךָ. אִתְעֲבִיד עָנִי לְתַרְעָא דְּמַלְכָּא, דְּאִתְּמַר בָּהּ, אֲדֹנָי שְׂפָתַי תִּפְתָּח. אֲדֹנָ״י הֵיכַ״ל, אִתְעֲבִיד עָנִי לְתַרְעָא דְּהֵיכְלָא דְּמַלְכָּא. וּמַה כְּתִיב. הַטֵּה אֲדֹנָי אָזְנְךָ עֲנֵנִי וְדָא שְׁכִינְתָּא תַּתָּאָה. דְּאִיהוּ אֹזֶן לְקַבְּלָא צְלוֹתִין וּלְמִשְׁמַע לוֹן. כְּדִכְתִיב, כִּי לֹא בָזָה וְלֹא שִׁקַּץ עֱנוּת עָנִי וְלֹא הִסְתִּיר פָּנָיו מִמֶּנּוּ וּבְשַׁוְּעוֹ אֵלָיו שָׁמֵעַ.

183. דְּאִיהוּ אִתְעָבִיד עָנִי וְדָל, מִסִּטְרָא דְּאָת ד׳ מִן אֶחָד, לְמִשְׁאַל מִן א״ח, דְּאִיהוּ עַמּוּדָא דְּאֶמְצָעִיתָא. לְקַיְּימָא בֵּיהּ, דַּלּוּתִי וְלִי יְהוֹשִׁיעַ, דְּלָא יְמוּת מָשִׁיחַ בֶּן אֶפְרַיִם. וְשָׁאִיל מִנֵּיהּ בְּהַהוּא תַּרְעָא, בְּגִין יִשְׂרָאֵל הַעֲנִיִּים, לְקַיֵּים בְּהוּ וְאֶת עַם עָנִי תּוֹשִׁיעַ.

183. For he became "poor and needy" in respect of the letter Dalet of (the word) 'Echad' (Aleph Chet Dalet) (= one), WHICH IS THE SECRET OF MALCHUT IN THE FIRST STATE, WHEN IT IS RECEIVING FROM THE LEFT COLUMN, FOR IT IS THEN NEEDY, FOR THE LETTER 'DALET' TEACHES US OF ITS POVERTY (HEB. DALAH). Then he requests HELP FROM THE other two letters OF ECHAD, from Aleph-Chet. AND THIS IS THE SECRET OF ZEIR ANPIN WHICH, IN THIS STATE IS MALCHUT, IS CALLED 'BROTHER' (ALEPH CHET), AND MALCHUT SISTER, BEING THEN AT ONE STAGE EVOLVING FROM BINAH, AS A BROTHER AND SISTER. This is the Central Column, NAMELY ZEIR ANPIN, with which to fulfill the verse: "I was brought low, and He saved me" (Tehilim 116:6), so that Messiah son of Efraim should not die. FOR MESSIAH SON OF EFRAIM IS DRAWN FROM MALCHUT WHEN THE LATTER IS FEEDING FROM THE LEFT, AND IS FULL OF JUDGMENT. And DAVID FURTHER requested of Him at this gate on behalf of Yisrael, who are poor, that the verse "And the afflicted people You will save" (II Shmuel 22:28) be established for them, AND THIS IS WHY HE MADE HIMSELF POOR, FOR IT IS THE SECRET OF THE LEFT COLUMN.

184. וּלְבָתַר שָׁאִיל בְּגִין כַּהֲנַיָּיא, דְּיִתְחַזּוֹר עֲבוֹדָה לְמִקּוֹמָהּ, וְאִתְעָבִיד עֶבֶד. וּלְבָתַר דְּיָהִיב לוֹן אוֹרַיְיתָא מִסִּטְרָא דְּחֶסֶד, לְמֶעְבַּד גְּמוּל עִם דָּלֶי״ת מִן אוֹרַיְיתָא, וּבְגִין דָּא אִתְעָבִיד חָסִיד. כַּךְ מָטָא לג׳ סְפִירָאן עִלָּאִין, פָּתַח וְאָמַר יְיָ׳ לֹא גָבַהּ לִבִּי וְלֹא רָמוּ עֵינַי וְלֹא הִלַּכְתִּי בִּגְדוֹלוֹת וּבְנִפְלָאוֹת מִמֶּנִּי.

184. And afterwards he requested for the sake of the priests, THE SECRET OF THE RIGHT COLUMN, CHESED, that the worship be returned to its place, and he made himself as a servant. And later He gave them the Torah from the side of Chesed, to make a reward (Heb. gemul) with the letter 'Dalet' of the Torah. IN OTHER WORDS, THE TORAH, WHICH IS THE SECRET OF ZEIR ANPIN, THE CENTRAL COLUMN, UNITES THE CHESED OF THE RIGHT COLUMN WITH THE GVURAH OF THE LEFT COLUMN, AND THEN HE GIVES A REWARD WITH THE DALET, WHICH IS THE SECRET OF MALCHUT RECEIVING CHASSADIM AND BECOMING RICH, IN THE SECRET OF THE TWO LETTERS 'GIMEL' AND 'DALET' THAT FOLLOW EACH OTHER IN THE ORDER OF THE ALPHABET. And this is why he became pious. WHAT THIS MEANS IS THAT HE THEREBY CORRECTED THE SECRET OF THE THREE COLUMNS, CHESED, GVURAH, TIFERET. HE MADE HIMSELF POOR TO CORRECT THE LEFT COLUMN. HE MADE HIMSELF A SERVANT TO CORRECT THE WORSHIP OF THE PRIESTS, WHICH ARE THE RIGHT COLUMN, AND HE MADE HIMSELF PIOUS TO CORRECT THE CENTRAL COLUMN, SO IT WOULD BESTOW CHESED UPON MALCHUT. SUBSEQUENTLY HE CORRECTED THE THREE COLUMNS CHESED, GVURAH, TIFERET, and when he reached the three upper Sfirot, CHOCHMAH, BINAH, DA'AT, he began to say: "Hashem, my heart is not haughty, nor my eyes lofty: nor do I exercise myself in great matters, or in things too high for me" (Tehilim 131:1), NAMELY HE DID NOT TOUCH THEM.

185. שְׁלֹמֹה אָמַר, הָא בִּינָה אִיהִי דְּמֹשֶׁה, אֶשְׁאַל בְּחָכְמָה עִלָּאָה, דְּאִיהִי לְעֵיל מִדַּרְגֵּיהּ. מַה כְּתִיב, אָמַרְתִּי אֶחְכָּמָה וְהִיא רְחוֹקָה מִמֶּנִּי. וְהָא כְּתִיב וַיְיָ׳ נָתַן חָכְמָה לִשְׁלֹמֹה. חָכְמָה זְעֵירָא. וּבָעָא לְסַלְקָא מִתַּתָּא לְעֵילָא, דְּאִתְרְחִיקַת מִנֵּיהּ. בְּגִין דַּאֲפִילוּ לַבִּינָה לֵית בַּר נָשׁ בְּעָלְמָא דְּיָכִיל לְסַלְקָא, בַּר מִמֹּשֶׁה, כ״ש לְעֵילָא מִנֵּיהּ, דְּאִיהוּ חָכְמָה עִלָּאָה, מִסִּטְרָא דִּילֵהּ חָכָם עָדִיף מִנָּבִיא. וּאע״ג דְּאוּקְמוּהָ בְּאַרַח דְּרָשָׁא, עַל פָּרָה אֲדוּמָה. שִׁבְעִים פָּנִים לַתּוֹרָה.

185. Solomon said, Since Binah belongs to Moses, I shall ask for upper Chochmah, which is above the level OF MOSES. It is written: "I said, I will be wise; but it was far from me" (Kohelet 7:23), FOR UPPER CHOCHMAH WAS NOT GIVEN TO HIM. HE ASKS, but what about the verse: "And Hashem gave Solomon wisdom" (I Melachim 5:26)? HE ANSWERS, this refers to lower wisdom, WHICH IS MALCHUT. And he wanted to ascend upwards from below, NAMELY FROM LOWER CHOCHMAH HE WANTED TO ATTAIN UPPER CHOCHMAH, but it drew away from him. This is because there is no man in the world, apart from Moses, who can ascend to Binah, and how much truer is this for upper Chochmah, which is above BINAH. In its terms, 'a wise man is better than a prophet'. And even though THE VERSE "I SAID: I WILL BE WISE, BUT IT WAS FAR FROM ME" was applied homiletically to a red heifer, WHOSE REASON HE COULD NOT UNDERSTAND, 'there are seventy possible interpretations of Torah', THIS, TOO, BEING A TERM IN THE SECRET OF SCRIPTURE.

35. The allusions of Elazar, Yosi, Yehuda, Yudai, Aba and Rabbi Shimon and his friends
Moses speaks to each of the rabbis inviting their interpretations and telling each one what his name means.

186. ר׳ אֶלְעָזָר, קוּם לְחַדְּשָׁא מִלִּין קַמֵּי שְׁכִינְתָּא, דִּי תְּהֵא עֵזֶר לְאָבִיךָ, דְּשְׁמָא גָּרִים, עֵזֶר אֵל, אֵל מִימִינָא, עֵזֶר מִשְּׂמָאלָא. הה״ד, אֶעֱשֶׂה לּוֹ עֵזֶר כְּנֶגְדּוֹ. בְּמַאי. בְּזֶרַע שַׁפִּיר, דְּאִיהוּ הֶפֶךְ עֵזֶר.

186. THE FAITHFUL SHEPHERD SAID, Rabbi Elazar, Rise up and say some new interpretations before the Shechinah, so that you may be of help (Heb. ezer) to your father, as your name requires, FOR THE LETTERS OF 'ELAZAR' MAKE UP THE TWO WORDS 'ezer' 'El', NAMELY 'El' from the right, WHICH IS THE SECRET OF CHESED, AND Ezer from the left, WHICH IS THE SECRET OF GVURAH. This is what is written: "I will make him a help (Heb. ezer) to match him" (Beresheet 2:18), FOR MALCHUT, WHICH IS BUILT UP FROM THE LEFT, IS REFERRED TO AS A HELPMATE FOR HIM. In what way DOES IT BECOME A HELP TO HIM? With good seed (Heb. ZERA), which are the letters of 'ezer' in a different order.

187. וְיֵקוּם ר׳ יוֹסֵי עִמָּךְ, דְּאִיהוּ כֻּרְסְיָיא שְׁלֵימְתָּא לְמָארֵיהּ, דְּהָכִי סָלִיק יוֹסֵי, לְחֶשְׁבּוֹן הַכִּסֵּ״א, אֱלֹהִים בְּחוּשְׁבָּן. וְיֵקוּם עִמֵּיהּ ר׳ יְהוּדָה, דְּבֵיהּ הוֹ״ד, וּבֵיהּ י״ה, וּבֵי יְדוֹד ד׳, ד׳ חִיוָן. וּפְנֵיהֶם וְכַנְפֵיהֶם פְּרוּדוֹת, כֻּלְּהוּ, לְקַבְּלָא לֵיהּ. וּמִנֵּיהּ דָּוִד, דְּהוֹדָה לְקוּדְשָׁא בְּרִיךְ הוּא, דַּרְגָּא בְּהוֹדָאוֹת דְּאִיהוּ מִצַּד הוֹד. וְיֵקוּם עִמֵּיהּ ר׳ אֶלְעָאי, בגי׳ יַב״ק, בָּקִי בְּהִלְכָתָא.

187. And let Rabbi Yosi rise up with you, for he is a perfect throne for his Master, for the numerical value of Yosi is the same as that of the throne (Heb. haKisse) and that of Elohim. And let Rabbi Yehuda rise up with him, for in him make up THE TWO WORDS Hod and Yah, THE LATTER OF WHICH INSTRUCTS US ABOUT THE FIRST STAGE OF MALCHUT, WHICH IS THEN THE FIRST THREE. In it are contained THE LETTERS Yud Hei Vav Hei plus Dalet. THAT MEANS THAT IT INDICATES ZEIR ANPIN, CALLED YUD HEI VAV HEI, AND MALCHUT, CALLED DALET, PRIOR TO ITS BEING JOINED IN A MATING WITH YUD HEI VAV HEI. IT IS THE SECRET OF the Dalet (=four) living creatures. AND ABOUT THEM IT IS SAID: "Thus were their faces; and their wings were divided upwards" (Yechezkel 1:11). THIS PERTAINS TO all of them, FOR THEY DO NOT YET HAVE THE UNITY OF RIGHT AND LEFT AND ARE READY to receive THE CENTRAL COLUMN THAT WILL UNITE THEM. THEREFORE, THEY ARE THE FOUR LIVING CREATURES, FOR AFTER THE UNIFICATION OF RIGHT AND LEFT, THEY ARE CONSIDERED AS THREE LIVING CREATURES, WHICH IS THE SECRET OF THE THREE COLUMNS, EACH ONE OF WHICH HAS FOUR COUNTENANCES. And from him, FROM JUDAH, CAME David, who gave thanks to the Holy One, blessed be He, at the level of thanksgivings (Heb. hodaot), which is from the side of Hod. And let Rabbi Elai rise up with him, for the numerical value of the letters of Elai is 112, the same as that of Yud-Bet-Kof, WHICH, IN A DIFFERENT ORDER, SPELL BAKI (LIT. 'ERUDITE'), FOR HE IS erudite in the Halachah.

188. וְיֵקוּם עִמֵּיהּ ר׳ יוּדָאי, דְּחוּשְׁבָּנֵיהּ אֵ״ל. כְּגוֹן מִיכָאֵל, מַלְאֲכִין רְשִׁימִין בְּאֵל. כְּגוֹן יֵשׁ לְאֵל יָדִי. וְרָזָא דְּאֵל, א׳ דְּמוּת אָדָם. ל׳ תְּלַת חִיוָן, דְּאִינּוּן ד׳ אַנְפִּין לְכָל חַד, דְּרָמִיזִין תְּלַת יוּדִין, הָעוֹלִים ל׳. וְאִינּוּן בְּרָאשֵׁי תְּלַת אַזְכָּרוֹת, דְּאִינּוּן יְיָ׳ מָלָךְ, יְיָ׳ מָלָךְ, יְיָ׳ יִמְלוֹךְ לְעוֹלָם וָעֶד. וְיֵקוּם ר׳ אַבָּא עִמְּהוֹן, דְּאִיהוּ חוּשְׁבָּנֵיהּ ד׳, ד׳ חִיוָן.

188. And let Rabbi Yudai rise up with him, for the numerical value of the letters of Yudai is the same as that of El, and he is like the angels, Michael and the others, who have the letters of 'El' in their names. It is as IN THE MEANING OF the expression: "It is in the power (Heb. el) of my hand" (Beresheet 31:29), WHERE THE WORD CONNOTES STRENGTH. And the secret of 'El' (Aleph Lamed) is as follows: the Aleph is the likeness of a man, FOR THE LETTER HAS THE FORM OF A BODY WITH TWO ARMS, and the Lamed is the secret of the three living creatures, EACH ONE OF which is with four countenances, and THE THREE LIVING CREATURES are intimated in the three Yuds that amount to Lamed, which are at the beginning of the three recited Yud Hei Vav Hei's which are 'Hashem reigns, Hashem reigned, Hashem will reign forever'. IN OTHER WORDS: THE THREE YUDS AT THE HEAD OF EACH YUD HEI VAV HEI HINT AT THE THREE LIVING CREATURES, EACH OF WHICH HAS FOUR COUNTENANCES, FOR IN EACH NAME ARE THE FOUR LETTERS OF YUD HEI VAV HEI. AND THIS IS THE SECRET OF THE LETTER LAMED OF 'EL'. And let Rabbi Aba rise up with them, for the numerical value of his name is four, NAMELY the four living creatures.

189. רִבִּי שִׁמְעוֹן אִיהוּ כְּאִילָנָא, ור׳ אֶלְעָזָר בְּרֵיהּ וְחַבְרוֹי, דְּאִינּוּן חֲמִשָּׁה דְּאַדְכַּרְנָא, כַּעֲנָפִין דְּאִילָנָא רַבְרְבִין דְּמַיְיָין לִדְרוֹעִין וְשׁוֹקִין.

189. Rabbi Shimon is like a tree, and Rabbi Elazar his son and his friends, the five that we have just mentioned, are like large branches COMING OUT of the tree, similar to arms and legs, WHERE ARMS ARE CHESED AND GVURAH, AND LEGS ARE NETZACH AND HOD.

36. To the chief musician, Give thanks, Rejoice O you righteous, Praise, Melody, Tune, Song, Blessing
Rabbi Shimon equates the kinds of music and praise to the various Sfirot. After a question from the Faithful Shepherd, Rabbi Shimon challenges him to show why, if he was at the level of Binah, scripture says that God gave Hod (honor) to him. Moses' answer includes a description of the work of the divine Chariot, and we hear that this work can never be expounded upon by one person alone unless he is a sage who has merited Chochmah, Binah and Da'at.

190. Rise, Rabbi Shimon, and let us hear new matters from you on this verse: "TO THE CHIEF MUSICIAN UPON SHUSHAN-EDUT, A WRIT OF DAVID TO TEACH" (TEHILIM 60:1). IT first SAYS "To the chief musician (Heb. lamnatze'ach)." It contains THE LETTERS OF Netzach, THE MEANING OF WHICH is nigun tzach (lit. 'pure melody'), and by it Hashem called a man of war towards the nations of the world, but of mercy and justice towards Yisrael. And the secret of the matter is contained in: "And when the wicked perish, there is joy" (Mishlei 11:10). THUS, WHEN HASHEM IS VICTORIOUS (Heb. MENATZEACH) OVER THE WICKED, THERE IS A PURE MELODY. Mem and Lamed OF THE WORD LAMNATZE'ACH are the secret of the seventy names that He has. Together with Netzach and Hod, they come to 72, which is the numerical equivalent of Chesed. And the secret of the matter IS IN THE VERSE: "at your right hand are pleasures (Heb. Netzach) for evermore" (Tehilim 16:11), FOR NETZACH IS TO THE RIGHT, WHICH IS CHESED.

190. קוּם ר״ש, וְיִתְחַדְּשׁוּן מִלִּין מִפּוּמָךָ, בְּהַאי קְרָא דְּמִלְקַדְּמִין. לַמְנַצֵּחַ, תַּמָּן נֶצַח, נִגּוּן צַח. וּבֵיהּ אִתְקְרֵי יְדוּד מָארֵי נָצְחָן קְרָבִין, לְגַבֵּי אוּמִין עכו״ם דְּעָלְמָא, וְרַחֲמִין וְדִינָא לְיִשְׂרָאֵל. וְרָזָא דְּמִלָּה, וּבַאֲבוֹד רְשָׁעִים רִנָּה. מ״ל, שַׁבְעִין שְׁמָהָן אִית לֵיהּ, וְעִם נֶצַח וְהוֹד, ע״ב, כְּחוּשְׁבַּן חֶסֶ״ד, וְרָזָא דְּמִלָּה, נְעִימוֹת בִּימִינְךָ נֶצַח.

191. HAVING CLARIFIED THAT LAMNATZE'ACH IS THE SECRET OF THE SFIRAH NETZACH, HE CONTINUES: about HOD IT IS SAID, "Give thanks (Heb. Hodu) to Hashem" (I Divrei Hayamim 16:8). Of the righteous, WHICH IS YESOD, it is written: "Rejoice in Hashem, O you righteous" (Tehilim 33:1), and also: "Sing with gladness for Jacob" (Yirmeyah 31:6), WHICH IS AN INDICATION OF UNITY OF TIFERET, YESOD, MALCHUT. FOR 'SING' IS YESOD, IN WHICH THERE IS SINGING. JACOB IS TIFERET AND GLADNESS IS MALCHUT. Of Tiferet it is said: "Praise (Heb. Halelu) El" (Tehilim 150:1), "Haleluyah," "Praise Yah" and the name of Yud Hei Vav Hei, SINCE YUD HEI VAV HEI, WHICH IS A NAME FOR TIFERET. Of melody and tune: these are Chesed and Gvurah, MELODY BEING CHESED, AND TUNE GVURAH; Of song and blessing: they are Chochmah and Binah, song BEING Chochmah, AND blessing Binah. Happy IS Keter and praise is Malchut.

191. הוֹד, בֵּיהּ הוֹדוּ לַיְיָ׳. צַדִּיק, בֵּיהּ רַנְּנוּ צַדִּיקִים בַּיְיָ׳. וּבֵיהּ רָנוּ לְיַעֲקֹב שִׂמְחָה. תִּפְאֶרֶת, בֵּיהּ הַלְּלוּ אֵל. הַלְּלוּיָהּ, הַלְּלוּ יָהּ. דְּתַמָּן יְדוֹ״ד. בְּנִגּוּן וּבְזֶמֶר, חֶסֶד וּגְבוּרָה. בְּשִׁיר וּבִבְרָכָה, חָכְמָה וּבִינָה. בְּאַשְׁרֵי, כֶּתֶר. בִּתְהִלָּה, מַלְכוּת.

192. AND HE ELUCIDATES a psalm (Heb. Mizmor), WHICH IS GVURAH, that has in it THE LETTERS Raz (lit. 'secret') and THE LETTERS Mum (lit. 'blemish') from the side of the tune (Heb. Zemer) of the Torah and the tune of prayer. FOR WHEN THE LEFT COLUMN HAS CONTROL BY ITSELF, LIGHT TURNS INTO A SECRET, WHICH IS THE BACK PART OF THE LIGHT. AND THEREFORE IT HAS IN IT A BLEMISH, CONTAINING A HOLD FOR THE EXTERNAL ONES, AND ALL OF THIS IS FROM THE SIDE OF HOLINESS. THE PSALM (HEB. MIZMOR) THAT IS SUNG BY a tune of the Other Side contains THE PHONEMES mum zar (lit. 'a foreign blemish'). AND THIS IS WHY THEY SAID 'a tune (Heb. Zemer) in the house is destruction in the house', AND IT IS FROM THE ASPECT OF a menstruating woman, handmaid, daughter of idol worshippers, prostitute. And these are the letters of Mizmor, NAMELY 'MUM ZAR'. Melody (Heb. nigun) IS CHESED, containing THE LETTERS Gan (lit. 'garden'), WHICH IS MALCHUT. And such is the beauty of the melody, which has in it Halel (lit. 'Praise'), like THE HALEL in "It is a night of watchfulness to Hashem for bringing them out of the land of Egypt" (Shemot 12:42). IN OTHER WORDS, NOT THE WHOLE MELODY IS CHESED, BUT ONLY THE BEAUTY OF THE MELODY TENDS TOWARDS CHESED, WHICH IS THE SECRET OF THE HALEL OF THE EXODUS FROM EGYPT, WHICH INCLINES TOWARDS CHESED. 'Happy', with which everyone begins to offer praises, IS KETER, SINCE LIKE KETER, IT IS THE BEGINNING OF THE SFIROT, E.G. "Happy is that people, that is in such a case" (Tehilim 144:15). Of blessing, it is as in "I will bless Hashem at all times" (Tehilim 34:2), WHICH IS BINAH, FOR THE EMANATION OF BINAH IS UNCEASING; of praise, WHICH IS MALCHUT, as in "His praise shall continually be in my mouth" (Ibid.), FOR MOUTH INTIMATES MALCHUT.

192. מִזְמוֹר, בֵּיהּ רָ״ז, וּבֵיהּ מוּ״ם. מִסִּטְרָא דְּזֶמֶר דְּאוֹרַיְיתָא וְזֶמֶר דְּצְלוֹתָא. זֶמֶר מִסִּטְרָא אַחֲרָא, אִיהִי מוּ״ם זָ״ר. זִמְרָא בְּבֵיתָא, חָרְבָּא בְּבֵיתָא. נִדָּה שִׁפְחָה בַּת עכו״ם זוֹנָה. וְדָא אַתְוָון מִזְמוֹ״ר. נִגּוּ״ן, תַּמָּן גַּ״ן. הָכִי שְׁפִירוּ דְּנִגּוּנָא, בֵּיהּ הַלֵּל. כְּגוֹן לֵיל שִׁמּוּרִים הוּא לַיְיָ׳ לְהוֹצִיאָם מֵאֶרֶץ מִצְרַיִם. אַשְׁרֵי דְּבֵיהּ שָׁרֵי עָלְמָא מְשַׁבְּחִין, אַשְׁרֵי הָעָם שֶׁכָּכָה לוֹ. בִּבְרָכָה, אֲבָרְכָה אֶת ה׳ בְּכָל עֵת. בַּתְּהִלָּה, תָּמִיד תְּהִלָּתוֹ בְּפִי.

193. עַל שׁוּשַׁן עֵדוּת, דָּא הוֹד. דְּאִיהוּ שׁוּשַׁן, סוּמָק שַׁלִּיט עַל חִוָּור, דְּנֶצַח שַׁלִּיט אִיהוּ חִוָּור עַל סוּמָק. מַאי עֵדוּת. דָּא צַדִּיק. אִיהוּ בְּרִית, דְּאִיהוּ אָחִיד לִשְׁמַיָּא וְאַרְעָא. הה״ד הֵעִידוֹתִי בָכֶם הַיּוֹם אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. מַאי מִכְתָּם. מָ״ךְ תָּ״ם מָךְ, אִיהוּ צַדִּיק. תָּם, עַמּוּדָא דְּאֶמְצָעִיתָא, דַּרְגָּא דְּיַעֲקֹב. אִישׁ תָּם. גּוּף וּבְרִית חַשְׁבִּינָן חַד. לְלַמֵּד, חֶסֶד וּגְבוּרָה, דְּמִתַּמָּן אוֹרַיְיתָא אִתְיְהִיבַת, לִלְמוֹד וּלְלַמֵּד.

193. RETURNING NOW TO THE VERSE: "TO THE CHIEF MUSICIAN UPON SHUSHAN-EDUT, A WRIT OF DAVID TO TEACH" (TEHILIM 60:1), IT HAS BEEN EXPLAINED THAT "LAMNATZE'ACH" IS NETZACH. AND CONTINUES "upon Shushan-edut" is Hod, that is Shoshan (lit. 'rose') in which the red controls the white, while with Netzach the white controls the red. But what is Edut (lit. 'Testimony')? This is the righteous one who is the covenant, NAMELY YESOD, which is held by the heavens and the earth WHICH ARE ZEIR ANPIN AND MALCHUT. This is as it is written: "I call heaven and earth to witness against you this day" (Devarim 4:26), WHICH IMPLIES THE UNITY OF TIFERET, YESOD, AND MALCHUT, FOR 'I CALL TO WITNESS' IS YESOD, WHILE THE HEAVEN AND EARTH ARE TIFERET AND MALCHUT. What is "writ" (Heb. michtam)? It forms the two words mach and tam; mach (lit. 'humble') is the righteous one, NAMELY YESOD, while tam (lit. 'complete') is the Central Column, NAMELY TIFERET, WHICH IS SECRET OF THE BODY, on the level of "Jacob was (Heb. Tam) a plain man" (Beresheet 25:27). We consider the body and the covenant, WHICH ARE TIFERET AND YESOD, to be one, WHICH IS WHY MACH AND TAM ARE WRITTEN AS ONE WORD: MICHTAM. "to teach": This is Chesed and Gvurah, for from there was the Torah given 'to study and to teach'.

194. א״ל שַׁפִּיר קָאַמְרַת, אֲבָל לַמְנַצֵּחַ עַל הַשְּׁמִינִית, דְּלָא תָּזוּז נֶצַח מִן הוֹד, דְּאִיהִי סְפִירָה ח׳, אָמַר לַמְנַצֵּחַ עַל הַשְּׁמִינִית. אָמַר בּוּצִינָא קַדִּישָׁא, אִי הָכִי, בִּינָה דַּרְגָּא דִּילָךְ, וַאֲמַאי אוֹקְמוּהָ וְנִתָּן הַהוֹד לְמֹשֶׁה, שֶׁנֶּאֱמַר וְנָתַתָּה מֵהוֹדְךָ עָלָיו.

194. THE FAITHFUL SHEPHERD said to him: What you say is all very well, but SCRIPTURE SAYS: "To the chief musician upon the Shminit (lit. 'eighth')" (Tehilim 12:1). THIS MEANS that Netzach should not move from Hod, which is the eighth Sfirah, and that is why he says: To the chief musician (Heb. Lamnazte'ach) upon the eighth," RATHER THAN "TO THE CHIEF MUSICIAN UPON SHUSHAN," AS YOU HAVE IT. The holy luminary, RABBI SHIMON, responded: If that is so, IF YOU WANT TO BE SO PEDANTIC, ONE CAN ASK AN EVEN MORE PROFOUND QUESTION. Your level is that of Binah; why, then, was it taught that He gave Hod to Moses, as it is written: "And you shall put some of your honor (Heb. Hod) upon him" (Bemidbar 27:20)?

195. א״ל, שַׁפִּיר קָא שָׁאַלְתָּ. ה׳ סַלְקָא בְּאָת י׳, חֲמֵשׁ זִמְנִין עֲשַׂר, לְחַמְשִׁין תַּרְעִין דְּבִינָה, וְאִתְפַּשְׁטוּתָא דִּלְהוֹן מֵחֶסֶד עַד הוֹד, הֵן חֲמֵשׁ עֲשָׂרָה בְּכָל סְפִירָה, אִינּוּן חַמְשִׁין. וּבְגִין דָּא, מִבִּינָה עַד הוֹד, כֹּלָּא אִתְפַּשְׁטוּתָא חֲדָא. לְבָתַר אָתָא צַדִּיק, וְנָטִיל כָּל חַמְשִׁין תַּרְעִין בִּלְחוֹדוֹי, לְמֶהֱוֵי שָׁקִיל לְכָל חֲמֵשׁ, וְאִתְקְרֵי כָּל, דְּנָטִיל כָּל חַמְשִׁין תַּרְעִין. וְאוֹף הָכִי כַּלָּה, נְטִילַת לְהוּ כֻּלְּהוּ. אָמַר, כְּעַן וַדַּאי אִתְיְשָׁב מִלָּה עַל בּוּרְיֵיהּ.

195. THE FAITHFUL SHEPHERD replied: That is a good question that you have asked. THE REASON IS THAT the letter Hei OF YUD HEI OF THE YUD HEI VAV HEI ascends AND IS MULTIPLIED by the Yud OF YUD-HEI, making five times ten, which is the fifty gates of Binah, whose extension is from Chesed to Hod, namely five SFIROT. And in each of the SFIROT there are ten, making fifty SFIROT, THAT RECEIVE THE FIFTY GATES OF BINAH, and there is, therefore, just one extension from Binah to Hod, THUS, WHEN MENTIONING HOD THEN BINAH IS GENERALLY INCLUDED. Subsequently 'righteous one', WHICH IS YESOD, comes and by itself takes all fifty gates OF BINAH, it being equivalent to all five, SINCE YESOD INCORPORATES ALL FIVE SFIROT: CHESED, GVURAH, TIFERET, NETZACH AND HOD. And it is called 'all', (Heb. kol = fifty) because it takes all fifty gates. And so also does the bride (Heb. kalah), WHICH IS MALCHUT, take all FIFTY GATES, WHICH IS WHY IT IS CALLED 'BRIDE', NAMELY KOL, AS YESOD, HINTING AT THE FIFTY GATES, WITH THE ADDITION OF HEI, IT BEING FEMININE. Said RABBI SHIMON: Now surely everything is falling into place.

196. Moreover, THE LETTERS OF Lamnatze'ach can be re-arranged as 'mal' with 'Netzach'. And that is mal is MEM AND LAMED of Chashmal (lit. 'electrum'), WHEN REMOVING MEM AND LAMED from Chet Shin, WHICH ARE THE FIRST AND LAST LETTERS OF CHAYOT ESH (LIT. 'LIVING CREATURES OF FIRE'). And these are Hod and Netzach, which correspond to the two lips, NETZACH BEING THE UPPER AND HOD THE LOWER LIP. Therefore the lips are called 'muttering living creatures of fire'. And in Chagigah the question is asked: 'Until where is the Work of the divine Chariot?' And the answer was given: From "And I looked" (Yechezkel 1:4) until "electrum" (Yechezkel 1:27), WHERE THE WORD CHASHMAL (CHET SHIN MEM LAMED) FORMS THE INITIALS OF CHAYOT ESH MEMALELOT (LIT. 'MUTTERING LIVING CREATURES OF FIRE'). For from the side of Gvurah, NETZACH AND HOD are called 'living creatures of fire', and the river that flows from the sweat of these LIVING CREATURES OF FIRE is Yesod. All three of them, THAT IS NETZACH, HOD AND YESOD, form a Chariot for the splendor (Heb. Tiferet) of man, WHICH IS ZEIR ANPIN.

196. וְעוֹד לַמְנַצֵּחַ, תַּמָּן מ״ל עִם נֶצַח. וְדָא מ״ל מִן חַשְׁמַ״ל. מִן ח״ש, הוֹד וְנֶצַח, אִינּוּן לָקְבֵיל תְּרֵין שִׂפְוָון. ובג״ד אִתְקְרִיאוּ שִׂפְוָון, חַיָּון אֶשָּׁא מְמַלְּלָא. וּבַחֲגִיגָה עַד הֵיכָן מַעֲשֵׂה מֶרְכָּבָה, וְאוֹקְמוּהָ מִן וָאֶרֶא עַד חַשְׁמַל. דְּמִסִּטְרָא דִּגְבוּרָה אִתְקְרִיאוּ חַיָּון אֶשָּׁא. וְנָהָר דְּנָפִיק מִזֵּיעָן דִּלְהוֹן, יְסוֹד. כֻּלְּהוּ תְּלַת אִינּוּן מֶרְכָּבָה לְתִפְאֶרֶת, אָדָם.

197. The Work of the Chariot is Malchut, INASMUCH AS IT IS MADE BY THE CHARIOT THAT IS NETZACH, HOD AND YESOD, and in these three (NETZACH, HOD, and YESOD) are Chochmah, Binah, and Da'at OF MALCHUT, FOR CHOCHMAH, BINAH AND DA'AT of MALCHUT ARE MADE FROM THE HEADS of NETZACH, HOD AND YESOD OF ZEIR ANPIN. For this reason the sages of the Mishnah taught: 'The Work of the Chariot may not be expounded by one alone, unless he is a sage who understands of his own knowledge'. THIS REFERS TO ONE WHO HAS MERITED CHOCHMAH, BINAH, AND DA'AT, SINCE A SAGE PERTAINS TO CHOCHMAH, WHO UNDERSTANDS PERTAINS TO BINAH, AND OF HIS OWN KNOWLEDGE IS DA'AT.

197. מַעֲשֵׂה מֶרְכָּבָה, דָּא מַלְכוּת. וּבִתְלַת אִלֵּין, אִיהוּ חָכְמָה וּבִינָה וָדַעַת. ובג״ד אוּקְמוּהָ מָארֵי מַתְנִיתִין, דְּאֵין דּוֹרְשִׁין בְּמַעֲשֵׂה מֶרְכָּבָה בְּיָחִיד, אא״כ הוּא חָכָם וּמֵבִין מִדַּעְתּוֹ.

37. The Chariot of Metatron

We hear the esoteric explanation of the chariot below Zeir Anpin, that is Metatron, who is also known as the small man. This includes a description of the great and powerful flow of the waters of Chochmah that run from the sea of Torah, and from which three of the four rabbis were unable to emerge in peace. Lastly, it is shown how the first nine letters of the alphabet correspond to the nine Sfirot.

198. And there is a Chariot below NETZACH, HOD, YESOD OF Zeir Anpin, which is Metatron, ALSO KNOWN AS the small man. And in his Chariot, which is an orchard (Heb. Pardes), they are hurrying from the sea of the Torah, LIKE A RIVER WHOSE WATERS ARE FLOWING WITH GREAT SPEED AND FORCE TOWARDS THE SEA, flowing out of his Orchard, to the three of the four, about whom it was said that four entered the orchard, NAMELY: BEN AZZAI AND BEN ZOMA, ELISHA BEN ABUYAH AND RABBI AKIVA. THE FIRST THREE WERE INJURED BY THE FORCE OF THE FLOW OF THE WATERS OF CHOCHMAH, WHICH ARE CALLED 'AN ORCHARD', AND ONLY RABBI AKIVA ENTERED IN PEACE AND LEFT IN PEACE. And we have already learnt this.

198. וְאִית מֶרְכָּבָה לְתַתָּא מִזְּעֵיר אַנְפִּין, דְּאִיהוּ מְטַ״טְרוֹן. אָדָם הַקָּטָן. דְּבַמֶּרְכָּבָה דִּילֵיהּ דְּאִיהוּ פַּרְדֵּס, רְדִיפֵי מַיָּא דְּאוֹרַיְיתָא, דְּנָפִיק מִגּוֹ פַּרְדֵּס דִּילֵיהּ, לְתְלַת מֵאַרְבַּע, דְּאִתְּמַר עָלַיְיהוּ, אַרְבָּעָה נִכְנְסוּ לַפַּרְדֵּס. וְהָא אִתְּמַר.

199. For he, METATRON, is the bird who was espied by Raba bar bar Channah on the beach of the sea of the Torah when the sea, WHICH IS THE SECRET OF MALCHUT, ROSE AND reached his ankles, NAMELY TO THE END OF HIS NETZACH and HOD, CALLED 'ANKLES', and his head reached to the top of the heavens, WHICH IS ZEIR ANPIN. AND THE THREE OF THEM THAT WERE FAULTED IN IT, THE SECRET OF THE PARDES, AS ABOVE: these three did not fail by it because it contains much waters of CHOCHMAH, but because of the force of the flow of the waters OF CHOCHMAH IN IT. THAT IS TO SAY THAT THEY ARE SHARP AND FORCEFUL WITH JUDGMENTS, and so have we learnt.

199. דְּאִיהוּ צִפָּרָא דְּחָזָא רַבָּה בַּר בַּר חַנָּה, לְכֵיף יַמָּא דְּאוֹרַיְיתָא, דְּיַמָּא מָטֵי עַד קוֹרְסוּלוֹי. וְרֵישֵׁיהּ מָטֵי עַד צֵית שְׁמַיָּא, וְלָא אַכְשִׁילוּ תְּלַת בֵּיהּ, מִשּׁוּם דְּנָפִישֵׁי מַיָּא דִּילֵיהּ, אֶלָּא מִשּׁוּם דְּרִדְיֵפֵי מַיָּא וְאוֹקְמוּהָ.

200. אבג כְּלִיל לוֹן דְּסַלְקִין לְשִׁית, לְקַבֵּל אַתְוָון מְטַטְרוֹ"ן. רְבִיעָאָה ד', קוֹל דְּמָמָה דַקָּה, דְּתַמָּן אָתֵי מַלְכָּא. וְאִיהוּ אָדָם לְשֶׁבֶת עַל הַכִּסֵּא.

200. THE LETTERS Aleph, Bet, Gimel, include them, THAT IS THE COMPONENTS OF THE CHARIOT OF METATRON, FOR THE NUMERICAL VALUE OF THESE THREE LETTERS amounts to six, which is the number of letters IN THE NAME Metatron. The fourth LETTER OF THE ALPHABET, DALET, IS THE SECRET OF "a still small voice" (I Melachim 19:12), WHICH IS THE SECRET OF MALCHUT. For the King comes there, for it is a man to sit on the throne, SINCE MALCHUT IS THE SECRET OF A MAN WHO SITS ON THIS THRONE OF METATRON.

201. א י"י, מַיִם עֶלְיוֹנִים, וּמַיִם תַּחְתּוֹנִים. דְּלֵית בֵּינַיְיהוּ אֶלָּא כִּמְלֹא נִימָא, דְּאִיהוּ ו', נָטוּי בֵּינַיְיהוּ, בְּרָקִיעַ דְּאִיהוּ מַבְדִּיל בֵּין מַיִם לָמַיִם, דְּיָהֵא הַבְדָּלָה בֵּין נוּקְבָא לִדְכוּרָא. בג"ד וִיהִי מַבְדִּיל וְרָזָא דְּמִלָּה, יאהדונהי. מַיִם עֶלְיוֹנִים זְכָרִים י' עִלָּאָה, מַיִם תַּחְתּוֹנִים נְקֵבוֹת, י' תַּתָּאָה. שִׁית אַתְוָון בֵּינַיְיהוּ, כְּחוּשְׁבַּן ו', דָּא מְטַטְרוֹן, דְּאִיהוּ בֵּין א.

א

201. The two Yud in THE SHAPE OF the Aleph ?: THE UPPER YUD STANDS FOR the upper waters, WHICH IS THE SECRET OF ZEIR ANPIN, and THE LOWER YUD FOR the lower waters, WHICH IS THE SECRET OF MALCHUT, and there is nothing between them apart from a hairsbreadth, which is Vav WRITTEN LIKE THE LINE IN THE MIDDLE OF THE ALEPH. It is a slant line between THE TWO. YUD IS IN THE SECRET OF the firmament WHICH IS THE SECRET OF THE CURTAIN that "divide water from water" (Beresheet 1:6). Thus there should be a distinction between female and male, and that is why IT IS WRITTEN "and let it divide..." (Beresheet 1:6). And the inner meaning of the matter is as follows: IN THE COMBINATION OF THE TWO DIVINE NAMES, YUD HEI VAV HEI AND ADONAI, Yud Aleph Hei Dalet Vav Nun Hei Yud, the upper Yud OF THE COMBINATION is the upper, male waters and the lower Yud OF THE COMBINATION is the lower, female waters. The six letters ALEPH HEI DALET VAV NUN HEI, which come between THE TWO LETTERS YUD are as the numerical value of Vav (= six), which is THE SECRET OF Metatron, which is THE VAV between THE TWO YUDs IN THE FORM OF the Aleph.

202. וְעוֹד, יוֹד נְקוּדָה. ו' גַּלְגַּל. וְלֵית תְּנוּעָה בְּגַלְגַּל בְּשִׁית סִטְרִין כְּחוּשְׁבַּן ו', אֶלָּא בְּהַהִיא נְקוּדָה. וְהַהוּא נְקוּדָה אִיהוּ יִחוּדָא דְּכֹלָּא, וְאַסְהִידַת עַל הַהוּא יָחִיד, דְּלֵית לֵיהּ שֵׁנִי, דְּאוֹקְמוּהָ עָלֵיהּ רַבָּנָן, שֶׁצָּרִיךְ לְיַחֲדוֹ כְּדֵי שֶׁתַּמְלִיכֵהוּ עַל הַשָּׁמַיִם וְעַל הָאָרֶץ, וְעַל ד' רוּחוֹת עָלְמָא. ב', שָׁמַיִם וָאָרֶץ. ג', עַמּוּדָא סָבִיל לוֹן. ד', אַרְבַּע חַיָּוָן. ה' כֻּרְסְיָיא. ו', שִׁית דַּרְגִּין לְכֻרְסְיָיא. וְעוֹד, א ב ג ד ה ו ז ח ט: אָדָם. י' יִחוּד דִּילֵיהּ, מַלְכוּת, עֲשִׂירָאָה דְּאָדָם. תֵּשַׁע, אִיהוּ לָקֵבֵל תֵּשַׁע אַתְוָון. זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּיַדְעִין רָזָא דְּמָארֵיהוֹן.

202. Furthermore, Yud is a point, WHICH IS THE SECRET OF UPPER CHOCHMAH. Vav is THE SECRET OF a wheel, WHICH REVOLVES IN THE SIX SFIROT: CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. And there is no movement in the wheel at the six extremities, as the numerical value of Vav, but only at the point, FOR EVERYTHING THAT IS IN CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD IS RECEIVED FROM THIS YUD. And this point is the unity of everything, and is witness to that unity, WHICH IS THE ENDLESS LIGHT, who has no second, and about whom the sages taught that one has to proclaim His unity in order to establish His kingship over the heavens and the earth and the four directions of the compass. THIS IS THE SECRET OF THE ALEPH (= ONE). Bet (= two) is THE SECRET OF heaven and earth, WHICH ARE ZEIR ANPIN AND MALCHUT. Gimel (= three) is THE SECRET OF the pillar that bears them, WHICH IS THE SECRET OF YESOD. Dalet (= four) is THE SECRET OF the four living creatures OF THE CHARIOT. Hei (= five) is THE SECRET OF the throne. Vav is THE SECRET OF the six steps up to the throne, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. Moreover, Aleph, Bet, Gimel, Dalet, Hei, Vav, Zayin, Chet, Tet are THE SECRET OF man, NAMELY THE FIRST NINE SFIROT OF ZEIR ANPIN. Yud is His Unity, NAMELY Malchut, WHICH IS the tenth SFIRAH of ZEIR ANPIN WHO IS CALLED 'Adam' (lit. 'man'). THIS IS THE SECRET OF THE YUD HEI VAV HEI, FULLY SPELLED WITH ALEPHS, MAKING THE NUMERICAL VALUE OF ADAM. The nine SFIROT OF ZEIR ANPIN correspond to the nine letters. Happy are those of Yisrael who know the secret of their Master!

38. Smoke and Fragrance and Incense

Rabbi Yehuda, Rabbi Shimon and the Faithful Shepherd discuss the smoke that emerged from the left nostril and the fragrance that was drawn into the right nostril, and we learn that these are Judgment and Mercy. Incense corrects the two and removes death from the world.

203. ד״א, צַו אֶת בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם אֶת קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי. ר׳ יְהוּדָה אָמַר, בְּקָרְבָּנָא אִית עָשָׁן, וְאִית רֵיחַ, וְאִית רֵיחַ נִיחֹחַ, עָשָׁן אִיהוּ מִסִּטְרָא דְּדִינָא, הה״ד, כִּי אָז יֶעְשַׁן אַף יְיָ׳. עָלָה עָשָׁן בְּאַפּוֹ וְאֵשׁ מִפִּיו תֹּאכֵל. רֵיחַ נִיחֹחִי, רַחֲמֵי. וְרֵיחַ אַפֵּךְ כַּתַּפּוּחִים.

203. Another explanation: "Command the children of Yisrael, and say to them, My offerings, the provision of My sacrifices made by fire, of a sweet savor to Me" (Bemidbar 28:2). Rabbi Yehuda said: With an offering there is smoke and there is fragrance and there is a sweet savor. Smoke is from the side of Judgment, as it is said: "But then the anger (also: nose) of Hashem shall smoke" (Devarim 29:19). "There went up a smoke out of His nostrils, and fire out of His mouth devoured" (Tehilim 18:9). Sweet savor is Mercy, as it is said: "and the scent of your countenance (lit. 'nose') like apples" (Shir Hashirim 7:9).

204. אָמַר רַעְיָא מְהֵימְנָא, וְהָא תַּרְוַוייהוּ עָשָׁן וְרֵיחַ, אִינּוּן בְּאַף, וּקְרָאִין סַהֲדִין. חַד, עָלָה עָשָׁן בְּאַפּוֹ. וְתִנְיָינָא, וְרֵיחַ אַפֵּךְ כַּתַּפּוּחִים. וַאֲמַאי אִתְקְרֵי חַד עָשָׁן דִּינָא וְתִנְיָינָא רַחֲמֵי. אֶלָּא, בְּחוֹטְמָא אִית תְּרֵין חַלּוֹנִין, וְאִתְּמַר בִּשְׂמָאלָא, עָלָה עָשָׁן בְּאַפּוֹ, מַאי עָלָה. אֶלָּא מִלִּבָּא דְּאִיהוּ בִּשְׂמָאלָא, לְקֶבֶל גְּבוּר. מִימִינָא נָחִית רוּחָא לְגַבֵּיהּ, לְקָרְרָא לֵיהּ, וּלְשַׁכְּכָא רוּגְזֵיהּ, מִסִּטְרָא דְּחֶסֶד, דְּתַמָּן מוֹחָא. חָכְמָה לִימִינָא, הָרוֹצֶה לְהַחְכִּים יַדְרִים. בִּינָה בְּלִבָּא, כְּלַפֵּי שְׂמָאלָא, הָרוֹצֶה לְהַעֲשִׁיר יַצְפִּין. ובג״ד עָלָה עָשָׁן בְּאַפּוֹ, מִן בִּינָה לְגַבֵּי חָכְמָה, דְּאִיהִי לִימִינָא, וּמְקַבֵּל לֵיהּ בְּחֶדְוָה, בְּנִגּוּנָא דְּלֵיוָאֵי.

204. The Faithful Shepherd said, Both of them, smoke and fragrance, are in the nose, and are called 'witnesses'. The former IS IN THE NOSE, AS IT IS WRITTEN: "There went up a smoke out of His nostrils," and the latter IS IN THE NOSE, AS IT IS SAID: "and the scent of your countenance (lit. 'nose') like apples." If that is so, then why is the former, smoke, called 'Judgment', and the latter, FRAGRANCE, called 'Mercy'? HE ANSWERS THAT in the nose there are two windows, EACH OF WHICH IS A NOSTRIL. "There went up a smoke out of His nostrils" is said about the left-hand nostril, WHICH IS JUDGMENT. What is the meaning of "went up"? It is THAT THE SMOKE ROSE UP from the heart, which is on the left and is parallel to Gvurah. And from the right a breeze descends to cool him and quiet his anger from the side of Chesed, which is where the brain is; namely Chochmah, which is to the right, 'He who wishes to acquire wisdom, let him go to the south'. And Binah, WHICH IS THE SECRET OF CHOCHMAH OF THE LEFT, is in the heart, opposite the left, 'and he who wishes to enrich let him go to the north'. And this is why "There went up a smoke out of His nostrils," namely from Binah, WHICH IS ON THE LEFT, to Chochmah, which is on the right. And CHOCHMAH welcomes it with rejoicing to the accompaniment of the music of the Levites.

205. וְהַאי עָשָׁן לָא סָלִיק, אֶלָּא ע״י אֵשׁ, דְּאַדְלִיק בְּעֵצִים, דְּאִינּוּן אֵבָרִים מַלְיָין פִּקּוּדִין, עֲצֵי עוֹלָה. מָארֵי תּוֹרָה, אוֹרַיְיתָא דְּאִיהִי אַדְלִיקַת בְּהוֹן, אֵשׁ בְּתוּקְפָּא דִּגְבוּרָה, וְעָלָה עָשָׁן בְּהוֹן. בַּבִּינָה עָשָׁן הַמַּעֲרָכָה.

205. And this smoke only rises up with fire that is kindled with pieces of wood that are limbs filled with the precepts, which are CALLED "the wood for the burnt offering" (Beresheet 22:3). And the Torah of Torah scholars is enkindled by the precepts, their fire is by virtue of Gvurah, and the smoke rising up in them, IN BINAH, is called 'the smoke' of the set order on the altar.

206. וּמִדְּסָלִיקַת לְאַף, אִתְקְרֵי קְטֹרֶת, הה״ד, יָשִׂימוּ קְטוֹרָה בְּאַפֶּךָ. וְלֵית דְּבָטִיל מוֹתְנָא בְּעָלְמָא, כַּקְּטֹרֶת, דְּאִיהוּ קְשׁוּרָא דְּדִינָא בְּרַחֲמֵי, עִם רֵיחַ נִיחוֹחַ בְּאַף. תַּרְגּוּם דְּקֶשֶׁר קְטִירוּ. א״ר יְהוּדָה, זַכָּאָה חוּלָקָנָא דְּרַוַוחְנָא מִלִּין סְתִימִין בְּאִתְגַּלְיָיא. עוֹד אָמַר בּוּצִינָא קַדִּישָׁא, דְּבָתַר דְּצָלוֹתָא אִיהִי כְּקָרְבָּנָא, מַאן דְּיֵימָא פִּטּוּם הַקְּטֹרֶת, בָּתַר תְּהִלָּה לְדָוִד, בָּטִיל מוֹתְנָא מִבֵּיתָא.

206. And when the smoke has arisen to the nostrils, it is called "incense," as it is written: "They shall put incense in your nostrils." (Devarim 33:10). And nothing is as effective as incense for doing away with death in the world, for incense is the connecting of Judgment with Mercy with the sweet savor in the nostrils. For the Hebrew for 'connect' is in Aramaic ktiru, AND HENCE INCENSE (HEB. KTORET) MEANS CONNECTION. Rabbi Yehuda said, Happy is our portion that we have gained hidden matters and can understand them openly. The holy luminary added, Since prayer is like a sacrifice, anyone, therefore, who says the prayer 'Compounding of the Incense' after "A praise of David" (Tehilim 145:1) does away with death from the house.

39. The three prayers

The Faithful Shepherd tells us how the three prayers were arranged to parallel the sacrifices.

207. אָמַר רַעְיָא מְהֵימְנָא, כְּעַן בְּעֵי לְמִנְדַּע, אֵיךְ אִתְקִינוּ צְלוֹתִין לְקָבֵל קָרְבְּנִין. אֶלָּא תְּלַת צְלוֹתִין, לְקָבֵל אֶת הַכֶּבֶשׂ הָאֶחָד תַּעֲשֶׂה בַבֹּקֶר, דָּא צְלוֹתָא דְשַׁחֲרִית, דְּאִתְּמַר בָּהּ, וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר אֶל הַמָּקוֹם אֲשֶׁר עָמַד שָׁם אֶת פְּנֵי יְיָ׳. וְאוֹקְמוּהָ רַבָּנָן, דְּלֵית עֲמִידָה אֶלָּא צְלוֹתָא. וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעַרְבָּיִם, לְקַבֵּל צְלוֹתָא דְּמִנְחָה, דְּתַקִּין לָהּ יִצְחָק. הה״ד, וַיֵּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה לִפְנוֹת עֶרֶב. וְלֵית שִׂיחָה, אֶלָּא צְלוֹתָא. צְלוֹתָא דְּעַרְבִית, לְקָבֵל אֲמוּרִין וּפְדָרִין דְּמִתְאַכְּלִין כָּל הַלַּיְלָה. הה״ד, וַיִּפְגַּע בַּמָּקוֹם וַיָּלֶן שָׁם כִּי בָא הַשֶּׁמֶשׁ. וְלֵית פְּגִיעָה, אֶלָּא צְלוֹתָא.

207. The Faithful Shepherd said, One has to know how the prayers were arranged to parallel the sacrifices, for the prayers are three. The morning prayer (Shacharit) parallels "The one lamb you shall offer in the morning" (Shemot 29:39 and Bemidbar 28:4). As it is said: "And Abraham went early in the morning to the place where he had stood before Hashem" (Beresheet 19:27), and the rabbis have taught that standing means prayer. "and the other lamb you shall offer towards evening" (Shemot 29:39 and Bemidbar 28:4) parallels the afternoon prayer (Minchah), which was set by Isaac, as it is said: "And Isaac went out to meditate in the field at the eventide" (Beresheet 24:63), and there is no meditation that is not prayer. The evening prayer (Arvit) parallels the parts and the fat which are devoured all night. And it is said, "And he lighted on a certain place, and tarried there all night, because the sun was set" (Beresheet 28:11). Lighting upon refers to nothing else than prayer.

208. אַדְהָכִי דַּאֲנָן בַּאֲתָר דָּא, אֲמַאי כְּתִיב וַיִּקַּח מֵאַבְנֵי הַמָּקוֹם וַיָּשֶׂם מְרַאֲשׁוֹתָיו וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא, וְכִי לָא הֲווֹ לֵיהּ כָּרִים וּכְסָתוֹת לְמִשְׁכַּב. אֶלָּא הוֹאִיל וְאָתָא חָתָן לְגַבֵּי כַּלָּה, אע״ג דְּלָא הֲוָה אָרְחוֹי לְמִשְׁכַּב אֶלָּא בְּכָרִים וּכְסָתוֹת, וְאִיהִי יְהִיבַת לֵיהּ אֲבָנִים לְמִשְׁכַּב, יְקַבֵּל כֹּלָּא בִּרְעוּתָא דְּלִבָּא, וְהָא אִתְּמַר. וְאוֹף הָכִי אִתְּמַר בְּחִבּוּרָא קַדְמָאָה. מ״ד וַיֹּאמֶר יַעֲקֹב כַּאֲשֶׁר רָאָם, אר״ש תֵּיב. וְאֵימָא קְרָא.

ע״כ רעיא מהימנא

208. Since we have referred to the story in our discussion, THERE IS A POINT IN ASKING why Scripture says, "and he took of the stones of that place, and put under his head, and lay down in that place to sleep" (Beresheet 28:11). Did he not have pillows and cushions to lie ON? THE ANSWER IS: When the groom comes to the bride, even if he is used to lying on pillows and cushions, should she give him stones to lie on, he will accept everything willingly. And we have already learned this, and it is also stated in the first compilation. With respect to the verse: "And when Jacob saw them, he said" (Beresheet 32:3), Rabbi Shimon said: Sit down. And Scripture says... CONTINUES ON PARAGRAPH 238
End of Ra'aya Meheimna
Rabbi Pinchas has been thinking about the meaning of 'keeping' and 'remembering', and he opens the topic of the role of the liver in the sacrifice. Rabbi Shimon furthers the explanation, telling how the heart receives the confession and offers it to the brain. He closes by saying that all ills come from the liver and all goodness comes from the heart.

209. אָמַר רִבִּי פִּנְחָס, מִסְתָּכֵל הֲוֵינָא, שְׁמִירָה בַּלֵּב אִיהוּ וַדַּאי, וע״ד שָׁמוֹר בַּלֵּב, וְלָאו בַּאֲתָר אַחֲרָא. זְכִירָה בַּזָּכָר, בְּמוֹחָא, דְּרָכִיב וְשָׁלִיט עַל הַלֵּב. וְלֵית זְכִירָה אֶלָּא בְּמוֹחָא. וע״ד זָכוֹר לְזָכָר וְשָׁמוֹר לְנֻקְבָה. מוֹחָא דְּאִיהוּ דְּכוּרָא, רָכִיב וְשָׁלִיט עַל הַלֵּב. לֵב שַׁלִּיט וְרָכִיב עַל הַכָּבֵד. כָּבֵד סָמָאֵל וְנָחָשׁ דָּא בְּדָא, וְאִיהוּ חַד. יוֹתֶרֶת הַכָּבֵד וְכָבֵד. וע״ד בְּקוֹרְבָּנָא, יוֹתֶרֶת הַכָּבֵד, דָּא נָחָשׁ. כָּבֵד מֵיכְלָא דְּדְכוּרָא, רָזָא דְּסָמָא״ל.

209. Rabbi Pinchas said, I have been thinking: Keeping certainly is in the heart, which is why it is written: "Keep" (Devarim 5:12), of the heart, WHICH IS MALCHUT, and of nowhere else. 'Remembering' (Heb. ZECHIRAH) is a matter of the male (Heb. ZACHAR), namely in the brain, WHICH IS ZEIR ANPIN, that rides and controls the heart, and it is therefore written: "Remember THE SHABBAT DAY" (SHEMOT 20:8), for the male, WHICH IS ZEIR ANPIN, while "Keep the Shabbat day" (Devarim 5:12) is for the female, WHICH IS MALCHUT. The brain, which is the male, ZEIR ANPIN, mounts and controls the heart, WHICH IS MALCHUT. The heart controls and mounts the liver, and liver is Samael and Serpent intertwined, and they are one. And they are the lobe of the liver and the liver, and so it is with the sacrifice. The lobe of the liver is Serpent, and the liver is devourer, the male, who is the secret of Samael.

210. אָמַר ר״ש, וַדַּאי כַּךְ הוּא, וְיָאוּת הוּא. וּבְרִירָא דְּמִלָּה, וְרָזָא וְסִתְרִין דְּקָרְבָּן, הָכִי הוּא. כָּבֵד נָטִיל בְּקַדְמֵיתָא, הוּא וְיוֹתֶרֶת דִּילֵיהּ, סָמָאֵל וּבַת זוּגוֹ. וְכָל אִינּוּן עַרְקִין דְּכַבְדָא. חַיָּילִין וּמַשְׁרְיָין דִּלְהוֹן. וּנְטִילוּ דִּלְהוֹן, דְּאַכְלִין חֲלָבִין שַׁמְנִינוּ דְּקָרְבָּנָא. הה״ד, וְאֶת הַחֵלֶב אֲשֶׁר עֲלֵיהֶם. וּכְדֵין קָרִיב כֹּלָּא לְגַבֵּי לֵב.

210. Rabbi Shimon said: That is certainly how it is, and it is good, and it is a clarification of the matter and thus are the secret of the hidden matters of the sacrifice. He first takes the liver, together with its lobe, which are Samael and SERPENT his mate, and all those arteries that are in the liver are their hosts and encampments, and their receiving is that they devour the fatty parts and the fat of the sacrifice, as it is written: "and the fat that is upon them" (Shemot 29:22). And then everything is offered to the heart.

211. And the heart does not receive from the whole of the sacrifice, but only from the confession made with it, which ascends with the smoke and the prayer that is made over the sacrifice. SUBSEQUENTLY, the heart offers to the brain the desire of the unification of the priests in it and the rejoicing of the Levites. This brain, WHICH IS ZEIR ANPIN, is the light that comes from the Divine Brain, WHICH IS FATHER AND MOTHER, and the DIVINE Brain offers to the All-Hidden who is Completely Unknown, THAT IS, KETER, and everything is interconnected. And the brain, WHICH IS ZEIR ANPIN, offers pleasure to all, TO ALL THE HEAVENLY BEINGS.

211. וְלֵב לָא נָטִיל מִכֹּלָא. אֶלָּא וִדּוּי דְּאִתְעָבִיד בֵּיהּ, וְסָלִיק בְּהַהוּא תְּנָנָא וּצְלוֹתָא דְּאִתְעָבִיד עָלֵיהּ דְּקָרְבְּנָא. לֵב קָרִיב לְגַבֵּי מוֹחָא, רְעוּתָא דְּיִחוּדָא דְּכַהֲנָא בֵּיהּ, וְחֶדְוָותָא דְּלֵיוָאֵי. מוֹחָא דָּא, נְהוֹרָא דְּאַתְיָא מִמּוֹחָא עִלָּאָה. מוֹחָא קָרִיב לְגַבֵּיהּ טָמִיר מִכֹּלָא, דְּלָא אִתְיְדַע כְּלַל. וְכֹלָּא אִתְקְשַׁר דָּא בְּדָא. וּמוֹחָא קָרִיב נַחַת רוּחַ דְּכֹלָּא.

212. The arteries that are in the liver, these are the personages, NAMELY THE ANGELS OF THE EVIL FORCES, and all these are their hosts. The liver is as we said, THAT IS SAMAEL, while the lobe OF THE LIVER, which is feminine, is his female. And why IS IT CALLED 'lobe' (Heb. yoteret, derived from left-over)? It is because it does not join together with the male, WHICH IS SAMAEL, unless it has some spare time left over after the prostitution in which it engages, and after it leaves him. YOTERET MEANS LEFT OVER, FOR SHE LEAVES THE MALE, AND MAKES HIM INTO A LEFT-OVER, AFTER ALL HER FORNICATIONS. Again, the female is, therefore, CALLED 'yoteret', for when she wants to join together with a man TO MAKE HIM SIN, she first of all becomes for him as left-overs, without any importance, NAMELY WITHOUT THE POWER TO RULE OVER MAN, FOR THE START OF A SIN IS AS THE BREADTH OF A HAIR. Later she draws close to him, little by little, until she is in one union with him, AND HE CAN NO LONGER SEPARATE HIMSELF FROM HER. And from those arteries that are in the liver, other forces of a number of types spread out, and they all take the limbs and the fats THAT ARE BURNT ON THE ALTAR AT NIGHT, and all of them are included in the liver, WHICH IS SAMAEL.

212. עַרְקִין דְּכַבְדָּא, אִלֵּין אִישִׁים, וְכָל אִינּוּן חַיָּילֵיהוֹן. כָּבֵד, כְּמָה דְּאִתְּמַר. יוֹתֶרֶת נְקֵבָה, נוּקְבָא דִּילֵיהּ. אֲמַאי יוֹתֶרֶת. דְּלָא אִתְחַבְּרַת בִּדְכוּרָא. אֶלָּא כַּד אַשְׁאֶרֶת לָהּ שַׁעֲתָא, לְבָתַר דְּעַבְדַּת נְאוּפָהָא, וְשַׁבְקָא לֵיהּ. תּוּ, יוֹתֶרֶת נְקֵבָה, דְּכַד בָּעְיָא לְאִתְחַבְּרָא בב״נ, אִתְעֲבִידַת לְגַבֵּיהּ שִׁיּוּרִין, דְּלָא אִתְחֲשָׁבַת כְּלַל. לְבָתַר אִיהִי אִתְקְרְבַת זְעֵיר זְעֵיר לְגַבֵּיהּ, עַד דְּאִתְעֲבִידָא לֵיהּ חִבּוּרָא חָדָא. וּמֵאִלֵּין עַרְקִין דְּכַבְדָּא, מִתְפַּשְׁטָן אָחֳרָן זְעִירִין, לְכַמָּה זַיְינִין, וְכֹלָּא נַטְלִין אֵמוּרִין וּפְדָרִין. וְכֻלְּהוּ כְּלִילָן בַּכָּבֵד.

213. The heart, which is the main thing in holiness, NAMELY MALCHUT, takes and offers to the brain as we have learned. The heart rests over the two kidneys, WHICH ARE NETZACH AND HOD, and they are two Cherubs, who are advisers, IN THE SECRET OF THE ADVISING KIDNEYS. THAT IS TO SAY THEY ARRANGE THE EMANATION THAT DESCENDS FROM ZEIR ANPIN AND MALCHUT IN THE SECRET OF THE HEAVENS THAT GRIND THE MANNAH FOR THE RIGHTEOUS, WHICH ARE THE RIGHTEOUS ONE AND RIGHTEOUSNESS, NAMELY YESOD AND MALCHUT. And they are far and near, right and left. FOR WHEN NETZACH, WHICH IS RIGHT, IS IN CONTROL THEY ARE NEAR, BUT WHEN HOD, WHICH IS LEFT, IS IN CONTROL THEY ARE FAR. And all of them take and eat FROM THE LIGHT OF THE MATING WHICH IS BY THEIR SACRIFICE, each one as befits it, until everything is tied together as one.

213. לֵב דְּאִיהוּ עִקָּרָא בִּקְדוּשָׁה, נָטִיל וּמַקְרִיב לְמוֹחָא כְּמָה דְּאִתְּמַר. לֵב שַׁרְיָא עַל תְּרֵין כּוּלְיָין, וְאִינּוּן תְּרֵין כְּרוּבִין. יָהֲבִין עֵיטָא. וְאִינּוּן רָחִיקִין קָרִיבִין, יְמִינָא וּשְׂמָאלָא. וְכֻלְּהוּ נַטְלִין וְאָכְלִין כָּל חַד כַּדְּקָא יָאוּת, עַד דְּאִתְקְשַׁר כֹּלָּא כַּחֲדָא.

214. "The sacrifices of Elohim are a broken spirit" (Tehilim 51:19). This, namely a broken spirit, confession, and prayer is an approach offered to the heart. For it is certain that: "and the spirit returns to the Elohim who gave it" (Kohelet 12:7), NAMELY A BROKEN SPIRIT ASCENDS TO ELOHIM WHO IS MALCHUT THAT IS CALLED 'HEART'. And the liver, WHICH IS SAMAEL, offers it closer to the heart, for it HAS BECOME a good advocate for him. And everything is one bond in the sacrifice.

214. זִבְחֵי אֱלֹהִים רוּחַ נִשְׁבָּרָה, דָּא מִתְקָרִיב לַלֵּב, רוּחַ נִשְׁבָּרָה, וִדּוּי וּצְלוֹתָא. דְּהָא וַדַּאי וְהָרוּחַ תָּשׁוּב אֶל הָאֱלֹהִים אֲשֶׁר נְתָנָהּ. וְכָבֵד מַקְרִיב לֵיהּ לְגַבֵּיהּ לֵב, דְּאִיהוּ סַנֵּיגוֹרָא עָלֵיהּ, וְכֹלָּא קִשּׁוּרָא כַּחֲדָא בְּקוּרְבְּנָא.

215. And from the liver, WHICH REPRESENTS SAMAEL, come all the diseases and illnesses to all parts of the body and rest in it. But the heart, WHICH REPRESENTS MALCHUT, is the purest of all THE PARTS OF THE BODY, and from it are derived all goodness, all health of all the parts, and all the strength and all the joy and all the perfection needed by all the parts.

215. מִן כָּבֵד, נָפְקִין כָּל מַרְעִין, וְכָל מַכְתְּשִׁין, לְכָל שַׁיְיפֵי גּוּפָא, וּבֵיהּ שַׁרְיָין. לֵב, אִיהוּ זָכִיךְ מִכֹּלָּא. מִנֵּיהּ נָפְקִין כָּל טַב, וְכָל בְּרִיאוּתָא דְּשַׁיְיפִין כֻּלְּהוּ, וְכָל תּוּקְפָּא, וְכָל חֶדְוָה, וְכָל שְׁלִימוּ דְּאִצְטְרִיךְ לְכָל שַׁיְיפִין.

40. The sacrifices

The Faithful Shepherd says that the purpose of the sacrifices is to remove the impure sides and bring the holy sides near. Rabbi Shimon argues that God distributes the food of the sacrifices as appropriate - He gives the nourishment of the Torah to those on the side of holiness, and he gives ordinary food to those on the Other Side. God takes nothing from the sacrifice other than the desire and remorse of the heart. Rabbi Shimon says that the priest is the brain, the Levite is the heart, and Yisrael is the body. The Faithful Shepherd continues the discussion with a higher explanation of the union effected by the sacrifices, and we learnt that those who are like animals were commanded to sacrifice animals for atonement, but that those who are like angels offer up their good deeds instead. Moses talks about the Prime Cause, Ein Sof, saying that the four elements have no proximity to one another except when He is among them, and saying that the sacrifices draw them close to Him.

Ra'aya Meheimna (the Faithful Shepherd)

216. The Faithful Shepherd said: THE PURPOSE OF the sacrifices is to remove the impure sides and bring the holy sides near. And we learnt in the First compilation that among the arteries of the liver, WHICH ARE THE SOLDIERS OF SAMAEL, AS ABOVE, there are large ones and there are those that are both large and small, and they spread out from there in a number of directions, and they take the parts and the pieces and fats that are devoured on the altar the whole night, for the whole of the sacrifice belongs to Hashem, AND THE OTHER SIDE TAKES ONLY THE PARTS AND THE FATS.

רעיא מהימנא

216. אָמַר רַעְיָא מְהֵימְנָא, לֵית קָרְבְּנִין, אֶלָּא לְרַחֲקָא סִטְרִין מִסְאֲבִין, וּלְקָרְבָא דַּרְגִּין קַדִּישִׁין. וְאִתְּמַר בְּחִבּוּרָא קַדְמָאָה, דִּלְהוֹן, עַרְקִין דְּכַבְדָא, אִית מִנְּהוֹן רַבְרְבִין, אִית מִנְּהוֹן רַבְרְבִין וּזְעִירִין, וּמִתְפַּשְׁטִין מִנְּהוֹן לְכַמָּה סִטְרִין. וְאִלֵּין נַטְלִין אֵבְרִין וְאֻמּוּרִין וּפְדָרִין דְּמִתְאַכְּלִין כָּל הַלַּיְלָה, דְּהָא קָרְבָּן כֻּלָּא לַיְיָ׳.

217. The holy luminary, THAT IS, RABBI SHIMON, said, O, Faithful Shepherd, did you not say before that the only purpose of the sacrifices of the Holy One, blessed be He, is to draw close the Yud to the Hei and the Vav to the Hei? Nevertheless, although all the sacrifices have to be offered before him, BEFORE THE HOLY ONE, BLESSED BE HE, and He distributes the foodstuffs of the sacrifices to all the various camps, to each as befits him. To the mental ones, namely ON THE SIDE OF HOLINESS, HE GIVES the nourishment of the Torah, and drinks of the wine and water of the Torah, WHICH IS THE SECRET OF THE CENTRAL COLUMN THAT IS CALLED 'TORAH', BY WHICH ALL THE LIGHTS ARE CORRECTED. To the natural ones, which are the demons who are like people, NAMELY THE OTHER SIDE, He gives them natural foodstuffs, and their fire descends to devour them, NAMELY THE ILLUMINATIONS COMING FROM THE LEFT COLUMN OF SEPARATION, WITHOUT THE RECONCILING OF THE CENTRAL COLUMN THAT IS CALLED 'TORAH'.

217. אָמַר בּוּצִינָא קַדִּישָׁא, רַעְיָא מְהֵימְנָא, וַהֲלֹא אֲמֻרַת לְעֵיל דְּקָרְבְּנִין דְּקוּדְשָׁא בְּרִיךְ הוּא לָאו אִינּוּן אֶלָּא לְקָרְבָא י׳ בה׳ ו׳ בה׳. אֶלָּא, אע״ג דְּכָל קָרְבָּנִין צְרִיכִין לְקָרֵב קַמֵּיהּ, אִיהוּ פָּלִיג לְכָל מַשְׁרְיָין, מְאָכְלִין דְּקָרְבְּנִין, לְכָל חַד כַּדְקָא חֲזֵי לֵיהּ, לְשִׂכְלִיִּים, מְזוֹנֵי דְּאוֹרַיְיתָא, וּמִשְׁתְּיָיא דְּיֵינָא וּמַיָּא דְּאוֹרַיְיתָא. לְטִבְעִיִּים, דְּאִינּוּן שֵׁדִים דְּאִינּוּן כִּבְנֵי אָדָם, יָהִיב לוֹן אִלֵּין מַאֲכָלִין טִבְעִיִּים, דְּנַחִית אֶשָּׁא דִּלְהוֹן, לְמֵיכַל לוֹן.

218. And this is as the sages taught. If Yisrael is meritorious, He would descend like a lion of fire to devour the sacrifices, but if they were not meritorious, He would descend like a dog of fire. Likewise, when a man dies, if he has been meritorious, the image of a lion descends to welcome his soul, but if he has not BEEN MERITORIOUS, an image of a dog descends, concerning which David said: "Deliver my soul from the sword; my only one from the power of the dog" (Tehilim 22:21).

218. כְּמָה דְּאוֹקְמוּהָ רַבָּנָן, אִי זָכוּ, הֲוָה נָחִית כְּמוֹ אַרְיֵה דְּאֶשָּׁא לְמֵיכַל קָרְבְּנִין. וְאִי לָא, הֲוָה נָחִית תַּמָּן כְּמִין כַּלְבָּא דְּאֶשָּׁא. וְאוֹף הָכִי כַּד מִית ב״נ, אִי זָכֵי, נָחִית בִּדְמוּת אַרְיֵה, לְקַבְּלָא נַפְשֵׁיהּ. וְאִי לָאו בִּדְמוּת כֶּלֶב, דְּאָמַר דָּוִד עָלֵיהּ, הַצִּילָה מֵחֶרֶב נַפְשִׁי מִיַּד כֶּלֶב יְחִידָתִי.

219. And since the Holy One, blessed be He, desired to save the bodies of Yisrael from them, and their souls, too, He commanded that sacrifices be offered of beasts and bodies in their stead, SO THAT THE OTHER SIDE SHOULD NOT HAVE CONTROL OVER THEM, BUT SHOULD ENJOY THEM (THE SACRIFICED ANIMALS). This is according to the verse: "If your enemy be hungry, give him bread to eat, and if he be thirsty give him water to drink" (Mishlei 25:21). AND THUS WILL THE ACCUSER BECOME COUNSEL FOR THE DEFENSE. But the Holy One, blessed be He, takes nothing FROM THE SACRIFICE except the desire of the heart and remorse of the heart, as it is written: "The slaughtered sacrifices for Elohim are a broken spirit; a broken and contrite heart, Elohim, You will not despise" (Tehilim 51:19). They are like earthenware vessels, about which it is said: 'After they are broken, they become clean'.

219. וּבְגִין לְשֵׁיזָבָא קוּדְשָׁא בְּרִיךְ הוּא גּוּפֵיהוֹן דְּיִשְׂרָאֵל מִנְּהוֹן וְנַפְשֵׁהוֹן. מָנֵי, לְקָרֵב קָרְבְּנִין דִּבְעִירָן וְגוּפָן בְּאַתְרֵיהוּ, לְקַיֵּים אִם רָעֵב שׂוֹנַאֲךָ הַאֲכִילֵהוּ לָחֶם וְאִם צָמֵא הַשְׁקֵהוּ מָיִם. אֲבָל קוּדְשָׁא בְּרִיךְ הוּא, לָא נָטִיל אֶלָּא רְעוּתָא דְּלִבָּא, וּתְבִירוּ דִּילֵיהּ. הה״ד, זִבְחֵי אֱלֹהִים רוּחַ נִשְׁבָּרָה לֵב נִשְׁבָּר וְנִדְכֶּה אֱלֹהִים לֹא תִבְזֶה. כְּגַוְונָא דִּכְלֵי חֶרֶס, דְּאִתְּמַר בְּהוֹן נִשְׁבְּרוּ נִטְהָרוּ.

220. כַּהֲנָא מוֹחָא. לֵוִי לִבָּא. גּוּפָא יִשְׂרָאֵל. וְאִתְּמַר בְּהוֹן, כֹּהֲנִים בַּעֲבוֹדָתָם, וּלְוִיִּם בְּדוּכְנָם, וְיִשְׂרָאֵל בְּמַעֲמָדָם. וְאִי כָּבֵד בָּעֵי לְקָרְבָא לְגַבֵּי דִּלְבָּא, חֶלְבֵּיהּ דְּאִינּוּן מִסְאֲבִין, אִיהוּ לָא נָטִיל. אֶלָּא שַׁמְנוּנוֹ דְּחֵלֶב טָהוֹר. כְּגַוְונָא דְּאִית בְּגוּפָא, חֵלֶב טָהוֹר וְחֵלֶב טָמֵא, דָּם צָלִיל בְּלָא פְּסוֹלֶת, וְדָם עָכוּר בַּפְּסוֹלֶת. וְעַרְקִין דִּלְבָּא, חַיָּילִין קַדִּישִׁין. וְעַרְקִין דִּכְבֵד, חַיָּילִין מִסְאֲבִין. אוֹף הָכִי אִינּוּן מַשְׁרְיָין דְּיֵצֶר הָרָע, וּמַשְׁרְיָין דְּיֵצֶר הַטּוֹב, אִלֵּין מְמָנָן עַל עַרְקִין דִּלְבָּא, וְאִלֵּין מְמָנָן עַל עַרְקִין דִּכְבֵדָא. אוֹף הָכִי תְּרֵי אוּמֵי, יִשְׂרָאֵל, וְאוּמִין דְּעָלְמָא עכו״ם.

220. The priest is brain, STANDING FOR ZEIR ANPIN, WHICH IS RIGHT. Levi is heart, STANDING FOR MALCHUT, WHICH IS ON THE LEFT. Yisrael is the body, NAMELY THE CENTRAL COLUMN, FOR WHEN THE SOULS OF YISRAEL RISE UP TO THE FEMALE WATERS, THEY BECOME THE CENTRAL COLUMN, BETWEEN ZEIR ANPIN AND MALCHUT. And it is said about them: 'The priests at their service, the Levites at their stand, and Yisrael at their post'. And if the liver, WHICH IS SAMAEL, wishes to offer fatty parts that are ritually impure to the heart, he takes only the fat of a ritually pure fatty part. For just as in the body there are pure and impure fatty parts, clean blood without waste matter and blood contaminated with waste matter, the arteries of blood in the heart, WHICH IS MALCHUT, are the holy hosts, while the arteries of the liver, WHICH IS SAMAEL, are the impure hosts. Here also, there are camps of the Evil Inclination and camps of the Good Inclination. The latter are appointed over the arteries of the heart and the former over the arteries of the liver. Similarly, too, there are two types of people: Yisrael, WHO IS LIKE THE ARTERIES OF THE HEART, and the other nations of the world, WHO ARE LIKE THE ARTERIES OF THE LIVER.

221. אָמַר לֵיהּ רַעְיָא מְהֵימְנָא, שַׁפִּיר קָא אַמְרַת בְּכֹלָּא, אֲבָל אֲפִילּוּ יִשְׂרָאֵל לָאו כֻּלְּהוּ שָׁוִין, דְּאִית בְּהוֹן בְּנֵי מַלְכוּת, מִסִּטְרָא דְּמַלְכוּת קַדִּישָׁא, כְּלִילָא מֵעֲשַׂר סְפִירָאן, וּמִכָּל הַוָּיִין וְכִנּוּיִין. וְאִית מִנְּהוֹן עַבְדִּין, מִסִּטְרָא דְּעֶבֶד, דְּאִיהוּ עַבְדּוֹ זְקַן בֵּיתוֹ. וְאִית מִנְּהוֹן כִּבְעִירָן, וְאִתְּמַר בְּהוֹן, וְאַתֶּן צֹאנִי צֹאן מַרְעִיתִי אָדָם אַתֶּם. וְאִינּוּן דְּדַמְיָין לְעָנָא, קוּדְשָׁא בְּרִיךְ הוּא מָנֵי לְקָרְבָא בְּעִירָן בְּאַתְרַיְיהוּ, לְכַפָּרָא עָלַיְיהוּ. וְאִינּוּן דְּדַמְיָין לְמַלְאָכִין, קָרְבְּנִין דִּלְהוֹן אִינּוּן עוֹבָדִין טָבִין, דְּמִמְנָן עָלַיְיהוּ מַלְאָכִים, דְּמַקְרִיבִין לְקוּדְשָׁא בְּרִיךְ הוּא בְּאַתְרַיְיהוּ.

221. The Faithful Shepherd said to him: What you have said is altogether beautiful, but even Yisrael are not all equal, for there are among them the sons of royalty, from the side of the holy Malchut that is composed of ten Sfirot and all the names of Yud Hei Vav Hei and their titles. And there are those that are like slaves, from the side of the servant, METATRON, who is "the eldest servant of his house" (Beresheet 24:2), NAMELY OF MALCHUT. There are also those who are like animals, about whom it is said: "And you, My flock, the flock of My pasture, are men" (Yechezkel 34:31). And the Holy One, blessed be He, commanded those who are like sheep to sacrifice animals in their stead, to make atonement for them. But the sacrifices of those who are like angels are the good deeds, over which are appointed angels who offer the good deeds before the Holy One, blessed be He, in the stead of them.

222. וְאִינּוּן דַּהֲווֹ בְּנִין לַיְדוֹד, הה״ד בָּנִים אַתֶּם לַיְיָ׳ אֱלֹהֵיכֶם. בְּחוֹבִין דִּלְהוֹן מִתְפָּרְדֵי אַתְוָון, וְתִקּוּנָא דִּלְהוֹן הוּא אוֹרַיְיתָא, דְּאִיהוּ שֵׁם יְדוֹד, לְקָרְבָא אַתְוָון, י׳ בְּה׳, ו׳ בְּה׳, בְּקָרְבְּנָא דִּלְהוֹן.

222. And those who are the children of Yud Hei Vav Hei, about whom it is written: "You are the children of Hashem your Elohim" (Devarim 14:1). It is because of their sins that the letters OF THE YUD HEI VAV HEI become separated, FOR THERE IS NO HEAVENLY MATING OF YUD-HEI, AND THERE IS NO MATING OF ZEIR ANPIN AND MALCHUT, WHICH ARE VAV-HEI. And their correction lies in the Torah, which is the name of Yud Hei Vav Hei, to bring the letters together by means of their sacrifice: Yud with Hei, WHICH IS THE SECRET OF THE MATING OF ABA AND IMA, and Vav with Hei, WHICH IS THE SECRET OF THE MATING OF ZEIR ANPIN AND MALCHUT.

223. And for all the sacrifices, whether OF THOSE WHO ARE animal-LIKE, or those who are like the ASPECTS OF angels appointed over the precepts, or of those WHO ARE OF THE ASPECT of Malchut, or of those WHO ARE of the name OF THE YUD HEI VAV HEI, in all cases THE SACRIFICE has to offer to the Holy One, blessed be He, THE UNION OF THE FOUR holy letters OF THE YUD HEI VAV HEI. AND THE HOLY ONE, BLESSED BE HE, mounts WITH THE FOUR LETTERS OF THE YUD HEI VAV HEI on the four living creatures of the angels, MICHAEL, GABRIEL, URIEL, AND RAPHAEL, WHICH ARE THE CHARIOT THAT IS IN BRIYAH. AND THE HOLY ONE, BLESSED BE HE rides, WITH THE FOUR LETTERS OF THE YUD HEI VAV HEI, on the four elements OF FIRE, WIND, WATER, AND EARTH, WHICH ARE THE SECRET OF CHESED AND GVURAH, TIFERET AND MALCHUT, THAT ARE IN YETZIRAH, WHICH IS THE ASPECT OF YESOD. From them were created the four natural beings, NAMELY CHESED AND GVURAH, TIFERET and MALCHUT, THAT ARE IN THE WORLD OF ASIYAH. AND THE HOLY ONE, BLESSED BE HE, Himself brings water close to fire, WHICH IS THE SECRET OF THE TWO

COLUMNS CHESED AND GVURAH; AND THIS IS THE SECRET OF YUD-HEI, and the bringing of wind to the earth NAMELY TIFERET, THAT IS CALLED 'WIND', TO MALCHUT, THAT IS CALLED 'EARTH', THIS BEING THE SECRET OF VAV-HEI. And this is as it is written: "He makes peace in his high places" (Iyov 25:2). And so also, HE BRINGS TOGETHER THE FOUR LIVING CREATURES OF THE ANGELS, namely: Michael, who is considered mental water, with Gabriel, who is thought mental fire, WHICH IS THE SECRET OF RIGHT AND LEFT, THE BASIS OF YUD-HEI; and He also brings close Uriel, who is air, namely the mental wind, with Raphael, earth, who is mental dust, WHICH IS THE SECRET OF VAV-HEI. For the moment the Holy One, blessed be He, departs from among them, they have no strength.

223. הֲרֵי בְּכָל קָרְבָּנִין, בֵּין דִּבְעִירֵי, בֵּין דְּמַלְאָכִין דְּמִמָּנָן עַל פִּקּוּדִין, בֵּין בְּמַלְכוּתָא, בֵּין בִּשְׁמֵיהּ. כֹּלָּא צְרִיךְ לְקָרְבָא לְקוּדְשָׁא בְּרִיךְ הוּא בְּאַתְוָון קַדִּישִׁין. וְאִיהוּ רָכִיב בְּאַרְבַּע חֵיוָון דְּמַלְאָכִים. וְאִיהוּ רָכִיב בְּאַרְבַּע יְסוֹדִין, דְּמִנְּהוֹן אִתְבְּרִיאוּ אַרְבַּע חֵיוָון טִבְעִיִּים. וְאִיהוּ הוּא דְּמְקָרֵב מַיָּא בְּאֶשָּׁא, וְרוּחָא בְּעַפְרָא. הה״ד, עוֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו. וְאוֹף הָכִי הוּא מְקָרֵב מִיכָאֵל דְּאִיהוּ מַיִם שִׂכְלִיִּים, עִם גַּבְרִיאֵל. דְּהוּא אֵשׁ שִׂכְלִי. וְאִיהוּ מְקָרֵב אוּרִיאֵל, דְּאִיהוּ אֲוִיר. דְּהַיְינוּ רוּחַ שִׂכְלִי. עִם רְפָאֵל, דְּאִיהוּ אֵפֶר, דְּהַיְינוּ עָפָר שִׂכְלִית. דְּמִיָּד דְּאִסְתַּלָּק קוּדְשָׁא בְּרִיךְ הוּא מִבֵּינַיְיהוּ, לֵית בְּהוֹן חֵילָא.

224. You might suggest that we have a problem here, since it is written that all the sacrifices are to Yud Hei Vav Hei, and ask how, therefore, it can be said that there is a separation of the letters OF THE YUD HEI VAV HEI, AND THAT THE SACRIFICE NOW COMES TO UNITE THEM. HE ANSWERS, This is said about those stages that were created and called by His name and not that they are He Himself, as it is written: "every one that is called by My name: for I have created him for My glory; I have formed him; yea, I have made him" (Yeshayah 43:7). And there are the four letters of the Yud Hei Vav Hei in Atzilut, containing no separation nor cessation, for they are as fountains FOR ALL THE WORLDS, watering the trees. And regarding those that were created, NAMELY VIS-A-VIS THE YUD HEI VAV HEI ATTIRED IN THE WORLD OF CREATION, THE FOUR LETTERS OF ATZILUT are likened, the Yud to a head, the Vav to a body, while the two Heis ARE LIKENED to ten fingers.

224. וְאִי תֵּימָא, הָא כְּתִיב בְּכָל קָרְבָּנִין לַיְדֹו״ד, וְאֵיךְ אָמַרְנָא דְּאִית פְּרוּדָא בְּאַתְוָון. אֶלָּא הַאי אִתְּמַר, בְּדַרְגִּין דְּאִתְבְּרִיאוּ וְאִתְקְרִיאוּ בִּשְׁמֵיהּ. וְלָא דְּאִינּוּן אִיהוּ מַמָּשׁ. הה״ד, כֹּל הַנִּקְרָא בִּשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף עֲשִׂיתִיו. דְּאִית אַתְוָון דַּיְדֹו״ד בַּאֲצִילוּת, דְּלֵית בְּהוֹן פְּרוּדָא וְהַפְסָקָה, דְּאִינּוּן כְּמַבּוּעִין לְגַבַּיְיהוּ, דְּאַשְׁקְיָין לְאִילָנִין. וּבְגִין אִלֵּין דְּאִתְבְּרִיאוּ, אִדְּמְיָין י׳ לְרֵישָׁא, ו׳ לְגוּפָא, ה׳ ה׳ לְעֶשֶׂר אֶצְבְּעָן.

225. But the Prime Cause, NAMELY THE ENDLESS LIGHT, BLESSED BE HE, who is over everything, who is called Yud Hei Vav Hei, THAT IS, ITS LIGHT IS ATTIRED IN THE YUD HEI VAV HEI, about Him it is said: "To whom then will you liken Me, that I should be equal? says the Holy One" (Yeshayah 40:25). "To whom then will you liken El, or what likeness will you compare to Him?" (Yeshayah 40:18) "For I am Hashem, I do not change" (Malachi 3:6). The sins of the creatures BELOW do not touch Him, nor separate in Him the letter Yud from the letter Hei, nor the Vav from the Hei. For there is no separation in Him and it is said about Him. "nor shall evil dwell with you" (Tehilim 5:5). He rules over all and there is none who rules over Him. He comprehends all and there is none who comprehends Him. And He is not called by Yud Hei Vav Hei, nor by all the other names, but is known by His light that spreads over them, OVER THE LEVELS THAT ARE IN THE FOUR WORLDS, ATZILUT, BRIYAH, YETZIRAH, ASIYAH. And when He departs from them, He has, of Himself, no name at all. "exceeding deep, who can find it?" (Kohelet 7:24).

225. אֲבָל עִלּוֹת הָעִלּוֹת עַל כֹּלָּא, דְּאִתְקְרֵי יְדֹו״ד, אִתְּמַר בֵּיהּ, וְאֶל מִי תְּדַמְּיוּנִי וְאֶשְׁוֶה יֹאמַר קָדוֹשׁ. וְאֶל מִי תְּדַמְּיוּן אֵל וּמָה דְּמוּת תַּעַרְכוּ לוֹ. אֲנִי יְי׳ לֹא שָׁנִיתִי. לָא מָטֵי בֵּיהּ חוֹבִין לְאַפְרָשָׁא אַתְוָוי, י׳ מֵה׳, ו׳ מֵה׳, דְּלֵית בֵּיהּ פְּרוּדָא. וְעָלֵיהּ אִתְּמַר, לֹא יְגוּרְךָ רָע. אִיהוּ שַׁלִּיט עַל כֹּלָּא, וְלֵית מַאן דְּשָׁלִיט בֵּיהּ. אִיהוּ תָּפִיס בְּכֹלָּא, וְלֵית מַאן דְּתָפִיס בֵּיהּ. וְאִיהוּ לָא אִתְקְרֵי יְדֹו״ד, וּבְכָל שְׁמָהָן, אֶלָּא בְּאִתְפַּשְׁטוּת נְהוֹרֵיהּ עָלַיְיהוּ. וְכַד אִסְתְּלִיק מִנַּיְיהוּ, לֵית לֵיהּ מִגַּרְמֵיהּ שֵׁם כְּלָל מִנְּהוֹן. עָמוֹק עָמוֹק מִי יִמְצָאֶנּוּ.

226. לֵית נְהוֹרָא יָכִיל לְאִסְתַּכְּלָא בֵּיהּ, דְּלָא אִתְחַשְׁכַת. אֲפִילוּ כֶּתֶר עֶלְיוֹן, דְּאִיהוּ נְהוֹרֵיהּ תַּקִּיף עַל כָּל דַּרְגִּין, וְעַל כָּל חֵילֵי שְׁמַיָּא, עִלָּאִין וְתַתָּאִין, אִתְּמַר עָלֵיהּ, יָשֶׁת חֹשֶׁךְ סִתְרוֹ. וְעַל חָכְמָה וּבִינָה, עָנָן וַעֲרָפֶל סְבִיבָיו. כ״ש שְׁאַר סְפִירָאן. כ״ש חַיָּין. כ״ש יְסוֹדִין, דְּאִינּוּן מֵתִים. אִיהוּ סוֹבֵב עַל כָּל עָלְמִין, וְלֵית סוֹבֵב לוֹן לְכָל סִטְרָא, עֵילָא וְתַתָּא, וּלְאַרְבַּע סִטְרִין, בַּר מִנֵּיהּ. וְלֵית מַאן דְּנָפִיק מֵרְשׁוּתֵיהּ לְבַר. אִיהוּ מְמַלֵּא כָּל עָלְמִין. וְלֵית אוֹחֲרָא מְמַלֵּא לוֹן.

226. And there is no light that can withstand His radiance without appearing dark, even upper Keter OF ATZILUT, whose light is stronger than all of the levels and all the hosts of the upper and lower heavens, and it is said about Him, CONCERNING HIMSELF: "He made darkness His secret place" (Tehilim 18:12). Concerning Chochmah and Binah, IT IS SAID, "cloud and mist are round about Him" (Tehilim 97.2) How much more is it so for the other Sfirot and for the celestial beings, and the elements that are dead, WITHOUT LIFE. He surrounds all the worlds, and none but He surrounds them in any direction, up or down or to the four corners of the compass, and no one has left His domain for the outside, for He fills all the worlds and there is no other that fills them.

227. אִיהוּ מְחַיֶּה לוֹן וְלֵית עָלֵיהּ אֱלָהָא אַחֲרָא, לְמֵיהַב לֵיהּ חַיִּין. הה״ד, וְאַתָּה מְחַיֶּה אֶת כּוּלָּם. וּבְגִינֵיהּ אָמַר דָּנִיאֵל, וְכָל דָּאֲרֵי אַרְעָא כְּלָא חֲשִׁיבִין וּכְמִצְבְּיֵהּ עָבִיד בְּחֵיל שְׁמַיָּא. אִיהוּ מְקַשֵּׁר וּמְיַחֵד זִינָא לְזִינֵיהּ, עֵילָא וְתַתָּא. וְלֵית קוּרְבָּא לְהוּ בְּד׳ יְסוֹדִין, אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא כַּד אִיהוּ בֵּינַיְיהוּ.

227. He grants life TO ALL THE WORLDS, and there is no other Eloha above Him to give Him life, as it is said: "and You do preserve them all" (Nechemyah 9:6), and for Him Daniel said: "and all the inhabitants of the earth are reputed as nothing: and He does according to His will in the host of heaven" (Daniel 4:32). He joins together and unites members of each species above and below, and the four elements have no proximity TO EACH OTHER apart from when the Holy One, blessed be He, is among them.

228. מִיַּד דְּחָבוּ, אִלֵּין דְּאִתְקְרִיאוּ בָּנִים אַתֶּם לַיְדוָ״ד אֱלֹקֵיכֶם, אִסְתְּלַק מִן אַתְוָון, אִשְׁתְּאָרוּ בְּפֵרוּדָא. וּמַאי תִּקּוּנֵיהּ, לְקָרְבָא אַתְוָון בְּקוּדְשָׁא בְּרִיךְ הוּא, י׳ בְּה׳, ו׳ בְּה׳. אוֹף הָכִי אִינּוּן עַבְדִּין דִּילֵיהּ, מִסִּטְרָא דְּחֵיוָון. בְּחוֹבִין דִּלְהוֹן גָּרְמוּ לֵיהּ, לְאִסְתַּלְּקָא מִנְּהוֹן. מַאי תִּקָּנְתָּא דִּלְהוֹן. לְנַחְתָּא קוּדְשָׁא בְּרִיךְ הוּא עָלַיְיהוּ, לְקָרְבָא לוֹן. אוֹף הָכִי אִינּוּן דַּהֲווֹ מֵאַרְבַּע יְסוֹדִין, דְּאִינּוּן עָאנָא דְקוּדְשָׁא בְּרִיךְ הוּא, דְּגַרְמוּ לְסַלְּקָא קוּדְשָׁא בְּרִיךְ הוּא מִינַיְיהוּ. מַאי תַּקָּנָה. לְקָרְבָא לוֹן לְקוּדְשָׁא בְּרִיךְ הוּא.

228. Immediately, when those who are called "You are the children of Hashem your Elohim" (Devarim 14:1), WHO ARE FROM THE SIDE OF THE YUD HEI VAV HEI, sin, He removes Himself from the letters OF THE YUD HEI VAV HEI, which are left separated from each other. How is this to be corrected? By bringing together the letters in the Holy One, blessed be He, Yud to Hei, WHICH IS THE MATING OF CHOCHMAH AND BINAH, Vav to Hei, WHICH IS THE MATING OF TIFERET AND MALCHUT. So also: those who are His servants, WHO ARE FROM THE SIDE OF METATRON, AND ARE from the side of the celestial beings MICHAEL, GABRIEL, URIEL AND RAPHAEL, whose sins caused HIS DIVINITY to leave them, how are they to be corrected? By AGAIN bringing the Holy One, blessed be He, down to them, and to bring them close TO EACH OTHER. So also with those who are the four elements, FIRE, WIND, WATER AND EARTH, which are CALLED 'the flock of the Holy One, blessed be He', WHO, BY THEIR SINS, cause the Holy One, blessed be He, to ascend from them, what is their correction? It is to draw them close to the Holy One, blessed be He.

229. וּבְגִין דָּא בְּכֻלְּהוּ מָנֵי, קָרְבָּן לַיְדוָ״ד, אֶת קָרְבָּנִי לַחְמִי לְאִשַּׁי. אוֹף אֶת הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַבֹּקֶר וְאֶת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעַרְבָּיִם. וּכְתִיב שְׁתֵּי תֹרִים אוֹ שְׁנֵי בְּנֵי יוֹנָה, כָּל זִינָא אָזִיל לְזִינֵיהּ. וְקוּדְשָׁא בְּרִיךְ הוּא מְקָרֵב כֹּלָּא בַּאֲתָר דָּא, אִיהוּ עִלַּת עַל כֹּלָּא, דְּלֵית אֱלָהָא בַּר מִנֵּיהּ. וְלֵית מַאן דְּיָכִיל לְקָרְבָא חֵילִין, בַּר מִנֵּיהּ.

229. And this is why He commanded for all of them a sacrifice to Yud Hei Vav Hei, NAMELY IN ORDER TO UNITE THE LETTERS OF THE YUD HEI VAV HEI, THAT WERE SEPARATED AND REMOVED, AS EXPLAINED ABOVE. "My offerings, the provisions of My sacrifices made by fire" (Bemidbar 28:2). Also: "The one lamb you shall offer in the morning and the other lamb you shall offer towards evening" (Bemidbar 28:4). Elsewhere it is written: "two turtledoves, or two young pigeons" (Vayikra 5:7). One goes after its own kind, AND JOINS IT. And the Holy One, blessed be He, brings all together in this place, for He is the cause of all; there is no Eloha beside Him, and none but He is able to bring the forces together.

230. But the forces of the idol-worshipping nations are from the side of Separation. Woe to him who by his sins brings SEPARATION to the letters, beings and prime elements, for the Holy One, blessed be He, immediately removes Himself from Yisrael, and the idol-worshipping nations come in among them. THE IDOL-WORSHIPPERS have no proximity to the Holy One, blessed be He, since there are no rapprochement sacrifices outside the Land of Yisrael, WHERE THE IDOL-WORSHIPPERS ARE. In this context, the rabbis taught: 'He who lives outside the Land of Yisrael is comparable to one has no Eloha'. As the Faithful Shepherd said these things, all the holy letters FROM ATZILUT, and the holy living creatures FROM BRIYAH, and the four prime elements IN YETZIRAH AND ASIYAH came down to him, blessed him, and said: "By your doing, O Faithful Shepherd, did the Holy One, blessed be He, descend upon us, and each kind was drawn close to his own kind. You are blessed to the Holy One, blessed be He, by the four prime elements. Now everything has been clarified in its rightful place." End of Ra'aya Meheimna

230. אֲבָל חֵילִין דְּאוּמִין עעכו"ם, אִינּוּן מִסִּטְרָא דְּפֵרוּדָא. וַוי לְמַאן דְּגָרִים בְּחוֹבוֹי, לְאַעֲלָא אַתְוָון וְחֵיוָן וְיסוֹדִין. דְּמִיָּד אִסְתַּלָּק קוּדְשָׁא בְּרִיךְ הוּא מִיִּשְׂרָאֵל. וְיֵיעָלוּן אוּמִין עעכו"ם בֵּינַיְיהוּ. לֵית לוֹן קְרִיבוּת בְּקוּדְשָׁא בְּרִיךְ הוּא, דְּלֵית קוּרְבָּנִין בְּחוּצָה לְאָרֶץ. וּבג"ד אוּקְמוּהָ רַבָּנָן, הַדָּר בְּחוּצָה לָאָרֶץ דּוֹמֶה כְּמִי שֶׁאֵין לוֹ אֱלוֹהַּ. בְּהַהוּא זִמְנָא דְּאָמַר מִלִּין אִלֵּין, נַחְתּוּ כָּל אַתְוָון קַדִּישִׁין, וְחֵיוָן קַדִּישִׁין, וְד' יְסוֹדִין, לְגַבֵּיהּ, וּבָרִיכוּ לֵיהּ וְאָמְרוּ, עַל יְדָךְ רַעְיָא מְהֵימְנָא, נָחִית עֵלָּן קוּדְשָׁא בְּרִיךְ הוּא, וּמִתְקָרְבִין זִינָא לְזִינֵיהּ, בְּרִיךְ אַנְתְּ לְקוּדְשָׁא בְּרִיךְ הוּא, בְּאַרְבַּע יְסוֹדִין. כְּעַן אִתְבְּרִיר כֻּלָּא עַל בּוּרְיֵיהּ.
ע"כ רעיא מהימנא.

41. "Delight yourself also in Hashem"
Rabbi Shimon talks about the scripture that begins with "Trust in Hashem, and do good; dwell in the land, and enjoy security." He once more reminds us why, after his promotion to the office of high priest, Pinchas is not named in the killing of Zimri.

231. He began by quoting: "Trust in Hashem, and do good; dwell in the land, and enjoy security" (Tehilim 37:3). "Trust in Hashem." This is as it should be. "And do good," THAT IS, UNDERTAKE the correction of the holy covenant, that you should correct it and keep it properly. And if you do this, you will be here in the land, NAMELY "DWELL IN THE LAND," and it will receive nourishment at your hand, and will flourish at your hand, namely that upper faithfulness WHICH IS MALCHUT, THIS BEING THE MEANING OF "ENJOY SECURITY (ALSO: CHERISH FAITH)."

231. פָּתַח וְאָמַר, בְּטַח בַּיְיָ' וַעֲשֵׂה טוֹב שְׁכָן אֶרֶץ וּרְעֵה אֱמוּנָה. בְּטַח בַּיְיָ', כַּדְקָא יָאוּת. וַעֲשֵׂה טוֹב, תִּקּוּנָא דִּבְרִית קַדִּישָׁא. דְּתֵהֵא מְתַקֵּן לֵיהּ, וְנָטִיר לֵיהּ כַּדְקָא יָאוּת. וְאִי תַּעֲבִיד דָּא, אַנְתְּ תֵּהֵא הָכָא בְּאַרְעָא, וְיִתְּזָן מִנָּךְ, וְיִתְפַּרְנֵס מִנָּךְ, הַהִיא אֱמוּנָה דִּלְעֵילָא.

232. And the following verse: "Delight yourself also in Hashem; and He shall give you the desires of your heart" (Tehilim 37:4). All this is remedied with the correction of the covenant, for once the covenant is corrected, everything is corrected. And Pinchas, because he was zealous for this covenant, merited everything. And not only that but he was defender of all Yisrael, and the verse "You shall delight yourself in Hashem" was upheld in him, for he ascended and made contact above, with the first light that the Holy One, blessed be He, created and then concealed, that same light that Abraham enjoyed and with which Aaron the priest was bound.

232. וְתוּ, תִּתְעַנַּג עַל יְיָ' וְיִתֵּן לְךָ מִשְׁאֲלוֹת לִבֶּךָ. כָּל דָּא אִתְתַּקְּנַת בְּתִקּוּנָא דִּבְרִית. כֵּיוָן דְּאִתַּקְּנַת בְּרִית, אִתְּקַן כֻּלָּא. פִּנְחָס בְּגִין דְּקַנֵּי עַל בְּרִית דָּא, זָכָה לְכֻלָּא. וְלָא עוֹד אֶלָּא דְּאָגִין עַל כָּל יִשְׂרָאֵל, וּבֵיהּ אִתְקַיָּים וְהִתְעַנַּג עַל יְיָ'. דְּהָא סָלִיק וְאִתְקְשַׁר לְעֵילָא, בְּאוֹר קַדְמָאָה דְּבָרָא קוּדְשָׁא בְּרִיךְ הוּא, וְגָנִיז לֵיהּ. בְּהַהוּא אוֹר דְּאִתְהֲנֵי אַבְרָהָם מִנֵּיהּ, וְאַהֲרֹן כַּהֲנָא אִתְקְשַׁר בֵּיהּ.

233. לְבָתַר דְּאִסְתַּלַּק לְכַהֲנָא רַבָּא, לָא אַדְכַּר לֵיהּ קְטָלְנוּתָא דְּזִמְרִי, וְלָא יָאוּת בְּגִין דְּלָא יִתְאַחַד כְּלַל בְּעַנְפּוֹי דְּסִטְרָא אַחֲרָא, וְלָא אִתְחֲזֵי לְאַדְכָּרָא עָלֵיהּ. דְּכָל מַאן דְּקָטִיל, עַנְפִּין דְּסִטְרָא אָחֲרָא אִית בֵּיהּ. וּפִנְחָס הָא מִתְאַחִיד בִּימִינָא, וְלֵית לֵיהּ חוּלָק בְּסִטְרָא אָחֲרָא כְּלָל, וְעַל דָּא לָא אַדְכַּר הָכָא. מַה דְּאִתְחֲזֵי שְׁבָחָא, אִיהוּ גְּנַאי לֵיהּ, וּנְחִיתוּ מִדַּרְגָּא עִלָּאָה דְּאִתְאַחִיד בֵּיהּ. וע"ד כְּתִיב הַמּוּכָּה אֲשֶׁר הוּכָּה סְתָם, וְשֵׁם הָאִשָּׁה הַמּוּכָּה, וְלָא אַדְכַּר עַל יְדָא דְּמַאן.

233. After PINCHAS was promoted to the office of High Priest, the killing of Zimri is not mentioned in connection with him, for it is not fitting, in order that he should not be caught up in the tentacles of the Other Side, and it is indeed not proper to mention the killing in connection with him. Everyone who kills has extensions of the Other Side in him, but Pinchas had already become united with the right, WHICH IS THE PRIESTHOOD, and had no portion whatsoever in the Other Side, which is why HIS NAME is not mentioned here. What might have seemed praiseworthy is really a matter of disgrace for him, for it would mean a descent from the upper level with which he was united. It is, therefore, written: "Now the name of the man of Yisrael that was slain, that was slain... And the name of the Midianite woman that was slain..." (Bemidbar 25:14-15), without mentioning by whom they were slain.

234. א"ר פִּנְחָס, זַכָּאָה דָּרָא דְּשַׁמְעִין מִילָּךְ בְּאוֹרַיְיתָא, וְזַכָּאָה חוּלָקִי דְּזָכֵינָא לְכָךְ. אָמַר רִבִּי שִׁמְעוֹן, זַכָּאָה דָּרָא, דְּאַנְתְּ וַחֲסִידוּתָךְ אִשְׁתְּכַח בְּגַוָּוהִי. עַד דַּהֲווֹ יַתְבִּין וּמְפַיְּסִין דָּא לְדָא, אָתָא רִבִּי אֶלְעָזָר בְּרֵיהּ דר"ש, וְאַשְׁכַּח לוֹן תַּמָּן. א"ר פִּנְחָס, וַדַּאי דִּכְתִיב וַיֹּאמֶר יַעֲקֹב כַּאֲשֶׁר רָאָם מַחֲנֵה אֱלֹהִים זֶה. א"ל ר"ש, אֶלְעָזָר בְּרִי, תִּיב בְּרִי, וְאֵימָא קְרָא. יָתִיב רִבִּי אֶלְעָזָר.

234. Rabbi Pinchas said, Happy is the generation that hears your interpretations of Torah, and happy is my portion that I have so merited. Rabbi Shimon replied TO RABBI PINCHAS, Happy is the generation in which you and your piety are. While they were still sitting appeasing and enjoying each other's company, Rabbi Elazar, the son of Rabbi Shimon, came and found them there. Rabbi Pinchas commented, this is certainly in fulfillment of the verse: "And when Jacob saw them, he said: This is Elohim's camp" (Beresheet 32:3). Rabbi Shimon said, Elazar, my son, sit you down, my son, and expound to us this verse, and Rabbi Elazar sat down.

42. Lighting upon means words of reconciliation

Rabbi Elazar gives his interpretation of the time that Jacob was on his way and was met by angels of Elohim.

235. פָּתַח וְאָמַר, וְיַעֲקֹב הָלַךְ לְדַרְכּוֹ וַיִּפְגְּעוּ בוֹ מַלְאֲכֵי אֱלֹהִים. מַאי וַיִּפְגְּעוּ בוֹ. אֶלָּא אִית פְּגִיעָה לְטָב. וְאִית פְּגִיעָה לְבִישׁ. וְאִית פְּגִיעָה לְצִלּוֹתָא. אֶלָּא בְּשַׁעֲתָא דַּהֲוָה אָזִיל לְחָרָן, מַה כְּתִיב. וַיִּפְגַּע בַּמָּקוֹם, צִלּוֹתָא דְּעַרְבִית הֲוָה דְּצַלֵּי בְּהַהוּא מָקוֹם. כד"א, הִנֵּה מָקוֹם אִתִּי. וּצִלּוֹתָא דְּעַרְבִית בְּהַהוּא אֲתָר אִתְחֲזֵי.

235. He began: "And Jacob went on his way, and angels of Elohim met him" (Beresheet 32:2). HE ASKS what is the meaning of "met him?" THE ANSWER TO THIS IS that there is a meeting for good, a meeting for evil and a meeting for prayer. When Jacob was on his way to Charan, what does Scripture tell us? "And he came upon the place" (Beresheet 28:11), for he prayed the evening service at that place, WHICH IS MALCHUT THAT IS CALLED 'PLACE', as it is written: "And Hashem said, Behold, there is a place by Me" (Shemot 33:21). For the evening prayer is proper for that place; THAT IS, THE EVENING PRAYER IS THE ASPECT OF CORRECTION OF MALCHUT, AND THIS IS IN ACCORD WITH WHAT WAS SAID ABOVE: "MEETING IS NONE OTHER THAN PRAYER."

236. תּוּ וַיִּפְגַּע בַּמָּקוֹם, מִלֵּי פִּיּוּסִין אִיהוּ. דְּאָתָא שִׁמְשָׁא קַדִּישָׁא לְגַבֵּי סִיהֲרָא, בַּעְלָהּ לְגַבֵּי אִתְּתָא. מִכָּאן דְּלָא יֵאוֹת לְבַעַל לְמֵיתֵי לְגַבֵּי אִתְּתָא, אִי לָא הֲוֵי בְּמִלֵּי פִּיּוּסִין לְפַיְּיסָא לָהּ. דִּכְתִיב וַיִּפְגַּע בַּמָּקוֹם, וּלְבָתַר וַיָּלֶן שָׁם. כַּד הֲוָה אָתֵי יַעֲקֹב מֵחָרָן, מַה כְּתִיב, וַיִּפְגְּעוּ בוֹ, שַׁדְרַת הִיא לְפַיְּיסָא לֵיהּ, לְמֵיתֵי לְגַבָּהּ.

236. Again. "And he lighted on a certain place" (Beresheet 28:11). This means that he spoke words of conciliation, NAMELY AS HE HAS ALREADY NOTED: THERE IS NO MEETING THAT IS NOT CONCILIATION. "because the sun was set" (Ibid.), the Holy One, WHICH IS ZEIR ANPIN, comes to the moon, WHICH IS MALCHUT, the husband to the wife. It follows that it is not right for a husband to come to his wife without words of appeasement to placate her, for it is written: "And he lighted on a certain place" (Ibid.), WHICH MEANS THAT HE ADDRESSED HER WITH WORDS OF APPEASEMENT. And afterwards: "And he stayed there the night" (Ibid.). But what does Scripture tell us about his return from Charan? "met him" (Beresheet 32:2), NAMELY MALCHUT sent messengers to placate him, so that he would come in to her.

237. "And when Jacob saw them, he said" (Ibid. 3). HE ASKS what is the meaning of "when Jacob saw them"? THE ANSWER IS THAT they were the daytime angels OF ZEIR ANPIN, WHO IS CALLED 'DAY', and the night time angels OF MALCHUT, WHO IS CALLED 'NIGHT'. They were hidden from him and subsequently revealed to him, which is why it is written: "when Jacob saw them." The verse continues: "This is Elohim's camp." From here we know that there were those of the day and those of the night. Concerning those of the night, it is written "Elohim's camp" FOR MALCHUT IS CALLED 'ELOHIM', and concerning those of the day, it is written: "This," FOR ZEIR ANPIN IS CALLED "THIS." And thus the verse continues: "and he called the name of that place Machanaim (lit. 'two camps')." And now I see here holy camps, NAMELY THE CAMP OF RABBI SHIMON AND THE CAMP OF RABBI PINCHAS. Happy is my path that brought me here!

237. וַיֹּאמֶר יַעֲקֹב כַּאֲשֶׁר רָאָם. מַאי כַּאֲשֶׁר רָאָם. אִלֵּין מַלְאָכִין דְּיוֹם, וּמַלְאָכִין דְּלֵילָה הֲווֹ, וְאִתְכְּסִיאוּ מִנֵּיהּ, וּלְבָתַר אִתְגַּלְיָין לֵיהּ. וע"ד כַּאֲשֶׁר רָאָם, כְּתִיב מַחֲנֵה אֱלֹהִים זֶה. מֵהָכָא דַּהֲווֹ אִלֵּין דִּימָמָא, וְאִלֵּין דְּלֵילְיָא. אִינּוּן דְּלֵילְיָא כְּתִיב בְּהוּ, מַחֲנֵה אֱלֹהִים, וְאִינּוּן דִּימָמָא, כְּתִיב בְּהוּ, זֶה. וע"ד וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא מַחֲנָיִם. תְּרֵין מַשְׁרְיָין. וְהַשְׁתָּא מַשְׁרְיָין קַדִּישִׁין חֲמֵינָא הָכָא. זַכָּאָה אָרְחִי דַּאֲתֵינָא הָכָא.

43. lighting on me as appeasement

From the words of Rabbi Shimon and Moses as they continue speaking about Jacob's encounter with the angels, we come to understand that there were two camps, the daytime angels and the night time angels, and that Jacob could not see them at night. We also learn the difference between 'coming upon', meaning appeasement, and 'lighting on', meaning union. In the evening prayer a person seeks for Adonai, the Shechinah, with entreaties, and he seeks for mercy from God.

Ra'aya Meheimna (the Faithful Shepherd)

רעיא מהימנא

238. (THIS IS THE CONTINUATION OF RABBI SHIMON'S WORDS, PARAGRAPH 208) But 'coming upon' means words of appeasement. When the groom comes to the bride, the groom does not unite with the bride without words of appeasement, and afterwards he spends the night with her. This is the meaning of "because the sun was set" (Beresheet 38:11).

238. אֶלָּא פְּגִיעָה אִיהִי פִּיּוּסָא, דְּכַד יֵיתֵי חָתָן לְגַבֵּי כַּלָּה, לֵית אֹרַח לְחָתָן לְיַיחֲדָא בְּכַלָּה, אֶלָּא בְּפִיּוּסָא. וּלְבָתַר יַעְבֵּד עִמָּהּ לֵינָה. וְהַיְינוּ כִּי בָא הַשֶּׁמֶשׁ.

239. The Faithful Shepherd said: If this is so, what is the meaning of "because the sun was set (Heb. ki va)," which is here explained homiletically, THAT 'KI VA' IS derived from extinguishing (Heb. kviyah), and so "because the sun was set" MEANS WHEN THE LIGHT OF THE SUN WAS EXTINGUISHED. However, what we can learn from this is that whoever unites with the wife must extinguish the lights at night, and that the sages do not advocate sexual intercourse by the light of day, but only by night, with modesty. When, therefore, does one stay overnight? SCRIPTURE SAYS: When the sun has set, namely after the light of the sun has turned away from the world.

239. אָמַר רַעְיָא מְהֵימְנָא, אִי הָכִי מַאי נִיהוּ כִּי בָא הַשֶּׁמֶשׁ דְּהָא אֹרַח דְּרָשָׁא אוּקְמוּהָ, לְשׁוֹן כְּבִיָּה, וְהַיְינוּ כִּי בָא הַשֶּׁמֶשׁ. אֶלָּא מֵהָכָא אוֹלִיפְנָא, מַאן דְּמְיַיחֵד בְּאִתְּתֵיהּ, צְרִיךְ בְּלֵילְיָא לְמִכְבֵּי שְׁרָגָא, וּבִימָמָא לָאו אֹרַח דְּרַבָּנָן לְשַׁמֵּשׁ מִטָּתָן, אֶלָּא בַּלַּיְלָה, אֹרַח צִנְעָא. וּבְגִין דָּא, מָתַי אִתְעֲבִיד לֵינָה. כִּי בָא הַשֶּׁמֶשׁ, דְּאִתְפְּנֵי שִׁמְשָׁא מֵעָלְמָא.

240. For this reason, just as one has to cover oneself up from the sun, so does one have to cover oneself from the angels who are the Good Inclination on the right in a number of camps, AS WELL AS FROM THE ANGELS WHO ARE from the Evil Inclination that goes on the left in a number of camps. And so it was that after the morning had dawned, Jacob spoke when he saw the angels, FOR AT NIGHT HE DID NOT SEE THEM. And there was no one with Jacob, the plain man, WHO IS THE CENTRAL COLUMN except for the camps of the King and the Queen, WHO ARE CALLED 'THE DAYTIME ANGELS' AND 'THE NIGHT TIME ANGELS'. This is why "And he called the name of that place MACHANAIM (lit. 'two camps')" (Beresheet 32:3). About the daytime angels, WHO ARE OF ZEIR ANPIN, WHO IS CALLED 'DAY', it is written: "And when Jacob saw them, he said: This is Elohim's camp" (Beresheet 32:3), FOR ZEIR ANPIN IS CALLED 'THIS'. And when the night time angels came, NAMELY THOSE OF MALCHUT WHO IS CALLED 'NIGHT', who gathered around him to protect him, it is said: "And he called the name of that place Machanaim (lit. 'two camps')." AND THERE IS NO DIFFICULTY HERE, FOR THE VERSE "WHEN JACOB SAW THEM" IS WRITTEN ABOUT THE TIME AFTER HE HAD RETURNED FROM LABAN, FOR 'THERE IS NO 'EARLIER' OR 'LATER' IN THE TORAH'.

240. וּבְגִין דָּא, אוֹף הָכִי דְּצָרִיךְ לְאִתְכַּסְיָיא מִן שִׁמְשָׁא, וְהָכִי צָרִיךְ לְאִתְכַּסְיָיא מֵאִלֵּין מַלְאָכִין, דְּאִינּוּן מִיצָּר הַטּוֹב מִימִינָא, בְּכַמָּה מַשְׁרְיָין. וּמִיצָּר הָרָע, דְּאָזִיל לִשְׂמָאלָא בְּכַמָּה מַשְׁרְיָין. וּבְגִין דָּא, בָּתַר דְּאָתָא צַפְרָא, אָמַר כַּאֲשֶׁר רָאָם. וּמִסִּטְרָא דְּיַעֲקֹב דַּהֲוָה אִישׁ תָּם, לָא הֲוָה עִמֵּיהּ אֶלָּא חַיְּילִין דְּמַלְכָּא וּמַטְרוֹנִיתָא. וּבְגִין דָּא וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא מַחֲנָיִם. אִינּוּן מַלְאָכִין דִּימָמָא כְּתִיב. כַּאֲשֶׁר רָאָם מַחֲנֵה אֱלֹהִים זֶה. וְכַד אָתוּ מַלְאָכִים דְּלֵילְיָא, דְּאִתְכְּנָשׁוּ בַּהֲדֵיהּ, לְנַטְרָא לֵיהּ אָמַר וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא מַחֲנָיִם.

241. THE AUTHOR HERE WISHES TO RECONCILE WHAT HE SAID INITIALLY ON "AND HE LIGHTED ON A CERTAIN PLACE," THAT "THERE IS NO 'COMING UPON' THAT IS NOT PRAYER" AND WHAT HE SAID LATER, NAMELY THAT 'COMING UPON' MEANS APPEASEMENT WHEN A GROOM COMES TO A BRIDE... ACCORDING TO WHICH "AND HE LIGHTED ON A CERTAIN PLACE" MEANS THE UNITY OF BRIDE AND GROOM. AND THIS IS WHAT HE SAYS: Since prayer is a bride, NAMELY MALCHUT, as it is said: "Come with me from Lebanon, my bride, with me from Lebanon" (Shir Hashirim 4:8), THUS MALCHUT is here called "with me" (Heb. iti). And in the written Torah, it is said about her: "Behold, there is a place by me (Heb. iti)" (Shemot 33:21). HENCE 'A PLACE' IS MALCHUT, AS IS 'WITH ME'. And since MALCHUT is called 'a place' in this world, it is said about her: "And he lighted on a certain place, and tarried there all night" (Beresheet 28:11).

241. בְּגִין דִּצְלוֹתָא אִיהִי כַּלָּה, הה"ד אִתִּי מִלְּבָנוֹן כַּלָּה אִתִּי וְגוֹ'. אִתְקְרֵי הָכָא אִתִּי. וּבְאוֹרַיְיתָא דִּכְתִיב אִתְּמַר עָלָהּ, הִנֵּה מָקוֹם אִתִּי. וּבְגִין דְּאִיהִי אִתְקְרְיָאת מָקוֹם בְּעָלְמָא דֵּין, אִתְּמַר בָּהּ וַיִּפְגַּע בַּמָּקוֹם וַיָּלֶן שָׁם.

242. And for this reason, she says: "O that I were in the wilderness, in a lodging place of wayfaring men" (Yirmeyah 9:1), for then she would have been independent, without those who impose an obligation on her, and without her groom. And whenever a man prays, the Holy One, blessed be He, precedes him and protects her. And the secret of the matter is to be found in the verse: "And the man (Heb. Ish) wondering at her" (Beresheet 24:21), for whenever the word Ish (lit. 'man') is used the reference is to the Holy One, blessed be He, as it is written: "Hashem is a man (Heb. Ish) of war": (Shemot 15:3). "And it came to pass, before he had done speaking, that, behold, Rivkah (Resh Bet Kof Hei) came out" (Beresheet 24:15), just as "and his arrow (Heb. habarak, Hei Bet Resh Kof) shall go forth like the lightning" (Zecharyah 9:14).

242. ובג"ד אִיהִי אַמְרַת, מִי יִתְּנֵנִי בַּמִּדְבָּר מְלוֹן אוֹרְחִים. דַּהֲוַת רְשׁוּ בִּפְנֵי עַצְמָהּ, וְלָאו עִם אִינּוּן דְּקַבְּעִין לָהּ חוֹבָה עִמְּהוֹן, בְּלָא חָתָן דִּילָהּ. וּבְכָל שַׁעֲתָא דב"נ מְצַלֵּי, קוּדְשָׁא בְּרִיךְ הוּא אַקְדִּים וְנָטַר לֵהּ. וְרָזָא דְּמִלָּה, וְהָאִישׁ מִשְׁתָּאֵה לָהּ. וְלֵית אִישׁ, אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא. הה"ד יְיָ אִישׁ מִלְחָמָה. וַיְהִי הוּא טֶרֶם כִּלָּה לְדַבֵּר וְהִנֵּה רִבְקָה יוֹצֵאת, כְּגוֹן וְיָצָא כַּבָּרָק חִצּוֹ.

243. You might raise the possible objection to the above that the rabbis taught that in a gathering of ten the Shechinah is preceding to come among them, but does not come for a single one until he sits down, AND WHAT DID I SAY? THAT WHENEVER A MAN PRAYS, THE HOLY ONE, BLESSED BE HE, PRECEDES AND RECEIVES HIM, NAMELY, EVEN A SINGLE PERSON. HE ANSWERS THAT THE EXPLANATION IS AS FOLLOWS: In the case of ten, there is Yud (numerical value ten) before Hei; THAT IS TO SAY, IF THERE IS YUD HEI, THE MOCHIN OF CHOCHMAH AND BINAH, FOR THE YUD INCLUDES THE HEI ALSO, THEN THE SHECHINAH, WHICH IS THE SECRET OF HEI, COMES. In the case of one, which is Vav: IF THE VAV IS ALONE WITHOUT YUD HEI, until he sits himself down AND RECEIVES THE MOCHIN OF YUD HEI the second Hei OF YUD HEI VAV HEI does not come to him. And the secret of the matter is that the Hei THAT IS MALCHUT does not come to a place where Yud Hei are not. Whoever wishes to unite the letters YUD HEI AND VAV HEI must pray with supplications and entreaties, this being the reason for the verse: "And I besought Hashem at that time, saying: ADONAI ELOHIM, YOU HAVE BEGUN..." (DEVARIM 3:23-24), for Adonai, which is the Shechinah, is sought with entreaties, and mercy is sought from the Holy One, blessed be He. And up to here IS THE EXPLANATION FOR THE EVENING PRAYER.

243. וְאִי תֵּימְרוּן, דְּהָא אוּקְמוּהָ רַבָּנָן, לְעַשְׂרָה קַדְמָא שְׁכִינְתָּא וְאַתְיָא, לְאֶחָד עַד דְּיֵתִיב. לְעַשְׂרָה דְּהִיא י' קַדְמָה ה'. לְאֶחָד דְּאִיהוּ ו', עַד דְּיָתִיב, לָא אַתְיָא לְגַבֵּיהּ ה' תִּנְיָינָא. וְרָזָא דְּמִלָּה, דְּבַאֲתָר דְּלֵית תַּמָּן י"ה, לָא אַתְיָא תַּמָּן ה'. וּמַאן דְּבָעֵי לְיַחֲדָא אַתְוָון, צָרִיךְ בִּתְחִנָּה וּבְתַחֲנוּנֵי. ובג"ד, וְאֶתְחַנַּן אֶל יְיָ, בַּאֲדֹנָ"י לְשְׁכִינְתָּא בְּתַחֲנוּנִים. וּלְקוּדְשָׁא בְּרִיךְ הוּא בְּרַחֲמֵי, עַד הָכָא.

44. "The one lamb you shall offer in the morning"
The sages taught that one should not pry into the secrets of God or mysteries of the world, and so the secrets of the Torah must be kept covered up and hidden from the wicked and the ignorant. We are reminded of the role and importance of Scripture, Mishnah, Talmud and Kabbalah.

244. "The one lamb (Heb. keves) you shall offer in the morning, and the other lamb you shall offer towards evening" (Shemot 29:39 and Bemidbar 28:4). And about the secrets (Heb. Kavshi) of the Merciful One, the sages have taught: 'Why do you probe into the secrets of the Merciful One?', THE MEANING OF WHICH is: Matters that are of the mysteries of the world, let them be concealed under your dress. Just as clothes cover the body, so also must the secrets of the Torah be kept covered up, and this applies even more to the secret of the sacrifices, which are like a wife drawing near to her husband, WHICH IS WHY A SACRIFICE IS CALLED 'KORBAN', FROM THE SAME ROOT AS THE WORD KIRVAH, MEANING NEARNESS.

244. אֶת הַכֶּבֶשׂ הָאֶחָד תַּעֲשֶׂה בַבֹּקֶר וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעַרְבַּיִם. דְּאִיהוּ רָזָא דְּכִבְשֵׁי דְּרַחֲמָנָא, דְּאוֹקְמוּהָ עָלַיְיהוּ רַבָּנָן, גַּבֵּי כִּבְשֵׁי דְּרַחֲמָנָא לָמָּה לָךְ. אֶלָּא מִלִּין דִּיהוֹן תְּחוֹת כִּבְשׁוֹנֵי דְּעָלְמָא, יֵהוֹן מְכוּסִין תְּחוֹת לְבוּשָׁךְ. מַה לְּבוּשׁ אִיהוּ מְכַסֶּה עַל גּוּפָא, אוֹף הָכִי צָרִיךְ לְכַסָּאָה רָזִין דְּאוֹרַיְיתָא. כ״ש רָזִין דְּקָרְבְּנִין, דְּאִינּוּן כְּגַוְונָא דְּקָרִיבוּ דְּאִתְּתָא לְגַבֵּי בַּעְלָהּ.

245. And just as the proximity of the two of them, OF HUSBAND AND WIFE, has to be in concealment, so also must the sacrifice be concealed from the wicked, the impudent, the immoral and practicioners of incest, who have no shame and no modesty. And there are bastards of a number of sorts, children of incest, those who have intercourse during menstruation (Heb. Nidah). NIDAH MEANS THAT Hei, WHICH IS THE SHECHINAH WHO IS CALLED 'HEI', has moved (Heb. nad) away from her, and in her place is a bondwoman, daughter of a strange El, a prostitute. And this is a secret of: "For three things the earth is disquieted...for a slave when he becomes king; and a fool when he is filled with food...and a handmaid that is heir to her mistress" (Mishlei 30:21-23). For the Hei has moved away from its place, which is the queen and is the Good Inclination, and in her stead has come in a handmaid, the Evil Inclination.

245. וּמַה קָרִיבוּ דְּתַרְוַוייְהוּ צָרִיךְ בְּאִתְכַּסְיָא. אוֹף הָכִי צָרִיךְ קָרְבָּן לְכַסָּאָה לוֹן, מִבְּנֵי עַרְיָין רַשִׁיעַיָּיא חֲצוּפִין, דְּלֵית לוֹן בֹּשֶׁת פָּנִים וְלָא עֲנָוָה. וְכַמָּה מִינֵי מַמְזְרִין אִינּוּן, בְּנֵי עֲרָיוֹת, בְּנֵי נִדָּה, דְּנָד ה׳ מִנָּהּ, וְאִשְׁתְּכַח בְּאַתְרָהּ. שִׁפְחָה בַּת אֵל נֵכָר זוֹנָה. וְהַאי אִיהוּ רָזָא, תַּחַת שָׁלֹשׁ רָגְזָה אֶרֶץ וְגוֹ׳, תַּחַת עֶבֶד כִּי יִמְלוֹךְ וְנָבָל כִּי יִשְׂבַּע לָחֶם וְשִׁפְחָה כִּי תִּירַשׁ גְּבִירָתָהּ. דְּנָד ה׳ מֵאַתְרָאָה, דְּאִיהִי מַטְרוֹנִיתָא, יצה״ט. וְעָאלָא בְּאַתְרָהָא שִׁפְחָה יצה״ר.

246. And the secret of the matter is to be found in the verse: "It seems to me there is as it were a plague in the house" (Vayikra 14:35), namely, the impure blood of menstruation. Just as in the one case, OF THE PLAGUE, "then the priest shall shut him up for seven days" (Vayikra 13:21), so also in the other: "she shall be seven days in her menstrual impurity" (Vayikra 15:19). Happy are the organs that are sanctified at the time of intercourse, for they are called 'the wood of the burnt offering', for they are engulfed by holy fires from the Name Yud Hei Vav Hei, WHICH IS ZEIR ANPIN, who takes hold of their fire. And for this reason IT IS WRITTEN: "Wherefore glorify Hashem in the regions of light" (Yeshayah 24:15). Thus the mysteries of the Merciful One are: "The one lamb (lit. 'secret') you shall offer in the morning, and the other lamb you shall offer towards evening."

246. וְרָזָא דְּמִלָּה, כְּנֶגַע נִרְאָה לִי בַּבַּיִת, הַיְינוּ דָּם טָמֵא דְּנִדָּה. וּמַה הָתָם וְהִסְגִּירוֹ הַכֹּהֵן שִׁבְעַת יָמִים. אוֹף הָכִי שִׁבְעַת יָמִים תִּהְיֶה בְנִדָּתָהּ. זַכָּאִין אִינּוּן אֵבָרִים דְּמִתְקַדְּשֵׁי בְּשָׁעַת תַּשְׁמִישׁ, דְּאִינּוּן עֲצֵי הָעוֹלָה, דְּאֶחִידָן בְּהוֹן אֶשִׁין קַדִּישִׁין, שֵׁם יְדוֹד דְּאָחִיד בְּאֶשִׁין דִּלְהוֹן. וּבג״ד בָּאוּרִים כַּבְּדוּ יְיָ׳ ע״כ כִּבְשֵׁי דְּרַחֲמָנָא, הַיְינוּ אֶת הַכֶּבֶשׂ הָאֶחָד תַּעֲשֶׂה בַבֹּקֶר וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעַרְבַּיִם.

247. And the end of the scriptural text continues: "and a tenth part of an efah of fine flour" (Bemidbar 28:5). That is, happy is he who draws down from his brain a drop of clean refined flour without impurity and waste, AT THE TIME OF THE MATING, and this is hinted at in the letter Yud of 'Adonai', AND THAT IS WHY IT SAYS 'A TENTH PART' and is inherent in the ten Sfirot. And she is to be "mingled with a fourth part of a hin of beaten oil" (Ibid.). That is, it is mingled from FOUR, NAMELY, Scripture, Mishnah, Talmud, and Kabbalah, ON WHICH THE RIGHTEOUS BEAT THEMSELVES AND SO RAISE UP THE FEMALE WATERS FOR HER MATING.

247. שְׁלִימוּ דִּקְרָא, וַעֲשִׂירִית הָאֵיפָה סֹלֶת. זַכָּאָה אִיהוּ מַאן דְּאַנְגִּיד מִמּוֹחֵיהּ, טִפָּה סֹלֶת נְקִיָּה בְּלָא פְּסוֹלֶת. וְאִיהִי רְמִיזָא בְּאָת י׳ מִן אֲדֹנָ״י, כְּלִילָא בַּעֲשַׂר סְפִירָאן. דְּאִיהִי בְּלוּלָה בְּשֶׁמֶן כָּתִית רְבִיעִית הַהִין. וְאִיהִי בְּלוּלָה, בְּמִקְרָא, בְּמִשְׁנָה, בְּתַלְמוּד, בְּקַבָּלָה.

45. The Chariot of Ezekiel

The Faithful Shepherd tells us about Ezekiel's ten visions of Metatron, and we hear a good deal about the meaning of the color blue and why it is so important in the Tzitzit and the Talit. Through the sacred numerical meaning of many words and letters we are led through an explanation of the throne and the sapphire stone and the six steps and the four beasts and the four faces. We are told that Metatron includes all the stages downwards from above and upwards from below.

248. When Ezekiel saw the Shechinah among the Klipot, THAT IS TO SAY, AMONG THE GARMENTS, he saw with her ten Sfirot, without any separation whatsoever, and these are the brain that is among all of them. He saw them within the earthly river K'var (Caf Bet Resh), NAMELY, THE EARTHLY CHARIOT (RESH CAF BET), NAMELY, THE LETTERS OF K'VAR REARRANGED) OF METATRON. That is, "The Chariots of Elohim are twice ten thousand, thousands upon (Heb. Shin'an) thousands" (Tehilim 68:18). "twice ten thousand" are twenty thousand. From this you should deduct two that are missing, AS SHIN'AN IS SPELLED THE SAME AS 'SHE'EINAN' (MISSING). "(SHIN'AN) THOUSANDS" ARE THE MISSING TWO THOUSANDS. Eighteen thousand remain, which is as the number of the eighteen (Chet Yud) worlds. THIS IS YESOD, WHICH IS CALLED 'CHAI' (LIT. 'LIVE' - CHET YUD,), which includes the ten Sfirot, attired in the Tet Tet (nine + nine = eighteen) of Metatron (Mem Tet Tet Resh Vav Nun). And this Tet Tet is taken from the word totafot (lit. 'frontlets'), about which it is said: "and they shall be as frontlets between your eyes" (Devarim 6:8). Who are the eyes? They are those above, about which it is said: "the heavens were opened, and I saw visions of Elohim" (Yechezkel 1:1). These are the ten visions of Metatron, whom Ezekiel saw as a candle within a lantern, nine OF THE VISIONS being clear, with one being vague.

248. יְחֶזְקֵאל כַּד חָמָא שְׁכִינְתָּא מִגּוֹ קְלִיפִּין, חָזָא עִמָּהּ עֶשֶׂר סְפִירָאן. בְּלָא פְּרוּדָא כְּלָל. וְאִלֵּין אִינּוּן מוֹחָא, מִלְּגוֹ, כְּלְהוּ חָזָא לוֹן מִגּוֹ נְהַר כְּבָר דִּלְתַתָּא, אִיהִי רֶכֶב אֱלֹהִים רִבּוֹתַיִם, כָּל רִבּוֹא עֶשֶׂר אַלְפִין, רִבּוֹתַיִם כ׳ אֲלַף, אַפִּיק תְּרֵי שֶׁאֵינָן, אִשְׁתָּאֲרוּ תְּמָנֵי סָר, בְּחוּשְׁבַּן ח״י עָלְמִין. דְּכְלִיל עֶשֶׂר סְפִירָאן, דְּאִתְלָבַּשׁ בְּטֵ״ט מִן מְטַטְרוֹן. טֵ״ט מִן טֹטָפֹת, וְאִתְּמַר בֵּיהּ וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ. מַאן עַיְינִין. אִלֵּין לְעֵילָא, דְּאִתְּמַר בְּהוּ נִפְתְּחוּ הַשָּׁמַיִם וָאֶרְאֶה מַרְאוֹת אֱלֹהִים. מַאן מַרְאוֹת. אִלֵּין אִינּוּן עֲשָׂרָה מַרְאוֹת דְּמְטַטְרוֹן, דְּחָזָא כִּשְׁרָגָא בְּגוֹ עֲשִׁישִׁיתָא. תְּשַׁע בְּאִתְגַּלְיָיא, וְחַד סָתִים.

249. One vision that he saw at the beginning of those ten VISIONS was the one about which it is said: "And above the firmament that was over their heads was the likeness of a throne, in appearance like a sapphire stone" (Yechezkel 1:26). Although this VERSE has already been explained above, new things have to be said about it.

249. מַרְאָה חֲדָא דְּאִיהוּ חֲזוּ קַדְמָאָה מֵאִלּוּ עֲשָׂרָה, דָּא אִיהוּ דְּאִתְּמַר בֵּיהּ, וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל רֹאשָׁם כְּמַרְאֵה אֶבֶן סַפִּיר דְּמוּת כִּסֵּא. וְאע״ג דְּאִתְּפְרַשׁ לְעֵילָא, צָרִיךְ לְחַדְּתָא עָלֵיהּ מִלִּין דְּחַדּוּשִׁין.

250. The Holy One, blessed be He, said to the heavenly encampments: 'Anyone who prays, whether he be a mighty man, a wise man, or a rich man; if he is mighty in merits BECAUSE HE OVERCOMES HIS EVIL INCLINATION; a wise man in Torah; and a rich man who is rich in the precepts, do not allow his prayer to enter this chamber until there is seen in him these signs: that he has applied My corrections to himself.' For this reason, the sages of the Mishnah taught: If the rabbi is like an angel of Hashem Tzevaot, let people come to consult him in matters of the Torah. IN OTHER WORDS, you may accept the prayer of anyone who is impressed with these signs in his dress: One sign is that he should be marked in his prayer on the blue of the FOUR corners of his fringes, for blue is like the firmament, which is Metatron, AND IT WOULD THEN FOLLOW THAT HE WOULD BE LIKE AN ANGEL OF HASHEM TZEVAOT, whose form is the blue that is in the fringes (Tzitzit).

250. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, לְמַשְׁרְיָין דִּלְעֵילָא, מַאן דִּמְצָלֵי, בֵּין יְהֵא גִּבּוֹר, בֵּין יְהֵא חָכָם, בֵּין יְהֵא עָשִׁיר. בְּזַכְוָון גִּבּוֹר. חָכָם בַּתּוֹרָה. וְעָשִׁיר בַּמִּצְוֹת. לָא יֵיעוּל בְּהֵיכָלָא דָּא צְלוֹתֵיהּ, עַד דְּתִתְחֲזוּן בֵּיהּ סִימָנִין אִלֵּין, דְּיָהַב גַּרְמֵיהּ בֵּיהּ תִּקּוּנִין דִּילִי. וּבְגִין דָּא אוֹקְמוּהָ מָארֵי מַתְנִיתִין, אִם הָרַב דּוֹמֶה לְמַלְאַךְ יְיָ׳ צְבָאוֹת תּוֹרָה יְבַקְּשׁוּ מִפִּיהוּ. לְמַאן דְּיְהֵא רָשִׁים בְּאִלֵּין סִימָנִין בִּלְבוּשֵׁיהּ, תְּקַבְּלוּן צְלוֹתֵיהּ. סִימָנָא חֲדָא דְּיְהֵא רָשִׁים בְּצְלוֹתֵיהּ, בִּתְכֵלֶת, בְּכַנְפֵי מִצְוָה צִיצִית. דְּאִיהוּ דָּמֵי לָרָקִיעַ, דְּאִיהוּ מְטַטְרוֹן. דִּיוּקְנָא דִּילֵיהּ, תְּכֵלֶת שֶׁבַּצִּיצִית.

251. And for this reason the rabbis set the size for fringes and taught about a cloak (Talit) that a minor wears and which covers his head and most of his body. This is the same as was said about it: "and a little child shall lead them" (Yeshayah 11:6), WHICH ALLUDES TO METATRON, THAT IS CALLED 'A LITTLE CHILD'. He leads the four living creatures, and includes "The throne had six steps" (I Melachim 10:19), NAMELY, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, which are six. And since he is composed of ten, the ten Sfirot OF ZEIR ANPIN AND MALCHUT OF ATZILUT attire themselves in him, for they, too, are ten. And through him the Holy One, blessed be He, appears in His Shechinah to the prophets, for He is composed of ten Sfirot. And from the side of the Shechinah, WHICH METATRON SERVES AS GARMENT TO, which is the tenth SFIRAH and the blue of the fringes, METATRON ALSO appears as the blue of all colors, THAT IS TO SAY: ALL THE COLORS WERE INCLUDED IN THIS BLUE.

251. וּבְגִין דָּא, שִׁיעוּר הַצִּיצִית אוֹקְמוּהָ רַבָּנָן, טַלִּית שֶׁהַקָּטָן מִתְכַּסֶּה בָּהּ רֹאשׁוֹ וְרוּבוֹ. וְהַאי אִיהוּ דְּאִתְּמַר בֵּיהּ, וְנַעַר קָטֹן נוֹהֵג בָּם. וְהַאי אִיהוּ נוֹהֵג בְּד׳ חַיָּוָן, דְּאִינּוּן ד׳, וְאִיהוּ כָּלִיל שֵׁשׁ מַעֲלוֹת לַכִּסֵּא, דְּאִינּוּן ו׳. וּבְגִין דְּאִיהוּ כָּלִיל עֲשַׂר, מִתְלַבְּשִׁין בֵּיהּ עֶשֶׂר סְפִירָאן, י׳. וּבֵיהּ הֲוָה אִתְחֲזֵי קוּדְשָׁא בְּרִיךְ הוּא בִּשְׁכִינְתֵּיהּ, דְּאִיהִי כְּלִילָא מֵעֲשַׂר סְפִירָאן, לְנְבִיאֵי. וּמִסִּטְרָא דִּשְׁכִינְתָּא דְּאִיהִי עֲשִׂירָאָה, תְּכֵלֶת שֶׁבַּצִּיצִית, אִיהוּ תְּכֵלֶת דְּכָל גַּוְונִין.

252. For it, MALCHUT THAT IS CALLED 'BLUE' (HEB. T'CHELET), is the ultimate (Heb. tachlit) objective end of the ten Sfirot, and in it "Thus was all the work of the tabernacle of the tent of Meeting finished (Heb. Vatechel)" (Shemot 39:32), SINCE IT IS THE OBJECTIVE ULTIMATE OF ALL (HEB. TACHLIT) PERFECTION). AND THE WORD T'CHELET (ENG. 'BLUE') comes from the root: (Heb. calah) Caf Lamed Hei, meaning bride and consumation, as it is written: "And it came to pass of the day that Moses finished (Heb. calot) setting up the tabernacle" (Bemidbar 7:1). And the Sages set it also as Calah (lit. 'bride', 'consummation').THIS IS WHY THE SHECHINAH IS CALLED 'T'CHELET' (LIT. 'BLUE'), She is the blue flame in a burning candle, which consumes the fatty parts of the burnt offerings.

252. דְּאִיהִי תַּכְלִית דִּי׳ סְפִירָאן. וּבֵיהּ וַתֵּכֶל כָּל עֲבוֹדַת אֹהֶל מוֹעֵד. וְאִיהִי לָשׁוֹן כַּלָּה. הה״ד, וַיְהִי בְּיוֹם כַּלֹּת מֹשֶׁה לְהָקִים אֶת הַמִּשְׁכָּן. וְאוֹקְמוּהָ רַבָּנָן, כַּלַּת כְּתִיב, וְאִיהוּ תְּכֵלֶת דִּשְׁרָגָא, דְּאָכִיל תְּרָבִין וְעִלָּוָון.

253. And about it, NAMELY ABOUT THE LIGHT of CHOCHMAH IN IT, THAT IS CALLED 'BLUE', Ezekiel said: "the likeness of a throne, in appearance like a sapphire stone" (Yechezkel 1:26); and the particular virtue of this stone is that, whoever inherits it, the fire of Gehenom has no control over him, and there is no flame in the world that can damage it, nor any type of metal, FOR IF ONE HITS THIS SAPPHIRE STONE WITH A HAMMER, THE HAMMER WILL BREAK BUT THE STONE WILL BE UNDAMAGED, AS THE SAGES SAID. It is, therefore, quite obvious that water can not harm it. THUS, for whoever inherits it the verse "When you pass through the waters, I will be with you" (Yeshayah 43:2) will be upheld, and all the upper and lower grades of the Other Side are fearful before him. It was also for the blue of the sea that it was said: "When you pass through the waters, I will be with you," for with this special attribute, THE BLUE LIGHT OF MALCHUT THAT IS CALLED 'SAPPHIRE STONE', "the horse and his rider has He thrown into the sea" (Shemot 15:1), for it is the one appointed over Egypt WHO DROWNED IN THE SEA IN THE STRENGTH OF THIS BLUE LIGHT.

253. וְעָלֵיהּ אָמַר יְחֶזְקֵאל דְּמוּת כְּמַרְאֵה אֶבֶן סַפִּיר דְּמוּת כִּסֵּא. סְגוּלָה דְּהַאי אֶבֶן, מַאן דְּיָרִית לָהּ, לָא שַׁלְטָא נוּרָא דְּגֵיהִנָּם עָלֵיהּ. לֵית נוּרָא בְּעָלְמָא מְקַלְקֵל לָהּ, וְלָא כָּל מִינֵי מַתְּכוֹת. כָּל שֶׁכֵּן מַיָּא, דְּלָא מַזִּיקוּ לָהּ. מַאן דְּיָרִית לָהּ, אִתְקַיָּים בֵּיהּ כִּי תַּעֲבוֹר בַּמַּיִם אִתְּךָ אָנִי וְגוֹ׳. וְכָל עִלָּאִין וְתַתָּאִין דְּסִטְרָא אַחֲרָא דַּחֲלִין מִנֵּיהּ. תְּכֵלֶת דְּיַמָּא בְּגִינֵיהּ אִתְּמַר, כִּי תַּעֲבוֹר בַּמַּיִם אִתְּךָ אָנִי. דְּבִסְגוּלָה דָּא, סוּס וְרוֹכְבוֹ רָמָה בַיָּם, דָּא מְמָנָא דְּמִצְרַיִם.

254. From this BLUE color the upper and lower beings are fearful; the encampments of the sea are fearful of it, and the encampments of the firmament, which is blue, hold it in awe, as do the encampments of the blue fires of Gehenom, NAMELY THE BLUE OF THE OTHER SIDE.

254. מִגָּוֵון דָּא, דַּחֲלִין עִלָּאִין וְתַתָּאִין. מִשְׁרְיָין דְּיַמָּא דַּחֲלִין מִנֵּיהּ. וּמִשְׁרְיָין דִּרְקִיעָא דְּאִיהוּ תְּכֵלֶת, מִנֵּיהּ דַּחֲלִין. מִשְׁרְיָין דִּתְכֵלֶת דְּנוּרָא דְּגֵיהִנָּם דַּחֲלִין מִנֵּיהּ.

255. And this blue is Judgment, FOR THE NAME OF MALCHUT IS 'ADONAI', THE LETTERS OF WHICH CAN BE REARRANGED AS DINA (LIT. 'LAW'), and this is the secret of the ruling that the law of the kingdom is indeed the law. The Talit (prayer-shawl) has two colors: white and blue, and in respect to these two colors it is said: "and there was under his feet a kind of paved work of sapphire stone" (Shemot 24:10). Livnat (lit. 'paved work') is the white (lit. 'lavan') of the sapphire, because the sapphire is composed of two colors, which are Mercy and Judgment, namely white, WHICH IS MERCY, and black, from which comes the darkness of the blue. And the sages hinted at THESE two colors when they asked: 'From what time in the morning may the Sh'ma Yisrael be recited? As soon as one can distinguish between blue and white'. For the daughter of the king, WHICH IS MALCHUT, WHICH IS THE SECRET OF the recital of the Sh'ma, which is the unity of the Holy One, blessed be He, is composed of these two colors, WHITE AND BLUE, which are the Yud Hei Vav Hei Adonai. THE YUD HEI VAV HEI IS THE SECRET OF WHITE, WHILE ADONAI IS THE SECRET OF BLUE, THUS COMBINING Mercy and Judgment. Similarly, the Holy One, blessed be He, WHO IS ZEIR ANPIN, is composed of two colors, WHICH IS THE SECRET OF YUD HEI VAV HEI ADONAI, being Mercy and Judgment, namely the Throne of Mercy and the Throne of Judgment.

255. וְהַאי תְּכֵלֶת אִיהוּ דִּין. דִּינָא אֲדֹנָ״י. דִּינָא דְּמַלְכוּתָא דִּינָא וּתְרֵין גַּוְונִין רְשִׁימִין בְּטַלִּית, חַד חִוָּור, וְחַד תְּכֵלֶת. וְעַל תְּרֵין גַּוְונִין אִלֵּין אִתְּמַר, וְתַחַת רַגְלָיו כְּמַעֲשֵׂה לִבְנַת הַסַּפִּיר. לִבְנַת, לוֹבֶן דְּסַפִּיר. דְּאִיהוּ כָּלִיל בִּתְרֵין גַּוְונִין, רַחֲמֵי וְדִינָא, חִוָּור וְאוּכָם. אוּכְמוּ דִּתְכֵלֶת. וְעַל תְּרֵין גַּוְונִין, רְמִיזוּ רַבָּנָן, מֵאֵימָתַי קוֹרִין אֶת שְׁמַע בְּשַׁחֲרִית, מִשֶּׁיַּכִּיר בֵּין תְּכֵלֶת לְלָבָן. לְמֶהֱוֵי בְּרַתָּא דְּמַלְכָּא, ק״ש, יִחוּדָא דְקוּדְשָׁא בְּרִיךְ הוּא, כָּלִיל מִתְּרֵין גַּוְונִין אִלֵּין, דְּאִינוּן יְדֹו״ד אֲדֹנָ״י, רַחֲמֵי וְדִינָא. כְּגַוְונָא דְקוּדְשָׁא בְּרִיךְ הוּא כָּלִיל ב׳ גַּוְונִין, יְהֹו״ה אֲדֹנָ״י לְמֶהֱוֵי רַחֲמֵי וְדִינָא, כִּסֵּא דִּין וְכִסֵּא רַחֲמִים.

256. "the likeness of a throne, in appearance like a sapphire stone" (Yechezkel 1:26): HE ASKS IF THE SAPPHIRE STONE IS THE BLUE OF THE FRINGES, what, then, is "the likeness of a throne"? HE ANSWERS THAT it is to parallel the throne that has 72 bridges, NAMELY 72 LIGHTS FROM THE NAME OF 72. So should a person be noted for the 72 knots and links in his fringes, paralleling the 72 bridges of the throne. These are the eighteen knots and links on each side OF THE FOUR CORNERS OF HIS GARMENT, THAT IS, FIVE KNOTS AND THIRTEEN LINKS, AND FOUR TIMES EIGHTEEN IS 72. For the throne which is Hei, NAMELY MALCHUT, is on each corner, in the four living creatures of the throne, and they are four, PARALLEL TO THE FOUR CORNERS OF HIS RAIMENT.

256. כְּמַרְאֵה אֶבֶן סַפִּיר דְּמוּת כִּסֵּא. מַאי דְּמוּת כִּסֵּא. אֶלָּא לְקַבֵּל כַּרְסְיָא, דְּאִית לֵיהּ ע״ב גְּשָׁרִים. דְּיַהֲא ב״נ רָשִׁים בְּע״ב קְשָׁרִים, וְחוּלְיָין דְּצִיצִית, לְקַבֵּל ע״ב גְּשָׁרִים דְּכַרְסְיָא. דְּאִינּוּן ח״י קְשָׁרִים, וְחוּלְיָין לְכָל סִטְרָא. דְּכַרְסְיָא דְּאִיהוּ ה׳, לְכָל סִטְרָא בְּד׳ חֵיוָן דְּכַרְסְיָא, דְּאִינּוּן ד׳.

257. And the six steps of the throne, which are Vav (numerical value = six), which is Metatron, include four living creatures, as it is said: "and a little child shall lead them" (Yeshayah 11:6), they being Michael, Gabriel, Nuriel and Raphael. And Metatron is "The throne had six steps" (1 Melachim 10:19), WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, EACH OF WHICH IS COMPOSED OF A HUNDRED, totaling six hundred in all. Tzitzit (lit. 'fringes'), WHEN WRITTEN OUT FULL, with two Yuds, has the numerical value OF SIX HUNDRED. And if THE WORD TZITZIT is written in the abbreviated SPELLING, with one Yud omitted, then the Chirik (vowel "i") IS LIKE A YUD AND makes up for its omission. And on each side of the four corners of his garment there is a fringe WITH THE NUMERICAL EQUIVALENT OF 600, which, together its the thirteen links, makes 613.

257. וְשִׁית דַּרְגִּין דְּכַרְסְיָא, דְּאִינּוּן ו׳, וְדָא מְטַטְרוֹן, אִיהוּ כָּלִיל ד׳ חֵיוָון. הה״ד וְנַעַר קָטֹן נוֹהֵג בָּם. וְאִינּוּן מִיכָאֵל גַּבְרִיאֵל נוּרִיאֵל רְפָאֵל. מְטַטְרוֹן שֵׁשׁ מַעֲלוֹת לַכִּסֵּא, דְּסַלְקִין שִׁית מְאָה, צִיצִית בְּתְרֵין יוֹדִי״ן. וְאִי חָסֵר יוֹד, הָא חִירִק בְּאַתְרֵיהּ, הָכִי סַלְקָא. בְּכָל סִטְרָא בְּד׳ כַּנְפֵי, צִיצִית וּתְלַת עֲשַׂר חֻלְיָין דְּצִיצִית, אִינּוּן תרי״ג.

258. And the throne had six steps": ARE VAV, and with the inner meaning of ITS BEING SPELT OUT IN FULL, is Vav Aleph Vav, its numerical value is 13. AND THIS VAV ALEPH VAV is hinted at in three words OF THE COMBINATION OF 72 WORDS INCLUDED IN THE THREE VERSES: "(Heb. Vayisa) And the angel Elohim, who went before the camp of Yisrael, removed... (Heb. Vayavo) and it came between... (Heb. Vayet) And Moses stretched out..." (Shemot 14:19-21). And these THREE WORDS are Vav Hei Vav, Aleph Nun Yud, Vav Hei Vav, THE INITIAL LETTERS OF WHICH ARE: VAV, ALEPH, VAV. AND THERE ARE Hei (= five) knots ON THE FRINGE, namely on each side OF THE FOUR CORNERS OF THE GARMENT. AND THE COMPLETION OF HEI, WHICH IS Aleph, is the garment itself, WHICH IS one for all of them. And with the letter Hei THAT IS JOINED WITH THE VAV ALEPH VAV, THAT AMOUNTS TO 13, the total comes to chai (= eighteen), which is the Tet Tet (nine + nine = eighteen) OF METATRON. AND EIGHTEEN, CHAI, HINTS AT CHAYAH, A LIVING CREATURE, one of which is on each side OF THE FOUR CORNERS, AND WHICH IS made up of four living creatures, FOR THE FOUR CORNERS COMPRISE EACH OTHER, each living creature having four countenances and four wings, making A TOTAL OF thirty-two countenances and wings, all of which are dependent on the FOURTH OF THE FOUR living creatures that is THE FACE OF a man, NAMELY A MAN WEARING FRINGES.

258. וְעוֹד. שֵׁשׁ מַעֲלוֹת לַכִּסֵּא, בְּרָזָא דָא וָא״ו, סָלִיק לְחִשְׁבָּן י״ג, דְּאִתְרְמִיז בִּתְלַת תֵּיבִין, וַיִּסַּע וַיָּבֹא וַיֵּט. דְּאִינּוּן וְהוּ אֲנִי וְהוּ. חָמֵשׁ קְשָׁרִין, ה׳ לְכָל סִטְרָא. א׳ טָלִית חַד לְכֻלְּהוּ. וּבְאָת ה׳ אִשְׁתְּלִים ח״י. דְּאִינּוּן ט״ט. לְמֶהֱוֵי חַיָּה לְכָל סִטְרָא. כָּלִיל ד׳ חַיּוֹת. וּלְכָל חַיָּה, אַרְבַּע אַנְפִּין, וְאַרְבַּע גַּדְפִּין, אִינּוּן ל״ב אַנְפִּין וְגַדְפִּין. וְאִינּוּן תְּלָיָין מֵחַיָּה דְּאִיהוּ אָדָם.

259. And these, THE FRINGES, are 32 in number, AS EXPLAINED ABOVE, as is the numerical value of Yud Vav Dalet, Hei Aleph, Hei Aleph, their complement being Vav Aleph Vav, namely thirteen links of each of the four corners. And the Vav Aleph Vav unites with all the four living creatures OF THE FOUR CORNERS, and completes THE NAME YUD VAV DALET, HEI ALEPH, VAV ALEPH VAV, HEI ALEPH above IN ZEIR ANPIN and MALCHUT OF ATZILUT, and completes it below IN THE LIVING CREATURES. For the purpose of the Central Column, which is Metatron, is to complete above like Tiferet OF ATZILUT, for METATRON'S name is as that of his Master, TIFERET, in whose image and according to whose likeness he was created. For he, METATRON, includes all the stages downwards from above, SINCE TIFERET AND MALCHUT OF ATZILUT ARE ATTIRED IN HIM, and also upwards from below, NAMELY INCLUDING ALL FOUR OF THE HOLY LIVING CREATURES, MICHAEL, GABRIEL, NURIEL, RAPHAEL and is held in the center, as it is said: "And the middle bar in the midst of the boards shall reach from end to end" (Shemot

259. וְאִינּוּן ל״ב, כְּחוּשְׁבָּן יו״ד הֵ״א הֵ״א. שְׁלִימוּ דִּלְהוֹן, וָא״ו. תְּלֵיסַר חוּלְיָין בְּכָל ד׳ כַּנְפֵי, וְהַוָא״ו מִתְיַיחֵד עִם כָּל אַרְבַּע חַיּוֹת, וְאַשְׁלִים לְעֵילָא, אַשְׁלִים לְתַתָּא. עַמּוּדָא דְּאֶמְצָעִיתָא אִיהוּ מְטַטְרוֹן, לְאַשְׁלְמָא לְעֵילָא, כְּגַוְונָא דְּתִפְאֶרֶת, שְׁמֵיהּ כְּשֵׁם רַבֵּיהּ. בְּצַלְמוֹ כִּדְמוּתוֹ אִתְבְּרֵי. דְּאִיהוּ כָּלִיל כָּל דַּרְגִּין, מֵעֵילָא לְתַתָּא, וּמִתַּתָּא לְעֵילָא. וְאִיהוּ אָחִיד בְּאֶמְצָעִיתָא. הה״ד, וְהַבְּרִיחַ הַתִּיכוֹן בְּתוֹךְ הַקְּרָשִׁים מִבְּרִיחַ מִן הַקָּצֶה אֶל הַקָּצֶה.

26:28).

260. And he, METATRON, is made up of the four countenances and the four wings of each of the living creatures above IN MALE AND FEMALE, which are Yud Aleph Hei Dalet Vav Nun Hei Yud, NAMELY THE COMBINATION OF THE TWO NAMES: YUD HEI VAV HEI AND ADONAI, WHICH ARE ZEIR ANPIN and MALCHUT. "Then (Heb. az) sang Moses" (Shemot 15:1), FOR ZEIR ANPIN, WHICH IS THE SECRET OF MOSES, has in each of his living creatures four countenances and four wings, WHICH IS AS THE NUMERICAL VALUE OF THE WORD AZ (=EIGHT). In like manner, there is az in a lion, az in an ox, az in an eagle, az in a man, making up thirty two wings and countenances, four times Az.

260. וְאִינּוּן כְּלִיל ד׳ אַנְפִּין, וְאַרְבַּע גַּדְפִּין דְּכָל חַיָּה וְחַיָּה דִּלְעֵילָא, דְּאִינּוּן, יְאֲדַרוֹנָהִי. אָז יָשִׁיר מֹשֶׁה. בְּכָל חַיָּה אַרְבַּע אַנְפִּין, וְאַרְבַּע גַּדְפִּין, כְּגַוְונָא דָא. א״ז בְּאַרְיֵה. א״ז בְּשׁוֹר. א״ז בַּנֶּשֶׁר. א״ז בָּאָדָם. דְּאִינּוּן ל״ב אַנְפִּין וְגַדְפִּין, בְּחוּשְׁבַּן א״ז ד׳ זִמְנִין.

261. And these four countenances ARE THE FOUR LETTERS OF Yud Hei Vav Hei, and the four wings ARE THE FOUR LETTERS OF Adonai, that stand for the four garments of gold, WHICH IS THE SECRET OF ADONAI. And the four garments of white, WHICH IS THE SECRET OF YUD HEI VAV HEI, the priest wore to make atonement for Yisrael. And they stand for "Adonai, open my lips" (Tehilim 51:17), WHICH IS SAID AT THE BEGINNING OF THE AMIDAH PRAYER. And the prayer ITSELF has in each of the eighteen blessings the Yud Hei Vav Hei at the end. Thus Yud Hei Vav Hei occurs eighteen times, which makes a total of seventy-two letters, which is the same as the numerical value of "And (they) were finished (Heb. Vaychulu)" (Beresheet 2:1). AND THIS IS THE SECRET OF YESOD, WHICH IS CALLED 'KOL' (lit. 'all'), FOR EIGHTEEN YUD HEI VAV HEI are included in the Righteous One that lives forever, WHICH IS THE SECRET OF "VAYCHULU" (BERESHEET 2:1).

261. וְאִינּוּן ד׳ אַנְפִּין: יְדֹו״ד. אַרְבַּע גַּדְפִּין: אֲדֹנָי. לְקֶבֶל ד׳ בִּגְדֵי זָהָב, וְאַרְבַּע בִּגְדֵי לָבָן, דְּלָבִישׁ כַּהֲנָא לְכַפָּרָא עַל יִשְׂרָאֵל. לְקֶבֶל, אֲדֹנָי שְׂפָתַי תִּפְתָּח. וּצְלוֹתָא. דִּתְפִלָּה יְדֹו״ד, בַּחֲתִימָה ח״י בִּרְכָאן דִּצְלוֹתָא. וְתִמְנֵי סָרֵי זִמְנִין יְדֹו״ד, אִית בְּהוֹן ע״ב אַתְוָון, בְּחוּשְׁבַּן וַיְכֻלּוּ, דִּכְלִילָן בְּצַדִּיק חַ״י עָלְמִין.

262. And EACH ONE OF the four living creatures CONTAINS the Yud Hei Vav Hei Adonai, namely a total of eight LETTERS on each direction, that is, a total of thirty-two letters. And there are thirteen letters IN THE INITIALS OF THE THREE WORDS, Vav Hei Vav, Aleph Nun Yud, Vav Hei Vav, WHICH ARE VAV ALEPH VAV, HAVING THE NUMERICAL VALUE OF THIRTEEN. And thirteen, since the upper and lower beings are included in this Vav Aleph Vav, AS EXPLAINED ABOVE, completes man, which is the Central Column. FOR THE THIRTY-TWO LETTERS OF THE YUD HEI VAV HEI AND 'ADONAI' (ON EACH SIDE, TOGETHER WITH THE THIRTEEN OF THE VAV ALEPH VAV, COME TO FORTY-FIVE, THE NUMERICAL VALUE OF ADAM (LIT. 'MAN' = 45).

262. וּבְאַרְבַּע חִיוָן, יְדֹו״ד אֲדֹנָי. תִּמְנֵי לְכָל סִטְרָא, אִינּוּן ל״ב אַתְוָון, וי״ג אַתְוָון, דְּאִשְׁתְּכָחוּ מִן וָה״ו אֲנִי וָה״ו, הָא תְּלַת עֲשַׂר, דִּכְלִילָן עֵילָא וְתַתָּא. בְּהוֹן אִשְׁתְּלִים אָדָם, דְּאִיהוּ מ״ה, עַמּוּדָא דְּאֶמְצָעִיתָא.

46. The four Klipot surrounding the four living creatures

The Faithful Shepherd tells us about the Klipot that surround the four beasts of Metatron, saying that they are "formless" and "void" and "thin" and "the deep." He compares the milling of wheat to remove the bran with the Halachah that refines Torah matters and provides food for the soul. He talks about the four archangels who control man's four good elements: water, fire, wind and earth, and the four Klipot: sin, destruction, anger and wrath. When these Klipot move away from man the Tree of Life takes control of him. In every part of the body is found water, the firmament, the spirit and the earth, and all the parts of the body are open to welcome the spirit. Were the spirit not to blow in the heart, the fire in the heart would burn up the whole body.

263. Above, at the Tree of Life, WHICH IS ZEIR ANPIN, there are no Klipot, "none might enter within the king's gate clothed with sackcloth" (Ester 4:2). Lower down, AROUND METATRON, there are Klipot, for he, METATRON, is in the form of the Central Column, WHICH IS ZEIR ANPIN, for when the Holy One, blessed be He, is deprived of his Malchut, NAMELY WHEN MALCHUT IS IN EXILE, He covers himself with the countenances and wings of His servant, WHO IS METATRON, as it is written: "And He rode upon a Cherub and did fly" (II Shmuel 22:11), FOR METATRON IS CALLED BOTH 'CHERUB' AND 'CHARIOT'.

263. לְעֵילָא בְּאִילָנָא דְּחַיֵּי, לֵית, קְלִיפִּין. כִּי אֵין לָבֹא אֶל שַׁעַר הַמֶּלֶךְ בִּלְבוּשׁ שָׂק. לְתַתָּא אִית קְלִיפִּין בְּמִטַּטְרוֹן, דְּאִיהוּ בְּדִיוּקְנָא דְּעַמּוּדָא דְּאֶמְצָעִיתָא. דִּבְזִמְנָא דְּקוּדְשָׁא בְּרִיךְ הוּא לְבַר מִמַּלְכוּתֵיהּ, אִתְכַּסֵּי בְּגַדְפִּין וְאַנְפִּין דְּעֶבֶד דִּילֵיהּ, הה״ד וַיִּרְכַּב עַל כְּרוּב וַיָּעָף.

264. And these Klipot that surround the four living creatures of Metatron are: A) 'formless', ABOUT WHICH IS WRITTEN: "a great and strong wind rent the mountains, and broke in pieces the rocks before Hashem" (I Melachim 19:11). B) 'void', ABOUT WHICH IS WRITTEN: "and after the wind an earthquake; but Hashem was not in the earthquake" (Ibid.). These are two Klipot, WHICH ARE THE SECRET of the green KLIPAH and the white KLIPAH of the shells of the nut. The former, 'FORMLESS', is the green line, while the latter, 'VOID', is smooth stones, and is a Klipah as hard as a smooth stone. These two Klipot are also represented by the chaff and the straw of wheat.

264. וְאִינּוּן קְלִיפִּין דְּסָחֲרִין לְד׳ חַיָּין דְּמִטַּטְרוֹן, אִינּוּן: תֹּהוּ, וְהִנֵּה רוּחַ גְּדוֹלָה וְחָזָק מְפָרֵק הָרִים וּמְשַׁבֵּר סְלָעִים לֹא בָרוּחַ יְיָ׳. בֹּה״וּ, וְאַחַר הָרוּחַ רַעַשׁ לֹא בָרַעַשׁ יְיָ׳, הָא תְּרֵין קְלִיפִּין, יָרוֹק וְחִוָּור, דְּקְלִיפִּין דֶּאֱגוֹזָא, חַד תֹּהוּ, קַו יָרוֹק, תְּנַיְינָא בֹּהוּ, אֲבָנִין מְפוּלָמִין, קְלִיפָא תַּקִּיפָא, כְּאַבְנָא מְפוּלָמָא. לְקֵבֶל תְּרֵין קְלִיפִּין אִלֵּין, מוֹץ וְתֶבֶן דְּחִטָּה.

265. The third Klipah THAT SURROUNDS THE FOUR LIVING CREATURES OF METATRON is thin and is represented by the bran of the wheat, for here it sticks to the wheat and cannot be separated from there without grinding it in the mill-stones, which are represented by the grinding molar TEETH in a man's jaw, with which matters of Torah have to be ground until they are as fine flour. And in a sieve, which is the lips, the waste matter, which is the bran of the Torah, is sorted out, until the Halachah is as clean fine flour. At that time, the heart and the brain and all those parts of the body through which the soul spreads, take that HALACHAH WHICH IS AS CLEAN REFINED FLOUR, and the soul lives on it just as the body lives on things from the MATERIAL world. "The Elohim has made the one as well as the other" (Kohelet 7:14): just as THERE IS food for the body, so IS THERE food for the soul, as it is written: "Come, eat of my bread" (Mishlei 9:5).

265. קְלִיפָא תְּלִיתָאָה, דְּקִיקָא. לְקֵבֶל סוּבִּין דְּחִטָּה, דְּהָכָא אִיהוּ מִתְדַּבַּק בְּחִטָּה, וְלָא יָכִיל לְאִתְפְּרָשָׁא מִתַּמָּן, עַד דְּטָחֲנִין לֵיהּ בְּרֵיחַיָּיא, דְּאִינּוּן לְקֵבֶל טוֹחֲנוֹת דְּפוּמָא דב״נ, דְּצָרִיךְ לְמִטְחַן בְּהוֹן מִלִּין דְּאוֹרַיְיתָא, עַד דְּיִהוֹן כְּקֶמַח סֹלֶת נְקִיָּה, וּבְנָפָה דְּאִיהִי שָׂפָה, אִתְבְּרִיר פְּסוֹלֶת דְּאִיהִי סוּבִּין דְּאוֹרַיְיתָא עַד דְּיִשְׁתְּכַח הֲלָכָה סֹלֶת נְקִיָּה. בְּהַהוּא זִמְנָא, נָטִיל לָהּ לִבָּא וּמוֹחָא, וְכָל אֵבָרִין דְּגוּפָא דְּאִתְפְּשַׁט בְּהוֹן נִשְׁמְתָא, וְאִתְפַּרְנְסַת בָּהּ נִשְׁמְתָא, כְּגַוְונָא דְּגוּפָא אִתְפַּרְנְסַת בְּמִלִּין דְּעָלְמָא, דְּזֶה לְעוּמַת זֶה עָשָׂה אֱלֹהִים, נָהֲמָא דְּגוּפָא, וְנָהֲמָא דְּאוֹרַיְיתָא. הָדָא הוּא דִּכְתִיב, לְכוּ לַחֲמוּ בְּלַחְמִי.

266. And this Klipah is like the shell that sticks to the kernel of the nut, for when the nut is soft the shell separates from the kernel without difficulty, but when the nut is dry, it is difficult for man to remove it from there, and the difficult problem still remains. For this reason, the Holy One, blessed be He, commanded man to return in repentance during his youth, before the Evil Inclination makes him old, as it is written: "You shall rise up before the hoary head" (Vayikra 19:32), THAT IS TO SAY: RISE UP IN REPENTANCE before your own old age. And this Klipah is fire, about which is written: "and after the earthquake a fire; but Hashem was not in the fire" (I Melachim 19:12). The fourth KLIPAH SURROUNDING THE FOUR LIVING CREATURES OF METATRON is the deep, NAMELY, "AND DARKNESS WAS ON THE FACE OF THE DEEP" (BERESHEET 1:2). AND THIS IS THE SECRET OF the space that is in the nut, about which is written: "a still small voice" (I Melachim 19:12), for this is where the King comes, AND ABOUT IT IS WRITTEN: "and out of the midst of it, as it were the color of electrum, out of the midst of the fire" (Yechezkel 1:4).

266. וְהַאי קְלִיפָא, אִיהוּ כְּקְלִיפָא דְּמִתְדַּבְּקָא בְּמוֹחָא דֶּאֱגוֹזָא, וּבְזִמְנָא דֶּאֱגוֹזָא אִיהִי רְכִיכָא, אִתְפְּרַשׁ הַהִיא קְלִיפָא מִמּוֹחָא דֶּאֱגוֹזָא, בְּלָא קוּשְׁיָא. וּבְזִמְנָא דֶּאֱגוֹזָא אִיהִי יְבֵשָׁה, קָשֶׁה לב״נ לְאַעְבְּרָא לֵיהּ מִתַּמָּן, כִּי עֲדַיִין הַקּוּשְׁיָא בְּמִקּוֹמָהּ עוֹמֶדֶת. וּבְגִין דָּא מָנֵי קוּדְשָׁא בְּרִיךְ הוּא לב״נ, לְאָהַדְּרָא בְּתִיּוּבְתָּא בְּבַחְרוּתֵיהּ, קוֹדֶם דְּיַזְקִין בֵּיהּ יֵצֶר הָרָע. הה״ד, מִפְּנֵי שֵׂיבָה תָּקוּם, קוֹדֶם שֵׂיבָה דִּילָךְ. וְהַאי קְלִיפָה אִיהִי אֵשׁ, וְאִתְּמַר בָּהּ וְאַחַר הָרַעַשׁ אֵשׁ לֹא בָאֵשׁ יְיָ׳. רְבִיעָאָה, תְּהוֹם. חֻלָּל דֶּאֱגוֹזָא, בֵּיהּ קוֹל דְּמָמָה דַקָּה, תַּמָּן קָא אָתֵי מַלְכָּא, וּמִתּוֹכָהּ כְּעֵין הַחַשְׁמַל מִתּוֹךְ הָאֵשׁ.

267. And these four Klipot are marked on the four parts of the body: in the lung, in which is moisture from which come the adhesions of the lung that attach the lobes of the lung to each other and enfeeble it, ABOUT WHICH IT IS WRITTEN: "Her feet go down to death; her steps take hold of Sheol" (Mishlei 5:5). And there is also the "great and strong wind rent the MOUNTAINS," that beats in the lobes of a man's lung. This is the wind that stirs up a man's body. THIS REFERS TO THE FIRST KLIPAH, WHICH, IN EZEKIEL, IS CALLED "A STORM WIND" (YECHEZKEL 1:4), and this is the wind that Elijah subjugated and on which he ascended on high, as it is written: "And Elijah went up by a storm of wind into heaven" (II Melachim 2:11). And this WIND bangs against the lung, that imbibes all manner of drinks, concerning which is written: "And a wind from Elohim moved over the surface of the waters" (Beresheet 1:2). This is a Klipah of the Holy Spirit. To the left there is a storm wind. About them it is written: "A wise man's heart inclines him to his right hand: but a fool's heart to his left" (Kohelet 10:2).

267. וְאִינּוּן קְלִיפִּין, אִינּוּן רְשִׁימִין בְּד׳ אֵבָרִים דְּגוּפָא. בְּרִיאָה, תַּמָּן לֵיחָא, דְּמִינָהּ אִשְׁתְּכָחוּ סִרְכוֹת דְּרֵיאָה, רַגְלֶיהָ יוֹרְדוֹת מָוֶת שְׁאוֹל צְעָדֶיהָ יִתְמוֹכוּ. וְתַמָּן רוּחַ חָזָק מְפָרֵק, דְּדָפִיק בְּכַנְפֵי רֵיאָה דב״נ, וְהַאי אִיהוּ רוּחָא דְּאַסְעִיר גּוּפֵיהּ דב״נ, מַה דְּכָפִיף לֵיהּ אֵלִיָּהוּ תְּחוֹתוֹי, וְסָלִיק לְעֵילָא בֵּיהּ. הה״ד, וַיַּעַל אֵלִיָּהוּ בַּסְּעָרָה הַשָּׁמַיְמָה. וְהַאי דָּפִיק עַל רֵיאָה, דְּשׁוֹתָה כָּל מַשְׁקִין. וּבְהוֹן, וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל פְּנֵי הַמָּיִם, הַאי אִיהוּ קְלִיפָה לְרוּחָא דְּקוּדְשָׁא. לִשְׂמָאלָא, רוּחַ סְעָרָה, עֲלַיְיהוּ אִתְּמַר, לֵב חָכָם לִימִינוֹ וְלֵב כְּסִיל לִשְׂמֹאלוֹ.

268. David removed it, THE STORM WIND, from his heart and killed it, as it is written: "And my heart is wounded (Heb. chalal) within me" (Tehilim 109:22). THAT IS, HE REMOVED THE STORMY WIND AND REMAINED WITH AN EMPTY SPACE (HEB. CHALAL) IN THE HEART IN ITS STEAD. And for this reason, he was privileged that a north wind should blow, NAMELY THE ILLUMINATION OF CHOCHMAH FROM THE LEFT, on his lyre, WHICH IS MALCHUT, and about it is said: "Thus says Adonai Elohim: Come from the four winds, O breath" (Yechezkel 37:9). And he used to play through it four types of melody on his lyre: a simple song, which is the secret of Yud; a double song, which is the secret of Yud Hei; a triple song, WHICH IS THE SECRET OF Yud Hei Vav; and, a quadruple song, which is THE SECRET OF THE FOUR LETTERS Yud Hei Vav and Hei. These, TOGETHER, are ten letters, against which David composed ten types of psalm: 'HAPPY', MASKIL, 'PSALM', 'A WRIT'... And they amount to the 72 countenances, THAT IS 72 LIGHTS, as the value of these ten letters OF THE FOURFOLD YUD HEI VAV HEI.

268. דָּוִד אַעְבָּר לֵיהּ מִלִּבּוֹי, וְקָטִיל לֵיהּ. הה״ד, וְלִבִּי חָלַל בְּקִרְבִּי וּבְגִין דָּא זָכָה, לְנָשְׁבָא רוּחַ צְפוֹנִית, בְּכִנּוֹר דִּילֵיהּ. וְאִתְּמַר בֵּיהּ, כֹּה אָמַר יְיָ׳ מֵאַרְבַּע רוּחוֹת בֹּאִי הָרוּחַ, וַהֲוָה מְנַגֵּן בֵּיהּ בַּכִּנּוֹר, בְּד׳ מִינֵי נִגּוּנִין, בְּשִׁיר פָּשׁוּט, דְּאִיהוּ י׳. וּבְשִׁיר כָּפוּל, דְּאִיהוּ י״ד. וּבְשִׁיר מְשׁוּלָּשׁ, דְּאִיהוּ יד״ו. וּבְשִׁיר מְרוּבָּע, דְּאִיהוּ יְדֹו״ד. הָא אִינּוּן עֲשַׂר אַתְוָון. דְּעַבַּד דָּוִד לְקֻבְלַיְיהוּ, י׳ מִינֵי תְּלִים. וְסַלְקִין לְע״ב אַנְפִּין, כְּחוּשְׁבַּן י׳ אַתְוָון אִלֵּין.

269. And when do they amount to 72 types of melody, THIS BEING THE SECRET OF THE FIRST THREE OF THE 72-LETTER NAME? It is when the rule of sin, destruction, anger, and wrath passes, for in them does the storm wind beat, on the four sides, adding up to Yud (ten) crowns, AS ABOVE. THIS IS SO IN THE FOUR LETTERS OF YUD HEI VAV HEI, IN THE DOUBLE, TRIPLE, AND QUADRUPLE SONG. THEY ARE TEN LETTERS ADDING UP TO A TOTAL OF 72, AND THEY THEN SUBJUGATE 72 nations, WHICH ARE THE SEVENTY NATIONS, PLUS EDOM AND ISHMAEL, as it is written: "but when the wicked perish, there is jubilation" (Mishlei 11:10) SINCE, WHEN THE FOUR KLIPOT OF SIN, DESTRUCTION, ANGER, AND WRATH PERISH, THE FIRST THREE ARE REVEALED, WHICH IS THE SECRET OF JUBILATION, NAMELY 72 TYPES OF MELODY.

269. וּמָתַי סְלִיקוּ בְּע״ב מִינֵי נִגּוּנָא. כַּד אִתְּעֲבַר שׁוּלְטָנוּתָא דְּעָוֹן מַשְׁחִית אַף וְחֵימָה. דְּבְהוֹן דָּפִיק רוּחַ סְעָרָה. בְּאַרְבַּע סִטְרִין, דְּסַלְקִין לִי׳ כִּתְרִין לְע״ב אוּמִין, הה״ד, וּבַאֲבוֹד רְשָׁעִים רִנָּה.

270. For Michael, Gabriel, Nuriel, and Raphael, WHO ARE THE LIVING CREATURES OF THE CHARIOT, control man's four good elements, which are water, fire, wind and earth, WHICH ARE THE SECRET OF CHESED AND GVURAH, TIFERET AND MALCHUT, each one of them having four countenances: LION, OX, EAGLE, MAN. And sin, destruction, anger, and wrath are dependent on white gall, which is the lung in which they make an adhesion, and on the red gall that is in the liver that turns red with Mars (Heb. Ma'adim, from 'red'); and on the green gall (Heb. marah) that is attached to the liver, which is the sword of the Angel of Death, about which it is said: "her end is bitter (Heb. marah) as wormwood, sharp as a two edged sword" (Mishlei 5:4); and on the black gall which is Lilit, WHICH IS THE PLANET (Heb. Shabtai) Saturn, which is controlled by the spleen, which is melancholia, lower Sheol, poverty and darkness, weeping and mourning and starvation.

270. דְּמִיכָאֵ״ל גַּבְרִיאֵ״ל נוּרִיאֵ״ל רְפָאֵ״ל, שַׁלְטִין עַל ד׳ יְסוֹדִין טָבִין דב״נ, דְּאִינּוּן מַיָּא וְאֶשָּׁא וְרוּחָא וְעַפְרָא, וְכָל חַד אִית לֵיהּ ד׳ אַנְפִּין. עָוֹן מַשְׁחִית אַף וְחֵימָה, תַּלְיָין עַל מָרָה לְבָנָה, דְּרֵיאָה דְּעָבִיד סִרְכָא. וּבְמָרָה סוּמְקָא דְּכָבֵד, דְּאִתְאַדַּם בְּמַאֲדִים. וּבְמָרָה יְרוֹקָא דְּאַחִידָא בְּכַבְדָא, דְּאִיהוּ חַרְבָּא דְּמַלְאָךְ הַמָּוֶת, דְּאִתְּמַר בָּהּ וְאַחֲרִיתָהּ מָרָה כַּלַּעֲנָה חַדָּה כְּחֶרֶב פִּיּוֹת. וּבְמָרָה שְׁחוֹרָה, לִילִית, שַׁבְּתַי, שׁוּלְטָנוּתָא בַּטְחוֹל, דְּאִיהוּ עֲצִיבוּ, שְׁאוֹל תַּחְתִּית, עֲנִיּוּתָא וְחֲשׁוֹכָא בְּכִיָּה וְהֶסְפְּדָא וְרַעֲבוֹן.

271. מִיַּד דְּמִתְעַבְּרִין אִלֵּין קְלִיפִּין מב״נ, שַׁלְטָא עָלֵיהּ אִילָנָא דְּחַיֵּי, בְּע״ב אַנְפִּין, דְּאִינּוּן י׳ יָ״ד יְד״ו יְדֹו״ד, דְּאִשְׁתְּכָחוּ עֶשְׂרָה תַּלְיָין מֵאַרְבַּע רוּחוֹת, דְּאִינּוּן יְדֹו״ד, דְּאִתְּמַר בְּהוֹן, כֹּה אָמַר יְדֹו״ד מֵאַרְבַּע רוּחוֹת בֹּאִי הָרוּחַ, דָּא הוּא רוּחוֹ דְּמָשִׁיחַ. דְּאִתְּמַר בֵּיהּ, וְנָחָה עָלָיו רוּחַ יְיָ׳, כַּד אִיהוּ מְנַשֵּׁב בְּאֹזֶן יְמִינָא דְּלִבָּא, דְּתַמָּן חָכְמָה מִסִּטְרָא דְּחֶסֶד, דְּבֵיהּ הָרוֹצֶה לְהַחְכִּים יַדְרִים בְּחָכְמָה. וְחֶס״ד נָשַׁב בַּבִּינָה, דְּבַחָכְמָה י׳. בַּבִּינָה ה׳. בְּתִפְאֶרֶת ו׳. בַּמַּלְכוּת ה׳. יְדֹו״ד דָּפִיק בְּכֻלְּהוּ אַרְבַּע. דְּסַלְקִין לַעֲשַׂר. ולע״ב מַחֲשָׁבָה דְּלִבָּא.

271. Immediately, when these FOUR Klipot move away from man, the Tree of Life takes control over him with 72 countenances OF THE ILLUMINATION OF MALCHUT, NAMELY, THE FOURFOLD YUD HEI VAV HEI THUS: Yud, Yud Hei, Yud Hei Vav, and Yud Hei Vav Hei, THE NUMERICAL VALUE OF WHICH IS 72. Thus there are ten LETTERS, suspended from the four winds, which are THE FOUR LETTERS OF THE Yud Hei Vav Hei, about which it is said: "Thus says Adonai Elohim: Come from the four winds, O breath (Heb. Ruach)." This is the spirit of Messiah, about whom it is said: "And the (Heb. Ruach) spirit of Hashem shall rest upon him" (Yeshayah 11:2), WHICH IS THE SPIRIT OF MALCHUT, when YUD HEI VAV HEI, WHICH IS ZEIR ANPIN, blows in the right auricle of the heart, where Chochmah from the side of Chesed is, in which one who wants to gain wisdom will move to the south with wisdom. And Chesed blows in Binah, AND THEN IN ZEIR ANPIN, AND THEN IN MALCHUT. WHEN IT BLOWS in Chochmah, it is Yud; when in Binah, Hei; when in Tiferet, Vav; and when in Malchut it is Hei. The Yud Hei Vav Hei, WHICH IS ZEIR ANPIN, knocks on all four OF THESE SFIROT AND BECOMES FOUR COMBINATIONS. WHEN BEATING IN CHOCHMAH, HE IS YUD; WHEN BEATING IN BINAH, YUD HEI; WHEN BEATING IN TIFERET, YUD HEI VAV; AND WHEN IN MALCHUT, YUD HEI VAV AND HEI, making a total of ten LETTERS, PARALLELING THE TEN SFIROT. AND THEIR NUMERICAL VALUE IS 72, WHICH IS CHOCHMAH, NAMELY the thought of the heart.

272. דָּא יוֹ״ד הֵ״א וָא״ו הֵ״א, יְמִינָא אִיהוּ מַיִם. וְאִיהוּ יַד הַגְּדוֹלָה. מִשְׂמָאלָא אֵשׁ. וְאִיהִי יַד הַחֲזָקָה. בְּעַמּוּדָא דְּאֶמְצָעִיתָא, יָ״ד רָמָה. דְּאִיהִי רוּחָא דְּקֻדְשָׁא. וְכֹלָּא בֵּן י״ד.

272. Yud-Vav-Dalet, Hei-Aleph, Vav-Aleph-Vav, Hei-Aleph HAS THE NUMERICAL VALUE OF 45, WHICH IS ZEIR ANPIN, whose right is water, and is the great hand, NAMELY CHESED AND THE RIGHT COLUMN. His left is fire, which is the strong hand, NAMELY GVURAH AND THE LEFT COLUMN. In the Central Column THAT IS BETWEEN THEM, He is the uplifted hand, NAMELY TIFERET, WHICH IS THE CENTRAL COLUMN, which is the Holy Spirit. And He has altogether Yud-Hei, FOR HE HAS THE MOCHIN OF THE FIRST THREE FROM YUD-HEI.

273. כִּי רוּחַ הַחַיָּה בָּאוֹפַנִּים אֶל אֲשֶׁר יִהְיֶה שָׁמָּה הָרוּחַ לָלֶכֶת יֵלֵכוּ. בֵּיהּ מִתְנַהֲגִים מַיָּא וְאֶשָּׁא. דְּאָחִיד בְּתַרְוַיְיהוּ, וְדָפִיק בְּעַרְקִין דְּמוֹחָא, דְּאִיהוּ מַיִם. וּבְעַרְקִין דְּלִבָּא, דְּאִיהוּ אֵשׁ. וְרוּחַ בְּכַנְפֵי רֵיאָה.

273. "Wherever the spirit was minded to go, they moved... for the spirit of the living creature was in the wheels" (Yechezkel 1:20). Water and fire are directed by the SPIRIT, for it grips both of them and throbs on the arteries of the brain, which is water, AND IS CHOCHMAH, and on the arteries of the heart, which is fire, AND IS BINAH. AND THE PLACE OF the spirit (wind) is in the lobes of the lung, AS ABOVE.

274. בְּכָל אֵבֶר וְאֵבֶר דְּגוּפָא, אִשְׁתְּכַח גַּלְגַּלֵּי יַמָּא דְּאוֹרַיְיתָא, וְגַלְגַּלֵּי רְקִיעָא, דְּאִינּוּן אֶשָּׁא. כֻּלְּהוּ סַלְקִין וְנַחְתִּין בֵּיהּ. וְאִיהוּ אַתְרֵיהּ בֵּין רְקִיעָא וְיַמָּא, מָאנָא דִּילֵיהּ אַרְעָא, דְּאִיהִי שְׁכִינְתָּא.

274. In every part of the body are to be found THESE FOUR, NAMELY the wheels of the sea of the Torah, WHICH IS WATER, and the wheels of the firmament, which is fire, all of them ascending and descending in it, IN THE BODILY PART, FOR THE WATER, WHICH IS RIGHT AND CHESED DESCENDS, WHILE THE FIRE, WHICH IS THE LEFT AND GVURAH, ASCENDS. FOR THE LEFT ILLUMINATES ONLY UPWARDS FROM BELOW, WHILE it, the spirit, WHICH IS TIFERET AND THE CENTRAL COLUMN, has its place IN THE CENTER between the firmament and the sea, WHICH ARE THE LEFT AND THE RIGHT. And its tool OF THE SPIRIT, WHICH IS TIFERET, is the Earth, WHICH IS DUST, which is the Shechinah.

275. And just like the birds, who spread their wings against the wind so that they can fly with it, so also all the parts of the body are open at a number of sources, at a number of joints, a number of arteries, a number of compartments of the heart and a number of areas of the brain, in order to welcome THE SPIRIT WHICH IS THE CENTRAL COLUMN. Were it not to blow in the compartments of the heart, the fire that is in the heart, WHICH IS THE SECRET OF THE LEFT COLUMN, would burn up the whole body. THAT IS TO SAY: WERE IT NOT FOR THE CENTRAL COLUMN WHICH IS CALLED 'WIND', UNITING THE RIGHT AND THE LEFT WITH EACH OTHER, THE JUDGMENT OF THE LEFT SIDE, WHICH IS THE SECRET OF THE FIRE THAT IS IN THE HEART, WOULD BURN UP THE WHOLE BODY. FOR THE ILLUMINATION OF THE LEFT WITHOUT THE RIGHT IS HARSH AND BITTER JUDGMENT. And a number of ladders, NAMELY STEPS and compartments from the arteries of the aorta and trachea, are all corrected with it, WITH THE WIND, WHICH IS THE CENTRAL COLUMN.

275. וּכְגַוְונָא דְּעוֹפִין, פְּתִיחוּ גַּדְפַּיְיהוּ, לְקַבְּלָא רוּחָא לְפַרְחָא בֵּיהּ. הָכִי כָּל אֵבָרִים דְּגוּפָא, פְּתִיחָן בְּכַמָּה מְקוֹרִין, בְּכַמָּה פִּרְקִין, בְּכַמָּה עַרְקִין, בְּכַמָּה אִדָּרִין דְּלִבָּא, אִדָּרִין דְּמוֹחָא, לְקַבְּלָא לֵיהּ. דְּאִי לָאו דְּנָשִׁיב בְּבָתִּין דְּלִבָּא, הֲוָה נוּרָא דְּלִבָּא, אוֹקִיד כָּל גּוּפָא. וְכַמָּה סוּלָּמִין, וְאִדָּרִין, דְּעַרְקִין דְּקָנֶה דְּלִבָּא, וְקָנֶה דְּרֵיאָה, כֻּלְּהוּ מִתַּתְקְנִין לְגַבֵּיהּ.

47. Voice and Speech

We learn how speech arises through the body, and the effect of speaking the Sh'ma Yisrael and the Amidah. The Faithful Shepherd talks about the speech and silence of the beasts of fire in Ezekiel's vision.

276. When speech rises, THAT IS TO SAY, AT THE BEGINNING OF THE FORMATION OF SPEECH IN A MAN, to the lobes of the lung, it there becomes a voice. At that time, IT IS SAID: "for a bird of the sky shall carry the sound" (Kohelet 10:20). "The voice of Hashem is upon the waters" (Tehilim 29:3) BECAUSE IT ASCENDS from the side of the water, WHICH IS THE RIGHT, which is the brain, where it ascends through the lobes of the lung. "The voice of Hashem hews out flames of fire" (Ibid. 29:7) from the side of the heart, WHICH IS THE LEFT, WHICH IS FIRE. AND WHEN THE VOICE emerges from the mouth, WHICH IS THE SECRET OF MALCHUT, it is called 'speech'.

276. כַּד סָלִיק דִּבּוּרָא, עַל כַּנְפֵי דְּרֵיאָה, אִתְעֲבִיד קוֹל. בְּהַהוּא זִמְנָא כִּי עוֹף הַשָּׁמַיִם יוֹלִיךְ אֶת הַקּוֹל. קוֹל יְיָ׳ עַל הַמָּיִם. מִסִּטְרָא דְּמַיָּא, דְּאִיהוּ מוֹחָא, דְּתַמָּן סָלִיק בְּכַנְפֵי רֵיאָה. קוֹל יְיָ׳ חוֹצֵב לַהֲבוֹת אֵשׁ, מִסִּטְרָא דְּלִבָּא, כַּד נָפִיק מִפּוּמָא, אִתְקְרֵי דִּבּוּר.

277. And just as there are two lobes (lit. 'wings') to the lung, NAMELY THE TWO HALVES OF THE LUNG that open up to welcome the voice as it is written: "Thus were their faces: and their wings were divided upwards" (Yechezkel 1:11), FOR THE LOBES OF THE LUNGS ARE SEPARATED FROM EACH OTHER, so also are the lips TWO IN NUMBER that take the speech and cast it upwards.

277. וְלְקַבֵּל תְּרֵין כַּנְפֵי רֵיאָה, דְּפַתְחִין גַּדְפִּין לְקַבְּלָא לֵיהּ, הֲדָא הוּא דִּכְתִיב, וּפְנֵיהֶם וְכַנְפֵיהֶם פְּרוּדוֹת מִלְּמַעְלָה. הָכִי שִׂפְוָון נַטְלִין לֵיהּ לְדִיבּוּר, וּפַרְחִין לֵיהּ לְעֵילָא.

278. And just as there are five lobes to the lung, NAMELY FIVE DIVISIONS IN THE TWO HALVES OF THE LUNG, all of them being open without an adhesion to receive this voice, so must there be five corrections in the mouth, all of them open without adhesions, and the five corrections are: the guttural LETTERS ALEPH CHET HEI AYIN THAT ARE FORMED in the throat; the labial LETTERS BET VAV MEM PE THAT ARE FORMED with the lips; and the LETTERS GIMEL YUD CAF KOF THAT ARE FORMED IN THE ROOF OF THE MOUTH; DALET TET LAMED NUN TAV THAT ARE FORMED on the tongue; and ZAYIN SAMECH SHIN RESH TZADIK by the teeth.

278. וּכְגַוְונָא דְּאִינּוּן חֲמִשָּׁה כַּנְפֵי רֵיאָה, כֻּלְּהוּ פְּתִיחָן בְּלָא סִרְכָא, לְקַבְּלָא הַאי קוֹל, הָכִי נָמֵי צְרִיכִין לְמֶהֱוֵי חַמְשָׁא תִּקּוּנִין דְּפוּמָא, כֻּלְּהוּ פְּתִיחָן בְּלָא סִירְכָא, בְּחָמֵשׁ תִּקּוּנִין דְּאִינּוּן: אחהע בַּגְרוֹן. בומף בְּשִׂפְוָון. גיכק בַּחֵיךְ. דטלנ״ת בְּלִישָׁנָא. זסשרץ בַּשִּׁינַיִם.

279. And speech will be in them, IN THE FIVE EMISSIONS OF THE MOUTH, without any adhesion or hindrance, as it is written: "And it came to pass, before he had done speaking, that, behold, Rivkah came out" (Beresheet 24:15), WHERE RIVKAH is the prayer, that is speech. For this reason have we learned: If the prayer is fluent in my mouth, I know that it has been accepted. But if there is an adhesion and it comes out with a hindrance, I know that my prayer is in disorder, BECAUSE there is an adhesion in the lung, which is defective.

279. וְדִבּוּר דִּיהֵא בְּהוֹן, בְּלָא סִרְכָא וְעִכּוּבָא כְּלָל. הה״ד, וַיְהִי הוּא טֶרֶם כִּלָּה לְדַבֵּר וְהִנֵּה רִבְקָה יוֹצֵאת. דָּא צְלוֹתָא, דְּאִיהוּ דִּבּוּר. וּבְגִינֵיהּ אִתְּמַר, אִם שְׁגוּרָה תְּפִלָּתִי בְּפִי יוֹדֵעַ אֲנִי שֶׁמְּקוּבָּל. וְאִי אִית סִרְכָא וְנָפְקָא בְּעִכּוּבָא, יוֹדֵעַ אֲנִי שֶׁמְּטוּרָף. בְּגִין סִרְכָא בְּרֵיאָה דְּאִיהִי טְרֵפָה.

280. וְקוֹל דָּא שְׁמַע יִשְׂרָאֵל, דְּבֵיהּ וָאֶשְׁמַע אֶת קוֹל כַּנְפֵיהֶם. וְדָא יְדוֹ"ד דְּאִיהוּ קוֹל, כַּד נָפִיק לְקַבְּלָא שְׁכִינְתָּא בְּצְלוֹתָא בַּחֲשָׁאי, דְּאִיהוּ דִּבּוּר, דְּבֵיהּ אֲדֹנָ"י שְׂפָתַי תִּפְתָּח, כָּל אֵבָרִין פְּתִיחָן כֻּלְּהוּ גַּדְפַּיְיהוּ, ברמ"ח תֵּיבִין, דְּאִינּוּן בְּד' פָּרְשִׁיָּין דק"ש, דְּבְהוֹן נָחִית קָלָא.

280. And this voice refers to the Sh'ma Yisrael, NAMELY THE UNITY OF THE SIX WORDS OF THE SH'MA YISRAEL, WHICH IS THE UNITY OF ZEIR ANPIN, CALLED 'VOICE'. On this: "I heard the noise of their wings" (Yechezkel 1:24). When Yud Hei Vav Hei, ZEIR ANPIN, who is voice, emerges to welcome the Shechinah with whispered prayer, which is speech, NAMELY MALCHUT THAT IS CALLED 'SPEECH', of which IT IS SAID: "Adonai, You, open my lips" (Tehilim 51:17), all the parts, NAMELY ALL THE 248 LIGHTS OF CHESED OF ZEIR ANPIN, WHICH ARE CALLED 'THE 248 PARTS OF THE BODY', their wings, NAMELY MALCHUT WHICH IS IN EACH PART, are all of them opened by the 248 words in the four sections of the recital of the Sh'ma Yisrael, in which the voice descends.

281. וְכַד נָחִית, כַּמָּה צִפֳּרִין מְצַפְּצְפִין לְגַבֵּיהּ, בְּכַמָּה מִינֵי נִגּוּן, כֻּלְּהוּ עַל אֵבָרִין דְּגוּפָא, דְּאִינּוּן עַנְפֵי אִילָנָא. וּבְכָל גַּדְפִּין דְּכָל אֵבֶר, דְּתַמָּן דִּיוּרָא דְּצִפּוֹרָא, דְּאִיהִי אֲדֹנָ"י, בְּכָל עַנְפָא וְעַנְפָא, אִשְׁתְּכַח פְּתִיחָא לְגַבֵּי דְּבַעְלָהּ. אֲדֹנָ"י שְׂפָתַי תִּפְתָּח, אִיהוּ פְּתִחָא לְגַבֵּיהּ, בְּצְלוֹתָא דַּעֲמִידָה. לֵית אֵבֶר מרמ"ח אֵבָרִים דִּשְׁכִינְתָּא, דְּלָאו אִיהִי פְּתִיחָא לְקַבְּלָא לֵיהּ. ובג"ד אִתְקְרִיאַת שִׂיחַת מַלְאֲכֵי הַשָּׁרֵת. אִיהוּ צִפְצוּף עוֹפוֹת, דְּאִינּוּן נִשְׁמָתִין דְּשַׁרְיָין בְּאֵבָרִים. אִיהִי שִׂיחַת דְּקָלִים, דְּאִינּוּן עַנְפִין דְּאִילָנָא.

281. And when THE VOICE descends TO WELCOME the SHECHINAH IN THE AMIDAH (ENG. 'STANDING') PRAYER, a number of birds chirp with it, THEY BEING THE SECRET TO THE 248 LIGHTS OF THE SHECHINAH, WHICH IS THE SECRET OF SPEECH. AND FOR THIS REASON THEY CHIRP, all of them, in a number of types of melody on the parts of the body, WHICH ARE THE 248 LIGHTS OF ZEIR ANPIN, which are the branches of the tree, and on all the wings that are in all the parts, NAMELY ON MALCHUT WHICH IS IN EACH PART, WHICH IS CALLED 'WING'. For there is the lodging-place of the bird that is called 'Adonai', NAMELY MALCHUT. FOR THE 248 LIGHTS OF MALCHUT DWELL ON THE ASPECT OF THE WING THAT IS IN EACH OF THE 248 LIGHTS OF ZEIR ANPIN, FOR EACH ASPECT RECEIVES FROM THE ONE THAT IS PARALLEL TO IT ABOVE. For on each of the branches of ZEIR ANPIN, MALCHUT is open to her husband, THIS BEING THE SECRET OF "Adonai, You, open my lips," which is opening TO ZEIR ANPIN with the 'Amidah' prayer. For there is not one of the 248 parts of the Shechinah that is not open to receive ZEIR ANPIN. This is why THE SHECHINAH is called 'the talk of the ministering angels', BECAUSE IT IS THE ASPECT OF SPEECH, and it is the chirping of the birds, who are the souls resting on the limbs OF THE SHECHINAH, WHICH ARE CALLED 'BIRDS'. And it is 'the talk of palm trees', which are the branches of the tree THAT ARE THE LIMBS OF ZEIR ANPIN, WHICH ARE IN THE ASPECT OF PINIONS IN EACH BRANCH, FOR THERE RESTS ADONAI, WHO IS SPEECH.

282. וּבְהַהוּא זִמְנָא, דְּנָחִית יְדוֹ"ד לְגַבֵּי אֲדֹנָ"י בְּכָל אֵבֶר, אִתְּמַר בְּהוּ, בְּעָמְדָם תִּרַפֶּינָה כַּנְפֵיהֶם. וְהַאי רָזָא דְּחַשְׁמַל. חַיּוֹת אֵשׁ, עִתִּים חָשׁוֹת, וְעִתִּים מְמַלְּלוֹת. וְאָמְרוּ מָארֵי מַתְנִיתִין, בְּמַתְנִיתָא תָּנָא, כְּשֶׁהַדִּבּוּר יוֹצֵא מִפִּי הקוּדְשָׁא בְּרִיךְ הוּא, חָשׁוֹת, וּכְשֶׁאֵין הַדִּבּוּר יוֹצֵא מִפִּי הַקּוּדְשָׁא בְּרִיךְ הוּא, מְמַלְּלוֹת. בְּהַהוּא זִמְנָא דְּמִתְיַיחֲדִין קוֹל וְדִבּוּר כַּחֲדָא, דְּאִינּוּן יְאֲהדֹונָהי, חָשׁוֹת. אֲבָל בְּזִמְנָא דְּפָנֵיהֶם וְכַנְפֵיהֶם פְּרוּדוֹת, יְדוֹ"ד מִן אֲדֹנָ"י בְּפֵרוּדָא, אִיהוּ אִשְׁתְּכַח בְּאַרְבַּע אַנְפֵי חַיָּון, כֻּלְּהוּ פְּתִיחָן, לְקָבְלֵיהּ מְמַלְּלוֹת, לְמִשְׁאַל מְזוֹנָא, בְּגִין דְּמָזוֹן לְכֹלָּא בֵּיהּ. אֲדֹנָ"י אִשְׁתְּכַח בְּכַנְפֵי הַחַיּוֹת, כֻּלְּהוּ פְּתִיחָן לְגַבֵּי חַיָּון.

282. And at the time, when Yud Hei Vav Hei descends to Adonai, in every one of the parts OF THE YUD HEI VAV HEI WHICH IS ZEIR ANPIN, IT EMITS TO THE PARALLEL PART OF MALCHUT WHICH IS 'ADONAI', and it is said about them: "when they stood still, they let down their wings" (Yechezkel, 1:24). "WHEN THEY STOOD" HINTS AT THE UNITY OF THE AMIDAH PRAYER, FOR THEN THE WINGS, WHICH ARE PARTS OF MALCHUT, ARE AT REST. And this is the secret of 'electrum' (Heb. Chashmal), WHICH IS THE LETTERS OF SILENT AND SPEAKING LIVING CREATURES OF FIRE. These living creatures of fire are sometimes quiet (Heb. Chashot) and sometimes speaking (Heb. Memalelot), and the sages of the Mishnah said: 'As we learnt in the Mishnah, When speech comes forth from the mouth of the Holy One, blessed be He, they are silent and when no speech comes forth from the mouth of the Holy One, blessed be He, they speak'. THE MEANING OF THIS IS THAT at the time when speech and voice are united together THAT IS, ZEIR ANPIN AND MALCHUT, which are THE COMBINATION: Yud Aleph Hei Dalet Vav Nun Hei Yud DURING THE AMIDAH PRAYER, they are silent. But when their countenances, WHICH IS THE SECRET OF ZEIR ANPIN, and their wings, WHICH IS THE SECRET OF MALCHUT, are divided --- when Yud Hei Vav Hei is separated from Adonai, He, THE YUD HEI VAV HEI, is to be found in the four countenances of the living creatures, which are all open. And before THE WINGS OF THE LIVING CREATURES, THAT ARE THE ASPECT OF ADONAI AND THE ASPECT OF SPEECH, they speak, requesting nourishment FROM ZEIR ANPIN, for "in it was food for all" (Daniel 4:18). Adonai WHO IS MALCHUT is to be found in the wings of the living creatures, and all of them are open to receive from the living creatures.

283. שְׁאֲגִין בְּקוֹל דְּאִיהוּ יִדְו״ד, כֻּלְּהוּ בִּימִינָא. אוֹפַנִּים מְצַפְצְפָן בְּדִבּוּר, דְּאִיהוּ אֲדֹנָ״י בִּשְׂמָאלָא. בִּשְׂרָפִים מִתְחַבְּרִים קוֹל וְדִבּוּר בְּאֶמְצָעִיתָא. יְאֲהדו״נָהי. בְּהוֹן וְעוֹף יְעוֹפֵף. הה״ד, וַיָּעָף אֵלַי אֶחָד מִן הַשְּׂרָפִים. וְאִתְּמַר בְּהוֹן, וְעוֹף הַשָּׁמַיִם יוֹלִיךְ אֶת הַקּוֹל וּבַעַל כְּנָפַיִם יַגִּיד דָּבָר. וּשְׂרָפִים שֵׁשׁ כְּנָפַיִם לְאֶחָד. מִסִּטְרָא דְּאָת ו׳, דְּאִיהוּ עַמּוּדָא דְּאֶמְצָעִיתָא, כָּלִיל יְמִינָא וּשְׂמָאלָא. וְאִיהוּ כָּלִיל שִׁית תֵּיבִין, בִּשְׁתַּיִם יְכַסֶּה פָּנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יְעוֹפֵף סִימָן.

283. THE LIVING CREATURES THAT ARE IN YETZIRAH roar with a voice that is ZEIR ANPIN, CALLED Yud Hei Vav Hei. And they are all on the right, NAMELY WITH CHASSADIM. The Ofanim, WHICH ARE IN ASIYAH, chirp in speech, which is from MALCHUT, CALLED 'Adonai', and they are on the left. In the Serafim, WHICH ARE IN BRIYAH, voice and speech become joined, BEING ZEIR ANPIN AND MALCHUT, AND THEY ARE in the center, AND THEY ATTIRE THEMSELVES IN ONE UNITY IN THE TWO NAMES: YUD HEI VAV HEI ADONAI, AND COMBINE ONE WITH THE OTHER: Yud Aleph Hei Dalet Vav Nun Hei Yud. About them IT IS SAID: "And let fowl fly" (Beresheet 1:20), AND ALSO: "Then one of the Serafim flew to me" (Yeshayah 6:6), THE REFERENCE BEING TO METATRON. And it is said about them: "for a bird of the sky shall carry the sound, and that which has wings shall tell the matter" (Kohelet 10:20), WHERE THE SOUND IS FROM THE SIDE OF THE YUD HEI VAV HEI ATTIRED WITH METATRON, AND "THAT WHICH HAS THE WINGS SHALL TELL THE MATTER" IS FROM THE SIDE OF ADONAI ATTIRED WITH METATRON. "Above Him stood the Serafim; each one had six wings" (Yeshayah 6:2) is from the side of the letter Vav (numerical value = six), which IS ATTIRED IN THEM, AND is the Central Column, incorporating right and left, INCLUDING THE SIX SFIROT OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, and it includes the six words OF THE UNITY AS EXPRESSED IN THE SH'MA YISRAEL. And that is derived from: "with two he covered his face, with two he covered his feet, and with two he did fly" (Yeshayah 6:2).

284. תִּקּוּנָא תִּנְיָינָא, וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְּמַעְלָה. רְשִׁימוּ דס״ת, וְאִיהוּ כְּתִפְאֶרֶת אָדָם לָשֶׁבֶת בָּיִת.

284. FROM "AND I LOOKED" (YECHEZKEL 1:4) TO "APPEARANCE OF A MAN" (YECHEZKEL 1:26) IS CONSIDERED TO BE ONE CORRECTION, FOR THERE ARE FOUR KLIPOT, WITHIN WHICH ARE THE FOUR LIVING CREATURES, AND THE SECRET OF METATRON IS THAT VIS-A-VIS THE LIVING CREATURES HE IS THE INNER MEANING OF THE FIRMAMENT WHICH IS ABOVE THEIR HEADS AND LEADS THEM, WHILE VIS-A-VIS MALCHUT HE IS THE INNER MEANING OF THRONE. AND ALL OF THIS IS THE FIRST CORRECTION. The second correction is: "and upon the likeness of the throne was a likeness as the appearance of a man above upon it" (Ibid.), WHERE BY MAN IS MEANT the imprint of the scroll of the Torah, NAMELY MALCHUT THAT IS THE IMPRINT OF ZEIR ANPIN, WHO IS CALLED 'THE TORAH SCROLL'. And this is: "According to the beauty (Heb. Tiferet) of man, that it may remain in the house" (Yeshayah 44:13). IN OTHER WORDS, MALCHUT IS ACCORDING TO THE TIFERET OF MAN, BUT NOT REALLY TIFERET ITSELF. SO ALSO HERE WHERE IT IS SAID "AS THE APPEARANCE OF A MAN," BUT NOT MAN ITSELF, IT IS APPLIED TO MALCHUT, FOR WHOM METATRON IS A THRONE.

48. The recital of the Sh'ma, Tefilin and straps

The sages taught that reciting the Sh'ma Yisrael twice daily is as good as meditating day and night. The Faithful Shepherd goes over the meaning of the number of knots in the prayer shawl, the four passages and the knots in the Tefilin and the length and winding of the straps. We learn that God and His Shechinah are the voice and speech of every angel, and that they are in every voice and speech of Torah, and in every voice of prayer and every single precept, and in every place of God's rule in the upper and lower worlds.

285. The sages taught: 'Anyone reciting the Sh'ma Yisrael morning and evening is as though he had observed the saying that "but you shall meditate therein day and night" (Yehoshua 1:8).' THIS IS BECAUSE THE RECITAL OF THE SH'MA YISRAEL ENCOMPASSES RIGHT AND LEFT, WHICH ARE THE SECRET OF DAY AND NIGHT. HE EXPLAINS, for a prayer-shawl is white, THAT IS TO SAY, THE GARMENT OF THE FRINGES IS OF THE ASPECT OF THE WHITE THAT IS IN IT AND NOT THE BLUE THAT IS IN IT, and is to the right from the side of Chesed; and it is said about it: "Almighty King, who sits on the throne of mercy, governs with kindness (Heb. chasidut)" (Yeshayah 16:5), and also: "And in mercy (Heb. chesed) a throne is established" (Ibid.). The numerical value of Chesed is 72, which hints at the 72 links and knots of the prayer-shawl, NAMELY FOUR TIMES EIGHTEEN.

285. וְאוֹקְמוּהָ רַבָּנָן, כָּל הַקּוֹרֵא ק״ש עַרְבִית וְשַׁחֲרִית, כְּאִילּוּ מְקַיֵּים וְהָגִיתָ בּוֹ יוֹמָם וָלַיְלָה. דְּטַלִּית לְבָנָה, אִיהוּ לִימִינָא מִסִּטְרָא דְּחֶסֶד. וְאִתְּמַר, אֵל מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים וּמִתְנַהֵג בַּחֲסִידוּת. וְהוּכָן בַּחֶסֶד כִּסֵּא. חֶסֶד סָלִיק ע״ב חוּלְיִין וְקִשְׁרִין דְּטַלִּית.

286. And there is a prayer-shawl from the side of Metatron, which is the Tet Tet OF METATRON, which includes the eighteen links and knots on each corner OF THE PRAYER-SHAWL, I.E five knots paralleling the five books of the Torah, and thirteen links, NAMELY THE THIRTEEN LOOPS THAT ARE WOUND AROUND THE FRINGES, which parallel the thirteen attributes of Mercy mentioned in the Torah, about which it is said: There are thirteen exegetical principles by which the Torah is expounded, WHICH IS THE SECRET OF THE THIRTEEN ATTRIBUTES OF MERCY THAT ARE DRAWN DOWN FROM THE THIRTEEN EMENDATIONS OF THE BEARD OF ARICH ANPIN.

286. וְאִית טַלִּית מִסִּטְרָא דְּמִטַּטְרוֹ״ן, דְּאִיהוּ טֵ״ט, כְּלִיל ח״י, בֵּין קִשְׁרִין וְחוּלְיִין לְכָל סִטְרָא. ה׳ קִשְׁרִין לְקֶבֶל ה׳ חוֹמְשֵׁי תּוֹרָה. וּתְלֵיסָר חוּלְיִין, לְקֶבֶל תְּלֵיסַר מִכִּילָן דְּרַחֲמֵי דְּאוֹרַיְיתָא. דְּאִתְּמַר בְּהוֹן, בִּי״ג מִדּוֹת הַתּוֹרָה נִדְרֶשֶׁת.

287. About MALCHUT it is said: "as the appearance of a man above upon it" (Yechezkel 1:26), NAMELY THAT MALCHUT has the form of Tiferet, which is Tiferet of man upon it from above, and is called by the name OF TIFERET, WHICH IS Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph. THIS IS THE INNER MEANING OF THE VERSE: "every one that is called by My name: for I have created him for My glory; I have formed him; yea, I have made him" (Yeshayah 43:7). THEREFORE, "as the appearance of a man from above" is the Shechinah, which is as the form of the Central Column, WHICH IS TIFERET, with four countenances and ten Sfirot, that make man. THAT IS, THE TEN LETTERS YUD VAV DALET, HEI ALEPH, VAV ALEPH VAV, HEI ALEPH HAVE THE NUMERICAL VALUE OF ADAM (45). And the four faces of Adam are the four SIMPLE letters OF YUD HEI VAV HEI, which TOGETHER make Yud Dalet (=fourteen) letters, about which IT IS SAID: "and used similes by the hand (Heb. yad - Yud Dalet) of the prophets" (Hoshea 12:11).

287. וּבְגִינָהּ אִתְּמַר, כְּמַרְאֵה אָדָם עָלָיו מִלְּמַעְלָה. בְּדִיוּקְנָא דְּתִפְאֶרֶת, דְּאִיהוּ ת״ת אָדָם עָלָיו מִלְּמַעְלָה. וְאִתְקְרֵי בִּשְׁמֵיהּ, יו״ד הֵ״א וָא״ו הֵ״א. כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף עֲשִׂיתִיו. וּלְעֵילָא כְּמַרְאֵה אָדָם, דָּא שְׁכִינְתָּא, דְּאִיהִי כְּחֵיזוּ דְּעַמּוּדָא דְּאֶמְצָעִיתָא, בְּד׳ אַנְפִּין, וּבַעֲשַׂר סְפִירָאן, דְּאִינּוּן אָדָם. וְאַרְבַּע אַנְפִּין דְּאָדָם, אַרְבַּע אַתְוָון. וְאִינּוּן י״ד אַתְוָון, וּבְהוֹן וּבְיַד הַנְּבִיאִים אֲדַמֶּה.

288. Again, THE TZITZIT is called 'living' (Heb. Chai = eighteen), NAMELY THE THIRTEEN LINKS AND FIVE KNOTS, from the aspect of the righteous one, WHICH IS YESOD, in whom, NAMELY BY WHOSE UNITY, the Holy One, blessed be He and His Shechinah are called by the name 'man'. THAT IS, YUD HEI VAV HEI, SPELLED OUT IN FULL WITH ALEPHS, HAS THE SAME NUMERICAL VALUE AS MAN where He, the Central Column THAT IS ZEIR ANPIN, is YUD VAV DALET, HEI ALEPH, VAV ALEPH VAV, AND HAS THE NUMERICAL VALUE OF dew (Heb. tal = 39), while His Shechinah is Hei Aleph. And with Hei, the name Adam IS COMPLETED. This is because dew is in numerical value equal to Yud Vav Dalet, Hei Aleph, Vav Aleph Vav. And this, THE RIGHTEOUS ONE CALLED 'LIVING', 'causes the dew to fall', WHICH IS YUD VAV DALET, HEI ALEPH, VAV ALEPH VAV onto the Hei Aleph, WHICH IS THE SHECHINAH, FOR YESOD is the knot of the prayer-shawl, which is eighteen worlds ON EACH SIDE, NAMELY FIVE KNOTS AND THIRTEEN LINKS that bind together AND UNITE the Holy One, blessed be He, and His Shechinah on all sides, with the four corners of the prayer-shawl, WHICH ARE CHESED, GVURAH, TIFERET AND MALCHUT.

288. וְעוֹד אִתְקְרֵי חַ״י, מִסִּטְרָא דְּצַדִּיק, וּבֵיהּ קוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ אִתְקְרֵי אָז אָדָם, דְּאִיהוּ עַמּוּדָא דְּאֶמְצָעִיתָא, טַ״ל, וּשְׁכִינְתֵּיהּ ה׳. וּבְה׳ אִיהוּ אָדָם. בְּגִין דְּטַ״ל הָכִי סָלִיק בְּחוּשְׁבַּן יו״ד הֵ״א וָא״ו. וְהַאי אִיהוּ מוֹרִיד הַטַּ״ל, לְגַבֵּי הֵ״א. קֶשֶׁר דְּטַלִּית, חַ״י עָלְמִין, דְּקַשִּׁיר קוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ בְּכָל סִטְרִין, בְּאַרְבַּע כַּנְפוֹת דְּטַלִּית.

289. תְּפִלִּין מִשְּׂמָאלָא, הה״ד, נִשְׁבַּע יְיָ׳ בִּימִינוֹ וּבִזְרוֹעַ עֻזּוֹ. בִּימִינוֹ, זוֹ תּוֹרָה. וּבִזְרוֹעַ עֻזּוֹ, אֵלּוּ תְּפִלִּין. יְהוֹ״ה בְּד׳ פָּרְשִׁיָּין. אֲדֹנ״י הֵיכָלָא לְד׳ אַתְוָון, בְּד׳ בָּתֵּי דִתְפִלִּין. קֶשֶׁר שֶׁל תְּפִלִּין דְּיַד, דָּא צַדִּיק חַ״י עָלְמִין, דְּאִיהוּ קְשׁוּרָא דְתַרְוַוּיְהוּ. בִּזְרוֹעַ שְׂמָאלָא. קֶשֶׁר דְּרֵישָׁא, דָּא עַמּוּדָא דְּאֶמְצָעִיתָא, דְּאָחִיד בֵּיהּ יְדוֹ״ד אֶהְיֶ״ה לְעֵילָא, דְּאִינּוּן חָכְמָ״ה וּבִינָ״ה.

289. Tefilin are THE ASPECT OF the Left COLUMN, as it is said: "Hashem has sworn by His right hand, and by the arm of His strength" (Yeshayah 62:8), where "by His right hand" refers to the Torah and "by the arm of His strength" refers to Tefilin. The four passages IN THE TEFILIN are THE FOUR LETTERS Yud Hei Vav Hei. Adonai is a palace for the four letters, WHICH ARE THE FOUR PASSAGES in the four receptacles of the Tefilin. The knot of the hand Tefilin is the righteous one, who lives forever, WHICH IS YESOD, and is the bond between the two of them, BETWEEN THE YUD HEI VAV HEI AND 'ADONAI', on the left arm. The knot of the head Tefilin is the Central Column, NAMELY TIFERET, by which are united together on high the Yud Hei Vav Hei and Eheyeh which are Chochmah and Binah, FOR ZEIR ANPIN ASCENDS AND UNITES CHOCHMAH AND BINAH, WHICH ARE CALLED THE YUD HEI VAV HEI AND 'EHEYEH', WHERE DA'AT IS MADE.

290. ק״ש דְּאִיהוּ יִחוּדָא בְּאֶמְצָעִיתָא, וְאִיהוּ אָחִיד בֵּין צִיצִית וּתְפִלִּין, דְּכֻלְּהוּ פָּרְשִׁיָּין דְּצִיצִית וּתְפִלִּין, אִינּוּן כְּלִילָן בְּיִחוּדָא דק״ש. וּמִסִּטְרָא דְּעַמּוּדָא דְּאֶמְצָעִיתָא, דְּאִיהוּ טַלִּית וּתְפִלִּין, דְּאִתְּמַר בְּהוּ, וְהָיָה לְאוֹת עַל יָדְכָה וּלְטוֹטָפוֹת בֵּין עֵינֶיךָ. וְעָשׂוּ לָהֶם צִיצִית.

290. The recital of the Sh'ma is the unification that is at the center, NAMELY THE UNITY THAT IS IN CHESED, GVURAH, TIFERET, and it is held between the fringes and the Tefilin, FOR THE FRINGES, THAT ARE OF THE ASPECT OF THE WHITE THAT IS IN THEM, ARE ON ITS RIGHT, AND THE TEFILIN ARE ITS LEFT. For all of the passages of the fringes and Tefilin are included in the unification of the recital of the Sh'ma. And from the side of the Central Column, namely prayer-shawl and Tefilin, it is said: "And it shall be for a sign upon your hand and for frontlets between your eyes" (Shemot 13:16), AND IT IS ALSO SAID: "that they make them fringes" (Bemidbar 15:38).

291. ש׳ שֶׁל תְּפִילִין, הֲלָכָה לְמֹשֶׁה מִסִּינַי. וְרָאוּ כָּל עַמֵּי הָאָרֶץ כִּי שֵׁם יְיָ׳ נִקְרָא עָלֶיךָ וְיָרְאוּ מִמֶּךָּ. וְאוֹקְמוּהָ מַאי שֵׁם יְדוֹ״ד. אֵלּוּ תְּפִלִּין שֶׁבְּרֹאשׁ. ש׳ שֶׁל תְּפִלִּין. תְּרֵין שִׁינִין שִׁית מְאָה. ש׳ שִׁית דַּרְגִּין. וְשֶׁבַע עַנְפִּין דִּתְרֵין שִׁינִין, הָא תְּלַת עֲשַׂר, וְכֹלָּא תרי״ג. וְלֵית פִּקּוּדָא דְּלָאו אִיהִי שְׁקִילָא לְכָל אוֹרַיְיתָא.

291. The letter Shin of the Tefilin is tradition Moses received on Mount Sinai, AS IT IS WRITTEN: "And all peoples of the earth shall see that You are called by the name of Hashem; and they shall be afraid of You" (Devarim 28:10). And it has been taught: What is the Yud Hei Vav Hei? It is the head Tefilin, specifically the Shin Shin of the Tefilin, THAT ARE VISIBLE ON THEM FROM THE TWO EXTERNAL SIDES. The two Shin have the numerical value of six hundred. Shin Shin are the six (Heb. shesh) stages CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD THAT ARE IN ZEIR ANPIN, WHERE THE RIGHT SHIN IS CHESED, GVURAH AND TIFERET, AND THE LEFT SHIN IS NETZACH, HOD AND YESOD. The two Shin have seven branches, AS THE RIGHT SHIN HAS THREE HEADS, AND THE LEFT FOUR HEADS. TOGETHER THERE ARE SEVEN HEADS, OR SEVEN BRANCHES. This adds up to thirteen, and together they are 613, BECAUSE SEVEN BRANCHES AND SIX GRADES AMOUNT TO THIRTEEN, AND THE NUMERICAL VALUE OF THE TWO SHIN IS SIX HUNDRED. And there is no precept that is not equivalent to the whole of the Torah, IT BEING, THEREFORE, SAID ABOUT IT: "AND ALL THE PEOPLES OF THE EARTH SHALL SEE THAT YOU ARE CALLED BY THE NAME OF HASHEM... (IBID.)."

292. כְּגַוְונָא דָּא, כָּל מִצְוָה אִיהִי יְהוֹ״ה. י״ה עִם שְׁמִ״י שס״ה. ו״ה עִם זִכְרִי רמ״ח. ובג״ד כָּל מִצְוָה אִיהִי שְׁקִילָא לתרי״ג. וְהָא אוּקְמוּהָ, שְׁמַע יִשְׂרָאֵל כְּלִיל תרי״ג, מִסִּטְרָא דְּצִיצִית. ותרי״ג מִסִּטְרָא דִּתְפִלִּין אִיהוּ בְּכָל אֲתָר.

292. Likewise, JUST AS 613 IS IMPLIED IN THE TEFILIN, so each precept is the Yud Hei Vav Hei, AS FOLLOWS: The Yud Hei IN IT, together with 'My name' (Heb. shmi) have the numerical value of 365, THIS BEING THE NUMBER OF THE NEGATIVE PRECEPTS IN THE TORAH. Again: Vav Hei IN IT, together with 'My memorial' (Heb. zichri) have the numerical value of 248, THIS BEING THE NUMBER OF THE POSITIVE PRECEPTS IN THE TORAH. THE TOTAL NUMBER OF PRECEPTS IS 613. This is why each precept is equivalent to 613. And the sages have taught that the recital of the Sh'ma Yisrael, INCORPORATING TEFILIN AND FRINGES contains 613 in the fringes, AS TZITZIT IN NUMERICAL VALUE IS SIX HUNDRED, WHICH TOGETHER WITH THE 13 LINKS THEREOF MAKES 613. And there is also 613 in the aspect of Tefilin, LIKE THE NUMERICAL EQUIVALENT OF THE TWO LETTERS SHIN ON THEM AND SO it is throughout.

293. "and they shall be as frontlets": totefet (lit. 'frontlet'), WHICH CAN BE SPLIT INTO TWO TET TET AND PE TAV. THE NUMERICAL VALUE OF Tet Tet is 'living' (Heb. chai = eighteen) worlds, the righteous one, NAMELY YESOD, parallel to which is Metatron, FOR YESOD IS ATTIRED WITH METATRON. Pe Tav refers to Tiferet, WHOSE LETTERS MAY BE REARRANGED as TAV ALEPH RESH, PE TAV (NAMELY A DESCRIPTION OF PE TAV). And Metatron is Tiferet's horse; THAT IS TO SAY TIFERET RIDES UPON HIM, for all the Sfirot dress up IN METATRON. AT ONE TIME IT MIGHT BE TIFERET THAT WEARS HIM, AT ANOTHER YESOD AND AT ANOTHER MALCHUT, WHILE AT OTHER TIMES ALL THREE MIGHT BE ATTIRED WITH HIM. And so it is that his relationship to them is as that of body to soul, and when the Holy One, blessed be He, removes Himself from him, METATRON is left dumb, having neither voice nor speech. For the Holy One, blessed be He, and His Shechinah are the voice and speech of every angel, and THEY ARE in every voice and speech of Torah, and in every voice of prayer, and in each single precept, and in every place of His rule, in the upper worlds and in the lower worlds. He is the life of everything. He carries everything.

293. וְהָיוּ לְטוֹטָפוֹת, טֹטֶפֶת: טט, ח״י עָלְמִין, צַדִּיק, לְקָבְלֵיהּ מְטַטְרוֹן. פַּת, תִּפְאֶרֶת. מְטַטְרוֹן סוּס דְּתִפְאֶרֶת, דְּבֵיהּ כָּל סְפִירָאן מִתְלַבְּשִׁין. וְהָכִי אִיהוּ כְּגוּפָא לְנִשְׁמְתָא. וְכַד קוּדְשָׁא בְּרִיךְ הוּא אִסְתַּלָּק מִנֵּיהּ, אִשְׁתְּאַר אִלֵּם, לֵית לֵיהּ קוֹל וְלָא דִּבּוּר. אִשְׁתְּכַח, דְּקוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ אִיהוּ קוֹל וְדִבּוּר. דְּכָל מַלְאָךְ וּמַלְאָךְ. וּבְכָל קֶלָא וְדִבּוּר דְּאוֹרַיְיתָא, וּבְכָל קֶלָא דְּצְלוֹתָא. וּבְכָל פִּקּוּדָא וּפִקּוּדָא. בְּכָל אֲתַר שׁוּלְטָנוּתֵיהּ בְּעָלָאִין וְתַתָּאִין, אִיהוּ חַיִּים דְּכֹלָּא, אִיהוּ סָבִיל כֹּלָּא.

294. Just as there is no speech without voice and no voice without speech, so is there no 'Adonai' without the Yud Hei Vav Hei. And this is true for the world of Atzilut, SINCE THERE NO SEPARATION EXISTS BETWEEN ZEIR ANPIN AND MALCHUT, WHO ARE VOICE AND SPEECH. But in the world of separation, NAMELY IN THE THREE WORLDS OF BRIYAH, YETZIRAH, AND ASIYAH, there is voice without speech. YET IN ATZILUT THEY ARE UNITED, and the knot of the Tefilin, which is Shadai, WHICH IS YESOD, is held by them from above and from below, and this is the righteous one, the life of the worlds, who is held between voice and speech AND UNITES THEM.

294. וְלֵית אֲדֹנָי בְּלָא יְדוֹד, כְּגַוְונָא דְּלֵית דִּבּוּר בְּלָא קוֹל. וְלֵית קוֹל בְּלָא דִּבּוּר. וְהַאי אִיהוּ קְשׁוֹט, בְּעָלְמָא דַּאֲצִילוּת. אֲבָל בְּעָלְמָא דְּפֵרוּדָא, אִית קוֹל בְּלָא דִּבּוּר. קֶשֶׁר שֶׁל תְּפִלִּין שַׁדַּי, אָחִיד בֵּיהּ עֵילָא וְתַתָּא. וְדָא צַדִּיק חַי עָלְמִין, אָחִיד בֵּין קוֹל וְדִבּוּר.

295. At this point, the Faithful Shepherd chanced upon the old man, and said: Old man, Old man, the Tefilin and the fringes and the section on the mezuzah are three precepts that are incorporated in the recital of the Sh'ma Yisrael, and the recital of the Sh'ma is the fourth precept. AND THE FOUR CORRESPOND TO CHESED, GVURAH, TIFERET AND MALCHUT, WHERE FRINGES AND TEFILIN ARE CHESED AND GVURAH, THE RECITAL OF THE SH'MA IS TIFERET THAT UNITES THEM, AND THE MEZUZAH IS MALCHUT. Fringes are mentioned three times, PARALLELING THE THREE COLUMNS, and regarding Tefilin the word 'sign', WHICH IS YESOD, is mentioned twice, ONCE FOR THE KNOT OF THE HEAD TEFILIN AND ONCE FOR THE KNOT OF THE HAND TEFILIN. In respect to the fringes, the letter Zayin of the word "tiz'keru (lit. 'that you remember')" (Bemidbar 15:40), has to be well stressed, FOR THIS LETTER ZAYIN (NUMERICAL VALUE SEVEN) IMPLIES MALCHUT, WHICH IS THE SEVENTH SFIRAH, AND IS THE SECRET OF THE BLUE THAT IS IN THE FRINGE, ON WHICH THE REMEMBERING DEPENDS. And on the mezuzah, WHICH IS MALCHUT, the name Shadai is on the outside, while Yud Hei Vav Hei is on the inside. THIS IS BECAUSE THERE ARE TWO MATINGS, THE EXTERNAL MATING WITH YESOD, AND THE INTERNAL MATING WITH TIFERET. THE FAITHFUL SHEPHERD CLARIFIED ALL THIS TO THE OLD MAN FOR HIM TO UNDERSTAND ON HIS OWN.

295. אַדְהָכִי, הָא רַעְיָא מְהֵימְנָא אִזְדְּמַן לְגַבֵּי סָבָא, וְאָמַר סָבָא סָבָא, תְּפִלִּין וְצִיצִית וּפָרָשַׁת מְזוּזָה, אִינּוּן ג׳ פִּקּוּדִין, כְּלִילָן בק״ש. וק״ש פִּקּוּדָא רְבִיעָאָה. וְצִיצִית אַדְכַּר ג׳ זִמְנִין. וּבְתְפִלִּין אַדְכַּר בְּהוּ תְּרֵין זִמְנִין אוֹת. וּבַצִּיצִית ז׳ שֶׁל תִּזְכְּרוּ דְּצָרִיךְ לְהַתִּיז בָּהּ. וּבְמְזוּזָה, שַׁדַּי מִלְּבַר, יְדוֹ״ד מִלְּגוֹ.

296. וּפָרְשִׁיָּין סְתִימִין וּפְתִיחָן אֲמַאי. וְשִׁיעוּר אָרְכָּהּ דְּצִיצִית וְרוֹחְבָּהּ, דְּתָקִינוּ אֹרֶךְ כָּל הַצִּיצִית תְּרֵין עֲשַׂר אֶצְבְּעָן בְּגוּדָל. מִצְוַת תְּכֵלֶת, שָׁלִישׁ גְּדִיל, וּשְׁנֵי שְׁלִישֵׁי עֲנָף. וּבֵין קֶשֶׁר לְקֶשֶׁר כְּמִלֵּא גּוּדָל. וְכָל חוּלְיָא וְחוּלְיָא תִּהְיֶה מְשׁוּלֶּשֶׁת. וְהָכִי תְּפִלִּין אֲמַאי בְּמוֹחָא. וְלָקֶבֶל לִבָּא. וְשִׁיעוּר רְצוּעָתְהוֹן אֲמַאי אִינּוּן עַד לִבָּא לִשְׂמָאלָא. וְעַד טַבּוּרָא לִימִינָא. וּרְצוּעָא דְּיַד עַד דְּיִכְרוֹךְ וּשְׁלֹשׁ תְּלַת זִמְנִין בְּאֶצְבַּע צְרִדָא.

296. THE FAITHFUL SHEPHERD ANSWERS THE VARIOUS QUESTIONS THAT FACE US. Why are there open and closed sections? WHY DOES the fringe have a fixed length and width, for the length of each fringe was determined as the size of twelve thumbs? WHY was the precept of the blue fixed at one-third twisted threads and two-thirds branched untwisted threads? WHY between each pair of knots IN THE FRINGES does there have to be A SPACE OF a full thumb's breadth? AND WHY SHOULD each link be triple, NAMELY THREE LOOPS? Also, why are Tefilin on the brain and against the heart? And why is the length of the straps to the heart on the left and to the navel on the right? And why does the strap of the hand Tefilin have to be wound three times round the middle finger?

297. אֶלָּא, וַדַּאי בֶּגֶד חָשׁוּב לָאו אִיהוּ, אֶלָּא שָׁלֹשׁ עַל שָׁלֹשׁ לְכָל סִטְרָא. אִינּוּן תְּרֵיסָר, לְקֶבֶל ד׳ בִּגְדֵי לָבָן, וְד׳ בִּגְדֵי זָהָב, וְד׳ בִּגְדֵי דְּכֹהֵן הֶדְיוֹט. וּמִסִּטְרָא דִּברְכַּת כֹּהֵן הֶדְיוֹט קָא רָמִיז, אַל תְּהִי בִּרְכַּת הֶדְיוֹט קַלָּה בְּעֵינֶיךָ. שָׁלִישׁ גְּדִיל, וּשְׁנֵי שְׁלִישֵׁי עֲנָף, דְּאִיהוּ תְּכֵלֶת.

297. HE ANSWERS: But the garment is certainly not important unless IT HAS three on three for each side OF THE FOUR SIDES, making twelve. And they represent the four garments of white THAT PARALLEL ZEIR ANPIN, WHICH IS THE SECRET OF THE FOUR LETTERS OF THE YUD HEI VAV HEI, and the four garments of gold THAT PARALLEL MALCHUT, WHICH IS THE SECRET OF THE FOUR LETTERS OF ADONAI, and the four garments of the ordinary priest, WHICH IS THE SECRET OF METATRON. In terms of the blessing of an ordinary priest, it is implied 'Let not the blessing of an ordinary man be considered lightly in your eyes'. AND, THEREFORE, the blue is one-third twisted thread, NAMELY BRAIDED, AS THIRTEEN LINKS ARE WOUND AROUND THE FRINGES, FOR IT IS PARALLEL TO THE FOUR GARMENTS OF WHITE, WHICH IS THE SECRET OF ZEIR ANPIN, WHO IS THE ROOT. And two-thirds are branched untwisted thread, FOR IT HAS TO HANG LOOSE, LIKE THE BRANCHES ON A TREE.

298. וְכָל חוּלְיָא מְשׁוּלֶּשֶׁת, כָּל מְשׁוּלָּשׁ מִסִּטְרָא דִּקְדוּשָׁה. הה״ד קְדוֹשָׁה לְךָ יְשַׁלֵּשׁוּ. וְיִשְׂרָאֵל שְׁלִישִׁיָּה, בְּגִין דִּוְשָׁלִישִׁים עַל כֻּלּוֹ. דְּצִיצִית מִסִּטְרָא דְּעַמּוּדָא דְּאֶמְצָעִיתָא, דְּאִיהוּ תִּלִיתָאָה לַאֲבָהָן, וְכָל דָּבָר מְשׁוּלָּשׁ, וה״ו יל״י, כָּל תֵּיבָה מְשׁוּלֶּשֶׁת מִסִּטְרוֹי. חוּלְיָא כְּלִילָא מִתְּלַת כְּרִיכוֹת מְשֻׁלָּשִׁין, דָּא שְׁכִינְתָּא. קְדוֹשָׁה לְךָ יְשַׁלֵּשׁוּ. וְאִיהִי מְשׁוּלֶּשֶׁת בְּעַמּוּדָא דְּאֶמְצָעִיתָא, כְּלִיל תְּלַת עַנְפֵי אֲבָהָן, דְּאִינּוּן ש׳ מִן שַׁבָּת, שְׁכִינְתָּא בַּת יְחִידָה. חֻלְיָא, תְּכֵלֶת שֶׁבַּצִּיצִית.

298. And every link MUST BE triple, MADE UP OF THREE, NAMELY OF THREE LOOPS. AND THE REASON IS THAT each tripling is from the side of holiness, WHICH IS THE SECRET OF THE THREE COLUMNS, as it is written: 'They proclaim you holy three times'. And Yisrael is made up of three parts, NAMELY PRIEST, LEVITES, AND YISRAEL in order to SUBJUGATE THE CAPTAINS (HEB. SHALISHIM - FROM SHALOSH (THREE)) OF THE OTHER SIDE, AS IT IS WRITTEN: "And captains over every one of them" (Shemot 14:7). For the fringe is from the side of the Central Column, WHICH IS TIFERET, which is the third of the patriarchs, FOR THE PATRIARCHS ARE CHESED, GVURAH, AND TIFERET. And everything that comes in threes HAS ITS ROOT IN THE 72-LETTER THAT STARTS WITH 'Vav Hei Vav', 'Yud Lamed Yud', IN WHICH every word consists of three LETTERS. From its point of view, every link is composed of three triple loops, AND THE LINK is the Shechinah, WHICH IS THE SECRET OF 'They proclaim You holy three times', and is tripled in the Central Column, FOR IT RECEIVES FROM THE CENTRAL COLUMN THE THREE COLUMNS THAT ARE IN IT. THUS is it made up of the three branches of the patriarchs, NAMELY OF NETZACH, HOD, AND YESOD, WHICH ARE THE BRANCHES OF CHESED, GVURAH, AND TIFERET, WHICH ARE CALLED 'THE PATRIARCHS'. And they are the letter Shin from the word 'Shabbat', WHICH HAS THREE HEADS, WHICH IS THE SECRET OF NETZACH, HOD, AND YESOD. THE 'BAT' FROM THE WORD SHABBAT ALLUDES TO the Shechinah, who is an only daughter (Heb. bat), WHICH IS THE SECRET OF the link, AND THE SECRET OF the blue that is in the Tzitzit.

299. Happy is the body who is thus marked with the Shechinah and the Holy One, blessed be He, through the wings of a precept, NAMELY WITH THE THIRTEEN LINKS IN THE PRECEPT OF THE FRINGE, and marked with the strap of the hand Tefilin, on the middle finger with three loops, which is like a link, wound around with three loops round the finger. THIS ALSO PARALLELS THE THREE COLUMNS, JUST LIKE THE LINK OF THE FRINGE, AND THERE ARE FOURTEEN LINKS. And it is marked with the knot of the Tefilin that consists of two knots, THE ONE ON THE HEAD AND THE OTHER ON THE ARM, FOR THEY ALSO ARE TRIPLE. And altogether there are fifteen triplets, FOR two knots in one knot IS ALSO CONSIDERED A TRIPLE, MAKING, THEREFORE, FIFTEEN TRIPLES.

299. זַכָּאָה גּוּפָא, דְּהָכִי אִיהוּ רָשִׁים, בִּשְׁכִינְתָּא וְקוּדְשָׁא בְּרִיךְ הוּא, עַל כַּנְפֵי דְּמִצְוָה. רָשִׁים בִּרְצוּעָא דְּאִיהוּ תְּפִלָּה דְּיָד, בְּתְלַת כְּרִיכוֹת בְּאֶצְבַּע צְרִדָא. דְּאִיהִי כְּגַוְונָא דְּחוּלְיָא, כְּרִיכָא בְּתְלַת כְּרִיכוֹת בְּאֶצְבְּעָא. רָשִׁים בְּקֶשֶׁר דִּתְפִלִּין, כָּלִיל בִּתְרֵין קְשָׁרִין, סַלְקִין חַמְשָׁה עֲשַׂר מְשׁוּלָּשִׁין, תְּרֵין בְּקִשְׁרָא חַד.

300. The thirteen TRIPLE links contain 39 loops, as the numerical value of the word 'dew' (Heb. TAL = 39), which, together with the thirteen links THEMSELVES that have the numerical value of the word 'one' (Heb. echad = thirteen), adds up to 'son' (Heb. ben = 52). And this hints at the son of Yud Hei, which is the Central Column, ZEIR ANPIN.

300. שְׁלֹשָׁה עֲשַׂר חוּלְיִין, אִית בְּהוֹן תְּשְׁעָה וּשְׁלֹשִׁים כְּרִיכָן, כְּחוּשְׁבַּן טַ״ל. וּשְׁלֹשָׁה עֲשַׂר חֻלְיִין, כְּחוּשְׁבַּן אֶחָד. סַלְקִין בֵּ״ן. וְהַאי אִיהוּ בֶּן יָ״ה. עַמּוּדָא דְּאֶמְצָעִיתָא.

301. Each knot is in the form of a right palm. Each link is in the form of a finger with three joints, paralleling the three loops, and so it is that all the fingers have three joints except the thumb THAT HAS JUST TWO. And it is the thumb that gives the distance between each pair of knots in the fringe, FOR THERE HAS TO BE A SPACE BETWEEN THEM OF A full thumb-breadth, and this is the same measurement as the nose, the width of the right and left eye, the distance between the eyes, the measurement of the right and left ear, and of each lip, and of the tongue. "and the curtains shall be all of one measure" (Shemot 26:2).

301. כָּל קֶשֶׁר בְּדִיוּקְנָא דְכַף יְמִינָא, כָּל חוּלְיָא בְּדִיוּקְנָא דְאֶצְבַּע, דְּאִית בֵּיהּ תְּלַת פִּרְקִין, לְקֻבֵּל תְּלַת כְּרִיכוֹת. וְהָכִי בְּכָל אֶצְבַּע תְּלַת פִּרְקִין, לְבַר מִגּוּדָל. דְּאִיהוּ שִׁיעוּר בֵּין קֶשֶׁר לְקֶשֶׁר דְּצִיצִית, כְּמָלֵא גּוּדָל. אִיהִי מִדָּה דְּחוֹטְמָא. וּמִדָּה דְעַיִן יְמִינָא וּשְׂמָאלָא. וְאִיהוּ מִדָּה בֵּין עַיִן לְעַיִן. וּמִדָּה דְאֹזֶן יְמִינָא וּשְׂמָאלָא. וּמִדָּה דְכָל שָׂפָה וְשָׂפָה. וּמִדָּה דְּלִישָׁנָא. מִדָּה אַחַת לְכָל הַיְרִיעוֹת.

302. Cubit (lit. 'arm') is the measure of the body in four directions and up and down, making six cubits. And each arm has three joints, NAMELY THE ASPECT OF THREE COLUMNS, making eighteen joints in the six cubits, being the secret of the eighteen wavings with WHICH WE WAVE the Lulav in six directions, three in each direction. And about them it is said: "This your stature is like a palm-tree" (Shir Hashirim 7:8). FOR A PALM-TREE GROWS IN SEVENTY YEARS, WHICH IS THE SECRET OF THE SEVEN LOWER SFIROT THAT ARE IN THE BODY, WHERE CHOCHMAH, WHICH IS THE SECRET OF THE STATURE, IS REVEALED, AND NOT IN THE HEAD, AS EXPLAINED ABOVE. AND THEREFORE THE STATURE, WHICH IS THE SECRET OF THE FIRST THREE, IS LIKENED TO A PALM-TREE. And this is the height of the stature, THAT IT IS ONLY IN THE BODY, that the gathering (Heb. mikveh) of Yisrael WHICH IS ZEIR ANPIN BESTOWS upon the Shechinah, FOR THE LETTERS OF THE WORD MIKVEH, REARRANGED, SPELL 'STATURE' (Heb. KOMAH). THAT IS TO SAY, ZEIR ANPIN EMANATES THIS STATURE OF BODY TO MALCHUT. AND WE WAVE THE LULAV FOUR TIMES WHEN WE RECITE HALEL. This makes four times eighteen, which is 72, FOR THE 72-LETTER NAME IS THE ROOT OF THE THREE COLUMNS, AND IS THE SECRET OF THE THREE VERSES: "AND THE ANGEL OF ELOHIM, WHO WENT BEFORE THE CAMP OF YISRAEL, REMOVED...AND IT CAME... AND MOSES STRETCHED OUT" (SHEMOT 14:19-21).

302. אַמָּה שִׁיעוּר דְּגוּפָא, לְאַרְבַּע סִטְרִין וְעֵילָא וְתַתָּא. דְּאִינּוּן שִׁית אַמּוֹת. וּבְכָל אַמָּה וְאַמָּה שְׁלֹשָׁה פִּרְקִין, ח״י פִּרְקִין בְּשִׁית אַמִּין. וְאִינּוּן רָזָא דח״י נְעָנוּעִין דְּלוּלָב. לְשִׁית סִטְרִין. תְּלַת נְעָנוּעִין לְכָל סִטְרָא. וְעָלַיְיהוּ אִתְּמַר, זֹאת קוֹמָתֵךְ דָּמְתָה לְתָמָר. וְדָא שִׁיעוּר קוֹמָה, מִקְוֶה יִשְׂרָאֵל בִּשְׁכִינְתָּא, אִיהוּ ח״י אַרְבַּע זִמְנִין, דְּאִינּוּן אַרְבַּע סַלְקִין שִׁבְעִים וּשְׁנַיִם.

303. וְרִזָא דְחַיָּוָן, קוֹמָה דִלְהוֹן וְגַבֵּיהֶם וְגוֹבַהּ לָהֶם וְיִרְאָה לָהֶם וְגַבּוֹתָם וְגוֹ׳, וְגַבֵּיהֶם, אַרְבַּע חַיָּוָן דְּמֶרְכַּבְתָּא תַּתָּאָה. וְגוֹבַהּ לָהֶם, ד׳ חַיָּוָן דְּמֶרְכַּבְתָּא מְצִיעָתָא. וְגַבּוֹתָם, אַרְבַּע חַיָּוָן דְּמֶרְכַּבְתָּא תְּלִיתָאָה. וְכֻלְּהוּ י״ב. וְאִינּוּן מְלֵאוֹת עֵינַיִם, סָבִיב לְאַרְבַּעְתָּן, יְדוֹד יְדוֹד יְדוֹד.

303. And the secret of the living creatures, their stature IS THE SECRET OF THE VERSE: "As for their rims, they were so high that they were dreadful, and their rims" (Yechezkel 1:18). "Their rims" refers to the four living creatures of the lower Chariot, WHICH ARE FROM MALCHUT. "they were so high" refers to the four living creatures of the central Chariot, WHICH IS THE SECRET OF ZEIR ANPIN. "and their rims" refers to the four living creatures of the third Chariot, THAT ARE FROM BINAH, all of them together being 12. And THE FOUR LIVING CREATURES OF THE THIRD CHARIOT are "full of eyes round about them four," NAMELY ROUND ABOUT THE FOUR LIVING CREATURES OF THE THIRD UPPER CHARIOT, which is the secret of Yud Hei Vav Hei; Yud Hei Vav Hei; Yud Hei Vav Hei, THAT IS TO SAY, THE SECRET OF THE THREE YUD HEI VAV HEI IN 'HASHEM REIGNS, HASHEM REIGNED, HASHEM WILL REIGN FOR EVER AND EVER'; AND THEY HAVE A TOTAL OF TWELVE LETTERS BETWEEN THEM. 'HASHEM REIGNS', WITH THE VOWEL SEGOL (E), REFERS TO THE CENTRAL CHARIOT; 'HASHEM REIGNED', WITH PATACH (A) TO THE THIRD UPPER CHARIOT; AND 'HASHEM WILL REIGN' TO THE LOWER CHARIOT.

49. Bowing and standing upright

The Faithful Shepherd outlines the four occasions when one has to bow and the four occasions when he has to stand upright during prayer.

304. וּמְאֵרֵי דְקוֹמָה רְשִׁימִין בְּהוֹן בְּצִלּוֹתָא, בְּאָן אֲתָר. אֶלָּא כָּל הַכּוֹרֵעַ כּוֹרֵעַ בְּבָרוּךְ. וְכָל הַזּוֹקֵף זוֹקֵף בַּשֵּׁם. זְקִיפוֹת אַרְבָּעָה. וּכְרִיעוֹת ד׳. הָא הָכָא קָא רָמִיז בְּאִלֵּין זְקִיפוֹת וּכְרִיעוֹת, מוֹלִיךְ וּמֵבִיא לְמִי שְׁד׳ רוּחוֹת הָעוֹלָם שֶׁלּוֹ, מַעֲלֶה וּמוֹרִיד לְמִי שֶׁהַשָּׁמַיִם וְהָאָרֶץ שֶׁלּוֹ. וְאִינּוּן שִׁית סִטְרִין, שָׁמַיִם וְאָרֶץ וְד׳ רוּחוֹת. לְקֳבֵל תְּלַת בִּרְכָאן קַדְמָאִין, וּתְלַת בַּתְרָאִין, בְּעוֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו ד׳, כְּרִיעָה וּזְקִיפָא לִשְׂמָאלָא, וּכְרִיעָה וּזְקִיפָא לִימִינָא. וְהַאי אִיהוּ נוֹתֵן שָׁלוֹם לִשְׂמֹאלוֹ וִימִינוֹ, לִשְׂמֹאל רַבּוֹ, וְלִימִין רַבּוֹ.

304. And those of stature are marked with these THREE CHARIOTS during prayer. Where would that be? HE ANSWERS: When one bows, one should bow at 'Blessed' (the first word of each blessing), and when returning to the upright position, one should do so at the mention of the Divine. THERE ARE four occasions when one has to bow and four when one has to stand upright. ONE HAS TO BOW AND THEN STAND UPRIGHT AT THE BEGINNING AND END OF THE FIRST BLESSING (OF THE AMIDAH), AND ALSO AT THE BEGINNING AND END OF 'MODIM' (LIT. 'WE GIVE THANKS'). By so bowing and standing upright, one suggests going to and bringing to Him, to whom the four directions belong, and ascending and descending for Him to whom the heaven and the earth belong, THE SAME AS WITH THE LULAV. These are the six directions: towards heaven and towards the earth and to the four points of the compass, which parallel the first three blessings, WHICH ARE CHESED, GVURAH, and TIFERET, and the last three blessings, WHICH ARE NETZACH, HOD, AND YESOD, MAKING A TOTAL OF 8 BOWS AND AGAIN STANDINGS UPRIGHT. And there are four in 'May He who makes peace in His high places make peace for us and for all Yisrael', namely: bowing and again standing upright to the left and bowing and again standing upright to the right, and this is LIKE ONE WHO STANDS OPPOSITE HIS MASTER. HIS RIGHT WILL BE HIS MASTER'S LEFT, AND HIS LEFT WILL BE HIS MASTER'S RIGHT. He THUS offers peace to his left and his right, WHERE HIS RIGHT IS OPPOSITE his master's left AND HIS LEFT IS OPPOSITE his master's right.

305. הָא אִינּוּן תְּרֵיסָר, בֵּין כְּרִיעוֹת וּזְקִיפוֹת. וּבְהוֹן ע״ב עַיְינִין. ו׳ כְּרִיעוֹת בְּהוֹן ח״י נְעֻנּוּעִין, ג׳ בְּכָל פַּעַם, רֹאשׁ וְגוּף וְזָנָב, דְּצָרִיךְ לְמִכְרַע. בְּח״י חוּלְיָין סַלְקִין ע״ב. בְּאִלֵּין ע״ב עַיְינִין דְקוּדְשָׁא בְּרִיךְ הוּא, נַהֲרִין ע״ב גַּרְפִּין דִשְׁכִינְתָּא, וְקָמַת עָלַיְיהוּ, וְאִתְקְרִיאַת עֲמִידָה. דִּבְקַדְמֵיתָא נְפִילָה אִיהִי, וְצָרִיךְ לְאַקָּמָא לָהּ בְּשֵׁם יְדוֹד, בְּחַ״י עָלְמִין, וּבְאַרְבַּע זְקִיפוֹת בְּשִׁית בִּרְכָאן, דְּאִיהוּ תִּפְאֶרֶת, כְּלִיל תְּלַת בִּרְכָאן קַדְמָאִין, וּתְלַת בִּרְכָאן בַּתְרָאִין.

305. This makes a total of twelve bows and standings upright, NAMELY FOUR BOWS AND STANDINGS UPRIGHT AT THE BEGINNING AND END OF 'AVOT'; FOUR BOWS AND STANDINGS UPRIGHT AT THE BEGINNING AND END OF 'MODIM'; FOUR BOWS AND STANDINGS UPRIGHT TO THE RIGHT AND LEFT DURING "MAY HE WHO MAKES PEACE." And they contain 72 eyes, FOR THERE ARE SIX DIRECTIONS, NAMELY TO HIM TO WHOM THE FOUR POINTS OF THE COMPASS BELONG, TOGETHER WITH THE HEAVENS AND THE EARTH, AS ABOVE, AND SIX TIMES TWELVE IS 72. AND BECAUSE THEY DRAW DOWN CHOCHMAH IN THE SECRET OF THE STANDINGS UPRIGHT, THEY ARE, THEREFORE, CALLED 'EYES'. The six bows contain eighteen movements, three in each bow, for one has to bend the head, the back, and the tail, LOOSENING the eighteen vertebrae IN THE SPINE, THUS ALLUDING TO YESOD, WHICH IS CALLED 'LIVING' (HEB. CHAI = EIGHTEEN), AND THE IMPLICATION IS THAT ONE HAS TO INCLUDE YESOD IN THESE SIX BOWS. AND THE TWELVE BOWS AND STANDING

UPRIGHT amount to 72 AS ABOVE. And these 72 eyes of the Holy One, blessed be He, THAT ARE EMANATED TO MALCHUT, illuminated the 72 wings of the Shechinah that rises up over them and is called 'standing', WHICH IS THE SECRET OF THE AMIDAH (LIT. 'STANDING') PRAYER. For, initially, MALCHUT was a state of prostration, WHICH IS THE SECRET OF THE BOWING, and has to be raised up through the Name of the Yud Hei Vav Hei, AND HAS TO BE SET UPRIGHT THROUGH THE DIVINE NAME, through eighteen Worlds, WHICH IS THROUGH YESOD, THAT IS CALLED 'LIVING', and through the four standings upright in six blessings, which is Tiferet, including the first three blessings and the last three blessings.

306. And one has to bow at the living of the Worlds, NAMELY AT THE ATTRIBUTE OF YESOD WHICH IS CALLED 'LIVING'. And this is Vav Vav and Vav, for when one bows, one should bow at 'Blessed', WHICH IS YESOD THAT IS CALLED 'BLESSED', and when returning to the upright position, one should do so at the mention of the Yud Hei Vav Hei, which is the Central Column, THAT IS TIFERET, WHICH IS CALLED THE YUD HEI VAV HEI, and the Righteous One THAT IS CALLED 'BLESSED'. And they are Vav Vav and Vav, FOR TIFERET IS THE SECRET OF THE LETTER VAV FULLY WRITTEN WITH VAV VAV, WHILE YESOD IS THE SECRET OF THE LETTER VAV WRITTEN AS A SINGLE VAV. And these THREE VAVS are alluded to in THE INITIAL LETTERS OF THE THREE VERSES: "And the angel of Elohim, who went before the camp of Yisrael, removed (Heb. Vayisa)... and it came (Heb. Vayavo)... And Moses stretched out (Heb. Vayet)" (Shemot 14:19-21). AND THEY ARE THE SECRET OF THE THREE COLUMNS OF THE 72-LETTER NAME. The upper Vav Vav, WHICH IS TIFERET, is connected with standing upright and with bowing down, AND IS THEREFORE WITH TWO VAVs. BUT YESOD, WHICH IS CONNECTED WITH BOWING ONLY, HAS JUST ONE VAV. And all of them, ALL THE THREE VAVs, add up to EIGHTEEN, CORRESPONDING TO THE eighteen blessings of the Amidah prayer.

306. וּלְמִכְרַע בְּחַ״י עָלְמִין, וְהַאי אִיהוּ ו״ו ו׳. כָּל הַכּוֹרֵעַ כּוֹרֵעַ בְּבָרוּךְ, וְכָל הַזּוֹקֵף זוֹקֵף בְּשֵׁם יְהוָה. עַמּוּדָא דְּאֶמְצָעִיתָא וְצַדִּיק ו״ו ו׳. וְאִינּוּן רְמִיזִין בְּוַיִּסַּע וַיָּבֹא וַיֵּט ו״ו עִלָּאָה. אֲחִיד בִּזְקִיפָה וּכְרִיעָה, וְכֻלְּהוּ סַלְקִין ח״י בִּרְכָאן דִּצְלוֹתָא.

307. There are four bows at Adonai, and four standings upright at the Yud Hei Vav Hei, which is the Central Column CALLED YUD HEI VAV HEI, while the Shechinah IS CALLED 'ADONAI'. The living one of the worlds, WHICH IS YESOD, unites them, NAMELY YUD HEI VAV HEI AND ADONAI, ONE WITH THE OTHER, making: Yud Aleph Hei Dalet Vav Nun Hei Yud, WHICH IS THE LETTERS OF YUD HEI VAV HEI AND ADONAI INTERWOVEN. THE NUMERICAL VALUE OF THESE IS Amen, 91, at THE CONCLUSION OF each of the eighteen blessings OF THE SHEMONEH ESREH, WHERE IS YUD HEI VAV HEI. There are eighteen times THE FOUR LETTERS OF Yud Hei Vav Hei, AND EIGHTEEN X FOUR = 72, WHICH ARE the 72 eyes that illuminate in the 72 wings, which are eighteen times THE FOUR LETTERS OF Adonai.

307. ד׳ כְּרִיעוֹת בַּאֲדֹנָי, ד׳ זְקִיפוֹת בַּיְדֹוָד, עַמּוּדָא דְּאֶמְצָעִיתָא. וּשְׁכִינְתָּא חַי עָלְמִין, קְשִׁיר לוֹן, וְדָא יְאֲהַדְוֹנָה״י, אָמֵן, בְּכָל בִּרְכָתָא מח״י בִּרְכָאן, ח״י זְמִנִין יְדֹוָד אִינּוּן ע״ב עַיְינִין, דְּנָהֲרִין בְּע״ב גַּדְפִּין, דְּאִינּוּן ח״י זְמִנִין אֲדֹנָי.

308. And the secret of the matter is in the verse: "As for their rims, they were so high that they were dreadful, and their rims" (Yechezkel 1:18) THAT REFERS TO THE LIVING CREATURES. As for "as for their rims" REFERS TO the wings, WHICH IS MALCHUT; "they were so high" REFERS TO countenances, WHICH IS ZEIR ANPIN; "and their rims," which are over them IN THE ASPECT OF BINAH, are "full of eyes round about them four," for all of them are surrounded on the four sides BY THE FOUR LETTERS. AND THERE WOULD SEEM TO BE A CONTRADICTION HERE, FOR HE HAS SAID THAT THE 72 EYES ARE IN ZEIR ANPIN. HE THUS ADDS: And everything is true, THAT IS TO SAY, ALL THREE ASPECTS, PINIONS, COUNTENANCES, EYES, ARE ALL INCLUDED IN ZEIR ANPIN, WHICH IS CALLED 'TRUTH'. AND THE PROOF OF THIS IS TO BE FOUND IN THE SAYING 'There are Ayin (lit. 'eye' = seventy) faces to the Torah'. THUS THE TORAH, WHICH IS ZEIR ANPIN, HAS EYES AND FACES, BUT IN THE PARTICULAR ASPECT, the wings are considered Adonai, WHICH IS MALCHUT; the faces are Yud Hei Vav Hei, WHICH IS ZEIR ANPIN, and the eyes are Eheyeh, WHICH IS BINAH. The sum total OF THE THREE NAMES ADONAI, YUD HEI VAV HEI AND EHEYEH is Yud Bet Kof (=112), AND THESE THREE LETTERS ARE THE INITIAL LETTERS OF THE WORDS YICHUD (LIT.

308. וְרָזָא דְּמִלָּה, וְגַבֵּיהֶן, וְגוֹבַהּ לָהֶם, וְגַבּוֹתָם. וְגַבֵּיהֶן: גַּדְפִּין. וְגוֹבַהּ לָהֶם: אַנְפִּין. וְגַבּוֹתָם: דְּאִינּוּן עָלַיְיהוּ. מְלֵאוֹת עֵינַיִם סָבִיב לְאַרְבַּעְתָּן, כֻּלְּהוּ מְרוּבָּעוֹת. וְכֹלָּא קְשׁוֹט, ע׳ אַנְפִּין לְאוֹרַיְיתָא. גַּדְפִּין, אֲדֹנָי. אַנְפִּין, יְהוָה. עַיְינִין, אֶהְיֶה. וְסַלְקִין יַב״ק בְּחוּשְׁבַּן, אֲדֹנָי, בְּמַעֲשֶׂה. יְדֹוָד, בְּדִבּוּר. אֶהְיֶה, בְּמַחֲשָׁבָה.

'UNITY'), BERACHAH (LIT. 'BLESSING') AND KEDUSHAH (LIT. 'SANCTIFICATION'). THE NAME 'Adonai' ALLUDES TO THE ASPECT OF action, the Yud Hei Vav Hei at THE ASPECT OF speech, and Eheyeh at THE ASPECT OF thought.

309. Each and every eye is of the size of a thumb, and this is the middling Vav, NAMELY THE ASPECT OF THE CENTRAL COLUMN, OF THE ONLY TWO JOINTS, THE UPPER JOINT IS MISSING IN IT. For the thumb has but two joints which are the secret of Yud Yud. In respect to the nose, THE THUMB IS CALLED 'Vav', NAMELY MIDDLE VAV. And in respect to the two nostrils that are in the nose, WHICH ARE RIGHT AND LEFT AND NOT AS ONE, THEY ARE CALLED 'Yud Yud'. THE NUMERICAL VALUE OF THE VAV, TOGETHER WITH THE TWO LETTERS YUD is Yud Vav Dalet, Hei Aleph, NAMELY 26. And this is as in "vayyitzer (lit. 'formed')" (Beresheet 2:7), WHICH IS SPELLED AT THE BEGINNING WITH VAV AND TWO YUDS, WHICH TEACHES ABOUT THE SIZE OF THE THUMB AND IS THE SECRET OF THE CONTROL OF CHASSADIM, WHICH IS THE ATTRIBUTE OF THE THUMB. IT IS the size of each measure of Yud Vav Dalet, Hei Aleph, WHICH IS THE UPPER THREE SFIROT, whenever THE UPPER THREE SFIROT have control in each and every part of the body. THAT IS TO SAY, IN EVERY LIMB THERE IS A HEAD AND A BODY, AND THE MEASURE OF THUMB WHICH IS CHASSADIM CONTROLS THE MEASURE OF THE HEAD OF THE LIMB. Every limb HERE MEANS EVERY WHOLE LIMB, such as in "spreads abroad her wings, takes them, bears them on her pinions (also: 'limbs')" (Devarim 32:11). THERE ARE WINGS, WHICH ARE THE LOWER ASPECT OF THE LIMB, WHICH IS THE ASPECT OF A THREE-JOINTED FINGER, AND THERE IS THE LIMB, AND THERE IS THE ASPECT OF A THUMB OF TWO JOINTS, BECAUSE IT IS THE UPPER ASPECT WHICH IS THE SECRET OF YUD HEI THAT IS IN IT.

309. בְּכָל עַיִן וְעַיִן, שִׁיעוּר גּוּדָל. וְדָא וֹ׳ בֵּינוֹנִי. וב׳ פְּרָקִין בְּגוּדָל, אִינוּן י׳ י׳. לְקֻבֵּל חוֹטְמָא וֹ׳. לְקֻבֵּל ב׳ נְקָבֵי חוֹטְמָא, י׳ י׳. וְסַלְקִין יוֹד הֵא. וְדָא וַיִּיצֶר. שִׁיעוּר דְּכָל מִדָּה וּמִדָּה, יוֹד הֵא, בְּכָל אֲתָר שֶׁלְּטָנוּתֵיהּ, בְּכָל אֵבֶר וְאֵבֶר. כָּל אֵבֶר, כְּגוֹן יִפְרוֹשׂ כְּנָפָיו יִקָּחֵהוּ יִשָּׂאֵהוּ עַל אֶבְרָתוֹ.

310. And there is no limb in the whole of his Chariot that does not have the form of a COMPLETE limb, NAMELY ASPECT OF HEAD AND OF BODY, AS ABOVE, IN THE PRECEDING PARAGRAPH, and in every place you will find "Thus were their faces: and their wings were divided upwards" (Yechezkel 1:11), NAMELY IN THE ASPECT OF THE UPPER THREE SFIROT OF THE LIMB, WHERE A THUMB'S MEASURE IS IN CONTROL AS THE RIGHT AND THE LEFT OF THE CENTRAL COLUMN ARE SEPARATED, AS ABOVE. And this corresponds to the open sections (namely the Biblical text leaves the line open and continues on the subsequent line) in the Tefilin, WHICH PARALLELS THE ASPECT OF THE UPPER THREE SFIROT, WHICH ARE SEPARATED, to welcome the Torah, WHICH IS ZEIR ANPIN, AS IT IS THE UPPER THREE SFIROT, NAMELY THE EYES AND THE COUNTENANCES, AS ABOVE. And when they are below, IN THE ASPECT OF THE SIX ENDS, THERE IS THEN A MATING BETWEEN RIGHT AND LEFT OF THE CENTRAL COLUMN, AS WELL AS BETWEEN ZEIR ANPIN AND MALCHUT, WHICH ARE RIGHT AND LEFT. And THEN the sections OF THE TEFILIN are closed (namely the next verse in the Biblical text continues on the same line), paralleling the Yud Aleph Hei Dalet Vav Nun Hei Yud that are on them, with their faces and their wings, WHICH ARE ZEIR ANPIN and MALCHUT, WHO ARE HERE UNITED IN EACH OTHER, AND THUS THE SECTIONS ARE CLOSED. AND HERE THEIR FACES AND THEIR WINGS ARE NOT SEPARATED, BECAUSE IT IS FROM BELOW, WHICH IS THE SIX INTERMEDIATE SFIROT.

310. לֵית אֵבֶר בְּכָל מֶרְכַּבְתּוֹ, דְּלָאו אִיהוּ כָּל אֵבֶר בְּדִיוּקָנֵיהּ. וּבְכָל אֲתָר אִשְׁתְּכַח, וּפְנֵיהֶם וְכַנְפֵיהֶם פְּרוּדוֹת מִלְּמַעְלָה. לְקֻבֵּל פָּרְשִׁיָּין פְּתִיחָן דִּתְפִלִּין. לְקֻבֵּל תּוֹרָה. וְכַד לְתַתָּא, אִינוּן סְתִימִין פָּרְשִׁיָּין, לְקֻבֵּל יְאֲדַדוֹנָדִי עֲלַיְיהוּ. בְּאַנְפּוֹי וְגַדְפּוֹי.

311. וְקוּדְשָׁא בְּרִיךְ הוּא רָשִׁים בְּיִשְׂרָאֵל לְקַבְּלֵיהוּ, בְּצִלּוֹתָא לְמֶהֱוֵי חֲבִרִים בַּהֲדֵיהוּ, לְמִכְרַע בְּכָל גּוּפֵיהוּ, בְּתִמְנֵי סְרֵי בִּרְכָאן דִּצְלוֹתָא, לְאַמְלְכָא עֲלֵיהוּ אָמֵן, וְאִיהוּ יְאַהדֹונָהי, בְּכָל אֵבֶר וְאֵבֶר דִּלְהוֹן, וְאָמַר קוּדְשָׁא בְּרִיךְ הוּא, מַאן דְּלָא הֲוֵי רָשִׁים קֶדְמַיְיכוּ, לְמֶהֱוֵי כּוֹרֵעַ בְּבָרוּךְ, וְזוֹקֵף בַּיְהוָה, בְּקוֹמָה דְּגוּפָא, לָא יֵיעוּל צְלוֹתֵיהּ בְּהֵיכָלָא דִּילִי, דְּאִיהוּ אֲדֹנָי. לָא תְּקַבְּלוּן מִלִּין דִּילֵיהּ, עַל גַּדְפַּיְיכוּ וְאַנְפַּיְיכוּ, דְּכָל מַאן דְּמַצְלֵי בַּאֲדֹנָי, וּמְצָרֵף לַיְדוֹד אַנְפִּין דְּמַלְאָכִין, וּפְנֵיהֶם וְכַנְפֵיהֶם פְּרוּדוֹת לְעֵילָא, לְנַטְלָא יְאַהדֹונָה״י, בְּמִלִּין דִּצְלוֹתָא דְּנָפְקִין מִפּוּמוֹי דְּבַר נָשׁ.

311. And the Holy One, blessed be He, makes marks on Yisrael in respect thereof, NAMELY IN RESPECT TO THE COUNTENANCES AND WINGS OF THE LIVING CREATURES in the prayer, in order that Yisrael should be friends WITH THE LIVING CREATURES, namely by bowing with the whole body in the eighteen blessings of the prayer, so that He should, in each and every one of their limbs, make Amen king over them, which is the secret of Yud Aleph Hei Dalet Vav Nun Hei Yud, WHICH HAS THE SAME NUMERICAL VALUE AS AMEN. FOR, BY BOWING ONE DRAWS DOWN 'ADONAI' AND BY STANDING UPRIGHT ONE DRAWS DOWN THE YUD HEI VAV HEI, AND LATER, BY THE LIVING ONE OF THE WORLDS, THE TWO OF THEM UNITE AND INTERWEAVE TOGETHER IN THE SECRET OF YUD ALEPH HEI DALET VAV NUN HEI YUD. And the Holy One, blessed be He, said TO THE ANGELS, WHO ARE THE FOUR LIVING CREATURES: 'Whoever is not marked before you as bowing at 'Blessed' and standing up erect at the Yud Hei Vav Hei to the full stature of his body, his prayer will not enter into My palace, which is 'Adonai', and you should not accept his speeches on your wings and your faces.' For everyone who prays with Adonai and combines this with the Yud Hei Vav Hei, which is the faces of the angels, NAMELY OF THE FOUR LIVING CREATURES, IT IS THEN SAID ABOUT THE LIVING CREATURES, "Thus were their faces: and their wings were divided upwards" (Yechezkel 1:11), IN THE ASPECT OF THEIR FIRST THREE SFIROT IN ORDER to welcome AFTERWARDS THE UNITY OF Yud Aleph Hei Dalet Vav Nun Hei Yud, IN THEIR SIX INTERMEDIATE SFIROT, with the words of the prayer that issues forth from the mouth of man.

312. וְגָדוֹל הָעוֹנֶה אָמֵן יוֹתֵר מִן הַמְּבָרֵךְ. דִּלְגַבֵּי אֲדֹנָי יְהוָה בִּצְלוֹתָא, וּפְנֵיהֶם וְכַנְפֵיהֶם פְּרוּדוֹת. לְקַבֵּל יְהוָה בְּאַנְפִּין, אֲדֹנָי בְּגַדְפִּין, כְּרוּב אֶחָד מִקָּצֶה מִזֶּה וּכְרוּב אֶחָד מִקָּצֶה מִזֶּה. אֲבָל כַּד חָזַר ש״צ צְלוֹתָא, וְעוֹנֶה אָמֵן, אִיהוּ בַּמַּחְבֶּרֶת הַשֵּׁנִית, מִתְחַבְּרִין תְּרֵין שְׁמָהָן בַּמַּחְבֶּרֶת הַשֵּׁנִית. בְּקַדְמֵיתָא, מַקְבִּילוֹת הַלּוּלָאוֹת אַחַת אֶל אֶחָת בַּקְּרָשִׁים, דְּאִינּוּן קֶשֶׁר אֶצְבְּעָאן. אֲבָל בְּאָמֵן, וְהָיָה הַמִּשְׁכָּן אֶחָד, דְּבֵיהּ חוֹבְרוֹת אִשָּׁה אֶל אֲחוֹתָהּ.

312. And the one who answers 'Amen' is greater than the one who says the blessing, for, regarding Adonai combined with the Yud Hei Vav Hei said JUST in the prayer OF MAN, IT IS SAID "Thus were their faces: and their wings were divided," for 'faces' parallels the Yud Hei Vav Hei and 'their wings' PARALLELS Adonai. AND THIS IS THE SECRET OF "And make one cherub at the one end" (Shemot 25:19), WHICH IS THE YUD HEI VAV HEI, "and one cherub at the other end" (Ibid.), WHICH IS ADONAI; AND THE TWO ARE SEPARATED, FOR THE UNITY OF ADONAI AND THE YUD HEI VAV HEI IN THE COMBINATION IS NOT ACHIEVED IN THE PRAYERS IN GENERAL BUT ONLY IN THE PRAYER OF AMIDAH. But when the cantor of the service repeats the prayer, and one responds 'Amen', WHICH UNITES AND COMBINES YUD HEI VAV HEI WITH ADONAI, THE NUMERICAL VALUE OF 'AMEN' BEING THE SAME AS THAT OF THE TWO NAMES COMBINED, HE IS THUS GREATER THAN THE ONE WHO SAYS THE BLESSING. For he is in the second coupling, NAMELY IN THE LOWER JOINING OF THE SIX INTERMEDIATE SFIROT, for it is in the second coupling that the two names, THE YUD HEI VAV HEI AND ADONAI join together. At the beginning, NAMELY AT THE FIRST JOINING, WHICH PARALLELS THE FIRST THREE SFIROT, "the loops held one curtain to another" (Shemot 36:12) on the boards, which are the connection of the fingers AS THE WORD KERASHIM (LIT. 'BOARD') IS COMPOSED OF THE SAME LETTERS OF KESHARIM (LIT. 'CONNECTIONS'). FOR THEN, THE TABERNACLE IS NOT ONE ACCORDING TO THE SECRET OF YUD ALEPH HEI DALET VAV NUN HEI YUD. But at THE REPETITION BY THE CANTOR OF THE PRAYERS, WHICH IS THE SECRET OF THE AMIDAH, HE ANSWERS Amen, WHICH IS THE UNIFICATION OF THE COMBINATION YUD ALEPH HEI DALET VAV NUN HEI YUD, WHOSE TOTAL NUMERICAL VALUE IS AS THAT OF THE LETTERS OF THE WORD 'AMEN', THEN: "the tabernacle may be one" (Shemot 26:6), for in it they are "coupled one to another" (Shemot 26:3). THAT ALLUDES TO YUD HEI VAV HEI ADONAI. THUS, GREATER IS THE ONE WHO RESPONDS WITH AMEN AT THE AMIDAH PRAYER, MORE SO THAN THE ONE WHO BLESSES DURING THE OTHER BLESSINGS OF THE PRAYER.

50. At times they are silent and at times they are speaking

This section tells about the arrangement of speech in prayer. The title refers to the beasts of fire in Ezekiel's vision, and we hear that they are silent when God speaks, even as Yisrael should be quiet when the Torah is being read. Those who are silent during prayer and Halachah will receive the

reward of understanding.

313. תִּקּוּנָא תְּלִיתָאָה סֵדֶר דִּבּוּרָא דִּצְלוֹתָא, דְּבֵיהּ חַיָּין אֶשָּׁא מְמַלְּלָן. וְהַאי הִיא וָאֵרֶא כְּעֵין חַשְׁמַל כְּמַרְאֵה אֵשׁ בֵּית לָהּ סָבִיב. הַאי אִיהוּ רָזָא דְּחַשְׁמַל. דְּאִינּוּן חַיָּין אֶשָּׁא, עִתִּים חָשׁוֹת עִתִּים מְמַלְּלוֹת. וְאִינּוּן דְּחָשׁוֹת לס״ת, בְּזִמְנָא דְּדִבּוּר נָפִיק מִפִּי הַקּוֹרֵא, אִיהוּ חָשִׁיב לְגַבַּיְיהוּ, כְּאִלּוּ מְקַבְּלִים אוֹרַיְיתָא בְּטוּרָא דְּסִינַי. וּבְזִמְנָא דְּאָמַר אִיהוּ אָנֹכִי, לָא אִשְׁתְּמַע קָלָא, וְלָא דִּבּוּרָא אַחֲרָא דְּחַיָּין, אֶלָּא דִּילֵיהּ.

314. כְּגַוְונָא דָא, כַּד דִּבּוּרָא דָא נָפִיק מִפּוּמֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, חַיּוֹת אֵשׁ חָשׁוֹת. וּבְזִמְנָא דְּשָׁתִיק חַיּוֹת אֵשׁ מְמַלְּלוֹת. הֲדָא הוּא דִּכְתִיב, וְכָל הָעָם רוֹאִים אֶת הַקּוֹלוֹת, קָלִין דְּחַיָּין, דַּהֲווֹ שָׁאֲגִין. וְאֶת הַלַּפִּידִים, דַּהֲווֹ נָפְקִין בְּדִבּוּר דְּחַיָּין, בְּכַמָּה מִינֵי נִגּוּן קֶדֶם מַלְכָּא. וְאִלֵּין דְּאִינּוּן דְּחָשׁוֹת לס״ת, אִינּוּן בְּדִיוּקְנֵיְיהוּ דְּחַיָּין. וּמָנֵי לוֹן קוּדְשָׁא בְּרִיךְ הוּא, לְאַעֲלָא לוֹן, בְּחֵדֶר דְּמַרְאֶה אֵשׁ בֵּית לָהּ.

315. וְעוֹד אִינּוּן דְּחָשׁוֹת בְּצְלוֹתָא בח״י בִּרְכָאן, יֵעֲלוּן בְּחֵדֶר דְּמַרְאֶה דָא. וְעוֹד אִינּוּן דְּחָשׁוֹת לַהֲלָכָה, דְּאִתְּמַר בָּהּ, אַגְּרָא דְּשִׁמַעְתְּתָא סְבָרָא, יֵעֲלוּן בְּחֵדֶר דְּאִיהוּ הֵיכָל דְּמַרְאֶה דָא, דְּאוֹרַיְיתָא, עָלָה אִתְּמַר הֲלֹא כֹה דְבָרִי כָּאֵשׁ נְאֻם יְיָ׳ וּכְפַטִּישׁ יְפוֹצֵץ סָלַע. וְדָא סָלַע דְּאִתְּמַר בֵּיהּ וְדִבַּרְתֶּם אֶל הַסֶּלַע לְעֵינֵיהֶם וְנָתַן מֵימָיו. אִלֵּין דְּמִשְׁתַּדְּלִין בָּהּ לִשְׁמָהּ, נָפִיק לוֹן מַיָּא דְּאוֹרַיְיתָא מְתִיקָן, וְאִתְּמַר בְּהוֹן, וַתֵּשְׁתְּ הָעֵדָה וּבְעִירָם. וְאִלֵּין דְּלָא מִשְׁתַּדְּלִין בָּהּ לִשְׁמָהּ, נָפִיק לוֹן מַיִם מְרִירִין, דְּאִתְּמַר בְּהוֹן וַיְמָרְרוּ אֶת חַיֵּיהֶם בַּעֲבוֹדָה קָשָׁה: דָּא קוּשְׁיָא. בְּחוֹמֶר: דָּא קַל וָחוֹמֶר. וּבִלְבֵנִים: בְּלִבּוּן הֲלָכָה.

313. The third correction is the arrangement of the speech in prayer, in which the living creatures of fire speak. And this is: "And I saw something like the color of electrum, like the appearance of fire round about enclosing it" (Yechezkel 1:27). This is the secret of the electrum: that those living creatures of fire sometimes are silent and at other times speak. AND THEY ARE THE SECRET OF THE CONGREGATION LISTENING TO THE READING OF THE TORAH, for they are silent before the Torah scroll at this time when speech emerges from the mouth of the reader, for they consider it as though they were receiving the Torah on Mount Sinai. And when THE HOLY ONE, BLESSED BE HE, said: "I am Hashem your Elohim..." (Shemot 20:2), nothing but His speech was heard, no other sound nor speech of the living creatures. AND THEREFORE, SINCE THE ONE WHO READS IN THE TORAH IS IN THE PLACE OF THE HOLY ONE, BLESSED BE HE, ON SINAI, IT IS NECESSARY THEN TO BE QUIET.

314. And likewise AS WE HAVE SAID REGARDING "I AM," so is it always when the speech emerges from the mouth of the Holy One, blessed be He: the living creatures of fire are quiet, FOR THAT IS THE TIME OF THE UNITY OF VOICE AND SPEECH, AND CHOCHMAH CEASES, AND THE CONTROL OF CHASSADIM BEGINS, THIS BEING THE SECRET OF THEIR BEING SILENT. And when He is silent, NAMELY BEFORE THERE IS YET UNITY OF VOICE AND SPEECH, THEN, the living creatures of fire are speaking. This is as it is written: "And all the people perceived the thunderings" (lit. 'voices') (Shemot 20:15), namely the voice of the beings who were roaring. "and the lightnings," which were emitted with the speech of the living creatures, with many types of melody before the King, FOR THIS WAS BEFORE THE HOLY ONE, BLESSED BE HE, STARTED TO SPEAK. AND WHEN HE SAID: "I AM," THE living creatureS FELL QUIET AND NOTHING WAS TO BE HEARD EXCEPT HIS VOICE, AS EXPLAINED ABOVE. And those who are quiet AT THE TIME OF THE READING FROM the scroll of the Torah have the same form as those living creatures WHO ARE QUIET AT THE TIME OF SPEECH OF THE HOLY ONE, BLESSED BE HE, AS EXPLAINED ABOVE. And the Holy One, blessed be He, commanded THAT THE BEASTS be brought into the room that is "like the appearance of fire round about enclosing it," FOR THIS IS THE SECRET OF HARSH JUDGMENTS THAT ARE REVEALED AT THE TIME WHEN CHOCHMAH IS revealed, AND THESE JUDGMENTS WERE ORDAINED BY THE HOLY ONE, BLESSED BE HE, THAT THEY SHOULD ENCLOSE THEM AS DOES A ROOM TO PROTECT THEM FROM THE EXTERNAL FORCES THAT THESE LATTER SHOULD NOT SUCKLE FROM THEM.

315. Again: Those who are silent during the prayer, during the eighteen blessings, FOR THAT IS WHERE THE UNIFICATION IS, will enter into the room of this appearance, NAMELY "LIKE THE APPEARANCE OF FIRE ROUND ABOUT ENCLOSING IT"; THIS WILL BE THEIR REWARD FOR THE FUTURE. And also those who are silent before the Halachah, namely THOSE WHO ARE SILENT IN ORDER TO HEAR AND UNDERSTAND THE PRACTICAL LAW AS EXPOUNDED BY THEIR RABBI, about which it is said: 'The reward of listening to the exposition of the Law is in the understanding thereof'. They will enter into the room, which is the palace of this appearance, of the Torah, WHICH IS FIRE, about which it is said: "Is not My word like a fire? says Hashem; and like a hammer that breaks the rock in pieces?" (Yirmeyah 23:29). And the rock mentioned here is that about which it is said: "and speak to the rock before their eyes; and it shall give forth its water" (Bemidbar 20:8), WHICH IS MALCHUT. For those who engage in the study of the Torah for its own sake, the waters of the Torah come forth for them corrected, and it is said about them: "And the congregation drank, and their beasts also" (Bemidbar 20:11). But those who do not engage in the Torah for its own sake shall find that the waters emerge for them bitter, and about them it is said: "And they made their lives bitter with hard (Heb. kashah) bondage, in mortar (Heb. chomer), and in brick (Heb. levenim)" (Shemot 1:14). Kashah is with difficult questioning or apparent contradictions (Heb. kushya): chomer refers

to the exegetical principle of inference from minor to major (Heb. kal vachomer); and, levenim means the elucidation of the Halachah.

51. "And their feet were straight feet"

The Faithful Shepherd undertakes a difficult explanation of a portion of Ezekiel's vision, from which we understand that people must run to the Torah and its precepts, and return in repentance.

316. תִּקּוּנָא רְבִיעָאָה וַחֲמִשָּׁאָה, מִמַּרְאֵה מָתְנָיו וּלְמַעְלָה וּמִמַּרְאֵה מָתְנָיו וּלְמַטָּה. דִּבְהוֹן שׁוֹקֵי הַחַיּוֹת כְּנֶגֶד כֻּלָּן, וּבְסְפִירָן נֶצַח וְהוֹד. מְטַטְרוֹן אוֹת בְּצָבָא דִּילֵיהּ, וְאִיהוּ דִּיוּקְנָא דְּצַדִּיק. דְּצַדִּיק אוֹת בְּצָבָא דִּלְעֵילָא, וּמְטַטְרוֹן אִיהוּ אוֹת בְּצָבָא דִּלְתַתָּא. מְטַטְרוֹן שַׁדַּי בֵּיהּ, וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק.

316. The fourth and fifth corrections are, "...from what appeared to be his loins upward, and from what appeared to be his loins downward" (Yechezkel 1:27). About which IT IS SAID that the thighs of the living creatures are equivalent to all of them, and they are in the Sfirot of Netzach and Hod. FOR NETZACH AND HOD ARE CALLED 'LOINS', AND "FROM WHAT APPEARED TO BE HIS LOINS UPWARD" IS NETZACH, AND "FROM WHAT APPEARED TO BE HIS LOINS DOWNWARD" IS HOD. And Metatron is a letter in His army, for he has the form of a Righteous one, WHICH IS YESOD, FOR RIGHTEOUS ONE, TZADIK WHICH IS YESOD OF ZEIR ANPIN, is a letter in His heavenly hosts, IN ATZILUT, while Metatron is a letter in His earthly hosts, IN BRIYAH. Metatron has Shadai in him, AS HE HAS THE SAME NUMERICAL VALUE AS THE SHADAI, ABOUT WHOM IT IS SAID: "And the living creatures ran and returned like the appearance of a flash of lightning" (Yechezkel 1:14).

317. וְרַגְלֵיהֶם רֶגֶל יְשָׁרָה, דְּרַגְלִין דְּמַזִּיקִין כֻּלְּהוּ עֲקֻלָּתוֹן. וְרַגְלֵיהֶן, וְרַגְלִין דְּחַיְוָן, קַדִּישִׁין, אִתְּמַר בְּהוֹן וְרַגְלֵיהֶם רֶגֶל יְשָׁרָה, מִצַּד חַיָּה דְּאִיהוּ יִשְׂרָאֵל, יִשְׂרָאֵל כָּלִיל תְּלַת חַיְוָן, דְּאִתְּמַר בְּהוֹן הָאָבוֹת הֵן הֵן הַמֶּרְכָּבָה.

317. "And their feet were straight feet" (Yechezkel 1:7). For the feet of the demons are crooked, while about their feet, namely about the feet of the holy beings, it is said: "And their feet were straight feet." This is from the point of view of a living creature, which is Yisrael, and Yisrael includes three living creatures, about whom it is said: 'The patriarchs are the Chariot'.

318. וְכַף רַגְלֵיהֶם כְּכַף רֶגֶל עֵגֶל, מִסִּטְרָא דְּחַיָּה דְּאִיהוּ שׁוֹר. וְנוֹצְצִים כְּעֵין נְחוֹשֶׁת קָלָל, מִסִּטְרָא דְּנָחָשׁ בָּרִיחַ דְּיַמָּא. דְּאִיהוּ סָלִיק לְגַבֵּיהּ בְּיַבֶּשְׁתָּא. רָצוֹא, מִסִּטְרָא דְּנוּרִיאֵל, דְּסָלִיק רָצוֹא. וָשׁוֹב, מִסִּטְרָא דְּשַׁדַּי. דְּהָכִי סָלִיק בְּחוּשְׁבַּן. וְאִיהוּ סָלִיק מְטַטְרוֹן.

318. "and the sole of their feet was like the sole of a calf's foot" (Yechezkel 1:7) BECAUSE THEY ARE from the side of the living creature that is called 'ox', WHICH IS THE SECRET OF THE LEFT COLUMN, AND THIS IS WHY THEY HAD A CALF'S FOOT. "and they sparkled like the color of burnished brass" (Yechezkel 1:7), namely from the side of the slithering serpent that is in the sea and which ascends to the one on the dry land, NAMELY THAT ASCENDS TO FIGHT WITH THE SERPENT THAT IS ON THE DRY LAND. SERPENT (HEB. NACHASH) AND BRASS (HEB. NECHOSHET) ARE MALE AND FEMALE, WHICH ARE IN THE BRIGHTNESS, AND IT IS THEREFORE SAID: "AND THEY SPARKLED LIKE THE COLOR OF BURNISHED BRASS" NAMELY FROM THE SIDE OF THE SERPENT WHO ILLUMINATES IN THEM. "ran" (Yechezkel 1:14), WHICH IS SAID ABOUT THE BEINGS, is from the side of Nuriel, which has the same numerical number as "ratzo" (lit. 'ran'). SIMILARLY, "and returned," WHICH IS SAID ABOUT THE LIVING CREATURES, is from the side of Shadai, which has the same numerical value as 'and returned' (Heb. vashov). And this is the numerical value of Metatron. AND THIS HAS ALREADY BEEN EXPLAINED ABOVE.

319. And whenever Yisrael heard the voice OF TORAH AND PRAYER from the east, they would run to the east, and similarly to the west, and likewise to the south and to the north. Said the Holy One, blessed be He to the ministering angels: "Those who run to the ordained prayer, and who run to hear the lesson on the Shabbat, and run to do My will and who return in repentance, they are to be received in the temple of this appearance," NAMELY IN THE TEMPLE OF NETZACH AND HOD. For by these signs, THAT THEY RUN TO THE TORAH AND PRECEPTS AND RETURN IN REPENTANCE, NAMELY "RAN AND RETURNED," they are fellows with you. For they run and return in Torah, JUST AS THE LIVING CREATURES WHO "RAN AND RETURNED," in the speech of Halachah, and they are recorded with you, them you shall bring into this temple.

319. וְכַד הֲווֹ יִשְׂרָאֵל שַׁמְעִין קָלָא מִמִּזְרָח, הֲווֹ רָצִין תַּמָּן. וְלִמַּעֲרָב הָכִי, וְכֵן לַדָּרוֹם וְלַצָּפוֹן. אָמַר קוּדְשָׁא בְּרִיךְ הוּא לְמַלְאֲכֵי הַשָּׁרֵת, אִלֵּין דְּרַהֲטִין לְצָלוֹתָא דְּמִצְוָה, וְרַהֲטִין לְפִרְקָא בְּשַׁבְּתָא, וְרַהֲטִין לְמֶעְבַּד רְעוּתָא דִּילִי, וְתַיְיבִין בְּתִיּוּבְתָּא. קַבִּילוּ לוֹן בְּהֵיכָלָא דְּהַאי מַרְאָה, דְּבְאִלֵּין סִימָנִין, אִינּוּן חֲבֵרִים בַּהֲדַיְיכוּ, אִינּוּן דְּרָצִין וְשָׁבִין בְּאוֹרַיְיתָא, בְּדִבּוּרָא דַּהֲלָכָה, אִינּוּן רְשִׁימִין בַּהֲדַיְיכוּ, וְאָעִילוּ לוֹן בְּהַאי הֵיכָלָא.

320. And so it is that when Yisrael prays, Michael flies round the world with one flap of his wings, and Gabriel with two, and when the speech emerges from Yisrael in Halachah, prayer, or any precept where the Shechinah is, they run to her, TO THE SHECHINAH and return with her, WITH THE SHECHINAH, on a mission from their Master, TO UNITE HER WITH YUD HEI VAV HEI. And in every place where the voice of Torah is heard, there the Holy One, blessed be He, is, and they run to that voice, and return with it on a mission from their Master. And whenever there is a voice without the Name Yud Hei Vav Hei being there, or speech without Adonai being there, MICHAEL AND GABRIEL do not run and return there. And this is why "their feet were straight feet," "for the ways of Hashem are straight" (Hoshea 14:10), THIS BEING THE SECRET OF THE CENTRAL COLUMN, where the way is straight. And if Yud Hei Vav Hei is not there, the way is not straight.

320. הָכִי כַּד מְצַלִּין יִשְׂרָאֵל, מִיכָאֵ״ל טָאס עָלְמָא בְּטִיסָא חֲדָא. וְגַבְרִיאֵ״ל טָאס בְּתְרֵין טָאסִין. וְכַד נָפִיק דִּבּוּרָא מִיִּשְׂרָאֵל, בַּהֲלָכָה, בְּצְלוֹתָא, וּבְכָל פִּקּוּדָא דִּשְׁכִינְתָּא תַּמָּן. אִינּוּן רָצִין לְגַבָּהּ, וְשָׁבִין בָּהּ בְּשְׁלִיחוּת מָארֵיהוֹן. וּבְכָל אֲתָר דְּשַׁמְעִין קָלָא דְּאוֹרַיְיתָא, דְּתַמָּן קוּדְשָׁא בְּרִיךְ הוּא, אִינּוּן רָצִין לְגַבֵּי הַהוּא קָלָא, וְתַיְיבִין בָּהּ בְּשְׁלִיחוּתָא דְּמָארֵיהוֹן. דִּבְכָל קָלָא דְּשֵׁם יְדוֹ״ד לֵית תַּמָּן, בְּדִבּוּרָא דְּלֵית תַּמָּן אֲדֹנָי, לָא רָצִין וְשָׁבִין תַּמָּן. ובג״ד, וְרַגְלֵיהֶם רֶגֶל יְשָׁרָה, כִּי יְשָׁרִים דַּרְכֵי יְדוֹ״ד, בַּאֲתָר דַּיְדוֹ״ד תַּמָּן, אִיהוּ דֶּרֶךְ יְשָׁרָה. וְאִי לֵית תַּמָּן יְדוֹ״ד, לָאו אִיהוּ דֶּרֶךְ יְשָׁרָה.

321. Again: "And their feet were straight feet." The sages of the Mishnah said: 'One who prays should arrange his feet during his prayer as do the ministering angels', NAMELY HIS FEET SHOULD BE STRAIGHT "like the sole of a calf's foot," namely to be THUS recorded with them. And for this reason the sages taught: 'When one prays, he should place his feet in proper position, as it says: "And their feet were straight feet".' And the Holy One, blessed be He, said TO THE MINISTERING ANGELS: 'Those who are thus noted in their prayer, that they place their feet as you do, for them open the gates of the temple to enter this appearance' OF NETZACH AND HOD.

321. וְעוֹד רַגְלֵיהֶם רֶגֶל יְשָׁרָה, אָמְרוּ מָארֵי מַתְנִיתִין, דְּמַאן דִּמְצַלֵּי, בָּעֵי לְתַקָּנָא רַגְלוֹי בִּצְלוֹתֵיהּ, כְּמַלְאֲכֵי הַשָּׁרֵת. כְּכַף רֶגֶל עֵגֶל, לְמֶהֱוֵי רָשִׁים בַּהֲדַיְיהוּ. וּבְגִין דָּא, אוֹקְמוּהָ רַבָּנָן, הַמִּתְפַּלֵּל צָרִיךְ לְכַוֵּן אֶת רַגְלָיו, שֶׁנֶּאֱמַר וְכַף רַגְלֵיהֶם כְּכַף רֶגֶל עֵגֶל. וְאָמַר קוּדְשָׁא בְּרִיךְ הוּא, אִלֵּין דְּאִינּוּן רְשִׁימִין בְּצְלוֹתַיְיהוּ הָכִי, לְכַוֵּן רַגְלוֹי כְּוָותַיְיכוּ, אַפְּתְחוּ לוֹן תַּרְעֵי הֵיכָלָא, לְאַעֲלָא בְּמַרְאָה דָּא.

52. Sight, hearing, smell and speech

We hear that Yud Hei Vav Hei rests on sight, hearing, smell and speech, and that Adonai rests on doing, touching, using and walking. The Faithful Shepherd explains what he means by this, and he tells us how Chochmah arose in a thought that is Binah; he says that thought and inspiration are both in the heart. The Shechinah is God's sight, hearing, sweet savor, speech, and performance of precepts - and in prayer it is also His bowing and standing. Moses says that in the future God will remove all of Lilit's children from the world, but not so the children of the Shechinah, who are Yisrael; the latter are virtuous, God-fearing men of truth who despise unjust gain. Moses tells what the sages meant when they said, 'No disciple whose inside does not correspond to his exterior may enter the house of study', and this explains why Yud Hei Vav Hei is called Adonai.

322. תִּקּוּנָא שְׁתִיתָאָה, רָאִיתִי כְּמַרְאֵה אֵשׁ, הָכָא רְאִיָּיה מַמָּשׁ. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, מַאן דְּיֵיעוּל בְּחֵיזוּ דָּא, וּיהֵא בְּצְלוֹתֵיהּ לְבֵיהּ לְעֵילָא, לְשֵׁם יְדֹו״ד, וְעֵינוֹי לְתַתָּא בְּשֵׁמָא דַּאֲדֹנָ״י, תֵּיעֵלוּן בְּהֵיכְלָא דָּא, כְּגַוְונָא דְּמַלְאָכִין, וְגַבֵּיהֶן לְעֵילָא, וְיִרְאָה לָהֶם לְתַתָּא, לְקָבֵל שְׁכִינְתָּא דְּאִיהִי יִרְאַת יְדֹו״ד.

322. The sixth correction is "I saw what appeared to be fire" (Yechezkel 1:27). THIS IS THE FIRST TIME THAT HE USES THE WORDS "I SAW," THIS WAS NOT MENTIONED UP TO HERE FOR here the meaning is proper sight. Said the Holy One, blessed be He: Whoever enters in this vision, and during his prayer his heart is lifted up at the name of the Yud Hei Vav Hei and his eyes are cast down at the name of 'Adonai,' him shall you bring in to this temple, for he is like the angels ABOUT WHOM IT IS WRITTEN: "As for their rims" (Yechezkel 1:18) above, in the Yud Hei Vav Hei, "and they were dreadful" (Ibid.), downwards, towards the Shechinah, who is the dread of the Yud Hei Vav Hei.

323. וּבִרְאִיָּיה וּשְׁמִיעָה וְרֵיחָא וְדִבּוּר, שַׁרְיָא יְדֹו״ד. בַּעֲשִׂיָּיה, בְּמִשּׁוּשׁ, שְׁמוּשׁ, הִלּוּךְ, שַׁרְיָא אֲדֹנָי. וְדָא רְאִיָּה, דְּאוֹר וְנֵר, דְּאִתְּמַר בָּהּ וְתוֹרָה אוֹר. רֵיחָא דְּקָרְבְּנִין, דְּאִינּוּן צְלוֹתִין, דִּבּוּר בְּאוֹרַיְיתָא, דִּבּוּר בְּצְלוֹתָא. וַעֲשִׂיָּיה דְּמִצְוָה, וְשִׁמּוּשׁ דִּילָהּ, וּמִשּׁוּשׁ דִּילָהּ, וְהִלּוּךְ דִּילָהּ. וּרְאִיָּיה וּשְׁמִיעָה, דְּלֵית תַּמָּן אוֹרַיְיתָא וּמִצְוָה, קוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ לָא שַׁרְיָא תַּמָּן. דְּקוּדְשָׁא בְּרִיךְ הוּא שַׁרְיָא בִּרְאִיָּיה, וְכֵן שְׁכִינְתֵּיהּ, דְּאוֹרַיְיתָא וְתוֹרָה אוֹר, שְׁכִינְתֵּיהּ רְאִיָּה דִּילֵיהּ יְדֹוד בְּמַרְאָה אֵלָיו אֶתְוַדָּע, שְׁכִינְתֵּיהּ.

323. The Yud Hei Vav Hei rests on sight, hearing, smell and speech, FOR SIGHT AND HEARING ARE YUD HEI, AND SMELL AND SPEECH ARE VAV HEI. Adonai rests on doing, touching, using, and walking. This sight is THAT MODE OF VISION by light and by candle flame, about which it is said: "...and Torah is light" (Mishlei 6:23). 'Smell' is THE SMELL of the sacrifices, which are prayers. 'Speech' is in Torah; speech is in prayer. And 'doing' refers to precepts. 'Using' also refers to precepts, as does touching and walking. Where there is 'sight' and 'hearing' but no Torah and no precepts, neither do the Holy One, blessed be He, nor His Shechinah, rest there. For the Holy One, blessed be He, rests on sight, WHICH IS CHOCHMAH, and so does the Shechinah, for it is Torah, and Torah is light, and His sight is the Shechinah, FOR CHOCHMAH IS NOT REVEALED OTHER THAN IN MALCHUT. FOR the Yud Hei Vav Hei, WHICH IS ZEIR ANPIN, SAID: "make Myself known to him in a vision" (Bemidbar 12:6), WHICH IS the Shechinah, WHICH IS HIS VISION.

324. בְּמַחֲשָׁבָה מִלְּגוֹ בִּינָה, בֵּן יָהּ. יִשְׂרָאֵל עָלָה בְּמַחֲשָׁבָה. הִרְהוּר חָכְמָה, לְחַכִּימָא בִּרְמִיזָא. חָכְמָה עָלָה בְּמַחֲשָׁבָה דְּאִיהוּ בִּינָה, מַחֲשָׁבָה וְהִרְהוּר כֹּלָּא חַד. חָכְמָה לָא אִשְׁתְּמוֹדַע אֶלָּא בְּבִינָה, וּבִינָה בַּלֵּב. וּבְגִין דָּא, מַחֲשָׁבָה בַּלֵּב, הִרְהוּר בַּלֵּב.

324. The thought that is within THE SENSES OF SIGHT, HEARING, SMELL, AND SPEECH, IS Binah, WHOSE LETTERS CAN BE REARRANGED AS the son (Heb. ben) of Yud Hei, because Yisrael, WHICH IS THE SECRET OF ZEIR ANPIN, WHO IS CALLED 'SON', arose in a thought, WHICH IS THE SECRET OF YUD HEI. Inspiration is Chochmah, a hint being sufficient for the wise man, NAMELY AN INSPIRATION IS PRIOR TO CONCEPTUALIZING THE THOUGHT. Chochmah arose in a thought, which is Binah, since thought and inspiration are all one, for Chochmah is known only through Binah, and Binah is in the heart. Thus thought is in the heart and inspiration is in the heart.

325. וְכֵן אוֹרַיְיתָא ס״ת. מִצְוָה לִשְׁמוֹעַ. וְכֵן בְּחוֹטְמָא, רֵיחַ נִיחֹחַ לַיהֹו״ה. שְׁכִינְתָּא אִיהִי קָרְבָּן דִּילֵיהּ, עוֹלָה דִּילֵיהּ, וּצְלוֹתָא אִיהִי כְּקָרְבָּן, וּכְרֵיחַ נִיחֹחַ סְלִיקַת לְגַבֵּיהּ, וְאִתְקְרִיבַת לְגַבֵּיהּ בְּצְלוֹתָא, וְהָכִי בְּדִבּוּר, הֲלֹא כֹה דְּבָרִי כָּאֵשׁ נְאֻם יְדֹו״ד. ה׳ שְׁכִינְתָּא, דִּבּוּר דִּילֵיהּ.

325. Likewise, THERE IS hearing in the Torah, for it is a precept that one should hear THE READING OF the scroll of the Torah. And likewise, in the nose there is a sweet savor to Hashem. The Shechinah is a sacrifice TO THE YUD HEI VAV HEI, His burnt offering, and prayer is like a sacrifice, FOR BY MEANS OF THE SACRIFICE OR THE PRAYER THE SHECHINAH ascends to THE YUD HEI VAV HEI as a sweet savor unto Him, and is offered to Him in prayer. And, likewise, about speech IS WRITTEN: "Is not my word like a fire? says Hashem" (Yirmeyah 23:29). The FINAL Hei OF THE YUD HEI VAV HEI, which is the Shechinah, is His speech.

326. כְּגַוְונָא דִּשְׁכִינְתָּא, אִיהִי מַרְאָה דִּילֵיהּ, שְׁמִיעָה דִּילֵיהּ, רֵיחַ נִיחֹחַ דִּילֵיהּ, דִּבּוּר דִּילֵיהּ, בְּרֵישָׁא. הָכִי אִיהוּ בִּידִין, עֲשִׂיַּית מִצְוָה דִּילֵיהּ, בְּגוּפָא כְּרִיעָא דִּילֵיהּ. בְּצְלוֹתָא זְקִיפָא דִּילֵיהּ, בְּצְלוֹתָא עֲמִידָה דִּילֵיהּ, דְּאִיהוּ דְּקַיְּימָא קַמֵּיהּ בְּכָל אֲתָר, וּכְרָעַת לְגַבֵּיהּ, וְאִתְנַפְּלַת לְרַגְלוֹי בְּנִפִּילַת אַפַּיִם, לְמִשְׁאַל מִנֵּיהּ רַחֲמִים עַל בְּנָהָא, אִיהִי עֲנָוָה לְגַבֵּיהּ, וְאִית לָהּ בֹּשֶׁת פָּנִים מִינֵּיהּ.

326. Just as the Shechinah is His sight, His hearing, His sweet savor, His speech, in the head, so, in the hands, she is His performance of precepts, in the body His bowing, in prayer His straightening upright; AND ALSO in the prayer, it is His standing. FOR RECEPTION OF THE UPPER THREE SFIROT IS CALLED BOTH 'STANDING UP' AND 'STANDING', AS ABOVE, for she stands before Him always, and bows before Him and falls on her face at His feet to asks mercy from Him for her children. She is humble before Him and she is modest in His presence.

327. וְלָא כְּשִׁפְחָה בִּישָׁא, לִילִית, חֲצוּפָה בְּלָא עֲנָוָה, לֵית לָהּ בֹּשֶׁת פָּנִים, אִימָּא דְּעֵרֶב רַב, וּבְגִין דָּא אָמַר שְׁלֹמֹה, אֵשֶׁת חַיִל עֲטֶרֶת בַּעְלָהּ וּכְרָקָב בְּעַצְמוֹתָיו מְבִישָׁה. דְּשֻׁכִינְתָּא אִיהִי מַטְרוֹנִיתָא, שִׁפְחָה דִּילָהּ לִילִית, לֵית לָהּ עֲנָוָה, וְלָא בֹּשֶׁת אַנְפִּין מְקוּדְשָׁא בְּרִיךְ הוּא. וְהָכִי בְּנָהָא עֵרֶב רַב, וְקוּדְשָׁא בְּרִיךְ הוּא עָתִיד לְאַעְבְּרָא לָהּ וְלִבְנָהָא מֵעָלְמָא, דְּמַמְזֵרִים אִינּוּן מִבְּנֵי ט׳ מִדּוֹת, אָסְנַ״ת מַשְׁגַּח״ת, מַמְזֵרֵי דְּרַבָּנָן.

327. And she is not as the wicked bondwoman WHO IS CALLED 'Lilit', for this latter is insolent, having no humility and no modesty, and she is the mother of a mixed multitude. For this reason, Solomon said: "A virtuous woman is a diadem to her husband" BEING THE SHECHINAH "but she that acts shamefully is as rottenness in his bones" (Mishlei 12:4). THIS IS THE HANDMAID LILIT, who has no humility nor modesty before the Holy One, blessed be He. And her children are similar, being a mixed multitude, and the Holy One, blessed be He, will in the future remove her and her children from the world, for they are bastards, born of the nine attributes, as described by the sages, NAMELY: THE CHILDREN OF A) A WIFE RAPED BY HER HUSBAND; B) A WIFE HATED; C) MENSTRUATING (AT THE TIME OF INTERCOURSE); D) A WIFE WHOSE HUSBAND AT THE TIME OF INTERCOURSE THOUGHT SHE WAS SOMEONE ELSE OR HIS OTHER WIFE; E) A WIFE WHO WAS REBELLIOUS (AT THE TIME OF INTERCOURSE); F) A HUSBAND DRUNK (AT THE TIME OF INTERCOURSE); G) HAVING INTERCOURSE WITH A WIFE DIVORCED IN HIS HEART; H) A WIFE WHO IS INSOLENT; I) CHILDREN BORN TO A WIFE WHO HAD RELATIONS IMMEDIATELY PRIOR TO HER MARRIAGE. They are considered bastards by the Torah.

328. וְכֵן שְׁכִינָה אִיהִי שְׁמוּשׁ דְּקוּדְשָׁא בְּרִיךְ הוּא, יִחוּד דִּילֵיהּ בְּצַדִּיק חַי עָלְמִין. וְאִיהִי הֲלִיכָה דִּילֵיהּ, צֶדֶק לְפָנָיו יְהַלֵּךְ, לְמֶעְבַּד רְעוּתֵיהּ. וַיְהִי הוּא טֶרֶם כִּלָּה לְדַבֵּר וְהִנֵּה רִבְקָה יוֹצֵאת, רְהִיטַת לְגַבֵּיהּ, לְמֶעְבַּד רְעוּתֵיהּ. בִּרְאִיָּה, בִּשְׁמִיעָה, בְּרֵיחָא, בְּדִבּוּר, בַּעֲשִׂיָּה, בְּגוּפָא, בְּשִׁמּוּשׁ, בְּהִלּוּךְ, בְּכָל אֵבֶר, אִיהִי מְצַוָּה לְשַׁמְּשָׁא לֵיהּ, וּלְמֶעְבַּד רְעוּתֵיהּ.

328. And likewise, the Shechinah is the mating of the Holy One, blessed be He, His unity with the righteous one, who lives forever, WHICH IS YESOD. AND THE SHECHINAH is his walk. "Righteousness shall go before Him" (Tehilim 85:14) to act on his desire. AND THE SHECHINAH IS CALLED 'RIGHTEOUSNESS'. ALSO, "And it came to pass, before he had done speaking, that, behold, Rivkah came out" (Beresheet 24:15) THAT IS THE SHECHINAH THAT IS CALLED 'RIVKAH' came out to Him, to do His will. AND SO in sight, hearing, smell, speech, doing, body, mating, walking and, indeed, in every part, she is commanded to serve Him and to do His will.

329. וּבְנָהָא, הָכִי אִינּוּן בְּדִיוּקְנָהָא, בְּנֵי עֲנָוָה, בְּנֵי בֹּשֶׁת אַנְפִּין, כֻּלְּהוּ כְּמִדּוֹת דִּילָהּ. וּבְגִין דָּא מָנֵי קוּדְשָׁא בְּרִיךְ הוּא לְמֹשֶׁה, וְאַתָּה תֶחֱזֶה מִכָּל הָעָם אַנְשֵׁי חַיִל יִרְאֵי אֱלֹהִים אַנְשֵׁי אֱמֶת שׂוֹנְאֵי בָצַע. אַנְשֵׁי חַיִל, מִסִּטְרָא דִּימִינָא דְּאַבְרָהָם, דְּתַמָּן רְאִיָּה דְּאוֹרַיְיתָא, מִימִינוֹ אֵשׁ דָּת לָמוֹ. יִרְאֵי אֱלֹהִים, מִסִּטְרָא דְּיִצְחָק, דְּתַמָּן שְׁמִיעָה, דְּאָמַר חֲבַקּוּק נְבִיאָה יְיָ׳ שָׁמַעְתִּי שִׁמְעֲךָ יָרֵאתִי. אַנְשֵׁי אֱמֶת, מִסִּטְרָא דְּיַעֲקֹב, דְּתַמָּן רֵיחַ נִיחֹחַ לַיְיָ׳, בְּחוֹטְמָא. שׂוֹנְאֵי בָצַע, מִסִּטְרָא דְּדִבּוּר, סַמְכָא רְבִיעָאָה, דְּאָדָם הָרִאשׁוֹן, דְּאִתְחַבָּר בַּאֲבָהָן. תְּלַת חַיָּון אִינּוּן, אַרְיֵה שׁוֹר נֶשֶׁר, בִּרְאִיָּה שְׁמִיעָה רֵיחָא, אָדָם בְּדִבּוּר.

329. And the children OF THE SHECHINAH, NAMELY YISRAEL, are also of her form, for they have humility and modesty, all of them have her qualities. And this is why the Holy One, blessed be He, commanded Moses: "Moreover you shall provide out of all the people able men, such as fear Elohim, men of truth, hating unjust gain" (Shemot 18:21). "Able men" are from the right side, which is Abraham, WHO IS CHESED THAT BECOMES CHOCHMAH, SINCE AT GREATNESS OF ZEIR ANPIN, CHESED, GVURAH AND TIFERET ASCEND AND BECOME CHOCHMAH, BINAH, AND DA'AT, AS IS KNOWN, for the sight of the Torah is there, as it is written: "from his right hand went a fiery law for them" (Devarim 33:2). "such as fear of Elohim" are from the side of Isaac, WHO IS GVURAH THAT BECOMES BINAH, for hearing is there, as the prophet Habakkuk said: "Hashem, I have heard the report of You, and I am afraid" (Chavakuk 3:2). Men of truth are from the side of Jacob, WHO IS TIFERET THAT BECOMES DA'AT, for a sweet savor to Hashem, in the nose. "Hating unjust gain" is from the side of speech, WHICH IS MALCHUT, the fourth pillar, WHICH IS THE ASPECT OF Adam who has joined together with the patriarchs, AND IS CONSIDERED AS MALCHUT FOR THEM. AND MALCHUT IS CALLED 'MAN', FOR the three living creatures are lion, ox, and eagle, THAT ARE CHESED, GVURAH, AND TIFERET in sight, hearing, and smell, AS ABOVE, AND THE FOURTH PILLAR FOR THEM IS THE FACE OF a man in speech, NAMELY THE FIRST MAN.

330. וְשַׂמְתָּ עֲלֵיהֶם שָׂרֵי אֲלָפִים, מִסִּטְרָא דְּאָת א׳. וְשָׂרֵי מֵאוֹת, מִסִּטְרָא דְּאָת ד׳ ד׳ מֵאוֹת שָׁנָה דְּאִשְׁתַּעְבִּידוּ יִשְׂרָאֵל בְּמִצְרַיִם. שָׂרֵי חֲמִשִּׁים נ׳. וְשָׂרֵי עֲשָׂרוֹת י׳.

330. "and place such over them, to be rulers of thousands," (Heb. alafim), namely from the side of the letter Aleph OF ADONAI; "rulers of hundreds," from the side of the letter Dalet of ADONAI WHICH IS THE secret of the Dalet (= four) hundred years that Yisrael was enslaved in Egypt. "rulers of fifties," the Nun (= fifty) of Adonai, "and rulers of tens" (Shemot 18:21), the Yud (= ten) OF ADONAI.

331. יִשְׂרָאֵל בְּאִינּוּן מִדּוֹת אִשְׁתְּמוֹדְעוּן, דְּאִינּוּן בְּנוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ. לְמֶהֱוֵי בְּהוֹן אַנְשֵׁי חַיִל, כְּגוֹן אֵשֶׁת חַיִל עֲטֶרֶת בַּעְלָהּ, מְאֵרֵי דְּחֶסֶד. יִרְאֵי אֱלֹהִים. אַנְשֵׁי אֱמֶת, וְלָא אַנְשֵׁי שֶׁקֶר, דִּבְנֵי יִשְׂרָאֵל לֹא יַעֲשׂוּ עַוְלָה וְלֹא יְדַבְּרוּ כָזָב וְלֹא יִמָּצֵא בְּפִיהֶם לְשׁוֹן תַּרְמִית. וְשׂוֹנְאֵי בָצַע, כב"נ שָׂמֵחַ בְּחֶלְקוֹ. וְלָא כְּעֵרֶב רַב בְּנוֹי דִּשְׁפְחָה בִּישָׁא, דְּאִינּוּן כְּחִוְיָא דְּכָל אַרְעָא קְדָמֵיהּ. הה"ד וְנָחָשׁ עָפָר לַחְמוֹ, וְדָחִיל לְמִשְׂבַּע מֵעַפְרָא, דְּדָחִיל דְּתֶחְסַר לֵיהּ. וְהָכִי מְאֵרֵי בָצַע. דְּלָא שְׂבֵעִין מִכָּל מָמוֹן דְּעָלְמָא.

331. Yisrael is recognized in these qualities to be the children of the Holy One, blessed be He, and His SHECHINAH; that is, that there should be among them able (Heb. chayil) men, as in the verse: "A virtuous (Heb. chayil) woman is a crown to her husband" (Mishlei 12:4), for they are bestowed with Chesed, AS AGAINST CHESED of ZEIR ANPIN. "such as fear Elohim" PARALLELS GVURAH OF ZEIR ANPIN. "Men of truth" PARALLELS TIFERET OF ZEIR ANPIN, and not men of falsehood, for the Children of "Yisrael shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth" (Tzfanyah 3:13). "Hating unjust gain" PARALLELS MALCHUT, as a man who rejoices in his portion. And they are not as a mixed multitude, the children of the wicked bondwoman, LILIT, who are as a serpent before whom is the whole land, as it is written: "and dust shall be the serpent's food" (Yeshayah 65:25). WITH ALL THIS, he fears eating the dust until he is full, for he is afraid that there will not be enough for him. This is how it is with men of unjust gain, for even if they had all the money in the world, it would never be enough for them.

332. וּבג"ד אוֹקְמוּהָ מָאֵרֵי מַתְנִיתִין, לֹא הַמִּדְרָשׁ הוּא הָעִיקָּר אֶלָּא הַמַּעֲשֶׂה. בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא אִיהוּ סָתִים בְּסִתְרֵי הַתּוֹרָה, בְּמַאי אִשְׁתְּמוֹדַע. בַּמִּצְוֹת, דְּאִיהִי שְׁכִינְתֵּיהּ, דְּאִיהִי דְּיוּקְנֵיהּ. כְּגַוְונָא דְּאִיהוּ עָנָו, שְׁכִינְתֵּיהּ עֲנָוָה. אִיהוּ חָסִיד, וְאִיהוּ חֲסִידָה. אִיהוּ גִּבּוֹר, וְאִיהִי גְּבֶרֶת עַל כָּל אוּמִין דְּעָלְמָא. אִיהוּ אֱמֶת, וְאִיהִי אֱמוּנָה. אִיהוּ נָבִיא, וְאִיהִי נְבִיאָה. אִיהוּ צַדִּיק וְאִיהִי צַדֶּקֶת. אִיהוּ מֶלֶךְ, וְאִיהִי מַלְכוּת. אִיהוּ חָכָם, וְאִיהִי חָכְמָתָא. אִיהוּ מֵבִין, וְאִיהִי תְּבוּנָה דִּילֵיהּ. אִיהוּ כֶּתֶר, וְאִיהִי עֲטָרָה דִּילֵיהּ, עֲטֶרֶת תִּפְאֶרֶת. וּבג"ד אוֹקְמוּהָ רַבָּנָן, כָּל מִי שֶׁאֵין תּוֹכוֹ כְּבָרוֹ אַל יִכָּנֵס לְבֵית הַמִּדְרָשׁ. כְּדִיוּקְנָא דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּאִיהוּ תּוֹכוֹ וּשְׁכִינְתָּא בָּרוֹ, אִיהוּ תּוֹכוֹ מִלְּגוֹ, וְאִיהִי בָּרוֹ מִלְּבַר. וְלָא אִשְׁתְּנִיאַת אִיהִי דִּלְבַר, מֵהַהוּא דִּלְגוֹ, לְאִשְׁתְּמוֹדְעָא דְּהִיא אֲצִילוּתֵיהּ, וְלֵית אַפְרָשׁוּתָא תַּמָּן כְּלָל, דְּמִבַּיִת וּמִבַּחוּץ תְּצַפֶּנּוּ.

332. And this is why the sages of the Mishnah taught: 'Not the expounding of the Law is the chief thing, but the doing of it'. For the Holy One, blessed be He, is concealed by the secrets of the Torah. In what, then, can He be known? In the precepts, for they are the Shechinah, which is His form. Just as THE HOLY ONE, BLESSED BE HE, is humble, so is His Shechinah humble. He is pious and she is pious. He is valiant, and she is valiant over all the nations of the world. He is truth and she is Faith. He is a prophet and she is a prophetess. He is righteous and she is righteous. He is King and she is kingdom. He is wise and she is wisdom. He understands and she is His understanding. He is a crown, and she is His diadem, "a crown of glory" (Yeshayah 62:3). This is why the sages taught: 'No disciple whose inside does not correspond to his exterior may enter the house of study.' That is, the disciple will be as the form of the Holy One, blessed be He, who is his inside and the Shechinah is his outside. He is the inside within and THE SHECHINAH is His exterior on the outside. And she that is on the outside has not changed from Him who is on the inside, that it should be known that she is His Atzilut, and there is no separation there whatsoever, THIS BEING THE SECRET OF THE VERSE: "...within and without shall you overlay it" (Shemot 25:11).

333. וּבְגִין דְּאִיהוּ יוֹדֶ"ו, סָתִים מִלְּגָיוֹ, לָא אִתְקְרֵי אֶלָּא בִּשְׁכִינְתֵּיהּ, אֲדֹנָי. וּבְגִין דָּא אָמְרוּ רַבָּנָן, לֹא כְּשֶׁאֲנִי נִכְתָּב אֲנִי נִקְרָא, בעוה"ז, נִכְתָּב אֲנִי בַּיּוֹדֶ"ו, וְנִקְרָא אֲנִי בַּאֲדֹנָ"י. אֲבָל בעוה"ב, נִכְתָּב בַּיּוֹדֶ"ו, וְנִקְרָא בַּיּוֹדֶ"ו. לְמֶהֱוֵי רַחֲמֵי מִכָּל סִטְרָא וּבְגִין דָּא מָנֵי קוּדְשָׁא בְּרִיךְ הוּא לְמַלְאֲכֵי הַשָּׁרֵת, מַאן דְּלָא יֵהֵא תּוֹכוֹ כְּבָרוֹ, בְּכָל אֵבְרִין פְּנִימָאִין וְחִצוֹנִין, לָא יֵיעוּל בְּהֵיכְלָא דָּא. וּבְגִין דָּא אָמַר קְרָא, הַצּוּר תָּמִים פָּעֳלוֹ. תָּמִים תִּהְיֶה עִם יְיָ' אֱלֹהֶיךָ.

333. And since He, the Yud Hei Vav Hei is concealed from within, He is called only by His Shechinah, Adonai. And this is why the rabbis taught: 'I am not spelled as I am pronounced. In this world I am spelled with the Yud Hei Vav Hei but pronounced as Adonai. In the next world I am pronounced with the Yud Hei Vav Hei and pronounced with the Yud Hei Vav Hei." And this is so that there will be mercy from all sides. And this is why the Holy One, blessed be He, commanded the ministering angels: 'Whosoever's inside does not correspond to his exterior, in all his parts, both internal and external, that person may not enter this temple.' This is why Scripture says: "He is the Rock, his work is perfect" (Devarim 32:4) and "You shall be perfect with Hashem your Elohim" (Devarim 18:13), NAMELY HIS INSIDE EXACTLY CORRESPONDS WITH HIS EXTERIOR.

53. Rainbow, Tefilin, Tzitzit, blue, white, and the recital of the Sh'ma
The metaphor of a marriage is used to explain the unification of Zeir Anpin and Malchut.

334. תִּקּוּנָא שְׁבִיעָאָה, כְּמַרְאֵה הַקֶּשֶׁת אֲשֶׁר יִהְיֶה בֶּעָנָן בְּיוֹם הַגֶּשֶׁם. אָמְרוּ רַבָּנָן, מִן וָאֵרָא עַד כְּמַרְאֵה הַקֶּשֶׁת הֵן הֵן מַעֲשֵׂה הַמֶּרְכָּבָה. וְאָמְרוּ חֲכָמִים, כְּשֶׁהָיָה ר״ע דּוֹרֵשׁ בְּמַעֲשֵׂה מֶרְכָּבָה, יָרְדָה אֵשׁ מִן הַשָּׁמַיִם, וְסִבְּבָה הָאִילָנוֹת. וְהָיוּ מִתְקַבְּצִין מַלְאֲכֵי הַשָּׁרֵת כְּבִמְזַמּוּטֵי חָתָן וְכַלָּה. בְּגִין דְּלֵית יְחוּדָא וְקִשּׁוּרָא וּמֶרְכָּבָה, לְשֵׁם יְדֹו״ד בַּאֲדֹנ״י, אֶלָּא בְּצַדִּיק. דְּאִיהוּ קֶשֶׁת, דְּבֵיהּ מֶרְכַּבְתָּא שְׁלִימְתָּא דְּלְעֵילָא, יְאֲהַדּוֹנָה״י.

334. The seventh correction is "As the appearance of the rainbow that is in the cloud in the day of rain" (Yechezkel 1:28). The sages said: 'The Work of the Chariot is from "And I looked AND, BEHOLD, A STORM WIND" (Ibid. 4) until "As the appearance of the rainbow," these are the work of the Chariot.' And the sages further said: 'When Rabbi Akiva was expounding the Work of the Chariot, fire came down from heaven and engulfed the trees, and the ministering angels assembled as though at a wedding feast.' FOR THE CHARIOT IS THE SECRET OF THE UNITY OF YUD HEI VAV HEI AND ADONAI, WHICH ARE THE SECRET OF GROOM AND BRIDE. THIS IS THE REASON FOR THE WORK OF THE CHARIOT TO CONCLUDE WITH THE VERSE STARTING "AS THE APPEARANCE OF THE RAINBOW," for there is no unity and connection of the Chariot of the Yud Hei Vav Hei with Adonai other than by means of the righteous one, WHICH IS YESOD, also called 'rainbow'. For through him is the upper Chariot, which is Yud Aleph Hei Dalet Vav Nun Hei Yud, complete.

335. שְׁכִינְתָּא אִיהִי מַעֲשֵׂה בְּרֵאשִׁית, וְאוֹקְמוּהָ, אֵין דּוֹרְשִׁין בְּמַעֲשֵׂה בְּרֵאשִׁית בִּשְׁנַיִם. בְּגִין דְּעַנְפִּין דְּאִילָנָא, אִינּוּן פְּרוּדוֹת מִלְּמַעְלָה בְּכַנְפֵי חַיָּוָן, יְדֹו״ד לִימִינָא, אֲדֹנ״י לִשְׂמָאלָא. חָתָן לִימִינָא, כַּלָּה לִשְׂמָאלָא. כַּד אַתְיָין לָהּ לַחוּפָּה, בְּכַמָּה מִינֵי נִגּוּנָא, צְרִיכִין יִשְׂרָאֵל לְאַתְעָרָא לוֹן לְתַתָּא, בְּשִׁירוֹת וְתִשְׁבָּחוֹת, בְּכָל מִינֵי נִגּוּנָא בִּצְלוֹתָא, הָא קָא אַתְיָין לַחוּפָּה.

335. The Shechinah is the Work of Creation, and it has been taught: 'The Work of Creation may not be expounded in the presence of two people.' Because the branches of the tree, WHICH ARE THE LIVING CREATURES, are divided above in the wings of the living creatures, with the Yud Hei Vav Hei to the right and Adonai to the left, FOR ZEIR ANPIN IS THE SECRET OF THE CHASSADIM ON THE RIGHT, AND MALCHUT IS THE SECRET OF THE LEFT, WITHOUT ANY UNIFICATION BETWEEN THEM, AND IT FOLLOWS that the bridegroom is to the right while the bride is to the left. And when she is brought to the wedding canopy with a number of types of melody, Yisrael must awaken them from below TO THE UNIFICATION with songs and praises and all sorts of melody in prayer, for, behold, they are approaching the wedding canopy, NAMELY ARE COMING TO BE UNITED.

336. וּצְרִיכִין יִשְׂרָאֵל לְמֵיהַב קִדּוּשִׁין לַכַּלָּה. מֵחֲתָנָא, בְּקִשּׁוּרָא דִּתְפִלָּה דְּיָד, לְמֶהֱוֵי קְשִׁירָא לֵיהּ, וּלְעַטְרָא לוֹן בִּתְפִילִין דְּרֵישָׁא, דְּאִיהוּ פְּאֵר, הה״ד, פְּאֵרְךָ חָבוּשׁ עָלֶיךָ. וּתְלַת כְּרִיכִין דִּרְצוּעָה, לְקָבֵל ג׳ קְדוּשׁוֹת, דְּאִינּוּן קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ, קְדוּשָׁה לְךָ יְשַׁלֵּשׁוּ. וְצָרִיךְ לְבָרְכָא לוֹן בִּשְׁבַע בִּרְכָאן, דְּאִינּוּן שֶׁבַע בְּרָכוֹת דק״ש, בַּשַּׁחַר שְׁתַּיִם לְפָנֶיהָ וְאַחַת לְאַחֲרֶיהָ. וּבְעֶרֶב שְׁתַּיִם לְפָנֶיהָ וּשְׁתַּיִם לְאַחֲרֶיהָ.

336. And Yisrael must give THE RING of marriage FROM THE BRIDEGROOM to the bride, with the knot of the hand Tefilin, so that THE SHECHINAH should be bound to ZEIR ANPIN, and crown them with the head Tefilin, WHICH IS THE SECRET OF BRINGING DOWN TO THEM THE MOCHIN OF THE UPPER THREE SFIROT, which is glory (Heb. pe'er), as it is said: "Bind on your turban (Heb. pe'er)" (Yechezkel 24:17). And the three loops of the strap UPON THE MIDDLE FINGER parallel the three holies, which are 'Holy, Holy, Holy" "They proclaim you thrice holy'. And they have to be blessed with seven blessings, which are the seven blessings of the recital of the Sh'ma, namely: two before and one after in the morning service, and two before and two after in the evening service.

337. וְכַלָּה בְּחוּפָּה, דְּאִיהִי בְּדִיוּקְנָא דְּכַנְפֵי מִצְוָה, בְּציצִיּוֹת מוּזְהָבוֹת, וּתְכֵלֶת וְלָבָן, כִּסֵּא דִּין וְכִסֵּא רַחֲמִים, כְּלִיל דָּא בְּדָא. וְכַמָּה קְשָׁרִים וְחֻלְיָין, סַחֲרָנֵיהּ. בְּכַמָּה מַרְגְּלָאן וַאֲבָנִין יַקִּירִין, מַלְיָין סְגוּלוֹת, סַחֲרִין לְגַבֵּיהּ, כְּדִיוּקְנָא דְּזָגִין וְרִמּוֹנִין, דְּלְבוּשֵׁי מַלְכָּא וּמַטְרוֹנִיתָא, דְּאִינּוּן ד׳ בִּגְדֵי לָבָן, וְד׳ בִּגְדֵי זָהָב, מִסִּטְרָא דְּתְרֵין שְׁמָהָן, יְדֹו״ד אֲדֹנ״י, כִּשְׁמוֹ כֵּן כִּסְאוֹ, כֵּן חוּפָּתוֹ, כֵּן לְבוּשׁוֹ. רָשִׁים שְׁמֵיהּ בְּכֹלָּא, כַּד בָּעֵי לְאַעֲלָא בְּהֵיכְלֵיהּ, לְמֶהֱוֵי תַּמָּן חָתָן בְּכַלָּתֵיהּ, בח״י בִּרְכָאן דְּצְלוֹתָא, דְּאִיהִי כְּמַרְאֵה הַקֶּשֶׁת.

337. And the bride under the wedding canopy, NAMELY IN THE UNITY OF THE RECITAL OF THE SH'MA WHICH IS CALLED 'A WEDDING CANOPY', is in the form of the wings of a precept, which, in the fringes, are gilded. THAT IS TO SAY THAT THEY ARE BOUND WITH BLUE, WHICH IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH, WHICH IS DRAWN DOWN FROM THE LEFT SIDE OF BINAH, WHICH IS CALLED 'GOLD'. AND THUS THE FRINGES ARE AS THOUGH GILDED WITH BLUE. And the blue and the white THAT ARE IN THE FRINGES are the Throne of Judgment and the Throne of Mercy interwoven with each other, FOR BLUE IS JUDGMENT AND WHITE IS MERCY. And there are a number of knots and links surrounding THE FRINGES with a number of pearls and precious stones, NAMELY THE LIGHTS OF CHOCHMAH AND CHASSADIM, full of special qualities surrounding it in the form of bells and pomegranates of the apparel of the King and the queen, which are the four garments of white OF ZEIR ANPIN, and the four garments of gold OF MALCHUT, which are from the side of the two names: The Yud Hei Vav Hei and Adonai. As is His name, so is His throne, so is His wedding canopy, so is His apparel. His name is marked on all, FOR HE IS YESOD, WHO IS CALLED 'ALL' when He wishes to let enter into His palace His groom and bride to be there, in the eighteen blessings of the prayer, WHERE EIGHTEEN HINTS AT YESOD, which is "As the appearance of the rainbow," NAMELY YESOD, AS ABOVE.

54. Mystic speculations on the divine Chariot and prayer
Moses speaks about the Amidah prayer, and says that everyone should pray quietly so that his neighbor can not hear him. He says that prayer can be learned from what is said about the sacrifices. We hear about Rabbi Akiva discussing the Work of the Chariot, and we are given another explanation of the rainbow.

338. AND REGARDING THE AMIDAH PRAYER, THEY TAUGHT: 'The Work of the Chariot may not be expounded before one person', because he who expounds to a single person, is not THAT PERSON NOW with him during the exposition, and are they not two? And he does not have to let his voice be heard there in the prayer, but "only her lips moved, but her voice was not heard" (I Shmuel 1:13). And in this lies the secret of the verse: "and the stranger that comes near shall be put to death" (Bemidbar 3:38). And so it is with prayer: everyone should pray quietly in such a way that his prayer is not heard by his neighbor, THIS BEING WHAT THEY REFERRED TO WHEN THEY SAID: 'THE WORK OF THE CHARIOT MAY NOT BE EXPOUNDED EVEN BEFORE ONE PERSON.' It is just as one who is expounding to his fellow and he wants to silence the speech to him, SO THAT HE SHOULD NOT HEAR; he does not have to do anything other than speak in silence, and then his fellow will not hear. All this is why the sages taught: 'One who says the prayer so that it can be heard is of small Faith'.

338. אֵין דּוֹרְשִׁין בַּמֶּרְכָּבָה בְּיָחִיד, בְּגִין דְּהַדּוֹרֵשׁ לְיָחִיד, עִמֵּיהּ הָא אִינּוּן שְׁנַיִם בַּדְּרָשָׁא. וְלָא צָרִיךְ תַּמָּן לְמִשְׁמַע קָלָא בְּצְלוֹתֵיהּ. אֶלָּא רַק שְׂפָתֶיהָ נָעוֹת וְקוֹלָהּ לֹא יִשָּׁמֵעַ, וּבְהַאי רָזָא וְהַזָּר הַקָּרֵב יוּמָת. וְהָכִי בְּצְלוֹתָא כָּל חַד מְצַלֵּי בַּחֲשַׁאי, דְּלָא אִשְׁתְּמַע צְלוֹתֵיהּ לְגַבֵּי חַבְרֵיהּ. כְּגוֹן מַאן דְּדָרִישׁ לְחַבְרֵיהּ, וְיַשְׁתִּיק דִּבּוּר לְגַבֵּיהּ, לָא צָרִיךְ לְמֶעְבַּד אֶלָּא דִּבּוּר בַּחֲשַׁאי, דְּלָא יִשְׁמַע חַבְרֵיהּ. ובג"ד אוֹקְמוּהָ רַבָּנָן, כָּל הַמַּשְׁמִיעַ קוֹלוֹ בִּתְפִלָּתוֹ, ה"ז מִקְטַנֵּי אֱמָנָה.

339. And this is why the heavenly living creatures of fire speak as the branches of the tree, WHICH ARE THE MINISTERING ANGELS who assemble there at the wedding feast. And where is this to happen? At the unification of the recital of the Sh'ma, WHICH IS THE SECRET OF THE WEDDING CANOPY, for there IT IS SAID: "I heard the noise of their wings" (Yechezkel 1:24), FOR THE LOWER UNITY, YUD ALEPH HEI DALET VAV NUN HEI YUD, IS NOT YET THERE AND THEY ARE THEREFORE SPEAKING. And there are 64 for each of the four wings. THAT IS TO SAY: THE FOUR LIVING CREATURES, EACH OF WHICH IS COMPOSED OF FOUR, MAKE SIXTEEN LIVING CREATURES. EACH LIVING CREATURE HAS FOUR WINGS, MAKING A TOTAL OF 64 WINGS. BUT THE WINGS ARE INTERWOVEN AND THERE ARE FOUR WINGS IN EACH WING, THUS 64 HAS TO BE multiplied by four, making 256, and this is: "Sing (Heb. ronu = 256) with gladness for Jacob" (Yirmeyah 31:6). And when will this be? After he has wreaked vengeance on those who hate him and burnt their deities, as it is written: "but when the wicked perish, there is jubilation (Heb. rinah)" (Mishlei 11:10) WHICH HAS THE NUMERICAL VALUE OF 256, TOGETHER WITH THE ONE THAT REPRESENTS THE INCLUSION.

339. ובג"כ חֵיוָון אֶשָּׁא לְעֵילָא, מְמַלְּלָן כְּעַנְפִּין דְּאִילָנָא, דַּהֲווֹ מִתְקַבְּצִין תַּמָּן, בְּמִזְמוּטֵי חָתָן וְכַלָּה. בְּאָן אֵתָר. בק"ש, דְּתַמָּן וָאֶשְׁמַע אֶת קוֹל כַּנְפֵיהֶם. דְּאִינּוּן ס"ד לְד' גַּדְפִּין, ד' זְמִנִּין ס"ד, סַלְקִין רנ"ו. וְהַאי אִיהוּ, רָנּוּ לְיַעֲקֹב שִׂמְחָה. אֵימָתַי. לְבָתַר דְּנָטִיל נוּקְמָא מִשַּׂנְאוֹי, וְיוֹקִיד טַעֲוָון דִּלְהוֹן, הה"ד וּבַאֲבוֹד רְשָׁעִים רִנָּה.

340. And the 64 are derived from eight TIMES az (lit. 'then' = eight); FOR AZ INDICATES THE EIGHT LETTERS OF THE UNITY, YUD ALEPH HEI DALET VAV NUN HEI YUD, and thus the 64 is DERIVED from eight TIMES az. AND WITH THE 64 ON each of the four corners, the total is 256. And when he reaches heart (Heb. lev = 32), which is four times az, which is four times the letter Chet, Yud is joined with them on each side, making 'Hashem lives', NAMELY THAT YESOD WHICH IS CALLED 'LIVING' JOINS WITH THE YUD HEI VAV HEI in the eighteen blessings of the prayer, in which the Yud Hei Vav Hei appears eighteen times, for a total of 72 LETTERS. At the moment the Yud Hei Vav Hei is joined with Adonai by the Living (eighteen) of the Worlds, namely Yud Aleph Hei Dalet Vav Nun Hei Yud IS FORMED BY YESOD, WHO IS CALLED 'LIFE OF THE WORLDS'. Immediately, the living creatures of fire fall silent, FOR AT THE TIME OF THE UNIFICATION THEY ARE QUIET. What is written about them? "When they stood, they let down their wings" (Yechezkel 1:24), THE MEANING OF WHICH IS: When Yisrael stands in prayer, THIS BEING THE TIME OF THE UNIFICATION, they let down their wings, that their presence should not be felt, until that time NAMELY THEY FALL SILENT.

340. וְתַלְיָין ס"ד, מִן תְּמַנְיָא א"ז. וְהָכִי ס"ד מִתְּמַנְיָא א"ז לְד' סִטְרִין, רנ"ו. וְכַד מָטֵי לל"ב, דְּאִינּוּן א"ז א"ז א"ז א"ז, דְּאִינּוּן ח' ח' ח' ח', אִתְחַבָּר י' לְכָל סִטְר, לְמֶהֱוֵי ח"י יְהוָ"ה, בח"י בְּרְכָאן דִּצְלוֹתָא, דְּאִית בְּהוֹן ח"י זְמִנִּין יְדוָ"ד, דְּסַלְקִין ע"ב. בְּהַהוּא זְמְנָא דְּמִתְחַבְּרָא יְהוָ"ה בַּאֲדֹנָ"י בְּח"י עָלְמִין יְאֲהדוֹנָהי, מִיַּד חֵיוָון דְּאֵשׁ חָשׁוֹת. מַה כְּתִיב בְּהוֹן. בְּעָמְדָם תִּרַפֶּינָה כַנְפֵיהֶם, בְּעָמְדָם יִשְׂרָאֵל בְּצְלוֹתָא, תִּרַפֶּינָה כַנְפֵיהֶם, דְּלָא יִשְׁתְּמוֹדְעוּן עַד הַהִיא שַׁעֲתָא.

341. And this is the meaning of "Only her lips moved, but her voice was not heard," where lips refer to the wings of the living creatures. For the electrum was PREVIOUSLY living creatures of fire who were speaking, while NOW they are silent. And this is why silent prayer was ordained, and thus the Work of the Chariot is without sound, for he speaks there to himself in a whisper. Three prayers were ordained and in each one the Yud Hei Vav Hei is ENUNCIATED eighteen TIMES, making 72 letters in each prayer, in the CONCLUDING SENTENCES OF EACH OF THE eighteen blessings, AND 3 X 72 makes 216 LETTERS that are included in Chesed. AND THREE X 72, together with the 32 paths OF CHOCHMAH comes to 250 minus two, NAMELY, ADDS UP TO 248, WHICH IS CHESED, that are included in the Central Column, WHICH IS CHESED.

341. וְהַאי אִיהוּ רַק שְׂפָתֶיהָ נָעוֹת. דְּאִינּוּן כַּנְפֵי הַחַיּוֹת, וְקוֹלָהּ לֹא יִשָּׁמֵעַ. מַה דַּהֲוֵי חַשְׁמַל, חַיָּן אֶשָּׁא מְמַלְלָן, אִינּוּן חָשׁוֹת. וּבג״ד תַּקִּינוּ צְלוֹתָא בַּחֲשַׁאי, וְהָכִי מַעֲשֵׂה מֶרְכָּבָה בַּחֲשַׁאי, לְמַלְלָא תַּמָּן בַּחֲשַׁאי, בֵּינוֹ לְבֵין עַצְמוֹ. ג׳ צְלוֹתִין תַּקִּינוּ, וּבְכֻלְּהוּ ח״י יְהוֹ״ה, דְּאִינּוּן ע״ב אַתְוָון, בְּכָל צְלוֹתָא, בְּתַמְנֵי סְרֵי בִּרְכָאן, דְּאִינּוּן רי״ו, וּכְלִילָן בְּחֶסֶד, בְּע״ב, עִם ל״ב נְתִיבוֹת, וְהַיְינוּ ר״ן חֲסִרִין ב׳. דִּכְלִילָן בְּעַמּוּדָא דְּאֶמְצָעִיתָא.

342. From what is said about the sacrifices, prayer can be learned, and prayer is deduced from the sacrifices. Just as it is said ABOVE ABOUT PRAYER, "I heard the noise of their wings" (Yechezkel 1:24), so with regard to the Cherubs, WHICH ARE THE SECRET OF SACRIFICE, NAMELY OF THE UNIFICATION OF THE HOLY NAME YUD HEI VAV HEI AND ADONAI THAT IS ATTAINED THROUGH THE SACRIFICE, AS IT IS SAID: "Then he heard the voice speaking to him" (Bemidbar 7:89). AND SO WE DEDUCE ABOUT PRAYER FROM THE SACRIFICES. ABOUT THE LATTER IT IS WRITTEN: "THE VOICE SPEAKING" WHICH HINTS AT BOTH VOICE AND SPEECH, WHICH ARE THE YUD HEI VAV HEI AND ADONAI. SIMILARLY, ABOUT PRAYER IT IS SAID ONLY: "I HEARD THE NOISE OF THEIR WINGS," WITHOUT SPEECH BEING MENTIONED IN THIS CONTEXT. NEVERTHELESS, SPEECH IS ALSO INCLUDED THERE. Just as with the ramp OF THE ALTAR, on which sacrifices and burnt offerings ascend and descend, so in the prayer two angels ascend and two descend. And so it was at Mount Sinai, where Moses and Aaron ascended the mountain and descended, NAMELY two went up and two came down. And all the precepts of the Torah are implied in this precept OF PRAYER.

342. דְּמִקָּרְבָּנָא אִשְׁתְּמַע צְלוֹתָא, צְלוֹתָא מִקָּרְבָּנָא. כְּגַוְונָא דְּאִתְּמַר בְּהוֹן, וָאֶשְׁמַע אֶת קוֹל כַּנְפֵיהֶם. הָכִי בַּכְּרוּבִים, וַיִּשְׁמַע אֶת הַקּוֹל מִדַּבֵּר אֵלָיו. כְּגַוְונָא דְּכֻבֶּשׁ סַלְקִין וְנַחְתִּין בֵּיהּ קָרְבְּנִין וְעִלָּוָון. הָכִי בְּצְלוֹתָא, מַלְאֲכִין סַלְקִין תְּרֵי וְנַחְתֵּי תְּרֵי. וּכְגַוְונָא דְּסִינַי, דְּבֵיהּ מֹשֶׁה וְאַהֲרֹן סַלְקִין וְנַחְתִּין, סַלְקִין תְּרֵין וְנַחְתִּין ב׳. וּבְפִקּוּדָא דָּא, אִתְרְמִיזוּ כָּל פִּקּוּדִין דְּאוֹרַיְיתָא.

343. Thus, when Rabbi Akiva started to discuss the Work of the Chariot, his mouth was Sinai and his voice was a ladder on which angels ascended and descended. With every speech of his, the angel Metatron would ride on it. He is a vehicle of the Shechinah, for included in him are the Sfirot of the Central Column, WHICH IS ZEIR ANPIN, which is Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph. They are inside, while the Shechinah, which is composed of ten Sfirot, is outside ON HIM. And the Holy One, blessed be He, and His Shechinah are rechev (lit. 'vehicle', masc.) and Merkavah (lit. 'Chariot', fem.). The Central Column is a vehicle to the Cause of Causes, WHICH IS THE ENDLESS LIGHT, while his Shechinah is a vehicle for the Central Column. And the Cause of Causes, WHICH IS THE INFINITE ONE, is the All-uniting and the All-arranging and the All- illuminating. His light passes through the soul and body and apparel, and He is unchanging, and without partnership, or account or picture or likeness of any Chariot or vision or likeness that the MIND'S eyes can summon up. The upper and lower steps are a vehicle and Chariot to him, but none ride on Him.

343. וְהָכִי כַּד הֲוָה פָּתַח ר״ע בְּמַעֲשֵׂה מֶרְכָּבָה, פּוּמֵיהּ הֲוָה סִינַי, וְקַלֵּיהּ הֲוָה סֻלָּם, דְּבֵיהּ מַלְאֲכִין סַלְקִין וְנַחְתִּין. בְּכָל דִּבּוּר וְדִבּוּר דִּילֵיהּ, הֲוָה רָכִיב עָלֵיהּ מַלְאָךְ מְטַטְרוֹ״ן. אִיהוּ רֶכֶב לִשְׁכִינְתָּא, דִּכְלִילָא בֵּיהּ סְפִירָן עַמּוּדָא דְּאֶמְצָעִיתָא, דְּאִיהוּ יוֹ״ד הֵ״א וָא״ו הֵ״א מִלְּגוֹ. דִּשְׁכִינְתָּא כְּלִילָא מִי׳ סְפִירָן, דִּלְבַר. וְקוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ, רֶכֶב וּמֶרְכָּבָה. עַמּוּדָא דְּאֶמְצָעִיתָא, רֶכֶב לְעִלַּת הָעִלּוֹת. וּשְׁכִינְתֵּיהּ, רֶכֶב לְעַמּוּדָא דְּאֶמְצָעִיתָא. וְעִלַּת הָעִלּוֹת אִיהוּ דְּמְיַחֵד לְכֹלָּא, וּמְסַדֵּר לְכֹלָּא, וְנָהִיר בְּכֹלָּא. נְהוֹרֵיהּ אַעְבָּר בְּנִשְׁמְתָא וְגוּפָא וּלְבוּשָׁא. וְלֵית בֵּיהּ שִׁנּוּי וְשׁוּתָּפוּ וְחוּשְׁבָּן וּתְמוּנָה וּדְמְיוֹן מִכָּל מֶרְכַּבְתָּא, וּמַרְאָה וּדְמְיוֹן דְּאִתְחַזְיָא בְּעֵין הַשֵּׂכֶל. דַּרְגִּין עִלָּאִין וְתַתָּאִין, אִינּוּן רֶכֶב וּמֶרְכַּבְתָּא לְגַבֵּיהּ, וְעָלֵיהּ לֵית מַאן דְּרָכִיב.

344. The rainbow (Heb. keshet - Kof Shin Tav) stands for initials of teki'ah, shevarim, teru'ah and they are a sign for the patriarchs' Chariot. Teki'ah is Abraham, shevarim Isaac, and teru'ah is Jacob, about whom it is said: "And the trumpet blast (Heb. TERU'AH) of a king is among them" (Bemidbar 23:21). And in it three colors are visible: white, red, and green. From the side of Gvurah it, YESOD, is called "The bows of the mighty are broken" (I Shmuel, 2:4), and from the right side, WHICH IS CHESED, IT IS CALLED "As the appearance of the rainbow that is in the cloud in the day of rain" (Yechezkel 1:28). When it appears on a rainy day, Mercy is visible, but when it appears when there is no rain, Judgment is visible. And when it is blended in between rain and sun, this shows that Mercy and Judgment are both apparent. And this is the letter Shin of Shadai (Shin Dalet Yud), THAT TEACHES ABOUT the three branches of the patriarchs, namely: The Yud Hei Vav Hei, Our Elohim, the Yud Hei Vav Hei, these being the three names that parallel the three branches of the patriarchs, WHICH ARE CHESED, GVURAH, AND TIFERET. AND THESE THREE NAMES contain Yud Dalet (= fourteen) the letters of which form the Dalet Yud of Shadai. AND SHADAI IS YESOD OF ZEIR ANPIN, and the apparel of Shadai IS Metatron, which has the same numerical value as Shadai.
End of Ra'aya Meheimna

344. קֶשֶׁת, סִימַן תְּקִיעָה שְׁבָרִים תְּרוּעָה. וְאִינּוּן סִימַן מֶרְכָּבָה דַּאֲבָהָן. תְּקִיעָה, דְּאַבְרָהָם. שְׁבָרִים, דְּיִצְחָק. תְּרוּעָה, דְּיַעֲקֹב. דְּאִתְּמַר בֵּיהּ וּתְרוּעַת מֶלֶךְ בּוֹ. וְג׳ גַּוְונִין אִתְחַזְיָין בֵּיהּ, חִוָּור סוּמָק וְיָרוֹק. וּמִסִּטְרָא דִּגְבוּרָה, אִתְקְרֵי קֶשֶׁת גִּבּוֹרִים חַתִּים. וּמִסִּטְרָא דִּימִינָא, כְּמַרְאֵה הַקֶּשֶׁת אֲשֶׁר יִהְיֶה בֶּעָנָן בְּיוֹם הַגֶּשֶׁם. כַּד אִתְחֲזֵי בְּיוֹם הַגֶּשֶׁם, אַחְזֵי רַחֲמֵי. וְכַד אִתְחֲזֵי בְּלָא מִטְרָא, אַחְזֵי דִּינָא. מְעוּרָב בֵּין מִטְרָא וְשִׁמְשָׁא, אַחְזֵי דִּינָא וְרַחֲמֵי כְּלִיל. וְהַאי אִיהוּ ש׳ מִן שַׁדַּי, תְּלַת עַנְפֵּי אֲבָהָן, דְּאִינּוּן יְדוֹ״ד אֱלֹהֵי״נוּ יְדוֹ״ד, תְּלַת שְׁמָהָן לְקָבֵל תְּלַת עַנְפֵּי אֲבָהָן. וּבְהוֹן י״ד אַתְוָון, בְּחוּשְׁבַּן ד״י מִן שַׁדַּי. וּלְבוּשׁ דְּשַׁדַּי, מְטַטְרוֹן, דְּהָכִי סָלִיק בְּחוּשְׁבַּן שַׁדַּי.
ע״כ רעיא מהימנא

55. He who says "A praise of David" every day
Rabbi Elazar says that one must recite the title psalm three times each day - twice for the food of mortal man, and once to give force to the world above.

345. Rabbi Shimon said: Let he who has started continue! (THIS IS THE REACTION OF RABBI SHIMON TO RABBI ELAZAR'S WORDS, SEE ABOVE 237). Rabbi Elazar said, we learned: Whoever recites the psalm "A praise of David" (Tehilim 145) three times daily is sure to inherit the World to Come. And we have already learned the reason, NAMELY THAT IT CONTAINS THE VERSE: "YOU OPEN YOUR HAND, AND SATISFY THE DESIRE OF EVERY LIVING THING" (TEHILIM 145:16), THIS BEING A PRAYER OVER FOOD. HE ASKS, IF THE REASON has to do with sustenance and food for all the worlds, THEN HE SHOULD SAY IT TWICE each day, in the morning and the evening, for it is written: "When Hashem shall give you in the evening meat to eat, and in the morning your fill of bread" (Shemot 16:8). If a man eats only twice a day, why should he have to recite it three times daily? THE ANSWER IS that he says it twice for the food of mortal man, and for the whole world, and once is to give force to that place where His hands are open.

345. אר״ש, מַאן דְּפָתַח פִּתְחָא יֵימָא. א״ר אֶלְעָזָר, תְּנִינָן, כָּל מַאן דְּאָמַר תְּהִלָּה לְדָוִד בְּכָל יוֹם תְּלַת זִמְנִין, אִיהוּ בַּר עָלְמָא דְּאָתֵי. וְהָא אִתְּמַר טַעֲמָא. אִי בְּגִין פַּרְנָסָה וּמְזוֹנָא דְּכָל עָלְמִין, תְּרֵין זִמְנִין אִינּוּן בְּכָל יוֹמָא בְּצַפְרָא וּבְמַנְיָא, דִּכְתִיב בְּתֵת יְי׳ לָכֶם בָּעֶרֶב בָּשָׂר וְגוֹ׳, אֲמַאי תְּלַת זִמְנִין בְּכָל יוֹמָא. אֶלָּא תְּרֵין לְמִזּוֹנָא דִּבְנֵי אִינָשֵׁי וּדְכָל עָלְמָא. וְחַד לְמֵיהַב תּוּקְפָּא לְהַהוּא אֲתָר דִּפְתִיחוּ יְדוֹי.

346. These two foodstuffs OF MAN differ from each other, FOR THE ONE IS FOR THE RICH AND THE OTHER FOR THE POOR. And all three types of food are mentioned here in the psalm "A PRAISE OF DAVID." "and you give them their food in due season" (Tehilim 145:15) refers to the food of the rich, for He gives "them their food in due season." This is the first of the three. The second is "and satisfy the desire of every living thing" (Tehilim 145:16). This refers to the food of the poor, for they are satisfied not with much food but with what He satisfied them with. The third is the verse "You open your hand" (Ibid.), this being strength to that place, for when He opens His hands, favor and abundance for all emerge.

346. וּתְרֵין מְזוֹנִין אִלֵּין מְשַׁנְיָין דָּא מִן דָּא, וְכֻלְּהוּ תְּלַת מְזוֹנֵי כְּתִיבֵי הָכָא, וְאַתָּה נוֹתֵן לָהֶם אֶת אָכְלָם בְּעִתּוֹ, דָּא מְזוֹנָא דַּעֲתִירֵי, דְּיָהִיב מֵיכְלָא סַגִּי בְּעִתּוֹ, הָא חַד. תְּרֵין, דִּכְתִיב וּמַשְׂבִּיעַ לְכָל חַי רָצוֹן, דָּא מְזוֹנָא דְּמִסְכְּנֵי, דְּאִינּוּן שְׂבֵעִין מֵרָצוֹן, וְלָא מִגּוֹ מֵיכְלָא סַגִּי. תְּלַת דִּכְתִיב פּוֹתֵחַ אֶת יָדֶךָ, דָּא תּוּקְפָּא לְהַהוּא אֲתָר, וְבִפְתִיחוּ דְּיָדוֹי, נַפְקָא רָצוֹן וְשַׂבְעָא לְכֹלָּא.

347. תּוּ הָכִי אוֹלִיפְנָא, דְּלָא אִיהוּ אֶלָּא תְּרֵי זִמְנֵי, בְּגִין מְזוֹנָא וּפַרְנָסָה בְּכָל יוֹמָא. דְּאִלֵּין חִיּוּבָא עַל ב״נ. וְאִי אָמַר יַתִּיר, לָאו בְּגִין חוֹבָה אִיהוּ, אֶלָּא בְּגִין שְׁבָחָא גּוֹ תּוּשְׁבְּחָן דְּזִמִּירוֹת דְּדָוִד מַלְכָּא. מ״ט. בְּגִין דְּפַרְנָסָה לָא חָזֵי לְמִשְׁאַל אֶלָּא בָּתַר צְלוֹתָא וּפַרְנָסָה דְּמָארֵיהּ. מַלְכָּא יֵיכוּל בְּקַדְמֵיתָא וּלְבָתַר יֵיכְלוּן עַבְדּוֹי.

347. Again, I have learned that A MAN HAS TO SAY "A PRAISE OF DAVID" twice a day only for his daily food and sustenance. And these TWO TIMES are mandatory for a person. And if he says it more than twice, this is not in fulfillment of an obligation, but in praise among the songs of praise of King David. What is the reason? It is because it is not fitting that a man should ask for his sustenance until after the prayer, FOR THE PRAYER ITSELF is his Master's sustenance, and the King should eat first, and his servants should eat afterwards.

56. "I have eaten my honeycomb with my honey; I have drunk my wine with my milk"
Rabbi Elazar explains the title verse in the context of the recital of the Sh'ma.

348. הה״ד, בָּאתִי לְגַנִּי אֲחוֹתִי כַּלָּה אָכַלְתִּי יַעְרִי עִם דִּבְשִׁי שָׁתִיתִי יֵינִי עִם חֲלָבִי, לְבָתַר אִכְלוּ רֵעִים. אָכַלְתִּי יַעְרִי, דָּא צְלוֹתָא דְּמְיוּשָׁב. עִם דִּבְשִׁי דָּא ק״ש. אָכַלְתִּי יַעְרִי דָּא צְלוֹתָא דְּמְיוּשָׁב, הַהוּא יַעַר לְבָנוֹן, יוֹצֵר אוֹר וְהָאוֹפַנִּים וְחַיּוֹת הַקֹּדֶשׁ, כָּל הָנֵי אִקְרוּן יַעַר אִילָנִין וּנְצִיבִין דְּבֵיהּ. עִם דִּבְשִׁי דָּא ק״ש, דְּאִיהוּ מְתִיקוּ דְּכֹלָּא, בְּכַמָּה צוּפִין וּמְתִיקִין.

348. It is written: "I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk" (Shir Hashirim 5:1). The verse continues: "Eat, O dear ones." "I have eaten my honeycomb" refers to that part of the prayer service that is said seated; NAMELY FROM 'WHO FORMS LIGHT AND CREATES DARKNESS...' UNTIL THE RECITAL OF THE SH'MA. "with my honey" refers to the recital of the Sh'ma. HE EXPLAINS, "I have eaten my honeycomb (Heb. ya'ar)" refers to that part of the prayer service that is said seated, BECAUSE the forest (Heb. ya'ar) of Lebanon WHICH IS THE WORLD OF BRIYAH, INCLUDES, 'Who forms light and creates darkness,' including the wheels and the holy living creatures, all of which are called 'the forest of trees' and the saplings in it. "with my honey" refers to the recital of the Sh'ma, which is the sweetest of all, with much nectar and sweetness.

349. שָׁתִיתִי יֵינִי, דָּא צְלוֹתָא, דְּמְעוּמָד, מְשִׁיכוּ דְּיֵינָא עִלָּאָה דְּאִתְנְטַר. וְדָא בְּשָׁלֹשׁ בְּרָכוֹת רִאשׁוֹנוֹת. עִם חֲלָבִי, אִלֵּין אִינּוּן שָׁלֹשׁ בְּרָכוֹת אַחֲרוֹנוֹת, וְאִתְכְּלִילָן אִלֵּין בְּאִלֵּין. עַד כָּעַן מֵיכְלָא דְּמַלְכָּא. לְבָתַר דְּאָכַל מַלְכָּא, אִכְלוּ רֵעִים לְעֵילָא, שְׁתוּ וְשִׁכְרוּ דּוֹדִים לְתַתָּא.

349. "I have drunk my wine" is that part of the prayer service that is said standing, for it is the drawing down of the upper cellared wine, WHICH IS THE ILLUMINATION OF CHOCHMAH THAT IS IN BINAH, AND IT IS THEREFORE SAID ABOUT IT "I HAVE DRUNK MY WINE." And this is in the first three OF THE EIGHTEEN blessings OF THE AMIDAH, PARALLELING CHOCHMAH, BINAH, AND DA'AT. "with my milk" refers to the final three blessings OF THE AMIDAH, AND THEY PARALLEL NETZACH, HOD, AND YESOD. AND THE ILLUMINATION OF CHASSADIM IS TERMED MILK. And the ones are included in each other, NAMELY THE ILLUMINATION OF CHOCHMAH AND OF CHASSADIM ARE INCLUDED IN EACH OTHER. To this point is the food of the King. And after the King has eaten, "Eat, O dear ones," NAMELY THE ANGELS, "drink deep, O living companions" below, NAMELY THE SOULS.

350. וע״ד לֵית חִיּוּבָא דְּמְזוֹנָא אֶלָּא לְבָתַר צְלוֹתָא. בְּצְלוֹתָא דְּמִנְחָה קוֹדֶם צְלוֹתָא מ״ט. בְּגִין דְּעַד לָא אִשְׁתְּכַח דִּינָא קַשְׁיָא, בְּעוֹד דְּאַנְפִּין דְּמַלְכָּא נְהִירִין, יֵימָא תְּהִלָּה לְדָוִד, בְּהַאי סִדּוּרָא דְּמְזוֹנָא. דִּלְבָתַר דְּדִינָא שַׁרְיָא וְתָלֵי עַל עָלְמָא, לָאו שַׁעֲתָא אִיהוּ. אָתָא ר׳ פִּנְחָס וּנְשָׁקֵיהּ.

350. And thus there is no obligation TO OFFER PRAISES for food until after the prayer, NAMELY UNTIL AFTER THE KING HAS EATEN, AS ABOVE. And what is the reason FOR THE RECITAL OF "A PRAISE OF DAVID" (TEHILIM 145) IN THE AFTERNOON SERVICE BEFORE THE AMIDAH? IT IS BECAUSE THE AFTERNOON SERVICE PARALLELS ISAAC, WHICH IS JUDGMENT. SO before there is harsh judgment, NAMELY BEFORE THE PRAYER, while the King's countenance is still shining WITH CHESED (LIT. 'FAVOR'), let him say "A praise of David" in that order of foodstuffs IN THE THREE ASPECTS, for after THE PRAYER when Judgment prevails and impends over the world, it is an inappropriate time for that. Rabbi Pinchas came and kissed him.

57. Now there was a day when the sons of Elohim came to present themselves before Hashem"
Rabbi Shimon talks about Rosh Hashanah (the Jewish New Year), when harsh judgment is present in the world, telling us that the day spoken of in the title was Rosh Hashanah. We learn that "the sons of Elohim" are the supreme court, the seventy officials who always surround the King, and that everyone must take care to honor the Holy Name in order to avoid judgment.

351. Rabbi Yehuda said to Rabbi Shimon, Let my master say some beautiful things about Rosh Hashanah. Rabbi Shimon began by quoting: "there was (Heb. vayehi) a day" (Iyov 1:6). Wherever it is written: vayehi, IT IS A TERM OF anguish. "Now there was a day" refers to anguish. Certainly "Now there was a day" refers to a day on which there is anguish, and this is Rosh Hashanah, a day on which harsh judgment is on the world. SIMILARLY: "And it happened one day, that Elisha passed to Shunem" (II Melachim 4:8) was on the day of Rosh Hashanah. And wherever it is said "And it happened one day" the day referred to is Rosh Hashanah. CONSEQUENTLY, "Now there was a day when the sons of the Elohim came to present themselves before Hashem" (Iyov 1:6) refers to the day of Rosh Hashanah.

351. אָמַר רִבִּי יְהוּדָה, לֵימָא לָן מֹר, מִלִּין מְעַלְיָתָא דְּרֹאשׁ הַשָּׁנָה. פָּתַח רִבִּי שִׁמְעוֹן וְאָמַר וַיְהִי הַיּוֹם. בְּכָל אֲתָר דִּכְתִיב וַיְהִי, אִיהוּ צַעַר, וַיְהִי בִּימֵי צַעַר. וַדַּאי, וַיְהִי הַיּוֹם, יוֹמָא דְּאִית בֵּיהּ צַעַר, וְדָא הוּא רֹאשׁ הַשָּׁנָה, יוֹמָא דְּאִית בֵּיהּ דִּינָא קַשְׁיָא עַל עָלְמָא. וַיְהִי הַיּוֹם וַיַּעֲבֹר אֱלִישָׁע אֶל שׁוּנֵם, יוֹמָא דְּרֹאשׁ הַשָּׁנָה הֲוָה. וּבְכָל אֲתָר וַיְהִי הַיּוֹם, דָּא רֹאשׁ הַשָּׁנָה. וַיְהִי הַיּוֹם וַיָּבֹאוּ בְּנֵי הָאֱלֹהִים, יוֹם רֹאשׁ הַשָּׁנָה הֲוָה.

352. Rosh Hashanah always lasts for two days. What is the reason for this? It is so that Isaac, WHO IS THE LEFT COLUMN, WHICH IS THE ASPECT OF ROSH HASHANAH, should be composed of Judgment and Mercy, WHICH ARE two days, and ISAAC WILL not BE JUST one. For WERE ISAAC TO BE just one, WITHOUT THE INCLUSION OF MERCY, he would destroy the world, and this is why it is written IN JOB twice: "Now there was a day THAT THE SONS OF ELOHIM CAME TO PRESENT THEMSELVES BEFORE HASHEM" (IYOV 1:6; 2:1).

352. בְּכָל זִמְנָא תְּרֵין יוֹמִין אִינּוּן, מַאי טַעֲמָא. בְּגִין, דְּלֵהֱוֵי יִצְחָק כָּלִיל דִּינָא וְרַחֲמֵי, תְּרֵין יוֹמִין וְלָא חַד. דְּאִלְמָלֵא יִשְׁתְּכַח יְחִידָאי, יַחֲרִיב עָלְמָא. וְעַל דָּא כְּתִיב תְּרֵין זִמְנִין, וַיְהִי הַיּוֹם וַיְהִי הַיּוֹם.

353. "the sons of the Elohim came": These are certainly the supreme court, the sons of the Elohim, before whom the sons of the King, NAMELY YISRAEL, draw near. And they are the seventy officials who always surround the King, and they decree Judgment on the world. "to present themselves before (lit. 'upon') Hashem": HE ASKS, do they stand upon Hashem? HE ANSWERS, No, but when they stand to judge THE WORLD, the first to be judged is the one who does not honor the Holy Name and does not respect the Torah and His servants. So, too, whoever is not concerned about the honor of the Holy Name, WHICH IS THE SHECHINAH, that it be not desecrated in the land, and whoever is not concerned over the honor of the Holy One, blessed be He, WHO IS ZEIR ANPIN, he does not give honor to this Name. "and the adversary came also amongst them" (Ibid.): "also" adds the female of the adversary, LILIT. And so it is here: "to present themselves before Hashem" means that the Satan, too, was concerned for the honor of this Name, THAT IS TO SAY, HE CAME TO INCITE ABOUT THIS.

353. וַיָּבֹאוּ בְּנֵי הָאֱלֹהִים, אִלֵּין ב"ד רַבְּרְבָא. בְּנֵי הָאֱלֹהִים וַדַּאי, בְּנוֹי דְּמַלְכָּא קְרִיבִין לְגַבֵּיהּ. וְאִינּוּן שַׁבְעִין מְמָנָן, דְּסָחֲרִין תְּדִירָא לְמַלְכָּא. וְאִינּוּן חַתְכִין דִּינָא עַל עָלְמָא. לְהִתְיַצֵּב עַל יְיָ׳, וְכִי עַל יְיָ׳ קַיְימֵי. אֶלָּא, בְּשַׁעֲתָא דְּאִלֵּין קַיְימֵי עַל דִּינָא, דִּינָא קַדְמָאָה דְּכֹלָּא בֵּיהּ, מַאן הוּא. דְּלָא יוֹקִיר לִשְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא, וּדְלָא יוֹקִיר לְאוֹרַיְיתָא וּלְעַבְדּוֹי. אוֹף הָכִי, מַאן הוּא דְּלָא חָיִיש עַל יְקָרָא דִשְׁמָא קַדִּישָׁא, דְּלָא יִתְחַלֵּל בְּאַרְעָא. מַאן הוּא דְּלָא חָיִיש לִיקָרֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, מַאן הוּא דְּלָא שַׁוִּי יְקָר לִשְׁמָא דָּא. וַיָּבֹא גַם הַשָּׂטָן בְּתוֹכָם, גַּם, לְרַבּוֹת הַהִיא נוּקְבָא דִּילֵיהּ. אוֹף הָכִי לְהִתְיַצֵּב עַל יְיָ׳, דְּאִיהוּ חָיִיש נָמֵי לִיקָרָא דִשְׁמָא דָּא.

58. The righteous suffer, the wicked thrive

Rav Hamnuna tells Elijah that a righteous man whose sins are few is punished in this world, but a man with many sins and a few good deeds is rewarded in this world. He goes on to say that people must confess their own sins to God and then He will hear, judge, and forgive him.

354. הָכָא אַפְלִיגוּ עַמּוּדִין קַדְמָאִין דְּעָלְמָא. חַד אָמַר, אִיּוֹב מֵחֲסִידֵי אוּמּוֹת הָעוֹלָם הֲוָה. וְחַד אָמַר, מֵחֲסִידֵי יִשְׂרָאֵל הֲוָה. וְאַלְקִי, לְכַפְּרָא עַל עָלְמָא. דְּהָא יוֹמָא חַד אַשְׁכְּחֵיהּ רַב הַמְנוּנָא לְאֵלִיָּהוּ. א״ל, וַדַּאי תְּנִינָן דְּאִית צַדִּיק וְרַע לוֹ, רָשָׁע וְטוֹב לוֹ. אָמַר, צַדִּיק, כָּל שֶׁמְּמוּעָטִין לוֹ חוֹבוֹתָיו נוֹתְנִין לוֹ בָּעוֹלָם הַזֶּה חוֹבוֹ, וְעַל כֵּן צַדִּיק וְרַע לוֹ. וְכָל שֶׁמְּרוּבִּין עֲוֹנוֹתָיו, וּמְמוּעָטִין זְכִיּוֹתָיו, נוֹתְנִין לוֹ שְׂכָרוֹ בָּעוֹלָם הַזֶּה, רָשָׁע וְטוֹב לוֹ. א״ל, דִּינוֹי דְּמָארֵי עָלְמָא, עֲמִיקִין אֲבָל בְּשַׁעֲתָא דְּבָעֵי קוּדְשָׁא בְּרִיךְ הוּא לְכַפְּרָא חוֹבִין דְּעָלְמָא, אַלְקֵי בִּדְרוֹעָא דִּלְהוֹן, וְאָסֵי לְכוּלְּהוּ מִתַּל לְאַסְיָיא, דְּאַלְקֵי לִדְרוֹעָא, לְשֵׁיזְבָא לְכָל שַׁיְיפִין. כְּמָה דִּכְתִיב, וְהוּא מְחוֹלָל מִפְּשָׁעֵינוּ וגו׳.

355. כְּמָה דְּאִתְּמַר, בְּהַהוּא יוֹמָא שֶׁל רֹאשׁ הַשָּׁנָה, דְּקַיְיִמִין שַׁבְעִין קַתֶּדְרָאִין לְמֵידָן דִּינָא לְעָלְמָא, כַּמָּה אִינּוּן מָארֵי תְּרִיסִין, קַטֵּיגּוֹרִין, דְּקַיְיִמֵי לְעֵילָא. אִלֵּין מַיְימִינִין לִזְכוּ וְאִלֵּין מַשְׂמְאִלִין לְחוֹבָא, לְאַדְכָּרָא חוֹבִין דְּעָלְמָא, חוֹבִין דְּכָל חַד וְחַד. וְעַל דָּא אִצְטְרִיךְ לב״נ, לְפָרְשָׁא חוֹבוֹי, כָּל חַד וְחַד כְּמָה דְּאִיהוּ בְּגִין דְּמַאן דְּמְפָרֵשׁ חֲטָאוֹי, לָא אִתְמְסַר דִּינֵיהּ, אֶלָּא בִּידָא דְּמַלְכָּא קוּדְשָׁא בְּרִיךְ הוּא בִּלְחוֹדוֹי. וּמַאן דְּדָאִין לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, אִיהוּ לְטָב. וע״ד בָּעָא דָּוִד מַלְכָּא, שָׁפְטֵנִי אֱלֹקִים, אַנְתְּ, וְלָא אַחֲרָא. וְכֵן שְׁלֹמֹה אָמַר, לַעֲשׂוֹת מִשְׁפַּט עַבְדּוֹ, הוּא, וְלָא אַחֲרָא, וְכָל ב״ד בְּדֵילִין מִמֶּנּוּ.

356. וע״ד אִצְטְרִיךְ לוֹן לְפָרְשָׁא חוֹבִין דְּכָל שַׁיְיפָא וְשַׁיְיפָא, וְכָל מַה דְּעָבֵיד בִּפְרָט. הה״ד, חַטָּאתִי אוֹדִיעֲךָ וגו׳. לְבָתַר וְאַתָּה נָשָׂאתָ עֲוֹן חָטָאתִי סֶלָה. מְנָלָן. מִמֹּשֶׁה, דִּכְתִיב אָנָּא חָטָא הָעָם הַזֶּה וגו׳. בְּיִשְׂרָאֵל כְּתִיב, חָטָאנוּ כִּי עָזַבְנוּ אֶת יְיָ׳, דְּאִי תֵּימָא הַאי בְּיָחִיד, אֲבָל בְּצִבּוּר לָא. הָא כְּתִיב קְרָא דָא. וְאִי תֵּימָא הָא בְּצִבּוּר, אֲבָל שְׁלִיחָא דִּלְהוֹן לָא, הָא כְּתִיב וַיָּשָׁב מֹשֶׁה אֶל יְיָ׳ וגו׳. וּכְתִיב וַיַּעֲשׂוּ לָהֶם וגו׳. מ״ט. מַאן דְּמְפָרֵשׁ חוֹבֵיהּ, בֵּי דִינָא בְּדֵילִין מִינֵיהּ, בְּגִין דב״נ קָרִיב לְגַרְמֵיהּ, וְלָא אִתְדָּן עַל פּוּמֵיהּ.

357. Again, he does not let the prosecutor teach guilt and fault about him, because the person himself comes first and tells all, leaving nothing for anyone else to mention. Then the Holy One, blessed be He, forgives him, as it is written: "But whoever confesses and forsakes them shall have mercy" (Mishlei 28:13).

357. וְתוּ, לָא שָׁבִיק לְמִקַטְרְגָא לְאוֹלָפָא עָלֵיהּ חוֹבָא מוּמָא. דְּבַר נָשׁ יַקִּדִים וְיֵימָא, וְלָא יָהִיב דּוּכְתָּא לְאַחֲרָא לְמֵימַר. כְּדֵין קוּדְשָׁא בְּרִיךְ הוּא מָחִיל לֵיהּ, הה״ד, וּמוֹדֶה וְעוֹזֵב יְרוּחָם.

59. Rosh Hashanah

We learn why Rosh Hashanah lasts for two days, and that when people are coming to be judged Yisrael comes in first. It is important that we know the meaning of the blowing of the Shofar that arouses leniency and mercy.

358. On the days of Rosh Hashanah, the court prepares a throne for the King to judge the whole world. Yisrael comes in first to be judged before Him, so that Mercy will multiply, NAMELY BEFORE ANGER IS AROUSED AT THE SINNERS OF THE WORLD. It is written "that He maintain...the cause of his people Yisrael, as each day may require" (I Melachim 8:59). What is the meaning of "as each day may require"? THE MEANING IS the two days of Rosh Hashanah. And why are there two days? Because they are two courts joined together. There is the upper judgment, which is harsh, and the lower judgment that is lenient, and both of them exist.

358. בְּיוֹמֵי דר״ה, מְתַקְּנִין בֵּי דִינָא כּוּרְסְיָא לְמַלְכָּא, לְמֵידָן כָּל עָלְמָא. וְיִשְׂרָאֵל עָאלִין בְּקַדְמֵיתָא בְּדִינָא קַמֵּיהּ, דְּלִיפּוּשׁ רַחֲמֵי. תְּנָן וּמִשְׁפַּט עַמּוֹ יִשְׂרָאֵל דְּבַר יוֹם בְּיוֹמוֹ, יוֹם בְּיוֹמוֹ מַאי הוּא. אֶלָּא הָנֵי תְּרֵי יוֹמִין דר״ה. אֲמַאי תְּרֵי יוֹמִין. בְּגִין דְּאִינּוּן תְּרֵי בֵּי דִינָא, דְּמִתְחַבְּרָן כַּחֲדָא. דִּינָא עִלָּאָה, דְּאִיהוּ קַשְׁיָא, בְּדִינָא תַּתָּאָה, דְּאִיהוּ רַפְיָא, וְתַרְוַוּיְיהוּ מִשְׁתַּכְחֵי.

359. And in this respect the Babylonians did not know the secret of the Sh'varim and T'ruah and that both of them are required. The T'ruah is strict judgment. The three notes of the Sh'varim are lenient judgment, AND IT IS LIKE someone who groans FROM HIS HEART, which is soft. They did not know WHICH OF THE TWO WAS REQUIRED, AND they THEREFORE had both of them. But we know BOTH, THAT BOTH OF THEM ARE REQUIRED, and do both OF THEM. And everything comes out by the way of truth.

359. וְעַל דָּא לָא יַדְעֵי הָנֵי בַּבְלָאֵי, רְזָא דִּיבָבָא וִילָלוּתָא, וְלָא יַדְעֵי דְּתַרְוַוּיְיהוּ אִצְטְרִיכוּ, יְלָלוּתָא דְּאִיהוּ דִּינָא תַּקִּיפָא. תְּלַת תְּבִירִין דְּאִיהוּ דִּינָא רַפְיָא, גְּנוּחֵי גָּנַח רַפְיָא. אִינּוּן לָא יַדְעֵי, וְעַבְדִּין תַּרְוַוּיְיהוּ. וַאֲנָן יַדְעֵינָן, וְעַבְדֵינָן תַּרְוַוּיְיהוּ. וְכֹלָּא נָפְקִין לְאֹרַח קְשׁוֹט.

360. He began by quoting: "Blow the horn at the new moon, in concealment for our feast day. For it is a statute for Yisrael, an ordinance of the Elohim of Jacob" (Tehilim 81:4-5). What is "Blow the horn at the new moon"? It means the lenient judgment, that is called "new moon." And what is "in concealment"? This is harsh judgment, which is ALSO TERMED 'the fear of Isaac'. It is a judgment that is concealed permanently, NAMELY THE MANULA, which is not judgment openly, FOR IT IS CONCEALED IN THE UPPER THREE SFIROT, AS ABOVE. "For it is a statute" refers to lenient judgment, WHICH IS THE SECRET OF THE MAFTECHA, WHICH IS IN THE OPEN. "an ordinance" refers to judgment contained with compassion, and the two of them are there together, AS IN THE PARAGRAPH ABOVE, and this is why there are two days OF ROSH HASHANAH, both of which are in the same secret.

360. פְּתַח וְאָמַר, תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ. תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר, מַאי בַחֹדֶשׁ. דָּא בֵּי דִינָא רַפְיָא, דְּאִקְרֵי חֹדֶשׁ. בַּכֶּסֶה: דָּא דִינָא קַשְׁיָא, פַּחַד יִצְחָק. דִינָא דְּאִתְכַּסְיָא תְּדִיר, דְּלָאו אִיהוּ דִינָא בְּאִתְגַּלְיָא. כִּי חֹק, דָּא דִינָא רַפְיָא. וּמִשְׁפָּט, דָּא דִינָא בְּרַחֲמֵי. וְתַרְוַוּיְיהוּ אִינּוּן כַּחֲדָא. בג״כ תְּרֵין יוֹמִין, וְתַרְוַוּיְיהוּ בְּרָזָא חֲדָא.

361. אַשְׁרֵי הָעָם יוֹדְעֵי תְרוּעָה וְגוֹ׳, לָא כְּתִיב שֹׁמְעֵי, אוֹ תּוֹקְעֵי תְרוּעָה, אֶלָּא יוֹדְעֵי תְרוּעָה. בְּגִין חַכִּימִין דְּדַיְירִין בַּאֲוִירָא דְּאַרְעָא קַדִּישָׁא, אִינּוּן יוֹדְעֵי תְרוּעָה. רָזָא דִּתְרוּעָה, כְּמָה דִּכְתִיב תְּרוֹעֵם בְּשֵׁבֶט בַּרְזֶל. מַאן עַמָּא כְּיִשְׂרָאֵל, דְּיַדְעִין רָזִין עִלָּאִין דְּמָארֵיהוֹן, לְמֵיעַל קַמֵּיהּ, וּלְאִתְקַשָּׁרָא בֵּיהּ. וְכָל אִינּוּן דְּיַדְעֵי רָזָא דִּתְרוּעָה, יִתְקָרְבוּן לְמֵיהַךְ בְּאוֹר פָּנָיו דְּקוּדְשָׁא בְּרִיךְ הוּא. וְדָא אוֹר קַדְמָאָה דְּגָנִיז קוּדְשָׁא בְּרִיךְ הוּא לְצַדִּיקַיָּיא. וע״ד אִצְטְרִיךְ לְמִנְדַּע לָהּ.

361. "Happy is the people that know teru'ah" (Tehilim 89:15). It does not say "that hear," nor does it say "that blow the sounds OF A TERU'AH," but "that know." This is because ONLY the sages who dwell in the atmosphere of the holy land are the ones who know teru'ah. The secret of the teru'ah is as it is written: "You shall break them (Heb. teroem) with a rod of iron" (Tehilim 2:9). What people is there like Yisrael, who know the heavenly secrets of their Master and enter in before Him and associate with Him. And all those who know the secret of the teru'ah will draw near and walk in the light of the countenance of the Holy One, blessed be He, because this is the first light that the Holy One, blessed be He, hid for the righteous. This is why it is necessary to know it, THE T'RUAH.

60. The appendix of the liver, gall, trachea, esophagus and the Shofar

Rav Hamnuna talks about the iniquity of Lilit and Samael, saying that they are the liver and the appendix, and that from them emerge the gall that is the sword of the Angel of Death. On Rosh Hashanah the gall wanders the world collecting up sins, and all of Yisrael are in trouble; this is when they blow the Shofar.

362. כְּתִיב הַיּוֹתֶרֶת מִן הַכָּבֵד. וּכְתִיב וְאֶת הַיּוֹתֶרֶת עַל הַכָּבֵד. יוֹתֶרֶת מִן הַכָּבֵד, דָּא אֵשֶׁת זְנוּנִים, דְּאַזְלָא וְנָפְקָא מִן הַכָּבֵד, לְאַסְטָאָה בְּנֵי עָלְמָא, וּלְאַסְטָנָא עָלַיְיהוּ. וְשַׁבְקַת לִדְכוּרָא, לְמֶעְבַּד זְנוּנִים. וּבג״ד הַיּוֹתֶרֶת מִן הַכָּבֵד, יוֹתֶרֶת עַל הַכָּבֵד. בָּתַר דְּעַבְדַת נִיאוּפָא, אִסְתָּלְקַת עָלֵיהּ. מֵצַח אִשָּׁה זוֹנָה. אִתְגַּבְּרַת עַל בַּעְלָהּ דְּאִיהוּ כָּבֵד, בְּכַעַס דְּמָרָה, אֵשֶׁת מְדָנִים, וְכַעַס, דְּשַׁלְטָא אִיהִי עַל דְּכוּרָא דִּילָהּ. מֵצַח אִשָּׁה זוֹנָה שַׁלְטָא עַל הַכָּבֵד, אֵשֶׁת מְדָנִים וְכַעַס.

362. It is written: "the appendix of the liver" (Vayikra 9:10), and also: "the appendix above the liver" (Ibid. 3:4). "the appendix of the liver" MEANS a woman of harlotry, THAT IS LILIT, who comes out and emerges from the liver, THAT IS SAMAEL, to mislead the world and denounce them, and she leaves the male to practice prostitution. And that is why IT IS WRITTEN: "the appendix of the liver"; "the appendix above the liver" MEANS THAT, after making her adulterous union, she rises above him. She has "a harlot's forehead" (Yirmeyah 3:3) and subdues her husband, who is SAMAEL, WHO IS CALLED 'liver', with the anger of the gall, being a quarrelsome and anger-prone wife who rules over her male. THUS "The harlot's forehead" has control over the liver, WHICH IS SAMAEL, BECAUSE SHE IS a woman of quarrel and anger AND IS THEREFORE CALLED "THE APPENDIX ABOVE THE LIVER."

363. יוֹתֶרֶת מִן הַכָּבֵד, מִן הַכָּבֵד נָפְקָא לְאַבְאָשָׁא לְכָל עָלְמָא, וּלְמֶעְבַּד נִיאוּפִין עִם כֹּלָּא. לְבָתַר אִיהִי סַלְקָא לְגַבֵּי דְּכוּרָא, מֵצַח אִשָּׁה זוֹנָה, בְּעַזּוּתָא דְּאַנְפִּין, וּכְדֵין אִיהִי עַל הַכָּבֵד. וְעוֹד, יוֹתֶרֶת מִן הַכָּבֵד אִתְקְרִיאַת מִסִּטְרָא אַחֲרָא, בָּתַר דְּנַפְקַת לְנַאֲפָא עִם כֹּלָּא, יְהִיבַת שִׁיּוּרִין לְבַעְלָהּ, וְהַאי אִיהִי יוֹתֶרֶת מִן הַכָּבֵד.

363. "the appendix of the liver:" BECAUSE SHE emerges from the liver, WHO, AS EXPLAINED ABOVE, IS SAMAEL HER HUSBAND, in order to harm the whole world and practice adultery with all. She then mounts the male, with "a harlot's forehead," audaciously, and she is then above the liver. Again, she is called "the appendix of the liver," from another point of view, for after she has gone out to play prostitute with all, she gives the leftovers to her husband, and this is the meaning of "the appendix of the liver," appendix MEANING THE REMAINING LEFTOVERS.

364. מִגּוֹ כָּבֵד, וְיוֹתֶרֶת דִּילָהּ, נַפְקַת מָרָה, וְאִיהִי חַרְבָּא דְּמַלְאָךְ הַמָּוֶת, דְּנַפְקוּ מִנָּהּ טִפִּין מְרִירָן לְקַטְלָא בְּנֵי נָשָׁא. הה"ד, וְאַחֲרִיתָהּ מָרָה כַּלַּעֲנָה. וְאִיהִי תַּלְיָא בַּכָּבֵד, כָּל מַרְעִין וּמוֹתָא בֵּיהּ תַּלְיָין. וְהַהוּא יוֹמָא דר"ה מְשַׁטְטָא בְּעָלְמָא, לְמִכְנַשׁ כָּל חוֹבֵי עָלְמָא וּכְדֵין כָּל אֵבָרִין דְּאִינּוּן יִשְׂרָאֵל, אִינּוּן בְּעָאקוּ, דְּאִינּוּן אֵבְרֵי דְּמַטְרוֹנִיתָא, נֵר יְיָ' נִשְׁמַת אָדָם, שְׁכִינְתָּא קַדִּישָׁא. וּכְדֵין כָּל יִשְׂרָאֵל בְּעָאקוּ, וְנַטְלֵי שׁוֹפָר לְאַתְעָרָא בֵּיהּ הַהוּא תְּקִיעָה וּשְׁבָרִים וּתְרוּעָה.

364. From the liver and the appendix, WHICH ARE SAMAEL AND LILIT, emerges the gall, which is the sword of the Angel of Death, from which come bitter drops to kill human beings. It is written: "Her end is bitter (Heb. marah, also meaning 'gall') as wormwood" (Mishlei 5:4). And the gall is hanging over the liver, all sickness and death being dependent on it, ON THE KLIPAH THAT IS CALLED 'GALL'. And on that day of Rosh Hashanah, she prowls through the world, collecting up all the sins that are in the world. And then all the parts, which are Yisrael, are in trouble, FOR YISRAEL is composed of the parts of the Shechinah, AS IT IS SAID: "The soul of man is the candle of Hashem" (Mishlei 20:27), WHICH MEANS THAT THE SOUL OF MAN IS DERIVED FROM THE CANDLE OF HASHEM, which is the holy Shechinah. And then, on ROSH HASHANAH, all Yisrael is in trouble, so they take a Shofar to awaken with those calls: T'kiah, Sh'varim, T'ruah.

Moses talks about the participation of the body - the trachea, the lungs, the arteries, the breath, the esophagus and the mouth - in the blowing of the Shofar. He says that the Satan has no control on Yom Kippur, the Day of Atonement. Yisrael's strength is in the voice, not in eating and drinking like everyone else in the world, and it is necessary to awaken the voice with the ten Shofar verses.

Ra'aya Meheimna (the Faithful Shepherd)

רעיא מהימנא

365. אָמַר רַעְיָא מְהֵימְנָא, וַדַּאי בָּתַר דְּאֵבָרִים וְעַרְקִין דְּלִבָּא, דְּדַמְיָין לְיִשְׂרָאֵל, אִינּוּן בְּעָאקוּ. צְרִיכִין לְאַתְעָרָא בְּקָנֶה, דְּאִיהוּ שׁוֹפָר. וְדָא קָנֶה דְּרֵיאָה. בָּתַר דְּכַנְפֵי רֵיאָה לָא יַכְלִין לְשַׁכְּכָא רוּגְזָא דְּמָרָה דְּאִתְגַּבְּרַת עַל עַרְקִין דְּלִבָּא, וְעַל כָּל עַרְקִין דְּאֵבָרִים דְּגוּפָא. הַהוּא רוּחָא דְּנָשִׁיב בְּהוֹן, סָלִיק בְּקָנֶה, דְּאִיהוּ שׁוֹפָר, עָלְמָא דְּאָתֵי. דְּהָכִי אוֹקְמוּהָ, וֶשֶׁט, דּוֹמֶה לְעָלְמָא דֵּין, דְּבֵיהּ אֲכִילָה וּשְׁתִיָּה. קָנֶה, דּוֹמֶה לְעָלְמָא דְּאָתֵי, דְּלֵית בֵּיהּ אֲכִילָה וּשְׁתִיָּה.

365. Said the Faithful Shepherd: Certain it is that since the limbs and the arteries of the heart, that are likened to Yisrael, are in trouble, they have to awaken in the trachea pipe, which is the secret of the Shofar, this being the windpipe connected to the lung. Since the lobes of the lung are unable to quiet the anger of the gall, which overcomes the arteries of the heart and all the arteries in the limbs of the body, that breath, WHICH IS THE SECRET OF CHASSADIM that blows in them, rises in the trachea, which is a Shofar, namely the next world. FOR A SHOFAR IS THE SECRET OF BINAH THAT IS CALLED 'THE NEXT WORLD'. And so it has been taught: The esophagus is like this world, WHICH IS THE SECRET OF MALCHUT, for there is eating and drinking in it, NAMELY THE MOCHIN OF CHASSADIM AND CHOCHMAH THAT ARE TERMED EATING AND DRINKING. The trachea is likened to the next world, WHICH IS BINAH, for there is no eating and drinking in it, FOR THOSE MOCHIN ARE NOT DISCLOSED THERE IN BINAH, BUT IN MALCHUT.

366. וּלְבָתַר דְּשֶׁט ו' מִן וֶשֶׁט, בְּרִבּוּי אֲכִילָה דְּגֶזֶל אִתְאֲרָךְ וְאִתְעֲבִיד שָׂטָן. וּמַאן גָּרִים דָּא. שָׂטוּ הָעָם וְלָקְטוּ שָׁטוּתָא דִּלְהוֹן, דְּאִתְעָרְבוּ בְּעֵרֶב רַב שַׁטְיָין, דְּתַאֲוָה דִּלְהוֹן אֲכִילָה וּשְׁתִיָּה דְּגֶזֶל וְחָמָס, דְּשׁוֹד עֲנִיִּים וְאֶנְקַת אֶבְיוֹנִים. בְּנוּן כְּפוּפָה שַׁטְיָין, דְּאַכְלִין בְּלָא טְחִינָה. מַה כְּתִיב בְּהוּ, הַבָּשָׂר עוֹדֶנּוּ בֵּין שִׁנֵּיהֶם טֶרֶם יִכָּרֵת וְאַף יְיָ' חָרָה בָעָם. אִתְפְּשַׁט ו' דְּשָׁטוּ, אִיהוּ דְּרוּחֵיהּ כְּפוּף, וְאִיהוּ נ'. וְדָא גָּרַם דְּאִתְפְּשַׁט שָׂטָן בַּאֲכִילָה וּשְׁתִיָּה, וְאִתְגְּבַר עַל כָּל אֵבָרִין וְעַרְקִין בְּשס"ה לֹא תַּעֲשֶׂה. כְּחוּשְׁבָּן הַשָּׂטָ"ן חָסֵר חַד, דָּא יוֹם הַכִּפּוּרִים, דְּלֵית בֵּיהּ אֲכִילָה וּשְׁתִיָּה.

366. And after the Vav of trachea (Heb. VESHET - VAV SHIN TET) has wandered off (HEB. SHAT - SHIN TET), because of the great amount of eating that it robbed, it grew longer, AND THE VAV BECAME A FINAL NUN and becomes the Satan (Sin Tet Nun). Who caused that? "the people wandered about (Heb. shatu) and gathered..." (Bemidbar 11:8), 'SHATU', CAN BE DERIVED FROM THE WORD 'SH'TUT' (LIT. 'STUPIDITY'). FOR THAT ONE brought about their stupidity in that they intermingled with the foolish mixed multitude whose craving was for food and drink and robbery and violence, "For the violence done to the poor, for the sighing of the needy" (Tehilim 12:6). They went astray with a bent Nun, for they ate without grinding it. And what is written about them? "And while the meat was yet between their teeth, before it was chewed, the wrath of Hashem was inflamed against the people" (Bemidbar 11:33). For the Vav of shatu (Shin Tet Vav), wandered about, expanded AND BECAME A FINAL NUN, THUS MAKING THE SATAN. And he whose spirit is bowed down is as a BENT Nun, THAT IS TO SAY THAT THE SANCTITY HAD BECOME A BENT NUN, BUT THE OTHER SIDE A STRAIGHT FINAL NUN. And the result of this was that the Satan spread through eating and drinking and overcame all the limbs and the arteries with the 365 negative precepts, FOR ALL 365 DAYS OF THE SOLAR YEAR. And this is as the numerical value of HaSatan (the Satan), minus one, which is THE DAY OF Yom Kippur, on which there is no eating and drinking. THUS the Satan HAS NO CONTROL ON THE DAY OF ATONEMENT, AND IS SHORT ONE DAY OF THE FULL 365.

367. AND THE DAY OF ATONEMENT is like the trachea OF THE LUNG, WHICH IS BINAH AND THE NEXT WORLD, AS ABOVE. And it is Vav, the son (Heb. ben) of Yud Hei. And in respect thereof, the sages of the Mishnah taught: "If one sees a reed (Heb. kaneh) in a dream, he may hope for wisdom, for it says "Get (Heb. k'neh) wisdom, get understanding" (Mishlei 4:5). For there is no kaneh that is less than two, namely: Yud Chochmah, Hei Binah, FOR THERE IS NO BINAH WITHOUT CHOCHMAH AND NO CHOCHMAH WITHOUT BINAH. And this is why they should awaken the Shofar, for it is a trachea, AS ABOVE, which is the next world, a long world, THAT RECEIVES FROM ARICH (LIT. 'LONG') ANPIN, from whom come the thirteen attributes of Mercy, because in Vav Aleph Vav, of which the Aleph is THE SECRET OF Erech (lit. 'long'), and the two Vavs are THE SECRET OF Apayim (suffering, lit. 'two noses').

367. וְאִיהוּ כְּגַוּונָא דְּקָנֶה, וְאִיהוּ ו׳ בֶּן י״ה, מִן בִּינָה. וּבְגִינֵיהּ אוּקְמוּהָ מָארֵי מַתְנִיתִין, הָרוֹאֶה קָנֶה בַּחֲלוֹם, זוֹכֶה לַחָכְמָה. הה״ד, קְנֵה חָכְמָה קְנֵה בִינָה. דְּלֵית קָנֶה דְּאִיהוּ פָּחוּת מִתַּרְוַיְיהוּ, דְּאִינּוּן י׳ חָכְמָה, ה׳ בִּינָה. ובג״ד, צָרִיךְ לְאִתְעָרָא בַּשּׁוֹפָר, דְּאִיהוּ קָנֶה, עָלְמָא דְּאָתֵי, עוֹלָם אָרוֹךְ, אֶרֶךְ אַפַּיִם, דְּמִשְׁתַּכְּחֵי מִינֵיהּ י״ג מְכִילִין דְּרַחֲמֵי, כְּחוּשְׁבָּן וָא״ו, א׳ אֶרֶךְ, ו׳ ו׳ אַפַּיִם.

368. And Upper Mother is teki'ah from the side of Abraham, WHO IS CHESED. Shevarim are from the side of Isaac, WHO IS GVURAH. Teru'ah is from the side of Jacob, WHO IS TIFERET. The lower Shechinah, WHICH IS MALCHUT, is the link (Heb. kesher - Kof Shin Resh) between them all, for it receives them all. AND THE WORD KESHER IS FORMED FROM THE INITIAL LETTERS OF TEKI'AH, SHEVARIM, TERU'AH, where teki'ah is Kof, shevarim is Shin, and teru'ah is Resh. And all of them are tripled in the Shechinah, as it is written: 'They proclaim you thrice holy'. For the voice cannot come out OF THE BODY other than through the mouth. So here, too, the Shechinah must not be separated from the Holy One, blessed be He, for about the Holy One, blessed be He, it is said: "The voice of Hashem hews out flames of fire" (Tehilim 29:7). And the Shechinah is "the prayer of every mouth." And these are the mnemonics: Kof Shin Resh Kof; Kof Shin Kof; Kof Resh Kof. AND THE BLOWS ARE EXPLAINED ABOVE.

368. וְאִימָא עִלָּאָה אִיהִי תְּקִיעָה, מִסִּטְרָא דְּאַבְרָהָם. שְׁבָרִים, מִסִּטְרָא דְּיִצְחָק. תְּרוּעָה, מִסִּטְרָא דְּיַעֲקֹב. שְׁכִינְתָּא תַּתָּאָה, קֶשֶׁר דְּכֻלְּהוּ. דְּהַיְינוּ: ק׳ תְּקִיעָה. ש׳ שְׁבָרִים. ר׳ תְּרוּעָה. וְכֻלְּהוּ מְשֻׁלָּשִׁין לְגַבֵּי שְׁכִינְתָּא, הה״ד, קְדוֹשָׁה לְךָ יְשַׁלֵּשׁוּ. דְּלֵית קָלָא יָכִיל לְנָפְקָא לְבַר, אֶלָּא מִן הַפֶּה. אוֹף הָכִי, לֵית לְאַפְרְשָׁא שְׁכִינְתָּא מִן קוּדְשָׁא בְּרִיךְ הוּא. דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְּמַר בֵּיהּ, קוֹל יְיָ׳ חוֹצֵב לַהֲבוֹת אֵשׁ. וּשְׁכִינְתָּא תְּפִלַּת כָּל פֶּה. וְאִינּוּן סִימָנִין, קשר״ק קש״ק קר״ק.

369. The Shofar is taken in order to awaken with it T'ruah and T'kiah, WHICH ARE harsh Judgment with Mercy, FOR THE T'RUAH IS HARSH JUDGMENT, AND T'KIAH IS MERCY. And Sh'varim T'KIAH means lenient Judgment with Mercy, SINCE SHEVARIM IS LENIENT JUDGMENT AND T'KIAH IS MERCY. And then they thus awaken on high and intermingle with each other, THAT IS, JUDGMENT WITH MERCY AND MERCY WITH JUDGMENT.

369. נַטְלִין שׁוֹפָר, לְאִתְעָרָא בֵּיהּ, תְּרוּעָה וּתְקִיעָה, דִּינָא קַשְׁיָא בְּרַחֲמֵי, וּשְׁבָרִים דִּינָא רַפְיָא בְּרַחֲמֵי וּכְדֵין הָכִי יִתְּעֲרוּ לְעֵילָא לְאִתְעָרְבָא דָא בְּדָא.

370. And in the compilation of the first section, the Faithful Shepherd said that through this the Satan was sweetened and the final Nun of veshet (lit. 'esophagus' - Vav Shin Tet), was folded AND IT RETURNED TO BE A VAV. Where the ESOPHAGUS became the Satan, it is now put back, and becomes an esophagus again, as it was. This is because "the voice is the voice of Jacob" (Beresheet 27:22), for Yisrael have no power through eating and drinking, as do the other nations who inherit this world, for their strength is in eating and drinking. But AS FOR YISRAEL, their strength is in the voice, which is the next world, a long world that was created with the letter Yud. And since the voice of the Shofar WHICH IS THE SECRET OF THE MOCHIN OF ZEIR ANPIN THAT ARE CALLED 'VOICE', WHICH RECEIVES FROM SHOFAR, WHICH IS BINAH, emerges from it, FROM THE YUD WHICH IS CHOCHMAH, the sages said: 'one may not blow less than...ten Shofar verses' NAMELY CORRESPONDING TO THE LETTER YUD (= ten). For with the letter Yud is certainly made a long world, which is Vav, the next world, NAMELY THAT RECEIVES MOCHIN OF THE NEXT WORLD, AS ABOVE. And with the letter Hei He created this world, which is small Hei, NAMELY MALCHUT, in which there is eating and drinking of the Torah, NAMELY THE MOCHIN OF CHOCHMAH AND CHASSADIM THAT ARE CALLED 'EATING' AND 'DRINKING'.

370. וּבְחִבּוּרָא קַדְמָאָה, אָמַר רַעְיָא מְהֵימְנָא, בְּהַאי אִתְבְּסַם שָׂטָן, וְקָמִיט נו״ן מִן וֶשֶׁט, מַה דַּהֲוָה שָׂטָן לְפָנִים, תָּב לַאֲחוֹרָא, וְאִתְהַדַּר וֶשֶׁט, כִּדְבִקַדְמֵיתָא. בְּגִין דְּהַקּוֹל קוֹל יַעֲקֹב. יִשְׂרָאֵל לֵית חֵילֵיהוֹן בַּאֲכִילָה וּשְׁתִיָּה, כִּשְׁאַר עַמִּין, דְּיַרְתִּין עָלְמָא דֵּין, דְּחֵילֵיהוֹן בַּאֲכִילָה וּשְׁתִיָּה. אֶלָּא חֵילֵיהוֹן בְּקוֹל דָּא, דְּאִיהוּ עָלְמָא דְּאָתֵי, עוֹלָם אָרוֹךְ, דְּאִתְבְּרֵי בְּאָת יו״ד, וּבְגִין דְּקוֹל שׁוֹפָר מִנֵּיהּ נָפִיק, אָמְרוּ רַבָּנָן אֵין פּוֹחֲתִין מֵעֲשָׂרָה שׁוֹפָרוֹת. וּבְאוֹת י׳ וַדַּאי, אִתְעֲבִיד עוֹלָם אָרוֹךְ, דְּאִיהוּ ו׳ עָלְמָא דְּאָתֵי וּבְאָת ה׳, בְּרָא עָלְמָא דֵּין, דְּאִיהִי ה׳ זְעֵירָא, דְּבָהּ אֲכִילָה וּשְׁתִיָּה דְּאוֹרַיְיתָא.

371. וְעוֹד רָזָא אַחֲרָא, בָּתַר דְּאִתְגְּזַר גְּזֵרָה בִּתְרֵין אַתְוָון, דְּאִינּוּן ה׳ ה׳, תְּרֵין בָּתֵּי דִינִין, מַאן יָכִיל לְבַטְלָא גְּזֵרָה דְתַרְוַוּיְהוּ. י״ו. דְּאָת הֵ״א אִימָא עִלָּאָה. י׳ אָב. וּמַה כְּתִיב, כָּל נֵדֶר וְכָל שְׁבוּעַת אִסָּר לְעַנּוֹת נָפֶשׁ, דְּאִיהִי ה׳, אִישָׁהּ יְקִימֶנּוּ וְאִישָׁהּ יְפֵרֶנּוּ. וּבג״ד, צְרִיךְ לְאַתְעָרָא קָלָא דְּאִיהוּ ו׳, בַּעֲשָׂרָה שׁוֹפָרוֹת, דְּאִינּוּן י׳. וְעִקָּרָא דִלְהוֹן בְּנִשִׁימָה אַחַת, כָּל סִימָן וְסִימָן, בַּפֶּה, דְּאִיהִי י׳ מֵעֲשָׂרָה.

371. And there is yet another secret. For after the decree is enacted in the two letters Hei Hei, which are the two courts OF BINAH AND OF MALCHUT, who is able to rescind the decree of both of them, if not the YUD VAV OF Yud Hei Vav Hei. For the letter Hei OF is Upper Mother, BINAH, and Yud is father, CHOCHMAH. And what is written? "Every vow and every binding oath to afflict the soul (which is Hei THAT IS CALLED 'SOUL', HEB. NEFESH), her husband may let it stand or her husband may make it void" (Bemidbar 30:14). HERE YUD IS THE HUSBAND OF THE FIRST HEI, WHICH IS BINAH, AND VAV IS THE HUSBAND OF THE SECOND HEI, WHICH IS MALCHUT. THUS THE YUD AND VAV CAN RESCIND THE DECREE OF THE TWO HEIS, (the two courts). It is thus necessary to awaken the voice, that is Vav, WHICH IS ZEIR ANPIN, with the ten Shofar verses, that is Yud, IN ORDER TO ANNUL THE JUDGMENTS OF THE TWO (HEIS) COURTS, WHICH ARE BINAH AND MALCHUT. And the main thing is that each of the mnemonics (the order of the prescribed blowing sounds) should be sounded in one breath, in the mouth, which is the tenth part of ten, (the mnemonics being KOF SHIN RESH KOF (standing for the SHOFAR calls: T'KIAH, SHEVARIM, T'RUAH, T'KIAH); KOF SHIN KOF (standing for the calls: TEKI'AH, SHEVARIM, T'KIAH); and KOF RESH KOF (standing for T'KIAH, T'RUAH, T'KIAH)).

372. מִיַּד דְּשָׁמְעוּ מִלִּין ר״ש וְכָל חַבְרַיָּיא, אָמְרוּ, בְּרִיךP אֱלָהָא דְּזַכֵּינָא לְמִשְׁמַע מִלִּין, מֵהַהוּא דְּאִתְקְרֵי רַבָּן שֶׁל נְבִיאִים, רַבָּן דַּחֲכָמִים, רַבָּן דְּמַלְאֲכֵי הַשָּׁרֵת, דְּקוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ מְדַבֵּר עַל פּוּמוֹי, וְכָתַב עַל יְדוֹי רָזִין אִלֵּין, דְּלָא אִשְׁתְּמָעוּ כְּוָותַיְיהוּ מִמַּתָּן תּוֹרָה, וְעַד כְּעַן.

372. Immediately on hearing these matters, Rabbi Shimon and the friends exclaimed: Blessed be Elohim that we have been privileged to hear such matters from him, who is called 'the master of all the prophets', 'master of all the sages', 'master of all the ministering angels', through whose mouth the Holy One, blessed be He, and His Shechinah speak, and by whose hands He wrote these secrets, the like of which have not been heard since the revelation of the Torah until now.

373. א״ל, בּוֹצִינָא קַדִּישָׁא, אַשְׁלִים מִלּוֹלֵי דְּרָזִין דְּחִבּוּרָא קַדְמָאָה, לְפָרְשָׁא לוֹן, דְּהָא כָּל מָארֵי מְתִיבְתָּאן דְּלֵעֵילָא, וּמָארֵי מְתִיבְתָּאן דְּלְתַתָּא, כֻּלְּהוּ מְזוּמָנִין לְמִשְׁמַע מִלִּין אִלֵּין מִפּוּמָךָ, וּפִירוּשִׁין דִּילָךָ. דְּהָא חֶדְוָה וּפוּרְקָנָא, יִתְעַר בְּהוֹן לְעֵילָא וְתַתָּא. אַל תִּתְּנוּ דָּמִי, לֹא אַנְתְּ, וְכָל סִיעָתָא דִּילָךָ.

373. The FAITHFUL SHEPHERD said TO RABBI SHIMON: holy luminary, complete the matters of the secrets of the first compilation part, by expounding on them, for the heads of all of the academies on high and the heads of all the academies below are ready to hear these things from your mouth, with your clarifications. For thereby will rejoicing and redemption awaken in heaven above and on the earth below. "Give no rest" (Yeshayah 62:7), neither you nor any of your friends.

61. The liver and the heart

Rabbi Shimon says that the heart (God) takes from the liver only that which is pure and clean, leaving all the foulness for Samael, who distributes it to the idol worshipping nations.

374. בִּתְרוּעָה וּתְקִיעָה וּשְׁבָרִים, אִתְבְּסַם כֹּלָּא דָא בְּדָא. וְכָל מַה דְּהַהוּא כָּבֵד נָקִיט, אַקְרִיב לְגַבֵּי לֵב, דְּאִיהוּ מַלְכָּא, לְזַיְינָא. וְהַהוּא לֵב, לָאו אוֹרְחֵיהּ, וְלָאו תִּיאוּבְתֵּיהּ, בַּעֲכִירוּ דְעוֹבָדִין דְּעַמֵּיהּ. אֶלָּא נָקִיט כָּל בְּרִירוּ, וְכָל צָחוּתָא, וְכָל זַכְיָין, וְכָל עוֹבָדִין טָבִין. וְכָל הַהוּא עָכִירוּ וְטִנּוּפִין וְלִכְלוּכָא דְּאִינּוּן עוֹבָדִין בִּישִׁין, אֲנַח לְכָבֵד. דְּאִתְּמַר בֵּיהּ, עֵשָׂו אִישׁ שָׂעִיר. וְכָל עַרְקִין דִּילֵיהּ , דְּאִינּוּן שְׁאַר עַמִּין עכו״ם. הה״ד, וְנָשָׂא הַשָּׂעִיר עָלָיו אֶת כָּל עֲוֹנוֹתָם. מַאי עֲוֹנוֹתָם. עֲוֹנוֹת תָּם. דְּאִתְּמַר בֵּיהּ, וְיַעֲקֹב אִישׁ תָּם. וְחוֹבִין דְּעַמֵּיהּ דְּאִינּוּן עַרְקִין וְדַפְקִין דִּלְבָּא.

374. With T'ruah and T'kiah and Sh'varim, everything is perfumed, one with the other, FOR ALL OF THE JUDGMENTS ARE MITIGATED, and everything that the liver is holding it sacrifices to the heart, which is the King, to nourish him. And it is neither the way of that heart, nor its desire, the foulness of the deeds of His people, but He takes everything that is clear and pure, NAMELY all the merits and the good deeds, while all the foulness, the filth and the dirt, which are the bad deeds He leaves for the liver, WHICH IS SAMAEL, about whom it is said: "Esau...is a hairy (Heb. sair) man" (Beresheet 27:11). And all its arteries, which are the other idol-worshipping peoples, are as it is written: "And the goat (Heb. seir) shall bear upon him all their iniquities" (Vayikra 16:22). What is meant by "their iniquities" (Heb. avonotam)? avonot tam, namely the iniquities of a tam, a complete man, the reference being to the same one about whom it is said: "And Jacob was a plain (Heb. tam) man" (Beresheet 25:27). And the iniquities of His people are in the arteries AND SINEWS that pulsate in the heart.

375. ובג"ד, שְׁחִין וְצָרַעַת וְסַפַּחַת, לְכָל אִינּוּן אֵבָרִין, מִכָּבֵד אִשְׁתְּכָחוּ, מֵאִילֵּין לִכְלוּכִין דְּאִשְׁתָּאֲרוּ בֵּיהּ. מִלִּבָּא אָתֵי כָּל בְּרִיאוּתָא, לְכָל אֵבָרִין. דְּהָכִי הוּא, כֵּיוָן דְּלִבָּא נָטִיל כָּל זְכִיכוּ וּבְרִירָא וְצַחוּתָא. כָּבֵד נָטִיל כָּל מַה דְּאִשְׁתְּכַח וְאִשְׁתְּאַר מִן לִכְלוּכָא וְטִנּוּפָא. וְזָרִיק לְכָל שְׁאַר שַׁיְיפִין, דְּאִינּוּן שְׁאַר עַמִּין עכו"ם אַחֲרָנִין, בַּעַל כָּרְחַיְיהוּ. וּמִפְּסוֹלוֹת דִּפְסוֹלוֹת דְּכָבֵד, נָטַל טְחוֹל, דְּאִתְּמַר בֵּיהּ יְהִי מְאֹרֹת. מְאֵרַת יְיָ' בְּבֵית רָשָׁע.

375. And this is why boils and leprosy and skin sores of all the limbs are to be found in the liver, deriving from the filth that remains there. From the heart comes health for all the limbs, for that is how it is: since the heart took all that is pure, clean, and bright, the liver takes what is left over there of the dirt and the filth and distributes it to all the other limbs, which are the other idol worshipping nations, against their will. And from the garbage, the refuse of the liver, the spleen, WHICH IS LILIT, takes, about whom it is said: "Let there be lights" (Beresheet 1:14), where the word 'lights' is spelled without Vav, WHICH CAN ALSO BE READ AS M'ERAT, 'THE CURSE OF,' BECAUSE LILIT WAS CREATED, as in the verse: "The curse (Heb. M'erat) of Hashem is in the house of the wicked" (Mishlei 3:33).

62. The spleen and the gall

Moses talks about the spleen that is laughter and the gall that is anger, and says that anger is better than laughter; this illustrates his point that the righteous are punished now for their sins so that they will inherit the World to Come.

376. עוֹד אָמַר בְּחִבּוּרָא קַדְמָאָה, אָמַר רַעְיָא מְהֵימְנָא, וְהָא אוֹקְמוּהָ רַבָּנָן עָלֵיהּ, טְחוֹל שׂוֹחֵק. וְאִיהוּ שְׂחוֹק הַכְּסִיל. ובג"ד, אוֹקְמוּהָ רַבָּנָן דְּמַתְנִיתִין, אוֹי לוֹ לְמִי שֶׁהַשָּׁעָה מְשַׂחֶקֶת לוֹ. וְקֹהֶלֶת אָמַר טוֹב כַּעַס מִשְּׂחוֹק. טוֹב כַּעַס דְּכָבֵד, דְּאִיהִי מָרָה, רְצוּעָה דְּקוּדְשָׁא בְּרִיךְ הוּא, רְצוּעָה לְאַלְקָאָה בָּהּ צַדִּיקַיָּיא בְּעָלְמָא דֵּין בְּמַרְעִין בִּישִׁין, בְּמַכְתְּשִׁין, מִשְּׂחוֹק דְּשָׂחִיק לוֹן בַּטְחוֹל, בְּלִכְלוּכָא דְּהַאי עָלְמָא, דְּשׂוֹחֵק לוֹן שַׁעֲתָא בְּעוּתְרָא. וְעוֹד, אֶרֶס דִּטְחוֹל אִיהוּ זְחִיל עָפָר, וְאִיהוּ תַּקִּיף יַתִּיר מֵאֶרֶס דְּמָרָה.

376. More was compiled in this first section. The Faithful Shepherd said, Did not the sages teach about it: The spleen laughs, and this is "the laughter of the fool" (Kohelet 7:6)? For this reason the sages of the Mishnah taught: Woe to him to whom time laughs. FOR HE RECEIVES HIS REWARD DURING HIS LIFETIME. And Kohelet said: "Anger is better than laughter" (Kohelet 7:3). THE MEANING OF THIS IS: The anger of the liver, which is the gall, the whiplash of the Holy One, blessed be He, is a whip with which to beat the righteous in this world with bad illnesses and plagues. AND THIS IS BETTER than the laughter with which the spleen, WHICH IS LILIT, laughs at us, with the dirt of this world, and better than the laughter of time, namely temporary wealth. FOR THEY RECEIVE IN THIS WORLD THE REWARD OF THE GOOD DEEDS THAT THEY DID, SO THAT THEY SHOULD UTTERLY PERISH FROM THE NEXT WORLD, WHILE THE RIGHTEOUS RECEIVE THE PUNISHMENT FOR THE SINS THEY HAVE COMMITTED IN THIS WORLD SO THAT THEY WILL INHERIT THE NEXT WORLD. Again, venom of the spleen is a reptile of the dust, which is stronger than the venom of the gall.

377. וּבְגִין דְּעֵרֶב רַב אִינּוּן שְׂאוֹר שֶׁבְּעִיסָה, וְאִינּוּן אוּמִין דְּעָלְמָא דַּמְיָין לְמוֹץ, יַתִּיר מְעַכְּבִין בְּגָלוּתָא עֵרֶב רַב לְיִשְׂרָאֵל, מֵאוּמִין עכו"ם. כְּמָה דְּאוּקְמוּהָ רַבָּנָן, מִי מְעַכֵּב. שְׂאוֹר שֶׁבְּעִיסָה מְעַכֵּב. דְּאִינּוּן דְּבֵקִין בְּיִשְׂרָאֵל, כַּשְּׂאוֹר בַּעִיסָה. אֲבָל אוּמִין עכו"ם, לָאו אִינּוּן אֶלָּא כַּמּוֹץ אֲשֶׁר תִּדְּפֶנּוּ רוּחַ.

377. And since the mixed multitude are the leaven in the dough, NAMELY THEY INTERMINGLED WITH YISRAEL AS LEAVEN IN THE DOUGH and the nations of the world are like chaff, the mixed multitude delays Yisrael in exile more than do the idol-worshipping nations, as the sages taught. But what prevents us? The leaven in the dough." FOR THE MIXED MULTITUDE stick to Yisrael as does the leaven to the dough, but the nations of the world are no more than "like the chaff which the wind drives away" (Tehilim 1:4).

63. The scapegoat, the liver and the heart

The Faithful Shepherd explains how the goat bears all of Yisrael's iniquities.

378. Again: "And the goat shall bear upon him all their iniquities" (Vayikra 16:22). When the Satan wants to inform against Yisrael before the Holy One, blessed be He, and he bears all the sins that he can carry, until he becomes heavy (Heb. kaved, which word also means 'liver') "like a heavy burden they are too heavy for" him (Tehilim 38:5), THAT HE CARRIES upon his wings. What does he do? He, like an ass, ascends a high mountain, and when he gets near the top and wants to climb up that little bit more that is left for him, the weight of the burden overcomes him, and he falls, and tumbles down to the bottom, and with the weight of the burden pressing on him, all his bones are broken into pieces, until not a single limb in him remains whole. Thus, too, did it happen to Samael and the Serpent, which are liver and the appendix of the liver, the Evil Inclination and its partner a harlot, whence every daughter of a strange El is CALLED 'a harlot'.
End of the Ra'aya Meheimna
Rabbi Pinchas reiterates the information about the role of Samael, the liver. We also hear about the humility of David.

378. וְעוֹד וְנָשָׂא הַשָּׂעִיר עָלָיו, כַּד רְעוּתֵיהּ לְמֶעְבַּד קוּרְצָיָא לְקוּדְשָׁא בְּרִיךְ הוּא עִם יִשְׂרָאֵל, דְּאִיהוּ נָשָׂא כָּל חוֹבִין דְּיָכִיל לְמִסְבַּל לוֹן, עַד דְּאִתְעֲבִיד כָּבֵד, כְּמַשָּׂא כָּבֵד יִכְבְּדוּ מִמֶּנּוּ, חוֹבִין עַל גַּדְפּוֹי. מֶה עָבִיד, סָלִיק לְטוּרָא עִלָּאָה, כַּחֲמָרָא כַּד אִיהוּ בָּעֵי לְסַלְקָא לְטוּר גְּבוֹהַּ, כְּמַשָּׂא כָּבֵד יִכְבַּד עָלֶיהָ. כַּד אִיהוּ לְעֵילָא, וּבָעֵי לְסַלְקָא לְפִי מְעוּט דְּאִשְׁתְּאַר לֵיהּ, אִתְיַקַּר עָלֵיהּ מָטוּלָא, וְנָפִיל, וְאַפִּיל גַּרְמֵיהּ לְתַתָּא, וּבְכֹבֶד מַשָּׂא דְּאִתְתַּקַּף עָלֵיהּ, אִתְעֲבִידוּ כָּל אֵבְרִין דִּילֵיהּ פִּסְקוֹת, דְּלָא אִשְׁתְּאַר אֵבֶר שָׁלִים. אוֹף הָכָא אִירָע לְסַמָאֵל וְנָחָשׁ, כָּבֵד וְיוֹתֶרֶת הַכָּבֵד, יֵצֶר הָרָע וּבַת זוּגֵיהּ זוֹנָה. מִתַּמָּן כָּל בַּת אֵל נֵכָר זוֹנָה.
ע"כ רעיא מהימנא

379. Rabbi Pinchas said TO RABBI SHIMON, This path was ordained for me to hear these things from the Ancient of Days. Happy is the world in which you reside. Woe to the world where orphans remain without knowing matters of Torah properly. For it is certainly like that: the liver, WHICH IS SAMAEL, takes everything, good and bad, and although it moves around and gathers in all the sins of Yisrael, it likewise gathers up their merits, too, to establish his slanderous informing FOR THE LIAR HAS TO SPEAK SOME TRUTH AT THE BEGINNING FOR PEOPLE TO BELIEVE HIM. And it sacrifices everything, BOTH MERITS AND DEMERITS, to the heart, and the way of the heart is not to take anything but the purest, clearest and brightest of all, NAMELY THE MERITS, as you have said. And the remaining filth and dirt, WHICH ARE THE INIQUITIES, it returns to the liver, who has no choice but to take everything, as it is written: "And the goat shall bear upon him all their iniquities" (Vayikra 16:22). I am going over this matter again, ALTHOUGH YOU HAVE ALREADY STATED IT, so that it will be sweet in my mouth as the sweetness of honey. Happy is my portion that I have been privileged to see this with my own eyes.

379. אָמַר רִבִּי פִּנְחָס, אוֹרְחָא דָּא הֲוָה מִתְקָנָא לִי, לְמִשְׁמַע מִלִּין אִלֵּין מֵעַתִּיק יוֹמִין, זַכָּאָה עָלְמָא דְּאַנְתְּ שָׁארֵי בְּגַוֵּיהּ. וַוי לְעָלְמָא, דְּיִשְׁתַּאֲרוּן יַתְמִין, וְלָא יַדְעִין מִלֵּי דְּאוֹרַיְיתָא כַּדְקָא יָאוּת. וַדַּאי הָכִי הוּא, דְּכָבֵד נָטִיל כֹּלָּא טַב וּבִישׁ. וְאע"ג דְּמִשַּׁטְטָא וְלָקִיט כָּל חוֹבֵיהוֹן דְּיִשְׂרָאֵל, ה"נ זַכְיָין דִּלְהוֹן לָקִיט, בְּגִין לְקַיְּימָא קוּרְצֵיהּ. וְכֹלָּא הַאי וְהַאי מַקְרִיב לְגַבֵּי לֵב. וְאוֹרְחוֹי דְּלֵב, לָא נָטִיל אֶלָּא זְכִיכוּ וּבְרִירוּ וְצַחוּתָא דְּכֹלָּא, כְּמָה דְּאַמְרַת. וּשְׁאַר טִנּוּפָא וְלִכְלוּכָא, אַהְדַּר לְכָבֵד, וְנָטִיל כֹּלָּא בְּעַל כָּרְחֵיהּ, דִּכְתִיב וְנָשָׂא הַשָּׂעִיר עָלָיו וְגוֹ'. מִלָּה דָּא אַהַדְרְנָא, בְּגִין דְּיִתְבְּסַם לְפוּמִי כְּמִתְקָא דְּדוּבְשָׁא, זַכָּאָה חוּלָקִי דְּזָכֵינָא לְהַאי, לְמֵחֲמֵי דָּא בְּעֵינַי.

380. He, too, began by quoting: "Hashem, my heart is not haughty, nor my eyes lofty" (Tehilim 131:1). David spoke this verse when he was walking on the bank of the river, and said, Master of the Universe, has there ever been a man in the world who gave thanks and praised his Master as I have? A frog chanced by and said to him, David, you have no cause to be proud, for I have achieved more than you, for I have sacrificed my body at my Master's command, as it is written: "and the river shall bring forth frogs in swarms" (Shemot 7:28). And this, indeed, is how it has been interpreted. And also, I give praises and sing day and night, without interruption. Then at that moment, David said: "Hashem, my heart is not haughty, nor my eyes lofty." "Hashem, my heart is not haughty..." (THE CONTINUATION IS MISSING).

380. אוֹף הוּא פָּתַח וְאָמַר, יְיָ' לֹא גָבַהּ לִבִּי וְלֹא רָמוּ עֵינַי וְגוֹ', הַאי קְרָא אָמַר דָּוִד, בְּשַׁעְתָּא דַּהֲוָה אָזִיל עַל כֵּיף נַהֲרָא, אָמַר רבש"ע, כְּלוּם הֲוָה ב"נ בְּעָלְמָא, דְּאוֹדֵי וּמְשַׁבַּח לְמָארֵיהּ כְּוָותִי. אִזְדַּמְּנַת לֵיהּ צְפַרְדֵּעַ, א"ל, דָּוִד, לֹא תִתְגָּאֶה, דַּאֲנָא עֲבָרִית יַתִּיר מִנָּךְ, דְּמַסְרִית גּוּפָאי עַל מֵימְרָא דְּמָארִי, דִּכְתִיב וְשָׁרַץ הַיְאוֹר צְפַרְדְּעִים, וְהָא אוּקְמוּהָ. וְתוּ דַּאֲנָא מְשַׁבַּח וּמְזַמֵּר לֵילְיָא וְיוֹמָא, בְּלָא שְׁכִיכוּ. בְּהַהִיא שַׁעְתָּא אָמַר דָּוִד, יְיָ' לֹא גָבַהּ לִבִּי וְלֹא רָמוּ עֵינַי. יְיָ' לֹא גָבַהּ לִבִּי.

64. The rose
We learn that when Yisrael open their hearts in repentance they immediately emit a sweet fragrance and God removes them from among the thorns.

381. (THE BEGINNING OF THE ARTICLE IS MISSING.)...this is a sacrifice that is on every day and at every time to the Holy One, blessed be He, in which the Shechinah is included among all HER other crowds, WHO ARE YISRAEL. And all these Services remove her from among the thorns, namely from among the other nations. So it is with Yisrael. So long as they are hard-hearted and do not make a start at repenting, they do not send up an aroma, and there is none to remove them from among the thorns. But when they open their hearts in repentance, they immediately emit an aroma, and He removes them from among the thorns. And the Congregation of Yisrael, WHICH IS MALCHUT, obtains pleasure from them, as it is written: "Open to me, my sister, my love" (Shir Hashirim 5:2), for so long as the rose is closed, it gives off no aroma and does not rise above the thorns but sits among them, as they have said. And the only reason that the Holy One, blessed be He, sent us along this path was so that we should learn these matters.

381. דָּא הוּא קָרְבָּנָא, דִּבְכָל יוֹמָא, וּבְכָל זְמַן וּזְמַן, לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא. דְּאִתְכְּלִילַת כנ״י בֵּיהּ, בֵּין כָּל שְׁאַר אֻכְלוּסִין, וְכָל אִילֵּין פּוּלְחָנִין, אַפִּיקוּ לָהּ מִבֵּין גּוּבִין, וּמִבֵּין שְׁאַר עַמִּין. כַּךְ יִשְׂרָאֵל, כָּל זְמַן דְּאִינּוּן אֲטִימֵי לִבָּא, וְלָא פַּתְחִין בְּתִיּוּבְתָּא, לָא סַלְקִין רֵיחָא, וְלָא אַפִּיק לוֹן מִגּוֹ גּוּבִין. אֲבָל כַּד פַּתְחִין בְּתִיּוּבְתָּא, מִיַּד סַלְקִין רֵיחָא, וְאַפִּיק לוֹן מִבֵּין גּוּבִין, וְיִתְהֲנֵי בְּהוּ כְּנֶסֶת יִשְׂרָאֵל. דִּכְתִיב, פִּתְחִי לִי אֲחוֹתִי רַעְיָתִי. דְּכָל זְמַן דְּשׁוֹשַׁנָּה אֲטִימָא, לֵית לָהּ רֵיחָא, וְלָא סָלִיקָא מִבֵּין גּוּבִין, וְדִיּוּרָהָא בֵּינַיְיהוּ, כְּמָה דְּאִתְּמַר. וְקוּדְשָׁא בְּרִיךְ הוּא לָא שָׁדַר לָן לְמֵהַךְ אוֹרְחָא דָּא, אֶלָּא לְאוֹלִיף מִלִּין אִלֵּין.

65. The eagle

An eagle descends, takes a rose from among the rabbis, and flies away. Rabbi Pinchas talks about the inner meaning of this event. In the morning the rabbis see a comet, and Rabbi Pinchas says that when God calls the stars by name they run to praise him.

382. While they were still sitting there, an eagle came, descended IN HIS FLIGHT and took one rose from among them and went. They said: From here on we shall go on our way. They arose and left. And so far they had ALL gone in the way of Rabbi Pinchas, for Rabbi Shimon went together with Rabbi Elazar and the other companions, while Rabbi Pinchas was with the other companions.

382. עַד דַּהֲווֹ יָתְבִי, אָתָא נִשְׁרָא, וּמָאִיךְ, וְנָטִיל חַד שׁוֹשַׁנָּה מִבֵּינַיְיהוּ, וְאַזְלַת. אָמְרוּ, מִכָּאן וּלְהָלְאָה, נְהַךְ לְאוֹרְחִין. קָמוּ וְאָזְלוּ. עַד הָכָא אוֹרְחָא דְּר׳ פִּנְחָס, ור״ש אָזַל לֵיהּ, אִיהוּ ור׳ אֶלְעָזָר, וּשְׁאַר חַבְרַיָּיא, ור׳ פִּנְחָס וּשְׁאַר חַבְרַיָּיא.

383. Rabbi Pinchas began by quoting about this, ABOUT THE EAGLE THAT TOOK THE ROSE: "To the chief musician upon Shushan Edut; A michtam (lit. 'writ') of David, to teach" (Tehilim 60:1). What is the meaning of "to teach"? It is to teach wisdom to mortal man, and we have already expounded this. "Shushan Edut" refers to the Great Sanhedrin, WHICH IS MALCHUT THAT ATTIRES BINAH, FOR THE MOCHIN of BINAH ARE CALLED 'EDUT' (LIT. 'TESTIMONY'). "A michtam of David" refers to a sign that was shown to David in Shushan Edut THAT HE WOULD WIN THE WAR, when he sent Joab to Aram Naharaim (Mesopotamia) and Aram Tzova to make war against them. Rabbi Pinchas said, This Shushan Edut that is mentioned here is when the stars that are in the heavens and the Shechinah are over us, and with it the upper levels, NAMELY THE MOCHIN OF BINAH THAT ARE CALLED 'TESTIMONY', and it is a holy help for extolling praises. This is Shushan, in perfection, as is fitting. They arose and went on their way, some in one direction, others in a different direction. Rabbi Pinchas went to the village of Akimin and stayed overnight, and Rabbi Yitzchak and Rabbi Chiya were with him.

383. פָּתַח וְאָמַר ר׳ פִּנְחָס עַל זֶה, לַמְנַצֵּחַ עַל שׁוּשַׁן עֵדוּת מִכְתָּם לְדָוִד לְלַמֵּד, מַאי לְלַמֵּד. לְאוֹלְפָא לִבְנֵי עָלְמָא חָכְמְתָא. וְהָא אוֹקְמוּהָ, שׁוּשַׁן עֵדוּת, אִלֵּין סַנְהֶדְרֵי גְּדוֹלָה. דִּכְתִיב בָּהּ, סוּגָה בַּשּׁוֹשַׁנִּים. מִכְתָּם לְדָוִד סִימָנָא דְּאַחְזִיאוּ לֵיהּ לְדָוִד, כַּד שָׁדַר לְיוֹאָב לַאֲרַם נַהֲרַיִם וּלְאֲרַם צוֹבָא, לְאַגָּחָא בְּהוּ. א״ר פִּנְחָס, דָּא אִיהוּ שׁוּשַׁן עֵדוּת דְּקַיְּימָא הָכָא, הָא כּוֹכְבַיָּא בִּשְׁמַיָּא, שְׁכִינְתָּא עֲלָן, וְדַרְגִּין עִלָּאִין בַּהֲדָהּ, וְסִיּוּעְתָּא קַדִּישָׁא לְתוּשְׁבַּחְתָּא, דָּא אִיהוּ שׁוּשָׁן בִּשְׁלִימוּ כְּדְקָא יָאוֹת. קָמוּ וְאָזְלוּ. אִלֵּין הָכָא וְאִלֵּין הָכָא. אָזַל לֵיהּ ר׳ פִּנְחָס, וּבַת בְּכְפַר עַקִּימִין, ור׳ יִצְחָק ור׳ חִיָּא בַּהֲדֵיהּ.

384. As they got up early to leave, and sat to wait for the morning light, Rabbi Chiya looked up and saw those comets: NAMELY STARS THAT CARRY ALONG A TAIL OF LIGHT BEHIND THEM, streaming in the sky. He said: a number of times I have asked about those stars. WHAT IS THEIR SIGNIFICANCE?

384. עַד דְּאַקְדִּימוּ לְמֵיזָל, יָתְבוּ וּמְחַכּוּ לִנְהוֹרָא דְּצַפְרָא, זָקִיף עֵינוֹי ר׳ חִיָּא, וְחָמָא אִלֵּין כּוֹכְבַיָּא דְּשַׁרְבִּיטָא, דְּקָא מְרַהֲטָן וְאָזְלָן. אָמַר, וַדַּאי בְּכַמָּה זִמְנִין שָׁאַלְנָא עַל אִלֵּין כּוֹכְבַיָּא.

385. Rabbi Pinchas said, These comets are known in the understanding of the companions, for the Holy One, blessed be He, created all these stars of the firmament, both great and small, and they all give thanks and praise to the Holy One, blessed be He, and when their time to sing praises arrives, the Holy One, blessed be He, calls them by name, as it is written: "He calls them all by names" (Yeshayah 40:26). And they then run and hold out a scepter of light to go and praise their Master in the same place where they were numbered, as it is written: "Lift up your eyes on high and behold who has created these things, that brings out their host by numbers" (Ibid.). Meanwhile the light dawned. They arose and went.

385. א״ר פִּנְחָס, אִלֵּין כּוֹכְבַיָּיא דְּשַׁרְבִּיטָא יְדִיעָן בְּסוּכְלְתָנוּ דְּחַבְרַיָּיא, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא בָּרָא כָּל אִינּוּן כּוֹכְבֵי רְקִיעָא, רַבְּרְבִין וּזְעִירִין. וְכֻלְּהוּ אוֹדָן וּמְשַׁבְּחָן לְקוּדְשָׁא בְּרִיךְ הוּא. וְכַד מָטָא זִמְנַיְּיהוּ לְשַׁבְּחָא, קָרָא לוֹן קוּדְשָׁא בְּרִיךְ הוּא בִּשְׁמָא, דִּכְתִיב לְכוּלָּם בְּשֵׁם יִקְרָא. וּכְדֵין רַהֲטֵי, וְאוֹשִׁיטוּ שַׁרְבִּיטָא דִּנְהוֹרָא, לְמֵהַךְ לְשַׁבְּחָא לְמָארֵיהוֹן, בְּהַהוּא אֲתָר דְּאִתְפְּקְדָן. הָדָא הוּא דִּכְתִיב, שְׂאוּ מָרוֹם עֵינֵיכֶם וּרְאוּ מִי בָרָא אֵלֶּה. וְגוֹ׳. אַדְּהָכִי אָתָא נְהוֹרָא, קָמוּ וְאַזְלוּ.

66. A great eagle and King Solomon

An eagle circles over the heads of the rabbis. Rabbi Pinchas interprets this as a sign of mercy for those who are on their sick-beds, and says that this is the time for them to be healed. He calls to the eagle but it flies away, and Rabbi Chiya recalls how King Solomon used to ride on a great eagle every day to the place where Aza and Azael were imprisoned; from them Solomon learned wisdom.

386. While they were walking along, a large eagle came and circled their heads, remaining over them. Rabbi Pinchas said, This is certainly a favorable time, right now, and the Gates of Mercy are open for all those who are on a sick-bed, and this is the time to heal them. And although they are the prisoners of the King, FOR THEY ARE CONFINED TO THEIR BEDS, this eagle is a sign of Mercy, FOR THE FACE OF THE EAGLE IS THE SECRET OF THE CENTRAL COLUMN, WHICH IS MERCY.

386. עַד דַּהֲווֹ אָזְלֵי, אָתָא נְשְׁרָא רַבְּרְבָא, אַסְחַר עַל רֵישַׁיְּיהוּ, וְקַיְּימָא עָלַיְּיהוּ. א״ר פִּנְחָס, וַדַּאי עִידָן רְעוּתָא הוּא הַשְׁתָּא, בָּה שַׁעֲתָא, אִתְפְּתְחוּ תַּרְעֵי דְּרַחֲמֵי, לְכָל אִינּוּן בֵּי מַרְעֵי, וְהוּא זִמְנָא לְאַסְוָותָא לוֹן. ואע״ג דְּאִינּוּן אֲסִירִין דְּמַלְכָּא. דְּהָא נְשְׁרָא דָּא סִימָנָא דְּרַחֲמֵי אִיהוּ.

387. He began by quoting: "As an eagle that stirs up its nest, broods over its young" (Devarim 32:11). There is none in the world that has mercy over its young as does the eagle. This we have already learnt as it is written: "and the young vultures shall eat it" (Mishlei 30:17), for he is merciful to his children. And since now is the time of mercy, this eagle has come and circled around us. This is the time of mercy for all those who are ill AND LYING ON THEIR BEDS, and this is as is written: "My voice shall You hear in the morning, Hashem" (Tehilim 5:4), this being the morning of Abraham, WHICH IS THE SECRET OF CHESED, and the awakening OF CHESED.

387. פָּתַח וְאָמַר, כְּנֶשֶׁר יָעִיר קִנּוֹ עַל גּוֹזָלָיו יְרַחֵף וְגוֹ׳. לֵיכָּא בְּעָלְמָא מַאן דְּאִיהוּ בְּרַחֲמֵי עַל בְּנוֹי כְּנִשְׁרָא, וְהָא אוּקְמוּהָ דִּכְתִיב, וְיֹאכְלוּהָ בְּנֵי נָשֶׁר, דְּאִיהוּ רַחֲמָנָא עַל בְּנוֹי. וּמִגּוֹ דְּהַשְׁתָּא עִידָן דְּרַחֲמֵי, אָתָא נְשְׁרָא דָּא וְאַסְחַר עֲלָנָא. בְּשַׁעֲתָא דָּא אִיהוּ רַחֲמֵי, לְכָל אִינּוּן בֵּי מַרְעֵי. וְדָא אִיהוּ דִּכְתִיב, יְיָ׳ בֹּקֶר תִּשְׁמַע קוֹלִי. וְדָא בֹּקֶר דְּאַבְרָהָם, וְאִתְעֲרוּתָא דִּילֵיהּ.

388. While he was speaking, the eagle flew in a circle and went ahead of them. Rabbi Pinchas said, Eagle, eagle, what are you doing here with us? If you have come on a mission from your Master, behold, we are here. If you have come for something else, behold, we are here, ready. The eagle flew upwards and disappeared from their sight, and they sat down.

388. אַדְּהָכִי, אַסְחַר נְשְׁרָא וְאַעְבַּר לְקָמַיְּיהוּ. א״ר פִּנְחָס, נְשְׁרָא נְשְׁרָא, מָה אַנְתְּ לְגַבָּן, אִי בְּשְׁלִיחוּתָא דְּמָרָךְ אָתִית, הָא אֲנָן הָכָא. אִי בְּגִין מִלָּה אַחֲרָא אָתִיתָא, הָא אֲנָן הָכָא זְמִינִין. אִתְרָם נְשְׁרָא לְעֵילָא, וְאִתְכַּסֵּי מִנַּיְּיהוּ, וְאִינּוּן יָתְבוּ.

389. Rabbi Chiya said: This matter of King Solomon is wondrous, for we have learned that a large eagle used to come to King Solomon every day, and King Solomon would ride on the wings, and they would travel four hundred parasangs in one hour. Where did the eagle take him? "and Tadmor in the wilderness" (I Melachim 9:18), in the hills. There is a certain place among the Mountains of Darkness that is called 'Tarmod' in the wilderness, and this is not the place WHERE the Tarmodites LIVE, but Tarmod that is in the wilderness in the hills, where all the spirits AND FORCES of the Other Side gather. And that eagle would fly there in one hour.

389. א"ר חִיָּיא, הָא דִּשְׁלֹמֹה מַלְכָּא תִּיּוּהָא הוּא, דְּתָנֵינָן, נִשְׁרָא רַבְרְבָא הֲוָה אָתֵי לְגַבֵּיהּ שְׁלֹמֹה מַלְכָּא בְּכָל יוֹמָא וְיוֹמָא, וַהֲוָה שְׁלֹמֹה מַלְכָּא רָכִיב עַל גַּדְפָּהָא, וְאוֹבִיל לֵיהּ ד' מְאָה פַּרְסֵי בְּשַׁעֲתָא חֲדָא. לְאָן אוֹבִיל לֵיהּ לְתַרְמוֹ"ד בַּמִּדְבָּר בֶּהָרִים. אֲתָר כַּד אִיהוּ, לְגַבֵּי טוּרֵי דַּחֲשׁוֹכָא, דְּאִקְרֵי תַּרְמוֹד בַּמִּדְבָּר וְלָאו אִיהוּ אֲתָר דְּתַרְמוֹדָאֵי, אֶלָּא תַּרְמוֹד דְּאִיהוּ בַּמִּדְבָּר בֶּהָרִים, וְתַמָּן מִתְכַּנְּשֵׁי כָּל רוּחִין וְסִטְרִין אַחֲרָנִין. וְהַהוּא נִשְׁרָא הֲוָה טָאס לְתַמָּן, בְּשַׁעֲתָא חֲדָא.

390. Once the eagle stood over that place, TARMOD; the eagle drew itself up, and Solomon wrote a note and threw it down there, and THEREBY was saved from those spirits. And the eagle used to look into the darkness of the mountains, to the place where Uza and Azael were imprisoned by chains of iron, thrust and anchored in the depths; there is no man in the world that has the ability to enter there, not even birds of the heaven, with the exception of Bilaam.

390. כֵּיוָן דְּקָאִים עַל הַהוּא דּוּכְתָּא, אַגְבַּהּ נִשְׁרָא, וּשְׁלֹמֹה כָּתַב פִּתְקָא, וְאַרְמֵי תַּמָּן, וְאִשְׁתֵּזִיב מֵאִינּוּן רוּחִין. וְנִשְׁרָא הֲוָה מִסְתָּכֵל גּוֹ חֲשׁוֹכָא דְּטוּרִין, לַאֲתָר דְּתַמָּן עֻזָּא וְעַזָּאֵל, דְּאִינּוּן תַּמָּן אֲסִירִין בְּשַׁלְשְׁלָאֵי דְּפַרְזְלָא, נְעִיצָן גּוֹ תְּהוֹמֵי. וְלֵית יָכִילוּ לב"נ בְּעָלְמָא לְמֵיעַל תַּמָּן, וַאֲפִילוּ עוֹפֵי שְׁמַיָּא, בַּר בִּלְעָם.

391. And since the eagle used to look into the great darkness, he FLEW down low and took King Solomon under his left wing and covered him. AND THE EAGLE stood upon those chains OF UZA AND AZAEL, and drew near to them. Solomon then took out a ring, on which he had engraved the Holy Name, and placed it in the eagle's mouth. And immediately they, UZA AND AZAEL, would say everything that Solomon wanted, and from there Solomon knew wisdom. This is as it is written: "And Solomon built (Heb. Vayiven)... Tadmor in the wilderness, in the land" (Ibid.). HE ASKS did he really put up a building in the land? No! So what is meaning of "Vayiven"? VAYIVEN COMES FROM THE WORD HAVANAH (lit. 'understanding'), for he looked with understanding and knew that place, TADMOR, from which he knew wisdom.

391. וְכֵיוָן דְּנִשְׁרָא מִסְתָּכֵל גּוֹ חֲשׁוֹכָא רַבְרְבָא, מָאִיךְ לְתַתָּא, וְנָטִיל לֵיהּ לִשְׁלֹמֹה מַלְכָּא תְּחוֹת גַּדְפָּהָא שְׂמָאלָא, וּמְכַסְיָיא לֵיהּ. וְקַיְּימָא עַל אִלֵּין שַׁלְשְׁלָאֵי, וְאַזְלָא וּמְקָרְבָא לְגַבֵּיהוּ, וּשְׁלֹמֹה כְּדֵין אַפִּיק עִזְקָא, דְּחָקִיק עָלֵיהּ שְׁמָא קַדִּישָׁא, וְשַׁוֵּי בְּפוּמָא דְּנִשְׁרָא. וּמִיַּד, אִינּוּן הֲווֹ אַמְרֵי, כָּל מַה דְּבָעֵי שְׁלֹמֹה מַלְכָּא, וּמִתַּמָּן הֲוָה יָדַע שְׁלֹמֹה חָכְמְתָא. הה"ד, וַיִּבֶן וְגוֹ' אֶת תַּרְמוֹד בַּמִּדְבָּר בָּאָרֶץ. וְכִי בְּנְיָינָא הֲוָה עָבִיד בְּאָרֶץ. אֶלָּא מַהוּ וַיִּבֶן. אִסְתָּכֵל בְּסָכְלְתָנוּ, וְיָדַע לְהַהוּא דּוּכְתָּא, לְמִנְדַּע בֵּיהּ חָכְמְתָא.

67. The rose, part two

The eagle returns, drops a rose to the rabbis, and again flies away. Rabbi Pinchas says that God sent them this rose through the agency of the eagle as testimony to the Work of Creation. He explains the meaning to be derived from the parts of the rose.

392. And while they were still sitting there, the eagle came back to them, with one rose in its mouth, which he dropped in front of them, and flew away. They saw this and rejoiced. Rabbi Pinchas said, Did I not tell you that this eagle is on a mission from its Master? This rose (Heb. shoshanah) is an allusion to Shushan Edut, as I said, and the Holy One, blessed be He, sent it to us.

392. עַד דַּהֲווֹ יַתְבֵי, הָא נִשְׁרָא אַתְיָא לְגַבֵּיהוּ, וְשׁוֹשַׁנָּה חֲדָא בְּפוּמָהּ, וְשַׁדֵּי קַמֵּיהוּ, וְאַזְלַת לָהּ, חָמוּ וְחַדוּ. א"ר פִּנְחָס, וְלָאו אֲמֵינָא לְכוּ, דְּנִשְׁרָא דָּא בִּשְׁלִיחוּתָא דְּמָארֵהּ, אַזְלָא וְאַתְיָא. שׁוֹשַׁנָּה דָּא, אִיהִי שׁוּשַׁן עֵדוּת דְּקָאֲמִינָא, וְקוּדְשָׁא בְּרִיךְ הוּא שָׁדַר לֵיהּ לְגַבָּן.

393. פָּתַח כְּמִלְּקַדְּמִין וְאָמַר, לַמְנַצֵּחַ עַל שׁוּשַׁן עֵדוּת מִכְתָּם לְדָוִד לְלַמֵּד. וְכִי שׁוּשַׁן עֵדוּת מַאי סַהֲדוּתָא סָהִיד. אֶלָּא שׁוּשַׁן דָּא אִיהִי סַהֲדוּתָא לְמַעֲשֶׂה בְּרֵאשִׁית, וְאִיהִי סַהֲדוּתָא לכנ"י. וְאִיהִי סַהֲדוּתָא לְיִחוּדָא עִלָּאָה, וְדָא אִיהוּ. בְּגִין דְּשׁוּשַׁנָּה דָּא אִית בָּהּ תְּלֵיסַר עָלִין, וְכֻלְּהוּ קַיְּימִין בְּעִקָּרָא חַדָּא, וְאִית בָּהּ חֲמֵשׁ עָלִין לְבַר תַּקִּיפִין, דְּחַפְיָין לְדָא שׁוּשַׁנָּה וְאַגִּינוּ עָלָהּ.

393. He began again as before and said: "To the chief musician upon Shushan Edut; A michtam (lit. 'writ') of David, to teach" (Tehilim 60:1). HE ASKS does this mean that Shushan is testimony (Heb. edut)? What is the testimony to which it testifies? THE ANSWER IS that this Shushan is witness to the Work of Creation, and is witness to the Congregation of Yisrael, and is witness to the heavenly unity. And this is so because in a rose (Heb. shoshanah) there are thirteen petals, all of them on one root, and there are five strong petals on the outside, that cover this rose and protect it.

394. וְכֹלָּא בְּרָזָא דְּחָכְמְתָא הוּא, תְּלֵיסַר עָלִין, אִלֵּין תְּלֵיסַר מִכִּילָן דְּרַחֲמֵי, דְּיָרְתָא כְּנֶסֶת יִשְׂרָאֵל מִלְּעֵילָא, וְכֻלְּהוּ אֲחִידָן בְּעִקָּרָא חַדָּא, וְאִיהוּ בְּרִית חַדָּא וְדוּגְמָא דִּבְרִית יְסוֹדָא דְּכֹלָּא. חֲמֵשׁ תַּקִּיפִין דְּסַחֲרָן עָלֵיהּ, אִלֵּין חַמְשִׁין תַּרְעִין, חֲמֵשׁ מְאָה שְׁנִין דְּאִילָנָא דְּחַיֵּי, אַזְלָא בְּהוּ.

394. And it is all in the secret of wisdom, for the thirteen leaves allude to the thirteen attributes of Mercy that the Congregation of Yisrael, WHICH IS MALCHUT, inherit from above, FROM THE THIRTEEN ATTRIBUTES OF ARICH ANPIN. And all of them are attached to one root, which is one covenant, NAMELY YESOD OF ZEIR ANPIN, BY WHOSE MEANS MALCHUT RECEIVES THE THIRTEEN ATTRIBUTES OF MERCY OF ARICH ANPIN. AND THUS THE ROOT OF THE THIRTEEN LEAVES OF THE ROSE THAT ARE BENEATH THEM IS an example of the covenant, which is the foundation (Yesod) of everything. The five strong LEAVES that surround it are the fifty gates, NAMELY CHESED, GVURAH, TIFERET, NETZACH, AND HOD, OF BINAH, EACH ONE OF WHICH IS COMPOSED OF TEN. And they are five hundred years that the Tree of Life, WHICH IS ZEIR ANPIN, goes by, FOR IT RECEIVES THEM IN THE PLACE OF BINAH, WHOSE SFIROT ARE IN THE SECRET OF HUNDREDS, AND THEY ARE FIVE HUNDRED YEARS.

395. סַהֲדוּתָא לְעוֹבָדָא דִּבְרֵאשִׁית. כָּל עוֹבָדָא דִּבְרֵאשִׁית, כֻּלְּהוּ תֵּיבִין יְדִיעָן בְּסוּכְלְתָנוּ, וְקַיְּימָא בְּחוּשְׁבָּנָא אֱלֹהִים דְּמַעֲשֶׂה בְּרֵאשִׁית. אַחֲזֵי לְעֵילָא, וְאַחֲזֵי לְתַתָּא. אַחֲזֵי לְעֵילָא, בְּרָזָא דְּעָלְמָא דְּאָתֵי. וְאַחֲזֵי לְתַתָּא, בְּרָזָא דִּכְנֶסֶת יִשְׂרָאֵל.

395. THE ROSE IS witness to the Work of Creation, for all the Works of Creation are words known with understanding and take part in the reckoning of Elohim of the Work of Creation, WHICH IS BINAH. And it is seen above and seen below. It is seen above, namely in the secret of the next world, WHICH IS BINAH, and seen below in the secret of the Congregation of Yisrael, WHICH IS MALCHUT.

396. שׁוּשַׁנָּה סַהֲדוּתָא לְעוֹבָדָא דִּבְרֵאשִׁית, דְּקַיְּימָא בְּכָל הָנֵי סִימָנִין, דִּכְתִיב בְּרֵאשִׁית בָּרָא אֱלֹהִים, דָּא שׁוּשַׁנָּה. תְּלֵיסַר עָלִין, אִינּוּן תְּלֵיסַר תֵּיבִין עַד אֱלֹהִים תְּנַיְינָא. וְאִינּוּן: אֵת, הַשָּׁמַיִם, וְאֵת, הָאָרֶץ, וְהָאָרֶץ, הָיְתָה, תֹהוּ, וָבֹהוּ, וְחֹשֶׁךְ, עַל, פְּנֵי, תְהוֹם, וְרוּחַ. הָא תְּלֵיסַר עָלִין דְּשׁוּשַׁנָּה. חֲמֵשׁ תַּקִּיפִין דְּסַחֲרָן לְאִלֵּין, אִינּוּן: מְרַחֶפֶת, עַל, פְּנֵי, הַמָּיִם, וַיֹּאמֶר. הָא חָמֵשׁ אַחֲרָנִין. לְבָתַר יְהִי אוֹר, הָא עִיקָּרָא וְשָׁרְשָׁא דְּשׁוּשַׁנָּה דְּכֹלָּא וַאֲחִידָן בָּהּ.

396. The rose is witness to the Work of Creation, for it has all these signs, NAMELY THE THIRTEEN ATTRIBUTES OF MERCY AND THE FIVE SFIROT OF CHESED, GVURAH, TIFERET, NETZACH, AND HOD. For it is written: "In the beginning Elohim created..." (Beresheet 1:16): This is the rose, WHICH IS BINAH AND WHICH IS MALCHUT, BECAUSE IT IS SEEN ABOVE AND SEEN BELOW, AS ABOVE IN THE PRECEDING SECTION. The thirteen leaves are the thirteen words from "In the beginning Elohim" (Beresheet 1:1) UNTIL "...AND A WIND FROM Elohim" (Ibid. 2), namely: ...1) the 2) heaven 3) and the 4) earth. 5) And the earth 6) was 7) without form 8) and void 9) and darkness was 10) on 11) the face of 12) the deep 13). And a wind... These, then, are the thirteen leaves of the rose THAT ALLUDE TO THE THIRTEEN ATTRIBUTES. The five stronger LEAVES that surround these thirteen are: 1) moved 2) over 3) the surface of 4) the waters. 5) And (Elohim) said; FROM THE WORD ELOHIM IN THE EXPRESSION "AND A WIND FROM ELOHIM" UNTIL "ELOHIM" IN "AND ELOHIM SAID." For there are five others THAT ALLUDE TO THE FIVE SFIROT: CHESED, GVURAH, TIFERET, NETZACH, AND HOD, AS EXPLAINED ABOVE. After this comes "Let there be light," this being the prime cause and the root of the rose, for all THE GRADES ARE INCLUDED IN AND attached to it.

397. סַהֲדוּתָא לְיִחוּדָא. חֲמֵשׁ עָלִין תַּקִּיפִין, שָׁרְשִׁין וְיִחוּדָא, דְּאִתְיַחִידָן בֵּיהּ תְּלֵיסַר עָלִין אִלֵּין. שְׁמַע יִשְׂרָאֵל יְיָ׳ אֱלֹהֵינוּ יְיָ׳, הָא חֲמֵשׁ עָלִין דְּשׁוֹשַׁנָּה. אֶחָד, דָּא הִיא עִיקָּרָא וְשָׁרְשָׁא דְּכֻלְּהוּ אִתְיַחִידָן בֵּיהּ. רָזָא דִּתְלֵיסַר בְּחוּשְׁבָּנָא, גּוּשְׁפַּנְקָא דְּמַלְכָּא.

397. THE ROSE IS witness to the unity, for the five strong leaves are the roots and the unity to which these thirteen leaves are attached. THE FIVE WORDS, "Hear, Yisrael, Hashem our Elohim; Hashem" (Devarim 6:4), PARALLEL the five leaves of the rose, while "one" is the prime cause and the root to which all of them are attached, for the word Echad (lit. 'one') is a secret, having the numerical value of thirteen. And this is the King's signet ring.

398. ת"ח, כְּגַוְונָא דְּשׁוֹשַׁנָּה בֵּין הַחוֹחִים, הָכִי אִינּוּן יִשְׂרָאֵל בֵּין עַמִּין עכו"ם. וְהָכִי כְּנֶסֶת יִשְׂרָאֵל, בֵּין שְׁאַר אֻכְלוּסִין רַבְרְבָן מִמְּנָן. כָּל זְמַן דְּשׁוֹשַׁנָּה קַיְּימָא אֲטִימָא, דְּלָא פְּתִיחָא, לֵית בָּהּ רֵיחָא, וְלָא סַלְקִין לָהּ, וְלָא מַפְקִין לָהּ מִגּוֹ גּוּבִין, בְּשַׁעְתָּא דְּשׁוֹשַׁנָּה פְּתִיחָא, סַלְקָא רֵיחָא, כְּדֵין אַפִּיקוּ לָהּ מִגּוֹ גּוּבִין. וְיִתְהֲנֵי בְּהוּ כ"י, שֶׁנֶּאֱמַר פִּתְחִי לִי אֲחוֹתִי רַעְיָתִי, וְקוּדְשָׁא בְּרִיךְ הוּא לָא שַׁדְרָה לָן אֶלָּא לְמֵיהַךְ לְאוֹרְחָן.

398. Come and see: "Like the rose among the thorns" (Shir Hashirim 2:2), so is Yisrael among the idol-worshipping nations and so is the Congregation of Yisrael, WHICH IS MALCHUT among the many other angels appointed OVER THE NATIONS. So long as the rose stands there closed, unopened, it has no fragrance and one does not lift it out and remove it from among the thorns. When the rose is open and gives off a fragrance, then one takes it out from among the thorns. And the Congregation of Yisrael will benefit from them, as it is said: "Open to me, my sister, my love" (Shir Hashirim 5:2). And the Holy One, blessed be He, only sent to us THE EAGLE, WHO BROUGHT THE ROSE SO THAT we should continue on our journey WITH THE SHECHINAH.

68. Internal organs

Rabbi Shimon explains to his son the secret of the inner organs, telling him about the wings of the lung that are like the wings of a dove covered with silver, Chassadim.

399. אָמַר ר׳ אֶלְעָזָר לַאֲבוּהִי, הָא שְׁמַעְנָא אִלֵּין שַׁיְיפִין אֲטִימִין, בְּרָזָא דְּקָרְבְּנִין. שַׁיְיפִין אַחֲרָנִין, רָזָא דִּלְהוֹן מַאי. א"ל רִבִּי שִׁמְעוֹן לר"א, אֶלְעָזָר בְּרִי, כָּל שְׁאַר שַׁיְיפִין דִּלְגוֹ, רָזָא עִלָּאָה אִיהוּ.

399. Rabbi Elazar said to his father, We have already heard THE EXPOSITION OF the finished organs, NAMELY THE EXTERNAL LIMBS, in the secret of the sacrifice, but what is the secret of the other organs, THE INNER ONES? Rabbi Shimon said to Rabbi Elazar: Elazar, my son, all the other organs that are internal have a supreme secret.

400. ת"ח, לִבָּא הָא אִתְּמַר, אֲבָל לֵב דָּא אִיהוּ נוּרָא דְּדָלִיק, וְאִלְמָלֵא דְּזַמִּין לְגַבֵּיהּ מַלְכָּא עִלָּאָה כַּנְפֵי רֵיאָה, דְּאִתְיָין לְקַמֵּיהּ רוּחָא, מֵרוּחָא דְּנָשִׁיב מִגּוֹ בּוּסְמִין עִלָּאִין, הֲוָה אוֹקִיד לְעָלְמָא בְּרִגְעָא חֲדָא.

400. Come and see, We have already learned about the heart: The heart is a burning fire, and if the Supreme King had not arranged for it the wings of the lung that bring to it a breeze from the wind that blows with the upper spices, NAMELY FROM THE UPPER THREE SFIROT OF ZEIR ANPIN, the heart would burn up the whole world in a single moment.

401. פָּתַח וְאָמַר, וַיְיָ׳ הִמְטִיר עַל סְדוֹם וְעַל עֲמוֹרָה גָּפְרִית וָאֵשׁ, אֲמַאי אוֹקִיד לוֹן. בְּגִין דְּכַנְפֵי רֵיאָה לָא נָשִׁיבוּ בְּהַהִיא שַׁעְתָּא. וְסִתְרָא דְּכַנְפֵי רֵיאָה, דָּא כַּנְפֵי יוֹנָה נֶחְפָּה בַכֶּסֶף וְאִינּוּן רְפָאֵל, וְצַדְקִיאֵל. וְעָלַיְיהוּ אִתְּמַר, עוֹשֶׂה מַלְאָכָיו רוּחוֹת, לְנַשְׁבָּא תָּדִיר קַמֵּי לִבָּא.

401. He began by quoting: "Then Hashem caused to rain upon S'dom and upon Amorah brimstone and fire" (Beresheet 19:24). Why did he burn them? Because at that time the wings of the lung did not blow a wind ON THE ILLUMINATION OF THE LEFT THAT IS IN THE HEART. AND THUS IT WAS THE ILLUMINATION OF THE LEFT THAT BURNT THEM UP. And the secret of these wings of the lung is the secret of the verse, "the wings of a dove covered with silver" (Tehilim 68:14). FOR DOVE, WHICH IS THE SECRET OF MALCHUT, OF WHICH THE ROOT IS FROM THE LEFT OF BINAH, FROM THE ASPECT OF THE HEART, HAS TO BE COVERED WITH SILVER, WHICH IS THE SECRET OF CHASSADIM. AND WHEN IT IS COVERED WITH SILVER IT IS THE SECRET OF THE ANGELS Raphael and Tzidkiel, WHICH ARE DRAWN DOWN FROM IT FOR THE HEALTH AND SALVATION OF THE WORLD. And it is said about them: "who makes the winds His messengers" (Tehilim 104:4), namely permanently to blow on the heart, NAMELY TO ILLUMINATE WITH CHASSADIM.

Moses tells Rabbi Shimon about the inner meaning of the brain, the heart, the lungs and the kidneys, further refining his interpretation of the brain, which he says is the Throne of Mercy.

Ra'aya Meheimna (the Faithful Shepherd)

רעיא מהימנא

402. וּבְחִבּוּרָא קַדְמָאָה, אָמַר רַעְיָא מְהֵימְנָא, בּוּצִינָא קַדִּישָׁא, כָּל מַה דְּאַמְרֵת שַׁפִּיר, אֲבָל מוֹחָא אִיהוּ מַיִם, לֵב אִיהוּ אֵשׁ, וְתַרְוַוּיְהוּ אִיהוּ רַחֲמֵי וְדִינָא, דָּא כִּסֵּא רַחֲמֵי, וְדָא כִּסֵּא דִּינָא. וְקוּדְשָׁא בְּרִיךְ הוּא מֶלֶךְ, עוֹמֵד מִכִּסֵּא דִּין, דְּאִיהוּ לֵב. וְיוֹשֵׁב עַל כִּסֵּא רַחֲמִים, דְּאִיהוּ מוֹחָא.

402. And in the compilation of the first section, the Faithful Shepherd said TO RABBI SHIMON, holy luminary, everything that you have said is good, but the brain is water, IE. CHOCHMAH THAT IS ON THE RIGHT, WHICH IS THE SECRET OF CHASSADIM; the heart is fire, WHICH IS THE SECRET OF THE CHOCHMAH WHICH IS IN THE LEFT COLUMN OF BINAH, WHICH IS THE SECRET OF JUDGMENTS, and the two of them are Mercy and Judgment. This, THE BRAIN, is the Throne of Mercy, while the other, THE HEART, is the Throne of Judgment. And the Holy One, blessed be He, is the King who stands up from the Throne of Judgment which is the heart, and sits down on the Throne of Mercy which is the brain.

403. וְכַד חוֹבִין מִתְרַבִּין עַל אֵבָרִים, וְעַל עַרְקִין דְּלִבָּא, דְּאִיהוּ כֻּרְסְיָיא דְּדִינָא. אִתְּמַר בְּלִבָּא, וְהַמֶּלֶךְ קָם בַּחֲמָתוֹ מִמִּשְׁתֵּה הַיָּיִן, דְּאִיהוּ יֵינָא דְּאוֹרַיְיתָא. וּבְזִמְנָא דְּכַנְפֵי רֵיאָה נָשְׁבִין עַל לִבָּא, וַחֲמַת הַמֶּלֶךְ שָׁכְכָה. דְּתְרֵין כַּנְפֵי רֵיאָה, וְהָיוּ הַכְּרוּבִים פּוֹרְשֵׂי כְנָפַיִם לְמַעְלָה סוֹכְכִים בְּכַנְפֵיהֶם עַל הַכַּפֹּרֶת, דָּא כַּפּוֹרְתָא דְּלִבָּא.

403. When iniquities multiply in the organs and in the arteries of the heart, which is the Throne of Judgment, it is said of the heart: "And the king arising from the banquet of wine in his wrath" (Ester 7:7), which is the wine of the Torah. But when the wings of the lung blow on the heart, it is said: "Then the king's wrath was pacified" (Ibid.10). For the two wings of the lung are THE SECRET OF THE VERSE, "And the Cherubs shall stretch out their wings on high, over spreading the covering with their wings" (Shemot 25:20). This is the atonement of the heart.

404. וּבְמַאי וַחֲמַת הַמֶּלֶךְ שָׁכְכָה. בְּגִין וַיִּשְׁמַע אֶת הַקּוֹל, דָּא קוֹל תּוֹרָה, קוֹל דק״ש. וַיְדַבֵּר אֵלָיו, בְּצִלּוֹתָא דְּפוּמָא, דְּאִיהוּ אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.

404. And in what way was the king's wrath appeased? It was because "then he heard the voice" (Bemidbar 7:89), this being the voice of the Torah, the voice of the recital of the Sh'ma, WHICH IS THE CENTRAL COLUMN, WHICH IS CHASSADIM, THAT UNITES THE RIGHT AND THE LEFT WITH EACH OTHER UNDER THE CONTROL OF THE CHASSADIM. AND THEN THE JUDGMENTS ARE QUIETED, AS EXPLAINED IN THE PREVIOUS PARAGRAPH. "and it spoke to him" (Ibid.), WHICH IS THE SECRET OF THE REVELATION of CHOCHMAH THAT IS in MALCHUT, WHICH IS CALLED 'SPEECH', and this is in the prayer that is formulated in the mouth, which is "Adonai, open my lips; and my mouth shall rehearse your praise" (Tehilim 51:17), WHICH IS MALCHUT.

405. וְהַהוּא רוּחָא דְּנָשִׁיב בְּכַנְפֵי רֵיאָה, אִיהוּ אַפִּיק קָלָא בְּקָנֶה, דְּאִיהוּ קְנֵה חָכְמָה קְנֵה בִּינָה. וְאִתְּמַר בָּהּ, כֹּה אָמַר יְיָ׳ מֵאַרְבַּע רוּחוֹת בֹּאִי הָרוּחַ. דְּאִינּוּן אַרְבַּע אַתְוָון יְדֹו״ד, וְהַאי אִיהוּ רוּחַ דְּדָפִיק בְּכָל עַרְקִין דְּלִבָּא, דְּאִתְּמַר בְּהוֹן, אֶל אֲשֶׁר יִהְיֶה שָׁמָּה הָרוּחַ לָלֶכֶת יֵלֵכוּ.

405. And that wind that blows in the wings of the lung, NAMELY THE CHASSADIM THAT ARE REVEALED BY CHOCHMAH OF THE RIGHT, AS ABOVE IN THE PRECEDING PARAGRAPH, carries the voice out through the trachea (Heb. kaneh), which is "Get (Heb. k'neh) wisdom, get understanding" (Mishlei 4:5). FOR THE VOICE, WHICH IS ZEIR ANPIN, NAMELY VAV, IS THE SON OF YUD HEI, WHICH ARE CHOCHMAH AND BINAH. And about this it is said: "Thus says Adonai Elohim; Come from the four winds, O breath (Heb. Ruach)" (Yechezkel 37:9). And the four are the four letters of the Holy Name Yud Hei Vav Hei OF ZEIR ANPIN. And this is the wind that beats and palpitates on all the arteries of the heart, about which it is said: "Wherever the spirit (Ruach) was minded to go, they went" (Yechezkel 1:12).

406. אָמַר בּוּצִינָא קַדִּישָׁא, וַדַּאי רַעְיָא מְהֵימְנָא, דַּרְגָּא דִּילָךְ אִיהִי, דְּבֵיהּ וַחֲמַת הַמֶּלֶךְ שָׁכְכָה. אַשְׁרֵי הָעָם שֶׁכָּכָ״ה, בְּגִימַטְרִיָּא מֹשֶׁה. אָמַר לֵיהּ, בְּרִיךְ אַנְתְּ בּוּצִינָא קַדִּישָׁא, בּוּצִינָא דְּדָלִיק קֳמֵי מַלְכָּא וּמַטְרוֹנִיתָא. נֵר יְיָ׳, אִיהִי נְשָׁמָה דִּילָךְ.

406. The holy luminary said TO THE FAITHFUL SHEPHERD: Certainly, O Faithful Shepherd, it is your level at which it is said: "Then the king's wrath was pacified (Heb. shachachah)," FOR THE LEVEL OF THE FAITHFUL SHEPHERD IS THE CENTRAL COLUMN, WHICH IS ZEIR ANPIN, THAT IS CALLED 'VOICE', BY WHICH THE JUDGMENTS ARE QUIETED, AS ABOVE. "Happy is the people that is in such a case (Heb. shecachah)" (Tehilim 144:15) SHACHACHAH having the numerical value of Moses. THE FAITHFUL SHEPHERD said to him, Blessed are you, O holy luminary, FOR YOU ARE the candle that burns before the King and His Matron. "the candle of Hashem" (Mishlei 20:27) is your soul.

407. RABBI SHIMON said to THE FAITHFUL SHEPHERD, You have given AN EXPLANATION for the brain, the heart, and the wings of the lungs, but what about the two kidneys? What are they? The Faithful Shepherd replied, We learned about the wings of the lungs: "who makes the winds His messengers" (Tehilim 104:4), THIS BEING THE SECRET OF CHASSADIM, WHICH ARE CALLED 'WINDS'. The kidneys ARE "the flames of fire His ministers" (Ibid.), NAMELY JUDGMENTS, and the two wings of the lung with the two kidneys stand for the four living creatures of the Throne, WHERE THE WINGS OF THE LUNG ARE LION AND EAGLE, WHICH ARE CHASSADIM, AND THE TWO KIDNEYS ARE OX AND MAN, WHICH ARE GVUROT. And the Throne is the heart that is in the middle, WHICH IS THE THRONE OF JUDGMENT.

407. א״ל, הָא אַמְרַת מוֹחָא וְלִבָּא וְכַנְפֵי רֵיאָה, תְּרֵי כּוּלְיָין מַאי נִיהוּ. אָמַר רַעְיָא מְהֵימְנָא, הָא אוֹקִימְנָא בְּכַנְפֵי רֵיאָה, עוֹשֶׂה מַלְאָכָיו רוּחוֹת, כּוּלְיָין מְשָׁרְתָיו אֵשׁ לוֹהֵט. וְאִינּוּן תְּרֵין כַּנְפֵי רֵיאָה, וּתְרֵין כּוּלְיָין, לְקֻבֵּל ד׳ חַיָּון דְּכַרְסְיָא. כַּרְסְיָא, אִיהוּ לִבָּא בְּאֶמְצָעִיתָא.

408. And so, too, does the brain have four living creatures, FOR THE BRAIN is the Throne of Mercy. And who might they be? They are sight, hearing, smell, and speech. Sight is lion, NAMELY CHOCHMAH. Hearing is ox, NAMELY BINAH. Smell is eagle, NAMELY ZEIR ANPIN, and each of them has four countenances and four wings. Speech is man, NAMELY MALCHUT. He is attached above, NAMELY ON THE MOUTH OF THE HEAD, and below IN THE BODY. For ABOUT the arms of the body, IT IS SAID: 'Our hands are spread forth as the eagles of the heavens'. Body is man, THAT IS TO SAY THAT HE IS IN THE ASPECT OF MALCHUT, WHICH CLINGS TO THE CENTRAL COLUMN, WHICH IS BODY. And ABOUT the thighs IT IS WRITTEN: "and the sole of their feet was like the sole of a calf's foot" (Yechezkel 1:7), WHICH INCLINE TO THE FACE OF OX, WHICH IS GVURAH. And about the body, WHICH IS MAN, it is called "the second chariot" (Beresheet 41:43), NAMELY THE CHARIOT OF MALCHUT, WHICH IS CALLED 'SECOND' (HEB. MISHNEH), BUT THIS CAN ALSO BE READ AS Mishnah, WHICH IS MALCHUT.
End of Ra'aya Meheimna
From Rabbi Shimon we learn about the spleen, called Lilit, and the liver, called Samael or the Angel of Death.

408. וְכֵן מוֹחָא, אִית לֵיהּ אַרְבַּע חַיָּון, דְּאִיהוּ כַּרְסְיָא דְּרַחֲמֵי. וּמַאי נִיהוּ. רְאִיָּיה שְׁמִיעָה רֵיחָא דִּבּוּר. רְאִיָּיה: אַרְיֵה. שְׁמִיעָה: שׁוֹר. רֵיחָא: נִשְׁרָא. וְד׳ אַנְפִּין וְד׳ כַּנְפִּין לְכָל חַד. דִּבּוּר: אָדָם אִיהוּ. אָחִיד עֵילָא וְתַתָּא, דְּרוֹעִין דִּבְהוֹן וְיָדֵינוּ פְּרוּשׂוֹת כְּנִשְׁרֵי שָׁמַיִם. גּוּף אַרְיֵה, וְשׁוֹקִים, וְכַף רַגְלֵיהֶם כְּכַף רֶגֶל עֵגֶל. וְעַל גּוּפָא אִתְּמַר, מֶרְכָּבָה הַמִּשְׁנֶה. מִשְׁנָה כְּתִיב, לִישָׁנָא דְּמַתְנִיתִין.
ע״כ רעיא מהימנא

409. WHAT IS the spleen? The holy luminary, NAMELY RABBI SHIMON, began: "and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed" (Kohelet 4:1). Who are those who are oppressed? They are the children who are still in need of their mother when the Angel of Death takes them from the world. HE ASKS, And is it indeed the case that the Angel of Death kills them, that he oppresses THEM? AND REPLIES, Not really, for Scripture adds: "and on the side of their oppressors there was power; but they had no comforter" (Ibid.). Then who is that power THAT KILLS THEM? The answer to this is to be found in the verse: "Let there be lights (Heb. meorot) in the firmament of heaven" (Beresheet 1:14). And the word "meorot" is written in the abbreviated spelling, namely without a Vav, AND CAN BE READ MEEROT. The reference, therefore, is to Lilit, who is appointed over that oppressor.

409. טְחוֹל, פָּתַח בּוּצִינָא קַדִּישָׁא וְאָמַר, וָאֶרְאֶה אֶת כָּל הָעֲשׁוּקִים שֶׁנַּעֲשׂוּ תַּחַת הַשָּׁמֶשׁ וְהִנֵּה דִּמְעַת הָעֲשׁוּקִים. מַאן אִינּוּן עֲשׁוּקִים. אִלֵּין יַנּוּקִין דְּאִינּוּן בְּתוּקְפָּא דְּאִמְּהוֹן. דְּסַלְּקִין מֵעָלְמָא, ע״י מַלְאָךְ הַמָּוֶת. וְכִי מַלְאָךְ הַמָּוֶת קָטִיל לוֹן, דְּאִיהוּ עוֹשֵׁק. אֶלָּא הָדַר וְאָמַר, וּמִיַּד עוֹשְׁקֵיהֶם כֹּחַ וְאֵין לָהֶם מְנַחֵם. מַאן הַהוּא כֹּחַ. דָּא הוּא דִּכְתִיב, יְהִי מְאֹרֹת בִּרְקִיעַ הַשָּׁמַיִם. וְדָא הוּא מְאֹרֹת חָסֵר וָאו, וְדָא לִילִית, דְּאִיהִי מְמָנָא דְּהַהוּא עוֹשֵׁק.

410. AND LILIT is called 'spleen', and she goes to play with the children, later KILLING THEM, and creates in them anger and tears and bewailment. The spleen goes to its own kind, the liver, WHICH IS SAMAEL, WHO IS THE ANGEL OF DEATH. This, NAMELY THE LIVER, was created on the second day OF THE WORK OF CREATION, while the other, NAMELY THE SPLEEN, was created on the fourth day of the Work of Creation. And for this reason it is not a good omen TO COMMENCE SOMETHING on Mondays or on Wednesdays. Liver is death for adults; spleen is death for children. Moses repeats some of the information from earlier sections and adds the fact that anger comes from the gall and that anyone who is angry is the same as an idol-worshipper. We learn that the Shechinah wraps the body that is sick in order to heal it, but the totally wicked person is surrounded on all sides by the Angel of Death.
Ra'aya Meheimna (the Faithful Shepherd)

410. וְאִיהִי אִקְרֵי טְחוֹל, וְאִיהִי אַזְלַת וְחַיְּיכָא בְּיַנּוּקֵי, וּבְתַר עָבְדַת בְּהוּ רוּגְזָא וְדִמְעָה, לְמִבְכֵּי עָלַיְיהוּ. טְחוֹל לְזִינָא דְּכָבֵד אַזְלָא. דָּא אִבְרֵי בְּשֵׁנִי, וְדָא בָּרְבִיעִי בְּעוֹבָדָא דְּבְרֵאשִׁית. וּבג״ד, לֵית סִימָנָא טָבָא בְּשֵׁנִי וּבָרְבִיעִי. כָּבֵד מוֹתָא דְּרַבְרְבֵי, טְחוֹל מוֹתָא דְּזוּטְרֵי.

411. And in the compilation of the first section, said the Faithful Shepherd, that is certainly how it is, for the liver is the level of Esau, and Esau is Edom, NAMELY IS ALL BLOOD (HEB. DAM), and gathers in all blood whether clear or turbid, and does not differentiate between good and bad, BETWEEN IMPURE BLOOD AND PURE BLOOD, for it makes no distinction between them. But the heart, which is Yisrael, does distinguish between good and bad, between impure blood and pure blood, and takes only the clear and the clean of that blood, like one who picks food out of the waste matter.

רעיא מהימנא

411. וּבְחִבּוּרָא קַדְמָאָה, אָמַר רַעְיָא מְהֵימְנָא, וַדַּאי הָכִי הוּא, דְּכָבֵד אִיהוּ דַּרְגָּא דְּעֵשָׂו. עֵשָׂו הוּא אֱדוֹם. הוּא כָּנִיש כָּל דְּמִין, בֵּין צְלוּלִין, בֵּין עֲכוּרִין. וְלָא אַבְחִין בֵּין טַב לְבִישׁ. לָא עָבֵיד אַפְרָשׁוּתָא בֵּינַיְיהוּ. לִבָּא אִיהוּ יִשְׂרָאֵל, דְּאַבְחִין בֵּין טַב לְבִישׁ, בֵּין דָּם טָמֵא לְדָם טָהוֹר, וְלָא נָטִיל אֶלָּא בְּרִירוּ וְנַקְיוּ דְּהַהוּא דָּמָא, כְּבוֹרֵר אוֹכֶל מִגּוֹ פְּסוֹלֶת.

412. And after the heart, which is Jacob, NAMELY ZEIR ANPIN, takes the clear blood which is at the top, and the liver, which is Esau, NAMELY SAMAEL, remains in the waste matter OF THE BLOOD, it is angered at it with the gall, which is Gehenom, which was created on the second day OF THE WORK OF CREATION, THE LIVER BEING the death of all the adults, while THE GALL is the wicked Female OF SAMAEL, which is called 'a strange fire', 'hard bondage', and idolatry.

412. וּלְבָתַר דְּנָטִיל לִבָּא, דְּאִיהוּ יַעֲקֹב, בְּרִירוּתָא דְּדָמִים, דְּאִיהוּ לְעֵילָא. וְאִשְׁתְּאַר כָּבֵד דְּאִיהוּ עֵשָׂו בִּפְסוֹלֶת. אִיהוּ כָּעִיס עָלֵיהּ בְּמָרָה, דְּאִיהִי גֵּיהִנָּם, דְּאִתְבְּרִיאַת בְּיוֹמָא תִּנְיָינָא, מוֹתָא דְּרַבְרְבֵי, וְאִיהִי נוּקְבָא בִּישָׁא, אֵשׁ זָרָה, עֲבוֹדָה קָשָׁה, ע״ז קָרֵינָן לָהּ.

413. And since the anger awakens from it, FROM THE GALL, towards the liver, the sages taught in the Mishnah: Anyone who is angry is as though he worshipped idols. And furthermore, any burning up and heat that comes with any of the illnesses of the parts of the body is only from the gall, FOR, AT THE TIME OF ILLNESS, it engulfs the arteries of the liver in flames and wishes to burn up the whole body. It is like a storm in the sea and its waves reach up to the skies and want to break out of their limits and destroy the world. And this would indeed happen were it not for the Shechinah, which is for a sick person like the sand to the sea, surrounding it so that it should not break out. So, too, is the Shechinah enwrapping the body and assisting it, as it is written: "Hashem strengthens him upon the bed of sickness" (Tehilim 41:4).

413. וּבְגִין דְּמִינָהּ אִתְעַר כַּעַס לְכָבֵד, אוֹקְמוּהָ רַבָּנָן בְּמַתְנִיתִין, כָּל הַכּוֹעֵס כְּאִילּוּ עוֹבֵד ע״ז. וְלָא עוֹד, אֶלָּא דְּלֵית שְׂרֵיפָה וַחֲמִימוּת בְּכָל מַרְעִין דְּאֵבְרִין דְּגוּפָא, אֶלָּא מִמָּרָה. דְּאִיהִי אַדְלִיקַת בְּשַׁלְהוֹבִין עַל עַרְקִין דְּכָבֵד, וּבְעֵי לְאוֹקְדָא כָּל גּוּפָא. וְאִיהוּ כְּגַוְונָא דְּיַמָּא, כַּד אִיהוּ כָּעִיס, דְּגַלֵּי יַמָּא סַלְקִין עַד רְקִיעָא, וּבְעוּ לְנָפְקָא מִגְּבוּלַיְיהוּ, לְחַרְבָּא עָלְמָא. אִי לָאו שְׁכִינְתָּא, דְּאִיהִי לַחוֹלֶה כְּחוֹל דְּאַסְחַר לְיַמָּא, דְּלָא נַפְקַת מִפּוּמָהָא, אוֹף הָכִי שְׁכִינְתָּא אַסְחָרַת לְגוּפָא, וְסָמִיךְ לֵיהּ, כד״א, יְיָ׳ יִסְעָדֶנּוּ עַל עֶרֶשׂ דְּוָי.

414. And for this reason the sages of the Mishnah taught: One who visits a sick person should not sit at the head of the bed because the Shechinah is over his head, nor at the foot of the bed because the Angel of Death is at his feet. And this is not the case for every person, but just for ordinary people. In the case of the perfectly righteous, "Hashem strengthens him upon the bed of sickness," namely at his head, and the Shechinah enwraps his body up to his feet. And this is why it was said about Jacob: "he gathered up his feet into the bed" (Beresheet 49:33). This is the Shechinah, about which it is said: "And the earth is my footstool" (Yeshayah 66:1), AND THE SHECHINAH IS ALSO CALLED 'BED'. In the case of the thoroughly wicked person, the Angel of Death surrounds him on every side, and this is the Evil Inclination FOR THE ANGEL OF DEATH IS THE EVIL INCLINATION. For the Angel of Death surrounds him on every side and his sword IS THE GALL, whose edges turn green with one drop of the three drops that THE GALL sprinkles on it, as it is written: "But her end is bitter (same word as for 'gall') as wormwood, sharp as a two-edged sword" (Mishlei 5:4). Liver is Male, WHICH IS SAMAEL, and the appendix of the liver is his Female.
End of Ra'aya Meheimna
We learn that the stomach is one sixtieth part of death.

414. וּבג״ד אוֹקְמוּהָ מָארֵי מַתְנִיתִין, הַמְבַקֵּר אֶת הַחוֹלֶה, לָא לִיתִיב לְמֵרַאֲשׁוֹתָיו, מִשּׁוּם דִּשְׁכִינְתָּא עַל רֵישֵׁיהּ. וְלָא לְרַגְלוֹי דְּמַלְאָךְ הַמָּוֶת לְרַגְלוֹי. הַאי לָאו לְכָל ב״נ, אֶלָּא לַבֵּינוֹנִי. אֲבָל לַצַּדִּיק גָּמוּר, יְיָ׳ יִסְעָדֶנּוּ עַל עֶרֶשׂ דְּוָי, עַל רֵישֵׁיהּ. וּשְׁכִינְתָּא אַסְחַר גּוּפֵיהּ, עַד רַגְלוֹי. וּבג״ד אִתְּמַר בְּיַעֲקֹב, וַיֶּאֱסֹף רַגְלָיו אֶל הַמִּטָּה, וְדָא שְׁכִינְתָּא דְּאִתְּמַר בָּהּ, וְהָאָרֶץ הֲדוֹם רַגְלָי. לְרָשָׁע גָּמוּר, מַלְאָךְ הַמָּוֶת אַסְחַר לֵיהּ בְּכָל סִטְרָא. וְדָא יצה״ר, דמ״ה אַסְחַר לֵיהּ בְּכָל סִטְרָא, חַרְבָּא דִּילֵיהּ, דְּפָנָיו מוֹרִיקוֹת, בְּטִפָּה חֲדָא מֵאִינּוּן ג׳ טִפּוֹת, דְּזָרִיק בֵּיהּ. הה״ד וְאַחֲרִיתָהּ מָרָה כַּלַּעֲנָה. כָּבֵד דָּא דְּכוּרָא. יוֹתֶרֶת הַכָּבֵד נוּקְבָא.
עד כאן רעיא מהימנא

415. קֵיבָה, אִיהוּ דַּרְגָּא חַד מִשִּׁתִּין דְּמוֹתָא. וְדָא אִתְקְרֵי תַּרְדֵּמָה. עֲסִירְטָא, דַּרְגָּא שְׁתִיתָאָה דְּמַלְאָךְ הַמָּוֶת. וּמִגּוֹ דְּאָתֵי מֵרָחִיק, אִיהוּ מִסִּטְרָא דְּמוֹתָא. וְלָאו מוֹתָא. רַמְזָא, חַד מִשִּׁתִּין דְּמוֹתָא.

415. The stomach is one part in sixty of death and is called 'a deep sleep' SINCE 'THE STOMACH SLEEPS', and is Asirta, which is the sixth stage of the Angel of Death. And because it came from afar it is from the side of death, but is not death itself. The hint is 'one sixtieth part of death'.
The Faithful Shepherd tells us about the Good and Evil Inclination in each part of the body, about the four kinds of offerings and elements and Holy Beasts.
Ra'aya Meheimna (the Faithful Shepherd)

416. אָמַר רַעְיָא מְהֵימְנָא, בְּתַר דְּגוּפָא אִיהוּ מֵאִילָנָא דְּטוֹב וְרָע, לֵית אֵבֶר בְּגוּפָא, דְּלָא אִית בֵּיהּ יֵצֶר הָרָע וְיֵצֶר טוֹב, לַבֵּינוֹנִיּים. וְלַצַּדִּיקִים גְּמוּרִים, תְּרֵין יְצִירוֹת, דְּכַר וְנוּקְבָא, תַּרְוַוייהוּ טוֹבִים. כְּגַוְונָא דְּחָתָן וְכַלָּה. לְרְשָׁעִים גְּמוּרִים, תְּרֵין יְצִירוֹת בִּישִׁין, דְּכַר וְנוּקְבָא, בְּכָל אֵבֶר וְאֵבֶר, מִסִּטְרָא דְּסָמָאֵל וְנָחָשׁ.

416. The Faithful Shepherd said, Since this body is of "the Tree of the Knowledge of Good and Evil" (Beresheet 2:9), there is no part of the body that does not have in it both the Evil Inclination and the Good Inclination, THIS BEING THE CASE for ordinary mortals. In the case of the perfectly righteous, EACH PART DOES INDEED ALSO HAVE two inclinations, which are male and female, BUT both of them are good, being like the bride and the bridegroom. The utterly wicked have in each part of their bodies two Evil Inclinations, male and female, from the side of Samael and the Serpent.

417. וּבג"ד מִסִּטְרָא דְּאִילָנָא דְּטוֹב וְרָע, קֵיבָה אִית בָּהּ תְּרֵין דַּרְגִּין. דְּהָכִי אוֹקְמוּהָ רַבָּנָן, קֵיבָה יָשֵׁן. וְאִית שֵׁינָה, אַחַת מִשִּׁתִּין בְּמוֹתָא. וְשֵׁינָה, אַחַת מִשִּׁתִּין בַּנְּבוּאָה. וּבג"ד אוֹקְמוּהָ רַבָּנָן מָארֵי מְתִיבְתָּא, הַחֲלוֹמוֹת שָׁוְא יְדַבֵּרוּ, וְהָכְתִיב בַּחֲלוֹם אֲדַבֶּר בּוֹ. לָא קַשְׁיָא, כָּאן עַל יְדֵי שֵׁד. כָּאן עַל יְדֵי מַלְאָךְ. חֲלוֹם ע"י מַלְאָךְ, חַד מִשִּׁתִּין בַּנְּבוּאָה. חֲלוֹם עַל יְדֵי שֵׁד, אִיהוּ שָׁוְא, מִסִּטְרָא דְּמוֹתָא. וְאִיהוּ תֶּבֶן, דְּהָכִי אוֹקְמוּהָ, כְּשֵׁם שֶׁאִי אֶפְשָׁר לְבַר בְּלֹא תֶּבֶן, כַּךְ אִי אֶפְשָׁר לַחֲלוֹם בְּלֹא דְּבָרִים בְּטֵלִים.

417. And it follows from this that, in terms of the Tree of the Knowledge of Good and Evil, IN THE CASE OF ORDINARY MORTALS, there are in the stomach two levels: GOOD AND EVIL. And this indeed is what the sages taught: the stomach is asleep, and there is sleep that is one sixtieth part of death. And there is also sleep that is one sixtieth part of prophecy. And for this reason, the heads of the Academy taught: 'IT IS WRITTEN: "and the dreams tell falsehood" (Zecharyah 10:2), and it is also written: "and speak to him in a dream" (Bemidbar 12:6). There is no contradiction here. In the former case it is through a demon, NAMELY THE OTHER SIDE FROM THE SIDE OF THE EVIL IN A MAN'S SLEEP. And in the latter case it is through an angel, WHICH IS FROM THE GOOD SIDE IN A MAN'S SLEEP. A dream through an angel is one sixtieth part of prophecy. A dream through a demon, which is falsehood, is from the side of death, and is straw. Thus indeed was it taught: Just as wheat cannot be without straw, so there cannot be a dream without some nonsense.'

418. אִצְטוֹמְכָא דָּא קִרְקֶבָן נְקִלָף. וְאוֹקְמוּהָ רַבָּנָן, קוּרְקֶבָן טוֹחֵן, דְּאִיהוּ נָטִיל כֹּלָּא, וְשׁוֹחֵק, וּמְשַׁדֵּר לְכָל אֵבָרִין. אִי אֵבָרִין בְּלָא חוֹבִין, כְּגַוְונָא דְּאוֹקְמוּהָ רַבָּנָן, דְּאִית מִלִּין דְּמְעַכְּבִין יַת קָרְבָּנָא, דְּלָא נָחִית לְקַבְּלָא לֵיהּ, הַהוּא דְּשָׁדַר קוּדְשָׁא בְּרִיךְ הוּא לְקַבְּלָא דּוֹרוֹנָא דִּילֵיהּ. דְּאִית דְּמְקַבֵּל לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא עַל יְדֵי אַרְיֵה, דְּאִתְּמַר בֵּיהּ וּפְנֵי אַרְיֵה אֶל הַיָּמִין לְאַרְבַּעְתָּן. וְקוּדְשָׁא בְּרִיךְ הוּא רָכִיב עָלֵיהּ, וְנָחִית בֵּיהּ, לְקַבְּלָא הַהוּא דּוֹרוֹנָא. וְאִית דּוֹרוֹנָא דְּמְקַבֵּל לֵיהּ עַל יְדֵי שׁוֹר, דְּאִתְּמַר בֵּיהּ וּפְנֵי שׁוֹר מֵהַשְּׂמֹאל לְאַרְבַּעְתָּן.

418. The stomach is the peeled gizzard, NAMELY IT IS LIKE THE PEELED GIZZARD OF A BIRD, and the sages taught: the gizzard grinds, for it takes everything and pulverizes THE FOOD, sending it to all the parts. If the parts are without iniquities, it is as the sages taught, that there are matters that delay the sacrifice, and the one who is sent by the Holy One, blessed be He, to receive His offering, THE PEELED STOMACH MUSCLE, does not descend to accept it. For there is AN OFFERING that the Holy One, blessed be He, receives through the lion, as it is said: "and they four had the face of a lion, on the right side" (Yechezkel 1:10), and the Holy One, blessed be He, rides on him, and comes down with him to receive that offering. And there is an offering that He receives through the ox, as it is said: "And they four had the face of an ox, on the left side" (Ibid.).

419. And there is an offering that He receives through the eagle, as it is written: "the four also had the face of an eagle" (Yechezkel 1:10), and they are "two turtledoves or two young pigeons" (Vayikra 5:7). And there is an offering that He receives by Man, about whom it is written: "If any man of you bring an offering to Hashem" (Vayikra 1:2), in the form of the same one about whom it is written: "As for the likeness of their faces, they had the face of a man" (Yechezkel 1:10). THE EXPLANATION HERE IS THAT THE FOUR LIVING CREATURES ARE THE SECRET OF THE FOUR LETTERS YUD HEI VAV HEI, LION AND OX BEING YUD-HEI, AND EAGLE AND MAN BEING VAV-HEI. For Yud Hei Vav Hei descends on them to receive the sacrifice, WHICH IS THE SECRET OF THE FOUR LIVING CREATURES.

419. וְאִית דּוֹרוֹנָא, דִּמְקַבֵּל עַל יְדֵי דְּנֶשֶׁר, דְּאִתְּמַר בֵּיהּ וּפְנֵי נֶשֶׁר לְאַרְבַּעְתָּן. דְּאִינּוּן שְׁתֵּי תּוֹרִים, אוֹ שְׁנֵי בְּנֵי יוֹנָה. וְאִית דּוֹרוֹנָא, דִּמְקַבֵּל לֵיהּ ע״י דְּאָדָם דִּכְתִיב בֵּיהּ, אָדָם כִּי יַקְרִיב מִכֶּם קָרְבָּן לַיְיָ׳. בְּדִיוּקָנָא דְּהַהוּא דְּאִתְּמַר בֵּיהּ. וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם. יְדֹו״ד נָחִית עָלַיְיהוּ, לְקַבְּלָא דּוֹרוֹנָא.

420. And there are natural living creatures NAMELY ANGELS appointed over bodies that are of the four basic elements: FIRE, WIND, WATER, AND EARTH, and they are pure. Opposite them are four living creatures of prey, NAMELY THE ANGELS OF DESTRUCTION, who, being impure, are appointed over the four galls, namely: white gall, red gall, green gall, black gall, WHO ARE THE DEMONS OF THE WORLD, FOR ALL TEMPERATURE IN EVERY ILLNESS COMES FROM THE GALL.

420. וְאִית חֵיוָן טִבְעִיּוֹת, מְמָנָן עַל גּוּפִין, דְּאִינּוּן מֵאַרְבַּע יְסוֹדִין, וְאִינּוּן דַּכְיָין. וְלָקֳבְלַיְיהוּ אַרְבַּע חֵיוָן דּוֹרְסִין, מִסְאֲבִין, מְמָנָן עַל ד׳ מְרִירָן, דְּאִינּוּן: מָרָה חִוָּרָא, מָרָה סוּמָקָא, מָרָה יְרוֹקָא, מָרָה אוּכְמָא.

421. And there are mental living creatures, NAMELY: THE FOUR ANGELS MICHAEL, GABRIEL, URIEL, RAPHAEL, who surround the Throne, WHICH IS MALCHUT. And above them and higher than they are, the divine living creatures from the side of Holiness, NAMELY CHESED, GVURAH, TIFERET, AND MALCHUT OF ZEIR ANPIN. There are also the living creatures of the Other Side, and they are called other Elohim, while the divine living creatures of holiness are CALLED "living Elohim." And those divine living creatures of holiness are called "Elohim of divinity," and the Cause of all Causes, "El, Master over all works." A kind is drawn to its own kind and so, since there are other Elohim, it is said about them: "He that sacrifices to any Elohim, save to Hashem only, he shall be utterly destroyed" (Shemot 22:19). And this is so that the living Elohim should not be mingled with the other Elohim.
End of Ra'aya Meheimna
The grinding of the stomach is likened to the distribution of the offering.

421. וְאִית חֵיוָן שִׂכְלִיּוֹת, דְּסָחֲרִין לְכֻרְסְיָא. וְאִית לְעֵילָא מִנַּיְיהוּ, וּגְבוֹהִים עֲלֵיהֶם, וְאִינּוּן חֵיוָן אֱלָהִיּוֹת, מִסִּטְרָא דִּקְדוּשָׁה. וְאִית חֵיוָן דְּסִטְרָא אָחֳרָא. וְאִתְקְרִיאוּ אֱלֹהִים אֲחֵרִים. וְאֱלָהִיּוֹת דִּקְדוּשָׁא, אֱלֹהִים חַיִּים. וְאִלֵּין אֱלָהִיּוֹת דִּקְדוּשָׁה, אִתְקְרִיאוּ אֱלֹהֵי הָאֱלָהִיּוֹת, וְעִלַּת עַל כֹּלָא, אֵל אָדוֹן עַל כָּל הַמַּעֲשִׂים. וְכָל זִינָא אָזִיל לְזִינֵיהּ. וּבְגִין דְּאִית אֱלֹהִים אֲחֵרִים, אָמַר עָלַיְיהוּ, זוֹבֵחַ לָאֱלֹהִים יָחֳרָם בִּלְתִּי לַיְיָ״ד לְבַדּוֹ. בְּגִין דְּלָא יִתְעָרֵב אֱלֹהִים חַיִּים עִם אֱלֹהִים אֲחֵרִים.
עד כאן רעיא מהימנא

422. And the stomach takes and grinds and distributes in all directions below, NAMELY TO THE PARTS OF THE BODY, and from it are nourished the lower beings. And from those dregs all those spirits and other parties who take their nourishment at night drink below, from those parts and fats THAT ARE BURNT ON THE ALTAR AT NIGHT. And the remainder is taken by the other parts, the liver taking everything and sacrificing to the heart, as we have learned, and this is what is written: "...the face of a lion, on the right side" (Yechezkel 1:10). Thus there appears on the altar a lion-like image that devours the sacrifices. From here on all the other parts are in the secret of the body on the same pattern as above.
Again Moses uses the organs of the body as a metaphor for sacrifice, the distribution of nourishment, and the acquisition of wisdom, understanding and knowledge.
Ra'aya Meheimna (the Faithful Shepherd)

422. אִצְטוֹמְכָא דָא, נָטִיל וְשָׁחִיק, וּמְשַׁדֵּר לְכָל סִטְרִין דִּלְתַתָּא, וּמִנֵּיהּ אִתְזָנוּ תַּתָּאֵי. מֵאִינּוּן שָׁתִין שְׁמָרִים לְתַתָּא, כָּל אִינּוּן רוּחִין וְסִטְרִין אַחֲרָנִין דְּאִתְזָנוּ בְּלֵילְיָא, מֵאִינּוּן אֵבְרִים וּפְדָרִים. וּשְׁאַר נַטְלִין כָּל שַׁיְיפִין, וְנָטִיל כֹּלָא כָּבֵד, וְקָרִיב לַלֵּב, כַּמָּה דְּאִתְּמַר. וְדָא אִיהוּ דִּכְתִיב, וּפְנֵי אַרְיֵה אֶל הַיָּמִין. וְעַל דָּא אִתְחֲזֵי עַל מַדְבְּחָא, כְּגַוְונָא דְּאַרְיֵה אָכִיל קָרְבָּנִין. מִכָּאן וּלְהָלְאָה כָּל שְׁאַר שַׁיְיפִין, בְּרָזָא דְּגוּפָא כְּגַוְונָא דִּלְעֵילָא.
רעיא מהימנא

423. אָמַר רַעְיָא מְהֵימְנָא, בּוּצִינָא קַדִּישָׁא, וַדַּאי אִצְטוֹמְכָא בְּקַדְמֵיתָא נָטִיל כֹּלָּא, עַד שִׁית שַׁעְתִּין, וְאוֹפֶה. קֻרְקְבָן, אִיהוּ אוֹפֶה. וְרֵיאָה, אִיהִי מַשְׁקֶה. לִבָּא מַלְכָּא. וְאִינּוּן תְּרֵין, אִינּוּן וַדַּאי אוֹפֶה וּמַשְׁקֶה, לְמֵיהַב לְמַלְכָּא, מִשְּׁפִירוּ דְּכָל מַאֲכָלִין וּמַשְׁקִין, רֵישָׁא דְּכֻלְּהוּ, מִבְּחַר לְכֻלְּהוּ. וְהַיְינוּ דִּכְתִיב, אָרִיתִי מוֹרִי עִם בְּשָׂמִי אָכַלְתִּי יַעְרִי עִם דִּבְשִׁי שָׁתִיתִי יֵינִי עִם חֲלָבִי. לְבָתַר, אִכְלוּ רֵעִים, שְׁאַר אֲבָרִים, דְּאִינּוּן חֵילִין וּמַשְׁרְיָין דְּמַלְכָּא, דְּפָלִיג לוֹן מְזוֹנָא, ע"י שַׂר הָאוֹפִים. שְׁתוּ וְשִׁכְרוּ דּוֹדִים, ע"י שַׂר הַמַּשְׁקִים.

423. The Faithful Shepherd said TO RABBI SHIMON, holy luminary, it is certain that omasum takes everything up to six hours and bakes. For the gizzard, WHICH IS THE OMASUM, is a baker. And the lung is a butler. The heart is the King, and these two, THE OMASUM AND THE LUNG, are certainly the baker and the butler who give to the King of the choicest of food and drinks, for He is the head of them all and the choicest of them all. And this is the meaning of what is written: "I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk" (Shir Hashirim 5:1). And the verse continues: "Eat, O dear ones, and drink; drink deep, loving companions" (Ibid.). THE COMPANIONS ARE the other parts of the body, WHICH ARE the hosts and camps of the King who distributes food to them by means of the chief baker, WHICH IS THE OMASUM, while the drink is by means of the chief butler, WHICH IS THE LUNG.

424. וְכָבֵד אִיהוּ לִימִינָא דב"נ. ובג"ד, וּפְנֵי אַרְיֵה אֶל הַיָּמִין לְאַרְבַּעְתָּן לִימִינָא דְּמַלְכָּא, דְּאִיהוּ לִבָּא. טְחוֹל, לִשְׂמָאלָא. אִלֵּין אִינּוּן מִסִּטְרָא אַחֲרָא, וּפְנֵי שׁוֹר מֵהַשְּׂמֹאל. מַשְׁקֶה חַמְרָא מָזוּג בְּמַיָּא לְמַלְכָּא. וְאַרְיֵה אָכִיל, דָּא כָּבֵד, כָּנִיש מְזוֹנָא קַמֵּי מַלְכָּא, דְּאִיהוּ לִבָּא.

424. And the liver is on the right side of man, wherefore: "And they four had the face of a lion on the right side," namely to the right of the King, which is the heart. THE MINISTER OF Esau, AND THE SPLEEN IS LILIT, AS EXPLAINED ABOVE The spleen is to the left, and they are of the Other Side. FOR THE LIVER IS SAMAEL. "And the face of an ox on the left side," refers to the pouring out of wine mixed with water before the King, FOR WINE IS OF THE LEFT SIDE. And the lion devouring THE SACRIFICES is the liver, who collects together the food, NAMELY THE PRAYER IN THE STEAD OF THE SACRIFICES, before the King, which is the heart. HE IS, THEREFORE, ON THE RIGHT, FOR EATING COMES FROM THE RIGHT AND THE WINE FROM THE LEFT. AND ALL THIS REFERS TO THE TIME OF EXILE, AS WILL BE EXPLAINED.

425. וְאִית לְאַקְשׁוּיֵי עַל הַאי. אִי כָּבֵד אִיהוּ עֵשָׂו, אֵיךְ הוּא מְתַקֵּן מְזוֹנָא לְלִבָּא. אֶלָּא וַדַּאי לִבָּא אִיהוּ כְּגַוְונָא דְּיִצְחָק. כָּבֵד עֵשָׂו, דְּאִיהוּ הַצָּד צַיִד. וְיֵימָא לֵיהּ, יָקוּם אָבִי וְיֹאכַל מִצַּיִד בְּנוֹ. אִלֵּין אִינּוּן צְלוֹתִין, דְּאַזְלִין וּמִתְתַּרְכִין מֵעֲנִיִּים, וְיִצְחָק בְּצַעֲרָא וּבִיגוֹנָא, דְּלָא יַכְלִין לְכַוְונָא לְצְלוֹתָא. וּבְגִין דָּא לָא אָמַר וְיֹאכַל מִצַּיִדִי, אֶלָּא וְיֹאכַל מִצַּיִד בְּנוֹ. בְּנִי בְּכוֹרִי יִשְׂרָאֵל. כְּגַוְונָא דָא, לֵית לוֹן לְיִשְׂרָאֵל מְזוֹנָא בְּגָלוּתָא, אֶלָּא ע"י אוּמִין דְּעָלְמָא.

425. But there is a difficulty here. If the liver is Esau, how does it arrange food for the heart, WHICH IS JACOB? THE ANSWER IS THAT the heart is certainly like Isaac, NAMELY THE LEFT COLUMN, and the liver is Esau, who hunted venison, then says to him, "Let my father arise, and eat of his son's venison" (Beresheet 27:31). This refers to the prayers of the poor who are sent away AND ARE NOT ACCEPTED ON HIGH. And Isaac suffers trouble and anguish because they do not know how to direct the prayer. This is why ESAU did not say 'eat of my venison' but "eat of his son's venison," NAMELY OF YISRAEL, AS IT IS WRITTEN: "Yisrael is My son, My firstborn" (Shemot 4:22). Likewise, Yisrael in exile has no food except through the nations of the world.

426. אֲבָל כַּד אִינּוּן בְּאַרְעָא דְּיִשְׂרָאֵל, מְזוֹנֵיהוֹן ע"י שְׁכִינְתָּא. וְיֵהוֹן תְּרֵין כַּנְפֵי רֵיאָה מַשְׁקִין אוּמָה, שַׂר הַמַּשְׁקִים. וּתְרֵין כּוּלְיָין הָאוֹפִים, דְּמְבַשְּׁלִין הַזֶּרַע דְּנָחִית מִן מוֹחָא, וּמְבַשְּׁלִין מַיָּא דְּמִקַּבְּלִין מִכַּנְפֵי רֵיאָה. וּלְבָתַר דְּיֵיכוּל מַלְכָּא, דְּאִיהוּ לִבָּא, אִתְּמַר בִּתְרֵין כֻּלְיָין דִּילֵיהּ, אִכְלוּ רֵעִים. וְלִתְרֵין כַּנְפֵי רֵיאָה, שְׁתוּ וְשִׁכְרוּ דּוֹדִים.

426. But when they are in the land of Yisrael, their food is through the Shechinah, and the two wings of the lung will give drink to the nation of Yisrael, FOR THEY ARE the chief butler, AS ABOVE. And the two kidneys, which are the chief baker, cook the seed that descends from the brain and cook the water that they receive from the wings of the lung. And after the King, which is the heart, has eaten, it is said of its two kidneys: "Eat, O dear ones" (Shir Hashirim 5:1), and of the two wings of the lung: "and drink; drink deep, loving companions" (Ibid.).

427. דְּלִבָּא אִיהוּ כֻּרְסְיָא דִּין, אַרְבַּע חַיָּין שְׁלִיחָן דִּילֵיהּ. תְּרֵין כַּנְפֵי רֵיאָה, וּתְרֵין כְּלְיָין, דְּכַנְפֵי רֵיאָה וּפְנֵיהֶם וְכַנְפֵיהֶם פְּרוּדוֹת מִלְּמַעְלָה, לְקַבְּלָא עָלַיְיהוּ מַלְכָּא, דְּאִיהוּ רוּחַ חָכְמָה וּבִינָה רוּחַ עֵצָה וּגְבוּרָה רוּחַ דַּעַת וְיִרְאַת יְיָ. דְּיָתִיב עַל כֻּרְסְיָא, דְּאִיהוּ לִבָּא, דְּכָל אִינּוּן דְּפִיקִין מִתְנַהֲגִין אֲבַתְרֵיהּ, כְּחַיָּילִין בָּתַר מַלְכֵיהוֹן.

428. וְרוּחָא דְּנָשִׁיב מִכַּנְפֵי רֵיאָה, נָשִׁיב עַל תְּרֵי נוּקְבֵי חוֹטְמָא. וְאִיהוּ קָרִיר וּצְנִינָא מִשְּׂמֹאלָא. וְחָם מִימִינָא. וּמִסִּטְרָא דְּמוֹחָא דְּאִיהוּ כֻּרְסְיָא דְּרַחֲמֵי, אִיהוּ רוּחַ קָר לִימִינָא, דְּחֶסֶד. וְחָם מִשְּׂמֹאלָא דִּגְבוּרָה, דְּתַמָּן לִבָּא. וּמוֹחָא מָזִיג בֵּיהּ, בְּאֶמְצָעִיתָא דְּתַרְוַוּיְיהוּ. אוֹף הָכִי לִבָּא מָזִיג, מִקּוֹר וָחוֹם. וּמוֹחָא אוֹף הָכִי, דְּמִקַּבְּלִין דֵּין מִדֵּין.

429. וּשְׁמָרִים דְּכֹלָּא, נָטִיל טְחוֹל, וּמַשְׁרְיָין דִּילֵיהּ, דְּאִינּוּן עֲבָדִים וּשְׁפָחוֹת, דְּאָמַר עָלַיְיהוּ שְׁלֹמֹה, קָנִיתִי לִי עֲבָדִים וּשְׁפָחוֹת. תְּרֵין כּוּלְיָין אִתְקְרִיאוּ אִשִּׁים, עַל שֵׁם אִשִּׁים דִּלְעֵילָא, דְּאִתְּמַר בְּהוּ אִשֵּׁי יְיָ וְנַחֲלָתוֹ יֹאכֵלוּן.

430. וּבְקָנֶה שִׁית עִזְקָאן, דְּעָלַיְיהוּ אִתְּמַר, הָבוּ לַיְיָ בְּנֵי אֵלִים. דְּבְהוֹן סָלִיק קָלָא, דְּאִתְפְּלִיג לְוֹ׳ קָלִין דִּשְׁכִינְתָּא. וּשְׁבִיעָאָה סָלִיק לְפוּמָא, דְּאִיהוּ כֻּרְסְיָא. וְשִׁית עִזְקָאן דְּקָנֶה, אִינּוּן כְּגַוְונָא דְּשִׁית דַּרְגִּין דְּכֻרְסְיָא דְּמַלְכָּא. וְקָנֶה אִיהוּ סֻלָּם, דְּבֵיהּ מַלְאֲכֵי אֱלֹהִים עוֹלִים וְיוֹרְדִים בּוֹ, דְּאִינּוּן הֲבָלִים סַלְקִין בֵּיהּ מִלִּבָּא, וְרוּחִין דַּאֲוִירָא נַחְתִּין בֵּיהּ בְּלִבָּא, לְקַרְרָא חֲמִימוּתָא, דְּלָא לוֹקִיד גּוּפָא.

431. וְכַד רוּחָא נָחִית, נָחִית בְּכַמָּה רוּחִין, כְּמַלְכָּא עִם חֵילֵיהּ. וְכַנְפֵי רֵיאָה מְקַבְּלִין לְרוּחָא, דְּאִיהוּ מַלְכָּא עָלַיְיהוּ, כְּמָה דַּאֲמִינָא. וּפְנֵיהֶם וְכַנְפֵיהֶם פְּרוּדוֹת, וְהָיוּ הַכְּרוּבִים פּוֹרְשֵׁי כְנָפַיִם לְמַעְלָה.

427. For the heart is the Throne of Judgment, and the four living creatures that are its messengers are the two wings of the lung and the two kidneys, NAMELY: CHESED, GVURAH, NETZACH AND HOD, for the wings of the lung ARE THE SECRET OF "Thus were their faces: and their wings were divided upwards" (Yechezkel 1:11) to welcome the King, which is "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Hashem" (Yeshayah 11:2), for it is He who sits on the Throne, which is the heart, WHICH IS THE THRONE OF JUDGMENT, and all the pulse beats follow after it as soldiers after their king.

428. And the wind that blows from the wings of the lung blows through the two nostrils of the nose, and it is cold and chilled on the left and warm on the right. And from the point of view of the brain, which is the Throne of Mercy, the cold wind is to the right, which is Chesed, and the warm is to the left, which is Gvurah, for that is where the heart is. And the brain is tempered between the two of them, THE RIGHT AND THE LEFT, and so the heart is blended of cold and hot, NAMELY BY MEANS OF THE WIND OF THE WINGS OF THE LUNG THAT BLOWS ON IT, and the brain also IS BLENDED OF COLD AND HOT, FOR THE BRAIN AND THE HEART receive from each other.

429. And the spleen, with its camps, which are the bondmen and bondwoman, takes the dregs of everything. And Solomon said about them: "I acquired menservants and maidservants" (Kohelet 2:7). The two kidneys are called 'fire-offerings', named after the heavenly fire-offerings, about which it is said: "the offerings of Hashem made by fire, and His dues shall they eat" (Devarim 18:1).

430. And in the trachea there are six cartilage rings, about which it is said: "Ascribe to Hashem, O you mighty" (Tehilim 29:1), for ascending through them is the voice that subdivides into the six voices of the Shechinah, while the seventh ascends to the mouth, which is the Throne. And the six cartilage rings of the trachea are like the six steps of the King's Throne, WHICH IS THE MOUTH, and the trachea is a ladder with "the angels of Elohim ascending and descending on it" (Beresheet 28:12), FOR THE ANGELS OF ELOHIM are the vapors that ascend from the heart, while the spirits of air descend into the heart to cool its heat, so that it should not burn the body up.

431. And when the breath descends, it does so in a number of breaths, like a king with his soldiers. And the wings of the lung welcome the breath which is as a king over them, as I have noted: "Thus were their faces; and their wings were divided upward," THIS BEING IN ORDER TO WELCOME THE KING OVER THEM, AND ALSO: "And the cherubim shall stretch out their wings on high" (Shemot 25:20).

432. אִי זַכָּאן אֵבְרִין דְּבַר נָשׁ בְּפִקּוּדִין דְּמַלְכָּא עִלָּאָה דְּאִיהוּ רוּחַ הַקֹּדֶשׁ, נָחִית בְּסֻלָּם, דְּאִיהוּ גָּרוֹן, בְּכַמָּה רוּחִין קַדִּישִׁין, דְּאִתְּמַר עָלַיְיהוּ, עוֹשֶׂה מַלְאָכָיו רוּחוֹת וְסַלְקִין לָקֶבֶל אִלֵּין הֲבָלִים דְּלִבָּא, דְּאִתְּמַר עָלַיְיהוּ, מְשָׁרְתָיו אֵשׁ לוֹהֵט. וְעָלַיְיהוּ אִתְּמַר קוֹל יְדוֹ"ד חוֹצֵב לַהֲבוֹת אֵשׁ. בְּגִין דְּלִבָּא אֲדֹנָי, דְּמִנֵּיהּ סַלְקִין לַהֲבוֹת אֵשׁ בְּפוּמָא דְּאִיהוּ יְדוֹ"ד, דְּנַחְתִּין עִמֵּיהּ כַּמָּה רוּחִין דְּקֻדּוּשָׁה, מֵאַרְבַּע אַתְוָון יְהוֹוָה. דְּאִתְּמַר עָלַיְיהוּ, כֹּה אָמַר יְדוֹ"ד מֵאַרְבַּע רוּחוֹת בֹּאִי הָרוּחַ.

432. If the parts of man are meritorious in keeping the precepts of the Supreme King, who is the Holy Spirit, he descends on the ladder, which is the throat, with a number of Holy Spirits, about which it is said: "who makes the winds His messengers" (Tehilim 104:4). They rise to accept the vapors that are in the heart, about which it is said: "the flames of fire His ministers" (Ibid.). And it is also said about them: "The voice of Hashem hews out flames of fire" (Tehilim 29:7), because the heart is Adonai, from whom ascend the flames of fire in the mouth, which is Yud Hei Vav Hei. For a number of spirits of holiness descend with him, that is from the four letters Yud Hei Vav Hei, concerning which it is said: "Thus says Adonai Elohim; Come from the four winds, O breath" (Yechezkel 37:9).

433. קָנֶ"ה, אִיהוּ קָנֵה חָכְמָה קְנֵה בִינָה, דְּאִינּוּן לִימִינָא דְּחֶסֶד, וְלִשְׂמָאלָא דִּגְבוּרָה. תִּפְאֶרֶת, סֻלָּם, בְּאֶמְצָעִיתָא, בְּגוּפָא כְּלִיל תְּרֵין דְּרוֹעִין, וְגוּף וּבְרִית, וּתְרֵין שׁוֹקִין. לָקֶבֶל שִׁית עִזְקָאן דְּקָנֶה.

433. The trachea (Heb. kaneh) is "Get (Heb. k'neh) wisdom, get understanding (Heb. Binah)" (Mishlei 4:5), for they are to the right OF THE TRACHEA, which is Chesed, THIS BEING THE SECRET OF "GET WISDOM," and to the left OF THE TRACHEA, which is Gvurah, THIS BEING THE SECRET OF "GET UNDERSTANDING." Tiferet is in the middle OF THE TRACHEA, and is a ladder AND THE SECRET OF DA'AT. And the body has SIX EXTREMITIES, NAMELY: The two arms WHICH ARE CHESED AND GVURAH, the torso and the covenant WHICH ARE TIFERET AND YESOD, and the two thighs WHICH ARE NETZACH AND HOD. AND THE SIX EXTREMITIES OF THE BODY parallel the six cartilage rings of the trachea.

434. וְכַד נָחִית יְדוֹ"ד לְלִבָּא, לְגַבֵּי אֲדֹנָ"י, מִתְחַבְּרִין דִּינָא בְּרַחֲמֵי בְּלִבָּא. דְּאִיהוּ יְאֲהַדּוֹנָהִי. וְכַד סָלִיק אֲדֹנָי לְפוּמָא, דַּאֲדֹנָי שְׂפָתַי תִּפְתָּח, לְקַבְּלָא יְהוֹוָה בְּפוּמָא, לְאִתְחַבְּרָא תַּמָּן תְּרֵין שְׁמָהָן בְּחִבּוּרָא חֲדָא, יְאֲדֹנָדוֹנָדִי, כְּגַוְונָא דְּמִתְחַבְּרָאן בְּלִבָּא. וּבְגִין דָּא אוֹקְמוּהָ מָאנֵי מַתְנִיתִין, מִי שֶׁאֵין תּוֹכוֹ כְּבָרוֹ אַל יִכָּנֵס לְבֵית הַמִּדְרָשׁ, אִי לֵית לוֹן פּוּמָא וְלִבָּא שָׁוִין.
עד כאן רעיא מהימנא

434. And when Yud Hei Vav Hei descends to the heart, to Adonai, Judgment joins with Mercy in the heart, making: Yud Aleph Hei Dalet Vav Nun Hei Yud. And when Adonai ascends to the mouth at "Adonai, open my lips" (Tehilim 51:17) to welcome Yud Hei Vav Hei in the mouth, the two names become there one union, namely: Yud Aleph Hei Dalet Vav Nun Hei Yud, just as they were combined in the heart. For this reason the sages of the Mishnah taught: 'No one whose inside does not correspond to his exterior may enter the study house', namely who does not have in his mouth the same as in his heart. FOR JUST AS THERE IS A UNITY OF THE YUD HEI VAV HEI AND ADONAI IN THE HEART, THERE WILL ALSO BE A UNITY OF THE YUD HEI VAV HEI AND ADONAI IN THE MOUTH.
End of Ra'aya Meheimna
The six rings of cartilage in the trachea and the air and voice that blow through them are likened to the functions of the Shofar.

435. קָנֶה שִׁית עִזְקָאן בְּקָנֶה, מִתְחַבְּרָאן כַּחֲדָא, וְאִינּוּן אִקְרוּן בְּנֵי אֵלִים, מַפְּקֵי רוּחָא לְנַשְׁבָּא עַל עָלְמָא. וְאַתְיָין מִסִּטְרָא דִּגְבוּרָה. וְכַד אִינּוּן מִתְחַבְּרָן כַּחֲדָא, אִינּוּן כְּגַוְונָא דְּשׁוֹפָר. וְאִלֵּין אִקְרוּ שׁוֹפָר, שׁוֹפָר שֶׁל אַיִל שֶׁל יִצְחָק. אֵלִים בְּנֵי בָשָׁן, הָבוּ לַיְיָ' בְּנֵי אֵלִים. אֵלִים דְּיִצְחָק, וּמַפְּקִין רוּחָא וְקָלָא. וְהַהוּא קָלָא נָפִיק, וְאִעְרַע בְּעָבֵי מִטְרָא, וְאִשְׁתְּמַע לְבַרְיָיתָא לְבַר. וע"ד כְּתִיב, וְרַעַם גְּבוּרוֹתָיו מִי יִתְבּוֹנָן. דְּוַדַּאי מִסִּטְרָא דִּגְבוּרָה קָא אַתְיָין. וּבְגִין דָּא אֵל הַכָּבוֹד הִרְעִים יְיָ' עַל מַיִם רַבִּים. אֵל הַכָּבוֹד רוֹעֵם לָא כְּתִיב, אֶלָּא אֵל הַכָּבוֹד הִרְעִים, עַל יְדָא דִּבְנֵי אֵלִים. וְלֵית מַאן דְּיָדַע בִּשְׁבָחָא דְּהַאי קָלָא, הה"ד מִי יִתְבּוֹנָן.

435. The six cartilage rings of the trachea are combined together, and they are called "O you mighty (Heb. elim)" (Tehilim 29:1). And they give forth a wind to blow over the world, and they come from the side of Gvurah, and when they join together they are like a Shofar, WHICH IS THE SECRET OF BINAH, and they are called 'Shofar', which is the secret of the Shofar (lit. 'horn') of Isaac's ram (Heb. ayil). AND THEY ARE "the rams (Heb. eilim) of the breed of Bashan" (Devarim 32:14). As it is written: "Ascribe to Hashem, O you mighty (elim)" (Tehilim 29:1), for they are the elim of Isaac that bring forth breath and voice. And that voice goes out and meets with rain clouds and is heard by the creatures of the outside. It is thus written: "but the thunder of His mighty deeds who can understand?" (Iyov 26:14), for they certainly come from the side of Gvurah. And for this reason: "the El of glory makes to thunder, Hashem is upon many waters" (Tehilim 29:3). It is not written: "The El of glory thunders" but "The El of glory makes to thunder," THE MEANING OF WHICH IS THAT HE ACTIVATES OTHERS TO DO THE THUNDERING, namely through the mighty. And there is none that recognizes the praise of this voice, which is why it is written, "who can understand?" (Iyov 26:14).
The Faithful Shepherd tells us that voice is made from water, wind and fire, and he explains how the heart gets understanding.
Ra'aya Meheimna (the Faithful Shepherd)

436. And in the compilation of the first part, the Faithful Shepherd started by saying, Woe to those people whose hearts are closed and whose eyes are unseeing, who do not know the parts of their own body and according to what they are arranged. For the trachea is composed of three forces: a) Vapor; (Heb. hevel - Hei, Bet, Lamed) which is a flame; (Heb. lahav - Lamed, Hei, Bet) which is "the flaming fire" that issues from the heart and which is divided into seven vapors or vanities as mentioned by Kohelet. b) Air, which enters it from outside. c) Water of the wings of the lung, which are attached to the trachea. And from these three, that is from water, wind, and fire, is voice made, and each one is subdivided into seven, and they are seven flames, seven airs, and seven brooks.

436. וּבְחִבּוּרָא קַדְמָאָה, פָּתַח רַעְיָא מְהֵימְנָא וְאָמַר, וַוי לוֹן לִבְנֵי נָשָׁא, דְּאִינּוּן אֲטִימִין לִבָּא, סְתִימִין עַיְינִין, דְּלָא יַדְעִין אֲבָרִים דְּגוּפֵיהוֹן עַל מַה אִינּוּן מִתְתַּקְּנִין, דְּהָא קָנֶ״ה תְּלַת חֵילִין כְּלִילָן בֵּיהּ, חַד הֶבֶל, דְּאִיהוּ לַהַב אֵשׁ, דְּנָפִיק מִן לִבָּא וְאִתְפְּלַג לְז׳ הֲבָלִים, דְּאָמַר קֹהֶלֶת. תִּנְיָינָא, אֲוִיר דְּעָאל לְגַבֵּיהּ מִלְّבַר. תְּלִיתָאָה, מַיִם דְּכַנְפֵי רֵיאָה, דְּאִינּוּן דְּבוּקִים בְּקָנֶה. וּמִתְּלַת אִלֵּין אִתְעַבִּיד קוֹל, מַיִם וְרוּחַ וְאֵשׁ, וּמִתְפְּלֵג כָּל חַד לְז׳, וְאִינּוּן ז׳ לְהָבִים, ז׳ אֲוִירוֹת, ז׳ נְחָלִים.

437. And when the flames of the heart meet with the rain clouds, which are the wings of the lung, by way of the trachea of the lung, the result is: "but the thunder of His mighty deeds who can understand?" For therein the heart understands with Binah, which is in the heart on the left, which is Gvurah. And Chesed is to the right, which is the water of the wings of the lung, and Chochmah, which is brain, is there. THAT IS TO SAY THAT CHESED AND GVURAH ASCEND AND BECOME CHOCHMAH AND BINAH. And from it comes "a fountain of gardens, a well of living waters, and streams from Lebanon" (Shir Hashirim, 4:15), which is the whiteness (Heb. lavnunit) of the brain that flows through the trachea of the lung, after the clouds of Binah have ascended to the brain.

437. וְכַד אַעְרָעוּ לְהָבִים דְּלִבָּא, בְּעָבֵי מִטְרָא, דְּאִינּוּן כַּנְפֵי רֵיאָה, אֹרַח קָנֶה דְּרֵיאָה. הַאי אִיהוּ וְרַעַם גְּבוּרוֹתָיו מִי יִתְבּוֹנָן. דְּבֵיהּ לֵב מֵבִין בַּבִּינָה, דְּאִיהִי בְּלִבָּא לִשְׂמָאלָא, גְּבוּרָה. וְחֶסֶד לִימִינָא, מַיִם דְּכַנְפֵי רֵיאָה. וְתַמָּן חָכְמָה מוֹחָא, וּמִנֵּיהּ, מַעְיַן גַּנִּים בְּאֵר מַיִם חַיִּים וְנוֹזְלִים מִן לְבָנוֹן. דְּאִיהוּ לִבּוּנָא דְּמוֹחָא, נוֹזְלִים עַל קָנֶה דְּרֵיאָה. בָּתַר דְּאִסְתְּלָקוּ עֲנָנִים דְּבִינָה לְגַבֵּי מוֹחָא.

438. And the secret of the matter is in the verse: "Who is this coming out of the wilderness like Columns of smoke...?" (Shir Hashirim 3:6), for this is the smoke of the arrangement on the altar that rises from the heart to the brain, which cannot be moved from its place by all the winds in the world. THE LETTERS OF THE WORD Chochmah (Chet Caf Mem Hei) form the two words Koach (Caf Chet) and Mah (MEM HEI), BECAUSE IT IS Koach (lit. 'strength') in the heart and Mah (lit. 'what') in the brain. The trachea is Tiferet and incorporates six Sfirot: CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, which are the six steps to the Throne, which is Ima, so that Chochmah will descend to it from the brain to the heart, for with it the heart understands. For this reason IT IS WRITTEN: "Get (Heb. k'neh) wisdom (Heb. Chochmah), get understanding (Heb. Binah)," for Aba, WHICH IS CHOCHMAH, descends in it, and Aba ascends in it. And this is a ladder on which two ascend and two descend, FOR ABA AND IMA ARE INCORPORATED IN EACH OTHER AND DESCEND FROM THE BRAIN TO THE HEART, AND ASCEND FROM THE HEART TO THE BRAIN.
End of Ra'aya Meheimna
Rabbi Shimon says that the esophagus is the stage of offerings by fire.

438. וְרָזָא דְּמִלָּה מִי זֹאת עוֹלָה מִן הַמִּדְבָּר כְּתִימֹרוֹת עָשָׁן. וְדָא עָשָׁן הַמַּעֲרָכָה, דְּסָלִיק מִן לִבָּא לְמוֹחָא. דְּכָל רוּחִין דְּעָלְמָא, לָא זָזִין לֵיהּ מֵאַתְרֵיהּ. חָכְמָה: כח מ״ה. כֹּחַ: בְּלִבָּא. מָה: בְּמוֹחָא. קָנֶה: תִּפְאֶרֶת, כְּלִיל ו׳ סְפִירָאן. ו׳ דַּרְגִּין אִינּוּן לְכֻרְסְיָיא, דְּאִיהִי אִימָא. לְנַחְתָּא חָכְמָה לְגַבָּהּ, מִן מוֹחָא לְלִבָּא, דְּבָהּ לֵב מֵבִין. וּבְגִין דָּא, קָנֵה חָכְמָה קָנֵה בִינָה. בֵּיהּ אַבָּא נָחִית. בֵּיהּ אַבָּא סָלִיק. וְהַאי אִיהוּ סֻלָּם דְּבֵיהּ עוֹלִים תְּרֵי, וְיוֹרְדִים תְּרֵי.
עד כאן רעיא מהימנא

439. The esophagus, that swallows the food and from where it enters all the parts, is the stage of offerings by fire. These offerings by fire draw near immediately, swallowing and taking everything from the upper fire that includes the offerings by fire. And this is the secret of the verse: "the offerings of Hashem made by fire, and His dues shall they eat" (Devarim 18:1). These are THE OFFERINGS BY FIRE that devour and swallow, and the others do not eat that way.

439. וֶשֶׁט דְּבָלַע מֵיכְלָא, וּמִתַּמָּן עָאל לְכֻלְּהוּ שַׁיְיפִין, דְּאִיהִי בְּדַרְגָּא דְּאֶשִּׁים. אֶשִּׁים אִינּוּן קָרֵבִין מִיַּד, וּבַלְעֵי וְנַטְלֵי כֹּלָּא מִגּוֹ אֶשָּׁא עִלָּאָה, דְּכָלִיל לְאִשִּׁים. וְרָזָא דָּא, אִשֵּׁי יְיָ׳ וְנַחֲלָתוֹ יֹאכֵלוּן. אִלֵּין אַכְלִין וּבַלְעִין, וּשְׁאָר לָא אַכְלִין הָכִי.

440. And all the people of the world on the outside know not how they eat nor do they know their secret, but the stages that are inside do know and they take from them. For the esophagus cannot be examined from the outside, for they do not know, but on the inside they do know and take until it enters the mill and is pulverized and cooked. And the liver takes everything, as we had learnt, but from those offerings by fire issue forth stages that take before the liver. And what are they? They are the molar TEETH, which eat and grind the sacrifices. Therefore, on the destruction of the Temple, it is written: "and the grinders cease because they are few" (Kohelet 12:3). These are the first to grind.

440. וְכָל בְּנֵי עָלְמָא לְבַר, לָא יַדְעִין אֵיךְ אַכְלִין, וְלָאו רָזָא דִלְהוֹן, אֶלָּא דַרְגִין דִלְגוֹ אִינּוּן יַדְעִין, וְנַטְלִין מִנַּיְיהוּ. וְשֶׁט לֵית לֵיהּ בְּדִיקָה מִבַּחוּץ, דְּלָא יַדְעֵי, אֶלָּא מִבִּפְנִים יַדְעֵי וְנַטְלֵי עַד דְּעָאל לְבֵי טוֹחְנָא, וְאִשְׁתְּחִיק וְאִתְבְּשַׁל. וְנָטִיל כֹּלָּא כָּבֵד כְּמָה דְאִתְּמַר. מֵאִלֵּין אֶשִּׁים נַפְקֵי דַרְגִין, דְּאַקְדְּמֵי וְנַטְלֵי בְּקַדְמֵיתָא מִכָּבֵד, וּמַאן אִינּוּן. אִלֵּין הַטּוֹחֲנוֹת, אַכְלֵי קָרְבָּנִין וְטַחֲנֵי. וע״ד מִדְּאִתְחָרַב בֵּי מַקְדְּשָׁא כְּתִיב, וּבָטְלוּ הַטּוֹחֲנוֹת כִּי מִעֵטוּ. אִלֵּין טַחֲנִין בְּקַדְמֵיתָא.

441. Once it has been ground, those who exercise control over them swallow and receive it, and they are called 'the esophagus'. Why IS THE ESOPHAGUS (Heb. VESHET - VAV SHIN TET) SO CALLED? Because the shape of the Vav of 'Veshet', THE VAV is like a bowed-over esophagus. Afterwards it wanders about (Heb. shat - Shin Tet), to drink wine and water, as it is written: "The people went about and gathered" (Bemidbar 11:8) food to eat and to drink wine and water, namely the libation of wine and the libation of water.

441. כֵּיוָן דְּאִתְטַחֲנָן, אִינּוּן דְּשַׁלְטֵי עָלַיְיהוּ, בַּלְעֵי וְנַטְלֵי, וְאִקְרוּן וֶשֶׁ״ט. אֲמַאי. אֶלָּא וֶשֶׁט, דִּיוּקְנָא דְוָא״ו, אִיהוּ וֶשֶׁט כְּפוּף. וּלְבָתַר, שָׁט לְמֵיכַל מִשְׁתְּיָא, חַמְרָא וּמַיָא. דִּכְתִיב שָׁטוּ הָעָם וְלָקְטוּ. מֵיכְלָא לְמֵיכַל, מִשְׁתְּיָא חַמְרָא וּמַיָא, נִסּוּכָא דְיַיִן, וְנִסּוּכָא דְמַיִם.

442. Those Serafim with their flames enter through the esophagus and are drawn into the lung, where they take a drink, and they are called 'lung', in one union WITH THE LUNG and everything is absorbed into them. And each one of them takes as befits him. And on the destruction of the Temple, "and the grinders ceased because they were few." For their form and their food have been diminished, and there is no day that passes without a curse. Rabbi Shimon lifted up his voice and said: Woe to Jerusalem the Holy City. Woe to the people that has lost all this goodness, and the image of ministers, mighty men, and officials has been reduced. The companions cried about this and said, Alas, Rabbi, when you depart from the world, who will reveal to us such deep and hidden secrets that have not been heard from the days of King Solomon until now? Happy is the generation that hears such matters! Happy is the generation amongst whom you are! Woe to the generation that will be orphaned without you!

442. בְּהַאי וֶשֶׁט עָאל וְאִשְׁתְּאִיב בְּרֵיאָה, אִלֵּין שְׂרָפִים, בְּשַׁלְהוֹבִיתָא דִלְהוֹן נַטְלֵי מִשְׁתְּיָא, וְאִקְרוּן רֵיאָה, בְּחִבּוּרָא חֲדָא, וְאִשְׁתְּאִיב כֹּלָּא בְּהוֹן. וְכָל אִלֵּין, נַטְלִין כָּל חַד וְחַד, כַּדְּקָא חֲזֵי לֵיהּ. וּמִדְּחָרַב בֵּי מַקְדְּשָׁא, וּבָטְלוּ הַטּוֹחֲנוֹת כִּי מִעֵטוּ כֻּלְּהוּ. דְּאַזְעִירוּ דִיוּקְנַיְיהוּ וּמְזוֹנַיְיהוּ, וְלֵית יוֹמָא דְּלֵית בֵּיהּ מְאֵרָה, אָרִים קָלֵיהּ ר״ש וְאָמַר, וַוי יְרוּשְׁלֵם קַרְתָּא קַדִּישָׁא, וַוי לְעַמָּא, דְּכָל טָבָאן אִלֵּין אַבְדִין, רַבְרְבָן גִּיבָּרִין מִמָּנָן אַזְעִירוּ דִיוּקְנַיְיהוּ, עַל דָּא בָּכוּ חַבְרַיָּיא. אָמְרוּ, וַוי רִבִּי, כַּד תִּסְתַּלַּק מִן עָלְמָא, מַאן יְגַלֵּה רָזִין סְתִימִין עֲמִיקִין כְּאִלֵּין, דְּלָא אִשְׁתְּמָעוּ מִן יוֹמָא דִשְׁלֹמֹה מַלְכָּא, וְעַד הַשְׁתָּא. זַכָּאָה דָרָא דְשַׁמְעִין מִלִּין אִלֵּין, וְזַכָּאָה דָרָא דְאַנְתְּ בְּגַוַּיְיהוּ, וַוי לְדָרָא דְיִשְׁתַּאֲרוּן יַתְמִין מִנָּךְ.
רעיא מהימנא

69. Seven firmaments

The Faithful Shepherd lists the seven firmaments - Curtain, Firmament, Heavens, Abode, Residence, Dwelling and Skies - and tells us a little about the first three of these.

Ra'aya Meheimna (the Faithful Shepherd)

443. פָּתַח רַעְיָא מְהֵימְנָא וְאָמַר, וְהָא כְּתִיב, וְשִׂפְתוֹתֵינוּ שֶׁבַח כְּמֶרְחֲבֵי רָקִיעַ. וְשֶׁבַע רְקִיעִין אִינּוּן: וִילוֹן. רָקִיעַ. שְׁחָקִים. זְבוּל. מָעוֹן. מָכוֹן. עֲרָבוֹת. שְׁחָקִים. דִּבְהוֹן רֵיחַיִם דְּטוֹחֲנִים מָן לַצַּדִּיקִים לֶעָתִיד לָבֹא. וְאִינּוּן אִקְרוּן שְׁחָקִים, ע״ש וְשָׁחַקְתָּ מִמֶּנָּה הָדֵק, וְאִינּוּן נֶצַח וְהוֹד, עָלַיְיהוּ אִתְּמַר וּשְׁחָקִים יִזְּלוּ צֶדֶק, דְּאִיהִי שְׁכִינְתָּא תַּתָּאָה.

443. The Faithful Shepherd began by saying: It is written: 'Though our lips were full of praise as the expansive firmament'. And the firmaments are seven in number: Curtain, Firmament, Heavens, Abode, Residence, Dwelling, and Skies. Heavens (Heb. Shechakim) is so called because therein the millstones grind the mannah for the righteous, WHICH ARE YESOD AND MALCHUT THAT ARE CALLED 'RIGHTEOUS' AND 'RIGHTEOUSNESS', in the future, NAMELY FROM THE EMANATION OF BINAH THAT IS CALLED 'THE FUTURE TO COME'. And the basis for the name Shehakim (Eng. 'heavens') is the verse: "And you shall beat (Heb. shachakta) some of it very small" (Shemot 30:36). And they are Netzach and Hod, about which it is said: "and let the heavens pour down righteousness" (Yeshayah 45:8), which is the lower Shechinah, NAMELY MALCHUT, WHICH IS CALLED 'RIGHTEOUSNESS', TO WHICH THE EMANATION POURS DOWN FROM THE HEAVENS.

444. וִילוֹן, דְּבֵיהּ מַכְנִיס עַרְבִית וּמוֹצִיא שַׁחֲרִית. רָקִיעַ, אִיהוּ יְסוֹד. דְּבֵיהּ נַהֲרִין שִׁמְשָׁא וְסִהֲרָא, דְּאִיהוּ עַמּוּדָא דְּאֶמְצָעִיתָא וּשְׁכִינְתָּא תַּתָּאָה. הה״ד, וַיִּתֵּן אוֹתָם אֱלֹהִים בִּרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל הָאָרֶץ. וְצַדִּיק אוֹת, בֵּין נֶצַח וְהוֹד. וְעֵדוּת, בֵּין תִּפְאֶרֶת וּמַלְכוּת.

444. THE FIRST FIRMAMENT, WHICH IS MALCHUT, IS CALLED 'Curtain', for He pours PLENTY into it in the evening, and brings out, THAT IS, BESTOWS, in the morning, THIS BEING THE TIME FOR EMANATING. AND THE SECOND ONE TO BE CALLED 'a Firmament' is Yesod, for in it the sun and the moon give light, for they are the Central Column, NAMELY TIFERET, and the lower Shechinah, NAMELY MALCHUT. THAT IS TO SAY THAT YESOD UNITES ZEIR ANPIN AND MALCHUT WITH EACH OTHER, AND BOTH OF THEM ILLUMINATE THROUGH IT, as it is written: "And Elohim set them in the firmament of the heaven to give light upon the earth" (Beresheet 1:17). And the righteous one, WHICH IS YESOD, IS CALLED sign when uniting Netzach and Hod, and IS CALLED testimony when uniting Tiferet and Malchut.

70. Netzach and Hod

We are told that Netzach and Hod are called 'Heavens' because they are two halves of one body that must not be separated. The Faithful Shepherd talks about Netzach and Hod in connection with the sin of the Tree of Knowledge of Good and Evil, and in connection with grapes and wine. He explains why Netzach and Hod grind up the manna for the Righteous, Yesod, that is between them; he also says that Netzach and Hod are cherubim.

445. נֶצַח וְהוֹד תְּרֵין פַּלְגֵי גּוּפָא אִינּוּן, כְּגַוְונָא דִּתְרֵין תְּאוֹמִים. וּבְגִין דָּא אִתְקְרִיאוּ שְׁחָקִים. תַּרְוַוייְהוּ כַּחֲדָא ו״ו אִינּוּן, מִן וֶשֶׁט, מִסִּטְרָא דִּשְׂמָאלָא. וְאִינּוּן תְּרֵין טוֹחֲנוֹת, מִסִּטְרָא דִּימִינָא.

445. Netzach and Hod are the two halves of ONE body, like two twins, which is why they are called 'Heavens'. The two of them together are Vav Vav of veshet, (lit. 'esophagus') from the aspect of the left, and they are the two molar teeth from the side of the right.

446. וַיִּקַּח מֹשֶׁה אֶת עַצְמוֹת יוֹסֵף עִמּוֹ. עַצְמוֹת צַדִּיק יְסוֹד עָלְמִין, דַּרְגָּא דְּיוֹסֵף הַצַּדִּיק. וְעָלַיְיהוּ אִתְּמַר, אֶת קָרְבָּנִי לַחְמִי לְאִשַּׁי. וְלֵית לֶחֶם, אֶלָּא אוֹרַיְיתָא, לְכוּ לַחֲמוּ בְּלַחְמִי. וְאִינּוּן: אַשְׁכְּלוֹת דְּצַדִּיק. וְצַדִּיק, עֵץ פְּרִי. וּבְגִינֵיהּ אִתְּמַר, וַיִּשָּׂאוּהוּ בַמּוֹט בִּשְׁנָיִם. וַאֲמַאי בַמּוֹט. בְּגִין דְּלָא הֲוָה תַּמָּן צַדִּיק.

446. "And Moses took the bones of Joseph with him" (Shemot 13:19), that is the bones of "the righteous is an everlasting foundation" (Mishlei 10:25), which is the level of Joseph the righteous. And about them, ABOUT NETZACH AND HOD, it is said: "My offering, the provision of my sacrifices (lit. 'bread') made by fire" (Bemidbar 28:2). and by bread is meant Torah, NAMELY NETZACH AND HOD WHO FIGHT EACH OTHER, IN THE SECRET OF THE ABOVE-MENTIONED GRINDING. And it is said about them: "Come, eat (Heb. lachamu, also: fight) of my bread (Heb. lachmi)" (Mishlei 9:5). And they, NETZACH AND HOD, are the bunches OF GRAPES THAT ARE BESTOWED by the righteous one, WHICH IS YESOD. And the righteous one, WHICH IS YESOD, is called 'a fruit-tree', and for it is it said: "And they bore it upon a pole (Heb. MOT) between two" (Bemidbar 13:23). And why on a pole? Why does it not say 'And they bore it upon wood (a tree)?' It is because the righteous one, WHO IS CALLED 'TREE', was not there. FOR YESOD, WHICH IS THE CENTRAL COLUMN, DID NOT UNITE THE TWO BUNCHES OF GRAPES, WHICH ARE NETZACH AND HOD, SO THAT THEY MIGHT BE INCLUDED IN EACH OTHER, AND THEY THEREFORE BORE ON A POLE BETWEEN TWO, WITHOUT THE INCLUSION OF THE RIGHTEOUS ONE.

447. And because NETZACH AND HOD MUST NOT BE SEPARATED, it is said ABOUT THE RIGHTEOUS ONE, WHICH IS YESOD: "he shall never suffer the righteous to be moved (Heb. mot)" (Tehilim 55:23). THAT IS, YESOD WILL NEVER CEASE UNITING NETZACH AND HOD, and it is a tree, about which it is said: "Whether there is a tree in it or not" (Bemidbar 13:20). But those who spread an evil report of the land uprooted this tree, the righteous one, WHICH IS YESOD, and gave rise TO "And they bore it upon a pole between two." AND THE TWO ARE NETZACH AND HOD, IN THE ASPECTS OF Vav Vav WITHOUT THE UNIFICATION OF YESOD, FOR THE RIGHTEOUS ONE IS COLLAPSED (HEB. MOT) BECAUSE THEY SPREAD AN EVIL REPORT ON THE LAND.

447. וּבְגִינַיְיהוּ אִתְּמַר בֵּיהּ, לֹא יִתֵּן לְעוֹלָם מוֹט לַצַּדִּיק, דְּאִיהוּ עֵץ, דְּאִתְּמַר בֵּיהּ, הֲיֵשׁ בָּהּ עֵץ אִם אַיִן. אַעְקְרוּ עֵץ דְּאִיהוּ צַדִּיק, אִלֵּין דְּאַפִּיקוּ שׁוּם בִּישׁ עַל אַרְעָא, וְגָרְמוּ, וַיִּשְׂאוּהוּ בַמּוֹט בִּשְׁנָיִם, ו׳ ו׳.

448. And about NETZACH AND HOD it was said, IN CONNECTION WITH THE SIN OF THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL, THAT EVE squeezed grapes. AND SHE GAVE TO HIM, FOR NETZACH AND HOD ARE CALLED 'BUNCHES OF GRAPES', AND GRAPES ARE THE SECRET OF THE ILLUMINATION OF CHOCHMAH THAT IS ON THE LEFT, FOR IT IS FORBIDDEN TO DRAW IT DOWN, FROM ABOVE DOWNWARDS, AND ITS BEING DRAWN DOWN FROM ABOVE IS COMPARED TO THE SQUEEZING OF GRAPES, WHICH IS THE SECRET OF THE SIN OF THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL. The righteous one, which is Yesod, contains a secret (Heb. sod), FOR IN 'YESOD' THERE ARE THE LETTERS OF 'SOD'. This is the wine preserved with its grapes from the Six Days of Creation, FOR YESOD GUARDS THE GRAPES WHICH ARE THE SECRET OF THE ILLUMINATION OF CHOCHMAH, SO THAT THEY WOULD NOT BE SQUEEZED, NAMELY THAT THEY SHOULD NOT DRAW IT DOWN FROM ABOVE, BUT ONLY UPWARDS FROM BELOW. AND THE SIX DAYS OF CREATION ARE the six levels of CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD, of the letter Vav, WHICH IS TIFERET, THE CENTRAL COLUMN, WHICH IS TO SAY THAT YESOD RECEIVES ITS POWER OF PROTECTION FROM IT. And they are CALLED 'Seraphim' when they are Vav Vav WITHOUT UNITY, as it is written: "Serafim...each one had six wings (lit. 'six wings, six wings for each')" (Yeshayah 6:2). THAT IS, VAV (=SIX) IS MENTIONED TWICE. AND THEY ARE CALLED 'SERAFIM' FROM THE ASPECT of the left THAT IS IN THEM, and they extract water from the aspect of the right THAT IS IN THEM. And they are thirsty because of the flame that is in them from the side of Gvurah, NAMELY FROM THE LEFT SIDE, and they draw WATER from the side of Chesed.

448. עָלַיְיהוּ אִתְּמַר, סָחֲטָה עֲנָבִים. צַדִּיק יְסוֹד, בֵּיהּ סוֹד, דְּאִיהוּ יַיִן הַמְשׁוּמָר בַּעֲנָבָיו מִשֵּׁשֶׁת יְמֵי בְּרֵאשִׁית. דְּאִינּוּן ו׳ דַּרְגִּין דְּאָת ו׳. וְאִינּוּן שָׂרָפִים, ו׳ ו׳, שֵׁשׁ כְּנָפַיִם לְאֶחָד. מִשְּׂמָאלָא. וְאִינּוּן אַפִּיקוּ מַיִם מִימִינָא. וְצָחִין בְּשַׁלְהוֹבִיתָא דִּלְהוֹן מִסִּטְרָא דִּגְבוּרָה, וְשׁוֹאֲבִין מִסִּטְרָא דְּחֶסֶד.

449. About NETZACH AND HOD it is said: "who makes the winds (spirits) His messengers" (Tehilim 104:4), namely from the side of the Central Column, WHICH IS ZEIR ANPIN. THAT IS TO SAY THAT THEY ARE THE WINDS THAT ARE DRAWN DOWN FROM ZEIR ANPIN TO WITHIN THE LOBES OF THE LUNG that blow on the heart, which is the tenth level of the Holy Spirit, NAMELY MALCHUT, which is between them, NAMELY BETWEEN NETZACH AND HOD. And this is YESOD, WHICH IS the letter Vav, which is a letter in his hosts that includes the six joints of the two legs, WHICH ARE NETZACH AND HOD, EACH ONE OF WHICH HAS THREE JOINTS, BECAUSE IT IS THE CENTRAL COLUMN. For it is written about them: "His legs are as pillars of marble (Heb. shesh)" (Shir Hashirim 5:15). And this is the righteous one, the sign of the covenant THAT INCLUDES THE SIX (HEB. SHESH) OF NETZACH AND HOD.

449. וְעָלַיְיהוּ אִתְּמַר, עוֹשֶׂה מַלְאָכָיו רוּחוֹת, מִסִּטְרָא דְּעַמּוּדָא דְּאֶמְצָעִיתָא, דְּנַשְׁבִּין עַל לִבָּא, דְּאִיהוּ דַּרְגָּא עֲשִׂירָאָה בְּרוּחָא דְּקוּדְשָׁא, דְּאִיהוּ בֵּינַיְיהוּ. וְאִיהוּ ו׳, אוֹת בְּצָבָא דִּילֵיהּ, כָּלִיל ו׳ פִּרְקִין דְּתְרֵין שׁוֹקִין, דְּכְתִיב בְּהוּ שׁוֹקָיו עַמּוּדֵי שֵׁשׁ, וְדָא צַדִּיק אוֹת בְּרִית.

450. The upper Vav OF THE TWO VAVs OF THE LETTER VAV FULLY SPELLED OUT: VAV VAV, is Tiferet, BECAUSE IT IS THE CENTRAL COLUMN between the six joints of the two arms, and because of this, body and covenant, NAMELY TIFERET AND YESOD, ARE CALLED 'Vav Vav', NAMELY THE TWO VAVS OF THE LETTER VAV WRITTEN OUT IN FULL: VAV VAV, and we consider them one. And they, NETZACH and HOD, "shall stretch out their wings on high" (Shemot 25:20) towards the heavenly Vav that is above them, NAMELY TIFERET; and from its aspect, NETZACH AND HOD are called 'the true prophets', FOR TIFERET IS CALLED 'TRUTH'. THEY ARE "overspreading the covering with their wings" (Shemot 25:20) over the covenant, NAMELY YESOD, which is the second Vav, which is "the righteous one is an everlasting foundation" (Mishlei 10:25). And this is why Netzach and Hod grind up the manna for the righteous who are from the side of "the righteous one is an everlasting foundation," which is between them, FOR THE RIGHTEOUS ONE, WHICH IS YESOD, IS THE CENTRAL COLUMN BETWEEN NETZACH and HOD, AND RECEIVES FROM THE MANNA THAT THEY GRIND, and this is why NETZACH AND HOD are called 'grinders'.

450. וֹ׳ עִלָּאָה, תִּפְאֶרֶת. בֵּין שִׁית פִּרְקִין דִּתְרֵין דְּרוֹעִין. וּבְגִין דָּא, וֹ׳ וֹ׳, גּוּף וּבְרִית חֲשִׁבִינָן חַד. וְאִינּוּן פּוֹרְשֵׁי כְנָפַיִם לְמַעְלָה, לְקַבֵּל וֹ׳ עִלָּאָה עֲלַיְיהוּ. וּמִסִּטְרֵיהּ, אִתְקְרִיאוּ נְבִיאֵי הָאֱמֶת. סוֹכְכִים בְּכַנְפֵיהֶם עַל בְּרִית, דְּאִיהוּ וֹ׳ תִּנְיָינָא, וְצַדִּיק יְסוֹד עוֹלָם. וּבְגִין דָּא, נֶצַח וְהוֹד, טוֹחֲנִים מָן לְצַדִּיקָיָיא, דְּאִינּוּן מִסִּטְרָא דְּצַדִּיק יְסוֹד עוֹלָם, דְּאִיהוּ בֵּינַיְיהוּ. וּבְגִין דָּא אִתְקְרִיאוּ טוֹחֲנוֹת.

451. And from the side of esophagus (Heb. veshet -Vav Shin Tet), BEFORE WHICH THERE IS GRINDING IN THE TEETH, IT IS SAID: "The people went about (Heb. shatu - Shin Tet Vav), and gathered it" (Bemidbar 11:8), it being the collection of JUDGMENT decisions that is in the Mishnah, NAMELY THE FEMALE WATERS THAT YISRAEL CAUSES TO RISE UP BY ENGAGING IN TORAH AND MISHNAH, WHICH ASCEND TO THE SECRET OF THE UPPER VESHET (LIT. 'ESOPHAGUS') FOR 'SHATU' IS SPELLED WITH THE SAME LETTERS OF 'VESHET'. "and ground it in mills" (Bemidbar 11:8). It follows that whoever brings out OF HIS MOUTH words of Torah, must grind them in his teeth, NAMELY PICK THEM COMPLETELY, in order to express complete words, and these words are called 'complete'. But as for the other WORDS that are scorned, these words are swallowed when eaten greedily, without being ground in their molars and their teeth, NAMELY THEY DO NOT CLARIFY FULLY THE WORDS OF THE TORAH THAT THEY BRING OUT OF THEIR MOUTHS, about them it is written: "And while the meat was yet between their teeth... the wrath of Hashem was inflamed against the people" (Bemidbar 11:33). This is because THEY COME from the root of him, who said: "Give me to swallow, I pray you..." (Beresheet 25:30), NAMELY THE WICKED ESAU. And Netzach and Hod are called 'Cherubim', WHENCE THE VERSE: "AND THE CHERUBIM SHALL STRETCH OUT THEIR WINGS ON HIGH" (SHEMOT 25:20), WHICH REFERS TO NETZACH AND HOD, AS EXPLAINED IN THE PRECEDING PARAGRAPH.

451. וּמִסִּטְרָא דְוֶשֶׁט, שָׁטוּ הָעָם וְלָקְטוּ, אִינּוּן לְקוּטוֹת דִּפְסִקוֹת דְּמַתְנִיתָא. וְטָחֲנוּ בַרֵיחַיִם, מֵהָכָא, מַאן דְּאַפִּיק מִלִּין דְּאוֹרַיְיתָא, צָרִיךְ לְמִטְחַן לוֹן בְּשִׁנַּיִים, וּלְאַפָּקָא מִלִּין שְׁלֵימִין, וְאִינּוּן מִלִּין אִתְקְרִיאוּ שְׁלָמִים. וְאוֹחֲרָנִין, דְּאִינּוּן שַׁטְיָין, דְּאַכְלִין מִלִּין בְּהַלְעָטָה, וְלָא טוֹחֲנִין לוֹן בְּטוֹחֲנוֹת דִּלְהוֹן וּבְשִׁינֵּהוֹן, מַה כְּתִיב בְּהוּ, הַבָּשָׂר עוֹדֶנּוּ בֵּין שִׁנֵּיהֶם וְאַף יְיָ׳ חָרָה בָעָם, דְּאִינּוּן, מִגִּזְעָא דְּמַאן דְּאָמַר הַלְעִיטֵנִי נָא. וְנֶצַח וְהוֹד אִתְקְרִיאוּ כְּרוּבִים.

71. Said Shabbat: You have given me no mate
Even as the ninth Sfirah, Yesod, is not paired with another Sfirah, the Shabbat has no partner.

452. There are eight SFIROT: Chochmah, Binah, Greatenss, Gvurah, Tiferet, Malchut, Netzach, Hod. The Righteous one, WHICH IS YESOD, has a diadem on His head, for it has no mate. What is the meaning of His diadem? It refers to the upper Keter (crown). And in respect thereof the sages of the Mishnah taught: In the next world there is no eating or drinking, but the righteous sit with their diadems upon their heads. And this is as they taught: The Shabbat pleaded before the Holy One, blessed be He: 'To all the days You gave a partner, but to me You gave no partner'
End of Ra'aya Meheimna

452. וּתְמַנְיָא אִינּוּן: חָכְמָה, בִּינָה, גְּדוּלָה, גְּבוּרָה, תִּפְאֶרֶת, מַלְכוּת, נֶצַח, הוֹד, צַדִּיק, עֲטָרָה עַל רֵישֵׁיהּ. דְּאִיהוּ לֵית לֵיהּ זוּג. וּמַאי עֲטָרָה דִּילֵיהּ. כ״ע. וּבְגִינֵיהּ אוֹקְמוּהָ מָארֵי מַתְנִיתִין, הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִיָּה אֶלָּא צַדִּיקִים יוֹשְׁבִים וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם. וְהַיְינוּ דְּאוֹקְמוּהָ, אָמְרָה שַׁבָּת קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, לְכֻלְּהוּ יוֹמֵי נָתַתָּ בֶּן זוּג וְלִי לֹא נָתַתָּ בֶּן זוּג.
עד כאן רעיא מהימנא

72. Ayin of Sh'ma, Dalet of Echad, the Name of Ayin (=70)
Rabbi Shimon gives us the concealed meaning of the letters in the title, and his explanation teaches us about rejoicing and unity.

453. פָּתַח ר״ש וְאָמַר, שְׁמַע יִשְׂרָאֵל יְיָ׳ אֱלֹהֵינוּ יְיָ׳ אֶחָד. ע׳ רַבְּרְבָא, ד׳ אוֹף הָכִי. וְסִימָנָא דָא עֵד. הַיְינוּ דִּכְתִיב, עֵד יְיָ׳ בָּכֶם. אִשְׁתַּאֲרוּן אַתְוָון ש״מ, מ׳ פְּתוּחָה. מ״ט לָא סְתִימָא, בְּגִין דְּם׳ סְתִימָא, מַלְכָּא עִלָּאָה. מ׳ פְּתִיחָא, מַלְכָּא תַּתָּאָה. אַתְוָון אַחֲרָנִין, אִשְׁתָּאֲרוּ א״ח, כְּבוֹד אֱלֹהִים הַסְתֵּר דָּבָר כְּתִיב.

453. Rabbi Shimon began by quoting: "Hear, Yisrael, Hashem our Elohim, Hashem is one" (Devarim 6:4). IT IS WRITTEN WITH a large letter Ayin IN THE WORD SH'MA (LIT. 'HEAR'), and so is the letter Dalet IN THE WORD ECHAD (LIT. 'ONE'). And these form the word 'ed (Ayin Dalet), a witness, as is written: "Hashem is witness against you" (I Shmuel 12:5). AND FROM THE WORD SH'MA (SHIN MEM AYIN), the letters Shin Mem remain, the Mem being open. What is the reason that the Mem is not final? (namely the form of the same letter used when it is the last letter of a word.) WHAT IS THE DIFFERENCE BETWEEN A MEDIAL OPEN MEM AND A FINAL MEM? It is that the final Mem is the upper king, NAMELY BINAH, while the medial Mem alludes to the lower king, NAMELY MALCHUT. AND THE LETTERS SHIN MEM OF THE WORD SH'MA ALLUDE TO MALCHUT. And the other letters OF ECHAD (LIT. 'ONE' - ALEPH CHET DALET) that remain are: Aleph Chet. "It is the glory of Elohim to conceal a thing" (Mishlei 25:2), it is written.

454. אַשְׁכַּחְנָא בְּסִפְרָא דְּרַב הַמְנוּנָא סָבָא, כָּל מַאן דְּמְיַיחֵד יִחוּדָא דָא בְּכָל יוֹמָא, חֶדְוָה זְמִינָא לֵיהּ מִלְּעֵילָא, מֵרָזָא דְּאַתְוָון אִלֵּין, ש״מ מֵהַאי סִטְרָא. א״ח, מֵהַאי סִטְרָא. וּמְצָרֵף אַתְוָון, לְמַפְרֵעַ שַׁרֵי, וּבְמֵישָׁר סִיֵּים. וְסִימָן אֶשְׁמַח. דִּכְתִיב אָנֹכִי אֶשְׂמַח בַּיְיָ׳. מַמָּשׁ. דָּא יִחוּדָא קַדִּישָׁא. וְשַׁפִּיר אִיהוּ. וְהָכִי הוּא בְּסִפְרָא דְּחֲנוֹךְ, דְּאָמַר כִּי הַאי גַּוְונָא, דְּמַאן דְּמְיַיחֵד יִחוּדָא דָא בְּכָל יוֹמָא, חֶדְוָה זְמִינָא לֵיהּ מִלְּעֵילָא.

454. I have found in the book of Rabbi Hamnuna Saba: Everyone who makes this unity each day, rejoicing is prepared for him on high, in the secret of the letters Shin Mem OF THE WORD SH'MA (LIT. 'HEAR') at this side, THE BEGINNING OF THE VERSE, and Aleph Chet OF THE WORD ECHAD at that side, THE END OF THE VERSE. And he starts TO JOIN TOGETHER the letters in reverse, NAMELY THE ALEPH OF THE ALEPH CHET (FROM ECHAD) AT THE END OF THE VERSE IS PLACED BEFORE THE SHIN OF THE SHIN MEM (from SH'MA) AT THE BEGINNING OF THE VERSE; and he ends straightforwardly, NAMELY THE MEM OF THE SH'MA, AND SUBSEQUENTLY THE CHET OF ECHAD. The four letters so arranged, Aleph Shin Mem Chet, MAKE THE WORD ESMACH, as in the verse: "I will rejoice (esmach) in Hashem" (Tehilim 104:34). And this is so literally, for it is the holy unity, ALLUDED TO IN THE LETTERS AYIN DALET (HEB. 'ED', LIT. 'WITNESS') FOR THE LETTERS OF THE TWO WORDS SH'MA AND ECHAD, WHEN REARRANGED AS ABOVE, FORM THE TWO WORDS ESMACH (LIT. 'I WILL REJOICE') 'ED' (LIT. 'WITNESS') and this is only right. And thus is it in the Book of Enoch, who similarly said that whoever makes this unity each day, rejoicing from above is made ready for him.

455. תּוּ אִית בֵּיהּ ש״מ, דְּאִתְכְּלִיל מִן ע׳ רַבְּרְבָא. אִלֵּין שַׁבְעִין שְׁמָהָן בְּרָזָא דַּאֲבָהָן קַדִּישִׁין, וְדָא הוּא שְׁמַע: שֵׁם ע׳. יִשְׂרָאֵל, יְיָ׳, אֱלֹהֵינוּ, יְיָ׳, אִלֵּין אַרְבַּע בָּתֵּי דִּתְפִלִּין, דְּאָחִיד לוֹן א״ח. הַהוּא דְּאָמַר פְּתַחִי לִי אֲחוֹתִי רַעְיָתִי. ד׳: דָּא קֶשֶׁר שֶׁל תְּפִלִּין, דְּהִיא אֲחִידַת בְּהוּ. רָזָא לְחַכִּימִין אִתְמְסַר, דְּלָא לְגַלָּאָה. שָׁתִיק ר׳ שִׁמְעוֹן. בָּכָה וְחַיְיךָ, אָמַר, אֵימָא, דְּהָא וַדַּאי רַעֲוָא אִשְׁתְּכַח, וְלֵית כְּדָרָא דָא עַד דְּיֵיתֵי מַלְכָּא מְשִׁיחָא, דְּיֵהֵא רְשׁוּ לוֹן לְגַלָּאָה.

455. Furthermore, LET US REFLECT UPON THE WORD SH'MA, FOR IT INCLUDES THE TWO LETTERS Shin Mem, together with the large AYIN. These are the Ayin (=seventy) names that are in the secret of the holy patriarchs, NAMELY THE 72 NAMES IN CHESED, GVURAH, AND TIFERET THAT ARE CALLED 'PATRIARCHS', OF WHICH THERE ARE SEVENTY MAIN NAMES IN THE SECRET OF THE SEVENTY MEMBERS OF THE SANHEDRIN AND THE TWO WITNESSES. And this is the secret of Sh'ma: shem (lit. 'name') Ayin (=seventy), WHERE SHEM (LIT. 'NAME') IS MALCHUT THAT IS COMPOSED OF THE SEVENTY NAMES. "Yisrael, Hashem our Elohim, Hashem," these being the four compartments of the Tefilin, WHICH ARE THE FOUR MOCHIN: CHOCHMAH, BINAH, THE RIGHT OF DA'AT, AND THE LEFT THAT IS IN DA'AT, to which Aleph Chet (Heb. ach, lit. 'brother') FROM THE WORD are attached. This refers to the one who said: "Open to me, my sister, my love" (Shir Hashirim 5:2), NAMELY, ZEIR ANPIN. And the DALET FROM THE WORD ECHAD is the knot of the HEAD Tefilin, WHICH IS THE SHAPE OF THE LETTER DALET, for MALCHUT is attached to them. And the secret was given to the sages, but not to be revealed. Rabbi Shimon fell silent. He cried, then laughed and said: I shall tell THE SECRET, for certainly the HEAVENLY Will is abiding, for there will be no generation such as this one until King Messiah comes, in which permission will be granted to reveal it.

73. The straps and the knot of the hand Tefilin
Rabbi Shimon explains why the straps of the Tefilin are arranged and fastened as they are, and he emphasizes the importance of the Yud.

456. תְּרֵין רְצוּעִין נָפְקִין, מִסִּטְרָא דָא וּמִסִּטְרָא דָא, רָזָא דִתְרֵין יַרְכִין דִלְתַתָּא דְהַאי א״ח, דְנַבִיאֵי קְשׁוֹט אֲחִידָן בֵּהוּ. דְהָא מִלְעֵילָא נָפְקִין תְּרֵין רְצוּעִין, רָזָא דִתְרֵין דְרוֹעִין, מִימִינָא וּמִשְׂמָאלָא, וְדָלֶ״ת אִתְאֲחִידַת בֵּהוּ. לְבָתַר נַחְתָּא, וְאִתְפְּשָׁטוּ יַרְכִין לְתַתָּא. כְּיוָן דְהִיא אִתְאֲחִידַת לְעֵילָא כַּדְקָא יָאוּת, נַחְתָּא לְתַתָּא, לְאִתְאַחֲדָא בְּאַכְלוּסָהָא. וְכַד אִיהִי אִתְאַחֲדַת, אֲחִידָא בְּשִׁפּוּלֵי יַרְכִין, וּרְשִׁימוּ דְיוֹד בְּרִית קַדִישָׁא עָלָה מִלְעֵילָא, כְּדֵין אִיהִי אִתְאַחֲדַת בְּיִחוּדָא חַד.

456. Two straps come out of each side, NAMELY FROM THE RIGHT AND THE LEFT, this being the secret of the two thighs THAT ARE FROM THE CHEST AND downwards of Aleph Chet, WHICH IS ZEIR ANPIN, NAMELY NETZACH AND HOD OF ZEIR ANPIN, onto which the prophets of truth hold. For from above, ON THE HEAD, two straps come out, which are the secret of the two arms THAT SURROUND THE HEAD from the right and from the left, WHICH ARE THE SECRET OF CHESED AND GVURAH, and to which the Dalet, WHICH IS MALCHUT, is attached, IN THE SECRET OF THE KNOT OF THE HEAD TEFILIN. Later MALCHUT descends, and THE STRAPS, WHICH ARE THE SECRET OF the thighs below, extend downwards. For, since it is attached above, WITH THE DALET OF THE KNOT OF THE HEAD TEFILIN, as is proper, it descends below TO NETZACH, HOD, AND YESOD, to hold on to her Hosts, WHICH MEANS SHARING BENEFICENCE TO THE DWELLERS OF THE WORLDS OF BRIYAH, YETZIRAH, AND ASIYAH. And when it becomes attached THERE, WITH NETZACH HOD YESOD, it is so attached at the top of the thighs, and the imprint of the Yud, which is the holy covenant, NAMELY YESOD, IS on it from above, and it then unites in one unity WITH ZEIR ANPIN.

457. יוֹ״ד דָא אִיהִי רָזָא דִבְרִית, כָּל מַאן דְנָטַר בְּרִית דָא, אִיהוּ אִשְׁתְּזִיב לְעֵילָא, וְאִשְׁתְּזִיב לְתַתָּא. פִּנְחָס, בְּגִין דְאִיהוּ קַנֵּי עַל בְּרִית דָא, אִשְׁתְּזִיב מִן דִינָא עִלָּאָה, וּמִן דִינָא דִלְתַתָּא, וּבג״כ אִתְרְשַׁם יוֹ״ד דָא בְּגַוֵויהּ, הה״ד, פִּינְחָס בֶּן אֶלְעָזָר בֶּן אַהֲרֹן הַכֹּהֵן וְגוֹ׳.

457. Yud is the secret of the covenant, NAMELY YESOD, for everyone who keeps this covenant will be saved above and below. Because Pinchas (PE NUN CHET SAMECH) was zealous for this covenant, he was saved from the heavenly judgment and from earthly judgment, which is why the letter Yud was added in him, INTO HIS NAME, as it is written: Pinchas (Pe Yud Nun Chet Samech), the son of Elazar..." (Bemidbar 25:11).

458. יוֹ״ד דָא, אִצְטְרִיךְ דְלָא יִתְעֲדֵי כְּלָל מִגּוֹ תְּפִלָה דְיַד, דְלָא יַעְבִיד פֵּרוּדָא. וְכָל חֶדְוָה דִילָהּ, בְּהַאי י׳. אִיהוּ יוֹ״ד דָא בִּדְכוּרָא אִיהִי, וְלָא בְּנוּקְבָא, אִיהוּ צַדִיק, וְאִיהִי צֶדֶק. וּבְגִין כַּךְ, אִתְקְרִיבַת בַּהֲדָהּ, וּמַאן דְרָחִיק לֵיהּ מֵאַתָר דָא, רָחִיק הוּא מֵעִדּוּנָא דְעָלְמָא דְאָתֵי.

458. This Yud has to be such that it will never move from the hand Tefilin, NAMELY THE KNOT OF THE HAND TEFILIN THAT IS IN THE SHAPE OF THE LETTER YUD, WHICH ALLUDES TO YESOD, AS ABOVE. This is so that there should be no separation BETWEEN YESOD, WHICH IS YUD, AND THE HAND TEFILIN, WHICH IS MALCHUT. And the whole of MALCHUT's rejoicing is with this Yud, WHICH IS YESOD. And this Yud is to be found in the Male but not in the Female. He, YESOD, IS CALLED 'righteous' (Heb. Tzadik - Tzadik Dalet Yud Kof), while the Female, MALCHUT, is called 'righteousness' (Heb. Tzedakah - Tzadik, Dalet, Kof, Hei), WITHOUT YUD, FOR YUD IS TO BE FOUND WITH THE MALE AND NOT WITH THE FEMALE. And this is why THE YUD is close to it ON THE HAND TEFILIN, and whoever removes the Yud, WHICH IS YESOD, away from this place, FROM MALCHUT, WHICH IS THE HAND TEFILIN, will himself be far from the delights of the next world, NAMELY HE WILL NOT BE PRIVILEGED TO RECEIVE THE EMANATION COMING FROM THE MATING OF YESOD AND MALCHUT THAT IS DRAWN DOWN FROM THE UPPER EDEN, CALLED 'THE NEXT WORLD'.

459. בִּדְכוּרָא אִיהוּ צַדִיק, וְאִיהִי צֶדֶק בְּלָא יוֹ״ד. אִיהוּ אִישׁ. וְאִיהִי אִשָׁה, בְּלָא יוֹ״ד. וּבג״כ חֶדְוָה דִילָהּ, לְאִתְקָרְבָא בָּהּ, וּלְאִתְעַדְּנָא בַּהֲדָהּ. מַאן דְרָחִיק עִדּוּנָא דָא, יְרַחֲקוּן לֵיהּ מֵעִדּוּנָא דִלְעֵילָא. וע״ד כְּתִיב, כִּי מְכַבְּדַי אֲכַבֵּד וְגוֹ׳.

459. The righteous (Heb. TZADIK - TZADIK DALET YUD KOF), is in the Male while in the Female it is righteousness (Heb. TZEDEK - TZADIK DALET KOF), without a Yud. Similarly Ish (lit. 'a man' - Aleph Yud Shin) IS WRITTEN with a Yud, while ishah (lit. 'a woman' - Aleph Shin Hei) is written without a Yud. This is why it is her rejoicing to come close TO THE YUD so that it will delight with her IN THE MATING. Whoever removes this delighting is himself removed from delight on high. And thus it is written: "for them that honor me I will honor" (I Shmuel 2:30).

74. "And when Pinchas...saw it, he...took a spear in his hand"
We hear that the Yud was added to Pinchas' name because he halted the strong judgment of the plague.

460. ת"ח, פִּנְחָס קָאֵים קֳמֵי דִּינָא תַּקִּיפָא דְּיִצְחָק, וְסָתִים פִּרְצָה, בְּגִין כַּךְ אַשְׁלִים לְגַבֵּי פִּנְחָס רְזָא דְּיִצְחָק. קָם קֳמֵי פִּרְצָה דִּכְתִיב וַיַּעֲמוֹד פִּנְחָס וַיְפַלֵּל. קָם בְּפִרְצָה קֳמֵי דִּינָא דְּיִצְחָק, בְּגִין לְאַגָּנָא עָלַיְיהוּ דְּיִשְׂרָאֵל. וע"ד כָּלִיל דָּא בְּדָא בְּחוּשְׁבָּנָא.

460. Come and see: Pinchas stood before the strong judgment of Isaac and blocked up the breach, NAMELY HALTED THE PLAGUE, WHICH CAME FROM THE HARSH JUDGMENTS OF THE LEFT THAT IS CALLED 'ISAAC'. For this reason, the letter Yud was added to Pinchas' name, giving it the same secret as the numerical value as the name Isaac. He stood in the breach as it is written: "Then stood up Pinchas, and executed judgment..." (Tehilim 106:30), PINCHAS HERE BEING SPELLED WITH A YUD, NAMELY PINCHAS. He stood in the breach against the judgment of Isaac in order to defend Yisrael, which is why their names have the same reckoning, E.G. PINCHAS HAS THE SAME NUMERICAL VALUE AS ISAAC.

461. וְאִי תֵּימָא, הָא חוּשְׁבָּנָא לָא תַּלְיָיא אֶלָּא בְּעַיְינִין דִּילָהּ, וְהָכָא חוּשְׁבָּנָא לְעֵילָא בְּיִצְחָק. אֶלָּא וַדַּאי הָכִי הוּא, בְּגִין דְּיִצְחָק תַּלְיָא וְאִתְמְשַׁךְ בְּהַהוּא אֲתָר דְּאִינּוּן עַיְינִין, דְּתַמָּן דַּיְינִין דִּינִין דְּכָל עָלְמָא, דְּהָא עַיְינִין דִּילָהּ, אִינּוּן שַׁבְעִין קַתֶּדְרָאִין, אֲתָר דְּדִינִין דְּעָלְמָא, וְאִקְרוּן סַנְהֶדְרִין. וע"ד כֹּלָּא חַד, בְּגִין דְּיִצְחָק וְאִינּוּן כַּחֲדָא אַזְלִין, וְכֹלָּא שַׁפִּיר.

461. You might suggest that the reckoning, WHICH IS THE SECRET OF CHOCHMAH, is dependent on none but its eyes, NAMELY ON THE ILLUMINATION OF CHOCHMAH THAT IS IN MALCHUT, FOR EYES ARE CHOCHMAH, AND CHOCHMAH IS REVEALED ONLY IN MALCHUT AND NOT IN ANY OTHER SFIRAH, while here your reckoning DEPENDS above, upon Isaac, WHICH IS THE LEFT COLUMN OF ZEIR ANPIN. HE REPLIES, you are certainly right, THAT THE RECKONING, WHICH IS THE SECRET OF CHOCHMAH, DEPENDS UPON ISAAC, since Isaac depends upon and is drawn from the place that is called 'eyes', NAMELY IT IS DRAWN TO CHOCHMAH THAT IS IN MALCHUT, where the judgments of the whole world are judged. FOR ALL THE JUDGMENTS THAT ARE IN THE WORLD HAVE THEIR ROOT IN THE JUDGMENTS OF CHOCHMAH, for its eyes are the Ayin (=seventy, lit. 'eye') thrones OF JUDGMENT, WHICH ARE where the judgments that are in the world are, and they are called 'the seventy members of the Sanhedrin'. AND THE NUMBER SEVENTY (AYIN=EYE) IS BECAUSE THEY ARE DRAWN FROM ITS EYES. Thus everything is one, because Isaac and THE EYES OF MALCHUT go together, FOR MALCHUT IS BUILT UP FROM ISAAC AND ITS EYES ARE FROM HIM, NAMELY FROM THE LEFT COLUMN, AND SO THE TWO OF THEM ARE REALLY ONE, and everything fits.

462. פִּנְחָס דָּא יִצְחָק, וְקָם פִּנְחָס וְדָאִין דִּינָא, וּמִתְלַבֵּשׁ בִּגְבוּרָה תַּקִּיפָא דְּאִיהוּ שְׂמָאלָא. ובג"כ זָכָה לִימִינָא. הָכָא אִתְכְּלִיל שְׂמָאלָא בִּימִינָא. הֵשִׁיב אֶת חֲמָתִי, מַאי הֵשִׁיב אֶת חֲמָתִי. אֶלָּא אִלֵּין אִינּוּן ג' מְמוּנִים דְּגֵיהִנָּם: מַשְׁחִית, אַף, וְחֵימָה. בְּגִין דְּחָמָא הַהוּא חֵמָה, דַּהֲוָה פָּשִׁיט וְאִתְמְשַׁךְ מִסִּטְרָא דְּיִצְחָק, מָה עֲבַד, אִתְלַבֵּשׁ אִיהוּ בְּיִצְחָק, וְאָחִיד בְּהַהוּא חֵימָה, כְּמַאן דְּאָחִיד בְּחַבְרֵיהּ, וְאָתִיב לֵיהּ לַאֲחוֹרָא.

462. So Pinchas is Isaac, for Pinchas stood up and judged the case OF ZIMRI AND COZBI, and put on the strong Gvurah, which is left CALLED 'ISAAC'. And because OF THIS DEED, Pinchas merited the right, NAMELY HE EARNED THE PRIESTHOOD, WHICH IS CHESED, left being here included in the right. "has turned My wrath away" (Bemidbar 25:11). What is the meaning of "turned My wrath away?" THE ANSWER IS THAT this refers to the three officials in Gehenom WHO ARE CALLED 'Destruction', 'Anger', and 'Wrath'. For Pinchas saw that wrath spreading and being drawn down from the side of Isaac. What did he do? He put on THE LEVEL OF Isaac, WHICH IS THE ROOT OF WRATH, and then he took hold of that wrath as one who takes hold of his neighbor and pushes him back.

463. וּכְדֵין דָּן דִּינָא, וְעָבֵיד דִּינָא. דָּן דִּינָא, דְּכָל בּוֹעֵל אֲרַמִּית קַנָּאִין פּוֹגְעִין בּוֹ. וְעָבֵיד דִּינָא, דִּכְתִיב וַיִּדְקוֹר אֶת שְׁנֵיהֶם. וע"ד כְּתִיב הָכָא, הֵשִׁיב אֶת חֲמָתִי. וּכְתִיב הָתָם, הֵשִׁיב אָחוֹר יְמִינוֹ מִפְּנֵי אוֹיֵב, מַה לְּהַלָּן לַאֲחוֹרָא, ה"נ לַאֲחוֹרָא. וע"ד יוֹ"ד דְּפִינְחָס הָכָא, יוֹ"ד דְּיִצְחָק. וְכֹלָּא הוּא מֵעַל בְּנֵי יִשְׂרָאֵל, דְּכַד חָמָא הַהוּא חֵמָה, חָמָא לֵיהּ דַּהֲוָה נָחִית עַל רֵישֵׁיהוֹן דְּיִשְׂרָאֵל.

463. And then he judged the case and executed judgment. He judged according to the rule that if a man has sexual intercourse with a gentile woman, the zealots may fall upon him AND IT WAS PERMITTED TO STRIKE ZIMRI. And he passed judgment, as it is written: "and thrust both of them through" (Bemidbar 25:8). Wherefore it is written: "has turned My wrath away (lit. 'back')," while elsewhere it is written: "He has turned back His right hand from before the enemy" (Eichah 2:3). Just as THE TURNING MENTIONED in the latter, is back, so also in the former case, it is back. And thus the Yud THAT WAS ADDED here to Pinchas is the Yud that is in Isaac, WHICH ALLUDES TO YESOD. And it is all "away from above the children of Yisrael" (Bemidbar 25:11), for when he saw that wrath, he saw it as it was descending over the heads of children of Yisrael, AND IT IS THEREFORE WRITTEN: "HAS TURNED BACK MY WRATH BACK FROM (LIT. 'ABOVE') THE CHILDREN OF YISRAEL."

75. The letters Mem, Vav and Tav are a sign for the Angel of Death

Rabbi Shimon works through some numerology and rearrangement of the letters in Mavet (Eng. 'death') to show that Pinchas was dedicated to the Holy Name of God and that he turned away God's wrath by wielding the spear. We are told that none of those who died in the plague were of Yisrael with the exception of those from the tribe of Shimon; those who died were the wicked, and the wicked are already considered to be dead.

464. HE ASKS, IT IS WRITTEN: "AND WHEN PINCHAS...SAW...AND TOOK A SPEAR IN HIS HAND" (Bemidbar 25:7). What did he see? AND ANSWERS: He saw a letter Mem flying through the sky, and this LETTER is a sign of the Angel of Death, for THE Mem wants to be built up with the letter Vav and the letter Tav TO FORM THE WORD MAVET (LIT. 'DEATH' - MEM VAV TAV). What did Pinchas do, for he was then attired with Isaac? He then took that letter Mem and snatched it away FROM THE ANGEL OF DEATH, and joined it with himself. And when the Angel of Death saw that Pinchas had taken the letter Mem to himself, he immediately turned back.

464. מַאי חָמָא. חָמָא מ׳, אַת דָּא דַּהֲוָה טָאס בִּרְקִיעָא, וְדָא הוּא סִימָנָא דְּמַלְאָךְ הַמָּוֶת, דְּבַעְיָא לְאִתְבְּנָאָה בְּאַת וָא״ו וְאַת ת׳. מָה עֲבַד פִּנְחָס. דַּהֲוָה מִתְלַבַּשׁ בְּיִצְחָק, כְּדֵין נָטִיל הַהוּא אַת מ׳, וְחָטַף לֵיהּ, וְחִבֵּר לֵיהּ בַּהֲדֵיהּ. כֵּיוָן דְּחָמָא מַלְאָךְ הַמָּוֶת, דְּפִנְחָס חָטַף לֵיהּ לְהַהוּא מ׳ בַּהֲדֵיהּ, מִיַּד תָּב לַאֲחוֹרָא.

465. HE ASKS but what is the reason BEHIND ALL THIS? HE ANSWERS, when Pinchas was zealous in his heart, he attired himself with Isaac. And he rose up to 208, which is the numerical value of his name. It is also the numerical value of Isaac. And since he saw the letter Mem flying in the sky, he snatched it and joined it to himself, and immediately became romach (lit. 'a spear' - Resh Mem Chet). THAT IS, THE LETTER MEM JOINED THE NUMERICAL VALUE OF HIS NAME, RESH CHET (208) AND FORMED THE WORD ROMACH, A SPEAR, as it is written: "and took a spear in his hand."

465. מ״ט. בְּגִין דְּכַד קַנֵּי בְּלִבֵּיהּ פִּינְחָס, אִתְלַבַּשׁ בְּיִצְחָק, וְאִסְתַּלָּק לְמֶהֱוֵי בְּחוּשְׁבָּנָא ר״ח, וְהָכִי סָלִיק שְׁמֵיהּ ר״ח, וְהָכִי סָלִיק יִצְחָק. כֵּיוָן דְּחָמָא לְאַת מ׳ טָאס בִּרְקִיעָא, חָטַף לֵיהּ, וְחִבֵּר לֵיהּ בַּהֲדֵיהּ וְאִתְעֲבִיד מִיַּד רמ״ח, הה״ד וַיִּקַּח רֹמַח בְּיָדוֹ.

466. Because the letter Mem was the first mark for Adam that death was ordained over the world, because this letter flew over Adam's head at the time when, as is written: "She took of (Heb. mi) the fruit thereof" (Beresheet 3:6). And this MEM was waiting for the letters Vav and Tav, as is written: "..and did eat (Heb. vatochal starts VAV TAV); and she gave (Heb. vatiten starts VAV TAV) also to her husband with her, and he did eat. And the eyes of them both were opened (Heb. vatipakachnah) (Ibid. 6-7). And thus was death (Heb. mavet - Mem Vav Tav) established over the world.

466. בְּגִין דְּאוֹת מ׳ הֲוָה סִימָנָא קַדְמָאָה לְאָדָם הָרִאשׁוֹן, לְמִבְנֵי מָוֶת עַל עָלְמָא, בְּגִין דְּאַת דָּא הֲוָה טָאס עַל רֵישֵׁיהּ דְּאָדָם, בְּשַׁעֲתָא דְּכְתִיב וַתִּקַּח מִפְּרִיוֹ, מ׳ פְּרִיוֹ. וַהֲוָה מְחַכָּא ו״ת, בְּזִמְנָא דְּכְתִיב, וַתֹּאכַל, וַתִּתֵּן, וַתִּפָּקַחְנָה. כְּדֵין אִתְבְּנֵי מָוֶת עַל עָלְמָא.

467. AND SIMILARLY now Pinchas saw that same letter Mem that was flying over the heads of the children of Yisrael. And how did he see it? He saw the shape of an open Mem covered in blood. When he saw it, he said: This is certainly a sign of the Angel of Death. He immediately snatched it, mentioned over it the ineffable Name written in full and brought that letter down to himself. And as THE NUMERICAL VALUE OF PYNCHAS is the letters Resh Chet, AND THE MEM COMBINED WITH THE RESH CHET to form Resh Mem Chet (Heb. romach, lit. 'a spear'), as it is written: "and took a spear in his hand." And this is why it is also written: "has turned My wrath away from over the children of Yisrael, in that he was zealous for My sake" (Bemidbar 25:11), for he was zealous for the Holy Name, for they had joined it to another dominion. "among them" (Ibid.). What is the meaning of "among them"? The answer is that he went in among a number of hordes and a number of great ones and gave himself over to death for their sake, IN ORDER TO SAVE THEM. THEREFORE IT IS WRITTEN: "AMONG THEM." But THE SECRET OF "among them" is as follows: The letters of "among them" (Heb. betochham) are, betoch Mem, for the zealousness that he showed was within a Mem.

467. פִּנְחָס הֲוָה חָמֵי לֵיהּ הַשְׁתָּא הַהוּא אַת מ׳, טָאיס עַל רֵישֵׁיהוֹן דְּיִשְׂרָאֵל. וְהַאֵיךְ חָמָא לֵיהּ. חָמָא דְּיוּקְנָא דְּמ׳ פְּתוּחָה, מַלְיָא דָּמָא. כֵּיוָן דְּחָמָא לֵיהּ, אָמַר דָּא וַדַּאי סִימָנָא דְּמַלְאָךְ הַמָּוֶת, מִיַּד חָטַף לָהּ, אַדְכַּר עָלָהּ שְׁמָא מְפֹרָשׁ, וְנָחִית לְהַאי אַת לְגַבֵּיהּ. וּמַה דַּהֲוָה ר״ח, אִתְצְרִיף רמ״ח. כְּדֵין וַיִּקַּח רֹמַח בְּיָדוֹ. וע״ד כְּתִיב מֵעַל בְּנֵי יִשְׂרָאֵל בְּקַנְאוֹ אֶת קִנְאָתִי, דְּקַנֵּי לִשְׁמָא קַדִּישָׁא, דַּהֲווֹ מְחַבְּרִין לֵיהּ בְּרִשּׁוּ אַחֲרָא. בְּתוֹכָם, מַאי בְּתוֹכָם. בְּגִין דַּהֲוָה אָזֵל וְעָאל בְּגוֹ כַּמָּה אוּכְלוּסִין, כַּמָּה רַבְרְבָן, וּמְסַר גַּרְמֵיהּ לְמוֹתָא בֵּינַיְיהוּ. אֲבָל בְּתוֹכָם, בְּתוֹךְ מ׳, בְּתוֹךְ מ׳ הֲוָה הַהוּא קִנְאָה דְּקַנֵּי.

468. מ"ט מ'. בְּגִין דְּאִיהִי סִימָנָא דְּמָוֶת, אִיהִי סִימָנָא דְּמ' מַלְקִיּוֹת. אִיהִי סִימָנָא דְּד' מִיתוֹת ב"ד. וּמִתַּמָּן סָלִיק וְנָחִית, נָחִית וְסָלִיק, סָלִיק לְמ', וְנָחִית לְד'. נָחִית לְד', אִינּוּן ד' רוּחִין, דְּמִתְפְּרְשָׁן מִגּוֹ דְּכַר וְנוּקְבָא מִמְּסָאֲבוּתָא, וּבְגִינַיְיהוּ ד' מִיתוֹת ב"ד. וּמִתַּמָּן סַלְקִין לְמ'. וְהַיְינוּ מ' סִימָנָא וּמָאנִין דְּמַלְאָךְ הַמָּוֶת. וְדָא נָטִיל פִּנְחָס, וְקָם בְּתוֹךְ מ', וע"ד וְלֹא כִלִּיתִי אֶת בְּנֵי יִשְׂרָאֵל בְּקִנְאָתִי.

468. HE ASKS, What's the reason that PINCHAS WAS ZEALOUS FOR this 'Mem'? AND HE ANSWERS, This is because this was the sign for death, a sign for forty lashings. This is the sign of the four deaths decreed by the court, and from whence it rises and descends, descends and rises. When it rises IN NUMERICAL VALUE it evolves to Mem (=forty) and when it comes down it's a Dalet (=four), the four directions that separate from male and female of impurity. Because of them are the four deaths decreed by court. And from there they rise to Mem. Thus, the Mem is a sign and utensils of the Angel of Death. And this is what Pinchas took and established within Mem. And therefore, "I consumed not the children of Yisrael in My jealousy" (Ibid.).

469. וְכִי הֵאֵיךְ הֵשִׁיב פִּנְחָס חֲמָתֵיהּ דְקוּדְשָׁא בְּרִיךְ הוּא, וְהָכְתִיב וַיִּהְיוּ הַמֵּתִים בַּמַּגֵּפָה וְגוֹ', אִי לָא מִית חַד מִנַּיְיהוּ, הֲוָה אֲמִינָא הֵשִׁיב אֶת חֲמָתִי, אֲבָל כֵּיוָן דְּכָל הָנֵי מִיתוּ, מ"ט הֵשִׁיב אֶת חֲמָתִי וְלֹא כִלִּיתִי אֶת בְּנֵי יִשְׂרָאֵל. אֶלָּא וַדַּאי בְּרִירָא דְּמִלָּה, וַוי לֵיהּ לב"נ דְּפָגִים זַרְעֵיהּ, וַוי לֵיהּ לְמַאן דְּלָא נָטִיר זַרְעֵיהּ כַּדְקָא יָאוּת, חַס וְשָׁלוֹם דַּאֲפִילוּ חַד מִיִּשְׂרָאֵל מִית, אֶלָּא שִׁבְטָא דְּשִׁמְעוֹן, כַּד אָתֵי אִינּוּן עֵרֶב רַב, אִתְעָרְבוּ בְּנָשִׁין דְּשִׁבְטָא דְּשִׁמְעוֹן, בָּתַר דְּאִתְגַּיְּרוּ, וְאוֹלִידוּ בְּנִין, מִנְּהוֹן מִיתוּ בַּעֵגֶל, וּמִנְּהוֹן מִיתוּ בְּמוֹתָנָא, וְאַחֲרָנִין מִיתוּ הָכָא, אִינּוּן דְּאִשְׁתְּאָרוּ. הֲדָא הוּא דִכְתִיב, וַיִּהְיוּ הַמֵּתִים בַּמַּגֵּפָה, אֲשֶׁר מֵתוּ לָא כְּתִיב, אֶלָּא הַמֵּתִים, מֵתִים דְּמֵעִיקָּרָא הֲווֹ.

469. HE ASKS, How can it be said that Pinchas turned away the wrath of the Holy One, blessed be He, when it is written: "And those that died by the plague were twenty and four thousand" (Bemidbar 25:9)? Had not even one of them died, I could have said "has turned away My wrath," but since so many died it does not make sense TO SAY "turned away My wrath... so that I consumed not the children of Yisrael": THE ANSWER IS that the matter certainly needs clarification, as follows: Woe to the person who faults his own seed. Woe to the one who does not guard his seed properly, FOR THESE ARE THEY WHO DIED IN THE PLAGUE. But heaven forbid, not even one of Yisrael died, with the exception of the tribe of Shimon. When the mixed multitude came, they intermingled with the women of the tribe of Shimon, after they had converted, and bore them sons, some of whom died at the Golden Calf episode and others of whom died in the plague; while those who remained alive died here, as it is literally written: "And the dead ones by the plague were twenty and four thousand" (Bemidbar 25:9). Scripture does not say 'which had died' (namely using a verbal form) but rather "the dead ones" (namely using a noun form), which teaches that they were already considered dead, FOR THE WICKED ARE CALLED 'DEAD'.

470. וּבְגִין דְּאִסְתְּמָרוּ יִשְׂרָאֵל, וְכָל אִינּוּן זַרְעָא קַדִּישָׁא, אִתְמְנוּן כֻּלְּהוּ, בְּגִין דְּלָא חָסֵר אֲפִילוּ חַד מִנַּיְיהוּ. וע"ד כְּתִיב, וְלֹא כִלִּיתִי אֶת בְּנֵי יִשְׂרָאֵל, מִכְּלָל דְּאַחֲרָנִין כֻּלּוּ. וְכֵן הֵשִׁיב אֶת חֲמָתִי מֵעַל בְּנֵי יִשְׂרָאֵל, מֵעַל בְּנֵי יִשְׂרָאֵל הֵשִׁיב, אֲבָל מֵעַל אַחֲרָנִין דַּהֲווֹ עֵרֶב רַב, לָא הֵשִׁיב. וע"ד רָשִׁים קְרָא וְאָמַר, מֵעַל בְּנֵי יִשְׂרָאֵל. ובג"ד אִתְמְנוּן בְּנֵי יִשְׂרָאֵל כְּמִלְּקַדְּמִין, וְחִבֵּר לוֹן קוּדְשָׁא בְּרִיךְ הוּא בַּהֲדֵיהּ. כְּגַוְונָא דָא בְּעוֹבְדָא דְּעֵגֶל, דִּכְתִיב וַיִּפּוֹל מִן הָעָם וְגוֹ'. כָּל אִינּוּן מֵעֵרֶב רַב הֲווֹ. וּלְאַחְזָאָה דְּלָא הֲווֹ מִבְּנֵי יִשְׂרָאֵל, מַה כְּתִיב לְבָתַר, וַיַּקְהֵל מֹשֶׁה אֶת כָּל עֲדַת בְּנֵי יִשְׂרָאֵל.

470. And because Yisrael were careful, and the holy seed were all counted and not one of them was missing, wherefore it is written: "I consumed not the children of Yisrael" (Bemidbar 25:11). The inference here is that He did consume others WHO WERE NOT OF THE CHILDREN OF YISRAEL. And so, too: "turned away My wrath from over the children of Yisrael." He turned away from over the children of Yisrael, but he did not turn it away from the others, who were a mixed multitude. And therefore Scripture explicitly states: "from over the children of Yisrael." This is why the children of Yisrael were counted and the Holy One blessed be He joined them to Himself, again as formerly. Something similar happened in the case of the Golden Calf, as it is written: "And there fell of the people..." (Shemot 32:28). All of these were from the mixed multitude. To prove the point that they were not of the children of Yisrael, Scripture later says: "And Moses gathered all the Congregation of the children of Yisrael" (Shemot 35:1), WHICH SHOWS THAT ALL OF THEM WERE IN PERFECTION.

76. "Take from among you an offering," not from among the mixed multitude

Rabbi Shimon and Rabbi Elazar discuss the question of whether the offering was to be taken only from the children of Yisrael or from the mixed multitudes as well. They also determine that Yisrael did not in fact worship Baal Pe'or.

471. קְחוּ מֵאִתְּכֶם תְּרוּמָה. ת״ח, בְּקַדְמֵיתָא כְּתִיב, מֵאֵת כָּל אִישׁ אֲשֶׁר יִדְּבֶנּוּ לִבּוֹ. כֹּלָּא בִּכְלָל. כֵּיוָן דְּאִינּוּן עֵרֶב רַב עָבְדוּ דָּא, וּמִיתוּ מִנַּיְיהוּ אִינּוּן דְּמִיתוּ, בָּעָא קוּדְשָׁא בְּרִיךְ הוּא לְאִתְפַּיְיסָא בַּהֲדַיְיהוּ דְּיִשְׂרָאֵל, אָמַר לוֹן, אִתְחַבְּרוּ כֻּלְּכוּ לְסִטַר חַד, הֲדָא הוּא דִּכְתִיב וַיַּקְהֵל מֹשֶׁה אֶת כָּל עֲדַת בְּנֵי יִשְׂרָאֵל בִּלְחוֹדַיְיהוּ, אָמַר לוֹן, בְּנַי, בְּכוֹן אֲנָא בָּעֵי לְמִשְׁרֵי, עִמְּכוֹן תְּהֵא דִּיוּרָא דִּילִי. וע״ד, קְחוּ מֵאִתְּכֶם תְּרוּמָה, מֵאִתְּכֶם, וְלָא מֵאַחֲרָא, לָא בָּעֵינָא דִּתְהֵא שִׁתּוּפָא לְאַחֲרָנִין בַּהֲדִי, וְלָא בַּהֲדַיְיכוּ, ובג״כ כֻּלְּהוּ אִשְׁתְּצִיאוּ. אוֹף הָכָא הָא אִינּוּן מֵאִינּוּן גִּזְעָא בִּישָׁא הֲווֹ, וַיִּהְיוּ הַמֵּתִים. הַמֵּתִים, וַדַּאי מֵתִים, וְלָא מִיִּשְׂרָאֵל. ובג״כ מָנָה לוֹן, דִּכְתִיב שְׂאוּ אֶת רֹאשׁ בְּנֵי יִשְׂרָאֵל, אָרִימוּ רֵישַׁיְיהוּ.

471. "Take from among you an offering": (Shemot 35:5) Come and see, In the first instance it is written: "of every man whose heart prompts him to give" (Shemot 25:2). That is, from absolutely anyone, EVEN THE MIXED MULTITUDE. Since the mixed multitude had made THE GOLDEN CALF, and those of them who had died had died, the Holy One, blessed be He, wanted to be reconciled with Yisrael. He said to them: 'Join yourselves together, all of you, to one side,' as it is written: "And Moses gathered all the congregation of the children of Yisrael" (Shemot 35:1) by themselves. He said to them: 'My children, I want to rest upon you; My tabernacle shall be amongst you. And so it is written: "Take from among you an offering" from you and not from anyone else. I do not want the others to have any connection with Me nor with you.' And this is why all OF THE MIXED MULTITUDE were destroyed. And so also here. All those about whom it is written "And those that were dead..." (Bemidbar 25:9) were of a bad stock, NAMELY THEY WERE THE OFFSPRING OF THE MIXED MULTITUDE WHO HAD INTERMARRIED WITH THE TRIBE OF SHIMON, AS ABOVE. Those dead were certainly already PREVIOUSLY dead, FOR THEY WERE OF THE MIXED MULTITUDE WHO ARE CALLED 'DEAD' EVEN DURING THEIR LIFETIME, AS ABOVE, and not from Yisrael. And this is why he counted them, as it is written: "Take the sum of the congregation of the children of Yisrael" (Bemidbar 26:2), WHICH MEANS LITERALLY, raise up their heads.

472. א״ר אֶלְעָזָר, אַבָּא, כַּמָּה יָאוּת הוּא, אִי לָא אַשְׁכַּחְנָא פְּלוּגְתָּא עַל דָּא. אָמַר לֵיהּ בְּרִי אֵימָא. א״ל וְהָא כְּתִיב וַיִּצְמֶד יִשְׂרָאֵל לְבַעַל פְּעוֹר, וְתָנֵינָן דְּאִתְחַבְּרוּ יִשְׂרָאֵל בַּהֲדֵיהּ, כִּצְמִידָא דָּא דְּאִתְחַבָּר בב״נ בְּקִשּׁוּטוֹי, הָכִי אִתְחַבְּרוּ יִשְׂרָאֵל בְּבַעַל פְּעוֹר. א״ל אֶלְעָזָר, הָכִי הוּא, וַיִּצְמֶד יִשְׂרָאֵל לְבַעַל פְּעוֹר, אֶלָּא אֲנָא לָא אֲמָרִית דְּאִתְדָּכוּ יִשְׂרָאֵל מֵהַהוּא חוֹבָה, אֶלָּא דְּאִתְדָּכוּ מִמּוֹתָא, דְּלָא שַׁרְיָא עֲלַיְיהוּ מוֹתָא.

472. Rabbi Elazar said, Father, WHAT YOU HAVE SAID would have been most beautiful if there had not been an internal contradiction. He said to him, My son, please tell me. And he replied, It is written: "And Yisrael joined himself to Baal Pe'or" (Bemidbar 25:3), and we have learnt that Yisrael was joined to Baal Pe'or as a bracelet is joined to a person among his jewelry. THAT IS: YISRAEL ALSO SINNED, AND NOT ONLY THE MIXED MULTITUDE. He said to him: So it is indeed, Elazar, that "Yisrael joined himself to Baal Pe'or," but I did not say that Yisrael was innocent of that sin. All I said was that they were cleared of death, that death should not rest on them.

473. א״ל וְהָא כְּתִיב, קַח אֶת כָּל רָאשֵׁי הָעָם וְהוֹקַע אוֹתָם. א״ל רָאשֵׁי הָעָם וַדַּאי, וְלָא רָאשֵׁי בְּנֵי יִשְׂרָאֵל. וּמִן הָעָם אִית לָן לְמֵילַף, כְּתִיב הָכָא הָעָם, וּכְתִיב הָתָם וַיַּרְא הָעָם. וַיִּקָּהֵל הָעָם. וַיִּפּוֹל מִן הָעָם. אֲבָל ת״ח, וַיִּצְמֶד יִשְׂרָאֵל לְבַעַל פְּעוֹר, וְלָא פַּלְחוּ לֵיהּ, אֲבָל מִן סִיפֵיהּ דִּקְרָא אוֹכַח, דִּכְתִיב וַיֹּאכַל הָעָם וַיִּשְׁתַּחֲווּ, וְלָא כְּתִיב וַיֹּאכַל וַיִּשְׁתַּחוּ יִשְׂרָאֵל. אֶלָּא הָעָם, כֵּיוָן דִּכְתִיב וַיִּצְמֶד יִשְׂרָאֵל, מַאי וַיֹּאכַל הָעָם. אֶלָּא הַהוּא זַרְעָא בִּישָׁא, הֲווֹ חוֹבָה דְּיִשְׂרָאֵל.

473. He said to him: But it is also written: "Take all the chiefs of the people and hang them" (Bemidbar 25:4), AND THE REFERENCE IS CLEARLY TO YISRAEL. He said to him, It does indeed specifically say "the chiefs of the people," NAMELY THE MIXED MULTITUDE WHO ARE CALLED 'PEOPLE' WITHOUT FURTHER EPITHET. IT DOES not SAY 'the chiefs of the children of Yisrael'. And from the use of the term "the people" we can learn THAT WHEREVER SCRIPTURE USES "THE PEOPLE" THE REFERENCE IS TO THE MIXED MULTITUDE. Here (Bemidbar 25:4) it is written "the people," and elsewhere it is written: "And when the people saw that Moses delayed" (Shemot 32:1) and: "the people gathered themselves together" (Ibid.), and: "And there fell of the people..." (Ibid. 28). IN ALL THESE CASES, "THE PEOPLE" MEANS THE MIXED MULTITUDE. But come and see: All that is written is "And Yisrael joined himself to Baal Pe'or" (Bemidbar 25:3). It does not say that they worshipped BAAL PE'OR, as understood from the end of the verse, as is written: "and the people ate, and bowed down to their Elohim" (Ibid. 2). Scripture does not say that Yisrael ate and bowed down, but IT IS WRITTEN, the people. And since it is written "And Yisrael joined...," what is the meaning of "and the people ate"? SCRIPTURE SHOULD HAVE SAID: 'AND YISRAEL ATE'. However, it was that bad stock, NAMELY THE MIXED MULTITUDE WHO MARRIED ISRAELITE WIVES, which was the sin of Yisrael.

474. מַהוּ דִּכְתִיב וַיִּצָּמֶד יִשְׂרָאֵל לְבַעַל פְּעוֹר. ת״ח, וַיִּצָּמֶד יִשְׂרָאֵל בְּבַעַל פְּעוֹר לָא כְּתִיב, אֶלָּא לְבַעַל פְּעוֹר. קְשׁוּטִין וְתוּקְפָּא יָהֲבוּ לְבַעַל פְּעוֹר, בְּלָא דַעְתָּא, בְּגִין דְּפוּלְחָנָא דְּפְעוֹר הוּא, לְמִפְרַע גַּרְמֵיהּ, וּלְאַפָּקָא קְמֵיהּ צוֹאָה רוֹתַחַת. וְהַהוּא עֵיבִידְתָּא אַהֲנֵי לֵיהּ, וְאִתְתָּקַף מִנֵּיהּ. וְיִשְׂרָאֵל כֵּיוָן דְּחָמוּ דָּא, חֲשִׁיבָא דְּזִלְזוּלָא דִּילֵיהּ אִיהוּ, וְקַלְקוּלָא דִּילֵיהּ, דְּהָא בע״ז כְּתִיב, צֵא תֹּאמַר לוֹ. וְאִינּוּן בְּגִין זִלְזוּלָא דְּעֲבוֹדָה זָרָה, פַּרְעוּ גַּרְמַיְיהוּ בְּלָא יְדִיעָה, וְעַל הָנֵי כִּפֵּר פִּנְחָס, וּבְטֵל מוֹתְנָא, דִּכְתִיב וַיְכַפֵּר עַל בְּנֵי יִשְׂרָאֵל.

474. ANOTHER COMMENT. Take the verse: "And Yisrael joined himself to Baal Pe'or." Come and see: 'And Yisrael joined himself within Baal Pe'or' is not written, but rather "to Baal Pe'or." This is so because they gave ONLY embellishment and strength to Baal Pe'or, without awareness, because the worship of Pe'or consisted of uncovering oneself and depositing in front of him hot feces, which worship used to give him pleasure and Baal Pe'or grew strong from it. Yisrael, when they saw this, thought that they were thereby scorning him and disgracing him, for about idolatry it is written: "You shall say to it: Get you hence (Heb. tze)" (Yeshayah 30:22), AND THE WORD FOR FECES (HEB. TZO'AH) COMES FROM THE SAME ROOT. So they, Yisrael, uncovered themselves and answered the call of nature in order to deride the idolatry, without awareness. And it was for these that Pinchas made atonement and stopped the plague FROM THEM, as it is written: "And he made atonement over the children of Yisrael" (Bemidbar 25:13)
The Faithful Shepherd confirms that the offering was not taken from the mixed multitude. He says that the rule of the mixed multitude over Yisrael causes Yisrael to come under the jurisdiction of the stars and planets rather than God.
Ra'aya Meheimna (the Faithful Shepherd)

רעיא מהימנא

475. אָמַר רַעְיָא מְהֵימְנָא, הֵשִׁיב אֶת חֲמָתִי, מַאי הֵשִׁיב אֶת חֲמָתִי. אֶלָּא ג׳ מְמוּנִים דְּגֵיהִנָּם, חַד עַל ש״ד, וְחַד עַל ג״ע, וְחַד עַל ע״ז. וְאִינּוּן: מַשְׁחִית, אַף, וְחֵימָה. הוּא חֵימָה דַּהֲוָה טָאס בְּעָלְמָא. אָמַר הֵשִׁיב אֶת חֲמָתִי מֵעַל בְּנֵי יִשְׂרָאֵל, וְלָא אָמַר מֵעַל הָעָם, דְּאִינּוּן עֵרֶב רַב, דְּאִתְּמַר וַיִּפּוֹל מִן הָעָם בַּיּוֹם הַהוּא כְּשִׁלֹּשֶׁת אַלְפֵי אִישׁ, דְּהָכִי אוֹקִימְנָא וְשָׁאִילוּ לְבוּצִינָא קַדִּישָׁא.

475. The Faithful Shepherd said, IT IS WRITTEN: "turned away My wrath" (Bemidbar 25:11). What is the meaning of "turned away My wrath?" THE ANSWER IS THAT this refers to three officials over Gehenom. One is over bloodshed, another over incest, and the third over idolatry, and they are CALLED 'Destruction', 'Anger' and 'Wrath'. And the latter, Wrath, was flying through the world, AND ABOUT IT IS SAID: "TURNED AWAY MY WRATH." He said, "turned away My wrath from the children of Yisrael," but He did not say "from the people," which WOULD REFER TO the mixed multitude. For it is said, "And there fell of the people that day about three thousand men" (Shemot 32:28), WHERE THE MEANING OF "THE PEOPLE" IS THE MIXED MULTITUDE. BUT HERE IT DOES NOT SAY 'TURNED AWAY MY WRATH FROM THE PEOPLE,' BUT RATHER "FROM THE CHILDREN OF YISRAEL." THIS IS TO TEACH THAT THE WRATH WAS NOT TURNED AWAY FROM THE MIXED MULTITUDE. For this is how we explained it, and we asked the holy luminary, THAT IS, RABBI SHIMON.

476. וּמַה כְּתִיב, קְחוּ מֵאִתְּכֶם תְּרוּמָה לַיְיָ׳, וְלָא מֵעֵרֶב רַב, דְּלָא אִתְקְרִיאוּ קְהִלָּה וְחִבּוּר, עַד דְּאִתְעֲבַר מִנְּהוֹן עֵרֶב רַב, כְּבִיכוֹל בְּזִמְנָא דְּמִתְעָרְבִין בֵּינַיְיהוּ, כְּאִילוּ לָא הֲווֹ גּוֹי אֶחָד. וּבג״ד קְחוּ מֵאִתְּכֶם תְּרוּמָה, וְלָא מִשּׁוּתָּפוּ אַחֲרָא, דְּלָא בְּעֵינָא לְשַׁתְּפָא אַחֲרָנִין בֵּינִי וּבֵינַיְיכוּ.

476. What does Scripture say? "Take from among you an offering to Hashem" (Shemot 35:5), "FROM AMONG YOU" and not from the mixed multitude, for YISRAEL was not called 'a community' and 'a union' until the mixed multitude had been removed from them. When THE MIXED MULTITUDE was intermingled amongst them, as it were, it was as though they were not one people. That is why it says, "Take from among you an offering" and not from any other partnership, NAMELY NOT FROM THE MIXED MULTITUDE, for I do not want to involve others between Me and you.

477. וְלָא עוֹד, אֶלָּא כַּד עֵרֶב רַב אִינּוּן מְעוּרְבִין בְּיִשְׂרָאֵל, מַה כְּתִיב הָיוּ צָרֶיהָ לְרֹאשׁ. וְיִשְׂרָאֵל בָּתַר דְּמִתְעַבְּרֵי מִנַּיְיהוּ אִלֵּין מַה כְּתִיב, שְׂאוּ אֶת רֹאשׁ כָּל עֲדַת בְּנֵי יִשְׂרָאֵל. וְלָא עוֹד, אֶלָּא דְּאָמַר קוּדְשָׁא בְּרִיךְ הוּא, אֲנָא בָּעֵי לְדַיְירָא עִמְּכוֹן. הֲדָא הוּא דִּכְתִיב, וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם.

477. And not only that, but when the mixed multitude were intermingled with Yisrael, what is written? "Her adversaries have become the chief" (Eichah 1:5). And after THE MIXED MULTITUDE have been removed from Yisrael, what is written? "Take the sum of all the congregation of the children of Yisrael" (Bemidbar 26:2) (the literal translation of which verse is: 'Lift up the head of all the congregation of the children of Yisrael'). And not only that, but the Holy One, blessed be He, said: 'I want to dwell with them,' this being what is written: "and let them make Me a sanctuary; that I may dwell among them" (Shemot 25: 8).

478. And not only that, but when the children of Yisrael are in exile it is said about them: What prevents? The yeast in the dough, for the sages of the Mishnah have taught: When the mixed multitude are the heads over Yisrael, as it were, it is as though the rule of the Holy One, blessed be He, was removed and they had come under the rule of the jurisdiction of the stars and planets. This is why they cry out, saying, "Hashem our Elohim, other Masters beside You have had dominion over us" (Yeshayah, 26:13).

478. וְלֹא עוֹד, אֶלָּא כַּד בְּנֵי יִשְׂרָאֵל בְּגָלוּתָא, עָלַיְיהוּ אִתְּמַר מִי מְעַכֵּב שְׂאוֹר שֶׁבַּעִסָּה, וְהָא אוֹקְמוּהָ מָארֵי מַתְנִיתִין, בְּזִמְנָא דְּעֵרֶב רַב אִינּוּן רָאשִׁים עַל יִשְׂרָאֵל, כְּבְיָכוֹל כְּאִילּוּ עַבְרִין שׁוּלְטָנֵי דְּקוּדְשָׁא בְּרִיךְ הוּא, וְיֵיעָלוּן בְּמִשְׁפְּטֵי כֹכְבַיָּא וּמַזָּלֵי. וּבג״ד צַוְוחִין וְאַמְרִין, יְיָ׳ אֱלֹהֵינוּ בְּעָלוּנוּ אֲדוֹנִים זוּלָתֶךָ.

77. Mem of Mavet flying in the air

Rabbi Shimon says that Elijah (Elijah being Pinchas in reincarnation) snatched the letters Mem and Vav from the word mavet, which means death, by means of the great pity he had for Yisrael and his determination that they should not be lost because of the sins of Zimri and Cozbi - this is how and why he killed the two sinners with a spear. Rabbi Shimon concludes by saying that whenever there is a righteous man in the world, the patriarchs come to help him.

479. Another explanation of the verse, "Pinchas..." (Bemidbar 25:11): Arise, O holy luminary, and say things in the presence of the Shechinah. The holy luminary, THAT IS RABBI SHIMON, arose and said, In the complication of the first part it was said: Come and see, Pinchas arose before the strong judgment of Isaac and stood in the breach, NAMELY THE OUTBREAKS OF THE PLAGUE, as it is written: "Then stood up Pinchas, and executed judgment: and so the plague was stayed" (Tehilim 106:30). AND THIS HE DID in order to protect Yisrael. This is the reason why Pinchas and Isaac have the same numerical value. And now new things have to be said here.

479. ד״א, פִּנְחָס וְגוֹ׳. קוּם בּוּצִינָא קַדִּישָׁא, וְאַפְּתַח מִלֵּי קַמֵּי שְׁכִינְתָּא. קָם בּוּצִינָא קַדִּישָׁא, וְאָמַר, בְּחִבּוּרָה קַדְמָאָה אִתְּמַר הָכִי. תָּא חֲזֵי, פִּינְחָס קָאֵים קַמֵּי דִּינָא תַּקִּיפָא דְּיִצְחָק, וְקָם קַמֵּי פִּרְצָה, דִּכְתִיב וַיַּעֲמוֹד פִּינְחָס וַיְפַלֵּל וַתֵּעָצַר הַמַּגֵּפָה, בְּגִין לְאַגָּנָא עָלַיְיהוּ דְּיִשְׂרָאֵל, וּבְגִין דָּא כְּלִיל דָּא וְדָא בְּחוּשְׁבָּנָא, פִּינְחָס כְּמִנְיַן יִצְחָק, וְהָכָא צְרִיךְ לְחַדְּתָא מִלִּין.

480. He began by saying, Elijah, the beloved of the divine King, NAMELY PINCHAS, FOR ELIJAH IS PINCHAS, saw the letter Mem from the word mavet (lit. 'death') flying in the air, snatched it down and joined it to Resh Chet, which is the numerical value of both Isaac and Pinchas, and WITH THE MEM completed the combination Resh Mem Chet. Subsequently, he saw the letter Vav from the word mavet flying in the sky, and he snatched it down also and placed it with the Resh Mem Chet, thus completing the word: Resh Vav Mem Chet (Heb. romach), a spear in the fuller spelling, as it is written: "and he took a spear in his hand" (Bemidbar 25:7).

480. פָּתַח וְאָמַר, אֵלִיָּהוּ רְחִימָא דְּמַלְכָּא עִלָּאָה, חָזָא מֵ״ם מִן מָוֶת טָאס בַּאֲוִירָא, חָטַף לָהּ, וְשָׁתַף לָהּ עִם ר״ח, דְּאִיהוּ יִצְחָק, וְאִיהוּ בְּחוּשְׁבָּן פִּינְחָס, וְאִשְׁתְּלִים בָּהּ רמ״ח. לְבָתַר חָזָא ו׳ מִן מָוֶ״ת טָס בִּרְקִיעָא, וְחָטַף לֵיהּ, וְשַׁוִּי לֵיהּ בְּרָמָ״ח, וְאִשְׁתְּלִים רוֹמַ״ח. הֲדָא הוּא דִּכְתִיב, וַיִּקַּח רוֹמַח בְּיָדוֹ.

481. And with what was he able to snatch down these two letters, THE MEM AND THE VAV? He used the two spirits that were preserved for him on high, for they make up Pinchas, namely Pnei Chas (lit. 'the countenance of pity'), for with these two countenances he had pity on Yisrael that they should not be lost because of those two, ZIMRI AND COZBI, "and he thrust both of them through" (Ibid. 8) with the two letters, the Mem and the Vav, as is written: "in that he was zealous for My sake among them" (Ibid. 11).

481. וְאִיהוּ, בְּמָה יָכִיל לַחֲטוֹף תְּרֵין אַתְוָון אִלֵּין. בִּתְרֵין רוּחִין דְּאִשְׁתְּמָרוּ לְעֵילָא, דְּאִשְׁתְּתָפוּ בְּפִנְחָס. פְּנֵי״י חָ״ס. בִּתְרֵין פָּנִים אִלֵּין, חָס עַל יִשְׂרָאֵל דְּלָא אִתְאֲבִידוּ, בְּחֵילָא דְּתַרְוַוּיְיהוּ, וַיִּדְקוֹר אֶת שְׁנֵיהֶם, בִּתְרֵין אַתְוָון מ״ו. וְהַיְינוּ בְּקַנְאוֹ אֶת קִנְאָתִי בְּתוֹכָם.

482. וַאֲמַאי אִשְׁתְּתַף בְּיִצְחָק. בְּגִין דְּיִצְחָק מָסַר גַּרְמֵיהּ לְמִיתָה. וּבְגִין דָּא אִשְׁתְּתַף לֵיהּ לְיִצְחָק, לְמֶהֱוֵי לֵיהּ עֵזֶר. דְּמִסִּטְרָא דִתְרֵין עִיזְלֵי דְּאַיָּלְתָּא, אִשְׁתַּתְּפֵי בֵּיהּ אַבְרָהָם וְיַעֲקֹב, דְּאַבְרָהָם דַּרְגֵּיהּ חֶסֶד אִשְׁתְּתַף בח"ס דְּפִנְחָ"ס. יַעֲקֹב אִיהוּ פְּנֵ"י דְּפִנְחָס בְּגִין דְּאִתְּמַר בֵּיהּ, כַּאֲשֶׁר עָבַר אֶת פְּנִיאֵל, פְּנֵ"י אֵ"ל. בְּגִין דְּכַד עָלְמָא אִיהוּ בְּרוּחֲקָא, וְאִית צַדִּיק בְּעָלְמָא מְקַנֵּי עַל בְּרִית, אֲבָהָן אִשְׁתְּתָפוּ בֵּיהּ, וּבְגִינַיְיהוּ אָמַר מֹשֶׁה בְּרוּחֲקָא דְּיִשְׂרָאֵל, זְכוֹר לְאַבְרָהָם לְיִצְחָק וּלְיִשְׂרָאֵל עֲבָדֶיךָ. וּבְתֵלַת אַתְוָון יה"ו מִן אֵלִיָּהוּ, זָכָה לֵה' מִן הַנָּבִיא, וְדָא אִיהוּ אֵלִיָּהוּ, ה' נָבִיא, וְאִשְׁתְּלִים בֵּיהּ יְדוֹ"ד.

482. Why did Pinchas associate himself with Isaac? It was because Isaac gave himself over to death, which is why he joined himself to Isaac, that he should help him. For from the side of the two fawns of the doe, Abraham and Jacob participated in him, for Abraham, whose level is that of Chesed, participated in the Chet Samech of Pinchas, while Jacob is the Pnei of Pinchas, because it is said about him (about Jacob): "And as he passed over Penuel" (Beresheet 32:32). AND THE LETTERS OF Peniel can be read as two words: Pnei El, the face of El. For, whenever the world is in trouble, but there is a righteous man in the world, who is zealous for the covenant, then the patriarchs combine with him. And for their sake, Moses said, when Yisrael was in trouble, "Remember Abraham, Isaac and Yisrael, Your servants" (Shemot 32:13). And with the three letters Yud Hei Vav of Elijah, WHICH ARE THE SECRET OF ABRAHAM, ISAAC, JACOB, he earned the Hei, WHICH IS MALCHUT, of hanavi (lit. 'the prophet') - and this is Elijah the prophet, and thus the Yud Hei Vav Hei come together in him.

78. The Yud that Pinchas merited was the Yud of Shadai

The Zohar expounds upon the meaning of the lower Yud and the upper Yud in terms of the covenant. The Yud of Shadai prevents the evil inclination from harming a person. We hear that Pinchas was zealous for the covenant both in thought and in deed.

483. י' דְּזָכָה פִּנְחָס בֵּיהּ, בְּגִין דְּקַנֵּי עַל בְּרִית, זָכָה לִבְרִית. וּתְרֵין יוֹדִין אִינּוּן, יוֹד עִלָּאָה מִן יְדוֹ"ד, דְּכָרַת בָּהּ לְאַבְרָהָם, בֵּין י' אֶצְבְּעוֹת דִּידִין. יוֹ"ד זְעֵירָא אִיהִי מִן אֲדֹנָי, דְּכָרַת בָּהּ בֵּין י' אֶצְבְּעָאן דְּרַגְלִין וְאִיהִי אָת קַדִּישָׁא, דְּמִתְעַטְּרָא בִּרְשִׁימוּ עִלָּאָה.

483. The Yud that Pinchas earned, WHERE HIS NAME IS WRITTEN OUT IN FULL WITH A YUD: PINCHAS, was because he was zealous for the covenant, and thus merited the covenant, FOR THE YUD THAT WAS ADDED TO HIS NAME IS AN INDICATION OF THE COVENANT. There are two Yuds, upper Yud from Yud Hei Vav Hei, with which He made the covenant with Abraham between the Yud (ten) fingers of the hands, and small Yud which is from Adonai, with which He made the covenant between the Yud toes of the feet. And it is a holy letter that is adorned by the supernal print.

484. וְדָא אִתְרְשִׁים תְּמִיד לְעָלְמִין, אִיהִי אוֹת דְּשַׁבָּת, אוֹת דִּתְפִלִּין, אוֹת דְּיוֹמִין טָבִין, אוֹת דְּשַׁדַּי דְּרָשִׁים עַל מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ. לְמֶהֱוֵי בָּהּ רְשִׁימִין יִשְׂרָאֵל בִּרְצוּעַיְיהוּ, בִּבְרִית דִּלְהוֹן, דְּאִינּוּן בְּנוֹי דְּמַטְרוֹנִיתָא, בְּנוֹי דְּהֵיכָלָא דְּמַלְכָּא קַדִּישָׁא, וּבְאוֹרַיְיתָא, אִינּוּן רְשִׁימִין בְּאָת י' עִלָּאָה, דְּאִינּוּן בְּנֵי מַלְכָּא עִלָּאָה, כְּמָה דְּאוּקְמוּהָ. וְהָא אִתְּמַר בָּנִים אַתֶּם לַיְיָ' אֱלֹהֵיכֶם.

484. This SMALL YUD is always ever recorded, THAT IS TO SAY THAT IT IS MARKED UPON ALL THE GRADES OF MOCHIN, FOR WITHOUT IT NO GRADE IS REVEALED. It is the sign of Shabbat, the sign of the Tefilin, the sign of the festival days, the sign of Shadai that is recorded "on the doorposts of your house and on your gates" (Devarim 6:9), WHICH IS THE SECRET OF THE YUD OF SHADAI (SHIN DALET YUD), so that YISRAEL will be impressed with it in their straps, NAMELY IN THE KNOT OF THE HAND TEFILIN WHICH HAS THE SHAPE OF THE LETTER YUD, and in their covenant, NAMELY THE CIRCUMCISED MEMBER, SO THEY WILL BE MARKED THROUGH IT as the children of Malchut, the household of the palace of the Holy King, WHICH IS MALCHUT CALLED 'PALACE'. THIS MEANS THAT THEY SHOULD RECEIVE THE MOCHIN OF LOWER CHOCHMAH, WHICH ARE DRAWN DOWN FROM MALCHUT, AND THIS THEY MERIT BY KEEPING GUARD OVER THE COVENANT and BY ENGAGING IN the Torah. They are marked with the upper Yud OF YUD HEI VAV HEI, NAMELY THEY MERIT UPPER CHOCHMAH, for they are the children of the divine King. It is as we have taught, and so it is said: "You are the children of Hashem your Elohim" (Devarim 14:1) IN THE SECRET OF THEIR RECEIVING FROM YUD OF YUD HEI VAV HEI, WHICH IS FROM ZEIR ANPIN, WHO IS CALLED YUD HEI VAV HEI.

485. And the letter Yud of Shadai (Shin Dalet Yud) THAT IS THE SIGN OF THE COVENANT is a ring halter that is lowered onto the neck of the demon, which is the Evil Inclination, FOR THE LETTERS OF SHADAI MAKE TWO WORDS SHED (LIT. 'A DEMON' - SHIN DALET), AND YUD, to prevent it from harming man. And this is as David said: "Deliver my life from the sword; my only one from the power of the dog" (Tehilim 22:21), FOR THE EVIL INCLINATION is serpent, dog, lion, about which David said, "He lies in wait secretly like a lion in his den" (Tehilim 10:9), or, in the words of the prophet, a bear, as it is written: "He is to me a bear lying in wait, and like a lion in secret places" (Eichah 3:10). And IT is likened to all the animals, namely is likened to all the beasts of prey, and the likeness is drawn for each person according to his sins. THAT IS, ACCORDING TO A PERSON'S SINS SO IS THE EVIL INCLINATION CALLED 'LION' OR 'BEAR' AND SO ON but this has already been clarified.

485. וְאוֹת יוֹד דְּשַׁדַּי, אִיהוּ חוּלְיָא דְּשַׁלְשֶׁלֶת, עַל קוּדְלָא דְּשֵׁד יֵצֶר הָרָע, דְּלָא לְנַזְיָק לֵיהּ לב״נ. דְּעָלֵיהּ אָמַר דָּוִד, הַצִּילָה מֵחֶרֶב נַפְשִׁי מִיַּד כֶּלֶב יְחִידָתִי. אִיהוּ נָחָשׁ, אִיהוּ כֶּלֶב, אִיהוּ אַרְיֵה. דְּעָלֵיהּ אָמַר דָּוִד, יֶאֱרוֹב בַּמִּסְתָּר כְּאַרְיֵה בְּסֻכָּה. וְהַנָּבִיא קָרָא לֵיהּ דּוֹב, הה״ד דּוֹב אוֹרֵב הוּא לִי אֲרִי בְּמִסְתָּרִים. נִמְשָׁל כַּבְּהֵמוֹת, נִמְשָׁל לְכָל חַיָּון מִסְּאֲבָן, דְּאִינּוּן דּוֹרְסִין, אִתְּמְתִיל לְכָל ב״נ, כְּפוּם חוֹבוֹי, וְהָא אִתְּמַר.

486. And this, THE EVIL INCLINATION, is dog, and serpent, and braying donkey, onto which the soul is mounted, and, as soon as it is known that its rider is wicked it is written about it: "his rider shall fall backward" (Beresheet 49:17), and the secret of the matter is: "If any (falling) man fall from it" (Devarim 22:8). And for this reason, Job said: "I am not inferior to you" (Iyov 12:3). (The literal rendering of this verse is: 'I do not fall from you'). But the righteous person who rides on it binds it with the knot of the Tefilin straps, the sign of the Tefilin, which is the Yud of Shadai (Shin Dalet Yud), being the ring, the halter on the neck, while the Shin of the Tefilin is a chain on the neck.

486. וְהַאי אִיהוּ כֶּלֶב וְנָחָשׁ וַחֲמוֹר נוֹעֵר, דְּמַרְכִּיבִין עָלֵיהּ נַפְשָׁא. וּמִיַּד דְּאִשְׁתְּמוֹדַע הַהוּא דְּרָכִיב עָלֵיהּ דְּאִיהוּ חַיָּיבָא, עָלֵיהּ כְּתִיב, וַיִּפּוֹל רוֹכְבוֹ אָחוֹר. וְרָזָא דְּמִלָּה, כִּי יִפּוֹל הַנּוֹפֵל מִמֶּנּוּ. וּבְגִין דָּא אָמַר אִיּוֹב, לֹא נוֹפֵל אָנֹכִי מִכֶּם. וְצַדִּיק דְּרָכִיב עָלֵיהּ, קָשִׁיר לֵיהּ בְּקֶשִׁירוּ דִּרְצוּעִין דִּתְפִלִּין. אוֹת תְּפִלִּין דְּאִיהוּ אוֹת יוֹד. דְּשַׁדַּי, חוּלְיָא עַל קְדָלֵיהּ. ש דִּתְפִלִּין, שַׁלְשֶׁלֶת עַל קְדָלֵיהּ.

487. And Elijah rode on it when he ascended into the heavens, as it is written: "And Elijah went up by a storm of wind into heaven" (II Melachim 2:11). Also: "Then Hashem answered Job out of the storm wind" (Iyov 38:1). And this is why the sages of the Mishnah taught: Who is mighty? He that subdues his inclination. And there are those for whom it becomes a donkey (Heb. chamor) that causes no trouble for its rider, and they are the ones who make efforts at exposition by inference from minor to major (Heb. chomer). And this is why it is written about Abraham: "and saddled his ass" (Beresheet 22:3). And this is also why it is said about Messiah: "humble and riding upon an ass" (Zecharyah 9:9).

487. וּבֵיהּ רָכִיב אֵלִיָּהוּ, וְסָלִיק לִשְׁמַיָּא. הה״ד, וַיַּעַל אֵלִיָּהוּ בַּסְּעָרָה הַשָּׁמָיִם. וּבֵיהּ וַיַּעַן יְדוָ״ד אֶת אִיּוֹב מִן הַסְּעָרָה. וּבְגִין דָּא, אוֹקְמוּהָ רַבָּנָן דְּמַתְנִיתָא עָלֵיהּ, אֵיזֶהוּ גִּבּוֹר הַכּוֹבֵשׁ אֶת יִצְרוֹ. וְאִית לְמַאן דְּמִתְהַדָּר לֵיהּ חֲמוֹר, דְּלָאו אִיהוּ מִצְטַעֵר לְרוֹכְבוֹ. וְאִלֵּין אִינּוּן דְּמִשְׁתַּדְּלִין בְּקַל וָחוֹמֶר. וּבְגִין דָּא אִתְּמַר בְּאַבְרָהָם, וַיַּחֲבֹשׁ אֶת חֲמוֹרוֹ. וּבְגִינֵיהּ אִתְּמַר עַל מָשִׁיחַ, עָנִי וְרוֹכֵב עַל חֲמוֹר.

488. And for this reason, all demons and spirits are fearful of the Yud of Shadai (Shin Dalet Yud), NAMELY THE SIGN OF THE COVENANT, which is the noose ring from the chain, and immediately on seeing THE YUD OF SHADAI on the doorposts of the gates they flee, for about THE YUD OF SHADAI it is said: "to bind their kings with chains, and their nobles with fetters of iron" (Tehilim 149:8). And even more DO THEY FLEE AWAY when they see it on the Tefilin that are on the arms, NAMELY IN THE KNOT OF THE HAND TEFILIN. And of those who are marked with it with the sign of the covenant in their own flesh, ABOUT THEM IT IS SAID: "and the stranger that comes near shall be put to death" (Bemidbar 1: 51); NAMELY THE EVIL INCLINATION THAT IS CALLED 'STRANGER' SHALL BE PUT TO DEATH, for stranger is none other than the Evil Inclination, that is similar to all the beasts and birds of prey, AS ABOVE.

488. וּבְגִין דָּא י׳ מִן שַׁדַּ״י, דְּאִיהוּ חוּלְיָא דְּשַׁלְשֶׁלֶת, מִינָּהּ מְפַחֲדִין כָּל שֵׁדִין וּמַזִּיקִין, וּמִיַּד דְּחָזְיָין לֵיהּ בַּמְּזוּזוֹת דְּתַרְעִין, בַּרְחִין, דְּבָהּ אִתְּמַר, לֶאְסוֹר מַלְכֵיהֶם בְּזִיקִים וְנִכְבְּדֵיהֶם בְּכַבְלֵי בַרְזֶל. כ״ש כַּד חָזְיָין לָהּ בְּאוֹת תְּפִלִּין עַל דְּרוֹעִין, וּרְשִׁימִין בָּהּ בְּאוֹת בְּרִית בְּבְשָׂרֵיהוֹן, וְהַזָּר הַקָּרֵב יוּמָת, לֵית זָר, אֶלָּא יֵצֶר הָרָע, דְּדַמְיָא לְכָל חַיָּון וְעוֹפִין דּוֹרְסִין.

489. וּבְגִין דָּא, זְכוֹר נָא מִי הוּא נָקִי אָבָד, דָּא פִּנְחָס, דְּקַנֵּי עַל בְּרִית, וְאִתְרְשִׁים בֵּיהּ, דְּאִיהוּ בְּרָא דְּמַלְכָּא וּמַטְרוֹנִיתָא. קַנֵּי בְּמַחֲשָׁבָה, וְזָכֵי לְאָת י׳ מִן יְהוֹ״ה. וְקַנֵּי בְּעוֹבָדוֹי, וְזָכָה לְאוֹת י׳ מִן אֲדֹנָי. וְהַאי אִיהוּ חָכְמָה בְּרֹאשׁ. וְחָכְמָה בַּסּוֹף. וּבְגִין דְּאָדָם קַדְמָאָה הֲוָה רָשׁוּם בְּתַרְוַוֵיהוּ, אוֹקְמוּהָ עֲלֵיהּ רַבָּנָן, דְּאִיהוּ רֵאשׁוֹן לַמַּחֲשָׁבָה, אַחֲרוֹן לְמַעֲשֶׂה. אַדְּהָכִי דְּאָמַר מִלִּין אִלֵּין אִתְכַּסֵּי מִנַּיְיהוּ. אָמַר ר׳ אֶלְעָזָר, זַכָּאָה חוּלָקָנָא, דְּזָכֵינָא לְמִשְׁמַע מִלִּין מִבְּנֵי עָלְמָא דְּאָתֵי.

489. And for this reason, "Recall now, who that was innocent ever perished?" (Iyov 4:7). This refers to Pinchas, who was zealous for the covenant, SINCE THE LETTERS OF THE WORD INNOCENT (Heb. NAKI), WHEN REARRANGED, SPELL KENEI (ARAMAIC FOR ZEALOUS). And it is recorded upon him that he is the son of the King and the Queen, for when he was zealous in thought, he earned the letter Yud of Yud Hei Vav Hei, WHICH IS THE SECRET OF THE UPPER CHOCHMAH, AND HE BECAME THE SON OF THE KING. And when he was zealous in deed, he earned the letter Yud of Adonai, WHICH IS LOWER CHOCHMAH, AND HE BECAME THE SON OF THE QUEEN. And this is the meaning of Chochmah at the beginning OF THE COMBINATION YUD ALEPH HEI DALET VAV NUN HEI YUD, WHICH IS THE YUD OF YUD HEI VAV HEI, and Chochmah at the end OF THE COMBINATION YUD ALEPH HEI DALET VAV NUN HEI YUD, WHICH IS THE YUD OF ADONAI. And since Adam was marked with THESE two YUDS, the sages taught about him that he is the first in thought but the last in deed (namely the last of the created). FOR THE YUD HEI VAV HEI IS THE SECRET OF THOUGHT AND 'ADONAI' IS THE SECRET OF DEED. And while he was still saying these things, he disappeared from their sight. Rabbi Elazar said, Happy is our portion that we have been privileged to hear these matters from those of the next world.

490. וּבְחִבּוּרָא קַדְמָאָה. לָכֵן אֱמֹר, בְּאוֹמָאָה עֲלָךְ, אִם הוּא בִּרְעוּתָךְ, וְאִי לָאו, אִימָא. ר׳ פִּנְחָס בֶּן יָאִיר. הַהוּא טוּלָא בָּטַשׁ בְּעֵינוֹי דר׳ אַבָּא, וְכִי לָא הֲוָה יָדַע קוּדְשָׁא בְּרִיךְ הוּא, אִי הֲוָה בִּרְעוּתֵיהּ, אִם לָאו. א״ל, אִם לֵיהּ גָּלוּי, מִי גָּלוּי לְאַחֲרִינִי, ובג״ד לָכֵן אֱמוֹר.

490. And in compilation of the first part, HE SAID, "Wherefore, say" (Bemidbar 25:12), NAMELY THIS BEING WHAT THE HOLY ONE, BLESSED BE HE, SAID TO MOSES: 'An oath upon you: Whether you want TO SAY TO HIM "BEHOLD, I GIVE TO HIM MY COVENANT OF PEACE" (IBID.), or whether you don't want TO SAY IT TO HIM, say it.' THIS WAS WHAT Rabbi Pinchas ben Yair SAID, FOR 'WHEREFORE' IS THE LANGUAGE OF AN OATH. The same shadow CAME AND smote Rabbi Aba in the eyes AND SAID TO HIM, Did the Holy One, blessed be He, really not know if Moses wanted to say this or not? DID HE REALLY HAVE TO SAY IT TO HIM WITH SOME DOUBT: EITHER WAY...SAY! He said to him, Even if it is apparent to the Holy One, blessed be He, who says that it is obvious to others? Therefore HE SAID TO HIM: "Wherefore, say" VIS-A-VIS THE OTHERS.

79. Yisrael are the members of the Shechinah

The Faithful Shepherd talks about the Shechinah giving testimony about Yisrael, as the Shechinah is their help from heaven. People take strength from the study and teaching of Halachah and Mishnah, and in this study the Shechinah has a home. We learn that those who bring others to righteousness are like the stars forever and ever.

491. וְתוּ אִתְּמַר בְּחִבּוּרָא קַדְמָאָה, מִכְתָּם לְדָוִד, סִימָנָא דְּאַחֲזִיאוּ לֵיהּ לְדָוִד, כַּד שָׁדַר לְיוֹאָב לַאֲרַם נַהֲרַיִם וּלְאֲרַם צוֹבָה לְאַגָּחָא בְּהוּ קְרָבָא. אָמַר רַעְיָא מְהֵימְנָא, שׁוּשַׁן עֵדוּת: דָּא סַהֲדוּתָא דִּשְׁכִינְתָּא, דְּאִיהוּ שׁוּשַׁן עֵדוּת. דְּאִיהִי סַהֲדוּתָא דְּקַיְּימָא עֲלָן, וְסָהִידַת עֲלָן קָמֵי מַלְכָּא, וְדַרְגִּין עִלָּאִין קַדִּישִׁין בַּהֲדָהּ, וְסִיַּיעְתָּא קַדִּישָׁא לְתוּשְׁבַּחְתָּא. אָמַר ר״מ, שׁוּשַׁן עֵדוּת דְּאִינּוּן סָהֲדִין עַל יִשְׂרָאֵל, דְּאִינּוּן אֵבָרִים, וְאִיהִי נִשְׁמְתָא עֲלַיְיהוּ. אִיהוּ סִיַּיעְתָּא דִּשְׁמַיָּא. דְּאִתְּמַר בָּהּ, וְאַתָּה תִּשְׁמַע הַשָּׁמַיִם. אִיהִי סִיַּעְתָּא קַדִּישָׁתָא, דְּאִתְּמַר עָלָהּ תַּנְיָא דְּמְסַיֵּיעַ לָךְ.

491. And it was also said in the compilation of the first part: "TO THE CHIEF MUSICIAN UPON SHUSHAN EDUT, a michtam of David" (Tehilim 60:1). David was shown a sign IN A ROSE (HEB. SHOSHANAH) THAT HE WOULD WIN THE WAR when he sent Joab to Aram Naharaim (Mesopotamia) and Aram Tzovah to make war against them. The Faithful Shepherd said, Shushan Edut is the Edut (lit. 'testimony') of the Shechinah, which is CALLED 'Shushan Edut' because it testifies, standing over us and testifying on us before the King, and the holy upper levels are with it, and it is holy help for US TO OFFER praises; THEREFORE, IT IS CALLED 'SHUSHAN EDUT'. The Faithful Shepherd said, IT IS CALLED 'Shushan Edut' because THE SHECHINAH gives Edut (lit. 'testimony') about Yisrael, that they are its parts and it is their soul over them. It is help from heaven, about which is written: "then hear You in heaven" (I Melachim 8:32). It is holy assistance, about which it has been said: Here is Tanya (lit. 'support') to help you, FOR THE SHECHINAH IS CALLED 'TANYA'.

492. "Strong (Heb. eitan) is your dwelling-place, and you put your nest in a rock" (Bemidbar 24:21). Eitan (Aleph Yud Tav Nun) is WRITTEN WITH the letters of tanya (Tav Nun Yud Aleph), NAMELY MISHNAH AND BARAITHA. There, IN THE MISHNAH AND BARAITHA, is the nest of the upper eagle, which is the Shechinah, and about it is said: "As an eagle stirs up its nest, broods over its young" (Devarim 32:11). And those who study or teach Halachah and Mishnah ARE CALLED 'THE YOUNG OF THE EAGLE'. And each speech that emerges out of the mouth of that tanya, NAMELY FROM THE TEACHERS OF MISHNAH, whether for the sake of the Yud Hei Vav Hei and whether in Torah, prayer, blessing, or in any one of the precepts; what is written about it? "spreads abroad its wings" (Ibid.), namely that same eagle that is speech, FOR THE SHECHINAH IS CALLED 'SPEECH', with which is the Yud Hei Vav Hei, NAMELY ZEIR ANPIN WHO IS CALLED 'VOICE', THAT EAGLE WILL SPREAD ITS WINGS.

492. אֵיתָן מוֹשָׁבֶךָ וְשִׂים בַּסֶּלַע קִנֶּךָ. אֵיתָ"ן: תַּנְיָ"א. תַּמָּן קִנָּא דִּנְשְׁרָא עִלָּאָה, וְאִיהִי שְׁכִינְתָּא. וְעָלָהּ אִתְּמַר, כְּנֶשֶׁר יָעִיר קִנּוֹ עַל גּוֹזָלָיו יְרַחֵף, דְּאִינּוּן שׁוֹנֵי הֲלָכוֹת וּמִשְׁנָיוֹת. וְכָל דִּבּוּר וְדִבּוּר דְּנָפִיק מִפּוּמוֹי דְּהַהוּא תַּנְיָ"א, דְּאַפִּיק בֵּין לִשְׁמָא דִּידוֹד, בֵּין בְּאוֹרַיְיתָא, בֵּין בְּצְלוֹתָא, בֵּין בְּבִרְכָה, בֵּין בְּכָל פִּקּוּדָא וּפִקּוּדָא, מַה כְּתִיב בֵּיהּ. יִפְרוֹשׂ כְּנָפָיו, הַהוּא נִשְׁרָא דְּהוּא דִּבּוּר, דְּבֵיהּ יְהוֹ"ה.

493. "takes them, bears them on its pinion (Heb. ever)" (Devarim 32:11). HE ASKS, What is the meaning of "its pinion"? AND HE ANSWERS: On that part (Heb. ever) of man, with which he performed a precept of the Hashem, called 'a limb of the Shechinah'. Thus: "bears them on its pinion." And the meaning of "bear (Heb. yisa)" is as in the verse: "Hashem lift up His countenance to you" (Bemidbar 6:25).

493. יִקָּחֵהוּ יִשָּׂאֵהוּ עַל אֶבְרָתוֹ, מַאי עַל אֶבְרָתוֹ. עַל הַהוּא אֵבֶר דב"נ, דְּבֵיהּ מִצְוָה יְדוֹ"ד, אִתְקְרֵי אֵבֶר דִּשְׁכִינְתָּא. וּבג"ד יִשָּׂאֵהוּ עַל אֶבְרָתוֹ. יִשָּׂאֵהוּ: כְּגוֹן יִשָּׂא יְדוֹ"ד פָּנָיו אֵלֶיךָ.

494. And what is the meaning of "and you put your nest in a rock"? But David said about THE SHECHINAH, "Hashem is my rock, and my fortress" (II Shmuel 22:2). So also for the tanna, NAMELY HE WHO STUDIES MISHNAH, in which the halachah is as firm as a rock that no hammer can break with all the objections in the world. It is here that the eagle, NAMELY THE SHECHINAH, makes its nest. And all the Tanaim are called 'nests of THE SHECHINAH'. Therefore, "If a bird's nest chance to be before you..." (Devarim 22:6), THAT IS THE SHECHINAH THAT IS CALLED 'A BIRD', namely that comes by pure chance, once, as a visitor, as a wayfarer who just happens to come to the inn.

494. וּמַאי וְשִׂים בַּסֶּלַע קִנֶּךָ. אֶלָּא אָמַר דָּוִד עָלֶיהָ, יְיָ' סַלְעִי וּמְצוּדָתִי. אוֹף הָכִי תָּנָא, דְּאִיהוּ בֵּיהּ הֲלָכָה תַּקִּיפָא כַּסֶּלַע, דְּלֵית פַּטִּישׁ יָכִיל לְמַצְצָא יָתָהּ בְּכָל קוּשְׁיָין דְּעָלְמָא. בְּהַאי אִיהוּ מְקַנְּנָא נִשְׁרָא, וְכָל תַּנָּאִים אִתְקְרִיאוּ קִנִּים דִּילָהּ. וּבְגִין דָּא, כִּי יִקָּרֵא קֵן צִפּוֹר לְפָנֶיךָ, בְּאֹרַח מִקְרֶה, זִמְנָא חֲדָא כְּאוּשְׁפִּיזָא וְאַכְסְנַאי, דְּאִזְדְּמַן לְפוּם שַׁעֲתָא בְּבֵי אוֹשְׁפִּיזֵיהּ.

495. And there are Tanaim, STUDENTS OF THE MISHNAH, in whose study of the Mishnah the Shechinah has A PERMANENT home, as it is written: "Wherefore the children of Yisrael shall keep the Shabbat, to observe the Shabbat throughout their generations (Heb. dorotam)" (Shemot 31:16). 'dorotam' is written in the abbreviated spelling, derived from 'apartment (Heb. dirah)'. And indeed, there are sages of the Mishnah, whose study of Torah is their art; in such cases the Shechinah does not move from them all their days. But those ABOUT WHOM THE SCRIPTURE SPEAKS IN THE VERSE "If a bird's nest chance to be before you" (Devarim 22:6) are those to whom the Shechinah comes by chance, at one time resting on them and being with them and at another time not being with them.

495. וְאִית דְּאִינּוּן בְּמַתְנִיתָא דִּלְהוֹן דִּירָה לִשְׁכִינְתָּא, הה"ד וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת וְגוֹ', לְדוֹרוֹתָם, לְדֹרֹתָם חָסֵר, לָשׁוֹן דִּירָה. וְאִית מָארֵי מִשְׁנָה דְּתוֹרָתָם אוּמָנוּתָם, דְּלָא זָזַת שְׁכִינְתָּא מִנְּהוֹן כָּל יוֹמֵיהוֹן. אֲבָל אִלֵּין, כִּי יִקָּרֵא קֵן צִפּוֹר לְפָנֶיךָ, בְּהוֹן שְׁכִינְתָּא בְּאֹרַח מִקְרֶה, זִמְנִין שַׁרְיָא עָלַיְיהוּ וְאִשְׁתְּכַחַת עִמְּהוֹן, וְזִמְנִין לָא אִשְׁתְּכַחַת עִמְּהוֹן.

496. And the secret of the matter is: The occasional times when THE SHECHINAH is with them is WHEN IT IS SAID: "You shall not take the mother BIRD OVER THE YOUNG" (IBID.), BUT HE DOES NOT LET THE MOTHER BIRD, WHICH IS THE SHECHINAH, GO. And the times when THE SHECHINAH is not with them IS WHEN IT IS SAID: "but you shall surely let the mother go" (Ibid. 7), FOR THEY ARE NOT FITTING TO BE WITH HER. "The young" are the sages of the Mishnah; "or eggs" (Ibid. 6) are the sages of the Bible. About those who do not study regularly IT IS SAID: "You shall surely let the mother go," while about those who do study regularly IT IS SAID: "You shall not take the mother bird together with the young"; BUT THEY DO NOT LET HER GO. And there are sages of Halachah (lit. 'legal tradition') who are like the stars, as it is written: "and they who turn many to righteousness like the stars for ever and ever" (Daniel 12:3). But they are not as the stars, about which it is written: "and all their host shall fall down" (Yeshayah 34:4), but rather as though they were the stars of the next world that remain always for ever and ever, AND TO WHICH IS APPLIED THE VERSE: "AND THEY WHO TURN

496. וְרָזָא דְּמִלָּה, זִמְנִין דְּאִשְׁתְּכַחַת עִמְּהוֹן, לֹא תִּקַּח הָאֵם. וְזִמְנִין דְּלָא אִשְׁתְּכַחַת עִמְּהוֹן, שַׁלֵּחַ תְּשַׁלַּח אֶת הָאֵם. אֶפְרוֹחִים אִלֵּין מָארֵי מִשְׁנָה. אוֹ בֵיצִים, מָארֵי מִקְרָא בְּאִלֵּין דְּלָא קָבְעִין לְמוּדַיְיהוּ, שַׁלֵּחַ תְּשַׁלַּח אֶת הָאֵם. אֲבָל בְּאִלֵּין דְּקָבְעִין לְמוּדַיְיהוּ, לֹא תִּקַּח הָאֵם עַל הַבָּנִים. וְאִית מָארֵי הֲלָכוֹת, דְּדַמְיָין לְכֹכָבַיָּא, הה"ד וּמַצְדִּיקֵי הָרַבִּים כַּכֹּכָבִים לְעוֹלָם וָעֶד. לָאו כַּכֹּכָבִים, דְּאִתְּמַר בְּהוֹן וְכָל צְבָאָם יִבּוֹל. אֶלָּא כְּאִינּוּן כֹּכָבַיָּא דְּעָלְמָא דְּאָתֵי, דְּאִינּוּן לְעוֹלָם וָעֶד קַיְימֵי תְּדִיר.

MANY TO RIGHTEOUSNESS LIKE THE STARS FOREVER AND EVER."

80. "Let Us make man in Our image, after Our likeness"
The Faithful Shepherd tells us that God's last act of creation was to make man, and by 'man' is meant Yisrael and not the idolaters. Rabbi Shimon talks about the tradition given to Moses at Sinai, and how Moses illuminates all of Yisrael with the light of the Torah. As the Faithful Shepherd and Rabbi Shimon discuss the creation of man, Moses clarifies that man was indeed created from all of the angels and other creatures and he was made to rule over the creatures. He goes on to say that the holy Malchut is the image of everything including all the inhabitants of the three worlds, and that God looked into it before He created everything. Lastly we are told that man depends solely on God for his punishment or reward, and not on an angel or seraph or any other creature.

497. "And Elohim said: Let Us make man in Our image, after Our likeness" (Beresheet 1:26). After each craftsman had completed his work, the Holy One, blessed be He, said to them: 'One craft remains for Me to undertake, and all of us shall be partners in it. Let all join together, and let each one do his share, and I shall join in partnership with you, to give it My share.' For this is what is written: "Let Us make man in Our image, after Our likeness." And the sages taught that only the people of Yisrael are referred to as man, as it is written: "But you My flock, the flock of My pasture, are men" (Yechezkel 34:31). That is: You are men, but the idolators are not, and therefore is it written: "Let Yisrael rejoice in his Maker" (Tehilim 149:2).

497. וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם, בָּתַר דְּאַשְׁלִימוּ לַעֲבִידְתַּיְיהוּ כָּל אוּמָן וְאוּמָן, אָמַר לוֹן קוּדְשָׁא בְּרִיךְ הוּא, אוּמָנוּתָא חֲדָא אִית לִי לְמֶעְבַּד, דִּיהֵא שׁוּתָּפָא דְּכֻלָּנָא. אִתְחַבְּרוּ כֻּלְּכוּ כַּחֲדָא, לְמֶעְבַּד בֵּיהּ כָּל אֶחָד וְאֶחָד מֵחוּלָקָא דִּילֵיהּ, וַאֲנָא אֶשְׁתַּתַּף עִמְּכוֹן, לְמֵיהַב לֵיהּ מֵחוּלָקָא דִּילִי. וְהַיְינוּ נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ. וְאוֹקְמוּהָ רַבָּנָן, דְּלֵית אָדָם אֶלָּא יִשְׂרָאֵל, הה"ד וְאַתֵּן צֹאנִי צֹאן מַרְעִיתִי אָדָם אַתֶּם. אַתֶּם אָדָם, וְלָא עכו"ם. ובג"ד יִשְׂמַח יִשְׂרָאֵל בְּעוֹשָׂיו.

498. Said the holy luminary, THAT IS, RABBI SHIMON, This must certainly have been said by that same tanna who hid in the rock of the Serpent, for it is written about him: "Strong (Heb. eitan) is your dwelling-place, and you put your nest in a rock" (Bemidbar 24:21). For the three patriarchs are called 'the strong ones', and the fourth one, THAT IS, MOSES, is "Strong is your dwelling place" for in him the Halachah, WHICH IS THE SHECHINAH, takes shape, as in the expression 'A tradition given to Moses from Sinai'. And he spreads over the six hundred thousand of Yisrael and gives them light with the Torah as the sun which is hidden by night but gives light to all the stars and constellations. SO IT IS WITH MOSES: HAD HE NOT HIDDEN IN THAT ROCK, HE WOULD HAVE BEEN UNABLE TO GIVE LIGHT TO YISRAEL. And night always refers to the Exile, as in "Watchman, what of the night? Watchman, what of the night?" (Yeshayah 21:11). THIS REFERS TO THE EXILE, FOR THEN MOSES HIDES IN THE ROCK and appears by day, AT THE TIME OF THE REDEMPTION, about which it is said: "As soon as the morning was light" (Beresheet 44:3), which is the morning of Abraham, about which is said: "and in the morning, you shall see the glory of Hashem" (Shemot 16:7). "As Hashem lives, lie down until the morning" (Rut 3:13).

498. אָמַר בּוּצִינָא קַדִּישָׁא, וַדַּאי הַהוּא תָּנָא דְּאִתְטְמַר בְּסֶלַע דְּחִוְיָא אָמַר דָּא, דִּכְתִיב בֵּיהּ אֵיתָן מוֹשָׁבֶךָ וְשִׂים בַּסֶּלַע קִנֶּךָ. דִּתְלַת אֲבָהָן נִקְרָאוּ אֵיתָנִים, וּרְבִיעָאָה אֵיתָן מוֹשָׁבֶךָ. דְּבֵיהּ מִתְיַשְׁבָא הֲלָכָה, דְּאִתְּמַר בָּהּ הֲלָכָה לְמֹשֶׁה מִסִּינַי. דְּאִיהוּ אִתְפְּשַׁט עַל שִׁתִּין רִבּוֹא דְּיִשְׂרָאֵל, וְנָהִיר לוֹן בְּאוֹרַיְיתָא, כְּשִׁמְשָׁא דְּאִתְכַּסֵּי בְּלֵילְיָא, וְנָהִיר לְכָל כֹּכָבְיָא וּמַזָּלֵי. וְלֵית לֵילְיָא אֶלָּא גָּלוּתָא, וְאִיהִי שׁוֹמֵר מַה מִּלַּיְלָה שׁוֹמֵר מַה מִּלַּיְלָה. וְאִתְגַּלְיָא בִּימָמָא, דְּאִתְּמַר הַבֹּקֶר אוֹר, בֹּקֶר דְּאַבְרָהָם, דְּאִתְּמַר בֵּיהּ וּבֹקֶר וּרְאִיתֶם אֶת כְּבוֹד יְיָ. חַי יְיָ שְׁכְבִי עַד הַבֹּקֶר.

499. While he was yet speaking, behold, the Faithful Shepherd came out from that rock AND APPEARED TO RABBI SHIMON. He said to him, holy luminary, what good did it do me to hide from you, for I have not left a place that I did not enter to hide from you, and I could not HIDE FROM YOU IN IT. That being so, there is no sense in my continuing to hide from you.

499. אַדְּהָכִי, הָא רַעְיָא מְהֵימְנָא נָפִיק מֵהַהוּא סֶלַע, וְאָמַר, בּוּצִינָא קַדִּישָׁא, מַה מוֹעִיל לִי לְאִתְטַמְּרָא מִקַּמָּךְ, דְּהָא לָא שְׁבַקְנָא אֲתָר דְּלָא עָאלִית לְאִתְטַמְּרָא מִנָּךְ, וְלָא אַשְׁכַּחְנָא, אִי הָכִי לֵית לִי לְאִתְכַּסְיָיא מִנָּךְ.

500. א״ל בּוּצִינָא קַדִּישָׁא, בְּתַר דְּאָמַר נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ, מַאי נִיהוּ דְּאָמַר לְבָתַר וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ. א״ל, מַה דְּאוֹקְמוּהָ עַל דָּא מָארֵי מַתְנִיתִין, דְּמִנְּהוֹן הֲווֹ אַמְרִין יִבְרֵא, וּמִנְּהוֹן אַמְרִין לָא יִבְרֵא, קוּדְשָׁא בְּרִיךְ הוּא בְּרָא לֵיהּ, דִּכְתִיב וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ. אָמַר לֵיהּ, אִי הָכִי אִיהוּ, לָא יָהִיב חוּלָקָא בֵּיהּ חַד מִנַּיְיהוּ, וְלָא אִתְעֲבִיד בְּדִיוּקְנָא דִלְהוֹן, אֶלָּא בְּאִיקּוּנִין דְּמַלְכָּא בְּצַלְמוֹ כִּדְמוּתוֹ, דְּאִיהוּ צֶלֶם דְּמוּת תַּבְנִיתוֹ. אָמַר הָכִי אִשְׁתְּמוֹדַע.

500. The holy luminary said TO THE FAITHFUL SHEPHERD: After Scripture records "Let Us make man in Our image, after Our likeness" (Beresheet 1:26), what is the meaning of the verse that is written later: "So Elohim created man in His own image" (Ibid. 27)? He replied: This is what the sages of the Mishnah taught: HE ASKED THE MINISTERING ANGELS WHETHER TO CREATE MAN OR NOT. Some said: Let him be created, while others urged: Let him not be created. And the Holy One, blessed be He, created him, as it is written: "So Elohim created man in His own image." He said to him: If that is so, then He did not place in him one part FROM THE MINISTERING ANGELS, and he was not made after their form, but after the form of the King, in His image, in His likeness, which is the image of the likeness of His form ALONE. He noted: That is the seeming meaning OF WHAT YOU SAY.

501. אָמַר ח״ו. אֶלָּא אֲנָא אֲמֵינָא לָךְ, דְּאִתְבְּרֵי בְּכֹלָּא, וְאַשְׁלְטֵיהּ עַל כֹּלָּא. וְאִי הֲוָה יָהִיב כָּל חַד בֵּיהּ חוּלָקֵיהּ, בְּזִמְנֵיהּ דַּהֲוָה כַּעְסֵיהּ עָלֵיהּ, כָּל חַד, הֲוָה נָטִיל חוּלָקֵיהּ מִנֵּיהּ, כִּי בַּמֶּה נֶחְשָׁב הוּא.

501. Said THE FAITHFUL SHEPHERD: Heaven forbid. I HAVE NOT SAID THAT HE IS NOT MADE UP OF ANY OF THE ANGELS AND CREATURES. What I said to you was that he was created from all THE ANGELS AND CREATURES, and was made to rule over all the creatures. Had each one given his share TO MAN, THEN, when he would have been angry with him, each one could have come back and taken his share away from him. "For in what is he to be accounted of" (Yeshayah 2:22).

502. אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא בְּרָא לֵיהּ בְּדִיוּקְנֵיהּ, דָּא מַלְכוּת קַדִּישָׁא, דְּאִיהִי תְּמוּנַת כֹּל. דְּבָהּ אִסְתָּכַל קוּדְשָׁא בְּרִיךְ הוּא, וּבְרָא עָלְמָא, וְכָל בְּרִיָּין דְּבָרָא בְּעָלְמָא, וְכָלַל בָּהּ עִלָּאִין וְתַתָּאִין, בְּלָא פְּרוּדָא כְּלָל, וְכָלַל בָּהּ עֶשֶׂר סְפִירָן, וְכָל שְׁמָהָן וְכִנּוּיִין וְהַוָּיָין. וְעִלַּת עַל כֹּלָּא, דְּאִיהוּ אֲדוֹן עַל כֹּלָּא, וְלֵית אֱלָהָא בַּר מִנֵּיהּ, וְלָא יִשְׁתְּכַח בְּעִלָּאִין וְתַתָּאִין פָּחוּת מִינָּהּ. בְּגִין דְּאִיהִי קֶשֶׁר דְּכֻלְּהוּ, שְׁלִימוּ דְּכֻלְּהוּ, לְקַיְּימָא בֵּיהּ וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה. וּבְגִין דְּלָא אִשְׁתְּכַח עִלַּת עַל כֹּלָּא בְּעִלָּאִין וְתַתָּאִין פָּחוּת מִנָּהּ, אֲפִילוּ בְּחַד מִנַּיְיהוּ, אִתְקְרִיאַת אֱמוּנַת יִשְׂרָאֵל. וּמִסִּטְרָא דְּעִלַּת עַל כֹּלָּא, אִתְּמַר בָּהּ, כִּי לֹא רְאִיתֶם כָּל תְּמוּנָה, אֲבָל מִסִּטְרָא דִשְׁאַר בְּרִיָּין. אִתְּמַר בָּהּ, וּתְמוּנַת יְיָ׳ יַבִּיט.

502. But the Holy One, blessed be He, created him in His image, which is the holy Malchut THAT IS CALLED 'IMAGE', which is the picture of everything, FOR ALL THE INHABITANTS OF THE WORLDS OF BRIYAH, YETZIRAH, AND ASIYAH ARE INCLUDED IN IT. And the Holy One, blessed be He, looked into it and created the world and all the creatures that He created in the world, and He included in it the upper grades and the lower grades without any separation whatsoever, and He included in it ten Sfirot and all the names and appellatives and Yud Hei Vav Hei's. And the Supreme Cause, who is Master of all, and there is no Elohim beside Him, is not to be found in upper and lower grades less than it, for it is the connection among all of them, the perfection of all of them, to establish in it: "and His kingdom rules over all" (Tehilim 103:19). And there is no Cause of all to be found in even one of the upper and lower grades less than it, IT IS NOT INCLUDED IN HIM. And is called 'the Faith of Yisrael'. From the point of view of the Supreme Cause, it is said: "For you saw no manner of form" (Devarim 4:15), but from the point of view ACCORDING TO WHICH IT IS INCLUSIVE of the other creatures, it is said: "And the similitude of Hashem does he behold" (Bemidbar 12:8).

503. אָתָא בּוּצִינָא קַדִּישָׁא וּשְׁאַר חַבְרַיָּיא, וְאִשְׁתְּטָחוּ קַמֵּיהּ, וְאָמְרוּ, וַדַּאי כְּעַן לֵית מַאן דְּיָכִיל לְמֵיטַל מִנֵּיהּ חוּלָקֵיהּ, דְּלָא יָהִיב בֵּיהּ חוּלָקָא חַד בְּעָלְמָא, אֶלָּא בּוֹרֵא עָלְמִין, עִלַּת עַל כֹּלָּא, וּבֵיהּ תַּלְיָא עָנְשֵׁיהּ, אוֹ אַגְרֵיהּ, וְלָא בְּמַלְאָךְ וְשָׂרָף, וְלָא בְּשׁוּם בְּרִיָּה דְּעָלְמָא. וּבְגִין דָּא אוֹקְמוּהָ רַבָּנָן דְּמַתְנִיתִין, הַמְשַׁתֵּף שֵׁם שָׁמַיִם וְדָבָר אַחֵר, נֶעֱקַר מִן הָעוֹלָם. מִיַּד דְּשָׁמַע מִלִּין אִלֵּין דאר״ש בּוּצִינָא קַדִּישָׁא חַדֵּי ר״מ. וְכָל חַבְרַיָּיא בָּרִיכוּ לֵיהּ, וְאָמְרוּ, ר״מ, אִי לָא הֲוָה אָתֵי ב״נ בְּעָלְמָא אֶלָּא לְמִשְׁמַע דָּא דַיָּיו.

503. The holy luminary came with the other companions, and they prostrated themselves before him, saying, certainly there is now none that can take from him, FROM MAN, his portion, FOR not EVEN one in the world contributed to him a part, except The Creator of the World, the First Cause ALONE. And on Him depends his punishment or reward and not on an angel nor a seraph nor any other creature that is in the world. Thus the sages of the Mishnah taught: Anyone who combines the Name of Heaven and something else is uprooted from the world. Immediately on his hearing what Rabbi Shimon, the holy luminary, said, the Faithful Shepherd rejoiced. And all the companions blessed him, THE FAITHFUL SHEPHERD, and said: O, Faithful Shepherd, if a man were to have come into the world just to hear this, it would be enough for him.

81. What is 'Yesh'- Chochmah

We learn that those people are happy who, in the last exile, make a great effort to know the Shechinah, to suffer for her and to keep the precepts. We are told that Yesh is Chochmah, substance out of nothing, that is drawn from Keter; this means that those who love God will inherit wisdom.

504. Happy is he who makes an effort in the last exile to know the Shechinah, to honor her with all the precepts and to suffer for her a number of exigencies, as they said: The wages of attending the bride lies in the crush AND TROUBLE. THAT IS TO SAY: ACCORDING TO THE SUFFERING SO IS THE REWARD. "And he lay down in that place" (Beresheet 28:11). THE HEBREW WORD FOR 'AND HE LAY DOWN' (Heb. VAYISHKAV) CAN BE READ AS TWO WORDS: VEYESH, CAF BET, meaning: And there are twenty-two. That is, if the twenty-two letters of the Torah exist, NAMELY THAT HE IS PERFECT IN TORAH, then the Shechinah lies with him.

504. זַכָּאָה אִיהוּ, מַאן דְּאִשְׁתְּדַל בְּגָלוּתָא בַּתְרָאָה, לְמִנְדַּע לִשְׁכִינְתָּא, לְאוֹקִיר לָהּ בְּכָל פִּקּוּדִין, וּלְמִסְבַּל בְּגִינָהּ כַּמָּה דוּחֲקִין. כְּמָה דְּאִתְּמַר, אַגְרָא דְּכַלָּה דוּחֲקָא. וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא, אִם יֵשׁ כ״ב אוֹתִיּוֹת דְּאוֹרַיְיתָא, אִיהִי שְׁכִיבַת עִמֵּיהּ.

505. HE ASKS, What is the meaning of 'yesh' (lit. 'there is')? HE ANSWERS THAT it refers to Chochmah, which is SUBSTANCE out of nothing, THAT IS TO SAY THAT IT IS DRAWN DOWN FROM KETER, WHICH IS CALLED 'NOTHING'. For in the place where the upper Shechinah is, WHICH IS BINAH, there is Chochmah, FOR CHOCHMAH IS REVEALED ONLY IN BINAH, and for it is said, "That I may cause those that love Me to inherit substance (Heb. yesh)" (Mishlei 8:21). FOR CHOCHMAH THAT IS IN BINAH ILLUMINATES ONLY IN CHESED, AND THOSE THAT CLEAVE TO CHESED ARE CALLED 'THE LOVERS OF HASHEM', AND IT IS ONLY THEY WHO CAN INHERIT YESH, WHICH IS CHOCHMAH, BECAUSE THEY HAVE CHESED, AND THIS IS: "but showing mercy to thousands of generations of those that love Me" (Shemot 20:6), NAMELY from the side of the love of Chesed, FOR THOUSANDS IS THE SECRET OF CHOCHMAH, AND HE SHOWS MERCY (CHESED) IN ATTIRING CHOCHMAH WITH CHASSADIM. And this yesh, which is Chochmah, is on the right, THAT IT ILLUMINATES ONLY WHEN ATTIRED IN CHESED OF THE RIGHT, as has been taught: He who wants to grow wise should turn to the south. And that is why IT IS WRITTEN: "That I may cause those that love Me to inherit substance (Heb. yesh)" (Mishlei 8:21), SINCE THEY HAVE CHESED, WHICH IS THE RIGHT.

505. מַאן יֵ״שׁ. חָכְמָה מֵאַיִן. דִּבְאַתָּר דִּשְׁכִינְתָּא עִלָּאָה תַּמָּן, חָכְמָה תַּמָּן. וּבְגִינָהּ אִתְּמַר, לְהַנְחִיל אוֹהֲבַי יֵשׁ. וְהַיְינוּ וְעֹשֶׂה חֶסֶד לַאֲלָפִים לְאוֹהֲבַי. מִסִּטְרָא דְּאַהֲבַת חֶסֶד. וְיֵשׁ דְּאִיהִי חָכְמָה לִימִינָא, דְּהָכִי אוּקְמוּהָ הָרוֹצֶה לְהַחְכִּים יַדְרִים. וּבְגִין דָּא, לְהַנְחִיל אוֹהֲבַי יֵשׁ.

506. Come and see into the hidden secrets, in the attributes of the Holy One, blessed be He, for about the same quality over which people make an effort, and which they mention, it is said: With the same measure that a man metes out, so is it measured to him, FOR HE IS TREATED WITH THE SAME ATTRIBUTE THAT HE MENTIONS. And there are seventy countenances to the Torah. IN THE SECRET OF THE SEVENTY ATTRIBUTES, THERE ARE THE SEVEN: CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, EACH OF WHICH IS COMPOSED OF TEN SFIROT, MAKING SEVENTY, THIS BEING THE SECRET OF: THERE ARE SEVENTY COUNTENANCES TO THE TORAH. Thus "in all places where I cause My name to be pronounced (mentioned), I WILL COME TO YOU, AND I BLESS YOU" (Shemot 20:21). Should Scripture not have said: 'you cause My name to be pronounced, I WILL COME TO YOU AND BLESS YOU'? NO, FOR THE MEANING is RATHER: With the same attribute that I uttered My name, with that very same attribute I will come to bless you.

End of Ra'aya Meheimna

Rabbi Shimon tells Rabbi Yehuda that God brings true craftsmanship out of chaos, that has no substance at all, and His creation is perfected properly, in actuality, and He never again has to change it.

506. תָּא חֲזֵי בְּרָזִין סְתִימִין, בְּמִדּוֹת דְּקוּדְשָׁא בְּרִיךְ הוּא, הַהִיא מִדָּה דְּמִשְׁתַּדְּלִין בָּהּ, וְדַכְּרִין בָּהּ, עָלָהּ אִתְּמַר, בַּמִּדָּה שֶׁאָדָם מוֹדֵד בָּהּ מוֹדְדִין לוֹ. וְשַׁבְעִין אַנְפִּין לְאוֹרַיְיתָא, וְהַאי אִיהוּ בְּכָל הַמָּקוֹם אֲשֶׁר אַזְכִּיר אֶת שְׁמִי, תָּזְכִּיר אֶת שְׁמִי מִבָּעֵי לֵיהּ. אֶלָּא בְּהַהִיא מִדָּה דְּאַזְכִּיר אֶת שְׁמִי, בְּהַהִיא מִדָּה אֶבֹא אֵלֶיךָ וּבֵרַכְתִּיךָ.

עד כאן רעיא מהימנא

507. "According to the lot shall their inheritance be divided between many and few" (Bemidbar 26:56). Rabbi Yehuda began by quoting: "I know that, whatever the Elohim does, it shall be forever; nothing can be added to it, nor anything taken from it" (Kohelet 3:14). This was said by King Solomon, whose wisdom exceeded that of all the inhabitants of the world. I, MYSELF, did not know that whatever Elohim does, it shall be forever, UNTIL he said: "I know." FOR HE KNEW what no one else knows.

507. עַל פִּי הַגּוֹרָל תֵּחָלֵק נַחֲלָתוֹ בֵּין רַב לִמְעָט. ר׳ יְהוּדָה פָּתַח וְאָמַר, יָדַעְתִּי כִּי כָּל אֲשֶׁר יַעֲשֶׂה הָאֱלֹהִים הוּא יִהְיֶה לְעוֹלָם עָלָיו אֵין לְהוֹסִיף וּמִמֶּנּוּ אֵין לִגְרוֹעַ וְגוֹ׳. שְׁלֹמֹה מַלְכָּא, דְּחָכְמָתֵיהּ יַתִּיר עַל כָּל בְּנֵי עָלְמָא, לָא יְדַעְנָא כִּי כָּל אֲשֶׁר יַעֲשֶׂה הָאֱלֹהִים הוּא יִהְיֶה לְעוֹלָם, וְאִיהוּ אָמַר יָדַעְתִּי, מַה דְּלָא יָדַע ב״נ אַחֲרָא.

508. HE ANSWERS: the explanation of this is that of course King Solomon's wisdom was greater than that of other men, and he knew what was not known to other people. Come and see, Any other craftsman in the world, when he has something to make, looks at it and considers it once and twice and then makes it. Subsequently, he adds to it or takes away from it. With the Holy One, blessed be He, it is not like that: He brings true craftsmanship out of chaos, that has no substance at all, and it is perfected properly, in actuality, and He does not need to add or take anything away from it. That is why it is written: "And Elohim saw everything that He had made, and, behold, it was very good" (Beresheet 1:31). AND IT WAS ABOUT THIS THAT SOLOMON SAID, "I KNOW THATM WHATEVER ELOHIM DOES, IT SHALL BE FOREVER; NOTHING CAN BE ADDED TO IT, NOR ANYTHING TAKEN FROM IT."

508. אֶלָּא וַדַּאי שְׁלֹמֹה מַלְכָּא חָכְמָתֵיהּ סַלְקָא עַל כָּל בְּנֵי עָלְמָא, וּמַה דְּאִיהוּ יָדַע לָא יַדְעֵי כָּל שְׁאַר בְּנֵי עָלְמָא. ת״ח, שְׁאַר אוּמָנֵי דְּעָלְמָא, כַּד אִיהוּ עָבֵיד עֲבִידְתָּא, אַשְׁגַּח בֵּיהּ, וְאִסְתָּכַּל זִמְנָא וּתְרֵין זִמְנִין וְעָבֵיד לֵיהּ, וּלְבָתַר אוֹסִיף עָלֵיהּ, אוֹ גָרַע מִנֵּיהּ. וְקוּדְשָׁא בְּרִיךְ הוּא לָאו הָכִי, אַפִּיק עֲבִידְתָּא לַאֲמִתּוֹ מִתֹּהוּ, דְּלֵית בָּהּ מַמָּשׁוּת כְּלָל, וְאִיהוּ מַמָּשׁ אִתְתַּקַּן כַּדְקָא יָאוּת, וְלָא אִצְטְרִיךְ לְאוֹסָפָא וּלְאַגְרְעָא מִנֵּיהּ. בְּגִין כַּךְ כְּתִיב, וַיַּרְא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד.

82. "Whatever the Elohim does, it shall be forever"
Rabbi Shimon explains about the tree that is Zeir Anpin and that is the Torah on which faith is suspended. He says that God is, was, and will be - nothing can be added to Him or taken from Him. He then talks about a lower tree that is Malchut, that is nourished from the upper tree, and concludes by saying that only those who are fit should come close to God, and that all others should be afraid.

509. "whatever the Elohim does" (Kohelet 3:14). A further explanation is THAT WHATSOEVER HE DOES to correct the world, it will surely be forever, BUT THE DEMONS AND THE OTHER SIDE WILL BE NULLIFIED AT THE COMPLETION OF THE CORRECTION, AND ARE NOT ETERNAL. Rabbi Yitzchak said, If that is so, what is THE MEANING OF: "and the Elohim does it, so that men should fear before Him" (Ibid.)? WHICH IS UNDERSTOOD TO ALLUDE TO THE OTHER SIDE, WHO CAST FEAR ON THE WORLD. It is not so, for we have learned that the verse, and this is a divine secret amongst the companions, should be read as follows: That whatever the Elohim did, it shall be forever. But what is meant by: "whatever the Elohim does (lit. 'will do')" for is it not written "That which is, already has been; and that which is to be has already been" (Ibid. 15)? Yet you say: "whatever the Elohim will do"?

509. תּוּ כָּל אֲשֶׁר יַעֲשֶׂה הָאֱלֹהִים, לְתִקּוּנָא דְּעָלְמָא, וַדַּאי הוּא יִהְיֶה לְעוֹלָם. ר׳ יִצְחָק אָמַר, אִי הָכִי מַהוּ וְהָאֱלֹהִים עָשָׂה שֶׁיִּירְאוּ מִלְּפָנָיו. אֶלָּא הַאי קְרָא הָכִי אוֹלִיפְנָא, וְהוּא רָזָא עִלָּאָה בֵּין חַבְרָנָא, הַאי קְרָא הָכִי מִבָּעֵי לֵיהּ, כִּי כָּל אֲשֶׁר עָשָׂה הָאֱלֹהִים הוּא יִהְיֶה לְעוֹלָם, מַהוּ כָּל אֲשֶׁר יַעֲשֶׂה, וְהָא כְּתִיב מַה שֶּׁהָיָה כְּבָר הוּא וַאֲשֶׁר לִהְיוֹת כְּבָר הָיָה, וְאַתְּ אָמְרַת כָּל אֲשֶׁר יַעֲשֶׂה.

510. HE ANSWERS, we can understand the matter from another verse. It is written: "Neither has the eye seen that an Elohim, beside You, should do such a thing for him who waits for Him" (Yeshayah 64:3). It should have said 'have done' instead of "should do" and 'for him who waits for You' instead of "for Him." HE ANSWERS, rather, it is an upper place that is drawn down and emerges and kindles all the lights, NAMELY ALL THE SFIROT OF ZEIR ANPIN AND MALCHUT, in all directions, BOTH TO THE RIGHT AND TO THE LEFT, and is called 'the next world', NAMELY BINAH. And from it emerges a tree, WHICH IS ZEIR ANPIN, to be watered and corrected. And this tree is higher and more precious than all other trees, and we have already learned about this. And that next world, WHICH IS BINAH, which is drawn down and emerges, corrects this tree eternally, and waters it, NAMELY IT EMANATES MOCHIN TO IT, and corrects it in its work; NAMELY BINAH CORRECTS THE TOOLS OF ZEIR ANPIN WITH ITS TOOLS SO THAT IT SHOULD BE FITTED TO RECEIVE THE MOCHIN FROM IT; and crowns it with diadems, WHICH IS THE SECRET OF THE UPPER THREE SFIROT, and none of the fountains ceases to flow from it forever and ever.

510. אֶלָּא מִקְרָא אַחֵרָא אִשְׁתְּמַע, כְּתִיב עַיִן לֹא רָאָתָה אֱלֹהִים זוּלָתֶךָ יַעֲשֶׂה לִמְחַכֶּה לוֹ. יַעֲשֶׂה, עָשִׂיתָ מִבָּעֵי לֵיהּ. לִמְחַכֶּה לוֹ, לָךְ מִבָּעֵי לֵיהּ. אֶלָּא אֲתָר עִלָּאָה הוּא, דְּנָגִיד וְנָפִיק וְאַדְלִיק בּוֹצִינִין כֻּלְּהוּ לְכָל עִיבָּר, וְאִקְרֵי עוֹלָם הַבָּא. וּמִנֵּיהּ נָפִיק חַד אִילָנָא, לְאִתְשַׁקְיָא וּלְאִתְתַּקְנָא. וְהַאי אִילָנָא עִלָּאָה וְיַקִּירָא הוּא עַל כָּל שְׁאַר אִילָנִין, וְהָא אוֹקְמוּהָ. וְהַהוּא עוֹלָם הַבָּא דְּנָגִיד וְנָפִיק, אַתְקִין לֵיהּ לְהַאי אִילָנָא תְּדִיר, אַשְׁקִי לֵיהּ, וּמְתַקֵּן לֵיהּ בַּעֲבִידְתֵּיהּ, מְעַטֵּר לֵיהּ בְּעִטְרִין, לָא פְּסִיק מַבּוּעֵי מִנֵּיהּ לְעָלַם לְעָלְמֵי עָלְמִין.

511. On that tree, WHICH IS ZEIR ANPIN, Faith is suspended, WHICH IS MALCHUT THAT IS CALLED 'FAITH', which rests on it, rather than all the trees, IN THE SECRET OF THE VERSE: "LIKE THE APPLE TREE AMONG THE TREES OF THE WOOD, SO IS MY BELOVED AMONG THE SONS" (SHIR HASHIRIM 2:3). The existence of everything is to be found in it, INASMUCH AS IT IS THE CENTRAL COLUMN THAT GIVES EVERYTHING ITS EXISTENCE. And therefore it is written: "whatever the Elohim does, it shall be forever." Specifically, He was, He is, and He will be. "Nothing can be added to Him, nor anything taken from Him" (Ibid.). And thus it is written in the Torah: "you shall not add thereto, nor diminish from it" (Devarim 13:1). For this tree is the Torah, SINCE ZEIR ANPIN IS CALLED 'TORAH'. And the Elohim, WHO IS BINAH, corrects this place always. And the Elohim, unless specified otherwise, is Gvurah from the Infinite and Unfathomable One, NAMELY BINAH THAT IS CALLED 'GVURAH', IN THE SECRET OF THE VERSE: "I AM UNDERSTANDING (BINAH); I HAVE STRENGTH (GVURAH)" (MISHLEI 8:14). As it is written: "there is no searching for His understanding" (Yeshayah 40:28), NAMELY THERE IS NO FATHOMING TO HIS BINAH. This is why 'the Elohim' is written and not just 'Elohim', FOR ELOHIM WITHOUT THE DEFINITE ARTICLE REFERS TO MALCHUT. Thus he 'does' always, as constant as a spring whose waters will not cease for all generations.

511. בְּהַהוּא אִילָנָא תַּלְיָא מְהֵימְנוּתָא, בֵּיהּ שַׁרְיָא מִכָּל שְׁאַר אִילָנִין, קְיוּמָא דְּכֹלָּא בֵּיהּ. וְעַל דָּא כְּתִיב, כְּל אֲשֶׁר יַעֲשֶׂה הָאֱלֹהִים הוּא יִהְיֶה לְעוֹלָם. וַדַּאי הוּא הָיָה הוּא הֹוֶה וְהוּא יִהְיֶה. עָלָיו אֵין לְהוֹסִיף, וּמִמֶּנּוּ אֵין לִגְרוֹעַ. וְעַל דָּא בְּאוֹרַיְיתָא כְּתִיב, לֹא תוֹסִף עָלָיו וְלֹא תִגְרַע מִמֶּנּוּ. דְּאִילָנָא דָּא, דְּאוֹרַיְיתָא הוּא. וַאֲתָר דָּא אַתְקִין הָאֱלֹהִים תְּדִיר. הָאֱלֹהִים סְתָם, דָּא גְבוּרָה מֵאֵין סוֹף וּמֵאֵין חֵקֶר. כד״א, אֵין חֵקֶר לִתְבוּנָתוֹ, הָאֱלֹהִים, וְלָא אֱלֹהִים. וע״ד עָשָׂה יַעֲשֶׂה תְּדִיר, כְּמַבּוּעַ דְּלָא פַּסְקָן מֵימוֹי לְדָרֵי דָרִין.

512. For this reason it is written: "And the Elohim has so made it, that men should fear before Him" (Kohelet 3:14). THIS MEANS THAT He ordained for that tree, WHICH IS ZEIR ANPIN, a perfect correction, until it is held on all sides, THE RIGHT AND THE LEFT, above and below, NAMELY by BINAH AND MALCHUT, so that they should "fear before Him" and not replace it with any substitute for all generations.

512. בְּגִין כַּךְ כְּתִיב, וְהָאֱלֹהִים עָשָׂה שֶׁיִּרְאוּ מִלְּפָנָיו. אַתְקִין לֵיהּ לְהַאי אִילָנָא, בְּתִקּוּנָא שְׁלִים, דְּאָחִיד לְכָל סְטָר עֵילָא וְתַתָּא, בְּגִין דְּיִרְאוּ מִלְּפָנָיו. וְלָא יִחְלְפוּן לֵיהּ בְּחִלּוּפָא אַחֲרָא לְדָרֵי דָרִין.

513. Rabbi Aba said: What you have said is indeed nice, but one has to look into it even further. At the beginning of the verse (Ibid.) IT SAYS "does (lit. 'will do'),"' and later "and Elohim does (lit. 'made') it." Why this difference? HE ANSWERS, surely because He "will do" and correct this tree, ZEIR ANPIN, so that its waters should not cease for all generations, SINCE THE WATERS OF BINAH DO NOT CEASE FOR ALL GENERATIONS AS THEY ARE DRAWN DOWN FROM THE UPPER ABA AND IMA, WHOSE MATING IS WITHOUT INTERRUPTION FOREVER CONNECTED. And then, IT IS WRITTEN "made." What did He make? Rather, He made the Elohim, WHICH IS BINAH, another tree, WHICH IS MALCHUT, below it, but He does not make IT like this one, LIKE ZEIR ANPIN. THAT IS TO SAY: BINAH WILL NOT BESTOW UPON IT A NEVER CEASING BOUNTY, WHICH IS CHASSADIM FROM UPPER ABA AND IMA, AS IT BESTOWS UPON ZEIR ANPIN. Therefore it is written "made" and not "will make," for this lower tree, WHICH IS MALCHUT, He made it and corrected it IN THE ASPECT OF THE LEFT, WHICH IS JUDGMENT so when one

513. א״ר אַבָּא, וַדַּאי שַׁפִּיר קָא אַמְרַת, אֲבָל תּוּ אִית לְאִסְתַּכְּלָא, בְּקַדְמֵיתָא יַעֲשֶׂה, וּלְבָתַר וְהָאֱלֹהִים עָשָׂה, מַה בֵּין הַאי לְהַאי. אֶלָּא וַדַּאי יַעֲשֶׂה וְאַתְקִין לְהַאי אִילָנָא, דְּלָא פַּסְקִין מֵימוֹי לְדָרֵי דָרִין. וּלְבָתַר עָשָׂה, מַהוּ עָשָׂה. אֶלָּא עָשָׂה הָאֱלֹהִים אִילָנָא אַחֲרָא לְתַתָּא מִנֵּיהּ. וְלָא יַעֲשֶׂה כְּהַאי. דְּהַאי אִילָנָא תַּתָּאָה, עָבִיד לֵיהּ וְאַתְקִין לֵיהּ, בְּגִין דְּמַאן דְּיֵעוּל לְאִילָנָא עִלָּאָה, יֵעוּל בִּרְשׁוּ, וְיִשְׁכַּח לְאִילָנָא תַּתָּאָה, וְיִדְחַל לְמֵיעָאל, אֶלָּא כַּדְקָא חֲזֵי.

enters the upper tree, WHICH IS ZEIR ANPIN, one will so enter with the authority OF THE LOWER TREE, WHICH IS MALCHUT, and, on finding the lower tree, he will be afraid to enter THE UPPER TREE other than in a proper way.

514. Come and see that this one, THE LOWER TREE WHICH IS MALCHUT, is the doorkeeper OF ZEIR ANPIN, AND MALCHUT is therefore called "He who keeps Yisrael" (Tehilim 121:4), FOR IT KEEPS ZEIR ANPIN, WHO IS CALLED 'YISRAEL'. And it is this lower tree that THE ELOHIM, WHICH IS BINAH, made, that it should be watered and nourished from the upper tree, WHICH IS ZEIR ANPIN. And it is therefore not written 'will make' but "made," FOR HE HAD MADE IT TO BE A KEEPER AND SO THAT IT SHOULD BE NOURISHED FROM ZEIR ANPIN. What was the reason FOR HIS MAKING HIM A KEEPER? It was so that men should be fearful of Him, and not draw close to Him, except for those who are fitted to come close, and not any others, and that men should keep the ways of the Torah and not deviate to the right nor the left, BUT SHOULD CLEAVE TO THE CENTRAL COLUMN.

514. ת"ח, דְּהַאי, נָטִיר פִּתְחָא הוּא. וְעַל דָּא אִקְרֵי שׁוֹמֵר יִשְׂרָאֵל וְדָא אִילָנָא תַּתָּאָה עָשָׂה, אִתְשַׁקְיָא וּמִתְזָן מֵאִילָנָא דִלְעֵילָא. וע"ד לָא כְּתִיב יַעֲשֶׂה, אֶלָּא עָשָׂה. מ"ט. שֶׁיִּירָאוּ מִלְּפָנָיו בְּנֵי עָלְמָא, וְלָא יִקְרְבוּן לֵיהּ, אֶלָּא אִינּוּן דְּיִתְחַזּוּן לְקָרְבָא, וְלָא אַחֲרָא, וְיִסְתַּמְּרוּן בְּנֵי נָשָׁא אָרְחֵי דְאוֹרַיְיתָא, וְלָא יִסְטוּן לִימִינָא וְלִשְׂמָאלָא.

83. "According to the lot"

Rabbi Shimon begins by telling us that the lot to which David was attached is the tree, Malchut. Rabbi Aba talks about the voice from the firmament, saying that this firmament is nourished from the voice. We learn about the stone of Yisrael that descended from its place under the divine throne, and upon which the lot is written. Rabbi Elazar concludes by saying that those who follow righteousness are the ones who seek God.

515. Come and see: About this tree, MALCHUT, on which rest all of the hosts of the worlds OF BRIYAH, YETZIRAH, AND ASIYAH, David said: "You maintain my lot" (Tehilim 16:5). What is the meaning of "my lot?" It is the lot to which David is attached, WHICH IS MALCHUT, and it is therefore written: "According to the lot" (Bemidbar 26:56) (where the Hebrew for 'according to' is, literally: 'On the mouth of'). THIS ALLUDES TO MALCHUT, WHICH IS CALLED 'MOUTH.' And the same expression is used in the verse: "So Moses the servant of Hashem died there in the land of Moab, according to the word (lit. 'mouth') of Hashem" (Devarim 34:5), WHICH IS MALCHUT. CONSEQUENTLY, "the lot" is written, WITH THE DEFINITE ARTICLE (HEI), TO REFER TO MALCHUT. Happy are the portions of those who engage in the study of Torah day and night and who know its ways, and they each day eat the divine food OF THE FLOWING EMANATION OF CHOCHMAH, as it is written: "For wisdom gives life to those who have it" (Kohelet 7:12), for the Torah on high, NAMELY ZEIR ANPIN, is nourished from this place, FROM CHOCHMAH. And it is said about them: "Behold, My servants shall eat" (Yeshayah 65:13).

515. ת"ח, עַל הַאי אִילָנָא דְּכָל חֵילוֹי בֵּיהּ שַׁרְיָא, אָמַר דָּוִד, אַתָּה תּוֹמִיךְ גּוֹרָלִי. מַהוּ גּוֹרָלִי. דָּא עַדְבָּא דְּאָחִיד בֵּיהּ דָּוִד מַלְכָּא. וע"ד, ע"פ הַגּוֹרָל כְּתִיב. וְכֵן הוּא ע"פ יְיָ'. וַיָּמָת שָׁם ע"פ יְיָ'. הַגּוֹרָל כְּתִיב. זַכָּאָה חוּלָקֵהוֹן דְּאִינּוּן דְּמִשְׁתַּדְּלִין בְּאוֹרַיְיתָא יְמָמָא וְלֵילֵי, וְיַדְעֵי אָרְחוֹי. וְאִינּוּן אַכְלֵי בְּכָל יוֹמָא מְזוֹנָא עִלָּאָה. כד"א, הַחָכְמָה תְּחַיֶּה בְּעָלֶיהָ. דְּהָא אוֹרַיְיתָא דִלְעֵילָא מֵאַתָּר דָּא אִתְזָן, וְהָא אִתְּמַר עָלַיְיהוּ, הִנֵּה עֲבָדַי יֹאכֵלוּ.

516. Rabbi Aba started by quoting: "And there was a voice from above the firmament" (Yechezkel 1:25). About this voice, ZEIR ANPIN, which is attached to this firmament (YESOD of ZEIR ANPIN) and participates with him, it is said: "He has made His wonderful works to be remembered" (Tehilim 111:4), WHICH REFERS TO THE FIRMAMENT WHICH IS YESOD THAT IS CALLED 'REMEMBRANCE'. And this firmament stands over those living creatures, AS IT IS SAID: "AND THERE WAS A VOICE FROM ABOVE THE FIRMAMENT THAT WAS OVER THEIR HEADS." And this is THE FIRMAMENT that was created on the second day OF THE WORKS OF CREATION, ABOUT WHICH IT IS SAID: "divide water from water" (Beresheet 1:6), THE UPPER WATERS AND THE LOWER WATERS.

516. רִבִּי אַבָּא פָּתַח וְאָמַר, וַיְהִי קוֹל מֵעַל לָרָקִיעַ. דָּא קוֹל דְּאָחִיד לְהַאי רָקִיעַ, וְאִשְׁתְּתַף בַּהֲדֵיהּ. וְדָא הוּא זֵכֶר עָשָׂה לְנִפְלְאוֹתָיו. וְהַהוּא רְקִיעָא קָאֵים עָלַיְיהוּ, עַל אִינּוּן חַיָּוָן. וְדָא הוּא דְּאִבְרֵי בַּשֵּׁנִי, לְהַבְדִּיל בֵּין מַיִם לָמָיִם.

517. It has been taught: There are seven firmaments higher on high, CORRESPONDING TO CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, THAT ARE IN YESOD. Certainly 'Curtain', WHICH IS PARALLEL TO MALCHUT THAT IS IN IT, serves no purpose, for MALCHUT has nothing of its own, apart from what ZEIR ANPIN gives it. And the poor take hold of it, this being the inner meaning of the verse: "Now, behold, in my trouble (poverty) I have prepared for the house of Hashem" (I Divre Hayamin 22:14) INASMUCH AS DAVID WAS ATTACHED TO MALCHUT, WHICH IS POOR, AS ABOVE. HENCE HE SAID, "IN MY POVERTY." And this FIRMAMENT, CURTAIN, WHICH IS MALCHUT, introduces the morning and ushers out the evening, for at night MALCHUT brings out its hosts in all directions, TO THE RIGHT AND TO THE LEFT, and has control over these hosts and regiments, FOR THEN IS THE RULE OF MALCHUT. And in the morning, it collects together all its hosts, and brings them into their (Heb. Nekev) hole, THAT IS TO SAY TO THEIR ASPECT OF THE FEMALE (NUKVA), and they have no power, for the morning includes them all, as it is written: "to relate Your steadfast love (Chesed) in the morning, and Your faithfulness every night" (Tehilim 92:3). But this has already been taught.

517. וְהָא אוֹקְמוּהָ, דְּשִׁבְעָה רְקִיעִין לְעֵילָא לְעֵילָא. וַדַּאי וִילוֹן אֵינוֹ מְשַׁמֵּשׁ, דְּהָא לֵית לֵיהּ מִדִּילֵיהּ, אֶלָּא מַה דְּיָהֲבִין לֵיהּ. וּמִסְכְּנֵי בֵּיהּ אִתְאֲחָדוּ, דָּא הוּא רָזָא דִּכְתִיב, וּבְעָנְיִי הֲכִינוֹתִי לְבֵית אֱלֹהַי. וְדָא מַכְנִיס שַׁחֲרִית וּמוֹצִיא עַרְבִית. דְּהָא בְּלֵילְיָא, אַפִּיק חֵילוֹי לְכָל סִטְרִין, וְשַׁלְטָא עַל אִינּוּן חֵילִין וְאַכְלוֹסִין. וּבְשַׁחֲרִית כָּנִיש לְכֻלְּהוּ, וְאָעִיל לְנֻקְבֵּיהוּ, וְלָא שַׁלְטִין. דְּהָא בֹּקֶר כָּלִיל כֻּלְּהוּ. כד״א לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ וֶאֱמוּנָתְךָ בַּלֵּילוֹת. וְהָא אוֹקְמוּהָ.

518. And there is a voice, WHICH IS ZEIR ANPIN, that is above this firmament, for from it this firmament is nourished, SINCE YESOD RECEIVES FROM ZEIR ANPIN. When this voice awakens, none of the hosts are in motion, and they have no permission to do anything but stand still where they are. AND THIS IS THE SECRET OF THE VERSE: "AND THERE WAS A VOICE FROM ABOVE THE FIRMAMENT THAT WAS OVER THEIR HEADS; WHEN THEY STOOD STILL, THEY LET DOWN THEIR WINGS" (Yechezkel 1:25); NAMELY WHEN THE VOICE STIRS OVER THEIR HEADS, THEN THEY STAND STILL. And the hosts draw near and wait for that Chesed which is drawn down FROM THE VOICE, WHICH IS ZEIR ANPIN, to that firmament, WHICH IS YESOD, and they are blessed because of it, NAMELY THAT THEY RECEIVE FROM THE FIRMAMENT. And therefore, ZEIR ANPIN is above the firmament that is over their head, AND THEY CANNOT RECEIVE OTHER THAN FROM THE FIRMAMENT, WHICH IS YESOD.

518. וְקוֹל אִית עַל הַאי רָקִיעַ, מְנֵיהּ אִתְזָן הַאי רָקִיעַ, בְּשַׁעֲתָא דְּהַאי קוֹל אִתְעַר, כֻּלְּהוּ אַכְלוֹסִין לָא נַטְלִין, וְלֵית בְּהוּ רְשׁוּ, אֶלָּא לְמֵיקַם בְּדוּכְתַּיְיהוּ, וְאַקְרְבֵי חֵילֵיהוֹן וּמְחַכָּאן, לְהַהוּא טִיבוּ דְּנָגִיד לְהַהוּא רָקִיעַ, וְיִתְבָּרְכָן בְּגִינֵיהּ, וע״ד אִיהוּ מֵעַל לָרָקִיעַ אֲשֶׁר עַל רֹאשָׁם.

519. Come and see, "And above the firmament that was over their heads was the likeness of a throne, in appearance like a sapphire stone" (Yechezkel 1:26). "in appearance like a sapphire stone" refers to the stone of Yisrael, WHICH IS MALCHUT. And this is the inner meaning of what is written: "and they rolled the stone" (Beresheet 29:3). From on high descended a certain stone, WHICH IS MALCHUT, when Yisrael wanted to inherit the Land (of Yisrael), and on it the lot is written, NAMELY "ACCORDING TO THE LOT," and THE LOT would say: This part for so-and-so, this part for so-and-so. And this stone descended from under the divine throne, NAMELY MALCHUT, WHICH IS THE SECRET OF THE THRONE OF ZEIR ANPIN. Surely is written "from thence, from the Shepherd, the Stone of Yisrael" (Beresheet 49:24), FOR THIS IS THE STONE OF ZEIR ANPIN THAT IS CALLED 'YISRAEL'. And for this reason: "According to the lot (WHICH IS MALCHUT) shall their inheritance be divided."

519. ת״ח וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל רֹאשָׁם כְּמַרְאֵה אֶבֶן סַפִּיר דְּמוּת כִּסֵּא, כְּמַרְאֵה אֶבֶן סַפִּיר, דָּא אֶבֶן יִשְׂרָאֵל. וְדָא הוּא רָזָא דִּכְתִיב, וְגָלְלוּ אֶת הָאֶבֶן וְגוֹ׳. חַד אֶבֶן נַחְתָּא מִלְּעֵילָא, כַּד בָּעוּ יִשְׂרָאֵל לְמֵירַת אַרְעָא, וּכְתִיב בֵּיהּ גּוֹרָל. וְאִיהוּ אָמַר, דָּא לְפְלָנְיָא, וְדָא לְפְלָנְיָא. וְדָא אֶבֶן הוּא מִתְּחוֹת כֻּרְסְיָא דְּמַלְכָּא נַחְתָּא. וַדַּאי מִשָּׁם רוֹעֶה אֶבֶן יִשְׂרָאֵל כְּתִיב. וּבְגִינֵי כַּךְ ע״פ הַגּוֹרָל וַדַּאי תֵּחָלֵק נַחֲלָתוֹ.

520. Rabbi Yitzchak and Rabbi Yehuda were walking from Usha to Lod. Rabbi Elazar encountered them and they ran after him, saying, Surely we shall run after the Shechinah. When they caught up with him, they said, Let us now certainly join you and hear a new matter.

520. רִבִּי יִצְחָק וְרִבִּי יְהוּדָה הֲווֹ אָזְלֵי מֵאוּשָׁא לְלוּד, פָּגַע בְּהוּ ר׳ אֶלְעָזָר, רָהֲטוּ אֲבַתְרֵיהּ. אָמְרוּ, וַדַּאי נַרְהִיט אֲבַתְרֵיהּ דִּשְׁכִינְתָּא. עַד דְּמָטוּ לְגַבֵּיהּ, אָמְרוּ וַדַּאי נִשְׁתַּתֵּף בַּהֲדָךְ, וְנִשְׁמַע מִלָּה חַדְתָּא.

521. פָּתַח וְאָמַר, שִׁמְעוּ אֵלַי רוֹדְפֵי צֶדֶק מְבַקְשֵׁי וְגוֹ׳. שִׁמְעוּ אֵלַי רוֹדְפֵי צֶדֶק, אִינּוּן דְּאַזְלִין בָּתַר מְהֵימְנוּתָא, רוֹדְפֵי צֶדֶק, וַדַּאי אִינּוּן מְבַקְשֵׁי ה׳. אִי בָּעִיתוּ לְמִנְדַּע מְהֵימְנוּתָא, וּלְאַחֲדָא לְהַאי צֶדֶק, לָא תִּסְתַּכְּלוּן בָּהּ בִּלְחוֹדָהָא כְּשְׁאַר בְּנֵי עָלְמָא, דְּגַרְמוּ מִיתָה לְגַרְמַיְיהוּ עַל דָּא. אֲבָל הַבִּיטוּ אֶל צוּר חוּצַבְתֶּם וְאֶל מַקֶּבֶת בּוֹר נוּקַרְתֶּם.

521. He began by quoting, "Hearken to me, you that follow after righteousness, you that seek Hashem" (Yeshayah 51:1). "Hearken to me, you that follow after righteousness" refers to those who follow AND PURSUE AFTER the Faith, WHICH IS MALCHUT, THAT IS CALLED 'RIGHTEOUSNESS', for those who follow righteousness are CERTAINLY the ones who "seek Hashem." If you want to know the Faith and to take hold of this righteousness, then do not look at it on its own WITHOUT ZEIR ANPIN, as do other people WHO CLEAVE TO MALCHUT WITHOUT ZEIR ANPIN, THIS BEING THE SECRET OF LEFT WITHOUT RIGHT, and for which reason they bring death to themselves. But "look to the rock whence you were hewn, and to the hole of the pit from which you were dug out" (Ibid.), NAMELY TO UNITE IT WITH ZEIR ANPIN, AND ABA AND IMA.

84. The sacrifices

Rabbi Elazar says that the perfect offering is one made without sin, i.e. the peace offering. Anyone who sins draws upon himself an unclean spirit that controls him; the function of the sacrifice is to break that spirit and make atonement. We hear that God loves a broken and contrite heart. Rabbi Elazar says he learned in the Book of Enoch that all sacrifices when they ascend go first to the Garden of Eden, and we learn why animals are sacrificed. Rabbi Shimon offers a deeper explanation, saying that the secret of the sacrifices is the secret of the Holy Beasts, and he elaborates with many details about ox, eagle, lion and man. He says that man's prayer is similar to the sacrifices. We learn from this section that no one is allowed to eat before the Supreme King does. Rabbi Shimon tells Elijah how it could be possible for the Supreme King to eat, since it seems that there is no eating or drinking above.

522. צַו אֶת בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם אֶת קָרְבָּנִי לַחְמִי וְגוֹ׳. כְּתִיב הֲחֵפֶץ לַיְיָ׳ בְּעוֹלוֹת וּזְבָחִים כִּשְׁמוֹעַ בְּקוֹל יְיָ׳ וְגוֹ׳. לֵית רְעוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּיֵחוּב בַּר נָשׁ, וְעַל חוֹבֵיהּ יַקְרִיב קָרְבָּן. אֶלָּא קָרְבָּן דְּאִיהוּ בְּלִי חוֹבָה, דָּא אִיהוּ קָרְבָּן שְׁלִים, וְאִקְרֵי שְׁלָמִים, וְקָרְבָּן תָּמִיד אוֹף הָכִי, ואע״ג דְּמְכַפֵּר עַל חוֹבִין.

522. "Command the children of Yisrael, and say to them: My offerings, the provisions of My sacrifices made by fire" (Bemidbar 28:2). It is written: "Has Hashem as great a delight in burnt offerings and sacrifices, as in obeying to the voice of Hashem?" (I Shmuel 15:22). The Holy One, blessed be He, does not desire that a man sin and then offer a sacrifice because of his sin; but a sacrifice that is without any iniquity is the perfect sacrifice (Heb. shalem). And it is called "peace-offerings" (Heb. SHELAMIM). The daily offering is also PERFECT, for although THE DAILY SACRIFICE atones for sins, IT IS NEVERTHELESS A PERFECT SACRIFICE.

523. רִבִּי אַבָּא פָּתַח, זִבְחֵי אֱלֹהִים רוּחַ נִשְׁבָּרָה וְגוֹ׳. הַאי קְרָא אוֹקְמוּהָ, דִּרְעוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא, לָא אִתְרְעֵי בְּקָרְבָּן דב״נ עַל חוֹבוֹי, אֶלָּא רוּחַ נִשְׁבָּרָה. וּבְנֵי נָשָׁא לָא יַדְעֵי מַאי קָאַמְרֵי, וְהָכִי שְׁמַעְנָא מִבּוּצִינָא קַדִּישָׁא, דְּכַד אָתֵי ב״נ לְאִסְתַּאֲבָא בְּחוֹבוֹי, אַמְשִׁיךְ עָלֵיהּ רוּחַ, מִסִּטְרָא דְּמִסְאֲבָא, וְאִתְגָּאֵי עַל ב״נ, וְשָׁלִיט עָלֵיהּ לְכָל רְעוּתָא. וְהַהוּא סִטְרָא מִסְאֲבָא, אִתְגַּבָּר בְּחֵילֵיהּ וְאִתְתָּקַף, וְשָׁלִיט עָלֵיהּ לִרְעוּתֵיהּ. אָתֵי ב״נ וְשָׁלִיט עָלֵיהּ לְאִתְדַּכְּאָה, מְדַכְּאִין לֵיהּ.

523. Rabbi Aba began by quoting: "The sacrifices of Elohim are a broken spirit" (Tehilim 51:19). This verse has been interpreted to mean that the Holy One, blessed be He, does not want a man to bring a sacrifice for his sin, but, rather, HE WANTS a broken spirit. People do not know what they say. From the holy luminary I heard as follows: When a man becomes impure in his iniquities, he draws down onto himself a spirit from the side of uncleanliness, and THE SPIRIT becomes domineering on that person and controls him at will. The aspect of uncleanliness, FROM WHICH THE SPIRIT IS DRAWN DOWN, grows stronger with his strength and becomes more powerful and controls him to its wish. When a man comes and takes control over it, in order to become pure, he is helped to be purified FROM ABOVE.

524. בְּזִמְנָא דַּהֲוָה בֵּי מַקְדְּשָׁא קַיָּים, אַקְרִיב קָרְבָּנֵיהּ, כָּל כַּפָּרָה דִּילֵיהּ תַּלְיָא עָלֵיהּ, עַד דְּאִתְחָרֵט, וְתָבַר לְהַהוּא רוּחַ מִגּוֹ גָּאוּתָא דִּילֵיהּ, וּמְאִיךְ לֵיהּ. וְדָא הוּא תְּבִירוּ, דְּהַהוּא דַּרְגָּא דְּמִסְאֲבָא. וְכַד אִתְבַּר הַהוּא רוּחַ מִסְאֲבָא, וְקָרִיב קָרְבָּנֵיהּ, דָּא אִיהוּ דְּאִתְקַבֵּל בְּרַעֲוָא כַּדְקָא יָאוּת.

524. In the period when the Temple was still standing, THE SINNER would offer his sacrifice, his whole atonement being dependent on it, until he feels remorse and breaks down that spirit FROM THE SIDE OF UNCLEANLINESS THAT HE DREW TO HIMSELF WITH HIS SIN, from its pride, and humiliates it. And it is this that is meant by the breaking down of those stages of uncleanliness, FROM WHICH THE SPIRIT IS DRAWN, and when that spirit of uncleanliness is broken, and he offers his sacrifice, this is an acceptable and proper SACRIFICE.

525. וְאִי לָא אִתְּבַּר הַהוּא רוּחַ, לָאו קָרְבָּנֵיהּ כְּלוּם, וּלְכַלְבֵּי אִתְּמְסַר, דְּהָא קָרְבָּנָא דָּא לָאו דְּקוּדְשָׁא בְּרִיךְ הוּא, אֶלָּא מִכַּלְבֵּי. וּבג״כ זִבְחֵי אֱלֹהִים כַּדְּקָא יָאוּת, הוּא רוּחַ נִשְׁבָּרָה, דְּיִתְּבַּר הַהוּא רוּחָא מִסְּאֲבָא, וְלָא יִשְׁלוֹט. וְעַל דָּא מַאן דְּיִתְּבַּר לֵיהּ כַּדְּקָא יָאוּת, עָלֵיהּ כְּתִיב, רוּחַ הוֹלֵךְ וְלֹא יָשׁוּב. לְיהֵוֵי הַהוּא גַּבְרָא בְּאַבְטָחוּתָא, דְּלָא יְתוּב לְגַבֵּיהּ לְעָלְמִין. הֲדָא הוּא דִּכְתִיב, וְלֹא יָשׁוּב. לֵב נִשְׁבָּר וְנִדְכֶּה, הַהוּא גַּבְרָא דְּלָא אִתְגָּאֵי, וְלָא אִתְעַנַּג בְּעִנּוּגִין דְּעָלְמָא, אֱלֹהִים לֹא תִבְזֶה, בִּיקָרָא אִיהוּ לְגַבֵּיהּ.

525. But if that spirit OF UNCLEANLINESS is not broken, then his sacrifice is worth nothing and is given to the dogs, for this is a sacrifice not for the Holy One, blessed be He, but for the dogs. And this is why Scripture says that the proper sacrifices of Elohim are a broken spirit, for that spirit of uncleanliness has to be broken so that it will not be in control. Consequently, about the one who breaks it as it should be broken, it is written: "A wind (or spirit) that passes away, and comes not again" (Tehilim 78:39). And that man can be assured that it will not ever come to him again. Hence "and comes not again." "A broken and a contrite heart" (Tehilim 51:19). This is a man who is not proud and does not take pleasure in the delights of the world. And "Elohim, You will not despise" (Ibid.), for He has a place of honor with him.

526. צַו אֶת בְּנֵי יִשְׂרָאֵל. מַאי צַו. דָּא ע״ז. בְּגִין דְּלָא יֵיעוּל גַּרְמֵיהּ לְאִסְתַּאֲבָא בְּרוּחַ מִסְּאֲבָא, דְּאִיהוּ ע״ז מַמָּשׁ.

526. "Command the children of Yisrael." To what does 'command' refer? It refers to idolatry, That is, he should not bring himself in to become impure in the spirit of uncleanliness, for this would be real idolatry.

527. ר׳ אֶלְעָזָר פָּתַח. בָּאתִי לְגַנִּי אֲחוֹתִי כַּלָּה וְגוֹ׳. הַאי קְרָא אוֹקְמוּהָ, אֲבָל אִית סְתָרִים בְּקָרְבָּנָא הָכָא, וְכֹלָּא אִתְּמַר. א״ל ר״ש, יָאוּת הוּא, דְּשָׁרִית מִלָּה, וְסַתְּמִת, אֵימָא. אָמַר, בְּגִין דַּחֲמֵינָא בְּסִפְרָא דְּחֲנוֹךְ מִלָּה, וְאוֹלִיפְנָא. אָמַר, אֵימָא הַהִיא מִלָּה דְּחָמִית וְשַׁמְעַת.

527. Rabbi Elazar began by quoting: "I am come into my garden, my sister, my bride" (Shir Hashirim 5:1). We have already learned this verse, yet it contains secrets concerning the sacrifices. But then we have already learned it all. Rabbi Shimon said to him, It is good that you have started the discussion on these matters, BUT why have you concealed them? IT IS AS THOUGH YOU HAVE SAID SOMETHING, BUT IT HAS NOT BEEN FULLY SAID. Tell us WHAT YOU KNOW ABOUT THE SACRIFICES. RABBI ELAZAR replied, It was because I saw something in the Book of Enoch and learned it THAT I SAID SOMETHING AS THOUGH IT WERE NOT SAID. Rabbi Shimon said, Tell us that matter that you have seen and heard.

528. אָמַר כֹּלָּא חַד מִלָּה, קוּדְשָׁא בְּרִיךְ הוּא אָמַר דָּא, בָּאתִי לְגַנִּי, בְּגִין דְּכָל קָרְבָּנִין דְּעָלְמָא כַּד סַלְקִין, כֻּלְּהוּ עַיְילִין לְגוֹ גִּנְתָּא דְּעֵדֶן בְּקַדְמֵיתָא, רָזָא דכ״י. וְהֵיאַךְ בְּקַדְמֵיתָא וְשִׁירוּתָא דְּקָרְבָּנָא, בְּשַׁעֲתָא דב״נ אוֹדֵי חֶטְאוֹי עָלָהּ, וּנְכִיסוּ וּזְרִיקוּ דְּדָמֵיהּ עַל מַדְבְּחָא.

528. He said: It is all really just one matter. The Holy One, blessed be He, said "I am come into my garden" (Shir Hashirim 5:1) because all the sacrifices that are made in the world, when they ascend TO THE FEMALE WATERS first enter into The Garden of Eden, which is the secret of The Congregation of Yisrael, WHICH IS MALCHUT. But initially how is it at the beginning of the sacrifice? FOR I HAVE SAID THAT THEY FIRST COME INTO THE GARDEN OF EDEN, MEANING when a man confesses his sins over THE SACRIFICE, at the time of the slaughtering and the scattering of the blood over the altar, THEN THE SACRIFICE ASCENDS TO THE FEMALE WATERS, TO THE GARDEN OF EDEN. AND THEN, SAYS THE HOLY ONE, BLESSED BE HE, WHO IS ZEIR ANPIN: "I AM COME INTO MY GARDEN" WHICH IS THE GARDEN OF EDEN, MALCHUT, FOR THE FEMALE WATERS OF THE SACRIFICE AWAKEN THE UNION.

529. הַשְׁתָּא אִית לְאִסְתַּכְּלָא, הֵיאַךְ אִינּוּן רוּחִין קַדִּישִׁין אִתְהַנּוּן מֵהַאי. וּמ״ט דְּקָרְבָּנָא דִּבְהֵמָה, וְהָא יַתִּיר הֲוָה סַגְיָא, לְתַבְרָא ב״נ הַהוּא רוּחָא, וּלְאָתְבָא בְּתִיּוּבְתָּא מ״ט נְכִיסוּ דִּבְהֵמָה, וּלְאוֹקְדָא לֵיהּ בְּנוּרָא דְּמַדְבְּחָא.

529. Now one has to concentrate to understand how these Holy Spirits benefit from this, FROM THE ASCENT OF THE FEMALE WATERS OF THE SACRIFICE. Also, what is the reason that the sacrifice has to be of an animal, when it is more important that a man should break that spirit THAT HE HAS DRAWN DOWN BY HIS SIN, and return in repentance? What is the reason for the ritual slaughtering of the animal, and the burning of it by fire on the altar?

530. HE ANSWERS, It is a mystery. There is an animal that lies on a thousand hills, WHICH IS THE SECRET OF MALCHUT, WHICH IS THE ASPECT OF YUD HEI VAV HEI, FULLY SPELLED WITH HEIs, WHOSE NUMERICAL VALUE IS THE SAME AS THAT OF ANIMAL (Heb. BEHEMAH = 52). And it devours a thousand hills each day, ALL OF THE THOUSAND BEING THE SECRET OF THE GRADES OF CHOCHMAH THAT ARE DRAWN DOWN FROM THE LEFT, FOR CHOCHMAH IS TERMED A THOUSAND (HEB. ELEF) IN THE SECRET OF THE VERSE: "AND I SHALL TEACH (HEB. A'ALFECH) YOU WISDOM" (IYOV 33:33), and they are called: "and the cattle upon a thousand hills" (Tehilim 50:10). And we have already learned about this, that there is an animal that devours animals. And what do THE ANIMALS consist of? They are of fire, and this animal, WHICH IS MALCHUT, consumes all of them with one gulp, as it is written: "For Hashem your Elohim is a consuming fire, a jealous El" (Devarim 4:24). And all the waters of the Jordan, WHICH IS YESOD OF ZEIR ANPIN, that flow through it during six years, WHICH IT RECEIVES FROM CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN, THAT ARE CALLED 'SIX YEARS', are made into one gulp, NAMELY ONE SWALLOW, by it, MALCHUT, as it is written: "he trusts that river will thrust some food into his mouth" (Iyov 40:23).

530. אֶלָּא רָזָא הוּא, בְּגִין דְּאִית בְּהֵמָה דִּרְבִיעָא עַל אַלַף טוּרִין, וְאֶלֶף טוּרִין אַכְלַת בְּכָל יוֹמָא, וְכֻלְּהוּ אִקְרוּן בְּהֵמוֹת בְּהַרְרֵי אָלֶף. וְעַל דָּא תְּנִינָן, דְּאִית בְּעִירָא אָכִיל בְּעִירֵי. וּמַמָּה הֲווֹ. מֵאֶשָּׁא. וְכֻלְּהוּ לְחִיך לוֹן הַהִיא בְּהֵמָה בְּלְחִיכָא חֲדָא, הה"ד כִּי יְיָ' אֱלֹהֶיךָ אֵשׁ אֹכְלָה הוּא אֵל קַנָּא. וְכָל מַיָּא דְיַרְדֵּן, דְּאַמְלָא בְּשִׁית שְׁנִין, הִיא עַבְדַת לֵיהּ גְּמִיעָה חֲדָא, הה"ד, יִבְטַח כִּי יַגִּיחַ יַרְדֵּן אֶל פִּיהוּ.

531. And the secret of the matter is that from the yeast of those ANIMALS ON A THOUSAND HILLS, WHICH ARE THE SECRET OF THE ILLUMINATION OF CHOCHMAH THAT IS ON THE LEFT, is the principle and basis for those animals below, for the spirit spreads downwards from them, and this spirit is reflected in the animals below, THAT IS TO SAY, IT BECOMES THE SPIRIT OF THE ANIMAL BELOW. And when a sinner brings an animal for sacrifice, then that spirit of the animal ascends and returns to its place, TO THE UPPER ANIMAL, WHICH IS MALCHUT, and this spirit spreads through all THE ANIMALS THAT ARE ON A THOUSAND HILLS, AS ABOVE. And all those that are of this sort, NAMELY, THE OTHER SIDE THAT ARE DRAWN DOWN FROM THE LEFT, approach and enjoy that fat and blood that are the raiment of this spirit. And this spirit is from their side, NAMELY FROM THE LEFT SIDE, and they all benefit and are nourished and become advocates of that person, FOR THE PROSECUTOR BECOMES DEFENSE COUNSEL, AND THE FEMALE WATERS OF THE SACRIFICE enter by way of the esophagus, as we have learned. This is why the sacrifice is taken from an animal.

531. סִתְרָא דְּמִלָּה, חֲמִירָא דְּכָל הָנֵי, עִקָּרָא וְיסוֹדָא לְהָנֵי בְּעִירֵי דִּלְתַתָּא. בְּגִין דְּרוּחָא מִנַּיְיהוּ מִתְפַּשְׁטָא לְתַתָּא, וְאִתְצַיָּיר הַהוּא רוּחָא לְתַתָּא בְּבְעִירֵי. וְכַד חָב ב"נ, אַיְיתֵי בְּעִירָא לְקָרְבָּנָא, וְהַהוּא רוּחָא דִּבְעִירָא דָא, סַלְקָא וְתָב לְאַתְרֵיהּ, וּמִתְפַּשֵּׁט הַהוּא רוּחָא בְּכֻלְּהוּ. וְכָל אִינּוּן דְּזִינָא דָא, מִתְקָרְבִין וְאַתְיָין וְאִתְהַנְיָין מֵהַהוּא חֶלְבָּא וְדָמָא, דְּהַהוּא לְבוּשָׁא דְּרוּחָא דָא, דְּהָא מִסִּטְרָא דִּלְהוֹן הֲוָה הַהוּא רוּחָא. וְכֻלְּהוֹן אִתְהַנּוּ וְאִתְּזָנוּ, וְאִתְעַבְּדוּן סַנֵּיגוֹרִין עַל הַהוּא ב"נ. וְעָאל דֶּרֶךְ וֶשֶׁט, כְּמָה דְּאִתְּמַר. ובג"כ קָרְבָּנָא מִן הַבְּהֵמָה.

532. Rabbi Shimon said, Blessed is my son to the Holy One, blessed be He. About you it is said: "Let your father and your mother be glad, and let her who bore you rejoice" (Mishlei. 23:25). Let your father on high be glad, THAT IS ZEIR ANPIN, and your mother is the Congregation of Yisrael, WHICH IS MALCHUT. And let her that bore you rejoice namely the daughter of the pious Rabbi Pinchas ben Ya'ir, THE MOTHER OF RABBI ELAZAR. Elazar, my son, what you have said is CORRECT regarding the sacrifice of an animal, BUT what is the reason for the offering of fowls? For it is written: "And if the burnt sacrifice for his offering to Hashem be of birds" (Vayikra 1:14). He said to him: I have not seen, but I draw an analogy from what is said about animals to what is said about fowl. Nevertheless, I will not speak, because I have not seen it nor, until now, have I heard it.

532. אר"ש, בְּרִיךְ בְּרִי לְקוּדְשָׁא בְּרִיךְ הוּא, עֲלָךְ אִתְּמַר יִשְׂמַח אָבִיךָ וְאִמֶּךָ וְתָגֵל יוֹלַדְתֶּךָ. יִשְׂמַח אָבִיךָ, דִּלְעֵילָא. וְאִמֶּךָ, דָּא כְּנֶסֶת יִשְׂרָאֵל. וְתָגֵל יוֹלַדְתֶּךָ, דָּא בְּרָתֵיהּ דר' פִּנְחָס בֶּן יָאִיר חֲסִידָא. אֶלְעָזָר בְּרִי אֵימָא, הָא קוּרְבָּנָא דִּבְהֵמָה, קָרְבָּנָא דְּעוֹפֵי מַאי. דִּכְתִיב וְאִם מִן הָעוֹף עוֹלָה קָרְבָּנוֹ. א"ל, לָא חֲמֵינָא, אֲבָל אִסְתַּכְּלְנָא מֵהַאי מִלָּה דִּבְהֵמָה, מִלָּה דְּעוֹפֵי. וְלָא אֵימָא, בְּגִין דְּלָא חֲמֵינָא, וְעַד כְּעַן לָא שְׁמַעְנָא.

533. Rabbi Shimon said: Elazar, what you have said is good, but there are many secrets among the secrets of the sacrifices, and they have not been handed down to be revealed, except to the truly righteous, from whom their Master's secret is not hidden. The secret of the sacrifices is the secret of the holy living creatures, the four forms engraved on the Throne, this being the Throne of the Holy King, NAMELY MALCHUT, WHICH IS A THRONE FOR ZEIR ANPIN, AND THESE FOUR ARE: The face of an ox, the face of an eagle, the face of a lion, the face of a man. The face of a man includes all of them, FOR LION, OX, AND EAGLE ARE THE SECRET OF THE THREE COLUMNS, AND THE FACE OF A MAN IS MALCHUT THAT RECEIVES THEM AND THEREFORE INCLUDES ALL OF THEM. And all FOUR of the faces look at each other and are included in each other, and from them they spread out in many directions, and tens of thousands, above and below, without measure, number, or account.

533. א"ל אֶלְעָזָר, יָאוּת אַמְרַת. אֲבָל רָזָא דְקָרְבְּנִין סְתִרִין סַגִּיאִין תַּמָּן, וְלָא אִתְמְסָרוּ לְגַלָּאָה, בַּר לְזַכָּאֵי קְשׁוֹט, דְּרָזָא דְּמָארֵיהוֹן לָא אִתְכַּסֵּי מִנַּיְיהוּ. סִתְרָא דְקָרְבְּנִין, דָּא אִיהוּ סִתְרָא, לְאִינּוּן חֵיוָן קַדִּישִׁין. ד׳ דְיוּקְנִין חָקוּקִין בְּכִסֵּא, וְדָא אִיהוּ כּוּרְסְיָיא דְּמַלְכָּא קַדִּישָׁא. פְּנֵי שׁוֹר. פְּנֵי נֶשֶׁר. פְּנֵי אַרְיֵה. פְּנֵי אָדָם. פְּנֵי אָדָם דְּכָלִיל לְכֻלְּהוּ. וְכָל אַנְפִּין מִסְתַּכְּלִין אִלֵּין לְאִלֵּין, וְאִתְכְּלִילָן אִלֵּין בְּאִלֵּין, וּמִנַּיְיהוּ מִתְפַּשְׁטָן לְכַמָּה סִטְרִין וְרִבְוָון, עֵילָא וְתַתָּא, דְּלֵית לוֹן שִׁיעוּרָא וּמִנְיָינָא וְחֶשְׁבּוֹן.

534. From the face of an ox, WHICH IS THE SECRET OF THE LEFT, spreads a spirit to the animals in four species, that are included in each other, as one, namely; oxen, sheep, rams and goats, and these serve for the sacrifices. And THE SACRIFICE is from them, these holy hosts that spread out from the face of that ox, and draw close, BY THE ACT OF SACRIFICE, to their element, WHICH IS THE FACE OF AN OX, and benefit from that element and their apparel. And were it not that they contain the element of this world, WHICH IS THE SACRIFICE THAT ASCENDS TO THEM, they would not draw close there, TO THEIR ELEMENT, WHICH IS THE FACE OF AN OX.

534. פְּנֵי שׁוֹר, אִתְפַּשְׁטָ לְבְעִירֵי רוּחָא מִנֵּיהּ, לְאַרְבְּעָה זַיְינִין, וְאִתְכְּלִילָן בְּחַד, וְאִלֵּין אִינּוּן: פָּרִים, וּכְבָשִׂים, וְעַתּוּדִים, וְעִזִּים. וְאִלֵּין קַיְימִין לְקָרְבְּנָא. וּבְגִין דְּמִנְּהוֹן הֲוֹ, אִינּוּן חַיָּילִין קַדִּישִׁין דְּמִתְפַּשְׁטֵי מֵהַהוּא פְּנֵי שׁוֹר, מִתְקָרְבִין לִיסוֹדָא דִלְהוֹן, וְאִתְהֲנוּן מֵהַהוּא יְסוֹדָא וּלְבוּשָׁא דִלְהוֹן. וְאִי לָא דַּהֲווּ לְהוּ יְסוֹדָא דְּהַאי עָלְמָא, לָא מִתְקָרְבִין תַּמָּן.

535. And just as the Holy Shechinah takes pleasure in the spirits of the righteous THAT ASCEND TO IT FOR THE FEMALE WATERS, and it draws close to welcome the spirit of a righteous person, and enjoys it because that spirit is drawn from it, so is it also with those HOSTS THAT SPREAD FORTH FROM THE FACE OF AN OX. They benefit from the side of their element, WHICH IS THE FACE OF AN OX, and from that raiment that is offered TO THEIR ELEMENT, WHICH IS THE SACRIFICE, for the spirit OF THE SACRIFICE is from the raiment of their spirit, and this is why they enjoy it.

535. כְּגַוְונָא דַּהֲוֵי נַיְיחָא לִשְׁכִינְתָּא קַדִּישָׁא, מֵרוּחֵיהוֹן דְּצַדִּיקַיָּיא, וְאִתְקְרִיבַת לְקַבְּלָא רוּחָא דְּהַהוּא זַכָּאָה, וְאִתְהֲנָאַת מִנֵּיהּ, בְּגִין דְּמִנָּהּ הֲוָה הַהוּא רוּחַ. כַּך אִלֵּין אִתְהֲנוּן מִסִּטְרָא דְיְסוֹדָא דִלְהוֹן, וְאִתְהֲנוּן מֵהַהוּא לְבוּשָׁא דְּמִתְקָרְבֵי לֵיהּ, דְּהָא רוּחַ מַלְבּוּשָׁא דְּרוּחָא דִלְהוֹן הֲוָה. ובג"כ אִתְהֲנוּן מִנַּיְיהוּ.

536. From the face of an eagle spreads a spirit to the fowl, FOR THE SPIRIT THAT IS IN THE FOWL IS DRAWN FROM THE FACE OF AN EAGLE. And eagle is on two sides, ON THE RIGHT AND ON THE LEFT, FOR EAGLE IS TIFERET, THE CENTRAL COLUMN THAT INCLUDES THE RIGHT AND THE LEFT. And this is the secret of "And let birds fly" (Beresheet 1:20) WHICH TEACHES ABOUT two spirits. For this reason, the sacrifice of fowl spreads out and descends from the right and from the left, WHILE THE SACRIFICE OF CATTLE IS ONLY FROM THE FACE OF AN OX, WHICH IS THE LEFT, AS ABOVE; THE SACRIFICE OF FOWL IS FROM THE FACE OF AN EAGLE THAT INCLUDES THE TWO COLUMNS.

536. פְּנֵי נֶשֶׁר אִתְפַּשְׁטָ לְעוֹפָא רוּחַ מִנֵּיהּ. וְנֶשֶׁר בִּתְרֵין סִטְרִין אִיהוּ. וְרָזָא דָּא וְעוֹף יְעוֹפֵף, תְּרֵין רוּחִין. וּבְגִין כַּך אִתְפַּשְׁטָ וְנַחְתָּא מִימִינָא וּמִשְׂמָאלָא קָרְבָּנָא דְּעוֹפֵי.

537. Of all the pure aspects OF FOWL, only a dove and turtle-doves are sacrificed, because they are true to their partners more than all the other fowl. And they are preyed upon but do not prey; they are faithful to each other, the female to her partner, and therefore the sacrifice is of them. And those Holy Spirits descend and draw close and enjoy their element and essence, AS ABOVE.

537. מִכָּל סִטְרָא דַּכְיָא, לָא אִתְקְרִיב אֶלָּא יוֹנָה וְתוֹרִים, דְּאִינּוּן בְּקְשׁוֹט לְזִוּוּגַיְיהוּ, מִכָּל שְׁאַר עוֹפִין. וְהֵם נִרְדָּפִין, וְלֹא רוֹדְפִין. וּמְהֵימְנָא דָּא לְדָא, נוּקְבָא לְבַר זוּגוֹ. וע"ד קָרְבָּנָא מִנַּיְיהוּ. וְנַחְתֵּי וּמִתְקָרְבֵי אִינּוּן רוּחִין קַדִּישִׁין, וְאִתְהֲנָיָין מִיְסוֹדָא וְעִקָּרָא דִלְהוֹן.

538. And you might well ask: How can the little that ascends from the dove or from the turtledove spread out in the number of directions to the hosts on high who are without measure? And the same question can be asked about WHAT ASCENDS OF the single animal. HE ANSWERS: Come and see, the whole world fills with light from one thin burning candle. Again: One thin piece of wood enkindles a large piece.

538. וְאִי תֵּימָא, הֵיךְ אִתְפְּשַׁט זְעֵיר מֵהַאי יוֹנָה, אוֹ מִשַּׁפְנִינָא דָא, לְכַמָּה סִטְרִין חַיָּילִין דְּלֵית לוֹן שִׁיעוּרָא. אוֹ מִן בְּעִירָא חֲדָא אוֹף הָכִי. ת"ח. חַד שְׁרָגָא דָקִיק דָּלִיק, אִתְמַלְיָיא מִנֵּיהּ כָּל עָלְמָא. תּוּ אָעָא דָקִיק, אַדְלִיק לְרַבְרְבָא.

539. So far the sacrifice HAS BEEN CLARIFIED from two sides engraved on the Throne, NAMELY FROM THE FACE OF AN OX FOR CATTLE, AND FROM THE FACE OF AN EAGLE FOR FOWL. Now the question has to be put: There are four shapes that are engraved on the Throne, so what is the reason for there being no sacrifice from shapes of the other FORMS? HE ANSWERS, There is certainly sacrifice from all of them. The lion that is engraved on the throne: When the sacrifice is perfect, the lion descends and enters the fire, eats and has enjoyment from there. And the man that is engraved on the throne: Behold man is the main one of all of them, and he sacrifices there TO THE FACE OF A MAN, WHICH IS MALCHUT, his spirit and his soul, and upper man benefits from lower man. And each species draws near to its own and benefits from it, from that which is really its own, and from its own element.

539. עַד הָכָא קָרְבְּנָא מִתְּרֵין סִטְרִין דְּחָקִיקִין בְּכִסֵּא. הַשְׁתָּא אִית לְמִשְׁאַל, ד' דְּיוּקְנִין אִינּוּן, דְּחָקוּקִין בְּכִסֵּא, מ"ט לֵית קָרְבְּנִין מֵאַחֲרָנִין. אֶלָּא וַדַּאי מִכֻּלְּהוּ אִית קָרְבְּנָא. אַרְיֵה חָקוּק בְּכוּרְסְיָיא, בְּשַׁעֲתָא דְּקָרְבְּנָא שְׁלִים, אַרְיֵה נָחִית וְעָאל בְּאֶשָּׁא, וְאָכִיל וְאִתְהֲנֵי מִתַּמָּן. אָדָם חָקוּק בְּכוּרְסְיָיא, אָדָם עִקָּרָא דְּכֹלָּא, וּמַקְרִיב תַּמָּן רוּחֵיהּ וְנִשְׁמָתֵיהּ, וְאָדָם עִלָּאָה אִתְהֲנֵי מֵאָדָם תַּתָּאָה, וְכָל זִינָא אִתְקְרִיב לְזִינֵיהּ, וְאִתְהֲנֵי מִנֵּיהּ מִדִּילֵיהּ מַמָּשׁ, וּמִיסוֹדָא דִּילֵיהּ.

540. You might well ask: But lion has no basis below in the sacrifice, WHILE THE FACE OF AN OX HAS A BASIS BELOW, IN THE ANIMALS; THE FACE OF AN EAGLE HAS A BASIS BELOW, IN THE BIRDS; THE FACE OF A MAN HAS A BASIS BELOW, IN THE SPIRIT AND SOUL OF THE MAN OFFERING THE SACRIFICE, BUT LION HAS NO BASIS BELOW AT ALL. AND HE ANSWERS, lion is included in all of them, for it is on the right, WHICH IS CHESED, AND CHESED INCLUDES ALL OF THEM. For this reason, it eats from all of them THAT ARE BELOW IT, while the others, OX, EAGLE, AND MAN, do not eat from his species, because it is to the right AND HIGHER THAN THEY. Behold, all four of the forms that are engraved on the throne come close to the sacrifice, which is why it is a perfect sacrifice. And when they enjoy their principle and element, then a spirit descends to kindle the upper candles, NAMELY THE MATING IS MADE BETWEEN ZEIR ANPIN AND MALCHUT.

540. וְאִי תֵּימָא, הָא אַרְיֵה דְּלֵית לֵיהּ יְסוֹדָא לְתַתָּא בְּהַהוּא קָרְבְּנָא. אַרְיֵה כְּלִיל בְּכֻלְּהוּ, דְּהָא לִימִינָא הֲוֵי, וּבג"כ אָכִיל בְּכֻלְּהוּ, וְכָל שְׁאַר לָא אָכְלִין מִזִּינֵיהּ, בְּגִין דִּימִינָא הוּא. הָא כָּל ד' דְּיוּקְנִין דְּחָקוּקִין בַּכִּסֵּא, מִתְקָרְבִין לְקָרְבְּנָא, וּבג"כ הֲוֵי קָרְבְּנָא שְׁלִים. וְכַד אִתְהַנּוּן מֵעִקָּרָא וּיסוֹדָא דִּלְהוֹן, כְּדֵין נַחֵת רוּחַ לְאַדְלָקָא בּוּצִינִין עִלָּאִין.

541. Priests, Levites, and Yisrael give a basis and principle to the upper grades from which THEY ARE DRAWN, and each grade gives to its element ON HIGH. First, the four shapes of the throne, as we have said IN THE PRECEDING PARAGRAPH, each species unto its like, and they first draw near, like unto like. The face of an ox, all the faces, NAMELY THE HOSTS AND CAMPS, that spread out to those species, as we have noted, all of them draw near to their principle and basis, THE FACE OF AN OX. AND SIMILARLY FOR THE face of an eagle it is as we have noted. SO, TOO, WITH the face of a lion it is as we have noted AS WELL AS the face of a man who offers a sacrifice, his spirit and soul approaching to the upper man, WHICH IS MALCHUT.

541. כַּהֲנֵי וְלֵיוָאֵי וְיִשְׂרָאֵלִי, יָהֲבֵי יְסוֹדָא וְעִקָּרָא לְאִינּוּן דַּרְגִּין עִלָּאִין דִּלְהוֹן. וְכָל דַּרְגָּא יָהִיב לִיסוֹדֵיהּ ד' דְּיוּקְנִין דְּכוּרְסְיָיא בְּקַדְמֵיתָא. כְּדַאֲמָרָן זִינָא לָקֳבֵל זִינֵיהּ, וּמִתְקָרְבֵי אִינּוּן בְּקַדְמֵיתָא זִינָא לְזִינֵיהּ. פְּנֵי שׁוֹר כֻּלְּהוּ פָּנִים דְּמִתְפְּשְׁטָן לְאִינּוּן זִינִין כְּדְקָאֲמָרָן, כֻּלְּהוּ מִתְקָרְבֵי לְעִקָּרָא וּיסוֹדָא דִּלְהוֹן. פְּנֵי נֶשֶׁר, כְּדַאֲמָרָן. פְּנֵי אַרְיֵה, כְּדַאֲמָרָן. פְּנֵי אָדָם, דְּמַקְרִיב רוּחֵיהּ וְנִשְׁמָתֵיהּ מִתְקָרִיב לְגַבֵּי אָדָם עִלָּאָה.

542. The priest who pronounces the unity of the Holy Name OVER THE SACRIFICE is himself approaching to the upper priest, WHICH IS CHESED OF ZEIR ANPIN, the same that enters the house of the holy of holies, WHICH IS YESOD OF MALCHUT, and he draws close to the latter and kindles THE CANDLES OF MALCHUT by his correction with welcome, corresponding to the priest below WHO OFFERS THE SACRIFICE. When the Levites play their instruments happily WHEN THE SACRIFICE IS MADE, their side, WHICH IS GVURAH OF ZEIR ANPIN, rejoices and illuminates the faces. Yisrael, who bring the sacrifices - who begin to pray over the sacrifice, for prayer was ordained for all THE SACRIFICES - awakens Yisrael Saba, the Holy Indefinite, towards them and Yisrael Saba welcomes them.

542. כַּהֲנָא דְּמְיַחֵד שְׁמָא קַדִּישָׁא, מִתְקָרֵיב לְגַבֵּי כַּהֲנָא עִלָּאָה. הַהוּא דְּעָאל לְבֵית קֹדֶשׁ הַקָּדָשִׁים. וְאִתְקָרִיב דָּא, וְאַדְלִיק בְּתִקּוּנֵיהּ בְּנְהִירוּ דְּאַנְפִּין, לְקַדְמוּת כַּהֲנָא דִּלְתַתָּא. לֵיוָאֵי דִּי מְנַגְּנֵי בְּחֶדְוָה, הַהוּא סִטְרָא דִּלְהוֹן חַדֵּי, וְאַנְהִיר אַנְפִּין. יִשְׂרָאֵל דְּקָרִיב, דְּקַיְּימוּ עַל קָרְבְּנָא בְּצִלּוֹתָא, דְּהָא צְלוֹתָא עַל כֹּלָּא הֲוָה. אִתְּעַר לְגַבַּיְיהוּ יִשְׂרָאֵל סָבָא, סְתָמָא קַדִּישָׁא, וְאַנְהִיר אַנְפִּין.

543. And each species is sacrificed to its own kind, and everything follows its element ON HIGH. The lower grades awaken the higher grades, and although all of them stir, and the grades that are engraved on the throne, WHICH ARE THE FOUR LIVING CREATURES, awaken towards the grades that are on earth, being their basis, NAMELY THE FACE OF AN OX FOR ANIMALS, THE FACE OF AN EAGLE FOR FOWL, AS ABOVE, and also those upper hidden grades, they all stir and come close for the meal OF THE SACRIFICE and find pleasure; yet none of them has permission to eat, neither the higher grades nor the lower grades, and not to enjoy it, nor to put out a hand to the sacrifice, until after the Supreme King, WHO IS ZEIR ANPIN, has eaten and enjoyed it, and given them permission.

543. כָּל זִינָא לְזִינֵיהּ, וְכָל מִלָּה בָּתַר יְסוֹדָא דִּילֵיהּ אַזְלָא וְאִתְּעֲרוּ דַּרְגִּין תַּתָּאִין לְדַרְגִּין עִלָּאִין, וּאע״ג דְּכֻלְּהוּ מִתְעָרִין, וְאִתְּעֲרוּ דַּרְגִּין דְּחָקִיקִין בְּכֻרְסְיָא, לְגַבֵּי דַּרְגִּין דְּאַרְעָא, יְסוֹדָא דִּלְהוֹן. וְאִינּוּן דַּרְגִּין עִלָּאִין דְּמִטַּמְּרָן, כֻּלְּהוּ מִתְעָרֵי וּמִתְקָרְבֵי לְסְעוּדָתָא, וּמִתְעַדְּנֵי. אֲבָל לֵית רְשׁוּ לְחַד מִנַּיְיהוּ לְמֵיכַל, לָא לְדַרְגֵּי עִלָּאֵי, וְלָא לְדַרְגֵּי תַּתָּאֵי, וּלְמִתְהֲנֵי שׁוּם הֲנָאָה, וְלָא לְאוֹשִׁיט יְדָא בְּקָרְבְּנָא, עַד דְּמַלְכָּא עִלָּאָה אָכִיל וְאִתְהֲנֵי, וְיָהִיב לוֹן רְשׁוּ.

544. After he gives them permission, each one of them enjoys it and eats, this being as it is written: "I have gathered my myrrh with my spice" (Shir Hashirim 5:1). These are the upper grades OF ZEIR ANPIN; "my myrrh and my spice" - eat and enjoy as is fitting, and this is THE UNITY OF the right arm, WHICH IS CHESED, with the left thigh, WHICH IS HOD. "I have eaten my honeycomb with my honey": This is Jacob with Rachel, NAMELY THE UNITY OF TIFERET WITH MALCHUT. And this is eating proper, FOR ONLY HERE IS THE WORD "EAT" USED. "I have drunk my wine with my milk." This is the unity of the left arm with the right thigh, NAMELY GVURAH WITH NETZACH. And these are all the upper grades from which the Holy King has enjoyment first. AND THIS IS HIS EATING AND HIS PLEASURE. SO FAR WE HAVE DISCUSSED THE FOOD OF THE SUPREME KING, WHO EATS FIRST.

544. לְבָתַר דְּיָהֵב לוֹן רְשׁוּ, כָּל חַד וְחַד אִתְהֲנֵי וְאָכִיל. וְהַיְינוּ דִּכְתִיב אָרִיתִי מוֹרִי עִם בְּשָׂמִי, אִלֵּין אִינּוּן דַּרְגִּין עִלָּאִין. מוֹרִי עִם בְּשָׂמִי, אֲכָלֵי וְאִתְהֲנֵי כַּדְקָא יָאוּת. דָּא דְּרוֹעָא יְמִינָא, בִּירְכָא שְׂמָאלָא. אָכַלְתִּי יַעְרִי עִם דִּבְשִׁי, דָּא יַעֲקֹב בְּרָחֵל, דָּא אֲכִילָה כַּדְקָא יָאוּת. שָׁתִיתִי יֵינִי עִם חֲלָבִי, דָּא דְּרוֹעָא שְׂמָאלָא, בִּירְכָא יְמִינָא. הָא כֻּלְּהוּ דַּרְגִּין עִלָּאִין, דְּאִתְהֲנֵי בְּהוּ מַלְכָּא קַדִּישָׁא בְּקַדְמֵיתָא. וְדָא מֵיכְלָא דִּילֵיהּ וַהֲנָאָה דִּילֵיהּ. עַד הָכָא מֵיכְלָא דְּמַלְכָּא עִלָּאָה בְּקַדְמֵיתָא.

545. From this point on, THE King, WHICH IS ZEIR ANPIN, gives permission to the four forms that are engraved on the throne, and to all those that spread out from them, to enjoy and eat. For the verse continues: "Eat, O dear ones; drink, drink deep, loving companions" (Shir Hashirim 5:1). "Eat, O dear ones" are four forms that we have mentioned: LION, OX, EAGLE, MAN. "Drink, drink deep, loving companions" meaning all those who spread out from them, and they all eat, stretch out and enjoy as is fitting, and their faces shine. And all the worlds rejoice, and each one, whether at the upper levels or at the lower levels, draws closer to its element, NAMELY EACH ONE TO ITS PARALLEL ASPECT: CHESED TO THE FACE OF A LION; GVURAH TO THE FACE OF AN OX..., and they enjoy. This is the secret and mystery of the sacrifices in a proper manner.

545. מִכָּאן וּלְהָלְאָה, יָהִיב רְשׁוּ לְד׳ דְּיוּקְנִין דְּחָקִיקִין בְּכוּרְסְיָא, וּלְכָל אִינּוּן דְּמִתְפַּשְׁטָן מִנַּיְיהוּ, לְאִתְהֲנֵי וּלְמֵיכַל. הה״ד, אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דּוֹדִים. אִכְלוּ רֵעִים, אִלֵּין אִינּוּן אַרְבַּע דְּיוּקְנִין דְּאָמְרָן. שְׁתוּ וְשִׁכְרוּ דּוֹדִים, כָּל אִינּוּן דְּמִתְפַּשְׁטֵי מִנַּיְיהוּ, וְכֻלְּהוּ אֲכָלֵי וּמִתְפַּשְׁטֵי, וְאִתְהֲנוּן כַּדְקָא יָאוּת, וְאַנְהִירוּ אַנְפִּין, וְעָלְמִין כֻּלְּהוּ בְּחֶדְוָה, וְכָל חַד וְחַד, בֵּין דַּרְגִּין עִלָּאִין, וּבֵין דַּרְגִּין תַּתָּאִין, בִּיסוֹדָא דִּלְהוֹן מִתְקָרְבִין וּמִתְהֲנִין. דָּא אִיהוּ רָזָא וְסִתְרָא דְּקָרְבְּנָא כַּדְקָא חֲזִי.

546. Rabbi Elazar and Rabbi Aba, together with the other companions, came and prostrated themselves before him, BEFORE RABBI SHIMON. Rabbi Aba said, Had the Torah not been given at Mount Sinai, but instead the Holy One, blessed be He, had said: Here is the son of Yochai TO GIVE YOU the Torah and My secrets, it would have sufficed for the world. Woe for when you depart from the world! Who will then kindle the lights of the Torah? Everything will be in darkness from that day! For until the arrival of King Messiah there will be no generation such as this generation, in whose midst is Rabbi Shimon!

546. אָתוּ ר׳ אֶלְעָזָר ור׳ אַבָּא וּשְׁאַר חַבְרַיָּיא, וְאִשְׁתְּטָחוּ קַמֵּיהּ. א״ר אַבָּא, אִלְמָלֵא לָא אִתְמְסַר אוֹרַיְיתָא בְּטוּרָא דְּסִינַי, אֶלָּא דְּאָמַר קוּדְשָׁא בְּרִיךְ הוּא, הָא בַּר יוֹחָאי אוֹרַיְיתָא וְסִתְרִין דִּילִי, דַּיֵּי לְעָלְמָא. וַוי כַּד תִּסְתָּלַק מִן עָלְמָא. מַן יַנְהִיר בּוּצִינִין דְּאוֹרַיְיתָא, כֹּלָּא יִתְחֲשַׁךְ מֵהַהוּא יוֹמָא. דְּהָא עַד דְּיֵיתֵי מַלְכָּא מְשִׁיחָא, לָא לִיהֱוֵי דָּרָא כְּדָרָא דָּא, דר״ש שָׁרִי בְּגַוֵּיהּ.

547. Rabbi Shimon said concerning THE ABOVE MENTIONED secret, a man is forbidden to taste anything until the Supreme King has eaten. And what is meant by HIS EATING? This means prayer, WHICH IS IN THE STEAD OF SACRIFICES. A man's prayer is similar in respect TO WHAT WE SAID ABOVE ABOUT THE SACRIFICES. First the four forms that are engraved on the throne are invited, THAT THEY SHOULD DWELL over these creatures, over the fowl and the animals, for the spirits OF THE FOUR LIVING CREATURES spread out over them so that they should be sacrifices, FOR THEY ARE creatures the basis of whose spirit in this world is of them, OF THE FOUR LIVING CREATURES, and that is: "Hashem, how manifold are Your works" (Tehilim 104:24). For over the creatures whose spirit is suitable for sacrifice spread out the four forms THAT ARE IN THE THRONE, which are come over these sacrifices. And it is to this that we refer when we say 'The wheels and holy living creatures'. FOR THIS IS THE SECRET OF THE FOUR LIVING CREATURES THAT ARE IN THE THRONE, and all those other hosts who spread out from them, TO WHICH ARE JOINED THE SPIRIT OF ANIMALS AND FOWL THAT ARE FITTED FOR OFFERING AS SACRIFICES.

547. אָמַר ר״ש, עַל רָזָא דָּא, אָסִיר לֵיהּ לב״נ לְטָעוֹם כְּלוּם, כַּד דְּיֵיכוּל מַלְכָּא עִלָּאָה, וּמַה אִיהוּ. צְלוֹתָא. צְלוֹתָא דב״נ, כְּגַוְונָא דָּא, בְּקַדְמֵיתָא, מְזַמְּנִין לְדִיוּקָנִין דְּחָקִיקִין בְּכוּרְסְיָיא, עַל אִינּוּן בְּרִיָּין, דְּמִתְפַּשְׁטֵי רוּחִין דִּלְהוֹן, עַל עוֹפֵי וּבְעִירֵי, לְקָרְבְּנָא בְּרִיָּין דְּרוּחָא דִּלְהוֹן יְסוֹדָא בְּהַאי עָלְמָא מִנַּיְיהוּ, וְהַיְינוּ מָה רַבּוּ מַעֲשֶׂיךָ יְיָ׳, דְּהָא בְּרִיָּין דְּאִתְחַזְיָין לְקָרְבְּנָא רוּחָא דִּילְהוֹן, מִתְפַּשְׁט עָלַיְיהוּ אַרְבַּע דְּיוּקָנִין, מְזַמְּנָן עַל קָרְבְּנִין אִלֵּין. וְהַיְינוּ דְּקָאָמַרְן, וְהָאוֹפַנִּים וְחַיּוֹת הַקֹּדֶשׁ, וְכָל אִינּוּן חַיָּילִין אַחֲרָנִין דְּקָא מִתְפַּשְׁטֵי מִנַּיְיהוּ.

548. And afterwards the High Priest proclaims the unity of the Holy Name, namely 'With abounding love', WHERE LOVE is CHESED, THE ATTRIBUTE OF THE PRIEST. The unity THAT THE PRIEST PROCLAIMS IS: "Hear, O Yisrael, Hashem our Elohim, Hashem is One" (Devarim 6:4). And afterwards the Levites arise to play the music, which is: "And it shall come to pass, if you hearken diligently to My commandments..." (Ibid. 11:13). "Take heed to yourselves, that your heart be not deceived..." (Ibid. 16-21) WHICH PORTION PARALLELS THE LEFT WHICH IS GVURAH. For this is the melody of the Levites, THAT IS TO SAY THAT THE SIGNING OF THE LEVITES IS FROM THE LEFT, in order to awaken this side, THE SIDE OF THE LEFT with this sacrifice, NAMELY, WITH THE PRAYER THAT IS IN PLACE OF THE SACRIFICE. And then come Yisrael with: 'True and firm, established and enduring', WHICH ALLUDES TO Yisrael-Saba, who stands over the sacrifice. For He, the ten upper inner levels to everything, NAMELY THE TEN SFIROT, is at the table WHILE THEY ARE, TRUE AND FIRM AND ESTABLISHED AND ENDURING.

548. וּלְבָתַר כַּהֲנָא רַבָּא דְּקָא מְיַיחֵד שְׁמָא קַדִּישָׁא, הַיְינוּ אַהֲבַת עוֹלָם אַהֲבְתָּנוּ וְכוּ׳. יִחוּדָא דְּקָא מְיַיחֵד, הַיְינוּ שְׁמַע יִשְׂרָאֵל יְיָ׳ אֱלֹהֵינוּ יְיָ׳ אֶחָד. וּלְבָתַר לֵיוָאֵי, דְּקָא מִתְעָרֵי לְגַגּוּנָא, הַיְינוּ וְהָיָה אִם שָׁמוֹעַ וְגוֹ׳, הִשָּׁמְרוּ לָכֶם פֶּן יִפְתֶּה וְגוֹ׳. דָּא גַגּוּנָא דְּלֵיוָאֵי, בְּגִין לְאַתְעָרָא סִטְרָא דָּא, בְּקוּרְבָּנָא דָּא. וּלְבָתַר יִשְׂרָאֵל, דָּא אֱמֶת וְיַצִּיב וְנָכוֹן, יִשְׂרָאֵל סָבָא דְּקַיְּימָא עַל קָרְבְּנָא, דְּאִיהִי י׳ דַּרְגִּין עִלָּאִין פְּנִימָאִין דְּכֹלָּא, קַיְּימָא עַל פָּתוֹרָא.

549. But not one of them has permission to eat and to stretch a hand out to the sacrifice, NAMELY THE PRAYER, until the Supreme King, WHO IS ZEIR ANPIN, has eaten, by which is meant the first three blessings and the last three blessings OF THE AMIDAH PRAYER, WHICH IS WHERE THE MATING OF ZEIR ANPIN AND MALCHUT TAKES PLACE, AND THIS IS THE SECRET OF THE KING'S EATING. After He has eaten, He grants permission to the four forms, NAMELY THE FOUR LIVING CREATURES IN THE THRONE, and to all those parties that spread out from them, to eat.

549. אֲבָל לֵית רְשׁוּ לְחַד מִנַּיְיהוּ לְמֵיכַל, וּלְאוֹשִׁיט יְדָא לְקָרְבְּנָא, עַד דְּמַלְכָּא עִלָּאָה אָכִיל. וְהַיְינוּ ג׳ רִאשׁוֹנוֹת, וְג׳ אַחֲרוֹנוֹת. כֵּיוָן דְּאִיהוּ אָכִיל, יָהִיב רְשׁוּ לְד׳ דְּיוּקָנִין, וּלְכָל אִינּוּן סִטְרִין דְּמִתְפְּרְשָׁן מִנַּיְיהוּ, לְמֵיכַל.

550. And then man, who is the form that includes all the other forms, lowers himself, and throws himself on his face and gives himself and his spirit to Supernal Man who stands over these forms and who includes all the forms, that he should awaken towards him as is fitting. And this is what is meant BY SAYING: "To You, Hashem, do I lift up my soul" (Tehilim 25:1), namely in order to awaken other forms and all those who spread out from them. And this is what is meant WHEN SAYING IN "A PRAISE OF DAVID" (TEHILIM 145:7): "They shall utter...and shall sing"; and "They shall speak...and talk" (Ibid. 11). And they all eat and enjoy THE PRAYER, each one as is fitting for him.

550. כְּדֵין אָדָם, דְּאִיהוּ דְיוּקְנָא דְכָלִיל כָּל שְׁאַר דְיוּקְנִין, מָאִיךְ וְנָפִיל עַל אַנְפּוֹי, וּמְסִיר גַּרְמֵיהּ וְרוּחֵיהּ לְגַבֵּי אָדָם דְּלְעֵילָא, דְּקַיְימָא עַל אִינּוּן דְיוּקְנִין, דְּכָלִיל כָּל דְיוּקְנִין, לְאַתְעָרָא לֵיהּ עָלֵיהּ כַּדְקָא חֲזֵי, וְהַיְינוּ אֵלֶיךָ יְיָ׳ נַפְשִׁי אֶשָּׂא, לְאַתְעָרָא דְיוּקְנִין אַחֲרָנִין, וְכָל אִינּוּן דְּמִתְפַּשְׁטֵי מִנַּיְיהוּ. וְהַיְינוּ יַבִּיעוּ. יְרַנְּנוּ. יֹאמְרוּ. יְדַבֵּרוּ. וְכֻלְּהוּ אַכְלִין וְאִתְהַנְיָין כָּל חַד וְחַד כַּדְקָא חֲזֵי לֵיהּ.

551. From here on a man may mention the troubles that are in his heart, as it is written: "May Hashem hearThe Lord hearh you in the day of trouble" (Tehilim 20:2), for example, a pregnant woman in labor, so that they should all become advocates for the person. Therefore, it is written: "Happy is the people that is in such a case" (Tehilim 144:15).

551. מִכָּאן וּלְהָלְאָה לֵימָא ב״נ עָאקוּ דְּלִבֵּיהּ, הה״ד יַעֲנְךָ יְיָ׳ בְּיוֹם צָרָה. כְּעוּבַּרְתָּא דְּיָתְבָא בְּעָאקוּ, לְאִתְהַפְּכָא כֻּלְּהוֹן סַנֵּיגוֹרִין עָלֵיהּ דב״נ. וע״ד כְּתִיב אַשְׁרֵי הָעָם שֶׁכָּכָה לוֹ וְגוֹ׳.

552. Rabbi Shimon was on his way to Tiberias when Elijah met him and said, Greetings, sir. Rabbi Shimon said to him: With what is the Holy One, blessed be He engaged in the firmament? Elijah replied: He is occupied with the sacrifices, and saying new things in your name. Happy are you! And I came to welcome you with greetings, and there is one thing that I wanted to ask you to settle for me. A question has been asked in the academy of the firmament: In the next world there is no eating and drinking, yet it is written: "I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey..." (Shir Hashirim 5:1). Would one for whom there is no eating nor drinking say: "I have eaten my honeycomb with my honey; I have drunk my wine with my milk?"

552. ר״ש הֲוָה אָזִיל לְטִבֶּרְיָא, פְּגַע בֵּיהּ אֵלִיָּהוּ, א״ל שְׁלָמָא עָלֵיהּ דְּמָר. א״ל ר״ש, בְּמַאי קָא עָסִיק קוּדְשָׁא בְּרִיךְ הוּא בִּרְקִיעָא. א״ל בְּקָרְבָּנוֹת עָסִיק, וְאָמַר מִלִּין חַדְתִּין מִשְׁמָךְ, זַכָּאָה אַנְתְּ, וַאֲתֵינָא לְאַקְדְּמָא לְךָ שְׁלָם, וּמִלָּה חֲדָא בְּעֵינָא לְמִשְׁאַל מִנָּךְ, לְאַסְכְּמָא. בְּמִתִּיבְתָּא דִּרְקִיעָא שְׁאֵלְתָּא שְׁאִילוּ, עָלְמָא דְּאָתֵי לֵית בֵּיהּ אֲכִילָה וּשְׁתִיָּה, וְהָא כְּתִיב בָּאתִי לְגַנִּי אֲחוֹתִי כַּלָּה וְגוֹ׳, אָכַלְתִּי יַעְרִי עִם דִּבְשִׁי וְגוֹ׳. מַאן דְּלֵית בֵּיהּ אֲכִילָה וּשְׁתִיָּה, אִיהוּ אָמַר אָכַלְתִּי יַעְרִי עִם דִּבְשִׁי שָׁתִיתִי יֵינִי עִם חֲלָבִי.

553. Said Rabbi Shimon: And what did the Holy One, blessed be He, reply to them? Elijah answered: The Holy One, blessed be He, said, 'There IS the son of Yochai. Let him tell you! So I came to ask you. Rabbi Shimon said: In what great affection did the Holy One, blessed be He, hold the Congregation of Yisrael, and out of the intense love with which He loved it, He altered his deeds from the way He had been NORMALLY doing. For, although He does not usually eat and drink, NEVERTHELESS, because of the love of it, He ate and drank. Since He had come to her, He did as she wanted. If a bride just entering the wedding canopy wants to eat, does it not follow that her bridegroom will eat with her, even if he is not used to doing so? This is what is written: "I have come into my garden, my sister, my bride." Since I have come to her, to go with her into the wedding canopy, "I have eaten my honeycomb with my honey; I have drunk my wine with my milk."

553. אר״ש, וְקוּדְשָׁא בְּרִיךְ הוּא מַאי קָא אָתִיב לוֹן. א״ל, אָמַר קוּדְשָׁא בְּרִיךְ הוּא, הָא בַּר יוֹחָאי יֵימָא. וַאֲתֵינָא לְמִשְׁאַל מִנָּךְ. אר״ש, כַּמָּה חָבִיבוּ חִבֵּב קוּדְשָׁא בְּרִיךְ הוּא לִכְנֶסֶת יִשְׂרָאֵל, וּמִסְּגִיאוּ דְּרַחִימוּ דְּרַחִים לָהּ, שָׁנֵי עוֹבָדוֹי מִמַּה דְּהוּא עָבִיד. דאע״ג דְּלָאו אוֹרְחוֹי בְּמֵיכְלָא וּמִשְׁתְּיָיא, בְּגִין רְחִימוּתָא, אָכִיל וְשָׁתָה. הוֹאִיל וְאָתֵי לְגַבָּהּ, עָבִיד רְעוּתָהּ. כַּלָּה עַיְילַת לַחוּפָּה, וּבָעֵת לְמֵיכַל, לֵית דִּין דְּיֵיכוּל חֲתָנָהּ בַּהֲדָהּ, אע״ג דְּלָאו אָרְחֵיהּ לְמֶעְבַּד הָכִי. הה״ד בָּאתִי לְגַנִּי אֲחוֹתִי כַּלָּה. הוֹאִיל וַאֲתֵינָא לְגַבָּהּ, וּלְמֵיעַל בַּהֲדָהּ לַחוּפָּה, אָכַלְתִּי יַעְרִי עִם דִּבְשִׁי וְגוֹ׳.

554. וְיַלְפִּינָן מִדָּוִד, דְּזַמִּין לְקוּדְשָׁא בְּרִיךְ הוּא, וְשָׁנֵי עוֹבָדוֹי מִמַּה דְּאָרְחוֹי דְקוּדְשָׁא בְּרִיךְ הוּא, וְקוּדְשָׁא בְּרִיךְ הוּא קַבִּיל וְעָבִיד רְעוּתֵיהּ. זַמִּין לְמַלְכָּא וּמַטְרוֹנִיתָא בַּהֲדֵיהּ, הֲדָא הוּא דִּכְתִיב קוּמָה יְיָ׳ לִמְנוּחָתֶךָ אַתָּה וַאֲרוֹן עֻזֶּךָ. מַלְכָּא וּמַטְרוֹנִיתָא כַּחֲדָא, בְּגִין דְּלָא לְאַפְרָשָׁא לוֹן, שְׁנֵי מָאנִין, וְשָׁנֵי עוֹבָדִין דְּמַלְכָּא.

555. הה״ד, כֹּהֲנֶיךָ יִלְבְּשׁוּ צֶדֶק וַחֲסִידֶיךָ יְרַנֵּנוּ בַּעֲבוּר דָּוִד וְגוֹ׳, כֹּהֲנֶיךָ יִלְבְּשׁוּ צֶדֶק, לְוָיֶיךָ מִבְּעֵי לֵיהּ, דְּהָא צֶדֶק מִסִּטְרָא דְּלֵיוָאֵי אִיהוּ. וַחֲסִידֶיךָ יְרַנֵּנוּ, לְוָיֶיךָ יְרַנֵּנוּ מִבְּעֵי לֵיהּ, דְּהָא רִנָּה וְזִמְרָה בְּלֵיוָאֵי נִינְהוּ, וְאִיהוּ שָׁנֵי וְאָמַר, כֹּהֲנֶיךָ וַחֲסִידֶיךָ, דְּאִינּוּן מִסִּטְרָא דִּימִינָא.

556. א״ל קוּדְשָׁא בְּרִיךְ הוּא, דָּוִד לָאו אוֹרַח דִּילִי הָכִי. אָמַר דָּוִד, בַּעֲבוּר דָּוִד עַבְדֶּךָ אַל תָּשֵׁב פְּנֵי מְשִׁיחֶךָ. תִּקּוּנָא דַּאֲנָא תַּקִּינַת, לָא תְּשַׁנֵּה לֵיהּ. א״ל, דָּוִד, הוֹאִיל וְזַמִּינַת לִי, אִית לִי לְמֶעְבַּד רְעוּתָךְ, וְלָאו רְעוּתִי. וְיַלְפִּינָן מֵהַאי, אוֹרְחָא דְעָלְמָא, דְּמַאן דְּמְזַמֵּן לְאַחֲרָא, הַהוּא דְּאָתֵי לְגַבֵּיהּ, אִית לֵיהּ לְמֶעְבַּד רְעוּתֵיהּ, אע״ג דְּלָאו אוֹרְחֵיהּ בְּכַךְ.

557. כַּךְ וַיִּקַּח מֵאַבְנֵי הַמָּקוֹם וְגוֹ׳, הוֹאִיל וְאָתָא חָתָן לְגַבֵּי כַּלָּה, אע״ג דְּלָאו אוֹרְחֵיהּ לְמִשְׁכַּב. אֶלָּא בְּכָרִים וּכְסָתוֹת, וְאִיהִי יְהַבָּה לֵיהּ אֲבָנִין לְמִשְׁכַּב, כֻּלָּא יְקַבֵּל בִּרְעוּתָא דִּלְבָּא. הה״ד, וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא, עַל אִינּוּן אֲבָנִין, אע״ג דְּלָאו אוֹרְחֵיהּ בְּכַךְ.

558. אוֹף נָמֵי הָכָא, אָכַלְתִּי יַעְרִי עִם דִּבְשִׁי אע״ג דְּלָאו אָרְחוֹי בְּכַךְ, בְּגִין רְחִימוּ דְּכַלָּה. ועכ״ד בְּבֵיתָא דְּכַלָּה וְלָא בַּאֲתָר אַחֲרָא. בְּאַתְרֵיהּ לָא אָכִיל וְלָא שָׁתֵי, בַּאֲתָר דִּילָהּ אָכִיל וְשָׁתֵי. הה״ד, בָּאתִי לְגַנִּי. מַלְאָכִין דְּשָׁדַר קוּדְשָׁא בְּרִיךְ הוּא לְאַבְרָהָם, לָא אֲכָלוּ וְלָא שָׁתוּ בְּאַתְרֵיהוּ, בְּגִין אַבְרָהָם אֲכָלוּ וְשָׁתוּ. א״ל, ר׳. חַיֶּיךָ, מִלָּה דָּא בָּעֵי קוּדְשָׁא בְּרִיךְ הוּא לְמֵימַר, וּבְגִין דְּלָא לְמֶחְזַק טִיבוּ לְגַרְמֵיהּ, קָמֵי כְּנֶסֶת יִשְׂרָאֵל, סָלִיק מִלָּה לְגַרְמָךְ, זַכָּאָה אַנְתְּ בְּעָלְמָא, דְּמָארָךְ מִשְׁתְּבַח בָּךְ לְעֵילָא. וְעָלָךְ כְּתִיב, צַדִּיק מוֹשֵׁל יִרְאַת אֱלֹהִים.

559. "My offerings, the provisions of My sacrifices made by fire" (Bemidbar 28:2). Rabbi Yudai said, In sacrifices there is smoke, there is smell, and there is sweet savor. Smoke is those with a temper, as it is written: "but then the anger (lit. 'nose') of Hashem... shall smoke" (Devarim 29:19). And those WITH A TEMPER enjoy smoke, THE MEANING OF WHICH IS anger in the nose. Smell refers to those who are called 'apples'. Rabbi Aba said, Those who are like apples, as it is written: " the scent of your nose like apples" (Shir Hashirim 7:9).

559. אֶת קָרְבָּנִי לַחְמִי לְאִשַּׁי וְגוֹ׳, ר׳ יוּדָאִי אָמַר, בְּקָרְבָּנָא אִית עָשָׁן, וְאִית רֵיחַ, וְאִית נִיחֹחַ. עָשָׁן: אִינּוּן מָארֵי דְּרוּגְזָא. דִּכְתִיב, כִּי אָז יֶעְשַׁן אַף יְיָ׳. אִינּוּן אִתְהֲנוּן מֵעָשָׁן. וְעָשָׁן רוּגְזָא, בְּחוֹטְמָא אִיהוּ. רֵיחַ: אִינּוּן דְּאִקְרוּן תַּפּוּחִין. אָמַר ר׳ אַבָּא, כְּתַפּוּחִים. הה״ד, וְרֵיחַ אַפֶּיךָ כַּתַּפּוּחִים.

560. "The one lamb shall you offer in the morning" (Bemidbar 28:4). What is meant by morning? This refers to the morning of Abraham, NAMELY THE LIGHT OF CHESED, as it is written: "And Abraham rose up early in the morning" (Beresheet 22:3). How do we know that this morning is that of Abraham? Rabbi Elazar answered: From here, WHERE IT IS WRITTEN: "As soon as the morning was light" (Beresheet 44:3). Not 'morning' but "the morning" is written, WITH THE DEFINITE ARTICLE (HEI), for this was the first light that the Holy One, blessed be He, created in the Act of Creation. Thus IS IT WRITTEN: "shall you offer in the morning," namely on the particular morning, for this sacrifice is offered against the morning of Abraham. The lamb that is offered as a sacrifice at dusk is AGAINST Isaac, against the evening of Isaac, WHICH IS THE LIGHT OF GVURAH, WHICH IS JUDGMENT. How do we know this? Because it is written: "And Isaac went out to meditate in the field at eventide" (Beresheet 24:63), which is the evening of Isaac. And we have already learned this.

560. אֶת הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַבֹּקֶר. מַאי בַּבֹּקֶר. דָּא בֹּקֶר דְּאַבְרָהָם. דִּכְתִיב, וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר. מְנָלָן דְּהַאי בֹּקֶר דְּאַבְרָהָם הוּא. א״ר אֶלְעָזָר, מֵהָכָא, הַבֹּקֶר אוֹר. בֹּקֶר אוֹר לָא כְּתִיב, אֶלָּא הַבֹּקֶר אוֹר, וְדָא אוֹר קַדְמָאָה, דְּבָרָא קוּדְשָׁא בְּרִיךְ הוּא בְּעוֹבָדָא דְּבְרֵאשִׁית, וע״ד תַּעֲשֶׂה בַבֹּקֶר, בַּבֹּקֶר דְּאִשְׁתְּמוֹדָעָא. וְלָקְבֵל בֹּקֶר דְּאַבְרָהָם, אִתְקְרִיב קָרְבָּנָא דָּא. קָרְבָּן דְּבֵין הָעַרְבַּיִם, דָּא יִצְחָק, וְלָקְבֵל עֶרֶב דְּיִצְחָק אִתְקְרִיב. מְנָלָן. דִּכְתִיב וַיֵּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה לִפְנוֹת עָרֶב. וְעֶרֶב דְּיִצְחָק הוּא, וְהָא אוֹקִימְנָא.

רעיא מהימנא

Moses talks about the precepts of sacrifice and prayer, and says that offerings are sent to Zeir Anpin via Malchut, the Shechinah. We learn which prayers are optional and which obligatory. Moses says that Messiah son of Ephraim will come from the line of Joseph, the righteous one. Rabbi Shimon explains when one should bow and when one should stand upright during prayers, and he ends with some information about the time of redemption.

Ra'aya Meheimna (the Faithful Shepherd)

561. It is a precept to offer the afternoon sacrifice each day, and the additional sacrifice on the Shabbat. And after it, to arrange the showbread and the frankincense and the additional sacrifice on the first of the month. holy luminary, each day a gift has to be sent to the King, to ZEIR ANPIN, in the hands of the Queen. And if she is in her husband's domain, NAMELY IN THE MATING OF GREATNESS WITH ZEIR ANPIN, a supplement has to be given, namely the additional sacrifice of the Shabbat, the first of each month and of all the festivals.

561. פִּקּוּדָא דָּא לְהַקְרִיב מִנְחָה בְּכָל יוֹם, וּלְהַקְרִיב קָרְבָּן מוּסַף שַׁבָּת. וַאֲבַתְרֵיהּ לְהַסְדִּיר לֶחֶם הַפָּנִים וּלְבוֹנָה. וְקָרְבָּן מוּסַף בְּרֹאשׁ חֹדֶשׁ. בּוּצִינָא קַדִּישָׁא, בְּכָל יוֹמָא צָרִיךְ לְשַׁדּוּרֵי דּוֹרוֹנָא לְמַלְכָּא בִּידָא דְּמַטְרוֹנִיתָא. אִי אִיהִי בִּרְשׁוּ בַּעְלָהּ, צָרִיךְ תּוֹסֶפֶת, כְּגוֹן מוּסַף בְּשַׁבָּת וּבְרֹאשׁ חֹדֶשׁ, וּמוּסַף דְּכָל יוֹמִין טָבִין.

562. For she, MALCHUT, is his, ZEIR ANPIN's private property, and the Central Column, ZEIR ANPIN, is the owner of this property. And the level of Jacob, who instituted the evening prayers, is that of the Central Column, WHICH IS ZEIR ANPIN. For this reason, the sages of the Mishnah taught: The evening prayer is optional (Heb. reshut), FOR THE PRAYER, WHICH IS MALCHUT, IS IN THE DOMAIN (HEB. RASHUT) OF HER HUSBAND. For although being in exile, which is like the night-time, WHICH IS THE TIME FOR THE EVENING PRAYERS, and where Samael and Serpent and all those appointed over his regiments have control, and although the Shechinah goes into exile with Yisrael, NEVERTHELESS she is to be found in the domain of her husband, as it is written: "I am Hashem, that is My name, and My glory I will not give to another" (Yeshayah 42:8).

562. דְּאִיהִי רְשׁוּת הַיָּחִיד דִּילֵיהּ וְעַמּוּדָא דְּאֶמְצָעִיתָא אִיהוּ בַּעְלָהּ דְּהַאי רְשׁוּת. וְיַעֲקֹב דְּתִקֵּן צְלוֹתָא דְּעַרְבִית, אִיהוּ דַּרְגָּא דִּילֵיהּ דְּעַמּוּדָא דְּאֶמְצָעִיתָא. בְּגִין דָּא אוֹקְמוּהָ מָארֵי מַתְנִיתִין, תְּפִלַּת עַרְבִית רְשׁוּת, דְּאַף עַל גַּב דִּבְגָלוּתָא דְּדוֹמֶה לְלֵילָה, דְּשַׁלְטִין תַּמָּן סַמָּאֵל וְנָחָשׁ, וְכָל מְמָנָן דְּאַכְלוּסִין דִּילֵיהּ, וּשְׁכִינְתָּא נַחְתַּת בְּגָלוּתָא עִם יִשְׂרָאֵל, אִיהִי בִּרְשׁוּ דְּבַעְלָהּ אִשְׁתַּכְּחַת, הָדָא הוּא דִּכְתִיב, אֲנִי יְיָ׳ הוּא שְׁמִי וּכְבוֹדִי לְאַחֵר לֹא אֶתֵּן.

563. וּבְגִין דָּא וַיִּפְגַּע בַּמָּקוֹם, לֵית פְּגִיעָה, אֶלָּא פִּיוּסָא. כְּגוֹן אַל תִּפְגְּעִי בִּי. כ״י פַּיְיסַת לֵיהּ, דְּלָא יְזוּז מִינָּהּ, דְּקוּדְשָׁא בְּרִיךְ הוּא אִיהוּ מְקוֹמוֹ שֶׁל עוֹלָם. מַאי עוֹלָם. דָּא שְׁכִינְתָּא. תַּרְגּוּם עוֹלָם, עָלְמָא, לִישָׁנָא דְּעוּלֵימָא, כד״א הָעַלְמָה. וּמַה כְּתִיב בֵּיהּ, וַיָּלֶן שָׁם, אִתְפַּיֵּיס עִמָּהּ, לְמֵיבַת תַּמָּן בְּגָלוּתָא עִם שְׁכִינְתָּא. וְאִי תֵּימָא דְּיַעֲקֹב פָּיֵיס לָהּ, שַׁפִּיר. וּבְגִין דְּאִיהִי בְּכָל לֵילְיָא, דְּאִיהוּ גָּלוּתָא, בִּרְשׁוּ בַּעְלָהּ, אוֹקְמוּהָ תְּפִלַּת עַרְבִית רְשׁוּת. וּפִירוּשָׁא אַחֲרִינָא, אִיהוּ תֶּבֶן לְמֵיכַל לְבְעִירָן חוֹמְרִיִּים בק״ו. נַחְתּוּ מָארֵי מַתְנִיתִין, וְאִשְׁתְּטָחוּ קַמֵּיהּ, וְחַדֵּי בְּהַאי מִלָּה, וְקַשְׁרוּ לָהּ בְּכַמָּה קֶשְׁרִין דְּרָזִין סְתִימִין. וְאַעְטְרוּ לָהּ, וּסְלִיקוּ לָהּ לְגַבֵּי חַבְרַיָּיא דְּאִשְׁתְּאָרוּ תַּמָּן.

563. Because of this IT IS WRITTEN: "And he lighted on a certain place" (Beresheet 28:11); discovering inadvertently (Hebrew root: PE GIMEL AYIN) is only reconciliation AND APPEASEMENT, as in: "Neither make intercession (Hebrew root: PE GIMEL AYIN) to Me" (Yirmeyah 7:16). The Congregation of Yisrael appeased ZEIR ANPIN, that he should not leave her, for the Holy One, blessed be He, ZEIR ANPIN, is the Place of the world. What is meant by world? The Shechinah. For the Aramaic equivalent to 'world' is almah, which is derived from youth, as in the verse: "..the maid (almah)..." (Beresheet 24:43), NAMELY MALCHUT THAT IS A MAIDEN. And what is written about him? "and tarried there all night" (Beresheet 28:11), that is ZEIR ANPIN made peace with her, to stay there in the exile with the Shechinah. And should you suggest THAT THE MEANING OF "AND HE LIGHTED ON A CERTAIN PLACE" (IBID.) IS that Jacob appeased MALCHUT, that is fine. BUT IT CAN ALSO BE TAKEN TO MEAN THAT MALCHUT APPEASED JACOB, WHO IS ZEIR ANPIN, SO THAT HE SHOULD NOT LEAVE HER IN THE EXILE, AS ABOVE. And because every night, which IS THE ASPECT OF exile, she is in the domain (Heb. rashut) of her husband, AS ABOVE, the sages taught that the evening prayers are optional (Heb. reshut). FOR PRAYER IS MALCHUT AND EVENING IS EXILE, SO THAT SAYING THAT THE EVENING PRAYERS ARE OPTIONAL IS THE SAME AS SAYING THAT MALCHUT IN EXILE IS IN THE DOMAIN (HEB. RASHUT) OF HER HUSBAND. And the other, LITERAL, explanation of the saying, NAMELY THAT THE EVENING PRAYERS REALLY ARE OPTIONAL AND NOT OBLIGATORY, is but material straw for the fodder of animals, by inference from minor to major (Heb. chomer), IT IS EASY FOR ONE WHO IS MATERIAL (HEB. CHOMER) TO UNDERSTAND, BUT NOT FOR ONE OF INTELLIGENCE. The sages of the Mishnah came down to him, prostrated themselves before him, and were happy over this matter, and they bound him with a number of knots of mysterious secrets, NAMELY THEY EXPOUNDED THAT MATTER IN A NUMBER OF WAYS WITH TORAH SECRETS. And they crowned him and raised him up to the other companions who had remained there.

564. אָמַר רַעְיָא מְהֵימְנָא, בּוּצִינָא קַדִּישָׁא, בְּגִין דָּא בִּשְׁאַר צְלוֹתִין אִיהוּ חוֹבָה, דִּשְׁטַר חוֹב עָלַיְיהוּ, לְסַמְכָא לָהּ בְּצַדִּיק חַי עָלְמִין, דְּבֵיהּ כָּל הַסּוֹמֵךְ גְּאוּלָה לַתְּפִלָּה, אֵינוֹ נִזּוֹק בְּכָל אוֹתוֹ יוֹם. וּבְמַאי סְמִיכַת עַל יְסוֹד. בִּדְרוֹעָא יְמִינָא. הה״ד, חַי יְיָ׳ שְׁכְבִי עַד הַבֹּקֶר.

564. The Faithful Shepherd said TO RABBI SHIMON: holy luminary, this is why it is obligatory with the remaining prayers, imposed on them as a promissory note, to bring together MALCHUT and the Righteous One, the living of all Worlds, WHICH IS YESOD. For in this connection THE SAGES TAUGHT: One who joins ge'ulah (lit. 'Redemption') to the Amidah Prayer, will meet with no mishap for the whole of the day WHERE GE'ULAH IS YESOD AND TEFILAH IS MALCHUT. And how is she joined to Yesod? By the right arm, WHICH IS CHESED, as it is written: "As Hashem lives; lie down until the morning" (Rut 3:13), NAMELY UNTIL CHESED THAT IS CALLED 'MORNING' SHALL GIVE LIGHT.

565. כַּד מָטֵי זְמַן צְלוֹתָא דְּמִנְחָה, בְּעֶרֶב הִיא בָּאָה. הה״ד, וַתָּבֹא אֵלָיו הַיּוֹנָה לְעֵת עֶרֶב. בְּגִין דְּמִנְחָה שְׁלוּחָה הִיא לַאֲדוֹנִי, בְּגָלוּתָא דְּעֵשָׂו, וְהִנֵּה גַּם הוּא אַחֲרֵינוּ. וְעוֹד לַאֲדוֹנִי, דָּא אִיהוּ אֲדוֹן כָּל הָאָרֶץ, וְדָא צַדִּיק, מִתַּמָּן יוֹסֵף הַצַּדִּיק, בְּכֹר שׁוֹרוֹ הָדָר לוֹ. דְּעָתִיד לְנָפְקָא מִנֵּיהּ מָשִׁיחַ בֶּן אֶפְרַיִם. וּבְגִינֵיהּ אִתְּמַר וְהִנֵּה קֶמָה אֲלֻמָּתִי וְגַם נִצָּבָה וְהִנֵּה תְּסוֹבֶבְנָה אֲלֻמֹּתֵיכֶם וַתִּשְׁתַּחֲוֶיהָ לַאֲלֻמָּתִי. וּבַצַּדִּיק, כָּל הַכּוֹרֵעַ כּוֹרֵעַ בְּבָרוּךְ.

565. The arrival time of the afternoon prayer (Minchah) IS THE SECRET OF "in the evening she would go" (Ester 2:14), NAMELY THE UNITY JUST BEFORE DUSK, as it is written: "and the dove came unto him in the evening" (Beresheet 8:11), FOR THE DOVE IS MALCHUT, because "it is a present (Heb. minchah) sent to my lord" in the exile of "Esau" (Beresheet 32:19), FOR EVENING IS THE SECRET OF EXILE. "and, behold, also he is behind us" (Ibid.), NAMELY ZEIR ANPIN IS COMING AFTER US TO REDEEM US FROM THE EXILE. Furthermore, "to my lord" refers to the Lord of all the world, which is the Righteous One, NAMELY YESOD. For from there, FROM THE ASPECT OF THE MATING, THE MINCHAH THAT IS AT EVENTIME, IT IS SAID ABOUT Joseph, the Righteous One: "His firstling of His herd, grandeur is His" (Devarim 33:17). FOR THE UNITY OF THE MINCHAH COMES FROM THE CONTROL OF THE LEFT THAT IS CALLED 'EVENING', AND SINCE THE MINCHAH IS "SENT TO MY LORD," NAMELY TO YESOD, WHICH IS JOSEPH, THEREFORE JOSEPH ALSO BECOMES THE ASPECT OF "FIRSTLING OF HIS HERD," WHICH IS THE LEFT COLUMN. And in the future Messiah the son of Efraim will issue from him, FOR MESSIAH THE SON OF DAVID IS THE ASPECT OF THE RIGHT AND MESSIAH THE SON OF EFRAIM IS THE ASPECT OF THE LEFT. And for his sake, FOR THE SAKE OF MESSIAH THE SON OF EFRAIM, it is

said: "and, lo, my sheaf (Hebrew root: ALEPH LAMED MEM) arose, and also stood upright; and, behold, your sheaves came round about, and bowed down to my sheaf" (Beresheet 37:7), FOR MESSIAH THE SON OF EFRAIM IS CALLED 'MUTE' (HEBREW ROOT: ALEPH LAMED MEM) IN THE EXILE. And about the righteous One IT WAS SAID: Everyone who bows should do so at the word 'Blessed'. AND IT WAS THEREFORE SAID FOR HIS PART: "AND BOWED DOWN TO MY SHEAF," WHICH IS MESSIAH.

566. Said the holy luminary, THAT IS RABBI SHIMON: Faithful Shepherd, it is said about you: "And Moses took the bones of Joseph" (Shemot 13:19). SINCE MOSES IS TIFERET, WHICH IS CALLED 'BODY', AND JOSEPH IS YESOD, THAT IS CALLED 'COVENANT', AND we consider body and covenant to be one, it is therefore said about you: "And, lo, my sheaf arose, and also stood upright," NAMELY MALCHUT THAT IS CALLED 'EL' IN EXILE, for so is the Amidah prayer, said while standing upright, WHERE PRAYER IS THE SECRET OF MALCHUT. Likewise: Everyone who returns to an upright position, should do so at the mention of the Divine Name, WHICH IS TIFERET, NAMELY MOSES, AND THEREFORE IT IS SAID ABOUT HIM: "my sheaf arose." And about the Righteous One: Everyone who bows, should do so at the word 'Blessed'; and thus it is said "and bowed down to my sheaf." FOR, FROM THE POINT OF VIEW OF TIFERET, THE RISING UP IS TO MALCHUT, WHILE, FROM THE POINT OF VIEW OF YESOD THE BOWING DOWN IS TO MALCHUT. For you are attached to the right and to the left, to the body and covenant, WHICH ARE TIFERET AND YESOD, AND TIFERET INCLINES TO THE RIGHT, AND YESOD INCLINES TO THE LEFT. Subsequently, you will ascend on them to Binah, to open there fifty gates of freedom for Yisrael, NAMELY TO DRAW DOWN THE GREAT MOCHIN OF FREEDOM, to fulfill the verse: "As in the days of your coming out of the land of Egypt, I will show to him marvelous things" (Michah 7:15). For this reason the morning prayer is obligatory and the evening PRAYER is optional.

566. אָמַר בּוּצִינָא קַדִּישָׁא, רַעְיָא מְהֵימְנָא, בָּךְ אִתְּמַר וַיִּקַּח מֹשֶׁה אֶת עַצְמוֹת יוֹסֵף. בְּגִין דְּגוּף וּבְרִית חַשְׁבִּינָן חַד. וּבג״ד עֵלָךְ אִתְּמַר, וְהִנֵּה קָמָה אֲלוּמָתִי וְגַם נִצָּבָה. דְּכַךְ תְּפִלָּה מֵעוּמָד. וְכֵן כָּל הַזּוֹקֵף זוֹקֵף בְּשֵׁם. וּבַצַּדִּיק, כָּל הַכּוֹרֵעַ כּוֹרֵעַ בְּבָרוּךְ, וְהַיְינוּ וַתִּשְׁתַּחֲוֶיָנָה לַאֲלֻמָּתִי. דְּאַנְתְּ אָחִיד בִּימִינָא וּבִשְׂמָאלָא, בְּגוּף וּבְרִית. וּלְבָתַר תִּסְתָּלַק עָלַיְיהוּ לַבִּינָה, לְמִפְתַּח בָּהּ חַמְשִׁין תַּרְעִין דְּחֵירוּ לְיִשְׂרָאֵל. לְקַיְּימָא, כִּימֵי צֵאתְךָ מֵאֶרֶץ מִצְרַיִם אַרְאֶנּוּ נִפְלָאוֹת, וּבג״ד צְלוֹתָא דְשַׁחֲרִית חוֹבָה, דְּעַרְבִית רְשׁוּת.

567. In the evening prayer, MALCHUT is Hashkivenu (lit. 'Cause us to lie down'), NAMELY she lies between the arms of the King in exile, FOR SHE LIES DOWN AND HAS NO STANDING UPRIGHT, SINCE NIGHT-TIME IS THE ASPECT OF EXILE. When the morning, WHICH IS THE ASPECT OF REDEMPTION, comes, THE HOLIDAY OF Passover, WHICH IS THE SECRET OF RIGHT, NAMELY CHESED OF ZEIR ANPIN, takes hold of her on the right, NAMELY EMANATES CHASSADIM TO HER. But IT IS SAID about the left arm of ZEIR ANPIN, THAT IS CALLED 'Isaac', WHICH IS THE ASPECT OF Tishrei, "And it came to pass, before he had done speaking, that, behold, Rivkah came out" (Beresheet 24:15) from the exile, FOR THE REDEMPTION COMES FROM THE CORRECTION OF THE LEFT SIDE, WHICH IS ISAAC. And so that MALCHUT should not emerge FROM THE EXILE from the side of Judgment, FOR THE LEFT IS JUDGMENT, THEREFORE, Jacob, WHO IS ZEIR ANPIN, "changing his hands" (Beresheet 48:14), placed ox, WHICH IS LEFT, on his right, WHICH IS CHESED, and lion, WHICH IS RIGHT, he placed on the left, WHICH IS JUDGMENT, for which reason: "Hashem says to my master: Sit at My right hand," (Tehilim 110:1). This is the Righteous One, WHICH IS YESOD, that parallels Messiah the son of Joseph, WHICH IS JUDGMENT; and He said to him: "Sit at My right hand," which is the arm of Abraham, WHICH IS CHESED AT THE TIME of the exile of Ishmael. THAT IS, BECAUSE JACOB, "CHANGING HIS HANDS," SAID "TO MY MASTER," WHICH IS THE LEFT OF YESOD, WHICH IS MESSIAH THE SON OF EFRAIM, WHICH IS JUDGMENT, THAT HE SHOULD SIT AT THE RIGHT, WHICH IS CHESED, "until I make your enemies your footstool" (Tehilim 110:1).

567. בְּעַרְבִית אִיהוּ הַשְׁכִּיבֵנוּ, דְּשָׁכִיבַת בֵּין דְּרוֹעֵי מַלְכָּא בְּגָלוּתָא. כַּד יֵתֵי צַפְרָא, פֶּסַח אָחִיד בֵּיהּ בִּימִינָא. אֲבָל בִּדְרוֹעָא שְׂמָאלָא דְיִצְחָק, תִּשְׁרֵי. וַיְהִי הוּא טֶרֶם כִּלָּה לְדַבֵּר וְהִנֵּה רִבְקָה יוֹצֵאת, מִן גָּלוּתָא. וּבְגִין דְּלָא נַפְקֵי מִסִּטְרָא דְדִינָא, יַעֲקֹב שֹׂכֵל אֶת יָדָיו, וְשַׁוֵּי שׁוֹר בִּימִינָא, אַרְיֵה בִּשְׂמָאלָא. וּבג״ד נְאֻם יְיָ׳ לַאדוֹנִי שֵׁב לִימִינִי, דָּא צַדִּיק, לָקְבֵלֵיהּ מָשִׁיחַ בֶּן יוֹסֵף, וְאָמַר לֵיהּ שֵׁב לִימִינִי, דְּרוֹעָא דְאַבְרָהָם, בְּגָלוּתָא דְיִשְׁמָעֵאל, עַד אָשִׁית אוֹיְבֶיךָ הֲדוֹם לְרַגְלֶיךָ.

85. Additional Nefesh, additional Ruach, additional Neshamah

At the time of redemption, the Zohar tells us, an additional spirit will awaken over Yisrael, and they will have rest from their enemies. For each individual, the extra spirit is allocated according to his deeds or level. If a person is completely perfect, having all ten of the qualities that are in Malchut, he is given the crown, Keter, as written in, "I will pour out My spirit upon all flesh." There there is then no rule left for Samael or his adherents. Moses concludes by saying that on Shabbats and festivals the prayers are more important to God than all sorts of spices.

568. בְּהַהוּא זִמְנָא, יִתְעַר רוּחַ יְתֵירָה תּוֹסֶפֶת עַל יִשְׂרָאֵל, הה״ד אֶשְׁפּוֹךְ אֶת רוּחִי עַל כָּל בָּשָׂר, וְיֶהֱוֵי נַיְיחָא לְיִשְׂרָאֵל מֵאוּמִין דְּעָלְמָא, וְנוֹחַ מֵאוֹיְבֵיהֶם. כְּגַוְונָא דְּשַׁבָּת, דְּאִתּוֹסָף בב״נ נֶפֶשׁ יְתֵירָה בְּשַׁבָּת, וְאִית לוֹן בָּהּ נַיְיחָא, אִי בְּנֶפֶשׁ יְתֵירָה אִית לוֹן נַיְיחָא, דְּאִיהִי נוּקְבָא, כָּל שֶׁכֵּן בְּרוּחָא דְּאִיהוּ דְּכוּרָא.

568. At that time an extra spirit will awaken, THAT IS, AN additional SPIRIT, over Yisrael, as it is written: "I will pour out My spirit upon all flesh" (Yoel 3:1), and Yisrael will have rest from the nations of the world, "rest from their enemies" (Ester 9:16). And it will be as on the Shabbat when an extra Nefesh is added to a person, and he obtains rest therein. And if he has rest with an extra Nefesh, which is feminine, how much more WILL HE HAVE REST with the spirit, which is masculine.

569. וְתַנָּאִים וַאֲמוֹרָאִים, נֶפֶשׁ יְתֵירָה בְּשַׁבָּת לְכָל יִשְׂרָאֵל כַּחֲדָא, חַד אִיהִי. אֲבָל לְכָל ב״נ, אִיהוּ כְּפוּם עוֹבָדוֹי. וְאִלִּיפְנָא מק״ו דְּתִיוּבְתָּא, דְּכָל יִשְׂרָאֵל כַּחֲדָא, בְּכָל זִמְנָא דְּחַזְרִין כֻּלְּהוּ, מִתְקַבְּלֵי. הה״ד, כַּיְיָ׳ אֱלֹהֵינוּ בְּכָל קָרְאֵנוּ אֵלָיו, דְּשֵׁם יְיָ׳ מוּכְתָּר עֲלַיְיהוּ בְּכִתְרֵיהּ, דְּאִיהוּ כֶּתֶר עֶלְיוֹן. וְהַאי אִיהוּ נְשָׁמָה יְתֵירָה דְּכָל יִשְׂרָאֵל, בְּשַׁבָּת וְיוֹמִין טָבִין. וּבג״ד תַּקִּינוּ בְּכָל יוֹמִין, לְמִחְתָּם בְּשֵׁם יְדוֹד, דְּאִיהוּ חוֹתֵם דְּכָל בִּרְכָאן דְּצְלוֹתִין, וְלָא אַמְרִין מוּסַף בְּלָא כֶּתֶר. וּבְשַׁבָּת, תַּקִּינוּ לְמֵימַר בְּמוּסָף, כֶּתֶר יִתְּנוּ לְךָ יְיָ׳ אֱלֹהֵינוּ.

569. And, Tannaim and Amoraim, HEAR: the extra Nefesh on the Shabbat is for the whole of Yisrael together, just one, WHICH IS THE SECRET OF KETER, but for each person it is allocated according to his deeds, NAMELY FOR EACH ONE ACCORDING TO HIS LEVEL. And this we have learned from repentance by inference from minor to major. For all of Yisrael together, whenever making repentance, are all found acceptable, as it is written: "as Hashem our Elohim is in all things that we call upon Him for" (Devarim 4:7), THIS BEING THE REASON FOR IT BEING FOR ALL YISRAEL TOGETHER. They are crowned with the Name of Yud Hei Vav Hei, with his crown, which is Upper Keter. And this UPPER KETER is an additional Neshamah for all Yisrael together on Shabbats and festival days. For this reason it was decreed that THE BLESSINGS be signed off NAMELY CONCLUDED with the name of the Yud Hei Vav Hei, which indeed concludes each blessing of the Amidah prayer, but no additional service is said without the ILLUMINATION OF Keter, FOR KETER OF THE NAME OF YUD HEI VAV HEI DOES NOT ILLUMINATE EVERY DAY, AND THE BLESSINGS ARE THEREFORE CONCLUDED WITH YUD HEI VAV HEI, WHICH IS ZEIR ANPIN, WHILE NO ADDITIONAL SERVICE, WHICH IS THE KETER OF ZEIR ANPIN, IS RECITED. But on the Shabbat, it was decreed that 'A crown will be given to You, Hashem our Elohim' is recited, BECAUSE ON THE SHABBAT THE KETER OF ZEIR ANPIN ILLUMINATES, AND THE ADDITIONAL SERVICE IS THEREFORE RECITED. AND THIS KETER OF ZEIR ANPIN IS THE SECRET OF THE ADDITIONAL NESHAMAH THAT GIVES LIGHT FOR THE WHOLE OF YISRAEL TOGETHER, AS ABOVE.

570. אֲבָל לְכָל חַד מִיִּשְׂרָאֵל, הָכִי נָחִית לֵיהּ נֶפֶשׁ יְתֵירָה, כְּפוּם דַּרְגָּא דִילֵיהּ. אִי הוּא חָסִיד, יָהֲבִין לֵיהּ נֶפֶשׁ יְתֵירָה מִמִּדַּת חֶסֶד, כְּפוּם דַּרְגָּא דִילֵיהּ. אִי אִיהוּ גִּבּוֹר, יְרֵא חֵטְא, יָהֲבִין לֵיהּ נֶפֶשׁ יְתֵירָה, מִמִּדַּת גְּבוּרָה. וְאִי אִיהוּ אִישׁ תָּם, יָהֲבִין לֵיהּ נֶפֶשׁ יְתֵירָה, מִמִּדַּת אֱמֶת. וְנֶפֶשׁ יְתֵירָה דָּא מַלְכוּת, דְּאִיהִי כְּלִילָא מֵעֲשַׂר סְפִירָאן, וּכְפוּם מִדָּה דב״נ. אִם נָשִׂיא יִשְׂרָאֵל, אוֹ חָכָם, אוֹ מֵבִין בְּחָכְמָה, אוֹ בַּתּוֹרָה, דְּאִתְּמַר בֵּיהּ, לְהָבִין מָשָׁל וּמְלִיצָה. אוֹ בַּנְּבִיאִים, אוֹ בַּכְּתוּבִים. הָכִי יָהֲבִין לֵיהּ נֶפֶשׁ יְתֵירָה, דְּאִתְקְרִיאַת כֶּתֶר מַלְכוּת.

570. For each individual of Yisrael, however, the additional Nefesh descends to him according to his level. If he is pious (Heb. chasid), he is given an additional Nefesh from the attribute of Chesed, according to his level. If he is a mighty man, fearful of sin, he is given an additional Nefesh from the attribute of Gvurah. If he is an honest man, he is given an additional Nefesh from the attribute of truth. For the additional Nefesh is Malchut, and is made up of the ten Sfirot, AND THEREFORE a person RECEIVES FROM A SFIRAH OF MALCHUT according to his character. THAT IS: If he is a chief in Yisrael, or a sage or one who understands wisdom or Torah, about which is said: "to understand a proverb, and a figure" (Mishlei 1:6) or the Prophets or the Hagiographa, so is he given an additional Nefesh accordingly, which is called 'Keter of Malchut', IF HE IS A CHIEF IN YISRAEL.

571. וְאִי חָכָם, כְּמָה דְּאוֹקִימְנָא הַמַּחְכִּים לְכָל אָדָם, דְּאִתְּמַר כֻּלָּם בְּחָכְמָה עָשִׂיתָ, יְהֵבִין לֵיהּ נֶפֶשׁ יְתֵירָה מִתַּמָּן. וְאִם הוּא מֵבִין דָּבָר מִתּוֹךְ דָּבָר בְּאוֹרַיְיתָא, יְהֵבִין לֵיהּ נֶפֶשׁ יְתֵירָה מִבִּינָה. וְאִם הוּא חָכָם בַּנְּבִיאִים וּבַכְּתוּבִים, יְהֵבִין לֵיהּ נֶפֶשׁ יְתֵירָה מִנֶּצַח וְהוֹד. וְאִי אִיהוּ צַדִּיק גָּמוּר דְּנָטַר אוֹת בְּרִית, אוֹת שַׁבָּת, אוֹת יוֹמִין טָבִין, אוֹת תְּפִילִין, יְהֵבִין לֵיהּ נֶפֶשׁ יְתֵירָה מִצַּדִּיק, וּבְכָל אֵתָר, נֶפֶשׁ יְתֵירָה מִמַּלְכוּת.

571. CONTINUING THE EXPLANATION OF HIS WORDS, If he is a scholar, as we have learned: WHO IS A SCHOLAR? He who adds wisdom to every man, as it is written: "in wisdom have You made them all" (Tehilim 104:24). He is given an extra Nefesh from there, NAMELY FROM CHOCHMAH. And if he understands one matter from another in the Torah, he is given an extra Nefesh from Binah. And if he is a scholar in the Prophets and Hagiographa, he is given an extra Nefesh from Netzach and Hod. And if he is completely righteous, keeping the sign of the covenant, the sign of the Shabbat, the sign of the festivals, and the sign of the Tefilin, he is given an extra Nefesh from the Righteous One, WHICH IS YESOD. And in every case, the extra Nefesh THAT THE INDIVIDUAL RECEIVES is from Malchut. AND IF IT HAS BEEN SAID THAT HE IS YESOD, FOR EXAMPLE, THEN THIS MEANS THE SFIRAH YESOD of MALCHUT, AND SO WITH THE OTHER SFIROT.

572. וְאִי אִיהוּ ב״נ מִכָּל מִדּוֹת אִלֵּין, יְהֵבִין לֵיהּ כֶּתֶר בְּשֵׁם יִדּוֹד, כַּיִדּוֹד אֱלֹהֵינוּ בְּכָל קָרְאֵנוּ אֵלָיו. אֵין קָדוֹשׁ כַּיִדּוֹד. מֵעֶלְמָא דִּדְכוּרָא, דְּאִיהוּ תִּפְאֶרֶת, מֶלֶךְ מוּכְתָּר בְּכֶתֶר עִלָּאָה, דְּבָה יִמְלוֹךְ בִּשְׁכִינְתֵּיהּ, דְּאִיהִי נֶפֶשׁ יְתֵירָה. וְכֶתֶר נְשָׁמָה יְתֵירָה, יְהוֹ״ה, רוּחַ, דְּאִתְּמַר אֶשְׁפּוֹךְ אֶת רוּחִי עַל כָּל בָּשָׂר, וְאִיהוּ כְּלִיל י׳ סְפִירָאן מֵעֵילָא לְתַתָּא, כְּגַוְונָא דָא: י׳ חָכְמָה. ה׳ בִּינָה. ו׳ כְּלִיל שִׁית סְפִירָאן, מֵחֶסֶד עַד יְסוֹד. ה׳ מַלְכוּת. כ׳ מִן כַּיִדּוֹד אֱלֹהֵינוּ, כֶּתֶר עַל רֵישֵׁיהּ. וְהַאי אִיהוּ נְשָׁמָה דְּאִתּוֹסְפָא בְּיוֹם שַׁבָּת.

572. And if he is a person who has all the above-mentioned qualities, THEN HE IS COMPARABLE AND SIMILAR TO THE WHOLE OF YISRAEL TOGETHER and is given Keter in the name of the Yud Hei Vav Hei. AND THIS IS IN THE SECRET OF THE VERSES: "as Hashem our Elohim is in all things that we call upon Him for" and "There is none holy as Hashem" (I Shmuel 2:2). 'AS (HEB. CAF)' THAT IS PREFIXED TO HASHEM IS THE SECRET OF KETER OF ZEIR ANPIN. AND THIS IS AN EXTRA NESHAMAH from the world of the Male, which is Tiferet, AND IS NOT AS THE EXTRA NEFESH OF AN INDIVIDUAL, WHICH IS ONLY FROM THE SFIROT OF MALCHUT. For he is a king crowned with an upper crown FROM BINAH, in which He rules with His Shechinah, which is extra Nefesh. And Keter is extra Neshamah THAT IS RECEIVED FROM the Yud Hei Vav Hei, which is Ruach, about which it is said: "I will pour out My spirit upon all flesh." AND THIS SPIRIT, WHICH IS YUD HEI VAV HEI is composed of the ten Sfirot, downwards from above, as follows: Yud is Chochmah, Hei is Binah, Vav incorporates the six Sfirot, from Chesed to Yesod, Hei is Malchut. And the Caf, (as) in "as Hashem our Elohim" is the crown on the head OF THE YUD HEI VAV HEI. And this is the Neshamah that is added on the Shabbat day EITHER TO ALL OF YISRAEL TOGETHER OR TO AN INDIVIDUAL WHO HAS ALL TEN OF THE QUALITIES THAT ARE IN MALCHUT.

573. וּבְגִין דְּעִלַּת הָעִלּוֹת, מוּפְלָא וּמְכוּסָה בְּהַאי כֶּתֶר, וְאִתְפָּשַׁט בְּשֵׁם יְהוָה בְּשַׁבָּתוֹת וְיָמִים טוֹבִים, לֵית שׁוּלְטָנוּתָא לְסָמָאֵל וּלְנָחָשׁ וּלְכָל מְמָנָן דִּילֵיהּ, וְלֵית לֵיהּ שֵׁלְטָנוּתָא לַגֵּיהִנָּם, נוּקְבָא בִּישָׁא דְּסָמָאֵל, וְלָא לְמַשְׁרְיָין דִּילֵיהּ, כֻּלְּהוּ מִתְטַמְּרִין מִן קֳדָם מַשְׁרְיָיתָא דְּמַלְכָּא, כְּגַוְונָא דִּיתְטַמְּרָן אוּמִין עִכּוּ״ם דְּעָלְמָא, כַּד יִתְגְּלֵי מְשִׁיחָא, הה״ד וּבָאוּ בְּמְעָרוֹת צוּרִים וּבִנְקִיקֵי הַסְּלָעִים.

573. And because the Prime Cause is superior and covered with this crown, and on the Shabbat days and festivals THE CROWN (Heb. KETER) spreads with the Yud Hei Vav Hei, there is, therefore, no rule THEN for Samael and Serpent and all his officials, nor does Gehenom, which is the wicked Female of Samael, have any rule, nor his camps, for all of them take cover before the camps of the King, just as the idolatrous nations of the world will hide when Messiah is revealed, as it is written: "And they shall go into the holes of the rocks" (Yeshayah 2:19); "and in the holes of the rocks" (Yeshayah 7:19).

574. The Tannaim and the Amoraim arose and said, Faithful Shepherd, you are the one who is equivalent to all of Yisrael, filled with all good qualities, and certainly in you rests He about whom it is said: "There is none holy as Hashem," NAMELY THE CAF (=AS) THAT IS PREFIXED TO THE YUD HEI VAV HEI WHICH ALLUDES TO KETER OF THE YUD HEI VAV HEI. You are a crown (keter) on each and every one of Yisrael, for there is no man who can be a crown over you, not a chief, nor scholar, nor one who understands, not a pious man, not a mighty one, nor an honest man, not a prophet, not a righteous person, nor a king. FOR THESE ARE THE TEN SFIROT OF MALCHUT, FROM WHICH EACH INDIVIDUAL ONE OF YISRAEL TAKES. But you are in the form of the Holy One, blessed be He, NAMELY ZEIR ANPIN, WHICH IS THE SECRET OF THE WORLD OF THE MALE, AS ABOVE, the son being in the form of his father, FOR MOSES IS THE SON OF ZEIR ANPIN, just as is Yisrael AS A WHOLE, about whom it is written: "You are the children to Hashem your Elohim" (Devarim 14:1). Complete the precept of your Master, for there is no PRECEPT of those that you perform with which the Holy One, blessed be He, and His Shechinah will not be adorned above and below, with upper Keter in every attribute.

574. קָמוּ תַּנָּאִין וַאֲמוֹרָאִין, וְאָמְרוּ, רַעְיָא מְהֵימְנָא, אַנְתְּ הוּא שָׁקִיל לְכָל יִשְׂרָאֵל, מְמוּלֵא מִכָּל מִדּוֹת טָבִין, וַדַּאי בָּךְ שַׁרְיָיא, הַהוּא דְּאִתְּמַר בֵּיהּ, אֵין קָדוֹשׁ כַּיְּדוּד אֱלֹהֵינוּ. אַנְתְּ כֶּתֶר עַל כָּל חַד וְחַד מִיִּשְׂרָאֵל, כִּי אֵין בִּלְתֶּךָ ב״נ, דְּיֵהֵא כֶּתֶר עָלָךְ, לָא נָשִׂיא, וְלָא חָכָם, וְלָא מֵבִין, וְלָא חָסִיד, וְלָא גִּבּוֹר, וְלָא תָּם, וְלָא נָבִיא, וְלָא צַדִּיק, וְלָא מֶלֶךְ. אַנְתְּ הוּא בְּדִיוּקָנָא דְקוּדְשָׁא בְּרִיךְ הוּא, בְּרָא בְּדִיוּקְנָא דַּאֲבוּהִי, כְּגַוְונָא דְיִשְׂרָאֵל, דְּאִתְּמַר בְּהוֹן, בָּנִים אַתֶּם לַיְיָ׳ אֱלֹהֵיכֶם. אַשְׁלִים פִּקּוּדִין דְּמָארָךְ, דְּלֵית פִּקּוּדִין מֵאִלֵּין דִּילָךְ, דְּלָא יִתְעַטַּר בֵּיהּ קוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ עֵילָא וְתַתָּא, בְּכֶתֶר עִלָּאָה, בְּכָל מִדָּה וּמִדָּה.

575. THE FAITHFUL SHEPHERD opened and said: Tannaim and Amoraim, LISTEN, AND THE ZOHAR EXPLAINS that every time that THE FAITHFUL SHEPHERD called 'the companions', with Rabbi Shimon among them, BY THE TITLE 'TANNAIM and AMORAIM,' he said to them: I praise you according to your munificence, for you are the sons of princes, NAMELY: Abraham, Isaac, and Jacob. No one but the Master of the Universe can praise you, for even the whole of the Torah in its infinite extension is dependent on you. As it is said in the Torah: "Its measure is longer than the earth, and broader than the sea" (Iyov 11:9), so is your praise. But may what was fulfilled in me be fulfilled in you also, for I rejoiced in the honor of Aaron, my brother, as we have learned ABOUT AARON: The heart that rejoiced at the greatness of his brother shall put on the Urim and Tumim.

575. פָּתַח וְאָמַר, תַּנָּאִין וַאֲמוֹרָאִין, דְּכַד הֲוָה קָרֵי לְכֻלְּהוּ, לר״ש בְּכְלַל עִמְּהוֹן בְּכָל זִמְנָא, אָמַר לוֹן, אֲנָא מְשַׁבַּחְנָא לְכוּ, כְּפוּם נְדִיבוּת דִּלְכוֹן, דְּאַתּוּן בְּנֵי נְדִיבִים אַבְרָהָם יִצְחָק וְיַעֲקֹב. לֵית מַאן דְּיָכִיל לְשַׁבְּחָא לְכוֹן, אֶלָּא מָרֵי עָלְמָא, דַּאֲפִילוּ אוֹרַיְיתָא כֻּלָּהּ עַד אֵין סוֹף, בְּכוּ הִיא תַּלְיָא. כְּגַוְונָא דְּאִתְּמַר בְּאוֹרַיְיתָא, אַרּוּכָּה מֵאֶרֶץ מִדָּה וּרְחָבָה מִנִּי יָם, הָכִי שֶׁבַח דִּילְכוּ. אֲבָל יִתְקַיֵּים בְּכוּ, מַה דְּאִתְקַיֵּים בִּי, דַּחֲדֵינָא בִּיקָרָא דְּאַהֲרֹן אָחִי, כְּמָה דְּאוֹקְמוּהָ, הַלֵּב שֶׁשָּׂמַח בִּגְדוּלַּת אָחִיו, יִלְבַּשׁ אוּרִים וְתוּמִים.

576. And LISTEN, Tannaim and Amoraim, all the additional prayers of Shabbats and festivals, every additional service in which Keter is mentioned, they are known from here, namely KETER OF ZEIR ANPIN, ABOUT WHICH IS SAID: "THERE IS NONE HOLY AS THE HASHEM." And the smell of all the prayers of Yisrael is as the smell of "myrrh and frankincense, with all the powders of the merchant" (Shir Hashirim 3:6). This is the case of weekdays, but on Shabbats and festivals, WHEN THE KETER OF ZEIR ANPIN ILLUMINATES, AS ABOVE, the prayer is much more important for the Holy One, blessed be He, than all sorts of spices.

576. וְתַנָּאִין וַאֲמוֹרָאִין, כָּל מוּסָפִין דְּשַׁבָּתוֹת וְיָמִים טוֹבִים, כָּל מוּסַף דְּאַמְרֵינָן בֵּיהּ כֶּתֶר, מֵהָכָא אִשְׁתְּמוֹדְעִין. וְכָל צְלוֹתִין דְּיִשְׂרָאֵל, רֵיחָא דִּלְהוֹן, כְּרֵיחָא דְּמֹר וּלְבוֹנָה וְכָל אַבְקַת רוֹכֵל, בְּשְׁאַר יוֹמִין. אֲבָל בְּשַׁבָּתוֹת וְיָמִים טוֹבִים, חָשִׁיב עָלֵיהּ מִכָּל מִינֵי בְּשָׂמִים.

577. On festival days THE PRAYERS are more sublime AND IMPORTANT than all "the powders (Heb. avkah) of the merchant," about which it is said: "and there wrestled (Heb. ye'avek) a man with him" (Beresheet 32:25), for Samael wrestles with faulty prayer, using it to fight AND DENOUNCE by means of that fault of a transgression IN THE PRAYER; namely with that dust (Heb. avak) OF THE PRAYER, HE ASCENDS AND DENOUNCES, and this rises up to the heavens.

577. בְּגִין דְּבְיוֹמִין טָבִין, סַלְקִין מִכָּל אַבְקַת רוֹכֵל, דְּאִתְּמַר בֵּיהּ, וַיֵּאָבֵק אִישׁ עִמּוֹ. דְּצָלוֹתָא דְּאִיהִי פְּגִימָה, אִתְּאַבָּק עִמָּהּ סַמְאֵל, לְאַגָּחָא עִמֵּהּ בְּהַהוּא פְּגִימוּ דַּעֲבֵירָה, בְּהַהוּא אָבָק דְּדָא, וְדָא סָלִיק עַד שְׁמַיָּא.

86. The evening prayer

The Faithful Shepherd talks about the evening prayer, calling it Jacob's ladder on which the prayers ascend and merits descend. He says that those who teach merit are the defenders in the war of the Torah, and he talks about the war of the evening prayer that continues until dawn.

578. AND THERE ARE TWO SORTS OF DUST, for the dust of Jacob, NAMELY HIS WAR, comes to teach merit about prayers, in a number of hosts of merits that are regiments and camps that gather with him to teach merit ABOUT PRAYER. And the dust from the level of Samael ascends in a number of camps of debt, teaching guilt ABOUT PRAYER. And this prayer in the evening is called 'Jacob's Ladder', in which: "And behold the angels of Elohim ascending and descending on it" (Beresheet 28:12). These are THE PRAYERS that ascend WHEN THEY ARE liabilities, and merits descend in their place. FOR THE CAMPS OF THE TEACHERS OF MERIT OF JACOB OVERCAME THE CAMPS OF THE TEACHERS OF LIABILITY OF SAMAEL. And there are those that ascend as merits and liabilities descend in their stead. IN THIS CASE, THE CAMPS OF THE TEACHERS OF LIABILITY OF SAMAEL HAVE OVERCOME THE OTHERS, FOR THESE CAMPS humiliate them in a number of wars.

578. אָבָק דְּיַעֲקֹב, לְאוֹלְפָא זְכוּתָא עַל צְלוֹתָא, בְּכַמָּה מַשְׁרְיָין דְּזַכְוָון דְּאִינּוּן חֵילִין וּמַשְׁרְיָין, דְּמִתְכַּנְּשִׁין עִמֵּיהּ, לְאוֹלְפָא זְכוּ עָלָהּ. וְאָבָק דַּרְגָּא דְּסָמָאֵל, סָלִיק בְּכַמָּה מַשְׁרְיָין דְּחוֹבִין, לְאוֹלְפָא חוֹבִין עָלָהּ, וְדָא צְלוֹתָא דְּעַרְבִית, דְּאִקְרֵי סֻלָּם דְּיַעֲקֹב, דְּבָהּ וְהִנֵּה מַלְאֲכֵי אֱלֹהִים עוֹלִים וְיוֹרְדִים בּוֹ. אִלֵּין דְּסַלְקִין חוֹבִין, וְנַחְתֵּי זַכְוָון תְּחוֹתַיְיהוּ, וְאִלֵּין סַלְקִין זַכְוָון, וְנַחְתִּין חוֹבִין תְּחוֹתַיְיהוּ. וּמַשְׁפִּילִין לוֹן בְּכַמָּה קְרָבִין.

579. For they, THE ONES THAT TEACH MERIT, are the defenders in the war of the Torah, until the war becomes audible to the great mountains, that is to Abraham, Isaac, and Jacob, as it is written: "Hear, O mountains, Hashem's controversy" (Michah 6:2). This is the controversy of prayer, the controversy of Torah, NAMELY THE CONTROVERSY OF THOSE WHO TEACH MERIT AND OF THOSE WHO TEACH LIABILITY OVER MAN'S TORAH AND PRAYER. And this war of the evening prayer continues until sunrise, for Rabban Gamliel determined it as until the rise of dawn, for the evening prayer may be said at any time during the night, but the sages erected a boundary around it AND DETERMINED IT as until midnight.

579. דְּאִינּוּן מָארֵי תְּרִיסִין, בְּמִלְחֲמְתָּהּ שֶׁל תּוֹרָה, עַד דְּיִשְׁתְּמַע קְרָבָא לְטוּרִין רַבְּרְבִין, דְּאִינּוּן אַבְרָהָם יִצְחָק וְיַעֲקֹב, הה"ד, שִׁמְעוּ הָרִים אֶת רִיב יְיָ'. רִיב דְּצְלוֹתָא. רִיב דְּאוֹרַיְיתָא. וְהַאי קְרָבָא דְּצְלוֹתָא דְּעַרְבִית, עַד עֲלוֹת הַשָּׁחַר. דְּרַבָּן גַּמְלִיאֵל אוֹקְמָהּ, עַד עֲלוֹת הַשַּׁחַר. דִּתְפִלַּת עַרְבִית זְמָנָהּ כָּל הַלַּיְלָה, אֶלָּא דְּחַכָּמִים עָבְדוּ גָדֵר עַד חֲצוֹת.

580. And because THE DUTY OF RECITING THE EVENING PRAYER IS UNTIL THE RISE OF THE DAWN, IT IS SAID: "and there wrestled a man with him until the breaking of the day" (Beresheet 32:24). What is meant by the dawn? It refers to the evening prayer, NAMELY THE SHECHINAH, whose limit is until the morning of Abraham, WHOSE TIME IS the fourth hour. "And Abraham rose up early in the morning" (Beresheet 22:3), namely at the beginning of the first hour at the end of the dawn, which is Netzach of Jacob, for there "To the chief musician (Heb. menatze'ach) upon the morning star" (Tehilim 22:1), to wreak vengeance on Samael for having touched Jacob's left thigh, which is Hod, of which it is said: "he has made me desolate and faint (Heb. davah - Dalet Vav Hei) all the day" (Eichah 1:13), WHERE THE LETTERS OF THE WORD DAVAH, REARRANGED, SPELL Hod. From the side of Hod, which is the fifth millenium, the Temple remained destroyed and barren.

580. ובג"ד וַיֵּאָבֵק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר, מַאן שַׁחַר. צְלוֹתָא דְּעַרְבִית. דְּשִׁיעוּרָהּ עַד בֹּקֶר דְּאַבְרָהָם, דְּאִיהִי אַרְבַּע שָׁעוֹת וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר. בְּרֵישׁ שַׁעֲתָא קַדְמָאָה, בְּסוֹף הַשַּׁחַר, דְּאִיהוּ נֶצַח יַעֲקֹב, דְּתַמָּן לַמְנַצֵּחַ עַל אַיֶּלֶת הַשַּׁחַר, לְנַטְלָא נוּקְמָא מִסָּמָאֵל, דְּנָגַע בְּיָרֵךְ שְׂמָאלָא דְּיַעֲקֹב, דְּאִיהוּ הוֹד, דְּבֵיהּ אִתְּמַר נְתָנַנִי שׁוֹמֵמָה כָּל הַיּוֹם דָּוָה, הוֹד, מִסִּטְרָא דְּהוֹד, אֶלֶף חֲמִישָׁאָה, אִשְׁתְּאָרַת בֵּי מַקְדְּשָׁא חֲרֵבָה וּיְבֵשָׁה.

87. Moses, the two Messiahs, the rainbow and Malchut

Rabbi Shimon talks to Moses about two dawns and two Messiahs that come from two kingdoms. He says that Messiah son of David parallels Netzach, Messiah son of Ephraim parallels Hod, and Moses is the Central Column between them because his level is Tiferet and Yesod. We learn about the covenant of the rainbow, and about the three colors in it. We are told of the 39 types of work that are prohibited on the Shabbat, and the four kinds of 'going out' on that day.

581. אָמַר ר״ש, דָּא הוֹד דִּילָךְ רַעְיָא מְהֵימְנָא, דְּבֵיהּ אַנְתְּ חָרֵב, מִנְּבוּאָה דִּילָךְ מִשְׂמָאלָא, וּבְגִין דְּאַנְתְּ מוֹלִיךְ לִימִין מֹשֶׁה דְּאִיהוּ נֶצַח, רֵישָׁא דְּשַׁחֲרִין, אַיֶּלֶת אַהֲבִים, פָּתַח דָּוִד לַמְנַצֵּחַ עַל אַיֶּלֶת הַשַּׁחַר, דְּבֵיהּ יֵיתֵי מָארֵי נַצְחָן קְרָבַיָּיא. וּבְגִין דְּנֶצַח וְהוֹד תְּרֵין שַׁחֲרִין, אוּקְמוּהָ בְּמַתְנִיתִין מֵאֵימָתַי קוֹרִין אֶת שְׁמַע בְּשַׁחֲרִין, וְלָא אָמַר בַּשַּׁחַר. אֶלָּא בְּשַׁחֲרִין תְּרֵין.

581. Rabbi Shimon said: Faithful Shepherd, this is your Hod, in which your prophecy is dried up on the left, and because you "caused... to go at the right hand of Moses" (Yeshayah 63:12), which is Netzach, which is the head of the dawns, FOR NETZACH AND HOD ARE CALLED 'TWO DAWNS', SINCE THE OTHER SIDE HOLDS ON TO BOTH OF THEM, AS ABOVE IN THE PRECEDING PARAGRAPH; AND NETZACH IS THE HEAD OF THE DAWNS, AND FROM ITS ASPECT, MALCHUT IS CALLED "A loving hind" (Mishlei 5:19), THEREFORE David stated: "To the chief musician upon the morning star (hind)" (Tehilim 22:1), for the victors (Heb. menatzchim) in the wars will come through NETZACH. FOR IT IS ONLY POSSIBLE TO WIN A WAR WITH THE OTHER SIDE IN THE SFIRAH NETZACH, AS ABOVE IN THE PRECEDING PARAGRAPH. And since Netzach and Hod are two dawns, it was taught in the Mishnah: From what time may one recite the Sh'ma in the mornings? It does not say, 'in the morning', but 'in the mornings', two of them, THE REFERENCE BEING TO NETZACH AND HOD, WHICH ILLUMINATE TOWARDS THE FEMALE DURING THE FIRST TWO HOURS OF THE MORNING, AS ABOVE IN THE PRECEDING PARAGRAPH, AND THEY ARE CALLED 'MORNINGS.'

582. וּתְרֵין מְשִׁיחִין יִתְּעֲרוּן לְגַבַּיְיהוּ, מְשִׁיחַ בֶּן דָּוִד, לְקֶבֶל נֶצַח, וְאִתְקְשַׁר בַּבֹּקֶר דְּאַבְרָהָם, הֲדָא הוּא דִּכְתִיב, נְעִימוֹת בִּימִינְךָ נֶצַח. הוֹד בִּגְבוּרָה, דְּבֵיהּ מָשִׁיחַ בֶּן אֶפְרַיִם אָחִיד. אַנְתְּ בְּאֶמְצָעִיתָא, דְּדַרְגָּא דִּילָךְ תִּפְאֶרֶת, דְּאִתְקְשַׁר בָּךְ עַמּוּדָא דְּאֶמְצָעִיתָא. וִיסוֹד חַי עָלְמִין בְּדַרְגָּא דִּילָךְ. וְחָכְמָה בַּיְמִין, הָרוֹצֶה לְהַחְכִּים יַדְרִים. וּבִינָה לִשְׂמָאלָא, הָרוֹצֶה לְהַעֲשִׁיר יַצְפִּין.

582. And two Messiahs, COMING FROM TWO MALCHUTS (LIT. 'KINGDOMS') awaken before them, NETZACH AND HOD. Messiah son of David parallels Netzach and is connected with the morning of Abraham, WHICH IS CHESED, SINCE CHESED IS DRAWN DOWN TO MALCHUT FROM NETZACH OF ZEIR ANPIN, which is as is written: "at Your right hand are pleasures for evermore (Heb. Netzach)" (Tehilim 16:11). Hod IS CONNECTED to Gvurah, since to it, TO HOD, is attached Messiah the son of Efraim, FOR GVURAH IS DRAWN DOWN TO MALCHUT FROM HOD OF ZEIR ANPIN, AS ABOVE. You, MOSES, THE FAITHFUL SHEPHERD, are in the center, for your level is Tiferet, for the Central Column, WHICH IS TIFERET, is connected with you, and also Yesod, the life of the Worlds, is in your level. THEREFORE HE IS THE CENTRAL COLUMN, BETWEEN THE TWO MESSIAHS THAT PARALLEL TO NETZACH AND HOD, FOR YESOD IS THE CENTRAL COLUMN OF NETZACH AND HOD. And Chochmah is on the right; let him who wants to be wise turn south. And Binah is on the left; let him who wants to be rich turn to the north. AND IT FOLLOWS THAT CHOCHMAH, CHESED, AND NETZACH, WHICH ARE ON THE RIGHT, MESSIAH SON OF DAVID, RECEIVES THEM FROM NETZACH OF ZEIR ANPIN, WHILE BINAH, GVURAH AND HOD, MESSIAH SON OF EFRAIM, RECEIVES THEM FROM HOD OF ZE'IR ANPIN. AND MOSES IS IN BETWEEN THEM AND ILLUMINATES DA'AT, TIFERET AND YESOD TO THEM, UNITING THE TWO MESSIAHS WITH EACH OTHER.

583. אִיהִי הַקֶּשֶׁת גַּבָּךְ, וְהַאי אִיהוּ לְבוּשָׁא דִּשְׁכִינְתָּא. לְבוּשָׁא דְּצַדִּיק, דְּאִתְקְרֵי בְּרִית הַקֶּשֶׁת. וְאִיהוּ אוֹת שַׁבָּת, וְאוֹת י״ט, וְאוֹת תְּפִילִין, וְאוֹת בְּרִית מִילָה. וְאָמַר קוּדְשָׁא בְּרִיךְ הוּא, מַאן דְּלָאו אִיהוּ רָשִׁים בְּהַאי אוֹת, לָא יֵיעוּל בְּמַרְאָה דָא, בְּחֵדֶר דָּא. וְהַאי אִיהוּ מַטֶּה, דְּעַמּוּדָא דְּאֶמְצָעִיתָא מַטֶּה בֵּיהּ כְּלַפֵּי חֶסֶד לַצַּדִּיקִים גְּמוּרִים, לְמֵיהַב לוֹן זַכְוָון, בח״י בִּרְכָאן דְּצְלוֹתָא. וּמַטֶּה כְּלַפֵּי חוֹבָה לְרַשִׁיעַיָּיא, לְמֵידָן לוֹן בִּגְבוּרָה לְדִינָא, כְּפוּם עוֹבְדֵיהוֹן. וּבְעַמּוּדָא דְּאֶמְצָעִיתָא מַאֲרִיךְ עַל בֵּינוֹנִים. וְהַאי אִיהוּ ש׳.

583. It, MALCHUT, is a rainbow with you, FOR MALCHUT RECEIVES FROM HIM THE THREE COLORS OF THE RAINBOW, WHICH ARE THE SECRET OF THE THREE COLUMNS. And this RAINBOW is the apparel of the Shechinah and the apparel of the Righteous One, WHICH IS YESOD, that is called 'the covenant of the rainbow'. And it is the sign of the Shabbat and the sign of a festival, and the sign of Tefilin, and the sign of circumcision. And the Holy One, blessed be He, said: 'One who is not marked with the sign shall not enter into this vision, into this room,' WHICH IS MALCHUT. And MALCHUT is a bed, for the Central Column, WHICH IS ZEIR ANPIN, inclines on it towards Chesed, WHICH IS THE SECRET OF THE RIGHT COLUMN, for the completely righteous, to accord them merits with the eighteen blessings of the Amidah prayer, and inclines towards liability, WHICH IS THE SECRET OF THE LEFT COLUMN, for the wicked, to judge them with Judgment in Gvurah according to their deeds. And in the Central Column it is lenient to those who are mediocre. And this is the form of the letter Shin, THAT HAS THREE HEADS, PARALLELING THESE THREE COLUMNS.

584. תְּלַת גַּוְונִין דְּקֶשֶׁת, אוֹת בְּרִית הַקֶּשֶׁת, בַּת יְחִידָה, שַׁבָּת מַלְכְּתָא. וְאִית לָהּ שִׁית דַּרְגִּין, תְּחוֹת שׁוּלְטָנוּתָא, דְּאִינּוּן שֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה, דִּכְלִילָן בְּמֶטַטְרוֹן. דְּעַלַיְיהוּ אִתְּמַר, שֵׁשֶׁת יָמִים תַּעֲשֶׂה מַעֲשֶׂיךָ. אֲבָל בַּת יְחִידָה, שַׁבָּת לַיְיוָד, הָעוֹשֶׂה בָּהּ מְלָאכָה יוּמָת.

584. The three colors of the rainbow, WHITE, RED, AND GREEN, WHICH ARE THE SECRET OF THE THREE COLUMNS, are a sign of the covenant, NAMELY OF YESOD. The rainbow ITSELF IS an only daughter, the Queen Shabbat, WHICH IS MALCHUT THAT RECEIVES THE THREE COLORS OF THE RAINBOW FROM YESOD. And it, MALCHUT, has six grades, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF METATRON, under its control, for they are the six days of Creation that are included in Metatron, about which it is said: "Six days you shall do your work" (Shemot 23:12), but the only daughter, MALCHUT OF ZEIR ANPIN, is Shabbat to Yud Hei Vav Hei: "whoever does work on it shall be put to death" (Shemot 35:2).

585. יְדוֹד אִתְקְרֵי בְּאוֹת ה׳. וּמִסִּטְרָא דָא, יד״ו לִימִינָא. דְּאִיהוּ ה׳ שְׁלִימוּ דִּילֵיהּ. וְהָכִי לְכָל סִטְרָא בְּשִׁית סִטְרִין, ידו, דוי, ויד, יוד, דיו, ודי. אִינּוּן ח״י אַתְוָון, דִּכְלִילָן בְּצַדִּיק חַי עָלְמִין. וְאִיהִי רְבִיעִית הַהִין בְּכָל סִטְרָא.

585. The Yud Hei Vav Hei is called by the letter Hei, THAT IS TO SAY THE LETTER HEI COMPLETES THE NAME YUD HEI VAV HEI. For ZEIR ANPIN IS THE YUD HEI VAV, AND THE FINAL HEI IS MALCHUT, and from this side to the right, Yud Hei Vav, where the Hei is its completion. And so it is with each of the six intermediate SFIROT OF ZEIR ANPIN, THE HEI IS THE COMPLETION. FOR THERE ARE SIX COMBINATIONS OF THE LETTERS YUD, HEI, VAV IN THE SIX INTERMEDIATE SFIROT OF ZEIR ANPIN, NAMELY: Yud Hei Vav; Hei Vav Yud; Vav Yud Hei; Yud Vav Hei; Hei Yud Vav; and Vav Hei Yud. This comes to a total of eighteen letters that are included in the Righteous One, the life (Heb. chai = eighteen) of the Worlds, WHICH IS YESOD. MALCHUT is the fourth part of the hin on each side. THAT IS TO SAY MALCHUT IS THE FOURTH LETTER, THAT IS THE FINAL HEI THAT COMPLEMENTS EACH OF THE ABOVE SIX COMBINATIONS. THUS IT IS CALLED 'THE FOURTH PART OF THE HIN' BECAUSE IT IS THE FOURTH LETTER AND THEREFORE THE FOURTH PART, AND OF THE HIN BECAUSE IT IS THE LETTER HEI.

586. וְאִיהִי הֵ״א, מִסִּטְרָא דִּשְׁמָא מְפָרָשׁ, יוֹ״ד הֵ״א וָא״ו. יוֹ״ד בְּחֶסֶד, הֵ״א בִּגְבוּרָה, וָא״ו בְּתִפְאֶרֶת. כַּד שַׁלְטָא הַאי ט״ל, אָסְרוּ חֲכָמִים אַרְבָּעִים מְלָאכוֹת חָסֵר אַחַת. וְאִתְקְרִיאוּ אָבוֹת מְלָאכוֹת, ע״ש דְּאִינּוּן לְקָבֵל אֲבָהָן, דְּשָׁלִיט עָלַיְיהוּ ט״ל, דְּאִיהוּ אַרְבָּעִים חָסֵר אַחַת.

586. And it, MALCHUT, is HEI FULLY SPELLED WITH ALEPH, from the point of view of the explicit Name Yud Vav Dalet, Hei Aleph, Vav Aleph Vav. Yud Vav Dalet is in Chesed; Hei Aleph is in Gvurah; Vav Aleph Vav is in Tiferet, WHILE THE FINAL HEI ALEPH IS IN MALCHUT. And when these 39 are in control, the sages prohibited forty save one types of work that are called 'the main classes' (lit. 'fathers') of work, because they are parallel to the patriarchs who control them, NAMELY THE SFIROT CHESED, GVURAH, AND TIFERET THAT ARE CALLED 'PATRIARCHS'. FOR YUD VAV DALET, HEI ALEPH, VAV ALEPH VAV ARE CHESED, GVURAH, AND TIFERET, AS ABOVE, AND THEIR NUMERICAL SUM IS 39, namely forty save one.

587. וּבְאִלֵּין אַרְבָּעִים מְלָאכוֹת חָסֵר חַד, לָקָה עֲשָׂרָה מַלְקִיּוֹת לָאָדָם. וַעֲשָׂרָה לְחַוָּה. וַעֲשָׂרָה לַנָּחָשׁ. וְתִשְׁעָה לְאַרְעָא. וּבְגִין דִּט״ל שַׁלְטָא, בְּשַׁבָּת, דְּאִיהוּ ה׳ אֵין לוֹקִין בְּשַׁבָּת. וְהַאי ט״ל לָאו אִיהוּ כט״ל דְּחוֹל, מִסִּטְרָא דְּעֶבֶד מֶטַטְרוֹן. וְאַרְבָּעִים מְלָאכוֹת חָסֵר אַחַת, הֵם הַזּוֹרֵעַ וְהַחוֹרֵשׁ וְכוּ׳.

587. And with these forty save one types of work THAT ARE PERMITTED ON WEEKDAYS, lashes were administered, ten to Adam, ten to Eve, ten to the serpent, and nine to the land, MAKING A TOTAL OF 39 CURSES. And because these 39, NAMELY YUD VAV DALET, HEI ALEPH, VAV ALEPH VAV, rule on Shabbat, which is Hei ALEPH no lashes are administered. And these 39 are not the same as the 39 TYPES OF WORK PERMITTED on a weekday, for the former are from the side of the servant Metatron, while the forty save one types of work are sowing, ploughing.

588. סָבָא סָבָא, שְׁכִינְתָּא אִתְקְרֵי אֶרֶ״ץ דְּקוּדְשָׁא בְּרִיךְ הוּא. הה״ד וְהָאָרֶץ הֲדוֹם רַגְלָי. מִסִּטְרָא דְּחֶסֶד אִתְקְרִיאַת מַיִם. וּמִסִּטְרָא דִּגְבוּרָה אִתְקְרִיאַת אֵשׁ. וּמִסִּטְרָא דְּעַמּוּדָא דְּאֶמְצָעִיתָא אַוִּיר. וְאִיהִי אֶרֶץ, קַרְקַע לְכֻלְּהוּ.

588. THE FAITHFUL SHEPHERD SAID TO RABBI SHIMON: Old man, old man, the Shechinah is called 'the earth of the Holy One, blessed be He', as it is said: "and the earth is My footstool" (Yeshayah 66:1). From the point of view of Chesed, THE SHECHINAH is called 'water', and from the point of view of Gvurah, it is called 'fire', while from the point of view of the Central Column, WHICH IS TIFERET, IT IS CALLED 'air'. But IN ITSELF, the SHECHINAH IS CALLED 'earth', ground for all of them, NAMELY IT ACCEPTS ALL OF THEM.

589. וּבְגִין דִּנְשָׁמְתָא יְתֵירָה אִתְפַּשְׁטָא בִּשְׁכִינְתָּא, דְּאִיהִי שַׁבָּת מַלְכְּתָא, דְּאִתְּמַר בָּהּ וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה, מִשָּׁם אִיהִי מַלְכוּת, דְּשָׁלְטָנוּתָהָא עַל אַרְעָא, וְעַל אִילָנִין וּזְרָעִין. וּבְגִין דְּאִילָנָא דְּחַיֵּי, דְּהִיא נִשְׁמְתָא יְתֵירָה דְּבְשַׁבָּת, בָּהּ תּוֹלְדִין דִּילָהּ, אִית נַיְיחָא לְאַרְעָא, דְּאִיהִי שְׁכִינְתָּא.

589. And whereas the extra Neshamah spreads in the Shechinah, which is the Shabbat Queen, about which is said: "and His kingdom rules over all" (Tehilim 103:19), from there is Malchut, whose rule is over the earth and over the trees and the seeds. And since the Tree of Life, WHICH IS ZEIR ANPIN, which is the extra Neshamah that comes on the Shabbat, contains all her offspring, the earth, which is the Shechinah, has rest.

590. וּבְגִין דִּשְׁכִינְתָּא עִלָּאָה אִתְפַּשְׁטַת בְּאַרְעָא, דְּאִתְּמַר בָּהּ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין בָּהּ מוּם אֲשֶׁר לֹא עָלָה עָלֶיהָ עוֹל, אָסוּר לַחֲרוֹשׁ בְּשַׁבָּת חֲרִישָׁה בַּשּׁוֹר. דְּאִתְּמַר עַל גַּבִּי חָרְשׁוּ חוֹרְשִׁים. וּשְׁכִינְתָּא תַּתָּאָה אִיהִי פָּרָה אֲדֻמָּה מִסִּטְרָא דִּגְבוּרָה. תְּמִימָה, מִסִּטְרָא דְּחֶסֶד, דְּאִיהוּ דַּרְגָּא דְּאַבְרָהָם, דְּאִתְּמַר בֵּיהּ הִתְהַלֵּךְ לְפָנַי וֶהְיֵה תָמִים. אֲשֶׁר אֵין בָּהּ מוּם, מִסִּטְרָא דְּעַמּוּדָא דְּאֶמְצָעִיתָא. אֲשֶׁר לֹא עָלָה עָלֶיהָ עוֹל, מִסִּטְרָא דִּשְׁכִינְתָּא עִלָּאָה דְּאִיהִי חֵירוּ, בַּאֲתָר דְּאִיהִי שַׁלְטָא וְהַזָּר הַקָּרֵב יוּמָת, לֵית רְשׁוּ לְסִטְרָא אַחֲרָא לְשַׁלְטָאָה, לֹא שָׂטָן, וְלֹא מַשְׁחִית, וְלֹא מַלְאַךְ הַמָּוֶת, דְּאִינּוּן מִסִּטְרָא דְּגֵיהִנָּם.

590. And since the upper Shechinah, WHICH IS BINAH, spreads in the land, WHICH IS MALCHUT, and about MALCHUT, it is said: "a red heifer without defect, in which there is no blemish, and upon which never came a yoke" (Bemidbar 19:2), it is forbidden to plough with an ox on the Shabbat, as it is written: "The ploughers ploughed upon my back" (Tehilim 129:3), NAMELY THE JUDGMENTS OF THE LEFT, FOR IT IS THEREFORE SAID ABOUT MALCHUT "UPON WHICH NEVER CAME A YOKE." And the lower Shechinah, WHICH IS MALCHUT, is a red heifer from the aspect of Gvurah, perfect from the point of view of Chesed, which is the level of Abraham, about whom it is said: "Walk before Me and be perfect" (Beresheet 17:1). "in which there is no blemish" is from the side of the Central Column, WHICH IS TIFERET. "and upon which never came a yoke" is from the side of the upper Shechinah, WHICH IS BINAH, which is freedom, for where it is in control, "the stranger that comes near shall be put to death" (Bemidbar 1:51), since permission to control is not granted to the Other Side, not to the Satan nor to Destruction nor to the Angel of Death, for they are from the side of Gehenom.

591. וּבְגִין דָּא, בְּיוֹמִין דְּחוֹל, אַמְרִין יִשְׂרָאֵל, וְהוּא רַחוּם יְכַפֵּר עָוֹן וְלֹא יַשְׁחִית וְהִרְבָּה לְהָשִׁיב אַפּוֹ וְגוֹ׳. בְּגִין דִּבְיוֹמִין דְּחוֹל, שְׁכִינְתָּא תַּתָּאָה אִתְלַבְּשַׁת בְּאִלֵּין קְלִיפִּין דְּמִיתָה דִּדִינָא. וּבְשַׁבָּת אִתְפַּשְׁטַת מִנַּיְיהוּ, בְּגִין דְּאִילָנָא דְּחַיֵּי דְּאִיהוּ בֶּן י״ד, יד״ו, אִתְחַבָּר בְּהֵ״א. בְּהַהוּא זִמְנָא נַיְיחָא אִשְׁתְּכַחַת לְהֵ״א, וְכָל מַה דְּאִיהוּ תְּחוֹתָהּ, וְלָא צָרִיךְ לְמֵימַר בֵּיהּ וְהוּא רַחוּם. וּמַאן אִינּוּן תְּחוֹתָהּ. יִשְׂרָאֵל. וְכָל אֲתָר דְּיִשְׂרָאֵל מִשְׁתַּכְּחִין, נְטִירוּ אִשְׁתְּכַח וְנַיְיחָא.

591. For this reason, on weekdays Yisrael says: "But He was full of compassion, forgiving iniquity, and He did not destroy them: often He turned away His anger, not stirring up all His wrath" (Tehilim 78:38). On weekdays the lower Shechinah puts on these Klipot of death and judgment, but on the Shabbat she sheds them, because of the Tree of Life, which is the son of Yud Hei, THAT IS, IT HAS THE MOCHIN OF YUD-HEI, WHICH ARE CHOCHMAH AND BINAH, BEING Yud-Hei-Vav, AS ZEIR ANPIN IS VAV AND HAS THE MOCHIN OF YUD-HEI. ON SHABBAT, it joins with Hei, WHICH IS MALCHUT. At the time there is rest for the Hei and everything that is under it, WHICH IS WHY it is not necessary, on the Shabbat, to say: "But He was full of compassion..." And who are they who are under it? Yisrael. And wherever Yisrael is to be found, keeping and rest are to be found.

592. וּבג״ד, אָסוּר לְמֶחֱרַשׁ בְּאַרְעָא, וּלְמֶעְבַּד בָּהּ גּוּמּוֹת, דַּהֲוֵי כְּאִילּוּ עָבֵיד פְּגִימוּ בְּאַרְעָא קַדִּישָׁא, דְּאִיהִי שְׁכִינְתָּא. וְאָסוּר לְאִשְׁתַּמְּשָׁא בְּכֵלִים דְּאַרְעָא בְּשַׁבָּת. וַאֲפִילּוּ לְטַלְטֵל אֶבֶן. וְלָא כֶּלִי בְּעָלְמָא. דִּיהֲוֵי נַיְיחָא לוֹן בִּזְכוּ דִּשְׁכִינְתָּא דְּאִתְקְרִיאַת אַבְנָא, דִּכְתִיב בָּהּ וְהָאֶבֶן הַזֹּאת אֲשֶׁר שַׂמְתִּי מַצֵּבָה, בְּצִלּוֹתָא. עֲמִידָה אִיהִי לְיִשְׂרָאֵל, דְּבִגִינָהּ אִית לוֹן קִיּוּמָא בְּעָלְמָא. וְעָלֵיהּ אִתְּמַר, מִשָּׁם רוֹעֶה אֶבֶן יִשְׂרָאֵל. עַל אֶבֶן אַחַת שִׁבְעָה עֵינָיִם, אֶבֶן מָאֲסוּ הַבּוֹנִים.

592. And this is why it is forbidden to plough the land or to make ditches in it, FOR THE LAND ALLUDES TO MALCHUT, and it is like one who makes a defect in the holy land, which is the Shechinah. And it is forbidden to use the tools of the land, even to move a stone, or any tool, so that they should have rest in the merit of the Shechinah that is called 'stone', about which is written, "and this stone, which I have set up for a pillar" (Beresheet 28:22), in the prayers. AND IT IS CALLED 'A PILLAR' BECAUSE it stands up for Yisrael, and for its sake Yisrael exists in the world. And it is said about it: "from thence from the shepherd, the Stone of Yisrael" (Beresheet 49:24); and "Upon one stone are seven eyes" (Zecharyah 3:9); and "The stone which the builders rejected" (Tehilim 118:22).

593. ובג״ד וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם. צָרִיךְ לְנַטְרָא לָהּ בְּדִירָתָם, דְּלָא יִפְקוּן מרה״י לרה״ר. וְהַאי אִיהוּ דְּאוּקְמוּהָ מָארֵי מַתְנִיתִין, יְצִיאוֹת הַשַּׁבָּת שְׁתַּיִם שֶׁהֵן אַרְבַּע, הוֹצָאָה מֵרְשׁוּת לִרְשׁוּת, וְהַכְנָסָה נָמֵי יְצִיאָה קָרֵי לָהּ. וְאִינּוּן סָמָאֵל וְנָחָשׁ, צְרִיכִין יִשְׂרָאֵל לְנַטְרָא לוֹן, דְּלָא יֵיעֲלוּן לְדִירָה דִּשְׁכִינְתָּא, דְּאִיהִי רְשׁוּת הַיָּחִיד. מַאן רְשׁוּת הָרַבִּים. חָלָלָה שִׁפְחָה זוֹנָה נִדָּה גּוֹיָה, רְשׁוּת דְּסָמָאֵל וְנָחָשׁ, וְשַׁבְעִין מְמָנָן דְּעַמִּין. (ע״כ רעיא מהימנא.

593. And the sayings are for this reason: "Wherefore the children of Yisrael shall keep the Shabbat, to observe the Shabbat throughout their generations (Heb. dorotam), for a perpetual covenant" (Shemot 31:16), which they have to keep in their homes (Heb. diratam). That is, they must not leave the private domain for the public domain, and this is what the Sages of the Mishnah taught: There are two, which are, indeed four, kinds of 'going out' on the Shabbat, namely transfer from one domain on to another; also, bringing in is considered going out. And as for Samael and Serpent, Yisrael has to guard against their entering the dwelling of the Shechinah, which is the private domain. What is the public domain? It is: a daughter to a priest's illegitimate connection, a bondwoman, a prostitute, a menstruating woman, a gentile woman, who are in the domain of Samael and Serpent and the seventy appointees over the peoples.
End of Ra'aya Meheimna

88. "I have gathered my myrrh... Drink, drink deep, O loving companions"
Rabbi Shimon analyzes the title verse to show the secret of the sacrifices, and he tells us the significance of Jacob's name being changed to Israel.

594. פָּתַח וְאָמַר, בָּאתִי לְגַנִּי וְכוּ׳, וּבְחִבּוּרָא קַדְמָאָה, אָרִיתִי מוֹרִי עִם בָּשְׂמִי, דְּרוֹעָא יְמִינָא בִּירְכָא שְׂמָאלָא. אָכַלְתִּי יַעְרִי עִם דִּבְשִׁי, יַעֲקֹב בְּרָחֵל. שָׁתִיתִי יֵינִי עִם חֲלָבִי, דְּרוֹעָא שְׂמָאלָא בִּירְכָא יְמִינָא. דְּרוֹעָא יְמִינָא בִּירְכָא שְׂמָאלָא, אִינּוּן חֶסֶד עִם הוֹד. יַעֲקֹב בְּרָחֵל, עַמּוּדָא דְּאֶמְצָעִיתָא בַּמַּלְכוּת. דְּרוֹעָא שְׂמָאלָא בִּירְכָא יְמִינָא גְּבוּרָה בְּנֶצַח.

594. He began by quoting: "I am come into my garden..." (Shir Hashirim 5:1). And in the first compilation HE SAYS: "I have gathered my myrrh with my spice" refers to the right arm over the left thigh. "I have eaten my honeycomb with my honey" refers to Jacob with Rachel. "I have drunk my wine with my milk" refers to the left arm on the right thigh. THE EXPLANATION OF THIS IS: The right arm on the left thigh are Chesed with Hod. Jacob with Rachel are the Central Column, WHICH IS TIFERET, along with Malchut. Left arm with right thigh is Gvurah with Netzach.

595. וַאֲמַאי שְׁנֵי מִדּוֹת דִּילֵיהּ הָכִי. אֶלָּא רָזָא דְּנִימָא הָכָא, דָּוִד אָמַר הָכָא, כֹּהֲנֶיךָ יִלְבְּשׁוּ צֶדֶק וַחֲסִידֶיךָ יְרַנֵּנוּ. וְאִתְּמַר הָתָם, וּלְוִיֶּיךָ מִבָּעֵי לֵיהּ לְמֵימַר. אָמַר קוּדְשָׁא בְּרִיךְ הוּא לָאו אֹרַח לְשַׁנּוֹת מִדּוֹתַי, אֶלָּא בָּתַר דְּזַמִּינַת לִי, אִית לִי לְמֶעְבַּד רְעוּתָךְ. וּמֵהָכָא אוֹלִיפְנָא, דְּבַעַל הַבַּיִת דְּמְזַמִּין אֲפִילוּ לְמַלְכָּא, אִית לֵיהּ לְמֶעְבַּד רְעוּתֵיהּ. ובג״ד אוֹקְמוּהָ, כָּל מַה שֶּׁאוֹמֵר לְךָ בַּעַל הַבַּיִת עֲשֵׂה חוּץ מִצֵּא. וְעִם כָּל דָּא דְּרָזָא דָא שַׁפִּיר אִיהוּ, הָא כְּתִיב אֲנִי יְיָ׳ לֹא שָׁנִיתִי, וּבְכָל קָרְבָּנִין לָא כְּתִיב בְּהוֹן אֶלָּא לַיְדוָ״ד, אֵיךְ יָכִיל לְמֶהֱוֵי דִּיּוּשַׁנֵּי דַּרְגִּין דִּשְׁמֵיהּ בְּקָרְבָּנָא.

595. HE ASKS: Why did He so change His attributes? AND HE ANSWERS, the secret that is here stated is because David said here: "Let your priests be clothed with righteousness; and let your pious ones shout for joy" (Tehilim 132:9). And we learned there that he should have said 'your Levites'. The Holy One, blessed be He, said: 'It is not my way to change my attributes, but since you have invited Me, I have to do your will.' And we further learned that even when a householder invites the king, the latter has to do the will of the former. It was thus taught: 'Whatever the host tells you to do, do, except 'leave". Nevertheless, for all that this secret is beautiful, it is still written: "For I am Hashem, I do not change" (Malachi 3:6), and indeed in respect of all the sacrifices, it is written of them for Hashem only, IN WHICH THERE IS NO CHANGE IN HIM, and how could it indeed be that He would change the levels of His name with the sacrifices?

596. אֶלָּא, אָרִיתִי מוֹרִי: יוֹצֵר אוֹר. עִם בָּשְׂמִי: אַהֲבַת עוֹלָם. אָכַלְתִּי יַעְרִי: שְׁמַע יִשְׂרָאֵל. עִם דִּבְשִׁי: בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד. שָׁתִיתִי יֵינִי: וְהָיָה אִם שָׁמוֹעַ, עַד וַיֹּאמֶר. עִם חֲלָבִי: מִן וַיֹּאמֶר, עַד אֱמֶת. אִכְלוּ רֵעִים: ג׳ רִאשׁוֹנוֹת, וְג׳ אַחֲרוֹנוֹת. שְׁתוּ וְשִׁכְרוּ דּוֹדִים: שְׁאָר בִּרְכָאן דִּצְלוֹתָא.

596. HE ANSWERS, "I have gathered my myrrh" REFERS TO THE BLESSING OF 'who forms light'; "with my spice" REFERS TO 'everlasting love'. "I have eaten my honeycomb" IS THE Sh'ma Yisrael, and "with my honey" IS 'Blessed be the name of His glorious kingdom forever and ever'. "I have drunk my wine" REFERS TO "And it shall come to pass, if you hearken" (Devarim 11:13-21) up to "And Hashem spoke," and "with my milk" refers to from "And Hashem spoke" (Bemidbar 15:37-41) up to 'True.' "Eat, O dear ones" REFERS TO the first three blessings and the last three blessings OF THE AMIDAH PRAYER, while "and drink, drink deep, O loving companions" refers to all the remaining blessings of the prayer.

597. וּבְחִבּוּרָא קַדְמָאָה, סִתְרָא דִּקְרְבְּנָא, פָּרִים וּכְבָשִׂים וְעַתּוּדִים וְעִזִּים, אִינּוּן, ד׳ פְּנֵי שׁוֹר. פְּנֵי נֶשֶׁר וְגוֹ׳, שְׁתֵּי תּוֹרִים אוֹ שְׁנֵי בְּנֵי יוֹנָה, וְצָרִיךְ לְפָרְשָׁא. אַרְיֵה נָחִית לְגַבֵּי שׁוֹר, דְּאִיהוּ שְׂמָאלָא, לְאִתְקַשְּׁרָא חֶסֶד בִּגְבוּרָה. אָדָם נָחִית לְגַבֵּי נֶשֶׁר. דַּרְגָּא דְיַעֲקֹב. וּבג״ד אוֹקְמוּהָ מָארֵי מַתְנִיתִין, שׁוּפְרֵיהּ דְיַעֲקֹב שׁוּפְרֵיהּ דְאָדָם קַדְמָאָה הֲוָה. וּמַאן גָּרִים לְאִסְתַּלְּקָא לְאִתְקְרֵי יִשְׂרָאֵל, דִּכְתִיב לֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמֶךָ כִּי אִם יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ, דִּיהֵוֵי יִשְׂרָאֵל עִקָּר לְאַפְרְשָׁא בֵּינַיְיהוּ.

597. And in the compilation of the first part, HE SAID: The secret of the sacrifices is that cattle and sheep and rams and goats are the four COUNTENANCES OF the face of an ox, the face of an eagle... AND THESE ARE two turtledoves or two young doves, but this matter is in need of further clarification. Lion, WHICH IS CHESED, descends to ox, which is left, WHICH IS GVURAH, in order to link Chesed with Gvurah, NAMELY THAT THEY SHOULD BE INCORPORATED WITHIN EACH OTHER. Man, WHICH IS MALCHUT, descends to eagle, WHICH IS TIFERET, which is the level of Jacob, SO THAT TIFERET AND MALCHUT WILL MATE WITH EACH OTHER. This is why the sages of the Mishnah taught that Jacob's beauty was that of Adam. And who caused his ascendancy so that he should be called 'Yisrael'? THE HOLY ONE, BLESSED BE HE, as it is written: "Your name shall be called no more Jacob, but Yisrael" (Beresheet 32:29) will be your name, THE MEANING OF WHICH IS that Yisrael should be the primary name to spread among them.

89. He that disregards bread crumbs
Rabbi Shimon says that anyone who throws bread on the ground will be assured of poverty, for only God has dominion over the five kinds of grain.

598. וַעֲשִׂירִית הָאֵיפָה, אֲמַאי. אֶלָּא עֲשִׂירִית הָאֵיפָה, לְקֻבֵּל כ״י. דְּאִיהִי עֲשִׂירָאָה דְּדַרְגִּין, וְאִצְטְרִיכָא לְאִתְיַיהֲבָא בֵּין תְּרֵין דְּרוֹעִין, וְאִיהִי סֹלֶת נָהֲמָא, וְאִיהִי נָהֲמָא. וּבְגִין דְּאִיהִי נָהֲמָא, לָא אִתְפְּקַד עַל נָהֲמָא דַּחֲמֵשֶׁת מִינִין, דְּאִיהִי חִטָּה, וּשְׂעוֹרָה, וְשִׁיפּוֹן וְכוּ׳, מִמָּנָא דְּעָלְמָא. וְלָא שַׁוֵּי מִמָּנָא עָלַיְיהוּ, אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא בִּלְחוֹדוֹי.

598. Why "the tenth part of an efah" (Bemidbar 28:5)? HE ANSWERS, the tenth part of an efah parallels the Congregation of Yisrael, which is the tenth grade, NAMELY MALCHUT, and it has to be placed between the two arms, WHICH ARE CHESED AND GVURAH OF ZEIR ANPIN, SO THAT IT SHOULD BE MADE UP OF CHOCHMAH OF THE LEFT AND CHASSADIM OF THE RIGHT. AND THEN it is fine flour for the baking of bread, and it is bread. AND BECAUSE MALCHUT IS THE SECRET OF bread, no official in the world is appointed over bread made of the five kinds of grain, that are wheat, barley, rye, oats, and spelt, and no one is appointed over them, excepting the Holy One, blessed be He, alone.

599. וּבג״ד, מַאן דְּמְזַלְזֵל בְּנַהֲמָא, וְזָרִיק לֵיהּ בְּאַרְעָא, עֲנִיּוּתָא רָדִיף אֲבַתְרֵיהּ. וְחַד מִמָּנָא אִתְפְּקַד עַל דָּא, וְאִיהוּ רָדִיף אֲבַתְרֵיהּ, לְמֵיהַב לֵיהּ עֲנִיּוּתָא, וְלָא יִפּוּק מִן עָלְמָא, עַד דְּיִצְטְרִיךְ לְבְרִיָּין. וְעָלֵיהּ כְּתִיב, נוֹדֵד הוּא לַלֶּחֶם אַיֵּה. נוֹדֵד הוּא, וְיֵהָךְ מִטַּלְטֵל, וְגַלֵּי מֵאֲתָר לַאֲתָר, לַלֶּחֶם אַיֵּה הוּא. וְלֵית מַאן דְּיַשְׁגַּח עָלֵיהּ, הה״ד אַיֵּה. מַאן דְּיִרְחַם עָלֵיהּ, בְּגִין דְּלָא יִשְׁכַּח.

599. And therefore poverty follows anyone who shows contempt to bread and throws it on the ground. And an angel is appointed over this matter and follows after him to assure him poverty. And he will not depart from this world until he has been in need of assistance from others. And it is written about such a one: "He wanders abroad for bread, saying, Where is it?" (Iyov 15:23), THE MEANING OF WHICH IS THAT HE shall wander abroad, going from place to place, IN HIS SEARCH FOR BREAD: 'Where is it?' And no one will have any regard for him, as it is written: "Where is it?" WHERE IS the one who will have mercy on him? For such a one will not be found.
Moses leads the discussion into the foolishness of those who treat lightly the crumbs of the Torah - the secrets in the crowns of the letters. As these unwise people will perish, so will those who transmit secrets of the Torah and Kabbalah to people who are dishonest or who have an evil inclination.
Ra'aya Meheimna (the Faithful Shepherd)

600. And in the compilation of the first part, the Faithful Shepherd said: Whoever treats lightly crumbs of bread and throws them where they should not be, and even more so one who treats lightly pieces of marrow, that are drops of seed, and throws them on the ground, it is said about them: "for all flesh had corrupted its way upon the earth" (Beresheet 6:12). Or he who throws them to a menstruating woman, or the daughter of an idolater, or a bondwoman or a prostitute, and much more so one who treats lightly the crumbs of the bread of the Torah, which are THE SECRETS THAT ARE IN the crowns of the letters, about these it is said: He that makes worldly use of the crown shall perish.

רעיא מהימנא

600. וּבְחִבּוּרָא קַדְמָאָה אָמַר רַעְיָא מְהֵימְנָא, מַאן דִּמְזַלְזֵל בְּפִרוּרִין דְּנַהֲמָא. וְזָרִיק לוֹן בַּאֲתָר דְּלָא אִצְטְרִיךְ. הַאי כָּל שֶׁכֵּן מַאן דִּמְזַלְזֵל בְּפִירוּרִין דְּמוֹחָא, דְּאִינּוּן טִפִּין דְּזֶרַע, דְּזָרִיק לוֹן בְּאַרְעָא, דְּאִתְּמַר בְּהוֹן כִּי הִשְׁחִית כָּל בָּשָׂר אֶת דַּרְכּוֹ עַל הָאָרֶץ. אוֹ דְּזָרִיק לוֹן בְּנִדָּה, אוֹ בְּבֵית אֵל נֵכָר, אוֹ בִּשְׁפָחָה אוֹ בְּזוֹנָה. וכ״ש וכ״ש מַאן דִּמְזַלְזֵל בְּפִירוּרִין דְּנַהֲמָא דְּאוֹרַיְיתָא, דְּאִינּוּן קוֹצֵי אַתְוָון, וְתָגֵי אַתְוָון, דְּאִתְּמַר עָלַיְיהוּ כָּל הַמִּשְׁתַּמֵּשׁ בְּתָגָא חֲלָף.

601. כ״ש מַאן דְּמָסַר רָזִין דְּאוֹרַיְיתָא, וְסִתְרֵי קַבָּלָה, וְסִתְרֵי מַעֲשֵׂה בְּרֵאשִׁית, אוֹ סִתְרֵי אַתְוָון דְּשֻׁמָּא מְפֹרָשׁ, לַאֲנָשִׁים דְּלָאו אִינּוּן הֲגוּנִים, דְּשָׁלִיט עָלַיְיהוּ יֵצֶר הָרָע, אִשָּׁה זוֹנָה, דְּאִתְּמַר עָלָהּ, כִּי בְּעַד אִשָּׁה זוֹנָה עַד כִּכַּר לָחֶם. וְלֵית לֶחֶם אֶלָּא כ״ב אַתְוָון דְּאוֹרַיְיתָא. וְלֵית כִּכָּר, אֶלָּא אֲפִילוּ הֲלָכָה אַחַת.

601. And how much more so whoever transmits secrets of the Torah and the secrets of the Kabbalah and the secrets of the Works of Creation or secrets of the letters of the explicit Name to people who are not honest, who are in the control of the Evil Inclination, a harlot, about whom it is written: "For by means of a harlot a man is brought to a piece of bread" (Mishlei 6:26). And whenever bread is mentioned the meaning is the twenty-two letters of the Torah, and whenever 'piece' is mentioned the meaning is even a single Halachah.

602. וּבְחִבּוּרָא קַדְמָאָה, לָא גַּלֵּי רָזָא בְּאִלֵּין פִּרוּרִין, אֶלָּא בְּאֹרַח פְּשָׁט, וְלָא יָהִיב בְּהוֹן שִׁיעוּרָא. אֲבָל אוֹקְמוּהָ מָארֵי מַתְנִיתִין, דְּשִׁיעוּרָא דְּפִירוּרִין כַּזַּיִת לְפָחוּת, כָּל שֶׁכֵּן אִי אִינּוּן כַּבֵּיצָה. דְּמָארֵי מַתְנִיתִין דְּקָדְקוּ עָלַיְיהוּ, עַד כַּזַּיִת עַד כַּבֵּיצָה לְבָרְכָא עָלַיְיהוּ.

602. And in the compilation of the first part, he did not reveal the secret of these crumbs, (teaching) only according to the literal meaning, nor did he determine the amounts. But the sages of the Mishnah taught: The amount of the crumbs is not less than the size of an olive. And how much more so if they are of a quantity the size of an egg, for the sages of the Mishnah were stringent about them: How much should one eat to have to say the Grace AFTER MEALS? An olive's size, an egg's size.

90. Olive-size and egg-size

Moses tells the esoteric meaning of the amount of the crumbs, and he asks God and the Shechinah to give everyone perfect food for the correction of the World to Come. Next the Faithful Shepherd engages in a dialogue with Great- grandfather, upper Chochmah, who descends to him and talks about who is the host and who the guest that break the bread and distribute it and bless it. Rabbi Shimon and the other friends join the discussion and bring up the topic of levirate marriage and reincarnation. The Faithful Shepherd invites all those present to gather round for the banquet of the King, and while talking about the breaking of the bread into an egg-size and an olive-size he explains the secret and importance of 'amen'.

603. וְאֹרַח רָזָא, א״ח הוּא ט׳ פִּרוּרִין, שָׁלֹשׁ לְכָל סִטְר, תְּלַת מִן ד׳, תְּרֵין עֲשַׂר. רְבִיעִית אִיהוּ שְׁלִימוּ, לְאַשְׁלְמָא בֵּיהּ עֲשַׂר. וּלְאַשְׁלְמָא ד׳, דְּאִינּוּן יְדוֹד. מַאי עֲשַׂר. אִינּוּן: יוֹ״ד הֵ״א וָא״ו הֵ״א. קוֹצָא דְּאָת ד׳ מִן אֶחָד, שִׁיעוּרָא כַּזַּיִת. י׳ מִן יְדוֹד, שִׁיעוּרָא דִּילֵיהּ כַּבֵּיצָה.

603. And by a secret method: Aleph Chet (= nine) OF THE WORD 'ONE' (HEB. ECHAD - ALEPH CHET DALET) make nine crumbs, three in each direction. And with the three of the Dalet (= four) OF ECHAD, we have a total of twelve CRUMBS. Again, the fourth OF THE DALET OF ECHAD completes to ten. And this completes the four, which is THE FOUR LETTERS of Yud Hei Vav Hei. What is the ten? They are THE TEN LETTERS FORMED BY FILLING IN Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph. Now the tip of the letter Dalet of Echad is the size of an olive-size. The Yud of Yud Hei Vav Hei is the measure of an egg-size.

604. איהי ד׳, שְׁלִימוּ דְּמֶרְכַּבְתָּא דְּאָדָם, וּשְׁלִימוּ דְּאַרְבַּע אַנְפִּין דְּאָדָם. ובג״ד, יִשָּׂא יְדוֹד פָּנָיו אֵלֶיךָ. וְאוֹקְמוּהָ מָארֵי מַתְנִיתִין, וְהָכְתִיב אֲשֶׁר לֹא יִשָּׂא פָּנִים. אֶלָּא אָמַר הַקּוּדְשָׁא בְּרִיךְ הוּא, וְלֹא אָמַרְתִּי לָהֶם וְאָכַלְתָּ וְשָׂבַעְתָּ, וְהֵם דִּקְדְּקוּ עֲלֵיהֶם, עַד כַּזַּיִת אוֹ עַד כַּבֵּיצָה, וְאֵיךְ לֹא אֶשָּׂא לָהֶם פָּנִים. וְרַבָּנָן דְּמַתְנִיתִין וַאֲמוֹרָאִין, כָּל תַּלְמוּדָא דִּלְהוֹן, עַל רָזִין דְּאוֹרַיְיתָא סִדְּרוּ לֵיהּ.

604. This fourth LIVING CREATURE THAT IS THE SECRET OF "THE FACE OF A MAN" (YECHEZKEL 1:10), which is the completion of the Chariot of Man, WHICH IS ZEIR ANPIN THAT IS CALLED 'MAN', IN THE SECRET OF YUD HEI VAV HEI, FULLY SPELLED WITH ALEPHS, WHOSE NUMERICAL SUM IS THE SAME AS THAT OF MAN (HEB. ADAM). And it is also the completion of the four faces that are in the face of a man, FOR THE FACE OF A MAN IS MALCHUT, WHICH ITSELF HAS FOUR FACES: LION, OX, EAGLE, AND MAN, AND IS THE FOURTH FACE WHICH IS THE SECRET OF MALCHUT THAT IS IN MALCHUT. For this reason, IT IS WRITTEN: "Hashem lift up His countenance to you" (Bemidbar 6:26). And the sages of the Mishnah taught: Is it not written: "who favors no person" (lit. 'Who does not lift up countenance') (Devarim 10:17)? But the Holy One, blessed be He, said: 'Did I not command them: "And you shall eat and be satisfied AND BLESS HASHEM YOUR ELOHIM" (Devarim 8:10)? And they are very particular about SAYING THE GRACE AFTER MEALS even if the quantity is but that of an olive-size or an egg-size. How then should I not then lift up My countenance for them?' And not only that but the sages of the Mishnah and the Amoraim arranged their whole study according to the secrets of the Torah.

605. קָם רַעְיָא מְהֵימְנָא, וְסָלִיק יְדוֹי קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ, וְאָמַר הָכִי, קוּדְשָׁא בְּרִיךְ הוּא יְהֵא רַעֲוָא דִּילָךְ, לְמֵיהַב לוֹן מְזוֹנָא שְׁלִימְתָּא, לְתַקָּנָא לְגַבָּךְ, וּלְגַבֵּי מַטְרוֹנִיתָא עִלָּאָה עָלְמָא דְּאָתֵי, דְּאִתְּמַר עָלָהּ, כִּי לַיְיָ׳ הַמְּלוּכָה וּמוֹשֵׁל בַּגּוֹיִם. וּלְגַבֵּי מַטְרוֹנִיתָא תִּנְיָינָא, דְּאִתְּמַר בָּהּ זִמְנָא תִּנְיָינָא, וְהָיְתָה לַיְיָ׳ הַמְּלוּכָה. לְתַקָּנָא פְּתוֹרָא שְׁלִימְתָּא, מִכָּל עִדּוּנִין, וּמִכָּל מַאֲכָלִין.

605. The Faithful Shepherd rose, spread out his hands before the Holy One, blessed be He and His Shechinah, and spoke thus: O Holy One, blessed be You, may it be Your will to give us perfect food for correction to You and to the heavenly Queen, that is the World to Come, NAMELY BINAH, about which it is said: "For the kingdom is Hashem's: and He is ruler over the nations" (Tehilim 22:29), and regarding the second Queen, WHICH IS MALCHUT, it is said a second time: "and the kingdom shall be Hashem's" (Ovadyah 1:21), and a whole table is corrected with all delicacies and dishes.

606. וַאֲנָא מְזַמֵּן עִמָּךְ, לְכָל מָארֵי מַתְנִיתִין, וּלְמָארֵי מִקְרָא, וּלְמָארֵי תַּלְמוּד, וכ״ש לְמָארֵי סִתְרֵי תּוֹרָה דִּילָךְ, כַּלָּה דִּילָךְ, מַטְרוֹנִיתָא קַדִּישָׁא דִּילָךְ, עִלָּאָה וְתַתָּאָה, וְכֻלָּא בִּרְשׁוּת דְּעִלַּת כָּל עִלָּאִין, אֲדוֹן כָּל הָאֲדוֹנִים, מֶלֶךְ עַל כָּל הַמְּלָכִים דְּעֵילָא וְתַתָּא, דְּאִיהוּ יָחִיד בְּלָא תִּנְיָינָא, וְלֵית אָת וּנְקוּדָה דְּמִשְׁתַּתֵּף בַּהֲדֵיהּ, וְלָא שִׁנּוּי גַּוּונִין דְּאֱינָשָׁא. דְּאִיהוּ מָארֵי כָּל מַפְתְּחָאן, דְּרָזִין דְּהַוָּיוֹת, וּשְׁמָהָן וְכִנּוּיִין, וְכָל רָזִין גְּנִיזִין דְּחָכְמְתָא, דְּתִפְתַּח לוֹן כֻּלְּהוּ לִיקָרָא דִּילָךְ, עִלַּת עַל כָּל עִלּוֹת. אֲנָא מִתְחַנֵּן קֳדָמָךְ, דְּתִפְתַּח לוֹן לִיקָרָא דִּילָךְ, דִּיקָרָא דִּילָךְ אִיהוּ מֵאָבִי וְאִמִּי דִּשְׁמַיָּא, וְאָב דְּכָל יִשְׂרָאֵל, וְאֵם דִּלְהוֹן, דְּאִתְּמַר בָּהּ וְאַל תִּטּוֹשׁ תּוֹרַת אִמֶּךָ, וְעִמָּךְ לֵית שׁוּתָּפוּ דְּאֵם בְּעָלְמָא.

606. And I invite with You, all the sages of the Mishnah, the scholars of the Bible and the sages of the Talmud, and especially the masters of the secrets of Your Torah, and Your bride, WHO IS Your Holy Queen, both the upper one, WHICH IS BINAH, and the lower one, WHICH IS MALCHUT, everything being with the permission of the Cause who is above all heavenly beings, the Lord of all lords, King over all the kings who are above or who are below, for He is unique and unequaled, and there is no letter nor vowel sign that will join with Him, and no variations as is customary with man, for He is the Master of all the keys to all the secrets of Yud Hei Vav Hei's and names and appellative s and all the hidden secrets of wisdom, so that You open them all for us, for the sake of Your glory, O Cause over all causes. I beseech You to open for us Your glory, for Your glory is of my Father and my Mother of the Heavens, NAMELY CHOCHMAH AND BINAH, WHICH ARE FATHER AND MOTHER OF ZEIR ANPIN, WHO IS CALLED 'HEAVENS'. And the Father of all of Yisrael IS ZEIR ANPIN, and their Mother IS MALCHUT, about which it is said: "and do not forsake the Torah of your mother" (Mishlei 1:8), and with Yourself no connection exists with any mother in the world.

607. He rose a second time and said: O sages of the Mishnah, your Neshamah and Ruach and Nefesh wake up now in all of you, and remove the sleep from yourself, for this certainly is Mishnah, the literal explanations of this world. But I stirred you only with heavenly secrets of the World to Come, for you are involved with them, and in this respect it is said there: "Behold, he who keeps Yisrael shall neither slumber nor sleep" (Tehilim 121:4).

607. קָם זִמְנָא תִּנְיָינָא, וְאָמַר מָארֵי מַתְנִיתִין, נִשְׁמָתִין וְרוּחִין וְנַפְשִׁין דִּלְכוֹן, אַתְעֲרוּ כְּעַן כּוּלְּהוּ, וְאַעְבְּרוּ שֵׁינְתָא מִנְּכוֹן, דְּאִיהִי וַדַּאי מִשְׁנָה, אֹרַח פְּשָׁט דְּהַאי עָלְמָא. דַּאֲנָא לָא אַתְעַרְנָא בָּכוּ, אֶלָּא בְּרָזִין עִלָּאִין דְּעָלְמָא דְּאָתֵי, דְּאַתּוּן בְּהוֹן הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן.

608. He began by saying, The sages of the Mishnah taught: The host breaks bread and the guest says grace after the meal. And they also taught: one must pronounce clearly the Hei of Hamotzi. And the two Heis OF YUD HEI VAV HEI WHICH ARE BINAH AND MALCHUT, stand for the two loaves of bread, the two Challot of the Shabbat. The Yud OF YUD HEI VAV HEI is A SLICE OF BREAD equal in measure to the size of an egg THAT IS GIVEN to each one. And who is the host that breaks bread? This is the Vav OF YUD HEI VAV HEI, AND SO ALL THE FOUR LETTERS OF IT ARE HERE ALLUDED TO.

608. פָּתַח וְאָמַר, הָא אוֹקְמוּהָ מָארֵי מַתְנִיתִין, בעה"ב בּוֹצֵעַ וְאוֹרֵחַ מְבָרֵךְ. וְעוֹד אוֹקְמוּהָ, צָרִיךְ לְדַקְדֵּק בְּה' מִן הַמּוֹצִיא. וּתְרֵין הֵהִין אִינּוּן, לְקֻבֵּל שְׁתֵּי הַלֶּחֶם. שְׁתֵּי כִּכָּרוֹת דְּשַׁבָּת. י', אִיהִי כַּבֵּיצָה לְכָל חַד וְחַד. וּמַאן אִיהוּ בעה"ב דְּבוֹצֵעַ. דָּא ו'.

609. While they were still having this discourse, behold, Great-grandfather, WHICH IS UPPER CHOCHMAH, descended to him and said: Faithful Shepherd, take back what you have just said, for bread is the Vav. Its two loaves of bread are, as you have said, Hei Hei. AND HE EXPLAINS, Vav is surely parallel to Jacob, WHO IS ZEIR ANPIN, while the two Heis parallel Leah and Rachel. AND THEREFORE BREAD IS IN GENERAL THE SECRET OF VAV, WHICH IS ZEIR ANPIN, THAT HAS TWO MATES. ONE MATING IS WITH LEAH, WHO IS HIS FEMALE FROM THE CHEST AND UP, WHILE THE SECOND MATING IS WITH RACHEL, WHO IS HIS FEMALE FROM THE CHEST AND DOWN, AND THIS IS WHY THE BREAD IS DIVIDED INTO TWO LOAVES. The Yud OF YUD HEI VAV HEI IS THE SECRET OF THE SLICE THAT IS GIVEN TO EACH ONE, as the size of an egg for each, FOR EGG IS THE SECRET OF YUD OF YUD HEI VAV HEI, WHICH IS CHOCHMAH, WHICH IS THE EMANATION THAT IS DRAWN DOWN BY THE VAV AND THE TWO HEIS OF YUD HEI VAV HEI.

609. אַדְּהָכִי, הָא סָבָא דְּסָבִין קָא נָחִית לְגַבֵּיהּ, וְאָמַר, רַעְיָא מְהֵימְנָא חֲזוֹר בָּךְ. דְּהָא לֶחֶם אִיהוּ ו', שְׁתֵּי כִּכָּרוֹת דִּילֵיהּ, כְּמָה דְּאַמְרַת אִינּוּן ה' ה'. וַדַּאי ו' אִיהוּ לְקֻבֵּל יַעֲקֹב. ה' ה' לְקֻבֵּל לֵאָה וְרָחֵל. י', כַּבֵּיצָה לְכָל חַד.

610. He said to him: Grandfather, Grandfather, in how many places is it taught that Jacob is the host, WHICH IS ZEIR ANPIN, and Joseph is a guest whose level is Yesod, the life (Heb. CHAI = eighteen) of the Worlds, which incorporates the eighteen blessings of the Amidah prayer, for which reason it was taught about it: "Blessings are upon the head of the righteous" (Mishlei 10:6). THEREFORE THEY SAID THAT THE HOST, WHO IS ZEIR ANPIN, BREAKS THE BREAD, WHILE THE GUEST, WHICH IS YESOD, PRONOUNCES THE GRACE AFTER MEALS, BUT NOW YOU SAY THAT ZEIR ANPIN IS THE SECRET, NOT OF THE HOST, BUT OF THE BREAD. THE GRANDFATHER replied to him: That is how it is, and everything is true. Each secret has its rightful place, BOTH what I said and what you said. And now, ACCORDING TO MY OPINION THAT ZEIR ANPIN IS THE BREAD, who is THEN the one WHO BREAKS the bread and distributes it?

610. א"ל, סָבָא סָבָא, וְהָא בְּכַמָּה אַתְרִין אוֹקְמוּהָ, דְּיַעֲקֹב אִיהוּ בַּעַל הַבַּיִת, וְיוֹסֵף אוֹרֵחַ, דְּדַרְגֵּיהּ יְסוֹד חַי עָלְמִין, כְּלִיל ח"י בִּרְכָאן דְּצְלוֹתָא, וּבְגִין דָּא אוֹקְמוּהָ עָלֵיהּ, בִּרְכוֹת לְרֹאשׁ צַדִּיק. א"ל הָכִי הוּא, וְכֹלָּא קְשׁוֹט. כָּל רָזָא בְּאַתְרֵיהּ, מַה דַּאֲנָא אֲמָרִית, וּמַה דְּאַתְּ אַמְרִת. אֲבָל הַהוּא דְּפָלִיג נָהֲמָא מַאן הוּא.

611. THE FAITHFUL SHEPHERD said to him: Grandfather, you have his likeness; NAMELY THE GRANDFATHER HIMSELF, WHICH IS THE SECRET OF CHOCHMAH, IS THE FORM OF THE HOST WHO BREAKS THE BREAD, which is Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph, WHOSE NUMERICAL SUM IS 45, WHICH IS THE SECRET OF CHOCHMAH (CHET CAF MEM HEI), WHOSE LETTERS SPELL OUT, KOACH (LIT. STRENGTH - CAF CHET) OF MEM HEI, which is man, WHICH IS MEM HEI IN NUMERICAL VALUE. HE IS of the upper Chariot, the face of which, NAMELY CHOCHMAH, is the Yud Hei Vav Hei WRITTEN OUT FULLY WITH ALEPHS, THE NUMERICAL VALUE OF WHICH IS MEM HEI. And for this reason, Vav is bread, there being TWO LOAVES, the two Heis, and the amount OF THE EMANATION, as taught, is the size of an olive and the size of an egg. And we have already learned in which name it is measured as an olive, NAMELY IN THE YUD, but the sages have taught: One does not make precepts into bundles, BUT EACH PRECEPT MUST STAND ON ITS OWN. Here also, we do not give two quantities in the letter Yud, that BOTH an olive-size an egg-size SHOULD BE YUD, but there are two alphabets, WHERE THE LARGE ALPHABET IS IN BINAH AND THE SMALL ALPHABET IS IN MALCHUT. THEREFORE, there is an upper Yud and a smaller Yud. The Yud WHICH IS THE YUD of Yud Hei Vav Hei is the upper YUD WHICH IS THE SECRET OF UPPER CHOCHMAH, while the Yud of Adonai is a small YUD, WHICH IS THE SECRET OF CHOCHMAH OF THE LEFT. And of these two YUDS, one is an olive-size, NAMELY THE SMALL YUD OF ADONAI, and the other is an egg-size, NAMELY THE UPPER YUD OF YUD HEI VAV HEI. And they are in the secret of 'Yud' Aleph Hei Dalet Vav Nun Hei 'Yud', NAMELY THE COMBINATION OF YUD HEI VAV HEI AND ADONAI, WHERE THE INITIAL YUD IS THE SECRET OF AN EGG-SIZE, AND THE FINAL YUD IS THE SECRET OF AN OLIVE-SIZE. The Grandfather came and kissed him.

611. א״ל, סָבָא אַנְתְּ בְּדִיוּקְנֵיהּ, וְדָא יוֹ״ד הֵ״א וָא״ו הֵ״א, וְדָא אָדָם דְּמַרְכַּבְתָּא עִלָּאָה, דְּאַנְפִּין דִּילֵיהּ יְהוֹוָה. וּבְגִין דָּא, ו׳ לֶחֶם, דְּאִינּוּן ה׳ ה׳. וְשִׁיעוּרָא דְּאוּקְמוּהָ כַּזַּיִת וְכַבֵּיצָה, הָא אִתְּמַר כַּזַּיִת בְּאָן שְׁמָא מְשַׁעֲרִין, דְּהָא אוּקְמוּהָ רַבָּנָן דְּאֵין עוֹשִׂין מִצְוֹת חֲבִילוֹת, אוֹף הָכִי, לָא יַהֲבִינָן תְּרֵין שִׁיעוּרִין בְּאָת י׳, לְמֶהֱוֵי כַּזַּיִת וְכַבֵּיצָה. אֶלָּא תְּרֵי אַלְפָא בֵּיתוֹת אִינּוּן, אִית י׳ עִלָּאָה, וְאִית י׳ זְעֵירָא, י׳ מִן יְדוֹד, עִלָּאָה. י׳ מִן אֲדֹנָי, זְעֵירָא. וְאִלֵּין תְּרֵין, חַד בְּכַזַּיִת, וְחַד בְּכַבֵּיצָה, בְּרָזָא דָא יְאַהֲדוּנָהִי. אָתָא סָבָא וְנָשִׁיק לֵיהּ.

612. While they were still considering this, the holy luminary, THAT IS RABBI SHIMON, arose, and opened by saying: "what (Heb. MAH - MEM HEI) is his name and what (Mem Hei) is his son's name" (Mishlei 30:4) come together, FOR CHOCHMAH IS THE SECRET OF YUD HEI VAV HEI FULLY SPELLED WITH ALEPHS, WHOSE NUMERICAL VALUE IS MEM HEI. AND THE SON OF CHOCHMAH, WHICH IS TIFERET, IS ALSO YUD HEI VAV HEI FILLED IN WITH MEM HEI, AS ABOVE, IN THE PRECEDING PARAGRAPH. AND IT FOLLOWS THAT MAH IS THE NAME OF CHOCHMAH AND MAH IS THE NAME OF HIS SON, WHICH IS TIFERET. AND THE GRANDFATHER, WHO IS CHOCHMAH, JOINED WITH THE FAITHFUL SHEPHERD, WHO IS TIFERET. The companions rejoiced and said: Happy is the one who was privileged to eat of this bread, WHICH IS THE Vav OF YUD HEI VAV HEI, about which it is said: "Come, eat of my bread" (Mishlei 9:5). And happy is the Nefesh of whom it is said: "she shall eat of her father's bread: but no stranger shall eat of it" (Vayikra 22:13), for about the Holy One, blessed be He, it is said: "Have we not all one father?" (Malachi 2:10), and the soul that occupied herself with the Torah "shall eat of her father's bread."

612. אַדְהָכִי קָם בּוּצִינָא קַדִּישָׁא, פָּתַח וְאָמַר, וַדַּאי כְּעַן מִתְחַבְּרִין מַה שְׁמוֹ וּמַה שֵׁם בְּנוֹ, חֲדוּ חַבְרַיָּיא וְאָמְרוּ, זַכָּאָה הוּא מַאן דְּזָכֵי לְמֵיכַל מֵהַאי נְהֲמָא, דְּאִתְּמַר בֵּיהּ לְכוּ לַחֲמוּ בְּלַחְמִי. וְזַכָּאָה נַפְשָׁא, דְּאִתְּמַר בָּהּ מִלֶּחֶם אָבִיהָ תֹּאכֵל. וְכָל זָר לֹא יֹאכַל בּוֹ. דְּקוּדְשָׁא בְּרִיךְ הוּא בֵּיהּ אִתְּמַר, הֲלֹא אָב אֶחָד לְכֻלָּנוּ. וְנַפְשָׁא דְּאִתְעַסְקַת בְּאוֹרַיְיתָא, מִלֶּחֶם אָבִיהָ תֹּאכֵל.

613. And who is the cause FOR THE NEFESH to eat of her father's bread? This is because she returned in repentance and united WITH THE HOLY ONE, BLESSED BE HE, as in her youth, as it is written: " and has returned to her father's house, as in her youth" (Vayikra 22:13). AND THE MEANING OF THIS IS THE SAME as: "he shall return to the days of his youth" (Iyov 33:25), just like a tree that has been cut down and has grown again from its roots. And this is a secret for one who dies childless, THAT BY LEVIRATE MARRIAGE HE REINCARNATES AND IS RENEWED.

613. וּמַאן גָּרִים לָהּ דְּאַכְלַת מִלֶּחֶם אָבִיהָ. בְּגִין דְּתָבַת בְּתִיּוּבְתָּא וְאִתְאַחֲדַת כְּנִעוּרֶיהָ. הה״ד, וְשָׁבָה אֶל בֵּית אָבִיהָ כִּנְעוּרֶיהָ, כְּגוֹן וְיָשׁוּב לִימֵי עֲלוּמָיו. כְּגַוְונָא דְּאִילָנָא דְּקָצִיצוּ לֵיהּ, וְאִתְחַדַּשׁ בְּשָׁרְשׁוֹי. וְהַאי אִיהוּ רָזָא, דְּמַאן דְּמִית בְּלָא זָרַע.

614. And there is a further secret, FOR A MAN WHO DIES CHILDLESS will later come back in a reincarnation and be renewed as formerly, as it is written: "..be a widow or divorced" (Vayikra 22:13), as HIS SOUL being driven out of The Garden of Eden. Hence she is called 'divorced' (Heb. grushah) as in: "So he drove (Heb. vayegaresh) out the man..." (Beresheet 3:24). And what was the reason for this? It was because "she had no child" (Vayikra 22:13), for he died childless. "and has returned to her father's house, as in her youth," that is, returns to this world, AND TRANSMIGRATES to the son of the levirate marriage. This is the meaning of "and has returned to her father's house, as in her youth." And after she has been privileged to have offspring, "she shall eat of her father's bread: but no stranger shall eat of it." THIS IS WHAT IS WRITTEN: "the wife of the dead man shall not be married abroad to a stranger" (Devarim 25:5). FOR IF SHE DOES NOT MARRY THE KINSMAN, SHE WILL FALL INTO THE HANDS OF A STRANGER, NAMELY THE OTHER SIDE.

614. וְעוֹד אִית רָזָא אַחֲרָא, דִּלְבָתַר יֵיתֵי בְּגִלְגּוּלָא, וְיִתְחַדֵּשׁ כְּמִלְּקַדְמִין. וְהַיְינוּ אַלְמָנָה וּגְרוּשָׁה, דְּאִתְתְּרָכַת מִגִּנְתָּא דְּעֵדֶן, וּבְגִין דָּא אִתְקְרִיאַת גְּרוּשָׁה, כְּגוֹן וַיְגָרֶשׁ אֶת הָאָדָם. וּמַאן גָּרִים לָהּ. בְּגִין דְּזֶרַע אֵין לָהּ, דְּמִית בְּלָא בְּנִין. וְשָׁבָה אֶל בֵּית אָבִיהָ כִּנְעוּרֶיהָ, דְּתָבַת בְּהַאי עָלְמָא בְּהַהוּא נַעַר בֶּן יָבָם, וְהַיְינוּ וְשָׁבָה אֶל בֵּית אָבִיהָ כִּנְעוּרֶיהָ. וּלְבָתַר דְּזַכָּת לְזֶרַע מִלֶּחֶם אָבִיהָ תֹּאכֵל. וְכָל זָר לָא יֹאכַל בּוֹ וְגוֹ'. לֹא תִהְיֶה אֵשֶׁת הַמֵּת הַחוּצָה, לְאִישׁ זָר.

615. The Faithful Shepherd said, Hillel and Shammai: That is, you two, one of whom is of the side of Mercy, NAMELY HILLEL, while the other is of the side of Judgment, NAMELY SHAMMAI, are Chesed and Gvurah, the levels of Abraham and Isaac, and you are of their stock: gather round here, you and the eighty pupils that Hillel had, as well as the pupils of the House of Shammai, gather around for the banquet of the King.

615. אָמַר ר"מ, הִלֵּל וְשַׁמַּאי, דְּאַתּוּן, חַד מִסִּטְרָא דְּרַחֲמֵי, וְחַד מִסִּטְרָא דְּדִינָא, דְּאִינּוּן חֶסֶד וּגְבוּרָה, דַּרְגִּין דְּאַבְרָהָם וְיִצְחָק. וְאַתּוּן מִגִּזְעֵיהוּ, אִתְכְּנָשׁוּ הָכָא, אַתּוּן וְתִמְנִין תַּלְמִידִים דַּהֲווֹ לֵיהּ לְהִלֵּל. וְאוֹף הָכִי תַּלְמִידֵי בֵּית שַׁמַּאי, לִסְעוּדָתָא דְּמַלְכָּא.

616. You have taught, you and those with you who give legal and ethical instructions, you have taught: He who breaks bread may not eat until the diners have answered 'amen,' and: The guests may not eat anything until the one who breaks the bread has eaten. Obviously, when the host breaks the bread and gives it to the guests, he does not measure out the same amount for each person, for those who break bread do not usually break it into equal parts, and he could give to one an egg-size and to another an olive-size. And when they respond 'amen' over this breaking of the bread, before the host eats, they join together the two quantities, the egg-size and the olive-size, WHERE THE EGG-SIZE QUANTITY IS DRAWN DOWN FROM THE YUD OF YUD HEI VAV HEI AND THE OLIVE-SIZE QUANTITY IS FROM THE YUD OF ADONAI, AS ABOVE, AND THUS THE JOINING OF THE EGG-SIZE AND THE OLIVE-SIZE IS THE SECRET OF THE COMBINATION OF Yud Aleph Hei Dalet Vav Nun Hei Yud, WHICH IS THE SECRET OF 'amen'. And this UNIFICATION is not over the eating but over the breaking of the bread. AND THEREFORE, after these quantities, THE EGG-SIZED AND THE OLIVE- SIZED, have joined together IN THE UNIFICATION OF YUD ALEPH HEI DALET VAV NUN HEI YUD, in THE SAYING OF 'amen,' then the host may eat. And this is: "I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk," after which comes: "Eat, O dear ones, and drink, drink deep, O loving companions" (Shir Hashirim 5:1). "Eat, O dear ones" refers to the guests, so that the sons, who are the guests, should be as their father, WHO IS THE HOST WHO BREAKS THE BREAD, WHICH IS THE SECRET OF UPPER CHOCHMAH, THAT IS CALLED 'FATHER'.

616. הָא אוֹקַמְתּוּן, אַתּוּן וְחַבְרַיָּיא דְּעִמְּכוֹן, מָארֵי דְּהוֹרָאוֹת, דְּאוֹקַמְתּוּן, אֵין הַבּוֹצֵעַ רַשָּׁאי לְמֵיכַל, עַד שֶׁיַּעֲנוּ אָמֵן מָארֵי סְעוּדָתָא, וְלֵית מָארֵי סְעוּדָתָא רַשָּׁאִין לְמֵיכַל, עַד שֶׁיֹּאכַל הַבּוֹצֵעַ. וַדַּאי כַּד בָּצַע בַּעַל הַבַּיִת, וּבָצַע לְאִינּוּן מָארֵי סְעוּדָתָא, לָאו לְכֻלְּהוּ מְשַׁעֵר שִׁעוּרָא חָדָא, דְּלָאו אוֹרַח אִלֵּין בּוֹצְעִין, לְבִצּוּעַ בְּשָׁוֶה, דִּלְזִמְנִין יָהִיב לְדָא כַּבֵּיצָה, וּלְדָא כַּזַּיִת. וְכַד עוֹנִין אָמֵן עַל הַאי בְּצִיעָא, קֹדֶם דְּיֵיכוּל בַּעַל הַבַּיִת, מְחַבְּרִין תְּרֵין שִׁיעוּרִין כַּחֲדָא, בְּכַזַּיִת וְכַבֵּיצָה, יְאָהֹדוֹנָהִי, אָמֵן, דָּא לָאו אִיהוּ עַל הָאֲכִילָה, אֶלָּא עַל הַבְּצִיעָה, לְבָתַר דְּאִינּוּן שִׁיעוּרִין מִצְטָרְפִין בְּאָמֵן, יֵיכוּל בַּעַל הַבַּיִת. וְהַיְינוּ אָרִיתִי מוֹרִי עִם בְּשָׂמִי אָכַלְתִּי יַעְרִי עִם דִּבְשִׁי, וּלְבָתַר אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְּרוּ דּוֹדִים. אִכְלוּ רֵעִים, מָארֵי סְעוּדָתָא. דִּיהוֹן בְּנִין בְּרִיוּקְנָא דְּאָבוּהוֹן.

617. הָא הָכָא לֶחֶם בִּשְׁתֵּי כִּכָּרוֹת, וְשִׁיעוּרוֹ כַּזַּיִת וְכַבֵּיצָה. מַאי נִיהוּ לֶחֶם הַפָּנִים דִּפְתוֹרָא דְּמַלְכָּא. אֶלָּא הָא אוֹקְמוּהָ, דְּאִית לֵיהּ תְּרֵיסָר אַנְפִּין. וּמַאי נִיהוּ. אֶלָּא אִינּוּן ד׳ אַנְפֵּי אַרְיֵה. ד׳ אַנְפֵּי שׁוֹר. ד׳ אַנְפֵּי נֶשֶׁר. וְאִינּוּן יְבָרֶכְךָ יְדוֹד. יָאֵר יְדוֹד. יִשָּׂא יְדוֹד.

617. And here we have bread in two loaves, WHERE BREAD IS VAV, AND EACH OF THE LOAVES IS HEI, and the amount OF THE EATING IS an olive-size and an egg-size, WHICH IS THE SECRET OF THE UNIFICATION YUD ALEPH HEI DALET VAV NUN HEI YUD, AS ABOVE. HE ASKS: What is the shewbread that is on the King's table, NAMELY THE TWELVE CHALLOT THAT WERE ARRANGED ON THE TEMPLE TABLE? HE ANSWERS: Have we not already learned that THE BREAD, WHICH IS ZEIR ANPIN, has twelve countenances? And what are they? They are the four faces of a lion, the four faces of an ox, the four faces of an eagle, FOR THE LION, OX, AND EAGLE ARE THE SECRET OF THE THREE COLUMNS, IN EACH ONE OF WHICH ARE CHESED, GVURAH, TIFERET AND MALCHUT AND FOUR TIMES THREE COMES TO TWELVE, AND THEY ARE THE SECRET OF THE THREE YUD HEI VAV HEI'S, namely: "Hashem bless you... Hashem make his face shine... Hashem lift up..." (Bemidbar 6:24-26), WHERE EACH YUD HEI VAV HEI HAS FOUR LETTERS, AND THREE TIMES FOUR MAKES TWELVE LETTERS.

91. The twelve Challot

This section tells us about the Shewbread and why there are four loaves in each Shabbat meal. We also hear about the six Sfirot from the light downwards and the six Sfirot from the light upwards, and the six steps in the upper throne and the six steps in the lower throne. The lesson from this is that from a certain place secrets are hidden and from another place secrets are revealed.

618. וּמְנָלָן דְּלֶחֶם הַפָּנִים אִיהוּ מִפְּתוֹרָא דְּמַלְכָּא. דִּכְתִיב, וַיְדַבֵּר אֵלַי זֶה הַשֻּׁלְחָן אֲשֶׁר לִפְנֵי יְדוֹד. ז״ה: י״ב אַנְפִּין. וְאוֹף הָכִי, מַאן דְּאִית לֵיהּ, בָּעֵי לְתַקָּנָא וּלְסַדְּרָא עַל פְּתוֹרֵיהּ, אַרְבַּע כִּכָּרוֹת בְּכָל סְעוּדָתָא דְּשַׁבָּת, לְתֵלַת סְעוּדָתֵי תְּרֵיסָר אַנְפִּין.

618. And how do we know that the showbread comes from the King's table? Because of what is written: "and he said to me: This (Heb. Zeh) is the table that is before Hashem" (Yechezkel 41:22), AND THE NUMERICAL VALUE OF 'this' (Heb. zeh) refers to the twelve countenances. Moreover, whoever can do so, should arrange and establish on his table four loaves in each Shabbat meal, which at three meals MAKE TWELVE LOAVES, which are the twelve countenances.

619. וְאִי תֵּימָא לָאו אִינּוּן אֶלָּא שִׁית מִדְּאוֹרַיְיתָא, מִשּׁוּם לֶחֶם מִשְׁנֶה. אֶלָּא לָא נֵיכוּל לְמִדְכַּר ו׳, בְּלָא חַבְרֵיהּ, ו׳ ו׳, שִׁית מִלְּעֵילָא לְתַתָּא, וְשִׁית מִלְּתַתָּא לְעֵילָא. לָקֵבֵל שִׁית דַּרְגִּין דְּכְרְסְיָיא עִלָּאָה. וְשִׁית דַּרְגִּין דְּכְרְסְיָיא תַּתָּאָה. שִׁית בְּאִתְכַּסְיָיא. וְשִׁית בְּאִתְגַּלְיָיא. הַנִּסְתָּרוֹת לַיְדוֹ״ד אֱלֹהֵינוּ וְהַנִּגְלוֹת לָנוּ וּלְבָנֵינוּ עַד עוֹלָם.

619. And you might wish to suggest that from the Torah we learn about six CHALLOT, as only double the bread WAS REQUIRED FOR EACH OF THE THREE MEALS, MAKING A TOTAL OF SIX ONLY, NOT TWELVE. HE ANSWERS, we cannot mention Vav (= six), without also mentioning its companion Vav namely Vav Vav, THE SOUND OF THE PRONOUNCED VAV, AND THIS POINTS TO the six SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF THE DIRECT LIGHT from above downwards, and the six SFIROT OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF RETURNING LIGHT from below upwards. AND they parallel the six steps that are in the upper throne, FROM THE CHEST AND UPWARDS OF ZEIR ANPIN, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD THAT ARE INCLUDED IN CHESED, GVURAH AND TIFERET; and the six steps of the lower throne, FROM THE CHEST DOWNWARDS OF ZEIR ANPIN, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD THAT ARE INCLUDED IN NETZACH, HOD AND YESOD. The six OF THE UPPER THRONE are concealed, FOR CHOCHMAH HAS NO REVELATION FROM THE CHEST AND UPWARDS, while the six FROM THE CHEST DOWNWARDS are in the open, FOR CHOCHMAH DOES HAVE REVELATION FROM THE CHEST AND DOWNWARDS. AND THIS IS THE SECRET OF THE VERSE: "The secret things belong to Hashem our Elohim: but those things which are revealed belong to us and to our children for ever" (Devarim 29:28), WHERE FROM THE CHEST AND UPWARDS OF ZEIR ANPIN ARE THE HIDDEN THINGS, AND FROM THE CHEST AND DOWNWARDS ARE THE THINGS THAT ARE REVEALED.

92. The things one should observe at the Shabbat table

We are told of the parallel between all the breads prescribed at Shabbat and the four faces of the Holy Beasts. We learn of all the deep meanings of the ten preparations for the meal. Lastly the bread of the Torah is said to be the Shechinah.

620. וְלַחְמֵי תּוֹדָה אִינּוּן מ׳ חַלּוֹת, י׳ רְקִיקִין. י׳ רְבוּכִין. י׳ שֶׁל חָמֵץ. י׳ שֶׁל מַצָּה. הָא אִינּוּן מ׳. לָקֶבֶל י׳ מִן יְדוֹ״ד. ד׳ אַנְפֵּי אָדָם. י׳ מִן יְדוֹ״ד, ד׳ אַנְפֵּי אַרְיֵה. י׳ מִן יְדוֹ״ד, ד׳ אַנְפֵּי שׁוֹר. י׳ מִן יְדוֹ״ד, ד׳ אַנְפֵּי נֶשֶׁר. הַאי אִיהוּ תְּקוּנָא קַדְמָאָה דְּפָתוֹרָא דְּמַלְכָּא, דְּאִינּוּן י׳ דְּבָרִים דְּצָרִיךְ בַּר נָשׁ לְאַנְהָגָא בְּפָתוֹרָא דְּשַׁבָּת.

620. The breads of thanksgiving are forty challot, ten wafers, ten mixed with hot water and oil, ten of leavened bread, ten of unleavened bread, making a total of forty, PARALLELING THE FOUR YUDS THAT ARE IN THE FOUR YUD HEI VAV HEI'S THAT ARE IN THE FOUR FACES, NAMELY paralleling the Yud of Yud Hei Vav Hei of the four faces of a man, AND PARALLELING the Yud of the Yud Hei Vav Hei of the four faces of a lion, AND PARALLELING the Yud of Yud Hei Vav Hei of the four faces of an ox, AND PARALLELING the Yud of the Yud Hei Vav Hei of the four faces of an eagle. And this is the first preparation for the King's table, for there are ten things that a person must observe at the Shabbat table.

621. חַד, לְתַקָּנָא פָּתוֹרָא כְּמַאן דְּאָכִיל קַמֵּי מַלְכָּא. הה״ד זֶה הַשֻּׁלְחָן אֲשֶׁר לִפְנֵי יְדוֹ״ד. תִּנְיָינָא, נְטִילַת יָדַיִם, עַד שִׁעוּרָא דְּגָזְרוּ רַבָּנָן, דְּאִינּוּן חָמֵשׁ קְשָׁרִין, דְּבְהוֹן י״ד פִּרְקִין. וְאוֹף הָכִי י״ד פִּרְקִין אִינּוּן, דְּיָד שְׂמָאלָא. וְאִינּוּן כ״ח פִּרְקִין. לָקֶבֶל״יְהוּ כ״ח יְדוֹ״ד, דְּאִינּוּן כ״ח אַתְוָון דִּקְרָא קַדְמָאָה דְּעוֹבָדָא דְּבְרֵאשִׁית. דְּאִתְּמַר בְּהוֹן, וְעַתָּה יִגְדַּל נָא כֹּחַ יְדוֹד.

621. The first PREPARATION THAT IS IN THE SHABBAT TABLE IS to prepare the table, as for one who eats in the presence of a King, as it is written: "This is the table that is before Hashem" (Yechezkel 41:22). The second PREPARATION is to wash the hands to the extent that the sages decreed, namely five knots, THAT IS THE FIVE FINGERS OF THE RIGHT HAND, which contain fourteen joints, FOR EACH FINGER HAS THREE JOINTS, AND THE THUMB ONLY TWO, TOTALING FOURTEEN JOINTS. Similarly there are fourteen joints in the left, making A TOTAL OF 28 joints. And against these 28 JOINTS IS THE SECRET OF "the power of Hashem" (where the word for 'power' is KOACH = 28), and these are the 28 letters of the first verse in the Works of Creation: "IN THE BEGINNING ELOHIM CREATED THE HEAVEN AND THE EARTH" (BERESHEET 1:1). THERE ARE 28 LETTERS IN THE verse, and about them it is written: "And now, I pray you, let the power (Heb. koach) of Adonai be great" (Bemidbar 14:17).

622. וַעֲשַׂר אֶצְבְּעָן, רְמִיזֵי לַעֲשַׂר אֲמִירָן דְּעוֹבָדָא דְּבְרֵאשִׁית. וּבְגִין דָּא אוֹקְמוּהָ מָארֵי מַתְנִיתִין, מַאן דְּמְזַלְזֵל בִּנְטִילַת יָדַיִם, נֶעֱקַר מִן הָעוֹלָם. אֲמַאי. בְּגִין דְּאִית בְּהוֹן רָזָא דַּעֲשַׂר אֲמִירָן, וכ״ח אַתְוָון, דְּבְהוֹן אִתְּבְרֵי עָלְמָא.

622. The ten fingers correspond to the ten sayings at the creation of the world: For this reason, the sages of the Mishnah taught: Whoever is careless over the washing of the hands is uprooted from the world. Why is this? It is because the ten fingers of the hands and the 28 joints of the fingers contain the secret of the ten sayings and the 28 letters with which the world was created.

623. תְּלִיתָאָה, כּוֹס דִּבְרָכָה, דְּתָקִינוּ בֵּיהּ עֲשָׂרָה דְּבָרִים. הַדָּחָה. שְׁטִיפָה. עִטּוּר. עִטּוּף. חַי. מָלֵא. מְקַבְּלוֹ בִּשְׁתֵּי יָדָיו. וְנוֹתְנוֹ בַּיָּמִין. וְנוֹתֵן עֵינָיו בּוֹ. וּמַגְבִּיהוֹ מִן הַקַּרְקַע טֶפַח. וּמְשַׁגְּרוֹ בְּמַתָּנָה לְאַנְשֵׁי בֵיתוֹ.

623. The third preparation is the cup of benediction, for which ten things were ordained: It requires washing, rinsing, crowning, wrapping, and must be undiluted, full, taken up with both hands, and placed in the right hand; he who says the blessing must look at it, it must be raised a handbreadth from the surface, and he must send it around to those members of his household as a present.

624. וְאוֹרַח רָזָא, כּוֹס מָלֵא בִּרְכַּת יְיָ׳. כּוֹס בגי׳ אֱלֹהִי״ם. וּמִתַּמָּן נִשְׁמְתָא, דְּאִיהִי עַל שְׁמֵיהּ כּוֹס. הה״ד כּוֹס יְשׁוּעוֹת אֶשָּׂא. מַאן יְשׁוּעוֹת. ה׳ אֶצְבְּעָן. דְּאִינּוּן לָקֶבֶל ה׳ סְפִירָן דְּכוֹס. דְּאִיהוּ אֱלֹהִים חַיִּים בִּינָה מִתְפַּשְׁטָא בְּהוֹן, לְחַמְשִׁין תַּרְעִין. ה׳ זִמְנִין עֲשַׂר. בְּאָת י׳, דְּאִיהוּ י׳ דְּבָרִים דְּתָקִינוּ רַבָּנָן בְּכוֹס, דְּאִיהוּ אֱלֹהִים חַיִּים, ה׳ אַתְוָון, בְּחֶשְׁבַּן ה׳.

624. And according to the secret, IT IS THE SECRET OF the cup "full with the blessing of Hashem" (Devarim 33:23), for the numerical value of the word cup (Heb. kos) is the same as Elohim, WHICH IS BINAH, NAMELY MALCHUT ENCLOTHING IN BINAH. And from there comes the Neshamah that is named after it, cup, as it is written: "I will raise the cup of salvation" (Tehilim 116:13). What is the meaning of "salvation"? It is the five fingers THAT HOLD THE CUP, which correspond to the five Sfirot: CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD, that are in the cup, which is the living Elohim which is Binah, that spreads THROUGH THE FIVE SFIROT to fifty gates, which are five times ten. That is, the letter Yud stands for the ten things that the sages ordained for the cup, which is the living Elohim, and the five (Hei) letters OF THE WORD ELOHIM, which are five in number, AND TEN TIMES FIVE COMES TO FIFTY GATES.

625. וְאוּקְמוּהָ בְּכוֹס, שֶׁצְּרִיךְ הַדָּחָה וּשְׁטִיפָה. הַדָּחָה מִבַּחוּץ, וּשְׁטִיפָה מִבִּפְנִים. וְרָזָא דְּמִלָּה, שֶׁיְּהֵא תּוֹכוֹ כְּבָרוֹ. מַאן דְּזָכֵי לְנִשְׁמְתָא מֵהַאי כּוֹס, לְמֶהֱוֵי נִשְׁמְתָא דַּכְיָא מִלְּגוֹ וּמִלְּבַר. וְרָזָא דְּמִלָּה, וְטִהֲרוֹ וְקִדְּשׁוֹ, טָהֳרָה מִבִּפְנִים, וּקְדוּשָׁה מִבַּחוּץ. וּמַה כּוֹס לָאו טַהֲרָתֵיהּ וּקְדוּשָׁתֵיהּ מִלְּגוֹ וּמִלְּבַר בְּלָא מַיָּא. אוֹף הָכִי נִשְׁמְתָא, לָאו טַהֲרָתָהּ וּקְדוּשָׁתָהּ מִלְּגוֹ וּמִלְּבַר בְּלָא אוֹרַיְיתָא. וּבְגִין דָּא אָמַר רַבָּן גַּמְלִיאֵל, מִי שֶׁאֵין תּוֹכוֹ כְּבָרוֹ לֹא יִכָּנֵס לְבֵית הַמִּדְרָשׁ. בְּגִין דְּלָאו אִיהוּ מִסִּטְרָא דְּאִילָנָא דְּחַיֵּי, אֶלָּא מֵעֵץ הַדַּעַת טוֹב וָרָע.

625. And they taught about the cup that it needs washing and rinsing, where washing refers to the outside, rinsing to the inside. And the secret of the matter is that the inside and the outside OF THE CUP should be the same, for whoever has been privileged to receive a Neshamah from this cup, WHICH IS BINAH, SUCH A NESHAMAH MUST be pure both within and without. And the secret of the matter is: "and cleanse it, and hallow it" (Vayikra 16:19) with purification on the inside and sanctification on the outside. And just as the cup, whose purification and sanctification both inside and outside is only with water, so the purification and sanctification of the soul, both inside and outside, is only with the Torah. And this is why Rabban Gamliel said: No one whose inside does not correspond to his exterior may enter the academy house. This is because such a person is not from the Tree of Life, but from the Tree of Knowledge of Good and Evil, FOR WHOEVER IS LACKING HOLINESS ON THE OUTSIDE OR PURITY ON THE INSIDE IS A MIXTURE OF GOOD AND EVIL.

626. עִטּוּר, אוֹקְמוּהָ מְעַטְּרוֹ בַּתַּלְמִידִים. וְאֹרַח רָזָא, ה׳ אִיהוּ כּוֹס, מְעַטְּרוֹ בַּתַּלְמִידִים בְּאָת י׳, דְּאִיהוּ עֲטָרֶת עַל ה׳. עִטּוּף, צָרִיךְ לְאַעְטָפָא רֵישֵׁיהּ בְּגִין דִּשְׁכִינְתָּא עַל רֵישֵׁיהּ. דְּהָכִי אוּקְמוּהָ מָארֵי מַתְנִיתִין, אָסוּר לְתַלְמִיד חָכָם לְמֵיהַךְ ד׳ אַמּוֹת בְּגִלּוּי הָרֹאשׁ. מְשׁוּם מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ. כָּל שֶׁכֵּן בִּבְרָכָה, וּבְאַדְכָּרַת שְׁמָא קַדִּישָׁא, לְמֶהֱוֵי בְּגִלּוּי הָרֹאשׁ.

626. The crowning THAT IS STATED IN RESPECT OF THE CUP, they taught thus: He crowns it with pupils. And the secret is that Hei is the cup, NAMELY BINAH, and it is crowned with pupils, with the letter Yud, which is a diadem on the Hei, FOR THE PUPILS MULTIPLY AND DRAW DOWN CHOCHMAH. The wrapping THAT IS MENTIONED IN RESPECT TO THE CUP refers to the need to wrap the head, NAMELY TO COVER IT, because the Shechinah is over his head. For this is what the sages of the Mishnah taught: A scholar of the Law is forbidden to walk four cubits with his head uncovered because, "the whole earth is full of His glory" (Yeshayah 6:3). And even more so IS IT FORBIDDEN to go with uncovered head during a blessing or the mention of the Holy Name!

627. דְּאָת י׳ מִן יְדוֹד, אִיהִי אִתְעַטֵּף בָּאוֹר, וְאִתְעָבִיד אַוִּיר. בְּגִין דְּאָת י׳ דְּאִיהִי חָכְמָה בַּאֲוִיר, וְהַיְינוּ אוֹר דְּאִתְעַטֵּף בֵּיהּ כַּד בָּרָא עָלְמָא, הה״ד עוֹטֶה אוֹר כַּשַּׂלְמָה. וְהַאי אִיהוּ יְהִי אוֹר יְהִי אַוִּיר. וְאוֹקְמוּהָ מָארֵי סִתְרֵי תּוֹרָה, בְּטֶרֶם נִתְהַוָּה כָּל דָּבָר, נִתְהַוּוּ הַהַוָיוֹת. וּבְגִין דָּא יְהִי אוֹר וַיְהִי אוֹר, דַּהֲוָה מִקַּדְמַת דְּנָא.

627. AND THE REASON FOR THE PROHIBITION OF GOING WITH UNCOVERED HEAD IS that the letter Yud of Yud Hei Vav Hei, WHICH IS CHOCHMAH, is enveloped in light (Heb. or - Aleph Vav Resh) and becomes air (Heb. avir - Aleph Vav Yud Resh), since the letter Yud, which is Chochmah, is in the air. And this is the light with which He enveloped himself when He created the world, as it is written: "Who covers Himself with light as with a garment" (Tehilim 104:2). Thus "Let there be light" (Beresheet 1:3) is 'Let there be air'. And the sages of Sitrei Torah taught: Before anything else was formed, the existences were formed. Thus: "Let there be light, and there was light" REFERS TO LIGHT that had existed previously.

628. חַ״י אוּקְמוּהָ, חַי מִן הֶחָבִית. וְאֹרַח רָזָא, שְׁכִינְתָּא עִלָּאָה אִיהִי תְּמִינָאָה דְּסִפִּירָאן מִתַּתָּא לְעֵילָא, וּבְגִין דָּא אִתְקְרִיאַת ח׳, וְאִתְּמַר בָּהּ בְּחָכְמָה יִבָּנֶה בָּיִת. וְהַיְינוּ חָבִית: ח׳ בַּי״ת. וּבְגִין דְּאִיהִי חַיִּים, דִּכְתִיב עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ, יַיִן מִתַּמָּן אִיהוּ חַ״י. וְדָא אִיהוּ יַיְנָא דְּאוֹרַיְיתָא. מַאן דְּאִשְׁתְּדַל בָּהּ, אִקְרֵי חַ״י. וְעוֹד, צַדִּיק חַ״י. אִיהוּ חַי מִן הֶחָבִית.

628. AND REGARDING the 'undiluted' IN RESPECT TO THE CUP OF BLESSING, they taught: Undiluted from the barrel, WHICH MEANS THAT IT SHOULD NOT BE MIXED WITH ANY WATER THERE. And the secret is: The upper Shechinah, WHICH IS BINAH, is the eighth Sfirah OF THE TEN SFIROT, WHEN ONE STARTS TO COUNT from the bottom up, and is for that reason called 'Chet' (whose numerical value is eight). And this is alluded to in the verse: "Through wisdom a house (Heb. bayit) is built" (Mishlei 24:3). Hence a barrel (Heb. chavit - Chet Bet Yud Tav) IS THE LETTERS CHET AND BAYIT (BET YUD TAV). FOR THIS SHOWS THAT THE WINE, WHICH IS THE SECRET OF GVURAH OF ZEIR ANPIN, IS TO BE DRAWN DOWN FROM BINAH, THAT IS CALLED 'BARREL', NAMELY CHET BAYIT. And because BINAH is life, as it is written. "She is a Tree of Life to those who lay hold on her" (Mishlei 3:18) therefore, the wine that is DRAWN DOWN from there, FROM BINAH, is undiluted (lit. 'live'). And this is the wine of the Torah, for whoever engages in it is called 'live'. And furthermore, the Righteous One, WHICH IS YESOD, is CALLED 'live' and is undiluted from the barrel, BECAUSE ITS LIGHTS ARE DRAWN FROM BINAH, THAT IS CALLED 'BARREL', AS ABOVE.

629. יַיִן אִית מִנֵּיהּ תְּרֵין גַּוְונִין, חִוָּר וְסוּמָק. יַיִן, ע׳ אַנְפִּין. הָא ע״ב. וְלָקֵבֵל תְּרֵין גַּוְונִין דְּיַיִן, אִיהִי זָכוֹר וְשָׁמוֹר דְּשַׁבָּת, וְע׳ תֵּיבִין דְּקִדּוּשׁ וַיְכֻ״ו, הָא ע״ב.

629. Wine comes in two colors, white and red. THE NUMERICAL VALUE OF WINE is seventy facets, this makes 72, AND THIS ALLUDES TO THE FACT THAT THE LIGHTS OF THE 72-LETTER NAME ILLUMINATE IN WINE. And corresponding to the two colors of the wine are 'Remember' and 'Keep', referring to the Shabbat, AND THESE, TOGETHER WITH the seventy words of the SHABBAT EVE Kiddush, make 72.

630. מָלֵא, הה״ד כּוֹס מָלֵא בִּרְכַּת יְיָ׳. וְאוֹף דְּאִיהוּ מָלֵא מִיֵּינָא דְּאוֹרַיְיתָא. בַּר נָשׁ הָכִי צָרִיךְ לְמֶהֱוֵי שְׁלִים, כמד״א אִישׁ תָּם: גְּבַר שְׁלִים. כְּמוֹ וַיָּבֹא יַעֲקֹב שָׁלֵם, הָכִי צָרִיךְ לְמֶהֱוֵי נִשְׁמְתָא שְׁלִימְתָא, וְלָא יִהְיֶה בָּהּ פְּגָם, דְּכָל אֲשֶׁר בּוֹ מוּם לֹא יִקְרָב. אוֹף הָכִי אֵלֶּם עִם יְ״ה, הוּא אֱלֹהִים, כְּחוּשְׁבַּן כּוֹס. אִיהוּ מָלֵא, וְהֵפוּךְ אֵלֶּם וְתִמְצָא מָלֵא. אֵימָתַי. כִּד אִית תַּמָּן יְ״ה. וְהַיְינוּ כִּי יַד עַל כֵּס יְ״ה. אֲדֹנָ״י חוּשְׁבָּנֵיהּ ו״ה. עַמּוּדָא דְּאֶמְצָעִיתָא מָלֵא מִן תַּרְוַוֵיהוּ. וּבְגִין דָּא שַׁרְיָא עָלֵיהּ אָדָם, דְּהוּא שְׁמָא מְפֹרָשׁ.

630. AND THE CUP OF BENEDICTION MUST BE full, as it is written: A cup "full with the blessing of Hashem" (Devarim 33:23); and also he HAS TO BE full of the wine of the Torah, and so must a person be perfect, as it is written: "a plain man" (Beresheet 25:27). THE MEANING OF THIS IS a perfect (Heb. shalem) man, as in the verse: "And Jacob came to Shalem" (Beresheet 33:18), NAMELY JACOB IS HERE CALLED 'PERFECT'. So also must the Neshamah be perfect, without any fault being in it, because "For whatever man he be that has a blemish, he shall not approach" (Vayikra 21:18). So also here, THE LETTERS OF Elohim: ALEPH LAMED HEI YUD MEM) can be re-written as Aleph Lamed Mem with Yah (Yud Hei). And IT HAS the numerical value of cup (Heb. kos), WHICH IS 86. And Aleph Lamed Mem in reverse order is ('full') male: (Mem Lamed Aleph), AND THUS THE CUP HAS to be full, FOR THE NUMERICAL VALUE OF THE LETTERS OF THE WORD CUP IS THE SAME AS 'FULL OF YAH' (MALE YAH). For when is it full? When there is Yah there. And that is: "Because Yah has sworn by His throne" (Shemot 17:16), WHERE THE NAME IS NOT COMPLETE, BUT LACKS THE VAV HEI. The numerical value of Adonai, TREATING ALL TENS AS UNITS, IS the same as Vav Hei. The Central Column is full from both of them, OF THE YUD HEI AND THE VAV HEI. And therefore THE NAME OF Adam (lit. 'man') dwells upon it, which is the explicit Name, YUD VAV DALET; HEI, HEI ALEPH; VAV ALEPH VAV; HEI HEI ALEPH; WHICH HAS THE NUMERICAL VALUE OF 'ADAM'.

631. מְקַבְּלוֹ בִּשְׁתֵּי יָדָיו, כְּגַוְונָא דְּאוֹרַיְיתָא, דַּהֲוָה בְּתְרֵין לוּחִין, ה׳ דִּבְרָן בְּלוּחָא חֲדָא, לָקֵבֵל ה׳ אֶצְבְּעָאן דְּיַד יְמִינָא. וְה׳ בְּלוּחָא תִּנְיָינָא, לָקֵבֵל ה׳ אֶצְבְּעָן דְּיַד שְׂמָאלָא. וְאִתְיְיהִיבוּ בִּימִינָא דְּהַיְינוּ בְּיַד יָמִין. וּבְגִין דָּא, שְׁנֵי לוּחוֹת אֲבָנִים הוֹרִיד בְּיָדוֹ, וְלָא בְּיָדָיו. וְהַאי אִיהוּ דְּאַסְהִיד קְרָא, מִימִינוֹ אֵשׁ דָּת לָמוֹ.

631. REGARDING THE CUP OF BENEDICTION, THAT must be taken up with both hands, corresponding to the Torah which was written on two tablets of stone: And there were five commandments on the one tablet, corresponding to the five fingers of the right hand, and there were five commandments on the second tablet, corresponding to the five fingers of the left hand, that were given with the right, that is, the right hand, THAT IS TO SAY THAT THE FIVE OF THE LEFT WERE INCLUDED IN THE FIVE OF THE RIGHT. And for this reason IT IS WRITTEN: And he took in his hand "two tablets of stone" (Shemot 34:4), and not 'in his hands,' NAMELY IN ONLY ONE HAND, WHICH WAS THE RIGHT, and this is as Scripture testifies: "from His right hand went a fiery law for them" (Devarim 33:2).

632. וְנוֹתֵן עֵינָיו בּוֹ, בְּגִין דְּהַאי כּוֹס, דְּאִיהוּ לָקֵבֵל אַרְעָא דְּיִשְׂרָאֵל, דְּאִתְּמַר בָּהּ, תָּמִיד עֵינֵי יְיָ׳ אֱלֹהֶיךָ בָּהּ. וְעַיְינִין דִּלְעֵילָא, אִינּוּן שַׁבְעִין סַנְהֶדְרִין, וּמֹשֶׁה וְאַהֲרֹן עָלַיְיהוּ. תְּרֵין עַיְינִין עִלָּאִין. חַד עַיִן יָמִין, וְחַד עַיִן שְׂמָאלָא, וְאִינּוּן ע״ב, כְּמִנְיָן בַּיַּיִן. וְהַאי אִיהוּ רָזָא דְּנוֹתֵן בַּכּוֹס עֵינוֹ.

632. REGARDING THE INSTRUCTION THAT HE WHO SAYS THE BLESSING must look at the cup of benediction, this is because it corresponds to the Land of Yisrael, WHICH IS MALCHUT ENCLOTHING BINAH, about which it is said: "the eyes of Hashem your Elohim are always upon it" (Devarim 11:12); and the eyes of heaven are the seventy (numerical value of the letter, AYIN, which, as a word, means 'eye') members of the Sanhedrin, with Moses and Aaron over them, they being the two upper eyes, NAMELY, CHOCHMAH AND BINAH, being one right eye and one left eye, amounting to 72, the same numerical value as the expression 'with wine' (Heb. beyayin). FOR THE SEVENTY MEMBERS OF THE SANHEDRIN CORRESPOND TO THE SEVEN SFIROT: CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT, EACH ONE BEING COMPOSED OF TEN. AND OVER THEM ARE CHOCHMAH AND BINAH, WHICH ARE MOSES AND AARON, AND THIS IS THE SECRET OF HIS LOOKING AT IT, TO DRAW DOWN CHOCHMAH AND BINAH TO THE CUP, WHICH IS MALCHUT, and this is the secret of why he who says the blessing must look at the cup.

633. AND THE CUP OF BENEDICTION must be raised a handbreadth from the surface. Since the letter Hei OF YUD HEI VAV HEI is a cup, it has to be raised up to the letter Yud OF YUD HEI VAV HEI, which is CALLED 'a handbreadth', for the Hei is opened up in it with the five (Hei) fingers, WHICH IS THE SECRET OF THE FIFTY GATES OF BINAH. And he must send THE CUP OF BENEDICTION round to members of his household as present, NAMELY in order that his wife should be blessed, for she is THE SECRET OF the Nefesh, about which it is said: "but now our soul is dried away: there is nothing at all" (Bemidbar 11:6), and she is blessed and prepares fruits, as it is written: "Let the earth bring forth grass" (Beresheet 1:11).

633. וּמַגְבִּיהוֹ מִן הַקַּרְקַע טֶפַח, בְּגִין דְּאָת ה׳ אִיהִי כּוֹס, בְּעֵי לְסַלְקָא לָהּ בְּאָת י׳, דְּאִיהִי טֶפַח, דְּבֵיהּ אִתְפַּתְּחַת ה׳ בה׳ אֶצְבְּעָאן. וּמְשַׁגְּרוֹ לְאַנְשֵׁי בֵּיתוֹ בְּמַתָּנָה, בְּגִין דִּיתְבְּרַךְ דְּבֵיתְהוּ, דְּאִיהִי נֶפֶשׁ, דְּאִתְּמַר בָּהּ נַפְשֵׁנוּ יְבֵשָׁה אֵין כֹּל, וְאִתְבָּרְכַת וְאִתְעֲבִידַת פֵּרִין, הה״ד תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא.

634. And the fourth PREPARATION AT THE TABLE is that matters of Torah should be discussed over the table so that the verse "For all tables are full of vomit and filth" (Yeshayah 28:8) should not be fulfilled in him as it is with the ignorant. But it was taught in Sitrei (lit. 'hidden') Torah: He who wants to grow rich turns to the north; namely he should place the table northwards, for the table is left, which is Judgment. He has, THEREFORE, to connect it to the right, which is the Torah that was given out of Chesed, which is Mercy, which is the right hand of Hashem.

634. רְבִיעָאָה, לְמֶהֱוֵי עַל פָּתוֹרֵיהּ דִּבְרֵי תּוֹרָה, דְּלָא יִתְקַיֵּים בֵּיהּ כְּגַוְונָא דְּעַמֵּי הָאָרֶץ, דְּאִתְּמַר עָלַיְיהוּ כִּי כָּל שֻׁלְחָנוֹת מָלְאוּ קִיא צוֹאָה. אֲבָל בְּסִתְרֵי תּוֹרָה אוֹקְמוּהָ, הָרוֹצֶה לְהַעֲשִׁיר יַצְפִּין, יִתֵּן שֻׁלְחָן לַצָּפוֹן, הָרֵי שֻׁלְחָן לִשְׂמֹאלָא, דְּאִיהוּ דִּין, בְּעֵי לְקַשְׁרָא בֵּיהּ יְמִינָא, דְּאִיהוּ אוֹרַיְיתָא, דְּאִתְיְהִיבַת מֵחֶסֶד, דְּאִיהוּ רַחֲמֵי, יְמִין ה׳.

635. And the fifth PREPARATION IN THE TABLE was taught by the sages of the Mishnah: The meal must be lengthened for the sake of the poor, THAT HE WILL BE ABLE TO GIVE THEM SOMETHING TO EAT. And the secret of the matter is that charity should lengthen his days, that he should not die young, just as does the Torah which is longevity for the Neshamah in two worlds: this world and the World to Come. Charity, likewise, is longevity for the body in two worlds, as it is written: "for He is your life, and the length of your days" (Devarim 30:20), which is interpreted to mean: 'your life' in this world, and 'the length of your days' in the World to Come. AND THE MEANING OF the World to Come for the body is at the resurrection of the dead, that after he rises at the resurrection of the dead, he will not die. And just as he will be in the World to Come so will he be in this world.

635. חֲמִישָׁאָה, אוֹקְמוּהָ מָארֵי מַתְנִיתִין, דְּצָרִיךְ לְהַאֲרִיךְ עַל פָּתוֹרֵיהּ, בְּגִין עֲנִיִּים. וְרָזָא דְּמִלָּה, בְּגִין דִּצְדָקָה יַאֲרִיךְ יוֹמוֹי, דְּלָא יִתְקַצְרוּן. כְּגַוְונָא דְּאוֹרַיְיתָא אִיהוּ אֲרִיכוּת יוֹמִין, בְּתְרֵין עָלְמִין, בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי לְנִשְׁמְתָא. אוֹף הָכִי צְדָקָה, אִיהִי אֲרִיכוּת יוֹמִין לְגוּפָא, בְּתְרֵין עָלְמִין, הה״ד כִּי הוּא חַיֶּיךָ וְאוֹרֶךְ יָמֶיךָ. כִּי הוּא חַיֶּיךָ בָּעוֹלָם הַזֶּה וְאוֹרֶךְ יָמֶיךָ בָּעוֹלָם הַבָּא. דְּעָלְמָא דְּאָתֵי לְגוּפָא לִתְחִיַּית הַמֵּתִים, דִּלְבָתַר דְּיֵיקוּם לָא יָמוּת. וּכְגַוְונָא דְּעָלְמָא דְּאָתֵי יְהֵא קַיָּים, הָכִי עָלְמָא דֵּין יְהֵא קַיָּים.

636. And the sixth CORRECTION is that he should not be a voracious glutton at the King's table, as was Esau, who said: "Give me to swallow" (Beresheet 25:30), by gulping it down, but by way of mastication, GRINDING THE FOOD WITH HIS TEETH. So, too, one who produces words of prayer or words of Torah from his mouth, should bring them out, chewed over, and complete; NAMELY, HE SHOULD CONSIDER THEM AND GO OVER THEM, AS THOUGH CHEWING THEM OVER, and not in a gulping fashion, imperfectly. And furthermore, because of the danger that the food might enter his trachea instead of his esophagus, HE MUST EAT BY WAY OF MASTICATING AND NOT GULPING.

636. שְׁתִיתָאָה, שֶׁלֹּא יְהֵא גַּרְגְּרָן וּבַלְעָן עַל פָּתוֹרֵיהּ דְּמַלְכָּא, כְּגַוְונָא דְּעֵשָׂו דְּאָמַר הַלְעִיטֵנִי, אֹרַח הַלְעָטָה, אֶלָּא בְּאֹרַח טְחִינָה. אוֹף הָכִי, מַאן דְּאַפִּיק מִלִּין דְּצְלוֹתִין אוֹ דְּאוֹרַיְיתָא מִפּוּמוֹי, בְּעֵי לְאַפָּקָא לוֹן בְּהַטְחָנָה שְׁלִמִים, וְלָא בְּהַלְעָטָה חֲסֵרִים. וְלָא עוֹד, אֶלָּא בְּגִין סַכָּנָה דְּשֶׁמָּא יַקְדִּים קָנֶה לְוֵשֶׁט.

637. And the seventh PREPARATION is water at the end of the meal, as it has been taught: Water to wash the hands at the beginning of the meal is a precept and at the end of the meal is an obligation, while WATER in the middle (between courses) it is optional. With the water at the beginning of the meal, he has to raise his fingers up so that the dirty water will not run back and defile the hands. And there are sages who held the opinion that the water at the end of the meal is because of S'dom salt, lest it blind the eyes. They thereby removed from us the obligation, FOR TO WASH THE HANDS AT THE END OF THE MEAL IS NO MORE THAN GOOD ADVICE, IN ORDER NOT TO BLIND THE EYES, AND IS NOT OBLIGATORY. And there are secret matters with those who held that WATER TO WASH THE HANDS AT THE END OF THE MEAL is obligatory. And it is not good practice to contradict the words of the great, but to them may be applied the verse: "according to the sentence of the Torah which they shall teach you" (Devarim 17:11).

637. שְׁבִיעָאָה, מַיִם אַחֲרוֹנִים. וְאוֹקְמוּהָ, מַיִם רִאשׁוֹנִים מִצְוָה. וְאַחֲרוֹנִים חוֹבָה. וְאֶמְצָעִיִּים רְשׁוּת. מַיִם רִאשׁוֹנִים צָרִיךְ לְסַלְקָא אֶצְבְּעָן, בְּגִין דְּלָא יְהַדְרוּן מַשְׁקִין וִיטַמְּאוּ אֶת הַיָּדַיִם. וְאִית מְרַבָּנָן דְּאַמְרֵי, דְּאַחֲרוֹנִים מִשּׁוּם מֶלַח סְדוֹמִית, שֶׁלֹּא תְּסַמֵּא אֶת הָעֵינַיִם. וְאִי הָכִי אַפְקִין לוֹן מֵחוֹבָא. וְסַתְרֵי מִילִין, אִלֵּין דְּאָמְרוּ עָלַיְיהוּ חוֹבָה, וְלָאו אֹרַח אַרְעָא לְסַתְרָא גְּאוֹנִים מִלִּין, אֶלָּא דְּאִתְקְרֵי עָלַיְיהוּ, עַל פִּי הַתּוֹרָה אֲשֶׁר יוֹרוּךָ.

638. And furthermore, three sanctifications were stated in this connection, as it is written: "you shall therefore sanctify yourselves, and you shall be holy; for I am holy" (Vayikra 11:44). "sanctify yourselves" refers to the water for washing the hands at the beginning of the meal. "and you shall be holy" refers to the water at the end of the meal. "for...holy" is pleasant oil TO REMOVE THE DIRT FROM THE FINGERS. "I am Hashem" is a blessing. And the water in the middle is between cheese and meat, and this is why it is written: "you shall therefore sanctify yourselves, and you shall be holy; for I am holy." Happy is this people whose master places them near to Him, AND WHO IMBUES THEM WITH HIS HOLINESS!

638. וְלָא עוֹד, אֶלָּא דְּאָמְרוּ עָלַיְיהוּ ג׳ קְדוּשׁוֹת, הֲדָא הוּא דִּכְתִיב, וְהִתְקַדִּשְׁתֶּם וְהְיִיתֶם קְדוֹשִׁים. וְהִתְקַדִּשְׁתֶּם אֵלּוּ מַיִם רִאשׁוֹנִים. וְהְיִיתֶם קְדוֹשִׁים אֵלּוּ מַיִם אַחֲרוֹנִים. כִּי קָדוֹשׁ, זֶה שֶׁמֶן עָרֵב. אֲנִי יְיָ׳, זוֹ בְּרָכָה. וְאֶמְצָעִיִּים, בֵּין גְּבִינָה לְבָשָׂ ר. וּבג״ד, וְהִתְקַדִּשְׁתֶּם וְהְיִיתֶם קְדוֹשִׁים כִּי קָדוֹשׁ אֲנִי יְיָ׳. זַכָּאִין עַמָּא, דְּמָארֵיהוֹן יְשַׁוֵּי לוֹן לְגַבֵּיהּ.

639. So, too, COULD BE SAID, "sanctify yourselves" (Vayikra 11:44) refers to the time of sexual intercourse. The initial emission of a man's seed is a precept, NAMELY, KEEPING OF THE COMMANDMENT TO BE FRUITFUL AND MULTIPLY, while the latter is THE SEED of the female, which is obligatory, THAT IS TO SAY: THE SEED OF THE MALE OBLIGATES HER TO PRODUCE SEED. And that in the middle WATERS is hinted at in "and curdled me like cheese" (Iyov 10:10), NAMELY, THE HOLY ONE, BLESSED BE HE, WHO GIVES SOLID FORM TO THE SEED FOR THE BUILDING UP OF THE EMBRYO, as it is written: "Have You not poured me out like milk, and curdled me like cheese?" And this is the allusion TO THE WATERS THAT ARE IN THE MIDDLE, between cheese and meat, for it is said about Him, ABOUT THE HOLY ONE, BLESSED BE HE: "You have clothed me with skin and flesh" (Ibid. 11).

639. אוֹף הָכִי וְהִתְקַדִּשְׁתֶּם, בְּשַׁעַת תַּשְׁמִישׁ. מַיִם רִאשׁוֹנִים דְּזַרַע בַּר נָשׁ, מִצְוָה. אַחֲרוֹנִים דְּנוּקְבָּא, חוֹבָא. וְאֶמְצָעִיִּים קָא רָמִיז, וְכַגְּבִינָה תַּקְפִּיאֵנִי. הֲדָא הוּא דִּכְתִיב, הֲלֹא כֶחָלָב תַּתִּיכֵנִי וְכַגְּבִינָה תַּקְפִּיאֵנִי. וְהַאי אִיהוּ דְּקָא רָמִיז, בֵּין גְּבִינָה לְבָשָׂ ר, דְּאִתְּמַר בֵּיהּ עוֹר וּבָשָׂר תַּלְבִּישֵׁנִי.

640. The eighth PREPARATION is that at least three men must be present for the cup of benediction. Why? BECAUSE THE CUP ALLUDES TO BINAH, and Binah is the third of the ten Sfirot, WHEN COUNTING THEM from the top downwards, NAMELY, KETER-CHOCHMAH-BINAH. For this reason, if less than three persons are present, the cup is not required. ANOTHER EXPLANATION WHY at least three persons must be present for the cup of benediction is that it refers to 'They call You thrice holy'. Furthermore, the Torah did not descend less than three, NAMELY: Priests, Levites, and Yisrael, WHICH ARE the Torah, Prophets, and Hagiographa, AND IT WAS GIVEN in the third month, on the third day. And this Binah is Yud Hei Vav OF YUD HEI VAV HEI, WHICH IS THE SECRET OF THE THREE COLUMNS. And in its regard they said: The night has three watches. And Malchut is the fourth Hei, WHICH RECEIVES ALL THREE OF THE COLUMNS, and about it they said: The night has four watches, CORRESPONDING TO THE THREE COLUMNS AND MALCHUT THAT RECEIVES THEM. And the letter Shin, with the three branches, corresponds to the three watches, while the letter Shin, with four branches, corresponds to the four watches.

640. תְּמִינָאָה, לִשְׁלֹשָׁה צָרִיךְ כּוֹס. אֲמַאי. בִּינָה אִיהִי תְּלִיתָאָה מֵעֲשַׂר סְפִירָאן, מֵעֵילָא לְתַתָּא. וּבְגִין דָּא פָּחוּת מִשְׁלֹשָׁה לָא צָרִיךְ כּוֹס. לִשְׁלֹשָׁה צָרִיךְ כּוֹס, קָא רָמִיז קְדוּשָׁה לְךָ יְשַׁלֵּשׁוּ. וְלָא עוֹד, אֶלָּא דְּאוֹרַיְיתָא לָא נַחְתָּא פָּחוּת מִג׳, כֹּהֲנִים, לְוִיִּם, יִשְׂרָאֵלִים. תּוֹרָה, נְבִיאִים, וּכְתוּבִים. בְּיֶרַח תְּלִיתָאי, בְּיוֹם תְּלִיתָאי. וְדָא בִּינָה, יד״ו. וּבְגִינָהּ אִתְּמַר, שָׁלֹשׁ מִשְׁמָרוֹת הֲוֵ״י הַלַּיְלָה. מַלְכוּת ה׳ רְבִיעִית, עָלָהּ אִתְּמַר אַרְבָּעָה מִשְׁמָרוֹת הֲוֵי הַלַּיְלָה. וש׳ דְּתָלַת עַנְפִין לְקֻבֵּל תְּלַת מִשְׁמָרוֹת. וש׳ דְּאַרְבַּע עַנְפִין, לְקֻבֵּל אַרְבָּעָה מִשְׁמָרוֹת.

641. And the ninth PREPARATION is the cup of benediction, that is one-quarter of a Log, the amount corresponding to the letter Hei, WHICH IS the fourth LETTER of Yud Hei Vav Hei. And the tenth PREPARATION is that when there are ten people present, he WHO SAYS GRACE adds 'let us bless our Elohim'. THE REASON FOR THIS IS THAT the lower Shechinah, WHICH IS MALCHUT, is both fourth and tenth - the fourth letter of the name Yud Hei Vav Hei, and the tenth in the count of the ten Sfirot - WHICH ARE THE SECRET OF THE TEN LETTERS Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph. AND THEREFORE THE PRESENCE OF TEN PERSONS IS REQUIRED IN ORDER TO MENTION THE NAME 'OUR ELOHIM.' And a man must be very careful not to throw these matters in a place where he shouldn't, like one who throws away bread, and how much more so one who throws out from his table the bread of the Torah, for it is the Shechinah, about which it is said: "This is the table that is before Hashem" (Yechezkel 41:22).
End of Ra'aya Meheimna

641. תְּשִׁיעָאָה, כּוֹס שֶׁל בְּרָכָה, רְבִיעִית לוֹג, וְשִׁיעוּרָא דִּילֵיהּ, לָקֵבֵל ה׳, רְבִיעָאָה דְּשֵׁם יְדוֹ״ד. עֲשִׂירָאָה, בַּעֲשָׂרָה אוֹמֵר נְבָרֵךְ לֵאלֹהֵינוּ. וּשְׁכִינְתָּא תַּתָּאָה, אִיהִי רְבִיעִית, וַעֲשִׂירִית. רְבִיעִית לְשֵׁם יְדוֹד. עֲשִׂירִית לַעֲשַׂר סְפִירִין. דְּאִינּוּן יוֹ״ד הֵ״א וָא״ו הֵ״א. וְכַמָּה צְרִיךְ ב״נ לְנַטְרָא גַּרְמֵיהּ, דְּלָא לִזְרוֹק מִלִּין אִלֵּין בַּאֲתָר דְּלָא אִצְטְרִיךְ. כְּמוֹ מַאן דְּזָרִיק נְהֲמָא. כ״ש מַאן דְּזָרִיק נְהֲמָא דְּאוֹרַיְיתָא, לְבַר מִפָּתוֹרֵיהּ, דְּאִיהִי שְׁכִינְתָּא. דְּאִתְּמַר בָּהּ, זֶה הַשֻּׁלְחָן אֲשֶׁר לִפְנֵי יוי׳.
ע״כ רעיא מהימנא

93. Three who harm themselves
Rabbi Shimon tells about the three ways a person can harm himself: by cursing himself, by throwing bread on the ground, and by kindling a light before the doxology is finished on Shabbat. He who commits the last of these three transgressions is considered to have profaned the Shabbat, and a special place in Gehenom is reserved for him.

642. And in the compilation of the first part, HE SAYS: There are three who cause harm to themselves, two of whom are in this world, and one in another world. And these are: The one who curses himself, as we have learnt; one official is appointed before man, and when a man curses himself this official together with his seventy appointed subordinates take that word and respond 'amen,' and they raise it up on high and judge it. And THE OFFICIAL follows him until he does something and then he puts into effect for him THE CURSE OF that word THAT HE UTTERED.

642. וּבְחִבּוּרָא קַדְמָאָה, תְּלַת אִינּוּן דְּגַרְמִין בִּישׁ לְגַרְמַיְיהוּ. תְּרֵין בְּהַאי עָלְמָא, וְחַד בְּעָלְמָא אַחֲרָא, וְאִלֵּין אִינּוּן: מַאן דְּלָיֵיט גַּרְמֵיהּ, דְּתָנֵינָן חַד מִמְּנָא אִתְּפְּקַד קַמֵּיהּ דב״נ, וּבְשַׁעֲתָא דְּלָיֵיט גַּרְמֵיהּ הַהוּא ב״נ, הַאי מִמְּנָא, וְשַׁבְעִין אַחֲרָנִין דְּמִמְּנָן תְּחוֹתֵיהּ, נַטְלִין הַהִיא מִלָּה, וְאַמְרֵי אָמֵן, וְסַלְקֵי לָהּ לְעֵילָא, וְדַיְינִין לָהּ, וְאִיהוּ רָדִיף אֲבַתְרֵיהּ, עַד דְּעָבֵיד לֵיהּ, וְאַשְׁלִים לֵיהּ הַהוּא מִלָּה.

643. Who do we have that is greater than Moses, who said: "and if not, blot me, I pray you, out of Your book which You have written" (Shemot 32:32). This he said for the sake of Yisrael, and although the Holy One, blessed be He, did his wish AND FORGAVE YISRAEL, nevertheless he was not spared punishment, for it has already been noted that HIS NAME is not mentioned in the portion of Tetzaveh, but has been blotted out from there. And this has already been taught. And who do we have that is greater than King David, who said: "I said: I will take heed to my ways, that I sin not with my tongue: I will keep a curb on my mouth, while the wicked is before me" (Tehilim 39:2). What is the meaning of "while the wicked is before me"? This refers to that official who was appointed over the one WHO CURSES HIMSELF, and takes that word to harm a man, AS ABOVE.

643. מַאן לָךְ רַב מִמֹּשֶׁה, דְּאָמַר וְאִם אַיִן מְחֵנִי נָא מִסִּפְרְךָ אֲשֶׁר כָּתָבְתָּ, וְאָמַר לְצוֹרְךָ, ואע״ג דְּקוּדְשָׁא בְּרִיךְ הוּא עָבֵיד רְעוּתֵיהּ, עִם כָּל דָּא לָא אִשְׁתְּזִיב מֵעוֹנְשָׁא, וְהָא אִתְּמַר דְּלָא אִדְכַּר בְּפָרָשַׁת וְאַתָּה תְּצַוֶּה, וְאִתְּמְחֵי מִתַּמָּן. וְהָא אוֹקְמוּהָ. מַאן לָן רַב מִדָּוִד מַלְכָּא, דְּאָמַר אָמַרְתִּי אֶשְׁמְרָה דְרָכַי מֵחֲטוֹא בִּלְשׁוֹנִי אֶשְׁמְרָה לְפִי מַחְסוֹם בְּעוֹד רָשָׁע לְנֶגְדִּי, מַאי בְּעוֹד רָשָׁע לְנֶגְדִּי. הַהוּא מִמְּנָא דְּאִתְּפְּקַד עַל דָּא, וְנָטִיל הַהִיא מִלָּה לְאַבְאָשָׁא לֵיהּ לב״נ.

644. And one WHO DOES HARM TO HIMSELF is the person who throws bread, or crumbs of bread, onto the ground, having no respect for it, as we have learnt. And these are the two WHO RECEIVE THEIR PUNISHMENT in this world. And the one WHO DOES HARM TO HIMSELF in another world is the person who kindles a light towards the end of the Shabbat, before Yisrael recite the doxology after the daily portion, DURING THE PASSAGES "OF VEATA KADOSH" AT THE END OF SHABBAT. And such a one is considered as a profaner of the Shabbat because he causes the fire of Gehenom to be kindled before its time.

644. וְחַד מַאן דְּזָרִיק נְהֲמָא, אוֹ פִּירוּרִין דְּנַהֲמָא בְּאַרְעָא, וְקָא עָבֵיד בֵּיהּ זְלְזוּלָא, כְּמָה דְּאִתְּמַר. הָנֵי תְּרֵי בְּהַאי עָלְמָא. וְחַד בְּהַהוּא עָלְמָא, מַאן דְּאוֹקִיד שְׁרָגָא בְּמוֹצָאֵי שַׁבָּת, עַד לָא מָטוּ יִשְׂרָאֵל לִקְדוּשָׁא דְּסִדְרָא, בְּגִין דְּקָא מְחַלֵּל שַׁבְּתָא, וְגָרִים לְנוּרָא דְּגֵיהִנָּם לְאִתּוֹקְדָא, עַד לָא מָטָא זִמְנֵיהּ.

645. There is a special place in Gehenom for those who profane the Shabbat. And since he kindles the light before its time, a certain official exists in Gehenom on the end of Shabbat, and he first lights that place and says: This spot is for so-and-so. And all the wicked ones who are in Gehenom help him to light up that spot, and that official calls out, saying: "Behold, Hashem will thrust you about with a mighty throw, and will seize you firmly" (Yeshayah 22:17). And the wicked who are in Gehenom respond: "He will violently roll and toss you like a ball into a large country: there shall you die" (Ibid. 18). And this is because he caused them to be kindled before time and this makes three who cause harm to themselves, as we have learnt.

645. חַד דּוּכְתָּא אִית בְּגֵיהִנָּם, לְאִינּוּן דְּקָא מְחַלְּלֵי שַׁבְּתָא. כֵּיוָן דְּאִיהוּ אוֹקִיד שְׁרָגָא עַד לָא מָטָא זִמְנֵיהּ, חַד מְמָנָא אִית בְּגֵיהִנָּם במ״ש, וְאוֹקִיד בְּקַדְמֵיתָא לְהַהוּא דּוּכְתָּא, וְאָמַר הַאי דּוּכְתָּא דְּפַלְנִיָא. וְכָל חַיָּיבִין דְּגֵיהִנָּם, מְסַיְּיעֵי לְאוֹקָדָא הַהוּא דּוּכְתָּא. הַהוּא מְמָנָא קָארֵי וְאָמַר, הִנֵּה יְיָ׳ מְטַלְטֶלְךָ טַלְטֵלָה גֶּבֶר וְעֹטֵךְ עָטֹה. חַיָּיבִין דְּגֵיהִנָּם אַמְרֵי, כַּדּוּר אֶל אֶרֶץ רַחֲבַת יָדַיִם שָׁמָּה תָּמוּת וְגוֹ׳. בְּגִין דְּאִיהוּ גָּרִים לוֹן לְאִתּוֹקָדָא, עַד לָא מָטָא זִמְנֵיהוּ. הָא לָן תְּלָתָא, דְּגַרְמֵי בִּישׁ לְגַרְמַיְיהוּ, כְּמָה דְּאִתְּמַר.

94. Three Yuds in the Yud Hei Vav Hei fully spelled with Yud amounting to 63
Rabbi Shimon tells Moses that in the future he will be exalted above all creatures because he ascended to the Name Yud Hei Vav Hei fully spelled out.

רעיא מהימנא

646. Another explanation: "And he dreamed, and behold a ladder" (Beresheet 28:12). Faithful Shepherd, just as the letter Lamed ascends higher than all the other letters, BECAUSE THE LAMED ALLUDES TO BINAH, so will you in the future be exalted above all creatures because you ascended to the name Yud Vav Dalet, Hei Yud, Vav Aleph Vav, Hei Yud, WHOSE NUMERICAL VALUE IS 63, WHICH IS BINAH. And in it THERE ARE THREE YUDS, Yud Yud Yud, the numerical value of them making Lamed (= thirty). For initially you were in the name Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph, WHICH HAS THE NUMERICAL VALUE OF 45, WHICH IS ZEIR ANPIN. It contains Yud Aleph Aleph Aleph, THE NUMERICAL VALUE OF WHICH IS THIRTEEN, which stands for the thirteen attributes of Mercy, AND HAS THE SAME NUMERICAL VALUE AS THE WORD One (Heb. echad - Aleph Chet Dalet = thirteen). And now you have ascended with El (=31), which is Yud Yud Aleph Yud OF THE FULL SPELLING OF 63. And both of these Names are witnesses, "has not one El created us?" (Malachi 2:10). FOR THE YUD YUD ALEPH YUD OF YUD HEI VAV HEI, FULLY SPELLED OF THE NUMERICAL VALUE OF 63 HAS THE NUMERICAL VALUE OF THE WORD EL, AND THE ALEPH-FILLING OF THE THE YUD HEI VAV HEI, YUD ALEPH ALEPH ALEPH IS THE NUMERICAL VALUE OF THE WORD ONE (Heb. ECHAD).. Hence it is written: "Have we not all one father? has not one El created us?" (Malachi 2:10)

646. ד״א וַיַּחֲלוֹם וְהִנֵּה סֻלָּם, רַעְיָא מְהֵימְנָא, מַה ל׳ אִסְתַּלָּק עַל כָּל אַתְוָון, הָכִי אַתְּ עָתִיד לְאִסְתַּלָּקָא עַל כָּל בְּרִיָּין. בְּגִין דְּאִסְתְּלַק לְשִׁמָא דְּיוֹ״ד הֵ״י וָא״ו הֵ״י. דְּבֵיהּ יִי״י, דְּחוּשְׁבָּנֵיהּ ל׳. דְּבְקַדְמֵיתָא הֲוֵית בְּשֵׁם יוֹ״ד הֵ״א וָא״ו הֵ״א, דְּאִיהוּ יאאא, בי״ג מְכִילָן דְּרַחֲמֵי, דְּאִינּוּן אֶחָד. כְּעַן תִּסְתְּלַק בְּאֵל, דְּאִיהוּ ייא״י. דְּתְרֵין שְׁמָהָן סַהֲדִין, הֲלֹא אֵל אֶחָד בְּרָאָנוּ. הה״ד, הֲלֹא אָב אֶחָד לְכֻלָּנוּ הֲלֹא אֵל אֶחָד בְּרָאָנוּ.

647. And with these three Yuds OF THE 63 NUMERIC VALUE-LETTER NAME may the verse be established in you: "He shall be exalted and extolled, and be very high" (Yeshayah 52:13). "VERY (Heb. ME'OD) HIGH" REFERS TO YUD HEI VAV HEI OF THE NUMERICAL VALUE OF 45, which is the numerical value of the word me'od (Mem Aleph Dalet), which is the same as man (Heb. adam - Aleph Dalet Mem), 45, and in fact the letters of the word 'very' are the same as those of the word 'man', written in a different order. "He shall be exalted" is in the four faces of the lion, WHICH IS CHESED THAT RISES TO CHOCHMAH, which is the secret of "Hashem bless you" (Bemidbar 6:24), THIS BEING THE SECRET OF YUD HEI VAV HEI FULLY SPELLED TO THE NUMERICAL VALUE OF 72, THUS: YUD VAV DALET, HEI YUD, VAV YUD VAV, HEI YUD; WHICH IS THE NUMERICAL VALUE OF CHESED, AND THIS IS CHOCHMAH OF THE RIGHT. "and extolled" is through the four faces of ox, WHICH IS GVURAH THAT RISES TO BINAH, namely: "Hashem lift up" (Bemidbar 6:26), AND THIS IS BINAH of the left. "and be very high" is "Hashem make His face shine" (Bemidbar 6:25), WHICH IS ZEIR ANPIN, AND IS in the middle, AND IS YUD HEI VAV HEI, FULLY SPELLED TO THE NUMERICAL VALUE OF 45. And this Yud Vav Dalet, Hei Yud, Vav Aleph Vav, Hei Yud, WHICH IS YUD HEI VAV HEI, FULLY SPELLED TO THE NUMERICAL VALUE OF 63, is, "Hashem

647. ובג׳ יוֹדִין אִלֵּין, יִתְקַיְּים בָּךְ, יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד, בְּמַ״ה. דְּהָכִי סָלִיק מְאֹ״ד, לְחֶשְׁבָּן אָדָ״ם. וּבְהִפּוּךְ אַתְוָון, מְאֹד הוּא אָדָם. יָרוּם: בְּאַרְבַּע אַנְפִּין דְּאַרְיֵה, דְּאִינּוּן יְבָרֶכְךָ יְדוֹ״ד. וְנִשָּׂא: בְּאַרְבַּע אַנְפִּין דְּשׁוֹר, דְּאִינּוּן יִשָּׂא יְדוֹ״ד בְּשִׁמְאלָא. וְגָבַהּ מְאֹד: יָאֵר יְדוֹ״ד, בְּאֶמְצָעִיתָא. וְדָא יוֹד הֵי וָאו הֵי, יִשָּׂא יְדוֹ״ד פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם. רְבִיעָאָה יְדוֹ״ד, וְשָׂמוּ אֶת שְׁמִי עַל בְּנֵי יִשְׂרָאֵל וַאֲנִי אֲבָרְכֵם.

lift up His countenance to you, and give you peace" (Bemidbar 6:26). The fourth Yud Hei Vav Hei, NAMELY, THAT FILLED WITH HEIS OF THE NUMERICAL VALUE OF 52 IS MALCHUT, AND THIS is: "And they shall put my name upon the children of Yisrael: and I will bless them" (Bemidbar 6:27), FOR MALCHUT IS CALLED 'NAME.'

95. As a flame connected to a burning coal

We hear of the waters of the Torah emerging from the smooth precious stones that were derived from the stone called Malchut. The further explanation is that the Torah is actually the secret of Light because it consists of both Chassadim and Chochmah. From the right-hand side Malchut is called a stone, but from the left it is called a burning coal, and this appellation speaks to the vengeance that will be taken against the enemies of Yisrael. Rabbi Shimon talks about the events that will happen at the end of the Exile, when the two Messiahs will be connected with the Faithful Shepherd. At that time the Klipot that surround the Shechinah will be shattered into pieces and one of the three stones will be revealed. We are told that the Faithful Shepherd issues from upper Ima and spreads throughout the six Sfirot to the Righteous One, and from there it waters the Garden that is the Shechinah.

648. מִסִּטְרָא דִּימִינָא, אִתְקְרִיאַת אֶבֶן. וְכַמָּה אֲבָנִין מְפוּלָּמִין יַקִּירִין אִשְׁתְּכָחוּ מִנָּהּ, דְּמִנַּיְיהוּ מַיָּא דְּאוֹרַיְיתָא נָפְקִין. וּבְגִינַיְיהוֹן אִתְּמַר, אָמַר ר׳ עֲקִיבָא לְתַלְמִידָיו כְּשֶׁתַּגִּיעוּ לְאַבְנֵי שַׁיִשׁ טָהוֹר אַל תֹּאמְרוּ מַיִם מַיִם שֶׁמָּא תִּסְתַּכְּנוּ בְּנַפְשְׁכֶם. לָא תֵּימְרוּן דְּאִינּוּן מַיִם, מַיִם מַמָּשׁ. מִשּׁוּם דּוֹבֵר שְׁקָרִים לֹא יִכּוֹן לְנֶגֶד עֵינָי. דְּאִלֵּין מַיִם, דָּא אוֹרַיְיתָא, דְּאִתְּמַר בָּהּ וְתוֹרָה אוֹר. וּבְגִין דְּהַאי נְהוֹרָא נָבִיעַ בְּמַבּוּעָא דְּמַיָּא, אֲשֶׁר לֹא יְכַזְּבוּ מֵימָיו, אִתְקְרֵי מַיִם.

648. From the right-hand side, MALCHUT is called 'a stone'; and a number of smooth precious stones, NAMELY, STONES THAT ISSUE WATER, are to be derived from it. From them issue the waters of the Torah, about which we have learnt: Rabbi Akiva said to his disciples, When you reach stones of pure marble, do not say: Water, water, lest you endanger your souls. THE MEANING OF THIS IS: Do not say that these waters OF MALCHUT are real waters, NAMELY, ONLY CHASSADIM, because "he that tells lies shall not remain in my sight" (Tehilim 101:7). For these waters THAT ARE IN MALCHUT are Torah; THAT IS TO SAY THAT THEY ARE DRAWN DOWN FROM ZEIR ANPIN, WHO IS CALLED 'TORAH', AND IS COMPOSED OF CHOCHMAH AND CHASSADIM TOGETHER, AND IS THEREFORE THE SECRET OF LIGHT AND NOT OF WATER, WHICH INDICATES CHASSADIM WITHOUT CHOCHMAH, for it is said about it: "and Torah is light" (Mishlei 6:23). And since this light stems from a spring "whose waters fail not" (Yeshayah 58:11), FOR ZEIR ANPIN RECEIVES THIS LIGHT FROM UPPER ABA AND IMA WHOSE MATING IS FOREVER UNINTERRUPTED, AND THERE, WITH ABA AND IMA, IT IS CHASSADIM, it is therefore called 'water', WHICH IS CHASSADIM. HOWEVER, WHEN THE CHASSADIM COME TO ZEIR ANPIN, THEY ARE COMPOSED OF CHOCHMAH ALSO, AND ARE CALLED 'LIGHT'. AND THIS IS THE SECRET OF "AND TORAH IS LIGHT."

649. וּמִסִּטְרָא דִּשְׂמָאלָא, הַאי אֶבֶן דְּאִיהִי י׳, אִתְקְרֵי גַּחֶלֶת. וּמִתַּמָּן עֲשַׂר סְפִירָן כְּשַׁלְהֶבֶת קְשׁוּרָה בַּגַּחֶלֶת. וְאִית לָהּ ד׳ גְּוָונִין, וְעַשְׂרָה אִינּוּן, יוֹד הֵא וָאו הֵא. יְדֹו״ד. וְאִיהִי יַד הַגְּדוֹלָה בִּימִינָא, יַד הַחֲזָקָה בִּשְׂמָאלָא, עַמּוּדָא דְּאֶמְצָעִיתָא, מִתַּמָּן אִיהִי יַד רָמָה, כְּלִיל מִמ״ב גְּוָונִין.

649. And from the left-hand side, this stone, which is Yud, NAMELY, MALCHUT, is called 'a burning coal', NAMELY, BY VIRTUE OF THE POWER OF THE JUDGMENTS OF THE LEFT THAT BURN IN IT, whence the ten Sfirot ARE REFERRED TO as a flame joined to a burning coal. And it has four hues, NAMELY, THE FOUR LETTERS OF THE SIMPLE YUD HEI VAV HEI, and they are ten, NAMELY, THE TEN LETTERS OF YUD HEI VAV HEI FULLY SPELLED WITH ALEPHS: Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph. TOGETHER THIS MAKES FOURTEEN LETTERS. And it is the great hand (= fourteen) FROM THE POINT OF VIEW OF the right WHICH IS CHESED, the mighty hand FROM THE POINT OF VIEW of the left WHICH IS GVURAH, WHILE FROM THE POINT OF VIEW of the Central Column it is an upraised hand. It is thus composed of 42 hues, THIS BEING THE SUM OF THREE TIMES FOURTEEN (= HAND).

650. וּבְגִין דְּאִיהִי מִסִּטְרָא דִּימִינָא אֶבֶן, וּמִסִּטְרָא דִּשְׂמָאלָא גַּחֶלֶת, בָּהּ נָטִיל קוּדְשָׁא בְּרִיךְ הוּא נוּקְמָא, מִישְׁמָעֵאל וֶאֱדוֹם, דְּאִינּוּן אִישִׁין נוּכְרָאִין, וּמַיִם הַזָּדוֹנִים. וּמִמָּנָן דִּלְהוֹן סְמָאֵל וְנָחָשׁ. סְמָאֵל אֶשָּׁא דְּגֵיהִנָּם, מְמוּנֶה עַל אוּמָה דְּעֵשָׂו. נָחָשׁ מְמוּנֶה עַל אוּמָה, דְּיִשְׁמָעֵאל וְאִיהוּ רָהָב דִּמְמָנָא עַל מַיָּא.

650. And since from the point of view of the right it is a stone, and from the point of view of the left it is a burning coal, the Holy One, blessed be He, takes vengeance with it from Ishmael and Edom, WHO ARE DERIVED FROM THE WASTE MATTERS OF RIGHT AND LEFT. For they are strange fires OF OTHER SIDE and the proud waters, WHERE ISHMAEL IS PROUD WATERS AND EDOM IS STRANGE FIRES, and their appointed officials are Samael and Serpent. Samael, who is the fire of Gehenom, is appointed over the nation of Esau, and Serpent is appointed over the nation of Ishmael, and this is THE ANGEL Rahav, who is in charge of the waters.

651. בִּימִינָא דְּאַבְרָהָם, דְּדַרְגֵּיהּ חֶסֶד, נָטִיל נוּקְמָא מִישְׁמָעֵאל, וּמִמָּנָא דִּילֵיהּ. וּבִשְׂמָאלָא דְּיִצְחָק, דְּדַרְגֵּיהּ פַּחַד, נָטִיל נוּקְמָא מֵעֵשָׂו, וּמִמָּנָא דִּילֵיהּ. בְּתַרֵין מְשִׁיחִין, דְּאִינּוּן חַד מִימִינָא, מָשִׁיחַ בֶּן דָּוִד. וְחַד מִשְּׂמָאלָא, מָשִׁיחַ בֶּן יוֹסֵף. וּבְדַרְגָּא דְּיַעֲקֹב, דְּאִיהִי לָקֳבְלֵיהּ, בְּרָזָא דְּשַׂכֵּל אֶת יָדָיו. אַרְיֵה לִשְׂמָאלָא. שׁוֹר לִימִינָא, דְּיִשְׁמָעֵאל. בְּגִין דִּיהוּדָה גָּלָה בְּעֵשָׂו, אִשְׁתְּכַח יְמִינָא דִּקְדוּשָׁה, עִם שְׂמָאלָא דְּעֵשָׂו. וּשְׂמָאלָא דִּקְדוּשָׁה עִם יְמִינָא מִסְּאֲבָא דְּיִשְׁמָעֵאל, עַד כִּי יָבֹא שִׁילֹה, רַעְיָא מְהֵימְנָא, בְּדַרְגֵּיהּ תִּפְאֶרֶת יִשְׂרָאֵל, נָטִיל נוּקְמָא מֵעֵרֶב רַב.

651. From the right of Abraham, whose level is Chesed, He takes vengeance on Ishmael and his official, and from the left of Isaac, whose level is Fear, NAMELY, GVURAH, He takes vengeance on Esau and his appointed official by means of two Messiahs, one of whom, Messiah son of David, is from the right, while the other, Messiah son of Joseph, is from the left. And the level of Jacob, WHICH IS TIFERET, IS THE CENTRAL COLUMN, that corresponds to them, in the secret of "changing his hands" (Beresheet 48:14) - the lion, to the left, CORRESPONDING TO ESAU, and the ox to the right, CORRESPONDING to Ishmael. And since Judah was exiled in Esau, it follows that the right of holiness is with the left of Esau, and likewise IN THE EXILE OF ISHMAEL the left of holiness is TO BE FOUND with the impure right of Ishmael. ACCORDINGLY, IT FOLLOWS THAT MESSIAH SON OF DAVID, WHICH IS RIGHT, WILL TAKE VENGEANCE ON ESAU, WHILE MESSIAH SON OF JOSEPH, WHICH IS LEFT, WILL TAKE VENGEANCE ON ISHMAEL. "Until Shiloh come" (Beresheet 49:10), which verse is read as meaning: Until Shiloh comes, WHERE THE NUMERICAL VALUE OF SHILOH IS THE SAME AS THAT OF MOSES, who is the Faithful Shepherd, whose level is Tiferet Yisrael, WHICH IS THE CENTRAL COLUMN. He will take vengeance from the mixed multitude, FOR THE MIXED MULTITUDE IS COMPOSED OF THE RIGHT AND LEFT OF IMPURITY, AND SO THE CENTRAL COLUMN, WHICH IS COMPOSED OF THE RIGHT AND LEFT OF HOLINESS, WILL BE AVENGED ON THEM.

652. בְּתְלַת דַּרְגִּין אִלֵּין, יִפְקוֹד כֹּהֲנִים לְוִיִּם וְיִשְׂרָאֵלִים, מִן גָּלוּתָא. וּבְהוֹן נָטִיל נוּקְמָא, מֵעֵשָׂו וְיִשְׁמָעֵאל וְעֵרֶב רַב. כְּגַוְונָא דְּעֵרֶב רַב מְעוּרְבִין בְּעֵשָׂו וְיִשְׁמָעֵאל, הָכִי יַעֲקֹב מְעוּרָב בְּאַבְרָהָם וְיִצְחָק, עֲרוּב דְּתַרְוַוייהוּ. וְהָכִי מִתְעָרֵב שִׁילֹה, עִם מָשִׁיחַ בֶּן דָּוִד וּמָשִׁיחַ בֶּן יוֹסֵף, וְיֵהֵא שַׁלְשֶׁלֶת דְּתַרְוַוייהוּ, כְּהַהוּא זִמְנָא דְּחָזָא בִּלְעָם בַּנְּבוּאָה דִּילֵיהּ, דְּהָכִי מִתְקַשְּׁרֵי תְּרֵין מְשִׁיחִין בְּרַעְיָא מְהֵימְנָא, בְּתְלַת אֲבָהָן, בְּגָלוּתָא בַּתְרָאָה.

652. In these three grades, RIGHT, LEFT AND CENTER, AS ABOVE, the priests, Levites, and Yisrael will be recalled from the Exile, FOR THEY ARE DRAWN DOWN FROM THESE THREE COLUMNS. And in them, IN THE THREE COLUMNS, He takes vengeance upon Esau, Ishmael, and the mixed multitude, for just as the mixed multitude is intermixed with Esau and Ishmael, NAMELY, CONTAINING RIGHT AND LEFT OF IMPURITY, so Jacob, WHO IS THE CENTRAL COLUMN, is composed of Abraham and Isaac, WHICH ARE RIGHT AND LEFT, for he is a mixture of the two of them. And so, too, Shiloh, WHICH IS MOSES, WHO IS ALSO THE CENTRAL COLUMN, AS ABOVE, is intermixed with Messiah son of David, WHICH IS THE RIGHT SIDE, AND WITH Messiah son of Joseph, WHICH IS THE LEFT SIDE, and he will be the chain THAT INCORPORATES AND CONNECTS the two of them, as at the time that Bilaam saw in his prophecy, NAMELY, "UNTIL SHILOH COME" (BERESHEET 49:10). For thus the two Messiahs are connected with the Faithful Shepherd, THIS BEING THE SECRET OF the three patriarchs, NAMELY, THE THREE COLUMNS, AS ABOVE, in the final exile. AND THEY WILL THUS HAVE THE POWER TO WIN AND DESTROY ALL THE KLIPOT THAT CORRESPOND TO THE THREE COLUMNS OF HOLINESS, AS ABOVE.

653. פָּתַח וְאָמַר, לֹא הִבִּיט אָוֶן בְּיַעֲקֹב וְלֹא רָאָה עָמָל בְּיִשְׂרָאֵל יְיָ׳ אֱלֹהָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ. וְכֹלָּא לְקַיְּימָא קְרָא, וּבְרַחֲמִים גְּדוֹלִים אֲקַבְּצֵךְ. בְּהַהוּא זִמְנָא מִתְבְּרִין קְלִיפּוֹת, דַּהֲווֹ מְסָחֲרִין לִשְׁכִינְתָּא. מִיַּד אִתְגַּלְיָיא אַבְנָא חֲדָא מִתְּלַת אֲבָנִין, דְּאִינּוּן סְגוֹלְתָא. דְּעָלַיְיהוּ אִתְּמַר, וַיְהִי בִּשְׁלֹשִׁים שָׁנָה, וְאִינּוּן יְיוּ׳ בָּרְבִיעִי, אַבְנָא רְבִיעָאָה. בַּחֲמִשָּׁה לַחֹדֶשׁ, אַבְנָא חֲמִשָּׁאָה. לָקֳבְלַיְיהוּ, וַיִּקַּח דָּוִד חֲמִשָּׁה חַלּוּקֵי אֲבָנִים מִן הַנַּחַל. וְאִינּוּן לָקֳבְלַיְיהוּ חָמֵשׁ תֵּיבִין, דְּאִינּוּן שְׁמַע יִשְׂרָאֵל יְדוֹ״ד אֱלֹהֵינוּ יְדוֹ״ד.

653. He began by quoting: "He has not beheld iniquity in Jacob, neither has He seen perverseness in Yisrael; Hashem his Elohim is with him, and the trumpet blasts of the King is among them" (Bemidbar 23:21). And all this is to fulfill the scriptural verse: "But with great compassion will I gather you" (Yeshayah 54:7). And at that time, the Klipot that surround the Shechinah will be shattered into pieces, and immediately one of the three stones will be revealed. And the three stones are Segolta THAT IS THE SECRET OF MALCHUT, WHICH IS THE APEX OF THE SEGOLTA IN THE TONAL NOTES, and about these THREE POINTS, it is said: "Now it came to pass in the thirtieth year" (Yechezkel 1:1). THIS IS THE SECRET OF THE THREE YUDS, Yud, Yud, Yud, WHERE EACH OF THE THREE POINTS THAT MAKE UP THE SEGOLTA IS A YUD, AND THE NUMERICAL SUM OF THREE YUDS IS THIRTY. "in the fourth month" (Ibid.) refers to the fourth stone, WHICH IS NETZACH. "on the fifth day of the month" refers to the fifth stone, WHICH IS HOD. Corresponding to them is: "and chose five smooth stones out of the brook" (I Shmuel 17:40), THESE BEING THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH AND HOD, THAT ARE TAKEN FROM YESOD THAT INCORPORATES ALL OF THEM, AND IS CALLED 'BROOK'. And corresponding to them are the five words: "Hear O Yisrael, Hashem our Elohim, Hashem." (Devarim 6:4).

654. "as I was among the exiles" (Yechezkel 1:1). This is the Shechinah, WHICH IS CALLED 'I', in which the Holy One, blessed be He, is One (Heb. ECHAD), BECAUSE ZEIR ANPIN IS ALEPH CHET OF ECHAD (ALEPH CHET DALET), AND THE SHECHINAH IS DALET OF ECHAD. The Vav (lit. 'as') is added to 'as I' FOR IT IS WRITTEN 'AS I' is the river, which is the Righteous One, Life of the Worlds, NAMELY, YESOD. AND HE EXPLAINED HIS WORDS: "And a river went out of Eden to water the garden" (Beresheet 2:10). What is meant by Eden? This is Binah (Bet Yud Nun Hei). The river that went out OF BINAH WHICH IS EDEN is Vav, the son (Heb. ben - Bet Nun) of Yud Hei, NAMELY, ZEIR ANPIN, which is the level of the Faithful Shepherd. And the Faithful Shepherd, WHICH IS ZEIR ANPIN, issues from upper Ima, WHICH IS THE SECRET OF EDEN, and spreads throughout the six Sfirot: CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, to the Righteous One, WHICH IS YESOD. And from there, FROM YESOD, it waters the Garden, which is the Shechinah, AND SO THE VAV (LIT. 'AS') OF 'I' THEREFORE ALLUDES TO YESOD THAT WATERS IT.

654. וַאֲנִי בְּתוֹךְ הַגּוֹלָה, דָּא שְׁכִינְתָּא, בָּהּ קוּדְשָׁא בְּרִיךְ הוּא אֶחָד. וּ׳ בְּתוֹסֶפֶת וַאֲנִי, הוּא נָהָר, צַדִּיק חַי עָלְמִין. וְנָהָר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגָּן, מַאי עֵדֶן. דָּא בִּינָה, נָהָר דְּנָפִיק מִנָּהּ, דָּא ו׳, בֶּן י״ה, דַּרְגָּא דְּרַעְיָא מְהֵימְנָא, ור״מ, נָפִיק מֵאִימָא עִלָּאָה, וְאִתְפְּשַׁט בְּשִׁית סְפִירָאן עַד צַדִּיק, וּמִנֵּיהּ אַשְׁקֵי לְגִנְתָּא, דְּאִיהִי שְׁכִינְתָּא.

655. IT IS WRITTEN: "BY THE RIVER KEVAR" (YECHEZKEL 1:1). What is Kevar (Caf Bet Resh)? HE ANSWERS THAT Caf ALLUDES TO Keter, Bet TO Binah, AND Resh TO the beginning of (Heb. Reshit) Chochmah. Keter is on the right side; Chochmah is on the left side; Binah is in the center. And they form a Chariot (Heb. rechev - Resh Caf Bet) on high for the Prime Cause, INFINITY. All ten of the Sfirot are included in the river, WHICH IS ZEIR ANPIN, which spreads as far as the Righteous One, WHICH IS YESOD, that IS CALLED 'All', AS it is All inclusive, containing WITHIN IT all THE SFIROT, and about it was it said: "The tree grew, and was strong... and on it was food for all" (Daniel 4:8-9). Everything depends on it. When EZEKIEL saw the Shechinah among the Klipot, he saw ten Sfirot with it.
End of Ra'aya Meheimna

655. מַאי כְּבָ״ר. כ׳, כֶּתֶר. ב׳, בִּינָה. ר׳, רֵאשִׁית חָכְמָה. כֶּתֶר בִּימִינָא, חָכְמָה בִּשְׂמָאלָא, בִּינָה בְּאֶמְצָעִיתָא. רֶכֶב לְעֵילָא לְעִלַּת הָעִלּוֹת. י׳ סְפִירָאן כֻּלְּהוּ, אִתְכְּלָלוּ בְּנָהָר, דְּאִיהוּ אִתְפְּשַׁט עַד צַדִּיק, דְּאִיהוּ כָּל, כָּלִיל כֹּלָּא. וּבְגִינֵיהּ אוֹקְמוּהָ, אִילָנָא רַבָּא וְתַקִּיף, וּמָזוֹן לְכֹלָּא בֵּיהּ. מִנֵּיהּ תַּלְיָא כֹּלָּא. כַּד חָמָא שְׁכִינְתָּא מִגּוֹ קְלִיפִּין, חָזָא עִמָּהּ עֲשַׂר סְפִירָן.
ע״כ רעיא מהימנא

96. Fine flour for an offering
We learn that the fine flour should be composed of both the right and left side.

656. IT IS WRITTEN: "fine flour for a meal offering" (Bemidbar 28:5); that is, that this fine flour, WHICH IS MALCHUT, should be brought before the Supreme King for a meal offering between the two arms; THAT IS TO SAY THAT IT SHOULD BE COMPOSED OF THE TWO ARMS, WHICH ARE CHESED AND GVURAH, THE RIGHT SIDE AND THE LEFT SIDE.
Moses explains the flour by talking about Isaac, the left hand of Zeir Anpin, and Abraham, the right hand of Zeir Anpin. He says the fine flour is the lower Shechinah, as it has no connotation of darkness. Just as the chaff and straw have to be removed from the grain during threshing, Yisrael must remove any dark ones that become intermingled with them. Moses says that darkness is the Evil Inclination.
Ra'aya Meheimna (the Faithful Shepherd)

656. סֹלֶת לְמִנְחָה, לְאַעְלָאָה לְהַאי סֹלֶת, קֳמֵי מַלְכָּא עִלָּאָה לְמִנְחָה. בֵּין תְּרֵין דְּרוֹעִין.

רעיא מהימנא

657. וּבְחִבּוּרָא קַדְמָאָה, אָמַר רַעְיָא מְהֵימְנָא, מֵהַאי אִשְׁתְּמוֹדַע, הָנֵי מִילִין סְתִימִין אִינּוּן, וְצָרִיךְ לְמִפְתַּח לוֹן קַמֵּי חַבְרַיָּיא, אַבְרָהָם יִצְחָק דְּתָקִינוּ שַׁחֲרִית וּמִנְחָה, אִתְּמַר עָלַיְיהוּ, אַף יָדִי יָסְדָה אֶרֶץ, דָּא יִצְחָק. וִימִינִי טִפְחָה שָׁמָיִם, דָּא אַבְרָהָם. דְּדַרְגִּין דִּלְהוֹן חֶסֶד וָפַחַד. דְּאִתְּמַר עָלַיְיהוּ נִשְׁבַּע יְיָ׳ בִּימִינוֹ, וּבִזְרוֹעַ עֻזּוֹ, אִינּוּן תְּרֵין דְּרוֹעִין דְּמַלְכָּא, דְּאִיהוּ יִדְו״ד, עַמּוּדָא דְּאֶמְצָעִיתָא. סֹלֶת דִּילֵיהּ, דָּא שְׁכִינְתָּא תַּתָּאָה, נְהוֹרָא דִּילֵיהּ, סֹלֶת נְקִיָּיה מִסִּטְרוֹי בְּלָא פְּגִימוּ דַּחֲשׁוֹכָא, וּבְלָא תַּעֲרוֹבֶת חֲשׁוֹכָא כְּלָל. דְּהָכִי אִינּוּן חֲשׁוֹכִין עִם נְהוֹרִין, כְּבַר קֶדֶם מוֹץ וְתֶבֶן.

657. And in the first compilation of the part, the Faithful Shepherd said: From this, FROM WHAT THE ZOHAR SAYS ABOUT "THE FINE FLOUR FOR A MEAL OFFERING" BEING BETWEEN THE TWO ARMS, it must be understood that these are hidden matters that have to be explained to the companions. It is said about Abraham and Isaac, who instituted the morning and afternoon prayers: "My hand also has laid the foundation of the earth" (Yeshayah 48:13), which refers to Isaac, WHO IS THE LEFT HAND OF ZEIR ANPIN, "and My right hand has spanned the heavens" refers to Abraham, WHO IS THE RIGHT HAND OF ZEIR ANPIN. Their levels are Chesed and Fear, as it is said about them: "Hashem has sworn by His right hand, and by the arm of His strength" (Yeshayah 62:8), which are the two arms to the King, which is the Yud Hei Vav Hei, NAMELY, ZEIR ANPIN, the Central Column. And His fine flour is the lower Shechinah, NAMELY, MALCHUT, which is His light, THAT IS OF ZEIR ANPIN, and is clean fine flour from His sides, NAMELY, WHEN CLEAVING TO HIS RIGHT AND LEFT SIDES, without blemish of darkness, and without any implication of contaminated darkness. For such is the relationship of light to darkness, as clean grain is to chaff and straw. MALCHUT IS THEREFORE TERMED FINE FLOUR WHEN IT IS WITHOUT ANY INTIMATION OF DARKNESS.

658. וּבְחוֹבֵיהוֹן דְּיִשְׂרָאֵל, מִתְעָרְבִין חֲשׁוֹכִין בְּנְהוֹרִין, וּכְגַוְונָא דְּדָשׁ ב״נ תְּבוּאָה, וּלְבָתַר אִיהוּ בּוֹרֵר לָהּ, כְּבוֹרֵר אוֹכֶל מִתּוֹךְ פְּסוֹלֶת. כַּךְ יִשְׂרָאֵל, צָרִיךְ לְמֶעְבַּד בְּרוּחֵיהוֹן, כַּד אִתְעָרַב בְּהוֹן חֲשׁוֹכִין. וְרָזָא דְּמִלָּה, זִבְחֵי אֱלֹהִים רוּחַ נִשְׁבָּרָה וְגוֹ׳. דְּבְהָכִי אִתְּבַר חֲשׁוֹכָא, דְּאִיהוּ יֵצֶר הָרָע, דְּמְכַסֵּי עַל רוּחָא, כְּמוֹץ דְּמְכַסֶּה עַל חִטָּה. אוֹ כְּעָנָן, דְּמְכַסֶּה עַל שִׁמְשָׁא, וְלָא מָנַח לֵיהּ לְאַנְהָרָא.

658. But in the iniquities of Yisrael, dark ones become mixed up with the luminous ones. And just as a man threshes the grain and then makes his selection OF THE WHEAT FROM THE CHAFF AND STRAW, like one picking out food from amongst rubbish, so it is with Yisrael that, when dark ones become intermingled with them, they have to make AND CORRECT their spirits. And the secret of the matter is contained in the verse: "The sacrifices of Elohim are a broken spirit" (Tehilim 51:19). For darkness - which is the Evil Inclination that covers the spirit as the chaff that covers the grain or as the cloud that covers the sun not allowing it to give light - is broken.

659. וּבְזִמְנִין דְּחֹשֶׁךְ, דְּאִיהוּ יצה״ר, מְכַסֶּה עַל יֵצֶר הַטּוֹב, דְּאִיהוּ אוֹר. אִיהוּ כְּמַאן דְּתָפִיס בְּבֵית הָאֲסוּרִין דיצה״ר. וְאוֹף הָכִי, כַּד יֵצֶר הַטּוֹב אִיהוּ תָּפִיס בִּרְשׁוּ דיצה״ר, הָכִי אִינּוּן תְּפִיסִין חַיָּילִין דְּיֵצֶר הַטּוֹב, בִּרְשׁוּ דְּחַיָּילִין דְּיֵצֶר הָרָע. וּבְזִמְנָא דְּיִתְבַּר ב״נ רוּחֵיהּ, בְּכָל אֵבְרִין דִּילֵיהּ, קֶדֶם יְדוֹ״ד, מַה כְּתִיב. לֵאמֹר לָאֲסוּרִים צֵאוּ וְלַאֲשֶׁר בַּחֹשֶׁךְ הִגָּלוּ.

659. And when darkness, which is the Evil Inclination, covers the Good Inclination, the latter, which is light, is like one who is imprisoned in the prison of the Evil Inclination. And so, too, when the Good Inclination is imprisoned in the domain of the Evil Inclination, the hosts of the Good Inclination are also imprisoned in the domain of the hosts of the Evil Inclination. And when a person breaks his spirit in all his limbs before Hashem, what does Scripture say? "That you may say to the prisoners, Go forth; to them that are in darkness, Show yourselves" (Yeshayah 49:9).

660. אֲבָל שְׁכִינְתָּא אִיהִי סֹלֶת נְקִיָּיה, דְּלֵית חֲשׁוֹכָא וְקַבְּלָא יְכִיל לְאִתְעָרְבָא בָּהּ. אִיהִי כַּגֶּפֶן, דְּלָא מְקַבְּלָא הַרְכָּבָה מִמִּין אַחֵרָא, דְּלָאו אִיהִי מִינָהּ. וְהַאי סֹלֶת בֵּין דְּרוֹעֵי מַלְכָּא אִיהִי יָתְבָא, בְּלוּלָה בְּשֶׁמֶן כָּתִית.
ע״כ רעיא מהימנא

660. But the Shechinah is pure fine flour, in which darkness and gloom can not become mixed up. And it is as a vine that rejects a graft of another sort, that is not of its type. And this fine flour dwells between the arms of the King, NAMELY CHESED and GVURAH, "mingled with...beaten oil" (Bemidbar 28:5).
End of Ra'aya Meheimna

97. "Mingled with...beaten oil"
Rabbi Shimon asks for an explanation of the word "beaten" in the title verse, and he is told that it has to do with drawing an emanation down from above. The righteous one is the one who crushes the holy olives for the anointing oil with his perfect longing for Malchut.

661. בְּלוּלָה בְּשֶׁמֶן כָּתִית, בְּשֶׁמֶן, בְּהַהוּא שֶׁמֶן דְּנָגִיד וְנָפִיק מִלְּעֵילָא. אר"ש, יָאוּת אַמְרַת. אֲבָל מַאי כָּתִית. אֶלָּא רָזָא עִלָּאָה אִיהוּ. דְּכֵיוָן דְּאִיהוּ שֶׁמֶן, מַאי כָּתִית. אֶלָּא רֶמֶז הוּא דְּקָא רָמִיז לְשַׁמְשָׁא בְּנוּקְבָא, לְאַנְגְּדָא לְגַבָּהּ שֶׁמֶן כָּתִית כַּדְּקָא יָאוּת לָהּ, לָא הֲוֵי אֶלָּא כָּתִית לְאַפָּקָא מִזַּיְתִים, דְּאִינּוּן שַׁיְיפִין דְּגוּפָא, וּלְאַמְשָׁכָא הַהוּא נְגִידוּ מִלְּעֵילָא, בְּכָל שַׁיְיפָא וְשַׁיְיפָא.

661. "mingled with...beaten oil" (Bemidbar 28:5). Oil refers to that oil that is poured out and issues from on high, FROM CHOCHMAH OF THE RIGHT SIDE. Rabbi Shimon said: What you have said is good, but how do you explain "beaten"? HE ANSWERS, it is a divine secret. Since we are talking about oil, what is "beaten"? It is an allusion to the mating with the Female, NAMELY, MALCHUT, to draw down to her beaten oil as is fitting for her, FROM UPPER CHOCHMAH, which is none other than beaten in order to extract OIL from the olives, which are the limbs of the body, NAMELY, THE SFIROT OF ZEIR ANPIN, TERMED BODY, and to draw that emanation down from above, FROM UPPER CHOCHMAH, with each and every limb.

662. וְצַדִּיק אִיהוּ דְּכָתִישׁ כְּתִישִׁין, וְאַפִּיק מִכָּל אִינּוּן שַׁיְיפִין עִלָּאִין, דְּאִינּוּן זֵיתִין קַדִּישִׁין, מְשַׁח רְבוּ בְּתִיאוּבְתָּא שְׁלִים, לְגַבֵּי נוּקְבֵיהּ. וְאִי לָא כָּתִישׁ, לָא יִפּוּק הַהוּא מִשְׁחָא, אֶלָּא בְּלָא תִּיאוּבְתָּא דְּשַׁיְיפִין, וְהַהוּא נְגִידוּ, לָא אִתְהַנֵּי מִנֵּיהּ נוּקְבָא, וְלָא הֲוֵי כַּדְּקָא יָאוּת, עַד דְּתֶהֱוֵא בְּלוּלָה מִנֵּיהּ מִכָּל שַׁיְיפִין. וע"ד בְּלוּלָה בְּשֶׁמֶן כָּתִית, לְאִתְהַנָּאָה וּלְאִתְזָנָא מִנֵּיהּ.

662. And the Righteous one, WHICH IS YESOD, is the one who crushes with pestles and extracts from all those upper limbs, FROM THE SFIROT of ZEIR ANPIN, that are holy olives, anointing oil, with a perfect longing for the Female, WHICH IS MALCHUT. But if he does not crush them, that oil will issue forth only without the longing of the limbs, and the Female will have no enjoyment from that emanation, AND THE OIL, WHICH IS THE LIGHT OF CHOCHMAH, will not be fitting until it is a blend of all the limbs. Therefore it is written: "mingled with...beaten oil," IN ORDER to enjoy it and be nourished from it.
Moses furthers the explanation of the same topic, and he gives information about the three brains - of memory, of thought, and of imagination. He says that imagination and memory ascend from the heart and the thoughts descend to them to the heart, where they are welcomed as a king. Moses also brings in the factor of the four faces of the Holy Beasts.
Ra'aya Meheimna (the Faithful Shepherd)

רעיא מהימנא

663. אָמַר רַעְיָא מְהֵימְנָא, בּוּצִינָא קַדִּישָׁא, כַּמָּה מְתִיקִין מִילָךְ, וַדָּאי אִתְּמַר הָכָא, בְּלוּלָה בְּשֶׁמֶן כָּתִית. וְאִתְּמַר הָתָם, בְּאוֹרַיְיתָא דבע"פ, בְּלוּלָה בַּמִּקְרָא, בַּמִּשְׁנָה, בַּתַּלְמוּד. וְעוֹד אִית רָזָא תִּנְיָינָא, בְּלוּלָה בְּשֶׁמֶן כָּתִית. וַדַּאי לָאו אוֹרַיְיתָא אִיהִי בְּלוּלָה. אֶלָּא לְמַאן דְּסָבִיל כַּמָּה מַכְתְּשִׁין בְּגִינָהּ. כְּמָה דְּאוּקְמוּהָ מָארֵי מַתְנִיתִין, דְּלֵית אוֹרַיְיתָא מִתְקַיֶּימֶת, אֶלָּא בְּמִי שְׁמֵמִית גַּרְמֵיהּ עָלָהּ. וְעוֹד אָמְרוּ, בִּזְמַן שֶׁאַתָּה מְכַתֵּת רַגְלֶיךָ מִמְּדִינָה לַמְּדִינָה, תִּזְכֶּה לִרְאוֹת פְּנֵי שְׁכִינָה.

663. The Faithful Shepherd said TO RABBI SHIMON: holy luminary, how sweet are your words! It is certainly said here "mingled with... beaten oil," and it says there, in the Oral Law, that it is blended in Bible, Mishnah, and Talmud. And there is yet a second secret here in "mingled with...beaten oil." It is certainly not the Torah that is mingled IN BIBLE, MISHNAH, AND TALMUD, but only for the person who suffers a number of chastisements because of it, as the sages of the Mishnah taught: The Torah is only upheld by one who kills himself for it. And they said further: When you trudge from county to county TO LEARN TORAH, you will be privileged to see the face of the Shechinah.

664. וְעוֹד בְּלוּלָה בְּשֶׁמֶן כָּתִית, דָּא הוּא דְּמִקַּיֵּים פַּת בַּמֶּלַח תֹּאכַל, וּמַיִם בַּמְּשׂוּרָה תִּשְׁתֶּה. וְעוֹד בְּלוּלָה בְּשֶׁמֶן כָּתִית, הה"ד, וְהוּא מְחוֹלָל מִפְּשָׁעֵינוּ מְדוּכָּא מֵעֲוֹנוֹתֵינוּ. וְעוֹד בְּלוּלָה בְּשֶׁמֶן כָּתִית, דָּא צַדִּיק חַי עָלְמִין, דְּנָגִיד טִפִּין קַדִּישִׁין, דְּאִינּוּן פִּירוּרִין כַּזַּיְתִים, מִמּוֹחָא עִלָּאָה, דְּאִינּוּן חַד עִשָּׂרוֹן לְקֶבֶל י'. וּשְׁנֵי עֶשְׂרוֹנִים, י' י'. וּשְׁלֹשָׁה עֶשְׂרוֹנִים לַפָּר, י' י' י'. וְאִינּוּן עִשָּׂרוֹן לַכֶּבֶשׂ, וב' עֶשְׂרוֹנִים לָאַיִל, וּשְׁלֹשָׁה עֶשְׂרוֹנִים לַפָּר.

664. Again: "mingled with... beaten oil": This refers to one who keeps the injunction: You shall eat bread with salt, "You shall drink also water by measure" (Yechezkel 4:11). Again, "mingled with...beaten oil" corresponds to "But he was wounded because of our transgressions, bruised because of our iniquities" (Yeshayah 53:5). And again, "mingled with...beaten oil" refers to the Righteous One, Life of the Worlds, WHICH IS YESOD, that draws down holy drops that are olive-sized crumbs from the upper brain, WHICH IS UPPER CHOCHMAH, which are one tenth measure corresponding to Yud, two tenth measures to Yud, Yud, and three tenth measures to Yud, Yud, Yud. And these are: a tenth measure for a lamb and two tenth measures for the ram and three tenth measures for a bullock.

665. וְרָזָא דְּמִלָּה אָמְרוּ בְּתַעֲנִיּוֹת, אֵין טִפָּה יוֹרֶדֶת מִלְּמַעְלָה, שֶׁאֵין עוֹלִין כְּנֶגְדָּהּ טִפַּיִּים. וְאִינּוּן בְּרָזָא דָּא וּרְמִיזוּ דִּלְהוֹן לָקֶבֶל תְּלַת מוֹחִין. חַד מוֹחַ הַזִּכָּרוֹן. תְּנַיְינָא מוֹחַ הַמַּחֲשָׁבָה. תְּלִיתָאָה מוֹחַ הַדִּמְיוֹן. הַדִּמְיוֹן וְהַזִּכָּרוֹן סַלְקִין מִן לִבָּא, הַמַּחֲשָׁבוֹת נַחְתָּא עָלַיְיהוּ לְלִבָּא, וּמְקַבְּלִין לָהּ עָלַיְיהוּ, כְּמַלְכָּא. בְּגִין דְּהַאי אָדָם דְּאִיהוּ מַחֲשָׁבָה, דְּרָכִיב וְשָׁלִיט עַל חִיוָא תְּלִיתָאָה, וְנָחִית עָלָהּ לְגַבֵּי תְּרֵין חֵיוָן, וּפַתְחִין גַּרְפַּיְיהוּ לְקַבְּלָא לָהּ, כְּגוֹן חוֹלָם עַל צֵרֵי, אִתְעֲבִיד סְגוֹלְתָא. וְדָא כֶּתֶר עֶלְיוֹן עַל חָכְמָה וּבִינָה.

666. עִשָּׂרוֹן וּשְׁנֵי עֶשְׂרוֹנִים, רְמִיזִין לִתְלַת חֵיוָן דְּמֶרְכַּבְתָּא עִלָּאָה. דְּאִינּוּן: גְּדוּלָה, גְּבוּרָה, תִּפְאֶרֶת. שְׁלִשָּׁה עֶשְׂרוֹנִין, רְמִיזִין: לְנֶצַח, הוֹד, יְסוֹד. מִרְכָּבָה הַמִּשְׁנֶה. רְבִיעִית הַהִין: דָּא מַלְכוּת קַדִּישָׁא, ה׳ רְבִיעָאָה מִן שֵׁם יְדֹו״ד. דְּאִיהוּ אַרְבַּע אַנְפֵּי אָדָם.
ע״כ רעיא מהימנא

667. רְבִיעִית הַהִין, רַגְלָא רְבִיעָאָה לְכֻרְסְיָיא עִלָּאָה, וְאִיהוּ עוֹלָה תָּמִיד לְגַבֵּיהּ בְּכָל יוֹמָא וְיוֹמָא, עַד מַחֲשַׁבְתָּא עִלָּאָה, דְּלֵית לָהּ סוֹף. ובג״ד, עוֹלָה קָא אַתְיָא עַל הִרְהוּר הַלֵּב.

98. Zarka, Makaf, Shofar Holech, Segolta
Moses talks about the three beasts that are twelve tribes.
Ra'aya Meheimna (the Faithful Shepherd)

רעיא מהימנא

668. וּבְחִבּוּרָא קַדְמָאָה אָמַר, רַעְיָא מְהֵימְנָא, הַהִיא תָּגָא דְּזַרְקָא, אִיהִי יוֹד, רְבִיעִית. אוֹף הָכִי בַּחַיָּה דְּשְׁמָהּ אָדָם, דְּאַרְבַּע אַנְפִּין דִּילֵיהּ דְּאִינּוּן יְדֹו״ד, מַקָּף שׁוֹפָר הוֹלֵךְ סְגוֹלְתָא. תְּלַת חֵיוָן, דְּאִינּוּן תְּרֵיסָר שִׁבְטִין.
ע״כ רעיא מהינמא

665. And the secret of the matter is as they said in Tractate Taanit: Not one drop (of rain) descends from above without two drops coming up to meet it FROM BELOW. And they are in this secret: And their allusion corresponds to three brains: of memory, of thought, and of imagination. Imagination and memory ascend from the heart, the thoughts descend to them to the heart, AND THE IMAGINATION AND THE MEMORY welcome them as a king. Because this man, which is thought, mounts and controls the third living creature, descending on it to the two living creatures that open their wings to receive it, just as a Cholam placed over a Tzere becomes a Segolta. And this is upper Keter over Chochmah and Binah.

666. One tenth measure and two tenth measures allude to the three living creatures of the upper Chariot, that are called 'Greatness', WHICH IS CHESED, Gvurah, and Tiferet. Three tenth measures allude to Netzach, Hod, and Yesod, in which is the second, LOWER, Chariot. The fourth part of a hin is holy Malchut, which is Hei, the fourth letter of the Yud Hei Vav Hei, in which are the four faces of a man. FOR IN CHESED THERE ARE FOUR FACES OF A LION; IN GVURAH THERE ARE FOUR FACES OF AN OX; AND IN TIFERET THERE ARE FOUR FACES OF AN EAGLE; WHILE IN MALCHUT ARE THE FOUR FACES OF A MAN.
End of Ra'aya Meheimna
We are told that Malchut is a continual burnt offering that rises to God every single day, ascending to the Divine Thought that has no end. This is why a burnt offering is only required for sinful meditation of the heart, which is thought.

667. "a fourth part of a hin" (Bemidbar 28:14) refers to the fourth leg of the divine Throne, WHICH IS BINAH, THAT HAS FOUR LEGS, NAMELY: CHESED, GVURAH AND TIFERET OF ZEIR ANPIN AND MALCHUT. AND MALCHUT "is a continual burnt offering (Heb. olah)" (Ibid. 6) to Him every single day, AND IT ASCENDS (HEB. OLAH) to the Divine Thought that has no end; and therefore a burnt offering SACRIFICE is due only for sinful meditation of the heart, WHICH IS THOUGHT.

668. And in the compilation of the first part, the Faithful Shepherd said: "This crown that is called zarka is Yud, which is the fourth SFIRAH TO CHESED, GVURAH AND TIFERET, NAMELY, MALCHUT. AND IS CALLED 'ZARKA' BECAUSE IT IS CAST (HEB. NIZREKET) AS FAR AS THE DIVINE THOUGHT THAT HAS NO END, AS ABOVE IN THE PRECEDING PARAGRAPH. So also the living creature whose name is man, WHICH IS MALCHUT, and its four faces, which are THE FOUR LETTERS OF the Yud Hei Vav Hei, ARE Makaf, Shofar, Holech, Segolta and this is three living creatures which are twelve tribes.
End of Ra'aya Meheimna
We are told that the continual burnt offering is on each of the six Days of Creation, with a double offering on the Shabbat that adds light and perfection to it.

669. וּבְחִבּוּרָא קַדְמָאָה, עוֹלַת תָּמִיד, אִיהִי רֶגֶל רְבִיעָאָה לְכֻרְסְיָיא עִלָּאָה, דָּא עוֹלָה תָּמִיד בְּכָל יוֹם, מֵאִינּוּן יוֹמִין שִׁית דִּבְרֵאשִׁית. בְּשַׁבָּת עַל חַד תְּרֵין, בְּגִין דְּיִתּוֹסַף בָּהּ נְהִירוּ וּשְׁלֵימָא כַּדְקָא יָאוּת, וְהָא אִתְּמַר.

669. The continual burnt offering is the fourth leg of the Divine Throne, namely, MALCHUT. It is an offering continually on each one of the six Days of Creation, NAMELY: CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN, while on the Shabbat it is a double portion offering, so that light and perfection should be added to it, as is fitting and this we have already learned.

The Faithful Shepherd tells why "A crown they shall give You" is recited in the additional service, the Musaf.

Ra'aya Meheimna (the Faithful Shepherd)

רעיא מהימנא

670. אָמַר רַעְיָא מְהֵימְנָא, מַלְכוּ. בְּשִׁית סְפִירָן אִיהִי עוֹלָה תָּמִיד לְגַבֵּי ו׳, דְּאָחִיד בְּהוֹן. בֶּן י״ה, גָּנִיז בְּבִינָה. וּבְאָן סְפִירָה מֵאִינּוּן שִׁית סְלִיקַת לְגַבֵּיהּ. בְּיוֹמָא תְּלִיתָאָה, דְּאִקְרֵי תִּפְאֶרֶת. דְּבְיוֹם הַשַּׁבָּת אִתּוֹסַף עִמֵּיהּ נֶפֶשׁ יְתֵירָה, דְּאִיהִי בִּינָה. ה׳ עִלָּאָה. י׳ אוֹת בְּשַׁבָּת, חָכְמָה עִלָּאָה. מֶלֶךְ מְעוּטָר בְּכֶתֶר, וּבג״ד, בְּתְפִלַּת מוּסַף כֶּתֶר יִתְּנוּ לְךָ.

670. In the first part, the Faithful Shepherd said: In six Sfirot Malchut ascends continually to the Vav, WHICH IS ZEIR ANPIN, that is held by them. It is the son of Yud Hei, WHICH IS ZEIR ANPIN, HAVING THE MOCHIN OF YAH, which is hidden in Binah. And in a certain Sfirah of the six SFIROT THAT ARE IN MALCHUT, NAMELY, TIFERET OF MALCHUT THAT INCLUDES ALL SIX OF ITS SFIROT, she ascends to ZEIR ANPIN. This is on the third day, NAMELY, WITH HIS THIRD SFIRAH, that is called 'Tiferet', WHICH IS ALSO COMPOSED OF ALL SIX OF HIS SFIROT. BUT THE UPPER THREE SFIROT ARE MISSING, BECAUSE ALTHOUGH AT THE TIME OF THE OFFERING OF THE SACRIFICE, HE HAS THE SIX INTERMEDIATE SFIROT OF BINAH, NAMELY YISRAEL-SABA AND TEVUNAH, THEY ARE NEVERTHELESS NOT CONSIDERED AS THE REAL MOCHIN OF THE UPPER THREE SFIROT, FOR YISRAEL-SABA AND TEVUNAH ARE ALSO THE SIX INTERMEDIATE SFIROT OF BINAH. BUT on the Shabbat day, added to him is an extra Nefesh which is Binah, namely, the upper Hei OF THE YUD HEI VAV HEI; THAT IS: IT ASCENDS TO UPPER ABA AND IMA, NAMELY, THE UPPER THREE SFIROT OF BINAH, AND THEN IT ALSO HAS Yud, which is the sign of the Shabbat, NAMELY, upper Chochmah; AND ALSO the King, WHICH IS ZEIR ANPIN, is adorned with a crown, NAMELY, KETER, CHOCHMAH, AND BINAH OF BINAH. And for this reason 'A crown they shall give You' IS RECITED in the additional service (Musaf).

99. Bring an atonement over me

We hear about the two points of the Segol that are two kings, and we learn that both the burnt offering and the sin offering are the secret of Malchut. The essential thrust of this section has to do with the attributes of Judgment and Mercy.

671. וּבְרָאשֵׁי חָדְשֵׁיכֶם, וְכִי כַּמָּה רֵישִׁין אִית לָהּ לְסִיהֲרָא. אֶלָּא אִינּוּן תְּרֵין נְקוּדִין , כְּגַוְונָא דָּא נְקוּדָה תַּתָּאָה סִיהֲרָא, תְּרֵין רֵישִׁין דִּילָהּ, תְּרֵין נְקוּדִין דְּאִינּוּן עָלָהּ, סֶגוֹל. בְּקַדְמֵיתָא הֲוָה כֶּתֶר עֲלֵי תְּרֵי מַלְכִין כְּגַוְונָא דָּא, וַהֲוַת סְגוֹלְתָּא. וּלְבָתַר דְּאַמְרַת אִי אֶפְשָׁר לִשְׁנֵי מְלָכִים לְהִשְׁתַּמֵּשׁ בְּכֶתֶר אֶחָד, א״ל הַקּוּדְשָׁא בְּרִיךְ הוּא, לְכִי וּמַעֲטִי אֶת עַצְמֵךְ. וּנְחִיתַת לְרַגְלוֹי דִּתְרֵין מְלָכִים, כְּגַוְונָא דָּא וְהַיְינוּ סֶגוֹל, מַה דַּהֲוַת סְגוֹלְתָּא, אִתְהַדְּרַת סֶגוֹל.

671. "And in the beginning (lit. 'heads') of your moons" (Bemidbar 28:11). HE ASKS: How many heads does the moon have, THAT YOU SAY, "IN THE HEADS OF YOUR MOONS"? AND HE ANSWERS: There are two points, thus: (((Segol, where the lower dot is the moon, NAMELY, MALCHUT. Its two heads are the two dots over and ABOVE IT, AND TOGETHER THEY ARE CALLED 'Segol'. Initially it was a crown over two kings, NAMELY, NETZACH and HOD OF ZEIR ANPIN, thus: (((, which is the form of the Segolta AS A TONAL CANTILLATION SIGN; and afterwards, when it said that it is not possible for two kings to use one crown, the Holy One, blessed be He, said to it: 'Go and contract yourself,' it descended to the feet of those two kings, NAMELY, BELOW NETZACH AND HOD, thus (((becoming a Segol. And where it had been a Segolta, it became a Segol.

672. And the secret of the matter is that corresponding to the two points, which are the two kings, NAMELY, NETZACH AND HOD OF ZEIR ANPIN, is the allusion to "two young bullocks" (Ibid.); and corresponding to the one point which is the diadem on the head OF THE TWO POINTS, the Scripture said "and one ram" (Ibid.), like a crown, which is just one. AND THIS IS ACCORDING TO THE SHAPE OF THE SEGOLTA, WHERE MALCHUT IS A CROWN OVER NETZACH AND HOD. And after she said: It is impossible for two kings to use one crown, and contracted herself, it also CONTRACTED "And one kid of the goats for a sin offering" (Ibid. 15), for the ram of Isaac, WHICH IS THE LEFT COLUMN OF BINAH, WHICH MALCHUT ENCLOTHED IN THE FIRST STATE, CONTRACTED AND became a he-goat, for it changed from Mercy to Judgment and contracted. FOR THE AREA ABOVE THE CHEST OF ZEIR ANPIN IS MERCY, AND THAT BELOW THE CHEST OF ZEIR ANPIN IS JUDGMENT. HE THEREFORE CONTRACTED FROM A RAM TO BEING A HE-GOAT, WHICH TEACHES ABOUT JUDGMENT.

672. וְרָזָא דְּמִלָּה, לָקֵבֵל תְּרֵין נְקוּדִין, דְּאִינּוּן תְּרֵין מְלָכִים, קָא רָמִיז פָּרִים בְּנֵי בָקָר שְׁנַיִם, וְלָקֵבֵל נְקוּדָה עֲטָרָה עַל רֵישַׁיְיהוּ, אָמַר, וְאַיִל אֶחָד, כְּמוֹ כֶּתֶר אֶחָד. בָּתַר דְּאַמְרַת אִי אֶפְשָׁר לִשְׁנֵי מְלָכִים שֶׁיִּשְׁתַּמְּשׁוּ בְּכֶתֶר אֶחָד, אַזְעִירַת גַּרְמָהּ אוֹף הָכִי, וּשְׂעִיר עִזִּים אֶחָד לְחַטָּאת. אַיִל דְּיִצְחָק, אִתְהַדָּר שָׂעִיר. אִתְהַפָּךְ מֵרַחֲמֵי לְדִינָא, וְאִתְזְעִיר.

673. And this is why THE SCRIPTURE SAYS: "And one kid of the goats for a sin offering," and not for a burnt offering (lit. 'ascent'), WHICH WOULD HAVE MEANT THAT IT ASCENDS to be a crown OVER NETZACH AND HOD. And how do we know that there is descent in a sin offering? From the verse: "and came down from offering the sin offering" (Vayikra 9:22). And why did he combine the sin offering with the burnt offering in the descent? This is to teach that initially there was a burnt offering, which is the attribute of Mercy, NAMELY, FROM THE CHEST AND UPWARDS OF ZEIR ANPIN, WHICH IS THE PLACE OF MERCY, and later it became Judgment in the descent TO BELOW THE CHEST OF ZEIR ANPIN, WHICH IS THE PLACE OF JUDGMENT, and is called 'a sin offering'. And it is all one, FOR BOTH THE BURNT OFFERING AND THE SIN OFFERING ARE THE SECRET OF MALCHUT.

673. וּבְגִין דָּא שָׂעִיר עִזִּים אֶחָד לְחַטָּאת, וְלֹא אָמַר לְעוֹלָה, לְמֶהֱוֵי כֶּתֶר. וּמְנָלָן דְּאִית יְרִידָה בַּחַטָּאת, שֶׁנֶּאֱמַר וַיֵּרֶד מֵעֲשׂוֹת הַחַטָּאת. וַאֲמַאי שְׁתַּף עוֹלָה עִם חַטָּאת בַּיְּרִידָה. אֶלָּא לְאוֹלְפָא, דְּעוֹלָה הֲוָת בְּקַדְמֵיתָא מִדַּת הָרַחֲמִים, וּלְבָתַר אִתְהַפְּכַת לְדִינָא בַּיְּרִידָה, וְאִתְקְרִיאַת חַטָּאת, וְכֹלָּא חַד.

674. And this is why THE HOLY ONE, BLESSED BE HE, WHO IS ZEIR ANPIN, SAID: 'Bring atonement over Me, for the moon was certainly a crown over Me,' PRIOR TO THE CONTRACTION, NAMELY, A CROWN ABOVE NETZACH AND HOD OF ZEIR ANPIN, thus: (((and subsequently it contracted and descended to His feet, NAMELY, BENEATH NETZACH AND HOD, THAT ARE CALLED 'LEGS', thus: (((. And at the time OF 'bring over Me atonement', NAMELY, WHEN THE HE-GOAT OF THE NEW MOON IS SACRIFICED TO ATONE FOR THE CONTRACTION OF THE MOON, it is said about it, "It is the burnt offering (lit. 'ascent')" (Vayikra 6:3), for it ascends from His feet, and it is THEN said about it: "and the earth is My footstool" (Yeshayah 66:1), WHERE THE EARTH IS MALCHUT. NOW IT RISES TO BE A THRONE FOR BINAH, TOGETHER WITH ZEIR ANPIN, WHO IS CALLED 'HEAVEN', so that it can be said about it: "The heaven is My throne" (Ibid.), FOR THE HEAVENS, WHICH IS ZEIR ANPIN TOGETHER WITH MALCHUT, BECOME A THRONE FOR BINAH. And this is the secret of the verse "just, ruling in the fear of Elohim" (II Shmuel 23:3). For he turns Judgment into Mercy, FOR BY MEANS OF THE HE-GOAT OF THE NEW MOON, CHOCHMAH AND CHASSADIM ARE DRAWN DOWN TO HER, SO THAT SHE CAN RETURN TO THE CHEST AND UPWARDS OF ZEIR ANPIN, WHICH IS THE PLACE OF MERCY. THIS, HOWEVER, IS EFFECTIVE ONLY AT THE TIME OF THE SACRIFICE, AND NOT SUBSEQUENTLY, FOR THIS CORRECTION IS NOT COMPLETED UNTIL THE END OF THE CORRECTION. And the secret of the matter is contained in the verse: "The stone which the builders rejected has become the head stone of the corner" (Tehilim 118:22). And likewise THERE IS THE COMBINATION: Hei Vav Hei Yud, WHICH TEACHES ABOUT THE ATTRIBUTE OF JUDGMENT, AND THERE IS THE COMBINATION: Yud Hei Vav Hei, THAT TEACHES ABOUT THE ATTRIBUTE OF MERCY.

674. וּבְגִין דָּא, הָבִיאוּ עָלַי כַּפָּרָה, עָלַי הֲוָת סִיהֲרָא כֶּתֶר וַדַּאי, כְּגַוְונָא דָּא וּלְבָתַר אִתְמְעִיטַת, וְנַחְתַּת לְרַגְלִין דִּילֵיהּ, כְּגַוְונָא דָּא וּבְזִמְנָא דָּא הָבִיאוּ עָלַי כַּפָּרָה, אִיתְּמַר בָּהּ, הִיא הָעוֹלָה, סְלִיקַת מֵרַגְלוֹי. דְּאִתְּמַר בָּהּ, וְהָאָרֶץ הֲדוֹם רַגְלָי. לְמֵימַר בָּהּ, הַשָּׁמַיִם כִּסְאִי. וְהַאי אִיהוּ רָזָא, צַדִּיק מוֹשֵׁל יִרְאַת אֱלֹהִים. דִּמְהַפֵּךְ דִּינָא לְרַחֲמֵי. וְרָזָא דְּמִלָּה, אֶבֶן מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה. כְּגַוְונָא דָּא, דוד״י. יְדוֹד.

100. The moon has contracted itself

The Faithful Shepherd says that the lambs of the sacrifice correspond to the Sfirot and to the seven days of the moon.

675. וְעוֹד, כֶּבֶשׂ א׳ וּשְׁנֵי כְּבָשִׂים בְּנֵי שָׁנָה תְּמִימִים, לְקֶבֶל תְּלַת סְפִירָן. שִׁבְעָה כְּבָשִׂים בְּנֵי שָׁנָה, לְקֶבֶל שְׁבַע סְפִירָן. שִׁבְעָה כְּבָשִׂים, אִינּוּן ז׳ יוֹמִין דְּסִיהֲרָא. בְּנֵי שָׁנָה, בְּנוֹי דְּסִיהֲרָא, דְּאִקְרֵי שָׁנָה. דְּאִיהִי חֲדָא מֵאִינּוּן שְׁנִים קַדְמוֹנִיּוֹת.
ע״כ רעיא מהימנא

675. Furthermore, the one lamb and "two lambs of the first year without blemish" (Bemidbar 28:9) correspond to the UPPER three Sfirot. Seven lambs of the first year correspond to the seven LOWER SFIROT. The seven lambs are seven days, NAMELY, SEVEN SFIROT, of the moon, WHICH IS MALCHUT, for they are "of the first year (lit. 'sons of a year')," namely, the sons of the moon which is called 'a year', this being one of those primordial years.
End of Ra'aya Meheimna
Rabbi Shimon tells how the renewal of Jacob and Joseph every month to illuminate the moon must be done via the sacrifices.

676. וּבְרָאשֵׁי חָדְשֵׁיכֶם וְגוֹ׳. וְכִי כַּמָּה רָאשִׁין אִינּוּן לְסִיהֲרָא. וְהָא לֵית רֵישָׁא לְסִיהֲרָא, אֶלָּא שִׁמְשָׁא, דְּאִיהוּ רֵישָׁא לְגַבָּהּ. אֶלָּא רָאשֵׁי תְּרֵין בְּכָל יַרְחָא וְיַרְחָא. וְאִינּוּן יַעֲקֹב וְיוֹסֵף, דְּמִתְחַדְּתֵי עַל סִיהֲרָא. וע״ד בָּעוּ לְחַדְּתָא לָהּ.

676. "And in the beginnings (lit. 'heads') of your new moons" (Bemidbar 28:11). HE ASKS: How many heads does the moon have, since there exists no head to the moon, but the sun, WHICH IS ZEIR ANPIN, that is a head for it? HE ANSWERS: There are two heads in every month, namely, Jacob and Joseph, WHICH ARE ZEIR ANPIN AND YESOD, and they are renewed to ILLUMINATE the moon, WHICH IS MALCHUT. And it has, therefore, to be renewed, NAMELY, WITH THE SACRIFICES.

677. פָּרִים בְּנֵי בָקָר שְׁנַיִם, אִלֵּין אִינּוּן דְּאָמְרָה סִיהֲרָא, דְּהֵיךְ יִשְׁתַּמְּשׁוּן בָּהּ כַּחֲדָא, וְאַזְעִירַת גַּרְמָהּ תְּחוֹתַיְיהוּ. וְאַיִל אֶחָד, דָּא אַיִל דְּיִצְחָק. וְכִי אַבְרָהָם לְאָן אָזִיל. אֶלָּא בְּגִין דְּאִתְּעַר תַּמָּן עֵשָׂו, אִתְכְּנִיש אַבְרָהָם, דְּלָא יֶחֱמֵי לֵיהּ, וּמַאן אִיהוּ שָׂעִיר דר״ח. יִצְחָק, אִשְׁתְּכַח תַּמָּן, דְּרַחִימוּ דִּילֵיהּ לְגַבֵּיהּ, כְּחַמְרָא עַל דּוּרְדְּיֵיהּ. יַעֲקֹב אִשְׁתְּכַח תַּמָּן, לְתַבְרָא אַנְפּוֹי. יוֹסֵף דְּאִיהוּ שׁוֹר דִּילֵיהּ, לְגַבֵּי רָחֵל.

677. "Two young bullocks" (Bemidbar 28:11): These are they about whom the moon said: How can TWO KINGS use one CROWN, NAMELY, ZEIR ANPIN AND MALCHUT FROM THE ASPECT OF THE TWO GREAT LIGHTS; AND AFTERWARDS it contracted itself beneath them, NAMELY, DESCENDED TO BELOW THE CHEST OF ZEIR ANPIN. "and one ram" (Ibid.) refers to the ram of Isaac, WHICH IS GVURAH. HE ASKS: Where did Abraham go? NAMELY, WHY IS THE QUALITY OF ABRAHAM, WHICH IS CHESED, NOT MENTIONED HERE? AND ANSWERS it is because Esau awoke there. And who is that? That is the he-goat (Heb. seir) of the new moon, WHICH CONTAINS A PART FOR THE OTHER SIDE AND IS CALLED 'SEIR', JUST AS Esau WAS "A HAIRY (HEB. SA'IR) MAN" (Beresheet 27:11). Therefore Abraham, WHO IS THE LIGHT OF CHESED, was gathered up, that he should not be seen, THAT IS TO SAY THAT THERE SHOULD BE NO SUCKLING FOR THE OTHER SIDE FROM THE LIGHT OF CHESED. BUT Isaac, WHO IS THE LEFT COLUMN, was there because his love for him was as wine with its sediment. FOR Esau IS THE REFUSE OF THE LEFT COLUMN, AND THE LIGHT OF THE LEFT IS CALLED 'WINE', AND THE REFUSE IS CALLED 'SEDIMENT'. Jacob, WHO IS ZEIR ANPIN, THE CENTRAL COLUMN, was there in order to cancel the face OF Esau, FOR THE CENTRAL COLUMN REDUCES THE UPPER THREE SFIROT OF THE LEFT, WHICH IS THE FACE OF Esau. Joseph, NAMELY, YESOD, which is the ox OF ZEIR ANPIN, THAT IS TO SAY WHICH IS DRAWN FROM THE LEFT COLUMN OF ZEIR ANPIN THAT IS CALLED 'OX', WAS THERE for Rachel, NAMELY, TO EMANATE TO MALCHUT, THAT IS CALLED 'RACHEL'.

101. The Yud Hei Vav Heis in the middle
The Faithful Shepherd tells how the earth was founded by wisdom and the heavens were established by understanding.
Ra'aya Meheimna (the Faithful Shepherd)

רעיא מהימנא

678. אָמַר ר"מ, וַדַּאי בְּנֵי שָׁנָה אִתְקְרִיאוּ עַל שֵׁם חַמָּה, אִימָא קַדִּישָׁא, דְּאִתְּמַר בָּהּ פְּנֵי מֹשֶׁה כִּפְנֵי חַמָּה. שָׁנָה אִית בָּהּ שס"ה יוֹמִין, כְּחוּשְׁבַּן שס"ה לֹא תַּעֲשֶׂה. וְאִיהוּ ע"ד לִשְׂמָאלָא. אִימָא עִלָּאָה, סִיהֲרָא בִּימִינָא. אֲסוּרָה בְּרַתָּא לְאַבָּא דְּאִיהוּ לִימִינָא חֶסֶד. וְאִיהִי כְּלִילָא מרמ"ח פִּקּוּדִין. אִשְׁתְּכַח ו' עִם אִימָא לִשְׂמָאלָא. בְּרַתָּא עִם אַבָּא לִימִינָא דְּחֶסֶד. וְרָזָא דְּמִלָּה, בְּחָכְמָה יְסַד אֶרֶץ. חָכְמָה אַבָּא. אֶרֶץ בְּרַתָּא. כּוֹנֵן שָׁמַיִם דְּאִיהוּ בְּרָא, עִם אִימָא דְּאִיהוּ תְּבוּנָה, וְהַאי אִיהוּ ירד"ו, הֲוָיוֹת בְּאֶמְצַע.

678. The Faithful Shepherd said: Certainly the one-year-old LAMBS are named after the sun, which is Holy Ima, NAMELY, BINAH, for it is said about it: The face of Moses is as that of the sun, THAT IS, HE HAS THE UPPER THREE SFIROT, WHICH IS THE SECRET OF FACE, OF BINAH, THAT IS CALLED 'SUN'. A year contains 365 days, THAT IS, TOGETHER WITH THE THE DAYS FROM ROSH HASHANAH TO YOM KIPPUR. This is the same number, 365, as that of the negative precepts. And this is a witness to the left, and is upper Ima. The moon, WHICH IS MALCHUT, is on the right side, for the daughter is joined to Aba, which is Chesed, on the right side. And it, MALCHUT, is composed of the 248 positive precepts. It follows that the Vav, WHICH IS ZEIR ANPIN, is with Ima on the left side, IN THE SECRET OF THE 365 NEGATIVE PRECEPTS, and the daughter is with Aba on the right side, which is Chesed. And the secret of the matter is in the verse: "by wisdom founded the earth" (Mishlei 3:19). By wisdom refers to Aba, NAMELY, CHOCHMAH OF THE RIGHT WHICH IS CHESED. Earth is the daughter, NAMELY, MALCHUT, AND THUS THE DAUGHTER IS JOINED WITH ABA. "BY UNDERSTANDING HE ESTABLISHED THE HEAVENS" (IBID.). "He established the heavens," which is the son, NAMELY, ZEIR ANPIN, with Ima, which is Understanding. And this results in THE COMBINATION OF Yud Hei Hei Vav, which is the secret of the Yud Hei Vav Heis in the center.

102. A he-goat to Azazel

Moses says that the goat for Azazel is a bribe to assuage Samael's anger and to prevent him from drawing near the Temple and making accusations against Yisrael. He also tells us why the goat is sent by the hand of a crippled man, and how the goat bears all of Yisrael's iniquities.

679. וְעוֹד וּשְׂעִיר עִזִּים אֶחָד, תְּרֵין שְׂעִירִין אִינּוּן, דְּאִתְּמַר עָלַיְיהוּ וְלָקַח אֶת שְׁנֵי הַשְּׂעִירִים וְגוֹ' גּוֹרָל אֶחָד לַיְיָ' וְגוֹרָל אֶחָד לַעֲזָאזֵל. שָׂעִיר לַיְיָ', בְּגִין מִיעוּט סִיהֲרָא, וְאִיהוּ שָׂעִיר אֶחָד לַיְרוֹן"ד לְחַטָּאת. אֶחָד: מִסִּטְרָא דִּיחוּדָא. אֲבָל שָׂעִיר דַּעֲזָאזֵל, לָא כְּתִיב בֵּיהּ אֶחָד, לָא קָרְבָּן, וְלָא אִשֶּׁה, וְלָא עוֹלָה. אֶלָּא וְשִׁלַּח בְּיַד אִישׁ עִתִּי הַמִּדְבָּרָה. וְשִׁלַּח, כִּדְאָמַר יַעֲקֹב מִנְחָה הִיא שְׁלוּחָה לַאדֹנִי לְעֵשָׂו. אוֹף הָכִי שׁוֹחַד, לְתַבְרָא רוּגְזָא דְּסָמָאֵ"ל, דְּלָא יִתְקָרִיב לְמַקְדְּשָׁא לְקַטְרְגָא.

679. Again: "one kid of the goats" (Bemidbar 29:11). There are two goats, that it is said about them: "And he shall take the two goats... one lot for Hashem, and the other lot for Azazel" (Vayikra 16:7-8). The goat that is for Hashem IS AN ATONEMENT over the contraction of the moon and is "And one kid of the goats for a sin offering to Hashem" (Bemidbar 28:15). It is therefore referred to as 'one' BECAUSE IT IS from the side of the oneness. But the goat for Azazel is not referred to as 'one,' neither is it called 'a sacrifice', 'a fire offering', nor 'a burnt offering', but "shall send him away by the hand of an appointed man into the wilderness" (Vayikra 16:21). "And shall send away" is the same term used by Jacob: "it is a present sent to my lord Esau" (Beresheet 32:19). Likewise, THE GOAT FOR AZAZEL is a bribe, in order to break Samael's anger that he should not draw near the Temple, to denounce IT.

680. לְכַלְבָּא דְּאִיהוּ רָעֵב, וּמַאן דְּבָעֵי דְּלָא נָשִׁיךְ לֵיהּ, יָהִיב לֵיהּ בִּשְׂרָא לְמֵיכַל, אוֹ נְהֵמָא, וַיְשִׁקֵי לֵיהּ מַיָּא. וְרָזָא דְּמִלָּה, אִם רָעֵב שׂוֹנַאֲךָ הַאֲכִילֵהוּ לֶחֶם וְגוֹ'. וּבְדָא יִתְהַדַּר רְחִימוּ דב"נ, דְּלָא דַּיִּי דְּלָא נָשִׁיךְ לֵיהּ בְּכַמָּה יִסּוּרִין, אֶלָּא אִתְהַדַּר לְמֶהֱוֵי לֵיהּ סַנֵּיגוֹרָא, וְאִתְהַדַּר רְחִימוּי.

680. IT IS LIKE a hungry dog: whoever does not want to be bitten by it gives it meat or bread to eat and water to drink. And the secret of the matter is contained in the verse: "If your enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink" (Mishlei 25:21). He thereby becomes friendly towards the person, and not only does not bite him, with a number of tribulations, but becomes an advocate for him and loves him.

681. AND THERE IS A QUESTION HERE: Why is THE GOAT sent TO AZAZEL by the hand of an appointed man who is crippled? HE ANSWERS, because all of the Other Sides are defective, and are called (Heb. Seirim) 'goats', as it is written: "and goats (Heb. Seirim) shall dance there" (Yeshayah 13:21). And about them it is said: "And they shall no more offer their sacrifices to the (Heb. Seirim) demons" (Vayikra 17:7); and also: "They sacrificed to powerless spirits" (Devarim 32:17). And with this goat TO AZAZEL, SAMAEL IS separated from everything and bears all the transgressions that are in Yisrael upon him, as it is written: "and the goat shall bear upon it all their iniquities" (Vayikra 16:22). And furthermore, after that AZAZEL takes all THE TRANSGRESSIONS and bears them, NAMELY, THAT THE HOLY ONE, BLESSED BE HE, SHALL BEAR AND FORGIVE. The Holy One, blessed be He, is called "forgiving (bearing) iniquity" (Shemot 34:7), AND ABOUT THE GOAT FOR AZAZEL IT IS WRITTEN: "AND THE GOAT SHALL BEAR UPON IT ALL THEIR INIQUITIES." What is the difference between these two types of bearing? HE ANSWERS "bears" means CARRYING a burden, while "bearing" MEANS the removal of the burden, NAMELY, THAT HE ATONES FOR THE INIQUITIES. AND ALL OF THIS IS EXPLAINED ABOVE.
End of Ra'aya Meheimna
We hear that were it not for the monthly contraction of the moon no offering would ever be given to Samael.

681. וַאֲמַאי הֲוֹ שַׁלְחִין לֵיהּ בְּיַד אִישׁ עִתִּי, פְּגִים. בְּגִין דְּסִטְרִין אַחֲרָנִין כֻּלְּהוּ מָארֵי מוּמִין, וְאִתְקְרִיאוּ שְׂעִירִים, דִּכְתִיב וּשְׂעִירִים יְרַקְּדוּ שָׁם. וְאִתְּמַר בְּהוֹן, וְלֹא יִזְבְּחוּ עוֹד אֶת זִבְחֵיהֶם לַשְּׂעִירִים. דְּעַלַיְיהוּ אִתְּמַר, יִזְבְּחוּ לַשֵּׁדִים לֹא אֱלוֹהַּ. וּבְשָׂעִיר דָּא, אִתְפְּרַשׁ מִכֹּלָּא, וְנוֹשֵׂא כָּל חוֹבִין דְּיִשְׂרָאֵל עָלֵיהּ, כד"א, וְנָשָׂא הַשָּׂעִיר עָלָיו אֶת כָּל עֲוֹנוֹתָם. וְעוֹד, בָּתַר דְּנָטִיל אִיהוּ וְנָשָׂא. קוּדְשָׁא בְּרִיךְ הוּא נוֹשֵׂא עָוֹן. מַאי בֵּין נוֹשֵׂא לְנָשָׂא. נָשָׂא: מָטוּלָא. נוֹשֵׂא: סְלִיקוּ דְּמָטוּלָא.
עד כאן רעיא מהימנא

682. And: "three tenth measures" (Bemidbar 29:9) namely, it is her three first grades, NAMELY KETER, CHOCHMAH, AND BINAH, each one of which is MADE UP of ten, as it is above, WITH ZEIR ANPIN; and by tenth measures IS MEANT one part in ten, FOR MALCHUT IS ONE OF THE TEN SFIROT OF ZEIR ANPIN, AND EACH INDIVIDUAL SFIRAH OF HERS CORRESPONDS TO ONE OF TEN IN ZEIR ANPIN, AND THEY ARE THEREFORE CALLED 'TENTH MEASURES'. And one goat for a sin offering: HE ASKS why it is called 'a sin offering'? AND ANSWERS, because it is a sin and is from the side of sin, THAT IS TO SAY: A PORTION OF IT IS FOR THE OTHER SIDE, AND IT IS THEREFORE FROM THE SIDE OF SIN. Said Rabbi Elazar: But it is written: "To Hashem (Bemidbar 28:15)!" HOW THEN CAN YOU SAY THAT IT IS FROM THE SIDE OF SIN?! AND ANSWERS, it is certainly sacrificed to Hashem, for it is written: "to make atonement" (Ibid. 21), namely, to break the face OF THE OTHER SIDE, so everything will be sacrificed to the Sanctuary, but one portion is also given to Samael, and he eats it, AND FOR THIS REASON does not take hold of the other sacrifices. This sacrifice alone IS FOR HIM TO EAT, and no other sacrifice is joined with him for him to eat.

682. וּשְׁלֹשָׁה עֶשְׂרֹונִים, תְּלַת דַּרְגִין קַדְמָאִין דִּילָהּ, דְּכָל חַד וְחַד עֲשַׂר, כְּגַוְונָא דִלְעֵילָא עֶשְׂרֹונִים, חַד מֵעֲשַׂרָה. וּשְׂעִיר חַטָּאת אֶחָד, אֲמַאי אִקְרֵי חַטָּאת. בְּגִין דְּאִיהוּ חַטָּאת, וּמִסִּטְרָא דְּחַטָּאת הוּא. א"ר אֶלְעָזָר, וְהָא כְּתִיב לַיְיָ'. אֶלָּא לַיְיָ' אִתְקְרִיב וַדַּאי, דְּכְתִיב לְכַפֵּר. לְתַבְרָא אַנְפִּין, וְכֹלָּא יִתְקְרִיב לְמַקְדְּשָׁא, אֶלָּא יְהֵבֵי חוּלְקָא חֲדָא לְסָמְאֵל, וְאָכִיל לֵיהּ, וְלָא אָחִיד בִּשְׁאַר קָרְבְּנִין. וְדָא אִיהוּ לְחוֹדֵיהּ, דְּלָא אִשְׁתְּתַף אַחֲרָא עִמֵּיהּ לְמֵיכַל בֵּיהּ.

683. He, SAMAEL, enjoys the banquet of the King with this portion THAT HE TAKES FROM THE GOAT FOR A SIN OFFERING and he therefore rejoices and leaves Yisrael alone and does not accuse them. And were it not for contraction of the moon, NAMELY, MALCHUT, nothing at all would be given TO SAMAEL from the King's banquet. HE ASKS: And what does he do in the contraction of the moon? AND ANSWERS: Because he comes close and suckles FROM THE VACATED PLACE IN MALCHUT, and takes power for his people from the side of the left of the moon, WHICH IS MALCHUT, and grows strong in it, and in this goat, A PORTION OF WHICH IS GIVEN TO HIM, he abandons everything and gains his enjoyment from this. And because the Holy One, blessed be He, contracted the moon, FOR HE SAID TO HER 'GO AND CONTRACT YOURSELF', therefore this goat is sacrificed, so that SAMAEL will depart from her and not come close to the Sanctuary, WHICH IS MALCHUT. And thus we learned THAT THE HOLY ONE, BLESSED BE HE, SAID: 'Bring over me an atonement', FOR I HAVE CONTRACTED THE MOON. 'Over Me', namely, for Me, for I contracted her, and it is due to My own cause THAT I CONTRACTED HER, that you need this, THAT YOU NEED TO SACRIFICE A GOAT IN ORDER TO SEPARATE HIM FROM THE PLACE OF THE CONTRACTION OF MALCHUT.

683. אִיהוּ אִתְהֲנֵי בְּגוֹ סְעוּדָתָא דְּמַלְכָּא בְּחוּלְקָא דָּא, וְעַל דָּא חַדֵּי, וְאִתְפְּרַשׁ מִיִּשְׂרָאֵל, וְלָא מְקַטְרְגָא עָלַיְיהוּ. וְאִי לָאו דַּהֲוָה מִיעוּטָא דְּסִיהֲרָא, לָא הֲוֹ יְהֵבֵי לֵיהּ בִּסְעוּדָתָא דְּמַלְכָּא כְּלוּם. וְכִי בְּמִיעוּטָא דְּסִיהֲרָא מַאי קָא עָבֵיד. אֶלָּא בְּגִין דְּקָרִיב וְיָנִיק, וְנָטִיל חֵילָא לְעַמֵּיהּ, מִגּוֹ סְטָר שְׂמָאלָא דְּסִיהֲרָא, וְאִתְתַּקַּף בֵּיהּ. וּבְשָׂעִיר דָּא אִתְפְּרַשׁ מִכֹּלָּא, וְאִתְהֲנֵי בְּהַאי. וּבְגִין דְּקוּדְשָׁא בְּרִיךְ הוּא אַזְעִיר לָהּ לְסִיהֲרָא, מִקָּרְבִין לֵיהּ לְהַאי שָׂעִיר, בְּגִין דְּיִתְפְּרַשׁ מִנָּהּ, וְלָא יִתְקְרִיב לְמַקְדְּשָׁא. וע"ד תָּנִינָן, הָבִיאוּ עָלַי כַּפָּרָה. עָלַי: בְּגִינִי, דְּאַזְעִירַת לָהּ, בְּגִין סִבַּת דִּילִי אַתּוּן צְרִיכִין דָּא.

103. "And in the beginnings of your new moons"
The Faithful Shepherd says that just as on the new moon a portion must be given to the Other Side, a woman must give her fingernails and a little of her hair to the Other Side; this protects her from evil. The sages of the Mishnah had said that in previous times when the people were sanctifying the new moon they would kindle flares on the tops of the mountains so that God could see the moon and sanctify it. Malchut, is sometimes a crown for God, sometimes a throne for Him to sit on, and sometimes a footstool for His feet. Moses explains why the moon is called 'white'; he says that the moon is from the side of the Tree of Knowledge of Good and Evil, so it changes from dark to light and back again.
Ra'aya Meheimna (the Faithful Shepherd)

רעיא מהימנא

684. "And in the beginnings (lit. 'heads') of your new moons" (Bemidbar 28:11). THE WORD 'HEADS' IS WRITTEN IN THE PLURAL, referring to Jacob and Joseph, NAMELY, ZEIR ANPIN AND YESOD, AS IT IS WRITTEN: "These are the generations of Jacob. Joseph..." (Beresheet 37:2) that renew the moon, WHICH IS MALCHUT. I have found in the Book of Enoch that he said that just as on the first day of the month, the moon, WHICH IS MALCHUT, is purified to come close to her husband, ZEIR ANPIN, so must one portion be given to the Other Side and from the same type AS THE OTHER SIDE, NAMELY, A GOAT; so also the woman when she is purified for her husband, one portion must be given to the Other Side, and from its own type.

684. וּבְרָאשֵׁי חָדְשֵׁיכֶם, אינּוּן יַעֲקֹב וְיוֹסֵף. אֵלֶּה תּוֹלְדוֹת יַעֲקֹב יוֹסֵף, דְּמְחַדְּתֵי עַל סִיהֲרָא. אַשְׁכַּחְנָא בְּסִפְרָא דְּחֲנוֹךְ דְּאָמַר, כְּמָה דִּבְרֹאשׁ חֹדֶשׁ, דְּאִתְדַּכְּיָאת סִיהֲרָא לְאִתְקָרְבָא בְּבַעְלָהּ, אִצְטְרִיךְ לְמֵיהַב לְסִטְרָא אַחֲרָא חוּלָקָא חֲדָא, בְּהַהוּא זִינָא דִּילָהּ. אוֹף ה״נ אִצְטְרִיכַת לְאִתְּתָא, בְּשַׁעֲתָא דְּאִתְדַּכְּיָאת לְאִתְקָרְבָא בְּבַעְלָהּ, לְמֵיהַב חוּלָקָא חֲדָא לס״א, בְּהַהוּא זִינָא דִּילָיהּ.

685. And what is that portion THAT THE WOMAN HAS TO GIVE TO THE OTHER SIDE? It is the fingernails with their dirt and a little of the ends of her hair, for she has to comb her head and tie her hair together, TO GIVE THEM TO THE OTHER SIDE, and then that Evil Side will not go after her to harm her, but will leave her alone from all sides. And what does she do with those hairs and nail clippings? After she has bound them together, she has to place them where people do not pass by, or in holes in the bottom of the yard, and conceal them there.

685. וּמַאן אִיהוּ. הַהוּא חוּלָקָא טוּפְרָהָא בְּטִנּוּפָא דִּלְהוֹן. וּזְעֵיר מֵרֵישׁ דְּשַׁעֲרָא, בְּגִין דְּבָעֵי לְאַסְרָקָא רֵישָׁא, וּלְאַכְרְכָא לוֹן דָּא בְּדָא, וְלָא יֵזִיל אֲבַתְרָהּ הַהוּא סִטְרָא בִּישָׁא, לְאַבְאָשָׁא לָהּ, וְאִתְפְּרַשׁ מִנָּהּ בְּכָל סִטְרִין. וּמַה תַּעֲבִיד, מֵהַהוּא שַׁעֲרָא וְטוּפְרִין. לְבָתַר דְּתַכְרִיךְ לוֹן כַּחֲדָא, אִצְטְרִיךְ לְאָנָחָא לוֹן בַּאֲתָר דְּלָא עַבְרִין תַּמָּן בְּנֵי נָשָׁא, אוֹ בְּגוֹ חוֹרִין תַּתָּאִין דַּחֲצַרָא, וְתַגְנִיז לוֹן תַּמָּן.

686. Again: "And in the beginnings of your new moons." The sages of the Mishnah said: When the new moon used to be sanctified according to the court, flares used to be kindled on the tops of the mountains and they used to say: Thus has He seen it, and sanctified it. The moon would be shaped thus , sometimes with the horns facing upwards, and sometimes so , facing downwards, sometimes to the east thus , and sometimes to the west, thus sometimes to the south and sometimes to the north. And this is its facing in six directions that Tiferet, which is a large Vav, encompasses, NAMELY: Greatness, Gvurah, Tiferet, Netzach, Hod, and Yesod. GREATNESS, WHICH IS CHESED, IS FACING THE SOUTH, AND ITS LOOKING TO THE NORTH IS GVURAH, TO THE EAST IS TIFERET, AND TO THE WEST IS YESOD.

686. וְעוֹד וּבְרָאשֵׁי חָדְשֵׁיכֶם אָמְרוּ רַבָּנָן דְּמַתְנִיתִין, דְּכַד הֲווֹ מְקַדְּשִׁין יַרְחִין עַל פִּי בֵּית דִּין, הֲווֹ מַשְׁיְאִין מַשְׁוְאוֹת בְּרָאשֵׁי הָהָרִים, וַהֲווֹ אַמְרִין כָּזֶה רָאָה וְקִדֵּשׁ. לְזִמְנִין סִהֲרָא הֲוַת כְּגַוְונָא דָּא. הָוָה מִסְתַּכְּלָא לְעֵילָא בְּקַרְנָהָא. וּלְזִמְנָא מִסְתַּכְּלָא לְתַתָּא כְּגַוְונָא דָּא. לְזִמְנִין מִסְתַּכְּלָא בְּמִזְרָח, כְּגַוְונָא דָּא. לְזִמְנִין לְמַעֲרָב, כְּגַוְונָא דָּא. לְזִמְנִין לַדָּרוֹם. וּלְזִמְנִין לַצָּפוֹן. וְהַאי אִיהוּ אִסְתַּכְּלוּתָא דִּילָהּ לְשִׁית סִטְרִין, דְּכָלִיל לוֹן תִּפְאֶרֶת, דְּאִיהוּ ו׳. גְּדוּלָה, גְּבוּרָה, תִּפְאֶרֶת, נֶצַח, וְהוֹד, יְסוֹד.

687. The point that is drawn OUT OF THE MOON, WHICH IS MALCHUT, from the inside, is Chochmah, and the line that circumvents the moon is Keter. AND AS A RULE that point, WHICH IS MALCHUT, is sometimes a crown FOR ZEIR ANPIN, IN THE SECRET OF THE VERSE: "A VIRTUOUS WOMAN IS A CROWN TO HER HUSBAND" (MISHLEI 12:4), and sometimes a throne FOR ZEIR ANPIN to sit upon, and at yet other times a footstool for His feet OF ZEIR ANPIN.

687. נְקוּדָא דְּנָגִיד עָלֵיהּ מִלְּגוֹ, הִיא חָכְמָה. וְהַהִיא חוּט דְּאַסְחַר עָלָהּ, אִיהוּ כֶּתֶר. וְהַהִיא נְקוּדָא אִיהוּ לְזִמְנִין עֲטָרָה, וּלְזִמְנִין כִּסֵּא, לְמֵיתַב עָלֵיהּ, לְזִמְנִין שְׁרַפְרַף לַהֲדוֹם רַגְלָיו.

688. HE ASKS, Why is MALCHUT called 'moon' (lit. 'white')? HE ANSWERS, it is named after the clarification (whitening) of the Halachah, NAMELY, IT IS NAMED AFTER CHOCHMAH OF THE RIGHT SIDE THAT CLARIFIES THE HALACHAH, WHICH IS MALCHUT THAT IS CALLED 'HALACHAH'. FOR CHOCHMAH is from within MALCHUT, IN THE SECRET OF THE VERSE: "The king's daughter is all glorious within" (Tehilim 45:14) and it is whitened in the fire of Binah that descends upon it. And the secret of the matter is to be found in the verse: "though your sins be like scarlet, they shall be as white as snow" (Yeshayah 1:18). And whereas it was called 'Adonai', THE LETTERS OF WHICH, REARRANGED, SPELL 'Dina' (lit. 'Judgment'), which is red with Gvurah, NAMELY, WITH THE LEFT COLUMN where Binah is, it becomes whitened by the side of Chesed where Chochmah is, and returns to THE NAME OF the Yud Hei Vav Hei, WHICH IS MERCY.

688. וַאֲמַאי אִתְקְרִיאַת לְבָנָה. עַל שֵׁם לִבּוּן הַהֲלָכָה, דְּאִיהִי מִלְּגוֹ, כָּל כִּבּוּדָהּ בַּת מֶלֶךְ פְּנִימָה. וּבְאֶשָּׁא דְּבִינָה דְּנָחִית עָלָהּ אִיהִי מִתְלַבְּנַת. וְרָזָא דְּמִלָּה, אִם יִהְיוּ חֲטָאֵיכֶם כַּשָּׁנִים כַּשֶּׁלֶג יַלְבִּינוּ. וּמַאי דַּהֲוַת אֲדֹנָי הִינָא, סוּמָקָא בִּגְבוּרָה, דְּתַמָּן בִּינָה. אִתְלַבְּנַת מִסִּטְרָא דְּחֶסֶד, דְּתַמָּן חָכְמָה, וְאִתְהַדְּרַת יְדוֹד.

689. And what is the cause of MALCHUT's changing from Judgment to Mercy? This is the completely righteous, for the moon, WHICH IS MALCHUT is from the side of the Tree of the Knowledge of Good and Evil. Its Klipah is darkness THAT IS, if it is a bright black spot, which is the Evil Inclination, which is a handmaid, ABOUT WHOM IT IS SAID: "and it be lower...but be somewhat dimmer" (Vayikra 13:21). And MALCHUT has nothing of its own, but only that thread that gives it light, THIS BEING THE SECRET OF A THREAD OF CHOCHMAH OF THE LEFT SIDE WITHOUT CHASSADIM, WHICH IS ITS MAIN STRUCTURE, BUT ITS LIGHT IS AS THIN AS A THREAD BECAUSE IT CANNOT ILLUMINATE WITHOUT CHASSADIM. For it accompanies it during the night-time, which is the Exile, IN THE SECRET OF THE VERSE: "SHE RISES ALSO WHILE IT IS YET NIGHT" (MISHLEI 31:15) and leaves it during the day. FOR THE DAY IS THE TIME OF THE RULE OF THE CHASSADIM OF ZEIR ANPIN, AND CHOCHMAH OF THE LEFT SIDE IS UNABLE TO RULE BY DAY. FOR DAYTIME is THE LIGHT OF CHESED OF the next world, WHICH IS BINAH, in which "But to you who fear My name the sun of righteousness shall arise with healing in its wings" (Malachi 3:20).

689. וּמַה גָּרִים לְאִתְהַפְּכָא מִדִּינָא לְרַחֲמֵי צַדִּיקִים גְּמוּרִים דְּסִיהֲרָא מִסִּטְרָא דְּעֵץ הַדַּעַת טוֹב וָרָע, אִיהִי קְלִיפָּא דִּילֵיהּ חֲשׁוּכָא, אִם בַּהֶרֶת שְׁחוֹרָה, הִיא יֵצֶר הָרָע, שִׁפְחָה. וּשְׁפָלָה אֵינֶנָּה וְהִיא כֵּהָה, וְלֵית לָהּ מִדִּילָהּ, אֶלָּא הַהוּא חוּט דְּנָהִיר בָּהּ, דְּאִיהוּ לְוָה לָהּ בְּלֵילְיָא, דְּאִיהִי גָּלוּתָא. וְאִתְעֲבַר מִנָּהּ בִּימָמָא, דְּאִיהוּ עָלְמָא דְּאָתֵי, דְּבֵיהּ וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי שֶׁמֶשׁ צְדָקָה וּמַרְפֵּא בִּכְנָפֶיהָ.

690. But that point that is within the moon, WHICH IS MALCHUT, that is from the side of the Tree of Life, WHICH IS ZEIR ANPIN, IS THE SECRET OF CHOCHMAH OF THE RIGHT SIDE, WHICH IS CHESED, and is as a never ceasing spring, BECAUSE IT IS DRAWN DOWN FROM UPPER ABA AND IMA BY WAY OF ZEIR ANPIN, WHOSE MATING NEVER CEASES, and about which it is written: "like a spring of water, whose waters fail not" (Yeshayah 58:11), and it is called 'a loving hind' from the side of Chesed, WHICH IS LOVE, this being as is written: "I have loved you with an everlasting love: therefore I have remained true to you" (Yirmeyah 31:2), LOVE BEING THE SECRET OF CHESED; and it has two beams from the light, thus: and sometimes "but one was higher than the other" thus: (Daniel 8:3), and at other times they are equal.
End of Ra'aya Meheimna

690. אֲבָל סִיהֲרָא דְּעֵץ הַחַיִּים, הַהִיא נְקוּדָה דִּלְגוֹ מִנָּהּ, אִיהִי כְּמַבּוּעָא דְּלֵית לֵיהּ פְּסָק, דְּכְתִיב בָּהּ, וּכְמוֹצָא מַיִם אֲשֶׁר לֹא יְכַזְּבוּ מֵימָיו. וְאִתְקְרִיאַת אַיֶּלֶת אַהֲבִים מִסִּטְרָא דְּחֶסֶד, דְּהַיְינוּ אַהֲבַת עוֹלָם אַהַבְתִּיךְ עַל כֵּן מְשַׁכְתִּיךְ חֶסֶד. וּתְרֵין קַרְנַיִן אִית לָהּ מִן נְהוֹרָא, כְּגַוְונָא דָּא לְזִמְנִין הָאַחַת גָּבוֹהַּ מִן הַשֵּׁנִית, כְּגַוְונָא דָּא, לְזִמְנִין קְרָנִים אינּוּן שָׁוִין.
ע"כ רעיא מהימנא

104. The hind of dawn

Rabbi Aba brings up the difficulty that in the verse "As the hart pants after the water brooks," "hart" is masculine and yet the verb, which should agree with the noun, is feminine. Rabbi Shimon then talks about the hind of the dawn, that refers to the merciful Malchut who brings nourishment for everyone else. The hind suffers the pangs of exile in the morning, and when the morning brings light she is no longer visible. Rabbi Shimon speaks about the hind becoming a hart and giving birth with great pain.

691. וּבַחֹדֶשׁ הָרִאשׁוֹן וְגוֹ׳. רִבִּי אַבָּא פָּתַח, כְּאַיָּל תַּעֲרוֹג עַל אֲפִיקֵי מָיִם כֵּן נַפְשִׁי תַּעֲרוֹג אֵלֶיךָ אֱלֹהִים. הַאי קְרָא אוֹקְמוּהָ, וְאַע״ג דְּאִית דְּכַר וְנוּקְבָא, כּוּלָּא חַד. הַאי אַיָּל, אִיהוּ אִקְרֵי דְּכַר. וְאִיהוּ אִקְרֵי נוּקְבָא. הה״ד כְּאַיָּל תַּעֲרוֹג וְלָא כְּתִיב יַעֲרוֹג. וְכֹלָּא חַד.

691. "And on...the first month" (Bemidbar 28:16). Rabbi Aba opened, "As the hart pants after the water brooks, so pants my soul after You, Elohim" (Tehilim 42:2). We have already learned this verse, and although it contains masculine and feminine FORMS, it is all one, for the word Heb. ayil (lit. 'hart') is masculine, while the verb ta'arog (lit. 'she pants') is feminine, and although the subject and the verb should agree in gender, ya'arog (lit. 'he pants') is not written IN THE MASCULINE, because it is all one. IN OTHER WORDS, MALCHUT, WHEN IN THE FIRST STATE, WHEN IT IS WITH ZEIR ANPIN, IN THE SECRET OF THE TWO GREAT LIGHTS, IS CALLED 'HART', THIS BEING A MASCULINE FORM, BUT IN THE SECOND STATE, AFTER IT HAS CONTRACTED, IT IS CALLED 'HIND'.

692. אַיֶּלֶת הַשַּׁחַר מַאי אַיֶּלֶת הַשַּׁחַר. אֶלָּא דָּא אִיהִי חַיָּה חֲדָא רַחֲמָנִית, דְּלֵית בְּכָל חֵיוָן דְּעָלְמָא רַחֲמָנִית כְּוָותָהּ. בְּגִין דִּבְשַׁעֲתָא דִּדְחִיקַת לָהּ שַׁעֲתָא, וְאִצְטְרִיכַת לְמִזּוֹנָא לָהּ וּלְכָל חֵיוָן. אִיהִי אַזְלַת לְמֵרְחִיק לְאֹרַח רְחִיקָא. וְאָתְיָאת וְאוֹבִילַת מִזּוֹנָא. וְלָא בָּעָאת לְמֵיכַל, עַד דְּתֵיתֵי וְתִתְהַדַּר לְאַתְרָהָא. אֲמַאי. בְּגִין דְּיִתְכַּנְּשׁוּן לְגַבָּהּ שְׁאַר חֵיוָן, וּתְחַלֵּק לוֹן מֵהַהוּא מִזּוֹנָא. וְכַד אָתַת, מִתְכַּנְּשִׁין לְגַבָּהּ כָּל שְׁאַר חֵיוָן, וְהִיא קַיְּימָא בְּאֶמְצָעִיתָא, וּפַלְגַת לְכָל חַד וְחַד. וְסִימָן, וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְגוֹ׳. וּמִמָּה דִּפְלִיגַת לוֹן, אִיהִי שַׂבְעָה, כְּאִלּוּ אָכְלָה יַתִּיר מֵיכְלָא מִכֹּלָּא.

692. What is "the morning star (lit. 'the hind of the dawn')" (Tehilim 22:1)? AND ANSWERS: This is a certain merciful animal, NAMELY, MALCHUT, and among all the animals of the world there is none merciful like her, for when time is pressing and she needs nourishment for herself and for all the animals, WHICH ARE ALL THE HOSTS OF THE WORLDS OF BRIYAH, YETZIRAH, AND ASIYAH, she goes to a distant place, far away, and comes, bringing food, but does not herself want to eat until she returns to her place. Why is this so? So that all the other animals will collect together by her, and she distributes from that food to them. And when she comes, all the other animals do indeed collect around her, and she stands in the middle, and allocates to each one of them. And the sign is in the verse: "She rises also while it is yet night, and gives food to her household, and a portion to her maidens" (Mishlei 31:15). And from what she gives to them she is herself satiated, as if she had eaten more food than all of them.

693. וְכַד יֵיתֵי צַפְרָא דְּאִקְרֵי שַׁחַר. יֵיתֵי לָהּ חֲבָלִים דְּגָלוּתָא. וּבְגִין דָּא, אִתְקְרִיאַת אַיֶּלֶת הַשַּׁחַר. עַל שֵׁם קַדְרוּתָא דְּצַפְרָא. דַּחֲבָלִים לָהּ כַּיּוֹלֵדָה. הה״ד, כְּמוֹ הָרָה תַּקְרִיב לָלֶדֶת תָּחִיל תִּזְעַק בַּחֲבָלֶיהָ וְגוֹ׳.

693. And when the morning, which is called 'dawn', arrives, the pangs of the Exile come to her, and this is why she is called 'the hind of the dawn', after the blackness of the morning, for she THEN has pangs as a woman giving birth, as it is written: "Like as a woman with child, that draws near the time of her delivery, is in pain, and cries out in her pangs" (Yeshayah 26:17).

694. אֵימָתַי פַּלְגַת לְהוֹן. כַּד צַפְרָא בָּעֵי לְמֵיתֵי. בְּעוֹד דְּאִיהִי לֵילְיָא, וְקַדְרוּתָא סְלִיקַת לְאַנְהָרָא. כד״א, וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְגוֹ׳. כֵּיוָן דְּאַנְהִיר צַפְרָא, כֻּלְּהוּ שַׂבְעִין בְּמִזּוֹנָא דִּילָהּ.

694. When does she distribute to them? This is when the morning is just about to come, but it is still night, and the blackness departs for the illumination, as it is written: "She rises also while it is yet night, and gives food to her household." But by the time it is morning, they are all satiated with her food.

695. כְּדֵין, קָלָא חֲדָא אִתְעַר בְּאֶמְצָעִיתָא דִּרְקִיעַ, קָאֲרֵי בְּחֵיל וְאָמַר, קְרִיבִין עוּלוּ לְדוּכְתַּיְיכוּ. רְחִיקִין. פּוּקוּ. כָּל חַד וְחַד לִיכְנֵשׁ לְאַתְרֵיהּ דְּאִתְחֲזֵי לֵיהּ. כֵּיוָן דְּאַנְהִיר שִׁמְשָׁא, כָּל חַד וְחַד אִתְכְּנִישׁ לְאַתְרֵיהּ. הה״ד תִּזְרַח הַשֶּׁמֶשׁ יֵאָסֵפוּן וְגוֹ׳. וְאִיהִי אַזְלַת בִּימָמָא, וְאִתְגַּלְיָא בְּלֵילְיָא. וּפַלְגָא בְּצַפְרָא. וּבג״כ אִקְרֵי, אַיֶּלֶת הַשַּׁחַר.

695. And then a certain voice awakens in the midst of the firmament and calls out aloud, saying: Let those who are near, go to their places; let those who are far, leave. Let each one gather to his rightful place. And by the time the sun shines, each one is gathered to its place, as it is written: "The sun rises, they slink away" (Tehilim 104:22). And she departs during the day, and is revealed at night, and distributes FOOD in the morning, which is why she is called 'the hind of the dawn'.

696. לְבָתַר אִתַּתְקְפַת כְּגִיבָּר וְאַזְלַת, וְאִקְרֵי אַיָּל. לְאָן אֲתָר אַזְלַת. אַזְלַת שִׁתִּין פַּרְסֵי מֵהַהוּא אֲתָר דְּנָפְקָא, וְעָאלַת לְגוֹ טוּרָא דַּחֲשׁוֹכָא. אַזְלַת בְּגוֹ הַהוּא טוּרָא דַּחֲשׁוֹכָא, אָרַח לְרַגְלָהּ חִוְיָא חֲדָא עֲקִימָא, וְאָזִיל לְרַגְלָהּ. וְאִיהִי סַלְקָא מִתַּמָּן, לְגַבֵּי טוּרָא דְּנְהוֹרָא. כֵּיוָן דְּמָטַת תַּמָּן, זַמִּין לָהּ קוּדְשָׁא בְּרִיךְ הוּא חִוְיָא אַחֲרָא, וְנָפִיק וּמְקַטְרְגָא דָא בְּדָא, וְאִיהִי אִשְׁתְּזִיבַת. וּמִתַּמָּן נַטְלַת מְזוֹנָא, וְתָבַת לְאַתְרָהּ, בְּפַלְגוּת לֵילְיָא. וּמִפַּלְגוּ לֵילְיָא, שַׁרְיָא לְפַלְגָא, עַד דְּסָלִיקַת קַדְרוּתָא דְצַפְרָא. כֵּיוָן דְּאַנְהִיר יְמָמָא, אַזְלַת, וְלָא אִתְחֲזִיאַת, כְּמָה דְּאִתְּמַר.

697. וּבְשַׁעֲתָא דְּעָלְמָא אִצְטְרִיךְ לְמִטְרָא, מִתְכַּנְּשִׁין לְגַבָּהּ כָּל שְׁאַר חֵיוָן, וְהִיא סְלִיקַת לְרֵישׁ טוּרָא רַמְאָה, וְאִתְעַטְּפַת רֵישָׁהָא בֵּין בִּרְכָהָא, וְגָעַת גּוֹעָה בָּתַר גּוֹעָה, וְקוּדְשָׁא בְּרִיךְ הוּא שָׁמַע קָלָהּ, וְאִתְמְלֵי רַחֲמִין, וְחָס עַל עָלְמָא. וְהִיא נַחְתַּת מֵרֵישׁ טוּרָא, וְרָהֲטַת, וּטְמִירַת גַּרְמָהָא. וְכָל שְׁאַר חֵיוָתָא אֲבַתְרָהָא רָהֲטִין, וְלָא מַשְׁכְּחִין לָהּ. הה"ד, כְּאַיָּל תַּעֲרוֹג עַל אֲפִיקֵי מָיִם. מַאי עַל אֲפִיקֵי מָיִם. עַל אֲפִיקֵי מָיִם מֵהַנְהוּ דְּאִתְיְבְּשׁוּ, וְעָלְמָא צָחֵי עַל מַיָּיא, כְּדֵין תַּעֲרוֹג.

698. בְּשַׁעֲתָא דְּאִתְעַבְּרַת, אַסְתִּימַת, כֵּיוָן דְּמָטָא זִמְנָא לְמֵילַד, גָּעָאת וְרָמָאת קָלִין, קָלָא בָּתַר קָלָא, עַד שַׁבְעִין קָלִין, כְּחוּשְׁבַּן תֵּיבִין דְּיַעֲנֶךָ יְיָ בְּיוֹם צָרָה, דְּאִיהִי שִׁירָתָא דְּעוּבַּרְתָּא דָא. וְקוּדְשָׁא בְּרִיךְ הוּא שָׁמַע לָהּ, וְזַמִּין לְגַבָּהּ. כְּדֵין אַפִּיק חַד חִוְיָא רַבְּרְבָא, מִגּוֹ טוּרֵי חָשׁוֹךְ וְאָתֵי בֵּין טוּרִין, פּוּמֵיהּ מְלַחֲכָא בְּעַפְרָא, מָטֵי עַד הַאי אַיָּל, וְאָתֵי וְנָשִׁיךְ לָהּ בְּהַהוּא אֲתָר, תְּרֵי זִמְנֵי.

699. זִמְנָא קַדְמָאָה נָפִיק דָּמָא, וְאִיהִי לָחִיךְ. זִמְנָא תִּנְיָינָא, נָפִיק מַיָּיא וְשָׁתוּ כָּל אִינּוּן בְּעִירָן דִּי בְּטוּרַיָּיא, וְאִתְפַּתְחַת וְאוֹלִידַת. וְסִימָנָךְ וַיַּךְ אֶת הַסֶּלַע בְּמַטֵּהוּ פַּעֲמָיִם. וּכְתִיב וַתֵּשְׁתְּ הָעֵדָה וּבְעִירָם.

696. Subsequently, she grows stronger and leaves, and is called 'a hart', NAMELY, A MASCULINE FORM. Where does she go? HE ANSWERS, she goes sixty pharasangs from the place that she left and she enters into the mountain of darkness. As she goes into the mountain of darkness, a certain labyrinthine serpent sniffs at her feet and follows her, and she ascends from there to the mountain of light. When she reaches there, the Holy One, blessed be He, arranges for her another serpent, who goes forth and they fight each other, and she is saved. And from there she takes food, and returns to her place by midnight. And from midnight on, she begins the distribution, until the blackness of the morning arises. And when the morning gives light, she goes from there and is no longer visible, as we have learned.

697. And when the world is in need of rain, all the other animals collect near her, and she goes up to the top of a high mountain, puts her head between her knees, and cries out with one long cry after another. And the Holy One, blessed be He, hears her voice, and is overcome by mercy and has pity on the world. And she comes down from the top of the mountain, and runs to hide herself. And all the other animals run after her, but do not find her. This is as it is written: "As the hart pants after the water brooks." What is the meaning of "the water brooks"? This refers to those water brooks that have dried up, and the world is thirsty for water. Then she "pants."

698. When she conceives, she is closed up, but when the time comes for her to give birth, she shouts and cries out, cry after cry, up to seventy shouts, as the number of words in the psalm: "Hashem will answer you in the day of trouble" (Tehilim 20:2), which is the song of this pregnant one. And the Holy One, blessed be He, hears her, and arranges HER SALVATION for her. And then a certain large serpent emerges from the mountains of darkness, and comes between the mountains, its mouth licking the dust and it reaches this hart and comes and bites it twice in the same place.

699. On the first occasion, blood comes OUT OF IT, and the serpent licks it. On the second occasion water comes out, and all those animals of the mountains drink, and she herself is opened and gives birth. And a sign for you is the verse: "and with his rod he smote the rock twice, and water came forth abundantly, and the congregation drank, and their beasts also" (Bemidbar 20:11).

700. בְּהַהוּא זִמְנָא דְּקוּדְשָׁא בְּרִיךְ הוּא חָס עָלָהּ עַל עוֹבָדָא דְּנָחָשׁ דָּא. מַה כְּתִיב, קוֹל יְיָ׳ יְחוֹלֵל אַיָּלוֹת וַיֶּחֱשֹׂף יְעָרוֹת וְגוֹ׳, קוֹל יְיָ׳ יְחוֹלֵל אַיָּלוֹת, אִינּוּן חַבָּלִין וְצִירִין, לְאַתְעָרָא אִינּוּן שַׁבְעִין קַלִּין. מִיַּד וַיֶּחֱשֹׂף יְעָרוֹת, לְאַתְעָרָא הַהוּא נָחָשׁ, וּלְאִתְגַּלְיָיא הַהִיא חַיָּה בֵּינַיְיהוּ לְמֵיהַךְ. וּבְהֵיכָלוֹ, מַאי וּבְהֵיכָלוֹ. בְּהֵיכָלוֹ דְּקוּדְשָׁא בְּרִיךְ הוּא, כָּל אִינּוּן אָכְלוּסִין, פַּתְחִין וְאַמְרִין כָּבוֹד. מַאי כָּבוֹד. בָּרוּךְ כְּבוֹד יְיָ׳ מִמְּקוֹמוֹ.

700. The Holy One, blessed be He, has pity on her because of what the serpent did, as it is written: "The voice of Hashem makes the hinds to calve, and strips the forests bare; and in His temple everyone speaks of his glory" (Tehilim 29:9). "The voice of Hashem makes the hinds to calve" refers to the pangs and pains that give rise to those seventy shouts, AS ABOVE. And then follows "and strips the forests bare" in order to awaken that serpent, and reveal the animal to go amongst them. "and in his temple": What does this mean? It refers to the temple of the Holy One, blessed be He, WHICH IS MALCHUT, in which all those multitudes THAT ARE IN THE WORLDS OF BRIYAH, YETZIRAH, AND ASIYAH open and say: Glory! What is meant by glory? It refers to "Blessed be the glory of Hashem from His place" (Yechezkel 3:12), WHICH IS MALCHUT THAT IS CALLED 'THE GLORY OF HASHEM'.
We hear about the number of years before the hind will give birth to the redemption, and we hear that two Messiahs will be revealed to the world. Then the Torah sages who suffered pangs as though they were in labor will be respected and honored, and the wicked will be judged above and below.
Ra'aya Meheimna (the Faithful Shepherd)

רעיא מהימנא

701. וְאִי תֵּימָא דִּלְעֹ׳ תָּחִיל וּלְבֹ׳ שְׁנִין אוֹלִידַת, בָּתַר אֶלֶף וּמְאָתָן, כְּחוּשְׁבַּן רע״ב. הָא כְּתִיב בְּטֶרֶם תָּחִיל יָלָדָה. וְרָזָא דְּמִלָּה, וְהָיָה טֶרֶם יִקְרָאוּ וַאֲנִי אֶעֱנֶה עוֹד וְגוֹ׳. וּמַאי בְּטֶרֶם. אֶלָּא קֹדֶם דְּיִשְׁתְּלִימוּ, שְׁבְעִין וּתְרֵין שְׁנִין, בָּתַר אֶלֶף וּמְאָתָן, אִינּוּן חֲבָלִים דְּיוֹלֵדָה, יִתְגַּלְיָין בְּ׳ מְשִׁיחִין בְּעָלְמָא. וּבְהַהוּא זִמְנָא וּבְהֵיכָלוֹ כֻּלּוֹ אוֹמֵר כָּבוֹד, וְהָא אוֹקְמוּהָ כָּבוֹד חֲכָמִים יִנְחָלוּ.

701. (THE BEGINNING OF THIS SECTION IS MISSING.) One might suggest that after seventy YEARS she will feel THE PAINS OF THE BIRTH PANGS and in two years she will give birth TO THE REDEMPTION, one thousand and two hundred years after THE DESTRUCTION OF THE TEMPLE, THAT IS TO SAY, AFTER THE END OF THE FIFTH MILLENIUM, WHICH IS ALL DESTRUCTION, AND A FURTHER TWO HUNDRED YEARS INTO THE SIXTH MILLENIUM, AND SEVENTY YEARS FOR THE BIRTH PANGS, AND TWO YEARS FOR THE BIRTH ITSELF, coming to the year 272 IN THE SIXTH MILLENIUM. But it is written: "Before she travailed, she brought forth" (Yeshayah 66:7). And the secret of the matter is contained in the verse: "And it shall come to pass, that before they call, I will answer" (Yeshayah 65:24). And what is the meaning of before? HE ANSWERS, before the completion of the seventy years and the two years following the passing of one thousand and two hundred years, WHERE THESE SEVENTY-TWO YEARS ARE the birth pangs, two Messiahs will be revealed to the world. And at that time: "and in His temple everyone speaks of His glory" (Tehilim 29:9). And it has already been taught: "The wise shall inherit glory" (Mishlei 3:35). IN OTHER WORDS: "AND IN HIS TEMPLE EVERYONE SPEAKS OF HIS GLORY," THE MEANING OF WHICH IS THAT THE GLORY OF THE WISE WILL BE THROUGHOUT HIS TEMPLE.

702. בְּהַהִיא שַׁעֲתָא, אִלֵּין מָארֵי תּוֹרָה יֵהוֹן נִכְבָּדִים. אִלֵּין דְּסַבִּילוּ כַּמָּה חֲבָלִים וְצִירִין כַּיּוֹלֵדָה, וַהֲווֹ מְבוּזִין בֵּין עַמֵּי הָאָרֶץ, יְהוֹן נִכְבָּדִים. וּמִיַּד יְיָ׳ לַמַּבּוּל יָשָׁב, לְרַשִּׁיעֵיָא. אֵין מַבּוּל, אֶלָּא דִּינִין דְּמַבּוּל. כְּגַוְונָא דְּנִפְתְּחוּ מַעְיְינוֹת תְּהוֹם וַאֲרֻבּוֹת הַשָּׁמַיִם נִפְתְּחוּ בְּיוֹמֵי טוּפָנָא, אוֹף הָכָא יִתְעָרוּן דִּינִין לְגַבַּיְיהוּ עֵילָא וְתַתָּא, עַד דְּלֵית סוֹף וְתַכְלִית, וְכָל בִּזּוּיִין וּקְלָנָא, דְּעָבְדוּ אוּמִין עכו״ם דְּעָלְמָא, לְשֵׁם יְהוָה וּלְעַמֵּיהּ, וְכַמָּה חֲרוּפִין דְּסַבִּילוּ יִשְׂרָאֵל מִנַּיְיהוּ עַל שֵׁם יְיָ׳, מִכֻּלְּהוּ נָטִיל נוּקְמָא קוּדְשָׁא בְּרִיךְ הוּא, וְעַל דָּא אִתְקְרֵי, נוֹקֵם יְיָ׳ וְנוֹטֵר וּבַעַל חֵמָה לְגַבַּיְיהוּ.

702. And at that time, those Torah sages will be respected, those who suffered pangs and travails as a woman in labor, and who were despised by the ignorant; they will be honored. And immediately: "Hashem sat enthroned at the flood" (Tehilim 29:10) on account of the wicked. Flood here symbolizes judgments of the flood, when "were all the fountains of the great deep broken open, and the windows of heaven were opened" (Beresheet 7:11), at the time of the Flood. So, too, THEN judgments will rise over them, OVER THE WICKED, above and below, with no end FOR THEIR JUDGMENTS. And every contempt and disgrace shown by the idolatrous nations of the world towards Hashem and His people and the many insults that Yisrael suffered from them for the sake of Hashem's Name - for all of them the Holy One, blessed be He, will exact vengeance, and therefore, as far as they are concerned, "Hashem revenges, and is full of wrath" (Nachum 1:2) towards them.

105. The holiday of Pesach
We are told that the redemption will take place on the fourteenth day of the month of Nissan.

703. "And on... the first month" (Bemidbar 28:16). HE ASKS: What is meant here by the first month? AND ANSWERS: It is Nissan, which is when that animal gave birth to THE LIGHTS OF THE REDEMPTION, in accord with the teaching of the sages of Mishnah: In the month of Nissan they were redeemed, and in the month of Nissan they will be redeemed. And this is with His hand (Heb. yad = fourteen), ON HIS FOURTEENTH, ACCORDING TO THE SECRET OF THE VERSE: "for he said, because Hashem has sworn (lit. 'put a hand') by His throne" (Shemot 17:16), when He swore to remove the seed of Esau, the Amalek, from the world. At that time: "Draw out and take lambs according to your families, and kill the passover" (Shemot 12:21), WHERE THE MEANING OF "draw out" (Heb. mishchu) is as in the verse: "he stretched out (Heb. mashach) his hand with scorners" (Hoshea 7:5).

703. וּבַחֹדֶשׁ הָרִאשׁוֹן, מַאן רִאשׁוֹן. דָּא נִיסָן. תַּמָּן אוֹלִידַת הַהִיא חַיָּה, לְקַיֵּים מַה דְּאוֹקְמוּהָ מָארֵי מַתְנִיתִין, בְּנִיסָן נִגְאֲלוּ וּבְנִיסָן עֲתִידִין לְהִגָּאֵל. וּבִי״ד דִּילֵיהּ, וַיֹּאמֶר כִּי יָד עַל כֵּס יָהּ, תַּמָּן אוֹמֵי לְאַעְבְּרָא מֵעָלְמָא זַרְעָא דְּעֵשָׂו עֲמָלֵקִיִּים, בְּהַהוּא זִמְנָא מִשְׁכוּ וּקְחוּ לָכֶם צֹאן לְמִשְׁפְּחוֹתֵיכֶם וְשַׁחֲטוּ הַפָּסַח. מִשְׁכוּ: מָשַׁךְ יָדוֹ אֶת לוֹצְצִים.

704. At that time, thus said Hashem: 'to the rulers who transgressed against Me: "neither shall they enter into the land of Yisrael"' (Yechezkel 13:9), and this refers to the shepherds of the flock, the supporters of the generation. Wherefore it is said about them: "Therefore, behold, I will allure her, and bring her into the wilderness" (Hoshea 2:16). "and there will remonstrate with you... As I remonstrated with your fathers" (Yechezkel 20:35-36), NAMELY, whom He killed in the plague of darkness.
End of Ra'aya Meheimna
Rabbi Shimon explains to Rabbi Elazar how the upper days, the Sfirot of Zeir Anpin, will be drawn to the lower days, to the Sfirot of Malchut. On the fourteenth day the animal, Malchut, will give birth to the lights of the Redemption and the serpent will depart. Then Malchut will be sanctified on high and will be called 'Glory'.

704. בְּהַהוּא זִמְנָא, כֹּה אָמַר יְיָ׳ לָרוֹעִים הַפּוֹשְׁעִים בִּי. וְאוֹמֵר, וְאֶל אַדְמַת יִשְׂרָאֵל לֹא יָבֹאוּ. וְאִלֵּין אִינּוּן רוֹעִים דְּעָנָא, פַּרְנָסֵי דָּרָא. וּבג״ד אִתְּמַר עָלַיְיהוּ, הִנֵּה אָנֹכִי מְפַתֶּיהָ וְהוֹלַכְתִּיהָ הַמִּדְבָּרָה. וְנִשְׁפַּטְתִּי אִתְּכֶם וְגוֹ׳, כַּאֲשֶׁר נִשְׁפַּטְתִּי אֶת אֲבוֹתֵיכֶם דְּקָטִיל לוֹן בְּמַכַּת חֹשֶׁךְ.
ע״כ רעיא מהימנא

705. "And on...the first month" (Bemidbar 28:16). HE ASKS: What is meant by the first month? AND ANSWERS: This is the month in which that animal, NAMELY, MALCHUT, is revealed in and strengthened by and goes forth into the world, NAMELY, EMERGES FROM ITS CLOSURE, IN THE SECRET OF THE VERSE: "AND STRIP THE FORESTS BARE" (TEHILIM 29:9) on the fourteenth day. The fourteen days refer to the remaining animals, NAMELY, CHESED AND GVURAH, TIFERET AND MALCHUT OF ZEIR ANPIN, THAT ILLUMINATE WITHIN MALCHUT, for they are ten in each direction, SINCE CHESED, GVURAH, TIFERET AND MALCHUT, ARE THE FOUR DIRECTIONS at the four corners of the world, NORTH, SOUTH, EAST AND WEST, EACH ONE OF WHICH IS COMPOSED OF TEN SFIROT. And in the early writing IT IS STATED that it, MALCHUT, is Yud (ten), and that one SFIRAH OF CHESED, GVURAH, TIFERET AND MALCHUT, is in each of the four directions OF THE WORLD, making fourteen. And since these four, CHESED, GVURAH, TIFERET AND MALCHUT, join in and are corrected with the ten THAT ARE IN MALCHUT from the right-hand side, this makes the fourteenth day OF THE MONTH for the correction of this animal, WHICH IS MALCHUT, with all its corrections, with rejoicing.

705. וּבַחֹדֶשׁ הָרִאשׁוֹן, מַאן חֹדֶשׁ הָרִאשׁוֹן. דָּא אִיהוּ חֹדֶשׁ, דְּהַאי חַיָּה אִתְגַּלְיָיא בֵּיהּ וְאִתְתַּקְפַת בֵּיהּ, וְנָפְקָא לְעָלְמָא בְּאַרְבָּעָה עָשָׂר יוֹם. בְּאַרְבָּעָה עָשָׂר, אִלֵּין שְׁאַר חֵיוָותָא, דְּאִינּוּן י׳ י׳ לְכָל סְטָר, בְּד׳ סִטְרִין דְּעָלְמָא. וּבְסִפְרֵי קַדְמָאֵי, אִיהוּ י׳, וְחַד לְכָל סְטָר לְאַרְבַּע סִטְרִין, וְאִינּוּן אַרְבַּע עָשָׂר. כֵּיוָן דְּאִינּוּן אַרְבַּע, מִתְחַבְּרָאן וּמִתְתַּקְּנָן עִם אִינּוּן עֲשַׂר דְּבִסְטְרָא דִּימִינָא, כְּדֵין י״ד, בְּחֶדְוָה לְאִתְתַּקְנָא חַיָּה דָּא בְּתִקּוּנָהָא.

706. Rabbi Elazar said: "Of course, that is how it is, but come and see, It is written: "Draw out and take lambs..." What is the meaning of "Draw out"? AND REPLIES: IT IS TO BE UNDERSTOOD as one who draws something from another place to this place, namely, draw out the upper days, WHICH ARE THE SFIROT OF ZEIR ANPIN, to the lower days, TO THE SFIROT of MALCHUT. The upper days OF ZEIR ANPIN number 366, as in the numerical value of "Draw out" (Heb. mishchu), NAMELY, THE NUMBER OF DAYS IN A SOLAR YEAR, WHICH IS ZEIR ANPIN. The lower days OF MALCHUT are usually 355 days in a year, (Heb. shanah = 355). But when the moon, WHICH IS MALCHUT, shines at its fullest, the number of its days rises to be 365 days, AS THE SOLAR YEAR, WHICH IS ZEIR ANPIN, namely, as the numerical value of "mishchu," less one.

706. ר׳ אֶלְעָזָר אָמַר, וַדַּאי הָכִי הוּא. וּת״ח, כְּתִיב מִשְׁכוּ וּקְחוּ לָכֶם צֹאן וְגוֹ׳, מִשְׁכוּ, מַאי מִשְׁכוּ. כְּמַאן דְּמָשִׁיךְ מֵאֲתָר אַחֲרָא, לַאֲתָר דָּא. מִשְׁכוּ יוֹמִין עִלָּאִין לְגַבֵּי יוֹמִין תַּתָּאִין. יוֹמִין עִלָּאִין אִינּוּן שס״ו, כְּחוּשְׁבַּן מִשְׁכוּ. יוֹמִין תַּתָּאִין, זִמְנִין דְּאִינּוּן שנ״ה, וּבְזִמְנָא, דְּאִתְנַהֲרָא סִיהֲרָא בְּאַשְׁלְמוּתָא, סְלִיקוּ לְמֶהֱוֵי אִינּוּן יוֹמִין שס״ה, כְּחוּשְׁבַּן מִשְׁכוּ חָסֵר חַד.

707. מִשְׁכוּ יוֹמִין עִלָּאִין לְגַבֵּי יוֹמִין תַּתָּאִין, לְמֶהֱוֵי כֻּלְּהוּ כַּחֲדָא בְּחִבּוּרָא חֲדָא. וּמַאן מָשִׁיךְ לוֹן. אִינּוּן עֲשַׂר דִּלְסִטַר יְמִינָא, דִּכְתִיב בֶּעָשׂוֹר. בֶּעָשׂוֹר, בַּעֲשָׂרָה מִבָּעֵי לֵיהּ, מַאי בֶּעָשׂוֹר. אֶלָּא ט׳ אִינּוּן לְכָל סִטְר, וּנְקוּדָה חֲדָא דְּאַזְלָא בְּאֶמְצָעִיתָא. כְּגַוְונָא דָּא, וְהַהִיא נְקוּדָה, אַשְׁלִימַת לְעֶשֶׂר. וע״ד בֶּעָשׂוֹר, כְּמָה דְּאִתְּמַר זָכוֹר וְשָׁמוֹר. לְשִׁמּוּשָׁא בְּעַשְׂרָה, אִינּוּן יוֹמִין תֵּשַׁע, בְּהַהוּא נְקוּדָה. לַחֹדֶשׁ הַזֶּה, יוֹמִין דִּלְסִטַר יְמִינָא, בְּגִין לְאִתְחַבְּרָא זֹאת בָּזֶה, לְמֶהֱוֵי כֻּלָּא חַד.

707. Draw the upper days OF ZEIR ANPIN to the lower days OF MALCHUT, so that they will be one, all joined together. And who draws them? That is, these ten OF MALCHUT when it is on the right side, THAT IS CHESED. For it is written: "on the tenth day (Heb. be'asor)" (Shemot 12:3), NAMELY, MALCHUT WHEN IT IS ON THE RIGHT SIDE. HE ASKS, IT IS WRITTEN AS "be'asor," when Scripture should have used the more common be'asarah (lit. 'the tenth day'); what is Be'asor? HE ANSWERS, there are nine in each direction with one point that goes in the middle, thus: , and this point completes the ten SFIROT. This is why it is written "Be'asor," just as it is written: "Remember (Heb. zachor)" (Shemot 20:8) and "Keep (Heb. Shamor)" (Devarim 5:12), NAMELY, THE FORM OF THE INFINITIVE ABSOLUTE OF THE VERB, THE MEANING OF BE'ASOR THUS BEING to use the ten IN SUCH A WAY that these nine days WILL SERVE in its point. "of this month" (Shemot 12:3), WHICH IS NISSAN, ALLUDES TO CHESED, TO SHOW THAT THESE days THAT ARE DRAWN DOWN will be on the right side, WHICH IS CHESED in order to combine zot (lit. 'this', feminine), WHICH IS MALCHUT, with zeh (lit. 'this', masculine), WHICH IS ZEIR ANPIN, for it all to be one.

708. וּבְזִמְנָא דְּאִינּוּן ד׳ אִתְקְשָׁרוּ לְד׳ סִטְרִין בַּהֲדַיְיהוּ. כְּדֵין אוֹלִידַת הַהוּא חַיָּה וְחִוְיָא אָזִיל לֵיהּ וּבְהַהוּא זִמְנָא מְקַדְּשִׁין לְעֵילָא לְהַאי חַיָּה וְקָרָאן לָהּ כָּבוֹד. וּכְדֵין אִתְקַדָּשׁ מוֹעֲדָא. מַה דְּלָא הֲוָה עַד הַשְׁתָּא, וּכְעַן קָרָאן לָהּ כָּבוֹד, הֲדָא הוּא דִּכְתִיב וּבְהֵיכָלוֹ כֻּלּוֹ אוֹמֵר כָּבוֹד.

708. And when these four DAYS THAT FOLLOW THE TENTH OF THE MONTH join up with the four directions, SOUTH, NORTH, EAST AND WEST, WHICH ARE THE SECRET OF CHESED AND GVURAH, TIFERET AND MALCHUT, and combine with them, WITH THE TEN DAYS, then that animal, WHICH IS MALCHUT, gives birth to THE LIGHTS OF THE REDEMPTION, and the Serpent departs. And at that time that animal is sanctified on high, and is called "Glory," and then the festival is sanctified. This had not been the case previously, but now, IN THE FESTIVAL, it is called "glory," as it is written: "and in His temple everyone speaks of His glory."

The Faithful Shepherd says that the explanation given is insufficiently clear and requires more illumination. He tells the rabbis that "on the tenth day" means the nine Sfirot are in all directions, and that they parallel the nine months of a pregnant woman's period of gestation. He talks about "remember" and "keep" and "glory," and enumerates the numerology associated with this lesson.

Ra'aya Meheimna (the Faithful Shepherd)

רעיא מהימנא

709. אָמַר רַעְיָא מְהֵימְנָא, מִלִּין אִלֵּין סְתִימִין, וְצָרִיךְ לְמִפְתַּח לוֹן לְגַבֵּי חַבְרַיָּיא, דְּמַאן דְּסָתִים לוֹן גְּנִיזִין דְּאוֹרַיְיתָא, אִיהוּ מְצַעֵר לוֹן. דִּלְרַשִׁיעַיָּיא נְהוֹרִין דְּרָזִין, אִתְחַזְרָן לוֹן חֲשׁוֹכִין. וְאִיהוּ מָתְלָא לְמָמוֹנָא דְּאִיהוּ גְּנִיז, מַאן דְּחָפַר לֵיהּ, עַד דְּגַלֵּי לֵיהּ, וְלָאו אִיהוּ דִּילֵיהּ, אִתְהַדַּר בְּסוּכְלְתָנוּתֵיהּ בַּחֲשׁוֹכָא וְקַבְלָא. וּלְמַאן דְּאִיהוּ דִּילֵיהּ, נָהִיר לֵיהּ. ובג״ד, אִית לב״נ לְגַלָּאָה רָזִין סְתִימִין דִּבְאוֹרַיְיתָא.

709. The Faithful Shepherd said: These matters THAT ARE STATED ABOVE, IN THE PRECEDING PARAGRAPH, are insufficiently clear and they have to be explained for the companions, for whoever hides the secrets of the Torah from them, saddens them, for the lights of the secrets are darkness for the wicked. And it is like silver that is hidden away. If one digs until he discovers it, but it is not his, it becomes like darkness and gloom in his mind, while for one to whom it belongs, it illuminates for him. This is the reason why a person should reveal the hidden secrets of the Torah TO THE COMPANIONS.

710. בֶּעָשׂוֹר: ט׳ אִינּוּן לְכָל סִטְר, לְקַבֵּל ט׳ יַרְחִין דְּיוֹלֶדֶת, כְּחוּשְׁבַּן א״ח. מַאן יוֹלֶדֶת. ד׳ מִן אֶחָד. א״ח, אִיהוּ ט׳, לְד׳ סִטְרִין דְּאַת ד׳, וְאִינּוּן אַרְבָּעִים. א״ח זָכוֹר, ד׳ שָׁמוֹר. הָא אַרְבָּעִין וּתְרֵין.

710. "on the tenth day" (Shemot 12:3) this means that the nine Sfirot are in all directions, paralleling the nine months of a pregnant woman's period of gestation, which is the same as the numerical value of Aleph Chet of one (Heb. Echad -Aleph Chet Dalet). Who is the woman with child? She is the Dalet of Echad. Aleph Chet (= nine) are the nine Sfirot in the four directions of the letter Dalet (= four), and they are forty. Aleph Chet CORRESPOND TO "Remember," WHICH IS ZEIR ANPIN, while Dalet CORRESPONDS TO "Keep," WHICH IS MALCHUT, AND TOGETHER WITH THEM, they are 42.

711. אִשְׁתְּאַר כָּבוֹד, דְּאִתְּמַר בֵּיהּ בשכמל"ו. וְאִיהוּ כָּבוֹד ל"ב, ד' זְמְנִין לְכָל סִטְרָא דְּאַת ד', הֲרֵי ס"ד לְד' סִטְרִין, רנ"ו. וְאוֹקְמוּהָ, כָּבוֹד לְעֵילָא, ל"ב לְתַתָּא. ובג"ד מְיַיחֲדִין בְּכָל יוֹמָא תְּרֵין זְמְנִין, דְּאַמְרָן בְּהוּ תְּרֵין זְמְנִין כָּבוֹד, דְּאִיהוּ ס"ד. וּתְרֵין זְמְנִין ד' ד' מִן אֶחָ"ד, הֲרֵי ע"ב. הֲרֵי ד' דְּאֶחָ"ד, שְׁלִימוּ דְּמ"ב שְׁמָהָן. וּשְׁלִימוּ דְּע"ב שְׁמָהָן. ובג"ד אַמְרִין בְּמִזְמוֹר לְדָוִד מִי זֶה מֶלֶךְ הַכָּבוֹד יְיָ' עִזּוּז וְגִבּוֹר. וּבְזִמְנָא תִּנְיָינָא מִי הוּא זֶה מֶלֶךְ הַכָּבוֹד. (ע"כ רעיא מהימנא. .

711. This leaves us with "glory," as it is said: "Blessed be the name of the glory of His kingdom forever and ever." And this is glory (Heb. kavod = 32) and heart (Heb. lev = 32), THE SUM OF WHICH IS 64. And there are four directions to this letter Dalet, 64 to the four sides, which comes to 256. And it has been taught: Glory above and heart below, and for this reason, the recital of the unity is said twice daily, so that we thereby say 'glory' twice, which amounts to 64. Add to this the two Dalets of echad, and we have 72. And so the Dalet of echad completes the 42-letter Names and also completes the 72-letter Names. And this is why it is said in A Psalm of David: "Who is this King of glory? Hashem strong and mighty" (Tehilim 24:8), and again: "Who is this King of glory? Hashem of hosts, He is the King of glory" (Ibid.10).
End of Ra'aya Meheimna
We are told how the Temple is sanctified.

712. מַאן הֵיכָלוֹ. דָּא הֵיכָל עִלָּאָה פְּנִימָאָה, דְּתַמָּן מִתְקַדְּשָׁא כֹּלָּא. תַּמָּן מְקַדְּשִׁין לְמַאן דְּחָזֵי לְאִתְקַדְּשָׁא. הֵיךְ מְקַדְּשִׁין לֵיהּ בְּהַהוּא הֵיכָלָא. בְּקַדְמֵיתָא אִתְפְּתְחוּ תַּרְעִין, וְחַד מַפְתְּחָא סְתִימָא, אַתְקִין וּפָתַח תַּרְעָא חַד, לְסִטְרָא דְּרוֹם, כְּדֵין עָאל כַּהֲנָא רַבָּא בְּהַהוּא פְּתְחָא, וְאִזְדְּרָז בְּהֵימְיָינוֹי, וְתִקּוּנוֹי. וְאִתְעַטָּר בְּעִטְרָא דִּקְדוּשָׁה וּלְבִישׁ חוֹשְׁנָא וֶאֱפוֹדָא, וּמְעִילָא דְּשִׁבְעִין זָגִין וְרִמּוֹנִין, דְּאִינוּן פַּעֲמוֹן זָהָב וְרִמּוֹן. וְצִיץ נִזְרָא דְּקוּדְשָׁא עַל מִצְחֵיהּ, דְּאִתְקְרֵי צִיץ נֶזֶר הַקֹּדֶשׁ, וְאִתְקְשַׁט בְּד' בְּגִדֵי זָהָב, וּבְד' בְּגִדֵי לָבָן. וְעַל הַהוּא צִיץ מ"ב אַתְוָון מְלַהֲטָן בֵּיהּ, וּמְנַצְּצָן עָלֵיהּ, וְנָהִיר כָּל הַהוּא הֵיכָלָא בְּנַהוֹרִין עִלָּאִין.

712. IT IS WRITTEN: "AND IN HIS TEMPLE EVERYONE SPEAK OF HIS GLORY" (TEHILIM 29:9). HE ASKS: What is meant by "His temple?" AND HE ANSWERS: This refers to the inner upper temple, where everything, NAMELY, BINAH, is sanctified. There whoever is fitting for sanctification is sanctified. How is that temple sanctified? HE ANSWERS THAT initially the gates are opened BY DA'AT, WHICH IS ZEIR ANPIN, WHO ASCENDS TO BINAH WHEN THE LEFT SIDE IS IN CONTROL OF BINAH, AND BECOMES THERE THE CENTRAL COLUMN, WHICH IS THE SECRET OF DA'AT THAT UNITES THE RIGHT AND THE LEFT, NAMELY, CHOCHMAH AND BINAH, WITH EACH OTHER, AND OPENS THE GATES OF BINAH, NAMELY, OPENS UP BINAH FROM THE BLOCKAGE OF THE LEFT. THEREBY ZEIR ANPIN ALSO RECEIVES FROM IT THREE COLUMNS SINCE THREE ISSUE FROM ONE AND ONE EXISTS IN THREE. HE EXPLAINS HIS WORDS: One concealed key, NAMELY, DA'AT, ordained and opened one gate on the south side, WHICH IS THE SECRET OF THE RIGHT COLUMN. Then the High Priest, WHICH IS CHESED, enters into that opening and hurries with his girdle, WHICH IS THE SECRET OF MALCHUT, and his corrections, NAMELY, THE FOUR GARMENTS OF AN ORDINARY PRIEST, NAMELY, MITRE, TUNIC, GIRDLE, AND BREECHES, WHICH CORRESPOND TO THE FOUR LETTERS OF ADONAI, WHICH IS MALCHUT. SUBSEQUENTLY, he is adorned with a diadem of holiness, and puts on a breastplate and efod and a robe of seventy bells and pomegranates, which are "a golden bell and pomegranate" (Shemot 28:34) THESE BEING THE SECRET OF THE MOCHIN OF THE ILLUMINATION OF CHOCHMAH THAT ARE DRAWN DOWN FROM THE FIRST HEI OF THE YUD HEI VAV HEI, AS ABOVE. And the plate of the holy crown on his forehead is called 'the plate of the holy crown', NAMELY, THE YUD OF THE YUD HEI VAV HEI. And he was embellished with the four garments of gold and with the four garments of white, WHICH CORRESPOND TO THE EIGHT LETTERS IN THE NAMES OF THE YUD HEI VAV HEI AND ADONAI, and on that plate 42 letters sparkle, NAMELY, THE 42-LETTER NAME, and the whole of that palace shines with upper lights.

713. אִסְתְּחַר הַהוּא מַפְתְּחָא, וּפָתַח סִטְרָא אַחֲרָא דְּבִסְטַר צָפוֹן, כְּדֵין עָאל לֵוִי, מַעֲשֵׂרָא דְּיַעֲקֹב, דְּאַפְרִישׁ לְקוּדְשָׁא בְּרִיךְ הוּא. וְכִנּוֹר דְּעֶשֶׂר נִימִין עִמֵּיהּ, וְאִתְעַטָּר בְּעִטְרוֹי, וּכְדֵין אִסְתְּחַר מַפְתְּחָא, וּפָתַח בְּהַהוּא הֵיכָלָא חַד תַּרְעָא, הַהוּא תַּרְעָא דְּקַיְּימָא בְּאֶמְצָעִיתָא, עַמּוּדָא דְּלִסְטַר מִזְרָח עָאל וְאִתְעַטָּר בְּשִׁבְעִין עִטְרִין, וְאִתְעַטָּר בְּאַרְבַּע אַתְוָון, דְּאִינוּן תְּרֵיסָר. וְאִתְעַטָּר בְּגִלּוּפִין דְּמָאתָן וְע' אֶלֶף עָלְמִין, וְאִתְעַטָּר בְּעִטְרִין דְּסַיְּיפֵי עָלְמָא עַד סַיְּיפֵי עָלְמָא, בְּכַמָּה לְבוּשֵׁי יְקָר, בְּכַמָּה עִטְרִין קַדִּישִׁין.

713. And that key, WHICH IS THE SECRET OF DA'AT, AS ABOVE, turned and opened another side OF BINAH, to the north. Then Levi, WHICH IS THE SECRET OF GVURAH AND THE LEFT COLUMN, entered, and he is the tithe of Jacob, whom he set aside OUT OF HIS SONS for the Holy One, blessed be He, and with him the ten-stringed lyre, WHICH IS THE SECRET OF THE TEN SFIROT OF THE LEFT COLUMN. And he is crowned with diadems, NAMELY, THE MOCHIN OF THE UPPER THREE SFIROT WHO ARE CALLED 'DIADEMS'. And then the key turned yet again and opened a gate of that temple, that gate that stands in the center, namely, the Column that is on eastern side, WHICH IS TIFERET, THE CENTRAL COLUMN. It, NAMELY, TIFERET enters, and is adorned IN THAT GATE with seventy diadems, WHICH ARE THE SECRET OF THE 72 NAMES. And it is adorned with four letters, which are twelve, NAMELY, WITH THE TWELVE PERMUTATIONS OF THE FOUR LETTERS OF THE YUD HEI VAV HEI. AND THESE ARE THE SECRET OF CHESED AND GVURAH, TIFERET AND MALCHUT, IN EACH OF THE THREE COLUMNS. And it

was adorned with engravings of the two hundred and seventy thousand worlds, NAMELY, THE PLACE WHERE THE ILLUMINATION OF CHOCHMAH IS REVEALED, WHICH IS FROM THE CHEST AND DOWNWARD, WHERE THE ILLUMINATION OF CHOCHMAH IS TERMED A THOUSAND, AND THERE ARE TWO THIRDS OF TIFERET WHICH ARE SEVENTY, AND NETZACH AND HOD, IN EACH ONE OF WHICH THERE ARE TEN SFIROT, MAKING TWO HUNDRED AND SEVENTY SFIROT. And it is crowned with diadems THAT SHINE from one end of the world to the other, NAMELY, IN MALCHUT THAT IS CALLED 'WORLD', and in a number of valuable garments and a number of holy diadems.

714. That key, WHICH is DA'AT, AS ABOVE, turned once again and opened all the concealed gates and all the hidden holy gates, and ZEIR ANPIN is sanctified in them, and stands there as King. THAT IS, IN THE ASPECT OF MALCHUT, WHICH IS IN THE CENTRAL COLUMN OF BINAH, He is there blessed with a number of blessings and crowned with a number of diadems. Then all of them issue forth FROM BINAH TO THEIR PLACE IN ZEIR ANPIN, NAMELY, CHOCHMAH AND BINAH OF ZEIR ANPIN FROM THE TWO GATES TO THE SOUTH AND NORTH OF BINAH; AND THE RIGHT HALF OF DA'AT, FROM THE CENTRAL GATE OF BINAH, AND LEFT HALF OF DA'AT, AND ALL OF THEM ISSUE FORTH, joined together, and are crowned with their diadems as is fitting. Once they have left BINAH FOR THE PLACE OF ZEIR ANPIN, they awaken ZEIR ANPIN SO THAT HE WILL PUT on His adornments, NAMELY, THE FOUR MOCHIN AS ABOVE.

714. אִסְתְּחַר הַהוּא מַפְתְּחָא, וּפָתַח לֵיהּ כָּל תַּרְעִין גְּנִיזִין, וְכָל תַּרְעִין דְּקֻדּוּשִׁין טְמִירִין, וְאִתְקַדַּשׁ בְּהוּ, וְקַיְּימָא תַּמָּן כְּמַלְכָּא. מִתְבָּרֵךְ בְּכַמָּה בִּרְכָאן, מִתְעַטַּר בְּכַמָּה עִטְרִין. כְּדֵין נַפְקֵי כֻּלְּהוּ בְּחִבּוּרָא חֲדָא, מִתְעַטְּרָן בְּעִטְרַיְיהוּ כַּדְקָא יָאוּת. כֵּיוָן דְּנַפְקֵי אִתְּעַר לֵיהּ בְּקִשּׁוּטוֹי.

715. And this animal, NAMELY, MALCHUT, WHICH IS IN THE FIRST STATE AND STILL CLEAVES TO THE LEFT, awakens and contracts itself out of love of the song, NAMELY, BECAUSE OF THE LONGING FOR CHASSADIM, FOR SINCE IT IS ON THE LEFT WITHOUT THE RIGHT, IT HAS CHOCHMAH WITHOUT CHASSADIM, SOMETHING THAT CAUSES IT GREAT DISTRESS, AND IT LONGS DEEPLY FOR CHASSADIM, WHICH IS WHY IT CONTRACTED ITSELF INTO THE ASPECT OF BELOW THE CHEST, SO THAT IT SHOULD BE ABLE TO RECEIVE CHASSADIM FROM HIM. And how does it diminish itself? Out of love of the song it contracts itself bit by bit until it becomes just a point, UNDER YESOD FROM THE ASPECT OF THE LIGHTS, WHILE FROM THE ASPECT OF THE VESSELS IT IS A POINT UNDER THE CHEST. And since she has contracted herself, it is then written: "And there went a man of the house of Levi" (Shemot 2:1), WHICH IS THE SECRET OF THE HOLY ONE, BLESSED BE HE: "and took to wife a daughter of Levi" (Ibid.), WHICH IS MALCHUT. It is certainly CALLED "a daughter of Levi," because it is from the left side. How does he hold her? He puts his left hand under her head, out of love, NAMELY, THE LEFT SIDE OF ZEIR ANPIN BECOMES THE UPPER THREE SFIROT OF MALCHUT, AND ARE REFERRED TO AS HEAD, THIS BEING IN THE SECRET OF THE VERSE: "HIS LEFT HAND IS UNDER MY HEAD" (SHIR HASHIRIM 8:3).

715. וְהַאי חַיָּה אִתְּעָרָא, וְאַזְעִירַת גַּרְמָהּ, מִגּוֹ רְחִימוּ דְּשִׁירָתָא, הֵיךְ אַזְעָרַת גַּרְמָהּ מִגּוֹ רְחִימוּ דְּשִׁירָתָא, אַזְעָרַת גַּרְמָהּ זְעֵיר זְעֵיר, עַד דְּאִתְעֲבֵידַת נְקוּדָה חֲדָא. כֵּיוָן דְּאִיהִי אַזְעִירַת גַּרְמָהּ, כְּדֵין כְּתִיב, וַיֵּלֶךְ אִישׁ מִבֵּית לֵוִי וַיִּקַּח אֶת בַּת לֵוִי. בַּת לֵוִי וַהַאי, מִסִּטְרָא דִשְׂמָאלָא. הֵיאַךְ אָחִיד לָהּ. אוֹשִׁיט שְׂמָאלָא תְּחוֹת רֵישֵׁהּ מִגּוֹ חֲבִיבוּ.

716. And you might well ask that, since she is NOW a small point, how could ZEIR ANPIN unite with a small point? AND HE ANSWERS THAT vis-a-vis above, the smaller a thing is the more praiseworthy it is, and this is a virtue, and it is really supremely large, FOR, WHEN IT IS SMALL, the High Priest immediately awakens for her, THE REFERENCE BEING TO CHESED OF ZEIR ANPIN who holds and embraces her. Had she been large, Zeir ANPIN AND MALCHUT would not have been able to unite at all, but, since she contracted herself and is a small point, THE SFIROT OF ZEIR ANPIN can hold her, and raise her up on high, BETWEEN THE TWO ARMS OF ZEIR ANPIN, NAMELY, CHESED AND GVURAH. And after they have raised her up, she sits between these two sides, NAMELY CHESED AND GVURAH, and then the pillar that stands in the center, NAMELY TIFERET, WHICH IS THE CENTRAL COLUMN, joins with her in a love of kisses, a love of perfect union. And then: "And Jacob," THAT IS, ZEIR ANPIN, "kissed Rachel," WHO IS MALCHUT (Beresheet 29:11), for with the love of kisses, they cleave to each other without separation, until she receives a Nefesh of delights as is fitting.

716. וְאִי תֵּימָא, כֵּיוָן דְּאִיהִי נְקוּדָה חֲדָא, אֵיךְ יָכִיל לְאַחֲדָא בְּנְקוּדָה זְעֵירָא. אֶלָּא לְגַבֵּי עֵילָא, כָּל מַה דְּהוּא מִלָּה זְעֵירָא, דָּא תּוּשְׁבַּחְתָּא, וְדָא עִלּוּיָא וְרַב בִּרְבוּ עִלָּאָה. מִיַּד כַּהֲנָא רַבָּא אִתְּעַר לָהּ, וְאָחִיד לָהּ, וְחָבִיק לָהּ, דְּאִלּוּ הֲוָות רַבְּרְבָא, לָא יַכְלִין לְאַחֲדָא כְּלַל. אֲבָל כֵּיוָן דְּאַזְעִירַת גַּרְמָהּ, וְאִיהִי נְקוּדָה חֲדָא, כְּדֵין אֲחָדִין בָּהּ, וְסַלְקִין לָהּ לְעֵילָא, כֵּיוָן דְּסַלְקִין לָהּ, וְיָתְבָא בֵּין תְּרֵין סִטְרִין אִלֵּין, כְּדֵין הַהוּא עַמּוּדָא דְּקַיְּימָא בְּאֶמְצָעִיתָא, אִתְחַבָּר בַּהֲדָהּ בְּחָבִיבוּ דְּנִשִׁיקִין, בִּרְחִימוּ דְּחִבּוּרָא חֲדָא. כְּדֵין וַיִּשַּׁק יַעֲקֹב לְרָחֵל, בִּרְחִימוּ דְּנִשִׁיקִין מִתְדַּבְּקָן דָּא בְּדָא, בְּלָא פֵּרוּדָא, עַד דְּנַקְטָא נַפְשָׁא דְּעִנּוּגִין כַּדְּקָא יָאוּת.

717. בְּשַׁעֲתָא דְּנַקְטָא נַפְשָׁא דְּעִנּוּגִין כַּדְּקָא יָאוּת, וּבְעָיָא לְמַקְדָּא לְחֵילָהָא, מִתְכַּנְּשִׁין כֻּלְּהוּ, וְקָרְיִין לָהּ מִגּוֹ הֵיכָלָא קַדִּישָׁא, כָּבוֹד כָּבוֹד כָּבוֹד. בְּהֵיכָלָא קַדִּישָׁא אַבָּא וְאִמָּא, פַּתְחֵי וְאַמְרֵי מְקוּדָּשׁ מְקוּדָּשׁ. כְּדֵין יַרְחָא אִתְקַדָּשׁ כַּדְּקָא יָאוּת. וּכְדֵין כְּתִיב, וּבַחֹדֶשׁ הָרִאשׁוֹן, רִאשׁוֹן וַדַּאי, וע״ד מִשְּׁכוּ וְגוֹ׳. וע״ד בֶּעָשׂוֹר לַחֹדֶשׁ הַזֶּה, דְּאִתְחַבָּר סִיהֲרָא בְּשִׁמְשָׁא, וּמַה דַּהֲוַת נְקוּדָה חֲדָא, כַּד נַחְתָּא אִתְפְּשָׁט זְעֵיר זְעֵיר, וְאִתְמַלְיָא, וְאִתְעֲבִידַת ה׳, מַלְיָא מִכָּל סִטְרִין, מִתְקַדְּשָׁא כַּדְּקָא יָאוּת.

717. When she receives a Nefesh of delights, as is fitting, and she wants to visit her hosts, they all gather together and call her: Glory, glory, glory from the Temple OF ABA AND IMA. And in the Temple itself, Aba and Ima, NAMELY, CHOCHMAH AND BINAH, open by saying: Sanctified, sanctified! IN OTHER WORDS THEY EMANATE TO MALCHUT FROM THEIR LIGHTS WHICH ARE CALLED 'HOLINESS'. Then the month, WHICH IS MALCHUT, is sanctified properly. And it is then written: "And on... the first month" (Bemidbar 28:16), for it is certainly the first. AND THIS IS BECAUSE PREVIOUSLY, WHEN MALCHUT WAS ATTACHED TO THE LEFT WITHOUT THE RIGHT, SHE WAS NOT CONSIDERED TO BE IN EXISTENCE BECAUSE HER LIGHTS WERE FROZEN AND SHE WAS UNABLE TO EMANATE. BUT NOW, HAVING CONTRACTED TO A POINT AND BEEN REBUILT BY ABA AND IMA IN THE LIGHTS OF HOLINESS, AND BEING UNDER THE LEVEL OF ZEIR ANPIN, SHE IS CONSIDERED TO BE IN HER FIRST EXISTENCE. And it is therefore THEN WRITTEN ABOUT HER: "AND ON...THE FIRST MONTH." And therefore, SCRIPTURE SAYS: "Draw out and take you lambs..." (Shemot 12:21), THE MEANING OF WHICH IS: DRAW DOWN THE UPPER DAYS OF ZEIR ANPIN TO MALCHUT, and it is therefore WRITTEN: "On the tenth day of this month" (Shemot 12:3), THE MEANING OF WHICH IS THAT the Moon, WHICH IS MALCHUT, has become joined to the Sun, WHICH IS ZEIR ANPIN, NAMELY, THAT THE NINE SFIROT OF ZEIR ANPIN WILL SERVE TO ILLUMINATE IN MALCHUT. And whereas she was a single point AFTER THE CONTRACTION, when she descended FROM THE TEMPLE OF ABA AND IMA, she now expands bit by bit and fills out and becomes the FINAL Hei OF THE YUD HEI VAV HEI, which is full OF EMANATION from all FOUR directions and is properly sanctified. The Faithful Shepherd adds information about how the moon, Malchut, becomes full and is joined to the sun.
Ra'aya Meheimna (the Faithful Shepherd)

רעיא מהימנא

718. אִסְתְּחַר הַהוּא הֵיכָלָא, וּפָתַח תַּרְעָא אַחֲרָא דְּסִטְרָא דָּרוֹם בְּשַׁבְעִין וּתְרֵין עִטְרִין. לְבָתַר אַפְּתַח תַּרְעָא תְּלִיתָאָה, לְסִטְרָא מִזְרָח, בְּחַמְשִׁין נְהוֹרִין, דְּחַמְשִׁין תַּרְעִין דְּבִינָה. לְבָתַר אַפְּתַח תַּרְעָא אַחֲרָא דְּלִסְטַר מַעֲרָב, בְּע״ב עִטְרִין, וְכֻלְּהוּ רמ״ח בְּחוּשְׁבַּן תֵּיבִין דְּפָרְשִׁיָּין דק״ש. וּמַה דְּבִקְדְמֵיתָא הַהִיא חַיָּה הֲוַת זְעֵירָא, בְּהַהוּא זִמְנָא אִתְרְבִיאַת, הֲדָא הוּא דִּכְתִיב, מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ, דְּאִיהוּ כָּבוֹד עִלָּאָה וְתַתָּאָה.

718. (THE BEGINNING OF THIS SECTION IS MISSING). That temple turned and opened another gate on the south side, NAMELY, IN THE RIGHT COLUMN, with 72 diadems, WHICH IS THE SECRET OF THE NAME OF 72 THAT ILLUMINATES IN THE RIGHT COLUMN. Later it opens a third gate on the eastern side, WHICH IS THE CENTRAL COLUMN, with fifty lights of the fifty gates of Binah. Next it opens another gate on the western side, WHICH IS THE SECRET OF MALCHUT in the 72 diadems OF THE NAME OF 72, and all the 248 CHASSADIM, being the number of words in the sections of the recital of the Sh'ma. And whereas this animal, WHICH IS MALCHUT, was initially small, at that time, HAVING RECEIVED 72 DIADEMS AND 248 CHASSADIM, she grows, which is as is written: "the whole earth is full of His glory" (Yeshayah 6:3), which is the upper glory and the lower glory, ALL OF WHICH MALCHUT RECEIVES WITH THE DECLARATION OF THE UNITY IN THE RECITAL OF THE SH'MA.

719. כַּד מָטֵי לְחַ״י עָלְמִין, דְּבֵיהּ ח״י בִּרְכָאן דְּצְלוֹתָא, וּפָתַח בֵּיהּ אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ. כְּדֵין עַמּוּדָא דְּאֶמְצָעִיתָא, אִתְחַבָּר בַּהֲדָהּ בְּחָבִיבוּ דִּנְשִׁיקִין דִּשְׂפָוָון, וְאִינּוּן נֶצַח וְהוֹד, דְּלְשׁוֹן אִיהוּ צַדִּיק בֵּינַיְיהוּ. לְשׁוֹן לְמוּדִים בְּהַהוּא זִמְנָא, וַיִּשַּׁק יַעֲקֹב לְרָחֵל, כְּדֵין קָרָאן לְהַהִיא חַיָּה, כָּבוֹד כְּבוֹד. אַבָּא וְאִימָּא, מְקוּדָּשׁ מְקוּדָּשׁ. כְּדֵין יַרְחָא אִתְקַדְּשָׁא כַּדְּקָא יָאוּת, כְּדֵין וּבַחֹדֶשׁ הָרִאשׁוֹן רִאשׁוֹן וַדַּאי.

719. When one reaches the eighteen (Heb. Chai = living) Worlds, in which are the eighteen blessings of the prayer, NAMELY, IN THE AMIDAH PRAYER, which one starts with "Adonai, open my lips; and my mouth shall rehearse Your praise" (Tehilim 51:17), then the Central Column, WHICH IS ZEIR ANPIN, joins with her with affectionate kisses of the lips, WHICH ARE NETZACH AND HOD; and tongue, which is the Righteous One, THAT IS YESOD, is between them IN THE SECRET OF the tongue of the learned. At that time "And Jacob kissed Rachel" (Beresheet 29:11), WHERE JACOB IS ZEIR ANPIN AND RACHEL IS MALCHUT, and then that animal, MALCHUT, is called 'Glory, glory'; and Aba and Ima say 'Sanctified, sanctified'. THAT IS, ABA AND IMA EMANATE TO HER THEIR LIGHTS THAT ARE CALLED 'HOLINESS', and then the month, WHICH IS MALCHUT, is correctly sanctified. And she is then CALLED "And on...the first month" (Bemidbar 28:16), first without a doubt.

720. וּכְדֵין מִשְׁכּוּ. וע״ד בֶּעָשׂוֹר לַחֹדֶשׁ הַזֶּה, דְּאִתְחַבָּר סִיהֲרָא קַדִּישָׁא בְּשִׁמְשָׁא. דְּאִתְּמַר בֵּיהּ, כִּי שֶׁמֶשׁ וּמָגֵן יְיָ׳ אֱלֹהִים. וּמַה דַּהֲוַת נְקוּדָה זְעֵירָא, אִתְמַלְּאַת בְּסִיהֲרָא, וּכְדֵין אִיהִי הַחֹדֶשׁ מָלֵא. וְסִיהֲרָא אִתְמַלְיָיא מָלֵא כָּל הָאָרֶץ כְּבוֹדוֹ. בְּקַדְמֵיתָא חָסֵר, וּכְעַן בִּשְׁלִימוּ.
ע״כ רעיא מהימנא

720. And then: "Draw out" THE UPPER DAYS OF ZEIR ANPIN TO MALCHUT, which is why IT IS WRITTEN: "On the tenth day of this month" (Shemot 12:3), THE MEANING OF WHICH IS THAT THE NINE DAYS OF ZEIR ANPIN SHINE TOWARDS MALCHUT, NAMELY, that the holy moon, WHICH IS MALCHUT, is joined to the sun, WHICH IS ZEIR ANPIN, about which it is said: "For Hashem Elohim is a sun and a shield" (Tehilim 84:12). And whereas MALCHUT was a small point, she filled out as the FULL moon, and then the month is full, NAMELY, the moon, WHICH IS MALCHUT, is full, and she is: "the whole earth is full of His glory." Initially she was lacking, but now she is complete, FULL.
End of Ra'aya Meheimna
Rabbi Chiya learns that the Paschal sacrifice is a lamb because a lamb was the idol and deity of the Egyptians, and it was hard for the Egyptians to see their idol tied and held prisoner and sacrificed in the fire. In this way the Egyptians saw the power of the God of Yisrael. Rabbi Elazar turns the conversation to the prohibition against eating leavened bread, and we learn that anyone who eats leavened bread on the Pesach is met with death, and he dies in this world and in the World to Come.

721. ר׳ חִיָּא פָּתַח, בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ פֶּסַח וְגוֹ׳. אִימְרָא דְּאִיהוּ פִּסְחָא אֲמַאי. אֶלָּא דַּחֲלָא דְּמִצְרָאֵי, וֶאֱלָהָא דִּלְהוֹן, הֲוָה אִמְרָא. בְּגִין דְּמִצְרָאֵי פַּלְחִין לְמַזַּל טָלֶה, ובג״כ פַּלְחִין לְאִימְרָא. ת״ח, כְּתִיב הֵן נִזְבַּח אֶת תּוֹעֵבַת מִצְרַיִם. מַאי תּוֹעֵבַת מִצְרַיִם. וְכִי עַל דְּשַׂנְאִין לֵיהּ, כְּתִיב תּוֹעֵבַת מִצְרַיִם. אֶלָּא דַּחֲלָא דְּמִצְרָאֵי, וֶאֱלָהָא דִּילְהוֹן, אִקְרֵי תּוֹעֵבַת מִצְרַיִם. כְּמָה דִּכְתִיב, כְּתוֹעֵבֹת הַגּוֹיִם, דַּחֲלָא דִּשְׁאַר עַמִּין.

721. Rabbi Chiya began by quoting: "And on the fourteenth day of the first month is the Pesach" (Bemidbar 28:16). HE ASKS: Why is the paschal sacrifice a lamb? HE ANSWERS, the Egyptians worshipped the lamb, which was one of their deities, for they worshipped the constellation Aries. Come and see: It is written: "for we shall sacrifice the abomination of Egypt" (Shemot 8:22). What is meant by "the abomination of Egypt?" Could it be that because it is hateful to them it is called "the abomination of Egypt?" On the contrary, it is called "the abomination of Egypt" because it is the Egyptians' idol and their deity. It is similarly written: "the abominations of those nations" (Devarim 18:9), THE MEANING OF WHICH IS THE IDOL of these nations.

722. ת״ח חָכְמְתָא דְּיוֹסֵף, דִּכְתִיב וּמִקְּצֵה אֶחָיו לָקַח חֲמִשָּׁה אֲנָשִׁים, וְאוֹלִיף לוֹן לְמֵימַר, אַנְשֵׁי מִקְנֶה הָיוּ עֲבָדֶיךָ. וְכִי מַלְכָּא דַּהֲוָה שַׁלִּיט עַל כָּל אַרְעָא, וְאַבָּא לְמַלְכָּא, עָבֵיד כְּדָא, וְעָבֵיד לַאֲחוֹי וְיִשַׂנְאוּן לְהוֹן, וְלָא יַחְשְׁבוּן לְהוֹן. אֶלָּא וַדַּאי תּוֹעֵבַת מִצְרַיִם, דַּחֲלָא וֶאֱלָהָא דִּילְהוֹן אִקְרֵי הָכִי, וע״ד כְּתִיב, הֵן נִזְבַּח אֶת תּוֹעֵבַת מִצְרַיִם.

722. Come and see the wisdom of Joseph, as is written: "And he took some of his brothers, five men" (Beresheet 47:2), and he taught them to say "Your servants are shepherds" (Ibid. 3). And would a king who was ruler over the country and who was like a father to the king have done such a thing to his brothers to make THE EGYPTIANS hate them and not show them consideration? - IF YOU HOLD THE VIEW THAT THE ABOMINATION OF THE EGYPTIANS IS EVERY SHEPHERD, WHICH MEANS HATED BY THE EGYPTIANS. But in reality the abomination of the Egyptians is what their idol and their deity was called. Therefore is it written: "For we shall sacrifice the abomination of Egypt" (Shemot 8:22) MEANING THEIR DEITY.

723. אָמַר יוֹסֵף, כָּל מֵיטַב מִצְרַיִם הִיא אֶרֶץ רַעְמְסֵס, וְהַהִיא אַרְעָא אַפְרִישׁוּ לְדַחֲלָא דִּלְהוֹן, לְרַעְיָא וּלְמֵיהַךְ בְּכָל עִנּוּגִין דְּעָלְמָא. וְכָל מִצְרָאֵי חָשִׁיבוּ לְאִינּוּן דְּרָעָאן לְדַחֲלֵיהוֹן, כְּדַחֲלֵיהוֹן. אַעֲבִיד לְאַחַי דְּיַרְתּוּן הַהִיא אַרְעָא, וְיִסְגְּדוּן לוֹן מִצְרָאֵי, וְיַחְשְׁבוּן לוֹן כַּדְקָא יָאוּת. וְהַיְינוּ דִּכְתִיב כִּי תוֹעֲבַת מִצְרַיִם כָּל רוֹעֵה צֹאן, מְחַשְׁבִין לוֹן כְּדַחֲלֵיהוֹן.

723. Joseph said; All the best of Egypt is the land of Raamses, and this part of the country they set aside for their idol, NAMELY, THE FLOCKS, for them to be pastured and go THERE to their hearts' delight. And all the Egyptians considered those who tended their idols as themselves idols. HE SAID: I shall arrange it so that my brothers inherit that country, and the Egyptians shall bow down to them, and will accord them proper treatment, and this is what is written: "for every shepherd is an abomination to the Egyptians" (Beresheet 47:34). Which is FOR THIS REASON, they should treat them as their deity.

724. א״ר יוֹסֵי, וְהָא תְּנִינָן כְּמָה דְּאִתְפְּרַע קוּדְשָׁא בְּרִיךְ הוּא מֵאִינּוּן דְּמַלְחֵי לע״ז, הָכִי אִתְפְּרַע מע״ז מַמָּשׁ, וְכִי יוֹסֵף עָבִיד לַאֲחוֹי ע״ז. א״ל, לָא עָבִיד יוֹסֵף לַאֲחוֹי ע״ז, אֶלָּא עָבִיד לוֹן לְשַׁלְטָאָה עַל ע״ז דִּילְהוֹן, וּלְאַכְפְּיָא ע״ז דִּילְהוֹן תְּחוֹת יְדַיְיהוּ, וּלְרַדָּאָה לוֹן בְּמַקֵּל. אָמַר יוֹסֵף, אִי יִשְׁלְטוּן אַחַי עַל ע״ז דִּילְהוֹן, כ״ש דְּיִשְׁלְטוּן עַל גַּרְמַיְיהוּ, ובג״כ אוֹתִיב לוֹן בְּמֵיטַב אַרְעָא, וְאַשְׁלִיט לוֹן עַל כָּל אַרְעָא.

724. Rabbi Yosi said: Haven't we learned, just as the Holy One, blessed be He, punishes idolaters, so will He punish idolatry itself? If this is so, why did Joseph make his brothers into idols, THAT THE EGYPTIANS SHOULD BOW DOWN TO THEM AS THOUGH THEY WERE DEITIES? He replied to him: Joseph did not make his brothers into idols but into rulers over the idolatry of the Egyptians, and thus subdued their idolatry under the hand OF HIS BROTHERS, so that they would smite it with the rod. Joseph said: If my brothers control their idolatry, then how much better that they will have rule over them themselves, which is why he settled them in the best of the country and made them rulers over all the land.

725. וע״ד אֹמְרָא דְּאִיהוּ פֶּסַח אֲמַאי. אֶלָּא דַּחֲלָא דְּמִצְרָאֵי, וֶאֱלָהָא דִּילְהוֹן הֲוָה אִימְרָא. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, מִבְּעָשׂוֹר לַחֹדֶשׁ סִיבוּ דַּחֲלָא דִּילְהוֹן דְּמִצְרָאֵי, וְתִפְשׁוּ לֵיהּ, וִיהֵא אָסוּר וְתָפִיש בִּתְפִישָׁה דִּילְכוֹן, יוֹמָא חַד וּתְרֵין וְג׳, וּבְיוֹמָא ד׳, אַפִּיקוּ לֵיהּ לְדִינָא, וְאִתְכְּנָשׁוּ עָלֵיהּ.

725. And so, why is the paschal sacrifice a lamb? The answer is because a lamb was the idol and deity of the Egyptians. Said the Holy One, blessed be He: From the tenth of the month, take the fear of the Egyptians, capture and bind it and let it be imprisoned and hold it in your keeping one day, and two, and three days, and on the fourth day carry out its sentence, and assemble over it.

726. וּבְשַׁעֲתָא דְּמִצְרָאֵי הֲווֹ שַׁמְעִין קָל דַּחֲלָא דִּילְהוֹן, דְּתָפִיש בִּתְפִישָׁה דְּיִשְׂרָאֵל, וְלָא יַכְלִין לְשֵׁזָבָא לֵיהּ, הֲווֹ בָּכָאן, וַהֲוָה קַשְׁיָא עָלַיְיהוּ, כְּאִילוּ גַּרְמַיְיהוּ אִתְעֲקִידוּ לְקָטְלָא. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, יְהֵיה תָּפִיש בִּרְשׁוּתַיְיכוּ, יוֹמָא בָּתַר יוֹמָא, אַרְבָּעָה יוֹמִין, בְּגִין דְּיֶחֱמוּן יָתֵיהּ תָּפִיש, וּבְיוֹמָא ד׳ אַפִּיקוּ לֵיהּ לְקָטְלָא, וְיֶחֱמוּן לֵיהּ מִצְרָאֵי הֵיךְ אַתּוּן עֲבִדִין בֵּיהּ דִּינָא, וְדָא קַשְׁיָא לְהוּ מִן כָּל מַכְּתְּשֵׁי דְּעָבֵד לוֹן קוּדְשָׁא בְּרִיךְ הוּא, אִינּוּן דִּינִין דְּיַעַבְּרוּן בְּדַחֲלֵיהוֹן.

726. And when Egypt heard the voice of their idol which was being held by Yisrael, and they were unable to rescue it, they cried and it was as difficult for them as though they themselves had been tied up for the kill. Said the Holy One, blessed be He: 'Let it be in your possession day after day for four days, so that THE EGYPTIANS may see it when it is bound and imprisoned, and on the fourth day, bring it out to be killed and let the Egyptians see how you enact judgment on it.' And this, NAMELY, THESE JUDGMENTS THAT THEY PERFORMED ON THEIR IDOL, was harder for them to bear than all the plagues that the Holy One, blessed be He, brought on them.

727. לְבָתַר דַּיְינִין לֵיהּ בְּנוּרָא, דִּכְתִיב פְּסִילֵי אֱלֹהֵיהֶם תִּשְׂרְפוּן בָּאֵשׁ. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, אַל תֹּאכְלוּ מִמֶּנּוּ נָא. דְּלָא יֵימְרוּן בִּרְעוּתָא וּבְתִיאוּבְתָּא דְּדַחֲלָנָא, אַכְלִין לֵיהּ הָכִי. אֶלָּא אַתְקִינוּ לֵיהּ צָלִי, וְלָא מְבוּשָׁל, דְּאִלּוּ מְבוּשָׁל יְהֵא טָמִיר, וְלָא יֶחֱמוּן לֵיהּ, אֶלָּא תִּקּוּנָא דִּילֵיהּ דְּיֶחֱמוּן לֵיהּ הָכִי מוֹקְדָא בְּנוּרָא, בְּגִין דְּרֵיחֵיהּ נוֹדֵף.

727. Subsequently, they cast it into the fire, as it is written: "and burn their carved idols with fire" of their deities (Devarim 7:5). Said the Holy One, blessed be He: "Eat not of it raw" (Shemot 12:9) so that THE EGYPTIANS will not say: They were so desirous of, and had such a longing for our idol that they ate it INSUFFICIENTLY ROASTED. But it was decreed that it should be eaten roasted and not boiled, for had it been boiled it would have been covered UNDER THE WATER IN THE PAN, and they would not have seen it, but its correction is that they should see it like this when it is being burnt in the fire, since its odor then spreads FAR AND WIDE.

728. וְתוּ רֵישֵׁיהּ עָלֵיהּ כָּפוּף עַל קַרְסוּלוֹי, דְּלָא יֵימְרוּן דְּחַיָּה, אוֹ מִלָּה אַחֲרָא הוּא, אֶלָּא דְּיִשְׁתְּמוֹדְעוּן לֵיהּ, דְּאִיהוּ דַּחֲלָא דִלְהוֹן. וְתוּ, דְּלָא יֵיכְלוּן לֵיהּ. בְּתִיאוּבְתָּא, אֶלָּא עַל שַׂבְעָא, אֹרַח קָלְנָא וּבְזָיוֹן. וְתוּ, עֻצָּם לֹא תִשְׁבְּרוּ בוֹ, אֶלָּא דְּיֶחֱמוּן גַּרְמוֹי רְמָאן בְּשׁוּקָא, וְלָא יֵיכְלוּן לְשֵׁזָבָא לֵיהּ. וע"ד כְּתִיב, וּבֵאלֹהֵיהֶם עָשָׂה ה' שְׁפָטִים. דִּינִין סַגִּיאִין. תּוּ וּמַקֶּלְכֶם בְּיֶדְכֶם, וְלָא חַרְבָּא וְרוּמְחָא וּשְׁאַר מָאנֵי קְרָבָא.

728. Moreover, its head bent to its legs so that they should not say that it was some animal or other thing, but that they should recognize it as their idol. Moreover, it was not to be eaten out of lust, but on a full stomach by way of disgrace and contempt. Moreover, "neither shall you break a bone of it" (Shemot 12:46), but they should see its bones cast into the marketplace and be unable to rescue it. For this reason it is written: "Upon their Elohim also Hashem executed judgments" (Bemidbar 33:4), that is, many judgments. Moreover, "and your staff in your hand" (Shemot 12:11), but not a sword, spear, nor any other instrument of war, IN ORDER TO DEMONSTRATE THAT YOU ARE NOT AFRAID OF THEM.

729. אָמַר ר' יְהוּדָה, הָא אוֹקְמוּהָ, דְּמִצְרָאֵי פַּלְחֵי לְמַזָּל טָלֶה, וּבג"כ פַּלְחִין לְאִימְרָא. א"ר יוֹסֵי, אִי הָכִי, טָלֶה יִפְלְחוּן, וְלָא אִימְרָא. א"ל, כֻּלָּא פַּלְחִין, אֶלָּא מַזָּל טָלֶה נָחִית וְסָלִיק בְּטָלֶה וְאִימְרָא, וּבג"כ פַּלְחִין לְכֻלָּא. א"ל הָכִי שְׁמַעְנָא, דְּכָל בְּעִירָא רַבָּא דַּחֲלָא דִלְהוֹן הֲוָה, וע"ד קָטִיל קוּדְשָׁא בְּרִיךְ הוּא כָּל בְּכוֹר בְּהֵמָה. וְהָא אִתְּמַר דְּאִלֵּין אִינּוּן דַּרְגִּין דִּלְעֵילָא, דְּאִקְּרוּן הָכִי.

729. Rabbi Yehuda said: We have already learned that the Egyptians worshipped the constellation of Aries, which is why they worshipped the lamb. Rabbi Yosi said: If that is so, they should have worshipped a ram, A BABY RAM, rather than a lamb. He answered him: They worshipped them all. But the constellation of Aries ascends and descends, SOMETIMES APPEARING as a ram and AT OTHERS like a LARGE lamb, for which reason they worshipped them all. He said to him: What I have heard is that every large animal was an idol for them, which is why the Holy One, blessed be He, killed all the first-born of the cattle. And we have already learned that these were the grades on high: NAMELY, UPPER SPIRITUAL FORCES OF IMPURITY, which are so called 'FIRST-BORN OF CATTLE', AND THAT WAS WHY THEY WORSHIPPED THEM.

730. א"ר אֶלְעָזָר, כְּתִיב כָּל מַחְמֶצֶת לֹא תֹאכֵלוּ, וּכְתִיב לֹא יֵאָכֵל חָמֵץ. אֶלָּא דָּא דְּכַר, וְדָא נוּקְבָא. אר"ש, אֶלְעָזָר בְּרִי, בְּדָא כְּתִיב לֹא תֹאכֵלוּ, וּבְדָא כְּתִיב לֹא יֵאָכֵל, אֲמַאי לָא כְּתִיב לֹא תֹאכֵלוּ. אֶלָּא, נוּקְבָא דְּאִיהִי אַסְטִיאַת אָרְחָהָא, בְּאַזְהָרָה וַדַּאי, דְּכַר דְּאִיהוּ אָחִיד בְּחוּטָא דְּדַכְיוּ יַתִּיר, בְּבַקָּשָׁה. וְעַל דָּא כְּתִיב, לֹא יֵאָכֵל, לֹא תֹאכֵלוּ.

730. Rabbi Elazar said: It is written: "You shall eat nothing leavened" (Heb. Machmetzet) (Shemot 12:20), and it is written: "no leavened bread shall be eaten" (Heb. Chametz) (Shemot 13:3). WHAT IS THE DIFFERENCE BETWEEN 'MACHMETZET' AND 'CHAMETZ'? The latter is masculine, while the former is feminine. Rabbi Shimon said: Elazar, my son, in the former case it is written, "You shall eat nothing" while in the latter case it is written, "no... shall be eaten." Why in the latter case, does it not say: "You shall eat no LEAVENED BREAD"? HE ANSWERS THAT, with the female, who MUCH MORE corrupts her ways, THE STATEMENT is by way of warning: "YOU SHALL EAT NOTHING." BUT IN THE CASE OF the male OF THE KLIPOT, who is more inclined to grasp a thread of purity THAN THE FEMALE, THE STATEMENT IS by way of request: "NO...SHALL BE EATEN," WHICH IS NOT THE LANGUAGE OF WARNING OR COMMAND. This is why it is written IN THE ONE CASE "no...shall be eaten," AND IN THE OTHER CASE "You shall eat nothing."

731. א"ל אַבָּא, וְהָא כְּתִיב לֹא תֹאכַל עָלָיו חָמֵץ. א"ל, אַסְגֵּי תָּבִין יְתֵירִין לִיקָּרָא לְקָרְבְּנָא. אֲבָל בְּקַדְמִיתָא בְּבַקָּשָׁה לֹא יֵאָכֵל. אֲבָל לְבָתַר בְּאַזְהָרָה, לֹא תֹאכְלוּ, דְּהוּא קַשְׁיָא מִתַּרְוַוּיְהוּ. מַחְמֶצֶת מ"ט. בְּגִין דְּרֵיחָא דְּמוֹתָא אִית תַּמָּן. חָמֵץ, דְּכַר. מַחְמֶצֶת, נוּקְבָא. רַגְלֶיהָ יוֹרְדוֹת מָוֶת, בְּרֵישָׁא וְסֵיפָא דְּתֵיבָה, תִּשְׁכַּח לָהּ. וּבְגִין דָּא מַאן דְּאָכִיל חָמֵץ בַּפֶּסַח, אִיהוּ אַקְדִּימַת לֵיהּ מוֹתָא, וְלִינְדַע דְּמִית הוּא בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי, כְּתִיב וְנִכְרְתָה הַנֶּפֶשׁ הַהִיא.

731. He said to him: But father, it is also written: "You shall eat no leavened bread with it" (Devarim 16:3), NAMELY, THE LANGUAGE OF WARNING IS ALSO USED FOR CHAMETZ, WHICH IS THE MALE OF THE KLIPAH. He replied: In honor of the sacrifice, Scripture uses many extra words, AND THEREFORE SAYS: "YOU SHALL EAT NO LEAVENED BREAD WITH IT." But initially IT WAS SAID ABOUT CHAMETZ, "no leavened bread shall be eaten," WHICH is THE LANGUAGE of request. But subsequently, ABOUT MACHMETZET, a warning IS USED: "You shall eat nothing," for THE FEMALE OF THE KLIPOT is the most hardened of the two of them, OF THE MALE AND FEMALE OF THE KLIPAH. What is the reason for machmetzet BEING SO CALLED? It is because there is a smell of death there. Chametz ALLUDES TO the male AND HAS THEREFORE NO ALLUSION TO DEATH, but machmetzet is female. AND IT IS WRITTEN: "Her feet go down to death" (Mishlei 5:5). THUS, the first and last letters of the word MACHMETZET ARE MEM AND TAV that spell dead (Heb. met - Mem Tav). Thus she, THE FEMALE, greets anyone who eats leavened bread on Passover with death, and it should be known that he dies in this world and in the World to Come, as it is written: "even that soul shall be cut off" (Shemot 12:19).

732. Why is it called 'matzoh'? It is as we have learned, Shadai, WHICH IS INTERPRETED as MEANING, May He who (she) said to His world Enough (Heb. dai), say to our troubles Enough, NAMELY, MAY HE CHASE AWAY FROM US THE JUDGMENTS AND TROUBLES. Matzoh is likewise, for it subdues and subjugates; namely, it chases away the evil ones of all sides and makes a quarrel with them, just as the name Shadai of the mezuzah chases away the evil spirits and demons that are at the gate. So, too, MATZOH chases them away from all the dwellings of holiness, and makes a quarrel and a fight with them, as it is written: "Masah and Merivah" (Shemot 17:7), and therefore the name is written as matzah. HE ASKS, but masah is spelled with a Samech, AND NOT WITH A TZADIK? HE ANSWERS THAT the Aramaic translation of Masah is matzuta. HENCE MATZOH IS SPELLED WITH TZADIK.

The Faithful Shepherd talks about the ten plagues and about God's intention to punish all the rulers of Egypt because they misled mankind and made themselves divine. He examines the reason why unleavened bread was to be eaten for seven days, and he brings in the factors of the seven Sfirot and the seven planets and the seven blessings.

Ra'aya Meheimna (The Faithful Shepherd)

732. מַצָּה אֲמַאי אִתְקְרִיאַת מַצָּה. אֶלָּא הָכִי תְּנִינָן, שַׁדַּי: בְּגִין דְּאָמַר לְעוֹלָמוֹ דַּי, דְּיֹאמַר לְצָרוֹתֵינוּ דַּי. אוֹף הָכִי מַצָּה, בְּגִין דְּקָא מְשַׁדֵּד דְּמַבְרְחַת לְכָל סִטְרִין בִּישִׁין, וְעָבֵיד קְטָטָה בְּהוּ, כְּגַוְונָא דְּשַׁדַּי דְּמְזוּזָה, דְּמַבְרִיחַ לְשֵׁדִים וּמַזִּיקִים דְּתַרְעָא, אוֹף הָכִי אִיהִי מַבְרְחַת לוֹן מִכָּל מִשְׁכְּנֵי קְדוּשָׁה, וְעָבֵיד מְרִיבָה וּקְטָטָה בְּהוּ. כד"א, מַסָּה וּמְרִיבָה. ע"ד כְּתִיב מַצָּה. וְהָא מַסָּה בְּסָמֶךְ אִיהוּ. אֶלָּא תַּרְגּוּמוֹ דְּמַסָּה, אִיהוּ מָצוּתָא.

רעיא מהימנא

733. The Faithful Shepherd said: Just as the tongue is a rod over all members of the household, FOR HE CHASTISES THEM WITH HIS TONGUE, WHICH IS THE SAME FOR THEM AS THOUGH HE HAS CHASTISED THEM WITH A ROD; and as the tongue is the secret of the letter Vav, WHICH IS ZEIR ANPIN THAT IS CALLED THE YUD HEI VAV HEI, and is a rod in which are ten letters; FOR THE YUD HEI VAV HEI, WHEN SPELLED OUT FULLY WITH ALEPHS, HAS TEN LETTERS YUD VAV DALET; HEI ALEPH; VAV ALEPH VAV; HEI ALEPH and with it the Holy One, blessed be He, smote them with ten plagues through him; and since all the plagues were from the side of the two Heis OF THE YUD HEI VAV HEI, THEREFORE Rabbi Akiva says: How do we know that each plague that the Holy One, blessed be He, brought down on the Egyptians in Egypt consisted of five plagues? We should deduce from this that... And the letter Hei (whose numerical value is five) times the letter Yud (whose numerical value is ten) gives fifty plagues, and Hei times fifty is 250, which is why at the sea they were smitten with 250 plagues.

733. אָמַר רַעְיָא מְהֵימְנָא, כְּגוֹן לִישָׁנָא דְּאִיהוּ מַקֵּל לְכָל אַנְשֵׁי בֵּיתֵיהּ, וְאִיהוּ לִישָׁנָא דְּאָת ו', וְאִיהוּ מַטֶּה דְּבֵיהּ עֶשֶׂר אוֹתִיּוֹת, וּבֵיהּ מָחָא קוּדְשָׁא בְּרִיךְ הוּא עַל יְדוֹי י' מָחָאן. וּבְגִין דְּכָל מָחָאן הֲווֹ מִסִּטְרָא דְּה' ה', ר' עֲקִיבָא אוֹמֵר, מִנַּיִן שֶׁכָּל מַכָּה וּמַכָּה שֶׁהֵבִיא הַקָּדוֹשׁ בָּרוּךְ הוּא עַל הַמִּצְרִים בְּמִצְרַיִם הָיְתָה שֶׁל חָמֵשׁ מַכּוֹת וְכוּ', אֱמוֹר מֵעַתָּה וְכוּ'. וְאָת ה' סַלְקָא בְּאָת י' לְחַמְשִׁין מָחָאן, חָמֵשׁ זִמְנִין חַמְשִׁין, אִינּוּן ר"ן. וּבג"ד, וְעַל הַיָּם לָקוּ ר"ן מַכּוֹת.

734. Joseph said, the best of the land of Egypt, which is Raamses - and this is the land that they set aside for their idol to pasture in to its heart's content. And all the Egyptians considered those who tend their idols as themselves idols. And this is why Joseph requested from Pharaoh THE LAND OF RAAMSES TO TEND THEIR FLOCKS, in order to place his brothers in control over the gods of Egypt, so that they should be subjugated under them as slaves under their king, and that all of them should be subjugated under the name of Yud Hei Vav Hei on their part, and that none should rule in the world excepting the name of Yud Hei Vav Hei, and that all the appointed chieftains should also be subjugated to Him.

734. אָמַר יוֹסֵף, כָּל מֵיטַב אֶרֶץ מִצְרַיִם רַעְמְסֵס הִיא, וְהַהִיא אַרְעָא אַפְרִישׁוּ לְדַחֲלָן דִּלְהוֹן, לְרַעְיָא וּלְמֵיהַךְ בְּכָל עִנּוּגִין דְּעָלְמָא. וְכָל מִצְרָאֵי חָשִׁיבוּן לְאִינּוּן דְּרָעָן לְדַחֲלֵיהוֹן, כְּדַחֲלֵיהוֹן. וְדָא שָׁאִיל יוֹסֵף מִפַּרְעֹה, לְשַׁלְטָאָה אֲחוֹי עַל דַּחֲלָן דְּמִצְרָאֵי, דְּאִתְכַּפְיָין תְּחוֹת יְדֵיהּ, כַּעֲבָדִים בָּתַר מַלְכֵיהוֹן, לְמֶהֱוֵי כֻּלְּהוּ מִתְכַּפְיָין תְּחוֹת שֵׁם יְיָ' מִסִּטְרֵיהוֹן, וְלָא שַׁלִּיט בְּעָלְמָא אֶלָּא שֵׁם יְדוֹד. וְאִתְכַּפְיָין כָּל מְמָנָן תְּחוֹת יְדֵיהּ.

735. וּלְאַחֲזָאָה לוֹן, דְּאִיהוּ עָתִיד לְאִיתְפָּרְעָא מִנְּהוֹן, הה״ד, וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים אֲנִי יְדוָד. כַּד מַטְעַיִן לְבְרִיָּין וְעַבְדִין גַּרְמַיְיהוּ אֱלוֹהוּת. וּבְגִין דְּטָלֶה מִמְּנָא דִּילֵיהּ, אִיהוּ רַב עַל כָּל מִמְּנָן דֶּאֱלֹהִים אֲחֵרִים, מָנֵי קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, וְיִקְחוּ לָהֶם אִישׁ שֶׂה לְבֵית אָבוֹת שֶׂה לַבָּיִת, וְאַשְׁלִיט לוֹן עָלֵיהּ, וְתַפְשֵׁי לֵיהּ תָּפִישׁ בְּתִפִּישָׁה דִּלְהוֹן יוֹמָא וּתְרֵין וּתְלַת. וּלְבָתַר דָּא אַפִּיקוּ לֵיהּ לְדִינָא לְעֵינֵי כָּל מִצְרָאֵי, לְאַחֲזָאָה דֶּאֱלָהָא דִּלְהוֹן בְּרִשׁוּ דְּיִשְׂרָאֵל לְמֶעְבַּד בֵּיהּ דִּינָא.

736. בג״ד, אַל תֹּאכְלוּ מִמֶּנּוּ נָא וּבָשֵׁל מְבוּשָׁל בַּמָּיִם כִּי אִם צְלִי אֵשׁ רֹאשׁוֹ עַל כְּרָעָיו וְעַל קִרְבּוֹ, לְמֶהֱוֵי דָּן בְּאֵשׁ צָלִי, וּמָנֵי לְזַרְקָא לְגַרְמֵיהּ דִּילֵיהּ בְּשׁוּקָא בְּבִזּוּי. ובג״ד, וְעֶצֶם לֹא תִשְׁבְּרוּ בוֹ. וּמָנֵי לְיוֹמָא ד׳, בָּתַר דַּהֲוָה תָּפִישׁ ג׳ יוֹמִין קָשׁוּר, לְמֶעְבַּד בֵּיהּ דִּינָא. וְדָא קַשְׁיָא לוֹן מִכָּל מַכְּתִּשִׁין דְּמָחָא לוֹן קוּדְשָׁא בְּרִיךְ הוּא, עַל יְדָא דְּרַעְיָא מְהֵימְנָא. וְלֹא עוֹד, אֶלָּא דְּמָנֵי דְּלָא לְמֵיכַל לֵיהּ בְּתִיאוּבְתָּא. וּמִיַּד דְּחָמָאן גַּרְמוֹי בְּשׁוּקָא, וְלָא יַכְלִין לְשֵׁזְבָא לֵיהּ, דָּא קַשְׁיָא לוֹן מִכֹּלָּא. וְלֹא עוֹד, אֶלָּא דְּאִתְּמַר בְּהוּ, וּמַקֶּלְכֶם בְּיָדְכֶם, לְאִתְכַּפְיָיא כָּל דַּחֲלָן דְּמִצְרָאֵי, תְּחוֹת יְדַיְיהוּ. וּבְגִין דְּאִינְהוּ בְּכוֹרוֹת מִמְּנָן, כְּתִיב וַיְיָ׳ הִכָּה כָּל בְּכוֹר.

737. בָּתַר כָּל דָּא כְּתִיב, לֹא יֵאָכֵל חָמֵץ שִׁבְעַת יָמִים תֹּאכַל עָלָיו מַצּוֹת לֶחֶם עוֹנִי. וּכְתִיב כָּל מַחְמֶצֶת לֹא תֹאכֵלוּ. אָמְרוּ רַעְיָא מְהֵימְנָא, אֲמַאי מָנֵי דְּלָא לְמֵיכַל חָמֵץ שִׁבְעַת יוֹמִין, וּלְמֵיכַל בְּהוֹן מַצָּה. וַאֲמַאי לֹא יֵאָכֵל, וַאֲמַאי לֹא תֹאכֵלוּ. אֶלָּא ז׳ כּוֹכְבֵי לֶכֶת וְאִינּוּן: שצ״ם חנכ״ל. וְאִינּוּן מִסִּטְרָא דְּטוֹב וְרָע, נְהוֹרָא דִּלְגוֹ מַצָּה. קְלִיפָּה דִּלְבַר חָמֵץ. וְאִינּוּן חָמֵץ דְּכַר מַחְמֶצֶת נוּקְבָא.

737. And after all this, it is written: "no leavened bread (Heb. Chametz) shall be eaten" (Shemot 13:3), "seven days you shall you eat unleavened bread (Heb. matzot) with it, the bread of affliction" (Devarim 16:3). And it is written: "You shall eat nothing leavened (Heb. machmetzet)" (Shemot 12:20). Said the Faithful Shepherd: Why did He command not to eat leavened bread for seven days, but to eat on them unleavened bread (Heb. matzah)? And why IN ONE CASE is it written: "no...shall be eaten," while in THE OTHER CASE it is written: "You shall eat nothing"? AND HE ANSWERS, there are seven planets, namely Saturn, Jupiter, Mars, Sun, Venus, Mercury, and Moon, AND THESE ARE THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, THAT ARE IN THE VESSELS OF THE REAR OF MALCHUT. And they are from the side of good and evil, for the light that is within is matzoh, while the Klipah that is on the outside is chametz. And the chametz is masculine, while machmetzet is feminine, AND THEY ARE MALE AND FEMALE OF THAT SAME KLIPAH THAT IS ON THE OUTSIDE. AND ABOUT THE MALE OF THE KLIPAH, WHICH IS NOT THAT GRAVE, IT IS SAID: "NO...SHALL BE EATEN," BUT ABOUT THE FEMALE OF THE KLIPAH, WHICH IS A SERIOUS MATTER, IT IS SAID: "YOU SHALL EAT NOTHING."

738. The Matzah that is within THE SEVEN ABOVE-MENTIONED PLANETS is guarded FROM THE KLIPOT, which are "and the seven maidens who were chosen to be given her, out of the king's house" (Ester 2:9), NAMELY, THE VESSELS OF THE REAR OF MALCHUT OF ATZILUT, IN WHICH CHOCHMAH IS COATED AT THE TIME OF GREATNESS OF MALCHUT. And about them it is said: "And you shall observe (guard) the (commandment of) unleavened bread" (Shemot 12:17) Matzah is guarded FROM THE KLIPOT, for her husband, who is Vav, NAMELY, ZEIR ANPIN, WHICH IS THE SECRET OF THE VAV OF THE YUD HEI VAV HEI. And MATZAH (MEM TZADIK HEI), with it, THE VAV, becomes mitzvah (lit. 'a precept' - Mem Tzadik Vav Hei).

738. מַצָּה דִּלְגוֹ שְׁמוּרָה. וְאִינּוּן, שֶׁבַע הַנְּעָרוֹת הָרְאוּיוֹת לָתֶת לָהּ מִבֵּית הַמֶּלֶךְ. וְאִתְּמַר עָלַיְיהוּ, וּשְׁמַרְתֶּם אֶת הַמַּצּוֹת. מַצָּה אִיהִי שְׁמוּרָה לְבַעְלָהּ, דְּאִיהוּ ו׳. וּבֵיהּ אִתְעֲבִיד מִצְוָה.

739. And he who guards it for the Yud Hei, that are hidden in the Mem Tzadik of Matzah, FOR, IN THE ATBASH ALPHABET, WHERE THE FINAL LETTER, TAV, IS SUBSTITUTED FOR THE FIRST LETTER, ALEPH, AND THE PENULTIMATE LETTER, SHIN, FOR THE SECOND LETTER, BET, Yud is Mem, Hei is Tzadik, AS THE MEM OF MATZOH IS REPLACED BY YUD, AND THE TZADIK OF MATZOH IS REPLACED BY HEI, THIS THEREFORE BEING THE SECRET OF THE YUD HEI, HIDDEN IN THE MEM TZADIK OF MATZOH. And the Holy One, blessed be He, commanded that MALCHUT be blessed with seven blessings on the Eve of Passover, namely, its seven maidens, NAMELY, THE SEVEN VESSELS CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ATZILUT, FROM THE ASPECT OF THE REAR, AS ABOVE, WHICH ARE CALLED 'Saturn', 'Jupiter', 'Mars', 'Sun', 'Venus', 'Mercury', and 'Moon'. And He commanded that THE KLIPOT, WHICH ARE chametz (lit. 'leavened bread') and machmetzet (lit. 'anything leavened') be removed from them, for they are dark clouds that cover the lights of the seven planets, as it is said about them: "and when they had eaten them up, it could not be known that they had eaten them; but they were still ill-favored," namely, darkness, "as at the beginning." (Beresheet 41:21). For the darkness of their clouds is so STRONG that the lights THAT ARE IN THE SEVEN PLANETS are unable to illuminate to them, and for this reason: "it could not be known that they had eaten them." End of Ra'aya Meheimna

739. וּמַאן דְּנָטִיר לָהּ לְגַבֵּי יָהּ, דְּגָנִיזִין בְּמ״ץ מִן מַצָּה, וְאִינּוּן. י״ם ה״ץ. וּמָנֵי קוּדְשָׁא בְּרִיךְ הוּא לְבָרֵךְ לָהּ שֶׁבַע בְּרָכוֹת לֵיל פֶּסַח, דְּאִינּוּן שֶׁבַע הַנְּעָרוֹת דִּילָהּ, שצ״ם חנכ״ל. וּמָנֵי לְאַעְבְּרָא מִנְּהוֹן חָמֵץ וּמַחְמֶצֶת, דְּאִינּוּן עֲנָנִים חֲשׁוּכִין דִּמְכַסְּיָין עַל נְהוֹרִין, דְּשִׁבְעָה כּוֹכְבֵי לֶכֶת, דְּאִתְּמַר בְּהוֹן וַתְּבֹאנָה אֶל קִרְבָּנָה וְלֹא נוֹדַע כִּי בָּאוּ אֶל קִרְבֶּנָה וּמַרְאֵיהֶן רַע, חָשׁוּךְ כַּאֲשֶׁר בַּתְּחִלָּה. דְּכָל כַּךְ חֲשׁוֹכָא דַּעֲנָנִין דִּלְהוֹן, דְּלָא יַכְלִין נְהוֹרִין לְאַנְהָרָא לְהוֹן, וּבְגִין דָּא וְלֹא נוֹדַע כִּי בָּאוּ אֶל קִרְבֶּנָה.
ע״כ רעיא מהימנא

106. "Rebuke the wild beast of the reed grass"
Rabbi Shimon explains the meaning of the wild beast and the reed grass. He says that the reed is the head over all the kingdoms and in the future God will break it like a reed.

740. Rabbi Shimon opened with: "Rebuke the wild beast of the reed grass, the company of the bulls with the calves of the peoples" (Tehilim 68:31). "Rebuke the wild beast" refers to that beast on to which Esau held. "Reed grass" is as we have learned, for on the day that Solomon took the daughter of Pharaoh, Gabriel came and stuck a reed in the sea, and the city of Rome was built on it. What is "reed?" It is the male of that wicked animal ONTO WHICH ESAU HELD, which has a small part in the unity of holiness, namely the reed that GABRIEL stuck into the great sea. And for this reason it rules the world, and about this rule it is written: "the reeds and rushes shall wither" (Yeshayah 19:6). "Reed" is the regime and head over all kingdoms, and furthermore IT IS FOR THIS REASON CALLED "reed," since in the future the Holy One, blessed be He, is going to break it as a reed.

740. רִבִּי שִׁמְעוֹן פָּתַח וְאָמַר, גְּעַר חַיַּת קָנֶה עֲדַת אַבִּירִים בְּעֶגְלֵי עַמִּים. גְּעַר חַיַּת, דָּא חַיָּה דְּאִתְאֲחָד בָּהּ עֵשָׂו. קָנֶה: תָּנִינָן, דִּבְיוֹמָא דְּנָסַב שְׁלֹמֹה מַלְכָּא בַּת פַּרְעֹה, בָּא גַּבְרִיאֵל, נָעַץ קָנֶה בְּיַמָּא רַבָּא, וְעָלֵיהּ אִתְבְּנֵי קַרְתָּא דְּרוֹמִי. מַאי קָנֶה. דָּא דְּכוּרָא דְּהַאי חַיָּה בִּישָׁא, דְּאִית לֵיהּ סִטְרָא זְעֵירָא בְּאַחֲדוּתָא דְּקֻדּוּשָׁה. וְדָא אִיהוּ קָנֶה, דְּנָעִיץ בְּיַמָּא רַבָּא. ובג״כ אִיהִי שַׁלְטָא עַל עָלְמָא, וְעַל שׁוּלְטָנוּ דָּא כְּתִיב, קָנֶה וָסוּף קָמֵלוּ. קָנֶה, שׁוּלְטָנוּתָא וְרֹאשׁ לְכָל מַלְכְּוָון. תּוּ קָנֶה, דְּזַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְתַבְּרָא לֵיהּ כְּקָנֶה דָּא.

741. Come and see: In Egypt THAT "WILD BEAST OF THE REED GRASS" rules, and a number of different types of regime issue from it. And they all are in the secret of chametz (lit. 'leavened bread'). Since the Holy One, blessed be He, broke it, He removed the chametz (lit. 'leavened bread') and introduced Matzah (lit. 'unleavened bread'). What did He use TO BREAK IT? With the smallest and thinnest thread, He broke the letter Chet of chametz (Chet Mem Tzadik). Thus it is called "the wild beasts of the reed grass" because it is as easy to break as is this reed. With what was it broken? It was with a thread small as a hair that He broke the Chet and removed it from its former state and it became Matzah. Therefore it is written: "Rebuke the wild beast of the reed grass," for the Holy One, blessed be He, rebuked it, and the Chet of chametz was broken and became a Hei.

741. ת"ח, בְּמִצְרַיִם אִיהִי שַׁלְטָא, וּמִנָּהּ נַפְקוּ כַּמָּה שַׁלְטָנִין לְזִנְיֵיהוּ, וְכֻלָּא בְּרָזָא דְּחָמֵץ, כֵּיוָן דְּתָבַר לֵהּ קוּדְשָׁא בְּרִיךְ הוּא, אַפִּיק חָמֵץ וְאָעִיל מַצָּה. בְּמָה. בְּחוּטָא זְעֵירָא מִכֻּלָּא, תָּבַר ח' חָמֵץ, וְאִתְעֲבֵיד מַצָּה. אִינּוּן אַתְוָון. אֶלָּא דְּתָבַר ח' דְּהַאי חַיָּה, דְּאִקְרֵי חָמֵץ. וע"ד אִקְרֵי חַיַּת קָנֶה, דְּנוֹחַ לְאַתְבְּרָא כְּקָנֶה דָּא. בְּמָה אִתְּבַר. בְּחוּטָא זְעֵירָא כְּנִימָא, תָּבַר ח' וְאִתְעֲבָר מֵאִיתָנָהּ, וַהֲוָה מַצָּה. וע"ד כְּתִיב, גְּעַר חַיַּת קָנֶה, גְּעַר בָּהּ קוּדְשָׁא בְּרִיךְ הוּא, וְאַתְּבַר ח' חָמֵץ, וְאִתְעֲבֵיד ה'.

742. And in the future the Holy One, blessed be He, will break that reed as follows: He will break off the foot of the Kof of kaneh (lit. 'reed'), so hineh (lit. 'behold' - Hei Nun Hei) will remain, AS IS WRITTEN: "Behold, Adonai Elohim will come with might, and His arm shall rule for Him: behold, His reward is with Him, and His hire before Him" (Yeshayah 40:10). What is the meaning of "and His hire"? This is the operation on that letter Kof, "and His hire before Him," for He will remove the foot of the Kof OF KANEH (KOF NUN HEI), making it into hineh. "A harbinger to Zion will I give: Behold (Heb. hineh), behold them" (Yeshayah 41:27).
Rabbi Shimon says that Esau is Rome that is attached to the reed that Gabriel stuck in the great sea; the reed is also called leavened bread. When the Redemption comes God will break that reed and the Temple will be revealed in the world. The Faithful Shepherd compares the two Temples to the pupils of the eye that are clouded. He talks about the two Messiahs and looks forward to the day when the rule of Rome will be broken.
Ra'aya Meheimna (The Faithful Shepherd)

742. וְזַמִּין קוּדְשָׁא בְּרִיךְ הוּא. לְתַבְּרָא לֵיהּ לְהַהוּא קָנֶה, כְּגַוְונָא דָּא, יַתְּבָר רַגְלֵיהּ דְּק' מִקָּנֶה, וְיִשְׁתְּאַר הִנֵּה. הִנֵּה יְיָ' אֱלֹהִים בְּחָזָק יָבֹא וּזְרֹעוֹ מוֹשְׁלָה לוֹ הִנֵּה שְׂכָרוֹ אִתּוֹ וּפְעֻלָּתוֹ לְפָנָיו. מַאי וּפְעֻלָּתוֹ. דָּא פֹּעַל דְּהַהִיא ק' דְּיִתְבַּר לֵהּ, וְאִיהִי פְּעוּלָה לְפָנָיו, אִיהוּ יַעֲבַר רַגְלֵיהּ, וְיִהֵא הִנֵּה רִאשׁוֹן לְצִיּוֹן הִנֵּה הִנָּם וְגוֹ'.

743. Rabbi Shimon opened with the verse: "Rebuke the wild beast of the reed grass, the company of the bulls with the calves of the peoples." "Rebuke the wild beast of the reeds" refers to a reed, to which is attached Esau, which is the large city, Rome, that Gabriel stuck as a reed in the great sea - WHICH IS A SECRET, FOR THE REED IS ATTACHED TO MALCHUT THAT IS CALLED 'THE GREAT SEA', and on it a large city, Rome was built, WHICH IS THE SECRET OF THE KINGDOM OF ESAU. And this is a reed that is CALLED 'chametz' (lit. 'leavened bread'). When the Redemption comes to Yisrael, He will break THAT REED, as it is written: "Rebuke the wild beast of the reeds, the company," and the chametz THAT IS DRAWN DOWN FROM THE REED is immediately removed from the world, WITH its machmetzet, NAMELY, ITS FEMALE, which is THE CITY Rome, and Matzah (lit. 'unleavened bread') will be revealed in the world, for this is the Temple, the First Temple and the Second Temple, WHICH ARE BINAH AND MALCHUT.

רעיא מהימנא

743. רִבִּי שִׁמְעוֹן פָּתַח וְאָמַר, גְּעַר חַיַּת קָנֶה עֲדַת אַבִּירִים בְּעֶגְלֵי עַמִּים. גְּעַר חַיַּת קָנֶה, דָּא קָנֶה דְּאִתְאֲחַד בֵּיהּ עֵשָׂו, דְּאִיהִי קַרְתָּא דְּרוֹמִי רַבְּתָא, דְּנָעַץ גַּבְרִיאֵל קָנֶה בְּיַמָּא רַבָּא, וּבְנוּ עָלֶיהָ כְּרַךְ גָּדוֹל דְּרוֹמִי. קָנֶה דְּחָמֵץ. וְכַד יֵיתֵי פּוּרְקָנָא לְיִשְׂרָאֵל, יִתְבַּר לֵיהּ. הה"ד גְּעַר חַיַּת קָנֶה עֲדַת. וּמִתְעַבָּר מִיַּד חָמֵץ מֵעָלְמָא. מַחְמֶצֶת דִּילֵיהּ רוֹמִי. וְיִתְגַּלְיָא מַצָּה בְּעָלְמָא, דְּאִיהִי בֵּי מַקְדְּשָׁא דְּבֵית רִאשׁוֹן וּבֵית שֵׁנִי.

744. The Faithful Shepherd said: They, THE FIRST TEMPLE AND THE SECOND TEMPLE, correspond to the pupil of the right eye and the pupil of the left eye, and they correspond to the large and small Rome, paralleling the two clouds that cover the pupils of the right EYE and of the left EYE. They, in turn, correspond to leaven and leavened bread. And so long as these are not removed from the world, with not one of them being seen or found, the First Temple and the Second Temple are unable to be revealed in the world.

744. אָמַר ר"מ, דְּאִינּוּן לָקֶבֶל בַּת עַיִן יָמִין, וּבַת עַיִן שְׂמֹאל. וְאִינּוּן לָקֶבֶל רוֹמִי רַבְּתִי, רוֹמִי זְעֵירָא. לָקֶבֶל תְּרֵין עֲנָנִין, דְּמִכַּסְיָין עַל בַּת עֵינָא יְמִינָא וּשְׂמָאלָא. וְאִינּוּן לָקֶבֶל שְׂאוֹר וְחָמֵץ. וְעַד דְּאִלֵּין יִתְבַּעֲרוּן מֵעָלְמָא בַּל יֵרָאֶה וּבַל יִמָּצֵא חַד מִנַּיְיהוּ, בֵּית רִאשׁוֹן וְשֵׁנִי לָא יִתְגַּלְיָין בְּעָלְמָא.

745. And what healing will there be for the clouds that darken the pupils of the right and left eyes? What will be their remedy? This is the gall of a calf, as it is written: "there shall the calf feed, and there shall he lie down" (Yeshayah 27:10). "There shall the calf feed" refers to Messiah son of Joseph, about whom it is said: "His firstling of his herd, grandeur is his" (Devarim 33:17), WHICH IS THE SECRET OF THE FACE OF OX FROM THE LEFT SIDE. "and there shall he lie down" refers to Messiah son of David. One, NAMELY, MESSIAH SON OF DAVID, removes the large Rome, and the other, NAMELY MESSIAH SON OF JOSEPH, removes the small Rome; and corresponding to them are Michael and Gabriel, WHERE THE MICHAEL CORRESPONDS TO MESSIAH SON OF DAVID AND THE GABRIEL, TO MESSIAH SON OF JOSEPH.

745. וְאַסְוָותָא דַעֲנָנָא עֵינָא, דְּאַחֲשִׁיךְ לְבַת עֵינָא יְמִין וּשְׂמֹאל, מַה יְהֵא אַסְוָותָא דִלְהוֹן. מָרָה דְּעֶגְלָא. וְהַיְינוּ שָׁם יִרְעֶה עֵגֶל וְשָׁם יִרְבָּץ. שָׁם יִרְעֶה עֵגֶל, דָּא מָשִׁיחַ בֶּן יוֹסֵף, דְּאִתְּמַר בֵּיהּ בְּכוֹר שׁוֹרוֹ הָדָר לוֹ. וְשָׁם יִרְבָּץ, דָּא מָשִׁיחַ בֶּן דָּוִד. חַד אַעְבַּר רוֹמִי רַבְּתִי. וְחַד אַעְבַּר רוֹמִי זְעֵירְתָּא. דְּמִיכָאֵל וְגַבְרִיאֵ״ל לְקֻבְלֵיהוּ אִינּוּן.

746. And hence the Chet, which a thin thread breaks, and is replaced with a Hei, TURNING THE CHAMETZ (CHET MEM TZADIK) INTO MATZOH (MEM TZADIK HEI). For initially, "The reeds and rushes (Heb. suf) shall wither." 'Reed' refers to the rule of Rome, which is an end (Heb. sof) for all the kings, and which in the future the Holy One, blessed be He, will break. "Rebuke the wild beast of the reed grass" means rebuking the wicked beast, which is the Chet of chametz, and the foot of the Chet of machmetzet is broken, of which it is said: "Her feet go down to death" (Mishlei 5:5). Moreover: "Rebuke the wild beast of the reed grass" means that He will break the foot of the Kof of kaneh (Kof Nun Hei), and hineh (lit. 'behold' - Hei Nun Hei) remains. Immediately: "Behold, Adonai Elohim will come with might, and His arm shall rule for Him: behold, His reward is with Him, and His hire before Him" and: "A harbinger to Zion will I give: Behold, behold them (Heb. hineh, hinam); and to Jerusalem a messenger of good tidings." THE NUMERICAL VALUE OF 'hineh' is 60; NAMELY, SIXTY YEARS after the year 1200, THE VERSES QUOTED ABOVE WILL BE FULFILLED, AS IS CLARIFIED BELOW.

746. וּבְגִין דָּא ח׳, דְּאִיהוּ חוּטָא זְעֵירָא, תָּבַר לָהּ, וְיֵעוּל ה׳ בְּאַתְרָהָא. דִּבְקַדְמִיתָא קָנֶה וָסוּף קָמֵלוּ. קָנֶה שֶׁלְּטָנוּתָא דְּרוֹמִי, וָסוּף לְכָל מַלְכִין, דְּעָתִיד קוּדְשָׁא בְּרִיךְ הוּא לְתַבְרָא לֵיהּ. גְּעַר חַיַּת קָנֶה, גְּעַר חַיָּה בִּישָׁא, ח׳ מִן חָמֵץ, וְאַתְּבַר רַגְלֵיהּ מִן מַחְמֶצֶת, דְּאִתְּמַר בָּהּ רַגְלֶיהָ יוֹרְדוֹת מָוֶת. וְעוֹד גְּעַר חַיַּת קָנֶה, יַתְּבַר רֶגֶל קוֹף מִן קָנֶה, וְיִשְׁתְּאַר הִנֵּה. מִיָּד הִנֵּה יְיָ׳ אֱלֹהִים בְּחָזָק יָבֹא, רִאשׁוֹן לְצִיּוֹן הִנֵּה הִנָּם וְלִירוּשָׁלַם מְבַשֵּׂר אֶתֵּן. הִנֵּה: ס׳ בְּתַר אֶלֶף וּמְאָתָן.

107. Four redemptions

Rabbi Shimon talks about the number of years until the redemption and the gathering in of the exiles, and we learn that there will be four redemptions. Explanation is made of the associated gematria and of the role of the four beasts of the chariot.

747. And the holy luminary said: "All the souls that came with Jacob...were sixty six" (Beresheet 46:26). Sixty is for the awakening of the first Messiah, and six is for the awakening of the second Messiah, and this leaves six years to go until the number 72, WHICH IS WHEN THE REDEMPTION WILL TAKE PLACE, NAMELY, ONE THOUSAND YEARS, WHICH IS THE WHOLE OF THE FIFTH MILLENIUM THAT IS DESTRUCTION THROUGHOUT, AND 272 YEARS INTO THE SIXTH MILLENIUM, to establish therein the verse: "Six years you shall sow your field, and six years you shall prune your vineyard, and gather in its fruit" (Vayikra 25:3); NAMELY, TWICE SIX AFTER ONE MILLENIUM AND SIXTY YEARS IS THE TIME TO "GATHER IN ITS FRUIT" NAMELY, THE IN GATHERING OF THE EXILES, FOR YISRAEL IS CALLED 'FRUIT', as it is said: "Yisrael is holy to Hashem, the firstfruits of His increase" (Yirmeyah 2:3).

747. וְאָמַר בּוּצִינָא קַדִּישָׁא, כָּל הַנֶּפֶשׁ לְבֵית יַעֲקֹב שִׁשִּׁים וָשֵׁשׁ. שִׁשִּׁים, לְאַתְעָרוּתָא דְמָשִׁיחַ רִאשׁוֹן. וָשֵׁשׁ, לְאַתְעָרוּתָא דְמָשִׁיחַ שֵׁנִי. אִשְׁתָּאֲרוּ ו׳ שָׁנִים לְע״ב, לְקַיֵּים בְּהוּ, שֵׁשׁ שָׁנִים תִּזְרַע שָׂדֶךָ וְשֵׁשׁ שָׁנִים תִּזְמוֹר כַּרְמֶךָ וְאָסַפְתָּ אֶת תְּבוּאָתָהּ, דְּאִתְּמַר קֹדֶשׁ יִשְׂרָאֵל לַיְיָ׳ רֵאשִׁית תְּבוּאָתוֹ.

748. אִם כֵּן, מַה כְּתִיב לְעֵיל רָנוּ לְיַעֲקֹב שִׂמְחָה. אֶלָּא אַרְבַּע גְּאוּלּוֹת עֲתִידִין לְמֶהֱוֵי, לְקֶבֶל אַרְבַּע כּוֹסוֹת דְּפֶסַח. בְּגִין דְּיִשְׂרָאֵל מְפוּזָרִין בְּאַרְבַּע פִּנּוֹת עָלְמָא, וְאִינּוּן דְּיִהוֹן רְחוֹקִין מֵאוּמִין, אַקְדִּימוּ לְרָנוּ. וְתִנְיָינִין, לְשִׁתִּין. וּתְלִיתָאִין, לְשִׁתִּין וְשִׁית. וּרְבִיעָאִין לְע״ב.

748. HE ASKS: If it is so, THAT THE REDEMPTION IS TO BE IN THE 1272ND YEAR, what is the intent of the verse: "Sing (Heb. Ronu = 256) with gladness for Jacob" (Yirmeyah 31:6), WHICH WOULD SEEM TO IMPLY THAT THE REDEMPTION WILL BE IN THE 1256TH YEAR? HE ANSWERS THAT there are to be four redemptions corresponding to the four cups of wine at Passover, AND THEY ARE THE SECRET OF CHOCHMAH AND BINAH, TIFERET AND MALCHUT, since Yisrael is scattered into the four directions of the world, WHICH ARE THE SECRET OF CHOCHMAH AND BINAH, TIFERET and MALCHUT, and those who are among the nations that are far away, will be REDEEMED early, in the 1256th YEAR. The next group WILL BE REDEEMED IN THE TWELVE HUNDRED AND 60th YEAR; the third GROUP IN THE TWELVE HUNDRED 66th YEAR; and the fourth GROUP IN THE YEAR TWELVE HUNDRED 72nd YEAR.

749. וּפוּרְקָנִין אִלֵּין, יֵהוֹן בְּאַרְבַּע חַיָּן, בְּשֵׁם יְדוֹד דְּרָכִיב עָלַיְיהוּ. הה״ד כִּי תִרְכַּב עַל סוּסֶיךָ מַרְכְּבוֹתֶיךָ יְשׁוּעָה. דְּלְקֶבְלַיְיהוּ, יִתְעַר לְתַתָּא אַרְבַּע דְּגָלִין, וּתְרֵיסָר שְׁבָטִין. בְּרָזָא דַּיְדוֹד מָלֵךְ, יְדוֹד מָלָךְ, יְדוֹד יִמְלוֹךְ לְעוֹלָם וָעֶד. תְּרֵיסָר אַתְוָון אִינּוּן, לְקֶבֶל תְּרֵיסָר שְׁבָטִין, וי״ב אַנְפִּין דִּתְלַת אֲבָהָן, דְּאִתְּמַר עָלַיְיהוּ הָאָבוֹת הֵן הֵן הַמֶּרְכָּבָה. וְאִינּוּן עֲשַׂר שְׁבָטִין, אֶלֶף שְׁנִין. תְּרֵין שְׁבָטִין, מְאָתָן שְׁנִין. ומי״ב אַתְוָון, תְּלָיִין ע״ב שְׁמָהָן, דְּאִינּוּן ע״ב שְׁנִין, בָּתַר אֶלֶף וּמְאָתָן.

749. And these redemptions will be with the four living creatures OF THE CHARIOT: LION, OX, EAGLE AND MAN, in the name of the Yud Hei Vav Hei, that rides on them, as it is written: "that you ride upon your horses, your chariots of salvation" (Chavakuk 3:8). Opposite them will awaken below four standards and twelve tribes, in the secret OF THE THREE YUD HEI VAV HEI'S: 'Hashem reigns; Hashem reigned; Hashem will reign forever and ever'. There are here twelve letters, corresponding to the twelve tribes, and the twelve faces of the three patriarchs, NAMELY, THE THREE COLUMNS OF CHESED, GVURAH AND TIFERET, about whom it has been said: The patriarchs are the Chariot, FOR THE FOUR LIVING CREATURES ARE IN THE CHARIOT, THE FACE OF LION, OX, EAGLE, AND MAN. AND EACH HAS THE THREE COLUMNS CHESED, GVURAH AND TIFERET, MAKING TWELVE FACES. And these ten tribes ALLUDE to a thousand years, while the other two tribes ALLUDE to two hundred years, and from the twelve letters OF THE THREE YUD HEI VAV HEI'S are suspended the 72 Names. FOR THESE TWELVE LETTERS ARE TO BE FOUND IN EACH SFIRAH OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, OF ZEIR ANPIN, AND TWELVE MULTIPLIED BY SIX ARE 72. And these 72 are the years after one thousand and two hundred years. AND FROM THIS IS THE ALLUSION THAT THE REDEMPTION WILL COME AFTER 1272 YEARS, AS ABOVE. AND IT SHOULD BE UNDERSTOOD THAT ALL THE APOCALYPTIC DATES MENTIONED IN THE ZOHAR IMPLY THAT THAT IS A FAVORABLE TIME FOR YISRAEL TO REPENT, AND THAT THEIR REDEMPTION IS DEPENDENT ON THEIR REPENTANCE.

750. וְאִינּוּן כ״ד, לְכָל חַיָּה מִתְּלַת חַיָּן. כ״ד רָזָא דִּילֵיהּ, וְקָרָא זֶה אֶל זֶה וְאָמַר. וְאִינּוּן תְּלַת כִּתּוֹת, מִן כ״ד צוּרוֹת. כַּת אַחַת אוֹמֶרֶת קָדוֹשׁ, וְכַת תִּנְיָינָא אוֹמֶרֶת קָדוֹשׁ, וְכַת תְּלִיתָאָה אוֹמֶרֶת קָדוֹשׁ. מִיַּד אִתְּעַר שְׁמָאלָא בְּמ״ב אַתְוָון, דְּעָבֵד דִּינָא בַּעֲמָלֵק.

750. And they, THE 72 NAMES, allot 24 to each of the three holy living creatures CHESED, GVURAH, TIFERET, WHICH IS TO SAY AS FOLLOWS: IF ONE DIVIDES THE 72 NAMES BETWEEN THE SIX SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, THERE WILL BE TWELVE IN EACH SFIRAH, AS ABOVE; BUT IF ONE DIVIDES THE 72 BETWEEN THE THREE SFIROT CHESED, GVURAH AND TIFERET ONLY, THERE WILL BE 24 IN EACH SFIRAH, FOR 3 X 24 = 72. And the secret of 24 is: "And one called to the other and said" (Yeshayah 6:3), they being three groups OF ANGELS, EACH CONSISTING of 24 forms, where the first group says "Holy," and the second group says "holy," and the third group says "holy." AND ALL OF THIS IS IN THE ILLUMINATION OF THE 72 NAMES, FOR THE THREE GROUPS TOGETHER COME TO 72. The left immediately awakens with 42 letters, NAMELY, THE 42-LETTER NAME, that executes judgment on Amalek.

108. "A bird's nest"

This section talks about the sages of the Torah, the sages of the Mishnah, the people of Yisrael, priests and Kabbalists. We hear that during the exile prayer was decreed instead of sacrifices.

751. כִּי יִקָּרֵא קֵן צִפּוֹר לְפָנֶיךָ בַּדֶּרֶךְ מָארֵי מִקְרָא. בְּכָל עֵץ, מָארֵי מִשְׁנָה. דְּאִינּוּן כְּאֶפְרוֹחִים, דִּמְקַנְּנִין בְּעַנְפֵי אִילָנָא. אִית דְּאַמְרֵי, בְּכָל עֵץ, אִלֵּין יִשְׂרָאֵל. דְּאִתְּמַר בְּהוּ, כִּי כִּימֵי הָעֵץ יְמֵי עַמִּי. אוֹ עַל הָאָרֶץ, אִלֵּין מָארֵי תּוֹרָה, דְּאִתְּמַר בְּהוּ, עַל הָאָרֶץ תִּישַׁן וְחַיֵּי צַעַר תִּחְיֶה וּבַתּוֹרָה אַתָּה עָמֵל. אֶפְרוֹחִים: אִלֵּין פִּרְחֵי כְּהוּנָה. אוֹ בֵּיצִים: אִלֵּין דְּזָן לוֹן קוּדְשָׁא בְּרִיךְ הוּא מִקַּרְנֵי רְאֵמִים וְעַד בֵּיצֵי כִּנִּים. וְהָאֵם רוֹבֶצֶת עַל הָאֶפְרוֹחִים, בְּזִמְנָא דַּהֲווֹ קָרְבִּין קָרְבָּנִין. מַה כְּתִיב לֹא תִקַּח הָאֵם עַל הַבָּנִים.

751. "If a bird's nest chance to be before you in the way" (Devarim 22:6). "In the way" refers to the sages of the Bible, "in any tree" to the sages of the Mishnah, who are as young birds nestling in the branches of the tree. And there are those who say that "in any tree" refers to Yisrael about whom it is said: "for as the days of a tree shall the days of My people be" (Yeshayah 65:22); or that "on the ground" refers to the sages of the Torah, about whom it is said: 'Sleep on the ground and live a life of suffering while you toil in the Torah'. "Young ones" (Ibid.) refers to young priests, and "eggs" (Ibid.) are those whom the Holy One, blessed be He, nourishes from buffalo's horns to louse's eggs THAT IS TO SAY, INCLUDING EVERYTHING, FROM THE SMALLEST TO THE LARGEST. "And the mother sitting upon the young" (Ibid.) is the time when sacrifices used to be offered. What is written THEN? "You shall not take the mother bird together with the young" (Ibid.). THAT IS TO SAY: DO NOT BREAK UP THE UNION OF THE MOTHER, WHO IS THE SHECHINAH, WITH THE YOUNG, WHO ARE YISRAEL.

752. חָרַב בֵּי מַקְדְּשָׁא, וּבָטְלוּ קָרְבָּנִין, מַה כְּתִיב, שַׁלֵּחַ תְּשַׁלַּח אֶת הָאֵם. וְגָלוּ הַבָּנִים, וְהַיְינוּ וְאֶת הַבָּנִים תִּקַּח לָךְ, מִסִּטְרָא דָא׳ דְּאָת ו׳, דְּאִיהוּ עוֹלָם אָרוֹךְ דְּאִתְּמַר בֵּיהּ לְמַעַן יִיטַב לָךְ וְהַאֲרַכְתָּ יָמִים, לְעוֹלָם שֶׁכֻּלּוֹ אָרוֹךְ.

752. After the destruction of the Temple and the annulment of the sacrifices, what is written? "but you shall surely let the mother go" (Devarim 22:7), WHERE THE MOTHER IS THE SHECHINAH, and the young have been exiled, namely, "and take the young to you" (Ibid.). FOR THE KABBALISTS ARE CALLED 'YOUNG',' for they are from the side of the letter Aleph that is inserted in the spelling of the letter Vav FILLED OUT, NAMELY, VAV ALEPH VAV OF THE YUD HEI VAV HEI, which is a long world, FOR THIS LETTER ALEPH THAT IS INSERTED IN THE FILLED OUT VAV ALEPH VAV, IS DRAWN DOWN FROM BINAH, WHICH IS THE SECRET OF THE WORLD TO COME, WHICH IS A WORLD THAT IS THROUGHOUT LONG, about which it is said: "that it may be well with you, and that you may prolong your days" in the world that is altogether long.

753. וּבַאֲתָר דְּקָרְבָּנִין, תַּקִּינוּ צְלוֹתִין, וּמְצַפְּצְפִין בְּקָלִין דְּשִׁירִין. בְּקוֹל דק״ש, לְגַבֵּי עַמּוּדָא דְּאֶמְצָעִיתָא דְּאִיהוּ לְעֵילָא. דְּהָא אִימָא וּבְרַתָּא בְּגָלוּתָא, וּמִיַּד דְּנָחִית, קַשְׁרִין לֵהּ בִּבְרַתָּא, דְּאִיהִי יַד כֵּהָה, לְמֶהֱוֵי קָשִׁיר ו׳ עִם ה׳, בְּשִׁית סְפִירָאן. מִיָּד מְלַחֲשִׁין לְגַבֵּי חָכְמָה, בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

753. AND IN THE EXILE, prayer was decreed instead of sacrifices, AND YISRAEL raised their voices with the sound of the songs, the recital of the Sh'ma, WHICH ASCENDS to the Central Column that is on high, NAMELY, ZEIR ANPIN, for the mother and the daughter, WHICH ARE BINAH AND MALCHUT, are in exile, FOR INASMUCH AS MALCHUT IS COMPOSED OF BINAH, TO THAT EXTENT BINAH IS ALSO IN EXILE, and immediately on ZEIR ANPIN's descent, He is joined with the daughter, WHICH IS MALCHUT, that is called 'dim hand', in order to connect the Vav, WHICH IS ZEIR ANPIN, with the Hei, WHICH IS MALCHUT IN SIX SFIROT, FOR THE RECITAL OF THE SH'MA IS THE DRAWING DOWN OF the six intermediate Sfirot OF GREATNESS TO ZEIR ANPIN AND MALCHUT. Immediately, 'Blessed be the name of the glory of His kingdom forever and ever' is whispered to Chochmah, FOR IT IS THE SECRET OF THE UNITY OF MALCHUT, TO WHICH THE EMANATION IS THEN DRAWN DOWN FROM CHOCHMAH.

109. The four passages in the Tefilin and the recital of Sh'ma

After a description of the four sections of the Tefilin we hear that the prayer, the Sh'ma, is the crown on the head of Zeir Anpin, because Sandalfon ties all the prayers together and makes them into a crown. The assertion is made that the Shechinah is God's tabernacle, His table, His candelabra, His ark and His altar.

754. אֶחָ"ד כָּבוֹ"ד, גִי' מ"ה מִן חָכְמָה. דְּנָחִית לֵיהּ לְגַבֵּי אִמָּהּ, וּמִיַּד דְּנָחִית, קַשְׁרִין לֵיהּ עַמָּא בְּקִשּׁוּרָא דִּתְפִילִין דְּרֵישָׁא. וּבג"ד בְּאַרְבַּע פָּרְשִׁיָּין דִּתְפִילִין, קַדֵּשׁ לִי, חָכְמָה. וְהָיָה כִּי יְבִיאֲךָ, בִּינָה. שְׁמַע יִשְׂרָאֵל תִּפְאֶרֶת, כָּלִיל וִ' סְפִירָן, בְּשִׁית תֵּיבִין. וְהָיָה אִם שָׁמוֹעַ, מַלְכוּת, יַד כֵּהָה. צְלוֹתָא כֶּתֶר כִ' עַל רֵישֵׁיהּ, אֵין קָדוֹשׁ כַּיהוָ"ה. דְּסַנְדַּלְפוֹן קוֹשֵׁר כָּל צְלוֹתִין, וְעָבֵיד לוֹן כֶּתֶר.

755. בְּהַהוּא זִמְנָא צָרִיךְ לְסַדְּרָא פָּתוֹרָא לִסְעוּדָתָא דְּמַלְכָּא, וּמִשְׁכְּנָא וּמְנָרְתָּא וַאֲרוֹנָא וּמַדְבְּחָא, וְכָל מִינֵי שְׁמוּשָׁא דְּבֵיתָא דְּמַלְכָּא. וְלָאו בָּתַר פָּתוֹרָא אַזְלֵינָן דְּלָאו עוֹבָדָא דְקוּדְשָׁא בְּרִיךְ הוּא, דְּלָא אַזְלֵינָן אֶלָּא בָּתַר פָּתוֹרָא דְּאִיהוּ עוֹבָדֵי יְדוֹי דְקוּדְשָׁא בְּרִיךְ הוּא, דְּאִיהוּ שְׁכִינְתֵּיהּ. מִשְׁכָּן דִּילֵיהּ, פָּתוֹרָא דִּילֵיהּ, מְנָרְתָּא דִּילֵיהּ, אֲרוֹנָא דִּילֵיהּ, מַדְבְּחָא דִּילֵיהּ, אִיהִי כְּלִילָא מִכָּל מָאנֵי שְׁמוּשָׁא לְמַלְכָּא עִלָּאָה.

755. At that time the table has to be prepared for the King's banquet, and the tabernacle and candelabra and the ark and the altar and all sorts of utensils of the King's house have to be arranged. And we do not refer to just any table that is not made by the Holy One, blessed be He, for we are referring to none other than the table which is made by the Holy One, blessed be He, which is His Shechinah. And THE SHECHINAH is ZEIR ANPIN's tabernacle, His table, His candelabra, His ark, His altar, for she, THE SHECHINAH, consists of all the utensils of the upper King, WHO IS ZEIR ANPIN.

754. The NUMERICAL VALUE OF 'one' (Heb. echad), THE FINAL WORD OF THE FIRST LINE OF THE SH'MA YISRAEL, together with the NUMERICAL VALUE OF 'glory' (Heb. kavod), FROM 'BLESSED BE THE GLORY OF THE NAME OF HIS KINGDOM FOR EVER AND EVER', add up to Mem Hei of Chochmah (Chet Caf Mem Hei). For CHOCHMAH is brought down to Ima, and immediately on the descent OF CHOCHMAH TO IMA, the people bind it with the knot of the head Tefilin, FOR THE KNOT OF THE HEAD TEFILIN IS THE SECRET OF LEAH, WHICH IS THE SECRET OF DRY LAND, WHO IS THE ONE TO RECEIVE FROM DESCENDING CHOCHMAH, IN THE SECRET OF THE VERSE: "AND YOU SHALL SEE MY BACK" (SHEMOT 33:23), THAT ALLUDES TO THE KNOT OF THE HEAD TEFILIN. And for this reason, the four sections of the Tefilin are: "Sanctify to me" (Shemot 13:1-10), which is Chochmah; "And it shall be when Hashem shall bring you into the land" (Shemot 13:11-16), which is Binah; "Hear, O Yisrael" (Devarim 6:4-9), which is Tiferet, consisting of six Sfirot in the six words OF THE SH'MA: Hear, O-Yisrael, Hashem, our-Elohim, Hashem is-one; "And it shall come to pass, if you hearken" (Devarim 11:13-21), which is Malchut that is CALLED 'faint hand'. The prayer is Keter (lit. 'crown'), namely, a crown on the head OF ZEIR ANPIN, IN THE SECRET OF THE VERSE: "There is none holy as Hashem" (I Shmuel 2:2), WHERE THE LETTER CAF (MEANING 'AS') ALLUDES TO KETER, because Sandalfon ties all the prayers together and makes them into a crown.

755. At that time the table has to be prepared for the King's banquet, and the tabernacle and candelabra and the ark and the altar and all sorts of utensils of the King's house have to be arranged. And we do not refer to just any table that is not made by the Holy One, blessed be He, for we are referring to none other than the table which is made by the Holy One, blessed be He, which is His Shechinah. And THE SHECHINAH is ZEIR ANPIN's tabernacle, His table, His candelabra, His ark, His altar, for she, THE SHECHINAH, consists of all the utensils of the upper King, WHO IS ZEIR ANPIN.

110. The shew-bread which is the twelve faces

We learn about the sacrifices that are made by fire, and about the correspondence between the show-bread and the twelve countenances of the three Holy Beasts. The Faithful Shepherd uses the analogy of the oven in which the bread is baked to show the role of the Shechinah, and says that there is clean fine flour in the bread of the Torah. In reference to the wood that is burned in the offering he tells us that the name given to the sages of Torah is "trees of holiness."

756. אִינְהוּ אִינּוּן דְּמִתַּקְנֵי חַמְרָא וְנַהֲמָא דְּמַלְכָּא עִלָּאָה, דְּאִתְּמַר בְּהוּ אֶת קָרְבָּנִי לַחְמִי לְאִשַּׁי, דְּלֵית לְקָרְבָּא לֵיהּ לְגַבֵּיהּ אֶלָּא אִלֵּין דְּאִתְקְרִיאוּ אִשֵּׁי יְיָ'. וּבג"ד אֶת קָרְבָּנִי לַחְמִי לְאִשַּׁי. דְּעָלֵיהּ אִתְּמַר, לְכוּ לַחֲמוּ בְּלַחְמִי. וְאִתְקְרֵי לֶחֶם הַפָּנִים, דְּאִינּוּן י"ב אַנְפִּין, יְבָרֶכְךָ יְהוָ"ה, יָאֵר יְהוָ"ה, יִשָּׂא יְהוָ"ה, תְּרֵיסָר אַנְפִּין דִּתְלַת חַיָּוָן.

756. Those WHO ARE CALLED 'SONS', WHO ARE MENTIONED ABOVE, are the ones who arrange the wine and bread of the upper King, ZEIR ANPIN, and about them it is said: "My offering, the provision of My sacrifices made by fire" (Bemidbar 28:2). For only those that are called 'the fire offerings of Hashem' may be offered to Him, and it is therefore WRITTEN: "My offering, the provision of My sacrifices made by fire." For it is said about it: "Come, eat of my bread" (Mishlei 9:5), and they are called 'the shew-bread' (lit. 'the bread of the countenances'), there being twelve countenances THAT ARE ALLUDED TO IN THE THREE YUD HEI VAV HEI'S: "Hashem bless you... Hashem make His face to shine... Hashem lift up His countenance..." (Bemidbar 6:24-26), AND THERE ARE THUS TWELVE THAT CORRESPOND TO THE twelve countenances of three holy living creatures.

757. מַאי לֶחֶם דְּאִלֵּין פָּנִים. דָּא נַהֲמָא דְּאָדָם, דְּאִיהוּ יו״ד הֵ״א וָא״ו הֵ״א. וְאִית לֵיהּ נַהֲמָא בְּאַרְבַּע אַנְפִּין, דְּאִינּוּן אַרְבַּע אַתְוָון יְדוֹד. הַאי נַהֲמָא דְּפַתּוֹרָא דְּמַלְכָּא, אִיהוּ סֹלֶת נְקִיָּה.

757. What is the bread of these twelve countenances? It is the bread of man, which is THE SECRET OF THE YUD HEI VAV HEI, FULLY SPELLED WITH ALEPHs, THUS YUD VAV DALET; HEI ALEPH; VAV ALEPH VAV; HEI ALEPH, WHICH IS THE NUMERICAL EQUIVALENT OF MAN (HEB. ADAM = 45). AND THEY ARE TWELVE IN THE SECRET OF THE THREE YUD HEI VAV HEI'S, WHICH MEAN THE THREE COLUMNS, IN EACH OF WHICH IS ONE YUD HEI VAV HEI, MAKING A TOTAL OF TWELVE LETTERS, AS ABOVE. And He has bread in four faces, which are the four letters of the Yud Hei Vav Hei, THAT INCLUDE TWELVE FACES, AS ABOVE. This bread of the King's table is clean fine flour, THAT CONTAINS NO CHAFF OR STRAW, WHICH ARE JUDGMENTS.

758. כִּבְשָׁן דִּילֵיהּ, דְּאוֹפֶה בֵּיהּ נַהֲמָא, שְׁכִינְתָּא. תַּמָּן אִתְבַּשֵּׁל וְאִשְׁתְּלִים. וּבג״ד, אֵין בּוֹצְעִין אֶלָּא מֵאַתָּר דְּגָמַר בִּשּׁוּלָא. כְּגַוְונָא דִּשְׁלִימוּ דְּפֵרִי, אִיהוּ גְּמַר בִּישּׁוּלוֹ. וְהַאי אִיהוּ אֲדֹנָי, גְּמַר וּשְׁלִימוּ דַּיְדוֹד, דְּאִיהוּ לֶחֶם הַפָּנִים. אֲדֹנָי, כִּבְשָׁן דִּילֵיהּ. דְּאִיהִי כְּבוּשָׁה תְּחוֹת בַּעְלָהּ. וּבְגִינָהּ אִתְּמַר, וְהַר סִינַי עָשָׁן כֻּלּוֹ מִפְּנֵי אֲשֶׁר יָרַד עָלָיו יְיָ׳ בָּאֵשׁ וַיַּעַל עֲשָׁנוֹ כְּעֲשֶׁן הַכִּבְשָׁן. וְלָא כְּכִבְשָׁן דְּאֵשׁ דְּהֲדְיוֹט, אֶלָּא כְּכִבְשָׁן, דְּבֵיהּ כָּבַשׁ רַחֲמָיו לְעַמֵּיהּ, כַּד מְצַלִּין וּבָעוּן בְּעוּתִין, כֵּן יִכְבְּשׁוּ רַחֲמֶיךָ אֶת כַּעַסְךָ. וּבֵיהּ כִּבְשֵׁי דְּרַחֲמָנָא לָמָה לָךְ.

758. His oven, in which he bakes the bread, is the Shechinah, for THE BREAD cooks and is completed there. And this is why one should not start cutting the bread other than at the point where its cooking was completed, namely, it is similar to the perfection of a fruit that has reached full ripeness. And this is Adonai, WHICH IS MALCHUT, which is completion and perfection of the Yud Hei Vav Hei, WHICH IS ZEIR ANPIN, which is the shew-bread (lit. 'bread of the faces'), NAMELY, THE TWELVE COUNTENANCES MENTIONED ABOVE WHICH ARE IN ZEIR ANPIN. Adonai is ZEIR ANPIN's oven AND COMPLETES HIM. AND IT IS CALLED 'A FURNACE' (HEB. KIVSHAN) because it is subdued (Heb. KEVUSHAH) under its husband, and for her it is it said: "And Mount Sinai smoked in every part, because Hashem descended upon it in fire: and the smoke thereof ascended like the smoke of a furnace" (Shemot 19:18). "Furnace" here does not MEAN as an ordinary furnace, but rather that in which He applies (Heb. kovesh) His mercies to His people when they pray and present their supplications. AND SO IS IT SAID: May Your mercy suppress (Heb. YICHBESHU) your anger. And IT WAS SAID of it: What do you have to do with the secrets of the Merciful One? FOR THE SECRETS OF THE HOLY ONE, BLESSED BE HE, ARE CALLED 'KIVSHE' (LIT. 'SECRETS') OF THE MERCIFUL ONE.

759. וּבְנַהֲמָא דְּאוֹרַיְיתָא, אִית סֹלֶת דִּיהָב לֵיהּ מַלְכָּא, לְאִינּוּן דְּאִתְּמַר עָלַיְיהוּ, כָּל יִשְׂרָאֵל בְּנֵי מְלָכִים. מֵיכְלָא דְּצַדִּיקַיָּא. וְאִית נַהֲמָא דְּאוֹרַיְיתָא, דְּאִיהוּ פְּסוֹלֶת, לְאִינּוּן עַבְדִּין וּשְׁפָחוֹת, דְּבֵי מַלְכָּא. וּבג״ד בְּמַטְרוֹנִיתָא אִתְּמַר וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרוֹתֶיהָ, דְּאִינּוּן מָארֵי מַתְנִיתִין. וּבג״ד אִתְּמַר בְּמֵיכְלָא דְּמַלְכָּא, וַעֲשִׂירִית הָאֵיפָה סוֹלֶת וַדַּאי, וְדָא יו״ד מִן אֲדֹנָי, אִיהִי עֲשִׂירִית. וְדָא סֹלֶת דְּמֵיכְלָא דְּמַלְכָּא אִשְׁתְּכַחַת.

759. And in the bread of the Torah there is CLEAN fine flour, which the King gives to those about whom it is said: 'All Yisrael are the children of kings', NAMELY, HE GIVES IT TO THOSE WHO ARE CALLED 'CHILDREN', for it is the food of the righteous. And there is also bread of the Torah that is waste matter and which is given to the servants and handmaids of the king's house, WHO ATTEND TO THE HORSES AND RIDERS OF THE KING'S HOUSE. And for this reason it is said about the queen: "She rises also while it is yet night, and gives food to her household, and a portion to her maidens" (Mishlei 31:15), who are the sages of the Mishnah. And this is why it is said about the food of the king: "and a tenth part of an efah of flour" (Bemidbar 28:5). FINE FLOUR, certainly; while THE TENTH PART OF AN EFAH is the Yud (whose numerical value is ten) of Adonai, which is certainly tenth, and it follows that this fine flour is the food of the King, AS ABOVE.

760. קוּם בּוּצִינָא קַדִּישָׁא, אַנְתְּ וְרִבִּי אֶלְעָזָר בְּרָךְ, וְרִבִּי אַבָּא, וְרִבִּי יְהוּדָה, וְרִבִּי יוֹסֵי, וְרִבִּי חִיָּיא, וְרִבִּי יוּדָאי, לְתַקָּנָא דּוֹרוֹנָא לְמַלְכָּא, וּלְקָרְבָּא כָּל אֵבָרִין, דְּאִינּוּן יִשְׂרָאֵל, קָרְבְּנִין לְקוּדְשָׁא בְּרִיךְ הוּא הַהוּא דְּאִתְקְרֵי נְשָׁמָה, לְגַבֵּי אֵבָרִים שְׁכִינְתָּא קַדִּישְׁתָּא, אֵשׁ שֶׁל גָּבוֹהַּ. דְּאָחִיד בְּעֵצִים, דְּאִתְקְרִיאוּ עֲצֵי הָעוֹלָה, דְּאִינּוּן עֵץ הַחַיִּים וְעֵץ הַדַּעַת טוֹב וָרָע. עֲצֵי הַקֹּדֶשׁ אִתְקְרִיאוּ, אִינּוּן מָארֵי תּוֹרָה, דְּאִתְאֲחִידַת בְּהוֹן אוֹרַיְיתָא, דְּאִתְּמַר בָּהּ הֲלֹא כֹה דְּבָרִי כָּאֵשׁ נְאֻם יְיָ׳.

760. THE FAITHFUL SHEPHERD SAID: Rise up, holy luminary, you and Rabbi Elazar, your son, together with Rabbi Aba, Rabbi Yehuda, Rabbi Yosi, Rabbi Chiya and Rabbi Yudai, to prepare a gift for the King, THE HOLY ONE, BLESSED BE HE, to make a sacrifice of all the limbs, which are Yisrael, so that they should be sacrificial offerings to the Holy One, blessed be He. And those who are called 'the Neshamah' of YISRAEL ARE OFFERED to the limbs of the holy Shechinah, NAMELY, TO THE SFIROT OF MALCHUT, WHICH IS CALLED 'fire OF the Most High'. AND THIS FIRE is attached to the pieces of wood that are called "the wood (Heb. etz) of the burnt offering" (Beresheet 22:6), namely, the Tree (Heb. etz) of Life, WHICH IS ZEIR ANPIN, and the Tree (Heb. etz) of Knowledge of Good and Evil, WHICH IS MALCHUT. Trees of holiness are the name given to the sages of Torah, for the Torah is attached to them, as it is said: "Is not My word like a fire? says Hashem" (Yirmeyah 23:29).

111. "My offering, the provision of My sacrifices made by fire"
We are told that Yisrael offers the Torah to God, and the Torah is His bread and His wine and His meat; the Torah is holy flesh that descends from heaven. This explains the meaning of "My offering, the provision of My sacrifices made by fire."

761. It is said ABOUT MALCHUT: "a burnt offering to Hashem" (Bemidbar 28:11), "an offering to Hashem" (Vayikra 27:9), "a sacrifice made by fire to Hashem" (Bemidbar 28:6), and it is said: "My offering, the provision of My sacrifices made by fire" (Ibid. 2). And has it not already been written: Sacrifices must be offered to none other than Hashem? What, therefore, is the meaning of "My offering, the provision of My sacrifices made by (also: 'to') fire"? HE ANSWERS, one who offers a gift does so by custom for the king, and the king distributes it to whomever he pleases. Yisrael, likewise, offers the Torah, WHICH IS MALCHUT, to the Holy One, blessed be He, that is His bread and His wine and His meat. And it is said about it, ABOUT THE TORAH, WHICH IS MALCHUT, "bone of my bones, and flesh of my flesh" (Beresheet 2:23). And this is holy flesh, about which the teachers of the academy taught: We are talking about flesh that descends from heaven.

761. וְאִתְּמַר בָּהּ, עוֹלָה לַיְיָ׳, קָרְבָּן לַיְיָ׳, אִשֶּׁה לַיְיָ׳, וְאִתְּמַר אֶת קָרְבָּנִי לַחְמִי לְאִשַּׁי. וְהָא כְּתִיב דְּלֵית לְקָרְבָא קָרְבָּן אֶלָּא לַיְיָ׳, מַאי נִיהוּ, אֶת קָרְבָּנִי לַחְמִי לְאִשַּׁי. אֶלָּא אָרְחָא, דְּמַאן דְּקָרִיב דּוֹרוֹנָא, לְמִקְרַב לֵיהּ לְמַלְכָּא, וּלְבָתַר אִיהוּ פָּלִיג לֵיהּ, לְמַאן דְּבָעֵי. אוֹף הָכִי יִשְׂרָאֵל, מַקְרִיבִין אוֹרַיְיתָא לְקוּדְשָׁא בְּרִיךְ הוּא, דְּאִיהוּ לַחְמוֹ, וְאִיהוּ יֵינוֹ, וְאִיהוּ בְּשָׂר דִּילֵיהּ, וְאִתְּמַר בָּהּ, עֶצֶם מֵעֲצָמַי וּבְשָׂר מִבְּשָׂרִי. בְּשַׂר קֹדֶשׁ, דְּאוֹקְמוּהָ עָלָּה מָארֵי מְתִיבְתָּאן, בְּבָשָׂר הַיּוֹרֵד מִן הַשָּׁמַיִם עֲסִקִינָן.

112. Fine flour, average flour and waste matter
Moses says that God gives His finest food to those He loves who are on the side of the Tree of Life; He gives His average food to the angels, or sages of Mishnah; and he gives the waste food to the evil spirits and demons.

762. What does the Holy One, blessed be He, do with this gift, NAMELY, WITH THE ILLUMINATION OF THE MATING MADE BY THE SACRIFICE, AS ABOVE? HE IS like a king who eats at his own table, and every type is served at the table: fine flour, medium flour, and waste matter, and he distributes from his table to all those sitting at the banquet, through his appointees, to each one as befits him. He commands that bread made out of fine flour that the king eats be given to those he loves who are near to him as it is written: "My offering, the provision of My sacrifices made by fire, for a sweet savor to Me" (Bemidbar 28:2), namely: "the offerings of Hashem made by fire, and His dues shall they eat" (Devarim 18:1). And THIS FOOD is from the side of the Tree of Life AND IS, THEREFORE, CLEAN FINE FLOUR, WITHOUT ANY WASTE MATTER AT ALL. But from the side of the Tree of Knowledge of Good and Evil, IN WHICH THERE IS WASTE MATTER, which is the average flour, He commanded to be given to the angels, while the waste matter HE GIVES to the evil spirits and demons who serve the horses and riders of the king.

762. קוּדְשָׁא בְּרִיךְ הוּא מַאי עָבִיד מֵהַהוּא דּוֹרוֹנָא. לְמַלְכָּא דְּאָכִיל עַל פָּתוֹרָא. דְּקָרְבִין עַל פָּתוֹרֵיהּ מִכָּל מִין וָמִין, סֹלֶת, וּבֵינוֹנִי, וּפְסוֹלֶת. וְאִיהוּ פָּלִיג מִפָּתוֹרֵיהּ, לְכָל מָארֵי סְעוּדָתָא, לְכָל חַד כַּדְקָא יָאוּת, עַל יְדֵי מְמָנָן דִּילֵיהּ. וּמֵהַהוּא נַהֲמָא, דְּאִיהוּ סֹלֶת, דְּמַלְכָּא אָכִיל, אִיהוּ מָנֵי לְמֵיהַב לְאִינּוּן דְּרָחִימִין גַּבֵּיהּ. הה״ד, אֶת קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִחוֹחִי. דְּהַיְינוּ אִשֵּׁי יְיָ׳ וְנַחֲלָתוֹ יֹאכֵלוּן הַאי אִיהוּ מִסִּטְרָא דְּאִילָנָא דְּחַיֵּי. אֲבָל מִסִּטְרָא דְּעֵץ הַדַּעַת טוֹב וָרָע, מָנֵי לְמֵיהַב בֵּינוֹנִי, לְמַלְאָכִים. וּפְסוֹלֶת לַשֵּׁדִין וּמַזִּיקִין, דְּאִינּוּן מְשַׁמְּשִׁין לְסוּסְוָון וּלְפָרַשְׁיָין דְּמַלְכָּא.

763. And here, too, THE MEDIUM FLOUR IS GIVEN to the king's horsemen, namely the sages of Mishnah, who are as the angels, and their servants are the Jewish spirits (Heb. shed - Shin Dalet) marked by the sign of Shadai, FOR THEY ARE WRITTEN WITH THE LETTERS SHIN DALET OF SHADAI (SHIN DALET YUD). And there are also evil spirits and demons from the side of impurity that are called 'idol-worshipping spirit', for "The Elohim has made the one as well as the other" (Kohelet 7:14).

763. וְאוֹף הָכִי דְּפָרַשְׁיָין דְּמַלְכָּא, הֲווֹ מָארֵי מִשְׁנָה, דְּאִינּוּן כְּמַלְאָכִים. מְשַׁמְּשִׁין לוֹן שֵׁדִים יְהוּדָאֵי, דְּאִינּוּן רְשִׁימִין בְּאוֹת שַׁדַּי, וְאִית שֵׁדִין וּמַזִּיקִין מִסִּטְרָא דִּמְסָאֲבוּ, דְּאִתְקְרִיאוּ שֵׁדִים עכו״ם. וְזֶה לְעוּמַת זֶה עָשָׂה הָאֱלֹהִים.

764. וּבְגִין דָּא אָמְרוּ מָארֵי מַתְנִיתִין, דְּאִינּוּן ג׳ מִינִין מִינַיְיהוּ, חַד מִין דְּלְהוֹן כְּמַלְאָכֵי הַשָּׁרֵת. וּמִין תְּנַיְינָא, כִּבְנֵי אָדָם. וּמִין תְּלִיתָאי, כִּבְעִירָן. וְאִית בְּהוֹן חַכִּימִין בְּאוֹרַיְיתָא דִּבְכְתָב וְדִבְעַל פֶּה. אִתְקְרֵי יוֹסֵף שִׁידָא, עַל שֵׁם דְּאוֹלִיד לֵיהּ שֵׁד. וְלָאו לְמַגְנָא אָמְרוּ מָארֵי מַתְנִיתִין, אִם הָרַב דּוֹמֶה לְמַלְאַךְ יְיָ׳ צְבָאוֹת תּוֹרָה יְבַקְּשׁוּ מִפִּיהוּ. וְאַשְׁמְדָאי מַלְכָּא, הוּא וְכָל מִשְׁפַּחְתֵּיהּ, הָא אוֹקִימְנָא דְּאִינּוּן שֵׁדִין יְהוּדָאִין, דְּאִתְכַּפְיָין בְּאוֹרַיְיתָא, וּבִשְׁמָהָן דְּאוֹרַיְיתָא.

764. And for this reason the sages of the Mishnah said: There are three kinds of them, OF THE SPIRITS OF THE JEWS. One kind are like ministering angels, the second kind are like human beings and the third kind are like animals, and some of them are scholars in the Written Law and the Oral Law. And he who is called 'Joseph the spirit' is so called because he was sired by a spirit. And it was not for nothing that the sages of the Mishnah said: If the rabbi is similar to an angel of Hosts, let them seek Torah from his mouth. FOR THE SAGES OF THE MISHNAH ARE LIKENED TO THE ANGELS. And Asmodeus, the king OF THE SPIRITS, and all his family are, it has been taught, Jewish spirits, for they have submitted to the Torah and the names of the Torah.

765. וּבְנֵי אַהֲרֹן, בְּגִין דַּעֲרִיכוּ קָרְבְּנֵהוֹן, בְּגִין דָּא אִתְעֲנָשׁוּ, דְּכֻלְּהוּ קָרְבְּנִין אע״ג דְּאִתְקְרִיבוּ לְגַבֵּי מַלְכָּא, אִיהוּ פָּלִיג לוֹן לְכָל חַד כַּדְּקָא חֲזֵי. וְנָטַל לְחוּלָקֵיהּ מַה דְּאִתְחֲזֵי לֵיהּ.
ע״כ רעיא מהימנא

765. And because the sons of Aaron arranged their sacrifices, this is why they were punished, for even though all the sacrifices are offered to the king, THE KING distributes them to each one, as befits him, and takes for himself what befits him.
End of Ra'aya Meheimna

113. Shavuot

We learn that the Torah depends on the river issuing forth from Eden.

766. וּבְיוֹם הַבִּכּוּרִים בְּהַקְרִיבְכֶם מִנְחָה חֲדָשָׁה וְגוֹ׳. אָמַר רִבִּי אַבָּא, יוֹם הַבִּכּוּרִים, מַאן יוֹם. דָּא נָהָר הַיּוֹצֵא מֵעֵדֶן, דְּאִיהוּ יוֹמָא מֵאִינּוּן בְּכוֹרִין עִלָּאִין. וְדָא אִיהוּ דְּאוֹרַיְיתָא תַּלְיָא בֵּיהּ, וְאִיהוּ אַפִּיק כָּל רָזִין דְּאוֹרַיְיתָא. וּבְגִין דְּאִיהוּ אִילָנָא דְּחַיֵּי, פְּרִי אִילָנִין אִצְטְרִיכוּ לְאַיְיתָאָה.

766. "Also on the day of the firstfruits, when you bring a new meal offering to Hashem" (Bemidbar 28:26). Rabbi Aba said: It is written "the day of the firstfruits," but what does "day" refer to? HE ANSWERS THAT this is a river issuing forth from Eden, NAMELY, ZEIR ANPIN, who is a day of those upper first-fruits, NAMELY YUD HEI, ABA AND IMA, WHO ARE CALLED 'FIRST-FRUITS'. And upon it the Torah depends, NAMELY, ZEIR ANPIN, and He brings forth all the secrets of the Torah, and because He is the Tree of Life, the fruit of the tree has to be brought.
Moses says that Yisrael is the firstfruits for God of all the nations in the world. He tells us that Vav is the river that comes out of Eden, and that when the river comes out then all the secrets of the Torah also come out. Moses talks about the six Sfirot that are called the primordial years of the creation of the world; because the six Sfirot preceded the world and all the creatures, they are called firstfruits. Man is called the firstborn son after the name of the sign of the covenant that is Yud. Lastly the Faithful Shepherd tells us that the Torah is called 'glory' and anyone who studies Torah is called a king.
Ra'aya Meheimna (the Faithful Shepherd)

767. "Also on the day of the firstfruits, when you bring a new meal offering to Hashem." Rabbi Aba said: "the day of the firstfruits" refers to the upper firstfruits of the Torah, NAMELY, ABA AND IMA, as it is written: "The choicest first-fruits of your land you shall bring" (Shemot 23:19). The Faithful Shepherd said, Just as the firstborn to their mother, so are the first-fruits of the tree called, "the first ripe fruit in the fig" (Hoshea 9:10). So, too, is Yisrael the first-ripe and the first-fruits for the Holy One, blessed be He, of all the nations of the world, as it is written: "Yisrael is holy to Hashem..." (Yirmeyah 2:3). For this reason it is said about them, ABOUT THE FIRST FRUITS THAT ALLUDE TO YISRAEL: "you shall bring to the house of Hashem your Elohim" (Shemot 23:19), NAMELY, THAT THEY SHOULD MERIT COMPLETE REDEMPTION. AND BECAUSE OF WHAT it is said about the idolatrous nations: "and they devour Yisrael with open mouth" (Yeshayah 9:11); IT IS ALSO SAID ABOUT THEM: "ALL THAT DEVOUR HIM shall be held guilty; evil shall come upon them" (Yirmeyah 2:3).

רעיא מהימנא

767. וּבְיוֹם הַבִּכּוּרִים בְּהַקְרִיבְכֶם מִנְחָה חֲדָשָׁה וְגוֹ׳. רִבִּי אַבָּא אָמַר, יוֹם הַבִּכּוּרִים אִינּוּן בִּכּוּרִים עִלָּאִין דְּאוֹרַיְיתָא. הה״ד, רֵאשִׁית בִּכּוּרֵי אַדְמָתְךָ תָּבִיא וְגוֹ׳. אָמַר ר״מ, כְּגַוְונָא דִּבְכוֹרִים לְאִמְּהוֹן, אוֹף הָכִי אִתְקְרִיאוּ פֵּירוֹת בִּכּוּרִים, דְּפֵירוֹת דְּאִילָנִין, כְּבִכּוּרָה בַּתְּאֵנָה, הָכִי יִשְׂרָאֵל קַדְמוֹנִים וּבִכּוּרִים לְקוּדְשָׁא בְּרִיךְ הוּא, מִכָּל אוּמִין דְּעָלְמָא, הה״ד קֹדֶשׁ יִשְׂרָאֵל לַיְיוָ״ד וְגוֹ׳. ובג״ד אִתְּמַר בְּהוֹן, תָּבִיא בֵּית יְהוָה אֱלֹהֶיךָ. וּבְגִין דָּא אוּמִין עכו״ם, דְּאִתְּמַר בְּהוֹן וַיֹּאכְלוּ אֶת יִשְׂרָאֵל בְּכָל פֶּה. יֶאֱשָׁמוּ רָעָה תָּבֹא אֲלֵיהֶם.

768. אוֹף הָכִי ו׳ דְּכָלִיל שִׁית סְפִירָאָן, וְאִיהוּ בֶּן י״ד, אִתְקְרֵי בְּכ״ר. וְכָל עַנְפִּין דְּנָפְקִין מִנֵּיה דִּבְהוֹן רָאשִׁין, אִתְקְרִיאוּ בִּכּוּרִים. ו׳ אִיהוּ נָהָר, מֵאִינּוּן בִּכּוּרִים עִלָּאִין, וְהַהוּא נָהָר נָפִיק מֵעֵדֶן. וְדָא אִיהוּ דְּאוֹרַיְיתָא תַּלְיָיא בֵּיהּ. וְכַד נָפִיק נַפְקֵי כָּל רָזִין דְּאוֹרַיְיתָא, וּבְגִין דְּאִיהוּ אִילָנָא דְּחַיֵּי אוֹרַיְיתָא, הֲדָא הוּא דִּכְתִיב, עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ. וּפִקּוּדִין דִּילֵהּ דַּמְיָין לְאִיבָּא פְּרִי דְּאִילָנִין, אִצְטְרִיכוּ לְאַיְיתָאָה.

769. אָמַר רַעְיָא מְהֵימְנָא וְאִי תֵּימְרוּן אֲמַאי בִּכּוּרִים, דִּלְהוֹן אִתְקְרִיאוּ מִנְחָה חֲדָשָׁה, מִשִּׁית יַרְחִין לְשִׁית יַרְחִין. וּמִבַּר נָשׁ דְּאִתְּמַר בֵּיהּ כִּי הָאָדָם עֵץ הַשָּׂדֶה לְתָשַׁע יַרְחִין, אוֹ לְשִׁבְעָה. וּבְעִירָא אוֹף הָכִי, שִׁבְעַת יָמִים יִהְיֶה תַּחַת אִמּוֹ וּמִיּוֹם הַשְּׁמִינִי וָהָלְאָה יֵרָצֶה לְקָרְבַּן אִשֶּׁה לַיהוָה, לְקָרְבָא קָרְבְּנָא קֳדָם יְיָ׳. וְעוֹד סְפִירָאן, בְּהוֹן שֵׁם יְהוָה, וְכָל כִּנּוּיִין דִּילֵיהּ, אֲמַאי אִתְקְרִיאוּ בְּשֵׁם חַיָּוָן.

768. And so, too, VAV, WHICH IS ZEIR ANPIN, that includes six Sfirot, and which is the son of Yud Hei, WHICH ARE ABA AND IMA THAT ARE CALLED 'FIRST-FRUITS', is called 'a firstfruit'. And all the branches that come out from it and in which there are heads, THE LEVELS WHICH CONTAIN THE UPPER THREE SFIROT THAT ARE TERMED HEAD, are called 'first-fruits'. Vav is a river of those upper firstfruits, WHICH IS ZEIR ANPIN, and this is the river that comes out of Eden, WHICH IS YUD HEI, and it is on this that the Torah is dependent. And when it comes out AND IS REVEALED then all secrets of the Torah come out because it is both the Tree of Life and the Torah, as it is written: "She is a Tree of Life to those who lay hold on her" (Mishlei 3:18). And the precepts OF ZEIR ANPIN, WHO IS THE TORAH, are like the buds of the fruit of the tree that have to be brought TO THE HOUSE OF HASHEM.

769. The Faithful Shepherd said, You might ask: Why are the first-fruits, that are called "a new meal offering" (Bemidbar 28:26), TO BE FOUND ON THE TREE from six months to six months? THAT IS, DURING THE SIX MONTHS OF THE WINTER AND AUTUMN THEY ARE ON THE TREE AS A FETUS IN ITS MOTHER'S WOMB, AND FROM WHEN THEY START GROWING UNTIL THEY ARE FULLY RIPE ANOTHER SIX MONTHS PASS. WHAT IS THE REASON FOR THIS TAKING SIX MONTHS? And again, about man it is said: "for is the tree of the field a man" (Devarim 20:19). WHAT IS THE REASON FOR HIS HAVING a nine or seven-month GESTATION PERIOD? And it is also SAID about cattle: "then it shall be seven days under its dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire to Hashem" (Vayikra 22:27), namely, to be offered as a sacrifice before Hashem. AND WHAT IS THE REASON FOR THE SEVEN DAYS BEING REQUIRED? Furthermore, why are the Sfirot, in which are the name of the Yud Hei Vav Hei and all His appellations, called by the names of the living creatures, NAMELY, LION, OX, EAGLE, AND MAN?

770. HE ANSWERS, however, "a new meal offering" is to be understood by way of mystery, AND ITS MEANING is the Shechinah. From six months to six months THAT THE FRUITS ARE GESTATING ON THE TREE refers to the six Sfirot CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD which are called 'the primordial years of the creation of the world', which are the secret of the six thousand years that the world has been in existence, AND THEY ARE CALLED 'YEARS' from the aspect of upper Ima, WHICH IS BINAH, while from the aspect of lower Ima, WHICH IS MALCHUT, they are called 'months'. And because these six SFIROT preceded the world and all the creatures, they are called 'firstfruits', AND THIS IS THE SECRET WHY THE FRUIT OF THE TREE ARE THE FIRST-FRUITS OF THE SIX MONTHS, FROM THE TIME THEY START GROWING UNTIL THEY ARE FULLY RIPE, NAMELY, CORRESPONDING TO CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD FROM THE ASPECT OF MALCHUT.

770. אֶלָּא מִנְחָה חֲדָשָׁה בְּאֹרַח רָזָא , דָּא שְׁכִינְתָּא. מִשִּׁית יַרְחִין לְשִׁית יַרְחִין, אינּוּן שִׁית סְפִירָאן, דְּאִתְקְרִיאוּ שְׁנִים קַדְמוֹנִיּוֹת לְבְרִיאַת עָלְמָא, דְּאִינּוּן שִׁיתָּא אַלְפֵי שְׁנִין הֲוֵי עָלְמָא, מִסִּטְרָא דְּאִימָּא עִלָּאָה. וּמִסִּטְרָא דְּאִימָּא תַּתָּאָה, אִתְקְרִיאוּ יַרְחִין. וּבְגִין דְּקַדְמוּ לְעָלְמָא, וְכָל בְּרְיָין, אִתְקְרִיאוּ בִּכּוּרִים.

771. And the Shechinah, which is "a new meal offering" is from the aspect of the living creature, about whom it is said "As for the likeness of their faces, they had the face of a man" (Yechezkel 1:10), THAT IS THE NINE MONTHS OF GESTATION. FOR THE NUMERICAL VALUE OF 'MAN' (HEB. ADAM) is nine in the small calculation of Enoch, FOR IN THE SECRET OF THE SMALL NUMBER, WHICH IS METATRON, WHO IS CALLED 'ENOCH', THE VALUE OF THE LETTERS IS CONSIDERED ONLY AS A NUMBER OF UNITS, SUCH THAT THE LETTER MEM WILL BE ONLY FOUR, AND SO, TOO, TAV WILL BE ONLY FOUR, AND SO ON, SO THAT THE NUMERICAL VALUE OF ADAM IS NINE. And this is the secret of man, who is born after nine months of gestation. AND MAN WHO IS BORN is the tenth TO THEM and is thereby included in all TEN SFIROT. AND MAN is called 'the firstborn son', after the name of the sign of the covenant, WHICH IS YESOD, which is Yud, NAMED AFTER the first drop drawn out of him, seed shot as an arrow, FROM WHICH MAN IS BORN. AND EVERY DROP IS CALLED 'YUD', BECAUSE IT INCLUDES YUD SFIROT. And YESOD is Vav (numerical value of six) and IS THE DROP, being Yud that rises over Vav, WHICH IS YESOD, just as the fruit rises over the branch of the tree. AND BECAUSE THERE ARE THREE UPPER SFIROT, WHICH IS THE SECRET OF FIRSTFRUITS, IN THE TEN SFIROT, MAN IS THEREFORE CALLED 'A FIRSTBORN SON'.

771. וּשְׁכִינְתָּא מִנְחָה חֲדָשָׁה, מִסִּטְרָא דְּחַיָּה, דְּאִתְּמַר בָּהּ וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם. וְאִיהוּ תְּשַׁע לְחֶשְׁבּוֹן זְעֵיר דְּחֲנוֹךְ. אִיהוּ בַּר נָשׁ דְּאִתְיְלִיד לְתְשַׁע יַרְחִין דְּעוּבָּרָא, דְּאִיהִי עֲשִׂירָאָה. וּבְדָא כָּלִיל מִכֻּלְּהוּ, וְאִתְקְרֵי בֵּן בּוּכְרָא, עַל שֵׁם אוֹת בְּרִית, דְּאִיהוּ י׳, טִפָּה קַדְמָאָה דְּאִתְמְשַׁךְ מִנֵּיהּ זֶרַע יוֹרֶה כַּחֵץ. דְּאִיהוּ ו׳, וְאִיהוּ י׳, סָלִיק עַל ו׳, כְּאִיבָּא דְּסָלִיק עַל עַנְפָּא דְּאִילָנָא.

772. And although there are many branches on the tree, on which are a number of figs, those THAT RIPEN first at the beginning are called 'first-fruits'. And these are the 'heads' of all of them, and on a parallel with them it is said: "Lift up your heads, O you gates" (Tehilim 24:7), THE MEANING OF WHICH IS AS: "Lift up your eyes on high, and behold who has created these?" (Yeshayah 40:26); and also: "Take the sum (lit. 'Lift the head') of all the Congregation of the children of Yisrael" (Bemidbar 1:2).

772. ואע״ג דְּכַמָּה עַנְפִּין אִית בְּאִילָנָא, וְכַמָּה תְּאֵנִים עָלַיְיהוּ, אִינּוּן דְּאַקְדִּימוּ בְּקַדְמֵיתָא, אִתְקְרִיאוּ בִּכּוּרִים. אִלֵּין אִינּוּן רֵישִׁין דְּכֻלְּהוּ. כְּגַוְונָא דְּלְהוֹן אִתְּמַר שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם. שְׂאוּ מָרוֹם עֵינֵיכֶם וּרְאוּ מִי בָרָא אֵלֶּה. שְׂאוּ אֶת רֹאשׁ כָּל עֲדַת בְּנֵי יִשְׂרָאֵל.

773. "Lift up your heads, O you gates." Gates here are the fifty gates of Binah, which are the Heavenly Academy. "and be lifted up, you everlasting doors" refers to the doors of the Earthly Academy, WHICH IS MALCHUT, for everyone who engages in the Torah is, at the end, lifted, as it is written: "If you have done foolishly in lifting yourself up" (Mishlei 30:32). And the sages of the Mishnah taught: Whoever abases himself (acts foolishly) for words of the Torah will, in the end, be exalted. And this is the meaning of "and the King of glory shall come in" (Tehilim 24:7), for there is no glory apart from the Torah.

773. שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם. שְׁעָרִים אִלֵּין, אִינּוּן חַמְשִׁין תַּרְעִין דְּבִינָה. דְּאִיהִי מְתִיבְתָּא דִּלְעֵילָא. וּשְׂאוּ פִּתְחֵי עוֹלָם, דְּמִתִּיבְתָּא תַּתָּאָה, דְּכָל מַאן דְּאִשְׁתְּדַל בְּאוֹרַיְיתָא לְסוֹף מִתְנַשֵּׂא. הה״ד, אִם נָבַלְתָּ בְּהִתְנַשֵּׂא. וְאוֹקְמוּהָ מָארֵי מַתְנִיתִין, כָּל הַמְנַבֵּל עַצְמוֹ עַל דִּבְרֵי תּוֹרָה, לְסוֹף מִתְנַשֵּׂא, וְיָבֹא מֶלֶךְ הַכָּבוֹד, וְלֵית כָּבוֹד אֶלָּא תּוֹרָה.

774. מֵהָכָא, מַאן דְּיָלִיף אוֹרַיְיתָא דְּאִתְקְרִיאַת כָּבוֹד, אִקְרֵי מֶלֶךְ. וְלָא תֵּימָא בְּהַהוּא עָלְמָא דְּאָתֵי וְלָא יַתִּיר, אֶלָּא מֶלֶךְ בִּתְרֵין עָלְמִין, בְּדִיוּקְנָא דְּמָארֵיהּ. וּבְגִין דָּא כְּפוּל פְּסוּקָא תְּרֵין זִמְנִין, חַד מִי זֶה מֶלֶךְ הַכָּבוֹד. תְּנִיְינָא מִי הוּא זֶה מֶלֶךְ הַכָּבוֹד. שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם, מַאי רָאשֵׁיכֶם תְּרֵין זִמְנִין. אִינּוּן חֵיוָן דְּמֶרְכַּבְתָּא עִלָּאָה, וְחֵיוָן דְּמֶרְכַּבְתָּא תַּתָּאָה.
ע"כ רעיא מהימנא

774. It follows that whoever learns Torah, which is called 'glory', is himself called 'a king', FOR IT IS WRITTEN "AND THE KING OF GLORY SHALL COME IN" (TEHILIM 24:7). And it should not be said that he is a king in the next world and no more than that, for he is a king in both the worlds, in the image of his Master. And this is why the verse comes twice: "Who is this king of glory?" (Ibid. 8) and "Who is this king of glory?" (Ibid. 10), WHICH TEACHES THAT THE REFERENCE IS TO BOTH THE WORLDS, THIS WORLD AND THE WORLD TO COME. The verse "Lift up your heads, O you gates" appears twice. What is the meaning of "your heads"? THE ANSWER TO THIS IS THAT on the one occasion they refer to the living creatures of the heavenly chariot, WHICH IS ABOVE THE CHEST OF ZEIR ANPIN; and on the other occasion they refer to the living creatures of the lower chariot THAT ARE IN MALCHUT.
End of Ra'aya Meheimna
Rabbi Shimon explains the meaning of "lift up your heads, O you gates." We learn that God sanctifies all the festivals and makes sure that all the hosts of heaven become sanctified along with the children of Yisrael, in one unity.

775. רִבִּי שִׁמְעוֹן פָּתַח קְרָא וְאָמַר, שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם וְגוֹ'. הַאי קְרָא אוֹקְמוּהָ וְאִתְּמַר. אֲבָל שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם, אִלֵּין אִינּוּן תַּרְעִין עִלָּאִין, תַּרְעִין דְּסָכְלְתָנוּ עִלָּאָה. וְאִינּוּן חַמְשִׁין תַּרְעִין. רָאשֵׁיכֶם, אִינּוּן רָאשִׁים מַאן אִינּוּן. אֶלָּא, כָּל חַד וְחַד, אִית לֵיהּ רֵישָׁא לְאִתְפַּשְׁטָא וּלְמֵיעַל דָּא בְּדָא, וּלְאַכְלְלָא דָּא בְּדָא.

775. Rabbi Shimon unraveled a verse, saying: "Lift up your heads, O you gates..." This verse has been taught and we have learned it. "Lift up your heads, O you gates," these are the upper gates, the gates of upper understanding, and they are fifty in number. "your heads." What heads does this refer to? THE ANSWER IS THAT each one, NAMELY, EACH GATE, has a head to be unclothed and enter into one another and to be incorporated within each other.

776. אַשְׁכַּחְנָא בְּסִפְרָא דְּחֲנוֹךְ, שְׂאוּ שְׁעָרִים, אִלֵּין אִינּוּן תַּרְעִין דִּלְתַתָּא מֵאֲבָהָן, וְאִינּוּן תְּלָתָא בַּתְרָאִין. רָאשֵׁיכֶם: אִלֵּין אִינּוּן רָאשֵׁי אַלְפֵי יִשְׂרָאֵל, וְאִינּוּן אֲבָהָן עִלָּאֵי, וְאִינּוּן רָאשִׁין דְּאִינּוּן תַּרְעִין. וּבְגִין אִלֵּין דְּאִינּוּן אוֹפַנִּים, דְּסָחֲרָן וְנַטְלִין לוֹן עַל כַּתְפַיְיהוּ, אֲמְרֵי שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם, שְׂאוּ לְמַאן. לְרָאשֵׁיכֶם. דְּאִינּוּן רָאשִׁין עָלַיְיכוּ, וְשָׁלְטָנִין עָלַיְיכוּ. וְהִנָּשְׂאוּ פִּתְחֵי עוֹלָם. אִלֵּין אִמְּהָן וְאַרְבַּע אִינּוּן דִּלְתַתָּא.

776. I found in the Book of Enoch: "Lift up your heads, O you gates." These are the gates that are below the Patriarchs, NAMELY, BELOW CHESED, GVURAH, AND TIFERET, WHICH ARE CALLED 'PATRIARCHS', and they are the three last SFIROT, NAMELY NETZACH, HOD AND YESOD. "your heads" are the heads of the thousand of Yisrael, and they are the upper patriarchs, NAMELY CHESED, GVURAH, AND TIFERET, WHICH, AT THE TIME OF GREATNESS, BECOME CHOCHMAH, BINAH AND DA'AT, and they are the heads of those gates. And for the sake of these, NETZACH, HOD, AND YESOD, which are the Ofanim that encompass and bear them on their shoulders, it is said: "Lift up your heads, O gates." Lift up whom? Your heads, for they, CHESED, GVURAH AND TIFERET, are heads over you and have control over you. "and be lifted up, you everlasting doors" (Tehilim 24:7): These are the Matriarchs, and they are four who are below, NAMELY CHESED, GVURAH, TIFERET AND MALCHUT, THAT ARE IN MALCHUT, WHERE SARAH IS CHESED, RIVKAH IS GVURAH, LEAH IS TIFERET AND RACHEL IS MALCHUT.

777. וְיָבֹא מֶלֶךְ הַכָּבוֹד, דָּא מַלְכָּא עִלָּאָה דְּכֹלָּא, דְּאִיהוּ מֶלֶךְ מֵהַהוּא כָּבוֹד, דְּנָהִיר לְסִיהֲרָא, וּמַאן אִיהוּ. יְיָ' צְבָאוֹת. וַיָּבֹא, לְאָן אֲתָר. לְמֵיעַל אוֹרַיְיתָא בַּאֲרוֹנָא, בְּחִבּוּרָא חֲדָא, כַּדְּקָא יָאוּת. וְכֵיוָן דְּהַאי עָאל לְאַתְרֵיהּ, כַּדֵּין אוֹרַיְיתָא עָאל בַּאֲרוֹנָא. וְאִתְחַבָּר חִבּוּרָא חֲדָא, אוֹרַיְיתָא עִלָּאָה, בְּאוֹרַיְיתָא דְּבַעַל פֶּה, מִתְחַבְּרוּ לְפָרְשָׁא מִילִין סְתִימִין.

777. "and the king of glory shall come in": This is the supreme King over all, NAMELY, ZEIR ANPIN, WHICH INCLUDES CHESED, GVURAH, AND TIFERET AND ALSO NETZACH, HOD AND YESOD, for he is King of that same glory because he gives light to the moon, WHICH IS MALCHUT, THAT IS CALLED 'GLORY'. And who is this? It is "Hashem Tzevaot" (Ibid. 10), NAMELY, ZEIR ANPIN, WHO IS SO CALLED. "shall come" (Ibid. 7). HE ASKS, To what place HE "SHALL COME"? AND HE ANSWERS, to bring the Torah, WHICH IS ZEIR ANPIN, in the Ark, WHICH IS MALCHUT, in one union as is fitting. For after the former has entered his place, NAMELY, AFTER ZEIR ANPIN HAS MATED WITH MALCHUT, WHICH IS HIS PLACE, IT IS THEN CONSIDERED THAT the Torah, WHICH IS AN ASPECT OF ZEIR ANPIN, has entered the Ark, WHICH IS AN ASPECT OF MALCHUT. And they have become joined together in one union, the upper Torah WHICH IS AN ASPECT OF ZEIR ANPIN with the Oral Torah, WHICH IS AN ASPECT OF MALCHUT, for they join together in order to interpret hidden matters, NAMELY, TO REVEAL THE SECRETS OF THE TORAH TO THE RIGHTEOUS.

778. אֵימָתַי. בְּשָׁבוּעוֹתֵיכֶם. לְמִנְיָינָא דְּאַתּוּן מוֹנִין. דִּבְכָל שַׁעְתָּא דְּיִשְׂרָאֵל עַבְדִּין חוֹשְׁבָנִין לְיַרְחִין וְזִמְנִין, קוּדְשָׁא בְּרִיךְ הוּא אַתְקִין תֵּיבָה גּוֹ אִינּוּן רְקִיעִין, וְאַעְבַּר כְּרוֹזָא, הָא בָּנַי לְתַתָּא, קַדְּשׁוּ יַרְחָא, קַדְּשׁוּ זִמְנָא, אִתְקַדְּשׁוּ כֻּלְּכוּ לְעֵילָא. וְעָבֵיד לְכָל חֵילֵי דִּבְשְׁמַיָּא, דְּמִתְקַדְּשִׁין כַּחֲדָא בְּעַמָּא קַדִּישָׁא, וְכֻלְּהוּ נַטְרֵי כַּחֲדָא, נְטִירָא חֲדָא, וְעַל דָּא בְּשָׁבוּעוֹתֵיכֶם, לְמִנְיָינָא דְּאַתּוּן מוֹנִין אִינּוּן שֶׁבַע שַׁבָּתוֹת.

778. HE ASKS: When IS THIS UNITY MADE? AND HE ANSWERS: ABOUT THIS IT IS WRITTEN: "ALSO ON THE DAY OF THE FIRSTFRUITS, WHEN YOU BRING A NEW MEAL OFFERING TO HASHEM in your feast of weeks" (Bemidbar 28:26). AND THE MEANING OF IT is according to your reckoning. For whenever Yisrael makes calculations regarding the new moons and festivals, the Holy One, blessed be He, sets an Ark within the heavens, NAMELY, ONE THAT IS LIKE THE LECTERN ARK OF THE READER, and passes a proclamation: 'My sons on earth have sanctified the month (or) have sanctified the festival. Sanctify yourselves, all of you in heaven.' And He sees to it that all the hosts of the heavens become sanctified as one with the holy people and they all keep one observance AT THE SAME TIME, ON THE SAME DAY THAT YISRAEL DETERMINED ON EARTH. Therefore IT IS WRITTEN: "in your... weeks," namely, according to your reckoning of these seven weeks.

114. "But you shall surely let the Mother go"
Rabbi Shimon uses the analogy of the mother bird brooding over her chicks to show how Yisrael must count seven weeks and thereby draw down seven Sfirot.

779. וּכְדֵין מָשִׁיךְ קוּדְשָׁא בְּרִיךְ הוּא, מִשִּׁיכוּ דְּשֶׁבַע דַּרְגִּין לְתַתָּא, בְּהַהוּא דַּרְגָּא דְּאִתְאַחַד בְּהוּ, בְּאִינּוּן שֶׁבַע שַׁבָּתוֹת. וְאִי תֵּימָא, וְהָא שִׁיתָּא אִינּוּן וְלָא יַתִּיר. אֶלָּא כְּדֵין אִימָּא יָתְבָא עַל אֶפְרוֹחִין, וְאִשְׁתְּכַחַת רְבִיעָא עָלַיְיהוּ. וַאֲנָן מְפַרְחִין לָהּ, וְנַטְלִין אִינּוּן שִׁית בְּנִין. בְּהַאי דַּרְגָּא דִּלְתַתָּא, לְקַיְּימָא דִּכְתִיב, שַׁלֵּחַ תְּשַׁלַּח אֶת הָאֵם וְאֶת הַבָּנִים וְגוֹ׳.

779. And then the Holy One, blessed be He, draws down seven grades at that grade, NAMELY, MALCHUT, which unites with them, with those seven weeks, WHICH ARE THE SECRET OF CHESED, GVURAH, AND TIFERET AND NETZACH, HOD, YESOD, AND MALCHUT. And should you suggest that there are six grades, and no more, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, FOR MALCHUT IS THE ONE THAT RECEIVES FROM THEM AND IS NOT PART OF THE RECKONING, THE ANSWER WOULD BE: Then Mother, NAMELY, BINAH, is sitting upon the young, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, and is to be found brooding over them, BINAH being sent to fly away FROM THEM, and taking those six young ones, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, with the grade that is below them, NAMELY, MALCHUT, to fulfill the scriptural verse: "but you shall surely let the mother go, and take the young to you" (Devarim 22:7), WHERE THE MOTHER IS BINAH AND THE YOUNG ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. AND WE THEREFORE COUNT SEVEN WEEKS, DRAWING DOWN SEVEN SFIROT, NAMELY, MALCHUT ALSO, AND HAVING DRAWN DOWN MALCHUT ALSO, WE DRAW DOWN CHESED, GVURAH, TIFERET NETZACH, HOD AND YESOD TO INCLUDE THEM IN MALCHUT.

115. Yisrael know how to hunt good game
Rabbi Hamnuna Saba continues the analogy and tells how Malchut, as though a chick, is coaxed out from under the Mother, Binah, with soft little prayers. Then Malchut stays with Yisrael, and the other Sfirot, like more small birds, fly out to Yisrael as well. We learn that one cannot pursue the Mother, Binah, for she is inconceivable.

780. רַב הַמְנוּנָא סָבָא אָמַר, בְּהַאי יוֹמָא, לָא נַטְלִין יִשְׂרָאֵל אֶלָּא חָמֵשׁ בְּנִין, וְאִינּוּן חֲמִשָּׁה חוּמְשֵׁי תּוֹרָה. וְאִי תֵּימָא שִׁית אִינּוּן. אֶלָּא שֶׁבַע אִינּוּן, בְּחַד צִפַּר דְּאִשְׁכְּחַת בֵּין גַּדְפָּהָא דְּאִימָּא. וְיִשְׂרָאֵל, יַדְעֵי לְמֵיצַד צֵידָא טָבָא, רַבָּא וְיַקִּירָא. מָה עָבְדֵי. מַפְּקֵי מִתְּחוֹת גַּדְפָּהָא דְּאִמָּהָא, הַהוּא צִפּוֹרָא, בְּלְחִישׁוּ דְּפוּמָא מְלַחֲשׁוּ לְגַבָּהּ, לְחִישׁוּ בָּתַר לְחִישׁוּ.

780. Rav Hamnuna Saba said: On that day Yisrael takes only five sons, which are the five books of the Torah, NAMELY, CHESED, GVURAH, TIFERET, NETZACH AND HOD OF ZEIR ANPIN, WHICH ARE THE FIVE PARTS OF ZEIR ANPIN, WHO IS CALLED 'TORAH'. And should you object, saying that the Sfirot are six in number, FOR THERE IS ALSO YESOD, HE ANSWERS, the truth really is that there are seven, together with a certain bird, WHICH IS MALCHUT, and they are thus to be found between the wings of Mother, WHICH IS BINAH. AND THE REASON WHY HE THOUGHT INITIALLY THAT THERE WERE ONLY FIVE GRADES, CHESED, GVURAH, TIFERET, NETZACH AND HOD, IS THAT THERE ARE MAINLY ONLY FIVE MAIN GRADES WITH YESOD AND MALCHUT BEING TWO COMPONENTS OF THOSE FIVE GRADES, AND CONTAINING NOTHING NEW. And Yisrael knows how to hunt well for good and valuable game. What do they do? They draw out that bird, WHICH IS MALCHUT, from under the wings of Mother with soft little sounds from the mouth that they whisper to her, one after the other, NAMELY, WITH MANY PRAYERS.

781. וְהַהוּא צִפּוֹרָא דְּחָיֵישׁ לְאִינּוּן לְחִישִׁין, וּלְאִינּוּן קָלִין, דְּקָא מְלַחֲשֵׁי לְגַבָּהּ. וְאַע״ג דְּאִיהִי תְּחוֹת גַּדְפֵּי אִמָּהָא, זָקִיף רֵישָׁא וְאִסְתַּכְּלַת לְגַבֵּי הַהוּא לְחִישׁוּ דְּקָלָא, וּפַרְחַת לְגַבַּיְיהוּ, וְנַפְקַת מִתְּחוֹת גַּדְפָּהָא דְּאִימָּא. כֵּיוָן דְּיִשְׂרָאֵל נַטְלֵי לָהּ, אַתְקִיפוּ בָּהּ, וְלַחֲשִׁין לָהּ, וְקַשְׁרִין לָהּ בְּקִשּׁוּרָא דְּלָא תִּפְרַח וְתֵזִיל. מִיַּד נַטְלֵי לָהּ יִשְׂרָאֵל בְּהַהוּא קִשּׁוּרָא, וְאִיהִי בָּעָאת לְמִפְרַח וּלְמֵיזַל, וְלָא יָכִילַת לְמֵיזַל לָהּ.

782. וּבְעוֹד דְּהִיא קְשִׁירָא בִּידַיְיהוּ, אִינּוּן מְלַחֲשֵׁי בְּקָלֵיהוֹן, וְאִיהִי מְצַפְצְפָא בַּהֲדַיְיהוּ, וּפַרְחַת לְעֵילָא, וְנַחְתַּת. וְכָל אִינּוּן בְּנִין דִּתְחוֹת גַּדְפֵּי אִמָּהוֹן, כֵּיוָן דְּשַׁמְעֵי הַהוּא צִפְצָפָא דְּאַחֲתָהוֹן, וּלְחִישׁוּ דְּהַהוּא קָלָא, מִיַּד נַפְקֵי מִתְּחוֹת גַּדְפָּהָא דְּאִמָּהוֹן, וּפַרְחֵי לְגַבֵּי הַהוּא צִפּוֹרָא, וְיִשְׂרָאֵל נַטְלֵי לוֹן, וְאַחְדֵי בְּהוּ. וְאִלְמָלֵא הַהוּא צִפּוֹרָא דְּקָא אַחְדֵי בְּקַדְמֵיתָא, אִינּוּן לָא פַרְחֵי לְגַבַּיְיהוּ לְעָלְמִין, וְלָא יַכְלִין לְאַחֲדָא בְּהוּ.

783. הֵיךְ צָדִין צֵידָה דְּהַאי צִפָּרָא קַדִּישָׁא. מִתַּקְּנִין לְקָמָא מֵיכְלָא יַקִּירָא בְּחֶדְוָה, וְכָל עִנּוּגִין, וְעָאלִין לְבֵי כְּנִשְׁתָּא וּלְבֵי מִדְרָשָׁא, וּמְצַפְצְפָן לְגַבָּהּ בְּקָל לְחִישׁוּ כַּדְּקָא יָאוּת. וְאִיהִי דְּמִטַּמְרָא תְּחוֹת גַּדְפָּהָא דְּאִימָּא, זַקְפַת רֵישָׁא, וְחָמָאת פָּתוֹרִין מְתַקְּנָן, וְצַפְצוּפִין לְגַבָּהּ כַּדְּקָא יָאוּת. נַפְקַת וּפַרְחַת לְגַבַּיְיהוּ כְּמָה דְּאִתְּמַר, וּבָה אַחְדִין כָּל אִינּוּן בְּנִין.

784. וּמְשַׁלְּחִין לְהַהוּא דְּרָבִיעָא עָלַיְיהוּ וְאַזְלַת. בְּגִין דְּהָא מִן רְקִיעָא שְׁבִיעָאָה וּלְעֵילָא, בַּמְכוּסֶה מִמְּךָ אַל תִּדְרוֹשׁ. שְׁלַח לֵיהּ, דְּלָא תִּיכוֹל לְאַדְבְּקָה וע״ד כְּתִיב, שַׁלֵּחַ תְּשַׁלַּח וְגוֹ׳.

785. מִקְרָא קֹדֶשׁ, דָּא קְרִיאָה וְצִפְצוּפָא, דְּעַבְדִּין לְהַהוּא צִפָּרָא קַדִּישָׁא בְּקַדְמֵיתָא. וְכֵיוָן דְּאַחְדִין בָּהּ שְׁאַר יוֹמִין, אִקְרוּן מִקְרָאֵי קֹדֶשׁ. הַאי צִפָּרָא אִקְרֵי קֹדֶשׁ, דִּכְתִיב, כִּי קֹדֶשׁ הִיא לָכֶם. וּבְגִין דְּאִיהִי קֹדֶשׁ, אִיהִי קָרְאָה לְכוּלְּהוּ וְאַתְיָין לְגַבָּהּ. וּבְגִין כַּךְ אִקְרוּן מִקְרָאֵי קֹדֶשׁ.

781. And that bird, sensing those whispers and the sounds that they voice to her under their breath, and even though she is under the wings of Mother, she raises her head and looks out at the whispering voices and flies out to them, emerging from under the wings of Mother. So Yisrael takes her and holds her, whispering to her and tying her with a knot so that she will not fly off and leave. Yisrael immediately catches her in this knot, and the bird wants to fly off and leave them but is unable to do so.

782. And while she is still bound in the hands OF YISRAEL, they whisper their sounds, and she chirps with them, and flies up and down. And all those sons who are under the wings of their Mother, NAMELY, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN, when they hear that chirping of their sister, MALCHUT, and the whisper of that sound FROM YISRAEL, they immediately emerge from under the wings of their Mother and fly towards that bird, WHICH IS MALCHUT, and Yisrael takes them and unites with them. And had it not been for that bird, with which they were attached initially, they, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, would never have flown to them, and they would not have been able to unite with them.

783. How does one catch this holy bird? This is done by preparing before her valuable food with rejoicing, and all sorts of delights, and attending the synagogue and the school-house, and chirping at her in a voice of whispers, as is fitting. And she, THE BIRD, who is hiding under the wings of Mother, raises her head and looks at the prepared tables, with the chirping which is for her, NAMELY, THE PRAYERS, as is fitting, and she emerges FROM UNDER THE WINGS OF MOTHER, and flies to them, as we have learned, and all those sons, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN, hold on to her.

784. And they send the one who is sitting over them, NAMELY, MOTHER, WHICH IS BINAH, WHICH IS SITTING OVER CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, and she goes off. Because from the seventh heaven, WHICH IS CHESED, and above, NAMELY, THE UPPER THREE SFIROT, do not expound what is hidden from you. THEREFORE, send her away, THAT IS, THE MOTHER, WHICH IS BINAH, WHICH IS ONE OF THE UPPER THREE SFIROT, for you will not be able to catch her. About this, Scripture says: "You shall surely let the mother go, and take the young to you" (Devarim 22:7), THE MEANING OF WHICH IS THAT YOU SHOULD NOT TRY TO PURSUE BINAH, FOR SHE IS NOT CONCEIVABLE. BUT THE YOUNG, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, WHICH ARE CONCEIVABLE, YOU MAY TAKE TO YOU.

785. "you shall have a holy gathering (lit. 'calling')" (Bemidbar 28:26). This is the calling and chirping, NAMELY, THE PRAYERS, that we make for that holy bird, WHICH IS MALCHUT, at the beginning. SUBSEQUENTLY, since the remaining days CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, hold on to her, they are called 'holy callings' IN THE PLURAL. FOR this bird is called 'holy', as it is written: "for it (she) is holy to you" (Shemot 31:14), WHICH IS SAID ABOUT MALCHUT. And because she is holy, she calls to all of them, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, and they come to her, which is why they are called 'holy callings'.

786. And she calls TO CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, and Yisrael chirps along with her, and they, too, call, and they therefore come to them and unite with them. This is why IT IS WRITTEN: "These are the feasts of Hashem, holy gatherings (callings), which you shall proclaim (call)" (Vayikra 23:4). AND THEY ARE CALLED 'holy callings' AFTER their chirping, AND AFTER that holy bird, WHICH IS holy, that calls them.

786. אִיהִי קָרְאָה, וְיִשְׂרָאֵל מְצַפְצְפָן בַּהֲדָהּ, וּקְרָאָן אוֹף הָכִי. וְעַל דָּא אִינּוּן אַתְיָין לְגַבֵּיהוּ, וְאַחֲדֵי בְּהוּ. בְּגִין כַּךְ אֵלֶּה מוֹעֲדֵי יְיָ׳ מִקְרָאֵי קֹדֶשׁ אֲשֶׁר תִּקְרְאוּ אוֹתָם. מִקְרָאֵי קֹדֶשׁ, בְּצִפְצוּפָא דִּלְהוֹן, וּבְהַהוּא צִפָּרָא קַדִּישָׁא קֹדֶשׁ, דְּקָרָא לוֹן.

116. "A bird's nest"
The Faithful Shepherd says that the bird is the Shechinah, the nest is the Temple and the chicks are Yisrael. When Yisrael sinned and the Temple was destroyed the Shechinah went away. We are told about the six orders of the Mishnah, the six words of the Sh'ma Yisrael, the sages of the Bible, and the Kabbalists - and in all these Moses emphasizes the role and importance of prayer and intention.
Ra'aya Meheimna (the Faithful Shepherd)

787. The Faithful Shepherd said: How obscure these matters are for one who does not know them, and how transparent for one who does! Certainly that bird is the Shechinah and its nest is the Temple, WHERE THE SHECHINAH RESTED. And Yisrael are the young ones, upon whom the mother, WHICH IS THE SHECHINAH, sits. Scripture says: "and the mother bird sitting upon the young, OR UPON THE EGGS" (Devarim 22:6). This refers to the sages of the Mishnah, who fly in her precepts. "or upon the eggs" refers to the sages of the Bible.

787. אָמַר רַעְיָא מְהֵימְנָא, מִלִּין אִלֵּין, כַּמָּה סְתִימִין אִינּוּן, לְמַאן דְּלָא יָדַע, וְגַלְיָין לְמַאן דְּיָדַע בְּהוּ. וַדַּאי הַהוּא צִפּוֹרָא אִיהוּ שְׁכִינְתָּא. קַן דִּילָהּ, דָּא בֵּי מַקְדְּשָׁא. וְיִשְׂרָאֵל אִינּוּן אֶפְרוֹחִין, דְּאִימָּא יָתְבָא עָלַיְיהוּ. הה״ד, וְהָאֵם רוֹבֶצֶת עַל הָאֶפְרוֹחִים, וְאִינּוּן מָארֵי מִשְׁנָה, דְּפַרְחִין בְּפִקּוּדִין דִּילָהּ. אוֹ בֵיצִים, אִינּוּן מָארֵי מִקְרָא.

788. But when Yisrael sinned, and the Temple was destroyed, what is written? "but you shall surely let the mother go" (Ibid. 7), BEING THE SHECHINAH. This is as it is written: "And for your transgressions was your mother sent away" (Yeshayah 50:1). And about the sages of the six orders of the Mishnah, it is written: "and take the young to you" (Devarim 22:7), These are the six ORDERS, from the side of the six sons CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, which are under upper Mother, WHICH IS BINAH, and which are alluded to in the six words of the Sh'ma Yisrael, or in the six orders of the Mishnah. It is all the same, whether (a man offers) much or little, if only he directs his mind towards Heaven, NAMELY, TO UNITE MALCHUT WITH ZEIR ANPIN WHO IS CALLED 'HEAVEN', and binds it with the knot of the Tefilin on the head and on the arm.

788. וּבְזִמְנָא דְּחָבוּ יִשְׂרָאֵל, וְאִתְחָרִיב בֵּי מַקְדְּשָׁא, מַה כְּתִיב. שַׁלֵּח תְּשַׁלַּח אֶת הָאֵם, הה״ד, וּבְפִשְׁעֵיכֶם שֻׁלְּחָה אִמְּכֶם. וְאִינּוּן מָארֵי שִׁיתָּא סִדְרֵי מִשְׁנָה כְּתִיב בְּהוּ, וְאֶת הַבָּנִים תִּקַּח לָךְ. דְּאִינּוּן שִׁית, מִסִּטְרָא דְּשִׁית בְּנִין דִּתְחוֹת אִימָּא עִלָּאָה, דְּאִינּוּן בְּשִׁית תֵּיבִין דק״ש. אוֹ בְּשִׁית סִדְרֵי מִשְׁנָה, אֶחָד הַמַּרְבֶּה וְאֶחָד הַמַּמְעִיט וּבִלְבַד שֶׁיְּכַוֵּין לִבּוֹ לַשָּׁמַיִם. וְקַשְׁרִין לוֹן בְּקַשְׁרִין דִּתְפִלִּין, עַל רֵישָׁא וְעַל דְּרוֹעָא.

789. With what do the sons take THE ABOVE-MENTIONED SIX EXTREMITIES OF GREATNESS? That is, with many whistles of the sounds of the Sh'ma Yisrael? FOR THE SIX EXTREMITIES OF GREATNESS ARE DRAWN DOWN IN THE UNITY OF THE RECITAL OF THE SH'MA YISRAEL, AS ABOVE. And afterwards they secretly whisper the silent prayer, NAMELY, THE AMIDAH PRAYER to the Mother, WHICH IS BINAH, IN ORDER TO DRAW DOWN THE UPPER THREE GRADES OF GREATNESS and to the daughter, WHICH IS MALCHUT. And these are Hei Hei, FOR MOTHER IS THE FIRST HEI OF THE YUD HEI VAV HEI AND THE DAUGHTER IS THE LAST HEI. And they descend to the Vav, WHICH IS ZEIR ANPIN, with his knot, which is the Yud OF THE YUD HEI VAV HEI, NAMELY, CHOCHMAH. And upper Hei, WHICH IS BINAH, rests upon the Vav, WHICH IS ZEIR ANPIN, THIS BEING THE SECRET OF the Tefilin over his head, NAMELY, THE MOCHIN OF THE UPPER THREE SFIROT. And the small Hei, WHICH IS MALCHUT, descends to the Yud OF THE YUD HEI VAV HEI, which is the knot of the upper Hei that is on the head of the Vav. FOR THIS IS THE SECRET OF FATHER, WHICH IS THE YUD OF THE YUD HEI VAV HEI, WHO ESTABLISHED THE DAUGHTER, WHICH IS MALCHUT. And this, the Vav, WHICH IS ZEIR ANPIN, is connected with her in the Hei of a faint hand, NAMELY, THE KNOT OF THE HAND TEFILIN. AND THIS IS IN SUCH A WAY THAT THE YUD OF THE YUD HEI VAV HEI, WHICH IS THE SECRET OF THE KNOT OF THE HEAD TEFILIN, WHICH IS THE SECRET OF MOTHER

789. וּבְמַאי נַטְלִין בְּנִין בְּכַמָּה צִפְצוּפִין דְּקַלִּין דק״ש. וּלְבָתַר לַחֲשִׁין בִּלְחִישׁוּ בְּצִלּוֹתָא דַּחֲשַׁאי, לְגַבֵּי אִימָּא וּבְרַתָּא, וְאִינּוּן ה׳ ה׳, וְנַחְתִּין לְגַבֵּיהּ ו׳, בְּקֶשֶׁר דִּילֵיהּ דְּאִיהוּ יו״ד. וְשַׁרְיָא ה׳ עִלָּאָה, עַל ו׳, תְּפִלִּין עַל רֵישֵׁיהּ. ה זְעֵירָא, נָחַת לְגַבֵּי י׳, דְּאִיהוּ קֶשֶׁר דְּה׳ עִלָּאָה, עַל רֹאשׁ ו׳, וְאִיהוּ ו׳, קֶשֶׁר עִמָּהּ בְּה׳ דְּיָד כֵּהָה.

ON THE HEAD OF THE VAV AND IS THE KNOT OF THE HAND TEFILIN, WHICH IS MALCHUT, IS WITH THE FAINT HAND OF ZEIR ANPIN.

790. And for this reason, 'the young ones' are from the side of the letter Vav, NAMELY, THE LIGHT OF RUACH, which includes the six orders of the Mishnah, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. "or upon the eggs" refers to the sages of the Bible, WHICH ARE IN THE ASPECT OF THE LIGHT OF THE NEFESH, WHICH IS MALCHUT, THE FINAL HEI OF THE YUD HEI VAV HEI. And it is said about them: At Hei (= five) years old, one is fit for the study of Scripture, and this is MALCHUT, WHICH IS Hei. 'Sons' refers to the side of the son of Yud Hei, NAMELY, ZEIR ANPIN, WHICH HAS THE UPPER THREE SFIROT FROM YUD HEI, and these are the Kabbalists, about whom it is said: "you shall not take the mother bird together with the young" (Devarim 22:6).

790. ובג״ד, אֶפְרוֹחִים מִסִּטְרָא דְּאָת ו׳, כְּלִיל ו׳ סִדְרֵי מִשְׁנָה. אוֹ בֵיצִים, אִלֵּין. מָארֵי מִקְרָא, דְּאִתְּמַר עָלַיְיהוּ, בֶּן ה׳ שָׁנִים לְמִקְרֵא, וְדָא ה׳. בְּנִין מִסִּטְרָא דִּבֶן יְ״ה, אִלֵּין מָארֵי קַבָּלָה. עָלַיְיהוּ אִתְּמַר לֹא תִקַּח הָאֵם עַל הַבָּנִים.

117. Moses' bride

We learn that the sages of Kabbalah are also called the sages of the Talmud, and that study is divided into three parts: one-third study of the Torah, one-third study of the Mishnah and one-third study of the Talmud. The Faithful Shepherd explains how it is permitted to interpret the secrets of the Torah by expanding and restricting the meanings of certain words. In this way the sages can piece together the inner meanings, just as a tailor pieces together the cloth for a suit. Moses concludes by speaking about the seven lights of the candelabrum and the seven blessings of the Sh'ma.

791. And the sages of Kabbalah are also called 'the sages of the Talmud', and it is said about them: "and you shall teach them diligently (Heb. Veshinantam)" (Devarim 6:7). And the sages of the Mishnah taught: Do not read Veshinantam (lit. repeat them twice) but Veshilashtam (lit. repeat them thrice) namely, a third Torah, a third Mishnah, and a third in the Talmud. And the secret of the matter is: "If a bird's nest chance to be before you in the way" (Devarim 22:6): "in the way" refers to the sages of the Torah, "IN ANY TREE" TO THE SAGES OF THE MISHNAH, AND "OR ON THE GROUND" TO THE SAGES OF THE TALMUD, NAMELY, A THIRD IN TORAH, A THIRD IN MISHNAH, AND A THIRD IN TALMUD. AND ONE NEED NOT BE SURPRISED THAT THE SAGES CHANGED THE WORD VESHINANTAM INTO VESHILASHTAM, FOR ON THE SCRIPTURAL VERSE "And you shall make a candlestick of pure gold" (Shemot 25:31), they taught: "And you shall make a candlestick " is a general proposition, "of gold" is a particular proposition, and "of beaten work" is a general proposition. And there are likewise a number of verses where the sages of the Mishnah expand or restrict THE MEANING, according to THE PRINCIPLES OF inclusion or amplification and exclusion or diminution, and there are also cases WHERE A LETTER is added, AS WHEN IT IS SAID: Do not read 'mah': (lit. 'what' - Mem Hei) but 'me'ah' (lit. 'one hundred' - Mem Aleph Hei). And so it is WHEN WE SAY: Do not read Veshinantam but Veshilashtam, and we deduce from this: a third in the Torah, a third in the Mishnah, and a third in the Talmud.

791. וּמָארֵי קַבָּלָה, אִינּוּן מָארֵי תַּלְמוּד. וְאִתְּמַר עָלַיְיהוּ, וְשִׁנַּנְתָּם. וְאוֹקְמוּהָ מָארֵי מָתְנִיתִין, אַל תִּקְרֵי וְשִׁנַּנְתָּם, אֶלָּא וְשִׁלַּשְׁתָּם, דְּאִינּוּן שְׁלִישׁ בַּמִּקְרָא, שְׁלִישׁ בַּמִּשְׁנָה, שְׁלִישׁ בַּתַּלְמוּד. וְרָזָא דְּמִלָּה, כִּי יִקָּרֵא קֵן צִפּוֹר לְפָנֶיךָ בַּדֶּרֶךְ, בְּמָארֵי מִקְרָא. וְעָשִׂיתָ מְנוֹרַת זָהָב טָהוֹר. דָּא אוֹקְמוּהָ, וְעָשִׂיתָ מְנוֹרַת, כְּלָל. זָהָב, פְּרָט. מִקְשָׁה, כְּלָל. וְכַמָּה מִקְרָאִין מָארֵי מַתְנִיתִין, אִינּוּן מַרְבִּין וּמְמַעֲטִין, כְּגוֹן רִיבָּה וּמִיעֵט. אוֹף הָכִי, מַרְבִּין, אַל תִּקְרֵי מַה. אֶלָּא מֵאָה. אוֹף הָכִי, אַל תִּקְרֵי וְשִׁנַּנְתָּם, אֶלָּא וְשִׁלַּשְׁתָּם. וְדַרְשִׁינָן מִנֵּיהּ, שְׁלִישׁ בַּמִּקְרָא, שְׁלִישׁ בַּמִּשְׁנָה, שְׁלִישׁ בַּתַּלְמוּד. כִּדְאִיתָא בְּקִדּוּשִׁין.

792. So, too: "And it came to pass on the day that Moses had finished (Heb. kalot)" (Bemidbar 7:1), which we interpret as though it were written the bride of (Heb. kalat) MOSES. And lest you think that we have this exegesis from them, namely, from THE LETTERS OF the Alphabet IN THE WORD, WHERE 'KALOT' IS THE SAME AS 'KALAH', without themselves ADDING anything for it is not permitted to add or take away a letter from it, nor to substitute one letter for another. If this be so, then in the Torah it is written with the full spelling kalot: (Caf Lamed Vav Tav) with a Vav. Who, then, gave permission to take away from it, namely the Vav AND TO INTERPRET IT as KALAT (CAF LAMED Tav)? There is here no case OF SUBSTITUTION of alphabets, E.G. WHERE ALEPH=TAV, BET=SHIN. BUT RATHER THE VAV HAS BEEN REMOVED FROM THE WORD, AND IT HAS BEEN EXPOUNDED AS CAF LAMED TAV, WRITTEN WITHOUT THE VAV. But certain words that are written in the abbreviated spelling ARE EXPOUNDED as though written out in full, and other WORDS that are written out in full are (expounded) as though written out in the abbreviated form. About these and about

792. אוֹף הָכִי, בְּיוֹם כַּלֹּת מֹשֶׁה, כַּלַּת דַּרְשִׁינָן בֵּיהּ. אִי תֵּימָא דְּדַרְשִׁינָן לוֹן מִנְּהוֹן. כֵּיצַד מֵאַלְפָא בֵּיתָא, וְלָא מֵעַצְמָן דְּאִינּוּן לֵית לוֹן רְשׁוּ, לְאוֹסָפָא, וְלָא לְמִגְרַע אוֹת מִנֵּיהּ, אוֹ לְאַחְלָפָא אָת דָּא בְּאָת אַחֲרָא. הָא כְּתִיב כַּלּוֹת מָלֵא בְּאוֹרַיְיתָא. מַאן יָהִיב לוֹן רְשׁוּת לְמִגְרַע אוֹת מִנֵּיהּ, דְּהוּא ו׳, הָא לָא אִית הָכָא מִלָּה דְּאִתְחַלִּיף בְּאַלְפָא בֵּיתָא. אֶלָּא עַל אִלֵּין תֵּיבִין חֲסֵרִין, דְּאִינּוּן מְלֵאִים. וּמְלֵאִים, דְּאִינּוּן חֲסֵרִים. וְעַל כָּל פֵּירוּשִׁין דְּיַכְלִין לְמֶעְבַּד לְקִשְׁטָא כַּלָּה בְּתַכְשִׁיטִין דִּילָהּ, קוּדְשָׁא בְּרִיךְ הוּא מָנֵי לְמֶעְבַּד, כְּמָה דְּיֵימְרוּן, וּלְמֶהֱוֵי מַאֲמִין לוֹן, הה״ד עַל פִּי הַתּוֹרָה אֲשֶׁר יוֹרוּךָ.

all sorts of explanations that can be made to embellish the bride, WHICH IS THE TORAH, in her ornaments, the Holy One, blessed be He, commanded us to do as they say, and to trust them, as it is written: "according to the sentence of the Torah which they shall teach you" (Devarim 17:11).

793. THE MATTER MAY BE LIKENED to a tailor who has cut cloth in order to make royal garments, and has made many pieces from them. Those who know the places where those pieces are missing AND ARE FAMILIAR WITH THE pieces which remain will be able to make the garments, for the pieces that have been collected together are placed where they are missing, and pieces that are too small are added to. And this is the true meaning of the verse: "according to the sentence of the Torah which they shall teach you."

793. לְאוּמָן דְּחָתַךְ מָאנֵי לְבוּשִׁין דְּמַלְכוּתָא, וְעָבֵד מִנְּהוֹן חֲתִיכָן סַגִּיאִין, אִינּוּן דְּיַדְעִין אַתְרִין דְּחָסְרִין אִלֵּין חֲתִיכוֹת, אוֹ אִלֵּין דְּמִשְׁתַּאֲרִין, אִינּוּן מְתַקְּנִין אִינּוּן לְבוּשִׁין, וְשָׁוְיָן אִינּוּן חֲתִיכוֹת דְּאִתּוֹסְפָן, בַּאֲתָר דְּמְעוּטִין, וַחֲתִיכוֹת דְּאִינּוּן מְעַטִּין, מוֹסִיפִין עָלַיְיהוּ, וְהַאי אִיהוּ עַל פִּי הַתּוֹרָה אֲשֶׁר יוֹרוּךָ.

794. And you might well ask that, if this is so, what about the case where one of them occasionally makes a mistake and says: I recant. HE ANSWERS, before issuing instructions concerning that matter about which there is a difference of opinion, the one who poses the difficulty can say: I withdraw. For not all those who make the parts of a bride's ornaments know where each piece goes, until the ruling is made, and prior to when resolutions to the arguments of the halachot (lit. 'legal rulings') have been given.

794. וְאִי תֵּימָא, אִי כַּךְ הוּא, מַאי אִיהוּ דִּלְזִמְנִין טָעֵי חַד מִנַּיְיהוּ, וְיֵימָא הַדְרֵי בִּי. אֶלָּא עַד דְּיַעַבְדֵי הוֹרָאָה מֵהַהִיא מִלָּה דְּחוֹלְקִין עָלָהּ, יָכִיל הַהוּא דְּאַקְשֵׁי עָלָהּ, לְמֵימַר הַדְרֵי בִּי. דְּלָא כָּל מָפְרְקֵי תַּכְשִׁיטִין דְּכַלָּה, יַדְעִין בַּחֲתִיכוֹת לְאָן אַזְלָן, עַד דְּיֵהֵא פְּסָק עַל בּוּרְיֵיהוּ, פְּרוּקִין דַּהֲלָכוֹת עַל בּוּרְיֵיהוּן.

795. The candelabrum has seven lights, WHICH ARE THE SECRET OF THE VERSE "and the seven maidens who were chosen to be given her, out of the king's house" (Ester 2:9), and they correspond to the three-headed Shin and the four-headed Shin, , of the Tefilin, namely, TO THE SEVEN HEADS OF THE TWO SHINS TOGETHER. And these correspond to the seven blessings of the Sh'ma, namely: In the morning two blessings are said before it and one after, and in the evening, two blessings are said before and two after. And subsequently is WRITTEN THE PRECEPT that the High Priest at the Temple Service has to serve with the wings of the precept, namely bells and pomegranates, which are as the knots and links of the fringes and the plate WHICH IS AS the Tefilin. From that point on it is written: "And you shall make an altar for the burning of incense" (Shemot 30:1).

795. מְנוֹרָה, שֶׁבַע בּוֹצִינִין דִּילָהּ, אֵת שֶׁבַע הַנְּעָרוֹת הָרְאוּיוֹת לָתֶת לָהּ מִבֵּית הַמֶּלֶךְ. לְקֻבֵּל שִׁי״ן דִּתְלַת רָאשִׁין ש. ושי״ן דְּאַרְבַּע רָאשִׁין דִּתְפִילִין . וְאִינּוּן לְקֻבֵּל ז׳ בִּרְכָאן דק״ש, דְּאִינּוּן בַּשַּׁחַר מְבָרֵךְ שְׁתַּיִם לְפָנֶיהָ וְאַחַת לְאַחֲרֶיהָ, וּבָעֶרֶב מְבָרֵךְ שְׁתַּיִם לְפָנֶיהָ וּשְׁתַּיִם לְאַחֲרֶיהָ. לְבָתַר, כַּהֲנָא רַבָּא בַּעֲבוֹדָה, דְּמְשַׁמֵּשׁ בְּכַנְפֵי מִצְוָה, פַּעֲמוֹנִים וְרִמּוֹנִים, אִינּוּן קְשָׁרִין וְחוּלְיָין וְצִיץ תְּפִילִין, מִתַּמָּן וְאֵילָךְ וְעָשִׂיתָ מִזְבֵּחַ מִקְטַר קְטֹרֶת.

118. "And you shall offer a sacrifice made by fire for a burnt offering"
The Faithful Shepherd says that all sacrifices for burnt offerings must correspond to the sins committed, and he tells us what these are. We learn that all sacrifices are not equal, and that a distinction must be made between one holiness and another that is lower.

796. The Faithful Shepherd began by saying: It is written "And you shall offer a sacrifice made by fire for a burnt offering to Hashem" (Bemidbar 28:19), and it has already been taught that a burnt offering is committed to the flames, ALL OF IT BEING BURNT BY FIRE, and this is why the two expressions "an offering made by fire" and "a burnt offering" are placed next to each other. And it has also been taught: A burnt offering is due only as an expiation for sinful meditation of the heart.

796. פָּתַח רַעְיָא מְהֵימְנָא, וְאָמַר, כְּתִיב בְּפַרְשְׁתָּא דָּא, וְהִקְרַבְתֶּם אִשֶּׁה עוֹלָה לַיְיָ׳. וְאוֹקְמוּהָ, דְּעוֹלָה לְאִשִּׁים. ובג״כ סְמַךְ עוֹלָה לְאִשֶּׁה. וְעוֹד אוֹקְמוּהָ, דְּלֵית עוֹלָה אַתְיָא אֶלָּא עַל הִרְהוּר הַלֵּב.

797. וַדַּאי, כָּל קָרְבְּנִין לָא אִתְיָין, אֶלָּא לְכַפְּרָא. כָּל קָרְבְּנָא וְקָרְבְּנָא, עַל כָּל אֵבָרִין דב״נ, כְּפוּם הַהוּא חֵטְא דְּהַהוּא אֵבֶר. עַל טִפִּין דְּמוֹחָא, עוּגוֹת מַצּוֹת כִּי לֹא חָמֵץ. אִי זָרִיק טִפִּין קַדְמָאִין, קֹדֶם דְּאַחְמִיצוּ, בְּאַתְר דְּלָאו דִּילֵיהּ. וְעַל אִלֵּין דְּאַחְמִיצוּ, וְזָרִיק לוֹן בַּאֲתָר דְּלָא אִצְטְרִיךְ, צָרִיךְ לְאַיְיתָאָה עָלַיְיהוּ לֶחֶם חָמֵץ, וְאִינּוּן לַחְמֵי תּוֹדָה הָכִי הֲווֹ, מִנְּהוֹן חָמֵץ, וּמִנְּהוֹן מַצָּה.

797. Without doubt the purpose of all the sacrifices is only for the making of atonement, with each sacrifice making atonement for man's limbs according to the sin he committed with that limb. For drops of marrow, NAMELY, THE SIN OF WASTING SEED, HE BRINGS "unleavened cakes... for it was not leavened" (Shemot 12:39); namely, if he discharged initial drops before they acidify in a place that does not belong to him, NAMELY, WITHOUT A FORBIDDEN WOMAN IN WHOM THE DROPS ACIDIFY. And regarding those that acidified, which is discharged in a place where he should not have, NAMELY, IN A FEMALE FORBIDDEN TO HIM WHERE THE DROPS BECOME ACID (HEB. CHAMETZ), he has to bring leavened bread, and thus were the thanksgiving offerings: some were leavened and others were unleavened.

798. פָּרִים מִסִּטְרָא דְּדִינָא, כְּבָשִׂים וְאֵילִים וְעַתּוּדִים וְעִזִּים. בְּגִין דְּאִינּוּן אַנְפֵּי דְּשׁוֹר, כֻּלְּהוּ שְׁחִיטָתָן בַּצָּפוֹן, וְקִבּוּל דָּמָן בִּכְלֵי שָׁרֵת בַּצָּפוֹן. שְׁחִיטָה וְקַבָּלָה וּזְרִיקָה כֻּלָּם בַּצָּפוֹן. לְבַסְּמָא מִדַּת הַדִּין, דְּאָתֵי לְבֵית דִּין מִסִּטְרָא דִּגְבוּרָה. בֵּית דִּין הַגָּדוֹל מִסִּטְרָא דִּגְבוּרָה, דְּתַמָּן בִּינָה. בֵּית דִּין הַקָּטָן, מִסִּטְרָא דְּמַלְכוּת. וְכָל אִינּוּן שׁוֹפְכֵי דָּמִים לְמִצְוָה, אִינּוּן מִסִּטְרָא דִּגְבוּרָה.

798. Bullocks are from the side of Judgment. LIKEWISE, sheep and rams and he-goats and goats ARE ALL FROM THE SIDE OF JUDGMENT, because they are 'the face of ox,' AS IT IS SAID: "THE FACE OF AN OX ON THE LEFT SIDE" (YECHEZKEL 1:10), WHICH IS THAT OF JUDGMENT. All of them were slaughtered on the north side and their blood was received in a vessel of ministry on the north side. The slaughtering, the receipt, and tossing (of the blood) were all on the north side, WHICH IS THE LEFT SIDE, in order to sweeten AND MITIGATE the attribute of Judgment, which comes to the Court from the side of Gvurah. The Great Law-court is from the side of Gvurah, where Binah is, while the Small Law-court is from the side of Malchut. And all those who shed blood in fulfillment of a precept are from the side of Gvurah.

799. וּמַה דְּאוֹקְמוּהָ, עוֹלַת שַׁבַּת בְּשַׁבַּתּוֹ וְלָא בְּשַׁבָּת אָחֳרָא, בְּגִין דְּעָבַר יוֹמוֹ בָּטֵל קָרְבָּנוֹ. דְּקָרְבָּן דּוֹחֶה שַׁבַּת, וְאַדְלִיק אֵשׁ בְּשַׁבָּת, בְּגִין דְּאִיהוּ אֶשָּׁא קְדוֹשָׁה. דְּכָל אֵשׁ דְּקָרְבְּנִין אִיהוּ קֹדֶשׁ, וְשַׁבָּת קֹדֶשׁ, אֲחִידָן דָּא בְּדָא.

799. And the teaching that "the burnt offering of every Shabbat" (Bemidbar 28:10) must be offered on that Shabbat, and not on any other is because if the day has passed, the offering lapses. AND IT CANNOT BE MADE UP ON ANOTHER SHABBAT. The offering of the sacrifice takes precedence over Shabbat, and fire may be kindled on the Shabbat because it is holy fire, for the fire that is used for offering all the sacrifices is holy, and this holy fire and the holy Shabbat take hold of each other.

800. אֲבָל אֵשׁ דְּחוֹל, אָסִיר לְאַחֲדָא לֵיהּ בַּקֹּדֶשׁ, וּבג״ד מָנֵי לוֹן לְיִשְׂרָאֵל, לֹא תְבַעֲרוּ אֵשׁ בְּכֹל מוֹשְׁבוֹתֵיכֶם בְּיוֹם הַשַּׁבָּת. דְּהַאי אִיהוּ כְּלָאַיִם דְּטוֹב וְרָע. וּבְשַׁבָּת דְּשַׁלְטָא אִילָנָא דְּחַיֵּי, דְּלֵית בֵּיהּ תַּעֲרוּבָת, וְחוּלִין דְּטָהֳרָה אָסִיר לְעָרְבָא בְּאֵשׁ דְּקְדוּשָׁה. כָּל שֶׁכֵּן חוּלִין דְּטוּמְאָה, דְּאָסִיר לְעָרְבָא לוֹן בִּקְדוּשָׁה. אוֹף הָכִי כָּל קָרְבְּנִין, אִתְקְרִיאוּ בְּשַׂר קֹדֶשׁ. וְכָל קָרְבְּנִין דְּכָל מִין, אִית בְּהוֹן חוּלִין דְּטָהֳרָה, וְאִית בְּהוֹן קֹדֶשׁ וְקֹדֶשׁ הַקָּדָשִׁים.

800. But profane fire may not be combined with the holy, namely WITH THE SHABBAT, which is why He commanded Yisrael: "You shall kindle no fire throughout your habitations on the Shabbat day" (Shemot 35:3), for this would be tantamount to mixing good and bad, FOR on the Shabbat the Tree of Life is in control, and there is no mixture OF GOOD AND BAD in it. And secular objects that pertain to purity may not be mixed with the fire of holiness, and how much more so may the profane matters of impurity not be mixed with holiness. So, too, all the sacrifices are called "holy flesh" (Yirmeyah 11:15), and all the sacrifices of every type contain secular things of purity, and they contain holiness, and the holy of holies.

801. וְרָזָא, דְּאִית הֶפְרֵשׁ בֵּין קֹדֶשׁ לְקֹדֶשׁ, הה״ד, וְהִבְדִּילָה הַפָּרֹכֶת לָכֶם בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקָּדָשִׁים. אוֹף הָכָא אֶשּׁוֹת דְּקָרְבְּנִין, לָאו אִינּוּן שָׁוִין. דְּאֵשׁ שֶׁל גָּבוֹהַּ מְקוּדָּשׁ מֵאֵשׁ דְּקֹדֶשׁ דִּלְתַתָּא. דְּאִתְקְרֵי אֵשׁ עֲצֵי הַקֹּדֶשׁ, אוֹ אֵשׁ בְּשַׂר הַקֹּדֶשׁ. וְאֶשָּׁא דְּקוּדְשָׁא, אִית בֵּיהּ הַפְרָשָׁה לְבֵין אֵשׁ הֶדְיוֹט. אַף עַל גַּב דְּאוֹקְמוּהָ עָלֵיהּ, דְּמִצְוָה לְהָבִיא מִן הַהֶדְיוֹט, אַף עַל גַּב דְּאִית אֵשׁ דְּקוּדְשָׁא, דְּכָל חַד צָרִיךְ לְאַתְרֵיהּ.

801. And the secret of the matter is that a distinction is to be made between one holiness and another, as it is written: "and the veil shall be for you as a division between the holy place and the holy of holies" (Shemot 26:33). Here, too, the fires of the offering are not equal, for the fire that is higher is more holy than the holy fire below, which are called 'the fire of the holy wood' or 'the fire of the holy flesh'. And in the holy fire there is a distinction as against ordinary fire THAT IS BROUGHT TO THE ALTAR, even though it has been taught that it is a positive precept to bring of the ordinary FIRE even when there is holy fire ON THE ALTAR, for each has to have its own place.

802. יִשְׂרָאֵל אִמְתִּילוּ לְהַאי. דְּהָא יִשְׂרָאֵל בְּכְלָל אִתְקְרִיאוּ מְלָכִים כְּמָה דְּאוֹקְמוּהָ, כָּל יִשְׂרָאֵל בְּנֵי מְלָכִים. אֲבָל כַּד הֲווֹ עָאלִין לְבֵי מַקְדְּשָׁא, כָּל חַד שַׁרְיָיא בְּאַתְרֵיהּ, כַּדְּקָא יָאוּת לֵיהּ. אוֹף הָכִי כָּל קָרְבָּנִין לָאו אִינּוּן שָׁוִין, דְּאַף עַל גַּב דִּבְכוּלְּהוּ כְּתִיב קָרְבָּן לַיְיָ׳, אִיהוּ פָּלִיג כֹּלָּא כָּל חַד וְחַד כַּדְּקָא יָאוּת. וְרָזָא דָא, אִשְׁתְּמוֹדַע בְּפָרֵי הֶחָג, דַּהֲווֹ קְרִיבִין לוֹן יִשְׂרָאֵל קֻדָּם יְיָ׳.

802. Yisrael is likened to this, for Yisrael as a rule is called 'kings', as it has been taught: All Yisrael are the sons of kings. But when they entered the Temple, each one went to his own place, THE PRIESTS BY THEMSELVES, THE LEVITES BY THEMSELVES, AND YISRAEL BY THEMSELVES. Similarly, with regard to the sacrifices, although about each one it is written "a sacrifice to Hashem," they are not equal, for He, THE HOLY ONE, BLESSED BE HE, distributes everything, each as is fitting to him. And the secret of the matter can be learned from the fruits of the festival that Yisrael used to offer before Hashem, AND HE DISTRIBUTED THEM FOR THE SUSTENANCE OF THE SEVENTY NATIONS.

119. "Also on the day of the firstfruits"

Rabbi Shimon tells Moses that it is through Moses' deeds that the Shechinah is renewed in the prayers of the patriarchs. He goes on to speak about the renewal that takes place during the prayers of the Festival of Weeks. His exposition includes a discussion of the numerical value of "all" (Heb. kol), the sea of the Torah, and Malchut that is the end of all the seas. The numbers seven and fifty are emphasized.

803. אָמַר בּוּצִינָא קַדִּישָׁא, קוּם רַעְיָא מְהֵימְנָא מִשְׁנָתָךְ, דְּאַנְתְּ וַאֲבָהָן יְשֵׁנֵי עָפָר אִתְקְרוּן, דְּעַד כְּעַן הֲוֵיתוּן מִשְׁתַּדְּלִין בְּאוֹרַיְיתָא, בְּאִינּוּן יְשֵׁנִים בַּמִּשְׁנָה, דְּאִתְּמַר בְּהוֹן עַל הָאָרֶץ תִּישָׁן. וּבְיוֹם הַבִּכּוּרִים בְּהַקְרִיבְכֶם מִנְחָה חֲדָשָׁה לַיהוָה. אַתּוּן אִינּוּן בִּכּוּרִים דִּשְׁכִינְתָּא, וּבְעוֹבָדִין דִּלְכוֹן, אִיהִי אִתְחַדְּשַׁת בִּצְלוֹתִין דַּאֲבָהָן בְּכָל יוֹמָא. דְּאוֹקְמוּהָ מָארֵי מַתְנִיתִין, תְּפִלּוֹת כְּנֶגֶד אָבוֹת תִּקָּנוּם. וּבק״ש דְּאָמַר רַעְיָא מְהֵימְנָא שְׁמַע יִשְׂרָאֵל, וְאוֹקְמוּהָ כָּל הַקּוֹרֵא ק״ש בְּכָל יוֹם, כְּאִלּוּ הוּא מְקַיֵּים וְהָגִיתָ בּוֹ יוֹמָם וָלַיְלָה.

803. Said the holy luminary, NAMELY RABBI SHIMON: Arise, O Faithful Shepherd, from your sleep, for you and the patriarchs are called 'those that sleep in the dust', for until now you have engaged in the Torah with those who sleep at the Mishnah, about whom it is said: 'and on the ground shall you sleep'. And it is said: "Also on the day of the firstfruits, when you bring a new meal offering to Hashem" (Bemidbar 28:26). You are the first-fruits of the Shechinah, and through your deeds THE SHECHINAH is renewed in the prayers of the patriarchs each day, for the sages of the Mishnah taught: The prayers were ordained corresponding to the patriarchs, and to the recital of the Sh'ma. For the Faithful Shepherd, NAMELY, MOSES, said: "Hear O Yisrael" (Devarim 6:4); and it has been taught: everyone who recites the Sh'ma every day, it is as if he established; "but you shall meditate therein day and night" (Yehoshua 1:8).

804. וַדַּאי בִּצְלוֹתִין דִּלְכוֹן, בִּקְרִיאַת שְׁמַע דִּלְכוֹן, שְׁכִינְתָּא אִיהִי אִתְחַדְּשַׁת קֳמֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא. וּבג״ד, וְהִקְרַבְתֶּם מִנְחָה חֲדָשָׁה לַיהוָה. בִּצְלוֹתִין דְּאִינּוּן בַּאֲתָר דְּקָרְבָּנִין. בְּאָן קָרְבָּנִין דִּצְלוֹתִין אִיהִי מִתְחַדֶּשֶׁת. בְּשָׁבוּעוֹתֵיכֶם. דְּהַיְינוּ שָׁבוּעוֹת, דְּבֵיהּ מַתַּן תּוֹרָה, וְאִתְקְרֵי חֲמִשִּׁים יוֹם לָעוֹמֶר. וּבֵיהּ שִׁבְעָה שָׁבוּעוֹת, מִסִּטְרָא דְּהַהוּא דְּאִתְּמַר בֵּיהּ, שֶׁבַע בַּיּוֹם הִלַּלְתִּיךָ, וְאִיהִי מַלְכוּת כֻּלָּה. כְּלִילָא מִשְׁבַּע סְפִירָן, כְּלִילָא בַּבִּינָה, דְּאִיהִי אִתְפַּשְׁטַת בְּה׳ סְפִירָאן לְחַמְשִׁין.

804. Certainly, in your prayer and in your recital of the Sh'ma, the Shechinah is renewed before the Holy One, blessed be He, and this is why it is said: "And you shall present a new meal offering to Hashem" (Vayikra 23:16), namely, by the prayers which are instead of the sacrifices. But in which sacrifices, NAMELY prayers, is she renewed? "In your (feast of) weeks" (Bemidbar 28:26), namely, Shavuot, which is when the Torah was given, and which is called 'fifty days' of the counting of the Omer, and which comprises seven weeks, from the side of the one about whom it is said: "Seven times a day I praise you" (Tehilim 119:164), which is Malchut, which is CALLED 'a bride', and is composed of the seven Sfirot CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, and is composed of Binah; and it spreads out in five Sfirot CHESED, GVURAH, TIFERET, NETZACH AND HOD into fifty.

805. Yesod, WHICH IS CALLED 'All' (Heb. kol), WHOSE NUMERICAL VALUE IS FIFTY, is ALSO composed of these fifty, NAMELY, CHESED, GVURAH, TIFERET, NETZACH AND HOD, EACH OF WHICH IS COMPOSED OF TEN, AND MALCHUT IS CALLED 'BRIDE' (HEB. KALAH - CAF LAMED HEI), THE LETTERS OF WHICH CAN BE READ AS: kol (Caf Lamed) Hei (having the numerical value of five), NAMELY, five SFIROT composed of fifty. Each of them is enclosed within the fifty. Chochmah, which is upper Yud is enclosed within the fifty, for Hei times Yud EQUAL FIFTY, WHERE Hei is Binah and Yud is Chochmah, AND THERE ARE YUD HEI IN CHOCHMAH, WHICH, WHEN MULTIPLIED BY EACH OTHER, MAKE FIFTY, AND THERE ARE YUD HEI IN BINAH; AND WHEN Yud is MULTIPLIED by Hei, the result is fifty, and this is the numerical value of the word "All" (Heb. kol), AS ABOVE, and the numerical value of the word Sea (Heb. yam), FOR BINAH IS CALLED 'SEA', WHOSE NUMERICAL VALUE AMOUNTS TO FIFTY. And the reference is to the Sea of the Torah, WHERE FROM BINAH, WHICH IS CALLED 'SEA', EMERGES THE TORAH, WHICH IS ZEIR ANPIN. Its origin is Keter, which is infinite. The remaining Sfirot, NAMELY, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, are named after it: seven seas, AND THE NUMERICAL VALUE OF THE WORD SEA IS FIFTY, IT FOLLOWS THAT IN EACH OF THEM THERE IS FIFTY. And Malchut IS CALLED 'the reed' (Heb. suf) sea BECAUSE IT IS the end (Heb. sof) of all the seas.

805. יְסוֹד כֹּל, כְּלוּל מֵאֵלֶּין חַמְשִׁין. כַּלָּ"ה: כָּ"ל ה'. כְּלִילָא מֵחַמְשִׁים, כֻּלְּהוּ נִבְלָעִים בְּגוֹ חַמְשִׁים, חָכְמָה דְּאִיהִי, י' עִלָּאָה, מוּבְלַעַת בְּגוֹ חַמְשִׁין. ה' זִמְנִין עֶשֶׂר. ה' בִּינָה. י' חָכְמָה. עֶשֶׂר זִמְנִין ה' הַיְינוּ חַמְשִׁין וּבְחוּשְׁבָּן כָּ"ל. וּבְחוּשְׁבָּן יָ"ם. וְאִיהוּ יַם הַתּוֹרָה. מְקוֹרָא דִּילֵיהּ כֶּתֶר, דְּלֵית לֵיהּ סוֹף. שְׁאַר סְפִירָאן, אִתְקְרִיאוּ עַל שְׁמָהּ שִׁבְעַת יָמִים. וּמַלְכוּת יַם סוּף, סוֹף דְּכָל יָמִים.

806. And because EACH ONE OF the seven weeks is fifty, AS ABOVE: "and their meal offering... three tenth measures for one bullock, two tenth measures for one ram" (Bemidbar 28:28), making altogether five TENTH MEASURES, which are five times ten, FOR EACH TENTH MEASURE IS TEN, AND FIVE TENTH MEASURES ARE FIFTY. And on the verse: "and their meal offering of flour mingled with oil, three tenth measures for one bullock, two tenth measures for one ram, a tenth measure for one lamb, for the seven lambs." The seven lambs correspond to "seven complete Shabbatot there be" (Vayikra 23:15), AND THESE ARE SEVEN MALCHUTS, FOR MALCHUT IS CALLED 'SHABBAT', and each one has six days with it, NAMELY: CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD AND THEY, WITH THE DAY OF SHAVUOT, COME TO FIFTY.

806. וּבג"ד דְּאִינּוּן חַמְשִׁין שֶׁבַע שָׁבוּעוֹת, מִנְחָתָם שְׁלֹשָׁה עֶשְׂרוֹנִים, וּשְׁנֵי עֶשְׂרוֹנִים. חֲמֵשׁ, דְּאִינּוּן חֲמֵשׁ זִמְנִין עֲשַׂר. הה"ד, וּמִנְחָתָם סֹלֶת בְּלוּלָה בַשֶּׁמֶן שְׁלֹשָׁה עֶשְׂרוֹנִים לַפָּר הָאֶחָד וּשְׁנֵי עֶשְׂרוֹנִים לָאַיִל הָאֶחָד עִשָּׂרוֹן עִשָּׂרוֹן לַכֶּבֶשׂ הָאֶחָד לְשִׁבְעַת הַכְּבָשִׂים. וְשִׁבְעַת הַכְּבָשִׂים, לְקֻבֵּל שֶׁבַע שַׁבָּתוֹת תְּמִימוֹת תִּהְיֶינָה. כָּל חַד עִם שִׁית יוֹמִין דִּילֵיהּ.

120. Yom Kippur

The Zohar tells us that Yom Kippur is from the Tree of Life, where no evil has any part. On that day even those people who are under a sentence of judgment are forgiven. We hear about the difference between vows and oaths, and about the iniquities of Yisrael that are purified or whitened through repentance. We learn that on Yom Kippur a Shofar raises up a voice for freedom. There are three grades of worship on that day: thought, speech and deed.

807. "And you shall have on the tenth day of this seventh month" which is the month of Tishrei, "a holy gathering" (Bemidbar 29:7), which is the Day of Atonement, which is the tenth, which is Yud, and these are the Ten Days of Repentance, and five prayer services were ordained for it in order to join the Yud with the Hei, NAMELY, CHOCHMAH WITH BINAH. What is the meaning of "holy gathering"? It is to differentiate it from other days when secular work is permitted which is why scripture says: "you shall not do any work" (Ibid.).

807. וּבָעָשׂוֹר לַחוֹדֶשׁ הַשְּׁבִיעִי, דְּאִיהוּ תִּשְׁרֵי. מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם, דָּא יוֹם הַכִּפּוּרִים. דְּאִיהוּ עֲשִׂירִי י', כְּלִיל מֵעֲשָׂרֶת יְמֵי תְּשׁוּבָה. וְתַקִּינוּ בֵּיהּ ה' צְלוֹתִין, לְחַבְּרָא עִם ה'. מַאי מִקְרָא קֹדֶשׁ. לְאַפְרְשָׁא לֵיהּ מִשְּׁאַר יוֹמִין, דְּאִית בְּהוּ פּוּלְחָנָא דְּחוֹל. וּבְגִין דָּא, כָּל מְלֶאכֶת עֲבוֹדָה לֹא תַעֲשׂוּ.

808. דְּיוֹמִין דְּאִית בְּהוֹן מְלֶאכֶת חוֹל, אִינּוּן מִסִּטְרָא דְּעֵץ הַדַּעַת טוֹב וְרָע. דְּאִתְהַפֵּךְ מִמַּטֶּה לְנָחָשׁ, וּמִנָּחָשׁ לְמַטֶּה. לְכָל חַד כְּפוּם עוֹבָדוֹי, וְדָא מְטַטְרוֹן מַטֶּה, נָחָשׁ, סַמְאֵל. אֲבָל בְּהַאי יוֹמָא דְּאִיהוּ יוֹם הַכִּפּוּרִים דְּאִתְקְרֵי קֹדֶשׁ, שַׁלְטָא אִילָנָא דְּחַיֵּי, דְּלָא אִשְׁתְּתַף עִמֵּיהּ שָׁטָן וּפֶגַע רָע. וּמִסִּטְרֵיהּ לֹא יְגוּרְךָ רָע. וּבְגִין דָּא, בֵּיהּ נַיְיחִין עַבְדִּין בְּאִילָנָא דְּחַיֵּי, וּבֵיהּ נַפְקָן לְחֵירוּת, בֵּיהּ נַפְקֵי מִשַּׁלְשֶׁלֵיהוֹן.

808. And those days on which secular work may be done are from the side of the Tree of Knowledge of Good and Evil, that turned from a rod into a serpent and from a serpent back into a rod, for each person according to his deeds, and this Metatron is rod, while Samael IS serpent. But on this day, which is the Day of Atonement that is called 'holy', the Tree of Life is in control, and no devil nor evil spirit joins with it, and from its side "nor shall evil dwell with you" (Tehilim 5:5), BUT IT IS THROUGHOUT GOOD. And this is why in it, in the Tree of Life, the slaves find rest and go out to freedom, and emerge from their chains.

809. אִינּוּן דְּאִית עָלַיְיהוּ גְּזַר דִּין, בְּנֶדֶר וּבִשְׁבוּעָה, וּבְגִין דָּא תַּקִּינוּ לְמֵימַר בֵּיהּ, כָּל נִדְרֵי וְאֵיסָרֵי וְכוּ׳, כּוּלְּהוֹן יְהוֹן שְׁבִיתִין וּשְׁבִיקִין לָא שְׁרִירִין וְלָא קַיְּימִין. וּבְגִין דָּא נֶדֶר דַּיְדוֹ״ד, דְּאִיהוּ תִּפְאֶרֶת. וּשְׁבוּעָה דַּאֲדֹנָי, דְּאִיהוּ מַלְכוּת. דְּעַבְדוּ עַל גָּלוּתָא דִּלְהוֹן, בְּחָכְמָה וּבִינָה יְהוֹן שְׁבִיקִין וּשְׁבִיתִין לָא שְׁרִירִין וְלָא קַיְּימִין, וְנִסְלַח לְכָל עֲדַת בְּנֵי יִשְׂרָאֵל. דְּחֶסֶד אִיהוּ מַיִם. גְּבוּרָה אֵשׁ. תִּפְאֶרֶת אֲוִיר. וּבְגִין דָּא אוּקְמוּהָ מָארֵי מַתְנִיתִין, הַתֶּר נְדָרִים פּוֹרְחִים בַּאֲוִיר.

809. Those over whom there is a verdict, A VERDICT NOT TO BE CHANGED under vow or oath, it was decreed for this reason that the following shall be recited: "All vows, bonds...they shall all of them be released and annulled. They shall not be binding, nor shall they have any power." BUT THE VERDICT SHALL BE VOIDED FROM THEM. And this is why the vow is in the name of the Yud Hei Vav Hei, which is Tiferet, while the oath is in the name of Adonai, which is Malchut, for they caused their own exile BY THEIR SINS. AND NOW, by means of Chochmah and Binah, 'they will be released and annulled; they shall not be binding, nor shall they have any power'. "And all the congregation of the children of Yisrael shall be forgiven" (Bemidbar 15:26). Chesed is water, Gvurah is fire, and Tiferet is air, AND SINCE THE VOWS ARE IN TIFERET, WHICH IS AIR, the sages of the Mishnah therefore taught: release from vows hovers in the air, FOR THE RELEASE FROM CHOCHMAH AND BINAH HOVERS IN THE AIR, WHICH IS TIFERET, AND FROM THERE ANNULS THE VOW.

810. וּבְגִין דִּשְׁבוּעָה מִמַּלְכוּת, דְּאִיהִי לְתַתָּא מִינֵיהּ. אוּקְמוּהָ, נְדָרִים עַל גַּבֵּי שְׁבוּעוֹת עוֹלִים. וְעוֹד אוּקְמוּהָ, כָּל הַנִּשְׁבַּע כְּאִילוּ נִשְׁבַּע בַּמֶּלֶךְ עַצְמוֹ. וְכָל הַנּוֹדֵר כְּאִילוּ נוֹדֵר בְּחַיֵּי הַמֶּלֶךְ. הַמֶּלֶךְ עַצְמוֹ, אֲדֹנָי. חַיֵּי הַמֶּלֶךְ, יְדוֹ״ד. וּבְגִין דָּא כִּי יִדֹּר נֶדֶר לַיְדוֹ״ד.

810. And since the oath is from Malchut, which is below the vow WHICH IS TIFERET, they taught that the vows are above the oaths, and they also taught: Everyone who swears an oath is as though he swears on the king himself, and everyone who vows a vow is as though he does so on the life of the king himself. The king himself REFERS TO Adonai, WHICH IS MALCHUT. The life of the king REFERS TO the Yud Hei Vav Hei, WHICH IS ZEIR ANPIN, FROM WHOM THE LIFE FLOWS TO THE KING, WHICH IS MALCHUT. And for this reason, IT IS WRITTEN: "If a man vow a vow to Hashem" (Bemidbar 30:3), WHICH IS ZEIR ANPIN.

811. וְאוֹף הָכִי אִית רָזָא אַחֲרָא, חַיֵּי הַמֶּלֶךְ, חָכְמָה. הה״ד הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ. כָּל הַנּוֹדֵר בַּיְהוָה, דְּאִיהוּ תִּפְאֶרֶת. כְּאִילוּ נוֹדֵר בַּחָכְמָה, דְּאִיהוּ יוֹ״ד הֵ״א וָא״ו הֵ״א, חַיֵּי הַמֶּלֶךְ. וְכָל הַנִּשְׁבַּע בַּאדֹנָי, כְּאִילוּ נִשְׁבַּע בַּמֶּלֶךְ עַצְמוֹ. עַצְמוֹ דָּא אִימָא עִלָּאָה, כְּאִילוּ נִשְׁבַּע בָּהּ, דְּאִיהִי עֶצֶם הַשָּׁמַיִם לְטוֹהַר. מִסִּטְרָא דְּחֶסֶד, עֶצֶם מֵעֲצָמַי. וּבָשָׂר מִבְּשָׂרִי, מִסִּטְרָא דִּגְבוּרָה, דָּא מַלְכוּת. וּבְחָכְמָה דְּאִיהִי חַיֵּי תִּפְאֶרֶת, אִיהוּ סָלִיק לְאִתְקְרֵי אָדָם, הה״ד כְּתִפְאֶרֶת אָדָם.

811. And even thus, there is another secret: The life of the king refers to Chochmah, as it is written: "wisdom gives life to those who have it" (Kohelet 7:12). THEREFORE everyone who vows on the Yud Hei Vav Hei, which is Tiferet, it is as if he vowed upon Chochmah OF ZEIR ANPIN, which is THE YUD HEI VAV HEI IN THE FILLING OF ALEPHS, THUS: Yud Vav Dalet; Hei Aleph; Vav Aleph Vav; Hei Aleph, which is the life of the king, WHICH IS THE LIFE OF ZEIR ANPIN. And everyone who swears an oath on Adonai is as though he swore on the king himself. This is because he himself (Heb. atzmo) is upper Mother, NAMELY, BINAH, AND IT IS as though he had sworn on her, namely, on "as it were the very (Heb. etzem) heaven for clearness" (Shemot 24:10), NAMELY, THE MOCHIN OF MALCHUT. For from the aspect of Chesed, MALCHUT IS CALLED "bone (Heb. etzem) of my bones" (Beresheet 2:23). But from the aspect of Gvurah, Malchut is called "and flesh of my flesh" (Ibid.), and in Chochmah, which is the life of Tiferet, NAMELY, ITS MOCHIN, it, TIFERET, rises up to be called 'man', as it is written: "the beauty (Tiferet) of a man" (Yeshayah: 44:13). FOR TIFERET IS CALLED 'MAN' WHEN IT HAS THE MOCHIN OF CHOCHMAH, WHICH IS THE SECRET OF WHY HE IS CALLED BY YUD HEI VAV HEI FULLY SPELLED WITH ALEPHS, THAT HAS THE NUMERICAL VALUE OF 45.

812. And it is said about the Day of Atonement: "and you shall afflict your souls" (Bemidbar 29:7) AND ALSO: "in the seventh month, on the tenth day of the month, you shall afflict your souls" (Vayikra 16:29). And five afflictions were decreed for it, so that small Hei, WHICH IS MALCHUT, should be purified in upper Hei, WHICH IS BINAH, OF WHOSE LEFT COLUMN, THE AFFLICTIONS ARE DRAWN, which are five prayers, to establish in Yisrael: "though your sins be like scarlet, they shall be as white as snow" (Yeshayah 1:18). And this is the secret of the crimson colored strip, WHICH THEY TIED TO THE DOOR OF THE SANCTUARY FROM INSIDE, WHICH, WHEN THE HE-GOAT REACHED THE WILDERNESS, TURNED WHITE. All the iniquities of the House of Yisrael reach to Malchut; and Repentance, which is Binah, purifies (whitens) them, for it is written about it, ABOUT MALCHUT: I AM HASHEM "that remains among them in the midst of their uncleanness" (Vayikra 16:16). And the four garments of white and the four garments of gold for apparel are THE SECRET OF Yud Aleph Hei Dalet Vav Nun Hei Yud, WHICH IS THE COMBINATION OF THE LETTERS OF THE YUD HEI VAV HEI AND THOSE OF ADONAI. FOR THE FOUR GARMENTS OF WHITE ARE THE SECRET OF THE FOUR LETTERS OF THE YUD HEI VAV HEI WHILE THE FOUR GARMENTS OF GOLD ARE THE SECRET OF THE FOUR LETTERS OF ADONAI.

812. וְאִתְּמַר בְּיוֹם הַכִּפּוּרִים. וְעִנִּיתֶם אֶת נַפְשֹׁתֵיכֶם. וּבֶעָשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה תְּעַנּוּ אֶת נַפְשֹׁתֵיכֶם. תַּקִּינוּ בֵּיהּ ה׳ עִנּוּיִים, בְּגִין דְּתִתְלַבֵּן ה׳ זְעֵירָא בְּה׳ עִלָּאָה, דְּאִיהוּ ה׳ צְלוֹתִין. לְקַיֵּים בְּיִשְׂרָאֵל, אִם יִהְיוּ חֲטָאֵיכֶם כַּשָּׁנִים כַּשֶּׁלֶג יַלְבִּינוּ. וְהַאי אִיהוּ רָזָא דְּלָשׁוֹן שֶׁל זְהוֹרִית, בְּגִין דְּכָל חוֹבִין דְּיִשְׂרָאֵל מָטוּן לְגַבֵּי מַלְכוּת. וּתְשׁוּבָה דְּאִיהִי בִּינָה, מְלַבֶּנֶת לוֹן. בְּגִין דְּאִתְּמַר בָּהּ, הַשֹּׁכֵן אִתָּם בְּתוֹךְ טֻמְאֹתָם. וְד׳ בִּגְדֵי לָבָן, וְד׳ בִּגְדֵי זָהָב לְמִלְבַּשׁ, יְאֲהדֹונָהי.

813. And it was decreed that a Shofar be sounded on the Day of Atonement, to raise up a voice, which is Vav OF THE YUD HEI VAV HEI, NAMELY, ZEIR ANPIN, for freedom, WHICH IS BINAH. For it is said about it: "In all their affliction he was afflicted (lit. 'there was affliction for (Heb. lo) him')" (Yeshayah 63:9). 'LO' IS with Aleph and Vav, that is, in how it is pronounced and written, FOR IT IS SPELLED WITH ALEPH (NO), ALTHOUGH PRONOUNCED WITH VAV (FOR HIM). FOR "IN ALL THEIR AFFLICTION" ALLUDES TO FIVE AFFLICTIONS AND THE JUDGMENTS WHOSE SOURCE IS IN BINAH, IN ITS LEFT COLUMN. AND IN THE SECRET OF THE SHOFAR BLOWING, ZEIR ANPIN IS ALSO RAISED UP THERE TO BINAH, AND THIS IS WHY THERE ARE TWO VERSIONS OF THE TEXT, AS WRITTEN AND AS READ, WITH AN ALEPH AND WITH A VAV, WHERE THE ALEPH ALLUDES TO BINAH, IN THE SECRET OF TEACH (HEB. ALEPH) BINAH, AND THE VAV ALLUDES TO ZEIR ANPIN THAT ASCENDED TO BINAH. And worship on the day of Atonement is conducted at length and comprises three grades: thought, speech, and deed.

813. וְתַקִּינוּ לִתְקוֹעַ שׁוֹפָר בְּיוֹם הַכִּפּוּרִים, לְסַלְקָא קוֹל דְּאִיהוּ ו׳, לְחֵרוּת. דְּאִתְּמַר בָּהּ, בְּכָל צָרָתָם לוֹ צָר, בְּא׳, וּבְו׳, קְרֵי וּכְתִיב. וַעֲבוֹדַת יוֹם הַכִּפּוּרִים אִיהִי בַּאֲרִיכוּת, וְאִיהִי כְּלִילָא מִתְּלַת דַּרְגִּין, בְּמַחֲשָׁבָה דִּבּוּר וּמַעֲשֶׂה.

121. The holiday of Sukkot

We are reminded of the origin of this Festival dating from the time when Yisrael were led out of Egypt. The size and construction of the Tabernacle is described, and the point is made that the shadow cast by the roof is not an ordinary shadow but is really the protection cast over the soul. There are seven letters that incorporate the shape of a shelter or tabernacle: Bet, Gimel, Dalet, Caf, Pe, Resh and Tav. The seven planets are said to correspond to these letters, and many other analogies are drawn by means of the number seven. We hear about the meaning, composition and purpose of the lulav, and why the lulav is taken in the right hand and the Etrog in the left. Next we hear that the Patriarchs, together with Moses, Aaron, David and Solomon, all come to Rabbi Shimon and bless him and praise his light. Rabbi Shimon begins talking about the seventy bullocks that Yisrael used to sacrifice during the seven days of Sukkot - one less bullock every day. He says that the clue to this decrease is found in the fact that the ark came to rest in the seventh month, when the waters were continually receding. In the same way the sins of Yisrael decrease and so too do the number of accusers. The purpose of Noah's ark and the purpose of the Sukkah are the same - to give protection. The Shechinah protects all those who keep the sign of the Covenant.

814. בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי וְגוֹ׳, דְּאִיהִי תִּשְׁרֵי, מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם כָּל מְלֶאכֶת עֲבוֹדָה לֹא תַעֲשׂוּ וְחַגּוֹתֶם אוֹתוֹ חַג לַיְיָ׳ שִׁבְעַת יָמִים וְגוֹ׳. בַּחֲמִשָּׁה עָשָׂר, מִסִּטְרָא דְיָ״ה. וְחַגּוֹתֶם אוֹתוֹ, דָּא אוֹת וֹ׳, עַמּוּדָא דְּאֶמְצָעִיתָא. שִׁבְעַת יָמִים, מִסִּטְרָא דְּבַת שֶׁבַע, דְּאִיהִי מַלְכוּת. אֲבָהָן, וְרַעְיָא מְהֵימְנָא, וְאַהֲרֹן, דָּוִד וּשְׁלֹמֹה, הָא אִינּוּן שֶׁבַע, לְקַבֵּל שֶׁבַע סְפִירָאן. אֲנָא בָּעֵינָא לְתַקָּנָא לְכוֹן סֻכָּה, דְּאִיהִי אִימָא עִלָּאָה, לְסַכְּכָא עָלַיְיהוּ, כְּאִמָּא עַל בְּנִין.

815. וּבְגִין ז׳ סְפִירָאן אָמַר קְרָא, כִּי בַסֻּכּוֹת הוֹשַׁבְתִּי אֶת בְּנֵי יִשְׂרָאֵל, בְּמַפְקָנוּתְהוֹן מֵאַרְעָא דְּמִצְרַיִם, בְּז׳ עֲנָנֵי כָבוֹד. סוּכָּה בְּאֶת וֹ׳, אִיהוּ בְּרָזָא דִּתְרֵין בְּנִין, יְדוֹד אֲדֹנָי. וְהָכִי סָלִיק סוּכָ״ה בְּחוּשְׁבָּן יְאֲהדֹונָהי. תְּרֵין כְּרוּבִים, דְּהֵם סוֹכְכִים בְּכַנְפֵיהֶם עַל הַכַּפֹּרֶת וּפְנֵיהֶם אִישׁ אֶל אָחִיו.

816. וְאִית עַשְׂרָה טְפָחִים בַּכְּרוּבִים מִתַּתָּא לְעֵילָא, מֵרַגְלֵיהוֹן עַד רֵישֵׁיהוֹן, וּמֵרֵישֵׁיהוֹן וְעַד רַגְלֵיהוֹן, וְשַׁרְיָין עַל טֶפַח דְּאִיהוּ י׳. וַעֲשָׂרָה עַשְׂרָה מֵעֵילָא לְתַתָּא, וּמִתַּתָּא לְעֵילָא, הַיְינוּ יוֹ״ד. וּבג״כ, שִׁיעוּרָא דְּסֻכָּה אָמְרוּ רַבָּנָן, לֹא פָּחוּת מֵעֲשָׂרָה, וְלֹא לְמַעְלָה מֵעֶשְׂרִים. סֻכָּה הַעֲשׂוּיָה כְּכִבְשָׁן מִסִּטְרָא דְּאִימָא, עָלָהּ אִתְּמַר, וְהַר סִינַי עָשָׁן כֻּלּוֹ מִפְּנֵי אֲשֶׁר יָרַד עָלָיו יְיָ׳ בָּאֵשׁ וַיַּעַל עֲשָׁנוֹ כְּעֶשֶׁן הַכִּבְשָׁן. וְכֻלָּא חַד.

817. וְסֻכָּה תִּהְיֶה לְצֵל יוֹמָם, דְּסִכָּךְ בָּעֵינָן. וּסְכָךְ אִתְעֲבִיד לַצֵּל. דְּאִתְּמַר בֵּיהּ, בְּצֵל שַׁדַּי יִתְלוֹנָן. וְלֹא בְּצֵל סֻכַּת הֲדִיוֹט, דְּאָגִין עַל גּוּפָא מִשְּׁמֶשָׁא. אֶלָּא צֵל לְאַגָּנָא עַל נִשְׁמְתָא. בְּצִלּוֹ חִמַּדְתִּי וְיָשַׁבְתִּי. אֲשֶׁר אָמַרְנוּ בְּצִלּוֹ נִחְיֶה בַגּוֹיִם. צֵל עִם ם׳, אִיהִי צֶלֶם. דְּאִתְּמַר בֵּיהּ, אַךְ בְּצֶלֶם יִתְהַלֵּךְ אִישׁ. ם׳ סְתוּמָה אִית לָהּ אַרְבָּעָה דְּפָנוֹת.

814. "And on the fifteenth day of the seventh month," which is Tishrei, "you shall have a holy gathering; you shall do no servile work, and you shall keep a feast to Hashem seven days" (Bemidbar 29:12). On the fifteenth day means from the side of Yud Hei, NAMELY, CHOCHMAH AND BINAH. "and you shall keep a feast;" THIS IS THE LETTERS OF the letter Vav, which is the Central Column, NAMELY, ZEIR ANPIN. Seven days is from the side of Bathsheba (the daughter of seven), which is Malchut WHICH IS THE LAST HEI. The patriarchs WHICH ARE CHESED, GVURAH AND TIFERET, and the Faithful Shepherd WHO IS NETZACH, and Aaron WHO IS HOD, and David WHO IS MALCHUT, and Solomon WHO IS YESOD THAT IS CALLED 'SHALOM' (LIT. 'PEACE') are seven, corresponding to seven Sfirot. I want to construct for you a Sukkah, which is upper Ima, who will provide a shelter over them, OVER THE SEVEN SFIROT, as the mother over the young.

815. And on account of the seven Sfirot, Scripture said: "I made the children of Yisrael to dwell in booths, when I brought them out of the land of Egypt" (Vayikra 23:43), namely, with seven clouds of glory, WHICH ARE THE SECRET OF SEVEN SFIROT. Sukkah (lit. 'booth' or 'tabernacle') WHEN SPELLED with a letter Vav, is in the secret of the two sons, OVER WHOM BINAH PROVIDES A SHELTER, NAMELY, Yud Hei Vav Hei and Adonai, NAMELY, ZEIR ANPIN AND MALCHUT, for the numerical value of Sukkah amounts to Yud Aleph Hei Dalet Vav Nun Hei Yud, FOR SUKKAH (SAMECH VAV CAF HEI) CONSISTS OF THE LETTERS CAF VAV, WHICH HAVE THE SAME NUMERICAL VALUE AS THE LETTERS OF THE YUD HEI VAV HEI, AND THE LETTERS SAMECH HEI, WHICH HAVE THE SAME NUMERICAL VALUE AS ADONAI. AND THEY ARE THE SECRET OF the two Cherubs who are "overspreading the covering with their wings, and their faces shall look one to another" (Shemot 25:20), WHO ARE THE SECRET OF ZEIR ANPIN AND MALCHUT.

816. And the Cherubs, WHO ARE MALE AND FEMALE, are ten handbreadths from bottom to top, NAMELY, TEN SFIROT OF RETURNING LIGHT, from their feet to their heads, AND TEN SFIROT OF DIRECT LIGHT from their heads to their feet, and they rest on a handbreadth, which is THE SECRET OF Yud. THEY THEREFORE CONTAIN ten from top to bottom and ten from bottom to top, NAMELY, THE TEN SFIROT OF DIRECT LIGHT AND THE TEN SFIROT OF REFLECTED LIGHT, and this is Yud Vav Dalet, WHOSE NUMERICAL SUM IS TWENTY. And this is why the rabbis ruled that the size of a Sukkah should be not less than ten and not more than twenty. A Sukkah that is built in the shape of a furnace is from the side of Mother, WHICH IS JUDGMENT, about which it is said: "And Mount Sinai smoked in every part, because Hashem descended on it in fire: and the smoke of it ascended like the smoke of a furnace" (Shemot 19:18), and it is all one.

817. "And there shall be a tabernacle for a shadow in the daytime" (Yeshayah 4:6). This is because a roof is required, and this casts a shadow, about which it is said: "shall abide under the shadow of Shadai" (Tehilim 91:1). And the meaning is not to the shadow cast by an ordinary Sukkah that protects the body from the sun, but to the shadow that casts a protection over the Neshamah. THIS IS IN THE SECRET OF THE VERSE "I sat down under its shadow with great delight" (Shir Hashirim 2:3) and "Of Whom we said: 'Under His shadow we shall live among the nations'" (Eichah 4:20). The word tzel (lit. 'shadow') with a final letter Mem added to it forms the word tzelem (lit. 'image'), WHERE TZEL IS THE SECRET OF THE ROOFING MATERIAL AND THE FINAL MEM IS THE SECRET OF THE FOUR SIDE-WALLS OF THE SUKKAH, and it is said: "Surely every man walks in a vain show (Heb. tzelem)" (Tehilim 39:7). Closed Mem has four sides to it, WHICH ARE THE SECRET OF THE FOUR SIDE-WALLS OF THE SUKKAH.

818. וּמַה דְּאוּקְמוּהָ שְׁתַּיִם כְּהִלְכָתָן וּשְׁלִישִׁית אֲפִילוּ טֶפַח. וּלְמִ״ד שְׁלֹשָׁה כְּהִלְכָתָן וּרְבִיעִית אֲפִילוּ טֶפַח. וְאִינּוּן בְּגִין דָּא, תְּרֵין, תְּלַת, אַרְבַּע, הָא תֵּשַׁע, טֶפַח אִיהִי עֲשִׂירָאָה, לְאַשְׁלְמָא כָּל חֲסָרוֹן. וּבְגִין דָּא, שִׁיעוּר סֻכָּה לֹא פָּחוּת מֵעֶשֶׂר, דְּאִיהִי מַלְכוּת, עֲשִׂירָאָה דְּכָל דַּרְגִּין. וְלָא לְמַעְלָה מֵעֶשְׂרִין, דְּאִיהִי כ׳, כֶּתֶר עֶלְיוֹן, דְּלָא שַׁלְטָא בֵּיהּ עֵינָא. כָּבוֹד עִלָּאָה, עָלֵיהּ אָמַר מֹשֶׁה, הַרְאֵנִי נָא אֶת כְּבוֹדֶךָ. וְאָתִיב לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, לֹא תוּכַל לִרְאוֹת אֶת פָּנָי. וְלֵית כָּבוֹד, בְּלָא כ׳.

818. And with regard to the teaching: Two according to the regulations, and a third of even a handbreadth; and of him who says three according to the regulations, and a fourth of even a handbreadth: that is because OF THE THREE MEASUREMENTS, two, three, four, which together make nine, WHERE TWO ARE CHOCHMAH AND BINAH, THREE ARE CHESED, GVURAH, AND TIFERET, AND FOUR ARE NETZACH, HOD, YESOD AND MALCHUT. And the handbreadth THAT THEY MENTIONED WITH THE TWO OR WITH THE THREE is the tenth, NAMELY, MALCHUT, that makes up every shortage. And this is why the size of a Sukkah is not less than ten, referring to Malchut, which is the tenth of all the Sfirot, and not more than twenty, which is Caf (the numerical value of which is twenty), THAT ALLUDES TO upper Keter, which is further than the eye can see AND IS UNFATHOMABLE. This is that upper glory, about which Moses said: "I pray you, show Me your glory" (Shemot 33:18), to which the Holy One, blessed be He, responded: "You can not see My face" (Ibid. 20), and there is no glory (Heb. kavod) without Caf.

819. וּבְגִין דָּא שִׁעֲרוּ מָארֵי מַתְנִיתִין לְקַבְלֵיהוּ, סֻכָּה הַעֲשׂוּיָה כְּמָבוֹי, מִסִּטְרָא דְּאָת ב׳, כְּמִין גא״ם, מִסִּטְרָא דְּאָת ג׳. כְּמִין צְרִיף, מִסִּטְרָא דְּאָת ד׳. וְשֶׁבַע אַתְוָון אִינּוּן, בג״ד כפר״ת. כ׳, כִּבְשָׁן. ב׳, בּוּרְגָּנִין. וּשְׁאַר סֻכּוֹת. וְכֻלְּהוּ רְמִיזֵי לְגַבֵּי מָארֵי מַתְנִיתִין. וְלֵית לְאַרְכָא בְּהוֹן.

819. And for this reason the sages of the Mishnah viewed as corresponding to them: a Sukkah made like an alleyway, which is from the side of the letter Bet, and in the shape of a right angle, which is from the side of the letter Gimel, and like a hut which is from the side of the letter Dalet. And these seven letters Bet, Gimel, Dalet, Caf, Pe, Resh, and Tav WHICH ARE DOUBLED BY THE ADDITION OF A DAGESH (A DOT) IN THEM, ALLUDE TO THE SEVEN SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, NAMELY, DUE TO THE ASPECT OF JUDGMENT THAT IS IN THEM. AND THEY ARE THE INITIAL LETTERS THAT ALLUDE TO THE SEVEN INVALID SUKKAHS, BECAUSE OF THE JUDGMENT THAT IS IN THEM. Caf ALLUDES TO A SUKKAH MADE like a furnace (Heb. KIVSHAN), AND Bet TO A SUKKAH that is a wayside station (Heb. burganin), and THE OTHER LETTERS to the remaining INVALID Sukahs, all of which are referred to by the sages of the Mishnah, SUCH AS THE SUKKAH OF FRUIT (HEB. PEROT) WATCHMEN, THE SUKKAH OF SHEPHERDS (HEB. RO'IM), OR THE SUKKAH OF SAMARITANS (HEB. KUTIM), and there is no need to prolong the discussion on them.

820. וְאִינּוּן לְקַבְלֵיהוּ שִׁבְעָה כּוֹכְבֵי לֶכֶת, וְאִינּוּן דְּכַר וְנוּקְבָא. וּבְגִין דָּא אִתְקְרִיאוּ ז׳ כְּפוּלוֹת. כְּגוֹן שִׁבְעָה שַׁרְגִּין דִּמְנַרְתָּא, דְּאִתְּמַר בָּהּ שֶׁבַע בַּיּוֹם הִלַּלְתִּיךָ. הָכִי שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת. הָכִי שִׁבְעָה סְפִירָאן כְּפוּלוֹת. וְשִׁבְעָה יוֹמֵי בְּרֵאשִׁית לְתַתָּא, שִׁבְעָה לְעֵילָא, אֵין כָּל חָדָשׁ תַּחַת הַשָּׁמֶשׁ.

820. And corresponding to them, TO THE SEVEN LETTERS BET, GIMEL, DALET, CAF, PE, RESH, AND TAV are the seven planets, and they are male and female, FOR WHEN THESE SEVEN LETTERS ARE WEAK THEY ARE OF THE MALE AND WHEN THEY ARE STRONG (WITH A DAGESH) THEY ARE OF THE FEMALE. And they are therefore called 'the seven doubles' and are like the seven candles of the candelabrum, WHICH ARE THE SECRET OF THE SEVEN SFIROT CHESED, GVURAH, AND TIFERET, NETZACH, HOD, YESOD AND MALCHUT, and it is said about it: "Seven times a day I praise You" (Tehilim 119:164). And so IT IS SAID: "and seven pipes to the seven lamps, which were upon the top of it" (Zecharyah 4:2), WHICH ARE THE SECRET OF THE SEVEN DOUBLES, NAMELY, THE SEVEN LETTERS IN THEIR WEAK FORM AND THE SEVEN LETTERS IN THEIR STRONG FORM, and likewise, the seven Sfirot are double, CONTAINING SEVEN OF JUDGMENT AND SEVEN OF MERCY. And so, too, are the seven days of creation below, NAMELY, THE SEVEN SFIROT OF MALCHUT, WHICH ARE PUNCTUATED WITH JUDGMENTS, and the seven above, NAMELY, THE SEVEN SFIROT OF ZEIR ANPIN, WHICH ARE WEAK FOR JUDGMENTS. FOR ABOUT THE SEVEN SFIROT THAT ARE BELOW, IT IS SAID: "and there is nothing new under the sun" (Kohelet 1:9), FOR ALL INNOVATIONS COME FROM THE SUN, NAMELY THE SEVEN SFIROT OF ZEIR ANPIN AND NOT FROM UNDER THE SUN, BY WHICH IS MEANT THE SEVEN SFIROT OF MALCHUT.

821. לוּלָב דָּא צַדִּיק. דְּדָמֵי לְחוּט הַשִּׁדְרָה, דְּבֵיהּ ח״י חוּלְיָין, לָקֵבֵל ח״י נְעֻנּוּעִין דְּלוּלָב. וְאִינּוּן לָקֵבֵל ח״י בִּרְכָאן דְּצְלוֹתָא. לָקֵבֵל שְׁמֹנֶה עֶשֵׂר אַזְכָּרוֹת, דְּהָבוּ לַיְיָ׳ בְּנֵי אֵלִים. לָקֵבֵל שְׁמֹנֶה עֶשֵׂר אַזְכָּרוֹת דק״ש. וְנְעֻנּוּעַ לְשִׁית סִיטְרִין, בְּחוּשְׁבַּן ו׳. תְּלַת נְעֻנּוּעִין בְּכָל סִטְרָא, אִינּוּן ח״י.

821. Lulav is Righteous One, NAMELY, YESOD, for the Lulav is like the spinal chord that contains eighteen vertebrae, corresponding to the eighteen shaking movements with the Lulav. And they correspond to the eighteen blessings of the Amidah prayer, and they correspond to the eighteen mentions, NAMELY, THE NAMES OF YUD HEI VAV HEI, in "Ascribe to Hashem, O you mighty" (Tehilim 29:1), and the eighteen times that the Divine Name is mentioned in the recital of the Sh'ma. And the Lulav is shaken in six directions: SOUTH, NORTH, EAST, UP, DOWN AND WEST, which makes six, and it is shaken three times in each direction, MAKING a total of eighteen.

822. לוּלָב בַּיָּמִין, כְּלִיל שִׁשָּׁה דְּאִינּוּן ג׳ הֲדַסִּין, גְּדוּלָה גְּבוּרָה תִּפְאֶרֶת. וְדַמְיָין לִתְלַת גְּוָונֵי עֵינָא. ב׳ בַּדֵּי עֲרָבוֹת, נֶצַח וְהוֹד. וְדַמְיָין לִתְרֵין שִׂפְוָון. לוּלָב, יְסוֹד, דּוֹמֶה לַשִּׁדְרָה. דְּבֵיהּ קָיוּם דְּכָל גַּרְמִין. וְעָלֵיהּ אָמַר דָּוִד, כָּל עַצְמוֹתַי תֹּאמַרְנָה יְיָ׳ מִי כָמוֹךָ. אֶתְרוֹג, מַלְכוּת. דּוֹמֶה לְלִבָּא. דְּבֵיהּ הִרְהוּרִין.

822. The lulav IS TAKEN in the right HAND, and is comprised of six, namely three myrtle branches, CORRESPONDING TO Greatness, Gvurah, and Tiferet, and they are like the three colors to be found in the eye, WHICH ARE WHITE, RED, AND GREEN. And the two willow twigs are Netzach and Hod, and they are similar to the two lips. The Lulav IS Yesod and is like the spinal column that supports all the bones and about which David said: "All my bones shall say, Hashem, who is like You" (Tehilim 35:10). And the Etrog is Malchut and is like the heart, in which are thoughts.

823. וְנְעֻנּוּעִין דְּהַלֵּל, אִינּוּן מְשׁוּתָּפִין בְּנְעֻנּוּעִין דְּנְטִילַת לוּלָב, וְאִינּוּן ח״י בְּאָנָא. ח״י ח״י, בְּהוֹדוּ תְּחִלָּה וְסוֹף. ח״י דְּנְטִילַת לוּלָב, הֲרֵי ע״ב. וּבְגִין דָּא לוּלָב בְּחוּשְׁבַּן ח״ס, וְד׳ מִינִין דְּלוּלָב, הָא חֶסֶד, דְּרוֹעָא יְמִינָא. וּבְגִין דָּא תַּקִּינוּ לוּלָב בַּיָּמִין, לְסִטְרָא דְּחֶסֶד. אֶתְרוֹג לְסִטְרָא דִּגְבוּרָה, לִשְׂמָאלָא לִבָּא. וּבְגִין דָּא אֶתְרוֹג הַדּוֹמֶה לַלֵּב, תַּקִּינוּ לְמֶהֱוֵי בְּיַד שְׂמֹאל. כְּמָה דְּאוּקְמוּהָ, לוּלָב בַּיָּמִין, וְאֶתְרוֹג בִּשְׂמֹאלוֹ. אִינּוּן לָקֵבֵל זָכוֹר וְשָׁמוֹר. וּמַאן נָטִיל תַּרְוַוֵיהוּ. עַמּוּדָא דְּאֶמְצָעִיתָא. לוּלָב בִּימִינֵיהּ, וְאֶתְרוֹג בִּשְׂמָאלֵיהּ.

823. And the shakings of the Halel are common to the shakings of the taking up of the Lulav, and there are eighteen SHAKINGS at "Save us, Hashem, we pray You" (Tehilim 118:25), eighteen each at the first and last "O, give thanks" (Ibid. 1 and 29), and eighteen at the taking up of the Lulav, making a total of 72 SHAKINGS. And this is why the numerical value of lulav, which is 68, together with the four kinds of the lulav, COMES TO 72, and this is the same as the numerical value of Chesed, which is the right arm. And this is why it was decreed that the lulav be taken in the right hand, which is the side of Chesed, and the Etrog to the side of Gvurah, to the left, CORRESPONDING TO the heart. And this is why it was decreed that the Etrog, which is like the heart, be held in the left hand, as it has been taught: Lulav in the right hand and Etrog in the left, corresponding to 'Remember' and 'Keep'. And who is the one taking both LUVAV AND ETROG is the Central Column, MEANING ZEIR ANPIN. The Lulav is his right, the Etrog is his left.

824. אָתוּ אֲבָהָן, וְרַעְיָא מְהֵימְנָא, וְאַהֲרֹן וְדָוִד וּשְׁלֹמֹה, וּבָרִיכוּ לֵיהּ, וְאָמְרוּ לֵיהּ, אַנְתְּ בּוּצִינָא קַדִּישָׁא, וְחַבְרַיָּיא דִּילָךְ דְּאִינּוּן שִׁית, לָקֵבֵל אִינּוּן ז׳. וְאַנְתְּ בּוּצִינָא קַדִּישָׁא נַר מַעֲרָבִי בְּאֶמְצַע, דְּכָל שִׁית נֵרוֹת נְהִירִין מִנָּךְ. בְּכָל חַד אִתְּמַר בֵּיהּ, נֵר יְיָ׳ נִשְׁמַת אָדָם. וְרַעְיָא מְהֵימְנָא נָהִיר בָּךְ, וְאַנְתְּ בְּחַבְרַיָּיא דִּילָךְ, וְכֻלָּא חַד, בְּלָא פֵּרוּדָא כְּלָל. וּמִתַּמָּן וְאִילָךְ מִתְפַּשְׁטִין עֲנָפִין לְכָל מָארֵי חָכְמְתָא, אַשְׁלִים מִלִּין דַּחֲבוּרָא קַדְמָאָה דִּילָךְ לְאַעְטָרָא לוֹן.

824. The patriarchs came with the Faithful Shepherd and Aaron, David, and Solomon and blessed him, RABBI SHIMON, saying to him: You, holy luminary, and your companions, who are six in number, correspond to these seven SFIROT, and you, the holy luminary, are a western light in the middle of the six lights that illuminate from you. And about each one it is said: "The soul of man is the candle of Hashem" (Mishlei 20:27). And the Faithful Shepherd illuminates in you, and you in your companions and all of you are one, without any separation whatsoever. And from there and onwards, the branches, NAMELY, THE ILLUMINATIONS, spread out, to all masters of wisdom. Complete what you are saying in the compilation of the first part, to crown them.

825. פָּתַח בּוּצִינָא קַדִּישָׁא וְאָמַר, מַיִם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת הָאַהֲבָה וְגוֹ׳. מַאי בּוּז. יוֹמָא תְּנִיָּינָא, וְיוֹמָא שְׁתִיתָאָה, וְיוֹמָא שְׁבִיעָאָה דְּסוּכּוֹת. דְּבֵהוֹן הֲווֹ מְנַסְּכִים מַיִם וְיַיִן.

825. The holy luminary began by quoting: "Many waters cannot quench love...IT WOULD BE UTTERLY SCORNED" (Shir Hashirim 8:7) What is the meaning of "IT WOULD BE UTTERLY scorned"? This refers to the second day, the sixth day, and the seventh day of the festival of Sukkot on which libations of water and wine were poured out.

826. דְּשֶׁבַע יוֹמִין דְּסוּכּוֹת, בְּהוֹן הָיוּ מַקְרִיבִין יִשְׂרָאֵל שִׁבְעִים פָּרִים, לְכַפְּרָא עַל שַׁבְעִין מְמָנָן, בְּגִין דְּלָא יִשְׁתְּאַר עָלְמָא חָרוּב מִנַּיְיהוּ. הה״ד, וּבַחֲמִשָּׁה עָשָׂר יוֹם וְהִקְרַבְתֶּם עוֹלָה אִשֶּׁה לְרֵיחַ נִיחֹחַ לַיְיָ׳ פָּרִים בְּנֵי בָקָר שְׁלֹשָׁה עָשָׂר תְּמִימִים. וּבַיּוֹם הַשֵּׁנִי פָּרִים י״ב. וּבַיּוֹם הַשְּׁלִישִׁי י״א. וּבַיּוֹם הָרְבִיעִי עֲשָׂרָה. וּבַיּוֹם הַחֲמִישִׁי פָּרִים תִּשְׁעָה. וּבַיּוֹם הַשִּׁשִּׁי פָּרִים שְׁמֹנֶה. וּבַיּוֹם הַשְּׁבִיעִי שִׁבְעָה. וְכֻלְּהוּ שַׁבְעִין. וּבְכָל יוֹמָא הֲווֹ חֲסֵרִים. אֲמַאי חֲסֵרִים.

826. During the seven days of Sukkot, Yisrael used to sacrifice seventy bullocks to make atonement for the seventy ministers OF THE SEVENTY NATIONS, so that the world would not remain destroyed because of them. And this is what the Scripture says: "And on the fifteenth day... you shall offer a burnt offering, a sacrifice made by fire, of a sweet savor to Hashem: thirteen young bullocks... without blemish" (Bemidbar 29:12-13). And on the second day twelve, and on the third day eleven bullocks, and on the fourth day ten, and on the fifth day nine bullocks, and on the sixth day eight bullocks, and on the seventh day seven. And all TOLD, THERE are seventy bullocks, each day one less being presented. HE ASKS, Why was there a reduction?

827. אֶלָּא הָכָא קָא רָמִיז, וַתָּנַח הַתֵּיבָה בַּחֹדֶשׁ הַשְּׁבִיעִי. וּמַה הָתָם בִּימֵי טוֹפָנָא, וְהַמַּיִם הָלְכוּ הָלוֹךְ וְחָסוֹר. אוֹף הָכִי בְּתִשְׁרֵי, דְּאִיהוּ יַרְחָא שְׁבִיעָאָה, דְּבֵיהּ כַּמָּה פִּקּוּדִין, רֹאשׁ הַשָּׁנָה וְיוֹם הַכִּפּוּרִים, סֻכָּה וְלוּלָב אֶתְרוֹג, מִינִין דְּלוּלָב שׁוֹפָר. שְׁכִינְתָּא עִלָּאָה שַׁרְיָא עַל יִשְׂרָאֵל, דְּאִיהִי תְּשׁוּבָה, סוּכָּה. אֶתְרוֹג, וְקוּדְשָׁא בְּרִיךְ הוּא דְּאִיהוּ לוּלָב. מִיַּד וְהַמַּיִם הָיוּ הָלוֹךְ וְחָסוֹר, מִתְמַעֲטִין חוֹבִין דְּיִשְׂרָאֵל, אוֹף הָכִי מִתְמַעֲטִין מְמָנָן דְּאִינּוּן מַלְאֲכֵי חַבָּלָה, דִּמְמָנָן עָלַיְיהוּ, דְּדַמְיָין לְמֵי טוֹפָנָא. כְּמָה דְּאוֹקְמוּהָ, עָשָׂה עֲבֵרָה אַחַת קָנָה לוֹ קַטֵּיגוֹר אֶחָד. בְּהַהוּא זִמְנָא דְּמִתְמַעֲטִין חוֹבִין, מִתְמַעֲטִין פָּרִים דְּלֵהוֹן, מִתְמַעֲטִין מְמָנָן דְּע׳ אוּמִין, מִתְמַעֲטִין ע׳ אוּמִין, מִתְמַעֵט טוּבָא דְּלֵהוֹן.

827. AND HE ANSWERS THAT THE SCRIPTURE here gives us a hint. "And the ark rested in the seventh month" (Beresheet 8:4), WHICH IS TISHREI. And just as then in the days of the Flood, when the waters decreased continually, so also here, in Tishrei, which is the seven month, in which there are a number of precepts, Rosh Hashanah (the New Year) and Yom Kippur, Sukkah, lulav and etrog, the kinds of lulav and Shofar. FOR THEN the upper Shechinah rests on Yisrael, and this is Repentance, NAMELY, BINAH THAT IS CALLED 'REPENTANCE', AND IS THE SECRET OF Sukkah. And etrog, WHICH IS MALCHUT, and lulav, that is the Holy One, blessed be He, NAMELY, ZEIR ANPIN, immediately "And the waters decreased continually" (Beresheet 8:5), for the sins of Yisrael become less. So, too, the angels of destruction who are appointed over them, OVER THE INIQUITIES, become less, FOR THE INIQUITIES are similar to the waters of the Flood. As has been taught: He that commits one transgression, gets for himself one accuser. And at the time that the iniquities become less, their bullocks are reduced in number, the appointees over the seventy nations are reduced, the seventy nations diminish, and their goodness becomes less.

828. תֵּיבַת נֹחַ, מָנֵי קוּדְשָׁא בְּרִיךְ הוּא, לְאַעֲלָא עִמֵּיהּ שְׁנַיִם שְׁבְעָה שְׁבְעָה זָכָר וּנְקֵבָה, לְקָרְבָּנָא, לְאַגָּנָא עַל נֹחַ, וְעַל כָּל אִינּוּן דְּעָאלִין עִמֵּיהּ לַתֵּיבָה. אוֹף הָכִי אִלֵּין דִּמְנַטְרִין חַגִּין וּזְמַנִּין, דְּאִינּוּן יָמִים טוֹבִים, שְׁנַיִם שְׁנַיִם שְׁבְעָה שְׁבְעָה, שְׁנַיִם שְׁנַיִם תְּרֵין יוֹמִין דר״ה, וּתְרֵין יוֹמִין דְּשָׁבוּעוֹת, וּבְגִין דְּאִינּוּן תְּרֵין מִנַּיְיהוּ בְּסָפֵק, הָא אִית שְׁנֵי יְמֵי הַפּוּרִים בְּאַתְרַיְיהוּ. שְׁבְעָה שְׁבְעָה, ז׳ יוֹמִין דְּפֶסַח, ז׳ יוֹמִין דְּסוּכּוֹת. נֹחַ לָקֵבֵל יוֹם הַשַּׁבָּת, וְהַאי אִיהוּ מִכָּל הַחַי.

828. And the Holy One, blessed be He, commanded Noah to take into the ark two and two, seven and seven, male and female, to be a sacrifice to protect Noah and all those who went into the ark with him. So, too, those who observe festivals and seasons, which are feast days, are two and two, seven and seven. Two and two refers to the two days of Rosh Hashanah and the two days of Shavuot, and because there are two OF SHAVOUT because of doubt, therefore, there are two days of Purim in their stead. Seven and seven refer to the seven days of Pesach, and the seven days of Sukkot. Noah corresponds to the Shabbat day, and this is the meaning of what is written: "of every living (Heb. chai = eighteen) thing" (Beresheet 6:19), BECAUSE TWO + TWO + SEVEN + SEVEN = EIGHTEEN, WHICH IS CHAI.

829. סֻכָּה קָא אֲגִינָת עָלַיְיהוּ דְיִשְׂרָאֵל, הה״ד וְסֻכָּה תִּהְיֶה לְצֵל יוֹמָם מֵחֹרֶב. סֻכָּה קָא אֲגִינָת. מַה תֵּיבַת נֹחַ לְאַגָּנָא, אוֹף הָכִי סֻכָּה לְאַגָּנָא. וְעוֹד מִכָּל הַחַי, ח״י בִּרְכָאן דְצִלּוֹתָא, מֵאִינּוּן ט׳ ט׳, בִּרְכָתָא דְמִינִין בָּהּ אִשְׁתְּלִימוּ י׳ סְפִירָאן מֵעֵילָא לְתַתָּא, וּמִתַּתָּא לְעֵילָא. וְאִיהוּ לְקָבֵל נֹחַ.

829. The Sukkah protects Yisrael, as it is written: "And there shall be a tabernacle for a shadow in the daytime from the heat" (Yeshayah 4:6). Just as the purpose of Noah's ark was to give protection, so is the Sukkah to give protection. Again: "of every living (Heb. chai = eighteen) thing," where Chai is the eighteen blessings of the prayer, which SUB-DIVIDE INTO two groups of nine each. AND WITH the blessing concerning the heretics, the ten Sfirot are completed, FOR THIS MAKES TEN TOGETHER WITH THE FIRST NINE, AND AGAIN TOGETHER WITH THE LAST NINE. And they correspond to the ten Sfirot OF DIRECT LIGHT that is from above downwards, and the ten Sfirot OF RETURNING LIGHT that is from below upwards. And this corresponds to Noah, WHICH IS TO SAY THAT THE EIGHTEEN BLESSINGS OF THE PRAYER CORRESPOND TO THE EIGHTEEN OF NOAH, NAMELY, TWO AND TWO, SEVEN AND SEVEN, WHICH ADD UP TO EIGHTEEN.

830. וְעוֹד מִכָּל הַחַי, שְׁכִינְתָּא אֲגִינָת עַל אִלֵּין דְנַטְרִין י׳, אוֹת שַׁבָּת בְּתְחוּמָא דִילֵיהּ, דְאִיהוּ ח׳ אֶלְפִים, תְּרֵין אַלְפִין לְכָל צַד. וְעוֹד, מִכָּל הַחַי, אִלֵּין דְנַטְרִין י׳ אוֹת בְּרִית, דְאִיהוּ בְּח׳ יוֹמִין, דְאִתְּמַר עָלַיְיהוּ, וּבַיּוֹם הַשְּׁמִינִי יִמּוֹל בְּשַׂר עָרְלָתוֹ. וְעוֹד, מִכָּל הָחַי, אִלֵּין דְנַטְרִין אוֹת י׳, תְּפִלִּין בִּתְמַנְיָיא פָּרַשְׁיָין.

830. Again: "of every living thing." This means that the Shechinah protects all those who keep the Yud, which is the sign of the Shabbat, in its limits, namely, eight thousand CUBITS, NAMELY, two thousand in each direction. AND THE YUD OF THE SIGN OF THE SHABBAT AND THE CHET (= eight) OF THE LIMITS ARE CHET YUD: CHAI, LIVING. Again: "of every living thing." This means those who keep the sign of the covenant, which is Yud, which is at the eighth day, about which it is said: "And in the eighth day the flesh of his foreskin shall be circumcised" (Vayikra 12:3). AND THE YUD OF THE SIGN OF THE COVENANT AND THE CHET OF THE EIGHT DAYS FORM CHAI. Again: "of every living thing" refers to those who observe the sign of the Tefilin, which is Yud, AND IN WHICH ARE eight passage sections, THUS: CHET YUD: CHAI.

831. שְׁכִינְתָּא דְאִיהִי סוּכָּה, אֲגִינָת עָלַיְיהוּ, וּפְרִישַׂת גַּדְפָּאָה עָלַיְיהוּ, כְּאִמָּא עַל בְּנִין, וּבְגִין דָּא תַּקִּינוּ לְבָרְכָא, הַפּוֹרֵס סוּכַּת שָׁלוֹם עָלֵינוּ. וּבְגִין דָּא בְּיַרְחָא שְׁבִיעָאָה, דְּבֵיהּ כָּל פִּקּוּדִין אִלֵּין, מַיִם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת הָאַהֲבָה. עַם יִשְׂרָאֵל בַּאֲבוּהוֹן שֶׁבַּשָּׁמַיִם. וְלֵית מַיִם רַבִּים, אֶלָּא כָּל אוּמִין וּמְמָנָן דִלְהוֹן. אִם יִתֵּן אִישׁ, דְאִיהוּ סַמָּאֵל, כָּל מַה דְאִית לֵיהּ בְּעָלְמָא דֵין, בְּגִין דְיִשְׁתַּתַּף בְּאִלֵּין פִּקּוּדִין עִם יִשְׂרָאֵל, בּוֹז יָבוּזוּ לוֹ.

831. The Shechinah, which is the Sukkah, protects them and spreads her wings over them, as does the mother bird over the young. And this is why the text of the prayer was worded: 'who spreads the tabernacle of peace over us'. And for this reason, in the seventh month, which contains all these precepts, "Many waters cannot quench love" (Shir Hashirim 8:7) of Yisrael for their Father who is in Heaven. And there is no meaning to "many waters" except all the nations and their ministers. And if a man, this being Samael, give all that he possesses in this world in order to join in partnership with Yisrael in these precepts, "it would be utterly scorned."

122. Shmini Atzeret

Rabbi Shimon explains about the small banquet on the eighth day that he says is from the aspect of Malchut. He answers his son's query as to why the banquet for Yisrael was from the lower Shechinah but the banquet for all seventy nations was from the upper Mother, Binah.

832. וּבַיּוֹם הַשְּׁמִינִי עֲצֶרֶת פַּר אֶחָד אַיִל אֶחָד, הָא אוּקְמוּהָ מָארֵי מַתְנִיתִין, לְמַלְכָּא דְזַמִּין אוּשְׁפִּיזִין, לְבָתַר דְשָׁלַח לוֹן, אָמַר לְאִלֵּין בְּנֵי בֵיתָא דִילֵיהּ, אֲנָא וְאַתּוּן נַעְבִיד סְעוּדָה קְטַנָּה. וּמַאי עֲצֶרֶת. כְמד״א, זֶה יַעְצוֹר בְּעַמִּי, וְלֵית עֵצֶר אֶלָּא מַלְכוּת. מִסִּטְרָא דְשְׁכִינְתָּא עִלָּאָה, עָבִיד סְעוּדָתָא רַבְּרְבָא, וּמִסִּטְרָא דְמַלְכוּתָא, סְעוּדָתָא זְעֵירָא. וְנוֹהֲגִין לְמֶעְבַּד יִשְׂרָאֵל עִמָּהּ חֶדְוָה, וְאִתְקְרִיאַת שִׂמְחַת תּוֹרָה. וּמְעַטְּרָן לס״ת בְּכֶתֶר דִילֵיהּ, רְמֶז ס״ת לְתִפְאֶרֶת, שְׁכִינְתָּא עַטֶּרֶת תִּפְאֶרֶת.

832. "On the eighth day you shall have a solemn assembly... one bullock, one ram" (Bemidbar 29:35-36). The sages of the Mishnah have already taught that the matter is to be likened to the case of a king who invites guests to his house, and after he has sent them on their way, says to the members of his household: Let us, you and I, make a small banquet. And what is the meaning of "solemn assembly" (Heb. atzeret)? It is as is written: "this one shall reign (Heb. ya'atzor) over My people" (I Shmuel 9:17). And there is no reign apart from Malchut. FOR from the aspect of upper Shechinah, WHICH IS BINAH, he made the large banquet, but he made the small banquet from the aspect of Malchut. And Yisrael makes joy with her, and she is called 'Simchat Torah', (lit. 'the Rejoicing of the Torah') (holiday on which we dance with the Torah). And the scrolls of the Torah have their crowns placed on them, alluding to the fact that the scroll of the Torah is Tiferet, while the Shechinah is ITS CROWN, NAMELY, the crown of Tiferet.

833. אָמַר ר׳ אֶלְעָזָר, אַבָּא, אֲמַאי מִסִּטְרָא דְּאִמָּא עִלָּאָה, זַמִּין לְכָל מְמָנָן דְּכָל אוּמִין, וּמִסִּטְרָא דִּשְׁכִינְתָּא תַּתָּאָה, לָא זַמִּין אֶלָּא לְאוּמָה יְחִידָה, לְקֻבֵּל פַּר יְחִידָה.

833. Rabbi Elazar asked, Father, why is it that from the side of upper Mother, WHICH IS BINAH, He invited all the appointees of all the nations, NAMELY, WITH THE SEVENTY BULLOCKS, REFERRED TO ABOVE, and from the side of the lower Shechinah, He invited only a solitary nation, corresponding to the one bullock? SHOULD IT NOT HAVE BEEN THE OTHER WAY AROUND, WITH YISRAEL RECEIVING FROM UPPER MOTHER, AND THE MINISTERS OF THE NATIONS FROM MALCHUT?

834. אָמַר לֵיהּ בְּרִי, שַׁפִּיר שְׁאִילַת. בְּגִין דְּמַלְכוּת אִיהִי רְמִיזָא לִבְרַתָּא, דְּאִיהִי צְנוּעָה בְּבֵית אָבִיהָ וְאִמָּהּ. וְאִיהִי אֲרוּסָה וְלָא נְשׂוּאָה. לָאו אוֹרַח אַרְעָא, לְמֵיכַל עִם אוֹשְׁפִּיזִין. אֲבָל אִמָּא דְּהִיא נְשׂוּאָה, אוֹרַח אַרְעָא אִיהוּ בָּתַר דְּמִזַּמִּין בַּעְלָהּ אוֹשְׁפִּיזֵי, לְמֵיכַל עַל פָּתוֹרָא עִם בַּעְלָהּ. וְאִי אִינּוּן אוֹשְׁפִּיזִין נֻכְרָאִין, לָא אַכְלֵי עִמְּהוֹן, לָא אַבָּא, וְלָא אִמָּא, וְכָל שֶׁכֵּן בְּרַתָּא. וּבְגִין כַּךְ בִּסְעוּדָתָא דְּשַׁבְעִין מְמָנָן, לָא אִשְׁתְּתַף לְמֵיכַל עִמְּהוֹן, חַד מִן מָארֵי מַלְכָּא, בְּגִין דְּאִינּוּן נוּכְרָאִין. אָמַר לֵיהּ וַדַּאי כְּעַן אִתְיַישְׁבַת מִלָּה בְּלִבָּאִי, עַל בּוּרְיֵיהּ.

834. He replied: My son, that is a good question that you have asked, and the answer is: Because Malchut alludes to a daughter who is modest in the house of her father and mother, and she is engaged but not married, THEREFORE, it is not customarily considered proper that she should eat with the guests. But as for the mother, who is married, HERE it is the customary way of the world that when her husband invites guests, she should eat WITH THE GUESTS, at the table with her husband. And if they are foreign guests, then no one eats with them, neither father nor mother, and certainly not the daughter, WHO IS MALCHUT. And this is the reason why at the banquet for the seventy ministers not one of the members of the king's household joins in to eat with them, because they are foreigners. He said: Surely the matter has now been settled in my thoughts correctly.

123. Explanations about Malchut

Rabbi Shimon tells us that the Shechinah ascends to the place she came from, Infinity, as a result of the burnt offerings. She takes the Sfirot up with her to provide a sweet aroma for God and then descends bringing atonement for Yisrael's sins with her. Rabbi Shimon says that all the grades ascend and descend in her. We learn why Malchut is called 'peace offerings' and why everything is included in Malchut. She is Chochmah and Binah and Tiferet. We also hear of the twelve commandments that are included in her.

835. עוֹלַת תָּמִיד, דָּא שְׁכִינְתָּא, דְּסָלִיקַת לְעֵילָא בְּהַהוּא דַּרְגָּא, דְּאִתְּמַר בָּהּ עֶרֶב וָבוֹקֶר בְּכָל יוֹם תָּמִיד, וְאוֹמְרִים פַּעֲמַיִם שְׁמַע יִשְׂרָאֵל. וְאִיהִי סָלִיקַת בְּעַמּוּדָא דְּאֶמְצָעִיתָא, דְּאִיהוּ תָּדִיר עִמָּהּ בְּלָא פֵּרוּדָא כְּלָל.

835. The daily burnt offering (Heb. olat tamid) is the Shechinah which always (Heb. tamid) ascends (Heb. olah) on that grade about which it is said: 'Evening and morning, every day, twice each and every day, saying Sh'ma Yisrael'. And she ascends in the Central Column, WHICH IS ZEIR ANPIN, who is with her always, without any separation at all.

836. וּלְאָן סְלִיקַת. לְאַתָּר דְּאִתְגְּזָרַת מִתַּמָּן, דְּאִיהוּ אֵין סוֹף, וְאִיהוּ גָּבוֹהַּ מִכָּל סְפִירָאן. וּבג״ד אוֹקְמוּהָ. עוֹלָה כֻּלָּהּ לַגָּבוֹהַּ סַלְקָא. וְכַד אִיהִי סְלִיקַת, אֲחִידָן בָּהּ כָּל סְפִירָן, וְאִינּוּן סַלְקִין עִמָּהּ. וּמַאי סְלִיקוּ דִּילָהּ. לְרֵיחַ נִיחֹחַ, לְמֵיהַב רֵיחָא טָבָא קֳדָם יְיָ׳, וּלְבָתַר אִתְּמַר בָּהּ, וַיֵּרֶד מֵעֲשׂוֹת הַחַטָּאת וְהָעוֹלָה. נַחְתַּת מַלְיָא כַּפָּרָה מִכָּל חוֹבִין דְּיִשְׂרָאֵל.

836. But whence does she ascend? To the place from which she was derived, which is Infinity, and she is then higher than all the Sfirot, which is why it was taught: The whole of the burnt offering ascends to the Most High. And as she ascends, all the other Sfirot take hold of her, and ascend with her. What is the meaning of this ascent of hers TO INFINITY? It is to provide a sweet savor, to give a good savor before Hashem. And afterwards it is said about her: "and came down from offering the sin offering, and the burnt offering" (Vayikra 9:22), namely, she descends FROM INFINITY, full of atonement over all of Yisrael's sins.

837. And her ascent is with the Central Column, WHICH IS ZEIR ANPIN, and so also is her descent, and that of all her hosts, in it. And for this reason she is called 'a ladder' for all the appellatives; NAMELY, ALL THE GRADES ascend and descend in her, suspended from the name Yud Hei Vav Hei, WHICH IS ZEIR ANPIN, and thus all the sacrifices and all the burnt offerings are to Yud Hei Vav Hei. And she is called 'a sacrifice' because all the appellatives draw near, through her, to the Yud Hei Vav Hei, WHICH IS ZEIR ANPIN.

837. וְהָא סְלִיקוּ דִּילָהּ אִיהוּ, בְּעַמּוּדָא דְּאֶמְצָעִיתָא. אוֹף הָכִי נְחִיתוּ דִּילָהּ אִיהוּ בֵּיהּ, וְכָל חַיָּילִין דִּילָהּ, וּבְגִין דָּא אִקְרֵי סֻלָּם, דְּבֵיהּ כָּל כִּנּוּיִין סַלְקִין וְנַחְתִּין, דְּאִינּוּן תַּלְיָין מִן יְדוֹד. ובג״ד, כָּל קָרְבְּנִין וְעֹלָוִין אִינּוּן לְיְדוֹד. וְאִתְקְרִיאַת קָרְבָּן, עַל שֵׁם דְּאִתְקְרִיבוּ בָּהּ כָּל כִּנּוּיִין לְיְדוֹד.

838. And for this reason it was said about her: "and his offering was one silver dish" (Bemidbar 7:13), NAMELY MALCHUT. For there is no grade that can draw near to Yud Hei Vav Hei without MALCHUT, and there is no prayer, nor precept of any of the precepts that are in the Torah or any of the sacrifices and burnt offerings that are outside OF MALCHUT. And in all the grades that are in the Sfirot, none is received before Yud Hei Vav Hei without her, which is why it was said about her: "Thus (lit. 'with this' (Heb. zot, feminine)) shall Aaron come into the holy place" (Vayikra 16:3), WHERE MALCHUT IS CALLED 'ZOT'. And for this reason the prophet said: "But let him that glories glory in this (zot)" (Yirmeyah 9:23).

838. וּבְגִין דָּא אִתְּמַר עָלָהּ, קָרְבָּנוֹ קְעָרַת כֶּסֶף אַחַת. לֵית דַּרְגָּא דְּאִתְקְרִיב לְגַבֵּי יְדוֹד, פָּחוּת מִנָּהּ. וְלֵית צְלוֹתָא וּפִקּוּדָא מִכָּל פִּקּוּדִין דְּאוֹרַיְיתָא, וְכָל קָרְבְּנִין וְעֹלָוִין, דְּאִינּוּן לְבַר מִנָּהּ. בְּכָל דַּרְגִּין דִּסְפִירָאן לָא מִתְקַבְּלָן קֳדָם יְדוֹד, לְבַר מִנָּהּ. וּבְגִין דָּא אִתְּמַר עָלָהּ, בְּזֹאת יָבֹא אַהֲרֹן אֶל הַקֹּדֶשׁ. ובג״ד אָמַר נָבִיא, כִּי אִם בְּזֹאת יִתְהַלֵּל הַמִּתְהַלֵּל.

839. And she, MALCHUT, is CALLED 'peace offerings' (Heb. shelamim) because she is the completion (Heb. shlemut) of the name Yud Hei Vav Hei in each and every grade. She is Hei OF THE YUD HEI VAV HEI; she is Adonai; she is the Yud of the Yud Hei Vav Hei; she is the Hei of Elohim; she is the Hei of Eheyeh. She is the Yud of Shadai: (Shin Dalet Yud); she is the end of every Yud Hei Vav Hei and appellative, wherefore it is said about her: "The end of the matter, when all is said and done: Fear Elohim and keep His commandments" (Kohelet 12:13). She is the end (Heb. sof) of the ten Sfirot and is called 'Yam Suf' (lit. 'the reed sea'). She is the completion of the upper beings and of the lower beings; she is the gate by which one has to enter for all wisdom and for every appellative and Yud Hei Vav Hei and for entering into each and every Sfirah. She is the knowledge of everything, and without her NAMELY MALCHUT no creature has permission to look into any knowledge that is in the world. About her it is said: "this is the gate of Hashem, into which the righteous shall enter" (Tehilim 118:20).

839. אִיהִי שְׁלָמִים, שְׁלִימוּ דִּשְׁמָא דַּיְדוֹד, בְּכָל דַּרְגָּא וְדַרְגָּא. אִיהִי ה׳. אֲדֹנָי. י׳ דַּיְדוֹד. אִיהִי ה׳ מִן אֱלֹהִים. אִיהִי ה׳ מִן אֶהְיֶה. י׳ מִן שַׁדַּי. סוֹף דְּכָל הֲוָיָה וְכִנּוּי. ובג״ד אִתְּמַר בָּהּ, סוֹף דָּבָר הַכֹּל נִשְׁמָע אֶת הָאֱלֹהִים יְרָא וְאֶת מִצְוֹתָיו שְׁמוֹר. אִיהִי סוֹף מֵעֶשֶׂר סְפִירָאן, יַם סוּף. שְׁלִימוּ דְּעִלָּאִין וְתַתָּאִין. אִיהוּ תַּרְעָא לְאַעֲלָא לְכָל חָכְמְתָא, לְכָל כִּנּוּי וַהֲוָיָה, וּלְאַעֲלָא בְּכָל סְפִירָה וּסְפִירָה, יְדִיעָה דְּכֹלָּא. וּפָחוּת מִינָּהּ, לֵית רְשׁוּ לְשׁוּם בְּרִיָּה, לְאַשְׁגָּחָא לְשׁוּם יְדִיעָה בְּעוֹלָם. עָלָהּ אִתְּמַר, זֶה הַשַּׁעַר לַיְיָ׳ צַדִּיקִים יָבֹאוּ בוֹ.

840. She, MALCHUT, is the 42-letter Name, NAMELY, THE FOUR LETTERS OF THE YUD HEI VAV HEI, THE TEN LETTERS OF IT BEING FULLY SPELLED, AND THE 28 LETTERS OF THE FILLING OF THE FILLING. THIS AMOUNTS TO FORTY-TWO LETTERS, AND MALCHUT IS THE SECRET OF THE FINAL HEI'S THAT ARE IN THE 42-LETTER NAME, through which the upper and lower beings were created. She is called 'eye' from the right side, WHICH IS THE CHOCHMAH IN HER, AS IT IS WRITTEN: "Behold, the eye of Hashem is upon those who fear Him" (Tehilim 33:18); and she is called 'ear' from the left side, WHICH IS THE BINAH IN HER, AS IT IS WRITTEN: "O my Elohim, incline Your ear, and hear" (Daniel 9:18). And from the aspect of the Central Column, WHICH IS THE TIFERET IN HER, she is called 'smell,' while from the aspect of herself, WHICH IS MALCHUT, she is called 'mouth,' as it is written: "With him I speak mouth to mouth" (Bemidbar 12:8).

840. אִיהוּ שֵׁם מ״ב אַתְוָון, דִּבְהוֹן אִתְּבְּרִיאוּ עִלָּאִין וְתַתָּאִין. אִיהִי אִתְקְרִיאַת עַיִן מִסִּטְרָא דִּימִינָא, הִנֵּה עֵין יְדוֹד אֶל יְרֵאָיו. וְאִתְקְרִיאַת אֹזֶן מִסִּטְרָא דִּשְׂמָאלָא, הַטֵּה אֱלֹהַי אָזְנְךָ וּשְׁמָע. וְאִתְקְרִיאַת רֵיחַ מִסִּטְרָא דְּעַמּוּדָא דְּאֶמְצָעִיתָא. וְאִתְקְרִיאַת פֶּה, מִגַּרְמָהּ. הה״ד פֶּה אֶל פֶּה אֲדַבֶּר בּוֹ.

841. אִתְקְרִיאַת פִּקּוּדָא קַדְמָאָה אָנֹכִי, מִסִּטְרָא דְּכֶתֶר, דְּאִיהוּ אַי"ן מֵאֱלֹהֵינוּ. אָנֹכִי בֵּיהּ כ', כֶּתֶר. וּבֵיהּ אַיִן. וְכֶתֶר אִתְקְרֵי מִסִּטְרָא דְּאִימָּא עִלָּאָה. דְּאִדְכַּר לְגַבָּהּ חַמְשִׁין זִמְנִין יְצִיאַת מִצְרַיִם בְּאוֹרַיְיתָא. וְאִיהִי בַּ"ת מִן בְּרֵאשִׁית, דִּכְלִילָא עֶשֶׂר אֲמִירָן, מִסִּטְרָא דְּחָכְמָה בַּת י', בְּחָכְמָה יָסַד אֶרֶץ. בְּאַבָּא יָסַד בְּרַתָּא. וְאִיהוּ נָתִיב לֹא יְדָעוֹ עָיִט, דְּכָלִיל ל"ב נְתִיבוֹת, דְּאִינּוּן ל"ב אֱלֹהִים מִסִּטְרָא דְּאִימָּא עִלָּאָה, דְּאִתְקְרֵי כָּבוֹד. וְכַד אִתְכְּלִילָן בִּבְרַתָּא, אִתְקְרֵי ל"ב. וּבְגִין דָּא כָּבוֹד לְעֵילָא, ל"ב לְתַתָּא.

841. And she is called 'the first commandment', "I am (Heb. anochi)" (Shemot 20:2), NAMELY, THE BEGINNING OF THE DIVINE REVELATION, from the aspect of Keter, that is in her, which is Ayin (lit. 'nought'), NAMELY, THE LETTERS ALEPH YUD NUN from our Elohim: (Aleph Lamed Hei Yud Nun Vav), FOR KETER IS CALLED 'NOUGHT' IN THE SENSE OF ABSENCE OF CONCEPTION. 'anochi' (Aleph Nun Caf Yud) contains the letter Caf that stands for Keter and Aleph Yud Nun (Heb. ayin). And Keter is so called from the aspect of upper Ima, for whom the Exodus from Egypt is mentioned fifty times in the Torah, CORRESPONDING TO THE FIFTY GATES OF BINAH, AND KETER OF MALCHUT IS IN BINAH. And she is a daughter (Heb. BAT - BET TAV) from ("In the beginning") Beresheet (Bet Resh Aleph Shit Yud Tav), which includes all of the ten sayings BY WHICH THE WORLD WAS CREATED. And from the aspect of Chochmah, she is the daughter of Yud, AS IT IS SAID: "by wisdom founded the earth" (Mishlei 3:19), NAMELY, MALCHUT, WHICH IS CALLED 'EARTH', for Father, WHICH IS CHOCHMAH, founded the daughter, WHICH IS MALCHUT. And she is "a path which no bird of prey knows" (Iyov 28:7), which is comprised of 32 paths, namely the 32 Names of Elohim from the aspect of upper Mother that is called 'glory' (Heb. kavod = 32). And when they are included in the daughter, WHICH IS MALCHUT, MALCHUT is called heart (Heb. lev = 32), and this is why there is glory above and a heart below.

842. וְי' דִּבְרָן אִתְיְיהִיבוּ. חֲמֵשׁ בְּלוּחָא חֲדָא, וַחֲמֵשׁ בְּלוּחָא תִּנְיָינָא. אִיהִי כְּלִיל לוֹן, ה' מִכֶּתֶר עַד גְּבוּרָה. וְה' מֵעַמּוּדָא דְּאֶמְצָעִיתָא, עַד בְּרַתָּא. וְאִינּוּן ה' ה'. וְכִי אִית לְמַלְלָא בַּעֲשָׂרָה פִּיּוֹת. אֶלָּא כְּלִיל לוֹן בְּבַת יְחִידָה י' וְאִתְעֲבִידוּ כֻּלְּהוּ חֲדָא. אוֹף הָכִי ו', אִתְקְרֵי קוֹל, וְלָא אִשְׁתְּמוֹדְעִין בֵּיהּ, עַד דְּאִשְׁתְּתַף עִם דִּבּוּר. וּבְגִין דָּא, קוֹל דְּבָרִים אַתֶּם שׁוֹמְעִים.

842. And the Ten Commandments were given on two tablets, five on each, and MALCHUT includes them, for they are the five SFIROT from Keter to Gvurah, and the five SFIROT from the Central Column, WHICH IS TIFERET to the daughter, WHICH IS MALCHUT. And they are twice Hei. HE ASKS: IF THE TEN COMMANDMENTS ARE FROM THE TEN SFIROT, is it then possible to speak with ten mouths, WITH EACH SFIRAH SPEAKING WITH ITS OWN SPECIAL MOUTH? HE ANSWERS, He included all TEN COMMANDMENTS in the only daughter, WHICH IS MALCHUT, and all of them became one, WITH THE TEN COMMANDMENTS BEING INCORPORATED WITHIN MALCHUT. And so it is that Vav, WHICH IS TIFERET, that is called 'voice', cannot be perceived until it joins with speech, WHICH IS MALCHUT. And this is why IT IS WRITTEN: "you heard the voice of the words" (Devarim 4:12), WHERE VOICE ALLUDES TO ZEIR ANPIN AND WORDS TO MALCHUT.

843. אִיהִי פִּקּוּדָא תִּנְיָינָא מִסִּטְרָא דִּגְבוּרָה, יִרְאָה בְּחוּשְׁבָּן. וּרְמִיזָא בְּמִלַּת בְּרֵאשִׁית, יָרֵא בֹּשֶׁת. וְאוֹקְמוּהָ, מַאן דְּלֵית לֵיהּ בֹּשֶׁת פָּנִים, וַדַּאי דְּלָא עָמְדוּ אֲבָהָתוֹי עַל טוּרָא דְּסִינַי.

843. She, MALCHUT, is the second commandment from the side of Gvurah, which is the same numerical sum as for the word Yir'ah, (lit. 'fear') FOR THEY BOTH HAVE THE NUMERICAL VALUE OF 216. And this is intimated in the word "Beresheet" (lit. 'In the beginning'), WHOSE LETTERS, REARRANGED, SPELL: Yere boshet (lit. 'fearful of shame'), and it has been taught: Whoever has no modesty, certainly his forefathers were not present on Mount Sinai.

844. אִיהִי פִּקּוּדָא תְּלִיתָאָה, דְּאִתְקְרֵי אַהֲבַת חֶסֶד. הה"ד אַהֲבַת עוֹלָם אֲהַבְתִּיךְ עַל כֵּן מְשַׁכְתִּיךְ חָסֶד. אַהֲבָה כְּלִילָא מֵאֲבָהָן, דְּאִתְקְרֵי בְּהוֹן בַּכֹּל מִכֹּל כֹּל. וְרָזָא דְּמִלָּה, זָכַרְתִּי לָךְ חֶסֶד נְעוּרַיִךְ אַהֲבַת כְּלוּלֹתָיִךְ.

844. She is the third commandment, which is called 'love of Chesed', as it is written: "I have loved you with an everlasting love: therefore I have remained true to you (with Chesed)" (Yirmeyah 31:2). Love, WHICH IS MALCHUT, is composed of the patriarchs, and in their contexts is called: 'bakol' (lit. 'in all'), 'mikol' (lit. 'of all'), 'kol' (lit. 'all'), WHICH IS MALCHUT THAT IS CALLED KOL (LIT. 'ALL'). ABOUT ABRAHAM IT IS SAID: "AND HASHEM HAD BLESSED ABRAHAM IN ALL THINGS" (BERESHEET 24:1); AND ABOUT ISAAC IT IS WRITTEN: "AND I HAVE EATEN OF ALL" (IBID. 27:33); AND ABOUT JACOB: "BECAUSE I HAVE ALL" (IBID. 33:11). And the secret of the matter is the verse: "I remember in your favor, the devotion (Chesed) of your youth, your love as a bride" (Yirmeyah 2:2), WHICH IS SAID ABOUT MALCHUT.

845. וְאִיהִי פִּקּוּדָא רְבִיעָאָה, יְחוּד, מִסִּטְרָא דְּעַמּוּדָא דְּאֶמְצָעִיתָא, שְׁמַע יִשְׂרָאֵל. וְאִיהִי כ״ה כ״ה אַתְוָון, עִמֵּיהּ בְּשִׁית תֵּיבִין, דְּאִינּוּן שְׁמַע יִשְׂרָאֵל. וּבְגִינָהּ אָמַר אַבְרָהָם נֵלְכָה עַד כ״ה וְנִשְׁתַּחֲוֶה. כ״ה תֹּאמַר לְבֵית יַעֲקֹב.

845. And she is the fourth commandment, which is the unity from the aspect of the Central Column, NAMELY, THE UNITY OF Sh'ma Yisrael. That is 25 (Caf Hei) plus 25 letters with Him, WITH ZEIR ANPIN, NAMELY, 25 LETTERS OF SH'MA YISRAEL, WHICH IS ZEIR ANPIN, PLUS 25 LETTERS OF 'BLESSED BE THE NAME OF THE GLORY OF HIS KINGDOM FOREVER AND EVER', WHICH IS MALCHUT, that are in the six words of Sh'ma Yisrael, WHICH ARE SIX SFIROT of ZEIR ANPIN. And for her sake, Abraham said: "...will go yonder (Heb. coh) and prostrate ourselves" (Beresheet 22:5). AND IT IS ALSO SAID: "Thus (Heb. coh, Caf Hei) shall you say to the house of Jacob" (Shemot 19:3).

846. אִיהוּ א״ח, עַמּוּדָא דְּאֶמְצָעִיתָא, וְאִיהִי ד׳, שְׁלִימוּ דְּיִחוּדָא דִּילֵיהּ, לְאַשְׁלְמָא בֵּיהּ אֶחָד. א״ח, כְּלִיל ט׳ סְפִירָאן, דְּאִינּוּן א׳ אֵין סוֹף. ח׳ תְּמַנְיָא סְפִירָאן, מֵחָכְמָה עַד יְסוֹד. ד׳ מַלְכוּת, קוֹצָא דִּילָהּ, בָּהּ אִשְׁתְּלִימוּ לַעֲשָׂרָה, דְּאִינּוּן יו״ד הֵ״א וָא״ו הֵ״א. ד׳ כְּלִילָא מִד׳ אַתְוָון יְדוֹד.

846. And He, ZEIR ANPIN, is Aleph Chet OF ECHAD: (LIT. 'ONE' - ALEPH CHET DALET), which is the Central Column, while she, MALCHUT, is the Dalet OF ECHAD. She is the completion of His unity, perfecting in him THE SECRET OF one. Aleph Chet (= nine) OF ECHAD include nine Sfirot, namely: Aleph is Infinity, NAMELY, KETER, the Chet (= eight) Sfirot from Chochmah to Yesod. The Dalet OF ECHAD is Malchut, with the tip OF THE DALET ALLUDING TO YESOD. With it, IN MALCHUT, are completed the ten Sfirot, which are THE TEN LETTERS Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph. The Dalet (= four) OF ECHAD is comprised of the four letters of the Yud Hei Vav Hei.

847. פִּקּוּדָא חֲמִישָׁאָה, וְהָגִיתָ בּוֹ יוֹמָם וָלַיְלָה. אִיהִי אוֹרַיְיתָא דִּבְכְתָב מִסִּטְרָא דְּחֶסֶד. וְאוֹרַיְיתָא דְּבְעַל פֶּה מִסִּטְרָא דִּגְבוּרָה. דִּבְהוֹן חָכְמָה וּבִינָה. כְּמָה דְּאוּקְמוּהָ מָארֵי מַתְנִיתִין, הָרוֹצֶה לְהַחְכִּים יַדְרִים. לְהַעֲשִׁיר יַצְפִּין. וְעַמּוּדָא דְּאֶמְצָעִיתָא כְּלִיל תַּרְוַוֵיהוּ, וּבְגִין דָּא אִתְקְרֵי שָׁמַיִם, כְּלִיל אֵשׁ וּמַיִם, אֵשׁ דִּגְבוּרָה, וּמַיִם דְּחֶסֶד.

847. The fifth commandment is: "but you shall meditate therein day and night" (Yehoshua 1:8). She, MALCHUT, is the Written Torah from the side of Chesed and the Oral Torah from the side of Gvurah, where Chochmah and Binah are in them, FOR AT THE TIME OF GREATNESS, CHESED ASCENDS AND BECOMES CHOCHMAH, WHILE GVURAH ASCENDS AND BECOMES BINAH. This is as the sages of the Mishnah taught: He who wants to be wise will face south and he who wants to be rich will face north, WHERE THE MEANING OF RICH IS IN KNOWLEDGE AND UNDERSTANDING. And the Central Column, WHICH IS TIFERET, incorporates both of them, THE RIGHT AND THE LEFT, and for this reason is called 'heavens' (Heb. shamayim) for it includes fire (Heb. esh) and water (Heb. mayim). Fire is Gvurah and water is Chesed.

848. וּבְגִין דָּא כֶּתֶר, דְּאִיהִי כַּף, עֲשָׂרָה עֲשָׂרָה הַכַּף בְּשֶׁקֶל הַקֹּדֶשׁ. דְּאִינּוּן יה״ה, תְּלַת אַתְוָון, אִתְעֲבִידוּ כַּף, עַל ו׳. וְהַיְינוּ כְּנֶגֶד כֶּתֶר תּוֹרָה, ו׳ הַיְינוּ ס״ת, כַּף עֲטָרָה עַל רֵישֵׁיהּ. וְכֻלָּא יְדוֹ״ד, כ״ו בְּחוּשְׁבַּן.

848. And for this reason, Keter, which is Caf, is the secret of the verse: "weighing ten shekels apiece (Heb. kaf), after the shekel of the sanctuary" (Bemidbar 7:86), NAMELY, TEN SFIROT FROM ABOVE DOWNWARDS AND TEN SFIROT FROM BELOW UPWARDS, which is Yud Hei Hei, three letters that become Caf, namely, KETER, over Vav WHICH IS ZEIR ANPIN, and is to correspond to Keter Torah, (lit. 'the crown of the Torah'). For the Vav is the scroll of the Torah, and the Caf, WHICH IS YUD HEI HEI, is the diadem of its head. And all of it together, NAMELY, YUD HEI HEI WITH VAV, is the Yud Hei Vav Hei whose numerical value is Caf Vav (= 26), WHERE THE CAF IS THE SECRET OF KETER OVER THE VAV.

849. פִּקּוּדָא שִׁתִּיתָאָה, אִיהִי תְּפִלָּה שֶׁל יַד, בִּדְרוֹעָא שְׂמָאלָא. וּמִסִּטְרָא דִּגְבוּרָה ה׳ דְּיַד כֵּהָה, מִכֶּתֶר וְעַד גְּבוּרָה, ה׳ סְפִירָאן, וְאִינּוּן תְּפִילִין דְּרֵישָׁא דְּעַמּוּדָא דְּאֶמְצָעִיתָא. וְאִיהִי קֶשֶׁר תְּלַת רְצוּעוֹת, דְּאִינּוּן נֶצַח הוֹד יְסוֹד.

849. The sixth commandment OF MALCHUT is the hand Tefilin, WHICH IS TO BE PLACED on the left arm, WHICH IS GVURAH, and from the side of Gvurah it is the Hei of the dim hand, WHICH IS MALCHUT. AND THEREFORE THE HAND TEFILIN, WHICH IS MALCHUT, MUST BE PLACED ON THE LEFT ARM, WHICH IS GVURAH OF ZEIR ANPIN. And from Keter to Gvurah there are five Sfirot, and they are THE ASPECT OF the head Tefilin of the Central Column, WHICH IS ZEIR ANPIN. FOR FROM KETER TO GVURAH IS THE ASPECT OF THE HEAD TEFILIN, FOR THEY ARE ZEIR ANPIN, AND BELOW GVURAH THEY ARE THE HAND TEFILIN, FOR THEY ARE MALCHUT. And she, MALCHUT, is the knot of the three straps, namely Netzach, Hod, and Yesod; NAMELY, SHE IS THE KNOT OF THE TWO STRAPS OF THE HEAD, WHICH ARE NETZACH AND HOD, AND THE KNOT OF THE ONE STRAP OF THE HAND TEFILIN, WHICH IS YESOD. AND IT FOLLOWS THAT SHE IS THE KNOT OF THE THREE STRAPS.

850. וְאִיהִי פִּקּוּדָא שְׁבִיעָאָה, מִצְוַת צִיצִית, כְּלִיל תְּכֵלֶת וְלָבָן, דִּינָא וְרַחֲמֵי. בְּנוּרָא, אֶשָּׁא חִוָּרָא לָא אָכִיל.תְּכֵלָא, אָכִיל וְשָׁצֵי, וַתְּאכַל אֶת הָעוֹלָה. חִוָּר מִימִינָא, תְּכֵלֶת מִשְּׂמָאלָא, עַמּוּדָא דְּאֶמְצָעִיתָא, יִחוּד בֵּין תַּרְוַוּיְהוּ, יָרוֹק. בְּגִין דָּא אוֹקְמוּהָ מָארֵי מַתְנִיתִין, מֵאֵימָתַי קוֹרִין אֶת שְׁמַע בְּשַׁחֲרִין מִשֶּׁיַּכִּיר בֵּין תְּכֵלֶת לְלָבָן. וּבְגִין דָּא תַּקִּינוּ פָּרָשַׁת צִיצִית, לְמִקְרֵי לָהּ בְּיִחוּדָא.

850. And she is the seventh commandment, which is the precept of fringes, comprised of blue and white, which are Judgment and Mercy. In the flame OF THE CANDLE, the white fire does not devour WHAT IS UNDER IT, FOR IT IS ATTACHED ONLY TO THE BLUE FIRE THAT IS UNDER IT, BUT the blue fire OF THE CANDLE IS ATTACHED TO THE WICK AND THE OIL, AND IT devours and destroys WHAT IS UNDER IT, FOR THE WHITE FIRE IS CHESED AND THE BLUE FIRE IS JUDGMENT. AND ABOUT THE BLUE FIRE, WHICH IS JUDGMENT, IT IS SAID: "and consumed the burnt offering" (I Melachim 18:38). For the white is from the right and the blue from the left, while the Central Column, which is the unity of the two of them, OF THE RIGHT SIDE AND THE LEFT SIDE, is green. For this reason the sages taught: From what time in the morning may the Sh'ma be recited? As soon as one can distinguish between blue and white, NAMELY, AS SOON as ONE CAN DISTINGUISH BETWEEN CHESED AND JUDGMENT, FOR ONE HAS TO UNITE THEM IN THE CENTRAL COLUMN, THIS BEING THE SECRET OF THE RECITATION OF THE SH'MA YISRAEL. And this is why it was decreed that the section about the fringes be included in the unity OF THE RECITAL OF THE SH'MA YISRAEL, BECAUSE ITS PRECEPT IS TO BE FULFILLED WITH WHITE AND BLUE, WHICH HAVE TO BE BROUGHT TOGETHER IN THE RECITAL OF THE SH'MA YISRAEL.

851. וְאִיהִי פִּקּוּדָא תְּמִינָאָה, מְזוּזָה. שְׁכִינְתָּא אִתְקְרִיאַת מְזוּזָה, מִסִּטְרָא דְּעַמּוּדָא דְּאֶמְצָעִיתָא, דְּאַתְוָון דַּיְדְוָ״ד. וּמִסִּטְרָא דְּצַדִּיק, רָזָא דִּבְרִית, אִתְקְרֵי שַׁדַּי. שַׁדַּי חוֹתָמָא דְּמַלְכָּא, דְּאִיהוּ יְדוֹד.

851. And she is the eighth commandment, which is mezuzah. The Shechinah is called 'mezuzah' from the aspect of the Central Column, NAMELY, ZEIR ANPIN, which is the letters Yud Hei Vav Hei, and from the aspect of the Righteous One, WHICH IS YESOD, which is the secret of the covenant that is called 'Shadai'. Shadai is the seal of the King, who is the Yud Hei Vav Hei. THEREFORE THERE IS A YUD HEI VAV HEI INSIDE THE MEZUZAH, CORRESPONDING TO THE CENTRAL COLUMN, AND THE WORD SHADAI ON THE OUTSIDE OF THE MEZUZAH, CORRESPONDING TO YESOD.

852. פִּקּוּדָא תְּשִׁיעָאָה, שְׁכִינְתָּא אִתְקְרִיאַת אוֹת בְּרִית, מִסִּטְרָא דְּצַדִּיק יְסוֹד עוֹלָם. זֹאת אוֹת הַבְּרִית. בֵּינִי, עַמּוּדָא דְּאֶמְצָעִיתָא, וּבֵין בְּנֵי יִשְׂרָאֵל, נֶצַח הוֹד. אוֹת, דָּא צַדִּיק. הִיא, דָּא שְׁכִינְתָּא. כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ׳ אֶת הַשָּׁמַיִם, מִכֶּתֶר עַד עַמּוּדָא דְּאֶמְצָעִיתָא. דְּלֵית שִׁית בְּכָל אֵתָר, אֶלָּא מִסִּטְרָא דְּאָת ו׳. וְלֵית שְׁבִיעִי, אֶלָּא מִסִּטְרָא דְּאָת י׳, עֲטָרָה עַל רֵישֵׁיהּ חָכְמָה עִלָּאָה. אוֹת הוּא. חָכְמָה תַּתָּאָה, אוֹת הִיא.

852. The ninth commandment is the Shechinah, which is called 'the sign of the covenant' from the aspect of the Righteous One, the Foundation of the World, WHICH IS YESOD, as it is written: "This (Heb. Zot) is the token of the covenant" (Beresheet 9:17). ZOT REFERS TO THE SHECHINAH AND SHE IS "THE TOKEN OF THE COVENANT." AND IT IS WRITTEN: "IT IS A SIGN BETWEEN ME AND THE CHILDREN OF YISRAEL FOR EVER: FOR IN SIX DAYS HASHEM MADE THE HEAVEN AND THE EARTH, AND ON THE SEVENTH DAY HE RESTED, AND WAS REFRESHED" (SHEMOT 31:17). "between Me," the Central Column, WHICH IS ZEIR ANPIN, "and the children of Yisrael," Netzach and Hod, TERMED THE CHILDREN OF YISRAEL. "Sign" refers to the Righteous One, NAMELY, YESOD. "is (fem.)" refers to the Shechinah. "for in six days Hashem made the heaven" NAMELY, from Keter to the Central Column, WHICH IS TIFERET, THIS BEING THE SIX SFIROT, KETER, CHOCHMAH, BINAH, CHESED, GVURAH AND TIFERET, for whenever six is mentioned it is only from the aspect of the letter Vav, WHICH IS TIFERET. HERE, TOO, THE SIX DAYS REFER TO TIFERET, TOGETHER WITH THE FIVE SFIROT THAT PRECEDE IT, AND WHICH IT INCLUDES. BUT FROM TIFERET AND DOWNWARDS IT IS NO LONGER THE ASPECT OF ZEIR ANPIN, BUT RATHER THE ASPECT OF MALCHUT. And there is no seventh, other than from the aspect of the letter Yud, WHICH IS MALCHUT, WHICH IS a diadem on the head OF ZEIR ANPIN IN THE SECRET OF THE VERSE "A VIRTUOUS WOMAN IS A CROWN TO HER HUSBAND" (MISHLEI 12:4). AND SHE IS THEN IN THE ASPECT OF upper Chochmah AND IS CALLED "It is a sign," in the masculine form. AND WHEN MALCHUT IS lower Chochmah it is called "It is a sign," IN THE FEMININE FORM. AND THIS IS WHY THE WRITTEN TEXT (SHEMOT 31:17) is "It is A SIGN," WITH A VAV, NAMELY, IN THE MASCULINE FORM, ALTHOUGH IT IS POINTED WITH THE VOWEL 'I' SHOWING HOW IT IS TO BE READ IN THE FEMININE FORM.

853. And circumcision was decreed for the eighth, namely the eight SFIROT from Chochmah to Yesod, to receive in them the small Yud, WHICH IS MALCHUT, and to elevate her to Keter, for her to be a diadem over the head OF THE EIGHT SFIROT. And it was decreed that the foreskin be placed in a vessel with dust, in order to fulfill the verse "and dust shall be serpent's food" (Yeshayah 65:25).

853. וְתַקִּינוּ לְמִגְזַר לִתְמַנְיָא, דְּאִינּוּן ח׳, מִן חָכְמָה עַד יְסוֹד. לְקַבְּלָא בְּהוֹן י׳ זְעֵירָא, לְסַלְּקָא לָהּ עַד כֶּתֶר, לְמֶהֱוֵי עֲטָרָה עַל רֵאשֵׁיהוֹן. וְתַקִּינוּ לְשָׁוּוּיָא לַעֲרְלָה בְּמָנָא דְּעַפְרָא, לְקַיֵּים וְנָחָשׁ עָפָר לַחְמוֹ.

854. The tenth commandment OF MALCHUT is: "Wherefore the children of Yisrael shall keep the Shabbat" (Shemot 31:16). The Shechinah is called 'Shabbat', from the aspect of the three upper grades, namely Shin, WHICH ALLUDES to the three Sfirot: Keter, Chochmah, and Binah. And MALCHUT is daughter and is fourth to these. "Six days" (Shemot 31:15) REFERS TO THE SIX SFIROT FROM Chesed to Yesod, NAMELY, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, on which work may be done, because the building OF THE WORLD commences with Chesed, as it is written: "A world is built by love (lit. 'Chesed')" (Tehilim 89:3). But from Binah and upwards, NAMELY, IN THE UPPER THREE SFIROT, is rest and pleasure and cessation from all work.

854. פִּקּוּדָא עֲשִׂירָאָה, וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת. שְׁכִינְתָּא אִתְקְרִיאַת שַׁבָּת, מִסִּטְרָא דִּתְלַת דַּרְגִּין עִלָּאִין דְּאִינּוּן ש׳, ג׳ כִּתְרִין: כֶּתֶר, חָכְמָה, וּבִינָה. וְאִיהִי בַּת, רְבִיעָאָה לוֹן. שֵׁית יוֹמִין, מֵחֶסֶד עַד יְסוֹד, בְּהוֹן תַּעֲשֶׂה מְלָאכָה, בְּגִין דְּבִנְיָינָא מַתְחִיל מֵחֶסֶד, הה״ד עוֹלָם חֶסֶד יִבָּנֶה. אֲבָל מִבִּינָה וּלְעֵילָא, אִיהִי מְנוּחָה וְעֹנֶג וּשְׁבִיתָה לְכָל עוֹבָדָא.

855. The eleventh commandment THAT IS IN MALCHUT is called 'the morning', afternoon, and evening prayers, from the aspect of the three patriarchs, NAMELY CHESED, GVURAH, AND TIFERET. It is the prayer of every (Heb. kol) mouth (Heb. Peh), NAMELY, MALCHUT CLEAVING TO YESOD, FOR PRAYER IS MALCHUT AND EVERY MOUTH IS YESOD. For the word kol (lit. 'all or every') only means the Righteous One, WHICH IS YESOD, as it is written: "for all that is in heaven and on earth" (I Divrei Hayamin 29:11), which Yonatan Ben Uziel translated (into Aramaic) as "that takes hold of heaven and earth," NAMELY, YESOD THAT IS ATTACHED TO HEAVEN AND EARTH THAT ARE ZEIR ANPIN AND MALCHUT. Mouth (Heb. Peh = 85) has the same numerical value as milah (lit. 'circumcision') and just as Male and Female below unite by the covenant, so, too the bride and bridegroom above come together in Yesod, THEY BEING ZEIR ANPIN AND MALCHUT. YESOD is the living (Heb. CHAI = eighteen) of the Worlds, because it includes the eighteen blessings OF THE AMIDAH PRAYER, as it is written: "Blessings are upon the head of the just" (Mishlei 10:6).

855. פִּקּוּדָא חַד סָר, אִיהִי אִתְקְרִיאַת צְלוֹתָא דְּשַׁחֲרִית מִנְחָה עַרְבִית, מִסִּטְרָא דִּתְלַת אֲבָהָן, וְאִיהִי תְּפִלַּת כָּ״ל פֶּ״ה, לֵית כָּל, אֶלָּא צַדִּיק דִּכְתִיב כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ, וְתַרְגֵּם יוֹנָתָן בֶּן עוּזִיאֵל, דְּאָחִיד בִּשְׁמַיָּא וּבְאַרְעָא. פֶּ״ה כְּחוּשְׁבַּן מִילָה. וּמַה בְּרִית בֵּיהּ מִתְיַחֲדִין דְּכַר וְנוּקְבָא דִּלְתַתָּא, אוֹף בַּיְסוֹד, מִתְיַיחֵד חָתָן וְכַלָּה דִּלְעֵילָא, הוּא חַי עָלְמִין כָּלִיל חַ״י בִּרְכָאן, הה״ד בְּרָכוֹת לְרֹאשׁ צַדִּיק.

856. And for this reason when one bows one should bow at 'Blessed,' WHICH IS THE SECRET OF YESOD, and when returning to the upright position, one should do so (at the mention of) the Divine Name. This is the Shechinah in the name of the Yud Hei Vav Hei, with which the Shechinah has to be stood upright, the same about whom it is said: "The virgin of Yisrael is fallen; she shall no more rise" (Amos 5:2) BY HERSELF, but she shall by another grade, NAMELY, YUD HEI VAV HEI, NAMELY, ZEIR ANPIN, and for this reason: "On that day I will raise up the tabernacle of David that is fallen" (Ibid. 9:11); and the reference is to Him, about whom it is said: "Hashem raises those who are bowed down" (Tehilim 146:8), AND, THEREFORE, WHEN RETURNING TO THE UPRIGHT POSITION, ONE SHOULD DO SO AT THE DIVINE NAME.

856. ובג״ד, כָּל הַכּוֹרֵעַ כּוֹרֵעַ בְּבָרוּךְ וְכָל הַזּוֹקֵף זוֹקֵף בַּשֵּׁם. דָּא שְׁכִינְתָּא, בְּשֵׁם דַּיְדְוָ״ד, בֵּיהּ צָרִיךְ לְזַקְפָא שְׁכִינְתָּא. הַהִיא דְּאִתְּמַר בָּהּ, נָפְלָה לֹא תוֹסִיף קוּם בְּתוּלַת יִשְׂרָאֵל, ע״י דַּרְגָּא אַחֲרָא, ובג״ד בַּיּוֹם הַהוּא אָקִים אֶת סֻכַּת דָּוִד הַנּוֹפֶלֶת. הַהוּא דְּאִתְּמַר בֵּיהּ, יְדְוָ״ד זוֹקֵף כְּפוּפִים.

857. פִּקּוּדָא תְּרֵיסָר, אִיהִי אִתְקְרִיאַת חַג הַמַּצּוֹת, וְחַג הַשָּׁבוּעוֹת, וְחַג הַסֻּכּוֹת, מִסִּטְרָא דְּג׳ אֲבָהָן. ור״ה מִסִּטְרָא דִּילָהּ, דִּינָא דְּמַלְכוּתָא דִּינָא. וְאִית דְּיֵימָא, פֶּסַח דְּרוֹעָא יְמִינָא. שָׁבוּעוֹת, מַתַּן תּוֹרָה, דְּאִתְיְהִיבַת בְּמַדְבְּרָא, דְּאִיהוּ מְמָנָא עָלֵיהּ שׁוֹר, מִסִּטְרָא דִּגְבוּרָה. סֻכּוֹת וְיַעֲקֹב נָסַע סֻכּוֹתָה. פִּקּוּדָא תְּלֵיסָר, ק״ש.

857. The twelfth commandment THAT IS WITH MALCHUT is called 'the Festival of Unleavened Bread' (Pesach) and 'the Festival of Weeks' (Shavuot) and 'the Festival of Sukkot', from the aspect of the three patriarchs, WHICH ARE CHESED, GVURAH, AND TIFERET; and the New Year is the aspect of MALCHUT herself, WHICH IS THE SECRET OF, 'The law of the government (MALCHUT) is the law'. There is also the opinion that THE HOLIDAY of Pesach is the right arm, NAMELY, CHESED; Shavuot, which is the time when the Torah was given in the wilderness, where the appointee OVER THE WILDERNESS is ox from the side of Gvurah SHAVUOT, THUS IS GVURAH. Sukkot is TIFERET AS IT IS SAID: "And Jacob journeyed to Sukkot" (Beresheet 33:17), JACOB BEING TIFERET. AND IN ALL OTHER PLACES, THE AUTHOR SAYS THAT PESACH IS CHESED, SUKKOT IS GVURAH, AND SHAVUOT IS TIFERET. The thirteenth commandment THAT IS WITH MALCHUT is the recital of the Sh'ma.

124. Explanations of the Holy Names and appelations

Rabbi Shimon tells us the names that are applied to the Endless Light, and says that these names are a result of the creation of those creatures who can apply those names to Him. His name changes depending on the actions of those in the world; for the righteous He has the attribute of Mercy and for the wicked He has the attribute of Judgment - thus His name can be Yud Hei Vav Hei or Adonai. He is therefore called after the quality of each generation and each person, but He Himself has no specific quality or name. Rabbi Shimon says that the soul is not found in any one part of the body but is in the whole body; in just this way God is found everywhere in the world. Every single one of His names testifies that He is Master of all the worlds. We hear that every person in Yisrael inherits a world according to his level on high, as each and every righteous person has a world for himself. Lastly Rabbi Shimon concludes that the soul is like God only insofar as it rules over all parts of the body, but not in any other respect.

858. וְאִית לְמִנְדַּע, דְּאִיהוּ אִתְקְרֵי חָכָם בְּכָל מִינֵי חָכְמוֹת. וּמֵבִין, בְּכָל מִינֵי תְּבוּנוֹת. וְחָסִיד, בְּכָל מִינֵי חֲסָדִים. וְגִבּוֹר, בְּכָל מִינֵי גְבוּרוֹת. וְיוֹעֵץ, בְּכָל מִינֵי עֵצוֹת. וְצַדִּיק, בְּכָל מִינֵי צְדָקוֹת. וְמֶלֶךְ, בְּכָל מִינֵי מַלְכוּת. עַד אֵין סוֹף. עַד אֵין חֵקֶר. וּבְכָל אִלֵּין דַּרְגִּין, בְּחַד אִקְרֵי רַחֲמָן. וּבְחַד אִקְרֵי דַּיָּין. וְהָכִי בְּכַמָּה דַּרְגִּין, עַד אֵין סוֹף. אִי הָכִי שִׁנּוּי אִית, בֵּין רַחֲמָן לְדַיָּין. אֶלָּא קוֹדֶם דְּבָרָא עָלְמָא, אִתְקְרֵי הוּא בְּכָל אִלֵּין דַּרְגִּין, עַל שֵׁם בְּרִיָּין דַּהֲווֹ עֲתִידִין לְהִבָּרְאוֹת, דְּאִי לָאו בְּרִיָּין דְּעָלְמָא, אֲמַאי אִתְקְרֵי רַחוּם דַּיָּין, אֶלָּא עַל שֵׁם בְּרִיָּין דַּעֲתִידִין.

858. And it should be known that THE ENDLESS LIGHT is called 'Wise One in all sorts of wisdom', and 'Understanding One in all sorts of understanding', and 'Pious One in all sorts of piety', and 'Mighty One in all sorts of might', and 'Counselor in all sorts of counsel', and 'Righteous One in all sorts of righteousness', and 'King in all sorts of kingship', to infinity and immeasurably. And in all these grades, in one He is called 'Merciful One' and in another He is called 'Judge', and so on in a number of grades until infinity. HE ASKS, if so, it implies that there is a difference between Merciful One and Judge. AND HE ANSWERS, yet before He created the world, He was called by all these grades after the names of the creatures of the world, that were destined to be created. And if not AFTER the creatures of the world, why should He have been called 'Merciful One', 'Judge', FOR THERE WOULD HAVE BEEN NONE FOR HIM TO SHOW MERCY TO. Thus HE WAS INDEED SO CALLED only after the creatures that were in the future to be created, BUT THERE IS NOT, HEAVEN FORBID, ANY CHANGE IN HIM HIMSELF.

859. ובג״ד, כָּל שְׁמָהָן, אִינּוּן כִּנּוּיִין דִּילֵיהּ. עַל שֵׁם עוֹבָדִין דִּילֵיהּ. כְּגַוְונָא דָא, בָּרָא נִשְׁמְתָא, בְּדִיוּקְנָא דִּילֵיהּ, דְּאִתְקְרִיאַת עַל שֵׁם פְּעוּלוֹת דִּילָהּ, בְּכָל אֵבֶר וְאֵבֶר דְּגוּפָא, דְּאִתְקְרֵי עָלְמָא זְעֵירָא. כְּגַוְונָא דְּמָארֵי עָלְמָא, אִתְנְהִיג בְּכָל בְּרִיָּין. וּבְכָל דָּרָא, כְּפוּם עוֹבָדוֹי. כַּך נִשְׁמְתָא, כְּפוּם עוֹבָדוֹי דְּכָל אֵבֶר וְאֵבֶר. הַהוּא אֵבֶר דְּעָבִיד בֵּיהּ פִּקּוּדָא, אִתְקְרֵי נִשְׁמְתָא, לְגַבֵּי חֶמְלָה וְחִסְדָּא חִנָּא וְרַחֲמֵי. וּבְהַהוּא אֵבֶר דְּעָבִיד בֵּיהּ עֲבֵירָה, אִתְקְרֵי נִשְׁמְתָא לְגַבֵּי, דִּינָא וְחֵימָה וְכָעַס. אֲבָל לְבַר מִן גּוּפָא, לְמַאן תְּהֵא חֶמְלָה, אוֹ אַכְזָרִיּוּת.

859. And for this reason, all the Names are appellatives of Him, after His deeds. In such a way He created the soul in His likeness, which is so named following its actions in each of the parts of the body, which is itself called 'a small world'. Just as the Master of the Universe behaves with each creature in each generation according to its deeds, so also is the soul according to the deeds of each part. That same part of the body with which he observes a precept is called 'soul' because of compassion, loving-kindness, grace and mercy THAT ARE ACTIVATED IN HIS BODY. And that part of his body with which he commits a transgression is called 'soul' for judgment and wrath and anger THAT ARE ACTIVE IN HIS BODY. But away from body, for whom can there be compassion or cruelty BECAUSE OF THE DEEDS OF THE BODY?

860. So, too, for whom could the Master of the Universe have been called 'Merciful One', 'Gracious One' or 'Judge' prior to His creating the world and His creating His creatures? Thus all His names are but appellations, and He is so called only after the creatures of the world. Thus, when the members of the generation are good, namely, He is for them called the Yud Hei Vav Hei in the attribute of Mercy. But when the members of the generation are wicked, He is for them called 'Adonai' in the attribute of Judgment. For He is CALLED after the quality of each generation and of each person, but He Himself has no SPECIFIC quality and no specific name.

860. אוֹף הָכִי מָארֵי עָלְמָא, קֹדֶם דִּבְרָא עָלְמָא, וּבְרָא בְּרִיָּין דִּילֵיהּ, לְמַאן אִתְקְרֵי רַחוּם וְחַנּוּן אוֹ דַּיָּין. אֶלָּא כָּל שְׁמָהָן דִּילֵיהּ, אִינּוּן כְּנוּיִין, וְלָא אִתְקְרֵי בְּהוֹן, אֶלָּא עַל שֵׁם בְּרִיָּין דְּעָלְמָא, וּבג״ד, כַּד מָארֵי דָּרָא אִינּוּן טָבִין, אִיהוּ אִתְקְרֵי לְגַבַּיְיהוּ, יְהוֹ״ה בְּמִדַּת רַחֲמִים. וְכַד מָארֵי דָּרָא אִינּוּן חַיָּיבִין, אִתְקְרֵי אֲדֹנָ״י בְּמִדַּת הַדִּין. לְכָל דָּרָא, וּלְכָל ב״נ, כְּפוּם מִדָּה דִּילֵיהּ. אֲבָל לָאו דְּאִית לֵיהּ מִדָּה וְלָא שֵׁם יְדִיעַ.

861. Consider the Sfirot, where each Sfirah has a specific name, quality, border, and limit. The Master of the Universe spreads throughout these names and rules by them and is called after them and is clothed in them and lives amongst them as a soul within the parts of the body. And just as the Master of the Worlds has no specific name and no specific place, but His rule is in all directions IN THE WORLD, so also the soul has neither name nor place anywhere in the body, but its rule is in every direction, and there is no part of the body that is vacated of her.

861. כְּגַוְונָא דִּסְפִירָאן, דְּכָל סְפִירָה אִית לָהּ שֵׁם יְדִיעַ, וּמִדָּה, וּגְבוּל, וּתְחוּם. וּבְאִלֵּין שְׁמָהָן מָארֵי עָלְמָא אִיהוּ אִתְפְּשַׁט, וְאַמְלִיךְ בְּהוֹן, וְאִתְקְרֵי בְּהוֹן, וְאִתְכַּסֵּי בְּהוֹן, וְדָר בְּהוֹן, כְּנִשְׁמְתָא לְגַבֵּי אֵבָרִים דְּגוּפָא. וּמַה רִבּוֹן עָלְמִין, לֵית לֵיהּ שֵׁם יְדִיעַ וְלָא אֲתָר יְדִיעַ, אֶלָּא בְּכָל סִטְרָא שׁוּלְטָנוּתֵיהּ. אוֹף הָכִי לֵית לָהּ לְנִשְׁמְתָא שֵׁם יְדִיעַ, וְלָא אֲתָר יְדִיעַ, בְּכָל גּוּפָא אֶלָּא בְּכָל סִטְרָא שׁוּלְטָנוּתֵיהּ, וְלֵית אֵבֶר פָּנוּי מִנָּהּ.

862. And for this reason, no one place IN THE BODY should be noted as that OF THE SOUL, for, otherwise, IF ONE PLACE IS SO NOTED it would follow that her rule is lacking in the remaining parts of the body. Nor is she to be called by one, two, or even three names, saying that she is Chochmah and from Binah, that she has Da'at, and no more, for if one does this, IT WOULD FOLLOW THAT she lacks the other grades.

862. ובג״ד, לֵית לְרַשְׁמָא לָהּ בְּחַד אֲתָר, דְּאִי לָאו הָא חָסֵר שׁוּלְטָנוּתָא בִּשְׁאַר אֵבָרִים. וְלָא לְאִתְקְרֵי לָהּ בִּשְׁמָא חַד, אוֹ בְּתְרֵין, אוֹ בְּג׳. לְמֵימַר דְּאִיהִי חָכְמָה מִבִּינָה, וְאִית לָהּ דַּעַת, וְלָא יַתִּיר. דְּאִי עָבֵיד הָכִי, הָא חָסֵר לָהּ מִשְּׁאַר דַּרְגִּין.

863. And this is even truer with respect to the Master of the Universe, to whom no place should be ascribed nor specific name attributed, nor should He be doubled or tripled IN THEM, namely, the grade of the Chariot, in which it is said, 'They thrice ascribe holiness to You', since all the grades of all His Chariots are tripled, as in "The Patriarchs, they are the Heavenly Chariot," namely the likeness of lion, ox, eagle. For they are a chariot for man, and it is said of them: "As for the likeness of their faces, they had the face of a man" (Yechezkel 1:10). And from the point of the Female, they, LION, OX, EAGLE, rule over man, WHICH IS THE NAME OF THE FEMALE, and the Female is a chariot for LION, OX, EAGLE. And this is why it is said about her "They thrice ascribe holiness to You."

863. כ״ש לְמָארֵי עָלְמָא, דְּלֵית לְרַשְׁמָא לֵיהּ בַּאֲתָר יְדִיעַ, אוֹ לְאִתְקְרֵי לֵיהּ בִּשְׁמָהָן, אוֹ לְשַׁנָּאָה לֵיהּ בְּהוֹן, אוֹ לְשַׁלְּשָׁא לֵיהּ כְּגוֹן דַּרְגָּא דְּמֶרְכַּבְתָּא, דְּאִתְּמַר בָּהּ קְדוּשָׁה לְךָ יְשַׁלֵּשׁוּ, דְּכָל דַּרְגִּין דְּכָל מַרְכְּבוֹת דִּילֵיהּ, אִינּוּן מְשׁוּלָּשִׁים, כְּגוֹן הָאָבוֹת הֵן הֵן הַמֶּרְכָּבָה, דְּאִינּוּן דְּמוּת אַרְיֵה שׁוֹר נֶשֶׁר, דְּאִינּוּן מֶרְכָּבָה לְאָדָם. דְּאִתְּמַר עָלֵיהּ, וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם. וּמִסִּטְרָא דְּנוּקְבָא, אִינּוּן שַׁלְטִין עַל אָדָם, וְנוּקְבָא אִיהִי מֶרְכָּבָה לְגַבַּיְיהוּ. וּבג״ד אִתְּמַר עָלָהּ, קְדוּשָׁה לְךָ יְשַׁלֵּשׁוּ.

864. Similarly, the letters YUD HEI VAV, that ALLUDE TO the faces of the living creatures, LION, OX, AND EAGLE, are tripled, thus: Yud Hei Vav; Hei Vav Yud; and Vav Hei Yud. Hei is a fourth FOR THEM AND IS THE SECRET OF "They thrice ascribe holiness to You," AS ABOVE. She is the peace offerings (Heb. shlamim) of all of them, for in all of them she completes (Heb. mashlemet) the Name of Yud Hei Vav Hei. But neither names nor letters must be tripled for the Master of All, for He is called by all the names and has no one specific Name, and every single name testifies about Him that He is Master of All the Worlds, AND THE NAME Adonai testifies about Him.

864. וְאוֹף הָכִי אַתְוָון, דְּאִינּוּן אַנְפִּין דְּחַיָּון, מְשׁוּלָּשִׁין, כְּגַוְונָא דָא: יד״ו. הו״י. וה״י. ה׳ רְבִיעָאָה, קְדוּשָׁה לָךְ יְשַׁלְּשׁוּ. אִיהִי שְׁלָמִים דְּכֻלְּהוּ, לְאַשְׁלְמָא בְּכֻלְּהוּ שֵׁם יְדֹו״ד. אֲבָל לְמָארֵיהּ דְּכֹלָּא, לֵית לְשַׁלְּשָׁא בֵּיהּ בִּשְׁמָהָן, וְלָא בְּאַתְוָון, אֶלָּא אִיהוּ אִתְקְרֵי בְּכָל שְׁמָהָן, וְלֵית לֵיהּ שֵׁם יְדִיעַ. וְכָל שֵׁם וְשֵׁם אַסְהִיד עָלֵיהּ, דְּאִיהוּ אֲדוֹן כָּל עָלְמִין. אַסְהִיד עָלֵיהּ אֲדֹנָי.

865. And there is a person who inherits three hundred and ten worlds, as it is written: "That I may cause those that love Me to inherit substance (Heb. yesh = 310)" (Mishlei 8:21). THIS IS according to the level OF CHOCHMAH that is called 'something out of nothing', FOR KETER IS CALLED 'NAUGHT' AND CHOCHMAH, 'SUBSTANCE THAT IS DRAWN OUT OF NAUGHT', and this is upper Chochmah. And there is also the person who only inherits one world, according to his level as has been taught: Each and every righteous man has a world for himself. Likewise every person in Yisrael inherits a world according to his level on high, but there is no recording of a world for the Master of the Universe, for He is the Master (Heb. adon) of All the Worlds, as the name Adonai testifies about Him.

865. דְּאִית ב״נ, דְּיָרִית ג׳ מְאָה וְעֶשֶׂר עָלְמִין, הה״ד, לְהַנְחִיל אוֹהֲבַי יֶשׁ. כְּפוּם דַּרְגָּא דִּילֵיהּ, דְּאִתְקְרֵי יֵשׁ מֵאַיִן. וְדָא חָכְמָה עִלָּאָה. וְאִית ב״נ דְּלָא יָרִית אֶלָּא עָלְמָא חַד, כְּפוּם דַּרְגָּא דִּילֵיהּ, כְּמָה דְּאוֹקְמוּהָ, כָּל צַדִּיק וְצַדִּיק יֵשׁ לוֹ עוֹלָם בִּפְנֵי עַצְמוֹ. וְהָכִי יָרִית עָלְמִין כָּל ב״נ מִיִּשְׂרָאֵל, כְּפוּם דַּרְגָּא דִּילֵיהּ לְעֵילָא. אֲבָל לְמָארֵי עָלְמָא, לֵית לְרַשְׁמָא לֵיהּ עָלְמִין בְּחוּשְׁבָּן, אֶלָּא אֲדוֹן כָּל עָלְמִין, וְאַדְנָ״י קָא סָהִיד עָלֵיהּ.

866. Likewise with the Name Yud Hei Vav Hei, on which all existences depend, and He and all His existences testify about the Master of the Universe that He pre-existed all existences, that He is within all existence, and that He will be after all existences. And this is the secret that the beings testify about Him, that He was, is, and will be.

866. אוֹף הָכִי יְהוֹ״ה, מִנֵּיהּ תַּלְיָא כָּל הֲוָיָין, וְאִיהוּ וְכָל הֲוָיָין דִּילֵיהּ, סָהֲדִין עַל מָארֵי עָלְמָא, דְּאִיהוּ הֲוָה קֹדֶם כָּל הֲוָיָין. וְאִיהוּ בְּתוֹךְ כָּל הֲוָיָה. וְאִיהוּ לְאַחַר כָּל הֲוָיָה. וְדָא רָזָא, דְּסָהֲדִין הַוָּיָין עָלֵיהּ, הָיָה, הֹוֶה, וְיִהְיֶה.

867. Dina (lit. 'judgment') is composed of the letters of Adonai, re-arranged. And for this reason, our teachers of blessed memory said: The law of the government is the law (Heb. dina). The name El testifies about the Master of All, that no name, Yud Hei Vav Hei, grade, and certainly none of the other creatures has any ability apart from Him. And this is as is written: "and all the inhabitants of the earth are reputed as nothing: and He does according to His will in the host of heaven..." (Daniel 4:32). Elohim testifies to His Divinity, that He is the Elohim, and the Elohim of Elohim, and He is Eloha over All, and there in no Eloha above Him. Tzevaot (lit. 'Hosts') testifies about Him, as it is written: "He does according to His will in the host of heaven." Shadai (Shin Dalet Yud) testifies about Him that (Heb. Shin), when He said to the world "Enough" (Heb. dai), THE WORLD stopped within its limits and did not expand any more. Likewise, to the water, wind, and fire HE SAID: "ENOUGH" (Heb. DAI).

867. דִּינָא, בְּהִפּוּךְ אַתְוָון אֲדֹנָ״י. וּבג״ד אָמְרוּ רז״ל, דִּינָא דְּמַלְכוּתָא דִּינָא. שֵׁם אֵ״ל סָהִיד עַל מָארֵי דְּכֹלָּא, דְּלֵית יְכוֹלֶת לְכָל שֵׁם, וַהֲוָיָה וְדַרְגָּא. כָּל שֶׁכֵּן לְשְׁאַר בְּרִיָּין, פְּחוּת מִנֵּיהּ. הֲדָא הוּא דִּכְתִיב, כְּלָא חֲשִׁיבָין וּכְמִצְבְּיֵהּ עָבֵיד בְּחֵיל שְׁמַיָּא וְגוֹ׳. אֱלֹהִי״ם, סָעִיד עַל אֱלָהוּת דִּילֵיהּ, דְּאִיהוּ אֱלֹהִי״ם וֵאלֹהֵי הָאֱלֹהִים, וְאִיהוּ אֱלוֹהַּ עַל כֹּלָּא, וְלֵית אֱלוֹהַּ עָלֵיהּ. צְבָאו״ת, סָהִיד עָלֵיהּ כִּדְכְתִיב, וּכְמִצְבְּיֵהּ עָבֵיד בְּחֵיל שְׁמַיָּא. שַׁדַּ״י, סָהִיד עָלֵיהּ, דְּכַד אִיהוּ אָמַר לְעוֹלָם דַּי עָמַד בִּתְחוּמֵיהּ, וְלָא אִתְפְּשַׁט יַתִּיר. וְאוֹף לְמַיָּא וְרוּחָא וְאֶשָּׁא.

868. וְאוֹף הָכִי, כָּל הַוָיָה, וְשֵׁם, סָהֲדִין עָלֵיהּ. דְּכַד הַוָה אִיהוּ יָחִיד קוֹדֶם דְּבָרָא עָלְמָא, אֲמַאי הַוָה אִיהוּ צָרִיךְ לְאִתְקְרֵי בִּשְׁמָהָן אִלֵּין, אוֹ בִּשְׁאַר כִּנּוּיִין, כְּגוֹן רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְגוֹ׳, דַּיָּין אַמִּיץ חָזָק. וְסַגִּיאִין בְּכָל אִינּוּן שְׁמָהָן וְכִנּוּיִין, אִתְקְרֵי עַל שֵׁם כָּל עָלְמִין וּבְרִיָּין דִּלְהוֹן, לְאַחֲזָאָה שׁוּלְטָנוּתֵיהּ עָלַיְיהוּ.

868. Likewise, every Yud Hei Vav Hei and every name testify about Him, for when He was alone, before He created the world, why did He need to be called by these names or by the other appellatives, such as Merciful One, Gracious one, Long-suffering, Judge, Mighty, Strong? There are many such names that are so coined after all the worlds and the creatures in them in order to show that His rule is over them.

869. אוֹף הָכִי נִשְׁמָתָא, עַל שׁוּלְטָנוּתָא דְּכָל אֵבָרִים דְּגוּפָא, אַמְתִּיל לָהּ לְגַבֵּיהּ. לָאו דְּאִיהִי אַדְמְיָא לֵיהּ אִיהִי בְּעַצְמָהּ, דְּהוּא בָּרָא לָהּ, וְלֵית לֵיהּ אֱלוֹהַּ עָלֵיהּ דְּבָרָא לֵיהּ. וְעוֹד, נִשְׁמָתָא אִית לָהּ כַּמָּה שִׁנּוּיִים וּמִקְרִים וְסִבּוֹת, דְּאִתְקְרִיאוּ לָהּ. מַה דְּלָאו הָכִי לְמָארֵי כֹּלָא. וּבג״ד הִיא אַדְמְיָא בְּשָׁלְטָנוּתָא דִּילָהּ עַל כָּל אֵבְרֵי גּוּפָא, אֲבָל לָא בְּמִלָּה אַחֲרָא.

869. And it is likewise with the soul, WHICH, IN THE ASPECT OF its rule over all the parts of the body, is likened to Him. JUST AS HE IS RULER OVER ALL THE WORDS, SO IS THE SOUL RULER OVER ALL PARTS OF THE BODY, but it is not meant to say that the soul is like Him in its essence, for it was He who created it, while HE has no Elohim above Him who created Him. Furthermore there are a number of changes and incidents and causes that happen to the soul, which is not the case for the Master of All. For this reason, the soul is like Him only respecting its rule over all parts of the body, but not in any other respect.

125. The recital of the Sh'ma Yisrael and the Tefilin

Rabbi Shimon rearranges the letters in Sh'ma, Shem and Echad to teach us about God as witness and about the reason for the four compartments of the Tefilin.

870. וְעוֹד, שְׁמַע יִשְׂרָאֵל, שֵׁם ע׳ רַבָּתִי, ד׳ מִן אֶחָ״ד רַבָּתִי, הַיְינוּ עֵ״ד, בֵּין שֵׁ״ם מִן שְׁמַע, א״ח מִן אֶחָ״ד. עַד יְיָ׳ בָּכֶם. וְעַל כָּל אֶחָד וְאֶחָד דְּמְיַחֵד אוֹתוֹ בָּעוֹלָם. וְעַל כֵּן אָמַר דָּוִד, אָנֹכִי אֶשְׂמַח בַּיְיָ׳, ש״מ מִן שְׁמַע, א״ח מִן אֶחָ״ד, הֲרֵי אֶשְׂמַח.

870. Furthermore, Sh'ma (Shin Mem Ayin) (lit. 'Hear') Yisrael: CONSISTS OF THE LETTERS OF shem (lit. 'name' - Shin Mem) and great Ayin. Similarly, Dalet of echad: (lit. 'one' - Aleph Chet Dalet) is written large, AND THESE TWO LARGE LETTERS spell 'ed' (lit. 'witness' - Ayin Dalet). Thus, between the Shin Mem of Sh'ma, WHICH IS MALCHUT THAT IS CALLED 'NAME', and the Aleph Chet of echad, WHICH IS ZEIR ANPIN, ARE TO BE FOUND THE LARGE LETTERS AYIN DALET, WHICH ARE THE SECRET OF THE VERSE: "Hashem is witness (Heb. Ed) against you" (I Shmuel 12:5). AND SO HE IS INDEED A WITNESS over each and everyone who proclaims His unity in the world. And therefore David said: "I will rejoice (Heb. esmach - Aleph Sin Mem Chet) in Hashem" (Tehilim 104:34) and the Shin Mem of Sh'ma, WHICH IS MALCHUT, together with the Aleph Chet of Echad, WHICH IS ZEIR ANPIN, spell 'esmach'. AND THIS IS THE SECRET OF THE UNITY OF ZEIR ANPIN AND MALCHUT, FROM THE ASPECT OF GREATNESS, FOR MALCHUT, FROM THE ASPECT OF GREATNESS IS CALLED 'NAME' (HEB. SHEM - SHIN MEM).

871. וְעוֹד. ד׳ רַבָּתִי, ד׳ בָּתֵּי תְּפִילִין, דְּמָנַח לְהוֹן א״ח, וְאִתְעֲטַר בְּהוּ, וְאִינּוּן פְּאֵר עַל רֵישֵׁיהּ. וְאִינּוּן יהה״ו, י׳ עֲטָרָא עַל ה׳, דְּאִיהִי בְּרַתָּא, וְהַיְינוּ יְדוֹ״ד בְּחָכְמָה יָסַד אָרֶץ, אַבָּא יָסַד בְּרַתָּא. ה׳, אִמָּא עִלָּאָה, עֲטָרָה עַל ו׳, דְּאִיהוּ בְּרָא, וְהַיְינוּ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה. בְּאִמָּא כּוֹנֵן בְּרָא. וְהַאי אִיהוּ דְּעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִיָּה, אֶלָּא צַדִּיקִים יוֹשְׁבִים וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם.

871. Furthermore, the large letter Dalet (whose numerical value is four) OF ECHAD ALLUDES TO THE four compartments of the Tefilin that Aleph Chet OF ECHAD, WHICH IS ZEIR ANPIN, puts on, and with which he is adorned, and they are an ornament on his head. And they are THE SECRET OF THE COMBINATION Yud Hei Hei Vav. The Yud, WHICH IS CHOCHMAH, is a diadem on Hei, which is the daughter, NAMELY, MALCHUT. Thus, "Hashem by wisdom founded the earth" (Mishlei 3:19), for Father, WHICH IS THE SECRET OF CHOCHMAH, founded the daughter, WHICH IS MALCHUT, THAT IS CALLED 'EARTH'. THE SECOND HEI OF THE COMBINATION YUD HEI HEI VAV is upper Mother, which is a diadem on the Vav, which is the son, NAMELY, ZEIR ANPIN, as we read: "by understanding He established the heaven" (Ibid.), FOR ZEIR ANPIN, WHO IS CALLED 'HEAVENS', RECEIVES THE MOCHIN FROM UNDERSTANDING, NAMELY, UPPER MOTHER, for Mother established the son. Thus, in the world-to-come, WHICH IS BINAH, there is no eating and no drinking, but the righteous sit with their diadems on their heads. THE RIGHTEOUS HERE ARE ZEIR ANPIN, WHO HAS A DIADEM ON HIS HEAD, FROM BINAH THAT IS CALLED 'THE WORLD TO COME'.

126. Two arrangements of the four passages of the Tefilin

The Tefilin are said to be the Mochin, and Rabbi Shimon describes all the parts of the phylacteries and their meaning in terms of the Sfirot and the Holy Names of God and the letters of the alphabet. Lastly Rabbi Shimon tells us what Rabbi Akiva had to say about the flowing light that is never interrupted and that comes from Infinity.

872. וּבְרַתָּא אִיהִי תְּפִלָּה שֶׁל יַד, כְּהָ״ה. י׳ קֶשֶׁר דִּילֵיהּ. ה׳ עִלָּאָה אִימָּא, תְּפִלִּין דְּרֵישָׁא עַל רֹאשׁ תִּפְאֶרֶת. תְּפִלִּין דִּילֵיהּ, כְּסֵדֶר יְדֹו״ד, דְּאִיהוּ קַדֵּשׁ לִי. וְהָיָה כִּי יְבִאֲךָ. שְׁמַע. וְהָיָה אִם שָׁמוֹעַ. אֲבָל בְּעָלְמָא דְּאָתֵי, הֲוָיוֹת בְּאֶמְצַע, דְּאִינּוּן ה׳ ה׳. וּבג״ד אָמַר הַנָּבִיא, בְּזֹאת יִ״תְהַלֵּל הַ״מִּתְהַלֵּל הַ״שְׂכֵל וְ״יָדוֹעַ אוֹתִי כִּי אֲנִי יְדֹו״ד. וּבג״ד אוֹקְמוּהָ מָארֵי מַתְנִיתִין, דְּאִית בְּרֵישָׁא אֲתָר, לְאָנָחָא תְּרֵי זוּגֵי דִּתְפִלֵּי. וְדָא זָכֵי לְתְרֵין פִּקּוּדִין, דְּאוֹקְמוּהָ עֲלַיְיהוּ, לֹא כָּל אָדָם זוֹכֶה לִשְׁתֵּי שׁוּלְחָנוֹת.

872. And the daughter, WHICH IS MALCHUT, is the Tefilin of the dim hand. Yud is His knot. Upper Hei, namely, Mother, is the head Tefilin on the head of Tiferet. His Tefilin, NAMELY, HIS MOCHIN, are according to the order Yud Hei Vav Hei, which is "Sanctify to Me" (Shemot 13:1-10), YUD. "And it shall be when Hashem shall bring you into the land" (Shemot 13:11-16) IS HEI; "Hear, O Yisrael" (Devarim 6:4-9) IS VAV; and "And it shall come to pass, if you will hearken diligently" (Devarim 11:13-21) IS THE FINAL HEI. THIS ORDER IS FOR THE TEFILIN OF THE HEAD OF ZEIR ANPIN. But in the World to Come, WHICH IS BINAH, THE TEFILIN, NAMELY, THE MOCHIN THAT SHE RECEIVES, the order of Yud Hei Vav Hei's, which are Hei Hei, are in the center. THAT IS, YUD FIRST, WHICH IS "SANCTIFY TO ME;" AND THE VAV OF "HEAR" IN THE END; "AND IT SHALL BE WHEN HASHEM SHALL BRING YOU INTO THE LAND"; "AND IT SHALL COME TO PASS, IF YOU WILL HEARKEN DILIGENTLY," THAT IS HEI-HEI, ARE IN THE MIDDLE. And on this the prophet said: "but let him that glories glory in this, that he understands and knows Me, that I am Hashem" (Yirmeyah 9:23), WHERE THE INITIAL LETTERS SPELL YUD HEI HEI VAV. And this is why the sages of the Mishnah taught: There is room on the head to lay two pairs of Tefilin. And such a one is privileged to observe two precepts, about which they taught: Not everyone has the privilege to enjoy two tables.

873. י׳ חָכְמָה. ה׳ בִּינָה. ו׳ עַמּוּדָא דְּאֶמְצָעִיתָא. ה׳ מַלְכוּת קַדִּישָׁא. רֵישָׁא דְּאִתְעַטָּר בְּאַרְבַּע אַתְוָון, דָּא כֶּתֶר רִיהֲטָא דְּרֵישָׁא דְּאַסְחַר לוֹן, וְכַסֵּי לוֹן. אַהֲבָה חֶסֶד ק״ש, דִּשְׂקִילָא לְאוֹרַיְיתָא, דְּאִתְיְיהִיבַת מִימִינָא. תְּפִלִּין עֹז, מִשְׂמָאלָא דִּגְבוּרָה. עַמּוּדָא דְּאֶמְצָעִיתָא, כָּלִיל כֹּלָא, כַּנְפֵי דְּמִצְוָה, נֶצַח וְהוֹד, תְּכֵלֶת וְלָבָן. מְזוּזָה רָשִׁים שַׁדַּי, צַדִּיק. וּשְׁכִינְתָּא תַּרְעָא דְּמְזוּזָה, זֶה הַשַּׁעַר לַיְדֹו״ד.

873. IN THE FOUR SECTIONS OF THE HEAD TEFILIN, the Yud, WHICH IS THE SECTION "SANCTIFY TO ME," is Chochmah. The Hei, WHICH IS THE SECTION "AND IT SHALL BE WHEN HASHEM SHALL BRING YOU INTO THE LAND," is Binah. Vav, WHICH IS THE SECTION "HEAR, O YISRAEL," is the central pillar. And the Hhei, WHICH IS THE SECTION "AND IT WILL COME TO PASS, IF YOU WILL HEARKEN DILIGENTLY," is holy Malchut. The head that is crowned with these four letters is Keter, which is the circumference of the head that comprises THE TEFILIN THAT ARE THE MOCHIN and covers them. The recital of the Sh'ma YISRAEL is love, Chesed, and is equivalent to the Torah that was given on the right. The Tefilin, CALLED 'strength', are on the left side, which is Gvurah. The Central Column, WHICH IS TIFERET, includes everything, FOR IT COMPRISES CHESED AND GVURAH. The wings of the precept, WHICH ARE THE FRINGES, in which are blue and white, are Netzach and Hod. The Mezuzah, ON WHICH IS recorded the Name Shadai, is Righteous One, NAMELY, YESOD, and the Shechinah is the gate onto which the Mezuzah is affixed, ABOUT WHICH IT IS WRITTEN: "this is the gate of Hashem" (Tehilim 118:20).

874. וְעוֹד ש׳ תְּלַת רְצוּעוֹת. ד׳ קֶשֶׁר שֶׁל תְּפִילִין מֵאֲחוֹרוֹי. י׳ קֶשֶׁר דִּתְפִלִּין דְּיָד. וּבְגִין דָּא שַׁדַּ״י מִלְּבַר, יְדֹו״ד מִלְּגוֹ, דְּאִיהִי ד׳ פָּרְשִׁיָּין. דְּד׳ רָאשִׁין, רָמֵז לְאַרְבַּע בָּתֵּי דִּתְפִלִּין. שַׁדַּי אוֹת דִּילֵיהּ, עוֹלֶה מְטַטְרוֹן.

874. Furthermore, the THREE-HEADED LETTER Shin is the three straps, THE TWO OF THE HEAD TEFILIN AND THE ONE OF THE HAND TEFILIN. Dalet is the knot of the HEAD Tefilin at the back OF THE HEAD, while Yud is the knot of the hand Tefilin. TOGETHER THEY SPELL SHADAI. This is why Shadai is written on the outside OF THE TEFILIN, while the Yud Hei Vav Hei is inside THE TEFILIN, for it is the four sections THEREIN. The four-headed letter Shin alludes to the four compartments of the Tefilin. Shadai is His, ZEIR ANPIN's, sign, and amounts to the same NUMERICAL VALUE as Metatron.

875. Again: Yud, Chochmah, is the section "Sanctify to me." Hei, Binah, is the section "And it shall be when Hashem bring you into the land." Vav is the Sh'ma, IN WHICH THERE ARE six words: "HEAR, O YISRAEL, HASHEM OUR ELOHIM, HASHEM IS ONE" (DEVARIM 6:4), alluding to the six Sfirot which are six branches of the tree which Tiferet includes. The LAST Hei is THE SECTION "And it will come to pass, if you will hearken diligently" which is Malchut. These are THE MOCHIN of the head, FOR THE HEAD, which is Keter, IS THE SECRET OF THE LETTER CAF, IN THE SECRET OF THE VERSE: "There is none holy as (Heb. Caf) Hashem..." (I Shmuel 2:2), WHERE THE LETTER CAF (LIT. 'AS') IN THE EXPRESSION "AS HASHEM" IS KETER OF ZEIR ANPIN.

875. וְעוֹד. י׳ חָכְמָה קַדֵּשׁ לִי. ה׳ בִּינָה, וְהָיָה כִּי יְבִיאֲךָ. ו׳ שְׁמַע, שִׁית תֵּיבִין, רְמִיזָא לְשִׁית סְפִירָן, שִׁית עַנְפִּין דְּאִילָנָא, דְּכָלַל לוֹן תִּפְאֶרֶת. ה׳ וְהָיָה אִם שָׁמוֹעַ מַלְכוּת. אִלֵּין אִינּוּן דְּרֵישָׁא, דְּאִיהוּ כֶּתֶר, כ׳, אֵין קָדוֹשׁ כַּיְיָ׳ כִּי אֵין בִּלְתֶּךָ.

876. Shadai alludes to the straps, compartments, and knots of the Tefilin from the outside, FOR THE SHIN OF SHADAI ALLUDES TO THE THREE STRAPS, TWO OF THE HEAD AND ONE OF THE HAND. THE DALET OF SHADAI ALLUDES TO THE FOUR COMPARTMENTS OF THE HEAD TEFILIN, AND ALSO TO THE KNOT OF DALET THAT IS BEHIND THE HEAD. THE YUD OF SHADAI ALLUDES TO THE KNOT OF THE HAND TEFILIN. The same holds for the mezuzah, there being Yud Hei Vav Hei on the inside and the name Shadai on the outside. The four-headed letter Shin , with the Dalet OF SHADAI alludes to the four compartments and to the knot of THE HEAD Tefilin behind THE HEAD, WHICH HAS THE SHAPE OF a double Dalet. Likewise, there is a double Shin, ONE ON THE RIGHT SIDE OF THE COMPARTMENT AND ONE ON THE LEFT SIDE OF THE COMPARTMENT. The Yud OF SHADAI is the knot OF THE TEFILIN of the dim hand, which is the fifth compartment: THAT IS TO SAY THAT WITH THE FOUR COMPARTMENTS OF THE HEAD TEFILIN THE FIFTH COMPARTMENT IS THAT OF THE HAND TEFILIN. The Dalet of Shadai is the brain, about which it has been taught; the place on the head where a baby's brain is seen to pulsate, and this is a baby suckling from the breasts (Shin Dalet Yud) OF ITS MOTHER, NAMELY, FROM Shadai, FOR THE DALET ALLUDES TO THE MOCHIN OF THE UPPER THREE SFIROT OF SUCKLING.

876. שַׁדַּי, רָמִיז רְצוּעֵי וּבָתֵּי וְקִשְׁרֵי דִּתְפִלִּין מִלְּבַר. אוֹף הָכִי בַּמְזוּזָה, יְדוֹ״ד מִלְּגוֹ, שַׁדַּ״י מִלְּבַר, דְּאַרְבַּע רָאשִׁין, עִם ד׳, רָמִיז לְד׳ בָּתֵּי, וּלְקֶשֶׁר תְּפִלִּין מֵאָחוֹר, ד׳ כְּפוּלָה. אוֹף הָכִי ש׳ כְּפוּלָה, י׳ קֶשֶׁר דְּיָד כֵּהָה, דְּאִיהוּ בֵּיתָא חֲמִישָׁאָה. ד׳ דְּשַׁדַּ״י, אִיהוּ מוֹחָא, דְּאוֹקְמוּהָ עֲלֵיהּ, בְּמִקּוֹם שֶׁמּוֹחוֹ שֶׁל תִּינוֹק רוֹפֵס בּוֹ. וְדָא תִּינוֹק יוֹנֵק מִשְׁדֵּי אִמּוֹ, שַׁדַּי.

877. The Tefilin of the Master of the Universe are Keter. And what is the crown of the Master of the Universe? It is the Yud Hei Vav Hei; namely, the Yud of the Yud Hei Vav Hei is Chochmah, HEI is Binah, and Vav is Tiferet, which includes the six Sfirot CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. The FINAL Hei is Malchut, NAMELY, TEN SFIROT. And this is the reason BEHIND THE VERSES "And what one nation in the earth is like Your people" (II Shmuel 7:23); "For (Heb. ki - Caf Yud) what great nation is there so great, that has Elohim so near to them, as (Heb. Caf) Hashem our Elohim is in all things that we call upon Him for?" (Devarim 4:7); AND ALSO THE VERSE, MENTIONED ABOVE: "THERE IS NONE HOLY AS (HEB. CAF) HASHEM" (I SHMUEL 2:2). All THESE four verses have marked in them the letter Caf, and the secret of the letter Caf (whose numerical value is twenty) is Yud Yud (the numerical value of each being ten), NAMELY THE YUD AT THE BEGINNING AND THE YUD AT THE END OF THE COMBINATION Yud Aleph Hei Dalet Vav Nun Hei Yud. AND THIS IS THE INNER MEANING OF THE VERSE "weighing ten shekels apiece (lit. ten ten), after the shekel of the sanctuary" (Bemidbar 7:86), NAMELY, the Caf of Keter, that is composed of ten Sfirot, AS ABOVE, and they comprise TEN SFIROT OF DIRECT LIGHT, from above downwards, and ten Sfirot of RETURNING LIGHT, which are upwards from below.

877. תְּפִלִּין דְּמָארֵי עָלְמָא, כֶּתֶר. וּמַאי נִיהוּ כֶּתֶר דְּמָארֵי עָלְמָא. יְדוֹ״ד. דְּאִיהוּ: י׳ חָכְמָה. ה׳ בִּינָה. ו׳ תִּפְאֶרֶת. כָּלִיל שִׁית סְפִירִין. ה׳ מַלְכוּת. ובג״ד וּמִי כְעַמְּךָ כְּיִשְׂרָאֵל כִּי מִי גּוֹי גָּדוֹל אֲשֶׁר לוֹ אֱלֹהִים קְרוֹבִים אֵלָיו, כַּיְיָ׳ אֱלֹהֵינוּ בְּכָל קָרְאֵנוּ אֵלָיו. אַרְבַּע קְרָאֵי, כֻּלְּהוּ רְשִׁימִין בְּכ׳, רָזָא דְּאָת כ׳: י׳ י׳. דְּאִיהִי י׳ י׳ מִן יְאֲהדוֹנָהי, עַשְׂרָה עַשְׂרָה הַכַּף בְּשֶׁקֶל הַקֹּדֶשׁ, כ׳ מִן כֶּתֶר, כְּלִילָא מֵעֲשַׂר סְפִירָאן, כְּלִילָן מֵעֵילָא לְתַתָּא, וּמֵעֲשַׂר סְפִירָאן מִתַּתָּא לְעֵילָא.

878. וְאִלֵּין אִינּוּן, וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמָיִם, מַיִם עֶלְיוֹנִים זְכָרִים, מַיִם תַּחְתּוֹנִים נְקֵבוֹת. וְעָלַיְיהוּ אָמַר ר׳ עֲקִיבָא לְתַלְמִידָיו, כְּשֶׁתַּגִּיעוּ לְאַבְנֵי שַׁיִשׁ טָהוֹר, אַל תֹּאמְרוּ מַיִם מַיִם, שֶׁמָּא תִּסְתַּכְּנוּ בְּנַפְשְׁכֶם. דְּלָאו אִינּוּן מַיִם כְּמַשְׁמָעָן. אֶלָּא אִיהוּ אוֹר נוֹבֵעַ. וּבְגִין דָּא, אִדְּמוּ לְמַיִם נוֹבְעִים. וְהַאי נְהוֹרָא לֵית לֵיהּ פְּסָק, וְלָא קִצּוּץ, וּפְרוּד. וּבְגִין דְּאִינּוּן מִכֶּתֶר, אִתְקְרִיאָן שֶׁאֵין לָהֶם סוֹף, דְּכֶתֶר אֵין סוֹף אִתְקְרֵי.
ע״כ רעיא מהימנא

878. And these TWENTY SFIROT, OF DIRECT LIGHT AND OF REFLECTED LIGHT, are THE SECRET OF THE VERSE "waters that are above the heavens" (Tehilim 148:4), which are the male upper waters, NAMELY, THE TEN SFIROT OF DIRECT LIGHT, WHILE "THE WATERS WHICH WERE UNDER THE FIRMAMENT" (BERESHEET 1:7) ARE the female lower waters, NAMELY THE TEN SFIROT OF REFLECTED LIGHT. And Rabbi Akiva said to his pupils about them: When you reach the stones of pure marble, do not say: Water, water, lest you endanger your souls. For it is not water as is usually understood, NAMELY, CHASSADIM, but 'flowing light'; NAMELY, IT IS ALSO COMPOSED OF CHOCHMAH THAT IS CALLED 'LIGHT', AND FROM THE ASPECT OF CHASSADIM, IT IS 'FLOWING'. This is why it was likened to flowing water. And this light is never interrupted, nor is it cut off, nor separated. And because it is from Keter, it is called 'infinite' WATER, for Keter is called the Endless Light.
End of Ra'aya Meheimna

127. Shavuot

Rabbi Shimon says that burnt offerings are not required during Shavuot because Yisrael have already observed the days of purity and the Other Side now has no hold over them. The Festival of Weeks belongs to the Tree of Life and not to the tree of knowledge of good and evil.

879. וְהִקְרַבְתֶּם עוֹלָה לְרֵיחַ נִיחֹחַ לַיְיָ׳. ת״ח, בְּפֶסַח כְּתִיב, וְהִקְרַבְתֶּם אִשֶּׁה עוֹלָה לַיְיָ׳. וְהָכָא לָא כְּתִיב אִשֶּׁה, אֶלָּא וְהִקְרַבְתֶּם עוֹלָה. מ״ט. יוֹמָא דָּא, יוֹמָא דְּעַיְילַת כַּלָּה לְחוּפָּה אִיהוּ. וְיִשְׂרָאֵל מָנוּ יוֹמִין דְּדַכְיוּ. יוֹמִין וְשָׁבוּעִין, וְאִתְכְּלִילוּ וְעָאלוּ בְּיוֹמִין דְּדַכְיוּ. וְהִיא נַפְקַת מִכָּל סִטְרָא בִּישָׁא, וְנַטְרַת יוֹמֵי דַּכְיוּ כַּדְקָא חֲזֵי. וְרָזָא דָּא, מַלְכָּא טַעַם בְּתוּלָה טָעִים. בג״כ לָא כְּתִיב בֵּיהּ אִשֶּׁה, דְּהָא אַחֲרָא לָא קָרִיב לְמַשְׁכְּנָא, וְהָא אִתְרְחַק מִתַּמָּן. וע״ד אִשִּׁים לָאו הָכָא, וְלָאו אִצְטְרִיכוּ לְהָכָא, וְיִשְׂרָאֵל מְרַחֲקָן אִינּוּן מִן סִטְרָא בִּישָׁא. א״ר אַבָּא, עֲדַיְין צְרִיכִין אֲנָן לְפִתְחָא דָּא לְמִפְתַּח.

879. "And you shall offer the burnt offering for a sweet savor to Hashem" (Bemidbar 28:27). Come and see, About Pesach it is written: "You shall offer a sacrifice made by fire for a burnt offering to Hashem" (Ibid. 19). Yet here it is not written 'a sacrifice made by fire' but "And you shall offer the burnt offering." What is the reason for this? AND HE ANSWERS, the reason is that this day OF SHAVUOT, is a day on which the bride enters the wedding canopy; NAMELY, MALCHUT ENTERS THE WEDDING CANOPY WITH ZEIR ANPIN, and Yisrael COMES from THE COUNTING OF the days and weeks of purity, and is taken in and enters into THESE days of purity, NAMELY, THE SECRET OF THE SEVEN DAYS CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, IN EACH ONE OF WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, MAKING A TOTAL OF 49 DAYS. And she, MALCHUT, has emerged from the aspect of everything bad, NAMELY, THEY NO LONGER HAVE ANY HOLD OVER HER, and has observed the days of purity as fitting, NAMELY, THE 49 DAYS OF THE COUNTING. And this is the secret of the king who tasted the taste of a virgin. IN OTHER WORDS, THE SECRET OF THE VERSE "A VIRGIN, NEITHER HAD ANY MAN KNOWN HER" (BERESHEET 24:16), IF THE MATTER BE DISCLOSED, IS THAT NO ONE OF THE OTHER SIDE HAD ANY HOLD OVER HER. And this is why it is not written about it 'a sacrifice made by fire', for no other came close to the Sanctuary, WHICH IS MALCHUT, and THE OTHER PARTY has already been removed from there. Thus there are not, nor is there any need for, offerings made by fire in this case, for Yisrael has removed themselves from the Evil Side. Said Rabbi Aba: We still have to open this matter up.

880. Rabbi Shimon said: I lifted up my hands in prayer to Him who created the world and found this secret in the works of the early masters: Offerings made by fire are in between THE GOOD AND THE BAD, and they come on this side and on that side, for they are attached to the Tree of Knowledge of Good and Evil, AND ARE, THEREFORE, attached to both the good and to the bad. For this reason, on the other days, it is written: "a sacrifice made by fire for a burnt offering" FOR THEY CONTAIN JUDGMENTS AND HAVE A HOLD ON THE TREE OF KNOWLEDGE OF GOOD AND EVIL. But on these days when the Tree of Life and no other is to be found, NAMELY, ON SHAVUOT, we do not need an offering made by fire, and it does not have to be there, for this day OF SHAVUOT belongs to the Tree of Life and not the Tree of Knowledge of Good and Evil. This is why SCRIPTURE SAYS: "And you shall offer the burnt offering for a sweet savor to Hashem" (Bemidbar 28:27), and not 'a sacrifice made by fire to Hashem for a burnt offering'. And THE

880. אר"ש, אֲרִימִית יְדֵי בְּצַלּוּ לְמַאן דְּבָרָא עָלְמָא, וְרָזָא דָא, אַשְׁכְּחָן בְּסִפְרֵי קַדְמָאֵי, אִשִּׁים אִינּוּן בְּאֶמְצָעִיתָא, וְאַתְיָין בְּסִטְרָא דָא וּבְסִטְרָא דָא, אִדַּבְּקוּ בְּאִילָנָא דְּדַעַת טוֹב וָרָע, אִדַּבְּקָן בְּרָע, וְאִדַּבְּקָן בְּטוֹב. וּבג"כ, בְּשְׁאַר יוֹמִין כְּתִיב בְּהוּ אִשֶּׁה עוֹלָה. אֲבָל בְּהָנֵי יוֹמָא, דְּאִילָנָא דְּחַיֵּי קַיְּימָא, וְלָא אַחֲרָא, לֵית אֲנָן צְרִיכִין לְאִשֶּׁה, וְלָא אִצְטְרִיךְ לְמֶהֱוֵי תַּמָּן. וְיוֹמָא דָא, יוֹמָא דְּאִילָנָא דְּחַיֵּי אִיהוּ, וְלָא דְּדַעַת טוֹב וָרָע. וּבג"ד, וְהִקְרַבְתֶּם עוֹלָה לְרֵיחַ נִיחֹחַ לַיְיָ', וְלָא אִשֶּׁה לַיְיָ' עוֹלָה. וְעוֹלָה, לָשׁוֹן עוֹלָה, כְּמָה דְּאִתְּמַר, וְהָא אִתְּעַרְנָא מִלֵּי דְּפָרִים בְּנֵי בָקָר, וְכָל הַהוּא קָרְבָּן.

MEANING OF 'burnt offering' (Heb. olah) is derived from ascent, FOR IT ASCENDS (HEB. OLAH) TO THE MOST HIGH ONE, as we have learned. And we have already clarified these matters IN THE COMMENTARY about one-year old bullocks and the whole of that offering.

128. Rosh Hashanah

Rabbi Shimon uses the story of Isaac and Jacob and Esau to illustrate the meaning of the two days of Judgment and the need for the burnt offering.

881. וּבַחֹדֶשׁ הַשְּׁבִיעִי, כְּמָה דְּאִתְּמַר, יוֹמָא דר"ה, דִּינָא דְּכָל עָלְמָא, דִּינָא תַּקִּיפָא, וְדִינָא רַפְיָא. וַעֲשִׂיתֶם עוֹלָה, וְהִקְרַבְתֶּם מִבָּעֵי לֵיהּ, כִּשְׁאַר כָּל יוֹמִין, מַאי וַעֲשִׂיתֶם. אֶלָּא בְּיוֹמָא דָא, וַעֲשֵׂה לִי מַטְעַמִּים כְּתִיב. כַּמָּה מַטְעַמִּים וְתַבְשִׁילִים עָבְדוּ יִשְׂרָאֵל בְּהָנֵי יוֹמֵי, בְּעוֹד דְּמִקַּטְרְגָא אָזִיל לְמַשְׁפְּשָׁא בְּחוֹבִין דְּעָלְמָא. וע"ד לָא כְּתִיב וְהִקְרַבְתֶּם, אֶלָּא וַעֲשִׂיתֶם עוֹלָה. וְלָא אִשֶּׁה עוֹלָה. וְכֵן בְּכָל שְׁאַר יוֹמִין, לָא כְּתִיב אִשֶּׁה, דְּלֵית לוֹן חוּלָקָא בְּכָל הָנֵי יוֹמֵי. כ"ש בְּהַאי יוֹמָא, דַּאֲנָן עַבְדִּין מַטְעַמִּים וְתַבְשִׁילִים בְּלָא דַעְתָּא דְּסִטְרָא אַחֲרָא, דְּהָא יִצְחָק מְשַׁדֵּר לֵיהּ לְצוּד צֵידָה דְּחוֹבִין דִּבְנֵי עָלְמָא, וּלְאַיְיתָאָה לְגַבֵּיהּ.

881. "And in the seventh month, ON THE FIRST DAY OF THE MONTH" (Bemidbar 29:1). This is as we have learned, that the day of the New Year is the Day of Judgment for the whole world: stringent judgment ON THE FIRST DAY and lenient judgment ON THE SECOND DAY. HE ASKS: IT IS WRITTEN, "And you shall make a burnt offering" (Ibid. 2), whereas it should have been written: 'And you shall offer a burnt offering', as on all the other days. What is the meaning of "And you shall make?" AND HE ANSWERS, on this day OF THE NEW YEAR it is written: "and make me savory food" (Beresheet 27:4), WHICH IS WHAT ISAAC SAID TO ESAU, WHO IS THE ACCUSER. And during these days Yisrael makes many savory foods and dishes, NAMELY, PRECEPTS AND PRAYERS, while the accuser goes to search for the sins of the world, TO MAKE THEM INTO SAVORY FOODS FOR THE PROSECUTION. It is therefore not written: 'And you shall offer a burnt offering', but: "And you shall make a burnt offering," NAMELY, MAKE AND CORRECT SAVORY FOODS. And it is not WRITTEN: 'a sacrifice made by fire to Hashem for a burnt offering', as it is similar for all the other festival days, in which days there is no part FOR THE OTHER SIDE. Nor is 'a sacrifice made by fire' written AS IN SHAVUOT AND YOM KIPPUR, and certainly not for this day, on which we make savory foods and dishes without the knowledge of the Other Side, for he had been sent by Isaac to hunt game that is the iniquities of men, and to bring them to him.

882. וּבְעוֹד דְּאִיהוּ אָזִיל, יִשְׂרָאֵל נַטְלֵי עֵיטָא בְּרִבְקָה, וְעַבְדִּין כָּל אִינּוּן פּוּלְחָנִין, כָּל אִינּוּן צְלוֹתִין, מְזַמְּנֵי שׁוֹפָר וְתַקְעִין לֵיהּ, בְּגִין לְאַתְעָרָא רַחֲמֵי. וְהָא אוֹקִימְנָא, וַיָּבֵא לוֹ יַיִן וַיֵּשְׁתְּ, דְּאָתֵי מֵרָחוֹק, מִגּוֹ אֲתָר דְּחַמְרָא עַתִּיקָא, וְשָׁתֵי. וְאַטְעִים לֵיהּ, וְחַדֵּי. וְאַחַר כַּךְ מְבָרֵךְ לֵיהּ בְּכַמָּה בִּרְכָאן, וְאַעְבַּר עַל חוֹבוֹי. מַה כְּתִיב, וַיְהִי אַךְ יָצוֹא יָצָא יַעֲקֹב וְעֵשָׂו אָחִיו בָּא מִצֵּדוֹ, טָעִין מִכַּמָּה טוֹעֲנֵי כְּמָה דְּאִתְּמַר, וְהָא אוֹקִימְנָא מִלָּה.

882. And while he is yet on the way, Yisrael takes advice from Rivkah: do all these rituals and all the prayers, and prepare a Shofar and sound it in order to awaken Mercy, AS HAS BEEN EXPLAINED IN THE PRECEDING PARAGRAPH. And we have already learnt: "and he brought him wine, and he drank" (Beresheet 27:25), for he came from afar, FROM BINAH, from that place where the wine is old, WHICH IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH OF THE SIX INTERMEDIATE SFIROT OF THE LEFT SIDE, AFTER THE ANNULMENT OF THE UPPER THREE SFIROT OF THE LEFT SIDE, THIS BEING TERMED OLD WINE. And he drank, found it delicious, and rejoiced. And after that ISAAC, WHO IS THE LEFT COLUMN, blessed him with a number of blessings and removed his iniquities, FOR THE ILLUMINATION OF CHOCHMAH MAKES ATONEMENT FOR INIQUITIES. As it is written: "and Jacob was yet scarce gone out from the presence of Isaac his father, and Esau his brother came in from his hunting" (Beresheet 27:30), namely, he was carrying with him a number of burdens OF INIQUITIES, as has been stated, and we have already learned these matters.

883. ובג"כ איהו יומא דיבבא, וקרבנא איהו עולה. איל אחד, כמה דאתמר, בגין אילו דיצחק. ושעיר עזים אחד לחטאת, שוחד לסמאל לכפרה אנפוי, בההוא בכיה דאיהו בכי בהאי יומא, כיון דחמי דלא אתעביד רעותיה, והא למגנא צד צידה. כמה דאתמר. כגוונא דא יומא דכפורי, והא כתיב בפ' אמור.

883. And this is why it is a day of the T'ruah SOUND OF THE SHOFAR, and the sacrifice is a burnt offering. One ram is, as we have learned, because of the ram of Isaac. The one kid of the goats for a sin offering is a bribe to Samael, FOR FROM JUST THIS OFFERING HE RECEIVES SOME NOURISHMENT FROM THE ASPECT OF THE SIX INTERMEDIATE SFIROT of CHOCHMAH, to make atonement before him for having wept on that day when he realized that his will had not been done and he had gone hunting for nothing. FOR THE UPPER THREE SFIROT OF HIS LEFT SIDE HAD BEEN ANNULLED, AND THEY ARE HIS TOTAL STRENGTH, AS ABOVE, AND THE CONTRACTION OF THE UPPER THREE SFIROT IS CALLED 'WEEPING', as we have learned. This is similar on Yom Kippur, as written in the portion of Emor.

129. Sukkot

Rabbi Aba and Rabbi Elazar talk about the third day of Sukkot, employing the analogy of the ark landing on Mount Ararat and the waters receding.

884. ובחמשה עשר יום וגו'. ר' אבא פתח, ותנח התיבה בחדש השביעי וגו', ת"ח, כל הני יומין, אזלת אימא על בנויא, בגין דלא ישלוט סטרא אחרא עליהו, ובגין לשזבא לון. כיון דאשתזיבו בנהא, והא יתבין בסכות, מתנטרין בנטורא. יומא קדמאה, ויומא תנינא, פקדת לון לישראל, למעבד סעודתא לממנן דשאר עמין, ואיהי לא שריא תמן. ביומא תליתאה, דאיהו י"ז לחדש, שריאת למשרי עליהו. הה"ד, ותנח התיבה בחדש השביעי בשבעה עשר יום לחדש על הרי אררט, טורין דכל לוטין ומרדין שראן בגוויהו.

884. "And on the fifteenth day of the seventh month" (Bemidbar 29:12). Rabbi Aba began by quoting: "And the ark rested in the seventh month" (Beresheet 8:4). Come and see: Throughout these days, FROM YOM KIPPUR TO THE HOLIDAY OF SUKKOT, the Mother, WHICH IS THE SHECHINAH, hovers over the sons, WHO ARE YISRAEL, in order that the Other Side should not have control OVER YISRAEL, and in order to save them. After the children have been saved and are sitting in their booths (Heb. Sukkot), they are guarded with the protection OF MOTHER, WHICH IS THE SHECHINAH. On the first and second days OF THE HOLIDAY OF SUKKOT, she commanded Yisrael to make a feast for the ministering angels of the other nations, NAMELY THE SEVENTY BULLOCKS FOR THE SEVENTY MINISTERS, and she does not dwell there WITH THEM. On the third day, which is the seventeenth day of the month, THE SHECHINAH begins to rest on them. And this is the meaning of the verse: "And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat," WHERE THE ARK IS THE SECRET OF THE SHECHINAH, AND THE MOUNTAINS OF ARARAT ARE the mountains in the midst of which rest all the curses and all the punishments, WHICH ARE THE APPOINTEES OF THE NATIONS.

885. אמר רבי אלעזר, יומא קדמאה דחג, לא שריא עליהו, ולא יומא תנינא, אלא יומא תליתאה, דאוסיף וגרע שריא עליהו, אוסיף אתוון, וגרע קרבנין. דכתיב עשתי עשר וגו'. והכי אתחזי לרע עין, בגין דיומא קדמאה ויומא תנינא חדוה דבנהא, ואינון מפלגי עדאן לון. מיומא תליתאה ולהלאה, דאיהי שריא עליהו, מה כתיב. והמים היו הלוך וחסור עד החדש העשירי בעשירי באחד לחדש נראו ראשי ההרים והמים היו הלוך וחסור, אלין קרבנין, דאזלין ומתמעטין. וכמה דאינון מתמעטין, הכי נמי אתמעט טובא דלהון.

885. Rabbi Elazar said: On the first day of the holiday, MALCHUT does not rest on them, ON THE MINISTERS OF THE SEVENTY NATIONS, nor on the second day; but only on the third day, which decreases by the addition, does she rest on them, adding letters and decreasing in sacrifices, as it is written: "Eleven (Heb. ashtei asar) bullocks" (Bemidbar 29:20), which is appropriate for the evil eye. For on the first day and the second day there is rejoicing of the children, and Yisrael distributes to them, TO THE APPOINTEES OF THE NATIONS, booty. From the third day and onwards, when MALCHUT rests upon them, what is written? "And the waters decreased continually until the tenth month; in the tenth month, on the first day of the month, were the tops of the mountains seen" (Beresheet 8:5). "And the waters decreased continually"; these are the sacrifices that are continually reduced, and as they become fewer in number so does their goodness become less.

130. The water libation

Rabbi Shimon explains about the contraction as the waters receded and the relevance to the water libation during the second, sixth and seventh days of Sukkot. He compares the mountains of Ararat to the mountains of darkness and the curses of the Other Side, that gradually become visible as the waters recede. We hear about the sacrifices of the rams and lambs and bullocks and their effect on the seventy heathen nations for whom they are offered. Lastly we are reminded how Yisrael break through all the Klipot to find joy on the eighth day of assembly, Shmini Atzeret. In this the Other Side has no part.

886. אר"ש, אֶלְעָזָר, ת"ח, מִיּוֹמָא תִּנְיָינָא שָׁרִיאוּ מַיָּיא לְאִתְחֲזָאָה, כֵּיוָן דְּשָׁרִיאוּ מַיִם, מִיּוֹמָא תְּלִיתָאָה אִיהִי שָׁרַת עָלַיְיהוּ, וְאִינּוּן מַיִם לָא הֲווֹ יַדְעֵי בַּבְלָאֵי, אֲמַאי רְשִׁימִין הָכָא, דְּהָא טוּבָא דְּיִשְׂרָאֵל לָא הֲוֵי בַּאֲתָר דְּמִעוּטָא, אֶלָּא בַּאֲתָר דְּרִבּוּיָיא. וּבְגִין דְּאִלֵּין מַיִין דְּרִשִׁימִין הָכָא אִתְמַעֲטָן, אָתֵי קְרָא לְאַשְׁמִעִינָן דִּכְתִיב, וְהַמַּיִם אִינּוּן דְּיִדְיעָן בְּיוֹמֵי דְּחַג, אִינּוּן דְּרִשִׁימִין גּוֹ קָרְבְּנִין, דְּאִינּוּן טוּרֵי לְוָוטִין, הָיוּ הָלוֹךְ וְחָסוֹר טוּבָא דְּלְהוֹן, וּנְגִידוּ דְּאַנְגִיד עָלַיְיהוּ, הָיוּ הָלוֹךְ וְחָסוֹר, וּבְגִין דְּאִינּוּן מַיִם דְּלְהוֹן הוּא, לָא אִתְחַבְּרָן אַתְוָון, דְּלָא יִתְחַבַּר טוּבָא דְּלְהוֹן, אֶלָּא זְעֵיר זְעֵיר.

886. Rabbi Shimon said, Elazar, come and see: From the second day, the waters began to appear, NAMELY, THAT THE LIBATION OF WATER ON THE ALTAR BEGAN. FOR ITS PURPOSE WAS ALSO TO DRAW DOWN LIVELIHOOD AND SUBSISTENCE FOR THE OTHER SIDE. "AND IF HE BE THIRSTY, GIVE HIM WATER TO DRINK" (MISHLEI 25:21): THIS WATER IS THE WATER THAT IS MENTIONED HERE FOR LIBATION ON THE DAYS OF THE HOLIDAY. And after the water had begun, AND THE OTHER SIDE AND THE SEVENTY NATIONS HAD RECEIVED THE EMANATION, THEY THEN GREW IN STRENGTH, AS NOTED IN THE PRECEDING PARAGRAPH, and from the third day MALCHUT rested on them, FOR THEY DREW HER DOWN SEPARATED FROM ZEIR ANPIN, AS ABOVE. And the Babylonians did not know why these waters are mentioned here IN CONNECTION WITH THE FESTIVAL, THAT IS TO SAY THAT THEY DID NOT KNOW THAT THEIR PURPOSE WAS TO PROVIDE SUBSISTENCE TO THE NATIONS OF THE WORLD, for the goodness of Yisrael is not in the place of contraction, NAMELY, IN THE BULLOCKS OF THE FESTIVAL THAT ARE REDUCED IN NUMBER, but in the place of expansion. And since these waters that are mentioned here are contracting, TOGETHER WITH THE BULLOCKS OF THE FESTIVAL, Scripture comes to inform us that it is written: "And the waters decreased continually" (Beresheet 8:5). That is, the waters that are known from the days of the festival are the ones that are mentioned among the sacrifices. FOR ON THE SECOND DAY IT IS SAID THAT AMONG THE SACRIFICES IS "AND THEIR DRINK OFFERINGS" (HEB. VENISKEIHEM) (BEMIDBAR 29:18), THE LAST LETTER OF WHICH IS MEM. AND ON THE SIXTH DAY, IT IS SAID, "AND ITS DRINK OFFERINGS" (HEB. UNSACHEIHAH) (IBID. 31), WITH YUD. AND ON THE SEVENTH DAY "AFTER THE ORDINANCE" (Heb. KEMISHPATAM) (Ibid. 33), THE LAST LETTER OF WHICH IS MEM. AND THESE THREE LETTERS TOGETHER SPELL MAYIM (LIT. 'WATERS' - MEM YUD MEM), FROM WHICH IT FOLLOWS THAT THERE IS AN ALLUSION TO THE WATER LIBATION IN THE TORAH. For they, THE SACRIFICES, are mountains of curses that continually decrease, and their goodness, and the emanation that is drawn down on them "decreased continually" (Beresheet 8:5). And because these waters belong to them, TO THE NATIONS AND TO THE OTHER SIDE, the letters MEM YUD MEM were not joined together AND THE WORD DID NOT APPEAR EXPLICITLY WRITTEN IN THE TORAH. BUT THE LETTERS ARE SCATTERED, WITH MEM BEING IN "AND THEIR DRINK-OFFERINGS" (Heb. VENISKEIHEM), THE YUD IN "AND ITS DRINK OFFERINGS" (Heb. UNSACHEIHA), AND THE FINAL MEM IN "AFTER THE ORDINANCE" (Heb. KEMISHPATAM), AS ABOVE. And the purpose of this is so that their goodness should not be joined, but BE little by little.

887. אֲבָל לְיִשְׂרָאֵל, דְּאִינּוּן מִקּוּדְשָׁא בְּרִיךְ הוּא, מַה כְּתִיב. וְדוֹרְשֵׁי יְיָ' לֹא יַחְסְרוּ כָּל טוֹב. רֵישֵׁיהּ דִּקְרָא, כְּפִירִים רָשׁוּ וְרָעֵבוּ, אִלֵּין מְמָנָן דְּשְׁאַר עַמִּין. וְדוֹרְשֵׁי יְיָ', אִלֵּין יִשְׂרָאֵל, לֹא יַחְסְרוּ כָּל טוֹב, אִלֵּין אַזְלִין וְאִסְתַּלְּקוּ לְעֵילָא לְעֵילָא. ובג"כ, טוּבָא דְּלְהוֹן דְּאִינּוּן מַיִם, הָיוּ הָלוֹךְ וְחָסוֹר. עַד הַחֹדֶשׁ הָעֲשִׂירִי. דָּא טֵבֵת, דְּהָא כְּדֵין יְמֵי הָרָעָה הֲווֹ, וְאִתְעֲרַת הַהִיא רָעָה וְאִתְתַּקְפַת, וְכַלָּה קַדִּישָׁא לָא אַנְהִירַת מִגּוֹ שִׁמְשָׁא, כְּדֵין נְרָאוּ רָאשֵׁי הֲהָרִים, אִלֵּין אִינּוּן הֲרֵי חֲשׁוֹכָא, טוּרִין דְּלְוָוטִין אִתְחָזוּן וְאִתְתַּקְפוּ, וְעַבְדִין בִּישִׁין בְּעָלְמָא.

887. But regarding Yisrael, who are from the Holy One, blessed be He, WHO IS THE CENTRAL COLUMN, what is written? "but they who seek Hashem shall not want any good thing" (Tehilim 34:11). The first half of this verse is: "The young lions lack, and suffer hunger" (Ibid.). The young lions are the appointees of the other nations. They that seek Hashem are Yisrael, who will not lack all good things because they continually ascend higher and higher, FOR A PERSON MAY BE PROMOTED TO A HIGHER DEGREE OF SANCTITY BUT NOT DEMOTED. For this reason, their good, THAT OF THE NATIONS AND OF THE OTHER SIDE, which are waters, "decreased continually until the tenth month" (Beresheet 8:5), which is the month of Tevet, for then are the days of badness, FOR THE MONTHS OF TEVET AND SHEVAT ARE THE PERIOD OF JUDGMENT AND ARE CALLED 'THE DAYS OF BADNESS'. And this badness awakens and grows stronger, and the holy bride, WHICH IS MALCHUT, does not illuminate from the midst of the sun, NAMELY, IS SEPARATED FROM THE SUN, WHICH IS ZEIR ANPIN. And then the tops of these mountains became visible, THAT IS THE JUDGMENTS OF THE LEFT SIDE THAT ARE DRAWN DOWN WITH THE BULLOCKS OF THE FESTIVAL, namely, those mountains of darkness and mountains of curses that appear and grow stronger and do evil things in the world.

888. בְּיוֹמִין אִלֵּין, אִשֶּׁה בְּהַאי עוֹלָה, דְּהָא כְּדֵין הָנֵי אִשִּׁים אָכְלֵי חוּלָקְהוֹן. שִׁבְעִים פָּרִים אִלֵּין, אִינּוּן לָקְבֵל שִׁבְעִים מְמָנָן, דְּשַׁלְּטוּ עַל שַׁבְעִין עַמִּין. וְסַלְקִין בְּיוֹמָא קַדְמָאָה, וְנַחְתֵּי בְּכָל יוֹמָא וְיוֹמָא, וְאִקְרוּן פָּרִים מְנַגְּחִין בְּיוֹמִין דִּלְהוֹן. אֵילִם, אַרְבֵּיסָר, תְּרֵין בְּכָל יוֹמָא אִינּוּן יָ״ד יְהוֹ״ה. יְדָא דְּשָׁלִיטָא עֲלַיְיהוּ תְּדִיר, בְּכָל יוֹמָא וְיוֹמָא. אַמְרִין בְּנֵי שָׁנָה, מִנְיָינָא דִּלְהוֹן חֵ״ץ.

888. About these days OF THE HOLIDAY OF SUKKOT IT IS WRITTEN: "a sacrifice made by fire" (Bemidbar 29:13) regarding THEIR burnt offering, NAMELY THE WORDS, "AND YOU SHALL OFFER A BURNT OFFERING FOR A SACRIFICE MADE BY FIRE" (IBID.). For then these offerings made by fire, which are the judgments, devour their portions, namely, those seventy bullocks corresponding to the seventy appointees who rule over the seventy nations. AND THEIR NUMBER is greatest on the first day and decreases with each passing day. And they are called 'goring bullocks' on their days. Fourteen rams. (THE TEXT HERE IS MISSING, BUT SHOULD READ AS FOLLOWS: "TWO RAMS, AND FOURTEEN LAMBS OF THE FIRST YEAR" (BEMIDBAR 29:13).) The two RAMS on each day are fourteen Yud Hei Vav Hei, AS SEVEN TIMES TWO IS FOURTEEN. And this refers to the hand that controls them continually, every day. And the total number of the lambs of the first year is 98, FOR SEVEN TIMES FOURTEEN EQUALS 98.

889. וְאִי תֵּימָא אִי הָכִי, רַע עַיִן הֲוִינָן לְגַבַּיְיהוּ. אִין, דְּהָא כְּתִיב, כִּי גֶחָלִים אַתָּה חוֹתֶה עַל רֹאשׁוֹ. אֲבָל אֲנָן לָא יַהֲבִינָן אֶלָּא בְּחֶדְוָותָא, דְּלֵית בְּיוֹמֵי שַׁתָּא, חֶדְוָותָא, כְּאִלֵּין יוֹמִין. וּבְגִין דַּאֲנָן יָהֲבִין בְּטוּב לִבָּא, וּבְחֶדְוָותָא דִּרְעוּתָא, אִתְהַפָּךְ עֲלַיְיהוּ גֶחָלִים עַל רֵישֵׁיהוֹן, גּוּמְרִין מְלַהֲטָן, דְּחֶדְוָותָא דִּילָן, עֲבָדֵי לוֹן בִּישׁ. י״ד, ע׳, וחץ. כַּךְ סַלְקִין בְּחוּשְׁבָּנָא דִּילְהוֹן.

889. And you might wish to ask: If so, IF WE OFFER FOURTEEN RAMS SO THAT THE HAND (HEB. YAD = FOURTEEN) OF YUD HEI VAV HEI WILL RULE; AND IF WE OFFER 98 LAMBS, WHICH IS A BAD OMEN, FOR IT CORRESPONDS TO THE 98 CURSES IN THE ADMONITION AND ALSO IT IS SAID THAT 'TILL A DART (Heb. CHETZ = 98) STRIKE THROUGH HIS LIVER' then are we not being evil-eyed towards them, FOR HE SAYS TO HIM: 'EAT AND DRINK, SAYS HE TO HIM; BUT HIS HEART IS NOT WITH HIM'? HE ANSWERS: Yes, for it is written: "IF YOUR ENEMY BE HUNGRY, GIVE HIM BREAD TO EAT, AND IF HE BE THIRSTY, GIVE HIM WATER TO DRINK: for you shall heap coals of fire upon his head" (Mishlei 25:21-22). But we give only out of rejoicing, for throughout the whole year, there is no rejoicing like that on these days OF SUKKOT. And since we give out of the goodness of our hearts, in rejoicing and willingly, OUR GIFTS TO THEM turn into coals of fire on their head, burning coals, for our rejoicing affects them badly, namely, the fourteen RAMS, seventy BULLOCKS, and 98 LAMBS, which is their sum total OF SACRIFICES, WHERE THE FOURTEEN RAMS INDICATES THE HAND OF YUD HEI VAV HEI THAT CONTROLS THEM, AND THE SEVENTY BULLOCKS IN THEIR DECREASING PROGRESSION TEACH THAT THEIR GOODNESS WILL CONTINUALLY DECREASE, WHILE THE 98 LAMBS TEACH ABOUT THE 98 CURSES THAT REST ON THEM; OR IN OTHER WORDS: 'A DART STRIKE THROUGH THEIR LIVER'.

890. וְכָל דָּא אִיתֵימָא מַאן יָהִיב לָן לְאַקְרָבָא עֲלַיְיהוּ, דְּלְמָא אִינּוּן לָא בְּעָאן כָּל דָּא. אֶלָּא לֵית חֶדְוָה לְכָל אִינּוּן מְמָנָן, בְּכָל אִינּוּן תּוֹרִים אֵילִים וְאִמְרִין כְּהָנֵי, בְּשַׁעֲתָא דְּיִשְׂרָאֵל יַהֲבֵי לוֹן סְעוּדָתִין אִלֵּין. וְעִם כָּל דָּא לָא מִתְקָרְבוּ כֻּלָּא, אֶלָּא לְקוּדְשָׁא בְּרִיךְ הוּא בִּלְחוֹדוֹי, וְאִינּוּן מִתְקָרְבֵי תַּמָּן, וְאִיהוּ פָּלִיג לוֹן. וְעַל דָּא כְּתִיב, אִם רָעֵב שׂוֹנַאֲךָ הַאֲכִילֵהוּ לָחֶם, אִלֵּין אִינּוּן קָרְבְּנִין דְּחָג. וְאִם צָמֵא הַשְׁקֵהוּ מָיִם, אִלֵּין מַיִם דְּרִשִׁימִין הָכָא בְּיוֹמֵי דְּחָג. וּבְיוֹמָא תְּנִיְינָא, וּבְיוֹמָא שְׁתִיתָאָה וּשְׁבִיעָאָה, וְסִימָן בּוֹ״ז יְבוּזוּ לוֹ.

890. And all this is very well, but you might ask: Who asked us to sacrifice for them, FOR THE APPOINTEES OF THE SEVENTY NATIONS? Perhaps they are not interested in our doing so? But all of these appointees have no such rejoicing as at that time which they have with all these bullocks and rams and lambs that Yisrael offers to them at these banquets. Nevertheless, nothing is offered except to the Holy One, blessed be He alone, while they, THE APPOINTEES, come close and the Holy One, blessed be He, distributes to them. And about this it is written: "If your enemy be hungry, give him bread to eat," where bread refers to the festival offerings; and in "and if he be thirsty, give him water to drink," water refers to that water that is marked TO BE POURED OUT IN A LIBATION on the days of the festival, on the second, sixth, and seventh days. And this is derived from, "it would be utterly scorned (Heb. boz - Bet Vav Zayin)" (Shir Hashirim, 8:7), WHERE THE NUMERICAL VALUES OF THE LETTERS BET, VAV, AND ZAYIN ARE TWO, SIX AND SEVEN, RESPECTIVELY.

891. מַיִם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת הָאַהֲבָה, אִלֵּין אִינּוּן מַיִם, דִּי מְנַסְּכֵי יִשְׂרָאֵל, בְּחֶדְוָה וּבְרַחִימוּ דְּקוּדְשָׁא בְּרִיךְ הוּא, דִּכְתִיב וּשְׁאַבְתֶּם מַיִם בְּשָׂשׂוֹן. וּנְהָרוֹת לֹא יִשְׁטְפוּהָ, אִלֵּין אִינּוּן נַהֲרֵי דְּאַפַּרְסְמוֹנָא דַּכְיָא, דְּכֻלְּהוּ דַּבְקֵי וּמִתְקַשְּׁרֵי בְּרַחִימוּ דָּא. אִם יִתֵּן אִישׁ אֶת כָּל הוֹן בֵּיתוֹ בְּאַהֲבָה בּוֹז יָבוּזוּ, דָּא סַמָּאֵל, בְּאַהֲבָה דְּיִשְׂרָאֵל, לְמֶהֱוֵי לֵיהּ חוּלָקָא בַּהֲדַיְיהוּ, בְּאִינּוּן מַיִם דְּרִשִׁימִין הָכָא בְּפַרְשְׁתָּא, דִּכְתִיב אִם יִתֵּן אִישׁ אֶת כָּל הוֹן בֵּיתוֹ בְּאַהֲבָה בּוֹז יָבוּזוּ, סִימָנָא דְּאִינּוּן מַיִם בּוֹ"ז, יָבוּזוּ לוֹ וַדַּאי, דְּהָא כֻּלְּהוּ אִתְחֲשִׁיבוּ לְגַבָּן, חֶרֶשׁ נִשְׁבָּר, דְּלֵית לֵיהּ תִּקָּנָה לְעָלְמִין.

891. "Many waters cannot quench love" (Shir Hashirim 8:7) this refers to the waters that Yisrael pours out in libation out of rejoicing and love for the Holy One, blessed be He, as it is written: "Therefore with joy shall you draw water" (Yeshayah 12:3). "nor can the floods drown it" (Shir Hashirim 8:7). These are the floods of the pure balsam, NAMELY, THE EIGHTEEN RIVERS OF PLENTY THAT ARE DRAWN DOWN FROM YESOD OF BINAH. For all of them cleave to, and form a bond with, this love. "if a man would give all the substance of his house, it would be utterly scorned " (Ibid.). This refers to Samael; and he gives "for love" (Ibid.) of Yisrael, namely, so that he should have a portion with them in these waters about which it is written in this section: "if a man would give all the substance of his house for love, it would be utterly scorned (Heb. boz)," which is a mnemonic for these waters THAT ARE POURED OUT ON THE SECOND (BET), SIXTH (VAV), AND SEVENTH (ZAYIN) DAYS. It would certainly be scorned, for all the substance OF SAMAEL is considered for us as a broken potsherd that can never be repaired.

892. מַיִם דִּלְהוֹן אִתְפְּלִיגוּ בְּיוֹמִין בּוֹ"ז, אִשְׁתָּאֲרוּ שְׁאַר יוֹמִין, דְּאִינּוּן חֲמִישִׁי רְבִיעִי שְׁלִישִׁי, וְסִימָן, חֶרֶ"שׁ אֶת חַרְשֵׁי הָאֲדָמָה, וְלֵית לוֹן תִּקּוּנָא בַּהֲדָן, וְלָא לְעָלְמִין. וְאִי תֵּימָא בּוֹז יָבוּזוּ לוֹ כְּתִיב. הָתָם כִּי לֹא בָזָה וְלֹא שִׁקַּץ עֱנוּת.

892. HE EXPLAINS HIS WORDS: The water OF SAMAEL, THE OTHER SIDE AND THE NATIONS, is distributed on the days of boz (Bet Vav Zayin). This leaves the other days, namely, the fifth, fourth, and third days of the festival, ON WHICH THERE IS NO WATER LIBATION. The mnemonic for this: He ploughed (Heb. charash - Chet Resh Shin) the furrows of the land, WHERE THE LETTERS OF CHARASH STAND FOR CHAMISHI (LIT. 'FIFTH'), REVI'I (LIT. 'FOURTH') AND SHLISHI (LIT. 'THIRD'), ON WHICH DAYS THERE IS NO LIBATION OF WATER, and they have no correction through us, nor indeed forever. FOR JUST AS THEY HAVE NO CORRECTION ON THE FIFTH, FOURTH, AND THIRD DAYS, SO THEY NEVER WILL HAVE ANY CORRECTION. And should you wish to point that it is written "it would be utterly scorned," WHEREAS, ACCORDING TO THE ABOVE, IT SHOULD HAVE BEEN WRITTEN 'IT WOULD NOT BE UTTERLY SCORNED', NAMELY, THAT THEY DO NOT WANT THE SCORN (SECOND, SIXTH, AND SEVENTH), WHICH IS THE SUBSTANCE OF SAMAEL, I SHOULD THEN RESPOND: ELSEWHERE IT IS WRITTEN: "For he has not despised (scorned) nor abhorred the affliction of the afflicted" (Tehilim 22:25).

893. יוֹמָא קַדְמָאָה מַאי עָבִיד לֵיהּ. אֶלָּא לָא אִקְרֵי רִאשׁוֹן, וְלָא אִקְרֵי אֶחָד, אֶלָּא חֲמִשָּׁה עָשָׂר סְתָם, בְּלָא רְשׁוּמָא כְּלַל. אֲבָל שֵׁירוּתָא דְּרִשִׁימוּ דְּמַיִין, מִיּוֹם שֵׁנִי הֲוֵי. וְהָכִי אִתְחֲזֵי, בְּגִין דְּלֵית טוֹב בַּשֵּׁנִי, וּבג"כ, לָא רְשִׁים רִאשׁוֹן וְלָא אֶחָד כְּלַל, וַהֲוֵי בְּסִתָּם, וְשָׁרֵי רְשִׁימוּ דְּיוֹמִין, בְּיוֹם שֵׁנִי. וְאִתְפְּלָגוּ מַיִם בְּבוּ"ז, וְאִשְׁתָּאֲרוּ בְּיוֹמִין חֶרֶ"שׁ, כְּמָה דְּאִתְּמַר, וְכֹלָּא כַּדְקָא יָאוֹת.

893. HE ASKS: What about the first day OF THE FESTIVAL, THINKING THAT THE SECOND, SIXTH, AND SEVENTH (HEB. BOZ) DAYS ARE CONSIDERED THOSE OF THE WATER LIBATION, AND THE FIFTH, FOURTH AND THIRD (HEB. CHARASH) DAYS ARE FREE OF THE LIBATION OF WATER, BUT HE DOES NOT MENTION THE FIRST DAY OF THE FESTIVAL AT ALL. HE ANSWERS, THE FIRST DAY is not called either 'first' nor 'one', but IS CALLED simply "the fifteenth day" (Bemidbar 29:12). No special mention is made of it BECAUSE THERE IS NOTHING SPECIAL ABOUT IT TO MENTION, but the water libation is first mentioned on the second day, and this is how it should be. BECAUSE ON THIS DAY A PORTION IS GIVEN TO THE OTHER SIDE, IT IS FITTING THAT THIS SHOULD BE ON THE SECOND DAY, for about the second day IT WAS not SAID: 'THAT IT WAS good'. This is why he does not mention the first or one day at all, but just simply IS THE FIFTEENTH DAY, and the first mention of the days of the festival, and the renewal of the days, begins on the second day. And the water is distributed on the second, sixth and seventh days, and there is no libation of water on the fifth, fourth or third days, as we have learned - and it all falls into place.

894. זַכָּאָה חוּלָקֵהוֹן דְּיִשְׂרָאֵל, דְּיַדְעֵי לְאַעְלָאָה לְגוֹ מוֹחָא דְּאֶגּוֹזָא. וּבְגִין לְמֵיעָאל לְגוֹ מוֹחָא, מְתַבְּרִין קְלִיפִּין אִלֵּין, וְעָאלִין. מַה כְּתִיב לְבָתַר כָּל הַאי. בְּיוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם. לְבָתַר דְּתַבְּרוּ כָּל הָנֵי קְלִיפִּין, וְתַבְּרוּ כַּמָּה גְּזִיזִין, וְכַמָּה נְחָשִׁים קַטְלוּ, וְכַמָּה עַקְרַבִּים דַּהֲווֹ לוֹן בְּאִינּוּן טוּרֵי דַּחֲשׁוֹכָא, עַד דְּאַשְׁכְּחוּ אֲתָר דִּישׁוּבָא, וְקַרְתָּא קַדִּישָׁא, מַקְּפָא שׁוּרִין סְחוֹר סְחוֹר, כְּדֵין עָאלוּ לְגַבָּהּ, לְמֶעְבַּד נַיְיחָא תַּמָּן, וּלְמֵחֲדֵי בָּהּ. וְהָא אוֹקִימְנָא מִלָּה.

894. Happy is the portion of Yisrael, who know how to enter the kernel of the nut; NAMELY, HOLINESS IS LIKE THE KERNEL OF A NUT THAT IS SURROUNDED BY SHELLS, and in order to get into the kernel, they break off these shells THAT SURROUND IT, and enter. What is written subsequently? "On the eighth day you shall have a solemn assembly" (Bemidbar 29:35). For after they break through all these Klipot and break down a number of forces and kill a number of serpents and a number of scorpions, which were there in wait for them in those mountains of darkness, until they managed to find the place of settlement and a holy city WHICH IS THE HOLY MALCHUT, surrounded by walls on all sides, they then entered it ON THE EIGHTH DAY OF ASSEMBLY (HEB. SHMINI ATZERET) to give it satisfaction there, and rejoice in it. And we already explained the matter.

895. וְדָא אִיהוּ עֲצֶרֶת, כְּנִישׁוּ. אֲתָר דְּמִתְכְּנַשׁ כֹּלָּא לְגַבָּהּ. תִּהְיֶה לָכֶם, וְלָא לְאַחֲרָא, לְמֶחְדֵּי אַתּוּן בְּמָארֵיכוֹן, וְאִיהוּ בַּהֲדַיְיכוּ. וְעַל דָּא כְּתִיב, שִׂמְחוּ בַּיְיָ׳ וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל יִשְׁרֵי לֵב.

895. And this is "a solemn assembly," THE MEANING OF WHICH IS a gathering, NAMELY MALCHUT, for she is a place where everything gathers, FOR SHE IS A RECEPTACLE FOR ALL THE HIGHER LUMINARIES. "you shall have," namely you and nobody else shall have, FOR THE OTHER SIDE HAVE NO PART OF IT, but it is you who rejoice with your Master, and He with you. And on this it is written: "Be glad in Hashem and rejoice, O you righteous: and shout for joy, all you who are upright in heart" (Tehilim 32:11).

1. The world is maintained by two colors only

Rabbi Yehuda and Rabbi Yitzchak talk about the wise-hearted women that spin and work with their hands, and from this they derive that those women combine Judgment and Mercy. We hear that Rabbi Elazar said that every woman is considered Judgment until she marries a man of Yisrael, who is compassion, and thus Judgment and Mercy are joined together. The rabbis explain why it is forbidden for men to have intercourse with women from the other nations. We hear that God called the souls of Yisrael Chesed so that the world would never be without love. From this it is clear that anyone who destroys Chesed will not exist in the World to Come. Matot ends with a reference to levirate marriage, where the childless man's brother restores Chesed to the world.

1. וְכָל הַטַּף בַּנָּשִׁים אֲשֶׁר לֹא יָדְעוּ מִשְׁכַּב זָכָר. תַּמָּן תְּנֵינָן, א"ר יְהוּדָה, אֵין הָעוֹלָם מִתְנַהֵג אֶלָּא בִּתְרֵי גַּוְונִין, דְּאָתוּ מִסְטַר אִתְּתָא דְּאִשְׁתְּכַחַת חַכִּימַת לִבָּא. הה"ד, וְכָל אִשָּׁה חַכְמַת לֵב בְּיָדֶיהָ טָווּ וַיָּבִיאוּ מַטְוֶה אֶת הַתְּכֵלֶת וְאֶת הָאַרְגָּמָן. וּמַאי מַתְיָין. אֶת הַתְּכֵלֶת וְאֶת הָאַרְגָּמָן, גַּוְונִין דִּכְלִילָן בְּגוֹ גַּוְונֵי.

1. "But all the women children that have not known man by lying with him" (Bemidbar 31:18). In relation to this, we learned that Rabbi Yehuda said the world is maintained by two colors only, WHITE AND RED - NAMELY CHASSADIM AND CHOCHMAH OF THE LEFT that come from the aspect of the wise-hearted woman. Hence, it says, "and all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple" (Shemot 35:25). What did they bring? THE SCRIPTURE SAYS blue and purple, which are colors contained within colors; THAT IS, THERE ARE TWO MAIN COLORS - WHITE AND RED - AND BLUE AND PURPLE COLORS ARE INCLUDED WITHIN THESE TWO COLORS.

2. הֲדָא הוּא דִּכְתִיב, דָּרְשָׁה צֶמֶר וּפִשְׁתִּים וַתַּעַשׂ בְּחֵפֶץ כַּפֶּיהָ. וּכְתִיב בְּיָדֶיהָ טָווּ, מַאי טָווּ. אָמַר רִבִּי יְהוּדָה, טָווּ בְּדִינָא, טָווּ בְּרַחֲמֵי. א"ר יִצְחָק, אֲמַאי אִתְקְרְיָא אִשָּׁה. אָמַר לֵיהּ דִּכְלִילָא בְּדִינָא, וּכְלִילָא בְּרַחֲמֵי.

2. This is the meaning of: "she seeks wool and flax, and works willingly with her hands" (Mishlei 1:13), SINCE WOOL PERTAINS TO THE RIGHT AND MERCY, AND FLAX TO THE LEFT AND JUDGMENT. It is also written: "did spin with their hands." What is "spin"? Rabbi Yehuda says: They spin with Judgment and they spin with Mercy; THAT IS, THEY INTERLACE RIGHT AND LEFT WITH EACH OTHER, AND THE JUDGMENTS OF THE LEFT ARE SWEETENED BY THE MERCY OF THE RIGHT. Rabbi Yitzchak said: Why is a woman (Heb. ishah) so called, WHICH IS DERIVED FROM FIRE (HEB. ESH)? He said to him: She contains Judgment and Mercy. SHE IS THEREFORE CALLED 'ISHAH', THE LETTERS OF ESH-HEI, ESH BEING JUDGMENT AND HEI MERCY.

3. ת"ח, דא"ר אֶלְעָזָר, כָּל אִתְּתָא בְּדִינָא אִתְקְרְיָא, עַד דְּאִטְעֲמָא טַעֲמָא דְּרַחֲמֵי. דְּתַנְיָא, מִסִּטְרָא דב"נ, אִתֵּי חִוָּרָא. וּמִסִּטְרָא דְּאִתְּתָא, אָתֵי סוּמְקָא. טַעֲמָא אִתְּתָא מֵחִוָּרָא, וְחִוָּרָא עָדִיף.

3. Come and behold. Rabbi Elazar said: Every woman is considered to be of Judgment, SINCE THEY ARE ROOTED IN THE LEFT COLUMN. IT IS SO until she tastes the taste of Mercy - THAT IS, MARRIES A MAN - AS A MALE IS ROOTED IN THE RIGHT COLUMN, WHICH IS CHESED AND MERCY. We learned that it is from the side of the man that white is produced, SUCH AS THE BONES OF THE FETUS, FOR HE IS OF MERCY. From the side of the woman comes the red OF THE FETUS, THE RED OF FLESH AND SINEW, WHICH ARE OF JUDGMENT. When a woman tastes of the white - THAT IS, WHEN SHE IS MARRIED TO A MAN - white is more predominant in her, THOUGH HER ROOT IS THE RED.

4. ות"ח אֲמַאי אֲסִירָן נְשֵׁי שְׁאַר עַמִּין, דְּיַדְעֵי מִשְׁכְּבֵי דְּכוּרָא. מִשּׁוּם דְּתַנְיָנָן, אִית יְמִינָא, וְאִית שְׂמָאלָא. יִשְׂרָאֵל, וּשְׁאַר עַמִּין. וג"ע, וְגֵיהִנָּם. עָלְמָא דָּא, וְעָלְמָא דְּאָתֵי. יִשְׂרָאֵל לְקִבְלֵי דְּרַחֲמֵי, וּשְׁאַר עַמִּין לְקִבְלֵי דְּדִינָא. וּתְנָן, אִתְּתָא דְּאִטְעֲמָא טַעֲמָא דְּרַחֲמֵי, רַחֲמֵי נַצְחָא. אִתְּתָא דְּטַעֲמָא טַעֲמָא דְּדִינָא, דִּינָא בְּדִינָא אִתְדַּבְּקַת, וְעָלַיְיהוּ אִתְקְרֵי וְהַכְּלָבִים עַזֵּי נֶפֶשׁ לֹא יָדְעוּ שָׂבְעָה.

4. Come and behold: this is why women of the other nations, who know man by lying with him, are forbidden to be wed. We have learned that there is right - CHESED - and left - JUDGMENT - which are Yisrael and the other nations, AND ALSO the Garden of Eden, ON THE RIGHT, and Gehenom, ON THE LEFT. This world is ON THE LEFT and the World to Come is ON THE RIGHT. The children of Yisrael correspond to Mercy, ON THE RIGHT, and the other nations to Judgment, ON THE LEFT. We have learned that when a woman has a taste of Mercy - THAT IS, WHEN SHE MARRIES ONE OF THE MEN OF YISRAEL - Mercy overpowers JUDGMENT AND SHE TURNS INTO MERCY. When a woman has a taste of Judgment-THAT IS, WHEN SHE MARRIES A FOREIGNER WHO PERTAINS TO JUDGMENT, AS MENTIONED - Judgment cleaves to Judgment. THE JUDGMENT IN THE WOMAN ADHERES TO THE JUDGMENT IN THE FOREIGNER. It is written of them: "the dogs are insolently greedy, they never have enough" (Yeshayah 56:11).

5. In relation to this, we have learned that a woman who is married to a foreigner is attached to him like a dog. Just as a dog has a strong impudent spirit, she WHO IS MARRIED TO A FOREIGNER is also most impudent, WHEN Judgment CLEAVES to Judgment. We learned that she who is married to one of the children of Yisrael, it says OF HER: "but you that did cleave to Hashem your Elohim are alive every one of you this day" (Devarim 4:4). What is the reason thereof? The soul of Yisrael comes from the spirit of living Elohim, as written: "but the spirit...should faint (also: 'envelop') before Me" (Yeshayah 57:16). This is understood from the phrase, "before Me," WHICH MEANS FROM BEFORE THE SHECHINAH, NAMELY FROM ZEIR ANPIN CALLED 'LIVING ELOHIM'. Therefore, in a virgin woman, who does not cleave to the Harsh Judgment of the other nations, AS MENTIONED ABOVE, but cleaves to Yisrael, WHICH IS OF MERCY, Mercy is more powerful, and she is corrected FROM THE JUDGMENT IN HER.

5. וְעַל דָּא תְּנִינָן, הַנִּבְעֶלֶת לעכו״ם קְשׁוּרָה בּוֹ כַּכֶּלֶב. מַה כַּלְבָּא תַּקִּיפָא בְּרוּחֵיהּ חֲצִיפָא. אוֹף הָכָא הִינָא בְּדִינָא, חֲצִיפָא בְּכֹלָּא. הַנִּבְעֶלֶת לְיִשְׂרָאֵל, תְּנִינָן, כְּתִיב וְאַתֶּם הַדְּבֵקִים בַּה׳ אֱלֹהֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם. מ״ט. מִשּׁוּם דְּנִשְׁמְתָא דְּיִשְׂרָאֵל, אַתְיָיא מֵרוּחָא דֶּאֱלֹהִים חַיִּים. דִּכְתִיב כִּי רוּחַ מִלְּפָנַי יַעֲטוֹף, מַשְׁמַע דִּכְתִיב מִלְּפָנַי. ובג״כ, אִתְּתָא דְּהִיא בְּתוּלְתָא, וְלָא אִתְדְּבְקַת בְּדִינָא קַשְׁיָא דִּשְׁאַר עַמִּין, וְאִתְדְּבְקַת בְּיִשְׂרָאֵל, רַחֲמֵי נַצְחָא וְאִתְכְּשָׁרַת.

6. Come and behold. It is written: "for I have said, 'The world is built by Chesed'" (Tehilim 89:3). What is Chesed? HE ANSWERS: It is one of the King's supernal Sfirot, NAMELY THE HIGHEST OF THE LOWER SEVEN SFIROT. For the Holy One, blessed be He, named the soul of Yisrael Chesed, on the condition that it would build CHESED. Thus, Chesed will never cease. This is derived from the phrase, "is built," WHICH REFERS TO CHESED THAT WILL BE BUILT. We have therefore learned that he who causes Chesed to cease in the world will perish in the world to come. Hence, it is written: "the wife of the dead shall not marry abroad to a stranger" (Devarim 25:5), in order to do kindness (Chesed) with the dead man, so that he will be built and established, as it is written, "the world is built by Chesed" (Tehilim 89:3).

6. ות״ח, כְּתִיב אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה. מַאי חֶסֶד. הוּא חַד מִכִּתְרֵי עִלָּאֵי דְּמַלְכָּא, דְּנִשְׁמְתָא דְּיִשְׂרָאֵל קָרָא לָהּ קוּדְשָׁא בְּרִיךְ הוּא חֶסֶד. עַל תְּנַאי דְּיִתְבְּנֵי, וְלָא יִשְׁתֵּיצֵי חֶסֶד מֵעָלְמָא. מִשְׁמַע דִּכְתִיב יִבָּנֶה. בג״כ תְּנִינָן, מַאן דְּשֵׁצֵי חֶסֶד מֵעָלְמָא, אִשְׁתֵּיצֵי הוּא לְעָלְמָא דְּאָתֵי. וְעַל דָּא כְּתִיב, לֹא תִהְיֶה אֵשֶׁת הַמֵּת הַחוּצָה, בְּגִין לְמֶעְבַּד חֶסֶד עִם מֵיתָא. וְאִתְעֲבִיד בְּנְיָינָא, דִּכְתִיב עוֹלָם חֶסֶד יִבָּנֶה.

1. "but you shall meditate therein day and night"
Rabbi Yosi emphasizes the deep importance of meditating constantly on the Torah. He says that people must accept upon themselves the yoke of the kingdom of heaven when they go to sleep since everyone tastes death at night.

1. "And I besought Hashem at that time, saying, Adonai Elohim, You began to show Your servant" (Devarim 3:23-24). Rabbi Yosi opened with, "Then Hezekiah turned his face toward the wall, and prayed to Hashem" (Yeshayah 38:2). Come and see how powerful is the force of the Torah and how superior it is to anything else. For whoever is occupied with the Torah does not fear the higher or lower beings, nor fear evil incidents in the work, because he is attached to the Tree of Life, WHICH IS THE TORAH, and daily eats from it.

1. וְאֶתְחַנַּן אֶל יְיָ׳ בָּעֵת הַהִיא לֵאמֹר. אֲדֹנָ״י יֱדֹו״ד אַתָּה הַחִלּוֹתָ לְהַרְאוֹת אֶת עַבְדְּךָ וְגוֹ׳. ר׳ יוֹסֵי פָּתַח, וַיִּסֹּב חִזְקִיָּהוּ פָּנָיו אֶל הַקִּיר וַיִּתְפַּלֵּל אֶל יְיָ׳. ת״ח, כַּמָּה הוּא חֵילָא תַּקִּיפָא דְּאוֹרַיְיתָא, וְכַמָּה הוּא עִלָּאָה עַל כֹּלָּא. דְּכָל מַאן דְּאִשְׁתְּדַל בְּאוֹרַיְיתָא, לָא דָחִיל מֵעִלָּאֵי וְתַתָּאֵי. וְלָא דָחִיל מֵעֲרָעוּרִין בִּישִׁין דְּעָלְמָא. בְּגִין דְּאִיהוּ אָחִיד בְּאִילָנָא דְּחַיֵּי, וְאָכִיל מִנֵּיהּ בְּכָל יוֹמָא.

2. For the Torah teaches man to walk the path of truth and gives him counsel how to repent before his Master. Even when he is sentenced to death, everything is repealed and gone from him, not to rest upon him. Therefore he should be occupied with the Torah day and night and not move from it. This is the meaning of, "but you shall meditate therein day and night" (Yehushua 1:8). If he removed the Torah from himself or separates from it, it is as if he separated from life.

2. דְּהָא אוֹרַיְיתָא אוֹלִיף לֵיהּ לְב״נ, לְמֵיהַךְ בְּאֹרַח קְשׁוֹט. אוֹלִיף לֵיהּ עֵיטָא הֵיךְ יְתוּב קַמֵּי מָארֵיהּ. וַאֲפִילּוּ יִתְגְּזַר עָלֵיהּ מוֹתָא, כֻּלָּא יִתְבָּטֵל וְיִסְתְּלַק מִנֵּיהּ, וְלָא שַׁרְיָא עֲלוֹי. וְע״ד בָּעֵי לְאִשְׁתַּדְּלָא בְּאוֹרַיְיתָא יְמָמָא וְלֵילֵי, וְלָא יִתְעֲדֵי מִנַּהּ, הה״ד וְהָגִיתָ בּוֹ יוֹמָם וָלַיְלָה. וְאִי אַעְדֵּי מִינֵּיהּ אוֹרַיְיתָא, אוֹ אִתְפְּרַשׁ מִנַּהּ, כְּאִלּוּ אִתְפְּרַשׁ מִן חַיֵּי.

3. Come and see, there is advice for man. When he climbs into his bed at night, he should accept upon himself the yoke of the kingdom of heaven wholeheartedly and hasten to give Him the deposit of his Nefesh. It was explained that this is since every man tastes AT NIGHT the taste of death, because the tree of death rests upon the world, WHICH IS MALCHUT. And all the spirits of people come out, rise and hide in it, IN MALCHUT. Since they are GIVEN as a deposit, they all return LATER to their place.

3. ת״ח, עֵיטָא דְּב״נ כַּד אִיהוּ סָלִיק בְּלֵילְיָא עַל עַרְסֵיהּ, בָּעֵי לְקַבְּלָא עָלֵיהּ עוֹל מַלְכוּתָא דִּלְעֵילָא, בְּלִבָּא שְׁלִים. וּלְאַקְדָּמֵי לְמִימְסַר גַּבֵּיהּ פִּקְדּוֹנָא דְּנַפְשֵׁיהּ. וְהָא אוּקְמוּהָ, בְּגִין דְּכָל עָלְמָא טַעֲמִין טַעֲמָא דְּמוֹתָא, דְּהָא אִילָנָא דְּמוֹתָא שַׁרְיָא בְּעָלְמָא, וְכָל רוּחֵי דְּבְנֵי נָשָׁא נָפְקִין, וְסַלְקִין וְאִתְטַמְּרָן גַּבֵּיהּ. וּבְגִין דְּאִינּוּן בְּפִקְדּוֹנָא, כֻּלְּהוּ תַּיְיבִין לְאַתְרַיְיהוּ.

2. Midnight
Rabbi Yosi speaks about the obligation that people have to study the Torah at night and to cleanse themselves and go to prayer in the morning. He says that every word that a man utters during his prayers rises up and splits the firmaments.

4. Come and see, when the north wind awakens at midnight, the crier comes out and the Holy One, blessed be He, comes to the Garden of Eden to be delighted in the spirits of the righteous, and all the members of the Queen's household and all the members of the chamber are roused to praise the Holy King, ZEIR ANPIN. Then the deposits of the spirits handed to her, TO MALCHUT, are all returned to their owners. Most people awaken from their sleep at that time, and their deposits are returned to them all.

4. ת״ח, כַּד אִתְּעַר רוּחַ צָפוֹן בְּפַלְגוּת לֵילְיָא, וְכָרוֹזָא נָפִיק. וְקוּדְשָׁא בְּרִיךְ הוּא אָתֵי לְגִנְתָּא דְּעֵדֶן לְאִשְׁתַּעְשָׁעָא בְּרוּחֵיהוֹן דְּצַדִּיקַיָּיא, כְּדֵין מִתְעָרֵי כָּל בְּנֵי מַטְרוֹנִיתָא, וְכָל בְּנֵי הֵיכָלָא, לְשַׁבְּחָא לֵיהּ לְמַלְכָּא קַדִּישָׁא. וּכְדֵין כָּל אִינּוּן פִּקְדּוֹנִין דְּרוּחִין דְּאִתְמַסְּרָן בִּידָהּ, כֻּלְּהוּ אָתִיב לְמָארֵיהוֹן. וְרוּבָּא דְּבְנֵי עָלְמָא מִתְעָרִין בְּהַהִיא שַׁעֲתָא, וְהָא פִּקְדּוֹנֵיהּ דְּכֻלְּהוּ אָתִיב לְגַבַּיְיהוּ.

5. אינון דִּבְנֵי הֵיכָלָא עִלָּאָה קַיְּימֵי בְּקִיּוּמַיְיהוּ, מִתְעֲרֵי מִשְׁתַּדְּלֵי בְּתוּשְׁבַּחְתָּא דְּאוֹרַיְיתָא, וּמִשְׁתַּתְּפֵי בִּכְנֶסֶת יִשְׂרָאֵל, עַד דְּנָהִיר יְמָמָא. כַּד אָתֵי צַפְרָא, הִיא, וְכָל בְּנֵי הֵיכָלָא דְּמַלְכָּא כֻּלְּהוּ אַתְיָין לְגַבֵּי מַלְכָּא קַדִּישָׁא, וְאִינּוּן אִקְּרוּן בְּנִין דְּמַלְכָּא וּמַטְרוֹנִיתָא. וְהָא אוּקְמוּהָ.

5. The members of the highest chamber, WHO SERVE HASHEM, take resolve and awaken to be occupied with the praises of the Torah. They join the Congregation of Yisrael, WHICH IS MALCHUT, until daylight. When morning comes, he, together with all the members of the King's chamber, comes to the Holy King, ZEIR ANPIN. They are called the children of the King and Queen. This was already explained.

6. כַּד אָתֵי צַפְרָא, בָּעֵי לְנַקָּאָה גַּרְמֵיהּ בְּכֹלָּא, וּלְמֵיזַן זִיוָנֵיהּ, לְאִשְׁתַּדְּלָא עִם מַלְכָּא קַדִּישָׁא, דְּהָא בְּלֵילְיָא אִשְׁתְּדַל בְּמַטְרוֹנִיתָא. הַשְׁתָּא אַתְיָא עִם מַטְרוֹנִיתָא, לְזַוְּגָא לָהּ עִם מַלְכָּא.

6. When morning comes, one should clean himself in every respect, THE CLEANLINESS OF BOTH BODY AND SOUL, put on his arms, NAMELY THE TZITZIT AND TEFILIN, and endeavor by the Holy King, ZEIR ANPIN, since at night he endeavored by the Queen. Now IN THE MORNING he comes with the Queen to join her to the King.

7. אָתֵי לְבֵי כְּנִישְׁתָּא, מַדְכֵּי גַּרְמֵיהּ בְּקָרְבְּנִין, מְשַׁבַּח בְּתוּשְׁבַּחְתַּיְיהוּ דְּדָוִד מַלְכָּא. אָחִיד תְּפִילִין בְּרֵישֵׁיהּ, וְצִיצִית בְּגַדְפֵיהּ, אוֹמֵר תְּהִלָּה לְדָוִד. וְהָא אוּקְמוּהָ, צַלֵּי צְלוֹתָא קֳמֵי מָארֵיהּ, בְּצִלּוֹתָא בָּעֵי לְמֵיקַם, כְּגַוְונָא דְּמַלְאֲכֵי עִלָּאֵי, לְאִתְחַבְּרָא בַּהֲדַיְיהוּ, דְּאִינּוּן אִקְּרוּן הָעוֹמְדִים, כד"א, וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעוֹמְדִים. וּלְכַוְּונָא רְעוּתֵיהּ קֳמֵי מָארֵיהּ, וְיִתְבַּע בְּעוּתֵיהּ.

7. He comes to the synagogue, cleanses himself by reciting the offerings, and sings the praises of King David. Fastened with Tefilin on his head and Tzitzit at the corners of his garment, he recites "A praise of David" (Tehilim 145). It was explained that he who prays before his Master should stand when praying like the supernal angels and join those who are called 'those who stand by', as written, "I will give you access among these who stand by" (Zecharyah 3:7). IT BEHOOVES HIM to concentrate his will before his Master and submit his petition.

8. ת"ח, בְּשַׁעֲתָא דְּב"נ קָאִים בְּפַלְגוּת לֵילְיָא מֵעַרְסֵיהּ, לְאִשְׁתַּדְּלָא בְּאוֹרַיְיתָא, כָּרוֹזָא קָאֵרֵי עָלֵיהּ וְאָמַר, הִנֵּה בָּרְכוּ אֶת יְיָ' כָּל עַבְדֵי יְיָ' הָעוֹמְדִים בְּבֵית יְיָ' בַּלֵּילוֹת. הַשְׁתָּא כַּד אִיהוּ קָאִים בְּצִלּוֹתָא קֳמֵי מָארֵיהּ, הַהוּא כָּרוֹזָא קָאֵרֵי עָלֵיהּ וְאָמַר, וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעוֹמְדִים הָאֵלֶּה.

8. Come and see, when man rises at midnight from his bed to be occupied with the Torah, a crier announces over him, saying, "Behold, bless Hashem, all you servants of Hashem, who stand by night in the house of Hashem" (Tehilim 134:1). Now IN THE MORNING, when he stands in prayer before his Master, the crier proclaims about him saying, "I will give you access among these who stand by."

9. בָּתַר דְּמַסְיֵים צְלוֹתָא בִּרְעוּ קֳמֵי מָארֵיהּ, הָא אוּקְמוּהָ, דְּבָעֵי לְמִימְסַר נַפְשֵׁיהּ בִּרְעוּתָא דִּלְבָּא, לְהַהוּא אֲתָר דְּאִצְטְרִיךְ. וְכַמָּה עֵיטִין אִית לֵיהּ לְבַר נָשׁ בְּכֹלָּא. וּבְשַׁעֲתָא דְּצִלּוֹתָא קַיְּימָא, כָּל אִינּוּן מִלִּין דְּאַפִּיק בַּר נָשׁ מִפּוּמֵיהּ בְּהַהִיא צְלוֹתָא, כֻּלְּהוּ סַלְקִין לְעֵילָא, וּבָקְעִין אֲוִירִין וּרְקִיעִין, עַד דְּמָטוּ לְהַהוּא אֲתָר דְּמָטוּ וּמִתְעַטְּרוּ בְּרֵישָׁא דְּמַלְכָּא, וְעָבֵיד מִנַּיְיהוּ עֲטָרָה. וְהָא אוּקְמוּהָ חַבְרַיָּיא, צְלוֹתָא דְּבָעֵי ב"נ לְקוּדְשָׁא בְּרִיךְ הוּא, לְכַוְּונָא דְּיֵהֵא צְלוֹתָא תַּחֲנוּנִים. מְנָלָן. מִמֹּשֶׁה, דִּכְתִיב וָאֶתְחַנַּן אֶל יְיָ'. דָּא אִיהוּ צְלוֹתָא מֵעֵלְיָא.

9. After finishing his prayer favorably before his Master, it was explained that it behooves him to deliver his soul with a willing heart to the required place, NAMELY MALCHUT. Man has many counsels about anything. When he is in prayer, all the words man utters in his mouth in that prayer rise up and cleave airs and firmaments until they reach wherever they reach. They are adorned on the head of the King, who turns them into a diadem. The friends explained that when a man asks the Holy One, blessed be He in his prayer, he should meditate for it to be a prayer of supplication. Whence do we know that? From Moses, as written, "And I besought Hashem" (Devarim 3:23). Such is a goodly prayer.

3. One should cover one's eyes so as not to behold the Shechinah

We hear from Rabbi Yosi that Rav Hamnuna Saba said anyone who does not keep his eyes lowered or closed during prayer will not see the light of

the Shechinah when he dies, nor will he die by a kiss. Whoever stands in prayer should first praise God and then offer his own prayer, and his prayer should unify night and day.

10. Come and see, whoever stands in prayer should straighten his legs, which has already been explained. He should cover his head as one standing before the king and cover his eyes so as not to behold the Shechinah. In his book Rav Hamnuna Saba said, Whoever opens his eyes during prayer or does not lower his eyes to the ground, the Angel of Death comes to him earlier. When his soul goes out, WHEN HE DEPARTS FROM THE WORLD, he will not see the light of the Shechinah nor die by a kiss. Whoever treats the Shechinah lightly is treated lightly when he needs Her. This is the meaning of, "for them that honor Me I will honor, and they that despise Me shall be lightly esteemed" (I Shmuel 2:30).

10. ת"ח, מַאן דְּקָאֵים בְּצְלוֹתָא, בָּעֵי לְכַוְּונָא רַגְלוֹי, וְאוֹקְמוּהָ. וּבָעֵי לְחַפְיָא רֵישֵׁיהּ, כְּמַאן דְּקָאֵים קַמֵּי מַלְכָּא. וּבָעֵי לְמִכְסְיֵיה עֵינוֹי, בְּגִין דְּלָא יִסְתָּכַּל בִּשְׁכִינְתָּא. וּבְסִפְרָא דְּרַב הַמְנוּנָא סָבָא אָמַר, מַאן דְּפָקַח עֵינוֹי בְּשַׁעֲתָא דְּצְלוֹתָא, אוֹ דְּלָא מָאִיךְ עֵינוֹי בְּאַרְעָא, אַקְדִּים עָלֵיהּ מַלְאַךְ הַמָּוֶת, וְכַד תִּיפּוּק נַפְשֵׁיהּ, לָא יִסְתָּכַּל בְּנַהִירוּ דִּשְׁכִינְתָּא, וְלָא יָמוּת בְּנִשִּׁיקָה. מַאן דִּמְזַלְזֵל בִּשְׁכִינְתָּא מִתְּזַלְזֵל הוּא בְּהַהוּא שַׁעֲתָא דְּאִצְטְרִיךְ בֵּיהּ, הה"ד, כִּי מְכַבְּדַי אֲכַבֵּד וּבוֹזַי יֵקָלוּ.

11. YOU TALK ABOUT he who beholds the Shechinah when he prays, yet how can he look at the Shechinah? AND HE ANSWERS, It means knowing the Shechinah is surely before him WHEN HE PRAYS. HENCE HE MUST NOT OPEN HIS EYES. This is the meaning of, "Then Hezekiah turned his face toward the wall" (Yeshayah 38:2), where the Shechinah rested. For that reason there must be nothing between him and the wall WHEN HE PRAYS. This has already been explained.

11. הַאי מַאן דְּאִסְתָּכַּל בִּשְׁכִינְתָּא, בְּשַׁעֲתָא דְּאִיהוּ מְצַלֵּי. וְהֵיךְ יָכִיל לְאִסְתַּכְּלָא בִּשְׁכִינְתָּא. אֶלָּא לִינְדַּע דְּוַדַּאי שְׁכִינְתָּא קַיְּימָא קַמֵּיהּ, הה"ד, וַיַּסֵּב חִזְקִיָּהוּ פָּנָיו אֶל הַקִּיר, דְּתַמָּן שָׁארֵי שְׁכִינְתָּא. בג"כ לָא בָּעְיָא לְמֶהֱוֵי חוֹצֵץ בֵּינוֹ וּבֵין הַקִּיר, וְאוֹקְמוּהָ.

12. Whoever stands in prayer should first arrange the praise of his Master and then recite his own prayer. For this is what Moses said first, "You have begun..." (Devarim 3:23), and at last HE RECITED HIS PRAYER, "I pray You, let me go over..." (Ibid. 25). Rabbi Yehuda said, What is the difference here in first saying Adonai spelled Aleph Dalet Nun Yud and then Yud Hei Vav Hei, which we pronounce Elohim, NAMELY "ADONAI ELOHIM, YOU HAVE BEGUN..." HE ANSWERS, The order is so, from below upwards, SINCE ADONAI IS MALCHUT AND YUD HEI VAV HEI IS ZEIR ANPIN. HE SAID IT SO in order to include the quality of day with night and the quality of night with day and unify everything together properly. THE QUALITY OF DAY IS ZEIR ANPIN AND THE QUALITY OF NIGHT IS MALCHUT.

12. מַאן דְּקָאֵים בְּצְלוֹתָא, בָּעֵי לְסַדְּרָא שְׁבָחָא דְּמָארֵיהּ בְּקַדְּמֵיתָא, וּלְבָתַר יִתְבַּע בָּעוּתֵיהּ. דְּהָא מֹשֶׁה הָכִי אָמַר בְּקַדְּמֵיתָא, אַתָּה הַחִלּוֹתָ וְגו'. וּלְבַסּוֹף אֶעְבְּרָה וְגו'. ר' יְהוּדָה אָמַר, מַאי שְׁנָא הָכָא דִּכְתִיב אֲדֹנָ"י בְּקַדְּמֵיתָא, בְּאָלֶ"ף דָּלֶ"ת נו"ן יו"ד, וּלְבַסּוֹף ידו"ד, וְקָרֵינָן אֱלֹהִי"ם. אֶלָּא סִדּוּרָא הָכִי הוּא מִתַּתָּא לְעֵילָא, וּלְאַכְלְלָא מִדַּת יוֹם בַּלַּיְלָה, וּמִדַּת לַיְלָה בַּיּוֹם וּלְזַוְּוגָא כֹּלָּא כַּחֲדָא כַּדְקָא יָאוּת.

4. "You have begun to show..."
Rabbi Yosi says that Moses was in a sense a beginning in the world, encompassing all the children of Yisrael, the Torah, the Tabernacle, the priests and Levites, the twelve tribes with their princes and the seventy members of the Sanhedrin; he was absolutely perfect, and attained what no one else ever did. As Moses was the beginning, King Messiah is the ending, because when he comes there will be perfection in the world. Rabbi Chiya talks about how Moses was told to prepare Joshua to succeed him, as the moon cannot shine until the sun departs. Rabbi Yosi tells us that although all the other nations of the world were given to appointed ministers, Yisrael was kept by God Himself as His own special portion, and He gave them the great gift of the Torah.

13. אַתָּה הַחִלּוֹתָ לְהַרְאוֹת אֶת עַבְדְּךָ. מַאי שֵׁירוּתָא הָכָא. אֶלָּא וַדַּאי מֹשֶׁה שֵׁירוּתָא הֲוָה בְּעָלְמָא, לְמֶהֱוֵי שְׁלִים בְּכֹלָּא. וְאִי תֵּימָא יַעֲקֹב שְׁלִים הֲוָה, וְאִילְנָא אִשְׁתְּלִים לְתַתָּא כְּגַוְונָא דִּלְעֵילָּא. הָכִי הוּא וַדַּאי, אֲבָל מַה דַּהֲוָה לְמֹשֶׁה, לָא הֲוָה לְב"נ אַחֲרָא, דְּהָא אִתְעֲטַר בִּשְׁלִימוּ יַתִּיר, בְּכַמָּה אַלַּף וְרִבְבָן מִיִּשְׂרָאֵל, בְּאוֹרַיְיתָא, בְּמַשְׁכְּנָא, בְּכֹהֲנִין, בְּלֵיוָאֵי, בְּתְרֵיסַר שְׁבָטִין, רַבְרְבִין מְמָנָן עָלַיְיהוּ, בְּשַׁבְעִין סַנְהֶדְרִין. הוּא אִשְׁתְּלִים בְּגוּפָא שְׁלִים. אַהֲרֹן לִימִינָא, נַחְשׁוֹן לִשְׂמָאלָא, הוּא בֵּינַיְיהוּ.

13. "You have begun to show Your servant" (Devarim 3:23). HE ASKS, What manner of a beginning is here, IN SAYING, "YOU HAVE BEGUN?" AND HE ANSWERS, Surely Moses was a beginning in the world, in being absolutely perfect. You may say that Jacob was perfect PRIOR TO MOSES. For the tree, ZEIR ANPIN, was perfected through him below as it was above, BECAUSE HE HAD TWELVE SONS THAT CORRESPOND TO THE RWELVE BORDERS OF ZEIR ANPIN AND SEVENTY SOULS THAT CORRESPOND TO THE SEVENTY BRANCHES IN THE SUPERNAL TREE, ZEIR ANPIN. It is surely so. But Moses attained what no one else did, by being more completely bedecked with many thousands and tens of thousands of people of Yisrael, with the Torah, with the Tabernacle, with the priests and Levites, with the twelve tribes, WITH TWELVE princes appointed over them, with the seventy members of the Sanhedrin. He was completed in a whole body, THE SECRET OF TIFERET THAT INCLUDES RIGHT AND LEFT. For Aaron was to his right, Nachshon to his left and he was between them.

14. בְּגִין כַּךְ אֶת גְּדֻלָּךְ, מִימִינָא, דָּא אַהֲרֹן. וְאֶת יָדְךָ הַחֲזָקָה, מִשְׂמָאלָא, דָּא נַחְשׁוֹן. וְהָא אִתְּמַר. בג"כ מֹשֶׁה שֵׁירוּתָא בְּעָלְמָא הֲוָה. וְאִי תֵּימָא מַאן הֲוָה סִיּוּמָא. סִיּוּמָא מַלְכָּא מְשִׁיחָא הוּא, דְּהָא כְּדֵין יִשְׁתְּכַח שְׁלִימוּ בְּעָלְמָא, מַה דְּלָא הֲוָה כֵּן לְדָרֵי דָרִין. בְּהַהוּא זִמְנָא יִשְׁתְּכַח שְׁלִימוּ לְעֵילָּא וְתַתָּא, וְיֵהוֹן עָלְמִין כֻּלְּהוּ בְּזִוּוּגָא חַד, כְּדֵין כְּתִיב בַּיּוֹם הַהוּא יִהְיֶה יְיָ' אֶחָד וּשְׁמוֹ אֶחָד.

14. For that reason IT IS WRITTEN, "YOU HAVE BEGUN TO SHOW YOUR SERVANT Your greatness," NAMELY from the right, Aaron; "and Your mighty hand" (Ibid.), NAMELY from the left, which is Nachshon. We already learned that. It was Moses therefore who was a beginning in the world, AND NOT JACOB. You may ask who was the ending. AND HE ANSWERS, King Messiah is the ending, because then there will be perfection in the world, which was not the case for generations. At that time perfection will abide above and below, and all the worlds will be united as one. Then it is written, "on that day Hashem shall be one, and His name One" (Zecharyah 14:9).

15. וַיֹּאמֶר יְיָ' אֵלַי רַב לָךְ אַל תּוֹסֶף וְגוֹ'. אָמַר ר' חִיָּיא, א"ל קוּדְשָׁא בְּרִיךְ הוּא לְמֹשֶׁה, מֹשֶׁה, רַב לָךְ דְּאִזְדַּוּוּגַת בִּשְׁכִינְתָּא, מִכָּאן וּלְהָלְאָה אַל תּוֹסֶף, רַבִּי יִצְחָק אָמַר, רַב לָךְ בְּנַהִירוּ דְּשִׁמְשָׁא דַּהֲוָה גַּבָּךְ, אַל תּוֹסֶף, דְּהָא זִמְנָא דְּסִיהֲרָא מָטָא, וְסִיהֲרָא לָא יָכִיל לְאַנְהָרָא, עַד דְּיִתְכְּנִיש שִׁמְשָׁא. אֲבָל וְצַו אֶת יְהוֹשֻׁעַ וְחַזְּקֵהוּ וְאַמְּצֵהוּ. אַנְתְּ דְּהוּא שִׁמְשָׁא, בָּעֵי לְאַנְהָרָא לְסִיהֲרָא, וְהָא אִתְּמַר.

15. "And Hashem said to me, Let it suffice you; speak no more..." (Devarim 3:26). Rabbi Chiya said, The Holy One, blessed be He, said to Moses: 'Moses, "Let it suffice you" to have joined the Shechinah. From now on, "speak no more." Rabbi Yitzchak said, "Let it suffice you," the light of the sun that was with you; "no more" because the time for the moon has come, WHICH IS JOSHUA, and the moon cannot shine until the sun is gathered. "But charge Joshua, and encourage him, and strengthen him" (Ibid. 28). You, who are the sun, should illuminate the moon. We have already learned this.

16. וְאַתֶּם הַדְּבֵקִים בַּיְיָ' אֱלֹהֵיכֶם וְגוֹ'. ר' יוֹסֵי אָמַר אַשְׁרֵי הָעָם שֶׁכָּכָה לוֹ וְגוֹ'. זַכָּאָה עַמָּא, דְּקוּדְשָׁא בְּרִיךְ הוּא בָּחַר בְּהוּ מִכָּל עַמִּין עכו"ם, וְסָלִיק לוֹן לְעַדְבֵיהּ, וּבְרִיךְ לוֹן בְּבִרְכָתָא דִּילֵיהּ בְּבִרְכָתָא דִּשְׁמֵיהּ, הֲדָא הוּא דִּכְתִיב כִּי הֵם זֶרַע בֵּרַךְ יְיָ', בֵּרַךְ יְיָ' מַמָּשׁ.

16. "But you that did cleave to Hashem your Elohim" (Devarim 4:4). Rabbi Yosi said, "Happy is that people, that is in such a case" (Tehilim 144:15). Happy is the people whom the Holy One, blessed be He, has chosen above all heathen peoples and raised to His lot, and blessed them with His blessing, with His name's blessing. This is the meaning of, "they are the seed which Hashem has blessed" (Yeshayah 61:9), Hashem has actually blessed, NAMELY, THE BLESSING OF HIS NAME.

17. תָּא חֲזִי, כָּל שְׁאַר עַמִּין דְּעָלְמָא, יְהַב לוֹן קוּדְשָׁא בְּרִיךְ הוּא לְרַבְרְבֵי מְמָנָן, דְּשַׁלְטִין עָלַיְיהוּ. וְיִשְׂרָאֵל אָחִיד לוֹן קוּדְשָׁא בְּרִיךְ הוּא לְעַדְבֵיהּ, לְחוּלָקֵיהּ, לְאִתְאַחֲדָא בֵּיהּ מַמָּשׁ. וְיָהִיב לוֹן אוֹרַיְיתָא קַדִּישָׁא, בְּגִין לְאִתְאַחֲדָא בִּשְׁמֵיהּ, וְע"ד וְאַתֶּם הַדְּבֵקִים בַּיְיָ', וְלָא בִּמְמָנָא אַחֲרָא כִּשְׁאַר עַמִּין, וְהָא אוֹקְמוּהָ בְּכַמָּה אֲתָר.

17. Come and see, the Holy One, blessed be He, gave all the rest of the nations in the world to the appointed ministers that rule over them. As for Yisrael, the Holy One, blessed be He, held to them for His lot and portion, to actually unite with them. And He gave them the holy Torah in order to unite with His name. Hence, "you that did cleave to Hashem," and not to any other minister as the other nations. This has been explained in different places.

5. "the voice of the words"
The rabbis examine the scripture that tells of Moses' admonitions to Yisrael where he reminds them that God spoke to them out of the midst of the fire and that they heard the voice of the words. The people heard the words but saw no form, and we learn that "a form" is an inner voice, namely Binah. Rabbi Elazar talks about the second Torah, Deuteronomy, that Moses spoke himself. He analyzes all the voices, the inner voice, the outer voice and the voice of the words, and the words and the speech that came out and spoke from within the fire. We learn that Yisrael did not want to hear directly from God but only through Moses; this weakened the power of Moses and the power of Malchut. Lastly Rabbi Elazar says that if a person does a wicked deed but has no evil intention he is not punished.

18. וַיְדַבֵּר יְיָ' אֲלֵיכֶם מִתּוֹךְ הָאֵשׁ קוֹל דְּבָרִים אַתֶּם שׁוֹמְעִים וְגוֹ'. א"ר אֶלְעָזָר, הַאי קְרָא אִית לְאִסְתַּכְּלָא בֵּיהּ, קוֹל דְּבָרִים, מַאי קוֹל דְּבָרִים. אֶלָּא קוֹל דְּאִקְרֵי דִּבּוּר, דְּכָל דִּבּוּרָא בֵּיהּ תַּלְיָא. וְע"ד כְּתִיב, וַיְדַבֵּר ה' אֲלֵיכֶם, דְּהָא דִּבּוּר בַּאֲתָר דָּא תַּלְיָא, לְהַאי אִקְרֵי קוֹל דְּבָרִים.

18. "And Hashem spoke to you out of the midst of the fire. You heard the voice of the words..." (Devarim 4:12). Rabbi Elazar said, We have to examine this verse. IT SAYS "the voice of the words." What does that mean? AND HE ANSWERS that IT MEANS voice is considered speech, since every speech comes from it. THE VOICE IS ZEIR ANPIN AND SPEECH IS MALCHUT, BUT SINCE WORDS COME FROM VOICE, MALCHUT IS CALLED "THE VOICE OF THE WORDS." Hence it is written, "And Hashem spoke to you OUT OF THE MIDST OF THE FIRE," since speech comes from that place, MALCHUT THAT IS CALLED FIRE. And it, MALCHUT, is called "the voice of the words."

19. אַתֶּם שׁוֹמְעִים, דִּשְׁמִיעָה לָא תַּלְיָא אֶלָּא בְּהַאי. בְּגִין דִּשְׁמִיעָה בְּדִבּוּר תַּלְיָא. וּבג"כ אַתֶּם שׁוֹמְעִים. וְהָא אוֹקְמוּהָ, וְרָצַע אֲדוֹנָיו אֶת אָזְנוֹ בַּמַּרְצֵעַ, בְּגִין דְּפָגִים אַתְרָא דְּאִקְרֵי שְׁמִיעָה, וְהוּא דִּבּוּר וְהוּא שְׁמִיעָה.

19. "You heard," since hearing depends on it, ON MALCHUT, since hearing comes from speech. Hence IT IS WRITTEN, "You heard." This has already been explained. "and his master shall bore his ear through with an awl" (Shemot 21:6), because he blemished that place called hearing, which means both words and hearing.

20. קוֹל דְּבָרִים אַתֶּם שׁוֹמְעִים וּתְמוּנָה אֵינְכֶם רוֹאִים. מַאי וּתְמוּנָה. כד"א וּתְמוּנַת יְיָ' יַבִּיט. ד"א וּתְמוּנָה, דָּא קוֹל פְּנִימָאָה, דְּלָא הֲוָה מִתְחַזֵּי כְּלַל. זוּלָתִי קוֹל, דָּא קוֹל אַחֲרָא דְּקָאַמְרָן. וּתְמוּנָה, אֲמַאי אִקְרֵי הָכִי. בְּגִין דְּכָל תִּקּוּנָא דְּגוּפָא מִינֵיהּ נָפְקָא.

20. "You heard the voice of the words, but saw no form." HE ASKS, What is a form, AND ANSWERS, It resembles "and the similitude of Hashem does he behold" (Bemidbar 12:8), WHICH IS MALCHUT. THIS WAS SAID TO PRAISE MOSES, WHO USED TO LOOK AT THE SHINING MIRROR, WHICH IS ZEIR ANPIN, AND HENCE, "THE SIMILITUDE OF HASHEM DOES HE BEHOLD," WHICH IS MALCHUT THAT REVEALS YUD HEI VAV HEI. According to another explanation, "a form" is an inner voice, NAMELY BINAH, which was not visible at all, NOT EVEN TO MOSES; "only a voice" (Devarim 4:12) refers to another EXTERNAL voice, as we said, NAMELY MALCHUT CALLED "THE VOICE OF THE WORDS." And why is BINAH called a form (or: 'similitude')? HE ANSWERS, Because it manifests the body, WHICH IS ZEIR ANPIN CALLED BODY, THAT IS, THE FORM OF THE SIX EXTREMITIES, THE TWELVE BORDERS AND SEVENTY BRANCHES, ETC. which comes out from it, FROM BINAH.

21. You may argue that another, NAMELY MALCHUT, is also named thus, A FORM. WHY IS IT CALLED A FORM? HE ANSWERS, It is so, for the other one IS ALSO CALLED A FORM, BECAUSE the lower manifestations IN BRIYAH, YETZIRAH AND ASIYAH emerge from it. For that reason BINAH AND MALCHUT ARE CALLED supernal Hei and lower Hei BECAUSE THEY ARE EQUAL. The supernal Hei IS THE SECRET OF, "a great voice which was not heard again" (Devarim 5:19), since its founts never stop flowing, BECAUSE IT IS WITH ABA, CHOCHMAH, IN A NEVER-ENDING UNION. All these voices were there when the Torah was given to Yisrael, THE SECRET OF THE SEVEN VOICES OF ZEIR ANPIN. They all came out from the inner voice above all, WHICH IS BINAH, since everything is suspended from it AS THEY EMANATED FROM BINAH.

21. וְאִי תִּימָא אַחֲרָא אִקְרֵי הָכִי נָמֵי. אִין. דְּהַאי אַחֲרָא תִּקּוּנָא דִלְתַתָּא מִינֵיהּ נָפְקָא, וּבג״כ, ה׳ עִלָּאָה ה׳ תַּתָּאָה, ה׳ עִלָּאָה, קוֹל גָּדוֹל וְלָא יָסַף, דְּלָא פַּסְקֵי מַבּוּעֵי לְעָלְמִין, וְכָל אִינּוּן קוֹלוֹת תַּמָּן אִשְׁתְּכָחוּ כַּד אִתְיְהִיבַת אוֹרַיְיתָא לְיִשְׂרָאֵל. וְכֻלָּא נָפְקָא מֵהַהוּא קוֹל פְּנִימָאָה דְּכֻלָּא, בְּגִין דְּבֵיהּ תַּלְיָא מִלְּתָא.

22. Moses spoke from himself the words of Deuteronomy (lit. 'the second Torah'). This has already been explained. HE ASKS why it is so AND ANSWERS, Supernal Chochmah is called the embodiment of the Torah, from which everything comes out into the inner voice, WHICH IS BINAH. Afterwards, everything is settled and becomes attached to the place called the Tree of Life, WHICH IS ZEIR ANPIN CALLED MOSES. The general and the particular come from it, namely the Written Torah, WHICH IS ZEIR ANPIN CALLED GENERAL, and the Oral Torah, WHICH IS MALCHUT CALLED PARTICULAR. They are also called the Torah and the second Torah. ZEIR ANPIN IS CALLED TORAH AND MALCHUT IS CALLED THE SECOND TORAH. IT WAS THEREFORE SAID THAT MOSES, WHO IS ZEIR ANPIN, SPOKE THE SECOND TORAH, WHICH IS MALCHUT, FROM HIMSELF, NAMELY, IT EMANATED FROM MOSES. At first, THE FIRST SET OF TEN COMMANDMENTS CAME OUT from uninterrupted Gvurah, NAMELY FROM BINAH, OF WHICH IT IS SAID, "A GREAT VOICE WHICH WAS NOT HEARD AGAIN." Now, WITH THE SECOND SET OF TEN COMMANDMENTS IN THE SECOND TORAH THEY CAME OUT all together, THAT IS, FROM ZEIR ANPIN AND MALCHUT, ACCORDING TO THE PRINCIPLE THAT MOSES, ZEIR ANPIN, SPOKE THEM FROM HIMSELF. For that reason, all these ten commandments are spelled with Vav, in, "neither (Heb. ve) shall you commit adultery. Neither shall you steal. Neither shall you bear... Neither shall you covet...neither shall you desire" (Ibid. 17-18), AS VAV INDICATES ZEIR ANPIN.

22. הַאי דְּאִקְרֵי מִשְׁנֵה תּוֹרָה, מֹשֶׁה מִפִּי עַצְמוֹ אֲמָרָן. וְהָא אוֹקִימְנָא מִלָּה. אֲמַאי הָכִי. אֶלָּא חָכְמָה עִלָּאָה, כְּלָלָא דְּאוֹרַיְיתָא אִתְקְרֵי, וּמִנָּהּ נָפְקָא כֻּלָּא, בְּהַהוּא קוֹל פְּנִימָאָה. לְבָתַר מִתְיַשְּׁבָא כֻּלָּא וְאִתְאֲחָד, בַּאֲתָר דְּאִקְרֵי עֵץ הַחַיִּים, וּבֵיהּ תַּלְיָא כְּלַל וּפְרָט, תּוֹרָה שֶׁבִּכְתָב ושבע״פ, וְהוּא אִקְרֵי תּוֹרָה וּמִשְׁנֵה תּוֹרָה. בְּקַדְמֵיתָא גְּבוּרָה דְּלָא פָּסִק, וְהַשְׁתָּא כֻּלָּא כַּחֲדָא. בג״כ הָכָא בְּאִלֵּין י׳ הַדִּבְּרוֹת, כֻּלָּא רָשִׁים בְּוָא״ו, וְלֹא תִּנְאָף, וְלֹא תִּגְנוֹב, וְלֹא תַעֲנֶה, וְלֹא תַחְמוֹד, וְלֹא תִתְאַוֶּה, וְהָא אוֹקְמוּהָ.

23. Rabbi Yosi said, What is meant by, "neither shall you desire"? "Neither shall you covet" should suffice. He said to him, Blessed are the truly righteous. Coveting is one grade, desire another. Coveting MEANS that if he can, he will grab her, for the coveting that took him over will cause him to act. Desire is not so. Even when he will not take to following her, IT IS STILL CONSIDERED DESIRE. This has already been explained.

23. אָמַר ר׳ יוֹסֵי, מַאי וְלֹא תִתְאַוֶּה, כֵּיוָן דִּכְתִיב וְלֹא תַחְמוֹד, דְּהָא בְּהַאי סַגִּי. א״ל, זַכָּאִין אִינּוּן מָארֵי קְשׁוֹט, חֲמִידָה חַד דַּרְגָּא. תַּאֲוָה דַּרְגָּא אַחֲרָא. חֲמִידָה: דְּאִי יָכִיל, אָזִיל לְמֵיסַב דִּילֵיהּ בְּגִין הַהִיא חֲמִידָה דְּנָקַט, אָזִיל לְמֶעְבַּד עוֹבְדָא. תַּאֲוָה: לָאו הָכִי, דְּהָא אֲפִילוּ דְּלָא יִנְקוּט אוֹרְחָא לְמֵהַךְ אֲבַתְרֵיהּ, וְהָא אוֹקְמוּהָ חַבְרַיָּיא.

24. Rabbi Yosi said to him, Why is not it written, 'Neither shall you murder' SPELLED WITH VAV like the others? He said to him, For the level OF MURDER is Judgment and comes from Gvurah THROUGH THE LEFT COLUMN instead of from the place of Mercy, WHICH IS ZEIR ANPIN CALLED VAV. Hence "You shall not murder" (Ibid. 17) is without Vav. Since five Vavs are needed, CORRESPONDING TO CHESED, GVURAH, TIFERET, NETZACH AND HOD, Vav was added to "shall you covet," since in "You shall not murder" no Vav should dwell BECAUSE IT IS IN GVURAH. HENCE Vav was added here.

24. א״ל רַבִּי יוֹסֵי, אֲמַאי לָא כְּתִיב וְלֹא תִרְצַח, כְּהָנֵי אַחֲרִינֵי. א״ל בְּגִין דְּדַרְגָּא דְּדִינָא בִּגְבוּרָה תַּלְיָא, וְלָא בַּאֲתָר דְּרַחֲמֵי, בג״כ לֹא תִרְצַח לָא כְּתִיב בֵּיהּ וָא״ו. וּבְגִין דְּבַעְיָין ה׳ וָוִין אִתּוֹסַף וָא״ו וְלֹא תִתְאַוֶּה, דְּהָא בְּלֹא תִרְצַח לָא בָּעֵי לְמִשְׁרֵי וָא״ו, וְאִתּוֹסַף הָכָא.

25. Rabbi Pinchas, who sat behind RABBI ELAZAR, heard it. He kissed him, wept and laughed. He said OF RABBI ELAZAR, Who can stand before him and his father in the world! Happy is the lot of the righteous, and happy is my own lot in this world and in the World to Come to have merited it. Of this it is written, "The righteous see it, and are glad" (Iyov 22:19).

25. שְׁמַע ר׳ פִּנְחָס דְּיָתִיב אֲבַתְרֵיהּ, וּנְשָׁקֵיהּ. בָּכָה וְחָיֵיךְ. אָמַר גּוּר אַרְיֵה, לֵית מַאן דְּקָאֵים קַמֵּיהוּ, מַאן יָכִיל לְקַיְּימָא קַמֵּיהּ וַאֲבוּהָ בְּעָלְמָא. זַכָּאָה חוּלָקֵיהוֹן דְּצַדִּיקַיָּיא, וְזַכָּאָה חוּלָקִי בְּהַאי עָלְמָא, וּבְעָלְמָא דְּאָתֵי, דְּזָכֵינָא לְהַאי. עַל דָּא כְּתִיב, יִרְאוּ צַדִּיקִים וְיִשְׂמָחוּ.

26. Rabbi Elazar opened with, "Go you near, and hear..." (Devarim 5:24). Come and see, when the Torah was given to Yisrael, all voices were present, NAMELY, FROM BINAH, ZEIR ANPIN AND MALCHUT. BINAH IS CALLED AN INNER VOICE, ZEIR ANPIN AN OUTER VOICE AND MALCHUT THE VOICE OF THE WORDS. The Holy One, blessed be He, sat on the throne, WHICH IS MALCHUT, and one was visible from within another - ZEIR ANPIN WAS SEEN FROM WITHIN MALCHUT. The words of the one, MALCHUT, came from within that which was above it, ZEIR ANPIN. This is the secret of the verse, "Hashem talked with you face to face in the mountain out of the midst of the fire" (Devarim 5:4), AS ZEIR ANPIN AND MALCHUT WERE FACE TO FACE. And speech came out and spoke from within the fire and the flame, WHICH ARE THE LEFT COLUMN that pushed the speech out OF ZEIR ANPIN by striking of wind and water, WHICH ARE THE CENTRAL AND RIGHT COLUMNS that empower THE LEFT, SO THAT SPEECH, WHICH IS MALCHUT, COMES OUT FROM ALL THREE COLUMNS OF ZEIR ANPIN. For fire, wind and water, THE THREE COLUMNS OF ZEIR ANPIN, came out of the Shofar, BINAH, as it, BINAH, includes them all. Yisrael kept away from this awe.

26. ר׳ אֶלְעָזָר פָּתַח וְאָמַר, קְרַב אַתָּה וּשְׁמַע וְגוֹ׳. ת״ח, בְּשַׁעֲתָא דְּאִתְיְיהִיבַת אוֹרַיְיתָא לְיִשְׂרָאֵל, כֻּלְּהוֹן קוֹלוֹת אִשְׁתְּכָחוּ. וְקוּדְשָׁא בְּרִיךְ הוּא יָתִיב עַל כּוּרְסְיָיא, וְדָא מִגּוֹ דְּדָא אִתְחֲזֵי, וּמִלּוּלָא דְּדָא נָפִיק מִגּוֹ עִלָּאָה דְּעֲלֵיהּ, וְדָא הוּא רָזָא דִּכְתִיב, פָּנִים בְּפָנִים דִּבֶּר יְיָ׳ עִמָּכֶם בָּהָר מִתּוֹךְ הָאֵשׁ, דְּמִלּוּלָא נָפְקָא, וּמַלִּיל מִגּוֹ אֶשָּׁא וְשַׁלְהוֹבָא, דְּדָחֵי לֵיהּ לְבַר, בִּדְפִיקוּ דְּרוּחָא וּמַיָּיא, דְּיַהֲבִין חֵילָא. דְּאֶשָּׁא וְרוּחָא וּמַיָּיא, מִגּוֹ שׁוֹפָר, דְּאִיהוּ כָּלִיל לְכֻלְּהוּ נָפִיק. וְיִשְׂרָאֵל אִתְרַחִיקוּ מִדְּחִילוּ דָּא.

27. Because of that, BECAUSE OF THAT AWE, YISRAEL SAID TO MOSES, "and speak to us" (Ibid. 24), SAYING, we do not want this lofty force from above, NAMELY FROM ZEIR ANPIN, but from the place of the Female, MALCHUT, and no further. THIS IS THE MEANING OF, "and speak to us," WITH A FEMININE SUFFIX. Moses said TO THEM, You have surely weakened my power and weakened another power OF MALCHUT, for had not Yisrael distanced themselves, they would have heard all those words FROM ZEIR ANPIN as before, the world would not have been destroyed and Yisrael would have lived for generations.

27. וּבג״כ, וְאַתְּ תְּדַבֵּר אֵלֵינוּ, לָא בְּעֵינָן בְּתוּקְפָּא עִלָּאָה דְּלְעֵילָא, אֶלָּא מֵאַתָר דְּנוּקְבָא וְלָא יַתִּיר, וְאַתְּ תְּדַבֵּר אֵלֵינוּ וְגוֹ׳. אָמַר מֹשֶׁה וַהֲאי חָלַשְׁתּוּן חֵילָא דִּילִי, חָלַשְׁתּוּן חֵילָא אַחֲרָא, דְּאִלְמָלֵא לָא אִתְרַחֲקוּ יִשְׂרָאֵל, וְיִשְׁמְעוּן כָּל הַהִיא מִלָּה כַּד בְּקַדְמֵיתָא, לָא הֲוָה יָכִיל עָלְמָא לְמֶהֱוֵי חָרִיב לְבָתַר, וְאִינּוּן הֲווֹ קַיְּימִין לְדָרֵי דָּרִין.

28. The first time, AFTER HEARING THE FIRST WORDS, they died. The reason is that it had to be so, since the tree of death, MALCHUT, brought it upon them. Later they were resurrected, rose and grew BY RECEIVING MOCHIN OF GREATNESS. The Holy One, blessed be He, wanted to bring them into the Tree of Life, ZEIR ANPIN, that is situated above that tree of death, so they will live forever. But they distanced themselves and refused AS MENTIONED. Then the power of Moses who was above them weakened, and another power OF MALCHUT weakened. The Holy One, blessed be He, said, 'I desire to uphold you in a supernal place, that you shall cleave to life, yet you wish the place where the Nukva dwells. For that reason, "Go say to them, Return again to your tents" (Ibid. 27), each one will go to his wife and mate with her', BECAUSE THEY DESCENDED TO THE WORLD OF THE FEMALE.

28. דְּהָא בְּשַׁעֲתָא קַדְמֵיתָא מִיתוּ. מ״ט. בְּגִין דְּהָכִי אִצְטְרִיךְ, דְּהָא אִילָנָא דְּמוֹתָא גָּרִים. לְבָתַר דְּחַיּוּ וְקָמוּ וְקָא סָגוּ, וּבָעָא קוּדְשָׁא בְּרִיךְ הוּא לְאַעֲלָא לוֹן לְאִילָנָא דְּחַיֵּי, דְּקָאֵים עַל הַהוּא אִילָנָא דְּמוֹתָא, בְּגִין לְמֶהֱוֵי קַיְּימִין לְעָלְמִין, אִתְרְחַק וְלָא בָּעוּן, כְּדֵין אִתְחֲלַשׁ חֵילָא דְּמֹשֶׁה עָלַיְיהוּ, וְאִתְחַלַּשׁ חֵילָא אַחֲרָא. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, אֲנָא בְּעֵינָא לְקַיְּימָא לְכוּ בַּאֲתָר עִלָּאָה, וּלְאִתְדַּבְּקָא בַּחַיִּים, אַתּוּן בָּעִיתוּן אֲתָר דְּנוּקְבָא שַׁרְיָא. וּבג״כ, לֵךְ אֱמוֹר לָהֶם וְגוֹ׳. כָּל חַד יְהַךְ לְנוּקְבֵיהּ, וְיִתְיַחֵד בָּהּ.

29. Nevertheless, since Yisrael did it only because of the highest awe that rested upon them, it did not say of them but, "O that there were such a heart in them, that they would fear Me" (Ibid. 26). From this we learned that whoever does something but does not concentrate in his mind and wish on the Evil Side, even though it is evil, since he did not do it on purpose there is no punishment for him, and he is not like another WHO DOES IT PURPOSELY. And the Holy One, blessed be He, does not sentence him for evil.

29. וְעִם כָּל דָּא, כֵּיוָן דְּיִשְׂרָאֵל לָא עָבְדוּ, אֶלָּא בִּדְחִילוּ עִלָּאָה דַּהֲוָה עֲלַיְיהוּ, לָא אִתְּמַר עֲלַיְיהוּ, אֶלָּא מִי יִתֵּן וְהָיָה לְבָבָם זֶה לָהֶם וְגוֹ׳. מִכָּאן אוֹלִיפְנָא, כָּל מַאן דְּעָבִיד מִלָּה, וְלִבָּא וּרְעוּתֵיהּ לָא שַׁוִּי לְסִטְרָא בִּישָׁא, אע״ג דְּאִיהוּ בִּישׁ, הוֹאִיל וְלָא עָבִיד בִּרְעוּתָא, עוֹנְשָׁא לָא שַׁרְיָא עָלֵיהּ. וְלָא כב״נ אַחֲרָא. וְקוּדְשָׁא בְּרִיךְ הוּא לָא דָּאִין לֵיהּ לְבִישׁ.

6. "But as for you, stand here by Me"
First we hear about the great qualities of Moses. Then Rabbi Yehuda says that if people are travelling on the road in fear of thieves, the best protection is the study of Torah because this brings the Shechinah to join them.

30. "But as for you, stand here by Me" (Devarim 5:28): from this WE UNDERSTAND that he totally separated from his wife, and cleaved and rose to another place of THE WORLD OF the male, instead of the female. Happy is the lot of Moses, the faithful prophet, who attained the highest grades, such as no other man ever attained. Of that it is written, "he who pleases (lit. 'good before') Elohim shall escape from her" (Kohelet 7:26). What is "good"? It is Moses, of whom it is written, "he was a goodly child" (Shemot 2:2). Since he was good, he rose to another high level, THE GRADE OF ZEIR ANPIN, and therefore it is written, "for the place on which you stand is holy ground" (Shemot 3:5). "you stand" is precise. The reason STANDING IS MENTIONED is because it is good, and good is the male, WHICH IS YESOD OF ZEIR ANPIN, AND STANDING PERTAINS TO THE MALE.

30. וְאַתָּה פֹּה עֲמוֹד עִמָּדִי. מֵהָכָא, אִתְּפְרַשׁ מִכֹּל וָכֹל, מֵאִתְּתֵיהּ, וְאִתְדַּבָּק וְאִסְתַּלָּק בַּאֲתָר אַחֲרָא דִּדְכוּרָא, וְלָא בְּנוּקְבָא. זַכָּאָה חוּלָקָא דְּמֹשֶׁה נְבִיאָה מְהֵימְנָא, דְּזָכָה לְדַרְגִּין עִלָּאִין, מַה דְּלָא זָכָה ב״נ אָחֳרָא לְעָלְמִין. עַל דָּא כְּתִיב, טוֹב לְפָנֵי הָאֱלֹהִים יִמָּלֵט מִמֶּנָּה. מַאי טוֹב. דָּא מֹשֶׁה. דִּכְתִיב כִּי טוֹב הוּא. וּבְגִין דַּהֲוָה טָב, סָלִיק לְדַרְגָּא אַחֲרָא עִלָּאָה. וְע״ד כְּתִיב, כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד עָלָיו אַדְמַת קֹדֶשׁ הוּא, עוֹמֵד עָלָיו דַּיְיקָא. מ״ט. בְּגִין כִּי טוֹב הוּא, וְטוֹב הוּא דִּכוּרָא.

31. You may say that Rabbi Yehuda said that 'good' is said of David, as written, "good looking" (I Shmuel 16:12), which means that as the mirror (Heb. mar'ah) in which to look, WHICH IS THE SECRET OF MALCHUT CALLED MIRROR, was good, so David was good looking (Heb. mar'eh). Of Moses it is written, "a goodly child," namely, he himself. But here IT ONLY SAYS "and good looking." Nevertheless, DAVID was attached to both, NAMELY TO YESOD CALLED GOOD AND TO MALCHUT CALLED MIRROR, since the one is attached to the other. FOR YESOD AND MALCHUT ARE ALWAYS MUTUALLY ATTACHED, ONLY HE WAS MAINLY OF MALCHUT AND REMAINED THERE. Moses, since he was good, BEING YESOD OF ZEIR ANPIN, rose to be THE ASPECT OF the body, WHICH IS ZEIR ANPIN HIMSELF, CALLED man, as written, "the man of Elohim" (Devarim 33:1), and "Now the man Moses was very meek" (Bemidbar 12:3).

31. וְאִי תֵּימָא, דְּהָא אָמַר רַבִּי יְהוּדָה, הָא דָּוִד דִּכְתִיב בֵּיהּ טוֹב, כד״א וְטוֹב רֹאִי, אֲמַאי לָא הֲוָה יַתִּיר. א״ל וְטוֹב רֹאִי כְּתִיב. טוֹב רֹאִי, דָּא דְּאִיהוּ חֵיזוּ לְאִסְתַּכְּלָא, הָכִי הֲוָה דָּוִד. טוֹב רֹאִי, הֲוָה טוֹב דְּאִיהוּ חֵיזוּ. וּבְמֹשֶׁה כְּתִיב טוֹב הוּא מַמָּשׁ, וְהָכָא טוֹב רֹאִי. וְעִם כָּל דָּא, בְּתַרְוַוּיְיהוּ הֲוָה אָחִיד, דְּהָא דָּא בְּדָא אָחִיד. וּמֹשֶׁה לְבָתַר דַּהֲוָה טָב, סָלִיק לְמֶהֱוֵי גּוּפָא אִישׁ. אִישׁ הָאֱלֹהִים, וְהָאִישׁ מֹשֶׁה עָנָו מְאֹד.

32. Rabbi Yehuda said, In all his deeds, man has to set the Holy One, blessed be He, before him, as we already explained. Rabbi Yehuda followed his own reasoning, saying that whoever walks on the road AND FEARS ROBBERS should meditate on three things, A GIFT, A PRAYER AND WAR, LIKE JACOB WHEN HE FEARED ESAU. The most valuable is prayer. And even though prayer is more VALUABLE, two or three friends studying the words of the Torah is even more valuable, because they do not fear ROBBERS, because the Shechinah is joined to them BECAUSE THEY ARE OCCUPIED IN THE TORAH.

32. אָמַר רַבִּי יְהוּדָה, בְּכָל עוֹבָדוֹי, בָּעֵי ב״נ לְשַׁוָּאָה לְקֻבְלֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, וְהָא אוֹקִימְנָא מִלָּה. רַבִּי יְהוּדָה לְטַעְמֵיהּ, דְּא״ר יְהוּדָה, הַאי מַאן דְּאָזִיל בְּאָרְחָא, יְכַוֵּין לִתְלַת מִלִּין, וְעֵילָא מִנְּהוֹן צְלוֹתָא, וְאע״ג דְּצְלוֹתָא יַתִּיר עִלָּאָה מִכֹּלָּא, תְּרֵי חַבְרֵי אוֹ תְּלָתָא דְּלָעָאן בְּמִלֵּי דְּאוֹרַיְיתָא. דְּהָא לָא מִסְתָּפֵי, בְּגִין דְּשֶׁכִינְתָּא אִשְׁתַּתְּפָא בַּהֲדַיְיהוּ.

7. "Coats of skin"
Rabbi Elazar and Rabbi Chiya discuss whether Adam and Eve had coats of skin before they sinned, and we learn that at first the man and woman

were clothed in the likeness of above, surrounded by celestial light. Only after their sin were they reduced to the clothing of skin that comes from the lower world. In the future God will open the eyes of those who were unwise so that they will have supernal wisdom. Next the rabbis are followed by two robbers, who are suddenly killed by two wild animals.

33. Rabbi Elazar and Rabbi Chiya were walking on the way. Rabbi Elazar said, It is written, "For the man and for his wife did Hashem Elohim make coats of skin" (Beresheet 3:21). Were they divested of that skin until then? HE ANSWERS, Yes, SINCE UNTIL THAT TIME THEY DID NOT HAVE THESE COATS OF SKIN, which were precious garments. Rabbi Chiya said to him, In that case, they were not even worthy of coats of skin, SINCE THEY SINNED BY THE TREE OF KNOWLEDGE OF GOOD AND EVIL. You may say that before they sinned, He clothed them WITH COATS OF SKIN, yet it is not so. Only after they sinned, it is written, "For the man and for his wife did Hashem Elohim make coats of skin, and clothed them."

33. ר׳ אֶלְעָזָר וְר׳ חִיָּיא הֲווֹ אַזְלֵי בְּאָרְחָא, א״ר אֶלְעָזָר כְּתִיב, וַיַּעַשׂ יְיָ׳ אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כָּתְנוֹת עוֹר. וְכִי עַד הַשְׁתָּא פְּשִׁיטֵי הֲווֹ מֵהַהוּא עוֹר. אִין. אֶלָּא מָאנֵי לְבוּשֵׁי יְקָר הֲווֹ. א״ל ר׳ חִיָּיא, אִי הָכִי לָא אִתְחָזוּן לְהוּ אֲפִילוּ כָּתְנוֹת עוֹר. וְכִי תֵּימָא דְּעַד לָא חָאבוּ אַלְבִּישׁוּ לְהוּ, לָא. אֶלָּא לְבָתַר דְּחָבוּ כְּתִיב, וַיַּעַשׂ יְיָ׳ אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כָּתְנוֹת עוֹר וַיַּלְבִּישֵׁם וְגוֹ׳.

34. He said to him, It is surely so THAT IT OCCURRED AFTER THE SIN, only at first THEY WERE CLOTHED in the likeness of above, NAMELY WITH THE SUPERNAL SPLENDOR OF ZEIR ANPIN and were divested of the lower hues OF THIS WORLD, and the celestial light surrounded them. After they sinned, He returned them to the colors of this world, and removed from them the supernal colors THEY HAD FROM ZEIR ANPIN. It is written, "For the man also and for his wife did Hashem Elohim make coats of skins, and clothed them" as in this world. It is written, "And you shall bring his sons, and put coats upon them" (Shemot 29:9). In the latter verse, it bore resemblance to the supernal, NAMELY THE LIGHT OF ZEIR ANPIN, while here, REGARDING THE COATS OF SKIN OF ADAM, they bore resemblance to the lower. FOR THAT REASON they are called linen (Heb. shesh) coats THAT ALLUDES TO ZEIR ANPIN THAT IS CALLED SIX (HEB. SHESH), AFTER THE SIX EXTREMITIES. In this verse there are coats of skin, WHICH PERTAIN TO MALCHUT THAT IS CALLED SKIN, WHICH BEARS THE ASPECT OF THIS WORLD. Even though it is so, the beauty of these garments surpassed everything.

34. א״ל, הָכִי הוּא וַדַּאי, בְּקַדְמֵיתָא הֲווֹ כְּגַוְונָא דִּלְעֵילָא, וּמִתְפַּשְׁטִין מִן גַּוְונֵי דִּלְתַתָּא, וַהֲוָה נָהוֹרָא דִּלְעֵילָא אַסְחַר עֲלַיְיהוּ. וּלְבָתַר דְּחָבוּ, אַהְדַּר לוֹן בִּגְוָונֵי דְּהַאי עָלְמָא, וְאַעְבַּר מִנַּיְיהוּ גַּוְונֵי דִּלְעֵילָא. מַה כְּתִיב. וַיַּעַשׂ יְיָ׳ אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כָּתְנוֹת עוֹר וַיַּלְבִּישֵׁם מִגַּוְונָא דְּהַאי עָלְמָא. כְּתִיב וְאֶת אַהֲרֹן וְאֶת בָּנָיו תַּקְרִיב וְהִלְבַּשְׁתָּם כָּתְנוֹת, הָתָם כְּגַוְונָא דִּלְעֵילָא. הָכָא כְּגַוְונָא דִּלְתַתָּא. הָתָם כָּתְנוֹת שֵׁשׁ, הָכָא כָּתְנוֹת עוֹר. וְאע״ג דְּאִיהוּ הָכִי, שַׁפִּירָא דְּאִינּוּן לְבוּשִׁין סָלִיק עַל כֹּלָּא.

35. "And the eyes of them both were opened" (Beresheet 3:7), which means THEIR EYES OPENED to the mold of this world, NAMELY TO THE REGULAR MODEL OF THIS WORLD, which was not the case before when they were above, observing with open eyes, in the supernal world. In the future to come, it is written, "And I will bring the blind by a way that they knew not..." (Yeshayah 42:16). For the Holy One, blessed be He, will open eyes that were unwise so they will behold supernal wisdom and attain what they did not attain in this world so as to recognize their Master. Happy are the righteous that will attain this wisdom, since there is no wisdom as that wisdom, nor is there knowing such as that knowing.

35. וַתִּפָּקַחְנָה עֵינֵי שְׁנֵיהֶם בְּטִיפְסָא דְּהַאי עָלְמָא, מַה דְּלָא הֲוָה קוֹדֶם, דַּהֲווֹ מַשְׁגִּחִין וּפַקְחִין לְעֵילָא. לְזִמְנָא דְּאָתֵי כְּתִיב, וְהוֹלַכְתִּי עִוְרִים בְּדֶרֶךְ לֹא יָדָעוּ וְגוֹ׳. זַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְאַפְקָחָא עַיְינִין דְּלָא חַכִּימִין, וּלְאִסְתַּכְּלָא בְּחָכְמְתָא עִלָּאָה, וּלְאִתְדַּבְּקָא בְּמַאי דְּלָא אִתְדָּבְקוּ בְּהַאי עָלְמָא, בְּגִין דְּיִנְדְּעוּן לְמָארֵיהוֹן. זַכָּאִין אִינּוּן צַדִּיקַיָּא, דְּיִזְכּוּן לְהַהִיא חָכְמְתָא, דְּלָאו חָכְמְתָא כְּהַהִיא חָכְמְתָא, וְלָאו יְדִיעָה כְּהַהִיא יְדִיעָה, וְלָאו דְּבֵקוּתָא כְּהַהִיא דְּבֵקוּתָא.

36. While they were walking they saw robbers following them to rob them. Rabbi Elazar looked at them, and two wild animals came and killed them. Rabbi Elazar said, Blessed is the Merciful who saved us. He recited about them, "When you go, your steps shall not be confined; and when you run, you shall not stumble" (Mishlei 4:12), and, "Because he has set his delight upon Me, therefore will I deliver him" (Tehilim 91:14).

36. עַד דַּהֲווֹ אַזְלֵי, חֲזוּ אִינּוּן לִסְטִים אָזְלֵי בַּתְרַיְיהוּ, לְאַקְפָּחָא לוֹן. אִסְתָּכַּל בְּהוּ ר׳ אֶלְעָזָר, אָתוּ תְּרֵין חֵיוָן בָּרָא וְקַטְלֵי לוֹן. אָמַר ר׳ אֶלְעָזָר, בְּרִיךְ רַחֲמָנָא דְּשֵׁיזְבָן, קְרָא עָלַיְיהוּ, בְּלֶכְתְּךָ לֹא יֵצַר צַעֲדֶךָ וְאִם תָּרוּץ לֹא תִכָּשֵׁל, וּכְתִיב כִּי מַלְאָכָיו יְצַוֶּה לָךְ וְגוֹ׳. וּכְתִיב כִּי בִי חָשַׁק וַאֲפַלְּטֵהוּ.

8. The four paragraphs of the Tefilin

Rabbi Elazar tells of the supernal source of the four Mochin in the head of Zeir Anpin that correspond to the four paragraphs in the four compartments of the Tefilin. The rabbis talk about the whole flow of mercy and supernal light; the Holy Name Yud Hei Vav Hei and the various Sfirot are brought in to illuminate the discussion. We learn about the four pillars of the Chariot, that are the three patriarchs and David. Rabbi Yitzchak says that God will not enter celestial Jerusalem until His people enter terrestrial Jerusalem. He also talks about testimony, that is the flowing of the illumination of Chochmah from supernal Eden.

37. We learned from a supernal mystery in the Concealed Book that there are three cavities of engraved letters, WHICH ARE YUD HEI VAV OF YUD HEI VAV HEI, seen in the skull of Zeir Anpin. And we learned that there are three parts of the brain (Mochin), CHOCHMAH, BINAH AND DA'AT, which are hidden in these cavities. THE CAVITIES ARE VESSELS AND THE LOBES OF THE BRAIN ARE THE LIGHTS THAT ARE CLOTHED IN THEM. From the top of the highest concealed brain of Atika Kadisha that flows into the Mochin of that Zeir Anpin, there are four Mochin, CHOCHMAH, BINAH, THE RIGHT SIDE OF DA'AT, WHICH IS TIFERET, AND THE LEFT SIDE OF DA'AT, WHICH IS MALCHUT. These four Mochin ARE IN THE HEAD OF ZEIR ANPIN AND expand throughout the body. These are the four paragraphs in the four compartments of the Tefilin, which the Holy One, blessed be He, puts on.

37. תָּאנָא בְּרָזָא עִלָּאָה בְּסִפְרָא דִּצְנִיעוּתָא, ג׳ חֲלָלִין דְּאַתְוָון רְשִׁימִין, אִתְגַּלְיָין בָּהּ בְּגוּלְגַּלְתָּא דְּזְעֵיר אַנְפִּין. וְתָנֵינָן, ג׳ מוֹחֵי אִינּוּן, דְּסְתִימוּ בְּאִינּוּן חֲלָלִין. וּמִשֵּׁירוּתָא דְּמוֹחָא עִלָּאָה סְתִימָאָה דְּעַתִּיקָא קַדִּישָׁא דְּאִתְמְשִׁיךְ בְּהַהוּא ז״א, אִשְׁתְּכָחוּ ד׳ מוֹחֵי. וְאִלֵּין ד׳ מוֹחִין, מִשְׁתַּכְּחִין וּמִתְפַּשְׁטִין בְּכָל גּוּפָא וְאִינּוּן ד׳ רִיהֲטֵי, דְּאַרְבַּע בָּתֵּי דִּתְפִילִין, דְּאָנַח קוּדְשָׁא בְּרִיךְ הוּא.

38. One should put on TEFILIN every day, because they are the supernal Holy Name of engraved letters, YUD HEI VAV HEI, NAMELY THE FOUR MOCHIN, as written, "And all people of the earth shall see that you are called by the name of Hashem" (Devarim 28:10). We learned this is the actual name of Hashem. These are the head Tefilin.

38. וּבג״כ בָּעֵי בַּר נָשׁ לַאֲנָחָא בְּכָל יוֹמָא, בְּגִין דְּאִינּוּן שְׁמָא קַדִּישָׁא עִלָּאָה בְּאַתְוָוי רְשִׁימָן, דִּכְתִיב וְרָאוּ כָּל עַמֵּי הָאָרֶץ כִּי שֵׁם יְיָ׳ נִקְרָא עָלֶיךָ. וּתְנָן, שֵׁם יְיָ׳ מַמָּשׁ, וְאִלֵּין תְּפִלִּין דְּרֵישָׁא.

39. Rabbi Yitzchak said, This is what is meant by the verse, "Sanctify to Me (Heb. Kadesh li) all the firstborn" (Shemot 13:2). This is the Sfirah that includes and conceals all the others, NAMELY, CHOCHMAH THAT INCLUDES INSIDE ITSELF ALL THE SFIROT. The drawing OF LIGHT from above is hidden within it. It is called "whatever opens the womb" (Ibid.), because it opens the whole flow of mercy and supernal light.

39. ר׳ יִצְחָק אָמַר, הָדָא הוּא דִּכְתִיב, קַדֶּשׁ לִי כָּל בְּכוֹר, דָּא הִיא כִּתְרָא דְּכָלִיל וְאַסְתִּים כָּל אִינּוּן אַחֲרָנִין. מְשִׁיכוּתָא דִּלְעֵילָא סְתִימָא בֵּיהּ. וְדָא אִקְרֵי פֶּטֶר כָּל רֶחֶם, פְּתִיחוּתָא דְּכָל מְשִׁיכוּתָא דְּרַחֲמֵי, וּנְהִירוּ דִּלְעֵילָא.

40. Rabbi Shimon said, THIS SFIRAH OF CHOCHMAH is hidden in the Yud of the Holy Name YUD HEI VAV HEI. It is one compartment of the Tefilin, which is "Sanctify to Me all the firstborn." Unspecific FIRSTBORN relates to the supernal part of the brain, Chochmah.

40. אָמַר ר״ש, וְסָתִים בְּיוֹ״ד דִּשְׁמָא קַדִּישָׁא. וְדָא חַד בֵּיתָא דִּתְפִלִּין, דְּהוּא קַדֶּשׁ לִי כָּל בְּכוֹר סְתָם. מוֹחָא עִלָּאָה, חָכְמָה.

41. The second compartment OF THE TEFILIN is, "And it shall be, when Hashem your Elohim shall bring you (Heb. vehayah ki yeviacha)" (Devarim 6:10). Rabbi Yehuda said, This is the part of the brain the gates of which become fifty gates, NAMELY BINAH, WHICH EXPANDS INTO THE FIFTY GATES OF BINAH. These many gates correspond to the many mentions of the phrases, "who have brought you out of the land of Egypt," and "brought you forth out of Egypt." The memory of the exodus from Egypt is mentioned many times in the Torah, fifty TIMES that correspond to the fifty GATES OF BINAH. FOR THE EXODUS FROM EGYPT CAME THROUGH THE ILLUMINATION OF BINAH. THEY ARE THEREFORE FIFTY, TO CORRESPOND TO ITS FIFTY GATES.

41. בֵּיתָא תִּנְיָינָא, וְהָיָה כִּי יְבִיאֲךָ יְיָ׳. א״ר יְהוּדָה מוֹחָא דְּתַרְעוֹי נָפְקִין לְחַמְשִׁין תַּרְעִין. תַּרְעִין סַגִּיאִין, וְאִינּוּן לָקֳבֵל זִמְנִין סַגִּיאִין דִּכְתִיב אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם. הוֹצִיאֲךָ יְיָ׳ מִמִּצְרַיִם. וְאִדְכַּר זִמְנִין סַגִּיאִין דּוּכְרָנָא דְּמִצְרַיִם. וְאִינּוּן חַמְשִׁין לָקֳבֵל חַמְשִׁין.

42. We learned from the book of Rav Hamnuna Saba, who said that the Holy One, blessed be He, broke many upper and lower gates that were bound by chains, in order to bring Yisrael out of Egypt. For through these gates of the brain lobe OF BINAH the other BLOCKED gates were opened and loosened. Had not the gates of the brain lobe OF BINAH opened and aroused, the other BLOCKED gates would not have opened to execute punishment AGAINST EGYPT to bring Yisrael out of slavery. FOR THAT REASON THE EXODUS FROM EGYPT WAS MENTIONED FIFTY TIMES, WHICH OCCURRED BY MEANS OF THE FIFTY GATES OF BINAH.

42. וְתָנֵינָן בְּסִפְרָא דְּרַב הַמְנוּנָא סָבָא, דְּאָמַר תַּרְעִין סַגִּיאִין דְּלְעֵילָא וְתַתָּא, תְּבַר קוּדְשָׁא בְּרִיךְ הוּא, דַּהֲווֹ סְתִימִין וּמִתְקַטְּרִין בְּשַׁלְשְׁלֵיהוֹן, בְּגִין לְאַפָּקָא לְהוּ לְיִשְׂרָאֵל. דְּהָא מֵאִלֵּין תַּרְעִין דְּהַהוּא מוֹחָא, מִתְפַּתְּחֵי וּמִשְׁתְּרוּ כָּל שְׁאַר תַּרְעִין. וְאִלְמָלֵא דְּאִתְעָרוּ וְאִתְפְּתָחוּ אִינּוּן תַּרְעִין דְּהַאי מוֹחָא, לָא הֲווֹ מִתְפַּתְּחִין אִינּוּן אַחֲרָנִין לְמֶעְבַּד דִּינָא, וּלְאַפָּקָא לוֹן לְיִשְׂרָאֵל מִן עַבְדּוּתָא.

43. Everything is concealed inside this BRAIN OF BINAH, which is called supernal Ima, from which power was roused for lower Ima, WHICH IS MALCHUT. What is that? It is that of which is written, "and give ear to Me, O My nation (Heb. le'umi)" (Yeshayah 51:4), which should be pronounced 'le'imi (Eng. 'to my mother'), rather than le'umi. For the Holy One, blessed be He cherished the Congregation of Yisrael, WHICH IS MALCHUT, to the extent of calling her 'My mother', SO MALCHUT RECEIVED THE LIGHTS OF SUPERNAL IMA. For these LIGHTS come out of supernal Ima, which is the second compartment OF THE TEFILIN, which is called Hei of the Holy Name YUD HEI VAV HEI that opened into fifty gates. From this part of the brain a wind goes out to a nostril in the window of the nose of Zeir Anpin.

43. וְכֹלָּא סָתִים בְּהַאי דְּאִקְרֵי אִימָא עִלָּאָה, דְּמִנָּהּ אִתְּעַר חֵילָא לְאִימָא תַּתָּאָה. וּמַאי אִיהוּ. דִּכְתִיב בָּהּ וּלְאֻמִּי אֵלַי הַאֲזִינוּ. אַל תִּקְרֵי לְאוּמִי, אֶלָּא לְאִמִּי. דְּלָא זָז קוּדְשָׁא בְּרִיךְ הוּא מֵחַבְּבָהּ לִכְנֶסֶת יִשְׂרָאֵל, עַד דִּקְרָאָהּ אִמִּי. וְהַאי נָפְקָא מֵאִימָא עִלָּאָה, דְּהִיא בֵּיתָא תְּנִיינָא, דְּאִקְרֵי ה׳ דִּשְׁמָא קַדִּישָׁא, דְּאִתְפַּתְּחָא לְחַמְשִׁין תַּרְעִין. וּמֵהַאי נָפַק רוּחָא לְחַד נוּקְבָא דְּפַרְדַּשְׁקָא דְּחוֹטְמָא.

44. We learned that the Jubilee, in which slaves are freed, is united with this brain lobe OF BINAH. THE FIFTY GATES OF BINAH are the fifty years of the Jubilee, and the fifty days of the counting of the Omer unite WITH THE BRAIN LOBE OF BINAH, in which the spirits of the slaves rest, and their spirit achieves FREEDOM AND rest, as written, "the day that Hashem shall give you rest from your sorrow, and from your fear, and from the hard bondage..." (Yeshayah 14:3). For that reason, FIRST Hei OF YUD HEI VAV HEI, WHICH IS BINAH, rests the spirit and liberates the spirit. The exodus from Egypt comes out from the SECOND compartment OF THE TEFILIN and the FIRST Hei of the Holy Name, as we learned. Up to here, THE FIRST TWO COMPARTMENTS OF THE TEFILIN all is about Yud Hei of the Holy Name.

44. וְתָנֵינָן, יוֹבְלָא דְּנָפְקִין בֵּיהּ עַבְדִּין לְחֵירוּ, בְּהַאי מוֹחָא אִתְאֲחָד. וְאִינּוּן חַמְשִׁין שְׁנִין דְּיוֹבְלָא. וְאִינּוּן חַמְשִׁין יוֹמִין דְּחוּשְׁבָּנָא דְּעוֹמֶר, בֵּיהּ אִתְאַחֲדוּ. דְּבֵהּוּ נַיְיחִין רוּחֵי דְּעַבְדִּין, וּמַפְקֵי רוּחֵיהוֹן לְנַיְיחָא. כְּמָה דִּכְתִיב, בְּיוֹם הָנִיחַ יְיָ׳ לְךָ מֵעֶצְבֶּךָ וּמֵרַגְזְךָ וּמִן הָעֲבוֹדָה וְגוֹ׳. וּבְגִין כַּךְ, ה׳ נַיְיחָא דְּרוּחָא, וּלְאַפָּקָא רוּחָא לְחֵירוּ. וְהַאי בֵּיתָא יְצִיאַת מִצְרַיִם בָּהּ תַּלְיָיא, וּבְאָת ה׳ דִּשְׁמָא קַדִּישָׁא, כְּמָה דְּאִתְּמַר. ע״כ כְּלָלָא דְּי״ה דִּשְׁמָא קַדִּישָׁא.

45. Come and see, from the aspect of Aba, WHICH IS CHOCHMAH, Chesed emerges, and from the aspect of Ima, WHICH IS BINAH, Gvurah comes out. The Holy One, blessed be He, WHO IS ZEIR ANPIN, is attached to them all and is adorned with them, being the letter Vav, FOR ZEIR ANPIN IS THE CENTRAL COLUMN THAT COMPREHENDS THE RIGHT AND THE LEFT, WHICH ARE ABA AND CHESED TO THE RIGHT AND IMA AND GVURAH TO THE LEFT.

45. ת״ח, מִסִּטְרָא דְּאַבָּא נָפִיק חֶסֶד. מִסִּטְרָא דְּאִמָּא נָפִיק גְּבוּרָה. וְכֹלָּא אָחִיד קוּדְשָׁא בְּרִיךְ הוּא, וּמִתְעַטַּר בְּהוּ, אָת וָא״ו.

46. The third compartment OF THE TEFILIN IS "Hear O Yisrael (Heb. Sh'ma Yisrael)" (Devarim 6:4), which is Yisrael Saba, TOGETHER WITH "And you shall love Hashem your Elohim" (Ibid. 5). Rabbi Shimon taught, this is a high mystery that the supernal Yisrael, WHICH IS ZEIR ANPIN, was adorned with the aspect of Aba. This is Abraham. Adorned with the aspect of Ima it is Isaac.

46. בֵּיתָא תְּלִיתָאָה שְׁמַע יִשְׂרָאֵל יִשְׂרָאֵל סָבָא. וְאָהַבְתָּ אֶת יְיָ׳ אֱלֹהֶיךָ. תָּאנָא ר״ש, דָּא הוּא רָזָא עִלָּאָה, דְּיִשְׂרָאֵל עִלָּאָה אִתְעַטַּר בְּסִטְרָא דְּאַבָּא. וּמַאי אִיהוּ. אַבְרָהָם. וְאִתְעַטַּר בְּסִטְרָא דְּאִימָא. וּמַאי אִיהוּ. יִצְחָק.

47. We learned about, "And you shall love" that he who loves the King does much kindness (Chesed), BY BEING KIND to everyone. This type of kindness is called an act of true kindness, not wishing for reward FOR ONE'S DEEDS, but acting so for the love of the King one bears for Him. HENCE Chesed comes out of the love for the King. Abraham was called My beloved because for his love for Him he did much kindness in the world. Hence it is written here, IN THE THIRD COMPARTMENT OF THE TEFILIN, WHICH IS CHESED, "And you shall love," BECAUSE Chesed comes from love. This is the third compartment OF THE TEFILIN.

47. תְּנִינָן, וְאָהַבְתָּ מַאן דְּרָחִים לֵיהּ לְמַלְכָּא, עָבֵיד יַתִּיר טִיבוּ חֶסֶד עִם כֹּלָּא. וְחֶסֶד יַתִּירָא, הַהוּא דְּאִקְרֵי חֶסֶד דֶּאֱמֶת, דְּלָא בָּעֵי אַגַּר עָלֵיהּ, אֶלָּא בְּגִין רְחִימוּתָא דְּמַלְכָּא, דְּרָחִים לֵיהּ יַתִּיר, וּבְרְחִימוּתָא דְּמַלְכָּא תַּלְיָא חֶסֶד. וְע"ד אִקְרֵי אַבְרָהָם אוֹהֲבִי. וּבְגִין דְּרָחִים לֵיהּ יַתִּיר, אַסְגֵּי חֶסֶד בְּעָלְמָא. וְע"ד, הָכָא וְאָהַבְתָּ. וּבְרְחִימוּתָא תַּלְיָא חֶסֶד, וְדָא הִיא בֵּיתָא תְּלִיתָאָה.

48. The fourth compartment OF THE TEFILIN IS "And it shall come to pass, if you hearken (Heb. vehayah im shamo'a)... Hashem's anger be inflamed..." (Devarim 11:13-17), WHICH IS ALL AN INDICATION OF harsh Judgment. And harsh Judgment emerges from the aspect of supernal Ima. We learned that though IMA is not of Judgment, Judgment, which is supernal Gvurah, comes out of its aspect. You may say that, "And it shall come to pass, if you hearken" is not Judgment, BECAUSE THE PARAGRAPH ALSO SAYS, "I WILL GIVE YOU THE RAIN OF YOUR LAND IN ITS DUE SEASON...THAT YOU MAY EAT AND BE FULL." HE ANSWERS, Among all the Sfirot of the King there is none that is not including both Judgment and Mercy, and Gvurah more than the others, in which both good and evil are included. HENCE GOOD THINGS ARE WRITTEN IN THE PARAGRAPH OF, "AND IT SHALL COME TO PASS, IF YOU HEARKEN," BUT IN GENERAL, IT IS HARSH JUDGMENT.

48. בֵּיתָא רְבִיעָאָה, וְהָיָה אִם שָׁמוֹעַ. הִשָּׁמְרוּ לָכֶם. וְחָרָה אַף יְיָ'. גְּבוּרָה תַּקִּיפָא, וְדִינָא קַשְׁיָא הִיא, וְנַפְקַת מִסִּטְרָא דְּאִימָּא עִלָּאָה. וְתָנִינָן, אע"ג דְּלֵית הִיא דִּינָא, מִסִּטְרָהָא נָפְקָא דִּינָא, גְּבוּרָה עִלָּאָה. וְאִי תֵּימָא, וְהָיָה אִם שָׁמוֹעַ דְּלָאו הִיא דִּינָא. לֵית כְּתִרָא מִכָּל כְּתְרֵי מַלְכָּא, דְּלָא יִתְכְּלִיל דִּינָא וְרַחֲמֵי, כ"ש גְּבוּרָה דְּאִתְכְּלִיל טַב וּבִישׁ.

49. The Vav, WHICH IS ZEIR Anpin, receives these four PASSAGES, WHICH ARE CHOCHMAH, BINAH, THE RIGHT SIDE OF DA'AT AND THE LEFT SIDE OF DA'AT, and adorns itself with them, WHICH MEANS THEY BECOME ITS MOCHIN. These are the Tefilin the Holy One, blessed be He, puts on. We learned that this Vav, ZEIR ANPIN, rises TO BINAH, which is adorned with its crowns and one is attached to the other, NAMELY, ITS RIGHT COLUMN, ITS CHOCHMAH AND ITS LEFT COLUMN, ITS BINAH. It is adorned with them all. Vav, ZEIR ANPIN, is therefore in the center of everything, above and below, to display the completion of Chochmah in every direction.

49. וְאִלֵּין אַרְבָּעָה נָטִיל לוֹן וָא"ו, וְאִתְעֲטַר בְּהוּ. וְאִלֵּין אִינּוּן תְּפִילִין דְּאָנַח קוּדְשָׁא בְּרִיךְ הוּא. תָּנִינָן, הַאי וָא"ו סָלִיק וְאִתְעֲטַר בְּעִטְרוֹי, וְאָחִיד לְהַאי וּלְהַאי, וְאִתְעֲטַר בְּכֻלְּהוּ, וְע"ד וָא"ו, אֶמְצָעִיתָא דְּכֹלָּא, דְּעֵילָא וְתַתָּא, לְאַחֲזָאָה חָכְמְתָא שְׁלִימָתָא מִכָּל סִטְרוֹי.

50. Rabbi Aba taught, it is written, "Only Hashem took delight in your fathers" (Devarim 10:15). From this Rabbi Shimon deduced that the fathers are the holy supernal Chariot, as is also written, "Hashem took delight." Come and see, just as there is a holy Chariot below IN MALCHUT, WHICH IS FROM THE CHEST BELOW OF ZEIR ANPIN there is a holy Chariot above, FROM THE CHEST UP OF ZEIR ANPIN. Who are they? They are those we mentioned, THE FATHERS CALLED CHESED, GVURAH AND TIFERET. The whole is called a holy Chariot, because everything is interconnected and becomes one.

50. תָּאנֵי ר' אַבָּא, כְּתִיב רַק בַּאֲבוֹתֶיךָ חָשַׁק יְיָ'. מִכָּאן אר"ש, אֲבָהָתָא אִינּוּן רְתִיכָא קַדִּישָׁא עִלָּאָה, וּכְתִיב חָשַׁק יְיָ'. ת"ח, כְּמָה דְּאִית רְתִיכָא קַדִּישָׁא לְתַתָּא, כַּךְ אִית רְתִיכָא קַדִּישָׁא לְעֵילָא. וּמַאי נִיהוּ, הָא דְּאַמְרָן, רְתִיכָא קַדִּישָׁא כֹּלָּא אִקְרֵי, וְכֹלָּא אִתְקְשַׁר דָּא בְּדָא, וְאִתְעֲבִיד כֹּלָּא חַד.

51. "ONLY HASHEM TOOK DELIGHT IN your fathers," WHO YOU SAID WERE A CHARIOT, ARE BUT three, yet a Chariot consists of four. Whence do we get a fourth? AND HE ANSWERS, From the verse, "and He chose their seed after them" (Ibid.). HE ASKS what it means AND ANSWERS THAT THE PURPOSE OF THE VERSE IS to include King David with the patriarchs, being the fourth to be established in a holy Chariot. For we learned that the patriarchs establish and perfect everything. They are the body, NAMELY CHESED, GVURAH AND TIFERET THAT ARE CALLED BODY. By them THE BODY is completed and built and to them it is attached, NAMELY, THE BODY, ZEIR ANPIN, IS MOSTLY CHESED, GVURAH AND TIFERET IN HIM, WHICH ARE ABOVE THE CHEST AND ARE CALLED THE PATRIARCHS. King David came and perfected everything. He established the body and perfected it through them, BY BECOMING A FOURTH, THE SECRET OF MALCHUT THAT PERFECTS ZEIR ANPIN THAT IS CALLED BODY. Rabbi Yitzchak said, Just as the patriarchs merited to be adorned with a holy Chariot, so did David merit to be established as a fourth pillar of the Chariot.

51. רַק בַּאֲבוֹתֶיךָ תְּלָתָא, וּרְתִיכָא אַרְבָּעָה, ד׳ מְנָלָן. דִּכְתִיב וַיִּבְחַר בְּזַרְעָם אַחֲרֵיהֶם. מַאי מַשְׁמַע. לְאַכְלְלָא בְּהוּ דָּוִד מַלְכָּא, דְּאִיהוּ רְבִיעָאָה, לְאִתְתַּקְנָא בִּרְתִיכָא קַדִּישָׁא. דְּתָנֵינָן, אֲבָהָתָא תְּקוּנָא וּשְׁלִימוּתָא דְּכֹלָּא, וְגוּפָא בְּהוּ אִשְׁתַּכְלָל וְאִתְבְּנֵי, וּבְהוּ אִתְאַחִיד. אָתָא דָּוִד מַלְכָּא, וְשַׁכְלִיל כֹּלָּא, וְאִתְקִין גּוּפָא, וְאַשְׁלְמֵיהּ בְּהוּ. וא״ר יִצְחָק, כְּמָה דְּזָכוּ אֲבָהָתָא לְאִתְעַטְּרָא בִּרְתִיכָא קַדִּישָׁא, כַּךְ זָכָה דָּוִד לְאִתְתַּקְנָא בְּסַמְכָא רְבִיעָאָה דִּרְתִיכָא.

52. Rabbi Yehuda said, It is written of David, "Now he was ruddy, with fine eyes, and good looking" (I Shmuel 16:12). What is the reason HE IS CALLED ruddy? Because the portion of his lot brought it on him, SINCE BEING A CHARIOT TO MALCHUT, HE WAS OF THE ASPECT OF JUDGMENT LIKE MALCHUT. Ruddy is certainly of Judgment; "with fine eyes" means Judgment included Mercy, as written, "the sure loving promises of David" (Yeshayah 55:3).

52. א״ר יְהוּדָה, כְּתִיב בֵּיהּ בְּדָוִד, וְהוּא אַדְמוֹנִי עִם יְפֵה עֵינַיִם וְטוֹב רֹאִי. מַאי טַעֲמָא אַדְמוֹנִי. מִשּׁוּם דְּחוּלָקָא דְּעַדְבֵיהּ גַּרְמָא לֵיהּ. אַדְמוֹנִי דִּינָא וַדַּאי. עִם יְפֵה עֵינַיִם, דִּינָא בְּרַחֲמֵי. כְּמָה דִּכְתִיב חַסְדֵּי דָוִד הַנֶּאֱמָנִים.

53. Rabbi Yitzchak said, We explained about "the sure loving promises (Chassadim) of David" in its place. THEY DO NOT ALLUDE TO THE INCLUSION OF JUDGMENT WITH CHESED. But "Now he was ruddy" MEANS as we said THAT HE IS JUDGMENT; "with fine eyes" refers to the patriarchs, CHESED, GVURAH AND TIFERET THAT SHINE IN THE THREE COLORS OF THE EYE. Come and see, Jerusalem and Zion are Judgment and Mercy, yet it is written, "the city of David, which is Zion" (I Melachim 8:1), WHICH INDICATES THAT JUDGMENT COMPREHENDS MERCY. It is also written, "the Holy One is in the midst of you, and I will not come into the city" (Hoshea 11:9), WHICH HAS BEEN SAID TO INDICATE THAT the Holy One, blessed be He, will not enter celestial Jerusalem UNTIL YISRAEL WILL ENTER TERRESTRIAL JERUSALEM. HE ASKS WHEN THIS WILL TAKE PLACE. Rabbi Yehuda said, When the kingdom of David would return to its place below, THE HOLY ONE, BLESSED BE HE, WOULD ENTER CELESTIAL JERUSALEM.

53. א״ר יִצְחָק, חַסְדֵּי דָוִד, בְּאַתְרֵיהּ אוֹקִימְנָא. אֶלָּא וְהוּא אַדְמוֹנִי, כִּדְאַמְרָן. עִם יְפֵה עֵינַיִם, אִלֵּין אֲבָהָתָא. ת״ח, יְרוּשָׁלַיִם וְצִיּוֹן, דִּינָא וְרַחֲמֵי. ואע״פ כֵּן כְּתִיב, עִיר דָּוִד הִיא צִיּוֹן. וּכְתִיב בְּקִרְבְּךָ קָדוֹשׁ וְלֹא אָבֹא בְּעִיר, נִשְׁבַּע קוּדְשָׁא בְּרִיךְ הוּא שֶׁלֹּא יִכָּנֵס בִּירוּשָׁלַם שֶׁל מַעְלָה וְכוּ׳. אֵימָתַי. א״ר יְהוּדָה, כַּד אִתְהַדַּר מַלְכוּ בֵּית דָּוִד לְאַתְרֵיהּ לְתַתָּא.

54. Rabbi Yitzchak said, There is a Shin with three knots, THAT IS, THREE HEADS, and a Shin with four knots, NAMELY FOUR HEADS. It alludes to three and alludes to four. We spoke of the three, NAMELY THE THREE PATRIARCHS, CHESED, GVURAH AND TIFERET. The four INCLUDE MALCHUT AS WELL to form a holy Chariot together, for MALCHUT is the inclusion of the supernal establishment, SINCE MALCHUT COMPLETES ZEIR ANPIN. From here the lower grades spread and flow by their ways and straps. They come out of the hairs on the head, suspended from them as all these other grades come down from them, until they are tied in their place.

54. רַבִּי יִצְחָק אָמַר, ש׳ דִּרְשִׁימָא בִּתְלַת קְשָׁרֵי, ש׳ דְּאַרְבַּע קְשָׁרִין, רְמִיזָא הִיא לִתְלָתָא, וּרְמִיזָא לְאַרְבָּעָה. תְּלַת הָא דְּאַמְרָן. אַרְבָּעָה, לְמֶהֱוֵי רְתִיכָא קַדִּישָׁא כַּחֲדָא. דְּהָא הוּא כְּלָלָא דְּתִקּוּנָא עִלָּאָה. וּמֵהָכָא, מִתְפְּרְשָׁן וְאִתְמַשְׁכָן תַּתָּאֵי בְּאֹרְחַיְיהוּ, בְּרְצוּעֵיהוֹן. דְּתַלְיָין בְּהָנֵי שַׂעְרֵי דְּרֵישָׁא, דְּתַלְיָין בְּהוּ, וְאִתְמַשְׁכָן מִנַּיְיהוּ כָּל אִינּוּן אַחֲרָנִין, עַד דְּאִתְקְשָׁרָן בְּאַתְרַיְיהוּ.

55. תְּנִינָן, ו׳ נָטִיל אִינּוּן עִלָּאֵי דְּאַמְרָן, וְאִלֵּין תְּפִלִּין דְּאָנַח קוּדְשָׁא בְּרִיךְ הוּא. בְּגִין כָּךְ בְּעֵי בַּר נָשׁ לְאִתְפָּאֲרָא בְּהוּ, עָלֵיהּ כְּתִיב וְרָאוּ כָּל עַמֵּי הָאָרֶץ כִּי שֵׁם יְיָ׳ נִקְרָא עָלֶיךָ, שֵׁם יְיָ׳ מַמָּשׁ. וְאִלֵּין אִינּוּן תְּפִלִּין דְּרֵישָׁא, תְּפִלִּין דִּדְרוֹעָא הִיא שְׂמָאלָא, דְּאִקְרֵי עֹז, וְיָרְתָא מֵעֹז, הה״ד וְהָיָה לְאוֹת עַל יָדְכָה בְּהֵ״א, וְהִיא הֵ״א דְּאוֹקִימְנָא. זַכָּאָה חוּלָקְהוֹן דְּיִשְׂרָאֵל. וְע״ד, הֵ״א בַּתְרָאָה נַטְלָא תְּפִלִּין, דְּהִיא שְׂמָאלָא.

55. We learned that Vav, ZEIR ANPIN, receives these supernal MOCHIN, CHOCHMAH, BINAH AND DA'AT we mentioned, which are the Tefilin the Holy One, blessed be He, dons. For that reason, one should be glorified in them, BECAUSE TEFILIN ARE CALLED GLORY. Of them it is written, "And all people of the earth shall see that you are called by the name of Hashem" (Devarim 28:10), the actual name of Hashem, THE MOCHIN CHOCHMAH AND BINAH, YUD-HEI, AND THE RIGHT AND LEFT OF DA'AT, WHICH ARE VAV-HEI. These are the head Tefilin. The hand Tefilin are the left, called strength, ACCORDING TO THE SECRET MEANING OF, "HASHEM HAS SWORN BY HIS RIGHT HAND, AND BY THE ARM OF HIS STRENGTH" (YESHAYAH 62:8). THE RIGHT HAND IS THE TORAH AND THE ARM OF HIS STRENGTH IS THE TEFILIN. MALCHUT receives from the strength, THE SECRET OF THE LEFT COLUMN. This is why, "And it shall be for a sign to you upon your hand (Heb. yadechah)" (Shemot 13:9) is spelled with EXTRA Hei. This is the Hei we discussed, NAMELY MALCHUT. Happy is the portion of Yisrael. Hence the last Hei, MALCHUT, receives the Tefilin, being left BECAUSE MALCHUT IS BUILT BY THE LEFT COLUMN. HENCE SHE RECEIVES THE TEFILIN ON THE LEFT ARM.

56. לְמַאן אִינּוּן אִלֵּין אַרְבָּעָה, דְּאִינּוּן חַד גּוּפָא, וְע״ד כְּלִילָן בְּחַד, וּמַאן אִינּוּן. תִּפְאֶרֶת נֶצַח הוֹד יְסוֹד. וְהִיא הֵ״א דִּידְכָה, וְכֻלְּהוּ אֲחִידָא בָּהּ, בְּגִין לְאִתְבָּרְכָא מִנַּיְיהוּ, וּכְלִילָא מִכֻּלְּהוּ.

56. HE ASKS, Who are these four PASSAGES for, which are one body, for which reason they are included in one compartment, and what are they? HE ANSWERS, They are Tiferet, Netzach, Hod and Yesod, NAMELY THE FOUR SFIROT FROM THE CHEST AND LOWER OF ZEIR ANPIN. They are the Hei in 'yadechah', WHICH IS MALCHUT. For they all, ALL FOUR SFIROT, TIFERET, NETZACH, HOD AND YESOD FROM THE CHEST LOWER are attached TO MALCHUT so she would be blessed by them. HENCE she includes all four SFIROT FROM THE CHEST AND LOWER OF ZEIR ANPIN.

57. א״ר חִיָּא, אִי הָכִי הָא כְּתִיב וְרָאִיתָ אֶת אֲחֹרָי, וְתָנִינָן דָּא קֶשֶׁר שֶׁל תְּפִלִּין. אָמַר לֵיהּ הָא אוֹקְמוּהָ, וְשַׁפִּיר הוּא, וְכֹלָּא בְּרִירָא דְּמִלָּה. וְע״ד מֵהַאי תַּלְיָיא רְצוּעָה חַד לְתַתָּא, דְּהָא מִנָּהּ תַּלְיָין תַּתָּאֵי, וְאִתְּזָנוּ מִנָּהּ. וְע״ד אִיתְקְרֵי אוֹת. כד״א זֹאת אוֹת הַבְּרִית. וּכְתִיב וְהָיָה לְאוֹת עַל יָדְכָה בְּה׳ וְהָא אוֹקְמוּהָ.

57. Rabbi Chiya said, Yet it is written, "and you shall see My back" (Shemot 33:23). We also learned it is the knot of Tefilin. He said to him, We have already explained and it is fine and clarifies the matter. Hence from this HAND TEFILIN one strap hangs down, WHICH INDICATES the lower beings are suspended from it and nourish from it. Hence it is called a sign, BECAUSE IT IS ATTACHED TO YESOD. This is the meaning of, "This is the token of the covenant" (Beresheet 9:17). It is also written, "And it shall be for a sign to you upon your hand (Heb. yadechah)" with EXTRA Hei, which has already been explained.

58. שְׁמַע יִשְׂרָאֵל. א״ר יֵיסָא, יִשְׂרָאֵל סָבָא. ר׳ יִצְחָק אָמַר ע׳ רַבְרְבָא, לְאַכְלְלָא שַׁבְעִין שְׁמָהָן, סַהֲדוּתָא דְּכֹלָּא שְׁמַע יִשְׂרָאֵל, כְּמָה דִּכְתִיב, שִׁמְעוּ שָׁמַיִם. וּכְתִיב הַאֲזִינוּ הַשָּׁמַיִם. אוּף הָכָא שְׁמַע יִשְׂרָאֵל. וְכֹלָּא חַד מִלָּה הוּא.

58. Rabbi Yesa says that "Hear (Sh'ma), O Yisrael" (Devarim 6:4) is Yisrael Saba. Rabbi Yitzchak said that the large Ayin IN SH'MA includes seventy names, THE SECRET OF THE NAME OF 72 NAMES: THE SEVENTY NAMES PLUS THE TWO WITNESSES. It is overall testimony, NAMELY THE FLOWING OF THE ILLUMINATION OF CHOCHMAH from SUPERNAL EDEN, CALLED TESTIMONY. "Hear O Yisrael" resembles the words, "Hear, heavens" (Yeshayah 1:2) and, "Give ear, O heavens" (Devarim 32:1), WHICH MEANS THEY SHOULD BE WITNESSES. Here too, "Hear, O Yisrael" INDICATES TO MOCHIN OF TESTIMONY. It all pertains to the same issue.

59. יְדוֹ״ד: רֵישָׁא דְּכֹלָּא, בְּנְהִירוּ דְּעַתִּיקָא קַדִּישָׁא. וְהַאי הוּא דְּאִקְרֵי אָ״ב. אֱלֹהֵינוּ: עֲמִיקָתָא דְּנַחֲלִין וּמַבּוּעִין, דְּנָפְקִין וְנַגְדִּין לְכֹלָּא. יְדוֹ״ד: גּוּפָא דְּאִילָנָא שְׁלִימוּ דְּשָׁרְשִׁין. אֶחָד: כְּנֶסֶת יִשְׂרָאֵל. וְכֹלָּא חַד שְׁלִימוּתָא, וְאִתְקְשַׁר דָּא בְּדָא, וְלָא אִשְׁתְּכַח פְּרוּדָא, אֶלָּא כֹּלָּא חַד.

59. AFTER EXPLAINING "HEAR, O YISRAEL" HE GOES ON TO INTERPRET THE OTHER WORDS IN THE VERSE. Hashem is the top of all in the illumination of Atika Kadisha, WHICH IS Chochmah. It is called father, NAMELY ABA. "our Elohim" is the depths of the rivers and streams FROM WHENCE they emerge and flow on everything, NAMELY BINAH, FROM WHICH MALE, FEMALE AND ALL LOWER BEINGS RECEIVE, AND WHICH IS CALLED IMA. The SECOND Yud Hei Vav Hei is the trunk of the tree, NAMELY ZEIR ANPIN, which is the whole of the roots, BEING THE CENTRAL COLUMN THAT INCLUDES CHOCHMAH AND BINAH, WHICH ARE "HASHEM OUR ELOHIM." "One" is the Congregation of Yisrael, NAMELY MALCHUT, and everything, ALL THESE SFIROT, make one wholeness and are interconnected. There is no division BETWEEN THEM, but all is one.

60. תָּנֵי ר׳ יִצְחָק, רְתִיכָא קַדִּישָׁא עִלָּאָה, אַרְבַּע בָּתֵּי דִּתְפִילִין דְּאָנַח ו׳. כְּמָה דְּאִתְּמַר. רְתִיכָא קַדִּישָׁא אָחֳרָא, אַרְבַּע אַחֲרָנִין דִּכְלִילָן בְּחַד, דְּאָנַח ה׳ בַּתְרָאָה כְּמָה דְּאוֹקְמוּהָ.

60. Rabbi Yitzchak taught, the supernal holy Chariot, CHOCHMAH AND BINAH, TIFERET AND MALCHUT, are the four compartments of the Tefilin that Vav puts, WHICH IS ZEIR ANPIN, as we learned. Another holy Chariot, TIFERET, NETZACH, HOD AND YESOD are the four other PASSAGES included in one COMPARTMENT, WHICH ARE THE TEFILIN the last Hei OF YUD HEI VAV HEI puts, WHICH IS MALCHUT, as we explained.

9. Upper union and lower union

We are told that the purpose of the recital of the Sh'ma is to unify the name of God. The unification perfects the ministers and officers of 248 worlds, all called body parts. We hear about the 613 commandments in the lilies and the secret of "the apple tree among the trees of the wood."

Ra'aya Meheimna (the Faithful Shepherd)

רעיא מהימנא

61. שְׁמַע יִשְׂרָאֵל יְיָ׳ אֱלֹהֵינוּ יְיָ׳ אֶחָד, פִּקּוּדָא דָּא, לְיַחֲדָא שְׁמֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא בְּכָל יוֹמָא, דְּהָא כְּמָה דְּמְיַיחֲדֵי שְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא לְתַתָּא, הָכִי אִתְיַיחַד שְׁמֵיהּ לְעֵילָא. אִשְׁתְּכַח קוּדְשָׁא בְּרִיךְ הוּא יְחִידָאי עֵילָא וְתַתָּא. מַאן דְּמְיַיחֵד שְׁמֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, יְשַׁוֵּי לִבֵּיהּ וּרְעוּתֵיהּ בְּהַהוּא יִחוּדָא דְּקָאֲמַרָן, וִיחַבֵּר כָּל שַׁיְיפּוֹי בְּהוּא יִחוּדָא לְמֶהֱוֵי כֻּלְּהוּ אֶחָד. כְּמָה דְּשַׁוֵּי כָּל שַׁיְיפּוֹי בְּרָזָא דְּחָד, הָכִי לְעֵילָא מְחַבֵּר כָּל שַׁיְיפִין עִלָּאִין בְּהַהוּא יִחוּדָא, לְמֶהֱוֵי כֻּלְּהוּ חַד.

61. "Hear, O Yisrael, Hashem our Elohim; Hashem is one" (Devarim 6:4). The commandment is to declare the unity of the name of the Holy One, blessed be He, below; for as the name of the Holy One, blessed be He, is unified below, so it is unified above. Thus the Holy One, blessed be He, is one and only above and below. Whoever declares the unity of the name of the Holy One, blessed be He, should direct his attention and will to the meditation (lit. 'unification') we mentioned, NAMELY UNITE HIS NAME BELOW, and connect all His limbs, NAMELY THE SFIROT by means of the meditation so that they will all become one. For as one arranges all the limbs OF THE NAME according to a mystery below, so one connects all the supernal limbs by means of that meditation so they will all become one.

62. בְּשַׁעֲתָא דְּאָתֵי ב״נ לְיַיחֲדָא שְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא, כָּל חֵילֵי שְׁמַיָּא כֻּלְּהוּ, קַיְימִין שׁוּרִין שׁוּרִין, בְּגִין לְאִתְתַּקְנָא וּלְאִתְכַּלְלָא כֻּלְּהוּ בְּהַהוּא יִחוּדָא, לְמֵיקַם בְּרָזָא דְּחָד בְּיִחוּדָא חֲדָא. כֻּלְּהוּ מִתְתַּקְנָן בְּתִקּוּנֵיהוֹן כַּדְקָא יָאוּת. בְּהַאי שַׁעֲתָא קַיְימָא חַד מִמְּנָא שַׁמְשָׁא, דְּקַיְימָא תְּחוֹת רמ״ח עָלְמִין, וְכֻלְּהוּ אִקְרוּן שַׁיְיפִין דְּגוּפָא. וְדָא אִקְרֵי הלני״ו, קַיְימָא מְחַכָּה לְהַהוּא יִחוּדָא, וְדָא אִיהוּ מְלַקֵּט שׁוֹשַׁנִּים, כד״א וְלִלְקוֹט שׁוֹשַׁנִּים. דְּאִינּוּן שַׁיְיפִין דְּגוּפָא.

62. When man is about to unite the name of the Holy One, blessed be He, all the hosts of heaven stand in rows so as to be established and reach perfection by means of that meditation, to be founded by one mystery and meditation. They are all properly established BY THAT MEDITATION. At that time, there is a minister and officer situated under 248 worlds, all called body parts. This OFFICER is called Halanu, and stands awaiting that unification. He is the gatherer of lilies, as written, "to gather lilies" (Shir Hashirim 6:2), which are the body parts.

63. שַׁיְיפִין עִלָּאִין לָקִיט לוֹן שְׁמָא עִלָּאָה, בְּרָזָא דְּיִחוּדָא דְּקָא אִתְיַיחַד בְּרָזָא דְּמ״ב שְׁמָהָן. וְלָקִיט כָּל אִינּוּן שׁוֹשַׁנִּים עִלָּאִין, וְשַׁמְשָׁא דָּא לָקִיט כָּל אִינּוּן תַּתָּאִין, דִּי כֻּלְּהוּ מְמָנָן בִּכְלָלָא דְּע״ב שְׁמָהָן, וְאִתְלְקִיטוּ כֻּלְּהוּ בְּהַהוּא יִחוּדָא, וְאִתְעֲבִידוּ כֻּלְּהוּ גּוּפָא חֲדָא. בְּרָזָא חֲדָא. וְהַהוּא יִחוּדָא סַלְקָא, וְקָא מְיַיחֵד כֹּלָּא בְּתְרֵין סִטְרִין בְּיִחוּדָא חֲדָא. בְּהַהוּא שַׁעֲתָא מִתְלַקְּטִין שַׁיְיפִין כֻּלְּהוּ, וּמִתְחַבְּרָן בְּחִבּוּרָא חֲדָא, לְמֶהֱוֵי כֻּלְּהוּ בְּרָזָא דְּחָד, עֵילָא וְתַתָּא, בְּרָזָא דִּידוּד אֶחָד וּשְׁמוֹ אֶחָד.

63. The Supernal Name gathers the supernal body parts according to the meditation that is unified by means of the 42 names. It gathers all those supernal lilies. This officer gathers all the lower, which are all ministers, into 72 names. They are all gathered by that meditation and all become one body, according to the same mystery. That meditation rises and unites everything in the two sides into one unity. At that time all body parts are gathered and connected into one, so they will all be according to the same meaning above and below, according to the secret of, "Hashem shall be one, and His name One" (Zecharyah 14:9).

64. וְע״ד מַאֲרִיכִין בְּאֶחָד, בִּתְרֵי אַתְוָון. לְמִלְקַט שׁוֹשַׁנִּים, לְאִתְיַיחֲדָא בְּרָזָא דְּאֶחָד בְּיִחוּדָא שְׁלִים. כֵּיוָן דְּאִתְיַיחֲדָן שַׁיְיפִין כֻּלְּהוּ, בְּרָזָא חֲדָא דְּיִחוּדָא חֲדָא, כְּדֵין אִתְקְרֵי כֹּלָּא קָרְבָּן שְׁלִים. וְעַל רָזָא דָּא, אָעִיל לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא בג״ע לְאָדָם קַדְמָאָה, כְּמָה דִּכְתִיב לְעָבְדָהּ וּלְשָׁמְרָהּ. וְתָנִינָן, דְּאִלֵּין אִינּוּן קָרְבְּנִין תְּרֵין, רָזָא דִּיחוּדָ אֶחָד וּשְׁמוֹ אֶחָד. דְּאִינּוּן קָרְבְּנִין כְּתִיב, וְלִלְקוֹט שׁוֹשַׁנִּים. אִלֵּין שַׁיְיפִין דִּתְרֵין סִטְרִין, דְּאִינּוּן חַד.

64. For that reason in the word 'Echad (Eng. 'one')' the pronunciation of two letters Chet and Dalet is lengthened, to gather lilies so as to be united by means of the same mystery by the complete meditation. Once all body parts are united according to the same secret of the same meditation, everything is considered a peace (or: 'whole') offering. For that secret reason the Holy One, blessed be He, entered Adam into the Garden of Eden, as written, "to till it and to keep it" (Beresheet 2:15). We learned that these are the two offerings, according to the secret of, "Hashem shall be one, and His name One". For in reference to these offerings it is written, "to gather lilies." These are the body parts of the two sides that are one.

65. שׁוֹשַׁנִּים רָזָא אִיהוּ. דְּכַד מִתְחַבְּרָן כָּל אִינּוּן שַׁיְיפִין כַּחֲדָא, לְמֶהֱוֵי כֻּלְּהוּ בְּיִחוּדָא חֲדָא, רָזָא דְּקָרְבָּן, כְּדֵין מִתְעַטֵּר קוּדְשָׁא בְּרִיךְ הוּא בַּעֲטָרָה בְּרֵישָׁא דְּכֶתֶם פָּז, לְמֶהֱוֵי בִּיקָרוֹי מִתְעַטְּרָא. וְרָזָא דָּא הֲוֵי דִּכְתִיב שׁוֹשַׁנִּים, רָזָא דְּכָל אִינּוּן שַׁיְיפִין דְּעֵילָּא וְתַתָּא. וְרָזָא דְּהַהוּא פָּז, עִטּוּרָא דְּמִתְעַטְּרָא וְסַלְקָא מִבֵּינַיְיהוּ, וְכֹלָּא אִיהוּ בֵּיהּ.

65. The lilies are a mystery. When these body parts are connected together so as to be all one by means of one meditation according to the secret of the offering, the Holy One, blessed be He, is adorned with a crown of fine gold, so as to be adorned with His honor. This is the meaning behind the word lilies, which are the secret of all the body parts above and below. The secret of that gold is that it is a crown that is adorned and rises from among them. There is everything in them, IN THE LILIES.

66. בְּהָנֵי שׁוֹשַׁנִּים אִית בָּהּ שִׁית מְאָה וּתְלֵיסָר פִּקּוּדִין, דְּאִינּוּן שַׁיְיפִין דִּתְרֵין סִטְרִין, רָזָא דִּיחוּדָ אֶחָד וּשְׁמוֹ אֶחָד. וְאִית בֵּיהּ סְלִיקוּ דְּהַהוּא פָּז, דְּקָא סָלִיק מִבֵּינַיְיהוּ. וּבְכָל אֲתָר דְּאִינּוּן מִשְׁתַּכְּחִין, הַהוּא סְלִיקוּ עִלָּאָה אִשְׁתְּכַח מִבֵּינַיְיהוּ לְאִסְתַּלְקָא. וְרָזָא דָּא תַּפּוּחַ בַּעֲצֵי הַיַּעַר. וְשׁוֹשַׁנָּה בֵּין הַחוֹחִים. דָּא וְדָא אִצְטְרִיךְ לְאִסְתַּלְקָא כַּחֲדָא בְּיִחוּדָא שְׁלִים. זַכָּאָה אִיהוּ מַאן דְּקָרִיב קָרְבְּנִין אִלֵּין, וַדַּאי לְרַעֲוָא לֵיהּ בְּהַאי עָלְמָא וּבְעָלְמָא דְּאָתֵי.

66. There are 613 commandments in these lilies, which are the body parts of the two sides, according to the secret of, "Hashem shall be one, and His name One." Among them is the ascent of that gold that rises from among them. Wherever they are, THAT IS, THE UNIFICATION OF THE BODY PARTS OF BOTH SIDES, that supernal ascent of THE CROWN OF gold rises from among them. This is the secret of "the apple tree among the trees of the wood" (Shir Hashirim 2:3), and, "the lily among thorns" (Ibid. 2), as both the one and the other should rise as one by the complete meditation. Happy is he who sacrifices these offerings, NAMELY, PERFORMS THESE MEDITATIONS. Surely, it is favorable to him both in this world and the World to Come.

10. Awe

The Faithful Shepherd says that it is a commandment to be in awe of God in a general way, but that one should also be in awe of Him in particular; this means that he should feel awe out of love, that is the base and foundation of the love of God.

67. פִּקּוּדָא לְיִרְאָה בְּאֹרַח כְּלָל, וּבְאֹרַח פְּרָט. וְהָא יִרְאָה אוֹקִימְנָא, בְּגִין דְּאִית עָלֵיהּ דִּב״נ לְדַחֲלָא מִקָּמֵי קוּדְשָׁא בְּרִיךְ הוּא תְּדִיר. כד״א, לְיִרְאָה אֶת הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא הַזֶּה אֵת יְיָ אֱלֹהֶיךָ. וּבְגִין יִרְאָה דָּא, יִסְתָּמֵר בְּאָרְחוֹי. וְיִרְאָה, אֲתָר הוּא דְּאִקְרֵי יִרְאָה, בְּגִין דְּתַמָּן שַׁרְיָא דַּחֲלָא דְּקוּדְשָׁא בְּרִיךְ הוּא, אִיהוּ יִרְאַת יְיָ לְדַחֲלָא מִנֵּיהּ, וְדָא אִיהוּ רָזָא דִּכְתִיב, וּמִמִּקְדָּשִׁי תִּירָאוּ בְּהַאי יִרְאָה שַׁרְיָא פּוּלְסָא דְּנוּרָא, לְאַלְקָאָה לוֹן לְחַיָּיבַיָּא, דְּלָא נַטְרִין פִּקּוּדֵי אוֹרַיְיתָא וְע״ד בְּאֹרַח כְּלָל, אִית לְדַחֲלָא.

67. It is a commandment to be in awe of the Holy One, blessed be He, in general and in particular. HE EXPLAINS, we explained awe TO MEAN that man should be always in awe of the Holy One, blessed be He, as written, "that you may fear this glorious and fearful name, Hashem your Elohim" (Devarim 28:58). Awe is a place called awe, NAMELY MALCHUT, since there the awe of the Holy One, blessed be He LIES. It is CALLED the awe of Hashem BECAUSE ONE SHOULD BE in awe of Him. This is the secret of the verse, "and reverence My sanctuary" (Vayikra 19:30). For in this awe, MALCHUT, a baton of fire dwells that strikes the evil who do not observe the commandments of the Torah SINCE PUNISHMENTS COME FROM MALCHUT. Hence one should be in awe in general, NAMELY FEAR OF PUNISHMENT.

68. וּבְתַר בְּאֹרַח פְּרָט, כַּד יָדַע ב״נ מַאן אִיהִי יִרְאַת יְיָ׳, וְדָא אִיהוּ דַּחֲלָא דַּחֲבִיבוּתָא, דְּאִיהִי עִיקָּר וְיסוֹדָא לְמִרְחַם לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא. הַאי יִרְאָה עָבֵיד לְנַטְרָא כָּל פִּקּוּדוֹי דְּאוֹרַיְיתָא, לְמֶהֱוֵי ב״נ עֶבֶד נֶאֱמָן לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא כַּדְּקָא יָאוּת.

68. Then ONE SHOULD BE IN AWE OF HIM in particular, namely, when man knows what the awe of Hashem is, BY ATTAINING THE QUALITY OF MALCHUT HERSELF. This is awe out of love, which is the base and foundation of the love of the Holy One, blessed be He. This awe causes one to observe all the commandments of the Torah, so man will be a faithful servant of the Holy One, blessed be He, as is proper.

11. Love

Moses now says that it is a commandment to love. He tells us that whoever loves God maintains ten sayings and passes ten tests. We hear about great love and everlasting love, and that the two are one without division. The Faithful Shepherd asserts that love surpasses every other kind of worship there is in the whole world.

69. פִּקּוּדָא לְאַהֲבָה, וְהָא אוֹקִימְנָא רְחִימוּ דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּבָעֵי ב״נ לְרַחֲמָא לֵיהּ רְחִימוּ סַגֵּי כְּאַבְרָהָם, דְּרָחִים לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא בְּכַמָּה רְחִימוּ, וּמָסַר גּוּפֵיהּ וְנַפְשֵׁיהּ לְגַבֵּיהּ. מִכָּאן אוֹלִיפְנָא, מַאן דְּרָחִים לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, אִיהוּ מְקַיֵּים עֶשֶׂר אֲמִירָן עֵילָא וְתַתָּא. וְע״ד כָּל אִינּוּן עֶשֶׂר נִסְיוֹנֵי דְּאִתְנַסָּא אַבְרָהָם, וְקָאֵים בְּכֻלְּהוּ לְקָבֵל עֶשֶׂר אֲמִירָן, כָּל נִסְיוֹנָא אֲמִירָא הִיא, וְאִתְנַסָּא בְּהַהוּא אֲמִירָא, וְקָאֵים בֵּיהּ.

69. It is a commandment to love. We explained that the love for the Holy One, blessed be He, MEANS that man should love Him with great love as did Abraham, who loved the Holy One, blessed be He, with great love and risked his body and soul for His sake. From this we derived that whoever loves the Holy One, blessed be He, maintains ten sayings, NAMELY TEN SFIROT, above and below. Hence all these ten tests Abraham underwent and withstood correspond to the ten sayings, since every test is one saying, NAMELY ONE SFIRAH. And he was tested by that saying and withstood it.

70. וְע״ד אִינּוּן עֶשֶׂר נִסְיוֹנֵי, וְכֻלְּהוּ קָאֵים בְּהוּ אַבְרָהָם, בְּגִין דְּאִתְקְשַׁר וְאִתְדַּבָּק בִּימִינָא דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּאִיהִי אַהֲבָה רַבָּה. מ״ט אִיקְרֵי אַהֲבָה רַבָּה. בְּגִין מַאן דְּקָאֵים בְּהַאי אַהֲבָה, אִתְקְשַׁר בְּעָלְמָא עִלָּאָה. אַהֲבַת עוֹלָם, דָּא רָזָא דְּעָלְמָא תַּתָּאָה, דְּאִתְקְשַׁר בֵּיהּ רְחִימוּ דִּילֵיהּ, וְכֹלָּא רָזָא חֲדָא, בְּלָא פְּרוּדָא, וְהָא אִתְּמַר רָזָא דְּאַהֲבָה, רְחִימוּ דָּא סָלִיק עַל כָּל פּוּלְחָנִין דְּעָלְמָא, בְּהַאי אִתְיְקַר שְׁמֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא יַתִּיר מִכֹּלָּא, וְאִתְבְּרַךְ. בְּרִיךְ הוּא לְעָלַם וּלְעָלְמֵי עָלְמִין, וְרָזָא דְּאַהֲבָה אִתְּמַר.

70. There are therefore ten tests THAT CORRESPOND TO THE TEN SFIROT, and Abraham withstood them all, because he was attached and cleaved to the right hand of the Holy One, blessed be He that is called great love, NAMELY CHESED OF ZEIR ANPIN. It is called great love because whoever is in that state of love is attached to the supernal world, ZEIR ANPIN. Everlasting love is the secret of the lower world, NAMELY MALCHUT, to which the love of the Holy One, blessed be He, is attached. Everything, GREAT LOVE AND EVERLASTING LOVE, is the same mystery without division BETWEEN THEM. We have now learned the mystery of love that love surpasses every kind of worship in the world. By love the name of the Holy One, blessed be He, is honored above everything, and is blessed. Blessed be He forever and ever. This is the clarification of the secret of love.

71. פִּקּוּדָא לְמִקְרֵי קְרִיאַת שְׁמַע ב׳ זִמְנִין בְּכָל יוֹמָא חַד, לְקָבֵל דַּרְגָּא דִּימָמָא. וְחַד, לְקָבֵל דַּרְגָּא דְּלֵילְיָא. וּלְאַכְלְלָא בִּימָמָא דַּרְגָּא דְּלֵילְיָא, וּלְאַכְלְלָא בְּלֵילְיָא דַּרְגָּא דִּימָמָא, וְהָא אִתְּמַר. וְע״ד תְּרֵין זִמְנִין בְּכָל יוֹמָא, חַד בִּימָמָא וְחַד בְּלֵילְיָא.

71. It is a commandment to recite the Sh'ma twice every day, once to correspond to the grade of day, WHICH IS ZEIR ANPIN, and once to correspond to the grade of night, WHICH IS MALCHUT, so as to include the grade of night in day and the grade of day in the night. We have already learned this. We therefore need twice daily, once during the day and once at night.

12. The Mezuzah

We are told that affixing a Mezuzah at the door ensures that God will guard the inhabitants when they enter and leave. Another reason for the Mezuzah is that it reminds people of God so they remember to do His will. We hear how the evil demon that stands near the door is distracted so he can not do any harm.

72. It is a commandment that man should fix a Mezuzah at his door, so that everyone will be guarded by the Holy One, blessed be He, upon leaving THE HOUSE and entering THE HOUSE. This is the secret of, "Hashem shall preserve your going out and your coming in from this time forth, and for evermore" (Tehilim 121:8). For the secret of the Mezuzah always rests at the door, which is the entrance to the higher, BEING MALCHUT, THE ENTRANCE TO ZEIR ANPIN, ACCORDING TO THE SECRET OF, "THIS IS THE GATE OF HASHEM" (TEHILIM 118:20). This grade is called guardian, so one is guarded.

72. פִּקּוּדָא לְמִקְבַּע ב״נ מְזוּזָה לְתַרְעֵיהּ, לְמֶהֱוֵי כָּל ב״נ נָטִיר מֵעִם קוּדְשָׁא בְּרִיךְ הוּא, כַּד נָפִיק וְכַד עָיֵיל. וְרָזָא יְיָ׳ יִשְׁמָר צֵאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם. בְּגִין דְּרָזָא דְּמְזוּזָה אִיהוּ קָאֵים תָּדִיר לְפִתְחָא. וְדָא אִיהוּ פִּתְחָא דְּלְעֵילָא, וְדָא אִיהוּ דַּרְגָּא דְּאִקְרֵי שׁוֹמֵר, לְאִשְׁתַּכְחָא בְּנָטִירוּ.

73. For man is not guarded except by the Holy One, blessed be He, who constantly guards and is present at the door TO THE HOUSE, while one is inside THE HOUSE. Another REASON FOR THE MEZUZAH is that one must never forget the memory of the Holy One, blessed be He. This REASON is like the Tzitzit, as said, "that you may look upon it, and remember" (Bemidbar 15:39). When one sees that reminder, he is reminded to do his Master's bidding. The secret of Faith is that the Mezuzah includes a male and a female together.

73. דְּב״נ לָאו אִיהוּ נָטִיר, בַּר נָטִירוּ דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּאִיהוּ נָטִיר תָּדִיר, וְקָאֵים לְפִתְחָא, וּב״נ לְגוֹ. וְתוּ, דְּלָא יִנְשֵׁי ב״נ דּוּכְרָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא לְעָלְמִין. וְדָא אִיהוּ כְּגַוְונָא דְּציצִית, כד״א וּרְאִיתֶם אוֹתוֹ וּזְכַרְתֶּם אֶת וְגוֹ׳. כְּיוָן דְּחָמֵי בַּר נָשׁ לְהַאי דּוּכְרָנָא, אִדְכַּר בְּגַרְמֵיהּ לְמֶעְבַּד פִּקּוּדָא דְּמָארֵיהּ. וְרָזָא דְּמְהֵימְנוּתָא, מְזוּזָה כְּלָלָא דְּכַר וְנוּקְבָא כַּחֲדָא.

74. In the book of Solomon IT IS WRITTEN: near the entrance, against the two grades, comes a certain demon that has permission to harm. It stands at the left side OF THE DOOR. Man lifts up his eyes, sees the secret of his master's Name IN THE MEZUZAH AT THE RIGHT SIDE OF THE DOOR and remembers it, and THE DEMON cannot harm. You may say that if this is so, IT IS TRUE WHEN ONE COMES INTO THE HOUSE. BUT when leaving the door OF THE HOUSE outside, the demon TO THE LEFT SIDE OF THE DOOR is at the right side OF THE MAN and the Mezuzah to his left. How is man guarded then, if THE MEZUZAH is to his left?

74. בְּסִפְרָא דִּשְׁלֹמֹה, סָמִיךְ לְפִתְחָא, לָקֳבֵל תְּרֵין דַּרְגִּין, אִזְדְּמַן חַד שֵׁידָא וְאִית לֵיהּ רְשׁוּ לְחַבָּלָא. וְאִיהוּ קָאֵים לִסְטַר שְׂמָאלָא. זָקִיף ב״נ עֵינוֹי, חָמֵי לֵיהּ לְרָזָא דִּשְׁמָא דְּמָארֵיהּ, וְאִדְכַּר לֵיהּ, וְלָא יָכִיל לֵיהּ לְאַבְאָשָׁא. וְאִי תֵּימָא, אִי הָכִי כִּי נָפִיק ב״נ מִתַּרְעֵיהּ לְבַר, הָא הַהוּא שֵׁידָא קָאֵים לִימִינֵיהּ, וּמְזוּזָה לִשְׂמָאלֵיהּ, וְהַאיִךְ אִתְנָטִיר ב״נ, אִי אִיהוּ שָׁאֵרִי לִשְׂמָאלֵיהּ.

75. AND HE ANSWERS, All that the Holy One, blessed be He, does, follows its own kind. There are two grades to man, one to his right and one to his left. The one to the right is called the Good Inclination and the one to the left is called the Evil Inclination. When one goes out of his house's door, that demon lifts up its eyes and sees the Evil Inclination dwelling at the left side. It is attracted to that side WHERE THE EVIL INCLINATION ABIDES, NAMELY THE LEFT, and is removed from the right. Then at the LEFT side rests his master's Name, NAMELY THE MEZUZAH, and it cannot approach him to cause him harm and that man goes out and is saved from it. Upon coming INTO THE HOUSE the Holy Name IN THE MEZUZAH is to his right, AND THUS THE RIGHT OVERPOWERS THE LEFT, and it cannot prosecute him.

75. אֶלָּא כָּל מַה דְּעָבֵד קוּדְשָׁא בְּרִיךְ הוּא, כָּל מִלָּה וּמִלָּה אִתְמְשַׁךְ בָּתַר זִינֵיהּ. בְּבַר נָשׁ קַיְימִין תְּרֵין דַּרְגִּין, חַד מִימִינָא, וְחַד מִשְׂמָאלָא. הַהוּא דִּימִינָא אִקְרֵי יצה״ט, וְהַהוּא דִּשְׂמָאלָא אִקְרֵי יֵצֶר הָרָע. כְּיוָן דְּנַפַּק בַּר נָשׁ מִתַּרְעָא דְּבֵיתֵיהּ, הַהוּא שֵׁידָא זָקִיף עֵינוֹי, וְחָמֵי לְיֵצֶר הָרָע, דְּשָׁארִי לִשְׂמָאלָא, אִתְמְשַׁךְ לְהַהוּא סִטְרָא וְאִתְעָדֵי מִימִינָא. וּבְהַהוּא סִטְרָא, קָאֵים שְׁמָא דְּמָארֵיהּ, וְלָא יָכִיל לְקָרְבָא וּלְאַבְאָשָׁא לֵיהּ, וְנָפִיק ב״נ וְאִשְׁתְּזִיב מִנֵּיהּ. כַּד עָיֵיל, הָא שְׁמָא קַדִּישָׁא לִימִינָא קָאֵים, וְלָא יָכִיל לְקַטְרְגָא בַּהֲדֵיהּ.

76. One must therefore be careful not to soil the door to his house with filth and refuse, or spill dirty water FOR TWO REASONS; the one is not to desecrate his Master's Name IN THE MEZUZAH and the other is that then that fiend, NAMELY THE DEMON, has permission to cause harm. For that reason man must be careful about it and take care not to push away his Master's Name from the door to his house.

76. וְע״ד אִצְטְרִיךְ ב״נ, דְּלָא יַעְבִּיד טִנּוּפָא וְלִכְלוּכָא בְּתַרְעָא דְּבֵיתֵיהּ, וְלָא יוֹשִׁיד מַיִין עֲכוּרִין. חַד, דְּלָא יַעְבִּיד קְלָנָא לְגַבֵּי שְׁמָא דְּמָארֵיהּ. וְחַד, דְּאִית לֵיהּ רְשׁוּ לְהַהוּא מְחַבְּלָא לְחַבָּלָא. וּבגִ״כ יִזְדַּהַר ב״נ מֵהַאי, וְיִזְדַּהַר ב״נ דְּלָא יִמְנַע מִתַּרְעָא דְּבֵיתֵיהּ שְׁמָא דְּמָארֵיהּ.

77. When man fixes a Mezuzah at his door, when he enters his house, the Evil Inclination and the demon guard him in spite of themselves and say, "this is the gate of Hashem, into which the righteous shall enter" (Tehilim 118:20). When there is no Mezuzah at a man's entrance, the Evil Inclination and that demon GROW STRONG AND come together and place their hands on his head when he enters and begin to say, Woe to so and so who went out of his Master's domain. From that time ON he is not guarded and there is no one to guard him. May the Merciful One save us.

77. וְכַד בַּר נָשׁ אַתְקִין מְזוּזָה לְפִתְחֵיהּ, כַּד עָיֵיל הַהוּא ב״נ, הַהוּא יֵצֶר הָרָע וְהַהוּא שֵׁידָא בַּעַל כָּרְחַיְיהוּ נַטְרֵי לֵיהּ, וְאַמְרֵי זֶה הַשַּׁעַר לַיְיָ׳ צַדִּיקִים יָבֹאוּ בוֹ. וְכַד לָא קָאֵים מְזוּזָה לְפִתְחֵיהּ דְּב״נ, יֵצֶר הָרָע וְהַהוּא שֵׁידָא מִתְתַּקְּנִין כַּחֲדָא, שַׁוּ יְדַיְיהוּ עַל רֵישֵׁיהּ בְּזִמְנָא דְּעָיֵיל, פַּתְחֵי וְאַמְרֵי, וַוי לֵיהּ לְפְלַנְיָא, דְּהָא נָפַק מֵרְשׁוּתָא דְּמָארֵיהּ, מֵהַהוּא זִמְנָא קָאֵים בְּלָא נְטִירוּ, דְּלֵית מַאן דְּנָטִיר עָלֵיהּ, רַחֲמָנָא לִישֵׁזְבָן.

13. Sh'ma and 'Blessed be the name of the glory of His kingdom forever and ever'
This section talks about the unification of the two names Yud Hei Vav Hei and Elohim, the first by the meditation "Sh'ma Yisrael" and the second by the meditation beginning "Blessed be the name." This concept is applied also to the Torah, that consists of the Written Torah and the Oral Torah, the first being general and the second being particular. The unification spoken of here pertains to the Torah, to the names of God, to the above and the below, to Zeir Anpin and Malchut, to 'remember' and 'keep', to night and day and to right and left, it is the unification of everything. Finally we are told how the Tefilin relate to this topic.

78. "Hear (Sh'ma), O Yisrael, Hashem our Elohim, Hashem is one" (Devarim 6:4) is one meditation (lit. 'unification'), and 'Blessed be the name of the glory of His kingdom forever and ever' is another meditation, so that His Name, WHICH IS MALCHUT CALLED NAME, should be of the same secret. According to this secret of "Hashem, He is the Elohim" (I Melachim 18:39), YUD HEI VAV HEI, WHICH IS ZEIR ANPIN, IS MALCHUT CALLED ELOHIM. This is written WHEN ZEIR ANPIN AND MALCHUT are unified together. HENCE, "SH'MA YISRAEL" IS THE SECRET OF YUD HEI VAV HEI, AND, 'BLESSED BE THE NAME OF THE GLORY OF HIS KINGDOM FOREVER AND EVER' IS THE ELOHIM.

78. שְׁמַע יִשְׂרָאֵל יְיָ׳ אֱלֹהֵינוּ יְיָ׳ אֶחָד, דָּא אִיהוּ יִחוּדָא חַד. בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד, הָא יִחוּדָא אַחֲרָא, לְמֶהֱוֵי שְׁמֵיהּ רָזָא חַד. וְרָזָא דָּא, יְיָ׳ הוּא הָאֱלֹהִים, דָּא כְּתִיב, כַּד אִינּוּן בְּיִחוּדָא חַד.

79. You may say that in that case THE MEDITATION OF SH'MA AND 'BLESSED BE...' resembles the verse, "Hashem shall be one, and His name One" (Zecharyah 14:9), which is not equal to, "Hashem, He is the Elohim." For had it been written, 'Hashem and His name shall be one' we would say so THAT IT EQUALS, "HASHEM, HE IS THE ELOHIM," BUT it is not written so but, "Hashem shall be one, and His name One." IN THAT CASE it should have said thus: 'Hashem is, the Elohim is', and it would equal, "Hashem shall be one, and His name One." BUT SINCE IT IS NOT WRITTEN SO, BUT, "HASHEM, HE IS THE ELOHIM" IT IS NOT SIMILAR TO, "HASHEM SHALL BE ONE, AND HIS NAME ONE." HOW CAN WE CLAIM THAT THE MEDITATION OF "SH'MA" AND 'BLESSED BE...', WHICH ARE TWO MEDITATIONS, LIKE "HASHEM SHALL BE ONE, AND HIS NAME ONE," IS EQUAL TO, "HASHEM, HE IS THE ELOHIM'?

79. וְאִי תֵּימָא, אִי הָכִי כְּגַוְונָא דִּכְתִיב יְיָ׳ אֶחָד וּשְׁמוֹ אֶחָד, לָאו אִיהִי יְיָ׳ הוּא הָאֱלֹהִים, דְּאִי כְּתִיב יְיָ׳ וּשְׁמוֹ הוּא אֶחָד, הֲוֵינָא אַמְרֵי הָכִי, לָא כְּתִיב אֶלָּא יְיָ׳ אֶחָד וּשְׁמוֹ אֶחָד, וְאִצְטְרִיךְ לוֹמַר בְּגַוְונָא דָּא, יְיָ׳ הוּא הָאֱלֹהִים הוּא, וְיִתְחֲזֵי יְיָ׳ אֶחָד וּשְׁמוֹ אֶחָד.

80. HE ANSWERS, Everything is one; THE MEDITATION OF "SH'MA" AND 'BLESSED BE...', THE SECRET OF "HASHEM SHALL BE ONE" IN "SH'MA" AND "HIS NAME ONE" IN 'BLESSED BE...' ARE ONE WITH "HASHEM, HE IS THE ELOHIM." For when these two names are unified - YUD HEI VAV HEI, WHICH IS ZEIR ANPIN, TOGETHER WITH ELOHIM, WHICH IS MALCHUT, the one by one meditation, WITH THE MEDITATION OF "SH'MA YISRAEL," and the other by another meditation, NAMELY THE MEDITATION OF, 'BLESSED BE...', or when the two names become one and are mutually included in each other and everything becomes one complete name, then IT IS WRITTEN, "Hashem, He is the Elohim." For then everything is included in each other to be one. But before they are unified each on its own, they cannot be mutually included to be all one, IN SUCH A WAY THAT "HASHEM SHALL BE ONE, AND HIS NAME ONE" IS NOT EQUAL TO "HASHEM, HE IS THE ELOHIM," BUT THE LATTER IS THE RESULT OF THE FORMER, AS EXPLAINED.

80. אֶלָּא כֹּלָּא חַד, דְּכַד אִתְאַחַדָן תְּרֵין שְׁמָהָן אִלֵּין, דָּא בְּיִחוּדָא חַד, וְדָא בְּיִחוּדָא חַד, כְּדֵין תְּרֵין שְׁמָהָן אִלֵּין אִתְעֲבִידוּ חַד, וְאִתְכְּלִילָן דָּא בְּדָא, וַהֲוֵי כֹּלָּא שְׁמָא שְׁלִים בְּיִחוּדָא חֲדָא, וּכְדֵין יְיָ׳ הוּא הָאֱלֹהִים, דְּהָא כְּדֵין אִתְכְּלִיל כֹּלָּא דָּא בְּדָא לְמֶהֱוֵי חַד, וְעַד דְּאִתְיַחֲדוּ כָּל חַד דָּא בִּלְחוֹדוֹי וְדָא בִּלְחוֹדוֹי, לָא אִתְכְּלִילוּ דָּא בְּדָא, לְמֶהֱוֵי כֹּלָּא חַד.

81. כְּלָלָא דְּכָל אוֹרַיְיתָא, הָכִי הוּא וַדַּאי, דְּהָא אוֹרַיְיתָא אִיהִי תּוֹרָה שֶׁבִּכְתָב, וְאִיהִי תּוֹרָה שֶׁבְּעַל פֶּה. תּוֹרָה שֶׁבִּכְתָב, דָּא הוּא דִּכְתִיב יְיָ. תּוֹרָה שֶׁבְּעַל פֶּה, דִּכְתִיב הָאֱלֹהִים. וּבְגִין דְּאוֹרַיְיתָא אִיהִי רָזָא דִּשְׁמָא קַדִּישָׁא, אִקְרֵי הָכִי.

81. The generality of the whole Torah, NAMELY THE WRITTEN TORAH AND THE ORAL TORAH TOGETHER, is surely that way, for the Torah is the Written Torah and is the Oral Torah. The Written Torah is as written, "Hashem," NAMELY ZEIR ANPIN; the Oral Torah is as written, "the Elohim," WHICH IS MALCHUT. Since the Torah is the secret of the Holy Name it is therefore called thus, THE ONE IS CALLED YUD HEI VAV HEI AND THE OTHER THE ELOHIM.

82. תּוֹרָה שֶׁבִּכְתָב וְתוֹרָה שֶׁבְּעַל פֶּה, דָּא כְּלָל, וְדָא פְּרָט. כְּלַל אִצְטְרִיךְ לְפְרָט, וּפְרָט אִצְטְרִיךְ לְכְלָל, וְאִתְיַיחֲדוּ דָּא בְּדָא, וַהֲוֵי כֹּלָּא חַד. וְע"ד כְּלָלָא דְּאוֹרַיְיתָא, אִיהוּ כְּלָלָא דִּלְעֵילָא וְתַתָּא, בְּגִין דִּשְׁמָא דָּא לְעֵילָא, וּשְׁמָא דָּא לְתַתָּא. דָּא רָזָא דְּעָלְמָא עִלָּאָה. וְדָא רָזָא דְּעָלְמָא תַּתָּאָה. וְע"ד כְּתִיב אַתָּה הָרְאֵתָ לָדַעַת כִּי יְיָ הוּא הָאֱלֹהִים, דָּא כְּלָלָא דְּכֹלָּא, וְכָל דָּא דְּאַמְרָן, אִצְטְרִיךְ ב"נ לְמִנְדַּע בְּהַאי עָלְמָא.

82. The Written Torah and the Oral Torah, the one is general and the other particular. THE WRITTEN TORAH IS GENERAL, NAMELY ZEIR ANPIN, WHILE THE ORAL TORAH IS PARTICULAR, NAMELY MALCHUT. The general needs the particular and the particular needs the general. THE ONE CANNOT REACH PERFECTION WITHOUT THE OTHER UNTIL THE TWO ARE JOINED, they unite with each other and everything becomes one. Therefore the generality of the whole Torah is the generality above, ZEIR ANPIN, and the generality below, MALCHUT, since that name exists above and that name exists below. The one, THE WRITTEN TORAH, is the secret of the supernal world, ZEIR ANPIN, and the other, THE ORAL TORAH, is the secret of the lower world, MALCHUT. Hence it is written, "To you it was shown, that you might know that Hashem He is the Elohim" (Devarim 4:35), WHERE BOTH ARE ONE. This includes everything, ALL WORLDS. All that we said should one know in this world.

83. וְאִי תֵּימָא, פִּקּוּדֵי אוֹרַיְיתָא אָן אִינּוּן הָכָא, בִּכְלָלָא דָּא. אֶלָּא דָּא אִיהוּ זָכוֹר. וְדָא אִיהוּ שָׁמוֹר. וְכָל פִּקּוּדֵי אוֹרַיְיתָא בְּהָנֵי כְּלִילָן, בְּרָזָא דְּזָכוֹר, וּבְרָזָא דִּשָׁמוֹר, וְכֹלָּא אִיהוּ חַד.

83. You may ask where the commandments of the Torah are in this inclusion, WHETHER "HASHEM, HE IS THE ELOHIM," INCLUDES EVERYTHING. HE ANSWERS, The one, YUD HEI VAV HEI, is 'remember', while the other, THE ELOHIM, is 'keep'. All the commandments of the Torah are included in these in the mystery of 'remember' and the mystery of 'keep'. 'REMEMBER' INCLUDES THE 248 POSITIVE COMMANDMENTS AND 'KEEP' INCLUDES THE 365 NEGATIVE COMMANDMENTS, and everything is one.

84. פָּתַח ר' יוֹסִי וְאָמַר, הָא דְּתַנְיָנָן צְלוֹתָא דְּעַרְבִית חוֹבָה אִיהוּ, וַדַּאי בְּגִין דְּקֻ"שׁ דְּעַרְבִית חוֹבָה, וְקוּדְשָׁא בְּרִיךְ הוּא אִתְיַיחֵד בְּלֵילְיָא, כְּמָה דְּאִתְיַיחֵד בִּימָמָא. וּמִדַּת לַיְלָה אִתְכְּלִיל בִּימָמָא, וּמִדַּת יְמָמָא אִתְכְּלִיל בְּלֵילְיָא, וְאִתְעֲבִיד יִחוּדָא. וּמַאן דְּאָמַר רְשׁוּת, בְּגִין אֵימוּרִין וּפְדָרִין דְּמִתְעַכְּלֵי בְּלֵילְיָא. וְהָא אוֹקִימְנָא.

84. Rabbi Yosi opened with, The fact that we learned that the evening prayer (Arvit) is obligatory is surely so, because the Holy One, blessed be He, is unified at night THROUGH THE KRIAT SH'MA, just as He is unified during the day. The quality of night is included in day and the quality of day is included in night, and unification takes place. Whoever says it is optional, it is BECAUSE THE PRAYER WAS COMPOSED to correspond to the portions of the sacrifices and the fatty parts that are consumed AND BURNED at night, WHICH ARE NOT OBLIGATORY. FOR THE MORNING PRAYER (SHACHARIT) AND THE AFTERNOON PRAYER (MINCHAH) CORRESPOND TO THE TWO DAILY OFFERINGS, WHICH ARE OBLIGATORY, BUT THE EVENING PRAYER CORRESPONDS TO THE PORTIONS OF THE SACRIFICES, ETC., WHICH ARE OPTIONAL. We have already explained it.

85. דִּכְתִיב וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ, הַאי קְרָא אוֹקִימְנָא, וְאוֹקְמוּהָ חַבְרַיָּיא. אֲבָל אִית לְשָׁאֲלָא, אִי בְּהַאי יִחוּדָא דִּשְׁמַע יִשְׂרָאֵל, אִתְכְּלִיל כֹּלָּא, יְמִינָא וּשְׂמֹאלָא, אֲמַאי כְּתִיב לְבָתַר וְאָהַבְתָּ, וְהָיָה אִם שָׁמוֹעַ, דְּהָא בְּיִחוּדָא אִתְכְּלִילוּ. אֶלָּא הָתָם בִּכְלָל. הָכָא בִּפְרָט. וְהָכִי אִצְטְרִיךְ.

85. It is written, "And you shall love (Heb. ve'ahavta) Hashem your Elohim" (Devarim 6:5). We have explained this verse, and so did the friends. But we should ask: if everything, right and left, is included in this meditation of "Sh'ma Yisrael," why it is then written, "And you shall love," WHICH IS THE RIGHT, and, "And it shall come to pass, if you hearken (Heb. vehayah im shamo'a)" (Devarim 11:13-17), WHICH IS LEFT, if they were already included in the meditation OF KRIAT SH'MA? AND HE ANSWERS, There, IN KRIAT SH'MA, it is part of the general, WHERE THE RIGHT AND LEFT OF DA'AT WERE COMPREHENDED INTO A GENERAL PRINCIPLE, and here it is of the particular: AT FIRST IT IS WRITTEN, "AND YOU SHALL LOVE" IN ITSELF, WHICH IS CHESED, AND THEN "AND IT SHALL COME TO PASS, IF YOU HEARKEN," WHICH IS GVURAH. And so it should be.

86. וּבְרָזָא דְיִחוּדָא דְּהָא אִתְּעַרְנָא בֵּיהּ, יְחוּדָא אִיהוּ כְּגַוְונָא דִתְפִלִין דְרֵישָׁא, וּתְפִילִין דְרוֹעָא, בְּתְפִילִין דְרֵישָׁא ד׳ פַּרְשִׁיִין, וְהָא אִתְּמַר. וְהָכָא ג׳ שְׁמָהָן אִינוּן. הָתָם אַרְבַּע פַּרְשִׁיִין, וְכָל חַד וְחַד בִּלְחוֹדוֹי. וְהָכָא ג׳ שְׁמָהָן, מַה בֵּין הַאי לְהַאי.

86. In the secret of the meditation we remarked on, the meditation OF KRIAT SH'MA is like THE MEDITATION OF the head Tefilin and the hand Tefilin. In the head Tefilin there are four passages, which we have already learned, and here IN KRIAT SH'MA there are three names, YUD HEI VAV HEI, OUR ELOHIM, YUD HEI VAV HEI. There, there are four passages, each on its own, and here there are only three names. What is the difference between them?

14. The four passages of the head and hand Tefilin

We learn how there can be four passages in the Tefilin yet only three names in the Kriat Sh'ma. The numerology of the 25 letters in the Sh'ma, the 24 letters in the unification that begins with "Blessed be the name," the 49 gates of Binah and the 25 things used to complete the building of the tabernacle are all explained in detail.

Rabbi Aba asks Rabbi Shimon about the leather straps of the Tefilin, comparing it to skin. Rabbi Shimon gives him an explanation, and then says that when a person studies the Torah all night and then puts on the Tefilin in the morning, when he goes out of his house wearing the Tzitzit and passing the Mezuzah on his doorpost, then he is escorted by four holy angels that go with him to the synagogue. We are also told about the artistic work of people who create the Tefilin, the Tzitzit, and the Mezuzah. Rabbi Shimon closes by saying that if people really knew the Torah they would know that there isn't a single letter or word of it that does not contain supernal secrets.

87. אֶלָּא אִינוּן אַרְבַּע פַּרְשִׁיִין הָא אִתְּעֲרוּ בְּהוּ, חַד נְקוּדָה קַדְמָאָה. וְחַד רָזָא דְעָלְמָא דְאָתֵי. וְחַד יְמִינָא וְחַד שְׂמָאלָא. אִלֵּין רָזָא דְתְפִילִין דְרֵישָׁא. וְהָכָא בְּרָזָא דָא, יְחוּדָא דָא תְּלַת שְׁמָהָן עִלָּאִין, אִינוּן כְּגַוְונָא דְאִינוּן אַרְבַּע פַּרְשִׁיִין. יְיָ׳ קַדְמָאָה, דָא נְקוּדָה עִלָּאָה, רֵאשִׁיתָא דְכֹלָּא. אֱלֹהֵינוּ, רָזָא דְעָלְמָא דְאָתֵי. יְיָ׳ בַּתְרָאָה, כְּלָלָא דִימִינָא וּשְׂמָאלָא כַּחֲדָא, בִּכְלָלָא חֲדָא וְאִלֵּין אִינוּן תְּפִלָּה דְרֵישָׁא, וְדָא אִיהוּ יְחוּדָא קַדְמָאָה.

87. HE ANSWERS, It has been remarked about these four passages that one, NAMELY, "SANCTIFY (HEB. KADESH LI)" (SHEMOT 13:2), is the first point, NAMELY YUD OF YUD HEI VAV HEI, WHICH IS CHOCHMAH. One, NAMELY, "AND IT SHALL BE, WHEN HASHEM YOUR ELOHIM SHALL BRING YOU (HEB. VEHAYAH KI YEVIACHA)" (DEVARIM 6:10), is the secret of the World to Come, WHICH IS BINAH. One, NAMELY "HEAR (HEB. SH'MA)" (DEVARIM 6:4) is the right side OF DA'AT, and one, WHICH IS, "AND IT SHALL COME TO PASS, IF YOU HEARKEN (HEB. VEHAYAH IM SHAMO'A)" (DEVARIM 11:13-17), is the left side OF DA'AT. They are the secret of the head Tefilin. Here, in this secret OF KRIAT SH'MA, this unification of the three supernal names, YUD HEI VAV HEI, OUR ELOHIM, YUD HEI VAV HEI, resemble the four passages OF THE TEFILIN. The first Yud Hei Vav Hei is the supernal point, the beginning of everything, NAMELY CHOCHMAH. Our Elohim is the secret of the World to Come, NAMELY BINAH. The last Yud Hei Vav Hei is the entirety of right and left OF DA'AT together as one whole. These are THE ORDER OF the head Tefilin, and the first meditation OF KRIAT SH'MA.

88. תְּפִלִין דְרוֹעָא, כְּלָלָא דְכָל הָנֵי כַּחֲדָא, וְדָא אִיהוּ רָזָא, בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד. הָכָא כְּלָלָא דְאִינוּן תְּפִלִין דְרֵישָׁא, דְאִתְכְּלִילוּ גּוֹ תְּפִלִין דְרוֹעָא.

88. The hand Tefilin are the entirety of these FOUR PASSAGES together, NAMELY IN ONE COMPARTMENT, and this is the secret OF THE SECOND UNIFICATION IN KRIAT SH'MA, WHICH IS 'Blessed be the name of the glory of His kingdom forever and ever'. Here IN THE SECOND UNIFICATION is the whole of THE FOUR PASSAGES OF the head Tefilin comprehended in the hand Tefilin IN ONE COMPARTMENT. THAT MEANS THAT THE UNIFICATION OF 'BLESSED BE...' RESEMBLES THE UNIFICATION OF THE FOUR PASSAGES OF THE HAND TEFILIN.

89. This secret is as follows: 'Blessed' is the secret of the supernal point, WHICH IS CHOCHMAH, which is blessed because all blessings flow from there. You may argue that the World to Come is called 'Blessed', WHICH IS BINAH. This is not so, because the supernal point, CHOCHMAH, is male and the World to Come, BINAH, is female, and hence he, THE MALE, is called 'Blessed', and she, THE FEMALE, is called a blessing. Blessed is masculine and Blessing is feminine, and therefore 'Blessed' is the supernal point, NAMELY CHOCHMAH. 'Name' is the World to Come, NAMELY BINAH, which is a great name, as written, "and what will You do for Your great name" (Yehoshua 7:9). 'Glory' is the supernal glory, NAMELY DA'AT, which is right and left OF DA'AT, which are all included in the hand Tefilin, NAMELY IN MALCHUT, which is THE SECRET OF THE WORD 'His kingdom'. Malchut receives everything within her, and thus all the worlds were comprised to be nourished and fed in what they need, WHICH IS THE MEANING OF 'FOREVER AND EVER'. FOR 'EVER (HEB. VA'ED)' MEANS FOOD AS IN, "IN THE MORNING HE SHALL DEVOUR THE PREY (HEB. AD)" (BERESHEET

49:27). 'FOREVER (LIT. 'FOR THE WORLD') AND EVER' MEANS THAT MALCHUT FEEDS THE WHOLE WORLD.

89. וְרָזָא דָא, בָּרוּךְ: דָּא רָזָא דִּנְקוּדָה עִלָּאָה, דְּאִיהוּ בָּרוּךְ, דְּכָל בִּרְכָאן נַבְעִין מִתַּמָּן. וְאִי תֵּימָא, עָלְמָא דְּאָתֵי אִקְרֵי בָּרוּךְ. לָאו הָכִי. דְּהָא נְקוּדָה עִלָּאָה אִיהוּ דְּכַר, עָלְמָא דְּאָתֵי נוּקְבָא, אִיהוּ בָּרוּךְ, וְאִיהִי בִּרְכָה, בָּרוּךְ דְּכַר, בִּרְכָה נוּקְבָא. וְע"ד בָּרוּךְ אִיהוּ נְקוּדָה עִלָּאָה. שֵׁם: דָּא עָלְמָא דְּאָתֵי, דְּאִיהוּ שֵׁם גָּדוֹל. כד"א וּמַה תַּעֲשֶׂה לְשִׁמְךָ הַגָּדוֹל. כָּבוֹד: דָּא כָּבוֹד עִלָּאָה, דְּאִיהוּ יְמִינָא וּשְׂמָאלָא, וְכֻלְּהוּ כְּלִילָן בְּהַאי תְּפִלָּה שֶׁל יַד, דְּאִיהוּ מַלְכוּתוֹ. וְנָטִיל כֹּלָּא בְּגַוֵּיהּ, וּבְהַאי אִתְּכְּלִילָן בְּהַאי מַלְכוּת, עָלְמִין כֻּלְּהוּ, לְמֵיזָן לוֹן, וּלְסַפְּקָא לוֹן, בְּכַמָּה דְּאִצְטְרִיכוּ.

90. This is ALSO the unification of the head Tefilin and the hand Tefilin, since just like the secret of the unification of the Tefilin so is the unification of everything. This clarifies the matter. And this way have I arranged this meditation before the holy luminary RABBI SHIMON and he told me that this meditation OF KRIAT SH'MA is arranged in four manners, and that this order is the clearest of them all. The secret of unification exists in them all, NAMELY IN KRIAT SH'MA AND OTHER THINGS, but the order of the Tefilin is a proper supernal meditation.

90. וְדָא אִיהוּ יִחוּדָא דִּתְפִלִּין דְּרֵישָׁא וּתְפִלִּין דְּדְרוֹעָא, כְּגַוְונָא דְּרָזָא דְּיִחוּדָא דִּתְפִלִּין, הָכִי הוּא יִחוּדָא דְּכֹלָּא. וְדָא אִיהוּ בְּרִירוּ דְּמִלָּה. וְהָא סָדַרְנָא יִחוּדָא דָּא קַמֵּי בּוּצִינָא קַדִּישָׁא, וְאָמַר לִי דְּהָא בְּד' גַּוְונִין אִתְסְדַּר יִחוּדָא, וְדָא בְּרִירָא דְּכֻלְּהוּ. וְהָכִי אִיהוּ וַדַּאי, וְכֻלְּהוּ רָזָא דְּיִחוּדָא, אֲבָל סִדּוּרָא דִּתְפִלִּין, דָּא הוּא יִחוּדָא עִלָּאָה כַּדְּקָא יָאוּת.

91. And since the right and left OF DA'AT is included in the secret of the same name IN KRIAT SH'MA, NAMELY IN THE LAST YUD HEI VAV HEI, in a general way, one should utter them after in a particular manner, NAMELY, "AND YOU SHALL LOVE (HEB. VE'AHAVTA)" (DEVARIM 6:5), "AND IT SHALL COME TO PASS, IF YOU HEARKEN (HEB. VEHAHAH IM SHAMO'A)," EACH ON ITS OWN, but not by way of unification, because unification was already performed in the earlier verses, "HEAR (HEB. SH'MA), AND 'BLESSED BE...', so that "Hashem shall be one" in the head Tefilin, and "His name SHALL BE One" in the hand Tefilin, WHICH IS THE UNIFICATION OF 'BLESSED BE...' and everything became one. Once the unification is arranged in its entirety from the top of the supernal point, one should then adorn it from the top of the primordial light, which is the top of everything, NAMELY KETER.

91. וּמִגּוֹ דְּאִתְכְּלִילוּ יְמִינָא וּשְׂמָאלָא בְּרָזָא דִּשְׁמָא חַד בְּאֹרַח כְּלָל, אִצְטְרִיךְ לְבָתַר לְאַפָּקָא לוֹן. בְּאֹרַח פְּרָט, אֲבָל לָאו בְּאֹרַח יִחוּדָא, דְּהָא יִחוּדָא בִּקְרָאֵי קַדְמָאֵי אִיהוּ, לְמֶהֱוֵי יְיָ' אֶחָד, בִּתְפִלִּין דְּרֵישָׁא. וּשְׁמוֹ אֶחָד, בִּתְפִלִּין דְּדְרוֹעָא. וַהֲוֵי כֹּלָּא חַד. כֵּיוָן דְּיִחוּדָא אִתְסְדַּר כֹּלָּא בִּכְלָלָא, מֵרֵישָׁא דִּנְקוּדָה עִלָּאָה, אִצְטְרִיךְ לְבָתַר לְאִתְעַטְּרָא מֵרֵישָׁא דִּנְהוֹרָא קַדְמָאָה, דְּאִיהוּ רֵישָׁא דְּכֹלָּא.

92. Moses engraved and composed 25 letters by means of the unification of the verse that says, "Hear, O Yisrael, Hashem our Elohim; Hashem is one" (Devarim 6:4). There are 25 engraved letters, engraved by the supernal secret, NAMELY THE SECRET OF ZEIR ANPIN, SINCE 25 INDICATES THE 22 LETTERS OF THE TORAH, AND THE TORAH, THE PROPHETS AND THE WRITINGS, WHICH ARE THE THREE COLUMNS, AS SHALL BE WRITTEN. Jacob wanted to compose below, IN MALCHUT, by the secret of unification, and composed it with 24 letters, which are 'Blessed be the name of the glory of His kingdom forever and ever', WHICH JACOB COMPOSED, AND WHICH IS SPELLED WITH 24 LETTERS, but he did not complete it to 25 letters because DURING HIS TIME the tabernacle, WHICH CORRESPONDS TO MALCHUT, was not yet built. Once the tabernacle was built and that from which the tabernacle was drawn was completed, after its completion He spoke with him only with 25 letters to indicate that this, MALCHUT, was completed like the supernal, LIKE ZEIR ANPIN THAT HAS 25 LETTERS, as written, "and spoke to him out of the Tent of Meeting, saying" (Vayikra 1:1). Here THERE ARE 25 letters.

92. גְּלִיף וְאַתְקִין מֹשֶׁה, כ"ה אַתְוָון בְּרָזָא דִּפְסוּקָא דְּיִחוּדָא, דִּכְתִיב שְׁמַע יִשְׂרָאֵל יְיָ' אֱלֹהֵינוּ יְיָ' אֶחָד. וְאִינּוּן כ"ה אַתְוָון גְּלִיפִין, מְחֻקָּקִין בְּרָזָא דִּלְעֵילָא. יַעֲקֹב בָּעָא לְאַתְקָנָא לְתַתָּא, בְּרָזָא דְּיִחוּדָא, וְאַתְקִין בְּכ"ד אַתְוָון, וְאִינּוּן בשכמל"ו. וְלָא אַשְׁלִים לְכ"ה אַתְוָון, בְּגִין דְּעַד לָא אִתְתְּקַן מִשְׁכְּנָא. כֵּיוָן דְּאִתְתְּקַן מִשְׁכְּנָא, וְאִשְׁתְּלִים מִלָּה דַּהֲוָה נָפִיק מִנֵּיהּ, כַּד אִשְׁתְּלִים, לָא מַלִּיל אֶלָּא בְּכ"ה אַתְוָון, לְאַחֲזָאָה דְּהָא אִשְׁתְּלִים דָּא, כְּגַוְונָא דִּלְעֵילָא, דִּכְתִיב וַיְדַבֵּר יְיָ' אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר, הָא כ"ה אַתְוָון.

93. וְע״ד כ״ה זִינִין, לְאַשְׁלְמָא תִּקּוּנָא דְּמַקְדְּשָׁא, וְכָל הָנֵי אַתְוָון אוֹקִימְנָא בְּאִינּוּן אַתְוָון גְּלִיפִין דְּאוֹלִיפְנָא מִמַּר. וּבְגִין דְּמַשְׁכְּנָא אִשְׁתְּלִים בְּרָזִין אִלֵּין, אִקְרֵי כ״ה, בְּיִחוּדָא דְּשְׁלִימוּ דְּמַשְׁכְּנָא. וְע״ד וַחֲסִידֶיךָ יְבָרְכוּכָה כְּתִיב, רָזָא דְּשְׁלִימוּ דְּכָל מַשְׁכְּנָא, וְתִקּוּנָא דִּילֵיהּ.

93. Hence 25 different things are used to complete the building of the tabernacle, THE THIRTEEN KINDS OF GOLD, SILVER, ETC., AND THE TWELVE STONES IN THE BREASTPLATE. We learned all these letters when studying the engraved letters we learned from our master. Since the tabernacle was completed by these secrets OF 25 LETTERS, the tabernacle, NAMELY MALCHUT, is therefore called BY THE NAME 'kah' (=25), WHICH INDICATES the unification of completion in the tabernacle, WHICH IS MALCHUT. Hence it is written, "and Your pious ones shall bless You (Heb. yevarchuchah)" (Tehilim 145:10), WHICH IS SPELLED AS 'shall bless (Heb. yevarchu) kah', which is the secret of the completion of the tabernacle and the building of it.

94. כ״ה: לָקֶבֶל כ״ב אַתְוָון, וְתוֹרָה וּנְבִיאִים וּכְתוּבִים, דְּאִינּוּן כֻּלָּא חַדָּא, רָזָא חַדָּא. בְּשַׁעֲתָא דְּיִשְׂרָאֵל קָא מְיַחֲדֵי יִחוּדָא בְּהַאי קְרָא, בְּרָזָא דְּכ״ה אַתְוָון, דְּאִינּוּן שְׁמַע יִשְׂרָאֵל יְיָ׳ אֱלֹהֵינוּ יְיָ׳ אֶחָד, וּבשכמל״ו, דְּאִינּוּן כ״ד אַתְוָון, וּיְכַוֵּין כָּל חַד בְּהוּ, כֻּלְּהוּ אַתְוָון מִתְחַבְּרָן כַּחֲדָא, וְסַלְּקִין לְחִבּוּרָא חַד, תֵּשַׁע וְאַרְבָּעִים תַּרְעִין, בְּרָזָא דְּיוֹבְלָא. וּכְדֵין אִצְטְרִיךְ לְסַלְּקָא וָעֶד, לָא יַתִּיר. וּכְדֵין אִתְפְּתְחוּ תַּרְעִין, וְחָשִׁיב קוּדְשָׁא בְּרִיךְ הוּא לְהַהוּא ב״נ, כְּאִילּוּ קַיֵּים אוֹרַיְיתָא כֻּלָּהּ, דְּאִיהִי אַתְיָא בְּמ״ט פָּנִים בְּכֻלָּא.

94. 25 stands for the 22 letters and the Torah, the Prophets and the Writings, AS 3 PLUS 22 EQUAL 25. They are one whole, one mystery. When Yisrael perform this unification according to the secret of the 25 letters in this verse, which are, "Hear, O Yisrael, Hashem our Elohim; Hashem is one," and THE UNIFICATION OF 'Blessed be the name of the glory of His kingdom forever and ever', which has 24 letters, and when one directs his attention to each of them, all letters join together and amount to a single connection, which are 49 words that correspond to the 49 gates in the secret of Jubilee, WHICH IS BINAH. One then should continue THE UNIFICATION TO THE WORD 'EVER' but no more, SINCE IN THE WORD 'EVER' THE RECKONING REACHES 49. Then the 49 gates OF BINAH open and the Holy One, blessed be He, considers that man as if he maintained the whole Torah that comes all in 49 manners.

95. וְע״ד אִצְטְרִיךְ לְכַוְּונָא רְעוּתָא בְּכ״ה וּבְאַרְבָּע וְעֶשְׂרִין, לְסַלְּקָא לוֹן בִּרְעוּתָא דִּלְבָּא, בְּתֵשַׁע וְאַרְבְּעִין תַּרְעִין דְּקַאמְרָן, כֵּיוָן דְּאִתְכְּוַון בְּהַאי, יִתְכַּוָּון בְּהַהוּא יִחוּדָא דְּאָמַר מַר, שְׁמַע יִשְׂרָאֵל וְגוֹ׳ בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד, כֻּלָּא דְּכָל אוֹרַיְיתָא כֻּלָּא. זַכָּאָה חוּלָקֵיהּ מַאן דְּיִתְכַּוֵּון בְּהוּ, וַהַאי כֻּלָּא אִיהוּ דְּכָל אוֹרַיְיתָא דְּעֵילָא וְתַתָּא. וְדָא אִיהוּ רָזָא דְּאָדָם, שְׁלִימוּ דִּדְכַר וְנוּקְבָא, וְרָזָא דְּכָל מְהֵימְנוּתָא.
עד כאן רעיא מהימנא

95. One should therefore direct one's will to the 25 LETTERS OF THE SH'MA and the 24 OF 'BLESSED BE...', and elevate them with the desire of the heart by the 49 gates OF BINAH that we mentioned. After meditating on that, one should meditate on the unification our master spoke of, that, "Hear, O Yisrael...," and 'Blessed be the name of the glory of His kingdom forever and ever', are the entirety of the whole Torah. Happy is the lot of he who meditates on them. Surely it is the entirety of the whole Torah that is above, WHICH IS ZEIR ANPIN, and below, WHICH IS MALCHUT. This is the secret of Adam, which is the perfection of male and female, NAMELY THE PERFECTION OF ZEIR ANPIN AND MALCHUT. THIS UNIFICATION IS the secret of the whole Faith.
End of Ra'aya Meheimna

96. רַבִּי אַבָּא שָׁלַח לֵיהּ לְרַ׳ שִׁמְעוֹן וְאָמַר לֵיהּ, הַאי דְּאוֹקְמֵיהּ מַר בַּתְּפִלִּין דְּמָארֵי עָלְמָא, ד׳ פָּרְשִׁיָּין אִינּוּן קוּדְשָׁא דְּקוּדְשִׁין, שַׁפִּיר. מִשְׁכָּא דְּעַל תְּפִילִין, וְאִינּוּן רְצוּעִין אִקְרוּ קְדוּשָׁה אַסְמַכְתָּא מִנָּלָן. שָׁלַח לֵיהּ וַיַּעַשׂ יְיָ׳ אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ וְגוֹ׳ דַּיְיקָא, וְהָכִי אוּקְמֵיהּ רַב הַמְנוּנָא סָבָא. וְאִלֵּין אִינּוּן דְּרֵישָׁא, וּדְרוֹעָא יְדָכָה בְּהֵ״א, וְהָא אוֹקְמוּהָ.

96. Rabbi Aba sent to Rabbi Shimon, saying to him: That which you, our master, explained about the Tefilin of the Master of the universe that the four passages are the holy of holies, NAMELY CHOCHMAH AND BINAH, AND TIFERET AND MALCHUT OF DA'AT, is well. Whence do we deduce the leather on the Tefilin and the straps that are considered holiness? He sent to him: "For the man also and for his wife did Hashem Elohim make coats of skins..." (Beresheet 3:21). LEATHER is precise, NAMELY MALCHUT THAT IS CALLED SKIN. This is the way Rav Hamnuna Saba explained it. These belong to the head, AS THE FOUR PASSAGES ARE THE FOUR MOCHIN OF ZEIR ANPIN AND THE LEATHER IS MALCHUT OF ZEIR ANPIN. In the hand TEFILIN "upon your hand (Heb. yadechah)" (Shemot 13:9) is spelled with Hei TO INDICATE THAT THE FOUR PORTIONS ARE THE MOCHIN OF HEI, WHICH IS MALCHUT. This has already been explained.

97. אר"ש, אִית מַאן דְּמַתְנֵי בְּהַאי גַּוְונָא, וְהָיָה דְּרוֹעָא שְׂמָאלָא דְּקוּדְשָׁא בְּרִיךְ הוּא, וְאִקְרֵי גְּבוּרָה אִי הָכִי לָא אִשְׁתַּאֲרָן בְּרֵישָׁא אֶלָּא תְּלַת. וְאִינּוּן אַרְבַּע. אֲבָל תְּרֵין רְתִיכִין קַדִּישִׁין אִינּוּן, דָּא אִתְקְשַׁר בְּלִבָּא. וְדָא אִתְקְשַׁר בְּמוֹחָא. וְלִבָּא וּמוֹחָא, אִתְקְשַׁר דָּא בְּדָא. וְזִווּגָא חַד לְהוּ, וְשַׁפִּיר קָאֲמְרוּ חַבְרַיָּיא. וְהָיָה לְאוֹת עַל יָדְכָה, כְּמָה דְּאִתְּמַר, וְלָא אִקְרֵי אֶלָּא אוֹת.

97. Rabbi Shimon said, Some teach it this way: "And it shall come to pass, if you hearken," is the left arm of the Holy One, blessed be He, and is considered the Sfirah of Gvurah. In that case only three PASSAGES are left in the head: "SANCTIFY TO ME ALL THE FIRSTBORN," "AND IT SHALL COME TO PASS, IF YOU HEARKEN," AND "HEAR O YISRAEL" (DEVARIM 6:4), WHICH ARE CHOCHMAH, BINAH, AND THE RIGHT OF DA'AT. THE FOURTH LOBE OF THE BRAIN, WHICH IS THE LEFT SIDE OF DA'AT, IS MISSING. YOU CLAIM THAT, "AND IT SHALL COME TO PASS..." IS IN THE SFIRAH OF GVURAH, WHICH IS IN THE BODY, yet there are four LOBES OF THE BRAIN IN THE HEAD. But there are two holy Chariots OF CHOCHMAH, BINAH, TIFERET AND MALCHUT; the one OF THE HAND TEFILIN is connected to the heart, WHICH IS MALCHUT, and the other OF THE HEAD TEFILIN is connected to the brain, WHICH IS ZEIR ANPIN. THUS THE FOURTH PASSAGE OF THE HEAD TEFILIN IS ALSO IN THE BRAIN, NAMELY THE LEFT SIDE OF DA'AT, AND NOT IN THE BODY. The heart and the brain, WHICH ARE ZEIR ANPIN AND MALCHUT, are connected to each other into one union. The friends have spoken well that "And it shall be for a sign to you upon your hand" REFERS TO MALCHUT, as we learned that MALCHUT is only called a sign, SINCE THE HAND TEFILIN ARE THE MOCHIN OF MALCHUT.

98. אָמַר ר"ש, בְּשַׁעֲתָא דְּב"נ אַקְדִּים בְּסַלְגוּת לֵילְיָא, וְקָם וְאִשְׁתְּדַל בְּאוֹרַיְיתָא, עַד דְּנָהִיר צַפְרָא. בְּצַפְרָא אֲנָח תְּפִילִין בְּרֵישֵׁיהּ, וּתְפִילִין בִּרְשִׁימָא קַדִּישָׁא בִּדְרוֹעֵיהּ, וְאִתְעַטַּף בְּעִטּוּפָא דְּמִצְוָה, וְאָתֵי לְנָפְקָא מִתַּרְעָא דְּבֵיתֵיהּ, אִעְרַע בַּמְזוּזָה, רִשִׁימָא דִּשְׁמָא קַדִּישָׁא בְּתַרְעָא דְּבֵיתֵיהּ, אַרְבַּע מַלְאָכִין קַדִּישִׁין מִזְדַּוְּוגִין עִמֵּיהּ וְנָפְקִין עִמֵּיהּ מִתַּרְעָא דְּבֵיתֵיהּ, וְאוֹזְפֵי לֵיהּ לְבֵי כְּנִישְׁתָּא, וּמַכְרְזֵי קַמֵּיהּ, הָבוּ יְקָרָא לְדִיוּקְנָא דְּמַלְכָּא קַדִּישָׁא, הָבוּ יְקָרָא לִבְרֵיהּ דְּמַלְכָּא, לְפַרְצוּפָא יְקָרָא דְּמַלְכָּא, רוּחָא קַדִּישָׁא שַׁרְיָא עָלֵיהּ, אַכְרִיז וְאָמַר יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאָר.

98. Rabbi Shimon said, When man prods himself to rise at midnight and studies the Torah until day breaks, and in the morning puts on Tefilin on the head and Tefilin on the holy sign, NAMELY TEFILIN OF MALCHUT, on the arm, and when he wraps himself with a Tzitzit and is about to go out the entrance to his house, he meets the Mezuzah, which is the imprint of the Holy Name, WHICH IS MALCHUT, at the gate to his house; THEN four holy angels join him and go out with him from the door of his house and escort him to the synagogue. They declare before him, give honor to the image of the Holy King, give honor to the son of the King, to the countenance of the King. The Holy Spirit dwells on him, and declares, saying, "Yisrael, in whom I will be glorified" (Yeshayah 49:3).

99. כְּדֵין הַהוּא רוּחָא קַדִּישָׁא סַלְקָא לְעֵילָא, וְאַסְהִיד עָלֵיהּ קַמֵּי מַלְכָּא קַדִּישָׁא, כְּדֵין פָּקִיד מַלְכָּא עִלָּאָה, לְמִכְתַּב קַמֵּיהּ כָּל אִינּוּן בְּנֵי הֵיכָלֵיהּ, כָּל אִינּוּן דְּאִשְׁתְּמוֹדְעָן קַמֵּיהּ, הה"ד וַיִּכָּתֵב סֵפֶר זִכָּרוֹן לְפָנָיו לִירֵאֵי יְיָ' וּלְחוֹשְׁבֵי שְׁמוֹ. מַאי וּלְחוֹשְׁבֵי שְׁמוֹ. כד"א וְחוֹשְׁבֵי מַחֲשָׁבוֹת, אִינּוּן דְּעַבְדִּין לִשְׁמֵיהּ, אוּמָנוּתָא בְּכֹלָּא, אוּמָנוּתָא דִּתְפִילִין, בְּבָתֵּיהוֹן בִּרְצוּעֵיהוֹן וּכְתִיבַתְהוֹן. אוּמָנוּתָא דְּצִיצִית, בְּחוּטֵיהוֹן בְּחוּטָא דִּתְכֵלְתָּא. אוּמָנוּתָא דְּמְזוּזָה. וְאִלֵּין אִינּוּן חוֹשְׁבֵי שְׁמוֹ. וּכְתִיב וְחוֹשְׁבֵי מַחֲשָׁבוֹת.

99. That Holy Spirit then rises up and testifies before the Holy King. The supernal King then commands to write before Him all His household members, all those known before Him. This is the meaning of, "and a book of remembrance was written before Him for those who feared Hashem, and took heed of His name" (Malachi 3:16). Who are those who "took heed (Heb. choshvei) of His name"? They are as those in, "and those who devise (Heb. choshvei) artistic work" (Shemot 35:35). HERE TOO, those who do for His name works of art in any way - the art of the Tefilin, their compartment and straps and writing them, the art of the Tzitzit (Eng. 'the fringes'), their threads, the blue thread, and the art of the Mezuzah. These are those who "took heed of His name," as in "devise artistic work."

100. Moreover, the Holy One, blessed be He, praises Himself with him and declares about him throughout the worlds, 'see what My son has achieved in My world'. Whoever enters before Him into the synagogue after leaving his door without Tefilin on his head and Tzitzit on his garment, yet says, "and in the fear of You I will worship towards Your Temple" (Tehilim 5:8), the Holy One, blessed be He, says, 'Where is the fear of Me? He bears false testimony'.

100. וְלֹא עוֹד אֶלָּא דְּקוּדְשָׁא בְּרִיךְ הוּא מִשְׁתַּבַּח בֵּיהּ, וּמַכְרִיז עָלֵיהּ בְּכֻלְּהוּ עָלְמִין, חֲמוּ מַה בְּרֵיהּ עַבְדֵּית בְּעוֹלָמִי. וּמַאן דְּיֵיעוּל קַמֵּיהּ לְבֵי כְּנִישְׁתָּא, כַּד נָפֵק מִתַּרְעֵיהּ, וְלָא תְּפִילִין בְּרֵישֵׁיהּ וְצִיצִית בִּלְבוּשֵׁיהּ, וְאוֹמֵר אֶשְׁתַּחֲוֶה אֶל הֵיכַל קָדְשְׁךָ בְּיִרְאָתֶךָ. קוּדְשָׁא בְּרִיךְ הוּא אָמַר, אָן הוּא מוֹרָאִי, הָא סָהִיד סַהֲדוּתָא דְּשִׁקְרָא.

101. Happy is the lot of Moses, who said here, IN "SH'MA YISRAEL," Our Elohim. For Rabbi Shimon said, Moses was attached to a higher grade than the rest of the faithful prophets. Rabbi Shimon also said, If men knew the words of the Torah, they would know that there is not a word or a letter in the Torah that does not contain supernal precious secrets.

101. א"ר יוֹסִי, זַכָּאָה חוּלָקֵיהּ דְּמֹשֶׁה, דְּהָכָא אָמַר אֱלֹהֵינוּ. דְּא"ר שִׁמְעוֹן, מֹשֶׁה בְּדַרְגָּא עִלָּאָה יַתִּיר אִתְאַחַד, עַל שְׁאַר נְבִיאֵי מְהֵימְנֵי. וְא"ר שִׁמְעוֹן, אִלְמָלֵא הֲווֹ יַדְעֵי בְּנֵי נָשָׁא מִלִּין דְּאוֹרַיְיתָא, לִינְדְּעוּן דְּהָא לֵית שׁוּם מִלָּה בְּאוֹרַיְיתָא, אוֹ אָת בְּאוֹרַיְיתָא, דְּלָא אִית בָּהּ רָזִין עִלָּאִין וְיַקִּירִין.

15. Our Elohim, your Elohim

Rabbi Shimon talks about the voice of Moses, that is the voice to which he is attached. He explains the difference between the curses that Moses uttered in Leviticus and those in Deuteronomy. We hear that God gave the commandments to Yisrael so that they would be saved from the prosecutors.

102. Come and see, it is written, "Moses speaks, and Elohim answers him by a voice" (Shemot 19:19). We learned that "by a voice" refers to the voice of Moses. This is well, and the voice of Moses is precise, namely, the voice to which he is attached, WHICH IS ZEIR ANPIN, BY WHICH HE SURPASSES above all the other prophets, WHO ARE ATTACHED ONLY TO MALCHUT AND NOT TO ZEIR ANPIN. Since he is attached TO THAT VOICE, WHICH IS ZEIR ANPIN more than all the others, by that voice, which is the supernal grade, he said to Yisrael, 'Hashem your Elohim', which is a grade called the Shechinah that dwells within YISRAEL, WHICH IS BELOW THE GRADE OF ZEIR ANPIN, TO WHICH MOSES IS ATTACHED. Happy is his lot.

102. ת"ח, כְּתִיב, מֹשֶׁה יְדַבֵּר וְהָאֱלֹהִים יַעֲנֶנּוּ בְקוֹל. וְתָנֵינָן, מַאי בְּקוֹל. בְּקוֹלוֹ שֶׁל מֹשֶׁה. וְשַׁפִּיר הוּא, בְּקוֹלוֹ שֶׁל מֹשֶׁה דַּיְיקָא, בְּהַהוּא קוֹל דְּאִיהוּ אָחִיד בֵּיהּ, עַל כָּל שְׁאַר נְבִיאִין. וּבְגִין דְּאִיהוּ אִתְאַחִיד עַל כֻּלְּהוּ, בְּהַהוּא קוֹל, דַּרְגָּא עִלָּאָה, הֲוָה אָמַר לְהוּ לְיִשְׂרָאֵל, יְיָ' אֱלֹהֶיךָ, אִיהוּ דַּרְגָּא דְּאִקְרֵי שְׁכִינְתָּא, דְּשַׁרְיָיא בְּגַוַּוּיְהוּ. זַכָּאָה חוּלָקֵיהּ.

103. Rabbi Shimon also said, We learned that Moses uttered the curses in Leviticus, IN THE BOOK OF VAYIKRA, from the mouth of Gvurah, WHICH IS BINAH THAT IS CALLED SUPERNAL GVURAH. Those IN DEUTERONOMY he uttered with his own mouth. Could you possibly imagine that Moses would speak even a small letter in the Torah from himself?

103. וְאר"ש, תָּנֵינָן, קְלָלוֹת שבת"כ, מֹשֶׁה מִפִּי הַגְּבוּרָה אֲמָרָן. וְשֶׁבְּמִשְׁנֵה תּוֹרָה, מֹשֶׁה מִפִּי עַצְמוֹ אֲמָרָן. מַאי מִפִּי עַצְמוֹ. וְכִי ס"ד דַּאֲפִילוּ אָת זְעֵירָא בְּאוֹרַיְיתָא, מֹשֶׁה אָמַר לֵיהּ מִגַּרְמֵיהּ.

104. AND HE ANSWERS, This is well, and we remarked that we did not learn it as from himself but as from his own mouth. What does this mean? It is that voice to which Moses was attached, NAMELY ZEIR ANPIN. Hence these IN LEVITICUS were from the mouth of Gvurah, WHICH IS BINAH THAT IS CALLED SUPERNAL GVURAH, while those IN DEUTERONOMY were from his own mouth, namely from the mouth of the grade to which Moses was attached more than all the faithful prophets, WHICH IS THE GRADE OF ZEIR ANPIN. Hence it is always SAID 'your Elohim', SINCE IT ALLUDES TO MALCHUT THAT IS BELOW ZEIR ANPIN; but here, IN "SH'MA YISRAEL" IT IS SAID "our Elohim," SINCE IT ALLUDES TO BINAH THAT IS ABOVE ZEIR ANPIN, TO WHICH MOSES IS ATTACHED.

104. אֶלָּא שַׁפִּיר הוּא, וְהָא אִתְּעַרְנָא, מֵעַצְמוֹ לָא תָּנֵינָן, אֶלָּא מִפִּי עַצְמוֹ. וּמַאי אִיהוּ. הַהוּא קוֹל דְּאִיהוּ אָחִיד בֵּיהּ. וְע"ד, הַלָּלוּ מִפִּי הַגְּבוּרָה. וְהַלָּלוּ מִפִּי עַצְמוֹ. מִפִּי הַהוּא דַּרְגָּא דְּאִתְקְשַׁר בֵּיהּ עַל שְׁאַר נְבִיאֵי מְהֵימְנֵי. וְעַל דָּא, בְּכָל אֲתָר אֱלֹהֶיךָ, וְהָכָא אֱלֹהֵינוּ.

105. Come and see how much people should guard their ways so that they will be occupied with the worship of their Master and merit everlasting life. Underneath the throne of the Holy King, WHICH IS MALCHUT, there are supernal compartments. And to that place of the throne, WHICH IS MALCHUT, the Mezuzah is connected to save man from many Judgments, the purpose of which is to awaken people through them. Similarly the Holy One, blessed be He, did to Yisrael by giving them the commandments of the Torah, so they will endeavor in them and be saved in this world from many prosecutors and those that bring charges who meet people daily.

105. ת"ח, כַּמָּה אִית לְהוּ לִבְנֵי נָשָׁא לְאִסְתַּמְּרָא אוֹרְחַיְיהוּ, בְּגִין דְּיִשְׁתַּדְּלוּן בְּפֻלְחָנָא דְּמָארֵיהוֹן, וְיִזְכּוּן לְחַיֵּי עָלְמִין. תְּחוֹת כּוּרְסְיָיא דְּמַלְכָּא קַדִּישָׁא, אִית מָדוֹרִין עִלָּאִין. וּבְהַהוּא אַתְר דְּכוּרְסְיָיא, מְזוּזָה אִתְקְשַׁר, לְאִשְׁתְּזָבָא מִכַּמָּה מָארֵי דִּינִין, דְּזִמִּינִין לְאַתְעָרָא בְּהוּ בִּבְנֵי נָשָׁא, בְּהַהוּא עָלְמָא. כְּגַוְונָא דָא עָבִיד קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, וְיָהַב לְהוּ פִּקּוּדֵי אוֹרַיְיתָא, בְּגִין דְּיִשְׁתַּדְּלוּן בָּהּ וְיִשְׁתֵּזְבוּן בְּהַאי עָלְמָא, מִכַּמָּה מָארֵי דִּינִין, מִכַּמָּה מְקַטְרְגֵי, דְּאִזְדַּמְּנוּן בְּהוּ בִּבְנֵי נָשָׁא בְּכָל יוֹמָא.

16. Waste water before the door

Rabbi Chiya tells us that people must not spill waste water between the doorposts because a demon lies there and sees everything that is done in the house, and the waste water will give him permission to cause harm. We are told about the role of the Mezuzah, and Rabbi Chiya says that wherever the Holy Name abides people are safe from the accusations of the evil ones.

106. Rabbi Chiya said, Whoever wishes to observe his ways must not pass waste water before the door, because a certain demon lies there between the two doorposts facing the door. It sees whatever is done in the house. HENCE one must not spill water between the two doorposts. Rabbi Yitzchak said, Clean water is not forbidden, but it must not be spilled with contempt. The reason is that it, THE DEMON, has permission to cause harm. Moreover, it turns its head towards the house and whatever it beholds becomes cursed.

106. ר' חִיָּיא אָמַר, הַאי מַאן דְּבָעֵי דְּיִסְתָּמַר אוֹרְחוֹי, לָא יֶעֱבַר עַל מַיָּיא דְּאוֹשְׁדִין קֳמֵי פִּתְחָא. בְּגִין דְּתַמָּן שָׁרֵי חַד שֵׁידָא, וְהוּא בֵּין תְּרֵין דָּשִׁין דְּפִתְחָא, וְאַנְפּוֹי לָקְבֵלֵיהּ דְּפִתְחָא, וְאִסְתָּכֵּי כָּל מַה דְּעַבְדִּין בְּבֵיתָא, וְלָא לִבְעֵי לֵיהּ לְאֱנוֹשׁ דְּיִשְׁדֵּי מַיָּיא בֵּין תְּרֵי תַּרְעֵי. ר' יִצְחָק אָמַר, מַיִּין צְלִילָן לֵית לָן בָּהּ. וְהוּא דְּלָא יוֹשִׁיט לוֹן אֹרַח קְלָנָא. מַאי טַעְמָא. בְּגִין דְּאִית לֵיהּ רְשׁוּ לְנַזְקָא. וְלָא עוֹד אֶלָּא דְּיַהֲדַר רֵישֵׁיהּ לָקְבֵלֵי בֵּיתָא, וּבְכָל מַה דְּאִסְתְּכַל אִתְלַטְיָיא.

107. It, THE DEMON, has 365 officers, as the number of the days in the year, and it rules over them. They all go out with a man when he goes out the door of his house. Rabbi Elazar said, All this transpires because the Holy One, blessed be He, wished to guard Yisrael and composed His Holy Name above, which is the Torah. The whole Torah is one Holy Name, and whoever is occupied with the Torah is occupied with His Name.

107. תְּלַת מְאָה וְשִׁתִּין וְחָמֵשׁ, כְּחוּשְׁבָּן יְמֵי שַׁתָּא, אִית לֵיהּ שַׁמָּשִׁין, דְּהוּא שַׁלִּיט עֲלַיְיהוּ, וְכֻלְּהוּ נָפְקִין עִם ב"נ, כַּד נָפֵק מִתַּרְעָא דְּבֵיתֵיהּ. א"ר אֶלְעָזָר, כָּל דָּא בְּעֵי קוּדְשָׁא בְּרִיךְ הוּא לְנַטְרָא לוֹן לְיִשְׂרָאֵל, וְאַתְקִין שְׁמֵיהּ קַדִּישָׁא לְעֵילָא, דְּאִיהוּ אוֹרַיְיתָא, וְאוֹרַיְיתָא כֻּלָּא חַד שְׁמָא קַדִּישָׁא אִיהוּ, וּמַאן דְּאִשְׁתְּדַל בְּאוֹרַיְיתָא, אִשְׁתְּדַל בִּשְׁמֵיהּ.

108. Come and see, man should imprint the Holy Name, which is the universal Faith, on the door of his house, for wherever the Holy Name abides there are no evil species and they cannot bring charges against him, as written, "No evil shall befall you..." (Tehilim 91:10).

108. ת"ח, בְּעֵי ב"נ בִּפְתְחָא דְּבֵיתָא לְרַשְׁמָא שְׁמָא קַדִּישָׁא, דְּאִיהוּ מְהֵימְנוּתָא דְּכֻלָּא. דְּהָא בְּכָל אַתְר דְּשְׁמָא קַדִּישָׁא אִשְׁתְּכַח זִינִין בִּישִׁין לָא מִשְׁתַּכְּחֵי תַּמָּן, וְלָא יַכְלִין לְקַטְרְגָא לֵיהּ לְב"נ, כְּמָה דִּכְתִיב לֹא תְאוּנֶה אֵלֶיךָ רָעָה וְגוֹ'.

109. The place where the door of the house lies is a reflection of the higher. The place where the supernal door of the house lies is called a Mezuzah, which brings the house and the door of the house to completion. The litigants flee that Mezuzah, and the prosecutors cannot dwell before it. Correspondingly below, when a man fixes a Mezuzah at the door of his house, and this Holy Name SHADAI is imprinted with its letters, that man is adorned with his Master's crowns and the evil species do not come near the door of his house or rest there.

109. אֲתָר דִּפְתְחָא דְּבֵיתָא שַׁרְיָא כְּגַוְונָא דִּלְעֵילָא אֲתָר דִּפְתְחָא דְּבֵיתָא עִלָּאָה שַׁרְיָא, מְזוּזָא אִקְרֵי. דְּהוּא תִּקּוּנָא דְּבֵיתָא, וּפִתְחָא דְּבֵיתָא. מֵהַהִיא מְזוּזָה עָרְקִין מָארֵי נִימוּסִין, מָארֵי דִּדִינִין קַמֵּיהּ לָא מִשְׁתַּכְּחִין. וְקֵבֵל דָּא לְתַתָּא, כַּד ב״נ אַתְקִין מְזוּזָה לְפִתְחָא דְּבֵיתָא, וְהַאי שְׁמָא קַדִּישָׁא רָשִׁים בְּאַתְוֹוי, הַאי ב״נ אִתְעַטָּר בְּעִטְרוֹי דְּמָארֵיהּ, וְלָא קָרְבִין לְפִתְחָא דְּבֵיתֵיהּ זִינִין בִּישִׁין, וְלָא מִשְׁתַּכְּחֵי תַּמָּן.

110. Rabbi Aba came from seeing Rabbi Shimon when Rabbi Yitzchak met him. He said to him, Whence do you come, man of light? A man who cleaves daily to a consuming fire, light dwells with him, AND HE NEED NOT SEEK ANYONE. He said to him, We learned that man is obligated to welcome the Shechinah every first day of the month and every Shabbat. What is that? It is one's Rabbi. All the more so the holy supernal Luminary, RABBI SHIMON, whom the whole world should welcome. Rabbi Yitzchak said, Let me return with you TO RABBI SHIMON and welcome the Shechinah and taste from those lofty matters you tasted before him.

110. ר׳ אַבָּא הֲוָה אָתֵי מִלְּמֶחֱמֵי לְר״ש, פְּגַע בֵּיהּ ר׳ יִצְחָק, אָמַר לֵיהּ מֵאָן אָתֵי, מָארֵיהּ דִּנְהוֹרָא, גְּבַר דְּאִתְדַּבַּק בְּנוּרָא דְּאַכְלָא כָּל יוֹמָא, הָא נְהוֹרָא עִמֵּיהּ שָׁרֵי. אָמַר לֵיהּ, תְּנִינָן דְּחִיּוּבָא עָלֵיהּ דְּב״נ, לְקַבְּלָא אַפֵּי שְׁכִינְתָּא, בְּכָל רֵישׁ יַרְחֵי וְשַׁבַּתֵּי. וּמַאן אִיהוּ. רַבֵּיהּ. כ״ש בּוּצִינָא עִלָּאָה קַדִּישָׁא, דְּכָל בְּנֵי עָלְמָא בָּעָאן לְקַבְּלָא אַנְפּוֹי. א״ר יִצְחָק, אַהֲדַרְנָא עִמָּךְ, וְאַקְבֵּל אַנְפֵּי שְׁכִינְתָּא, וְאַטְעַם מֵאִינּוּן מִלִּין עִלָּאִין, דְּאַטְעֲמַת קַמֵּיהּ.

17. "O You who dwell in the heavens"
Rabbi Shimon explains the inner meaning of the 123rd psalm, telling us that as the author is not mentioned it is the holy spirit; the holy spirit is speaking about Yisrael in exile. Rabbi Shimon and Rabbi Yitzchak and Rabbi Aba discuss the Mezuzah some more, and then the marks by which Yisrael are recognized as the children of God.

111. Rabbi Aba opened with, "A song of ascent. To You I lift up my eyes, O You who dwell in the heavens" (Tehilim 123:1). It is not written who recited this song. But wherever the place is undisclosed, AND THE AUTHOR IS NOT MENTIONED, it is the Holy Spirit, WHICH IS MALCHUT, that said it about Yisrael in exile. "You who dwell (Heb. hayoshvi)" should have used the more common form 'hayoshev'. Why does it use "hayoshvi"?

111. פָּתַח ר׳ אַבָּא וְאָמַר, שִׁיר הַמַּעֲלוֹת אֵלֶיךָ נָשָׂאתִי אֶת עֵינַי הַיּוֹשְׁבִי בַּשָּׁמַיִם. שִׁיר דָּא לָא כְּתִיב מַאן אָמְרוֹ. אֶלָּא בְּכָל אֲתָר דְּאִיהוּ סָתִים, רוּחַ הַקֹּדֶשׁ אֲמָרוֹ עֲלַיְיהוּ דְּיִשְׂרָאֵל בְּגָלוּתָא. הַיּוֹשְׁבִי בַּשָּׁמַיִם, הַיּוֹשֵׁב מִבָּעֵי לֵיהּ, מַאי הַיּוֹשְׁבִי.

112. AND HE ANSWERS, We have explained that whoever wishes to say his prayer before the Holy King should ask the deepest, NAMELY BINAH, to bestow blessings downwards, as written, "A song of ascent. Out of the depths I have cried to You, Hashem" (Tehilim 130:1). That extra Yud IN "HAYOSHVI" is the deepest of all, BINAH, and is the one from which he should request to pour blessings to that place called heaven, WHICH IS ZEIR ANPIN, so that everything will be sustained by it. Hence it is written, "who dwell in the heavens," NAMELY IN ZEIR ANPIN THAT IS CALLED HEAVEN, since when the blessings pour and come out of that deepest place, WHICH IS BINAH, and settle in the place called heaven, NAMELY IN ZEIR ANPIN, there are blessings in the higher and lower.

112. אֶלָּא אוֹקִימְנָא, מַאן דְּבָעֵי לְצַלָּאָה צְלוֹתֵיהּ קַמֵּי מַלְכָּא קַדִּישָׁא, בָּעֵי לְמִבְּעֵי מֵעֲמִיקָתָא דְּכֹלָּא, לְאַרְקָא בִּרְכָאן לְתַתָּא, כְּמָה דִּכְתִיב שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְיָ׳. וְהַאי יוֹ״ד יַתִּיר, עֲמִיקָתָא דְּכֹלָּא הִיא, וּבְהַאי בָּעֵי לְמִבְּעֵי בָּעוּתֵיהּ, לְאַרְקָא בִּרְכָאן לְהַהוּא אֲתָר דְּאִקְרֵי שָׁמַיִם, לְאַתְזָנָא מִנֵּיהּ כֹּלָּא, וְע״ד הַיּוֹשְׁבִי בַּשָּׁמַיִם, בַּשָּׁמַיִם מַמָּשׁ, דְּכַד אִינּוּן בִּרְכָאן נָגִידוּ וְאִתְמְשָׁכוּ מֵהַהוּא אֲתָר עוּמְקָא דְּכֹלָּא, וְאִתְיַשְּׁבָן בַּאֲתָר דְּאִקְרֵי שָׁמַיִם, כְּדֵין בִּרְכָאן מִשְׁתַּכְּחֵי בְּעִלָּאֵי וְתַתָּאֵי.

113. כְּעֵינֵי עֲבָדִים אֶל יַד אֲדוֹנֵיהֶם, מַאי כְּעֵינֵי עֲבָדִים. אִלֵּין אִינּוּן שְׁאַר רַבְרְבֵי עַמִּין, דְּלָא אִתְּזָנוּ אֶלָּא מִשִּׁיּוּרָא נוֹפָא דְּאִילָנָא, דְּיִשְׂרָאֵל מִתְדַּבְּקֵי בֵּיהּ. וְכַד יִשְׂרָאֵל נַטְלִין בִּרְכָאן מֵהַהוּא אֲתָר, כֻּלְּהוּ מִתְבָּרְכָן מִיִּשְׂרָאֵל.

113. "as the eyes of servants look to the hand of their masters" (Tehilim 123:2). HE ASKS, What are the eyes of servants, AND ANSWERS, They are the other ministers of the nations, WHICH ARE THE SEVENTY SUPERNAL MINISTERS, which are nourished only from the residue of the boughs of the tree, WHICH IS ZEIR ANPIN, to which Yisrael cleave. When Yisrael receive blessings from that place, everyone is blessed from Yisrael.

114. כְּעֵינֵי שִׁפְחָה אֶל יַד גְּבִירְתָּהּ, דָּא הִיא שִׁפְחָה דְּאוֹקִימְנָא, דְּקָטִיל קוּדְשָׁא בְּרִיךְ הוּא חֵילָא דִּילָהּ בְּמִצְרַיִם, דְּהָא לֵית חֵילָא דִּידָהּ, אֶלָּא כַּד אִתְנַגִּיד מִתַּמְצִית דְּהַאי אֶרֶץ יִשְׂרָאֵל. וְאֶרֶץ יִשְׂרָאֵל גְּבִרְתָּהּ אִקְרֵי. וְעַל הַאי כְּתִיב, תַּחַת שָׁלֹשׁ רָגְזָה אֶרֶץ. מַאן אֶרֶץ. דָּא אֶרֶץ יִשְׂרָאֵל, כְּמָה דְּאִתְּמַר. תַּחַת עֶבֶד כִּי יִמְלוֹךְ, אִלֵּין אִינּוּן עֲבָדִים דְּקָאֲמַרְן. כַּד אִתְיְהִיב שֶׁלְטָנוּתָא לְחַד מִנַּיְיהוּ. וְדָא הוּא דִּכְתִיב, אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים. שִׁפְחָה כִּי תִירַשׁ גְּבִירְתָּהּ דָּא הִיא שִׁפְחָה דְּקָאֲמַרְן.

114. "and as the eyes of a maid to the hand of her mistress" (Ibid.) refers to the maid we mentioned, whose power the Holy One, blessed be He, slew in Egypt, NAMELY THE VERSE, "THE FIRSTBORN OF THE MAIDSERVANT" (SHEMOT 11:5). For she has power only when it comes from the residue OF BOUNTY of the land of Yisrael, WHICH IS MALCHUT. The land of Yisrael is called her mistress, THE MISTRESS OF THE MAID. Of this it is written, "For three things the earth is disquieted" (Mishlei 30:21). The earth is the land of Yisrael, WHICH IS MALCHUT, as we learned. "a slave when he becomes king" (Ibid. 22) refers to the servants we mentioned, THE SEVENTY MINISTERS OF THE NATIONS. THIS WAS SAID when power was given to one of them. This is the meaning of, "who have brought you out of the land of Egypt, out of the house of bondage" (Shemot 20:2), NAMELY FROM THE ENSLAVEMENT TO THE MINISTERS OF THE NATIONS. "a handmaid that is heir to her mistress" (Mishlei 30:23) refers to the maid we spoke of, OF WHOM IT SAYS, "THE FIRSTBORN OF THE MAIDSERVANT."

115. ת"ח, מִסִּטְרָא דְּהַאי שִׁפְחָה, נַפְקִי כַּמָּה גַּרְדִּינֵי טְהִירִין, מְקַטְרְגִין לָקְבָלַיְיהוּ דְּיִשְׂרָאֵל, וּלְקַטְרְגָא לוֹן. וְקוּדְשָׁא בְּרִיךְ הוּא עָבִיד לְהוּ לְיִשְׂרָאֵל נְטִירוּ, כְּאַבָּא דְּבָעֵי לְנַטְרָא לִבְרֵיהּ מִן כֹּלָּא. אָמַר קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, כַּמָּה מְקַטְרְגִין זְמִינִין לָקְבָלַיְיכוּ, אִשְׁתְּדָלוּ בְּפוּלְחָנִי, וַאֲנָא אֶהֱא נָטִיר לְכוּ לְבַר. וְאַתּוּן תֶּהֱווֹן זְמִינִין בְּבָתֵּיכוֹן מִלְّגוֹ, וְנַיְימֵי בְּעַרְסֵיכוֹן, וַאֲנָא אֶהֱא נָטִיר לְכוּ לְבַר, וְסוֹחֲרָנֵי עַרְסַיְיכוּ.

115. Come and see, many litigant spirits came out of the aspect of that maid, which denounce Yisrael and COME TO prosecute them. And the Holy One, blessed be He, guards Yisrael like a father who wishes to guard his child from all THINGS. The Holy One, blessed be He, said to Yisrael, 'Many prosecutors are ready against you. Be occupied in My worship and I shall guard you from outside. You shall be encased in your houses from within and sleep on your beds, and I shall guard you from outside and around your beds'.

116. וּת"ח, בְּשַׁעֲתָא דְּאִינּוּן זִינִין בִּישִׁין קְרִיבִין לְפִתְחָא דְּב"נ זַקְפָן רֵישָׁא, וּמִסְתַּכְּלָן בִּשְׁמָא קַדִּישָׁא דְּאִתְחֲזֵי לְבַר, דְּאִיהוּ שַׁדַּי, דְּמִתְעַטָּר בְּעִטְרוֹי, שְׁמָא דָּא שַׁלִּיט עַל כֻּלְּהוּ, מְנַיָּיהּ דַּחֲלִין וְעַרְקִין, וְלָא קָרְבִין לְפִתְחָא דְּב"נ.

116. Come and see, when these evil species approach a man's door, they lift up their heads and behold the Holy Name that is seen from outside, which is Shadai, decorated with its crowns. This name has power over them all, and they fear it and flee and do not approach man's door.

117. א"ל רַבִּי יִצְחָק, אִי הָכִי, יִרְשׁוֹם ב"נ שְׁמָא דָּא בְּפִתְחָא דְּבֵיתָא, וְלָא יַתִּיר, אֲמַאי כָּל פַּרְשְׁתָּא. אָמַר לֵיהּ שַׁפִּיר הוּא, דְּהָא שְׁמָא דָּא לָא אִתְעַטָּר, אֶלָּא בְּאִינּוּן אַתְוָון כֻּלְּהוּ, רְשִׁימִין בִּרְשִׁימָא דְּמַלְכָּא, וְכַד אַכְתָּב כָּל פַּרְשְׁתָּא, כְּדֵין שְׁמָא דָּא מִתְעַטָּר בְּעִטְרוֹי וְנָפִיק מַלְכָּא בְּכָל חֵילוֹי, כֻּלְּהוּ רְשִׁימִין בִּרְשִׁימָא דְּמַלְכָּא, כְּדֵין דַּחֲלִין מִנַּיָּיהּ, וְעַרְקִין מִקַּמֵּיהּ.

117. Rabbi Yitzchak said, In that case man should mark that name, SHADAI, at the door of the house and no more. Why THE NEED for the whole passage IN THE MEZUZAH? He said to him, This is well, for that name, SHADAI, WHICH IS YESOD, is adorned only with all the letters that are marked with the King's mark, NAMELY, THAT ARE WRITTEN IN THE MEZUZAH. When the whole passage is written, that name is adorned with its crowns and the King, ZEIR ANPIN, comes out with all His armies, all imprinted with the King's mark, WHICH IS MALCHUT. Then they all fear it and flee from it.

118. ת״ח, וְהָיָה שְׁמָא קַדִּישָׁא, מִתַּתָּא לְעֵילָא. וְעַל דָּא, שַׁדַּי אִתְרְשִׁים מִלְּבַר, לְקַבְּלֵי שְׁמָא דָא. וְהָיָ״ה מִלְּגַו, שַׁדָּ״י מִלְּבַר. לְמֶהֱוֵי נָטִיר ב״נ מִכָּל סִטְרִין מִלְּגַאו וּמִלְּבַר. א״ר אַבָּא, כַּמָּה חֵילִין קַדִּישִׁין זְמִינִין בְּהַהִיא שַׁעֲתָא דְּאָנַח ב״נ מְזוּזָה לְתַרְעֵיהּ, כֻּלְּהוּ מַכְרְזֵי וְאַמְרֵי זֶה הַשַּׁעַר לַיְיָ׳ וְגוֹ׳.

118. Come and see, in "And it shall come to pass, if you hearken (Heb. vehayah im shamo'a)" (Devarim 11:13-17), vehayah is a Holy Name, YUD HEI VAV HEI, from below upwards, BECAUSE IT IS SPELLED VAV-HEI FIRST AND THEN YUD-HEI. For that reason the name Shadai is written on the outside against that name. THE NAME Vehayah is on the inside and Shadai is on the outside so one would be guarded from all sides, from within and from without. Rabbi Aba said, Many holy hosts stand ready at that time when a man fixes a Mezuzah at his door. They all declare, saying, "this is the gate of Hashem..." (Tehilim 118:20).

119. זַכָּאָה חוּלָקְהוֹן דְּיִשְׂרָאֵל, כְּדֵין אִשְׁתְּמוֹדְעָן יִשְׂרָאֵל דְּאִינּוּן בְּנֵי מַלְכָּא קַדִּישָׁא, דְּהָא כֻּלְּהוּ אִתְרְשִׁימוּ מִנֵּיהּ. אִתְרְשִׁימוּ בְּגוּפַיְיהוּ, בִּרְשִׁימָא קַדִּישָׁא. אִתְרְשִׁימוּ בִּלְבוּשַׁיְיהוּ, בְּעִטּוּפַיְיהוּ דְּמִצְוָה. אִתְרְשִׁימוּ בְּרֵישַׁיְיהוּ, בְּבָתֵּי דִּתְפִילִי, בִּשְׁמָא דְּמָארֵיהוֹן. אִתְרְשִׁימוּ בִּידַיְיהוּ, בִּרְצוּעֵי דִּקְדוּשָׁא. אִתְרְשִׁימוּ בְּמִסָּאנַיְיהוּ, בְּמִסָּאנָא דְּמִצְוָה. אִתְרְשִׁימוּ לְבַר, בִּזְרִיעָה בְּחַצְדָּא. אִתְרְשִׁימוּ בְּבָתֵּיהוֹן, בְּמִזּוּזָה דִּפְתְחָא. בְּכֹלָּא רְשִׁימִין דְּאִינּוּן בְּנֵי מַלְכָּא עִלָּאָה, זַכָּאָה חוּלָקְהוֹן.

119. Happy is the lot of Yisrael, for Yisrael are then recognized as the children of the Holy King, since they are all marked by Him, marked in their body with the holy imprint OF CIRCUMCISION, marked in their clothing by a Tzitzit. They are marked on their head with the compartments of the Tefilin, which are their Master's Name, and marked on their hands with the straps of holiness. They are marked in their shoes by a precept fulfilling shoes, NAMELY, OF THE PASCAL SACRIFICE, AS WRITTEN, "YOUR SHOES ON YOUR FEET" (SHEMOT 12:11), AND THE CHALITZAH. They are marked in the field by sowing and harvesting, marked in their houses with the Mezuzah on the doorpost. In every thing they are marked as the supernal King's children. Happy is their portion.

18. "they have forsaken Me"

Rabbi Aba talks about people who are false to the sign of the holy imprint. He says that the idol worshipping nations are broken cisterns but that Yisrael is a well, from which living waters are drawn. Anyone who is false to the holy imprint prevents the well from being blessed. We hear that only a virgin is blessed with seven blessings.

120. עַד דַּהֲווֹ אָזְלֵי, אָמַר רַבִּי אַבָּא, מַאי דִּכְתִיב אוֹתִי עָזְבוּ מְקוֹר מַיִם חַיִּים לַחְצוֹב לָהֶם בֹּארוֹת וְגוֹ׳. אוֹתִי עָזְבוּ, דָּא הוּא מַאן דִּמְשַׁקַּר בְּאֶת רְשִׁימָא קַדִּישָׁא. וּבְמָה מְשַׁקַּר בֵּיהּ. דְּעָיֵיל לֵיהּ בִּרְשׁוּתָא אַחְרָא, כד״א וּבְעַל בַּת אֵל נֵכָר, דְּאִקְרֵי בּוֹרוֹת נִשְׁבָּרִים. דְּהָא עַמִּין עוֹבְדֵי עכו״ם אִקְרוּ בּוֹרוֹת נִשְׁבָּרִים.

120. While they were walking Rabbi Aba said, In the verse, "they have forsaken Me, the fountain of living waters, and have hewn them out cisterns..." (Yirmeyah 2:13), "they have forsaken Me" refers to he who is false to the sign of the holy imprint. How is he false to it? By placing it in the domain of another, as written, "and has married the daughter of a strange El" (Malachi 2:11), who are called broken cisterns. For the idol worshiping nations are called broken cisterns.

121. וּדְיִשְׂרָאֵל, אִקְרֵי בְּאֵר מְקוֹר מַיִם חַיִּים, דָּא רְשׁוּתָא קַדִּישָׁא, מְהֵימְנוּתָא קַדִּישָׁא. וְאִקְרֵי בְּאֵר מַבּוּעֵי דְּמַיִין צְלִילָן, נָפְקִין וְנַזְלִין מִנָּהּ, כד״א וְנוֹזְלִים מִן לְבָנוֹן. וְנוֹזְלִים מִתּוֹךְ בְּאֵרֶךָ. וּכְתִיב מַעְיַן גַּנִּים בְּאֵר מַיִם חַיִּים. סִטְרָא אַחְרָא אִקְרֵי בּוֹרוֹת נִשְׁבָּרִים. אֲשֶׁר לֹא יָכִילוּ הַמָּיִם.

121. That of Yisrael, WHICH IS MALCHUT, is called a well, "the fountain of living waters." This is the holy domain of the holy Faith, WHICH IS MALCHUT that is called a well of springs of clear water that comes out and pours from it, as written, "and streams from Lebanon" (Shir Hashirim 4:15), AND ALSO, "running waters out of your own well" (Mishlei 5:15), and, "a fountain of gardens, a well of living waters" (Shir Hashirim 4:15). The Other Side is called, "broken cisterns, that can hold no water" (Yirmeyah 2:13).

122. ת״ח, נַהֲרָא דְּנָגִיד וְנָפִיק, אַשְׁקֵי לְכָל גִּינְתָּא, וְרַוֵּי לְכָל אֲתָר וַאֲתָר, כְּמָה דְּאוֹקִימְנָא, עַד דְּמָלֵי לְהַהוּא אֲתָר בְּגִנְתָּא, דְּאִקְרֵי בְּאֵר מַיִם חַיִּים. וּמִתַּמָּן אִתְּזָנוּ עִלָּאִין וְתַתָּאִין, כד״א וּמִשָּׁם יִפָּרֵד.

122. Come and see, the river that flows and comes out, WHICH IS YESOD, waters the whole garden, MALCHUT, and waters each and every place, as we explained, until it fills the place of the garden that is called a well of living water, WHICH IS YESOD OF MALCHUT, whence the higher and lower are nourished, as written, "and from thence it was parted..." (Beresheet 2:10).

123. וְכָל אִינּוּן סִטְרִין דִּסְטָר שְׂמָאלָא, לָא מִשְׁתַּקְיָין מֵהַהוּא נְבִיעוּ דְּמַיִין נְבִיעִין, בְּגִין דְּאִינּוּן מִסִּטְרָא דְּשְׁאַר עַמִּין, וְאִקְרוּ בּוֹרוֹת נִשְׁבָּרִים. וּמַאן דְּמִשַּׁקֵּר בִּרְשִׁימָא קַדִּישָׁא בְּהַהוּא סִטְרָא, אִתְדְּבַק בְּבוֹרוֹת נִשְׁבָּרִים אֲשֶׁר לֹא יָכִילוּ הַמָּיִם, וְלָא עַיְילֵי לְתַמָּן. וְהַהוּא דְּזָכֵי לְנַטְרָא לֵיהּ, זָכֵי לְאִתְשַׁקְיָיא מֵהַהוּא נְבִיעוּ דְּנַחֲלָא בְּעָלְמָא דְּאָתֵי, וְזָכֵי דְּאִתְמְלֵי הַהוּא בְּאֵר עִלָּאָה, לְנַגְדָּא בִּרְכָאן לְעֵילָא וְתַתָּא. זַכָּאָה אִיהוּ בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי, עַל דָּא כְּתִיב, וְהָיִיתָ כְּגַן רָוֶה וּכְמוֹצָא מַיִם אֲשֶׁר לֹא יְכַזְּבוּ מֵימָיו.

123. None of the aspects of the left side are watered from that spring of gushing water, because they are from the aspect of the other nations and are called broken cisterns. Whoever is false to the holy imprint by that side cleaves to "broken cisterns, that can hold no water," because it does not flow in there. Whoever merits to keep it merits to be watered by the stream of the river in the World to Come and merits that the supernal well will be filled and blessings will be drawn above and below. Happy is he in this world and in the World to Come. Of this it is written, "and you shall be like a watered garden, and like a spring of water, whose waters fail not" (Yeshayah 58:11).

124. וַוי לְמַאן דְּמִשַּׁקֵּר בִּרְשִׁימָא קַדִּישָׁא, דְּהָא מְשַׁקֵּר בִּשְׁמָא עִלָּאָה. וְלָא. עוֹד, אֶלָּא דְּגָרִים לְהַאי בְּאֵר דְּלָא אִתְבָּרְכָא, וְקָרֵינָן עָלֵיהּ כִּי הוֹצִיא שֵׁם רָע עַל בְּתוּלַת יִשְׂרָאֵל. בְּתוּלַת יִשְׂרָאֵל דַּיְיקָא. וְאוֹקְמֵיהּ רַבִּי שִׁמְעוֹן בְּאַתְרֵיהּ, מַאן דְּשַׁוֵּי תִּסְקוֹפֵי מִלִּין עַל אִנְתְּתֵיהּ קַדְמֵיתָא, וְאַפִּיק עֲלָהּ שׁוּם בִּישׁ, כְּמָה דְּאַפִּיק לְעֵילָא, דְּכְתִיב כִּי הוֹצִיא שֵׁם רָע עַל בְּתוּלַת יִשְׂרָאֵל סְתָם.

124. Woe to him who is false to the holy imprint, because he is false to the Supernal Name. Moreover, he causes that well, MALCHUT, not to be blessed. He is called, "he has brought out an evil name upon a virgin of Yisrael" (Devarim 22:19). "A virgin of Yisrael" is precise, THAT IS, MALCHUT THAT IS CALLED THE VIRGIN OF YISRAEL, BECAUSE SHE ALWAYS REVERTS TO BEING A VIRGIN. Rabbi Shimon explained in its place that whoever lays accusing speeches against his first wife and brings out an evil name against her IS LIKE one who brings out an evil name against the higher, MALCHUT, as written, "he has brought out an evil name upon a virgin of Yisrael" unspecified, WHICH REFERS TO MALCHUT.

125. וְאַזְלָא הָא, כִּי הָא דְּאָמַר רַבִּי חִיָּא אָמַר רַבִּי יוֹסִי, בְּתוּלָה יָרְתָא שְׁבַע בְּרָכוֹת, דְּאִתְבָּרְכָא בְּשְׁבַע, בְּגִין דִּבְתוּלַת יִשְׂרָאֵל יָרְתָא שְׁבַע בִּרְכָן, וְעַל דָּא אִתְקְרֵי בַּת שֶׁבַע.

125. This follows the interpretation of Rabbi Chiya in the name of Rabbi Yosi that a virgin receives seven blessings, because she is blessed by seven SFIROT, since the virgin of Yisrael, WHICH IS MALCHUT, inherits seven blessings, WHICH ARE THE SECRET OF SEVEN SFIROT. She is therefore called the daughter of seven.

126. וְאִנְתְּתָא אַחֲרָא, מַאן בִּרְכָאן דִּילָהּ. בִּרְכָתָא דְּבֹעַז וְרוּת, כד"א, וַיֹּאמְרוּ כָּל הָעָם אֲשֶׁר בַּשַּׁעַר וְהַזְּקֵנִים עֵדִים יִתֵּן יְיָ' אֶת וְגוֹ', דְּוַדַּאי בְּתוּלָה בְּז' אִתְבָּרְכָא, וְלָא אִתְּתָא אַחֲרָא בְּרָזָא דָּא. כֵּיוָן דְּמָטוּ בַּחֲקֵל חַד, חָמוּ אִילָנִין, יָתְבוּ תְּחוֹתַיְיהוּ. אָמַר רַבִּי אַבָּא, הָא צְחוּתָא דְּמִלֵּי דְּאוֹרַיְיתָא. נִיתִיב.

126. HE ASKS, And another woman, NAMELY A WIDOW OR A DIVORCEE, WHO REMARRIES, from whence come her blessings? AND HE ANSWERS, From the blessings of Boaz and Ruth, as written, "And all the people that were in the gate, and the elders, said, We are witnesses. Hashem make..." (Rut 4:11). For surely ONLY a virgin is blessed with seven blessings, and no other woman is in that secret. When they reached a certain field they saw trees and sat under them. Rabbi Aba said, HERE is clarity for words of Torah. Let us sit down.

19. "they shall come who were lost in the land of Assyria"
We are told of the day when the Shofar will be blown and all the children of Yisrael who were lost, who lost their faith, will come again to worship God on the holy mountain at Jerusalem.

127. פָּתַח וְאָמַר, וְהָיָה בַּיּוֹם הַהוּא יִתָּקַע בְּשׁוֹפָר גָּדוֹל וּבָאוּ הָאוֹבְדִים בְּאֶרֶץ אַשּׁוּר וְהַנִּדָּחִים בְּאֶרֶץ מִצְרַיִם וְגוֹ'. וְהָיָה בַּיּוֹם הַהוּא, מַאן בַּיּוֹם הַהוּא. אֶלָּא הַהוּא יוֹמָא דְּאִתְיְדַע לְקוּדְשָׁא בְּרִיךְ הוּא כד"א וְהָיָה יוֹם אֶחָד הוּא יִוָּדַע לַיְיָ'. תּוּ, בַּיּוֹם הַהוּא, כד"א בַּיּוֹם בֹּא גוֹג עַל אַדְמַת יִשְׂרָאֵל.

127. He opened with the verse, "And it shall come to pass on that day, that a great Shofar shall be blown, and they shall come who were lost in the land of Assyria, and the outcasts in the land of Egypt..." (Yeshayah 27:13). "And it shall come to pass on that day": what is that day? AND HE ANSWERS, It is that day known to the Holy One, blessed be He, as written, "one particular day which shall be known as Hashem's" (Zecharyah 14:7). "on that day" is as in, "on that day, when Gog shall come against the land of Yisrael" (Yechezkel 38:18).

128. יִתָּקַע בְּשׁוֹפָר גָּדוֹל. מַה לָּן בֵּיהּ, אִי הוּא רַב אוֹ זְעֵיר. אֶלָּא הַהוּא שׁוֹפָר עִלָּאָה, דְּבֵיהּ נָפְקִין עַבְדִּין לְחֵירוּ תְּדִיר, וְהַאי אִיהוּ יוֹבְלָא, דְּיוֹבְלָא עִלָּאָה וְרַבְרְבָא הוּא. וְכַד הַאי אִתְּעַר, כָּל חֵירוּ דְּעָלְמִין מִתְּעָרִין בֵּיהּ, וְהַהוּא אִקְרֵי שׁוֹפָר גָּדוֹל.

128. "a great Shofar shall be blown": HE ASKS, What difference does it make to us whether it is a great or small SHOFAR? AND HE ANSWERS, It is a supernal Shofar, by which slaves are always freed. This is Jubilee, NAMELY BINAH, which is a supernal and great Jubilee. When it is aroused TO BESTOW PLENTY, every kind of freedom of the worlds is aroused through it. And it is called a great Shofar.

129. וּבָאוּ הָאוֹבְדִים בְּאֶרֶץ אַשּׁוּר. הָאֲבוּדִים מִבָּעֵי לֵיהּ, אוֹ הַנֶּאֱבָדִים, מַאי הָאוֹבְדִים. הָאוֹבְדִים מַמָּשׁ, בְּגִין דְּאִינּוּן בְּאַרְעָא אַחֲרָא, וּמַאן דְּשָׁארִי בְּאַרְעָא אַחֲרָא, יָנִיק מֵרְשׁוּתָא אַחֲרָא וּכְאִלּוּ לָא שַׁרְיָא בִּמְהֵימְנוּתָא, בג"כ אוֹבְדִים אִקְרוּן. אוֹבְדִים אִינּוּן בְּכָל סִטְרִין, דְּכַד יִשְׂרָאֵל שַׁרְיָין בְּאַרְעָא קַדִּישָׁא, זַכָּאִין, זַכָּאִין תְּדִיר בְּכֹלָּא, זַכָּאן לְעֵילָּא וְתַתָּא.

129. "and they shall come who were lost (lit. 'they who lose') in the land of Assyria." HE ASKS, It should have said, 'they who were lost' or 'they who are lost'. What is meant by, "they who lose"? HE ANSWERS, It is they who actually lose, because they are in another land, and whoever dwells in another land is nourished by another domain and it is as if he does not live in Faith. This is why they are called they who lose, SINCE THEY LOST THEIR FAITH. They lose in every direction, ABOVE AND BELOW, since when Yisrael dwell in the Holy Land, they are righteous and always merit everything, THE PLENTY OF ZEIR ANPIN above and THE PLENTY OF MALCHUT below, BUT WHEN THEY ARE OUT OF THE HOLY LAND THEY LOSE ALL THAT.

130. ד"א וּבָאוּ הָאוֹבְדִים, מַאן אִינּוּן. אִלֵּין צַדִּיק וּכְנֶסֶת יִשְׂרָאֵל. דְּאִקְרוּן אוֹבְדִים. מְנָלָן. כְּנֶסֶת יִשְׂרָאֵל, דִּכְתִיב עַל מַה אָבְדָה הָאָרֶץ, אֲבוּדָה אוֹ נֶאֱבֶדֶת לָא כְּתִיב, אֶלָּא אָבְדָה הָאָרֶץ, דָּא כְּנֶסֶת יִשְׂרָאֵל. צַדִּיק, דִּכְתִיב הַצַּדִּיק אָבָד, אָבוּד אוֹ נֶאֱבַד לָא כְּתִיב, אֶלָּא אָבָד, וְהָא אוֹקְמוּהָ.

130. According to another explanation, "they shall come who lose" are the Righteous, YESOD, and the Congregation of Yisrael, WHICH IS MALCHUT, who are called 'they who lose'. Whence do we derive this? It is written of the Congregation of Yisrael, "why does the land perish (or: 'lose')" (Yirmeyah 9:11), NAMELY MALCHUT THAT IS CALLED LAND. It is not written that it is lost or was lost, but that the land, which is the Congregation of Yisrael, loses. It is written of the Righteous, "The righteous perishes (or: 'loses')" (Yeshayah 57:1). HENCE THE RIGHTEOUS AND THE CONGREGATION OF YISRAEL ARE CALLED THEY WHO LOSE, as we explained.

131. וְאִי תֵּימָא, וּבָאוּ, מֵאָן אֲתָר אַתְיָין אִלֵּין אוֹבְדִים. אֶלָּא, כְּנֶסֶת יִשְׂרָאֵל מִן גָּלוּתָא. צַדִּיק, כְּמָה דְּאוֹקְמוּהָ, דִּכְתִיב בְּשׁוּב יְיָ' אֶת שִׁיבַת צִיּוֹן, בְּגִין דְּיֵיתוּב לְאַתְרֵיהּ, וְיֵיתֵי לְאִתְחַבְּרָא בִּכְנֶסֶת יִשְׂרָאֵל. וְעַל דָּא, וּבָאוּ הָאוֹבְדִים בְּאֶרֶץ אַשּׁוּר. וְהִשְׁתַּחֲוּוּ לַיְיָ' בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלַיִם, מַאי קָא מַיְירֵי. אֶלָּא מִלָּה דָּא דְּהַנִּדָּחִים בְּאֶרֶץ מִצְרַיִם, כִּבְיָכוֹל, יִשְׂרָאֵל לָא יִפְּקוּן מִן גָּלוּתָא, אֶלָּא בִּשְׁכִינְתָּא, כְּמָה דְּאוֹקְמוּהָ, וְאִינּוּן נִדָּחִים הִשְׁתַּחֲוּוּ לַיְיָ'.

131. You may ask in reference to "shall come," where they who lose come from, THE RIGHTEOUS AND THE CONGREGATION OF YISRAEL, WHICH ARE YESOD AND MALCHUT. AND HE ANSWERS, The Congregation of Yisrael COMES from exile. The Righteous, as we explained in relation to the verse, "When Hashem brought back the captivity of Zion" (Tehilim 126:1), IS YESOD CALLED ZION, so it shall return to its place and come to JOIN the Congregation of Yisrael. Hence, "they shall come who were lost in the land of Assyria." HE ASKS, What is meant by, "and shall worship Hashem on the holy mountain at Jerusalem" (Yeshayah 27:13), IF THEY WHO LOSE ARE YESOD AND MALCHUT? AND HE ANSWERS, This phrase, "AND SHALL WORSHIP...," REFERS TO "the outcasts in the land of Egypt," WHO SHALL WORSHIP HASHEM, since Yisrael do not come out of exile except with the Shechinah so to speak, as we explained. These outcasts shall worship Hashem, WHICH IS THE SHECHINAH.

20. "Hashem shall preserve your going out and your coming in"
Rabbi Aba explains what is meant by the title verse, and he talks again about the importance of the Mezuzah in protecting people from evil.

132. תּוּ אָמַר רַבִּי אַבָּא, כְּתִיב, יְיָ׳ יִשְׁמוֹר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם. יִשְׁמָר צֵאתְךָ תִּינַח. אֶלָּא וּבוֹאֶךָ, מַאי קָא מַיְירֵי, דְּהָא מַאן דְּעָאל לְבֵיתֵיהּ לָא מִסְתָּפֵי. אֶלָּא הַאי ב״נ דְּשַׁוֵּי רְשִׁימָא קַדִּישָׁא לְבֵיתֵיהּ, בְּמִלִּין דִּשְׁמָא עִלָּאָה, הַאי אִתְנְטִיר מִכֹּלָּא. כַּד נָפִיק הַהוּא דְּמָרוֹרֵיהּ לְתַרְעָא דְּבֵיתֵיהּ, זָקִיף וְחָמֵי רְשִׁימָא קַדִּישָׁא, וְעָיֵין בְּפִתְחֵיהּ. כַּד נָפִיק ב״נ, הוּא אוֹזִיף לֵיהּ, וְנָטִיר לֵיהּ. כַּד עָיֵיל לְבֵיתֵיהּ, הוּא אַכְרִיז קָמֵיהּ, אִזְדַּהֲרוּ בִּיקָרָא דְּדִיוּקְנָא דְּמַלְכָּא קַדִּישָׁא. וְכָל דָּא, בְּגִין הַהוּא רְשִׁימָא דִּשְׁמָא קַדִּישָׁא, דְּאִתְרְשִׁים בְּתַרְעֵיהּ.

133. וְלָאו דַּי לֵיהּ לְב״נ דְּאִתְנְטַר בְּבֵיתֵיהּ, אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא נָטִיר לֵיהּ כַּד עָיֵיל, וְכַד נָפִיק. דִּכְתִיב, יְיָ׳ יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם. זַכָּאִין אִינּוּן יִשְׂרָאֵל בְּהַאי עָלְמָא, וּבְעָלְמָא דְּאָתֵי.

134. ת״ח, הַאי רוּחָא בִּישָׁא דְּשָׁארֵי בֵּין תַּרְעֵי. וַוי לֵיהּ לְב״נ, דְּלָא יָדַע לְאִזְדַּהֲרָא מִנֵּיהּ, וְלָא רָשִׁים לְפִתְחָא דְּבֵיתֵיהּ שְׁמָא עִלָּאָה קַדִּישָׁא, דְּיִשְׁתְּכַח עִמֵּיהּ. דְּהָא אִית לֵיהּ תְּלַת מְאָה וְשִׁתִּין וְחָמֵשׁ שַׁמָּשִׁין בִּישִׁין מְקַטְרְגִין, כָּל חַד מְשַׁמֵּשׁ יוֹמֵיהּ, וְכֻלְּהוּ מִשְׁתַּכְּחֵי עִמֵּיהּ כָּל יוֹמֵי שַׁתָּא, וּמְקַטְרְגֵי בֵּיהּ לְעֵילָא וְתַתָּא. וְכֻלְּהוּ מִשְׁתַּכְּחֵי בֵּיהּ בִּימָמָא וּבְלֵילְיָא. בִּימָמָא, לְקַטְרְגָא לֵיהּ. בְּלֵילְיָא, לְצַעֲרָא לֵיהּ בְּחֶלְמֵיהּ.

135. כַּד נָפִיק לְקַטְרְגָא לֵיהּ, כַּד עָאל, שַׁוְּוִין יְדַיְיהוּ עָלֵיהּ דְּכִתְפֵיהּ, וְאָמְרִין לֵיהּ, וַוי לֵיהּ לְפַלְנְיָא דְּנָפַק מֵרְשׁוּתָא דְּמָארֵיהּ. וַוי לֵיהּ לְפַלְנְיָא בְּהַאי עָלְמָא, וּבְעָלְמָא דְּאָתֵי. בג״כ בְּעָאן בְּנֵי מְהֵימְנוּתָא, לְמֶהֱוֵי רְשִׁימִין בְּכֹלָּא, לְמֶהֱוֵי רְשִׁימִין בִּרְשִׁימָא דְּמָארֵיהוֹן, לְאִזְדַּעְזָעָא מִנֵּיהּ כָּל סִטְרִין זִינִין בִּישִׁין, לְמֶהֱוֵי נְטִירִין בְּהַאי עָלְמָא, וּבְעָלְמָא דְּאָתֵי. זַכָּאִין חוּלָקֵהוֹן דְּיִשְׂרָאֵל, עָלַיְיהוּ כְּתִיב וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ וְגוֹ׳.

132. Rabbi Aba continued, It is written, "Hashem shall preserve your going out and your coming in from this time forth, and for evermore" (Tehilim 121:8). HE ASKS, "preserve your going out" is correct, but what is meant by, "your coming in"? For whoever enters his house is not afraid AND NEEDS NOT BE KEPT. HE ANSWERS, The man who places the holy mark in his house with the words of the Supernal Name, NAMELY THE MEZUZAH, is kept from everything. When that man goes out of his apartment to the house gate, he lifts up his eyes, sees the holy mark and looks at the gate. When he leaves, it escorts and guards him. When that man enters, it pronounced before him, Take care of the honor of the King's image. All this because of that mark of the Holy Name that is marked on his door.

133. Not only is a man kept in his house, the Holy One, blessed be He, keeps him when he comes in and goes out, as written, "Hashem shall preserve your going out and your coming in." Happy are Yisrael in this world and in the World to Come.

134. Come and see, woe to the man who does not know how to beware of the evil spirit that lies between the doorposts, and does not mark the gate to his house with a holy Supernal Name, NAMELY THE MEZUZAH, to be with him. For that evil spirit has 365 evil prosecuting officers IN THE 365 DAYS OF THE YEAR; each serves on its day. They are all present with him, WITH THAT MAN, throughout the days of the year and denounce him above and below. They are all with him day and night. They prosecute him by day and by night distress him in his dreams.

135. When it is about to denounce him when he enters HIS HOUSE, they put their hands on his shoulders and say to him, Woe to so and so who left his Master's domain. Woe to so and so in this world and in the World to Come. For that reason the faithful should be marked in every way, marked with their Master's imprint, NAMELY WITH THE PRECEPT, so every aspect of evil species shall fear them and so they will be kept in this world and in the World to Come. Happy is the lot of Yisrael. It is written of them, "Your people also shall be all righteous. They shall inherit the land for ever" (Yeshayah 60:21).

21. "And you shall love Hashem your Elohim"

Rabbi Yosi talks about the pleasure that God takes in the children of Yisrael when they are in their own land, and the anguish He feels when they are in exile. Rabbi Yosi emphasizes that there is no worship like the love of God. Rabbi Aba concurs, saying that love is the essence of the Torah. He says that you must love God with both your good and your evil heart and with your good and your evil soul. Rabbi Aba gives the example of Abraham, who gave up his own wishes, his son, his wife and his money for the love of God; this is why he was given the crown of Chesed, and why all the worlds were blessed for his sake. Rabbi Yosi tells the rabbis that the righteous have many dwellings in the world beyond, and the highest of all is for those who are connected to the love of God, and their chamber is connected to the highest chamber, that is called Love. Everything is called love and therefore whoever loves God is connected to that love.

136. "And you shall love Hashem your Elohim" (Devarim 6:5). Rabbi Yosi opened, "Now therefore, what have I here, says Hashem, that My people is taken away for naught..." (Yeshayah 52:5). Come and see the love of the Holy One, blessed be He, for Yisrael. Even though transgressions caused His departure from among them and they dispersed among the nations, He demands satisfaction for their insult. Come and see, when Yisrael live in their land and the Holy One, blessed be He, takes delight in His garden, MALCHUT, and comes near Yisrael, and hears their voices, He praises Himself with them.

136. וְאָהַבְתָּ אֵת יְיָ׳ אֱלֹהֶיךָ. רַבִּי יוֹסִי פָּתַח, וְעַתָּה מַה לִּי פֹּה נְאֻם יְיָ׳ כִּי לֻקַּח עַמִּי חִנָּם וְגוֹ׳. ת״ח, רְחִימוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא בְּיִשְׂרָאֵל אע״ג דְּחוֹבֵיהוּ גְּרְמוּ לְאִסְתַּלְּקָא מִבֵּינַיְיהוּ, וְאִתְבָּדְּרוּ בֵּינֵי עַמְּמַיָּא, הוּא תָּבַע עֶלְבּוֹנָא דִּלְהוֹן. וְת״ח, בְּשַׁעֲתָא דְּיִשְׂרָאֵל שָׁרָאן בְּאַרְעֲהוֹן, קוּדְשָׁא בְּרִיךְ הוּא מִשְׁתַּעֲשָׁע בְּגִנְּתֵיהּ, וְקָרִיב לְגַבַּיְיהוּ דְּיִשְׂרָאֵל, וְשָׁמַע קָלֵיהוֹן, וְאִשְׁתְּבַח בְּהוּ.

137. When their transgressions caused Yisrael to become exiled from the Holy Land, the Holy One, blessed be He, does not enter His garden, MALCHUT, and takes no delight in it. Moreover, He cries out and says, "Now therefore, what have I here, says Hashem." It is written elsewhere, "here will I dwell; for I have desired it" (Tehilim 132:14). AS "HERE" IN THE LATTER IS THE SHECHINAH, SO "HERE" IN THE FORMER IS THE SHECHINAH. "My people is taken away for naught" is the same as, "You were sold for naught" (Yeshayah 52:3).

137. כֵּיוָן דְּגִרְמוּ חוֹבֵיהוּ, וְאִתְגְּלֵי יִשְׂרָאֵל מֵאַרְעָא קַדִּישָׁא, קוּדְשָׁא בְּרִיךְ הוּא לָא עָאל בְּגִנְּתֵיהּ, וְלָא מִשְׁתַּעֲשָׁע בֵּיהּ. וְלָא עוֹד, אֶלָּא דְּאִיהוּ צָוַוח וְאָמַר, וְעַתָּה מַה לִּי פֹּה נְאֻם יְיָ׳, וּכְתִיב הָתָם פֹּה אֵשֵׁב כִּי אִוִּיתִיהָ. כִּי לֻקַּח עַמִּי חִנָּם, כְּמָה דְּאַתְּ אָמֵר, חִנָּם נִמְכַּרְתֶּם.

138. Ever since the day Yisrael was exiled from their country there is no joy before the Holy One, blessed be He. This is the meaning of, "I clothe the heavens with blackness, and I make sackcloth their covering" (Yeshayah 50:3). All this is for the love the Holy One, blessed be He, has for them, as written, "I have loved you, says Hashem" (Malachi 1:2). Hence, "And you shall love Hashem your Elohim." "And you shall love" MEANS that man should be connected to Him with supernal love that at every worship man should serve the Holy One, blessed be He; let him perform it with love. For there is no worship like the love for the Holy One, blessed be He. Rabbi Aba said, These things, NAMELY LOVE, are the essence of the Torah, since the Ten Commandments are included here. The friends have already explained it.

138. וּמֵהַהוּא יוֹמָא דְּאִתְגְּלִיאוּ יִשְׂרָאֵל מֵאַרְעֲהוֹן, לָא אִשְׁתְּכַח חֶדְוָותָא קָמֵיהּ קוּדְשָׁא בְּרִיךְ הוּא. הה״ד, אַלְבִּישׁ שָׁמַיִם קַדְרוּת וְשַׂק אָשִׂים כְּסוּתָם. וְכָל דָּא, בְּגִין רְחִימוּתָא דִּלְהוֹן, דְּרָחִים לוֹן קוּדְשָׁא בְּרִיךְ הוּא, כְּמָה דְּאַתְּ אָמֵר, אָהַבְתִּי אֶתְכֶם אָמַר יְיָ׳. וְעַל דָּא וְאָהַבְתָּ אֵת יְיָ׳ אֱלֹהֶיךָ. וְאָהַבְתָּ: דְּבָעֵי בַּר נָשׁ לְאִתְקַשְׁרָא בֵּיהּ בִּרְחִימוּתָא עִלָּאָה, דְּכָל פּוּלְחָנָא דְּבָעֵי ב״נ לְמִפְלַח לְקוּדְשָׁא בְּרִיךְ הוּא, דְּיִפְלַח בִּרְחִימוּ. דְּלֵית לָךְ פּוּלְחָנָא, כְּמוֹ רְחִימוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא. ר׳ אַבָּא אָמַר, הָנֵי מִלֵּי כְּלָלָא דְּאוֹרַיְיתָא אִינּוּן, בְּגִין דַּעֲשַׂר אֲמִירָן דְּאוֹרַיְיתָא, הָכָא אִתְכְּלִילוּ, וְהָא אוֹקְמוּהָ חַבְרַיָּיא.

139. Come and see, nothing is more precious before the Holy One, blessed be He, than he who loves Him properly. This accords with the verse, "with all your heart" (Devarim 6:5). What is meant by "all"? It should have said, 'with your heart' AND ALSO 'with your soul, and with your might'. What is, "with all your heart"? AND HE ANSWERS, Its purpose is to include two hearts, a good one and an evil. "With all your soul" (Ibid.) IS WITH TWO SOULS, a good one and an evil. "With all your might" (Ibid.) IS LITERAL AND needs no interpreting. Rabbi Elazar said, Even this needs interpreting. The reason is that whether he receives money as an inheritance or from another source, or whether he earns it, it is written of it, "with all your might."

139. ת״ח, לֵית לָךְ מִלָּה בַּחֲבִיבוּתָא קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, כְּמַאן דְּרָחִים לֵיהּ כַּדְקָא יָאוּת. וּמַה הוּא. כְּמָה דִּכְתִיב, בְּכָל לְבָבְךָ. בְּכָל, מַאי קָא מַיְירֵי, בִּלְבָבְךָ מִבָּעֵי לֵיהּ. בְּנַפְשְׁךָ, בִּמְאֹדֶךָ, מַהוּ בְּכָל לְבָבְךָ. אֶלָּא לְאַכְלָלָא תְּרֵין לִבִּין, חַד טַב וְחַד בִּישׁ. בְּכָל נַפְשְׁךָ: חַד טַב, וְחַד בִּישׁ. בְּכָל מְאֹדֶךָ, דָּא לָא אַתְיָא לִדְרָשָׁא. א״ר אֶלְעָזָר, וַאֲפִילוּ הַאי לִדְרָשָׁא הוּא. מ״ט. בֵּין דְּנָפַל לֵיהּ מָמוֹנָא מִירוּתָא, אוֹ מִסִּטְרָא אַחֲרָא, אוֹ בֵּין דְּאִיהוּ רָוַוח לֵיהּ, וְע״ד כְּתִיב בְּכָל מְאֹדֶךָ.

140. Rabbi Aba said, Let us return to the verse, "And you shall love." Whoever loves the Holy One, blessed be He, is adorned with Chesed on every direction, does kindness with everyone, and cares not for his body or money. We derive that from Abraham, as we learned, who, for love of his Master had no pity on his own heart, soul or money.

140. א״ר אַבָּא, אַהֲדַרְנָא לַקְּרָא וְאָהַבְתָּ. מַאן דְּרָחִים לְקוּדְשָׁא בְּרִיךְ הוּא, אִתְעֲטָר בְּחֶסֶד מִכָּל סִטְרִין, וְעָבִיד חֶסֶד בְּכֹלָּא, וְלָא חָיֵיס עַל גּוּפֵיהּ וְעַל מָמוֹנֵיהּ. מְנָלָן. מֵאַבְרָהָם. כְּמָה דְּאִתְּמַר, דְּהָא לָא חָס בְּרַחִימוּתָא דְּמָארֵיהּ, עַל לִבֵּיהּ, וְעַל נַפְשֵׁיהּ, וְעַל מָמוֹנֵיהּ.

141. HE EXPLAINS HIS WORDS: his own heart means that ABRAHAM did not pay attention to his own wishes for love of his Master; his soul means that he had no pity on his son and his wife for love of his Master; his money means that he used to stand at the crossroads and prepare nourishment for the whole world. For that reason he was adorned with a crown of kindness, NAMELY THE SFIRAH OF CHESED, as written, "loyal love (Heb. Chesed) to Abraham" (Michah 7:20). Whoever is connected to the love for his Master merits that. Moreover, all the worlds are blessed for his sake. This is the meaning of, "and Your pious ones shall bless You (Heb. yevarchuchah)" (Tehilim 145:10). Do not pronounce it as "shall bless You," but 'shall bless (Heb. yevarchu) koh'. THIS MEANS THAT THE PIOUS ONES (HEB. CHASSIDIM), NAMELY THOSE WHO ATTAINED THE SFIRAH OF CHESED, SHALL BLESS THE SHECHINAH CALLED 'KOH'. THUS EVEN THE SHECHINAH IS BLESSED FOR THEIR SAKES.

141. עַל לִבֵּיהּ לָא אַשְׁגַּח, עַל רְעוּתָא דִּילֵיהּ, בְּגִין רַחִימוּתָא דְּמָארֵיהּ. עַל נַפְשֵׁיהּ, דְּלָא חָס עַל בְּרֵיהּ, וְעַל אִתְּתֵיהּ, בְּגִין רַחִימוּתָא דְּמָארֵיהּ. עַל מָמוֹנֵיהּ, דַּהֲוָה קָאֵים בְּפָרְשַׁת אָרְחִין, וְאַתְקִין מְזוֹנֵי לְכָל עָלְמָא. בג״כ, אִתְעֲטָר בְּעִטְרָא דְּחֶסֶד. כְּמָה דִּכְתִיב, חֶסֶד לְאַבְרָהָם. וּמַאן דְּאִתְקְשַׁר בְּרַחִימוּתָא דְּמָארֵיהּ, זָכֶה לְהַאי. וְלֹא עוֹד, אֶלָּא דְּעָלְמִין כֻּלְּהוּ מִתְבָּרְכָן בְּגִינֵיהּ. הה״ד, וַחֲסִידֶיךָ יְבָרְכוּכָה, אַל תִּקְרֵי יְבָרְכוּכָה, אֶלָּא יְבָרְכוּ כֹ״ה.

142. One day Rabbi Yosi was ill. Rabbi Aba and Rabbi Yehuda visited him. They saw him prostrated on his face, sleeping. When he awoke FROM HIS SLEEP, they saw his face smiling. Rabbi Aba said to him, You have seen something new. He said to them, Indeed, for my soul rose and saw the glory of those who suffered martyrdom for the sanctity of their Master going into thirteen rivers of pure balsam and the Holy One, blessed be He, taking delight in them. I saw what I was given no permission to relate. I asked them saying, Whose glory is this, and they told me it is that of those who loved their Master in that world, NAMELY THIS WORLD. From what my soul has seen, my heart is illuminated. Hence my face is smiling.

142. יוֹמָא חַד, הֲוָה חָלֵשׁ רַבִּי יוֹסִי, עָאל לְגַבֵּיהּ, ר׳ אַבָּא וְר׳ יְהוּדָה וְר׳ יִצְחָק, חָמוּ לֵיהּ, דַּהֲוָה נָפִיל עַל אַנְפּוֹי, וְנָאִים. יָתְבוּ. כַּד אִתְּעַר, חָמוּ לֵיהּ לְאַנְפּוֹי דְּחַיְיכִין. א״ל ר׳ אַבָּא, מִלָּה חַדְתָּא חֲמֵיתָא. א״ל וַדַּאי, דְּהַשְׁתָּא סַלְקָא נַפְשִׁי, וְחָמֵית יְקָרָא, מֵאִינּוּן דְּמָסְרוּ גַּרְמֵיְיהוּ עַל קְדוּשָׁה דְּמָארֵיהוֹן, דַּהֲווֹ עָאלִין בִּתְלֵיסָר נַהֲרֵי דְּאַפַּרְסְמוֹנָא דַּכְיָא. וְקוּדְשָׁא בְּרִיךְ הוּא מִשְׁתַּעֲשָׁע בְּהוּ. וַחֲמֵינָא מַה דְּלָא יְהָבוּ לִי רְשׁוּתָא לְמֵימַר. וְשָׁאִילְנָא לוֹן, אֲמֵינָא, הַאי יְקָרָא דְּמַאן הוּא. אָמְרוּ לִי, מֵאִינּוּן דְּרָחִימוּ לְמָארֵיהוֹן בְּהַהוּא עָלְמָא. וּמִמָּה דְּחָמִית נַפְשָׁאי וְלִבָּאי אִתְנְהִיר, וְעַל דָּא אַנְפָּאי חַיְיכִין.

143. Rabbi Aba said, Happy is your portion. Yet the Torah bears witness to them, as written, "neither has the eye seen, that an Elohim, beside You, should do such a thing for him that waits for Him" (Yeshayah 64:3). Rabbi Yehuda said to him, The friends have enquired why it is written, "should do" in the third person, instead of the second, THOUGH IT IS WRITTEN, "BESIDE YOU" IN THE SECOND PERSON.

143. א״ל ר׳ אַבָּא, זַכָּאָה חוּלְקָךָ, אֲבָל אוֹרַיְיתָא אַסְהִיד בְּהוּ, דִּכְתִיב עַיִן לֹא רָאָתָה אֱלֹהִים זוּלָתֶךָ יַעֲשֶׂה לִמְחַכֶּה לוֹ. א״ל ר׳ יְהוּדָה, הָא שָׁאִילוּ חַבְרַיָּיא, דָּא דִּכְתִיב יַעֲשֶׂה, תַּעֲשֶׂה מִבָּעֵי לֵיהּ.

144. א״ל, הָא אִתְּמַר. אֲבָל רָזָא דְּמִלָּה, הַיְינוּ דִּכְתִיב לַחֲזוֹת בְּנֹעַם יְיָ׳ וּלְבַקֵּר בְּהֵיכָלוֹ. וְאוֹקְמוּהָ, נֹעַם יְיָ׳, הַהוּא דְּאַתְיָא מֵעַתִּיקָא קַדִּישָׁא, דְּקוּדְשָׁא בְּרִיךְ הוּא מִשְׁתַּעֲשַׁע בֵּיהּ. דְּהָא הַהוּא נֹעַם מֵעַתִּיקָא נָפְקָא. וּלְבַקֵּר בְּהֵיכָלוֹ, בְּהֵיכָלָא עִילָּאָה עַל כֹּלָּא. אוּף הָכָא עַיִן לֹא רָאָתָה אֱלֹהִים זוּלָתֶךָ יַעֲשֶׂה, מַאן, הַהוּא עַתִּיקָא סְתִימָא דְּכֹלָּא, דְּהָא בֵּיהּ תַּלְיָא, א״ל וַדַּאי הָכִי הוּא. זַכָּאָה חוּלָקֵהוֹן דְּאִינּוּן, דְּרַחִימוּתָא דְּמָארֵיהוֹן מִתְדַּבְּקָן בְּהוּ, לְאִלֵּין לֵית שִׁעוּרָא לְחוּלָקֵהוֹן בְּהַהוּא עָלְמָא.

144. He said to him, We have learned that, yet its secret is the words, "to behold the beauty of Hashem, and to inquire in His temple" (Tehilim 27:4). We have explained that "the beauty of Hashem" is THE PLENTY coming from Atika Kadisha, WHICH IS KETER, in which the Holy One, blessed be He, takes delight. For that beauty comes out of Atika. "to inquire in His temple" refers to the highest temple, BINAH. Here too, "neither has the eye seen, that an Elohim, beside You, should do." Who SHALL DO? That most hidden Atika, for that PLENTY comes from it. HENCE "SHOULD DO" IS WRITTEN IN THE THIRD PERSON. He said to him, It is surely so. Happy is the portion of those whose Master's love cleaves to them. Their portion in that world is immeasurable.

145. אָמַר ר׳ יִצְחָק, כַּמָּה מָדוֹרִין עַל מָדוֹרִין אִית לְהוּ לְצַדִּיקַיָּיא בְּהַהוּא עָלְמָא, וּמָדוֹרָא עִלָּאָה דְּכֹלָּא, אִינּוּן דְּרַחִימוּתָא דְּמָארֵיהוֹן אִתְקְשַׁר בְּהוּ, דְּהָא מָדוֹרֵיהוֹן אִתְקְשַׁר בְּהֵיכָלָא דְּסָלִיק עַל כֹּלָּא. מ״ט, בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא בְּהַאי אִתְעַטָּר.

145. The righteous have many dwellings upon dwellings in that world, and the highest apartment is for those to whom the love of their Master is connected, for their dwelling is connected to the chamber that surpasses everything. The reason is that the Holy One, blessed be He is adorned with it, WITH LOVE.

146. ת״ח, הֵיכָלָא דָּא, אַהֲבָה אִתְקְרֵי, וּבְגִין אַהֲבָה קַיְּימָא כֹּלָּא. כְּמָה דִּכְתִיב, מַיִם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת הָאַהֲבָה. וְכֹלָּא בִּרְחִימוּתָא קַיְּימָא, דְּהָא שְׁמָא קַדִּישָׁא הָכִי אִשְׁתְּכַח דְּהָא אוּקְמוּהָ, י׳ לָא מִתְפְּרַשׁ קוֹצָא דִּלְעֵילָא מִן י׳ לְעָלְמִין. דְּהָא בִּרְחִימוּתָא שַׁרְיָא עָלֵיהּ, וְלָא מִתְפְּרַשׁ מִנֵּיהּ לְעָלְמִין. ה׳, הָא אוּקְמוּהָ, דְּיוֹד לָא מִתְפְּרַשׁ מִנָּהּ, וְאִשְׁתְּכָחוּ כַּחֲדָא בַּחֲבִיבוּתָא, לָא אִתְפְּרְשָׁן דָּא מִן דָּא. כְּגַוְונָא דָא ה׳ וְהָא אִתְּמַר, כְּמָה דִּכְתִיב, וְנָהָר יוֹצֵא מֵעֵדֶן, יוֹצֵא תְּדִיר לְעָלְמִין, בַּחֲבִיבוּתָא אִתְדַּבְּקָן.

146. Come and see, this HIGHEST chamber is called love, and everything is based on love, as written, "Many waters cannot quench love" (Shir Hashirim 8:7). Everything is based on love, because the Holy Name, YUD HEI VAV HEI, is this way. For we have explained that Yud OF YUD HEI VAV HEI, WHICH IS CHOCHMAH, its higher tip, WHICH IS KETER, is never separated from it, since KETER rests on it with love and never separates from it. As for Hei OF YUD HEI VAV HEI, WHICH IS BINAH, it has been explained that Yud, WHICH IS CHOCHMAH, never separates from it and they are together lovingly, NOT separated from each other. Such is Hei OF YUD HEI VAV HEI, as we learned that it accords with the words, "And a river went out of Eden" (Beresheet 2:10). THE RIVER IS BINAH AND EDEN IS CHOCHMAH. BINAH always comes out OF CHOCHMAH, and they cleave always with love.

147. ו״ה כַּד אִתְדַּבְּקָן דָּא בְּדָא, אִתְדַּבְּקָן בַּחֲבִיבוּתָא כַּחֲדָא, חָתָן בְּכַלָּה, דְּאָרְחַיְיהוּ תְּדִיר בַּחֲבִיבוּתָא אִשְׁתְּכַח. י׳ בְּה׳, ה׳ עִם ו׳, ו׳ עִם ה׳. וְדָא בְּדָא אִתְקְשַׁר בַּחֲבִיבוּתָא. וְכֹלָּא אַהֲבָה אִקְרֵי. וְע״ד מַאן דְּרָחִים לְמַלְכָּא, הָא אִתְקְשַׁר בְּהַהוּא אַהֲבָה. וּבג״כ, וְאָהַבְתָּ אֶת יְיָ׳ אֱלֹהֶיךָ.

147. When Vav-Hei, WHICH ARE ZEIR ANPIN AND MALCHUT, cleave to each other with love together, a groom with a bride, who are customarily always in love, then Yud is with Hei, Hei with Vav, and Vav is with LAST Hei, mutually attached with love. Everything is called love and therefore whoever loves the King is connected to that love. Hence, "And you shall love Hashem your Elohim."

22. "All my bones shall say"
Rabbi Yitzchak talks about the psalms of David, and tells us that at the time of the redemption God will fix each person's bones and draw them into place. He also says that the Evil Inclination is as hard as a rock, but the Good Inclination is flesh, as we read in, "and I will take away the stony heart and I will give you a heart of flesh."

148. "And these words..." (Devarim 6:6). Rabbi Yitzchak opened, "All my bones shall say, Hashem, who is like You, who delivers the poor from him that is too strong for him, and the poor and the needy from him that robs him?" (Tehilim 35:10). David said that verse by the Holy Spirit. HE ASKS, "All my bones shall say": who has seen bones reciting poetry? AND HE ANSWERS, This verse WAS SAID of the time the Holy One, blessed be He, will resurrect the dead. And the Holy One, blessed be He, will fix the bones and draw each to its place, as written, "and the bones came together, bone to its bone" (Yechezkel 37:7), and, "and make strong your bones" (Yeshayah 58:11). Then YISRAEL will recite poetry.

148. וְהָיוּ הַדְּבָרִים הָאֵלֶּה וְגוֹ׳. ר׳ יִצְחָק פָּתַח, כָּל עַצְמוֹתַי תֹּאמַרְנָה יְיָ׳ מִי כָמוֹךָ מַצִּיל עָנִי מֵחָזָק מִמֶּנּוּ וְעָנִי וְאֶבְיוֹן מִגּוֹזְלוֹ. הַאי קְרָא דָּוִד אַמְרֵיהּ בְּרוּחָא דְּקוּדְשָׁא, כָּל עַצְמוֹתַי תֹּאמַרְנָה, וְכִי מַאן חָמָא, גַּרְמֵי דְּאָמְרוּ שִׁירְתָא. אֶלָּא הַאי קְרָא, בְּזִמְנָא דְּקוּדְשָׁא בְּרִיךְ הוּא זַמִּין לְאַחֲיָיא מֵתַיָּיא, וְזַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְאַתְקָנָא גַּרְמֵי, וּלְקָרְבָא כָּל חַד וְחַד לְאַתְרֵיהוּ, דִּכְתִיב וַתִּקְרְבוּ עֲצָמוֹת עֶצֶם אֶל עַצְמוֹ. וּכְתִיב וְעַצְמוֹתֶיךָ יַחֲלִיץ. כְּדֵין זְמִינִין אִינּוּן לְמֵימַר שִׁירְתָא.

149. HE ASKS, What kind of poetry will they recite, AND ANSWERS, "Hashem, who is like You." This poetry is more valuable than the one Yisrael recited by the sea, because they mentioned the Holy Name only after three words, as written, "Who is like You, Hashem, among the Elim" (Shemot 15:11). But here they put the Holy Name first, as written, "Hashem, who is like You." "who delivers the poor from him that is too strong for him" refers to the Good Inclination, WHO DELIVERS HIM from the Evil Inclination, since the Evil Inclination is hard as a rock, as written, "and I will take away the stony heart" (Yechezkel 36:26). And the Good Inclination is flesh, as written, "and I will give you a heart of flesh" (Ibid.).

149. מַאי שִׁירְתָא אַמְרֵי. יְיָ׳ מִי כָמוֹךָ וְדָא שִׁירְתָא מְעַלְיָיא, מִמַּה דְּאָמְרוּ יִשְׂרָאֵל עַל יַמָּא, דְּהָא אִינּוּן לָא אַדְכְּרוּ שְׁמָא קַדִּישָׁא, אֶלָּא בָּתַר תְּלַת מִלִּין, דִּכְתִיב מִי כָמוֹכָה בָּאֵלִים יְיָ׳. וְהָכָא אִינּוּן מַקְדְּמֵי לִשְׁמָא קַדִּישָׁא, דִּכְתִיב יְיָ׳ מִי כָמוֹךָ. מַצִּיל עָנִי מֵחָזָק מִמֶּנּוּ, דָּא יֵצֶר טוֹב, מִיֵּצֶר רָע. בְּגִין דְּיִצה״ר תַּקִּיף הוּא כְּאַבְנָא. כְּמָה דִּכְתִיב וַהֲסִירוֹתִי אֶת לֵב הָאֶבֶן. וּיצ״ט הוּא בְּשָׂרָא, דִּכְתִיב וְנָתַתִּי לָכֶם לֵב בָּשָׂר.

23. At first the Evil Inclination is like a guest

Rabbi Chiya talks about the way the Evil Inclination insinuates its way into a person's life until it becomes his master. He says that one must constantly keep the words of Torah in his heart because it is thus that the Evil Inclination can be conquered.

150. Come and see what the Evil Inclination is like. When it comes to join man, it is like iron before it is put into the fire. After it is heated the whole of it again becomes like fire.

150. ת״ח, יֵצֶר הָרָע לְמָה הוּא דּוֹמֶה. בְּשַׁעֲתָא דְּאָתֵי לְאִזְדַּוְּוגָא בב״נ, הוּא כְּפַרְזְלָא, עַד דְּעָאלִין לֵיהּ בְּנוּרָא. בָּתַר דְּיִתְחַמֵּם אִתְהַדַּר כֻּלָּא כְּנוּרָא.

151. Rabbi Chiya said, When the Evil Inclination comes to join man, it is like a man who approaches the gate and sees there is no one AT HOME to detain him. It enters the house and becomes a guest, seeing there is no one to prevent it to send it on its way. Once it entered the house and no one prevents it, it is in charge over the house and becomes the landlord, so that the whole house is at its disposal.

151. רַבִּי חִיָּיא אָמַר, יֵצֶר הָרָע כַּד אָתֵי לְאִזְדַּוְּוגָא בֵּיהּ לְב״נ, דָּמֵי לְב״נ דְּקָרִיב לְפִתְחָא, וְחָמֵי דְּלָא אִית מַאן דְּמָחֵי בִּידֵיהּ. עָאל לְבֵיתָא, וְאִתְעֲבִיד לֵיהּ אֹרֵחַ. חָמָא דְּלָא אִית מַאן דְּמָחֵי בִּידֵיהּ, וְיֵיזִיל לֵיהּ לְאָרְחֵיהּ. כֵּיוָן דְּעָיֵיל לְבֵיתָא, וְלָא אִית דְּיִמְחֵי בִּידֵיהּ, אִתְמְנָא עָלֵיהּ וְאִתְעֲבִיד מָארֵיהּ דְּבֵיתָא עַד דְּיִשְׁתְּכַח דְּכָל בֵּיתָא קָאֵים בִּרְשׁוּתֵיהּ.

152. מאן אוליפנא. מפרשתא דדוד אוליפנא. מה כתיב, ויבא הלך לאיש העשיר, הלך דקריב לפתחא, ולא בעי לאתעכבא תמן, אלא למהך לארחיה. כך הוא יצר הרע, כמה דמקרב לביתא, מתקרב גבי דב"נ, אתער עליה בחובא זעיר, דא הוא אורח עראי. חמי דלית דמחי בידיה, מה כתיב, לעשות לאורח הבא אליו, אתעביד ליה אורח אכסנאי בביתא, אתער עליה בחובוי יתיר, יומא חד, או תרין יומין, כהאי אורח דשראן ליה בביתא, יומא חדא, או ב' יומין, כיון דחמי דלית מאן דמחי בידיה, מה כתיב, ויעש לאיש הבא אליו, אתעביד מארי דביתא, כד"א האיש אדוני הארץ. איש נעמי. כך הוא יצר הרע, אתעביד לקבליה דב"נ איש, בעל הבית, הא אתקשר ב"נ בפולחניה, והוא עביד ביה רעותיה.

152. **Whence do I learn that? I learn it from the passage about David. It is written, "and there came a traveler to the rich man" (II Shmuel 12:4). A traveler means he approaches the gate yet does not want to stay there but go on his way. Such is the Evil Inclination AT FIRST, which, like one approaching the house, it approaches man and rouses him to sin a little, only by coincidence. When it sees no one prevents it, it is written, "to prepare it for the wayfaring man (or: 'guest') that was come to him" (Ibid.). Now he becomes a guest who stays at the house, which means it rouses him to sin more for a day or two like a guest that is kept at home for a day or two. When it sees no one prevents it, it is written, "prepared it for the man that was come to him" (Ibid.), because it became the landlord, as written, "The man, who is the lord of the land" (Beresheet 42:30), and, "Naomi's husband (lit. 'man')" (Rut 1:3). Such is the Evil Inclination, who has become a man, landlord over that man who was attached to serve it, and THE EVIL INCLINATION does with him as it pleases.**

153. וע"ד בעי ב"נ לשוואה מלין דאורייתא עליה תדיר, בגין דיהא ההוא יצה"ר תביר בהו, דלית ליה מקטרג ליצר הרע, בר מלי דאורייתא. וע"ד כתיב, והיו הדברים האלה וגו', על לבבך, על תרי יצריך, יצר הטוב אתעטר בהו, ויצר הרע אתכנע בהו. א"ר יהודה, יצר הטוב, מה בעי מלי דאורייתא. א"ל, יצר הטוב אתעטר בהו. ויצר הרע, כיון דחמי ב"נ לא תב, ולא בעי לאשתדלא באורייתא, כדין הוא סליק לעילא, ואוליף עליה חובה, הה"ד וכסילים מרים קלון.

153. **One must therefore constantly place upon oneself words of Torah, so that the Evil Inclination will be broken by them, for the Evil Inclination has no greater enemy than words of Torah. Hence it is written, "And these words...shall be in your heart" (Devarim 6:6). "Your heart" means your two inclinations, since the Good Inclination is adorned with them and the Evil Inclination is subdued by them. Rabbi Yehuda said, What does the Good Inclination need words of Torah for? He said to him, The Good Inclination is adorned with them, and the Evil Inclination, when it sees that the man does not repent and does not care to study Torah, it rises up and speaks ill of him. This is the meaning of, "but fools shall get (or: 'raise') shame" (Mishlei 3:35).**

24. The Ten Commandments are indicated in the passage of Kriat Sh'ma
Rabbi Shimon lists the ten commandments in Devarim chapter six, that correspond to the Ten Commandments that Moses gave. He says that everyone who recites them fully twice a day is blessed.

154. כד אתא ר"ש, אמר, הא ודאי פרשתא דק"ש רמיזא ביה י' אמירן כמה דאוקמוה, והכי הוא ודאי. והיו הדברים האלה, כללא דעשר אמירן אינון. וגג"כ י' פקודין אית הכא, לקבל י' פקודין דאורייתא. ומאן אינון. ושננתם לבניך. ודברת בם. בשבתך בביתך. ובלכתך בדרך. ובשכבך. ובקומך. וקשרתם לאות על ידך. והיו לטוטפות בין עיניך. וכתבתם על מזוזות ביתך. ובשעריך. הא י', לקבל י' אמירן. וע"ד פרשיין אלין כלל רב אינון באורייתא, זכאה חולקיה, מאן דאשלים ליה בכל יומא תרי זימני, דהא אתקדש בפומיה שמא קדישא, כדקא יאות.

154. **When Rabbi Shimon came he said, Surely the Ten Commandments are indicated in the passage of Kriat Sh'ma, as has been explained. It is surely so. "And these words" (Devarim 6:6) are the essence of the Ten Commandments. Hence there are ten commandments here that correspond to the Ten Commandments in the Torah. They are, "and you shall teach them diligently to your children 1), and shall talk of them 2), when you sit in your house 3), and when you walk by the way 4), and when you lie down 5), and when you rise up 6). And you shall bind them for a sign upon your arm 7), and they shall be as frontlets between your eyes 8). And you shall write them upon the doorposts of your house 9), and on your gates 10)" (Devarim 6:7-9). So here are ten that correspond to the Ten Commandments. Therefore these passages are a great rule in the Torah. Happy is the portion of he who recites them fully twice a day, since the Holy Name is properly sanctified by his mouth.**

25. "for He is your life, and the length of your days"
The rabbis talk about the critical importance of studying and adhering to the Torah.

155. ר׳ אַחָא, הֲוָה קָאֵים עִמֵּיהּ דר׳ אֶלְעָזָר, לֵילְיָא חַד, בְּתַר פַּלְגוּת לֵילְיָא, וַהֲווֹ מִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא. פְּתַח ר׳ אֶלְעָזָר, וְאָמַר, כִּי הוּא חַיֶּיךָ וְאוֹרֶךְ יָמֶיךָ וְגוֹ׳. ת״ח, עַל כָּל פִּקּוּדִין דְּגָזַר קוּדְשָׁא בְּרִיךְ הוּא כַּד עָאלוּ לְאַרְעָא דְיִשְׂרָאֵל, גְּזֵרָה דְּאוֹרַיְיתָא הֲוָה. מַאי טַעֲמָא, בְּגִין דְּשְׁכִינְתָּא לָא מִתְיַישְׁבָא בְּאַרְעָא, אֶלָּא בְּאוֹרַיְיתָא. וְלָא מִתְיַישְׁבָא לְעֵילָא, אֶלָּא בְּאוֹרַיְיתָא.

155. Rabbi Acha was with Rabbi Elazar one night after midnight and they were occupied with the Torah. Rabbi Elazar opened with, "for He is your life, and the length of your days..." (Devarim 30:20). Above all the precepts the Holy One, blessed be He, decrees when they entered the land of Yisrael, was the decree OF THE STUDY of Torah. The reason is that the Shechinah settles in the land solely with Torah. Nor does it settle above save with Torah, WHICH IS ZEIR ANPIN.

156. דְּהָכִי אָמַר אַבָּא, תּוֹרָה שבע״פ לָא אִשְׁתְּמוֹדָע, אֶלָּא בְּגִין תּוֹרָה שֶׁבִּכְתָב. שְׁכִינְתָּא לָא מִתְיַישְׁבָא לְעֵילָא אֶלָּא עִם תּוֹרָה דִּלְתַתָּא. דְּכָל זְמַנָּא דְּאוֹרַיְיתָא אִשְׁתְּכַח עִמֵּיהּ, יַכְלָא לְמֵיקַם בְּעָלְמָא. הה״ד, כִּי הוּא חַיֶּיךָ וְאוֹרֶךְ יָמֶיךָ לָשֶׁבֶת עַל הָאֲדָמָה. עַל הָאֲדָמָה סְתָם. וְאִי לָאו דְּאַפְסִיק מִלֵּי דְּאוֹרַיְיתָא לָא יַכְלָא לְמֵיקַם. דִּכְתִיב, עַל מַה אָבְדָה הָאָרֶץ. וּכְתִיב, וַיֹּאמֶר יְיָ׳ עַל עָזְבָם אֶת תּוֹרָתִי.

156. For thus did my father say, NAMELY RABBI SHIMON: The Oral Torah, MALCHUT, is known only through the Written Torah, WHICH IS ZEIR ANPIN. The Shechinah does not settle above except through the Torah STUDIED below. As long as the Torah is with Her, the Shechinah can be present in the world. This is the meaning of, "for He is your life, and the length of your days that you may dwell in the land." The land in general IS MALCHUT. But if it is not so, but the study of Torah IS NEGLECTED, it cannot survive, as written, "why does the land perish... And Hashem says, Because they have forsaken My Torah" (Yirmeyah 9:11-12).

157. עַד דַּהֲווֹ יַתְבִי, מָאִיךְ ר׳ שִׁמְעוֹן רֵישֵׁיהּ, אָמַר וַדַּאי הָכִי הוּא וְדָא הוּא רָזָא דְּאַשְׁכַּחְנָא בְּסִפְרָא דְּרַב הַמְנוּנָא סָבָא, וְאוֹקִים קְרָא דָא, בְּרָזָא דִּכְנֶסֶת יִשְׂרָאֵל, דִּכְתִיב שְׁאֵרָהּ כְּסוּתָהּ וְעוֹנָתָהּ לָא יִגְרָע. וְאִי אִתְמְנָעוּ מִנָּהּ, מָה כְּתִיב, וְיָצְאָה חִנָּם אֵין כָּסֶף. כד״א, אֵי זֶה סֵפֶר כְּרִיתוּת אִמְּכֶם אֲשֶׁר שִׁלַּחְתִּיהָ. וּכְתִיב, חִנָּם נִמְכַּרְתֶּם וְלֹא בְכֶסֶף תִּגָּאֲלוּ. וּמַאן דְּמָנַע אוֹרַיְיתָא מִנָּהּ, כְּמַאן דְּנָסַב מָארֵי דְּאִתְּתָא, וּמָנַע לֵיהּ מִנָּהּ, דָּא אִשְׁתְּאַרַת כְּאַרְמַלְתָּא, וְלָא אַרְמַלְתָּא. הה״ד, הָיְתָה כְּאַלְמָנָה, וְלָא אַלְמָנָה.

157. While they were sitting, Rabbi Shimon lowered his head and said, It is surely so. I have found this secret in the book of Rav Hamnuna Saba, who explained the following verse as referring to the Congregation of Yisrael, WHICH IS MALCHUT: "her food, her clothing, and her duty of marriage, shall he not diminish" (Shemot 21:10). NAMELY, BY STUDYING THE TORAH, THE UNION AND PLENTY ARE NOT DIMINISHED FROM MALCHUT. If it is withheld from her, it is written, "she shall go free without money" (Ibid. 11), as in, "Where is the bill of your mother's divorcement, with which I have put her away" (Yeshayah 50:1), and, "You were sold for naught; and you shall be redeemed without money" (Yeshayah 52:3). Whoever withholds Torah from MALCHUT is like one who takes away the husband from his wife and withholds her away from him, BECAUSE HE CAUSES THE DEPARTURE OF THE SUPERNAL TORAH, WHICH IS ZEIR ANPIN, HER HUSBAND, and she remains as a widow, though not AN ACTUAL widow. This is the meaning of, "how is she become like a widow" (Eichah 1:1), yet not a widow.

158. They sat and dealt with the Torah until daylight. With daylight they rose to go. While they were walking they saw a man walking on the way with his head covered. They approached him but he was muttering with his lips and did not respond at all to them. Rabbi Elazar said, Surely he takes counsel from his Master, NAMELY, HE RECITES THE WAYFARER'S PRAYER. Rabbi Elazar and Rabbi Acha sat down and prayed, while that man stood in another place. When they finished praying, they went on their way and that man slipped off from them. Rabbi Elazar said, This man is either a fool or his customs are improper. He said, Let us be occupied with the Torah, since it is time TO BE OCCUPIED WITH THE TORAH.

158. יָתְבוּ אִתְעַסְקוּ בְּאוֹרַיְיתָא, עַד דְּנָהִיר יוֹמָא. בְּתַר דְּנָהִיר יוֹמָא, קָמוּ וְאָזְלוּ. עַד דַּהֲווֹ אָזְלוּ, חָמוּ חַד גְּבָר דַּהֲוָה אָזִיל בְּאָרְחָא, וְרֵישֵׁיהּ עָטִיף, קְרִיבוּ גַּבֵּיהּ, וַהֲוָה רָחִישׁ בְּשִׁפְוָותֵיהּ, וְלָא אָתִיב לוֹן מִדִּי. אָמַר רַבִּי אֶלְעָזָר, וַדַּאי הַאי אִמְלַךְ בְּמָארֵיהּ. יָתִיב רַבִּי אֶלְעָזָר וְרַבִּי אֲחָא וְצַלּוּ צְלוֹתָא, וְהַהוּא גְּבַר קָאֵים בְּקִיּוּמֵיהּ בַּאֲתָר אַחֲרָא. בְּתַר דְּסִיְּימוּ צְלוֹתָא, אַזְלוּ בְּאָרְחָא, וְהַהוּא גַּבְרָא אִשְׁתְּמִיט מִנַּיְיהוּ. אָמַר רַבִּי אֶלְעָזָר, הַאי גַּבְרָא, אוֹ טִפְּשָׁא הוּא, אוֹ אָרְחוֹי לָא מִתְיַשְּׁרָן. אָמַר נִתְעַסָּק בְּאוֹרַיְיתָא, דְּהָא שַׁעֲתָא הִיא.

26. "The wise shall inherit honor"
The rabbis examine the verse, "The wise shall inherit honor, but fools shall get shame", and they decide that Egypt is not among those nations that can be punished through lack of rain because they are watered by the Nile, but the Holy Land always drinks from heaven.

159. Rabbi Elazar said, "The wise shall inherit honor, but fools shall get shame" (Mishlei 3:35). "The wise shall inherit honor": happy are those who study Torah. Before he started talking, that man approached them. Rabbi Elazar said, We must not interrupt words of Torah, since whoever studies Torah, merits to receive the inheritance of possession from above of the glory of the King, ZEIR ANPIN, and merits to receive the inheritance of possession in this world. This is that which is called the glory of Hashem, NAMELY MALCHUT CALLED THIS WORLD, which never ceases from them. This is the meaning of, "The wise shall inherit honor," THAT IS, THEY SHALL INHERIT MALCHUT, which is called the glory of Hashem.

159. פָּתַח רַבִּי אֶלְעָזָר וְאָמַר, כָּבוֹד חֲכָמִים יִנְחָלוּ וּכְסִילִים מֵרִים קָלוֹן. כָּבוֹד חֲכָמִים יִנְחָלוּ, זַכָּאִין אִינּוּן דְּמִתְעַסְּקֵי בְּאוֹרַיְיתָא. עַד לָא פָּתַח מִלָּה, קְרִיב הַהוּא בַּר נָשׁ גַּבַּיְיהוּ. אָמַר ר׳ אֶלְעָזָר, לֵית לָן לְמִפְסַק מִלֵּי דְּאוֹרַיְיתָא, דְּכָל מַאן דְּאִשְׁתְּדַל בְּאוֹרַיְיתָא, זָכֵי לְמֵירַת יְרוּתָא דְּאַחֲסָנָא דִּלְעֵילָא, בִּיקָרָא דְּמַלְכָּא עִלָּאָה קַדִּישָׁא, וְזָכֵי לְמֵירַת יְרוּתָא דְּאַחֲסָנָא בְּהַאי עָלְמָא, וּמַאי אִיהוּ. הַהוּא דְּאִקְרֵי כְּבוֹד יְיָ׳, דְּלָא פְּסַק מִנַּיְיהוּ לְעָלְמָא. הה״ד, כָּבוֹד חֲכָמִים יִנְחָלוּ, הַהוּא דְּאִקְרֵי כְּבוֹד יְיָ׳.

160. HE ASKS what is meant by, "but fools shall get shame" AND ANSWERS, Come and see, when man walks the true way before the Holy One, blessed be He, and is occupied with the Torah, he inherits to himself that glory of Hashem. Many defenders and advocates are above over that man, who all speak in his favor before the Holy King. If that man does not study Torah and does not walk in his Master's way, he brings about prosecution over himself, but that prosecutor roams the air and does not yet rise up, THINKING that man might repent. After seeing that man does not repent nor wishes to study Torah, he then rises up and speaks ill of him. This is the meaning of, "but fools shall get (or: 'raise') shame," since he rises up and prosecutes.

160. וּכְסִילִים מֵרִים קָלוֹן, מַאי הוּא. ת״ח, כַּד בַּר נָשׁ אָזַל בְּאֹרַח מֵישָׁר קָמֵי קוּדְשָׁא ב״ה, וְאִשְׁתְּדַל בְּאוֹרַיְיתָא, הָא הַהוּא כְּבוֹד יְיָ׳ יָרִית לְגַרְמֵיהּ, וְכַמָּה אַפּוֹטְרוֹפְּסִין סַנֵּיגוֹרִין אִשְׁתַּכְּחוּ לְעֵילָא עָלֵיהּ דְּב״נ, וְכֻלְּהוּ אוֹלְפִין עָלֵיהּ זְכוּ, קָמֵי מַלְכָּא קַדִּישָׁא, וְאִי בַּר נָשׁ לָא אִשְׁתְּדַל בְּאוֹרַיְיתָא, וְלָא אָזַל בְּאָרְחָא דְּמָארֵיהּ, הוּא עָבִיד קַטֵּיגוֹרָא עָלֵיהּ. וְהַהוּא קַטֵּיגוֹרָא שָׁאט בַּאֲוִירָא, וְלָא סָלִיק לְעֵילָא, דִּלְמָא יְתוּב אָדָם מֵחוֹבוֹי. כֵּיוָן דְּחָמֵי דְּבַר נָשׁ לָא תָּב, וְלָא בָּעֵי לְאִשְׁתַּדְּלָא בְּאוֹרַיְיתָא, כְּדֵין הוּא סָלִיק לְעֵילָא, וְאוֹלִיף עָלֵיהּ חוֹבָא. הה״ד, וּכְסִילִים מֵרִים קָלוֹן, וְסָלִיק לְעֵילָא וְעָבֵד קַטְרוּגָא.

161. פָּתַח וְאָמַר, וְאִם מִשְׁפַּחַת מִצְרַיִם לֹא תַעֲלֶה וְלֹא בָאָה וְלֹא עֲלֵיהֶם תִּהְיֶה הַמַּגֵּפָה וְגוֹ׳. מַאי שְׁנָא מִצְרַיִם הָכָא, מִכָּל שְׁאַר עַמִּין, דְּהָא לְכֻלְּהוּ כְּתִיב וְלֹא עֲלֵיהֶם יִהְי הַגָּשֶׁם, וְהָכָא לָא. אֶלָּא הָא אוֹקְמוּהָ חַבְרַיָּיא, דְּהָא אַרְעָא דְּמִצְרַיִם לָא אִצְטְרִיךְ לְמִטְרָא, וְע״ד לָאו הִיא בִּכְלָלָא דְּאִינּוּן דְּבָעָן מִטְרָא, אֲבָל אִינּוּן דִּינָא אַחֲרָא אִסְתַּלָּק עָלַיְיהוּ, וְשַׁפִּיר קָאַמְרוּ.

161. He opened and said, "And if the family of Egypt does not go up, and does not come, then they shall have no overflow" (Zecharyah 14:18). HE ASKS, Why is Egypt different here than the rest of the nations? It is written of them all, "upon them shall be no rain" (Ibid. 17), yet here it is not WRITTEN SO. AND HE ANSWERS, The friends have explained that Egypt does not need rain, BECAUSE IT DRINKS THE WATERS OF THE NILE. Hence it is not among those in need of rain, but another punishment shall come to them. And it has been well said.

162. ת״ח, כְּתִיב כִּי הָאָרֶץ אֲשֶׁר אַתָּה בָא שָׁמָּה לְרִשְׁתָּהּ לֹא כְאֶרֶץ מִצְרַיִם הִיא אֲשֶׁר יְצָאתֶם מִשָּׁם וְגוֹ׳. דְּהָא נַהֲרָא סָלִיק מִנֵּיהּ מִשְׁתַּקְיָיא אַרְעָא, אֲבָל הָכָא לְמִטַּר הַשָּׁמַיִם תִּשְׁתֶּה מָיִם, דְּהָא אַרְעָא קַדִּישָׁא מִן שְׁמַיָּיא אִתְשַׁקְיָיא תְּדִיר. וְכַד יִשְׂרָאֵל הֲווֹ עַסְקִין בְּאוֹרַיְיתָא, הֲוָה אִתְשַׁקְיָיא כַּדְקָא יָאוּת. וּמַאן דְּמָנַע אוֹרַיְיתָא מִנָּהּ, כְּאִילוּ מָנַע טַב מִן כָּל עָלְמָא. עָאלוּ לְגוֹ מְעַרְתָּא חֲדָא דַּהֲוָה בְּאָרְחָא, עָאל הַהוּא גְּבַר עִמְּהוֹן, יָתְבוּ.

162. Come and see, it is written, "For the land, into which you go to possess it, is not as the land of Egypt, from whence you came out..." (Devarim 11:10), where the river rises and waters the land. But here, it "drinks water of the rain of heaven" (Ibid. 11), for the Holy Land always drink from heaven. And when Yisrael were occupied with the Torah, it used to properly drink. And whoever withholds Torah from it, it is as if he withholds goodness from the whole world. They entered a cave on the way. The man entered with them and they sat down.

27. "Face to face"

A stranger sits with the rabbis in a cave and speaks to them about Moses, saying that he was distinguished from all other prophets in the world. Moses was able to lift up his head and actually look at the supernal radiance, while still retaining a settled mind. As long as Joshua was with Moses he drew nourishment from Malchut and had no fear, but after he was on his own he could not even look directly at a messenger from God.

163. פָּתַח הַהוּא גַּבְרָא וְאָמַר, וְדִבֶּר יְיָ׳ אֶל מֹשֶׁה פָּנִים אֶל פָּנִים כַּאֲשֶׁר יְדַבֵּר וְגוֹ׳, הַאי קְרָא לָאו רֵישֵׁיהּ סֵיפֵיהּ וְלָאו סֵיפֵיהּ רֵישֵׁיהּ. וְלָא מִלָּה דָּא כְּמִלָּה דָּא, בְּקַדְמֵיתָא וְדִבֶּר ה׳ אֶל מֹשֶׁה פָּנִים אֶל פָּנִים שַׁפִּיר, לְבָתַר וְשָׁב אֶל הַמַּחֲנֶה, לְבָתַר וּמְשָׁרְתוֹ יְהוֹשֻׁעַ בִּן נוּן נַעַר, מַהוּ. א״ר אֶלְעָזָר וַדַּאי קוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בִּיקָרָא דִּילָן, דְּהַשְׁתָּא זִווּגָא דִּילָן בִּשְׁכִינְתָּא, וּשְׁכִינְתָּא לָא אִתְעֲדֵי מִנָּן. מַאן דְּפָתַח פִּתְחָא, לֵימָא מִלָּה.

163. The man began by saying, "And Hashem spoke to Moses face to face, as a man speaks..." (Shemot 33:11). In this verse the beginning does not fit the end nor does the end the beginning; a word does not fit with another. For at first it says, "And Hashem spoke to Moses face to face," which is well. Then it says, "And he turned back to the camp" (Ibid.), WHICH IS NOT CONNECTED WITH, "AND HASHEM SPOKE..." Then, "but his servant Joshua, the son of Nun, a young man..." (Ibid.). What does that mean? IT HAS NO CONNECTION TO, "AND HE TURNED BACK TO THE CAMP." Rabbi Elazar said, Surely the Holy One, blessed be He, wishes to honor us for now we are connected with the Shechinah, who shall not leave us. Whoever opened this opening, let him speak.

164. פָּתַח וְאָמַר, וְדִבֶּר יְיָ׳ אֶל מֹשֶׁה פָּנִים אֶל פָּנִים, בְּכַמָּה דַרְגִּין עִלָּאִין וְיַקִּירִין, אִתְפְּרַשׁ מֹשֶׁה נְבִיאָה מְהֵימְנָא, עַל כָּל שְׁאַר נְבִיאֵי דְּעָלְמָא. דְּהָא כֻּלְּהוּ לָקְבֵלֵיהּ, כְּקוֹף בְּפְנֵי בְּנֵי נָשָׁא. שְׁאַר נְבִיאֵי הֲווֹ מִסְתַּכְּלֵי בְּאַסְפָּקְלַרְיָא דְּלָא נָהִיר, וְעִם כָּל דָּא לָא הֲווֹ זַקְפָן אַנְפִּין לְעֵילָא לְאִסְתַּכְּלָא, אֶלָּא כְּמָה דִּכְתִיב, וַאֲנִי הָיִיתִי נִרְדָּם עַל פָּנַי וּפָנַי אַרְצָה. וְלָא עוֹד אֶלָּא דְּמִלִּין לָא הֲווֹ גַּבַּיְיהוּ בְּאִתְגַּלְיָיא.

164. He said, "And Hashem spoke to Moses face to face." With many supernal, precious grades Moses the faithful prophet was distinguished from all other prophets in the world, who were all before him as a monkey before man. The other prophets used to look at the non-shining mirror, yet they did not lift up their faces to behold, but, as written, "I was in a deep sleep on my face, and my face towards the ground" (Daniel 10:9). Moreover, these things were not in the open for them.

165. Moses the faithful prophet was not so, for he beheld the shining mirror and stood his ground. Furthermore, he used to lift up his head to look, as one saying to his neighbor, Lift up your head and let your face gaze at mine, so you shall know what I am saying. So did Moses do, who lifted up his head face to face without fear. His face was lifted UPWARDS and he was beholding the supernal, precious radiance. His mind and countenance did not change like other prophets, since OTHER PROPHETS, if they looked when prophesying, went out of their mind, their countenance changed, and they knew nothing of this world.

165. וּמֹשֶׁה נְבִיאָה מְהֵימְנָא לָאו הָכִי, דְּהוּא הֲוָה מִסְתָּכֵל בְּאַסְפָּקְלַרְיָא דְנַהֲרָא, וְקָאֵים בְּקִיּוּמֵיהּ. וְלָא עוֹד, אֶלָּא דַּהֲוָה זָקִיף רֵישָׁא לְאִסְתַּכְּלָא, כְּמַאן דְּאָמַר לְחַבְרֵיהּ, זָקוֹף רֵישָׁךְ, וְיִסְתַּכְּלוּן אַנְפָּךְ בְּאַנְפִּי, בְּגִין דְּתִנְדַּע מִלַּי. כַּךְ מֹשֶׁה, פָּנִים אֶל פָּנִים זָקִיף רֵישָׁא, בְּלָא דְּחִילוּ, אַנְפּוֹי זַקְפָּאן וּמִסְתַּכֵּל בְּזִיו יְקָרָא עִלָּאָה, וְלָא אִשְׁתַּנֵּי דַּעְתּוֹי וְאַנְפּוֹי, כְּשְׁאַר נְבִיאִין, דְּכַד הֲווֹ נַבְּאָן לְאִסְתַּכְּלָא, נַפְקָא מֵרְשׁוּתַיְיהוּ וּמִדַּעְתַּיְיהוּ, וְאִשְׁתְּנֵי זִיו אַנְפַּיְיהוּ, וְלָא הֲווֹ יַדְעֵי מֵהַאי עָלְמָא כְּלוּם.

166. Moses was not so, since Moses used to behold that very highest grade, WHICH IS ZEIR ANPIN, and did not lose his mind, because when he beheld the precious supernal radiance, immediately, "he turned back to the camp" and talked with them about their needs. His mind was settled as before, and even more so. Hence, AFTER, "HASHEM SPOKE TO MOSES FACE TO FACE," it is said, "And he turned back to the camp." THEN IT IS SAID, "but his servant Joshua, the son of Nun, a young man..." Surely he received from the tent, for he was studying how to observe through the Holy Spirit, as written, "And the child Samuel ministered to Hashem" (I Shmuel 3:1).

166. וּמֹשֶׁה לָאו הָכִי, דְּמֹשֶׁה בְּהַהוּא דַּרְגָּא עִלָּאָה מַמָּשׁ הֲוָה מִסְתָּכֵל, וְלָא נָפַק מֵרְשׁוּתֵיהּ וּמִן דַּעְתֵּיהּ, דְּהָא בְּשַׁעְתָּא דַּהֲוָה מִסְתָּכֵל בְּזִיו יְקָרָא עִלָּאָה, מִיַּד וְשָׁב אֶל הַמַּחֲנֶה, לְמַלְּלָא עִמְּהוֹן בְּכָל מַה דְּאִצְטְרִיכָאן, וְדַעְתּוֹי מִתְיַשְּׁבָא בֵּיהּ כְּקַדְמִיתָא, וְיַתִּיר. וְדָא הוּא וְשָׁב אֶל הַמַּחֲנֶה. וּמִשְּׁרַתּוֹ יְהוֹשֻׁעַ בִּן נוּן נַעַר, וַדַּאי דַּהֲוָה יָנִיק מִתּוֹךְ הָאֹהֶל, אוֹלִיף לְאִסְתַּכְּלָא בְּרוּחַ קוּדְשָׁא, כד״א וְהַנַּעַר שְׁמוּאֵל מְשָׁרֵת אֶת יְיָ׳.

167. Come and see, as long as Joshua was with Moses, he used to study and be nourished from within the tent, WHICH IS MALCHUT, and have no fear. After he separated from Moses and was on his own, it is written, "And Joshua fell on his face to the earth, and bowed down" (Joshua 5:14), because he could not look. This was before a messenger; all the more so from another place.

167. ת״ח, כָּל זִמְנָא דַּהֲוָה יְהוֹשֻׁעַ לְגַבֵּי דְּמֹשֶׁה, הֲוָה אוֹלִיף וְאָנִיק מִתּוֹךְ הָאֹהֶל, וְלָא דָּחִיל. בָּתַר דְּאִתְפְּרַשׁ מִמֹּשֶׁה, וַהֲוָה בִּלְחוֹדוֹי, מַה כְּתִיב, וַיִּפֹּל יְהוֹשֻׁעַ אֶל פָּנָיו אַרְצָה וַיִּשְׁתָּחוּ, דְּלָא הֲוָה יָכִיל לְאִסְתַּכְּלָא, וְהַאי מֵחַד שְׁלִיחָא, כ״ש מֵאַתָּר אַחֲרָא.

168. THIS IS LIKENED to a man with whom the king deposited vessels of gold and precious stones. As long as it was with him, the servant of the house used to touch them and look at them. Once that man died, the king left nothing with the servant but came and took his keepsake. The servant said, Woe to me that I lost ALL THESE PRECIOUS THINGS. When my master was alive, they were all at my disposal.

168. לְבַר נָשׁ, דְּאַפְקִיד מַלְכָּא גַּבֵּיהּ מָאנֵי דְּהָב וְאַבְנֵי יְקָר, כָּל זִמְנָא דְּמִשְׁתַּכַּח גַּבֵּיהּ, שַׁמָּשָׁא דְּבֵיתֵיהּ, אָחִיד בְּהוּ וְאִסְתְּכַּל בְּהוּ. כֵּיוָן דְּסָלִיק הַהוּא בַּר נָשׁ מֵעָלְמָא, לָא שְׁבִיק מַלְכָּא לְגַבֵּי שַׁמָּשָׁא כְּלוּם, וְאָחִיד פִּקְדּוֹנָא דִּילֵיהּ. אָמַר הַהוּא שַׁמָּשָׁא, וַוי דְּאָבְדִית. בְּיוֹמוֹי דְּמָארֵי, כָּל אִלֵּין הֲווֹ בִּידֵי.

169. Such was Joshua. When Moses was alive he used to be nourished daily from the tent, WHICH IS MALCHUT, and had no fear. After MOSES died, "Joshua fell on his face." And I, since I am among you, may look at words of Torah without fear. After withdrawing from you, I cannot look on my own.

169. כַּךְ יְהוֹשֻׁעַ, בְּיוֹמוֹי דְּמֹשֶׁה הֲוָה יָנִיק בְּכָל יוֹמָא מִתּוֹךְ הָאֹהֶל, וְלָא דָּחִיל. בָּתַר דְּשָׁכִיב, וַיִּפֹּל יְהוֹשֻׁעַ אֶל פָּנָיו. וַאֲנָא בְּגִין דַּאֲנָא שְׁכִיחַ בְּגַוַוּיְיכוּ, אֶסְתְּכַּל בְּמִלֵּי דְּאוֹרַיְיתָא, וְלָא אֵהֵא דָּחִיל. בָּתַר דְּאִתְפְּרַשׁ מִנַּיְיכוּ, וְלָא אֵיכוּל לְאִסְתַּכְּלָא בִּלְחוֹדָאי.

28. "and you shall teach them diligently to your children"
We read of a man's obligation to teach the Torah to his children and to be an example to them of how people should conduct themselves when they

are guided by the Torah.

170. He spoke further, "and you shall teach them diligently (Heb. veshinantam) to your children, and shall talk of them..." (Devarim 6:7). "VESHINANTAM" MEANS as in, "Your arrows are sharp (Heb. shenunim)" (Tehilim 45:6). For a man should teach his son words of Torah as a sword which is sharp on its two sides, so as to introduce into him sharpness and the joy of Torah, and his heart shall not be in folly. "and shall talk of them" means that all the things in the Torah, each THING has its own way. "and (shall) talk of them": HE ASKS, This verse should have been in the future tense, AND ANSWERS, The man himself should conduct himself by them and behave so as not to deviate right or left.

170. תּוּ פָּתַח וְאָמַר, וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם וְגוֹ׳. כד״א חִצָּיךְ שְׁנוּנִים. דְּבָעֵי ב״נ לְחַדְּדָא מִלֵּי דְּאוֹרַיְיתָא לִבְרֵיהּ, כְּחַרְבָּא דְּאִיהוּ שְׁנָנָא בִּתְרֵי סִטְרוֹי, בְּגִין דְּיֵיעוּל לֵיהּ חִדּוּדָא וְחֶדְוָה בְּאוֹרַיְיתָא, וְלָא יִשְׁתְּכַּח לְבֵיהּ בְּטִפְּשׁוּתָא. וְדִבַּרְתָּ בָּם, כָּל מִלִּין דְּאוֹרַיְיתָא, כָּל חַד וְחַד אוֹרְחָא לֵיהּ בִּלְחוֹדוֹי. וְדִבַּרְתָּ בָּם, וּתְדַבֵּר מִבָּעֵי לֵיהּ. אֶלָּא בָּעֵי ב״נ לְאַנְהָגָא גַּרְמֵיהּ בְּהוּ, וּלְאִתְנַהֲגָא גַּרְמֵיהּ, דְּלָא יִסְטֵי לִימִינָא וּלְשְׂמָאלָא.

171. "when you sit in your house" (Devarim 6:7), namely conduct himself in his house in the right way, the correct way, so that his household will learn from him. He should deal with them composedly and joyfully, and not cause too much fear in his house. All his actions at home should be composed. "and when you walk by the way" to be guided by words of Torah. And he should correct himself through them as proper to conduct himself by way of the Torah, which is like Jacob CONDUCTED HIMSELF ON THE WAY IN THREE THINGS, for a present, for prayer and for war. He should pray to his Master, BUT words of Torah are more valuable than prayer.

171. בְּשִׁבְתְּךָ בְּבֵיתֶךָ, לְאַנְהָגָא גַּרְמֵיהּ בְּבֵיתֵיהּ בְּאֹרַח מֵישָׁר וּבְאֹרַח תִּקּוּנָא, דְּיִלְפּוּן מִנֵּיהּ בְּנֵי בֵּיתֵיהּ לְאַנְהָגָא גַּרְמֵיהּ עִמְּהוֹן בְּנַחַת וּבְחֵידוּ, וְלָא יָטִיל דְּחִילוּ בִּבְנֵי בֵּיתֵיהּ יַתִּיר, וְכָל עוֹבָדוֹי בְּבֵיתֵיהּ בְּאֹרַח תִּקּוּנָא. וּבְלֶכְתְּךָ בַדֶּרֶךְ, לְאַנְהָגָא בְּמִלֵּי דְּאוֹרַיְיתָא, וּלְתַקָּנָא גַּרְמֵיהּ בְּהוּ כְּמָה דְּאִצְטְרִיךְ, וּלְדַבְּרָא גַּרְמֵיהּ בְּאוֹרְחוֹי דְּאוֹרַיְיתָא. וּמַאי אִיהוּ. כְּמָה דְּיַעֲקֹב. לְדוֹרוֹן. לִקְרָבָא. לְצָלוֹתָא. וּצְלוֹתָא בָּעֵי לְצַלָּאָה לְמָארֵיהּ, וְעֵילָא מִנְּהוֹן מִלֵּי דְּאוֹרַיְיתָא.

172. "and when you lie down" (Ibid.) MEANS to conduct himself with fear of his Master, with holiness, with humility, not to be impudent before his Master. "and when you rise up" (Ibid.) means to give praise to his Master who returned his soul. For he is present before his Master with many sins, yet the Holy One, blessed be He, did kindness by him and returned his soul to his body. "And you shall bind them as frontlets between your eyes" (Ibid. 8), has been explained as referring to the dark hand, which is the left hand, WHICH IS DARKER AND WEAKER THAN THE RIGHT. In the book of Agadah it said, 'yadechah (Eng. 'your hand')' means the hand (Heb. yad) of koh, WHICH IS MALCHUT CALLED KOH, as written, "So (Heb. koh) shall your seed be" (Beresheet 15:5).

172. וּבְשָׁכְבְּךָ, לְדַבְּרָא גַּרְמֵיהּ בִּדְחִילוּ דְּמָארֵיהּ, בִּקְדוּשָׁה, בַּעֲנָוָה דְּלָא יִשְׁתְּכַּח חָצִיף לְקֳבֵלֵיהּ דְּמָארֵיהּ. וּבְקוּמֶךָ, לְמֵיהַב תּוּשְׁבְּחָן לְמָארֵיהּ דְּאָתִיב נִשְׁמָתֵיהּ. דְּהָא בְּכַמָּה חִיּוּבִין אִשְׁתְּכַּח קַמֵּי מָארֵיהּ, וְקוּדְשָׁא בְּרִיךְ הוּא עָבִיד עִמֵּיהּ חֶסֶד, וְאָתִיב לֵהּ לְגוּפֵיהּ. וּקְשַׁרְתָּם לְאוֹת עַל יָדֶכָה. הָא אוּקְמוּהָ, עַל יַד כֵּהָה, וְדָא הוּא שְׂמָאלָא. וּבְסִפְרָא דְּאַגַּדְתָּא אָמַר, עַל יַד כ״ה. כד״א כֹּ״ה יִהְיֶה זַרְעֶךָ.

29. The four compartments of the Tefilin

We hear of how the friends who live in the south explained the four compartments of the Tefilin, but the rabbis say they do not agree with their interpretation because their inclusion of the supernal Keter as the first of the compartments is incorrect; this is because the supernal Keter includes everything. We learn about the four passages in the brain and the four passages in the heart; these are the four Mochin of Zeir Anpin and the four of Malchut. Rabbi Elazar talks about Judgment and Mercy, and says that one can always tell from which grade a prophet has drawn his prophecy.

173. The friends who live in the south have explained, with their secrets, the four compartments of the Tefilin in the following manner. "Sanctify to Me all the firstborn (Heb. Kadesh li)" (Shemot 13:2): FIRSTBORN unspecified corresponds to Keter, highest of all, WHICH IS CALLED FIRSTBORN. "And it shall be, when Hashem your Elohim shall bring you (Heb. vehayah ki yeviacha)" (Devarim 6:10) corresponds to Chochmah. "Hear, O Yisrael (Heb. sh'ma Yisrael)" together with "And you shall love Hashem your Elohim (Heb. ve'ahavta)" (Devarim 6:4-9) correspond to Binah. "And it shall come to pass, if you hearken (Heb. vehayah im shamo'a)" (Devarim 11:13-17) corresponds to Chesed. They are all then included in THE TEFILIN IN the left arm that is called might, as written, "and by the arm of His strength" (Yeshayah 62:8). Strength is nothing but Torah; strength is nothing but Tefilin.

173. וְחַבְרַיָּיא יַתְבֵי דָּרוֹמָא אוֹקְמוּהָ בְּרָזָא דִּלְהוֹן, אַרְבַּע בָּתֵּי דִּתְפִילִין כְּהַאי גַּוְונָא. קַדֵּשׁ לִי כָּל בְּכוֹר סְתָם, לְקֵבֵל כִּתְרָא עִלָּאָה דְּכֹלָּא. וְהָיָה כִּי יְבִיאֲךָ, לְקֵבֵל חָכְמָה. שְׁמַע יִשְׂרָאֵל וְאָהַבְתָּ, לְקֵבֵל בִּינָה. וְהָיָה לְקֵבֵל חֶסֶד. לְבָתַר כְּלִילָן כֻּלְּהוּ בִּדְרוֹעָא שְׂמָאלָא, דְּאִקְרֵי עֹז. וּכְתִיב, וּבִזְרוֹעַ עֻזּוֹ. וְאֵין עֹז, אֶלָּא תּוֹרָה, וְאֵין עֹז, אֶלָּא תְּפִלִּין.

174. We do not agree with these words. The reason is that the supernal Keter includes everything, and is not part of the reckoning OF THE FOUR PASSAGES. Moreover, "And it shall be, when Hashem your Elohim shall bring you" derives from the exodus from Egypt, which is that place where freedom is bestowed on slaves, NAMELY BINAH. Hence the way OF OUR FRIENDS IN THE SOUTH is incorrect. But we start from Chochmah, THAT "SANCTIFY TO ME ALL THE FIRSTBORN" IS CHOCHMAH INSTEAD OF KETER, and it is so. And the Holy One, blessed be He, WHO IS ZEIR ANPIN, put on TEFILIN. There are four passages above and four below. HE EXPLAINS, there are four in the area of the brain, NAMELY, THEY ARE THE FOUR MOCHIN OF ZEIR ANPIN; there are four in the area where the heart dwells, WHICH IS MALCHUT, because the one is connected with the other; ZEIR ANPIN IS CONNECTED WITH MALCHUT.

174. וּמִלִּין לָא מִתְיַשְּׁבָן לְגַבָּן. מ״ט. בְּגִין דִּכְתִּרָא עִלָּאָה הוּא כָּלִיל כֹּלָּא, דְּלָאו הוּא בְּחוּשְׁבָּנָא. וְעוֹד, וְהָיָה כִּי יְבִיאֲךָ בִּיצִיאַת מִצְרַיִם תַּלְיָיא, הַהוּא אֲתָר דְּאִשְׁתְּכַח בֵּיהּ חֵירוּ לְעַבְדִּין, וְעַל דָּא לָא מִתְתַּקְּנָן בְּאָרְחַיְיהוּ. וַאֲנָן מֵחָכְמָה שַׁרְיָין, וְהָכִי הוּא וְקוּדְשָׁא בְּרִיךְ הוּא נָטִיל לוֹן, אַרְבַּע לְעֵילָא, אַרְבַּע לְתַתָּא, אַרְבַּע בַּאֲתָר דְּמוֹחָא. אַרְבַּע בַּאֲתָר דְּלִבָּא שַׁרְיָיא. בְּגִין דְּדָא בְּדָא אִתְקְשַׁר.

175. Man should be crowned with them because they are the supernal Holy Name, NAMELY, YUD HEI VAV HEI, as written, "And all people of the earth shall see that you are called by the name of Hashem..." (Devarim 28:10). Whoever is adorned with this supernal holy crown is called a king on earth. And the Holy One, blessed be He, is a king in heaven. This is the meaning of, "a king caught in its tresses" (Shir Hashirim 7:6). Just as the Holy One, blessed be He, is king above, so is he a king below. "And you shall write them upon the doorposts of your house" (Devarim 6:9), so that the man shall be perfect in everything and perfect by his Master's commandments, marked above and marked below. Happy is the lot of Yisrael.

175. וּבְעֵי ב״נ לְאִתְעַטְּרָא בְּהוּ, בְּגִין דְּאִיהוּ שְׁמָא קַדִּישָׁא עִלָּאָה. דִּכְתִיב, וְרָאוּ כֹּל עַמֵּי הָאָרֶץ כִּי שֵׁם יְיָ׳ וְגוֹ׳. וְכָל מַאן דְּמִתְעַטַּר בְּעִטְרָא קַדִּישָׁא עִלָּאָה דָּא, אִקְרֵי מֶלֶךְ בְּאַרְעָא. וְקוּדְשָׁא בְּרִיךְ הוּא מֶלֶךְ בְּרָקִיעָ. הה״ד מֶלֶךְ אָסוּר בְּרְהָטִים. כְּמָה דְּקוּדְשָׁא בְּרִיךְ הוּא מֶלֶךְ לְעֵילָא, הָכִי נָמֵי הוּא מֶלֶךְ לְתַתָּא. וּכְתַבְתָּם עַל מְזוּזוֹת בֵּיתֶךָ, בְּגִין דִּיהֱוֵי בַּר נָשׁ שְׁלִים בְּכֹלָּא, וְיִשְׁתְּכַח שְׁלִים בְּפִקּוּדֵי דְּמָארֵיהּ, רָשִׁים לְעֵילָא, רָשִׁים לְתַתָּא, זַכָּאָה חוּלָקֵהוֹן דְּיִשְׂרָאֵל.

176. Rabbi Elazar opened and said, I have found two verses, and though it comes from one grade, nevertheless they are not of the same grade. The one verse writes, "Thus says Hashem Tzevaot (Eng. 'Lord of Hosts')" (Chagai 1:7), and another writes, "Thus says Hashem Elohim" (Yeshayah 7:7). What is the difference between them? HE ANSWERS, When it is written, "Thus says Hashem Tzevaot" the matter comes with Mercy, and when it is written, "Thus says Adonai Elohim," it comes with Judgment.

176. פָּתַח ר׳ אֶלְעָזָר וְאָמַר, תְּרֵי קְרָאֵי אַשְׁכַּחְנָא, דְּאע״ג דְּכֹלָּא בְּחַד דַּרְגָּא תַּלְיָין, לָאו אִינּוּן מִדַּרְגָּא חַד. חַד קְרָא כְּתִיב, כֹּה אָמַר יְיָ׳ צְבָאוֹת. וְחַד קְרָא כְּתִיב, כֹּה אָמַר יְיָ׳ אֱלֹהִים. מַה בֵּין הַאי לְהַאי. אֶלָּא בְּזִמְנָא דִּכְתִיב כֹּה אָמַר יְיָ׳ צְבָאוֹת, כְּדֵין מִלָּה אַתְיָא בְּרַחֲמֵי. וּבְזִמְנָא דִּכְתִיב כֹּה אָמַר יְיָ׳ אֱלֹהִים, כְּדֵין מִלָּה אַתְיָא בְּדִינָא.

177. כֹּה אָמַר יְיָ׳ צְבָאוֹת, בְּגִין דְּהַאי כֹּה, אִתְבָּרְכָא מִצַּדִּיק וּמִנֶּצַח וְהוֹד, דְּאִקְרֵי יְיָ׳ צְבָאוֹת. וּכְדֵין, מִלָּה בְּאִתְבַּסְּמוּתָא אַתְיָא, דְּהָא מֵאַתָּר דָּא קָא אַתְיָא. כֹּה אָמַר יְיָ׳ אֱלֹהִים, כְּדֵין הַאי כֹּה יַנְקָא מִסִּטְרָא דְּדִינָא, מֵאַתָּר דִּגְבוּרָה עִלָּאָה, וְאוֹלִיפְנָא מֵאַבָּא, דְּדִינָא הוּא בְּרַחֲמֵי, בְּגִין דִּכְתִיב יְיָ׳ אֱלֹהִים.

177. HE EXPLAINS THE ISSUE: IN THE VERSE, "Thus (Heb. koh) says Hashem Tzevaot," it is because 'koh', WHICH IS MALCHUT, is blessed by the Righteous, WHO IS YESOD, and by Netzach and Hod that are called Hashem Tzevaot. Then it comes out tempered because it issues from that place, YESOD. IN THE VERSE, "Thus says Adonai Elohim," this 'koh', WHICH IS MALCHUT, is nourished from the aspect of Judgment and from the place of supernal Gvurah, THAT IS, GVURAH OF ZEIR ANPIN. I have learned from my father that Judgment is tempered with Mercy, since it is written, "Hashem Elohim," AND YUD HEI VAV HEI IS MERCY AND ELOHIM IS JUDGMENT.

178. דְּהָא אֱלֹהִים גְּבוּרָה הוּא בְּכָל אֲתָר, אֲדֹנָי, גְּבוּרָה תַּתָּאָה הִיא בְּכָל אֲתָר. וְעַל דָּא אִשְׁתְּמוֹדְעָן מִלֵּי מִפּוּמָא דִּנְבִיאָה, וְהוּא הֲוָה מִתְכַּוֵּין לְמֵימַר מִלָּה מֵאַתְרֵיהּ. וּכְדֵין הֲווֹ יַדְעֵי אִלֵּין בְּנֵי מְהֵימְנוּתָא, מֵאָן אֲתָר תַּלְיָיא מִלְּתָא.

178. For Elohim is always Gvurah. Adonai is always lower Gvurah. Hence it is recognized from the mouth of the prophet, ACCORDING TO THE NAME HE MENTIONED, FROM WHICH GRADE HE PROPHESIZED as he directed his attention to say something from its own place. The faithful would then know whence the matter is from.

30. "Curse Meroz"
The rabbis talk about the angel who will take revenge on the enemies of Yisrael in the future, and we also hear about "the stars in their courses fought against Sisera".

179. פְּתַח רַבִּי אֲחָא וְאָמַר אוֹרוּ מֵרוֹז אָמַר מַלְאַךְ יְיָ׳ וְגוֹ׳. ת"ח, הַאי קְרָא רָזָא הוּא בְּרָזִין עִלָּאִין. בְּשַׁעֲתָא דְּמַלְכָּא קַדִּישָׁא מָסַר בֵּיתֵיהּ בִּידָא דְּמַטְרוֹנִיתָא כָּל זַיְינִין וְרוּמְחִין וּבַלִּיסְטְרָאוֹת דִּילֵיהּ אַפְקִיד בִּידָהָא, וְכָל אִינּוּן מַגִּיחֵי קְרָבָא דִּילֵיהּ אַפְקִיד עִמָּהּ. הה"ד, הִנֵּה מִטָּתוֹ שֶׁלִּשְׁלֹמֹה שִׁשִּׁים גִּבּוֹרִים סָבִיב לָהּ מִגִּבּוֹרֵי יִשְׂרָאֵל, וְהָא אוֹקְמוּהָ, וְכַד אֲגַח קוּדְשָׁא בְּרִיךְ הוּא קְרָבָא, בְּאִינּוּן גִּבּוֹרִין מַגִּיחֵי קְרָבָא דְּקָאֲמַרָן אַגַּח, וְאִינּוּן אִקְרוּן מְלוּמְדֵי מִלְחָמָה.

179. Rabbi Acha opened and said, "Curse Meroz, said the angel of Hashem" (Shoftim 5:23). Come and see, this verse is secret among supernal secrets. When the Holy King gave His house into the hands of the Queen, He put Her in charge over all weapons, lances and slings, and over all His soldiers. This is the meaning of, "Behold it is his litter, that of Solomon (THE SECRET OF MALCHUT)! Sixty valiant men are round about it, of the mighty men of Yisrael" (Shir Hashirim 3:7). It has already been explained THAT THEY ARE THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD FROM THE SIDE OF GVURAH, EACH INCLUDING TEN. When the Holy One, blessed be He, wages war, He does so through these warring mighty men we spoke of. They are considered "expert in war" (Ibid. 8).

180. כְּתִיב מִן שָׁמַיִם נִלְחֲמוּ הַכּוֹכָבִים מִמְּסִלּוֹתָם נִלְחֲמוּ עִם סִיסְרָא וְגוֹ׳. וּתְנָן, בְּהַאי שַׁעֲתָא דְּאִתְנְדִיבוּ יִשְׂרָאֵל לְגַלָּאָה רְשִׁימָא קַדִּישָׁא בְּבְשָׂרֵהוֹן, כְּדֵין הַאי חֶרֶב נוֹקֶמֶת נָקָם בְּרִית, כָּנַשׁ כָּל חֵילָא דִילֵיהּ, וְכָל זַיְינִין, וְכָל אִינּוּן מַגִּיחֵי קְרָבָא, לְאַגָּחָא קְרָבָא עִמֵּיהּ דְּסִיסְרָא. וְכוֹכָבַיָּא הֲווֹ אוֹשְׁדִין נוּרָא מִלְּעֵילָא. וְאָמַר רַבִּי שִׁמְעוֹן, כָּל כּוֹכָב וְכוֹכָב אִית לֵיהּ שְׁמָא בִּלְחוֹדוֹי, וְכֻלְּהוּ בִּשְׁמָהָן אִקְרוּן.

180. It is written, "They fought from heaven; the stars in their courses fought against Sisera" (Shoftim 5:20). We have learned that when Yisrael were dedicated to exposing the holy imprint OF CIRCUMCISION in their flesh, the sword avenging the covenant, WHICH IS MALCHUT, gathered all its armies, all weapons and all soldiers to wage war with Sisera, and the stars were pouring fire from above. Rabbi Shimon said that every star has its own name, AS WRITTEN, "He calls them all by their names" (Tehilim 147:4).

181. אָמַר לוֹן קוּדְשָׁא בְּרִיךְ הוּא, אִתְעַתְּדוּ לְנַקְמָא נוּקְמָא דִּבְנַי. תְּרֵי נוּקְמֵי אֲנָא זַמִּין לְאִתְפָּרְעָא מִנַּיְיהוּ, חַד נוּקְמָא דְּשִׁית מְאָה רְתִיכִין דְּאוֹזִיף לֵיהּ לְרַבְרְבָא דְּמִצְרָאֵי, בְּגִין לְאַגָּחָא קְרָבָא בְּהוּ בְּיִשְׂרָאֵל, דִּכְתִיב וַיִּקַּח שֵׁשׁ מֵאוֹת רֶכֶב בָּחוּר וְכֹל רֶכֶב מִצְרָיִם. וְחַד נוּקְמָא דִּבְנַי, דְּעָאקוּ לְהוּ עַד הַשְּׁתָּא. וּבְגִין כַּךְ אִתְדָּנוּ בְּתְרֵין דִּינִין, חַד בְּמַיָּיא, וְחַד בְּאֶשָּׁא. בְּמַיָּיא, דִּכְתִיב נַחַל קִישׁוֹן גְּרָפָם. בְּאֶשָּׁא, דִּכְתִיב הַכּוֹכָבִים מִמְּסִלּוֹתָם.

181. The Holy One, blessed be He, said TO THE STARS, 'Prepare yourself to revenge ON SISERA the vengeance of My children. Two vengeances shall I take from them. The first vengeance is for the six hundred chosen chariots that he left to the ministers of Egypt so as to war against Yisrael, as written, "and he took six hundred chosen chariots, and all the chariots of Egypt" (Shemot 14:7). Another vengeance is for My children, for their distressing them until now'. For that reason they were sentenced to two punishments, one with water and one with fire; with water, as written, "The wadi of Kishon swept them away" (Shoftim 5:21), and by fire, as written, "the stars in their courses."

182. וּבְאִינּוּן כּוֹכָבַיָּיא, אִית כּוֹכָבָא חַד דְּלָא אֲתָא לְהַהוּא נוּקְמָא, וְאִתְלַטְיָא לְעָלְמִין, דְּכַד שָׁאֲרֵי לְאַנְהָרָא, אָתָאן שְׁאַר כּוֹכָבַיָּיא וּבַלְעִין לֵיהּ, וּלְכָל סִיעָתָא דִּילֵיהּ, וְאִתְאֲבִידוּ כֻּלְּהוּ כַּחֲדָא. כד״א, אוֹרוּ מֵרוֹז אָמַר מַלְאַךְ יְיָ׳. וְכִי רְשׁוּת אִית לְמַלְאָכָא בְּהַאי. אֶלָּא דָּא הוּא מַלְאָךְ, דִּכְתִיב בֵּיהּ וַיִּסַּע מַלְאַךְ הָאֱלֹהִים הַהוֹלֵךְ לִפְנֵי מַחֲנֵה יִשְׂרָאֵל. וְדָא הוּא דְּכָל קְרָבִין דִּילֵיהּ אִינּוּן.

182. Among those stars there was one who did not come for that vengeance and was eternally cursed, so that when it starts to illuminate, the other stars come and swallow it with its whole camp and they perish together, as written, "Curse Meroz, said the angel of Hashem." HE ASKS, Does that angel have permission to do that, TO CURSE ANYONE? AND HE ANSWERS, This is the angel of whom it is written, "And the angel of Elohim, who went before the camp of Yisrael" (Shemot 14:19). It is he that all wars are his, NAMELY MALCHUT.

183. כִּי לֹא בָאוּ לְעֶזְרַת יְיָ׳, כַּד נַפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם. לְעֶזְרַת יְיָ׳ בַּגִּבּוֹרִים, בְּאִינּוּן שִׁשִּׁים גִּבּוֹרִים כַּד אִזְדַּמְנוּ קְרָבָא עִם סִיסְרָא. וְדָא מַלְאָךְ, רָזָא דְּכָל דִּינִין וְכָל קְרָבִין דְּמַלְכָּא בִּרְשׁוּתֵיהּ. וְעַל דָּא אָמַר, מַלְאַךְ יְיָ׳. וְדָא הוּא דִּכְתִיב, הַמַּלְאָךְ הַגּוֹאֵל אוֹתִי וְגוֹ׳, וְהָא אוּקְמוּהָ חַבְרַיָּא. וְדָא זְמִינָא לְמֶהֱוֵי עִלָּאָה וְיַקִּירָא לְזִמְנָא דְּאָתֵי. וּבְדָא יִתְרַבֵּי שְׁמָא קַדִּישָׁא. וּבְדָא זַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְאִתְפָּרְעָא מֵעַמִּין עַכּו״ם. וְעַל דָּא כְּתִיב, וְהִתְגַּדַּלְתִּי וְהִתְקַדַּשְׁתִּי וְגוֹ׳. אַזְלוּ, עַד דְּמָטוּ לְגַבֵּיהּ דְּר״ש, כֵּיוָן דְּחָמָא לוֹן, אָמַר ר״ש הָא שְׁכִינְתָּא הָכָא, וַדַּאי צְרִיכִין אֲנָן לְמֶחְזַק טִיבוּ לְאַנְפֵּי שְׁכִינְתָּא.

183. "because they did not come to the help of Hashem" (Shoftim 5:23), namely when Yisrael came out of Egypt, "to the help of Hashem against the mighty men" (Ibid.), namely the mighty men who came to fight together with Sisera, NAMELY, THE SIXTY MIGHTY MEN AROUND THE BED OF SOLOMON. The secret of this angel is that all punishment and all the King's wars are his responsibility. Hence it says, "the angel of Hashem." This is the meaning of, "the angel who redeemed me..." (Beresheet 48:16), NAMELY MALCHUT. The friends have already explained it. This ANGEL will be lofty and precious in the future to come. Thus the Holy Name will be magnified. By this ANGEL the Holy One, blessed be He, will take revenge on the heathen nations. Of this it is written, "Thus will I magnify Myself and sanctify Myself..." (Yechezkel 38:23). They walked until they reached Rabbi Shimon. When he saw them, Rabbi Shimon said, The Shechinah is here. Surely it behooves us to be grateful to the Shechinah.

31. "Lo, it is yet high day"
Rabbi Shimon says that at the end of the exile Yisrael will return to the Holy Land through the merit of their study in the Torah, but this depends on their repentance. Another explanation of the title verse is that the day of exile was lengthened due to Yisrael's evil deeds. Yisrael cannot gather together until harsh Judgment is removed by the Holy Sfirot. We learn that "the end of days" refers to Malchut, who shall be returned to her place, and the great mating that will take place between Zeir Anpin and Malchut.

184. פָּתַח וְאָמַר הֵן עוֹד הַיּוֹם גָּדוֹל וְגוֹ׳. הַאי קְרָא אוֹקְמוּהָ, דְּכַד יִשְׂרָאֵל יִתְעָרוּן תְּשׁוּבָה לְקָמֵי קוּדְשָׁא בְּרִיךְ הוּא, בִּזְכוּ אוֹרַיְיתָא יְתוּבוּן לְאַרְעָא קַדִּישָׁא, וְיִתְכַּנְּשׁוּן מִן גָּלוּתָא. דְּהָא וַדַּאי יוֹמָא חַד יְהֵא גָּלוּתָא לְיִשְׂרָאֵל, וְלָא יַתִּיר. הה״ד, נָתְנַנִי שׁוֹמֵמָה כָּל הַיּוֹם דָּוָה. וְאִי לָא יְתוּבוּן, קוּדְשָׁא בְּרִיךְ הוּא אָמַר, הֵן עוֹד הַיּוֹם גָּדוֹל לֹא עֵת הֶאָסֵף הַמִּקְנֶה בְּלָא זְכוּ וּבְלָא עוֹבָדִין דְּכַשְׁרָן. אֲבָל אַסְוָתָא חַד לְכוּ, הַשְׁקוּ הַצֹּאן, אִשְׁתְּדְּלוּ בְּאוֹרַיְיתָא, דְּאִתְשַׁקְיוּ מֵימֵי אוֹרַיְיתָא, וּלְכוּ רְעוּ, לַאֲתָר דְּנַיְיחָא לַאֲתָר טָבָא וְכִסּוּפָא דְּאַחֲסַנְתֵּיכוֹן.

184. He opened with the verse, "Lo, it is yet high day" (Beresheet 29:7). This verse has been explained that when Yisrael will rouse with repentance before the Holy One, blessed be He, they will return to the holy land and gather from exile by the merit of the Torah, since surely Yisrael will be in exile for but a day and no more, NAMELY, THE DAY OF THE HOLY ONE, BLESSED BE HE, WHICH IS A THOUSAND YEARS LONG, NAMELY THE FIFTH MILLENNIUM. This is the meaning of, "He has made me desolate and faint all the day" (Eichah 1:13). If they will not repent THEN, the Holy One, blessed be He, will say, "Lo, it is yet high day, neither is it time that the cattle should be gathered together" without merits and good deeds. But there is one remedy for you: "water the sheep" (Ibid.), delve into the Torah, so they will be watered by the waters of Torah, "and go and feed them," (Ibid.) AND GO to a resting place, a good place, the pleasantness of your possession.

185. ד״א הֵן עוֹד הַיּוֹם גָּדוֹל, דָּא הוּא יוֹם דְּאִקְרֵי יוֹם מְהוּמָה וּמְבוּסָה וּמְבוּכָה, דִּי בֵּהַהוּא יוֹם אִתְחֲרִיב בֵּי מַקְדְּשָׁא, וְנָפְלוּ יִשְׂרָאֵל בְּגָלוּתָא. וּבְגִין עוֹבָדִין בִּישִׁין, הַהוּא יוֹמָא אִתְמְשַׁךְ וְאִתְרְבֵּי, הה״ד הֵן עוֹד הַיּוֹם גָּדוֹל לֹא עֵת הֶאָסֵף הַמִּקְנֶה, בְּגִין דְּאִינּוּן מַשְׁכִּין לֵיהּ לְהַהוּא יוֹמָא. הַשְׁקוּ הַצֹּאן, כְּמָה דְּאִתְּמַר בְּמִלֵּי דְּאוֹרַיְיתָא, דְּהָא בִּזְכוּתָא דְּאוֹרַיְיתָא יִפְּקוּן יִשְׂרָאֵל מִן גָּלוּתָא.

185. According to another explanation, "Lo, it is yet high day" is the day called, "a day of trouble, and of trampling, and of confusion" (Yeshayah 22:5), on which day the Temple was destroyed and Yisrael fell into exile. Because of the evil deeds YISRAEL DO that day lengthens and increases. This is the meaning of, "Lo, it is yet high day, neither is it time that the cattle should be gathered together," because they lengthen that day OF EXILE. "water the sheep" is as we learned, namely with words of Torah, because through Torah Yisrael will come out of exile.

186. יִשְׂרָאֵל מַאי קָא אַמְרֵי. וַיֹּאמְרוּ לֹא נוּכַל עַד אֲשֶׁר יֵאָסְפוּ כָּל הָעֲדָרִים, עַד דְּיִתְכַּנְּשׁוּ כָּל שְׁאַר יוֹמִין עִלָּאִין, וְגָלְלוּ אֶת הָאֶבֶן, וְיִגַּנְדְּרוּן לְהַהוּא דִּינָא קַשְׁיָא דְּהַהוּא יוֹמָא דְּשַׁלְטָא עַל פִּי הַבְּאֵר, וְאִשְׁתְּכַחַת הַהִיא בא״ר בְּגָלוּתָא עִמָּנָא. וְכַד אִתְגַּלְיָיא הַאי בא״ר, וְהַהוּא אֶבֶן לָא שַׁלְטָא עָלָהּ, מִיַּד וְהִשְׁקִינוּ הַצֹּאן.

186. What do Yisrael say: "We cannot, until all the flocks are gathered together" (Beresheet 29:8), namely until all the rest of the supernal days, NAMELY THE HOLY SFIROT, will gather, "and till they roll the stone," roll the harsh Judgment that on that day rules over "the well's mouth" (Ibid.). FOR THIS REASON the well, WHICH IS MALCHUT, is with us in exile. As soon as that well will be exposed and that stone, WHICH IS HARSH JUDGMENT, will have no power over it, "we may water the sheep" (Ibid.).

187. וְזַמִּין קוּדְשָׁא בְּרִיךְ הוּא בְּסוֹף יוֹמַיָּא, לְאָהֲדָרָא לְיִשְׂרָאֵל לְאַרְעָא קַדִּישָׁא, וּלְאַכְנְשָׁא לוֹן מִגָּלוּתָא. וּמַאן אִינּוּן סוֹף יוֹמַיָּא הַהוּא דְּהִיא אַחֲרִית הַיָּמִים. בְּהַאי אַחֲרִית הַיָּמִים, יִשְׂרָאֵל סַבְלוּ גָּלוּתָא. הה״ד, בַּצַּר לְךָ וּמְצָאוּךָ כֹּל הַדְּבָרִים הָאֵלֶּה בְּאַחֲרִית הַיָּמִים, וּכְתִיב וְקָרָאת אֶתְכֶם הָרָעָה בְּאַחֲרִית הַיָּמִים. בְּאַחֲרִית הַיָּמִים דַּיְיקָא, וְדָא הִיא כְּנֶסֶת יִשְׂרָאֵל בְּגָלוּתָא. וְעִם אַחֲרִית הַיָּמִים דָּא, קַבִּילוּ עוֹנְשָׁא בְּגָלוּתָא. וּבְדָא יַעְבִּיד קוּדְשָׁא בְּרִיךְ הוּא נוּקְמִין לְיִשְׂרָאֵל תְּדִירָא, הה״ד אֲשֶׁר יַעֲשֶׂה הָעָם הַזֶּה לְעַמְּךָ בְּאַחֲרִית הַיָּמִים. וּבְכָל אֲתָר דָּא הִיא, וְקוּדְשָׁא בְּרִיךְ הוּא זַמִּין לְאָתְבָא לָהּ לְאַתְרָהָא, הה״ד וְהָיָה בְּאַחֲרִית הַיָּמִים נָכוֹן יִהְיֶה הַר בֵּית יְיָ׳ וְגוֹ׳ וְדָא הוּא יוֹם.

187. The Holy One, blessed be He, at the end of day, will return Yisrael to the holy land and gather them from exile. The end of days is that which is the last of the days, NAMELY MALCHUT, WHICH IS THE LAST OF THE SFIROT, CALLED DAYS. During the end of days Yisrael suffer exile. This is what is meant by, "When you are in distress, and all these things are come upon you, in the latter days" (Devarim 4:30), and, "and evil will befall you in the latter days (lit. 'the end of days')" (Devarim 31:29). The "latter days" is precise, because it is the Congregation of Yisrael, WHICH IS MALCHUT, which is in exile. Together with this end of days they receive punishment in exile. With it the Holy One, blessed be He, will wreak vengeances for Yisrael constantly, as written, "what this people shall do to your people in the latter days" (Bemidbar 24:14). Wherever IT IS WRITTEN, 'THE END OF DAYS' it refers to her, MALCHUT. And the Holy One, blessed be He, will return her to her place. This is the meaning of, "And it shall come to pass in the last days, that the mountain of Hashem's house shall be established" (Yeshayah 2:2). This is that which is CALLED day, NAMELY THE LAST DAY, SINCE EACH SFIRAH IS CALLED DAY.

188. וּמִדְּשָׁאֲרֵי צֵל לְמֶעְבַּד בְּשֵׁירוּתָא דְיוֹמָא אָחֳרָא, כְּמָה בְּזִמְנָא דְּאִתְחֲרִיב מַקְדְּשָׁא הֲוָה, וְנָטָה צֵל לְמֵיעַל, הה״ד, אוֹי לָנוּ כִּי פָּנָה הַיּוֹם כִּי יִנְטוּ צִלְלֵי עָרֶב. יוֹם וְצֵל, הוּא סוֹף גָּלוּתָא. וְשִׁיעוּרָא דְּהַאי צֵל, שִׁית קְמָצִין וּפַלְגָא. וּבְגוּדָל דְּמִשְׁחָא דְּבַר נָשׁ, גְּבַר בֵּין גּוּבְרִין. וְדוּכְרָנָא דְּהַאי רָזָא דְּבֵין חַבְרַיָּיא, דִּכְתִיב כִּי תְמוֹל אֲנַחְנוּ וְלֹא נֵדָע כִּי צֵל יָמֵינוּ עֲלֵי אָרֶץ. כִּי תְמוֹל אֲנַחְנוּ בְּגָלוּתָא, וְלָא הֲוֵינָא יַדְעֵי כִּי צֵל יָמֵינוּ עֲלֵי אָרֶץ, לְאַשְׁרָאָה לוֹן קוּדְשָׁא בְּרִיךְ הוּא עֲלֵי אָרֶץ.

188. Once a shadow started to form at the beginning of the other day AFTER THE FIFTH MILLENNIUM, as during the time when the Temple was destroyed when the shadow was about to be gathered, THAT IS, JUST LIKE DURING THE DESTRUCTION OF THE TEMPLE WAS WHEN THE SHADOW BEGAN TO BE GATHERED, SO WILL REDEMPTION COME WHEN THE SHADOW WILL BEGIN TO EMERGE. WHEN THERE WILL BE day and shadow, it will be the end of exile. The measure of that shadow is six thumbs long for the height of a man among men, NAMELY, AN AVERAGE PERSON. This secret is remembered among the friends through the verse, "for we are but of yesterday, and know nothing, because our days upon earth are a shadow" (Iyov 8:9). "for we are but of yesterday," namely in exile; "and know nothing, because our days upon earth are a shadow," which means the Holy One, blessed be He, wants the shadow and day to rest upon the earth.

189. זַכָּאָה חוּלָקֵיהּ, מַאן דְּחָמֵי לֵיהּ, וְזַכָּאָה חוּלָקֵיהּ מַאן דְּלָא חָמֵי לֵיהּ. וַוי לְמַאן דְּיִזְדַּמַּן כַּד יִתְבַּע אַרְיָא רַבְרְבָא, לְאִתְחַבְּרָא לְנוּקְבֵיהּ. כָּל שֶׁכֵּן בְּשַׁעֲתָא דְּיִזְדַּוְּוגָן כַּחֲדָא, עַל הַהִיא שַׁעֲתָא כְּתִיב, אַרְיֵה שָׁאָג מִי לֹא יִירָא וְגוֹ׳.

189. Happy is the portion of he who sees him, MESSIAH, and happy is the portion of he who sees him not. Woe to him who shall be present when the great lion will demand to mate with his female, and more so when they will mate together, NAMELY ZEIR ANPIN WITH MALCHUT AT THE TIME OF REDEMPTION. Of that hour it is written, "The lion has roared, who will not fear..." (Amos 3:8).

190. ת״ח, בְּקַדְמֵיתָא כְּתִיב, שָׁאָג יִשְׁאַג עַל נָוֵהוּ. וּבְהַהוּא זִמְנָא כַּד יִפּוּק לְקַבְּלָא לְבַת זוּגוֹ, כְּדֵין אַרְיֵה שָׁאָג מִי לֹא יִירָא יְיָ׳ אֱלֹהִים דִּבֶּר מִי לֹא יִנָּבֵא. בְּהַהִיא שַׁעֲתָא כְּתִיב, וְשָׁב יְיָ׳ אֱלֹהֶיךָ אֶת שְׁבוּתְךָ וְגוֹ׳, וְשָׁב מַאי הוּא. אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא שָׁב כְּנֶסֶת יִשְׂרָאֵל מִגָּלוּתָא, וְשָׁב צַדִּיק לְאִזְדַּוְּוגָא בְּאַתְרֵיהּ. כְּדֵין כְּתִיב, אַךְ צַדִּיקִים יוֹדוּ לִשְׁמֶךָ יֵשְׁבוּ יְשָׁרִים אֶת פָּנֶיךָ.

190. Come and see, at first it is written, "He shall mightily roar because of His habitation" (Yirmeyah 25:30), WHICH IS DURING EXILE. When ZEIR ANPIN will come out to receive his mate, MALCHUT, it is said, "The lion has roared, who will not fear"; "Adonai Elohim has spoken, who can but prophesy" (Amos 3:8). At that time it is written, "then Hashem your Elohim will turn your captivity" (Devarim 30:3). What is meant by "turn"? AND HE ANSWERS, The Holy One, blessed be He, returns the Congregation of Yisrael from exile, and the righteous returns to join its place. Then it is written, "Surely the righteous shall give thanks to Your name; the upright shall dwell in (or: 'return to') Your presence" (Tehilim 140:14).

32. From the top of Atzilut to the resurrection of the dead

In this Mishnah we read an esoteric explanation of the story of Creation and the history of man that followed. To conclude Vaetchanan, we hear that at the time of the resurrection the vessels will be perfected and all sin will be removed from the world.

191. מַתְנִיתִין, לְכוֹן בְּנֵי נָשָׁא, מָארֵי דְּחָכְמְתָא, מָארֵי דְּסֻכְלְתָנוּ, קָלָא קָרֵי. מַאן מִנְּכוֹן דְּאִתְחַכָּם, וְיָדַע, בְּשַׁעֲתָא דְּרֵישָׁא חִיוָּרָא, אַתְקִין רֵישָׁא, רִשִׁימָא מֵעֵילָא לְתַתָּא, וּמִתַּתָּא לְעֵילָא. אַתְקִין סְטַר צָפוֹן, בְּעִטּוּרָא דְּקוּנָארִיתָא, בֵּיהּ רָשִׁים עוּמְקָא דְּתְהוֹמָא עִלָּאָה, דְּסָלִיק וְנָחִית בְּגַוּוֹיהּ. נָחִית חַד דַּרְגָּא טְמִירָא, בַּאֲלַף וַחֲמֵשׁ מְאָה רְשִׁימִין, דַּאֲלַף וַחֲמֵשׁ מְאָה עָלְמִין.

191. Mishnah. To you, sons of men, men of wisdom, men of understanding, a voice is calling. Whoever of you attained wisdom and knows that when the white head, WHICH IS KETER, prepared a SECOND head, WHICH IS CHOCHMAH that is imprinted from above downwards and from below upwards, installed in the north direction, NAMELY THE LEFT COLUMN OF BINAH, an adornment of a pond of water, it imprinted in it the depth of the supernal abyss, NAMELY THE DEPTH OF BINAH CALLED THE SUPERNAL ABYSS that rises and falls inside it. A hidden grade descended with 1,500 imprints and 1,500 worlds.

192. תְּחוֹתֵיהּ תַּטְלֵל חַד חֵיוַת בָּרָא, וְקַרְנַיִן עֲשַׂר לָהּ. וְאַרוּ עַיְינִין כְּעַיְינֵי אֱנָשָׁא לְחֵיוָתָא, וּפוּם מְמַלֵּל רַבְרְבָן. כַּד סַלְקָא, אַזְלָא בִּימָמָא, טְמִירָא בְּלֵילְיָא. כַּד נַחְתָּא, טְמִירָא בִּימָמָא, וְאַזְלָא בְּלֵילְיָא. כַּד נַטְלָא, מִזְדַּעְזְעָן אַרְבַּע מַגְרוֹפֵי דְּאֲחִידָן בִּידָהָא. וְנַטְלִין עִמָּהּ שִׁתִּין פּוּלְסִין דְּנוּרָא, כָּל חַד חַרְבָּא שְׁנָנָא עַל יְרֵיכֵיהּ.

192. **Underneath it, UNDER ZEIR ANPIN, a beast of the field strolls, NAMELY MALCHUT, which has ten horns, NAMELY TEN LIGHTS. That beast has eyes like human eyes and a mouth that speaks great things. When it rises, it walks by day and hides by night; when it journeys, the four shovels it holds in its hands tremble, and sixty blows of fire travel with it, each with a sharp edged sword on its hip.**

193. סְלִיק בִּרְעוּתָא, לְאַפָּקָא בַּר נָשׁ שַׁלִּיטָא לְתַתָּא. אַתְקִין בְּהַאי חֵיוָתָא חַד, עַפְרָא דְּקִיקָא, כְּלִיל מִכֹּלָּא. נָשַׁב בֵּיהּ, אִתְפְּשַׁט בְּד׳ סִטְרֵי עָלְמָא. וְד׳ פּוּלְסִין אִתְגַּלְגָּלוּ, חַד לְעֵילָא, חַד לְתַתָּא, חַד לַצָּפוֹן, חַד לַדָּרוֹם.

193. **When He so desired to produce man to be ruler below, He implemented in that beast, WHICH IS MALCHUT, fine dust included of all SFIROT. He blew on it and it spread to the four directions of the world, THAT IS, IT SPREAD IN THE BODY TO THE FOUR DIRECTIONS OF THE WORLD. Four parts of the body rolled, one up, NETZACH, one down, HOD, WHICH ARE THE SECRET OF THE LEGS CALLED NETZACH AND HOD; one to the north, THE LEFT HAND, THE SECRET OF GVURAH, and one to the south, THE RIGHT HAND, THE SECRET OF CHESED.**

194. אִילָנָא חַד רַבְרְבָא וְתַקִּיף, אִתְחַבָּר וְאִזְדְּוַוג בָּהּ בְּחַד עַנְפָּא שַׁפִּירָא, דְּחֵזוּ חֶדְוָותָא דְּכֹלָּא. כד״א, יְפֵה נוֹף מְשׂוֹשׂ כָּל הָאָרֶץ. בֵּיהּ אִזְדְּוַוג, אַפִּיקוּ חַד רוּחָא טְמִירָא, וּמַלְיָא לְהַהוּא גְּבִילוּ דְּעַפְרָא, וְקָאִים עַל רַגְלוֹי, וְאַמְלְכֵיהּ עַל כָּל עָלְמָא, וְשַׁלְּטֵיהּ עַל כֹּלָּא. הה״ד, תַּמְשִׁילֵהוּ בְּמַעֲשֵׂי יָדֶיךָ וְגוֹ׳. אִתְפְּקִיד עַל הַהוּא אִילָנָא, לָא נָטַר פִּקּוּדָא, אָתִיב מַלְכָּא רוּחֵיהּ לְגַבֵּיהּ, וְהַהוּא חֵיוָתָא נַטְלָא לֵיהּ.

194. **A great and strong tree, THE TREE OF LIFE, NAMELY ZEIR ANPIN, was connected and joined to a comely bough, WHICH IS MALCHUT, the sight of which gladdens everybody, as written, "Beautiful for situation, the joy of the whole earth" (Tehilim 48:3). It united with it, and they produced a certain spirit that filled that dough of dust and MAN rose on his feet. He made him king over the whole world and ruler over everything. This is the meaning of, "You make him to have dominion over the works of Your hands..." (Tehilim 8:7). He was ordered regarding that tree, THE TREE OF KNOWLEDGE OF GOOD AND EVIL, NOT TO EAT FROM IT, but he did not observe that command. The King brought back the spirit OF MAN to Himself, and that beast, WHICH IS MALCHUT, took THAT SPIRIT FROM MAN.**

195. כְּדֵין זְמִינִין מָנָא אַחֲרָא, וְקָאִים בֵּינַיְיהוּ. בְּקוּטְרָא דְּגְלִיפִין בֵּין מַלְאָכִין קַדִּישִׁין, בְּטִפְסָא דְּעִטּוּרִין אִתְאַחֲדָן.

195. **ZEIR ANPIN AND MALCHUT prepared another vessel, NAMELY ANOTHER BODY, AND MAN rose between them with a connection OF NEFESH AND RUACH that are engraved among the holy angels that were united with the forming of the ANGELS' crowns.**

196. דָּרִין בַּתְרָאִין, תְּפִיסִין בְּחוֹבַיְיהוּ. אִשְׁתְּלִיף רוּחֵיהוֹן מֵהַהוּא מָאנָא דִּלְבוּשָׁא, לְבָתַר אַגְנִיז בְּעַפְרָא, בֵּין רִגְבֵי נַחֲלָא. אִתְטְמְרוּ וְאִתְגְּנִיזוּ בְּחַד גַּרְמָא תַּקִּיף, דְּהַהוּא מָאנָא, יִתְבְּנוּן בְּקַדְמֵיתָא, וִיקוּמוּן חֵילִין חֵילִין תִּנְיָינוּת, בְּאַרְעָא קַדִּישָׁא מִתְעָרִין.

196. **The following generations were punished for their sin OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL, AND WERE SENTENCED TO DEATH, THAT EVENTUALLY their spirit is pulled out of THEIR vessel and garment, NAMELY THE BODY, AND THE BODY DIES. It is then buried in the dust among the clods of the valley, THAT IS, THE GRAVE, DERIVED FROM, "THE CLODS OF THE VALLEY SHALL BE SWEET TO HIM" (IYOV 21:33). AND ALL THE DEAD were hidden and concealed in one strong bone REMAINING from that vessel, NAMELY THE BONE OF LUZ THAT DOES NOT ROT IN THE GRAVE. From it they will be reconstructed again and rise in groups. And they will come again to the land of Yisrael, THAT IS, BY MEANS OF ROLLING IN TUNNELS, THEY WILL ALL COME TO THE LAND OF YISRAEL, WHERE THE COMPLETION OF THEIR RESURRECTION WILL BE ACHIEVED.**

197. The Holy One, blessed be He, will knead that earlier dust of that actual vessel, NAMELY THE BODY THAT WAS PRIOR TO THE SIN OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL, and introduce into it the finest dough, like leaven in the dough. From that dough, which is the highest clarity, the complete vessel will be constructed and straightened, like the verse says, "and a fountain shall issue from the house of Hashem, and shall water the valley of Shittim" (Yoel 4:18). For that fount increases love in the world. And when that holy fount will emerge and enter it, THE VALLEY OF SHITTIM, it will be constructed and made right and not be in its state of sinfulness.

197. וְזַמִּין קוּדְשָׁא בְּרִיךְ הוּא, לְמִגְבַּל הַהוּא עַפְרָא קַדְמִיתָא, דְּהַהוּא מָאנָא מַמָּשׁ. וּלְאַעֲלָא בֵּיהּ גְּבִילוּ דָּקִיק כְּהַאי חֲמִירָא דְּעִיסָה. וּמֵהַהוּא גְּבִילוּ דְּאִיהוּ צָחוּתָא דִּלְעֵילָא, יִתְתָּקַן וְיִתְיַשַּׁר מָאנָא דְּכַשְׁרָא. כְּגַוְונָא דְּאָמַר קְרָא, וּמַעְיָן מִבֵּית יְיָ׳ יֵצֵא וְהִשְׁקָה אֶת נַחַל הַשִּׁטִּים. בְּגִין דְּהַהוּא נַחַל אַסְגֵּי חֲבִיבוּתָא בְּעָלְמָא. וְכַד הַהוּא מַעְיָינָא קַדִּישָׁא, יִפּוּק וְיֵיעוּל לְגַבֵּיהּ, כְּדֵין יִתְתָּקַן וְיִתְיַשַּׁר, וְלָא יְהֵא בְּסוּרְחָנֵיהּ כְּקַדְמִיתָא.

198. Those who have no merit will rise to be judged by the trial of the supernal King. This is the meaning of, "And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Daniel 12:2). Then, it is written, "For as the new heavens and the new earth, which I will make, shall remain before Me, says Hashem, so shall your seed and your name remain" (Yeshayah 66:22).
Blessed is the name of Hashem. Amen, amen.

198. וְאִינּוּן דְּלָא זָכָאן, יְקוּמוּן לְאִתְדָּנָא בְּדִינָא דְּמַלְכָּא עִלָּאָה. הה"ד וְרַבִּים מִיְּשֵׁנֵי אַדְמַת עָפָר יָקִיצוּ אֵלֶּה לְחַיֵּי עוֹלָם וְאֵלֶּה לַחֲרָפוֹת וּלְדִרְאוֹן עוֹלָם. וּכְדֵין כְּתִיב, כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם יְיָ׳ כֵּן יַעֲמוֹד זַרְעֲכֶם וְשִׁמְכֶם.
בָּרוּךְ יְיָ׳ לְעוֹלָם אָמֵן וְאָמֵן. יִמְלוֹךְ יְיָ׳ לְעוֹלָם אָמֵן וְאָמֵן

1. Meditation over a blessing

We learn that it is a commandment to bless God, and that these blessings draw down the blessings from the supernal world - they draw life from the source of life. The blessing is like a gift to God that was sent by the person who prayed to Him. We learn about the secret meaning of Amen, that adorns the blessing, and about how the prayers and blessings ascend from below upwards through many levels. When the blessings descend all the patriarchs and the children are blessed. Baruch is the secret meaning of the highest source there is, and its flow is uninterrupted. We are also told of the secret meaning of the words "Atah" and "Melech" in the blessing. An explanation is given of the bowing and bending of the knee during the prayer service.

Ra'aya Meheimna (the Faithful Shepherd)

רעיא מהימנא

1. "Wherefore it shall come to pass, if you hearken to these judgments..." (Devarim 7:12). "When you have eaten, and are replete, then you shall bless Hashem your Elohim" (Devarim 8:10). We are commanded to bless the Holy One, blessed be He, for everything we eat and drink and enjoy in this world. He who does not bless is considered as stealing from the Holy One, blessed be He, as it is written: "he who robs his father or his mother" (Mishlei 28:24), and the friends explained THAT IT APPLIES TO THE HOLY ONE, BLESSED BE HE. The blessings that a person gives the Holy One, blessed be He, are meant to draw life from the source of life, WHICH IS BINAH, to the Holy Name of the Holy One, blessed be He. And these blessings are to pour on top of Him from that supernal oil THAT IS THE ABUNDANCE OF CHOCHMAH. From there, it is then drawn upon the whole world.

1. וְהָיָה עֵקֶב תִּשְׁמְעוּן אֵת הַמִּשְׁפָּטִים הָאֵלֶּה וְגוֹ׳, וְאָכַלְתָּ וְשָׂבָעְתָּ וּבֵרַכְתָּ אֶת יְיָ׳ אֱלֹהֶיךָ וְגוֹ׳. פִּקּוּדָא דָא לְבָרְכָא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, עַל כָּל מַה דְּאָכִיל וְשָׁתֵי, וְאִתְהֲנֵי בְּהַאי עָלְמָא. וְאִי לָא בָּרִיךְ, אִקְרֵי גַּזְלָן לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא. דִּכְתִיב גּוֹזֵל אָבִיו וְאִמּוֹ. וְהָא אוֹקְמוּהָ חַבְרַיָּיא. בְּגִין דְּבִרְכָאן דְּבָרִיךְ ב״נ לְקוּדְשָׁא בְּרִיךְ הוּא, אָתֵי לְאַמְשָׁכָא חַיִּין מִמְּקוֹרָא דְּחַיֵּי, לְשְׁמֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא קַדִּישָׁא, וּלְאַרְקָא עָלֵיהּ מֵהַהוּא מִשְׁחָא עִלָּאָה, וְאָתֵי לְאִתְמַשְׁכָא מִתַּמָּן לְכָל עָלְמָא.

2. It is also written: "when you have eaten, and are replete, then you shall bless Hashem your Elohim" (Ibid.). By these blessings, a person pours out through his words ABUNDANCE from the highest source, THAT IS BINAH. All the levels and sources OF ZEIR ANPIN AND MALCHUT are blessed and filled with abundance to pour upon all the worlds, and everything is blessed together.

2. וּכְתִיב וְאָכַלְתָּ וְשָׂבָעְתָּ וּבֵרַכְתָּ אֶת יְיָ׳ אֱלֹהֶיךָ וְאִינּוּן בִּרְכָאן, אָרִיק ב״נ בְּאִינּוּן מִלִּין מֵהַהוּא מְקוֹרָא עִלָּאָה, וְאִתְבָּרְכָאן כָּל אִינּוּן דַּרְגִּין וּמְקוֹרִין, וְאִתְמַלְיָין לְאַרְקָא עַל כָּל עָלְמִין. וְאִתְבָּרְכָאן כֻּלְּהוּ כַּחֲדָא.

3. Therefore, a person needs to meditate on the secret of the blessings, so that the Patriarchs, WHO ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, and the children, WHO ARE NETZACH, HOD AND YESOD OF ZEIR ANPIN, shall all be blessed together. Whoever blesses the Holy One, blessed be He, is blessed and receives his part from these blessings before the rest of the lower world. As soon as the Name of the Holy One, blessed be He, is blessed from there, the initial portion of those blessings comes down and rests on the head OF THE ONE WHO SAID THE BLESSING. We have already provided an explanation for this, as it is written: "in all places where I cause My Name to be pronounced, I will come to you, and I will bless you" (Shemot 20:21). After that particular blessing comes and rests on the head OF HE WHO BLESSED, it spreads from there to the rest of the world.

3. וְע״ד אִצְטְרִיךְ ב״נ, לְשַׁוָּאָה רְעוּתֵיהּ בְּרִזָּא דְּבִרְכָאן, בְּגִין דְּיִתְבָּרְכוּן אֲבָהָן וּבְנִין, כֻּלָּא כַּחֲדָא. וּמַאן דְּמְבָרֵךְ לְקוּדְשָׁא בְּרִיךְ הוּא, אִתְבָּרַךְ, וְנָטִיל חוּלָקֵיהּ מֵאִינּוּן בִּרְכָאן, בְּקַדְמֵיתָא דְּכָל עָלְמָא לְתַתָּא. כֵּיוָן דְּשְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא מִתְבָּרַךְ מִתַּמָּן, נָחִית וְשָׁרָא עַל רֵישֵׁיהּ חוּלָקָא קַדְמָאָה. וְהָא אוֹקִימְנָא דִּכְתִיב, בְּכָל הַמָּקוֹם אֲשֶׁר אַזְכִּיר אֶת שְׁמִי אָבֹא אֵלֶיךָ וּבֵרַכְתִּיךָ. כֵּיוָן דְּהַהִיא בִּרְכָה אַתְיָיא וְשַׁרְיָיא עַל רֵישֵׁיהּ, מִתַּמָּן אִתְפְּשַׁט בְּכָל עָלְמָא.

4. When these blessings descend, they are adorned within the field of holy apple trees, THAT IS MALCHUT. Many levels of the those nominated over the world meet them there and come down together with them, announcing and proclaiming that it is the gift that this person sent to the Holy One, blessed be He. HE ASKS: From which place do the blessings descend? HE REPLIES: THE BLESSINGS descend afterward from the place of the head of the Righteous, THAT IS YESOD OF ZEIR ANPIN. THE BLESSINGS first go up and cause other BLESSINGS from above to go down, and it is filled from THOSE THAT DESCEND from above and from THOSE THAT ASCEND from below. This is the meaning of: "blessings are upon the head of the just" (Mishlei 10:6). Once that level is filled up, it pours upon the bride, WHICH IS MALCHUT, whence they flow and spread downward.

4. בְּשַׁעֲתָא דְּאִינּוּן בִּרְכָאן נַחְתִּין, מִתְעַטְּרָן גּוֹ חֲקַל תַּפּוּחִין קַדִּישִׁין, וּפַגְעֵי בְּהוּ כַּמָּה דַּרְגִּין דְּמִמָּנָן בְּעָלְמָא, וְנַחְתֵּי בְּהוּ, וְאַמְרֵי וּמַכְרִיזֵי דָּא אִיהוּ דּוֹרוֹנָא דְּשָׁדַר פְּלוֹנִי לְקוּדְשָׁא בְּרִיךְ הוּא. מַאן אֲתָר נַחְתֵּי, לְבָתַר דְּנַחְתֵּי מֵאֲתָר רֵישָׁא חֲדָא דְּצַדִּיק. תַּמָּן סַלְקִין, מִתְעָרֵי לְנַחְתָּא אַחֲרָנִין מִלְּעֵילָא, וְאִתְמַלְיָיא מִלְּעֵילָא וּמִתַּתָּא, הה״ד בְּרָכוֹת לְרֹאשׁ צַדִּיק. כֵּיוָן דְּהַאי דַּרְגָּא אִתְמַלְיָיא, אָרִיק לְהַאי כַּלָּה, וּמִתַּמָּן נַגְדִּין וְאִתְמַשְׁכָן לְתַתָּא.

5. כַּד סַלְקִין אִינּוּן בִּרְכָאן מִתַּתָּא, לֵית פִּתְחָא וּפִתְחָא לְעֵילָא, וְלֵית מְמָנָא לְעֵילָא, דְּלָא פָּתַח כָּל אִינּוּן פִּתְחִין. וּמַכְרְזֵי וְאַמְרֵי בְּכָל אִינּוּן רְקִיעִין, דָּא אִיהוּ דּוֹרוֹנָא דְּמַלְכָּא דְּשַׁדַּר פְּלוֹנִי, דָּא הוּא דּוֹרוֹנָא בְּקִיּוּמָא כַּדְּקָא יָאוּת. וּמַאן אִיהוּ. בְּרָכָה דְּאָתִיבוּ עָלֵיהּ אָמֵן. דְּכָל בְּרָכָה דְּאָתִיבוּ עָלֵיהּ אָמֵן, דָּא אִיהוּ בְּקִיּוּמָא כַּדְּקָא יָאוּת.

5. When these blessings rise from below, there is no single opening above and there is no appointee from up high that does not open these openings, and declare throughout the firmaments: 'This is the gift to the King that so-and-so sent. That is a wholly proper gift.' What is A FULL blessing: IT IS A BLESSING to which Amen was said. For every blessing to which Amen was said is a properly full BLESSING.

6. וְכֵיוָן דְּהַאי בִּרְכָתָא סַלְקָא, כָּל דַּרְגִּין דִּלְעֵילָא, כֻּלְּהוּ זְמִינִין לְגַבֵּי הַהוּא נְהוֹרָא דְּלָא נָהִיר, בְּגִין לְאַנְהָרָא לְגַבָּהּ. וְכָל שֶׁכֵּן אִי הִיא בִּרְכָתָא דְּסַגִּיאִין מְבָרְכָן לָהּ, וּמְעַטְּרִין לָהּ בְּעִטְּרִין קַדִּישִׁין, בְּרָזָא דְּאָמֵן. אָמֵן הוּא רָזָא דְּקִשְׁרֵי, דְּכָל יִחוּדָא וּקְדוּשָׁה בְּרָזָא דְּמָארֵיהּ. וּמְעַטֵּר לְהַהִיא בִּרְכָתָא בְּעִטְּרִין עִלָּאִין כַּדְּקָא יָאוּת.

6. When this blessing ascends, all the grades above summon the non-shining, NAMELY MALCHUT, to shine on it. Even more so, if it is a blessing said by many, it is adorned with holy crowns by means of SAYING Amen. Amen is the secret of the connections within each unification and sanctification in accordance with the secret of his Master. It properly adorns that blessing with sublime crowns.

7. וְקוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בְּהוּ, בְּאִינּוּן דִּמְבָרְכִין לֵיהּ, וְתִיאוּבְתֵּיהּ בְּבִרְכָתָא דִּלְתַתָּא, דְּהַהִיא בִּרְכָתָא סַלְקָא, וְאַנְהִיר בּוּצִינָא דְּלָא נָהִיר, וְאַתְקִיף לָהּ בְּתוּקְפָּא תַּקִּיפָא, לְסַלְקָא לְעֵילָא. וְעַל רָזָא דָּא כְּתִיב, כִּי מְכַבְּדַי אֲכַבֵּד, אִלֵּין אִינּוּן דִּמְבָרְכִין לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא. וּבוֹזַי יֵקַלּוּ, אִלֵּין אִינּוּן דְּלָא מְבָרְכִין לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, וּמַנְעִין בִּרְכָתָא מִפּוּמַיְיהוּ.

7. The Holy One, blessed be He, favors those that bless Him, and His passion is for the blessing that is below. That blessing rises and lights up the non-shining candle, WHICH IS MALCHUT, and strengthens it with a strong force to rise above, TO UNITE WITH ZEIR ANPIN. About this secret, it is written: "those who give Me honor, I will honor" (I Shmuel 1:30). This verse refers to those who give blessings to the Holy One, blessed be He. "..and they that despise Me shall be lightly esteemed" (Ibid.) refers to those who do not bless the Holy One, blessed be He, and withhold any blessings from their mouths.

8. רָזָא דְּרָזִין, לְאִינּוּן דְּיַדְעֵי חָכְמְתָא דְּמָארֵיהוֹן, לְמִנְדַּע רָזָא דִּבְרָכָאן, בְּפִקּוּדֵי אוֹרַיְיתָא, וּבְכָל הַנָּאִין וְכִסּוּפִין דְּהַאי עָלְמָא, לְאַרְקָא בִּרְכָאן מֵעֵילָא לְתַתָּא.

8. The secret of secrets is for those who have knowledge in the Wisdom of their Master, to know the secret meanings of the blessings recited over the commandments of the Torah and over all the enjoyments and pleasures in this world, to pour out blessings from above downward.

9. בַּר בִּרְכָאן דִּצְלוֹתָא, דְּאִינּוּן תִּקּוּנָא דְּמָארֵיהוֹן, מִתַּתָּא לְעֵילָא וּמֵעֵילָא לְתַתָּא. בִּרְכָאן דְּלָאו אִינּוּן בִּצְלוֹתָא, סַלְקִין מִתַּתָּא לְעֵילָא, עַד דְּמָטוּ גּוֹ נְהוֹרָא דְּלָא נָהִיר, וּמִתְעָרֵי בְּתוּקְפָּא, לְהַהוּא נְהוֹרָא דְּלָא נָהִיר, בְּהַהִיא בִּרְכָה, וְסַלְקָא אִתְּעָרוּ לְעֵילָא, עַד דְּמָטוּ לְכֻרְסְיָיא עִלָּאָה, מְקוֹרָא דְּכָל חַיִּין. כְּדֵין נָפְקוּ מֵהַהוּא מְקוֹרָא עִלָּאָה, בִּרְכָאן אַחֲרָנִין, וְאִעֲרָעוּ אִלֵּין בְּאִלֵּין, וְנַשְׁקֵי אִלֵּין לְאִלֵּין, וְאָתָאן וְשַׁרְיָין לְרֵישׁ צַדִּיק, לְאַרְקָא לְתַתָּא. וְכַד נַחְתִּין, אִתְבָּרְכָן אֲבָהָן וּבְנִין, וְכָל שְׁרָגִין דִּלְהוֹן.

9. HE EXPLAINS: The exception is the blessings in the prayer service, which are the correction of their Master. THEY BOTH RISE from below upwards and from above downwards, while the blessings that are not over the prayer rise from below upwards until they reach the non-shining light, WHICH IS MALCHUT, and awaken it with force by that blessing. This awakening rises high up until it reaches the highest Throne, WHICH IS BINAH, the source of all life, MEANING THAT ALL LIGHTS EMANATE FROM IT. Other blessings then flow out from that higher source and they meet and kiss one another. They approach and rest on the head of the Righteous THAT IS YESOD OF ZEIR ANPIN to pour down. When they descend, the Patriarchs, WHICH ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, and the children, WHICH ARE NETZACH, HOD AND YESOD OF ZEIR ANPIN, are blessed and all their candles, WHICH ARE THE SFIROT OF MALCHUT.

10. וְרָזָא דְּאִלֵּין בִּרְכָאן לְאַתְעָרָא מֵעֵילָא לְתַתָּא, בְּרָזָא דָא, בָּרוּךְ: דָּא רָזָא דִּמְקוֹרָא עִלָּאָה מִכֹּלָא, לְאַרְקָא וּלְאַמְשָׁכָא וּלְאַנְהָרָא כָּל בּוֹצִינִין. וְאִיהוּ בָּרוּךְ תְּדִיר, דְּלָא פַּסְקִין מֵימוֹי. וּמִתַּמָּן שֵׁירוּתָא דְּאִקְרֵי עָלְמָא דְּאָתֵי, וְאִיהוּ קָצֶה הַשָּׁמַיִם, דְּהַהִיא קָצֶה קָצֶה עִלָּאָה אִיהוּ. בְּגִין דְּאִית קָצֶה כְּגַוְונָא דָא לְתַתָּא, וְאִיהוּ עָלְמָא תַּתָּאָה. וְאִקְרֵי אוּף הָכִי בָּרוּךְ, לְקֻבֵּל תַּתָּאֵי, לְאַרְקָא לְתַתָּא, וּלְאִתְעָרָא מִתַּתָּא לְעֵילָא בְּבִרְכָאן דְּצְלוֹתָא. וּבָרוּךְ דָּא אִקְרֵי הָכָא, בְּרָזָא דְּחָכְמְתָא עִלָּאָה, דְּאַמְלֵי לְהַהוּא אֲתָר, בְּחַד שְׁבִיל דָּקִיק דְּאָעִיל בֵּיהּ.

11. אַתָּה: לְבָתַר שָׁארִי לְאִתְגַּלְיָיא, דְּהָא הַאי בָּרוּךְ סָתִים אִיהוּ, וּבג״כ אִקְרֵי בְּאֹרַח סָתִים בָּרוּךְ, מִקּוֹרָא עִלָּאָה דְּלָא אִתְגַּלְיָיא. אַתָּה, שֵׁירוּתָא לְאִתְגַּלְיָיא לְבַר, וּבג״כ אִקְרֵי אַתָּה. וּמַאן אִיהוּ. דָּא רָזָא דִּימִינָא, וְאִקְרֵי כֹּהֵן לְגַבֵּי הַהוּא אֲתָר. וְרָזָא דָא אַתָּה כֹּהֵן לְעוֹלָם, מַאן כֹּהֵן לְהַהוּא עוֹלָם, אַתָּה. וְדָא אִיהוּ יְמִינָא עִלָּאָה, דְּהָא אִשְׁתְּכַח לְאִתְגַּלְיָיא.

12. יְהוָה: דָּא רָזָא דְּאֶמְצָעִיתָא. רָזָא דִּמְהֵימְנוּתָא בְּכָל סִטְרִין. אֱלֹהֵינוּ: דָּא סִטְרָא דִּשְׂמָאלָא, דְּכָלִיל בִּימִינָא, וִימִינָא בֵּיהּ, וְאִתְכְּלִילוּ דָּא בְּדָא, לְמֶהֱוֵי חַד. וְעַד הָכָא, אִתְקְשָׁרוּ בִּרְכָאן, דְּכֵיוָן דְּאִלֵּין אִתְבָּרְכָאן, כֻּלְּהוֹן דְּלְתַתָּא אִתְבָּרְכָאן.

13. לְבָתַר דְּאִינּוּן אִתְבָּרְכָאן, וְנַטְלֵי בִּרְכָאן לְגַרְמַיְיהוּ, אִתְהַדְּרוּ כְּלִילָן כְּחַד לְהַהוּא מְקוֹרָא, דְּאִינּוּן לָא יַכְלִין לְאִתְהַדְּרָא לְגַבֵּי הַהוּא אֲתָר, עַד דְּאִתְבָּרְכָן. כֵּיוָן דְּאִתְבָּרְכָן בְּקַדְמֵיתָא, אִתְהַדְּרוּ וְעָאלִין לְגַבֵּי הַהוּא אֲתָר, לְנַטְלָא בִּרְכָאן יְתֵירִין אַחֲרָנִין, לְאַרְקָא לְתַתָּא. וְעַד דְּאִינּוּן אִתְבָּרְכָאן, לָא עָאלִין וְלָא תָּאבִין לְגַבֵּיהּ. וְרָזָא דָא וְלֹא יֵרָאוּ פָּנַי רֵיקָם.

10. The secret of these blessings that awaken from above to below pertains to this secret. 'Blessed' is the secret of the highest source, WHICH IS SUPERNAL ABA AND IMA, WHICH ARE CALLED CHOCHMAH. ONE NEEDS TO MEDITATE to pour, draw and kindle from there all the candles, MEANING THE LOWER GRADES. It is always blessed because its water never ceases flowing, MEANING THEY ARE IN A NEVER ENDING UNION AND THEIR ABUNDANCE TO THE LOWER BEINGS NEVER CEASES FLOWING. From there, the beginning that is called the World to Come, MEANING BINAH, RECEIVES. It is CALLED the end of heaven, because that end is the upper end OF ZEIR ANPIN CALLED HEAVEN. For there is a similar end below, which is the lower world, MALCHUT, which is also called 'blessed', in correspondence to the lower beings, MEANING to pour BLESSINGS downward and awaken from below upward by the blessing of the prayer. But here, REGARDING THE OTHER BLESSINGS, is called 'blessed', after the secret of Chochmah, DENOTING SUPERNAL ABA AND IMA, that which fills that place, BINAH CALLED THE WORLD TO COME, AS MENTIONED ABOVE, by means of a narrow path, MEANING YESOD OF CHOCHMAH, through which it enters it.

11. THE WORD 'you' IN THE BLESSING then begins to be revealed, because 'blessed' is hidden, WHICH ARE CHOCHMAH AND BINAH THAT ARE INCOMPREHENSIBLE TO THE LOWER BEINGS. Therefore, it is called 'blessed' vaguely, IT BEING a higher unexposed source. HOWEVER, THE WORD 'you' is the start of the revelation outside. This is why it is called 'you', IN THE SECOND PERSON, WHO IS REVEALED. And who is it? It is the secret of the right, WHICH IS CHESED OF ZEIR ANPIN, called a priest to that place, BINAH. That is the meaning of: "you shall be a priest forever (lit. 'to a world')" (Tehilim 110:4), MEANING, who is "a priest" to that world, Binah, it is 'you'. This is the supernal right, CHESED OF ZEIR ANPIN, that is there to be revealed.

12. THE WORD 'Hashem' IN THE BLESSINGS is the secret of the Central Column IN ZEIR ANPIN, the secret meaning of the Faith in all directions. The WORD 'our Elohim' IN THE BLESSINGS is the left side OF ZEIR ANPIN. It is included in his right; the right is included in it, and one is included in the other into one. Up to this point, MEANING UP TO CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, the blessings are connected TO ZEIR ANPIN. Once these CHESED, GVURAH AND TIFERET OF ZEIR ANPIN are blessed, everyone below is blessed.

13. After CHESED, GVURAH AND TIFERET OF ZEIR ANPIN are blessed and receive blessings for themselves, all return included into one to that source, WHICH IS BINAH, because they cannot return to that place before they are blessed. Once they are blessed first, they again enter that place THAT IS BINAH, to receive other additional blessings to bestow down. Before they are blessed, they do not enter or return TO BINAH. That is the secret meaning of the verse: "and none shall appear before Me empty" (Shemot 23:15).

14. When they return to that place, BINAH, and enter there, that place is called 'king', WHICH IS THE SECRET OF THE WORD 'KING' IN THE BLESSING. BINAH is considered a king only when these - CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, draw near it to be blessed. A king is considered a king when his chief ministers come to him when they are rich and have everything they need, without lacking anything. Then he is king. A king below, WHO IS MALCHUT, IS SO CONSIDERED when these, THE SFIROT OF ZEIR ANPIN, adorn her (Malchut) adequately with holy crowns. Here IN THE BLESSING, where a king is mentioned, who is THE KING? It is "The world, who has sanctified us and commanded us," WHICH IS BINAH. Since it is a world that is not revealed externally and is hidden, it is recited in a hidden manner, MEANING IN THE THIRD PERSON, 'WHO HAS SANCTIFIED US AND COMMANDED US', INSTEAD OF THE SECOND PERSON, NAMELY, "YOU WHO HAVE SANCTIFIED AND COMMANDED US." Therefore, it is recited in an undisclosed manner.

14. וְכַד תָּבִין לְגַבֵּי הַהוּא אֲתָר, וְעָאלִין תַּמָּן, כְּדֵין אִקְרֵי הַהוּא אֲתָר מֶלֶךְ. וּמֶלֶךְ לָא אִתְקְרֵי, בַּר כַּד אִינּוּן מִתְקָרְבִין לְגַבֵּיהּ, וּמִתְבָּרְכָן. וּמַלְכָּא אִימָתַי אִקְרֵי מֶלֶךְ. כַּד רַבְרְבָנוֹי אַתְיָין לְגַבֵּיהּ עֲתִירִין, מִסְתַּפְּקָן בְּכָל מַה דְּאִצְטְרִיכוּ, בְּלָא חֶסְרוֹנָא, כְּדֵין אִיהוּ מֶלֶךְ. מֶלֶךְ לְתַתָּא, כַּד אִלֵּין מְעַטְּרָן לֵיהּ בְּסִפּוּקָא, בְּעִטְרִין קַדִּישִׁין. וְהָכָא אִקְרֵי מֶלֶךְ. וּמַאן אִיהוּ. הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ וְצִוָּנוּ. וּבְגִין דְּאִיהוּ עָלְמָא דְּלָא אִתְגַּלְיָיא לְבַר, וְאִיהוּ סָתִים, קָרֵי לֵיהּ הָכִי בְּאֹרַח סָתִים. וְעַל דָּא לָא אִקְרֵי, אֶלָּא בְּאֹרַח סָתִים.

15. As we learned, the right, WHICH IS CHESED, is always called 'you'. Therefore, the priest bows HIS HEAD towards that place, 'YOU', AT EACH AND EVERY BLESSING OF THE AMIDAH PRAYER, WHERE HE BOWS at the beginning OF THE BLESSING and at the end OF THE BLESSING. The lower world, THAT IS MALCHUT, when it is connected to the right, WHICH IS CHESED, and attached to it, is called from below upward 'blessed', and is not considered blessed except by means of the source to which it was attached, which entered it and filled it, WHICH IS CHESED. ONLY THEN IS MALCHUT CONSIDERED BLESSED. 'You' IN THE BLESSING is the secret of the priest, MEANING CHESED, to be attached to him. Therefore, in the prayer, one bends his knees at 'blessed', THAT IS MALCHUT, because it is a world bent at the top. That is the difference between 'blessed' in the prayer and 'blessed' in the other blessings; 'BLESSED' IN THE OTHER BLESSINGS IS IN CHOCHMAH AND BINAH, WHILE 'BLESSED' IN THE PRAYER IS IN MALCHUT. Everything follows a higher meaning to pour blessings to all the worlds.

15. וּלְעוֹלָם יְמִינָא אַתָּה, כְּמָה דְּאִתְּמַר. וְעַל דָּא כֹּהֵן, כָּפִיף לְגַבֵּי הַהוּא אֲתָר, בְּרֵישָׁא וּבְסוֹפָא. וְעָלְמָא תַּתָּאָה, כַּד אִתְקְשַׁר לִימִינָא, וְאִתְדַּבַּק בֵּיהּ, קָרֵי מִתַּתָּא לְעֵילָא בָּרוּךְ, וְלָא אִקְרֵי בָּרוּךְ, בַּר בְּרָזָא דְּמִקּוֹרָא דְּאִתְדְּבַק בֵּיהּ, וְעָיֵיל בֵּיהּ, וְאַמְלֵי לֵיהּ. אַתָּה, רָזָא דְּהַהוּא כֹּהֵן, לְאִתְדַּבְּקָא בַּהֲדֵיהּ, וְע״ד, בְּצְלוֹתָא ב״נ כּוֹרֵעַ בְּבָרוּךְ, דְּאִיהוּ עָלְמָא כָּפוּף לְגַבֵּי עֵילָא, וְדָא אִיהוּ שִׁנּוּי בֵּין בָּרוּךְ דְּצְלוֹתָא, וּבֵין בָּרוּךְ דִּשְׁאַר בִּרְכָאן. וְכֹלָּא בְּרָזָא עִלָּאָה אִיהוּ, לְאַרְקָא בִּרְכָאן לְכָל עָלְמִין.

16. AT THE WORD 'blessed' in the AMIDAH prayer, one bends his knees, and bows his head at 'you', because 'you' is called 'head (or: 'first')'. Therefore, the priest receives his portion first and is always first in line. That is why the knee bending is at 'blessed', and lowering of the head is at 'you'. Wherever the priest reads 'you', he bows down when praying. After a king lowers down his head AT THE BEGINNING OF THE AMIDAH PRAYER, he does not raise it again UNTIL HE FINISHES THE PRAYER. What is the reason? IT IS BECAUSE the Holy One, blessed be He, said to the moon: 'Go and diminish yourself', and THE MOON, WHICH IS MALCHUT, has not yet straightened herself FROM THIS DIMINISHING. A KING IS THE ASPECT OF MALCHUT; THEREFORE, HE LOWERS HIS HEAD AND DOES NOT RAISE IT UP. Hence, a blessing with which a person blesses the Holy One, blessed be He, is aroused to pour down blessings from above to all the worlds, as we have learned. Blessed are the children of Yisrael in this world and the World to Come.

16. בָּרוּךְ דְּצְלוֹתָא, ב״נ כּוֹרֵעַ בֵּיהּ בְּבִרְכוֹי, וְגָחִין רֵישָׁא בְּאַתָּה, בְּגִין דְּאַתָּה אִקְרֵי רֹאשׁ. וְע״ד כֹּהֵן נָטִיל בָּרֹאשׁ, וְאִיהוּ רֹאשׁ תָּדִיר. וּבג״כ כְּרִיעָה בְּבָרוּךְ. וְגָחִינוּ דְּרֵישָׁא בְּאַתָּה. וְכֹהֵן בְּכָל אֲתָר דְּאִקְרֵי אַתָּה, גָּחִין בְּצְלוֹתָא. מֶלֶךְ בָּתַר דְּגָחִין, תּוּ לָא זָקִיף, מ״ט. קוּדְשָׁא בְּרִיךְ הוּא אָמַר לָהּ לְסִיהֲרָא, זִילִי אַזְעִירִי גַּרְמִיךְ, וְתוּ לָא זַקְפָא. וּבג״ד, בִּרְכָתָא דְּב״נ בָּרִיךְ לְקוּדְשָׁא בְּרִיךְ הוּא, אִתְּעַר לְאַרְקָא בִּרְכָאן מִלְּעֵילָא לְעָלְמִין כֻּלְּהוּ, כְּמָה דְּאִתְּמַר. זַכָּאִין אִינּוּן יִשְׂרָאֵל בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי.

17. It is written: "You are our Father, though Abraham is ignorant of us..." (Yeshayah 63:16). We have learned that in the World to Come Isaac shall be told: 'YOU ARE OUR FATHER'. THUS ISAAC, WHO IS THE LEFT COLUMN, IS CALLED A FATHER. That is because the left is included in the right. HOWEVER, BEFORE IT WAS INCLUDED IN THE RIGHT IT WAS NOT CONSIDERED A FATHER, BECAUSE HARSH JUDGMENTS WERE FLOWING FROM HIM. But how do we know that the right too is considered a father? HE RESPONDS: It is written, "and be to me a father and a priest" (Shoftim 17:10). WE UNDERSTAND FROM THIS THAT THE PRIEST, WHO IS RIGHT AND CHESED, IS CONSIDERED A FATHER. Although above, even the non- shining light WHICH IS MALCHUT, is considered a father, when it is here attached to the right, it is called 'you', as it is written: "You, Hashem, are our Father, our Redeemer" (Yeshayah 63:16).

17. כְּתִיב, כִּי אַתָּה אָבִינוּ כִּי אַבְרָהָם וגו׳. תְּנִינָן, לְזִמְנָא דְּאָתֵי אֲמִרִין לֵיהּ לְיִצְחָק וכו׳, בְּגִין דְּשִׁמְאָלָא אִתְכְּלִיל בִּימִינָא, אֲבָל יְמִינָא מְנָלָן דְּאִקְרֵי אָב. דִּכְתִיב וַיְשִׂמֵהוּ לוֹ לְאָב וּלְכֹהֵן, וְאע״ג דְּלֵעֵילָא אִקְרֵי אָב, וַאֲפִילוּ לְנְהוֹרָא דְּלָא נָהִיר בְּשַׁעֲתָא דְּאִתְדְּבַק בִּימִינָא אִקְרֵי אַתָּה, כד״א אַתָּה יְיָ׳ אָבִינוּ גּוֹאֲלֵנוּ וגו׳.

2. The owner of the house breaks the bread and the guest recites the blessing
The Faithful Shepherd explains the secret of the twelve letters of the blessings of the Kohen. The importance that the owner of the house making the blessing over the bread first.

18. Meanwhile, an old person came to him and said: Faithful Shepherd, prepare a table for your Master, for Him and His Queen, with all kinds of delicacies, to fulfill in it: "this is the table that is before Hashem"' (Yechezkel 41:22). For until now, everyone was enjoying from the King's table, as it says: "Come, eat of my bread" (Mishlei 9:5). Bread is the Written Law, MEANING ZEIR ANPIN, and the wine of the Torah is the Oral Law, WHICH IS MALCHUT. IN MALCHUT, there are many dainties from the various sweet meanings of the Torah, and from all the victuals and delicacies in the world and of the King.

18. אַדְּהָכִי, סָבָא אִזְדְּמַן לְגַבֵּיהּ, וְאָמַר, רַעְיָא מְהֵימְנָא, תַּקִּין פָּתוֹרָא לְמָארֵךְ, לֵיהּ וּלְמָטְרוֹנִיתָא, מִכָּל מִינֵי עִדּוּנִין, לְקַיְּימָא בֵּיהּ זֶה הַשֻּׁלְחָן אֲשֶׁר לִפְנֵי יְיָ׳, וְהָא עַד כְּעַן כֻּלְּהוּ מִתְעַנְּגֵי מִפָּתוֹרָא דְּמַלְכָּא, הה״ד, לְכוּ לַחֲמוּ בְּלַחְמִי. וְדָא נַהֲמָא דְּאוֹרַיְיתָא דִּבְכְתָב, וְיֵינָא דְּאוֹרַיְיתָא דִּבְעַל פֶּה. וְתַמָּן כַּמָּה מַטְעַמִּים מִינֵי טַעֲמֵי תּוֹרָה, דְּמִתִּיקִין, מִכָּל מַאֲכָלִין וְעִדּוּנִין דְּעָלְמָא, וּדְמַלְכָּא.

19. The Faithful Shepherd rose and began to speak: 'Aaron the priest, rise from your sleep to slaughter oxen and sheep and goats and lambs and fowl, and all the varieties needed for the King's feast. The shew-bread (lit. 'the bread of faces'), that is TWELVE, corresponding to the two tablets of Torah, "written on both their sides (lit. 'from this and this' (Heb. zeh))" (Shemot 32:15). Zeh IN NUMERICAL VALUE is the twelve faces, which are THE TWELVE LETTERS IN THREE TIMES YUD HEI VAV HEI IN THE VERSES: "Hashem bless you, and keep you; Hashem make His face shine upon you, and be gracious to you; Hashem lift up His countenance to you, and give you peace" (Bemidbar 6:24-25). The second zeh CORRESPONDS TO THE THREE TIMES ADONAI, WHICH CONTAIN IN THEM TWELVE LETTERS. They are the twelve living creatures about which it says, "and they four had the face of a lion, on the right side; and the four had the face of an ox on the left side; they four also had the face of an eagle" (Yechezkel 1:10). THESE ARE THREE LIVING CREATURES, LION, OX, AND EAGLE, and it says about them: "And every one had four faces" (Ibid. 6). THAT IS, IN EACH CREATURE OF THE THREE, THERE ARE FOUR FACES OF THE LION, OX, EAGLE, AND MAN, AND THREE TIMES FOUR AMOUNTS TO TWELVE LIVING CREATURES. That is the meaning of, "And one (Heb. zeh) cried to another (Heb. zeh), and said" (Yeshayah 6:3), THAT IS, THE TWELVE FACES OF YUD HEI VAV HEI TO THE TWELVE CREATURES OF ADONAI. They also correspond to the 24 books in the Torah, THAT IS, THE 24 BOOKS IN THE BIBLE. This is the meaning of: "this (Heb. zeh) is the table that is before Hashem" (Yechezkel 41:22), BECAUSE A TABLE IS MALCHUT. "Zeh" IS THE TWELVE CREATURES THAT ARE IN ADONAI, WHICH IS MALCHUT. "THAT IS BEFORE HASHEM" REFERS TO THE TWELVE FACES IN YUD HEI VAV HEI. The vessels on the King's table are the sages of Mishnah, versed in prayer, which THE SAGES composed to correspond to the sacrifices.

19. קָם רַעְיָא מְהֵימְנָא, פָּתַח וְאָמַר, אַהֲרֹן כַּהֲנָא קוּם מִשֵּׁינָתָךְ, לְמִדְבַּח תּוֹרִין וְעָאנִין וְאִמְּרִין וְעוֹפִין, וְכָל מִינִין דִּצְרִיכִין לִסְעוּדָתָא דְּמַלְכָּא. וְלֶחֶם הַפָּנִים, דְּאִינּוּן לָקֳבֵל תְּרֵין לוּחֵי דְּאוֹרַיְיתָא, דְּמִזֶּה וּמִזֶּה הֵם כְּתוּבִים. זֶה: תְּרֵיסָר אַנְפִּין. דְּאִינּוּן: יְבָרֶכְךָ יְיָ׳, יָאֵר יְיָ׳, יִשָּׂא יְיָ׳. זֶה תְּנַיְיָנָא, אֲדֹנָ״י אֲדֹנָ״י אֲדֹנָ״י. דְּאִינּוּן תְּרֵיסָר חַיָּוָן, דְּאִתְּמַר בְּהוֹן, וּפְנֵי אַרְיֵה אֶל הַיָּמִין לְאַרְבַּעְתָּן, וּפְנֵי שׁוֹר מֵהַשְּׂמֹאל לְאַרְבַּעְתָּן, וּפְנֵי נֶשֶׁר לְאַרְבַּעְתָּן. וְאִתְּמַר עָלַיְיהוּ, אַרְבָּעָה פָּנִים לְאַחַת. וְהַאי אִיהוּ, וְקָרָא זֶה אֶל זֶה וְאָמַר, לָקֳבֵל עֶשְׂרִים וְאַרְבַּע סִפְרֵי תּוֹרָה. וְהַאי אִיהוּ זֶה הַשֻּׁלְחָן אֲשֶׁר לִפְנֵי יְיָ׳. מָאנִין דְּפָתוֹרָא דְּמַלְכָּא, אִינּוּן מָארֵי מַתְנִיתִין, מָארֵי צְלוֹתִין, דְּתָקִינוּ לוֹן לָקֳבֵל קָרְבָּנִין.

20. He opened the discussion with the verse: "and you shall make a table of acacia wood" (Shemot 25:23). Come and behold: those present at the King's feast had goodly and comely customs to show they were members of the King's table. One was that the eldest would wash his hands FIRST. When they entered to sit for the meal, the oldest would sit at the head of the table. The second would be below him, and the third below the second. These are called the 'three beds', BECAUSE THEIR CUSTOM WAS EACH TO RECLINE ON A BED, to correspond to the three Patriarchs, and to the priests, the Levites and Yisrael THAT ARE CHESED, GVURAH AND TIFERET. From here on, they had no special order, rather whoever came first was seated.

20. פָּתַח וְאָמַר, וְעָשִׂיתָ שֻׁלְחָן עֲצֵי שִׁטִּים וְגוֹ׳. תָּא חֲזִי, מִנְהָגִין טָבִין וְשַׁפִּירָן הֲווֹ נַהֲגֵי מָארֵי דִּסְעוּדָתָא דְּמַלְכָּא, לְאַחֲזָאָה דְּאִינּוּן מִבְּנֵי פָּתוֹרָה דְּמַלְכָּא. חַד רַבְרְבָא מִבְּנֵי סְעוּדָתָא, נָטִיל יְדוֹי בְּזִמְנָא דְּיֵיעֲלוּן לִסְעוּדָתָא לְהָסֵב, גָּדוֹל מֵסֵב בָּרֹאשׁ, תְּנַיְיָנָא תְּחוֹתֵיהּ, וּתְלִיתָאָה תְּחוֹת תְּנַיְיָנָא. וְאִלֵּין אִתְקְרִיאוּ ג׳ מִטּוֹת, לָקֳבֵל תְּלַת אֲבָהָן, וְלָקֳבֵל כְּהָנִים לְוִיִּם וְיִשְׂרָאֵלִים. מִכָּאן וְאֵילָךְ, לֵית לוֹן סֵדֶר, אֶלָּא כָּל הַקּוֹדֵם זָכָה.

21. The second CUSTOM is that the house owner breaks the bread so that he may apportion it generously. He first completes THE BLESSING OVER THE BREAD, and then breaks it. The sages of the Mishnah have set it so that none of those reclining at the feast table are permitted to taste until the giver of the blessing has tasted first. The one who apportions is not permitted to taste until all present have finished saying Amen. And if he wishes to delegate honor BY GIVING TO ANOTHER TO BREAK THE BREAD, he may do so. In addition, it had been stated that the guest blessed THE BLESSING AFTER THE MEAL so he will bless the landlord.

21. תִּנְיָינָא, בַּעַל הַבַּיִת בּוֹצֵעַ, כְּדֵי שֶׁיִּבְצַע בְּעַיִן יָפָה. וּמַשְׁלִים בִּרְכָתָא, וּלְבָתַר בּוֹצֵעַ. וְאוֹקְמוּהָ רַבָּנָן דְּמַתְנִיתִין, דְּאֵין הַמְּסוּבִּין רַשָּׁאִין לִטְעוֹם, עַד שֶׁיִּטְעוֹם הַמְּבָרֵךְ. וְלֵית הַבּוֹצֵעַ רַשָּׁאי לִטְעוֹם, עַד שֶׁיֹּכְלֶה אָמֵן מִפִּי הַמְּסוּבִּין. וְאִם רְעוּתֵיהּ לְחַלֵּק כָּבוֹד, הָרְשׁוּת בִּידֵיהּ. וְעוֹד אוֹקְמוּהָ, דְּאוֹרֵחַ מְבָרֵךְ, בְּגִין דִּיבָרֵךְ לְבַעַל הַבַּיִת.

22. In an esoteric interpretation, the landlord who breaks the bread is the central pillar, which is the Central Column, WHICH IS ZEIR ANPIN. On Shabbat, he needs to apportion from two loaves of challah bread, which are Hei-Hei OF YUD HEI VAV HEI. The house owner is Vav OF YUD HEI VAV HEI between THE TWO HEI'S. In order not appear a glutton, he may apportion to each one a piece the size of an egg. What is the size of an egg? It is Yud OF YUD HEI VAV HEI and Yud OF ADONAI, which are the dots of the Holy Name called crumbs the size of an olive, THAT IS, YUD OF YUD HEI VAV HEI IS THE SIZE OF AN EGG AND YUD OF ADONAI IS THE SIZE OF AN OLIVE. These CRUMBS correspond to drops of sperm. THEREFORE, poverty chases whoever belittles and disposes these crumbs in an inappropriate place, and he will constantly wander around. This is what is written: "he wanders abroad for bread, saying, where is it" (Iyov 15:23). Bread means Torah, and this verse implies that he cries out, looking for someone who will have mercy on him, but will find no one TO PITY HIM.

22. וְאוֹרַח רָזָא, בַּעַל הַבַּיִת בּוֹצֵעַ, דָּא עַמּוּדָא דְּאֶמְצָעִיתָא, דְּאִיהוּ קַו הָאֶמְצָעִי. וּבְשַׁבָּת צָרִיךְ לִבְצוֹעַ מִשְׁנֵי כִּכָּרוֹת, דְּאִינּוּן ה׳ ה׳. בַּעַל הַבַּיִת, דָּא ו׳ דְּאֶמְצָעִיתָא. וּבְגִין דְּלָא לְאִתְחַזָּאָה כְּרַעֲבְתָּנוּתָא, יָכִיל לְמִבְצַע בָּהּ לְכָל חַד וְחַד כַּבֵּיצָה. מַאי כַּבֵּיצָה. י׳ וי׳. אִינּוּן נְקוּדִין דִּשְׁמָא קַדִּישָׁא, אִתְקְרֵי פְּרוּרֵי בְּכַזַּיִת. וְאִלֵּין לָקְבֵל טִפִּין דְּזֶרַע, וּמַאן דִּמְזַלְזֵל בְּהוֹן, וְזָרִיק לוֹן בַּאֲתָר דְּלָא אִצְטְרִיךְ, עֲנִיּוּתָא קָא רָדִיף אֲבַתְרֵיהּ, וְאָזִיל נָע וָנָד. הה״ד, נוֹדֵד הוּא לַלֶּחֶם אַיֵּה. וְלֵית לֶחֶם אֶלָּא תּוֹרָה, וְהוּא צוֹוֵחַ אַיֵּה מַאן דִּמְרַחֵם עָלֵיהּ וְלָא יִשְׁכַּח.

23. Crumbs the size of an olive belong to the Righteous YESOD, who presses these olives, WHICH ARE THE SFIROT, EXTRACTING OIL FROM THEM, WHICH IS THE SECRET OF ABUNDANCE. The guest (Heb. ore'ach) blesses, NAMELY THE RIGHTEOUS, as is written: "but the path (Heb. orach) of just men is like the gleam of sunlight" (Mishlei 4:18), AND, "blessings are upon the head of the just" (Mishlei 10:6), the life of the world. Therefore, the guest, WHO IS THE RIGHTEOUS, NAMELY YESOD, makes the blessing.

23. וּפְרוּרִים בְּכַזַּיִת, אִינּוּן בְּצַדִּיק, דְּאִיהוּ כַּתִּישׁ כְּתִישׁוּ מֵאִינּוּן זֵיתִים. וְאוֹרֵחַ מְבָרֵךְ, וְאוֹרַח צַדִּיקִים כְּאוֹר נֹגַהּ. בְּרָכוֹת לְרֹאשׁ צַדִּיק חַי עָלְמִין, וּבג״ד אוֹרֵחַ מְבָרֵךְ.

24. As he was speaking, the holy luminary came to him, TO THE FAITHFUL SHEPHERD and said: Faithful Shepherd, one day I went along with the friends to an inn. There was a child there who rose and by himself prepared for us a lamplight and a table, as if he were twenty years old. Yet he was approximately five years old. He set that table up with different dishes and drinks and said, The sages have decreed that the house owner breaks the bread and the guest makes the blessing. Yet, "I am young and you are very old; therefore, I was afraid and dared not declare my opinion to you" (Iyov 32:6), until I obtain permission from you. They said to him: Speak up my son, angel of Hashem.

24. אַדְּהָכִי, הָא בּוּצִינָא קַדִּישָׁא אָתָא לְגַבֵּיהּ, וְאָמַר, רַעְיָא מְהֵימְנָא, יוֹמָא חַד אֲזִילְנָא אֲנָא וְחַבְרַיָּיא, לְאַכְסַנְיָא חֲדָא, וַהֲוָה תַּמָּן יַנּוּקָא חֲדָא, קָם וְתָקִין לָן מְנַרְתָּא וּפְתוֹרָא, אִיהוּ מִגַּרְמֵיהּ, כְּאִלּוּ הֲוָה מֵעֶשְׂרִין שְׁנִין, וְלָא הֲוָה אֶלָּא מִבֶּן חָמֵשׁ שְׁנִין, וְתָקִין פְּתוֹרָא מִכָּל מִינֵי מַאֲכָל וּמִשְׁתֶּה. אָמַר, הָא אוֹקְמוּהָ רַבָּנָן דְּבַעַל הַבַּיִת בּוֹצֵעַ וְאוֹרֵחַ מְבָרֵךְ, אֲבָל צָעִיר אֲנִי לְיָמִים וְאַתֶּם יְשִׁישִׁים עַל כֵּן זָחַלְתִּי וָאִירָא מֵחַוּת דֵּעִי אֶתְכֶם. עַד דְּאֶטּוֹל רְשׁוּת מִכֶּם. א״ל, אֵימָא בְּרִי מַלְאָכָא דַיְיָ׳.

25. He said to us: 'Do you wish for delicacies without warring for them, or food by means of war?' That is how the sages of the Mishnah decreed that the mealtime is a time of war. If you desire to battle over it, let no one eat. He who has won the battle shall eat first and apportion to the rest. The friends said to him: You are still small, my son, and you have yet to learn how mighty men wage war with a sword, with waving the sword, with a spear, with a bow and arrows, with a sling and stones.

25. אָמַר לָן, אַתּוּן בָּעִיתוּן לֶחֶם תַּפְנוּקֵי בְּלָא קְרָבָא, אוֹ לֶחֶם בִּקְרָבָא. דְּהָכִי אוֹקְמוּהָ רַבָּנָן דְּמַתְנִיתִין, שְׁעַת אֲכִילָה שְׁעַת מִלְחָמָה. וְאִי בָּעִיתוּ לְמֶהֱוֵי קְרָבָא עָלֵיהּ, לֵית חַד אָכִיל, אֶלָּא מַאן דְּנָצַח קְרָבָא, אִיהוּ אָכִיל וּבוֹצֵעַ לְכֻלְּהוּ. א״ל חַבְרַיָּיא, בְּרִי אַנְתְּ זְעֵיר, וַעֲדַיִין לָא יַדְעַת, אֵיךְ מְגִיחֵי גַּבְּרִין רַבְּרְבִין, בְּחַרְבָּא, בְּנִעְנוּעָ דְּחַרְבָּא. בְּרוּמְחָא, בְּקַשְׁתָּא, בְּגִירִין דְּקַשְׁתָּא, בְּקִירְטָא, בְּאַבְנִין דְּקִירְטָא.

26. He said to us: "Let not him that girds on his harness boast himself as he that takes it off" (I Melachim 20:11). It has been explained, regarding the reading of the Sh'ma, that whoever recites the reading of Sh'ma by his bedside is as if he holds a double-edged sword, as it is written: "The high praises of Hashem are in their throats, and a two-edged sword in their hand" (Tehilim 149:6). The waving of the sword needs to be done to the six directions, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, as was explained, in order to make Him reign over the heavens, the earth, and the four corners of the world, WHICH ARE THE SIX DIRECTIONS. This Vav OF YUD HEI VAV HEI, THAT IS ZEIR ANPIN, is the body of the sword, and Yud OF YUD HEI VAV HEI IS the top of the sword. The two Hei's OF YUD HEI VAV HEI are the two edges OF THE SWORD. The sheath of the sword IS THE NAME Adonai, NAMELY MALCHUT.

26. א״ל, אַל יִתְהַלֵּל חוֹגֵר כִּמְפַתֵּחַ. דְּהָא וַדַּאי בְּק״ש אוֹקְמוּהָ, כָּל הַקּוֹרֵא ק״ש עַל מִטָּתוֹ, כְּאִילוּ אוֹחֵז חֶרֶב פִּיפִיּוֹת, דִּכְתִיב, רוֹמְמוֹת אֵל בִּגְרוֹנָם וְחֶרֶב פִּיפִיּוֹת בְּיָדָם. וְנִעְנוּעָא דְּחַרְבָּא, צָרִיךְ לְנַעְנָעָ לֵיהּ לְשִׁית סִטְרִין, כְּמָה דְּאוּקְמוּהָ, כְּדֵי שֶׁתַּמְלִיכוּהוּ עַל הַשָּׁמַיִם וְעַל הָאָרֶץ, וְעַל ד׳ רוּחוֹת הָעוֹלָם. וְדָא ו׳, גּוּף הַחֶרֶב. י׳ רֹאשׁ הַחֶרֶב. ה״ה, תְּרֵי פִּיּוֹת. נַרְתִּקָא דְּחַרְבָּא, אֲדֹנָי.

27. The spear (Heb. romach, Resh Vav Mem Chet) is the 248 (Resh Mem Chet) words in the reading of the Sh'ma, and together with the six words in the unification SH'MA YISRAEL, they total romach, THAT IS RAMACH PLUS VAV. The shield (Heb. magen) is with the sword, THAT IS, THE THREE ANGELS, Michael, Gabriel and Nuriel, WHOSE INTIALS FORM MAGEN. They serve the three Patriarchs, CHESED, GVURAH AND TIFERET, AS MICHAEL IS CHESED, GABRIEL GVURAH AND NURIEL TIFERET. The bow shoots arrows, and any sperm that does not shoot forth like an arrow does not beget offspring. THIS ALLUDES TO YESOD. The sling refers to the reading of the Sh'ma, and the five sling stones ARE THE FIVE WORDS: "Hear, O Yisrael, Hashem our Elohim, Hashem," WHICH ARE THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH AND HOD, corresponding to the verse: "and chose him five smooth stones out of the brook" (I Shmuel 17:40). When he placed them into the sling, which is the mouth, BY READING THE SH'MA, which is the Shechinah, all five turned into one stone and killed the Philistine.

27. רוּמְחָא רמ״ח בְּק״ש, עִם שִׁית תֵּיבִין דְּיִחוּדָא, הָא רוֹמַ״ח. מָגֵ״ן עִם חַרְבָּא, מִיכָאֵל גַּבְרִיאֵל נוּרִיאֵל שַׁמְשִׁין דְּג׳ אֲבָהָן. קֶשֶׁת דְּזָרִיק חִצִּים, וְכָל זֶרַע דְּאֵינוֹ יוֹרֶה כַּחֵץ אֵינוֹ מוֹלִיד. קִירְטָא, דָּא ק״ש. ה׳ אֲבָנִין דְּקִירְטָא, שְׁמַע יִשְׂרָאֵל יְיָ׳ אֱלֹהֵינוּ יְיָ׳. לְקֻבְלַיְיהוּ, וַיִּקַּח דָּוִד חֲמִשָּׁה חַלּוּקֵי אֲבָנִים מִן הַנַּחַל. וְכַד שַׁוֵּי לְהוֹן בְּקִירְטָא, דְּאִיהִי שָׂפָה, וְאִיהִי שְׁכִינְתָּא, אִתְעֲבִידוּ חַד כֻּלְּהוּ ה׳, וְקָטִיל לְפִלִשְׁתָּאָה.

28. Up until now, I have been throwing the stone at Samael, a stone of siege. I have ruined his siege and lowered him down. Therefore, I said to you, "Let not him that girds on his harness boast himself as he that takes it off." Now it will become clear to you that I do know how mighty men wage war with swords, with spears, with bows and slings. We were astonished and could not speak to him. He said to us: Sages, let us now see who shall win bread, that is, the bread of the blessing over the bread.

28. וְעַד כְּעַן זָרִיקְנָא הַאי אַבְנָא לְסָמָאֵל, דְּאִיהוּ אֶבֶן מָצוֹר, וְהָרַסְנָא מָצוֹר דִּילֵיהּ, וְאַשְׁפַּלְנָא לֵיהּ לְתַתָּא. וּבג״ד אֲמֵינָא לְכוֹן, אַל יִתְהַלֵּל חוֹגֵר כִּמְפַתֵּחַ. כְּעַן יִתְבָּרֵר לְכוֹן, דַּאֲנָא יְדַעְנָא אֵיךְ מַגִּיחִין גֻּבְרִין רַבְּרְבִין בְּסַיְיפִין, בְּרוּמְחָא, בְּקַשְׁתָּא, בְּקִירְטָא. תַּוּוּהְנָא וְלָא יְכִילְנָא לְמַלְּלָא קַמֵּיהּ, א״ל רַבָּנָן, כְּעַן נֶחֱזֵי, מַאן יְהֵא מָרְוָוח נַהֲמָא, דְּאִיהוּ לֶחֶם הַמּוֹצִיא.

29. פָּתַח וְאָמַר, וְהָיָה בַּאֲכָלְכֶם מִלֶּחֶם הָאָרֶץ תָּרִימוּ תְּרוּמָה לַיְיָ׳. בְּמַאי אַתְרִימַת שְׁכִינְתָּא, דְּאִיהִי ה׳ דְּהַמּוֹצִיא, דְּאוֹקִימוּ עָלָהּ מָארֵי מַתְנִיתִין, כָּל הַבּוֹצֵעַ, צָרִיךְ לְדַקְדֵּק בָּהּ׳. אֶלָּא וַדַּאי הָא אוֹקְמוּהָ רַבָּנָן דְּמַתְנִיתִין, מוֹץ וְתֶבֶן פְּטוּרִין מִן הַמַּעֲשֵׂר. וְכַד הִיא בְּמוֹץ וְתֶבֶן, אִיהִי בְּבֵית אֲסוּרִין, וְלֵית לָהּ רְשׁוּ לְאָרְמָא לְגַבֵּי מ׳, לְמֶעְבַּד עִמָּהּ מ״ה. וְהַאי אִיהוּ תְּרוּמָה, תּוֹר״ה דְּאִיהִי ה׳ חוּמְשֵׁי תּוֹרָה, דְּבָהּ וַיְהִי מֹשֶׁה בָּהָר אַרְבָּעִים יוֹם וְגוֹ׳.

29. He opened the discussion saying: "When you eat of the bread of the land, you shall offer up (lit. 'raise') a gift (Heb. trumah) to Hashem" (Bemidbar 15:19). HE ASKS: How is the Shechinah raised, who is the Hei of Hamotzi, regarding which the sages of the Mishnah have decreed that 'Whoever breaks the bread of Hamotzi have to be precise in pronouncing the Hei'. HE RESPONDS: surely it has been decreed by the Mishnah sages that, 'chaff and straw do not require tithing'. When MALCHUT is in the chaff and straw, THAT IS, WHEN THE KLIPOT ARE SUSTAINED BY HER, she is in prison, and the Hei, THE SHECHINAH, does not have permission to rise to the Mem, WHICH IS ZEIR ANPIN, to become, with it, Mem Hei, MEANING YUD HEI VAV HEI FULLY SPELLED WITH ALEPH'S OF THE NUMERICAL VALUE OF MEM HEI (45). This is the meaning of Trumah, SPELLED AS TORAH AND MEM HEI, which is Hei (=five) of the five books of the Torah, in which IS MEM, AS IS WRITTEN: "and Moses was in the mountain forty days..." (Shemot 24:18).

30. וּבְמוֹץ וְתֶבֶן דְּחִטָּה, עָלֵיהּ אוּקְמוּהָ רַבָּנָן, אִילָן שֶׁאָכַל אָדָם הָרִאשׁוֹן חִטָּה הֲוָה. קָרִיב ח״ט, דְּאִיהוּ מוֹץ וְתֶבֶן, לְאָת ה׳. וְאִסְתְּלִיק מִנֵּיהּ י׳, דְּאִיהוּ עִשּׂוּר דִּילָהּ. וּבג״ד כַּד אִיהוּ בְּמוֹץ וְתֶבֶן, דְּאִינּוּן לָקֵבֶל עָרְלָה וּפְרִיעָה, פָּטוּר מִן הַמַּעֲשֵׂר. וְלֵית רְשׁוּ לְאָת י׳, לְחַבְּרָא בְּאָת ה׳, דְּאִינּוּן אִישׁ וְאִשָּׁה. וּבְגִין דָּא, כָּל הַבּוֹצֵעַ צָרִיךְ לְדַקְדֵּק בָּהּ. וְצָרִיךְ לְמִבְצַע מֵאֵתָר דְּבִשּׁוּלוֹ יָפֶה, בְּגִין דְּבִשּׁוּל אִיהוּ גְּמַר פֵּרִי, וְדָא ו׳.

30. Our sages referred to the chaff and straw of the wheat, when they said that the tree of which Adam ate was wheat. For by eating of the Tree of Knowledge of Good and Evil, he drew near Chet and Tet, WHICH ARE THE HUSKS (KLIPOT), chaff and straw, to the letter Hei, THAT IS MALCHUT. The Yud was gone from it, WHICH IS YESOD, its tithing. Therefore, when it is in straw and chaff - which correspond to the removal of the foreskin and the uncovering of the male organ, THAT IS, THEY CORRESPOND TO THE TWO LAYERS OF SKIN COVERING THE MALE ORGAN, ONE OF WHICH IS CUT OFF AND THE OTHER OF WHICH IS CUT OPEN, it does not require tithing. THAT IS YUD, for the letter Yud has no permission to join the letter Hei, which are a man and a woman, THAT IS, THE SECRET OF THE YUD IN THE SPELLING OF ISH (ENG. 'MAN') AND THE HEI IN THE SPELLING OF ISHAH (ENG. 'WOMAN'). Therefore, whoever breaks the bread must be precise pronouncing Hei and must break the bread where it is nicely baked, because the proper ripening is the completion of the fruit. That is the meaning of the Vav, WHICH IS ZEIR ANPIN THAT COMPLETES THE HEI, WHICH IS MALCHUT.

3. Ten things one must do for the meal

The Faithful Shepherd begins to speak about the feast of the King - the display bread, the table, the utensils and vessels. He brings into the discussion the relevance of the Names of God and their numerical values, the four Holy Beasts and the 24 books in the Torah. Moses talks about the rituals that are performed before a King's table, and how beneficial and beautiful these are. We read about the distribution of the loaves of challah bread on Shabbat and about the blessings given by the guest. Next Rabbi Shimon appears and tells the Faithful Shepherd about a child of five years old who prepared the table all on his own as though he were twenty years old. The child knew the order of the blessings and lectured to the rabbis on the reading of the Sh'ma. We hear of the child's inner explanation of the wheat and the properly baked bread, and how he goes over the ten requirements that must be fulfilled for the Shabbat meal. The child talks about the Good Inclination and the Evil Inclination. We hear from the Faithful Shepherd the detailed explanation of the ten requirements mentioned by the child. In this explanation we hear about such things as the inner meaning of the ritual washing of the hands. Next Rabbi Shimon praises Moses, saying that he returns by reincarnation in every generation but that he did not reveal himself except in the generation when the Torah was received. At this point we learn that the souls of a generation who have just departed are reincarnated in the next generation immediately afterward. The Faithful Shepherd returns to his explication of the Shabbat meal, going over the injunction to break and hand out two loaves of bread, to eat three meals on the Shabbat, to have a lamp lit at the table, to have the cup of wine ready, to talk about matters of the Torah, to linger at the table for the sake of the poor and destitute, to do the final washing with water, to raise the cup of blessing with the proper ritual, and finally to perform the blessing after the meal.

31. וַעֲשָׂרָה דְּבָרִים צָרִיךְ אָדָם לְמֶעְבַּד בִּסְעוּדָתָא. חַד, נְטִילַת יָדַיִם. תְּנִיינָא לְתַקְנָא שְׁתֵּי כִּכָּרוֹת לְשַׁבָּת. תְּלִיתָאָה, לְמֵיכַל תְּלַת סְעוּדָתִין, וּלְאוֹסָפָא מֵחוֹל עַל הַקֹּדֶשׁ. רְבִיעָאָה, לְאַנְהָרָא פְּתוֹרָא בִּשְׁרָגָא, כְּמָה דְּאוּקְמוּהָ, שֻׁלְחָן בַּצָּפוֹן, וּמְנוֹרָה בַּדָּרוֹם. וְצָרִיךְ הֲסֵבָּה, כְּמָה דְּאוֹקְמוּהָ הֲסֵבוּ אֶחָד מְבָרֵךְ לְכֻלָּם.

31. There are ten things one must do for the meal: 1) the hand washing; 2) the preparation of the two Shabbat challah loaves; 3) to eat of three meals and add from weekdays to holiness; 4) to light a candle on the table, as was explained, that a table should be to the north side, and the candle on the south, and to recline, as was explained that if they recline together, one makes the blessing for everyone.

32. וּבְשַׁבָּת, בְּכָל מִלּוּי, צָרִיךְ לְאִתּוֹסָפָא מֵחוֹל עַל הַקֹּדֶשׁ, בֵּין בְּמַאֲכָלָיו, וּמִשְׁתָּיו, בֵּין בִּלְבוּשׁוֹ, בֵּין בַּהֲסֵבָתֵיהּ, דְּצָרִיךְ לְתַקָּנָא לֵיהּ מֵסִבָּה שַׁפִּירָא, בְּכַמָּה כָּרִים וּכְסָתוֹת מְרַקְּמָן, מִכָּל דְּאִית בְּבֵיתֵיהּ, כְּמַאן דְּתַקִּין חוּפָּה לְכַלָּה. דְּשַׁבְּתָא אִיהִי מַלְכְּתָא, וְאִיהִי כַּלָּה. וּבְגִין דָּא הֲווֹ נַפְקֵי מָארֵי מַתְנִיתִין ע״ש, לְאַקְדְּמוּתָא לְאָרְחָא, וַהֲווֹ אַמְרֵי בָּאִי בָּאִי כַּלָּה בָּאִי כַּלָּה. וּצְרִיכִין לְאַתְעָרָא שִׁירָה וְחֶדְוָה לְפָתוֹרָה לְגַבָּהּ.

32. On Shabbat, one should add from weekdays to holiness in everything he does, in his food and drink, his dress and his seating. He should prepare a comfortable reclining bed with many pillows and embroidered cushions from all that he has in his house, as when preparing the marriage canopy for the bride, because Shabbat is both a queen and a bride. Due to this, the sages of the Mishnah used to hasten to come out on Shabbat eve to welcome her on the way. And they used to say: 'Come bride, come bride.' There is a need to invoke on that table song and joy for her.

33. וְלֹא עוֹד, אֶלָּא דְּאִית רָזָא אָחֳרָא. כְּגַוְונָא דְּצָרִיךְ לְקַבְּלָא גְּבִירְתָּהּ, בְּכַמָּה נְהוֹרִין דִּשְׁרָגִין בְּשַׁבָּת, וּבְכַמָּה עִנּוּגִין, וּלְבוּשִׁין שַׁפִּירִין, וּבֵיתָא מְתַקְּנָא, בְּכַמָּה מָאנֵי דְּתִקּוּנָא, בַּהֲסֵבָה יָפָה לְכָל חַד וְחַד. וּבְהַאי חֶדְוָה וְתִקּוּנָא, גַּרְמִין דְּאִשְׁתְּאָרַת שִׁפְחָה בִּישָׁא בַּחֲשׁוֹכָא, בְּרַעֲבוֹן, בְּבִכְיָה, בְּהֶסְפֵּד. בִּלְבוּשִׁין אוּכְמִין כְּאַרְמַלְתָּא. דְּאִי מְלֵאָה זוֹ, חַרֵבָה זוֹ.

33. There is yet another secret meaning to it. ONE NEEDS TO WELCOME SHABBAT as it behooves one to welcome a lady by lighting many lamps for Shabbat, by many pleasures, beautiful clothes, a house set with many adorned vessels and nicely set up comfortable chairs for everyone. For joy and preparation cause the evil handmaid, THAT IS THE KLIPAH, to remain in the dark in hunger, in weeping, in mourning, and in black dress like a widow. When the one is filled, the other is destroyed, BECAUSE THE KLIPAH IS FILLED ONLY WITH THE DESTRUCTION OF HOLINESS. SIMILARLY, HOLINESS BECOMES FULL FROM THE DESTRUCTION OF THE KLIPAH.

34. יֵצֶר טוֹב, מַטְרוֹנִיתָא קַדִּישָׁא. מַלְכוּת הַקֹּדֶשׁ דְּנַחְתָּא בְּשַׁבָּת. כְּלִילָא מֵעֲשַׂר סְפִירָן. מְעַטְּרָא בְּשִׁבְעָ שְׁמָהָן, שֶׁאֵינָן נִמְחָקִין. בְּכַמָּה מַרְכְּבוֹת דְּחַיָּוָן. וּבְכַמָּה חַיָּילִין וּמַשְׁרְיָין. וּמַלְכָּא נָפִיק לְקַבְּלָא בְּכַמָּה מַשְׁרְיָין. וְאִשְׁתְּאַרַת יֵצֶר הָרָע שִׁפְחָה בִּישָׁא בַּחֲשׁוֹכָא, כְּאַרְמַלְתָּא בְּלֹא בַּעְלָהּ. בְּלָא מֶרְכָּבוֹת.

34. The Good Inclination is the Holy Queen, Malchut of holiness that descended on Shabbat that is comprised of ten Sfirot. She is decorated with seven names that are not erased, with the many Chariots of the living creatures, and with the many armies and camps OF ANGELS. The King goes out to her with many camps, and the Evil Inclination that is the wicked handmaid remains in the dark, like a widow without her husband, without any Chariots.

35. וְאִלֵּין דְּאִתְּמַר עֲלַיְיהוּ, לַמְזַבְּחִין וְלַמְקַטְּרִין לִמְלֶכֶת הַשָּׁמַיִם וְלַמַּזָּלוֹת אֲשֶׁר לֹא צִוִּיתִי, הוּא פּוּלְחָנָא דְּשִׁפְחָה בִּישָׁא, דְּשַׁלְטֵי בְּעַרְבֵי שַׁבָּתוֹת וְעַרְבֵי לֵילֵי רְבִיעִיּוֹת, מַה הֲווֹ אִלֵּין עַבְדִּין. הֲווֹ נַטְלִין לְבוּשִׁין אוּכְמִין, וְחַשְׁכָּאן נְהוֹרִין, וְעַבְדִּין הֶסְפֵּדָא בְּלֵילֵי שַׁבָּתוֹת כְּדֵי לְאִשְׁתַּתְּפָא בַּהֲדָהּ כְּמָה דְּאִיהִי שַׁרְיָא, כִּי גַם זֶה לְעוּמַת זֶה עָשָׂה הָאֱלֹהִים.

35. It was said about them: "to those who sacrifice and burn incense to the queen of the heavens, and the constellation which I have not commanded" (Devarim 17:3), which is the worship WITH WHICH THEY SERVE the wicked handmaid that rules on Shabbat eve and on Wednesday eves. What do they do ON SHABBAT? HE RESPONDS: They wear black clothes, extinguish their lights, and lament on Shabbat eve to participate WITH THE WICKED HANDMAID, TO BE IN SADNESS, TROUBLE AND DARKNESS as she is, because "Elohim has made the one as well as the other" (Kohelet 7:14).

36. בָּתַר דְּחָאבוּ יִשְׂרָאֵל, וְאִתְחָרַב בֵּי מַקְדְּשָׁא, אִתְּמַר בִּשְׁכִינְתָּא אִימָא קַדִּישָׁא, אֵיכָה יָשְׁבָה בָדָד הָעִיר רַבָּתִי עָם הָיְתָה כְּאַלְמָנָה, וּמְכַבִּין בְּלֵיל תִּשְׁעָה בְּאָב נְהוֹרִין וּשְׁרָגִין, וְעַבְדִּין הֶסְפֵּד, וְיַתְבִּין כַּאֲבֵלִים לְאִשְׁתַּתְּפָא בְּרוּחֲקָא דִּשְׁכִינְתָּא. בְּגִין דְּאִינּוּן גַּרְמוּ לָהּ כָּל הַהוּא תְּבִירוּ.

36. After Yisrael sinned and the Temple was destroyed, it is said regarding the Shechinah, holy Ima: "How does the city sit solitary, that was full of people! How is she become like a widow" (Eichah 1:1). THEREFORE, people extinguish lamps and candles on Tishah B'Av, and sit like mourners to participate in the sorrow of the Shechinah, because they caused Her all this calamity IN THEIR INIQUITIES.

37. חֲמִשָּׁאָה, כּוֹס דְּוַיְכֻלּוּ. שְׁתִּיתָאָה, לְמֶהֱוֵי עַל פָּתוֹרָא מִלֵּי דְּאוֹרַיְיתָא. שְׁבִיעָאָה, לְאַרְכָּאָה עַל פָּתוֹרָא, בְּגִין דַּעֲנִיִּים יֵיתוּן עַל פָּתוֹרֵיהּ. תְּמִינָאָה, נְטִילַת יָדַיִם בְּמַיִם אַחֲרוֹנִים. תְּשִׁיעָאָה, בִּרְכַּת הַמָּזוֹן. עֲשִׂירָאָה, כּוֹס דִּבְרָכָה. וְצָרִיךְ לְאַחְזָרָא עָלַיְיהוּ, וּלְתַקָּנָא לוֹן בְּרָזָא קַדִּישָׁא, דְּאִיהִי כְּלוּלָה מֵעֲשַׂר סְפִירָאן, וְאִיהוּ פָּתוֹרָא דְּקוּדְשָׁא בְּרִיךְ הוּא, מִסִּטְרָא דִּגְבוּרָה. וּבְגִין כַּךְ אוֹקְמוּהָ רַבָּנָן, שֻׁלְחָן בַּצָּפוֹן.

38. חַד נְטִילַת יָדַיִם, דְּהָכִי אוֹקְמוּהָ רַבָּנָן דְּמַתְנִיתִין, יָדַיִם מְזוּהֲמוֹת פְּסוּלוֹת לַבְּרָכָה, בְּגִין דְּאִינּוּן שְׁנִיּוֹת לַטּוּמְאָה, דְּאִיהוּ אַב הַטּוּמְאָה, דְּאִיהוּ רִאשׁוֹן כַּד אִינּוּן מְסֻאָבוֹת, וְכַד אִינּוּן טְהוֹרוֹת אִינּוּן שְׁנִיּוֹת לַבְּרָכָה, דִּבְרָכָה לָא שַׁרְיָא אֶלָּא עַל טַהֲרָה. כַּהֲנָא דְּאִיהוּ אִישׁ טָהוֹר, אִישׁ חֶסֶד, שַׁרְיָא עָלֵיהּ בִּרְכָתָא. הה"ד, כַּשֶּׁמֶן הַטּוֹב עַל הָרֹאשׁ וְגוֹ'. וּבְגִין דָּא, דַּבֵּר אֶל אַהֲרֹן וְאֶל בָּנָיו לֵאמֹר כֹּה תְבָרְכוּ אֶת בְּנֵי יִשְׂרָאֵל וְגוֹ'. וְאוֹקְמוּהָ, כָּל כֹּהֵן הַמְבָרֵךְ, מִתְבָּרֵךְ. וְשֶׁאֵינוֹ מְבָרֵךְ, אֵין מִתְבָּרֵךְ. וְאוֹקְמוּהָ מָארֵי מַתְנִיתִין, כָּל בְּרָכָה שֶׁאֵין בָּהּ אַזְכָּרָה וּמַלְכוּת לָאו שְׁמֵיהּ בְּרָכָה. מַלְכוּת אֲדֹנָי.

39. וְעוֹד, נְטִילַת יָדַיִם צָרִיךְ לִיטּוֹל לוֹן עַד פִּרְקָא, דְּגָזְרוּ עָלֵיהּ י"ד פִּרְקִין, בְּהַהוּא שַׁעֲתָא שַׁרְיָא יַד יְיָ' עָלֵיהּ, וְאִיהִי יַד דִּבְרָכָה מִסִּטְרָא דְּחֶסֶד דְּבֵיהּ חָכְמָה בְּיַד יְמִינֵיהּ. וְאִיהִי יַד דִּקְדוּשָׁה, מִסִּטְרָא דִּגְבוּרָה, וְשַׁרְיָא בְּדִינָא. וְאִיהִי יַד דְּיִחוּדָא, מִסִּטְרָא דְּת"ת, דְּשַׁרְיָא בְּי"ד פִּרְקִין דְּגוּפָא, דְּאִינּוּן שְׁנֵים עָשָׂר פִּרְקִין בִּתְרֵין דְּרוֹעִין, וּתְרֵין שׁוֹקִין. וּתְרֵין בְּגוּפָא וּבְרִית.

37. The fifth THING IT BEHOOVES US TO PREPARE ON SHABBAT is the cup OF WINE for saying, "Thus the heavens and the earth were finished (Heb. vaychulu)..." (Beresheet 2:1) NAMELY, KIDDUSH. The sixth is to speak words of Torah at the table. The seventh is to extend the meal and allow the poor to come to the table. The eighth is washing the hands with fingerbowl water. The ninth is the blessing after the meal. The tenth is the cup for the blessing AFTER THE MEAL. It is necessary to repeat THESE TEN THINGS and to prepare them in accordance with the holy meaning, for she, MALCHUT, is comprised of ten Sfirot. MALCHUT IS CONSIDERED the table of the Holy One, blessed be He, from the side of Gvurah. Hence, the sages have explained that the table should face the north, WHICH IS FROM THE SIDE OF GVURAH.

38. NOW COME THE WORDS OF THE FAITHFUL SHEPHERD, WHO EXPLAINS THESE TEN THINGS IT BEHOOVES ONE TO DO AT SHABBAT MEAL. The first, the washing of hands, MEANS THAT the sages of the Mishnah explained that: 'filthy hands are unfit for blessing, because they are twice removed from uncleanness'. When hands are unclean, they are considered a principle cause of defilement, which is once removed from uncleanness, and when the hands are clean, they are considered twice removed from uncleanness and are fit to bless, because blessing rests only on purity, because blessing rests on a priest, who is a pure man, a man of kindness. This is the meaning of: "It is like the precious ointment upon the head..." (Tehilim 133:2). Therefore, "speak to Aaron and to his sons, saying, 'In this way you shall bless the children of Yisrael...'" (Bemidbar 6:23). It was explained that every priest who blesses is blessed, and if he does not bless he is not blessed. The sages of the Mishnah have further explained that any blessing that does not have a recitation of the Name OF YUD HEI VAV HEI and Malchut, THAT IS, 'KING OF THE WORLD', is not considered a blessing, as Malchut is the name of Adonai. THUS, EVERY BLESSING SHOULD CONTAIN A RECITATION OF THE NAME YUD HEI VAV HEI, AND MALCHUT, WHICH IS ADONAI.

39. In addition, the hands need to be washed up to the joint THAT ATTACH THE FIVE FINGERS, because it was decreed TO WASH fourteen (Yud Dalet) joints IN THE FIVE FINGERS. EACH FINGER HAS THREE JOINTS AND THE THUMB TWO. At that time, the hand (Heb. yad, Yud Dalet) of Hashem rests on him. It is the hand of blessing from the aspect of Chesed, wherein Chochmah lies in the right hand, BECAUSE DURING THE GREATNESS OF ZEIR ANPIN CHESED ASCENDS TO BECOME CHOCHMAH. It is the hand of holiness from the aspect of Gvurah that prevails on Judgment. It is also the hand of unification from the aspect of Tiferet THAT UNIFIES RIGHT AND LEFT INTO ONE. This rests on the fourteen joints of the body, because there are twelve joints in the two arms, THREE JOINTS IN EACH ARM THERE, and in the two legs WITH THREE JOINTS IN EACH LEG, WHICH ADDS UP TO SIX, AND TOGETHER THEY ARE TWELVE. TOGETHER WITH the two in the body and genital organ, they total fourteen. AND IT WAS EXPLAINED THAT THREE TIMES FOURTEEN ALSO REFERS TO THE THREE SFIROT - CHESED, GVURAH AND TIFERET.

40. Three times fourteen equals 42, and the three Yuds in three times hand (Yud Dalet) are indicated in "Hashem bless you (Heb. yevarechecha) ...Hashem make His face shine upon you (Heb. ya'er)... Hashem lift up His countenance to you (Heb. yisa)" (Bemidbar 6:24-25) of Yud Hei Vav Hei, Yud Hei Vav Hei, Yud Hei Vav Hei IN THE VERSES, MEANING THE THREE YUDS IN THE THREE times YUD HEI VAV HEI IN, "HASHEM BLESS YOU...HASHEM MAKE HIS FACE SHINE UPON YOU...HASHEM LIFT UP HIS COUNTENANCE TO YOU." The three Dalets in three hands (Yud Dalet) are implied in Adonai, Adonai, Adonai. The prophet said about them, THE THREE TIMES YUD HEI VAV HEI AND THREE TIMES ADONAI: "The temple of Hashem, the temple of Hashem, the temple of Hashem, are these" (Yirmeyah 7:4). THIS TEMPLE IS THE SECRET OF MALCHUT THAT IS CALLED ADONAI. THEREFORE, IT REPEATS THREE TIMES "THE TEMPLE OF HASHEM," WHICH IS THE SECRET OF THREE TIMES ADONAI AND THREE TIMES YUD HEI VAV HEI, AS MENTIONED. Hence the decree of washing the hands, TO INDICATE THE SECRET OF THE FOURTEEN JOINTS AND THE THREE TIMES FOURTEEN IN CHESED, GVURAH AND TIFERET, WHICH IS THE SECRET MEANING OF THREE TIMES YUD HEI VAV HEI AND THREE ADONAI, AS MENTIONED.

40. וּתְלַת זִמְנִין י״ד, אִיהוּ מ״ב, יו״י, מִן י״ד י״ד, י״ד, רָמוּז יְבָ״רֶכְךָ יָאֵ״ר יִשָׂ״א, מִן הוי״ה הוי״ה הוי״ה. ד׳ ד׳ ד׳ מִי״ד י״ד י״ד, אִינּוּן רְמִיזִין בַּאֲדֹנָ״י אֲדֹנָ״י אֲדֹנָ״י. וְאָמַר הַנָּבִיא עָלַיְיהוּ, הֵיכַל יְיָ׳ הֵיכַל יְיָ׳ הֵיכַל יְיָ׳ הֵמָּה. וְהַאי נְטִילָא בְּיַד דְּאִתְתַּקְּנַת.

41. Every side OF THE THREE COLUMNS - CHESED, GVURAH AND TIFERET, WHICH ARE RIGHT, LEFT AND CENTRAL THAT ARE THREE TIMES FOURTEEN, is comprised of the three faces of the living creatures, THE LION, OX, AND EAGLE, which are Yud Hei Vav Hei, Yud Hei Vav Hei, Yud Hei Vav Hei, and the three wings in the living creatures are Dalet, Dalet, Dalet, THAT IS, THREE TIMES ADONAI, AS MENTIONED. They all need to derive from the power (Heb. ko'ach, =28) of man (Adam), THAT IS, YUD HEI VAV HEI FULLY SPELLED WITH ALEPHS, that is, Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph, which has the same numerical value as Adam. His power, THE FULLY SPELLED YUD HEI VAV HEI, AGAIN FULLY SPELLED, is Yud Vav Dalet, Vav Aleph Vav, Dalet Lamed Tav; Hei Aleph, Aleph Lamed Pe; Vav Aleph Vav, Aleph Lamed Pe, Vav Aleph Vav; Hei Aleph, Aleph Lamed Pe. THESE ARE 28 LETTERS THAT CORRESPOND TO THE 28 JOINTS IN THE TEN FINGERS OF THE HAND. The Queen does not dwell in his power, in the 28 finger joints, until all the filth of the wicked, unfit handmaid, wife to the unfit, is removed. Therefore, the sages of the Mishnah explained that 'dirty hands are unfit to make a blessing', BECAUSE THE HANDMAID RESTS ON THEM.

41. וְכָל סִטְר מִג׳ אַנְפֵּי חַיְוָן, דְּאִינּוּן יְיָ׳ יְיָ׳ יְיָ׳. וּמִתְּלַת גַּדְפֵּי חַיְוָן, דְּאִינּוּן ד׳ ד׳ ד׳, כֻּלְּהוּ צָרִיךְ לְמֶהֱוֵי מִכֹּחַ אָדָם. וְאִיהוּ יוֹ״ד הֵ״א וָא״ו הֵ״א. כֹּחַ דִּילֵיהּ, יוֹ״ד וָא״ו דָּל״ת, הֵ״א אָל״ף, וָא״ו אָל״ף וָא״ו, הֵ״א אָל״ף. וּמַטְרוֹנִיתָא לָא שַׁרְיָא בְּכֹחַ דִּילֵיהּ, בְּפִרְקִין דְּאֶצְבְּעָן, עַד דְּאִתְעֲבַר מִנַּיְיהוּ זוּהֲמָא, שִׁפְחָה בִּישָׁא פְּסוּלָה, אִנְתּוּ דְּפָסוּל. וּבְגִין דָּא אוֹקְמוּהָ מָארֵי מַתְנִיתִין, יָדַיִם מְזוּהֲמוֹת פְּסוּלוֹת לַבְּרָכָה.

42. This water is for cleansing the hand upon which the hand of Yud Hei Vav Hei rests, AS MENTIONED NEARBY. The hand of Yud Hei Vav Hei is the water of the Torah. The ignorant people are considered like unclean reptiles, WITHOUT KNOWLEDGE OF THE TORAH TO TAKE AWAY THEIR IMPURITY. What good will immersing in water do them, holding in their hand that reptile, which is the wicked handmaid, stolen goods in their possession, the stolen blessings they stole from the Holy One, blessed be He. They do not know what a blessing is, or what filth is.

42. וְאִינּוּן מַיִם לְדַכְּאָה יַד, דְּשַׁרְיָא תַּמָּן יַד יְיָ׳. יַד יְיָ׳, דָּא מַיִם דְּאוֹרַיְיתָא. דְּעַמֵּי הָאָרֶץ אִינּוּן שֶׁרֶץ, מַה מוֹעִיל לוֹן טְבִילָה, וְהַשֶּׁרֶץ שִׁפְחָה בִּישָׁא בִּידֵיהוֹן, בְּגֶזֶל דְּבִידֵיהוֹן. בְּגֶזֶל דְּבִרְכָאן דְּגַזְלִין לְקוּדְשָׁא בְּרִיךְ הוּא, דְּלָא יַדְעֵי לְבָרְכָא, וְלָא יַדְעֵי מַאי אִיהִי בְּרָכָה, וּמַאי אִיהִי זוּהֲמָא.

43. מִיַּד כְּשֶׁשָּׁמְעוּ מִלִּין אִלֵּין חַבְרַיָּיא וַאֲנָא עִמְּהוֹן, לָא יָכִילְנָא לְמִסְבַּל דְּיַשְׁלִים עַשְׂרָה מִלִּין דִּבְרָכָה, וְאִשְׁתְּטַחְנָא לְגַבֵּיהּ. וּבְוַדַּאי לֵית בַּר נָשׁ דְּיֵימָא מִלִּין אִלֵּין, אֶלָּא אַנְתְּ. דְּאַנְתְּ הוּא כְּגַוְונָא דְּד׳ מְחִיצוֹת דְּג״ע. דְּב״נ עָאל בְּהוֹן בְּמְחִיצַת יַנּוּקִין, וְאִתְעֲבֵיד תִּינוֹק. וּבְמְחִיצַת נְעָרִים, וְאִתְעֲבֵיד נַעַר. וּבְמְחִיצַת בַּחוּרִים, וְאִתְעֲבִיד בָּחוּר. וּבְמְחִיצַת זְקֵנִים, וְאִתְעֲבִיד זָקֵן. וּבג״כ אִתְּמַר עָלָךְ, ׳מִמְּכוֹן שִׁבְתּוֹ הִשְׁגִּיחַ אֶל כָּל יוֹשְׁבֵי הָאָרֶץ׳. וְאַנְתְּ הוּא דְּאִתְּמַר עָלָךְ, בְּשַׁגַּם הוּא בָשָׂר בְּדָרָא דְּדוֹר הַפְּלָגָה הֲוֵית. וּבְכָל דָּרָא וְדָרָא בְּגִלְגּוּלָא. כְּגַלְגַּל דְּמִתְהַפֵּךְ לְכַמָּה גַּוְונִין. וְלָא נִגְלֵית, אֶלָּא בְּדָרָא דְּאִתְיְהִיב בֵּיהּ אוֹרַיְיתָא עַל יָדָךְ.

43. Immediately after the friends and myself heard these words, we could not stand to wait for him to finish all these ten items pertaining to blessings. We prostrated ourselves before him AND SAID TO HIM: Certainly, there is no one who could speak these things except for you, since you are comparable to the four sections in the Garden of Eden. If a person enters the children's section, he becomes a child; in the youths' section he becomes a youth; in the young men's section, he becomes a young man, and in the old people's section, he becomes an old man. Hence, it is written about you: "from the place of His habitation He looks upon all the inhabitants of the earth" (Tehilim 33:14), WHICH INITIALS IN HEBREW FORM MOSES. Also, it is about you that it says: "for that he also (Heb. beshagam) is flesh" (Beresheet 6:3). THE WORD BESHAGAM CONTAINS THE LETTERS OF THE WORD MOSES, AS IT CONTAINS MEM AND SHIN, AND BET AND GIMEL BECOME HEI. You were present in the generation of the Tower of Babel, and in every generation YOU RETURN by incarnation like a wheel that turns around in many ways, yet you revealed yourself only at the generation when the Torah was given at your hands.

44. מִיַּד דְּאִתְכְּנִישַׁת מֵעָלְמָא, אַנְתְּ הוּא כְּשִׁמְשָׁא דְּנָהִיר בְּכָל דָּרָא וְדָרָא, דְּכַד אִתְכְּנַשׁ שִׁמְשָׁא בְּלֵילְיָא, נָהִיר בְּסִיהֲרָא, וּבְשִׁתִּין רִבּוֹא כּוֹכְבַיָּא. הָכִי אַתְּ, דְּאַנְתְּ נָהִיר בְּשִׁתִּין רִבּוֹא בְּכָל דָּרָא וְדָרָא. וְהַאי אִיהוּ דְּקָא רָמֵז קֹהֶלֶת, דּוֹר הוֹלֵךְ וְדוֹר בָּא. וְאוֹקְמוּהָ רַבָּנָן, אֵין דּוֹר פָּחוּת מִשִּׁשִּׁים רִבּוֹא. וְעוֹד אוֹקְמוּהָ, הַדּוֹר שֶׁהוֹלֵךְ הוּא שֶׁבָּא, לְקַיֵּים מַה שֶׁהָיָה הוּא שֶׁיִּהְיֶה. מִכָּאן וְאֵילָךְ, אַשְׁלִים עַשְׂרָה דְּבָרִים דְּפָתוֹרָא בְּאִתְגַּלְיָיא. אָמַר רַעְיָא מְהֵימְנָא, בּוּצִינָא קַדִּישָׁא זַכָּאָה חוּלָקָךְ, דְּקוּדְשָׁא בְּרִיךְ הוּא גַּלֵּי לָךְ, מַה דְּלָא גַּלֵּי לְכָל נָבִיא וְחוֹזֶה, וְלָא לְמַאן וּלְמַאן.

44. As soon as you departed from the world, you became like a sun that shines in every generation. Even when the sun is gathered at night, it illuminates the moon and 600,000 stars. So are you who shine on the 600,000 people in each and every generation. That is what Kohelet indicated in the verse: "One generation passes away, and another generation comes" (Kohelet 1:4). The sages have explained that a generation does not consist of less than 600,000 people. They also explained THIS VERSE TO MEAN the generation that passes away is the one that comes. THAT IS, THE SOULS OF THE PREVIOUS GENERATION REINCARNATE AND COME IN THE FOLLOWING GENERATION. This fulfills THE VERSE: "That which has been, it is that which shall be" (Kohelet 1:9). From here on, complete the ten items about Shabbat table openly. The Faithful Shepherd said TO RABBI SHIMON: holy luminary, blessed is your lot that the Holy One, blessed be He, revealed to you what He has not revealed to any prophet or seer.

45. תְּנַיְינָא, לְמִבְצַע עַל שְׁנֵי כִּכָּרוֹת בְּשַׁבָּת, דְּאִינּוּן רְמִיזִין בִּתְרֵי לוּחֵי אוֹרַיְיתָא, דְּאִתְיְהִיבוּ בְּשַׁבָּת זוּגוֹת. דְּבְיוֹמָא תְּלִיתָאָה נַחְתּוּ, דְּבֵיהּ תְּרֵי זִמְנֵי טוֹב, וּבְשַׁבָּת אִתְיְהִיבַת, תְּרֵין נוּקְבִין לְתְרֵין טָבִין. וְאע״ג דְּאוֹקְמוּהָ דְּשֵׁדִים מְמֻנִּן עַל זוּגוֹת, כְּמָה דְּאוֹקְמוּהָ שְׁנֵי בֵיצִים, שְׁנֵי אֱגוֹזִים. הֲלָכָה לְמֹשֶׁה מִסִּינַי שְׁלוּחֵי מִצְוָה אֵינָן נִזּוֹקִין.

45. The second SETTING REGARDING SHABBAT TABLE is to break bread over two loaves of bread on Shabbat, which are alluded to in the two tablets of the Torah that were given on Shabbat in pairs. On the third day, THAT IS TIFERET, they descended FROM HEAVEN, on which it was said twice 'good', SINCE IT COMPRISES RIGHT AND LEFT. On Shabbat, WHICH IS MALCHUT, the Torah was given, in which, IN MALCHUT, THERE ARE TWO FEMALES, ONE FROM THE CHEST OF ZEIR ANPIN AND UPWARD, AND ONE FROM THE CHEST OF ZEIR ANPIN DOWNWARD. THESE ARE two females, which correspond to twice 'good', SAID ON THE THIRD DAY, WHICH IS TIFERET. Though it was explained that demons are assigned TO HARM pairs - as has been explained THAT ONE MUST NOT EAT two eggs or two walnuts, YET IF THIS IS SO, WHY ARE TWO LOAVES OF BREAD USED ON SHABBAT, SEEING THEY ARE A PAIR? HE RESPONDS, it is a usage dating from Moses as delivered from Sinai that those sent on pious missions will meet no evil. THEREFORE, THERE IS NO NEED TO FEAR PERFORMING A PRECEPT DUE TO IT BEING IN PAIRS.

46. You may wonder why we learned that one should not begin anything on the second day of the week or finish on Wednesday - MEANING ON THE SECOND AND ON THE FOURTH BECAUSE THEY ARE PAIRS, WHICH APPLIES TO MATTERS OF PRECEPTS AS WELL, EVEN THOUGH THOSE SENT ON PIOUS MISSIONS WILL MEET NO EVIL. HE ANSWERS, THIS IS when with the mixed multitude, THAT IS, WHEN THE CHILDREN OF YISRAEL ARE MINGLED WITH THE MIXED MULTITUDE, who are never sent on pious missions, because they have not converted for Heaven's sake. THEN, IT IS FORBIDDEN TO BEGIN ON MONDAY OR WEDNESDAY. HOWEVER, THE RIGHTEOUS, WHO HAVE NO CONNECTION WITH THE MIXED MULTITUDE MAY START ON MONDAY AND WEDNESDAY FOR THE SAKE OF PERFORMING A PRECEPT, BECAUSE THOSE SENT ON A PIOUS MISSION SHALL COME TO NO HARM. THEREFORE, after they were gone from the world, AFTER THE SIN OF THE GOLDEN CALF, the Holy One, blessed be He, commanded to take "two tablets of stone like the first" (Shemot 34:1), saying:" "And I will write on the tablets the words that were on the first tablets..." (Ibid.). AND HE DID NOT MIND THE PAIRS.

46. וְאִי תֵּימָא, וְהָא תְּנִינָן, אֵין מַתְחִילִין בַּשֵּׁנִי, וְאֵין מְסַיְּימִין בְּד׳, דְּהַיְינוּ בְּב׳ ד׳ עִם עֶרֶב רַב, דְּלָא הֲווֹ שְׁלוּחֵי מִצְוָה, דְּלָא אִתְגַּיְּירוּ לְשֵׁם שָׁמַיִם, וּלְבָתַר דְּאִתְעַבְּרוּ מֵעָלְמָא, מָנֵי קוּדְשָׁא בְּרִיךְ הוּא לְנַטְלָא שְׁנֵי לוּחוֹת אֲבָנִים כָּרִאשׁוֹנִים, וְאָמַר, וְכָתַבְתִּי עַל הַלּוּחוֹת אֶת הַדְּבָרִים אֲשֶׁר הָיוּ עַל הַלּוּחוֹת וְגוֹ׳.

47. The two loaves of bread on Shabbat indicate the two Yuds IN THE COMBINATION OF YUD HEI VAV HEI AND ADONAI, WHICH IS Yud Aleph Hei Dalet Vav Nun Hei Yud. For Adonai, WHICH IS MALCHUT, is alone without her husband, WHICH IS YUD HEI VAV HEI, during the six weekdays, BECAUSE THEY ARE NOT THEN IN A COMPLETE UNION. On Shabbat, YUD HEI VAV HEI descends TO ADONAI AND THE COMBINATION IS FORMED OF YUD ALEPH HEI DALET VAV NUN HEI YUD. THEREFORE, TWO LOAVES OF BREAD ARE USED TO INDICATE THE TWO YUDS AT THE BEGINNING AND END OF THIS COMBINATION OF THE NAME YUD-ALEPH-HEI-DALET VAV-NUN-HEI-YUD. Hence, all Neshamot, Ruchot and Nefashot leave and come down in pairs on Shabbat, and no devil or demon has power on Shabbat day. Even Gehenom has no power and does not burn on Shabbat. Therefore, "you shall kindle no fire throughout your habitations on Shabbat day" (Shemot 35:3). That refers to strange fire, but the fire of sacrifice is a fire of holiness, WHICH IS PERMISSIBLE IN THE TEMPLE ON SHABBAT. THUS, WE NEED TO TAKE TWO LOAVES OF BREAD ON SHABBAT AND NOT TO BE AFRAID OF PAIRS. There is no need to speak at length on THE SUBJECT OF their apportioning, MEANING, ABOUT THE MEASURE OF AN OLIVE'S SIZE OR AN EGG'S SIZE, as it was already explained above.

47. וּתְרֵין כִּכְּרוֹת בְּשַׁבָּת, רְמִיזִין לִתְרֵין יוֹדִין יְאֲהדֹוָנָהִי. דַּאֲדֹנָי אִיהִי יְחִידָה מִבַּעְלָהּ בְּשִׁית יוֹמִין דְּחוֹל, וּבְשַׁבָּת נָחִית לְגַבָּהּ. וּבְגִין דָּא בְּשַׁבָּת, כָּל נִשְׁמָתִין וְרוּחִין וְנַפְשִׁין נָפְקִין וְנַחְתִּין זוּגוֹת, וְאֵין שָׁטָן וְאֵין מַזִּיק שַׁלִּיט בְּיוֹמָא דְשַׁבְּתָא. וַאֲפִילוּ גֵּיהִנָּם לָא שַׁלִּיט, וְלָא אוֹקִיד בְּשַׁבָּת. וּבְגִין דָּא, לֹא תְבַעֲרוּ אֵשׁ בְּכֹל מוֹשְׁבוֹתֵיכֶם בְּיוֹם הַשַּׁבָּת. וְדָא אֵשׁ נוּכְרָאָה, אֶלָּא אֵשׁ דְּקָרְבָּנָא, אֵשׁ דְּקֻדּוּשָׁה. וְלֵית לְאַרְכָּאָה בִּבְצִיעָא דִּלְהוֹן, דְּהָא אִתְּמַר לְעֵילָא.

48. The third SETTING REGARDING THE SHABBAT TABLE IS to eat three meals on Shabbat, as was explained by the sages of the Mishnah. One of them said: 'Let my lot be with those who eat on three meals on Shabbat', which complete the seven blessings in the Amidah prayer by bringing them to a total of ten. The secret of delight (Heb. oneg, Ayin Nun Gimel) is THE SECRET MEANING OF: "and a river went out of Eden to water that garden" (Beresheet 2:10). FOR EDEN MEANS DELIGHT, AND THE GARDEN IS MALCHUT, THE SECRET MEANING OF SHABBAT. ALSO, ONEG IS THE INITIALS OF EDEN, NAHAR (ENG. 'RIVER') AND GAN (ENG. 'GARDEN'). Whoever can but does not observe them, for him the oneg turns into a plague (Heb. nega) of leprosy, AS THEY ARE SPELLED WITH THE SAME LETTERS. In order that he should not come to this, the Holy One, blessed be He, says: 'Borrow on Me and I will pay', AND IT IS WRITTEN: "then shall you delight yourself in Hashem" (Yeshayah 58:14).

48. תְּלִיתָאָה לְמֵיכַל שְׁלֹשָׁה סְעוּדָתִין בְּשַׁבָּת, כְּמָה דְּאוֹקְמוּהָ רַבָּנָן דְּמַתְנִיתִין, דְּאָמַר חַד מִינַיְיהוּ, יְהֵא חֶלְקִי עִם גּוֹמְרֵי שָׁלֹשׁ סְעוּדוֹת בְּשַׁבָּת, דְּאִינּוּן שְׁלִימוּ דְּשִׁבְעָא בִּרְכָאן דְּצְלוֹתָא, לְאַשְׁלָמָא בְּהוֹן לַעֲשַׂר. וְרָזָא דְּעֹנֶג, וְנָהָר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגָּן. וּמַאן דְּלָא מְקַיֵּים לוֹן, וְאִית לֵיהּ רְשׁוּ לְקַיְּימָן, אִתְהַפָּךְ לֵיהּ לְנֶגַע צָרַעַת. וּבְגִין דְּלָא יֵיתֵי לְהַאי, אָמַר קוּדְשָׁא בְּרִיךְ הוּא, לְוֹוּ עָלַי וַאֲנִי פּוֹרֵעַ, אָז תִּתְעַנַּג עַל יְיָ׳.

49. רְבִיעָאָה, לְאַנְהָרָא פָּתוֹרָא בִּמְנָרְתָּא. כְּמָה דְּאוֹקְמוּהָ קַדְמָאִין, שֻׁלְחָן בַּצָּפוֹן, מְנוֹרָה בַּדָּרוֹם, דְּפָתוֹרָא דְּקוּדְשָׁא בְּרִיךְ הוּא הָכִי צְרִיכָא לְמֶהֱוֵי. חֲמִישָׁאָה כּוֹס דְּוַיְכֻלּוּ. כּוֹ"ס, בְּחֶשְׁבּוֹן אֱלֹהִים. וַיְכֻלּוּ ע"ב, דְּכָלִיל לוֹן כֻּלָּה קַדִּישָׁא, דְּהַאי כּוֹס מְלֵא יֵינָא דְּאוֹרַיְיתָא, צְרִיךְ לְאַסְהֲדָא עַל עוֹבָדָא דְּבְרֵאשִׁית.

49. The fourth SETTING is to light the table with a lamp, as was decreed by ancient sages that a table should be at the north and the lamp at the south, for the table of the Holy One, blessed be He, MALCHUT, needs to be that way. The fifth SETTING is the wine cup of 'vaychulu', MEANING THE KIDDUSH CUP. The numerical value of 'kos (Eng. 'cup')' is that of Elohim, THAT IS, 86. 'Vaychulu' is 72 IN NUMERICAL VALUE, which the holy Bride, MALCHUT, includes, NAMELY, THE NAME ELOHIM AND THE NAME OF AYIN BET (72). The cup, WHICH IS MALCHUT, filled with the wine, MEANING THE ABUNDNBCE OF THE ILLUMINATION OF CHOCHMAH, of the Torah, WHICH IS ZEIR ANPIN CALLED TORAH, needs to bear testimony to the act of Creation, WHICH IS THE SECRET OF BINAH, BECAUSE THE ABUNDANCE OF THE ILLUMINATION OF CHOCHMAH IS CONSIDERED A TESTIMONY (HEB. EDUT), BASED ON EDEN, AND BINAH IS THE SOURCE THAT POURS IT. THAT IS THE REASON WHY ONE SHOULD TESTIFY TO THE ACT OF CREATION.

50. שְׁתִיתָאָה, לְמֶהֱוֵי עַל פָּתוֹרָא דִּבְרֵי תּוֹרָה, דְּהָכִי אוֹקְמוּהָ מָארֵי מַתְנִיתִין, ג' שֶׁאָכְלוּ עַל שֻׁלְחָן אֶחָד וְלָא אָמְרוּ עָלָיו דִּבְרֵי תּוֹרָה וְכוּ'. וְרָזָא דְּמִלָּה, בְּגִין דְּהָא אוֹקְמוּהָ שֻׁלְחָן בַּצָּפוֹן, וְאוֹרַיְיתָא אִתְיְיהִיבַת מִימִינָא. לְחַבְּרָא יְמִינָא דְּאִיהוּ רַחֲמֵי, בִּשְׂמָאלָא דְּאִיהוּ דִּינָא. דְּאוֹרַיְיתָא אִיהִי יְי' מִימִינָא, פָּתוֹרָא אֲדֹנָי מִשְּׂמָאלָא, וְצָרִיךְ לְחַבְּרָא לוֹן. דִּבְגִין דְּפָתוֹרָא מִשְּׂמָאלָא, אוֹקְמוּהָ רַבָּנָן דְּמַתְנִיתִין, קָשִׁין מְזוֹנוֹתָיו שֶׁל אָדָם כִּקְרִיעַת יַם סוּף. וּבְגִין כַּךְ, צָרִיךְ ת"ח לְזַמְנָא עִמֵּיהּ, לְמַאן דְּיִשְׁתְּדַל בְּפִתְגָּמֵי אוֹרַיְיתָא.

50. The sixth SETTING is to have words of Torah at one's table, because that is how the sages of the Mishnah decreed about 'three who ate on the same table yet have not spoken on it words of Torah...' The secret meaning is that they have decreed that the table should be to the north and that the Torah was given from the right. THEREFORE, IT BEHOOVES ONE TO SAY WORDS OF TORAH AT THE TABLE in order to join the right, which is Mercy, with the left, which is Judgment. The Torah is Yud Hei Vav Hei, ZEIR ANPIN, WHICH WAS GIVEN from the right, and the table is Adonai, MALCHUT, which is from the left, WHICH IS AT THE NORTH. THEREFORE, one needs to join them, BECAUSE THE LEFT WITHOUT THE RIGHT CONFERS HARSH JUDGMENTS. Since that table is at the left side, the sages of the Mishnah have explained that a person's sustenance is as difficult to obtain as the splitting of the Red Sea. Therefore, one needs to invite him a Torah scholar, who will study Torah.

51. שְׁבִיעָאָה, לְאַרְכָּאָה עַל פָּתוֹרָא, בְּגִין עֲנִיִּים. וּבְגִין דָּא, כָּל הַמַּאֲרִיךְ עַל שֻׁלְחָנוֹ מַאֲרִיכִין לוֹ יָמָיו וּשְׁנוֹתָיו. וּבג"כ וּצְדָקָה תַּצִּיל מִמָּוֶת. דְּעָנִי חָשׁוּב כַּמֵּת, וְאִיהוּ מְחַיֶּה לֵיהּ, אוּף הָכִי קוּדְשָׁא בְּרִיךְ הוּא מְחַיֶּה לֵיהּ.

51. The seventh SETTING is to stay a long time at the table for the poor TO COME. Whoever stays long at the table will have his days and years extended. For that reason: "charity delivers from death" (Mishlei 10:2). Since a poor man is like a dead man, whom he revives WITH CHARITY, the Holy One, blessed be He, also revives him.

52. וְעוֹד בְּאוֹרַח רָזָא, דְּכֻלְּהוּ עֲנִיִּים מִסִּטְרָא דְּאָת ד', דְּאִתְּמַר בָּהּ דַּלּוֹתִי וְלִי יְהוֹשִׁיעַ. וְאוֹת ד' דְּאֶחָד, דְּצָרִיךְ לְאַרְכָּאָה בָּהּ, הה"ד לְהַאֲרִיךְ יָמִים עַל מַמְלַכְתּוֹ, וּבג"ד, צָרִיךְ לְאַרְכָּאָה עַל פָּתוֹרָא, דְּאִיהִי ד', כְּלִילָא מִד' רַגְלִין דְּפָתוֹרָא. בְּגִין יְקָרָא דְּאָת דָּלֶי"ת, צָרִיךְ לְאַרְכָּאָה עַל פָּתוֹרָא, בְּגִין עֲנִיִּים.

52. Furthermore, an esoteric explanation is that all the poor people originate from the part of the letter Dalet, about which it is said: "I was brought low (Heb. daloti), and He saved me" (Tehilim 116:6). The pronunciation of the letter Dalet in 'Echad' (lit. 'one') should be prolonged. That is meant by the verse: "that he may prolong his days in his kingdom" (Devarim 17:20). Therefore, it behooves one to stay long at the table, which is Dalet (=four), because it has the four legs of the table. In honor of that letter Dalet, one should stay long at the table for the sake of the poor.

53. וּבְגִינֵהּ אוֹקְמוּהָ רַבָּנָן, דְּבִקֵּשׁ קוּדְשָׁא בְּרִיךְ הוּא מִדָּה יָפָה לְיִשְׂרָאֵל, וְלָא אַשְׁכַּח כְּמִדָּה דְּדַלּוּת. וְאַקְשׁוּ עָלָהּ, בְּגִין דְּאוֹקְמוּהָ קַדְמָאֵי, כְּחוּשְׁבָּן מִינֵי מִיתוֹת דְּאִינּוּן כְּחוּשְׁבָּן תּוֹצָאוֹת, וְחֶסְרוֹן כִּיס קָשֶׁה מִכּוּלָּן, וְאֵיךְ אָמְרִין אִינּוּן, דְּלָא אַשְׁכַּח לְיִשְׂרָאֵל מִדָּה יָפָה כַּעֲנִיּוּתָא.

53. In relation to it the sages explained that the Holy One, blessed be He, sought a comely virtue for Yisrael, and found only the virtue of poverty. A difficulty was raised here, since the ancient sages explained that the number of different deaths is equivalent to the numerical value of the word 'totzaot (lit. 'modes')' (=903) (Tehilim 68:21), and that an empty pocket is the most difficult. How could it be said He found no better virtue for Yisrael than poverty?

54. He RESPONDS: It is only because about each nation and people, IT IS SAID: "and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their Elohim, and look upward" (Yeshayah 8:21). However, the children of Yisrael are in the Covenant with the Holy One, blessed be He, also with this virtue and do not deny His existence. Hence they shall be redeemed by this virtue. This is the meaning of: "and the afflicted people You shall save" (II Shmuel 22:28). 'Ani (Eng.. 'poor')' is derived from 'inui (Eng. 'suffering')', since even when one has wealth but suffers from illnesses and afflictions, he is considered poor. Or he is distressed FOR HIS WEALTH and is afflicted every day. This is surely true for one who is poorer than him, MEANING THAT HE LACKS EVEN ENOUGH TO FULFILL HIS NEEDS and must wander from place to place, WHO IS MOST CERTAINLY CONSIDERED POOR.

54. אֶלָּא, בְּגִין דְּכָל עַמָּא וְלִישָׁנָא, וְהָיָה כִּי יִרְעַב וְהִתְקַצַּף וְקִלֵּל בְּמַלְכוֹ וּבֵאלֹהָיו וּפָנָה לְמָעְלָה. אֲבָל יִשְׂרָאֵל, אִינּוּן קַיְימָא דִּקּוּדְשָׁא בְּרִיךְ הוּא בְּהַאי מִדָּה, וְלָא אַכְחִישִׁין בֵּיהּ. וּבג״ד, בְּמִדָּה דָּא יִתְפָּרְקוּן. הה״ד, וְאֶת עַם עָנִי תּוֹשִׁיעַ. וְעָנִי לִישָׁנָא דְּעִנּוּי, דַּאֲפִילּוּ אִית לֵיהּ לְב״נ עוּתְרָא, וְאִיהוּ בְּמַרְעִין וּבְמַכְתִּשִׁין, עָנִי אִתְקְרֵי, אוֹ דְּדַחֲקִין לֵיהּ בְּגִינֵיהּ, וְצַעְרִין לֵיהּ כָּל יוֹמָא. כָּל שֶׁכֵּן מַאן דְּאִיהוּ רַשׁ מִנֵּיהּ, וְאִיהוּ הוֹלֵךְ מֵאַתָּר לַאֲתָר.

55. There is another kind of poor man, who lost his mind like Job, about whom, it is said: "Job has spoken without knowledge" (Iyov 34:35). So too is the Dalet, which is the Shechinah; when Aleph and Chet OF ECHAD were gone from it, which is the Central Pillar called Da'at (knowledge), IT IS POOR. And one, WHO IS WITHOUT KNOWLEDGE, does not incur iniquity by speaking IMPROPERLY. Furthermore, Aleph Chet is the Torah that is comprised of the 613 commandments. This is the meaning of: "this is My name (Heb. shmi) forever, and this is My memorial (Heb. zichri) to all generations" (Shemot 3:15). Shmi plus Yud-Hei IS NUMERICALLY 365, and zichri plus Vav-Hei is NUMERICALLY 248. Therefore it has been explained that one is poor only in Torah and commandments. This is because the other poor people suffer BUT ARE NOT POOR. The letter Dalet of Adonai, WHICH IS MALCHUT, is also poor without Yud Hei Vav Hei. SIMILARLY, THE DALET OF ECHAD, WHICH IS MALCHUT, IS POOR WITHOUT ALEPH AND CHET OF ECHAD THAT IS THE 613 COMMANDMENTS OF THE TORAH THAT ARE CHASSADIM.

55. וְעוֹד אִית עָנִי, דְּאִסְתְּלָק מִנֵּיהּ דַּעְתֵּיהּ, כְּגוֹן אִיּוֹב, דְּאִתְּמַר בֵּיהּ, אִיּוֹב לֹא בְדַעַת יְדַבֵּר. אוּף הָכִי אִיהִי ד׳, דְּאִיהִי שְׁכִינְתָּא, כַּד אִסְתַּלָּק מִנָּהּ א״ח דְּאִיהוּ עַמּוּדָא דְּאֶמְצָעִיתָא, דְּאִקְרֵי דַּעַת. וְהַאי לֵית לֵהּ חוֹבִין בְּמִלָּה דְּיֵימָא. וְעוֹד, א״ח אִיהוּ תּוֹרָה, כְּלִיל תרי״ג פִּקּוּדִין הה״ד זֶה שְׁמִי לְעוֹלָם וְגוֹ׳. שְׁמִ״י עִם י״ה שס״ה. זִכְרִי עִם ו״ה רמ״ח. וּבְגִין דָּא אוֹקְמוּהָ, אֵין עָנִי אֶלָּא מִן הַתּוֹרָה וּמִן הַמִּצְוֹת דִּשְׁאַר עָנִי לָאו אִיהוּ אֶלָּא עִנּוּי. וְאָת ד׳ מִן אֲדֹנָי, אוּף הָכִי אִיהִי עָנִי בְּלָא יְהוֹ״ה.

56. The eighth SETTING is the fingerbowl water that was instituted due to the salt of S'dom that is blinding to the eyes. Why is it considered obligatory? HE ANSWERS: According to the esoteric interpretation, deadly poison rests on dirty hands, with which one makes a blessing, and on a cup, over which one makes a blessing without cleanliness, and it is considered defiled. Just as a cup from which people drank is considered unclean for a blessing until it is cleansed by rinsing it inside and out, the hands all the more so. Hence fingerbowl water is obligatory. The secret of this is in the verse: "You shall therefore sanctify yourself" (Vayikra 26:2), which refers to the washing of hands before the meal. "And you shall be holy" (Ibid.) refers to fingerbowl water. "for I am holy" (Ibid.), refers to fragrant ointment, WHICH WAS USED TO ANOINT THE HANDS AFTER FINGERBOWL WATER. THESE THREE THINGS correspond to "Holy, holy, holy." "You shall therefore sanctify yourself" so that it shall be known that you are children of the Holy One, blessed be He. That is what is meant by: "You are the children of Hashem your Elohim" (Devarim 14:1).

56. תְּמִינָאָה, מַיִם אַחֲרוֹנִים דְּתָקִינוּ לוֹן, בְּגִין מֶלַח סְדוֹמִית, הַמְסַמֵּא אֶת הָעֵינַיִם. אֲמַאי אִקְרוּן חוֹבָה. אֶלָּא בְּאֹרַח רָזָא, סַם הַמָּוֶת שַׁרְיָא, עַל יְדוֹי מְזוּהָמִין, דְּעַבְדֵי בְּהוּ בְּרָכָה. וְעַל כּוֹס דִּמְבָרְכֵי עָלֵיהּ בְּלָא טָהֳרָה, אִקְרֵי טָמֵא. וּמַה כּוֹס דְּשׁוֹתִין בּוֹ, טָמֵא לְבָרְכָה עַד דַּהֲווֹ מְטַהֲרֵי לֵיהּ בְּהַדָּחָה מִלְّגוֹ וּמִלְּבַר. כָּל שֶׁכֵּן יְדוֹי. וּבְגִין דָּא, מַיִם אַחֲרוֹנִים חוֹבָה. וְרָזָא דְּמִלָּה, וְהִתְקַדִּשְׁתֶּם: אֵלּוּ מַיִם רִאשׁוֹנִים. וְהְיִיתֶם קְדוֹשִׁים: אֵלּוּ מַיִם אַחֲרוֹנִים. כִּי קָדוֹשׁ: זֶה שֶׁמֶן עָרֵב. לְקֶבֶל, קק״ק יְיָ׳ צְבָאוֹת. וּבְגִין דָּא וְהִתְקַדִּשְׁתֶּם וְגוֹ׳, לְאִשְׁתְּמוֹדְעָא דְּאַתּוּן בְּנִין לְקוּדְשָׁא בְּרִיךְ הוּא, הה״ד בָּנִים אַתֶּם לַיְיָ׳ אֱלֹהֵיכֶם.

57. תְּשִׁיעָאָה, כּוֹס הִבְרָכָה. וְאוֹקְמוּהָ מָארֵי דְּמַתְנִיתִין, עֲשָׂרָה דְּבָרִים נֶאֱמְרוּ בְּכוֹס הִבְרָכָה וְאֵלֵּין אִינּוּן. עִטּוּ"ר. עִטּוּ"ף. הַדָּחָ"ה. שְׁטִיפָ"ה. חַ"י. מָלֵ"א. וּמְקַבְּלוֹ בִּשְׁתֵּי יָדָיו. וְנוֹתְנוֹ בַּיָּמִין. וּמְסַלְּקוֹ מִן הַקַּרְקַע טֶפַח. וְנוֹתֵן עֵינָיו בּוֹ. וּמְשַׁגְּרוֹ בְּמַתָּנָה לְאַנְשֵׁי בֵיתוֹ. וְעַכְשָׁיו, אֵין לָנוּ אֶלָּא אַרְבָּעָה שֶׁהֵן הַדָּחָה. וּשְׁטִיפָה. חַי. מָלֵא. וְיֵשׁ אוֹמְרִים חַי מִן הָחָבִית, וְיֵשׁ אוֹמְרִים חַי, הַכּוֹס שָׁלֵם. שֶׁשְּׁבִירָתוֹ זוֹ הִיא מִיתָתוֹ.

57. The ninth SETTING is the cup of blessing. As has been explained by the sages of the Mishnah, ten things were said about this cup of blessing, which are: decorating, wrapping, washing, rinsing, unmixed wine, full cup, receiving it with both hands and leaving it with the right, raising it from the surface a handbreadth, looking at it, and sending it as a gift to the members of his household. Now we have only four, which are washing, rinsing, unmixed wine, and a full cup. Some say the wine should be taken unmixed from the cask, BUT IN THE CUP, WATER MAY BE ADDED TO IT. Some say that unmixed (lit. living) wine means the cup should be whole, AND NOT THAT IT MAY NOT BE DILUTED, because its breaking is its death. THEREFORE, WHEN IT IS WHOLE, IT IS CONSIDERED LIVING. THE OTHER ITEMS ARE EXPLAINED BEFORE US.

58. כּוֹס עַל דֶּרֶךְ הַחָכְמָה, הוּא אֱלֹהִים. וְהוּא מָלֵא בְּיָ"ה וְהֵם שָׁלֵם, כ"ס בְּלָא ו' כְּמוֹ כֵּס שֶׁהוּא פָּגוּם וְחָסֵר בְּלָא אָלֶף, כֵּן הוּא חָסֵר בְּלָא וָי"ו, וְהוּא פָּגוּם. הַכִּסֵּ"א כֵּן עוֹלֶה בְּגִימַטְרִיָּא כּוֹס.

58. He EXPLAINS WHAT A WHOLE CUP IS. A cup, according to wisdom, is MALCHUT THAT IS CALLED Elohim (Aleph Lamed Hei Yud Mem), when it is full with Yud Hei. WHEN IT IS IN SMALLNESS, MALCHUT IS CONSIDERED MUTE (HEB. ILEM, ALEPH LAMED MEM) WITHOUT YUD HEI. And they are whole, MEANING THAT BOTH NAMES, THE CUP AND ELOHIM, ARE COMPLETE THIS WAY. HOWEVER, a cup (Heb. kos) without Vav is like kes (Caf Samech) instead of kise (Eng. 'throne', Caf Samech Aleph), which would be defective and lacking without Aleph. Therefore, KES INSTEAD OF KISE is lacking without Vav, and is defective. The Throne does amount numerically to kos, SINCE HAKISE (ENG. 'THE THRONE') IS ALSO A NAME OF MALCHUT, AS IS KOS.

59. כּוֹס הִיא הֵ"א, וְצָרִיךְ עֲשָׂרָה דְּבָרִים, כְּנֶגֶד י'. וְהֵם: עִטּוּ"ר בְּסוֹד הָעַטָּרָה, עַטֶּרֶת תִּפְאֶרֶת. וְזֶהוּ סוֹד עִטּוּר, שאז"ל מְעַטְּרוֹ בַּתַּלְמִידִים, וְהִיא עַטֶּרֶת הַבְּרִית. עִטּוּ"ף, תְּפִלָּה לְעָנִי כִּי יַעֲטוֹף. שֶׁכָּל הַבְּרָכוֹת וְהַתְּפִלּוֹת מִתְעַטְּפִים, עַד שֶׁתַּעֲלֶה תְּפִלַּת הָעָנִי.

59. The cup is MALCHUT, WHICH IS THE SECRET OF Hei (=five) OF YUD HEI VAV HEI. Ten items are needed that correspond to Yud (=ten) TO MULTIPLY TEN BY FIVE AND DRAW THE FIFTY GATES OF BINAH. They are: 1) crowning that indicates the secret of the corona, meaning the crown of Tiferet, WHICH IS MALCHUT OF YESOD. This is the secret of the crowning, of which the sages of blessed memory said that he used to crown it by placing scholars around it, that is, the corona of the member of the Covenant, IN ORDER TO JOIN WITH IT MALCHUT OF YESOD, WHICH INDICATES THE UNION OF YESOD AND MALCHUT, TO GIVE BIRTH TO SOULS, THE SECRET OF SCHOLARS. 2) Wrapping INDICATES the verse: "a prayer of the poor when he faints (or: 'wraps')" (Tehilim 102:1) because all these blessings and prayers are covered together, MEANING THEY ARE DELAYED IN BEING RECEIVED until the prayer of the poor rises. THE PRAYER OF THE POOR IS THE CORRECTION OF MALCHUT FROM THE SIDE OF DALET OF ECHAD, WHICH IS CALLED POOR. THE WRAPPING INDICATES THIS CORRECTION.

60. הַדָּחָ"ה וּשְׁטִיפָ"ה, כְּמוֹ וְטִהֲרוֹ וְקִדְּשׁוֹ. הַטָּהֲרָה מִיָּמִין הַחֶסֶד. וְהַקְּדוּשָׁה מִשְּׂמֹאל הַגְּבוּרָה. כּוֹס הִבְרָכָה מַלְכוּת מִצַּד בִּינָה הַנִּקְרֵאת אֱלֹהִים. וְנִקְרָא עַטָּרָה מִצַּד הַכֶּתֶר. חַ"י, מִצַּד יְסוֹד, הַנִּקְרָא שָׁלוֹם, שֶׁנֶּאֱמַר וּבְרִית שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךָ יְיָ'. מָלֵא, מִצַּד ת"ת. מְקַבְּלוֹ בִּשְׁתֵּי יָדָיו, ה' ה'.

60. 3) and 4) are washing and rinsing, which are like: "and cleanse it, and hallow it" (Vayikra 16:19). Cleansing is from the right, WHICH IS Chesed, and the hallowing is from the left, WHICH IS Gvurah. The cup of blessing IS CALLED Malchut from the part of Binah that is called Elohim, and called a wreath from the part of Keter. 5) IT IS CALLED unmixed (living) from the aspect of Yesod that is also called peace, as is written: "'neither shall the covenant of My peace be removed', said Hashem that has mercy on you" (Yeshayah 54:10). RATHER, IT WILL BE ALIVE FOREVER. THEREFORE, MALCHUT IS CALLED LIVING FROM THIS ASPECT. 6) Full is from the aspect of Tiferet, MEANING WHEN IT RECEIVES FROM TIFERET THAT IS ABOVE THE CHEST, IT IS WHOLE AND FULL. 7) Accepting it with both hands, THAT INDICATE THE TWO HEIS OF YUD HEI VAV HEI, in WHICH THE UPPER HEI, WHICH IS BINAH, IS CHESED, AND THE LOWER HEI IS MALCHUT, IS GVURAH.

61. Leaving it with the right hand, because the upper Hei IS Chesed, and the second Hei IS Gvurah. THEREFORE, HE SHOULD GIVE IT WITH THE RIGHT HAND, WITH THE FIRST HEI. 8) Lifting it off the surface a handbreadth. THE HANDBREATH INDICATES the secret of the letter Yud, because Hei is raised by Yud, MEANING THAT ONE SHOULD RAISE THE FIVE SFIROT OF MALCHUT FROM HER PLACE, WHICH IS THE SECRET OF THE SURFACE, MULTIPLY HER BY YUD, AND MEDITATE ON HER RECEIVING THE FIFTY GATES OF BINAH. 9) Looking at it with the eyes, which are the secret OF THE UNIFICATION of Yud-Aleph-Hei-Dalet-Vav-Nun-Hei-Yud, NAMELY, THE COMBINATION OF YUD HEI VAV HEI AND ADONAI. ONE SHOULD MEDITATE THAT Yud Hei Vav Hei, WHICH IS ZEIR ANPIN, shines in the pupil of the eye, WHICH IS ADONAI. Yud Hei Vav Hei SHINES IN THE THREE COLORS OF THE EYES, WHITE, RED AND GREEN, WHICH ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. Adonai shines in the two eyelids, as well as the two pupils OF THE EYE AND THE HAIR OF THE EYELASHES. 10) Sending it as a gift to the members of the household. ONE'S HOUSE is Binah, regarding which it is written: 'Let Moses rejoice in the gift of his portion'. This is BECAUSE MOSES MERITED BINAH AND ONE NEEDS TO ATTACH THE CUP, WHICH IS MALCHUT, TO THE LIGHTS OF BINAH.

61. וְנוֹתְנוֹ בַּיָּמִין, כִּי ה׳ עֶלְיוֹנָה לְחֶסֶד, ה׳ שְׁנִיָּה לַגְּבוּרָה. וּמְסַלְּקוֹ מִן הַקַּרְקַע טֶפַח, בְּסוֹד יוֹ״ד כִּי סִלּוּק ה׳ הוּא יוֹ״ד. וְנוֹתֵן עֵינָיו בּוֹ, שֶׁהֵם בְּסוֹד יְאֲהדֹוָנָהִי. יְיָ׳ מֵאִיר בְּבַת עַיִן. יֶדוֹ״ד בִּשְׁלֹשָׁה צִבְעֵי הָעַיִן. אֲדֹנָי מְאִירָה, בִּשְׁנֵי כְּרוּבֵי הָעַיִן, וְאִישׁוֹנֵי עַפְעַפֵּי הָעַיִן. וּמְשַׁגְּ״רוֹ בְּמַתָּנָה לְאַנְשֵׁי בֵּיתוֹ. הִיא בִּינָה, שֶׁנֶּאֱמַר בָּהּ, יִשְׂמַח מֹשֶׁה בְּמַתְּנַת חֶלְקוֹ.

62. The tenth SETTING OF THE SHABBAT TABLE is the blessing after the meal. It was explained by the sages that three, WHO EAT TOGETHER, need a cup. The secret meaning of this is that THREE are THE ASPECT OF: "your love as a bride (Heb. kelulotayich)" (Yirmeyah 2:2), NAMELY, THE LOVE OF ALL THREE 'KOL', who are the patriarchs, regarding whom it is written: 'in all, of all, all (Heb. bakol mikol kol)', SINCE KELULOTAYICH IS DERIVED FROM KOL; IN RESPECT TO ABRAHAM, IT SAYS, "HASHEM BLESSED ABRAHAM IN ALL THINGS (HEB. BAKOL)" (BERESHEET 24:1); IN RESPECT TO ISAAC, IT SAYS, "AND I HAVE EATEN OF ALL (HEB. MIKOL)," AND IN RESPECT TO JACOB, IT SAYS, "I HAVE ENOUGH (ALL) (HEB. KOL)" (BERESHEET 33:11). We should not speak at length about it, BECAUSE IT IS A HIDDEN MYSTERY.

62. עֲשִׂירָאָה, בִּרְכַּת מְזוֹנָא, הָא אוֹקְמוּהָ רַבָּנָן, בִּשְׁלֹשָׁה, צָרִיךְ כּוֹס. וְרָזָא דְּמִלָּה, בְּגִין דְּאִיהִי אַהֲבַת כְּלוּלוֹתָיִךְ, דְּאִינּוּן אֲבָהָן, בַּכֹּ״ל מִכֹּ״ל כֹּ״ל. וְלֵית לְאַרְכָּאָה יַתִּיר.

63. How do we know that the blessing after the meal is prescribed by the Torah? Because it is written: "When you have eaten, and are replete, then you shall bless Hashem your Elohim FOR THE GOOD LAND WHICH HE HAS GIVEN YOU" (Devarim 8:10). We have studied in the Baraita that "you shall bless" refers to the blessing 'Who sustains (Heb. hazan) EVERYTHING'. "Hashem your Elohim" REFERS TO THE BLESSING FOR THE LAND AND FOR SUSTENANCE (HEB. AL HA'ARETZ VE'AL HAMAZON), IN WHICH "HASHEM YOUR ELOHIM" refers to blessing for the food, and "for the land" refers to the blessing, 'Who builds Jerusalem (Heb. boneh Yerushalaim)'. It also says, "that goodly mountain region and the Lebanon" (Devarim 3:25). This explains only THE BLESSINGS after THE MEAL. YET where is THE BLESSING before THE MEAL indicated? It is indicated in the words: "which He has given you," WHICH MEANS THAT from the time He has given you, EVEN BEFORE EATING, you must bless Him.

63. בִּרְכַּת הַמָּזוֹן מִן הַתּוֹרָה מִנַּיִן. שֶׁנֶּאֱמַר, וְאָכַלְתָּ וְשָׂבָעְתָּ וְגוֹ׳. וְשָׁנִינוּ בַּבְּרַיְיתָא, וּבֵרַכְתָּ זוּ הַזָּן. אֶת ה׳ אֱלֹהֶיךָ זוּ בִּרְכַּת הַמָּזוֹן. עַל הָאָרֶץ, זוּ בִּרְכַּת הָאָרֶץ. הַטּוֹבָה, זוּ בּוֹנֶה יְרוּשָׁלַיִם. וְכֵן הוּא אוֹמֵר, הָהָר הַטּוֹב הַזֶּה וְהַלְּבָנוֹן. אֵין לִי אֶלָּא לְאַחֲרָיו, לְפָנָיו מִנַּיִן. שֶׁנֶּאֱמַר אֲשֶׁר נָתַן לָךְ, מִשָּׁעָה שֶׁנְּתַן לְךָ, חַיָּיב אַתָּה לְבָרְכוֹ

64. The sages of blessed memory have interpreted that Moses instituted for the children of Yisrael the blessing 'Who sustains (Heb. hazan)' when manna descended on them. Joshua instituted for them the blessing over the land when he entered them into the Holy Land. David and Solomon instituted the blessing for the building of Jerusalem. In addition, there is an indication of the blessing after the meal in the passage relating to the manna, as it is written: "in the morning you shall be filled with bread; and you shall know that I am Hashem your Elohim" (Shemot 16:12).

64. וְדָרְשׁוּ חֲכָמִים ז״ל, מֹשֶׁה תִּיקֵּן לָהֶם לְיִשְׂרָאֵל בִּרְכַּת הַזָּן, בְּשָׁעָה שֶׁיָּרַד לָהֶם הַמָּן. יְהוֹשֻׁעַ תִּיקֵּן לָהֶם בִּרְכַּת הָאָרֶץ, בְּשָׁעָה שֶׁהֶכְנִיסָן לָאָרֶץ. דָּוִד וּשְׁלֹמֹה תִּקְּנוּ בּוֹנֶה יְרוּשָׁלַיִם. עוֹד נִמְצָא בְּפָרָשַׁת הַמָּן, רֶמֶז לְבִרְכַּת מָזוֹן בַּמָּן עַצְמוֹ, שֶׁנֶּאֱמַר וּבַבֹּקֶר תִּשְׂבְּעוּ לָחֶם וִידַעְתֶּם כִּי אֲנִי ה׳ אֱלֹהֵיכֶם.

65. Rabbi Shimon said: The secret of these seven Zayins - THE THREE ZAYINS IN THE THREE HEADED SHIN AND THE FOUR ZAYINS IN THE FOUR HEADED SHIN - that are inscribed on the Tefilin, is that the Zayins in the Shins INSCRIBED ON BOTH SIDES OF THE TEFILIN allude to the seven lobes in man's lung, by which he draws air and exhales with it a fiery spark from his mouth - BECAUSE AIR IS COMPOSED OF FIRE, WATER AND AIR. They also allude to the seven days OF THE WEEK and the SEVEN weeks from Pesach to Shavuot. Also, they indicate the seven branches of the candelabra, on which there are seven holy lamps. They also indicate the seven planets that shine in the firmament and they indicate the seven grades - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT - by which the world is maintained, which are the foundation, root and essence of everything. The friends said about these SEVEN ZAYINS that whoever wishes to put on the head Tefilin has to examine these two Shins hinted in the seven Zayins, for there are an allusion in them to hidden mysteries and deep allusions.

65. אָר"ש, רָזָא דְּאִינּוּן שֶׁבַע זַיְינִין דְּרִשִׁימִין בִּתְפִילִין, דְּהוּא ז' שִׁבַּשִׁינִין, דְּרָמִיזִין לְז' אוּנֵי דְּרֵיאָה דְּב"נ, דְּבְהוֹן שָׁאִיב רוּחָא, וּמְנִיה מַפִּיק צוּצִיתָא דְּנוּר, דְּדָלִיק מִפּוּמֵיה. וְעוֹד דְּאִינּוּן רָמֶז, לְשִׁבְעָה יוֹמֵי, וּשְׁבוּעֵי דְּמִפֶּסַח לַעֲצֶרֶת. וְעוֹד דְּאִינּוּן רָמִיזִין לְשִׁבְעָה קָנֵי מְנוֹרָתָא, דְּאִית עֲלַיְיהוּ שֶׁבַע בּוּצִינֵי קַדִּישִׁין. וְעוֹד דְּאִינּוּן רָמִיזִין, לְשִׁבְעָה כּוֹכְבֵי לֶכֶת, דְּאִינּוּן מְנַהֲרֵי בִּרְקִיעָא. וְעוֹד דְּאִינּוּן רָמִיזִין לְשִׁבְעָה מַדְרֵגִין, דְּעָלְמָא עֲלַיְיהוּ קַיְימָא. וְאִינּוּן יְסוֹדָא וְשֹׁרְשָׁא וְעִיקָּרָא דְּכֹלָּא. וְעֲלֵיהוֹן אֲמְרֵי חַבְרַיָּיא, כָּל מַאן דְּבָעֵי לְאַנָּחָא תְּפִלִּין דְּרֵישָׁא, מִבָּעֵי לֵיה לְאִסְתַּכְּלָא בְּאִינּוּן תְּרֵי שִׁינִין, דְּאִינּוּן רָמִיזִין לְאִינּוּן ז' זַיְינִין, דְּאִית בְּהוֹן רֶמֶז רָזִין סְתִימִין, עֲמִיקִין רָמִיזִין

6

4. "As for the likeness of their faces, they had the face of a man"
Rabbi Shimon draws a correspondence between the seven letters inscribed on the Tefilin, the seven lobes of the lungs, the seven days of the week, the seven weeks from Pesach to Shavuot, the seven candles of the candelabra, the seven planets, and the seven levels or Sfirot upon which the universe endures. He talks about the four countenances of the Holy Beasts. He emphasizes that Adam is male and female. We learn that there is a correspondence between the four countenances and the four enshrined Names of God as read in 'the Great, Mighty, and Awesome El'. The human face observes all the creatures, and all ascend and observe him. Rabbi Shimon talks about the secret of the throne, ascending and descending, and how the four countenances of the creatures are depicted - engraved, illuminating, shining, sparkling and glowing - and how they sow seeds upon the world.

66. "Hashem, your Elohim, is the Elohim of Elohim, Lord of lords, a great El..." (Devarim 10:17). We have learned that "As for the likeness of their faces, they had the face of a man" (Yechezkel 1:10). These are unlike the Cherubs. These are large faces, while Cherubs are small faces like those of children. All images are comprised in "the face of a man," because they are large faces. Engraved shapes are formed in them by the engraving of the Name explicitly pronounced to the four directions of the world - east, west, north and south.

66. כִּי יי' אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וַאֲדֹנֵי הָאֲדֹנִים הָאֵל הַגָּדוֹל וגו'. תַּנִּינָן, וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם. אֵלִין לָאו אִינּוּן כְּאִינּוּן כְּרוּבִים, אִינּוּן אַנְפֵּי רַבְרְבִין, כְּרוּבִים אַנְפֵּי זוּטְרֵי, כְּרֻבְיָא. פְּנֵי אָדָם, כָּל דְּיוּקְנָא כְּלִילָן בְּהוֹ, בְּגִין דְּאִינּוּן אַנְפֵּי רַבְרְבִין, וּמִתְּצַיְּירִין בְּהוֹ צִיּוּרִין גְּלִיפִין, בְּגִלּוּפֵי שְׁמָא דְּמִפָּרָשׁ, בְּד' סִטְרִין, מִזְרָ"ח מַעֲרָ"ב צָפוֹ"ן דָּרוֹ"ם

67. Michael made a mark to the south side and all three faces - the face of a lion, the face of an ox, and the face of an eagle - look toward the face of a man. A man is male and female, and is not called a man without them. From it, FROM THE FACE OF A MAN, all shapes were formed IN THE SECRET OF THE VERSE: "The chariots of Elohim are twice ten thousand, thousands upon thousands (Heb. shin'an)" (Tehilim 68:18).

67. מִיכָאֵ"ל רָשִׁים בִּרְשִׁימוּ לִסְטַר דָּרוֹם, וְכָל אַנְפִּין מִסְתַּכְּלִין לְגַבֵּי פְּנֵי אָדָ"ם, פְּנֵי אַרְיֵ"ה פְּנֵי נֶשֶׁ"ר פְּנֵי שׁוֹ"ר. אָדָם אִיהוּ דְּכַר וְנוּקְבָא, וְלָא אִתְקְרֵי אָדָם בַּר הָכִי. וּמִנֵּיה אִתְּצַיְּירִין צִיּוּרִין, דְּרֶכֶב אֱלֹהִים רִבּוֹתַיִם אַלְפֵי שִׁנְאָן

68. Shin'an IN THE VERSE contains all the shapes, BECAUSE IT IS THE INITIALS of shor (Eng. 'ox), aryeh (Eng. 'lion'), nesher (Eng. 'eagle'), and final Nun is Adam (Eng. 'man'), which is the expansion of the meaning of male and female that are included together. All the thousands and tens of thousands come out of these LIVING CREATURES that are in the secret of shin'an, and from these shapes, each parts to its aspect as befits it.

68. שִׁנְאָן, כְּלָלָא דְּכֻלְּהוּ צִיּוּרֵי, שׁוֹ"ר, נֶשֶׁ"ר, אַרְיֵ"ה, ן' דָּא אִיהוּ אָדָם. פְּשִׁיטוּ דְּאִתְכְּלִיל כְּחָדָא, בְּרָזָא דְּכַר וְנוּקְבָא. וְכֻלְּהוּ אַלְפִין וְרִבְבָן, כֻּלְּהוּ נָפְקִין מֵהַנֵּי רָזָא שִׁנְאָן. מֵהַנֵּי דְּיוּקְנִין מִתְּפַרְשָׁן כָּל חַד וְחַד בְּסִטְרַיְיהוּ, כְּמָה דְּאִתְחֲזֵי לוֹן

69. All these are integrated into each other and are comprised of each other, so that one should be included in the other. THESE, the ox, eagle, lion, and man are maintained by the secret of the four engraved names, WHICH ARE 'THE GREAT AND MIGHTY AND AWFUL EL', which rise to maintain and observe.

69. אֵלִין אִינּוּן דְּקָא מִשְׁלְבָן חַד בְּחַד, וְכָלִיל חַד בְּחַד, לְמֶהֱוֵי כֹּל חַד כָּלִיל בְּחַבְרֵיהּ, שׁוֹ״ר נֶשֶׁ״ר אַרְיֵ״ה אָדָ״ם, אִתְנַהֲגָן בְּרָזָא דְּאַרְבַּע שְׁמָהָן גְּלִיפָן סַלְקִין לְאִתְנַהֲגָא וּלְאִסְתַּכְּלָא

70. The ox rose to be maintained by and observe the face of a man. Another name is adorned and inscribed by two colors. It is the name 'El'. It then goes back, and the Throne engraves and carves it, and it is marked BY IT to be maintained by the secret of this name.

70. סַלִּיק לְאִתְנַהֲגָא וּלְאִסְתַּכְּלָא שׁוֹר לְאַנְפֵּי אָדָם, סָלִיק שְׁמָא אַחֲרָא, מִתְעַטְּרָא מְחָקְקָא בְּרָזָא דִּתְרֵין גְּוָונִין, וְאִיהוּ אֵל. כְּדֵין אִתְהֲדַר לְאַחוֹרָא, כֻּרְסְיָיא חָקִיק וְגָלִיף לֵיהּ, וְאִתְרְשִׁים לְאִתְנַהֲגָא בְּרָזָא דִּשְׁמָא דָא

71. The eagle rose to be maintained by and observe the face of a man. A name rises, and is adorned and inscribed by two faces and colors, to observe in rising the wreath, which is THE NAME 'Great'. It then goes back, and the Throne engraves and carves it, and it is marked so as to be maintained by the secret of this name.

71. וְסַלִּיק לְאִתְנַהֲגָא וּלְאִסְתַּכְּלָא נֶשֶׁר לְאַנְפֵּי אָדָם, סָלִיק שְׁמָא חָדָא, מִתְעַטְּרָא מִתְנַהֲגָא בְּרָזָא דִּתְרֵין אַנְפִּין וּגְוָונִין, לְאִתְנַהֲגָא לְאִסְתַּלְּקָא בְּסַלִּיקוּ ג בְּעִטּוּרָא, וְאִיהוּ גָּדוֹל, כְּדֵין אִתְהֲדַר לְאַחוֹרָא, וְכֻרְסְיָיא חָקִיק וְגָלִיף לֵיהּ, וְאִתְרְשִׁים לְאִתְנַהֲגָא בְּרָזָא דִּשְׁמָא דָא

72. The lion rose to be maintained by and observe the face of a man. A name rises, and is adorned and inscribed by two faces and colors, to be strengthened and connected to Gvurah (might); it is the name 'Mighty'. It then goes back, and the Throne engraves and carves it, and it is marked so as to be maintained by the secret of this name.

72. סַלִּיק לְאִתְנַהֲגָא וּלְאִסְתַּכְּלָא אַרְיֵה לְאַנְפֵּי אָדָם, סָלִיק שְׁמָא חָדָא מִתְעַטְּרָא מְחָקְקָא בְּרָזָא דִּתְרֵין אַנְפִּין וּגְוָונִין, לְאִתְתַּקְפָא וּלְאִתְקַשְׁרָא בְּתוּקְפֵּיהּ, וְאִיהוּ גִּבּוֹר. כְּדֵין אִתְהֲדַר לְאַחוֹרָא, וְכֻרְסְיָיא חָקִיק וְגָלִיף לֵיהּ, וְאִתְרְשִׁים לְאִתְנַהֲגָא בְּרָזָא דִּשְׁמָא דָא

73. The FACE OF a man observes all the living creatures, and all rise and observe it. They all take form, by their engravings, in this form in the secret by means of a name called 'Awful'. It is then written about them that: "As for the likeness of their faces, they had the face of a man." They are all included in this form, and this form encompasses them.

73. אָדָם אִסְתַּכֵּל בְּכֻלְּהוּ, וְכֻלְּהוּ סַלְקִין וּמִסְתַּכְּלִין בֵּיהּ, כְּדֵין כֻּלְּהוּ אִצְטַיְּירָן בְּגִלּוּפֵיהוּ בְּצִיּוּרָא דָא, בְּרָזָא דִּשְׁמָא חַד, דְּאִקְרֵי נוֹרָא. וּכְדֵין כְּתִיב עֲלַיְיהוּ, וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם. כֻּלְּהוּ כְּלִילָן בְּהַאי דְּיוֹקְנָא, וְהַאי דְּיוֹקְנָא כָּלִיל לוֹן

74. Because of this secret meaning, the Holy One, blessed be He, is called 'the great, mighty and awful El', because these names are high corrections by the supernal Chariot, and it is included in the four letters of Yud Hei Vav Hei, which is the Name encompassing all forms. These forms are engraved and carved into the Throne and the Throne is engraved and embroidered with them, one to the right and one to the left and one to the front and one to the rear, assigned to the four directions of the world.

74. וְעַל רָזָא דָא, אִתְּקְרֵי קב״ה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא. דְּהָא שְׁמָהָן אֵלִין גְּלִיפִין אִינּוּן לְעֵילָא, בְּרָזָא דִּרְתִיכָא עִלָּאָה, כְּלִילָא בְּאַרְבַּע אַתְוָון ידוד, דְּאִיהוּ שְׁמָא דְּכָלִיל כָּל דְּיוֹקְנִין, אֵלִין מְחָקְקָן גְּלִיפִין בְּכֻרְסְיָיא, וְכֻרְסְיָיא גְּלִיפָא מְרַקְמָא בְּהוּ. חַד לִימִינָא, וְחַד לִשְׂמָאלָא, וְחַד לְקַמָּא, וְחַד לְאַחוֹרָא. רְשִׁימָא בְּד׳ סִטְרִין דְּעַלְמָא

75. When the Throne ascends, it is marked in these four shapes. These four lofty names bear this Throne, and the Throne is composed of them until the Throne receives and collects these pleasures and delights. AFTERWARDS THE THRONE descends fully laden, like a tree full with branches in every direction and loaded with fruits. After THE THRONE descends, the four forms OF THE LIVING CREATURES come out formed, engraved, illuminating, glittering and glowing, and they sow seeds over the world.

75. כֻּרְסְיָא כַּד סַלְקָא, רְשִׁימָא בְּאַרְבַּע דְּיוּקְנִין אֵלִין. אֵלִין אַרְבַּע שְׁמָהָן עִלָּאִין, נָטְלִין לֶהַאי כֻּרְסְיָא. וְכֻרְסְיָא אִתְכְּלֵל בְּהוּ, עַד דְּנָקְטָא וְלָקְטָא אִינּוּן עִנּוּגִין וְכִסּוּפִין, נָחֲתָא מַלְיָא כְּאִילָנָא דְּמַלֵּי עַנְפִּין לְכָל סְטַר, וּמַלְיָא אִיבִּין. כֵּיוָן דְּנָחֲתָא, נְפָקוּ אֵלִין ד׳ דְּיוּקְנִין, מְצוּיָרִין בְּצִיּוּרַיְיהוּ, גְּלִיפִין מְנַהֲרָן, נְצִיצָן מְלַהֲטָן, וְאִינּוּן זַרְעִין זַרְעָא עַל עָלְמָא

1. "He puts one up, and sets up another"
The Zohar talks here about the precepts regarding the appointment of the judiciary and law enforcement officers.
Ra'aya Meheimna (the Faithful Shepherd)

1. "Judges and officers shall you make you in all your gates, which Hashem your Elohim, gives you, throughout your tribes" (Devarim 16:18). In this precept, He commanded regarding judges and officers. Moreover, "but (Heb. ki, Caf Yud) Elohim is the Judge" (Tehilim 75:8). The numerical value of 'ki' is forty if you take into account that Yud in its full spelling equals twenty and Caf is twenty for a total of forty. After that, "Elohim is the Judge: He puts one up," Hei OF YUD HEI VAV HEI does "and sets up another" (Ibid.), THAT IS, Vav OF YUD HEI VAV HEI.

רעיא מהימנא

1. שׁוֹפְטִים וְשׁוֹטְרִים תִּתֶּן לְךָ בְּכָל שְׁעָרֶיךָ אֲשֶׁר יְיָ׳ אֱלֹהֶיךָ נוֹתֵן לְךָ וְגוֹ׳. בְּפִקּוּדָא דָּא, מָנֵי שׁוֹפְטִים וְשׁוֹטְרִים. וְעוֹד כִּי אֱלֹהִים שׁוֹפֵט, כִּי: מ׳, מִנִּיהּ יוֹ״ד דְּחוּשְׁבָּנֵיהּ כ׳, בְּתַר הָכָא, אֱלֹהִים שׁוֹפֵט, זֶה יַשְׁפִּיל ה״ה, וְזֶה יָרִים הָא וָ״ו.

2. The four deaths of Samael
We learn about the recommended sentencing for various crimes. The secret meaning of "justice, justice you shall pursue" is shown to be found in the construction of the name Yud Hei Vav Hei, that corresponds to the top, body and sides of the sword. We read about the Judgment from the court on high and the judgment from the court here in the world. The scabbard of the sword of justice is said to be the name Adonai, and we see the relevance to the eighteen graces of the prayer that is recited while standing. We read that Samael must be sentenced by the sword, as he is the chief minister of Edom above, and the text talks about the strangulation and stoning of Samael and the serpent as well. The name Yud Hei Vav Hei is said to be the death of Samael and the Snake, and life to the children of Yisrael. Here we read about the burning of Samael, and we are brought to see how our bodies are the trees that are combustible, and how the light inside us enables us to incinerate Samael through higher Wisdom; when the fire of exaltation comes down to the firewood of the sacrificial offering, any foreigner who approaches will be burned in the fire.

2. The following precept is to punish by sword, by strangulation, by stoning, and by fire. Whom do you punish by the sword? HE RESPONDS: Samael, as it is written, "for My sword sated in heaven, behold, it shall come down upon Edom" (Yeshayah 34:5), MEANING OVER SAMAEL, WHO IS THE MINISTER OF EDOM.

2. פִּקּוּדָא בָּתַר דָּא, לָדוּן בְּסַיִּף. לָדוּן בְּחֶנֶק. לָדוּן בְּדִין סְקִילָה. לָדוּן בְּדִין שְׂרֵיפָה. לָדוּן בְּסַיִּף לְמַאן. לְסָמָאֵל. הה״ד, כִּי רִוְּתָה בַשָּׁמַיִם חַרְבִּי הִנֵּה עַל אֱדוֹם תֵּרֵד.

3. The sword of the Holy One, blessed be He, Yud OF YUD HEI VAV HEI, is the top of the sword. The Vav OF YUD HEI VAV HEI IS the body of the sword, while the two Hei's OF YUD HEI VAV HEI are the two edges of the sword, WHICH ARE THE SECRET MEANING OF: "justice, only justice, shall you pursue" (Devarim 16:20). Two verdicts are decided (lit. 'cut'), one from the celestial court and one from the terrestrial court. From this we understand that a person cannot do the least thing down here unless permission is given from up high.

3. חֶרֶב דְּקוּדְשָׁא בְּרִיךְ הוּא, י׳ רֵישָׁא דְּחַרְבָּא. ו׳ גּוּפָא דְּחַרְבָּא. הֵ״א הֵ״א, תְּרֵין פִּיפִיּוֹת דִּילָהּ. צֶדֶק צֶדֶק תִּרְדּוֹף, חַתְכִין תְּרֵין דִּינִין, דִּינָא מִפִּי ב״ד דִּלְעֵילָא, וְדִינָא מִפִּי ב״ד דִּלְתַתָּא. וּמֵהָכָא אִשְׁתְּמוֹדָע, אֵין אָדָם נוֹקֵף אֶצְבָּעוֹ מִלְּמַטָּה עַד שֶׁנִּתַּן לוֹ רְשׁוּת מִלְּמַעְלָה.

4. The sheath of the sword, THE CONTAINER WHERE THE SWORD IS HIDDEN, is the name Adonai. There IN ADONAI, the letters of Judgments are found, SINCE IN ADONAI ARE THE LETTER ALEPH AND DIN (ENG. 'JUDGMENT'). In the reading of Sh'ma is the secret meaning of Yud Hei Vav Hei, that is the sword of the Holy One, blessed be He, AS MENTIONED ABOVE. About it, it is written: "The high praises of Elohim in their throat, and a two edged sword in their hand" (Tehilim 149:6), AS WAS EXPLAINED ABOVE. In the righteous, the life of the world, are included all the eighteen blessings, MEANING THAT THROUGH THE RIGHTEOUS, YESOD OF ZEIR ANPIN, IS ACCOMPLISHED THE UNION OF ZEIR ANPIN AND MALCHUT OF GREATNESS, WHICH IS THE SECRET OF THE EIGHTEEN BLESSINGS IN THE AMIDAH PRAYER. In it, "Adonai my lips open, and my mouth" (Tehilim 51:17) "My mouth," MEANS THAT YESOD OPENS MALCHUT, WHICH IS CALLED 'ADONAI'. In it, IN YESOD, the sword enters into its sheath. THAT IS THE MEANING OF THE UNION OF YUD HEI VAV HEI WITH ADONAI THAT IS ACCOMPLISHED THROUGH YESOD. "Then the king's wrath was pacified" (Ester 7:10), BECAUSE THE KLIPOT WERE CONSUMED BY THE UNIFICATION OF THE READING OF SH'MA. NOW BY THE AMIDAH PRAYER, THEY NO LONGER HAVE A HOLD AND THE ANGER SUBSIDES. The two names are joined, Yud-Aleph-Hei-Dalet-Vav-Nun-Hei-Yud, WHICH IS THE INTEGRATION OF THE TWO

4. נַרְתִּקָא דְּחַרְבָּא אֲדֹנָי. תַּמָּן אִשְׁתְּכַח דִּינָא. בְּק״ש יֵדוּד. חַרְבָּא דְּקוּדְשָׁא בְּרִיךְ הוּא, עָלָהּ אִתְּמַר רוֹמְמוֹת אֵל בִּגְרוֹנָם וְחֶרֶב פִּיפִיּוֹת בְּיָדָם. בְּצַדִּיק חַי עָלְמִין, כְּלִיל חַ״י בִּרְכָאן, דְּבֵיהּ אֲדֹנָי שְׂפָתַי תִּפְתָּח, וּפִי בֵּיהּ עָאל חַרְבָּא בְּנַרְתִּיקָהּ, וַחֲמַת הַמֶּלֶךְ שָׁכָכָה, וּמִתְחַבְּרִין תְּרֵין שְׁמָהָן יְאֲהדֹונָהִי.

NAMES YUD HEI VAV HEI AND ADONAI.

5. THE PRECEPT to punish by strangulation. IN THE CANTILLATION MARK Zarka there is a line with a Yud entwined around it; the line is the Vav that extended from the Yud. With THAT VAV, Samael is caught. THIS ACCORDS WITH THE MEANING OF: "and they carried it between two on a pole" (Bemidbar 13:23). What is the pole of that wicked SAMAEL? HE RESPONDS: It is man, who is Yud-Vav-Dalet-Hei-Aleph-Vav-Aleph-Vav- Hei-Aleph, which is 45 IN NUMERICAL VALUE. Together with the four letters Yud Hei Vav Hei the total is 49, like the number of the 49 letters in the six words of the supernal unification, WHICH IS SH'MA YISRAEL and in the six words of the lower unification, WHICH IS 'BLESSED IS THE NAME OF HIS KINGDOM...', which are Vav (=six), Vav. That is the meaning of: "and they carried it between two on a pole," separated from them, without the Aleph between the two Vavs, because there is no uniting the Other Side. Instead, "they carried it between two on a pole," Samael and his mate, the world of the separated.

5. לָדוּן בְּחֶנֶק. זַרְקָא, תַּמָּן קַו, י׳ כְּרִיכָא בֵּיהּ, וְקַו, ו׳ דְּאִתְפַּשְׁטָא מִנֵּיהּ. בֵּיהּ תָּפִיס לְסָמָאֵל, וַיִּשָּׂאוּהוּ בַמּוֹט בִּשְׁנָיִם. מַאי מוֹט דְּהַהוּא רָשָׁע. אָדָם דְּאִיהוּ יו״ד הֵ״א וָא״ו הֵ״א, מַ״ה, וְד׳ אַתְוָון יֶדּוֹ״ד, הֲרֵי תִּשְׁעָה וְאַרְבָּעִים, כְּחוּשְׁבָּן תִּשְׁעָה וְאַרְבָּעִים אַתְוָון, דְּאִינּוּן בְּשִׁית תֵּיבִין דְּיִחוּדָא עִלָּאָה, וּבְשִׁית תֵּיבִין דְּיִחוּדָא תַּתָּאָה, דְּאִינּוּן ו׳ ו׳, וְהַאי וַיִּשָּׂאוּהוּ בַמּוֹט בִּשְׁנָיִם, בְּפִרוּדָא מִנַּיְיהוּ, בְּלָא א׳ בְּאֶמְצַע וָ״ו, דְּלֵית יִחוּדָא לְסִטְרָא אַחֲרָא, אֶלָּא וַיִּשָּׂאוּהוּ בַמּוֹט בִּשְׁנָיִם, סָמָאֵל וּבַת זוּגֵיהּ, עוֹלָם הַנִּפְרָדִים.

6. To the rope with which SAMAEL will be strangled are attached Hei-Hei (=five), meaning the five fingers of the right hand and the five fingers of the left hand. The Vav is the rope. The Yud is the strangulation OF SAMAEL AND THE SERPENT. The Name Yud Hei Vav Hei is death to Samael and the serpent and life to Yisrael. Therefore, it is written: "See now that I, even I, am He, and there is no Elohim with Me. I kill" (Devarim 32:39) other Elohim with My Name and all those who do not believe in Me, "and I make alive" (Ibid.) those who believe in Me and observe My commandments.

6. בְּחֶבֶל דְּיֵחָנֵק בָּהּ, אֲחִידָן הֵ״א הֵ״א, בְּה׳ אֶצְבְּעָאן דְּיַד יְמִינָא, וּבְה׳ דְּיַד שְׂמָאלָא. ו׳ חֶבֶל. י׳ חֲנִיקָא דְּלֶהוֹן. שְׂמָא דְּיִדּוֹ״ד, מִיתָה לְסָמָא״ל וְנָחָשׁ, וְחַיִּים לְיִשְׂרָאֵל. וּבג״ד רְאוּ עַתָּה כִּי אֲנִ״י אֲנִי הוּא וְאֵין אֱלֹהִים עִמָּדִי אֲנִי אָמִית לֵאלֹהִים אֲחֵרִים בִּשְׁמִי, וּלְכָל דְּלָא הֵימְנוּ בִּי. וַאֲחַיֶּה לְאִינּוּן דְּהֵימְנִין וְנַטְרִין פִּקּוּדִין דִּילִי.

7. To punish Samael with stoning, THAT IS with a stone, which is the Yud. It is thrown at him with five fingers, that are the Hei, and with the outstretched arm, that is the Vav, and with the shoulder, where the Hei lies. And the thought throws THAT STONE at him, which is the explicitly pronounced Name Yud Hei Vav Hei.

7. לָדוּן בְּסְקִילָה לְסָמָאֵל, בְּאֶבֶן דְּאִיהִי יו״ד, זָרִיק לָהּ לְגַבֵּיהּ, בַּחֲמֵשׁ אֶצְבְּעָן דְּאִינּוּן ה׳, וּבְקָנֶה דִּדְרוֹעָא דְּאִיהוּ ו׳, וּבְכָתֵף דְּתַמָּן ה׳. וְזָרִיק לָהּ לְגַבֵּיהּ מַחֲשָׁבָה, דְּאִיהוּ שְׂמָא מְפֹרָשׁ יו״ד הֵ״א וָא״ו הֵ״א.

8. To punish Samael with burning, THROUGH wood (or: 'tree') with which to kindle fire. Blessed is that body that is wood. Its members are pieces of wood in which a fire will burn, which is the fire of the commandment, in each member, to burn Samael BY the supernal Shechinah, THAT IS BINAH, with a tree that is Tiferet, and with all the trees, MEANING SFIROT, that are attached TO TIFERET. When the fire of the higher descends over the wood of the sacrifice, "the stranger that comes near shall be put to death" (Bemidbar 1:51), because he will be burned IN THE FIRE. That is the meaning of: "And the fire on the altar shall be kept burning in it" (Vayikra 6:5). Blessed is he who is attached to the Tree of Life, WHICH IS ZEIR ANPIN, with his body and limbs, for he is a candle. Each branch is a candle of a commandment with his 248 positive commandments THAT CORRESPOND TO THE 248 BODY PARTS, THAT IS, A COMMANDMENT'S CANDLE FOR EACH BODY PART.

8. לָדוּן בִּשְׂרֵפָה לְסָמָאֵל. עֵצִים לְאַדְלָקָא בְּהוֹן נוּרָא. זַכָּאָה אִיהוּ גּוּפָא דְּאִיהוּ עֵץ, וְאֵבָרִים דִּילֵיהּ עֵצִים, לְאוֹקְדָא בְּהוֹן אֶשָּׁא, דְּאִיהוּ נֵר מִצְוָה, בְּכָל אֵבֶר, לְאוֹקְדָא לְסָמָאֵל, בִּשְׁכִינְתָּא עִלָּאָה, בְּעֵץ דְּאִיהוּ תִּפְאֶרֶת, וּבְכָל עֵצִים דַּאֲחִידָן בֵּיהּ, דִּבְזִמְנָא דְּאֵשׁ עַל גָּבוֹהַּ נָחִית. הֲוָה, עַל גַּבֵּי עֵצִים דְּקָרְבְּנָא, וְהַזָּר הַקָּרֵב יוּמָת, דְּאִתּוֹקַד בֵּיהּ, הה״ד וְהָאֵשׁ עַל הַמִּזְבֵּחַ תּוּקַד בּוֹ. זַכָּאָה אִיהוּ מַאן דְּאָחִיד בְּאִילָנָא דְּחַיֵּי, בְּגוּפֵיהּ, בְּאֵבָרִים דִּילֵיהּ, נֵר כָּל עֲנָפָא וְעֲנָפָא נֵר מִצְוָה ברמ״ח פִּקּוּדִין דִּילֵיהּ.

9. When both THE TREE OF LIFE AND THE COMMANDMENT'S CANDLE, WHICH ARE ZEIR ANPIN AND MALCHUT, are attached TO THAT MAN, this verse will be applied: "the bush burned with fire, but the bush was not consumed" (Shemot 3:2), NAMELY, MAN. Samael and the serpent and all his ministers, ATTACHED TO THE MAN'S BODY, which are thorns, will be combusted but the branches of the bush and its fruits and leaves will not be combusted. The Holy One, blessed be He, pointed this out to Moses.

9. כַּד אֲחִידָן בֵּיהּ תַּרְוַיְיהוּ, יִתְקַיְּים וַיֵּרָא וְהִנֵּה הַסְּנֶה בּוֹעֵר בָּאֵשׁ וְהַסְּנֶה אֵינֶנּוּ אוֹכֵל. וְסָמָאֵל וְנָחָשׁ וְכָל מְמָנָן דִּילֵיהּ, דְּאִינּוּן קוֹצִין, אִתּוֹקְדוּ. וַעֲנָפִין דִּסְנֶה, וְאִיבָּא דִּילֵיהּ, וְעָלִין דִּילֵיהּ, לָא אִתּוֹקְדוּ. דָּא אַחְזֵי לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא.

3. "At the mouth of two witnesses...shall the matter be established"
Rabbi Shimon tells the Faithful Shepherd that the children of Yisrael are dry wood, being connected to secular fire, and that they do not deserve to have miracles performed for them. But as soon as Moses descends on them with the Torah the Tree of Life descends on them as well, and so does the mitzvah that is the candlelight of God - all for Moses' sake. Through that candlelight the heathen nations of the world will be burned. Rabbi Shimon talks about the two witnesses necessary in any trial, and says that even the walls of one's house will bear witness; the walls of one's house are said to be the inner walls of the heart, and the members of one's household are the 248 organs and limbs. Rabbi Shimon says that a wicked person's sins are even engraved on his bones. We learn that the reason sins are engraved on the bones is because the bones are white and the black script is easily recognizable. This is like the Torah with the white parchment and the black ink, black and white being darkness and light. In addition to this reason for the sins being carved into the bones, the body is destined to be reinstated with its bones, so all its merits and demerits are engraved there. If it is not worthy it will not be resurrected from the dead. Returning to the issue of the two testimonials, Rabbi Shimon calls them the seeing eye and the hearing ear. He says that even the sun and moon testify about a person, and he speaks a good deal about those who give testimony.

10. The holy luminary, THAT IS RABBI SHIMON, said TO THE FAITHFUL SHEPHERD: Surely Yisrael are dry wood in the Torah, because they are connected to a fire of a layperson. They do not deserve to have a miracle performed for them. As soon as you descend on them with Torah, for your sake the Tree of Life descends on them, WHICH IS ZEIR ANPIN, and the commandment, WHICH IS MALCHUT, the candle of Hashem, which holds on to them and so they live. But the heathen nations will be burned by that candle. This is what the prophet said: "Therefore fear you not, O My servant Jacob...neither be dismayed, Yisrael...for I am with you" (Yirmeyah 30:10-11).

10. אָמַר בּוּצִינָא קַדִּישָׁא, וַהֲאִי יִשְׂרָאֵל אִינּוּן עֵצִים יְבֵשִׁים בְּאוֹרַיְיתָא, בְּגִין דְּאֶחִידוּ בְּאֵשׁ דְּהֶדְיוֹט, לָאו אִינּוּן כְּדְקָא חֲזִי, לְמֶעְבַּד בְּהוֹן נִיסָא, מִיַּד דְּאַנְתְּ נְחִיתַת עָלַיְיהוּ בְּאוֹרַיְיתָא, בְּגִינָךְ נָחַת עָלַיְיהוּ אִילָנָא דְּחַיֵּי, וּמִצְוָה דְּאִיהוּ נֵר יְיָ׳ וַאֲחִידַת בְּהוֹן וְיַהוֹן חַיִּין. וְאוּמִין עכו״ם דְּעָלְמָא, אִתּוֹקְדָן בְּהַהוּא נֵר, וְהַאי אִיהוּ דְּאָמַר נָבִיא, וְאַתָּה אַל תִּירָא עַבְדִּי יַעֲקֹב וְאַל תֵּחַת יִשְׂרָאֵל כִּי אִתְּךָ אָנִי וְגוֹ׳.

11. "One witness shall not rise up against a man for any iniquity...at the mouth of two witnesses or at the mouth of three witnesses shall the matter be established" (Devarim 19:15). It is a precept to testify at court so his neighbor shall not lose money, because HE DOES NOT TESTIFY if he knows of a testimony in his favor. A testimony requires no less than two witnesses. That is the meaning of: "at the mouth of two witnesses or at the mouth of three witnesses shall the matter be established," but not at the mouth of one witness. That is why the sages of Mishnah have explained, who bears testimony on a person - the walls of his house do. Moreover, the members of his household testify about him. What are the walls of his house? They are the walls of his heart, AS WRITTEN: "Then Hezekiah turned his face towards the wall" (Yeshayah 38:2). The sages of the Mishnah have explained this to teach us that Hezekiah was praying from the walls of his heart.

11. לֹא יָקוּם עֵד אֶחָד בְּאִישׁ לְכָל עָוֹן וְגוֹ׳. עַל פִּי שְׁנֵי עֵדִים אוֹ עַל פִּי שְׁלֹשָׁה עֵדִים יָקוּם דָּבָר. פִּקּוּדָא דָא, לְהָעִיד עֵדוּת בב״ד, דְּלָא יַפְסִיד חַבְרֵיהּ מָמוֹנָא בְּגִינֵיהּ, אִי אִית לֵיהּ עֵדוּת בַּהֲדֵיהּ. וְלֵית סַהֲדוּתָא פָּחוּת מִתְּרֵין, הה״ד עַל פִּי שְׁנַיִם עֵדִים וְגוֹ׳ יָקוּם דָּבָר, לֹא יָקוּם עַל פִּי עֵד אֶחָד. וּבג״ד אוּקְמוּהָ מָארֵי מָתְנִיתִין, מִי מֵעִיד עַל הָאָדָם, קִירוֹת בֵּיתוֹ. וְלֹא עוֹד אֶלָּא אַנְשֵׁי בֵּיתוֹ מְעִידִין עָלָיו. מַאי קִירוֹת בֵּיתוֹ. אִינּוּן קִירוֹת לִבּוֹ. וַיַּסֵּב חִזְקִיָּהוּ פָּנָיו אֶל הַקִּיר, וְאוֹקְמוּהָ רַבָּנָן, מְלַמֵּד שֶׁהִתְפַּלֵּל חִזְקִיָּהוּ מִקִּירוֹת לִבּוֹ.

12. The members of his household are his 248 body parts, SINCE THE BODY IS CALLED HOUSE. This is how the sages of the Mishnah have explained that a wicked person's sins are engraved on his bones. Similarly, the merits of a righteous man are engraved on his bones. Therefore, David said: "all my bones shall say" (Tehilim 35:10). That is why we were taught: who testifies on a person - the beams of his house... THE BEAMS OF HIS HOUSE are the bones OF THE SKULL that are constructed over the brain that is water. About this, it is written: "Who lays the beams of His chambers in the waters" (Tehilim 104:3).

12. אַנְשֵׁי בֵּיתוֹ, אִינּוּן רמ״ח אֵבְרִים דִּילֵיהּ. דְּהָכִי אוּקְמוּהָ מָארֵי מָתְנִיתִין, רָשָׁע עֲוֹנוֹתָיו חֲקוּקִים עַל עַצְמוֹתָיו. וְהָכִי צַדִּיק, זְכִיוֹתָיו חֲקוּקִים לוֹ עַל עַצְמוֹתָיו. וּבג״כ אָמַר דָּוִד כָּל עַצְמוֹתַי תֹּאמַרְנָה. וּבְגִינֵהּ אִתְּמַר, וּמִי מְעִידִין עַל הָאָדָם קוֹרוֹת בֵּיתוֹ. גַּרְמִין בְּנוּיִין עַל מוֹחָא דְּאִיהוּ מַיָּא. וְעָלַיְיהוּ קָא רָמִיז, הַמְקָרֶה בַמַּיִם עֲלִיּוֹתָיו, הַמְקָרֶה לָשׁוֹן קוֹרוֹת.

13. Why are THE INIQUITIES ENGRAVED in the bones rather than in the flesh, the tendons and the skin? That is because the bones are white, and a black script is not recognizable except over white. This is similar to the Torah, which is white on the inside, THAT IS, THE PARCHMENT, and black on the outside, MEANING THE INK. Black and white are darkness and light. There is darkness that is blue, WHICH IS MALCHUT, about which it is written: "even the darkness is not dark for You" (Tehilim 139:12). Blue is black and is a female to the white, THAT IS ZEIR ANPIN, SINCE MALCHUT HAS NO LIGHT OF HER OWN EXCEPT WHAT SHE RECEIVES FROM ZEIR ANPIN. Furthermore, the body will be reinstated with its bones. Therefore, the merits and demerits are engraved on its bones and, if it is deserving, the body will be reinstated with its bones. If it is not DESERVING, it will not be reinstated and will not have a resurrection from the dead.

13. וַאֲמַאי בְּגַרְמִין יַתִּיר מִבְּשָׂרָא וְגִידִין וּמִשְׁכָּא. בְּגִין דְּגַרְמִין אִינּוּן חִוָּרִין, וּכְתִיבָא אוּכְמָא, לָא אִשְׁתְּמוֹדְעָא אֶלָּא מִגּוֹ חִוָּרוּ. כְּגַוְונָא דְּאוֹרַיְיתָא, דְּאִיהִי חִוָּרוּ מִלְּגָאו, אוּכָם מִלְּבַר. אוּכָם וְחִוָּר, חֹשֶׁךְ וְאוֹר וְאִית חֹשֶׁךְ תְּכֵלֶת, וְאִתְּמַר בֵּיהּ גַּם חֹשֶׁךְ לֹא יַחְשִׁיךְ מִמֶּךָּ. וּתְכֵלֶת אוּכָם, אִיהוּ נוּקְבָא לְגַבֵּי חִוָּרוּ. וְלֹא עוֹד, אֶלָּא דְּגוּפָא עַל גַּרְמִין עָתִיד לְמֵיקָם. וּבג"ד זַכְווֹי וְחוֹבוֹי חָקוּקִין עַל גַּרְמִין דִּילֵיהּ, וְאִם יִזְכֶּה יְקוּם גּוּפָא עַל גַּרְמִין דִּילֵיהּ. וְאִי לָאו, לָא יְקוּם, וְלָא יְהֵא לֵיהּ תְּחִיַּית הַמֵּתִים.

14. Furthermore, there are two witnesses regarding the person: a seeing eye and a hearing ear. The court counts and judges his iniquities. Furthermore, even the sun and moon testify about the person, as we explained: "Blow a Shofar at the new moon, at the full moon (lit. 'on the covering') on our feast day" (Tehilim 81:4). What is the meaning of "covering"? That is the day when the moon, WHICH IS MALCHUT, is covered. Why is it covered? That is because when Rosh Hashanah (the Jewish New Year) arrives, Samael will approach to demand punishment against her children, MEANING YISRAEL, WHO ARE THE CHILDREN OF MALCHUT, before the Holy One, blessed be He. And He will tell him to bring forth the witnesses, so he will bring with him the sun. As he is about to bring the moon, she is covered. At which place is she covered? HE RESPONDS: She goes up to that place regarding which it is said: 'Do not investigate into what is hidden from you', in order to reconcile the Holy One, blessed be He, with her children.

14. וְלָא עוֹד, אֶלָּא תְּרֵין סָהֲדִין אִינּוּן עַל ב"נ, עַיִן רוֹאָה וְאוֹזֶן שׁוֹמַעַת, וּב"ד סוֹפֵר, וְדָן חוֹבוֹי. וְלָא עוֹד, אֶלָּא שִׁמְשָׁא וְסִיהֲרָא סָהֲדִין עַל ב"נ, כְּמָה דְּאוֹקְמוּהָ תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ. מַאי בַּכֶּסֶה. בְּיוֹמָא דְּסִיהֲרָא מִתְכַּסָּה. וַאֲמַאי מִתְכַּסֵּת. בְּגִין דְּכַד מָטֵי רֹאשׁ הַשָּׁנָה, יֵיתֵי סָמָאֵל לְמִתְבַּע דִּינָא לְבָנוֹי קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, וְהוּא יֵימָא לֵיהּ דְּיֵיתֵי סָהֲדִין. וְהוּא יֵיתֵי לְשִׁמְשָׁא עִמֵּיהּ. אָזַל לְמַיְיתֵי סִיהֲרָא, וְהִיא מִתְכַּסָּא. בְּאָן אֲתָר מִתְכַּסֵּת. אֶלָּא סְלִיקַת, לְהַהוּא אֲתָר, דְּאִתְּמַר בֵּיהּ בַּמְכוּסֶה מִמֶּךָּ אַל תַּחְקוֹר, לְפַיְיסָא לֵיהּ עַל בְּנָהָא.

15. That is what the scripture says, "Blow a Shofar at the new moon, at the covering on our feast day" (Ibid.), meaning the area to which the Shechinah ascended. Regarding this, it is said, 'Do not investigate into what is hidden from you'. The iniquities that are in concealment need to be judged there between himself and his Creator. About the iniquities he committed in public, it is written: "He that covers up his sins shall not prosper" (Mishlei 28:13). The Shechinah from the side of Keter is the hidden world and the sages of the Mishnah have explained that a person needs to connect HIS INIQUITIES to that place, WHICH IS KETER. At that time, a period of Mercy arrives and Judgment passes away. Therefore, he recommends to connect ONE'S INIQUITIES TO KETER, to free him from the testimony OF MALCHUT. However, the wicked is not acquitted.

15. וְהַאי הוּא דְּאָמַר קְרָא, תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ. לַאֲתָר דְּבֵיהּ סְלִיקַת שְׁכִינְתָּא, דְּאִתְּמַר בֵּיהּ וּבַמְכוּסֶה מִמֶּךָּ אַל תַּחְקוֹר. וְחוֹבִין בְּאִתְכַּסְיָיא, תַּמָּן צָרִיךְ לְמֵידָן בֵּינוֹ לְבֵין קוֹנוֹ. וְחוֹבִין דְּאִתְגַּלְיָיא דְּעָבֵד לוֹן, אִתְּמַר מְכַסֶּה פְּשָׁעָיו לֹא יַצְלִיחַ. דִּשְׁכִינְתָּא מִסִּטְרָא דְּכֶתֶר אִיהִי עָלְמָא דְּאִתְכַּסְיָא, וְאוֹקְמוּהָ מָארֵי מָתְנִיתִין, דְּצָרִיךְ ב"נ לְחַבְּרָא לָהּ לְהַהוּא אַתְרָא, בְּהַהוּא זִמְנָא מָטֵי זִמְנָא דְּרַחֲמֵי, וְאַעְבַּר דִּינָא. וּבג"ד לְחַבְּרֵיהּ אָמַר לְזַכָּאָה לֵיהּ בְּעֵדוּתֵיהּ. אֲבָל לְרָשָׁע אֵין מְזַכִּין לוֹ.

16. Furthermore, the Holy One, blessed be He, and His Shechinah give CONSTANT testimony about the person AND NOT ONLY ON ROSH HASHANAH, AS MENTIONED. This is what is written: "I call heaven and earth to witnesses against you this day" (Devarim 4:26). Heaven is the one about which is written: "hear You (in) heaven" (I Melachim 8:32), THAT IS ZEIR ANPIN. Earth is the one about which is written, "and the earth is My footstool" (Yeshayah 66:1), THAT IS MALCHUT. In addition, the two witnesses are the Central Column, THAT IS ZEIR ANPIN, and the Righteous IS YESOD. They are Ayin and Dalet of Sh'ma and Echad (lit. 'one'), NAMELY AYIN FROM THE SPELLING OF SH'MA, AND DALET FROM ECHAD. THIS IS THE WITNESS (HEB. ED, AYIN-DALET) FROM THE ASPECT OF ZEIR ANPIN; there is another witness from, 'blessed is the Name of the glory of His Kingdom forever and ever (Heb. va'ed)', NAMELY ED FROM THE WORD 'VA'ED', WHICH IS A WITNESS FROM THE ASPECT OF YESOD IN ZEIR ANPIN, WHICH IS INCLUDED IN MALCHUT.

16. וְעוֹד, קוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ סָהֲדִין עַל ב״נ, הה״ד הֵעִדוֹתִי בָכֶם הַיּוֹם אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. אֶת הַשָּׁמַיִם, הַהוּא דְּאִתְּמַר בֵּיהּ וְאַתָּה תִּשְׁמַע הַשָּׁמַיִם. וְאֶת הָאָרֶץ, הַהוּא דְּאִתְּמַר בָּהּ וְהָאָרֶץ הֲדוֹם רַגְלָי. וְעוֹד, תְּרֵין סָהֲדִין: עַמּוּדָא דְּאֶמְצָעִיתָא, וְצַדִּיק. וְאִינּוּן ע״ד, מִן שְׁמַ״ע אֶחָד. עֵד, מִן בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

17. "At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death" (Devarim 17:6). That is Samael, who is essentially dead: "they carried it between two on a pole" (Bemidbar 13:23). "But at the mouth of one witness he shall not be put to death" (Devarim 17:6), meaning he shall have no portion in the one El.

17. עַל פִּי שְׁנַיִם עֵדִים אוֹ שְׁלֹשָׁה עֵדִים יוּמַת הַמֵּת, דָּא סָמָאֵל, מֵת מֵעִקָּרוֹ וַיִּשָּׂאוּהוּ בַמּוֹט בִּשְׁנָיִם. לֹא יוּמַת עַל פִּי עֵד אֶחָד, דְּלָא יְהֵא לֵיהּ חוּלָקָא בְּאֵל אֶחָד.

18. "If a false witness rise up against any man...and the judges shall make diligent inquiry...then shall you do to him as he had thought to have done to his brother" (Devarim 19:16-19). This precept is to examine the witnesses seven times before sentencing one to death. The seven examinations are seven that correspond to: "those seven...the eyes of Hashem, they rove to and fro through the whole earth" (Zecharyah 4:10). THEY ARE THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. Regarding them, it is said: "and will chastise you seven times for your sins" (Vayikra 26:28).

18. כִּי יָקוּם עֵד חָמָס בְּאִישׁ וְגוֹ׳ וְדָרְשׁוּ הַשּׁוֹפְטִים הֵיטֵב וְגוֹ׳, וַעֲשִׂיתֶם לוֹ כַּאֲשֶׁר זָמַם וְגוֹ׳. פִּקּוּדָא דָּא לְדָרוֹשׁ וְלַחֲקוֹר הָעֵדִים בְּז׳ חֲקִירוֹת, קוֹדֶם דִּידִין לֵיהּ בְּעוֹנְשָׁא דְּמוֹתָא, בְּשִׁבְעָא חֲקִירוֹת, שִׁבְעָא לְקֻבֵּל שִׁבְעָה אֵלֶּה עֵינֵי יְיָ׳ הֵמָּה מְשׁוֹטְטִים בְּכָל הָאָרֶץ. בְּהוֹן וְיִסַּרְתִּי אֶתְכֶם אַף אָנִי שֶׁבַע.

4. "then shall you do to him as he had thought to have done"
Rabbi Shimon talks about the fate of a corrupt witness, and we learn that such corrupt witnesses include Samael and the Serpent.

19. The following precept is to do to a witness convicted of false testimony as he thought to do to his brother. If the two false witnesses, Samael and the serpent, come to give false testimony against Yisrael that they confused between Vav and Zayin, NAMELY BETWEEN ZEIR ANPIN THAT IS CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, THAT IS ZAYIN. THAT IS, THAT THEY HAVE SINNED AND DISTANCED BY THEIR SIN THE VAV, WHICH IS ZEIR ANPIN, FROM THE ZAYIN, WHICH IS MALCHUT, which are the letters of 'zu (Zayin Vav)'. This is the meaning of, "This people which (Heb. zu) I have formed for Myself; they shall relate My praise" (Yeshayah 43:21), NAMELY, THIS ALLUDES TO THE PEOPLE THAT UNITES THE ZAYIN WITH THE VAV.

19. פִּקּוּדָא בָּתַר דָּא, לַעֲשׂוֹת לְעֵד זוֹמֵם כַּאֲשֶׁר זָמַם לַעֲשׂוֹת לְאָחִיו. תְּרֵין סַהֲדֵי שִׁקְרָא דְּאִינּוּן סָמָאֵל וְנַחַשׁ, אִי יֵיתוּן לְאַסְהֲדָא סָהֲדוּתָא דְּשֶׁקֶר עַל יִשְׂרָאֵל, דְּטָעוּ בֵּין ו׳ לְז׳ דְּאִינּוּן אַתְוָון זו. וְהַאי אִיהוּ עַם זו יָצַרְתִּי לִי תְּהִלָּתִי יְסַפֵּרוּ.

20. וְלָא יִתְיַיחֵד ו׳ עִם ז׳, אֶלָּא בִּשְׂרֵפַת חָמֵץ, דְּבֵין ו׳ לְז׳. וְאע״ג דְּמִדְּאוֹרַיְיתָא אִיהוּ עַד סוֹף שִׁית, גָּזְרוּ רַבָּנָן, אוֹכְלִין כָּל אַרְבַּע, וְתוֹלִין כָּל חָמֵשׁ, וְשׂוֹרְפִין בְּתְחִלַּת שֵׁשׁ. וְאוֹלְפִי מָארֵי מַתְנִיתִין מִסַּהֲדוּתָא דְּשַׁעְתֵּי דְּחָמֵץ, לְסַהֲדוּתָא דִּבְדִיקוֹת דְּסָהֲדֵי, דְּהַהוּא דְּהָרַג אֶת הַנֶּפֶשׁ. וְכֹלָּא מְפֹרָשׁ בְּמַתְנִיתִין. וּיְקַיֵּים בְּהוֹן, אֲרֵי בְּפִתְגָּמָא דְּחָשִׁיבוּ מִצְרָאֵי לְמֵידָן וְכוּ׳. וְהַאי אִיהוּ וַעֲשִׂיתֶם לוֹ כַּאֲשֶׁר זָמַם.

20. The Vav will be united with the Zayin only by burning leavened bread, MEANING TO BURN THE KLIPOT THAT TAKE HOLD between the Vav and the Zayin - THAT IS, BETWEEN ZEIR ANPIN AND MALCHUT. Even though according to the laws of the Torah IT IS PERMISSIBLE TO EAT to the end of the sixth hour of the day, the sages have decreed that you may eat to the end of the fourth hour, hold it in suspense during the fifth hour, and burn it at the beginning of the sixth. The sages of the Mishnah deduced from the testimony regarding the hours of the disposition of leaven THAT ACCORDING TO THE LAWS OF THE TORAH THE TIME TO BURN IS PAST THE SIXTH HOUR - AT THE SEVENTH HOUR, to the testimonial regarding the examination of witnesses about one who has killed someone, WHICH ALSO REQUIRE SEVEN EXAMINATIONS, AS MENTIONED ABOVE, and everything is explained in the Mishnah. It shall be fulfilled REGARDING SAMAEL AND THE SERPENT, "in the thing wherein they dealt proudly" (Shemot 18:11), WHICH MEANS, IN THE SAME THING THE EGYPTIANS PLANNED TO PUNISH YISRAEL, THEY WERE PUNISHED. That is the meaning of: "then shall you do to him, as he had thought" (Devarim 19:19).

5. The Small Sanhedrin and the Great Sanhedrin

Speaking about the higher court, Rabbi Shimon next tells the Faithful Shepherd that he was Gadol, the highest above the seventy greater Sanhedrin. He says that Moses is the friend of God and the friend of Malchut. He also talks about the lower court, and about the greater and smaller lamp lights. The greater lamp light is the light of God and the smaller is the song of the Levites.

21. פִּקּוּדָא בָּתַר דָּא, לְקַבֵּל בֵּית דִּין הַגָּדוֹל עָלַיְיהוּ, בִּינָה, מִסִּטְרָא דִּגְדוּלָה אִקְרֵי אֱלֹהִים, בֵּית דִּין הַגָּדוֹל, רַב בְּדִינוֹי, וְרַב בְּזַכְוּוֹי, כְּגַוְונָא דְּאִתְּמַר שׂוֹם תָּשִׂים עָלֶיךָ מֶלֶךְ בְּפִקּוּדָא, שׂוֹם לְעֵילָא, תָּשִׂים לְתַתָּא. הָכִי לְקַבֵּל עָלֵיהּ ב״ד רַבְּרָבָא, אע״ג דְּקַבִּיל עָלֵיהּ ב״ד זְעֵירָא. בֵּית דִּין זְעֵירָא, בֵּית דִּין שֶׁל שְׁלֹשָׁה, מִסִּטְרָא דִּשְׁכִינְתָּא תַּתָּאָה. ב״ד רַבְּרָבָא, מֵאִלֵּין סַנְהֶדְרֵי גְּדוֹלָה.

21. The following precept is to accept the ruling of the Great Sanhedrin on them, which is Binah, which, from the aspect of Chesed, is called Elohim, WHICH IS BINAH, the great Sanhedrin, SINCE GREAT IS CHESED. It is great in judgment, WHICH IS THE LEFT, and great in finding merit, WHICH IS THE RIGHT. THIS MEANS THAT WHEN THE LEFT SIDE OF BINAH IS INCLUDED WITHIN THE RIGHT, WHICH IS CHESED, BOTH ARE CONSIDERED GREAT, as we learned in relation to the precept, "you may appoint (lit. 'appoint you shall appoint') a king over you" (Devarim 17:15), in which "appoint" is above IN BINAH, and "you shall appoint" is below, IN MALCHUT. In the same way one must accept upon himself the Great Sanhedrin FROM THE ASPECT OF BINAH, although he accepted upon himself the Small Sanhedrin FROM THE ASPECT OF MALCHUT. The small court consists of three from the aspect of the lower Shechinah - WHICH IS MALCHUT. The great court consists of those in the Great Sanhedrin OF 72 MEMBERS, SEVENTY SANHEDRIN JUDGES AND TWO SCRIBES.

22. אָמַר בּוּצִינָא קַדִּישָׁא, שִׁבְעִים סַנְהֶדְרֵי גְּדוֹלָה הֲווֹ, וְאַנְתְּ רַבְּרָבָא עַל כֻּלְּהוּ, וְהָיָה כָּל הַדָּבָר הַגָּדוֹל יָבִיאוּ אֵלֶיךָ וְכָל הַדָּבָר הַקָּטֹן יִשְׁפְּטוּ הֵם. אֵלּוּ. הֵם סַנְהֶדְרֵי גְּדוֹלָה, סַנְהֶדְרֵי קְטַנָּה. סַנְהֶדְרֵי גְּדוֹלָה מִסִּטְרָא דִּשְׁכִינְתָּא עִלָּאָה, סַנְהֶדְרֵי קְטַנָּה מִסִּטְרָא דִּשְׁכִינְתָּא תַּתָּאָה.

22. The holy luminary, RABBI SHIMON, said TO THE FAITHFUL SHEPHERD: The Great Sanhedrin consisted of seventy members, and you are the greatest of them all, as is written: "every great matter they shall bring to you, but every small matter they shall judge" (Shemot 18:22), which relates to the Great Sanhedrin and the Small Sanhedrin, ABOUT WHICH IT IS SAID, "GREAT MATTER" AND "SMALL MATTER." The Great Sanhedrin are from the aspect of the supernal Shechinah, WHICH IS BINAH, and the Small Sanhedrin are from the aspect of the lower Shechinah, WHICH IS MALCHUT.

23. מֹשֶׁה שׁוּשְׁבִינָא דְּמַלְכָּא, אַהֲרֹן שׁוּשְׁבִינָא דְּמַטְרוֹנִיתָא. וְעִמְּהוֹן שִׁבְעִין וּתְרֵין סַנְהֶדְרִין, כְּמִנְיַן חֶסֶד, וּמֵהָכָא סַנְהֶדְרֵי גְּדוֹלָה. סַנְהֶדְרֵי קְטַנָּה, מִסִּטְרָא דִּשְׂמָאלָא, אֶת הַמָּאוֹר הַקָּטֹן לְמֶמְשֶׁלֶת הַלַּיְלָה.

23. Moses is the best man of the King, ZEIR ANPIN; Aaron is the best man of the Queen. Together with them there are 72 members to the Sanhedrin, MEANING WITH THE SEVENTY SANHEDRIN JUDGES OVER WHOM MOSES AND AARON PRESIDE, which have the same number as Chesed, WHICH HAS THE NUMERICAL VALUE OF 72. Hence, THEY ARE CONSIDERED the Great Sanhedrin, SINCE CHESED IS CALLED GREAT, AS MENTIONED ABOVE. The Small Sanhedrin are from the aspect of the left, THAT IS MALCHUT, WHICH IS ERECTED FROM THE LEFT, ABOUT WHICH IT IS WRITTEN: "and the lesser light to rule the night" (Beresheet 1:16).

24. וּבג"ד, תִּפְאֶרֶת אֶת הַמָּאוֹר הַגָּדוֹל לְמֶמְשֶׁלֶת הַיּוֹם, דְּאִתְּמַר בֵּיהּ יוֹמָם יְצַוֶּה יְיָ׳ חַסְדּוֹ. אֶת הַמָּאוֹר הַקָּטֹן לְמֶמְשֶׁלֶת הַלַּיְלָה, וּבַלַּיְלָה שִׁירָה עִמִּי. שִׁיר דְּלְוִיִּים, וְדָא יְסוֹד. בֶּן יִשַׁי חַי עַל הָאֲדָמָה. דְּתָקִין עֶשֶׂר מִינֵי תְּהִלִּים, בְּשִׁירָה. וְאִיהוּ צַדִּיק לִשְׂמָאלָא, אֶת הַמָּאוֹר הַקָּטֹן, וְדָא שְׁכִינְתָּא, דְּאִתְנְטִילַת מִשְּׂמָאלָא.

24. Due to this, Tiferet IS CONSIDERED "the greater light to rule the day" (Ibid.), BECAUSE it says about it, "Hashem will command His steadfast love (Heb. Chesed) in the daytime" (Tehilim 42:9). SINCE IT IS CHESED, IT IS CALLED THE GREATER LIGHT. "And the lesser light to rule the night" means: "and in the night His song shall be with me" (Ibid.), that is, the song of the Levites, which is Yesod IN MALCHUT, ACCORDING TO THE MEANING OF THE WORDS: "the son of Jesse lives on the ground" (I Shmuel 20:31), IN WHICH 'LIVES' REFERS TO YESOD, AND THE GROUND IS MALCHUT. He has composed ten types of songs in Tehilim, MEANING 'BLESSED', 'A SONG', 'A POEM', ETC. The Righteous is to the left, MEANING YESOD IN MALCHUT, AND THE LEFT, "the lesser light" is the Shechinah that was taken from the left.

1. He who brings out an evil name

The Faithful Shepherd begins Ki Tetze by talking about people who defame someone's character, and how they must be punished. He refers in this context to a person who defames a virgin of Yisrael, to the spies who went out and gave false reports about the land they saw, and to Esther, who was worthy of the Holy Spirit. He says that those who know only the surface or revealed interpretation of the Torah know nothing of its mysteries; they are poor in knowledge and are referred to as riding upon an ass. They are from the aspect of the Tree of Knowledge of Good and Evil. Moses talks about the mystery of Esther and her relationship with the Shechinah who gives a person many special attributes. Esther was protected from Ahasuerus just like Sarai was protected from the Pharaoh. The Faithful Shepherd returns to the issue of defamation, and says that those who speak ill of the Shechinah will be stricken in their souls. He talks about the righteous man with whom things do not go well, and the evil man with whom they do. We learn that when the Torah was given, the first tablets that were broken were comparable to virginity in that they testified to the whole Torah; the Torah's groom, Moses, broke her virginity. Next Elijah and all the heads of the Yeshivah bless the Faithful Shepherd. Elijah speaks to Moses about his role and the role of Abraham in relationship to Malchut; he says that Moses spoke out against Yisrael when they made the golden calf and thus he defamed Malchut.

Ra'aya Meheimna (the Faithful Shepherd)

1. "and they shall fine him a hundred shekels of silver..." (Devarim 22:19). We are commanded to punish whoever defames someone's character. This is the meaning of, "and they shall fine him a hundred shekels of silver, and give them to the father of the girl, because he has brought out an evil name upon a virgin of Yisrael." THE FAITHFUL SHEPHERD SAID, Sages, this applies to after the wedding, since he says, "I found not your daughter a virgin" (Ibid. 17). Not all evil names are alike, since the spies who spread an evil name on the land were punished for it by dying and not meriting it. A woman is like ground, WHICH IS WHY THE SPIES WERE CONSIDERED AS ONE DEFAMING THE CHARACTER OF A WOMAN. It is like the explanation that Esther was the ground.

רעיא מהימנא

1. וְעָנְשׁוּ אוֹתוֹ מֵאָה כֶסֶף וְגוֹ׳. פִּקּוּדָא דָא, לְדוּן בְּדִין, מוֹצִיא שֵׁם רָע. הה״ד, וְעָנְשׁוּ אוֹתוֹ מֵאָה כֶסֶף וְנָתְנוּ לַאֲבִי הַנַּעֲרָה כִּי הוֹצִיא שֵׁם רָע עַל בְּתוּלַת יִשְׂרָאֵל. רַבָּנָן, וְהַאי אִיהוּ בָּתַר נִשּׂוּאִין, דְּאָמַר לָא מְצָאתִי לְבִתְּךָ בְּתוּלִים, וְלָאו כָּל שֵׁם רָע שָׁקוּל, דְּמְרַגְּלִים דְּאַפִּיקוּ שׁוּם בִּישׁ עַל אַרְעָא, אִתְעֲנָשׁוּ בְּגִינָהּ, וּמִיתוּ וְלָא זָכוּ לָהּ. וְאִתְּתָא קַרְקַע אִיהִי בְּאַרְעָא, כְּמָה דְּאוּקְמוּהָ, אֶסְתֵּר קַרְקַע עוֹלָם הָיְתָה.

2. You may say that Esther has a bad reputation BY SAYING that she was defiled with Ahasuerus, YET she was worthy that the Holy Spirit, WHICH IS MALCHUT, would be clothed in her as written, "Esther put on her royal apparel" (Ester 5:1). IN THAT CASE, YOU ARE BRINGING OUT AN EVIL NAME ON MALCHUT. Yet the Holy One, blessed be He, said, "I am Hashem, that is My name, and My glory will I not give to another, neither My praise to carved idols" (Yeshayah 42:8), WHICH IS THE SHECHINAH CALLED 'NAME', 'GLORY' AND 'PRAISE'. The Holy Spirit is the Shechinah and is a name that was clothed with Esther. HOW CAN YOU SAY SHE WAS DEFILED WITH AHASUERUS?

2. וְאִי תֵּימְרוּן שׁוּם בִּישׁ עָלָהּ, דְּאִסְתְּאֲבַת בַּאֲחַשְׁוֵרוֹשׁ, וְזָכְתָה לְאִתְלַבְּשָׁא בָּהּ רוּחָא דְּקֻדְשָׁא הה״ד וַתִּלְבַּשׁ אֶסְתֵּר מַלְכוּת. הָא אָמַר קוּדְשָׁא בְּרִיךְ הוּא, אֲנִי יְיָ׳ הוּא שְׁמִי וּכְבוֹדִי לְאַחֵר לֹא אֶתֵּן וּתְהִלָּתִי לַפְּסִילִים. וְרוּחָא דְּקֻדְשָׁא שְׁכִינְתָּא הֲוַת, דְּאִיהִי שֵׁם דְּאִתְלַבְּשַׁת בְּאֶסְתֵּר.

3. Yet sages, woe to those who eat the chaff and ears of corn of the Torah, THAT IS, WHOSE TORAH IS MIXED OF GOOD AND EVIL LIKE CHAFF AND EARS OF CORN THAT ARE A MIXTURE OF FOOD AND KLIPOT. Such a man knows nothing of the mysteries of the Torah, but only light and weighty precepts; the light is the chaff of the Torah, NAMELY THE REFUSE, and the weighty precepts of the Torah are wheat, WHICH CONTAINS BOTH FOOD AND REFUSE. CHET AND TET OF WHEAT (HEB. CHITAH) ARE THE REFUSE AND HEI IS GOOD. THIS IS THE SECRET OF the Tree of Knowledge of Good and Evil, AS THE SAGES SAID THAT THE TREE OF KNOWLEDGE OF GOOD AND EVIL WAS WHEAT.

3. אֲבָל רַבָּנָן, וַוי לְאִינּוּן דְּאַכְלִין תֶּבֶן תְּבֵל דְּאוֹרַיְיתָא וְלָא יָדַע בְּסִתְרֵי דְּאוֹרַיְיתָא, אֶלָּא קַלִּין וְחֲמוּרִין דְּאוֹרַיְיתָא, קַלִּין תֶּבֶן דְּאוֹרַיְיתָא, חוּמְרָא דְּאוֹרַיְיתָא, חִטָּה, חֵט ה׳, אִילָנָא דְּטוֹב וְרָע.

4. לֵית דַּרְכָּא דְּמַלְכָּא וּמַטְרוֹנִיתָא, לְמִרְכַּב עַל חֲמָרָא, אֶלָּא עַל סוּסְוָון. הה"ד כִּי תִרְכַּב עַל סוּסֶיךָ מַרְכְּבוֹתֶיךָ יְשׁוּעָה. דְּאֵין מְזַלְזְלִין בְּמַלְכוּתָא, לְמִרְכַּב מַטְרוֹנִיתָא עַל חֲמָרָא. כ"ש מַלְכָּא, לֵית דֵּין אֲתָר הֲדְיוֹט עֶבֶד, דְּאָרְחֵיהּ לְמִרְכַּב עַל חֲמָרָא. וּבג"ד כְּתִיב בֵּיהּ בְּמָשִׁיחַ, עָנִי וְרוֹכֵב עַל חֲמוֹר. עָנִי אִיהוּ תַּמָּן בְּסִימָן, עֵרוּבִין נִדָּה יְבָמוֹת, וּשְׁאַר מַתְנִיתִין בִּכְלָל. וְלָא אִתְקְרֵי תַּמָּן מֶלֶךְ, עַד דְּרָכִיב בְּסוּסְיָא דִּילֵיהּ כְּנֶסֶת יִשְׂרָאֵל.

4. It is not the custom of the King and the Matron to ride a donkey (Heb. chamor), NAMELY THE LITERAL UNDERSTANDING (HEB. CHOMER) OF THE TORAH, WHICH IS WHEAT AND THE TREE OF KNOWLEDGE OF GOOD AND EVIL AS MENTIONED. Instead they ride on horses, THE SECRET OF THE MYSTERIES OF THE TORAH. This is the meaning of, "you ride upon your horses, your chariots of salvation" (Chavakuk 3:8). For Malchut is not treated lightly so as to have the Queen ride on a donkey, and even more so the King, for it is no place for commoners and servants, THAT IS METATRON THAT IS CALLED A COMMONER AND A SERVANT, whose way is to ride a donkey. This is why it says of Messiah, WHEN YISRAEL WILL HAVE NO MERIT, "humble (Heb. ani), and riding upon an ass" (Zecharyah 9:9). Ani stands for the Mishnah orders of Eruvin, Nidah and Yevamot, THE INITIALS OF WHICH FORM 'ANI (ENG. 'POOR')'. The rest of the orders of the Mishnah are comprised in these, WHICH INDICATES THAT AS LONG AS ONE DOES NOT KNOW THE MYSTERIES OF THE TORAH BUT ONLY THE REVEALED TORAH, ONE IS POOR IN KNOWLEDGE AND RIDING UPON AN ASS, WHICH IS THE ASPECT OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL. THE HOLY ONE, BLESSED BE HE, is not considered a King until He rides on His horse, which is the Congregation of Yisrael, NAMELY MALCHUT, ACCORDING TO THE SECRET OF, "I COMPARE YOU, O MY LOVE, TO A MARE OF THE CHARIOTS OF PHARAOH" (SHIR HASHIRIM 1:9), WHICH IS WHOLLY GOOD WITHOUT ANY EVIL.

5. קוּדְשָׁא בְּרִיךְ הוּא כַּד אִיהוּ לְבַר מֵאַתְרֵיהּ, לָאו אִיהוּ מֶלֶךְ. וְכַד אִתְהַדַּר לְאַתְרֵיהּ, וְהָיָה יְיָ' לְמֶלֶךְ. וְהָכִי יִשְׂרָאֵל, אִתְּמַר בְּהוֹן, כָּל יִשְׂרָאֵל בְּנֵי מְלָכִים. כְּגַוְונָא דְּאַבָּא, אִינּוּן בְּנוֹי. לָאו אִינּוּן בְּנֵי מְלָכִים, עַד דְּיִהַדְּרוּן לְאַרְעָא דְּיִשְׂרָאֵל. וְאִי תֵּימָא דְּהֲדְיוֹט דָּא, אַף ע"ג דְּאִיהוּ הֲדְיוֹט לְגַבֵּי מָארֵיהּ, עָלֵיהּ אִתְּמַר, אַל תְּהִי בִּרְכַּת הֲדְיוֹט קַלָּה בְּעֵינֶיךָ. וְהֲדְיוֹט דָּא לְגַבֵּי מַלְכָּא עֶבֶד מְטַטְרוֹן. וְאָדָם קַדְמָאָה דְּלָא נָטַר יְקָר דְּיָהֲבוּ לֵיהּ, נַחְתּוּ לֵיהּ לְמֵיכַל עִם חֲמָרֵיהּ, וְאָמַר אֲנִי וַחֲמוֹרִי נֹאכַל בְּאֲבוּס אֶחָד. וְיִשָּׂשְׂכָר בְּהַאי חֲמָרָא, זָכָה לְאִתְקְרֵי יִשָּׂשְׂכָר חֲמוֹר גָּרֶם.

5. The Holy One, blessed be He, outside His place is not a King. When He returns to His place, "Hashem shall be King" (Zecharyah 14:9). It is said of Yisrael as well that all Yisrael are princes. Like the father the children are not princes until they return to the land of Yisrael. You may say that he WHO RIDES A DONKEY is a commoner, AND HE ANSWERS, though he is a commoner in relation to his Master, do not treat lightly a blessing from a commoner, for this commoner is the servant Metatron, AND IT IS HE WHO RIDES THIS DONKEY. The first man, who did not keep the glory he was given BY EATING OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL, was brought down to eat together with his donkey, WHICH IS THE ASPECT OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL and he said TO THE HOLY ONE, BLESSED BE HE, I and my donkey shall eat from the same trough. Issachar merited this donkey by being called, "Issachar is a strong ass" (Beresheet 49:14), BECAUSE HE SUBDUED THIS DONKEY CALLED A STRONG (HEB. GEREM) ASS BY BRINGING HIM DOWN THE STAIRCASE (HEB. GEREM).

6. וְרַבָּנָן מָארֵי מָתְנִיתִין, מַטְרוֹנִיתָא אִתְּמַר בָּהּ וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה, בְּתַר דְּאִתְלַבְּשָׁא בֵּיהּ אֶסְתֵּר, שְׁלִיטַת אֶסְתֵּר עַל אֲחַשְׁוֵרוֹשׁ וְאוּמָתֵיהּ. וְאִתְּמַר בְּהוּ וְהָרוֹג בְּשׂוֹנְאֵיהֶם. וְאִי תֵּימָא דְּאִתְיַיחַד עִמָּהּ. אַף עַל גַּב דַּהֲווֹ בְּבֵיתָא חֲדָא, ח"ו. אֶלָּא, כְּגַוְונָא דְּיוֹסֵף, דְּאִתְּמַר בֵּיהּ, וַתַּנַּח בִּגְדוֹ אֶצְלָהּ, וְלָא לְבוּשׁוֹ, אֶלָּא בִּגְדוֹ, לִישָׁנָא דְּבוֹגְדִים בָּגָדוּ.

6. The sages who wrote the Mishnah SAID THAT it is said of the Matron, WHO IS MALCHUT, "and His kingdom rules over all" (Tehilim 103:19), SINCE SHE RULES OVER THE KLIPOT AS WELL. THEREFORE, after Esther put on THE ROYAL APPAREL, IN ACCORDANCE WITH THE SECRET OF THE VERSE, "ESTHER PUT ON HER ROYAL APPAREL (HEB. MALCHUT)," Esther ruled over Ahasuerus and his people, and it is said of them, "and slew of their foes" (Ester 9:16). If you say that AHASUERUS mated with her, heaven forbid. Though they were in the same house, SHE DID NOT MATE WITH HIM, but was like Joseph of whom it says, "And she laid up his garment (Heb. bigdo) by her" (Beresheet 39:16). The word 'bigdo' is employed, which is derived from, "traitors have dealt treacherously (Heb. bagdu)" (Yeshayah 24:16). THIS IS HIS MOST OUTER ASPECT, WHICH THE KLIPOT CAN BE ATTACHED TO.

7. There is a great mystery here, which is why 'Esther' is derived from mystery (Heb. seter), as written, "You are my hiding place (Heb. seter)" (Tehilim 32:7), since the Shechinah hid her from Ahasuerus and gave him a female demon instead while she returned to Mordechai's arm. And Mordechai, who knew the explicit Name and the seventy tongues, did all this with wisdom. This is why the sages of the Mishnah stated that even regardless of this, a man must speak with his wife before he mates with her, because she might have been exchanged with a female demon.

7. וְהָכָא סִתְרָא רַבְרְבָא. וּבְגִין דָּא, אֶסְתֵּר: לִישָׁנָא דְּסִתְרָאָה, אַתָּה סֵתֶר לִי, שְׁכִינְתָּא אַסְתִּירַת לָהּ מֵאֲחַשְׁוֵרוֹשׁ, וְיָהִיב לֵיהּ שֵׁידָה בְּאַתְרָהּ, וְאִתְהַדְּרַת אִיהִי בִּדְרוֹעֵיהּ דְּמָרְדְּכַי. וּמָרְדְּכַי דַּהֲוָה יָדַע שְׁמָא מְפֹרָשׁ, וְשַׁבְעִין לָשׁוֹן, עֲבַד כָּל דָּא בְּחָכְמְתָא. וּבְגִין דָּא אוּקְמוּהָ מָארֵי מַתְנִיתִין, דַּאֲפִילוּ בְּלָא דָּא, אִית לֵיהּ לְב״נ קוֹדֶם דְּיִתְיַחֵד עִם אִתְּתֵיהּ, לְמַלְלָא עִמָּהּ, בְּגִין דְּשֶׁמָא שֵׁידָה אִתְחַלְּפָא בְּאִתְּתֵיהּ.

8. This is true for a woman who comes from the aspect of the Tree of Knowledge of Good and Evil, AND AN EXCHANGE WITH A FEMALE DEMON APPLIES TO HER, but if she is from the Shechinah she remains unchanged. This is the meaning of, "For I am Hashem, I do not change" (Malachi 3:6). "I" is the Shechinah, who has no fear from the other sides, NAMELY THE KLIPOT. This is the meaning of, "All nations before Him are as nothing" (Yeshayah 40:17).

8. וְדָא בְּאִתְּתָא מֵאִילָנָא דְּטוֹב וָרָע, אֲבָל אִם הִיא מִשְׁכִּינְתָּא, לֵית לָהּ שִׁנּוּי, הה״ד אֲנִי יְיָ׳ לֹא שָׁנִיתִי. אֲנִי: דָּא שְׁכִינְתָּא. וְלֵית לָהּ דְּחִילוּ מִכָּל סִטְרִין אַחֲרָנִין. הה״ד, כָּל הַגּוֹיִם כְּאַיִן נֶגְדּוֹ.

9. Wherever the Shechinah is, there are many special attributes. Hence, since the Shechinah was clothed in her, Esther was worthy of having special things done to her like Sarah, whom the Holy One, blessed be He, kept, and since the Shechinah was with her He kept her from Pharaoh. The Holy One, blessed be He even made her clothes and jewels have special qualities due to the Shechinah that was with her. For that reason, when Pharaoh came to TOUCH her sandal, THE ANGEL struck him with it, and the same happened with all her jewelry. Each jewel he would touch struck him until that defiled one left her and brought her back to her husband.

9. וּבְאַתְרָא דִּשְׁכִינְתָּא תַּמָּן, כַּמָּה סְגוּלוֹת תַּמָּן. וּבְגִין דְּאֶסְתֵּר אִתְלַבְּשַׁת שְׁכִינְתָּא בָּהּ, חַזְיָא הֲוַת לְמֶעְבַּד עִמָּהּ כַּמָּה סְגוּלוֹת. כְּגַוְונָא דְּשָׂרָה, קוּדְשָׁא בְּרִיךְ הוּא נָטִיר לָהּ, בְּגִין שְׁכִינְתָּא דַּהֲוַת עִמָּהּ, נָטִיר לָהּ מִפַּרְעֹה, וַאֲפִילוּ לְבוּשָׁהּ וְתַכְשִׁיטֶיהָ בְּכֻלְּהוּ שַׁוְיִ קוּדְשָׁא בְּרִיךְ הוּא סְגוּלוֹת, בְּגִין שְׁכִינְתָּא. וּבְגִין דָּא, אָתָא פַּרְעֹה לְסַנְדָּלָא, מָחָא לֵיהּ עִמֵּיהּ. וְהָכִי נָמֵי בְּכָל תַּכְשִׁיטִין דִּילָהּ. בְּכָל תַּכְשִׁיט וְתַכְשִׁיט דַּהֲוָה נָגַע בֵּיהּ, מָחֵי לֵיהּ, עַד דְּאִתְפְּרַשׁ מִנָּהּ הַהוּא טָמֵא, וְאַחְזָר לָהּ לְבַעְלָהּ.

10. If this is true for her jewels, it is much more so that whoever touched her body, even her finger, for the purpose of mating, THEN, "and the stranger that comes near shall be put to death" (Bemidbar 1:51), since the Holy One, blessed be He, did not give him permission to come near her. This is the meaning of, "I am Hashem, that is My name, and My glory will I not give to another" (Yeshayah 42:8).

10. וְאִי בְּתַכְשִׁיטִין דִּילָהּ כַּךְ, כ״ש מַאן דְּנָגַע בְּגוּפָא. וַאֲפִילוּ בְּאֶצְבַּע דִּילָהּ, לְסִטְרָא דְּיִחוּדָא, וְהַזָּר הַקָּרֵב יוּמָת. דְּקוּדְשָׁא בְּרִיךְ הוּא לָא יְהִיב לֵיהּ רְשׁוּ לְמִקְרַב גַּבָּהּ, הה״ד אֲנִי יְיָ׳ הוּא שְׁמִי וּכְבוֹדִי לְאַחֵר לֹא אֶתֵּן.

11. For that reason not every SPREADING OF an evil name is the same. The spies who defamed the land of Yisrael died. Those who speak ill of the Shechinah are most certainly struck in their souls, for those who spoke ill about the land were struck bodily and committed suicide. But whoever defames the Shechinah, his soul is stricken. This applies to whoever knows this secret OF BRINGING OUT AN EVIL NAME ON THE SHECHINAH, and whose eyes are open. But a person whose eyes are shut is not punished as severely.

11. וּבְגִין דָּא, לָא כָּל ש״ר שָׁקוּל. מְרַגְּלִים דְּאַפִּיקוּ שׁוּם בִּישׁ עַל אַרְעָא דְּיִשְׂרָאֵל מִיתוּ. מַאן דְּאַפִּיק שׁוּם בִּישׁ עַל שְׁכִינְתָּא, כָּל שֶׁכֵּן דְּלַקָּיִין בְּנִשְׁמָתְהוֹן. דְּאִלֵּין דְּאַפִּיקוּ שׁוּם בִּישׁ עַל אַרְעָא, לָקוּ בְּגוּפַיְיהוּ, וּמִיתַת גַּרְמַיְיהוּ מִיתוּ. אֲבָל מַאן דְּאַפִּיק שׁוּם בִּישׁ עַל שְׁכִינְתָּא, נִשְׁמְתָא דִלְהוֹן לָקָאָה. וְהַאי לְמַאן דְּיָדַע רָזָא דָּא, וְעֵינוֹי פַּתְחִין. אֲבָל מַאן דְּעֵינוֹי סְתִימִין, לֵית לֵיהּ עוֹנְשָׁא כָּל כַּךְ.

12. As for what the sages of the Mishnah said to them that a raped wife is permitted to remain with her husband, permission and prohibition in the Mishnah speak only of human matters and a woman who is from the Tree of Knowledge of Good and Evil. But the case of a woman who is from the Tree of Life is not as that of those FROM THE TREE OF KNOWLEDGE OF GOOD AND EVIL, since whoever is from the Tree of Life is a righteous person with whom things are well. Of him it is said, "No evil shall happen to the just" (Mishlei 12:21), nor to his just wife. We learned that from Sarah in the house of Pharaoh - that he had no permission to come near her.

12. וּמַה דְּרַבָּנָן דְּמַתְנִיתִין שַׁוְיִין קַמַּיְיהוּ, דְּאִתְּתָא אֲנוּסָה מוּתֶּרֶת לְבַעְלָהּ. וַדַּאי אִיסּוּר וְהֶיתֵּר דְּמַתְנִיתִין לָא מִמַּלֵּל אֶלָּא בְּמִילֵּיהּ דְּב״נ, וְאִתְּתָא דְּאִיהִי מֵאִילָנָא דְּעֵץ הַדַּעַת טוֹב וָרָע. אֲבָל אִתְּתָא דְּאִיהִי מֵאִילָנָא דְּחַיֵּי, לָאו לָהּ דִּינָא כְּאִלֵּין, דְּהַהוּא דְּאִילָנָא דְּחַיֵּי, צַדִּיק וְטוֹב לוֹ. וּבְגִינֵיהּ אִתְּמַר, לֹא יְאוּנֶּה לַצַּדִּיק כָּל אָוֶן, וְלָא לְבַת זוּגוֹ צַדֶּקֶת. וְאוֹלִיפְנָא מִשָּׂרָה בְּבֵיתָא דְּפַרְעֹה, דְּלָא הֲוָה לֵיהּ רְשׁוּ לְמִקְרַב בַּהֲדָהּ.

13. Whoever is righteous but for whom things go badly, namely, he who is from the Tree of Knowledge of Good and Evil, since there is evil PRESENT with him, "For there is not a just man upon earth who... never sins" (Kohelet 7:20). As for an evil man for whom things go well, it is that the Evil Inclination overpowered his Good Inclination. HENCE they said that it is well with him, because the good is under the power OF THE EVIL MAN. And since the evil dominates the good, he is an evil man, since whoever is stronger receives the name. IF THE GOOD OVERCOMES THE EVIL, HE IS CALLED A RIGHTEOUS MAN THAT IT IS EVIL WITH HIM, SINCE EVIL IS UNDER HIS POWER. IF EVIL OVERCOMES GOOD HE IS CALLED AN EVIL MAN THAT IT IS WELL WITH HIM, SINCE GOOD IS UNDER HIS POWER. An evil man with whom things are evil is another El, who is Samael. It is evil with him, namely the poison of death, which is idol worshiping, OF WHICH IT IS WRITTEN, "Evil shall slay the wicked" (Tehilim 34:22). For that reason a raped WOMAN is considered so only if that soul has a mixture of good and evil.

13. וּמַאן דְּאִיהוּ צַדִּיק וְרָע לוֹ, הַאי דְּאִיהוּ מֵאִילָנָא דְּטוֹב וָרָע, דְּכֵיוָן דְּרָע עִמֵּיהּ, אֵין צַדִּיק אֲשֶׁר לֹא יֶחֱטָא בְּהַהוּא רָע, בָּתַר דְּאִיהוּ עִמֵּיהּ. רָשָׁע וְטוֹב לוֹ, דְּאִתְגַּבַּר יֵצֶר הָרָע עַל יֵצֶר טוֹב, אִתְּמַר וְטוֹב לוֹ, טוֹב אִיהוּ תְּחוֹת רְשׁוּתֵיהּ, וּבְגִין דְּרָע שַׁלִּיט עַל טוֹב, רָשָׁע אִיהוּ, דְּהַהוּא דְּאִתְגַּבַּר נָטִיל שְׁמָא. רָשָׁע וְרָע לוֹ, אֵל אַחֵר סָמָאֵל, וְרָע לוֹ, סַם הַמָּוֶת דִּילֵיהּ עכו״ם, תְּמוֹתֵת רָשָׁע רָעָה. וּבג״ד, אֲנוּסָה לָאו אִיהִי, אֶלָּא אִי אִית בָּהּ תַּעֲרוֹבֶת בְּהַהִיא נִשְׁמְתָא, דְּטוֹב וָרָע.

14. When the Torah was given, her tablets that were likened to virginity were broken. JUST AS VIRGINITY IS A TESTIMONY TO THE VIRGIN'S HONESTY, SO THE TABLETS THAT WERE GIVEN BEFORE THE EYES OF ALL YISRAEL WERE A TESTIMONY TO THE WHOLE TORAH. And the Holy One, blessed be He, again gave her to Yisrael to keep her. And the oral Torah is called Halachah given to Moses on Sinai. MOSES WAS THEREFORE CALLED THE BRIDE'S GROOM OF THE TORAH. And the groom of the Torah broke her virginity, WHICH IS THE FIRST SET OF TABLETS. Whoever speaks ill of her and says that Torah is not LIKE THE FIRST ONE, since her tablets were broken, the Holy One, blessed be He, will speak to him, who is the girl's father, NAMELY OF that daughter who is IMPLIED in the word Beresheet (In the beginning), SINCE BERESHEET IS SPELLED WITH THE LETTERS OF 'BAT ROSHI (ENG. 'THE DAUGHTER OF MY HEAD')', TO INDICATE THAT THE TORAH IS the King's daughter. THEN the Holy One, blessed be He, spoke: "And they shall spread the cloth" (Devarim 22:17), and the parchment of the Torah scroll unfolds, and they shall see that it is written in it, "Hew for yourself two tablets of stone like the first, and I will write upon these tablets the words that were on the first tablets, which you did break" (Shemot 34:1).

14. וְאוֹרַיְיתָא דְּאִתְּיְיהִיבַת, אִתְּבְּרוּ לוּחִין דִּילָהּ, דְּאִינּוּן מְשׁוּלִים לַבְּתוּלִים. וְקוּדְשָׁא בְּרִיךְ הוּא הֲדַר יָהִיב לוֹן לְיִשְׂרָאֵל, לְנַטְרָא לָהּ, אוֹרַיְיתָא דבע״פ אִתְקְרִיאַת הֲלָכָה לְמֹשֶׁה מִסִּינַי. וְחָתָן דִּידָהּ, תָּבַר בְּתוּלִים דִּילָהּ. וּמַאן דְּאַפִּיק שׁוּם בִּישׁ עָלָהּ, דְּיֵימָא דְּהָא הַהִיא אוֹרַיְיתָא לָאו אִיהִי דָּא, דְּהָא לוּחִין דִּילָהּ אִתְּבְּרוּ. קוּדְשָׁא בְּרִיךְ הוּא יֵימָא לֵיהּ, דְּאִיהוּ אֲבִי הַנַּעֲרָה, בַּת, דְּאִיהוּ בְּתֵיבַת בְּרֵאשִׁית, אִיהִי בְּרַתָּא דְּמַלְכָּא, קוּדְשָׁא בְּרִיךְ הוּא אָמַר וּפָרַשׂוּ הַשִּׂמְלָה, וְאִתְפַּתְּחַת יְרִיעָה מס״ת, וְיֶחֱזוּן דְּאִתְּמַר בֵּיהּ, פְּסֹל לְךָ שְׁנֵי לוּחוֹת אֲבָנִים כָּרִאשֹׁנִים וְכָתַבְתִּי עַל הַלּוּחוֹת אֶת הַדְּבָרִים אֲשֶׁר הָיוּ עַל הַלּוּחוֹת הָרִאשֹׁנִים אֲשֶׁר שִׁבַּרְתָּ.

15. Immediately Elijah rose with all the heads of the Yeshivah and they blessed him. And ELIJAH said TO THE FAITHFUL SHEPHERD, Sinai, Sinai, it would have been worthy for us to listen to your words and be silent, yet with permission from the Holy One, blessed be He, and His Shechinah, I wish to say something to you, in your honor. He said to him, speak.

15. מִיַּד קָם אֵלִיָּהוּ, וְכָל מָארֵי מְתִיבְתָּא, וּבָרִיכוּ לֵיהּ, וְאָמְרוּ סִינַי סִינַי, הָכִי אִתְחַזְיָא לְמִשְׁמַע מִלִּין דִּילָךְ וְלִשְׁתּוּק, אֲבָל בִּרְשׁוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ, אֲנָא בָּעֵי לְמַלָּא מִלָּה לְגַבָּךְ, לִיקָרָא דִּילָךְ. א״ל אֵימָא.

16. פָּתַח וְאָמַר, רַעְיָא מְהֵימְנָא, הַאי כַּלָּה דִּילָךְ, קוּדְשָׁא בְּרִיךְ הוּא יָהַב לָהּ לְאַבְרָהָם לְגַדְּלָא לָהּ לְגַבָּךְ, וּבְגִין דְּאִיהוּ נָטִיר לָהּ, אִתְקְרִיאַת בְּרָתֵיהּ. הה״ד, בַּת הָיְתָה לוֹ לְאַבְרָהָם וּבְכֹל שְׁמָהּ. וּבָהּ קַיֵּים כָּל אוֹרַיְיתָא כֻּלָּהּ, וַאֲפִילוּ עֵירוּבֵי תַּבְשִׁילִין. הה״ד, וַיִּשְׁמוֹר מִשְׁמַרְתִּי וְגוֹ׳. וְאִיהוּ הֲוָה לְגַבָּהּ אוֹמֵן, כְּגוֹן וַיְהִי אוֹמֵן אֶת הֲדַסָּה. וְקוּדְשָׁא בְּרִיךְ הוּא בָּרִיךְ לֵיהּ בְּגִינָהּ, הה״ד וַיְיָ׳ בֵּרַךְ אֶת אַבְרָהָם בַּכֹּל. וְגַדִּיל לָהּ מִכָּל מִדּוֹת טָבִין, וְגָמִיל לָהּ חֶסֶד, וְסָלִיק לָהּ בְּגִדּוּלָה בְּמִדַּת חֶסֶד דְּאַבְרָהָם, וַהֲוָה בֵּיתֵיהּ בְּגִינָהּ פָּתוּחַ לְרֶוְוחָה, לְמִגְמַל חֶסֶד עִם כָּל בָּאֵי עוֹלָם.

16. ELIJAH opened and said, Faithful Shepherd, the Holy One, blessed be He gave this bride of yours, NAMELY MALCHUT to Abraham to bring up for you. And since he kept her she is called his daughter. This is what is meant by the saying that Abraham had a daughter whose name was 'Bakol (lit. 'in all')'. By her he observed the whole Torah even to the Eruv Tavshilin (an action allowing one to cook on holiday for Shabbat). This is the meaning of, "and kept My charge" (Beresheet 26:5). And he brought her up, as written, "And he brought up Hadassa" (Ester 2:7). And the Holy One, blessed be He, blessed him for her sake, as written, "and Hashem had blessed Abraham in all things (Heb. bakol)" (Beresheet 24:1). He brought her up with every good virtue and was charitable to her. He raised her to greatness, with the quality of kindness (Chesed) of Abraham. His house was, for her sake, wide open to do kindness to all the people of the world.

17. וּבְגִין דְּאִיהוּ גָמִיל חֶסֶד עִמָּהּ, כַּד בְּנוֹי דְּאַבְרָהָם הֲווֹ מְמוּשְׁכָּנִין בְּכַמָּה חוֹבִין בְּמִצְרַיִם, אָמַר קוּדְשָׁא בְּרִיךְ הוּא לָךְ רַעְיָא מְהֵימְנָא, זִיל וְגָמִיל טִיבוּ, לְמַאן דְּגָמִיל לֵיהּ עִמָּךְ, דְּדָא כַּלָּה דִּילָךְ, יְהִיבַת לָהּ לֵיהּ, לְגַדְּלָא לָהּ בְּמִדּוֹת טָבִין, וְאִיהוּ גָדִיל לָהּ בִּתְלִיסָר מִכִּילָן דְּרַחֲמֵי, דְּרָמִיזִין בִּתְלַת תֵּיבִין וָה״וּ אֲנ״י וָה״וּ, דְּאִינּוּן וָא״ו. דְּכָלִיל בְּהוֹן ע״ב שְׁמָהָן, כְּמִנְיַן חֶסֶד. דְּבְהוֹן הֲוָה אִתְגַּבָּר אַבְרָהָם עַל ע״ב אוּמִין וּבְכַלָּה דִּילָךְ, הֲוָה לֵיהּ סְגוּלָה בְּע״ב שְׁמָהָן, וַהֲוָה נָצַח לְכָל אוּמָה וְלִישָׁן.

17. Since he was kind to her, when Abraham's children were exiled because of their many iniquities in Egypt, the Holy One, blessed be He, said, 'Faithful Shepherd, go and be kind to him who did kindness by you, since I gave him your bride, WHO IS MALCHUT, to raise with good qualities'. And he raised her BY DRAWING HER thirteen attributes of mercy implied in the three words, Vav Hei Vav, Aleph Nun Yud, Vav Hei Vav, which are THE INITIALS OF Vav, since the 72 names are comprehended in them AS THE FIRST OF THE 72 NAMES IS VAV HEI VAV, THE MIDDLE ONE IS ALEPH NUN YUD AND TOWARDS THE END IS THE SECOND VAV HEI VAV. 72 IS the numerical value of Chesed, with which Abraham overcame the 72 nations, WHICH ARE THE SEVENTY NATIONS, ESAU AND ISHMAEL. Through your bride, NAMELY MALCHUT, he had a special property through the 72 names AFTER MALCHUT RECEIVED THEM, and he overcame every nation and tongue.

18. וּבְגִין דָּא, מוֹלִיךְ לִימִין מֹשֶׁה זְרוֹעַ תִּפְאַרְתּוֹ. וּבוֹקֵעַ מַיִם, דְּיַמָּא קָרְעַת לֵיהּ קֶדֶם בְּנוֹי, בִּתְרֵיסַר קָרְעִין, בְּחוּשְׁבָּן וָ״ו, וּבְזְכוּת א׳ עַבְרַת יַמָּא יַבֶּשְׁתָּא. וּבָהּ טוּבְעוּ מִצְרַיִם, דְּלָא מְהֵימְנִין בְּוָא״ו דְּאִיהוּ אֶחָד. וּלְזִמְנָא דְּאָתֵי, כִּימֵי צֵאתְךָ מֵאֶרֶץ מִצְרַיִם אַרְאֶנּוּ נִפְלָאוֹת, יִתְקַיֵּים בְּיִשְׂרָאֵל זַרְעָא דְּאַבְרָהָם. וּבָךְ יִתְקַיֵּים, מוֹלִיךְ לִימִין מֹשֶׁה זְרוֹעַ תִּפְאַרְתּוֹ וּבוֹקֵעַ מַיִם דְּאוֹרַיְיתָא קֶדְמֵהוֹן, לְמֶהֱוֵי לָךְ שֵׁם עוֹלָם. וְתַמָּן תַּרְוִיחַ כַּלָּה דִּילָךְ.

18. For that reason IT IS WRITTEN, "That caused His glorious arm to go at the right hand of Moses" (Yeshayah 63:12), WHICH IS MALCHUT, and "dividing the water" (Ibid.) by tearing the water into twelve pieces, the numerical value of Vav Vav. And by merit of Aleph IN THE FULLY SPELLED VAV (VAV ALEPH VAV) THAT INDICATES THE ILLUMINATION OF BINAH, You turned the sea into dry land. In it the Egyptians drowned, who did not believe in the Vav, WHICH IS ZEIR ANPIN, which is THE NUMERICAL VALUE OF one. In the future to come it will be fulfilled in Yisrael, the seed of Abraham, "As in the days of your coming out of the land of Egypt I will show him marvelous things" (Michah 7:15). In you it shall be fulfilled, "That caused His glorious arm to go at the right hand of Moses, dividing the water" of the Torah, to make yourself, "an everlasting name" (Yeshayah 63:12). There you shall attain your bride.

19. וּבְגִין דְּבַת דָּא, אִתְיְיהִיבַת לְיִשְׂרָאֵל, דְּאִיהִי הֲלָכָה דִּילָךְ, מִסִּטְרָא דִּשְׂמָאלָא, הֲלָכָה לְמֹשֶׁה מִסִּינַי. דְּהָא מִסִּטְרָא דִּימִינָא, ה׳ הֲלָכָה דִּילָךְ, מִסִּטְרָא דִּשְׁמָא דְּאַבְרָהָם. י׳ דְּיִצְחָק. וְכֻלָּא הֵ״י מִן אֱלֹהִים. וְאַנְתְּ וָא״ו, מָלֵא דִּילָהּ, שְׁלֵימוּת דִּילָהּ, כּוֹס מָלֵא. בְּקַדְמֵיתָא כֵּ״ס יָ״ה, וּלְבַסּוֹף כּוֹס מָלֵא בִּרְכַּת יוי׳.

19. Since this daughter, NAMELY MALCHUT, was given to Yisrael, it is your Halachah from the left side, Halachah attributed to Moses from Sinai, SINCE HALACHAH IS SPELLED WITH THE SAME LETTERS AS 'THE BRIDE (HEB. HAKALAH)'. For on the right side, your Halachah is the letter Hei, NAMELY HEI from the side of the name Abraham, AND IT IS Yud from THE SIDE OF THE NAME Isaac. And everything is Hei Yud of THE NAME Elohim. And you are Vav, SINCE MOSES IS THE ASPECT OF ZEIR ANPIN, WHICH IS VAV, which is the full spelling of MALCHUT and her perfection. AND SHE IS CALLED a full cup. For at first she was the throne of Yud Hei, IN WHICH 'THRONE (HEB. KES, CAF SAMECH) HAS NO VAV AND THE NAME YUD HEI IS WITHOUT VAV HEI. At the end it is a cup (Heb. kos, Caf Vav Samech) full of the blessing of Yud Hei Vav Hei, SINCE THE CUP IS FULL AND THE NAME IS COMPLETE.

20. And since MALCHUT was given through you to Yisrael, who are the Central Pillar THAT INCLUDES RIGHT AND LEFT it behooves us to reveal why it was given them. For surely we learned why she was given to Abraham, BECAUSE HE DREW ON HER THE ATTRIBUTE OF CHESED, and you were kind (bestowing Chesed) to his children just as he was kind to you. And the Holy One, blessed be He, gave her to Isaac, to him and his descendants to keep her from the Tree of Knowledge of Good and Evil. And they made her some boundaries and cut for her some garments, golden garments with some laws. And they used to disagree and ask questions regarding these laws, to supply them with explanations, to decorate her with many decorations for Shabbat and holidays, to redeem her at the last redemption, as it says of her, "That (Heb. mah) which has been (Heb. shehayah), it is (Heb. hu)" (Kohelet 1:9) (making the initials of Moses). (THE CONTINUATION IS MISSING)

20. וּבְגִין דְּאִתְיְהִיבַת לְיִשְׂרָאֵל עַל יְדָךְ, דְּאִינּוּן מִסְטְרָא דְּעַמּוּדָא דְּאֶמְצָעִיתָא, אִית לְגַלָּאָה אֲמַאי אִתְיְהִיבַת לוֹן דְּהָא וַדַּאי אַבְרָהָם הָא אִתְּמַר אֲמַאי אִתְיְהִיבַת לֵיהּ. וְאַנְתְּ גְּמִילַת חֶסֶד עִם בְּנוֹי, כְּגַוְונָא דְּגָמִיל הוּא עִמָּךְ. לְיִצְחָק יָהַב לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא לֵיהּ וּלְזַרְעֵיהּ, לְנַטְרָא לָהּ מֵאִילָנָא דְּטוֹב וָרָע. וְעַבְדּוּ לָהּ כַּמָּה גְּדָרִין, וַחֲתִיכוּ לָהּ כַּמָּה לְבוּשִׁין, דְּאִינּוּן לְבוּשֵׁי דַּהֲבָא, בְּכַמָּה פְּסָקוֹת. וַהֲווֹ חוֹלְקִין וּמַקְשִׁין עֲלַיְיהוּ עַל אִלֵּין פְּסָקוֹת, לְתַקָּנָא לָהּ בְּכַמָּה פִּרוּקִין, לְקַשֵּׁט לָהּ בְּכַמָּה מִינֵי קִשּׁוּטִין, לְשַׁבָּתוֹת וי״ט, לְמֶהֱוֵי מְקֻשָּׁטָא לְגַבָּךְ בִּזְמָנָא דְּתֵיתֵי לְגַבָּהּ בְּפוּרְקָנָא בַּתְרַיְיתָא, דְּאִתְּמַר בָּהּ מַ״ה שֶׁ״הָיָה הִ״וּא.

21. Since they brought it on you and did good things for you, you have suffered for their sakes many troubles so that Messiah the son of Joseph shall not be killed, of whom it says, "the face of an ox on the left side" (Yechezkel 1:10), who is a descendant of Joseph, of whom it says, "The firstling of his herd, grandeur is his" (Devarim 33:17). That is because he and his descendants shall not be violated among the heathen nations because of the sin of Jeroboam who worshipped idols, for which he and his seed were to be violated among the idol worshiping nations. For Jeroboam the son of Nebat is a descendant of Joseph and it is because of him that it says of you, "But he was wounded because of our transgressions...and by his injury we are healed" (Yeshayah 53:5).

21. וּבְגִין דְּאִינּוּן גָּרְמוּ לָךְ, וַעֲבִידוּ עִמָּךְ טָבִין, אַנְתְּ סְבִילַת בְּגִינַיְיהוּ כַּמָּה מַכְתְּשִׁין, בְּגִין דְּלָא יִתְקְטִיל מָשִׁיחַ בֶּן יוֹסֵף, דְּאִתְּמַר בֵּיהּ וּפְנֵי שׁוֹר מֵהַשְּׂמֹאל, מִזַּרְעָא דְּיוֹסֵף, דְּאִתְּמַר בֵּיהּ בְּכוֹר שׁוֹרוֹ הָדָר לוֹ. וּבְגִין דְּלָא יִתְחַלֵּל הוּא וְזַרְעֵיהּ בֵּין עכו״ם, בְּחוֹבֵיהּ דְּיָרְבְעָם דַּעֲבַד ע״ז, הֲוָה הוּא לְאִתְחַלָּלָא בעכו״ם הוּא וְזַרְעֵיהּ, בְּגִין דְּיָרְבְעָם בֶּן נְבָט מִזַּרְעֵיהּ אִיהוּ, בְּגִינֵיהּ אִתְּמַר בָּךְ, וְהוּא מְחוֹלָל מִפְּשָׁעֵינוּ וְגוֹ׳, וּבַחֲבוּרָתוֹ נִרְפָּא לָנוּ.

22. And since Yisrael are included of right and left, BEING OF THE CENTRAL COLUMN, where your Hei and Yud are in a state of completion, it behooves you to unite with her, WITH MALCHUT, between them. And since it says of you, "because he has brought out an evil name upon a virgin of Yisrael," it says of you, "and she shall be his wife; he may not put her away all his days" (Devarim 22:19), NAMELY WHEN SHE IS in exile he may not be away from her all his days.

22. וְיִשְׂרָאֵל בְּגִין דְּאִינּוּן כְּלִילָן יְמִינָא וּשְׂמָאלָא, תַּמָּן הֵ״י דִּילָךְ בִּשְׁלִימוּ הֲוָה, אִית לָךְ לְאִתְיַחֲדָא עִמָּהּ בֵּינַיְיהוּ. וּבְגִין דְּאִתְּמַר בָּךְ, כִּי הוֹצִיא שֵׁם רָע עַל בְּתוּלַת יִשְׂרָאֵל, אִתְּמַר בָּךְ וְלוֹ תִהְיֶה לְאִשָּׁה, לֹא יוּכַל לְשַׁלְּחָהּ כָּל יָמָיו, בְּגָלוּתָא לָא יָכִיל לְמִפְרַשׁ לֵיהּ מִנָּהּ כָּל יוֹמוֹי.

23. Where is the evil name you brought upon her? After MALCHUT was given to Yisrael, whoever brings out an evil name on Yisrael is as one who brings out an evil name on MALCHUT. And the evil name was in what you said to the Holy One, blessed be He, "Hashem, why does Your wrath burn against Your people" (Shemot 32:11), NAMELY YISRAEL, and the Holy One, blessed be He, said, 'because you spoke ill on Yisrael when they made the golden calf'. "Go, get you down; for your people...have become corrupt" (Ibid. 7), NAMELY YOUR PEOPLE, who are the mixed multitudes whom you converted and who made the golden calf. And therefore, "because he has brought out an evil name upon a virgin of Yisrael," THEN, "she shall be his wife" AS WE SAID.

23. וְאֵיךְ הוּא שֵׁם רָע דְּאַפִּיקַת עַלָּהּ. אֶלָּא בָּתַר דְּאִתְיְהִיבַת אִיהִי לְיִשְׂרָאֵל, כָּל מַאן דְּאַפִּיק שׁוּם בִּישׁ עַל יִשְׂרָאֵל, כְּאִילוּ אַפִּיק עָלָהּ. וְשׁוּם בִּישׁ הֲוָה, דְּאַמְרַת לְקוּדְשָׁא בְּרִיךְ הוּא, לָמָּה יְיָ׳ יֶחֱרֶה אַפְּךָ בְּעַמֶּךָ. וְקוּדְשָׁא בְּרִיךְ הוּא אָמַר, וְכִי אַנְתְּ אַפִּיק שׁוּם בִּישׁ עַל יִשְׂרָאֵל דְּעַבְדּוּ יַת עֶגֶל, לֵךְ רֵד כִּי שִׁחֵת עַמֶּךָ. עֶרֶב רַב וַדַּאי, דְּאַנְתְּ גַּיְירַת לוֹן עַבְדּוּ יַת עֶגְלָא. וּבְגִין דָּא כִּי הוֹצִיא שֵׁם רָע עַל בְּתוּלַת יִשְׂרָאֵל וְלוֹ תִהְיֶה לְאִשָּׁה.

24. The Faithful Shepherd rose and kissed him, ELIJAH, on his face and his eyes and blessed him. And he said to him, may you be blessed by the mouth of the Holy One, blessed be He, and His Shechinah, by each of His attributes and His ten Sfirot and all His names and all the heads of Yeshivah and all the angels. And they all answered and said Amen. And the Holy One, blessed be He, and His Shechinah acknowledged his blessing. Elijah, rise, open your mouth regarding the precepts with me, because you are my assistant in every aspect, for it first says of you, "Pinchas, the son of Elazar, the son of Aaron the priest" (Bemidbar 25:11), BECAUSE PINCHAS IS ELIJAH. Surely he is the son of Aaron, my nephew, as written, "and a brother is born for adversity" (Mishlei 17:17).

24. קָם רַעְיָא מְהֵימְנָא, נָשִׁיק לֵיהּ בְּאַנְפּוֹי, וְעַל עֵינוֹי וּבְרִיךְ לֵיהּ, וְאָמַר לֵיהּ, תְּהֵא מְבֹרָךְ מִפּוּמָא דְּקוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ, בְּכָל מִדָּה וּמִדָּה דִּילֵיהּ, וּבַעֲשַׂר סְפִירָן דִּילֵיהּ, וּבְכָל שְׁמָהָן דִּילֵיהּ, וּבְכָל מָארֵי מְתִיבְתָּאן, וּבְכָל מַלְאָכִין. וְעָנוּ כֻּלְּהוּ וְאָמְרוּ אָמֵן. וְקוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ הוֹדוּ בְּבִרְכָתֵיהּ. אֵלִיָּהוּ, קוּם אַפְתַּח פּוּמָךְ בְּפִקּוּדִין עִמִּי, דְּאַנְתְּ הוּא עוֹזֵר דִּילִי, מִכָּל סִטְרָא, דְּהָא עֲלָךְ אִתְּמַר בְּקַדְמֵיתָא, פִּנְחָס בֶּן אֶלְעָזָר בֶּן אַהֲרֹן הַכֹּהֵן, בֶּן אַהֲרֹן וַדַּאי, בֶּן אָח דִּילִי הוּא, וְאָח לְצָרָה יִוָּלֵד.

2. "If a man find a girl that is a virgin"
We read two esoteric explanations of the title verse, from which we learn that one must lay hold of one's higher aspect through the agency of the Tefilin and the Tzitzit and the prayers and meditations that are prescribed. People must always study the Torah even if not for its own sake in order that some day they may come to study it for its own sake. We are also shown that God has seduced Yisrael and opened for them the fifty gates of mercy and freedom. Even though the Shechinah is in exile, God will never forsake Her.

25. "If a man find a girl that is a virgin, who is not betrothed..." (Devarim 22:28). This precept is to punish the seducer with fifty shekels of silver. This is the meaning of, "If a man find a girl that is a virgin, who is not betrothed": these are Yisrael, who, from the aspect of the Shechinah are called daughter. "and lay hold of her, and lie with her, and they be found; then the man that lay with her shall give to the girl's father fifty shekels of silver, and she shall be his wife; because he has humbled her, he may not put her away all his days" (Ibid. 28-29). The sages and all the members of the Yeshivah SAID, "a man" refers to Yisrael from the aspect of the Holy One, blessed be He, WHO IS CALLED A MAN; "and lay hold of her" with the knot of Tefilin, "and lay hold of her" with the Tzitzit. "who is not betrothed," namely an only daughter, who is the soul FOR BY THE KNOT OF TEFILIN AND TZITZIT YISRAEL LAY HOLD OF THEIR SOUL. "and lie with her," namely with the prayer of lying down, that is, 'Hashkivenu (Eng. 'cause us to lie down')'. "shall give to the girl's father fifty shekels of silver," namely 25 LETTERS OF THE MEDITATION OF SH'MA and 25 letters of the meditation OF 'BLESSED BE THE NAME...'.

25. כִּי יִמְצָא אִישׁ נַעֲרָה בְתוּלָה אֲשֶׁר לֹא אוֹרָשָׂה וְגוֹ׳. פִּקּוּדָא דָּא, לָדוּן בְּמַפְתֵּחַ חֲמִשִּׁים כֶּסֶף. הה״ד, כִּי יִמְצָא אִישׁ נַעֲרָה בְתוּלָה אֲשֶׁר לֹא אוֹרָשָׂה. אִלֵּין יִשְׂרָאֵל, מִסִּטְרָא דִּשְׁכִינְתָּא אִתְקְרִיאוּ בַּת. וּתְפָשָׂהּ וְשָׁכַב עִמָּהּ וְנִמְצָאוּ וְנָתַן לַאֲבִי הַנַּעֲרָה חֲמִשִּׁים כֶּסֶף וְלוֹ תִהְיֶה לְאִשָּׁה לֹא יוּכַל לְשַׁלְּחָהּ כָּל יָמָיו. רַבָּנָן וְכָל מָארֵי מְתִיבְתָּא, אִישׁ: אִלֵּין יִשְׂרָאֵל, מִסִּטְרָא דְּקוּדְשָׁא בְּרִיךְ הוּא. וּתְפָשָׂהּ, בְּקִשּׁוּרָא דִּתְפִילִין. וּתְפָשָׂהּ, בְּכַנְפֵי מִצְוָה. אֲשֶׁר לֹא אוֹרָשָׂה, בַּת יְחִידָה, דָּא נִשְׁמָה. וְשָׁכַב עִמָּהּ, בִּצְלוֹתָא דִּשְׁכִיבָא, בְּהַשְׁכִּיבֵנוּ. וְנָתַן לַאֲבִי הַנַּעֲרָה חֲמִשִּׁים כֶּסֶף, כ״ה כ״ה אַתְוָון דִּיחוּדָא.

26. Rise, Faithful Shepherd, for surely whoever studies Halachah, WHICH IS MALCHUT, not for its own sake, and understands the Halachah, surely it is seized by him, THAT IS, UNWILLINGLY. Yet it has been explained that man should always study Torah even if not for its own sake, so that from studying not for its own sake it shall become for its own sake. And this Halachah is from the aspect of the good lad, WHO IS METATRON, who separated from the Tree of Knowledge of Good and Evil, which comprises the forbidden and the permissible, the unclean and the clean, the fit and the unfit. After the lad METATRON, MALCHUT is called a girl, by whom it will be fulfilled, "that the wicked might be shaken out of it" (Iyov 38:13), who are the forbidden, the unclean and unfit, Samael and his legions.

26. קוּם רַעְיָא מְהֵימְנָא, דְּוַדַּאי מַאן דְּאִשְׁתְּדַל בַּהֲלָכָה שֶׁלֹּא לִשְׁמָהּ, וְרָווּח הֲלָכָה, וַדַּאי בִּתְפִיסָה אִיהִי לְגַבֵּיהּ. וְעִם כָּל דָּא אוֹקְמוּהָ, לְעוֹלָם יַעֲסוֹק אָדָם בַּתּוֹרָה אֲפִילוּ שֶׁלֹּא לִשְׁמָהּ, שֶׁמִּתּוֹךְ שֶׁלֹּא לִשְׁמָהּ בָּא לִשְׁמָהּ. וְהַאי הֲלָכָה מִסִּטְרָא דְּנַעַר טוֹב, דְּאִתְפְּרַשׁ מֵאִילָנָא דְּטוֹב וְרָע, דְּאִיהוּ אִיסּוּר וְהֶיתֵּר, טוּמְאָה וְטָהֳרָה, כָּשֵׁר וּפָסוּל. וְעַל שֵׁם נַעַר, אִתְקְרִיאַת אִיהִי נַעֲרָה. דְּעָתִיד לְקַיֵּים בָּהּ, וְיִנָּעֲרוּ רְשָׁעִים מִמֶּנָּה, דְּאִינּוּן אִיסּוּר טָמֵא וּפָסוּל, סָמָאֵל וּמַשְׁרְיָיתֵיהּ.

27. ד״א כִּי יִמְצָא אִישׁ נַעֲרָה בְתוּלָה, אִלֵּין יִשְׂרָאֵל, דִּכְתִיב כִּי נַעַר יִשְׂרָאֵל וָאוֹהֲבֵהוּ, נַעַר מִסִּטְרָא דִּמְטַטְרוֹ״ן. וְאֵין אִישׁ אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא, שֶׁנֶּאֱמַר יְיָ׳ אִישׁ מִלְחָמָה. כִּי יִמְצָא אִישׁ נַעֲרָה בְתוּלָה, בְּתוּלַת יִשְׂרָאֵל, דְּאִתְּמַר בָּהּ נָפְלָה לֹא תוֹסִיף קוּם בְּתוּלַת יִשְׂרָאֵל. הִנֵּה אָנֹכִי מְפַתֶּיהָ וְהוֹלַכְתִּיהָ הַמִּדְבָּר, וּלְבָתַר אַפְּתַח לוֹן חַמְשִׁין תַּרְעִין דְּחֵירוּ, דְּאִינּוּן חַמְשִׁין תַּרְעִין דְּרַחֲמֵי, מִסִּטְרָא דְּאַבְרָהָם אֲבוּהוֹן. וְהַאי אִיהוּ וְנָתַן לַאֲבִי הַנַּעֲרָה חֲמִשִּׁים כֶּסֶף, וְכֶסֶף מִדַּרְגָּא דְּחֶסֶד, דַּרְגָּא דְּאַבְרָהָם.

27. According to another explanation, "If a man find a girl that is a virgin" refers to Yisrael, as written, "When Yisrael was a child, then I loved him" (Hoshea 11:1), AND THEY ARE CALLED lad from the aspect of Metatron, NAMELY, THEIR SOULS ARE FROM BRIYAH WHERE METATRON IS. The man is none other than the Holy One, blessed be He, as written, "Hashem is a man of war" (Shemot 15:3). "If a man find a girl that is a virgin," namely the virgin of Yisrael, of whom it says, "The virgin of Yisrael is fallen; she shall no more rise" (Amos 5:2). THE MAN IS THE HOLY ONE, BLESSED BE HE, WHO SEDUCED HER, AS WRITTEN, "behold, I will allure her, and bring her into the wilderness" (Hoshea 2:16). Then He opened for them fifty gates of freedom, which are the fifty gates of mercy of the side of their father Abraham, WHO IS CHESED. This is what is meant by, "shall give to the girl's father fifty shekels of silver," silver being of the grade of Chesed, the grade of Abraham.

28. דְּבִמְפָקְנוּ דְּמִצְרַיִם, חַמְשִׁין תַּרְעִין דְּחֵירוּ אַפְּתַח לוֹן, מִסִּטְרָא דְּדִינָא דִּשְׂמָאלָא, דְּאִיהוּ אֲדֹנָי, דְּתַמָּן דָּן אָנֹכִי. קֹדֶם דִּינָא דָּן אָנֹכִי, וּלְבָתַר נַפְקוּ. אֲבָל בְּפוּרְקָנָא בַּתְרַיְיתָא, וּבְרַחֲמִים גְּדוֹלִים, מִסִּטְרָא דְּאַבְרָהָם, וּגְדוּלָה דַּרְגָּא דְּאַבְרָהָם, דְּבִינָה, תַּמָּן אִיהִי יַד הַגְּדוֹלָה, תַּמָּן אִיהִי נ׳ כֶּסֶף. וּלְבָתַר לֹא יוּכַל שַׁלְּחָהּ בְּגָלוּתָא כָּל יָמָיו, בְּגִין דְּלוֹ תִהְיֶה לְאִשָּׁה, כְּמָה דְּאִתְּמַר וְאֵרַשְׂתִּיךְ לִי לְעוֹלָם. וּקְרָא אַחֲרִינָא, כִּי בוֹעֲלַיִךְ עוֹשַׂיִךְ יְיָ׳ צְבָאוֹת שְׁמוֹ. לֹא יֵאָמֵר לָךְ עוֹד עֲזוּבָה. דְּאע״ג דִּשְׁכִינְתָּא אִיהִי בְּגָלוּתָא, קוּדְשָׁא בְּרִיךְ הוּא לָא זָז מִנָּהּ.

28. For at the exodus from Egypt the fifty gates of freedom were opened to them from the side of Judgment, which is left, which is Adonai, NAMELY MALCHUT FROM THE LEFT SIDE, where, "will I judge" (Beresheet 15:14), SINCE ADONAI CONTAINS THE LETTERS OF JUDGMENT (HEB. DIN), for first I judge and then they shall come out. But at the last redemption IT IS SAID, "with great mercies WILL I GATHER YOU" (Yeshayah 54:7), which is the grade of Abraham. And Greatness, WHICH IS CHESED, is the grade of Abraham, since Binah there is CALLED the great hand, and there are fifty shekels of silver there, NAMELY THE FIFTY GATES OF BINAH. Later, "he may not put her away" into exile, "all his days" because "she shall be his wife." This is like the words, "And I will betroth you to Me forever" (Hoshea 2:21), and another verse, "For your Maker is your husband. Hashem Tzevaot is His name" (Yeshayah 54:5). "You shall no more be termed forsaken" (Yeshayah 62:4). For even though the Shechinah is in exile, the Holy One, blessed be He, does not move from her.

3. "and she shall be his wife"

We read about the precept for one to marry the woman he violated. An allegory is used to show how the soul reincarnates with its evil inclination from a previous life, and how that evil inclination or demon can be turned back into an angel through repentance and worship. Some students of the Torah are like the ministering angels in that they know about the past and the future; many other people are like beasts who hate the Torah students and sages of the Mishnah.

29. פִּקּוּדָא בָּתַר דָּא, לִישָׁא אֲנוּסָתוֹ. דְּוַדַּאי אֲנוּסָה אִית מִתְּרֵין סִטְרִין, אֲנוּסָה בִּרְחִימוּ דִּילֵיהּ לְגַבֵּהּ, וְאִיהִי לָא רְחִימַת לֵיהּ. וְאִית אֲנוּסָה דִּרְחִימַת אִיהִי לֵיהּ, וּדְחִילַת לְאִזְדַּוְּוגָא עִמֵּיהּ בְּלָא קִדּוּשִׁין וּבְרָכָה, וְאִיהִי לָא בָּעָאת אִם הִיא הֶדְיוֹטָא לְגַבֵּיהּ, וְלוֹ תִּהְיֶה לְאִשָּׁה.

29. The following precept is for one to marry the woman he violated. For surely there are two kinds of violated women, SINCE THERE IS one who is violated because he loves her but she doesn't love him. Another is violated because she loves him but fears to mate with him without marriage and being blessed, or she doesn't want him if he is a commoner. Of him it says, "and she shall be his wife" (Devarim 22:19).

30. In relation to mysteries of the Torah we have to employ an allegory. There is a soul that is the Matron, NAMELY, DRAWN FROM MALCHUT OF ATZILUT, and there is a soul that is a handmaid, THAT IS, DRAWN FROM THE WORLD OF BRIYAH, such as in, "And if a man sell his daughter to be a maidservant" (Shemot 21:7). And there is a soul that is a common maid, THAT IS, FROM THE WORLD OF ASIYAH. And so is man. There is a man who is a servant to the soul. Sometimes the soul goes by means of incarnation, SINCE THE MAN SINNED WITH IT IN A PREVIOUS INCARNATION. THEN, "the dove found no rest for the sole of her foot" (Beresheet 8:9), SINCE THE SOUL FINDS NO REST IN HIM, BECAUSE OF THE INIQUITIES IN THE PREVIOUS INCARNATION. And the Evil Incarnation chases it to enter that body, which is a maid to the Evil Inclination. THAT IS, THE FORCE OF INIQUITIES FROM THE FORMER INCARNATION THAT LIES IN THIS BODY IS CONSIDERED A MAID TO THE EVIL INCARNATION. It is a Jewish demon SUBSERVIENT TO THE EVIL INCLINATION and the soul is Yud CALLED a Hebrew maidservant, BEING OF THE WORLD OF BRIYAH, in which this demon (Heb. shed) becomes Shadai, because it kept the soul and repented through it, and with it blessed the Holy One, blessed be He, daily with 'Blessed... (Heb. baruch)', and with it sanctifies the Holy One, blessed be He, with 'Holy, holy, holy', and with it declares the unity of the Holy One, blessed be He, by Kriat Sh'ma.

30. בְּסִתְרֵי תּוֹרָה, אִית לָן לְהַמְשִׁיל מָשָׁל, נִשְׁמְתָא אִית דְּאִיהִי מַטְרוֹנִיתָא. וְנִשְׁמְתָא אִית, דְּאִיהִי אָמָה. כְּגוֹן וְכִי יִמְכּוֹר אִישׁ אֶת בִּתּוֹ לְאָמָה. וְנִשְׁמְתָא אִית, דְּאִיהִי שִׁפְחָה דְּדִיוּטָא, דְּב״נ, אוּף הָכִי. אִית דְּאִיהוּ עֶבֶד שִׁפְחָה לְגַבֵּי נִשְׁמְתָא. וּלְזִמְנִין נִשְׁמְתָא אַזְלָא בְּרָזָא דְּגִלְגּוּלָא, הה״ד, וְלֹא מָצְאָה הַיּוֹנָה מָנוֹחַ לְכַף רַגְלָהּ, וְיֵצֶר הָרָע רָדִיף אֲבַתְרָהָא, לְאַעֲלָא בְּגוּפָא, דְּאִיהוּ שִׁפְחָה לְגַבֵּי יֵצֶר הָרָע. אִיהוּ שֵׁד יְהוּדִי. וְנִשְׁמְתָא י׳, אַמָּה הָעִבְרִיָּה. וּבָהּ הַהוּא שֵׁד, אִתְהַדָּר שַׁדַּי, דְּנָטִיר לָהּ לְהַהִיא נִשְׁמְתָא, וְתָב בָּהּ בְּתִיּוּבְתָּא, וּמְבָרֵךְ בָּהּ לְקוּדְשָׁא בְּרִיךְ הוּא בְּכָל יוֹמָא בְּבָרוּךְ. וּמְקַדֵּשׁ בָּהּ לְקוּדְשָׁא בְּרִיךְ הוּא, בקק״ק. וּמְיַחֵד עִמָּהּ לְקוּדְשָׁא בְּרִיךְ הוּא, בְּק״ש.

31. AFTER DOING ALL THIS, what used to be a demon, WHICH BRINGS HARM, NAMELY THE FORCE OF INIQUITIES IN THE BODY, turns around to be its angel OF THE ASPECT OF Metatron and turned TO BE Shadai, because the numerical value of Metatron is that of Shadai. Immediately there is fulfilled in it REGARDING THE SOUL, "and she shall be his wife; he may not put her away all his days" (Devarim 22:19). But if he does not repent, THE SOUL is enslaved in him through the iniquities he committed and it shall be fulfilled in him, "the wife and her children shall be her master's" (Shemot 21:4), THAT IS, THE SOUL WILL LEAVE HIM TO ITS ROOT, and it says of the demon which is its debtor, NAMELY THE FORCE OF INIQUITIES IN THE BODY FROM THE PREVIOUS INCARNATION, "and he shall go out by himself" (Ibid.), THAT IS, IT SHALL LEAVE WITHOUT REMEDY. That demon is like Moses' staff that turns from a staff into a snake and from a snake into a staff. So does this demon turn from a demon into an angel and from an angel into a demon, according to man's deeds.

31. מַה דַּהֲוָה אִיהוּ שֵׁד, אִתְהַדָּר מַלְאָךְ דִּידֵיהּ מְטַטְרוֹן, וְאִתְהַדָּר שַׁדַּי דְּהָכִי סָלִיק בִּמְטַטְרוֹן, בְּחוּשְׁבַּן שַׁדַּי. וּמִיַּד יִתְקַיְּים בֵּיהּ, וְלוֹ תִהְיֶה לְאִשָּׁה לֹא יוּכַל לְשַׁלְּחָהּ כָּל יָמָיו. וְאִי לָא חָזַר בְּתִיּוּבְתָּא, אִיהִי לְגַבֵּיהּ מִשְׁתַּעְבְּדָא בְּחוֹבִין דְּעַבְדַת, וְיִתְקַיְּים בֵּיהּ הָאִשָּׁה וִילָדֶיהָ תִּהְיֶה לַאדוֹנֶיהָ. וְאִתְּמַר בְּהַהוּא שֵׁד בַּעַל חוֹבֵיהּ, וְהוּא יֵצֵא בְּגַפּוֹ. וְהַאי שֵׁד, אִיהוּ כְּמַטֶּה דְּמֹשֶׁה, דְּאִתְהַפָּךְ מִמַּטֶּה לְנָחָשׁ, וּמִנָּחָשׁ לְמַטֶּה, הָכִי הַאי שֵׁד, אִתְהַפָּךְ מִשֵּׁד לְמַלְאָךְ, וּמִמַּלְאָךְ לְשֵׁד, כְּפוּם עוֹבְדּוֹי דְּבַר נָשׁ.

32. Of the demons that come from this, NAMELY THE DEMON THAT TURNS INTO AN ANGEL, the sages of the Mishnah explained that some are like the ministering angels. They are the students of the Torah that know what was and what will be. They have their form DOWN on earth, being philosophers, astrologers of Yisrael, who know what was and what will be ACCORDING TO the signs on the sun and moon and their eclipses and each star and constellation; in this way they know what is seen in the world.

32. וְע״ש שֵׁדִים דְּאָתוּ מֵהַאי, אוֹקְמוּהָ מָארֵי מַתְנִיתִין, דְּאִית מִנְּהוֹן כְּמַלְאָכֵי הַשָּׁרֵת, וְאִינּוּן תַּלְמִידֵי חֲכָמִים דְּיַדְעִין מַאי דַּהֲוָה, וּמַה דְּעָתִיד לְמֶהֱוֵי. וְאִינּוּן בְּדִיוּקְנֵיהוּ בְּאַרְעָא, אִינּוּן מָארֵי פִּילוֹסוֹפְיָא, אִצְטַגְנִינֵי יִשְׂרָאֵל, דְּיַדְעִין מַאי דַּהֲוָה, וּמַאי דְּעָתִיד לְמֶהֱוֵי, מֵאוֹתוֹת דְּחַמָּה וְסִיהֲרָא, לְקוּתָא דִּלְהוֹן, וְכָל כּוֹכָב וּמַזָּל, וּמָה אַחֲזֵי בְּעָלְמָא.

33. Some of them, OF THE DEMONS, are like beasts that increase and multiply like animals, and their form below ON EARTH is ignorant people, who, as the sages of the Mishnah explained, are vermin and whose daughters are abominable. Of their daughters it says, "Cursed be he that lies with any manner of beast" (Devarim 27:21). They hate Torah students, sages of the Mishnah, who are veritable ministering angels. For that reason the sages of the Mishnah explained about man that if he is as "a messenger of Hashem Tzevaot" (Malachi 2:7), one should seek Torah out of his mouth. Otherwise, one must not seek Torah out of his mouth.

33. וְאִית מִנְּהוֹן כַּבְּהֵמָה, פְּרִין וְרָבִין כַּבְּהֵמָה, דְּיוּקְנָא דִּלְהוֹן לְתַתָּא אִינּוּן עַמֵּי הָאָרֶץ, וְאוֹקְמוּהָ מָארֵי מַתְנִיתִין, דְּאִינּוּן שֶׁקֶץ, וּבְנוֹתֵיהוֹן שֶׁרֶץ. וְעַל בְּנוֹתֵיהֶן נֶאֱמַר, אָרוּר שׁוֹכֵב עִם כָּל בְּהֵמָה. וְאִינּוּן שׂוֹנְאִים לְת״ח מָארֵי מִשְׁנָה, דְּאִינּוּן מַלְאָכֵי הַשָּׁרֵת מַמָּשׁ. וּבְגִין דָּא אוֹקְמוּהָ מָארֵי מַתְנִיתִין, עַל ב״נ אִי יְהֵא כְּמַלְאַךְ יְי׳, צְבָאוֹת תּוֹרָה יְבַקְּשׁוּ מִפִּיהוּ, וְאִי לָאו לֹא יְבַקְּשׁוּ תּוֹרָה מִפִּיהוּ.

4. Ten, not nine

We read about those people who have knowledge of the mysteries of the Torah and who receive their souls from the aspect of the holy Malchut of Atzilut, including all ten Sfirot. They keep the Torah and the precepts with love and awe of God, not for the sake of receiving any reward. There is also a Malchut of Briyah; this is Malchut to the angels in Briyah, and she is a maid to Malchut of Atzilut, having her form comprised of ten Sfirot. However, this Malchut may be desecrated because of the sins of Yisrael. The Faithful Shepherd says that not all demons are alike and not all the servants of the Shechinah are alike; she even has some foreign servants of the Other Side who serve her.

34. There are others who have knowledge of the mysteries of the Torah, men of qualities, who receive souls from the aspect of the holy Malchut OF ATZILUT, which includes ten Sfirot. Whoever receives her and attains her, merits ten indivisible Sfirot, ten, not nine, since had they inherited Malchut alone the nine Sfirot would have been separated from her. But since there is no division there, IN ATZILUT, the author of the Book of Formation said 'ten, not nine', WHICH MEANS THAT THE NINE UPPER SFIROT ARE NEVER APART FROM HER.

64. וְאִית אַחֲרָנִין מָארֵי סִתְרֵי תּוֹרָה, מָארֵי מִדּוֹת, דְּאִינּוּן יָרְתִין נִשְׁמָתִין מִסִּטְרָא דְּמַלְכוּתָא קַדִּישָׁא, דְּאִיהוּ כְּלִילָא מֵעֲשַׂר סְפִירָן. דְּמַאן דְּיָרִית לָהּ, וְזָכֵי לָהּ, זָכֵי לַעֲשַׂר סְפִירָן בְּלָא פְּרוּדָא, עֲשַׂר וְלָא תְּשַׁע, דְּאִי הֲווֹ יָרְתִין לְמַלְכוּתָא יְחִידָאָה, הֲווֹ תְּשַׁע בְּפֵרוּדָא מִנָּהּ, בְּגִין דְּלֵית תַּמָּן פְּרוּדָא, אָמַר בַּעַל סֵפֶר יְצִירָה עֶשֶׂר וְלֹא תֵשַׁע.

35. You may say that MALCHUT rises above the ten, AND IS THERE ALONE. HE ANSWERS, the explicit Name Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph, WHICH COMPRISES TEN LETTERS, is the ten Sfirot OF ZEIR ANPIN, and the ten SFIROT, WHICH ARE ZEIR ANPIN, unite with her, WITH MALCHUT, and she does not rise above the ten OF ZEIR ANPIN, BUT NEVER SEPARATES FROM HIM. Hence THE AUTHOR OF THE BOOK OF FORMATION SAYS, 'ten, not eleven'. But whoever joins Yud (= ten), which is the sign of the covenant, WHICH IS YESOD, with the maidservant, or JOINS the Matron that includes the Yud with the demon of idol worship that is Samael is punished in Gehenom.

35. וְאִי תֵּימָא דְּסַלִּיקַת לְעֵילָא מֵעֲשַׂר. שְׁמָא מְפֹרָשׁ יו״ד הֵ״א וָא״ו הֵ״א, הָא עֲשַׂר, יו״ד דְּמִתְיַיחֵד בָּהּ, וְלָא סַלִּיק לְעֵילָא מֵעֲשַׂר. וּבְגִין דָּא י׳, וְלָא י״א. אֲבָל מַאן דְּמִחַבֵּר יו״ד, דְּאִיהִי אוֹת בְּרִית, בְּשִׁפְחָה. וּמַטְרוֹנִיתָא כְּלִילָא מִי׳, בְּשֵׁד דע״ז סָמָא״ל אִתְּדָן בַּגֵּיהִנָּם.

36. Whoever inherits the King's daughter, who is Malchut, merits her only if he is the King's son called, "Yisrael is my son, my firstborn" (Shemot 4:22). For from that aspect Yisrael are called children of the Holy One, blessed be He, as meant by, "You are the children of Hashem your Elohim" (Devarim 14:1). This is Malchut of Atzilut.

36. דְּמַאן דְּיָרִית בְּרַתָּא דְּמַלְכָּא מַלְכוּת, לָא זָכֵי לָהּ, אֶלָּא בְּרָא דְּמַלְכָּא, דְּאִתְקְרֵי בְּנִי בְכוֹרִי יִשְׂרָאֵל, דְּמִסִּטְרָא דָּא אִתְקְרִיאוּ יִשְׂרָאֵל בְּנִין לְקוּדְשָׁא בְּרִיךְ הוּא, הה״ד בָּנִים אַתֶּם לַיְיָ׳ אֱלֹהֵיכֶם, וּמַלְכוּת דָּא דַּאֲצִילוּת.

37. There is a corresponding Malchut of Briyah, which is Malchut to the angels in Briyah. She is a maid to Malchut OF ATZILUT and her attendant. She has the form of her mistress OF ATZILUT, comprised of ten SFIROT. THIS MALCHUT OF BRIYAH, because of the iniquities of Yisrael, might be desecrated among the nations of the world. But of Malchut of Atzilut of the Holy One, blessed be He, it says, "I am Hashem, that is My name, and My glory will I not give to another, neither My praise to carved idols" (Yeshayah 42:8). For He gives her not to him who desecrates Shabbat and holidays but to him who is the King's son and keeps the Torah and the precepts with love and awe of his Master, not for the sake of receiving a reward but as a child who is obligated to do his father's bidding, of which it says, "Honor your father and your mother" (Shemot 20:12). Your father is the Holy One, blessed be He, and your mother is the Shechinah. Nevertheless, whoever desecrates the King's maid, WHO IS MALCHUT OF BRIYAH, is considered as if he violated His Queen.

37. וְאִית לְקַבְּלָהּ מַלְכוּת דִּבְרִיאָה, וְאִיהִי מַלְכוּת לְמַלְאָכִים דִּבְרִיאָה. וְאִיהִי נַעֲרָה דְּמַטְרוֹנִיתָא, מְשַׁמְּשָׁא דִּילָהּ, וְאִיהִי דְּיוּקְנָא דְּגְבִירְתָּא דִּילָהּ, כְּלוּלָה מִי׳. הַאי בְּחוֹבִין דְּיִשְׂרָאֵל, יָכִילַת לְאִתְחַלְּלָא בֵּין אוּמִין דְּעָלְמָא. אֲבָל מַלְכוּת דַּאֲצִילוּת דְּקוּדְשָׁא בְּרִיךְ הוּא, עָלָהּ אִתְּמַר אֲנִי יְיָ׳ הוּא שְׁמִי וּכְבוֹדִי לְאַחֵר לֹא אֶתֵּן וּתְהִלָּתִי לַפְּסִילִים, לָא יָהִיב לָהּ לְמַאן דְּמְחַלֵּל שַׁבָּתוֹת וְיָמִים טוֹבִים, אֶלָּא לְמַאן דְּאִיהוּ בְּרָא דְּמַלְכָּא, וְנָטִיר אוֹרַיְיתָא וּפִקּוּדִין, בְּדַחִילוּ וּרְחִימוּ דְּמָארֵיהּ, וְלָא עַל מְנָת לְקַבֵּל פְּרָס, אֶלָּא כְּבֵן דְּאִיהוּ מְחוּיָב לְמֶעְבַּד צִוּוּיֵיהּ דַּאֲבוֹי, דְּעָלֵיהּ אִתְּמַר כַּבֵּד אֶת אָבִיךָ וְאֶת אִמֶּךָ. אֶת אָבִיךָ: דָּא קוּדְשָׁא בְּרִיךְ הוּא. וְאֶת אִמֶּךָ: דָּא שְׁכִינְתָּא. וְעִם כָּל דָּא, מַאן דְּמְחַלֵּל נַעֲרָה דְּמַלְכָּא, אִתְחֲשִׁיב לֵיהּ כְּאִלּוּ מְחַלֵּל מַטְרוֹנִיתָא דִּילֵיהּ.

38. HEAR, sages, not all demons are alike, and not all the servants of the Shechinah ARE ALIKE, since it is written of her, OF THE SHECHINAH, "and His kingdom rules over all" (Tehilim 103:19). She has some Hebrew maids, WHO ARE MALCHUYOT OF BRIYAH, and Hebrew maidservants, WHO ARE MALCHUYOT OF ASIYAH. She has foreign servants and maidservants OF THE OTHER SIDE, WHO SERVE HER, so there shall be no other Malchut in the world when she rules. THEREFORE EVEN THE OTHER SIDE IS SUBSERVIENT TO HER THEN AND DOES HER BIDDING.

38. וְרַבָּנָן, כָּל שֵׁדִין לָאו אִינּוּן שְׁקוּלִין, וְלָא כָּל עַבְדִּין דִּשְׁכִינְתָּא, דִּכְתִיב בָּהּ, וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה. אִית לָהּ כַּמָּה נַעֲרוֹת עִבְרִיּוֹת, וּשְׁפָחוֹת עִבְרִיּוֹת. וְאִית לָהּ עֲבָדִים וּשְׁפָחוֹת נָכְרִיּוֹת, בְּגִין דְּלָא יִשְׁתְּכַח מַלְכוּתָא אָחֳרָא בְּעָלְמָא, בְּזִמְנָא דְּאִיהִי שַׁלְטָא.

5. "I will cause...the unclean spirit to pass out of the land"
Moses talks about the foreign maidservants that correspond to the Shechinah and that are from the aspect of the poison of death. He says they are the female aspect of Samael, and we learn that Samael and his female used to be servants of God until they made themselves into deities. They became deities because the people on earth worshipped them, and they are materialized in this world among the mixed multitudes. We learn that God will destroy them in the future.

39. These foreign maidservants THAT CORRESPOND TO THE SHECHINAH are from the aspect of the poison of death. They are the female aspect of Samael, where the maidservant became the Matron, NAMELY A MAIDSERVANT WHO. Samael and his female, who is another El, were servants to the Holy One, blessed be He, but later made themselves into deities. And the Holy One, blessed be He, will remove them out of the world and wipe them away.

39. וְאִלֵּין שְׁפָחוֹת נָכְרִיּוֹת, מִסִּטְרָא דְּסַם הַמָּוֶת, נוּקְבָא דְּסָמָאֵל. דְּשִׁפְחָה הֲוַת לְמַטְרוֹנִיתָא. נוּקְבָא וְסָמָאֵל אֵל אַחֵר, עֶבֶד הֲוָה לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, לְבָתַר דַּעֲבִידוּ גַּרְמַיְיהוּ אֱלוֹהוּת, וְקוּדְשָׁא בְּרִיךְ הוּא עָתִיד לְאַעְבָּר לוֹן מֵעָלְמָא, וּלְמִמְחֵי לוֹן.

40. If you argue that people made them into deities and it was not their own desire, why then were they punished BY BEING DESTROYED FROM THE WORLD? AND HE ANSWERS, when the generation of the Flood and the generation of the Tower of Babel knew of them they burned sacrifices to them and bowed before them. By the power of burning offerings to them and bowing to them, they would descend upon them and do their bidding and speak through the forms THEY MADE. Thus they became deities and idol worship. For that reason the Holy One, blessed be He, intended to wipe them away from the world, NAMELY their images that they worshipped from which they received spirits and images.

40. וְאִי תֵּימְרוּן, אִי בְּנֵי נָשָׁא עַבְדִּין לוֹן אֱלָהוּת, וְלָא בִּרְעוּתָא דִּלְהוֹן, אֲמַאי אִתְעֲנָשׁוּ. אֶלָּא כַּד הֲווֹ דּוֹר הַמַּבּוּל וְדוֹר הַפְּלֻגָּה יַדְעֵי בְּהוֹן, וַהֲווֹ מְקַטְּרִין לוֹן, וְסַגְּדִין לוֹן, וּבְהַהוּא חֵילָא דַּהֲווֹ מְקַטְּרִין לוֹן, וְסַגְּדִין לוֹן, הֲווֹ נַחְתֵּי לְגַבַּיְיהוּ, וְעַבְדֵי רְעוּתַיְיהוּ, וּמְמַלְּלָן בְּהוֹן בְּאִינּוּן צוּלְמִין, הָא אִתְעֲבִידוּ אֱלוֹהוּת וַעֲבוֹדַת כו"ם. בְּגִין דָּא, קוּדְשָׁא בְּרִיךְ הוּא עָתִיד לְאַעְבְּרָא לוֹן, וְיִמְחֵי לוֹן מֵעָלְמָא, צוּלְמִין דִּלְהוֹן דַּהֲווֹ פַּלְחִין בְּהוֹן, וְאִשְׁתַּאֲבוּ מִנְּהוֹן רוּחִין וְצוּלְמִין.

41. When mixed multitudes live in the world, SAMAEL AND HIS FEMALE descend INTO THOSE IMAGES to be materialized in them. THEREFORE the Holy One, blessed be He, will remove them from the world. This is the meaning of the words, "and also I will cause...the unclean spirit to pass out of the land" (Zecharyah 13:2). If you say that during the last exile there is no idol worship because people don't know about them, HE ANSWERS, those among the mixed multitudes who do know anger the Holy One, blessed be He, and His Shechinah and Yisrael that are among them. And they have success against the mixed multitudes to fulfill the words, "and repays them that hate Him to their face, to destroy them" (Devarim 7:10).

41. וְכַד אִית בְּעָלְמָא עֵרֶב רַב, נַחְתִּין לְאִתְגַּשְׁמָא בְּהוֹן, וְקוּדְשָׁא בְּרִיךְ הוּא יַעְבַּר לוֹן מִן עָלְמָא, הה"ד וְאֶת רוּחַ הַטּוּמְאָה אַעֲבִיר מִן הָאָרֶץ. וְאִי תֵּימְרוּן, בְּזִמְנָא דְּגָלוּתָא בַּתְרָאָה, לֵית עכו"ם, בְּגִין דְּלָא יַדְעִין בְּנֵי עָלְמָא בְּהוֹן. וְאִינּוּן דְּיַדְעִין בְּעֵרֶב רַב תַּמָּן, אִשְׁתְּכַח לוֹן דְּמַכְעִיסִין לְקוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ, וְיִשְׂרָאֵל בֵּינַיְיהוּ, וְעֵרֶב רַב מַצְלִיחִין בְּהוֹן, לְקַיֵּים מַאי דִּכְתִיב וּמְשַׁלֵּם לְשׂוֹנְאָיו אֶל פָּנָיו לְהַאֲבִידוֹ.

42. All the Tannaim and Amoraim rose and blessed the Faithful Shepherd, and said to him, Sinai, Sinai, who could speak before you. For you have your Master's form. When He spoke on Mount Sinai, all the living creatures among the angels and all the living creatures of the throne, the higher and lower were silent. And there was no other speech but His. Since you are His son of His form, all the heads of the Yeshivah need to hear things from you. Do not silence your words.

42. קָמוּ כֻּלְּהוּ תַּנָּאִין וַאֲמוֹרָאִין וּבָרִיכוּ לְרַעְיָא מְהֵימְנָא, וְאָמְרוּ לֵיהּ סִינַי סִינַי, מַאן יָכִיל לְמַלָּלָא קֳדָמָךְ, דְּאַנְתְּ בְּדִיוּקְנָא דְּמָארָךְ, דִּבְזִמְנָא דְּמַלִּיל בְּטוּרָא דְּסִינַי, כָּל חֵיוָן דְּמַלְאָכִין, וְחֵיוָן דְּכֻרְסְיָיא, וְעִלָּאִין וְתַתָּאִין, שַׁתְקוּ, וְלָא אִשְׁתְּכַח דִּבּוּר אָחֳרָא אֶלָּא דִּילֵיהּ. וּבְגִין דְּאַתְּ בְּרֵיהּ בְּדִיוּקְנָא דִּילֵיהּ, צָרִיךְ לְמִשְׁמַע כֻּלְּהוּ מָארֵי מְתִיבְתָּא מִלִּין מִפּוּמָךְ, אַל תִּתֵּן שְׁתִיקָה לְמִלּוֹלָךְ.

6. "and shall cheer his wife whom he has taken"
We learn of the precept for a man to rejoice in his new bride for a whole year, during which he needn't go to war or pay taxes. Here everything pertains to the mystery of the year, that is said to be Malchut, and the number twelve is the linkage between the twelve months, the twelve oxen that supported the molten sea, the four Sfirot in each of three columns, and the twelve stones that Jacob took.

43. "When a man has taken a new wife, he shall not go out to war... and shall cheer his wife whom he has taken" (Devarim 24:5). This precept is for the groom to rejoice in his wife for one year, as written, "but he shall be free at home one year" (Ibid.), since these twelve months are hers. For the year is a bride, NAMELY MALCHUT THAT IS CALLED A YEAR, and the bride is present only with twelve months, as written, "AND HE MADE A MOLTEN SEA... It stood upon twelve oxen" (I Melachim 7:23-25). FOR THE SEA IS MALCHUT; TWELVE OXEN ARE THE SECRET OF FOUR SFIROT, CHOCHMAH, BINAH, TIFERET AND MALCHUT, EACH OF THREE COLUMNS, WHICH ARE ALWAYS TWELVE. And since the bride is perfected only with twelve, the groom needs to cheer her and her household, her and her equipment, as it is above. Hence it is written of Jacob, "and he took of the stones of that place" (Beresheet 28:11), THE PLACE BEING MALCHUT. There are twelve stones to that place, and whoever cheers the bride cheers her maids, HER SFIROT IN BRIYAH. There are twelve maids FOR THE SAME REASON. Everything pertains to the mystery of the year. For that reason the groom has to rejoice in his bride for one year.

43. כִּי יִקַּח אִישׁ אִשָּׁה חֲדָשָׁה לֹא יֵצֵא בַּצָּבָא וְגוֹ׳. וְשִׂמַּח אֶת אִשְׁתּוֹ אֲשֶׁר לָקָח. פִּקּוּדָא דָּא, חָתָן לְמֶחְדֵּי בְּאִתְּתֵיהּ שַׁתָּא חַד, דִּכְתִיב נָקִי יִהְיֶה לְבֵיתוֹ שָׁנָה אֶחָת. וְאִינּוּן י״ב יַרְחִין אִינּוּן מִדִּילֵהּ. דְּהָא שָׁנָה אִיהִי כַּלָּה, וְלֵית כַּלָּה בַּר בִּי״ב יַרְחִין, דִּכְתִיב עוֹמֵד עַל שְׁנֵים עָשָׂר בָּקָר. וְהוֹאִיל וְלֵית תִּקּוּנָא דְּכַלָּה, בַּר בִּי״ב, אִצְטְרִיךְ חָתָן לְמֶחְדֵּי לָהּ, וּלְבֵיתָהּ, לָהּ וּלְתִקּוּנָהָא, כְּגַוְונָא דִּלְעֵילָא. וְע״ד יַעֲקֹב כְּתִיב בֵּיהּ, וַיִּקַּח מֵאַבְנֵי הַמָּקוֹם. אַבְנֵי הַמָּקוֹם י״ב הֲווֹ, וּמַאן דְּחַדֵּי לְכַלָּה, חַדֵּי לְעוֹלֵימָתָהָא, וְעוּלֵימָתָן י״ב הֲווֹ. וְכֹלָּא אִיהוּ רָזָא דְּשָׁנָה. בְּגִין כַּךְ אִצְטְרִיךְ לְחָתָן לְמֶחְדֵּי בְּאִתְּתֵיהּ שָׁנָה אֶחָת.

44. Yet we have explained that this joy is not his but hers, as written, "and shall rejoice with his wife." It does not say that he shall rejoice in his wife but "shall rejoice with," which means that he shall rejoice with the bride. Similarly, the bride has no joy save in the body and her jewels. Who rejoices with them? The righteous does. For that reason, "he shall be free at home," free from toiling in worldly matters, so that he shall have the desire to rejoice with her. He shall be free of all, free of taxes, crop taxes and poll tax. He shall be free from going to the army to war, so there shall be joy above and below and to evoke joy above. Blessed is the holy nation, whose Master rejoices in them. Blessed are they in this world and blessed they are in the World to Come.

44. וְהָא אוֹקִימְנָא, דְּחֶדְוָה דָּא, לָאו דִּילֵיהּ הִיא, אֶלָּא דִּילָהּ. דִּכְתִיב וְשִׂמַּח אֶת אִשְׁתּוֹ. וְיִשְׂמַח אֶת אִשְׁתּוֹ לָא כְּתִיב, אֶלָּא וְשִׂמַּח, יַחְדֵּי לְכַלָּה. כְּגַוְונָא דָּא, לָאו חֵדוּ לְכַלָּה, בַּר בְּגוּפָא וְתִקּוּנָהָא. וּמַאן חַדֵּי לוֹן. צַדִּיק. וְעַל דָּא נָקִי יִהְיֶה לְבֵיתוֹ. נָקִי, דְּלָא יַעֲמוֹל בְּמִלֵּי דְּעָלְמָא, דִּיהֵא בֵּיהּ רַעֲוָא לְמֶחְדֵּי לָהּ. נָקִי מִכֹּלָּא. נָקִי לְמַסִּין וּלְאַרְנוּנִין וְגוּלְגַלְתִּין. נָקִי דְּלָא יִפּוּק לְחֵילָא לְאַגָּחָא קְרָבָא. לְאִשְׁתַּכְּחָא חֶדְוָה עֵילָא וְתַתָּא, וּלְאַתְעָרָא חֶדְוָה לְעֵילָא. זַכָּאִין עַמָּא קַדִּישָׁא, דְּמָארֵיהוֹן חַדֵּי בְּהוֹן, זַכָּאִין אִינּוּן בְּהַאי עָלְמָא, וְזַכָּאִין אִינּוּן בְּעָלְמָא דְּאָתֵי.

7. "At his day you shall give him his hire"
The Faithful Shepherd says that one must pay his hired servant on time, and tells us about Metatron who is the messenger from the eighteen worlds and who receives the eighteen blessings of the Amidah prayer three times every day. We hear about the Shacharit service, the Minchah service, and the Arvit service, and there is emphasis on charity to the poor. Moses talks about the stranger, who is anyone outside his own place, and in this sense every person on earth is a stranger because his soul has come naked from the other world. Whoever repents and returns his soul to its place

is as if he returned God and His Shechinah to God's place. Next the Mishnah sages tell Moses that the two Messiahs cannot redeem Yisrael without him. Moses says that when reciting the benedictions of the Amidah prayer a man should at first be as a servant arranging praises before his master, and then as a servant receiving wages from his master, and then as a servant who received his wages and is now going on his way. We hear that God tells Metatron that he will recognize the presence of the Shechinah in a prayer by looking at the purpose of the prayer, and seeing if the prayer was said to give pleasure to God.

45. "At his day you shall give him his hire..." (Devarim 24:15). The Faithful Shepherd opened and said, the following precept is to give a hired servant his hire in time. This is the meaning of, "At his day you shall give him his hire, neither shall the sun go down upon it." Listen, heads of Yeshivot high and low. Metatron is the hire of the hired servant, a messenger from the eighteen worlds, BEING YESOD OF ATZILUT CALLED EIGHTEEN, to receive the eighteen blessings of the Amidah prayer FOR MALCHUT every day, three times a day. For that reason, "At his day you shall give him his hire" refers to the Shacharit service; "neither shall the sun go down upon it" refers to the Minchah service, for if the day is past, the offering is no longer valid. "for he is poor" (Ibid.). Surely he is poor in exile and has nothing but what he is given in prayer. For that reason his prayer is, "A prayer (Heb. tfilah) of the poor, when he faints (or: 'wraps')" (Tehilim 102:1), namely the wrap of the Tzitzit and the hand Tefilin. THAT IS, THE PRAYER OF THE POOR IS THE HAND TEFILIN (OR TFILAH), WHICH IS MALCHUT.

45. בְּיוֹמוֹ תִּתֵּן שְׂכָרוֹ וְגוֹ׳. פָּתַח רַעְיָא מְהֵימְנָא וְאָמַר, פִּקּוּדָא בָּתַר דָּא לְתֵת שְׂכַר שָׂכִיר בִּזְמַנּוֹ. הֲדָא הוּא דִּכְתִיב, בְּיוֹמוֹ תִּתֵּן שְׂכָרוֹ וְלֹא תָבֹא עָלָיו הַשֶּׁמֶשׁ. מָארֵי מְתִיבְתָּאן עִלָּאֵי וְתַתָּאֵי, שִׁמְעוּ. מְטַטְרוֹן אִיהוּ שְׂכַר שָׂכִיר, מֵחַ״י עָלְמִין, שְׁלִיחַ דִּילֵיהּ, לְקַבְּלָא חַ״י בִּרְכָאן דִּצְלוֹתָא, בְּכָל יוֹמָא, תְּלַת זִמְנִין. וּבְגִין דָּא, בְּיוֹמוֹ תִּתֵּן שְׂכָרוֹ, דָּא צְלוֹתָא דְּשַׁחֲרִית. וְלֹא תָבֹא עָלָיו הַשֶּׁמֶשׁ, דָּא צְלוֹתָא דְּמִנְחָה, דְּאִי עָבַר יוֹמוֹ, בָּטֵל קָרְבָּנוֹ. כִּי עָנִי הוּא וַדַּאי, עָנִי הוּא בְּגָלוּתָא, לֵית לֵיהּ מִדִּילֵיהּ, אֶלָּא מַאי דְּיַהֲבִינָן לֵיהּ בְּצְלוֹתָא, בְּגִין דָּא צְלוֹתָא תְּפִלָּה דִּילֵיהּ, תְּפִלָּה לְעָנִי כִּי יַעֲטוֹף, בַּעֲטִיפַת צִיצִית, תְּפִלָּה דְּיַד אִיהִי.

46. "and sets his heart upon it" (Devarim 24:15) refers to the Arvit service, which CORRESPONDS TO the parts of the sacrifice and the fatty parts that are left from the offerings of the day. They are like single grapes of the vineyard and "the corners of your field" (Vayikra 19:9) of which we learned that leaving things over in the form of charity hinders divine punishment. "you shall leave them for the poor and stranger" (Ibid. 10), THAT IS, TO THE CENTRAL PILLAR THAT IS ZEIR ANPIN. For the Central Pillar, when it is outside its place, NAMELY IN EXILE, is called a stranger. For that reason, THE FAITHFUL SHEPHERD SAID, I, my grade being of the Central Pillar, termed myself a stranger in the first exile. This is the meaning of, "I have been a stranger in a strange land" (Shemot 2:22), for he, ZEIR ANPIN, lies in exile for the sake OF YISRAEL.

46. וְאֵלָיו הוּא נוֹשֵׂא אֶת נַפְשׁוֹ, דָּא תְּפִלַּת עַרְבִית, דְּאִיהִי אֲמוּרִים וּפְדָרִים, שִׁיּוּרִין דְּקָרְבְּנִין דְּיוֹמָא. וְאִינּוּן כְּגוֹן פֶּרֶט הַכֶּרֶם, וּפְאַת שָׂדֶךָ, דְּעָלַיְיהוּ אִתְּמַר, שִׁיּרֵי מִצְוָה מְעַכְּבִין אֶת הַפּוּרְעָנוּת. לֶעָנִי וְלַגֵּר תַּעֲזוֹב אוֹתָם, דְּעַמּוּדָא דְּאֶמְצָעִיתָא בַּר מֵאַתְרֵיהּ, גֵּר אִתְקְרֵי. וּבְגִין דָּא, אֲנָא דְּדַרְגָּא דִּילִי עַמּוּדָא דְּאֶמְצָעִיתָא, קָרֵינָא גַּרְמָאי גֵּר בְּגָלוּתָא קַדְמָאֵי. הה״ד, גֵּר הָיִיתִי בְּאֶרֶץ נָכְרִיָּה, דְּאִיהוּ בְּגָלוּתָא רְבִיעָא בְּגִינַיְיהוּ.

47. The sages of the Mishnah asked him, Faithful Shepherd, yet Yisrael performed this precept REGARDING THE CORNERS OF THE FIELD AND THE GLEANING OF THE HARVEST in the land of Yisrael, WHEN THE HOLY ONE, BLESSED BE HE, WAS IN HIS PLACE AND NOT A STRANGER. WHY IS IT WRITTEN, "FOR THE POOR AND STRANGER"? He said to them, this is in order to invoke mercy on those SOULS driven away from their place. For a man outside his own place is called a stranger, and all the more so the souls that walk naked from that world and come into this world. Of them the verse says, "As a bird that wanders from her nest," which is the soul from which the Shechinah does not move, "so is a man" (Mishlei 27:8), THE HOLY ONE, BLESSED BE HE, of whom it says, "Hashem is a man of war" (Shemot 15:3), "wanders from His place" (Mishlei 27:8), roaming and roving from His place, which is the World to Come, namely Binah, and wanders after her, AFTER THE SHECHINAH THAT IS THE SOUL in this world, until the days that the soul needs to go outside its place are completed. He guards it until He returns it to its place and swears He shall not return to His place before He returns it to its own. THEREFORE, whoever repents AND RETURNS HIS SOUL TO ITS PLACE is as if he returned the Holy One, blessed be He, and His Shechinah to His place. This is the secret of redemption as it said, "today even, if you will only hearken to His voice" (Tehilim 95:7).

47. שְׁאִילוּ לֵיהּ מָארֵי מַתְנִיתִין, רַעְיָא מְהֵימְנָא, הָא פִּקּוּדָא דָּא הֲווֹ מְקַיְּימִין יִשְׂרָאֵל בְּאַרְעָא דְּיִשְׂרָאֵל. אָמַר לוֹן, בְּגִין לְאִתְעָרָא רַחֲמֵי, עַל אִלֵּין דְּמִתַּרְכֵּי מֵאַתְרַיְיהוּ. דְּבַר נָשׁ כַּד אִיהוּ לְבַר מֵאַתְרֵיהּ, גִּיוֹרָא אִתְקְרֵי, כ״ש עַל נִשְׁמָתִין דְּאַזְלִין עַרְטִילָאִין מֵהַהוּא עָלְמָא, וְאַתְיָין לְעָלְמָא דֵּין. בְּגִינַיְיהוּ, הַאי אִיהוּ דְּאָמַר קְרָא, כְּצִפּוֹר נוֹדֶדֶת מִן קִנָּהּ, דָּא נִשְׁמָתָא, דְּשְׁכִינְתָּא לָא זָזָה מִנָּהּ. כֵּן אִישׁ, דְּאִתְּמַר בֵּיהּ יְיָ׳ אִישׁ מִלְחָמָה, נוֹדֵד מִמְּקוֹמוֹ, דְּאִיהוּ נָע וָנָד מֵאַתְרֵיהּ, דְּאִיהוּ עָלְמָא דְּאָתֵי, בִּינָה. וָנָד אֲבַתְרֵהּ בְּעָלְמָא דֵּין, עַד דְּתַשְׁלִים יוֹמִין דְּאִתְחַיְּיבַת לְמֵיזַל לְבַר מֵאַתְרָהָא. וְאִיהוּ נָטִיר לָהּ, עַד דְּיַחֲזִיר לָהּ לְאַתְרָהָא. וְאוֹמֵי דְּלָא יַחֲזוֹר אִיהוּ לְאַתְרֵיהּ, עַד דְּיַחֲזִיר לָהּ לְאַתְרָהָא. וּמַאן דְּחָזַר בְּתִיּוּבְתָּא, כְּמַאן דְּאַחְזַר לְקוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּהּ לְאַתְרָהָא. וְדָא רָזָא דְּפוּרְקָנָא, דְּאָמַר הַיּוֹם אִם בְּקוֹלוֹ תִשְׁמָעוּ.

48. אָמְרוּ מָארֵי מַתְנִיתִין דְּמִתִּיבְתָּא עִלָּאָה וְתַתָּאָה, רַעְיָא מְהֵימְנָא, אֲנַן שְׁלִיחָן דְּמָארֵי עָלְמָא לְגַבָּךְ, זַכָּאָה חוּלָקָךְ, דְּאַנְתְּ בַּעַל תְּשׁוּבָה, שָׁקוּל לְשִׁתִּין רִבְוָון דְּיִשְׂרָאֵל, וְאַנְתְּ הַדְרַת לְקוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ לְאַתְרֵיהּ, עֵילָא וְתַתָּא. וּבְגִינָךְ יִתְפְּרְקוּן יִשְׂרָאֵל וְיַחְזְרוּן לְאַתְרַיְיהוּ. וְלֵית חֵילָא לַמְשִׁיחִין. לְמִפְרַק לְיִשְׂרָאֵל, בַּר מִינָךְ. וּבְגִינָךְ אִינּוּן מִתְעַכְּבִין. אַשְׁלִים מִלִּין יְקָרִין אִלֵּין, דְּעָלַיְיהוּ אִתְּמַר, הַנֶּחֱמָדִים מִזָּהָב וּמִפָּז רָב וּמְתוּקִים מִדְּבַשׁ וְנוֹפֶת צוּפִים.

49. אָמַר לוֹן, מָארֵי מִתִּיבְתָּאן, בְּגִין הַאי שָׂכִיר, דְּאִיהוּ עֶבֶד, דְּאָתֵי לְקַבְּלָא תְּלַת צְלוֹתִין, תַּקִּינוּ מָארֵי מַתְנִיתִין דִּלְכוֹן, לְמֶהֱוֵי בַּר נָשׁ, בְּתְלַת בִּרְכָאן קַדְמָאִין, כְּעֶבֶד דְּמְסַדֵּר שְׁבָחִין קַמֵּי מָארֵיהּ. וּבְאֶמְצָעִיּוֹת, כְּעֶבֶד דְּמְקַבֵּל פְּרָס מִמָּארֵיהּ. וּבְבַתְרָאֵי, כְּעֶבֶד דְּנָטַל פְּרָס מִמָּארֵיהּ, וְאָזִיל לֵיהּ.

50. וּבְגִין דָּא, עֶבֶד אַבְרָהָם, וְרִבְקָה, אִיהוּ אַמְתַּלָּא לְהַאי, כַּד קוּדְשָׁא בְּרִיךְ הוּא, יִשְׁלַח לְמִטַּטְרוֹן דְּאִיהוּ עַבְדָּא דִּילֵיהּ, בְּגִין צְלוֹתָא אִיהוּ יֵימַר לְגַבֵּיהּ, אוּלַי לֹא תֹאבֶה הָאִשָּׁה לָלֶכֶת אַחֲרַי. כְּלוֹמַר, אוּלַי צְלוֹתָא לָא בָּעֵי לְמֵיזַל אֲבַתְרָאי. אָמַר לֵיהּ קוּדְשָׁא ב״ה, וְנִקִּיתָ מִשְּׁבוּעָתִי זֹאת. דְּחָכְמָה אִיהוּ אַבָּא, דְּנָחִית בְּצַדִּיק, לְנַטְרָא שְׁכִינְתָּא בְּגָלוּתָא, וּמִתַּמָּן שָׁלַח בְּגִינָהּ.

48. The Mishnah sages of the lofty Yeshivah OF THE HOLY ONE, BLESSED BE HE, and of the lower Yeshivah OF METATRON said, Faithful Shepherd, we are messengers of the Master of the universe to you. Blessed is your portion that you are penitent and equal to the 600,000 of Yisrael and that you returned the Holy One, blessed be He, and His Shechinah to their place above and below. Due to you, Yisrael will be redeemed and return to their place. The TWO Messiahs, MESSIAH THE SON OF JOSEPH AND MESSIAH THE SON OF DAVID, have no power to redeem Yisrael except with you. It is because of you that they are held back FROM REDEEMING YISRAEL. Finish saying these precious things of which it says, "More to be desired are they than gold, even much fine gold; sweeter also than honey and the honeycomb" (Tehilim 19:11).

49. He said to them, Yeshivah heads, for that hired servant, who is the servant METATRON, who comes to receive three prayers, your masters of the Mishnah decreed that man should be when reciting the first three benedictions OF THE AMIDAH PRAYER as a servant arranging praises before his master, and during the middle benedictions as a servant receiving wages from his master, and during the last benedictions as a servant who received his wages from his master and walked his way.

50. For that reason the servant of Abraham and Rebecca was likened to this that when the Holy One, blessed be He, will send Metatron His servant to receive the prayer, THE SECRET OF MALCHUT, he shall say to Him, "Perhaps the woman will not be willing to follow me" (Beresheet 24:5), that is, perhaps the prayer will not want to follow me. The Holy One, blessed be He, answered him, "then you shall be clear from this my oath" (Ibid. 8). AND HE EXPLAINS that Chochmah is Aba, THAT IS, ABRAHAM WHO IS CALLED A FATHER, WHO IS CHESED, RISES AND BECOMES CHOCHMAH IN THE STATE OF GREATNESS, and he descends to the Righteous, YESOD, to keep the Shechinah in exile. And from there, FROM YESOD, the servant, WHO IS METATRON OF THE NUMERICAL VALUE OF SHADAI, SINCE IT CORRESPONDS TO YESOD, sent after her, AFTER THE PRAYER, WHERE THE SHECHINAH LIES.

51. אָמַר לֵיהּ הַהוּא שָׁלִיחַ, הַב לִי סִימָנִין, לְאִשְׁתְּמוֹדְעָא בְּצִלּוֹתָא, דְּתַמָּן בְּרַתָּא, אָמַר קוּדְשָׁא בְּרִיךְ הוּא, וְהָיָה הַנַּעֲרָה אֲשֶׁר אוֹמַר אֵלֶיהָ הַטִּי נָא כַדֵּךְ וְאֶשְׁתֶּה וְאָמְרָה שְׁתֵה. וְאִם לָאו, אֶלָּא דְּאַשְׁכַּח כָּל אֵבְרִין דְּגוּפָא מַלְיָין חוֹבִין, וְלָא אַשְׁכַּחַת בֵּיהּ אֵבֶר לְשַׁרְיָא בֵּיהּ תּוֹרָה, דְּאִיהוּ בְּרִיּוּקְנָא דְּעַמּוּדָא דְּאֶמְצָעִיתָא. וְלָא מִצְוָה, דְּאִיהוּ דְּיוּקְנָא דְּרִבְקָה, דַּהֲוָה שׁוֹשַׁנָּה בֵּין הַחוֹחִים, דְּאִינּוּן רְשָׁעִים גְּמוּרִים. מָנֵי לְעַבְדֵּיהּ מְטַטְרוֹן, הִשָּׁמֶר לְךָ פֶּן תָּשִׁיב אֶת בְּנִי שָׁמָּה, דְּאִיהוּ רוּחָא דְּקוּדְשָׁא, דְּהָא מִצְוָה אִיהוּ נַפְשָׁא, רוּחָא אִיהוּ תּוֹרָה.

51. The messenger, METATRON, said to Him, Give me a token with which to recognize the prayer where the daughter is, NAMELY THE SHECHINAH. The Holy One, blessed be He said, "and let it come to pass, that the girl to whom I shall say, Let down your pitcher, I pray you, that I may drink; and she shall say, Drink" (Ibid. 14). THAT IS, IF THE PURPOSE OF THE PRAYER WILL BE TO GIVE ME DRINK, TO PLEASE ME, THEN YOU SHALL KNOW THE SHECHINAH IS THERE. If it does not, but he finds all the body parts full of iniquities, AND ALL ITS INTENTIONS DURING PRAYER ARE ONLY FOR ITSELF ALONE, AND NOT TO GIVE ME PLEASURE, and there is no WHOLE body part where Torah dwells, WHICH IS THE LIGHT OF RUACH, which has the form of the Central Pillar, and no precept, WHICH IS THE LIGHT OF NEFESH of the form of Rivkah, NAMELY THE SHECHINAH, who was a lily among the thorns, who are completely evil people, He ordered His servant Metatron, "Beware lest you bring my son back there" (Ibid. 6), who is the spirit of holiness, since a precept is Nefesh and the Ruach is Torah, MEANING THAT RUACH IS DRAWN FROM ZEIR ANPIN CALLED TORAH. AND HE DOES NOT MERIT THE RUACH AND NEFESH OF HOLINESS.

8. One's fear of sin precedes one's wisdom

The sages of the Mishnah have explained that action is more valuable than speech. They also said that a person acquires wisdom if he fears sin first and that the Torah will rest on him if he first does all the precepts. If he reverses these then he comes from the aspect of Judgment. Suffering and Judgment must also precede mercy: 'as the suffering so the reward'. We hear what Moses' role will be during the last exile.

52. וּבג״ד אוֹקְמוּהָ מָארֵי מַתְנִיתִין, לֹא הַמִּדְרָשׁ הוּא הָעִיקָּר אֶלָּא הַמַּעֲשֶׂה. וּבַאֲתָר אַחֲרָא אָמְרוּ, כָּל שֶׁיִּרְאַת חֶטְאוֹ קוֹדֶמֶת לְחָכְמָתוֹ, חָכְמָתוֹ מִתְקַיֶּמֶת וְכוּ׳. יִרְאַת חֶטְאוֹ, אִימָא עִלָּאָה, תְּשׁוּבָה. חָכְמָה, אַבָּא עִלָּאָה. כַּד אַקְדִּים ה׳ זְעֵירָא, דְּאִיהִי מִצְוָה, שַׁרְיָא עָלֵיהּ תּוֹרָה, דְּאִיהוּ ו׳. וְכַד אַקְדִּים יִרְאָה לַחָכְמָה, דְּאִיהִי ה׳ עִלָּאָה, שַׁרְיָא עָלֵיהּ חָכְמָה, דְּאִיהִי י׳. וְאִקְרֵי בֵּן. וּמִכָּאן, בָּנִים אַתֶּם לַיְיָ׳ אֱלֹהֵיכֶם.

52. For that reason the sages of the Mishnah explained that action, not talk, is more valuable. In another place they said that one whose fear of sin precedes his wisdom, his wisdom prevails... One's fear of sin is supernal Ima, BINAH THAT IS CALLED repentance. Chochmah is supernal Aba. And when one precedes small Hei, NAMELY MALCHUT, which is the precepts, the Torah, WHICH IS ZEIR ANPIN that is Vav, rests on him. And when he places fear, which is upper Hei, before Chochmah, Chochmah rests on him, which is Yud, and he is called a son, NAMELY THE SON OF YUD HEI. Hence, "You are the children of Hashem your Elohim" (Devarim 14:1).

53. וְהַאי אִיהוּ זֶה שְׁמִי י״ה לְעוֹלָם, וְזֶה זִכְרִי ו״ה. שְׁמִי עִם י״ה, שס״ה. זִכְרִי עִם ו״ה, רמ״ח. וְכֻלְּהוּ תרי״ג. דְּהַיְינוּ תרי״ג פִּקּוּדִין, דְּאִתְיְהִיבוּ לְבָנִין קַדִּישִׁין, לְמֶהֱוֵי לוֹן חוּלָקָא בִּשְׁמֵיהּ, הה״ד כִּי חֵלֶק יְיָ׳ עַמּוֹ.

53. This is, "this is My name (Heb. shmi)," Yud Hei, "forever, and this is My memorial (Heb. zichri)" (Shemot 3:15), Vav Hei. 'Shmi' plus Yud Hei IS IN NUMERICAL VALUE 365, and 'zichri' plus Vav Hei IS IN NUMERICAL VALUE 248. All together HAVE THE NUMERICAL VALUE OF 613, namely the 613 commandments given to the holy children so they will have a portion in His name. This is the meaning of, "For Hashem's portion is His people" (Devarim 32:9).

54. וְכַד אַקְדִּים תּוֹרָה לְמִצְוָה, אוֹ חָכְמָה לְיִרְאָה. אִתְהַפָּךְ שְׁמֵיהּ עָלֵיהּ לְנוּקְבָא, מִדַּת הַדִּין, כְּגַוְונָא דָא הוה״י. דְּאִתְהַפָּךְ לֵיהּ כֹּלָּא לְדִינָא, וְקָשִׁין מְזוֹנוֹתָיו בְּאוֹרַיְיתָא, כְּקְרִיעַת יַם סוּף. וּכְגַוְונָא דָא פּוּרְקָנָא, אִם זָכוּ יִפָּקוּן בְּרַחֲמֵי, הה״ד, בְּטֶרֶם יָבֹא חֵבֶל לָהּ וְהִמְלִיטָה זָכָר, וְיִפָּקוּן בְּרַחֲמֵי. וְאִי לָאו אַקְדִּים רַחֲמֵי, וְיִפָּקוּן בְּצַעֲרָא. וְשַׁפִּיר דְּאַקְדִּים צַעֲרָא וְדִינָא לְרַחֲמֵי. וּבג״ד אוֹקְמוּהָ רז״ל, מָארֵי מַתְנִיתִין לְפוּם צַעֲרָא אַגְרָא.

54. When one puts the Torah before the precepts or wisdom before fear, the Name turns for him into the female aspect, into the attribute of Judgment thus: Hei Vav Hei Yud. FOR WHEN THE NAME IS WRITTEN STRAIGHT IT INDICATES THE QUALITY OF MERCY AND WHEN IT IS BACKWARD IT INDICATES THE QUALITY OF JUDGMENT. Everything turns into Judgment for such a man and his Torah sustenance is as difficult to acquire as the splitting of the red sea. Redemption WILL BE similar. If they have merit, they will come out with mercy, as written, "before her pain came, she was delivered of a man child" (Yeshayah 66:7), and they shall come out with mercy. It is good if suffering and Judgment precede SO AS TO DRAW mercy, which is why the sages of the Mishnah said, 'as the suffering so the reward'.

55. When the Nefesh comes out, WHEN IT IS BORN INTO THE WORLD, it is in pain before it comes out, NAMELY LABOR PAIN, but after it has come out it is in a state of mercy. This is the meaning of, "They shall come with weeping" and then, "and with supplications will I lead them" (Yirmeyah 31:8). For that reason, "it is a time of trouble to Jacob; but he shall be saved out of it" (Yirmeyah 30:7), and they shall come out with mercy. Just like the Holy One, blessed be He, sent out the dove, AS NOAH IS OF THE ASPECT OF YESOD, but she did not find a place to rest, AS WRITTEN, "BUT THE DOVE FOUND NO REST" (BERESHEET 8:9), so did he send for you, Faithful Shepherd first. HE SENT FOR HIM, BECAUSE HE DID NOT FIND A PLACE TO BE HIDDEN FROM HIM, WHICH IS WHY HE WAS REVEALED TO HIM.

55. וּמַפְּקָנוּ דְּנַפְשָׁא, מִקּוֹדֶם דְּנַפְקַת אִית לָהּ צַעֲרָא, לְבָתַר דְּנַפִּיקַת בְּרַחֲמֵי. וְרָזָא דְּמִלָּה בִּבְכִי יָבֹאוּ, לְבָתַר וּבְתַחֲנוּנִים אוֹבִילֵם, וּבג״ד, וְעֵת צָרָה הִיא לְיַעֲקֹב וּמִמֶּנָּה יִוָּשֵׁעַ, וְיִפְקוּן בְּרַחֲמֵי. וּכְגַוְונָא דְּשָׁלַח קוּדְשָׁא בְּרִיךְ הוּא לְיוֹנָה, וְלָא אַשְׁכַּח אֲתַר לְשַׁרְיָא. הָכִי שָׁלַח לָךְ רַעְיָא מְהֵימְנָא בְּקַדְמֵיתָא.

56. It is written of them, "And he looked this way and that, and when he saw that there was no man" (Shemot 2:12), WHICH MEANS HE SAW they were all guilty and there was no man among them who had the merit to get out of exile. For that reason you refused to go there but said, "send, I pray You, by the hand of him whom You will send" (Shemot 4:13). Yet NOW you are like at that time OF THE EXODUS FROM EGYPT. In you it shall be fulfilled together with Yisrael, "As in the days of your coming out of the land of Egypt I will show him marvelous things" (Michah 7:15). During the last exile He will send with you two Messiahs, MESSIAH SON OF JOSEPH AND MESSIAH SON OF DAVID, who correspond to the two wings of the dove, WHO IS THE SHECHINAH, because you are in the fourth exile like a body without wings. Moreover, at first Yisrael were like a body, and you and Aaron like the two wings of the dove, with which Yisrael flew OUT OF EXILE.

56. וּמַה כְּתִיב בְּהוֹן. וַיִּפֶן כֹּה וָכֹה וַיַּרְא כִּי אֵין אִישׁ. דְּכֻלְּהוֹן חַיָּיבִין, וְלָא אַשְׁכְּחַת בְּהוֹן אִישׁ זוֹכֶה לְאַפָּקָא מִן גָּלוּתָא. וּבג״ד סַרְבַּת לְמֵיזָל תַּמָּן, וְאַמְרַת, שְׁלַח נָא בְּיַד תִּשְׁלָח. וְהָא אַנְתְּ כְּגוֹן בְּהַהוּא זִמְנָא, כָּךְ יִתְקַיֵּים עִם יִשְׂרָאֵל, כִּימֵי צֵאתְךָ מֵאֶרֶץ מִצְרַיִם אַרְאֶנּוּ נִפְלָאוֹת. וּבְגָלוּתָא בַּתְרָאָה, תְּרֵין מְשִׁיחִין יִשְׁלַח עִמָּךְ, לְקֵבֶל תְּרֵין גַּדְפִּין דְּיוֹנָה. דְּאַנְתְּ כְּגוּפָא בְּגָלוּתָא רְבִיעָאָה, לֵית לָךְ גַּדְפִּין. וְלֹא עוֹד, אֶלָּא בְּקַדְמֵיתָא הֲווֹ יִשְׂרָאֵל כְּגוּפָא, וְאַנְתְּ וְאַהֲרֹן, כְּתְרֵין גַּדְפִּין דְּיוֹנָה, וּבְהוֹן פַּרְחוּ יִשְׂרָאֵל.

9. Each precept includes the ten Sfirot

Moses says that every precept has ten Sfirot in it. He speaks about the three stories of the ark, and the priests, Levites and Yisrael; he says that the ark as a whole, that is the Shechinah, is with them. We learn that the Name Yud Hei Vav Hei has dominion over the image of man and over every one of his limbs.

57. There is no precept but that has ten Sfirot included in it. Of the ark IT IS WRITTEN, "with lower, second, and third stories shall you make it" (Beresheet 6:16), to include in it the priests, Levites and Yisrael, WHO ARE CHESED, GVURAH AND TIFERET. The ark AS A WHOLE, WHICH IS the Shechinah, is with them. The Torah of Hashem, WHICH IS THE SHECHINAH, is the fourth part of a hin, NAMELY, FOURTH TO CHESED, GVURAH AND TIFERET, a fourth letter IN THE NAME YUD HEI VAV HEI. It is trebled by RECEIVING THE THREE LETTERS Yud Hei Vav, to complete it into A NAME OF FOUR LETTERS, Yud Hei Vav Hei. Ten grades are included in it, NAMELY, IT RECEIVES THEM FOR THE SAKE OF YISRAEL, which are Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph, TEN LETTERS THROUGH WHICH it shall be fulfilled in Yisrael, "But you that did cleave of Hashem your Elohim..." (Devarim 4:4), and, "You are the children of Hashem your Elohim" (Devarim 14:1). For this name, YUD HEI VAV HEI, FULLY SPELLED WITH ALEPHS, has dominion over the image of man and over each and every limb of his.

57. לֵית פִּקּוּדָא, דְּלָא אִתְכְּלִילוּ תַּמָּן עֲשַׂר סְפִירוֹת. בַּתֵּיבָה תַּחְתִּיִּים שְׁנִיִּים וּשְׁלִישִׁים תַּעֲשֶׂיהָ. לְאַכְלְלָא בָּהּ, כֹּהֲנִים לְוִיִּם וְיִשְׂרָאֵלִים. תֵּיבָה שְׁכִינָה עִמְּהוֹן, תּוֹרַת יְיָ׳, אִיהִי רְבִיעִית הַהִין, ה׳ רְבִיעָאָה. וּמְשׁוּלֶּשֶׁת בִּיה״ו, לְאַשְׁלְמָא בֵּיהּ יֶדּוֹ״ד. וַעֲשָׂרָה דַּרְגִּין דְּאִתְכְּלִילוּ בֵּיהּ, דְּאִינּוּן יוֹ״ד הֵ״א וָא״ו הֵ״א. לְאִתְקַיְּימָא בְּהוּ בְּיִשְׂרָאֵל, וְאַתֶּם הַדְּבֵקִים בַּיְיָ׳ אֱלֹהֵיכֶם וְגוֹ׳, בָּנִים אַתֶּם לַיְיָ׳ אֱלֹהֵיכֶם. הַאי שְׁמָא שֶׁלְּטָנוּתֵיהּ בְּצוּלְמָא דְּבַר נָשׁ, וְעַל כָּל אֵבֶר וְאֵבֶר דִּילֵיהּ.

10. Fish and locusts do not require slaughtering

The Faithful Shepherd says that fish and locusts are permitted to be eaten because they can be gathered without slaughtering. He says this is like the sages of the Mishnah, that do not need to be killed by the Angel of Death, but are gathered up. And just as the fish live in the sea and die if they are taken out, the students of the Torah die if they are separated from the sea of the Torah. We learn that the Kabbalah sages are above all, and that they have dominion over the fish of the sea and the birds of the air. Moses says that if a younger student who is not yet fit to teach goes out and teaches, he must die. He also speaks about the sages of Mishnah as being crocodiles and talks about what happens when they disagree.

58. פִּקּוּדָא בָּתַר דָּא, לָדוּן בְּדִינֵי חֲגָבִים, דְּאִתְּמַר דָּגִים וַחֲגָבִים אֵינָן טְעוּנִין שְׁחִיטָה, אֶלָּא אֲסִיפָתָם הִיא הַמַּתֶּרֶת אוֹתָם. הָכִי מָארֵי מַתְנִיתִין, אֵינָן צְרִיכִין שְׁחִיטָה, אֶלָּא דְּאִתְּמַר בְּהוֹן וַיִּגְוַע וַיֵּאָסֶף עַל עַמָּיו. מַה נּוּנֵי יַמָּא, חִיּוּתָן בְּיַמָּא, אוּף תַּלְמִידֵי חֲכָמִים, מָארֵי מַתְנִיתִין, חִיּוּתַיְיהוּ בְּאוֹרַיְיתָא, וְאִי אִתְּפְרְשָׁן מִנָּהּ מִיָּד מֵתִים. תַּנִּינָא דְּמַתְנִיתִין, דְּבָהּ אִתְרָבּוּ תַּנִּינֵי יַמָּא. וְאִי אִינּוּן דְּבִיבֵשְׁתָּא יִפְּלוּן לְמַיָּא, וְלָא יַדְעִין לְשַׁטְטָא, אִינּוּן מַיְיתִין. אֲבָל אָדָם דְּאִינּוּן מָארֵי קַבָּלָה, אִינּוּן לְעֵילָא מִכֻּלְּהוּ, בְּהוּ אִתְּמַר וְיִרְדּוּ בִּדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם, דְּאִינּוּן מָארֵי מַתְנִיתִין, תַּנִּינָיָא. הַתַּנִּין הַגָּדוֹל, נָחָשׁ בָּרִיחַ, לְקֻבֵּל וְהַבְּרִיחַ הַתִּיכוֹן בְּתוֹךְ הַקְּרָשִׁים.

58. The following precept is to discuss the laws concerning locusts. We learned that fish and locusts do not require slaughter, but it is their gathering that makes it permissible to eat them. Such are the sages of the Mishnah. They do not need slaughtering BY THE ANGEL OF DEATH but it says of them, "and expired, and was gathered to his people" (Beresheet 49:33). Just as the fish of the sea live in the sea, so do the Torah students and the sages of the Mishnah live in the sea, and if they are separated from the Torah they immediately die. THEY ARE the crocodiles of the Mishnah wherein grow the sea crocodiles. And if those who live on dry land, NAMELY THOSE WHO HAVE NO TORAH IN THEM, fall into the water, NAMELY INTO THE TORAH, but cannot swim, NAMELY A STUDENT WHO DID NOT BECOME A TEACHER YET TEACHES, they die. But 'Man', who are the Kabbalah sages are above all. Of them it says, "and have dominion over the fish of the sea, and over the birds of the air" (Beresheet 1:28), who are the Mishnah sages the crocodiles. The great crocodile is "the flying (Heb. bariach) serpent" (Yeshayah 27:1) that corresponds to "the middle bar (Heb. bariach) in the midst of the boards" (Shemot 26:28), WHICH IS THE CENTRAL COLUMN, TIFERET.

59. בְּזִמְנָא דְּתַנִּינִין מָארֵי מִשְׁנָה, אִית בְּהוֹן מַחֲלוֹקֶת, וּמַקְשִׁין דָּא לְדָא, בָּלַע לְחַבְרֵיהּ. וְהַאי אִיהוּ תַּלְמִיד זְעֵיר, שֶׁלֹּא הִגִּיעַ לְהוֹרָאָה, וּמוֹרֶה, חַיָּיב מִיתָה. וְאִי אִינּוּן שָׁוִין דָּא לְדָא, וְאִית בְּהוֹן מַחֲלוֹקֶת וְקוּשְׁיָא, אִתְּמַר בְּהוֹן לְסוֹף, וְאֶת וָהֵב בְּסוּפָה, וְאוֹקְמוּהָ אַהֲבָה בְּסוֹפָהּ.

59. When the crocodiles - the Mishnah sages - have a disagreement among them and ask each other difficult questions, ONE THEN swallows his colleague LIKE THE FISH OF THE SEA, WHERE THE BIGGER SWALLOWS THE SMALLER. This concerns a younger student who has not reached the position of teaching yet teaches, which is punishable by death. But if they are on equal footing, BOTH BEING LARGE, and have a disagreement and difficult question, it says of them at the end, "Vahev in Sufah" (Bemidbar 21:14), which has been explained TO MEAN love at its end (Heb. sofah), SINCE VAHEV MEANS LOVE (HEB. AHAVAH).

11. "and you put your nest in a rock"
Rav Hamnuna Saba, who is here referred to as a great fish, speaks to the Faithful Shepherd about the title verse, and he says that the Mishnah sages must be strong and have a sharp tongue to bore through to reach the great abyss. He tells Moses that he will descend to the great abyss to find the time of the redemption because of his righteousness. Other sages tried to go there into the depth of the Halachah but did not come back up again, as they were not strong enough. Rav Hamnuna Saba says that whoever pierces the rock without permission will be bitten by a serpent.

60. אַדְּהָכִי, הָא נוּנָא רַבָּא אִזְדְּמַן לְגַבֵּיהּ, וְאָמַר רַעְיָא מְהֵימְנָא, אֵיתָן מוֹשָׁבֶךָ וְשִׂים בַּסֶּלַע קִנֶּךָ. תַּנְיָא דְּמְסַיְּיעַ לָךְ. דְּהָא נוּנִין בַּסֶּלַע קִנָּא דִּלְהוֹן, אֵיתָן בְּהִפּוּכָא, תַּנְיָא. אֵיתָנִים בְּהִפּוּךְ אַתְוָון, תַּנָּאִים. אִסְתְּמַר מִנַּיְיהוּ, דְּהָא אַנְתְּ כְּבַד פֶּה וּכְבַד לָשׁוֹן, וּמַאן דְּבָעֵי לְאַתְקְפָא בַּסֶּלַע דְּנוּנֵי יַמָּא, דְּמָארֵי מַתְנִיתִין, דְּאִינּוּן תַּנָּאִים, בָּעֵי לְמֶהֱוֵי תַּקִּיף, לִישָׁנָא חֲדִידָא חֲרִיפָא, לִינְקוּב עַד דְּמָטֵי לִתְהוֹמָא רַבָּא דְּתַמָּן.

60. In the meantime a great fish came to him, RAV HAMNUNA SABA, and said, Faithful Shepherd, "Strong (Heb. eitan) is your dwelling place, and you put your nest in a rock" (Bemidbar 24:21). Tania, THAT IS, THE TANNAIM, helps you IN EXILE TO RAISE THE SHECHINAH, because the fish, THE TANNAIM, have their nest in the rock, WHICH IS MALCHUT. Eitan is Tania written backwards; Eitanim (plural) is Tannaim spelled in a different order. Beware of them, because you are slow of speech and of a slow tongue. And whoever wishes to attack the sea fish in the rock, who are the Mishnah sages, the Tannaim, needs to be strong and of a sharp and polished tongue that bores and reaches the great abyss that lies there.

61. "For there is still a vision for the appointed time; and it speaks concerning the end, and does not lie. THOUGH IT TARRY, WAIT FOR IT; BECAUSE IT WILL SURELY COME, IT WILL NOT DELAY" (Chavakuk 2:3). It has been explained that this verse pierces and descends to the great abyss. Who is it that shall descend to the great abyss to find that time OF THE END but you, of whom it says, "Your righteousness is like the great mountain; your judgments are a great deep" (Tehilim 36:7). Many Mishnah sages wanted to reach down to the depth of the Halachah, WHICH IS MALCHUT CALLED HALACHAH, to find there THAT TIME, NAMELY the time of the coming of the redemption, and went down there but did not come up. Though their tongue was "like a hammer that breaks the rock in pieces" (Yirmeyah 23:29), their hammer was too weak and could not pierce that rock, NAMELY PIERCE IT TO KNOW ABOUT THE END. Whoever pierces that rock without permission, a serpent will come to bite him; others bore it until they reach the great abyss but do not come up from there.

61. כִּי עוֹד חָזוֹן לַמּוֹעֵד וְיָפֵחַ לַקֵּץ וְלֹא יְכַזֵּב, וְאוֹקְמוּהָ דְּהַאי קְרָא נוֹקֵב וְיוֹרֵד, עַד תְּהוֹמָא רַבָּא. מַאן הוּא דְּנָחִית לִתְהוֹם רַבָּא, לְאַשְׁכְּחָא זִמְנָא דָא, אֶלָּא אַנְתְּ, דְּאִתְּמַר בָּךְ צִדְקָתְךָ כְּהַרְרֵי אֵל מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה. כַּמָּה מָאנֵי מַתְנִיתִין, דְּבָעוּ לְנַחְתָּא לְעוּמְקָא דַּהֲלָכָה, לְאַשְׁכְּחָא תַּמָּן קֵץ דְּפֻרְקָנָא, וְנַחְתּוּ תַּמָּן, וְלָא סְלִיקוּ. וְאע״ג דִּלְשָׁנְהוֹן הֲוַת כְּפַטִּישׁ יְפוֹצֵץ סֶלַע, חֲלִישׁ פַּטִּישׁ דִּלְהוֹן, לְנַקְבָא בְּהַהוּא סֶלַע. וּמַאן דְּנַקִּיבוּ דִּילֵיהּ בְּהַהוּא סֶלַע בְּלָא רְשׁוּ, אָתָא חִוְיָא לְנַשְׁכָא לֵיהּ. וְאִית אַחֲרָנִין דְּנַקִּיבוּ לָהּ, עַד דְּמָטוּ לִתְהוֹמָא רַבָּא, וְלָא סְלִיקוּ מִתַּמָּן.

12. Fallen

We hear about two Messiahs who fell into the gulf together with the Shechinah. Rav Hamnuna Saba tells Moses that he is the one who will repair the pit. He talks about four exiles and four Klipot, the fourth of which is called a pit. We hear that the fourth exile is a generation of evil people, and that it is empty without the Torah; this is how it will be at the end of the exile. We hear that death is poverty of knowledge, and that for Moses' sake all the Tannaim and Amoraim above will descend into the deep to help him.

62. And when the gulf is open, whoever falls there does not come up. And Messiah the son of David fell there together with Messiah the son of Joseph, of whom one is, "humble, and riding upon an ass" (Zecharyah 9:9) and the other is, "The firstling of his herd" (Devarim 33:17), who is Messiah the son of Joseph. This is the meaning of, "if a man shall dig a pit, and not cover it, and an ox or an ass fall into it" (Shemot 21:33). For that reason Messiah is called 'the one who fell', and She, NAMELY THE SHECHINAH, fell with them, and of Her it says, "The virgin of Yisrael is fallen; she shall no more rise" (Amos 5:2). And you, FAITHFUL SHEPHERD, are "the owner of the pit shall make it good, and give money to the owner of them; and the dead (beast) shall be his" (Shemot 21:34). The dead refers to Messiah the son of Joseph that will be killed.

62. וּבְזִמְנָא דְּנוּקְבָא פְּתִיחָא, כָּל מַאן דַּהֲוָה נָפִיל תַּמָּן, לָא הֲוָה סְלִיק. וּמְשִׁיחַ בֶּן דָּוִד נָפַל תַּמָּן עִם מְשִׁיחַ בֶּן יוֹסֵף. דְּחָד אִיהוּ עָנִי וְרוֹכֵב עַל חֲמוֹר. וְחַד אִיהוּ, בְּכוֹר שׁוֹרוֹ, דָּא מְשִׁיחַ בֶּן יוֹסֵף. וְהַאי אִיהוּ כִּי יִכְרֶה אִישׁ בּוֹר וְלֹא יְכַסֶּנּוּ וְנָפַל שָׁמָּה שׁוֹר אוֹ חֲמוֹר. וּבג״ד אִקְרֵי מְשִׁיחַ בַּר נַפְלֵי. וְאִיהִי נַפְלַת בַּתְרַיְיהוּ, וְאִתְּמַר עָלָהּ, נָפְלָה לֹא תוֹסִיף קוּם בְּתוּלַת יִשְׂרָאֵל. וְאַנְתְּ הוּא בַּעַל הַבּוֹר יְשַׁלֵּם כֶּסֶף יָשִׁיב לִבְעָלָיו. וְהַמֵּת יִהְיֶה לוֹ, דָּא מְשִׁיחַ בֶּן יוֹסֵף, דְּעָתִיד לְאִתְקְטָלָא.

63. (THE BEGINNING IS MISSING) descended for his sake. For surely there were four exiles, three corresponding to the three nutshells. The first is without form (Heb. tohu), which is a green line, namely the green shell of the nut. The second is void (Heb. bohu), which is viscous stones, which are strong boulders, from which the Mishnah sages legislated some decrees, and they hold on to them since water will come out of them. The third Klipah is the thick shell OF THE NUT, which is the third exile that was short. This is darkness. The fourth exile is a great abyss, which is the space inside the nut. This is "darkness was on the face of the deep" (Beresheet 1:2).

63. נָחַת בְּגִינֵיהּ. דְּוַדַּאי אַרְבַּע גָּלִיּוֹת הֲווֹ, תְּלַת, לְקֻבֵּל תְּלַת קְלִיפִּין דֶּאֱגוֹזָא, דְּאִינּוּן תֹּהוּ, קַו יָרוֹק, קְלִיפָּה יְרוֹקָא דֶּאֱגוֹזָא. תִּנְיָינָא בֹּהוּ, אֲבָנִין מְפוּלָמִין, דְּאִינּוּן סְלָעִים תַּקִּיפִין, דְּמ״מ פַּסְקוּ מִינַיְיהוּ כַּמָּה פְּסָקוֹת, וְנָקִיט לוֹן, לְאַפָּקָא מַיָּא דְּאוֹרַיְיתָא. וּבג״ד אִתְקְרִיאוּ אֲבָנִים מְפוּלָמוֹת, דְּמִנַּיְיהוּ מַיִין נָפְקִין. קְלִיפָּה תְּלִיתָאָה, דְּקִיקָא, גְּלוּתָא תְּלִיתָאָה, דַּהֲוָה זְעֵיר, וְהַאי אִיהוּ וְחֹשֶׁךְ. גְּלוּתָא רְבִיעָאָה, תְּהוֹם רַבָּה, חָלָל דֶּאֱגוֹזָא. וְהַאי אִיהוּ, וְחֹשֶׁךְ עַל פְּנֵי תְהוֹם.

64. THE FOURTH KLIPAH, THE DEEP, is called a pit where an ox has fallen. This is why it is written of Joseph, "The firstling of his herd, grandeur is his" (Devarim 33:17), of whom it says, "And they...cast him into a pit" (Beresheet 37:24), which is the evil female OF THE KLIPAH; "and the pit was empty" (Ibid.) is the male OF THE KLIPAH, which is empty, without Torah THAT IS CALLED WATER. But there are snakes and scorpions in it. This is the fourth exile, WHICH IS EMPTY WITHOUT TORAH, which is a generation of evil people, filled with snakes and scorpions that are scoundrels like snakes and who are scorpions (Heb. akrabim) since they uprooted (Heb. akru) the words of the sages and give false sentence. Of them it says, "Her adversaries have become the chief" (Eichah 1:5).

64. וְאִתְקְרֵי בּוֹר, דְּנָפַל שְׁמָה שׁוֹר, דָּא דִּכְתִיב בְּיוֹסֵף, בְּכוֹר שׁוֹרוֹ הָדָר לוֹ. דְּאִתְּמַר בֵּיהּ, וַיַּשְׁלִיכוּ אוֹתוֹ הַבּוֹרָה. נוּקְבָא בִּישָׁא. וְהַבּוֹר רֵק, דְּכוּרָא, רֵק בְּלָא תּוֹרָה, אֲבָל נְחָשִׁים וְעַקְרַבִּים יֵשׁ בּוֹ. וְדָא גָּלוּתָא רְבִיעָאָה, דּוֹר דְּרָשָׁעִים מָלֵא נְחָשִׁים וְעַקְרַבִּים, רַמָּאִים כְּנְחָשִׁים וְעַקְרַבִּים, דְּעַקְּרִין מִלֵּי דְּרַבָּנָן, וְדַיְּינִין לְשַׁקְּרָא, עָלַיְיהוּ אִתְּמַר, הָיוּ צָרֶיהָ לְרֹאשׁ.

65. "And he looked this way and that, and when he saw that there was no man" (Shemot 2:12) of Yisrael among the wicked OF THAT GENERATION, BUT THAT THEY ARE the mixed multitude. This will be at the end of exile. And because of that the end, the coming of the exile, bores all the way to the great abyss, WHICH IS THE FOURTH EXILE CALLED A GREAT ABYSS. Faithful Shepherd, you came down there. Tehom (Eng. 'abyss') is Hamavet (Eng. 'the death') spelled backwards, and death is no other than poverty, THAT IS, POVERTY IN KNOWLEDGE. It has been clarified up high, before the Tannaim and Amoraim, that they will all descend for your sake into the deep, IN THE FOURTH EXILE, to help you.

65. וַיִּפֶן כֹּה וָכֹה וַיַּרְא כִּי אֵין אִישׁ דְּיִשְׂרָאֵל, בְּאִלֵּין רַשִׁיעַיָּא עֵרֶב רַב, וְדָא בְּסוֹף גָּלוּתָא. וּבְגִין דָּא קֵץ דְּפוּרְקָנָא נוֹקֵב עַד הַתְּהוֹם רַבָּה. וְרַעְיָא מְהֵימְנָא, תְּהוֹם הוּא הַמָּוֶת בְּהִיפּוּךְ אַתְוָון, וְלֵית מָוֶת אֶלָּא עֲנִיּוּתָא, אַנְתְּ נְחִיתַת תַּמָּן. וְהָא קָא אִתְבְּרִיר לְעֵילָא, קַמֵּי תַּנָּאִים וַאֲמוֹרָאִים, וְכֻלְּהוּ נַחְתִּין בְּגִינָךְ בִּתְהוֹמָא לְסַיְּיעָא לָךְ.

13. The Leviathan

Rav Hamnuna Saba tells Moses that he is the Leviathan of the sea of the Torah, the master of all fishes. The sages of the Mishnah have stated that the Torah is maintained only by those who are willing to die for it, and part of the meaning here is that death is poverty. In response to Moses' query about the Leviathan, Rabbi Shimon answers that is it he whose grade is the Central Pillar, a righteous man who grows in the sea of supernal Ima where God is unified through the Sh'ma and the prayer 'Blessed be...' Moses says that the world is supported by that Leviathan.

66. And you support yourself by your sage's statement more than all of them, since you are the Leviathan of the sea of the Torah. For the master of all fishes is called Leviathan, named after the Torah of which it says, "for they are a graceful garland (Heb. liviat) for your head" (Mishlei 1:8). By you, "Hashem, You preserve man and beast" (Tehilim 36:7). Of man, NAMELY TIFERET, it has been said, "when a man dies in a tent" (Bemidbar 19:14), and the sages of the Mishnah have stated that the Torah is maintained only by whoever is willing to die for it, death being no other than poverty. 'Beast' refers to the ignorant, who are submissive like horses and mules to the sages of the Mishnah.

66. וְאַנְתְּ תַּנְיָא דְּמִסַּיְּיעַ לָךְ יַתִּיר מִכֻּלְּהוּ, בְּגִין דְּאַנְתְּ לְוִיָתָן דְּיַמָּא דְּאוֹרַיְיתָא, מָארֵיהּ דְּכָל נוּנִין לְוִיָתָן אִתְקְרֵי, עַל שֵׁם אוֹרַיְיתָא, דְּאִתְּמַר בֵּיהּ כִּי לִוְיַת חֵן הֵם לְרֹאשֶׁךָ. וּבָךְ אָדָם וּבְהֵמָה תּוֹשִׁיעַ יְיָ׳. אָדָם דְּאִתְּמַר בֵּיהּ אָדָם כִּי יָמוּת בְּאֹהֶל, וְאוֹקְמוּהָ מָארֵי מַתְנִיתִין, אֵין הַתּוֹרָה מִתְקַיֶּמֶת אֶלָּא בְּמִי שֶׁמְּמִית עַצְמוֹ עָלֶיהָ, וְלֵית מִיתָה אֶלָּא עֲנִיּוּתָא. וּבְהֵמָה, אִלֵּין עַמֵּי הָאָרֶץ, דְּאִינּוּן מִתְכַּפְיָין כַּסּוּס כַּפֶּרֶד תְּחוֹת מָארֵי מַתְנִיתִין.

67. In the meantime the holy luminary, RABBI SHIMON, came. The Faithful Shepherd opened and said, Mishnah sages, who is the Leviathan? The Holy luminary answered him, it is he whose grade is the Central Pillar and a righteous man of whom it says that we consider his body, TIFERET, and member of the covenant, YESOD, as one. And he grows in that sea, which is supernal Ima, NAMELY BINAH, which is a sea where the Holy One, blessed be He, is unified in 25 and 25 letters IN SH'MA YISRAEL AND IN 'BLESSED BE...', the numerical value of which is that of 'yam (Eng. 'sea')', THAT IS, FIFTY, and who is in it, BEING IN THAT SEA THAT IS BINAH. The Faithful Shepherd said, surely this Leviathan stands on the beach and the world is poised on his fins, AS THIS LEVIATHAN is, "the righteous is an everlasting foundation" (Mishlei 10:25). The Holy luminary said, blessed is your portion, Faithful Shepherd.

67. אַדְהָכִי הָא בּוּצִינָא קַדִּישָׁא אָתָא, פָּתַח רַעְיָא מְהֵימְנָא וְאָמַר, מָארֵי מַתְנִיתִין מַאן אִיהוּ לְוִיָתָן. אָמַר לֵיהּ בּוּצִינָא קַדִּישָׁא, הַאי אִיהוּ דְּדַרְגֵּיהּ עַמּוּדָא דְּאֶמְצָעִיתָא, וְצַדִּיק, דְּאִתְּמַר בֵּיהּ, גּוּף וּבְרִית חַשְׁבֵּינָן חַד. וְאִתְרַבֵּי בְּיַמָּא דָּא, דְּאִיהִי אִימָּא עִלָּאָה, יָם, דְּבָהּ מְיַיחֲדִין לְקוּדְשָׁא בְּרִיךְ הוּא כ״ה כ״ה אַתְוָון, דְּאִינּוּן יָם בְּחוּשְׁבָּן, וְאִיהוּ בָּהּ. אָמַר ר״מ, וַדַּאי לְוִיָתָן דְּקָאֵים עַל שְׂפַת הַיָּם, וְעָלְמָא קָאֵי עַל סְנַפִּירוֹי, דָּא צַדִּיק יְסוֹד עוֹלָם, דְּכָל עָלְמָא קָאֵים עֲלוֹי. אָמַר בּוּצִינָא קַדִּישָׁא, זַכָּאָה חוּלָקָךְ ר״מ.

14. "and the betrothed maiden cried out, but there was none to save her"
As the beginning of this section is missing, the meaning is not entirely clear, but it begins by talking about the daughter of sound, Malchut, who is in temporary exile until Moses will come for her. The title verse means that the Shechinah cries out for her children, Yisrael, but there is no one to save them until the savior comes. We learn that when the tablets were broken the Shechinah fell, and we are also told that the mixed multitudes cannot separate from Yisrael until the final redemption. Moses is said to be God's son, the Central Pillar. We hear about the joy that will be known at the time of redemption, and about the Destroyer, Anger and Wrath that are in the world now.

68. (THE BEGINNING IS MISSING) echo (lit. 'daughter of sound'), WHICH IS MALCHUT, is in exile until you come for her, since you are her sound SINCE MALCHUT IS THE SECRET OF SPEECH; MOSES, ZEIR ANPIN, IS THE SOUND IN SPEECH, AND SPEECH IS THE DAUGHTER OF SOUND. IT IS CALLED DAUGHTER since every wife is a daughter to her husband, as written, "took her for his own daughter" (Ester 2:7). SHE IS THEREFORE CALLED DAUGHTER OF SOUND. She is betrothed to you since you have not come under the Chupah, WHICH IS REDEMPTION, with her.

68. בַּת קוֹל בְּגָלוּתָא, עַד דְּתֵיתֵי אַנְתְּ לְגַבָּהּ, דְּאַנְתְּ קוֹל דִּילָהּ, דְּכָל אִשָּׁה בַּת בַּעְלָהּ, כְּמָה דְּאַתְּ אָמֵר וַתְּהִי לוֹ לְבַת. מְאוֹרָשָׂה אִיהִי לָךְ, עֲדַיִין לָא עָאלַת עִמָּהּ לַחוּפָּה.

69. It is said, "and the betrothed maiden cried out, but there was none to save her" (Devarim 22:27). So does the Shechinah, the highest mother, cry for Her children, WHO ARE YISRAEL, but there is none to save them AND TAKE THEM OUT TO REDEEM THEM, until the Central Pillar, ZEIR ANPIN, will come for Her, who is the savior. For Her it is said, "behold, our king comes to you. He is just, and victorious" (Zecharyah 9:9). He is savior above and you below. And since you have his form OF ZEIR ANPIN it is said of you, "But as for you, stand here by Me" (Devarim 5:28). All Yisrael returned to their tents but you do not, until the final redemption. Who caused that? The mixed multitude, because of whom, "he threw the tablets out of his hands" (Shemot 32:20). From that time THE SHECHINAH FELL and was not redeemed from the mixed multitude of whom it says, "And a mixed multitude went up also with them" (Shemot 12:38). Nevertheless, they do not separate from Yisrael and the maidservant DOES NOT SEPARATE from her mistress until the final redemption.

69. אִתְּמַר, צְעֵקָה הַנַּעֲרָה הַמְאוֹרָשָׂה וְאֵין מוֹשִׁיעַ לָהּ. הָכִי שְׁכִינְתָּא, אִימָּא עִלָּאָה, צוֹעֶקֶת עַל בְּנָהּ, וְאֵין מוֹשִׁיעַ לָהּ, עַד דְּיֵיתֵי עַמּוּדָא דְּאֶמְצָעִיתָא בְּגִינָהּ, דְּאִיהוּ מוֹשִׁיעַ. דִּבְגִינָהּ אִתְּמַר, הִנֵּה מַלְכֵּךְ יָבֹא לָךְ צַדִּיק וְנוֹשָׁע. הוּא מוֹשִׁיעַ לְעֵילָא, וְאַנְתְּ לְתַתָּא. וּבְגִין דְּאַנְתְּ בְּדִיוּקְנֵיהּ, אִתְּמַר בָּךְ, וְאַתָּה פֹּה עֲמוֹד עִמָּדִי. דְּכֻלְּהוּ יִשְׂרָאֵל אָהַדְרוּ לְאָהֳלֵיהוֹן, וְאַנְתְּ לָאו, עַד פּוּרְקָנָא בַּתְרַיְיתָא. וּמַאן גָּרַם דָּא, עֵרֶב רַב. דִּבְגִינַיְיהוּ, וַיַּשְׁלֵךְ מִיָּדָו אֶת הַלּוּחוֹת. וּמֵהַהִיא שַׁעֲתָא נָפְלָה, וְלָא אִתְפְּרְקַת מֵעֵרֶב רַב, דְּאִתְּמַר בְּהוֹן וְגַם עֵרֶב רַב עָלָה אִתָּם. בְּכָל דָּא לָא אִתְפְּרְשָׁן מִיִּשְׂרָאֵל. וְשִׁפְחָה מִגְּבִירְתָּהּ, עַד פּוּרְקָנָא בַּתְרַיְיתָא.

70. You are the King's son; according to your example we deduced about the Central Pillar in all THINGS. Your joy shall be like its joy when it will come to redeem the Shechinah, "which is like a bridegroom coming out of his chamber..." (Tehilim 19:6). For Her garments in exile are dark, and when she wears them she says, "Do not gaze upon me, because I am black" (Shir Hashirim 1:6). They are the Klipot, Destroyer, Anger and Wrath, WHICH ARE CHESED, GVURAH AND TIFERET OF THE KLIPOT, NAMELY THE MALE OF THE KLIPAH THAT INCLUDES THEM. His evil female is an evil maidservant. She is Shabtai (Eng. 'Saturn') OF WHOM IT SAYS, "and a handmaid that is heir to her mistress" (Mishlei 30:23), who is Queen Shabbat. Destroyer, Anger and Wrath, WHICH ARE CHESED, GVURAH AND TIFERET OF THE KLIPAH, surround the three patriarchs, WHO ARE CHESED, GVURAH AND TIFERET OF HOLINESS.

70. אַנְתְּ בְּרָא דְּמַלְכָּא, כְּגַוְונָא דִּילָךְ אִתְּמַר בְּעַמּוּדָא דְּאֶמְצָעִיתָא בְּכֹלָּא, חֶדְוָה דִּילָךְ, כְּחֶדְוָה דִּילֵיהּ דְּהָא, כַּד יֵיתֵי לְמִפְרַק לְכַלָּתֵיהּ, וְהוּא כֶּחָתָן יוֹצֵא מֵחוּפָּתוֹ וְגוֹ'. דְּהָא לְבוּשִׁין דִּילָהּ בְּגָלוּתָא חֲשׁוֹכִין, וּבְזִמְנָא דְּאִיהִי מִתְלַבְּשַׁת בְּהוֹן, אִיהִי אָמְרָה אַל תִּרְאוּנִי שֶׁאֲנִי שְׁחַרְחֹרֶת. וְאִלֵּין קְלִיפִּין אִינּוּן, מַשְׁחִית אַף וְחֵמָה, נוּקְבָא בִּישָׁא, שִׁפְחָה בִּישָׁא, שַׁבְתַּאי, וְשִׁפְחָה כִּי תִירַשׁ גְּבִירְתָּהּ, דְּאִיהִי שַׁבָּת מַלְכְּתָא. מַשְׁחִית אַף וְחֵמָה, סָחֲרִין לִתְלָתָא אֲבָהָן.

15. A crown on his head and a beautiful tree before him
We learn that the Shechinah used to be the crown, the Yud, on top of Hei Vav Hei, until she reverted to be below it.

71. Moreover, the King's daughter, THE SHECHINAH, used to be Yud on top of Hei Vav Hei that are included in the patriarchs, first Hei in Abraham, WHO IS CHESED, and second Hei in Isaac, WHO IS GVURAH; Vav WAS INCLUDED in Jacob, WHO IS TIFERET. Yud was on top of them. It then said, "The crown is fallen from our head" (Eichah 4:16). The sages used a simile of a king who had a crown on his head and a beautiful tree before him. When he heard bad news he flung the crown from off his head. What was, THE SHECHINAH, Yud on top of Yud Hei Vav Hei, WHEN Yud was on top, reverted to THE PERMUTATION Hei Vav Hei Yud, WHERE Yud is below. For that reason David said, "The stone which the builders rejected has become the head stone of the corner. This is Hashem's doing" (Tehilim 118:22-23).

71. וְלֹא עוֹד, אֶלָּא מַה דַּהֲוַת בְּרַתָּא דְּמַלְכָּא, י׳ עַל הו״ה, דְּכִלִילָן בַּאֲבָהָן, ה׳ קַדְמָאָה בְּאַבְרָהָם. ה׳ תִּנְיָינָא בְּיִצְחָק. ו׳ בְּיַעֲקֹב. וַהֲוַת י׳ רֵישָׁא עָלַיְיהוּ. אִתְּמַר, נָפְלָה עֲטֶרֶת רֹאשֵׁנוּ. וְאַמְתִּילוּ רַבָּנָן מְתָלָא, לְמַלְכָּא דַּהֲוָה לֵיהּ עֲטָרָה עַל רֵישֵׁיהּ, וְאִילָן יָאֶה קָדָמֵיהּ, אַתְיָא לֵיהּ שְׁמוּעָה בִּישָׁא, אַרְמֵי עֲטָרָה מֵעַל רֵישֵׁיהּ. וּמַה דַּהֲוַת י׳ עַל הו״ה. י׳ לְעֵילָא, אִתְהַדַּר הוה״י, י׳ לְתַתָּא. וּבְגִין דָּא אָמַר דָּוִד, אֶבֶן מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה מֵאֵת יְיָ׳ הָיְתָה זֹאת.

16. "and speak to the rock"
The Faithful Shepherd is invited to take the stone in his hand in order to break the Klipot. While other leaders tried to do this they were effective only in removing the outer shell, but they could not bring water from the stone as Moses could; these drops of water are wisdom and the wisdom of the Kabbalah. The Faithful Shepherd talks about the stone of the Name of Yud Hei Vav Hei, the stone which is Moses' rock, and the rock called Mishnah. He says that his rock is the King's daughter, Malchut of Atzilut, and that since he hit that rock he was sentenced never to enter the land of Yisrael, and was buried in a strange land.

72. Rise, Faithful Shepherd, take this stone, WHICH IS MALCHUT, in your hand, of which it says, "upon one stone are seven facets" (Zecharyah 2:9), in order to break the shells (Klipot) of the nut. For many shepherds, leaders of the generation were gathered by that stone, which is your rock, to bring water out of it, since your bride, MALCHUT, is the fount of Chochmah in this river that is flowing with Torah in infinite hidden secrets. It says of it, "But where shall wisdom be found" (Iyov 28:12).

72. קוּם ר״מ, טוֹל אַבְנָא דָּא בִּידָךְ, דְּאִתְּמַר בָּהּ, עַל אֶבֶן אַחַת שִׁבְעָה עֵינָיִם. לְתַבְרָא קְלִיפִּין דֶּאֱגוֹזָא, דְּהָא כַּמָּה רוֹעִים פַּרְנְסֵי דָרָא, אִתְכְּנָשׁוּ עַל הַאי אַבְנָא, דְּאִיהִי סֶלַע דִּילָךְ, לְאַפָּקָא מַיָּא מִתַּמָּן, דְּכַלָּה דִּילָךְ מַעְיַן הַחָכְמָה. בְּהַאי סֶלַע, דְּנַבִּיעָא דִּילָהּ בְּאוֹרַיְיתָא, בְּרָזִין סְתִימִין לֵית סוֹף. וְעָלָהּ אִתְּמַר, וְהַחָכְמָה מֵאַיִן תִּמָּצֵא.

73. Their whole power is effective in removing the outer shell. When they reach the second shell, which is strong, they find it difficult and strike it all their lives with their tongues that are as strong as hammers, but they have no permission to bring water out of it, except for those drops that came out through you, when it said of it, "and with his rod he smote the rock twice" (Bemidbar 20:11). At the second smiting these drops came out. They are the allusions of wisdom and the allusions OF THE WISDOM of Kabbalah, which are in TRACTATE Chagigah and other Mishnayot. No one can bring forth from this stone wisdom that is inside it, which is infinite, except you, of whom it says, 'Halachah given to Moses on Sinai'.

73. וְכָל תּוּקְפָּא דִּלְהוֹן לְאַעְבְּרָא קְלִיפָּה דִּלְעֵילָא, וְכַד מָטָן לַקְלִיפָּה תִּנְיָינָא, דְּאִיהִי תַּקִּיפָא, אִיהִי קַשְׁיָא לוֹן, וּמְחָאן בָּהּ כָּל יוֹמֵיהוֹן כְּלְהוּ, בְּלִישָׁנֵהוֹן דְּאִינּוּן תַּקִּיפִין כְּסַטִּישִׁין, וְלֵית לוֹן רְשׁוּ לְאַפָּקָא מִינָהּ מַיָּא. אֶלָּא אִלֵּין טִפִּין דְּנָפְקִין עַל יְדָךְ, בְּזִמְנָא דְּאִתְּמַר בָּהּ, וַיַּךְ אֶת הַסֶּלַע בְּמַטֵּהוּ פַּעֲמָיִם. וּבְמִחָאָה תִּנְיָינָא נַפְקֵי אִלֵּין טִפִּין. וְאִלֵּין אִינּוּן רְמִיזִין דְּחָכְמָה, רְמִיזִין דְּקַבָּלָה, דְּאִינּוּן בַּחֲגִיגָה, וּשְׁאַר מַתְנִיתִין. וְהַאי אֶבֶן לֵית מַאן דְּאַפִּיק מִינָהּ חָכְמָה, דְּאִיהִי מִלְּגָאו, דְּלֵית לָהּ סוֹף, בַּר אַנְתְּ, דְּאִתְּמַר בָּךְ הֲלָכָה לְמֹשֶׁה מִסִּינַי.

74. פָּתַח רַעְיָא מְהֵימְנָא וְאָמַר, סָבָא סָבָא, אִית סֶלַע, וְאִית סֶלַע, אִית אֶבֶן, וְאִית אֶבֶן. אִית אֶבֶן דִּשְׁמָא דִּיהוֹ"ה, עָלָה אִתְּמַר וְאַבְנָא דִּי מְחָת לְצַלְמָא הֲוַת לְטוּר רַב. וְאִית אֶבֶן דְּאִיהִי אֶבֶן מַשְׂכִּית, דְּלֵית תַּמָּן נְבִיעוּ דְּמַיָּא דְּחָכְמְתָא, וְלָא דִּבּוּר.

74. The Faithful Shepherd opened and said, Old man, there is a rock and there is a rock; there is a stone and there is a stone. There is a stone of the Name of Yud Hei Vav Hei, WHICH RISES TO YUD OF YUD HEI VAV HEI AND BECOMES A CROWN OVER HEI VAV HEI OF YUD HEI VAV HEI. It says of it, "and the stone that smote the image became a great mountain" (Daniel 2:35), SINCE YUD OF YUD HEI VAV HEI IS THE SECRET OF A GREAT MOUNTAIN. And there is a stone that is "a figured stone" (Vayikra 26:1), OF WHICH IT SAYS, "NOR SHALL YOU INSTALL A FIGURED STONE IN YOUR LAND, TO BOW DOWN UPON IT" (IBID.) where there is neither flow of the waters of Chochmah nor speech.

75. אֶלָּא אֶבֶן דְּאִיהִי סֶלַע, דְּמֹשֶׁה, עָלָה אִתְּמַר וְדִבַּרְתֶּם אֶל הַסֶּלַע לְעֵינֵיהֶם וְנָתַן מֵימָיו. דְּאִיהִי בַּת קוֹל וְלָא תַּלְיָא בָּהּ אֶלָּא דִּבּוּר וּפִיּוּסָא. אֲבָל שִׁפְחָה, סֶלַע אַחֲרָא, דְּאִתְקְרִיאַת מִשְׁנָה. נוּקְבָא דְּעֶבֶד נַעַר. עָלָהּ אִתְּמַר, בִּדְבָרִים לֹא יִוָּסֵר עֶבֶד, אֶלָּא דְּמָחָאן וּמְתַבְּרִין מִינָּהּ כַּמָּה פְּסָקוֹת, וְלַקְטִין לוֹן, וְאִתְקְרוּן לְקוּטוֹת. וְעַל דְּמְלַקְטֵי לוֹן, אִתְקְרִיאוּ לְקוּטוֹת, בְּלָא נְבִיעוּ דְּחָכְמָה וְקַבָּלָה.

75. But of the stone which is Moses' rock it says, "and speak to the rock before their eyes; and it shall give forth its water" (Bemidbar 20:8). FOR THIS ROCK is a divine echo, NAMELY MALCHUT OF ATZILUT, and only speech and reconciliation applies to it. But of the handmaid OF MALCHUT OF ATZILUT that is another rock called Mishnah, which is the female of the serving lad METATRON it says, "A servant will not be corrected by words" (Mishlei 29:19), but it is smitten and several decrees are broken of it, NAMELY EXPLANATIONS, and are gathered, which are called compilations. They are called compilations because they are gathered without a fount of wisdom or Kabbalah.

76. אֲבָל סֶלַע דִּילִי, אִיהִי בְּרַתָּא דְּמַלְכָּא, בְּגִינָהּ אִתְּמַר, וְדִבַּרְתֶּם אֶל הַסֶּלַע לְעֵינֵיהֶם וְנָתַן מֵימָיו, בְּדִבּוּר וּפִיּוּס, כִּבְרָתָא דְּמַלְכָּא. וּבְגִין דְּמָחֵינָא בָּהּ, לָקִינָא עָלָהּ, וְאִתְגְּזַר עֲלָנָא מוֹתָא. דְּמַאן דְּמְסָרֵב לְמַטְרוֹנִיתָא, חַיָּיב מִיתָה. כָּל שֶׁכֵּן מַאן דְּמָחָא לִבְרָתֵיהּ דְּמַלְכָּא. וּבְגִין דָּא אִתְגְּזַר עָלַי, דְּלָא אֵיעוּל לְאַרְעָא דְּיִשְׂרָאֵל, וַאֲנָא קָבוּר בְּאַרְעָא נוּכְרָאָה, וְאִתְעַבְּרַת מִינִי. וְאִתְּמַר, וַיֵּרֶד אֵלָיו בַּשָּׁבֶט. וְהַאי שֵׁבֶט, אִיהוּ חַד מִשִּׁבְטַיָּא דִּילִי, דַּאֲנָא עָתִיד לְנַחֲתָא תַּמָּן לְמֶהֱוֵי עִם יִשְׂרָאֵל בְּגָלוּתָא. וְכֹלָּא אִתְרְמִיז, וּבַאֲתָר אוֹחֲרָא אוֹקְמוּהָ מָארֵי מַתְנִיתִין.

76. But my rock is the King's daughter, NAMELY MALCHUT OF ATZILUT, about which it says, "and speak to the rock before their eyes; and it shall give forth its water," namely with words and reconciliation as befitting a King's daughter. But since I smote her I was smitten because of her and we were sentenced to death. For whoever refuses the queen is punishable by death, and all the more so whoever smites the King's daughter. Because of that I was punished not to enter the land of Yisrael, AS THE LAND OF YISRAEL CORRESPONDS TO THE KING'S DAUGHTER, but instead I am buried in a strange land, MALCHUT BEING THE LAND OF YISRAEL, and she is angry with me. And it says, "he went down to him with a staff (also: 'tribe')" (II Shmuel 23:21). This is one of my tribes, because I will descend there to be with Yisrael in exile. Everything is alluded to and explained in another place by the sages of the Mishnah.

17. The Faithful Shepherd, the son of the King

We are told that Moses is man in the likeness of Adam above. The speaker appears to be the first man, and Rabbi Shimon addresses him and the Faithful Shepherd, telling Moses that his gathering into the world above is spoken of in Bemidbar, and the inference is drawn that Moses did not die as other people do.

We are told that Moses shines on the sages of Halachah and Kabbalah like the sun, and also that they are watered in secret from him as though he were a spring.

77. דְּבֵי מַקְדְּשָׁא, וּשְׁמָא דְּמָשִׁיחַ, אִתְקְרִיאוּ בְּשֵׁם יֵדֹו״ד. וְדָא אַרְבַּע אַנְפֵּי אָדָם, וְאִינּוּן דְּשִׁבְטָא דְּלֵוִי, אִינּוּן נַפְקָן מֵחַיָּון דְּאִינּוּן שְׁאַר שְׁבָטִין, וְעָאלוּ בְּחוּלְקָא דְּאָדָם, דְּאִינּוּן אַרְבַּע אַנְפִּין דִּילֵיהּ. וּמֹשֶׁה אִיהוּ אָדָם בְּדִיוּקְנָא דְּהַהוּא אָדָם קַדְמָאָה דִּלְעֵילָא. מַה שְׁמוֹ וּמַה שֵׁם בְּנוֹ. וּבְגִין דָּא, כַּהֲנַיָּיא וְלֵיוָאֵי, מְזוֹנֵיהוֹן עַל יְדָא דְּמַלְכָּא אָכִיל בְּפָתוֹרֵיהּ, וּשְׁאַר חֵילִין דְּמַלְכָּא, כָּל חַד יָהֲבִין לֵיהּ לְמֵיכַל בְּבֵית מוֹשָׁב דִּילֵיהּ. וְרַעְיָא מְהֵימְנָא אִיהוּ כְּבְרָא דְּמַלְכָּא, קָרִיב לְמַלְכָּא יַתִּיר מֵאִלֵּין דְּאַכְלִין לְפָתוֹרֵיהּ, דְּלֵית מַאן דְּקָרִיב לְמַלְכָּא מִכָּל בְּנֵי מַלְכוּתָא , כְּבְרֵיהּ.

77. (THE BEGINNING OF THE ARTICLE IS MISSING. THE FOLLOWING ARE NOT THE WORDS OF THE FAITHFUL SHEPHERD) since the Temple and Messiah's name are named after the Name Yud Hei Vav Hei, AND THESE FOUR LETTERS YUD HEI VAV HEI ARE the four faces of man and belong to the tribe of Levi, since they came out of the living creatures of the rest of the tribes, WHICH ARE THE FACE OF A LION, THE FACE OF AN OX AND THE FACE OF AN EAGLE and entered the portion of man's face, being his four faces, AS THE FACE OF MAN INCLUDES ALL FOUR FACES. And Moses is man of the likeness of Adam above. "what is his name" IS THE FIRST MAN "and what is his son's name" (Mishlei 30:4) REFERS TO MOSES. Because of that, the priests and Levites are fed by the King and eat at His table, and the rest of the King's armies each give them food in their abode. The Faithful Shepherd is like the King's son, who is closer to the King than those who eat at His table, for none is closer to the King among all His people than His son.

78. קָם בּוּצִינָא קַדִּישָׁא וְאָמַר, סָבָא סָבָא, בְּמִלִּין דִּילָךְ אִשְׁתְּמוֹדַע מַאן אַנְתְּ. אַנְתְּ הוּא אָדָם קַדְמָאָה. מַה שְׁמוֹ, אִתְּמַר עָלָךְ. מַה שֵׁם בְּנוֹ, אִתְּמַר עַל רַעְיָא מְהֵימְנָא. וּבְגִין דְּאִיהוּ חִדֵּשׁ כַּמָּה חִדּוּשִׁין בְּאוֹרַיְיתָא, חֶדְוָה זְמִינָא לְגַבָּךְ, דְּבֵן חָכָם יְשַׂמַּח אָב.

78. The Holy luminary, RABBI SHIMON, rose and said TO THE SPEAKER, Old, old man, through your words your identity is recognized. You are the first man; "what is his name" was spoken of you, "and what is his son's name" relates to the Faithful Shepherd. And because THE FAITHFUL SHEPHERD made new expositions in the Torah, you rejoice since, "A wise son makes a glad father" (Mishlei 10:1).

79. רַעְיָא מְהֵימְנָא, בְּפַרְשְׁתָּא דָּא, הֲוָה אַדְכַּר כְּנִישׁוּ דִּילָךְ לְהַהוּא עָלְמָא, דִּכְתִיב עֲלֵה אֶל הַר הָעֲבָרִים הַזֶּה הַר נְבוֹ וְגוֹ׳, וְרָאִיתָ אוֹתָהּ וְנֶאֱסַפְתָּ אֶל עַמֶּךָ וְגוֹ׳, כַּאֲשֶׁר נֶאֱסַף אַהֲרֹן אָחִיךָ וְגוֹ׳. וּבְהַאי פַּרְשְׁתָּא, אִית לָךְ לְאָהַדְּרָא לְעָלְמָא, וּלְהַחֲיוֹת, וּלְאַעֲלָא לְאַרְעָא דְּיִשְׂרָאֵל, וּלְאִתְחַבְּרָא בְּפַרְשְׁתָּא דָּא בְּכַלָּה דִּילָךְ, דִּכְתִיב בָּהּ, הִנְנִי נוֹתֵן לוֹ אֶת בְּרִיתִי שָׁלוֹם. וּבג״ד לָא אָמַר לָךְ קוּדְשָׁא בְּרִיךְ הוּא הָכָא רֵד, אֶלָּא עֲלֵה. דְּמִנֵּיהּ, אַנְתְּ תֵּהֵא עָאל לְאַרְעָא דְּיִשְׂרָאֵל.

79. Faithful Shepherd, in this portion your gathering into that world is mentioned, as written, "Go into this mount Avarim," mount Nebo, "And when you have seen it, you shall be gathered to your people, as Aaron your brother was gathered" (Bemidbar 27:12-13). And in this portion it behooves you to return to the world and live and enter the land of Yisrael and join in this portion your bride, WHO IS THE LAND OF YISRAEL, NAMELY MALCHUT, of whom it says, "Behold, I give to him My covenant of peace" (Bemidbar 25:12), WHICH WAS HIS, AND WHICH HE GAVE TO PINCHAS YET HE HIMSELF REMAINED NOT IN WANT. This is why the Holy One, blessed be He, did not say to him 'descend' but rather, "Go (lit. 'ascend') INTO MOUNT AVARIM," because from THIS MOUNTAIN you shall enter the land of Yisrael.

80. וּמַה דְּאָמַר בָּךְ, וְלֹא יָדַע אִישׁ אֶת קְבוּרָתוֹ עַד הַיּוֹם הַזֶּה. וַי לְאִינּוּן אֲטִימִין לִבָּא, סְתִימִין עַיְינִין, דְּלָא יַדְעֵי קְבוּרָה דִּילָךְ, דַּהֲוֵית אַנְתְּ בָּעֵי רַחֲמֵי מְקוּדְשָׁא בְּרִיךְ הוּא, דְּלָא יֵיעוּל לָךְ בְּהַהוּא קְבוּרָה, דְּבָהּ אַנְתְּ מִתְקְרֵי מֵת. הה״ד, מֹשֶׁה עַבְדִּי מֵת. וְאִינּוּן טִפְּשָׁאֵי אַמְרִין, וְכִי מֹשֶׁה הֲוָה מְפַחֵד מִמִּיתָה, לְנָפְקָא מֵהַאי עָלְמָא, לְעָלְמָא דְּאָתֵי, כְּשְׁאַר בְּרְיָין. וְאִינּוּן לָא יַדְעִין דִּקְבוּרָה דִּילָךְ, וּמוֹתָא דִּילָךְ אֵיךְ הֲוָא.

80. And as for what has been said of you, "but no man knows his grave to this day..." (Devarim 34:6), woe to those of a closed heart and shut eyes who do not know your burial that you sought mercy before the Holy One, blessed be He, not to be taken into a burial in which you are considered dead. This is the meaning of, "Moses My servant is dead" (Yehoshua 1:2). And these fools used to say that Moses was afraid of death like other people, of leaving this world into the next. They do not know how your burial and death took place.

81. דְּהָכִי אוֹקְמוּהָ מָארֵי מַתְנִיתִין, דְּמֵתֵי חוּצָה לְאָרֶץ אֵינָם חַיִּים. לָא אַמְרֵי דְּאֵינָם עֲתִידִים לְהַחֲיוֹת, דְּאִלְמָלֵי כַּךְ הֲווֹ כַּפְרִין בִּתְחִיַּית הַמֵּתִים. אֶלָּא הָכָא רָזָא רַבְּרְבָא, קְבוּרָה דִּילֵיהּ בְּצוּלְמָא דְּלָאו הֲגוּנָה לֵיהּ, דְּאִיהִי אֶרֶץ צִיָּה וְעָיֵף בְּלִי מָיִם, וְלֵית מַיִם אֶלָּא תּוֹרָה, וּבָהּ לֹא תֹאַר לוֹ וְלֹא הָדָר. וּמַאן דְּחָזִי לֵיהּ בְּהַהוּא צוּלְמָא, וְנִרְאֵהוּ וְלֹא מַרְאֶה וְנֶחְמְדֵהוּ. וּבג״ד, נְבוּאַת יְשַׁעְיָה הִנֵּה יַשְׂכִּיל עַבְדִּי, קָא רָמִיז עֲלֵיהּ.

82. וּבְגִין דַּהוּא קְבוּרָה, הֲוָה בָּעֵי רַחֲמֵי דְּלָא יְמוּת תַּמָּן בח״ל, לְפוּם דַּהֲוָה בְּאֶרֶץ צִיָּה רָעֵב וְעָיֵף וְצָמֵא בְּלִי מַיִם, דְּאִיהִי אוֹרַיְיתָא. וּבג״ד אִתְּמַר עָלֵיהּ, עֲלֵה אֶל הַר הָעֲבָרִים הַזֶּה. מִשִּׁפְלוּתָא דִּילֵיהּ, אַחְזֵי לֵיהּ מַעֲלָתֵיהּ, אע״ג דְּאַנְתְּ קְבוּר בַּאֲתָר דְּלָאו הָגוּן לָךְ, עָרוּם בְּלָא לְבוּשִׁין דִּילָךְ, דְּאִינּוּן עוֹר וּבְשָׂר, נָע וָנָד מֵאֲתָר דִּילָךְ, וּמִטַּלְטֵל וְגָלֵי. הָא פִּנְחָס דְּעַבְדַּת טִיבוּ עִמֵּיהּ, דְּאִתְּמַר עָלָךְ, הִנְנִי נוֹתֵן לוֹ אֶת בְּרִיתִי שָׁלוֹם, הָא אִיהוּ יַעְבִּיד טִיבוּ עִמָּךְ, וּבֵיהּ תִּסְתְּלַק בְּפַרְשְׁתָּא דִּילֵיהּ. דְּבָהּ כַּלָּה דִּילָךְ, תַּמָּן תִּתְיַיחֵד עִמָּהּ, כֶּחָתָן עִם כַּלָּתֵיהּ.

83. דְּהָא אַנְתְּ, אִי לָא הֲוֵית קְבוּר לְבַר מֵאַרְעָא קַדִּישָׁא, לְבַר מִכַּלָּה דִּילָךְ, לָא הֲווֹ יִשְׂרָאֵל נָפְקִין מִגָּלוּתָא. וּבְגִינָךְ אִתְּמַר, וְהוּא מְחוֹלָל מִפְּשָׁעֵינוּ. אִתְעֲבִידַת חוֹל בְּגִין חוֹבָה וְפֶשַׁע דְּיִשְׂרָאֵל בִּקְבוּרָה דִּילָךְ, דְּאִתְּמַר בָּךְ וַיִּקְבֹּר אוֹתוֹ בַּגַּיְא. וּמַה כְּתִיב בִּקְבוּרָה דִּילָךְ. כָּל גַּיְא יִנָּשֵׂא, כָּל שָׁפֵל וְנָמוּךְ יִנָּשֵׂא בְּגִינָךְ, דְּאִינּוּן יִשְׂרָאֵל, דְּאִינּוּן שְׁפָלִים מִכָּל אוּמָה וּלְשׁוֹן. וְכָל הַר וְגִבְעָה יִשְׁפָּלוּ, דְּאִינּוּן רַשִּׁיעַיָּיא, וְגַסֵּי הָרוּחַ.

84. וְהַאי אִיהוּ, וּבַחֲבוּרָתוֹ נִרְפָּא לָנוּ, בְּחִבּוּרָה דְּאִתְחַבָּר עִמָּנָא בְּגָלוּתָא, נִרְפָּא לָנוּ. דְּאַנְתְּ הוּא כְּשִׁמְשָׁא דְּנָהִיר, דְּאע״ג דְּאִתְכְּנַשׁ בְּלֵילְיָא, נָהִיר הוּא בְּסִיהֲרָא, וּבְכָל כּוֹכְבַיָּא וּמַזָּלֵי. הָכִי אַנְתְּ נָהִיר, בְּכָל מָארֵי הֲלָכוֹת וְקַבָּלוֹת. וְלָךְ אִשְׁתַּקְיָין בְּגִנְיזוּ, כְּמַבּוּעָא דְּאַשְׁקֵי לְאִילָנִין תְּחוֹת שָׁרְשֵׁיהוֹן בְּגִנְיזוּ, עַד דְּאִתְבְּקַע מֵימוֹי בְּאִתְגַּלְיָיא. הה״ד, יָפוּצוּ מַעְיְנוֹתֶיךָ חוּצָה.

81. For so did the sages of the Mishnah explain that those who die outside the land of Yisrael are not living. They do not say that they shall not live, for had they said that they would have denied the resurrection of the dead. But there is a great secret here, for his, MOSES', burial was in a form not befitting him, which is, "in a dry and thirsty land, where no water is" (Tehilim 63:2), NAMELY IN THE WILDERNESS; and water is none other than Torah, WHICH MEANS THE WILDERNESS IS A PLACE OF KLIPOT, where, "he had no form nor comeliness" (Yeshayah 53:2). And whoever saw him in that form, IT IS SAID, "that we should look at him, and no countenance, that we should desire him" (Ibid.). This is why the prophecy of Isaiah THAT BEGINS WITH, "Behold, My servant shall prosper" (Yeshayah 52:13) alludes to him.

82. Because of this burial, he sought mercy not to die there outside the land of Yisrael because it was, "in a dry and thirsty land, where no water is," which is the Torah. Thus it says of him, "Go into this mount Avarim"; from his lowliness He showed him his loftiness, namely though you are buried in a place not befitting you, without your garments, which are skin and flesh, moving and roving from your place, wandering and exiled, yet Pinchas, with whom you did kindness, as it says of you, "Behold, I give to him My covenant of peace," will be kind to you and in his portion you shall rise, THAT IS, IN THE PASSAGE "BEHOLD, I GIVE TO HIM MY COVENANT OF PEACE." FOR PINCHAS IS ELIJAH, THE ANGEL OF THE COVENANT, WHO WILL HELP MOSES CONNECT WITH THE TWO MESSIAHS TO BRING YISRAEL OUT OF EXILE. In it is your bride, MALCHUT, and there you shall join her like a groom joins his bride.

83. For had you not been buried outside the Holy Land, outside your bride, Yisrael would not have come out of exile. Of you it says, "But he was wounded (Heb. mecholal) because of our transgressions" (Yeshayah 53:5), becoming not sacred (Heb. chol) due to the iniquity and transgression of Yisrael, as it says of you, "And He buried him in the valley" (Devarim 34:6). It says of your burial, "Every valley shall be exalted" (Yeshayah 40:4), namely, all that is lowly shall be exalted for your sake, which is Yisrael who are humbler and lower than any nation and tongue. "and every mountain and hill shall be made low" (Ibid.) are the wicked and the impudent.

84. This is the meaning of, "and by his injuries (Heb. chavurato) we are healed" (Yeshayah 53:5), namely, with the connection (Heb. chibur) he made with us in exile "we are healed." For you are like the shining sun, since though the sun sets at night it shines on the moon and all the stars and constellations. So do you shine upon all the sages of all kinds of Halachah and Kabbalah who are watered in secret from you like a spring that waters the trees under their root unbeknownst until its water breaks into the open. This is what is meant by, "So will your spring be dispersed abroad" (Mishlei 5:16).

85. דְּאַנְתְּ הוּא אוֹף הָכִי, כְּשִׁמְשָׁא דְּאָזִיל בִּימֵי הַחוֹרֶף תְּחוֹת מַבּוּעִין, וְכַד מָטֵי פּוּרְקָנָא, תְּהֵא כְּשִׁמְשָׁא דְּאָזִיל בַּקַּיִץ לְעֵילָא מִמַּבּוּעִין, וְיֵהוֹן צוֹנְנִין בְּרַחֲמֵי. דְּכַד אַנְתְּ תְּחוֹתַיְיהוּ, אִינּוּן חַמִּין בְּדִינָא. אָתָא רַעְיָא מְהֵימְנָא, וּבָרִיךְ לְבוּצִינָא קַדִּישָׁא, וְאָמַר וַדַּאי אַנְתְּ הוּא דְּנָהִיר לִי, בְּזִמְנָא דְּאִתְּמַר עָלַי, כִּי בָא הַשֶּׁמֶשׁ, כְּבָה הַשֶּׁמֶשׁ, דְּאַחֲשִׁיךְ נְהוֹרֵיהּ. יְהֵא רַעֲוָא, דִּידוֹ"ד יַנְהִיר שְׁמֵיהּ עֲלָךְ.

85. For you are also like the sun that travels during winter underneath the streams SECRETLY AND WARMS THEM. With the time of redemption, you shall be like the sun that travels during summer above the springs and they shall be cool WITHOUT JUDGMENT but with Mercy. For when you are underneath them they are warm with Judgment. The Faithful Shepherd approached and blessed the Holy Lamp, saying, surely you shine upon me when it says of me, "because the sun was set (Heb. ki va)" (Beresheet 28:11), WHICH IS SPELLED LIKE 'the sun was extinguished (Heb. kavah)' when its light is darkened. May it be that the Name Yud Hei Vav Hei will shine its Name upon you.

18. Visions by vision, simile and dream

Rabbi Shimon says how the five lights of Binah used to shine on Moses, which was why his face was like the face of the sun. He talks about the five times light was mentioned in the first day of creation and the five fingers of the right hand and the five Sfirot that are the secret of the five times that firmament was mentioned. The Faithful Shepherd talks about visions, saying that they are from the right, and Rabbi Shimon replies with his interpretation of Moses' vision of the burning bush, and of why the bush did not burn. The two of them talk about visions and prophetic apparitions and dreams. We learn that visions are known through the eye of the mind of the heart.

86. וְעוֹד אָמַר בּוּצִינָא קַדִּישָׁא, וַדַּאי אַנְתְּ הוּא כֹּלָּא, דְּאָמַר, אִם יִהְיֶה נְבִיאֲכֶם וְגוֹ'. וּבְגִ"ד, כַּד אִתְגַּלְיָיא אִימָא עִלָּאָה לָךְ, אַמְרִתְּ אֲסוּרָה נָא וְאֶרְאֶה אֶת הַמַּרְאֶה הַגָּדוֹל הַזֶּה מַדּוּעַ לֹא יִבְעַר הַסְּנֶה. בְּגִין דְּאִיהִי רַחֲמֵי, אִתְּמַר בָּהּ לֹא יִבְעַר הַסְּנֶה.

86. The holy luminary said further, surely you are all that, as said, "If there be a prophet among you" (Bemidbar 12:6). For that reason, when supernal Ima, WHO IS BINAH, was revealed to you, you said, "I will now turn aside, and see this great sight (or: 'vision'), why the bush is not burnt" (Shemot 3:3). For since BINAH is Mercy, it says of it, "the bush is not burnt," THAT IS, THAT WHICH IS CALLED BUSH WILL NOT BURN.

87. וְחָמֵשׁ נְהוֹרִין אִית לָהּ, דְּאִתְקְרִיאוּ קַרְנֵי הַחַמָּה, עַד הוֹד, וּמִתַּמָּן עַד הוֹד, הֲווֹ נְהִרִין בָּךְ ר"מ, וְהַאי אִיהוּ וְנָתַן הוֹד לְמֹשֶׁה, לְאִשְׁתְּמוֹדְעָא דְּכֻלְּהוּ לָךְ אִתְיְיהִיבוּ, אֲפִילוּ עַד הוֹד. וּבְגִ"ד, פְּנֵי מֹשֶׁה כִּפְנֵי חַמָּה. וְאִלֵּין חֲמֵשׁ, סַלְקִין לְחַמְשִׁין תַּרְעִין דְּבִינָה.

87. There are five lights TO BINAH called sunrays, SINCE BINAH IS CALLED SUN, FROM CHESED to Hod. And from there, FROM BINAH, to Hod they used to shine on you, Faithful Shepherd. This gave Hod to Moses, to let it be known that all FIVE SFIROT, CHESED, GVURAH, TIFERET, NETZACH AND HOD gave to you since even Hod WAS GIVEN TO YOU. This is why the face of Moses is like the face of the sun, THAT IS, LIKE BINAH CALLED SUN. And these five SFIROT amount to the fifty gates of Binah SINCE EVERY SFIRAH COMPREHENDS TEN SFIROT.

88. וּבְאִלֵּין חָמֵשׁ דְּאִתְּמַר, דְּאִינּוּן חָמֵשׁ אוֹר דְּיוֹמָא קַדְמָאָה, דְּאִינּוּן לְקֻבֵּל חָמֵשׁ אֶצְבְּעָן דִּימִינָא אִתְחַזְיָא לָךְ בַּסְּנֶה. בְּגִין דְּעָתִיד אַנְתְּ, לְאַפָּקָא זַרְעָא דְּאַבְרָהָם מִן גָּלוּתָא, דְּאִיהוּ דַּרְגָּא יְמִינָא. וּמִתַּמָּן בִּינָה אִיהוּ רַחֲמִים גְּמוּרִים, יַד הַגְּדוֹלָה. אֲבָל מִסִּטְרָא דִּגְבוּרָה, יַד הַחֲזָקָה, חָמֵשׁ רְקִיעַ, בְּיוֹם שֵׁנִי, לְקֻבֵּל חָמֵשׁ אֶצְבְּעָן דִּשְׂמָאלָא. אֲבָל מִסִּטְרָא דְּדַרְגָּא דִּילָךְ, וּבְנֵי יִשְׂרָאֵל יוֹצְאִים בְּיָד רָמָה. דְּגוּף וּתְרֵין דְּרוֹעִין וּתְרֵין שׁוֹקִין, לְקֻבֵּל חָמֵשׁ אֶצְבְּעָן, ה' ה' ה'. ה' אֶצְבְּעָן דְּיַד יָמִין, וה' דְּיַד שְׂמֹאל, וּתְרֵין דְּרוֹעִין וּתְרֵין שׁוֹקִין וְגוּף, דְּאִינּוּן חָמֵשׁ דְּסַלְקִין יְ"ה. א"ל רַעְיָא מְהֵימְנָא, בְּרִיךְ אַנְתְּ לְאִמָּא עִלָּאָה. אֲבָל הַאי י"ה שַׁוְיָא לִי ה', בְּגִין מַטֵּה הָאֱלֹהִים, דְּאִיהוּ ו'. וְאָמַר וַדַּאי הָכִי הוּא.

88. And these five we mentioned, which are the five TIMES 'light' mentioned in the first day OF CREATION, WHICH IS CHESED, which correspond to the five fingers of the right hand, WHICH IS CHESED, appeared to you at the bush, since you are destined to bring out Abraham's descendants from exile, who is the grade of right, WHICH IS CHESED. From there Binah is complete Mercy, IN ACCORDANCE WITH THE SECRET OF the great hand, WHICH IS CHESED. But from the aspect of Gvurah, CALLED the strong hand, ITS FIVE SFIROT ARE THE SECRET OF five times 'firmament' MENTIONED in the second day OF THE WORKS OF CREATION that correspond to the five fingers of the left hand. But from your grade, WHICH IS THE CENTRAL COLUMN, IT SAYS, "and the children of Yisrael went out with a high hand" (Shemot 14:8) THAT CORRESPONDS TO THE BODY, WHICH IS THE CENTRAL COLUMN, INCLUDING the body, the two arms and two legs, which are FIVE ASPECTS corresponding to the five fingers IN THE HAND. THIS THE THREE HANDS ARE five, five, five, NAMELY five fingers of the right hand, five fingers of the left hand and the two arms, two legs and the body, which are five. TOGETHER they amount to Yud Hei (= fifteen). The Faithful Shepherd said to him, blessed are you to supernal Ima, BINAH. Yet these Yud Hei, THE THREE HANDS, CHESED, GVURAH AND TIFERET, form for me the last Hei for the rod of Elohim, which is Vav, NAMELY ZEIR ANPIN. NAMELY, YUD HEI, WHICH ARE CHESED, GVURAH AND TIFERET, BUILD MALCHUT FOR ZEIR ANPIN. He said, surely it is so.

89. THE FAITHFUL SHEPHERD said to the holy luminary, I come to support your words as YOU SAID THAT VISION IS BINAH, YET a vision is to the right, since if you calculate THE NUMERICAL VALUE OF 'in a vision', of which it says, "make Myself known to him in a vision (Heb. bemar'eh)" (Bemidbar 12:6), you shall find it is IN NUMERICAL VALUE 248 that is the same numerical value as Abraham, WHICH IS CHESED. THIS SEEING IN A VISION IS CHESED OF ZEIR ANPIN RATHER THAN FROM BINAH. The holy luminary said TO HIM, at first the vision appeared to you of which it says, "make Myself known to him in a vision," WHICH IS BINAH. Then you said, "I will now turn aside, and see this great sight (or: 'vision'), why the bush is not burnt," NAMELY BINAH, wherein the bush is mentioned five times. THEY CORRESPOND TO THE FIVE LIGHTS OF THE RIGHT IN BINAH THAT ILLUMINATE THE BUSH FIVE TIMES, WHICH ARE ITS FIVE JUDGMENTS THAT TURN INTO MERCY LIKE BINAH. THIS IS WHY THE BUSH DID NOT BURN. Now this vision is revealed to you again with the 248 positive precepts in the five books of the Torah, NAMELY THE FIVE LIGHTS OF CHESED OF ZEIR ANPIN CALLED TORAH. The Faithful Shepherd rose, kissed him and blessed him. WE SHOULD KNOW THERE ARE TWO MIRRORS (OR VISIONS), THE SHINING MIRROR THAT IS ZEIR ANPIN AND ALSO BINAH, AS HE SAYS HERE, AND THE NON-SHINING MIRROR THAT IS MALCHUT.

89. אָמַר לֵיהּ רַעְיָא מְהֵימְנָא, בּוּצִינָא קַדִּישָׁא, לְאִתַּתְקָפָא מִלִּין דִּילָךְ, דְּמַרְאֶה אִיהִי לִימִינָא, חָשׁוּב בַּמַּרְאָה דְּאִתְּמַר בֵּיהּ בַּמַּרְאָה אֵלָיו אֶתְוַדָּע, וַתִּשְׁכַּח רמ״ח, דְּסָלִיק בְּחִשְׁבַּן אַבְרָהָם. אָמַר בּוּצִינָא קַדִּישָׁא, בְּקַדְמֵיתָא אִתְחֲזֵי לָךְ הַאי חֵיזוּ, דְּאִתְּמַר בֵּיהּ בַּמַּרְאָה אֵלָיו אֶתְוַדָּע. וּלְבָתַר דְּאַמְרַת, אָסוּרָה נָא וְאֶרְאֶה אֶת הַמַּרְאֶה הַגָּדוֹל הַזֶּה. דְּאַדְכִּיר בֵּיהּ ה׳ זִמְנִין הַסְּנֶה. כְּעַן אִתְגַּלְיָיא לָךְ חֵיזוּ דָּא, ברמ״ח פִּקּוּדִין אִלֵּין, דְּאִינּוּן בַּחֲמִשָּׁה חוּמְשֵׁי תּוֹרָה. קָם ר״מ, וְנָשִׁיק לֵיהּ, וּבְרִיךְ לֵיהּ.

90. THE FAITHFUL SHEPHERD said to him, holy luminary, this vision is at times preceded by the letter Hei, "the great vision (Heb. hamar'eh)," and at times by the letter Bet, "make Myself known to him in a vision (Heb. bemar'eh)"; at times by Mem, "from what appeared (Heb. mimar'eh) to be his loins downward" (Yechezkel 1:27), at times with Caf, "the appearance (Heb. kemar'eh) of a man above" (Ibid. 26); sometimes by Vav, "And the sight (Heb. umar'eh) of the glory of Hashem" (Shemot 24:17), and, "after the sight (Heb. lemar'eh). Yet it did not need an additional letter at all except Bet of 'bemar'eh.' But surely this mirror comprehends ten Sfirot, and each letter indicates its Sfirah, namely 'kemar'eh' with Caf indicates Keter, and so on; the rest of the letters shows each its own Sfirah. And there is no need to speak here at length; a hint would be sufficient to the wise.

90. אָמַר לֵיהּ בּוּצִינָא קַדִּישָׁא, הַאי מַרְאֶה, לְזִמְנִין אִיהוּ בְּאוֹת ה׳ הַמַּרְאֶה הַגָּדוֹל. וּלְזִמְנִין אִיהוּ בְּאוֹת ב׳, בַּמַּרְאֶה אֵלָיו אֶתְוַדָּע. וּלְזִמְנִין במ״ם, מִמַּרְאֶה מָתְנָיו וּלְמַטָּה. וּלְזִמְנִין בכ׳ כְּמַרְאֵה אָדָם עָלָיו. וּלְזִמְנִין בו׳, וּמַרְאֶה כְּבוֹד יְיָ׳. וּלְזִמְנִין לְמַרְאֵה. לָא הוּ״ל לְמֶהֱוֵי תּוֹסֶפֶת אֶת כֻּלָּל, בַּר ב׳ מִן בַּמַּרְאֶה. אֶלָּא וַדַּאי, הַאי מַרְאֶה כְּלִילָא אִיהִי מֵעֶשֶׂר סְפִירָן, וְכָל אֶת אַחֲזֵי סְפִירָה דִּילָהּ, כְּגוֹן כְּמַרְאֵה בְּאֶת כ׳, אַחֲזֵי עַל כֶּתֶר, וְהָכִי שְׁאַר אַתְוָון, כָּל חַד אַחֲזֵי עַל סְפִירָה דִּילָהּ. וְלָא צְרִיךְ לְאַרְכָּא הָכָא, וּלְחַכִּימָא בִּרְמִיזָא.

91. How many apparitions it has, how many similes and visions, all known through the eye of the mind of the heart, WHICH IS MALCHUT, of which it says, 'a knowing heart', and, 'an understanding heart', and the words OF THE VERSE, "and used similes by means of the prophets" (Hoshea 12:11). Simile is only by means of the mind of the heart, WHICH IS MALCHUT, and is unlike the imaging of the eye. This is what is meant by, "To whom then will you liken Me, that I should be his equal" (Yeshayah 40:25), and, "To whom then will you liken El" (Ibid. 18). There are sights like those of the stargazers, WHICH ARE FROM THE OTHER SIDE. But a prophetic apparition is like a nightly apparition, WHICH IS MALCHUT CALLED NIGHT, BUT NOT OF SFIROT HIGHER THAN HER.

91. וְכַמָּה חֶזְיוֹנוֹת אִית לָהּ, וְדִמְיוֹנוֹת וּמַרְאוֹת אִית לָהּ, וְכֻלָּא אִשְׁתְּמוֹדַע בְּעֵין הַשֵּׂכֶל דִּלְבָּא, דְּאִתְּמַר בָּהּ הַלֵּב יוֹדֵעַ הַלֵּב מֵבִין. וּמַה דְּאָמַר, וּבְיַד הַנְּבִיאִים אֲדַמֶּה. דְּמְיוֹן לָאו אִיהוּ, אֶלָּא בְּשֵׂכֶל דִּלְבָּא, וְלָאו כְּדִמְיוֹן דְּעֵינָא. הֲדָא הוּא דִּכְתִיב, וְאֶל מִי תְּדַמְּיוּנִי וְאֶשְׁוֶה. וְאֶל מִי תְּדַמְּיוּן אֵל. וְאִית חֶזְיוֹנוֹת כְּגוֹן הַחוֹזִים בַּכּוֹכָבִים, אֲבָל חֶזְיוֹן דִּנְבוּאָה אִיהוּ כְּחֶזְיוֹן לַיְלָה.

92. Similes and apparitions are like deducing one thing from another; likening one thing to another, but a vision that is in the mind's eye is like a light that shines on the pupil of the eye, WHICH IS MALCHUT, since the pupil is black, as written, "I am black" (Shir Hashirim 1:5), NAMELY THE PUPIL OF THE EYE, "but comely" (Ibid.) with the white light in the eye that shines ON THE PUPIL OF THE EYE. This pupil of the eyes is called "the commandment is a lamp" (Mishlei 6:23), and the light that shines within it from inside NAMELY THE WHITE, is, "and Torah is light" (Ibid.), THAT IS, ZEIR ANPIN THAT IS CALLED TORAH.

92. דְּמְיוֹנוֹת וְחֶזְיוֹנוֹת, כְּגוֹן הַמֵּבִין דָּבָר מִתּוֹךְ דָּבָר, וְהַמְדַמֶּה דָּבָר לְדַבֵּר. אֲבָל מַרְאֶה דְּאִיהִי בְּעֵין הַשֵּׂכֶל, אִיהִי כְּאוֹר דְּנָהִיר בְּבַת עֵינָא. דְּבַת עֵינָא אִיהִי אוּכְמָא. שְׁחוֹרָה אֲנִי וְנָאוָה, אוֹר דְּנָהִיר בָּהּ הַהוּא חִוָּורוּ דִּלְגוֹ. וְהַאי בַּת עֵינָא, אִיהִי נֵר מִצְוָה. נְהוֹרָא דְּנָהִיר בָּהּ מִלְּגוֹ, וְתוֹרָה אוֹר.

93. אָמַר בּוּצִינָא קַדִּישָׁא הַיְינוּ מַאי דַּאֲמִינָא דִּכְעָן בְּאוֹרַיְיתָא אִתְגַּלְיָא לָךְ קוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ, וְהַאי אִיהוּ יְהוֹ"ה, בַּמַּרְאָה אֵלָיו אֶתְוַדָּע. בַּמַּרְאָה: אִימָא עִלָּאָה. אִתְיְדַע, לָךְ בְּדַעַת. בֵּן יְ"ה. בַּחֲלוֹם אֲדַבֶּר בּוֹ, הֵ"א בַּתְּרָאָה.

93. The holy luminary said, That is what I said, that now through the Torah the Holy One, blessed be He, and His Shechinah were revealed to you. That is WHAT IS MEANT BY, "make Myself known to him in a vision" (Bemidbar 12:6). The vision is supernal Ima. "Make Myself known" MEANS IT IS KNOWN to you through knowledge (Da'at), WHICH IS the son of Yud Hei, NAMELY ZEIR ANPIN THAT IS VAV OF YUD HEI VAV HEI. "and speak to him in a dream" (Bemidbar 12:6) refers to last Hei, WHICH IS THE SHECHINAH.

94. חֶלְמָא, בְּסִתִּימוּ דְּעַיְינִין. וּבג"ד אִתְקְרִיאַת אַסְפַּקְלַרְיָאה שֶׁאֵינָה מְאִירָה. נְבוּאָה אִיהִי מַרְאָה בְּפִתְּחוּ דְּעַיְינִין. וּשְׁלֹשָׁה גַּוְונִין בְּעֵינָא, לְקֶבֶל תְּלַת אֲבָהָן. דִּבְהוֹן נְהִירָא בַּת יְחִידָאָה, תְּרֵין כַּנְפֵי עֵינָא, נֶצַח וְהוֹד. מַרְאָה לָא אִתְחַזְיָא אֶלָּא בְּהוֹן, כַּד אִינּוּן פְּתְחִין, אִיהִי מַרְאָה בְּהָקִיץ. וְכַד אִינּוּן סְגִירִין, אִיהוּ מַרְאָה בַּחֲלוֹם.

94. The dream is with the eyes shut, NAMELY MALCHUT, for which reason it is called the non-shining mirror. Prophecy is a vision with open eyes, since the three colors of the eye correspond to the three patriarchs CHESED, GVURAH AND TIFERET in which the only daughter, WHICH IS MALCHUT, NAMELY THE PUPIL OF THE EYE, shines. The two sides of the eyes are Netzach and Hod, and the vision OF PROPHECY is seen only through them, NETZACH AND HOD. When they are open it is a waking vision and when they are shut it is a vision in a dream.

95. א"ל רַעְיָא מְהֵימְנָא, בְּרִיךְ אַנְתְּ לְקוּדְשָׁא בְּרִיךְ הוּא, קוּם אַשְׁלִים פִּקּוּדִין, לְאַנְהָרָא מַרְאָה עִלָּאָה בְּהוֹן, לְקוּדְשָׁא בְּרִיךְ הוּא. אָמַר לֵיהּ בּוּצִינָא קַדִּישָׁא, י', אִיהִי בַּת עֵינָא, כִּי נֵר מִצְוָה וְתוֹרָה אוֹר ה"ו מַנְהִיר בָּהּ ה', ג' גַּוְונִין דְּעֵינָא, וּתְרֵין כַּנְפֵי עֵינָא. חָמֵשׁ אוֹר נְהִירִין בָּהּ מִלְּגָאוֹ, ה' עִלָּאָה דְּאִיהִי אוֹר הַמַּרְאָה.

95. The Faithful Shepherd said to him, blessed are you to the Holy One, blessed be He. Rise and complete the precepts so the supernal vision, WHICH IS BINAH, shall shine with them, WITH THE PRECEPTS towards the Holy One, blessed be He. The holy luminary said to him, Yud is the pupil of the eye, NAMELY MALCHUT, OF WHICH IT SAYS, "For the commandment is a lamp; and Torah is light," SINCE THE COMMANDMENT IS A LAMP REFERS TO MALCHUT AND THE TORAH IS LIGHT REFERS TO ZEIR ANPIN. SHE IS Hei Vav AS VAV shines on her, ON THE PUPIL OF THE EYE, five SFIROT, WHICH ARE the three colors in the eye, CHESED, GVURAH AND TIFERET, and the two sides of the eye, NETZACH AND HOD. And five TIMES 'light' shine on THE PUPIL OF THE EYE from within, SINCE THEY ARE FROM supernal Hei, WHICH IS BINAH, which is the light of the (Hei) vision.

19. Forty minus one
We are told that God will strike Samael fifty times for turning himself into a deity, and that Adam and Eve and the serpent and the land were given a total of 39 stripes because they all sinned against the letter Hei.

96. אַרְבָּעִים יַכֶּנּוּ לֹא יוֹסִיף וְגוֹ', פִּקּוּדָא דָּא לְהַלְקוֹת לְרָשָׁע, דְּאִיהוּ סְמָאֵל, דְּעָתִיד קוּדְשָׁא בְּרִיךְ הוּא לְמַחָאָה לֵיהּ חַמְשִׁין מָחָאן. בְּגִין דְּעָבֵד גַּרְמֵיהּ אֱלוֹהַּ. יֵיתֵי יְחוּדָא, דְּמְיַיחֲדָן בֵּיהּ יִשְׂרָאֵל בְּכָל יוֹמָא, בְּכ"ה אַתְוָון, וְיִמְחֵי בְּהוֹן, לְמַאן דְּשַׁוֵּי גַּרְמֵיהּ אֱלוֹהַּ, וְלָאו אִיהוּ אֶלָּא עֶבֶד מְטוּנָף. וְאִלֵּין דְּסָרְחוּ בה' תַּקִּין לוֹן קוּדְשָׁא בְּרִיךְ הוּא, לְמַחָאָה בְּיוֹ"ד הֵ"א וָא"ו, דְּאִינּוּן אַרְבָּעִים חָסֵר חַד. וּבְהַאי שְׁמָא, מָחָא קוּדְשָׁא בְּרִיךְ הוּא עַשְׂרָה מַכְּתְּשִׁין לְאָדָם. וְעַשְׂרָה לְחַוָּה. וְעַשְׂרָה לְנָחָשׁ. וְתִשְׁעָה לְאַרְעָא. בְּגִין דְּכֻלְּהוּ סָרְחוּ בְּאָת ה'. וּבג"ד, כִּי עָשִׂיתָ זֹּאת.

96. "Forty stripes he may give him, and not exceed" (Devarim 25:3). This precept is to strike the wicked, who is Samael, who the Holy One, blessed be He, will give fifty stripes for turning himself into a deity. Let the unification OF KRIAT SH'MA AND 'BLESSED BE...' that Yisrael meditate on twice a day in the 25 plus 25 letters in them, come and strike with them whoever turns himself into a deity, and who is nothing but a filthy servant. And as for those who sinned against LAST Hei, WHICH IS MALCHUT, the Holy One, blessed be He, decreed to strike them with Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, which are of the numerical value of forty minus one. With this name the Holy One, blessed be He, gave ten stripes to Adam, ten to Eve, ten to the serpent and ten to the land, WHICH AMOUNT TO 39 STRIPES, since they all sinned against the letter Hei, WHICH IS MALCHUT. Hence IT IS WRITTEN, "Because you have done this" (Beresheet 2:14), 'THIS' BEING A NAME OF MALCHUT.

20. Levirate marriage and Chalitzah
This section talks about the precept for a man to marry the widow of his childless brother. The man must concentrate on unification and not on his own pleasure, otherwise he creates a separation and brings Samael in between. We are told that spilling seed in vain withholds many blessings from a man, and it brings separation instead of union.

97. כִּי יֵשְׁבוּ אַחִים יַחְדָּו וּמֵת אַחַד מֵהֶם וּבֵן אֵין לוֹ וְגוֹ׳, יְבָמָה יָבֹא עָלֶיהָ וּלְקָחָהּ לוֹ לְאִשָּׁה וְיִבְּמָהּ. פִּקּוּדָא דָא, לְיַבֵּם אֵשֶׁת אָח דְּאֵשֶׁת אָח אִיהִי ד׳, וְעִם א״ח אִיהִי אֶחָד. וְאִם ח״ו לְבֵיהּ לָאו אִיהוּ, לְמַיְיתֵי אָח עַל ד׳, דְּאִיהִי אִתְּתֵיהּ בַּת זוּגֵיהּ דא״ח, עָבֵיד פְּרוּדָא, וְעָאל סְמָאֵל אֵל אַחֵר בְּאֶמְצָעִיתָא, וְאִתְּמַר בֵּיהּ, וְשִׁחֵת אַרְצָה לְבִלְתִּי וְגוֹ׳, דְּאִסְתַּלָּק קוֹצָא דְּאָת ד׳ מִן אֶחָד. וּבְגִין דָּא, וְהָיָה אִם בָּא אֶל אֵשֶׁת אָחִיו וְשִׁחֵת אַרְצָה לְבִלְתִּי נִתֵּן זֶרַע לְאָחִיו. וְהַשְׁחָתַת זַרְעָא, מָנַע מִנֵּיהּ כַּמָּה בִּרְכָאן, וּפְרוּדָא דְּיִיחוּדָא. וּבג״ד וַיְהִי עֵר בְּכוֹר יְהוּדָה רַע בְּעֵינֵי ה׳ וַיְמִיתֵהוּ ה׳.

97. "If brothers dwell together, and one of them die, and have no child...her husband's brother shall go in to her, and take her to him to wife" (Devarim 25:5). This precept is to marry one's brother's widow, since a brother's widow is Dalet OF ONE (HEB. ECHAD, ALEPH CHET DALET), and together with Aleph Chet OF ECHAD it is one. THAT IS, THE BROTHER (HEB. ACH, ALEPH CHET) SHOULD MEDITATE ON THIS UNIFYING. And if, heaven forbid, THE BROTHER does not with a WHOLE heart wish to bring Aleph Chet to Dalet, THE DALET being the wife and mate of the brother, BUT CONCENTRATE ON HIS OWN PLEASURE, he creates a separation and brings Samael, another El, in between. It says of him "that he spilled it on the ground..." (Beresheet 38:9). THEN the tip is gone from the letter Dalet of Echad AND IT TURNS INTO RESH; AND THE WORD ECHAD BECOMES ACHER (ENG. 'OTHER'). This is why, "and it came to pass, when he went in to his brother's wife, that he spilled it on the ground, lest he should give seed to his brother" (Ibid.). Spilling seed in vain withholds many blessings from one, and IT BRINGS separation to union. This is why, "And Er, Judah's firstborn, was wicked in the sight of Hashem; and Hashem slew him" (Ibid. 7).

98. וְיִיחוּדָא דְּאָח עִם ד׳ בְּצַדִּיק. וּבֹעַז בְּגִין דְּאִתְּתְקַף עַל יִצְרֵיהּ, אִקְרֵי צַדִּיק. וְהַאי אִיהוּ בּוֹעַ״ז, ב״ו ע״ז, תַּקִּיף בְּיִצְרֵיהּ. הֵן כָּל אֵלֶּה יִפְעַל אֵל פַּעֲמַיִם שָׁלֹשׁ עִם גֶּבֶר, וְדָא יה״ו דִּכְלִילָן תְּלַת אַתְוָון בְּצַדִּיק, לְיַבֵּם ה׳.

98. Uniting Aleph Chet with Dalet is done by means of the righteous, and Boaz, since he overcame his impulse SO AS TO PERFORM LEVIRATE MARRIAGE FOR THE SAKE OF PERFORMING A PRECEPT is considered righteous. This is why he is CALLED Boaz, WHICH IS SPELLED LIKE Bo Az (Eng. 'strength in him'), namely, he has a strong impulse. "Lo, El does all these things twice or three times with a man" (Iyov 33:29). This is Yud Hei Vav that include three letters of the Righteous, WHO IS YESOD CALLED MAN, in order to levirate the LAST Hei, WHICH IS MALCHUT.

21. "to confirm all manner of transactions; a man pulled off his shoe"
We read about the custom in old times concerning redeeming and exchanging where a man pulled off his shoe and gave it to his neighbor; this alludes to a change of name, a change of place and a change of action. We are given the inner meaning of this custom. The Shechinah does not change when she is with God, nor does He change when with her. The meaning of the ritual of the shoe is linked to the meaning of levirate marriage as well.

99. וּבִינָה בֶּן י״ה, בְּגִינָהּ אִתְּמַר, וְזֹאת לַפָּנִים בְּיִשְׂרָאֵל עַל הַגְּאוּלָה וְעַל הַתְּמוּרָה לְקַיֵּים כָּל דָּבָר. הָכָא קָא רָמִיז שְׁנוּי הַשֵּׁם, וְדָא מצפ״ץ הָכָא, וְזֹאת לְפָנִים בְּיִשְׂרָאֵל. וְדָא שְׁנוּי מָקוֹם, אֶהְיֶ״ה, אַיֵּה מְקוֹם כְּבוֹדוֹ לְהַעֲרִיצוֹ. יה״ו, אִיהוּ אֶהְיֶ״ה, וְדָא שְׁנוּי מָקוֹם. שְׁנוּי מַעֲשֶׂה, אֲדֹנָ״י, א׳ אֶדְיֶ״ד, י׳ יֶדוֹ״ד, תַּרְוַוּיְיהוּ מִשְׁתַּנִּים בַּאֲדֹנָ״י.

99. Of Binah, the son of Yud Hei, it says, "Now this was the custom in former times in Yisrael concerning redeeming and concerning exchanging, to confirm all manner of transactions; a man pulled off his shoe, and gave it to his neighbor" (Rut 4:7). This alludes to changing name, which is Mem Tzadik Pe Tzadik here. Eheyeh - 'where (Heb. ayeh)' is the place of His glory to adore Him - Yud Hei Vav is Eheyeh, which is a change of place. A change in action: in Adonai Aleph OF ADONAI is Eheyeh, Yud OF ADONAI is Yud Hei Vav Hei, and both change in Adonai.

100. וְזֹאת הַתְּעוּדָה בְּיִשְׂרָאֵל, הַתְּעוּדָה, אִימָא עִלָּאָה, צוֹר תְּעוּדָה חֲתוֹם תּוֹרָה בְּלִמּוּדָי. אִיהוּ חוֹתָם דְּעָלְמָא, חוֹתָם דִּשְׁמַיָּא וְאַרְעָא. עַל הַתְּמוּרָה, שְׁכִינְתָּא תַּתָּאָה. בְּאָן אֲתַר אִתְטַמְּרַת. בְּעוּלֵימָא דִּילָהּ, מְטַטְרוֹ״ן, וְשִׁנָּה תַּמָּן, אִיהִי מִשְׁנָה. וְאָדָם דְּאִתְּמַר בֵּיהּ כִּתְפְאֶרֶת אָדָם לָשֶׁבֶת בָּיִת, מִשַּׁנֵּה פָּנָיו וַתְּשַׁלְּחֵהוּ.

100. "and this was the manner of attesting in Yisrael" (Rut 4:7). The attestation is supernal Ima, WHO IS BINAH, AS WRITTEN, "Bind up the testimony, seal the Torah among My disciples" (Yeshayah 8:16). BINDING IS BINAH, AND SINCE IT IS WRITTEN, "BIND UP THE TESTIMONY" WE DERIVE THAT TESTIMONY OR ATTESTATION IS BINAH, which is the seal of the world, namely the seal of heaven and earth, WHICH ARE ZEIR ANPIN AND MALCHUT. Exchanging refers to the lower Shechinah, NAMELY MALCHUT. Where did MALCHUT hide HERSELF? In her lad, THE ANGEL Metatron, and he changed her. There MALCHUT is CALLED Mishnah. And of man, of whom it says, "according to the beauty of a man; that it (he) may remain in the house" (Yeshayah 44:13), IT SAYS, "You change (Heb. meshaneh) his countenance, and send him away" (Iyov 14:20).

101. וּבג״ד אוֹקְמוּהָ מָארֵי מַתְנִיתִין, לֹא כְּשֶׁאֲנִי נִכְתָּב אֲנִי נִקְרָא בָּעוֹלָם הַזֶּה, נִכְתָּב יֶדּוֹ״ד, וְנִקְרָא אֲדֹנָ״י. וְהָא כְּתִיב אֲנִי יְיָ׳ לֹא שָׁנִיתִי. בַּכְּתִיבָה לֹא אִשְׁתַּנִּי, אֲבָל בַּקְּרִיאָה אִשְׁתַּנִּי. דִּכְתִיבָה דְּאִיהוּ אַתְרֵיהּ, לָא אִשְׁתַּנִּי. בַּקְּרִיאָה דְּאִיהִי לְבַר מֵאַתְרֵיהּ, אִשְׁתַּנִּי. הִשָּׁמֶר מִפָּנָיו וּשְׁמַע בְּקוֹלוֹ אַל תַּמֵּר בּוֹ. בְּגִין דְּשִׁפְחָה דִּילֵיהּ אֲדֹנָ״י, שְׁמָהּ כְּשֵׁם מַטְרוֹנִיתָא. וְקוּדְשָׁא בְּרִיךְ הוּא בֵּיהּ אִשְׁתַּנִּי, בְּגִין דְּאִיהוּ נַעַר. בֵּיהּ רָזָא יָשׁוּב לִימֵי עֲלוּמָיו.

101. This is why the sages of the Mishnah have explained that 'the way I am spelled is not the way I am pronounced in this world; but spelled Yud Hei Vav Hei and pronounced Adonai'. HE ASKS, yet it is written, "I am Hashem, I do not change" (Malachi 3:6), AND ANSWERS, it is not changed in spelling but is changed in pronunciation since writing INDICATES it does not change in its place, but in reading, WHICH IS THE GRADE OF MALCHUT CALLED SPEECH, when it is outside its place, it does change AND IS PRONOUNCED ADONAI. "Take heed of him, and obey his voice, provoke him not...for My name is in him" (Shemot 23:21), since His handmaid's name is Adonai like the Queen's name. And the Holy One, blessed be He, is changed in him, IN METATRON, because he is a lad. In him is the mystery of, "he shall return to the days of his youth" (Iyov 33:25).

102. אֲבָל שְׁכִינְתָּא אֵצֶל קוּדְשָׁא בְּרִיךְ הוּא לָא מִשְׁתַּנִּית, וְקוּדְשָׁא בְּרִיךְ הוּא לְגַבָּהּ לָא אִשְׁתַּנִּי, הה״ד, אֲנִי יְיָ׳ לֹא שָׁנִיתִי, אֲנִי: שְׁכִינְתָּא. יְיָ׳: עַמּוּדָא דְּאֶמְצָעִיתָא. שָׁלַף אִישׁ נַעֲלוֹ: דָּא סַנְדַּלְפּוֹן, סַנְדָּל אִיהוּ לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא, וְנַעַל לְגַבֵּי שְׁכִינְתָּא. אֲבָל תִּפְאֶרֶת, דְּכָלִיל שִׁית סְפִירָן, אִיהוּ גּוּפָא לַיְדוֹ״ד. וּמַלְכוּת, גּוּפָא לִשְׁכִינְתָּא, דְּאִיהוּ אֲדֹנָי.

102. But the Shechinah, when with the Holy One, blessed be He, does not change, nor does the Holy One, blessed be He, change when with Her. This is the meaning of, "I am Hashem, I do not change." "I" is the Shechinah; Yud Hei Vav Hei is the Central Pillar, NAMELY ZEIR ANPIN; "a man pulled off his shoe" refers to Sandalfon, who is a sandal by the Holy One, blessed be He, and a shoe by the Shechinah. But Tiferet that includes six Sfirot is a body to the Name Yud Hei Vav Hei, and Malchut is a body to the Shechinah that is Adonai.

103. וְנִגְּשָׁה יְבִמְתּוֹ אֵלָיו לְעֵינֵי הַזְּקֵנִים וְחָלְצָה נַעֲלוֹ מֵעַל רַגְלוֹ וְגוֹ׳. פִּקּוּדָא דָּא, לַחֲלוּץ. וְהַאי אִיהוּ חֲלִיצַת רוּחָא מֵהַהוּא גּוּפָא, דְּבָעֵי לְאַנְהָגָא עִמֵּיהּ כְּאָח, וְהַהוּא קְשִׁירָא דְּאַחְוָה דְּעִם אָחוּהָ מַתִּיר מִנֵּיהּ, וְהַהוּא רוּחָא אָזִיל נָע וָנָד, עַד דְּאַשְׁכַּח פְּרוֹקָא. הה״ד, אוֹ דוֹדוֹ אוֹ בֶן דּוֹדוֹ יִגְאָלֶנּוּ אוֹ מִשְׁאַר בְּשָׂרוֹ וְגוֹ׳. וְאִי לָא אַשְׁכַּח, וְהִשִּׂיגָה יָדוֹ וְנִגְאָל. כְּאוֹרְחָא דְּאָזִיל מֵאַתָּר לַאֲתָר, אוֹ כְּעֶבֶד דְּאָזִיל בְּשַׁלְשֶׁלֶת עַל צַוָּארֵיהּ, עַד דְּאַשְׁכַּח פִּדְיוֹן מֵאָדוֹן דִּילֵיהּ עַל חוֹבֵיהּ. וַוי לְמַאן דְּלָא אֲנַח בֵּן לְמִפְרַק יָתֵיהּ.

103. "then shall his brother's wife approach him in the presence of the elders, and loose his shoe from off his foot, and spit in his face..." (Devarim 25:9). It is a precept to perform Chalitzah. It is the loosening (Heb. Chalitzah) of the spirit from that body to which he needs to connect as a brother AND MARRY HIS WIFE; he releases him from the brother's tie, AND THE WIDOW NEEDS HIM NO LONGER. That spirit OF THE DEAD THAT IS SEPARATED FROM HIS BROTHER THROUGH THE CHALITZAH goes away and wanders until it is redeemed. This is what is meant by, "either his uncle, or his uncle's son, may redeem him, or any that is near of kin to him..." (Vayikra 25:49). But if he finds not, "his means suffice, he may redeem himself" (Ibid.), AND HE NEEDS TO WAIT UNTIL HE ACQUIRES ENOUGH FOR HIS OWN REDEMPTION. AND THE SPIRIT OF THE DEAD is like a guest going from place to place or like a servant walking with a chain around his neck until he achieves redemption from his Master from his iniquities, NAMELY BY MEANS OF REINCARNATION. Woe to him who did not leave a son who will redeem him.

22. One who acts with piety to his Master

We are told that a prisoner cannot release himself from prison, and the Faithful Shepherd says that God regards one who prays and does charity and occupies himself with Torah to have redeemed Him and His children from among the heathen nations. Stress is placed on the necessity to meditate only on redeeming the Shechinah from exile. Elijah and the heads of the Yeshivot tells Moses that he is the son of the King and Queen, and that his worship is done with the love of a son who will risk his life for his parents' sakes. The Faithful Shepherd prostrates himself before God and says that even though he has nothing to offer Him, still God desires the heart of man to be willing to do anything for Him. Next God comes to bless and kiss the Faithful Shepherd, and says that he is indeed His son.

104. וְאֵלִיָּהוּ וְרַבָּנָן וּמָארֵי מְתִיבְתָּאן, הָכָא רָמִיז, אֵין חָבוּשׁ מַתִּיר עַצְמוֹ מִבֵּית הָאֲסוּרִין. דְּאִיהוּ קָשׁוּר בְּקִשּׁוּרָא דִּתְפִלִּין דְּיָד, וְאָסוּר בִּתְפִלִּין דְּרֵישָׁא, כַּד לֵית לֵיהּ בֵּן לְמִפְרַק לֵיהּ, מִסִּטְרָא דְּבֵן יְ״הּ. בְּהַהוּא קְשִׁירוּ אִיהוּ אָח חָבוּשׁ וְאָסוּר, דְּלֵית לֵיהּ רְשׁוּ לְמִפְרַק יַת גַּרְמֵיהּ, דְּאִיהוּ ד׳ עַצְמוֹ דְּאָח, עֶצֶם מֵעֶצְמַי קָרָא לָהּ לְגַבֵּיהּ, בְּקַרְקַפְתָּא דִּתְפִלִּין דְּרֵישָׁא. וּבְשָׂר מִבְּשָׂרִי קָרָא לָהּ מִסִּטְרָא דְּלִבָּא.

104. Elijah and heads of the Yeshivot, LISTEN. It is indicated here that a prisoner cannot release himself from prison. For he, ZEIR ANPIN, is tied by the knot of the hand Tefilin and bound by the head Tefilin, when he has no son, NAMELY A MAN WHO WILL WORSHIP THE HOLY ONE, BLESSED BE HE, NOT FOR THE SAKE OF RECEIVING A REWARD, WHO IS CALLED A SON TO THE HOLY ONE, BLESSED BE HE, who will redeem him through the aspect of the son of Yud Hei. THAT IS, IF HE WHO PUTS ON TEFILIN IS NOT A CHARIOT TO THE SON OF YUD HEI, WHO IS ZEIR ANPIN, NAMELY, IF HE DOES NOT MEDITATE ON PLEASING HIS MAKER LIKE A SON WHO WORKS FOR HIS FATHER NOT TO RECEIVE A REWARD, THEN by that knot OF TEFILIN the Holy One, blessed be He, is a tied and bound brother, who has no permission to redeem himself, he being Dalet OF ECHAD, which is itself (or: is the bone) of Aleph and Chet OF ECHAD, WHICH IS ZEIR ANPIN. ZEIR ANPIN called it "bone of my bones" (Beresheet 2:23) in the skull where the head Tefilin is put, and called it "flesh of my flesh" (Ibid.) from the aspect of the heart.

105. וְלָא לְמַגְנָא אָמַר קוּדְשָׁא בְּרִיךְ הוּא, כָּל הָעוֹסֵק בַּתּוֹרָה וּבִגְמִילוּת חֲסָדִים וּמִתְפַּלֵּל עִם הַצִּבּוּר, מַעֲלֶה אֲנִי עָלָיו כְּאִלּוּ פְּדָאנִי לִי וּלְבָנַי מֵבֵין הָעַכּוּ״ם. וְכַמָּה בְּנֵי נָשָׁא דְּקָא מִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, וְעַבְדֵי גְּמִילוּת חֲסָדִים, וּמְצַלִּין, וְלָא אִתְפְּרַק קוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ וְיִשְׂרָאֵל. אֶלָּא דְּיִשְׁתַּדַּל בְּאוֹרַיְיתָא, לְחַבֵּר יָתָהּ בְּקוּדְשָׁא בְּרִיךְ הוּא. וּגְמִילוּת חֶסֶד, הָא אוֹקְמוּהָ, דְּהָא אֵין חָסִיד אֶלָּא הַמִּתְחַסֵּד עִם קוֹנוֹ, דְּכָל פִּקּוּדִין דְּעָבִיד, לְמִפְרַק בְּהוּ שְׁכִינְתֵּיהּ, וּבְהָא עָבִיד חֶסֶד עִם קוּדְשָׁא בְּרִיךְ הוּא.

105. Not in vain did the Holy One, blessed be He, say that 'whoever is occupied with the Torah and charity and prays with the congregation, I regard him as if he redeemed Me and My children from among the heathen'. HE ASKS, YET many people are occupied in the Torah and charity and pray with the congregation, yet the Holy One, blessed be He, and His Shechinah are not redeemed. AND HE ANSWERS that THE MEANING IS he should study Torah in order to unite the Shechinah with the Holy One, blessed be He, AND NOT FOR ANY OTHER PURPOSE. As for charity, we have explained that a Chasid (Eng. 'pious man') is a man who acts with kindness (Chesed) with his Maker, WHICH MEANS THAT all the commandments he performs are done in order to redeem THROUGH THEIR MERIT the Shechinah FROM EXILE, AND NOT FOR ANY OTHER PURPOSE. By that he acts with piety with the Holy One, blessed be He, AND IS CALLED PIOUS.

106. מַאן דְּגָמִיל חֶסֶד בִּשְׁכִינְתֵּיהּ, עִם קוּדְשָׁא בְּרִיךְ הוּא גָּמִיל. בְּגִין דְּכַד חָבוּ יִשְׂרָאֵל, וְקוּדְשָׁא בְּרִיךְ הוּא הֲוָה בָּעֵי לְיַסְרָא לוֹן, אִימָּא הֲוַת רְבִיעָא עָלַיְיהוּ, עַד דְּנַפְקוּ לְתַרְבּוּת רָעָה. קוּדְשָׁא בְּרִיךְ הוּא מַה עָבִיד. תְּרִיךְ בְּנֵי מַלְכָּא וּמַטְרוֹנִיתָא. וְאִיהוּ אוֹמֵי, דְּלָא יֶהְדַּר לְאַתְרֵיהּ, עַד דְּמַטְרוֹנִיתָא אִתְהַדְּרַת לְאַתְרָהָא. וּמַאן דְּהָדַר בִּתְשׁוּבָה, וְגָמִיל חֶסֶד בִּשְׁכִינְתָּא, וּבְכָל אוֹרַיְיתָא וּבְפִקּוּדִין דִּילָהּ, וְלָאו אִיהִי אֶלָּא לְמִפְרַק שְׁכִינְתָּא, דָּא עָבִיד חֶסֶד עִם קוֹנוֹ, וּכְאִילּוּ פְּרִיק לֵיהּ וּלִשְׁכִינְתֵּיהּ וְלִבְנוֹי.

106. Whoever is charitable with the Shechinah, TO BRING HER OUT OF EXILE, is charitable with the Holy One, blessed be He, since when Yisrael sinned and the Holy One, blessed be He, wanted to afflict them, Ima, NAMELY THE SHECHINAH, brooded over them AND STOPPED THE HOLY ONE, BLESSED BE HE FROM AFFLICTING THEM. This was so until they fell into bad ways. The Holy One, blessed be He then exiled the King's children, NAMELY YISRAEL, together with the Queen, WHO IS THE SHECHINAH, and swore He shall not return to His place until the Queen return to Hers. THUS a man who is charitable with the Shechinah and repents, and in all Her Torah and precepts MEDITATES only on redeeming the Shechinah FROM EXILE, acts with piety towards his Maker and it is as if he redeemed Him and His Shechinah and His children FROM EXILE.

107. Said Elijah and all the heads of the Yeshivot, Faithful Shepherd, you are that man, you are the son of the King and the Queen, whose worship to the Holy One, blessed be He is not EVEN that of one who is pious with his Maker, but that of a son who is obliged to gird himself and his strength to redeem his father and mother and risk his life for their sakes. For whoever is not the son of the King yet acts with kindness by the King and Queen, surely is regarded thus that he acts with kindness with his Maker. BUT YOU WHO ARE THE SON OF THE KING, FOR YOU IT IS A DUTY RATHER THAN KINDNESS.

107. אָמַר אֵלִיָּהוּ וְכָל רָאשֵׁי מְתִיבְתָּאן, רַעְיָא מְהֵימְנָא, אַנְתְּ הוּא הַאי ב״נ, אַנְתְּ הוּא בַּר מִן מַלְכָּא וּמַטְרוֹנִיתָא, דְּאִשְׁתַּדְּלוּתָא דִּילָךְ לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא, לָאו כְּמַאן דְּעָבִיד חֶסֶד עִם קוֹנוֹ, אֶלָּא כְּבְרָא דְּמְחוּיָיב לְשַׁוּוּיֵיהּ גַּרְמֵיהּ וְתוּקְפֵּיהּ לְמִפְרַק אַבָּא וְאִימָּא, וּמָסַר גַּרְמֵיהּ לַמִּיתָה עֲלַיְיהוּ. דְּמַאן דְּלָאו אִיהוּ בְּרָא דְּמַלְכָּא, וְעָבֵד טִיבוּ עִם מַלְכָּא וְעִם מַטְרוֹנִיתָא, וַדַּאי הַאי אִתְחֲשִׁיב דְּעָבִיד חֶסֶד עִם קוֹנוֹ.

108. The Faithful Shepherd rose and prostrated himself before the Holy One, blessed be He. He wept and said, may it please Him to regard me as a son, that my doings towards the Holy One, blessed be He and His Shechinah will be considered by them as those of a son who strives to do them for his father and mother, whom he loves more than he loves himself, his own Nefesh, Ruach and Neshamah. Whatever he has he regards as naught so as to do with them his father's and mother's wishes and redeem them through them. And though I know everything is His domain AND I HAVE NOTHING TO OFFER HIM, yet the Merciful desires the heart OF MAN TO BE WILLING TO DO ANYTHING. At that time the Holy One, blessed be He came to him, kissed him, and He said, Faithful Shepherd, you are indeed My son and the son of the Shechinah. Sages and angels, kiss the son. They all rose and kissed him and accepted him as a Rabbi and king over them.

108. קָם רַעְיָא מְהֵימְנָא, וְאִשְׁתְּטַח קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא וּבְכָה, וְאָמַר כֵּן יְהֵא רַעֲוָא דִּילֵיהּ, דְּיִחְשִׁיב לִי כְּבַר, דְּעוֹבָדִין דִּילִי לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ יְהוֹן לְגַבֵּיהּ כְּבְרָא דְּאִשְׁתְּדַל בְּהוֹן בָּתַר אֲבוֹי וְאִמֵּיהּ, דְּרָחִים לוֹן יַתִּיר מִגַּרְמֵיהּ וְנַפְשֵׁיהּ רוּחֵיהּ וְנִשְׁמָתֵיהּ, וְכָל מַה דַּהֲוָה לֵיהּ הֲוָה חָשִׁיב לוֹן לְאַיִן, לְמֶעְבַּד בְּהוֹן רְעוּתֵיהּ דְּאַבָּא וְאִמָּא, וּלְמִפְרַק לוֹן בְּהוֹן. וְאע״ג דְּיָדַעְנָא דְּכֹלָּא בִּרְשׁוּתֵיהּ, רַחֲמָנָא לִבָּא בָּעֵי. בְּהַהוּא זִמְנָא אָתָא קוּדְשָׁא בְּרִיךְ הוּא וְנָשִׁיק לֵיהּ, וְאָמַר, רַעְיָא מְהֵימְנָא, וַדַּאי אַנְתְּ הוּא בְּרָא דִּילִי, וְדִשְׁכִינְתָּא. רַבָּנָן וּמַלְאָכִין נַשְּׁקוּ בַּר קָמוּ כֻּלְּהוּ וְנַשְּׁקוּ לֵיהּ, וְקַבִּילוּ לֵיהּ לְרַב וּמַלְכָּא עֲלַיְיהוּ.

23. Cutting off the seed of Amalek

The Faithful Shepherd talks about Amalek and how the names of Bilaam and Balak are marked in it. He tells us of the four facets of Yisrael - Jacob and Rachel, and Israel and Leah - and says that these correspond to the four faces of the eagle. Similarly there are four facets to Amalek - divination, enchantment, iniquity and perverseness. Amalek above is Samael, whose facets tempt people to sin against God.

109. "Therefore it shall be, when Hashem your Elohim has give you rest...you shall blot out the remembrance of Amalek..." (Devarim 25:19). For the Holy One, blessed be He has sworn not to return to His throne before He takes revenge from it. The Faithful Shepherd opened and said, surely this is why they were traveling in the wilderness and by the sea, and did not enter the land of Yisrael until He would take revenge on Amalek.

109. וְהָיָה בְּהָנִיחַ יְיָ׳ אֱלֹהֶיךָ וְגוֹ׳, תִּמְחֶה אֶת זֵכֶר עֲמָלֵק וְגוֹ׳. פִּקּוּדָא דָּא, לְהַכְרִית זַרְעוֹ שֶׁל עֲמָלֵק. דְּהָא קוּדְשָׁא בְּרִיךְ הוּא אוֹמֵי, דְּלָא יַחֲזוֹר עַל כָּרְסֵיהּ, עַד דְּיִטּוֹל נוּקְמָא מִנֵּיהּ. פָּתַח רַעְיָא מְהֵימְנָא וְאָמַר. וַדַּאי, בג״ד הֲווֹ אַזְלֵי בְּמַדְבְּרָא וְעַל יַמָּא, וְלָא יֵיעֲלוּן בְּאַרְעָא דְּיִשְׂרָאֵל, עַד דְּיִטּוֹל נוּקְמָא מִנֵּיהּ דַּעֲמָלֵק.

110. HE ASKS, who is THE ROOT OF Amalek above IN THE SPIRITUAL SENSE? We see that the souls of Bilaam and Balak came from there, FROM CELESTIAL AMALEK, and this is why they had more enmity towards Yisrael than any nation or tongue. This is why AMALEK is marked in their names, NAMELY Am of Bilaam and Lek of Balak. The Amalekites are male and female and of them it says, "He has not beheld iniquity in Jacob nor has he seen perverseness in Israel" (Bemidbar 23:21), WHERE INIQUITY IS THE MALE SIDE OF AMALEK AND PERVERSENESS IS ITS FEMALE.

110. עֲמָלֵק מַאן הוּא לְעֵילָא, דְּהָא חֲזֵינָן דְּבִלְעָם וּבָלָק מִתַּמָּן הֲווֹ נִשְׁמָתִין דִּלְהוֹן, וּבְגִין דָּא הֲווֹ שַׂנְאִין לְיִשְׂרָאֵל יַתִּיר מִכָּל אוּמָה וְלִישָׁן, וּבג״ד עֲמָלֵק רָשִׁים בִּשְׁמֵהוֹן, ע״ם מִן בִּלְעָם, ל״ק מִן בָּלָק, וּדְכָר וְנוּקְבָא אִינּוּן עֲמָלֵקִים. וְעָלַיְיהוּ אִתְּמַר, לֹא הִבִּיט אָוֶן בְּיַעֲקֹב וְלֹא רָאָה עָמָל בְּיִשְׂרָאֵל.

111. Yisrael has four facets, Jacob, Israel, Rachel and Leah, IN WHICH Israel and Leah ARE MALE AND FEMALE and Jacob with Rachel ARE MALE AND FEMALE. THESE FOUR correspond to, "they four also had the face of an eagle" (Yechezkel 1:10), THAT IS, WHICH CORRESPOND TO THE FOUR FACES OF THE EAGLE, SINCE JACOB AND ISRAEL ARE THE ASPECT OF AN EAGLE THAT IS THE CENTRAL COLUMN. Similarly there are four facets to Amalek, which are divination, enchantment, iniquity and perverseness. The letters of iniquity (Heb. amal) are present in Amalek, and OF Haman, who descended from Amalek IT SAYS, "His mischief (Heb. amal) shall return upon his own head" (Tehilim 7:17). And all the chiefs of Esau came from Amalek. Amalek above is Samael WHO HAS FOUR OF THEIR FACETS, WHICH ARE iniquity, enchantment, perverseness and deceit. They tempt man to sin against the Holy One, blessed be He. Divination (Heb. kesem) is Kuf of Amalek, poison (Heb. sam) from Samael, enchantment is El of Samael (THE END IS MISSING)

111. כְּגַוְונָא דְּאִית בְּיִשְׂרָאֵל אַרְבַּע אַנְפִּין, יַעֲקֹב, יִשְׂרָאֵל, רָחֵל, לֵאָה. יִשְׂרָאֵל עִם לֵאָה, יַעֲקֹב עִם רָחֵל, לָקֶבֶל, וּפְנֵי נֶשֶׁר לְאַרְבַּעְתָּם. הָכִי אִית אַרְבַּע אַנְפִּין לַעֲמָלֵק, קֶסֶם, וְנַחַשׁ, עָמָל, וָאָוֶן. עָמָל רָשִׁים בַּעֲמָלֵק. וְהָמָן דַּהֲוָה מִסִּטְרָא דַּעֲמָלֵק, יָשׁוּב עֲמָלוֹ בְּרֹאשׁוֹ. וְכָל אַלּוּפֵי עֵשָׂו מֵעֲמָלֵק הֲווֹ. וּלְעֵילָא עֲמָלֵק, סַמְאֵל. עָמָל, נַחַשׁ, אָוֶן, וּמִרְמָה. דִּמְסַתֵּי לֵיהּ לְב״נ לְמֶחֱטֵי לְקוּדְשָׁא בְּרִיךְ הוּא. קֶסֶ״ם, ק׳ מִן עֲמָלֵק ס״ם מִן סַמְאֵ״ל. נַחַ״שׁ, אֵ״ל מִסַּמְאֵל

24. One must not start anything on Monday or Wednesday

We learn of the astrological reasons for not starting anything on a Monday or a Wednesday. Both the children of Yisrael and the children of Ishmael calculate according to the moon, but Yisrael are attached to its good part and the children of Ishmael to its evil part. We are told that the dominion of both Saturn and Shabbat is on the seventh day, the day of rest. People should not start things on Mondays or Wednesdays because Gehenom was created on the second day and the eclipse of the luminaries on the fourth day.

112. Regarding it Abraham was told, "Get you out of your country, and from your kindred, and from your father's house" (Beresheet 12:1), namely, from your nativity, WHICH IS THE ASTROLOGY OF STARS AND CONSTELLATIONS, from those houses of the moon, of Saturn, or Mars - since it says of Mars, Saturn and the moon that one must not start things on Monday and Wednesday, because Mars has in itself the redness of the sun, WHICH INDICATES Gehenom, Esau's mother, who was born on the second day OF THE WORKS OF CREATION, WHICH IS WHY WE DO NOT START ON MONDAY. The moon is both good and evil, good when it shines FULLY and evil when it is in ITS DAYS OF wane.

112. עָלֵיהּ אִתְּמַר לְאַבְרָהָם, לֵךְ לְךָ מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ, בֵּית מוֹלַד דִּילָךְ, מֵאִלֵּין בָּתֵּי סִיהֲרָא, אוֹ בָּתֵּי שַׁבְּתַאי, אוֹ בָּתֵּי מַאֲדִים. דְּבָתֵּי מַאֲדִים וּבָתֵּי שַׁבְּתַאי וּלְבָנָה, עָלַיְיהוּ אִתְּמַר, אֵין מַתְחִילִין בב״ד. דְּמַאֲדִים סוּמְקוּ דְּחַמָּה, גֵּיהִנָּם, אִימָא דְּעֵשָׂו, דְּאִתְיְלִידַת בְּיוֹמָא תְּנִיְינָא. וְסִיהֲרָא, אִיהוּ טוֹב וְרָע, טוֹב בְּמִילּוּאָהּ. וְרַע בְּחֶסְרוֹנָהּ.

113. Since THE MOON comprehends good and evil, Yisrael calculate according to it and the children of Ishmael calculate according to it. YISRAEL ARE ATTACHED TO ITS GOOD PART AND THE CHILDREN OF ISHMAEL TO ITS EVIL PART. When it is eclipsed during its fullness, WHICH IS ITS GOOD PART, it is a bad sign for Yisrael, and when it is eclipsed during its waning it is a bad sign for the Ishmaelites. Of it, IT IS WRITTEN, "for the wisdom of their wise men shall perish" (Yeshayah 29:14), namely the wisdom of the Ishmaelites, "and the understanding of their prudent men shall be hid" (Ibid.), because they do not know about the creation OF THE STARS but of their customs, according to changes in the world and their calculation. The moon was created on the fourth day OF THE WORKS OF CREATION and when it is waning, when there is poverty, Lilit was created, who is Saturn, which is hunger and thirst and the eclipse of the luminaries. It says of her, "Let there be lights (Heb. me'orot)" (Beresheet 1:14) spelled without Vav, WHICH MEANS A CURSE, AS WRITTEN, "The curse (Heb. me'erat) of Hashem is in the house of the wicked" (Mishlei 3:33), AND ALSO, "but the sinner shall be caught by her" (Kohelet 7:26) and the righteous, "shall escape from her" (Ibid.). THIS IS WHY WE DO NOT START THINGS ON WEDNESDAY.

113. וּבְגִין דְּאִיהִי כְּלִילָא מִטּוֹב וְרָע, מוֹנִין בָּהּ יִשְׂרָאֵל וּמוֹנִין בָּהּ בְּנֵי יִשְׁמָעֵאל. וְכַד לָקַת בְּמִלּוּאָהּ, סִימָנָא לָא טַב לְיִשְׂרָאֵל. וְכַד לָקַת בְּחֶסְרוֹנָהּ, סִימָן רָע לַיִּשְׁמְעֵאלִים. וּבְהַאי וְאָבְדָה חָכְמַת חֲכָמָיו, חָכְמָה דְּיִשְׁמְעֵאלִים, וּבִינַת נְבוֹנִים תִּסְתַּתָּר, דְּאִינּוּן לָא יַדְעִין בִּבְרִיאָתָן, אֶלָּא בְּשִׁמּוּשָׁא דִּילְהוֹן, כְּפִי שִׁנּוּי עָלְמָא בַּהֲלִיכָתָן וְשִׁימּוּשָׁן. וְסִיהֲרָא אִתְּבְּרִיאַת בְּיוֹמָא רְבִיעָאָה, וּבְחֶסְרוֹנָה דִּילָהּ עֲנִיּוּת, אִתְּבְּרִיאַת לִילִית, שַׁבְּתַאי, דְּאִיהוּ רָעָב וְצִמָּאוֹן וְלָקוּתָא דְּנְהוֹרִין. עָלָהּ אִתְּמַר, יְהִי מְאֹרֹת חָסֵר. מְאֵרַת יְיָ׳ בְּבֵית רָשָׁע. וְחוֹטֵא יִלָּכֶד בָּהּ, בְּבֵית הַסֹּהַר דִּילָהּ, וְצַדִּיק יִמָּלֵט מִמֶּנָּה.

114. There is another star, which is a small dot over the moon, which is a luminary. This is the dot Cholam CALLED a King's daughter, Queen Shabbat. And the dominion of both SATURN (HEB. SHABTAI) AND SHABBAT is on the seventh day, of which it says, "that your manservant and your maidservant may rest" (Devarim 5:14). For the order of their creation is not like the order of calculation. This is why the sun and Mars, which are red and OF THE ASPECT OF Gehenom, were created on the second day OF THE WORKS OF CREATION, and the moon and Saturn were created on the fourth day OF THE WORKS OF CREATION, SINCE SATURN INDICATES hunger and darkness. This is why we do not start on Monday or Wednesday, since Gehenom was created on the second day and the eclipse of the luminaries on the fourth day.

114. וְאִית כּוֹכְבָא אַחֲרָא, נְקוּדָה זְעֵירָא, נָקוּד עַל סִיהֲרָא דְּאִיהוּ מְאוֹרָת, וְדָא חוֹלָם, בַּת מֶלֶךְ, שַׁבָּת מַלְכְּתָא. דְּשֵׁלְטָנוּתָא דְּתַרְוַוּיְהוּ בְּיוֹם שְׁבִיעִי, דְּאִתְּמַר בֵּיהּ, לְמַעַן יָנוּחַ עַבְדְּךָ וַאֲמָתְךָ. דְּסֵדֶר בְּרִיאָתָן לָאו כְּסֵדֶר שְׁמוּשָׁן. וּבג״ד חַמָּ״ה וּמַ״אדִים סוּמְקֵי דְּגֵיהִנָּם, אִתְּבְּרִיאוּ בְּיוֹמָא תְּנִיְינָא. לְבָנָה שַׁבְּתַאי, אִתְּבְּרִיאוּ בְּיוֹמָא רְבִיעָאָה, כַּסְּנָא וַחֲשׁוֹכָא. וּבג״ד אֵין מַתְחִילִין בב״ד, בְּגִין דְּגֵיהִנָּם אִתְּבְּרֵי בְּיוֹמָא תְּנִיְינָא, וְלָקוּתָא דְּנְהוֹרִין בְּיוֹמָא רְבִיעָאָה.

25. "and a handmaid that is heir to her mistress"
We are told that the sages of Mishnah disagree regarding the giving of the Torah, one thinking that it was given on the third day and another thinking that it was given on the seventh day. The stars and the moon and the sun and the planets are brought in to clarify the argument. We learn that there are twelve constellations from the good side and twelve from the evil side. Lastly we are told that the wicked are the forefathers of impurity and that an evil man is considered to be dead.

115. Of the star it says, "there shall come a star out of Jacob" (Bemidbar 24:17), WHICH IS THE CENTRAL COLUMN. Its grade is in the third day OF THE WORKS OF CREATION and it says of it, "And it came to pass on the third day in the morning" (Shemot 19:16), in which the Holy One, blessed be He, descended to give the Torah to Yisrael, THE TORAH BEING an only daughter, NAMELY MALCHUT, to be with it, WITH THE THIRD DAY, WHICH IS TIFERET, as Queen Shabbat. For the third day includes the three branches of the patriarchs, NAMELY THE THREE BRANCHES OF SHIN, WHICH ARE CHESED, GVURAH AND TIFERET, and the only daughter, WHICH IS MALCHUT, whose dominion is on Shabbat eve, becomes Shabbat in it, IN THE THIRD DAY, BECAUSE SHABBAT IS COMPOSED OF THE LETTER SHIN PLUS BAT (ENG. 'DAUGHTER'), IN WHICH SHIN ALLUDES TO THE THREE SFIROT CHESED, GVURAH AND TIFERET, WHICH ARE ATTACHED TO THE DAUGHTER, MALCHUT.

115. כְּכָ״ב, עָלֵיהּ אִתְּמַר, דָּרַךְ כּוֹכָב מִיַּעֲקֹב. דְּדַרְגֵּיהּ בְּיוֹמָא תְּלִיתָאָה. וּבֵיהּ וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בִּהְיוֹת הַבֹּקֶר, דְּבֵיהּ נָחִית קוּדְשָׁא בְּרִיךְ הוּא לְמֵיהַב אוֹרַיְיתָא לְיִשְׂרָאֵל, בַּת יְחִידָה, לְמֶהֱוֵי עִמֵּיהּ שַׁבָּת מַלְכְּתָא. דְּאִיהוּ יוֹם שְׁלִישִׁי, כְּלִיל תְּלַת עַנְפֵי אֲבָהָן, ש׳, בַּת יְחִידָאָה, דְּשֵׁלְטָנוּתָא דִּילָהּ בְּלֵיל שַׁבָּת, בֵּיהּ אִתְעֲבִידַת שַׁבָּת.

116. This is why the Mishnah sages disagree regarding the giving of the Torah, which is an only daughter. One said the Torah was given on the third day and another said it was given on the seventh day, since she is an only daughter attached to the Central Pillar, which is the third of the patriarchs, NAMELY TIFERET, ACCORDING TO WHICH THE TORAH WAS GIVEN ON THE THIRD DAY. AND MALCHUT is attached to the Righteous, WHO IS YESOD, NAMELY THE SIXTH DAY, and the only daughter, WHO IS MALCHUT, is seventh to him. And when she is a crown over his head, she is considered seventh with regard to him, as he, YESOD is sixth, and his planet is Jupiter (Heb. tzedek). And the only daughter, Queen Shabbat, is called righteousness (Heb. tzedek) and hence the Torah, MALCHUT, is attached between the third DAY and the seventh DAY. SOME THEREFORE SAY THAT THE TORAH WAS GIVEN ON THE THIRD DAY AND SOME SAY THE TORAH WAS GIVEN ON THE SEVENTH.

116. וּבג״ד חוֹלְקִין מָארֵי מַתְנִיתִין עַל מַתַּן תּוֹרָה, בַּת יְחִידָה. דָּא אָמַר, בַּשְּׁלִישִׁי נִתְּנָה תּוֹרָה. וְדָא אָמַר, בַּשְּׁבִיעִי נִתְּנָה תּוֹרָה. וְאִיהִי בַּת יְחִידָה, דְּאֶחִידַת בְּעַמּוּדָא דְּאֶמְצָעִיתָא, תְּלִיתָאָה לַאֲבָהָן. וּבְצַדִּיק, שְׁבִיעִית לֵיהּ בַּת יְחִידָאָה. וְכַד אִיהִי עֲטָרָה עַל רֵישֵׁיהּ, אִתְקְרֵי בֵּיהּ שְׁבִיעִי, דְּהוּא שִׁשִּׁי הֲוָה, דְּכֹכָב דִּילֵיהּ צֶדֶק, וּבַת יְחִידָה שַׁבָּת מַלְכְּתָא אִתְקְרֵי צֶדֶק. וּבְגִין דָּא, תּוֹרָה אֶחִידָא בֵּין יוֹם ג׳ וְז׳.

117. וְאִיהוּ כ״ב מִן כּוֹכָ״ב, כ״ו כִּי שֶׁמֶשׁ וּמָגֵן יְדֹו״ד צְבָאוֹת, שְׁכִינְתָּא מַלְכוּת הַקֹּדֶשׁ, בְּךָ יְבָרֵךְ יִשְׂרָאֵל, כ״ב אַתְוָון דְּאוֹרַיְיתָא. כּוֹכָב, כְּלִילָא מִתְּלַת דַּרְגִּין, כ׳, כֶּתֶר. ב׳ בִּינָה. יְדֹו״ד כְּלִיל תַּרְוַוּיְיהוּ, חָכְמָה. וְכֻלָּא כְּלִיל כּוֹכָ״ב, דַּרְגָּא דְּעַמּוּדָא דְּאֶמְצָעִיתָא, וּשְׁכִינְתָּא.

117. And she, MALCHUT, is Caf Bet of the star (Heb. kochav, Caf Bet Caf Vav). Caf Vav OF THE STAR IS THE NUMERICAL VALUE OF YUD HEI VAV HEI, ACCORDING TO THE SECRET OF, "For Hashem Elohim is a sun and shield" (Tehilim 84:12). The Shechinah is Malchut of holiness, OF WHOM IT SAYS, "By you (Heb. becha, Bet Caf) shall Yisrael bless" (Beresheet 48:20), BEING CAF BET OF THE STAR. And She is the secret of the Caf Bet (22) letters of the Torah. A star includes three grades. Caf OF KOCHAV is Keter, Bet is Binah, CAF VAV OF KOCHAV, WHICH IS Yud Hei Vav Hei, includes both, and is Chochmah. The star includes everything, INCLUDING ALSO the grade of the Central Pillar, WHICH IS CAF VAV OF MERCURY THAT HAS THE SAME NUMERICAL VALUE AS YUD HEI VAV HEI. IT INCORPORATES the Shechinah, WHO IS CAF BET OF KOCHAV, AS SAID BEFORE.

118. אִיהִי לְבָנָה, לִבּוּן הַהֲלָכָה, רַחֲמֵי, בְּסִטְרָא דְּחֶסֶד. וְאִתְקְרִיאַת חַמָּה, בָּרָה כַּחַמָּה, מִסִּטְרָא דִּגְבוּרָה, פְּנֵי מֹשֶׁה כִּפְנֵי חַמָּה. סִיהֲרָא אֲפֵילָה, מְעוּט דְּסִיהֲרָא, שִׁפְחָה דִּילָהּ גֵּיהִנָּם, חַמָּה בִּישָׁא. שִׁפְחָה דִּילֵיהּ שַׁבְּתַאי, לָקוּתָא דִּנְהוֹרִין, חִילּוּל שַׁבָּת. שִׁפְחָה, דְּאָהֲדְרַת עוֹרֶף לִגְבִירְתָּהּ בְּכָל יוֹמָא וְיוֹמָא וְאִתְגַּבְּרַת עָלָהּ בְּחוֹבִין דְּיִשְׂרָאֵל בְּנָהָא. הה״ד, וְשִׁפְחָה כִּי תִירַשׁ גְּבִירְתָּהּ. דְּשׁוּלְטָנוּתָא דְּשִׁפְחָה, לָא הֲוֵי אֶלָּא בְּיוֹמָא תְּנִיָּינָא, בַּגֵּיהִנָּם. וּבְרֻבִיעִי, בְּלָקוּתָא דִּנְהוֹרִין. וְאִתְהַדְּרַת לְשַׁלְטָאָה בְּכָל יוֹמָא וְיוֹמָא.

118. She, THE SHECHINAH, is CALLED the moon (Heb. levanah), namely clarification (Heb. libun) of the Halachah, which is Mercy from the aspect of Chesed. She is also called the sun, clear as the sun, from the aspect of Gvurah, the face of Moses being as the face of the sun. A waning moon is a dark moon, her handmaid OF MALCHUT that is Gehenom and an evil sun. ALSO her handmaid is Saturn, which is the eclipse of the luminaries and the desecration of Shabbat. She is a handmaid that turns her back on her mistress, MALCHUT, every day and overcomes her because of the iniquities of Yisrael her children. This is the meaning of, "and a handmaid that is heir to her mistress" (Mishlei 30:23). The handmaid rules mainly on the second day, in which Gehenom WAS CREATED, and on the fourth day where the luminaries became defective. From them she came to rule every day.

119. וּבַת מֶלֶךְ, אֲסִירָא בְּסִרְכוֹת, בְּבֵית הַסֹּהַר, בְּגָלוּתָא דִּילָהּ. וְאִיהִי קִינָּא דְּסַמָּאֵל בֵּין כֹּכָבַיָּא. וְקוּדְשָׁא בְּרִיךְ הוּא אוֹמֵי, אִם תַּגְבִּיהַּ כַּנֶּשֶׁר וְאִם בֵּין כֹּכָבִים שִׂים קִנֶּךָ מִשָּׁם אוֹרִידְךָ נְאֻם יְי׳. וּשְׁכִינְתָּא נֹגַהּ, וְנֹגַהּ לָאֵשׁ, וּמֵהָכָא קָרוּ לְבֵי כְּנִשְׁתָּא אֵשׁ נוֹגַהּ.

119. The King's daughter, WHO IS MALCHUT, is bound by ropes. THAT IS, JUST AS THE ADHESIONS OF THE LUNG STOP THE AIR FROM THE LUNG, SO DO THE INIQUITIES OF YISRAEL STOP THE LIGHT FROM MALCHUT in prison in her exile. She is a nest to Samael among the stars, THAT IS, SAMAEL IS ATTACHED TO HER, and the Holy One, blessed be He, swears, "Though you do soar aloft like the eagle, and though you do set your nest among the stars, from there I will bring you, says Hashem" (Ovadyah 1:4). And the Shechinah is CALLED Venus (Heb. nogah), AS WRITTEN, "the fire was bright (Heb. nogah)" (Yechezkel 1:13). Hence the synagogue is called 'a bright fire' IN A FOREIGN TONGUE.

120. אֵשׁ מַאֲדִים לִישָׁנָא דְּאוֹדֶם, טוּר אוֹדֶם פִּטְדָה. נוֹגַהּ אֶשָּׁא חִיוָּרָא. וְתַרְוַוּיְיהוּ פְּנֵי חַמָּה וּפְנֵי סִיהֲרָא, נֶצַח וְהוֹד, אִינּוּן דְּנָטְלוּ חִוָּורוּ מֵחֶסֶד, וְסוּמְקוּ מִגְּבוּרָה. אַהֲרֹן וְדָוִד מִתַּמָּן הֲווֹ, חַד נָטִיל רַחֲמֵי, וְחַד נָטִיל דִּינָא, דָּוִד מִסִּטְרָא דִּשְׂמָאלָא, וְהוּא אַדְמוֹנִי. אַהֲרֹן אִישׁ חֶסֶד, וְתַרְוַוּיְיהוּ נְבִיאֵי קֻשְׁטָא מִתַּמָּן. פְּנֵי מֹשֶׁה הֲווֹ נַהִירִין בִּנְבוּאָה דְּבִינָה, אִיהוּ חַמָּה עִלָּאָה מִתַּמָּן נְבוּאָה דִּילֵיהּ.

120. The fire of Mars (Heb. ma'adim) IS RED SINCE MA'ADIM derives from redness (Heb. odem), ACCORDING TO THE SECRET OF, "the first row shall be a ruby (Heb. odem), a chrysolite, and a beryl" (Shemot 28:17). Venus is a white fire, and both are the face of the sun, the face of the moon. Netzach and Hod receive the whiteness from Chesed and the redness from Gvurah; Aaron and David came from there; one received Mercy and the other received Judgment. David came from the left side, AS WRITTEN, "Now he was ruddy" (I Shmuel 16:12). Aaron is a man of Chesed, and the two true prophets, NAMELY NETZACH AND HOD, are from them. The face of Moses used to shine with prophecy from Binah, which is the supernal sun, whence his prophecy came.

121. בְּהוֹן עֵשָׂו חַיָּיבָא עֶבֶד אֱדוֹם, וְנוּקְבָּא דִילֵיהּ מַאֲדִים, אִיהִי שְׁפִיכוּת דָּמִים דְּיִשְׂרָאֵל, וְגַרְמָה דְּמַטְרוֹנִיתָא אִתְקַיָּים בָּהּ, נְתָנַנִי יְיָ׳ בִּידֵי לֹא אוּכַל קוּם, נְתָנַנִי שׁוֹמֵמָה כָּל הַיּוֹם דָּוָה. הוֹד דָּוָה אִתְהַדָּר. דְּנֶצַח וְהוֹד לְקַבְּלַיְיהוּ. יָכִין וּבוֹעַז. שְׁתֵיהֶן אֲשֶׁר הַבַּיִת נִשְׁעַן עֲלֵיהֶם. דְּבֵי כְּנִשְׁתָּא אִתְקְרִיאַת עַל שְׁמַיְיהוּ אֵשׁ נוֹגַהּ כַּדְקָא אֲמִינָא.

121. In them, Esau the wicked, the servant IS CALLED Edom, and his female IS CALLED Mars, which is bloodshed in Yisrael. She caused it to be fulfilled in the Queen, "he has made me desolate and faint (Heb. davah) all the day" (Eichah 1:13). Hod turned into Davah, since they correspond to Netzach and Hod. "I AM NOT ABLE TO RISE UP" (IBID. 14) CORRESPONDS TO NETZACH AND "FAINT ALL THE DAY" CORRESPONDS TO HOD. THEY ARE Jachin and Boaz, NETZACH BEING JACHIN AND BOAZ HOD, on both of which the house is supported, since a synagogue, WHICH CORRESPONDS TO MALCHUT, is named after them 'a bright fire', as we said.

122. וְשִׁפְחָה רָעָה אִיהִי קְבוּרָה, וּבָהּ אָסִירָא לְגְבִירְתָּא. וְאִיהִי שַׁבְּתַאי, קָרָה וּיְבֵשָׁה, בִּקְבוּרְתָּא דְּעַפְרָא, וְאִיהִי מָוֶת דַּעֲנִיּוּתָא דְּאוֹרַיְיתָא, וְאִיהִי קְבוּרַת עָנִי, מְכוּסָה בַּת בְּשֶׁבַע מִינֵי מָדוֹרוֹת, דְּאִיהִי כְּלִילָא מִשֶּׁבַע כּוֹכָבִיָּא, כְּמָה דְּשַׁבָּת מַלְכְּתָא כְּלִילָא מִשֶּׁבַע. וְאִינּוּן שֶׁבַע כּוֹכָבִיָּא מִסִּטְרָא דִּגְבִירְתָּא שֶׁבַע שְׁנֵי הַשָּׂבָע, מִסִּטְרָא דְּשִׁפְחָה שֶׁבַע שְׁנֵי הָרָעָב. דְּעָלַיְיהוּ אָמַר נָבִיא לֹא רָעָב לַלֶּחֶם וְלֹא צָמָא לַמַּיִם כִּי אִם לִשְׁמוֹעַ אֶת דִּבְרֵי יְיָ׳.

122. And an evil handmaid is THE ASPECT OF burial, and in it her mistress is imprisoned. THE EVIL HANDMAID is Saturn, which is cold and dry, buried in the dust, and is the death of poverty in the Torah, OF WHICH IT WAS SAID THAT A POOR MAN IS CONSIDERED AS DEAD. She is the grave of the poor man, who is covered within it with seven kinds of stories. For she includes seven planets, like HER MISTRESS Queen Shabbat includes seven SFIROT. And the seven planets from the aspect of the mistress are the seven years of plenty and those of the aspect of the handmaid are the seven years of famine, of which the prophet said, "not a famine for bread, nor a thirst for water, but for hearing the words of Hashem" (Amos 8:11).

123. גְּבִירְתָּהּ גַּן. שִׁפְחָה אַשְׁפָּה מְטוּנֶפֶת, מִסִּטְרָא דְּעֵרֶב רַב אַשְׁפָּה מְעוּרֶבֶת בַּגַּן, לְגַדְּלָא זְרָעִים, מִסִּטְרָא דְּעֵץ הַדַּעַת טוֹב וָרָע. מִסִּטְרָא דַּע״ז, אִתְקְרִיאַת שַׁבְּתַאי, לִילִית, אַשְׁפָּה מְטוּנֶפֶת, בְּגִין דְּצוֹאָה מְעוּרֶבֶת מִכָּל מִינֵי טִנּוּף וְשֶׁרֶץ, דְּזַרְקִין בָּהּ כְּלָבִים מֵתִים וַחֲמוֹרִים מֵתִים. בְּנֵי עֵשָׂו וְיִשְׁמָעֵאל קְבוּרִים בָּהּ. עכו״ם דְּאִינּוּן כְּלָבִים מֵתִים, קְבוּרִים בָּהּ. וְאִיהִי קֶבֶר דַּע״ז, דְּקַבְּרִין בָּהּ עֲרֵלִים, דְּאִינּוּן כְּלָבִים מֵתִים, שֶׁקֶץ וְרֵיחַ רָע, מְטוּנָּף, מְסוּרָח, מִשִּׁפְחָה בִּישָׁא אִיהִי סִרְכָא, דַּאֲחִידָא בְּעֵרֶב רַב, מְעוּרָבִים בְּיִשְׂרָאֵל. וַאֲחִידַת בְּעֶצֶם וּבָשָׂר, דְּאִינּוּן בְּנֵי עֵשָׂו וְיִשְׁמָעֵאל, עֶצֶם מֵת, וּבָשָׂר טָמֵא, בָּשָׂר בַּשָּׂדֶה טְרֵפָה, דְּעָלָהּ אִתְּמַר, לַכֶּלֶב תַּשְׁלִיכוּן אוֹתוֹ.

123. Her mistress is a garden. The handmaid is filthy refuse from the aspect of the mixed multitude. The refuse is mixed in the garden in order to grow seeds of the aspect of the Tree of Knowledge of Good and Evil. From the aspect of idolatry THE HANDMAID is called Saturn, Lilit, filthy refuse, because she is excrement mixed with different types of filth and vermin, into which dead dogs are thrown. The children of Esau and Ishmael are buried in it. She is a grave for idolatry, where the uncircumcised are buried, who are dead dogs, vermin, a bad smell and filthy, and who became foul through her, who is the adhesion attached to the mixed multitude that are mixed in Yisrael, and who is attached to the bones and flesh that are the children of Esau and Ishmael, who are a dead bone and unclean meat, meat that is torn by beasts in the field, of which it says, "you shall cast it to the dogs" (Shemot 22:30).

124. וּכְגַוְונָא דְּאִית תְּרֵיסָר מַזָּלוֹת, מִסִּטְרָא דְּטוֹב. הָכִי אִית תְּרֵיסַר מַזָּלוֹת, מִסִּטְרָא דְּרָע. הָדָא הוּא דִּכְתִיב, שְׁנֵים עָשָׂר נְשִׂיאִים לְאֻמֹּתָם. דְּזֶה לְעֻמַּת זֶה עָשָׂה הָאֱלֹהִים, וְרַשִׁיעַיָּיא אִינּוּן אֲבִי אֲבוֹת הַטּוּמְאָה, דְּאִינּוּן טְמֵא מֵת וְשֶׁרֶץ, דִּמְטַמֵּא לְב״נ מֵאֲוִירוֹ וּמִתּוֹכוֹ וּמִגַּבּוֹ. וַאֲפִילוּ תּוֹךְ תּוֹכוֹ דְּכַהֲנָא מִסְתָּאֵב בְּהוֹן. וּבְגִין דָּא עַל כָּל נַפְשׁוֹת מֵת לֹא יָבֹא. דְּרָשָׁע קָרוּי מֵת. וּבוּצִינָא קַדִּישָׁא, לְאָבִיו וּלְאִמּוֹ לֹא יִטַּמָּא.

124. Just as there are twelve constellations from the good side so there are twelve constellations from the Evil Side. This is what is meant by, "twelve princes according to their nations" (Beresheet 25:16), since, "the Elohim has made the one as well as the other" (Kohelet 7:14). And the wicked are the forefathers of impurity, being made impure by the dead and by vermin, who causes one to be unclean by their space, their inside, their back, and even their innermost parts, by which the priest becomes unclean. This is why, "neither shall he go in to any dead body" (Vayikra 21:11), since the evil man is considered dead. And the holy luminary EVEN "not defile himself for his father, or for his mother" (Ibid.).

Elijah is implored to come down quickly because God and His Shechinah are in exile and the Faithful Shepherd is buried among the wicked awaiting release. He begs Elijah to come with the celestial angels, and he speaks about the vessels of the Shechinah that are holy angels above and Yisrael below. If there are people of good qualities Malchut spreads over them with her ten Sfirot and the Cause of Causes descends upon her. Next Rabbi Shimon beseeches God to take note of the Faithful Shepherd who is worth 600,000 people of Yisrael and who embodies all ten attributes; he reminds God that He promised He would not destroy the world for the sake of ten righteous people. Finally Rabbi Shimon asks Elijah to swear an oath to reveal Moses to all the leaders of the Mishnah sages so they will recognize him and he will no longer have to bear the burden of the sins of Yisrael. He says that God will thank Elijah for doing this.

125. I have found remedy here to that of which it says, "For they made his grave among the wicked" (Yeshayah 53:9). Since this is the burial site for Aba and Ima, WHO ARE ZEIR ANPIN AND MALCHUT, who are in exile with Yisrael, the verse was fulfilled in me, "not defile himself" (Vayikra 21:11). Elijah, do not tarry in coming down, for though you are a priest, PINCHAS BEING ELIJAH, such may be defiled for his father, or for his mother. For the Holy One, blessed be He, and His Shechinah are in exile, THEY BEING ABA AND IMA TO WHOM EXILE is a grave, and I am buried among them. An oath upon you, by the name of the living, enduring Hashem, do not tarry in coming down. Holy, winged angels, an oath upon you, take this oath, WHICH IS THE SECRET OF MALCHUT THAT IS CALLED AN OATH, and raise her, the Queen, upon your wings with her glory to the Holy One, blessed be He.

125. הָכָא אַשְׁכַּחְנָא אַסְוָותָא, לְגַבֵּי דְּאִתְּמַר בִּי וְיִתֵּן אֶת רְשָׁעִים קִבְרוֹ. בְּתַר דִּקְבוּרָה דָּא בְּגִין אַבָּא וְאִימָּא, דְּאִינּוּן בְּגָלוּתָא עִם יִשְׂרָאֵל אִתְקַיָּים בִּי קָרָא וְלֹא יִטַּמָּא. אֵלִיָּהוּ, לָא תִּתְעַכֵּב מִלְּנַחְתָּא, דְּאַע״ג דְּאַנְתְּ כַּהֲנָא, לְאָבִיו וּלְאִמּוֹ יִטַּמָּא, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ בְּגָלוּתָא, דְּאִיהִי קִבּוּרָה לוֹן, וַאֲנָא קָבוּר בֵּינַיְיהוּ. בְּאוֹמָאָה עֲלָךְ, בְּשֵׁם יְיָ׳ חַי וְקַיָּים, לָא תִּתְעַכֵּב מִלְּנַחְתָּא. מַלְאָכִין קַדִּישִׁין, מָארֵי דְּגַדְפִּין, בְּאוֹמָאָה עֲלַיְיכוּ, טוֹלוּ אוֹמָאָה דָּא, וּסְלִיקוּ לָהּ עַל גַּדְפַּיְיכוּ, שְׁבוּעַת יְיָ׳ בְּחַ״י צַדִּיק וְקַיָּים עַמּוּדָא דְּאֶמְצָעִיתָא, טוֹלוּ אוֹמָאָה דָּא, וּסְלִיקוּ לָהּ עַל גַּדְפַּיְיכוּ. בְּמַטְרוֹנִיתָא בִּיקָרָא דִּילָהּ, לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא.

126. Celestial angels, sent by the Holy One, blessed be He, from the right side, His angels messengers from the left, and angels of Aba and Ima, WHO ARE ZEIR ANPIN AND MALCHUT, WHICH ARE THE CENTRAL COLUMN, shall hide her, MALCHUT, above and below, and cover her with the letter Vav, WHICH IS ZEIR ANPIN, with his six wings, of whom it says, "Seraphs stood above him. Each one had six wings; WITH TWO HE COVERED HIS FACE" (Yeshayah 6:2) of his oath, which is Hei, the fourth LETTER OF YUD HEI VAV HEI, NAMELY MALCHUT, "and with two he covered his feet" (Ibid.) OF MALCHUT, and with two they cause her to fly TO ZEIR ANPIN.

126. מַלְאָכִין עִלָּאִין, שְׁלִיחָן דְּקוּדְשָׁא בְּרִיךְ הוּא מִימִינָא. וּמַלְאָכִין שְׁלִיחָן דִּילֵיהּ, מִשְּׂמָאלָא. וּמַלְאָכִים דְּאַבָּא וְאִמָּא. יְהוֹן סתרין לָהּ עֵילָא וְתַתָּא, וּמְכַסִּין לָהּ בְּאָת ו׳, בְּשִׁית גַּדְפִּין דִּילֵיהּ, דְּאִתְּמַר בֵּיהּ שְׂרָפִים עוֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם וְגוֹ׳ בִּשְׁתַּיִם יְכַסֶּה פָּנָיו דִּשְׁבוּעָה דִּילֵיהּ, דְּאִיהִי ה׳, רְבִיעָאָה. וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו דִּילָהּ, וּבִשְׁתַּיִם מְעוֹפְפִים לָהּ.

127. And you, Elijah, who have risen to the Cause of causes, who loaded you with every goodness, go down to her, TO MALCHUT, and be a cherub under her, to bring her down filled with goodness. And the angels of Aba and Ima, who are Yud Hei, shall cover her during your descent and make her fly with six wings OF THE SIX LETTERS Aleph Bet Gimel, Yud Tav Tzadik and the 36 LETTERS IN THE SIX NAMES derived FROM ALEPH BET GIMEL, YUD TAV TZADIK, WHICH ARE KUF RESH AYIN, SIN TET NUN; NUN GIMEL DALET, YUD CAF SHIN; BET TET RESH, TZADIK TAV GIMEL; CHET KUF BET, TET NUN AYIN; YUD GIMEL LAMED, PE ZAYIN KUF; SHIN KUF VAV, TZADIK YUD TAV, THE numerical value OF WHICH is 36. Surely, "Seraphs stood above him (Heb. lo, Lamed Vav)," NAMELY WITH THE ABOVE-MENTIONED LAMED VAV (36) LETTERS. And his Hei descends, NAMELY MALCHUT, hidden and covered by them. And angels coming from the Righteous, the life of the worlds, support her over you like the living creatures that support the throne.

127. וְאַנְתְּ אֵלִיָּהוּ, דְּסְלִיקַת לְעֵילָא, לְעִילַּת הָעִילּוֹת, וְהוּא טָעִין לָךְ מִכָּל טוּב, נָחִית לְגַבָּהּ, וְתֶהֱוֵי כְּרוּב תְּחוֹתָא, לְנַחְתָּא לָהּ מְלֵאָה כָּל טוּב. וּמַלְאָכִין, דְּאַבָּא וְאִימָּא, דְּאִינּוּן יָ״ה, אַסְתְּרוּ לָהּ, בְּנַחִיתוּ דִּילָהּ. וּמַלְאָכִין דְּבַעְלָהּ, בְּרָא דְּאַבָּא וְאִמָּא, ו׳, כַּסִּיאוּ לָהּ, וּמְעַפְּפִין לָהּ, מִשִּׁית גַּדְפִּין אב״ג ית״ץ, ובל״ו דְּתַלְיָין מִנַּיְיהוּ כְּחֶשְׁבּוֹן ל״ו. וְדָאי אִיהוּ שְׂרָפִים עוֹמְדִים מִמַּעַל לוֹ. וּנְחִיתַת ה׳ דִּילֵיהּ, טְמִירָא מְכוּסָה בְּהוֹן. וּמַלְאָכִין דְּאִינּוּן דְּצַדִּיק חַ״י עָלְמִין, אַסְמִיכוּ לָהּ עָלַיְיכוּ כְּחֵיוָן דְּסַמְכִי לְכֻרְסְיָא.

128. דְּאע״ג דְּהֵי״א דַּאֲצִילוּת, דְּשְׁמָא דְּיוֹדָ״ו, אִיהִי סְמִיכַת לְכֻלְּהוּ, לֵית לְכוֹן לְפָרְחָא לְעֵילָא, וּלְנַחְתָּא לְתַתָּא, בַּר מִינָהּ. כְּאֵבְרִין דְּגוּפָא, דְּלֵית לְהוֹן תְּנוּעָה בַּר מִנִּשְׁמָתָא, דְּאֵבְרִין דְּאִית לָהּ, אִתְפַּשְׁטוּ עָלַיְיכוּ, לְסַמְכָא לְכוֹן בְּהוֹן. דְּהָכִי אִיהִי ה׳, כְּיַמָּא, אִי אִית לָהּ מָאנִין, מִתְמַלְיָין מִנָּהּ, וּמִתְפַּשְׁטִין בְּהוֹן, כְּנַחְלִים דְּמִתְפַּשְׁטָן מִן יַמָּא עַל אַרְעָא. וְאִי לָאו, אִיהִי ה׳ בְּגַרְמָא יְחִידָאָה, בְּלָא אִתְפַּשְׁטוּתָא דְּנַחְלִין.

128. For though Hei of Atzilut, of the Name Yud Hei Vav Hei, WHICH IS MALCHUT, supports everything, you must not fly up and down, except with her, WITH MALCHUT. Just like the body parts cannot move except with the soul, so do her parts, NAMELY HER SFIROT, expand over you to support you with them. For such is Hei, like the sea. If it has vessels TO FILL, they are filled from it and it spreads within them like streams that spread from the sea onto the earth. If it does not have vessels, it is Hei only, alone without the expansion of streams.

129. הָכִי מָאנִין דְּשְׁכִינְתָּא, אִינּוּן מַלְאָכִין קַדִּישִׁין לְעֵילָא, וְיִשְׂרָאֵל לְתַתָּא, אִי אִית בְּהוֹן מָארֵי מִדּוֹת, מָארֵי חֶסֶד חֲסִידִים, גִּבּוֹרִים מָארֵי תּוֹרָה, נְבִיאִים וּכְתוּבִים, צַדִּיקִים, אַנְשֵׁי מַלְכוּת, דְּאִתְּמַר בְּהוּ, וַאֲשֶׁר כֹּחַ בָּהֶם לַעֲמוֹד בְּהֵיכַל הַמֶּלֶךְ, בַּעֲמִידָה דְּצְלוֹתָא, בְּהֵיכְלָא דְּמַלְכָּא אֲדֹנָ״י, מַלְכָּא דְּיוֹדָ״ו. וְהֵם חֲכָמִים וּנְבוֹנִים רָאשֵׁי יִשְׂרָאֵל. וְלָא רָאשֵׁי עֵרֶב רַב, דְּאִתְּמַר בְּהוֹן, הָיוּ צָרֶיהָ לְרֹאשׁ. אִיהִי אִתְפַּשְׁטַת עָלַיְיהוּ בַּעֲשַׂר סְפִירָן דִּילָהּ. בְּהַהוּא זִמְנָא, נָחִית עִלַּת הָעִלּוֹת, בְּיוֹד הֵ״א וָא״ו הֵ״א, לְנַחְתָּא עָלַיְיהוּ, לְאָקָמָא שְׁכִינְתָּא עָלַיְיהוּ.

129. Such are the vessels of the Shechinah, which above are holy angels and below are Yisrael. If there are people of good qualities among them, kind, pious and mighty, learned in the Torah, the Prophets and the Writings, righteous, people of Malchut, of whom it says, "and such as had ability in them to stand in the king's palace" (Daniel 1:4), namely during the Amidah (lit. 'standing') prayer in the King's palace, which is Adonai, whose King is Yud Hei Vav Hei. If they are wise and intelligent, leaders of Yisrael, not leaders of the mixed multitude, of whom it says, "Her adversaries have become the chief" (Eichah 1:5), then she, MALCHUT, spreads over them with her ten Sfirot. At that time the Cause of causes descends upon her with Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph, to establish the Shechinah on them.

130. וּבְזִמְנָא דְּוַיְּפֶן כֹּה וָכֹה וַיַּרְא כִּי אֵין אִישׁ, אִיהִי אָמְרַת, שַׁלָּמָה אֶהְיֶה כְּעוֹטִיָּה, מְעוּטֶפֶת בְּגַרְמָא דְּלָא אִתְפַּשְׁטַת עָלַיְיהוּ, וְקוּדְשָׁא בְּרִיךְ הוּא צָוַוח עָלַהּ וְאָמַר, אֵיכָה יָשְׁבָה בָדָד.

130. When, "he looked this way and that, and when he saw that there was no man" (Shemot 2:12), she says, "for why should I be like one who cloaks himself" (Shir Hashirim 1:7), namely wrapping herself and not expanding over them. And the Holy One, blessed be He, cries loud for her, saying, "How does the city sit solitary" (Eichah 1:1).

131. אַדְּהָכִי, קָם בּוּצִינָא קַדִּישָׁא, וְאָמַר רִבּוֹן עָלְמָא, הָא הָכָא רַעְיָא מְהֵימְנָא, דְּאִתְּמַר בֵּיהּ וְהָאִישׁ מֹשֶׁה עָנָו מְאֹד, עַד כְּעַן וַיַּרְא כִּי אֵין אִישׁ. הָא הָכָא וְהָאִישׁ מֹשֶׁה, דְּשָׁקִיל לְשִׁתִּין רִבּוֹא דְּיִשְׂרָאֵל. וּבֵיהּ מִמְּכוֹן שִׁבְתּוֹ הִשְׁגִּיחַ. דְּבֵיהּ אִתְּמַר לְגַבֵּי דָּרָא דְּגָלוּתָא בַּתְרָאָה, וַיְיָ׳ הִפְגִּיעַ בּוֹ אֵת עֲוֹן כֻּלָּנוּ. וְאִיהוּ כָּלִיל בַּעֲשַׂר מִדּוֹת, דְּבִגִּינַיְיהוּ אָמְרַת לֹא אַשְׁחִית בַּעֲבוּר הָעֲשָׂרָה. נָחִית עָלֵיהּ, לְאַשְׁגְּחָא עַל עָלְמָא, וְקַיֵּים מִילָּךְ, דְּאַנְתְּ קְשׁוֹט, וְכָל מִילָּךְ קְשׁוֹט.

131. As he was speaking, the holy luminary, RABBI SHIMON, rose and said, Master of the universe, here is the Faithful Shepherd, of whom it says, "Now the man Moses was very meek" (Bemidbar 12:3). Until this moment, "he saw that there was no man." But here the man Moses is equivalent to 600,000 of Yisrael, and in him, "From the place of His habitation He looks" (Tehilim 33:14), THE INITIALS OF WHICH FORM THE WORD MOSES, of whom it says in relation to the last exile, "and Hashem has caused the iniquity of us all to fall upon him" (Yeshayah 53:6). He comprehends the ten attributes for which You said, "I will not destroy it for the sake of the ten" (Beresheet 18:32). Go down over him to oversee the world and fulfill Your words that You are true and that all Your words are true.

132. דְּאִיהוּ גָּמַל חֶסֶד עִם שְׁכִינְתָּא, וְקָטִיר שִׁפְחָה דִּילָהּ בִּגְבוּרָה, לְמֶהֱוֵי שִׁפְחָה אֲסִירָא תְּחוֹת גְּבִירְתָּהּ, בְּקִשּׁוּרָא דִּתְפִלִּין. וְאִשְׁתְּדַל בְּגִינָהּ, בְּתוֹרַת אֱמֶת, תּוֹרַת אֱמֶת הָיְתָה בְּפִיהוּ. וְאִשְׁתְּדַל בָּהּ, בַּנְּבִיאִים וּכְתוּבִים. בְּנְבִיאֵי, בְּכַמָּה נֶחָמוֹת. בַּכְּתוּבִים, בְּעֲשָׂרָה מִינֵי תְּהִלִּים. בְּצַדִּיק, בְּי״ח בִּרְכָאן דְּצְלוֹתָא.

132. For he acted kindly by the Shechinah and tied her handmaid to Gvurah, so the handmaid shall be bound under her mistress with the knot of Tefilin. And he endeavored for Her sake with the Torah of truth, AS WRITTEN, "The Torah of truth was in his mouth" (Malachi 2:6). And he strove in it in the Prophets and the Writings: in the Prophets in different kinds of comforts and in the Writings, WHICH ARE MALCHUT, in ten kinds of Psalms, WHICH ARE HER TEN SFIROT; in the Righteous WHICH IS YESOD in the eighteen blessings in the AMIDAH prayer.

133. But the sages of the Mishnah do not know the Faithful Shepherd. Elijah, an oath upon you in the Name Yud Hei Vav Hei and in the explicit Name, reveal him to all the leaders of the Mishnah sages so they will recognize him and he shall no more be violated, "But he was wounded (or: 'violated') because of our transgressions" (Yeshayah 53:5). You do not have to receive permission FROM THE HOLY ONE, BLESSED BE HE, because I am a messenger from the Master of the universe and I know that if you do that, the Holy One, blessed be He, will thank you for it and your descendants shall be exalted for it above and below. Do not tarry in doing it, neither a week nor a month, nor a year, but do it immediately.

133. וּמָארֵי מַתְנִיתִין, לָא אִשְׁתְּמוֹדְעָן לֵיהּ לְרַעְיָא מְהֵימְנָא. אֵלִיָּהוּ, בְּאוֹמָאָה עֲלָךְ בִּשְׁמָא דִּידְוָ״ד, וּבִשְׁמֵיהּ מְפֹרָשׁ, גַּלֵּי לֵיהּ לְכָל רֵישֵׁי מָארֵי מַתְנִיתִין, דִּישְׁתְּמוֹדְעוּן לֵיהּ, וְלָא יִתְחַלֵּל יַתִּיר, דְּאִתְּמַר בֵּיהּ, וְהוּא מְחוֹלָל מִפְּשָׁעֵינוּ, לֵית לָךְ צוֹרֶךְ לְמֵיטַל רְשׁוּ דְּהָא אֲנָא שְׁלִיחָא דְּמָארֵי עָלְמָא, וְיָדַעְנָא דְּאִי אַנְתְּ עָבֵיד דָּא, דְּיוֹדֵי לָךְ קוּדְשָׁא בְּרִיךְ הוּא עָלֵיהּ, וְיִסְתַּלְקוּן בְּנָךְ בְּגִינֵיהּ, עֵילָא וְתַתָּא. וְלָא תִּתְעַכַּב לְמֶעְבַּד, לָא שָׁבוּעַ, וְלָא חֹדֶשׁ, וְלָא שָׁנָה, אֶלָּא מִיַּד.

27. Pesach, Chametz and Matzah

We read of the importance of keeping the precepts about food and drink, including most importantly the restriction on leaven during Pesach. The conclusion is that any deed below causes damage above.

134. Faithful Shepherd, when the night of watchfulness, WHICH IS THE SHECHINAH, has power over the vessels of Pesach, everybody should be guarded, kept from Chametz and any kind of leaven. Every food and drink SHOULD BE watched, and whoever keeps them from Chametz and leaven, his body is kept from the Evil Inclination below, and his soul IS KEPT from above, and it says of it, "nor shall evil dwell with you" (Tehilim 5:5), for his body becomes holy and his soul the holy of holies. And it says of the Evil Inclination, "No stranger shall eat of the holy thing" (Vayikra 22:10), "and the stranger that comes near shall be put to death" (Bemidbar 1:51).

134. רַעְיָא מְהֵימְנָא, מָאנֵי דְּפִסְחָא, בְּזִמְנָא דְּשָׁלִיט עָלַיְיהוּ לֵיל שִׁמּוּרִים, כֻּלְּהוּ צְרִיכִים לְמֶהֱוֵי שְׁמוּרִים, וּנְטוּרִים מֵחָמֵץ וּשְׂאוֹר בְּכָל שֶׁהוּא, וְכָל מַאֲכָלִים וּמַשְׁקִים כֻּלְּהוּ נְטוּרִין. וּמַאן דְּנָטִיר לוֹן מֵחָמֵץ וּשְׂאוֹר, גּוּפֵיהּ, אִיהוּ נָטִיר מִיצָה״ר לְתַתָּא, וְנִשְׁמָתֵא לְעֵילָא. וְאִתְּמַר בֵּיהּ, לֹא יְגוּרְךָ רָע. בְּגִין דְּהָא אִתְעָבִיד גּוּפֵיהּ קֹדֶשׁ, וְנִשְׁמָתֵיהּ קֹדֶשׁ קָדָשִׁים. וְאִתְּמַר בְּיֵצֶר הָרָע וְכָל זָר לֹא יֹאכַל קֹדֶשׁ, וְהַזָּר הַקָּרֵב יוּמָת.

135. Pesach is the right arm, which is Abraham, NAMELY CHESED, refined silver. Whoever mixes lead in it is false to it. Similarly, for anyone who mixes Chametz or leaven at all in the Matzah it is as if he is false to the King's coin, WHICH IS MALCHUT CALLED MATZAH. So is whoever mingles any admixture into his drop of semen BY FORBIDDEN INTERCOURSE OR BY THINKING OF SOMEONE ELSE, as if he is false to the King's seal, WHICH IS YESOD. For they are interdependent - THE DEED BELOW CAUSES DAMAGE ABOVE.

135. פֶּסַח, דְּרוֹעָא יְמִינָא דְּאַבְרָהָם, כֶּסֶף מְזוּקָּק, מַאן דְּעָרַב בֵּיהּ עוֹפֶרֶת, מְשַׁקַּר לֵיהּ. הָכִי מַאן דְּעָרַב חָמֵץ אוֹ שְׂאוֹר כָּל שֶׁהוּא בְּמַצָּה, כְּאִלּוּ מְשַׁקַּר בְּמוֹנִיטָה דְּמַלְכָּא. וְהָכִי מַאן דְּעָרַב בְּטִפָּה דִּילֵיהּ שׁוּם תַּעֲרוֹבֶת, כְּאִילּוּ מְשַׁקַּר חוֹתְמָא דְּמַלְכָּא, דָּא בְּדָא תַּלְיָיא.

28. Head and hand Tefilin

We are told about Rosh Hashanah and the meaning of the knot of the hand Tefilin. Rabbi Shimon addresses Metatron calling him a servant to his Master and yet a king over all other peoples and over the angels. He says that the sound of prayer and the sound of the Shofar are like spears stabbing and killing the Evil Inclination.

136. Rosh Hashanah (the Jewish New Year) is the left arm, which is Isaac, where criminal laws are SENTENCED, JUDGING WHO SHALL LIVE AND WHO SHALL DIE. The sacrifice of Isaac was there, whom Abraham bound. The knot of the hand Tefilin resembles the binding of Isaac. BOTH RELATE TO THE BINDING OF GVUROT WITH CHASSADIM. Blessed is the son who is bound to his father, connected to him to do as he does with the Torah and the precepts, and blessed is the servant bound under his master to do his bidding, who is in the place of a king's son.

136. רֹאשׁ הַשָּׁנָה, דְּרוֹעָא שְׂמָאלָא דְּיִצְחָק, תַּמָּן דִּינֵי נְפָשׁוֹת, וַעֲקֵדָה דְּיִצְחָק תַּמָּן הֲוָה. דְּעָקִיד לֵיהּ אַבְרָהָם. קְשׁוּרָא דִּתְפִלָּה דְּיָד, דּוּמְיָא דַּעֲקֵדָה דְּיִצְחָק. זַכָּאָה אִיהוּ בְּרָא דְּאִתְעֲקַד בַּאֲבוֹי, וְאִתְקְשַׁר בֵּיהּ, לְמֶעְבַּד עוֹבְדוֹהִי, בְּאוֹרַיְיתָא וּבְמִצְוָה. וְזַכָּאָה עֶבֶד דְּאִתְקְשַׁר תְּחוֹת רַבֵּיהּ, לְמֶעְבַּד רְעוּתֵיהּ, אִיהוּ בַּאֲתָר דִּבְרָא דְּמַלְכָּא.

137. Metatron, blessed are you and blessed are your children, NAMELY, THOSE DERIVED FROM METATRON, WHO HAVE NOT YET MERITED TO BE CHILDREN TO MALE AND FEMALE OF ATZILUT, who are bound and tied by the Tefilin under your Master's authority. For that reason, though you are a servant to your Master, you are a king over all the ministers of the other peoples, king over all the angels, a king of whom all demons and their legions are afraid. Who brought that about? Your being a stool for your Master's feet. You serve your Master as Shadai of the Mezuzah from outside, guarding the entrance. Yud Hei Vav Hei, who is your Master, is inside, AND SHADAI, WHO IS THE ASPECT OF METATRON, IS OUTSIDE.

137. מְטַטְרוֹ"ן, זַכָּאָה אַנְתְּ, וְזַכָּאִין בְּנָךְ, דְּאִינּוּן קְשִׁירִין וַעֲקִידִין בִּתְפִלִּין תְּחוֹת רְשׁוּתָא דְּמָארָךְ. וּבג"ד, אע"ג דְּאַנְתְּ עֶבֶד לְמָארָךְ, מַלְכָּא אַנְתְּ עַל כָּל מְמָנָן דִּשְׁאַר עַמִּין. מַלְכָּא עַל כָּל מַלְאָכִין. מַלְכָּא, דְּשֵׁדִים וְכָל מַשְׁרְיָיתֵיהּ, דַּחֲלִין מִנָּךְ. מַאן גָּרִים דָּא, בְּגִין דְּאַנְתְּ שַׁרְפְּרָף לְמָארָךְ, וְאַנְתְּ מְשַׁמֵּשׁ לְמָארָךְ. שַׁדַּי דְּמְזוּזָה לְבַר, שׁוֹמֵר הַפֶּתַח. יְדוֹ"ד דְּאִיהוּ מָארָךְ, מִלְּגָאו.

138. It is so THAT METATRON IS SHADAI when the Holy One, blessed be He, descends TO BRIYAH to rule over the Tree of Knowledge of Good and Evil, good being Metatron and evil Samael, who is a devil, the king of demons. Metatron is an angel, the king of angels, but from the aspect of the Tree of Life the name Shadai is Yesod OF ATZILUT. This is why below IN BRIYAH THERE ARE two, a servant and his Master. THE SERVANT IS SHADAI OUTSIDE AND HIS MASTER IS YUD HEI VAV HEI INSIDE, and they are not unified into one. And above IN ATZILUT Tiferet and Yesod are one, since we consider the body and the member of the covenant as one, the Central Column and the Righteous, NAMELY TIFERET AND YESOD.

138. וְהָכִי אִיהוּ כַּד קוּדְשָׁא בְּרִיךְ הוּא נָחִית לְשַׁלְטָאָה עַל עֵץ הַדַּעַת טוֹב וָרָע, דְּאִיהוּ טוֹב מְטַטְרוֹ"ן. רָע סָמָאֵל, שֵׁד, מַלְכָּא דְּשֵׁדִים. מְטַטְרוֹן מַלְאָךְ, מַלְכָּא דְּמַלְאָכִים. אֲבָל מִסִּטְרָא דְּאִילָנָא דְּחַיֵּי, שַׁדַּי אִיהוּ יְסוֹד. וּבג"ד לְמַטָּה, שְׁנַיִם, עֶבֶד וְרַבּוֹ, דְּלָאו אִינּוּן יְחוּדָא חֲדָא, וּלְמַעְלָה, אֶחָד. תִּפְאֶרֶת יְסוֹד, דְּגוּף וּבְרִית חַשְׁבִּינָן חַד, דְּאִיהִי עַמּוּדָא דְּאֶמְצָעִיתָא וְצַדִּיק.

139. Just like the head Tefilin are MOCHIN OF Binah above Tiferet that is the Tree of Life in Atzilut, and Malchut is the hand Tefilin, so it is below in the Tree of Life in Briyah. From the aspect of the supernal throne, BINAH OF BRIYAH, there is the head Tefilin of Metatron, and his hand Tefilin are the lower throne, NAMELY MALCHUT OF BRIYAH. Of this the prophet says, "A glorious throne exalted from the beginning" (Yirmeyah 17:12).

139. כְּגַוְונָא דִּתְפִלִּין דְּרֹאשׁ, דְּאִיהוּ בִּינָה עַל תִּפְאֶרֶת, מִסִּטְרָא דְּאִילָנָא דְּחַיֵּי דַּאֲצִילוּת, וּמַלְכוּת תְּפִלָּה דְּיָד. הָכִי לְתַתָּא בְּאִילָנָא דְּחַיֵּי דְּבְרִיאָה, מִסִּטְרָא דְּכֻרְסְיָיא עִלָּאָה, תְּפִלִּין דְּרֹאשׁ מְטַטְרוֹן. תְּפִלִּין דְּיָד דִּילֵיהּ, כִּסֵּא תַּחְתּוֹן. וְהַאי אִיהוּ דְּאָמַר נָבִיא עָלֵיהּ, כִּסֵּא כָּבוֹד מָרוֹם מֵרֵאשׁוֹן.

140. But from the aspect of the Tree of Knowledge of Good and Evil, the Evil Inclination is bound under the Good Inclination by the knot of Tefilin like a servant under his master by the sound of Torah, the sound of prayer and the sound of the Shofar, since a sound UTTERED FOR PERFORMING A PRECEPT is like a spear in relation to it, STABBING AND KILLING THE EVIL INCLINATION. Such is the sound of the Shofar, which is the sound of the Central Pillar, NAMELY ZEIR ANPIN, which includes fire, water and air, which are the three patriarchs GVURAH, CHESED AND TIFERET that have Hei Yud Vav in them, Hei in Abraham and Yud in Isaac. NAMELY, HEI IN THE NAME ABRAHAM ALLUDES TO JUDGMENT AND YUD IN THE NAME ISAAC ALLUDES TO CHESED IN JUDGMENT. Wherever Hei rules over Yud, NAMELY WRITTEN BEFORE YUD, it is Judgment. This is Hei Yud of Elohim, NAMELY THE MOCHIN OF THE NAME ELOHIM. THESE HEI YUD ARE THE SECRET OF THE FIRE AND WATER IN THE SHOFAR, and this is why, "Elohim is gone up with a

shout" (Tehilim 47:6). Vav of, 'and (Heb. Vav) the Elohim of Jacob' is the wind of the Shofar, NAMELY TIFERET. The Shechinah is the vessel THAT RECEIVES all three, FIRE, WATER AND AIR OF THE SHOFAR, and is the Hei of the word HaShofar.

140. אֲבָל מִסִּטְרָא דְּעֵץ הַדַּעַת טוֹב וָרָע, בְּקַשּׁוּרָא דִּתְפִלִּין, אִתְקְשַׁר יצה"ר תְּחוֹת יֵצֶר הַטּוֹב, כְּעַבְדָּא תְּחוֹת מָארֵיהּ, בְּקָלָא דְּאוֹרַיְיתָא, בְּקָלָא דִּצְלוֹתָא, בְּקוֹל דְּשׁוֹפָר. קָלָא אִיהוּ רוֹמַ"ח לְגַבֵּיהּ. וְדָא קוֹל הַשּׁוֹפָר, קוֹל דְּעַמּוּדָא דְּאֶמְצָעִיתָא, דְּאִיהוּ כְּלִיל אֶשָּׁא מַיָּא וְרוּחָא. דְּאִינּוּן תְּלַת אֲבָהָן, דִּבְהוֹן הי"ו, ה' בְּאַבְרָהָם, י' בְּיִצְחָק, בְּכָל אֲתַר ה' דְּשָׁלִיט עַל י' דִּינָא הוּא, וְהַאי אִיהוּ ה"י מִן אֱלֹהִים. וּבג"ד עָלָה אֱלֹהִים בִּתְרוּעָה. ו' מִן וֵאלֹהֵי יַעֲקֹב, וְדָא רוּחַ הַשּׁוֹפָר, שְׁכִינְתָּא מָנָא דְּכֻלְּהוּ תְּלַת, וְאִיהוּ ה' מִן הַשּׁוֹפָר.

29. Ten sounds of the Shofar

This section begins by reiterating the statement that blowing the Shofar has an effect on evil like spears and swords, but the part following this paragraph is missing. After that we read about the effect of Yisrael reciting the Sh'ma and how this links them to the Shechinah.

141. There are ten sounds of the Shofar, which are T'kiah Sh'varim T'ruah T'kiah, T'kiah Sh'varim T'kiah, T'kiah T'ruah T'kiah, in which Hei Aleph, Yud Vav Dalet, Vav Aleph Vav, Hei Aleph are clothed. All these letters, towards the other aspects and towards the evil are like chains and spears and swords. One blow is a chain and the two blows are accomplished by ten sounds of the Shofar, and are one. (THE CONTINUATION IS MISSING)

141. דְּאִינּוּן י' שׁוֹפָרוֹת, דְּאִינּוּן קשר"ק קש"ק קר"ק, מִתְלַבְּשִׁין בְּהוֹן הֵ"א יו"ד וָא"ו הֵ"א, דְּכָל אַתְוָון אִלֵּין אִינּוּן לְסִטְרִין אַחֲרָנִין וּלְחַיָּיבָא כְּשַׁלְשֶׁלָאִין וְרוּמְחִין וְסַיְיפִין. תְּרוּעָה שַׁלְשֶׁלֶת אִיהִי. וּתְרֵי תְּרוּעוֹת אִית בְּעַשְׂרָה שׁוֹפָרוֹת. וְאִינּוּן חַד.

142. It says of it, "and the mother bird sitting upon the young" (Devarim 22:6). Yisrael chirp to her with many chirps of prayers, but she does not want to descend to them. Yisrael then take the mother with them, who is the Shechinah, and tie her by the knot of Tefilin. And when they reach Kriat Sh'ma, Her children call the six words of the declaration of unity, which are, "Hear, O Yisrael. Hashem our Elohim; Hashem is one" (Devarim 6:4). They then go down to their mother, THE SHECHINAH, and tie themselves to her BY MEANS OF THE MEDITATION OF 'BLESSED BE THE NAME...'. This is the meaning of, "which you shall proclaim" (Vayikra 23:2). This is her duty of matrimony, NAMELY HER TIME OF MATING, as WRITTEN, "WHICH YOU SHALL PROCLAIM TO BE HOLY gatherings (or: 'appointed times')," MEANING, DURING MY TIME OF MATING.

142. דְּאִתְּמַר בָּהּ וְהָאֵם רוֹבֶצֶת עַל הָאֶפְרוֹחִים. יִשְׂרָאֵל מְצַפְּצְפִין לָהּ בְּכַמָּה צִפְצוּפִין דִּצְלוֹתִין, וְאִיהִי לָא בַּעְיָא לְנַחְתָּא לְגַבַּיְיהוּ. יִשְׂרָאֵל מַה עָבְדִין. נָטְלִין אִמָּא דְּאִיהִי שְׁכִינְתָּא בַּהֲדַיְיהוּ, וְקַשְׁרִין לָהּ בְּקַשּׁוּרָא דִּתְפִלִּין, כַּד מָטָאן לק"ש, קָרָאן בְּנִין דִּילָהּ בְּשִׁית תֵּיבִין דְּיִיחוּדָא, דְּאִינּוּן שְׁמַע יִשְׂרָאֵל יְיָ' אֱלֹהֵינוּ יְיָ' אֶחָד, הָא קָא נַחְתִּין לְגַבֵּי אִמְּהוֹן, קַשְׁרִין לוֹן עִמָּהּ. וְהַאי אִיהִי אֲשֶׁר תִּקְרְאוּ אוֹתָם, דְּאִיהוּ עוֹנָתָהּ, כְּמוֹ מוֹעֲדֵי.

30. Rosh Hashanah, Pesach, Shavuot and Sukkot

Rabbi Shimon tells us how each festival uses its own kind of item (like the Matzah and the Lulav, for example) to draw the Mochin of Zeir Anpin to Malchut. By these rituals Malchut is raised up to Thought, that is the explicit Name Yud Hei Vav Hei fully spelled with Alephs.

143. In the same manner we call UPON THE MOCHIN FROM ZEIR ANPIN TO SHINE DURING THEIR TIME OF MATING ON THE SHECHINAH in the Matzah, which is summoned for the seven days of Pesach. Thus we summon for the seven days of Sukkot the seven kinds, which are the Lulav, the Etrog, the three branches of myrtle and two branches of willow. On Shavuot we call THE MOCHIN OF ZEIR ANPIN by the Torah. Rosh Hashanah is the day of Judgment. Each uses its own kind.

143. הָכִי בְּגַוְונָא דָא מַצָּה, בָּהּ מְזַמְּנִין לְשִׁבְעָה יוֹמִין דְּפֶסַח. מְזַמְּנִין לְשִׁבְעָה יוֹמִין דְּסֻכּוֹת, בְּשִׁבְעָה מִינֵי, דְּאִינּוּן לוּלָב, וְאֶתְרוֹג, וְג' הֲדַסִּים, וּב' בְּדֵי עֲרָבָה. שְׁבוּעוֹת, קָרָאן לוֹן בְּאוֹרַיְיתָא. ר"ה יוֹמָא דְּדִינָא, כָּל חַד בְּמִינֵיהּ.

144. כָּל מַאן דִּקְרָא, כָּל דַּרְגָּא בְּמִינֵיהּ, יִתְקַיֵּים בֵּיהּ, אָז תִּקְרָא וַיְיָ׳ יַעֲנֶה. אָ״ז, ז׳ יוֹמִין דְּסֻכּוֹת, וְחַג שְׁמִינִי עֲצֶרֶת. אָ״ז, מַצָּה, וְז׳ יוֹמִין דְּפֶסַח. אָ״ז, סוּכָּה, וְז׳ מִינִין דְּלוּלָב, דְּאִינּוּן שָׁלֹשׁ הֲדַסִּים, וּשְׁנֵי עֲרָבוֹת, לוּלָב, וְאֶתְרוֹג, וּכְלִילָן בְּד׳, הָא חַד סָרֵי, כְּחוּשְׁבַּן ה״ו. וְצָרִיךְ לוֹמַר הַלֵּל עָלַיְיהוּ, הַלְלוּיָה, לְאַשְׁלְמָא שֵׁם יְדֹוָד.

144. **CHAPTER 144. Whoever called, NAMELY DREW MOCHIN FROM ZEIR ANPIN TO MALCHUT, each grade with its own kind, the words shall be fulfilled in him, "Then (Heb. az = eight) shall you call, and Hashem shall answer" (Yeshayah 58:9). Az is the seven days of Sukkot together with ONE DAY OF Shmini Atzeret; Az is the Matzah and the seven days of Pesach; Az IS one Sukkah together with the seven kinds of the Lulav, which are three branches of myrtle, two branches of willow, Lulav and Etrog. When included in the four kinds, NAMELY MYRTLE, WILLOW, LULAV AND ETROG, they are TOGETHER WITH THE SEVEN PARTICULARS eleven, which is the numerical value of Hei Vav. Halel should be recited over them with Haleluyah in it, namely Yah (Yud Hei) to complete the Name Yud Hei Vav Hei.**

145. וְצָרִיךְ לְסַלְקָא לָהּ בְּמַחֲשָׁבָה, בְּאַרְבַּע מִינִין, הה״ד אָמַרְתִּי אֶעֱלֶה בְתָמָר. אֶעֱלֶ״ה סִימַן: אֶתְרוֹ״ג, עֲרָבָ״ה, לוּלָ״ב, הֲדָ״ס. וּמַחֲשָׁבָה שְׁמָא מְפֹרָשׁ, אִשְׁתְּלִים בָּהּ י״ד, כְּגַוְונָא דִּי״ד פִּרְקִין דִּידָא דִּימִינָא, דְּבֵיהּ צָרִיךְ לְנַטְלָא לוּלָב. הֲרֵי מַתַּן תּוֹרָה, שָׁבֻעוֹת, שְׁבֻעָה בְּשְׁבֻעָה י״ד. בְּר״ה, י״ד בְּקוֹל הַשּׁוֹפָר, וּבְעֶשֶׂר שׁוֹפָרוֹת, כִּדְאוֹקִימְנָא לְעֵילָא.

145. **MALCHUT is raised by the four kinds up to Thought, WHICH IS CHOCHMAH. This is the meaning of, "I will go up (Heb. e'eleh) into the palm tree" (Shir Hashirim 7:10). E'eleh is a mark, NAMELY THE INITIAL OF Etrog, Aravah (Eng. 'willow'), Lulav and Hadas (Eng. 'myrtle'), and Thought is the explicit Name, NAMELY YUD HEI VAV HEI FULLY SPELLED WITH ALEPHS, WHICH IS CHOCHMAH OF ZEIR ANPIN, WHICH HAS TEN LETTERS, YUD VAV DALET, HEI ALEPH, VAV ALEPH VAV, HEI ALEPH, WHICH, TOGETHER WITH THE FOUR KINDS, reaches the number fourteen like the fourteen joints in the right hand OF ZEIR ANPIN, WHICH IS CHESED, with which one should take the Lulav. The giving of the Torah, NAMELY SHAVUOT, is seven within seven, NAMELY SEVEN DAYS IN SEVEN WEEKS, which amount to the number of fourteen, WHICH IS THE HIGH HAND (HEB. YAD = FOURTEEN), THE SECRET OF THE CENTRAL COLUMN, AS SHALL BE EXPLAINED. On Rosh Hashanah THERE ARE ALSO fourteen: the sound of the Shofar TOGETHER WITH ITS THREE PARTICULARS, WHICH ARE FIRE, AIR AND WATER, ARE FOUR, and with the ten sounds of the Shofar, as we explained before, ARE FOURTEEN.**

146. בַּפֶּסַח, אִיהִי שְׁכִינְתָּא יָ״ד הַגְּדוֹלָה, מִסִּטְרָא דְּחֶסֶד. בְּרֹאשׁ הַשָּׁנָה, אִיהִי יָ״ד הַחֲזָקָה, מִסִּטְרָא דִּגְבוּרָה. בְּמַתַּן תּוֹרָה, יָ״ד רָמָה, מִסִּטְרָא דְּעַמּוּדָא דְּאֶמְצָעִיתָא. וּתְלַת זִמְנִין י״ד, מ״ב. וּתְלַת אֲבָהָן דְּתַלְיָין מִנַּיְיהוּ, סַלְקִין חֲמִשָּׁה וְאַרְבָּעִים, כְּחוּשְׁבַּן יו״ד הֵ״א וָא״ו הֵ״א.

בָּרוּךְ יְיָ׳ לְעוֹלָם אָמֵן וְאָמֵן יִמְלוֹךְ יְיָ׳ לְעוֹלָם אָמֵן וְאָמֵן.

146. **On Pesach, the Shechinah is the great hand from the aspect of Chesed. On Rosh Hashanah She is the mighty hand from the aspect of Gvurah. At the giving of the Torah She is a high hand from the aspect of the Central Column, WHICH IS TIFERET. Three times fourteen equal 42, and together with the three patriarchs, CHESED, GVURAH AND TIFERET, from whom they derive, they equal 45, the number of Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph. Blessed is Hashem forever and ever; May Hashem reign forever and ever.**

1. Moses, Aaron and Miriam

Rabbi Chizkiyah talks about God's desire for Yisrael and His special treatment of them. We learn that Moses, Aaron and Miriam had higher gifts, and that Aaron was the right arm of Moses. During Moses' lifetime Yisrael ate manna or heavenly bread, but as soon as Joshua took over, the manna ceased to fall and the people reverted to eating the bread of the land.

1. "And Moses went and spoke these words to all Yisrael" (Devarim 31:1). Rabbi Chizkiyah opened with the verse, "That caused His glorious arm to go at the right hand of Moses, dividing the water before them..." (Yeshayah 63:12). Blessed are Yisrael that the Holy One, blessed be He, favored them. Since He favored them, He called them holy firstborn sons, and brethren. He, so to speak, went down to dwell with them. This is the meaning of, "And let them make Me a sanctuary, that I may dwell among them" (Shemot 25:8). And He wished to establish them in the likeness of above, and He caused the seven clouds of glory to rest over them, and His Shechinah goes before them, as it is written: "and Hashem went before them by day" (Shemot 13:21).

1. וַיֵּלֶךְ מֹשֶׁה וַיְדַבֵּר אֶת הַדְּבָרִים הָאֵלֶּה אֶל כָּל יִשְׂרָאֵל. ר׳ חִזְקִיָּה פָּתַח, מוֹלִיךְ לִימִין מֹשֶׁה זְרוֹעַ תִּפְאַרְתּוֹ בּוֹקֵעַ מַיִם מִפְּנֵיהֶם וְגוֹ׳, זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בְּהוּ, וּבְגִין דְּאִתְרְעֵי בְּהוּ, קָרָא לוֹן בְּנִין בּוּכְרִין קַדִּישִׁין, אַחִין כְּבִיכוֹל, נָחֵת לְדַיְּירָא עִמְּהוֹן. הה״ד, וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם. וּבָעָא לְאַתְקָנָא לְהוּ כְּגַוְונָא דִּלְעֵילָא, וְשָׁאֲרֵי עֲלַיְיהוּ שִׁבְעָה עֲנָנֵי יְקָר, שְׁכִינְתֵּיהּ אַזְלָא קַמַיְיהוּ, הה״ד וַיְיָ׳ הוֹלֵךְ לִפְנֵיהֶם יוֹמָם.

2. Three holy siblings went among them. They are Moses, Aaron and Miriam. It is for their merit that the Holy One, blessed be He, gave them supernal gifts. Throughout Aaron's days the clouds of glory did not move away from Yisrael. We have established that Aaron is the right arm of Yisrael, as written, "the Canaanite, the king of Arad... heard tell that Yisrael came by the way of Atarim..." (Bemidbar 21:1). THE WAY OF ATARIM MEANS THAT YISRAEL WERE like a man walking without an arm, supporting himself in each AND EVERY place, AS ATARIM MEANS PLACES. Then, "he fought against Yisrael, and took some of them prisoners" (Ibid.). THIS HAPPENED because they were without the right arm. Come and see, Aaron was the right arm of the body, WHICH IS TIFERET. Hence it is written, "That caused His glorious arm to go at the right hand of Moses." Which is that? It is Aaron, THE RIGHT ARM OF TIFERET.

2. תְּלַת אַחִין קַדִּישִׁין אַזְלִין בֵּינַיְיהוּ, וּמַאן אִינּוּן. מֹשֶׁה, אַהֲרֹן, וּמִרְיָם. וּבְזִכּוּתֵהוֹן, יָהַב לוֹן קוּדְשָׁא בְּרִיךְ הוּא, מַתְּנָן עִלָּאִין. כָּל יוֹמוֹי דְּאַהֲרֹן, לָא אַעְדּוּ עֲנָנֵי יְקָר מִישְׂרָאֵל. וְהָא אוֹקְמוּהָ, דְּאַהֲרֹן דְּרוֹעָא יְמִינָא דְּיִשְׂרָאֵל הֲוָה. וְהַיְינוּ דִּכְתִיב, וַיִּשְׁמַע הַכְּנַעֲנִי מֶלֶךְ עֲרָד וְגוֹ׳, כִּי בָּא יִשְׂרָאֵל דֶּרֶךְ הָאֲתָרִים וְגוֹ׳. כב״נ דְּאָזִיל בְּלָא דְּרוֹעָא, וְסָמִיךְ גַּרְמֵיהּ לְכָל אֲתָר, וּכְדֵין וַיִּלָּחֶם בְּיִשְׂרָאֵל וַיִּשְׁבְּ מִמֶּנּוּ שֶׁבִי, בְּגִין דַּהֲווֹ בְּלָא דְּרוֹעָא יְמִינָא. ת״ח, אַהֲרֹן דְּרוֹעָא יְמִינָא דְּגוּפָא הֲוָה. וְעַל דָּא כְּתִיב, מוֹלִיךְ לִימִין מֹשֶׁה זְרוֹעַ תִּפְאַרְתּוֹ. וּמַאן אִיהוּ. אַהֲרֹן.

3. HE ASKS, What is meant by "went" in "And Moses went"? Whither did he go? AND HE ANSWERS, "went" MEANS HE WENT like an armless body, as in, "and they are gone without strength before the pursuer" (Eichah 1:6), because Aaron, the right arm, died, and the body, WHICH IS MOSES, wanted to go away BECAUSE OF IT.

3. וַיֵּלֶךְ מֹשֶׁה, מַאי וַיֵּלֶךְ, לְאָן הָלַךְ. אֶלָּא וַיֵּלֶךְ, כְּגוּפָא בְּלָא דְּרוֹעָא. כד״א, וַיֵּלְכוּ בְּלֹא כֹחַ לִפְנֵי רוֹדֵף. דְּהָא מִית אַהֲרֹן דְּרוֹעָא יְמִינָא, וּבָעָא לְאִסְתַּלְּקָא גוּפָא.

4. Throughout Moses' life Yisrael ate bread from heaven. When Joshua came, it is written, "and the manna ceased on the morrow..." (Yehoshua 5:12), "And they did eat of the corn of the land on the morrow after the Passover" (Ibid. 11). What is the difference between them, THE MANNA AND THE CORN OF THE LAND? It is that the manna is from above, HEAVEN, WHICH IS ZEIR ANPIN, while that, THE BREAD OF THE LAND, is from below, FROM MALCHUT CALLED LAND. As long as Moses was alive, the body of the sun, WHICH IS ZEIR ANPIN, ruled and shone on the world. Once Moses departed, the body of the sun was gone, and the body of the moon came out, WHICH IS MALCHUT, THE ASPECT OF JOSHUA. THUS THE BREAD FROM HEAVEN STOPPED AND THEY ATE OF THE CORN OF THE LAND, WHICH IS MALCHUT.

4. כָּל יוֹמוֹי דְּמֹשֶׁה, אַכְלוּ יִשְׂרָאֵל לֶחֶם מִן הַשָּׁמַיִם. כֵּיוָן דְּאָתָא יְהוֹשֻׁעַ, מַה כְּתִיב וַיִּשְׁבּוֹת הַמָּן מִמָּחֳרָת וְגוֹ׳. וַיֹּאכְלוּ מֵעֲבוּר הָאָרֶץ מִמָּחֳרָת הַפֶּסַח. מַה בֵּין הַאי לְהַאי. אֶלָּא דָּא מִלְּעֵילָא. וְדָא לְתַתָּא. כָּל זְמַנָּא דְּמֹשֶׁה, אִשְׁתְּכַח גּוּפָא דְּשִׁמְשָׁא שַׁלִּיט, וְנָהִיר לְעָלְמָא. כֵּיוָן דְּאִסְתְּלַק מֹשֶׁה, אִתְכְּנַשׁ גּוּפָא דְּשִׁמְשָׁא, וְנָפִיק גּוּפָא דְּסִיהֲרָא.

2. Moses is the rule of the sun, Joshua of the moon

Rabbi Chizkiyah tells us how the people were led by the sun itself, Zeir Anpin, during Moses' lifetime, but after his death they were led by the moon, Malchut, as the moon was the aspect of Joshua. Next the topic turns to the difficulty of matching people with those who are the other half of their spirits, since sometimes they are not incarnated at the same time. If a husband who is not a woman's true counterpart has behaved immorally, he is gathered up so that the counterpart can come and marry her. Rabbi Eleazar wonders why the man has to die, and why they cannot just separate.

The answer is that the death saves the man from seeing his wife belong to another. This is compared to Saul's kingship which happened because David's time for kingship had not yet come. When David was ready, Saul was gathered up for his iniquities so that he would not have to see his servant ruling over him. This is also why Moses died when the rule of the moon, Joshua, arrived; the moon could not rule as long as the sun was around. The question is asked why, when Moses was about to die, many instructions were given by God to him rather than to Joshua. We learn that even after Moses' departure he would still exist to illuminate God's messages for Joshua, just as the sun in hiding illuminates the moon.

5. It is written, "If Your presence go not with me, carry us not up from here. For in what shall it be known..." (Shemot 33:15-16). We have learned that when the Holy One, blessed be He, said to Moses, 'Behold My angel to walk before you', Moses said, And why is it that the guidance of the sun shall be gathered, WHICH IS THE GUIDANCE OF ZEIR ANPIN, and the moon shall guide. I do not want the body of the moon, THE GUIDANCE OF MALCHUT CALLED AN ANGEL. AND HE SAID TO ZEIR ANPIN, "If Your presence go not with me, CARRY US NOT UP FROM HERE." I want neither the body of the sun, WHICH IS ZEIR ANPIN, nor the moon, WHICH IS MALCHUT. Then the body of the sun shone, and Moses became as the body of the sun before Yisrael. When Moses was gathered, the sun was gathered and the moon shone, which is Joshua ministering to the light of the moon. Woe to that shame.

5. כְּתִיב אִם אֵין פָּנֶיךָ הוֹלְכִים אַל תַּעֲלֵנוּ מִזֶּה וּבַמֶּה יִוָּדַע אֵפוֹא וְגוֹ׳, הָכִי אוֹלִיפְנָא, כֵּיוָן דְּאָמַר קוּדְשָׁא בְּרִיךְ הוּא לְמֹשֶׁה הִנֵּה מַלְאָכִי יֵלֵךְ לְפָנֶיךָ, אָמַר מֹשֶׁה, וּמַה קַסְטִיפָא דִשְׁמְשָׁא דְּיִתְכְּנִיש, וְיַדְבַּר סִיהֲרָא, גּוּפָא דְּסִיהֲרָא לָא בְּעֵינָא. אִם אֵין פָּנֶיךָ הוֹלְכִים, גּוּפָא דִשְׁמְשָׁא בְּעֵינָא, וְלָאו דְּסִיהֲרָא. כְּדֵין גּוּפָא דִשְׁמְשָׁא אִתְנְהִיר, וְאִתְעֲבִיד מֹשֶׁה, כְּגַוְונָא דְּגוּפָא דִשְׁמְשָׁא קַמֵּיהוּ דְּיִשְׂרָאֵל. כֵּיוָן דְּאִתְכְּנִיש מֹשֶׁה, אִתְכְּנִיש שִׁמְשָׁא, וְאִתְנְהִיר סִיהֲרָא, וַהֲוָה יְהוֹשֻׁעַ מְשַׁמֵּשׁ לְנַהוֹרָא דְּסִיהֲרָא. וַוי לְהַהוּא כְּסוּפָא.

6. "And he said to them, I am a hundred and twenty years old..." (Devarim 31:2). It is as Rabbi Elazar said that the sun shone on Yisrael for forty years and was gathered at the end of forty years and then the moon shone. HE THEREFORE SAID, "I CAN NO MORE GO OUT AND COME IN" (IBID.), BECAUSE THE TIME HAS COME FOR THE MOON TO RULE, WHICH IS THE ASPECT OF JOSHUA. Rabbi Shimon said, surely it is thus, as written, "but sometimes ruin comes for want of judgment" (Mishlei 13:23), which the friends have already explained, and we shall expound on this verse. But in relation to what the friends have said, everything is needed in the world for the good of man, who will be gone before his time, THAT IS, THAT HE IS RUINED WITHOUT JUDGMENT, AS SHALL BE EXPLAINED.

6. וַיֹּאמֶר אֲלֵיהֶם בֶּן מֵאָה וְעֶשְׂרִים שָׁנָה וְגוֹ׳. הַיְינוּ דא״ר אֶלְעָזָר, אַרְבְּעִין שְׁנִין נָהִיר שִׁמְשָׁא לוֹן לְיִשְׂרָאֵל, וְאִתְכְּנִיש לְסוֹף אַרְבְּעִין שְׁנִין, וְנָהִיר סִיהֲרָא. אר״ש וַדַּאי הָכִי הוּא, הַיְינוּ דִּכְתִיב וְיֵשׁ נִסְפֶּה בְּלֹא מִשְׁפָּט וְהָא אִתְעֵרוּ חַבְרַיָּיא. וַאֲנָן נוֹקִים לֵיהּ לַקְרָא, אֲבָל עַל מַה דְּאִתְעֵרוּ חַבְרַיָּיא כֹּלָּא הוּא אִצְטְרִיךְ לְעָלְמָא, לְתוֹעַלְתָּא דב״נ, דְּיִתְכְּנַשׁ עַד לָא מָטוּן יוֹמוֹי.

7. Come and see, we learned that all spirits that emerge from above, come out male and female, and separate WHEN THEY COME INTO THE WORLD TO BE CLOTHED IN BODIES. At times the female soul will emerge into the world before THE SOUL OF the male has come out, who is her mate. Whenever it is not the time of the man to join his woman and another came, WHO IS NOT HER MATE, and married her, then when his, HER SOULMATE'S, time comes to unite with her, righteousness, WHICH IS THE ATTRIBUTE OF JUDGMENT, is awakened in the world to punish for the iniquities of the world. It gathers that man who married her, THAT IS, IT TAKES HIS SOUL SO HE DIES, and the other comes, WHO IS HER MATE, and marries her. This is why matching couples is difficult for the Holy One, blessed be He, LIKE THE SPLITTING OF THE RED SEA.

7. ת״ח, וְהָא אִתְּמַר, דְּכָל רוּחִין דְּנָפְקִין מִלְּעֵילָא, דְּכַר וְנוּקְבָא נַפְקִי, וּמִתְפְּרְשָׁן. וּלְזִמְנִין תִּפּוּק נִשְׁמְתָא דְּנוּקְבָא, עַד לָא נַפְקַת דְּכַר, דְּהוּא בַּר זוּגָהּ. וְכָל זִמְנִין דְּדְכוּרָא לָא מָטָא זִמְנֵיהּ לְאִזְדַּוְּוגָא בַּהֲדֵי נוּקְבֵיהּ, וְאָתֵי אַחֲרָא וְאִתְנְסִיב בַּהֲדָהּ, כֵּיוָן דְּמָטָא זִמְנָא דְּהַאי לְאִזְדַּוְּוגָא, כַּד אִתְּעַר צְדֶק בְּעָלְמָא, לְמִפְקַד עַל חוֹבֵי עָלְמָא, כָּנִיש לֵיהּ לְהַאי אַחֲרָא, דַּהֲוָה נָסִיב בַּהֲדָהּ, וְאָתֵי אַחֲרָא וְנָטִיל לָהּ. וְעַל דָּא קָשִׁין זְוּגִין קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא.

8. This is true if the man, WHO IS NOT HER MATE, sinned in his actions, THAT HE IS TAKEN OUT OF THE WORLD WHEN THE TIME HAS COME FOR HER MATE TO MARRY HER. Even if he did not sin much TO BE SENTENCED TO DEATH, NEVERTHELESS he dies then before his time comes TO DIE and it is not done so ACCORDING TO judgment. Of him it is written, "but sometimes ruin comes for want of judgment." The Judgments of righteousness, WHICH IS MALCHUT OF THE ATTRIBUTE OF JUDGMENT, contact him because of his sins, because the time of the other, HER MATE, has come to marry her, because she is his, EVEN THOUGH ACCORDING TO JUDGMENT HE DOES NOT DESERVE DEATH.

8. וְכָל דָּא בְּגִין דְּסָרַח דְּכוּרָא עוֹבְדוֹי, ואע״ג דְּלָא סָרַח כ״כ עוֹבְדוֹי בַּחֲטָאֵיהּ, אִתְכְּנִיש בְּהַהוּא זִמְנָא, עַד לָא מָטוּן יוֹמוֹי, דְּלָא עָבִיד הָכִי בַּמִּשְׁפָּט וְעָלֵיהּ כְּתִיב, וְיֵשׁ נִסְפֶּה בְּלֹא מִשְׁפָּט. וְאָעְרַע בֵּיהּ דִּינָא דְּצֶדֶק בְּחוֹבוֹי. בְּגִין דְּמָטָא זִמְנֵיהּ דְּאַחֲרָא, וְנָסִיב לָהּ, דְּהָא דִּידֵיהּ הִיא.

9. Rabbi Elazar said to him, and why DOES HE DIE? Let the Holy One, blessed be He, separate them from each other and let him WHO IS HER MATE come and marry her. He said to him, it is for the good of man, and He does kindly by him, so he will not see his wife under someone else's authority. Come and see, if he, HER MATE, is not of fitting deeds, then even if the woman is his, NEVERTHELESS the other is not rejected, WHO IS NOT HER MATE, from before him.

9. א״ל ר״א, וַאֲמַאי, יַפְרִישׁ לוֹן קוּדְשָׁא בְּרִיךְ הוּא, וְיֵיתֵי אַחֲרָא וְיָהִיב לֵיהּ. אָמַר לֵיהּ דָּא הוּא תּוֹעַלְתָּא דְּבַר נָשׁ, וְטִיבוּ דְּעָבֵיד עִמֵּיהּ, דְּלָא יֶחֱמֵי אִתְּתֵיהּ בִּידָא אַחֲרָא. ות״ח, אִי הַאי לָא כַּשְׁרָן עוֹבָדוֹי, אע״ג דְּדִילֵיהּ הִיא הַהִיא אִתְּתָא, לָא אִתְדְּחֵי הַאי אַחֲרָא מִקַּמֵּיהּ.

10. Come and see, King Saul took the kingship because although the kingship was David's the time of David had not come yet for it. THEREFORE when David's time had come to inherit his own, righteousness awoke and gathered Saul in his sins, and he was pushed aside before David. And David came and took what was his.

10. ת״ח, שָׁאוּל מַלְכָּא נָטַל מָלְכוּ. בְּגִין דְּעַד לָא מָטָא זִמְנֵיהּ דְּדָוִד לְהַאי. דְּהָא מָלְכוּ הֲוָה וַהַאי דְּדָוִד, וְאָתָא שָׁאוּל וְנָטִיל לֵיהּ. כֵּיוָן דְּמָטָא זִמְנֵיהּ דְּדָוִד לְמֵירַת דִּילֵיהּ, כְּדֵין אִתְּעַר צֶדֶק וְכָנִיש לֵיהּ לְשָׁאוּל בְּחוֹבוֹי, וְאִתְדְּחֵי מִקַּמֵּי דָּוִד, וְאָתָא דָּוִד וְנָטַל דִּילֵיהּ.

11. Why did the Holy One, blessed be He, not take away the kingship from Saul TO GIVE IT TO DAVID, so he would not HAVE TO die? AND HE ANSWERS, the Holy One, blessed be He, did kindness with him by gathering his soul while he was still reigning, so he would not see his servant ruling over him and taking what had been his. It is so THAT HE MARRIED HIS NEIGHBOR'S MATE, AND THE TIME HAS COME FOR HIS NEIGHBOR TO MARRY HER, HE GATHERS HIS SOUL AND THEN MARRIES THE WOMAN TO HER MATE, SO HE WILL NOT SEE HIS WIFE IN ANOTHER AUTHORITY. This is why man has to beg for mercy from the Holy One, blessed be He, when he marries, that he will not be pushed aside before another.

11. וַאֲמַאי לָא אַעְדֵּי קוּדְשָׁא בְּרִיךְ הוּא לְשָׁאוּל מִמַּלְכוּ, וְלָא יְמוּת. אֶלָּא טִיבוּ עָבֵד קוּדְשָׁא בְּרִיךְ הוּא עִמֵּיהּ, דְּכָנִיש לֵיהּ בְּמַלְכוּתָא, וְלָא יֶחֱמֵי עַבְדֵּיהּ שַׁלִּיט עָלֵיהּ, וְנָטִיל מַה דַּהֲוָה דִּילֵיהּ בְּקַדְמֵיתָא. כַּךְ הַאי. בג״כ, בְּעֵי ב״נ לְמִבְּעֵי רַחֲמֵי קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, כַּד אִזְדַּוַּג, דְּלָא יִתְדְּחֵי מִקַּמֵּי אַחֲרָא.

12. It is written, "and Hashem said to me, Let it suffice you; speak no more to Me of this matter..." (Devarim 3:26). We explained that the Holy One, blessed be He, said to Moses, 'Moses, you want the world to change. Have you ever seen in your days that the sun will serve the moon? Have you ever seen in your days that the moon will rule while the sun is present? But, "Behold, your days approach that you must die. Call Joshua" (Devarim 31:14). Let the sun be gathered and the moon reign. Moreover, if you enter the land, the moon shall be gathered for you and will not be able to rule. Surely the dominion of the moon is come, WHICH IS JOSHUA, but it cannot rule as long as you are in the world.'

12. כְּתִיב, וַיֹּאמֶר יְיָ׳ אֵלַי רַב לָךְ אַל תּוֹסֶף דַּבֵּר אֵלַי וְגוֹ׳ וְהָא אוֹקִימְנָא, אָמַר לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא לְמֹשֶׁה מֹשֶׁה, תִּבְעֵי לְאַחְדְּשָׁא עָלְמָא, חָמֵית מִן יוֹמָךְ שִׁמְשָׁא פָּלַח לְסִיהֲרָא. חָמֵית מִן יוֹמָךְ דִּישְׁלוֹט סִיהֲרָא בְּעוֹד דִּשְׁמְשָׁא קַיְימָא. אֶלָּא הֵן קָרְבוּ יָמֶיךָ לָמוּת קְרָא אֶת יְהוֹשֻׁעַ, יִתְכְּנִיש שִׁמְשָׁא, וְיִשְׁלוֹט סִיהֲרָא. וְלָא עוֹד, אֶלָּא אִי אַנְתְּ תֵּיעוּל לְאַרְעָא, יִתְכְּנִיש סִיהֲרָא מִקַּמָּךְ, וְלָא יִשְׁלוֹט. וַהַאי שׁוּלְטָנוּתָא דְּסִיהֲרָא מָטָא, וְלָא תִּשְׁלוֹט בְּעוֹד דְּאַנְתְּ קַיְימָא בְּעָלְמָא.

13. "Call Joshua, AND PRESENT YOURSELVES IN THE TENT OF MEETING, THAT I MAY GIVE HIM A CHARGE..." (Ibid.). What about His words, "Behold, you shall sleep with your fathers; and this people will rise up..." (Ibid. 16). We never found the Holy One, blessed be He, giving charge to Joshua but to Moses, as He said all that to Moses, as written, "and will forsake Me, and break My covenant...Then My anger will burn against them on that day" (Ibid. 16-17), "Now therefore write this poem for yourselves, and teach it to the children of Yisrael. Put it in their mouths" (Ibid. 19). ALL THIS WAS SAID TO MOSES. In that case what is meant by, "that I may give him a charge," SEEING THAT HE CHARGED HIM WITH NOTHING?

13. קְרָא אֶת יְהוֹשֻׁעַ וְגוֹ׳. וּמַאי קָאָמַר הִנְךָ שׁוֹכֵב עִם אֲבוֹתֶיךָ וְקָם הָעָם הַזֶּה וְגוֹ׳. וְלָא אַשְׁכַּחְנָא, דְּפָקִיד קוּדְשָׁא בְּרִיךְ הוּא לִיהוֹשֻׁעַ, אֶלָּא לְמֹשֶׁה, דא״ל לְמֹשֶׁה כָּל הַאי, דִּכְתִיב וַעֲזָבַנִי וְהֵפֵר אֶת בְּרִיתִי, וְחָרָה אַפִּי בוֹ בַיּוֹם הַהוּא. וְעַתָּה כִּתְבוּ לָכֶם אֶת הַשִּׁירָה הַזֹּאת וְלַמְּדָהּ אֶת בְּנֵי יִשְׂרָאֵל שִׂימָהּ בְּפִיהֶם, אִי הָכִי מַהוּ וַאֲצַוֶּנּוּ.

14. AND HE ANSWERS, the verse says, "Behold, you shall sleep with your fathers." The Holy One, blessed be He, said to Moses, 'Though you shall sleep with your fathers, yet you will always shine on the moon, NAMELY JOSHUA, WHO IS THE ASPECT OF THE MOON, MALCHUT, like the sun that, although it set, set only to shine on the moon. For then, after it set, it shines on the moon. Hence, "you shall sleep" to shine.' This is what is meant by, "that I may give him a charge." FOR WITH THE DEPARTURE OF MOSES, HE SHINES WITH WORDS OF HASHEM TO JOSHUA, LIKE THE SUN SHINES ON THE MOON AFTER IT SETS. THUS then Joshua was instructed to shine. Hence the verse, "you shall sleep with your fathers," that is, to shine on Joshua. And that is, "But charge Joshua" (Devarim 3:28); the purpose of everything is to illuminate HIM.

14. אֶלָּא קְרָא אָמַר, הִנְּךָ שׁוֹכֵב עִם אֲבוֹתֶיךָ, אָמַר לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא לְמֹשֶׁה, אע״ג דְּאַנְתְּ תִּשְׁכּוֹב עִם אֲבָהָתָךְ, הָא אַנְתְּ קַיְּימָא תְּדִיר לְאַנְהָרָא לְסִיהֲרָא. כְּמָה דְּשִׁמְשָׁא, דאע״ג דְּאִתְכְּנִישׁ, לָא אִתְכְּנִישׁ אֶלָּא לְאַנְהָרָא לְסִיהֲרָא. וּכְדֵין אַנְהִיר לְסִיהֲרָא, כַּד אִתְכְּנִישׁ. וְעַל דָּא, הִנְּךָ שׁוֹכֵב לְאַנְהָרָא, וְדָא הוּא וַאֲצַוֶּנּוּ. וּכְדֵין אִתְבְּשַׂר יְהוֹשֻׁעַ לְאִתְנַהֲרָא, וְעַל דָּא כְּתִיב, הִנְּךָ שׁוֹכֵב עִם אֲבוֹתֶיךָ, לְאַנְהָרָא לִיהוֹשֻׁעַ, וְדָא הוּא וְצַו אֶת יְהוֹשֻׁעַ וְחַזְּקֵהוּ. וְצַו אֶת יְהוֹשֻׁעַ כֻּלְּהוּ לְאַנְהָרָא.

15. "For you must go (Heb. tavo)" (Devarim 31:7). Afterwards IT IS WRITTEN, "for you shall bring (Heb. tavi)" (Ibid. 23). What is the difference between them? AND HE ANSWERS, one 'tavo' is to announce to him that he shall enter the land and dwell in it; and one 'tavi' is to announce to him about the dominion over Yisrael. HE THUS WAS TOLD TWO THINGS: he was told about his own dwelling in the land of Yisrael and about the dominion over Yisrael.

15. כִּי אַתָּה תָּבֹא, וּלְבָתַר תָּבִיא מַה בֵּין הַאי לְהַאי. אֶלָּא חַד תָּבֹא, לְבַשְּׂרָא לֵיהּ דְּיֵיעוּל לְאַרְעָא, וְיִתְקַיֵּים בָּהּ. וְחַד תָּבִיא, לְבַשְּׂרָא לֵיהּ שֶׁלְּטָנוּתָא עַל יִשְׂרָאֵל, וְאִתְבְּשַׂר עַל קַיּוּמָא דְּגַרְמֵיהּ, וְאִתְבְּשַׂר עַל שֶׁלְּטָנוּ דְּיִשְׂרָאֵל.

3. "From the uttermost part of the earth have we heard songs"
Rabbi Shimon talks about those people who pay no attention to the glory of God and who have no interest in becoming holy. He says that Malchut is ready and available to praise God after midnight every night. Prior to that the wicked prosecutors go about in the world to harm people, but from midnight onward their power is removed. We hear that if people are sanctified in their own union they also inspire a spiritual sanctity above, assisting in the union of God and His Shechinah. If they do not, there are flaws both above and below and the children born of the union are deceitful. Rabbi Shimon tells us about the time that Yisrael entered the Holy Land with the Ark of the Covenant traveling before them, and the songs of praise and joy that were sung. He says how unfortunate it is that Yisrael were destined later to treacherously betray God and become uprooted from their land; they would have to be cleansed of their iniquities in a foreign land.

16. Rabbi Shimon opened with, "From the uttermost part of the earth have we heard songs, glory to the righteous. BUT I SAID, MY LEANNESS, MY LEANNESS, WOE TO ME! TRAITORS HAVE DEALT TREACHEROUSLY..." (Yeshayah 24:16). Woe to people, that they do not care and are not occupied with the glory of their Master, nor do they behold the supernal holiness, to be sanctified in this world so as to be holy in the World to Come. "The uttermost part of the earth" refers to the supernal covering, NAMELY MALCHUT. "We heard songs," as in, "who gives songs in the night" (Iyov 35:10), that is, the songs and praises of the Congregation of Yisrael, MALCHUT, before the Holy One, blessed be He, WHO IS ZEIR ANPIN, at night. "In the night" MEANS when she is ready and present to praise the Holy One, blessed be He, and takes pleasure in the righteous in the Garden of Eden.

16. ר׳ שִׁמְעוֹן פָּתַח, מִכְּנַף הָאָרֶץ זְמִירוֹת שָׁמַעְנוּ צְבִי לַצַּדִּיק וְגוֹ׳, וַוי לוֹן לִבְנֵי נָשָׁא, לְאִינּוּן דְּלָא מַשְׁגִּחִין וְלָא מִשְׁתַּדְּלִין בִּיקָרָא דְּמָארֵיהוֹן, וְלָא מִסְתַּכְּלִין בִּקְדוּשָׁא עִלָּאָה, לְאִתְקַדְּשָׁא בְּהַאי עָלְמָא, לְמֶהֱוֵי קַדִּישִׁין בְּעָלְמָא דְּאָתֵי. מִכְּנַף הָאָרֶץ, דָּא כְּסוּתָא עִלָּאָה קַדִּישָׁא. זְמִירוֹת שָׁמַעְנוּ, כד״א נוֹתֵן זְמִירוֹת בַּלָּיְלָה, זְמִירוֹת תּוּשְׁבְּחָן דִּכְנֶסֶת יִשְׂרָאֵל, קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא בַּלָּיְלָה. בַּלָּיְלָה: בְּזִמְנָא דְּאִיהִי אִזְדַּמְנָא וּשְׁכִיחָא לְשַׁבְּחָא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא וּמִשְׁתַּעֲשָׁע עִם צַדִּיקַיָּיא בְּגִנְתָּא דְּעֵדֶן.

17. When IS SHE READY TO PRAISE THE HOLY ONE, BLESSED BE HE? It is from midnight onward. Then, "we heard songs," namely praises. "Songs (Heb. zemirot)" MEANS as in, "nor prune (Heb. tizmor)" (Vayikra 25:4), and ALSO, "so the song of the tyrant shall be brought low" (Yeshayah 25:5), which refers to pulling out all the tyrants from their places. For when the night comes, many tyrannical litigants are present in the world, walking and roaming the world to bring accusations. From midnight onward, a spirit is roused, which pulls them all from their places and removes them so they shall not have power. "We heard songs" refers to the praises of the Congregation of Yisrael TO THE HOLY ONE, BLESSED BE HE, at night. What is the reason for all that? It is "glory to the righteous," WHICH MEANS MALCHUT WISHES to unite in a single union with the Holy One, blessed be He, and be sanctified with him in the same holiness. "Glory" is derived from desire, while the righteous is Yesod.

17. וְאֵימָתַי. מִפַּלְגוּת לֵילְיָא וְאֵילָךְ. וּכְדֵין זְמִירוֹת שָׁמַעְנוּ, תּוּשְׁבְּחָן. וּזְמִירוֹת: כד״א לֹא תִזְמוֹר. וּכְתִיב זְמִיר עָרִיצִים יַעֲנֶה, אַעְקְרוּתָא מֵאַתְרֵיהוּ כָּל אִינּוּן תַּקִּיפִין, דְּהָא כַּד עָיֵיל לֵילְיָא, כַּמָּה עָרִיצִים גַּרְדִּינֵי נִימוּסִין שְׁכִיחִין בְּעָלְמָא, אָזְלִין וְשַׁיְיטָן בְּעָלְמָא לְקַטְרְגָא. מִפַּלְגוּת לֵילְיָא וְאֵילָךְ, אִתְּעַר רוּחָא חֲדָא וְאַעְקַר לְכֻלְּהוּ מֵאַתְרֵיהוּ, וְאַעְבַּר לוֹן דְּלָא יִשְׁלְטוּן. זְמִירוֹת שָׁמַעְנוּ, תּוּשְׁבְּחָן דִּכְנֶסֶת יִשְׂרָאֵל בְּלֵילְיָא, וְכָל דָּא לְמָה. צְבִי לַצַּדִּיק, לְאִזְדַּוְּוגָא בְּזִוּוּגָא חֲדָא דְּקוּדְשָׁא בְּרִיךְ הוּא, וּלְאִתְקַדְּשָׁא בִּקְדוּשָׁה חֲדָא.

18. "But I said, My leanness, my leanness, woe to me." "MY LEANNESS (HEB. RAZI)" is a supernal mystery, BECAUSE 'RAZ' MEANS A SECRET. THE SECOND SECRET is TO DRAW a Holy Spirit. THAT IS, THE UNION OF THE HOLY ONE, BLESSED BE HE, WITH HIS SHECHINAH AT MIDNIGHT IS A SUPERNAL MYSTERY. IF PEOPLE BELOW ARE THEN SANCTIFIED IN THEIR MATING, AND MEDITATE ON IT, THEY DRAW A HOLY SPIRIT. But "woe to me" for the generation and for the world; "traitors have dealt treacherously," for they are all false to Him, THAT IS, THEY DENY THE SUPERNAL PROVIDENCE; they are false to themselves BY NOT SANCTIFYING THEMSELVES DURING MATING. Not only are they false to themselves, but the children they beget would be false because of their falsity DURING MATING, WHICH WAS WITHOUT SUPERNAL HOLINESS, and they are blemished above and below.

18. וְאוֹמַר רָזִי לִי רָזִי לִי, דָּא הוּא רָזָא עִלָּאָה. דָּא הוּא רוּחַ קַדִּישָׁא, אֲבָל אוֹי לִי עַל דָּרָא, וְעַל עָלְמָא, בּוֹגְדִים בָּגָדוּ, דְּכֻלְּהוּ מְשַׁקְּרָן בֵּיהּ, מְשַׁקְּרָן בְּהוּ בְּגַרְמַיְיהוּ, וְלָא דַּי דְּמְשַׁקְּרָן בְּגַרְמַיְיהוּ, אֶלָּא אִינּוּן בְּנִין דְּאוֹלִידוּ מִתְשַׁקְּרָן בְּהַהוּא שִׁקְרָא דִּלְהוֹן, וְאִשְׁתְּכָחוּ פְּגִימִין לְעֵילָא וְתַתָּא.

19. When Isaiah saw this, he gathered all those who fear sin and taught them the holy way of being sanctified with the holiness of the King DURING MATING so their children would be holy. Once they were sanctified, the children they begot were named after Him. This is the meaning of, "Behold, I and the children whom Hashem has given me are for signs and for portents in Yisrael" (Yeshayah 8:18), which means they are separated from the other nations.

19. כֵּיוָן דְּאִסְתְּכַל יְשַׁעְיָהוּ בְּהַאי, כָּנִיש לְאִינּוּן דַּחֲלִין חַטָּאָה, וְאוֹלִיף לוֹן אֹרַח קַדִּישָׁא לְאִתְקַדְּשָׁא בִּקְדוּשָׁה דְּמַלְכָּא, וּלְאִשְׁתְּכָחָא בְּנַיְיהוּ קַדִּישִׁין. כֵּיוָן דְּאִתְקַדְּשׁוּ אִלֵּין, אִינּוּן בְּנִין דְּאוֹלִידוּ אִקְרוּן עַל שְׁמֵיהּ. הה״ד הִנֵּה אָנֹכִי וְהַיְלָדִים אֲשֶׁר נָתַן לִי יְיָ׳ לְאוֹתוֹת וּלְמוֹפְתִים בְּיִשְׂרָאֵל, דִּפְרִישָׁן מִשְּׁאַר עַמִּין.

20. Another explanation for, "From the uttermost part of the earth have we heard songs" is that when Yisrael entered the land with the holy ark of the covenant before them, Yisrael heard from one side in the land praises and joy and the voice of lofty singers that sing in the land. Then, "glory to the righteous," as the praises at that time were directed to Moses, SINCE GLORY IS A WORD OF PRAISE AND GLORIFICATION, AND THE RIGHTEOUS IS MOSES. Wherever the ark dwelt in the land, they would hear a voice saying, "And this is the Torah which Moses set before the children of Yisrael" (Devarim 4:44). But, "woe to me, traitors have dealt treacherously," since Yisrael will betray the Holy One, blessed be He, and be pulled out of the land once. Since falsehood has taken hold in their midst they shall be torn out a second time FROM THE LAND until their iniquities shall be made good in another land.

20. ד״א מִכְּנַף הָאָרֶץ זְמִירוֹת שָׁמַעְנוּ, בְּשַׁעְתָּא דְּעָאלוּ יִשְׂרָאֵל לְאַרְעָא, וַאֲרוֹן קַיְימָא קַדִּישָׁא קַמַּיְיהוּ, שָׁמְעוּ יִשְׂרָאֵל דְּמִסְטְרָא חַד דְּאַרְעָא, תּוּשְׁבְּחָן וְחֵדוּ וְקָל מְזַמְּרֵי עִלָּאֵי, דְּמְזַמְּרֵי בְּאַרְעָא, כְּדֵין צְבִי לַצַּדִּיק, תּוּשְׁבְּחָא דְּמֹשֶׁה הֲוָה בְּהַהִיא שַׁעְתָּא, דִּבְכָל אֲתַר דְּאָרוֹן, הֲוָה שָׁארֵי בְּאַרְעָא, הֲווֹ שַׁמְעֵי קָלָא דְּאַמְרֵי, וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל. אֲבָל אוֹי לִי דְּבוֹגְדִים בָּגָדוּ, דְּזַמִּינִין יִשְׂרָאֵל לְשַׁקְּרָא בִּקוּדְשָׁא בְּרִיךְ הוּא, וּלְאִתְעַקְּרָא מֵאַרְעָא זִמְנָא חֲדָא. וּבְגִין דְּאִתְאֲחַדוּ בֵּינַיְיהוּ שִׁקְרָא דִּלְהוֹן, יִתְעַקְּרוּן זִמְנָא תִּנְיָינָא, עַד דְּיִשְׁתְּלִים חוֹבַיְיהוּ בְּאַרְעָא אַחֲרָא.

4. There are three who testify

Rabbi Aba and Rabbi Yitzchak discuss the witnesses that bear testimony about Yisrael, and we learn that they are the well of Isaac, the lottery, the

stone that Joshua placed and the song of praise that God taught Moses just before his death.

21. "Take this book of the Torah, and put it in the side of the Ark of the Covenant of Hashem your Elohim..." (Devarim 31:26). HE WAS ASKED WHY HE SAID, "HASHEM YOUR ELOHIM," RATHER THAN 'HASHEM OUR ELOHIM'. AND HE ANSWERS, we have explained this IN SEVERAL PLACES, THE REASON FOR THE NAMES 'your (plur.) Elohim', 'your (sing.) Elohim', 'El', 'our Elohim'

21. לָקוֹחַ אֵת סֵפֶר הַתּוֹרָה הַזֶּה וְגוֹ׳. הָא אוֹקִימְנָא מִלֵּי. אֱלֹהֵיכֶם. אֱלֹהֶיךָ. אֵל. אֱלֹהֵינוּ.

22. As Rabbi Aba said in the name of Rabbi Yehuda, what is the meaning of, "for the place on which you do stand is holy ground" (Shemot 3:5)? It is surely holy ground, namely the land of the living, WHICH IS MALCHUT. "On which you do stand": surely it is on it, that is in the beginning and all the more so later. We learned that Rabbi Yosi said, it is written, "that it may be there for a witness against you" (Devarim 31:26), a witness surely to give testimony.

22. דְּאָמַר ר׳ אַבָּא אָמַר ר׳ יְהוּדָה, מַאי דִּכְתִיב כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד עָלָיו אַדְמַת קֹדֶשׁ הוּא. אַדְמַת קֹדֶשׁ וַדַּאי, דְּהַיְינוּ אֶרֶץ הַחַיִּים. אֲשֶׁר אַתָּה עוֹמֵד עָלָיו, עָלָיו וַדַּאי, הַיְינוּ בְּקַדְמֵיתָא, וכ״ש לְבָתַר. תָּאנָא, אָמַר ר׳ יוֹסֵי, כְּתִיב וְהָיָה שָׁם בְּךָ לְעֵד, לְעֵד וַדַּאי דְּיַסְהִיד סַהֲדוּתָא.

23. There are three who testify. They are Isaac's well, the lot and the stone, which Joshua placed. And this poem more than all, AS IT SAYS, "THAT THIS POEM MAY BE A WITNESS FOR ME..." (IBID. 19). Rabbi Yitzchak said, in that case there are four. He said to him, surely THIS IS SO, but no testifying is mentioned in relation to the lot.

23. תְּלָתָא אִינּוּן דְּקַיְימוּ בְּסַהֲדוּתָא לְאַסְהֲדָא, וְאִלֵּין אִינּוּן: בְּאֵר דְּיִצְחָק, גּוֹרָל, וְאַבְנָא דְּשַׁוֵּי יְהוֹשֻׁעַ. וְדָא שִׁירְתָא, סַהֲדוּתָא יַתִּיר מִכֹּלָּא. אָמַר ר׳ יִצְחָק אִי הָכִי אַרְבַּע אִינּוּן. אָמַר לֵיהּ וַדַּאי, אֲבָל גּוֹרָל לָא כְּתִיב בֵּיהּ סַהֲדוּתָא.

24. Whence do we know about Isaac's well? From the verse, "that they (it) may be a witness to me" (Beresheet 21:30); about the lot, from the words, "According to the lot shall their inheritance be divided" (Bemidbar 26:56), which used to say, 'this is to Judah', and 'this is to Benjamin', and so on. HENCE IT SAID, "ACCORDING TO (LIT. 'BY THE MOUTH OF') THE LOT," WHICH MEANS THE LOT SPOKE. As for Joshua's stone, it is written, "Behold, this stone shall be a witness to us" (Yehoshua 24:27). And here IT IS WRITTEN, "that it may be there for a witness against you," and, "that this poem shall testify against them as a witness" (Devarim 31:21). Surely it testified against Yisrael.

24. בְּאֵר דְּיִצְחָק מְנָלָן. דִּכְתִיב בַּעֲבוּר תִּהְיֶה לִי לְעֵדָה וְגוֹ׳. גּוֹרָל, דִּכְתִיב עַל פִּי הַגּוֹרָל תֵּחָלֵק נַחֲלָתוֹ, דַּהֲוָה אָמַר דָּא לִיהוּדָה, וְדָא לְבִנְיָמִין, וְכֵן לְכֻלְּהוּ. אַבְנָא דִּיהוֹשֻׁעַ, דִּכְתִיב הִנֵּה הָאֶבֶן הַזֹּאת תִּהְיֶה בָּנוּ לְעֵדָה. וְהָכָא, וְהָיָה שָׁם בְּךָ לְעֵד. וּכְתִיב, וְעָנְתָה הַשִּׁירָה הַזֹּאת לְפָנָיו לְעֵד, הִיא וַדַּאי אַסְהִידַת בְּהוּ בְּיִשְׂרָאֵל.

5. Song and poem

The matter of Moses' song is examined in great detail, and we are reminded that the song was meant to testify against Yisrael later when they transgressed the laws of God. Rabbi Shimon clarifies which is the most valuable and important song ever written, since the discussion has also included the Song of Songs and the song that David sang towards the end of his life. The purpose of the song is to connect everyone to God and to unify His Name.

25. We learned that Rabbi Elazar said, regarding the verse, "And Moses spoke...the words of this poem, until they were ended" (Devarim 31:30), we have to observe here the meaning of, "the words of." It should have said, 'the poem'. And what is, "until they were ended"? AND HE ANSWERS, we have so learned according to the secret of the Mishnah. All the words Moses spoke were engraved with the name of the Holy One, blessed be He, and all these words were coming, going up and down engraved there WITH THE NAME OF THE HOLY ONE, BLESSED BE HE. Each word would come before Moses to be engraved by him, and stood before him. THAT IS, IT IS WRITTEN, "THE WORDS OF THIS POEM" BECAUSE EACH WORD WOULD COME BEFORE HIM TO BE ENGRAVED. This is the meaning of, "until they were ended," THAT IS, UNTIL THEY FINISHED BEING ENGRAVED WITH THE NAME OF HASHEM.

25. תָּאנָא, א״ר אֶלְעָזָר, מַאי דִּכְתִיב וַיְדַבֵּר מֹשֶׁה וְגוֹ׳, אֶת דִּבְרֵי הַשִּׁירָה הַזֹּאת עַד תֻּמָּם. הָכָא אִית לְאִסְתַּכְּלָא, מַהוּ אֶת דִּבְרֵי, אֶת הַשִּׁירָה הַזֹּאת מִבָּעֵי לֵיהּ. וּמַהוּ עַד תֻּמָּם. אֶלָּא הָכִי תָּאנָא בִּרְזָא דְּמַתְנִיתִין, כָּל אִינּוּן מִלֵּי דְּאָמַר מֹשֶׁה, כֻּלְּהוּ מִתְגַּלְּפֵי בִּשְׁמָא דְקוּדְשָׁא בְּרִיךְ הוּא, וְכָל אִינּוּן מִלִּין הֲווֹ אַתְיָין, וְסַלְקִין וְנַחְתִּין, וּמִתְגַּלְּפִין תַּמָּן. וְכָל מִלָּה וּמִלָּה הֲוָה אַתְיָא קַמֵּי מֹשֶׁה לְאִתְגַּלְּפָא עַל יְדוֹי וְקַיְימָא קַמֵּיהּ. וְהַיְינוּ דִּכְתִיב עַד תֻּמָּם.

26. Rabbi Aba said, "the words of this poem." HE ASKS, it should have said, 'a poem', AND NOT "THE POEM." What does THE DEFINITE ARTICLE (HEI) allude to? AND HE ANSWERS, it is the poem the Holy One, blessed be He, recited, as in, "The song of songs, which is Solomon's (Heb. Shlomo)" (Shir Hashirim 1:1), who is the King that the peace (Heb. shalom) is His, WHO IS THE HOLY ONE, BLESSED BE HE. We have already explained this matter. "A Psalm, a song for the Shabbat day" (Tehilim 92:1), precisely for the Shabbat day, WHICH IS MALCHUT, a song the Holy One, blessed be He, recited FOR THE SHABBAT DAY, WHICH IS MALCHUT.

26. ר׳ אַבָּא אָמַר, אֶת דִּבְרֵי הַשִּׁירָה הַזֹּאת, שִׁירָה הַזֹּאת מִבָּעֵי לֵיהּ: מַאי קָא רָמִיזָא. אֶלָּא שִׁירָתָא דְקוּדְשָׁא בְּרִיךְ הוּא אָמַר, כד״א שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה, מַלְכָּא דִשְׁלָמָא כֻּלָּא דִּילֵיהּ, וְהָא אוֹקִימְנָא מִלֵּי. מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת, לְיוֹם הַשַּׁבָּת מַמָּשׁ. שִׁיר דְקוּדְשָׁא בְּרִיךְ הוּא אָמַר.

27. Yet we should examine this. There it says "a song (Heb. shir)," while there, "a poem (Heb. shirah). Shir is masculine, ZEIR ANPIN, and shirah is feminine, MALCHUT. We learned that all the prophets, in relation to Moses, are like a monkey in the sight of men. They said 'shir', THAT IS, "THE SONG OF SONGS," "A SONG FOR THE SHABBAT DAY," while Moses recited 'shirah', and they are shirah. The esoteric meaning is that Moses did not say it for himself but for the sake of Yisrael.

27. אֶלָּא הָכָא אִית לְאִסְתַּכְּלָא, הָתָם שִׁיר, וְהָכָא שִׁירָה. דָּא דְּכַר, וְדָא נוּקְבָא. וְהָא תְּנִינָן, כָּל נְבִיאֵי כֻּלְּהוּ לְגַבֵּי מֹשֶׁה, כְּקוֹף בְּעֵינַיְיהוּ דִּבְנֵי נָשָׁא, וְאִינּוּן אָמְרוּ שִׁיר, וּמֹשֶׁה אָמַר שִׁירָה. מֹשֶׁה הֲוָה לֵיהּ לְמֵימַר שִׁיר, וְאִינּוּן שִׁירָה. אֶלָּא דָּא הִיא רָזָא דְּמִלָּה, מֹשֶׁה לְגַרְמֵיהּ לָא קָאָמַר דָּא, אֶלָּא לְיִשְׂרָאֵל.

28. Rabbi Shimon said to him, this is not so. But it is known from here that Moses was of a much higher grade than all of them. Moses rose from below upward and they descended from above downward. He, MOSES, rose from below upwards, as we learned that we increase in holiness, not decrease. Moses rose from below upwards by reciting a shirah, which is the praise of the Queen, with which she praises the King. HE STARTED WITH MALCHUT. And Moses himself joined the King, SO HIS SHIRAH ROSE FROM BELOW UPWARDS. But they descended from above downward, as they recited a shir, WHICH IS THE ASPECT OF THE MALE, which is the praise with which the King praises the Queen. They joined the Queen, SO THEIR SHIR WAS FROM ABOVE DOWNWARDS, FROM ZEIR ANPIN TO MALCHUT. This praise of Moses was made known which is above them all. This is the meaning of, "Then sang Moses and the children of Yisrael this song (Heb. shirah) to Hashem" (Shemot 15:1), that is, the shirah of the Queen. To whom? To Hashem. Hence it is written, "Moses therefore wrote this poem the same day" (Devarim 31:22), AND ALSO "that this poem shall testify" (Ibid. 21).

28. א״ל ר״ש, לָאו הָכִי, אֶלָּא, מֹשֶׁה וַדַּאי מֵהָכָא אִשְׁתְּמוֹדַע, דְּאִיהוּ בְּדַרְגָּא עִלָּאָה יַתִּיר מִכֹּלָּא. מֹשֶׁה סָלִיק מִתַּתָּא לְעֵילָא, וְאִינּוּן נַחֲתֵי מֵעֵילָא לְתַתָּא. הוּא סָלִיק מִתַּתָּא לְעֵילָא, כְּמָה דְתָנִינָן מַעֲלִין בַּקֹּדֶשׁ וְאֵין מוֹרִידִין. מֹשֶׁה סָלִיק מִתַּתָּא לְעֵילָא, דְּאָמַר שִׁירָה תּוּשְׁבַּחְתָּא דְּמַטְרוֹנִיתָא, דְּאִיהִי מְשַׁבַּחַת לְמַלְכָּא. וּמֹשֶׁה בְּמַלְכָּא אִתְאַחַד. וְאִינּוּן נַחֲתֵי מֵעֵילָא לְתַתָּא, דְּאָמְרוּ שִׁיר, דְּהוּא שְׁבָחָא דְּמְשַׁבְּחָא מַלְכָּא לְמַטְרוֹנִיתָא, וְאִינּוּן בְּמַטְרוֹנִיתָא אִתְאַחְדוּ. וְעַל דָּא, בְּהַאי אִשְׁתְּמוֹדַע שְׁבָחָא דְּמֹשֶׁה, יַתִּיר מִכֻּלְּהוּ. וְהַיְינוּ דִּכְתִיב, אָז יָשִׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת הַשִּׁירָה הַזֹּאת לַיְיָ׳, שִׁירָתָא דְּמַטְרוֹנִיתָא לְמַאן. לַיְיָ׳. ובג״כ, וַיִּכְתֹּב מֹשֶׁה אֶת דִּבְרֵי הַשִּׁירָה הַזֹּאת, וְעָנְתָה הַשִּׁירָה הַזֹּאת.

29. "That this poem shall testify." HE ASKS, it should have said, 'these words shall testify'. AND HE ANSWERS that the secret meaning of this is as we explained that it is written, "and the earth shall rise up against him" (Iyov 20:27), WHICH MEANS THAT THE EARTH, WHICH IS MALCHUT, RISES UP TO EXECUTE JUDGMENT AGAINST MAN. And Moses observed everything, and so he said a shirah, WHICH IS AN ASPECT OF MALCHUT, in order to give the words a hold in that place, MALCHUT FROM WHICH they will be judged, as written, "that shall testify against them as a witness." Why is that? Because, it is written, "for I know their inclination" (Devarim 31:21), and, "For I know that after my death..." (Ibid. 29). When you shall do that, forthwith, "this poem shall testify against them as a witness," WHICH MEANS THAT MALCHUT SHALL PUNISH YOU.

29. וְעָנְתָה הַשִּׁירָה הַזֹּאת, וְעָנוּ הַדְּבָרִים הָאֵלֶּה מִבָּעֵי לֵיהּ. אֶלָּא רָזָא דְּמִלָּה כְּמָה דְאוֹקִימְנָא, דִּכְתִיב וְאֶרֶץ מִתְקוֹמְמָה לוֹ, וּמֹשֶׁה בְּכֹלָּא אִסְתַּכַּל, וְעַל דָּא אָמַר שִׁירָה, בְּגִין לְאִתְאַחֲדָא מִלִּין בַּאֲתַר דָּא, לְמֶהֱוֵי עָלַיְיהוּ דִּינָא, דִּכְתִיב וְעָנְתָה הַשִּׁירָה הַזֹּאת לְפָנָיו. וְלָמָה. דִּכְתִיב כִּי אֲנִי יָדַעְתִּי אֶת יִצְרוֹ, וּכְתִיב כִּי יָדַעְתִּי אַחֲרֵי מוֹתִי וְגוֹ׳. וְכַד תַּעְבְּדוּ דָּא, מִיַּד וְעָנְתָה הַשִּׁירָה הַזֹּאת לְפָנָיו לְעֵד.

30. Come and see, it is written, "The heaven shall reveal his iniquity" (Iyov 20:27), WHICH IS ZEIR ANPIN THAT IS CALLED HEAVEN, and no more, REVEALING THE INIQUITY ALONE. But, "the earth shall rise up against him." By this, THE EARTH, WHICH IS MALCHUT, judgment is executed on whomever it is executed.

30. ת״ח, כְּתִיב יְגַלּוּ שָׁמַיִם עֲוֹנוֹ וְלָא יַתִּיר, אֲבָל וְאֶרֶץ מִתְקוֹמְמָה לוֹ. בְּהַאי, דִּינָא אִתְעֲבִיד לְמַאן דְּאִתְעֲבִיד.

31. כְּתִיב, וַיְדַבֵּר דָּוִד לַיְיָ׳ אֶת דִּבְרֵי הַשִּׁירָה הַזֹּאת. הַשְּׁתָּא תּוּשְׁבַּחְתָּא דְּדָוִד הוּא, בְּגִין דְּאָמַר שִׁירָה מִתַּתָּא לְעֵילָא, וְזָכָה לְהַאי דַּרְגָּא, וְלָא אָמַר הַאי שִׁירָה, אֶלָּא בְּסוֹף יוֹמוֹי, דַּהֲוָה בְּשְׁלִימוּ יַתִּיר, מֵהַאי שִׁירָה. כְּמָה דְתָנֵינָן, אַל תַּאֲמִן בְּעַצְמְךָ עַד יוֹם מוֹתְךָ. וְהָכָא, אֲמַאי זָכָה דָּוִד לְמֵימַר שִׁירָתָא מִתַּתָּא לְעֵילָא, בְּסוֹף יוֹמוֹי. דַּהֲוָה בְּנַיְיחָא מִכָּל סִטְרוֹי, דִּכְתִיב בְּיוֹם הִצִּיל יְיָ׳ אוֹתוֹ מִכַּף כָּל אוֹיְבָיו.

31. It is written, "And David spoke to Hashem the words of this song (Heb. shirah)" (II Shmuel 22:1). It is to David's praise because he recited the shirah from below upward, FROM MALCHUT TO ZEIR ANPIN LIKE MOSES, and attained that grade OF RECITING SHIRAH FROM BELOW UPWARD. He said this shirah only at the end of his days when he was exceedingly perfected by this shirah, as we learned, 'Do not believe in yourself until the day you die'. And here, why did David merit to say a shirah from below upward at the end of his days? It is because he was then at rest in every respect, as written, "in the day that Hashem delivered him out of the hand of all his enemies" (Ibid.).

32. אר״ש, שִׁירָתָא מְעַלְיָא מִכֹּלָּא מַאי הִיא. כְּמָה דְתָנֵינָן בְּרָזָא דְמַתְנִיתִין, בְּמִלִּין וּבְעוֹבְדָא הָכִי נָמֵי מִתַּתָּא לְעֵילָא, וּמֵעֵילָא לְתַתָּא. וּלְבָתַר לְכַוְּונָא בְּלִבָּא, וּלְקַשְׁרָא כֹּלָּא בְּחַד קֶשְׁרָא.

32. Rabbi Shimon said, shirah is the most valuable. What is it? AND HE ANSWERS, it is according to what we learned in the secret of the Mishnah THAT SERVICE SHOULD BE in speech and action, IN THE TWO DECLARATIONS OF UNITY FROM BELOW UPWARD AND FROM ABOVE DOWNWARD. Here also it is from below upward and from above downward. Then one is to meditate in the heart and bind everything into one bond.

6. "Because I will call on the name of Hashem; ascribe greatness to our Elohim"
Rabbi Shimon tells us that people have to arrange their praise to God in a certain way so that the glory can be raised upward and the blessings can be drawn downward; then they need to create the bond of Faith in order to unify the Holy Name.

33. מִנָּלָן מִמֹּשֶׁה, בְּקַדְמִיתָא, מִתַּתָּא לְעֵילָא, כִּי שֵׁם יְיָ׳ אֶקְרָא. מַאי אֶקְרָא. כְּמָה דִּכְתִיב, וַיִּקְרָא אֶל מֹשֶׁה, דָּא שְׁכִינְתָּא. לְבָתַר, הָבוּ גֹדֶל לֵאלֹהֵינוּ, דָּא מַלְכָּא עִלָּאָה. לְבָתַר נָחִית בְּדַרְגּוֹי מֵעֵילָא לְתַתָּא, דִּכְתִיב צַדִּיק וְיָשָׁר. לְבָתַר קָשִׁיר קִשְׁרָא דִּמְהֵימְנוּתָא וְאָמַר, הוּא, וְדָא הוּא קִשְׁרָא לְכֹלָּא.

33. Whence do we know that? From Moses. At first HE SPOKE from below upward, SAYING, "Because I will call on the name of Hashem" (Devarim 32:3). What is "call"? It is as in, "called to Moses" (Vayikra 1:1), which is the Shechinah. Then he said, "ascribe greatness to our Elohim," which is the supernal King, NAMELY ZEIR ANPIN. Then he descended the grades from above downward, FROM ZEIR ANPIN TO MALCHUT, as written, "just and right is He" (Devarim 32:4), WHICH ARE YESOD THAT IS CALLED RIGHTEOUS, AND JUST THAT IS MALCHUT. Then he bound the bond of Faith and said, "is He," NAMELY "JUST AND RIGHT is He," which binds everything, BECAUSE "HE" IS THE THIRD, HIDDEN PERSON THAT ALLUDES TO THE BLESSED INFINITY THAT BINDS EVERYTHING.

34. בג״כ, בָּעֵי בַּר נָשׁ לְסַדְּרָא שְׁבָחָא דְּמָארֵיהּ כְּהַאי גַּוְונָא, בְּקַדְמִיתָא מִתַּתָּא לְעֵילָא, לְסַלְקָא יְקָרָא דְּמָארֵיהּ, לַאֲתָר דְּשַׁקְיוּ דַּעֲמִיקָא דְּבֵירָא נָגִיד וְנָפִיק. לְבָתַר לְאַמְשָׁכָא מֵעֵילָא לְתַתָּא, מֵהַהוּא שַׁקְיוּ דְּנַחֲלָא, לְכָל דַּרְגָּא וְדַרְגָּא, עַד דַּרְגָּא בַּתְרָאָה, לְאַמְשָׁכָא בִּרְכָאן לְכֹלָּא, מִלְּעֵילָא לְתַתָּא. לְבָתַר בָּעֵי לְקַשְׁרָא קִשְׁרָא בְּכֹלָּא, קִשְׁרָא דִּמְהֵימְנוּתָא. וְדָא הוּא ב״נ דְּאוֹקִיר לִשְׁמָא דְּמָארֵיהּ, לְיַחֲדָא שְׁמָא קַדִּישָׁא. וְעַל דָּא כְּתִיב, כִּי מְכַבְּדַי אֲכַבֵּד, כִּי מְכַבְּדַי לְעָלְמָא דָּא, אֲכַבֵּד בְּעָלְמָא דְּאָתֵי.

34. For that reason man needs to arrange his Master's praise in the same way. At first from below upward, to raise the glory of his Master, WHICH IS MALCHUT, to the place where the water of the depth of the well flows and emerges, THAT IS, TO THE PLACE OF BINAH. Then to draw from above downward to each and every grade OF THE SEVEN LOWER SFIROT down to the last grade, WHICH IS MALCHUT, in order to draw blessings to everything from above downward. Then we need to bind the bond on everything, the bond of Faith, THAT IS, TO BIND EVERYTHING TO BLESSED INFINITY AS MENTIONED. Such a man glorifies his Master, to unify the Holy Name. Hence it is written, "for them that honor Me I will honor" (I Shmuel 2:30), for those who honor Me in this world shall I honor in the World to Come.

35. "And they that despise Me shall be lightly esteemed" (Ibid.). HE ASKS, what is meant by, "And they that despise Me shall be lightly esteemed," AND ANSWERS, this is one who does not know how to unify the Holy Name and bind the bond of Faith and draw blessings where they should be and glorify the name of his Master. Whoever does not know how to glorify the name of his Master, it would have been better for him had he not been created.

35. וּבוֹזַי יֵקָלוּ, מַאי וּבוֹזַי יֵקָלוּ. דָּא הוּא מַאן דְּלָא יָדַע לְיַחֲדָא שְׁמָא קַדִּישָׁא, וּלְקַשְׁרָא קִשְׁרָא דִּמְהֵימְנוּתָא, וּלְאַמְשָׁכָא בִּרְכָאן לַאֲתָר דְּאִצְטְרִיךְ, וּלְאוֹקִיר שְׁמָא דְּמָארֵיהּ. וְכָל מַאן דְּלָא יָדַע לְאוֹקִיר שְׁמָא דְּמָארֵיהּ, טַב לֵיהּ דְּלָא אִבְרֵי.

7. Answering Amen

Rabbi Yehuda says that the person who says the 'Amen' is even greater than the person who makes the blessing because the 'Amen' draws blessings from the fountain of Binah. There follows a long discussion of the importance of the 'Amen'.

36. Rabbi Yehuda said, "And they that despise Me shall be lightly esteemed" (I Shmuel 2:30), refers to he who does not know how to glorify his Master and does not concentrate when saying Amen. For we learned that he who answers Amen is more valuable than he who makes the blessings. We have presented it before Rabbi Shimon WHO SAID THAT HE WHO ANSWERS Amen draws blessings from the spring, WHO IS BINAH, to the King, ZEIR ANPIN, and from the King to the Queen. In the Engraved Letters by Rabbi Elazar HE SAID 'FROM Aleph OF AMEN, WHICH IS BINAH, to Mem OF AMEN, WHICH IS ZEIR ANPIN, and from Mem of Amen to final Nun, WHICH IS MALCHUT.' When the blessings reach final Nun, WHICH IS MALCHUT, blessings come out from there to the upper and lower beings and expand through everything. When the sound comes out, they drink of the blessings so-and-so has brought forth, a servant of the Holy King. finite

36. א״ר יְהוּדָה, וּבוֹזַי יֵקָלוּ, מַאן דְּלָא יָדַע לְאוֹקִיר לְמָארֵיהּ, וְלָא אִתְכַּוָּן בְּאָמֵן, דְּתָנִינָן גְּדוֹל הָעוֹנֶה אָמֵן יוֹתֵר מִן הַמְּבָרֵךְ. וְהָא אוֹקִימְנָא קַמֵּיהּ דר״ש, דְּאָמֵן, מָשִׁיךְ בִּרְכָאן מִמַּבּוּעָא לְמַלְכָּא, וּמִמַּלְכָּא לְמַטְרוֹנִיתָא. וּבְאַתְוָון גְּלִיפִין דְּרִבִּי אֶלְעָזָר, מֵאָלֶ״ף לְמֵ״ם, וּמִמֵּ״ם לְנוּ״ן. כֵּיוָן דְּמָטוּ בִּרְכָאן לְנוּן, מִתַּמָּן נַגְדִּין וְנָפְקִין בִּרְכָאן לְעִלָּאֵי וְתַתָּאֵי, וּמִתְפַּשְׁטֵי בְּכֹלָּא. וְקָלָא נָפִיק אִתְשַׁקְיוּ מִשַּׁקְיוּתָא דְּבִרְכָן, דְּאַפִּיק פְּלַנְיָא עַבְדָּא דְּמַלְכָּא קַדִּישָׁא.

37. When Yisrael below guard themselves to answer Amen and meditate in their heart as needs be, how many openings of blessings are open above, how much goodness is present throughout the worlds, how much joy abounds in everything! What is the reward of Yisrael to have brought this about? Their reward is in this world and in the World to Come. In this world, when they are beset by enemies and they say their prayer before their Master, the sound proclaims throughout the worlds, "Open the gates, that the righteous nation that keeps faithfulness (Heb. emunim) may enter in" (Yeshayah 26:2). Do not pronounce it 'emunim' but 'Amenim (Amen plural)', WHICH MEANS THAT THEY ARE CAREFUL TO ANSWER AMEN. "Open the gates," as Yisrael opened to them the gates of blessings, so now "open the gates" and let their prayer be accepted which is about those who distress them.

37. וְכַד יִשְׂרָאֵל לְתַתָּא, מִשַּׁמְּרִין לְאָתְבָּא אָמֵן, לְכַוְּונָא לִבַּיְיהוּ כְּמָה דְּאִצְטְרִיךְ, כַּמָּה פְּתְחִין דִּבְרִכָאן פְּתִיחָן לֵיהּ לְעֵילָא, כַּמָּה טָבָאן מִשְׁתַּכְּחִין בְּכֻלְּהוּ עָלְמִין, כַּמָּה חֵדוּ בְּכֹלָּא. מַאי אַגַּר לְהוּ לְיִשְׂרָאֵל דְּגַרְמִין הַאי. אַגַּר לְהוּ בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי. בְּעָלְמָא דֵּין בְּשַׁעֲתָא דְּעָאקִין לְהוּ, וּמְצַלָּן צְלוֹתָא קַמֵּי מָארֵיהוֹן, קָלָא מַכְרְזָא בְּכֻלְּהוּ עָלְמִין, פְּתְחוּ שְׁעָרִים וְיָבוֹא גּוֹי צַדִּיק שׁוֹמֵר אֱמוּנִים אַל תִּקְרֵי אֱמוּנִים, אֶלָּא אֲמֵנִים. פְּתְחוּ שְׁעָרִים, כְּמָה דְּיִשְׂרָאֵל פַּתְחִין לְהוּ תַּרְעִין דִּבְרִכָאן, כַּךְ הַשְׁתָּא פְּתְחוּ שְׁעָרִים, וְתִתְקַבֵּל צְלוֹתְהוֹן מֵאִינּוּן דְּעָאקִין לְהוּ.

38. This is THEIR REWARD in this world. What is their reward in the World to Come? AND HE ANSWERS, it is when a man leaves this world, where he observed answering Amen. By "observed" is meant that he observes the blessing that is said and awaits the man who says it so as to answer Amen AFTER IT, as needs be. Then his soul rises and proclaims before him, "open the gates" before him, as he used to open gates every day, when he observed emunim, THAT IS AMENIM.

38. הַאי בְּעָלְמָא דֵּין, בְּעָלְמָא דְּאָתֵי מַאי אַגְרַיְיהוּ. דְּכַד יִפּוּק ב״נ מֵהַאי עָלְמָא, דַּהֲוָה שׁוֹמֵר לְאָתְבָּא אָמֵן. מַאי שׁוֹמֵר. כְּלוֹמַר, נָטִיר, הַהִיא בְּרָכָה דְּאָמַר הַהוּא דִּמְבָרֵךְ, וּמְחַכֶּה לֵיהּ לְאָתְבָּא אָמֵן, כְּמָה דְּאִצְטְרִיךְ. נִשְׁמָתֵיהּ סַלְקָא וּמַכְרְזֵי קַמֵּיהּ, פְּתְחוּ שְׁעָרִים קַמֵּיהּ, כְּמָה דְּאִיהוּ הֲוָה פָּתַח תַּרְעִין כָּל יוֹמָא, כַּד הֲוָה שׁוֹמֵר אֱמוּנִים.

39. Rabbi Yosi said, what is Amen? Rabbi Aba said, everything has been explained. Amen is called the spring of the flowing river, WHICH IS BINAH, and is called Amen, because it is written, "then I was by him, as a nursling (Heb. amon)" (Mishlei 8:30). Do not pronounce it amon but Amen. The sustenance of all THE GRADES, NAMELY that river that emerges and flows, WHICH IS BINAH, is called Amen. As we have learned, "from everlasting to everlasting (lit. 'world to world')" (Tehilim 106:48), means from the world above, WHICH IS BINAH, to the world below, WHICH IS MALCHUT. Here too, "Amen, and Amen" is Amen of above, WHICH IS BINAH, Amen of below, WHICH IS MALCHUT. Amen MEANS sustenance for everyone. We have already explained Amen according to its letters.

39. א״ר יוֹסֵי א״ר יְהוּדָה, מַאי אָמֵן. א״ר אַבָּא, הָא אוּקְמוּהָ כֻּלָּא, אָמֵן אִקְרֵי מַבּוּעָא דְּהַהוּא נַחֲלָא דְּנָגִיד, אָמֵן אִקְרֵי, דִּכְתִיב וָאֶהְיֶה אֶצְלוֹ אָמוֹן, אַל תִּקְרֵי אָמוֹן, אֶלָּא אָמֵן. קִיּוּמָא דְּכֻלְּהוּ הַהוּא נַחֲלָא דְּנָגִיד וְנָפִיק, אָמֵן אִקְרֵי, דְּתַנְיָא מִן הָעוֹלָם וְעַד הָעוֹלָם, עוֹלָם דְּלְעֵילָא, עוֹלָם דְּלְתַתָּא. אוֹף הָכָא אָמֵן וְאָמֵן, אָמֵן דְּלְעֵילָא, אָמֵן דְּלְתַתָּא. אָמֵן קִיּוּמָא דְּכֻלְּהוּ, וְהָא אוֹקִימְנָא אָמֵן בְּאִינּוּן אַתְוָון.

40. Rabbi Shimon said, Aleph OF AMEN is the depth of the well, whence all the blessings flow and come out and exist. Open Mem is the river that emerges and flows, WHICH IS YESOD, and is called Mem. This is the meaning of what we learned that open Mem IS YESOD, closed final Mem IS BINAH, as we established BY THE VERSE, "for the increase (Heb. lemarbeh, spelled with final Mem) of the realm" (Yeshayah 9:6).

40. ר״ש אָמַר, אָלֶף עֲמִיקָא דְּבֵירָא דְּכָל בִּרְכָאן מִתַּמָּן נַבְעִין וְנָפְקִין, וּמִשְׁתַּכְחִין. מֵ״ם פְּתוּחָה, נַהֲרָא דְּנָגִיד וְנָפִיק, וְאִקְרֵי מֵ״ם. וְהוּא רָזָא דְּתַנֵּינָן, מֵ״ם פְּתוּחָה, מֵ״ם סְתוּמָה. כְּמָה דְּאוֹקִימְנָא, לְסַרְבֵּה הַמִּשְׁרָה.

41. Extended final Nun comprises both Nun's, extended Nun and bent Nun, WHICH MEANS IT INCLUDES IN ITSELF THE NUKVA OF ZEIR ANPIN AS WELL CALLED BENT NUN. Extended final Nun comprises the letter Vav, BECAUSE IT INCLUDES WITHIN IT THE MALE AS WELL, WHICH IS THE LETTER VAV, WHICH IS ZEIR ANPIN. FOR EXTENDED FINAL NUN IS EXPANDED, INCLUDING BOTH MALE AND FEMALE, WHICH ARE ZEIR ANPIN THAT IS VAV AND MALCHUT THAT IS NUN. For that reason everything TOGETHER is called Nun Vav final Nun. We have learned it according to the secret of the Mishnah: Vav is masculine, extended final Nun is both masculine and feminine, bent Nun is comprised in extended final Nun. In the book of Rav Hamnuna Saba, the Mem here IN AMEN is the initial of Melech (Eng. 'king'), namely Amen. Amen is the initials of El Melech Ne'aman (Eng. 'El a faithful King'), which comprises everything. It is good and we have already learned that.

41. נוּן פְּשׁוּטָה, כְּלָלָא דְּתְרֵין נוּנִין, נוּן פְּשׁוּטָה, נוּן כְּפוּפָה. נוּן פְּשׁוּטָה כְּלָלָא דְּאָת וָא״ו, בג״כ כֻּלָּא אִקְרֵי נוּן וָאו נוּן. וּבְרָזָא דְּמַתְנִיתָא הָכִי תָּאנָא, ו׳ דְּכַר, ן׳ פְּשׁוּטָה כְּלָלָא דְּדְכַר וְנוּקְבָא, נוּן כְּפוּפָה, בְּכְלָלָא דִּפְשׁוּטָה הִיא. וּבְסִפְרָא דְּרַב הַמְנוּנָא סָבָא, מֵם דְּהָכָא, הִיא נוֹטְרִיקוֹן מֶלֶ״ך, וְהַיְינוּ אָמֵן, אָמֵ״ן נוֹטְרִיקוֹן, אֵ״ל מֶ״לֶך נֶ״אֱמָן. כְּלָלָא דְּכֹלָּא, וְשַׁפִּיר הוּא, וְהָא אִתְּמַר.

42. We learned that whoever heard a blessing someone made but did not meditate IN HIS HEART on the Amen, of him it says, "And they that despise Me shall be lightly esteemed," as in, "to you, O priests, who despise My name" (Malachi 1:6). What is his punishment? Just as he did not make an opening for blessings above, no blessings are opened for him. Moreover, when he comes out of this world, a proclamation resounds before him, saying, close the gates before so-and-so, so he may not enter. Do not accept him. Woe to him, woe to his soul.

42. תָּאנָא, כָּל מַאן דְּשָׁמַע בְּרָכָה מֵהַהוּא דְּמְבָרֵךְ, וְלָא אִתְכַּוָּון בְּאָמֵן, עָלֵיהּ נֶאֱמַר וּבוֹזַי יֵקָלוּ. כד״א, לָכֶם הַכֹּהֲנִים בּוֹזֵי שְׁמִי מַאי עוֹנְשֵׁיהּ. כְּמָה דְּלָא פָּתַח בִּרְכָאן לְעֵילָא, כַּךְ לָא פַּתְחִין לֵיהּ. וְלָא עוֹד אֶלָּא כַּד נָפִיק מֵהַאי עָלְמָא, מַכְרִיזֵי קָמֵיהּ, וְאַמְרֵי, טְרוּקוּ גַּלֵּי קָמֵיהּ דְּפַלְנְיָא, וְלָא לִיעוּל, וְלָא תְּקַבְּלוּן לֵיהּ, וַוי לֵיהּ וַוי לְנִשְׁמָתֵיהּ.

8. The openings of the Garden of Eden and the openings of Gehenom

We learn about the fate of those who do not say 'Amen' with their whole heart. It is said that there is a corresponding opening for each gate in the Garden of Eden to a gate in Gehenom. The lowest chamber of Gehenom is described as Hell and Destruction, and those who enter there never rise again, but are lost from all the worlds; to this place it is said that those who are contemptuous of the 'Amen' are sent.

43. We learned that the wicked in Gehenom all go up through certain compartments and that there are many openings to Gehenom. All the openings correspond to the openings in the Garden of Eden. When the wicked are taken out after receiving their punishments, they open the gates and put them outside. All the gates bear names corresponding to those in the Garden of Eden, and each and every gate IN THE GARDEN OF EDEN is called by a name corresponding to the RESPECTIVE gate in Gehenom. The gates in the Garden of Eden are known, gate for gate, WHICH MEANS, UPON SEEING THE KIND OF GATE IN GEHENOM, ONE IS ABLE TO KNOW THROUGH IT THE OPPOSING GATE IN THE GARDEN OF EDEN, WHAT KIND OF GATE IT IS.

43. תָּאנָא, חַיָּיבֵי דְּגֵיהִנָּם, כֻּלְּהוּ סַלְקֵי בְּמִדּוֹרִין יְדִיעָן, וְכַמָּה פִּתְחִין אִית לֵיהּ לַגֵּיהִנָּם, וְכֻלְּהוּ פִּתְחִין לָקֳבֵל פִּתְחִין דְּגַן עֵדֶן. וּבְשַׁעֲתָא דְּאַפְקֵי לְאִינּוּן חַיָּיבַיָּא דְּקַבִּילוּ עוֹנְשַׁיְיהוּ, אִינּוּן פַּתְחֵי פִּתְיחִין, וְשַׁוְיָין לוֹן לְבַר. וְכֻלְּהוּ פִּתְחִין בִּשְׁמָהָן אִקְרוּן, לְקָבְלֵיהוֹן דְּפִתְחִין דְּגַן עֵדֶן, וְכָל פִּתְחָא וּפִתְחָא, אִקְרֵי שְׁמָא, לְקָבְלֵי הַהוּא פִּתְחָא דְּגֵיהִנָּם, וְאִשְׁתְּמוֹדְעָן פִּתְחִין לָקָבְלֵיהוֹן פִּתְחִין, אִינּוּן פִּתְחִין דג״ע.

44. The last compartment in Gehenom is the lowest. That compartment is DOUBLE, an compartment over an compartment, and is called, "A land of gloom (Heb. efatah)" (Iyov 10:22). What is gloom? It is as in, "Foursquare it shall be" (Shemot 28:16), which is 'if' in Aramaic. Here too, efatah means double. That COMPARTMENT is called the bottom of Sheol. Sheol is one UPPER compartment and the bottom is the lower compartment. Therefore it is called the lower land of gloom, and ALSO called Avadon. Hence it is written, "Sheol and Avadon" (Mishlei 27:20), WHICH ARE THE DOUBLE COMPARTMENTS, ONE ON TOP OF THE OTHER. Not all compartments are double, and not all are gloomy, THAT IS, THEY ARE NOT CALLED "A LAND OF GLOOM," except for this one.

44. בַּגֵּיהִנָּם אִית מָדוֹרָא בַּתְרָאָה תַּתָּאָה דְּכֻלְּהוּ, וְהַהוּא מָדוֹרָא הֲוֵי מָדוֹרָא עַל מָדוֹרָא, וְאִקְרֵי אֶרֶץ עֲיָפָתָה. מַהוּ עֲיָפָתָה. כד״א רָבוּעַ יִהְיֶה כָּפוּל, וּמִתַּרְגְּמִינָן מְרוּבַּע יִהְיֶה עִיף, אוֹף הָכָא עֲיָפָתָה, כְּלוֹמַר כְּפוּלָה. וְהַהוּא אִקְרֵי שְׁאוֹל תַּחְתִּית, שְׁאוֹל הוּא מָדוֹרָא חַד. תַּחְתִּית, הוּא מָדוֹרָא תַּתָּאָה. ובג״כ אִקְרֵי אֶרֶץ עֲיָפָתָה תַּחְתִּית, וְאִקְרֵי אֲבַדּוֹן. וע״ד כְּתִיב, שְׁאוֹל וַאֲבַדּוֹן. וְכֻלְּהוּ מָדוֹרִין לָא אַכְפָּלוּ, וְכֻלְּהוּ לָא עַיְיפִין בַּר מֵהַאי.

45. And we learned that whoever descends to Avadon, that is called bottom, never rises. That MAN is called a man who was destroyed and lost to all worlds. And we learned that to that place are lowered those men who despised saying Amen. Such a man is punished in Gehenom for the many Amen's that were lost to him, that he did not consider, and he is lowered to the lowest compartment, which has no opening, and he is lost and never rises from there. Hence it is written, "As the cloud is consumed and vanishes away, so he who goes down to Sheol shall come up no more" (Iyov 7:9). HE ASKS, but no; it is written, "out of the belly of Sheol I cried and You did hear..." (Yonah 2:3), AND HE ROSE FROM THERE. It is also written, "He brings down to Sheol and brings up" (I Shmuel 2:6). AND HE ANSWERS, but this is Sheol FROM WHICH ONE ASCENDS, and there is the bottom FROM WHERE ONE DOES NOT RISE. We explained that this refers to one who repented BY DOING PENANCE, and there to one who did not.

45. וְתָאנָא, מַאן דְּנָחִית לַאֲבַדּוֹן דְּאִקְרֵי תַּחְתִּית, לָא סָלִיק לְעָלְמִין. וְהַהוּא אִקְרֵי גֶּבֶר דְּאִשְׁתְּצֵי וְאִתְאֲבִיד מִכֻּלְּהוּ עָלְמִין. וְתָאנָא, לְהַהוּא אֲתָר נַחְתִּין לְהַנְהוּ גַּבְרֵי דְּמִבַּזֵּי לְאָתְבָא אָמֵן, וְעַל אָמֵן סַגִּיאִין דְּאִתְאֲבִידוּ מִנֵּיהּ, דְּלָא חָשִׁיב לְהוּ, דַּיְינִין לֵיהּ בַּגֵּיהִנָּם, וְנַחְתִּין לֵיהּ בְּהַהוּא מָדוֹרָא תַּתָּאָה, דְּלֵית בָּהּ פִּתְחָא, וְאִתְאֲבִיד וְלָא סָלִיק מִנֵּיהּ לְעָלְמִין. וע״ד כְּתִיב, כָּלָה עָנָן וַיֵּלַךְ כֵּן יוֹרֵד שְׁאוֹל לֹא יַעֲלֶה. וְלָא, וְהָא כְּתִיב מִבֶּטֶן שְׁאוֹל שִׁוַּעְתִּי שָׁמַעְתָּ וְגוֹ׳. וּכְתִיב מוֹרִיד שְׁאוֹל וַיָּעַל. אֶלָּא הָכָא שְׁאוֹל, הָתָם תַּחְתִּית. וְאוֹקִימְנָא הָא דְּאַהְדָּר בֵּיהּ, הָא דְּלָא אַהְדָּר בֵּיהּ.

46. Rabbi Yosi said, as for the words, "For My people have committed two evils; they have forsaken Me the fountain of living waters, and have hewn them out cisterns..." (Yirmeyah 2:13), "they have forsaken Me the fountain of living waters" is by not wanting to sanctify the Name of the Holy One, blessed be He, with Amen. What is his punishment? It is as is written, "and have hewn them out cisterns, broken cisterns," by going to Gehenom one level after another until they reach Avadon that is called bottom. If he sanctifies the Name of the Holy One, blessed be He, by meditating properly on Amen, he rises, level after level, to have delight in the World to Come, that ever flows and does not cease. This is the meaning of, "for Hashem preserves the faithful, and plentifully repays him who acts haughtily" (Tehilim 31:24).

46. א״ר יוֹסֵי, מַאי דִּכְתִיב כִּי שְׁתַּיִם רָעוֹת עָשָׂה עַמִּי אוֹתִי עָזְבוּ מְקוֹר מַיִם חַיִּים לַחְצוֹב לָהֶם בֹּארוֹת וְגוֹ׳. אוֹתִי עָזְבוּ מְקוֹר מַיִם חַיִּים, דָּא הוּא דְּלָא בָּעֵי לְקַדְּשָׁא שְׁמָא דְקוּדְשָׁא בְּרִיךְ הוּא, בְּאָמֵן. מַאי עוֹנְשֵׁיהּ. כְּתִיב לַחְצוֹב לָהֶם בֹּארוֹת בֹּארוֹת נִשְׁבָּרִים, דְּנַחְתִּין לַגֵּיהִנָּם דַּרְגָּא בָּתַר דַּרְגָּא, עַד דְּנַחְתִּין לַאֲבַדּוֹן דְּאִקְרֵי תַּחְתִּית. וְאִי אִיהוּ קַדִּישׁ שְׁמָא דְקוּדְשָׁא בְּרִיךְ הוּא, לְכַוְּנָה בְּאָמֵן כַּדְּקָא יָאוּת, סָלִיק דַּרְגָּא בָּתַר דַּרְגָּא, לְאִתְעַדְּנָא מֵהַהוּא עָלְמָא דְּאָתֵי, דְּנָגִיד תָּדִיר לָא פָּסִיק, הה״ד אֱמוּנִים נוֹצֵר יְי׳ וּמְשַׁלֵּם עַל יֶתֶר עוֹשֵׂה גַּאֲוָה.

9. The song of the well

We learn that song draws blessings from above downward until they are available in all the worlds, and that the children of Yisrael are destined to proclaim the song both from below upward and from above downward. In this way they will connect a bond of Faith and Trust. And at the time of redemption they will say the entire perfect song that is composed of and includes all other songs, and God will be proclaimed the only God.

47. We learned that shirah (lit. 'poem') draws blessings from above downward, until there are blessings throughout the worlds. Rabbi Elazar said, Yisrael will recite a poem from below upward and from above downward, and to bind the bond of Faith, as written, "Then Yisrael sang (lit. 'will sing') this song (Heb. shirah)" (Bemidbar 21:17). It speaks in the future tense rather than in the past. And so is everything the same way, IN THE FUTURE TENSE. "This shirah" is from below upward, BECAUSE SHIRAH IS IN MALCHUT THAT SINGS UPWARDS TO ZEIR ANPIN, "Spring up, O well, sing to it" (Ibid.). "Spring up, O well," namely, THEY SPOKE TO MALCHUT CALLED A WELL, rise to your place to join your husband ZEIR ANPIN. This is from below upward, RAISING MALCHUT TO ZEIR ANPIN.

47. תָּאנָא, שִׁירָה מָשִׁיךְ בִּרְכָאן מֵעֵילָא לְתַתָּא, עַד דְּיִשְׁתַּכְחוּן בִּרְכָאן בְּכֻלְּהוּ עָלְמִין. א״ר אֶלְעָזָר, זְמִינִין אִינּוּן יִשְׂרָאֵל לְמֵימַר שִׁירְתָא, מִתַּתָּא לְעֵילָא, וּמֵעֵילָא לְתַתָּא. וּלְקַשְׁרָא קִשְׁרָא דִּמְהֵימְנוּתָא. דִּכְתִיב, אָז יָשִׁיר יִשְׂרָאֵל אֶת הַשִּׁירָה הַזֹּאת. אָז שָׁר לֹא נֶאֱמַר, אֶלָּא אָז יָשִׁיר. וְכֵן כֻּלְּהוּ כְּהַאי גַּוְונָא. אֶת הַשִּׁירָה הַזֹּאת, מִתַּתָּא לְעֵילָא. עֲלִי בְּאֵר עֲנוּ לָהּ, עֲלִי בְּאֵר, כְּלוֹמַר סָק לְאַתְרֵיךְ, לְאִתְאַחֲדָא בְּבַעְלִיךְ, דָּא הוּא מִתַּתָּא לְעֵילָא.

48. Afterwards THEY DRAW from above downward, "the well that the princes dug out" (Ibid. 18). THE WELL IS MALCHUT; "the princes dug out," as Aba and Ima begot her, BECAUSE ABA AND IMA FORMED MALCHUT ACCORDING TO THE SECRET OF, "THE SIDE, WHICH HASHEM ELOHIM HAD TAKEN" (BERESHEET 2:22); "the nobles of the people delved" (Bemidbar 21:18) are the patriarchs, NAMELY CHESED, GVURAH AND TIFERET OF ZEIR ANPIN called the nobles of the people. They delved it, NAMELY THEY DELVED A PLACE for the King to unite with her with blessings. With what? Through union. "with the scepter" (Ibid.) refers to Yesod, "with their staves" (Ibid.) refers to Netzach and Hod. UP TO HERE is from above downward. "From the wilderness" (Ibid. 19), WHICH IS MALCHUT CALLED SPEECH, "to Matanah" (Ibid.) IT RISES TO YESOD CALLED MATANAH. "And from Matanah it rises to Nahaliel," WHICH IS TIFERET, "and from Nahaliel to Bamot" (Ibid.), WHICH IS ABA AND IMA. This is the complete bond, the bond of Faith, the bond that incorporates sustenance for everything.

48. וּלְבָתַר מֵעֵילָא לְתַתָּא, בְּאֵר חֲפָרוּהָ שָׂרִים, דְּאוֹלִידוּ לָהּ אַבָּא וְאִימָא, כְּרוּהָ נְדִיבֵי הָעָם, אִלֵּין אֲבָהָן, דְּאִקְרוּן נְדִיבֵי עַמִּים. כְּרוּהָ, אֵתָר לְאִזְדַּוְּוגָא בָּהּ מַלְכָּא, בְּבִרְכָן. וּבְמָה, הוּא זִוּוּגָא. בְּמְחוֹקֵק: דָּא יְסוֹד. בְּמִשְׁעֲנוֹתָם: דָּא נֶצַח וְהוֹד, מֵעֵילָא לְתַתָּא. וּמִמִּדְבָּר מַתָּנָה, וּמִמַּתָּנָה נַחֲלִיאֵל, וּמִנַּחֲלִיאֵל בָּמוֹת. הָא קִשּׁוּרָא שְׁלִימָא, קִשּׁוּרָא דִּמְהֵימְנוּתָא, קִשּׁוּרָא קַיְּימָא דְּכֹלָּא בֵּיהּ.

49. Rabbi Yosi said, Yisrael will recite a complete poem, a poem including all other songs. This is the meaning of, "O give thanks to Hashem; call upon His name. Make known His deeds among the people" (Tehilim 105:1). Of that time it is written, "on that day Hashem shall be one, and His Name One" (Zacharia 14:9), and, "Then was our mouth filled with laughter, and our tongue with singing. Then they said among the nations, Hashem has done great things for them" (Tehilim 126:2).
Blessed be Hashem forever and ever, Amen and Amen.
May Hashem reign forever and ever, Amen and Amen.

49. א״ר יוֹסֵי, זְמִינִין יִשְׂרָאֵל לְמֵימַר שִׁירְתָא שְׁלִימְתָא. שִׁירְתָא דְּכָלִיל כָּל שְׁאַר שִׁירִין. הה״ד, וַאֲמַרְתֶּם בַּיּוֹם הַהוּא הוֹדוּ לַה׳ קְרָאוּ בִשְׁמוֹ הוֹדִיעוּ בָעַמִּים עֲלִילוֹתָיו. בְּהַהוּא זִמְנָא כְּתִיב, וְהָיָה יְיָ׳ לְמֶלֶךְ עַל כָּל הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יְיָ׳ אֶחָד וּשְׁמוֹ אֶחָד. וּכְתִיב אָז יִמָּלֵא שְׂחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה, אָז יֹאמְרוּ בַגּוֹיִם הִגְדִּיל יְיָ׳ לַעֲשׂוֹת עִם אֵלֶּה.
בָּרוּךְ יְיָ׳ לְעוֹלָם אָמֵן וְאָמֵן
יִמְלוֹךְ יְיָ׳ לְעוֹלָם אָמֵן וְאָמֵן.

1. "Give ear, O heavens"
Rabbi Yehuda speaks of the many times that Moses reproved Yisrael, but tells us that Moses said all these things with love, always reminding the people how much God loved them. Rabbi Yitzchak says that Moses had always refused to be guided by anyone other than God Himself; he would not be guided by any angel or messenger. Moses never trembled before the voice of God or any messenger, and yet after he died Joshua was afraid of God's messengers. God was no longer as available to Yisrael as He had been during Moses' lifetime.

1. הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי פִי, רִבִּי יְהוּדָה פָּתַח, פָּתַחְתִּי אֲנִי לְדוֹדִי וְדוֹדִי חָמַק עָבָר וְגוֹ׳, בִּקַּשְׁתִּיהוּ וְלֹא מְצָאתִיהוּ קְרָאתִיו וְלֹא עָנָנִי. מַה כְּתִיב לְעֵילָא. אֲנִי יְשֵׁנָה וְלִבִּי עֵר וְגוֹ׳. אֲנִי יְשֵׁנָה, אָמְרָה כְּנֶסֶת יִשְׂרָאֵל. אֲנִי יְשֵׁנָה, מִפִּקּוּדֵי אוֹרַיְיתָא, בְּזִמְנָא דַּאֲזִילְנָא בְּמַדְבְּרָא. וְלִבִּי עֵר, לְאַעֲלָא לְאַרְעָא, לְמֶעְבַּד לְהוּ נִימוּסִין דְּהָא כָּל פִּקּוּדֵי אוֹרַיְיתָא בְּאַרְעָא מִשְׁתַּכְּחִין. קוֹל דּוֹדִי דּוֹפֵק, דָּא מֹשֶׁה. דְּאוֹכַח לְהוּ לְיִשְׂרָאֵל בְּכַמָּה וּיכּוּחִין, בְּכַמָּה קְטָטִין. דִּכְתִיב, אֵלֶּה הַדְּבָרִים וְגוֹ׳, מַמְרִים הֱיִיתֶם וְגוֹ׳. וּבְחוֹרֵב הִקְצַפְתֶּם וְגוֹ׳. הה״ד דּוֹפֵק.

1. "Give ear, O heavens, and I will speak; and hear, O earth, the words of my mouth" (Devarim 32:1). Rabbi Yehuda opened with, "I opened to my beloved; but my beloved had turned away, and was gone...I sought him, but I could not find him; I called him, but he gave me no answer" (Shir Hashirim 5:6). Before that it is written, "I sleep, but my heart wakes..." (Ibid. 2). "I sleep," says the Congregation of Yisrael, "I sleep" away from the commandments of the Torah when I traveled the wilderness; "but my heart wakes" to bring them to the land of Yisrael to legislate laws for them. For all the commandments of the Torah are present in the land of Yisrael. "hark, my beloved is knocking" (Ibid.) refers to Moses, who reproved Yisrael with many arguments and quarrels, as written, "These are the words..." (Devarim 1:1), "You have been rebellious" (Devarim 9:24), and, "Also in Horeb you provoked..." (Ibid. 8). This is the meaning of, "knocking."

2. ועכ״ד דְּמֹשֶׁה אוֹכַח לְהוּ לְיִשְׂרָאֵל, בְּרַחֲימוּתָא הֲווֹ כָּל מִלּוֹי, דִּכְתִיב כִּי עַם קָדוֹשׁ אַתָּה לַיְיָ׳ אֱלֹהֶיךָ. וּבְךָ בָּחַר יְיָ׳ אֱלֹהֶיךָ לִהְיוֹת לוֹ לְעָם וְגוֹ׳ בָּנִים אַתֶּם לַיְיָ׳ אֱלֹהֵיכֶם וְאַתֶּם הַדְּבֵקִים בַּיְיָ׳. וְעַל דָּא וְשָׁמַעְתָּ בְּקוֹל יְיָ׳ אֱלֹהֶיךָ. כִּי מֵאַהֲבַת יְיָ׳ אֶתְכֶם. הה״ד פִּתְחִי לִי אֲחוֹתִי רַעְיָתִי.

2. Though Moses reproved Yisrael, all his words were with love, as written, "For you are a holy people to Hashem your Elohim. Hashem your Elohim has chosen you to be a special people to Himself..." (Devarim 7:6), "You are the children of Hashem your Elohim" (Devarim 14:1), "But you that did cleave" (Devarim 4:4). Therefore, "obey the voice of Hashem your Elohim" (Devarim 27:10), "because Hashem loved you" (Devarim 7:8). This is the meaning of, "Open to me, my sister, my love" (Shir Hashirim 5:2), SPOKEN AFFECTIONATELY.

3. מַה כְּתִיב. קַמְתִּי אֲנִי לִפְתּוֹחַ לְדוֹדִי, אָמְרוּ יִשְׂרָאֵל בְּעוֹד דַּהֲוֵינָן זְמִינִין לְמֵיעַל לְאַרְעָא, וּלְקַבְּלָא אִינּוּן פִּקּוּדֵי אוֹרַיְיתָא, עַל יְדוֹי דְּמֹשֶׁה, מַה כְּתִיב. וְדוֹדִי חָמַק עָבָר, דִּכְתִיב, וַיָּמָת שָׁם מֹשֶׁה עֶבֶד יְיָ׳. בִּקַּשְׁתִּיהוּ וְלֹא מְצָאתִיהוּ, דִּכְתִיב וְלֹא קָם נָבִיא עוֹד בְּיִשְׂרָאֵל כְּמֹשֶׁה. קְרָאתִיו וְלֹא עָנָנִי, דְּלָא הֲוָה דָּרָא כְּדָרָא דְּמֹשֶׁה, דְּקוּדְשָׁא בְּרִיךְ הוּא שָׁמַע לְקָלֵיהוֹן, וְעָבֵד לְהוּ נִסִּין וְנִימוּסִין, כְּמָה דְּעָבֵד עַל יְדוֹי.

3. It is written, "I rose up to open to my beloved" (Ibid. 4). Yisrael said, while we were ready to enter the land of Yisrael and accept the commandments of the Torah through Moses, it is written, "but my beloved had turned away, and was gone," as written, "So Moses the servant of Hashem died there" (Devarim 34:5). "I sought him, but I could not find him," as written, "And there arose not a prophet since in Yisrael like Moses" (Ibid. 10). "I called him, but he gave me no answer," since there was no generation like the generation of Moses that the Holy One, blessed be He, obeyed their voices and performed miracles and made laws for them, as He did through him.

4. ר׳ יִצְחָק אָמַר, קַמְתִּי אֲנִי לִפְתּוֹחַ לְדוֹדִי, דָּא קוּדְשָׁא בְּרִיךְ הוּא בְּיוֹמוֹי דְּמֹשֶׁה, דְּכָל יוֹמוֹי לָא בָּעָא דְּמַלְאָכָא וּשְׁלִיחָא לְדַבְּרָא עִמֵּיהּ, דִּכְתִיב אִם אֵין פָּנֶיךָ הוֹלְכִים וְגוֹ׳. זַכָּאָה חוּלָקֵיהּ דְּמֹשֶׁה, דְּקוּדְשָׁא בְּרִיךְ הוּא אִסְתְּכַם לִרְעוּתֵיהּ. וְדוֹדִי חָמַק עָבָר, בְּיוֹמוֹי דִּיהוֹשֻׁעַ, דִּכְתִיב, לֹא כִּי אֲנִי שַׂר צְבָא יְיָ׳.

4. Rabbi Yitzchak said, "I rose up to open to my beloved" refers to the Holy One, blessed be He, during the life of Moses, who refused all his days to be guided by an angel or messenger, as written, "If Your presence go not with me..." (Shemot 33:15). Blessed is the portion of Moses that the Holy One, blessed be He, approved of his desire. "but my beloved had turned away, and was gone," during the life of Joshua, as written, "No, but I am captain of the host of Hashem" (Yehoshua 5:14).

5. ת"ח, מֹשֶׁה הֲוָה שָׁמַע קָלָא קַדִּישָׁא דְּמַלְכָּא עִלָּאָה, וְלָא אִזְדַּעְזָע, וכ"ש מַלְאָכָא, דְּלָא בָּעָא. בָּתַר דְּשָׁכִיב מַה כְּתִיב. וַיֹּאמֶר לֹא כִּי אֲנִי שַׂר צְבָא יְיָ'. וּכְתִיב וַיִּפֹּל יְהוֹשֻׁעַ אֶל פָּנָיו אַרְצָה. עַתָּה בָּאתִי, בְּיוֹמוֹי דְּמֹשֶׁה רַבָּךְ אֲתֵינָא, וְלָא קְבִלְנִי. בֵּיהּ שַׁעֲתָא, יְדָעוּ יִשְׂרָאֵל שְׁבָחָא דְּמֹשֶׁה. בְּהַהוּא זִמְנָא בָּעוּ יִשְׂרָאֵל לְקוּדְשָׁא בְּרִיךְ הוּא, וְלָא אִזְדְּמַן לְהוּ הָכִי כְּיוֹמוֹי דְּמֹשֶׁה, הה"ד בְּקַשְׁתִּיהוּ וְלֹא מְצָאתִיהוּ וְגוֹ'.

5. Come and see, Moses used to hear the holy sound of the supernal King yet did not tremble, nor did he tremble before an angel, whom he did not wish TO ACCEPT. After he died, it is written, "And he said, No, but I am captain of the host of Hashem...And Joshua fell on his face to the earth." "I am now come" (Ibid.), during the days of Moses your master, yet I was not accepted. At that time, Yisrael recognized the value of Moses. At that time Yisrael sought the Holy One, blessed be He, but He was not as available as during Moses' lifetime. This is the meaning of, "I sought him, but I could not find him..."

2. "Give ear, O heavens - hear heavens"
Rabbi Chiya tells us about the time that Isaiah said, "Hear, heavens, and give ear, earth"; when Isaiah was then challenged by a voice he answered that it was not he himself who was speaking. And yet when Moses spoke it was indeed his own voice. Rabbi Yosi's interpretation is that Moses was addressing the supernal heaven and earth while Isaiah was addressing the lower heavens and earth.

6. הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה, רִבִּי חִיָּא אָמַר, זַכָּאָה חוּלָקֵיהּ דְּמֹשֶׁה, יַתִּיר מִכָּל נְבִיאֵי עָלְמָא. ת"ח, כְּתִיב שִׁמְעוּ שָׁמַיִם וְהַאֲזִינִי אֶרֶץ כִּי יְיָ' דִּבֵּר. שִׁמְעוּ שָׁמַיִם, יְשַׁעְיָה דַּהֲוָה יַתִּיר רְחִיקָא מִמַּלְכָּא, כְּתִיב שִׁמְעוּ שָׁמַיִם. מֹשֶׁה דַּהֲוָה יַתִּיר קָרִיב לְמַלְכָּא, כְּתִיב הַאֲזִינוּ הַשָּׁמַיִם.

6. "Give ear, O heavens, and I will speak." Rabbi Chiya said, Moses' portion is blessed above that of any prophet in the world. Come and see, it is written, "Hear, heavens, and give ear, earth, for Hashem has spoken" (Yeshayah 1:2). "Hear, heavens": it is written in Isaiah, who was further away from the King, "Hear, heavens." As for Moses, who was nearer to the King, it is written, "Give ear, O heavens."

7. תָּאנָא, בְּהַהוּא זִמְנָא דְּאָמַר יְשַׁעְיָהוּ שִׁמְעוּ שָׁמַיִם וְהַאֲזִינִי אֶרֶץ. כַּמָּה גַּרְדִּינֵי טְהִירִין אִזְדְּמָנוּ לְתַבְרָא רֵישֵׁיהּ, נָפְקָא קָלָא וְאָמַר, מַאן הוּא דֵּין דְּבָעֵי לְאַרְעֲשָׁא עָלְמִין, עַד דְּפָתַח וְאָמַר, לָאו אֲנָא, וְלָאו דִּידִי, אֶלָּא כִּי יְיָ' דִּבֵּר, וְלָא אֲנָא. בְּמֹשֶׁה מַה כְּתִיב. הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה, אֲנָא וְלָא אַחֲרָא. וַאֲדַבֵּרָה בְּלָא דְּחִילוּ. וְתִשְׁמַע הָאָרֶץ אִמְרֵי פִי, וְלָא מֵאַחֲרָא. זַכָּאָה חוּלָקֵיהּ. א"ר אַבָּא, בְּאַתְוָון גְּלִיפָן דר' אֶלְעָזָר, הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה וְתִשְׁמַע הָאָרֶץ, הָכָא אִתְרְמִיז שְׁמָא קַדִּישָׁא עִלָּאָה.

7. We learned that when Isaiah said, "Hear, heavens, and give ear, earth," many prosecutors came to break his head. A voice resounded, saying, Who is that who wishes to shake worlds! Then he opened with the words, It is not I nor is it mine, but, "Hashem has spoken" and not I. Of Moses it is written, "Give ear, O (lit. 'the') heavens, and I will speak," I and no other. "I will speak" without fear, "and hear O (lit. 'the'), earth, the words of my mouth" and not anybody else's. Blessed is his portion. Rabbi Aba said, In the engraved letters of Rabbi Elazar HE SAID, in "Give (spelled with Vav) ear, the (Heb. Hei) heavens, and (Heb. Vav) I will speak; and hear, the (Heb. Hei) earth" the holy, supernal Name is alluded to, NAMELY YUD HEI VAV HEI.

8. ר' יוֹסֵי אָמַר, תּוּ מַה בֵּין מֹשֶׁה לִישַׁעְיָהוּ. מֹשֶׁה אָמַר הַאֲזִינוּ הַשָּׁמַיִם, הַשָּׁמַיִם, שָׁמַיִם עִלָּאִין, אִינּוּן דְּאִשְׁתְּמוֹדְעָן, דְּאִקְרוּן שְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא. וְתִשְׁמַע הָאָרֶץ, אֶרֶץ עִלָּאָה, הַהִיא דְּאִשְׁתְּמוֹדְעָא, וְאִיהִי אֶרֶץ הַחַיִּים. בִּישַׁעְיָה כְּתִיב, שִׁמְעוּ שָׁמַיִם וְלָא הַשָּׁמַיִם. הַאֲזִינִי אֶרֶץ, וְלָא הָאָרֶץ. וְאִינּוּן שָׁמַיִם וְאָרֶץ תַּתָּאִין. וְעִם כָּל דָּא, בָּעוּ לְאַעְנָשָׁא לֵיהּ, עַד דְּאָמַר כִּי יְיָ' דִּבֵּר, וְלָא אֲנָא. וּמֹשֶׁה אָמַר כּוּלֵּי הַאי, דִּכְתִיב הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי פִי.

8. Rabbi Yosi said, Another difference between Moses and Isaiah is that Moses said, "Hear, the heavens" WITH THE DEFINITE ARTICLE, "the heavens," namely the supernal heavens, those known to be called the Name of the Holy One, blessed be He. "and hear, the earth" is the supernal earth, the one known to be the land of the living, NAMELY MALCHUT. In Isaiah it is written, "Hear, heavens," instead of "the heavens," because these are the lower heavens and earth. Nevertheless, they wanted to punish him until he said, "for Hashem has spoken" and not I. Moses spoke much more, as written, "Give ear, the heavens, and I will speak; and hear, the earth, the words of my mouth," WHO ARE ZEIR ANPIN AND MALCHUT. HE DID NOT FEAR, AND NONE WANTED TO PUNISH HIM.

3. The apple tree and the lily

Rabbi Yitzchak says how blessed Yisrael is to be under the direct care of God rather than to have been assigned to one of His appointed ministers. He says that God is like an apple that has three colors and the Congregation of Yisrael, Malchut, is like a lily that has two colors. The three colors of the apple allude to Chesed, Gvurah and Tiferet, while the two colors of the lily allude to Judgment and Chesed. The patriarchs are also the three colors joined in the apple.

9. Rabbi Yitzchak opened with, "Like the apple tree..." (Shir Hashirim 2:3). Happy is the portion of Yisrael more than all the idolatrous nations, because all the other nations were handed to appointed ministers to control them. As for holy Yisrael, happy is their portion in this world and in the World to Come that the Holy One, blessed be He, gave them neither to an angel nor to another ruler, but took them for His own portion. This is the meaning of, "For Hashem's portion is His people" (Devarim 32:9), and, "For Hashem has chosen Jacob to Himself" (Tehilim 135:4). "Like the apple tree among the trees of the wood": just as the apple tree is different in color from all the other trees in the field, so is the Holy One, blessed be He, separated and marked above all higher and lower legions. Hence His name is Hashem Tzevaot, WHICH MEANS He is a sign (Heb. ot) throughout the celestial army (Heb. tzava).

9. רִבִּי יִצְחָק פָּתַח, כְּתַפּוּחַ בַּעֲצֵי הַיַּעַר וְגוֹ׳. זַכָּאָה חוּלָקֵהוֹן דְּיִשְׂרָאֵל מִכָּל עַמִּין עכו״ם, דְּהָא כָּל שְׁאַר עַמִּין אִתְיְהִיבוּ לְרַבְרְבָן מִמְּנָן, בְּשֶׁלְטָנוּתָא עָלַיְיהוּ. וְיִשְׂרָאֵל קַדִּישִׁין, זַכָּאָה חוּלָקֵהוֹן בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי, דְּלָא יָהַב לוֹן קוּדְשָׁא בְּרִיךְ הוּא לָא לְמַלְאָכָא, וְלָא לְשָׁלִיטָא אַחֲרָא, אֶלָּא הוּא אָחִיד לוֹן לְחוּלָקֵיהּ, הה״ד כִּי חֵלֶק יְיָ׳ עַמּוֹ. וּכְתִיב, כִּי יַעֲקֹב בָּחַר לוֹ יָהּ. כְּתַפּוּחַ בַּעֲצֵי הַיַּעַר, מַה תַּפּוּחַ מִתְפָּרְשָׁא בִּגְוָונוֹי, עַל כָּל שְׁאַר אִילָנֵי חַקְלָא, כַּךְ קוּדְשָׁא בְּרִיךְ הוּא מִתְפָּרֵשׁ וְאִתְרְשִׁים עַל כָּל חֵילִין עִלָּאִין וְתַתָּאִין, בג״כ יְיָ׳ צְבָאוֹת שְׁמוֹ, אוֹת הוּא בְּכָל חֵילָא דִּלְעֵילָא.

10. Come and see, the Holy One, blessed be He is like an apple that has in it three colors, WHITE, RED AND GREEN THAT INDICATE CHESED, GVURAH AND TIFERET. The Congregation of Yisrael, WHO IS MALCHUT, is like a lily. What is a lily? Rabbi Aba said, It is a generic lily, a lily of six petals. The colors of such a lily are white and red, and it is all of two colors, red and white THAT INDICATE JUDGMENT AND CHESED. Such is the Congregation of Yisrael, WHO IS MALCHUT.

10. ת״ח, קוּדְשָׁא בְּרִיךְ הוּא כְּתַפּוּחַ, דְּאִית בֵּיהּ תְּלַת גְּוָונִין. כ״י כְּשׁוֹשַׁנָּה מַאן שׁוֹשַׁנָּה. א״ר אַבָּא, שׁוֹשַׁנָּה סְתָם, שׁוֹשַׁנָּה דְּאִתְכְּלִילַת בְּשִׁית טַרְפֵּי, שׁוֹשַׁנָּה דָּא גְּוָונֵיהּ חִוָּור וְסוּמָק. וְכֻלָּא הוּא תְּרֵין גְּוָונֵי, סוּמָק וְחִוָּור, הָכִי כ״י.

11. The Holy One, blessed be He, is like an apple tree; the Congregation of Yisrael is like a lily. For thus spoke the Congregation of Yisrael, "I roused you under the apple tree" (Shir Hashirim 8:5). HE ASKS, Where is this, under the apple tree, AND ANSWERS, These are the patriarchs we mentioned, CHESED, GVURAH AND TIFERET THAT ARE CALLED PATRIARCHS. Rabbi Yosi said, It is Jubilee, NAMELY BINAH CALLED APPLE TREE. Rabbi Aba said, Everything is correct, because the patriarchs we mentioned are the three colors joined in the apple.

11. קוּדְשָׁא בְּרִיךְ הוּא כְּתַפּוּחַ, כ״י כְּשׁוֹשַׁנָּה. דְּהָכִי אָמְרָה כ״י, תַּחַת הַתַּפּוּחַ עוֹרַרְתִּיךָ. תַּחַת הַתַּפּוּחַ בְּאָן אֶתָּר הִיא. אֶלָּא אִלֵּין אֲבָהָתִין דְּאַמְרָן. ר׳ יוֹסֵי אָמַר, דָּא יוֹבְלָא. ר׳ אַבָּא אָמַר, כֹּלָּא שַׁפִּיר, אֶלָּא אִלֵּין אֲבָהָן דְּקָאַמְרָן, אִלֵּין אִינּוּן ג׳ גְּוָונֵי, דְּמִתְחַבְּרָן בַּתַּפּוּחַ.

12. Rabbi Yitzchak said, How did the Congregation of Yisrael become a part of the lily? By loving kisses with which MALCHUT cleaved to the supernal King ZEIR ANPIN. Then she took FROM HIS TWO LIPS two roses, as written, "his lips like lilies" (Shir Hashirim 5:13). This is why the Congregation of Yisrael said, "Let him kiss me with the kisses of his mouth" (Shir Hashirim 1:2), since then she is included in the lilies in his two lips THAT ARE CALLED LILIES.

12. ר׳ יִצְחָק אָמַר, בְּאָן אֶתָּר אִתְכְּלִילַת כ״י בְּשׁוֹשַׁנָּה. בְּאִינּוּן נְשִׁיקִין דִּרְחִימוּתָא, דְּאִתְדְּבָקַת בְּמַלְכָּא עִלָּאָה, נַטְלָה תְּרֵי שׁוֹשַׁנִּים, כד״א שִׂפְתוֹתָיו שׁוֹשַׁנִּים. ובג״כ אָמְרָה כ״י, יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ. בְּגִין דְּאִתְכְּלִילַת בַּשּׁוֹשַׁנִּים, בִּתְרֵי שִׂפְוָון דִּילֵיהּ.

4. Seven firmaments and seven planets

Rabbi Yehuda says that God is called heaven, and thus all the firmaments are also included in this name; when the firmaments are joined together they are called heaven and therefore they are also called the Name of God. Rabbi Yehuda goes on to list these seven firmaments. Rabbi Yitzchak recalls that Rabbi Shimon compared all the seventy Sfirot of the King to seven firmaments and seven planets, and that although the planets are called by physical names they actually conceal all the firmaments. We are told the names of the seven planets and given their relationship to the seven supernal Sfirot. Rabbi Yosi says that the rabbis find these matters easy to understand even though they are concealed by certain terms. Rabbi Shimon admonishes the other rabbis to forget about the Baraithas because they know the greater wisdom of the Kabbalah and have revealed what was never revealed to ancient sages.

13. Rabbi Yehuda said, The Holy One, blessed be He, WHO IS ZEIR ANPIN, is called heaven, and since He is called heaven, all the firmaments that are included in this name, when they are joined together are called heaven and called the Name of the Holy One, blessed be He. What are these firmaments COMPREHENDED IN HEAVEN? AND HE ANSWERS, There are seven as we learned: Vilon (Eng. 'curtain'), Raki'a (Eng. 'firmament'), Shechakim (Eng. 'skies'), Zvul (Eng. 'dwelling'), Ma'on (Eng. 'temple'), Machon (Eng. 'sanctuary'), and Aravot (Eng. 'heaven'). In the Agadah of Rav Hamnuna Saba we learned it thus IN THESE WORDS. Rabbi Yitzchak said, The B'raitot of Rav Hamnuna Saba are thus, SPEAKING ABOUT LOWER THINGS BUT ALLUDING TO LOFTY ONES, THAT IS, JUST LIKE HERE THE SEVEN FIRMAMENTS ARE DISCUSSED THAT REFER TO ZEIR ANPIN THAT HAS SEVEN SFIROT. There are many B'RAITOT THAT SPEAK in all these manners.

13. ר׳ יְהוּדָה אָמַר, קוּדְשָׁא בְּרִיךְ הוּא שָׁמַיִם אִקְרֵי. וּבְגִין דְּאִקְרֵי שָׁמַיִם, כָּל אִינּוּן רְקִיעִין דְּאִתְכְּלִילָן בִּשְׁמָא דָא, כַּד מִתְחַבְּרָן כַּחֲדָא, אִקְרוּ שָׁמַיִם, וְאִקְרוּ שְׁמָא דְקוּדְשָׁא בְּרִיךְ הוּא. מַאן אִינּוּן רְקִיעִין. שִׁבְעָה אִינּוּן. כְּמָה דְּתָנִינָן, וִילוֹן, רָקִיעַ, שְׁחָקִים, זְבוּל, מָעוֹן, מָכוֹן, עֲרָבוֹת. וּבְאַגַדְתָּא דְּבֵי רַב הַמְנוּנָא סָבָא, הָכִי תָּנִינָן. ר׳ יִצְחָק אָמַר, הָנֵי בָּרַיְיתֵי דְּבֵי רַב הַמְנוּנָא סָבָא הָכִי, וְסַגִּיאִין אִינּוּן בְּכָל הָנֵי גַוְונֵי.

14. As we learned, Rabbi Shimon said, We learned in all these B'raitot that all these seventy Sfirot of the King are compared to seven firmaments and seven planets that run to and fro, and they are called by PHYSICAL names. But though they conceal all the firmaments, THAT IS, THEY ARE CALLED BY NAMES THAT ALLUDE TO THEIR INNER, SECRET ASPECT, as for the seven planets, Shabtai (Saturn), Tzedek (Jupiter), Ma'adim (Mars), Chamah (Sun), Nogah (Venus), Cochav (Mercury), Levanah (Moon) they relate these SEVEN SUPERNAL SFIROT to those NAMES OF THE PLANETS, WISHING to conceal matters, NAMELY, regarding those OF WHOM it is written, "Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save you" (Yeshayah 47:13). They conceal matters UNDER THESE NAMES, even though they are not the ways of the Torah BUT ASTROLOGICAL LANGUAGE. But we follow the ways of the Torah, NAMELY, ALLUDE TO EVERYTHING AND CONCEAL IT WITH WORDS OF TORAH, as written, "and he called their names after the names by which his father had called them" (Beresheet 26:18), namely, we follow the words of the Holy One, blessed be He, NAMELY THE LANGUAGE OF THE TORAH, and walk with Him, as written, "and walk in His ways" (Devarim 28:9).

14. כְּמָה דְּתָנִינָן, אר״ש, תָּנִינָן בְּאִינּוּן בָּרַיְיתֵי, דְּלְגַבֵּי דְּכָל הָנֵי שַׁבְעִין כִּתְרִין דְּמַלְכָּא. לְקָבְלֵיהוֹן שַׁוְוִיָּין ז׳ רְקִיעִין, וז׳ כּוֹכְבַיָּא דְּרַהֲטִין וְאַזְלִין, וְקָרֵי לוֹן שְׁמָהָן בִּשְׁמָהָן. ואע״ג דְּשַׁוְוִיָּין כֻּלְּהוּ כִּסְאֵי דִּרְקִיעִין, דְּשִׁבְעָה כּוֹכְבַיָּא, שַׁבְּתַאי, צֶדֶק, מַאֲדִים, חַמָּה, נוֹגַהּ, כּוֹכָב, לְבָנָה. וְשָׁוִין אִלֵּין לְקָבֵיל אִלֵּין, בְּכִסּוּיָא דְּמִלִּין. לְגַבֵּי אִינּוּן דִּכְתִיב, יַעַמְדוּ נָא וְיוֹשִׁיעוּךָ הוֹבְרֵי שָׁמַיִם הַחוֹזִים בַּכּוֹכָבִים. כֻּלְּהוּ מִלִּין מִתְכַּסְיָין, ואע״ג דְּלָאו אוֹרְחֵי דְּאוֹרַיְיתָא. וַאֲנָן בָּתַר אוֹרְחִין דְּאוֹרַיְיתָא קָא אַזְלִינָן, כְּמָה דִּכְתִיב וַיִּקְרָא לָהֶן שֵׁמוֹת כַּשֵּׁמוֹת אֲשֶׁר קָרָא לָהֶן אָבִיו, כְּמָה דְּמַלִּיל קוּדְשָׁא בְּרִיךְ הוּא, אָזְלִינָן, וּבַהֲדֵיהּ אָזְלִינָן, כְּמָה דִּכְתִיב וְהָלַכְתָּ בִּדְרָכָיו.

15. Rabbi Yosi said, These words, NAMELY, OUTER NAMES MENTIONED ABOVE, are easy to the friends, and the words are understood, though they are concealed BY FOREIGN TERMS. He said to him, And so have we learned like Rabbi Yehuda said that Rabbi Chiya said before us. And so have we learned from these B'raitot, that during Solomon's days the moon stood full, THAT IS, MALCHUT WAS FULL AND FACE TO FACE WITH ZEIR ANPIN, WHICH IS WHY WISDOM WAS SO PREVALENT THEN. Many people understood the words of these B'raitot.

15. אָמַר רִבִּי יוֹסֵי, פְּשִׁיטִין מִלִּין אִלֵּין לְגַבֵּי חַבְרַיָּיא, וְאִשְׁתְּמוֹדְעָן מִלֵּי בְּהוּ, ואע״ג דְּאִתְכַּסְיָין. א״ל וְהָכִי תְּנָן, כְּמָה דא״ר יְהוּדָה א״ר חִיָּיא לְקַמָּן. וְהָכִי אוֹלִיפְנָא מֵאִינּוּן בָּרַיְיתֵי, דְּתָנָא בְּיוֹמוֹי דִּשְׁלֹמֹה מַלְכָּא, קַיְימָא סִיהֲרָא בְּאַשְׁלְמוּתָא, וּבְאַתְרִין סַגִּיאִין אִשְׁתְּמוֹדְעָן מִלֵּי דְּאִינּוּן בָּרַיְיתֵי.

16. Rabbi Shimon said, I have raised my hands in prayer to the holy supernal One that these subjects, THE WISDOM OF KABBALAH, were uncovered by me in that world the way they were covered in my heart. And we do not USE these ways of the B'raitot but apply the ways of the Torah TO INTERPRET THIS DISCIPLINE.

16. אר״ש, אֲרִימִית יְדַי בְּצַלּוּ לְקַדִּישָׁא עִלָּאָה, דְּמִלִּין אִלֵּין אִתְגְּלִיאוּ עַל יְדִי, בְּהַהוּא עָלְמָא, כְּמָה דְּאִתְכַּסְיָיאוּ בְּלִבָּאִי. וְלֵית אֲנָן בְּאִינּוּן אָרְחִין דְּאִינּוּן בָּרַיְיתֵי, אוֹרְחֵי דְּאוֹרַיְיתָא נַקְטִינָן.

17. We learned that Rabbi Yehuda said, Who is great in wisdom like King David and his son King Solomon in ATTAINING that Sfirah known by these B'raitot, THAT IS THE SFIRAH OF MALCHUT. King David called the moon, WHICH IS MALCHUT, righteousness because it is his, HE BEING A CHARIOT TO MALCHUT, as written, "Open to me the gates of righteousness. I will go in to them, and I will praise Yah" (Tehilim 118:19). King Solomon also CALLED IT RIGHTEOUSNESS, and it is called righteousness. The sun that is called in the B'raitot a covenant, NAMELY YESOD, is called justice. And both are the Throne of Glory of the King, ZEIR ANPIN, as written, "Righteousness and justice are the foundation of Your throne" (Tehilim 89:15), because the Righteous and Righteousness, YESOD AND MALCHUT, are also in the same grade, WHICH IS WHY THEY ARE MENTIONED TOGETHER IN THE WORDS, "RIGHTEOUSNESS AND JUSTICE ARE THE FOUNDATION OF YOUR THRONE." We learned that the seven Sfirot, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, are nine, THAT IS, TOGETHER WITH CHOCHMAH AND BINAH. And even in these B'raitot, seven firmaments are nine.

17. תָּאנָא א״ר יְהוּדָה, מַאן לָךְ רַב בְּחָכְמְתָא כְּדָוִד מַלְכָּא, וּשְׁלֹמֹה מַלְכָּא בְּרֵיהּ, בְּהַאי כִּתְרָא דְּאִשְׁתְּמוֹדַע בְּבָרַיְיתֵי אִלֵּין. וְסִיהֲרָא קָרֵיהּ דָּוִד מַלְכָּא צֶדֶק, דְּהָא דִּילֵיהּ הוּא, דִּכְתִיב פִּתְחוּ לִי שַׁעֲרֵי צֶדֶק אָבֹא בָם אוֹדֶה יָהּ. שְׁלֹמֹה מַלְכָּא הָכִי נָמֵי, וְאִיהוּ אִתְקְרֵי צֶדֶק, וְשִׁמְשָׁא דְּאִתְקְרֵי בְּבָרַיְיתֵי בְּרִית, אִיהוּ אִקְרֵי מִשְׁפָּט. וְאִינּוּן כֻּרְסֵי יְקָרָא דְּמַלְכָּא, דִּכְתִיב צֶדֶק וּמִשְׁפָּט מְכוֹן כִּסְאֶךָ. צַדִּיק וְצֶדֶק הָכִי נָמֵי בְּחַד דַּרְגָּא הֲווֹ. תָּאנָא, ז׳ כִּתְרִין אוֹקְמוּהָ, תִּשְׁעָה אִקְרוּן. וַאֲפִילוּ בְּאִינּוּן בָּרַיְיתֵי, שִׁבְעָה רְקִיעִין אִינּוּן תִּשְׁעָה הֲווֹ.

18. Rabbi Shimon said, How long will the friends read these things, NAMELY THE B'RAITOT! We follow the Holy One, blessed be He, and we know the subjects OF THE WISDOM OF KABBALAH. We have revealed what was not revealed to ancient sages. From now on, leave all these things and all the B'raitot to those who did not go in and out, NAMELY THOSE WHO ENTERED THE WISDOM BUT DID NOT LEAVE IT BECAUSE THEY DID NOT UNDERSTAND IT. Let their children come and inquire about this wisdom, and when they will, the friends will say TO THEM, Woe to the generation from which Rabbi Shimon bar Yochai has departed. Yet come and see, from now on there shall be no generation like this one, and Torah will not be disclosed by the friends.

18. אר״ש, עַד אֵימָתַי יִקְרוּן חַבְרַיָּיא בְּהָנֵי מִלִּין. הָא אֲנָן בָּתַר קוּדְשָׁא בְּרִיךְ הוּא אַזְלִינָן, וַאֲנָן יַדְעֵי מִלִּין, וְהָא אִתְגְּלֵי עַל יְדָן מִלָּה דָא, מַה דְּלָא אִתְגְּלֵי לְקַדְמָאֵי. מִכָּאן וּלְהָלְאָה, כָּל אִינּוּן מִלִּין, וְכָל אִינּוּן בָּרַיְיתֵי, סְלִיקוּ לְהוּ לְאִינּוּן דְּלָא עָאלוּ וְנַפְקוּ, וּבְנֵיהוֹן אַתְיָין לְשָׁאֲלָא. וְכַד יִשְׁאֲלוּן, יֵימְרוּן חַבְרַיָּיא, וַוי לְדָרָא דר״ש בֶּן יוֹחָאי אִסְתְּלִיק מִנֵּיהּ. אֲבָל ת״ח מִכָּאן וּלְהָלְאָה, לָא יְהֵא דָּרָא כְּדָרָא דָא, וְלָא אוֹרַיְיתָא אִתְגְּלֵי עַל חַבְרַיָּיא.

5. Moses revealed on the day he passed away

Rabbi Shimon says that the last generation that left Egypt knew everything, because Moses revealed it all to them during the forty years that they wandered in the wilderness. Rabbi Yitzchak had taught that even Moses only revealed secrets on the last day before he died, once he was given permission to reveal them. The poem that Moses delivered to the people was drawn from the Holy Spirit downwards, and he called on the name of God when he spoke.

19. Come and see, the last generation that left Egypt knew everything because Moses revealed it to them all the forty years they were in the wilderness, as I said. We learned that Rabbi Yitzchak said, Even Moses revealed it only on the day he departed from the world, as written, "I am a hundred and twenty years old this day" (Devarim 31:2), on the very day HE PASSED AWAY. Hence he did not speak until he was given permission as written, "Now therefore write this poem for yourselves" (Ibid. 19). When he did reveal, he did not say 'Give ear, Yisrael', but, "Give ear, O heavens" (Devarim 32:1).

19. ת״ח, דָּרָא בַּתְרָאָה דְּנַפְקוּ מִמִּצְרַיִם, יָדְעוּ כֹּלָּא, דְּהָא מֹשֶׁה גַּלֵּי לוֹן כָּל אִינּוּן מ׳ שְׁנִין דַּהֲווֹ בְּמִדְבְּרָא, כְּמָה דַּאֲמִינָא. תָּאנָא א״ר יִצְחָק, וְאַף מֹשֶׁה לָא גַּלֵּי דָא, אֶלָּא בְּהַהוּא יוֹמָא דַּהֲוָה סָלִיק מִן עָלְמָא, דִּכְתִיב בֶּן מֵאָה וְעֶשְׂרִים שָׁנָה אָנֹכִי הַיּוֹם, בְּהַהוּא יוֹמָא מַמָּשׁ, וּבְכֵ״ד לָא אָמַר, עַד דִּיְהַבוּ לֵיהּ רְשׁוּתָא. דִּכְתִיב, וְעַתָּה כִּתְבוּ לָכֶם אֶת הַשִּׁירָה הַזֹּאת. וְכַד גַּלֵּי, לָא אָמַר הַאֲזִינוּ יִשְׂרָאֵל, אֶלָּא הַאֲזִינוּ הַשָּׁמַיִם.

20. Rabbi Yosi said, It is written, "this poem," THAT IS, "NOW THEREFORE WRITE THIS POEM FOR YOURSELVES." Could it be called a poem? IT SHOULD HAVE SAID 'THIS TORAH'. Rabbi Yitzchak said, It is surely a poem. As a poem is drawn through the Holy Spirit from above downwards, SO these words also were drawn through the Holy Spirit from above downwards. This is why Moses spoke of a poem.

20. א״ר יוֹסֵי, כְּתִיב אֶת הַשִּׁירָה, וְכִי שִׁירָה אִקְרֵי. א״ר יִצְחָק שִׁירָה וַדַּאי, מַה שִׁירָה אִתְמַשְׁכָא בְּרוּחַ הַקֹּדֶשׁ מֵעֵילָא לְתַתָּא, אוֹף הָכִי מִלִּין אִלֵּין אִתְמַשְׁכָן בְּרוּחַ הַקֹּדֶשׁ מֵעֵילָא לְתַתָּא, וּבג״כ אָמַר מֹשֶׁה שִׁירָה.

21. ת"ח, כּוּלֵּי הַאי אָמַר מֹשֶׁה, וְקָרָא לְעִלָּאִין, עַד לָא יֵימָא מִלָּה, דִּכְתִיב הַאֲזִינוּ הַשָּׁמַיִם. יַעֲרוֹף כַּמָּטָר וְגוֹ'. וְכָל כַּךְ לָמָּה. מִשּׁוּם כִּי שֵׁם יְיָ' אֶקְרָא. עַד דְּיֵימָא מִלָּה, אַרְעִישׁ כֻּלְּהוּ עָלְמִין.

21. Come and see all that Moses has spoken and called to the high ones before he uttered a word, as written, "Give ear, O heavens." "My doctrine shall drop as the rain..." (Ibid. 2). Why all that? Because "I will call on the name of Hashem" (Ibid. 3). Before he said that, he caused all the worlds to tremble.

22. תָּאנָא בְּהַהִיא שַׁעֲתָא דְּאָמַר מֹשֶׁה הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה, אִתְרְגִישׁוּ עָלְמִין. נָפַק קָלָא וְאָמַר, מֹשֶׁה מֹשֶׁה, אֲמַאי אַתְּ מַרְעִישׁ עָלְמָא כֻּלָּא. אַתְּ בְּרֵיהּ דְּבַר נָשׁ, וּבְגִינָךְ אִתְרְגִישׁ עָלְמָא. פְּתַח וְאָמַר כִּי שֵׁם יְיָ' אֶקְרָא. בְּהַהִיא שַׁעֲתָא אִשְׁתְּתָקוּ, וַאֲצִיתוּ מִלּוֹי.

22. We learned that when Moses said, "Give ear, O heavens, and I will speak," the worlds shook. A voice resounded saying, Moses, Moses, why are you shaking the whole world. You are human, shall the world shake because of you? He opened and said, "I will call on the name of Hashem." At that moment they became silent and listened to his words.

The holy Idra Zuta (the smaller assembly)

6. The day when Rabbi Shimon wanted to depart from the world

This section begins to tell about the events surrounding Rabbi Shimon's voluntary departure from the world. Many of the friends are with him, although they come and go as Rabbi Shimon requests them to. A fire encircles the whole house as he prepares to reveal things that he has never before had permission to reveal, and Rabbi Aba is charged with writing down his revelations. Rabbi Shimon begins by saying that the living are the righteous, and anyone who is wicked is considered to be dead. He says that God delights in the honor of the righteous even more than His own honor. Next Rabbi Shimon tells the other rabbis that he can see two rabbis who died some time earlier together with seventy righteous people all shining with the radiance of the most hidden Atika Kadisha; at this statement the other rabbis tremble. Rabbi Shimon says that during his whole life he was attached to God, and now at the end God and all His holy followers have come joyfully to listen to hidden secrets and to the praise of Atika Kadisha.

האדרא זוטא קדישא

23. תָּאנָא בְּהַהוּא יוֹמָא דר"ש בָּעָא לְאִסְתַּלְּקָא מִן עָלְמָא, וַהֲוָה מְסַדֵּר מִלּוֹי, אִתְכְּנָשׁוּ חַבְרַיָּיא לְבֵי ר"ש, וַהֲווֹ קַמֵּיהּ ר' אֶלְעָזָר בְּרֵיהּ, וְר' אַבָּא, וּשְׁאָר חַבְרַיָּיא, וַהֲוָה מַלְיָא בֵּיתָא. זָקִיף עֵינוֹי ר"ש, וְחָמָא דְּאִתְמְלֵי בֵּיתָא. בָּכָה ר"ש וְאָמַר, בְּזִמְנָא אַחֲרָא כַּד הֲוֵינָא בְּבֵי מַרְעֵי, הֲוָה רִבִּי פִּנְחָס בֶּן יָאִיר קַמָּאי, וְעַד דְּבָרִירְנָא דּוּכְתָּאי אוֹרִיכוּ לִי עַד הַשְׁתָּא. וְכַד תַּבְנָא, אַסְחַר אֶשָּׁא מִקַּמָּאי, וּמֵעָלְמִין לָא אִתְפְּסַק, וְלָא הֲוָה עָאל בַּר נָשׁ, אֶלָּא בִּרְשׁוּתָא. וְהַשְׁתָּא חֲמֵינָא דְּאִתְפְּסַק, וְהָא אִתְמְלֵי בֵּיתָא.

23. We learned that on the day Rabbi Shimon wanted to depart from the world and was putting his affairs in order, the friends gathered in the house of Rabbi Shimon. Before him were Rabbi Elazar his son and Rabbi Aba and other friends, and the house was full. Rabbi Shimon lifted up his eyes and saw that the house became full. Rabbi Shimon wept and said, Another time when I was ill Rabbi Pinchas ben Yair was before me, and they waited for me until I inquired about my place IN THE GARDEN OF EDEN. When I returned, a fire circled me, which never stopped. No one entered MY HOUSE except by permission. Now I see THE FIRE stopped, and behold the house is full.

24. עַד דַּהֲווֹ יַתְבֵי, פְּתַח עֵינוֹי ר"ש, וְחָמָא מַה דְּחָמָא, וְאַסְחַר אֶשָּׁא בְּבֵיתָא, נַפְקוּ כּוּלְּהוּ, וְאִשְׁתְּאָרוּ רִבִּי אֶלְעָזָר בְּרֵיהּ, וְרִבִּי אַבָּא. וּשְׁאָר חַבְרַיָּיא יָתְבוּ אַבְּרָאי. אר"ש לְרִבִּי אֶלְעָזָר בְּרֵיהּ, פּוּק חֲזֵי, אִי הָכָא רִבִּי יִצְחָק, דַּאֲנָא מְעָרַבְנָא לֵיהּ, אֵימָא לֵיהּ דִּיסַדֵּר מִלּוֹי, וְיֵתִיב לְגַבָּאי, זַכָּאָה חוּלָקֵיהּ.

24. While they were sitting, Rabbi Shimon opened his eyes and saw what he saw, and fire encircled the house. Everybody left, and only Rabbi Elazar his son and Rabbi Aba remained, while the rest of the friends stayed outside. Rabbi Shimon said to Rabbi Elazar his son, Go out and see if Rabbi Yitzchak is here, because I was a guarantor for him. Tell him to settle his affairs and sit by me. Happy is his portion.

25. קָם ר״ש, וְיָתִיב, וְחַיְיךָ, וְחַדֵּי. אָמַר, אָן אִינּוּן חַבְרַיָּיא. קָם רִבִּי אֶלְעָזָר, וְאָעִיל לוֹן. יָתְבוּ קַמֵּיהּ. זָקִיף יְדוֹי ר״ש, וּמְצַלֵּי צְלוֹתָא, וַהֲוֵי חַדֵּי, וְאָמַר, אִינּוּן חַבְרַיָּיא דְּאִשְׁתְּכָחוּ בְּבֵי אִדְּרָא, יִזְדַּמְנוּן הָכָא. נַפְקוּ כֻּלְּהוּ, וְאִשְׁתְּאַרוּ רִבִּי אֶלְעָזָר בְּרֵיהּ, וְרִבִּי אַבָּא, וְרִבִּי יְהוּדָה, וְרִבִּי יוֹסֵי, וְרִבִּי חִיָּיא. אַדְּהָכִי, עָאל רִבִּי יִצְחָק, א״ל ר״ש, כַּמָּה יָאוּת חוּלָקָךְ, כַּמָּה חֵידוּ בָּעֵי לְאִתּוֹסָפָא לָךְ בְּהַאי יוֹמָא, יָתִיב רִבִּי אַבָּא בָּתַר כַּתְפּוֹי, וְרִבִּי אֶלְעָזָר קַמֵּיהּ.

25. Rabbi Shimon rose and sat down, laughed and rejoiced. He said, Where are the friends? Rabbi Elazar rose and let them in, and they sat before him. Rabbi Shimon raised his hands, recited a prayer and was glad. He said, Let the friends that were present at the assembly, NAMELY THE IDRA RABA, come here. They all left, and Rabbi Elazar his son, Rabbi Aba, Rabbi Yehuda, Rabbi Yosi and Rabbi Chiya stayed. In the meanwhile Rabbi Yitzchak entered. Rabbi Shimon said to him, How deserved is your portion. How much joy should be added to you on this day. Rabbi Aba sat behind him and Rabbi Elazar before him.

26. אר״ש, הָא הַשְׁתָּא שַׁעֲתָא דִּרְעוּתָא הוּא, וַאֲנָא בָּעֵינָא לְמֵיעַל בְּלָא כְּסוּפָא לְעָלְמָא דְּאָתֵי. וְהָא מִלִּין קַדִּישִׁין דְּלָא גְּלְיָאן עַד הַשְׁתָּא, בָּעֵינָא לְגַלָּאָה קַמֵּי שְׁכִינְתָּא, דְּלָא יֵימְרוּן דְּהָא בִּגְרִיעוּתָא אִסְתַּלַּקְנָא מֵעָלְמָא. וְעַד כְּעַן טְמִירִין הֲווֹ בְּלִבָּאִי, לְמֵיעַל בְּהוּ לְעָלְמָא דְּאָתֵי.

26. Rabbi Shimon said, Now it is time of goodwill, and I want to come without shame into the World to Come. Here are holy matters that I have not revealed until now. I wish to reveal them before the Shechinah so it shall not be said that I have gone from this world in want - until now they have been hidden in my heart, so I can enter through them into the World to Come.

27. וְכָךְ אַסְדַּרְנָא לְכוּ, רִבִּי אַבָּא יִכְתּוֹב, וְרִבִּי אֶלְעָזָר בְּרִי יִלְעֵי, וּשְׁאַר חַבְרַיָּיא יְרַחֲשׁוּן בְּלִבַּיְיהוּ. קָם רִבִּי אַבָּא מִבָּתַר כַּתְפּוֹי. וְיָתִיב רִבִּי אֶלְעָזָר בְּרֵיהּ קַמֵּיהּ, א״ל קוּם בְּרִי, דְּהָא אַחֲרָא יְתִיב בְּהַהוּא אֲתָר, קָם רִבִּי אֶלְעָזָר.

27. This is how I am going to arrange you: Rabbi Aba shall write, Rabbi Elazar my son shall recite orally, and the other friends shall mutter speak in their heart. Rabbi Aba rose from behind his back. Rabbi Elazar was sitting in front of him. RABBI SHIMON said to him, Rise my son, for another shall sit in this place. Rabbi Elazar rose.

28. אִתְעַטַּף ר״ש, וְיָתִיב. פָּתַח וְאָמַר, לֹא הַמֵּתִים יְהַלְלוּ יָהּ וְלֹא כָּל יוֹרְדֵי דּוּמָה. לֹא הַמֵּתִים יְהַלְלוּ יָהּ, הָכִי הוּא וַדַּאי, אִינּוּן דְּאִקְרוּן מֵתִים, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא חַי אִקְרֵי, וְהוּא שָׁארֵי בֵּין אִינּוּן דְּאִקְרוּן חַיִּים, וְלָא עִם אִינּוּן דְּאִקְרוּן מֵתִים. וְסוֹפֵיהּ דִּקְרָא כְּתִיב, וְלֹא כָּל יוֹרְדֵי דּוּמָה, וְכָל אִינּוּן דְּנַחְתִּין לְדוּמָה, בַּגֵּיהִנָּם יִשְׁתַּאֲרוּן. שָׁאנֵי אִינּוּן דְּאִקְרוּן חַיִּים, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא בָּעֵי בִּיקָרֵיהוֹן.

28. Rabbi Shimon wrapped himself IN HIS GARMENT, and sat down. He started by saying, "The dead cannot praise Yah, nor can any who go down into silence (Heb. dumah)" (Tehilim 115:17). Surely "The dead cannot praise Yah," those who are considered dead, because the Holy One, blessed be He, is called living and dwells among those who are called living, NAMELY THE RIGHTEOUS, and not with those that are considered dead, NAMELY THE WICKED. The end of the verse PROVES IT, as written, "nor can any who go down into Dumah," namely all those who go down to THE ANGEL Dumah, and remain in Gehenom. But it is not so with those who are called living, THE RIGHTEOUS, that the Holy One, blessed be He, delights to honor.

29. אר״ש, כַּמָּה שַׁנְיָא שַׁעֲתָא דָּא מֵאִדְּרָא. דִּבְאִדְּרָא אִזְדַּמַּן קוּדְשָׁא בְּרִיךְ הוּא וּרְתִיכוֹי. וְהַשְׁתָּא, הָא קוּדְשָׁא בְּרִיךְ הוּא הָכָא, וְאָתֵי עִם אִינּוּן צַדִּיקַיָּיא דִּבְגִנְתָּא דְּעֵדֶן, מַה דְּלָא אִעְרַעוּ בְּאִדְּרָא. וְקוּדְשָׁא בְּרִיךְ הוּא בָּעֵי בִּיקָרֵיהוֹן דְּצַדִּיקַיָּיא יַתִּיר מִיקָרָא דִּילֵיהּ, כְּמָה דִּכְתִיב בִּירָבְעָם, דַּהֲוָה מְקַטֵּר וּמַפְלַח לע״ז, וְקוּדְשָׁא בְּרִיךְ הוּא אוֹרִיךְ לֵיהּ. וְכֵיוָן דְּאוֹשִׁיט יְדֵיהּ לָקֳבְלֵי דְּעִדּוֹ נְבִיאָה, אִתְיַיבֵּשׁ יְדֵיהּ, דִּכְתִיב וַתִּיבַשׁ יָדוֹ וְגוֹ׳. וְעַל דְּפָלַח לע״ז לָא כְּתִיב, אֶלָּא עַל דְּאוֹשִׁיט יְדֵיהּ לְעִדּוֹ נְבִיאָה. וְהַשְׁתָּא קוּדְשָׁא בְּרִיךְ הוּא בָּעֵי בִּיקָרָא דִּילָן, וְכֻלְּהוּ אָתָאן עִמֵּיהּ.

29. Rabbi Shimon said, How different is this time from the Idra RABA IN THE PORTION OF NASO, since in the Idra the Holy One, blessed be He, came with His Chariots. Now the Holy One, blessed be He, is here, coming with the righteous that are in the Garden of Eden, which has not happened at the Idra. And the Holy One, blessed be He, delights in the honor of the righteous more than His own honor, as written about Jeroboam that he used to make offerings and worship idols, yet the Holy One, blessed be He, waited for him AND DID NOT PUNISH HIM. But once he stretched his hands against Ido the prophet, his hand dried up, as written, "And his hand...dried up" (I Melachim 13:4). It is not mentioned because he worshipped idols, but because he put out his hand against Ido the prophet. Now the Holy One, blessed be He, delights in our honor as all THE RIGHTEOUS IN THE GARDEN OF EDEN came with Him.

30. אָמַר, הָא רַב הַמְנוּנָא סָבָא הָכָא, וְסַחֲרָנֵיהּ ע׳ צַדִּיקֵי גְלִיפָן בְּעִיטְרִין, מְנַהֲרִין כָּל חַד וְחַד מִזִּיהֲרָא דְזִיוָא דְעַתִּיקָא קַדִּישָׁא, סְתִימָא דְכָל סְתִימִין. וְהוּא אָתֵי לְמִשְׁמַע בְּחֶדְוָותָא, אִלֵּין מִלִּין דַּאֲנָא אֵימָא. עַד דַּהֲוָה יָתִיב, אָמַר, הָא רִבִּי פִּנְחָס בֶּן יָאִיר הָכָא, אַתְקִינוּ דּוּכְתֵּיהּ, אִזְדַּעֲזָעוּ חַבְרַיָּיא דַּהֲווֹ תַּמָּן, וְקָמוּ וְיָתְבוּ בְּשִׁיפּוּלֵי בֵּיתָא. וְרִבִּי אֶלְעָזָר וְרִבִּי אַבָּא, אִשְׁתָּאֲרוּ קָמֵיהּ דר״ש. אר״ש, בְּאִדְּרָא אִשְׁתַּכַּחְנָא דְּכָל חַבְרַיָּיא הֲווֹ אַמְרֵי, וַאֲנָא עִמְּהוֹן. הַשְׁתָּא אֵימָא אֲנָא בִּלְחוֹדָאי, וְכֻלְּהוּ צַיְּיתִין לְמִלּוֹלֵי עִלָּאִין וְתַתָּאִין. זַכָּאָה חוּלָקִי יוֹמָא דֵּין.

30. RABBI SHIMON said, Here is Rav Hamnuna Saba, and around him seventy righteous people engraved with crowns, and shining each from the splendor of the radiance of the most concealed Atika Kadisha. He comes gladly to listen to the things I am saying. As he was sitting he said, since Rabbi Pinchas ben Yair here, prepare his seat. The friends that were there trembled, rose and sat at the corners of the house, and Rabbi Elazar and Rabbi Aba remained before Rabbi Shimon. Rabbi Shimon said, In the Idra RABA the state was that all the friends were talking and I among them. Now I shall alone speak and everyone will listen to my words, higher and lower beings. Happy is my portion on this day.

31. פָּתַח ר״ש וְאָמַר, אֲנִי לְדוֹדִי וְעָלַי תְּשׁוּקָתוֹ. כָּל יוֹמִין דְּאִתְקְטַרְנָא בְּהַאי עָלְמָא, בְּחַד קְטִירָא אִתְקְטַרְנָא בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, ובג״כ הַשְׁתָּא וְעָלַי תְּשׁוּקָתוֹ. דְּהוּא וְכָל סִיעָתָא קַדִּישָׁא דִּילֵיהּ, אָתוּ לְמִשְׁמַע בְּחֶדְוָה, מִלִּין סְתִימִין, וּשְׁבָחָא דְּעַתִּיקָא קַדִּישָׁא, סְתִימָא דְּכָל סְתִימִין, פָּרִישׁ וְאִתְפְּרַשׁ מִכֹּלָּא, וְלָא פָרִישׁ, דְּהָא כֹּלָּא בֵּיהּ מִתְדַּבַּק, וְהוּא מִתְדַּבַּק בְּכֹלָּא הוּא כֹּלָּא.

31. He opened with, "I am my beloved's, and his desire is towards me" (Shir Hashirim 7:11). All the days I was connected to this world, I was attached with one connection with the Holy One, blessed be He, and hence now, "His desire is towards me." For He and all His holy camp have come with joy to listen to hidden words and the praise of the most hidden Atika Kadisha, which is separated and divided, yet is not divided, since everything cleaves to Him and He cleaves to everything; He is everything.

7. Nine lights that glow with the establishments of Atika

Rabbi Shimon talks about the most ancient among the ancient, Atika, saying that when it was established it produced nine lights or Sfirot. He tells us about the nature of Atika Kadisha and how it can be known by the lights that emanate from it.

32. עַתִּיקָא דְּכָל עַתִּיקִין, סְתִימָא דְּכָל סְתִימִין, אִתְתְּקַן וְלָא אִתְתְּקַן. אִתְתְּקַן, בְּגִין לְקַיְּימָא כֹּלָּא. וְלָא אִתְתְּקַן, בְּגִין דְּלָא שְׁכִיחַ.

32. The most ancient among the ancient, Atika, WHICH IS CALLED THE UNKNOWN HEAD, which is most concealed, was established yet not established. It was established in order to maintain everything, BUT FROM ITS OWN ASPECT it was not established, BECAUSE ITS OWN ESTABLISHMENTS REVEAL NOTHING OF ITS OWN NATURE, and it cannot be found, THAT IS, IT IS INCOMPREHENSIBLE.

33. כַּד אִתְתְּקַן, אַפִּיק ט׳ נְהוֹרִין, דְּלַהֲטִין מִנֵּיהּ, מִתְּקוּנוֹי. וְאִינּוּן נְהוֹרִין מִנֵּיהּ, מִתְנַהֲרִין וּמִתְלַהֲטִין, וְאָזְלִין וּמִתְפַּשְׁטִין לְכָל עִיבָּר. כְּבוּצִינָא דְּאִתְפַּשְׁטִין מִנֵּיהּ נְהוֹרִין לְכָל עִיבָּר. וְאִינּוּן נְהוֹרִין דְּמִתְפַּשְׁטִין, כַּד יִקְרְבוּן לְמִנְדַּע לוֹן, לָא שְׁכִיחַ אֶלָּא בּוּצִינָא בִּלְחוֹדוֹי. כַּךְ הוּא עַתִּיקָא קַדִּישָׁא, הוּא בּוּצִינָא עִלָּאָה, סְתִימָא דְּכָל סְתִימִין. וְלָא שְׁכִיחַ בַּר אִינּוּן נְהוֹרִין דְּמִתְפַּשְׁטָן, דְּמִתְגַּלְיָין, וּטְמִירָן. וְאִינּוּן אִקְרוּן שְׁמָא קַדִּישָׁא. ובג״כ כֹּלָּא חַד.

33. When it was established it produced nine lights, WHICH ARE THE NINE SFIROT KETER, CHOCHMAH, BINAH, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ARICH ANPIN, THE GARMENTS OF WHICH ARE ABA AND IMA, MALE AND FEMALE, that glow from it, FROM THE UNKNOWN HEAD from its establishments. These NINE lights shine from it WITH CHASSADIM, glow from it WITH GVUROT, and spread in every direction BOTH TO CHOCHMAH AND TO CHASSADIM like a candle from which lights stream in every direction. When one approaches to observe the spreading lights, only the candle alone can be observed. THAT IS, THE CANDLE AND THE LIGHTS STREAMING FROM THE CANDLE ARE NOT TWO THINGS, SINCE THE LIGHT SPREADING FROM IT HAS NO SELF-EXISTENCE OR POWER, BECAUSE ALL ITS EXISTENCE LIES WITHIN THAT CANDLE. IF YOU TAKE THE CANDLE TO A DIFFERENT PLACE, THE LIGHTS SHALL SPREAD IN A DIFFERENT PLACE AND NOTHING WILL REMAIN OF THEM IN THE FORMER PLACE. Such is Atika Kadisha. It is a lofty, most hidden candle, incomprehensible save for the lights spreading FROM IT, SOME OF WHICH ARE revealed and SOME OF WHICH ARE hidden. They are called the Holy Name. BUT THE LIGHTS

SPREADING FROM ATIKA KADISHA HAVE NO SELF-EXISTENCE, HEAVEN FORBID, ALL THEIR EXISTENCE IS WITHIN ATIKA KADISHA, THOUGH THEY ARE COMPREHENSIBLE AND ATIKA KADISHA IS NOT, LIKE LIGHTS STREAMING FROM THE CANDLE. For that reason it is all one.

34. The friends have said in ancient books THAT THE CHANGES SPREADING FROM IT are created grades, THAT IS, THEY COME INTO BEING THROUGH THE ESTABLISHMENTS CREATED, and that Atika Kadisha is revealed through each of them, since they are the constructions of Atika Kadisha. THAT IS, THEY ARE TYPES OF COVERS OVER THE ILLUMINATION OF BLESSED THE ENDLESS LIGHT AND THROUGH THESE COVERS THE LOWER BEINGS ARE ABLE TO COMPREHEND IT. ITS CREATION IS IN RELATION TO PEOPLE, BUT IN THE LIGHT ITSELF THERE IS NO CHANGE, HEAVEN FORBID. THIS IS LIKE A MAN WHO PUTS ON CLOTHES TO APPEAR BEFORE HIS NEIGHBORS. THAT MAN IS NOT AFFECTED AT ALL BY THESE COVERS, THOUGH OTHERS ARE. This is not the time for these matters, because I have already spoken of them in the holy Idra. BUT NOW I realize what I have not known that well, which until now was hidden in my heart. Now I alone testify before the Holy King and BEFORE all the truly righteous who came to hear these matters.

34. וּמַה דְּאַמְרֵי חַבְרָנָא בְּסִפְרֵי קַדְמָאֵי, דְּאִינּוּן דַּרְגִּין דְּאִתְבְּרִיאוּ, וְעַתִּיקָא קַדִּישָׁא אִתְגְּלֵי בְּהוּ, בְּכָל חַד וְחַד. מִשּׁוּם דְּאִינּוּן תִּקּוּנִין דְּעַתִּיקָא קַדִּישָׁא. לָאו הַשְׁתָּא עִידָנָא לְהָנֵי מִלִּין דְּהָא אֲמֵינָא לוֹן בְּאִדְּרָא קַדִּישָׁא. וַחֲמֵינָא מַה דְּלָא יְדַעְנָא הָכִי, וְעַד הַשְׁתָּא אַסְתִּים בְּלִבָּאי מִלָּה. וְהַשְׁתָּא אֲנָא בִּלְחוֹדָאי אַסְהִידְנָא קֳמֵי מַלְכָּא קַדִּישָׁא, וְכָל הָנֵי זַכָּאֵי קְשׁוֹט דְּאָתוּ לְמִשְׁמַע מִלִּין אִלֵּין.

8. The skull of Atika

Here Rabbi Shimon talks about the skull of the head of Arich Anpin, and the flow that spreads and shines from it. We hear about the dew of plenty that drips every day to Zeir Anpin and with which the dead will be resurrected in the time to come. Within that head the supernal wisdom is hidden that is called the supernal brain; it can be comprehended only by itself.

35. The skull, NAMELY KETER, of the white head, NAMELY THE HEAD OF ARICH ANPIN, WHICH IS WHOLLY WHITE, THE SECRET OF THE REIGN OF CHESED, has neither beginning nor ending FOR REVEALING CHOCHMAH, THE SECRET OF SUPERNAL CHOCHMAH AND LOWER CHOCHMAH. FOR THE FLOW OF CHOCHMAH AND THE FLOW OF CHASSADIM ARE JOINED IN IT INTO ONE LIGHT OF CHASSADIM. Its joint flow spreads and shines FROM IT, and from it the righteous receive 400 desirable worlds for the World to Come. From the joint flow, which is the white head, dew drips, NAMELY PLENTY, daily to Zeir Anpin, which is a place called heaven. With it, THAT DEW, the dead shall be resurrected in the future to come, as written, "therefore Elohim give you of the dew of heaven" (Beresheet 27:28), NAMELY THE DEW OF ZEIR ANPIN THAT IS CALLED HEAVEN, and His head is filled. From Zeir Anpin it flows to the field of apple trees, WHICH IS MALCHUT, and the whole field of apple trees radiates with this dew.

35. גּוּלְגַּלְתָּא דְּרֵישָׁא חִוָּרָא, לָאו בֵּיהּ שִׁירוּתָא וְסִיּוּמָא. קוּלְטָרָא דְּקֶטֶפוֹי, אִתְפְּשַׁט וְאִתְנְהִיר, וּמִנֵּיהּ יַרְתּוּן צַדִּיקַיָּיא ד׳ מְאָה עָלְמִין דְּכִסּוּפִין לְעָלְמָא דְּאָתֵי. מֵהַאי קוּלְטָרָא דְּקֶטֶפָא, דְּהִיא גּוּלְגַּלְתָּא חִוָּרָא, נָטִיף טַלָּא כָּל יוֹמָא, לְהַהוּא זְעֵיר אַנְפִּין, לַאֲתָר דְּאִתְקְרֵי שָׁמַיִם, וּבֵיהּ זְמִינִין מֵיתַיָּיא לַאֲחַיָּיא לְזִמְנָא דְּאָתֵי. דִּכְתִיב וְיִתֶּן לְךָ הָאֱלֹהִים מִטַּל הַשָּׁמַיִם. וְאִתְמַלְיָיא רֵישֵׁיהּ וּמֵהַהוּא זְעֵיר אַפִּין, נָטִיף לַחֲקַל תַּפּוּחִין. וְכָל חֲקַל תַּפּוּחִין, נְהִירִין מֵהַהוּא טַלָּא.

36. This Atika Kadisha, WHICH IS ARICH ANPIN, is hidden and obscured, and concealed supernal Chochmah OF ARICH ANPIN is in that skull, WHICH IS KETER OF ARICH ANPIN. Surely only the head alone was exposed in that Atika, because it is the beginning (or: 'head') of every beginning. Supernal Chochmah, which is a head, is hidden within it, THE HEAD OF ARICH ANPIN, and is called the supernal brain, the covered brain, the subdued and quiet brain. None can comprehend it save it itself.

36. הַאי עַתִּיקָא קַדִּישָׁא טָמִיר וְגָנִיז. וְחָכְמְתָא עִלָּאָה סְתִימָאָה, בְּהַהוּא גּוּלְגַּלְתָּא מִשְׁתְּכַח, וַדַּאי בְּהַאי עַתִּיקָא, לָא אִתְגַּלְיָיא אֶלָּא רֵישָׁא בִּלְחוֹדוֹי, בְּגִין דְּאִיהוּ רֵישָׁא לְכָל רֵישָׁא. חָכְמְתָא עִלָּאָה, דְּאִיהִי רֵישָׁא, בֵּיהּ סָתִים, וְאִקְרֵי מוֹחָא עִלָּאָה. מוֹחָא סְתִימָא. מוֹחָא דְּשָׁכִיךְ וְשָׁקִיט. וְלֵית דְּיֵדַע לֵיהּ, בַּר אִיהוּ.

9. The three heads of Atika

We learn about the three heads that are imprinted one inside another and one over another. One of these is concealed Chochmah, one is the most hidden Atika Kadisha and the third is absolutely incomprehensible. Rabbi Shimon talks about the hairs that come out of the skull of Arich Anpin; we learn that the hairs are all smooth and equal in weight. He says that Atika always abides in the thirteen attributes of Mercy.

37. תְּלַת רֵישִׁין אִתְגַּלְּפָן, דָּא, לְגוֹ מִן דָּא. וְדָא, לְעֵילָא מִן דָּא. רֵישָׁא חֲדָא, חָכְמְתָא סְתִימָאָה, דְּאִתְכַּסְיָיא, וְלָאו מִתְפַּתְחָא. וְחָכְמְתָא דָּא סְתִימָאָה, רֵישָׁא לְכָל רֵישֵׁיהּ, דִּשְׁאַר חָכְמוֹת. רֵישָׁא עִלָּאָה, עַתִּיקָא קַדִּישָׁא, סְתִימָא דְּכָל סְתִימִין. רֵישָׁא דְּכָל רֵישָׁא, רֵישָׁא דְּלָאו רֵישָׁא. וְלָא יְדַע, וְלָא אִתְיְדַע, מַה דַּהֲוֵי בְּרֵישָׁא דָּא, דְּלָא אִתְדְּבַק בְּחָכְמְתָא, וְלָא בְּסוּכְלְתָנוּ. וְעַל הַאי אִקְרֵי, בְּרַח לְךָ אֶל מְקוֹמֶךָ. וְהַחַיּוֹת רָצוֹא וָשׁוֹב.

37. Three heads were imprinted, one inside another, THAT IS, CONCEALED CHOCHMAH INSIDE THE SKULL and one over another, NAMELY THE UNKNOWN HEAD ABOVE THE SKULL. HE EXPLAINS, One head is concealed Chochmah, which is undisclosed and unopened. This concealed Chochmah is a beginning to every other beginning of other Chochmot. THIS IS THE FIRST HEAD FROM BELOW UPWARDS. THE SECOND HEAD is a supernal head, the most obscured Atika Kadisha, WHICH IS THE SKULL OF ARICH ANPIN. THE THIRD HEAD THAT IS LOFTY ABOVE EVERYTHING IS the head for every head, a head that is not a head, THAT IS, ITS BEING A HEAD INDICATES IT IS A BEGINNING OF EXPANSION AND COMPREHENSION, YET THIS HEAD IS ENTIRELY INCOMPREHENSIBLE because no one knows nor is it known what is in this head, because it is attached neither to Chochmah nor to Tevunah. It is therefore considered, "Therefore now flee to your place" (Bemidbar 24:11), "and the living creatures ran and returned" (Yechezkel 1:14), BECAUSE NO COMPREHENSION CAN APPLY THERE.

38. וּבְגִין כַּךְ עַתִּיקָא קַדִּישָׁא אִקְרֵי, אַיִן. דְּבֵיהּ תַּלְיָיא אַיִן. וְכָל אִינּוּן שַׂעְרֵי, וְכָל אִינּוּן נִימִין, מִמּוֹחָא סְתִימָאָה נָפְקִין. וְכֻלְּהוּ שְׁעִיעִין, בְּשִׁקּוּלָא. וְלָא אִתְחֲזֵי קְדָלָא.

38. For this reason Atika Kadisha, WHICH IS THE SKULL OF ARICH ANPIN is called naught, since naught derives from it, FROM THE UNKNOWN HEAD. THAT IS, SINCE THIS HEAD, THE SKULL, IS CLOSE TO THE UNKNOWN HEAD, WHICH IS UTTERLY INCOMPREHENSIBLE, IT TOO IS INCOMPREHENSIBLE, AND IS THEREFORE CALLED NAUGHT, WHICH INDICATES ITS COMPLETE INCOMPREHENSIBILITY. FOR THAT REASON all hairs and tiny hairs OVER THE SKULL DO NOT COME OUT OF THE SKULL BECAUSE NO JUDGMENTS ARE ATTACHED TO IT, BUT they come out of the concealed brain, WHICH IS THE BEGINNING OF THE EXPANSION OF CHOCHMAH. FOR SUPERNAL CHOCHMAH SPREADS FROM IT; THIS CHOCHMAH IS EVENTUALLY REVEALED IN MALCHUT WHERE THERE IS PLACE FOR JUDGMENTS. AND THE HAIRS ARE THE ROOT OF JUDGMENTS, AS IN, "FOR HE CRUSHES ME WITH A TEMPEST (OR: 'A HAIR')" (IYOV 9:17). HENCE THE HAIR OF THE HEAD AND BEARD COME OUT OF THE CONCEALED BRAIN, THOUGH IN THIS CASE THERE ARE NO JUDGMENTS IN THE HAIRS, BUT ROOTS ONLY. THEREFORE they are all smooth, THAT IS, SOFT WITHOUT JUDGMENT. AND THEY ARE ALL EQUAL in weight, BECAUSE EVERYTHING HERE IS OF THE SAME LIGHT OF MERCY and the back of the neck is invisible, WHICH INDICATES JUDGMENTS AND HIND PARTS, ACCORDING TO THE VERSE, "AND THEY HAVE TURNED THEIR BACK TO ME, AND NOT THEIR FACE" (YIRMEYAH 32:33).

39. כֻּלָּא הוּא, בְּגִין דְּהַאי עַתִּיקָא קַדִּישָׁא בְּחַד הֲוֵי. כֻּלָּא בְּחֵידוּ, וְלָא שַׁנְיָא מֵרַחֲמֵי לְעָלְמִין. בִּתְלַת עֲשַׂר מְכִילָן דְּרַחֲמִין אִשְׁתְּכַח. בְּגִין דְּהַאי חָכְמְתָא סְתִימָאָה דְּבֵיהּ, מִתְפְּרַשׁ תְּלַת זִמְנִין לְאַרְבַּע אַרְבַּע. וְהוּא עַתִּיקָא, כָּלִיל לוֹן, וְשָׁלִיט עַל כֻּלָּא.

39. All this stems from the fact that this Atika is of the same LIGHT, NAMELY THE REIGN OF CHASSADIM, WHICH IS WHY THERE IS NO ROOM FOR JUDGMENT TO APPEAR. It is all in joy and never changes FROM THE ILLUMINATION of Mercy. THAT IS, THOUGH WE DISTINGUISH BETWEEN THREE COLUMNS, RIGHT, LEFT AND CENTRAL IN IT, IT NEVER STRAYS FROM THE ASPECT OF THE RIGHT COLUMN, AND IS EVER OF MERCY AND CHASSADIM IN NATURE. It abides in the thirteen attributes of Mercy, because the hidden Chochmah in it divides three times into fours, WHICH IS TWELVE, and it, Atika ITSELF includes them and rules over everything. TOGETHER WITH IT, THERE ARE THIRTEEN ATTRIBUTES.

10. The path where the hairs split

Rabbi Shimon says that the path that shines in the division of the hairs that come out of the hidden brain is the path of the righteous. He talks about the supernal Keter above that is a hidden and entirely unknown higher candle.

40. חַד אָרְחָא דְּנָהִיר בְּפַלְגוּתָא דְּשַׂעְרֵי דְּנַפְקֵי מִמּוֹחָא, הוּא אָרְחָא דְּנָהִירִין בֵּיהּ צַדִּיקַיָּיא לְעָלְמָא דְּאָתֵי, דִּכְתִיב וְאֹרַח צַדִּיקִים כְּאוֹר נוֹגַהּ וְגוֹ׳. וע״ד כְּתִיב, אָז תִּתְעַנַּג עַל יְיָ׳. וּמֵהַאי אָרְחָא מִתְנַהֲרִין כָּל שְׁאַר אָרְחִין, דְּתַלְיָין בִּזְעֵיר אַנְפִּין.

40. One path shines in THE MIDDLE OF the division of the hairs that come out of the CONCEALED brain, WHICH IS CONCEALED CHOCHMAH. It is the path where the righteous shine in the World to Come, as written, "But the path of just men is like the gleam of sunlight" (Mishlei 4:18), "then shall you delight yourself in Hashem..." (Yeshayah 58:14). From this path shine all other paths that derive from Zeir Anpin, WHICH ARE 613 PATHS.

41. הַאי עַתִּיקָא סָבָא דְּסָבִין, כִּתְרָא עִלָּאָה, לְעֵילָא. דְּמִתְעַטְּרִין בֵּיהּ כָּל עִטְּרִין, וְכִתְרִין, מִתְנַהֲרִין. וְכָל שְׁאַר בּוּצִינִין מִנֵּיהּ מִתְלַהֲטִן וּמִתְנַהֲרָן. וְהוּא, הוּא בּוּצִינָא עִלָּאָה, טְמִירָא דְּלָא אִתְיְדַע.

41. This Atika, WHICH IS ARICH ANPIN, the oldest among the old, FROM WHICH DERIVE SUPERNAL ABA AND IMA THAT ARE CONSIDERED OLD, is the supernal Keter above, NAMELY KETER OF ARICH ANPIN, with which all crowns are decorated, NAMELY ALL MOCHIN. FOR MOCHIN ARE CONSIDERED CROWNS, WHICH ARE THE SEVEN CHARACTERISTICS OF THE HEAD THAT SHALL BE EXPLAINED AND THE THIRTEEN CHARACTERISTICS OF THE BEARD. And the crowns shine FROM IT, WHICH ARE ABA AND IMA, and the other candles, NAMELY SEVEN LOWER SFIROT, WHICH CONTAIN JUDGMENTS, glow from it and shine. NEVERTHELESS, it ITSELF is a hidden supernal unknown candle.

11. Atika is present in three - in two it is one

Rabbi Shimon tells us about the head that is high above the three heads of Arich Anpin. He says that Atika Kadisha is both the supernal Keter of all higher beings and also the head above it, the entirely unknown head. It is one, and everything is one.

42. הַאי עַתִּיקָא אִשְׁתְּכַח בִּתְלַת רֵישִׁין, וּכְלִילָן בְּחַד רֵישָׁא. וְהַהוּא רֵישָׁא עִלָּאָה, לְעֵילָא לְעֵילָא. וּבְגִין דְּעַתִּיקָא קַדִּישָׁא אִתְרְשִׁים בִּתְלַת, אוֹף הָכִי כָּל שְׁאַר בּוּצִינִין דְּנַהֲרִין מִנֵּיהּ, כְּלִילָן בִּתְלַת. עוֹד, עַתִּיקָא אִתְרְשִׁים בִּתְרֵין. כְּלָלָא דְּעַתִּיקָא בִּתְרֵין. הוּא כִּתְרָא עִלָּאָה דְּכָל עִלָּאִין, רֵישָׁא דְּכָל רֵישֵׁי. וְהַהוּא דַּהֲוֵי לְעֵילָא מִן דָּא, דְּלָא אִתְיְדַע. כַּךְ כָּל שְׁאַר בּוּצִינִין, סְתִימִין בִּתְרֵין. עוֹד עַתִּיקָא קַדִּישָׁא אִתְרְשִׁים וְאַסְתִּים בְּחַד, וְהוּא חַד, וְכֹלָּא הוּא חַד. כַּךְ כָּל שְׁאַר בּוּצִינִין, מִתְקַדְּשִׁין, מִתְקַשְּׁרִין, וּמִתְהַדְּרִין בְּחַד, וְאִינּוּן חַד.

42. This Atika, NAMELY ARICH ANPIN, is present in three heads included inside one head, AS TOGETHER THEY ARE ONE HEAD OF ARICH ANPIN, and that one higher head, NAMELY THE UNKNOWN HEAD, THE HEAD OF ATIK, is high up, NAMELY, ABOVE THE THREE HEADS OF ARICH ANPIN. And since Atika Kadisha manifests in three HEADS, THE SECRET OF THE THREE COLUMNS, so do all the candles, NAMELY SFIROT, that radiate from it manifest in three. Moreover Atika Kadisha manifests in two, because Atik in all is in two: 1) it is the supernal Keter of all higher beings, the head of all heads; 2) and also that HEAD above it, NAMELY the unknown HEAD. So do all the candles manifest in two. Furthermore, Atika Kadisha both manifests and is hidden in one, THAT IS, ALL THE LIGHTS WITHIN IT ARE INCLUDED IN THE REIGN OF THE LIGHT OF CHASSADIM ALONE. It is one and everything is one. So are all the other candles sanctified and connected and revert to one, and are one.

12. The forehead of the will of Arich Anpin

We learn that on Shabbat during the Minchah service the forehead of Atika Kadisha that is called 'will' is revealed, and at this time all judgments are subdued and there is mercy throughout all the worlds.

43. מִצְחָא דְּאִתְגְּלֵי בְּעַתִּיקָא קַדִּישָׁא, רָצוֹן אִקְרֵי, דְּהָא רֵישָׁא עִלָּאָה דָּא סָתִים לְעֵילָא, דְּלָא אִתְיְדַע פָּשִׁיט חַד טוּרְנָא בְּסִימָא, יָאָה, דְּאִתְכְּלִיל בְּמִצְחָא. וּבְגִין דְּהַהוּא רַעֲוָא דְּכָל רַעֲוִין, אִתְתַּקַּן בְּמִצְחָא, וְאִתְגַּלְיָיא בְּבוּסִיטָא, הַאי מִצְחָא אִקְרֵי רָצוֹן.

43. The forehead that is revealed in Atika Kadisha, THAT IS, IN ARICH ANPIN, is called will. For this supernal head that is concealed above extends one force, mitigated and comely that is included in the forehead and revealed by reconciliation. HENCE this forehead is called will.

44. When this will is exposed IN THE FOREHEAD, the Will of all wills is present throughout the worlds, THAT IS, THIS COMPLETE ILLUMINATION REACHES ALL WORLDS. All prayers below are accepted then, the face of Zeir Anpin shines, everything is in a state of Mercy and all Judgments hide and are subdued.

44. וְכַד רָצוֹן דָּא אִתְגַּלְיָיא, רַעֲוָא דְּרַעֲוִין אִשְׁתְּכַח בְּכֻלְּהוּ עָלְמִין, וְכָל צְלוֹתִין דִּלְתַתָּא מִתְקַבְּלִין, וּמִתְנַהֲרִין אַנְפּוֹי דִּזְעֵיר אַנְפִּין, וְכֹלָּא בְּרַחֲמֵי אִשְׁתְּכַח, וְכָל דִּינִין אִתְטַמְּרָן וְאִתְכַּפְיָין.

45. On Shabbat, during Minchah service, WHICH DURING WEEKDAYS is a time when all Judgments awaken, ON SHABBAT this forehead is revealed OF ARICH ANPIN AS THE DESIRE TO ILLUMINATE WITH CHASSADIM. All Judgments are subdued and Mercy abides throughout the worlds. Hence Shabbat is without Judgment above as well as below; even the fire of Gehenom sinks into its place and evil people take rest. Therefore an additional soul of joy is added on Shabbat.

45. בְּשַׁבְּתָא בְּשַׁעֲתָא דִּצְלוֹתָא דְּמִנְחָה, דְּהוּא עִידָּן דְּכָל דִּינִין מִתְעָרִין, אִתְגַּלְיָיא הַאי מִצְחָא, וְאִתְכַּפְיָין כָּל דִּינִין, וְאִשְׁתְּכַחוּ רַחֲמִין בְּכֻלְּהוּ עָלְמִין. וּבג״כ אִשְׁתְּכַח שַׁבָּת בְּלָא דִּינָא, לָא לְעֵילָא וְלָא לְתַתָּא. וַאֲפִילוּ אֶשָּׁא דְּגֵיהִנָּם אִשְׁתְּקַע בְּאַתְרֵיהּ, וְנַיְיחִין חַיָּיבַיָּא. וְעַל דָּא אִתּוֹסַף נִשְׁמְתָא דְּחֵדוּ בְּשַׁבְּתָא.

13. The three meals of Shabbat

Rabbi Shimon recalls that he has never neglected the three meals on Shabbat in his whole life. He says that the three meals are the meal of the Queen, the meal of the holy King, and the meal of the most hidden Atika Kadisha. In the world beyond one will be able to merit all these grades.

46. One must rejoice in the three meals on Shabbat, for the whole Faith and the entirety of faith is present in it. And one must set his table, eat the three meals of faith and rejoice in them.

46. וּבְעֵי בַּר נָשׁ לְמֶחְדֵּי בִּתְלַת סְעוּדָתֵי דְּשַׁבְּתָא, דְּהָא כָּל מְהֵימְנוּתָא, וְכָל כְּלָלָא דִּמְהֵימְנוּתָא, בֵּיהּ אִשְׁתְּכַח, וּבְעֵי בַּר נָשׁ לְסַדְּרָא פָּתוֹרָא, וּלְמֵיכַל תְּלַת סְעוּדָתֵי דִּמְהֵימְנוּתָא, וּלְמֶחְדֵּי בְּהוּ.

47. Rabbi Shimon said, I bring all those present here as witnesses that I have never neglected these three meals in my life. Due to their merit, I did not have to resort to fasting on Shabbat and even on other WEEK days I did not have to FAST, and all the more so on Shabbat. For whoever merits them, merits the entire faith. THEY ARE: one is the meal of the Queen, NAMELY ON SHABBAT EVE, BECAUSE NIGHT IS THE DOMAIN OF MALCHUT; one is the meal of the Holy King, WHO IS ZEIR ANPIN, THAT IS, DURING THE MEAL OF MINCHAH, WHEN ZEIR ANPIN RISES TO ATIKA KADISHA; and one is the meal of the most concealed Atika Kadisha AT THE MORNING MEAL. FOR ON SHABBAT ATIKA KADISHA IS SHINING BY MEANS OF SUPERNAL ABA AND IMA, AND ZEIR ANPIN RECEIVES THE ILLUMINATION FROM THEM. BUT AT MINCHAH OF SHABBAT, ZEIR ANPIN HIMSELF ASCENDS TO ATIKA KADISHA AND RECEIVES HIS ILLUMINATION. HENCE THAT MEAL IS NAMED AFTER ZEIR ANPIN, AND THE MORNING MEAL AFTER ATIKA KADISHA. In that world, ONE can merit these GRADES. When this will IN THE FOREHEAD is revealed, all Judgments are subdued in their chains.

47. אָמַר רִבִּי שִׁמְעוֹן, אַסְהֲדְנָא עָלַי לְכָל אִלֵּין דְּהָכָא, דְּהָא מִן יוֹמָאי לָא בָּטִילְנָא אִלֵּין ג׳ סְעוּדָתֵי, וּבְגִינֵיהוֹן לָא אִצְטְרִיכְנָא לְתַעֲנִיתָא בְּשַׁבְּתָא. וַאֲפִילוּ בְּיוֹמֵי אַחֲרִינֵי לָא אִצְטְרִיכְנָא, כ״ש בְּשַׁבְּתָא. דְּמַאן דְּזָכֵי בְּהוּ, זָכֵי לִמְהֵימְנוּתָא שְׁלִימְתָא. חַד, סְעוּדָתָא דְּמַטְרוֹנִיתָא. וְחַד, סְעוּדָתָא דְּמַלְכָּא קַדִּישָׁא. וְחַד, סְעוּדָתָא דְּעַתִּיקָא קַדִּישָׁא, סְתִימָא דְּכָל סְתִימִין. וּבְהַהוּא עָלְמָא יִזְכֵּי בְּהוּ לְאִלֵּין. הַאי רָצוֹן כַּד אִתְגַּלְיָיא, כָּל דִּינִין אִתְכַּפְיָין מִשּׁוּלְשְׁלֵיהוֹן.

14. Concealed Chochmah of Arich Anpin and revealed Chochmah

We are told that the establishment of Atika Kadisha is such that it is one structure that includes all others; it is supernal Chochmah that incorporates all the rest and is called supernal hidden Eden.

48. תִּקּוּנָא דְּעַתִּיקָא קַדִּישָׁא אִתְּתַקַּן בְּתִקּוּנָא חַד, כְּלָלָא דְּכָל תִּקּוּנִין. וְהִיא חָכְמָה עִלָּאָה, סְתִימָאָה. כְּלָלָא דְּכָל שְׁאָר, וְהַאי אִקְרֵי עֵדֶן עִלָּאָה סְתִימָא. וְהוּא מוֹחָא דְּעַתִּיקָא קַדִּישָׁא. וְהַאי מוֹחָא אִתְּפְּשַׁט לְכָל עִיבָּר, מִנֵּיהּ אִתְּפְּשַׁט עֵדֶן אַחֲרָא. וּמֵהַאי עֵדֶן אִתְּגַלַּף.

48. The establishment of Atika Kadisha is such that it was established as one structure that includes all structures. It is supernal, hidden Chochmah, NAMELY, THE THIRD HEAD OF ARICH ANPIN, which incorporates all the rest, and is called supernal, hidden Eden. It is the brain of Atika Kadisha. This brain expands in every direction and from it spreads another Eden, SUPERNAL ABA AND IMA THAT ARE LOWER EDEN. From that Eden CHOCHMAH is engraved AND STARTS TO REVEAL ITSELF IN YISRAEL- SABA AND TEVUNAH, ZEIR ANPIN AND MALCHUT, WHICH IS THE SECRET OF LOWER CHOCHMAH, WHERE CHOCHMAH IS REVEALED.

15. The unknown head divested of a force that is contained in the forehead
Rabbi Shimon explains the genesis of the beard of Arich Anpin that is called supernal Chesed; he says that this is the characteristic called "abundant in love."

49. וְהַהוּא רֵישָׁא סְתִימָא דִּבְרֵישָׁא דְּעַתִּיקָא דְּלָא אִתְיְדַע, כַּד פָּשִׁיט חַד טוּרְנָא, דַּהֲוָה מִתְּתַקָּן לְאִתְנַהֲרָא, בָּטַשׁ בְּהַאי מוֹחָא, וְאִתְּגַלַּף, וְאִתְנַהִיר בְּכַמָּה נְהִירִין, וְאַפִּיק, וְאַרְשִׁים כְּבוֹסִיטָא דָּא, בְּהַאי מִצְחָא. וְאִתְרְשִׁים בֵּיהּ חַד נְהוֹרָא, דְּאִקְרֵי רָצוֹן. וְהַאי רָצוֹן אִתְּפְּשַׁט לְתַתָּא בְּדִיקְנָא, עַד הַהוּא אֲתָר דְּמִתְיַשְּׁבָא בְּדִיקְנָא, וְאִקְרֵי חֶסֶד עִלָּאָה. וְדָא אִיהוּ נוֹצֵר חֶסֶד. וּבְהַאי רָצוֹן כַּד אִתְגַּלְיָיא, מִסְתַּכְּלִין מָארֵי דִּדִינָא וּמִתְכַּפְּיָין.

49. That hidden head in the head of Atika, which is unknown, NAMELY THE FIRST HEAD, when it extended a force constructed so as to illuminate, it struck THROUGH IT that brain, NAMELY THE CONCEALED CHOCHMAH OF ARICH ANPIN, became engraved and shone with many lights. CONCEALED CHOCHMAH produced ITS ILLUMINATION and marked a reconciliation, so to speak, in that forehead. Then a light, which is called will, was imprinted ON THAT FOREHEAD, which spread downwards through THE THIRTEEN CHARACTERISTICS OF the beard OF ARICH ANPIN down to the place where it settled in the beard called supernal Chesed. This is THE CHARACTERISTIC CALLED "abundant in Chesed," NAMELY THE EIGHTH OF THE THIRTEEN CHARACTERISTICS OF THE BEARD. When this will is revealed THROUGH THE CHARACTERISTIC OF "ABUNDANT IN LOVE," the prosecutors see it and surrender.

16. Opening the eyes
We learn that the eyes of Atika Kadisha never sleep, and for that reason have neither eyebrows nor eyelids. Both these eyes are actually one. The brain is called the fountain of blessing, and since it glows with the three kinds of whiteness in the eyes then blessings come out of the eye. Rabbi Shimon says that the Concealed Book taught him that the letters Yud Hei Vav Hei derive from Atika in order to support those letters below; for that reason the Holy Name is both hidden and revealed - the hidden part corresponding to Atika Kadisha and the revealed part to Zeir Anpin. Thus all blessings should contain both the hidden and the revealed.

50. עֵינוֹי דְּרֵישָׁא דְּעַתִּיקָא קַדִּישָׁא, תְּרֵין בְּחַד שְׁקִילָן. דְּאַשְׁגְּחִין תָּדִירָא, וְלָא נָאִים. דִּכְתִיב לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל, יִשְׂרָאֵל קַדִּישָׁא, בְּגִין כַּךְ לָא אִית לֵיהּ גְּבִינִין עַל עֵינָא, וְלָא כְּסוּתָא.

50. As for the eyes of the head of Atika Kadisha, WHICH IS ARICH ANPIN, both EYES are as one. They constantly observe and never sleep, as written, "Behold, He who keeps Yisrael shall neither slumber nor sleep" (Tehilim 121:4), which refers to holy Yisrael, ZEIR ANPIN. For that reason He has neither eyebrows nor eyelids.

51. הַהוּא מוֹחָא אִתְּגְלִיף וְנָהִיר בִּתְלַת חִוָּרִין דְּעֵינָא, בְּחִוָּרָא חֲדָא מִסְתַּחְיָין עֵינִין דִּזְעֵיר אַנְפִּין, דִּכְתִיב רוֹחֲצוֹת בֶּחָלָב. דְּהוּא חִוָּרָא קַדְמָאָה. וּשְׁאַר חִוָּרִין אִסְתַּחְיָין וְנַהֲרִין לִשְׁאַר בּוֹצִינִין.

51. This brain, NAMELY, CONCEALED CHOCHMAH OF ARICH ANPIN, is engraved and shines with three types of whiteness in the eye. With one kind of whiteness in them, the eyes of Zeir Anpin wash in milk, as written, "washed with milk" (Shir Hashirim 5:12), WHICH IS CHESED CALLED MILK. It derives from the first kind of whiteness IN THE THREE TYPES OF WHITE IN THE EYES OF ARICH ANPIN, BEING THEIR RIGHT COLUMN. The other kinds of white wash and illuminate the other candles, NAMELY THE OTHER GRADES.

52. מוֹחָא אִקְרֵי נְבִיעָא דִּבְרִכְתָּא, נְבִיעָא דְּכָל בִּרְכָאן מִנֵּיהּ אִשְׁתְּכָחוּ. וּבְגִין דְּהַאי מוֹחָא לָהִיט בְּג׳ חִוָּורִין דְּעֵינָא, בְּעֵינָא תְּלָא בֵּיהּ בִּרְכָתָא, דִּכְתִיב טוֹב עַיִן הוּא יְבוֹרָךְ, דְּהָא בְּמוֹחָא תַּלְיָין חִוָּורוּ דְּעֵינָא. הַאי עֵינָא כַּד אַשְׁגַּח בִּזְעֵיר אַנְפִּין, אַנְהִירָן כֻּלְּהוּ בְּחֵדוּ. עֵינָא דָּא, הוּא כֻּלָּא יְמִינָא, לֵית בֵּיהּ שְׂמָאלָא. עַיְינִין דְּתַתָּא, יְמִינָא וּשְׂמָאלָא, תְּרֵי, בִּתְרֵי גַּוְונִין.

52. The brain, WHICH IS CONCEALED CHOCHMAH, is called the fountain of blessing, being the fountain whence all blessings flow. Since this brain glows with the three kinds of white in the eyes, THEN blessings come out of the eye, as written, "He that has a generous eye shall be blessed" (Mishlei 22:9), because the whiteness of the eye derives from the brain. When that eye observes Zeir Anpin, everyone shines joyfully. This eye, EVEN THOUGH IT HAS IN IT THE THREE COLUMNS, RIGHT, LEFT AND CENTRAL, is NEVERTHELESS all right and has no left in it. BUT the lower eyes, THOSE OF ZEIR ANPIN, are right and left, two that have two natures, THE RIGHT IS CHESED AND THE LEFT IS GVURAH OF THE ILLUMINATION OF CHOCHMAH.

53. בְּצְנִיעוּתָא דְּסִפְרָא אוֹלִיפְנָא, דְּהָא י׳ עִלָּאָה, י׳ תַּתָּאָה. ה׳ עִלָּאָה, ה׳ תַּתָּאָה. ו׳ עִלָּאָה, ו׳ תַּתָּאָה. כָּל אִלֵּין עִלָּאִין, בְּעַתִּיקָא תַּלְיָין. תַּתָּאִין, בִּזְעֵיר אַנְפִּין אִינּוּן. לָאו תַּלְיָין, אֶלָּא אִינּוּן מַמָּשׁ. וּבְעַתִּיקָא קַדִּישָׁא תַּלְיָין. דְּהָא שְׁמָא דְּעַתִּיקָא אִתְכַּסְיָיא מִכֹּלָּא, וְלָא אִשְׁתְּכַח. אֲבָל אִלֵּין אַתְוָון דְּתַלְיָין בְּעַתִּיקָא. בְּגִין דְּיִתְקַיְּימוּן אִינּוּן דְּלְתַתָּא. דְּאִי לָאו הָכִי לָא יִתְקַיְּימוּן.

53. We learned in Safra Det'zniuta (the Concealed Book) that there is an upper Yud and a lower Yud, an upper Hei and a lower Hei, an upper Vav and a lower Vav. All the upper ones derive from Atika, and the lower ones are in Zeir Anpin. They do not derive from Him but are actually in Him, SINCE ZEIR ANPIN IS CALLED YUD HEI VAV HEI, AND THE SECRET OF THE LETTERS APPLIES TO HIM. But from Atika Kadisha THEY JUST derive, THAT IS, THE ROOTS OF THE FOUR LETTERS, YUD HEI VAV HEI, ARE IN IT, BUT NOT THE ACTUAL LETTERS. For the name of Atika is hidden from all and is incomprehensible. But those letters YUD HEI VAV HEI derive from Atika in order to support those LETTERS BELOW, for otherwise THE LOWER ONES would not have survived.

54. וּבְגִין כַּךְ, שְׁמָא קַדִּישָׁא סְתִים וְגַלְיָיא. הַהוּא דְּסָתִים לְקִבְלֵיהּ דְּעַתִּיקָא קַדִּישָׁא, סְתִימָא דְּכֹלָּא. וְהַהוּא דְּאִתְגַּלְיָיא בִּזְעֵיר אַפִּין. וּבְגִין כַּךְ, כָּל בִּרְכָאן בְּעַיְין סָתִים וְגַלְיָיא. אִלֵּין אַתְוָון סְתִימָן דְּתַלְיָין בְּעַתִּיקָא קַדִּישָׁא.

54. For that reason the Holy Name is both hidden and revealed. The hidden part corresponds to the most hidden Atika Kadisha and the revealed part is in Zeir Anpin. Therefore all blessings should contain both the hidden and the revealed. THAT IS, THEY SHOULD CONTAIN THE SECOND, PRESENT PERSON, AS IN, 'BLESSED ARE YOU', AND THE THIRD, HIDDEN PERSON, 'WHO HAS SANCTIFIED US AND COMMANDED US', WHICH IS HIDDEN. IT IS HIDDEN TO CORRESPOND to the hidden letters that derive from Atika Kadisha, AND REVEALED TO CORRESPOND TO THE LETTERS IN ZEIR ANPIN.

17. The nose of Arich Anpin

Rabbi Shimon reveals that it is by means of the spirit of life that emanates from the nose of Arich Anpin that people will gain wisdom during the time of King Messiah. He also says that anger comes mainly from the nose.

55. חוֹטְמָא, בְּהַאי חוֹטְמָא, בְּנוּקְבָּא דְּפַרְדַּשְׁקָא דְּבֵיהּ, נָשִׁיב רוּחָא דְּחַיֵּי לְזְעֵיר אַפִּין. וּבְהַאי חוֹטְמָא, בְּנוּקְבָּא דְּפַרְדַּשְׁקָא, תַּלְיָיא ה׳, לְקַיְּימָא ה׳ אַחֲרָא דְּלְתַתָּא. וְדָא רוּחָא נָפִיק מִמּוֹחָא סְתִימָאָה, וְאִקְרֵי רוּחָא דְּחַיֵּי. וּבְהַאי רוּחָא, זְמִינִין לְמִנְדַּע חָכְמְתָא, בְּזִמְנָא דְּמַלְכָּא מְשִׁיחָא. דִּכְתִיב, וְנָחָה עָלָיו רוּחַ יְיָ׳ רוּחַ חָכְמָה וּבִינָה וְגוֹ׳. הַאי חוֹטְמָא, חַיִּין מִכָּל סִטְרִין, חֵדוּ שְׁלִימָא. נַחַת רוּחַ. אַסְוָותָא. בְּחוֹטְמָא דִּזְעֵיר אַנְפִּין כְּתִיב, עָלָה עָשָׁן בְּאַפּוֹ וְגוֹ׳. וְהָכָא כְּתִיב וּתְהִלָּתִי אֶחֱטָם לָךְ.

55. The nose OF ARICH ANPIN: in this nose, within the window of its nostril the spirit (or: 'wind') of life blows on Zeir Anpin. Inside this nose, in the window of the nostril, Hei comes out to support another, lower Hei. This wind comes out from the concealed brain and is called the spirit of life. By means of that spirit people will gain wisdom during the time of King Messiah, as written, "and the spirit of Hashem shall rest upon him, the spirit of wisdom and understanding..." (Yeshayah 11:2). This nose is life from every aspect, complete joy, satisfaction and healing. Of the nose of Zeir Anpin it is written, "There went up a smoke out of His nostrils..." (II Shmuel 22:9). Here it is written, "and for My praise will I refrain (or: 'nose') for you" (Yeshayah 48:9).

56. In the Agadah book of the academy OF STUDY of Rav Yeba Saba, he interpreted the Hei AS MALCHUT THAT RECEIVES from the mouth OF ARICH ANPIN. But here, IN THIS MATTER, it does not work that way, and MALCHUT does not connect WITH THE MOUTH OF ARICH ANPIN, BUT WITH THE LEFT NOSTRIL OF THE NOSE. And even though it has the same meaning, many Judgments derive from Hei, while Judgment derives from the nose, as written, "There went up a smoke out of his nostrils." You may say it is written, "and fire out of His mouth" (II Shmuel 22:9), SO THERE ARE JUDGMENTS IN THE MOUTH AS WELL, TO WHICH HE ANSWERS, anger comes mainly from the nose.

56. וּבְסִפְרָא דְּאַגַּדְתָּא, דְּבֵי רַב יֵיבָא סָבָא, אוֹקִים, ה׳ בְּפוּמָא, וְהָכָא לָא מִתְקַיְּימָא הָכִי, וְלָא אִצְטְרִיכָא, אע״ג דְּבְחַד סַלְקָא, אֶלָּא בְּהֵ׳ דִּינָא תַּלְיָא, וְדִינָא בְּחוֹטְמָא תַּלְיָא, דִּכְתִיב עָלָה עָשָׁן בְּאַפּוֹ. וְאִי תֵּימָא, הָא כְּתִיב וְאֵשׁ מִפִּיו תֹּאכֵל. עִקָּרָא דְּרוּגְזָא בְּחוֹטְמָא תַּלְיָא.

18. The Chochmot, the concealed Chochmah and the revealed Chochmah
We are told about the higher and lower Chochmah and about Hei which includes everything. From the Hei in Malchut below, Judgments stir, while from the Hei in the nose there is Mercy within Mercy.

57. All the implements of Atika Kadisha are established in the concealed, quiet mind, THAT IS, IN CONCEALED CHOCHMAH. And all the implements within Zeir Anpin are established in lower Chochmah, as written, "in wisdom have You made them all" (Tehilim 104:24). And Hei, WHICH IS MALCHUT, surely includes everything. What is the difference between Hei, WHICH IS MALCHUT BELOW, and this Hei WITHIN THE LEFT NOSTRIL IN THE NOSE OF ZEIR ANPIN? From this Hei, IN MALCHUT BELOW, Judgments stir, while that Hei IN THE NOSE is Mercy within Mercy.

57. כָּל תִּקּוּנִין דְּעַתִּיקָא קַדִּישָׁא, בְּמוֹחָא שְׁקִיט וְסָתִים מִתְתַּקְּנָן. וְכָל תִּקּוּנִין דִּזְעֵיר אַנְפִּין, בְּחָכְמָה תַּתָּאָה מִתְתַּקְּנָן. דִּכְתִיב, כֻּלָּם בְּחָכְמָה עָשִׂיתָ וְה׳ כְּלָלָא דִּכְלָא וַדַּאי. מַה בֵּין ה׳ לְה׳. ה׳ דְּהָכָא, דִּינָא אִתְעַר מִנָּהּ. וּדְהָכָא רַחֲמֵי גּוֹ רַחֲמֵי.

19. The hair on the beard of Arich Anpin
Rabbi Shimon says that both the upper and lower beings all look to receive bounty from the Mazal that is the beard of Atika Kadisha, as all life derives from that Mazal; even heaven and earth and bountiful rains come from it. We learn about the thirteen streams of oil, or the thirteen attributes of mercy, that are derived from that beard and that come out to Zeir Anpin.

58. Overall preciousness derives from the beard of Atika Kadisha, WHICH IS ARICH ANPIN. It is called general Mazal (Eng. 'luck'). From this beard, WHICH IS CALLED Mazal, which is most precious, the upper and lower beings became successful. They all look TO RECEIVE BOUNTY from that Mazal. All life derives from that Mazal, everyone's food. Heaven and earth, WHICH ARE ZEIR ANPIN AND MALCHUT, come from that Mazal, and bountiful rains. Everyone looks to that Mazal. The upper and lower hosts come out of that Mazal.

58. בְּדִיקְנָא דְּעַתִּיקָא קַדִּישָׁא, תַּלְיָא כָּל יְקִירוּ דְּכֹלָּא. מַזָּלָא דְּכֹלָּא אִקְרֵי. מֵהַאי דִּיקְנָא, מַזָּלָא, יַקִּירוּתָא דְּכָל יַקִּירִין, מַזָּלֵי עִלָּאֵי וְתַתָּאֵי. כֻּלְּהוּ מַשְׁגִּיחִין לְהַהוּא מַזָּלָא. בְּהַאי מַזָּלָא תַּלְיָא חַיֵּי דְּכֹלָּא, מְזוֹנֵי דְּכֹלָּא. בְּהַאי מַזָּלָא תַּלְיָין שְׁמַיָּא וְאַרְעָא. גִּשְׁמִין דְּרַעֲוָא. בְּהַאי מַזָּלָא, אַשְׁגְּחוּתָא דְּכֹלָּא. בְּהַאי מַזָּלָא תַּלְיָין כָּל חֵילִין עִלָּאִין וְתַתָּאִין.

59. There are thirteen streams of valuable goodly oil, NAMELY THE THIRTEEN ATTRIBUTES OF MERCY, derived from that beard, which is that precious Mazal. They all come out to Zeir Anpin. Do not say they all do, as nine of them are present in Zeir Anpin in order to subdue Judgments.

59. תְּלַת עֲשַׂר נְבִיעִין, דְּמִשְׁחָא דִּרְבוּתָא טָבָא, תַּלְיָין בְּדִיקְנָא דְּמַזָּלָא יַקִּירָא דָּא. וְכֻלְּהוּ נָפְקִין לְזְעֵיר אַנְפִּין. לָא תֵּימָא כֻּלְּהוּ, אֶלָּא תִּשְׁעָה מִנַּיְיהוּ, מִשְׁתַּכְּחָן בז״א, לְאַכְפְּיָא דִינִין.

60. This Mazal goes down in equal measures to the middle. All the holiness of the Holy of Holies derive from this Mazal. Through this Mazal, the tangled supernal knot became untied from the head above all heads, which is unknown, not conceived or known to upper and lower beings. For that reason, everything derives from this Mazal.

60. הַאי מַזָּלָא, תַּלְיָא בְּשִׁקּוּלָא עַד טַבּוּרָא. כָּל קְדוּשֵׁי קְדוּשִׁין דִּקְדוּשָׁא בֵּיהּ תַּלְיָין. בְּהַאי מַזָּלָא, פְּשִׁיט פְּשִׁיטוּתָא דִּקְוּטְרָא עִלָּאָה. הַהוּא רֵישָׁא דְּכָל רֵישִׁין, דְּלָא אִתְיְדַע, וְלָא אִשְׁתְּמוֹדַע, וְלָא יַדְעִין עִלָּאִין וְתַתָּאִין. בְּגִין כַּךְ כֹּלָּא בְּהַאי מַזָּלָא תַּלְיָא.

61. בְּדִיקָנָא דָא, ג׳ רֵישִׁין דַּאֲמֵינָא, מִתְפַּשְׁטָן. וְכֻלְּהוּ מִתְחַבְּרָן בְּהַאי מַזָּלָא, וּמִשְׁתַּכְחִין בֵּיהּ. וּבְגִין כַּךְ, כָּל יְקִירוּ דְיַקִּירוּתָא, בְּהַאי מַזָּלָא תַּלְיָיא. כָּל אִלֵּין אַתְוָון דְתַלְיָין בְּהַאי עַתִּיקָא, כּוּלְּהוּ תַּלְיָין בְּהַאי דִיקָנָא, וּמִתְחַבְּרָן בְּהַאי מַזָּלָא, וְתַלְיָין בֵּיהּ, לְקַיְּימָא אַתְוָון אַחֲרָנִין. דְּאִלְמָלֵי לָא סְלִיק אִלֵּין אַתְוָון בְּעַתִּיקָא, לָא קַיְּימִין אִלֵּין אַחֲרָנִין. וּבְגִין כַּךְ אָמַר מֹשֶׁה כַּד אִצְטְרִיךְ, יְיָ׳ יְיָ׳, תְּרֵי זִימְנָא, וּפְסִיק טַעֲמָא בְּגַוַּוּיְהוּ. דְּהָא בְּמַזָּלָא תַּלְיָיא כֹּלָּא. מֵהַאי מַזָּלָא, מִתְכַּסְּיָי עִלָּאֵי וְתַתָּאֵי, וּמִתְכַּפְּיָין קַמֵּיהּ. זַכָּאָה חוּלָקֵיהּ מַאן דְּזָכֵי לְהַאי.

61. In this beard, the three heads I mentioned expand and they all connect to this Mazal and rest in it. For that reason all that is most precious derives from this Mazal. All the letters OF THE NAME YUD HEI VAV HEI that come out of Atika do so ONLY from the beard and connect to this Mazal and depend on it to support the other letters IN ZEIR ANPIN. And had not these letters gone up to Atik, NAMELY TO ITS BEARD, the others IN ZEIR ANPIN would not have survived. Hence Moses said, when it was needed, "Hashem, Hashem" (Shemot 34:6) twice, THE FIRST COMING FROM ARICH ANPIN AND THE SECOND FROM ZEIR ANPIN with a punctuation mark between them. Everything depends on Mazal AND NOT ON ARICH ANPIN ITSELF. The upper and lower beings shy away from this Mazal and are subdued before it.

20. How Chochmah of 32 paths emanated

Rabbi Shimon tells of the supernal origin of the 32 paths of wisdom. He also explains what is included under the name Atika Kadisha, and we learn that the highest head is completely outside of the Sfirot, nor is it counted with them, even as their Keter. It is the place of the beginning.

62. הַאי עַתִּיקָא קַדִּישָׁא, סְתִימָא דְּכָל סְתִימִין, לָא אַדְכַּר, וְלָא אִשְׁתְּכַח. וּבְגִין דְּאִיהוּ רֵישָׁא עִלָּאָה לְכָל עִלָּאִין, לָא אִדְכַּר, בַּר רֵישָׁא חֲדָא, בְּלָא גּוּפָא, לְקַיְּימָא כֹּלָּא.

62. This most hidden Atika Kadisha is not mentioned IN THE TORAH, and is not present, since being a supernal head for all the upper beings, it is mentioned IN THE TORAH only as a bodiless head, THAT IS, "AND THE HAIR OF WHOSE HEAD WAS LIKE THE PURE WOOL" (DANIEL 7:9), THE TORSO, ARMS AND LEGS ARE NOT MENTIONED, LIKE THOSE OF ZEIR ANPIN MENTIONED IN SHIR HASHIRIM. The purpose is to support everything.

63. וְהַאי טָמִיר וְסָתִים וְגָנִיז מִכֹּלָּא, תִּקּוּנוֹי אִתְתָּקְנָן, בְּהַהוּא מוֹחָא סְתִימָאָה דְּכֹלָּא, דְּאִתְפְּשַׁט וְאִתְתָּקַן כֹּלָּא וְנָפִיק חֶסֶד עִלָּאָה, וְחֶסֶד עִלָּאָה אִתְפְּשַׁט וְאִתְתָּקַן וְאִתְכְּלִיל כֹּלָּא בְּמוֹחָא סְתִימָאָה דָא. כַּד אִתְתָּקַן חִוָּורָא דָא בִּנְהִירוּ דָא, בָּטַשׁ מַאן דְּבָטַשׁ, בְּהַאי מוֹחָא וְאִתְנְהִיר, וְתַלְיָיא מִמַּזָּלָא יַקִּירָא מוֹחָא אַחֲרָא, דְּאִתְפְּשַׁט וְנָהִיר לִתְלָתִין וּתְרֵין שְׁבִילִין. כַּד אִתְנְהִיר נָהִיר מִמַּזָּלָא יַקִּירָא. אִתְנְהִירוּ ג׳ רֵישִׁין עִלָּאִין, תְּרֵין רֵישִׁין, וְחַד דְּכָלִיל לוֹן. וּבְמַזָּלָא תַּלְיָין, וְאִתְכְּלִילָן בֵּיהּ.

63. The structures of the most hidden, concealed and treasured, KETER OF ARICH ANPIN, settled in the most hidden brain, WHICH IS CONCEALED CHOCHMAH. After it was wholly expanded and established, supernal Chesed came out OF KETER OF ARICH ANPIN. This supernal Chesed expanded and was established, and everything was incorporated in the concealed brain, WHICH IS CHOCHMAH OF ARICH ANPIN. When this whiteness was instituted within that light, someone, THAT IS, THE UNKNOWN HEAD, struck that brain, WHICH IS CONCEALED CHOCHMAH, shone and produced from the precious Mazal another brain, WHICH BRAIN expanded and shines upon 32 paths, WHICH ARE ABA AND IMA. When THIS BRAIN shines, it does so from the precious Mazal. Three lofty heads shone upon THAT BRAIN, two heads and one that incorporates them. THEY ARE CHOCHMAH AND BINAH, AND THE ONE THAT INCLUDES THEM IS THE BRAIN OF DA'AT. THESE CHOCHMAH, BINAH AND DA'AT derive from Mazal and are included in it.

64. מִכָּאן שָׁארִי לְאִתְגַּלְיָיא יְקִירוּ דְּדִיקָנָא, דְּאִיהוּ מַזָּלָא סְתִימָאָה. וְאִינּוּן מִתְתָּקְנָן, כְּמָה דְּעַתִּיקָא קַדִּישָׁא תְּלַת רֵישִׁין מִתְעַטְּרִין בֵּיהּ, הָכִי כֹּלָּא בִּתְלַת רֵישִׁין. וְכַד אִתְנַהֲרָן, תַּלְיָין כֻּלְּהוּ דָא בְּדָא בִּתְלַת רֵישִׁין, תְּרֵין מִתְּרֵין סִטְרִין, וְחַד דְּכָלִיל לוֹן.

64. From here, THE BRAIN OF 32 PATHS, the preciousness of the beard, which is the concealed Mazal, begins to be revealed, BECAUSE FROM IT, THERE IS A FLOW ON EVERY GRADE. And when they are established THEY ARE ESTABLISHED THROUGHOUT THE GRADES, just as three heads are crowned with Atika Kadisha, so are all THE GRADES three headed. And when they shine, all THE GRADES derive each from the other with three heads, which are two from both sides, RIGHT AND LEFT, and one that includes them IN THEIR MIDDLE. THESE ARE THE THREE COLUMNS, RIGHT, LEFT AND CENTRAL PRESENT IN EVERY GRADE, THROUGH WHICH EACH GRADE FLOWS INTO A LOWER ONE.

65. וְאִי תֵּימָא, מַאן עַתִּיקָא קַדִּישָׁא. ת״ח, לְעֵילָא לְעֵילָא, אִית דְּלָא אִתְיְדַע, וְלָא אִשְׁתְּמוֹדַע, וְלָא אִתְרְשִׁים, וְהוּא כָּלִיל כֹּלָּא, וּתְרֵין רֵישִׁין בֵּיהּ כְּלִילָן. וּכְדֵין כֹּלָּא הָכִי אִתְתְּקַן. וְהַהוּא לָאו בְּמִנְיָינָא, וְלָא בִּכְלָלָא וְלָא בְּחוּשְׁבָּן אֶלָּא בִּרְעוּתָא דִּלְבָּא, עַל דָּא אִתְּמַר, אָמַרְתִּי אֶשְׁמְרָה דְּרָכַי מֵחֲטֹא בִּלְשׁוֹנִי.

65. You may ask who Atika Kadisha is, THAT IS, WHAT IS INCLUDED UNDER THE NAME ATIKA KADISHA. HE ANSWERS, Come and see, high up there is the unknown, inconceivable and unmarked, WHICH IS THE UNKNOWN HEAD. It includes everything, and the two LOWER heads, THE SKULL AND THE CONCEALED BRAIN, TO THE RIGHT AND LEFT, are included within it, THAT IS, IT UNITES THEM. Everything is then established that way, THAT IS, IN THE MANNER OF TWO HEADS TO THE RIGHT AND LEFT AND ONE THAT INCORPORATES AND UNITES THE ONE WITH THE OTHER. It, THE UNKNOWN HEAD THAT INCLUDES TWO HEADS, is not counted WITH THE SFIROT nor is it part of them, NOT EVEN AS THEIR KETER. It is not part of the reckoning, NOT BEING OF THE ASPECT OF CHOCHMAH CALLED RECKONING, except through willingness. Hence it is said, "I said, I will take heed to my ways, that I sin not with my tongue" (Tehilim 39:2).

66. אֲתָר דְּשֵׁירוּתָא אִשְׁתְּכַח, מֵעַתִּיקָא קַדִּישָׁא, דְּאִתְנְהִיר מִמַּזָּלָא, הוּא נְהִירוּ דְּחָכְמְתָא, דְּאִתְפְּשַׁט לִתְלָתִין וּתְרֵין עִיבָּר. וְנָפְקָא מֵהַהוּא מוֹחָא סְתִימָאָה, מִנְּהִירוּ דְּבֵיהּ. וּמַה דְּעַתִּיקָא קַדִּישָׁא נָהִיר בְּקַדְמֵיתָא, דָּא הִיא. וְשֵׁירוּתָא מִמָּה דְּאִתְגַּלְיָיא, וְאִתְעֲבֵיד לִתְלַת רֵישִׁין, וְרֵישָׁא חֲדָא כְּלִיל לוֹן. וְאִלֵּין תְּלַת מִתְפַּשְׁטָן לִזְעֵיר אַנְפִּין, וּמֵאִלֵּין נַהֲרִין כֹּלָּא.

66. The place where the beginning lies is from THE ILLUMINATION OF Atika Kadisha that illuminates from Mazal, which is the illumination of Chochmah that expands into 32 directions, THAT IS CHOCHMAH OF THE 32 PATHS, which comes out from the concealed brain when it illuminates. And as for Atika Kadisha shining in the beginning it is THE BRAIN OF 32 PATHS that is the beginning for what is revealed, which turns into three heads, THAT IS, TWO HEADS, CHOCHMAH AND BINAH, and one head including them, WHICH IS THE BRAIN OF DA'AT. And these three, CHOCHMAH, BINAH AND DA'AT, expand to Zeir Anpin and from them all GRADES illuminate AS SHALL BE EXPLAINED.

21. The expansion of Chochmah of 32 paths to the lower beings
Rabbi Shimon goes on to explain how the two heads, Chochmah and Binah, and the one incorporating them expand from the brain of 32 paths to Zeir Anpin and then to the rest of the grades.

67. אִתְגְּלִיף הַאי חָכְמְתָא, וְאַפִּיק חַד נַהֲרָא, דְּנָגִיד, וְנָפִיק לְאַשְׁקָאָה גִּנְתָּא וְעָיֵיל בְּרֵישָׁא דִּזְעֵיר אַנְפִּין, וְאִתְעֲבֵיד חַד מוֹחָא וּמִתַּמָּן אִתְמְשִׁיךְ וְנָגִיד בְּכָל גּוּפָא, וְאַשְׁקֵי כָּל אִינּוּן נְטִיעָאן. הה״ד, וְנָהָר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגָּן וְגוֹ׳.

67. HE GOES ON TO EXPLAIN HOW THE TWO HEADS, CHOCHMAH AND BINAH, AND THE ONE INCORPORATING THEM, WHICH IS DA'AT, EXPAND FROM THE BRAIN OF 32 PATHS TO ZEIR ANPIN AND THE REST OF THE GRADES. HE SAYS, That Chochmah OF 32 PATHS was engraved and produced a river, WHICH IS BINAH, WHICH flows and comes out to water the garden THAT IS MALCHUT. It enters the head of Zeir Anpin and becomes a brain OF CHOCHMAH, whence it flows and goes into the whole body OF ZEIR ANPIN and waters all the plants. This is the secret of, "And a river went out of Eden to water the garden" (Beresheet 2:10).

68. תּוּ אִתְגְּלִיף הַאי חָכְמְתָא, וְאִתְמְשַׁךְ וְעָיֵיל בְּרֵישָׁא דִּזְעֵיר אַנְפִּין, וְאִתְעֲבֵיד מוֹחָא אַחֲרָא. הַהוּא נְהִירוּ דְּאִתְמַשְׁכָא מִנֵּיהּ אִלֵּין תְּרֵין מְשִׁיכָן אִתְגְּלִיפוּ, מִתְחַבְּרָן בְּחַד רֵישָׁא דְּעָמִיקָא דְּבֵירָא, דִּכְתִיב בְּדַעְתּוֹ תְּהוֹמוֹת נִבְקָעוּ. וְעָיֵיל בְּרֵישָׁא דִּזְעֵיר אַנְפִּין, וְאִתְעֲבֵיד מוֹחָא אַחֲרָא, וּמִתַּמָּן אִתְמְשִׁיךְ וְעָיֵיל לְגוֹ גּוּפָא, וּמַלְיָיא כָּל אִינּוּן אִדָּרִין וְאַכְסַדְרִין דְּגוּפָא. הה״ד, וּבְדַעַת חֲדָרִים יִמָּלְאוּ.

68. This Chochmah OF 32 PATHS was also engraved, flowed and entered the head of Zeir Anpin, and another brain OF BINAH was made. LATER from that light two flows came out, were engraved and joined the one head of the depth of the pit, WHICH IS THE BRAIN OF DA'AT, as written, "By His knowledge the depths were broken up" (Mishlei 3:20). It entered the head of Zeir Anpin and became another brain OF DA'AT, and from there it flowed and entered the whole body OF ZEIR ANPIN and filled all those chambers and halls. This is the meaning of, "and by knowledge are the chambers filled" (Mishlei 24:4).

69. These, CHOCHMAH, BINAH AND DA'AT OF ZEIR ANPIN, shine with the light of that supernal concealed brain that illuminates Mazal, and everything is interdependent and interconnected, to the point that it is known that it is all one, all is Atika, and nothing is separated from it. These three lights CHOCHMAH, BINAH AND DA'AT OF ZEIR ANPIN, shine to three others called fathers, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, which shine on the children, NETZACH, HOD AND YESOD OF ZEIR ANPIN. Everything shines from the same place, FROM THE CONCEALED BRAIN, WHICH IS ATIKA. And when Atika, the Will of all wills, is revealed, and everything shines, everything abides in perfect joy.

69. וְאִלֵּין נַהֲרִין, מִנְּהִירוּ דְּהַהוּא מוֹחָא עִלָּאָה סְתִימָאָה, דְּנָהִיר בְּמַזָּלָא. וְכֹלָּא דָא בְּדָא תַּלְיָין. וְאִתְקְשַׁר דָּא בְּדָא, וְדָא בְּדָא, עַד דְּיִשְׁתְּמוֹדָע דְּכֹלָּא חַד, וְכֹלָּא הוּא עַתִּיקָא, וְלָא אִתְפְּרַשׁ מִנֵּיהּ כְּלוּם. אִלֵּין תְּלַת נְהוֹרִין, נְהִרִין לִתְלַת אַחֲרָנִין, דְּאִקְרוּן אֲבָהָן. וְאִלֵּין נַהֲרִין לִבְנִין. וְכֹלָּא נָהִיר מֵאֲתָר חַד. כַּד אִתְגַּלְיָיא הַאי עַתִּיקָא, רַעֲוָוא דְּרַעֲוָון, כֹּלָּא נָהִיר וְכֹלָּא אִשְׁתְּכַח בְּחֵדוּ שְׁלֵימְתָא.

22. Supernal Eden and lower Eden

Here we learn that Zeir Anpin is called 'You' because it is from Zeir Anpin that there is the beginning of revelation, but that Atika Kadisha, which is entirely concealed, is called 'He'.

70. This Chochmah OF 32 PATHS is called Eden, and this Eden flows from the most hidden supernal Eden, WHICH IS THE CONCEALED BRAIN. From this Eden, WHICH IS CHOCHMAH OF 32 PATHS, it is considered a beginning OF SHINING UPON LOWER BEINGS, because in Atika, NAMELY IN THE CONCEALED BRAIN, neither beginning is indicated nor ending. Since IN ATIKA there is no beginning and no end, it is not called 'You', USING THE SECOND, PRESENT PERSON, because it is hidden and undisclosed, and is therefore called 'He' IN THE THIRD, HIDDEN PERSON. From where there is a beginning, NAMELY CHOCHMAH OF 32 PATHS, it is called 'You' and 'Father', as written, "You are our father" (Yeshayah 63:16).

70. הַאי חָכְמְתָא אִקְרֵי עֵדֶן, וְהַאי עֵדֶן אִתְמְשַׁךְ מֵעֵדֶן עִלָּאָה, סְתִימָאָה דְּכָל סְתִימִין. וּמֵהַאי עֵדֶן, אִקְרֵי שֵׁירוּתָא. דִּבְעַתִּיקָא לָא אִקְרֵי, וְלָא הֲוֵי שֵׁירוּתָא וְסִיּוּמָא. וּבְגִין דְּלָא הֲוֵי בֵּיהּ שֵׁירוּתָא וְסִיּוּמָא, לָא אִקְרֵי אַתָּה. בְּגִין דְּאִתְכַּסְיָיא וְלָא אִתְגַּלְיָיא. וְאִקְרֵי הוּא. וּמֵאַתָר דְּשֵׁירוּתָא אִשְׁתְּכַח אִקְרֵי אַתָּה, וְאִקְרֵי אָב. דִּכְתִיב, כִּי אַתָּה אָבִינוּ.

71. In the Agadah of Rav Yeba Saba HE SAYS, all in all Zeir Anpin is called 'You', BECAUSE IT IS REVEALED. Atika Kadisha, which is concealed, is called 'He'. This is correct. We now call this place where the beginning lies, WHICH IS THE BRAIN OF 32 PATHS, BY THE NAME 'You', for though it is YET hidden, NEVERTHELESS the beginning OF REVELATION comes from it. HENCE IT IS CALLED 'YOU' AS WELL. It is called father and is a father to the fathers, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. And this father comes out of Atika Kadisha as written, "But where is wisdom to be found (or: 'wisdom is found from naught')" (Iyov 28:12), NAMELY FROM ATIKA KADISHA THAT IS CALLED NAUGHT, which is why it is unknown.

71. בְּאַגַּדְתָּא דְּבֵי רַב יֵיבָא סָבָא, כְּלָלָא דְּכֹלָּא, זְעֵיר אַנְפִּין אִקְרֵי אַתָּה. עַתִּיקָא קַדִּישָׁא דְּאִתְכַּסְיָיא, אִקְרֵי הוּא. וְשַׁפִּיר. וְהַשְׁתָּא קָרִינָן בַּאֲתָר דָּא דְּשֵׁירוּתָא אִשְׁתְּכַח, אַתָּה. אע״ג דְּאִתְכַּסְיָיא, מִנֵּיהּ הֲוֵי שֵׁירוּתָא, וְאִקְרֵי אָב. וְהוּא אָב, לַאֲבָהָן. וְהַאי אָב נָפִיק מֵעַתִּיקָא קַדִּישָׁא, דִּכְתִיב וְהַחָכְמָה מֵאַיִן תִּמָּצֵא. ובג״כ לָא אִשְׁתְּמוֹדַע.

72. Come and see, it is written, "Elohim understands its way" (Ibid. 23), actually its way, BECAUSE ELOHIM WHICH IS ZEIR ANPIN KNOWS THE WAY CHOCHMAH OF 32 PATHS EXPANDS TO LOWER CHOCHMAH, "and He," ATIKA KADISHA, "knows its place" (Ibid.), its very place, NAMELY THE ESSENCE OF SUPERNAL CHOCHMAH, WHICH IS ABA AND IMA, and naturally Chochmah concealed within Atika Kadisha, WHICH IS ITS OWN BRAIN.

72. ת״ח, כְּתִיב אֱלֹהִים הֵבִין דַּרְכָּהּ, דַּרְכָּהּ מַמָּשׁ. אֲבָל וְהוּא יָדַע אֶת מְקוֹמָהּ, מְקוֹמָהּ מַמָּשׁ. וכ״ש דַּרְכָּהּ. וכ״ש הַהוּא חָכְמָה דְּסִתִּימָא בֵּיהּ בְּעַתִּיקָא קַדִּישָׁא.

23. Why Chochmah is considered to have 32 paths

By saying that 32 paths expand from Chochmah, it means that the Torah, that is Zeir Anpin, is included in the 22 letters and the ten sayings. Rabbi Shimon also says that this Chochmah is a father to the fathers, and that in it there are a beginning and an ending.

73. This Chochmah OF 32 PATHS is the first beginning. From it 32 paths expand. THIS MEANS THAT the Torah, WHICH IS ZEIR ANPIN, is included in the 22 letters and the ten sayings. This Chochmah is a father to the fathers, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. In this Chochmah there are a beginning and an ending, WHICH ARE therefore CALLED upper Chochmah and lower Chochmah - THE FORMER IS THE BEGINNING AND THE LATTER THE ENDING. When Chochmah expanded TO ZEIR ANPIN it is called a father to fathers. Everything is included only in this CHOCHMAH, as written, "in wisdom have You made them all" (Tehilim 104:24).

73. הַאי חָכְמָה שֵׁירוּתָא דְּכֹלָּא, מִנֵּיהּ מִתְפַּשְׁטָן תְּלָתִין וּתְרֵין שְׁבִילִין. וְאוֹרַיְיתָא בְּהוּ אִתְכְּלִילַת בְּעֶשְׂרִין וּתְרֵין אַתְוָון, וַעֲשַׂר אֲמִירָן. הַאי חָכְמָה אָב, לַאֲבָהָן. וּבְהַאי חָכְמָה, שֵׁירוּתָא וְסִיּוּמָא אִשְׁתְּכַח. וּבג״ד, חָכְמָה עִלָּאָה חָכְמָה תַּתָּאָה. כַּד אִתְפַּשְׁט חָכְמָה, אִקְרֵי אָב לַאֲבָהָן. כֹּלָּא לָא אִתְכְּלִיל אֶלָּא בְּהַאי. דִּכְתִיב כֻּלָּם בְּחָכְמָה עָשִׂיתָ.

24. Aba and Ima, which are Chochmah and Binah

Rabbi Shimon tells the other rabbis that Atika Kadisha established everything as male and female, and that when Chochmah emerged and shone it shone only as male and female; Chochmah is a father and Binah a mother. When they joined they gave birth to Zeir Anpin and Malchut, and thus faith spread. Rabbi Shimon talks about the river that flows and that is called the World to Come, saying that this is the Eden of the righteous who will merit life in the World to Come. He now says explicitly what he has only hinted at throughout his life - that the Holy Name includes everything: it includes Chochmah, Binah, Zeir Anpin and Malchut. We also learn how Solomon interprets the two descriptions of the female - "my love" and "my bride" in Shir Hashirim - that are Ima and Malchut. Rabbi Shimon talks about the endless flow that emerges to the Garden that is Malchut. In another context he says that Binah is father, mother and son.

74. Rabbi Shimon lifted up his hands and was glad. He said, Surely it is a time of revelation, and there is a need for everything at such a time. We learned that when the most hidden Atika Kadisha wanted to prepare, He established everything as male and female. BUT where male and female were incorporated IN EVERY SFIRAH, they survived only by another existence of male and female. This Chochmah, which includes everything, NAMELY CHOCHMAH OF 32 PATHS, when it emerged and shone from Atika Kadisha, it shone only as male and female as Chochmah expanded and produced Binah from itself, and so there are male and female; Chochmah is a father and Binah a mother. Chochmah and Binah are weighed with the same measure, male and female, THAT IS, THEY ARE BOTH EQUAL. Because of them everything endured by means of male and female, for otherwise it would not have existed.

74. זָקַף ר״ש יְדוֹי, וְחַדֵּי, אָמַר, וַדַּאי עִידָּן הוּא לְגַלָּאָה, וְכֹלָּא אִצְטְרִיךְ בְּשַׁעֲתָא דָּא. תָּאנָא, בְּשַׁעֲתָא דְּעַתִּיקָא קַדִּישָׁא, סְתִימָאָה דְּכָל סְתִימִין, בָּעָא לְאַתְקָנָא כֹּלָּא, אַתְקִין כְּעֵין דְּכַר וְנוּקְבָא. בַּאֲתָר דְּאִתְכְּלִילוּ דְּכַר וְנוּקְבָא לָא אִתְקַיְּימוּ, אֶלָּא בְּקִיּוּמָא אַחֲרָא דְּדְכַר וְנוּקְבָא. וְהַאי חָכְמָה כְּלָלָא דְּכֹלָּא, כַּד נָפְקָא וְאִתְנְהִיר מֵעַתִּיקָא קַדִּישָׁא, לָא אִתְנְהִיר אֶלָּא בִּדְכַר וְנוּקְבָא. דְּהַאי חָכְמָה אִתְפַּשַּׁט, וְאַפִּיק מִינֵּיהּ בִּינָה, וְאִשְׁתְּכַח דְּכַר וְנוּקְבָא. הוּא, חָכְמָה אָב. בִּינָה אֵם. חָכְמָה וּבִינָה, בְּחַד מַתְקְלָא אִתְקְלוּ, דְּכַר וְנוּקְבָא. וּבְגִינַיְיהוּ כֹּלָּא אִתְקַיָּים בִּדְכַר וְנוּקְבָא, דְּאִלְמָלֵא הַאי, לָא מִתְקַיְּימִין.

75. This beginning, NAMELY, CHOCHMAH OF 32 PATHS, WHICH ARE ABA AND IMA, is a father to all, father to all fathers, WHO ARE CHOCHMAH, GVURAH AND TIFERET OF ZEIR ANPIN, AND CHOCHMAH AND BINAH, WHICH ARE ABA AND IMA, united with each other and shining into each other. When they joined they gave birth TO ZEIR ANPIN AND MALCHUT, and faith, WHICH IS MALCHUT CALLED FAITH, spread. In the Agadah of Rav Yeba Saba we learned it thus: what is Binah? When Yud and Hei joined each other, NAMELY CHOCHMAH AND BINAH, BINAH conceived, gave birth and produced a son, ZEIR ANPIN. Hence it is called Binah, for giving birth to the son (Heb. ben) of Yud Hei, AS BINAH IS SPELLED WITH 'BEN' AND THE LETTERS YUD HEI, which is overall perfection, for both CHOCHMAH AND BINAH join, and the son, ZEIR ANPIN, between them, which comprises everything. With their establishment, there is overall perfection, namely, everything, father and mother, CHOCHMAH AND BINAH, son and daughter, ZEIR ANPIN AND MALCHUT, WHICH ARE THE FOUR LETTERS YUD HEI VAV HEI, FROM WHICH ALL REALITY SPRINGS.

75. שֵׁירוּתָא דָּא אָב לְכֹלָּא, אָב לְכֻלְּהוּ אֲבָהָן, אִתְחַבָּרוּ דָּא בְּדָא, וּנְהִירוּ דָּא בְּדָא. כַּד אִתְחַבָּרוּ, אוֹלִידוּ, וְאִתְפַּשְׁטַת מְהֵימְנוּתָא. בְּאַגַּדְתָּא דְּבֵי רַב יֵיבָא סָבָא, הָכִי תָּאנֵי, מַהוּ בִּינָה. אֶלָּא כַּד אִתְחַבָּר דָּא בְּדָא, יו״ד בְּהֵ״א, אִתְעַבְּרַת, וְאַפִּיקַת בֵּן, וְאוֹלִידַת, ובג״כ, בִּינָה אִקְרֵי, בֵּן יְ״הּ, שְׁלִימוּתָא דְּכֹלָּא. אִשְׁתְּכָחוּ תַּרְוַוּיְיהוּ דְּמִתְחַבְּרָן, וּבֵן בְּגַוַּוּיְיהוּ. כְּלָלָא דְּכֹלָּא. בְּתִקּוּנַיְיהוּ אִשְׁתְּכַח שְׁלִימוּתָא דְּכֹלָּא, אָב וְאֵם. בֵּן וּבַת.

76. מִלִּין אִלֵּין, לָא אִתְיְהִבוּ לְגַלָּאָה, בַּר לְקַדִּישֵׁי עֶלְיוֹנִין, דְּעָאלוּ וְנַפְקוּ, וְיַדְעִין אָרְחוֹי דְקוּדְשָׁא בְּרִיךְ הוּא, דְּלָא סָטָאן בְּהוּ לִימִינָא וְלִשְׂמָאלָא. דִּכְתִיב, כִּי יְשָׁרִים דַּרְכֵי יְיָ׳ וְצַדִּיקִים יֵלְכוּ בָם וְגוֹ׳. זַכָּאָה חוּלָקֵיהּ, דְּמַאן דְּזָכֵי לְמִנְדַּע אוֹרְחוֹי, וְלָא סָטֵי, וְלָא יִטְעֵי בְּהוּ. דְּמִלִּין אִלֵּין סְתִימִין אִינּוּן וְקַדִּישֵׁי עֶלְיוֹנִין נְהִירִין בְּהוּ, כְּמַאן דְּנָהִיר מִנְהִירוּ דְּבוּצִינָא. לָא אִתְמְסָרוּ מִלִּין אִלֵּין, אֶלָּא לְמַאן דְּעָאל וְנָפִיק. דְּמַאן דְּלָא עָאל וְנָפַק, טַב לֵיהּ דְּלָא אִבְרֵי. דְּהָא גַּלְיָא קַמֵּי עַתִּיקָא קַדִּישָׁא, סְתִימָא דְּכָל סְתִימִין, דְּמִלִּין אִלֵּין נְהִירִין בְּלִבָּאי, בְּאַשְׁלְמוּתָא דִּרְחִימוּתָא וּדְחִילוּ דְקוּדְשָׁא בְּרִיךְ הוּא. וְאִלֵּין בְּנַי דְּהָכָא, יְדַעְנָא בְּהוּ דְּהָא עָאלוּ וְנַפְקוּ, וְאִתְנְהִירָן בְּאִלֵּין מִלִּין, וְלָא בְּכֻלְּהוּ. וְהַשְׁתָּא אִתְנְהִירוּ בִּשְׁלִימוּתָא כְּמָה דְּאִצְטְרִיךְ. זַכָּאָה חוּלָקִי עִמְּהוֹן, בְּהַהוּא עָלְמָא.

77. אָמַר ר׳ שִׁמְעוֹן, כָּל מַה דַּאֲמִינָא דְּעַתִּיקָא קַדִּישָׁא. וְכָל מַה דַּאֲמִינָא דִּזְעֵיר אַנְפִּין. כֻּלָּא חַד, כֻּלָּא הוּא חַד מִלָּה. לָא תַּלְיָיא בֵּיהּ פִּירוּדָא. בְּרִיךְ הוּא בְּרִיךְ שְׁמֵיהּ לְעָלַם וּלְעָלְמֵי עָלְמִין.

78. ת״ח, שֵׁירוּתָא דָּא דְּאִקְרֵי אָב, אִתְכְּלִיל בְּיוֹ״ד, דְּתַלְיָיא מִמַּזָּלָא קַדִּישָׁא. ובג״כ, יוֹ״ד כָּלִיל אַתְוָון אַחֲרָנִין. י׳ סְתִימָא דְּכָל אַתְוָון אַחֲרָן. י׳ רֵישָׁא וְסֵיפָא דְּכֻלָּא.

79. וְהַהוּא נָהָר דְּנָגִיד וְנָפִיק, אִקְרֵי עָלְמָא דְּאָתֵי, דְּאָתֵי תְּדִיר וְלָא פָּסִיק. וְהַאי הוּא עִדּוּנָא דְּצַדִּיקַיָּא, לְזַכָּאָה לְהַאי עָלְמָא דְּאָתֵי, דְּאַשְׁקֵי תְּדִיר לְגִנְתָּא, וְלָא פָּסִיק. עָלֵיהּ כְּתִיב וּכְמוֹצָא מַיִם אֲשֶׁר לֹא יְכַזְּבוּ מֵימָיו. וְהַהוּא עָלְמָא דְּאָתֵי, אִבְרֵי בְּיוֹ״ד, הה״ד, וְנָהָר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגָּן. י׳ כָּלִיל תְּרֵין אַתְוָון ו״ד.

76. Such things were not meant to be revealed except for lofty saints that entered INTO CHOCHMAH and came out from it IN PEACE, who know the ways of the Holy One, blessed be He, who never move from them right or left, as written, "for the ways of Hashem are right, and the just do walk in them..." (Hoshea 14:10). Blessed is the portion of he who merited knowing His ways and who does not stray nor is misled by them. For these matters are concealed, and the lofty saints shine upon them, as one shining with candlelight. These words were handed only to those who came INTO CHOCHMAH and came out. For whoever has not come in and out, it is better for him had he not been born. For it is known before the most hidden Atika Kadisha that these matters shine in my heart with the perfection of love and awe before the Holy One, blessed be He. And these my children in here, I know about them that they entered CHOCHMAH and came out of it IN PEACE, and they shone on these matters though not on them all. And now they shine fully, as befitting. Blessed is my portion with them in that world.

77. Rabbi Shimon said, All I said of Atika Kadisha and all I said of Zeir Anpin is all the same. It is the same matter without division in it. Blessed is He and blessed is His name forever and ever.

78. Come and see, this beginning that is called father is included within Yud that comes out AND SHINES FROM holy Mazal, WHICH IS THE BEARD. Yud therefore includes other letters, NAMELY VAV DALET, SINCE IT IS FULLY SPELLED YUD VAV DALET. Yud is the comprising of all other letters, AS EVERY LETTER BEGINS WITH A DOT, WHICH IS YUD. Yud is the beginning and ending of everything, AS SUPERNAL CHOCHMAH THAT IS THE BEGINNING OF EVERYTHING IS CALLED YUD, AND SO IS LOWER CHOCHMAH THE ENDING OF EVERYTHING, NAMELY MALCHUT.

79. That river that comes out and flows, NAMELY BINAH THAT COMES OUT OF CHOCHMAH, is called the World to Come, BECAUSE it runs always and never stops. This is the Eden of the righteous who will merit life in that World to Come that constantly waters the Garden, NAMELY MALE AND FEMALE, and never stops. It says of it, "like a spring of water, whose waters fail not" (Yeshayah 58:11). That World to Come is created with Yud, THAT IS, BY CHOCHMAH THAT IS CALLED YUD. This is the meaning of, "And a river went out of Eden," THAT IS, BINAH COMING OUT OF CHOCHMAH THAT IS CALLED SUPERNAL EDEN, "to water the garden" (Beresheet 2:10), NAMELY TO WATER MALE AND FEMALE CALLED VAV DALET, since Yud FULLY SPELLED includes the two letters Vav Dalet, AS SHALL BE EXPLAINED.

80. בְּאַגַּדְתָּא דְּבֵי רַב יֵיבָא סָבָא תְּנִינָן, אֲמַאי ו״ד כְּלִילָן בְּיוֹ״ד. אֶלָּא נְטִיעָה דְּגִנְתָּא דָּא, אִקְרֵי ו׳. אִית גִּנְתָּא אַחֲרָא, דְּאִיהִי ד׳. וּמֵהַאי ו׳, אִשְׁתַּקְיָיא ד׳. וְהַיְינוּ רָזָא דִּכְתִיב, וְנָהָר יוֹצֵא מֵעֵדֶן וְגוֹ׳. מַאי עֵדֶן. דָּא חָכְמָה עִלָּאָה, וְדָא י׳. לְהַשְׁקוֹת. אֶת הַגָּן, דָּא הוּא ו׳. וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים, דָּא הוּא ד׳, וְכֹלָּא כְּלִיל בְּיוֹ״ד.

80. In the book of Agadah of Rav Yeba Saba we learned why Vav Dalet are included within Yud. AND HE EXPLAINS, this planting of the Garden, WHICH IS ZEIR ANPIN, is called Vav. There is another Garden called Dalet. From this Vav, WHICH IS ZEIR ANPIN, Dalet is watered, WHICH IS MALCHUT. This is the secret of the words, "And a river went out of Eden to water the garden." Eden is supernal Chochmah, which is Yud. "To water the garden" refers to Vav, WHICH IS ZEIR ANPIN; "and from thence it was parted, and branched into four streams" (Ibid.) refers to Dalet, NAMELY MALCHUT. All that is included in Yud.

81. וּבְגִין כַּךְ, אִקְרֵי אָב לְכֹלָּא. אָב, לַאֲבָהָן. שֵׁירוּתָא דְּכֹלָּא, בֵּיתָא דְּכֹלָּא, דִּכְתִיב בְּחָכְמָה יִבָּנֶה בָּיִת. וּכְתִיב, כֻּלָּם בְּחָכְמָה עָשִׂיתָ. בְּאַתְרֵיהּ, לָא אִתְגַּלְיָיא, וְלָא אִתְיְדַע. מִדְּאִתְחַבָּר בְּאִימָא אִתְרְמִיז בְּאִימָא וּבג״כ אִימָא כְּלָלָא דְּכֹלָּא, בָּהּ אִתְיְדַע, וּבָהּ אִתְרְמִיז, שֵׁירוּתָא וְסִיּוּמָא דְּכֹלָּא. דְּבָהּ סָתִים כֹּלָּא.

81. Because of that THAT EVERYTHING IS INCLUDED IN YUD, WHICH IS CHOCHMAH, CHOCHMAH is called a father to the fathers, WHO ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, a beginning to everything, a house to everything, as written, "Through wisdom a house is built" (Mishlei 24:3), and "in wisdom have You made them all" (Tehilim 104:24). CHOCHMAH in its place is neither revealed nor known. When it is united with Ima, WHICH IS BINAH, it is alluded to in Ima, and because of that Ima IS MADE all inclusive, in which the beginning and ending of everything is made known and indicated, NAMELY SUPERNAL CHOCHMAH AND LOWER CHOCHMAH, WHICH IS MALCHUT. For everything is hidden within it.

82. כְּלָלָא דְּכֹלָּא, שְׁמָא קַדִּישָׁא. עַד הַשְׁתָּא רָמִיזְנָא, וְלָא אֲמַיְנָא כָּל אִלֵּין יוֹמִין. וְהָאִידָּנָא מִתְגַּלְפִין סִטְרִין, י׳, כְּלִיל בְּהַאי חָכְמָה. ה׳ דָּא אִימָא, וְקָרֵינָן בִּינָה. ו״ה, אִלֵּין תְּרֵין בְּנִין, דְּמִתְעַטְּרָן מֵאִימָא. וְהָא תָּנִינָן, דְּבִינָה אִתְכְּלִיל מִכֹּלָּא. יו״ד דְּמִתְחַבְּרָא בְּאִימָא, וּמַפְּקִין בֵּ״ן. וְהַיְינוּ בִּינָה, אָ״ב וָאֵ״ם דְּאִינּוּן י״ה, בֵּן בְּגַוְוֵיהוּ.

82. What includes everything is the Holy Name. Up until now I have made allusions but have not said IT EXPLICITLY all these days. Now the aspects are imprinted; Yud OF YUD HEI VAV HEI includes this Chochmah, NAMELY CHOCHMAH OF 32 PATHS, WHICH IS ABA. Hei is Ima and is called Binah. Vav Hei are the two children, ZEIR ANPIN AND MALCHUT that are adorned by Ima. We have learned that Binah includes them all, because Yud, WHICH IS CHOCHMAH, is united with HEI, WHICH IS Ima, and they beget a son, WHICH IS ZEIR ANPIN. This is the meaning of THE LETTERS OF Binah: a father and mother, who are Yud Hei, with a son (Heb. ben) between them, BECAUSE BINAH IS THE LETTERS OF BEN YUD HEI.

83. הַשְׁתָּא אִית לְאִסְתַּכְּלָא, בִּינָה, וְאִקְרֵי תְּבוּנָה, אֲמַאי אִקְרֵי תְּבוּנָה, וְלָא בִּינָה. אֶלָּא תְּבוּנָה אִקְרֵי, בְּשַׁעֲתָא דְּיַנְקָא לְתְרֵין בְּנִין, בֵּ״ן וּבַ״ת, דְּאִינּוּן ו״ה, וְהַהִיא שַׁעֲתָא אִקְרֵי תְּבוּנָה. דְּכֹלָּא כְּלִיל בְּאִלֵּין אַתְוָון, בֵּ״ן וּבַ״ת, אִינּוּן ו״ה. וְכֹלָּא חַד כְּלָלָא, וְהַיְינוּ תְּבוּנָה.

83. We now have to examine: It is Binah, but it is called Tevunah. Why is it called Tevunah rather than Binah? AND HE ANSWERS, For IMA is called Tevunah when suckling the two children, a son and a daughter that are called Vav-Hei, NAMELY ZEIR ANPIN AND MALCHUT. At that time it is called Tevunah, since everything is included within those letters, ben (Eng. 'son') and bat (Eng. 'daughter'), who are Vav-Hei. THAT IS, TEVUNAH IS SPELLED WITH THE LETTERS OF ben and bat, Vav-Hei, and everything is one whole, namely Tevunah.

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84. בְּסִפְרָא דְּרַב הַמְנוּנָא סָבָא אָמַר, דְּשְׁלֹמֹה מַלְכָּא, תְּקוּנָא קַדְמָאָה דְּגַלֵּי וְאָמַר, הִנְּךְ יָפָה רַעְיָתִי מֵהַאי הוּא. וְתְקוּנָא תִּנְיָינָא, אִקְרֵי כַּלָּה, דְּאִיהִי נוּקְבָא דִּלְתַתָּא. וְאִינּוּן דְּאָמְרֵי, דְּתַרְוַוּיְהוּ לְהַאי נוּקְבָא דִּלְתַתָּא אִינּוּן, לָאו הָכִי. דְּהֵ״א קַדְמָאָה לָא אִקְרֵי כַּלָּה. וְהֵ״א בַּתְרָאָה, אִקְרֵי כַּלָּה, לְזִמְנִין יְדִיעִין. דְּהָא זִמְנִין סַגִּיאִין אִינּוּן, דְּדִכּוּרָא לָא אִתְחַבָּר עִמָּהּ, וְאִסְתַּלָּק מִינָּהּ, בְּהַהוּא זִמְנָא כְּתִיב, וְאֶל אִשָּׁה בְּנִדַּת טֻמְאָתָהּ לֹא תִקְרַב. בְּשַׁעֲתָא דְּאִתְדַּכְּאַת נוּקְבָא, וּדְכוּרָא בָּעֵי לְאִתְחַבְּרָא עִמָּהּ, כְּדֵין אִקְרֵי כַּלָּ״ה. כְּכַלָּ״ה מַמָּשׁ אַתְיָיא.

84. In his book, Rav Hamnuna Saba said that the first description King Solomon revealed, when he said, "Behold, you are fair, my love" (Shir Hashirim 1:15), comes from it. THAT IS, IT RELATES TO IMA, WHOM ABA CALLS "MY LOVE." The second description HE MENTIONED, "COME WITH ME FROM LEBANON, MY BRIDE" (SHIR HASHIRIM 4:8) is considered a bride, who is the lower Nukva, NAMELY MALCHUT. As for those who say that both relate to the lower Nukva, MALCHUT, it is not so, because the first Hei OF YUD HEI VAV HEI is not considered a bride, BUT "MY LOVE," BECAUSE ABA AND IMA ARE CONSIDERED LOVERS. But last Hei is considered a bride at certain times, because on many occasions the male, ZEIR ANPIN, does not unite with her but leaves her. Of that time it is written, "Also you shall not approach to a woman in the impurity of her menstrual flow" (Vayikra 18:19). When the female is purified and the male wishes to unite with her, she is considered a bride, because she comes as a real bride.

85. אֲבָל הַאי אִימָא, לָא אַפְסִיק רְעוּתָא דְתַרְוַוייהוּ לְעָלְמִין, בְּחַד נָפְקִין, בְּחַד שַׁרְיָין. לָא אַפְסִיק דָּא מִן דָּא, וְלָא אִסְתְּלַק דָּא מִן דָּא. וּבג״כ כְּתִיב וְנָהָר יֹצֵא מֵעֵדֶן, יוֹצֵא תָדִיר, וְלָא אַפְסִיק. הה״ד, וּכְמוֹצָא מַיִם אֲשֶׁר לֹא יְכַזְּבוּ מֵימָיו. וּבג״כ כְּתִיב רַעְיָתִי, בִּרְעוּתָא דְאַחְוָה שַׁרְיָין, בְּאַחֲדוּתָא שְׁלִימוּתָא. אֲבָל הָכָא אִקְרֵי כַּלָּה, דְּכַד אָתָא דְּכוּרָא לְאִתְחַבְּרָא עִמָּהּ, הִיא כַּלָּה, כְּכַלָּה אִיהִי אַתְיָא מַמָּשׁ.

85. But as for Ima, the desire of both ABA AND IMA never stops. They emerge as one and rest as one. The one does not stop flowing from the other, nor leaves the other. For that reason it is written, "And a river went out of Eden" (Beresheet 2:10). "went out" MEANS constantly, ceaselessly, as written, "like a spring of water, whose waters fail not" (Yeshayah 58:11). Hence it is written, "my love" ABOUT IMA, because they dwell with brotherly desire AND LOVE, with absolute unity. But here, IN MALCHUT, she is considered a bride, because when the male comes, WHO IS ZEIR ANPIN, to join her, she is a bride, and comes as an actual bride.

86. וּבג״כ, תְּרֵי תִּקּוּנִין דְּנוּקְבֵי פְּרִישׁ שְׁלֹמֹה. תִּקּוּנָא דְּקַדְמֵיתָא, סְתִימָא, בְּגִין דְּאִיהִי סְתִימָא. וְתִקּוּנָא תִּנְיָינָא, פְּרִישׁ יַתִּיר, וְלָא סְתִים כּוּלֵּי הַאי. וּלְבָתַר תַּלְיָא כָּל שְׁבָחָא בְּהַהִיא דְּלֵעֵילָא. דִּכְתִיב, אַחַת הִיא לְאִמָּהּ בָּרָה הִיא לְיוֹלַדְתָּהּ, וּבְגִין דְּאִיהִי אִימָא מִתְעַטְּרָא בְּעִטְרָא דְּכַלָּה, וּרְעוּתָא דְיוֹ״ד לָא אַפְסִיק מִנָּהּ לְעָלְמִין, אִתְיְהִיב בִּרְשׁוּתָהּ כָּל חֵירוּ דְּעַבְדִּין. כָּל חֵירוּ דְּכֹלָּא. כָּל חֵירוּ דְּחַיְיבִיָּא, לְדַכָּאָה לְכֹלָּא. דִּכְתִיב כִּי בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם. וּכְתִיב וְקִדַּשְׁתֶּם אֵת שְׁנַת הַחֲמִשִּׁים שָׁנָה יוֹבֵל הִיא. מַאי יוֹבֵל. כד״א וְעַל יוּבַל יְשַׁלַּח שָׁרָשָׁיו. מִשּׁוּם הַהוּא נָהָר דְּאָתֵי וְנָגִיד וְנָפִיק, וְאָתֵי תָּדִיר, וְלָא פָּסִיק.

86. For that reason, Solomon interprets the two descriptions of the female, IMA AND MALCHUT. The first description OF IMA is vague, because Ima is vague AND HIDDEN. The second description IN MALCHUT gives more explanation and is not so vague. Later, it applies all the value OF MALCHUT to the upper one, IMA, as written, "she is the only one of her mother, she is the choice one of her that bore her" (Shir Hashirim 6:9). And since Ima is bedecked with a bride's crown, and the desire of Yud, WHICH IS CHOCHMAH, towards her never stops, AND SHE IS ATTACHED TO BOTH THE UPPER AND LOWER BEINGS, THEREFORE the freedom of all slaves is under her jurisdiction to purify everything, as written, "for on that day will He forgive you" (Vayikra 16:30), and, "And you shall hallow the fiftieth year...it shall be a jubilee for you" (Vayikra 25:10). What is a Jubilee (Heb. yovel)? It accords with the words, "and that spreads out its roots by the river (Heb. yuval)" (Yirmeyah 17:8). FOR JUBILEE MEANS A RIVER after the river, WHICH IS IMA, that comes out, flows and emerges uninterruptedly TO THE GARDEN, WHICH IS MALCHUT.

87. כְּתִיב כִּי אִם לַבִּינָה תִּקְרָא לַתְּבוּנָה תִּתֵּן קוֹלֶךָ. כֵּיוָן דְּאָמַר כִּי אִם לַבִּינָה תִּקְרָא, אֲמַאי לַתְּבוּנָה. אֶלָּא כֹּלָּא כְּמָה דַּאֲמִינָא. הֵי מִנַּיְיהוּ עִלָּאָה. בִּינָה עִלָּאָה מִתְּבוּנָה. בִּינָה אָב וְאֵם וּבֵן. י״ה: אָב וְאֵם, וּבֵן בְּגַוַוייהוּ. תְּבוּנָה: כֹּלָּא כְּלָלָא דִּבְנִין, בֵּן וּבַת, ו״ה. וְלָא אִשְׁתְּכַח אָב וְאֵם, אֶלָּא בַּבִּינָה. וּבְתְבוּנָה וַדַּאי אִימָא רְבִיעָא עָלַיְיהוּ, וְלָא אִתְגַּלְיָיא. אִשְׁתְּכַח, דִּכְלָלָא דִּתְרֵין בְּנִין, אִקְרֵי תְּבוּנָה. וּכְלָלָא דְּאָב אֵם וּבֵן, אִקְרֵי בִּינָה. וְכַד בָּעֵי לְאַכְלָלָא כֹּלָּא, בְּהַאי אִתְכְּלִיל.

87. It is written, "if (Heb. im) you cry after wisdom (Binah), and lift up your voice for understanding (Tevunah)" (Mishlei 2:3). HE ASKS, Once it said, "mother (Heb. em) you cry after Binah," why ADD, "AND LIFT UP YOUR VOICE for Tevunah," AND HE ANSWERS, Everything is as I said THAT WHEN BINAH SUCKLES THE SON AND DAUGHTER IT IS CALLED TEVUNAH. HE ASKS, Which one is superior, AND ANSWERS, Binah is superior to Tevunah. Binah is father, mother and son, SINCE Yud Hei are father and mother with a son between them, WHO IS VAV. THAT IS, BINAH IS SPELLED BEN (ENG. 'SON OF') YUD-HEI. All of Tevunah is entirely of children, AS IT IS SPELLED WITH THE LETTERS OF ben (Eng. 'son'), bat (Eng. 'daughter'), Vav-Hei. YUD-HEI ARE NOT MENTIONED IN IT. FROM THIS WE UNDERSTAND THAT BINAH IS SUPERIOR TO TEVUNAH, because father and mother, WHO ARE YUD-HEI, are only in Binah, but in Tevunah THERE IS NO YUD-HEI; surely the mother crouches over the children, VAV-HEI, WHILE THE MOTHER HERSELF does not appear THERE. HENCE TEVUNAH CONTAINS ONLY THE LETTERS OF BEN BAT VAV-HEI, BUT NOT YUD HEI. Thus the sum of all two children, ZEIR ANPIN AND MALCHUT, is called Tevunah, while the whole of the father, mother and son, WHO ARE CHOCHMAH, BINAH AND ZEIR ANPIN, is considered Binah, which, when wishing to include everything, YUD-HEI AS WELL, they are included IN BINAH.

25. Da'at, which is Zeir Anpin that unites Chochmah and Binah that are Aba and Ima
Rabbi Shimon begins by saying that the father, mother and son are called Chochmah, Binah and Da'at, and he explains why this is so. He tells us that Da'at receives his father's and mother's inheritance.

88. וְהַאי אָב וָאֵם וּבֵן, אִקְרוּן חָכְמָה בִּינָה וָדַעַת. בְּגִין דְּהַאי בֵּן, נָטִיל סִימָנִין דְּאַבּוֹי וְאִמֵּיהּ, אִקְרֵי דַּעַת, דְּהוּא סַהֲדוּתָא דְּתַרְוַוּיְהוּ. וְהַאי בֵּן, אִקְרֵי בּוּכְרָא. דִּכְתִיב, בְּנִי בְכוֹרִי יִשְׂרָאֵל. וּבְגִין דְּאִקְרֵי בּוּכְרָא, נָטִיל תְּרֵין חוּלָקִין. וְכַד אִתְרַבֵּי בְּעִטְרוֹי, נָטִיל תְּלַת חוּלָקִין. וּבֵין כַּך וּבֵין כַּך, תְּרֵין חוּלָקִין, וּתְלַת חוּלָקִין כֹּלָּא חַד מִלָּה. וְהַאי וְהַאי חַד הֲוֵי, יְרוּתָא דְּאָבוֹי וְאִמֵּיהּ יָרִית.

88. These father, mother and son are called Chochmah, Binah and Da'at. For when the son, ZEIR ANPIN, receives his father's and mother's tokens, THAT IS, WHEN HE TAKES AND INCLUDES WITHIN HIM CHOCHMAH AND BINAH OF ABA AND IMA, he is called Da'at, WHICH IS DERIVED FROM TESTIMONY (HEB. EDUT), because he bears testimony about both of them BY INCLUDING WITHIN HIM THE MOCHIN OF ABA AND IMA, AS DA'AT RECONCILES AND INCLUDES CHOCHMAH AND BINAH. This son, DA'AT, is called a firstborn SON, as written, "Yisrael is My son, My firstborn" (Shemot 4:22), SINCE ZEIR ANPIN, WHO IS DA'AT, IS CALLED YISRAEL, AND IT SAYS OF HIM, "YISRAEL IS MY SON, MY FIRSTBORN." Since he is considered a firstborn he receives two portions, A PORTION FROM ABA, WHO IS CHOCHMAH, AND A PORTION FROM IMA, BINAH. When he gets bigger with his crowns, he receives three portions, CHOCHMAH, BINAH AND DA'AT. In either case, two parts or three parts are all the same, SINCE DA'AT IS NO MORE THAN THE INCLUSION OF CHOCHMAH AND BINAH, IN SUCH A WAY THAT EVEN IN CHOCHMAH, BINAH AND DA'AT THERE ARE NO MORE THAN TWO, CHOCHMAH AND BINAH. Both are the same, BECAUSE DA'AT receives his father's and mother's inheritance, AND HENCE HAS ONLY CHOCHMAH AND BINAH LIKE HIS FATHER AND MOTHER, BUT NO MORE.

26. Inheritance and the two crowns in Chochmah, Binah and Da'at of Zeir Anpin

Rabbi Shimon describes the nature of the inheritance that Zeir Anpin receives from Aba and Ima. We are led to understand that the son inherits everything and gives it to the daughter, Malchut, who is nourished from him.

89. מַאי יְרוּתָא דָא. אַחֲסַנְתָּא דְּאַבּוֹי וְאִימֵּיהּ, וּתְרֵין עִטְרִין דַּהֲווֹ גְנִיזִין בְּגַוַּוּיְהוּ, וְאַחֲסִינוּ לְבֵן דָּא. מִסִּטְרָא דְּאַבּוֹי, הֲוָה גְנִיז בְּגַוַּוּיְהּ חַד עִטְרָא, דְּאִקְרֵי חֶסֶד. וּמִסִּטְרָא דְּאִימָּא, חַד עִטְרָא, דְּאִקְרֵי גְבוּרָה. וְכֻלְּהוּ מִתְעַטְּרִין בְּרֵישֵׁיהּ, וְאָחִיד לוֹן. וְכַד נַהֲרִין אִלֵּין אָב וָאֵם עָלֵיהּ, כֻּלְּהוּ אִקְרוּן תְּפִילִין דְּרֵישָׁא. וְכֹלָּא נָטִיל בֵּן דָּא, וְיָרִית כֹּלָּא, וְאִתְפְּשַׁט בְּכָל גּוּפָא. וְהַאי בֵּן, יָהִיב לִבְרַתָּא. וּבְרַתָּא מְנַיְּיהּ אִתְּזָן. וְעַכ"פ מִכָּאן, בְּרָא יָרִית, וְלָא בְּרַתָּא. בְּרָא יָרִית לַאֲבוּי וּלְאִמֵּיהּ, וְלָא בְּרַתָּא. וּמְנַיְּיהּ אִתְּזָן בְּרַתָּא. כְּמָה דִּכְתִיב וּמָזוֹן לְכֹלָּא בֵיהּ.

89. HE ASKS, What is this inheritance ZEIR ANPIN RECEIVES FROM ABA AND IMA, AND ANSWERS, It is his father and mother's inheritance, WHICH IS THEIR CHOCHMAH AND BINAH, and the two crowns hidden therein, which they bequeathed to that son, NAMELY THE TWO PARTS OF DA'AT THAT JOINS ABA AND IMA, SINCE ZEIR ANPIN INHERITS ALL THREE PARTS, CHOCHMAH, BINAH AND DA'AT FROM ABA AND IMA. For from his father's side a crown called Chesed was hidden within DA'AT and from his mother's side a crown called Gvurah. And all are crowned on the head OF ZEIR ANPIN and He holds to them. When Aba and Ima shine on Him BY MEANS OF THE INHERITANCE OF CHOCHMAH AND BINAH AND THE TWO PARTS OF DA'AT, they are all called the head Tefilin, THE SECRET OF THE FOUR PARAGRAPHS, SINCE THE INHERITANCE OF CHOCHMAH AND BINAH ARE, "SANCTIFY TO ME ALL THE FIRSTBORN (HEB. KADESH LI)" (SHEMOT 13:2), AND "AND IT SHALL BE, WHEN HASHEM YOUR ELOHIM SHALL BRING YOU (HEB. VEHAYAH KI YEVIACHA)" (DEVARIM 6:10); AND THE TWO PARTS OF DA'AT ARE, "HEAR O YISRAEL (HEB. SH'MA YISRAEL)" (DEVARIM 6:4), AND "AND IT SHALL COME TO PASS, IF YOU HEARKEN (HEB. VEHAYAH IM SHAMO'A). And this son takes and inherits everything, and it spreads within Him throughout the body. This son, ZEIR ANPIN, gives to the daughter, MALCHUT, who is fed from Him. In any case IT IS UNDERSTOOD from this that the son inherits rather than the daughter; the son inherits His father and mother, not the daughter, and the daughter is nourished by Him, as said ABOUT THE TREE THAT ALLUDES TO ZEIR ANPIN, "and on it was food for all" (Daniel 4:18).

90. These father and mother are included in and unite with each other, and Aba is more hidden THAN IMA. Everything is attached to Atika Kadisha, THAT IS, THE CONCEALED BRAIN, coming from the precious Mazal, which is most precious, SINCE THEY DO NOT RECEIVE STRAIGHT FROM ATIKA KADISHA BUT THROUGH THE BEARD CALLED MAZAL. The father and mother prepare the house, as I said regarding the secret of, "Through wisdom (Chochmah) a house is built; and by understanding (Tevunah) it is established; and by knowledge (Da'at) are the chambers filled with all precious and pleasant riches" (Mishlei 24:3), WHICH ARE CHOCHMAH, BINAH AND DA'AT OF ZEIR ANPIN. It is also written, "For it is a pleasant thing if you keep them within you" (Mishlei 22:18).

90. הָנֵי אָב וְאֵם, כְּלִילָן וּמִתְחַבְּרָן דָּא בְּדָא. וְאָב טְמִיר יַתִּיר. וְכֹלָּא אָחִיד מֵעַתִּיקָא קַדִּישָׁא, וְתַלְיָא מִמַּזָּלָא קַדִּישָׁא, יָקִירוּ דְּכָל יַקִּירִין. וְאִלֵּין אָב וְאֵם, מְתַקְּנִין בֵּיתָא, כְּמָה דַּאֲמֵינָא דִּכְתִיב, בְּחָכְמָה יִבָּנֶה בָּיִת וּבִתְבוּנָה יִתְכּוֹנָן וּבְדַעַת חֲדָרִים יִמָּלְאוּ כָּל הוֹן יָקָר וְנָעִים. וּכְתִיב כִּי נָעִים כִּי תִשְׁמְרֵם בְּבִטְנֶךָ.

91. Rabbi Shimon said, In the Idra RABA IN NASO I have not disclosed everything, and all these matters were hidden in my heart to this moment. I wanted to conceal them for the World to Come, because there, IN THE WORLD TO COME, we are asked a question ABOUT WISDOM, as written, "And He shall be the stability of your times, a store of salvation, wisdom and knowledge..." (Yeshayah 33:6), since wisdom is asked of one. HE THEREFORE CONCEALED THESE MATTERS TO THE WORLD TO COME. Now I SEE that the Holy One, blessed be He, wishes it TO REVEAL THEM, in order that I shall come in without shame before His palaces.

91. אר"ש, בְּאִדְּרָא לָא גָלֵינָא כֹּלָּא. וְכָל הָנֵי מִלִּין, טְמִירִין בְּלִבָּאי הֲווֹ עַד הַשְׁתָּא, וּבְעֵינָא לְאַטְמָרָא לְזִמְנָא לְעָלְמָא דְּאָתֵי, מִשּׁוּם דְּתַמָּן שְׁאֵלְתָּא שָׁאִיל לָנָא, כְּמָה דִּכְתִיב וְהָיָה אֱמוּנַת עִתֶּךָ חוֹסֶן יְשׁוּעוֹת חָכְמָה וָדָעַת וְגוֹ', וְחָכְמָה בַּעְיָין מִינִי, וְהַשְׁתָּא רְעוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא בְּהַאי, הָא בְּלָא כִּסּוּפָא אִיעוּל קַמֵּי פַּלְטְרוֹי.

27. Undisclosed Da'at, Da'at that is shining in the head, expanding Da'at
Rabbi Shimon tells us about the three types of Da'at in Zeir Anpin, and he also talks about how God established a testimony in Jacob. Rabbi Shimon tells the other rabbis that he has known these matters for a long time but was afraid to reveal them, and now they are revealed. He laughs and weeps over what he is and is not allowed to reveal, and he says that he has only this one day at his disposal to tell what he wants to tell. And we find that he wants to reveal things so that he will not enter the World to Come in shame.

92. It is written, "For Hashem is an El of knowledge (lit. 'knowledges')" (I Shmuel 2:3). Surely knowledges IN PLURAL, BECAUSE THERE ARE THREE TYPES OF DA'AT IN ZEIR ANPIN: 1) It is THE BRAIN OF Da'at, because through Da'at all palaces are filled, as written, "and by knowledge (Heb. Da'at) are the chambers filled with all precious and pleasant riches" (Mishlei 24:3); 2) Another Da'at CORRESPONDS TO THIS, which is not revealed but flows within it secretly and is included within it; 3) Da'at that shines into the parts of the brain and spreads throughout the brain BUT NOT INTO THE BODY.

92. כְּתִיב כִּי אֵל דֵּעוֹת יְיָ'. דֵּעוֹת וַדַּאי. הוּא הַדַּעַת, בְּדַעַת כָּל פַּלְטְרֵי אִתְמַלְיָין, דִּכְתִיב, וּבְדַעַת חֲדָרִים יִמָּלְאוּ. דַּעַת אַחֲרָא, לָא אִתְגַּלְיָא, דְּהָא טְמִירָא אָזִיל בְּגַוֵּויהּ, וְאִתְכְּלִיל בֵּיהּ. דַּעַת נָהִיר בְּמוֹחִין, וְאִתְפְּשַׁט בְּמוֹחָא כֹּלָּא.

93. In the book of Agadah we studied, "Hashem is an El of knowledge (Heb. de'ot)." Do not pronounce 'de'ot' but 'edut (Eng. 'testimony')', for it bears testimony about everything, the testimony of two portions, WHICH MEANS IT INCLUDES WITHIN IT CHOCHMAH AND BINAH, WHICH ARE TWO PORTIONS, as written, "For He established a testimony in Jacob" (Tehilim 78:5), SINCE ZEIR ANPIN CALLED JACOB IS THE SECRET OF DA'AT THAT INCORPORATES CHOCHMAH AND BINAH. And though it has been explained differently in Safra Det'zniuta (the CONCEALED Book), THAT CIRCUMCISION IS CALLED TESTIMONY, IT IS NOT IN THE CONCEALED BOOK IN OUR POSSESSION, BUT THEY HAD KABBALAH BOOKS THAT THEY CALLED SO. There, where it belongs THE EXPLANATION is complete, and ALSO here everything is correct. Everything should be EXPLAINED IN THE TEXT by concealing the matter BY HINTS.

93. בְּסִפְרָא דְּאַגְדְּתָא תְּנִינָן, כִּי אֵל דֵּעוֹת יְיָ', אַל תִּקְרֵי דֵּעוֹת, אֶלָּא עֵדוּת. דְּהוּא סַהֲדוּתָא דְּכֹלָּא, סַהֲדוּתָא דִּתְרֵין חוּלָקִין, כד"א וַיָּקֶם עֵדוּת בְּיַעֲקֹב. וּאע"ג דְּהַאי מִלָּה, אוֹקְמוּהָ בְּסִפְרָא דִּצְנִיעוּתָא בְּגַוְונָא אַחֲרָא. הָתָם בְּאַתְרֵיהּ שְׁלִים, הָכָא כֹּלָּא שַׁפִּיר, וְכֹלָּא הֲוֵי, כַּד אַסְתִּים מִלָּה.

94. הַאי אָב וְאֵם, כֻּלְּהוּ בְּהוּ כְּלִילָן, כֹּלָּא בְּהוּ סְתִימָן, וְאִינּוּן סְתִימָן בְּמַזָּלָא קַדִּישָׁא, עַתִּיקָא דְּכָל עַתִּיקִין. בֵּיהּ סְתִימָן. בֵּיהּ כְּלִילָן. כֹּלָּא הוּא, כֹּלָּא הֲוֵי. בְּרִיךְ הוּא, בְּרִיךְ שְׁמֵיהּ, לְעָלַם וּלְעָלְמֵי עָלְמִין.

94. **Everything is included within these Aba and Ima, and everything is hidden within them. They are concealed AND ARE INCLUDED in the holy Mazal, NAMELY THE BEARD of the most ancient, ARICH ANPIN. They are concealed within it, incorporated in it. Everything is ATIKA, and ATIKA is everything. Blessed be He, and blessed be His name forever and ever.**

95. כָּל מִלִּין דְּאִדְּרָא יָאוּת, וְכֻלְּהוּ מִלִּין קַדִּישִׁין, מִלִּין דְּלָא סָטָאן לִימִינָא וְלִשְׂמָאלָא, כֻּלְּהוּ מִלִּין דְּסְתִימִין, וְאִתְגַּלְיָין לְאִינּוּן דְּעָאלוּ וְנַפְקוּ, וְכֹלָּא הָכִי הוּא. וְעַד הַשְׁתָּא הֲווֹ מִתְכַּסְיָין אִלֵּין מִלִּין, דְּדַחִילְנָא לְגַלָּאָה, וְהַשְׁתָּא אִתְגַּלְיָין. וְגַלֵּי קַמֵּי עַתִּיקָא קַדִּישָׁא, דְּהָא לָא לִיקָרָא דִילִי, וּדְבֵית אַבָּא עֲבִידְנָא, אֶלָּא בְּגִין דְּלָא אִיעוּל בְּכִסּוּפָא קָמֵי פַּלְטְרוֹי עֲבִידְנָא. וְעוֹד, הָא חֲמֵינָא, דְּקוּדְשָׁא בְּרִיךְ הוּא, וְכָל הָנֵי זַכָּאֵי קְשׁוֹט דְּהָכָא מִשְׁתַּכְּחָן, כֻּלְּהוּ מִסְתַּכְּמִין עַל יְדִי. דְּהָא חֲמֵינָא דְּכֻלְּהוּ חַדָּאן בְּהַאי הִלּוּלָא דִילִי, וְכֻלְּהוּ זְמִינִין בְּהַהוּא עָלְמָא בְּהִילּוּלָא דִילִי, זַכָּאָה חוּלָקִי.

95. **All the matters in the Idra RABA are correct and they are all are holy matters, which stray neither right nor left. They are all hidden matters, revealed to those who entered WISDOM and came out OF IT COMPLETELY. All mysteries are in such a way THAT THEY ARE REVEALED SOLELY TO THOSE WHO CAME IN AND CAME OUT. Until now these matters, WHICH I HAVE DISCLOSED HERE, were hidden, because I was afraid to reveal them. Now they are revealed. It is known before Atika Kadisha that neither for my own glory nor for THE GLORY OF my father's house did I do this, but I did it so I would not enter shamefully before His palace. Moreover, I saw the Holy One, blessed be He, and all the truly righteous present here, all agreed with me THAT I SHOULD REVEAL THEM. For I have seen them all rejoicing in my joy, and that they are all invited to my feast in that world, happy is my portion.**

96. א"ר אַבָּא, כַּד סְיֵים מִלָּה דָּא בּוּצִינָא קַדִּישָׁא, בּוּצִינָא עִלָּאָה, אָרִים יְדוֹי, וּבְכָה וְחַיֵּיךְ. בָּעָא לְגַלָּאָה מִלָּה חֲדָא. אָמַר, בְּמִלָּה דָּא אִצְטַעַרְנָא כָּל יוֹמָאי, וְהַשְׁתָּא לָא יְהֵבִין לִי רְשׁוּתָא. אִתְתַּקַּף, וְיָתִיב, וְרָחִישׁ בְּשִׂפְוָותֵיהּ, וְסָגִיד תְּלַת זִמְנִין, וְלָא הֲוָה יָכִיל ב"נ לְאִסְתַּכְּלָא בַּאֲתָרֵיהּ, כ"ש בֵּיהּ. אָמַר, פּוּמָא פּוּמָא, דְּזָכִית לְכָל הַאי, לָא אַנְגִּיבוּ מַבּוּעָךְ. מַבּוּעָךְ נָפִיק וְלָא פָּסַק. עֲלָךְ קָרֵינָן וְנָהָר יוֹצֵא מֵעֵדֶן. וּכְתִיב וּכְמוֹצָא מַיִם אֲשֶׁר לֹא יְכַזְּבוּ מֵימָיו.

96. **Rabbi Aba said, When the holy luminary completed this word, the supernal luminary raised his hands, wept and laughed, because he wanted to reveal something. He said, All my life I was distressed about this matter TO REVEAL IT, but now I am not given permission. He drew strength and sat down and his lips were muttering. He prostrated three times, and no one could look at where he was, let alone directly at him. He said, Mouth, mouth, you have merited all this and your streams have not dried. You stream gushes forth ceaselessly. We recite of you, "And a river went out of Eden" (Beresheet 2:10), and, "like a spring of water, whose waters fail not" (Yeshayah 58:11).**

97. הָאִידְנָא אַסְהַדְנָא עָלַי. דְּכָל יוֹמִין דְּקָאֵימְנָא, תָּאִיבְנָא לְמֶחֱמֵי יוֹמָא דָּא, וְלָא סָלִיק בִּידִי, בַּר הָאִידְנָא, דְּהָא בְּעִטְרָא דָּא מִתְעַטָּר הַאי יוֹמָא. וְהַשְׁתָּא בְּעֵינָא לְגַלָּאָה מִלִּין, קַמֵּיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּהָא כֻּלְּהוּ מִתְעַטְּרִין בְּרֵישִׁי. וְהַאי יוֹמָא לָא יִתְרַחֵק לְמֵיעַל לְדוּכְתֵּיהּ, כְּיוֹמָא אַחֲרָא. דְּהָא כָּל יוֹמָא דָּא בִּרְשׁוּתִי קַיְּימָא. וְהַשְׁתָּא שָׁרֵינָא לְגַלָּאָה מִלִּין, בְּגִין דְּלָא אִיעוּל בְּכִסּוּפָא לְעָלְמָא דְּאָתֵי. וְהָא שָׁרֵינָא אֵימָא.

97. **Now I testify about myself that all the days I lived IN THE WORLD I yearned to see this day, IN WHICH I WOULD HAVE PERMISSION TO REVEAL THESE SECRETS, but never succeeded, except for now because this day is crowned with this crown OF REVEALING SECRETS. And now I wish to reveal matters before the Holy One, blessed be He, because all THE SECRETS I REVEAL are crowned on my head. And this day will not be far from coming to its place IN THAT WORLD on another day. For all this day is at my disposal AND NO MORE. And now let me begin to reveal things so I should not enter with shame into the World to Come. Here, let me start speaking.**

28. The union of Male and Female called Righteousness and Justice

Rabbi Shimon tells how he sees that the illumination of all grades is joined in the one light and emanates ultimately from the hidden light within which dwells the Endless Light, that which can never be comprehended nor revealed. He talks about the perfect justice of God, saying that his judgments are always judgments of truth. We learn that there are two luminaries that establish the throne of God - these are called Righteousness and Justice. Everything is concealed in Justice, and Righteousness is nourished by this Justice. Rabbi Shimon talks about the state of mercy and perfection when male and female join and all the worlds are in a state of mercy and joy. And yet when the world is full of sin the male and female are separated and the serpent is aroused. At that time Severe Judgments prevail and many righteous people leave the world. When, however, there is a perfectly righteous person in the world who loves God, the world can still be saved for his sake. Rabbi Shimon tells us that before he sinned, King

David was not afraid of any Judgment, not even of Righteousness, and yet after he sinned he was afraid even of Justice. Rabbi Shimon concludes that after he himself leaves the world there will not be any righteous people significant enough to protect the people of that generation.

98. It is written, "Righteousness and justice are the foundation of Your throne; love and truth shall go before You" (Tehilim 89:15). Who is wise to observe this to see the ways of the Holy Supernal One, that they are judgments of truth, judgments adorned with supernal Sfirot. For I see all luminaries shine from the most hidden supernal luminary, WHICH IS ATIKA; all GRADES are illuminated grades, AS EACH HAS ITS UNIQUE ILLUMINATION, and by the light within each and every grade something is revealed, NAMELY EACH HAS ITS OWN UNIQUE REVELATION. And all lights are attached to each other and shine into each other, not separating from each other.

98. כְּתִיב, צֶדֶק וּמִשְׁפָּט מְכוֹן כִּסְאֶךָ חֶסֶד וֶאֱמֶת יְקַדְּמוּ פָּנֶיךָ. מַאן חַכִּימָא, יִסְתָּכַּל בְּהַאי, לְמֵחֱמֵי אוֹרְחוֹי דְּקַדִּישָׁא עִלָּאָה, דִּינִין דְּקִשׁוֹט, דִּינִין דְּמִתְעַטְּרִין בְּכִתְרֵי עִלָּאִין. דְּהָא חֲמֵינָא דְּכֻלְּהוּ בּוּצִינִין נַהֲרִין מִבּוּצִינָא עִלָּאָה, טְמִירָא דְּכָל טְמִירִין, כֻּלְּהוּ דַּרְגִּין לְאִתְנַהֲרָא. וּבְהַהוּא נְהוֹרָא דִּבְכָל דַּרְגָּא וְדַרְגָּא, אִתְגַּלְיָיא מַה דְּאִתְגַּלְיָיא, וְכֻלְּהוּ נְהוֹרִין אֲחִידָן, נְהוֹרָא דָּא בְּנְהוֹרָא דָּא, וּנְהוֹרָא דָּא, בְּנְהוֹרָא דָּא, וְנַהֲרִין דָּא בְּדָא, וְלָא מִתְפָּרְשָׁן דָּא מִן דָּא.

99. The light within each of the luminaries that are called the King's characteristics, the King's Sfirot, each, NAMELY EACH LIGHT, shines and is attached to the light in the innermost. THAT IS, IT IS ABSOLUTELY INCONCEIVABLE. For that reason all amounts to the same grade, everything is adorned by the same thing and is inseparable from the other, He and His name are one. He, the revealed light, is called the King's garment. The light in the innermost OF ALL LIGHTS is a hidden light, within which dwells that which is neither explicable nor revealed, THE BLESSED THE ENDLESS LIGHT.

99. נְהוֹרָא דְּכָל בּוּצִינָא וּבּוּצִינָא, דְּאִקְרוּן תִּקּוּנֵי מַלְכָּא, כִּתְרֵי מַלְכָּא, כָּל חַד וְחַד, נָהִיר וְאָחִיד בְּהַהוּא נְהוֹרָא דִּלְגוֹ לְגוֹ, וְלָא מִתְפְּרַשׁ לְבַר. וּבג״כ כֹּלָּא בְּחַד דַּרְגָּא אִסְתְּלַק, וְכֹלָּא בְּחַד מִלָּה אִתְעַטָּר, וְלָא מִתְפְּרַשׁ דָּא מִן דָּא, אִיהוּ וּשְׁמֵיהּ חַד הוּא. נְהוֹרָא דְּאִתְגַּלְיָיא, אִקְרֵי לְבוּשָׁא דְּמַלְכָּא. נְהוֹרָא דִּלְגוֹ לְגוֹ, נְהוֹרָא סְתִים, וּבֵיהּ שַׁרְיָא הַהוּא דְּלָא אִתְפְּרַשׁ וְלָא אִתְגַּלְיָיא.

100. All luminaries and all lights shine from the most concealed Atika Kadisha that is the supernal luminary. When observing, within all lights spreading FROM ATIKA there is only some of the hidden, non-revealed supernal light.

100. וְכֻלְּהוּ בּוּצִינֵי, וְכֻלְּהוּ נְהוֹרִין, נַהֲרִין מֵעַתִּיקָא קַדִּישָׁא סְתִימָא דְּכָל סְתִימִין, בּוּצִינָא עִלָּאָה. וְכַד מִסְתַּכְּלָן, כֻּלְּהוּ נְהוֹרִין דְּאִתְפַּשְׁטָן. לָא אִשְׁתְּכַח בַּר בּוּצִינָא עִלָּאָה, דְּאַטְמַר וְלָא אִתְגַּלְיָיא.

101. Within these garments of glory, garments of truth, true establishments and true lights, there are two luminaries, which establish the King's throne, WHICH IS BINAH, and which are called Righteousness and Justice. THEY ARE ZEIR ANPIN THAT IS CALLED JUSTICE AND MALCHUT CALLED RIGHTEOUSNESS. They are the beginning and the completion in the whole faith, SINCE JUSTICE IS AT THE BEGINNING AND THE REVEALING OF PERFECTION WITHIN RIGHTEOUSNESS IS CALLED JUSTICE, and with these all Judgments above and below are adorned. Everything is concealed in Justice, WHICH IS ZEIR ANPIN, and Righteousness, WHICH IS MALCHUT, is nourished by this Justice, WHICH IS ZEIR ANPIN. And sometimes MALCHUT is called, "Melchizedek king of Shalem" (Beresheet 14:18).

101. בְּאִינּוּן לְבוּשִׁין דִּיקָר, לְבוּשֵׁי קְשׁוֹט, תִּקּוּנֵי קְשׁוֹט, בּוּצִינֵי קְשׁוֹט, אִשְׁתְּכָחוּ תְּרֵין בּוּצִינִין, תִּקּוּנָא דְּכוּרְסְיָיא דְּמַלְכָּא, וְאִקְרוּן צֶדֶק וּמִשְׁפָּט. וְאִינּוּן שֵׁירוּתָא, וּשְׁלִימוּתָא, בְּכָל מְהֵימְנוּתָא. וּבְהָנֵי מִתְעַטְּרִין כָּל דִּינִין דִּלְעֵילָא וְתַתָּא, וְכֹלָּא סְתִים בְּמִשְׁפָּט. וְצֶדֶק מֵהַאי מִשְׁפָּט אִתְּזָן. וּלְזִמְנִין קָרֵינָן לָהּ, וּמַלְכִּי צֶדֶק מֶלֶךְ שָׁלֵם.

102. When Judgments are roused from Justice, they are all in a state of mercy and perfection. For this JUSTICE mitigates Righteousness, WHICH IS JUDGMENTS; Judgments are established and all descend into the world in perfection and mercy. It is then the time when male and female join and all worlds are in a state of mercy and joy.

102. כַּד מִתְעָרִין דִּינִין מִמִּשְׁפָּט, כֻּלְּהוּ רַחֲמֵי, כֻּלְּהוּ בִּשְׁלִימוּ. דְּהַאי מְבַסֵּם לְהַאי צֶדֶק, וְדִינִין מִתְתַּקְּנִין, וְכֻלְּהוּ נַחְתִּין לְעָלְמָא בִּשְׁלִימוּ, בְּרַחֲמֵי. וּכְדֵין שַׁעֲתָא דְּמִתְחַבְּרָן דְּכַר וְנוּקְבָא, וְכָל עָלְמִין כֻּלְּהוּ בְּרַחֲמֵי, וּבְחֶדְוָותָא.

103. וְכַד אַסְגִּיאוּ חוֹבֵי עָלְמָא, וְאִסְתַּאֲבַת מַקְדְּשָׁא, דְּכוּרָא אִתְרְחַק מִן נוּקְבָא, וְחִוְיָא תַּקִּיפָא שַׁרְיָא לְאִתְעָרָא, וַוי לְעָלְמָא דְּמִתְּזָן בְּהַהוּא זִמְנָא מֵהַאי צֶדֶק. כַּמָּה חֵבִילֵי טְרִיקִין מִתְעָרִין בְּעָלְמָא, כַּמָּה זַכָּאִין מִסְתַּלְּקִין מֵעָלְמָא. וְכָל כָּךְ לָמָּה. בְּגִין דְּאִתְרְחַק דְּכוּרָא מִן נוּקְבָא, וּמִשְׁפָּט לָא קָרֵב בְּצֶדֶק דָּא. וְעַל הַאי כְּתִיב, וְיֵשׁ נִסְפֶּה בְּלֹא מִשְׁפָּט, דְּמִשְׁפָּט אִתְרְחַק מֵהַאי צֶדֶק, וְלָא אִתְבַּסְּמָא, וְצֶדֶק יִנָּקָא מֵאַתָּר אָחֳרָא.

103. When people's iniquities multiply and the Temple, MALCHUT, is defiled BY THEIR INIQUITIES, the male, ZEIR ANPIN, departs from the female, MALCHUT, and the fierce serpent begins to arouse. Woe to the world that is nourished at that time by righteousness, WHICH IS MALCHUT SEPARATED FROM ZEIR ANPIN THAT IS JUSTICE. Many legions of demons arouse in the world and many righteous people depart from the world. All this is because the male has left the female, and Justice does not approach this Righteousness. Of this it is written, "but sometimes ruin comes for want of judgment (Justice)" (Mishlei 13:23), WHICH MEANS THAT since Justice, WHICH IS ZEIR ANPIN, departs from righteousness, and MALCHUT is not mitigated but Righteousness is fed from another place, NAMELY LEFT WITHOUT THE RIGHT, WHICH IS SEVERE JUDGMENTS.

104. וע״ד אָמַר שְׁלֹמֹה מַלְכָּא, אֶת הַכֹּל רָאִיתִי בִּימֵי הֶבְלִי יֵשׁ צַדִּיק אוֹבֵד בְּצִדְקוֹ וְגוֹ׳, הֶבֶל דָּא, הֶבֶל חֲדָא, מֵהֶבְלִים דִּלְעֵילָא, דְּאִקְרוּן אַפֵּי מַלְכָּא, וְדָא אִיהוּ מַלְכוּתָא קַדִּישָׁא, דְּכַד הִיא מִתְּעָרָא בְּדִינוֹי, כְּתִיב יֵשׁ צַדִּיק אוֹבֵד בְּצִדְקוֹ. מ״ט. מִשּׁוּם דְּמִשְׁפָּט אִתְרְחַק מִצֶּדֶק. ובג״כ אִקְרֵי, וְיֵשׁ נִסְפֶּה בְּלֹא מִשְׁפָּט.

104. King Solomon said of this, "All things have I seen in the days of my vanity. There is a just man who perishes in his righteousness" (Kohelet 7:15). The reason is that Justice has departed from righteousness, AND MALCHUT REMAINS AS LEFT WITHOUT RIGHT. For that reason it is considered that "sometimes ruin comes for want of justice."

105. ת״ח, כַּד אִשְׁתְּכַח זַכָּאָה עִלָּאָה בְּעָלְמָא, רְחִימָא דְקוּדְשָׁא בְּרִיךְ הוּא, אֲפִילוּ כַּד אִתְּעָר צֶדֶק בִּלְחוֹדוֹי, יָכִיל עָלְמָא לְאִשְׁתְּזָבָא בְּגִינֵיהּ. וְקוּדְשָׁא בְּרִיךְ הוּא בָּעֵי בִּיקָרֵיהּ, וְלָא מִסְתָּפֵי מִן דִּינָא. וְכַד הַהוּא זַכָּאָה לָא קַיְּימָא בְּקִיּוּמֵיהּ, מִסְתָּפֵי אֲפִילוּ מִמִּשְׁפָּט, וְלָא יָכִיל לְמֵיקָם בֵּיהּ. כ״ש בְּצֶדֶק.

105. Come and see, when there is a lofty righteous man in the world, loving the Holy One, blessed be He, even when Righteousness is roused on its own WITHOUT JUSTICE, the world can still be saved for his sake, for the Holy One, blessed be He, delights in his glory and he fears no Judgment. When this righteous man is not alive, people are afraid even of Justice and cannot handle it, not to mention righteousness.

106. דָּוִד מַלְכָּא, בְּקַדְמֵיתָא אָמַר, בְּחָנֵנִי יְיָ׳ וְנַסֵּנִי. דְּהָא אֲנָא לָא מִסְתַּפֵּינָא מִכָּל דִּינִין, אֲפִילוּ מֵהַאי צֶדֶק, וכ״ש דְּאַחִידְנָא בֵּיהּ, מַה כְּתִיב. אֲנִי בְּצֶדֶק אֶחֱזֶה פָנֶיךָ, בְּצֶדֶק וַדַּאי. לָא מִסְתַּפֵּינָא לְמֵיקָם בְּדִינוֹי. בָּתַר דְּחָב, אֲפִילוּ מִמִּשְׁפָּט מִסְתָּפֵי, דִּכְתִיב וְאַל תָּבֹא בְּמִשְׁפָּט אֶת עַבְדֶּךָ. ת״ח, כַּד מִתְבַּסְּמָא הַאי צֶדֶק מִמִּשְׁפָּט, כְּדֵין אִקְרֵי צְדָקָה. וְעָלְמָא מִתְבַּסְּמָא בְּחֶסֶד, וְאִתְמַלְיָא מִנֵּיהּ. דִּכְתִיב, אוֹהֵב צְדָקָה וּמִשְׁפָּט חֶסֶד יְיָ׳ מָלְאָה הָאָרֶץ.

106. At first, King David said, "Examine me, Hashem, and prove me" (Tehilim 26:2), for I am not afraid of any Judgment, not even of Righteousness. Moreover, I am attached to it, SINCE DAVID WAS A CHARIOT TO MALCHUT. It is written, "As for me, I will behold Your face in righteousness (Heb. tzedek)" (Tehilim 17:15), with Righteousness assuredly. I am not afraid to face its Judgments. After he sinned he was afraid even of Justice, as written, "And enter not into justice with Your servant" (Tehilim 143:2). Come and see, when this Righteousness (Heb. tzedek) is mitigated by Justice it is called Righteousness (Heb. tzedakah) WITH A FEMININE SUFFIX, BECAUSE IT BECOMES A FEMALE TO ZEIR ANPIN THAT IS CALLED JUSTICE, AND RECEIVES CHASSADIM FROM IT, the world is sweetened with Chesed and filled with it, as written, "He loves righteousness (Heb. tzedakah) and judgment. The earth is full of the goodness (Chesed) of Hashem" (Tehilim 33:5).

107. אַסְהַדְנָא עָלַי, דְּכָל יוֹמָאי הֲוֵינָא מִצְטַעֵר עַל עָלְמָא, דְּלָא יֶעֱרַע בְּדִינוֹי דְּצֶדֶק, וְלָא יוֹקִיד עָלְמָא בְּשַׁלְהוֹבוֹי. כַּמָּה דִּכְתִיב, אָכְלָה וּמָחֲתָה פִיהָ. מִכָּאן וּלְהַלְאָה, כְּפוּם כָּל חַד, כְּפוּם בֵּירָא עֻמְקָא, וְהָא בְּדָרָא דָּא אִית בֵּיהּ זַכָּאִין, וּזְעִירִין אִינּוּן דִּיקוּמוּן לְאַגָּנָא עַל עָלְמָא, וְעַל עָאנָא, מֵאַרְבָּעָה זִיוִין.

107. I bear testimony about myself that I was distressed about the world all my life lest it would meet the Judgments of Righteousness and be burned by its flames, as written, "she eats, and wipes her mouth" (Mishlei 30:20). From now on, AFTER MY DEMISE, THE WORLD WILL BEHAVE according to THE DEEDS OF everyone. As is the pit, SO IS its depth, THAT IS, DEEDS ARE REPAID MEASURE FOR MEASURE. In this generation there are righteous people but they are too insignificant to rise up and protect the people of the generation from the four directions OF THE WORLD.

Rabbi Shimon reveals some things about Zeir Anpin that were not revealed in the Idra Raba. He first repeats what the rabbis already know about how Zeir Anpin derives from Atika Kadisha. Next he talks about the kings of Edom who died because everything had not yet been properly established in Malchut. We learn that male and female cannot flourish without each other. Malchut is the daughter of both Chochmah and Binah and is fed from both aspects that radiate in two ways - with Chesed and with Judgments. Lastly Rabbi Shimon describes how the first worlds were destroyed like sparks that are extinguished immediately.

108. Up until now my words were interconnected, and the concealed matters in the most hidden Atika Kadisha were explained, and how the ones are connected to the others, THAT IS, HOW THE THREE HEADS OF ATIKA ARE MUTUALLY ATTACHED, HOW THE BEARD IS ATTACHED TO ATIKA, AND HOW ABA AND IMA ARE CONNECTED TO THE BEARD. The following are matters that pertain to Zeir Anpin that were not revealed in the Idra RABA, those concealed in my heart, where they did not manifest. Now they are manifested and disclosed. All these matters are hidden yet clear. Blessed is my portion and that of those who receive this inheritance, as written, "Happy is the people, that is in such a case..." (Tehilim 144:15).

108. ע"כ אֲחִידָן מִלֵּי דָא בְּדָא, וּמִתְפָּרְשָׁן מִלִּין דִּסְתִּימִין בְּעַתִּיקָא קַדִּישָׁא, סְתִימָא דְּכָל סְתִימִין, וְהֵיךְ אֲחִידָן אִלֵּין בְּאִלֵּין. מִכָּאן לְהָלְאָה, מִלִּין דִּזְעֵיר אַנְפִּין, אִינּוּן דְּלָא אִתְגַּלְיָין בְּאִדְּרָא. אִינּוּן דַּהֲווֹ סְתִימִין בְּלִבָּאי, וְתַמָּן לָא אִתְּקָנוּ. הַשְׁתָּא אִתְתְּקָנוּ וְאִתְגַּלְיָין, וְכֻלְּהוּ מִלִּין סְתִימִין, וּבְרִירִין כֻּלְּהוּ. זַכָּאָה חוּלָקִי, וְאִינּוּן דְּיַרְתּוּ יְרוּתָא דָא, דִּכְתִיב אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ וְגוֹ'.

109. This we have explained, that Aba and Ima are attached to the manifestations of Atika, THAT IS, TO THE BEARD THAT MANIFESTED. It is so, because they derive from the most concealed brain and are attached to it. When they examine what I say THEY WILL SEE that everything is only Atika, that was, is and will be, and that all those manifestations are in it. Aba and Ima come out of this CONCEALED brain and are a part of Mazal. They derive from and are attached to it. Zeir Anpin derives from Atika Kadisha and is attached to it. We have already explained these issues in the Idra RABA. Blessed is the portion of he who came into WISDOM and came out IN PEACE, and who knows the paths not to deviate right or left BUT BE IN THE CENTRAL COLUMN. And whoever has not come in and out IN PEACE, it is better for him had he not been born, as it is also written, "for the ways of Hashem are right" (Hoshea 14:10).

109. הַאי דְּאוֹקִימְנָא, אָב וְאֵם בְּעַתִּיקָא אֲחִידָן, בְּתִיקּוּנוֹי, הָכִי הוּא. דְּהָא מִמּוֹחָא סְתִימָאָה דְּכָל סְתִימִין תַּלְיָין, וּמִתְאַחֲדָן בֵּיהּ. וְכַד יִסְתַּכְּלוּן מִלָּי. כֻּלָּא הוּא עַתִּיקָא בְּלִחוֹדוֹי, הוּא הֲוֵי, וְהוּא יְהֵא. וְכָל הָנֵי תִּקּוּנִין בֵּיהּ. אָ"ב וְאֵ"ם מֵהַאי מוֹחָא נַפְקוּ, אִתְכְּלִילוּ בְּמַזָּלָא, וּבֵיהּ תַּלְיָין, וּבֵיהּ אֲחִידָן. זְעֵיר אַנְפִּין, בְּעַתִּיקָא קַדִּישָׁא תַּלְיָיא וְאָחִיד. וְהָא אוֹקִימְנָא מִלֵּי בְּאִדְּרָא. זַכָּאָה חוּלָקֵיהּ דְּמַאן דְּעָאל וְנָפִיק, וְיִנְדַּע אוֹרְחִין דְּלָא יִסְטֵי לִימִינָא וְלִשְׂמָאלָא. וּמַאן דְּלָא עָאל וְנָפַק, טַב לֵיהּ דְּלָא אִבְרֵי. וּכְתִיב כִּי יְשָׁרִים דַּרְכֵי יְיָ'.

110. Rabbi Shimon said, All my life I observed this verse that says, "My soul shall glory in Hashem; the humble shall hear of it, and be glad" (Tehilim 34:3), and now the whole verse is fulfilled. Surely "My soul shall glory in Hashem," because my soul is attached to Him, glows from Him, cleaves to Him and strives, through which striving it shall rise to its place. "the humble shall hear of it, and be glad" relates to all the righteous, the members of the holy Yeshivah, and the righteous who have come now with the Shechinah. They all listen to my words and rejoice. For that reason, "O magnify Hashem with me, and let us exalt His name together" (Ibid. 4).

110. אָמַר רִבִּי שִׁמְעוֹן, מִסְתַּכֵּל הֲוֵינָא כָּל יוֹמָא בְּהַאי קְרָא, דִּכְתִיב, בַּיְיָ' תִּתְהַלֵּל נַפְשִׁי יִשְׁמְעוּ עֲנָוִים וְיִשְׂמָחוּ. וְהָאִידָנָא אִתְקַיְּים קְרָא כֻּלָּא. בַּיְיָ' תִּתְהַלֵּל נַפְשִׁי וַדַּאי, דְּהָא נִשְׁמָתִי בֵּיהּ אֲחִידָא, בֵּיהּ לַהֲטָא, בֵּיהּ אִתְדַּבְּקַת וְאִשְׁתַּדְּלַת וּבְאִשְׁתַּדְּלוּתָא דָא תִּסְתַּלֵּק לְאַתְרָהָא. יִשְׁמְעוּ עֲנָוִים וְיִשְׂמָחוּ, כָּל הָנֵי צַדִּיקַיָּיא, וְכָל בְּנֵי מְתִיבְתָּא קַדִּישָׁא, וְזַכָּאִין דְּאַתְיָין הַשְׁתָּא עִם קוּדְשָׁא בְּרִיךְ הוּא, כֻּלְּהוּ שַׁמְעִין מִלַּי, וְחַדָּאן. בְּגִין כַּךְ, גַּדְּלוּ לַיְיָ' אִתִּי וּנְרוֹמְמָה שְׁמוֹ יַחְדָּיו.

111. He opened with, "And these are the kings that reigned in the land of Edom" (Beresheet 36:31). This is the meaning of, "For, lo, great kings were assembled, they came (or: 'passed') on together" (Tehilim 48:5). Where were they assembled? In the land of Edom, which Judgments hold on to. "they passed on together," as written, "And...died...reigned in his place" (Beresheet 36:33-39). "As soon as they saw, they were astounded; they were affrighted; they rushed away" (Tehilim 48:6), because they were not settled BUT BROKE AND DIED, because the King's establishments had not yet set and the holy city, NAMELY MALCHUT, and its walls had not yet come to be.

111. פָּתַח וְאָמַר, כְּתִיב, וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם. הה"ד, כִּי הִנֵּה הַמְּלָכִים נוֹעֲדוּ עָבְרוּ יַחְדָּיו. נוֹעֲדוּ, בְּאָן אֲתָר. בְּאֶרֶץ אֱדוֹם. בַּאֲתָר דְּדִינִין מִתְאַחֲדִין תַּמָּן. עָבְרוּ יַחְדָּיו, דִּכְתִיב וַיָּמֶת וַיִּמְלוֹךְ תַּחְתָּיו. הֵמָּה רָאוּ כֵּן תָּמְהוּ נִבְהֲלוּ נֶחְפָּזוּ, דְּלָא אִתְקַיְּימוּ בְּאַתְרַיְיהוּ, בְּגִין דְּתִקּוּנִין דְּמַלְכָּא לָא אִתְקָנוּ, וְקַרְתָּא קַדִּישָׁא וְשׁוּרוֹי, לָא אִזְדַּמְנוּ.

112. הה״ד, כַּאֲשֶׁר שָׁמַעְנוּ כֵּן רָאִינוּ וְגוֹ׳, דְּהָא כֻּלְּהוּ לָא אִתְקַיְּימוּ, וְהִיא אִתְקַיְּימַת הַשְׁתָּא, בְּסִטְרָא דִּדְכוּרָא, דְּשַׁרְיָא עִמָּהּ. הה״ד, וַיִּמְלוֹךְ תַּחְתָּיו הֲדַר וְשֵׁם עִירוֹ פָּעוּ וְשֵׁם אִשְׁתּוֹ מְהֵיטַבְאֵל בַּת מַטְרֵד בַּת מֵי זָהָב. מֵי זָהָב וַדַּאי כְּמָה דְּאוֹקִימְנָא בְּאִדְרָא.

113. בְּסִפְרָא דְּאַגַּדְתָּא דְּרַב הַמְנוּנָא סָבָא אִתְּמַר, וַיִּמְלוֹךְ תַּחְתָּיו הֲדַר. הֲדַר וַדַּאי, כד״א, פְּרִי עֵץ הָדָר. וְשֵׁם אִשְׁתּוֹ מְהֵיטַבְאֵל, כד״א כַּפּוֹת תְּמָרִים. וּכְתִיב, צַדִּיק כַּתָּמָר יִפְרָח, דְּאִיהִי דְּכַר וְנוּקְבָא. הַאי אִתְקְרִיאַת בַּת מַטְרֵד, בַּת מֵהַהוּא אֲתָר דְּטַרְדִּין כֹּלָּא לְאִתְדַּבְּקָא, וְאִקְרֵי אָב. וּכְתִיב לֹא יָדַע אֱנוֹשׁ עֶרְכָּהּ וְלֹא תִמָּצֵא בְּאֶרֶץ הַחַיִּים. ד״א, בַּת מֵאִימָּא, דְּמִסִּטְרָהָא מִתְאַחֲדִין דִּינִין, דְּטַרְדִּין לְכֹלָּא. בַּת מֵי זָהָב, דְּיָנְקָא בִּתְרֵין אַנְפִּין, דְּנָהִירוּ בִּתְרֵין גַּוְונִין. בְּחֶסֶד וּבְדִינָא.

114. עַד לָא אִבְרֵי עָלְמָא, לָא הֲווֹ מִשְׁגִּיחִין אַנְפִּין בְּאַנְפִּין, וּבְגִין כַּךְ, עָלְמִין קַדְמָאֵי אִתְחָרְבוּ, וְעָלְמִין קַדְמָאֵי בְּלָא תִקּוּנָא אִתְעָבִידוּ. וְהַהוּא דְּלָא הֲוָה בְּתִקּוּנָא, אִקְרֵי זִיקִין נִצּוֹצִין, כְּהַאי אוּמָנָא, מְרַזְּפָתָא, כַּד אַכְּתִּשׁ בְּמָנָא דְּפַרְזְלָא, אַפִּיק זִיקִין לְכָל עִיבָר, וְאִינּוּן זִיקִין דְּנָפְקִין, נָפְקִין לְהִיטִין וּנְהִירִין, וְדַעֲכִין לְאַלְתָּר. וְאִלֵּין אִקְרוּן עָלְמִין קַדְמָאֵי. וּבְגִין כַּךְ אִתְחָרְבוּ, וְלָא אִתְקַיְּימוּ. עַד דְּאִתְתָּקַן עַתִּיקָא קַדִּישָׁא, וְנָפִיק אוּמָנָא לְאוּמָנוּתֵיהּ.

112. This is the meaning of, "As we have heard, so have we seen..." (Ibid. 9), because none survived, but she, MALCHUT, survives now that the male dwelt with her, as written, "and Hadar reigned in his place, and the name of his city was Pa'u; and his wife's name was Mehitavel, daughter of Matred, daughter of Mei zahab" (Beresheet 36:39); gold water certainly, as we explained in the Idra.

113. In the Agadah book of Rav Hamnuna Saba we learned that, "Hadar reigned in his place." Hadar surely, NAMELY YESOD THAT IS CALLED THE TREE HADAR, as written, "the fruit of the tree hadar" (Vayikra 23:40), IN WHICH MALCHUT IS CALLED FRUIT AND YESOD THE TREE HADAR; "and his wife's name was Mehitavel" as in "branches of palm trees" (Ibid.), WHICH IS YESOD AND WHICH IS NAMED IN THE PLURAL "PALM TREES" BECAUSE it is written, "The righteous man flourishes like the palm tree" (Tehilim 92:13), WHICH MEANS HE DOES NOT FLOURISH WITHOUT THE FEMALE, because THE PALM TREE is both male and female. HENCE IT SAYS OF HIM, "AND HIS WIFE'S NAME WAS MEHITAVEL." This MALCHUT is called "the daughter of Matred," WHICH MEANS SHE IS a daughter to that place everyone is busy (Heb. trudim) attaining, which is called a father, NAMELY CHOCHMAH. It is also written, "Man cannot know its price; nor is it found in the land of the living" (Iyov 28:13), SINCE EVERYONE IS BUSY ATTAINING IT. According to another explanation, she is a daughter to mother, WHO IS BINAH, from whose aspect Judgments rise that disturb (Heb. matridim) everyone. THIS IS WHY SHE IS CALLED "THE DAUGHTER OF MATRED." She is "the daughter of Mei zahab (lit. 'gold water')," BECAUSE SHE is fed from both aspects that radiate in two manners, with Chesed and with Judgments, THAT IS, FROM RIGHT AND LEFT, THE RIGHT BEING CHESED AND CALLED WATER, AND LEFT THE SECRET OF CHOCHMAH CALLED GOLD. HENCE THE GOLD WATER.

114. Before the world was created, they did not face and look at each other face to face, and because of that the earlier worlds were destroyed, BY BEING BROKEN AND DYING. The first worlds were formed but not fixed, and that KING that was not established was called glowing sparks, THAT IS, HIS KINGDOM AND REIGN WERE LIKE THE LIGHT OF A SPARK THAT IS IMMEDIATELY EXTINGUISHED AND DISAPPEARS. It is like a craftsman who strikes on an iron tool with a hammer, and produces sparks in every direction. These sparks come out glowing and shining but are extinguished at once. These are called the first worlds. For this reason they were destroyed and did not survive, until Atika Kadisha manifested and the craftsman began His work.

30. How Zeir Anpin emanated from Aba and Ima

Rabbi Shimon recalls what the Baraitha says about the destruction of the first worlds and about how Atika Kadisha's craftsmanship later established everything as male and female. Then when Aba and Ima joined and were incorporated within each other, the head of Zeir Anpin emerged and expanded.

115. וְעַל הַאי תְּנֵינָא בְּמַתְנִיתָא דִילָן, דְּבוּצִינָא אַפִּיק זִיקִין נִיצוֹצִין לִתְלַת מְאָה וְעֶשְׂרִין עִיבָּר. וְאִינּוּן זִיקִין, עָלְמִין קַדְמָאֵי אִקְרוּן, וּמִיתוּ לְאַלְתָּר. לְבָתַר נָפִיק אוּמְנָא לְאוּמְנוּתֵיהּ, וְאִתְתַּקַּן בִּדְכַר וְנוּקְבָא, וְהָנֵי זִיקִין דְּאִתְדַּעֲכוּ וּמִיתוּ, הַשְׁתָּא אִתְקַיָּים כֻּלָּא. מִבּוּצִינָא דְּקַרְדִּינוּתָא, נָפַק נִיצוֹצָא, פַּטִישָׁא תַּקִיפָא, דְּבָטַשׁ, וְאַפִּיק זִיקִין עָלְמִין קַדְמָאֵי, וּמִתְעָרְבֵי בַּאֲוִירָא דַכְיָא, וְאִתְבְּסָמוּ דָא בְּדָא.

115. In regard to this we learned in our B'raita that the luminary scattered sparks and glitters to 320 sides, and that these sparks are called the first worlds, which died immediately. Afterwards, the craftsman, ATIKA KADISHA, went to do His craftsmanship, which was set as male and female, and the sparks that were extinguished and died became in existence now. For from the harsh candle a spark came out, which is the strong hammer that struck and produced sparks THAT WERE EXTINGUISHED IN the first worlds. It is mingled with pure air and they were sweetened by each other.

116. כַּד אִתְחַבָּר אַבָּ"א וְאִימָּ"א, וְהַהוּא אָב הוּא, מֵרוּחָא דְּגָנִיז בְּעַתִּיק יוֹמִין, בֵּיהּ אִתְגְּנִיז הַאי אֲוִירָא, וְאַכְלִיל לְנִיצוֹצָא, דְּנָפַק מִבּוּצִינָא דְּקַרְדִּינוּתָא, דְּגָנִיז בְּמֵעוֹי דְּאִימָּא. וְכַד אִתְחַבְּרוּ תַּרְוַוּיְיהוּ, וְאִתְכְּלִילוּ דָא בְּדָא. נָפִיק גּוּלְגַּלְתָּא חַד תַּקִיפָא, וְאִתְפְּשַׁט בְּסִטְרוֹי, דָא בְּסִטְרָא דָא, וְדָא בְּסִטְרָא דָא. כְּמָה דְּעַתִּיקָא קַדִישָׁא תְּלַת רֵישִׁין אִשְׁתְּכָחוּ בְּחַד, כַּךְ כֻּלָּא אִזְדְּמַן בִּתְלַת רֵישִׁין, כְּמָה דַאֲמִינָא.

116. HE NOW EXPLAINS THE EMERGENCE OF ZEIR ANPIN FROM ABA AND IMA, SAYING: when Aba united with Ima, NAMELY MALE WITH FEMALE, the PURE air, THE SECRET OF CHASSADIM, coming from the spirit hidden within Atik Yomin, was concealed within Aba and included the spark coming from the hard candle hidden within the belly of Ima, THAT IS, THE JUDGMENTS OF CHOCHMAH OF THE LEFT OF IMA. When the two joined and were incorporated within each other, CHOCHMAH OF IMA WITHIN THE CHASSADIM OF ABA AND VICE VERSA, a hard, strong skull, THE HEAD OF ZEIR ANPIN, emerged and expanded to the sides, one to one side and one to the other. Just like there are three heads together in Atika Kadisha, THE UNKNOWN HEAD, KETER AND CONCEALED CHOCHMAH, everything comes about through three heads as I said.

31. The skull of Zeir Anpin

We read how dew drips from the skull of Arich Anpin to the skull of Zeir Anpin and from there to Malchut where it sustains everything. From this dew, manna is ground for the righteous in the World to Come, and through it the dead will be revived. Rabbi Shimon talks about how this dew dripped when Yisrael were wandering in the wilderness. As this event never happened at any other time in the world, we learn that children, length of life and sustenance depend not on merit but instead on Mazal. Lastly we hear that there is healing in the world only when Zeir Anpin and Atika Kadisha face each other; then everything is long-suffering.

117. בְּהַאי גּוּלְגַּלְתָּא דז"א, נָטִיף טַלָּא מֵרֵישָׁא חִוָּרָא, וְהַהוּא טַלָּא אִתְחֲזֵי בִּתְרֵי גְוָונֵי. וּמִנֵּיהּ מִתְּזָן חַקְלָא דְּתַפּוּחִין קַדִישִׁין. וּמֵהַאי טַלָּא דְּגוּלְגַּלְתָּא דָא, טַחֲנִין מָנָא לְצַדִּיקַיָּיא לְעָלְמָא דְּאָתֵי, וּבֵיהּ זְמִינִין מֵתַיָּיא לַאֲחַיָּיא. וְלָא אִזְדְּמַן מָנָא דְּנָפַל מֵהַאי טַלָּא, בַּר הַהוּא זִמְנָא בְּזִמְנָא דְּאָזְלוּ יִשְׂרָאֵל בְּמַדְבְּרָא, וְזָן לְהוּ עַתִּיקָא דְּכֹלָּא, מֵהַאי אֲתָר. מַה דְּלָא אִשְׁתְּכַח לְבָתַר. הה"ד הִנְנִי מַמְטִיר לָכֶם לֶחֶם מִן הַשָּׁמַיִם. כד"א וְיִתֶּן לְךָ הָאֱלֹהִים מִטַּל הַשָּׁמַיִם וְגוֹ'. הַאי בְּהַהוּא זִמְנָא. לְזִמְנָא אַחֲרָא תְּנֵינָן, קָשִׁים מְזוֹנוֹתָיו שֶׁל אָדָם קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא. וְהָא בְּמַזָּלָא תַּלְיָיא בְּמַזָּלָא וַדַּאי. וע"כ בְּנֵי חַיֵּי וּמְזוֹנֵי, לָאו בִּזְכוּתָא תַּלְיָיא מִלְּתָא, אֶלָּא בְּמַזָּלָא תַּלְיָיא מִלְּתָא, וְכֹלָּא תַּלְיָין בְּהַאי מַזָּלָא, כְּמָה דְּאוֹקִימְנָא.

117. In this skull of Zeir Anpin, dew drips from the white head, WHICH IS THE SKULL OF ARICH ANPIN, which appears in two colors, FOR THOUGH IT IS CHASSADIM THAT ARE CONSIDERED WHITE, NEVERTHELESS SOME REDNESS APPEARS IN IT, WHICH INDICATES THE INCLUSION OF CHOCHMAH, WHICH IS WHAT IS MEANT BY, "THE COLOR OF BDELLIUM" (BEMIDBAR 11:7). From Zeir Anpin the field of holy apple trees, WHICH IS MALCHUT, is sustained. From the dew in this skull, manna is ground for the righteous for the World to Come, and through it the dead shall be revived. This dew never dripped except when Yisrael wandered in the wilderness, sustained by the most ancient from that place, THE DEW ABOVE THE SKULL, and this never happened afterwards. This is the meaning of, "Behold, I will rain bread from heaven for you" (Shemot 16:4), as in, "therefore Elohim give you of the dew of heaven..." (Beresheet 27:28). FOR SOME OF THE DEW OF THE SKULL OF ARICH ANPIN DRIPS ON THE SKULL OF ZEIR ANPIN CALLED HEAVEN. This was at that time, WHEN THEY WERE FED BY THE DEW OF HEAVEN. Other times, we learned that man's sustenance is hard for the Holy One, blessed be He, because AT THAT TIME SUSTENANCE came from Mazal, Mazal certainly WHERE THERE ARE JUDGMENTS, AND NOT FROM THE DEW OF THE SKULL OF ARICH ANPIN, WHICH IS WHOLLY OF MERCY. Hence children, length of life and sustenance do not depend on merit, but on Mazal. Everything derives from that Mazal as we explained THAT IT IS THE BEARD OF ARICH ANPIN.

118. תִּשְׁעָה אַלְפִין רִבּוֹא עָלְמִין, נַטְלִין וְסַמְכִין עַל הַאי גּוּלְגַּלְתָּא. וְהַאי אֲוִירָא דַּכְיָא אִתְכְּלִיל בְּכֹלָּא, כְּיָון דְּהוּא כָּלִיל מִכֹּלָּא וְכֹלָּא אִתְכְּלִיל בֵּיהּ, אִתְפְּשָׁטוּ אַנְפּוֹי לְתְרֵין סִטְרִין, בְּתְרֵי נְהוֹרִין כְּלִילָן מִכֹּלָּא. וְכַד אִסְתְּכָלוּ אַנְפּוֹי, בְּאַנְפִּין דְּעַתִּיקָא קַדִּישָׁא, כֹּלָּא אֶרֶךְ אַפַּיִם אִקְרֵי. מַאי אֶרֶךְ אַפַּיִם. אֶלָּא הָכִי תְּנִינָן, בְּגִין דְּאָרִיךְ אַפֵּיהּ לְחַיָּיבֵיא. אֲבָל אֶרֶךְ אַפַּיִם, אַסְוָותָא דְּאַנְפִּין. דְּהָא לָא אִשְׁתְּכַח אַסְוָותָא בְּעָלְמָא, אֶלָּא בְּזִמְנָא דְּאַשְׁגְּחִין אַנְפִּין בְּאַנְפִּין.

118. 90,000,000 worlds journey and are supported by the skull. The pure air OF ABA is included within all GRADES OF ZEIR ANPIN, BOTH TO THE RIGHT AND TO THE LEFT, WHICH IS WHY THE FACE OF ZEIR ANPIN HAS EXPANDED to two sides, RIGHT AND LEFT, by two lights FROM CHASSADIM AND CHOCHMAH that include everything. When the face OF ZEIR ANPIN looks to the face of Atika Kadisha, everything, BOTH THE FACE OF ARICH ANPIN AND THE FACE OF ZEIR ANPIN, is called long-suffering. We learned that it is long-suffering because He is long-suffering to the wicked, but long-suffering MEANS healing come from the face, SINCE LONG (HEB. AROCH) MEANS HEALING, DERIVED FROM, "FOR I WILL RESTORE HEALTH (HEB. ARUCHAH) TO YOU" (YIRMEYAH 30:17), for there is healing in the world only when ZEIR ANPIN AND ATIKA KADISHA face each other.

32. Chochmah, Binah and Da'at of Zeir Anpin

Rabbi Shimon tells us about the three lights that shine within the cavity of the skull, and about how these lights spread throughout the body. We learn about the perfection of Jacob, who drew Chochmah and bestowed it on Rachel and on Malchut. The Zohar says that Atika Kadisha is completely at one with the light of Chassadim alone, and the illumination of Chochmah has no power over it, and thus there is joy in it for everyone and life for everyone, and no Judgments extend from it.

119. בַּחֲלָלָא דְּגוּלְגַּלְתָּא, נְהִירִין תְּלַת נְהוֹרִין. וְאִי תֵּימָא תְּלַת, אַרְבַּע אִינּוּן, כְּמָה דַּאֲמִינָא, אַחֲסַנְתֵּיהּ דַּאֲבוֹי וְאִמֵּיהּ, וּתְרֵין גְּנִיזִין דִּלְהוֹן, דְּמִתְעַטְּרָן כֻּלְּהוּ בְּרֵישֵׁיהּ, וְאִינּוּן תְּפִלִּין דְּרֵישָׁא. לְבָתַר מִתְחַבְּרָן בְּסִטְרוֹי, וְנַהֲרִין וְעָאלִין בְּתְלַת חֲלָלֵי דְּגוּלְגַּלְתָּא. נָפְקִין כָּל חַד בְּסִטְרוֹי, וּמִתְפַּשְׁטִין בְּכָל גּוּפָא.

119. Three lights shine within the cavity of the skull, NAMELY CHOCHMAH, BINAH AND DA'AT. You may argue, YOU SPEAK OF three, yet there are four, as I mentioned, which are the inheritance of His father and mother, NAMELY CHOCHMAH AND BINAH, THE ASPECT OF ABA AND IMA HE INHERITED and the two PARTS OF DA'AT hidden within them. They serve as crowns on the head OF ZEIR ANPIN as the head Tefilin. AND HE ANSWERS, AT FIRST THERE WERE FOUR LIGHTS, which later join at His sides, THAT IS, THE TWO PARTS OF DA'AT ARE JOINED IN HIM INTO ONE TO RECONCILE CHOCHMAH AND BINAH AND UNITE THEM WITH EACH OTHER, SO THEY BECOME THREE LIGHTS. They shine and enter the three cavities in the skull and come out each from its own side, ONE FROM THE RIGHT, ONE FROM THE LEFT AND ANOTHER FROM THE MIDDLE, and spread throughout the body.

120. וְאִלֵּין מִתְחַבְּרָן בִּתְרֵי מוֹחֵי. וּמוֹחָא תְּלִיתָאָה כָּלִיל לוֹן, וְאָחִיד בְּהַאי סִטְרָא וּבְהַאי סִטְרָא, וּמִתְפַּשֵּׁט בְּכָל גּוּפָא, וְאִתְעֲבִיד מִנֵּיהּ תְּרֵי גְוָונֵי כְּלִילָן כַּחֲדָא. וּמֵהַאי נָהִיר אַנְפּוֹי, וְאַסְהִיד בְּאַבָּא וְאִימָּא גְוָונֵי דְּאַנְפּוֹי. וְהוּא אִקְרֵי דַּעַת, בְּדַעַת כְּתִיב, כִּי אֵל דֵּעוֹת ה׳ וְגוֹ׳, בְּגִין דְּאִיהוּ בִּתְרֵי גְוָונֵי לוֹ נִתְכְּנוּ עֲלִילוֹת. אֲבָל לְעַתִּיקָא קַדִּישָׁא סְתִימָאָה, לָא נִתְכְּנוּ. מ״ט נִתְכְּנוּ לְהַאי. בְּגִין דִּיְרִית תְּרֵין חוּלְקִי, וּכְתִיב עִם חָסִיד תִּתְחַסָּד וְגוֹ׳.

120. These FOUR LIGHTS join the two brain lobes CHOCHMAH AND BINAH and the third brain lobe that includes THE TWO LOBES and which is attached to this and that side, NAMELY TO THE RIGHT, WHICH IS CHOCHMAH, AND THE LEFT, WHICH IS BINAH, and spreads throughout the body and two colors are formed in Him blended into one, NAMELY THE RIGHT WITHIN IT, WHICH IS CHASSADIM AND THE LEFT WITHIN IT WHICH IS CHOCHMAH ARE INCORPORATED IN IT TOGETHER. This causes His face to shine, and the colors of His countenance testify about Aba and Ima. THAT IS, THEY SHINE WITH THE COLOR OF ABA, WHICH IS CHASSADIM, AND THE COLOR OF IMA, WHICH IS CHOCHMAH. And He is called Da'at, of which it is written, "For Hashem is an El of knowledge (lit. 'knowledges')" (I Shmuel 2:3), THAT IS, IN THE PLURAL, because He has two colors, CHOCHMAH AND CHASSADIM. Hence it is written, "With the merciful You will show Yourself merciful" (II Shmuel 22:26) BY SHINING CHASSADIM ON HIM, "AND WITH THE UPRIGHT MAN (HEB. GIBOR) YOU WILL SHOW YOURSELF UPRIGHT" (IBID.), BY SHINING GVUROT ON HIM, THAT IS, WITH THE ILLUMINATION OF CHOCHMAH, WHICH IS PERFECT, AS UPRIGHT MEANS PERFECT.

121. וְהָא בִּקְשׁוֹט אוֹקִימוּ חַבְרַיָּיא, דִּכְתִיב, וַיַּגֵּד יַעֲקֹב לְרָחֵל כִּי אֲחִי אָבִיהָ הוּא. וַיַּגֵּד, הָא אוֹקְמוּהָ, דְּכֹלָּא רָזָא דְּחָכְמְתָא. וְכִי בֶּן רִבְקָה הוּא. בֶּן רִבְקָה, וְלָא כְּתִיב בֶּן יִצְחָק. רֶמֶז, וְכֹלָּא רְמִיזָא בְּחָכְמְתָא.

121. The friends explained it in truth, as written, "And Jacob told Rachel that he was her father's brother" (Beresheet 29:12). In relation to "told," it has been explained that everything is the secret of wisdom, WHICH MEANS THAT THE DRAWING OF CHOCHMAH IS CONSIDERED TELLING. "and that he was Rivka's son" (Ibid.): It is written, "Rivka's son" instead of, "Isaac's son," as an allusion, and everything is an allusion of wisdom.

122. וְעַל הַאי אִקְרֵי שְׁלִים בְּכֹלָא. וּבֵיהּ אִתְחֲזֵי מְהֵימְנוּתָא. וּבג״כ כְּתִיב, וַיַּגֵּד יַעֲקֹב, וְלָא כְּתִיב וַיֹּאמֶר.

122. For this JACOB is considered perfect in every respect, and faith is evident in him. THAT IS, HE BESTOWED CHOCHMAH ON MALCHUT CALLED BOTH RACHEL AND FAITH; THE BESTOWING OF CHOCHMAH IS CONSIDERED TELLING. Hence it is written, "And Jacob told Rachel," WHICH INDICATES THE BESTOWING OF CHOCHMAH, instead of 'said'.

123. הָנֵי גְוָונֵי, כְּמָה דְּנַהֲרִין בְּעִטְרָא דְּרֵישָׁא, וְעָאלִין בַּחֲלָלֵי דְּגוּלְגַּלְתָּא. הָכִי מִתְפַּשְׁטִין בְּכָל גּוּפָא, וְגוּפָא אִתְאֲחִיד בְּהוּ. לְעַתִּיקָא קַדִּישָׁא סְתִימָא, לָא נִתְכְּנוּ, וְלָא יְיָאן לֵיהּ, דְּהָא כֹּלָא בְּחַד אִשְׁתְּכַח, חֵידוּ לְכֹלָא, חַיִּים לְכֹלָא. לָא תַּלְיָיא בֵּיהּ דִּינָא. אֲבָל בְּהַאי, לוֹ נִתְכְּנוּ עֲלִילוֹת וַדַּאי.

123. Just as these colors OF RIGHT AND LEFT IN DA'AT shine in the adornment of the head and enter the cavities of the skull, so they spread throughout the body and the body is attached to them, BUT for concealed Atika Kadisha "ACTIONS are not weighed" (I Shmuel 2:3), SINCE THERE IS NO CHOCHMAH IN IT and they are not suitable for it, because this ATIKA KADISHA is completely at one WITH THE LIGHT OF CHASSADIM ALONE, AND THE ILLUMINATION OF CHOCHMAH HAS NO POWER OVER IT, AND HENCE THERE IS joy IN IT for all, life for all, and no Judgments extend from it. But as for Him, ZEIR ANPIN, "by Him actions are weighed" (Ibid.), surely. HENCE THIS VERSE IS WRITTEN ONE WAY AND PRONOUNCED ANOTHER. IT IS WRITTEN "BY HIM (HEB. LO, LAMED VAV)," AND PRONOUNCED "NOT (HEB. LO, LAMED ALEPH)," ONE APPLYING TO ATIKA AND ONE TO ZEIR ANPIN.

33. Hairs, tresses and bristles on the head of Zeir Anpin

Rabbi Shimon tells us about the locks of hair that hang from the head of Zeir Anpin and how they are intertwined with the supernal light from Aba and Ima. We hear about the lobes of the brain and how they encompass the laws and mysteries, the hidden and the disclosed. We also learn what should be done by a person who wants God to hear him.

124. בְּגוּלְגַּלְתָּא דְּרֵישָׁא, תַּלְיָין כָּל אִינּוּן רִבְּוָון וְאַלְפִין מִקּוֹצֵי דְּשַׂעְרִין, דְּאִינּוּן אוּכְמִין. וּמִסְתַּבְּכִין דָּא בְּדָא, אֲחִידָן דָּא בְּדָא, דְּאַחִידָן בְּנְהִירוּ עִלָּאָה דְּמְעַטֵּר בְּרֵישֵׁיהּ מֵאַבָּא, וּמִמּוֹחָא דְּאִתְנְהִיר מֵאַבָּא. לְבָתַר נָפְקִין נִימִין עַל נִימִין, מִנְּהִירוּ דְּמִתְעַטַּר בְּרֵישֵׁיהּ מֵאִימָּא, וּמִשְּׁאַר מוֹחֵי. וְכֻלְּהוּ אֲחִידָן, וּמִסְתַּבְּכֵי בְּאִינּוּן שַׂעְרֵי דְּאַחִידָן מֵאַבָּא, בְּגִין דְּאִינּוּן מִתְעָרְבִין דָּא בְּדָא, וּמִסְתַּבְּכִין דָּא בְּדָא,

124. From the skull of the head, WHICH IS KETER, tens of thousands of locks of hairs are hanging, which are black, entangled and intertwined in each other, since they are twined with the supernal light that adorns his head from Aba and from his brain that shines from the light of Aba. Then many tiny hairs come out of the light that adorns his head from Ima and from the other brain lobes, all connected and entangled in the hairs that hold to Aba, because they are disheveled and entangled in each other.

125. וְכֻלְּהוּ מוֹחֵי אֲחִידָן בְּגוּלְגּוּלְתָּא, בְּמוֹחָא עִלָּאָה. וְכֻלְּהוּ מְשִׁיכָן אִתְמַשְּׁכָן מִתְּלַת חֲלָלֵי דְּמוֹחָא, אֲחִידָן בְּמוֹחֵי מִתְעָרְבָן דָּא בְּדָא, בְּדַכְיָא בְּמְסָאֲבָא. בְּכָל אִינּוּן טַעֲמִין, וְרָזִין, סְתִימִין וּמִתְגַּלְיָין. וּבג״כ כֻּלְּהוּ מוֹחֵי רְמִיזֵי בְּאָנֹכִי יְיָ׳ אֱלֹהֶיךָ וְכוּ׳, כְּמָה דְּנַהֲרִין בְּעִטְרָא דְּרֵישָׁא, וְעָאלִין בַּחֲלָלֵי דְּגוּלְגַּלְתָּא.

125. All the brain lobes ARE ATTACHED TO the skull, WHICH IS the supernal brain. And all the hairs flow from the three cavities of the brain that are attached to the SUPERNAL brain lobes and are intermixed in purity and impurity, WHICH ARE THE LAWS OF PURITY AND LOGIC BEHIND THE WARNINGS CONCERNING IMPURITY, in all those laws and mysteries, the hidden and the disclosed. For that reason, all brain lobes are indicated in, "I am Hashem your Elohim" (Shemot 20:2). THEY ARE THE SECRET OF THE 248 POSITIVE AND THE 365 NEGATIVE PRECEPTS INCLUDED IN THAT VERSE, WHICH ARE ARRANGED as they shine in the head part, THAT IS, IN THE FOUR BRAIN LOBES IN THE SKULL, AND THEIR ILLUMINATION enters the THREE cavities of the skull INSIDE THE HEAD.

126. כָּל אִינּוּן קוֹצִין אוּכְמִין, חַפְיָין וְתַלְיָין לְסִטְרָא דְּאוּדְנִין. וְהָא אוֹקִימְנָא, דבג"כ כְּתִיב, הַטֵּה יְיָ' אָזְנְךָ וּשְׁמָע. מִכָּאן אוֹקִימְנָא, מַאן דְּבָעֵי דְּיַרְכִּין מַלְכָּא אוּדְנֵיהּ לְקָבְלֵיהּ, יְסַלְסֵל בְּרֵישֵׁיהּ דְּמַלְכָּא, וְיִפְנֶה שַׂעְרֵי מֵעַל אוּדְנוֹי, וְיִשְׁמַע לֵיהּ מַלְכָּא בְּכָל מַה דְּבָעֵי.

126. All the locks of black hair hang on and cover the ears, which is why we learned that it is written, "Hashem, bend Your ear, and hear" (II Melachim 19:16). From this we derive that whoever wishes the King to bend His ear to him should curl the hairs on the King's head, THAT IS, CONCENTRATE ON MITIGATING THE JUDGMENTS HANGING FROM THE HAIRS ON THE HEAD OF ZEIR ANPIN. He should also move the hair away from His ears SO THEY WOULD NOT OBSTRUCT THE HEARING OF PRAYER. Then the King will hear whatever He needs to.

34. The path that divides the hairs of Zeir Anpin
We are told that wailers and moaners emerge from the rough hairs on the head of Zeir Anpin, and that they spread a trap for the wicked who are not familiar with the paths of the precepts of the Torah.

127. בְּפַלְגוּתָא דְּשַׂעְרֵי, מִתְאַחֲדָא חַד אוֹרְחָא, בְּאָרְחָא דְּעַתִּיק יוֹמִין, וּמִתְפָּרְשָׁן מִנֵּיהּ כָּל אוֹרְחוֹי דְּפִקּוּדֵי אוֹרַיְיתָא, כָּל מָארֵיהוֹן דִּיבָבָא וִילָלָא תַּלְיָין בְּכָל קוֹצָא וְקוֹצָא, וְאִינּוּן מַפְרְשִׁין רִשְׁתָּא לְחַיָּיבַיָּא, דְּלָא יַדְעִין אִינּוּן אָרְחִין. הה"ד, דֶּרֶךְ רְשָׁעִים כָּאֲפֵלָה. וְכָל אִלֵּין תַּלְיָין בְּקוֹצִין תַּקִּיפִין, ובג"כ כֻּלְּהוּ תַּקִּיפִין. וְאוֹקִימְנָא בְּאִינּוּן שְׁעִיעָן אִתְאַחֲדָן מָארֵיהוֹן דְּמַתְקְלָא, דִּכְתִיב, כָּל אָרְחוֹת יְיָ' חֶסֶד וֶאֱמֶת. וְכָל כַּךְ, בְּגִין דְּמַשְׁכִּין מִמּוֹחִין סְתִימִין דִּרְהִיטֵי דְּמוֹחָא.

127. Where the hairs OF ZEIR ANPIN divide, a way joins the path of the Ancient of Days (Atik Yomin) WHERE THE HAIRS DIVIDE, THAT IS, IT RECEIVES BOUNTY FROM IT, and all the paths of the precepts of the Torah part from it. All the wailers and moaners come out from every rough hair IN THE HAIR and spread a trap for the wicked who are not familiar with these paths. This is the meaning of, "The way of the wicked is like darkness" (Mishlei 4:19). From the rough hairs those who are weighing come out, as written, "All the paths of Hashem are mercy and truth" (Tehilim 25:10). It is all this way because they emerge from the concealed brain lobes of THE LEFT, CALLED the strong lights of the brain.

35. The hair - tips in each of Chochmah, Binah and Da'at
Rabbi Shimon clarifies the previous section and we learn that the wicked do not know that they are stumbling on harsh judgment.

128. ובג"כ מִשְׁתַּכְחֵי כָּל חַד כְּפוּם אוֹרְחוֹי, מֵחַד מוֹחָא בְּאִינּוּן קוֹצִין שְׁעִיעָן, אִתְמַשְׁכָן מָארֵיהוֹן דְּמַתְקְלָא, דִּכְתִיב כָּל אָרְחוֹת יְיָ' חֶסֶד וֶאֱמֶת.

128. HE NOW EXPLAINS MATTERS MORE FULLY. For that reason, each OF THE HAIR-TIPS has its individual way, but from one brain lobe, THE MIDDLE ONE, WHICH IS DA'AT, weighing ones emerge from the smooth rough hair in it, OF WHOM it is written, "All the paths of Hashem are mercy and truth" (Tehilim 25:10).

129. מִמּוֹחָא תִּנְיָינָא, בְּאִינּוּן קוֹצִין תַּקִּיפִין, אִתְמַשְׁכָן וְתַלְיָין מָארֵיהוֹן דִּיבָבָא וִילָלָא דִּכְתִיב בְּהוּ דֶּרֶךְ רְשָׁעִים כָּאֲפֵלָה לֹא יָדְעוּ בַּמֶּה יִכָּשֵׁלוּ. מַאי קָא מַיְירֵי. אֶלָּא לֹא יָדְעוּ, כְּלוֹמַר לָא יַדְעִין, וְלָא בָּעָאן לְמִנְדַּע, בַּמֶּה יִכָּשֵׁלוּ. אַל תִּקְרֵי בַּמֶּה, אֶלָּא בְּאִימָּא יִכָּשֵׁלוּ. בְּאִינּוּן דְּמִתְאַחֲדִין בִּסְטַר דְּאִימָּא. מַאי סִטְרָא דְּאִימָּא. גְּבוּרָה תַּקִּיפָא מִינֵּהּ מִתְאַחֲדָן מָארֵיהוֹן דִּיבָבָא וִילָלָא.

129. From the second brain lobe, THE LEFT ONE, WHICH IS BINAH, THE SAID wailers and moaners come out from the rough hard hairs, of which it is written, "The way of the wicked is like darkness; they know not at what they stumble" (Mishlei 4:19). What does this mean? AND HE ANSWERS, they know not, namely they do not know nor wish to know at what they stumble. Do not pronounce it, "at what (Heb. bemah) they stumble," but rather, "on Ima (Heb. be'ima) they stumble," that is, on those attached TO THE SECOND BRAIN LOBE, WHICH IS BINAH of the aspect of Ima. The aspect of Ima is harsh Gvurah AT THE LEFT, from her are included the wailers and moaners.

130. מִמּוֹחָא תְּלִיתָאָה, בְּאִינּוּן קוֹצִין דְּאִינּוּן בְּאֶמְצָעִיתָא, אִתְמַשְּׁכָן וְתַלְיָין מָארֵיהוֹן דְּמִידִין. וְאִקְרוּן אַפִּין נְהִירִין וְלָא נְהִירִין. וּבְהָנֵי כְּתִיב פַּלֵּס מַעְגַּל רַגְלֶיךָ. וְכֹלָּא אִשְׁתְּכַח בְּאִינּוּן קוֹצִין דְּשַׂעֲרֵי דְּרֵישָׁא.

130. From the third brain lobe, from the rough hairs in the middle prosecutors come out and emerge. They are called shining countenances that are yet not shining. Of these it is written, "Make even the path of your foot" (Mishlei 4:26). Everything is in the rough hairs of the head.

36. The forehead of Zeir Anpin

We are told that whenever it is exposed, the forehead of Zeir Anpin takes revenge on the wicked for their deeds. However, when the forehead of Atika is revealed within the forehead of Zeir Anpin it is a time of goodwill for everyone; this happens during the Minchah service on Shabbat. Rabbi Shimon explains why people are not punished by a celestial court until they are at least twenty years old.

131. מִצְחָא דְּגוּלְגַּלְתָּא, מִצְחָא לְאִתְפַּקְדָּא חַיָּיבַיָּא עַל עוֹבָדֵיהוֹן. וְכַד הַאי מִצְחָא אִתְגַּלְיָיא, מִתְעָרִין מָארֵיהוֹן דְּדִינִין, לְאִינּוּן דְּלָא מִתְכַּסְּפִין בְּעוֹבָדֵיהוֹן. הַאי מִצְחָא סוּמְקָא כְּוַרְדָא. וּבְשַׁעֲתָא דְּאִתְגַּלְיָיא מִצְחָא דְּעַתִּיקָא בְּהַאי מִצְחָא, אִתְהַדְּרַת חִוָּרָא כְּתַלְגָּא. וְהַהִיא שַׁעֲתָא, עֵת רָצוֹן אִקְרֵי לְכֹלָּא.

131. The forehead on the skull is a forehead that takes revenge on the wicked for their deeds. When this forehead is exposed, prosecutors are roused against those who are not ashamed of their actions. This forehead is as red as a rose. When the forehead of Atika is revealed within this forehead, it again becomes white as snow. That time is considered a time of goodwill for everyone.

132. בְּסִפְרָא דְּאַגַּדְתָּא דְּבֵי רַב יֵיבָא סָבָא אָמַר, מְצַח. זְכֵי מֶצַח, מִצְחָא דְּעַתִּיקָא. וְאִי לָאו, אַשְׁדֵּי ח׳ בֵּין תְּרֵין אַתְוָון, כד״א וּמָחַץ פַּאֲתֵי מוֹאָב.

132. In the Agadah book of Rav Yeba Saba he spoke of the forehead (Heb. metzach, Mem Tzadik Chet). If people merit the forehead, it is the forehead of Atik, THAT IS, THE FOREHEAD OF GOODWILL. If they do not HAVE MERIT, Chet is placed between the two letters Mem and Tzadik, WHICH FORMS THE WORD 'MACHATZ', as in, "and shall smite (Heb. machatz) the corners of Moab" (Bemidbar 24:17), WHICH MEANS THAT THE WICKED GET THEIR PUNISHMENT FROM IT.

133. וְאוֹקִימְנָא, דְּאִקְרֵי נֶצַח בְּאַתְוָון רְצוּפִין. וְכַמָּה נְצָחִים הֲוֹ. ואע״ג דְּנֶצַח בְּאַתְרָא אָחֳרָא אִסְתְּלַק, וְאִית נְצָחִים אָחֳרָנִין דְּמִתְפַּשְּׁטִין בְּכָל גּוּפָא. וּבְגִין דְּשַׁבְּתָא בְּשַׁעֲתָא דְּצִלּוֹתָא דְּמִנְחָה, בְּגִין דְּלָא יִתְּעַר דִּינִין, גַּלְיָא עַתִּיקָא קַדִּישָׁא מִצְחָא דִּילֵיהּ, וְכָל דִּינִין אִתְכַּפְיָין וְאִשְׁתְּכָכוּ וְלָא אִתְעֲבִידוּ.

133. We explained that THE FOREHEAD (HEB. METZACH) is called Netzach using executive letters, CHANGING THE LETTER MEM WITH THE FOLLOWING IN ALPHABETICAL ORDER, NUN, WHICH INDICATES THAT THE LIGHT OF SUPERNAL NETZACH SHINES ON THE FOREHEAD. And even though Netzach rises to another place, THIS DOES NOT POSE ANY DIFFICULTIES, because other kinds of Netzach spread throughout the body. THE REASON THE FOREHEAD IS CALLED NETZACH IS THAT IT VANQUISHES (HEB. NOTZE'ACH) ALL JUDGMENTS, because on Shabbat during the Minchah service Atika Kadisha exposes its forehead so as not to arouse Judgments, and all Judgments are subdued and quieted and do not manifest.

134. בְּהַאי מִצְחָא תַּלְיָין כ״ד בָּתֵּי דִּינִין, לְכָל אִינּוּן דְּחַצִּיפִין בְּעוֹבָדֵיהוֹן. כְּמָה דִּכְתִיב, וְאָמְרוּ אֵיכָה יָדַע אֵל וְיֵשׁ דֵּעָה בְּעֶלְיוֹן. וְהָא עֶשְׂרִים אִינּוּן, ד׳ לְמָה. לְקֻבְלֵיהוֹן דְּד׳ מִיתוֹת בֵּית דִּינָא לְתַתָּא, דְּתַלְיָין מִלְּעֵילָא. וְאִשְׁתְּאָרוּ עֶשְׂרִין. ובג״כ לָא מַעֲנִישִׁין בֵּי דִּינָא עִלָּאָה, עַד דְּיַשְׁלִים וְסַלְקָא לְכ׳ שְׁנִין, לְקֻבְלֵיהוֹן דְּכ׳ בָּתֵּי דִּינָא. בְּמַתְנִיתָא סְתִימָאָה דִּילָן תְּנֵינָן, לְקֻבְלֵיהוֹן דְּכ״ד סִפְרִים דְּאִתְכְּלִילָן בְּאוֹרַיְיתָא.

134. 24 courthouses derive from the forehead for all those who are impudent in their actions, as in, "And they say, how does El know? And is there knowledge in the most High" (Tehilim 73:11). HE ASKS, Yet there are twenty courthouses, why add four to them, AND ANSWERS THAT four correspond to the four capital punishments allotted by the terrestrial courthouse that derive from up high, so only twenty COURTHOUSES remain. For that reason, one is not punished by a celestial court until he completes his twentieth year, which corresponds to the twenty courthouses. In our concealed B'raita we learned that they correspond to the four books in the bible.

37. The eyes of Zeir Anpin

Rabbi Shimon says that although the wicked think that the eyes of God are sleeping, they are not. We hear about the eyebrows and the eyelashes and eyelids of the eyes of Zeir Anpin, and we are told that when His eyes open they turn and see the open eye of Arich Anpin and they bathe in its whiteness - at this time all the prosecutors of Yisrael surrender. We learn about the four colors in the eyes of Zeir Anpin and we are told that the eyes supervise everyone in order to judge, that they generate mercy and goodness, and that they reveal man's actions as they are - good or bad. Rabbi Shimon talks again about the separation of Zeir Anpin and Malchut.

135. The eyes in the head OF ZEIR ANPIN are eyes from which the wicked are not guarded. They are eyes that sleep yet that do not sleep, THAT IS, THEY SOMETIMES SLEEP AND SOMETIMES DO NOT. For that reason they are called, "His eyes are like doves" (Shir Hashirim 5:12). What is meant by 'doves'? It is as in, "You shall not therefore defraud (Heb. tonu) one another" (Vayikra 25:17), DERIVED FROM FRAUD. FOR IT SEEMS TO THE WICKED THAT THEY ARE ASLEEP, THAT IS, NOT SUPERVISING THE WORLD. Hence it is written, "Yet they say, Hashem shall not see, nor shall the Elohim of Jacob regard it..." (Tehilim 94:7), and, "He that planted the ear, shall He not hear..." (Ibid. 9).

135. עֵינִין דְּרֵישָׁא, אִינּוּן עֵינִין דְּלָא מִסְתַּמְּרִין מִנַּיְיהוּ חַיָּיבַיָּא. עֵינִין דְּנַיְימִין וְלָא נַיְימִין. וּבג״כ אִקְרוּ עֵינָיו כְּיוֹנִים. מַאי יוֹנִים. כד״א, וְלֹא תוֹנוּ אִישׁ אֶת עֲמִיתוֹ. וע״ד כְּתִיב, וַיֹּאמְרוּ לֹא יִרְאֶה יְ״ה וְגוֹ׳. וּכְתִיב הֲנוֹטֵע אֹזֶן הֲלֹא יִשְׁמָע וְגוֹ׳.

136. The characteristic above the eye is the hairs growing AT THE END OF THE FOREHEAD ABOVE THE EYES, in full measure. From these hairs 1,007 supervisors are ready to wage war, and then they stop from falling, THAT IS, STOP THEIR FALLING OVER THE EYES TO COVER THEM, BECAUSE THE HAIRS RISE ABOVE THE EYES and the eyes open.

136. תִּקּוּנָא דְּעַל עֵינָא, שַׂעֲרֵי דְּמִתְּשַׁעְרָן בְּשִׁעוּרָא שְׁלִים. מֵאִינּוּן שַׂעֲרִין תַּלְיָין, אֶלֶף וְז׳ מְאָה מָארֵי דְּאַשְׁגְּחוּתָא, לְאַגָּחָא קְרָבָא. וּכְדֵין קַיְימֵי כֻּלְּהוּ מִשּׁוּלְשְׁלֵיהוֹן וּמִתְּפַקְּחִין עֵינִין.

137. Eyelashes are attached to the eyelids, AND BOTH ARE CONSIDERED EYELIDS OR EYE COVERS. 14,000,000 protectors hold on to them, who are called eye covers. And all these are considered the eyes of Hashem. They never open or waken, except when the lower eyelids OVER THE EYES separate from the upper lids, THAT IS, THE LOWER PART IS SEPARATED FROM THE UPPER PART. And when the lower lids separate from the upper and make room for supervision, the eyes open and seem as one awakened from his sleep. The eyes turn and see the open eye OF ARICH ANPIN and bathe in its whiteness. When they wash IN WHITE all the prosecutors of Yisrael surrender. Hence it is written, "Awake, why sleep you, Adonai? Arise..." (Tehilim 44:24).

137. כְּסוּתָא דְּעַל עֵינִין, גְּבִינִין מִתְאַחֲדָן בְּהוּ. וַאֲלַף וְד׳ מְאָה רִבְּוָון מָארֵי תְּרִיסִין אִתְאַחֲדָן בְּהוּ, וְאִינּוּן אִקְרוּן כְּסוּתָא דְּעַיְינִין. וְכָל אִינּוּן דְּאִקְרוּן עֵינֵי יְיָ׳, לָא פַּקְחִין, וְלָא אִתְּעָרוּן, בַּר בְּזִמְנָא, דְּאִלֵּין כְּסוּתֵי דִּגְבִינִין, מִתְפָּרְשָׁן אִינּוּן תַּתָּאֵי מֵעִלָּאֵי. וּכְשַׁעֲתָא דְּאִתְפָּרְשָׁן גְּבִינֵי תַּתָּאֵי מֵעִלָּאֵי, וְיָהֲבִין אֲתָר לְאַשְׁגְּחָא מִתְפַּקְּחִין עֵינִין, וְאִתְחַזֵּי כְּמַאן דְּאִתְעַר מִשֵּׁינָתֵיהּ. אִסְתַּחֲרוּ עֵינִין וְחָמָא לְעֵינָא פְּקִיחָא, וְאִסְתְּחָן בְּחִוָּרָא דִּילֵיהּ. וְכַד אִסְתַּחְיָין, אִתְכַּפְיָין מָארֵיהוֹן דְּדִינִין לְיִשְׂרָאֵל. וּבג״כ כְּתִיב, עוּרָה לָמָּה תִישַׁן יְיָ׳ הָקִיצָה וְגוֹ׳.

138. Four colors can be seen in these eyes OF ZEIR ANPIN, WHITE, RED, GREEN AND BLACK. From them shine the four compartments of the Tefilin that illuminate the cavities of the brain. There are seven that are called the eyes of Hashem, THE SEVEN SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT IN THE EYE. WHITE IS CHESED, RED IS GVURAH, GREEN IS TIFERET THAT INCLUDES NETZACH, HOD AND YESOD, AND BLACK IS MALCHUT. Eyesight comes from the blackness in the eye, WHICH IS MALCHUT as we explained in the Idra RABA, as written, "upon one stone are seven facets (lit. 'eyes')" (Zecharyah 3:9), which are the colors that glow from their aspects.

138. אַרְבַּע גַּוְונִין אִתְחַזְיָין בְּאִינּוּן עֵינִין. מֵאִינּוּן נְהִירִין ד׳ בָּתֵּי דִּתְפִילִין, דְּנַהֲרִין בִּרְהִיטֵי מוֹחָא. ז׳ דְּאִקְרוּן עֵינֵי ה׳. וְאַשְׁגְּחוּתָא נַפְקִי, מִגַּוְון אוּכְמָא דְּעֵינָא. כְּמָה דְּאוֹקִימְנָא בְּאִדְרָא, דִּכְתִיב עַל אֶבֶן אַחַת שִׁבְעָה עֵינָיִם. וְאִינּוּן גַּוְונִין מִתְלַהֲטִין בְּסִטְרַיְיהוּ.

139. מִסּוּמְקָא, נָפְקִין אוֹחֲרָנִין, מָארֵי דְּאַשְׁגָּחוּתָא לְדִינָא. וְאִינּוּן אִקְרוּן, עֵינֵי יְיָ׳ מְשׁוֹטְטוֹת בְּכָל הָאָרֶץ. מְשׁוֹטְטוֹת, וְלָא מְשׁוֹטְטִים. בְּגִין דְּכֻלְּהוּ דִּינָא. מִירוֹקָא, נָפְקִין אוֹחֲרָנִין, דְּקַיְּימִין לְגַלָּאָה עוֹבָדִין, בֵּין טַב וּבֵין בִּישׁ. דִּכְתִיב כִּי עֵינָיו עַל דַּרְכֵי אִישׁ. וְאִלֵּין אִקְרוּן, עֵינֵי יְיָ׳ מְשׁוֹטְטִים. מְשׁוֹטְטִים, וְלָא מְשׁוֹטְטוֹת. בְּגִין דְּאִינּוּן לִתְרֵין סִטְרִין, לְטָב וּלְבִישׁ. מֵחִוָּרָא, נָפְקִין כָּל אִינּוּן רַחֲמֵי, כָּל אִינּוּן טָבָאן, דְּמִשְׁתַּכְחֵי בְּעָלְמָא, לְאוֹטָבָא לְהוּ לְיִשְׂרָאֵל. וּכְדֵין אִסְתַּחְיָין כָּל אִינּוּן תְּלַת גְּוָונֵי, לְרַחֲמָא עָלַיְיהוּ.

139. From the red COLOR IN THE EYES come out SEVEN other EYES, which supervise to do Judgment, BECAUSE THE RED COLOR IS THE LEFT COLUMN THAT IS JUDGMENT. They are called, "the eyes of Hashem run to and fro throughout the whole earth" (II Divrei Hayamim 16:9). "run" IS WRITTEN AS FEMININE, instead of masculine, WHICH IS because they are all Judgment. From the green color IN THE EYE come out SEVEN other EYES, the purpose of which is to reveal MAN'S actions, both good or bad, as written, "For His eyes are upon the ways of man" (Iyov 34:21). These are called, "the eyes of Hashem, they rove to and fro" (Zecharyah 4:10), "rove" with a masculine suffix instead of the feminine, because they face both sides, the good as well as the bad, BECAUSE THE GREEN COLOR IS THE CENTRAL COLUMN THAT INCLUDES RIGHT AND LEFT, WHICH ARE CHESED AND JUDGMENT. HENCE IT IS IN THE MASCULINE, SINCE CHESED SHINES WITH THE MALE LIGHT. From the white COLOR IN THE EYE come out all the mercy and all the goodness that is present in the world to do good to Yisrael, for then the three colors, RED, GREEN AND BLACK, bathe IN THE WHITE COLOR, WHICH IS MERCY, in order to have mercy upon them.

140. אִלֵּין גְּוָונִין מִתְעָרְבִין דָּא בְּדָא, וְאִתְדַּבְּקָן דָּא בְּדָא. כָּל חַד אוֹזִיף לְחַבְרֵיהּ מִגְּוָונֵי דִּילֵיהּ, בַּר מֵחִוָּרָא, דְּכֻלְּהוּ כְּלִילָן בֵּיהּ כַּד אִצְטְרִיךְ, וְהוּא חָפֵי עַל כֹּלָּא. כָּל גְּוָונִין דִּלְתַתָּא, לָא יַכְלִין כָּל בְּנֵי עָלְמָא, לְאַסְחָרָא לוֹן חִוָּרָא, לְאוּכְמָא לְסוּמְקָא וְלִירוֹקָא. וְהָכָא בְּאַשְׁגָּחוּתָא חַד, כֻּלְּהוּ אִתְאַחֲדָן וְאִסְתַּחְיָין בְּחִוָּרָא.

140. These four colors blend with each other and merge with each other, and each lends some of its color to its neighbor, except for the white color in which all are incorporated when IT is needed and when it covers everything. As for all the PHYSICAL colors below, no one can revert the black, red and green to look white. But here under the same supervision all THREE COLORS, BLACK, RED AND GREEN, join and bathe in the white color, THAT IS, THEY BECOME WHITE AGAIN, WHICH IS CHESED.

141. גְּבִינוֹי לָא מִשְׁתַּכְּכִין, בַּר כַּד בַּעְיָין גְּוָונִין דְּחִוָּרָא לְאַשְׁגָּחָא, בְּגִין דִּגְבִינִין יְהַבִּין אֲתָר לְאַשְׁגָּחָא, לְכֻלְּהוּ גְּוָונֵי. וְאִי אִינּוּן לָא יָהֲבִין אֲתָר, לָא יַכְלִין לְאַשְׁגְּחָא וּלְאִסְתַּכְּלָא. גְּבִינִין לָא קַיְּימִין, וְלָא מִשְׁתַּכְּכִין שַׁעֲתָא חֲדָא שְׁלִימוּתָא, אֶלָּא פַּקְחִין וְסַתְמִין, סַתְמִין וּפַקְחִין, מִשּׁוּם עֵינָא פְּקִיחָא דְּקָאֵי עָלַיְיהוּ. וע״ד כְּתִיב, וְהַחַיּוֹת רָצוֹא וָשׁוֹב. וְהָא אוֹקִימְנָא.

141. The eyebrows are never lying over the eyes except when the white colors wish to observe, because the eyebrows give all colors room to observe. If they do not, no COLOR can supervise and watch. The eyebrows do not stand IN ONE PLACE and never lie still for a whole hour, but open and close, close and open, since the observing eye is over them. Hence it is written, "And the living creatures ran and returned" (Yechezkel 1:14). I have already explained this.

142. כְּתִיב עֵינֶיךָ תִּרְאֶינָה יְרוּשָׁלַם נָוֶה שַׁאֲנָן, וּכְתִיב תָּמִיד עֵינֵי יְיָ׳ אֱלֹהֶיךָ בָּהּ מֵרֵשִׁית הַשָּׁנָה וְגוֹ׳. דְּהָא יְרוּשָׁלֵם בַּעְיָא כֵּן, דִּכְתִיב, צֶדֶק יָלִין בָּהּ. ובג״כ יְרוּשָׁלַם, וְלָא צִיּוֹן. דִּכְתִיב, צִיּוֹן בְּמִשְׁפָּט תִּפָּדֶה וְגוֹ׳, דְּכֹלָּא רַחֲמֵי.

142. It is written, "your eyes shall see Jerusalem a quiet habitation" (Yeshayah 33:20), and, "the eyes of Hashem your Elohim are always upon it, from the beginning of the year..." (Devarim 11:12), because Jerusalem needs that. FOR JERUSALEM, WHICH IS MALCHUT, NEEDS TO HAVE THE EYES OF HASHEM, THE SECRET OF CHOCHMAH, IN IT, SINCE THE REVELATION OF CHOCHMAH IS IN MALCHUT CALLED LOWER CHOCHMAH. As written, "righteousness lodged in it" (Yeshayah 1:21), RIGHTEOUSNESS BEING THE SECRET OF THE JUDGMENTS THAT EMERGE FROM THE ILLUMINATION OF CHOCHMAH OF THE LEFT THAT SHINES IN MALCHUT. Hence it speaks of Jerusalem rather than Zion, WHICH IS THE INNER PART OF MALCHUT, THE SECRET OF THE ILLUMINATION OF CHASSADIM, as written, "Zion shall be redeemed with justice" (Ibid. 27), since all is Mercy, AS RIGHTEOUSNESS IS JUDGMENT OF THE LEFT AND APPLIES TO JERUSALEM, WHILE JUSTICE IS MERCY OF ZEIR ANPIN AND APPLIES TO ZION.

143. עֵינֶיךָ, עֵינְךָ כְּתִיב, עֵינָא דְּעַתִּיקָא קַדִּישָׁא, סְתִימָא דְּכֹלָּא. הַשְׁתָּא, עֵינֵי יְיָ׳ אֱלֹהֶיךָ בָּהּ, לְטָב וּלְבִישׁ, כְּמָה דְּאִתְחֲזֵי. בג״כ לָא אִתְקַיְּימוּ בְּקִיּוּמָא תְּדִירָא. וְהָתָם עֵינֶךָ תִּרְאֶינָה יְרוּשָׁלִַם, כֹּלָּא לְטָב, כֹּלָּא בְּרַחֲמֵי. דִּכְתִיב, וּבְרַחֲמִים גְּדוֹלִים אֲקַבְּצֵךְ.

143. "your eyes SHALL SEE JERUSALEM" is spelled 'your eye' IN SINGULAR, WHICH INDICATES the eye of the most concealed Atika Kadisha, WHOSE TWO EYES BECOME ONE AGAIN, BEING WHITE WITHIN WHITE, WHICH WILL HAPPEN IN THE FUTURE. But for now it is written, "the eyes of Hashem your Elohim are always upon it," THAT IS, TWO EYES, which are for good and for evil as it should be. For that reason they do not exist always BUT IN THE FUTURE WILL AGAIN BE ONE EYE, SINCE there, "your eye shall see Jerusalem," NAMELY ONE EYE, which is all for good, all merciful, THAT IS, THE EYE OF ATIKA, as written, "but with great mercies will I gather you" (Yeshayah 54:7).

144. תָּמִיד עֵינֵי יְיָ׳ אֱלֹהֶיךָ בָּהּ מֵרֵשִׁית הַשָּׁנָה. מֵרֵשִׁית חָסֵר א׳ כְּתִיב, וְלָא רֵאשִׁית בְּאָלֶף. מַאן הִיא. הֵ״א דִּלְתַתָּא. וּלְעֵילָא כְּתִיב, הִשְׁלִיךְ מִשָּׁמַיִם אֶרֶץ תִּפְאֶרֶת יִשְׂרָאֵל. מַאי טַעְמָא הִשְׁלִיךְ מִשָּׁמַיִם אֶרֶץ. מִשּׁוּם דִּכְתִיב אַלְבִּישׁ שָׁמַיִם קַדְרוּת, וְעַיְינִין בְּקַדְרוּתָא, בְּגַוְונָא אוּכְמָא אִתְחָפּוּ.

144. "the eyes of Hashem your Elohim are always upon it, from the beginning (Heb. resheet) of the year." 'resheet' is defectively spelled without Aleph, instead of with it. What is THAT WHICH IS CALLED RESHEET WITHOUT ALEPH: it is lower Hei, NAMELY MALCHUT, SINCE RESHEET IS NAMED AFTER 'RASH (ENG. 'POOR')'. Before that it is written, "and cast down from heaven (to) earth the beauty of Yisrael" (Eichah 2:1). What is the reason He "cast down from heaven earth," THAT IS, WHY WAS MALCHUT CALLED EARTH CAST DOWN FROM ZEIR ANPIN CALLED HEAVEN? AND HE ANSWERS, It is because it is written, "I clothe the heavens with blackness" (Yeshayah 50:3), WHICH MEANS the eyes are in blackness, that is, they are covered with blackness, SINCE THEN MALCHUT IS SEPARATED FROM ZEIR ANPIN AND HAS NOTHING TO RECEIVE FROM HIM.

145. מֵרֵשִׁית הַשָּׁנָה, מֵאָן אֲתָר מִסְתַּכְּלִין בִּירוּשָׁלִַם אִלֵּין עֵינֵי יְיָ׳, חָזַר וּפֵירַשׁ, מֵרֵשִׁית הַשָּׁנָה, דְּהוּא דִּינָא בְּלָא אָלֶף, וְדִינָא אִתְאַחַד מִסִּטְרָהָא, אע״ג דְּלָאו הוּא דִּינָא מַמָּשׁ. וְעַד אַחֲרִית שָׁנָה, אַחֲרִית שָׁנָה וַדַּאי דִּינָא אִשְׁתְּכַח. דְּהָא כְּתִיב, צֶדֶק יָלִין בָּהּ, דְּהִיא אַחֲרִית הַשָּׁנָה.

145. "from the beginning of the year": namely whence do the eyes of Hashem behold Jerusalem? Again he explains, "from the beginning of the year," WHICH IS BINAH CALLED BEGINNING, spelled without Aleph because it is of Judgment, since Judgment is connected to its side, THAT IS, ITS LEFT SIDE. "to the end of the year" (Devarim 11:12): surely the end of the year is there, as it is written, "righteousness lodged in it," which is the end of the year, NAMELY MALCHUT.

146. ת״ח, א׳ בִּלְחוֹדוֹי אִקְרֵי רֵאשׁוֹן, דְּכַר. בְּאָלֶף סְתִים וְגָנִיז מַה דְּלָא אִתְיְדַע. כַּד אִתְחַבָּר הַאי אָלֶף בַּאֲתָר אַחֲרָא, אִקְרֵי רֵאשִׁית. וְאִי תֵּימָא דְּאִתְחַבָּרָא. לָא. אֶלָּא אִתְגַּלְיָא בֵּיהּ, וְנָהִיר לֵיהּ, וּכְדֵין אִקְרֵי רֵאשִׁית. וַאֲפִילּוּ בְּהַאי רֵאשִׁית, לָא אַשְׁגַּח בִּירוּשָׁלִַם, דְּאִלְמָלֵא הֲוַת בְּהַאי, אִתְקַיְּימַת תְּדִירָא. אֲבָל מֵרֵשִׁית כְּתִיב. וּלְעָלְמָא דְּאָתֵי כְּתִיב, רִאשׁוֹן לְצִיּוֹן הִנֵּה הִנָּם וְגוֹ׳.

146. Come and see, Aleph on its own is called 'first', which is masculine, because that which is unknown is concealed and treasured in Aleph. When this Aleph is connected somewhere else, THE PLACE is called 'beginning'. You may argue it is connected to it, but it is not so. It is revealed in and shines on it, and then it is called beginning. Even in that beginning it does not observe Jerusalem, since had it received from this BEGINNING, it would have shone forever AND ITS UNION WOULD HAVE BEEN UNBROKEN. But 'beginning' is spelled without Aleph, AND HENCE ITS UNION IS INTERRUPTED. Of the World to Come it is written, "A harbinger (lit. 'first') for Zion will I give. Behold, behold them" (Yeshayah 41:27), WHERE ALEPH, WHICH IS CALLED FIRST WILL SHINE ON ZION, WHICH IS MALCHUT.

38. The nose of Zeir Anpin

Rabbi Shimon tells us the difference between the nose of Atika Kadisha and the nose of Zeir Anpin. We learn that the nose of Zeir Anpin is of anger and judgment, yet that the judgment is mitigated by the sweet savor of the burnt offerings given by the children of Yisrael. The nose of Atika Kadisha is long-suffering, and it holds back the judgments of the short nose of Zeir Anpin.

147. חוֹטְמָא דִּזְעֵיר אַנְפִּין, תִּקּוּנָא דְּפַרְצוּפָא. כָּל פַּרְצוּפָא בֵּיהּ אִשְׁתְּמוֹדַע. חוֹטְמָא דָּא, לָא כְּחוֹטְמָא דְּעַתִּיקָא קַדִּישָׁא סְתִימָאָה דְּכָל סְתִימִין. דְּחוֹטְמָא דְּעַתִּיקָא, חַיִּים דְּחַיִּים. דְּהָא מִתְּרֵין נוּקְבִין, נָפְקִין רוּחִין דְּחַיִּין, לְכֹלָּא. בְּהַאי זְעֵיר אַנְפִּין כְּתִיב, עָלָה עָשָׁן בְּאַפּוֹ וְגוֹ׳.

147. The nose of Zeir Anpin characterizes the face, since the whole face is recognized by it. This nose is unlike the nose of the most concealed Atika Kadisha, since the nose of Atika is the life of life. For from the two nostrils OF THE NOSE come out spirits of life for everyone. Of Zeir Anpin it is written, "There went up a smoke out of His nostrils..." (II Shmuel 22:9).

148(1). בְּהַאי תְּנָנָא כָּל גְּוָונֵי אֲחִידָן בֵּיהּ, בְּכָל גְּוָונָא וּגְוָונָא, אֲחִידָן כַּמָּה מָארֵיהוֹן דְּדִינָא קַשְׁיָא. דַּאֲחִידָן בְּהַהוּא תְּנָנָא. וְלָא מִתְבַּסְּמִין כֻּלְּהוּ, אֶלָּא בִּתְנָנָא דְּמַדְבְּחָא דִּלְתַתָּא. וע״ד כְּתִיב, וַיָּרַח יְיָ׳ אֶת רֵיחַ הַנִּיחֹחַ. מַהוּ הַנִּיחֹחַ. אִתְבַּסְּמוּתָא דְּמָארֵי דִּינָא, נַחַת רוּחַ.

148a. All aspects hold on to the smoke IN THE NOSE, and in each class many harsh prosecutors hold on to that smoke. They are all sweetened only by the smoke on the altar below. Hence it is written, "And Hashem smelled the sweet savor" (Beresheet 8:21). The sweet savor is the mitigation of the prosecutors, NAMELY satisfaction.

148(2). וַיָּרַח יְיָ׳ אֶת רֵיחַ הַנִּיחֹחַ, אֶת רֵיחַ הַקָּרְבָּן לָא כְּתִיב, אֶלָּא אֶת רֵיחַ הַנִּיחֹחַ. דְּכֻלְּהוּ גְּבוּרָאן דַּאֲחִידָן בְּחוֹטְמָא, וְכָל דְּאִתְאַחֲדָן בְּהוּ, כֻּלְּהוּ מִתְבַּסְּמָן. וְכַמָּה גְּבוּרָאן מִתְאַחֲדָן כַּחֲדָא, דִּכְתִיב מִי יְמַלֵּל גְּבוּרוֹת יְיָ׳ יַשְׁמִיעַ כָּל תְּהִלָּתוֹ. וְהַאי חוֹטְמָא, מֵחַד נוּקְבָא נָפֵק אֶשָּׁא דְּאַכְלָא כָּל שְׁאַר אֶשִּׁין. בְּחַד נוּקְבָא תְּנָנָא. וְהַאי וְהַאי אִשְׁתְּכַח בְּאֶשָּׁא וּתְנָנָא דְּמַדְבְּחָא. וְאִתְגַּלְיָיא הַאי עַתִּיקָא קַדִּישָׁא, וְאִשְׁתְּכַךְ כֹּלָּא. הַיְינוּ דְּאִתְּמַר וּתְהִלָּתִי אֶחֱטָם לָךְ.

148b. "And Hashem smelled the sweet savor." It does not speak of the smell of the sacrifice, but of the savory smell, because all the Gvurot are connected to the nose, and all Judgments that are connected TO THE NOSE are mitigated, and many Gvurot are joined together, as written, "Who can utter the mighty acts (Heb. gvurot) of Hashem? who can declare all His praise" (Tehilim 106:2). From one nostril of this nose (Heb. chotem) comes out fire that consumes all other fires, and from the other nostril comes out smoke. Both are MITIGATED by the fire and smoke of the altar. Atika Kadisha is uncovered WITH ITS CHASSADIM and all Judgments are quieted. This is the meaning of, "and for My praise will I refrain (Heb. echetom) for you" (Yeshayah 48:9), WHICH REFERS TO THE NOSE OF ATIKA.

149. חוֹטְמָא דְּעַתִּיקָא קַדִּישָׁא אָרִיךְ, וּמִתְפַּשֵּׁט. וְאִקְרֵי אֶרֶךְ אַפַּיִם. וְהַאי חוֹטְמָא, זְעֵיר. וְכַד תְּנָנָא שָׁרֵי נָפִיק בִּבְהִילוּ, וְאִתְעֲבִיד דִּינָא. וּמַאן מְעַכֵּב לְהַאי. חוֹטְמָא דְּעַתִּיקָא. וְכֹלָּא כְּמָה דַּאֲמִינָא בְּאִדְּרָא, וְאִתְעֵרוּ חַבְרַיָּיא.

149. The nose of Atika Kadisha is long and expansive, and is called long-suffering (lit. 'long nosed'). This nose OF ZEIR ANPIN is short. When smoke starts emerging in haste, Judgment is carried out. The nose of Atika detains it, NAMELY ITS CHASSADIM. All is as I said at the Idra RABA, where the friends have commented on it.

150. וּבְסִפְרָא דְּרַב הַמְנוּנָא סָבָא, אוֹקִים הָנֵי תְּרֵי נוּקְבֵי. מֵחַד תְּנָנָא וְאֶשָּׁא. וּמֵחַד נַיְיחָא וְרוּחָא טָבָא. דְּאִית בֵּיהּ יְמִינָא וּשְׂמָאלָא, וּכְתִיב וְרֵיחַ לוֹ כַּלְּבָנוֹן. וּבְנוּקְבָא כְּתִיב, וְרֵיחַ אַפֶּיךָ כַּתַּפּוּחִים. וּמַה בְּנוּקְבָא הָכִי, כָּל שֶׁכֵּן בֵּיהּ. וְשַׁפִּיר קָאָמַר.

150. In his book, Rav Hamnuna Saba explained about the two nostrils IN THE NOSE that from one there is smoke and fire and from another satisfaction and good spirit. Because it has in it right and left, FROM THE LEFT THERE IS SMOKE AND FIRE AND FROM THE RIGHT SATISFACTION AND GOODNESS OF SPIRIT, WHICH IS CHASSADIM INCLUDING CHOCHMAH. It is also written, "and his fragrance like the Lebanon" (Hoshea 14:7). Of the Nukva it is written, "the scent of your countenance (lit. 'nose') like apples" (Shir Hashirim 7:9), WHICH INDICATES THE ILLUMINATION OF CHOCHMAH CALLED SMELL. If this is true for the Nukva, it is all the more so FOR ZEIR ANPIN, WHICH SUSTAINS THE NUKVA. And he has spoken well.

151. As for the words, "And Hashem smelled the sweet savor (Heb. nichoach)," the sweet savor INDICATES DOUBLE SATISFACTION (HEB. nachat) on both sides RIGHT AND LEFT. The one ON THE RIGHT is satisfaction revealed from the most concealed Atika Kadisha, which brings pleasure and sweetening for everything, BOTH TO CHOCHMAH AND CHASSADIM. The one ON THE LEFT is sweetening coming from below with the smoke and fire on the altar. Since it is SWEETENED on both sides FROM ATIKA AND FROM BELOW, THEREFORE it is written, 'nichoach' WHICH INDICATES DOUBLE SATISFACTION. All this applies to Zeir Anpin.

151. וּמַה דְּאָמַר וַיָּרַח יְיָ׳ אֶת רֵיחַ הַנִּיחֹחַ. הַנִּיחֹחַ בִּתְרֵי סִטְרֵי, חַד נַיְיחָא, דְּאִתְגַּלְיָיא עַתִּיקָא קַדִּישָׁא סְתִימָא דְּכָל סְתִימִין, דְּהַאי הוּא נַיְיחָא וְאִתְבַּסְמוּתָא לְכֹלָּא. וְחַד אִתְבַּסְמוּתָא דִּלְתַתָּא, בְּהַהוּא תְּנָנָא וְאֶשָּׁא דְּמַדְבְּחָא. וּבְגִין דְּאִיהוּ מִתְּרֵין סִטְרִין, כְּתִיב נִיחֹחַ. וְכֹלָּא בִּזְעֵיר אַנְפִּין אִתְּמַר.

39. The ears of Zeir Anpin

We are told about the two ears that hear good and bad, and about the winged messengers who hear the prayers people say out loud and who carry those prayers up to the ears of God. Rabbi Shimon says it is important that the sound be 'tasted' for its quality, and that this be done slowly; he tells us that whatever happens too quickly does not possess complete wisdom. We hear about the cavities of the ears, eyes, mouth and nose, and about how the sound affects them. According to the sound, the eyes might cry and the mouth might speak words; the whole body might tremble. Therefore people must guard carefully what they say out loud. Rabbi Shimon goes on to say that supreme secrets originate from the ear of Zeir Anpin, and that those secrets are only revealed to those who walk the straight path. Wicked people are those who reveal secrets, and the righteous are those faithful spirits who conceal the secrets.

152. There are two ears to hear good and bad, and both are considered one, as written, "Hashem, bend Your ear, and hear" (II Melachim 19:16). The innermost ear is formed of curved apertures so that the sound will be slowed down in entering the brain, the brain will be able to perceive it and it will not enter quickly, for whatever happens quickly does not possess complete wisdom.

152. תְּרֵי אוּדְנִין, לְמִשְׁמַע טַב וּבִישׁ. וְתַרְוַוּיְיהוּ סַלְקִין לְחַד. דִּכְתִיב, הַטֵּה יְיָ׳ אָזְנְךָ וּשְׁמָע. אוּדְנָא לְגוֹ בְּגוֹ דִילֵיהּ, תַּלְיָיא בִּרְשִׁימִין עַקִימִין, בְּגִין דִּיתְעַכָּב קָלָא לְאַעֲלָא בְּמוֹחָא, וְיַבְחִין בֵּיהּ מוֹחָא, וְלָא בִּבְהִילוּ, דְּכָל מִלָּה דַּהֲוֵי בִּבְהִילוּ, לָא הֲוָה בְּחָכְמְתָא שְׁלִימְתָא.

153. From the ears originate all the winged creatures, who receive the sound from the world. They are all called 'the ears of Hashem', as it is written of them, "for a bird of the sky shall carry the sound..." (Kohelet 10:20). HE ASKS, This verse is difficult, for what sound is there here, if the beginning of the verse writes, "Do not curse the king, no, not even in your thought" (Ibid.). If it says, "in your thought...even in your bedchamber," THEN why the reasoning, "for a bird of the sky shall carry the sound," if there is no sound here BUT THOUGHT?

153. מֵאוּדְנִין אִלֵּין תַּלְיָין כָּל מָאנֵיהוֹן דְּגַדְפִּין, דְּנַטְלִין קָלָא מֵעָלְמָא, וְכֻלְּהוּ הָכִי אִקְרוּן אָזְנֵי יְיָ׳, דִּכְתִיב בְּהוּ, כִּי עוֹף הַשָּׁמַיִם יוֹלִיךְ אֶת הַקּוֹל וְגוֹ׳. כִּי עוֹף הַשָּׁמַיִם יוֹלִיךְ אֶת הַקּוֹל, הַאי קְרָא קַשְׁיָא, הַשְׁתָּא מַאי קוֹל אִיכָּא הָכָא, דְּהָא רֵישָׁא דִּקְרָא כְּתִיב גַּם בְּמַדָּעֲךָ מֶלֶךְ אַל תְּקַלֵּל, בְּמַדָּעֲךָ כְּתִיב, וּבְחַדְרֵי מִשְׁכָּבְךָ וְגוֹ׳. מַאי טַעֲמָא כִּי עוֹף הַשָּׁמַיִם יוֹלִיךְ אֶת הַקּוֹל, וְהָא לֵיכָּא הָכָא קָלָא.

154. AND HE ANSWERS, Surely man does nothing with whatever he thinks or meditates on until he utters it with his lips, even if he does not mean to. The word he utters cleaves through the air, rises and flies in the world and turns into a sound. The winged ones take that sound; they raise it to the King and it enters His ears. This is the meaning of, "And Hashem heard the voice of your words" (Devarim 5:25), "and Hashem heard it; and His anger was kindled" (Bemidbar 11:1).

154. אֶלָּא וַדַּאי כָּל מַה דְּחָשִׁיב ב״נ, וְכָל מַה דְּיִסְתְּכַל בְּלִבּוֹי, לָא עָבִיד מִלָּה, עַד דְּאַפִּיק לֵיהּ בִּשְׂפָוָותֵיהּ, וְהוּא לָא אִתְכַּוָּן בֵּיהּ. וְהַהִיא מִלָּה דְּאַפִּיק, מִתְבַּקְעָא בַּאֲוִירָא, וְאַזְלָא וְסַלְקָא וְטָסָא בְּעָלְמָא, וְאִתְעָבִיד מִנֵּיהּ קָלָא. וְהַהוּא קָלָא נַטְלִין לֵיהּ מָאנֵי דְּגַדְפִּין, וְסַלְקִין לֵיהּ לְמַלְכָּא, וְעָיְיל בְּאוּדְנוֹי. הה״ד, וְיִשְׁמַע יְיָ׳ אֶת קוֹל דִּבְרֵיכֶם. וְיִשְׁמַע יְיָ׳ וַיִּחַר אַפּוֹ.

155. ובג״כ, כָּל צְלוֹתָא וּבְעוּתָא דְּבָעֵי ב״נ מִקַּמֵּי קוּדְשָׁא בְּרִיךְ הוּא, בָּעֵי לְאַפָּקָא מִלִּין בְּשִׂפְוָותֵיהּ, דְּאִי לָא אַפִּיק לוֹן, לָאו צְלוֹתֵיהּ צְלוֹתָא, וְלָאו בְּעוּתֵיהּ בְּעוּתָא. וְכֵיוָן דְּמִלִּין נָפְקִין, מִתְבַּקְּעִין בַּאֲוִירָא, סַלְקִין וְטָסִין וְאִתְעֲבִידוּ קָלָא, וְנָטִיל לוֹן מַאן דְּנָטִיל, וְאָחִיד לוֹן לְאַתְרָא קַדִּישָׁא, בְּרֵישָׁא דְּמַלְכָּא.

155. Therefore, whatever the prayer or entreaty a man asks before the Holy One, blessed be He, he should utter the words with his lips, for if he does not utter them WITH HIS LIPS, his prayer is no prayer nor is his petition a real petition. Once the words are uttered and cleave the air, they rise and fly and become a sound that is taken by someone, who joins them in a holy place in the King's head.

156. מִתְּלַת חַלָּלֵי דְּמוֹחֵי, נָטִיף נְטִיפָא לְאוּדְנִין, וְהַהוּא אִקְרֵי נַחַל כְּרִית. כד״א, נַחַל כְּרִית, כְּלוֹמַר, כְּרוּתָא דְּאוּדְנִין. וְקָלָא עָיֵיל בְּהַהוּא עֻקִימָא, וְאִשְׁתְּאַב בְּהַהוּא נַהֲרָא, דְּהַהוּא נְטִיפָא. וּכְדֵין אִתְעַכָּב תַּמָּן, וְאִתְבְּחִין בֵּין טַב לְבִישׁ. הה״ד, כִּי אֹזֶן מִלִּין תִּבְחָן. ומ״ט אֹזֶן מִלִּין תִּבְחָן. מִשּׁוּם דְּאִתְעַכָּב קָלָא בְּהַהוּא נַהֲרָא דְּנִטִיפָא, בַּעֲקִימוּתָא דְּאוּדְנִין, וְלָא עָיֵיל בְּבְהִילוּ. ובג״כ אִתְבְּחִין בֵּין טַב לְבִישׁ, וְחֵיךְ יִטְעַם לֶאֱכוֹל. מ״ט חֵיךְ יִטְעַם לֶאֱכוֹל. בְּגִין דְּיִתְעַכָּב תַּמָּן, וְלָא עָיֵיל בְּבְהִילוּ בְּגוּפָא, וע״ד יִטְעַם וְיִתְבְּחָן, בֵּין מְתִיקָא לִמְרִירוּ.

156. From the three cavities of the brain, CHOCHMAH, BINAH AND DA'AT, a trickle drips to the ears; this trickle is called the stream of Kerit as in, "wadi Kerit" (I Melachim 17:3), that is, the cutting off (Heb. keritah) of the ears. The sound enters that place WITHIN THE EAR to be absorbed in river of that trickle, where it is held and tested to see whether it is good or bad. This is the meaning of, "For the ear tries words" (Iyov 34:3). This is because the sound is slowed down in the river of that trickle in the curve of the ears and does not enter quickly. Then it is tested to see whether it is good or bad, LIKE "the palate tastes food" (Ibid.), means that it is held in the palate and does not enter the body quickly, so it tastes and distinguishes between sweet and bitter.

157. בְּהַאי נוּקְבָא דְּאוּדְנִין, תַּלְיָין נוּקְבִין אוֹחֲרָנִין, נוּקְבָא דְּעַיְינִין. נוּקְבָא דְּפוּמָא. נוּקְבָא דְּחוֹטְמָא. מֵהַהוּא קָלָא דְּעָיֵיל בְּנוּקְבָא דְּאוּדְנִין, אִי אִצְטְרִיךְ עָיֵיל לְנוּקְבֵי דְּעַיְינִין, וְנַבְעִין דְּמְעִין. מֵהַהוּא קָלָא אִי אִצְטְרִיךְ, עָיֵיל לְנוּקְבָא דְּחוֹטְמָא דְּפַרְדַּשְׁקָא, וּמַפְּקֵי תְּנָנָא וְאֶשָּׁא מֵהַהוּא קָלָא. הה״ד וַיִּשְׁמַע יְיָ׳ וַיִּחַר אַפּוֹ וַתִּבְעַר בָּם אֵשׁ יְיָ׳. וְאִי אִצְטְרִיךְ, עָיֵיל הַהוּא קָלָא לְנוּקְבָא דְּפוּמָא, וּמַלִּיל וְגָזַר מִלִּין מֵהַהוּא קָלָא. כֹּלָּא מֵהַהוּא קָלָא דְּאוּדְנִין. עָיֵיל בְּכָל גּוּפָא וְאִתְרְגִּישׁ מִנֵּיהּ כֹּלָּא. כַּמָּה תַּלְיָיא בְּהַאי אוּדְנָא. זַכָּאָה מַאן דְּנָטִיר מִלּוֹי. ע״ד כְּתִיב, נְצוֹר לְשׁוֹנְךָ מֵרָע וּשְׂפָתֶיךָ מִדַּבֵּר מִרְמָה.

157. From the ear cavity derive other cavities: the eye socket, the mouth cavity and the nostrils in the nose. From the sound that enters the ear cavities, if required it enters FROM THE EAR to the sockets of the eyes, and the eyes shed tears. From that sound, if required, it enters the nostrils of the opening in the nose and they bring forth smoke and fire from that sound. This is the meaning of, "and Hashem heard it; and His anger was kindled; and the fire of Hashem burned among them" (Bemidbar 11:1). If necessary, the sound enters the mouth cavity and it speaks and utters words from that sound. Everything is from the sound THAT ENTERS the ears; it enters the whole body and everything trembles from it. Much is derived from that ear. Blessed is he who guards what he says. Hence it is written, "Keep your tongue from evil, and your lips from speaking guile" (Tehilim 34:14).

158. הַאי אוּדְנָא קָרֵי בֵּיהּ שְׁמִיעָה. וּבִשְׁמִיעָה אִתְכְּלִילָן אִינּוּן מוֹחֵי. חָכְמָה אִתְכְּלִיל בֵּיהּ, דִּכְתִיב, וְנָתַתָּ לְעַבְדְּךָ לֵב שׁוֹמֵעַ. בִּינָה, כַּמָּה דְּאַתְּ אָמַר דַּבֵּר כִּי שׁוֹמֵעַ עַבְדֶּךָ. כִּי שׁוֹמְעִים אֲנַחְנוּ. דַּעַת, כד״א, שְׁמַע בְּנִי וְקַח אֲמָרָי. וּמִצְוֹתַי תִּצְפּוֹן אִתָּךְ. הָא כֹּלָּא תַּלְיָין בְּאוּדְנִין בְּהַאי אוּדְנָא תַּלְיָין, צְלוֹתִין וּבְעוּתִין, וּפְקִיחָא דְּעַיְינִין. הֲדָא הוּא דִּכְתִיב, הַטֵּה יְיָ׳ אָזְנְךָ וּשְׁמָע פְּקַח עֵינֶיךָ וּרְאֵה. הָא כֹּלָּא בֵּיהּ תַּלְיָיא.

158. Hearing applies to this ear, NAMELY BINAH CALLED HEARING, and within the hearing are incorporated the brain lobes CHOCHMAH, BINAH AND DA'AT, SINCE CHOCHMAH IS REVEALED ONLY THROUGH BINAH. Chochmah is included in it, as written, "Give therefore your servant an understanding (lit. 'hearing') heart" (I Melachim 3:9), HEART (HEB. LEV, =32) BEING THE SECRET OF THE 32 PATHS OF WISDOM. Binah IS INCLUDED WITHIN IT, as written, "Speak, for your servant is listening" (I Shmuel 3:10), ALSO we are listening, WHICH MEANS WE UNDERSTAND. Da'at IS INCLUDED WITHIN IT, as written, "Hear, O my son, and receive my sayings" (Mishlei 4:10), "and treasure up My commandments with you" (Mishlei 2:1), IN WHICH HEAR MEANS KNOW. Thus everything derives from the ear. THE RECEPTION OF prayers and petitions depends on this ear, as well as the opening of eyes. This is the meaning of, "Hashem, bend Your ear, and hear; open, Hashem, Your eyes, and see" (II Melachim 19:16). Thus everything originates FROM

THE EAR.

159. Supreme secrets, NAMELY CHOCHMAH, that do not go outside originate from that ear, which is why it is curved on the inside. The most secret among the secrets are hidden within it. Woe to him who reveals secrets. And when the ear gathers to itself the secrets and the inside curve receives them, it does not reveal secrets to those who follow crooked paths, but to those that walk the STRAIGHT path that is not crooked. This is the meaning of, "The counsel of Hashem is with them that fear Him; and He will reveal to them His covenant" (Tehilim 25:14), for they accept His way and HENCE accept His words.

159. בְּהַאי אוּדְנָא, תַּלְיָין רָזִין עִלָּאִין, דְּלָא נָפְקִין לְבַר, בג״כ הִיא עֲקִימָא לְגוֹ. וְרָזָא דְּרָזִין סְתִימִין בֵּיהּ, וַוי לְהַהוּא מְגַלֶּה רָזִין. וּבְגִין דְּהַאי אוּדְנָא כָּנִישׁ רָזִין, וַעֲקִימוּתָא דִּלְגוֹ נָטִיל לוֹן, לָא גַּלֵּי רָזִין לְאִינּוּן דַּעֲקִימִין בְּאָרְחַיְיהוּ, אֶלָּא לְאִינּוּן דְּלָא עֲקִימִין. הה״ד סוֹד יְיָ׳ לִירֵאָיו וּבְרִיתוֹ לְהוֹדִיעָם, דְּנַטְלֵי אָרְחוֹי וְנַטְלֵי מִלִּין.

160. Those whose path is crooked take matters and usher them in quickly, so they have no place to be detained. All the other cavities OF THE EYES AND NOSE open through it so the words come out through the mouth cavity. These are the wicked of the generation, hated by the Holy One, blessed be He. In our B'raita we learned THAT WHOEVER REVEALS SECRETS is as if he killed people and as if he worshiped idols. Everything is derived from the same verse, which says, "You shall not go up and down as a talebearer among your people; neither shall you stand aside when mischief befalls your neighbor," WHICH IS MURDER, "I am Hashem" (Vayikra 19:16), WHICH PROHIBITS IDOLATRY. Whoever transgresses the first part of the verse BY BEARING TALES AND REVEALING SECRETS, it is as if he transgressed them all, MURDER AND IDOLATRY.

160. וְאִינּוּן דַּעֲקִימִין בְּאָרְחַיְיהוּ, נַטְלֵי מִלִּין וְעַיְילִין לוֹן בִּבְהִילוּ, וְלֵית בְּהוּ אֲתָר לְאִתְעַכְּבָא. וְכָל נוּקְבִין אַחֲרָנִין, מִתְפַּתְּחִין בֵּיהּ, עַד דְּנָפְקִין מִלִּין בְּנוּקְבָא דְּפוּמָא. וְאִלֵּין אִקְרוּ חַיָּיבֵי דָרָא, שְׂנוּאֵי דְּקוּדְשָׁא בְּרִיךְ הוּא, בְּמַתְנִיתָא דִּילָן תְּנָן, כְּאִילוּ קָטִיל גּוּבְרִין, וּכְאִלּוּ פָּלַח לע״ז. וְכֹלָּא בְּחַד קְרָא, דִּכְתִיב, לֹא תֵלֵךְ רָכִיל בְּעַמֶּךָ לֹא תַעֲמוֹד עַל דַּם רֵעֶךָ אֲנִי יְיָ׳. מַאן דְּעָבַר עַל הַאי רֵישָׁא דִּקְרָא, כְּאִילוּ עָבַר עַל כֹּלָּא.

161. Blessed is the portion of the righteous, of whom it is written, "but he that is of a faithful spirit conceals the matter" (Mishlei 11:13); surely they are of a faithful spirit, because their spirit is drawn from a supernal, holy place, THAT IS, FROM THE CENTRAL COLUMN. Hence they are considered to be of a faithful spirit. We have explained this sign. Whoever reveals secrets, it is known that his soul is not from the body of the Holy King ZEIR ANPIN, THAT IS, THE CENTRAL COLUMN. Hence there is no secret in him, nor is he from the area of secrets. When his soul leaves his body, it does not cleave to the body of the King, which is not its place. Woe to that man, woe to his soul. Blessed is the portion of the righteous, who conceal secrets, and more so supernal secrets of the Holy One, blessed be He. Of them it is written, "Your people also shall be all righteous will inherit the land" (Yeshayah 60:21).

161. זַכָּאָה חוּלָקֵיהוֹן דְּצַדִּיקַיָּיא, דְּעָלַיְיהוּ כְּתִיב, וְנֶאֱמַן רוּחַ מְכַסֶּה דָּבָר. נֶאֱמַן רוּחַ וַדַּאי, דְּהָא רוּחָא דִּלְהוֹן מֵאֲתָר עִלָּאָה קַדִּישָׁא אִשְׁתְּלִיף, ובג״כ נֶאֱמַן רוּחַ אִקְרוּן. וְסִימָן דָּא אוֹקִימְנָא, הַהוּא דְּמְגַלֶּה רָזִין, בִּידוּעַ דְּנִשְׁמָתֵיהּ, לָאו אִיהוּ מִגּוּפָא דְּמַלְכָּא קַדִּישָׁא. ובג״כ לֵית בֵּיהּ רָזָא, וְלָא מֵאֲתָר דְּרָזָא הוּא. וְכַד תִּיפּוּק נִשְׁמָתֵיהּ, לָא אִתְדַּבְּקָא בְּגוּפָא דְּמַלְכָּא, דְּהָא לָא אַתְרֵיהּ הוּא. וַוי לְהַהוּא בַּר נָשׁ, וַוי לֵיהּ, וַוי לְנִשְׁמָתֵיהּ. זַכָּאָה חוּלָקֵיהוֹן דְּצַדִּיקַיָּיא, דְּמְכַסִּין רָזִין, כָּל שֶׁכֵּן רָזִין עִלָּאִין דְּקוּדְשָׁא בְּרִיךְ הוּא. עָלַיְיהוּ כְּתִיב, וְעַמֵּךְ כּוּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ.

40. The shining countenance of Zeir Anpin

We hear about the two colors of the face of Zeir Anpin, red and white. When sins multiply on earth, the face illuminates in red and judgments prevail. When people are righteous then the white shines from Atika Kadisha, and everything is illuminated with mercy. We hear that all the angels assume the colors that this face assumes.

162. אַנְפּוֹי, כִּתְרִין תַּקְרוֹבִין דְּבוּסְמָא. סַהֲדוּתָא עַל מַה דַּאֲמִינָא, דְּהָא סַהֲדוּתָא בְּהוּ תַּלְיָא. וּבְכֹלָּא תַּלְיָא סַהֲדוּתָא. אֲבָל הָנֵי תַּקְרוֹבֵי דְּבוּסְמָא, חִוָּרָא וְסוּמְקָא, סַהֲדוּתָא לְאַבָּא וְאִימָּא. סַהֲדוּתָא לְאַחְסָנָא דִּירִית וְאָחִיד לוֹן. וְהָא בְּמַתְנִיתָא דִּילָן אוֹקִימְנָא, כַּמָּה פָּרְסֵי בֵּין חִוָּרָא לְסוּמְקָא, וְאִתְכְּלִילָן בֵּיהּ כַּחֲדָא בְּסִטְרָא דְּחִוָּרָא.

162. THE TWO APPLES OF the face OF ZEIR ANPIN ARE like two spice offerings, WHICH EMIT GOOD FRAGRANCE, THE SECRET OF THE ILLUMINATION OF CHOCHMAH FROM BELOW UPWARDS CALLED FRAGRANCE, AND THE SECRET MEANING OF, "A MAN'S WISDOM MAKES HIS FACE TO SHINE" (KOHELET 8:1). It is evidence of what I said ABOUT ABA AND IMA, for the WHOLE testimony OF READING THE FACE depends on it, ON THE FACE; yet evidence depends on the whole FACIAL EXPRESSION, THAT IS, ON THE FOREHEAD AND THE NOSE, AS HAS BEEN SAID THAT ONE TESTIFIES HE SAW A PERSON'S FACE ONLY WITH THE NOSE. But the two spice offerings, which are white and red, testify about Aba and Ima. They testify about the inheritance he received FROM ABA AND IMA and about his holding on to them. In our B'raita we explained the many differences between white and red, YET NEVERTHELESS they are included IN ZEIR ANPIN together on the white side, THAT IS, UNDER THE POWER OF WHITE, WHICH IS CHESED.

163. כַּד אִתְנְהִיר מִנְהִירוּ דְּחִוָּרָא דְּעַתִּיקָא, חַפְיָא הַהוּא חִוָּרָא עַל סוּמְקָא. וְכֻלְּהוּ בְּנְהִירוּ אִשְׁתְּכַח. וּכְדֵין כְּתִיב, יָאֵר יְיָ פָּנָיו אֵלֶיךָ. וְכַד חַיָּיבִין סַגִּיאִין, תַּלְיָין דִּינִין בְּעָלְמָא, אִשְׁתְּכַחַת סְגִירוּתָא בְּכֹלָּא. וְסוּמְקָא אִתְפְּשַׁט בְּאַנְפִּין, וְחָפָא עַל חִוָּרָא. וּכְדֵין כֹּלָּא אִשְׁתְּכַח בְּדִינָא. וּכְדֵין כְּתִיב פְּנֵי יְיָ בְּעוֹשֵׂי רָע. וְכֹלָּא בְּהַאי תַּלְיָא, וּבְגִין דָּא סַהֲדוּתָא הוּא בְּכֹלָּא.

163. WHEN THE FACE OF ZEIR ANPIN shines in white, THAT IS, WITH CHESED, from Atika, the white in it, WHICH IS CHESED, covers the red in it, THE SECRET OF CHOCHMAH OF THE LEFT, and everything is illuminated. Then it is written, "Hashem make His face shine upon you" (Bemidbar 6:25). When wicked people multiply and Judgments are suspended over the world, there is shutting off everywhere, THAT IS, ALL LIGHTS ARE SHUT AND DO NOT SHINE, and the red expands throughout the face, WHICH IS JUDGMENT, and covers the white, WHICH IS MERCY, and then everything is in a state of Judgment. Then it is written, "The face of Hashem is against those who do evil" (Tehilim 34:17). Everything depends on it and hence THE FACE indicates everything.

164. כַּמָּה וְכַמָּה מָארֵי תְּרִיסִין מְחַכָּאן לְהָנֵי גְוָונֵי, מְצַפָּאן לְהָנֵי גְוָונֵי. כַּד נְהִירִין גְּוָונֵי, כָּל עָלְמִין כֻּלְּהוּ בְּחֵדוּ. בְּזִמְנָא דְּנָהִיר חִוָּרָא, כֹּלָּא אִתְחָזוּ בְּהַהוּא גַוְונָא. וְכַד אִתְחֲזֵי בְּסוּמְקָא כֹּלָּא הָכִי אִתְחָזוּ בְּהַהוּא גַוְונָא.

164. There are many ANGELS with shields waiting for those FACIAL colors, WHITE AND RED, expecting those colors. When the colors shine, all the worlds are joyful. When the white shines, everything assumes this color THAT IS CHESED and when the red appears everything assumes that color THAT IS JUDGMENT.

41. The nine characteristics of the beard of Zeir Anpin

Rabbi Shimon reveals that the valuable oil of the thirteen streams of the beard of Atika Kadisha illuminates the beard of Zeir Anpin. He says that the beginning of the beard is supernal Chesed, and that when the world is in need of mercy the holy Mazal appears from Arich Anpin; then all the characteristics of the beard of Zeir Anpin are in a state of mercy. Yet when the world is in need of judgment, judgment appears and God takes vengeance on the enemies of Yisrael. We hear that Moses spoke of the nine characteristics in order to revert them all to mercy.

165. בְּאִלֵּין תַּקְרוֹבִין דְּבוּסְמָא, שְׂאָרִי דִּיקְנָא לְאִתְחַזָּאָה, מֵרֵישָׁא דְּאוּדְנִין, וְנָחִית וְסַלִּיק בְּתַקְרוֹבָא דְּבוּסְמָא, שַׂעֲרִין אוּכְמִין דְּדִיקְנָא, בְּתִקּוּנָא יָאָה שַׁפִּיר. כְּגִיבָּר תַּקִּיף, שַׁפִּיר. מִשְׁחָא דִּרְבוּת דְּדִיקְנָא עִלָּאָה דְּעַתִּיקָא, בְּהַאי דִּיקְנָא דִּזְעֵיר אַנְפִּין אִתְחֲזֵי, וְנָהִיר.

165. With these spice offerings, THAT IS, THE TWO APPLES OF THE FACE, the beard starts to appear at the beginning of the ears, falling and rising with the spice offering, NAMELY, IN THE FACE. The hair of the beard is black, which is a nice and handsome characteristic, like a courageous and strong handsome man. The valuable oil of the supernal beard of Atika appears and shines in the beard of Zeir Anpin.

166. שַׁפִּירוּ דְּהַאי דִּיקְנָא, בְּט׳ תִּקּוּנִין אִשְׁתְּכַח. וְכַד מִשְׁחָא דִּרְבוּת, דִּתְלַת עֲשַׂר נְבִיעִין דְּדִיקְנָא דְּעַתִּיקָא קַדִּישָׁא נָהִיר בְּהַאי דִּיקְנָא, אִשְׁתְּכָחוּ כ״ב תִּקּוּנִין. וּכְדֵין מִתְבָּרְכִין כֻּלְּהוּ. וְיִשְׂרָאֵל סָבָא מִתְבָּרְכָא בְּהַאי, וְסִימָן, בְּךָ יְבָרֵךְ יִשְׂרָאֵל. כָּל תִּקּוּנִין דְּדִיקְנָא דָא, אוֹקִימְנָא בְּאִדְּרָא קַדִּישָׁא, דְּכֻלְּהוּ מִתִּקּוּנִין דְּעַתִּיקָא קַדִּישָׁא אִתְּקָנוּ. וְהָכָא בְּעֵינָא לְגַלָּאָה, מַה דְּלָא אִתְגְּלֵי תַּמָּן, בְּגִין לְמֵיעַל בְּלָא כִּסּוּפָא.

166. The beauty of this beard lies in nine characteristics. When the valuable oil of the thirteen streams of the beard of Atika Kadisha illuminates this beard OF ZEIR ANPIN, there are TOGETHER 22 characteristics. Then they are all blessed ABOVE AND BELOW. Yisrael Saba, WHICH IS ZEIR ANPIN, is blessed by it and it derives from, "By you (Heb. becha, =22) shall Yisrael bless" (Beresheet 48:20), THAT IS, ZEIR ANPIN THAT IS CALLED YISRAEL BLESS WITH THE 22 CHARACTERISTICS. We explained all these characteristics in the holy Idra that they were all formed from the characteristics of Atika Kadisha. And here I wish to reveal what has not been revealed there in order to enter without shame THE WORLD TO COME.

167. שִׁיתָא אִינּוּן, ט׳ אִקְרוּן. תִּקּוּנָא קַדְמָאָה, נָפַק הַהוּא נִיצוֹצָא בּוּצִינָא דְּקַרְדִּינוּתָא, וּבָטַשׁ בִּתְחוֹת שַׂעֲרָא דְּרֵישָׁא, מִתְּחוֹת קוֹצִין דְּעַל אוּדְנִין, וְנָחִית מִקַּמֵּי פִּתְחָא דְּאוּדְנִין, עַד רֵישָׁא דְּפוּמָא, הָא תִּקּוּנָא דָא מֵעַתִּיקָא קַדִּישָׁא לָא אִשְׁתְּכַח, אֶלָּא כַּד נָגִיד מַזָּלָא דְּעַתִּיקָא קַדִּישָׁא, וְתַלְיָיא מִנֵּיהּ הַהוּא מַבּוּעָא דְּחָכְמְתָא, כַּד אִימָּא אִתְמַשְׁכָא וְאִתְכְּלִילַת בַּאֲוִירָא דַּכְיָא, הַהוּא חִוָּרָא נָקִיט אִימָּא, וְנִיצוֹצָא עָאלַת וְנַפְקַת, וְאִתְאַחַד דָּא בְּדָא, וְאִתְעֲבִידַת חַד תִּקּוּנָא.

167. There are six CHARACTERISTICS that are considered nine. The first characteristic is that the hard candle emerged and struck under the hairs of the head underneath the locks over the ears, going down starting in front of the opening of the ears to the top of the mouth. This characteristic does not originate from Atika Kadisha except when Mazal of Atika Kadisha flows, from which comes the fount of Chochmah. When Ima flows and is included in the pure air, Ima receives the whiteness. And the spark, THAT IS, THE HARD CANDLE, enters THE PURE AIR AND BECOMES A PART OF HER. THEN it emerges and they unite with each other, THAT IS, IT STRIKES THE LOCKS OF HAIRS OVER THE EARS, THE TWO JUDGMENTS JOIN EACH OTHER and become one characteristic.

168. וְכַד אִצְטְרִיךְ סַלְקָא דָא עַל דָּא, וְאִתְכַּסְיָא חַד מִקַּמֵּי חֲדָא. ובג״כ כֻּלָּא אִצְטְרִיךְ, חַד לְמֶעְבַּד נוּקְמִין. וְחַד לְרַחֲמָא. וְעַל הַאי תָּאִיב לְהַאי דִּיקְנָא דָּוִד מַלְכָּא, כְּמָה דְּאוֹקִימְנָא.

168. When the need arises TO BESTOW CHESED OR JUDGMENTS, the one rises over the other, which is covered by it. THAT IS, WHEN THE TIME COMES TO BESTOW JUDGMENTS, CHESED IN THE BEARD IS COVERED AND JUDGMENT HAS SWAY. WHEN THE NEED ARISES TO BESTOW CHESED, JUDGMENT IN THE BEARD IS COVERED AND CHESED RULES. And all is needed, BOTH THE FORCE OF CHESED AND THE FORCE OF JUDGMENT, one to take revenge ON THE ENEMIES OF YISRAEL and one to have mercy ON YISRAEL. For that reason David coveted this beard as we explained.

169. בְּהַאי דִּיקְנָא ט׳ תִּקּוּנִין אִשְׁתְּכָחוּ, שִׁיתָּא רִבְבָוָן דְּתַלְיָין בֵּהוּ, וּמִתְפַּשְׁטִין בְּכָל גּוּפָא. וְאִלֵּין שִׁיתָּא דְּתַלְיָין, תַּלְיָין בְּשַׂעֲרֵי דְּתְחוֹת תַּקְרוּבָא דְּבוֹסְמִין. תְּלַת מֵהַאי סִטְרָא, וּתְלַת מֵהַאי סִטְרָא. וּבְיָקִירוּתָא דְּדִיקְנָא, תַּלְיָין תְּלַת אַחֲרָנִין. חַד לְעֵילָא בְּשִׂפְוָון, וּתְרֵין בְּאִינּוּן שַׂעֲרִין דְּתַלְיָין עַד טַבּוּרָא. וְכָל הָנֵי שִׁיתָּא, ג׳ מִכָּאן וְג׳ מִכָּאן, אִתְמַשְׁכָן וְתַלְיָין כֻּלְּהוֹן, בְּאִינּוּן שַׂעֲרֵי דְּתַלְיָין וּמִתְפַּשְׁטִין בְּכָל גּוּפָא.

169. There are nine characteristics to this beard, which are 60,000 HAIRS that come down from them and expand IN THEIR ILLUMINATION throughout the body. These six characteristics that come down do so from the hairs beneath the spice offering, THAT IS, BENEATH THE PART OF THE FACE CALLED SPICE OFFERING, three characteristics on the one side OF THE FACE and three characteristics on the other side OF THE FACE. From the preciousness of the beard, THAT IS, THE MOST VISIBLE PART OF THE BEARD THAT BEAUTIFIES THE FACE, come out three others, one above THE HAIRS over the lips, and two in the hair that hangs down to the navel. All the six, three on one side and three on the other, come down and hang with the hanging hairs and expand throughout the body.

170. וּבְגִין דְּהָנֵי תְּלָתָא אִינּוּן בְּיָקִירוּ דְּדִיקְנָא יַתִּיר מִכֻּלְּהוּ, כְּתִיב בֵּהוּ שְׁמָא קַדִּישָׁא. דִּכְתִיב, מִן הַמֵּצַר קָרָאתִי יָהּ, יְיָ׳ לִי לֹא אִירָא. וְהָא דְּאוֹקִימְנָא בְּאִדְּרָא, מִן הַמֵּצַר קָרָאתִי יָהּ, מֵאַתָּר דְּשָׁרֵי דִּיקְנָא לְאִתְפַּשְׁטָא, דְּהוּא אַתָּר דְּחִיק מִקַּמֵּי אוּדְנִין, שַׁפִּיר הוּא.

170. Since the three constitute the beauty of the beard more than the rest, BECAUSE THEY DECORATE AND BEAUTIFY THE FACE, the Holy Name is written regarding them, as written, "Out of my distress I called upon Yah; YAH ANSWERED ME WITH LIBERATION. Hashem is on my side" (Tehilim 118:5-6). In the Idra Raba we explained that, "Out of my distress I called upon Yah," WHICH IS THE FIRST CHARACTERISTIC, refers to the place where the beard starts to expand, where the place is narrow, THAT IS, WHERE THE EXPANSE OF HAIR IS NARROW RATHER THAN WIDE, in front of the ears. And this is well, THAT IT IS CONSIDERED "OUT OF MY DISTRESS (HEB. METZAR)" BECAUSE IT IS A NARROW (HEB. TZAR) SPACE. BUT HERE IT SAYS IT REFERS TO THE HAIRS ABOVE THE LIPS.

171. וּבְסִפְרָא דְאַגַּדְתָּא דְּבֵי רַב יֵיבָא סָבָא, הָכִי אָמַר וְאוֹקִים, דְּשֵׁירוּתָא דְּדִיקְנָא מֵחֶסֶד עִלָּאָה, דִּכְתִיב, לְךָ יְיָ׳ הַגְּדוּלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְגוֹ׳. וְכֹלָּא הוּא, וְהָכִי שָׁאֲרֵי, וְתִשְׁעָה אִתְמַשְּׁכָן וְתַלְיָין בְּדִיקְנָא, וּמִקַּמֵּי אוּדְנִין, הָכִי שָׁאֲרֵי, וְקִיּוּמָא לָא מִתְקַיְּימִין אֶלָּא בַּאֲתָר אָחֳרָא, כְּמָה דְאוֹקִימְנָא.

171. HE FURTHER BUILDS UP HIS ARGUMENT. In the Agadah book of Rav Yeba Saba he so said and explained that the beginning of the beard STARTS with supernal Chesed, as written, "Yours, Hashem, is the greatness, and the power (Heb. Gvurah) and the glory (Heb. Tiferet)..." (I Divrei Hayamim 29:11). BUT everything IS IN THE BEARD because so does THE BEARD start TO COME OUT, AS RAV YEBA SABA SAID, and the nine characteristics come out from the beard and from before the ears, AS SAID IN THE IDRA RABA that THE BEARD begins TO SHOW this way, BUT they do not stay that way except in another place as I explained.

172. וְכַד אִצְטְרִיךְ עָלְמָא לְרַחֲמֵי, אִתְגַּלְיָיא מַזָּלָא קַדִּישָׁא. וְכָל הָנֵי תִּקּוּנִין דִּבְדִיקְנָא יַקִּירָא דִּזְעֵיר אַנְפִּין, כֻּלְּהוּ רַחֲמֵי מִשְׁתַּכְחֵי. וְכַד אִצְטְרִיךְ לְדִינָא, מִתְחַזְּיָיא דִּינָא, וּכְדֵין עַבְדִּין נוּקְמִין לְשַׂנְאֵיהוֹן דְּיִשְׂרָאֵל, לְאִינּוּן דְּעָקִין לְהוּ. כָּל יְקִירוּ דְּדִיקְנָא, בְּאִינּוּן שַׂעְרֵי דְּתַלְיָין אִינְהוּ, מִשּׁוּם דְּכֹלָּא בְּהַאי תַּלְיָין.

172. When the world is in need of mercy, the holy Mazal appears, WHICH IS THE BEARD OF ARICH ANPIN, AND THEN all the characteristics of the precious beard of Zeir Anpin are in a state of mercy. When it is in need of Judgment, Judgment appears, and then vengeance is wreaked on the enemies of Yisrael, those who distress YISRAEL. All the preciousness of the beard lies in those hanging hairs, THAT IS, THE VISIBLE EXPANSES OF THE BEARD, because everything emerges from them.

173. כָּל הָנֵי שַׂעְרֵי דְּדִיקְנָא דִּזְעֵיר אַנְפִּין, כֻּלְּהוּ קְשִׁישִׁין תַּקִּיפִין, מִשּׁוּם דְּכֻלְּהוּ אַכְפְּיִין לְדִינִין, בְּשַׁעֲתָא דְּמַזָּלָא קַדִּישָׁא אִתְגְּלֵי. וְכַד בָּעָא לְאַגְחָא קְרָבָא, בְּהַאי דִּיקְנָא אִתְחֲזֵי כְּגִבָּר תַּקִּיף, מָארֵי נַצְחָן קְרָבַיָּא. וּכְדֵין מָרִיט מַאן דְּמָרִיט, וְאַגְלִישׁ מַאן דְּאַגְלִישׁ.

173. All the hairs of the beard of Zeir Anpin are coarse and strong, because they all compel Judgments when the holy Mazal appears. When it wishes to wage war, it appears by means of this beard as a strong mighty man victorious in war. Then some pluck the hair on the back of the head and some from the front of the head.

174. הָנֵי תִּשְׁעָה תִּקּוּנִין, אֲמָרָן מֹשֶׁה זִמְנָא תִּנְיָינָא, בְּשַׁעֲתָא דְּאִצְטְרִיךְ לְאַהֲדְרָא לוֹן כֻּלְּהוּ רַחֲמֵי. דְּאַע״ג דְּתַלְיָיסַר תִּקּוּנִין לָא אֲמָרָן הַשְׁתָּא, בְּכַוָּונָא תַּלְיָיא מִלְּתָא, דְּהָא לָא יֵיעוּל בְּהָנֵי תִּקּוּנִין לְאַדְכְּרָא, אֶלָּא בְּמַזָּלָא אִתְכְּוָון, וְאַדְכַּר לֵיהּ. הה״ד, עַתָּה יִגְדַּל נָא כֹּחַ יְיָ׳. מַאן כֹּחַ יְיָ׳. הַהוּא דְּאִקְרֵי מַזָּלָא קַדִּישָׁא, סְתִימָא דְּכָל סְתִימִין. דְּחִילָא דָא, וּנְהִירוּ דָא, מִמַּזָּלָא תָּלֵי. וְכֵיוָן דְּאָמַר מֹשֶׁה דָא, וְאַדְכַּר דָא, וְאִתְכְּוָון בֵּיהּ, אָמַר הָנֵי תִּשְׁעָה תִּקּוּנִין, דְּתַלְיָין בִּזְעֵיר אַנְפִּין. בְּגִין דְּיִנְהִירוּ כֻּלְּהוּ, וְלָא יִשְׁתְּכַח דִּינָא. וע״ד כֹּלָּא בְּמַזָּלָא תָּלֵי.

174. Moses said these nine characteristics a second time IN THE PORTION OF SHELACH when he had to revert them all to mercy. For though he did not now recite the thirteen characteristics AS IN THE PORTION OF TISA it all depends on intention. For he would not mention these characteristics OF ZEIR ANPIN THAT ARE NOT PURELY MERCY, but intended Mazal, NAMELY THE THIRTEEN CHARACTERISTICS OF THE BEARD OF ARICH ANPIN, and mentioned it, as written, "And now, I pray You, let the power of my Lord be great" (Bemidbar 14:17). What is "the power of Hashem"? It is that which is called the most concealed holy Mazal, THE BEARD OF ARICH ANPIN. The power and the light IN THE BEARD OF ZEIR ANPIN derive from Mazal. Once Moses said THE NINE CHARACTERISTICS OF ZEIR ANPIN and mentioned MAZAL CALLED THE POWER OF HASHEM, he spoke the nine characteristics deriving from Zeir Anpin so that they will all shine BY A DRAWING OF THE THIRTEEN OF ARICH ANPIN and there will be no Judgment evident, BECAUSE THE THIRTEEN OF ARICH ANPIN ARE WHOLLY OF MERCY. Hence everything depends on Mazal, WHICH IS THE BEARD OF ARICH ANPIN.

175. הַאי דִּיקְנָא כַּד שָׁרָאן שַׂעְרֵי לְאִתְעָרָא, אִתְחֲזֵי כְּגִיבָּר תַּקִּיף כְּגִיבָּר מָארֵי נָצַח קְרָבִין. בְּהַאי דִּיקְנָא, נָגִיד מְשַׁח דִּרְבוּת מֵעַתִּיקָא סְתִימָאָה. כד״א, כַּשֶּׁמֶן הַטּוֹב עַל הָרֹאשׁ יוֹרֵד עַל הַזָּקָן זְקַן אַהֲרֹן.

175. At the beginning of the arising of the hairs, the beard looks like a strong mighty man, victorious in war TO TAKE REVENGE ON THE ENEMIES OF YISRAEL. The holy anointing oil flows on this beard from the concealed Atika Kadisha, as written, "It is like the precious ointment upon the head, running down upon the beard, the beard of Aaron" (Tehilim 133:2), THE SECRET OF THE BEARD OF ZEIR ANPIN.

42. The mouth of Zeir Anpin

We read that good and evil and life and death depend on the lips of Zeir Anpin. When the lips speak all the watchers awaken to decree punishments. Rabbi Shimon explains what is meant by a 'watcher'. We learn that when words come out of the mouth of Zeir Anpin they illuminate 18,000 worlds.

176. These hairs OF THE BEARD do not cover the lips, and the lips are wholly red as a lily, as written, "his lips like lilies" (Shir Hashirim 5:13). The lips whisper Gvurah and whisper Chochmah. Good and evil depend on these lips, and life and death. From these lips come out those who awaken, since when these lips whisper they all awaken to decree punishments throughout the courts that are called watchers, as written, "This matter is by the decree of the watchers, and the sentence..." (Daniel 4:14).

176. אִלֵּין שַׂעְרֵי לָא חַפְיִין עַל שִׂפְוָון, וְשִׂפְוָון כֻּלְּהוּ סוּמְקִין כְּוַורְדָא. דִּכְתִיב, שִׂפְתוֹתָיו שׁוֹשַׁנִּים. שִׂפְוָון מְרַחְשָׁן גְּבוּרָה, מְרַחְשָׁן חָכְמְתָא. בְּאִינּוּן שִׂפְוָון תַּלְיָין טַב וּבִישׁ, חַיֵּי וּמוֹתָא. מֵאִלֵּין שִׂפְוָון תַּלְיָין מָארֵיהוֹן דְּאַתְעָרוּתָא, דְּכַד מְרַחֲשִׁין אִלֵּין שִׂפְוָון, מִתְעָרִין כֹּלָּא לְמִגְזַר דִּינָא, בְּכָל בָּתֵּי דִּינִין, דְּאִקְרוּן עִירִין. דִּכְתִיב, בִּגְזֵרַת עִירִין פִּתְגָּמָא וּבְמֵאמַר וְגוֹ׳.

177. HE ASKS, What is a watcher (Heb. ir), AND ANSWERS, In the book of Agadah HE EXPLAINED that it is like in the words, "become your enemy (Heb. ar)" (I Shmuel 28:16). For Judgments rouse against those who are not beloved above, which is why those that arouse TO PUNISH are THEIR enemies, AND ARE CALLED 'WATCHERS'. Nevertheless, PUNISHMENT IS DECREED in two ways, with Mercy or with Judgment. They are therefore called a watcher (enemy) and a holy one, Judgment and Mercy, NAMELY, "THIS MATTER IS BY THE DECREE OF THE WATCHERS, AND THE SENTENCE BY THE WORDS OF THE HOLY ONES," WHERE A WATCHER ALLUDES TO JUDGMENT AND HOLY ONES TO MERCY.

177. מַאי עִיר. בְּסִפְרָא דְּאַגַּדְתָּא, כד״א, וַיְהִי עָרֶךָ. דְּמִתְעָרִין דִּינִין לְאִינּוּן דְּלָא אִתְרְחִימוּ לְעֵילָא, בג״כ מִתְעָרִין אִלֵּין דְּאִינּוּן מָארֵי דְּבָבוּ, ועכ״ד בְּתְרֵי גְּוָונֵי בְּרַחֲמֵי וְדִינָא, וע״ד אִקְרוּן עִיר וְקַדִּישׁ דִּינָא וְרַחֲמֵי.

178. When the lips are open the mouth is seen. Thousands and tens of thousands are clothed in the air coming out of the mouth. When THE AIR expands, the faithful prophets are clothed in it and are all called 'the mouth of Hashem'. When words come out of the mouth, uttered by the lips, they illuminate together all of 18,000 worlds, until they all join together in 18 specific ways and paths.

178. וּבְאִלֵּין שִׂפְוָון, אִתְחֲזֵי פּוּמָא כַּד אִתְפְּתַח. רוּחָא דְּנָפִיק מִן פּוּמָא, בֵּיהּ מִתְלַבְּשִׁין כַּמָּה אֶלַף וְרִבְבָן. וְכַד אִתְפְּשַׁט, מִתְלַבְּשִׁין בֵּיהּ נְבִיאָן מְהֵימְנֵי. וְכֻלְּהוּ פֻּה יְיָ׳ אִקְרוּן. כַּד מִלִּין נָפְקִין מִן פּוּמָא, וּמִתְרַחֲשִׁין בְּשִׂפְוָון, מִתְנַהֲרִין לְכֻלְּהוּ תְּמָנֵי סָרֵי אַלְפִין עָלְמִין, עַד דְּמִתְקַטְּרִין כֻּלְּהוּ כַּחֲדָא, בְּתַמְנֵיסַר אוֹרְחִין וּשְׁבִילִין, דְּאִשְׁתְּמוֹדְעָן.

179. Everyone awaits this mouth with the great speaking tongue with the unification of polishing and adornment. Of this it is written, "His mouth (lit. 'palate') is most sweet" (Shir Hashirim 5:16). Surely it is most sweet. What is his palate? It is as in the verse, "the palate tastes food" (Iyov 34:3). "and he is altogether lovely" (Shir Hashirim 5:16), NAMELY fire and water. For water and fire are formed and are pretty AND LOVELY in their shape, THAT IS, THEY ARE LOVELY TO BEHOLD, because the colors RED AND WHITE join together, THAT IS, THE BEAUTY APPEARS FROM THE BLENDING OF WHITE AND RED TOGETHER.

176. וְכֹלָּא מְחַכָּאן לְפוּמָא דָא, בְּלִישָׁן מְמַלֵּל רַבְרְבָן בְּקִיטְרָא דְּטִיהֲרָא בְּעוּטְרָא. וע״ד כְּתִיב, חִכּוֹ מַמְתַּקִּים, מַמְתַּקִּים וַדַּאי. מַאי חִכּוֹ. כד״א, וְחֵיךְ יִטְעַם לֶאֱכוֹל. וְכֻלּוֹ מַחֲמַדִּים, אֵשׁ וּמַיִם. אֶשָּׁא וּמַיָּיא מִתְתַּקְנָן, וְיָאָן בְּצִיּוּרוֹי, דְּהָא גְּוָונֵי מִתְחַבְּרָן כַּחֲדָא.

43. Aleph, Chet, Hei Ayin; Gimel, Yud, Caf, Kuf

Rabbi Shimon explains in detail how the four letters Aleph, Chet, Hei and Ayin are engraved on the throat and how those four are crowned with the four letters Gimel, Yud, Caf and Kuf in the palate. We learn that the important thing is the balance of the three columns, and Rabbi Shimon says that throughout his whole life he was always careful never to receive the left column on its own except for a single instance, at which time he was warned not to do so by a flame of fire.

180. חִכּוֹ, בְּאַתְוָון רְשִׁימָן, דִּמְתְגַּלְפָן בְּעִטְרוֹי גְּלִיפִין אחה"ע בַּגְרוֹן. א', דְּטָרִיד מַלְכִּין, וּמְהַעְדֵּא מַלְכִּין, וּמְהָקֵם מַלְכִּין. ח', דְּטָרִיד וְנָחִית, וְסָלִיק וְעָטִיר, כָּבִישׁ בְּאֶשָּׁא גָּלִיף בְּרוּחָא. ה' יְנִיקָה דְּאִימָא, סָטִיר לְנוּקְבָא, אִתְפְּשַׁט לְנוּקְבָא רַבָּא, בְּתִיאוּבְתָא דְּקַרְתָּא קַדִּישָׁא, מִתְקַטְרֵי אַתְרִין דָּא בְּדָא. כד"א, הַר הַמּוֹר גִּבְעַת הַלְּבוֹנָה. ע' טִיהֲרָא דְּטִיפְסָא, גְּלִיפָא בְּטִיפְסָא, רְהִיטִין דַּעֲנָפִין מִתְאַחֲדָן, לְסִטְרוֹי לְרוּחִין גְּלִיפִין.

180. "His mouth (lit. 'palate') IS MOST SWEET" (Shir Hashirim 5:16), because of the imprinted letters that are engraved on it with their crowns. THAT IS, THE SWEETNESS IN THE MOUTH COMES FROM THE FACT THAT THE LETTERS ARE ENGRAVED ON IT IN THE SEQUENCE OF THE THREE COLUMNS AND THE RECEIVING MALCHUT; THIS SEQUENCE ADORNS THEM WITH CROWNS. THE LETTERS Aleph, Chet, Hei and Ayin are engraved on the throat EACH WITH THREE COLUMNS. OF THE THREE COLUMNS OF Aleph, ITS RIGHT COLUMN drives kings away, THE LEFT COLUMN OF ALEPH deposes kings FROM THEIR KINGDOMS, AND THE CENTRAL COLUMN establishes kings. OF THE THREE COLUMNS OF Chet, ITS RIGHT COLUMN drives away and descends, THE LEFT COLUMN ascends and crowns, AND THE CENTRAL COLUMN conquers with fire and engraves with wind. OF THE THREE COLUMNS OF Hei THAT IS nourished from Ima, THAT IS, OF WHAT THE NUKVA RECEIVES FROM IMA, THE RIGHT COLUMN OF IMA strikes the Nukva; THROUGH THE LEFT COLUMN OF IMA, THE NUKVA spreads into a large Nukva; THE CENTRAL COLUMN OF IMA IS IN THAT, THAT through the desire of the holy city FOR CHASSADIM, IT IS CONNECTED WITH THE CENTRAL COLUMN. And the places OF RIGHT AND LEFT are interconnected, as it says, "the mountain of myrrh, and to the hill of frankincense" (Shir Hashirim 4:6). OF THE THREE COLUMNS OF Ayin, ITS RIGHT COLUMN IS the clarity of the shape of the grade; ITS LEFT COLUMN IS when the running boughs join the engraved spirits at their sides.

181. וְהָא בְּרָזֵי דְּאַתְוָון דִּשְׁלֹמֹה מַלְכָּא, אִתְעַטְרוּ אִלֵּין אַתְוָון ד', בד' גיכ"ק בַּחֵיךָ כד"א וְחֵיךְ יִטְעַם לָאֱכוֹל, הֲיֵאָכֵל תָּפֵל מִבְּלִי מֶלַח וְגוֹ'. וּכְתִיב וְהָיָה מַעֲשֵׂה הַצְּדָקָה שָׁלוֹם. הַנֶּחֱמָדִים מִזָּהָב וּמִפָּז רָב וּמְתוּקִים וְגוֹ'. מְתוּקִים וַדַּאי.

181. And here, in the secret of the letters of King Solomon, HE SAYS that these four letters ALEPH, CHET, HEI AND AYIN, are crowned with the four LETTERS Gimel, Yud, Caf, Kuf in the palate. HENCE THREE COLUMNS ARE INDICATED IN THE PALATE AS WELL. This is as in, "the palate tastes food" (Iyov 34:3), THE SECRET OF THE RIGHT COLUMN; "Can that which is unsavory be eaten without salt" (Iyov 6:6) REFERS TO THE LEFT COLUMN, WHICH, BEFORE IT IS JOINED WITH THE RIGHT, CANNOT BE ENJOYED LIKE UNSAVORY FOOD WITHOUT SALT. And the verse, "And the work of righteousness shall be peace" (Yeshayah 32:17) IS THE CENTRAL COLUMN THAT JOINS AND ESTABLISHES PEACE BETWEEN THE TWO COLUMNS, RIGHT AND LEFT. "More to be desired are they than gold, even much fine gold..." (Tehilim 19:11) REFERS TO MALCHUT THAT RECEIVES THE PLENTY OF THE THREE COLUMNS, which are surely very sweet.

182. דָּוִד מַלְכָּא אָמַר, גַּם עַבְדְּךָ נִזְהָר בָּהֶם וְגוֹ'. אִסְתַּדְּרָנָא עָלַי דְּכָל יוֹמָאי אִזְדַּהַרְנָא בְּהוּ, דְּלָא לְאַטְעָאָה בְּהוּ, בַּר יוֹמָא חַד דְּעָטִירְנָא עִטְרֵי מַלְכָּא, בְּמְעָרְתָּא דְּמֵרוֹנְיָא, וַחֲמֵינָא בּוּצִינָא דְּאֶשָּׁא מִתְלַהֲטָא אַפּוּתְיָא דְּמְעָרְתָּא, וְאִזְדַּעְזַעְנָא. מֵהַהוּא יוֹמָא אִזְדַּהַרְנָא בְּדַעְתָּאי בְּהוּ, וְלָא שָׁבִיקְנָא לוֹן כָּל יוֹמָאי. זַכָּאָה חוּלָקֵיהּ מַאן דְּאִזְדְּהַר בְּמִתִּיקָא דְּמַלְכָּא, וְטָעִים בְּהוּ כִּדְחֲזֵי. עַל דָּא כְּתִיב, טַעֲמוּ וּרְאוּ כִּי טוֹב יְיָ' וְגוֹ'. וּכְתִיב לְכוּ לַחֲמוּ בְּלַחְמִי וְגוֹ'.

182. King David, AFTER THE WORDS, "MORE TO BE DESIRED..." THAT ALLUDE TO THE SWEET AND PRECIOUS BOUNTY OF THE THREE COLUMNS, CONCLUDES, "Moreover by them is Your servant enlightened (or: 'careful')..." (Ibid. 12), THAT IS, HE IS CAREFUL NOT TO RECEIVE FROM THE LEFT COLUMN WITHOUT THE RIGHT. RABBI SHIMON CONCLUDES, I testify about myself that throughout my life I was careful OF THE THREE COLUMNS not to mistake IN RECEIVING THE LEFT COLUMN ON ITS OWN, except for one day when I crowned the King in the cave of Meronia, WHEN HE WAS NOT CAREFUL TO HAVE THE LEFT UNITED WITH THE RIGHT. And I saw a flame of burning fire across the cave, THAT IS, HE SAW THE JUDGMENTS OF THE LEFT COLUMN WITHOUT THE RIGHT, WHICH IS A BURNING FIRE, and I trembled. Since that day I am careful in my mind TO RECEIVE ONLY FROM THE THREE COLUMNS TOGETHER and never left them throughout my life. Blessed is the portion of he that is careful with the sweets of the King and tastes of them judiciously. It says of this, "O taste and see that Hashem is good" (Tehilim 34:9), and, "Come, eat of my bread" (Mishlei 9:5).

44. Building the back part of the Nukva of Zeir Anpin
Rabbi Shimon tells us how Malchut becomes attached to Zeir Anpin.

183. The male, WHICH IS ZEIR ANPIN, spread into his brain lobe of Da'at and the corridors and chambers were filled, NAMELY NETZACH, HOD AND YESOD, AND CHESED, GVURAH AND TIFERET. DA'AT starts at the top of the head and spreads throughout the body in its chest, arms and the rest of it. Behind it, the spark is touched by the hard lamp, WHICH IS THE ILLUMINATION OF THE LEFT COLUMN OF BINAH, glows and produces one head blocked on all directions, with the illumination of the two brain lobes CHOCHMAH AND BINAH engraved in it. It is attached to the male side FROM THE BACK and hence is called, "my dove, my undefiled (Heb. tamati)" (Shir Hashirim 5:2). Do not pronounce it 'tamati' but rather it is 'te'omati (Eng. 'my twin sister')' for sure.

183. אִתְפְּשַׁט דְּכוּרָא בְּדַעַת, וְאִתְמַלְיָין אַכְסַדְרִין וְאִדְּרִין, מֵרֵישָׁא דְּגוּלְגַלְתָּא שָׁרֵי, וְאִתְפְּשַׁט בְּכָל גּוּפָא, מְחַדּוֹ וּדְרוֹעוֹי וּבְכֹלָּא. מֵאֲחוֹרוֹי, אִתְדְּבַק נִיצוֹצָא דְּבוּצִינָא דְּקַרְדִּינוּתָא, וְלַהֲטָא וְאַפִּיק גֻּלְגַּלְתָּא חֲדָא, סְתִימָא מִכָּל סִטְרוֹי, וּנְהִירוּ דְּתְרֵי מוֹחֵי גְּלִיפָן בָּהּ, וְאִתְדַּבְּקַת בְּסִטְרוֹי דְּדְכוּרָא. בְּגִין כַּךְ אִתְקְרֵי יוֹנָתִי תַּמָּתִי, אַל תִּקְרֵי תַּמָּתִי אֶלָּא תְּאוֹמָתִי וַדַּאי.

184. The hair of the Nukva, WHICH IS MALCHUT, includes the colors WHITE, RED, AND GREEN, AND IS CALLED PURPLE, as written, "and the hair of your head like purple" (Shir Hashirim 7:6). It is connected to five Gvurot. From her aspect OF GVURAH Malchut expands to become attached to the side of the male, ZEIR ANPIN, THAT IS, TO HIS BACK.

184. שַׂעֲרוֹי דְּנוּקְבָא כְּלִילָן בֵּיהּ גְּוָונֵי, כְּדִכְתִיב, וְדַלַּת רֹאשֵׁךְ כָּאַרְגָּמָן. אִתְקְטַר גְּבוּרָה בַּחֲמֵשׁ גְּבוּרָאן, וְאִתְפַּשְׁטַת נוּקְבָא בְּסִטְרָהָא, וְאִתְדַּבְּקַת בְּסִטְרוֹי דְּדְכוּרָא.

45. The formation of face to face of the Nukva of Zeir Anpin

We are told that after Malchut separated from the sides of Zeir Anpin, she joined Him face to face. When they are joined they seem like one body, and all the worlds are joyful as on Shabbat when everything is under the influence of a whole body. From this idea Rabbi Shimon deduces that whoever does not exist as male and female receives no blessings and can not last. We learn that Malchut is considered a mother to all the lower beings of the three worlds. Rabbi Shimon speaks about the lower Chochmah and the supernal Chochmah.

185. After MALCHUT separated from the sides OF ZEIR ANPIN, she joined Him face to face. When they are joined, they seem one body BECAUSE THEY ORIGINATE IN THE RIGHT AND LEFT SIDES OF THE SAME LEVEL. THUS, EVEN THOUGH THEY WERE DIVIDED AND FORMED AS TWO LEVELS, THEY REJOIN AS ONE BODY, AS THE RIGHT AND LEFT OF THE SAME LEVEL. The male by himself seems like half a body, THAT IS, THE RIGHT PART OF THE SOUL, which is wholly Chesed. So the female part OF THE SOUL IS THE LEFT PART AND IS WHOLLY GVURAH. When they join together it seems exactly like one body, BECAUSE THE TWO HALVES JOIN INTO ONE. And so it is TRULY. Here too, the male, WHICH IS ZEIR ANPIN, joined Malchut and everything is a single body. Then all the worlds are joyous, because they are blessed by a whole body.

185. עַד דְּאִתְפְּרְשָׁא מִסִּטְרוֹי. וְאָתִיאַת לְאִתְחַבְּרָא עִמֵּיהּ אַפִּין בְּאַפִּין. וְכַד מִתְחַבְּרָן מִתְחַזְיָין חַד גּוּפָא מַמָּשׁ. מֵהָכָא אוֹלִיפְנָא, דְּכַר בִּלְחוֹדוֹי, אִתְחֲזֵי פְּלַג גּוּפָא, וְכֻלְּהוּ רַחֲמֵי. וְכַךְ נוּקְבָא. וְכַד מִתְחַבְּרָן כַּחֲדָא, אִתְחֲזֵי כֹּלָּא חַד גּוּפָא מַמָּשׁ, וְהָכִי הוּא. אוֹף הָכָא, כַּד דְּכַר אִתְחַבָּר בְּנוּקְבָא, כֹּלָּא הוּא חַד גּוּפָא, וְעָלְמִין כֻּלְּהוּ בְּחֵדוּ, דְּהָא כֻּלְּהוּ מְגוּפָא שְׁלִים מִתְבָּרְכָן.

186. This is the secret of THE VERSE, "therefore Hashem blessed the Shabbat day, and hallowed it" (Shemot 20:11), since then everything is UNDER THE INFLUENCE OF a whole body, since Malchut cleaved to the King ON SHABBAT and they are as one body. Therefore there are blessings on that day. From this WE DEDUCED that whoever does not exist as male and female is considered a half body, and no blessings rest on a blemished and wanting thing, but on a whole place, a whole thing, not half a thing. And a half thing does not last and is never blessed.

186. וְהַיְינוּ רָזָא, עַל כֵּן בֵּרַךְ יְיָ׳ אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ. דְּהָא אִשְׁתְּכַח כֹּלָּא בְּחַד גּוּפָא שְׁלִים, דְּהָא מַטְרוֹנִיתָא אִתְדַּבְּקַת בְּמַלְכָא, וְאִשְׁתְּכַח גּוּפָא חַד. וְעַל כֵּן בִּרְכָאן מִשְׁתַּכְּחִין בְּהַאי יוֹמָא. וּמֵהָכָא, מַאן דְּלָא אִשְׁתְּכַח דְּכַר וְנוּקְבָא, אִקְרֵי פְּלַג גּוּפָא, וְלֵית בִּרְכָתָא שַׁרְיָא בְּמִלָּה פְּגִימָא וַחֲסִירָא, אֶלָּא בַּאֲתָר שְׁלִים, בְּמִלָּה שְׁלִים, וְלָא בְּפַלְגוּת מִלָּה, וּפַלְגוּת מִלָּה לָא אִתְקַיְּים לְעָלְמִין, וְלָא אִתְבָּרְכָן לְעָלְמִין.

187. נוֹי דְּנוּקְבָא, כֻּלָּא מִנּוֹי דִּדְכוּרָא הוּא. וְהָא אוֹקִימְנָא מִלֵּי, וְאִשְׁתְּמוֹדְעָן בֵּינֵי חַבְרַיָּיא. מֵהַאי נוּקְבָא מִתְאַחֲדָן כָּל אִינּוּן דִּלְתַתָּא. מִנָּהּ יַנְקִין, וּבָהּ תָּבִין, וְהִיא אִתְקְרִיאַת אֵם לְכֻלְּהוּ. כְּמָה דְּאַחֲרָא אֵם לְגוּפָא, וְכָל גּוּפָא מִנָּהּ יַנְקָא. כַּךְ הַאי אֵם לְכֻלְּהוּ אַחֲרָנִין דִּלְתַתָּא.

187. All the beauty of the female comes from the beauty of the male. We have already established these matters and they are known to the friends. Through this Nukva, NAMELY FROM MALCHUT, are all the lower beings OF THE THREE WORLDS OF BRIYAH, YETZIRAH AND ASIYAH united. From here they are fed and to her they return BECAUSE MALCHUT IS THE ROOT FOR THE THREE WORLDS UNDER ATZILUT. She is considered a mother to them all, just like the other, BINAH, is a mother to the body, WHICH IS ZEIR ANPIN CALLED BODY, and the whole body is nourished by it, BY BINAH. So is MALCHUT a mother to all the others below IN BRIYAH, YETZIRAH AND ASIYAH.

188. כְּתִיב, אֱמוֹר לַחָכְמָה אֲחוֹתִי אָתְּ. אִית חָכְמָה וְאִית חָכְמָה, וְהַאי נוּקְבָא, אִתְקְרֵי חָכְמָה זְעֵירָא לְגַבֵּי אַחֲרָא וע״ד כְּתִיב, אָחוֹת לָנוּ קְטַנָּה וְשָׁדַיִם אֵין לָהּ וְגוֹ׳. דְּהָא דָּא בְּגָלוּתָא אִתְמְשַׁךְ. אָחוֹת לָנוּ קְטַנָּה, וַדַּאי קְטַנָּה אִתְחֲזֵי אֲבָל רַבְרְבָא הִיא, וְסָגִיאָה הִיא, דְּהָא הִיא שְׁלִימוּ דְּנָטִיל מִכֹּלָּא. כְּמָה דִּכְתִיב, אֲנִי חוֹמָה וְשָׁדַי כַּמִּגְדָּלוֹת. וְשָׁדַי, דְּהָא מַלְיָין אִינּוּן לְיַנְקָא לְכֹלָּא. כְּמִגְדָּלוֹת, דְּאִינּוּן נַהֲרִין רַבְרְבִין דְּנַפְקוּ מֵאִימָּא עִלָּאָה.

188. It is written, "Say to wisdom, you are my sister" (Mishlei 7:4). There is Chochmah and there is Chochmah, NAMELY SUPERNAL CHOCHMAH THAT IS ABA AND IMA AND LOWER CHOCHMAH THAT IS MALCHUT. This Nukva, NAMELY MALCHUT, is called small Chochmah in relation to the other, WHICH IS SUPERNAL CHOCHMAH. Hence it is written, "We have a little sister, and she has no breasts..." (Shir Hashirim 8:8). Since this CHOCHMAH flows in exile, IT THEREFORE HAS NO BREASTS TO FEED YISRAEL. "We have a little sister": certainly she seems little IN EXILE, but she is large and great, because she is perfection that receives from all SFIROT, WHEN YISRAEL ARE IN THEIR LAND, as written, "I was a wall, and my breasts were like towers" (Ibid. 10). They are my breasts when they are full to feed everyone; they are like towers, which are great rivers coming out of supernal Ima THAT ARE CALLED TOWERS.

46. The first three Sfirot of the lights and the Netzach, Hod and Yesod of the vessels of Chayah of Zeir Anpin
Rabbi Shimon tells us about the great tree that is the whole body of Zeir Anpin, saying that this tree has food in it for everything. He outlines the Sfirot in terms of the positioning on the body, and says that in Yesod lies the whole desire of Zeir Anpin for Malchut. We are told that Zion is the covered place of Malchut, just like a woman's womb.

189. תּוּ אִתְפְּשַׁט דְּכוּרָא בִּימִינָא וּשְׂמָאלָא, בִּירוּתָא דְּאַחֲסָנָא. וְכַד גְּוָונֵי אִתְחַבְּרוּ, אִקְרֵי תִּפְאֶרֶת. וְאִתְתְּקַן כָּל גּוּפָא, וְאִתְעֲבִיד אִילָנָא רַבְרְבָא, וְתַקִּיף, שַׁפִּיר וְיָאֶה, תְּחוֹתוֹהִי תַּטְלֵל חֵיוֹת בָּרָא, וּבְעַנְפּוֹהִי יְדוּרוֹן עוֹפֵי שְׁמַיָּא, וּמְזוֹן לְכֹלָּא בֵּיהּ. דְּרוֹעוֹי יְמִינָא וּשְׂמָאלָא. בִּימִינָא חַיִּים וָחֶסֶד, בִּשְׂמָאלָא מִיתָה וּגְבוּרָה. מֵעוֹי, אִתְתְּקַן בְּדַעַת, וְאִתְמַלְיָין כָּל אַכְסַדְרִין וְאִדָּרִין, כְּמָה דַּאֲמִינָא, דִּכְתִיב, וּבְדַעַת חֲדָרִים יִמָּלְאוּ.

189. The male, WHICH IS ZEIR ANPIN, further expands to the right and left of the inheritance of the possession, NAMELY CHOCHMAH AND BINAH CALLED THE INHERITANCE OF ABA AND IMA. When the colors, RIGHT ON THE RIGHT AND RED ON THE LEFT join IN THE CENTRAL COLUMN, it is called Tiferet and the whole body is formed into a big and strong, comely and handsome tree. Underneath it wild animals, THE HOSTS OF BRIYAH, wander and in its boughs dwell the birds of the sky, WHICH ARE THE HOSTS OF YETZIRAH. In it is food for everything. Its arms are right and left, CHESED AND GVURAH, on the right ARE EXTENDED life and Chesed; on its left ARE EXTENDED death and Gvurah. Its bowels, THAT IS, ITS INNER ASPECT, is fixed with Da'at and fills all the corridors and all the chambers, WHICH ARE NETZACH, HOD AND YESOD AND CHESED, GVURAH AND TIFERET as I said, as written, "and by knowledge are the chambers filled" (Mishlei 24:4).

190. תּוּ אִתְפְּשַׁט גּוּפָא, בְּתְרֵין שׁוֹקִין. וּמִתְאַחֲדָן בֵּינַיְיהוּ תְּרֵין כּוּלְיָין, וּתְרֵין בֵּיעֵי דִּדְכוּרָא. דְּכָל מִשְׁחָא וּרְבוּת וְחֵילָא דְּכָל גּוּפָא, בְּהוּ אִתְכְּנַשׁ, דְּכָל חֵילִין דְּנָפִיק, מִנְּהוֹן נָפְקִין. וְשַׁרְיָין כֻּלָּא בְּפוּם אַמָּה. ובג״כ אִקְרוּן צְבָאוֹת, וְאִינּוּן נֶצַח וְהוֹד. תִּפְאֶרֶת, יְדוֹ״ד. נֶצַח וְהוֹד, צְבָאוֹת. ובג״כ יְדוֹ״ד צְבָאוֹת.

190. The body further expands to the two legs NETZACH AND HOD and between them unite two kidneys and two testicles of the male, WHICH ARE THE INTERNAL NETZACH AND HOD. FROM THE KIDNEY THE LIQUID REFUSE FLOWS TO THE EXTERNAL FORCES, AND FROM THE TESTICLES SEMEN FLOWS TO SOULS. For all oil, greatness, and the force of the whole body is gathered in them, IN THE TWO TESTICLES, as all the hosts that come out TO BRIYAH, YETZIRAH AND ASIYAH come out from them. They all dwell at the tip of the penis, which is why they are called hosts. And they are Netzach and Hod. Tiferet IS CALLED Yud Hei Vav Hei, and Netzach and Hod ARE CALLED hosts (Heb. Tzevaot). Hence THEY ARE CALLED TOGETHER IN THE VERSE 'Hashem Tzevaot'.

191. אַמָּה דִּדְכוּרָא, סִיּוּמָא דְּכָל גּוּפָא, וְאִקְרֵי יְסוֹד. וְדָא הוּא דַּרְגָּא דְּמְבַסֵּם לְנוּקְבָא. וְכָל תִּיאוּבְתָּא דִּדְכוּרָא לְגַבֵּי נוּקְבָא, בְּהַאי יְסוֹד עַיֵּיל לְנוּקְבָא, לְאַתְר דְּאִקְרֵי צִיּוֹן. דְּהָתָם הוּא אַתְר כְּסוּתָא דְּנוּקְבָא, כְּבֵית רֶחֶם לְאִתְּתָא. ובג"כ, יְיָ' צְבָאוֹת אִקְרֵי יְסוֹד.

191. The virile member of the male is the ending of the whole body and is called Yesod. It is a grade that sweetens Malchut, IN WHICH LIES the whole desire of the male, WHO IS ZEIR ANPIN, to Malchut. In that Yesod it enters Malchut to the place called Zion, where is the covered place of Malchut like a womb is to a woman. For that reason Yesod is called Hashem Tzevaot.

47. Face to face union of Male and Female principles

In these last utterances of Rabbi Shimon he reminds the rabbis that when Zeir Anpin and Malchut are united all the worlds are blessed and are in a state of complete joy. He talks about the two grades above and below - Zion and Jerusalem - and says that no one is allowed into the holy of holies in this world except for the high priest that comes from the aspect of Chesed. We learn that Zion is Mercy and Jerusalem is Judgment. Rabbi Shimon says again that all the blessings flow from the brain of Zeir Anpin to all the body parts or Sfirot. He tells the rabbis that at the end Chesed enters the holy of holies, as written in, "for there Hashem has commanded the blessing, even life forever more".

192. כְּתִיב כִּי בָּחַר יְיָ' בְּצִיּוֹן אִוָּה לְמוֹשָׁב לוֹ. כַּד אִתְפְּרִשַׁת מַטְרוֹנִיתָא, וְאִתְחַבְּרַת בְּמַלְכָּא אַנְפִּין בְּאַנְפִּין, בְּמַעֲלֵי שַׁבְּתָא. אִתְעֲבִיד כֹּלָּא חַד גּוּפָא, וּכְדֵין יָתִיב קוּדְשָׁא בְּרִיךְ הוּא בְּכוּרְסְיֵיהּ. וְאִקְרֵי כֹּלָּא שְׁמָא שְׁלִים, שְׁמָא קַדִּישָׁא, בְּרִיךְ שְׁמֵיהּ לְעָלַם לְעָלְמֵי עָלְמִין. כָּל אִלֵּין מִלִּין סְלִיקְנָא עַד יוֹמָא דָּא, דְּאִתְעַטָּר בְּהוּ לְעָלְמָא דְּאָתֵי, וְהַשְׁתָּא אִתְגַּלְיָין הָכָא, זַכָּאָה חוּלָקִי.

192. It is written, "For Hashem has chosen Zion; He has desired it for His habitation" (Tehilim 132:13), that is, after Malchut separated FROM CLEAVING TO HIS BACK and cleaved to the King face to face on Shabbat night and everything became a single body. Then the Holy One, blessed be He, sits on His throne, and everything is considered a whole Name, a Holy Name, blessed be it forever and ever. I have brought all these matters up on this day so they will adorn it to the World to Come, and now they have been revealed here. Blessed is my portion WITH THEM.

193. הַאי מַטְרוֹנִיתָא, כַּד אִתְחַבְּרַת עִם מַלְכָּא, כָּל עָלְמִין מִתְבָּרְכָן, וְאִשְׁתְּכָחוּ בְּחֶדְוָותָא דִּכֹלָּא. כְּמָה דִּדְכוּרָא כְּלִיל בִּתְלָתָא, וְשֵׁירוּתָא בִּתְלָתָא. כַּךְ כֹּלָּא הָכִי, וְסִיּוּמָא דְּכָל גּוּפָא הָכִי, וּמַטְרוֹנִיתָא לָא מִתְבָּרְכָא, אֶלָּא בִּכְלָלָא דִּתְלָתָא אִלֵּין, דְּאִינּוּן נֶצַח הוֹד יְסוֹד, וּמִתְבַּסְּמָא וּמִתְבָּרְכָא בַּאַתְר דְּאִקְרֵי קֹדֶשׁ הַקָּדָשִׁים דִּלְתַתָּא. דִּכְתִיב, כִּי שָׁם צִוָּה יְיָ' אֶת הַבְּרָכָה. דְּהָא תְּרֵין דַּרְגִּין אִינּוּן לְעֵילָא וְתַתָּא.

193. When the Queen is united with the King, all the worlds are blessed and are in a state of complete joy. Just as the male is composed of three Columns, and the beginning is composed of three, NAMELY CHOCHMAH, BINAH AND DA'AT, so is everything, FOR THE BODY TOO IS COMPOSED OF THE TRIAD OF CHESED, GVURAH AND TIFERET, and the ending of the body, NETZACH, HOD AND YESOD. The Queen is blessed only from these three, Netzach, Hod and Yesod, and is sweetened and blessed from the place called the lower holy of holies, WHICH IS YESOD. FOR ARICH ANPIN AND ABA AND IMA ARE CALLED THE UPPER HOLY OF HOLIES, AND YESOD OF MALCHUT IS CALLED THE LOWER HOLY OF HOLIES, as written, "for there Hashem has commanded the blessing" (Tehilim 133:3), NAMELY IN ZION CALLED THE HOLY OF HOLIES. For there are two grades above and below, ZION AND JERUSALEM; YESOD OF MALCHUT IS CALLED ZION AND MALCHUT OF MALCHUT IS CALLED JERUSALEM, AND ZION IS CALLED THE HOLY OF HOLIES.

194. ובג"כ לֵית רְשׁוּתָא לְמֵיעַל תַּמָּן, בַּר כַּהֲנָא רַבָּא, דְּאָתֵי מִן סִטְרָא דְּחֶסֶד. בְּגִין דְּלָא עַיֵּיל לְהַהוּא אַתְר דִּלְעֵילָא, אֶלָּא הַהוּא דְּאִקְרֵי חֶסֶד, וְעַיֵּיל בַּקֹּדֶשׁ הַקָּדָשִׁים, וּמִתְבַּסְּמַת נוּקְבָא. וּמִתְבָּרְכָא הַאי קֹדֶשׁ הַקָּדָשִׁים בְּגוֹ לְגוֹ, אַתְר דְּאִקְרֵי צִיּוֹן. צִיּוֹן וִירוּשָׁלֵם, תְּרֵין דַּרְגִּין אִינּוּן, חַד רַחֲמֵי, וְחַד דִּינָא. צִיּוֹן, דִּכְתִיב צִיּוֹן בְּמִשְׁפָּט תִּפָּדֶה. יְרוּשָׁלֵים, דִּכְתִיב צֶדֶק יָלִין בָּהּ כְּמָה דְּאוֹקִימְנָא.

194. For that reason none is allowed into the holy of holies IN THIS WORLD except for the High Priest that comes from the aspect of Chesed, since no one enters that place above, THAT IS, YESOD OF MALCHUT CALLED ZION except that which is called Chesed OF ZEIR ANPIN, THE ASPECT OF THE HIGH PRIEST that enters the holy of holies. Malchut is mitigated and the holy of holies is blessed to its innermost, WHICH IS the place called Zion. Zion and Jerusalem are two grades, one Mercy and the other Judgment. Zion IS MERCY, as written, "Zion shall be redeemed with justice" (Yeshayah 1:27), JUSTICE BEING MERCY; Jerusalem IS JUDGMENT as written, "righteousness lodged in it" (Ibid. 21), RIGHTEOUSNESS BEING JUDGMENT as we explained.

195. The whole desire of the male, WHICH IS ZEIR ANPIN, towards Malchut is here IN ZION. It is called a blessing since from there blessings are issued to all the worlds and everyone is blessed. This place, ZION, is called holy, and all holies, NAMELY THE HOLY LIGHTS of the male, WHO IS ZEIR ANPIN, entered there the grade I mentioned, ZION and all emerge from the supernal head of the skull of the male from the aspect of the lofty brain lobes that rest in it. That blessing flows FROM THE BRAIN LOBES to all the body parts, CHESED, GVURAH AND TIFERET, to those called hosts (Heb. Tzevaot), NETZACH AND HOD, since all that plenty coming from the whole body is gathered there IN NETZACH AND HOD. Hence they are called hosts, since all the higher and lower hosts IN THE THREE WORLDS OF BRIYAH, YETZIRAH AND ASIYAH come out from them, FROM NETZACH AND HOD. And after that plenty gathers there IN NETZACH AND HOD it is placed in holy Yesod, which is entirely white, which is why it is called Chesed. That Chesed enters the holy of holies, as written, "for there Hashem has commanded the blessing, even life forever more."

195. וְכָל תִּיאוּבְתָּא דִּדְכוּרָא לְגַבֵּי נוּקְבָא, הָכָא הוּא, וְקָרֵינָן לְהוּ בְּרָכָה, דְּמִתַּמָּן נַפְקֵי בִּרְכָן לְכֻלְּהוּ עָלְמִין, וְכֻלְּהוּ מִתְבָּרְכָן. הַאי אַתָּר אִקְרֵי קֹדֶשׁ. וְכָל קֻדְּשִׁים דִּדְכוּרָא עַיְילִין תַּמָּן, בְּהַהוּא דַּרְגָּא דַּאֲמֵינָא, וְכֻלְּהוּ אַתְיָין מֵרֵישָׁא עִלָּאָה דְּגוּלְגַּלְתָּא דִּדְכוּרָא, מִסִּטְרָא דְּמוֹחֵי עִלָּאֵי, דְּשַׁרְיָין בֵּיהּ, וְנָגִיד הַהִיא בְּרָכָה בְּכָל שַׁיְיפֵי גּוּפָא, עַד אִינּוּן דְּאִקְרוּן צְבָאוֹת. וְכָל הַהוּא נָגִידוּ דְּאִתְנַגִּיד מִכָּל גּוּפָא, מִתְכַּנְּשֵׁי תַּמָּן, וע"ד אִקְרוּן צְבָאוֹת, דְּכָל צְבָאוֹת דְּעִלָּאִין וְתַתָּאִין תַּמָּן נַפְקִין. וְהַהוּא נָגִידוּ בְּתַר דְּאִתְכְּנִישׁ, תַּמָּן, שַׁרְיָין לֵיהּ בְּהַהוּא יְסוֹד קַדִּישָׁא, כֻּלָּא חִוָּרָא, בג"כ אִקְרֵי חֶסֶד. וְהַהוּא חֶסֶד עָיֵיל לְקֹדֶשׁ הַקָּדָשִׁים, דִּכְתִיב כִּי שָׁם צִוָּה יְיָ' אֶת הַבְּרָכָה חַיִּים עַד הָעוֹלָם.

48. The passing away of Rabbi Shimon ben Yochai

Rabbi Aba recounts that after Rabbi Shimon uttered the word "life", all his words ceased. The light in the room was so great that Rabbi Aba could not look, and two voices were heard saying "For length of days, and long life", and then, "He asked life of you". We are told of the miraculous events that happened during the rest of that day.

196. Rabbi Aba said, the holy luminary barely finished uttering "life," when his words ceased. I was writing and was about to write more, yet heard nothing. I did not raise my head, because the light was great and I could not look. I then trembled and heard a voice calling and saying, "For length of days, and long life..." (Mishlei 3:2), AND THEN I heard another voice, "He asked life of You..." (Tehilim 21:5).

196. א"ר אַבָּא, לָא סִיֵּים בּוּצִינָא קַדִּישָׁא לְמֵימַר חַיִּים, עַד דְּאִשְׁתִּכְּכוּ מִלּוֹי, וַאֲנָא כָּתַבְנָא, סָבַרְנָא לְמִכְתַּב טְפֵי, וְלָא שְׁמַעְנָא. וְלָא זְקִיפְנָא רֵישָׁא, דְּנְהוֹרָא הֲוָה סָגִי, וְלָא הֲוָה יָכִילְנָא לְאִסְתַּכְּלָא. אַדְּהָכִי אִזְדַּעְזַעְנָא, שְׁמַעְנָא קָלָא דְּקָאֲרֵי וְאָמַר אֶרֶךְ יָמִים וּשְׁנוֹת חַיִּים וְגוֹ'. שְׁמַעְנָא קָלָא אַחֲרָא, חַיִּים שָׁאַל מִמְּךָ וְגוֹ'.

197. All that day the fire did not cease from the house and no one reached him for they could not because of the light and fire that encircled him. I was prostrated all that day on the ground, crying loudly. After the fire was gone, I saw that the holy luminary, the holy of holies, was gone from the world, wrapped around and lying on his right side with a smiling face.

197. כֹּל הַהוּא יוֹמָא, לָא אַפְסִיק אֶשָּׁא מִן בֵּיתָא, וְלָא הֲוָה מַאן דְּמָטֵי לְגַבֵּיהּ, דְּלָא יָכִילוּ דְּנְהוֹרָא וְאֶשָּׁא הֲוָה בְּסוּחֲרָנֵיהּ. כָּל הַהוּא יוֹמָא נָפִילְנָא עַל אַרְעָא, וְגָעֵינָא. בָּתַר דְּאָזִיל אֶשָּׁא, חֲמֵינָא לְבוּצִינָא קַדִּישָׁא קֹדֶשׁ הַקָּדָשִׁים, דְּאִסְתְּלַק מִן עָלְמָא, אִתְעַטָּף שָׁכִיב עַל יְמִינֵיהּ, וְאַנְפּוֹי חַיְיכִין.

198. Rabbi Elazar his son rose, took his hands and kissed them, while I licked the dirt under his feet. The friends started crying. Rabbi Elazar his son prostrated three times and could not open his mouth. He then started saying, Father, father, there were three that BECAME one again. THAT IS, THERE WERE THREE GREAT MEN IN THE LAND, RABBI ELAZAR, RABBI SHIMON BAR YOCHAI HIS FATHER AND HIS FATHER-IN-LAW RABBI PINCHAS BEN YAIR. NOW RABBI ELAZAR IS ORPHANED OF HIS FATHER-IN-LAW AND HIS FATHER RABBI SHIMON AND ONLY ONE REMAINS IN THE WORLD. NOW, AFTER THIS GREAT TREE IS GONE, UNDER WHICH THE BEASTS OF THE FIELD USED TO WALK AND IN WHICH BOUGHS DWELT THE BIRDS OF THE SKY AND WHICH HAD FOOD FOR EVERYONE, NOW the beasts will wander and the birds THAT USED TO DWELL IN ITS BOUGHS will sink into the chasm in the great sea, and the friends, INSTEAD OF THE FOOD THEY RECEIVED FROM IT will drink blood.

198. קָם רִבִּי אֶלְעָזָר בְּרֵיהּ, וְנָטִיל יְדוֹי וְנָשִׁיק לוֹן, וַאֲנָא לָחִיכְנָא עַפְרָא דִּתְחוֹת רַגְלוֹי. בָּעוּ חַבְרַיָּיא לְמִבְכֵּי, וְלָא יָכִילוּ לְמַלְלָא. שָׁארוּ חַבְרַיָּיא בְּבִכְיָה, וְרִבִּי אֶלְעָזָר בְּרֵיהּ נָפִיל תְּלַת זִמְנִין, וְלָא יָכִיל לְמִפְתַּח פּוּמֵיהּ. לְבָתַר פָּתַח וְאָמַר, אַבָּא אַבָּא. תְּלַת הֲווֹ, חַד אִתְחֲזָרוּ. הַשְׁתָּא תְּנוּד חֵיוָתָא, צִפָּרָאן טָאסִין, מִשְׁתַּקְעָן בְּנוּקְבָּאן דְּיַמָּא רַבָּא, וְחַבְרַיָּיא כֻּלְּהוּ שַׁתְיָין דָּמָא.

199. Rabbi Chiya rose to his feet and said, Up until now the holy luminary used to protect us. Now is the time to strive to honor him. Rabbi Elazar and Rabbi Aba rose and took him FROM HIS PLACE to a bed made like a ladder IN ORDER TO RAISE HIM ON HIS BED. Who has ever seen such confusion of the friends! The whole house emitted good fragrances. They raised him on his bed, and none served him but Rabbi Elazar and Rabbi Aba.

199. קָם רִבִּי חִיָּא עַל רַגְלוֹי וְאָמַר, עַד הַשְׁתָּא בּוּצִינָא קַדִּישָׁא מִסְתַּכַּל עֲלָן. הַשְׁתָּא לָאו הוּא עִדָּן, אֶלָּא לְאִשְׁתַּדְּלָא בִּיקָרֵיהּ. קָם רִבִּי אֶלְעָזָר וְר׳ אַבָּא, נַטְלוּ לֵיהּ בְּטִיקְרָא דְּסִיקְלָא, מַאן חָמָא עִרְבּוּבְיָא דְּחַבְרַיָּיא, וְכָל בֵּיתָא הֲוָה סָלִיק רֵיחִין סְלִיקוּ בֵּיהּ בְּפוּרְיֵיהּ, וְלָא אִשְׁתַּמַּשׁ בֵּיהּ, אֶלָּא ר׳ אֶלְעָזָר וְר׳ אַבָּא.

200. Bullies and armed people came from the village of Tzipori, WHO WANTED HIM TO BE BURIED THERE AND CAME TO TAKE HIM BY FORCE. The inhabitants of Meron drove them away and shouted at them in their multitudes, because they did not want him to be buried there BUT WHERE THEY THEMSELVES LIVED. After the bed left the house, it rose in the air and fire burned before it. They heard a voice, 'Come and gather to the feast of Rabbi Shimon. "shall enter in peace to them that rest in their graves"' (Yeshayah 57:2).

200. אָתוּ טְרִיקִין, וּמָארֵי תְּרִיסִין דִּכְפַר צִפֹּרִי וְטַרְדָא בְּהוּ בְּנֵי מְרוֹנְיָא, צַוְוחִין בִּקְטִירִין, דְּחָשִׁיבוּ דְּלָא יִתְקַבַּר תַּמָּן. בְּתַר דְּנָפַק פּוּרְיָיא, הֲוָה סָלִיק בְּאֲוִירָא. וְאֶשָּׁא הֲוָה לָהִיט קַמֵּיהּ, שָׁמְעוּ קָלָא, עוּלוּ וְאָתוּ, וְאִתְכְּנָשׁוּ לְהִילּוּלָא דְּרִבִּי שִׁמְעוֹן, יָבֹא שָׁלוֹם יָנוּחוּ עַל מִשְׁכְּבוֹתָם.

201. When he entered the cave they heard a voice inside the cave, 'This is the man who caused the earth to tremble, who provoked kingdoms. How many prosecutors in the firmament are quieted today for your sake. This is Rabbi Shimon ben Yochai, with whom his Master glorifies Himself daily. Blessed is his portion above and below. How many supernal treasures await him. Of him it says, "But go you your way till the end be, for you shall rest, and stand up for your allotted portion at the end of the days"' (Daniel 12:13).
End of the Idra Kadisa Zuta (the holy smaller assembly)

201. כַּד עָאל לְמַעֲרָתָא שָׁמְעוּ קָלָא בְּמַעֲרָתָא, זֶה הָאִישׁ מַרְעִישׁ הָאָרֶץ מַרְגִּיז מַמְלָכוֹת, כַּמָּה פִּטְרִין בִּרְקִיעָא מִשְׁתַּכְּכִין בְּיוֹמָא דֵּין בְּגִינָךְ, דְּנָא רשב״י, דְּמָארֵיהּ מִשְׁתַּבַּח בֵּיהּ בְּכָל יוֹמָא. זַכָּאָה חוּלָקֵיהּ לְעֵילָא וְתַתָּא. כַּמָּה גְּנִיזִין עִלָּאִין מִסְתַּמְּרָן לֵיהּ, עָלֵיהּ אִתְּמַר וְאַתָּה לֵךְ לַקֵּץ וְתָנוּחַ וְתַעֲמוֹד לְגוֹרָלְךָ לְקֵץ הַיָּמִין.
עַד כָּאן הַאדְרָא קַדִּישָׁא זוּטָא

49. Holy, holiness, the holy of holies
Rabbi Yosi and Rabbi Aba talk about the difference between "holy nation" and "holiness," and we hear about the connection of these terms with supernal wisdom.

202. אָמַר ר׳ יוֹסֵי, כַּמָּה חֲבִיבִין יִשְׂרָאֵל קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, בְּקַדְמֵיתָא קָרָא לוֹן גּוֹי קָדוֹשׁ, דִּכְתִיב כִּי עַם קָדוֹשׁ אַתָּה וְגוֹ׳. לְבָתַר קָרָא לוֹן קֹדֶשׁ, דִּכְתִיב קֹדֶשׁ יִשְׂרָאֵל לַיְיָ׳ רֵאשִׁית תְּבוּאָתוֹ. מַה בֵּין הַאי לְהַאי. א״ר אַבָּא, קֹדֶשׁ עִלָּאָה מִכֹּלָּא, דְּהָכִי תָּנִינָן, כַּד אִתְחַבְּרָן כֻּלְּהוּ קְדוֹשֵׁי כַּחֲדָא, אִקְרוּן קָדוֹשׁ. וְכֻלְּהוּ סַלְקִין וּמִתְכַּנְּשִׁין לְהַהוּא אֲתָר עִלָּאָה, דְּאִקְרֵי קֹדֶשׁ.

202. Rabbi Yosi said, How beloved are Yisrael before the Holy One, blessed be He, since at first He called them a holy nation, as written, "For you are a holy people" (Devarim 14:2). He then called them holiness, as written, "Yisrael is holiness to Hashem, the first fruits of His increase" (Yirmeyah 2:3). What is the difference between them, BETWEEN HOLY AND HOLINESS? Rabbi Aba said, Holiness is the highest, BEING CHOCHMAH, for so have we learned that when all sanctifications, WHICH ARE THE THREE COLUMNS, CHESED, GVURAH AND TIFERET, are joined together they are called holiness, BECAUSE THEN they rise and gather in the supernal place called holiness, NAMELY SUPERNAL CHOCHMAH.

203. ובג״כ ק׳ ק׳ ק׳, קֹדֶשׁ יִשְׂרָאֵל אִתְעֲבִיד מִנַּיְיהוּ. וּבְגִין דְּיִשְׂרָאֵל בִּתְלַת דַּרְגִּין מִתְעַטְּרָן, כַּד אִתְחַבְּרָן כַּחֲדָא, אִקְרוּן קֹדֶשׁ יִשְׂרָאֵל לַיְיָ׳, דְּאִיהִי רֵאשִׁית. וְהָא אוֹקִימְנָא תְּבוּאָתוֹ, בְּהֵ״א. כָּל אוֹכְלָיו יֶאְשָׁמוּ, מַאי כָּל אוֹכְלָיו יֶאְשָׁמוּ. א״ר אַבָּא, הָא אִתְּמַר, דְּכְתִיב וְאִישׁ כִּי יֹאכַל קֹדֶשׁ בִּשְׁגָגָה. וּכְתִיב וְכָל זָר לֹא יֹאכַל קֹדֶשׁ, וְיִשְׂרָאֵל אִקְרוּן קֹדֶשׁ, בג״כ כָּל אוֹכְלָיו יֶאְשָׁמוּ.

203. Hence 'Holy, holy, holy', WHICH ARE CHESED, GVURAH AND TIFERET, THE SECRET OF THE PRIESTS, THE LEVITES AND YISRAEL, turn into "Yisrael is holiness." Since Yisrael are adorned with these three grades, when they join together they are called, "Yisrael is holiness (or: 'holy thing') to Hashem," which is first, SINCE THEN THEY RECEIVE FROM SUPERNAL CHOCHMAH CALLED FIRST (OR: 'BEGINNING'). We have explained that fruit is spelled with EXTRA Hei, WHICH INDICATES MALCHUT THAT IS CALLED HOLINESS WHEN RECEIVING FROM SUPERNAL CHOCHMAH. "all that devour him shall be held guilty" (Ibid.). What is meant by that? Rabbi Aba said, We have learned the verse, "And if a man eat of the holy thing unwittingly" (Vayikra 22:14), and, "No stranger shall eat of the holy thing" (Ibid. 10). Yisrael are considered a holy thing, and hence, "all that devour him shall be held guilty."

204. אר״א, שִׁירוּתָא וְסִיּוּמָא דְּכֹלָּא, אִתְכְּלִיל בַּקֹּדֶשׁ. וְחָכְמָה עִלָּאָה קֹדֶשׁ אִקְרֵי, וְכַד נָהִיר דָּא חָכְמָה עִלָּאָה, חָכְמָה דִּשְׁלֹמֹה נָהִיר. כְּמָה דִּכְתִיב, וַתֵּרֶב חָכְמַת שְׁלֹמֹה, דְּקַיְּימָא סִיהֲרָא בְּאַשְׁלְמוּתָא. וְהָא אוֹקִימְנָא. וְכַד אִתְבָּרְכָא מִיסוֹד, הָכִי קָרֵינָן לָהּ קֹדֶשׁ, דְּאִיהוּ אַנְהִיר בִּשְׁלִימוּ. וְכַד לָא אִתְנַהֲרָא מִתְעַטְּרָא בְּאַשְׁלְמוּתָא, קָרֵינָן לָהּ רוּחַ הַקֹּדֶשׁ, וְלָא אִתְקְרֵי קֹדֶשׁ כְּהַהוּא דִּלְעֵילָא.

204. Rabbi Elazar said, The beginning, WHICH IS SUPERNAL CHOCHMAH, and the ending of everything, WHICH IS MALCHUT, are included in holiness, and supernal Chochmah is called holiness. And when supernal Chochmah shines, Solomon's wisdom shines AS WELL, WHICH IS MALCHUT, as written, "And Solomon's wisdom excelled" (I Melachim 5:10), when the moon, WHICH IS MALCHUT, stood in its fullness. This we have already explained. And when MALCHUT is blessed by Yesod, she is called holiness because she shines in her fullness. But when MALCHUT does not shine and not perfectly adorned, she is called the Holy Spirit, she is not called holiness like the supernal CHOCHMAH.

205. וְכַד מִתְבָּרְכָא מֵהַאי יְסוֹד, וְיַנְקָא לְכָל אִינּוּן דִּלְתַתָּא, אִתְקְרֵי אֵם, כְּהַהִיא דִּלְעֵילָא. וְקָרֵינָן לֵיהּ קֹדֶשׁ. וּכְדֵין קָרֵינָן לֵיהּ קֹדֶשׁ הַקָּדָשִׁים, דְּבֵיהּ כַּלָּה דִּכְתִיב אִתִּי מִלְּבָנוֹן כַּלָּה וְגוֹ׳. מַאי לְבָנוֹן. דָּא עֵדֶן, דְּאִתְלַבֵּן מִכָּל סִטְרִין. וְעֵדֶן הָא יְדוּעַ לְגַבֵּי חַבְרַיָּיא.

205. When MALCHUT is blessed by Yesod and nourishes all the lower beings, she is called a mother like the one above, NAMELY LIKE BINAH CALLED A MOTHER. MALCHUT is THEN called holy things (or: 'holies'), and YESOD is then called holy of holies, since with it she is a bride. THAT IS, YESOD IS HOLINESS, AND TOGETHER WITH THE BRIDE THAT IS CALLED HOLIES, IT IS THE HOLY OF HOLIES, as written, "Come with me from Lebanon, my bride" (Shir Hashirim 4:8). What is Lebanon? Eden, NAMELY SUPERNAL CHOCHMAH. IT IS CALLED LEBANON because it became white (Heb. nitlabnah) in every direction, WHICH MEANS IT SHINES WITH CHESED, WHICH IS WHITE IN COLOR, BOTH FROM THE RIGHT AND LEFT SIDES. FOR IT IS THE SECRET OF SUPERNAL ABA AND IMA THAT ALWAYS HAVE THE MEANING OF, "BECAUSE HE DELIGHTS IN MERCY" (MICHAH 7:18), YET CHOCHMAH IS BESTOWED ON MALCHUT VIA THE RIVER THAT COMES OUT OF EDEN, WHICH IS BINAH. Eden is already known to the friends.

50. When the time comes for a righteous man to pass away, he should disclose wisdom
We hear that when the time comes for a righteous man who is full of wisdom to die, he should reveal that wisdom to those who have the Holy Spirit among them.

206. תָּאנָא, כְּתִיב כִּי שֵׁם יְיָ׳ אֶקְרָא, מַאי כִּי שֵׁם יְיָ׳ אֶקְרָא. אר״ש, הָא כְּתִיב הָבוּ גוֹדֶל לֵאלֹהֵינוּ. א״ר אַבָּא, הָבוּ גוֹדֶל: דָּא גְּדוּלָה: הַצּוּר תָּמִים פָּעֳלוֹ: דָּא גְּבוּרָה. כִּי כָל דְּרָכָיו מִשְׁפָּט: דָּא תִּפְאֶרֶת. אֵל אֱמוּנָה: דָּא נֶצַח. וְאֵין עָוֶל: דָּא הוֹד. צַדִּיק: דָּא יְסוֹד. וְיָשָׁר: דָּא צֶדֶק. הוּא כֹּלָּא שְׁמָא קַדִּישָׁא דְּקוּדְשָׁא בְּרִיךְ הוּא, ובג״כ כִּי שֵׁם יְיָ׳ אֶקְרָא.

206. We learned that it is written, "because I will call on the name of Hashem" (Devarim 32:3). What is meant by that? Rabbi Shimon said, it is written, "ascribe greatness to our Elohim" (Ibid.). Rabbi Shimon said AS INTERPRETATION TO THE WORDS OF RABBI SHIMON, "ascribe greatness" refers to greatness, NAMELY CHESED. "He is the Rock, His work is perfect" (Ibid. 4) is Gvurah; "for all His ways are justice" (Ibid.) is Tiferet; "an El of truth" (Ibid.) is Netzach; "and without iniquity" is Hod. "just" is Yesod, "and right" is Righteousness, NAMELY MALCHUT. Thus everything is the Holy Name of the Holy One, blessed be He, NAMELY THE SEVEN SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. This is why HE SAID, "because I will call on the name of Hashem."

207. א״ר יוֹסֵי, שֵׁם יְיָ׳ מַמָּשׁ. וּמֹשֶׁה בְּהַהִיא שַׁעֲתָא גַּלֵּי לְהוּ לְיִשְׂרָאֵל. דִּכְתִיב, בֶּן מֵאָה וְעֶשְׂרִים שָׁנָה אָנֹכִי הַיּוֹם וְגוֹ׳. מִכָּאן אוֹלִיפְנָא, הַהוּא זַכָּאָה דְּחָכְמְתָא עִלָּאָה בֵּיהּ, כַּד מָטֵי יוֹמָא לְאִסְתַּלְּקָא מֵעָלְמָא, בְּעֵי לְגַלָּאָה הַהִיא חָכְמְתָא, לְאִינּוּן דִּי רוּחַ קַדִּישָׁא בֵּינַיְיהוּ. מְנָלָן. מִמֹּשֶׁה. דִּכְתִיב בֶּן מֵאָה וְעֶשְׂרִים שָׁנָה אָנֹכִי הַיּוֹם. וּכְתִיב, וְעַתָּה כִּתְבוּ לָכֶם אֵת הַשִּׁירָה הַזֹּאת וְגוֹ׳.

207. Rabbi Yosi said, IT IS the very name of Hashem, which Moses revealed at that time to Yisrael, as written, "I am a hundred and twenty years old this day..." (Devarim 31:2), "NOW THEREFORE WRITE THIS POEM FOR YOURSELVES" (IBID. 19). From this we derive that when the time comes for a righteous man, in whom rests lofty wisdom, to pass away, he should reveal that wisdom to those who have the Holy Spirit among them. Whence do we know that? From Moses, as written, "I am a hundred and twenty years old this day...," WHICH MEANS HE REVEALED TO THEM WHAT HE HAD NOT REVEALED TO THEM UNTIL THEN.

208. וְאִם לָאו, עָלֵיהּ כְּתִיב, אַל תִּמְנַע טוֹב מִבְּעָלָיו. כד״א, כִּי לֶקַח טוֹב נָתַתִּי לָכֶם וְגוֹ׳. בִּהְיוֹת לְאֵל יָדְךָ לַעֲשׂוֹת. עַד לָא תִּסְתַּלַּק מִן עָלְמָא, וְלָא אִתְיְיהִיב לָךְ רְשׁוּתָא לְגַלָּאָה.

208. If he does not REVEAL TO THEM THAT WISDOM, it says of him, "Withhold not good from those to whom it is due" (Mishlei 3:27), WHICH IS TORAH THAT IS CALLED GOOD, as written, "For I give you good doctrine" (Mishlei 4:2), "when it is in the power of your hand to do it" (Mishlei 3:27) before you pass away, BEFORE you will not have permission to disclose.

51. "because I will call on the name of Hashem"
Rabbi Chiya makes it clear that God will only be close to those who call upon His name in truth. Part of this meaning is that God must be called upon with the quality of the Central Column, not from the aspect of the Left or Right.

209. א״ר חִיָּא, הַאי קְרָא אוֹלִיפְנָא מִנֵּיהּ חָכְמְתָא עִלָּאָה, וְהָכִי הוּא. אֲבָל סֵיפֵיהּ דִּקְרָא, מְקַשֵּׁר קִשְׁרָא דְּמֵהֵימְנוּתָא, בְּמַאי דִּכְתִיב הוּא. כד״א, צַדִּיק וְיָשָׁר הוּא. כְּלוֹמַר הוּא כֹּלָּא. הוּא חַד בְּלָא פֵּרוּדָא. דְּאִי תֵּימָא כָּל הָנֵי סַגִּיאִין אִינּוּן, חָזַר וְאָמַר הוּא, כֻּלְּהוּ סַלְקִין וּמִתְקַשְּׁרָן וּמִתְאַחֲדָן בְּחַד. וְכֹלָּא, הוּא הָיָה, וְהוּא הֲוָה, וְהוּא יְהֵא. וְהוּא חַד. בְּרִיךְ שְׁמֵיהּ לְעָלַם וּלְעָלְמֵי עָלְמִין. ע״כ מִתְקַטְּרִין מִלִּין, וּמִתְאַחֲדִין מִלִּין קַדִּישִׁין, דִּשְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא.

209. Rabbi Chiya said, From this verse, "BECAUSE I WILL CALL ON THE NAME OF HASHEM" (DEVARIM 32:3), I have learned celestial wisdom and it is so. Yet the end of the verse connects the knot of faith with the word "He," as written, "just and right is He," which means He is everything, He is one without division. For if you say that all these NAMES IN THE VERSE are many, it says again, "He," as they all amount to and connect and join into one. And HE is everything; He was, He is and He will be and He is one. Blessed is His name forever and ever. Hence matters are connected and the holy matters of the name of the Holy One, blessed be He, are joined.

210. Happy is the portion of he who calls the King and knows how to call Him properly. If he calls yet knows not upon whom he called, the Holy One, blessed be He, keeps away from him, as written, "Hashem is near to all those who call upon Him" (Tehilim 145:18). To whom is He near? It says again, "to all who call upon Him in truth" (Ibid.). Is there anyone who calls upon Him falsely? Rabbi Aba said, Yes; it is he who calls yet knows not upon whom he calls. Whence do we know that? From the words, "to all who call upon Him in truth." What is "in truth"? It is the seal of the King's ring, WHICH IS THE SECRET OF THE CENTRAL COLUMN THAT SEALS THE MOCHIN TOGETHER WITH MALCHUT THAT IS CALLED THE KING'S RING, which is overall perfection. This is the meaning of, "You will show truth to Jacob, loyal love to Abraham" (Michah 7:20), NAMELY ZEIR ANPIN THAT IS THE CENTRAL COLUMN CALLED JACOB, AS TRUTH WAS BESTOWED ON THE CENTRAL COLUMN. This is why it is written, "to all who call upon Him in truth." AND WHOEVER KNOWS NOT TO CALL UPON HIM WITH THE QUALITY OF THE CENTRAL COLUMN, BUT TENDS TO THE LEFT COLUMN OR THE RIGHT COLUMN, THE HOLY ONE, BLESSED BE HE, DRAWS AWAY FROM HIM. Happy is the portion of whoever entered WISDOM and came out whole, to know the ways of the Holy One, blessed be He. Hence it is written, "But the path of just men is like the gleam of sunlight" (Mishlei 4:18), and, "Your people also shall be all righteous..." (Yeshayah 60:21).

210. זַכָּאָה חוּלָקֵיהּ מַאן דִּקְרֵי לְמַלְכָּא, וְיִנְדַּע לְמִקְרֵי כַּדְקָא יָאוּת. וְאִי אִיהוּ קָרֵי וְלָא יָדַע לְמַאן קָרֵי, אִתְרְחִיק קוּדְשָׁא בְּרִיךְ הוּא מִנֵּיהּ, דִּכְתִיב קָרוֹב יְיָ׳ לְכָל קוֹרְאָיו וְגוֹ׳. קָרוֹב יְיָ׳ לְכָל קוֹרְאָיו, לְמַאן קָרוֹב. חָזַר וְאָמַר, לְכֹל אֲשֶׁר יִקְרָאוּהוּ בֶאֱמֶת, וְכִי אִית מַאן דְּיִקְרֵי לֵיהּ בְּשִׁקְרָא. א״ר אַבָּא אִין, הַהוּא מַאן דְּקָרֵי וְלָא יָדַע לְמַאן דְּקָרֵי. מְנָלָן. דִּכְתִיב לְכֹל אֲשֶׁר יִקְרָאוּהוּ בֶאֱמֶת. מַאי בֶאֱמֶת. בְּחוֹתְמָא דְּגוּשְׁפַּנְקָא דְּמַלְכָּא, דְּהוּא שְׁלִימוּ דְּכֹלָּא. הה״ד, תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם. וּבג״כ לְכֹל אֲשֶׁר יִקְרָאוּהוּ בֶאֱמֶת כְּתִיב. זַכָּאָה חוּלָקֵיהּ דְּמַאן דְּעָאל, וְנָפַק לְמִנְדַּע אָרְחוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא. וע״ד כְּתִיב, וְאֹרַח צַדִּיקִים כְּאוֹר נוֹגַהּ וְגוֹ׳. וּכְתִיב וְעַמֵּךְ כֻּלָּם צַדִּיקִים וְגוֹ׳.

52. The wicked cause a damage, so to speak, above

Rabbi Aba recalls that Rabbi Yitzchak said that all the structures devised in order to bestow blessings upon people cannot be effective because they are marred by the deeds of the wicked. Rabbi Yosi says that when the wicked sin below the patriarchs above cannot receive their supply of blessings either.

211. We learned that Rabbi Yitzchak said, All these structures and these matters were given to the reapers of the field, NAMELY TO THOSE WHO HAVE ALREADY FINISHED THE WORK OF HOLINESS AND PURIFICATION, AND HAVE ALREADY MERITED TO BEHOLD THE FRUIT OF THEIR WORK. We learned that the wicked cause, so to speak, blemish above. The blemish accords with the verse, "Not His the corruption, but the blemish of His sons" (Devarim 32:5), THE DAMAGE IS ONLY IN RELATION TO THE SONS, WHO CANNOT RECEIVE THEIR PLENTY, because all these structures DEVISED IN ORDER TO BESTOW UPON THE LOWER BEINGS are not properly settled, BECAUSE OF THE DEEDS OF THE WICKED. THIS IS THE MEANING OF, "THE BLEMISH OF HIS SONS." One verse says, "For He put on righteousness as a breastplate" (Yeshayah 59:17), and another verse says, "and He put on the garments of vengeance for clothing" (Ibid.). Yet, says Rabbi Yitzchak, "He put on righteousness" when Yisrael are worthy. When they have no merit, "He put on the garments of vengeance..." THIS IS THE BLEMISH THE WICKED CREATE IN THE SUPERNAL STRUCTURES, SO HE TAKES OFF, SO TO SPEAK, THE GARMENT OF RIGHTEOUSNESS AND WEARS GARMENTS OF VENGEANCE.

211. תַּנְיָא א״ר יִצְחָק, כָּל הָנֵי תִּקּוּנִין, וְכָל הָנֵי מִלֵּי, לְמְחַצְדֵי חַקְלָא אִתְמַסְרָן. וְתָנֵינָן, חַיָּיבִין כִּבְיָכוֹל עַבְדִּין פְּגִימוּתָא לְעֵילָא. מַאי פְּגִימוּתָא. כְּמָה דִּכְתִיב, שִׁחֵת לוֹ לֹא בָּנָיו מוּמָם דְּהָא כָּל הָנֵי תִּקּוּנִין לָא מִשְׁתַּכְּחֵי כַּדְקָא יָאוּת. כְּתוּב אֶחָד אוֹמֵר, וַיִּלְבַּשׁ צְדָקָה כַּשִּׁרְיָן, וְכָתוּב אֶחָד אוֹמֵר וַיִּלְבַּשׁ בִּגְדֵי נָקָם תִּלְבּוֹשֶׁת. אֶלָּא א״ר יִצְחָק, וַיִּלְבַּשׁ צְדָקָה, בְּזִמְנָא דְּיִשְׂרָאֵל זַכָּאן. לֹא זָכוּ, וַיִּלְבַּשׁ בִּגְדֵי נָקָם וְגוֹ׳.

212. Rabbi Yosi said, What is the blemish THE WICKED DO WITH THEIR ACTIONS ABOVE? It is as we learned that the patriarchs, WHO ARE CHESED, GVURAH AND TIFERET, do not receive supply to be blessed from the flow of the river, WHICH IS THE PLENTY OF BINAH, and even less so do their children. FOR SINCE THEY DO NOT RECEIVE PLENTY FOR THE LOWER BEINGS, A BLEMISH AND DAMAGE ARE MADE BELOW, as written, "Not (Heb. lo) His (Heb. lo) the corruption, but the blemish of His sons." Why 'lo' twice? ONE COULD HAVE SUFFICED IN SAYING 'IT IS HIS SONS' BLEMISH'. Yet one is above, AS A BLEMISH WAS CREATED ABOVE, BECAUSE THEY DO NOT RECEIVE BLESSINGS, FOR WHICH IT SAYS, "HIS THE CORRUPTION," and one below, BECAUSE THEY ARE WANTING IN EVERY RESPECT, WHICH IS WHY IT SAYS, "THE BLEMISH OF HIS SONS." MEANING, IT IS NOT CONSIDERED A BLEMISH IN RELATION TO THE HIGHER BUT ONLY IN RELATION TO THE CHILDREN, WHO ARE YISRAEL.

212. א״ר יוֹסֵי מַאי פְּגִימוּתָא. כְּמָה דְּתָנֵינָן, דַּאֲבָהָן לָא מִסְתַּפְּקִין לְאִתְבָּרְכָא מֵהַהוּא שַׁקְיוּ דְּנַחֲלָא. כ״ש בְּנִין. כד״א, שִׁחֵת לוֹ לֹא בָּנָיו מוּמָם. מַאי לוֹ לֹא תְּרֵי זִמְנֵי. אֶלָּא חַד לְעֵילָא, וְחַד לְתַתָּא.

213. וְהַיְינוּ דאר"ש, כָּל זְמַנָּא דְּחַיָּיבַיָּא סְגִיאוּ בְּעָלְמָא, כְּבֵיכוֹל שְׁמָא קַדִּישָׁא לָא מִתְבָּרֵךְ בְּעָלְמָא. וְכָל זְמַנָּא דְּחַיָּיבַיָּא לָא סְגִיאוּ בְּעָלְמָא, שְׁמָא קַדִּישָׁא מִתְבָּרֵךְ בְּעָלְמָא. הה"ד, יִתַּמּוּ חַטָּאִים וְגוֹ', בָּרְכִי נַפְשִׁי אֶת יְיָ' הַלְלוּיָהּ. א"ר אַבָּא, מִקְרָא זֶה מַמָּשׁ הוּא, דִּכְתִיב שִׁחֵת לוֹ לֹא בָּנָיו מוּמָם. מַאן גָּרִים לְחַבְּלוּתָא דָּא. דּוֹר עִקֵּשׁ וּפִתַּלְתּוֹל, בְּגִין דְּאִינּוּן חַיָּיבַיָּא וְדָרָא אִשְׁתְּכַח הָכִי.

213. This is the meaning of the words of Rabbi Shimon that as long as there are many wicked men in the world, the Holy Name is not blessed, so to speak, in the world. And as long as there are not many wicked in the world, the Holy Name is blessed in the world. This is the meaning of, "The sinners will be consumed...Bless you Hashem, O my soul. Haleluyah" (Tehilim 104:35). Rabbi Aba said, This verse is certainly precise, which says, "Not His the corruption, but the blemish of His sons." Who brought that blemish about? "a perverse and crooked generation" (Devarim 32:5), because the evil people and that generation are in such a state.

214. בג"כ בְּתַר דְּאָמַר מֹשֶׁה כָּל הָנֵי מִלִּין, וְאַדְכַּר שְׁמָא קַדִּישָׁא כַּדְקָא יָאוּת, אָמַר וַדַּאי צַדִּיק וְיָשָׁר הוּא, מִלָּה בְּתִקּוּנֵיהּ. אֲבָל שִׁחֵת לוֹ לֹא בָּנָיו מוּמָם. מ"ט הָכִי. מִשּׁוּם דְּאִינּוּן דּוֹר עִקֵּשׁ וּפִתַּלְתּוֹל. א"ר יְהוּדָה, לוֹ לֹא, כְּלוֹמַר לְגַרְמַיְיהוּ עַבְדִּין דָּא חַיָּיבִין, דְּגַרְמִין לְאִסְתַּלְקָא בִּרְכָאן מֵעָלְמָא. א"ר אַבָּא, לוֹ לֹא, הָא אוֹקִימְנָא וְהָכִי הוּא. מַה כְּתִיב בַּתְרֵיהּ. הֲלַיְיָ' תִּגְמְלוּ זֹאת, לְשַׁלְּמָא גְּמוּל דָּא לְקוּדְשָׁא בְּרִיךְ הוּא, עַל כָּל אִינּוּן טָבָאן דְּגָרִים לָךְ, וְעָבֵיד לָקֳבְלָךְ.

214. This is why after Moses said all these things, and properly invoked the Holy Name, he said, surely, "just and right is He" (Ibid. 4), when things are as they should be, but "Not His the corruption, but the blemish of His sons." The reason it is so is that "they are a perverse and crooked generation." Rabbi Yehuda said, "not His" means that the wicked bring it upon themselves, causing blessings to be missing from the world. Rabbi Aba said, "not His" was explained and it is so. The following verse says, "Do you thus requite Hashem" (Ibid. 6), THAT IS, YOU reward this way the Holy One, blessed be He, for all the good things He brought on you and performed before you.

53. "And yet for all that, when they are in the land of their enemies" - "Do you thus requite Hashem"
Rabbi Aba says that even though Yisrael sinned and went into exile, God and His Shechinah are always with them. Rabbi Yehuda wonders how Yisrael could repay God for His goodness by sinning and thus sending the Shechinah into exile.

215. ר"א פָּתַח, וְאַף גַּם זֹאת בִּהְיוֹתָם בְּאֶרֶץ אוֹיְבֵיהֶם וְגוֹ'. זַכָּאִין אִינּוּן יִשְׂרָאֵל, עַל כָּל עַמִּין עכו"ם, דאע"ג דְּאַרְגִּיזוּ קָמֵי מָארֵיהוֹן, קוּדְשָׁא בְּרִיךְ הוּא לָא בָּעֵי לְשַׁבְקָא לוֹן. דִּבְכָל אֲתָר דְּגָלוּ בֵּינֵי עַמְּמַיָּא, קוּדְשָׁא בְּרִיךְ הוּא עִמְּהוֹן בְּגָלוּתָא. הה"ד וְאַף גַּם זֹאת בִּהְיוֹתָם בְּאֶרֶץ אוֹיְבֵיהֶם וְגוֹ'.

215. Rabbi Aba opened with, "And yet for all that, when they are in the land of their enemies..." (Vayikra 26:44). Yisrael are blessed above all other idolatrous nations, since even though they have angered their Master, the Holy One, blessed be He, does not want to leave them, as wherever they exiled among the nations the Holy One, blessed be He, is with them in exile. This is the meaning of, "And yet for all that, when they are in the land of their enemies..."

216. ר' אַבָּא אָמַר, וְאַף גַּם זֹאת בִּהְיוֹתָם. ת"ח, כַּמָּה חֲבִיבוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא לְגַבֵּיהוֹן דְּיִשְׂרָאֵל, דאע"ג דְּגַרְמִין לְמִגְלֵי בֵּינֵי עַמְּמַיָּא, שְׁכִינְתָּא לָא אִתְעֲדִיאַת מִנְּהוֹן לְעָלְמִין. דְּלָא תֵּימָא דְּאִינּוּן בִּלְחוֹדַיְיהוּ בְּגָלוּתָא מִשְׁתַּכְּחִין. אֶלָּא וְאַף גַּם זֹאת עִמְּהוֹן מִשְׁתַּכְּחִין. הה"ד וְאַף גַּם זֹאת בִּהְיוֹתָם בְּאֶרֶץ אוֹיְבֵיהֶם וְגוֹ'.

216. Rabbi Aba said, "And yet for all that, when they are." Come and see how great is the love of the Holy One, blessed be He, for Yisrael. Even though they caused themselves to be in exile among the nations, the Shechinah never removed Herself from them. Do not say that they are in exile alone, but, "And yet for all that (Heb. zot)," AS THE SHECHINAH CALLED 'ZOT' is with them. This is the meaning of, "And yet for all that, when they are in the land of their enemies..."

217. It is like a king who was angry with his son and decreed that as punishment he should go away from him into a faraway land. The queen heard it and said, Since my son is going to a faraway land and the king threw him out of his palace, I shall not leave him. The two of us shall either return to the king's palace or together dwell in another land. After a few days the king visited the queen but did not find her because she left with his son. He said, Since the queen is there, let both of them return.

217. לְמַלְכָּא דְּאַרְגִּיז עַל בְּרֵיהּ, גְּזַר עָלֵיהּ עוֹנְשָׁא לְאִתְרַחֲקָא מִנֵּיהּ, וּלְמֵיזַל לְאַרְעָא רְחִיקָא. שְׁמָעָה מַטְרוֹנִיתָא וְאָמְרָה, הוֹאִיל וּבְרִי אָזִיל לְאַרְעָא רְחִיקָא, וְשַׁדֵּי לֵיהּ מַלְכָּא מֵהֵיכָלֵיהּ, אֲנָא לָא אֶשְׁבּוֹק לֵיהּ, אוֹ תַּרְוָוְנָא כַּחֲדָא נִיתּוּב לְהֵיכָלָא דְּמַלְכָּא אוֹ תַּרְוָוְנָא כַּחֲדָא נֵיתִיב בְּאַרְעָא אַחֲרָא. לְזִמְנִין, פָּקִיד מַלְכָּא עַל מַטְרוֹנִיתָא, לָא אַשְׁכְּחָהּ. דַּהֲוָות אַזְלַת עִם בְּרֵיהּ, אָמַר הוֹאִיל וּמַטְרוֹנִיתָא תַּמָּן תַּרְוַוְיֵיהוּ יְתוּבוּן.

218. It will happen the same way when the Holy One, blessed be He, will visit the Shechinah. He shall visit Her first and for Her sake visit His children. This is the meaning of, "And I have also heard the groaning of the children of Yisrael..." (Shemot 6:5). Who brought it about that "I have also heard the groaning"? It is as if the Shechinah HAS CAUSED IT that I remembered Her. This is the meaning of, "and I have remembered My covenant" (Ibid.), THAT IS, THE SHECHINAH CALLED COVENANT. It is also written, "and Elohim remembered His covenant" (Shemot 2:24). AND WHEN THE HOLY ONE, BLESSED BE HE, WILL BRING YISRAEL BACK FROM EXILE IT IS WRITTEN, "Hashem your Elohim will turn your captivity, and have compassion upon you" (Devarim 30:3). It is the Shechinah, OF WHOM IT SAYS, "WILL TURN YOUR CAPTIVITY." It is also written, "Hashem, You have been favorable to Your land; You have brought back the captivity of Jacob" (Tehilim 85:2), NAMELY THE SHECHINAH CALLED LAND.

218. וּבְזִמְנָא דְּפָקִיד קוּדְשָׁא בְּרִיךְ הוּא לְמַטְרוֹנִיתָא, פָּקִיד לָהּ בְּקַדְמֵיתָא, וּבְגִינָהּ פָּקִיד לְבָנוֹי. הה"ד, וְגַם אֲנִי שָׁמַעְתִּי אֶת נַאֲקַת בְּנֵי יִשְׂרָאֵל וְגוֹ'. מַאן גָּרִים דַּאֲנָא שְׁמַעְנָא עֲקַתְהוֹן. כִּבְיָכוֹל, מַטְרוֹנִיתָא. דְּדַכְרְנָא לָהּ. הה"ד, וָאֶזְכּוֹר אֶת בְּרִיתִי. וּכְתִיב וַיִּזְכֹּר אֱלֹהִים אֶת בְּרִיתוֹ. וְכַד קוּדְשָׁא בְּרִיךְ הוּא יַהֲדַר לְיִשְׂרָאֵל מִן גָּלוּתָא, מַה כְּתִיב. וְשָׁב יְיָ' אֱלֹהֶיךָ אֶת שְׁבוּתֶךָ וְרִחֲמֶךָ, דָּא מַטְרוֹנִיתָא. וְעוֹד כְּתִיב, רָצִיתָ יְיָ' אַרְצֶךָ שַׁבְתָּ שְׁבוּת יַעֲקֹב.

219. Rabbi Yehuda said, "Do you thus (Heb. zot) requite Hashem" (Devarim 32:6), you are, "a perverse and crooked generation" (Ibid. 5). You cause 'zot' to go into exile. "Do you thus (Heb. zot) requite Hashem"? Is this how you requite Him for all that He did to you, for all those signs He performed for you. Is this the reward you pay to 'zot'? Who brought it upon you? It is because you are a "foolish people and unwise" (Ibid.), not looking at all the good He did for you until now.

219. א"ר יְהוּדָה, הֲלַיְיָ' תִּגְמְלוּ זֹאת, בְּגִין דְּאַתּוּן דּוֹר עִקֵּשׁ וּפִתַּלְתּוֹל, אַתּוּן הֲוֵיתוּן גַּרְמִין דְּתִגְלֵי זֹאת בְּגָלוּתָא. הֲלַיְיָ' תִּגְמְלוּ זֹאת. דָּא הוּא גְּמוּל דְּעָבֵיד עִמְּכוֹן, בְּכָל אִינּוּן נִימוּסִין דְּמִצְרַיִם, בְּכָל אִינּוּן אַתְוָון דְּעָבֵד לְכוּ, דָּא הוּא גְּמוּל דְּאַתּוּן שָׁלְמִין לְהַאי זֹאת. מַאן גָּרַם לְכוֹן דָּא. בְּגִין דְּאַתּוּן עַם נָבָל וְלֹא חָכָם, וְלָא מִסְתַּכְּלִין בְּכָל אִינּוּן טָבָן דְּעָבֵד לְכוּ עַד הַשְׁתָּא.

54. Hei of Behibar'am

Rabbi Yitzchak and Rabbi Chiya discuss how God went with Yisrael into exile because if He had not done so the people would not have been able to bear it. God never forgot His covenant with them. We also hear a discussion of the generations of the heaven and of the earth, and we learn that the three worlds were created both from Zeir Anpin and Malchut. The World to Come, Binah, is created with Chochmah. We hear again about the flow from Chochmah that finally gathers in the great sea that is Malchut. From there the generations come out to all the worlds.

220. הַלְיָיִ׳ תִּגְמְלוּ זֹאת, דָּא שְׁכִינְתָּא. וְהָא אוֹקִימְנָא מִלֵּי, דְּתַנִּינָן, הֵ״א דִּבְהִבָּרְאָם, זְעֵירָא. הֵ״א דִּבְהַלְיָיִ׳ רַבְּרְבָא. וְהָא אִתְּמַר דְּתַנְיָא, א״ר יְהוּדָה, הֵ״א דִּבְכָל אֲתָר קוּדְשָׁא בְּרִיךְ הוּא, וְאִקְרֵי אֵם. וּתְרֵי עָלְמִין נִינְהוּ, דִּכְתִיב מִן הָעוֹלָם וְעַד הָעוֹלָם. וְהָא תְּנִינָן בְּרָזָא דִּקְרָא, בְּשֶׁמֶן כָּתִית רְבִיעִית הַהִין.

220. "Do you thus (Heb. zot) requite Hashem" (Devarim 32:6): ZOT is the Shechinah. We have explained this issue that we learned that Hei of "when they were created (Heb. behibar'am)" (Beresheet 2:4) is small, ALLUDING TO MALCHUT. Hei in "Do you (Heb. ha)," is large, ALLUDING TO BINAH. It has been said that we learned what Rabbi Yehuda said: Hei always ALLUDES TO the Holy One, blessed be He, and is called a mother. There are two worlds, BINAH AND MALCHUT, of which it is written, "from everlasting (lit. 'world') to everlasting" (Tehilim 106:48), THAT IS, FROM BINAH TO MALCHUT. We have learned this in regard to the meaning of the words, "mingled with the fourth part of a hin of beaten oil" (Bemidbar 28:5), WHICH MEANS THAT YESOD OF ZEIR ANPIN DRAWS OIL FROM THE SUPERNAL WORLD TO THE LOWER WORLD, WHICH IS MALCHUT. THIS IS THE MEANING OF, "DO YOU THUS REQUITE HASHEM," WHICH COMBINES TOGETHER THREE GRADES, WHICH ARE THE UPPER WORLD, WHICH IS THE LARGE HEI OF "DO YOU," YUD HEI VAV HEI ITSELF, WHICH IS ZEIR ANPIN THAT DRAWS PLENTY FROM IT TO 'ZOT', WHICH IS THE SHECHINAH.

221. תַּנְיָא ר׳ יְהוּדָה אוֹמֵר, בְּכַמָּה אַתְרֵי אִסְתְּכַלְנָא, דְּקוּדְשָׁא בְּרִיךְ הוּא לָא אַעְדֵּי רְחִימוּתָא מִנַּיְיהוּ דְּיִשְׂרָאֵל, דִּבְכָל אֲתָר דְּאִינּוּן הָווּ, קוּדְשָׁא בְּרִיךְ הוּא בֵּינַיְיהוּ. דִּכְתִיב לֹא מְאַסְתִּים וְלֹא גְעַלְתִּים לְכַלּוֹתָם לְהָפֵר בְּרִיתִי אִתָּם. דַּיְיקָא אִתָּם, בֵּינַיְיהוּ עִמְּהוֹן לָא אַעְדֵּי מִנַּיְיהוּ לְעָלְמִין.

221. We learned that Rabbi Yehuda said, I have looked in several places that the Holy One, blessed be He, did not withdraw His love from Yisrael. For wherever they were, the Holy One, blessed be He, was among them, as written, "I will not cast them away, nor will I abhor them, to destroy them utterly, and to break My covenant with them" (Vayikra 26:44). "with them" is exact, WHICH MEANS THAT THE HOLY ONE, BLESSED BE HE, IS among them and never left them.

222. ר׳ יִצְחָק הֲוָה אָזִיל בְּאָרְחָא, וְפָגַע בֵּיהּ ר׳ חִיָּיא, א״ל חֲמִינָא בְּאַנְפָּךְ, דְּהָא בְּמָדוֹרָא דִּשְׁכִינְתָּא מָדוֹרָךְ. מַאי כְּתִיב. וָאֵרֵד לְהַצִּילוֹ מִיַּד מִצְרַיִם. וָאֵרֵד, אֵרֵד מִבָּעֵי לֵיהּ. וָאֵרֵד בְּקַדְמֵיתָא. אֵימָתַי. כַּד נָחַת יַעֲקֹב לְמִצְרַיִם. וְלָמָה. לְהַצִּילוֹ מִיַּד מִצְרַיִם. דְּאִלְמָלֵא לָא הֲוָה בֵּינַיְיהוּ, לָא יַכְלִין לְמִסְבַּל גָּלוּתָא. כד״א עִמּוֹ אָנֹכִי בְּצָרָה אֲחַלְּצֵהוּ וַאֲכַבְּדֵהוּ.

222. Rabbi Yitzchak was walking along the way when Rabbi Chiya came across him. He said to him, I see in your face that you dwell in the dwelling of the Shechinah. It is written, "and I am come down to deliver them out of the hand of Egypt" (Shemot 3:8). IT IS WRITTEN, "and (Heb. Vav) I am come down," yet it should have been "I am come down," SO VAV IS REDUNDANT. HE ANSWERS, "and I am come down," means beforehand, SINCE THE VAV IS THE PREFIX OF THE PAST TENSE. When is that? When Jacob went down to Egypt, THE HOLY ONE, BLESSED BE HE, WENT DOWN WITH HIM. Why DID HE COME DOWN? "to deliver them out of the hand of Egypt." For had He not been among them, they would not have been able to tolerate the exile, as written, "I will be with him in trouble; I will deliver him, and honor him" (Tehilim 91:15).

223. א״ל, וַדַּאי בְּכָל אֲתָר דְּיִשְׂרָאֵל שַׁרְיָין, קוּדְשָׁא בְּרִיךְ הוּא בֵּינַיְיהוּ. וְכָל אֲתָר דְּחַכִּימֵי דָּרָא אַזְלִין, קוּדְשָׁא בְּרִיךְ הוּא אָזִיל עִמְּהוֹן, דִּכְתִיב כִּי מַלְאָכָיו יְצַוֶּה לָךְ וְגוֹ׳. מְנָלָן דִּכְתִיב, וַיַּעֲקֹב הָלַךְ לְדַרְכּוֹ וְגוֹ׳, וַיֹּאמֶר יַעֲקֹב כַּאֲשֶׁר רָאָם מַחֲנֵה אֱלֹהִים זֶה. הַשְׁתָּא נִשְׁתַּתֵּף כַּחֲדָא, וְנֵיזִיל בְּאָרְחָא, דְּהָא יְדַעְנָא דִּלְאַתְר חַד אַזְלִינָן, לְקַבְּלָא אַנְפּוֹי דִּשְׁכִינְתָּא. א״ל, וַדַּאי. א״ר יִצְחָק, תְּנִינָן, שְׁלוּחֵי מִצְוָה אֵינָן נִיזּוֹקִין, לָא בַּהֲלִיכָתָן וְלָא בַּחֲזָרָתָן. וַאֲנָן לְאִתְחַזָּאָה קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא אַזְלִינָן, וְלָא דָּחִילְנָא.

223. He said to him, Surely wherever Yisrael dwell, the Holy One, blessed be He, is among them. And wherever the sages of the generation go, the Holy One, blessed be He, goes with them, as written, "For He shall give His angels charge over you" (Tehilim 91:11). We derive it from the verse, "And Jacob went on his way... And when Jacob saw them, he said, This is Elohim's camp" (Beresheet 32:2-3) surely. Let us now join together and walk the path I know as we are walking to a certain place to welcome the Shechinah, NAMELY TO RABBI SHIMON BAR YOCHAI. He said to him, IT IS certainly SO. Rabbi Yitzchak said, We have learned that those who act as messengers to perform a good deed are harmed neither in their going nor in returning; and we are going to be seen before the Holy One, blessed be He, so we are not afraid.

224. While they were walking Rabbi Chiya said, It is written, "These are the generations of the heaven and of the earth" (Beresheet 2:4). The heaven comes to include the Holy One, blessed be He, NAMELY ZEIR ANPIN CALLED HEAVEN; and the earth comes to include the Holy One, blessed be He, WHO IS MALCHUT CALLED EARTH. And all that is below ATZILUT, NAMELY THE THREE WORLDS, BRIYAH, YETZIRAH AND ASIYAH, are called the generations of heaven and of earth, from which THEY WERE BROUGHT FORTH, NAMELY FROM ZEIR ANPIN AND MALCHUT.

224. עַד דַּהֲווֹ אָזְלֵי, א״ר חִיָּיא, כְּתִיב אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ. הַשָּׁמַיִם, לְאַכְלְלָא קוּדְשָׁא בְּרִיךְ הוּא. וְהָאָרֶץ, לְאַכְלְלָא קוּדְשָׁא בְּרִיךְ הוּא וְכָל מַה דִּלְתַתָּא, אִינּוּן אִקְרוּן תוֹלְדוֹת הַשָּׁמַיִם מִנַּיְיהוּ.

225. He said to him, In that case, what is, "when they were created (Heb. behibar'am)" (Ibid.)? We learned that beHei bra'am (Eng. 'with Hei He created them'), NAMELY WITH MALCHUT. YET YOU SAY THEY ARE THE GENERATIONS OF HEAVEN AND EARTH, NAMELY FROM ZEIR ANPIN AS WELL. He said to him, It is all the same thing, since when heaven, WHICH IS ZEIR ANPIN, joined WITH MALCHUT, then this Hei, WHICH IS MALCHUT, produced generations, which are called "the generations of the heaven and of the earth." He said to him, If that is so, why have we explained that behibar'am means beAbraham (Eng. 'with Abraham'), WHICH IS SPELLED WITH THE SAME LETTERS? HOW IS ABRAHAM CONNECTED WITH THIS? He said to him, It is all the same; beAbraham IS CHESED OF ZEIR ANPIN THAT IS CALLED ABRAHAM, that is, he is the heaven THAT IS ZEIR ANPIN. For from there, FROM THE SFIRAH OF CHESED, ZEIR ANPIN begins to spread. THAT IS, THE FIRST SFIRAH OF ZEIR ANPIN IS CHESED, AND SO THE NAME ABRAHAM ALSO ALLUDES TO ZEIR ANPIN LIKE THE NAME HEAVEN. AS FOR WHAT HAS BEEN SAID IS THAT beHei bra'am is the earth, WHICH IS MALCHUT. THUS HEAVEN AND EARTH ARE INDICATED IN THE WORD BEHIBAR'AM. And all this is the same issue.

225. א״ל אִי הָכִי מַהוּ בְּהִבָּרְאָם, וְאִתְּמַר בְּה׳ בְּרָאָם. א״ל כֹּלָּא חַד מִלָּה, כַּד שָׁמַיִם אִתְחַבְּרוּ, הַאי ה׳ אַפִּיקַת תּוֹלְדוֹת, וְאִינּוּן אִקְרוּן, תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ. א״ל אִי הָכִי, בְּמַאי אוֹקִימְנָא בְּה׳ בְּרָאָם, בְּאַבְרָהָם. א״ל כֹּלָּא חַד מִלָּה הוּא, בְּאַבְרָהָם, הַיְינוּ הַשָּׁמַיִם, דְּמִתַּמָּן שַׁרְיָין לְאִתְפַּשְׁטָא. בְּה׳ בְּרָאָם, הַיְינוּ וְהָאָרֶץ, וְכֹלָּא חַד מִלָּה.

226. He said to him, It is surely so. I have learned that it is written, "These are the generations of the heaven and of the earth," and we have learned that this world was created with Hei, WHICH IS MALCHUT, as written, "behibar'am," NAMELY BEHEI BRA'AM (ENG. 'HE CREATED THEM WITH HEI'). The World to Come, WHICH IS BINAH, is created with Yud, WHICH IS CHOCHMAH, as written, "And a river went out of Eden to water the garden" (Beresheet 2:10). THE RIVER, WHICH IS BINAH, GOES OUT OF EDEN, CHOCHMAH, TO WATER THE GARDEN, NAMELY ZEIR ANPIN. HE ALSO SAYS THAT A RIVER THAT WENT OUT OF EDEN incorporates the heaven, WHICH IS ZEIR ANPIN THAT IS ALSO CALLED A RIVER. The Garden incorporates the earth, WHICH IS MALCHUT. THUS THE EXPLANATION ALSO SAYS THAT ZEIR ANPIN GOES OUT OF CHOCHMAH AND BINAH THAT ARE BOTH CALLED EDEN, AND WATERS MALCHUT, THE SECRET OF THE GARDEN.

226. א״ל, וַדַּאי הָכִי הוּא, וְהָא אוֹלִיפְנָא, דִּכְתִיב, אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ. וְתָנִינָן, הָעוֹלָם הַזֶּה נִבְרָא בְּה׳, דִּכְתִיב בְּהִבָּרְאָם. וְהָעוֹלָם הַבָּא, נִבְרָא בְּי׳, דִּכְתִיב, וְנָהָר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגָּן. לְאַכְלְלָא הַשָּׁמַיִם. אֶת הַגָּן, לְאַכְלְלָא אֶת הָאָרֶץ.

227. For we have explained that the words, "a fountain of gardens" (Shir Hashirim 4:15) refer to the heaven, WHICH IS ZEIR ANPIN THAT IS CALLED RIVER AS MENTIONED. It is a well of living water, as written, "and there Isaac's servants dug a well" (Beresheet 26:25), and, "And he removed from there, and dug another well" (Ibid. 22). "and streams from Lebanon" (Shir Hashirim 4:15), NAMELY FROM CHOCHMAH THAT IS CALLED LEBANON, AS THE STREAMS are adorned above WITH CHOCHMAH and rise to the head of the King, NAMELY TO THE THREE FIRST SFIROT OF ZEIR ANPIN, as written, "For Your steadfast love (Chesed) is great above the heavens" (Tehilim 108:5), SINCE THEY ARE DRAWN FROM CHOCHMAH, WHICH IS ABOVE ZEIR ANPIN CALLED HEAVEN SINCE THEY ARE DRAWN FROM CHOCHMAH, WHICH IS ABOVE ZEIR ANPIN CALLED HEAVEN.

227. וְהָא אוֹקִימְנָא, דִּכְתִיב, מַעְיַן גַּנִּים, דָּא הִיא הַשָּׁמַיִם, בְּאֵר מַיִם חַיִּים, דִּכְתִיב וַיִּכְרוּ שָׁם עַבְדֵי יִצְחָק בְּאֵר, דִּכְתִיב וַיַּעְתֵּק מִשָּׁם וַיַּחְפּוֹר בְּאֵר אַחֶרֶת וְגוֹ׳. וְנוֹזְלִין מִן לְבָנוֹן, דְּאִינּוּן מִתְעַטְּרִין לְעֵילָא, וְסַלְקִין בְּרֵישָׁא דְּמַלְכָּא. דִּכְתִיב, כִּי גָדוֹל מֵעַל שָׁמַיִם חַסְדֶּךָ.

228. מִן לְבָנוֹן, מִתַּמָּן נָפְקִין לְבִינָה. וְנָגִיד וְאִתְמְשַׁךְ לְכָל זְוִיָּין, עַד דְּנַגְדִּין אִינּוּן מַבּוּעִין, וְנַחְתִּין לְאִתְכַּנְּשָׁא לְאַתָּר דְּאִקְרֵי יַמָּא רַבָּא. דִּכְתִיב כָּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם וְגוֹ'. וּכְתִיב, הַבִּיטוּ אֶל צוּר חוּצַבְתֶּם וְגוֹ'. לְבָתַר כְּתִיב, גַּן נָעוּל אֲחוֹתִי כַּלָּה וְגוֹ'. וּמִכָּאן, נְפִיקוּ תּוֹלְדוֹת לְכֹלָּא. דִּכְתִיב, בְּהִבָּרְאָם, בְּה' בְּרָאָם מַמָּשׁ, בְּאַבְרָהָם. א"ר יִצְחָק, וַאֲפִילוּ בְּיַעֲקֹב מַמָּשׁ. וְכֹלָּא חַד מִלָּה.

228. HE EXPLAINS HIS WORDS: "from Lebanon," WHICH IS CHOCHMAH, come out STREAMS, NAMELY PLENTY to Binah, and flow and are drawn to all corners, NAMELY, TO THE FOUR WINDS, CHESED AND GVURAH, TIFERET AND MALCHUT OF ZEIR ANPIN until those founts stream and come down to gather in that place called the great sea, NAMELY MALCHUT, as written, "All the rivers run into the sea" (Kohelet 1:7), WHICH MEANS THAT THE STREAMS OF CHESED AND GVURAH, TIFERET AND MALCHUT OF ZEIR ANPIN RUN TO MALCHUT THAT IS CALLED SEA. It is also written, "look to the rock whence you are hewn" (Yeshayah 51:1), WHICH IS ABRAHAM, NAMELY CHESED OF ZEIR ANPIN. Following "AND STREAMS FROM LEBANON" it is written, "A garden enclosed is my sister, my bride" (Shir Hashirim 4:12), WHICH IS MALCHUT THAT RECEIVES THE STREAMS FROM ZEIR ANPIN. From it, FROM MALCHUT, generations came out to all WORLDS, as written, "when they were created (Heb. behibar'am)" - He created them with Hei (Heb. behei bra'am), WHICH IS MALCHUT, THAT IS, actually with Abraham, WHO IS CHESED OF ZEIR ANPIN THE SECRET OF THE STREAMS THAT FLOW FROM SUPERNAL CHOCHMAH THAT IS CALLED LEBANON TO ZEIR ANPIN, AND FROM ZEIR ANPIN TO MALCHUT, AND FROM THEM TO ALL THE GENERATIONS IN BRIYAH, YETZIRAH AND ASIYAH. Rabbi Yitzchak said, Even with Jacob himself, WHO IS TIFERET OF ZEIR ANPIN, SINCE TIFERET INCLUDES WITHIN IT CHESED AND GVURAH. It is all the same issue.

55. "Can a woman forget her sucking child"

Rabbi Chiya has received a spirit message about the title verse that he does not understand, and so he is going to see Rabbi Shimon for an interpretation. Rabbi Elazar explains in the name of his father that Yisrael are God's children and so they cannot possibly be forgotten. God can no more forget His children than He can forget His own Name, because they are attached to His Name.

229. א"ר יִצְחָק, כַּד אֲנָן יַתְבִּין לְקַמֵּיהּ דר"ש, כֹּלָּא אִתְּמַר קַמֵּיהּ בְּאִתְגַּלְיָא, וְלָא אִצְטְרִיכְנָא לְכָל הַאי. א"ל, לָאו ר"ש כִּשְׁאַר בְּנֵי נָשָׁא, דְּכֻלְּהוּ קַמֵּיהּ, כִּשְׁאַר נְבִיאֵי לְקַמֵּי מֹשֶׁה. עַד דַּהֲווֹ אָזְלֵי, א"ר חִיָּיא, כְּתִיב, הֲתִשְׁכַּח אִשָּׁה עוּלָּהּ מֵרַחֵם בֶּן בִּטְנָהּ וְגוֹ'. הַאי קְרָא אוֹקְמוּהָ, וְהָכָא מַאי קָא מַיְירֵי. א"ר יִצְחָק, אִי בְּקִטּוּרָא דְּחַבְרַיָּיא, סְמִיכָא לָא אַסְמַכְנָא, אֲנָן מַה נֵימָא.

229. Rabbi Yitzchak said, When we sit before Rabbi Shimon, everything is said openly before him and we have no need for all this, THAT IS, THEY DO NOT NEED TO CONCEAL ANYTHING THERE UNDER NAMES AND TERMS. He said to him, Rabbi Shimon is not like other men, who are all before him like the other prophets before Moses. While they were walking Rabbi Chiya said, It is written, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb?" (Yeshayah 49:15). This verse has been explained. Yet here, IN AN INNER SENSE, what does it mean? He said to him, If in the gathering of the friends we were not supported IN INTERPRETING THIS VERSE, what could we say?

230. א"ל, דְּהָא קָלָא דִּרְמִיזָא חַד, שְׁמַעְנָא יוֹמָא חַד, כַּד הֲוָה אֲזִילְנָא בְּאָרְחָא, וְלָא יְדַעְנָא מַאן אָמַר, וְלָא יְדַעְנָא מִלָּה. ות"ח, ז' יוֹמִין הֲווֹ דַּחֲלִישְׁנָא ע"ד, וְלָא טְעִימְנָא מִדִּי. וְהַשְׁתָּא אֲזִלְנָא לְגַבֵּיהּ דְּבוּצִינָא קַדִּישָׁא, דְּלֵימָא לִי דִּילְמָא אֲדַכַּר. א"ל, דִּילְמָא הַהוּא יוֹמָא דַּהֲוָה אָזִיל ר' אֶלְעָזָר לְגַבֵּיהּ דְּחָמוּי, וְהַהוּא יוֹמָא אֲזִילְנָא עִמֵּיהּ, וְהָא אַדְכַּרְנָא מִלָּה.

230. He said to him, I have heard a voice that hinted to me about the interpretation of the verse, one day, when I was walking on the way. But I knew not who said it, and I do not understand it. Come and see, for seven days I have been ill because of that and ate nothing. Now that I am going to the holy luminary so he will tell me, I may remember. RABBI YITZCHAK said to him, It could have been on the very day Rabbi Elazar was going to his father-in-law. I accompanied him that day, and now have remembered it.

231. Come and see, thus said Rabbi Elazar in the name of his father. Yisrael said before the Holy One, blessed be He, ever since we fell into exile, the Holy One, blessed be He, left us in exile and forgot us. This is the meaning of, "But Zion said, Hashem has forsaken me, and my Lord has forgotten me" (Ibid. 14). The Shechinah said, "Can a woman forget her sucking child." For Yisrael are considered children, as written, "You are the children of Hashem your Elohim"(Devarim 14:1), AND HOW COULD THEY BE FORGOTTEN. "that she should not have compassion on the son of her womb" resembles, "And I have planted you a noble vine, an entirely right seed" (Yirmeyah 2:21). "even these may forget" (Yeshayah 49:15), as in, "These are the generations of the heaven and of the earth" (Beresheet 2:4), "yet I will not forget you" (Yeshayah 49:15). From this we derive that the Holy One, blessed be He, never leaves Yisrael.

231. ת"ח, הָכִי א"ר אֶלְעָזָר מִשְׁמֵיהּ דַּאֲבוֹי, אָמְרוּ יִשְׂרָאֵל קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, מִיּוֹמָא דְּנָפְלְנָא בְּגָלוּתָא, קוּדְשָׁא בְּרִיךְ הוּא שָׁבִיק לָן בְּגָלוּתָא, וְאַנְשֵׁי לָן. הֲדָא הוּא דִּכְתִיב, וַתֹּאמֶר צִיּוֹן עֲזָבַנִי יְיָ׳ וַיְיָ׳ שְׁכֵחָנִי. אָמְרָה שְׁכִינְתָּא, הֲתִשְׁכַּח אִשָּׁה עוּלָהּ, וְכִי יִשְׂרָאֵל דְּאִקְרוּן בְּנִין, כְּמָה דְּאַתְּ אָמֵר, בָּנִים אַתֶּם לַיְיָ׳ אֱלֹהֵיכֶם. מְרַחֵם בֶּן בִּטְנָהּ, כד"א, וְאָנֹכִי נְטַעְתִּיךָ שׂוֹרֵק כֻּלֹּה זֶרַע אֱמֶת. גַּם אֵלֶּה תִּשְׁכַּחְנָה, דִּכְתִיב, אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ. וְאָנֹכִי לֹא אֶשְׁכָּחֵךָ, מִכָּאן, דְּקוּדְשָׁא בְּרִיךְ הוּא לָא שָׁבִיק לוֹן לְיִשְׂרָאֵל לְעָלְמִין.

232. He also says that, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb?" is a lofty secret, that the Holy One, blessed be He, said, 'These things are connected with My name'. Just as the Holy One, blessed be He, does not forget His name, which is everything, so does the Holy One, blessed be He, not forget Yisrael, because they are truly attached to His name. Rabbi Chiya trembled and said, Surely these are the words I HEARD BUT FORGOT. Blessed be the Holy One, blessed be He, that I have met you and knew it, and also knew from whom I heard it.

232. תּוּ אָמַר, הֲתִשְׁכַּח אִשָּׁה עוּלָהּ מְרַחֵם בֶּן בִּטְנָהּ. דָּא הוּא רָזָא עִלָּאָה, דְּאָמַר קוּדְשָׁא בְּרִיךְ הוּא, הָא מִלִּין אִלֵּין בִּשְׁמֵיהּ אֲחִידָן, כְּמָה דְקוּדְשָׁא בְּרִיךְ הוּא לָא אַנְשֵׁי שְׁמֵיהּ, דְּהָא הוּא כֹּלָּא. כַּךְ קוּדְשָׁא בְּרִיךְ הוּא לָא אַנְשֵׁי לוֹן לְיִשְׂרָאֵל דְּאִינּוּן אֲחִידָן בִּשְׁמֵיהּ מַמָּשׁ. אִתְרְגִּישׁ ר׳ חִיָּא, אָמַר וַדַּאי דָּא הִיא מִלָּה. בְּרִיךְ יְהֵא קוּדְשָׁא בְּרִיךְ הוּא דְּאַעְרַעְנָא לָךְ, וְיָדַעְנָא מִלָּה. וְיָדַעְנָא מַאן הַהוּא דְּשָׁמַעְנָא מִנֵּיהּ.

233. Come and see, on the same day I HEARD THIS VOICE THAT INDICATED TO ME THIS EXPLANATION, I ran four miles but didn't find who SAID IT. RABBI YITZCHAK said to him, This is because we went into a cave and Rabbi Elazar rested there an hour. Rabbi Chiya recited about him these verses, NAMELY, OF THE TIME HE MERITED TO BE WITH RABBI ELAZAR IN THE CAVE, "Then shall your light break forth like the morning...Then shall you call, and Hashem shall answer" (Yeshayah 58:8-9), "then shall you delight yourself in Hashem..." (Ibid. 14).

233. וּת"ח, דְּהַהוּא יוֹמָא דְּרָהִיטְנָא ד׳ מִילֵּי, וְלָא אַשְׁכַּחְנָא מַאן הֲוָה. א"ל, בְּגִין דְּעָאלְנָא בְּחַד מְעַרְתָּא דר׳ אֶלְעָזָר נָפִישׁ שַׁעֲתָא חֲדָא. קָרֵי עָלֵיהּ רִבִּי חִיָּא הָנֵי קְרָאֵי, אָז יִבָּקַע כַּשַּׁחַר אוֹרֶךָ וְגוֹ׳. אָז תִּקְרָא וַיְיָ׳ יַעֲנֶה וְגוֹ׳ אָז תִּתְעַנַּג עַל יְיָ׳ וְגוֹ׳.

55. "Remember the days of old, consider the years of many generations..."
Rabbi Aba says that the days of the world are the six days with which God created the world, and that these six days are the Sfirot Chesed, Gvurah, Tiferet, Netzach, Hod and Yesod. When the six days created the world they did it for the sake of the children of Yisrael, so that they would come and study the Torah. If they did not the world would return to chaos.

234. "Remember the days of old, consider the years of many generations..." (Devarim 32:7). "Remember the days of old (lit. 'world')": Rabbi Aba said, What are the days of the world? They are the six days with which the Holy One, blessed be He, created the world, as written, "for six days Hashem made heaven and earth" (Shemot 31:17), rather than "in six days," BECAUSE THEY ARE THE SIX SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD THAT CREATED THE WORLD. We have already explained it. "consider the years of many generations" means that the days of the world, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, will be known and acknowledged by all these years and days, and each and every generation to the generation in which you live.

234. זְכוֹר יְמוֹת עוֹלָם בִּינוּ שְׁנוֹת דּוֹר וָדוֹר וְגוֹ׳. זְכוֹר יְמוֹת עוֹלָם, ר׳ אַבָּא אָמַר, מַאן יְמוֹת עוֹלָם. אִינּוּן שִׁיתָּא יוֹמִין, דְּעָבֵד קוּדְשָׁא בְּרִיךְ הוּא עָלְמָא בְּהוּ. דִּכְתִיב, כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ׳ וְגוֹ׳. שֵׁשֶׁת יָמִים, וְלָא בְּשֵׁשֶׁת יָמִים, וְהָא אוֹקִימְנָא. בִּינוּ שְׁנוֹת דּוֹר וָדוֹר. כְּלוֹמַר, אִינּוּן יְמוֹת עוֹלָם, יִדְעוּ וְיִשְׁתְּמוֹדְעוּ כָּל אִינּוּן שְׁנִין וְיוֹמִין, וְכָל דָּרָא וְדָרָא, עַד דָּרָא דָּא דְּאַתּוּן קַיְימִין.

235. שְׁאַל אָבִיךָ וְיַגֵּדְךָ, דָּא קוּדְשָׁא בְּרִיךְ הוּא. הה"ד, הֲלֹא הוּא אָבִיךָ קָנֶךָ. וְיַגֵּדְךָ, וְהוּא יְגַלֶּה עוּמְקָא דְּחָכְמְתָא. וּמַאי הִיא. אֶלָּא כַּד אִינּוּן שִׁיתָּא יוֹמִין שַׁכְלִילוּ עָלְמָא, לָא שַׁכְלִילוּ לֵיהּ, אֶלָּא בְּגִינָךְ, דְּתֵיתֵי אַנְתְּ וּתְקַיֵּים אוֹרַיְיתָא. דְּתָנִינָן, כָּל מַה דְּעֲבַד קוּדְשָׁא בְּרִיךְ הוּא, עַל תְּנַאי עֲבַד, דְּכַד יֵיתוּן יִשְׂרָאֵל, אִי יְקַבְּלוּן אוֹרַיְיתָא יָאוּת, וְאִי לָא דְּיָהְדַּר לֵיהּ לְתֹהוּ וָבֹהוּ. ובג"כ, אִינּוּן יְמוֹת עוֹלָם יָדְעוּ וְאִשְׁתְּמוֹדְעָן כֻּלָּא.

235. **"ask your father, and he will recount it to you" (Devarim 32:7) is the Holy One, blessed be He. This is the meaning of, "is not He your father that bought you?" (Ibid. 6). "and he will recount it to you" means that He will disclose to you depth of wisdom. What is it? When the six days, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, comprehended the world, they did so only for your sake that you will come and be occupied in Torah. As we have learned, whatever the Holy One, blessed be He, did, He did on condition that Yisrael will appear. If they will receive the Torah, good. Otherwise, THE WORLD will return to chaos. For this reason, the days of the world knew and realized everything.**

236. וְהָא תְּנִינָן, הַנְהוּ עַנְפֵּי דְּאִילָנָא, הֵיךְ מִתְאַחֲדָן בְּגוֹ אִילָנָא, וְהָא אוֹקִימְנָא, כְּדֵין קוּדְשָׁא בְּרִיךְ הוּא בְּרֵר לוֹן, לְמִמְנָן תְּרִיסִין, עַל שְׁאַר עַמִּין, וְאַתּוּן מַה כְּתִיב. כִּי חֵלֶק יְיָ' עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ, דְּלָא יָהַב לְהוּ לְרַבְרְבָא, וְלָא לְמַלְאָכָא, וְלָא לְמִמְנָא אַחֲרָא, וְהַאי עַמָּא דְקוּדְשָׁא בְּרִיךְ הוּא נָסַב לְחוּלָקֵיהּ.

236. **We have learned how the boughs of the tree, NAMELY THE SEVENTY MINISTERS OF THE NATIONS, are connected within the tree, WHICH IS ZEIR ANPIN. We have explained that the Holy One, blessed be He, then split the seventy ministers into officers and protectors over the rest of the nations. And of you YISRAEL, it is written, "For Hashem's portion is His people; Jacob is the lot of His inheritance" (Devarim 32:9), since He gave them not to a minister, an angel or any other officer, as He took as His portion this nation of the Holy One, blessed be He.**

237. בְּאָן אֶתְר אַשְׁכַּח לֵיהּ. יִמְצָאֵהוּ בְּאֶרֶץ מִדְבָּר וּבְתֹהוּ יְלֵיל יְשִׁימוֹן וְגוֹ'. דִּכְתִיב, תֶּרַח אֲבִי אַבְרָהָם וְגוֹ'. וָאֶקַּח אֶת אֲבִיכֶם אֶת אַבְרָהָם וְגוֹ'. וּמֵהָכָא דָּבַר לְהוּ לְיִשְׂרָאֵל בְּכָל דָּרָא וְדָרָא, וְלָא אִתְפְּרַשׁ מִנַּיְיהוּ, וְדָבַר לְהוּ בְּרַחֲמֵי, הה"ד כְּנֶשֶׁר יָעִיר קִנּוֹ וְגוֹ'.

237. **Where did He find them? It is written, "He found him in a desert land, and in the waste howling wilderness" (Ibid. 10), "Terah, the father of Abraham...And I took your father Abraham" (Yehoshua 24:2-3). Since then He guided Yisrael in every generation and did not separate from them, and led them with compassion, as it says, "As an eagle stirs up her nest" (Devarim 32:11).**

57. "As an eagle stirs up its nest"
Rabbi Yosi talks about the compassion that an eagle has for its children, and he derives part of the meaning from Jacob's role as representative of the Central Column. The eagle is merciful toward its own children yet harsh toward others; this is the way that God guides His own children.

238. כְּנֶשֶׁר יָעִיר קִנּוֹ. א"ר יוֹסֵי, לָא אַשְׁכַּחְנָא מַאן דְּחָיֵיס עַל בְּנוֹי, כְּהַאי נִשְׁרָא. וע"ד תְּנִינָן, כְּתִיב, וּפְנֵי אַרְיֵה אֶל הַיָּמִין וּפְנֵי שׁוֹר מֵהַשְּׂמֹאל. נֶשֶׁר בְּאָן דּוּכְתֵּיהּ. בַּאֲתָר דְּיַעֲקֹב קָאֵים. הה"ד, דֶּרֶךְ הַנֶּשֶׁר בַּשָּׁמַיִם. בְּהַהוּא אֲתָר מַמָּשׁ. מ"ט. בְּגִין דְּאִיהוּ רַחֲמֵי עַל בְּנוֹי, וְדִינָא לְגַבֵּי אַחֲרָנִין. כַּךְ קוּדְשָׁא בְּרִיךְ הוּא, דָּבַר לִבְנוֹי כְּנֶשֶׁר דָּא.

238. **"As an eagle stirs up her nest" (Devarim 32:11). Rabbi Yosi said, We have found no one that has compassion over his children like this eagle. Hence we learned the verse, "the face of a lion, on the right side; and they four had the face of an ox on the left side" (Yechezkel 1:10). Where is the place of the eagle? In the place where Jacob is situated, NAMELY IN THE CENTRAL COLUMN THAT INCLUDES RIGHT AND LEFT. This is the meaning of, "the way of the vultures in the air" (Mishlei 30:19), in that very place, NAMELY IN ZEIR ANPIN THAT IS CALLED HEAVEN, WHICH IS THE CENTRAL COLUMN. The reason is that it is merciful towards its children, and harsh towards others. So does the Holy One, blessed be He, WHO INCLUDES RIGHT AND LEFT, WHICH IS CHESED AND JUDGMENT, guide His children like the eagle.**

239. It is written, "So Hashem alone did lead him, and there was no strange El with Him" (Devarim 32:12), that is, none guides Yisrael, neither an angel nor another officer that are called a strange El. This is the meaning of Moses' words, "If Your presence go not with me carry us not up from here" (Shemot 33:15). This is the meaning of, "So Hashem alone did lead him," He alone, "and there was no strange El with him."

239. מַה כְּתִיב יְיָ׳ בָּדָד יַנְחֶנּוּ וְאֵין עִמּוֹ אֵל נֵכָר. הוּא בִּלְחוֹדוֹי, דִּכְתִיב וַיְיָ׳ הוֹלֵךְ לִפְנֵיהֶם וְגוֹ׳. וְאֵין עִמּוֹ אֵל נֵכָר, דְּלָא דָּבַר לְהוּ לְיִשְׂרָאֵל לָא מַלְאָכָא, וְלָא מְמָנָא אַחֲרָא, דְּאִינּוּן אִקְרוּן אֵל נֵכָר. וְדָא הוּא דְּאָמַר מֹשֶׁה, אִם אֵין פָּנֶיךָ הוֹלְכִים אַל תַּעֲלֵנוּ מִזֶּה. הֲדָא הוּא דִּכְתִיב, יְיָ׳ בָּדָד יַנְחֶנּוּ. הוּא בִּלְחוֹדוֹי, וְאֵין עִמּוֹ אֵל נֵכָר.

240. Happy is the portion of Yisrael that the Holy One, blessed be He, guides them thus, that it is thus written of them: "For Hashem has chosen Jacob to Himself" (Tehilim 135:4), and, "For Hashem will not abandon His people," THAT IS, "for His great name's sake" (I Shmuel 12:22), since they are mutually attached, AS YISRAEL CLEAVED TO HIS GREAT NAME. Hence the Holy One, blessed be He, will not leave them, and wherever they dwell the Holy One, blessed be He, is with them, as we explained.

240. זַכָּאָה חוּלָקְהוֹן דְּיִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא דָּבַר עִמְּהוֹן, הָכִי עָלַיְיהוּ כְּתִיב, כִּי יַעֲקֹב בָּחַר לוֹ יָהּ יִשְׂרָאֵל לְסְגֻלָּתוֹ, וּכְתִיב, כִּי לֹא יִטּוֹשׁ יְיָ׳ אֶת עַמּוֹ וְגוֹ׳. מ״ט לֹא יִטּוֹשׁ ה׳ אֶת עַמּוֹ. בַּעֲבוּר שְׁמוֹ הַגָּדוֹל, בְּגִין דְּהַאי בְּהַאי אִתְדְּבַק. וע״ד לָא יִשְׁבּוֹק לוֹן קוּדְשָׁא בְּרִיךְ הוּא, דְּבְכָל אֲתָר דְּאִינּוּן שַׁרְיָין, קוּדְשָׁא בְּרִיךְ הוּא עִמְּהוֹן כְּמָה דְּאוֹקִימְנָא.

58. "O that they were wise, that they understood this"
The rabbis speak about the admonishments that Moses made to Yisrael before he died, and how they were all connected to the Holy Name. Rabbi Aba says that the whole Torah is the Name of God. We hear that if Yisrael keep the commandments then Malchut will take revenge on their enemies. Rabbi Yehuda says that Abraham said Yisrael should be forced into exile rather than go to Gehenom because they could not bear both the years of exile and Gehenom too. God agreed that as long as Yisrael sinned they would fall into exile and be enslaved by their enemies.

241. "O that they were wise, that they understood this" (Devarim 32:29). Rabbi Yosi said, All the verses here are reproofs with which Moses admonished Yisrael, except for the Holy Name he disclosed at the beginning of his words, NAMELY, "BECAUSE I WILL CALL ON THE NAME OF HASHEM..." (IBID. 3), WHICH ARE THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. Rabbi Aba said, Even the verses in which he admonished Yisrael are part of the Holy Name, because there is nothing in the Torah that is excluded from the Holy Name, as the whole Torah is the name of the Holy One, blessed be He.

241. לוּ חָכְמוּ יַשְׂכִּילוּ זֹאת. א״ר יוֹסֵי, כָּל הָנֵי קְרָאֵי דְּהָכָא, אוֹכְחֵי אִינּוּן, דְּאוֹכַח לְהוּ מֹשֶׁה לְיִשְׂרָאֵל, בַּר הַהוּא שְׁמָא קַדִּישָׁא, דְּגַלֵּי בְּשֵׁירוּתָא דְּמִלּוֹי. א״ר אַבָּא, וַאֲפִילוּ מַה דְּאוֹכַח לְיִשְׂרָאֵל, בְּכְלָלָא דִּשְׁמָא קַדִּישָׁא הוּא, דְּלֵית מִלָּה בְּאוֹרַיְיתָא דְּנָפִיק מִכְּלָלָא דִּשְׁמָא קַדִּישָׁא. דְּאוֹרַיְיתָא כֻּלָּא שְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא אִינּוּן.

242. The verses WE HAVE EXPLAINED SO FAR are known TO EVERYONE, but since the name of the Holy One, blessed be He, is mentioned in this portion, we had TO EXPLAIN THEM until now. But here it is written, "O that they were wise, that they understood this (Heb. zot)," assuredly zot, WHO IS MALCHUT. We have explained it in several places that if Yisrael knew how zot held to its punishments to take revenge on the wicked, "they would consider their latter end" (Devarim 32:29), and take care to be in it, THAT IS, TO KEEP ITS COMMANDMENTS, as written, "the earth," WHICH IS MALCHUT, "shall rise up against him" (Iyov 20:27).

242. וְהָנֵי קְרָאֵי יְדִיעָאן אִינּוּן. אֲבָל בְּגִין דִּשְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא רָשִׁים בְּהַאי פַּרְשְׁתָּא, אִצְטְרִיכְנָא עַד הַשְׁתָּא. וְהָכָא הָא כְּתִיב, לוּ חָכְמוּ יַשְׂכִּילוּ זֹאת, זֹאת וַדַּאי, וְהָא בְּכַמָּה אֲתָר אוֹקִימְנָא הַאי, דְּאִי יִשְׂרָאֵל יְנַדְּעוּן הַאי, אֵיךְ זֹאת אֲחִידָא בְּדִינּוֹי לְאִתְפְּרָעָא מִן חַיָּיבַיָּא, יָבִינוּ לְאַחֲרִיתָם, וְיִסְתָּמְרוּ לְמֶהֱוֵי בָּהּ. כְּמָה דִּכְתִיב, וְאֶרֶץ מִתְקוֹמֶמָה לוֹ.

243. Another explanation for, "O that they were wise, that they understood this (Heb. ZOT)" is that when zot is attached to Yisrael, THAT IS, WHEN they keep the commandments of the Torah and dwell with it wholly, they shall know they have with them the help of zot in taking revenge on their enemies. And Yisrael, who are a minority among the nations shall know, "How should one man chase a thousand, and two put ten thousand to flight" (Devarim 32:30). Who brought it about? Zot, which was wholly in them when they performed the commandments of the Torah. And it will never leave them, or leave wreaking vengeance for them ON THEIR ENEMIES.

243. ד״א לוּ חָכְמוּ יַשְׂכִּילוּ זֹאת. דְּאִיהִי מִתְקַשְׁרָא בְּהוּ בְּיִשְׂרָאֵל, כַּד נַטְרִין פִּקּוּדֵי אוֹרַיְיתָא, וְיַתְבִּין עִמָּהּ בְּשֶׁלֶם, יִנְדְּעוּן דְּסַיְּיעְתָּא דְּהַאי זֹאת עִמְּהוֹן, לְאִתְפָּרְעָא מִשַּׂנְאֵיהוֹן. וְיִשְׂרָאֵל דְּאִינּוּן זְעִירִין בֵּינֵי עַמְּמַיָּא, יִנְדְּעוּן, אֵיכָה יִרְדּוֹף אֶחָד אֶלֶף וּשְׁנַיִם יָנִיסוּ רְבָבָה. וּמַאן גָּרִים לְהוּ. הַאי זֹאת, דַּהֲוָה בְּהוּ בְּשֶׁלֶם, כַּד עַבְדִּין פִּקּוּדֵי אוֹרַיְיתָא. וּלְעָלְמִין לָא אִתְעָדֵי מִנַּיְיהוּ, לְמֶעְבַּד לְהוּ נוּקְמִין.

244. "unless their Rock had sold them, and Hashem had shut them up" (Ibid.). What is the reason "their Rock had sold them"? It is because, "Of the Rock that begot you you are unmindful" (Ibid. 18), as these structures do not properly rest in their place. "their Rock had sold them": Rabbi Yehuda said, This is Abraham, as we explained that Abraham said, Let Yisrael be forced into exile rather than go to Gehenom, because Yisrael cannot bear these years of exile and Gehenom. And the Holy One, blessed be He, agreed with him that as long as Yisrael sin they will fall into exile and their enemies will enslave them. For that reason, that "their Rock had sold them," surely, NAMELY ABRAHAM WHO DELIVERED THEM INTO EXILE, "and Hashem had shut them up," since He agreed with him.

244. אִם לֹא כִּי צוּרָם מְכָרָם וַיְיָ׳ הִסְגִּירָם. מ״ט כִּי צוּרָם מְכָרָם. בְּגִין צוּר יְלָדְךָ תֶּשִׁי, דְּתִקּוּנִין לָא שָׁרָאן כַּדְּקָא יָאוּת בְּאַתְרַיְיהוּ. אִם לָא כִּי צוּרָם מְכָרָם. א״ר יְהוּדָה דָּא אַבְרָהָם, כְּמָה דְּאוֹקִימְנָא, דְּאָמַר אַבְרָהָם יִתְחַיְּיבוּן יִשְׂרָאֵל בְּגָלוּתָא, וְלָא יֵיעֲלוּן בְּגֵיהִנָּם דְּתֵרִין אִלֵּין גָּלוּתָא וְגֵיהִנָּם, לָא יִסְבְּלוּן יִשְׂרָאֵל. וְקוּדְשָׁא בְּרִיךְ הוּא אִסְתְּכַם עַל יְדוֹי, דְּכָל זִמְנָא דִּי יְחוּבוּן יִשְׂרָאֵל, יִפְּלוּן בְּגָלוּתָא, וְיִשְׁתַּעְבְּדוּן בְּהוּ שַׂנְאֵיהוֹן. וּבג״כ, צוּרָם מְכָרָם וַהַאי, וַיְיָ׳ הִסְגִּירָם, וְאִסְתְּכַם עַל יְדוֹי.

59. The reason Moses admonished them

Rabbi Yehuda talks about why Moses admonished them with his poem when they were about to enter the promised land.

245. We learned, Rabbi Yehuda said, What is the reason Moses admonished them in this poem? It is that they were about to enter the land of Yisrael and the Shechinah was about to rest among them. For that reason He admonished them about that.

245. תַּנְיָא, א״ר יְהוּדָה, מ״ט אוֹכַח לְהוּ מֹשֶׁה בְּהַאי שִׁירָה הָכִי, בְּגִין דְּאִינְהוּ זְמִינִין לְמֵיעַל לְאַרְעָא, ולאשרי בֵּינַיְיהוּ שְׁכִינְתָּא, ובג״כ אוֹכַח לְהוּ עַל הַאי.

246. Rabbi Yitzchak said, The Holy One, blessed be He, will admonish Yisrael in two places and the nations in the world will rejoice. The first is as written, "Hashem has also a controversy with Judah, and will punish Jacob according to his ways" (Hoshea 12:3). The nations of the world hear and rejoice. They say, Now these will be wiped away from the world. But when the Holy One, blessed be He, saw them rejoicing, it is then written, "He took his brother by the heel in the womb..." (Ibid. 4). When they heard that, they said, This means repentance FOR THE INIQUITIES OF YISRAEL.

246. ר׳ יִצְחָק אָמַר, בִּתְרֵי אַתְרֵי קוּדְשָׁא בְּרִיךְ הוּא זַמִּין לְאוֹכְחָא לְהוּ לְיִשְׂרָאֵל, וְחָדָאן אוּמּוֹת הָעוֹלָם. חַד דִּכְתִיב, וְרִיב לַיְיָ׳ עִם יְהוּדָה וְלִפְקוֹד עַל יַעֲקֹב כִּדְרָכָיו וְגוֹ׳. שַׁמְעִין אוּמּוֹת הָעוֹלָם חָדָאן, אַמְרֵי, הַשְׁתָּא יִשְׁתֵּצוּן מֵעָלְמָא, כַּד חָמֵי קוּדְשָׁא בְּרִיךְ הוּא דְּאִינּוּן חַדָאן, מַה כְּתִיב בַּתְרֵיהּ. בַּבֶּטֶן עָקַב אֶת אָחִיו וְגוֹ׳. כַּד שַׁמְעִין, אַמְרִין דָּא הוּא תְּשׁוּבָה.

247. THIS IS like a woman who had a quarrel with her son. She went to cry out and sue him. When she saw the judge judging criminal laws, sentencing some to whipping, and some to hanging or burning, she said, Woe if I shall do so to my son. THAT IS, SHE BEGAN TO FEAR LEST HE WILL SENTENCE HER SON TOO TO ONE OF THESE PUNISHMENTS. When the judge finished the trial, he said to that woman, Tell me what your son did. She said to him, I complain (THE END IS MISSING). ACCORDING TO THIS IT SEEMS THAT SHE SAID SHE COMPLAINED THAT HE PAINED HER IN HER WOMB, WHEN SHE WAS PREGNANT WITH HIM. OF COURSE, THE JUDGE DID NOTHING TO HIM FOR THAT.

247. לְאִתְּתָא דַּהֲוָה לָהּ קְטָטָה בִּבְרָהּ, אַזְלַת לְמַקְבִּיל עֲלֵיהּ דִּינָא, חֲמָאת לְדַיְּינָא דְּאִין נַפְשִׁין. מִנַּיְיהוּ לְאַלְקָאָה, לְצַלְבָא, לְאוֹקְדָא, אָמְרָה וַיְיָ מַה אַעֲבִיד מִן בְּרָא. כַּד סְיֵים דִּינָא, אָמַר לְהַהִיא אִינְתּוּ, אִימָא, מַה אַעֲבִיד לָךְ בְּרִיךְ, אָמְרָה קוֹבְלַנִי עכ״מ.

60. From the book of physician Kartana

We learn about the things written in the book of a physician called Kartana, who wrote about the care a wise physician needed to take of people who were sick. A correspondence is made between sick people and those who are ill in the sense that they cannot worship God. God wishes there to be a wise physician who can help people to get well, that is, to repent and atone for their sins. If the physician can administer medicine for the body, it is well, but otherwise he should give a person healing for his soul. God will bless such a physician in this world and in the World to Come. We hear that some of the remedies in the book of Kartana were permitted to use and some were forbidden. Rabbi Elazar had had the book in his possession for twelve months, and learned many mysteries from it, but eventually he was told in a dream that he should not use the book, so he gave it away to Rabbi Yosi. Rabbi Elazar concludes Ha'azinu by blessing God for abolishing witchcraft from the world.

248. "He found him in a desert land, and in the waste" (Devarim 32:10): Surely he afterwards caused all these Klipot IN THE WILDERNESS AND IN THE DESERT to be all enslaved TO YISRAEL. THE VERSES heretofore were written in the book of a physician called Kartana. He used to write under this verse all the care a wise physician needs to take of the sick in their bed. THAT IS, IT IS THE CUSTOM OF THE PHYSICIAN TO FIRST WRITE DOWN BEFORE HIM THE STATE HE FOUND THE PATIENT IN, AND THEN TO PRESCRIBE MEDICINE. IN THIS ORDER WERE THESE VERSES ARRANGED HERE IN THAT BOOK. AT FIRST THE BOOK MENTIONED THE VERSES, "HE FOUND HIM IN A DESERT LAND...," NAMELY THE STATE IN WHICH HE FOUND THE PATIENT. THEN HE USED TO WRITE THE NEXT VERSE, IN WHICH IS WRITTEN ALL THE CARE A WISE PHYSICIAN HAS TO TAKE OF A SICK MAN LYING IN BED, in the prison of the prisoners of the King, THAT IS, THEY ARE ILL IN THE SENSE THAT they CANNOT worship the Master of the universe.

248. יִמְצָאֵהוּ בְּאֶרֶץ מִדְבָּר וּבְתֹהוּ, וַדַּאי לְבָתַר עָבֵד לְכָל אִינּוּן קְלִיפִּין, דִּיהוֹן כֻּלְּהוּ מִשְׁתַּעְבְּדִין לֵיהּ. עַד הָכָא הֲוָה כְּתִיב בְּהַהוּא סִפְרָא, דְּקַרְטְנָא אַסְיָא לְבָתַר הֲוָה רָשִׁים בְּהַאי קְרָא, כָּל נְטוּרָא דְּאִצְטְרִיךְ אַסְיָא חַכִּים לְמֶעְבַּד לְמַרַע דְּשָׁכִיב בְּבֵי מַרְעֵיהּ, בֵּי אֲסִירֵי דְּמַלְכָּא, לְמִפְלַח לְמָארֵי עָלְמָא.

249. THIS IS WHAT HE WROTE IN THAT BOOK: when a wise physician visited a sick man, "He found him in a desert land, and in the waste howling wilderness," that is, since illnesses rest on him, he is placed in the King's jail, IN A WASTE WILDERNESS. You may say that since the Holy One, blessed be He, ordered to detain him in jail, one must not try for his sake TO CAUSE HIM TO REPENT. This is not so, as David said, "Blessed is he who considers the poor..." (Tehilim 41:2). That SICK MAN who lies on his bed is poor. If HIS NEIGHBOR is a wise physician, the Holy One, blessed be He, blessed whoever strives for his sake.

249. דְּכַד אָזִיל אַסְיָא חַכִּים לְגַבֵּיהּ, יִמְצָאֵהוּ בְּאֶרֶץ מִדְבָּר וּבְתֹהוּ יְלֵיל יְשִׁימוֹן, מַרְעִין דְּשַׁרְיָין עָלֵיהּ, אַשְׁכַּח לֵיהּ בַּאֲסִירוּ דְּמַלְכָּא. אִי תֵּימָא הוֹאִיל וְקוּדְשָׁא בְּרִיךְ הוּא פָּקִיד לְתַפְשָׁא לֵיהּ, דְּלָא יִשְׁתְּדַל בַּר נָשׁ אֲבַתְרֵיהּ. לָאו הָכִי, דְּהָא דָּוִד אָמַר, אַשְׁרֵי מַשְׂכִּיל אֶל דָּל וְגוֹ', דָּל הַהוּא דְּשָׁכִיב בְּבֵי מַרְעֵיהּ. וְאִי אַסְיָא חַכִּים הוּא, קוּדְשָׁא בְּרִיךְ הוּא יָהִיב לֵיהּ בִּרְכָּאן, לְהַהוּא דְּיִשְׁתְּדַל בֵּיהּ.

250. HE EXPLAINS HIS WORDS, That physician "found him in a desert land," namely lying on his sickbed; "and in the waste howling wilderness," beset by illnesses. What should he do? "he led him about" (Devarim 32:10), to bring about reasons AND EXCUSES to withhold from him what is harmful to him, to let HIS BLOOD, and take out of him the evil blood; "he instructed him" - he should observe and understand the origin of the disease, and make sure the disease will not spread but diminish. Then, "he kept him as the apple of his eye" (Ibid.), so that he will be properly kept in regard to the drinks and the medicines he needs, and not get confused between them. For if he confuses even one thing AND DIES, the Holy One, blessed be He, considers that doctor as if he shed blood and killed him.

250. וְהַהוּא אַסְיָא, יִמְצָאֵהוּ בְּאֶרֶץ מִדְבָּר, בְּבֵי מַרְעֵיהּ שָׁכִיב. וּבְתֹהוּ יְלֵיל יְשִׁימוֹן, דְּאִינּוּן מַרְעִין דַּחֲקִין לֵיהּ. מַאי אִצְטְרִיךְ לֵיהּ לְמֶעְבַּד. יְסוֹבְבֶנְהוּ: יְסוֹבֵב סִבּוֹת, וְיֵיתֵי עִלּוֹת, בְּגִין דְּיִמְנַע מִנֵּיהּ אִינּוּן מִלִּין דְּנַזְקִין לֵיהּ. יַקִּיז לֵיהּ, וְיַפִּיק מִנֵּיהּ דָּמָא בִּישָׁא. יְבוֹנְנֶנְהוּ: יִסְתְּכַּל וְיָבִין הַהוּא מַרְעָא מִמָּה הֲוֵי, וְיִסְתְּכַּל בְּגִין דְּלָא יִתְרַבֵּי עֲלוֹי, וְיִמְאַךְ לֵיהּ. לְבָתַר יִצְרֶנְהוּ כְּאִישׁוֹן עֵינוֹ, בְּגִין דִּיהֵא נָטִיר כַּדְּקָא יָאוּת, בְּאִינּוּן מַשְׁקֵי, בְּאִינּוּן אַסְוָתָא דְּאִצְטְרִיכוּ לֵיהּ, וְלָא יִטְעֵי בֵּינַיְיהוּ. דְּאִלְמָלֵי יִטְעֵי, אֲפִילוּ בְּמִלָּה חַד, קוּדְשָׁא בְּרִיךְ הוּא חָשִׁיב עַל הַהוּא אַסְיָא, כְּאִלּוּ שָׁפִיךְ דָּמָא וְקַטְלֵיהּ.

251. בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא בָּעֵי, דְּאַע״ג דְּהַהוּא בַּר נַשׁ אִיהוּ בְּבֵי אֲסִירֵי דְּמַלְכָּא, וְאִיהוּ אָסִיר בְּבֵי אֲסִירֵי, דְּיִשְׁתְּדַל בַּר נַשׁ עָלֵיהּ, וְיִסַּיַּע לֵיהּ לְאַפָּקָא לֵיהּ מִבֵּי אֲסִירֵי. וַהֲוָה אָמַר הָכִי. קוּדְשָׁא בְּרִיךְ הוּא דָּן דִּינִין דִּבְנֵי עָלְמָא לְעֵילָא, הֵן לַמָּוֶת הֵן לְשָׁרוּשֵׁי, הֵן לַעֲקוֹר, הֵן לַעֲנוֹשׁ נְכָסִין, וּלְאָסוּרִין. מַאן דְּאִתְחֲזֵי לַעֲנוֹשׁ נְכָסִין, נָפֵל בְּבֵי מַרְעֵיהּ, וְלָא יִתְסֵי, עַד דְּיִתֵּן כָּל מַה דְּאִתְגְּזַר עָלֵיהּ. כֵּיוָן דְּאִתְעֲנַשׁ בְּמָמוֹנֵיהּ, וְיָהִיב כָּל מַה דְּאִתְגְּזַר עָלֵיהּ, אִתְּסֵי, וְנָפַק מִבֵּי אֲסִירֵי. וע״ד אִצְטְרִיךְ לְאִשְׁתַּדְּלָא עָלֵיהּ דְּיִתֵּן עוֹנְשֵׁיהּ וְיִפּוּק.

251. For the Holy One, blessed be He, wishes it that though that person is in the King's prison and is imprisoned there, UNABLE TO FREE HIMSELF, someone will make an effort for him and help him get out of jail. And he used to say: The Holy One, blessed be He above sentences the people in the world either to death, to be uprooted from the root BOTH ONE AND ONE'S CHILDREN, to be punished in property, or to be put in jail. Whoever is sentenced to a punishment regarding his property falls ill and is not healed until he pays whatever he was sentenced to. After being punished in his money and having given whatever he was sentenced to, he is healed and leaves prison. This is why one must persuade him to serve his penalty and leave prison.

252. מַאן דְּיִתְחֲזֵי לְשָׁרוּשֵׁי, יִתְפְּסוּן לֵיהּ, וְיָהֲבֵי לֵיהּ בְּבֵי אֲסִירֵי, עַד דְּיִשְׁתְּרַשׁ מִכֹּלָּא. וּלְזִמְנִין דְּיִשְׁתְּרַשׁ מִשַּׁיְיפֵי, אוֹ מֵחַד מִנַּיְיהוּ, וּלְבָתַר יַפְּקוּן לֵיהּ מִבֵּי אֲסִירֵי. מַאן דְּיִתְחֲזֵי לַמָּוֶת, הָכִי הוּא, דְּאִילוּ יִתֵּן כָּל כּוּפְרָא, וְכָל מָמוֹנָא דְּעָלְמָא לָא יִשְׁתְּזִיב.

252. Whoever is sentenced to uprooting, he is seized and put in prison until he is uprooted in every sense, THAT IS, UNTIL HE AND HIS CHILDREN DIE. Sometimes he is uprooted in limbs or in one of them. Whoever is sentenced to death, it so happens THAT HE DIES. And even if he gives as ransom all the money in the world, he cannot be saved.

253. וְעַל דָּא אִצְטְרִיךְ לְאַסְיָא חַכִּים, לְאִשְׁתַּדְּלָא עָלֵיהּ, אִי יָכִיל לְמֵיהַב לֵיהּ אַסְוָותָא מִן גּוּפָא, יָאוּת. וְאִי לָאו, יִתֵּן לֵיהּ אַסְוָותָא לְנִשְׁמָתֵיהּ, וְיִשְׁתְּדַל עַל אַסְוָותָא דְּנִשְׁמְתָא. וְדָא הוּא אַסְיָא דְּקוּדְשָׁא בְּרִיךְ הוּא יִשְׁתְּדַל עָלֵיהּ בְּהַאי עָלְמָא וּבְעָלְמָא דְּאָתֵי.

253. A wise physician is therefore needed to make efforts for him. If he can administer bodily medicine, it is well. Otherwise, he should give him healing for his soul, and strive for healing for the soul. The Holy One, blessed be He, will strive TO BLESS such a physician in this world and in the World to Come. (UNTIL HERE THE WORDS OF THE BOOK OF THE PHYSICIAN KARTANA).

254. א״ר אֶלְעָזָר, עַד הַשְׁתָּא לָא שְׁמַעְנָא מֵאַסְיָא דָּא, וּמִסִּפְרָא דָּא. בַּר מִזִּמְנָא חָדָא, דְּאָמַר לִי טַיְיעָא חָדָא, דְּשָׁמַע לַאֲבוֹי, דְּאַסְיָא חַד הֲוָה בְּיוֹמוֹי, דְּכַד הֲוָה מִסְתְּכַּל בב״נ, כַּד אִיהוּ בְּבֵי מַרְעֵיהּ, הֲוָה אָמַר, דָּא חַי וְדָא מֵת. וַהֲווֹ אַמְרִין עָלֵיהּ דְּהוּא זַכָּאָה קְשׁוֹט, דְּחִיל חַטָּאָה. וְכָל מַה דְּלָא יָכִיל לְמִדְבַּק מַה דְּאִצְטְרִיךְ, אִיהוּ הֲוָה קָנֵי, וְיָהִיב מִדִּילֵיהּ. הֲוָה אַמְרִין, דְּלֵית חַכִּים בְּעָלְמָא כְּגִינֵיהּ. וּבְצְלוֹתֵיהּ הֲוָה עָבֵיד יַתִּיר, מִמָּה דַּהֲוָה עָבֵיד בִּידוֹי. וּכְדְמֵי לָן, דָּא הֲוָה הַהוּא אַסְיָא.

254. Rabbi Elazar said, I have never heard until now of this doctor KARTANA, and of this book, except once when a merchant told me he heard from his father that there used to be a doctor in his time, who, when he would look at a person in his bed, he would pronounce, this one shall live, that one shall die. They say about him that he was a truly righteous who feared sin. Whatever the patient had to get but could not afford, he used to buy and give of his own. They say there was none as wise in the world as he. He used to do more in his prayer than what he would do with his hands. It seems to us it is the same doctor KARTANA.

255. אָמַר הַהוּא טַיְיעָא, וַדַּאי סִפְרָא דִּילֵיהּ בִּידִי אִיהוּ, דְּקָא יָרִיתְנָא מֵאָבִי אַבָּא, וְכָל מִלּוֹי דְּהַהוּא סִפְרָא, כֻּלְּהוּ אִתְיַיסְּדוּן עַל רָזִין דְּאוֹרַיְיתָא, וְרָזִין סְתִימִין אַשְׁכַּחְנָא בֵּיהּ, וּמִלִּין דְּאַסְוָותָא סַגִּיאִין, דְּאִיהוּ אָמַר דְּלָא יָאוּת לְמִפְעַל לוֹן, בַּר אִי אִיהוּ דְּחִיל חַטָּאָה.

255. That merchant said, Surely his book, OF THAT DOCTOR, is in my possession. I inherited it from my father's father. All the subjects of that book were based on secrets of the Torah. I have found in it hidden mysteries and many medical instructions, OF WHICH he said one may not use unless he is sin-fearing.

256. They, THE REMEDIES WRITTEN DOWN THERE, come from what Bilaam used to do. He used to whisper incantations over the disease and utter with his mouth, and he would be instantly healed. They are all explained in that book. He said that this one is forbidden for whoever fears sin TO USE and that one is permitted TO USE. For there are many diseases, he said, which medicine derives from whispering with the mouth. Some come from the aspect of enchantment and others from the aspect of divination. He stated THERE all those it is forbidden to utter and forbidden to act. I even found what should be said in cases of certain diseases to excommunicate the diseases. This amazed us greatly.

256. וְאִינּוּן מִמַּה דַּהֲוָה עָבֵיד בִּלְעָם, דַּהֲוָה לָחִישׁ לְחִישִׁין עַל מְרָע, וַהֲוָה אָמַר בְּפוּמּוֹי וְאִתְסֵי מִיַּד. וְכֻלְּהוּ בָּרִיר לוֹן בְּהַהוּא סִפְרָא. וְאָמַר, דָּא אָסוּר, וְדָא מוּתָּר לְמַאן דִּדְחִיל חַטָּאָה. בְּגִין דְּמַרְעִין סַגִּיאִין אָמַר, דְּתַלְיָיא אַסְוָותָא דִּלְהוֹן, בִּלְחִישׁוּ דְּפוּמָא. וְאִינּוּן מִסִּטְרָא דְּנָחָשׁ, וּמִנְּהוֹן מִסִּטְרָא דְּקֶסֶם. וְכָל אִינּוּן דְּאָסוּר לוֹמַר בְּפוּמָא, וְאָסוּר לְמֶעְבַּד בְּעוֹבְדָא, הֲוָה אָמַר. עַד דְּאַשְׁכַּחְנָא עַל מַרְעִין יְדִיעָאן דְּאִצְטְרִיךְ לוֹמַר כַּךְ. וּלְנַדּוּיֵי בְּנִדּוּי וּבְשַׁמְתָּא, עַל הַהוּא מְרָע. וְאִיהוּ תַּוְוּהָא סַגִּי לְגַבָּן.

257. Rabbi Elazar rejoiced and so did the friends. Rabbi Elazar said, If we have that book we will know what it says. And I shall deliver it, THAT IS, HE WILL GIVE A PROMISE to show it to the holy luminary, HIS FATHER RABBI SHIMON. We learned that Rabbi Elazar said, That book was in my possession twelve months, and I have found in it supernal precious mysteries. When I reached the secrets that came from Bilaam I was amazed.

257. חַדֵּי ר׳ אֶלְעָזָר, וְחַדּוּ חַבְרַיָּיא. א״ר אֶלְעָזָר, אִי הַהוּא סִפְרָא הֲוָה לְגַבָּן נֶחְמֵי מַה אִיהוּ אָמַר. אֲנָא אִמְסַר בְּמִסִּירָה, עַל מְנַת לְאַחֲזָאָה לְבוּצִינָא קַדִּישָׁא. וְתָנֵינָן, א״ר אֶלְעָזָר, הַהוּא סִפְרָא הֲוָה בִּידִי תְּרֵיסָר יַרְחֵי, וְאַשְׁכַּחְנָא בֵּיהּ נְהוֹרִין עִלָּאִין וְיַקִּירִין. כַּד מָטֵינָא לְאִינּוּן רָזִין דַּהֲוָה מִבִּלְעָם תַּוְוּהְנָא.

258. One day I made an incantation in a certain place and the letters went up and down, until I saw him in my dream telling me, It is not your business going into a field that is not your own; you do not need it. And I woke up. It was difficult for me TO PART WITH THIS BOOK, because it contained concealed mysteries. I sent it to that Jew, Rabbi Yosi son of Rabbi Yehuda by name, and gave him that book.

258. יוֹמָא חַד לָחִישְׁנָא בַּאֲתָר חַד, וַהֲווֹ אַתְוָון סַלְקָן וְנַחְתָּן. עַד דַּחֲמֵינָא בְּחֶלְמָא, וְאָמַר לִי מַה לָּךְ לְמֵיעַל בִּתְחוּמָא דְּלָא דִּילָךְ, וְלָא אִצְטְרִיךְ לָךְ. אִתְעָרְנָא, וְאַבְאִישׁ קָמָאי, עַל רָזִין סְתִימִין דַּהֲווֹ תַּמָּן. שְׁדַרְנָא לְהַהוּא יוּדָאִי, וְר׳ יוֹסֵי בַּר׳ יְהוּדָה שְׁמֵיהּ, וְיָהִיבְנָא לֵיהּ סִפְרָא.

259. In the secrets of Bilaam I found some of the names of the angels Balak sent to him, but they were not properly arranged. But I have found different kinds of medicines in it, IN THAT BOOK, based on the structures of the Torah and its hidden mysteries, and saw they are founded on piety, prayers and petitions to the Holy One, blessed be He. If you argue that he used to practice medicine using words of Torah or the secrets of the Torah, heaven forbid, because it is forbidden to do so. But he would speak secrets of the Torah, and based on that secret he would invent medical secrets such as I have never seen. I said, blessed is the Merciful who made people wise with celestial wisdom.

259. וּבְרָזִין דִּבִלְעָם אַשְׁכַּחְנָא, מֵאִינּוּן שְׁמָהָן דְּמַלְאָכִין דְּשָׁדַר לֵיהּ בָּלָק, וְלָא הֲווֹ מִסְתַּדְּרָן עַל תִּקּוּנֵיהוּ כַּדְקָא יָאוּת. אֲבָל כַּמָּה זִינֵי אַסְוָותָא אַשְׁכַּחְנָא בֵּיהּ, דְּקָא מִתְתַּקְּנֵי עַל תִּקּוּנֵי אוֹרַיְיתָא, וְרָזִין סְתִימִין דִּילֵהּ. וַחֲמֵינָא דְּאִינּוּן בַּחֲסִידוּתָא. וּצְלוֹתִין וּבְעוּתִין לְקוּדְשָׁא בְּרִיךְ הוּא. וְאִי תֵּימָא, דַּהֲוָה עָבֵיד אַסְוָותָא בִּפְסוּקֵי אוֹרַיְיתָא, אוֹ בְּרָזִין דְּאוֹרַיְיתָא. ח״ו. אֶלָּא הֲוָה אָמַר רָזִין דְּאוֹרַיְיתָא, וְעַל הַהוּא רָזָא אַפִּיק רָזִין דְּאַסְוָותָא, דְּלָא חֲמֵינָא כְּהַהוּא גַּוְונָא לְעָלְמִין. אֲמֵינָא בְּרִיךְ רַחֲמָנָא, דְּאַחְכִּים לִבְנֵי נָשָׁא מֵחָכְמָתָא דִּלְעֵילָא.

260. From the words of Bilaam I received, and saw from them that there was no one in the world as knowledgeable in witchcraft as he. I said, blessed is the Merciful, who abolished witchcraft FROM THE WORLD, so they will not mislead and remove people from fearing the Holy One, blessed be He, may His name be exalted and blessed, amen.
Blessed is Hashem forever and ever. May Hashem reign forever and ever, amen and amen.

260. וּמֵאִינּוּן מִלִּין דְּבִלְעָם נָסִיבְנָא, וַחֲמֵינָא בְּהוּ דְּלָא הֲוָה בְּעָלְמָא חַכִּים בַּחֲרָשִׁין כְּגִינֵיהּ. אֲמֵינָא, בְּרִיךְ רַחֲמָנָא דְּבִטֵּל מֵעָלְמָא חַרְשִׁין, דְּלָא יִטְעוּן בְּנֵי נָשָׁא מִבָּתַר דַּחַלְתָּא דְקוּדְשָׁא בְּרִיךְ הוּא יִת׳ וְיִת׳ שְׁמוֹ אָמֵן. ע״כ.
בָּרוּךְ יְיָ׳ לְעוֹלָם אָמֵן וְאָמֵן יִמְלוֹךְ יְיָ׳ לְעוֹלָם אָמֵן וְאָמֵן.

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TRANSLATED

BY VARIOUS ORIENTAL SCHOLARS

AND EDITED BY

F. MAX MÜLLER

VOL. IV

Oxford

AT THE CLARENDON PRESS

1880

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Avesta.

THE ZEND-AVESTA

PART I

THE VENDÎDÂD

TRANSLATED BY

JAMES DARMESTETER

Oxford

AT THE CLARENDON PRESS

1880

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CONTENTS.

INTRODUCTION.

PAGE

CHAPTER I. THE DISCOVERY OF THE ZEND-AVESTA . . xi
„ II. THE INTERPRETATION OF THE ZEND-AVESTA xxv
„ III. THE FORMATION OF THE ZEND-AVESTA . xxx
„ IV. THE ORIGIN OF THE AVESTA RELIGION . lvi
„ V. THE VENDÎDÂD lxxxiii

TRANSLATION OF THE VENDÎDÂD.

FARGARD I. AN ENUMERATION OF SIXTEEN LANDS CREATED BY AHURA MAZDA, AND OF AS MANY PLAGUES CREATED IN OPPOSITION BY ANGRA MAINYU . . 1

FARGARD II. MYTHS OF YIMA 10

FARGARD III. THE EARTH 21
I (1–6). The five places where the Earth feels most joy . 22
II (7–11). The five places where the Earth feels most sorrow 24
III (12–35). The five things which most rejoice the Earth 25
IV (36–42). Corpses ought not to be buried in the Earth 31

FARGARD IV. CONTRACTS AND OUTRAGES 33
I (1). 34
II a (2). Classification of contracts 34
II b (3–4). Damages for breach of contract . . . 35
II c (5–10). Kinsmen responsible 36
II d (11–16). Penalties for breach of contract . . . 37
III (17–55). Outrages 39
(18). Definitions 39
(18–21). Menaces 39
(22–25). Assaults 40
(26–29). Blows 41
(30–33). Wounds 42
(34–36). Wounds causing blood to flow . . . 42
(37–39). Broken bones 43
(40–43). Manslaughter 44
(44–45). Contracts 45
(46, 49 [bis] – 55). False oaths 45
(47–49). Praise of physical weal 46

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PAGE

FARGARD V. 48
I (1–7). If a man defile the fire or the earth involuntarily, or unconsciously, it is no sin 49
II (8–9). Water and fire do not kill 50
III (10–14). Disposal of the dead during winter . . 51
IV (15–20). How the Dakhmas are cleansed by water from the heavens 53
V (21–26). On the excellence of purity and of the law that shows how to recover it, when lost 55
VI (27–38). On the defiling power of the Nasu being greater or less, according to the greater or less dignity of the being that dies 57
VII (39–44). On the management of sacrificial implements defiled by the dead 60
VIII (45–62). On the treatment of a woman who has been delivered of a still-born child; and what is to be done with her clothes 61

FARGARD VI. 66
I (1–9). How long the earth remains unclean, when defiled by the dead 66
II (10–25). Penalties for defiling the ground with dead matter 67
III (26–41). Purification of the different sorts of water, when defiled by the dead 69
IV (42–43). Purification of the Haoma 72
V (44–51). The place for corpses; the Dakhmas . . 72

FARGARD VII. 74
I (1–5). How long after death the Nasu falls upon the dead 74
II (6–9). How far the defiling power of the Nasu extends 76
III (10–22). Cleansing of clothes defiled by the dead . 77
IV (23–24). Eating of corpses an abomination . . . 79
V (25–27). Bringing corpses to fire or water an abomination 80
VI (28–35). Cleansing of wood and corn defiled by the dead 81
VII a (36–40). Physicians; their probation . . . 83
VII b (41–44). Their fees 84
VIII (45–49). Purification of the earth, of the Dakhmas. The Dakhmas and the Daêvas 86
IX (60–72). Treatment of a woman who has brought forth a still-born child 89
X (73–75). Cleansing of vessels defiled by the dead . 91
XI (76). Cleansing of the cow 92
XII (77). Unclean libations 92

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PAGE

FARGARD VIII 93
I (1–3). Purification of the house where a man has died 93
II (4–13). Funerals 94
III (14–22). Purification of the ways along which the corpse has been carried 97
IV (23–25). No clothes to be wasted on a corpse . . 99
V (26–32). Unlawful lusts 100
VI (33–34). A corpse when dried up does not contaminate 103
VII (35–72). Purification of the man defiled by the dead 103
VIII (73–80). Purification of the fire defiled by the dead 110
IX (81–96). The Bahrâm fire 112
X (97–107). Purification in the wilderness. 116

FARGARD IX. THE NINE NIGHTS' BARASHNÛM . . . 119
I a (1–11). Description of the place for cleansing the unclean (the Barashnûm-gâh) 119
I b (12–36). Description of the cleansing 122
II (37–44). Fees of the cleanser 129
III (47–57). The false cleanser; his punishment . . 131

FARGARD X. SPELLS RECITED DURING THE PROCESS OF THE CLEANSING 133

FARGARD XI. SPECIAL SPELLS FOR THE CLEANSING OF THE SEVERAL OBJECTS 138

FARGARD XII. THE UPAMAN: HOW LONG IT LASTS FOR DIFFERENT RELATIVES 144

FARGARD XIII. THE DOG 151
I (1–7). The dog of Ormazd and the dog of Ahriman . 152
I a (1–4). The dog Vanghâpara (the hedge-hog) . . 152
I b (5–7). The dog Zairimyangura (the tortoise) . . 153
II (8–16). Offences against the dog 153
III (17–19). On the several duties of the dog . . . 156
IV (20–28). On the food due to the dog 156
V (29–38). On the mad dog; how he is to be kept, and cured 159
VI (39–40). On the excellence of the dog 160
VII (41–43). On the wolf-dog 161
VIII (44–48). On the virtues and vices of the dog . . 161
IX (49–50). Praise of the dog 163
X (50–54). The water dog 163

FARGARD XIV. THE ATONEMENT FOR THE MURDER OF A WATER DOG 165

FARGARD XV. 172
I (1–8). On five sins the commission of which makes the sinner a Peshôtanu 172

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PAGE

II (9–19). On unlawful unions and attempts to procure abortion 174
III (20–45). On the treatment of a bitch big with young 175
IV (46–51). On the breeding of dogs 180

FARGARD XVI. 181
I (1–11). On the uncleanness of women during their sickness 181
II (11–12). How it can be removed 183
III (13–18). Sundry laws relating to the same matter . 184

FARGARD XVII. HAIR AND NAILS 185

FARGARD XVIII. 189
I (1–13). On the unworthy priest and enticers to heresy. 189
II (14–29). The holiness of the cock 192
III (30–60). The four paramours of the Drug . . . 196
IV (61–71). On unlawful lusts 200

FARGARD XIX. 203
I (1–10). Angra Mainyu attempts first to kill, then to seduce Zarathustra 204
II (11–42). Ahura Mazda reveals the law to Zarathustra . 207
III (43–47). Angra Mainyu flees down to hell . . . 217

FARGARD XX. THRITA AND THE ORIGIN OF MEDICINE . 219

FARGARD XXI. WATERS AND LIGHT 223
I (1). Praise of the holy bull 224
II (2–3). Invocation addressed to hail as a healing power 224
III a (4–7). Joint invocation addressed to the waters and to the light of the sun 225
III b (8–11). Joint invocation addressed to the waters and to the light of the moon 226
III c (12–17). Joint invocation addressed to the waters and to the light of the stars 227
IV (18–21). Spells against disease 228

FARGARD XXII. ANGRA MAINYU CREATES 99,999 DISEASES: AHURA MAZDA APPLIES FOR HEALING TO THE HOLY WORD AND TO AIRYAMAN 229

Transliteration of Oriental Alphabets adopted for the Translations of the Sacred Books of the East 237

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INTRODUCTION.

CHAPTER I.

THE DISCOVERY OF THE ZEND-AVESTA.

THE Zend-Avesta is the sacred book of the Parsis, that is to say, of the few remaining followers of that religion which reigned over Persia at the time when the second successor of Mohammed overthrew the Sassanian dynasty[1], and which has been called Dualism, or Mazdeism, or Magism, or Zoroastrianism, or Fire-worship, according as its main tenet, or its supreme God[2], or its priests, or its supposed founder, or its apparent object of worship has been most kept in view. In less than a century after their defeat, nearly all the conquered people were brought over to the faith of their new rulers, either by force, or policy, or the attractive power of a simpler form of creed. But many of those who clung to the faith of their fathers, went and sought abroad for a new home, where they might freely worship their old gods, say their old prayers, and perform their old rites. That home they found at last among the tolerant Hindus, on the western coast of India and in the peninsula of Guzerat[3]. There they throve and there they live still, while the ranks of their co-religionists in Persia are daily thinning and dwindling away[4].

As the Parsis are the ruins of a people, so are their

---

[1] At the battle of Nihâvand (642 A. C.)

[2] Ahura Mazda.

[3] They settled first at Sangân, not far from Damân; thence they spread over Surat, Nowsâri, Broach, and Kambay; and within the last two centuries they have settled at Bombay, which now contains the bulk of the Parsi people, nearly 150,000 souls.

[4] A century ago, it is said, they still numbered nearly 100,000 souls; but there now remain no more than 8000 or 9000 souls, scattered in Yezd and the surrounding villages (Dosabhoy Framjee, The Parsees).

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sacred books the ruins of a religion. There has been no other great belief in the world that ever left such poor and meagre monuments of its past splendour. Yet great is the value which that small book, the Avesta, and the belief of that scanty people, the Parsis, have in the eyes of the historian and theologist, as they present to us the last reflex of the ideas which prevailed in Iran during the five centuries which preceded and the seven which followed the birth of Christ, a period which gave to the world the Gospels, the Talmud, and the Qur'ân. Persia, it is known, had much influence on each of the movements which produced, or proceeded from, those three books; she lent much to the first heresiarchs, much to the Rabbis, much to Mohammed. By help of the Parsi religion and the Avesta, we are enabled to go back to the very heart of that most momentous period in the history of religious thought, which saw the blending of the Aryan mind with the Semitic, and thus opened the second stage of Aryan thought.

Inquiries into the religion of ancient Persia began long ago, and it was the old foe of Persia, the Greek, who first studied it. Aristotle [1], Hermippus [2], and many others [3] wrote of it in books of which, unfortunately, nothing more than a few fragments or merely the titles have come down to us. We find much valuable information about it, scattered in the accounts of historians and travellers, extending over ten centuries, from Herodotus down to Agathias and Procopius. It was never more eagerly studied than in the first centuries of the Christian era; but that study had no longer anything of the disinterested and almost scientific character it had in earlier times. Religious and philosophic sects, in search of new dogmas, eagerly received whatever came to them bearing the name of Zoroaster. As Xanthus the Lydian, who is said to have lived before Herodotus, had mentioned Zoroastrian Λόγια [4], there came to light, in those later times, scores of oracles, styled Λόγια τοῦ Ζωροάσ-

[1] Diogenes Laertius, Prooemium 8.
[2] Pliny, Hist. Nat. XXX, 1, 2. Cf. infra, III, 11.
[3] Dinon, Theopompus, Hermodorus, Heraclides Cumanus.
[4] See Nicolaus Damazcenus, Didot, Fragm. Hist. III, 409.

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τρου, or 'Oracula Chaldaïca sive Magica,' the work of Neo-Platonists who were but very remote disciples of the Median sage. As his name had become the very emblem of wisdom, they would cover with it the latest inventions of their ever-deepening theosophy. Zoroaster and Plato were treated as if they had been philosophers of the same school, and Hierocles expounded their doctrines in the same book. Proclus collected seventy Tetrads of Zoroaster and wrote commentaries on them [1]; but we need hardly say that Zoroaster commented on by Proclus was nothing more or less than Proclus commented on by Proclus. Prodicus the Gnostic had secret books of Zoroaster [2]; and upon the whole it may be said that in the first centuries of Christianity, the religion of Persia was more studied and less understood than it had ever been before. The real object aimed at, in studying the old religion, was to form a new one.

Throughout the Middle Ages nothing was known of Mazdeism but the name of its founder, who from a Magus was converted into a magician and master of the hidden sciences. It was not until the Renaissance that real inquiry was resumed. The first step was to collect all the information that could be gathered from Greek and Roman writers. That task was undertaken and successfully completed by Barnabé Brisson [3]. A nearer approach to the original source was made in the following century by Italian, English, and French travellers in Asia. Pietro della Valle, Henry Lord, Mandelslo, Ovington, Chardin, Gabriel du Chinon, and Tavernier found Zoroaster's last followers in Persia and India, and made known their existence, their manners, and the main features of their belief to Europe. Gabriel du Chinon saw their books and recognised that they were not all written in the same language, their original holy writ being no longer understood except

[1] Fabricius, Graeca Bibliotheca, fourth ed. p. 309 seq.

[2] Clemens Alexandrinus, Stromata I. Cf. infra, III, 11, and Porphyrius, de vita Plotini, § 16.

[3] 'De regio Persarum principatu libri tres,' Paris, 1590. The second book is devoted to the religion and manners of the ancient Persians.

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by means of translations and commentaries in another tongue.

In the year 1700, a professor at Oxford, Thomas Hyde, the greatest Orientalist of his time in Europe, made the first systematic attempt to restore the history of the old Persian religion by combining the accounts of the Mohammedan writers with 'the true and genuine monuments of ancient Persia[1].' Unfortunately the so-called genuine monuments of ancient Persia were nothing more than recent compilations referring to the last stage of Parsîism. But notwithstanding this defect, which could hardly be avoided then, and notwithstanding its still worse fault, a strange want of critical acumen[2], the book of Thomas Hyde was the first complete and true picture of modern Parsîism, and it made inquiry into its history the order of the day. A warm appeal made by him to the zeal of travellers, to seek for and procure at any price the sacred books of the Parsis, did not remain ineffectual, and from that time scholars bethought themselves of studying Parsîism in its own home.

Eighteen years later, a countryman of Hyde, George Boucher, received from the Parsis in Surat a copy of the Vendîdâd Sâdah, which was brought to England in 1723 by Richard Cobbe. But the old manuscript was a sealed book, and the most that could then be made of it was to hang it by an iron chain to the wall of the Bodleian Library, as a curiosity to be shown to foreigners. A few years later, a Scotchman, named Fraser, went to Surat, with the view of obtaining from the Parsis, not only their books, but also a knowledge of their contents. He was not very successful in the first undertaking, and utterly failed in the second.

In 1754 a young man, twenty years old, Anquetil Duperron, a scholar of the Ecole des Langues Orientales in Paris, happened to see a facsimile of four leaves of the

[1] 'Veterum Persarum et Parthorum et Medorum religionis historia,' Oxford, 1700.

[2] Thus he recognised in Abraham the first lawgiver of ancient Persia, in Magism a Sabean corruption of the primeval faith, and in Zoroaster a reformer, who had learnt the forgotten truth from the exiled Jews in Babylon.

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Oxford Vendîdâd, which had been sent from England, a few years before, to Etienne Fourmont, the Orientalist. He determined at once to give to France both the books of Zoroaster and the first European translation of them. Impatient to set off, without waiting for a mission from the government which had been promised to him, he enlisted as a private soldier in the service of the French East India Company; he embarked at Lorient on the 24th of February 1755, and after three years of endless adventures and dangers through the whole breadth of Hindustan, at the very time when war was raging between France and England, he arrived at last in Surat, where he stayed among the Parsis for three years more. Here began another struggle, not less hard, but more decisive, against that mistrust and ill-will of the Parsis which had disheartened Fraser; but he came out of it victorious, and succeeded at last in winning from the Parsis both their books and their knowledge. He came back to Paris on the 14th of March 1764, and deposited on the following day at the Bibliothèque Royale the whole of the Zend-Avesta and copies of most of the traditional books. He spent ten years in studying the material he had collected, and published in 1771 the first European translation of the Zend-Avesta [1].

A violent dispute broke out at once, as half the learned world denied the authenticity of the Avesta, which it pronounced a forgery. It was the future founder of the Royal Asiatic Society, William Jones, a young Oxonian then, who opened the war. He had been wounded to the quick by the scornful tone adopted by Anquetil towards Hyde and a few other English scholars: the Zend-Avesta suffered for the fault of its introducer, Zoroaster for Anquetil. In a pamphlet written in French [2], with a verve and in a style which showed him to be a good disciple of Voltaire, W. Jones pointed out, and dwelt upon, the oddities and

[1] 'Zend-Avesta, ouvrage de Zoroastre, contenant les Idées Théologiques, Physiques et Morales de ce Législateur. . . . Traduit en François sur l'Original Zend.' Par M. Anquetil Du Perron, 3 vols. in 4°, Paris, 1771.

[2] 'Lettre à M. A*** du P***, dans laquelle est compris l'examen de sa traduction des livres attribués à Zoroastre.'

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absurdities with which the so-called sacred books of Zoroaster teemed. It is true that Anquetil had given full scope to satire by the style he had adopted: he cared very little for literary elegance, and did not mind writing Zend and Persian in French; so the new and strange ideas he had to express looked stranger still in the outlandish garb he gave them. Yet it was less the style than the ideas that shocked the contemporary of Voltaire[1]. His main argument was that books, full of such silly tales, of laws and rules so absurd, of descriptions of gods and demons so grotesque, could not be the work of a sage like Zoroaster, nor the code of a religion so much celebrated for its simplicity, wisdom, and purity. His conclusion was that the Avesta was a rhapsody of some modern Guebre. In fact the only thing in which Jones succeeded was to prove in a decisive manner that the ancient Persians were not equal to the lumières of the eighteenth century, and that the authors of the Avesta had not read the Encyclopédie.

Jones's censure was echoed in England by Sir John Chardin and Richardson, in Germany by Meiners. Richardson tried to give a scientific character to the attacks of Jones by founding them on philological grounds[2]. That the Avesta was a fabrication of modern times was shown, he argued, by the number of Arabic words he fancied he found both in the Zend and Pahlavi dialects, as no Arabic element was introduced into the Persian idioms earlier than the seventh century; also by the harsh texture of the Zend, contrasted with the rare euphony of the Persian; and, lastly, by the radical difference between the Zend and Persian, both in words and grammar. To these objections, drawn from the form, he added another derived from the uncommon stupidity of the matter.

In Germany, Meiners, to the charges brought against the new found books, added another of a new and unexpected kind, namely, that they spoke of ideas unheard of before, and made known new things. 'Pray, who would dare

[1] Cf. the article on Zoroaster in the Dictionnaire philosophique.

[2] 'A Dissertation on the Languages, Literature, and Manners of Eastern Nations,' Oxford, 1777.

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ascribe to Zoroaster books in which are found numberless names of trees, animals, men, and demons unknown to the ancient Persians; in which are invoked an incredible number of pure animals and other things, which, as appears from the silence of ancient writers, were never known, or at least never worshipped, in Persia? What Greek ever spoke of Hom, of Jemshîd, and of such other personages as the fabricators of that rhapsody exalt with every kind of praise, as divine heroes[1]?' Yet, in the midst of his Ciceronian nonsense, Meiners inadvertently made a remark which, if correctly interpreted, might have led to important discoveries. He noticed that many points of resemblance are to be found between the ideas of the Parsis and those of the Brahmans and Musulmans. He saw in this a proof that Parsîism is a medley of Brahmanical and Musulman tales. Modern scholarship, starting from the same point, came to that twofold conclusion, that, on the one hand, Parsîism was one of the elements out of which Mohammed formed his religion, and, on the other hand, that the old religions of India and Persia flowed from a common source. 'Not only does the author of that rubbish tell the same tales of numberless demons of either sex as the Indian priests do, but he also prescribes the same remedies in order to drive them away, and to balk their attempts.' In these words there was something like the germ of comparative mythology; seldom has a man approached the truth so closely and then departed from it so widely.

Anquetil and the Avesta found an eager champion in the person of Kleuker, professor in the University of Riga. As soon as the French version of the Avesta appeared, he published a German translation of it, and also of Anquetil's historical dissertations[2]. Then, in a series of dissertations of his own[3], he vindicated the authenticity of the Zend books. Anquetil had already tried to show, in a memoir

[1] 'De Zoroastris vita, institutis, doctrina et libris,' in the Novi Commentarii Societatis Regiae, Goettingen, 1778–1779.

[2] 'Zend-Avesta . . . nach dem Franzoesischen des Herrn Anquetil Du Perron,' 3 vols. in 4°, 1776.

[3] 'Anhang zum Zend-Avesta,' 2 vols. in 4°, 1781.

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on Plutarch, that the data of the Avesta fully agree with the account of the Magian religion given in the treatise on 'Isis and Osiris.' Kleuker enlarged the circle of comparison to the whole of ancient literature. He tried also to appeal to internal evidence, an attempt in which he was less successful. The strength of his defence was seldom greater than the strength of the attack. Meiners had pointed out the mythical identity of the Mount Alborg of the Parsis with the Mount Meru of the Hindus, as a proof that the Parsis had borrowed their mythology from the Hindus: the conclusion was incorrect, but the remark itself was not so. Kleuker fancied that he could remove the difficulty by stating that Mount Alborg is a real mountain, nay, a doubly real mountain, since there are two mountains of that name, the one in Persia, the other in Armenia, whereas Mount Meru is only to be found in Fairyland. Seldom were worse arguments used in the service of a good cause. Meiners had said that the name of the Parsi demons was of Indian origin, as both languages knew them by the Latin name 'Deus.' This was an incorrect statement, and yet an important observation. The word which means 'a demon' in Persia means quite the contrary in India, and that radical difference is just a proof of the two systems being independent of one another. Kleuker pointed out the incorrectness of the statement; but, being unable to account for the identity of the words, he flatly denied it.

Kleuker was more successful in the field of philology: he showed, as Anquetil had done, that Zend has no Arabic elements in it, and that Pahlavi itself, which is more modern than Zend, does not contain any Arabic, but only Semitic words of the Aramean dialect, which are easily accounted for by the close relations of Persia with Aramean lands in the time of the Sassanian kings. He showed, lastly, that Arabic words appear only in the very books which Parsi tradition itself considers modern.

Another stanch upholder of the Avesta was the numismatologist Tychsen, who, having begun to read the book with a prejudice against its authenticity, quitted it with a conviction to the contrary. 'There is nothing in it,' he

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writes, 'but what befits remote ages, and a man philosophising in the infancy of the world. Such traces of a recent period as they fancy to have found in it, are either due to misunderstandings, or belong to its later portions. On the whole there is a marvellous accordance between the Zend-Avesta and the accounts of the ancients with regard to the doctrine and institutions of Zoroaster. Plutarch agrees so well with the Zend books that I think no one will deny the close resemblance of doctrines and identity of origin. Add to all this the incontrovertible argument to be drawn from the language, the antiquity of which is established by the fact that it was necessary to translate a part of the Zend books into Pahlavi, a language which was growing obsolete as early as the time of the Sassanides. Lastly, it cannot be denied that Zoroaster left books, which were, through centuries, the groundwork of the Magic religion, and which were preserved by the Magi, as shown by a series of documents from the time of Hermippus. Therefore I am unable to see why we should not trust the Magi of our days when they ascribe to Zoroaster those traditional books of their ancestors, in which nothing is found to indicate fraud or a modern hand[1].'

Two years afterwards, in 1793, was published in Paris a book which, without directly dealing with the Avesta, was the first step taken to make its authenticity incontrovertible. It was the masterly memoir by Sylvestre de Sacy, in which the Pahlavi inscriptions of the first Sassanides were deciphered for the first time and in a decisive manner. De Sacy, in his researches, had chiefly relied on the Pahlavi lexicon published by Anquetil, whose work vindicated itself thus—better than by heaping up arguments—by promoting discoveries. The Pahlavi inscriptions gave the key, as is well known, to the Persian cuneiform inscriptions, which were in return to put beyond all doubt the genuineness of the Zend language.

Tychsen, in an appendix to his Commentaries, pointed

[1] 'Commentatio prior observationes historico-criticas de Zoroastre ejusque scriptis et placitis exhibens.' Goettingen, in the Novi Comment. Soc. Reg. 1791.

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to the importance of the new discovery: 'This,' he writes, 'is a proof that the Pahlavi was used during the reign of the Sassanides, for it was from them that these inscriptions emanated, as it was by them—nay, by the first of them, Ardeshîr Bâbagân—that the doctrine of Zoroaster was revived. One can now understand why the Zend books were translated into Pahlavi. Here, too, everything agrees, and speaks loudly for their antiquity and genuineness.'

About the same time Sir William Jones, then president of the Royal Asiatic Society, which he had just founded, resumed in a discourse delivered before that Society the same question he had solved in such an off-hand manner twenty years before. He was no longer the man to say, 'Sied-il à un homme né dans ce siècle de s'infatuer de fables indiennes?' and although he had still a spite against Anquetil, he spoke of him with more reserve than in 1771. However, his judgment on the Avesta itself was not altered on the whole, although, as he himself declared, he had not thought it necessary to study the text. But a glance at the Zend glossary published by Anquetil suggested to him a remark which makes Sir William Jones, in spite of himself, the creator of the comparative grammar of Sanskrit and Zend. 'When I perused the Zend glossary,' he writes, 'I was inexpressibly surprised to find that six or seven words in ten are pure Sanscrit, and even some of their inflexions formed by the rules of the Vyácaran[1], as yushmácam, the genitive plural of yushmad. Now M. Anquetil most certainly, and the Persian compiler most probably, had no knowledge of Sanscrit, and could not, therefore, have invented a list of Sanscrit words; it is, therefore, an authentic list of Zend words, which has been preserved in books or by tradition; it follows that the language of the Zend was at least a dialect of the Sanscrit, approaching perhaps as nearly to it as the Prácrit, or other popular idioms, which we know to have been spoken in India two thousand years ago[2].' This conclusion, that Zend is a Sanskrit dialect, was incorrect, the connection assumed being too close; but it was a great

[1] The Sanskrit Grammar. [2] Asiatic Researches, II, § 3.

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thing that the near relationship of the two languages should have been brought to light.

In 1798 Father Paulo de St. Barthélemy further developed Jones's remark in an essay on the antiquity of the Zend language[1]. He showed its affinity with the Sanskrit by a list of such Zend and Sanskrit words as were least likely to be borrowed, viz. those that designate the degrees of relationship, the limbs of the body, and the most general and essential ideas. Another list, intended to show, on a special topic, how closely connected the two languages are, contains eighteen words taken from the liturgic language used in India and Persia. This list was not very happily drawn up, as out of the eighteen instances there is not a single one that stands inquiry; yet it was a happy idea, and one which has not even yet yielded all that it promised. His conclusions were that in a far remote antiquity Sanskrit was spoken in Persia and Media, that it gave birth to the Zend language, and that the Zend-Avesta is authentic: 'Were it but a recent compilation,' he writes, 'as Jones asserts, how is it that the oldest rites of the Parsis, that the old inscriptions of the Persians, the accounts of the Zoroastrian religion in the classical writers, the liturgic prayers of the Parsis, and, lastly, even their books do not reveal the pure Sanskrit, as written in the land wherein the Parsis live, but a mixed language, which is as different from the other dialects of India as French is from Italian?' This amounted, in fact, to saying that the Zend is not derived from the Sanskrit, but that both are derived from another and older language. The Carmelite had a dim notion of that truth, but, as he failed to express it distinctly, it was lost for years, and had to be re-discovered.

The first twenty-five years of this century were void of results, but the old and sterile discussions as to the authenticity of the texts continued in England. In 1808 John Leyden regarded Zend as a Prakrit dialect, parallel to Pali; Pali being identical with the Magadhi dialect and Zend with the

[1] 'De antiquitate et affinitate linguae samscredamicae et germanicae,' Rome, 1798.

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Sauraseni[1]. In the eyes of Erskine Zend was a Sanskrit dialect, imported from India by the founders of Mazdeism, but never spoken in Persia[2]. His main argument was that Zend is not mentioned among the seven dialects which were current in ancient Persia according to the Farhang-i Jehangiri[3], and that Pahlavi and Persian exhibit no close relationship with Zend.

In Germany, Meiners had found no followers. The theologians appealed to the Avesta in their polemics[4], and Rhode sketched the religious history of Persia after the translations of Anquetil[5].

Erskine's essay provoked a decisive answer[6] from Emmanuel Rask, one of the most gifted minds in the new school of philology, who had the honour of being a precursor of both Grimm and Burnouf. He showed that the list of the Jehangiri referred to an epoch later than that to which Zend must have belonged, and to parts of Persia different from those where it must have been spoken; he showed further that modern Persian is not derived from Zend, but from a dialect closely connected with it; and, lastly, he showed what was still more important, that Zend was not derived from Sanskrit. As to the system of its sounds, Zend approaches Persian rather than Sanskrit; and as to its grammatical forms, if they often remind one of Sanskrit, they also often remind one of Greek and Latin, and frequently have a special character of their own. Rask also gave the paradigm of three Zend nouns, belonging to different declensions, as well as the right pronunciation of the Zend letters, several of which had been incorrectly given by Anquetil. This was the first essay on Zend grammar, and it was a masterly one.

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[1] Asiatic Researches, X. [2] Ibid. X.

[3] A large Persian dictionary compiled in India in the reign of Jehangir.

[4] 'Erläuterungen zum Neuen Testament aus einer neueröffneten Morgenländischen Quelle, 'Ἰδοὺ μάγοι ἀπὸ ἀνατολῶν,' Riga, 1775.

[5] 'Die Heilige Sage . . . des Zend-Volks,' Francfort, 1820.

[6] 'Ueber das Alter und die Echtheit der Zend-Sprache und des Zend Avesta' (übersetzt von F. H. von der Hagen), Berlin, 1826. Remarks on the Zend Language and the Zend-Avesta (Transactions of the Bombay branch of the Royal Asiatic Society, III, 524).

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The essay published in 1831 by Peter von Bohlen on the origin of the Zend language threw the matter forty years back. According to him, Zend is a Prakrit dialect, as it had been pronounced by Jones, Leyden, and Erskine. His mistake consisted in taking Anquetil's transcriptions of the words, which are often so incorrect as to make them look like corrupted forms when compared with Sanskrit. And, what was worse, he took the proper names in their modern Parsi forms, which often led him to comparisons that would have appalled Ménage. Thus Ahriman became a Sanskrit word ariman, which would have meant 'the fiend;' yet Bohlen might have seen in Anquetil's work itself that Ahriman is nothing but the modern form of Angra Mainyu, words which hardly remind one of the Sanskrit ariman. Again, the angel Vohu-manô, or 'good thought,' was reduced, by means of the Parsi form Bahman, to the Sanskrit bâhuman, 'a long-armed god.'

At last came Burnouf. From the time when Anquetil had published his translation, that is to say, during seventy years, no real progress had been made in knowledge of the Avesta texts. The notion that Zend and Sanskrit are two kindred languages was the only new idea that had been acquired, but no practical advantage for the interpretation of the texts had resulted from it. Anquetil's translation was still the only guide, and as the doubts about the authenticity of the texts grew fainter, the authority of the translation became greater, the trust reposed in the Avesta being reflected on to the work of its interpreter. The Parsis had been the teachers of Anquetil; and who could ever understand the holy writ of the Parsis better than the Parsis themselves? There was no one who even tried to read the texts by the light of Anquetil's translation, to obtain a direct understanding of them.

About 1825 Eugène Burnouf was engaged in a course of researches on the geographical extent of the Aryan languages in India. After he had defined the limits which divide the races speaking Aryan languages from the native non-brahmanical tribes in the south, he wanted to know if a similar boundary had ever existed in the north-west; and

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if it is outside of India that the origin of the Indian languages and civilisation is to be sought for. He was thus led to study the languages of Persia, and, first of all, the oldest of them, the Zend. But as he tried to read the texts by help of Anquetil's translation, he was surprised to find that this was not the clue he had expected. He saw that two causes had misled Anquetil: on the one hand, his teachers, the Parsi dasturs, either knew little themselves or taught him imperfectly, not only the Zend, but even the Pahlavi intended to explain the meaning of the Zend; so that the tradition on which his work rested, being incorrect in itself, corrupted it from the very beginning; on the other hand, as Sanskrit was unknown to him and comparative grammar did not as yet exist, he could not supply the defects of tradition by their aid. Burnouf, laying aside tradition as found in Anquetil's translation, consulted it as found in a much older and purer form, in a Sanskrit translation of the Yasna made in the fifteenth century by the Parsi Neriosengh in accordance with the old Pahlavi version. The information given by Neriosengh he tested, and either confirmed or corrected, by a comparison of parallel passages and by the help of comparative grammar, which had just been founded by Bopp, and applied by him successfully to the explanation of Zend forms. Thus he succeeded in tracing the general outlines of the Zend lexicon and in fixing its grammatical forms, and founded the only correct method of interpreting the Avesta. He also gave the first notions of a comparative mythology of the Avesta and the Veda, by showing the identity of the Vedic Yama with the Avesta Yima, and of Traitâna with Thraêtaona and Ferîdûn. Thus he made his 'Commentaire sur le Yasna' a marvellous and unparalleled model of critical insight and steady good sense, equally opposed to the narrowness of mind which clings to matters of fact without rising to their cause and connecting them with the series of associated phenomena, and to the wild and uncontrolled spirit of comparison, which, by comparing everything, confounds everything. Never sacrificing either tradition to comparison or comparison to tradition, he knew how to pass from the one

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to the other, and was so enabled both to discover facts and to explain them.

At the same time the ancient Persian inscriptions at Persepolis and Behistun were deciphered by Burnouf in Paris, by Lassen in Bonn, and by Sir Henry Rawlinson in Persia. Thus was revealed the existence, at the time of the first Achæmenian kings, of a language closely connected with that of the Avesta, and the last doubts as to the authenticity of the Zend books were at length removed. It would have required more than an ordinary amount of scepticism to look still upon the Zend as an artificial language, of foreign importation, without root in the land where it was written, and in the conscience of the people for whom it was written, at the moment when a twin language, bearing a striking likeness to it in nearly every feature, was suddenly making itself heard from the mouth of Darius, and speaking from the very tomb of the first Achæmenian king. That unexpected voice silenced all controversies, and the last echoes of the loud discussion which had been opened in 1771 died away unheeded [1].

CHAPTER II.

The Interpretation of the Zend-Avesta.

The peace did not last long, and a year after the death of Burnouf a new controversy broke out, which still continues, the battle of the methods, that is, the dispute between those who, to interpret the Avesta, rely chiefly or exclusively on tradition, and those who rely only on comparison with the Vedas. The cause of the rupture was the rapid progress made in the knowledge of the Vedic language and literature: the deeper one penetrated into that oldest form of Indian words and thoughts, the more striking appeared its close affinity with the Avesta words and thoughts. Many a mysterious line in the

[1] The attacks of John Romer ('Zend: Is it an Original Language?' London, 1855) called forth a refutation only in Bombay (Dhanjibai Framji, 'On the Origin and the Authenticity of the Aryan Family of Languages, the Zend-Avesta and the Huzvarash,' 1861).

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Avesta received an unlooked-for light from the poems of the Indian *Rishis*, and the long-forgotten past and the origin of many gods and heroes, whom the Parsi worships and extols without knowing who they were and whence they came, were suddenly revealed by the Vedas. Emboldened by its bright discoveries, the comparative method took pity on its slower and less brilliant rival, which was then making its first attempts to unravel the Pahlavi traditional books. Is it worth while, said the Vedic scholars[1], to try slowly and painfully to extract the secret of the old book from that uncouth literature? Nay, is there any hope that its secret is there? Translating the Avesta in accordance with the Pahlavi is not translating the Avesta, but only translating the Pahlavi version, which, wherever it has been deciphered, is found to wander strangely from the true meaning of the original text. Tradition, as a rule, is wont to enforce the ideas of its own ages into the books of past ages. From the time when the Avesta was written to the time when it was translated, many ideas had undergone great changes: such ideas, tradition must needs either misunderstand or not understand at all, and tradition is always either new sense or nonsense. The key to the Avesta is not the Pahlavi, but the Veda. The Avesta and the Veda are two echoes of one and the same voice, the reflex of one and the same thought: the Vedas, therefore, are both the best lexicon and the best commentary to the Avesta.

The traditional school[2] replied that translating Zend by means of Sanskrit and the Avesta by means of the Vedas, because Zend and the Avesta are closely related to Sanskrit and the Vedas, is forgetting that relationship is not identity, and that what interests the Zend scholar is not to know how far Zend agrees with Sanskrit, but what it is in itself: what he seeks for in the Avesta, is the Avesta, not the Veda. Both the Vedic language and the Vedas are quite unable to teach us what became in Persia of those elements, which are common to the two systems, a thing which tradition alone can teach us. By the comparative

[1] Roth, Benfey, Haug. Cf. Revue Critique, 1877, II, 81. [2] Spiegel, Justi.

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method, the Zend meregha, which means 'a bird,' would assume the meaning of 'gazelle' to accord with the Sanskrit m*ri*ga; ratu, 'a part of the day,' would be extended to 'a season' out of regard for *ri*tu; mainyu, 'a spirit,' and dahyu, 'a province,' would be degraded to 'anger' and to 'a set of thieves,' and 'the demons,' the Daêvas, would ascend from their dwelling in hell up to heaven, to meet their philological brothers, the Indian Devas. The traditional method, as it starts from matters of facts, moves always in the field of reality; the comparative method starts from an hypothesis, moves in a vacuum, and builds up a fanciful religion and a fanciful language.

Such being the methods of the two schools, it often happened that a passage, translated by two scholars, one of each school, took so different an aspect that a layman would have been quite unable to suspect that it was one and the same passage he had read twice. Yet the divergence between the two methods is more apparent than real, and proceeds from an imperfect notion of the field in which each of them ought to work. They ought not to oppose, but assist one another, as they are not intended to instruct us about the same kind of facts, but about two kinds of facts quite different and independent. No language, no religion, that has lived long and changed much, can be understood at any moment of its development, unless we know what it became afterwards, and what it was before. The language and religion of the Avesta record but a moment in the long life of the Iranian language and thought, so that we are unable to understand them, unless we know what they became and whence they came. What they became we learn directly from tradition, since the tradition arose from the very ideas which the Avesta expresses; whence they came we learn indirectly from the Vedas, because the Vedas come from the same source as the Avesta. Therefore it cannot happen that the tradition and the Veda will really contradict one another, if we take care to ask from each only what it knows, from one the present, and the past from the other. Each method is equally right and equally efficacious, at its proper time and in its right

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place. The first place belongs to tradition, as it comes straight from the Avesta. The second inquiry, to be successful, requires infinite prudence and care: the Veda is not the past of the Avesta, as the Avesta is the past of tradition; the Avesta and Veda are not derived from one another, but from one and the same original, diversely altered in each, and, therefore, there are two stages of variation between them, whereas from the Avesta to tradition there is only one. The Veda, if first interrogated, gives no valuable evidence, as the words and gods, common to the two systems, may not have retained in both the same meaning they had in the Indo-Iranian period: they may have preserved it in one and lost it in the other, or they may have both altered it, but each in a different way. The Veda, generally speaking, cannot help in discovering matters of fact in the Avesta, but only in explaining them when discovered by tradition. If we review the discoveries made by the masters of the comparative school, it will be seen that they have in reality started, without noticing it, from facts formerly established by tradition. In fact tradition gives the materials, and comparison puts them in order. It is not possible, either to know the Avesta without the former, or to understand it without the latter.

The traditional school, and especially its indefatigable and well-deserving leader, Spiegel, made us acquainted with the nature of the old Iranian religion by gathering together all its materials; the comparative school tried to explain its growth. The traditional school published the text and the traditional translations, and produced the first Parsi grammar, the first Pahlavi grammar, and the first translation of the Avesta which had been made since Anquetil. The danger with it is that it shows itself too apt to stop at tradition, instead of going from it to comparison. When it undertakes to expound the history of the religion, it cannot but be misled by tradition. Any living people, although its existing state of mind is but the result of various and changing states through many successive ages, yet, at any particular moment of its life, keeps the remains of its former stages of thought in order, under the control of the

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principle that is then predominant. Thus it happens that their ideas are connected together in a way which seldom agrees with their historical sequence: chronological order is lost to sight and replaced by logical order, and the past is read into the present. Comparison alone can enable us to put things in their proper place, to trace their birth, their growth, their changes, their former relations, and lead us from the logical order, which is a shadow, to the historical order, which is the substance.

The comparative school developed Indo-Iranian mythology. Roth showed after Burnouf how the epical history of Iran was derived from the same source as the myths of Vedic India, and pointed out the primitive identity of Ahura Mazda, the supreme god of Iran, with Varuṇa, the supreme god of the Vedic age. In the same direction Windischmann, in his 'Zoroastrian Essays' and in his studies on Mithra and Anâhita, displayed singular sagacity. But the dangers of the method came to light in the works of Haug, who, giving a definite form to a system still fluctuating, converted Mazdeism into a religious revolution against Vedic polytheism, found historical allusions to that schism both in the Avesta and in the Veda, pointed out curses against Zoroaster in the Vedas, and, in short, transformed, as it were, the two books into historical pamphlets[1].

In the contest about the authenticity of the Avesta, one party must necessarily have been right and the other wrong; but in the present struggle the issue is not so clear, as both parties are partly right and partly wrong. Both of them, by following their principles, have rendered such services to science as seem to give each a right to cling to its own method more firmly than ever. Yet it is to be hoped that they will see at last that they must be allies, not enemies, and that their common work must be begun by the one and completed by the other.

[1] It would be unjust, when speaking of Haug, not to recall the invaluable services he rendered in the second part of his career, as a Pahlavi scholar. He was the first who thought of illustrating the Pahlavi in the books by the Pahlavi in the inscriptions, and thus determined the reading of the principal elements in the manuscript Pahlavi.

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CHAPTER III.

THE FORMATION OF THE ZEND-AVESTA.

§ 1. The collection of Zend fragments, known as the Zend-Avesta [1], is divided, in its usual form, into two parts.

The first part, or the Avesta properly so called, contains the Vendîdâd, the Vispêrad, and the Yasna. The Vendîdâd is a compilation of religious laws and of mythical tales; the Vispêrad is a collection of litanies for the sacrifice; and the Yasna is composed of litanies of the same kind and of five hymns or Gâthas written in a special dialect, older than the general language of the Avesta.

These three books are found in manuscripts in two different forms: either each by itself, in which case they are generally accompanied by a Pahlavi translation; or the three mingled together according to the requirements of the liturgy, as they are not each recited separately in their entirety, but the chapters of the different books are intermingled; and in this case the collection is called the Vendîdâd Sâdah or 'Vendîdâd pure,' as it exhibits the original text alone, without a translation.

The second part, generally known as the Khorda Avesta or 'Small Avesta,' is composed of short prayers which are recited not only by the priests, but by all the faithful, at certain moments of the day, month, or year, and in presence of the different elements; these prayers are the five Gâh, the thirty formulas of the Sîrôzah, the three Âfrigân, and the six Nyâyis. But it is also usual to include in the Khorda Avesta, although forming no real part of it, the Yasts or hymns of praise and glorification to the several

[1] A very improper designation, as Zend means 'a commentary or explanation,' and was applied only to explanatory texts, to the translations of the Avesta. Avesta (from the old Persian âbastâ, 'the law;' see Oppert, Journal Asiatique, 1872, Mars) is the proper name of the original texts. What it is customary to call 'the Zend language' ought to be named 'the Avesta language;' the Zend being no language at all; and, if the word be used as the designation of one, it can be rightly applied only to the Pahlavi. The expression 'Avesta and Zend' is often used in the Pahlavi commentary to designate 'the law with its traditional and revealed explanation.'

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Izads, and a number of fragments, the most important of which is the Hadhôkht Nosk.

§ 2. That the extent of the sacred literature of Mazdeism was formerly much greater than it is now, appears not only from internal evidence, that is, from the fragmentary character of the book, but is also proved by historical evidence. In the first place, the Arab conquest proved fatal to the religious literature of the Sassanian ages, a great part of which was either destroyed by the fanaticism of the conquerors and the new converts, or lost during the long exodus of the Parsis. Thus the Pahlavi translation of the Vendîdâd, which was not finished before the latter end of the Sassanian dynasty, contains not a few Zend quotations from books which are no longer in existence; other quotations, as remarkable in their importance as in their contents, are to be found in Pahlavi and Parsi tracts, like the Nîrangistân and the Aogemaidê. The Bundahis contains much matter which is not spoken of in the existing Avesta, but which is very likely to have been taken from Zend books which were still in the hands of its compiler. It is a tradition with the Parsis, that the Yasts were originally thirty in number, there having been one for each of the thirty Izads who preside over the thirty days of the month; yet there are only eighteen still extant.

The cause that preserved the Avesta is obvious; taken as a whole, it does not profess to be a religious encyclopedia, but only a liturgical collection, and it bears more likeness to a Prayer Book than to the Bible. It can be readily conceived that the Vendîdâd Sâdah, which had to be recited every day, would be more carefully preserved than the Yasts, which are generally recited once a month; and these again more carefully than other books, which, however sacred they might be, were not used in the performance of worship. Many texts, no doubt, were lost in consequence of the Arab conquest, but mostly such as would have more importance in the eyes of the theologian than in those of the priest. We have a fair specimen of what these lost texts may have been in the few non-liturgical fragments which we still possess, such as the Vistâsp Yast and

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the blessing of Zoroaster upon King Vistâsp, which belong to the old epic cycle of Iran, and the Hadhôkht Nosk, which treats of the fate of the soul after death.

§ 3. But if we have lost much of the Sassanian sacred literature, Sassanian Persia herself, if we may trust Parsi tradition, had lost still more of the original books. The primitive Avesta, as revealed by Ormazd to Zoroaster and by Zoroaster to Vistâsp, king of Bactria, was supposed to have been composed of twenty-one Nosks or Books, the greater part of which was burnt by Iskander the Rûmi (Alexander the Great). After his death the priests of the Zoroastrian religion met together, and by collecting the various fragments that had escaped the ravages of the war and others that they knew by heart, they formed the present collection, which is a very small part of the original book, as out of the twenty-one Nosks there was only one that was preserved in its entirety, the Vendîdâd [1].

This tradition is very old, and may be traced back from the present period even to Sassanian times [2]. It involves the assumption that the Avesta is the remnant of the sacred literature of Persia under the last Achæmenian kings. To ascertain whether this inference is correct, and to what extent it may be so, we must first try to define, as accurately as we can, the exact time at which the collection, now in existence, was formed.

§ 4. The Ravâet quoted above states that it was formed 'after the death of Iskander,' which expression is rather vague, and may as well mean 'centuries after his death' as 'immediately after his death.' It is, in fact, hardly to be doubted that the latter was really what the writer meant; yet, as the date of that Ravâet is very recent, we had better look for older and more precise traditions. We find such a one in the Dînkart, a Pahlavi book which enjoys great authority with the Parsis of our days, and which, although it contains many things of late origin [3], also comprises many

[1] Ravâet ap. Anquetil, Mémoires de l'Acad. des Inscr. et Belles-Lettres XXXVIII, 216; Spiegel, Zeitschrift der Deutschen Morgenländischen Gesellschaft IX, 174.

[2] J. Darmesteter, La légende d'Alexandre chez les Parses.

[3] We find in it a description of the four classes, which strikingly reminds

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old and valuable traditions. According to a proclamation, ascribed to Khosrav Anôsharvân (531–579), the collection of the Avesta fragments was begun in the reign of the last Arsacides, and was finished under Shapûr II (309–380). King Valkash (Vologeses), it is said, first ordered all the fragments of the Avesta which might have escaped the ravages of Iskander, or been preserved by oral tradition, to be searched for and collected together. The first Sassanian king, Ardeshîr Bâbagân, made the Avesta the sacred book of Iran, and Mazdeism the state religion: at last, Âdarbâd Mahraspand, under Shapûr II, purified the Avesta and fixed the number of the Nasks, and Shapûr proclaimed to the heterodox[1]: 'Now that we have recognised the law of the world here below, they shall not allow the infidelity of any one whatever[2], as I shall strive that it may be so[3].'

§ 5. The authenticity of this record has been called in question, chiefly, I think, on account of the part that it ascribes to an Arsacide prince, which seems hardly to agree with the ideas generally entertained about the character of the Sassanian revolution[4]. Most Parsi and Muhammedan writers agree that it was the Sassanian dynasty which raised the Zoroastrian religion from the state of humiliation into which the Greek invasion had made it sink, and, while it gave the signal for a revival of the old national spirit, made Mazdeism one of the corner stones of the new establishment[5]. Therefore it seems strange to hear that the first step taken to make Mazdeism a state religion was taken by one of those very Philhellenic Parthian princes, who were so fully imbued with Greek ideas and manners. Yet this is the

one of the Brahmanical account of the origin of the castes (Chap. XLII; cf. the first pages of the Shikan Gumânî), and which was certainly borrowed from India; whether at the time of the last Sassanians, when Persia learnt so much from India, or since the settlement of the Parsis in India, we are unable to decide: yet the former seems more probable.

[1] Gvêt rastakân. We are indebted to Mr. West for the right translation of this word.

[2] Thus translated by West (Glossary of the Book of Ardâ Virâf, p. 27).

[3] Haug, Essay on Pahlavi, p. 145 seq., 149 seq.

[4] Spiegel, Eranische Alterthumskunde III, 782, n. 1.

[5] S. de Sacy, Mémoires sur quelques antiquités de la Perse. Cf. Masudi, II, 125.

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very reason why we ought to feel some hesitation in rejecting this document, and its being at variance with the general Parsi view speaks rather for its authenticity; for as it was the general post-Sassanian tradition that the restoration of Mazdeism was the work of the first Sassanian kings, no Parsi would ever have thought of making them share what was in his eyes their first and best title of honour with any of the despised princes of the Parthian dynasty.

§ 6. It is difficult, of course, to prove directly the authenticity of this record, the more so as we do not even know who was the king alluded to. There were, in fact, four kings at least[1] who bore the name of Valkhash: the most celebrated and best known of the four was Vologeses I, the contemporary of Nero. Now that Zoroastrianism prevailed with him, or at least with members of his family, we see from the conduct of his brother Tiridates, who was a Magian (Magus)[2]; and by this term we must not understand a magician[3], but a priest, and one of the Zoroastrian religion. That he was a priest appears from Tacitus' testimony[4]; that he was a Zoroastrian is shown by his scruples about the worship of the elements. When he came from Asia to Rome to receive the crown of Armenia at the hands of Nero, he wanted not to come by sea, but rode along the coasts[5], because the Magi were forbidden to defile the sea[6]. This is quite in the spirit of later Zoroastrianism, and savours much of Mazdeism. That Vologeses himself shared the religious scruples of his brother appears from his answer to Nero,

[1] Perhaps five (see de Longpérier, Mémoire sur la Numismatique des Arsacides, p. 111).

[2] 'Magus ad eum Tiridates venerat' (Pliny, Nat. Hist. XXX, 6).

[3] Pliny very often confounds Magism and Magia, Magians and Magicians. We know from Pliny, too, that Tiridates refused to initiate Nero into his art: but the cause was not, as he assumes, that it was 'a detestable, frivolous, and vain art,' but because Mazdean law forbids the holy knowledge to be revealed to laymen, much more to foreigners (Yast IV, 10; cf. Philostrati Vita Soph. I, 10).

[4] 'Nec recusaturum Tiridatem accipiendo diademati in urbem venire, nisi sacerdotii religione attineretur' (Ann. XV, 24).

[5] He crossed only the Hellespont.

[6] 'Navigare noluerat, quoniam inspuere in maria, aliisque mortalium necessitatibus violare naturam eam fas non putant' (Pliny, l.l. Cf. Introd. V, 8 seq.)

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who insisted upon his coming to Rome also: 'Come yourself, it is easier for you to cross such immensity of sea[1].'

§ 7. Thus we hear on one hand from the Parsis that the first collection of the Avesta was made by an Arsacide named Vologeses; and we hear, on the other hand, from a quite independent source, that an Arsacide named Vologeses behaved himself as a follower of the Avesta might have done. In all this there is no evidence that it is Vologeses I who is mentioned in the Dînkart, much less that he was really the first editor of the Avesta; but it shows at all events that the first attempt to recover the sacred literature of Iran might very well have been made by an Arsacide, and that we may trust, in this matter, to a document which has been written perhaps by a Sassanian king, but, at any rate, in a Sassanian spirit. In fact, in the struggle between Ardavan and Ardeshîr, there was no religious interest at stake, but only a political one; and we are expressly told by Hamza that between Ardeshîr and his adversaries there was perfect accordance in religious matters[2]. It can, therefore, be fairly admitted that even in the time and at the court of the Philhellenic Parthians a Zoroastrian movement may have originated, and that there came a time when they perceived that a national religion is a part of national life. It was the merit of the Sassanides that they saw the drift of this idea which they had the good fortune to carry out; and this would not be the only instance, in the history of the world, of an idea being sown by one party and its advantages reaped by their adversaries.

[1] Dio Cassius, LXIII, 4. The answer was mistaken for an insult by Nero, and, as it seems, by Dio himself. In fact Vologeses remained to the last faithful to the memory of Nero (Suet. Nero, 57). What we know moreover of his personal character qualifies him for taking the initiative in a religious work. He seems to have been a man of contemplative mind rather than a man of action, which often excited the anger or scorn of his people against him; and he had the glory of breaking with the family policy of Parthian kings (Tacitus, Annales, XV, 1, 2). It was under his reign that the first interference of religion with politics, of which the history of Persia speaks, took place, as he was called by the people of Adiabene against their king Izates, who had become a Jew (Josephus, Antiq. XX, 4, 2).

[2] Hamzae Ispahensis Annales, ed. Gottwaldt, p. 31 (in the translation).

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§ 8. Another presumptive evidence of the groundwork of the Avesta being anterior to the age of the Sassanians is given by the language in which it is written. That language not only was not, but had never been, the national language of Persia. It is indeed closely connected with the ancient Persian, as found in the cuneiform inscriptions of the Achæmenian kings, from which modern Persian is derived; but the relations between ancient Persian and Zend are of such a kind that neither language can be conceived as being derived from the other; they are not one and the same language in two different stages of its development, but two independent dialects in nearly the same stage, which is a proof that they did not belong to the same country, and, therefore, that Zend was not the language of Persia. Now the language used in Persia after the death of Alexander, under the Arsacides and Sassanides, that is, during the period in which the Avesta must have been edited, was Pahlavi, which is not derived from Zend, but from ancient Persian, being the middle dialect between ancient and modern Persian. Therefore, if the Sassanian kings had conceived the project of having religious books of their own written and composed, it is not likely that they would have had them written in an old foreign dialect, but in the old national language, the more so, because, owing both to their origin and their policy, they were bound to be the representatives of the genuine old Persian tradition. Therefore, if they adopted Zend as the language of religion, it must have been because it was already so when they appeared, that is to say, because the only remnants of sacred literature then extant were written in Zend, and the editors of the Avesta had Zend writings before them.

This does not, of course, prove that all we find in the Avesta is pre-Sassanian, and that the editors did not compose new Zend texts. Although Zend was not only a dead language, but also a foreign one, it was not an unknown language: that it was well understood by the learned class, the priests, appears from the Pahlavi translation, which was made by them, and which, the deeper

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one enters into the meaning of the text, has the fuller justice done to its merits. The earliest date that can be ascribed to that translation, in its present form, is the last century of the Sassanian dynasty, as it contains an allusion to the death of the heresiarch Mazdak, the son of Bâmdâd [1], who was put to death in the beginning of the reign of Khosrav Anôsharvân (about 531). Now the ability to translate a dead language is a good test of the ability to write in it, and in the question of the age of the Zend texts the possibility of new ones having been composed by the editors cannot be excluded à priori. Nay, we shall see further on that there are passages in these texts which look very modern, and may have been written at the time when the book took its last and definitive form. But whatever may be the proportion of the new texts to the old ones (which I believe to be very small), it is quite certain that the bulk of the Avesta is pre-Sassanian.

§ 9. The date assigned by the Dînkart to the final edition of the Avesta and to its promulgation as the sacred law of the nation, agrees with what we know of the religious state of Iran in the times of Shapûr II. Mazdeism had just been threatened with destruction by a new religion sprung from itself, the religion of Mânî, which for a while numbered a king amongst its followers (Shapûr I, 240–270). Mazdeism was shaken for a long time, and when Mânî was put to death, his work did not perish with him. In the Kissah-i Sangâh, Zoroaster is introduced prophesying that the holy religion will be overthrown three times and restored three times; overthrown the first time by Iskander, it will be restored by Ardeshîr; overthrown again, it will be restored by Shapûr II and Âdarbâd Mahraspand; and, lastly, it will be overthrown by the Arabs and restored at the end of time by Soshyos. The Parsi traditions about Âdarbâd, although they are mixed with much fable, allow some historical truth to show itself. He was a holy man under Shapûr II, who, as there were many religions and heresies in Iran and the true religion

[1] Vide infra, p. xli, note 3.

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was falling into oblivion, restored it through a miracle, as he gave a sign of its truth by allowing melted brass to be poured on his breast, without his being injured. Setting aside the miracle, which is most probably borrowed from the legend of Zoroaster, this account receives its true interpretation from the passages in the Kissah-i Sangâh and the Dînkart, which imply that Âdarbâd restored Mazdeism, which had been shaken by the Manichean heresy, and that in order to settle it upon a solid and lasting base, he gave a definitive form to the religious book of Iran and closed the Holy Writ. And even nowadays the Parsi, while reciting the Patet, acknowledges Âdarbâd as the third founder of the Avesta; the first being Zoroaster, who received it from Ormazd; the second Gâmâsp, who received it from Zoroaster; and the third Âdarbâd, who taught it and restored it to its purity.

Therefore, so far as we can trust to inferences that rest upon such scanty and vague testimonies, it seems likely that the Avesta took its definitive form from the hands of Âdarbâd Mahraspand, under King Shapûr II, in consequence of the dangers with which Mânî's heresy had threatened the national religion. As the death of Mânî and the first persecution of his followers took place some thirty years before Shapûr's accession to the throne, it may be presumed that the last revision of the Avesta was made in the first years of the new reign, when the agitation aroused by Mânî's doctrines and imperfectly allayed by the persecution of his disciples had not yet subsided, and the old religion was still shaking on its base[1].

§ 10. It follows hence that Zend texts may have been composed even as late as the fourth century A. D. This is, of course, a mere theoretical possibility, for although the liturgical parts of the Yasna, the Vispêrad, the Sîrôzah, and

[1] Shapûr II ascended the throne about 309 (before being born, as the tradition goes): and as he appears from the Dînkart to have taken a personal part in the work of Âdarbâd, the promulgation of the Avesta can hardly have taken place at an earlier date than 325–330. Âdarbâd and the Fathers at Nicaea lived and worked in the same age, and the Zoroastrian threats of the king of Iran and the Catholic anathemas of the Kaisar of Rûm may have been issued on the same day.

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the Khorda Avesta must be ascribed to a later time than the Gâthas, the Vendîdâd, and the Yasts, and may belong to some period of revision, they certainly do not belong to the period of this last revision. Âdarbâd was only the last editor of the Avesta, and it is likely, nay, it is beyond all question, that the doctors of the law, before his time, had tried to put the fragments in order, to connect them, and to fill up the gaps as far as the practical purposes of liturgy required it. Therefore instead of saying that there are parts of the Avesta that may belong to so late a period as the fourth century, it is more correct to say that no part of it can belong to a later date.

There are two passages in the Vendîdâd which seem to contain internal evidence of their date, and in both cases it points to Sassanian times, nay, the second of them points to the age of Manicheism. The first is found in the eighteenth Fargard (§ 10): Ahura Mazda, while cursing those who teach a wrong law, exclaims:

'And he who would set that man at liberty, when bound in prison, does no better deed than if he should flay a man alive and cut off his head.'

This anathema indicates a time when Mazdeism was a state religion and had to fight against heresy; it must, therefore, belong to Sassanian times. These lines are fully illustrated by a Parsi book of the same period[1], the Mainyô-i-Khard:

'Good government is that which maintains and orders the true law and custom of the city people and poor untroubled, and thrusts out improper law and custom; . . . and keeps in progress the worship of God, and duties, and good works; . . . and will resign the body, and that also which [is] its own life, for the sake of the good religion of the Mazdayasnians. And if [there] be any one who shall stay [away] from the way of God, then it orders him to return thereto, and makes him a prisoner, and brings [him] back to the way of God; and will bestow, from the wealth that is his, the share of God, and the worthy, and good works,

[1] See the book of the Mainyô-i-Khard, ed. West; Introduction, p. x seq.

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and the poor; and will deliver up the body on account of the soul. A good king who [is] of that sort, is called like the Yazads and the Ameshâspeñds [1].'

What doctrines are alluded to by the Vendîdâd is not explained: it appears from the context that it had in view such sects as released the faithful from the yoke of religious practices, as it anathematizes, at the same time, those who have continued for three years without wearing the sacred girdle. We know too little of the Manichean liturgy to guess if the Manicheans are here alluded to: that Mânî should have rejected many Zoroastrian practices is not unlikely, as his aim was to found a universal religion. While he pushed to extremes several of the Zoroastrian tenets, especially those which had taken, or might receive, a moral or metaphysical meaning, he must have been very regardless of practices which could not be ennobled into moral symbolism. However it may be with regard to the foregoing passage, it is difficult not to see a direct allusion to Manicheism in lines like the following (IV, 47 seq.):

'Verily I say it unto thee, O Spitama Zarathustra! the man who has a wife is far above him who begets no sons; he who keeps a house is far above him who has none; he who has children is far above the childless man; he who has riches is far above him who has none.

'And of two men, he who fills himself with meat is filled with the good spirit much more than he who does not so; the latter is all but dead; the former is above him by the worth of an Asperena, by the worth of a sheep, by the worth of an ox, by the worth of a man.

'It is this man that can strive against the onsets of Astô-vîdhôtu; that can strive against the self-moving arrow; that can strive against the winter fiend, with thinnest garment on; that can strive against the wicked tyrant and smite him on the head; it is this man that can strive against the ungodly Ashemaogha [2] who does not eat [3].'

[1] Chap. XV, 16 seq. as translated by West.

[2] Ashemaogha, 'the confounder of Asha' (see IV, 37), is the name of the fiends and of the heretics. The Parsis distinguish two sorts of Ashemaoghas, the deceiver and the deceived; the deceiver, while alive, is mar-

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That this is a bit of religious polemics, and that it refers to definite doctrines and tenets which were held at the time when it was written, can hardly be doubted. It may remind one of the Christian doctrines; and, in fact, it was nearly in the same tone, and with the same expressions, that in the fifth century King Yazdgard branded the Christians in Armenia[4]. But however eager the Christian propaganda may have been for a time in Persia, they never endangered the state religion. The real enemy was the heresy sprung from Mazdeism itself; and Christianity, coming from abroad, was more of a political than a religious foe. And, in point of fact, the description in the above passage agrees better with the Manichean doctrines than with the Christian[5]. Like Mânî, Christian teachers held the single life holier than the state of matrimony, yet they had not forbidden marriage, which Mânî did; they put poor Lazarus above Dives, but they never forbade trade and husbandry, which Mânî did; and, lastly, they never prohibited the eating of flesh, which was one of the chief precepts of Mânî[6]. We find, therefore, in this passage, an illustration, from the Avesta itself, of the celebrated doctrine of the three seals with which Mânî had sealed the bosom, the hand, and the mouth of his disciples (signaculum sinus, manus, oris)[6].

garzân, 'worthy of death,' and after death is a darvand (a fiend, or one of the damned); the deceived one is only margarzân.

[3] The Pahlavi translation illustrates the words 'who does not eat' by the gloss, 'like Mazdak, son of Bâmdâd,' which proves that this part of the commentary is posterior to, or contemporary with the crushing of the Mazdakian sect (in the first years of Khosrav Anôsharvân, about 531). The words 'against the wicked tyrant' are explained by the gloss, 'like Zarvândâd;' may it not be Kobâd, the heretic king, or 'Yazdgard the sinner,' the scorner of the Magi?

[4] Elisaeus, pp. 29, 52, in the French translation by Garabed.

[5] At least with orthodox Christianity, which seems to have alone prevailed in Persia till the arrival of the Nestorians. The description would apply very well to certain gnostic sects, especially that of Cerdo and Marcio, which is no wonder, as it was through that channel that Christianity became known to Mânî. Masudi makes Mânî a disciple of Kardûn (ed. B. de Meynard, II, 167), and the care which his biographer (ap. Flügel, Mânî, pp. 51, 85) takes to determine the length of time which intervened between Marcio and Mânî seems to betray some dim recollection of an historical connection between the two doctrines.

[6] The patriarch of Alexandria, Timotheus, allowed the other patriarchs,

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§ 11. We must now go a step farther back, and try to solve the question whence came the original texts out of which the editors of the Avesta formed their collection. Setting aside the Dînkart, we have no oriental document to help us in tracing them through the age of the Arsacides, a complete historical desert, and we are driven for information to the classical writers who are, on this point, neither very clear nor always credible. The mention of books ascribed to Zoroaster occurs not seldom during that period, but very often it applies to Alexandrian and Gnostic apocrypha[1]. Yet there are a few passages which make it pretty certain that there was a Mazdean literature in existence in those times. Pausanias, travelling through Lydia in the second century of our era, saw and heard Magian priests singing hymns from a book[2]; whether these hymns were the same as the Gâthas, still extant, we cannot ascertain, but this shows that there were Gâthas. The existence of a Zoroastrian literature might be traced back as far as the third century before Christ, if Pliny could be credited when he says that Hermippus[3] had given an analysis of the books of Zoroaster, which are said to have amounted to 2,000,000 lines[4]. For want of external evidence for ascertaining whether the original texts were already in existence in the later years of the Achæmenian dynasty, we must seek for internal evidence. A comparison between the ideas expressed in our texts and what we know of the ideas of Achæmenian Persia may perhaps lead to safer inferences.

§ 12. That all the Avesta ideas were already fully developed in the time, or, at least, at the end of the

bishops, and monks to eat meat on Sundays, in order to recognise those who belonged to the Manichean sect (Flügel, Mânî, p. 279).

[1] 'Those who follow the heresy of Prodicus boast of possessing secret books of Zoroaster,' Clemens Alex. Stromata I. Cf. the ἀποκαλύψεις Ζωροάστρου forged by Adelphius or Aquilinus (ap. Porphyr. Vita Plotini, § 16).

[2] Ἐπᾴδει δὲ ἐπιλεγόμενος ἐκ βιβλίου (V, 27, 3).

[3] See Windischmann, Zoroastrische Studien, 288.

[4] 'Hermippus, qui de tota arte ea (magia) diligentissime scripsit et viciens centiens milia versuum a Zoroastre condita indicibus quoque voluminum ejus positis explanavit.' . . . (Hist. Nat. XXX, 1, 2). He had written a book περὶ μάγων (Diog. Laert. Prooem. 8).

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Achæmenian dynasty, appears from the perfect accordance of the account of Mazdeism in Theopompos[1] with the data of the Zend books. All the main features of Mazdean belief, namely, the existence of two principles, a good and an evil one, Ormazd and Ahriman, the antithetical creations of the two supreme powers, the division of all the beings in nature into two corresponding classes, the limited duration of the world, the end of the struggle between Ormazd and Ahriman by the defeat and destruction of the evil principle, the resurrection of the dead, and the everlasting life, all these tenets of the Avesta had already been established at the time of Philip and Aristotle. Therefore we must admit that the religious literature then in existence, if there were any, must have differed but little, so far as its contents were concerned, from the Avesta; its extent was greater of course, and we have a proof of this in this very account of Theopompos, which gives us details nowhere to be found in the present texts, and yet the authenticity of which is made quite certain by comparative mythology[2]. Therefore there is nothing that forbids us to believe, with the Parsis, that the fragments of which the Avesta is composed were already in existence before the Greek invasion[3].

§ 13. But it does not follow hence that the Achæmenian Avesta was the sacred book of the Achæmenians and of Persia, and it must not be forgotten that the account in Plutarch is not about the religion of Persia, but about the belief of the Magi and the lore of Zoroaster. Now if we consider that the two characteristic features of Avestean Magism are, so far as belief goes, the admission of two principles, and so far as practice is concerned, the prohibition of burying the dead, we find that there is no evidence

[1] In Plutarch, De Iside et Osiride, §§ 46–47.

[2] Men, when raised from the dead, shall have no shadow any longer (*μήτε σκιὰν ποιοῦντας*). In India, gods have no shadows (Nalus); in Persia, Râshidaddîn was recognised to be a god from his producing no shadow (Guyard, Un grand maître des Assassins, Journal Asiatique, 1877, I, 392); the plant of eternal life, Haoma, has no shadow (Henry Lord).

[3] Persian tradition cannot be much relied on, when it tries to go back beyond Alexander, and on that special point it seems to be more an inference of later ages, than a real tradition; but the inference happens to be right.

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that Achæmenian Persia admitted the former, and there is evidence that she did not admit the latter. But, at the same time, it appears that both the belief and the practice were already in existence, though peculiar to one class, the sacerdotal class, the Magi.

The question whether the Achæmenian kings believed in dualism and knew of Ahriman, is not yet settled. Much stress has often been laid on the absence of the name of Ahriman in the religious formulae engraved by Darius and Xerxes on the rocks at Persepolis and Naqs-i Rustam[1]. But it is never safe to draw wide conclusions from negative facts: Darius and Xerxes speak of Aurâmazda quite in the style of the Avesta, and their not speaking of Ahriman is no sufficient proof of their not knowing him; they did not intend to publish a complete creed, nor had they to inscribe articles of faith.

The account of the Persian religion in Herodotus also leaves, or seems to leave, Ahriman unnoticed. But it must be borne in mind that he does not expound the religious conceptions of the Persians, but only their religious customs; he describes their worship more than their dogmas, and not a single tenet is mentioned. He seems even not to know anything of Ormazd, who was, however, most certainly the supreme god of Persia in his days; yet, in fact, he clearly alludes to Ormazd, when he states that the Persians worship Zeus on the summits of mountains, and call by the name of Zeus the whole circle of the heavens, which exactly agrees with the character of Ormazd[2]. In the same way the existence of Ahriman is indirectly pointed to by the duty enforced upon the faithful to persecute and kill noxious animals, as it was only on account of

[1] Professor Oppert thinks he has found in Darius' inscriptions an express mention of Ahriman (Le peuple et le langue des Mèdes, p. 199); yet the philological interpretation of the passage seems to me still too obscure to allow of any decisive opinion. Plutarch introduces Artaxerxes I speaking of Ἀρειμάνιος, but whether the king is made to speak the language of his own time, or that of Plutarch's time, is left doubtful. As to the allusions in Isaiah (xlv), they do not necessarily refer to dualism in particular, but to all religions not monotheistic. (Cf. Ormazd et Ahriman, § 241.)

[2] Vide infra, IV, 5.

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their being creatures of the evil principle and incarnations of it, that this custom was enjoined as a religious duty[1]. It appears, it is true, from the words of Herodotus, that it was only a custom peculiar to the Magi[2]; but it shows, at least, that the belief in Ahriman was already then in existence, and that dualism was constituted, at least, as a Magian article of faith.

If we pass now from dogma to practice, we find that the most important practice of the Avesta law was either disregarded by the Achæmenian kings, or unknown to them. According to the Avesta burying corpses in the earth is one of the most heinous sins that can be committed[3]; we know that under the Sassanians a prime minister, Seoses, paid with his life for an infraction of that law[4]. Corpses were to be laid down on the summits of mountains, there to be devoured by birds and dogs; the exposure of corpses was the most striking practice of Mazdean profession, and its adoption was the sign of conversion[5]. Now under the Achæmenian rule, not only the burial of the dead was not forbidden, but it was the general practice. Persians, says Herodotus, bury their dead in the earth, after having coated them with wax[6]. But Herodotus, immediately after stating that the Persians inter their dead, adds that the Magi do not follow the general practice, but lay the corpses down on the ground, to be devoured by birds. So what became a law for all people, whether laymen or priests, under the rule of the Sassanians, was only the custom of the Magi, under the Achæmenians.

The obvious conclusion is that the ideas and customs which are found in the Avesta were already in existence under the Achæmenian kings; but that taken as a whole, they were not the general ideas and customs of the whole of Persia, but only of the sacerdotal caste[7]. There were

[1] Vide infra, IV, 35; cf. Fargard XIII, 5 seq.; XIV, 5.
[2] Herod. I, 140.
[3] Vide infra, V, 9.
[4] Procopius, De Bello Persico, I, 11.
[5] Ibid. I, 12.
[6] Herod. I, 140.
[7] There are other features of the Avesta religion which appear to have been foreign to Persia, but are attributed to the Magi. The *hvaêtvôdatha*, the holiness of marriage between next of kin, even to incest, was unknown to

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therefore, practically, two religions in Iran, the one for laymen and the other for priests. The Avesta was originally the sacred book only of the Magi, and the progress of the religious evolution was to extend to laymen what was the custom of the priests.

§ 14. We are now able to understand how it was that the sacred book of Persia was written in a non-Persian dialect: it had been written in the language of its composers, the Magi, who were not Persians. Between the priests and the people there was not only a difference of calling, but also a difference of race, as the sacerdotal caste came from a non-Persian province. What that province was we know both from Greek historians and from Parsi traditions.

All classical writers, from Herodotus down to Ammianus, agree in pointing to Media as the seat and native place of the Magi. 'In Media,' says Marcellinus (XXIII, 6), 'are the fertile fields of the Magi . . . (having been taught in the magic science by King Hystaspes) they handed it down to their posterity, and thus from Hystaspes to the present age an immense family was developed, hereditarily devoted to the worship of the gods. . . . In former times their number was very scanty . . . , but they grew up by and by into the number and name of a nation, and inhabiting towns without walls they were allowed to live according to their own laws, protected by religious awe.' Putting aside the legendary account of their origin, one sees from this passage that in the time of Marcellinus[1] (fourth cent. A.D.) there was in Media a tribe, called Magi, which had the hereditary privilege of providing Iran with priests. Strabo, writing three centuries before Marcellinus, considered the Magi as a sacerdotal tribe spread over the land[2]. Lastly, we see in Herodotus (III, 65) that the usurpation of the Magian Smerdis was interpreted

Persia under Cambyses (Herod. III, 31), but it is highly praised in the Avesta, and was practised under the Sassanians (Agathias II, 31); in the times before the Sassanians it is mentioned only as a law of the Magi (Diog. Laert. Prooem. 6; Catullus, Carm. XC).

[1] Or of the historians from whom he copies. Still he seems to speak from contemporary evidence. Sozomenus (Hist. Eccles. II, 9) states that the care of worship belonged hereditarily to the Magi 'as to a sacerdotal race,' ὥσπερ τι φῦλον ἱερατικόν.

[2] Τὸ τῶν Μάγων φῦλον (XV, 14).

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by Cambyses as an attempt of the Medes to recover the hegemony they had lost, and when we learn from Herodotus (I, 101) that the Medes were divided into several tribes, Busae, Paraetakeni, Strouchates, Arizanti, Budii, and Magi, without his making any remark on the last name, we can hardly have any doubt that the priests known as Magi belonged to the tribe of the Magi, that they were named after their origin, and that the account of Marcellinus may be correct even for so early a period as that of Herodotus.

§ 15. Parsi traditions agree with Greek testimonies.

That the priesthood was hereditary, we see from the statement in the Bundahis, that all the Maubeds are descendants from King Minochihr[1], and even nowadays the priesthood cannot extend beyond the priestly families; the son of a Dastur is not obliged to be a Dastur, but no one that is not the son of a Dastur can become one[2].

That they came from Media, we see from the traditions about the native place of Zoroaster, their chief and the founder of their religion. Although epic legends place the cradle of Mazdean power in Bactria, at the court of King Vîstâsp, Bactria was only the first conquest of Zoroaster, it was neither his native place, nor the cradle of his religion. Although there are two different traditions on this point, both agree in pointing to Media; according to the one he was born in Rai, that is in Media, properly so called; according to the other he was born in Shîz, that is in Media Atropatene.

The former tradition seems to be the older; it is expressed directly in the Pahlavi Commentary to Vendîdâd I, 16[3]; and there is in the Avesta itself (Yasna XIX, 18 (50)) a passage that either alludes to it or shows how it originated.

'How many masters are there?'

[1] Bundahis 79, 13.

[2] Dosabhoy Framjee, The Parsees, &c. p. 277.

[3] 'Ragha of the three races,' that is to say, Atropatene (vide infra); some say it is 'Rai.' It is 'of the three races' because the three classes, priests, warriors, husbandmen, 'were well organized there. Some say that Zartust was born there . . . , those three classes were born from him.' Cf. Bundahis 79, 15, and Farg. II, 43, n. 2. Rai is the Greek Ῥαγαί.

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'There are the master of the house, the lord of the borough, the lord of the town, the lord of the province, and the Zarathustra (the high-priest) as the fifth. So is it in all lands, except in the Zarathustrian realm; for there are there only four masters, in Ragha, the Zarathustrian city[1].'

'Who are they?'

'They are the master of the house, the lord of the borough, the lord of the town, and Zarathustra is the fourth[2].'

This amounts to saying that the high-priest, the Maubedân Maubed, held in Rai the position of the da*h*vyuma, or lord of the land, and was the chief magistrate. It may be suspected that this was the independent sacerdotal state which is spoken of in Marcellinus, and this suspicion is raised to a certain degree of probability by the following lines in Yaqût:

'Ustûnâwand, a celebrated fortress in the district of Danbawand, in the province of Rai. It is very old, and was strongly fortified. It is said to have been in existence for more than 3000 years, and to have been the stronghold of the Masmoghân of the land during the times of paganism. This word, which designates the high-priest of the Zoroastrian religion, is composed of mas, "great," and moghân, which means "magian." Khaled besieged it, and destroyed the power of the last of them[3].'

According to another tradition Zarathustra was born in Atropatene. The very same commentary which describes Ragha as being identical with Rai, and the native place of Zartust, also informs us that Ragha was thought by others

[1] Or possibly, 'in the Zarathustrian Ragha.'

[2] The Commentary has here: 'that is to say, he was the fourth master in his own land.'

Their spreading and wandering over Mazdean lands appears from Yasna XLII, 6 (XLI, 34): 'We bless the coming of the Athravans, who come from afar to bring holiness to countries;' cf. infra, p. lii, note 1, and Farg. XIII, 22.

[3] Dictionnaire géographique de la Perse, traduit par Barbier de Meynard, p. 33. Cf. Spiegel, Eranische Alterthumskunde III, 565. A dim recollection of this Magian dynasty seems to survive in the account ap. Diog. Laert. (Prooem. 2) that Zoroaster was followed by a long series of Magi, Osthanae Astrampsychi, and Pazatae, till the destruction of the Persian empire by Alexander.

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to be Atropatene. Traditions, of which unfortunately we have only late records, make him a native of Shîz, the capital of Atropatene[1]: 'In Shîz is the fire temple of Azerekhsh, the most celebrated of the Pyraea of the Magi; in the days of the fire worship, the kings always came on foot, upon pilgrimage. The temple of Azerekhsh is ascribed to Zeratusht, the founder of the Magian religion, who went, it is said, from Shîz to the mountain of Sebîlân, and, after remaining there some time in retirement, returned with the Zend-Avesta, which, although written in the old Persian language, could not be understood without a commentary. After this he declared himself to be a prophet[2].'

Now we read in the Bundahi*s* that Zartu*s*t founded his religion by offering a sacrifice in Irân Vê*g* (Airyanem Vaê*g*ô)[3]. Although this detail referred originally to the mythical character of Zoroaster, and Irân Vê*g* was primitively no real country, yet as it was afterwards identified with the basin of the Aras (Vanguhi Dâitya)[4], this identification is a proof that the cradle of the new religion was looked for on the banks of the Aras. In the Avesta itself we read that Zoroaster was born and received the law from Ormazd on a mountain, by the river Dare*g*a[5], a name which strikingly reminds one of the modern Darah river, which falls from the Sebîlân mount into the Aras.

To decide which of the two places, Rai or Atropatene, had the better claim to be called the native place of Zoroaster is of course impossible. The conflict of the two traditions must be interpreted as an indication that both places were important seats of the Magian worship. That both traditions may rely on the Avesta is perhaps a sign that the Avesta contains two series of documents, the one emanating from the Magi of Ragha, and the other from the

[1] The Persian Gazn, the Byzantine Gaza, Ganzaka, the site of which was identified by Sir Henry Rawlinson with Takht i Suleiman (Memoir on the Site of the Atropatenian Ecbatana, in the Journal of the Royal Geographical Society, X, 65).

[2] Kazwini, apud Rawlinson l. c. p. 69.

[3] Bund. 79, 12.

[4] See Farg. I, p. 3.

[5] See Farg. XIX, 4, 11.

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Magi of Atropatene[1]. Which of the two places had the older claim is also a question hardly to be settled in the present state of our knowledge[2].

Whether Magism came from Ragha to Atropatene, or from Atropatene to Ragha, in either case it had its origin in Media[3]. That Persia should have submitted in religious matters to a foreign tribe will surprise no one who thinks of the influence of the Etruscan augurs in Rome. The Magi might be hated as Medes, but they were respected and feared as priests. When political revolutions gave vent to national hate, the Persian might willingly indulge it, and revel in the blood of the foreign priest[4]; yet whenever he had to invoke the favour of the gods, he was obliged to acknowledge that he could not do without the detested tribe, and that they alone knew how to make themselves heard by heaven[5]. When and how the religious hegemony of Media arose we cannot say: it is but natural that Media[6],

[1] This would be a principle of classification which unfortunately applies only to a small part of the Avesta.

[2] Still, if we follow the direction of the Zoroastrian legend, Magism must have spread from west to east, from Atropatene to Ragha, from Ragha to Bactria; and Atropatene must thus have been the first cradle of Mazdeism. Its very name points to its sacred character; oriental writers, starting from the modern form of the name, Adarbîgân, interpret it as 'the seed of fire,' with an allusion to the numerous fire springs to be found there. Modern scholars have generally followed the historical etymology given by Strabo, who states that, after the death of Alexander, the satrap Atropates made himself an independent sovereign in his satrapy, which was named after him Atropatene. This looks like a Greek etymology (scarcely more to be trusted than the etymology of *Ῥαγαί*, from *ῥήγνυμι*), and it is hardly to be believed that the land should have lost its former name to take a new one from its king; it was not a new-fangled geographical division, like Lotharingia, and had lived a life of its own for a long time before. Its name Âtarpatakân seems to mean 'the land of the descent of fire,' as it was there that fire came down from heaven (cf. Ammianus l. c.)

[3] The Pahlavi names of the cardinal points show that Media was the centre of orientation in Magian geography (Garrez, Journal Asiatique, 1869, II).

[4] Magophonia (Herod. III, 79).

[5] *Ὡς αὐτοὺς μόνους ἀκουομένους* (Diog. Laert. Prooem.); cf. Herod. I, 132; Ammian. l. l.

[6] An echo of the old political history of Media seems to linger in Yast V, 29, which shows Azi Dahâka reigning in Babylon (Bawru); as Azi, in his legendary character, represents the foreign invader, this passage can hardly be anything but a far remote echo of the struggles between Media and the Mesopotamian empires. The legend of Azi is localised only in Medic

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having risen sooner to a high degree of civilisation, should have given to religion and worship a more systematic and elaborate form, and in religion, as in politics, the best organised power must sooner or later get the upper hand. It is likely that it began with the conquest of Media by Cyrus: Media capta ferum victorem cepit. . . . Cyrus is said to have introduced the Magian priesthood into Persia (Xenophon, Cyrop. VIII, 1, 23), which agrees with the legend mentioned by Nikolaus that it was on the occasion of the miraculous escape of Crœsus that the Persians remembered the old λογία of Zoroaster forbidding the dead to be burnt.

The Medic origin of the Magi accounts for a fact which perplexes at first sight, namely, the absence of the name of the Magi from the book written by themselves[1]; which is natural enough if the word Magu was not the name of the priest as a priest, but as a member of the tribe of the Magi. The proper word for a priest in the Avesta is Âthravan, literally, 'fire-man,' and that this was his name with the Persians too appears from the statement in Strabo (XV, 733) that the Magi are also called Πύραιθοι. It is easy to conceive that the Persians, especially in ordinary parlance, would rather designate their priests after their origin than after their functions[2]; but the Magi themselves had no reason to follow the Persian custom, which was not always free from an implication of spite or scorn. The only passage into which the word found its way is just one that betrays the existence of this feeling: the enemy of the priests is

lands: he addresses his prayers to Ahriman by the banks of the Sipît rût (Bundahis 52, 11), his adversary Ferîdûn is born in Ghilân, he is bound to Mount Damâvand (near Rai).

[1] In their own language, the Zend; of which the modern representatives, if there be any left, should therefore be looked for in Atropatene or on the banks of the Caspian sea. The research is complicated by the growing intrusion of Persian words into the modern dialects, but as far as I can see from a very inadequate study of the matter, the dialect which exhibits most Zend features is the Talis dialect, on the southern bank of the Aras.

[2] The Pahlavi has 'one who hates the Magu-men.' In the passage LIII (LII), 7, magéus is not a Magian, and it is translated by magî, 'holiness, godliness,' related to the Vedic magha. Afterwards the two words were confounded, whence came the Greek statement that μάγος means at the same time 'a priest' and 'a god' (Apollon. Tyan. Ep. XVII).

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not called, as would be expected, an Âthrava-*t*bi*s*, 'a hater of the Âthravans' (cf. the Indian Brahma-dvish), but a Moghu-*t*bi*s*, 'a hater of the Magi[1].' The name, it is true, became current in Pahlavi and modern Persian, but it was at a time when the old national quarrels between Media and Persia were quenched, and the word could no longer carry any offensive idea with it.

§ 16. The results of the foregoing research may be summed up as follows :—

The original texts of the Avesta were not written by Persians, as they are in a language which was not used in Persia, they prescribe certain customs which were unknown to Persia, and proscribe others which were current in Persia. They were written in Media, by the priests of Ragha and Atropatene, in the language of Media, and they exhibit the ideas of the sacerdotal class under the Achæmenian dynasty.

It does not necessarily follow from this, that the original fragments were already written at the time of Herodotus[2].

[1] A further echo of the anti-Magian feelings may be heard in Yasna IX, 24 (75): 'Haoma overthrew Keresâni, who rose up to seize royalty, and he said, "No longer shall henceforth the Âthravans go through the lands and teach at their will."' This is a curious instance of how easily legendary history may turn myths to its advantage. The struggle of Haoma against Keresâni is an old Indo-European myth, Keresâni being the same as the Vedic K*ris*ânu, who wants to keep away Soma from the hands of men. His name becomes in the Avesta the name of an anti-Magian king [it may be Darius, the usurper (?)], and ten centuries later it was turned into an appellation of the Christian Kaisars of Rûm (Kalasyâk = * ἐκκλησια[κός] ; Tarsâka).

[2] If the interpretation of the end of the Behistun inscription (preserved only in the Scythian version) as given by Professor Oppert be correct, Darius must have made a collection of religious texts known as Avesta, whence it would follow, with great probability, that the present Avesta proceeded from Darius. The translation of the celebrated scholar is as follows: 'J'ai fait une collection de textes (dippimas) ailleurs en langue arienne qui autrefois n'existait pas. Et j'ai fait un texte de la Loi (de l'Avesta; Haduk ukku) et un commentaire de la Loi, et la Bénédiction (la prière, le Zend) et les Traductions.' (Le peuple et la langue des Mèdes, pp. 155, 186.) The authority of Oppert is so great, and at the same time the passage is so obscure, that I hardly know if there be more temerity in rejecting his interpretation or in adopting it. Yet I beg to observe that the word dippimas is the usual Scythian transliteration of the Persian dipi, 'an inscription,' and there is no apparent reason for departing from that meaning in this passage; if the word translated 'la Loi,' ukku, really represents here a Persian word Abasta, it need not denote the Avesta, the religious book,

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But as the Magi of that time sang songs of their gods during sacrifice, it is very likely that there was already a sacred literature in existence. The very fact that no sacrifice could be performed without the assistance of the Magi makes it highly probable that they were in possession of rites, prayers, and hymns very well composed and arranged, and not unlike those of the Brahmans; their authority can only be accounted for by the power of a strongly defined ritual and liturgy. There must, therefore, have been a collection of formulae and hymns, and it is quite possible that Herodotus may have heard the Magi sing, in the fifth century B. C., the very same Gâthas which are sung nowadays by the Mobeds in Bombay. A part of the Avesta, the liturgical part, would therefore have been, in fact, a sacred book for the Persians. It had not been written by them, but it was sung for their benefit. That Zend hymns should have been sung before a Persian-speaking people is not stranger than Latin words being sung by Frenchmen, Germans, and Italians; the only difference being that, owing to the close affinity of Zend to Persian, the Persians may have been able to understand the prayers of their priests.

§ 17. It may, therefore, be fairly admitted that, on the whole, the present texts are derived from texts already existing under the Achæmenian kings. Some parts of the collection are undoubtedly older than others; thus, the Gâthas are certainly older than the rest of the Avesta, as they are often quoted and praised in the Yasna and the Vendîdâd; but it is scarcely possibly to go farther than a logical chronology. One might feel inclined, at first sight, to assign to a very recent date, perhaps to the last revision of the Avesta, those long enumerations of gods so symmetrically elaborated in the Yasna, Vispêrad, and Vendîdâd. But the account of Mazdeism given by Plutarch shows that the

as in that case the word would most certainly not have been translated in the Scythian version, but only transliterated; the ideogram for 'Bénédiction, prière,' may refer to religious inscriptions like Persepolis I; the import of the whole passage would therefore be that Darius caused other inscriptions to be engraved, and wrote other edicts and religious formulae (the word 'traductions' is only a guess).

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work of co-ordination was already terminated at the end of the Achæmenian period, and there is no part of the Avesta which, so far as the matter is concerned, may not have been written in those times. Nay, the Greek accounts of that period present us, in some measure, with a later stage of thought, and are pervaded with a stronger sense of symmetry, than the Avesta itself. Such passages as the latter end of the Zamyâd Yast and Vendîdâd X, 9 seq. prove that, when they were composed, the seven Arch-Dêvs were not yet pointedly contrasted with the seven Amshaspands, and therefore those passages might have been written long before the time of Philip. The theory of time and space as first principles of the world, of which only the germs are found in the Avesta, was fully developed in the time of Eudemos, a disciple of Aristotle.

§ 18. To what extent the Magian dogmatical conceptions were admitted by the whole of the Iranian population, or how and by what process they spread among it, we cannot ascertain for want of documentary evidence. As regards their observances we are better instructed, and can form an idea of how far and in what particulars they differed from the other Iranians. The new principle they introduced, or, rather, developed into new consequences, was that of the purity of the elements. Fire, earth, and water had always been considered sacred things, and had received worship[1]: the Magi drew from that principle the conclusion that burying the dead or burning the dead was defiling a god: as early as Herodotus they had already succeeded in preserving fire from that pollution, and cremation was a capital crime. The earth still continued to be defiled, notwithstanding the example they set; and it was only under the Sassanians, when Mazdeism became the religion of the state, that they won this point also.

The religious difference between the Persians and their Medic priests was therefore chiefly in observances. Out of the principles upon which the popular religion rested, the sacerdotal class drew by dint of logic, in a puritan spirit,

[1] Cf. V, 8.

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the necessity of strict observances, the yoke of which was not willingly endured by the mass of the people. Many acts, insignificant in the eyes of the people, became repugnant to their consciences and their more refined logic. The people resisted, and for a time Magian observances were observed only by the Magi. The slow triumph of Magism can be dimly traced through the Achæmenian period. Introduced by Cyrus, it reigned supreme for a time with the Pseudo-Smerdis, and was checked by Darius[1]. It seems to have resumed its progress under Xerxes; at least, it was reported that it was to carry out Magian principles that he destroyed the Greek temples, and that the first who wrote on the Zoroastrian lore was a Magian, named Osthanes, who had accompanied him to Greece[2]. New progress marked the reign of Artaxerxes Longimanus. The epic history of Iran, as preserved in the Shah Nâmah, passes suddenly from the field of mythology to that of history with the reign of that king, which makes it likely that it was in his time that the legends of Media became national in Persia, and that his reign was an epoch in the political history of Magism[3]. But the real victory was not won till six centuries later, when national interest required a national religion. Then, as happens in every revolution, the ultra party, that had pushed to the extreme the principles common to all, took the lead; the Magi ascended the throne with Ardeshîr, one of their pupils[4], and the Magian

[1] Darius rebuilt the temples which the Magus Gaumata had destroyed (Behistun I, 63). The Magi, it is said, wanted the gods not to be imprisoned within four walls (Cic. de Legibus II, 10): Xerxes behaved himself as their disciple, at least in Greece. Still the Magi seem to have at last given way on that point to the Perso-Assyrian customs, and there were temples even under the Sassanians.

[2] Pliny, Hist. Nat. XXX, 1, 8.

[3] Cf. Westergaard, Preface to the Zend-Avesta, p. 17. This agrees with what we know of the fondness of Artaxerxes for religious novelties. It was he who blended the worship of the Assyrian Anat-Mylitta with that of the Iranian Anâhita (the ascription of that innovation to Artaxerxes Mnemon by Clemens Alexandrinus (Stromata I) must rest on a clerical error, as in the time of Herodotus, who wrote under Longimanus, the worship of Mylitta had already been introduced into Persia (I, 131)).

[4] Agathias II, 26.

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observances became the law of all Iran. But their triumph was not to be a long one; their principles required an effort too continuous and too severe to be ever made by any but priests, who might concentrate all their faculties in watching whether they had not dropped a hair upon the ground. A working people could not be imprisoned in such a religion, though it might be pure and high in its ethics. The triumph of Islam was a deliverance for the consciences of many [1], and Magism, by enforcing its observances upon the nation, brought about the ruin of its dogmas, which were swept away at the same time: its triumph was the cause and signal of its fall [2].

CHAPTER IV.

THE ORIGIN OF THE AVESTA RELIGION.

§ 1. What was the religion of the Magi which we find reflected in the Avesta? and whence did it arise?

Magism, in its general form, may be summed up as follows:—

The world, such as it is now, is twofold, being the work of two hostile beings, Ahura Mazda, the good principle, and Angra Mainyu, the evil principle; all that is good in the world comes from the former, all that is bad in it comes from the latter. The history of the world is the history of their conflict, how Angra Mainyu invaded the world of Ahura Mazda and marred it, and how he shall be expelled from it at last. Man is active in the conflict, his duty in it being laid before him in the law revealed by Ahura Mazda to Zarathustra. When the appointed time is come, a son of the lawgiver, still unborn, named Saoshyant, will appear, Angra Mainyu and hell will be destroyed, men will rise from the dead, and everlasting happiness will reign over the world.

[1] De Gobineau, Histoire des Perses, II, 632 seq.

[2] We ought to discuss here the Scythian theory of Magism; but thus far we have been unable to find anywhere a clear and consistent account of its thesis and of its arguments. Nothing is known of any Scythian religion, and what is ascribed to a so-called Scythian influence, the worship of the elements, is one of the oldest and most essential features of the Aryan religions.

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We have tried in another book[1] to show that the religion of the Magi is derived from the same source as that of the Indian *Rishis*, that is, from the religion followed by the common forefathers of the Iranians and Indians, the Indo-Iranian religion. The Mazdean belief is, therefore, composed of two different strata; the one comprises all the gods, myths, and ideas which were already in existence during the Indo-Iranian period, whatever changes they may have undergone during the actual Iranian period; the other comprises the gods, myths, and ideas which were only developed after the separation of the two religions.

§ 2. There were two general ideas at the bottom of the Indo-Iranian religion; first, that there is a law in nature, and, secondly, that there is a war in nature.

There is a law in nature, because everything goes on in a serene and mighty order. Days after days, seasons after seasons, years after years come and come again; there is a marvellous friendship between the sun and the moon, the dawn has never missed its appointed time and place, and the stars that shine in the night know where to go when the day is breaking. There is a God who fixed that never-failing law, and on whom it rests for ever[2].

There is a war in nature, because it contains powers that work for good and powers that work for evil: there are such beings as benefit man, and such beings as injure him: there are gods and fiends. They struggle on, never and nowhere more apparent than in the storm, in which, under our very eyes, the fiend that carries off the light and streams of heaven fights with the god that gives them back to man and the thirsty earth.

There were, therefore, in the Indo-Iranian religion a latent monotheism and an unconscious dualism[3]; both of which, in the further development of Indian thought, slowly disappeared; but Mazdeism lost neither of these two notions,

[1] Ormazd et Ahriman, Paris, 1877. We beg, for the sake of brevity, to refer to that book for further demonstration.

[2] Cf. Max Müller, Lectures on the Origin and Growth of Religion, p. 249.

[3] J. Darmesteter, The Supreme God in the Indo-European Mythology, in the Contemporary Review, October, 1879, p. 283.

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nor did it add a new one, and its original action was to cling strongly and equally to both ideas and push them to an extreme.

§ 3. The God that has established the laws in nature is the Heaven God. He is the greatest of gods, since there is nothing above him nor outside of him; he has made everything, since everything is produced or takes place in him; he is the wisest of all gods, since with his eyes, the sun, moon, and stars, he sees everything[1].

This god was named either after his bodily nature Varana, 'the all-embracing sky[2],' or after his spiritual attributes Asura, 'the Lord,' Asura *vi*svavedas, 'the all-knowing Lord,' Asura Mazdhâ, 'the Lord of high knowledge[3].'

§ 4. The supreme Asura of the Indo-Iranian religion, the Heaven god, is called in the Avesta Ahura Mazda, 'the all-knowing Lord[4];' his concrete name Varana, which became his usual name in India (Varu*n*a), was lost in Iran, and remained only as the name of the material heaven, and then of a mythical region, the Varena, which was the seat of the mythical fight between a storm god and a storm fiend[5].

§ 5. The spiritual attributes of the Heaven god were daily more and more strongly defined, and his material attributes were thrown farther into the background. Yet many features, though ever dimmer and dimmer, betray his former bodily or, rather, his sky nature. He is white, bright, seen afar, and his body is the greatest and fairest of all bodies; he has the sun for his eye, the rivers above for his spouses, the fire of lightning for his son; he wears the heaven as a star-spangled garment, he puts on the hard stone of heaven, he is the hardest of all gods[6]. He dwells in the infinite luminous space, and the infinite luminous space is his place,

[1] Ibid.

[2] Οὐρανός; or Dyaus, 'the shining sky' [Ζεύς, Jup-piter], or Svar.

[3] Or perhaps 'the Lord who bestows intelligence' (Benfey, 'Asura Medhâ and Ahura Mazdâo').

[4] This is, at least, the meaning that attached to the name in the consciences of the composers of the Avesta.

[5] Vide infra, § 12.

[6] Orm. Ahr. §§ 27-36.

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his body[1]. In the time of Herodotus, Persians, while invoking Aurâmazda, the creator of earth and heaven, still knew who he was, and called the whole vault of the sky Zeus, that is to say, called it the supreme god[2].

§ 6. In the Indo-Iranian religion, the supreme Asura, although he was the supreme god, was not the only god. There were near him and within him many mighty beings, the sun, wind, lightning, thunder, rain, prayer, sacrifice, which as soon as they struck the eye or the fancy of man, were at once turned into gods. If the Heaven Asura, greater in time and space, eternal and universal, everlasting and ever present, was without effort raised to the supreme rank by his twofold infinitude, there were other gods, of shorter but mightier life, who maintained against him their right to independence. The progress of religious thought might as well have gone on to transfer power from him to any of these gods, as to make his authority unrivalled. The former was the case in India: in the middle of the Vedic period, Indra, the dazzling god of storm, rose to supremacy in the Indian Pantheon, and outshines Varu*n*a with the roar and splendour of his feats; but soon to give way to a new and mystic king, Prayer or Brahman[3].

Not so did Mazdeism, which struggled on towards unity. The Lord slowly brought everything under his unquestioned supremacy, and the other gods became not only his subjects, but his creatures. This movement was completed as early as the fourth century B.C. Nowhere can it be more clearly traced than in the Amesha Spe*n*tas and Mithra.

§ 7. The Indo-Iranian Asura was often conceived as sevenfold: by the play of certain mythical formulae and the strength of certain mythical numbers, the ancestors of the Indo-Iranians had been led to speak of seven worlds, and the supreme god was often made sevenfold, as well as the worlds over which he ruled[4]. The names and the several

[1] Bundahis I, 7; Yasna LVIII, 8 (LVII, 22).

[2] Herod. I, 131.

[3] Cf. 'The Supreme God,' l. l. p. 287.

[4] The seven worlds became in Persia the seven Karshvare of the earth: the earth is divided into seven Karshvare, only one of which is known and

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attributes of the seven gods had not been as yet defined, nor could they be then; after the separation of the two religions, these gods, named Âditya, 'the infinite ones,' in India, were by and by identified there with the sun, and their number was afterwards raised to twelve, to correspond to the twelve successive aspects of the sun. In Persia, the seven gods are known as Amesha Spe*n*tas, 'the undying and well-doing ones;' they by and by, according to the new spirit that breathed in the religion, received the names of the deified abstractions[1], Vohu-manô (good thought), Asha Vahi*s*ta (excellent holiness), Khshathra vairya (perfect sovereignty), Spe*n*ta Ârmaiti (divine piety), Haurvatâ*t* and Ameretâ*t* (health and immortality). The first of them all was and remained Ahura Mazda; but whereas formerly he had been only the first of them, he was now their father. 'I invoke the glory of the Amesha Spe*n*tas, who all seven have one and the same thinking, one and the same speaking, one and the same doing, one and the same father and lord, Ahura Mazda[2].'

§ 8. In the Indo-Iranian religion, the Asura of Heaven was often invoked in company with Mitra[3], the god of the heavenly light, and he let him share with himself the universal sovereignty. In the Veda, they are invoked as a pair (Mitrâ-Varu*n*â), which enjoys the same power and rights as Varu*n*a alone, as there is nothing more in Mitrâ-Varu*n*â than in Varu*n*a alone, Mitra being the light of Heaven, that is, the light of Varu*n*a. But Ahura Mazda could no longer bear an equal, and Mithra became one of his

accessible to man, the one on which we live, namely, *Hv*aniratha; which amounts to saying that there are seven earths. Parsi mythology knows also of seven heavens. *Hv*aniratha itself was divided into seven climes (Orm. Ahr. § 72). An enumeration of the seven Karshvare is to be found in Farg. XIX, 39.

[1] Most of which were already either divine or holy in the Indo-Iranian period: health and immortality are invoked in the Vedas as in the Avesta (see J. Darmesteter, Haurvatâ*t* et Ameretâ*t*, §§ 49 seq.); Asha Vahista is revered in the Vedas as *Ri*ta (vide infra, § 30); Spe*n*ta Ârmaiti is the Vedic goddess Aramati (§ 30); Khshathra vairya is the same as the Brahmanical Kshatra; Vohu-manô is a personification of the Vedic sumati (Orm. Ahr. §§ 196-201).

[2] Yast XIX, 16.

[3] Mitra means literally 'a friend;' it is the light as friendly to man (Orm. Ahr. §§ 59-61).

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creatures: 'This Mithra, the lord of wide pastures, I have created as worthy of sacrifice, as worthy of glorification, as I, Ahura Mazda, am myself[1].' But old formulae, no longer understood, in which Mithra and Ahura, or, rather, Mithra-Ahura, are invoked in an indivisible unity, dimly remind one that the Creator was formerly a brother to his creature.

§ 9. Thus came a time when Ahura was not only the maker of the world, the creator of the earth, water, trees, mountains, roads, wind, sleep, and light, was not only he who gives to man life, shape, and food, but was also the father of Tistrya, the rain-bestowing god, of Verethraghna, the fiend-smiting god, and of Haoma, the tree of eternal life, the father of the six Amesha Spe*n*tas, the father of all gods[2].

Yet, with all his might, he still needs the help of some god, of such as free the oppressed heavens from the grasp of the fiend. When storm rages in the atmosphere he offers up a sacrifice to Vayu, the bright storm god, who moves in the wind, he entreats him: 'Grant me the favour, thou Vayu whose action is most high[3], that I may smite the world of Angra Mainyu, and that he may not smite mine! Vayu, whose action is most high, granted the asked-for favour to the creator Ahura Mazda[4].' And when Zoroaster is born, Ahura entreats Ardvî Sûra Anâhita that the new-born hero may stand by him in the fight[5] (see § 40).

[1] He preserved, however, a high situation, both in the concrete and in the abstract mythology. As the god of the heavenly light, the lord of vast luminous space, of the wide pastures above (cf. § 16), he became later the god of the sun (Deo invicto Soli Mithrae; in Persian Mihr is the Sun). As light and truth are one and the same thing, viewed with the eyes of the body and of the mind, he became the god of truth and faith. He punishes the Mithra-drug, 'him who lies to Mithra' (or 'who lies to the contract,' since Mithra as a neuter noun means 'friendship, agreement, contract'); he is a judge in hell, in company with Rashnu, 'the true one,' the god of truth, a mere offshoot of Mithra in his moral character (Farg. IV, 54).

[2] Cf. Plut. de Iside, XLVII.

[3] Or, who workest in the heights above.

[4] Yt. XV, 3.

[5] In the same way his Greek counterpart, Zeus, the god of heaven, the lord and father both of gods and men, when besieged by the Titans, calls Thetis, Prometheus, and the Hecatonchirs to help him.

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§ 10. Whereas in India the fiends were daily driven farther and farther into the background, and by the prevalence of the metaphysical spirit gods and fiends came to be nothing more than changing and fleeting creatures of the everlasting, indifferent Being, Persia took her demons in real earnest; she feared them, she hated them, and the vague and unconscious dualism that lay at the bottom of the Indo-Iranian religion has its unsteady outlines sharply defined, and became the very form and frame of Mazdeism. The conflict was no more seen and heard in the passing storm only, but it raged through all the avenues of space and time. The Evil became a power of itself, engaged in an open and never-ceasing warfare with the Good. The Good was centred in the supreme god, in Ahura Mazda, the bright god of Heaven, the all-knowing Lord, the Maker, who, as the author of every good thing, was 'the good Spirit,' Spe*n*ta Mainyu. In front of him and opposed to him slowly rose the evil Spirit, Angra Mainyu.

We will briefly explain what became, in Mazdeism, of the several elements of the Indo-Iranian dualism, and then we will show how the whole system took a regular form.

§ 11. The war in nature was waged in the storm. The Vedas describe it as a battle fought by a god, Indra, armed with the lightning and thunder, against a serpent, Ahi, who has carried off the dawns or the rivers, described as goddesses or as milch cows, and who keeps them captive in the folds of the cloud.

This myth appears in a still simpler form in the Avesta: it is a fight for the possession of the light of *hv*arenô between Âtar and A*z*i Dahâka [1].

Âtar means 'fire;' he is both a thing and a person. He is sometimes described as the weapon of Ahura [2], but usually as his son [3], as the fire that springs from heaven can be conceived either as flung by it, or as born of it [4].

A*z*i Dahâka, 'the fiendish snake,' is a three-headed

[1] Yt. XIX, 47-52.
[2] Yasna LI (L), 9.
[3] Farg. III, 15; V, 10; XV, 26, &c.
[4] Cf. Clermont-Ganneau, in the Revue Critique, 1877, No. 52.

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dragon, who strives to seize and put out the *hv*arenô: he takes hold of it, but Âtar frightens him away and recovers the light.

The scene of the fight is the sea Vouru-kasha, a sea from which all the waters on the earth fall down with the winds and the clouds; in other words, they fight in the sea above[1], in the atmospheric field of battle[2].

§ 12. The same myth in the Vedas was described as a feat of Traitana or Trita Âptya, 'Trita, the son of waters,' who killed the three-headed, six-eyed fiend, and let loose the cows[3]. 'The son of waters[4]' is both in the Vedas and in the Avesta a name of the fire-god, as born from the cloud, in the lightning. The same tale is told in the same terms in the Avesta: Thraêtaona Âthwya killed A*z*i Dahâka (the fiendish snake), the three-mouthed, three-headed, six-eyed, . . . the most dreadful Dru*g* created by Angra Mainyu[5]. The scene of the battle is 'the four-cornered Varena[6],' which afterwards became a country on the earth, when Thraêtaona himself and A*z*i became earthly kings, but which was formerly nothing less than 'the four-pointed Varu*n*a[7],' that is, 'the four-sided Οὐρανός,' the Heavens.

§ 13. The fight for the waters was described in a myth of later growth, a sort of refacimento, the myth of Ti*s*trya and Apaosha. Apaosha[8] keeps away the rain: Ti*s*trya[9], worsted at first, then strengthened by a sacrifice which has been offered to him by Mazda, knocks down Apaosha[10] with his club, the fire Vâzi*s*ta[11], and the waters stream freely

[1] The *hv*arenô, Persian khurrah and farr, is properly the light of sovereignty, the glory from above which makes the king an earthly god. He who possesses it reigns, he who loses it falls down; when Yima lost it he perished and Azi Dahâka reigned; as when light disappears, the fiend rules supreme. Vide infra, § 39; and cf. Yt. XIX, 32 seq.

[2] See Farg. V, 15 seq.

[3] Rv. I, 158, 5; X, 99, 6.

[4] Generally, apâm napât.

[5] Yasna IX, 8 (25).

[6] Cathru-gaosho Varenô; v. Vendîdâd I, 18.

[7] Catur-asrir Varu*n*o, Rv. I, 152, 2. Cf. Orm. Ahr. § 65.

[8] 'The extinguisher' (?).

[9] Cf. § 36.

[10] Called also Spengaghra (Farg. XIX, 40).

[11] It is the groaning of the fiend under the stroke of that club that is heard in thunder (Bundahis 17, 11; cf. Farg. XIX, 40).

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down the seven Karshvare, led by the winds, by the son of the waters, and by the light that dwells in the waters[1].

§ 14. The god that conquers light is chiefly praised in the Vedas under the name of Indra V*ri*trahan, 'Indra the fiend-smiter.' His Iranian brother is named Verethraghna, which became by and by the genius of Victory (Bahrâm). Yet although he assumed a more abstract character than Indra, he retained the mythical features of the storm god[2], and his original nature was so little forgotten that he was worshipped on earth as a fire, the Bahrâm fire, which was believed to be an emanation from the fire above[3], and the most powerful protector of the land against foes and fiends.

§ 15. In the Indo-Iranian mythology, Vâyu was the word for both the atmosphere and the bright god who fights and conquers in it.

As a god, Vâyu became in Mazdeism Vayu, 'a god conqueror of light, a smiter of the fiends, all made of light, who moves in a golden car, with sonorous rings[4].' Ahura Mazda invokes him for help against Angra Mainyu[5].

§ 16. Another name of Vayu is Râma *hv*âstra: this word meant originally 'the god of the resting-place with good pastures,' the clouds in the atmosphere being often viewed as a herd of cows[6], and the Indian Vâyu as a good shepherd[7]. Hence came the connection of Râma *hv*âstra with Mithra, 'the lord of the wide pastures[8].' In later times, chiefly owing to a mistake in language (*hv*âstra being thought to be related to the root *hv*arez, 'to taste'), Râma *hv*âstra became the god who gives a good flavour to aliments[9].

§ 17. Considered as a thing, as the atmosphere, Vayu is the place where the god and the fiend meet: there is therefore a part of it which belongs to the good and another part which belongs to the evil[10]. Hence came the later notion that between Ormazd and Ahriman there is a void space, Vâi, in which their meeting takes place[11].

[1] Yt. VIII. [2] Yt. XIV. [3] Cf. V, 8.
[4] Yt. XV. [5] Cf. above, p. lxi. [6] See above, § 11.
[7] Cf. Atharva-veda II, 26, 1; Rv. I, 134, 4.
[8] Farg. III, 2; Yasna I, 3 (9). [9] Neriosengh ad Yasna, l. l.
[10] Yt. XV, 5. [11] Bundahis 1, 15.

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Hence came also the distinction of two Vai[1], the good one and the bad one, which, probably by the natural connection of Vayu, the atmosphere, with the heavens[2] whose movement is Destiny[3], became at last the good Fate and the bad Fate, or Destiny bringing good and evil, life and death[4].

§ 18. Azi is not always vanquished; he may also conquer; and it is just because the serpent has seized upon the sky and darkened the light, that the battle breaks out. Azi has carried off the sovereign light, the *hvarenô*, from Yima Khshaêta, 'the shining Yima[5].

In the course of time Thraêtaona, Yima, and Azi Dahâka became historical: it was told how King Jemshîd (Yima Khshâeta) had been overthrown and killed by the usurper Zohâk (Dahâka), a man with two snakes' heads upon his shoulders, and how Zohâk himself had been overthrown by a prince of the royal blood, Ferîdûn (Thraêtaona). Yet Zohâk, though vanquished, could not be killed; he was bound to Mount Damâvand, there to lie in bonds till the end of the world, when he shall be let loose, and then killed by Keresâspa[6]. The fiend is as long-lifed as the world, since as often as he is vanquished he appears again, as dark and fearful as ever[7].

§ 19. While the serpent passed thus from mythology into legend, he still continued under another name, or, more correctly, under another form of his name, âzi, a word which the Parsis converted into a pallid and lifeless abstraction by identifying it with a similar word from the same root, meaning 'want.' But that he was the very same being as Azi, the snake, appears from his adversaries: like Azi, he fights against Âtar, the fire, and strives to extinguish it[8], and together with the Pairikas, he wants to carry off the rain-floods, like the Indian Ahi[9].

§ 20. Mazdeism, as might be expected from its main

[1] Mainyô-i-Khard II, 115; cf. Farg. V, 8, n. 3.
[2] Cf. Farg. XIX, 16.
[3] Orm. Ahr. § 257.
[4] Farg. V, 8–9, text and notes.
[5] See above, p. lxiii, n. 1, and Yast XIX.
[6] Cf. § 39.
[7] Cf. Roth, Zeitschrift der Deutschen Morgenl. Gesellschaft II, 216.
[8] Farg. XVIII, 19 seq.
[9] Yasna LXVIII, 7 (LXVII, 18).

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principle, is very rich in demons. There are whole classes of them which belong to the Indo-Iranian mythology.

The Vedic Yâtus are found unaltered in the Avesta. The Yâtu in the Vedas is the demon taking any form he pleases, the fiend as a wizard: so he is in the Avesta also, where the name is likewise extended to the Yâtu-man, the sorcerer.

§ 21. With the Yâtus are often associated the Pairikas (the Paris)[1].

The Pairika corresponds in her origin (and perhaps as to her name) to the Indian Apsaras[2].

The light for which the storm god struggled was often compared, as is well known, to a fair maid or bride carried off by the fiend. There was a class of myths, in which, instead of being carried off, she was supposed to have given herself up, of her own free will, to the demon, and to have betrayed the god, her lover. In another form of myth, still more distant from the naturalistic origin, the Pairikas were 'nymphs of a fair, but erring line,' who seduced the heroes to lead them to their ruin. Afterwards the Pari became at length the seduction of idolatry[3].

In their oldest Avesta form they are still demoniac nymphs, who rob the gods and men of the heavenly waters: they hover between heaven and earth, in the midst of the sea Vouru-kasha, to keep off the rain-floods, and they work together with Âzi and Apaosha[4].

Then we see the Pairika, under the name of Knâthaiti, cleave to Keresâspa[5]. Keresâspa, like Thraêtaona, is a great smiter of demons, who killed the snake Srvara, a twin-brother of Azi Dahâka[6]. It was related in later tales that he was born immortal, but that having despised the holy religion he was killed, during his sleep, by a Turk, Niyâz[7], which, being translated into old myth, would mean that he

[1] Farg. VIII, 80. [2] Orm. Ahr. § 142.

[3] Ibid. p. 176, n. 6. Then pairikâm, the accusative of pairika, was interpreted as a Pahlavi compound, pari-kâm, 'love of the Paris' (Comm. ad Farg. XIX. 5).

[4] Yast VIII, 8, 39, 49–56; Yasna XVI, 8 (XVII, 46).

[5] Farg. I, 10. [6] Yasna IX, 11 (34); Yast XIX, 40.

[7] Bundahis 69, 13. On Niyâz, see Orm. Ahr. p. 216, n. 9.

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gave himself up to the Pairika Khnãthaiti, who delivered him asleep to the fiend. Yet he must rise from his sleep, at the end of time, to kill A*z*i, and Khnãthaiti will be killed at the same time by Saoshya*nt*[1], the son of Zarathu*s*tra, which shows her to be a genuine sister of A*z*i.

§ 22. Then come the host of storm fiends, the Drva*nt*s, the Dvara*nt*s, the Dregva*nt*s, all names meaning 'the running ones,' and referring to the headlong course of the fiends in storm, 'the onsets of the wounding crew.'

One of the foremost amongst the Drva*nt*s, their leader in their onsets, is Aêshma, 'the raving,' 'a fiend with the wounding spear.' Originally a mere epithet of the storm fiend, Aêshma was afterwards converted into an abstract, the demon of rage and anger, and became an expression for all moral wickedness, a mere name of Ahriman.

§ 23. A class of demons particularly interesting are the Varenya daêvas[2]. The phrase, an old one belonging to the Indo-European mythology, meant originally 'the gods in heaven,' οὐράνιοι θεοί; when the daêvas were converted into demons (see § 41), they became 'the fiends in the heavens,' the fiends who assail the sky; and later on, as the meaning of the word Varena was lost, 'the fiends of the Varena land;' and finally, nowadays, as their relation to Varena is lost to sight, they are turned by popular etymology, now into demons of lust, and now into demons of doubt[3].

§ 24. To the Pairika is closely related Bûshyãsta the yellow, the long-handed[4]. She lulls back to sleep the world as soon as awaked, and makes the faithful forget in slumber the hour of prayer[5]. But as at the same time she is said to have fallen upon Keresâspa[6], one sees that she belonged before to a more concrete sort of mythology, and was a sister to Khnãthaiti and to the Pairikas.

§ 25. A member of the same family is *G*ahi, who was

[1] Farg. XIX, 5.

[2] Farg. X, 14. The Mâzainya daêva (see Farg. X, 16 n.) are often invoked with them (Yast V, 22; XIII, 37; XX, 8).

[3] Aspendiârji.

[4] Farg. XI, 9.

[5] Farg. XVIII, 16 seq.

[6] Bundahis 69, 15.

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originally the god's bride giving herself up to the demon, and became then, by the progress of abstraction, the demon of unlawful love and unchastity[1]. The courtezan is her incarnation, as the sorcerer is that of the Yâtu.

§ 26. Death gave rise to several personations.

Sauru, which in our texts is only the proper name of a demon[2], was probably identical in meaning, as he is in name, with the Vedic *S*aru, 'the arrow,' a personification of the arrow of death as a godlike being[3].

The same idea seems to be conveyed by Ishu*s* *hv*â-thakhtô, 'the self-moving arrow[4],' a designation to be accounted for by the fact that *S*aru, in India, before becoming the arrow of death, was the arrow of lightning with which the god killed his foe.

A more abstract personification is Ithyê*g*ô marshaonem[5], 'the unseen death,' death which creeps unawares.

Astô vîdôtu*s*, 'the bone-divider[6],' who, like the Yama of the Sanskrit epic, holds a noose around the neck of all living creatures[7].

§ 27. In the conflict between gods and fiends man is active: he takes a part in it through the sacrifice.

The sacrifice is more than an act of worship, it is an act of assistance to the gods. Gods, like men, need drink and food to be strong; like men, they need praise and encouragement to be of good cheer[8]. When not strengthened by the sacrifice, they fly helpless before their foes. Ti*s*trya, worsted by Apaosha, cries to Ahura: 'O Ahura Mazda! men do not worship me with sacrifice and praise: should they worship me with sacrifice and praise, they would bring me the strength of ten horses, ten bulls, ten mountains, ten rivers.' Ahura offers him a sacrifice, he brings him thereby the

[1] Orm. Ahr. § 145. Cf. Farg. XXI, 1.

[2] Vide infra, § 41; Farg. X, 9; Bundahi*s* 5, 19.

[3] Orm. Ahr. § 212. [4] Farg. IV, 49. [5] Farg. XIX, 1.

[6] Farg. IV, 49. His mythical description might probably be completed by the Rabbinical and Arabian tales about the Breaking of the Sepulchre and the angels Monkir and Nakir (Sale, the Coran, Introd. p. 60, and Bargès, Journal Asiatique, 1843).

[7] See Farg. XIX, 29, n. 2. Closely related to Astô-vîdôtu is Vîzaresha (ibid.); on Bûiti, see Farg. XIX, 1, n. 3.

[8] See Orm. Ahr. §§ 87–88.

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strength of ten horses, ten bulls, ten mountains, ten rivers, Tistrya runs back to the battle-field and Apaosha flies before him[1].

§ 28. The sacrifice is composed of two elements, offerings and spells.

The offerings are libations of holy water (zaothra)[2], holy meat (myazda)[3], and Haoma. The last offering is the most sacred and powerful of all.

Haoma, the Indian Soma, is an intoxicating plant, the juice of which is drunk by the faithful for their own benefit and for the benefit of their gods. It comprises in it the powers of life of all the vegetable kingdom.

There are two Haomas: one is the yellow or golden Haoma, which is the earthly Haoma, and which, when prepared for the sacrifice, is the king of healing plants[4]; the other is the white Haoma or Gaokerena, which grows up in the middle of the sea Vouru-kasha, surrounded by the ten thousand healing plants[5]. It is by the drinking of Gaokerena that men, on the day of the resurrection, will become immortal[6].

§ 29. Spell or prayer is not less powerful than the offerings. In the beginning of the world, it was by reciting the Honover (Ahuna Vairya) that Ormazd confounded Ahriman[7]. Man, too, sends his prayer between the earth and the heavens, there to smite the fiends, the Ka*hv*aredhas and the Ka*hv*aredhis, the Kayadhas and the Kayadhis, the Za*n*das and the Yâtus[8].

§ 30. A number of divinities sprang from the hearth of the altar, most of which were already in existence during the Indo-Iranian period.

Piety, which every day brings offerings and prayers to the fire of the altar, was worshipped in the Vedas as Aramati, the goddess who every day, morning and evening,

[1] Yt. VIII, 23 seq.
[2] Prepared with certain rites and prayers; it is the Vedic hotrâ.
[3] A piece of meat placed on the draona (Farg. V, 25, n. 3).
[4] Bundahis 58, 10.
[5] Farg. XX, 4.
[6] Bundahis 42, 12; 59, 4.
[7] Bundahis. Cf. Farg. XIX, 9, 43; Yasna XIX.
[8] Yasna LXI (LX).

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streaming with the sacred butter, goes and gives up herself to Agni[1]. She was praised in the Avesta in a more sober manner as the abstract genius of piety; yet a few practices preserved evident traces of old myths on her union with Âtar, the fire-god[2].

Agni, as a messenger between gods and men, was known to the Vedas as Narâ-*s*ansa; hence came the Avesta messenger of Ahura, Nairyô-sangha[3].

The riches that go up from earth to heaven in the offerings of man and come down from heaven to earth in the gifts of the gods were deified as Râta[4], the gift, Ashi, the felicity[5], and more vividly in Pâre*n*di[6], the keeper of treasures, who comes on a sounding chariot, a sister to the Vedic Puramdhi.

The order of the world, the Vedic *Ri*ta, the Zend Asha, was deified as Asha Vahi*s*ta, 'the excellent Asha[7].'

§ 31. Sraosha is the priest god[8]: he first tied the Baresma into bundles, and offered up sacrifice to Ahura; he first sang the holy hymns: his weapons are the Ahuna-Vairya and the Yasna, and thrice in each day, in each night, he descends upon this Karshvare to smite Angra Mainyu and his crew of demons. It is he who, with his club uplifted, protects the living world from the terrors of the night, when the fiends rush upon the earth; it is he who protects the dead from the terrors of death, from the assaults of Angra Mainyu and Vîdôtu*s*[9]. It is through a sacrifice performed by Ormazd, as a Zôti, and Sraosha, as a Raspî[10], that at the end of time Ahriman will be for ever vanquished and brought to nought[11].

§ 32. Thus far, the single elements of Mazdeism do not essentially differ from those of the Vedic and Indo-European mythologies generally. Yet Mazdeism, as a whole, took an aspect of its own by grouping these elements in a new order, since by referring everything either

[1] Orm. Ahr. § 205.
[2] Farg. XXII, 7.
[3] Neriosengh.
[4] Farg. XIX, 19.
[5] Farsi Ardibehest.
[6] Orm. Ahr. § 200.
[7] Yasna LVI.
[8] Farg. XVIII, 51 seq.
[9] Farg. VII, 52, n. 4; XIX, 46, n. 8.
[10] Cf. Farg. V, 57, n.
[11] Bundahis 76, 11.

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to Ahura Mazda or Angra Mainyu as its source, it came to divide the world into two symmetrical halves, in both of which a strong unity prevailed. The change was summed up in the rising of Angra Mainyu, a being of mixed nature, who was produced by abstract speculation from the old Indo-European storm fiend, and who borrowed his form from the supreme god himself. On the one hand, as the world battle is only an enlarged form of the mythical storm fight, Angra Mainyu, the fiend of fiends and the leader of the evil powers, is partly an abstract embodiment of their energies and feats; on the other hand, as the antagonist of Ahura, he is modelled after him, and is partly, as it were, a negative projection of Ahura[1].

Ahura is all light, truth, goodness, and knowledge; Angra Mainyu is all darkness, falsehood, wickedness, and ignorance[2].

Ahura dwells in the infinite light; Angra Mainyu dwells in the infinite night.

Whatever the good Spirit makes, the evil Spirit mars. When the world was created, Angra Mainyu broke into it[3], opposed every creation of Ahura's with a plague of his own[4], killed the first-born bull that had been the first offspring and source of life on earth[5], he mixed poison with plants, smoke with fire, sin with man, and death with life.

§ 33. Under Ahura were ranged the six Amesha Spe*n*tas. They were at first mere personifications of virtues and moral or liturgical powers[6]; but as their lord and father ruled over the whole of the world, they took by and by each a part of the world under their care. The choice was not altogether artificial, but partly natural and spontaneous. The empire of waters and trees was vested in Haurvatâ*t* and Ameretâ*t*, health and immortality, through the influence of old Indo-Iranian formulae, in which waters and trees were invoked as the springs of health and life. More complex trains of ideas and partly the influence of analogy fixed the

[1] Orm. Ahr. § 85.
[2] Bundahis I; cf. Yasna XXX.
[3] Yast XIII, 77.
[4] Cf. Farg. I.
[5] Cf. Farg. XXI, 1.
[6] See above, p. lx.

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field of action of the others. Khshathra Vairya, the perfect sovereignty, had molten brass for its emblem, as the god in the storm established his empire by means of that 'molten brass,' the fire of lightning; he thus became the king of metals in general. Asha Vahista, the holy order of the world, as maintained chiefly by the sacrificial fire, became the genius of fire. Ârmaiti seems to have become a goddess of the earth as early as the Indo-Iranian period, and Vohu-manô had the living creation left to his superintendence [1].

§ 34. The Amesha Spentas projected, as it were, out of themselves, as many Daêvas or demons, who, either in their being or functions, were, most of them, hardly more than dim inverted images of the very gods they were to oppose, and whom they followed through all their successive evolutions. Haurvatât and Ameretât, health and life, were opposed by Tauru and Zairi, sickness and decay, who changed into rulers of thirst and hunger when Haurvatât and Ameretât had become the Amshaspands of waters and trees.

Vohu-manô, or good thought, was reflected in Akô-manô, evil thought. Sauru, the arrow of death [2], Indra, a name or epithet of fire as destructive [3], Nâunhaithya, an old Indo-Iranian divinity whose meaning was forgotten in Iran and misinterpreted by popular etymology [4], were opposed, respectively, to Khshathra Vairya, Asha Vahista, and Spenta Ârmaiti, and became the demons of tyranny, corruption, and impiety.

Then came the symmetrical armies of the numberless gods and fiends, Yazatas and Drvants.

§ 35. Everything in the world was engaged in the conflict. Whatever works, or is fancied to work, for the good of man or for his harm, for the wider spread of life or against it, comes from, and strives for, either Ahura or Angra Mainyu.

Animals are enlisted under the standards of either the one spirit or the other [5]. In the eyes of the Parsis, they

[1] Orm. Ahr. §§ 202–206.

[2] See above, p. lxviii. [3] See § 41. [4] Ibid.

[5] A strict discipline prevails among them. Every class of animals has a chief or ratu above it (Bund. XXIV). The same organisation extends to all the beings

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belong either to Ormazd or Ahriman according as they are useful or hurtful to man; but, in fact, they belonged originally to either the one or the other, according as they had been incarnations of the god or of the fiend, that is, as they chanced to have lent their forms to either in the storm tales[1]. In a few cases, of course, the habits of the animal had not been without influence upon its mythic destiny: but the determinative cause was different. The fiend was not described as a serpent because the serpent is a subtle and crafty reptile, but because the storm fiend envelops the goddess of light, or the milch cows of the raining heavens, with the coils of the cloud as with a snake's folds. It was not animal psychology that disguised gods and fiends as dogs, otters, hedge-hogs, and cocks, or as snakes, tortoises, frogs, and ants, but the accidents of physical qualities and the caprice of popular fancy, as both the god and the fiend might be compared with, and transformed into, any object, the idea of which was suggested by the uproar of the storm, the blazing of the lightning, the streaming of the water, or the hue and shape of the clouds.

Killing the Ahrimanian creatures, the Khrafstras[2], is killing Ahriman himself, and sin may be atoned for by this means[3]. Killing an Ormazdean animal is an abomination, it is killing God himself. Persia was on the brink of zoolatry, and escaped it only by misunderstanding the principle she followed[4].

in nature: stars, men, gods have their respective ratus, Tistrya, Zoroaster, Ahura.

[1] Orm. Ahr. §§ 227–231.

[2] Farg. III, 10; XIV, 5 seq., 8, n. 8; XVIII, 70, &c.

[3] There is scarcely any religious custom that can be followed through so continuous a series of historical evidence: fifth century B.C., Herodotus I, 140; first century A. D., Plutarch, De Isid. XLVI; Quaest Conviv. IV, 5, 2; sixth century, Agathias II, 24; seventeenth century, G. du Chinon.

[4] Thus arose a classification which was often at variance with its supposed principle. As the god who rushes in the lightning was said to move on a raven's wings, with a hawk's flight, birds of prey belonged to the realm of Ormazd. The Parsi theologians were puzzled at this fact. but their ingenuity proved equal to the emergency: Ormazd, while creating the hunting hawk, said to him: 'O thou hunting hawk! I have created thee; but I ought rather to be sorry than glad of it: for thou doest the will of Ahriman much more than mine: like a wicked man who never has money enough, thou art never satisfied with killing birds.

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§ 36. The fulgurating conqueror of Apaosha, Tistrya, was described in mythic tales sometimes as a boar with golden horns, sometimes as a horse with yellow ears, sometimes as a beautiful youth. But as he had been compared to a shining star on account of the gleaming of lightning, the stars joined in the fray, where they stood with Tistrya on Ahura's side; and partly for the sake of symmetry, partly owing to Chaldaean influences, the planets passed into the army of Ahriman.

§ 37. Man, according to his deeds, belongs to Ormazd or to Ahriman. He belongs to Ormazd, he is a man of Asha, a holy one, if he offers sacrifice to Ormazd and the gods, if he helps them by good thoughts, words, and deeds, if he enlarges the world of Ormazd by spreading life over the world, and if he makes the realm of Ahriman narrower by destroying his creatures. A man of Asha is the Athravan (priest) who drives away fiends and diseases by spells, the Rathaêsta (warrior) who with his club crushes the head of the impious, the Vâstryô (husbandman) who makes good and plentiful harvests grow up out of the earth. He who does the contrary is a Drva*nt*, 'demon,' an Anashavan, 'foe of Asha,' an Ashemaogha, 'confounder of Asha.'

The man of Asha who has lived for Ahura Mazda will have a seat near him in heaven, in the same way as in India the man of *Ri*ta, the faithful one, goes to the palace of Varu*n*a, there to live with the forefathers, the Pit*ri*s, a life of everlasting happiness[1]. Thence he will go out, at the end of time, when the dead shall rise, and live a new and all-happy life on the earth freed from evil and death.

But hadst thou not been made by me, Ahriman, bloody Ahriman, would have made thee with the size of a man, and there would no more be any small creature left alive' (Bundahis XIV). Inversely Ahriman created a lovely bird, the peacock, to show that he did not do evil from any incapacity of doing well, but through wilful wickedness (Eznik); Satan is still nowadays invoked by the Yezidis as Melek Taus ('angel peacock').

[1] From the worship of the Pit*ri*s was developed in Iran the worship of the Fravashis, who being at first identical with the Pit*ri*s, with the souls of the departed, became by and by a distinct principle. The Fravashi was independent of the circumstances of life or death, an immortal part of the individual which existed before man and outlived him. Not only man was endowed with a Fravashi, but gods too, and the sky, fire, waters, and plants (Orm. Ahr. §§ 112–113).

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§ 38. This brings us to speak of a series of myths which have done much towards obscuring the close connection between the Avesta and the Vedic mythologies: I mean the myths about the heavenly life of Yima.

In the Veda Yama, the son of Vivasvat, is the first man and, therefore, the first of the dead, the king of the dead. As such he is the centre of gathering for the departed, and he presides over them in heaven, in the Yamasâdanam, as king of men, near Varuṇa the king of gods.

His Avesta twin-brother, Yima, the son of Vîvanghat, is no longer the first man, as this character had been transferred to another hero, of later growth, Gayô Maratan; yet he has kept nearly all the attributes which were derived from his former character: on the one hand he is the first king, and the founder of civilisation; on the other hand, 'the best mortals' gather around him in a marvellous palace, in Airyanem Vaêgô, which appears to be identical with the Yamasâdanam from Yama meeting there with Ahura and the gods, and making his people live there a blessed life[1]. But, by and by, as it was forgotten that Yima was the first man and the first of the dead, it was also forgotten that his people were nothing else than the dead going to their common ancestor above and to the king of heaven: the people in the Vara were no longer recognised as the human race, but became a race of a supernatural character, different from those who continued going, day by day, from earth to heaven to join Ahura Mazda[2].

§ 39. But the life of the world is limited, the struggle is not to last for ever, and Ahriman will be defeated at last.

The world was imagined as lasting a long year of twelve millenniums. There had been an old myth, connected with that notion, which made the world end in a frightful winter[3], to be succeeded by an eternal spring, when the blessed would come down from the Vara of Yima to repeople the earth. But as storm was the ordinary and more dramatic form of the strife, there was another version, according to

[1] See Farg. II.
[2] Farg. XIX, 28 seq.
[3] Cf. Farg. II, Introd. and § 21 seq.

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which the world ended in a storm, and this version became the definitive one.

The serpent, Azi Dahâka, let loose, takes hold of the world again. As the temporary disappearance of the light was often mythically described either as the sleeping of the god, or as his absence, or death, its reappearance was indicative of the awakening of the hero, or his return, or the arrival of a son born to him. Hence came the tales about Keresâspa awakening from his sleep to kill the snake finally[1]; the tales about Peshôtanu, Aghraêratha, Khumbya, and others living in remote countries till the day of the last fight is come[2]; and, lastly, the tales about Saoshya*nt*, the son who is to be born to Zarathustra at the end of time, and to bring eternal light and life to mankind, as his father brought them the law and the truth. This brings us to the question whether any historical reality underlies the legend of Zarathustra or Zoroaster.

§ 40. Mazdeism has often been called Zoroaster's religion in the same sense as Islam is called Muhammed's religion, that is, as being the work of a man named Zoroaster, a view which was favoured, not only by the Parsi and Greek accounts, but by the strong unity and symmetry of the whole system. Moreover, as the moral and abstract spirit which pervades Mazdeism is different from the Vedic spirit, and as the word deva, which means a god in Sanskrit, means a demon in the Avesta, it was thought that Zoroaster's work had been a work of reaction against Indian polytheism, in fact, a religious schism. When he lived no one knows, and every one agrees that all that the Parsis and the Greeks tell of him is mere legend, through which no solid historical facts can be arrived at. The question is whether Zoroaster was a man converted into a god, or a god converted into a man. No one who reads, with a mind free from the yoke of classical recollections, I do not say the Book of Zoroaster (which may be charged with being a modern romance of recent invention), but the Avesta itself, will have any doubt that Zoroaster is no less an essential

[1] See above, p. lxv. [2] Bundahis XXX.

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part of the Mazdean mythology than the son expected to be born to him, at the end of time, to destroy Ahriman[1].

Zoroaster is not described as one who brings new truth and drives away error, but as one who overthrows the demons: he is a smiter of fiends, like Verethraghna, Apâm Napât, Tistrya, Vayu, or Keresâspa, and he is stronger and more valiant than Keresâspa himself[2]; the difference between him and them is that, whereas they smite the fiend with material weapons, he smites them chiefly with a spiritual one, the word or prayer. We say 'chiefly' because the holy word is not his only weapon; he repels the assaults of Ahriman with stones as big as a house which Ahura has given to him[3], and which were furnished, no doubt, from the same quarry as the stones which are cast at their enemies by Indra, by Agni, by the Maruts, or by Thor, and which are 'the flame, wherewith, as with a stone[4],' the storm god aims at the fiend. Therefore his birth[5], like the birth of every storm god, is longed for and hailed with joy as the signal of its deliverance by the whole living creation, because it is the end of the dark and arid reign of the demon: 'In his birth, in his growth did the floods and trees rejoice; in his birth, in his growth the floods and trees did grow up; in his birth, in his growth the floods and trees exclaimed with joy[6].' Ahura himself longs for him and fears lest the hero about to be born may not stand by him: 'He offered up a sacrifice to Ardvî Sûra Anâhita, he, the Maker, Ahura Mazda; he offered up the Haoma, the Myazda, the Baresma, the holy words, he besought her, saying: Vouchsafe me that boon, O high, mighty, undefiled goddess, that I may bring about the son of Pourushaspa, the holy Zara-

[1] The same view as to the mythological character of Zoroaster was maintained, although with different arguments, by Professor Kern in an essay 'Over het woord Zarathustra,' as I see from a short abstract of it which Professor Max Müller kindly wrote for me.

[2] Yast XIX, 38. [3] Farg. XIX, 4. [4] Rig-veda II, 30, 4.

[5] A singular trait of his birth, according to Pliny, who is on this point in perfect accordance with later Parsi tradition, is that, alone of mortals, he laughed while being born; this shows that his native place is in the very same regions where the Vedic Maruts are born, those storm genii 'born of the laughter of the lightning' ('I laugh as I pass in thunder' says the Cloud in Shelley; cf. the Persian Khandah i barq, 'the laughter of the lightning').

[6] Yast XIII, 93.

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thustra, to think according to the law, to speak according to the law, to work according to the law!' Ardvî Surâ Anâhita granted that boon to him who was offering up libations, sacrificing and beseeching[1].

Zarathustra stands by Ahura. The fiends come rushing along from hell to kill him, and fly away terrified by his *hv*arenô: Angra Mainyu himself is driven away by the stones he hurls at him[2]. But the great weapon of Zarathustra is neither the thunder-stones he hurls, nor the glory with which he is surrounded, it is the Word[2].

In the voice of the thunder the Greeks recognised the warning of a god which the wise understand, and they worshipped it as Ὄσσα Διὸς ἄγγελος, 'the Word, messenger of Zeus;' the Romans worshipped it as a goddess, Fama; India adores it as 'the Voice in the cloud,' Vâ*k* Âmbh*rinî*, which issues from the waters, from the forehead of the father, and hurls the deadly arrow against the foe of Brahman. So the word from above is either a weapon that kills, or a revelation that teaches: in the mouth of Zarathustra it is both: now 'he smites down Angra Mainyu with the Ahuna vairya (Honover) as he would do with stones as big as a house, and he burns him up with the Ashem vohu as with melted brass[3];' now he converses with Ahura, on the mountain of the holy questions, in the forest of the holy questions[4]. Any storm god, whose voice descends from above to the earth, may become a godlike messenger, a lawgiver, a Zarathustra. Nor is Zarathustra the only lawgiver, the only prophet, of whom the Avesta knows: Gayô Maratan, Yima, the bird Kar*s*iptan[5], each of whom, under different names, forms, and functions, are one and the same being with Zarathustra, that is to say, the godlike champion in the struggle for light, knew the law as well as Zarathustra. But as mythology, like language and life, likes to reduce every organ to one function, Zarathustra became the titulary lawgiver[6].

[1] Yast V, 18. [2] Orm. Ahr. § 162 seq. [3] Yast XVII, 18.
[4] Farg. XXII, 19. [5] Farg. II, 3, 42; Yast XIII, 87.
[6] The law is generally known as Dâtem vîdaêvô-dâtem (cf. V, 1); as emanating from Ahura it is Mathra Spe*n*ta, 'the holy word,' which is the soul of Ahura (Farg. XIX, 14).

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As he overwhelmed Angra Mainyu during his lifetime by his spell, he is to overwhelm him at the end of time by the hands of a son yet unborn. 'Three times he came near unto his wife Hrôgvi, and three times the seed fell upon the ground. The Ized Neriosengh took what was bright and strong in it and intrusted it to the Ized Anâhita. At the appointed time, it will be united again with a maternal womb: 99,999 Fravashis of the faithful watch over it, lest the fiends destroy it[1].' A maid bathing in the lake Kăsava will conceive by it and bring forth the victorious Saoshyant (Sôshyôs), who will come from the region of the dawn to free the world from death and decay, from corruption and rottenness, ever living and ever thriving, when the dead shall rise and immortality commence[2].

All the features in Zarathustra point to a god: that the god may have grown up from a man, that pre-existent mythic elements may have gathered around the name of a man, born on earth, and by and by surrounded the human face with the aureole of a god, may of course be maintained, but only on condition that one may distinctly express what was the real work of Zoroaster. That he raised a new religion against the Vedic religion, and cast down into hell the gods of older days can no longer be maintained, since the gods, the ideas, and the worship of Mazdeism are shown to emanate directly from the old religion, and have nothing more of a reaction against it than Zend has against Sanskrit.

§ 41. The only evidence in favour of the old hypothesis of a religious schism is reduced to the evidence of a few words which might à priori be challenged, as the life of words is not the same as the life of the things they express, the nature of things does not change with the meaning of the syllables which were attached to them for a while, and the history of the world is not a chapter of grammar. And, in fact, the evidence appealed to, when more closely considered, proves to speak against the very theory it is meant

[1] Bund. XXXIII; Eznik. The whole of the myth belongs to the Avesta period, as appears from Yast XIII, 61; Vendîdâd XIX, 5.

[2] Yast XIX, 89 seq.

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to support. The word Asura, which in the Avesta means 'the Lord,' and is the name of the supreme God, means 'a demon' in the Brahmanical literature; but in the older religion of the Vedas it is quite as august as in the Avesta, and is applied to the highest deities, and particularly to Varu*n*a, the Indian brother of Ahura. This shows that when the Iranians and Indians sallied forth from their common native land, the Asura continued for a long time to be the Lord in India as well as in Persia; and the change took place, not in Iran, but in India. The descent of the word daêva from 'a god' to 'a demon' is a mere accident of language. There were in the Indo-Iranian language three words expressive of divinity: Asura, 'the Lord,' Ya*g*ata, 'the one who is worthy of sacrifice,' Daêva, 'the shining one.' Asura became the name of the supreme God, Ya*g*ata was the general name of all gods. Now as there were old Indo-Iranian formulae which deprecated the wrath of both men and devas (gods), or invoked the aid of some god against the hate and oppression of both men and devas[1], that word daêva, which had become obsolete (because Asura and Ya*g*ata met all the wants of religious language), took by and by from formulae of this kind a dark and fiendish meaning. What favoured the change was the want of a technical word for expressing the general notion of a fiend, a want the more felt as the dualistic idea acquired greater strength and distinctness. Etymology was unable to preserve the Daêvas from this degradation, as the root div, 'to shine,' was lost in Zend, and thus the primitive meaning being forgotten, the word was ready to take any new meaning which chance or necessity should give to it. But only the word descended into hell, not the beings it denoted; neither Varu*n*a, nor Mitra, nor the Âdityas, nor Agni, nor Soma, in fact none of the old Aryan deities fell or tottered. Though the word Indra is the name of a fiend in the Avesta, the Vedic god it denotes was as bright and as mighty in Iran as in India under the name of Verethraghna: and as we do not know the etymological mean-

[1] Rig-veda VI, 62, 8; VII, 52, 1; VIII, 19, 6; Yast X, 34; Yasna IX (60).

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ing of the name, it may have been such epithet as could be applied to a fiend as well as to a god. The same can be said of Naunghaithya. Moreover, both Indra and Naunghaithya are in the Avesta mere names: neither the Avesta nor old tradition knows anything about them, which would look very strange, had they been vanquished in a religious struggle, as they should have played the foremost part at the head of the fiends. As to the third comparison established between the Iranian demon Sauru and the Indian god Sarva, it fails utterly, as Sauru is the Vedic Saru, a symbol of death, and both are therefore beings of the same nature.

§ 42. Therefore, so far as the Vedic religion and the Avesta religion are concerned, there is not the abyss of a schism between them. They are quite different, and must be so, since each of them lived its own life, and living is changing; but nowhere is the link broken that binds both to their common source. Nowhere in the Avesta is the effort of any man felt who, standing against the belief of his people, enforces upon them a new creed, by the ascendancy of his genius, and turns the stream of their thoughts from the bed wherein it had flowed for centuries. There was no religious revolution: there was only a long and slow movement which led, by insensible degrees, the vague and unconscious dualism of the Indo-Iranian religion onwards to the sharply defined dualism of the Magi.

It does not follow hence, of course, that there was nothing left to individual genius in the formation of Mazdeism; the contrary is evident à priori from the fact that Mazdeism expresses the ideas of a sacerdotal caste. It sprang from the long elaboration of successive generations of priests, and that elaboration is so far from having been the work of one day and of one man that the exact symmetry which is the chief characteristic of Mazdeism is still imperfect in the Avesta on certain most important points. For instance, the opposition of six arch-fiends to the six arch-gods which we find in Plutarch and in the Bundahis was still unknown when the Xth Fargard of the Vendîdâd and the XIXth Yast were composed, and the stars were not yet members

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of the Ormazdean army when the bulk of the VIIIth Yast was written.

The reflective spirit that had given rise to Mazdeism never rested, but continued to produce new systems; and there is hardly any religion in which slow growth and continual change is more apparent. When the Magi had accounted for the existence of evil by the existence of two principles, there arose the question how there could be two principles, and a longing for unity was felt, which found its satisfaction in the assumption that both are derived from one and the same principle. This principle was, according to divers sects, either Space, or Infinite Light, or Boundless Time, or Fate[1]. Of most of these systems no direct trace is found in the Avesta[2], yet they existed already in the time of Aristotle[3].

They came at last to pure monotheism. Some forty years ago when the Rev. Dr. Wilson was engaged in his controversy with the Parsis, some of his opponents repelled the charge of dualism by denying to Ahriman any real existence, and making him a symbolical personification of bad instincts in man. It was not difficult for the Doctor to show that they were at variance with their sacred books, and critics in Europe occasionally wondered at the progress made by the Parsis in rationalism of the school of Voltaire and Gibbon. Yet there was no European influence at the bottom; and long before the Parsis had heard of Europe and Christianity, commentators, explaining the myth of Tahmurath, who rode for thirty years on Ahriman as a horse, interpreted the feat of the old legendary king as the

[1] All these four principles are only abstract forms of Ormazd himself, at least in his first naturalistic character of the Heaven God. Heaven is Infinite Space, it is Infinite Light, and by its movement it gives rise to Time and to Fate (Orm. Ahr. §§ 244–259). Time is twofold: there is the limited time that measures the duration of the world (see above, § 39) and lasts 12,000 years, which is Zrvan dareghô-*hv*adâta, 'the Sovereign Time of the long period;' and there is 'the Boundless Time,' Zrvan akarana (Farg. XIX, 9).

[2] When Vendîdâd XIX, 9 was written, the Zervanitic system seems to have been, if not fully developed, at least already existent.

[3] Eudemos (ap. Damascius, ed. Kopp, 384) knows of χρόνος and τόπος as the first principles of the Magi; Boundless Time is already transformed into a legendary hero in Berosus (third century B.C.)

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curbing of evil passion and restraining the Ahriman in the heart of man[1]. That idealistic interpretation was current as early as the fifteenth century, and is prevalent now with most of the Dasturs[2]. To what extent that alteration may have been influenced by Islamism, can hardly be decided; there are even some faint signs that it began at a time when the old religion was still flourishing; at any rate, no one can think of ascribing to one man, or to one time, that slow change from dualism to monotheism, which is, however, really deeper and wider than the movement which, in prehistoric times, brought the Magi from an imperfect form of dualism to one more perfect.

CHAPTER V.

THE VENDÎDÂD.

§ 1. According to Parsi tradition the Vendîdâd[3] is the only Nosk, out of the twenty-one, that was preserved in its entirety[4]. This is a statement to which it is difficult to trust; for, if there is anything that shows how right the Parsis are in admitting that the Avesta is only a collection of fragments, it is just the fragmentary character of the Vendîdâd.

The Vendîdâd has often been described as the book of the laws of the Parsis; it may be more exactly called the code of purification, a description, however, which is itself only so far correct that the laws of purification are the object of the largest part of the book.

[1] Aogemaidê, ed. Geiger, p. 36, § 92; Mirkhond, History of the Early Kings of Persia, tr. Shea, p. 98. Cf. Revue Critique, 1879, II, 163.

[2] 'The Parsis are now strict monotheists, and whatever may have been the views of former philosophical writings, their one supreme deity is Ahura Mazda. Their views of Angra Mainyu seem to differ in no respect from what is supposed to be the orthodox Christian view of the devil.' Haug's Essays, 2nd ed. p. 53. Mandelslo, in the seventeenth century, speaks of Parsîism as a monotheistic religion.

[3] The word Vendîdâd is a corruption of Vîdaêvô-dâtem (dâtem), 'the anti-demoniac law.' It is sometimes applied to the whole of the law (Vendîdâd Sâdah).

[4] See above, p. xxxii.

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The first two chapters deal with mythical matter, without any direct connection with the general object of the Vendîdâd, and are remnants of an old epic and cosmogonic literature. The first deals with the creations and counter-creations of Ahura Mazda and Angra Mainyu; the second speaks of Yima, the founder of civilisation. Although there was no particular reason for placing them in the Vendîdâd, as soon as they were admitted into it they were put at the beginning, because they referred to the first ages of the world. Three chapters of a mythical character, about the origin of medicine, were put at the end of the book, for want of any better place, but might as well have been kept apart[1], as was the so-called Hadhokht Nosk fragment. There is also another mythical Fargard, the nineteenth, which, as it treats of the revelation of the law by Ahura to Zarathustra, would have been more suitably placed at the beginning of the Vendîdâd proper, that is, as the third Fargard.

The other seventeen chapters deal chiefly with religious observances, although mythical fragments, or moral digressions, are met with here and there, which are more or less artificially connected with the text, and which were most probably not written along with the passages which they follow[2].

§ 2. A rough attempt at regular order appears in these seventeen chapters: nearly all the matter contained in the eight chapters from V to XII deals chiefly with impurity from the dead and the way of dispelling it; but the subject is again treated, here and there, in other Fargards[3], and matter irrelevant to the subject has also found its way into these same eight Fargards[4]. Fargards XIII and XIV are devoted to the dog, but must be completed with a part of the XVth. Fargards XVI, XVII, and most part of XVIII deal with several sorts of uncleanness, and their proper

[1] As an introduction to a code of laws on physicians; see Farg. VII, 36–44.
[2] For instance, Farg. V, 15–20; III, 24–29; 30–32; 33; IV, 47–49.
[3] III, 14–22; 36 seq.; XIX, 11–25.
[4] The passages on medicine (VII, 36–44), and on the sea Vouru-kasha (V, 15–20).

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place should rather have been after the XIIth Fargard. Fargard III is devoted to the earth[1]; Fargard IV stands by itself, as it deals with a matter which is treated only there, namely, civil and penal laws[2].

No better order prevails within these several parts: prescriptions on one and the same subject are scattered about through several Fargards, without any subject being treated at once in a full and exhaustive way; and this occasions needless repetitions[3].

The main cause of this disorder was, of course, that the advantage of order is rarely felt by Orientals; but it was further promoted by the very form of exposition adopted by the first composers of the Vendîdâd. The law is revealed by Ahura in a series of answers to questions put to him by Zarathustra[4]; and as these questions are not of a general character, but refer to details, the matter is much broken into fragments, each of which, consisting of a question with its answer, stands by itself, as an independent passage.

We shall treat in the following pages, first of the laws of purification, then of the civil laws, and, lastly, of the penalties both religious and civil.

A.

§ 3. The first object of man is purity, yaozdau: 'purity is for man, next to life, the greatest good[5].'

Purity and impurity have not in the Vendîdâd the exclusively spiritual meaning which they have in our languages: they do not refer to an inward state of the

[1] It contains two digressions, the one on funeral laws, the other on husbandry. See Farg. III, Introd.

[2] It contains one digression on physical weal, which must have belonged originally to Farg. III. See Farg. IV, Introd.

[3] V, 27-30 = VII, 6-9; V, 45-54 = VII, 60-69; V, 57-62 = VII, 17-22.

[4] The outward form of the Vendîdâd has been often compared with that of the Books of Moses. But in reality, in the Bible, there is no conversation between God and the lawgiver: the law comes down unasked, and God gives commands, but gives no answers. In the Vendîdâd, on the contrary, it is the wish of man, not the will of God, that is the first cause of the revelation. Man must ask of Ahura, who knows everything, and is pleased to answer (XVIII, 13 seq.); the law is 'the question to Ahura,' âhuri frasnô.

[5] Farg. V, 21, from Yasna XLVIII (XLVII), 5.

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person, but chiefly to a physical state of the body. Impurity or uncleanness may be described as the state of a person or thing that is possessed of the demon; and the object of purification is to expel the demon.

The principal means by which uncleanness enters man is death, as death is the triumph of the demon.

When a man dies, as soon as the soul has parted from the body, the Drug Nasu or Corpse-Drug falls upon the dead from the regions of hell, and whoever thenceforth touches the corpse becomes unclean, and makes unclean whomsoever he touches [1].

The Drug is expelled from the dead by means of the Sag-dîd, 'the look of the dog:' 'a four-eyed dog' or 'a white one with yellow ears' is brought near the body and is made to look at the dead; as soon as he has done so, the Drug flees back to hell [2].

The Drug is expelled from the living, whom she has seized through their contact with the dead, by a process of washings with ox's urine (gômêz or nîrang) and with water, combined with the Sag-dîd [3].

The real import of these ceremonies is shown by the spells which accompany their performance: 'Perish, O fiendish Drug! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Drug! Rush away, O Drug! Perish away, O Drug! Perish away to the regions of the north, never more to give unto death the living world of the holy spirit!'

Thus, in the death of a man, there is more involved than the death of one man: the power of death, called forth from hell, threatens from the corpse, as from a stronghold, the whole world of the living, ready to seize whatever may fall within his reach, and 'from the dead defiles the living, from the living rushes upon the living.' When a man dies in a house, there is danger for three days lest somebody else should die in that house [4].

[1] Farg. VII, 1 seq.

[2] In the shape of a fly. 'The fly that came to the smell of the dead body was thought to be the corpse-spirit that came to take possession of the dead in the name of Ahriman' (Justi, Persien, p. 88).

[3] Farg. VIII, 35–72; IX, 12–36.

[4] Saddar 78.

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The notion or feeling, out of which these ceremonies grew, was far from unknown to the other Indo-European peoples: what was peculiar to Mazdeism was that it carried it to an extreme, and preserved a clearer sense of it, while elsewhere it grew dimmer and dimmer, and faded away. In fact, when the Greek, going out of a house where a dead man lay, sprinkled himself with water from the ἀρδανίον at the door, it was death that he drove away from himself. The Vedic Indian, too, although his rites were intended chiefly for the benefit of the dead, considered himself in danger and, while burning the corpse, cried aloud: 'Away, go away, O Death! injure not our sons and our men!' (Rig-veda X, 18, 1.)

§ 4. As to the rites by means of which the Drug is expelled, they are the performance of myths. There is nothing in worship but what existed before in mythology. What we call a practice is only an imitation of gods, an ὁμοίωσις θεῷ, as man fancies he can bring about the things he wants, by performing the acts which are supposed to have brought about things of the same kind when practised by the gods.

The Parsis, being at a loss to find four-eyed dogs, interpret the name as meaning a dog with two spots above the eyes[1]: but it is clear that the two-spotted dog's services are only accepted for want of a four-eyed one, or of a white one with yellow ears, which amounts to saying that there were myths, according to which the death-fiend was driven away by dogs of that description. This reminds one at once of the three-headed Kerberos, watching at the doors of hell, and, still more, of the two brown, four-eyed dogs of Yama, who guard the ways to the realm of death[2].

The identity of the four-eyed dog of the Parsi with Kerberos and Yama's dogs appears, moreover, from the Parsi tradition that the yellow-eared dog watches at the

[1] In practice they are still less particular: 'the Sag-dîd may be performed by a shepherd's dog, by a house dog, by a Vohunazga dog (see Farg. XIII, 19, n.), or by a young dog (a dog four months old), Comm. ad Farg. VII, 2. As birds of prey are as fiend-smiting as the dog (see above, p. lxxiii, n. 4), they are Nasu-smiters like him, and one may appeal to their services, when there is no dog at hand (see Farg. VII, 3, n. 5).

[2] Rig-veda X, 14, 10 seq.

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head of the *K*inva*t* bridge, which leads from this to the next world, and with his barking drives away the fiend from the souls of the holy ones, lest he should drag them to hell [1].

Wherever the corpse passes by, death walks with it; all along the way it has gone, from the house to its last resting-place, a spirit of death is breathing and threatening the living. Therefore, no man, no flock, no being whatever that belongs to the world of Ahura, is allowed to pass by that way until the deadly breath, that blows through it, has been blown away to hell [2]. The four-eyed dog is made to go through the way three times, or six times, or nine times, while the priest helps the look of the dog with his spells, dreaded by the Dru*g*.

§ 5. The use of gômêz in cleansing the unclean is also derived from old mythic conceptions [3]. The storm floods that cleanse the sky of the dark fiends in it were described in a class of myths as the urine of a gigantic animal in the heavens. As the floods from the bull above drive away the fiend from the god, so they do from man here below, they make him 'free from the death-demon' (frânasu), and the death-fiend flees away hellwards, pursued by the fiend-smiting spell: 'Perish thou, O Dru*g* . . . , never more to give over to Death the living world of the good spirit!'

§ 6. As uncleanness is nothing else than the contagion of death, it is at its greatest intensity when life is just departing. The Nasu at that moment defiles ten persons around the

[1] Gr. Rav. p. 592. Allusions to this myth are found in Farg. XIII, 9, and XIX, 30. The Commentary ad Farg. XIII, 17 has: 'There are dogs who watch over the earthly regions; there are others who watch over the fourteen heavenly regions.' The birth of the yellow-eared dog is described in the Ravâet (l. c.) as follows: 'Ormazd, wishing to keep the body of the first man, Gayômart, from the assaults of Ahriman, who tried to kill him, cried out: "O thou yellow-eared dog, arise!" and directly the dog barked and shook his two ears; and the unclean Satan and the fiends, when they saw the dreadful looks of the yellow-eared dog, and heard his barking, were sore afraid and fled down to hell.'

[2] Farg. VIII, 14–22.

[3] Orm. Ahr. § 124. The use of gômêz has been lately found to be known in Basse-Bretagne (Luzel, Le Nirang des Parsis en Basse-Bretagne, Mélusine, 493).

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corpse[1]: when a year is over, the corpse defiles no longer[2]. Thus the notion of uncleanness is quite the reverse of what is thought elsewhere: the corpse, when rotten, is less unclean than the body still all but warm with life; death defiles least when it looks most hideous, and defiles most when it might look majestic. The cause is that in the latter case the death-demon has just arrived in the fulness of his strength, whereas in the former case time has exhausted his power.

§ 7. As the focus of the contagion is in the corpse, it must be disposed of so that death may not spread abroad. On this point the old Indo-European customs have been completely changed by Mazdeism. The Indo-Europeans either burnt the corpse or buried it: both customs are held to be sacrilegious in the Avesta.

§ 8. This view originated from the notion of the holiness of the elements being pushed to an extreme. The elements, fire, earth, and water are holy, and during the Indo-Iranian period they were already considered so, and in the Vedas they are worshipped as godlike beings. Yet this did not prevent the Indian from burning his dead; death did not appear to him so decidedly a work of the demon, and the dead man was a traveller to the other world, whom the fire kindly carried to his heavenly abode 'on his undecaying, flying pinions, wherewith he killed the demons.' The fire was in that, as in the sacrifice, the god that goes from earth to heaven, from man to god, the mediator, the god most friendly to man. In Persia it remains more distant from him; being an earthly form of the eternal, infinite, godly light[3], no death, no uncleanness can be allowed to enter it, as it is here below the purest offspring of the good spirit, the purest part of his pure creation. Its only function is to repel the fiends with its bright blazing. In every place where Parsis are settled, an everlasting fire is kept, the Bahrâm fire, which, 'preserved by a more than Vestal

[1] Farg. V, 27; cf. n. 5.
[2] Farg. VIII, 33–34.
[3] Ignem coelitus delapsum (Ammian. Marcel. XXVII, 6); Cedrenus; Elisaeus; Recogn. Clement. IV, 29; Clem. Homil. IX, 6; Henry Lord.

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care[1],' and ever fed with perfumes and dry well-blazing wood, whichever side its flames are brought by the wind, it goes and kills thousands and thousands of fiends, as Bahrâm does in heaven[2]. If the necessities of life oblige us to employ fire for profane uses, it must be only for a time an exile on our hearth, or in the oven of the potter, and it must go thence to the Right-Place of the fire (Dâityô Gâtu), the altar of the Bahrâm fire, there to be restored to the dignity and rights of its nature[3].

At least, let no gratuitous and wanton degradation be inflicted upon it: even blowing it with the breath of the mouth is a crime[4]; burning the dead is the most heinous of sins: in the times of Strabo it was a capital crime[5], and the Avesta expresses the same, when putting it in the number of those sins for which there is no atonement[6].

Water was looked upon in the same light. Bringing dead matter to it is as bad as bringing it to the fire[7]. The Magi are said to have overthrown a king for having built bath-houses, as they cared more for the cleanness of water than for their own[8].

§ 9. Not less holy was the earth, or, at least, it became so. There was a goddess who lived in her, Spenta Ârmaiti[9]; no corpse ought to defile her sacred breast: burying the dead is, like burning the dead, a deed for which there is no atonement[10]. It was not always so in Persia: the burning of the dead had been forbidden for

[1] J. Fryer, A New Account of East India and Persia, 1698, p. 265.

[2] Farg. VIII, 81-96; 79-80. Cf. above, p. lxiv.

[3] Extinguishing it is a mortal sin (Ravâets; Elisaeus; cf. Strabo XV, 14).

[4] A custom still existing with the Tâzîk, an Iranian tribe in Eastern Persia (de Khanikoff, Ethnographie de la Perse). Strabo XV, 14. Manu has the same prescription (IV, 53). Cf. Farg. XIV, 8, n. 7.

[5] Strabo XV, 14; cf. Herod. III, 16.

[6] Farg. I, 17; cf. Farg. VIII, 74.

[7] Farg. VII, 25-27; Strabo XV, 14; Herod. I, 138.

[8] King Balash (Josué le Stylite, traduction Martin, § xx). It seems as if there were a confusion between Balash and Kavât; at any rate, it shows that bathing smacked of heresy. Jews were forbidden to perform the legal ablutions (Fürst, Culturgeschichte der Juden, 9).

[9] See above, p. lxxii.

[10] Farg. I, 13.

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years[1], while the burying was still general[2]. Cambyses had roused the indignation of the Persians by burning the corpse of Amasis: yet, years later, Persians still buried their dead. But the priests already felt scruples, and feared to defile a god. Later on, with the ascendancy of the Magian religion, the sacerdotal observances became the general law[3].

§ 10. Therefore the corpse is laid on the summit of a mountain, far from man, from water, from tree, from fire, and from the earth itself, as it is separated from it by a layer of stones or bricks[4]. Special buildings, the Dakhmas, were erected for this purpose[5]. There far from the world the dead were left to lie, beholding the sun[6].

§ 11. Not every corpse defiles man, but only those of such beings as belong to the world of Ahura. They are the only ones in whose death the demon triumphs. The corpse of an Ahrimanian creature does not defile; as its life was incarnate death, the spring of death that was in it is dried up with its last breath: it killed while alive, it can

[1] From the reign of Cyrus (cf. above, p. li). [2] Cf. above, p. xlv.

[3] Still the worship of the earth seems not to have so deeply penetrated the general religion as the worship of fire. The laws about the disposal of the dead were interpreted by many, it would seem, as intended only to secure the purity of water and fire, and they thought that they might be at peace with religion if they had taken care to bury the corpse, so that no part of it might be taken by animals to fire or water (Farg. III, 41, n. 7).

[4] Farg. VI, 44 seq.; VIII, 10 seq. Cf. IX, 11, n. 4. Moreover, the Dakhma is ideally separated from the ground by means of a golden thread, which is supposed to keep it suspended in the air (Ravâet, ap. Spiegel, Uebersetzung des Avesta II, XXXVI).

[5] 'The Dakhma is a round building, and is designated by some writers, "The Tower of Silence." A round pit, about six feet deep, is surrounded by an annular stone pavement, about seven feet wide, on which the dead bodies are placed. This place is enclosed all round by a stone wall some twenty feet high, with a small door on one side for taking the body in. The whole is built up of and paved with stone. The pit has communication with three or more closed pits, at some distance into which the rain washes out the liquids and the remains of the dead bodies' (Dadabhai Naoroji, The Manners and Customs of the Parsees, Bombay, 1864, p. 16). Cf. Farg. VI, 50. A Dakhma is the first building the Parsis erect when settling on a new place (Dosabhoy Framjee).

[6] The Avesta and the Commentator attach great importance to that point: it is as if the dead man's life were thus prolonged, since he can still behold the sun. 'Grant us that we may long behold the sun,' said the Indian *Rishi*.

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do so no more when dead; it becomes clean by dying[1]. None of the faithful are defiled by the corpse of an Ashemaogha or of a Khrafstra. Nay, killing them is a pious work, as it is killing Ahriman himself[2].

§ 12. Not only real death makes one unclean, but partial death too. Everything that goes out of the body of man is dead, and becomes the property of the demon. The going breath is unclean, it is forbidden to blow the fire with it[3], and even to approach the fire without screening it from the contagion with a Penôm[4]. Parings of nails and cuttings or shavings of hair are unclean, and become weapons in the hands of the demons unless they have been protected by certain rites and spells[5]. Any phenomenon by which the bodily nature is altered, whether accompanied with danger to health or not, was viewed as a work of the demon, and made the person unclean in whom it took place. One of these phenomena, which is a special object of attention in the Vendîdâd, is the uncleanness of women during their menses. The menses are sent by Ahriman[6], especially when they last beyond the usual time: therefore a woman, as long as they last, is unclean and possessed of the demon: she must be kept confined, apart from the faithful whom her touch would defile, and from the fire which her very look would injure; she is not allowed to eat as much as she wishes, as the strength she might acquire would accrue to the fiends. Her food is not given to her from hand to hand, but is passed to her from a distance[7], in a long leaden spoon. The origin of all these notions is in certain physical instincts, in physiological psychology, which is the reason why they are found among peoples very far removed from one another by race or religion[8]. But they took in Persia a new meaning as they were made a logical part of the whole religious system.

§ 13. A woman that has been just delivered of a child

[1] Farg. V, 35 seq.
[2] See above, p. lxxiii.
[3] See above, p. xc.
[4] See Farg. XIV, 8, n. 7.
[5] Farg. XVII.
[6] Farg. I, 18–19; XVI, 11. Cf. Bund. III.
[7] Farg XVI, 15.
[8] Cf. Leviticus. See Pliny VII, 13.

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is also unclean [1], although it would seem that she ought to be considered pure amongst the pure, since life has been increased by her in the world, and she has enlarged the realm of Ormazd. But the strength of old instincts overcame the drift of new principles. Only the case when the woman has been delivered of a still-born child is examined in the Vendîdâd. She is unclean as having been in contact with a dead creature; and she must first drink gômêz to wash over the grave in her womb. So utterly unclean is she, that she is not even allowed to drink water, unless she is in danger of death; and even then, as the sacred element has been defiled, she is liable to the penalty of a Peshôtanu [2]. It appears from modern customs that the treatment is the same when the child is born alive: the reason of which is that, in any case, during the first three days after delivery she is in danger of death [3]. A great fire is lighted to keep away the fiends, who use then their utmost efforts to kill her and her child [4]. She is unclean only because the death-fiend is in her.

§ 14. Logic required that the sick man should be treated as an unclean one, that is, as one possessed. Sickness, being sent by Ahriman, ought to be cured like all his other works, by washings and spells. In fact, the medicine of spells was considered the most powerful of all [5], and although it did not oust the medicine of the lancet and that of drugs, yet it was more highly esteemed and less mistrusted. The commentator on the Vendîdâd very sensibly observes that if it does not relieve, it will surely do no harm [6], which seems not to have been a matter of course with those who heal by the knife and physic. It

[1] Farg. V, 45 seq. [2] Farg. VII, 70 seq.

[3] 'When there is a pregnant woman in a house, one must take care that there be fire continually in it; when the child is brought forth, one must burn a candle, or, better still, a fire, for three days and three nights, to render the Dêvs and Drugs unable to harm the child; for there is great danger during those three days and nights after the birth of the child' (Saddar 16).

[4] 'When the child is being born, one brandishes a sword on the four sides, lest fairy Aal kill it' (Polack, Persien I, 223). In Rome, three gods, Intercidona, Pilumnus, and Deverra, keep her threshold, lest Sylvanus come in and harm her (Augustinus, De Civ. D. VI, 9).

[5] Farg. VII, 44. [6] Ibid. p. 86, n. 1.

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appears from the last Fargard that all or, at least, many diseases might be cured by spells and Barashnûm washing. It appears from Herodotus and Agathias that contagious diseases required the same treatment as uncleanness: the sick man was excluded from the community of the faithful [1], until cured and cleansed according to the rites [2].

§ 15. The unclean are confined in a particular place, apart from all clean persons and objects, the Armêst-gâh [3], which may be described, therefore, as the Dakhma for the living. All the unclean, all those struck with temporary death, the man who has touched dead matter, the woman in her menses, or just delivered of child, the leper [4], or the man who has made himself unclean for ever by carrying a corpse alone [5], stay there all the time of their uncleanness.

§ 16. Thus far for general principles. From the diversity of circumstances arises a system of casuistry, the development of which may be followed first through the glosses to the Vendîdâd, in which the labours of several generations of theologians are embodied, and, later on, through the Ravâets. We will give a few instances of it, as found in the Vendîdâd itself.

The process of the cleansing varies according to the degree of uncleanness; and, again, the degree of uncleanness depends on the state of the thing that defiles and the nature of the thing that is defiled.

The uncleanness from the dead is the worst of all, and it is at its utmost when contracted before the Nasu has been expelled from the corpse by the Sag-dîd [6]: it can be cured only by means of the most complicated system of cleansing, the nine nights' Barashnûm [7].

[1] Herod. I, 138. [2] Agathias II, 23.

[3] The Armest-gâh for women in their menses is called Dashtânistân.

[4] Herod. l. l.; Farg. II, 29.

[5] Farg. III, 21, n. 2.

[6] Farg. VIII, 35-36; 98-99; cf. VII, 29-30, and n. 1 to 30.

[7] Farg. IX. The Barashnûm, originally meant to remove the uncleanness from the dead, became a general instrument of holiness. Children when putting on the Kôstî (Farg. XVIII, 9, n. 4) perform it to be cleansed from the natural uncleanness they have contracted in the womb of their mothers. It is good for every one to perform it once a year.

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If the Nasu has already been expelled from the corpse, as the defiling power was less, a simple washing once made, the Ghosel, is enough[1].

The defiling power of the Nasu reaches farther, if the death has just taken place, and if the dying creature occupied a higher rank in the scale of beings[2]; for the more recent the victory of the demon, or the higher the being he has overcome, the stronger he must have been himself.

Menstruous women are cleansed by the Ghosel[3].

As for things they are more or less deeply defiled according to their degree of penetrability: metal vessels can be cleansed, earthen vessels cannot[4]; leather is more easily cleansed than woven cloth[5]; dry wood than soft wood[6]. Wet matter is a better conductor of uncleanness than dry matter, and corpses cease to defile after a year[7].

B.

§ 17. In the cases heretofore reviewed, only religious purposes are concerned. There is another order of laws, in which, although religion interferes, yet it is not at the root; namely, the laws about contracts and assaults, to which the fourth Fargard is devoted, and which are the only remains extant of the civil and penal legislation of Zoroastrianism.

The contracts were divided into two classes, according to their mode of being entered into, and according to the value of their object[8]. As to their mode they are word-contracts or hand-contracts: as to their object, they are sheep-contracts, ox-contracts, man-contracts, or field-contracts, which being estimated in money value are contracts to the amount of 3, 12, 500 istîrs, and upwards[9].

No contract can be made void by the will of one party

[1] Farg. VIII, 36.
[2] Farg. V, 27 seq.; VII, 1 seq.
[3] Farg. XVI, 12.
[4] Farg. VII, 73 seq.
[5] Farg. VII, 14 seq.
[6] Farg. VII, 28 seq.
[7] Farg. VIII, 33–34.
[8] See p. 34, n. 3.
[9] An istîr (στατήρ) is as much as four dirhems (δραχμή). The dirhem is estimated by modern tradition a little more than a rupee.

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alone; he who breaks a contract is obliged to pay the value of the contract next higher in value.

The family and the next of kin are, it would seem, answerable for the fulfilment of a contract, a principle of the old Indo-European civil law[1].

§ 18. Assaults are of seven degrees: âgerepta, avaoirista[2], stroke, sore wound, bloody wound, broken bone, and manslaughter. The gravity of the guilt does not depend on the gravity of the deed only, but also on its frequency. Each of these seven crimes amounts, by its being repeated without having been atoned for, to the crime that immediately follows in the scale, so that an âgerepta seven times repeated amounts to manslaughter.

C.

§ 19. Every crime makes the guilty man liable to two penalties, one here below, and another in the next world.

The penalty here below consists of a certain number of stripes with the Aspahê-astra or the Sraoshô-*k*arana[3].

The unit for heavy penalties is two hundred stripes; the crime and the criminal thus punished are called Peshô-tanu or Tanu-peretha (Parsi: Tanâfûhr). The two words literally mean, 'one who pays with his own body,' and 'payment with one's body,' and seem to have originally amounted to

[1] Farg. IV, 5 seq. [2] Two different sorts of menaces; see IV, 54.

[3] The general formula is literally, 'Let (the priest; probably, the Sraoshâ-varez) strike so many strokes with the Aspahê-astra, so many strokes with the Sraoshô-*k*arana.' Astra means in Sanskrit 'a goad,' so that Aspahê-astra may mean 'a horse-goad;' but Aspendiârji translates it by durra, 'a thong,' which suits the sense better, and agrees with etymology too ('an instrument to drive a horse, a whip;' astra, from the root az, 'to drive;' it is the Aspahê-astra which is referred to by Sozomenos II, 13: *ἱμάσιν ὡμοῖς χαλεπῶς αὐτὸν ἐβασάνισαν οἱ μάγοι* (the Sraoshâ-varez), *βιαζόμενοι προσκυνῆσαι τὸν ἥλιον*). Sraoshô-*k*arana is translated by *k*âbuk, 'a whip,' which agrees with the Sanskrit translation of the sî-srôsh*k*aranâm sin, 'yat tribhir go*k*armasâ*t*aghâtâis prâyas-*k*ityam bhavati tâvanmâtram, a sin to be punished with three strokes with a whip.' It seems to follow that Aspahê-astra and Sraoshô-*k*arana are one and the same instrument, designated with two names, first in reference to its shape, and then to its use (Sraoshô-*k*arana meaning 'the instrument for penalty,' or 'the instrument of the Sraoshâ-varez?'). The Aspahê-astra is once called astra mairya, 'the astra for the account to be given,' that is, 'for the payment of the penalty' (Farg. XVIII, 4).

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'worthy of death, worthiness of death;' and in effect the word Peshô-tanu is often interpreted in the Pahlavi Commentary by margarzân, 'worthy of death.' But, on the whole, it was attached to the technical meaning of 'one who has to receive two hundred strokes with the horse-whip[1].' The lowest penalty in the Vendîdâd is five stripes, and the degrees from five stripes to Peshôtanu are ten, fifteen, thirty, fifty, seventy, ninety, two hundred. For instance, âgerepta is punished with five stripes, avaoirista with ten, stroke with fifteen, sore wound with thirty, bloody wound with fifty, broken bone with seventy, manslaughter with ninety; a second manslaughter, committed without the former being atoned for, is punished with the Peshôtanu penalty. In the same way the six other crimes, repeated eight, or seven, or six, or five, or four, or three times make the committer go through the whole series of penalties up to the Peshôtanu penalty.

§ 20. If one reviews the different crimes described in the Vendîdâd, and the respective penalties prescribed for them, one cannot but wonder at first sight at the strange inequality between crime and penalty. Beccaria would have felt uncomfortable while reading the Vendîdâd. It is safer to kill a man than to serve bad food to a shepherd's dog, for the manslayer gets off with ninety stripes, whereas the bad master is at once a Peshôtanu[2], and will receive two hundred stripes. Two hundred stripes are awarded if one tills land in which a corpse has been buried within the year[3], if a woman just delivered of child drinks water[4], if one suppresses the menses of a woman[5], if one performs a sacrifice in a house where a man has just died[6], if one neglects fastening the corpse of a dead man so that birds or dogs may not take dead matter to trees and rivers[7]. Two hundred stripes if one throws on the ground a bone of a man's corpse, of a dog's carcase as big as two ribs, four

[1] Farg. IV, 20, 21, 24, 25, 28, 29, 32, 33, 35, 36, 38, 39, 41, 42; V, 44; VI, 5, 9, 19, 48, &c.
[2] Farg. IV, 40, and XIII, 24.
[3] Farg. VI, 5.
[4] Farg. VII, 70 seq.
[5] Farg. XVI, 13 seq.
[6] Farg. V, 39.
[7] Farg. VI, 47 seq.

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hundred if one throws a bone as big as a breast bone, six hundred if one throws a skull, one thousand if the whole corpse[1]. Four hundred stripes if one, being in a state of uncleanness, touches water or trees[2], four hundred if one covers with cloth a dead man's feet, six hundred if one covers his legs, eight hundred if the whole body[3]. Five hundred stripes for killing a whelp, six hundred for killing a stray dog, seven hundred for a house dog, eight hundred for a shepherd's dog[4], one thousand stripes for killing a Vanhâpara dog, ten thousand stripes for killing a water dog[5].

Capital punishment is expressly pronounced only against the false cleanser[6] and the 'carrier alone[7].'

Yet any one who bethinks himself of the spirit of the old Aryan legislation will easily conceive that there may be in its eyes many crimes more heinous, and to be punished more severely, than manslaughter: offences against man injure only one man; offences against gods endanger all mankind. No one should wonder at the unqualified cleanser being put to death who reads Demosthenes' Neaera; the Persians who defiled the ground by burying a corpse were not more severely punished than the Greeks were for defiling with corpses the holy ground of Delos[8], or than the conquerors at Arginousae; nor would the Athenians, who put to death Atarbes[9], have much stared at the awful revenge taken for the murder of the sacred dog. There is hardly any prescription in the Vendîdâd, however odd and absurd it may seem, but has its counterpart or its explanation in other Aryan legislations: if we had a Latin or a Greek Vendîdâd, I doubt whether it would look more rational.

§ 21. Yet, if theoretically the very absurdity of its principles is nothing peculiar to the Mazdean law, nay, is a proof of its authenticity, it may be doubted whether it could

[1] Farg. VI, 10 seq.
[2] Farg. VIII, 104 seq.
[3] Farg. VIII, 23 seq.
[4] Farg. XIII, 8 seq.
[5] Farg. XIV, 1 seq.
[6] Farg. IX, 47 seq.
[7] Farg. III, 14 seq. Yet there were other capital crimes. See below, § 23.
[8] Diodor. XII, 58.
[9] Aelianus, Hist. Var. V, 17.

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ever have been actually applied in the form stated in the texts. It may be doubted whether the murder of a shepherd's dog could have been actually punished with eight hundred stripes, much more whether the murder of a water dog could have been really punished with ten thousand stripes, unless we suppose that human endurance was different in ancient Persia from what it is elsewhere, or even in modern Persia herself[1]. Now as we see that in modern tradition bodily punishment is estimated in money value, that is to say, converted into fines, a conversion which is alluded to in the Pahlavi translation[2], it may readily be admitted that as early as the time of the last edition of the Vendîdâd, that conversion had already been made. In the Ravâets, two hundred stripes, or a Tanâfûhr, are estimated as equal to three hundred istîrs or twelve hundred dirhems, or thirteen hundred and fifty rupees; a stripe is therefore about equal to six rupees[3]. How far that system prevailed in practice, whether the guilty might take advantage of this commutation of his own accord, or only with the assent of the judge, we cannot decide. It is very likely that the riches of the fire-temples came for the most part from that source, and that the sound of the dirhems often made the Sraoshô-*k*arana fall from the hands of the Mobeds. That the system of financial penalties did not, however, suppress the system of bodily penalties, appears from the customs of the Parsis who apply both, and from the Pahlavi Commentary which expressly distinguishes three sorts of atonement: the atonement by money (khvâstak), the atonement by the Sraoshô-*k*arana, and the atonement by cleansing.

§ 22. This third element of atonement is strictly religious. It consists in repentance, which is manifested by avowal of the guilt and by the recital of a formula of repentance,

[1] In the time of Chardin, the number of stripes inflicted on the guilty never exceeded three hundred; in the old German law, two hundred; in the Hebrew law, forty.

[2] Ad Farg. XIV, 2.

[3] In later Parsîism every sin (and every good deed) has its value in money fixed, and may thus be weighed in the scales of Rashnu. If the number of sin dirhems outweigh the number of the good deed dirhems, the soul is saved. Herodotus noticed the same principle of compensation in the Persian law of his time (I, 137; cf. VII, 194).

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the Patet. The performance of the Patet has only a religious effect: it saves the sinner from penalties in the other world, but not from those here below: it delivers him before God, but not before man. When the sacrilegious cleanser has repented his sin, he is not the less flayed and beheaded, but his soul is saved [1]. Yet, although it has no efficacy in causing the sin to be remitted, the absence of it has power to cause it to be aggravated [2].

§ 23. Thus far for sins that can be atoned for. There are some that are anâperetha, 'inexpiable,' which means, as it seems, that they are punished with death here below, and with torments in the other world.

Amongst the anâperetha sins are named the burning of the dead, the burying of the dead [3], the eating dead matter [4], unnatural sin [5], and self-pollution [6]. Although it is not expressly declared that these sins were punished with death, yet we know it of several of them, either from Greek accounts or from Parsi tradition. There are also whole classes of sinners whose life, it would seem, can be taken by any one who detects them in the act, such as the courtezan, the highwayman, the Sodomite, and the corpse-burner [7].

§ 24. Such are the most important principles of the Mazdean law that can be gathered from the Vendîdâd. These details, incomplete as they are, may give us an idea, if not of the Sassanian practice, at least of the Sassanian ideal. That it was an ideal which intended to pass into practice, we know from the religious wars against Armenia, and from the fact that very often the superintendence of justice and the highest offices of the state were committed to Mobeds.

We must now add a few words on the plan of the following translation. As to our method we beg to refer to the second chapter above. It rests on the Parsi tradition, corrected or confirmed by the comparative method. The

[1] Farg. IX, 49, n.; cf. III, 20 seq.
[2] Farg. IV, 20, 24, 28, 32, 35, &c.
[3] Farg. I, 13, 17; Strabo XV, 14.
[4] Farg. VII, 23 seq.
[5] Farg. I, 12; cf. VIII, 32.
[6] Farg. VIII, 27.
[7] See p. 111, n. 1; Farg. XVIII, 64.

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Parsi tradition is found in the Pahlavi Commentary[1], the understanding of which was facilitated to us first by the Gujarathi translation and paraphrase of Aspendiârji[2], and by a Persian transliteration and translation belonging to the Haug collection in Munich[3], for the use of which we were indebted to the obliging kindness of the Director of the State Library in Munich, Professor von Halm. The Ravâets and the Saddar[4] frequently gave us valuable information as to the traditional meaning of doubtful passages. As for the works of European scholars, we are much indebted to the Commentary on the Avesta by Professor Spiegel, and to the translations in the second edition of Martin Haug's Essays.

We have followed the text of the Avesta as given by Westergaard; the division into paragraphs is according to Westergaard; but we have given in brackets the corresponding divisions of Professor Spiegel's edition.

Many passages in the Vendîdâd Sâdah are mere quotations from the Pahlavi Commentary which have crept into the Sâdah text: we have not admitted them into the text. They are generally known to be spurious from their not being translated in the Commentary[5]: yet the absence of a Pahlavi translation is not always an unmistakable sign of such spuriousness. Sometimes the translation has been lost in our manuscripts, or omitted as having already been given in identical or nearly identical terms. When we thought

[1] Our quotations refer to the text given in Spiegel's edition, but corrected after the London manuscript.

[2] Bombay, 1842, 2 vols. in 8°.

[3] Unfortunately the copy is incomplete: there are two lacunae, one from I, 11 to the end of the chapter; the other, more extensive, from VI, 26 to IX. The perfect accordance of this Persian translation with the Gujarathi of Aspendiârji shows that both are derived from one and the same source. Their accordance is striking even in mistakes; for instance, the Pahlavi avâstâr ﬠﺑﺳﺗﺎﺭ, a transliteration of the Zend a-vâstra, 'without pastures' (VII, 28), is misread by the Persian translator *Avâstâr*, خواستار 'he who wishes,' owing to the ambiguity of the Pahlavi letter ﬠ (av or *Av*), and it is translated by Aspendiârji *Kâhânâr*, 'the wisher.'

[4] The prose Saddar (as found in the Great Ravâet), which differs considerably from the Saddar in verse, as translated by Hyde.

[5] Without speaking of their not being connected with the context. See Farg. I, 4, 15, 20; II, 6, 20; V, 1; VII, 53–54.

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that this was the case, we have admitted the untranslated passages into the text, but in brackets[1].

We have divided the principal Fargards into several sections according to the matter they contain: this division, which is meant as an attempt to resolve the Vendîdâd into its primitive fragments, has, of course, no traditional authority, the divisions into paragraphs being the only ones that rest upon the authority of the manuscripts.

The translation will be found, in many passages, to differ greatly from the translations published heretofore[2]. The nature of this series of translations did not allow us to give full justificatory notes, but we have endeavoured in most cases to make the explanatory notes account to scholars for the new meanings we have adopted, and, in some cases, we hope that the original text, read anew, will by itself justify our translation[3].

We must not conclude this introduction without tendering our warmest thanks to Mr. E. W. West, who kindly revised the MS. of the translation before it went to press, and who has, we hope, succeeded in making our often imperfect English more acceptable to English readers.

JAMES DARMESTETER.

PARIS,
November, 1879.

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[1] Farg. VII, 3; VIII, 95. Formulae and enumerations are often left untranslated, although they must be considered part of the text (VIII, 72; XI, 9, 12; XX, 6, &c.)

[2] Complete translations of the Vendîdâd have been published by Anquetil Duperron in France (Paris, 1771), by Professor Spiegel in Germany (Leipzig, 1852), by Canon de Harlez in Belgium (Louvain, 1877). The translation of Professor Spiegel was translated into English by Professor Bleeck, who added useful information from inedited Gujarathi translations (Hertford, 1864).

[3] The following is a list of the principal abbreviations used in this volume:—

Asp. = Aspendiârji's translation.

Bund. = Bundahis; Arabic numbers refer to the chapter (according to Justi's edition); Roman numbers refer to the page and line.

Comm. = The Pahlavi Commentary.

Gr. Rav. = Le Grand Ravâet (in the Bibliothèque Nationale in Paris, Supplément Persan, No. 47).

Orm. Ahr. = Ormazd et Ahriman, Paris, Vieweg, 1877.

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VENDÎDÂD.

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VENDÎDÂD.

FARGARD I.

THIS chapter is an enumeration of sixteen lands created by Ahura Mazda, and of as many plagues created in opposition by Angra Mainyu.

Many attempts have been made, not only to identify these sixteen lands, but also to draw historical conclusions from their order of succession, as representing the actual order of the migrations and settlements of the old Iranian tribes[1]. But there is nothing in the text that would authorise us to look to it even for legendary records, much less for real history. We have here nothing more than a geographical description of Iran, such as might be expected in a religious work like the Vendîdâd, that is to say, one that contains mythical lands as well as real countries. It is not easy to decide with perfect certainty, in every case, whether we have to do with a land of the former or of the latter kind, owing partly to our deficient knowledge of the geography of ancient Iran, partly to the fact that names, originally belonging to mythical lands, are often in later times attached to real ones.

Of these sixteen lands there are certainly nine which have really existed, and of which we know the geographical position, as we are able to follow their names from the records of the Achæmenian kings or the works of classical writers down to the map of modern Iran. They are the following:—

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[1] Rhode, Die heilige Sage des Zendvolks, p. 61; Heeren, Ideen zur Geschichte, I, p. 498; Lassen, Indische Alterthumskunde I, p. 526; Haug in Bunsen's work, Aegypten's Stellung, V, 2nd part, p. 104; Kiepert, Monatsberichte der Berliner Akademie, 1856, p. 621.—New light was thrown on this record by M. Bréal in his paper 'De la géographie de l'Avesta' (in the Mélanges de mythologie et de linguistique, p. 187 seq.)

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ZEND NAME.	OLD PERSIAN.	GREEK.	MODERN NAME.
Sughdha (2)	Suguda	Σογδιανή	(Samarkand)
Môuru (3)	Margu	Μαργιανή	Merv
Bâkhdhi (4)	Bâkhtri	Βάκτρα	Balkh
Harôyu (6)	Haraiva	Ἄρεια	Hari-rûd
Vehrkâna (9)	Varkâna	Ὑρκανία	Gorgân
Harahvaiti (10)	Harauvati	Ἀράχωτος	Harût
Haêtumant (11)		Ἐτύμανδρος	Helmend
Ragha (12)	Raga	Ῥαγαί	Raï
Hapta hindu (15)	Hindavas	Ἰνδοί	(Pañgâb)

The real existence of Nisâya (5) is certain, although its position cannot be exactly determined (see the note to § 8).

For the other lands we are confined for information to the Pahlavi Commentary. *K*akhra (13) is only transliterated, whether the name was then too much known to require any further explanation or too little to allow of any. Urva (8) is described as being Masân ('the land of Masân' or 'the land of the Great'), a name which applied, in the Sassanian ages, to the land around Ispahân (Firdausi, ed. Mohl, V, 270).

For 'Varena, the four-cornered' (14), the Commentary hesitates between the Padashkhvârgar mountains (the Elborz) and Kirmân, a hesitation easily accounted for by the fact that Varena is the seat of the struggle between Azis Dahâka and Thraêtaona, between the storm serpent and the storm god, and was formerly 'the four-sided Heaven' (see Introd. IV, 12, 23). Modern tradition decides in favour of Padashkhvârgar, probably because the serpent was at last bound to Demavand, the highest peak in that chain. The claims of Kirmân were probably founded on the popular etymology of its name, 'the land of snakes.'

'Vaêkereta, of the evil shadows' (8), is identified with Kapul (Cabul); whether rightly or wrongly, we are unable to decide; yet, as it is spoken of only as the seat of the adventures of Keresâspa (see Introd. IV, 21), it may be suspected that this assimilation rests merely on the fact that, in later tradition, the legend of Keresâspa was localised in the table-land of Peshyansâi, in Kabulistan (Bund. XXX).

In the enumeration there is no apparent order whatever, and Ormazd, in his creations, seems to travel all over the map, forward and backward, without the slightest regard to the cardinal points. Yet, the starting point and the final point have not been arbitrarily chosen: the first land created was 'the Airyana Vaêgô by the Vanguhi Dâitya,' and the last was the land by the Rangha. Now,

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the Vanguhi and the Rangha were originally the celestial rivers that came down from heaven (as two heavenly Gaṅgâs) to surround the earth, the one in the east, the other in the west (Bund. XX); this is why the creation begins with a land by the Vanguhi and ends with a land by the Rangha.

In the Sassanian ages, when the Tigris was definitively the border of Iran in the west, the Rangha was identified with it, and the sixteenth land is accordingly described in the Commentary as being Arvastân-i-Rûm, or Roman Mesopotamia. But all the Avesta passages in which the Rangha is cited refer to its mythical nature, as the river in the far-off horizon, as the surrounding Okeanos, and, now and then, still resembling its Vedic homonym, the Rasâ, as the river that divides the gods from the fiends.

The first land, the Airyana Vaêgô by the Vanguhi Dâitya, remained to the last a mythical region. It was originally the abode of Yima and of the righteous, that is to say, a particular form of paradise (see Introd. IV, 38, and Farg. II). Later on, it was looked for in the countries north of Adarbaijan, probably in order that it should be as near as possible to the seat of the Zoroastrian religion, yet without losing its supernatural character by the counter-evidence of facts. This brought about the division of the Vanguhi Dâitya into two rivers: as the Airyana Vaêgô was localised in the country north of Adarbaijan, the river in it must become identified with the Araxes (Aras); but, at the same time, it continued to surround the world eastward under the name of Veh (Vanguhi), which was the Sassanian name of the Oxus—Indus [1]. It seems that in the time of Herodotus, the Araxes and the Oxus were considered one and the same river [2], as the Oxus and the Indus were later on; this would account for his strange statement that the Araxes, which is confessedly with him the Oxus or Yaxartes, springs from the land of the Matianians, like the Gyndes, and flows eastwards (I, 202; IV, 40; cf. III, 36; IV, 11); and, at the same time, this would account both for how the Airyana Vaêgô could be localised in the basin of the Araxes and how the Oxus could flow eastwards to fall into the Arabian sea [3].

[1] The Oxus and the Indus were believed to be one and the same river (Bund. l. c.; see Garrez, Journal Asiatique, 1869, II, 195 seq.)

[2] Running under the Caspian sea, as Arethusa runs under the Sicilian sea and the Rangha itself under the Persian gulf (Bund. XX; cf. Garrez l. c.)

[3] Whether in the time when this Fargard was written, the Airyana

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It follows hence that no historical conclusions can be drawn from this description: it was necessary that it should begin with the Vanguhi and end with the Rangha. To look to it for an account of geographical migrations, is converting cosmology into history.

Of the counter-creations of Angra Mainyu there is little to be said: they are different vices and plagues, which are generally unconnected with the country to the creation of which they answer. Some of them are expressed by ἅπαξ λεγόμενα, the meaning of which is doubtful or unknown.

If we assume that only lands belonging to the Iranian world were admitted into the list, the mention of the Seven Rivers would indicate that the first Fargard was not composed earlier than the time when the basin of the Indus became a part of Iran, that is, not earlier than the reign of Darius the First.

1. Ahura Mazda[1] spake unto Spitama[2] Zarathustra[3], saying:

2. I have made every land dear to its dwellers, even though it had no charms whatever in it[4]: had I not made every land dear to its dwellers, even though it had no charms whatever in it, then the whole living world would have invaded the Airyana Vaêgô[5].

3 (5). The first of the good lands and countries

Vaêgô was still believed to be in the far-off lands of the rising sun, or already on the banks of the Aras, we leave undecided.

[1] See Introd. IV, 4.

[2] Literally 'the most beneficent,' an epithet of Zarathustra, which was later mistaken for a family name, 'the Spitamide.'

[3] See Introd. IV, 40.

[4] 'Every one fancies that the land where he is born and has been brought up is the best and fairest land that I have created.' (Comm.)

[5] See following clause. Clause 2 belongs to the Commentary; it is composed of quotations that illustrate the alternative process of the creation: 'First, Ahura Mazda would create a land of such kind that its dwellers might like it, and there could be nothing more delightful. Then he who is all death would bring against it a counter-creation.'

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which I, Ahura Mazda, created, was the Airyana Vaêgô[1], by the good river Dâitya[2].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the serpent in the river[3] and winter, a work of the Daêvas[4].

4 (9). There are ten winter months there, two summer months[5]; and those are cold for the waters[6], cold for the earth, cold for the trees[7]. Winter falls there, with the worst of its plagues.

5 (13). The second of the good lands and countries which I, Ahura Mazda, created, was the plains[8] in Sughdha[9].

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[1] See the Introd. to the Fargard.

[2] 'The good Dâitya.' 'The Dâitîk (Dâitya) comes from Irân Vêg (Airyana Vaêgô), it flows through the mountains of Gorgistân (Georgia,' Bund. p. 51, 19). It was therefore, in the time of the Sassanides, a name of the Araxes.

[3] 'There are many Khrafstras in the Dâitîk, as it is said, The Dâitîk full of Khrafstras' (Bund. p. 51, 20). The serpent in the river was originally the mythical Serpent, Azis, who overthrew and killed the king of Irân Vêg, Yima (see Introd. IV, 18); then it was identified, as appears from the Bundahis, with the snakes that abound on the banks of the Araxes (Morier, A Second Journey, p. 250).

[4] As Irân Vêg is a place of refuge for mankind and all life from the winter that is to destroy the world (see Farg. II, 21 seq.), winter was thought, by a mythical misunderstanding, to be the counter-creation of Irân Vêg: hence the glacial description of that strange paradise (see the following clause).

[5] Vendîdâd Sâdah: 'It is known that [in the ordinary course of nature] there are seven months of summer and five of winter' (see Bund. XXV).

[6] Some say: 'Even those two months of summer are cold for the waters . . .' (Comm.; cf. Mainyô-i-khard XLIV, 20, and above, n. 4).

[7] Vend. Sâdah: 'There reigns the core and heart of winter.'

[8] Doubtful: possibly the name of a river (the Zarafshand).

[9] Suguda; Sogdiana.

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Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the fly Skaitya[1], which brings death to the cattle.

6 (17). The third of the good lands and countries which I, Ahura Mazda, created, was the strong, holy Môuru[2].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft sinful lusts[3].

7 (21). The fourth of the good lands and countries which I, Ahura Mazda, created, was the beautiful Bâkhdhi[4] with high-lifted banners.

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the Bravara[5].

8 (25). The fifth of the good lands and countries which I, Ahura Mazda, created, was Nisâya[6], that lies between Môuru and Bâkhdhi.

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the sin of unbelief[7].

9 (29). The sixth of the good lands and countries

[1] A word unknown: possibly 'the cattle fly.' It is a fly that hides itself among the corn and the fodder, and thence stings with a venomous sting the ox that eats of it (Comm. and Asp.)

[2] Margu; Margiana; Merv.

[3] Translated according to the Comm. and Asp.

[4] Bâkhtri; Bactra; Balkh.

[5] 'The corn-carrying ants' (Asp.; cf. Farg. XIV, 5).

[6] There were several towns of this name, but none between Môuru and Bâkhdhi. But the sentence may be translated also: 'Nisâya between which and Bâkhdhi Môuru lies,' which would point to Νισαία, the capital of Parthia (Παρθαύνισα ap. Isid. of Charax 12); cf. Pliny 6, 25 (29).

[7] 'One must believe in the law, and have no doubt whatever about it in the heart, and firmly believe that the good and right law that Ormazd sent to the world is the same law that was brought to us by Zardust' (Saddar 1).

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which I, Ahura Mazda, created, was Harôyu[1] with its lake[2].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the stained mosquito[3].

10 (33). The seventh of the good lands and countries which I, Ahura Mazda, created, was Vaêkereta[4], of the evil shadows.

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the Pairika Knãthaiti, who clave unto Keresâspa[5].

11 (37). The eighth of the good lands and countries which I, Ahura Mazda, created, was Urva of the rich pastures[6].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the sin of pride[7].

12 (41). The ninth of the good lands and countries which I, Ahura Mazda, created, was Khne*n*ta in Vehrkâna[8].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft a sin for which there is no atonement, the unnatural sin[9].

13 (45). The tenth of the good lands and countries which I, Ahura Mazda, created, was the beautiful Harahvaiti[10].

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[1] Haraiva; Areia; the basin of the Hari river, or Herat.

[2] Doubtful. [3] Doubtful.

[4] 'Kapul' (Comm.; see the Introd. to the Fargard).

[5] See Introd. IV, 21.

[6] According to Asp. Tus (in Khorasan); more probably the land around Ispahan. See the Introd. to the Fargard.

[7] Or better, tyranny: 'the great are proud there' (Comm.)

[8] Varkâna; Hyrcania. 'Khne*n*ta is a river in Vehrkâna' (Comm.); consequently the river *G*or*g*ân.

[9] See Farg. VIII, 31. [10] Harauvati; Ἀράχωτος; Harût.

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Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft a sin for which there is no atonement, the burying of the dead[1].

14 (49). The eleventh of the good lands and countries which I, Ahura Mazda, created, was the bright, glorious Haêtuma*n*t[2].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the evil witchcraft of the Yâtus[3].

15 (53). And this is how the Yâtu's nature shows itself: it shows itself by the look[4]; and then, whenever the wizard goes and howls forth his spells[5], most deadly works of witchcraft go forth[6].

16 (59). The twelfth of the good lands and countries which I, Ahura Mazda, created, was Ragha of the three races[7].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the sin of utter unbelief[8].

17 (63). The thirteenth of the good lands and

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[1] See Farg. III, 36 seq.

[2] The basin of the Ἐρύμανθος or Erymanthus; now Helmend. Cf. Farg. XIX, 39.

[3] The wizards; see Introd. IV, 20.

[4] The evil eye.

[5] As a Γόης. Witchcraft is exercised either by the eye or by the voice (Asp.)

[6] Vendîdâd Sâdah: 'Then they come forth to kill and to strike to the heart.' A gloss cites, as productions of the wizard, 'snow and hail' (cf. Hippocrates, De Morbo Sacro 1, and Pausanias 2, 34, 4). To that gloss seems to belong the corrupt Zend sentence that follows, and that may mean 'they increase the plague of locusts' (cf. Farg. VII, 26).

[7] Raï. See Introd. III, 15.

[8] 'They doubt themselves and cause other people to doubt' (Comm.)

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countries which I, Ahura Mazda, created, was the strong, holy *K*akhra[1].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft a sin for which there is no atonement, the burning of corpses[2].

18 (67). The fourteenth of the good lands and countries which I, Ahura Mazda, created, was the four-cornered Varena[3], for which was born Thraêtaona, who smote A*zis* Dahâka.

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft abnormal issues in women[4] and the oppression of foreign rulers[5].

19 (72). The fifteenth of the good lands and countries which I, Ahura Mazda, created, was the Seven Rivers[6].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft abnormal issues in women and excessive heat.

20 (76). The sixteenth of the good lands and countries which I, Ahura Mazda, created, was the land by the floods of the Rangha[7], where people live without a head[8].

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[1] A land unknown. Asp.: China, which is certainly wrong. There was a town of that name in Khorasan (*K*arkh).

[2] See Farg. VIII, 73.

[3] See the Introd. to the Farg. [4] Farg. XVI, 11 seq.

[5] Possibly an allusion to A*zis* Dahâka (Zohâk), who, as a king, represents the foreign conqueror (in later tradition the Tâzî or Arab; possibly in older tradition the Assyrian).

[6] The basin of the affluents of the Indus, the modern Pañ*g*âb (=the Five Rivers).

[7] 'Arvastân-i-Rûm (Roman Mesopotamia),' (Comm.; see the Introd. to the Farg.)

[8] It is interpreted in a figurative sense as meaning 'people who

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Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft winter, a work of the Daêvas[1].

21 (81). There are still other lands and countries, beautiful and deep, desirable and bright, and thriving.

Fargard II.

Yima (*G*amshêd).

This Fargard may be divided into two parts.

First part (1–20). Ahura Mazda proposes to Yima, the son of Vîvanghat, to receive the law from him and to bring it to men. On his refusal, he bids him keep his creatures and make them prosper. Yima accordingly makes them thrive and increase, keeps death and disease away from them, and three times enlarges the earth, which had become too narrow for its inhabitants.

Second part (21 to the end). On the approach of a dire winter, which is to destroy every living creature, Yima, being advised by Ahura, builds a Vara to keep there the seeds of every kind of animals and plants, and the blessed live there a most happy life under his rule.

The tale in the first part refers to Yima as the first man, the first king, and the founder of civilisation (see Introd. IV, 38); the tale in

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do not hold the chief for a chief' (Comm.), which is the translation for asraosha (Comm. ad XVI, 18), 'rebel against the law,' and would well apply in the Sassanian ages to the non-Mazdean people of Arvastân-i-Rûm. I think we must adopt the literal meaning, and recognise in this passage the source, or at least the oldest form, of those tales about people without a head, with eyes on their shoulders, which Pliny received from the half-Persian Ctesias (Hist. N. VII, 2; V, 8; cf. Aul. Gell. IX, 4; Sanct. August. De Civit. Dei, XVI, 8). Persian geographers mention such people, they place them in the Oriental islands near China, whence they sent ambassadors to the Khan of the Tatars (Ouseley, Catalogue). The mythical origin of those tales may be traced in Indian and Greek mythology (Orm. Ahr. § 222; cf. Pausanias IX, 20).

[1] Vendîdâd Sâdah: 'And the oppression of the land that comes from taoza (?).'

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the second part is a combination of the myths of Yima, as the first dead and the king of the dead over whom he rules in a region of bliss, and of old myths about the end of the world. The world, lasting a long year of twelve millenniums, was to end by a dire winter, like the Eddic Fimbul winter, to be followed by an everlasting spring, when men, sent back to earth from the heavens, should enjoy, in an eternal earthly life, the same happiness that they had enjoyed after their death in the realm of Yima. But as in the definitive form which was taken by Mazdean cosmology the world was made to end by fire, its destruction by winter was no longer the last incident of its life, and therefore, the Var of Yima, instead of remaining, as it was originally, the paradise that gives back to earth its inhabitants, came to be nothing more than a sort of Noah's ark (see Introd. IV, 39, and Orm. Ahr. §§ 94, 131, 184, 185).

I.

1. Zarathustra asked Ahura Mazda:

O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

Who was the first mortal, before myself, Zarathustra, with whom thou, Ahura Mazda, didst converse[1], whom thou didst teach the law of Ahura, the law of Zarathustra?

2 (4). Ahura Mazda answered:

The fair Yima, the great shepherd, O holy Zarathustra! he was the first mortal, before thee, Zarathustra, with whom I, Ahura Mazda, did converse, whom I taught the law of Ahura, the law of Zarathustra.

3 (7). Unto him, O Zarathustra, I, Ahura Mazda, spake, saying: 'Well, fair Yima, son of Vîvanghat, be thou the preacher and the bearer of my law!'

And the fair Yima, O Zarathustra, replied unto me, saying:

[1] 'On the law' (Comm.)

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'I was not born, I was not taught to be the preacher and the bearer of thy law[1].'

4 (11). Then I, Ahura Mazda, said thus unto him, O Zarathustra:

'Since thou wantest not to be the preacher and the bearer of my law, then make thou my worlds thrive, make my worlds increase: undertake thou to nourish, to rule, and to watch over my world.'

5 (14). And the fair Yima replied unto me, O Zarathustra, saying:

'Yes! I will make thy worlds thrive, I will make thy worlds increase. Yes! I will nourish, and rule, and watch over thy world. There shall be, while I am king, neither cold wind nor hot wind, neither disease nor death.'

7 (17)[2]. Then I, Ahura Mazda, brought two implements unto him: a golden ring and a poniard inlaid with gold[3]. Behold, here Yima bears the royal sway!

8 (20). Thus, under the sway of Yima, three hundred winters passed away, and the earth was replenished with flocks and herds, with men and

[1] In the Vedas, Yama, as the first man, is the first priest too; he brought worship here below as well as life, and 'first he stretched out the thread of sacrifice.' Yima had once the same right as his Indian brother to the title of a founder of religion: he lost it as, in the course of the development of Mazdeism, Zarathustra became the titular law-giver (cf. Introd. IV, 40; Orm. Ahr. § 156).

[2] The § 6 is composed of unconnected Zend quotations, that are no part of the text and are introduced by the commentator for the purpose of showing that 'although Yima did not teach the law and train pupils, he was nevertheless a faithful and a holy man, and rendered men holy too (?).'

[3] As the symbol and the instrument of sovereignty. 'He reigned supreme by the strength of the ring and of the poniard' (Asp.)

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dogs and birds and with red blazing fires, and there was no more room for flocks, herds, and men.

9. Then I warned the fair Yima, saying: 'O fair Yima, son of Vîvanghat, the earth has become full of flocks and herds, of men and dogs and birds and of red blazing fires, and there is no more room for flocks, herds, and men.'

10. Then Yima stepped forward, towards the luminous space, southwards, to meet the sun[1], and (afterwards) he pressed the earth with the golden ring, and bored it with the poniard, speaking thus:

'O Spe*n*ta Ârmaiti[2], kindly open asunder and stretch thyself afar, to bear flocks and herds and men.'

11. And Yima made the earth grow larger by one-third than it was before, and there came flocks and herds and men, at his will and wish, as many as he wished[3].

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[1] Thence is derived the following tradition recorded by G. du Chinon: 'Ils en nomment un qui s'allait tous les jours promener dans le Ciel du Soleil d'où il aportait la sciance des Astres, aprez les avoir visités de si prez. Ils nomment ce grand personnage Gemachid' (Relations nouvelles du Levant, Lyon, 1671, p. 478). There is no direct connexion, as it seems, between the two acts of Yima, namely, between his going to the heaven of the sun and his enlarging the surface of the earth. The meaning of the first is given, perhaps, by the tale about the dream of Cyrus: 'He saw in a dream the sun at his feet: thrice he tried vainly to seize it with his hands, as the sun was rolling and sliding away. The Magi said to him that the threefold effort to seize the sun presaged to him a reign of thirty years' (Dino ap. Cicero, De Divin. I, 23). Yima goes three times to the sun, to take thence royal power for three times three hundred years. In Aryan mythology, the sun is, as is well known, the symbol and source of royalty: Persian kings in particular are 'the brothers of the sun.'

[2] The genius of the earth (see Introd. IV, 33).

[3] The happiness which Yima made reign on the earth is also

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12 (23). Thus, under the sway of Yima, six hundred winters passed away, and the earth was replenished with flocks and herds, with men and dogs and birds and with red blazing fires, and there was no more room for flocks, herds, and men.

13. And I warned the fair Yima, saying: 'O fair Yima, son of Vîvanghat, the earth has become full of flocks and herds, of men and dogs and birds and of red blazing fires, and there is no more room for flocks, herds, and men.'

14. Then Yima stepped forward, towards the luminous space, southwards, to meet the sun, and (afterwards) he pressed the earth with the golden ring, and bored it with the poniard, speaking thus:

'O Spe*n*ta Ârmaiti, kindly open asunder and stretch thyself afar, to bear flocks and herds and men.'

15. And Yima made the earth grow larger by two-thirds than it was before, and there came flocks and herds and men, at his will and wish, as many as he wished.

16 (26). Thus, under the sway of Yima, nine hundred winters passed away, and the earth was replenished with flocks and herds, with men and dogs and birds and with red blazing fires, and there was no more room for flocks, herds, and men.

17 (28). And I warned the fair Yima, saying: 'O fair Yima, son of Vîvanghat, the earth has become full of flocks and herds, of men and dogs and birds and of red blazing fires, and there is no more room for flocks, herds, and men.'

described Ys. IX, 4; Yt. IX, 8 seq.; Yt. XV, 15. In the Shâh Nâmah he is the founder of civilisation, of social order, of arts and sciences, and the first builder (cf. § 25 seq.)

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18 (31). Then Yima stepped forward, towards the luminous space, southwards, to meet the sun, and (afterwards) he pressed the earth with the golden ring, and bored it with the poniard, speaking thus:

'O Spe*n*ta Ârmaiti, kindly open asunder and stretch thyself afar, to bear flocks and herds and men.'

19 (37). And Yima made the earth grow larger by three-thirds than it was before, and there came flocks and herds and men, at his will and wish, as many as he wished.

II.

21 (42)[1]. The Maker, Ahura Mazda, of high renown[2] in the Airyana Vaê*g*ô, by the good river Dâitya[3], called together a meeting of the celestial gods.

The fair Yima, the good shepherd, of high renown[2] in the Airyana Vaê*g*ô, by the good river Dâitya, called together a meeting of the excellent mortals[4].

To that meeting came Ahura Mazda, of high renown in the Airyana Vaê*g*ô, by the good river Dâitya; he came together with the celestial gods.

To that meeting came the fair Yima, the good shepherd, of high renown in the Airyana Vaê*g*ô, by the good river Dâitya; he came together with the excellent mortals.

22 (46). And Ahura Mazda spake unto Yima, saying:

'O fair Yima, son of Vîvanghat! Upon the material

[1] § 20 belongs to the Commentary.

[2] Or perhaps, 'whose voice was loud,' &c. (while proclaiming the law).

[3] See Farg. I, Introd., and notes to § 2.

[4] Primitively the souls of the righteous (see Introd. IV, 38).

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world the fatal winters are going to fall, that shall bring the fierce, foul frost; upon the material world the fatal winters[1] are going to fall, that shall make snow-flakes fall thick, even an aredvî deep on the highest tops of mountains[2].

23 (52). And all the three sorts of beasts shall perish, those that live in the wilderness, and those that live on the tops of the mountains, and those that live in the bosom of the dale, under the shelter of stables.

24 (57). Before that winter, those fields would bear plenty of grass for cattle: now with floods that stream, with snows that melt, it will seem a happy land in the world, the land wherein footprints even of sheep may still be seen[3].

25 (61). Therefore make thee a Vara[4], long as a

[1] The Commentary has here: Malkôsân, which is the plural of the Hebrew Malkôs, 'rain;' this seems to be an attempt to identify the Iranian legend with the biblical tradition of the deluge. The attempt was both a success and a failure; Malkôs entered the Iranian mythology and became naturalised there, but it was mistaken for a proper noun, and became the name of a demon, who by witchcraft will let loose a furious winter on the earth to destroy it (Saddar 9). What may be called the diluvial version of the myth is thus summed up in the Mainyô-i-khard: 'By him (Gamshîd) the enclosure of Jam-kard was made; when there is that rain of Malakosân, as it is declared in the religion, that mankind and the remaining creatures and creations of Hôrmezd, the lord, will mostly perish; then they will open the gate of that enclosure of Jam-kard, and men and cattle and the remaining creatures and creation of the creator Hôrmezd will come from that enclosure and arrange the world again' (XXVII, 27 seq.; edited and translated by E. West).

[2] 'Even where it (the snow) is least, it will be one Vîtasti two fingers deep' (Comm.); that is, fourteen fingers deep.

[3] Doubtful.

[4] Literally, 'an enclosure.' This Vara is known in later mythology as the Var-Gam-kard, 'the Var made by Yima.'

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riding-ground on every side of the square[1], and thither bring the seeds of sheep and oxen, of men, of dogs, of birds, and of red blazing fires.

Therefore make thee a Vara, long as a riding-ground on every side of the square, to be an abode for men; a Vara, long as a riding-ground on every side of the square, to be a fold for flocks.

26 (65). There thou shalt make waters flow in a bed a hâthra long; there thou shalt settle birds, by the ever-green banks that bear never-failing food. There thou shalt establish dwelling places, consisting of a house with a balcony, a courtyard, and a gallery[2].

27 (70). Thither thou shalt bring the seeds[3] of men and women, of the greatest, best, and finest kinds on this earth; thither thou shalt bring the seeds of every kind of cattle, of the greatest, best, and finest kinds on this earth.

28 (74). Thither thou shalt bring the seeds of every kind of tree, of the greatest, best, and finest kinds on this earth; thither thou shalt bring the seeds of every kind of fruit, the fullest of food and sweetest of odour. All those seeds shalt thou bring, two of every kind, to be kept inexhaustible there, so long as those men shall stay in the Vara.

29 (80). There shall be no humpbacked, none bulged forward there; no impotent, no lunatic; no poverty, no lying; no meanness, no jealousy; no

[1] 'Two hâthras long on every side' (Comm.) A hâthra is about an English mile.

[2] The last three words are ἅπαξ λεγόμενα of doubtful meaning.

[3] To be sown in the ground, and to grow up into life in due time (? see § 41, text and note).

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decayed tooth, no leprous to be confined[1], nor any of the brands wherewith Angra Mainyu stamps the bodies of mortals.

30 (87). In the largest part of the place thou shalt make nine streets, six in the middle part, three in the smallest. To the streets of the largest part thou shalt bring a thousand seeds of men and women; to the streets of the middle part, six hundred; to the streets of the smallest part, three hundred. That Vara thou shalt seal up with the golden ring[2], and thou shalt make a door, and a window self-shining within.

31 (93). Then Yima said within himself: 'How shall I manage to make that Vara which Ahura Mazda has commanded me to make?'

And Ahura Mazda said unto Yima: 'O fair Yima, son of Vîvanghat! Crush the earth with a stamp of thy heel, and then knead it with thy hands, as the potter does when kneading the potter's clay[3].'

[32. And Yima did as Ahura Mazda wished; he crushed the earth with a stamp of his heel, he kneaded it with his hands, as the potter does when kneading the potter's clay[4].]

33 (97). And Yima made a Vara, long as a riding-ground on every side of the square. There he brought the seeds of sheep and oxen, of men, of

[1] See Introd. V, 14. [2] Doubtful.

[3] In the Shâh Nâmah Gamshîd teaches the Dîvs to make and knead clay; and they build palaces at his bidding. It was his renown, both as a wise king and a great builder, that caused the Musulmans to identify him with Solomon.

[4] From the Vendîdâd Sâdah.

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dogs, of birds, and of red blazing fires. He made a Vara, long as a riding-ground on every side of the square, to be an abode for men; a Vara, long as a riding-ground on every side of the square, to be a fold for flocks.

34 (101). There he made waters flow in a bed a hâthra long; there he settled birds, by the ever-green banks that bear never-failing food. There he established dwelling places, consisting of a house with a balcony, a courtyard, and a gallery.

35 (106). There he brought the seeds of men and women, of the greatest, best, and finest kinds on this earth; there he brought the seeds of every kind of cattle, of the greatest, best, and finest kinds on this earth.

36 (110). There he brought the seeds of every kind of tree, of the greatest, best, and finest kinds on this earth; there he brought the seeds of every kind of fruit, the fullest of food and sweetest of odour. All those seeds he brought, two of every kind, to be kept inexhaustible there, so long as those men shall stay in the Vara.

37 (116). And there were no humpbacked, none bulged forward there; no impotent, no lunatic; no poverty, no lying; no meanness, no jealousy; no decayed tooth, no leprous to be confined, nor any of the brands wherewith Angra Mainyu stamps the bodies of mortals.

38 (123). In the largest part of the place he made nine streets, six in the middle part, three in the smallest. To the streets of the largest part he brought a thousand seeds of men and women; to the streets of the middle part, six hundred; to the streets of the smallest part, three hundred. That

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Vara he sealed up with the golden ring, and he made a door, and a window self-shining within.

39 (129). O Maker of the material world, thou Holy One! What [lights are there to give light[1]] in the Vara which Yima made?

40 (131). Ahura Mazda answered: 'There are uncreated lights and created lights[2]. There the stars, the moon, and the sun are only once (a year) seen to rise and set[3], and a year seems only as a day.

41 (133). 'Every fortieth year, to every couple two are born, a male and a female[4]. And thus it is for every sort of cattle. And the men in the Vara which Yima made live the happiest life[5].'

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[1] From the Vendîdâd Sâdah.

[2] Heavenly lights and material lights. The Commentary has here the following Zend quotation: 'All uncreated light shines from above; all the created lights shine from below.'

We give here the description of Irân-vêg according to a later source, the Mainyô-i-khard (as translated by West): 'Hôrmezd created *E*rã-vêz better than the remaining places and districts; and its goodness was this, that men's life is three hundred years; and cattle and sheep, one hundred and fifty years; and their pain and sickness are little, and they do not circulate falsehood, and they make no lamentation and weeping; and the sovereignty of the demon of Avarice, in their body, is little, and in ten men, if they eat one loaf, they are satisfied; and in every forty years, from one woman and one man, one child is born; and their law is goodness, and religion the primeval religion, and when they die, they are righteous (=blessed); and their chief is Gôpatshâh, and the ruler and king is Srôsh' (XLIV, 24).

[3] Doubtful.

[4] From the seeds deposited in the Vara (see §§ 27 seq., 35 seq.); in the same way as the first human couple grew up, after forty years, in the shape of a Reivas shrub, from the seed of Gayômar*d* received by Spe*n*ta Ârmaiti (the Earth. See Bund. XV).

[5] 'They live there for 150 years; some say, they never die.' (Comm.) The latter are right, that is to say, are nearer the mythical

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42 (137). O Maker of the material world, thou Holy One! Who is he who brought the law of Mazda into the Vara which Yima made?

Ahura Mazda answered: 'It was the bird Karshipta[1], O holy Zarathustra!'

43 (140). O Maker of the material world, thou Holy One! Who is the lord and ruler there?

Ahura Mazda answered: 'Urvatad-nara[2], O Zarathustra! and thyself, Zarathustra.'

FARGARD III.

The Earth.

I (1–6). The five places where the Earth feels most joy.
II (7–11). The five places where the Earth feels most sorrow.
III (12–35). The five things which most rejoice the Earth.
IV (36–42). Corpses ought not to be buried in the Earth.
There is a resemblance as to words between the first and

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truth, as the inhabitants of the Vara were primitively the departed and therefore immortal.

[1] 'The bird Karshipta dwells in the heavens: were he living on the earth, he would be the king of birds. He brought the law into the Var of Yima, and recites the Avesta in the language of birds' (Bund. XIX and XXIV). As the bird, because of the swiftness of his flight, was often considered an incarnation of lightning, and as thunder was supposed to be the voice of a god speaking from above, the song of the bird was often thought to be the utterance of a god and a revelation (see Orm. Ahr. § 157).

[2] Zarathustra had three sons during his lifetime (cf. Introd. IV, 40), Isad-vâstra, Hvare-khithra, and Urvatad-nara, who were respectively the fathers and chiefs of the three classes, priests, warriors, and husbandmen. They play no great part in Mazdean mythology, and are little more than three subdivisions of Zarathustra himself, who was 'the first priest, the first warrior, the first husbandman' (Yt. XIII, 88). Zarathustra, as a heavenly priest, was, by right, the ratu in Airyana Vaêgô, where he founded the religion by a sacrifice (Bund. XXXIII and Introd. III, 15).

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second parts, but there is none as to matter; no clause in the former has its counterpart in the latter. There is more resemblance between the second part and the third; as the first three clauses of the third part (§§ 12, 13, 22) relate to the same things as the second, third, and fourth clauses of the second part (§§ 8, 9, 10).

Parts I and II are nothing more than dry enumerations. Part III is more interesting, as it contains two long digressions, the one (§§ 14–21) on funeral laws, the other (§§ 24–33) on the holiness of husbandry. The fourth part of the chapter may be considered as a digression relating to the first clause of the third part (§ 12).

The things which rejoice or grieve the Earth are those that produce fertility and life or sterility and death, either in it or on it.

The subject of this chapter has become a commonplace topic with the Parsis, who have treated it more or less antithetically in the Mainyô-i-khard (chaps. V and VI) and in the Ravaets (Gr. Rav. pp. 434–437).

The second digression (§§ 24–33) is translated in Haug's Essays, p. 235 seq.

I.

1. O Maker of the material world, thou Holy One! Which is the first place where the Earth feels most happy?

Ahura Mazda answered: 'It is the place whereon one of the faithful steps forward, O Spitama Zarathustra! with the holy wood in his hand[1], the baresma[2] in his hand, the holy meat in his hand,

[1] The wood for the fire altar.

[2] The baresma (now called barsom) is a bundle of sacred twigs which the priest holds in his hand while reciting the prayers. They were formerly twigs of the pomegranate, date, or tamarind tree, or of any tree that had no thorns, and were plucked with particular ceremonies, which alone made them fit to be used for liturgic purposes (cf. Farg. XIX, 18 seq.) The Parsis in India found it convenient to replace them by brass wires, which, when once consecrated, can be used for an indefinite period. It is the baresma which is alluded to by Strabo, when speaking of the bundle of thin twigs of heath, which the Magi hold in their hand

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the holy mortar[1] in his hand, fulfilling the law with love, and beseeching aloud Mithra, the lord of wide pastures, and Râma *Hv*âstra[2].'

2, 3 (6–10). O Maker of the material world, thou Holy One! Which is the second place where the Earth feels most happy?

Ahura Mazda answered: 'It is the place whereon one of the faithful erects a house with a priest within, with cattle, with a wife, with children, and good herds within; and wherein afterwards the cattle go on thriving, holiness is thriving[3], fodder is thriving, the dog is thriving, the wife is thriving, the child is thriving, the fire is thriving, and every blessing of life is thriving.'

4 (11). O Maker of the material world, thou Holy One! Which is the third place where the Earth feels most happy?

Ahura Mazda answered: 'It is the place where one of the faithful cultivates most corn, grass, and fruit, O Spitama Zarathustra! where he waters ground that is dry, or dries ground that is too wet.'

5 (15). O Maker of the material world, thou Holy One! Which is the fourth place where the Earth feels most happy?

Ahura Mazda answered: 'It is the place where there is most increase of flocks and herds.'

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while reciting their hymns (τὰς δὴ ἐπῳδὰς ποιοῦνται πολὺν χρόνον ῥάβδων μυρικίνων λεπτῶν δέσμην κατέχοντες, XV, 3, 14).

[1] The Hâvana or mortar used in crushing the Haoma or Hom (see Introd. IV, 28).

[2] The god that gives good folds and good pastures to cattle (see Introd. IV, 16).

[3] By the performance of worship.

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6 (18). O Maker of the material world, thou Holy One! Which is the fifth place where the Earth feels most happy?

Ahura Mazda answered: 'It is the place where flocks and herds yield most dung.'

II.

7 (21). O Maker of the material world, thou Holy One! Which is the first place where the Earth feels sorest grief?

Ahura Mazda answered: 'It is the neck of Arezûra[1], whereon the hosts of fiends rush forth from the burrow of the Drug[2].'

8 (25). O Maker of the material world, thou Holy One! Which is the second place where the Earth feels sorest grief?

Ahura Mazda answered: 'It is the place wherein most corpses of dogs and of men lie buried[3].

9 (28). O Maker of the material world, thou Holy One! Which is the third place where the Earth feels sorest grief?

Ahura Mazda answered: 'It is the place whereon stand most of those Dakhmas on which corpses of men are deposited[4].'

10 (31). O Maker of the material world, thou

[1] The neck of Arezûra (Arezûrahê grîva) is 'a mount at the gate of hell, whence the demons rush forth' (Bund. 22, 16); it is also called 'the head of Arezûra' (Farg. XIX, 45), or 'the back of Arezûra' (Bund. 21, 17). Arezûra was first the name of a fiend who was killed by Gayômard (Mainyô-i-khard XXVII, 15); and mount Arezûra was most likely the mountain to which he was bound, as Azi Dahâka was to Demâvend (see Introd. IV, 18).

[2] Hell.

[3] See Introd. V, 9.

[4] With regard to Dakhmas, see Introd. V, 10. 'Nor is the Earth happy at that place whereon stands a Dakhma with corpses upon it; for that patch of ground will never be clean again till the day of

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Holy One! Which is the fourth place where the Earth feels sorest grief?

Ahura Mazda answered: 'It is the place wherein are most burrows of the creatures of Angra Mainyu[1].'

11 (34). O Maker of the material world, thou Holy One! Which is the fifth place where the Earth feels sorest grief?

Ahura Mazda answered: 'It is the place whereon the wife and children of one of the faithful[2], O Spitama Zarathustra! are driven along the way of captivity, the dry, the dusty way, and lift up a voice of wailing.'

III.

12 (38). O Maker of the material world, thou Holy One! Who is the first that rejoices the Earth with greatest joy?

Ahura Mazda answered: 'It is he who digs out of it most corpses of dogs and men[3].'

13 (41). O Maker of the material world, thou

resurrection' (Gr. Rav. 435, 437). Although the erection of Dakhmas is enjoined by the law, yet the Dakhma in itself is as unclean as any spot on the earth can be, since it is always in contact with the dead (cf. Farg. VII, 55). The impurity which would otherwise be scattered over the whole world, is thus brought together to one and the same spot. Yet even that spot, in spite of the Ravaet, is not to lie defiled for ever, as every fifty years the Dakhmas ought to be pulled down, so that their sites may be restored to their natural purity (V. i. Farg. VII, 49 seq. and this Farg. § 13).

[1] 'Where there are most Khrafstras' (Comm.); cf. Introd. V, 11.

[2] Killed by an enemy.

[3] There is no counterpart given to the first grief (§ 7), because, as the Commentary naively expresses it, 'it is not possible so to dig out hell, which will be done at the end of the world' (Bund. XXXI, sub fin.)

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Holy One! Who is the second that rejoices the Earth with greatest joy?

Ahura Mazda answered: 'It is he who pulls down most of those Dakhmas on which corpses of men are deposited.'

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14 (44). Let no man alone by himself carry a corpse[1]. If a man alone by himself carry a corpse, the Nasu[2] rushes upon him, to defile him, from the nose of the dead, from the eye, from the tongue, from the jaws, from the sexual organ, from the hinder parts. This Drug, this Nasu, falls upon him, stains him even to the end of the nails, and he is unclean, thenceforth, for ever and ever.

15 (49). O Maker of the material world, thou Holy One! What shall be the place of that man who has carried a corpse alone[3]?

Ahura Mazda answered: 'It shall be the place on this earth wherein is least water and fewest plants, whereof the ground is the cleanest and the driest and the least passed through by flocks and herds, by Fire, the son of Ahura Mazdâ, by the consecrated bundles of baresma, and by the faithful.'

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[1] No ceremony in general can be performed by one man alone. Two Mobeds are wanted to perform the Vendîdâd service, two priests for the Barashnûm, two persons for the Sag-dîd (Anquetil, II, 584 n.) It is never good that the faithful should be alone, as the fiend is always lurking about, ready to take advantage of any moment of inattention. If the faithful be alone, there is no one to make up for any negligence and to prevent mischief arising from it. Never is the danger greater than in the present case, when the fiend is close at hand, and in direct contact with the faithful.

[2] See Introd. V, 3.

[3] As the Nasu has taken hold of him, he has become a Nasu incarnate, and must no longer be allowed to come into contact with men, whom he would defile.

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16 (55). O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of baresma? How far from the faithful?

17 (57). Ahura Mazda answered: 'Thirty paces from the fire, thirty paces from the water, thirty paces from the consecrated bundles of baresma, three paces from the faithful.

18, 19 (58–63). 'There, on that place, shall the worshippers of Mazda erect an enclosure[1], and therein shall they establish him with food, therein shall they establish him with clothes, with the coarsest food and with the most worn-out clothes. That food he shall live on, those clothes he shall wear, and thus shall they let him live, until he has grown to the age of a Hana, or of a Zaurura, or of a Pairista-khshudra[2].

20, 21 (64–71). 'And when he has grown to the age of a Hana, or of a Zaurura, or of a Pairista-khshudra, then the worshippers of Mazda shall order a man strong, vigorous, and skilful[3], to flay the skin off his body and cut the head off his neck[4], on the top of the mountain: and they shall deliver his corpse unto the greediest of the corpse-eating creatures made by Ahura Mazda, to the greedy ravens, with these words: "The man here has repented of all his evil thoughts, words, and deeds.

[1] The Armest-gâh, the place for the unclean; see Introd. V, 15.

[2] Hana means, literally, 'an old man;' Zaurura, 'a man broken down by age;' Pairista-khshudra, 'one whose seed is dried up.' These words seem to have acquired the technical meanings of 'fifty, sixty, and seventy years old.'

[3] 'Trained to operations of that sort' (Comm.); a headsman.

[4] Cf. Farg. IX, 49, text and note.

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If he has committed any other evil deed, it is remitted by his repentance[1]: if he has committed no other evil deed, he is absolved by his repentance, for ever and ever[2]."'

22 (72). O Maker of the material world, thou Holy One! Who is the third that rejoices the Earth with greatest joy?

Ahura Mazda answered: 'It is he who fills up most burrows of the creatures of Angra Mainyu.'

23 (75). O Maker of the material world, thou Holy One! Who is the fourth that rejoices the Earth with greatest joy?

Ahura Mazda answered: 'It is he who cultivates most corn, grass, and fruit, O Spitama Zarathustra! who waters ground that is dry, or dries ground that is too wet[3].

24 (79). 'Unhappy is the land that has long lain unsown with the seed of the sower and wants a good husbandman, like a well-shapen maiden who has long gone childless and wants a good husband.

25 (84). 'He who would till the earth, O Spitama Zarathustra! with the left arm and the right, with the right arm and the left, unto him will she bring

[1] The performance of the Patet. See Introd. V, 22.

[2] It seems as if the law had formerly directed that he should be immediately put to death; but that afterwards, when the rigour of the law had abated, the object which had previously been fulfilled by his death, was then attained by his confinement. He was allowed to live in confinement till he was old and all but dead, and he was put to death by the law, just before he would have died in the usual course of nature (see §§ 19, 20). Certain Ravaets put the 'carrier alone' among the number of the margarzân (East India Office Library, Zend MSS. VIII, 144); he is not only to be punished in this world, but in the other too; he is condemned to feed in hell on corpses of men (Ardâ Vîrâf XXXVIII).

[3] Cf. § 4.

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forth plenty, like a loving bride on her bed, unto her beloved; the bride will bring forth children, the earth will bring forth plenty of fruit.

26, 27 (87–90). 'He who would till the earth, O Spitama Zarathustra! with the left arm and the right, with the right arm and the left, unto him thus says the Earth: "O thou man! who dost till me with the left arm and the right, with the right arm and the left [hither shall people ever come and beg (for bread[1])], here shall I ever go on bearing, bringing forth all manner of food, bringing forth profusion of corn[2]."

28, 29 (91–95). 'He who does not till the earth, O Spitama Zarathustra! with the left arm and the right, with the right arm and the left, unto him thus says the Earth: "O thou man! who dost not till me with the left arm and the right, with the right arm and the left, ever shalt thou stand at the door of the stranger, among those who beg for bread; ever shalt thou wait there for the refuse that is brought unto thee[3], brought by those who have profusion of wealth."'

30 (96). O Maker of the material world, thou Holy One! What is the food that fills the law of Mazda[4]?

Ahura Mazda answered: 'It is sowing corn again and again, O Spitama Zarathustra!

31 (99). 'He who sows corn, sows holiness: he

[1] From the Vendîdâd Sâdah.

[2] Or 'bearing corn first for thee.' 'When something good grows up, it will grow up for thee first' (Comm.)

[3] 'They take for themselves what is good and send to thee what is bad' (Comm.)

[4] Literally, 'What is the stomach of the law?'

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makes the law of Mazda grow higher and higher: he makes the law of Mazda as fat as he can with a hundred acts of adoration, a thousand oblations, ten thousand sacrifices[1].

32 (105). 'When barley is coming forth, the Daêvas start up[2]; when the corn is growing rank[3], then faint the Daêvas' hearts; when the corn is being ground[4], the Daêvas groan; when wheat is coming forth, the Daêvas are destroyed. In that house they can no longer stay, from that house they are beaten away, wherein wheat is thus coming forth[5]. It is as though red hot iron were turned about in their throats, when there is plenty of corn.

33 (111). 'Then let (the priest) teach people this holy saying: "No one who does not eat, has strength to do works of holiness, strength to do works of husbandry, strength to beget children. By eating every material creature lives, by not eating it dies away[6]."'

34 (116). O Maker of the material world, thou Holy One! Who is the fifth that rejoices the Earth with greatest joy?

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[1] The translation 'acts of adoration' and 'oblations' is doubtful: the words in the text are ἅπαξ λεγόμενα, which are traditionally translated 'feet' and 'breasts.' The Commentary has as follows: 'He makes the law of Mazda as fat as a child could be made by means of a hundred feet, that is to say, of fifty servants walking to rock him; of a thousand breasts, that is, of five hundred nurses; of ten thousand sacrifices performed for his weal.'

[2] John Barleycorn got up again,
And sore surpris'd them all.

[3] Doubtful; possibly, 'When sudhus (a sort of grain) is coming forth.'

[4] Doubtful; possibly, 'When pistra (a sort of grain) is coming forth.'

[5] Doubtful.

[6] See Farg. IV, 47.

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Ahura Mazda answered: '[It is he who tilling the earth, O Spitama Zarathustra! kindly and piously gives[1] to one of the faithful.]

35 (118). 'He who tilling the earth, O Spitama Zarathustra! would not kindly and piously give to one of the faithful, he shall fall down into the darkness of Spenta Ârmaiti[2], down into the world of woe, the dismal realm, down into the house of hell.'

IV.

36 (122). O Maker of the material world, thou Holy One! If a man shall bury in the earth either the corpse of a dog or the corpse of a man, and if he shall not disinter it within half a year, what is the penalty that he shall pay?

Ahura Mazda answered: 'Five hundred stripes with the Aspahê-astra[3], five hundred stripes with the Sraoshô-karana.'

37 (126). O Maker of the material world, thou Holy One! If a man shall bury in the earth either the corpse of a dog or the corpse of a man, and if he shall not disinter it within a year, what is the penalty that he shall pay?

Ahura Mazda answered: 'A thousand stripes with the Aspahê-astra, a thousand stripes with the Sraoshô-karana.'

38 (130). O Maker of the material world, thou Holy One! If a man shall bury in the earth either the corpse of a dog or the corpse of a man, and if he shall not disinter it within the second year, what

[1] The Ashô-dâd or alms. The bracketed clause is from the Vendîdâd Sâdah.

[2] The earth. [3] See Introd. V, 19.

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is the penalty for it? What is the atonement for it? What is the cleansing from it?

39 (135). Ahura Mazda answered: 'For that deed there is nothing that can pay, nothing that can atone, nothing that can cleanse from it; it is a trespass for which there is no atonement, for ever and ever.'

40 (137). When is it so?

'It is so, if the sinner be a professor of the law of Mazda, or one who has been taught in it[1]. But if he be not a professor of the law of Mazda, nor one who has been taught in it[2], then this law of Mazda takes his sin from him, if he confesses it[3] and resolves never to commit again such forbidden deeds.

41 (142). 'The law of Mazda indeed, O Spitama Zarathustra! takes away from him who confesses it the bonds of his sin[4]; it takes away (the sin of) breach of trust[5]; it takes away (the sin of) murdering one of the faithful[6]; it takes away (the sin of) burying a corpse[7]; it takes away (the sin of)

[1] As he must have known that he was committing sin.

[2] If he did not know that he was committing sin.

[3] If he makes Patet (see Introd. V, 22), and says to himself, 'I will never henceforth sin again' (Comm.)

[4] If not knowingly committed; see § 40 and the following notes.

[5] Draosha: refusing to give back a deposit (Comm. ad IV, 1): 'He knows that it is forbidden to steal, but he fancies that robbing the rich to give to the poor is a pious deed' (Comm.)

[6] Or better, 'a Mazdean,' but one who has committed a capital crime; 'he knows that it is allowed to kill the margarzân, but he does not know that it is not allowed to do so without an order from the judge.' Cf. VIII, 74 note.

[7] 'He knows that it is forbidden to bury a corpse; but he fancies that if one manages so that dogs or foxes may not take it to the fire and to the water, he behaves piously' (Comm.) See Introd. V, 9.

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deeds for which there is no atonement; it takes away the heaviest penalties of sin[1]; it takes away any sin that may be sinned.

42 (149). 'In the same way the law of Mazda, O Spitama Zarathustra! cleanses the faithful from every evil thought, word, and deed, as a swift-rushing mighty wind cleanses the plain[2].

'So let all the deeds thou doest be henceforth good, O Zarathustra! a full atonement for thy sin is effected by means of the law of Mazda.'

FARGARD IV.

Contracts and Outrages.

1–16. Contracts (see Introd. V, 17):—
2. Classification of contracts;
3–4. Damages for breach of contract;
5–10. Kinsmen responsible;
11–16. Penalties for breach of contract.
17–55. Outrages (see Introd. V, 18):—
18–21. Menaces;
22–25. Assaults;
26–29. Blows;
30–33. Wounds;
34–36. Wounds causing blood to flow;
37–39. Broken bones;
40–43. Manslaughter;
46, 49 (bis)–55. False oaths.

Clauses 44–45 refer to contracts, and ought to be placed after § 16. Clauses 47–49, which are in praise of physical weal, have been probably misplaced here from the preceding Fargard (see Farg. III, 33). The right order of this chapter would, therefore, seem to be as follows: 1–16; 44–45; 17–43; 46; 49 (bis)–55.

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[1] Or, possibly, 'the sin of usury.' 'He knows that it is lawful to take high interest, but he does not know that it is not lawful to do so from the faithful' (Comm.)

[2] 'From chaff' (Comm.)

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I.

1. He that does not restore (a thing lent), when it is asked for back again, steals the thing; he robs the man[1]. So he does every day, every night, as long as he keeps in his house his neighbour's property, as though it were his own[2].

II a.

2 (4). O Maker of the material world, thou Holy One! How many in number are thy contracts, O Ahura Mazda?

Ahura Mazda answered: 'They are six in number[3]. The first is the word-contract[4]; the second

[1] 'He is a thief when he takes with a view not to restore; he is a robber when, being asked to restore, he answers, I will not' (Comm.)

[2] Every moment that he holds it unlawfully, he steals it anew. 'The basest thing with Persians is to lie; the next to it is to be in debt, for this reason among many others, that he who is so, must needs sink to lying at last' (Herod. I, 183). The debtor in question is of course the debtor of bad faith, 'he who says to a man, Give me this, I will restore it to thee at the proper time, and he says to himself, I will not restore it' (Comm.)

[3] The following classification is in fact twofold, the contracts being defined in the first two clauses by their mode of being entered into, and in the last four by their amount. Yet it appears from the following clauses that even the word-contract and the hand-contract became at last, or were misunderstood as, indicative of a certain amount. The commentators, however, were unable to determine that amount, or, at least, they do not state how much it was, which they do with regard to the last four.

[4] The contract entered into by simple word of mouth. 'The immortal Zartust Isfitamân asked of the good, beneficent Hormazd, "Which is the worst of the sins that men commit?" The good, beneficent Hormazd answered, "There is no sin worse than when a man, having given his word to another, there being no witness but myself, Hormazd, one of them breaks his word and says, I don't know anything about it... there is no sin worse than this"' (Gr. Rav. 94).

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is the hand-contract[1]; the third is the contract to the amount of a sheep[2]; the fourth is the contract to the amount of an ox[3]; the fifth is the contract to the amount of a man[4]; the sixth is the contract to the amount of a field[5], a field in good land, a fruitful one, in good bearing[6].'

II b.

3 (13). If a man make the word-contract a mere word[7], it shall be redeemed by the hand-contract; he shall give in pledge[8] the amount of the hand-contract.

4 (16). The hand-contract[9] shall be redeemed by the sheep-contract; he shall give in pledge the amount of the sheep-contract. The sheep-contract shall be redeemed by the ox-contract; he shall give in pledge the amount of the ox-contract. The ox-contract shall be redeemed by the man-contract; he

[1] 'When they strike hand in hand and make then agreement by word' (Gr. Rav. l. l.) It would be of interest to know whether word and hand are to be taken in the strict meaning or if they allude to certain formulas and gestures like those in the Roman stipulatio.

[2] 'Viz. to the amount of 3 istîrs [in weight],' (Comm.) An istîr (στατήρ) is as much as 4 dirhems (δραχμή). On the value of the dirhem, see Introd. V, 22.

[3] 'To the amount of 12 istîrs (=48 dirhems),' (Comm.)

[4] 'To the amount of 500 istîrs (=2000 dirhems).' The exact translation would be rather, 'The contract to the amount of a human being,' as the term is applied to promises of marriage and to the contract between teacher and pupil.

[5] 'Upwards of 500 istîrs.'

[6] A sort of gloss added to define more accurately the value of the object and to indicate that it is greater than that of the preceding one.

[7] If he fail to fulfil it.

[8] Or, 'as damages (?).'

[9] The breach of the hand-contract.

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shall give in pledge the amount of the man-contract. The man-contract shall be redeemed by the field-contract; he shall give in pledge the amount of the field-contract.

II c.

5 (24). O Maker of the material world, thou Holy One! If a man break the word-contract, how many are involved in his sin[1]?

Ahura Mazda answered: 'His sin makes his Nabânazdistas[2] answerable for the[3] three hundred-fold atonement.'

6 (26). O Maker of the material world, thou Holy One! If a man break the hand-contract, how many are involved in his sin?

Ahura Mazda answered: 'His sin makes his Nabânazdistas answerable for the six hundred-fold atonement[4].'

[1] Literally, how much is involved? The joint responsibility of the family was a principle in the Persian law, as it was in the old German law, which agrees with the statement in Am. Marcellinus: 'Leges apud eos impendio formidatae, et abominandae aliae, per quas ob noxam unius omnis propinquitas perit' (XXIII, 6).

[2] The next of kin to the ninth degree.

[3] See § 11. This passage seems to have puzzled tradition. The Commentary says, 'How long, how many years, has one to fear for the breach of a word-contract?—the Nabânazdistas have to fear for three hundred years;' but it does not explain farther the nature of that fear; it only tries to reduce the circle of that liability to narrower limits: 'only the son born after the breach is liable for it; the righteous are not liable for it; when the father dies, the son, if righteous, has nothing to fear from it.' And finally, the Ravaets leave the kinsmen wholly aside; the penalty falling entirely upon the real offender, and the number denoting only the duration of his punishment in hell: 'He who breaks a word-contract, his soul shall abide for three hundred years in hell' (Gr. Rav. 94).

[4] See § 12. 'His soul shall abide for six hundred years in hell' (Gr. Rav. l. l.)

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7 (28). O Maker of the material world, thou Holy One! If a man break the sheep-contract, how many are involved in his sin?

Ahura Mazda answered: 'His sin makes his Nabânazdistas answerable for the seven hundred-fold atonement[1].'

8 (30). O Maker of the material world, thou Holy One! If a man break the ox-contract, how many are involved in his sin?

Ahura Mazda answered: 'His sin makes his Nabânazdistas answerable for the eight hundred-fold atonement[2].'

9 (32). O Maker of the material world, thou Holy One! If a man break the man-contract, how many are involved in his sin?

Ahura Mazda answered: 'His sin makes his Nabânazdistas answerable for the nine hundred-fold atonement[3].'

10 (34). O Maker of the material world, thou Holy One! If a man break the field-contract, how many are involved in his sin?

Ahura Mazda answered: 'His sin makes his Nabânazdistas answerable for the thousand-fold atonement[4].'

II d.

11 (36). O Maker of the material world, thou Holy One! If a man break the word-contract, what is the penalty that he shall pay?

Ahura Mazda answered: 'Three hundred stripes

[1] See § 13. 'His soul shall abide for seven hundred years in hell' (Gr. Rav. l. l.)

[2] See § 14. 'His soul shall abide for eight hundred years in hell.'

[3] See § 15. 'His soul shall abide for nine hundred years in hell.'

[4] See § 16. 'His soul shall abide for a thousand years in hell.'

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with the Aspahê-astra, three hundred stripes with the Sraoshô-karana[1].'

12 (39). O Maker of the material world, thou Holy One! If a man break the hand-contract, what is the penalty that he shall pay?

Ahura Mazda answered: 'Six hundred stripes with the Aspahê-astra, six hundred stripes with the Sraoshô-karana[2].'

13 (42). O Maker of the material world, thou Holy One! If a man break the sheep-contract, what is the penalty that he shall pay?

Ahura Mazda answered: 'Seven hundred stripes with the Aspahê-astra, seven hundred stripes with the Sraoshô-karana[3].'

14 (45). O Maker of the material world, thou Holy One! If a man break the ox-contract, what is the penalty that he shall pay?

Ahura Mazda answered: 'Eight hundred stripes with the Aspahê-astra, eight hundred stripes with the Sraoshô-karana[4].'

15 (48). O Maker of the material world, thou Holy One! If a man break the man-contract, what is the penalty that he shall pay?

Ahura Mazda answered: 'Nine hundred stripes with the Aspahê-astra, nine hundred stripes with the Sraoshô-karana[5].'

16 (51). O Maker of the material world, thou Holy One! If a man break the field-contract, what is the penalty that he shall pay?

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[1] One tanâfûhr and a half, that is 1800 dirhems.
[2] Three tanâfûhrs, or 3600 dirhems.
[3] Three tanâfûhrs and a half, or 4200 dirhems.
[4] Four tanâfûhrs, or 4800 dirhems.
[5] Four tanâfûhrs and a half, or 5400 dirhems.

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Ahura Mazda answered: 'A thousand stripes with the Aspahê-astra, a thousand stripes with the Sraoshô-karana[1].'

III a.

17 (54). If a man rise up to smite a man, it is an Âgerepta[2]. If a man come upon a man to smite him, it is an Avaoirista. If a man actually smite a man with evil aforethought, it is an Aredus. Upon the fifth Aredus[3] he becomes a Peshôtanu[4].

18 (58). O Maker of the material world, thou Holy One! He that committeth an Âgerepta, what penalty shall he pay?

Ahura Mazda answered: 'Five stripes with the Aspahê-astra, five stripes with the Sraoshô-karana; on the second Âgerepta, ten stripes with the Aspahê-astra, ten stripes with the Sraoshô-karana; on the third, fifteen stripes with the Aspahê-astra, fifteen stripes with the Sraoshô-karana.

19 (63). 'On the fourth, thirty stripes with the

[1] Five tanâfûhrs, or 6000 dirhems.

[2] In this paragraph are defined the first three of the eight outrages with which the rest of the Fargard deals. Only these three are defined, because they are designated by technical terms. We subjoin the definitions of them found in a Sanskrit translation of a Patet (Paris, Bibl. Nat. f. B. 5, 154), in which their etymological meanings are better preserved than in the Zend definition itself:—

Âgerepta, 'seizing,' is when a man seizes a weapon with a view to smite another.

Avaoirista, 'brandishing,' is when a man brandishes a weapon with a view to smite another.

Aredus is when a man actually smites another with a weapon, but without wounding him, or inflicts a wound which is healed within three days.

[3] Viz. on the sixth commission of it, as appears from § 28.

[4] He shall receive two hundred stripes, or shall pay 1200 dirhems (see Introd. V, 19).

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Aspahê-astra, thirty stripes with the Sraoshô-karana; on the fifth, fifty stripes with the Aspahê-astra, fifty stripes with the Sraoshô-karana; on the sixth, sixty stripes with the Aspahê-astra, sixty stripes with the Sraoshô-karana; on the seventh, ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana.'

20 (67). If a man commit an Âgerepta for the eighth time, without having atoned for the preceding, what penalty shall he pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

21 (70). If a man commit an Âgerepta[1] and refuse to atone for it[2], what penalty shall he pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

22 (73). O Maker of the material world, thou Holy One! If a man commit an Avaoirista, what penalty shall he pay?

Ahura Mazda answered: 'Ten stripes with the Aspahê-astra, ten stripes with the Sraoshô-karana; on the second Avaoirista, fifteen stripes with the Aspahê-astra, fifteen stripes with the Sraoshô-karana.

23 (75). 'On the third, thirty stripes with the Aspahê-astra, thirty stripes with the Sraoshô-karana; on the fourth, fifty stripes with the Aspahê-astra, fifty stripes with the Sraoshô-karana; on the fifth, seventy stripes with the Aspahê-astra, seventy

[1] Even though the Âgerepta has been committed for the first time.

[2] If he does not offer himself to bear the penalty, and does not perform the Patet (see Introd. V, 22).

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stripes with the Sraoshô-*k*arana; on the sixth, ninety stripes with the Aspahê-a*s*tra, ninety stripes with the Sraoshô-*k*arana.'

24 (76). O Maker of the material world, thou Holy One! If a man commit an Avaoiri*s*ta for the seventh time, without having atoned for the preceding, what penalty shall he pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-a*s*tra, two hundred stripes with the Sraoshô-*k*arana.'

25 (77). O Maker of the material world, thou Holy One! If a man commit an Avaoiri*s*ta, and refuse to atone for it, what penalty shall he pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-a*s*tra, two hundred stripes with the Sraoshô-*k*arana.'

26 (79). O Maker of the material world, thou Holy One! If a man commit an Aredu*s*, what penalty shall he pay?

Ahura Mazda answered: 'Fifteen stripes with the Aspahê-a*s*tra, fifteen stripes with the Sraoshô-*k*arana.

27 (81). 'On the second Aredu*s*, thirty stripes with the Aspahê-a*s*tra, thirty stripes with the Sraoshô-*k*arana; on the third, fifty stripes with the Aspahê-a*s*tra, fifty stripes with the Sraoshô-*k*arana; on the fourth, seventy stripes with the Aspahê-a*s*tra, seventy stripes with the Sraoshô-*k*arana; on the fifth, ninety stripes with the Aspahê-a*s*tra, ninety stripes with the Sraoshô-*k*arana.'

28. O Maker of the material world, thou Holy One! If a man commit an Aredu*s* for the sixth time, without having atoned for the preceding, what penalty shall he pay?

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Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

29 (82). O Maker of the material world, thou Holy One! If a man commit an Aredus, and refuse to atone for it, what penalty shall he pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

30 (85). O Maker of the material world, thou Holy One! If a man smite another and hurt him sorely, what is the penalty that he shall pay?

31 (87). Ahura Mazda answered: 'Thirty stripes with the Aspahê-astra, thirty stripes with the Sraoshô-karana; the second time, fifty stripes with the Aspahê-astra, fifty stripes with the Sraoshô-karana; the third time, seventy stripes with the Aspahê-astra, seventy stripes with the Sraoshô-karana; the fourth time, ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana.'

32 (89). If a man commit that deed for the fifth time, without having atoned for the preceding, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

33 (90). If a man commit that deed and refuse to atone for it, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

34 (93). O Maker of the material world, thou Holy One! If a man smite another so that the

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blood comes, what is the penalty that he shall pay?

Ahura Mazda answered: 'Fifty stripes with the Aspahê-astra, fifty stripes with the Sraoshô-karana; the second time, seventy stripes with the Aspahê-astra, seventy stripes with the Sraoshô-karana; the third time, ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana.'

35 (95). If he commit that deed for the fourth time, without having atoned for the preceding, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

36 (96). O Maker of the material world, thou Holy One! If a man smite another so that the blood comes, and if he refuse to atone for it, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

37 (99). O Maker of the material world, thou Holy One! If a man smite another so that he breaks a bone, what is the penalty that he shall pay?

Ahura Mazda answered: 'Seventy stripes with the Aspahê-astra, seventy stripes with the Sraoshô-karana; the second time, ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana.'

38 (102). If he commit that deed for the third time, without having atoned for the preceding, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu:

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two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

39 (104). O Maker of the material world, thou Holy One! If a man smite another so that he breaks a bone, and if he refuse to atone for it, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

40 (106). O Maker of the material world, thou Holy One! If a man smite another so that he gives up the ghost, what is the penalty that he shall pay?

Ahura Mazda answered: 'Ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana.'

41 (109). If he commit that deed again, without having atoned for the preceding, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

42 (112). O Maker of the material world, thou Holy One! If a man smite another so that he gives up the ghost, and if he refuse to atone for it, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

43 (115). And they shall thenceforth in their doings walk after the way of holiness, after the word of holiness, after the ordinance of holiness.

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II e[1].

44 (118). If men of the same faith, either friends or brothers, come to an agreement together, that one may obtain from the other, either goods[2], or a wife[3], or knowledge[4], let him who wants to have goods have them delivered to him; let him who wants to have a wife receive and wed her; let him who wants to have knowledge be taught the holy word.

45 (123). He shall learn on, during the first part of the day and the last, during the first part of the night and the last, that his mind may be increased in knowledge and wax strong in holiness: so shall he sit up, giving thanks and praying to the gods, that he may be increased in knowledge: he shall rest during the middle part of the day, during the middle part of the night, and thus shall he continue until he can say all the words which former Aêthrapaitis[5] have said.

III b.

46 (128). Before the water and the blazing fire[6],

[1] We return here to contracts; the proper place of §§ 44–45 is after § 16.

[2] The goods-contract is a general expression for the sheep, ox, and field-contracts (see above, § 2).

[3] Woman is an object of contract, like cattle or fields; she is disposed of by contracts of the fifth sort, being more valuable than cattle and less so than fields. She is sold by her father or her guardian, often from the cradle. 'Instances are not wanting of the betrothal of a boy of three years of age to a girl of two' (see Dosabhoy Framjee's work on The Parsees, p. 77; cf. 'A Bill to Define and Amend the Law relating to Succession, Inheritance, Marriage, &c.,' Bombay, 1864).

[4] The contract between pupil and teacher falls into the same class (the man-contract, see p. 35, n. 4).

[5] A teaching priest (Parsi Hêrbad).

[6] Doubtful. This clause is intended, as it seems, against false

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O Spitama Zarathustra! let no one make bold to deny having received from his neighbour the ox or the garment (he has received from him).

47 (130). . . . Verily I say it unto thee, O Spitama Zarathustra! the man who has a wife is far above him who begets no sons[1]; he who keeps a house is far above him who has none; he who has children is far above the childless man; he who has riches is far above him who has none.

48 (134). And of two men, he who fills himself with meat is filled with the good spirit[2] much more than he who does not do so[3]; the latter is all but dead; the former is above him by the worth of an Asperena[4], by the worth of a sheep, by the worth of an ox, by the worth of a man.

49 (137). It is this man that can strive against the onsets of Astô-vîdhôtu[5]; that can strive against

oaths. The water and the blazing fire are the water and the fire before which the oath is taken (see § 54 n.); putting aside §§ 47–49, which are misplaced from Farg. III, 34, one comes to § 50, in which the penalty for a false oath is described.

[1] 'In Persia there are prizes given by the king to those who have most children' (Herod. I, 136). 'He who has no child, the bridge (of paradise) shall be barred to him. The first question the angels there will ask him is, whether he has left in this world a substitute for himself; if he answers, No, they will pass by and he will stay at the head of the bridge, full of grief and sorrow' (Saddar 18; Hyde 19). The primitive meaning of this belief is explained by Brahmanical doctrine; the man without a son falls into hell, because there is nobody to pay him the family worship.

[2] Or, 'with Vôhu Manô,' who is at the same time the god of good thoughts and the god of cattle (see Introd. IV, 33).

[3] 'There are people who strive to pass a day without eating, and who abstain from any meat; we strive too and abstain, namely, from any sin in deed, thought, or word: . . . in other religions, they fast from bread; in ours, we fast from sin' (Saddar 83; Hyde 25).

[4] A dirhem. [5] See Introd. IV, 26.

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the self-moving arrow[1]; that can strive against the winter fiend, with thinnest garment on; that can strive against the wicked tyrant and smite him on the head; it is this man that can strive against the ungodly Ashemaogha who does not eat[2].

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49 (bis).... The very first time when that deed[3] has been done, without waiting until it is done again[4].

50 (143). Down there[5] the pain for that deed shall be as hard as any in this world: should one cut off the limbs from his perishable body with knives of brass, yet still worse shall it be.

51 (146). Down there the pain for that deed shall be as hard as any in this world: should one nail[6] his perishable body with nails of brass, yet still worse shall it be.

52 (149). Down there the pain for that deed shall be as hard as any in this world: should one by force throw his perishable body headlong down a precipice a hundred times the height of a man, yet still worse shall it be.

53 (152). Down there the pain for that deed shall be as hard as any in this world: should one by force impale[7] his perishable body, yet still worse shall it be.

54 (154). Down there the pain for that deed shall be as hard as any in this world: to wit, that deed which is done, when a man, knowingly lying, confronts the brimstoned, golden[8], truth-knowing[9]

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[1] See Introd. IV, 26. [2] See Introd. III, 10.
[3] The taking of a false oath. [4] See Introd. V, 18.
[5] In hell. [6] Doubtful. [7] Doubtful.
[8] The water before which the oath is taken contains some incense, brimstone, and one danak of molten gold (Gr. Rav. 101).
[9] Doubtful. Possibly 'bright.'

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water with an appeal unto Rashnu[1] and a lie unto Mithra[2].

55 (156). O Maker of the material world, thou Holy One! He who, knowingly lying, confronts the brimstoned, golden, truth-knowing water with an appeal unto Rashnu and a lie unto Mithra, what is the penalty that he shall pay[3]?

Ahura Mazda answered: 'Seven hundred stripes with the Aspahê-astra, seven hundred stripes with the Sraoshô-karana.'

FARGARD V.

This chapter and the following ones, to the end of the twelfth, deal chiefly with uncleanness arising from the dead, and with the means of removing it from men and things.

The subjects treated in this Fargard are as follows:—

I (1–7). If a man defile the fire or the earth involuntarily, or unconsciously, it is no sin.

II (8–9). Water and fire do not kill.

III (10–14). Disposal of the dead during winter.

IV (15–20). How the Dakhmas are cleansed by water from the heavens.

V (21–26). On the excellence of purity and of the law that shows how to recover it, when lost.

VI (27–38). On the defiling power of the Nasu being greater or less, according to the greater or less dignity of the being that dies.

VII (39–44). On the management of sacrificial implements defiled by the dead.

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[1] The god of truth. The formula is as follows: 'Before the Amshaspand Bahman, before the Amshaspand Ardibehesht, here lighted up . . . &c., I swear that I have nothing of what is thine, N. son of N., neither gold, nor silver, nor brass, nor clothes, nor any of the things created by Ormazd' (l. l. 96).

[2] See Introd. IV, 8. He is a Mithra-drug, 'one who lies to Mithra.'

[3] In this world.

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VIII (45–62). On the treatment of a woman who has been delivered of a still-born child; and what is to be done with her clothes.

I a.

1. There dies a man in the depths of the vale: a bird takes flight from the top of the mountain down into the depths of the vale, and it eats up the corpse of the dead man there: then, up it flies from the depths of the vale to the top of the mountain: it flies to some one of the trees there, of the hard-wooded or the soft-wooded, and upon that tree it vomits, it deposits dung, it drops pieces from the corpse.

2 (7). Now, lo! here is a man coming up from the depths of the vale to the top of the mountain; he comes to the tree whereon the bird is sitting; from that tree he wants to take wood for the fire. He fells the tree, he hews the tree, he splits it into logs, and then he lights it in the fire, the son of Ahura Mazda. What is the penalty that he shall pay[1]?

3 (11). Ahura Mazda answered: 'There is no sin upon a man for any dead matter that has been brought by dogs, by birds, by wolves, by winds, or by flies.

4 (12). 'For were there sin upon a man for any dead matter that might have been brought by dogs, by birds, by wolves, by winds, or by flies, how soon this material world of mine would have in it only Peshôtanus[2], shut out from the way of holiness,

[1] For defiling the fire by bringing dead matter into it, see Farg. VII, 25 seq. The Vendîdâd Sâdah has here, 'Put ye only proper and well-examined fuel (in the fire).' For the purification of unclean wood, see Farg. VII, 28 seq.

[2] 'People guilty of death' (Comm.; cf. Introd. V, 19).

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whose souls will cry and wail[1]! so numberless are the beings that die upon the face of the earth.'

I b.

5 (15). O Maker of the material world, thou Holy One! Here is a man watering a corn field. The water streams down the field; it streams again; it streams a third time; and the fourth time, a dog, a fox, or a wolf carries a corpse into the bed of the stream: what is the penalty that the man shall pay[2]?

6 (19). Ahura Mazda answered: 'There is no sin upon a man for any dead matter that has been brought by dogs, by birds, by wolves, by winds, or by flies.

7 (20). 'For were there sin upon a man for any dead matter that might have been brought by dogs, by birds, by wolves, by winds, or by flies, how soon this material world of mine would have in it only Peshôtanus, shut out from the way of holiness, whose souls will cry and wail! so numberless are the beings that die upon the face of the earth.'

II a.

8 (23). O Maker of the material world, thou Holy One! Does water kill[3]?

[1] After their death, 'When the soul, crying and beaten off, is driven far away from paradise' (Comm.) Possibly, 'Whose soul shall fly (from paradise) amid howls' (cf. Farg. XIII, 8).

[2] For defiling the earth and the water: 'If a man wants to irrigate a field, he must first look after the water-channel, whether there is dead matter in it or not. . . . . If the water, unknown to him, comes to a corpse, there is no sin upon him. If he has not looked after the rivulet and the stream, he is unclean' (Saddar 75; Hyde 85).

[3] Water and fire belong to the holy part of the world, and come

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Ahura Mazda answered: 'Water kills no man: Astô-vîdhôtu[1] ties the noose around his neck, and, thus tied, Vaya[2] carries him off: then the flood takes him up[3], the flood takes him down[4], the flood throws him ashore; then birds feed upon him, and chance brings him here, or brings him there[5].'

II b.

9 (29). O Maker of the material world, thou Holy One! Does fire kill?

Ahura Mazda answered: 'Fire kills no man: Astô-vîdhôtu ties the noose around his neck, and, thus tied, Vaya carries him off. The fire burns up life and limb, and then chance brings him here, or brings him there[6].'

III.

10 (34). O Maker of the material world, thou Holy One! If the summer is past and the winter has come, what shall the worshippers of Mazda do[7]?

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from God: how then is it that they kill? 'Let a Gueber light a sacred fire for a hundred years, if he once fall into it, he shall be burnt.' Even the Mobeds, if we may trust Elisaeus, complained that the fire would burn them without regard for their piety, when to adore it they came too near (Vartan's War, p. 211 of the French translation by l'Abbé Garabed). The answer was that it is not the fire nor the water that kills, but the demon of Death and Fate. 'Nothing whatever that I created in the world, said Ormazd, does harm to man; it is the bad Nâi (lege Vâi) that kills the man' (Gr. Rav. 124).

[1] Literally, 'binds him;' see Introd. IV, 26; cf. Farg. XIX, 29.

[2] 'The bad Vâi' (Comm.); see Introd. IV, 17.

[3] To the surface. [4] To the bottom.

[5] Or perhaps, 'When he departs, it is by the will of Destiny that he departs' (Comm.)

[6] See preceding note.

[7] In case a man dies during the snowy season, while it is diffi-

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Ahura Mazda answered: 'In every house, in every borough[1], they shall raise three small houses for the dead[2].'

11 (37). O Maker of the material world, thou Holy One! How large shall be those houses for the dead?

Ahura Mazda answered: 'Large enough not to strike the skull, or the feet, or the hands of the man, if he[3] should stand erect, and hold out his feet, and stretch out his hands: such shall be, according to the law, the houses for the dead.

12 (41). 'And they shall let the lifeless body lie there, for two nights, or for three nights, or a month long, until the birds begin to fly[4], the plants to grow, the floods to flow, and the wind to dry up the waters from off the earth[5].

13 (44). 'And as soon as the birds begin to fly, the plants to grow, the floods to flow, and the wind to dry up the waters from off the earth, then the worshippers of Mazda shall lay down the dead (on the Dakhma) his eyes towards the sun.

14 (46). 'If the worshippers of Mazda have not, within a year, laid down the dead (on the Dakhma),

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cult or impossible to take the corpse to the Dakhma, which usually stands far from inhabited places. The same case is treated more clearly and fully in Farg. VIII, 4 seq.

[1] In every isolated house, in every group of houses.

[2] Thence is derived the modern usage of the Zâd-marg, a small mud house where the corpse is laid, to lie there till it can be taken to the Dakhma (Anquetil, Zend-Avesta II, 583).- The object of that provision is to remove the uncleanness of the dead from the place of the living. An older form of the same provision is found in Farg. VIII, 8.

[3] 'Being in life' (Comm.)

[4] To come back.

[5] 'Until the winter is past' (Comm.)

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his eyes towards the sun, thou shalt prescribe for that trespass the same penalty as for the murder of one of the faithful. [And there shall it lie] until the corpse has been rained on, until the Dakhma has been rained on, until the unclean remains have been rained on, until the birds have eaten up the corpse.'

IV.

15 (49). O Maker of the material world, thou Holy One! Is it true that thou, Ahura Mazda, sendest the waters from the sea Vouru-kasha[1] down with the wind and with the clouds?

16 (51). That thou, Ahura Mazda, makest them flow down to the corpses[2]? that thou, Ahura Mazda, makest them flow down to the Dakhmas? that thou, Ahura Mazda, makest them flow down to the unclean remains? that thou, Ahura Mazda, makest them flow down to the bones? and that then thou, Ahura Mazda, makest them flow back unseen? that thou, Ahura Mazda, makest them flow back to the sea Pûitika[3]?

17 (53). Ahura Mazda answered: 'It is even so

[1] The sea above, the clouds. See Introd. IV, 11.

[2] Zoroaster seems to wonder that Ormazd fears so little to infringe his own laws by defiling waters with the dead. In a Ravaet, he asks him bluntly why he forbids men to take corpses to the water, while he himself sends rain to the Dakhmas (Gr. Rav. 125).

[3] The sea where waters are purified before going back to their heavenly seat, the sea Vouru-kasha (see § 19). Pûitika, 'the clean,' is very likely to have been originally a name or epithet of the sea Vouru-kasha. When the mythic geography of Mazdeism was reduced into a system, the epithet took a separate existence, as it gave a ready answer to that question, which, it may be, was raised first by the name itself: 'Where are the waters cleansed which have been defiled here below, and which we see falling again to us pure and clean?'

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as thou hast said, O righteous Zarathustra! I, Ahura Mazda, send the waters from the sea Vouru-kasha down with the wind and with the clouds.

18 (55). 'I, Ahura Mazda, make them stream down to the corpses; I, Ahura Mazda, make them stream down to the Dakhmas; I, Ahura Mazda, make them stream down to the unclean remains; I, Ahura Mazda, make them stream down to the bones; then I, Ahura Mazda, make them flow back unseen; I, Ahura Mazda, make them flow back to the sea Pûitika [1].

19 (56). 'The waters stand there boiling, boiling up in the heart of the sea Pûitika, and, when cleansed there, they run back again from the sea Pûitika to the sea Vouru-kasha, towards the well-watered tree [2], whereon grow the seeds of my plants of every kind [by hundreds, by thousands, by hundreds of thousands].

20 (60). 'Those plants, I, Ahura Mazda, rain down upon the earth [2], to bring food to the faithful, and fodder to the beneficent cow; to bring food to my people that they may live on it, and fodder to the beneficent cow.'

[1] In later mythology, the sea Vouru-kasha and the sea Pûitika were assimilated to the Arabian sea and to the gulf of Oman: the moving to and fro of the waters from heaven to earth and from the earth to heaven was interpreted as the coming and going of the tide (Bund. XIII).

[2] The tree of all seeds (Harvisptokhm), which grows in the middle of the sea Vouru-kasha; the seeds of all plants are on it. There is a godlike bird, the Sinamru, sitting on that tree; whenever he flies off the tree, there grow out of it a thousand boughs; whenever he alights on it, there break a thousand boughs, the seeds of which are scattered about, and rained down on the earth by Tistar (Tistrya), the rain-god (Yt. XII, 17; Minokhired LXII, 37 seq.; Bundahis XXVII; cf. Farg. XX, 4 seq.)

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V.

21 (63). 'This[1] is the best of all things, this is the fairest of all things, even as thou hast said, O righteous Zarathustra!'

With these words the holy Ahura Mazda rejoiced the holy Zarathustra[2]: 'Purity is for man, next to life, the greatest good[3], that purity that is procured by the law of Mazda to him who cleanses his own self with good thoughts, words, and deeds[4].'

22 (68). O Maker of the material world, thou Holy One! This law, this fiend-destroying law of Zarathustra, by what greatness, goodness, and fairness is it great, good, and fair above all other utterances?

23 (69). Ahura Mazda answered: 'As much above all other floods as is the sea Vouru-kasha, so much above all other utterances in greatness, goodness, and fairness is this law, this fiend-destroying law of Zarathustra.

24 (71). 'As much as a great stream flows swifter than a slender rivulet, so much above all other utterances in greatness, goodness, and fairness is this law, this fiend-destroying law of Zarathustra.

'As high as the great tree[5] stands above the small plants it overshadows, so high above all other

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[1] The cleansing, the purification.

[2] 'When Zoroaster saw that man is able to escape sin by performing good works, he was filled with joy' (Comm.)

[3] As uncleanness is nothing less than a form of death (see Introd. V, 3).

[4] That is to say, 'Who performs the rites of cleansing according to the prescriptions of the law.'

[5] 'The royal cypress above small herbs' (Comm.)

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utterances in greatness, goodness, and fairness is this law, this fiend-destroying law of Zarathustra.

25, 26 (73–81). 'As high as heaven is above the earth that it compasses around, so high above all other utterances is this law, this fiend-destroying law of Mazda.

'[Therefore], when the Ratu has been applied to[1], when the Sraoshâ-varez has been applied to[2]; whether for a draona-service[3] that has been undertaken[4], or for one that has not been undertaken[5]; whether for a draona that has been offered up, or for one that has not been offered up; whether for a draona that has been shared, or for one that has not been shared[6]; the Ratu has power to remit him

[1] 'To take the rule' (Comm.), which probably means, 'to know what sort of penance he must undergo;' as, when a man has sinned with the tongue or with the hand, the Dastur (or Ratu) must prescribe for him the expiation that the sin requires. The Ratu is the chief priest, the spiritual head of the community.

[2] 'To weep for his crime' (Comm.), which may mean, 'to recite to him the Patet, or, to receive at his hand the proper number of stripes.' It is difficult to say exactly what were the functions of the Sraoshâ-varez, which seem to have been twofold. The cock is compared to him, as being 'the one who sets the world in motion,' and wakes men for prayer (Farg. XVIII, 14, text and note), which would make him a sort of Zoroastrian Muezzin; at the same time he is the priest of penance. His name may refer to either of his functions, according as it is translated, 'the one who causes hearing,' or 'the executor of punishment;' in the first case he would be the priest who pronounces the favete linguis, the *s*râusha*l*; in the other case he would be the priest who wields the Sraoshô-*k*arana (see Introd. V, 19).

[3] A service in honour of any of the angels, or of deceased persons, in which small cakes, called draona, are consecrated in their names, and then given to those present to eat.

[4] When it ought not to be.

[5] When it ought to be.

[6] The meaning of the sentence is not certain; it alludes to

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one-third of the penalty he had to pay[1]: if he has committed any other evil deed, it is remitted by his repentance; if he has committed no other evil deed, he is absolved by his repentance for ever and ever[2].'

VI.

27 (82). O Maker of the material world, thou Holy One! If there be a number of men resting in the same place, on adjoining carpets, on adjoining pillows, be there two men near one another, or five, or fifty, or a hundred, close by one another; and of those people one happens to die; how many of them does the Drug Nasu envelope with infection, pollution, and uncleanness[3]?

28 (86). Ahura Mazda answered: 'If the dead one be a priest, the Drug Nasu rushes forth[4], O Spitama Zarathustra! she falls on the eleventh and defiles the ten[5].

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religious customs which are not well known. The Commentary interprets it as amounting to, 'Whether he has thought what he ought not to have thought, or has not thought what he ought to have thought; whether he has said what he ought not to have said, or has not said what he ought to have said; whether he has done what he ought not to have done, or has not done what he ought to have done.'

[1] When the Ratu remits one-third of the sin, God remits the whole of it (Saddar 29).

[2] Cf. Farg. III, 21.

[3] See Introd. V, 3.

[4] In opposition to the case when the dead one is an Ashemaogha (§ 35), as no Nasu issues then.

[5] Literally, 'If she falls on the eleventh, she defiles the tenth.' The word if refers to the supposition that there are eleven persons at least, and the words 'she defiles the tenth' must be understood to mean 'she defiles to the tenth.' In the Ravaets, the Avesta distinctions are lost, and the defiling power of the Nasu is the same, whatever may have been the rank of the dead: 'If there be a

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'If the dead one be a warrior, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the tenth and defiles the nine.

'If the dead one be a husbandman, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the ninth and defiles the eight.

29 (92). 'If it be a shepherd's dog, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the eighth and defiles the seven.

'If it be a house dog, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the seventh and defiles the six.

30 (96). 'If it be a Vohunazga dog[1], the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the sixth and defiles the five.

'If it be a young dog[2], the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the fifth and defiles the four.

31 (100). 'If it be a Sukuruna dog[3], the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the fourth and defiles the three.

'If it be a *Gazu* dog[4], the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the third and defiles the two.

32 (104). 'If it be an Aiwizu dog, the Drug

number of people sleeping in the same place, and if one of them happen to die, all those around him, in any direction, as far as the eleventh, become unclean if they have been in contact with one another' (Gr. Rav. 470).

[1] A dog without a master (see Farg. XIII, 19).

[2] A dog not more than four months old.

[3] According to Aspendiârji, a siyâ-gosh, or 'black-eared' lynx, the messenger of the lion.

[4] This name and the two following, Aiwizu and Vîzu, are left untranslated, not being clear, in the Pahlavi translation.

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Nasu rushes forth, O Spitama Zarathustra! she falls on the second and defiles the next.

'If it be a Vîzu dog, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the next, she defiles the next.'

33 (108). O Maker of the material world, thou Holy One! If it be an Urupi dog[1], how many of the creatures of the good spirit does it directly defile, how many does it indirectly defile in dying?

34 (110). Ahura Mazda answered: 'An Urupi dog does neither directly nor indirectly defile any of the creatures of the good spirit, but him who smites and kills it; to him the uncleanness clings for ever and ever[2].'

35 (113). O Maker of the material world, thou Holy One! If the dead one be a wicked, two-footed ruffian, an ungodly Ashemaogha[3], how many of the creatures of the good spirit does he directly defile, how many does he indirectly defile in dying?

36 (115). Ahura Mazda answered: 'No more than a frog does whose venom is dried up, and that has been dead more than a year[4]. Whilst alive, indeed, O Spitama Zarathustra! that wicked, two-

[1] A weasel. The weasel is one of the creatures of Ahura, for 'it has been created to fight against the serpent garza and the other khrafstras that live in holes' (Bund. 47, 8).

[2] Not that the unclean one cannot be cleansed, but that his uncleanness does not pass from him to another.

[3] See Introd. IV, 10; V, 11.

[4] The frog is a creature of Ahriman's, and one of the most hateful; for, in the sea Vouru-kasha, it goes swimming around the white Hom, the tree of everlasting life, and would gnaw it down, but for the godlike fish Kar-mâhî, that keeps watch and guards the tree wherever the frog would slip in (Bund. XVIII; cf. Orm. Ahr. § 146).

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legged ruffian, that ungodly Ashemaogha, directly defiles the creatures of the good spirit, and indirectly defiles them.

37 (119). 'Whilst alive he smites the water[1]; whilst alive he blows out the fire[2]; whilst alive he carries off the cow[3]; whilst alive he smites the faithful man with a deadly blow, that parts the soul from the body[4]; not so will he do when dead.

38 (120). 'Whilst alive, indeed, O Spitama Zarathustra! that wicked, two-legged ruffian, that ungodly Ashemaogha, never ceases depriving the faithful man of his food, of his clothing, of his house, of his bed, of his vessels[5]; not so will he do when dead.'

VII.

39 (122). O Maker of the material world, thou Holy One! When into our houses here below we have brought the fire, the baresma, the cups, the Haoma, and the mortar[6], O holy Ahura Mazda! if it come to pass that either a dog or a man dies there, what shall the worshippers of Mazda do?

40 (125). Ahura Mazda answered: 'Out of the house, O Spitama Zarathustra! shall they take the fire, the baresma, the cups, the Haoma, and the mortar; they shall take the dead one out to the proper place[7] whereto, according to the law, corpses must be brought, to be devoured there.'

41 (128). O Maker of the material world, thou

[1] By defiling it (a capital crime; see Introd. V, 8, and Farg. VII, 25).

[2] He extinguishes the Bahrâm fire (a capital crime; Introd. V, 8).

[3] As a cattle-lifter. [4] As an assassin.

[5] By defiling or by stealing them.

[6] In order to perform a sacrifice. [7] The Dakhma.

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Holy One! When shall they bring back the fire into the house wherein the man has died?

42 (129). Ahura Mazda answered: 'They shall wait for nine nights in winter, for a month in summer, and then they shall bring back the fire to the house wherein the man has died.'

43 (131). O Maker of the material world, thou Holy One! And if they shall bring back the fire to the house wherein the man has died, within the nine nights, or within the month, what penalty shall they pay?

44 (134). Ahura Mazda answered: 'They shall be Peshôtanus: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

VIII.

45 (135)[1]. O Maker of the material world, thou Holy One! If in the house of a worshipper of Mazda there be a woman with child, and if being a month gone, or two, or three, or four, or five, or six, or seven, or eight, or nine, or ten months gone, she bring forth a still-born child, what shall the worshippers of Mazda do?

46 (139). Ahura Mazda answered: 'The place in that Mazdean house whereof the ground is the cleanest and the driest, and the least passed through by flocks and herds, by Fire, the son of Ahura Mazda, by the consecrated bundles of baresma, and by the faithful;'—

47 (143). O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of baresma? How far from the faithful?

[1] §§ 45–54=Farg. VII, 60–69.

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48 (144). Ahura Mazda answered: 'Thirty paces from the fire; thirty paces from the water; thirty paces from the consecrated bundles of baresma; three paces from the faithful;—

49 (145). 'On that place shall the worshippers of Mazda erect an enclosure[1], and therein shall they establish her with food, therein shall they establish her with clothes.'

50 (147). O Maker of the material world, thou Holy One! What is the food that the woman shall first take?

51 (148). Ahura Mazda answered: 'She shall drink gômêz[2] mixed with ashes, three cups of it, or six, or nine, to wash over the grave within her womb.

52 (151). 'Afterwards she may drink boiling[3] milk of mares, cows, sheep, or goats, with pap or without pap[4]; she may take cooked meat without water, bread without water, and wine without water[5].'

53 (154). O Maker of the material world, thou Holy One! How long shall she remain so? How long shall she live only on that sort of meat, bread, and wine?

54 (155). Ahura Mazda answered: 'Three nights

[1] The Armêst-gâh (cf. Farg. III, 15 seq., and Introd. V, 15).

[2] Urine of the ox: it destroys the Nasu in her womb (Introd. V, 5). The ashes work to the same end, as they are taken from the Bahrâm fire (Comm.), the earthly representative of the fire of lightning, and the most powerful destroyer of fiends (see Introd. V, 8, and Farg. VIII, 80 seq.) 'Three cups, or six, or nine, according to her strength' (Asp.)

[3] Doubtful. [4] Doubtful.

[5] See Introd. V, 13. 'The water would be defiled;' cf. Farg. VII, 70 seq.

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long shall she remain so; three nights long shall she live on that sort of meat, bread, and wine. Then, when three nights have passed, she shall wash her body, she shall wash her clothes, with gômêz and water, by the nine holes[1], and thus shall she be clean.'

55 (157). O Maker of the material world, thou Holy One! How long shall she remain so? How long, after the three nights have gone, shall she sit confined, and live separated from the rest of the worshippers of Mazda, as to her seat, her food, and her clothing?

56 (158). Ahura Mazda answered: 'Nine nights long shall she remain so: nine nights long, after the three nights have gone, shall she sit confined, and live separated from the rest of the worshippers of Mazda, as to her seat, her food, and her clothing. Then, when the nine nights have gone, she shall wash her body, and cleanse her clothes with gômêz and water[2].'

57 (160)[3]. O Maker of the material world, thou Holy One! Can those clothes, when once washed and cleansed, ever be used either by a Zaotar, or by a Hâvanan, or by an Âtare-vakhsha, or by a Frabaretar, or by an Âbered, or by an Âsnâtar, or by a

[1] She shall perform the nine nights' Barashnûm, for the details of which see Farg. IX.

[2] The modern custom is somewhat different: 'If a woman brings forth a still-born child, after a pregnancy of one month to ten months, the first food she shall take is nîrang (=gômêz) . . . fire and ashes; and she is not allowed until the fourth day to take water or salt, or any food that is cooked with water or salt: on the fourth day they give her nîrang, that she may cleanse herself and wash her clothes with it, and she is not allowed to wash herself and her clothes with water until the forty-first day' (Gr. Rav. 568).

[3] §§ 57–62=Farg. VII, 17–22.

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Rathwiskar, or by a Sraoshâ-varez[1], or by any priest, warrior, or husbandman[2]?

58 (162). Ahura Mazda answered: 'Never can those clothes, even when washed and cleansed, be used either by a Zaotar, or by a Hâvanan, or by an Âtare-vakhsha, or by a Frabaretar, or by an Âbered, or by an Âsnâtar, or by a Rathwiskar, or by a Sraoshâ-varez, or by any priest, warrior, or husbandman.

59 (164). 'But if there be in a Mazdean house a woman who is in her sickness, or a man who has become unfit for work[3], and who must sit in the place of infirmity[4], those clothes shall serve for their coverings and for their sheets[5], until they can withdraw and move their hands[6].

[1] These are the names of the different priests who were engaged in the sacrifices. The Hâvanan strains the Haoma; the Âtare-vakhsha kindles the fire; the Frabaretar brings all that is necessary for the sacrifice (Anquetil); the Âbered brings the water (Anquetil and Zand-Pahlavi Glossary, 21); the Âsnâtar cleanses the vessels. Those are the priests who are entrusted with the preparatory or accessory proceedings; the essential duties are performed by the Zaotar and the Rathwiskar, the former chanting the hymns and saying the prayers, the latter performing the various operations during the sacrifice. Nowadays there are only two priests, the Zaotar (Zûtî) and the Rathwiskar (Raspî), the latter performing all the accessory services formerly performed by several priests. As to the Sraoshâ-varez, see above, § 25, note 2.

[2] In short, by any of the faithful, when in state of purity.

[3] An Armêst; literally, 'an infirm person,' that is to say, one who is unclean, during the time of his uncleanness (Farg. IX, 33 seq.), when all work is forbidden to him (cf. Introd. V, 15).

[4] The Armêst-gâh (cf. Introd. V, 15).

[5] The clothing defiled by the dead can only serve for Dashtân women, even after it has been washed and exposed for six months to the light of the sun and of the moon (Saddar 91; cf. Farg. VII, 10 seq.)

[6] Until they are clean. The unclean must have their hands

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60 (168). 'Ahura Mazda, indeed, does not allow us to waste anything of value that we may have, not even so much as an Asperena's[1] weight of thread, not even so much as a maid lets fall in spinning.

61 (171). 'Whosoever throws any clothing on a dead body[2], even so much as a maid lets fall in spinning, is not a pious man whilst alive, nor shall he, when dead, have a place in the happy realm[3].

62 (174). 'He shall go away into the world of the fiends, into that dark world[4], made of darkness, the offspring of darkness[5]. To that world, to the

wrapped in an old piece of linen, lest they should touch and defile anything clean.

[1] See Farg. IV, 48, note 4.

[2] Cf. Farg. VIII, 23 seq. It appears from those passages that the dead must lie on the mountain naked, or 'clothed only with the light of heaven' (Farg. VI, 51). The modern custom is to clothe them with old clothing (Dadabhai Naoroji, Manners and Customs of the Parsis, p. 15). 'When a man dies and receives the order (to depart), the older the shroud they make for him, the better. It must be old, worn out, but well washed: they must not lay anything new on the dead. For it is said in the Zend Vendîdâd, If they put on the dead even so much as a thread from the distaff more than is necessary, every thread shall become in the other world a black snake clinging to the heart of him who made that shroud, and even the dead shall rise against him and seize him by the skirt, and say, That shroud which thou madest for me has become food for worms and vermin' (Saddar 12). The Greeks entertained quite different ideas, and dressed the dead in their gayest attire, as if for a feast. Yet the difference is only in appearance; for, after the fourth day, when the soul is in heaven, then rich garments are offered up to it, which it will wear in its celestial life (Saddar 87, Hyde 64).

[3] The Behesht or paradise.

[4] 'Where darkness can be seized with the hand' (Comm.; cf. Aogemaidê 28); something more than the 'visible darkness.'

[5] The Commentary has, 'the place of those who impregnate

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dismal realm, you are delivered by your own doings, by your own souls, O sinners!'

FARGARD VI.

I (1–9). How long the earth remains unclean, when defiled by the dead.

II (10–25). Penalties for defiling the ground with dead matter.

III (26–41). Purification of the different sorts of water, when defiled by the dead.

IV (42–43). Purification of the Haoma.

V (44–51). The place for corpses; the Dakhmas.

I.

1. How long shall the ground lie fallow whereon dogs or men have died?

Ahura Mazda answered: 'A year long shall the ground lie fallow whereon dogs or men have died, O holy Zarathustra!

2 (3). 'A year long shall no worshipper of Mazda sow or water that part of the ground whereon dogs or men have died; he may sow as he likes the rest of the ground; he may water it as he likes[1].

3 (5). 'If within the year they shall sow or water the ground whereon dogs or men have died, the sin is the same as if they had brought dead matter to the water, to the earth, and to the plants[2].'

4 (7). O Maker of the material world, thou Holy One! If worshippers of Mazda shall sow or water,

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darkness, for the Drug who conceives seed from the sinner comes from that place' (cf. Farg. XVIII, 30 seq.)

[1] Cf. Farg. VII, 45 seq.

[2] 'To the water which they pour out, to the earth which they plough, to the plants which they sow' (Comm.)

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within the year, the ground whereon dogs or men have died, what is the penalty that they shall pay?

5 (9). Ahura Mazda answered: 'They are Peshô-tanus: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana [1].'

6 (10). O Maker of the material world, thou Holy One! If worshippers of Mazda want to make the ground fit to be tilled again [2], that they may water it, sow it, and plough it, what shall they do?

7 (12). Ahura Mazda answered: 'They shall look on the ground for any bones, hair, flesh, dung, or blood that may be there.'

8 (13). O Maker of the material world, thou Holy One! If they shall not look on the ground for any bones, hair, flesh, dung, or blood that may be there, what is the penalty that they shall pay?

9 (15). Ahura Mazda answered: 'They are Peshô-tanus: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

II.

10 (16). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as the top joint of the little finger, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

11 (18). Ahura Mazda answered: 'Thirty stripes with the Aspahê-astra, thirty stripes with the Sraoshô-karana.'

[1] 'If they plough and sow it, one tanâfûhr (see Introd. V, 19); if they pour water on it, one tanâfûhr; if they plough, sow, and water it, two tanâfûhrs' (Comm.)

[2] Even when a year's space is past, the ground is not free ipso facto.

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12 (20). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as the top joint of the fore-finger, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

13 (24). Ahura Mazda answered: 'Fifty stripes with the Aspahê-astra, fifty stripes with the Sraoshô-karana.'

14 (25). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as the top joint of the middle finger, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

15 (29). Ahura Mazda answered: 'Seventy stripes with the Aspahê-astra, seventy stripes with the Sraoshô-karana.'

16 (30). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as a finger or as a rib, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

17 (34). Ahura Mazda answered: 'Ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana.'

18 (35). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as two fingers or as two ribs, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

19 (39). Ahura Mazda answered: 'He is a Peshô-tanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

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20 (40). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as an arm-bone or as a thigh-bone, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

21 (44). Ahura Mazda answered: 'Four hundred stripes with the Aspahê-astra, four hundred stripes with the Sraoshô-karana.'

22 (45). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as a man's skull, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

23 (49). Ahura Mazda answered: 'Six hundred stripes with the Aspahê-astra, six hundred stripes with the Sraoshô-karana.'

24 (50). O Maker of the material world, thou Holy One! If a man shall throw on the ground the whole body of a dead dog, or of a dead man, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

25 (53). Ahura Mazda answered: 'A thousand stripes with the Aspahê-astra, a thousand stripes with the Sraoshô-karana.'

III.

26 (54). O Maker of the material world, thou Holy One! If a worshipper of Mazda, walking, or running, or riding, or driving, come upon a corpse in a stream of running water, what shall he do?

27 (56). Ahura Mazda answered: 'Taking off his shoes, putting off his clothes, boldly, O Zarathustra! he shall enter the river, and take the dead out of the water; he shall go down into the water

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ankle-deep, knee-deep, waist-deep, or a man's full depth, till he can reach the dead body[1].'

28 (61). O Maker of the material world, thou Holy One! If, however, the body be already falling to pieces and rotting, what shall the worshipper of Mazda do?

29 (63). Ahura Mazda answered: 'He shall draw out of the water as much of the corpse as he can grasp with both hands, and he shall lay it down on the dry ground; no sin attaches to him for any bone, hair, grease, flesh, dung, or blood that may drop back into the water.'

30 (65). O Maker of the material world, thou Holy One! What part of the water in a pond does the Drug Nasu defile with infection, pollution, and uncleanness?

31 (66). Ahura Mazda answered: 'Six steps on each of the four sides. As long as the corpse has not been taken out of the water, so long shall that water be unclean and unfit to drink. They shall, therefore, take the corpse out of the pond, and lay it down on the dry ground.

32 (69). 'And of the water they shall draw off the half, or the third, or the fourth, or the fifth part, according as they are able; and after the corpse has been taken out and the water has been drawn off, the rest of the water is clean, and both cattle and men may drink of it at their pleasure, as before.'

33 (72). O Maker of the material world, thou

[1] 'If he is able to draw out the corpse and does so, it is a pious deed worth a tanâfûhr (that is, one by which a tanâfûhr sin can be cancelled); if he is able to draw it out and does not do so, it is a tanâfûhr sin. Gûgôsasp says, It is a margarzân sin (a capital crime),' (Comm.)

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Holy One! What part of the water in a well does the Drug Nasu defile with infection, pollution, and uncleanness?

34 (73). Ahura Mazda answered: 'As long as the corpse has not been taken out of the water[1], so long shall that water be unclean and unfit to drink. They shall, therefore, take the corpse out of the well, and lay it down on the dry ground.

35 (73). 'And of the water in the well they shall draw off the half, or the third, or the fourth, or the fifth part, according as they are able; and after the corpse has been taken out and the water has been drawn off, the rest of the water is clean, and both cattle and men may drink of it at their pleasure, as before.'

36 (74). O Maker of the material world, thou Holy One! What part of a sheet of snow or hail does the Drug Nasu defile with infection, pollution, and uncleanness?

37 (75). Ahura Mazda answered: 'Three steps on each of the four sides. As long as the corpse has not been taken out of the water, so long shall that water be unclean and unfit to drink. They shall, therefore, take the corpse out of the water, and lay it down on the dry ground.

38 (78). 'After the corpse has been taken out, and the snow or the hail has melted, the water is clean, and both cattle and men may drink of it at their pleasure, as before.'

39 (79). O Maker of the material world, thou Holy One! What part of the water of a running

[1] All the water in the well is unclean, 'as the well has the length and breadth of a man's stature' (Brouillons d'Anquetil, Vendîdâd, p. 206).

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stream does the Drug Nasu defile with infection, pollution, and uncleanness?

40 (80). Ahura Mazda answered: 'Three steps down the stream, nine steps up the stream, six steps across. As long as the corpse has not been taken out of the water, so long shall the water be unclean and unfit to drink. They shall, therefore, take the corpse out of the water, and lay it down on the dry ground.

41 (83). 'After the corpse has been taken out and the stream has flowed three times[1], the water is clean, and both cattle and men may drink of it at their pleasure, as before.'

IV.

42 (84). O Maker of the material world, thou Holy One! Can the Haoma that has been touched by the corpse of a dead dog, or the corpse of a dead man, be made clean again?

43 (85). Ahura Mazda answered: 'It can, O holy Zarathustra! If it has been strained for the sacrifice, no corpse that has been brought unto it, makes corruption or death enter it[2]. If it has not been strained for the sacrifice, the stem is defiled the length of four fingers. That length of stem shall be buried in the ground, in the middle of the house, for a year long. When the year is passed, the faithful may drink of its juice at their pleasure, as before.'

V.

44 (92). O Maker of the material world, thou

[1] When three waves have passed.

[2] Because the Haoma is the plant of life; when strained for the sacrifice, it is the king of healing plants (Bund. XXIV); the dead shall become immortal by tasting of the white Haoma (ib. XXXI).

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Holy One! Whither shall we bring, where shall we lay the bodies of the dead, O Ahura Mazda?

45 (93). Ahura Mazda answered: 'On the highest summits[1], where they know there are always corpse-eating dogs and corpse-eating birds, O holy Zarathustra!

46 (95). 'There shall the worshippers of Mazda fasten the corpse, by the feet and by the hair, with brass, stones, or lead, lest the corpse-eating dogs and the corpse-eating birds shall go and carry the bones to the water and to the trees.

47 (98). 'If they shall not fasten the corpse, so that the corpse-eating dogs and the corpse-eating birds may go and carry the bones to the water and to the trees, what is the penalty that they shall pay?'

48 (100). Ahura Mazda answered: 'They shall be Peshôtanus: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

49 (101). O Maker of the material world, thou Holy One[2]! Whither shall we bring, where shall we lay the bones of the dead, O Ahura Mazda?

50 (102). Ahura Mazda answered: 'The worshippers of Mazda shall erect a building[3] out of the reach of the dog, of the fox, and of the wolf, and wherein rain-water cannot stay[4].

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[1] 'On the top of a mountain' (Comm.) See Introd. V, 10; cf. VIII, 10.

[2] The foregoing clauses (§§ 44–47) refer to the place where the corpse must be laid; the following (49–51) refer to the building, which must be erected on that place, if possible, to receive the corpse.

[3] The Dakhma.

[4] The rain-water that washes away the remains of corpses (V, 16 seq.) must not remain on the Dakhmas (cf. Comm. ad VIII, 7),

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51 (105). 'Such a building shall they erect, if they can afford it, with stones, mortar, and earth[1]; if they cannot afford it, they shall lay down the dead man on the ground, on his carpet and his pillow, clothed with the light of heaven, and beholding the sun.'

FARGARD VII.

I (1–5). How long after death the Nasu falls upon the dead.
II (6–9). How far the defiling power of the Nasu extends.
III (10–22). Cleansing of clothes defiled by the dead.
IV (23–24). Eating of corpses an abomination.
V (25–27). Bringing corpses to fire or water an abomination.
VI (28–35). Cleansing of wood and corn defiled by the dead.
VII a (36–40). Physicians; their probation.
VII b (40–44). Their fees.
VIII (45–59). Purification of the earth, of the Dakhmas. The Dakhmas and the Daêvas.
IX (60–72). Treatment of a woman who has brought forth a still-born child.
X (73–75). Cleansing of vessels defiled by the dead.
XI (76). Cleansing of the cow.
XII (77). Unclean libations.

This chapter would offer tolerable unity, but for a digression on medicine, which would be better placed as an introduction to the last three chapters. Sections II and IX, parts of which have already been found in Fargard V, are more suitably placed here. This chapter, as a whole, deals with the action of the Drug Nasu, from the moment she takes hold of the corpse, and shows how and when the several objects she has defiled become clean, namely, clothes, wood, corn, earth, women, vessels, and cows.

I.

1. Zarathustra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material

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but is brought out through trenches dug for that purpose (cf. Introd. V, 10).

[1] This word is doubtful.

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world, thou Holy One! When a man dies, at what moment does the Drug Nasu rush upon him[1]?'

2 (3). Ahura Mazda answered: 'Directly after death, as soon as the soul has left the body, O Spitama Zarathustra! the Drug Nasu comes and rushes upon him, from the regions of the north[2], in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khrafstras[3].

[3. 'On him she stays until the dog has seen the corpse[4] or eaten it up, or until the flesh-eating birds have taken flight towards it[5]. When the dog has seen it or eaten it up, or when the flesh-eating birds have taken flight towards it, then the Drug Nasu rushes away to the regions of the north in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khrafstras.']

4 (5). O Maker of the material world, thou Holy One! If the man has been killed by a dog, or by a wolf, or by witchcraft, or by the artifices of hatred[6], or by falling down a precipice, or by the law[7], or by a murderer, or by the noose[8], how long after death does the Drug Nasu come and rush upon the dead?

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[1] See Introd. V, 3.

[2] Hell lies in the north; cf. XIX, 1; Yt. XXII, 25; Bundahis 36, 12.

[3] See Introd. V, 3.

[4] Until the Sag-dîd has been performed (see Introd. V, 4).

[5] The Sag-dîd may be performed by birds of prey as well as by dogs (see Introd. V, 4). The dog smites the Nasu when it brings its muzzle near to the dead, the bird (mountain hawk, sparrow (?), or eagle) when its shadow passes over the body (Comm. ad § 2; cf. § 29). § 3 is from the Vendîdâd Sâdah.

[6] 'By poison' (Comm.)

[7] Literally, 'by men;' that is to say, put to death by the community according to law (Comm.)

[8] If he has strangled himself. Or possibly, 'by want.'

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5 (6). Ahura Mazda answered: 'At the next watch after death[1], the Drug Nasu comes and rushes upon the dead, from the regions of the north, in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khrafstras.'

II[2].

6 (7). O Maker of the material world, thou Holy One! If there be a number of men resting in the same place, on adjoining carpets, on adjoining pillows, be there two men near one another, or five, or fifty, or a hundred, close by one another; and of those people one happens to die; how many of them does the Drug Nasu envelope with infection, pollution, and uncleanness?

7 (11). Ahura Mazda answered: 'If the dead one be a priest, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the eleventh and defiles the ten.

'If the dead one be a warrior, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the tenth and defiles the nine.

'If the dead one be a husbandman, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the ninth and defiles the eight.

8 (17). 'If it be a shepherd's dog, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the eighth and defiles the seven.

[1] The day is divided into five watches or ratu. If the man dies a natural death, the Drug comes directly; if the death be violent and unlooked for, the Drug is taken unawares, and it requires time for her to be warned of it and to come.

[2] §§ 6–9 = Farg. V, 27–30.

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'If it be a house dog, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the seventh and defiles the six.

9 (21). 'If it be a Vohunazga dog, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the sixth and defiles the five.

'If it be a young dog, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the fifth and defiles the four [1].'

. . . 'those clothes shall serve for their coverings and for their sheets[2].' . . .

III.

10 (26). O Maker of the material world, thou Holy One! What part of his bedding [3] and pillow does the Drug Nasu defile with infection, uncleanness, and pollution?

11 (27). Ahura Mazda answered: 'The Drug Nasu defiles with infection, uncleanness, and pollution the upper sheet and the inner garment [4].'

12 (28). O Maker of the material world, thou Holy One! Can that garment be made clean, O holy Ahura Mazda! that has been touched by the carcase of a dog or the corpse of a man?

13 (29). Ahura Mazda answered: 'It can, O holy Zarathustra!'

How so?

[1] This enumeration is less complete than that in the fifth Fargard, as it comprises only the first four sorts of dogs, viz. only those that can perform the Sag-dîd (Comm. ad § 2).

[2] This phrase, which forms part of § 19, is wrongly inserted here.

[3] The bedding on which he has died.

[4] That is to say, only those clothes which have been in direct contact with the dead.

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'If, indeed, the garment has been defiled with seed, or sweat, or dirt, or vomit, the worshippers of Mazda shall rend it to pieces, and bury it under the ground[1].

14 (33). 'But if it has not been defiled with seed, or sweat, or dirt, or vomit, then the worshippers of Mazda shall wash it with gômêz.

15 (35). 'If it be leather, they shall wash it with gômêz three times, they shall rub it with earth three times, they shall wash it with water three times, and afterwards they shall expose it to the air for three months at the window of the house.

'If it be woven cloth, they shall wash it with gômêz six times[2], they shall rub it with earth six times, they shall wash it with water six times, and afterwards they shall expose it to the air for six months at the window of the house.

16 (37). 'The spring named Ardvî Sûra, O Spitama Zarathustra! that spring of mine, purifies the seed in man, the fruit in a woman's womb, the milk in a woman's breast[3].'

17[4] (41). O Maker of the material world, thou Holy One! Can those clothes, when once washed and cleansed, ever be used either by a Zaotar, or by a Hâvanan, or by an Âtare-vakhsha, or by a Frabaretar, or by an Âbered, or by an Âsnâtar, or by a Rathwiskar, or by a Sraoshâ-varez, or by any priest, warrior, or husbandman?

[1] According to the Commentary only that part which has been defiled is rent off; the rest may still be used.

[2] See Introd. V, 16.

[3] This clause is a quotation from Yasna LXV, 5, intended to illustrate the cleansing power of water. Ardvî Sûra is the goddess of the waters.

[4] §§ 17–22 = Farg. V, 57–62.

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18 (43). Ahura Mazda answered: 'Never can those clothes, even when washed and cleansed, be used either by a Zaotar, or by a Hâvanan, or by an Âtare-vakhsha, or by a Frabaretar, or by an Âbered, or by an Âsnâtar, or by a Rathwiskar, or by a Sraoshâ-varez, or by any priest, warrior, or husbandman.

19 (45). 'But if there be in a Mazdean house a woman who is in her sickness, or a man who has become unfit for work, and who must sit in the place of infirmity, those clothes shall serve for their coverings and for their sheets, until they can withdraw and move their hands.

20 (49). 'Ahura Mazda, indeed, does not allow us to waste anything of value that we may have, not even so much as an Asperena's weight of thread, not even so much as a maid lets fall in spinning.

21 (52). 'Whosoever throws any clothing on a dead body, even so much as a maid lets fall in spinning, is not a pious man whilst alive, nor shall he, when dead, have a place in the happy realm.

22 (55). 'He shall go away into the world of the fiends, into that dark world, made of darkness, the offspring of darkness. To that world, to the dismal realm, you are delivered by your own doings, by your own souls, O sinners!'

IV.

23 (59). O Maker of the material world, thou Holy One! Can he be clean again who has eaten of the carcase of a dog or of the carcase of a man[1]?

[1] The carcase-eater lodges the Nasu in himself; he becomes a Nasu, and therefore must be destroyed; cf. infra § 76 seq.

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24 (60). Ahura Mazda answered: 'He cannot, O holy Zarathustra! His burrow[1] shall be dug out, his life shall be torn out, his bright eyes shall be put out; the Drug Nasu falls upon him, takes hold of him even to the end of the nails, and he is unclean, thenceforth, for ever and ever[2].'

V.

25 (65). O Maker of the material world, thou Holy One! Can he be clean again, O holy Ahura Mazda! who has brought a corpse with filth into the waters, or unto the fire, and made either unclean?

26 (66). Ahura Mazda answered: 'He cannot, O holy Zarathustra! Those wicked ones it is, those men turned to Nasus[3], that most increase gnats and locusts[4]; those wicked ones it is, those men turned to Nasus, that most increase the grass-destroying drought.

27 (69). 'Those wicked ones it is, those men turned to Nasus, that increase most the power of the winter, produced by the fiends, the cattle-killing, thick-snowing, overflowing, the piercing,

[1] His house, as he is assimilated to a devouring Khrafstra.

[2] Till the resurrection. 'It is prescribed in the Vendîdâd that if a man shall eat of a carcase, his house and family shall be destroyed, his heart shall be torn out of his body, his eyes shall be put out, and his soul shall abide in hell till the resurrection' (Saddar 71, Hyde 79). 'He who eats of a carcase with sinful intent is both unclean and margarzân; Barashnûm and Nîreng are of no avail for him, he must die. If there has been no sinful intent, he may wash himself; one may give him the ashes and the gômêz (Comm.); he is unclean, he is not margarzân' (Old Rav. 115 b).

[3] Doubtful; possibly, 'those Nasu-makers.'

[4] 'It is said in the Avesta that when there are many gnats and locusts it is owing to corpses having been brought to water and to fire' (Saddar 72, Hyde 80).

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fierce, mischievous winter[1]. Upon them comes and rushes the Drug Nasu, she takes hold of them even to the end of the nails, and they are unclean, thenceforth, for ever and ever[2].'

VI.

28 (72). O Maker of the material world, thou Holy One! Can the wood be made clean, O holy Ahura Mazda! whereunto dead matter has been brought from a dead dog, or from a dead man?

29 (73). Ahura Mazda answered: 'It can, O holy Zarathustra!'

How so?

'If the Nasu has not yet been smitten[3] by the corpse-eating dogs, or by the corpse-eating birds[4], they shall lay down, apart on the ground, the wood on the length of a Vîtasti[5] all around the dead matter, if the wood be dry; on the length of a Frârâthni[6] all around, if it be wet; then they shall sprinkle it once over with water, and it shall be clean[7].

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[1] 'In the same way (by the bringing of corpses to water and to fire), winter grows colder, and summer grows warmer' (Saddar 72, Hyde 80).

[2] Whoever shall do that deed, shall pay for it in this world and in the next; they shall flay his body in the presence of the assembly, they shall tear him limb from limb, and his corpse shall be thrown away to dogs and ravens, . . . and when his soul comes to the other world, he shall suffer tortures from the dêvs (Gr. Rav. p. 123).

[3] That is to say, if the Sag-dîd has not yet been performed.

[4] See above, p. 75, n. 5.

[5] Twelve fingers.

[6] The Frârâthni is, as it seems, as much as one foot (fourteen fingers, Vd. II, 22, Comm.)

[7] 'After a year,' according to the Commentary.

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30 (78). 'But if the Nasu has already been smitten[1] by the corpse-eating dogs, or by the corpse-eating birds, they shall lay down, apart on the ground, the wood on the length of a Frârâthni all around the dead matter, if the wood be dry; on the length of a Frâbâzu[2] all around, if it be wet; then they shall sprinkle it once over with water, and it shall be clean.

31 (81). 'This is the quantity of wood around the dead matter, that they shall lay down, apart on the ground, according as the wood is dry or wet; according as it is hard or soft; they shall sprinkle it once over with water, and it shall be clean.'

32 (83). O Maker of the material world, thou Holy One! Can the corn or the fodder be made clean, O holy Ahura Mazda! whereunto dead matter has been brought from a dead dog, or from a dead man?

33 (84). Ahura Mazda answered: 'It can, O holy Zarathustra!'

How so?

'If the Nasu has not yet been smitten by the corpse-eating dogs, or by the corpse-eating birds, they shall lay down, apart on the ground, the corn on the length of a Frârâthni all around the dead matter, if the corn be dry; on the length of a Frâbâzu all

[1] It appears from the similar passages (VIII, 35, 36, and 98, 99) and from the general principles of uncleanness (see Introd. V, 16) that the words 'If the Nasu has not yet been smitten,' in § 29, have been misplaced there from § 30, and that the corresponding words in § 30 belong to § 29; because uncleanness spreads less far, when the Sag-dîd has taken place.

[2] A measure of unknown extent; 'an arm's length,' it would seem.

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around, if it be wet; then they shall sprinkle it once over with water, and it shall be clean.

34 (89). 'But if the Nasu has already been smitten[1] by the corpse-eating dogs, or by the corpse-eating birds, they shall lay down, apart on the ground, the corn on the length of a Frâbâzu all around the dead matter, if the corn be dry; on the length of a Vîbâzu[2] all around, if it be wet; then they shall sprinkle it once over with water, and it shall be clean.

35 (92). 'This is the quantity of corn around the dead matter, that they shall lay down, apart on the ground, according as the corn is dry or wet; according as it is sown or not sown; according as it is reaped or not reaped; according as it is ground or not ground[3]; according as it is (kneaded)[4] or not kneaded; they shall sprinkle it once over with water, and it shall be clean.'

VII a.

36 (94). O Maker of the material world, thou Holy One! If a worshipper of Mazda want to practice the art of healing, on whom shall he first prove his skill? on worshippers of Mazda or on worshippers of the Daêvas?

37 (96). Ahura Mazda answered: 'On worshippers of the Daêvas shall he first prove himself,

[1] The same observation applies to the first words of §§ 33, 34, as was observed of §§ 29, 30.

[2] A measure of unknown extent; 'an ell,' it would seem.

[3] This clause is preceded and followed, in the Vendîdâd Sâdah, by clauses which seem to refer to the process of grinding being more or less advanced.

[4] This word is supplied, as it appears, from the context, and from the Pahlavi translation, to be wanting.

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rather than on worshippers of Mazda. If he treat with the knife a worshipper of the Daêvas and he die; if he treat with the knife a second worshipper of the Daêvas and he die; if he treat with the knife for the third time a worshipper of the Daêvas and he die, he is unfit to practise the art of healing for ever and ever.

38 (99). 'Let him therefore never attend any worshipper of Mazda; let him never treat with the knife any worshipper of Mazda, nor wound him with the knife. If he shall ever attend any worshipper of Mazda, if he shall ever treat with the knife any worshipper of Mazda, and wound him with the knife, he shall pay for it the same penalty as is paid for wilful murder[1].

39 (102). 'If he treat with the knife a worshipper of the Daêvas and he recover; if he treat with the knife a second worshipper of the Daêvas and he recover; if for the third time he treat with the knife a worshipper of the Daêvas and he recover; then he is fit to practise the art of healing for ever and ever[2].

40 (104). 'He may henceforth at his will attend worshippers of Mazda; he may at his will treat with the knife worshippers of Mazda, and heal them with the knife.

VII b.

41 (105). 'A healer shall heal a priest for a holy

[1] For baodhô-varsta, which word is wrongly understood by the Parsis as the designation of a penalty, consisting in the amputation of six fingers (Asp.)

[2] 'Some say, One who has been qualified may become disqualified; one who has been disqualified shall never become qualified' (Comm. ad § 43).

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blessing[1]; he shall heal the master of a house for the value of an ox of low value; he shall heal the lord of a borough[2] for the value of an ox of average value; he shall heal the lord of a town for the value of an ox of high value; he shall heal the lord of a province for the value of a chariot and four[3].

42 (110). 'He shall heal the wife of the master of a house for the value of a she-ass; he shall heal the wife of the lord of a borough for the value of a cow; he shall heal the wife of the lord of a town for the value of a mare; he shall heal the wife of the lord of a province for the value of a she-camel.

43 (114). 'He shall heal the son of the lord of a borough for the value of an ox of high value; he shall heal an ox of high value for the value of an ox of average value; he shall heal an ox of average value for that of an ox of low value; he shall heal an ox of low value for the value of a sheep; he shall heal a sheep for the value of a meal of meat[4].

44 (118). 'If several healers offer themselves together, O Spitama Zarathustra! namely, one who heals with the knife, one who heals with herbs, and one who heals with the holy word[5], it is this one

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[1] 'Thus he will become holy (i.e. he will go to paradise); there is no equivalent in money. Some say, It is given when the priest has not 3000 stîrs' (Comm.)

[2] A group of several houses; Aspendiârji and Anquetil say, 'a street.'

[3] 'A value of seventy stîrs' (Comm.)

[4] Cf. the tariff of fees for the cleanser, Farg. IX, 37 seq.

[5] 'By spells' (Comm.; cf. Odyssea XIX, 457). This classification was not unknown to Asclepios: he relieved the sick 'now with caressing spells, now with soothing drink or balsam, now with the knife' (Pindaros, Pyth. III, 51).

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who will best drive away sickness from the body of the faithful[1].'

VIII.

45 (122). O Maker of the material world, thou Holy One! How long after the corpse of a dead man has been laid down on the ground, clothed with the light of heaven and beholding the sun, is the ground itself again[2]?

46 (123). Ahura Mazda answered: 'When the corpse of a dead man has lain on the ground for a year, clothed with the light of heaven, and beholding the sun, then the ground is itself again, O holy Zarathustra[3]!'

47 (124). O Maker of the material world, thou Holy One! How long after the corpse of a dead man has been buried in the earth, is the earth itself again?

48 (125). Ahura Mazda answered: 'When the corpse of a dead man has lain buried in the earth for fifty years, O Spitama Zarathustra! then the earth is itself again[4].'

49 (126). O Maker of the material world, thou Holy One! How long after the corpse of a dead

[1] 'It may be that he may not relieve, but he will not harm' (Comm.) The Vendîdâd Sâdah, instead of 'it is this one,' &c., reads as follows: 'Let them address themselves to the one who heals with the holy word; for he is the best healer among all healers, who heals by the holy word; this one it is who will drive away sickness from the body of the faithful.' The treatment by the holy word seems not to consist only in the recitation of spells, but the spells must be accompanied by the ceremony of the Barashnûm (see Farg. XXII and Introd. V, 14).

[2] Restored to the purity of its nature, and fit to till; as it remains Nasu till that time.

[3] See Farg. VI, 1 seq.

[4] Cf. Farg. III, 36 seq.

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man has been laid down on a Dakhma, is the ground, whereon the Dakhma stands, itself again?

50 (127). Ahura Mazda answered: 'Not until the dust of the corpse, O Spitama Zarathustra! has mingled with the dust of the earth[1]. Urge every one in the material world, O Spitama Zarathustra! to pull down Dakhmas[2].

51 (129). 'He who should pull down Dakhmas, even so much thereof as the size of his own body, his sins in thought, word, and deed are remitted as they would be by a Patet; his sins in thought, word, and deed are atoned for[3].

52 (132). 'Not for his soul shall the two spirits wage war with one another[4]; and when he enters the blissful world, the stars, the moon, and the sun shall rejoice in him; and I, Ahura Mazda, shall rejoice in him, saying: "Hail, O man! thou who hast just passed from the decaying world into the undecaying one!"'

55[5] (137). O Maker of the material world, thou

[1] A space of time estimated at fifty years (Comm.) Cf. Farg. III, 13.

[2] Cf. Farg. III, 9, text and note, and § 13.

[3] 'A tanâfûhr sin is remitted thereby' (Comm.)

[4] When a man dies, hell and paradise, fiends and gods struggle for the possession of his soul: Astôvîdhôtus, Vîzaresha, and the bad Vayu drag the souls of the wicked to hell; Mithra, Sraosha, Rashnu, and the good Vayu take the souls of the good to paradise (see Farg. XIX, 29 seq.; Yt. XXII; Mainyô-i-khard II). The struggle lasts for three days and three nights (the sadis), during which time the relatives of the dead offer up prayers and sacrifices to Sraosha, Rashnu, and Vayu, to assure him their protection (cf. IX, 56).

[5] §§ 53, 54 belong to the Commentary; they are composed of disconnected quotations, part of which refers to the different deeds by which a tanâfûhr sin may be redeemed, while the other part refers to the rules of what may be called the book-keeping of good actions and sins.

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Holy One! Where are the fiends? Where are the worshippers of the fiends? What is the place whereon the troops of fiends rush together? What is the place whereon the troops of fiends come rushing along? What is the place whereon they rush together to kill their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads?

56 (138). Ahura Mazda answered: 'Those Dakhmas that are built upon the face of the earth, O Spitama Zarathustra! and whereon are laid the corpses of dead men, that is the place where the fiends are, that is the place whereon the troops of fiends rush together, that is the place whereon the troops of fiends come rushing along, that is the place whereon they rush together to kill their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads.

57 (140). 'On those Dakhmas, O Spitama Zarathustra! those fiends take food and void filth, (eating up corpses) in the same way as you, men, in the material world, eat cooked meal and cooked meat. It is, as it were, the smell of their feeding that you smell there, O men!

58 (143). 'Thus the fiends revel on there, until that stench is rooted in the Dakhmas. Thus from the Dakhmas arise the infection of diseases, itch, hot fever, humours[1], cold fever, rickets, and hair untimely white. There death has most power on man, from the hour when the sun is down.

[1] Doubtful (naêza).

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59 (148). 'And if there be people of evil spirit who do not seek for better spirit, the *G*ainis[1] make those diseases grow stronger by a third[2], on their thighs, on their hands, on their plaited hair[3].'

IX.

60[4] (151). O Maker of the material world, thou Holy One! If in the house of a worshipper of Mazda there be a woman with child, and if being a month gone, or two, or three, or four, or five, or six, or seven, or eight, or nine, or ten months gone, she bring forth a still-born child, what shall the worshippers of Mazda do?

61 (155). Ahura Mazda answered: 'The place in that Mazdean house whereof the ground is the cleanest and the driest, and the least passed through by flocks and herds, by Fire, the son of Ahura Mazda, by the consecrated bundles of baresma, and by the faithful;'—

62 (158). O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of baresma? How far from the faithful?

63 (159). Ahura Mazda answered: 'Thirty paces from the fire; thirty paces from the water; thirty paces from the consecrated bundles of baresma; three paces from the faithful;—

[1] 'The *G*ahi' (Comm.) The *G*aini seems to be the *G*ahi as bringing sickness (cf. Farg. XXI, 2).

[2] The general meaning of the sentence is that the Dakhmas are seats of infection, of which the action becomes worse and stronger when people live in impiety and vices.

[3] Doubtful.

[4] §§ 60–69 = Farg. V, 45–54.

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64 (160). 'On that place shall the worshippers of Mazda erect an enclosure, and therein shall they establish her with food, therein shall they establish her with clothes.'

65 (162). O Maker of the material world, thou Holy One! What is the food that the woman shall first take?

66 (163). Ahura Mazda answered: 'She shall drink gômêz mixed with ashes, three cups of it, or six, or nine, to wash over the grave in her womb.

67 (166). 'Afterwards she may drink boiling milk of mares, cows, sheep, or goats, with pap or without pap; she may take cooked meat without water, bread without water, and wine without water.'

68 (169). O Maker of the material world, thou Holy One! How long shall she remain so? How long shall she live only on that sort of meat, bread, and wine?

69 (170). Ahura Mazda answered: 'Three nights long shall she remain so; three nights long shall she live on that sort of meat, bread, and wine. Then, when three nights have passed, she shall wash her body, she shall wash her clothes, with gômêz and water, by the nine holes, and thus shall she be clean.'

70 (172). O Maker of the material world, thou Holy One! But if fever befall her unclean body, if that twofold plague, hunger and thirst, befall her, may she be allowed to drink water?

71 (175). Ahura Mazda answered: 'She may; the first thing for her is to have her life saved. Having been allowed by one of the holy men, by a holy faithful man, who knows the holy know-

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ledge[1], she shall drink of the strength-giving water. But you, worshippers of Mazda, fix ye the penalty for it. The Ratu being applied to, the Sraoshâvarez being applied to[2], shall prescribe the penalty to be paid[3].'

72 (181). What is the penalty to be paid?

Ahura Mazda answered: 'The deed is that of a Peshôtanu: two hundred stripes with the Aspahêastra, two hundred stripes with the Sraoshô-karana[4].'

X.

73 (183). O Maker of the material world, thou Holy One! Can the eating vessels be made clean that have been touched by the carcase of a dog, or by the corpse of a man?

74 (184). Ahura Mazda answered: 'They can, O holy Zarathustra!'

How so?

'If they be of gold, you shall wash them once with gômêz, you shall rub them once with earth, you shall wash them once with water, and they shall be clean.

'If they be of silver, you shall wash them twice with gômêz, you shall rub them twice with earth, you shall wash them twice with water, and they shall be clean.

[75. 'If they be of brass, you shall wash them thrice with gômêz, you shall rub them thrice with

[1] The Dastur. [2] See Farg. V, 25.

[3] For the water having been defiled.

[4] A penalty to be undergone by the husband, at least in modern practice: 'If through fear of death or of serious illness she has drunk water before the appointed time, her husband shall make Patet for her fault before the Dastur' (Old Rav. 98 b).

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earth, you shall wash them thrice with water, and they shall be clean.

'If they be of steel, you shall wash them four times with gômêz, you shall rub them four times with earth, you shall wash them four times with water, and they shall be clean.

'If they be of stone, you shall wash them six times with gômêz, you shall rub them six times with earth, you shall wash them six times with water, and they shall be clean [1].]

'If they be of earth, of wood, or of clay, they are unclean for ever and ever [2].'

XI.

76 (189). O Maker of the material world, thou Holy One! Can the cow be made clean that has eaten of the carcase of a dog, or of the corpse of a man?

77 (190). Ahura Mazda answered: 'She can, O holy Zarathustra! The priest shall not, within a year, take from her to the baresma neither the milk and cheese that accompany the libation, nor the meat that accompanies the libation [3]. When a year has passed, then the faithful may eat of her as before [4].'

XII.

78 (193). Who is he, O holy Ahura Mazda! who,

[1] From the Vendîdâd Sâdah. [2] See Introd. V, 16.

[3] The offering of the libation waters (Zaothra) is accompanied with offerings of milk, cheese, and meat, which the priest eats holding the baresma in his hand.

[4] 'Whatever comes from her, if dropped, is clean; if taken, unclean. If she be big with young, the young is born clean, if conceived before her eating of the corpse; if conceived afterwards, it is born unclean' (Comm.)

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with a godly intent, with a godly wish, goes astray from the ways of God? Who is he who, with a godly intent, falls into the ways of the Drug[1]?

79 (194). Ahura Mazda answered: 'The one who, with a godly intent, with a godly wish, goes astray from the ways of God; the one who with a godly intent falls into the ways of the Drug, is he who offers up for libation water defiled by the dead; or who offers up libations in the dead of the night[2].'

FARGARD VIII.

I (1–3). Purification of the house where a man has died.
II (4–13). Funerals.
III (14–22). Purification of the ways along which the corpse has been carried.
IV (23–25). No clothes to be wasted on a corpse.
V (26–32). Unlawful lusts.
VI (33–34). A corpse when dried up does not contaminate.
VII (35–72). Purification of the man defiled by the dead.
VIII (73–80). Purification of the fire defiled by the dead.
IX (81–96). The Bahrâm fire.
X (97–107). Purification in the wilderness.

This chapter, putting aside section V, may be entitled: Funerals and Purification. Logical order may easily be introduced into it, by arranging the sections as follows: I, IV, II, III, VI, VII, X, VIII, IX.

I.

1. If a dog or a man die under the timber-work of a house or the wattlings of a hut, what shall the worshippers of Mazda do?

---

[1] Possibly, works for the Drug.

[2] 'From what hour may the good waters be offered up? From sunrise to sunset. He who offers up the good waters after sunset, before sunrise, does no better deed than if he should shed them downright into the jaws of the venomous snake' (Nîrangistân, in the Zand-Pahlavi Glossary, p. 76).

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2 (4). Ahura Mazda answered: 'They shall look for a Dakhma, they shall look for a Dakhma all around. If they find it easier to remove the dead than to remove the house, they shall take out the dead, they shall let the house stand, and shall perfume it with Urvâsni, or Vohu-gaona, or Vohu-kereti, or Hadhâ-naêpata, or any other sweet-smelling plant[1].

3 (8). 'If they find it easier to remove the house than to remove the dead[2], they shall take away the house, they shall let the dead lie on the spot, and shall perfume the house with Urvâsni, or Vohu-gaona, or Vohu-kereti, or Hadhâ-naêpata, or any other sweet-smelling plant.'

II.

4 (11). O Maker of the material world, thou Holy One! If in the house of a worshipper of Mazda a dog or a man happens to die, and it is raining[3], or snowing, or blowing[4], or the darkness is coming on, when flocks and men lose their way, what shall the worshippers of Mazda do[4]?

---

[1] 'So, when a dog or a man dies, the first thing to do is to take the corpse out (from the house), and to purify the house, inside and outside, with perfumes burnt on the fire' (Comm.) Cf. XI, 4. Urvâsni is the râsan plant, a sort of garlic; Vohu-gaona, Vohu-kereti, and Hadhâ-naêpata are respectively (according to Aspendiârji) benzoin, aloe, and pomegranate.

[2] If the house is simply a hut or a tent.

[3] 'No corpse must be taken to the Dakhma when rain is falling, or threatening. If one is overtaken by rain on the way, if there be a place to lay it down, they shall lay it down; if there be none, they must go on and take it to the Dakhma, they must not retrace their steps. . . . . When arrived at the Dakhma, if they find it full of water, they may nevertheless lay down the corpse' (Comm.)

[4] If it is the season of rain or snow. Cf. V, 10 seq.

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5 (14). Ahura Mazda answered: 'The place in that house whereof the ground is the cleanest and the driest, and the least passed through by flocks and herds, by Fire, the son of Ahura Mazda, by the consecrated bundles of baresma, and by the faithful;'—

6 (16). O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of baresma? How far from the faithful?

7 (17). Ahura Mazda answered: 'Thirty paces from the fire; thirty paces from the water; thirty paces from the consecrated bundles of baresma; three paces from the faithful;—

8 (18). 'On that place they shall dig a grave, half a foot deep if the earth be hard, half the height of a man if it be soft; [they shall cover the surface of the grave with ashes or cowdung][1]; they shall cover the surface of it with dust of bricks, of stones, or of dry earth[2].

9 (21). 'And they shall let the lifeless body lie there, for two nights, or three nights, or a month long, until the birds begin to fly, the plants to grow, the floods to flow, and the wind to dry up the waters from off the earth.

10 (23). 'And when the birds begin to fly, the plants to grow, the floods to flow, and the wind to dry up the waters from off the earth, then the worshippers of Mazda shall make a breach in the wall

[1] Vendîdâd Sâdah.

[2] In the similar case in V, 10, it is prescribed to isolate the corpse in a permanent dead house (the Zâd-marg); the rule prescribed here seems to be older, as it is now obsolete; it was besides less convenient.

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of the house[1], and they shall call for two men, strong and skilful[2], and those, having stripped their clothes off[3], shall take the body to the building of clay, stones, and mortar[4], raised on a place where they know there are always corpse-eating dogs and corpse-eating birds.

11 (29). 'Afterwards the corpse-bearers shall sit down, three paces from the dead; then the holy Ratu[5] shall proclaim to the worshippers of Mazda thus: "Let the worshippers of Mazda here bring the urine wherewith the corpse-bearers there shall wash their hair and their bodies!"'

12 (32). O Maker of the material world, thou Holy One! Which is the urine wherewith the corpse-bearers shall wash their hair and their bodies? Is it of sheep or of oxen? Is it of man or of woman?

13 (35). Ahura Mazda answered: 'It is of sheep or of oxen; not of man nor of woman, except these two: the nearest kinsman (of the dead) or his nearest kinswoman. The worshippers of Mazda

[1] 'The master and mistress of the house are carried away through a breach (made in the wall of the house); others through the door' (Comm.) In some parts of Germany the dead must not be carried away through the usual house-door, as the dead and the living must not pass through the same door.

[2] The corpse-bearers or nasu-kasha. 'The corpse must be carried by two persons (see Farg. III, 13 seq.), no matter who they are; they may be a man and a woman, or two women' (Comm.)

[3] 'As they are exchanged for the special clothes in which they carry corpses' (Comm.), the so-called *g*âmah-i dakhma, 'the Dakhma clothes.'

[4] The Dakhma (see Farg. VI, 50 seq.)

[5] The priest who directs the funerals, 'the chief of the Nasu-kashas' (Comm.)

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shall therefore procure the urine wherewith the corpse-bearers shall wash their hair and their bodies[1].'

III.

14 (38). O Maker of the material world, thou Holy One! Can the way, whereon the carcases of dogs or corpses of men have been carried, be passed through again by flocks and herds, by men and women, by Fire, the son of Ahura Mazda, by the consecrated bundles of baresma, and by the faithful?

15 (40). Ahura Mazda answered: 'It cannot be passed through again by flocks and herds, nor by men and women, nor by Fire, the son of Ahura Mazda, nor by the consecrated bundles of baresma, nor by the faithful.

16 (41). 'You shall therefore cause the yellow dog with four eyes, or the white dog with yellow ears[2], to go three times through that way[3]. When either the yellow dog with four eyes, or the white dog with yellow ears, is brought there, then the Drug Nasu flies away to the regions of the north, in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khrafstras[4].

17 (45). 'If the dog goes unwillingly, they shall cause the yellow dog with four eyes, or the white

[1] When back in the village they perform the regular Barashnûm with consecrated gômêz (Comm.)

[2] See Introd. V, 4.

[3] 'Afrag says, the dog goes straight along the length of the way; Maidyô-mâh says, he goes across it from side to side' (Comm.)

[4] Cf. Farg. VII, 3.

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dog with yellow ears, to go six times[1] through that way. When either the yellow dog with four eyes, or the white dog with yellow ears, is brought there, then the Drug Nasu flies away to the regions of the north, in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khrafstras.

18 (47). 'If the dog goes unwillingly, they shall cause the yellow dog with four eyes, or the white dog with yellow ears, to go nine times through that way. When either the yellow dog with four eyes, or the white dog with yellow ears, has been brought there, then the Drug Nasu flies away to the regions of the north, in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khrafstras.

19 (49). 'An Âthravan shall first go along the way and shall say aloud these fiend-smiting words: "Yathâ ahû vairyô[2]:—the will of the Lord is the law of holiness; the riches of Vohu-manô[3] shall be given to him who works in this world for Mazda, and wields according to the will of Ahura the power he gave to him to relieve the poor.

20 (52). '"Kem nâ mazdâ:—whom hast thou placed to protect me, O Mazda! while the hate of

[1] 'Three times suffice if the dog goes of his own accord; if he goes by force, it counts as nothing; if he goes but with reluctance, that shall suffice' (Comm. ad § 18).

[2] A prayer in frequent use, and considered of great efficacy, generally known as the Ahuna Vairya or Honover. It was by reciting it that Ormazd in his first conflict with Ahriman drove him back to hell (Bund. I).

[3] Of paradise, as Vohu-manô (Good Thought) is the door-keeper of heaven (cf. Farg. XIX, 31).

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the fiend is grasping me? Whom but thy Âtar and Vohu-manô[1], by whose work the holy world goes on? Reveal to me the rules of thy law!

'"Ke verethrem gâ:—who is he who will smite the fiend in order to maintain thy ordinances? Teach me clearly thy rules for this world and for the next, that Sraosha[2] may come with Vohu-manô and help whomsoever thou pleasest.

21 (60). '"Keep us from our hater, O Mazda and Ârmaiti Spenta! Perish, O fiendish Drug! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Drug! Rush away, O Drug! Perish away, O Drug! Perish away to the regions of the north, never more to give unto death the living world of the holy spirit!"

22 (63). 'Then the worshippers of Mazda may at their will bring by those ways sheep and oxen, men and women, and Fire, the son of Ahura Mazda, the consecrated bundles of baresma, and the faithful.

'The worshippers of Mazda may afterwards[3] prepare meals with meat and wine in that house; it shall be clean, and there will be no sin, as before.'

IV.

23 (65). O Maker of the material world, thou Holy One! If a man shall throw clothes, either of

[1] When Ahriman broke into the world he was repelled by Âtar and Vohu-manô (Yasht XIII, 77; cf. Orm. Ahr. § 107).

[2] Sraosha fights for the soul of the good after death (see p. 87, note 4). Kem nâ mazdâ and ke verethrem gâ are lines taken from the Gâthas (Yasna XLVI, 7; XLIV, 16) and diverted from their primitive meaning to suit the present case.

[3] On the fourth day. For three days and nights after the death it is forbidden to cook meat in the house (Comm.)

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skin or woven, upon a dead body, enough to cover the feet, what is the penalty that he shall pay[1]?

Ahura Mazda answered: 'Four hundred stripes with the Aspahê-astra, four hundred stripes with the Sraoshô-karana.'

24 (68). O Maker of the material world, thou Holy One! If a man shall throw clothes, either of skin or woven, upon a dead body, enough to cover both legs, what is the penalty that he shall pay?

Ahura Mazda answered: 'Six hundred stripes with the Aspahê-astra, six hundred stripes with the Sraoshô-karana.'

25 (71). O Maker of the material world, thou Holy One! If a man shall throw clothes, either of skin or woven, upon a dead body, enough to cover the whole body, what is the penalty that he shall pay?

Ahura Mazda answered: 'A thousand stripes with the Aspahê-astra, a thousand stripes with the Sraoshô-karana.'

V.

26 (74). O Maker of the material world, thou Holy One! If a man involuntarily emits his seed, what is the penalty that he shall pay?

Ahura Mazda answered: 'Eight hundred stripes with the Aspahê-astra, eight hundred stripes with the Sraoshô-karana.'

27 (77). O Maker of the material world, thou Holy One! If a man voluntarily emits his seed, what is the penalty for it? What is the atonement for it? What is the cleansing from it?

[1] See Farg. V, 60; VII, 20.

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Ahura Mazda answered: 'For that deed there is nothing that can pay, nothing that can atone, nothing that can cleanse from it; it is a trespass for which there is no atonement, for ever and ever.'

28 (83). When is it so?

'It is so, if the sinner be a professor of the law of Mazda, or one who has been taught in it. But if he be not a professor of the law of Mazda, nor one who has been taught in it, then this law of Mazda takes his sin from him, if he confesses it and resolves never to commit again such forbidden deeds.

29 (88). 'The law of Mazda indeed, O Spitama Zarathustra! takes away from him who confesses it the bonds of his sin; it takes away (the sin of) breach of trust; it takes away (the sin of) murdering one of the faithful; it takes away (the sin of) burying a corpse; it takes away (the sin of) deeds for which there is no atonement; it takes away the heaviest penalties of sin; it takes away any sin that may be sinned.

30 (95). 'In the same way the law of Mazda, O Spitama Zarathustra! cleanses the faithful from every evil thought, word, and deed, as a swift-rushing mighty wind cleanses the plain.

'So let all the deeds thou doest be henceforth good, O Zarathustra! a full atonement for thy sin is effected by means of the law of Mazda[1].'

31 (98). O Maker of the material world, thou Holy One! Who is the man that is a Daêva? Who is he that is a worshipper of the Daêvas? that is a male paramour of the Daêvas? that is a female paramour of the Daêvas? that is a she-Daêva?

[1] See Farg. III, 38–42, text and notes.

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that is in his inmost self a Daêva? that is in his whole being a Daêva[1]? Who is he that is a Daêva before he dies, and becomes one of the unseen Daêvas after death[2]?

32 (102). Ahura Mazda answered: 'The man that lies with mankind as man lies with womankind, or as woman lies with mankind, is the man that is a Daêva; this one is the man that is a worshipper of the Daêvas, that is a male paramour of the Daêvas, that is a female paramour of the Daêvas, that is a she-Daêva; this is the man that is in his inmost self a Daêva, that is in his whole being a Daêva; this is the man that is a Daêva before he dies, and becomes one of the unseen Daêvas after death: so is he, whether he has lain with mankind as mankind, or as womankind[3].'

[1] The text has a Vîspô-daêva, a curious expression which comes from the time when daêva still meant 'a god' (see Introd. IV, 41). In the time of the Indo-Iranian, nay, as early as the time of the Indo-European religion, it was the custom, beside special invocations to the several gods, to address one to all the gods, for fear of the resentment of those who might have been forgotten or ignored; thus the Greeks never failed to invoke all gods and goddesses (θεοῖς πᾶσι καὶ πάσαις); in the same way the Indian invoked visvê devâs, 'all the gods,' which, in course of time, gave rise to a special class of gods. Hence, in Mazdeism, arose a class of fiends, the vîspê daêva; but tradition lost the meaning of the word, and the vîspô daevô became 'one who is entirely a Daêva by his wickedness' (Comm.)

[2] Demons are often the restless souls of the wicked, excluded from heaven. The Persian sect of the Mahâbâdians believed that the soul that had not spoken and done good became an Ahriman or gin (Dabistân).

[3] The guilty may be killed by any one, without an order from the Dastur (see § 74 n.), and by this execution an ordinary capital crime may be redeemed (Comm. ad VII, 52).

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VI.

33 (107). O Maker of the material world, thou Holy One! Shall the man be clean who has touched a corpse that has been dried up and dead more than a year?

34 (108). Ahura Mazda answered: 'He shall. The dry mingles not with the dry[1]. Should the dry mingle with the dry, how soon this material world of mine would have in it only Peshôtanus, shut out from the way of holiness, and whose souls will cry and wail! so numberless are the beings that die upon the face of the earth[2].'

VII.

35 (111). O Maker of the material world, thou Holy One! Can the man be made clean that has touched the corpse of a dog or the corpse of a man?

36 (113). Ahura Mazda answered: 'He can, O holy Zarathustra!'

How so?

'If the Nasu has already been smitten by the corpse-eating dogs, or by the corpse-eating birds,

[1] See Introd. V. This principle still prevails even with Musulman Persians: 'Pour encourir leur immondicité dans l'attouchement des Chretiens et autres idolatres, il est nécessaire que s'ils les touchent, leurs vêtements soient mouillés. C'est à cause, disent-ils, qu'étans secs l'immondicité ne s'attache pas; . . . . ce qui est cause que dans les villes où leurs Mullas et Docteurs ont plus d'autorité, ils font par fois défendre par leurs Kans que lorsqu'il pleut, les Chrétiens ne sortent pas de leurs maisons, de crainte que par accident, venans à les heurter, ils ne soient rendus immondes' (G. du Chinon, p. 88 seq.; cf. Chardin).

[2] See Farg. V, 4.

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he shall cleanse his body with gômêz and water, and he shall be clean[1].

37 (117). 'If the Nasu has not yet been smitten by the corpse-eating dogs, or by the corpse-eating birds[2], then the worshippers of Mazda shall dig three holes in the ground[3], and he shall thereupon wash his body with gômêz, not with water. They shall then lift and bring my dog[4], they shall bring him (thus shall it be done and not otherwise) in front of the man[5].

38 (121). 'The worshippers of Mazda shall dig three other holes[6] in the ground, and he shall thereupon wash his body with gômêz, not with water. They shall then lift and bring my dog, they shall bring him (thus shall it be done and not otherwise) in front of the man. Then they shall wait until he is dried[7] even to the last hair on the top of his head.

39 (125). 'They shall dig three more holes[8] in the ground, and he shall thereupon wash his body with water, not with gômêz.

40 (127). 'He shall first wash his hands; if his

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[1] If the Sag-dîd has been performed, a simple ghosel is enough (see Introd. V, 16).

[2] If the Sag-dîd has not been performed, the Barashnûm is necessary (see Introd. V, 16).

[3] The first three holes, which contain gômêz. For the disposition of the holes, see the following Fargard.

[4] Three times; every time that the unclean one passes from one hole to another (Comm. ad IX, 32).

[5] To look at him, or, rather, at the Nasu in him, whilst the priest sings the 'fiend-smiting spells.'

[6] Containing gômêz too.

[7] He rubs himself dry with handfuls of dust (see IX, 29 seq.)

[8] Containing water.

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hands be not first washed, he makes the whole of his body unclean. When he has washed his hands three times, after his hands have been washed, thou shalt sprinkle with water the forepart of his skull.'

41 (131). O Maker of the material world, thou Holy One! When the good waters reach the forepart of the skull, whereon does the Drug Nasu rush [1]?

Ahura Mazda answered: 'In front, between the brows, the Drug Nasu rushes.'

42 (134). O Maker of the material world, thou Holy One! When the good waters reach in front between the brows, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'On the back part of the skull the Drug Nasu rushes.'

43 (137). O Maker of the material world, thou Holy One! When the good waters reach the back part of the skull, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'In front, on the jaws, the Drug Nasu rushes.'

44 (140). O Maker of the material world, thou Holy One! When the good waters reach in front, on the jaws, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right ear the Drug Nasu rushes.'

45 (143). O Maker of the material world, thou Holy One! When the good waters reach the right ear, whereon does the Drug Nasu rush?

[1] The Nasu is expelled symmetrically, from limb to limb, from the right side of the body to the left, from the forepart to the back parts, and she flies, thus pursued, downwards from the top of the head to the tips of the toes.

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Ahura Mazda answered: 'Upon the left ear the Drug Nasu rushes.'

46 (146). O Maker of the material world, thou Holy One! When the good waters reach the left ear, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right shoulder the Drug Nasu rushes.'

47 (149). O Maker of the material world, thou Holy One! When the good waters reach the right shoulder, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left shoulder the Drug Nasu rushes.'

48 (152). O Maker of the material world, thou Holy One! When the good waters reach the left shoulder, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right arm-pit the Drug Nasu rushes.'

49 (155). O Maker of the material world, thou Holy One! When the good waters reach the right arm-pit, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left arm-pit the Drug Nasu rushes.'

50 (158). O Maker of the material world, thou Holy One! When the good waters reach the left arm-pit, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'In front, upon the chest, the Drug Nasu rushes.'

51 (161). O Maker of the material world, thou Holy One! When the good waters reach the chest in front, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the back the Drug Nasu rushes.'

52 (164). O Maker of the material world, thou

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Holy One! When the good waters reach the back, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right nipple the Drug Nasu rushes.'

53 (167). O Maker of the material world, thou Holy One! When the good waters reach the right nipple, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left nipple the Drug Nasu rushes.'

54 (170). O Maker of the material world, thou Holy One! When the good waters reach the left nipple, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right rib the Drug Nasu rushes.'

55 (173). O Maker of the material world, thou Holy One! When the good waters reach the right rib, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left rib the Drug Nasu rushes.'

56 (176). O Maker of the material world, thou Holy One! When the good waters reach the left rib, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right hip the Drug Nasu rushes.'

57 (179). O Maker of the material world, thou Holy One! When the good waters reach the right hip, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left hip the Drug Nasu rushes.'

58 (182). O Maker of the material world, thou Holy One! When the good waters reach the left hip, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the sexual parts the Drug Nasu rushes. If the unclean one be a

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man, thou shalt sprinkle him first behind, then before; if the unclean one be a woman, thou shalt sprinkle her first before, then behind.

59 (187). O Maker of the material world, thou Holy One! When the good waters reach the sexual parts, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right thigh the Drug Nasu rushes.'

60 (190). O Maker of the material world, thou Holy One! When the good waters reach the right thigh, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left thigh the Drug Nasu rushes.'

61 (193). O Maker of the material world, thou Holy One! When the good waters reach the left thigh, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right knee the Drug Nasu rushes.'

62 (196). O Maker of the material world, thou Holy One! When the good waters reach the right knee, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left knee the Drug Nasu rushes.'

63 (199). O Maker of the material world, thou Holy One! When the good waters reach the left knee, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right leg the Drug Nasu rushes.'

64 (202). O Maker of the material world, thou Holy One! When the good waters reach the right leg, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left leg the Drug Nasu rushes.'

65 (205). O Maker of the material world, thou

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Holy One! When the good waters reach the left leg, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right ankle the Drug Nasu rushes.'

66 (208). O Maker of the material world, thou Holy One! When the good waters reach the right ankle, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left ankle the Drug Nasu rushes.'

67 (211). O Maker of the material world, thou Holy One! When the good waters reach the left ankle, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right instep the Drug Nasu rushes.'

68 (214). O Maker of the material world, thou Holy One! When the good waters reach the right instep, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left instep the Drug Nasu rushes.'

69 (217). O Maker of the material world, thou Holy One! When the good waters reach the left instep, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'She is driven to the sole of the foot, where what is seen of her is like the wing of a fly.

70 (220). 'He shall press his toes upon the ground, and shall raise up his heels; thou shalt sprinkle his right sole with water; then the Drug Nasu rushes upon the left sole. Thou shalt sprinkle the left sole with water; then the Drug Nasu is driven to the toes, where what is seen of her is like the wing of a fly.

71 (225). 'He shall press his heels upon the ground and shall raise up his toes; thou shalt

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sprinkle his right toe with water; then the Drug Nasu rushes upon the left toe. Thou shalt sprinkle the left toe with water; then the Drug Nasu flies away to the regions of the north, in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khrafstras.

[72. 'And thou shalt say aloud these fiend-smiting and most-healing words:

'"The will of the Lord is the law of holiness," &c.

'"Whom hast thou placed to protect me, O Mazda! while the hate of the fiend is grasping me?" &c.

'"Who is he who will smite the fiend in order to maintain thy ordinances?" &c.[1]

'"Keep us from our hater, O Mazda and Ârmaiti Spenta! Perish, O fiendish Drug! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Drug! Rush away, O Drug! Perish away, O Drug! Perish away to the regions of the north, never more to give unto death the living world of the holy spirit[2]!"']

VIII.

73 (229). O Maker of the material world, thou Holy One! If worshippers of Mazda, walking, or running, or riding, or driving, come upon a corpse-burning fire, whereon a corpse is being cooked or roasted, what shall they do?

74 (233). Ahura Mazda answered: 'They shall kill the man that burns the corpse; surely they shall

[1] As in §§ 19, 20. [2] From the Vendîdâd Sâdah.

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kill him[1]. They shall take off the cauldron, they shall take off the tripod.

75 (237). 'Then they shall kindle wood from that fire; either wood of those trees that have the seed of fire in them, or bundles of the very wood that was prepared for that fire; and they shall separate and disperse it, that it may die out the sooner.

76 (242). 'Thus they shall lay a first bundle on the ground[2], a Vîtasti[3] away from the corpse-burning fire, and they shall separate and disperse it, that it may die out the sooner.

77 (245). 'They shall lay down a second bundle on the ground, a Vîtasti away from the corpse-burning fire, and they shall separate and disperse it, that it may die out the sooner.

'They shall lay down a third bundle on the ground, a Vîtasti away from the corpse-burning fire, and they shall separate and disperse it, that it may die out the sooner.

'They shall lay down a fourth bundle on the ground, a Vîtasti away from the corpse-burning fire, and they shall separate and disperse it, that it may die out the sooner.

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[1] 'He who burns Nasâ (dead matter) must be killed. Burning or roasting Nasâ from the dead is a capital crime. . . . Four men can be put to death by any one without an order from the Dastur: the Nasâ-burner, the highwayman, the Sodomite, and the criminal taken in the deed' (Comm.)

[2] In a hole dug for that purpose; such is at least the custom nowadays. The ceremony seems to be an imitation of the Barashnûm. The unclean fire, represented by the nine bundles, passes through the nine holes, as the unclean man does (see above, § 37 seq. and Farg. IX, 12 seq.), and leaves at each of them some of the uncleanness it has contracted.

[3] A span of twelve fingers.

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'They shall lay down a fifth bundle on the ground, a Vîtasti away from the corpse-burning fire, and they shall separate and disperse it, that it may die out the sooner.

'They shall lay down a sixth bundle on the ground, a Vîtasti away from the corpse-burning fire, and they shall separate and disperse it, that it may die out the sooner.

'They shall lay down a seventh bundle on the ground, a Vîtasti away from the corpse-burning fire, and they shall separate and disperse it, that it may die out the sooner.

'They shall lay down an eighth bundle on the ground, a Vîtasti away from the corpse-burning fire, and they shall separate and disperse it, that it may die out the sooner.

78 (245). 'They shall lay down a ninth bundle on the ground, a Vîtasti away from the corpse-burning fire, and they shall separate and disperse it, that it may die out the sooner.

79, 80 (246). 'If a man shall then piously bring unto the fire, O Spitama Zarathustra! wood of Urvâsna, or Vohu-gaona, or Vohu-kereti, or Hadhânaêpata, or any other sweet-smelling wood, wheresoever the wind shall bring the perfume of the fire, thereunto Fire, the son of Ahura Mazda, shall go and kill thousands of unseen Daêvas, thousands of fiends, the brood of darkness, thousands of couples of Yâtus and Pairikas[1].'

IX.

81 (251). O Maker of the material world, thou Holy One! If a man bring a corpse-burning fire

[1] See Introd. IV, 20–21.

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to the Dâityô-gâtu [1], what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought ten thousand fire-brands to the Dâityô-gâtu.'

82 (254). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire wherein excrement has been burnt [2], what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought a thousand fire-brands to the Dâityô-gâtu.'

83 (257). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire wherein cowdung has been burnt [3], what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought five hundred fire-brands to the Dâityô-gâtu.'

84 (258). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire from the kiln of a brick-maker [4], what shall be

[1] 'The proper abode,' the Bahrâm fire (see Introd. V, 8). The Bahrâm fire is composed of a thousand and one fires belonging to sixteen different classes (ninety-one corpse-burning fires, eighty dyers' fires, &c.) As the earthly representative of the heavenly fire, it is the sacred centre to which every earthly fire longs to return, in order to be united again, as much as possible, with its native abode. The more it has been defiled by worldly uses, the greater is the merit acquired by freeing it from defilement.

[2] 'The fire of the lac-makers and of the dyers' (Asp. and Gr. Rav. 120).

[3] 'The fire of a bath,' according to Aspendiârji; but see Introd. V, 8.

[4] Or, 'from a lime-kiln' (Comm.)

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his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought four hundred fire-brands to the Dâityô-gâtu.'

85 (259). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire from a potter's kiln, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought to the Dâityô-gâtu as many fire-brands as there were pots baked in that fire[1].'

86 (260). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of the reapers[1], what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought to the Dâityô-gâtu as many fire-brands as there were plants in the crop[1].'

87 (261). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of a goldsmith, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought a hundred fire-brands to the Dâityô-gâtu.'

88 (262). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of a silversmith, what shall be his reward when his soul has parted with his body?

[1] Doubtful.

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Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought ninety fire-brands to the Dâityô-gâtu.'

89 (263). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of a worker in brass, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought eighty fire-brands to the Dâityô-gâtu.'

90 (264). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of a blacksmith, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought seventy fire-brands to the Dâityô-gâtu.'

91 (265). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of an oven [1], what shall be his reward when his soul has parted from his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought sixty fire-brands to the Dâityô-gâtu.'

92 (266). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire from under a cauldron [2], what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought fifty fire-brands to the Dâityô-gâtu.'

93 (267). O Maker of the material world, thou

[1] A baker's fire.

[2] The kitchen-fire.

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Holy One! If a man bring to the Dâityô-gâtu the fire from an encampment[1], what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought forty fire-brands to the Dâityô-gâtu.'

94 (268). O Maker of the material world, thou Holy One! If a man bring a herdsman's fire to the Dâityô-gâtu, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought thirty fire-brands to the Dâityô-gâtu.'

[95 (269)[2]. O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of the field[3], what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought twenty fire-brands to the Dâityô-gâtu.']

96 (270). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of his own hearth, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought ten fire-brands to the Dâityô-gâtu.'

X.

97 (271). O Maker of the material world, thou Holy One! Can a man be made clean, O holy

[1] Doubtful.

[2] From the Vendîdâd Sâdah.

[3] The hunter's fire.

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Ahura Mazda! who has touched a corpse in a distant place in the fields[1]?

98 (272). Ahura Mazda answered: 'He can, O holy Zarathustra.'

How so?

'If the Nasu has already been smitten by the corpse-eating dogs or the corpse-eating birds, he shall wash his body with gômêz; he shall wash it thirty times, he shall rub it dry with the hand thirty times, beginning every time with the head[2].

99 (278). 'If the Nasu has not yet been smitten by the corpse-eating dogs or the corpse-eating birds, he shall wash his body with gômêz; he shall wash it fifteen times, he shall rub it dry with the hand fifteen times[3].

100 (280). 'Then he shall run a distance of a Hâthra[4]. He shall run until he meets some man on his way, then he shall cry out aloud: "Here am I, one who has touched the corpse of a man, without any wilful sin of mind, tongue, or hand, and who wishes to be made clean." Thus shall he run until he overtakes the man. If the man will not cleanse him, he takes upon his own head the third of his trespass.

101 (287). 'Then he shall run another Hâthra, he shall run off again until he overtakes a man; if

[1] Where the regular process of purification cannot be performed.

[2] If the Sag-dîd has been performed, the Sî-shû (thirtyfold washing) is enough. Cf. above, §§ 35, 36.

[3] If the Sag-dîd has not been performed, he cleanses himself in a summary way till he comes to a place where the Barashnûm can be performed.

[4] See p. 17, n. 1.

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the man will not cleanse him, he takes upon his own head the half of his trespass.

102 (291). 'Then he shall run a third Hâthra, he shall run off a third time until he overtakes a man; if the man will not cleanse him, he takes upon his own head the whole of his trespass.

103 (294). 'Thus shall he run forwards until he comes near a house, a borough, a town, an inhabited district, and he shall cry out with a loud voice: "Here am I, one who has touched the corpse of a man, without any wilful sin of mind, tongue, or hand, and who wishes to be made clean." If they will not cleanse him, he shall cleanse his body with gômêz and water; thus shall he be clean[1].'

104 (300). O Maker of the material world, thou Holy One! If he found water on his way, the water requires an atonement[2]; what is the penalty that he shall pay?

105 (303). Ahura Mazda answered: 'Four hundred stripes with the Aspahê-astra, four hundred stripes with the Sraoshô-karana.'

106 (304). O Maker of the material world, thou Holy One! If he found trees[3] on his way, the fire requires an atonement; what is the penalty he shall pay?

Ahura Mazda answered: 'Four hundred stripes with the Aspahê-astra, four hundred stripes with the Sraoshô-karana.

[1] 'He may then attend to his business; he may work and till; some say he must abstain from sacrifice (till he has undergone the Barashnûm),' (Comm.)

[2] As he defiled it by crossing it.

[3] 'Trees fit for the fire' (Comm.) If he touches those trees, the fire to which they are brought becomes unclean by his fault.

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107 (308). 'This is the penalty, this is the atonement, which saves him who submits to it; he who does not submit to it, shall surely be an inhabitant in the mansion of the Drug[1].'

FARGARD IX.

The nine nights' Barashnûm.

I a (1–11). Description of the place for cleansing the unclean (the Barashnûm-gâh).

I b (12–36). Description of the cleansing.

II (37–44). Fees of the cleanser.

III (47–57). The false cleanser; his punishment.

§§ 45, 46 belong better to the following Fargard.

The ceremony described in this Fargard is known among the Parsis as Barashnûm nû shaba, or 'nine nights' Barashnûm,' because it lasts for nine nights (see § 35)[2]. It is the great purification, the most efficacious of all; it not only makes the defiled man clean, but it opens to him the heavens (see Farg. XIX, 33; cf. Introd. V, 16). So, although it was formerly intended only for the man defiled by the dead, it became, during the Parsi period, a pious work which might be performed without any corpse having been touched; nay, its performance was prescribed, once at least, at the time of the Nû zûdî (at the age of fifteen, when the young Parsi becomes a member of the community), in order to wash away the natural uncleanness that has been contracted in the maternal womb (Saddar 36, Hyde 40)[3].

I a.

1. Zarathustra asked Ahura Mazda: 'O most

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[1] Hell. Cf. Farg. XIV, 18.

[2] As to the word Barashnûm, it seems not to refer to the ceremony itself, and to be nothing more than the Zend word baresh-nûm, 'the top of the head, the skull,' the part of the body that is first to be washed (§ 15).

[3] For the plan of the Barashnûm-gâh, see Anquetil II, p. 456.

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beneficent Spirit, Maker of the material world, thou Holy One! How shall they manage here below, who want to cleanse the body of one defiled by the dead?'

2 (4). Ahura Mazda answered: 'A godly man, O Spitama Zarathustra! who speaks truth, who learns the Holy Word, and who knows best the rites of cleansing according to the law of Mazda[1], such a man shall fell the trees off the surface of the ground on a space of nine Vîbâzus[2] square.

3 (9). 'It should be the part of the ground where there is least water and where there are fewest trees, the part which is the cleanest and driest, and the least passed through by sheep and oxen, and by Fire, the son of Ahura Mazda, by the consecrated bundles of baresma, and by the faithful.'

4 (11). How far from the fire? How far from the water? How far from the consecrated bundles of baresma? How far from the faithful?

5 (12). Ahura Mazda answered: 'Thirty paces from the fire, thirty paces from the water, thirty paces from the consecrated bundles of baresma, three paces from the faithful.

6 (13). 'Then thou shalt dig a hole, two fingers deep if the summer has come, four fingers deep if the winter and ice have come[3].

7 (14). 'Thou shalt dig a second hole, two fingers deep if the summer has come, four fingers deep if the winter and ice have come.

'Thou shalt dig a third hole, two fingers deep if

[1] A priest.

[2] The Vîbâzu seems to have been as much as ten paces.

[3] See Introd. V, 16.

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the summer has come, four fingers deep if the winter and ice have come.

'Thou shalt dig a fourth hole, two fingers deep if the summer has come, four fingers deep if the winter and ice have come.

'Thou shalt dig a fifth hole, two fingers deep if the summer has come, four fingers deep if the winter and ice have come.

'Thou shalt dig a sixth hole[1], two fingers deep if the summer has come, four fingers deep if the winter and ice have come.'

8 (14). How far from one another?

'One pace.'

How much is the pace?

'As much as three feet.

9 (16). 'Then thou shalt dig three holes more[2], two fingers deep if the summer has come, four fingers deep if the winter and ice have come.'

How far from the former six?

'Three paces.'

What sort of paces?

'Such as are taken in walking.'

How much are those (three) paces?

'As much as nine feet.

10 (22). 'Then thou shalt draw a furrow all around with a metal knife.'

How far from the holes?

'Three paces.'

What sort of paces?

'Such as are taken in walking.'

---

[1] These six holes contain gômêz. 'The holes must be dug from the north to the south' (Comm.)

[2] The three holes to contain water.

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How much are those (three) paces?

'As much as nine feet.

11 (24). 'Thou shalt draw twelve furrows[1]; three of which thou shalt draw around (the first) three holes; three thou shalt draw around (the first) six holes; three thou shalt draw around the nine holes; three thou shalt draw around the three holes, outside the six holes[2]. At each of the three times nine feet[3], thou shalt place stones as steps to the holes; or potsherds, or stumps, or clods, or any hard matter[4].'

I b.

12 (31). 'Then the unclean one shall walk to the holes; thou, O Zarathustra! shalt stand outside by the furrow, and thou shalt recite, Nemasḱâ yâ

[1] 'The furrows must be drawn during the day; they must be drawn with a knife; they must be drawn with recitation of spells. While drawing the furrows the cleanser recites three Ashem-vohus ("holiness is the best of all good," &c.), the Fravarânê ("I declare myself a worshipper of Mazda, a follower of Zarathustra, a foe of the fiend," &c.), the Khshnûman of Serosh, and the Bâg of Serosh; they must be drawn from the north' (Comm. ad § 32). The furrow, or kesh, plays a greater part in the Mazdean liturgy than in any other. By means of the furrow, drawn with proper spells, and according to the laws of spiritual war, man either besieges the fiend or intrenches himself against him (cf. Farg. XVII, 5). In the present case the Drug, being shut up inside the kesh and thus excluded from the world outside, and being driven back, step by step, by the strength of the holy water and spells, finds at last no place of refuge but hell, and the world is freed from her presence.

[2] 'The three holes for water, the six holes for gômêz' (Comm.)

[3] The nine feet between the holes containing gômêz and those containing water, the nine feet between the first holes and the furrows, and the nine feet between the last hole and the furrows.

[4] That the foot of the unclean one may not touch the earth (see Introd. V, 10).

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ârmaitis ṭzâkâ[1]; and the unclean one shall repeat, Nemaskâ yâ ârmaitis ṭzâkâ.

13 (35). 'The Drug becomes weaker and weaker at every one of those words which are to smite the fiend Angra Mainyu, to smite Aêshma of the bloody spear[2], to smite the Mâzainya fiends[3], to smite all the fiends.

14 (40). 'Then thou shalt sprinkle him with gômêz from a spoon of brass or of lead; thou shalt take a stick with nine knots[4], O Spitama Zarathustra! and thou shalt fasten the leaden spoon to the upper part of the stick.

15 (43). 'They shall wash his hands first. If his hands be not washed first, he makes his whole body unclean. When he has washed his hands three times, after his hands have been washed, thou shalt sprinkle the forepart of his skull; then the Drug Nasu rushes in front, between his brows[5].

16 (50). 'Thou shalt sprinkle him in front between the brows; then the Drug Nasu rushes upon the back part of the skull.

'Thou shalt sprinkle the back part of the skull; then the Drug Nasu rushes upon the jaws.

'Thou shalt sprinkle the jaws; then the Drug Nasu rushes upon the right ear.

17 (56). 'Thou shalt sprinkle the right ear; then the Drug Nasu rushes upon the left ear.

'Thou shalt sprinkle the left ear; then the Drug Nasu rushes upon the right shoulder.

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[1] Yasna XLIX, 10. [2] See Introd. IV, 22. [3] See Introd. IV, 23.

[4] So long that the cleanser may take gômêz or water from the holes and sprinkle the unclean one, without touching him and without going inside the furrows.

[5] Cf. Farg. VIII, 40–71.

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'Thou shalt sprinkle the right shoulder; then the Drug Nasu rushes upon the left shoulder.

'Thou shalt sprinkle the left shoulder; then the Drug Nasu rushes upon the right arm-pit.

18 (64). 'Thou shalt sprinkle the right arm-pit; then the Drug Nasu rushes upon the left arm-pit.

'Thou shalt sprinkle the left arm-pit; then the Drug Nasu rushes upon the chest.

'Thou shalt sprinkle the chest; then the Drug Nasu rushes upon the back.

19 (70). 'Thou shalt sprinkle the back; then the Drug Nasu rushes upon the right nipple.

'Thou shalt sprinkle the right nipple; then the Drug Nasu rushes upon the left nipple.

'Thou shalt sprinkle the left nipple; then the Drug Nasu rushes upon the right rib.

20 (76). 'Thou shalt sprinkle the right rib; then the Drug Nasu rushes upon the left rib.

'Thou shalt sprinkle the left rib; then the Drug Nasu rushes upon the right hip.

'Thou shalt sprinkle the right hip; then the Drug Nasu rushes upon the left hip.

21 (82). 'Thou shalt sprinkle the left hip; then the Drug Nasu rushes upon the sexual parts.

'Thou shalt sprinkle the sexual parts. If the unclean one be a man, thou shalt sprinkle him first behind, then before; if the unclean one be a woman, thou shalt sprinkle her first before, then behind; then the Drug Nasu rushes upon the right thigh.

22 (88). 'Thou shalt sprinkle the right thigh; then the Drug Nasu rushes upon the left thigh.

'Thou shalt sprinkle the left thigh; then the Drug Nasu rushes upon the right knee.

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'Thou shalt sprinkle the right knee; then the Drug Nasu rushes upon the left knee.

23 (94). 'Thou shalt sprinkle the left knee; then the Drug Nasu rushes upon the right leg.

'Thou shalt sprinkle the right leg; then the Drug Nasu rushes upon the left leg.

'Thou shalt sprinkle the left leg; then the Drug Nasu rushes upon the right ankle.

'Thou shalt sprinkle the right ankle; then the Drug Nasu rushes upon the left ankle.

24 (102). 'Thou shalt sprinkle the left ankle; then the Drug Nasu rushes upon the right instep.

'Thou shalt sprinkle the right instep; then the Drug Nasu rushes upon the left instep.

'Thou shalt sprinkle the left instep; then the Drug Nasu is driven to the sole of the foot, where what is seen of her is like the wing of a fly.

25 (108). 'He shall press his toes upon the ground and shall raise up his heels; thou shalt sprinkle his right sole; then the Drug Nasu rushes upon the left sole.

'Thou shalt sprinkle the left sole; then the Drug Nasu is driven to the toes, where what is seen of her is like the wing of a fly.

26 (113). 'He shall press his heels upon the ground and shall raise up his toes; thou shalt sprinkle his right toe; then the Drug Nasu rushes upon the left toe.

'Thou shalt sprinkle the left toe; then the Drug Nasu flies away to the regions of the north, in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khrafstras.

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27 (118). 'And thou shalt say those fiend-smiting and most-healing words:—

'"Yathâ ahû vairyô:—The will of the Lord is the law of holiness; the riches of Vohu-manô shall be given to him who works in this world for Mazda, and wields according to the will of Ahura the power he gave to him to relieve the poor.

'"Kem nâ mazdâ:—Whom hast thou placed to protect me, O Mazda! while the hate of the fiend is grasping me? Whom, but thy Âtar and Vohu-manô, by whose work the holy world goes on? Reveal to me the rules of thy law!

'"Ke verethrem gâ:—Who is he who will smite the fiend in order to maintain thy ordinances? Teach me clearly thy rules for this world and for the next, that Sraosha may come with Vohu-manô and help whomsoever thou pleasest.

'"Keep us from our hater, O Mazda and Ârmaiti Spenta! Perish, O fiendish Drug! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Drug! Rush away, O Drug! Perish away, O Drug! Perish away to the regions of the north, never more to give unto death the living world of the holy spirit[1]!"

28 (119). 'At the first hole the man becomes freer from the Nasu; then thou shalt say those fiend-smiting and most-healing words:—"Yathâ ahû vairyô," &c.[2]

'At the second hole he becomes freer from the Nasu; then thou shalt say those fiend-smiting and most-healing words:—"Yathâ ahû vairyô," &c.

[1] Cf. Farg. VIII, 19–21.

[2] As in preceding clause.

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'At the third hole he becomes freer from the Nasu; then thou shalt say those fiend-smiting and most-healing words:—"Yathâ ahû vairyô," &c.

'At the fourth hole he becomes freer from the Nasu; then thou shalt say those fiend-smiting and most-healing words:—"Yathâ ahû vairyô," &c.

'At the fifth hole he becomes freer from the Nasu; then thou shalt say those fiend-smiting and most-healing words:—"Yathâ ahû vairyô," &c.

'At the sixth hole he becomes freer from the Nasu; then thou shalt say those fiend-smiting and most-healing words:—"Yathâ ahû vairyô," &c.

29 (120). 'Afterwards the unclean one shall sit down, inside the furrows[1], outside the furrows of the six holes, four fingers from those furrows. There he shall cleanse his body with thick handfuls of dust.

30 (123). 'Fifteen times shall they take up dust from the ground for him to rub his body, and they shall wait there until he is dry even to the last hair on his head.

31 (125). 'When his body is dry, then he shall step over the holes (containing water). At the first hole he shall wash his body once with water; at the second hole he shall wash his body twice with water; at the third hole he shall wash his body thrice with water.

32 (130). 'Then he shall perfume (his body)[2] with perfumes from Urvâsna, or Vohu-gaona, or Vohu-kereti, or Hadhâ-naêpata, or from any sweet-

[1] Between the furrows of the six holes containing gômêz and the furrows of the holes containing water.

[2] Or, possibly, 'his clothes' (see Farg. XIX, 24).

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smelling plant; then he shall put on his clothes, and shall go back to his house.

33 (133). 'He shall sit down there in the place of infirmity[1], inside the house, apart from the other worshippers of Mazda. He shall not go near the fire, nor near the water, nor near the earth, nor near the cow, nor near the trees, nor near the faithful, either man or woman. Thus shall he continue until three nights have passed. When three nights have passed, he shall wash his body, he shall wash his clothes with gômêz and water to make them clean.

34 (137). 'Then he shall sit down again in the place of infirmity, inside the house, apart from the other worshippers of Mazda. He shall not go near the fire, nor near the water, nor near the earth, nor near the cow, nor near the trees, nor near the faithful, either man or woman. Thus shall he continue until six nights have passed. When six nights have passed, he shall wash his body, he shall wash his clothes with gômêz and water to make them clean.

35 (141). 'Then he shall sit down again in the place of infirmity, inside the house, apart from the other worshippers of Mazda. He shall not go near the fire, nor near the water, nor near the earth, nor near the cow, nor near the trees, nor near the faithful, either man or woman. Thus shall he continue, until nine nights have passed. When nine nights have passed, he shall wash his body, he shall wash his clothes with gômêz and water to make them clean.

36 (145). 'He may thenceforth go near the fire, near the water, near the earth, near the cow, near

[1] The Armêst-gâh (see Introd. V, 15).

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the trees, and near the faithful, either man or woman.

II.[1]

37 (146). 'Thou shalt cleanse a priest for a holy blessing[2]; thou shalt cleanse the lord of a province for the value of a camel of high value; thou shalt cleanse the lord of a town for the value of a stallion; thou shalt cleanse the lord of a borough for the value of a bull; thou shalt cleanse the master of a house for the value of a cow three years old.

38 (151). 'Thou shalt cleanse the wife of the master of a house for the value of a ploughing[3] cow; thou shalt cleanse a menial for the value of a draught cow[4]; thou shalt cleanse a young child for the value of a lamb.

39 (154). 'These are the different cattle that the worshippers of Mazda shall give to him who has cleansed them, if they can afford it; if they cannot afford it, they shall give him any other reward that may make him leave their houses well-pleased with them, and free from anger.

40 (157). 'For if the man who has cleansed them leave their houses displeased with them, and full of anger, then the Drug Nasu enters them by the nose, by the eyes, by the tongue, by the jaws, by the sexual organs, by the hinder parts.

41 (159). 'And the Drug Nasu rushes upon them even to the end of the nails, and they are unclean thenceforth for ever and ever.

'It grieves the sun indeed, O Spitama Zarathustra!

[1] Cf. the tariff for the fees of physicians, Farg. VII, 41–43.
[2] See Farg. VII, 41, note.
[3] Doubtful.
[4] Doubtful.

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to shine upon a man defiled by the dead; it grieves the moon, it grieves the stars.

42 (162). 'That man delights them, O Spitama Zarathustra! who cleanses from the Nasu those whom she has defiled; he delights the fire, he delights the water, he delights the earth, he delights the cow, he delights the trees, he delights the faithful, both men and women.'

43 (164). Zarathustra asked Ahura Mazda: 'O Maker of the material world, thou Holy One! What shall be his reward, after his soul has parted from his body, who has cleansed from the Nasu any one defiled by her?'

44 (166). Ahura Mazda answered: 'The welfare of the blessed abode thou canst promise to that man, for his reward in the other world.'

45[1] (167). Zarathustra asked Ahura Mazda: 'O Maker of the material world, thou Holy One! How shall I fight against that Drug who from the dead rushes upon the living? How shall I fight against that Nasu who from the dead defiles the living?'

46 (169). Ahura Mazda answered: 'Say aloud those words in the Gâthas that are to be said twice; say aloud those words in the Gâthas that are to be said thrice; say aloud those words in the Gâthas that are to be said four times; and the Drug shall fade away like the self-moving arrow[2], like the carpet of the earth[3] when the year is over, like its garment[3] which lasts a season.'

[1] This clause and the following one as far as 'and the Drug' are further developed in the following Fargard.

[2] See Introd. IV, 26.

[3] The grass.

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III.

47 (172). O Maker of the material world, thou Holy One! If a man who does not know the rites of cleansing according to the law of Mazda, offers to cleanse the unclean, what shall the worshippers of Mazda do? How shall I then fight against that Drug who from the dead rushes upon the living? How shall I fight against that Drug who from the dead defiles the living?

48 (175). Ahura Mazda answered: 'Then, O Spitama Zarathustra! the Drug Nasu waxes stronger than she was before. Stronger then are sickness and death and the working of the fiend than they were before.'

49 (177). O Maker of the material world, thou Holy One! What is the penalty that he shall pay?

Ahura Mazda answered: 'The worshippers of Mazda shall bind him; they shall bind his hands first; then they shall strip him of his clothes, they shall flay him alive, they shall cut off his head, and they shall give over his corpse unto the greediest of the birds of the beneficent spirit, unto the corpse-eating birds, unto the ravens, with these words[1]:—

'"The man here has repented of all his evil thoughts, words, and deeds.

50 (183). '"If he has committed any other evil

[1] 'The cleanser who has not performed the cleansing according to the rites, shall be taken to a desert place; there they shall nail him with four nails, they shall take off the skin from his body, and cut off his head. If he has performed Patet for his sin, he shall be holy (that is, he shall go to paradise); if he has not performed Patet, he shall stay in hell till the day of resurrection' (Fraser Ravaet, p. 398). Cf. Farg. III, 20 seq.

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deed, it is remitted by his repentance; if he has committed no other evil deed, he is absolved by his repentance for ever and ever [1]."'

51 (187). Who is he, O Ahura Mazda! who threatens to take away fulness and increase from the world, and to bring in sickness and death?

52 (188). Ahura Mazda answered: 'It is the ungodly Ashemaogha [2], O Spitama Zarathustra! who in this material world cleanses the unclean without knowing the rites of cleansing according to the law of Mazda.

53 (190). 'For until then, O Spitama Zarathustra! sweetness and fatness would flow out from that land and from those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass [3].'

54 (191). O Maker of the material world, thou Holy One! When are sweetness and fatness to come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass?

55, 56 (192, 193). Ahura Mazda answered: 'Sweetness and fatness will never come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass, until that ungodly Ashemaogha has been put to death, and the holy Sraosha has been in that place, offered up a sacrifice [4], for three

[1] See Farg. III, 20 seq., and Introd. V.

[2] See Introd. IV.

[3] Cf. XIII, 52 seq.

[4] The so-called zanda ravân, 'the sacrifice that makes the soul living,' that is to say, that makes it enter heaven. It is probably to be performed only in case the sinner has performed the Patet (see the note to § 49).

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days and three nights, with fire blazing, with baresma tied up, and with Haoma uplifted.

57 (196). 'Then sweetness and fatness will come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass.'

FARGARD X.

During the process of cleansing, the voice works with the hand. The spells which must be recited while the unclean one is cleansing himself have already been mentioned in the preceding Fargard, but we find here a detailed list of spells which are to be spoken twice, or thrice, or four times. The exact time when they are to be uttered is not mentioned, and we do not know whether they are to accompany those prescribed in the last Fargard, and are, therefore, to be repeated as often as the unclean one is washed, or whether they are only intended to close the whole ceremony.

These spells, like the former ones, are taken from the hymns or Gâthas, the oldest and holiest part of the Avesta. They were not written for this particular purpose, but, as happens in all religions, advantage was taken of whatever there might be in the old sacred hymns which could be more or less easily applied to the special circumstances of the case. The recitation of these lines is followed by an exorcism, written in the ordinary language of the Avesta, which has been expressly composed for the occasion.

1. Zarathustra asked Ahura Mazda: 'O Ahura Mazda! most beneficent spirit, Maker of the material world, thou Holy One! How shall I fight against that Drug who from the dead rushes upon the living? How shall I fight against that Drug who from the dead defiles the living?'

2 (3). Ahura Mazda answered: 'Say aloud those words in the Gâthas that are to be said twice[1]; say

[1] The so-called bis-âmrûta.

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aloud those words in the Gâthas that are to be said thrice[1]; say aloud those words in the Gâthas that are to be said four times[2].'

3 (7). O Maker of the material world, thou Holy One! Which are those words in the Gâthas that are to be said twice?

4 (10). Ahura Mazda answered: 'These are the words in the Gâthas that are to be said twice, and thou shalt twice say them aloud:—

ahyâ yâsâ . . . urvânem (Yasna XXVIII, 2),
humatenãm . . . mahî (Yas. XXXV, 2),
ashahyâ âa*d* sairê . . . ahubyâ (Yas. XXXV, 8),
yathâ tû î . . . ahurâ (Yas. XXXIX, 4),
humâim thwâ . . . hud*a*ustemâ (Yas. XLI, 3),
thwôi staotaras*k*â . . . ahurâ (Yas. XLI, 5),
u*s*tâ ahmâi . . . mananghô (Yas. XLIII, 1),
spe*n*tâ mainyû . . . ahurô (Yas. XLVII, 1),
vohu khshathrem . . . vareshânê (Yas. LI, 1),
vahi*s*tâ î*s*ti*s* . . . *s*kyaothanâ*k*â (Yas. LIII, 1).

5 (10). 'And after thou hast twice said those words, thou shalt say aloud these fiend-smiting and most-healing words:—

'"I drive away Angra Mainyu from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the holy world.

6 (12). '"I drive away the Nasu, I drive away direct defilement, I drive away indirect defilement, from this house, from this borough, from this town,

[1] The thri*s*-âmrûta. [2] The kathru*s*-âmrûta.

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from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the holy world."'

7 (13). O Maker of the material world, thou Holy One! Which are those words in the Gâthas that are to be said thrice?

8 (16). Ahura Mazda answered: 'These are the words in the Gâthas that are to be said thrice, and thou shalt thrice say them aloud:—

ashem vohu . . . (Yas. XXVII, 14),
y*e* sevi*s*tô . . . paitî (Yas. XXXIII, 11),
hukhshathrôtemâi . . . vahi*s*tâi (Yas. XXXV, 5),
du*z*varenâi*s* . . . vahyô (Yas. LIII, 9).

9 (16). 'After thou hast thrice said those words, thou shalt say aloud these fiend-smiting and most-healing words:—

'"I drive away Indra[1], I drive away Sauru[1], I drive away the daêva N*a*unghaithya[1], from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the holy world.

10 (18). '"I drive away Tauru[2], I drive away Zairi[2], from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the

[1] See Introd. IV, 41. [2] See Introd. IV, 34.

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woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the holy world."'

11 (19). O Maker of the material world, thou Holy One! Which are those words in the Gâthas that are to be said four times?

12 (22). Ahura Mazda answered: 'These are the words in the Gâthas that are to be said four times, and thou shalt four times say them aloud:—

yathâ ahû vairyô . . .[1] (Yas. XXVII, 13),
mazdâ a*d* môi . . . d*a*u ahûm[2] (Yas. XXXIV, 15),
â airyamâ ishyô . . . masatâ mazd*a*u[3] (Yas. LIV, 1).

13 (22). 'After thou hast said those words four times, thou shalt say aloud these fiend-smiting and most-healing words:—

'"I drive away Aêshma, the fiend of the wounding spear[4], I drive away the daêva Akatasha[5], from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the holy world.

14 (24). '"I drive away the Varenya daêvas[6], I drive away the wind-daêva[7], from this house, from

[1] Translated Farg. VIII, 19. [2] Translated Farg. XI, 14.
[3] Translated Farg. XX, 11.
[4] See Introd. IV, 22.
[5] 'The worker of evil,' a personification of the evil powers, it may be a mere name of Ahriman.
[6] See Introd. IV, 23.
[7] The demon Vâteh, who raises storms (Brouillons d'Anquetil).

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this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the holy world."

15 (25). 'These are the words in the Gâthas that are to be said twice; these are the words in the Gâthas that are to be said thrice; these are the words in the Gâthas that are to be said four times.

16 (26). 'These are the words that smite down Angra Mainyu; these are the words that smite down Aêshma, the fiend of the wounding spear; these are the words that smite down the Mâzainya daêvas[1]; these are the words that smite down all the daêvas.

17 (30). 'These are the words that stand against that Drug, against that Nasu, who from the dead rushes upon the living, who from the dead defiles the living.

18 (32). 'Therefore, O Zarathustra! thou shalt dig nine holes[2] in the part of the ground where there is least water and where there are fewest trees; where there is nothing that may be food either for man or beast; for purity is for man, next to life, the greatest good; that purity that is pro-

[1] According to tradition, 'the Dîvs in Mazanderan;' Mazanderan is known, in fact, as a land of fiends and sorcerers; a reputation for which it is very likely indebted to the neighbouring mount Damâvand, to which Azis Dahâka is said to be bound. Yet one may doubt whether it gave its name to the Mâzainya daêvas, or if it took its name from them. Mâzainya was, most probably, like Varenya, an epithet of the Dîvs, which, in course of time, became the name of a class of demons.

[2] The nine holes for the Barashnûm; see above, p. 120, § 6 seq.

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cured by the law of Mazda for him who cleanses himself with good thoughts, words, and deeds.

19 (38). 'Make thyself pure, O righteous man! any one in the world here below can win purity for himself, namely, when he cleanses himself with good thoughts, words, and deeds.

20. 'The will of the Lord is the law of holiness,' &c.[1]

'Whom hast thou placed to protect me, O Mazda! while the hate of the fiend is grasping me?' &c.

'Who is he who will smite the fiend in order to maintain thy ordinances?' &c.

'Keep us from our hater, O Mazda and Ârmaiti Spe*n*ta! Perish, O fiendish Dru*g*! . . . Perish away to the regions of the north, never more to give unto death the living world of the holy spirit!'

Fargard XI.

This chapter, like the preceding, is composed of spells intended to drive away the Nasu. But they are of a more special character, as they refer to the particular objects to be cleansed, such as the house, the fire, the water, &c. Each incantation consists of two parts, a line from the Gâthas which alludes, or rather is made to allude, to the particular object, and a general exorcism, in the usual dialect, which is the same for all the objects.

1. Zarathustra asked Ahura Mazda: 'O Ahura Mazda! most beneficent spirit, Maker of the material world, thou Holy One! How shall I cleanse the house? how the fire? how the water? how the earth? how the cow? how the tree? how the faithful man and the faithful woman? how the stars? how the moon? how the sun? how the boundless light?

[1] The rest as in Farg. VIII, 19, 20.

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how all good things, made by Mazda, the offspring of the holy principle?'

2 (4). Ahura Mazda answered: 'Thou shalt chant the cleansing words, and the house shall be clean; clean shall be the fire, clean the water, clean the earth, clean the cow, clean the tree, clean the faithful man and the faithful woman, clean the stars, clean the moon, clean the sun, clean the boundless light, clean all good things, made by Mazda, the offspring of the holy principle.

3 (7). 'So thou shalt say these fiend-smiting and most-healing words; thou shalt chant the Ahuna-Vairya five times: "The will of the Lord is the law of holiness," &c.

'The Ahuna-Vairya preserves the person of man: "The will of the Lord is the law of holiness," &c.

'"Whom hast thou placed to protect me, O Mazda! while the hate of the fiend is grasping me?" &c.

'"Who is he who will smite the fiend in order to maintain thy ordinances?" &c.

'"Keep us from our hater, O Mazda and Ârmaiti Spe*n*ta!" &c.[1]

4 (9). 'If thou wantest to cleanse the house, say these words aloud: "He is my greatest support as long as lasts this dreary world[2]."

'If thou wantest to cleanse the fire, say these words aloud: "Thy fire, first of all, do we approach with worship, O Ahura Mazda[3]!"

[1] As in Farg. VIII, 19, 20.

[2] Yasna XLIX, 1. The allusion is not quite clear, but there seems to be a comparison between the small house of man and that great house the world.

[3] Yasna XXXVI, 1.

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5 (13). 'If thou wantest to cleanse the water, say these words aloud: "Waters we worship, the waters in the tree, the waters in the stream, the waters in the rain [1]."

'If thou wantest to cleanse the earth, say these words aloud: "This earth we worship, this earth with the women, this earth which bears us and those women who are thine, O Ahura [2]!"

6 (17). 'If thou wantest to cleanse the cow, say these words aloud: "For the cow we order thee to do these most excellent deeds, that she may have a resting place and fodder [3]."

'If thou wantest to cleanse the trees, say these words aloud: "Out of him [4], through his holiness Mazda made the plants grow up [5]."

7 (21). 'If thou wantest to cleanse the faithful man or the faithful woman, say these words aloud: "May the beloved Airyaman come hither, for the men and women of Zarathustra to rejoice, for the faithful to rejoice; with the desirable reward that is won by means of the law, and with that boon for holiness that is vouchsafed by Ahura [6]!"

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[1] Yasna XXXVIII, 3.

[2] Yasna XXXVIII, 1. 'Who are thine,' that is, 'who are thy wives;' these women are, or rather were, the rivers in heaven, which were considered as the wives of the heaven-god; the rain waters are called 'Ahura's spouses,' Ahurânîs (Yasna LXVIII); cf. Orm. Ahr. § 32 and Introd. IV. Tradition wrongly recognises in these women the Faroers of godly men.

[3] Yasna XXXV, 4. 'Let those excellent deeds be done for the behoof of cattle, that is to say, let stables be made, and water and fodder be given' (Comm.)

[4] The first-born bull from whose body, after his death, grew up all kinds of plants (Bund. IV; cf. Orm. Ahr. § 129 seq.)

[5] Yasna XLVIII, 6. Cf. Farg. XVII, 5.

[6] Yasna LIV, 1. Cf. Farg. XX, 11. There is no special spell for the cleansing of the sun, the moon, the stars, and the boundless

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8 (25). 'Then thou shalt say these fiend-smiting and most-healing words. Thou shalt chant the Ahuna-Vairya eight times:—

'"The will of the Lord is the law of holiness," &c.

'"Whom hast thou placed to protect me, O Mazda?" &c.

'"Who is he who will smite the fiend?" &c.

'"Keep us from our hater, O Mazda!" &c.[1]

9 (26). 'I drive away Aêshma[2], I drive away the Nasu, I drive away direct defilement, I drive away indirect defilement.

[I drive away Khrû, I drive away Khrûighni[3]; I drive away Bûidhi, I drive away Bûidhiza[4]; I drive away Kundi, I drive away Kundiza.[5]]

'I drive away the yellow Bûshyãsta, I drive away the long-handed Bûshyãsta[6]; [I drive away Mûidhi[7], I drive away Kapasti.[8]]

light (see §§ 1, 2), because they are not defiled by the unclean one, they are only pained by seeing him (Farg. IX, 41); as soon as he is clean, they are freed from the pain.

[1] As in Farg. VIII, 19, 20. [2] See Introd. IV, 22.

[3] Khrû and Khrûighni are not met with elsewhere; their names mean, apparently, 'wound' and 'the wounding one;' whether they belonged to concrete mythology, or were mere abstractions, is difficult to decide. They may have been mere names or epithets of Aêshma khrûidru, 'Aêshma of the wounding spear.'

[4] Bûidhiza is 'the offspring of Bûidhi,' but the meaning of Bûidhi is unknown.

[5] Kundiza is 'the offspring of Kundi;' Kundi is contracted from Kavandi or Kavanda; the Indian homonym kavandha means literally 'a tub,' and by a mythical metaphor 'a raining cloud' (Rig-veda V, 85, 3; IX, 74, 7); he becomes then the demon in the cloud (Farg. XIX, 41). He is known in Greek mythology under the name of Κάανθος (Kuhn, Herabkunft des Feuers, p. 134).

[6] See Introd. IV, 24; cf. Farg. XVIII, 16.

[7] A demon unknown. Aspendiârji translates it by 'Destruction.'

[8] Unknown. Aspendiârji calls it 'Revenge.'

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'I drive away the Pairika[1] that comes upon the fire, upon the water, upon the earth, upon the cow, upon the tree. I drive away the demon of uncleanness that comes upon the fire, upon the water, upon the earth, upon the cow, upon the tree.

10 (32). 'I drive thee away, O mischievous Angra Mainyu! from the fire, from the water, from the earth, from the cow, from the tree, from the faithful man and from the faithful woman, from the stars, from the moon, from the sun, from the boundless light, from all good things, made by Mazda, the offspring of the holy principle.

11 (33). 'Then thou shalt say these fiend-smiting and most-healing words; thou shalt chant four Ahuna-Vairyas:—

'"The will of the Lord is the law of holiness," &c.

'"Whom hast thou placed to protect me?" &c.

'"Who is he who will smite the fiend?" &c.

'"Keep us from our hater, O Mazda!" &c.[2]

12 (34). 'Away is Aêshma driven; away is the Nasu driven; away is direct defilement; away is indirect defilement driven.

['Away is Khrû, away is Khrûighni driven; away is Bûidhi, away is Bûidhiza driven; away is Kundi, away is Kundiza driven.]

'Away is Bûshyãsta driven, the yellow; away is Bûshyãsta driven, the long-handed; [away is Mûidhi, away is Kapasti driven.]

'Away is the Pairika driven that comes upon the fire, upon the water, upon the earth, upon the cow, upon the tree. Away is the demon of uncleanness driven that comes upon the fire, upon the water, upon the earth, upon the cow, upon the tree.

[1] See Introd. IV, 21. [2] As in Farg. VIII, 19, 20.

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13 (40). 'Away art thou driven, O mischievous Angra Mainyu! from the fire, from the water, from the earth, from the cow, from the tree, from the faithful man and from the faithful woman, from the stars, from the moon, from the sun, from the boundless light, from all good things, made by Mazda, the offspring of the holy principle.

14 (41). 'Then thou shalt say these fiend-smiting and most-healing words; thou shalt chant "Mazdâ a*d* môi" four times: "O Mazda! teach me excellent words and excellent works, that through the good thought and the holiness of him who offers thee due praise, thou mayest, O Lord! make the world thrive for ever and ever, at thy will, under thy sovereign rule [1]."

15. 'I drive away Aêshma, I drive away the Nasu,' &c.[2]

16. 'I drive thee away, O mischievous Angra Mainyu! from the fire, from the water,' &c.[3]

17. 'Then thou shalt say these fiend-smiting and most-healing words; thou shalt chant the Airyamaishyô four times: "May the beloved Airyaman come hither!" &c.[4]

18. 'Away is Aêshma driven; away is the Nasu driven,' &c.[5]

19. 'Away art thou driven, O mischievous Angra Mainyu! from the fire, from the water,' &c.[6]

20. 'Then thou shalt say these fiend-smiting and most-healing words; thou shalt chant five Ahuna-Vairyas:—

'"The will of the Lord is the law of holiness," &c.

[1] Yasna XXXIV, 15.
[2] The rest as in § 9.
[3] The rest as in § 10.
[4] As in § 7.
[5] As in § 12.
[6] As in § 13.

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'"Whom hast thou placed to protect me?" &c.

'"Who is he who will smite the fiend?" &c.[1]

'"Keep us from our hater, O Mazda and Ârmaiti Spenta! Perish, O fiendish Drug! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Drug! Rush away, O Drug! Perish away, O Drug! Perish away to the regions of the north, never more to give unto death the living world of the holy spirit!"'

Fargard XII.

This chapter is found only in the Vendîdâd Sâdah; it is missing in the Zend-Pahlavi Vendîdâd. This is owing, as it seems, only to the accidental loss of some folios in the one manuscript from which all the copies as yet known have been derived; and, in fact, even in the most ancient manuscripts the following Fargard is numbered the thirteenth (Westergaard, Zend-Avesta, preface, p. 5).

The directions in the preceding chapter are general, and do not depend on the relationship of the faithful with the deceased person; but those in this Fargard are of a special character, and apply only to the near relatives of the dead. Their object is to determine how long the time of 'staying' (upaman) should last for different relatives. What is meant by this word is not explained; but, as the word upaman is usually employed to indicate the staying of the unclean in the Armêst-gâh, apart from the faithful and from every clean object, it seems to follow that the relatives of a dead person were considered unclean from the mere fact of being related to him, and were, on this account, shut out of the frequented parts of the house. So, besides the general uncleanness arising from actual contact with a corpse, there was another form of uncleanness arising from relationship with the dead. The natural link that connects the members of one and the same family is of such a kind that no one can die without death entering all of them. Whether this is the primitive form of mourning, or only a later form of it, we will not discuss here.

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[1] See Farg. VIII, 19, 20.

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On the other hand, the house is unclean too, at least with regard to the relatives; for the time of 'staying' is followed by a purification of the house, that is not to be confounded with that described in the eighth Fargard, which takes place directly after the death and, as it appears, opens the house again only to those who were not connected with the dead man. Even nowadays, in Persia, the house where a relative has died is unlucky, and is looked upon with even more repugnance than is shown in the Avesta. The son deserts the house where his father has died; he could not live and walk in it, 'the unlucky step,' the bad qadîm is in it; 'every man's house must die with him;' therefore, he lets it fall into ruin, and builds another house farther off[1]; a custom to which there seems to be some allusion in the Pahlavi Commentary (ad I, 9).

1. If one's father or mother dies, how long shall they stay[2], the son for his father, the daughter for her mother? How long for the righteous? How long for the sinners[3]?

Ahura Mazda answered: 'They shall stay thirty days for the righteous, sixty days for the sinners.'

2 (5). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter[4], O Spitama Zarathu*s*tra!'

[1] Chardin, Voyages, III, p. 7, 33 (ed. d'Amsterdam, 1711). Cf. Polack, Persien (I, p. 52). [2] See the Introd. to the Farg.

[3] How long if the dead person died in a state of holiness? How long if in the state of a Peshôtanu?

[4] All the other objects over which the Amesha-Spe*n*tas preside (such as the cow, the metals, &c.)

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3 (9). If one's son or daughter dies, how long shall they stay, the father for his son, the mother for her daughter? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay thirty days for the righteous, sixty days for the sinners.'

4 (13). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathu*s*tra!'

5 (17). If one's brother or sister dies, how long shall they stay, the brother for his brother, the sister for her sister? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay thirty days for the righteous, sixty days for the sinners.'

6 (21). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then

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the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathustra!'

7 (25). If the master of the house[1] dies, or if the mistress of the house dies, how long shall they stay? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They[2] shall stay six months for the righteous, a year for the sinners.'

8 (28). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathustra!'

9 (31). If one's grandfather or grandmother dies, how long shall they stay, the grandson for his grandfather, the granddaughter for her grandmother? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay twenty-five days for the righteous, fifty days for the sinners.'

10 (34). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their

[1] The chief of the family, the paterfamilias.

[2] All the familia, both relatives and servants.

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bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathu*s*tra!'

11 (37). If one's grandson or granddaughter dies, how long shall they stay, the grandfather for his grandson, the grandmother for her granddaughter? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay twenty-five days for the righteous, fifty days for the sinners.'

12 (40). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathu*s*tra!'

13 (43). If one's uncle or aunt dies, how long shall they stay, the nephew for his uncle, the niece for her aunt? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay twenty days for the righteous, forty days for the sinners.'

14 (45). O Maker of the material world, thou

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Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathu*s*tra!'

15 (48). If one's male cousin or female cousin dies, how long shall they stay? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay fifteen days for the righteous, thirty days for the sinners.'

16 (50). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathu*s*tra!'

17 (53). If the son or the daughter of a cousin dies, how long shall they stay? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay ten days for the righteous, twenty days for the sinners.'

18 (55). O Maker of the material world, thou

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Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathu*s*tra!'

19 (58). If the grandson of a cousin or the granddaughter of a cousin dies, how long shall they stay? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay five days for the righteous, ten days for the sinners.'

20 (60). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathu*s*tra!'

21 (63). If a stranger dies who does not profess the true faith, or the true law[1], what part of the

[1] The case of a stranger (no relative) who professes the true faith is not provided for here, because it has been sufficiently considered in the preceding chapters.

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creation of the good spirit does he directly defile (in dying)? What part does he indirectly defile?

22[1] (65). Ahura Mazda answered: 'No more than a frog does whose venom is dried up, and that has been dead more than a year. Whilst alive, indeed, O Spitama Zarathustra! that wicked, two-legged ruffian, that ungodly Ashemaogha, directly defiles the creatures of the good spirit, and indirectly defiles them.

23 (70). 'Whilst alive he smites the water; whilst alive he blows out the fire; whilst alive he carries off the cow; whilst alive he smites the faithful man with a deadly blow, that parts the soul from the body; not so will he do when dead.

24 (71). 'Whilst alive, indeed, O Spitama Zarathustra! that wicked, two-legged ruffian, that ungodly Ashemaogha, never ceases depriving the faithful man of his food, of his clothing, of his house, of his bed, of his vessels; not so will he do when dead.'

FARGARD XIII.

The Dog.

I (1–7). The dog of Ormazd and the dog of Ahriman.
(a. 1–4). The dog Vanghâpara ('the hedge-hog').
(b. 4–7). The dog Zairimyangura ('the tortoise').
II (8–16). Offences against the dog.
III (17–19). On the several duties of the dog.
IV (20–28). On the food due to the dog.
V (29–38). On the mad dog; how he is to be kept, and cured.
VI (39–40). On the excellence of the dog.
VII (41–43). On the wolf-dog.

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[1] §§ 22–24 are the same as Farg. V, 36–38.

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VIII (44–48). On the virtues and vices of the dog.
IX (49–50). Praise of the dog.
X (50–54). The water dog.
See Introd. IV, 35.

I a.

1. Which is the good creature among the creatures of the good spirit that from midnight till the sun is up goes and kills thousands of the creatures of the evil spirit?

2 (3). Ahura Mazda answered: 'The dog with the prickly back, with the long and thin muzzle, the dog Vanghâpara[1], which evil-speaking people call the Duzaka[2]; this is the good creature among the creatures of the good spirit that from midnight till the sun is up goes and kills thousands of the creatures of the evil spirit.

3 (6). 'And whosoever, O Zarathustra! shall kill the dog with the prickly back, with the long and thin muzzle, the dog Vanghâpara, which evil-speaking people call the Duzaka, kills his own soul for nine generations, nor shall he find a way over the *K*invad bridge[3], unless he has, while alive, atoned for his sin by offering up a sacrifice to Sraosha[4].

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[1] The hedge-hog. As it struggles from midnight till the dawn, this supposes the existence of a myth, in which the rays of the sun, beginning from midnight to pierce the veil of darkness, were compared to the prickles of a heavenly hedge-hog.

[2] Duzaka is the popular name of the hedge-hog (Pers. *zuzah*). The name Vanghâpara must have referred to its mythical qualities. It is not without importance which name is given to it: 'When called by its high name, it is powerful' (Comm.); cf. § 6, and Farg. XVIII, 15. The nature of every being lies partly in its name.

[3] The bridge leading to paradise; see Farg. XIX, 30.

[4] Cf. § 54. Aspendiârji translates: 'He cannot atone for it in his life even by performing a sacrifice to Sraosha.'

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4 (10). O Maker of the material world, thou Holy One! If a man kill the dog with the prickly back, with the long and thin muzzle, the dog Vanghâpara, which evil-speaking people call the Duzaka, what is the penalty that he shall pay?

Ahura Mazda answered: 'A thousand stripes with the Aspahê-astra, a thousand stripes with the Sraoshô-karana.'

I b.

5 (13). Which is the evil creature among the creatures of the evil spirit that from midnight till the sun is up goes and kills thousands of the creatures of the good spirit?

6 (15). Ahura Mazda answered: 'The daêva Zairimyangura [1], which evil-speaking people call the Zairimyâka [2], this is the evil creature among the creatures of the evil spirit that from midnight till the sun is up goes and kills thousands of the creatures of the good spirit.

7 (18). 'And whosoever, O Zarathustra! shall kill the daêva Zairimyangura, which evil-speaking people call the Zairimyâka, his sins in thought, word, and deed are redeemed as they would be by a Patet; his sins in thought, word, and deed are atoned for.

II.

8 (21). 'Whosoever shall smite either a shepherd's dog, or a house dog, or a Vohunazga dog [3], or

[1] The tortoise (Asp.)

[2] 'When not so called it is less strong' (Comm.) Zairimyâka is a lucky name, as it is connected with a word (zairimya) which denotes the freshness of water and verdure; and it seems to designate the tortoise as 'the fresh-water creature' (Asp.); therefore the name is corrected into 'the injurer (?) of fresh water.'

[3] See § 19 n.

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a trained dog[1], his soul when passing to the other world, shall fly[2] amid louder howling and fiercer pursuing than the sheep does when the wolf rushes upon it in the lofty forest.

9 (24). 'No soul will come and meet his departing soul and help it through the howls and pursuit[3] in the other world; nor will the dogs that keep the *K*inva*d* bridge[4] help his departing soul through the howls and pursuit in the other world.

10 (26). 'If a man shall smite a shepherd's dog so that it becomes unfit for work, if he shall cut off its ear or its paw, and thereupon a thief or a wolf break in and carry away sheep from the fold, without the dog giving any warning, the man shall pay for the lost sheep, and he shall pay for the wound of the dog as for wilful wounding[5].

11 (31). 'If a man shall smite a house dog so that it becomes unfit for work, if he shall cut off its ear or its paw, and thereupon a thief or a wolf break in and carry away goods from the house, without the dog giving any warning, the man shall pay for the lost goods, and he shall pay for the wound of the dog as for wilful wounding.'

12 (36). O Maker of the material world, thou Holy One! If a man shall smite a shepherd's dog, so that it gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?

Ahura Mazda answered: 'Eight hundred stripes with the Aspahê-*a*stra, eight hundred stripes with the Sraoshô-*k*arana.'

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[1] A hunting dog (?).
[2] 'From paradise' (Comm.)
[3] Of the Dîvs.
[4] See Introd. V, 4.
[5] Baodhô-var*s*ta; see Farg. VII, 38 n.

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13 (39). O Maker of the material world, thou Holy One! If a man shall smite a house dog so that it gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?

Ahura Mazda answered: 'Seven hundred stripes with the Aspahê-astra, seven hundred stripes with the Sraoshô-karana.'

14 (42). O Maker of the material world, thou Holy One! If a man shall smite a Vohunazga dog so that it gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?

Ahura Mazda answered: 'Six hundred stripes with the Aspahê-astra, six hundred stripes with the Sraoshô-karana.'

15 (45). O Maker of the material world, thou Holy One! If a man shall smite a young dog[1] so that it gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?

Ahura Mazda answered: 'Five hundred stripes with the Aspahê-astra, five hundred stripes with the Sraoshô-karana.'

16 (48). 'This is the penalty for the murder of a *Gazu* dog, of a Vîzu dog[2], of a Sukuruna dog[3], of a sharp-toothed Urupi dog[4], of a swift-running Raopi[5] dog; this is the penalty for the murder of any kind of dog but the water dog[6].'

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[1] A dog not older than four months.

[2] Unknown. Cf. V, 31, 32.

[3] A lynx. Cf. V, 31.

[4] A weazel. Cf. V, 33.

[5] A fox. The fox belongs to the good creation, as he fights against the demon Khava (Bund. XIX; cf. Orm. Ahr. § 228).

[6] The beaver. 'For the penalty in that case is most heavy' (Comm.) Cf. § 52 seq. and Farg. XIV.

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III.

17 (49). O Maker of the material world, thou Holy One! Which is the dog that must be called a shepherd's dog?

Ahura Mazda answered: 'It is the dog who goes a Yugyêsti [1] round about the fold, watching for the thief and the wolf.'

18 (51). O Maker of the material world, thou Holy One! Which is the dog that must be called a house dog?

Ahura Mazda answered: 'It is the dog who goes a Hâthra round about the house, watching for the thief and the wolf.'

19 (53). O Maker of the material world, thou Holy One! Which is the dog that must be called a Vohunazga dog?

Ahura Mazda answered: 'It is the dog who claims none of those talents, and only seeks for his subsistence [2].'

IV.

20 (55). O Maker of the material world, thou Holy One! If a man give bad food to a shepherd's dog, of what sin is he guilty?

Ahura Mazda answered: 'It is the same guilt as though he should serve bad food to a master of a house of the first rank [3].'

[1] A measure unknown; it seems to have been the average distance of fourteen houses (see the gloss ad § 17 in the Introd. V, 4, Farg. XV, 45, and Bund. p. 31, 7).

[2] 'He cannot do the same as the shepherd's dog and the house dog do, but he catches Khrafstras and smites the Nasu' (Comm.) It is 'the dog without a master' (gharîb), the vagrant dog; he is held in great esteem (§ 22) and is one of the dogs who can be used for the Sag-dîd (Introd. V, 4).

[3] Invited as a guest.

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21 (57). O Maker of the material world, thou Holy One! If a man give bad food to a house dog, of what sin is he guilty?

Ahura Mazda answered: 'It is the same guilt as though he should serve bad food to a master of a house of middle rank.'

22 (59). O Maker of the material world, thou Holy One! If a man give bad food to a Vohunazga dog, of what sin is he guilty?

Ahura Mazda answered: 'It is the same guilt as though he should serve bad food to a holy man, in the character of a priest[1], who should come to his house.'

23 (61). O Maker of the material world, thou Holy One! If a man give bad food to a young dog, of what sin is he guilty?

Ahura Mazda answered: 'It is the same guilt as though he should serve bad food to a young man, born of pious parents, and who can answer for himself[2].'

24 (63). O Maker of the material world, thou Holy One! If a man shall give bad food to a shepherd's dog, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana[3].'

---

[1] The Vohunazga dog has no domicile, therefore he is not compared with the master of a house; as he smites the Nasu, he is like a holy man, of the wandering class, a sort of begging friar.

[2] Probably, 'Who has performed the nû-zûd, fifteen years old.' The young dog enters the community of the faithful at the age of four months, when he can smite the Nasu.

[3] 'I also saw the soul of a man, whom demons, just like dogs, ever tear. That man gives bread to the dogs, and they eat it not;

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25 (66). O Maker of the material world, thou Holy One! If a man shall give bad food to a house dog, what is the penalty that he shall pay?

Ahura Mazda answered: 'Ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana.'

26 (69). O Maker of the material world, thou Holy One! If a man shall give bad food to a Vohunazga dog, what is the penalty that he shall pay?

Ahura Mazda answered: 'Seventy stripes with the Aspahê-astra, seventy stripes with the Sraoshô-karana.'

27 (72). O Maker of the material world, thou Holy One! If a man shall give bad food to a young dog, what is the penalty that he shall pay?

Ahura Mazda answered: 'Fifty stripes with the Aspahê-astra, fifty stripes with the Sraoshô-karana.

28 (75). 'For it is the dog, of all the creatures of the good spirit, that most quickly decays into age, while not eating near eating people, and watching goods none of which it receives. Bring ye unto him milk and fat with meat; this is the right food for the dog[1].'

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but they ever devour the breast, legs, belly, and thighs of the man. And I asked thus: What sin was committed by this body, whose soul suffers so severe a punishment? Srôsh the pious and Âtarô the angel said thus: This is the soul of that wicked man who, in the world, kept back the food of the dogs of shepherds and householders; or beat and killed them' (Ardai Vîrâf XLVIII, translated by Haug).

[1] 'Whenever one eats bread one must put aside three mouthfuls and give them to the dog . . . for among all the poor there is none poorer than the dog' (Saddar 31; Hyde 35).

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V.

29 (80). O Maker of the material world, thou Holy One! If there be in the house of a worshipper of Mazda a mad dog, or one that bites without barking, what shall the worshippers of Mazda do?

30 (82). Ahura Mazda answered: 'They shall put a wooden collar around his neck, and they shall tie him to a post, an asti[1] thick if the wood be hard, two astis thick if it be soft. To that post they shall tie him; by the two sides[2] of the collar they shall tie him.

31 (86). 'If they shall not do so, and the mad dog, or the dog that bites without barking, smite a sheep or wound a man, the dog shall pay for it as for wilful murder[3].

32 (88). 'If the dog shall smite a sheep or wound a man, they shall cut off his right ear. If he shall smite another sheep or wound another man, they shall cut off his left ear.

33 (90). 'If he shall smite a third sheep or wound a third man, they shall cut off his right foot[4]. If he shall smite a fourth sheep or wound a fourth man, they shall cut off his left foot.

---

[1] A measure of unknown amount. Aspendiârji reads isti, 'a brick' thick.

[2] By the forepart and the back part of it.

[3] As there is no essential difference between man and beast, the beast must answer for its guilt. According to Solon's law, the dog who has bitten any one must be delivered to him tied up to a block four cubits long (Plutarchus, Solon 24); the horse who has killed a man is put to death (Eusebius, Prep. Evang. 5).

[4] 'They only cut off a piece of flesh from the foot' (Brouillons d'Anquetil).

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34 (92). 'If he shall for the fifth time smite a sheep or wound a man, they shall cut off his tail.

'Therefore they shall tie him to the post; by the two sides of the collar they shall tie him. If they shall not do so, and the mad dog, or the dog that bites without barking, smite a sheep or wound a man, he shall pay for it as for wilful murder.'

35 (97). O Maker of the material world, thou Holy One! If there be in the house of a worshipper of Mazda a scentless dog, or a mad dog, what shall the worshippers of Mazda do?

Ahura Mazda answered: 'They shall attend him to heal him, in the same manner as they would do for one of the faithful.'

36 (100). O Maker of the material world, thou Holy One! If they try to heal him and fail, what shall the worshippers of Mazda do?

37 (102). Ahura Mazda answered: 'They shall put a wooden collar around his neck, and they shall tie him to a post, an a*s*ti thick if the wood be hard, two a*s*tis thick if it be soft. To that post they shall tie him; by the two sides of the collar they shall tie him.

38 (102). 'If they shall not do so, and the scentless dog fall into a hole, or a well, or a precipice, or a river, or a canal, and he be wounded and die thereof, they shall be Peshôtanus.

VI.

39 (106). 'The dog, O Spitama Zarathustra! I, Ahura Mazda, have made self-clothed and self-shod, watchful, wakeful, and sharp-toothed, born to take his food from man and to watch over man's goods. I, Ahura Mazda, have made the dog strong of body

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against the evil-doer, and watchful over your goods, when he is of sound mind.

40 (112). 'And whosoever shall awake at his voice, neither shall the thief nor the wolf steal anything from his house, without his being warned; the wolf shall be smitten and torn to pieces; he is driven away, he flees away.'

VII.

41 (115). O Maker of the material world, thou Holy One! Which of the two wolves deserves more to be killed, the one that is born of a he-dog and of a she-wolf, or the one that is born of a she-dog and of a he-wolf?

Ahura Mazda answered: 'Of these two wolves, the one that is born of a he-dog and of a she-wolf deserves more to be killed than the one that is born of a she-dog and of a he-wolf.

42 (117). 'For there are born of a he-dog and of a she-wolf such dogs as fall on the shepherd's dog, on the house dog, on the Vohunazga dog, on the trained dog, and destroy the folds; such dogs are born as are more murderous, more mischievous, more destructive to the folds than any other dogs.

43 (121). 'And there are born of a he-dog and of a she-wolf such wolves as fall on the shepherd's dog, on the house dog, on the Vohunazga dog, on the trained dog, and destroy the folds; such wolves are born as are more murderous, more mischievous, more destructive to the folds than any other wolves.

VIII.

44 (124). 'A dog has the characters of eight different sorts of people:—

'He has the character of a priest,

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'He has the character of a warrior,
'He has the character of a husbandman,
'He has the character of a strolling singer,
'He has the character of a thief,
'He has the character of a wild beast,
'He has the character of a courtezan,
'He has the character of a child.

45 (126). 'He eats broken food, like a priest[1]; he is grateful, like a priest; he is easily satisfied[2], like a priest; he wants only a small piece of bread, like a priest; in these things he is like unto a priest.

'He marches in front, like a warrior; he fights for the beneficent cow, like a warrior[3]; he goes first out of the house, like a warrior[4]; in these things he is like unto a warrior.

46 (135). 'He is watchful and sleeps lightly, like a husbandman; he goes first out of the house, like a husbandman[5]; he returns last into the house, like a husbandman[6]; in these things he is like unto a husbandman.

'He sings like a strolling singer; he is intrusive[7], like a strolling singer; he is meagre, like a strolling singer; he is poor, like a strolling singer; in these things he is like unto a strolling singer.

47 (143). 'He likes darkness, like a thief; he prowls about in darkness, like a thief; he is a shame-

[1] A wandering priest (see p. 157, n. 1).
[2] Doubtful.
[3] 'He keeps away the wolf and the thief' (Comm.)
[4] This clause is, as it seems, repeated here by mistake from § 46.
[5] When taking the cattle out of the stables.
[6] When bringing the cattle back to the stables.
[7] Doubtful.

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less eater, like a thief; he is an unfaithful keeper, like a thief[1]; in these things he is like unto a thief.

'He likes darkness, like a wild beast[2]; he prowls about in darkness, like a wild beast; he is a shameless eater, like a wild beast; he is an unfaithful keeper, like a wild beast; in these things he is like unto a wild beast.

48 (153). 'He sings, like a courtezan; he is intrusive, like a courtezan; he walks about the roads, like a courtezan; he is meagre, like a courtezan; he is poor, like a courtezan; in these things he is like unto a courtezan.

'He likes sleeping, like a child; he is apt to run away[3], like a child; he is full of tongue, like a child; he goes on all fours[4], like a child; in these things he is like unto a child.

IX.

49 (163). 'If those two dogs of mine, the shepherd's dog and the house dog, pass by the house of any of my faithful people, let them never be kept away from it.

'For no house could subsist on the earth made by Ahura, but for those two dogs of mine, the shepherd's dog and the house dog[5].'

X.

50 (166). O Maker of the material world, thou

[1] 'When one trusts him with something, he eats it' (Comm.)

[2] According to Asp.

[3] He is fearful. [4] Doubtful.

[5] 'But for the dog not a single head of cattle would remain in existence' (Saddar 31; Hyde 35).

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Holy One! When a dog dies, with marrow and seed[1] dried up, whereto does his ghost go?

51 (167). Ahura Mazda answered: 'It passes to the spring of the waters[2], O Spitama Zarathustra! and there out of every thousand dogs and every thousand she-dogs, two water dogs are formed, a water dog and a water she-dog[3].

52 (170). 'He who kills a water dog brings about a drought that dries up pastures. Before that time, O Spitama Zarathustra! sweetness and fatness would flow out from that land and from those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass.'

53 (171). O Maker of the material world, thou Holy One! When are sweetness and fatness to come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass?

54, 55 (172). Ahura Mazda answered: 'Sweetness and fatness will never come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass, until the murderer of the water dog has been smitten to death and the holy soul of the dog has been offered up a sacrifice, for three days

[1] Marrow is the seat of life, the spine is 'the column and the spring of life' (Yt. X, 71); the sperm comes from it (Bundahis XVI). The same theory prevailed in India, where the sperm is called mag*g*â-samudbhava, 'what is born from marrow;' it was followed by Plato (Timaeus 74, 91; cf. Plut. De Plac. Philos. V, 3, 4), and disproved by Aristotle (De Part. Anim. III, 7).

[2] To the spring of Ardvî Sûra, the goddess of waters.

[3] There is therefore in a single water dog as much life and holiness as in a thousand dogs. This accounts for the following.

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and three nights with fire blazing, with baresma tied up, and with Haoma uplifted [1].

56 (174). ['Then sweetness and fatness will come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass [2].']

FARGARD XIV.

This Fargard is nothing more than an appendix to the last clauses in the preceding Fargard (§ 50 seq.) How the murder of a water dog may be atoned for is described in it at full length. As the water dog is the holiest of all dogs [3], and, as it were, a link between the dog and God, the process of atonement must be one of an extraordinary character. It is this chapter, more than any other, which may make it doubtful whether the legislation of the Vendîdâd has ever existed as real and living law. See, however, Introduction V, 20.

1. Zarathustra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! He who smites one of those water dogs that are born one from a thousand dogs and a thousand she-dogs [4], so that he gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?'

2 (4). Ahura Mazda answered: 'He shall pay ten thousand stripes with the Aspahê-astra, ten thousand stripes with the Sraoshô-karana [5].

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[1] The zanda ravân, the same sacrifice as is offered up for three days and three nights after the death of a man for the salvation of his soul. Cf. p. 132, n. 4.

[2] Cf. Farg. IX, 53–57.

[3] See preceding page; cf. Introd. IV, 35, and Orm. Ahr. § 230.

[4] See preceding Fargard, § 51.

[5] He shall pay 50 tanâfûhrs (=15000 istîrs=60000 dirhems;

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'He shall godly and piously bring unto the fire of Ahura Mazda[1] ten thousand loads of hard, well dried, well examined[2] wood, as an atonement unto the soul (of the water dog).

3 (6). 'He shall godly and piously bring unto the fire of Ahura Mazda ten thousand loads of soft wood, of Urvâsna, Vohu-gaona, Vohu-kereti, Hadhânaêpata[3], or any sweet-scented plant, as an atonement unto the soul (of the water dog).

4 (7). 'He shall godly and piously tie and consecrate ten thousand bundles of baresma; he shall offer up to the good waters ten thousand Zaothra libations with the Haoma and the sacred meat[4], cleanly prepared and well strained, cleanly prepared and well strained by a pious man[5], as an atonement unto the soul (of the water dog).

5 (9). 'He shall kill ten thousand snakes of those that go upon the belly; he shall kill ten thousand

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see Introd. V, 21). 'If he can afford it, he will atone in the manner stated in the Avesta; if he cannot afford it, it will be sufficient to perform a complete Izasnê (sacrifice),' (Comm.)

[1] To the altar of the Bahrâm fire.

[2] 'It is forbidden to take any ill-smelling thing to the fire and to kindle it on it; it is forbidden to kindle green wood, and even though the wood were hard and dry, one must examine it three times, lest there may be any hair or any unclean matter upon it' (Gr. Rav.) Although the pious Ardâ Vîrâf had always taken the utmost care never to put on the fire any wood but such as was seven years old, yet, when he entered paradise, Atar, the genius of fire, shewed him reproachfully a large tank full of the water which that wood had exuded (see Ardâ Vîrâf X).

[3] See above, p. 94, n. 1.

[4] Possibly, milk.

[5] A Mobed called sardâr, 'chief,' who prepares, cleanses, and disposes everything for the performance of the Yasna (Comm. and Anquetil, Brouillons ad Farg. XVIII, 72).

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snakes of those that have the shape of a dog[1]; he shall kill ten thousand tortoises; he shall kill ten thousand land frogs[2]; he shall kill ten thousand water frogs; he shall kill ten thousand corn-carrying ants[3]; he shall kill ten thousand ants of those that bite and dig holes and work mischief[4].

6 (16). 'He shall kill ten thousand earth worms; he shall kill ten thousand horrid flies[5].

'He shall fill up ten thousand holes for the unclean[6].

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[1] 'Mâr bânak snakes: they are dog-like, because they sit on their hindparts' (Comm.) The cat seems to be the animal intended by this name. In a paraphrase of this passage in a Parsi Ravâet, the cat is numbered amongst the Khrafstras which it is enjoined to kill to redeem a sin (India Office Library, VIII, 13); cf. G. du Chinon, p. 462: 'Les animaux que les Gaures ont en horreur sont les serpents, les couleuvres, les lezars, et autres de cette espece, les crapaux, les grenouïlles, les écrevisses, les rats et souris, et sur tout le chat.'

[2] 'Those that can go out of water and live on the dry ground' (Comm.) 'Pour les grenouïlles et crapaux, ils disent que ce sont ceux (eux?) qui sont cause de ce que les hommes meurent, gâtans les eaus où ils habitent continuellement, et que d'autant plus qu'il y en a dans le païs, d'autant plus les eaus causent-elles des maladies et enfin la mort,' G. du Chinon, p. 465.

[3] 'Un jour que j'étois surpris de la guerre qu'ils font aux fourmis, ils me dirent que ces animaux ne faisaient que voler par des amas des grains plus qu'il n'étoit nécessaire pour leur nourriture,' G. du Chinon, p. 464. Firdusi protested against the proscription: 'Do no harm to the corn-carrying ant; a living thing it is, and its life is dear to it.' The celebrated high-priest of the Parsis, the late Moola Firooz, entered those lines into his Pand Nâmah, which may betoken better days for this wise and careful creature.

[4] Doubtful. The Commentary has, 'that is, dârak ants (wood ants; termites?).'

[5] Corpse flies.

[6] 'The holes at which the unclean are washed' (Comm.; cf. Farg. IX, 6 seq.)

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'He shall godly and piously give to godly men twice seven sets of implements for the fire, as an atonement unto the soul (of the water dog), namely:

7 (20). 'Two (loads of the) proper materials for fire[1]; a broom[2]; a pair of tongs; a pair of round bellows[3] extended at the bottom, contracted at the top; an adze with a sharp edge and a sharp-pointed handle[4], a saw with sharp teeth and a sharp-pointed handle, by means of which the worshippers of Mazda procure wood for the fire of Ahura Mazda.

8 (26). 'He shall godly and piously give to godly men a set of the priestly instruments of which the priests make use, as an atonement unto the soul (of the water dog), namely: The Astra[5], the meat-vessel[6], the Paitidâna[7], the Khrafstraghna[8], the

[1] Doubtful: the intended materials would be two loads of wood, and two loads of incense to burn upon the wood (Asp.)

[2] To cleanse the Atash-dân or fire-vessel (Yasna IX, 1).

[3] Or, a fan.

[4] Asp.; literally, 'sharp-kneed.'

[5] The Aspahê-astra; see Introd. V, 19.

[6] Possibly, the milk-vessel.

[7] As everything that goes out of man is unclean, his breath defiles all that it touches; priests, therefore, while on duty, and even laymen, while praying or eating, must wear a mouth-veil, the Paitidâna (Parsi Penôm), consisting 'of two pieces of white cotton cloth, hanging loosely from the bridge of the nose to, at least, two inches below the mouth, and tied with two strings at the back of the head' (Haug, Essays, 2nd ed. p. 243, n. 1; cf. Comm. ad Farg. XVIII, 1, and Anquetil II, 530). This principle appears not to have been peculiar to the Zoroastrian Aryans, for the Slavonian priest in Arkona was enjoined to go out of the temple, whenever he wanted to draw breath, 'lest the presence of the god should be defiled by contact with mortal breath' (ne dei presentia mortalis spiritus contagio pollueretur, Saxo Grammaticus, ap. Klek, Einleitung in die Slavische Literatur, p. 105). Cf. Introd. V, 8.

[8] The 'Khrafstra-killer;' an instrument for killing snakes, &c.

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Sraoshô-*k*arana [1], the cup for the Myazda [2], the cups for the juice [3], the mortar made according to the rules, the Haoma cups [4], and the baresma.

9 (32). 'He shall godly and piously give to godly men a set of all the war implements of which the warriors make use [5], as an atonement unto the soul (of the water dog); the first being a javelin [6], the second a knife [7], the third a club, the fourth a bow [8], the fifth a quiver [9] with shoulder-belt and thirty brass-headed arrows [10], the sixth a sling with arm-string and with thirty sling stones, the seventh a cuirass [11], the eighth a hauberk [12], the ninth a tunic [13], the tenth a helmet, the eleventh a girdle, the twelfth a pair of greaves [14].

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[1] See Introd. V, 19.

[2] Doubtful.

[3] The cup in which the juice of the hom and of the urvarân (the twigs of hadhâ-naêpata which are pounded together with the hom) is received from the mortar (Comm.)

[4] The cup on which twigs of Haoma are laid before being pounded, the so-called tashtah (Anquetil II, 533); 'some say, the hom-strainer' [a saucer with nine holes], Comm.

[5] The armament detailed in the text agrees partly with that of the Persians and Medians described by Herodotos (VII, 61, 62). It would be desirable for archæologists to ascertain to what time and, if possible, to what province this description refers, as such information might throw some light upon the age of this part of the Avesta at least.

[6] *Αἰχμὰς δὲ βραχέας εἶχον.*

[7] *Ἐγχειρίδια παρὰ τὸν δεξιὸν μηρὸν παραιωρεύμενα ἐκ τῆς ζώνης.*

[8] *Τόξα δὲ μεγάλα.*

[9] Doubtful. *Ὑπὸ δὲ φαρετρεῶνες ἐκρέμαντο.*

[10] *Ὀϊστοὺς δὲ καλαμίνους.*

[11] *Λεπίδος σιδηρέης ὄψιν ἰχθυοειδέος.*

[12] 'Going from the helm to the cuirass' (Comm.)

[13] 'Under the cuirass' (Comm.); *περὶ δὲ τὸ σῶμα κιθῶνας χειριδωτοὺς ποικίλους.*

[14] *Περὶ δὲ τὰ σκέλεα ἀναξυρίδας.*

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10 (41). 'He shall godly and piously give to godly men a set of all the implements of which the husbandmen make use, as an atonement unto the soul (of the water dog), namely: A plough with share and yoke[1], an ox whip[2], a mortar of stone, a hand-mill for grinding corn,

11 (48). 'A spade for digging and tilling; one measure of silver and one measure of gold.'

O Maker of the material world, thou Holy One! How much silver?

Ahura Mazda answered: 'The price of a stallion.'

O Maker of the material world, thou Holy One! How much gold?

Ahura Mazda answered: 'The price of a camel.

12 (54). 'He shall godly and piously procure a rill of running water for godly husbandmen, as an atonement unto the soul (of the water dog).'

O Maker of the material world, thou Holy One! How large is the rill?

Ahura Mazda answered: 'The depth of a dog, and the breadth of a dog[3].

13 (57). 'He shall godly and piously give a piece of arable land to godly men, as an atonement unto the soul (of the water dog).'

O Maker of the material world, thou Holy One! How large is the piece of land?

Ahura Mazda answered: 'As much as can be watered with such a rill on both sides[4].

14 (60). 'He shall godly and piously procure for godly men a house with ox-stalls, with nine

[1] Doubtful. [2] Doubtful.

[3] Which is estimated 'a foot deep, a foot broad' (Comm.)

[4] Doubtful.

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hâthras and nine nematas[1], as an atonement unto the soul (of the water dog)[2].'

O Maker of the material world, thou Holy One! How large is the house?

Ahura Mazda answered: 'Twelve Vîtâras[3] in the largest part of the house, nine Vîtâras in the middle part, six Vîtâras in the smallest part.

'He shall godly and piously give to godly men goodly beds with cushions, as an atonement unto the soul (of the water dog).

15 (64). 'He shall godly and piously give to a godly man a virgin maid, whom no man has known, as an atonement unto the soul (of the water dog).'

O Maker of the material world, thou Holy One! What maid?

Ahura Mazda answered: 'A sister or a daughter of his, at the age of puberty, with ear-rings in her ears, and past her fifteenth year.

16 (67). 'He shall godly and piously give to holy men twice seven head of small cattle, as an atonement unto the soul (of the water dog).

'He shall bring up twice seven whelps.

'He shall throw twice seven bridges over canals.

17 (70). 'He shall put into repair twice nine stables that are out of repair.

'He shall cleanse twice nine dogs from skin humours, hair wax, vermin[4], and all the diseases that are produced on the body of a dog.

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[1] Meaning unknown.

[2] He shall build a caravansary, which is considered a pious work (Mainyô-i-khard IV, 6; XXXVII, 36).

[3] A word of unknown meaning; probably a measure, but possibly 'a passage or alley.'

[4] Those three words are doubtful.

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'He shall treat twice nine godly men to their fill of meat, bread, strong drink, and wine.

18 (73). 'This is the atonement, this is the penalty that he shall undergo to atone for the deed that he has done.

'If he shall undergo it, he shall enter the world of the holy ones: if he shall not undergo it, he shall fall down into the world of the wicked, into that dark world, made of darkness, the offspring of darkness[1].'

FARGARD XV.

I (1–8). On five sins the commission of which makes the sinner a Peshôtanu.

II (9–19). On unlawful unions and attempts to procure miscarriage.

III (20–45). On the treatment of a bitch big with young.

IV (46–51). On the breeding of dogs.

I.

1. How many are the sins that men commit and that, being committed and not confessed, nor atoned for, make their committer a Peshôtanu[2]?

2 (4). Ahura Mazda answered: 'There are five such sins, O holy Zarathustra! It is the first of these sins that men commit when a man teaches one of the faithful a foreign, wrong creed[3], a foreign, wrong law, and he does so with a full knowledge and conscience of the sin: this is a sin that makes him a Peshôtanu.

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[1] Cf. Farg. V, 62.

[2] See Introd. V, 19.

[3] Literally, 'another wrong creed;' the Commentary has, 'that is, a creed that is not ours.' See Introd. III, 10.

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3 (9). 'It is the second of these sins that men commit when a man gives too hard bones or too hot food to a shepherd's dog or to a house dog;

4 (11). 'If the bones stick in the dog's teeth or stop in his throat, or if the hot food burn his mouth or his tongue, so that mischief follows therefrom, and the dog dies, this is a sin that makes the man a Peshôtanu [1].

5 (16). 'It is the third of these sins that men commit when a man smites a bitch big with young or affrights her by running after her, with shouting or with clapping of hands [2];

6 (18). 'If the bitch fall into a hole, or a well, or a precipice, or a river, or a canal, so that mischief follows therefrom, and she dies, this is a sin that makes the man a Peshôtanu [3].

7 (22). 'It is the fourth of these sins that men commit when a man has intercourse with a woman who has an issue of blood, either out of the ordinary course or at the usual period: this is a sin that makes him a Peshôtanu [4].

8 (25). 'It is the fifth of these sins that men commit when a man has intercourse with a woman quick with child [5], whether the milk has already

[1] He who gives too hot food to a dog so as to burn his throat is margarzân (guilty of death); he who gives bones to a dog so as to tear his throat is margarzân (Gr. Rav. 639).

[2] Or, 'with stamping on the ground' (? Saddar 31).

[3] If a bitch is big with young and a man shouts or throws stones at her, so that the whelps come to mischief and die, he is margarzân (Gr. Rav. 639).

[4] See Farg. XVI, 14 seq.

[5] When she has been pregnant for four months and ten days, as it is then that the child is formed and a soul is added to its body (Anquetil II, 563).

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come to her breasts or has not yet come: if mischief follow therefrom, and she die, this is a sin that makes the man a Peshôtanu [1].

II.

9 (30). 'If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered unto a husband or not delivered [2], and she conceives by him, let her not, from dread of the people, produce in herself the menses, against the course of nature, by means of water and plants [3].

10 (34). 'And if the damsel, from dread of the people, shall produce in herself the menses against the course of nature, by means of water and plants, there is a sin upon her head [4].

11 (36). 'If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered unto a husband or not delivered, and she conceives by him, let her not,

[1] Or better, 'if the child die.' 'If a man come to his wife [during her pregnancy] so that she is injured and bring forth a still-born child, he is margarzân' (Old Rav. 115 b).

[2] 'Whether she has a husband in the house of her own parents or has none; whether she has entered from the house of her own parents into the house of a husband [depending on another chief of family] or has not' (Comm.)

[3] By means of drugs.

[4] 'It is a tanâfûhr sin for her: it is sin on sin' (the first sin being to have allowed herself to be seduced), Comm. 'If there has been no sin in her (if she has been forced), and if a man, knowing her shame, wants to take it off her, he shall call together her father, mother, sisters, brothers, husband, the servants, the menials, and the master and the mistress of the house, and he shall say, "This woman is with child by me, and I rejoice in it;" and they shall answer, "We know it, and we are glad that her shame is taken off her;" and he shall support her as a husband does' (Comm.)

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from dread of the people, destroy the fruit in her womb.

12 (38). 'And if the damsel, from dread of the people, shall destroy the fruit in her womb, the sin is on both the father and herself, the murder is on both the father and herself; both the father and herself shall pay the penalty for wilful murder[1].

13 (40). 'If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered unto a husband or not delivered, and she conceives by him, and she says, "I have conceived by thee;" and he replies, "Go then to the old woman[2] and apply to her that she may procure thee miscarriage;"

14 (43). 'And the damsel goes to the old woman and applies to her that she may procure her miscarriage; and the old woman brings her some Banga, or Shaêta, or Ghnâna, or Fraspâta[3], or some other of the drugs that produce miscarriage and [the man says], "Cause thy fruit to perish!" and she causes her fruit to perish; the sin is on the head of all three, the man, the damsel, and the old woman.

III.

15 (49). 'If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered unto a husband or not

[1] For baodhô-varsta; see above, p. 84, § 38, and n. 1.

[2] The nurse (Asp.)

[3] Banga is bang or mang, a narcotic made from hempseed; shaêta means literally gold, and must have been some yellow plant or liquor; ghnâna is 'that which kills [the fruit in the womb];' fraspâta is 'that which expels [the fruit] so that it perishes' (Comm.)

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delivered, and she conceives by him, so long shall he support her, until the child is born.

16 (51). 'If he shall not support her, so that the child comes to mischief[1], for want of proper support, he shall pay the penalty for wilful murder.'

17 (54). O Maker of the material world, thou Holy One! If she be near her time and be lying on the high road, which is the worshipper of Mazda that shall support her?

18 (56). Ahura Mazda answered: 'If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered unto a husband or not delivered, and she conceives by him, so long shall he support her, until the child is born[2].

19 (58). 'If he shall not support her[3] . . . .

'It lies with the faithful to look in the same way after every pregnant female, either two-footed or four-footed, either woman or bitch.'

20 (61). O Maker of the material world, thou Holy One! If (a bitch[4]) be near her time and be lying on the high road, which is the worshipper of Mazda that shall support her?

21 (63). Ahura Mazda answered: 'He whose house stands nearest, the care of supporting her is

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[1] And dies. [2] § 18=§ 15.

[3] The sentence is left unfinished: Aspendiârji fills it with the words in § 16, 'so that the child,' &c. It seems as if §§ 17, 18 were no part of the original text, and as if § 17 were a mere repetition of § 20, which being wrongly interpreted as referring to a woman would have brought about the repetition of § 15 as an answer. See § 20.

[4] The subject is wanting in the text: it is supplied from the Commentary as the sense requires it.

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his[1]; so long shall he support her until the whelps are born.

22 (65). 'If he shall not support her, so that the whelps come to mischief, for want of proper support, he shall pay the penalty for wilful murder.'

23 (68). O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in a camel-stall, which is the worshipper of Mazda that shall support her?

24 (70). Ahura Mazda answered: 'He who built the camel-stall or who holds it[2], the care of supporting her is his; so long shall he support her, until the whelps are born.

25 (76). 'If he shall not support her, so that the whelps come to mischief, for want of proper support, he shall pay the penalty for wilful murder.'

26 (77). O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in a horse-stall, which is the worshipper of Mazda that shall support her?

27 (78). Ahura Mazda answered: 'He who built the horse-stall or who holds it, the care of supporting her is his; so long shall he support her, until the whelps are born.

28 (81). 'If he shall not support her, so that the whelps come to mischief, for want of proper support, he shall pay the penalty for wilful murder.'

29 (84). O Maker of the material world, thou

[1] 'The bitch is lying on the high road: the man whose house has its door nearest shall take care of her. If she dies, he shall carry her off [to dispose of the body according to the law]. One must support her for at least three nights: if one cannot support her any longer, one intrusts her to a richer man' (Comm. and Asp.)

[2] 'In pledge or for rent' (Asp.; cf. Comm. ad § 42).

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Holy One! If a bitch be near her time and be lying in an ox-stall, which is the worshipper of Mazda that shall support her?

30 (86). Ahura Mazda answered: 'He who built the ox-stall or who holds it, the care of supporting her is his; so long shall he support her, until the whelps are born.

31 (89). 'If he shall not support her, so that the whelps come to mischief, for want of proper support, he shall pay the penalty for wilful murder.'

32 (92). O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in a sheep-fold, which is the worshipper of Mazda that shall support her?

33 (94). Ahura Mazda answered: 'He who built the sheep-fold or who holds it, the care of supporting her is his; so long shall he support her, until the whelps are born.

34 (97). 'If he shall not support her so that the whelps come to mischief, for want of proper support, he shall pay the penalty for wilful murder.'

35 (100). O Maker of the material world, thou Holy One! If a bitch be near her time and be lying on the earth-wall[1], which is the worshipper of Mazda that shall support her?

36 (102). Ahura Mazda answered: 'He who erected the wall or who holds it, the care of supporting her is his; so long shall he support her, until the whelps are born.

37 (105). 'If he shall not support her, so that the whelps come to mischief, for want of proper support, he shall pay the penalty for wilful murder.'

[1] The wall around the house.

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38 (108). O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in the moat[1], which is the worshipper of Mazda that shall support her?

39 (110). Ahura Mazda answered: 'He who dug the moat or who holds it, the care of supporting her is his; so long shall he support her, until the whelps are born.

40 (112). 'If he shall not support her, so that the whelps come to mischief, for want of proper support, he shall pay the penalty for wilful murder.'

41 (113). O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in the middle of a pasture-field, which is the worshipper of Mazda that shall support her?

42 (115). Ahura Mazda answered: 'He who sowed the pasture-field or who holds it, the care of supporting her is his.

43 (117). 'He shall with kind charity[2] take her to rest upon a litter of any foliage fit for a litter; so long shall he support her, until the young dogs are capable of self-defence and self-subsistence.'

44 (122). O Maker of the material world, thou Holy One! When are the dogs capable of self-defence and self-subsistence?

45 (123). Ahura Mazda answered: 'When they are able to run about in a circuit of twice seven houses around[3]. Then they may be let loose, whether it be winter or summer.

'Young dogs ought to be supported for six months, children for seven years.

[1] The moat before the earth-wall.

[2] Doubtful.

[3] Probably the distance of one yugyêsti; cf. Farg. XIII, 17.

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'Âtar[1], the son of Ahura Mazda, watches as well (over a pregnant bitch) as he does over a woman.'

IV.

46 (127). O Maker of the material world, thou Holy One! If worshippers of Mazda want to have a bitch so covered that the offspring shall be one of a strong nature, what shall they do?

47 (129). Ahura Mazda answered: 'They shall dig a hole in the earth, in the middle of the fold, half a foot deep if the earth be hard, half the height of a man if the earth be soft.

48 (131). 'They shall first tie up the bitch there, far from children and from the Fire, the son of Ahura Mazda[2], and they shall watch by her until a dog comes there from anywhere. They shall afterwards let another dog come near her, and then a third besides[3], each being kept apart from the former, lest they should assail one another.

49 (134)[4]. 'The bitch being thus covered by three dogs, grows big with young, and the milk comes to her teats and she brings forth a young one that is born from (three) dogs.'

50 (135). He who smites a bitch who has been covered by three dogs, and who has already milk, and who shall bring forth a young one born from (three) dogs, what is the penalty that he shall pay?

[1] The fire: when a woman is in labour, one lights up a great fire in order to protect her and her child from the fiends (Introd. V, 13).

[2] 'From children, lest she shall bite them; from the fire, lest it shall hurt her' (Comm.)

[3] Cf. Justinus III, 4: maturiorem futuram conceptionem rati, si eam singulae per plures viros experirentur.

[4] The text of this and the following clause is corrupt, and the meaning doubtful.

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51 (137). Ahura Mazda answered: 'Seven hundred stripes with the Aspahê-astra, seven hundred stripes with the Sraoshô-karana.'

FARGARD XVI.

I (1–11). On the uncleanness of women during their sickness.
II (11–12). How it can be removed.
III (13–18). Sundry laws relating to the same matter. See Introd. V, 12.

I.

1. O Maker of the material world, thou Holy One! If there be in the house of a worshipper of Mazda a woman who has an issue of blood, either out of the ordinary course or at the usual period, what shall the worshippers of Mazda do?

2 (3). Ahura Mazda answered: 'They shall clear the way[1] of the wood there, both in growing trees and in logs[2]; they shall strew dry dust on the ground[3]; and they shall erect a building there[4], higher than the house by a half, or a third, or a fourth, or a fifth part, lest her look should fall upon the fire[5].'

3 (9). O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of baresma? How far from the faithful?

4 (10). Ahura Mazda answered: 'Fifteen paces from the fire, fifteen paces from the water, fifteen

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[1] The way to the Dashtânistân (see Introd. V, 12).

[2] Lest the wood shall be touched and defiled by the woman on her way to the Dashtânistân.

[3] Lest the earth shall be touched and defiled by her. Cf. Farg. IX, 11, and Introd. V, 10.

[4] The Dashtânistân.

[5] See Introd. V, 12.

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paces from the consecrated bundles of baresma, three paces from the faithful.'

5 (11). O Maker of the material world, thou Holy One! How far from her shall he stay, who brings food to a woman who has an issue of blood, either out of the ordinary course or at the usual period?

6 (12). Ahura Mazda answered: 'Three paces[1] from her shall he stay, who brings food to a woman who has an issue of blood, either out of the ordinary course or at the usual period.'

In what kind of vessels shall he bring the food? In what kind of vessels shall he bring the bread?

'In vessels of brass, or of lead, or of any common metal[2].'

7 (15). How much food shall he bring to her? How much bread shall he bring?

'(Only) two danares[3] of long bread, and one danare of milk pap, lest she should gather strength[4].

'If a child has just touched her, they shall first wash his hands and then his body[5].

8 (21). 'If she still see blood after three nights

[1] The food is held out to her from a distance in a metal spoon.

[2] Earthen vessels, when defiled, cannot be made clean; but metal vessels can (see Farg. VII, 73 seq.)

[3] A danare is, according to Anquetil, as much as four tolas; a tola is from 105 to 175 grains.

[4] 'Sôshyôs says: For three nights cooked meat is not allowed to her, lest the issue shall grow stronger.' As the fiend is in her, any strength she may gain accrues to Ahriman.

[5] A child whom she suckles. The meaning is, Even a child, if he has touched her, must undergo the rites of cleansing. The general rule is given in the Commentary: 'Whoever has touched a Dashtân woman must wash his body and his clothes with gômêz and water.' The ceremony in question is the simple Ghosel, not the Barashnûm, since the woman herself performs the former only (vide infra, § 11 seq.; cf. Introd. V, 16).

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have passed, she shall sit in the place of infirmity until four nights have passed.

'If she still see blood after four nights have passed, she shall sit in the place of infirmity until five nights have passed.

9. 'If she still see blood after five nights have passed, she shall sit in the place of infirmity until six nights have passed.

'If she still see blood after six nights have passed, she shall sit in the place of infirmity until seven nights have passed.

10. 'If she still see blood after seven nights have passed, she shall sit in the place of infirmity until eight nights have passed.

'If she still see blood after eight nights have passed, she shall sit in the place of infirmity until nine nights have passed.

11. 'If she still see blood after nine nights have passed, this is a work of the Daêvas which they have performed for the worship and glorification of the Daêvas [1].

II.

'The worshippers of Mazda shall clear the way [2] of the wood there, both in growing trees and in logs;

12 (26). 'They shall dig three holes in the earth, and they shall wash the woman with gômêz by two of those holes and with water by the third.

'They shall kill Khrafstras, to wit: two hundred corn-carrying ants, if it be summer; two hundred of

[1] See Introd. V, 12.

[2] The way to the Barashnûm-gâh, where the cleansing takes place.

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any other sort of the Khrafstras made by Angra Mainyu, if it be winter[1].'

III.

13 (30). If a worshipper of Mazda shall suppress the issue of a woman who has an issue of blood, either out of the ordinary course or at the usual period, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

14 (33). O Maker of the material world, thou Holy One! If a man shall again and again wilfully touch the body of a woman who has an issue of blood, either out of the ordinary course or at the usual period, so that the ordinary issue turns to the dye of the unusual one, or the unusual issue to the dye of the ordinary one, what is the penalty that he shall pay?

15 (36). Ahura Mazda answered: 'For the first time he comes near unto her, for the first time he lies by her, thirty stripes with the Aspahê-astra, thirty stripes with the Sraoshô-karana; for the second time he comes near unto her, for the second time he lies by her, fifty stripes with the Aspahê-astra, fifty stripes with the Sraoshô-karana; for the third time he comes near unto her, for the third time he lies by her, seventy stripes with the Aspahê-astra, seventy stripes with the Sraoshô-karana.'

16. For the fourth time he comes near unto her, for the fourth time he lies by her, if he shall press the body under her clothes, if he shall press the

[1] See Introd. IV, 35.

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unclean thigh, but without sexual intercourse, what is the penalty that he shall pay?

Ahura Mazda answered: 'Ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana.

17 (39). 'Whosoever shall lie in sexual intercourse with a woman who has an issue of blood, either out of the ordinary course or at the usual period, does no better deed than if he should burn the corpse of his own son, born of his own body and dead of naêza[1], and drop its fat into the fire[2].

18 (41). 'All such sinners, embodiments of the Drug, are scorners of the law: all scorners of the law are rebels against the Lord: all rebels against the Lord are ungodly men; and any ungodly man shall pay for it with his life[3].'

FARGARD XVII.

Hair and Nails.

Anything that has been separated from the body of man is considered dead matter (Introd. V, 12), and is accordingly supposed to fall into the possession of the demon and to become the abode of death and uncleanness. Therefore, hair and nails, as soon as cut off, are at once the property of Ahriman, and the demon has to be driven away from them by spells, in the same way as he is from the bodies of the dead. They are withdrawn from his power by

[1] A disease (Farg. VII, 58). There is another word naêza, 'a spear,' so that one may translate also 'killed by the spear' (Asp.)

[2] 'Not that the two deeds are equal, but neither is good' (Comm.) The sin in question is a simple tanâfûhr (Farg. XV, 7), and therefore can be atoned for by punishment and repentance, whereas the burning of a corpse is a crime for which there is no atonement (Farg. I, 17; VIII, 73 seq.; Introd. V, 8).

[3] Literally, 'is a Peshôtanu;' 'he is a tanâfûhr sinner, that is to say, margarzân (worthy of death),' Comm.

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the recital of certain prayers, and by being deposited in the earth inside consecrated circles, which are drawn around them as an intrenchment against the fiend (see above, p. 122, n. 1).

This chapter, which has given full scope to the ironical humour of many, is an invaluable document in the eyes of the mythologist, as he finds in it, if not the origin and explanation, at least the oldest record of world-wide superstitions. Not only in Bombay, but all over the world, people are found who believe that hair and nails are weapons in the hands of the evil one. The Esthonians, on the shores of the Baltic, take the utmost care not to drop the parings of their nails on the ground, lest the devil should pick them up, to make a visor to his cap, which will give him full power to injure men, unless the sign of the cross has been made over them[1]. The Gauchos in the Chilian pampas fear to throw their hair to the winds, but deposit it in holes dug in a wall[2]. In Liége good people are advised not to throw away their hair, nor to leave it in the teeth of the comb, lest a witch take hold of it and cast a spell over them[3].

I.

1. Zarathustra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! Which is the most deadly deed whereby a man increases most the baleful strength of the Daêvas, as he would do by offering them a sacrifice?'

2 (3). Ahura Mazda answered: 'It is when a man here below combing his hair or shaving it off, or paring off his nails drops them[4] in a hole or in a crack[5].

[1] Cf. infra, 'Thou shalt chant the Ahuna-Vairya,' &c., §§ 6, 8, 9.

[2] Cf. infra, §§ 5, 7.

[3] Mélusine, Recueil de Mythologie populaire, publié par H. Gaidoz et E. Rolland, Paris, 1878; pp. 79, 549, 583. To the same train of ideas seems to belong the Eddic myth of Naglfar, the fatal ship wrought out of the nails of the dead, which is to take the crew of the demon to the shore of the earth when the last day of the world is come (Gylfaginning, 51).

[4] Without performing the requisite ceremonies.

[5] Doubtful.

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3 (6). 'Then for want of the lawful rites being observed, Daêvas are produced in the earth; for want of the lawful rites being observed, those Khrafstras are produced in the earth which men call lice, and which eat up the corn in the corn-field and the clothes in the wardrobe.

4 (10). 'Therefore, O Zarathustra! whenever here below thou shalt comb thy hair or shave it off, or pare off thy nails, thou shalt take them away ten paces from the faithful, twenty paces from the fire, thirty paces from the water, fifty paces from the consecrated bundles of baresma.

5 (13). 'Then thou shalt dig a hole, a disti[1] deep if the earth be hard, a vîtasti deep if it be soft; thou shalt take the hair down there and thou shalt say aloud these fiend-smiting words: "Out of him by his piety Mazda made the plants grow up[2]."

6 (17). 'Thereupon thou shalt draw three furrows with a knife of metal around the hole, or six furrows or nine, and thou shall chant the Ahuna-Vairya three times, or six, or nine.

II.

7 (19). 'For the nails, thou shalt dig a hole, out

[1] A disti=ten fingers. A vîtasti=twelve fingers.

[2] See above, XI, 6; the choice of this line was determined by the presence of the word plants in it: man was considered a microcosm, and every element in him was supposed to come from a similar element in nature, to which it was to return after death, and whence it was to come back again at the time of the resurrection: his bones from the earth, his blood from the water, his hair from the trees, his life from the fire (Bundahis XXXI, Ulamâi Islâm); an old Aryan theory, traces of which are also to be found in India (Rig-veda X, 16, 3), in Greece (Ilias VII, 99; Empedocles, fr. 378; cf. Epicharmus ap. Plut. Consol. ad Apoll. 15), and in Scandinavia (Edda, Grimnismal 40).

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of the house, as deep as the top joint of the little finger; thou shalt take the nails down there and thou shalt say aloud these fiend-smiting words: "The words that are heard from the pious in holiness and good thought[1]."

8 (24). 'Then thou shalt draw three furrows with a knife of metal around the hole, or six furrows or nine, and thou shalt chant the Ahuna-Vairya three times, or six, or nine.

9 (26). 'And then: "Look here, O Ashô-zusta bird[2]! here are the nails for thee: look at the nails here! May they be for thee so many spears, knives, bows, falcon-winged arrows, and sling-stones against the Mâzainya Daêvas[3]!"

10 (29). 'If those nails have not been dedicated (to the bird), they shall be in the hands of the Mâzainya Daêvas so many spears, knives, bows, falcon-winged arrows, and sling stones (against the Mâzainya Daêvas)[4].

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[1] Yasna XXXIII, 7. There is here only a play upon the word sruyê, 'is heard,' which chances to be homonymous with the dual of srva, 'nails of both hands.'

[2] 'The owl,' according to modern tradition. The word literally means 'friend of holiness.' 'For the bird Ashôzusta they recite the Avesta formula; if they recite it, the fiends tremble and do not take up the nails; but if the nails have had no spell uttered over them, the fiends and wizards use them as arrows against the bird Ashôzusta and kill him. Therefore, when the nails have had a spell uttered over them, the bird takes and eats them up, that the fiends may not do any harm by their means' (Bundahis XIX).

[3] See above, p. 137, n. 1. The nails are cut in two and the fragments are put in the hole with the point directed towards the north, that is to say, against the breasts of the Dêvs (see above, p. 75, n. 2). See Anquetil, Zend-Avesta II, 117; India Office Library, VIII, 80.

[4] Repeated by mistake from § 10.

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11 (30). 'All such sinners, embodiments of the Drug, are scorners of the law: all scorners of the law are rebels against the Lord: all rebels against the Lord are ungodly men; and any ungodly man shall pay for it with his life[1].'

FARGARD XVIII.

I (1–13). On the unworthy priest and enticers to heresy.
II (14–29). The holiness of the cock.
III (30–60). The four paramours of the Drug.
IV (61–71). On unlawful lusts.
The text and the Pahlavi commentary of this Fargard are translated in Haug's Essays, pp. 243 seq., 364 seq.

I.

1. 'There is many a one, O holy Zarathustra!' said Ahura Mazda, 'who wears a Paitidâna[2], but who has not girded his loins with the law[3]; when such a man says, "I am an Âthravan," he lies; do not call him an Âthravan, O holy Zarathustra!' thus said Ahura Mazda.

2 (5). 'He holds a Khrafstraghna[4] in his hand, but he has not girded his loins with the law; when he says, "I am an Âthravan," he lies; do not call him an Âthravan, O holy Zarathustra!' thus said Ahura Mazda.

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[1] See preceding Fargard, § 18.

[2] See above, p. 168, n. 7.

[3] The word translated girded is the word used of the Kôstî, the sacred girdle which the Parsi must never part with (see § 54); the full meaning, therefore, is, 'girded with the law as with a Kôstî' (cf. Yasna IX, 26 [81]), that is to say, 'never forsaking the law,' or, as the Commentary expresses it, 'one whose thought is all on the law' (cf. § 5).

[4] See above, p. 168, n. 8.

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3 (7). 'He holds a twig[1] in his hand, but he has not girded his loins with the law; when he says, "I am an Âthravan," he lies; do not call him an Âthravan, O holy Zarathustra!' thus said Ahura Mazda.

4 (9). 'He wields the Astra mairya[2], but he has not girded his loins with the law; when he says, "I am an Âthravan," he lies; do not call him an Âthravan, O holy Zarathustra!' thus said Ahura Mazda.

5 (11). 'He who sleeps on throughout the night, who does not perform the Yasna nor chant the hymns, who does not worship by word or by deed, who does neither learn nor teach, with a longing for (everlasting) life, he lies when he says, "I am an Âthravan," do not call him an Âthravan, O holy Zarathustra!' thus said Ahura Mazda.

6 (14). 'Him thou shalt call an Âthravan, O holy Zarathustra! who throughout the night sits up and demands of the holy Wisdom[3], which makes man free from anxiety, with dilated heart, and cheerful at the head of the *K*inva*t* bridge[4], and which makes him reach that world, that holy world, that excellent world, the world of paradise.

7 (18). '(Therefore) demand of me, thou upright one! of me, who am the Maker, the best of all beings, the most knowing, the most pleased in answering what is asked of me; demand of me, that

[1] The bundles of baresma or the urvarân (see p. 22, n. 2; p. 169, n. 3).

[2] The Aspahê-astra; see Introd. V, 19.

[3] That is to say, studies the law and learns from those who know it (cf. Introd. V, 2).

[4] See Farg. XIX, 30. 'It gives him a stout heart, when standing before the *K*inva*t* bridge' (Comm.)

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thou mayst be the better, that thou mayst be the happier[1].'

8 (21). Zarathustra asked Ahura Mazda: 'O Maker of the material world, thou Holy One! What is it that makes the unseen power of Death increase?'

9 (22). Ahura Mazda answered: 'It is the man that teaches a wrong law[2]; it is the man who continues for three years[3] without wearing the sacred girdle[4], without chanting the Gâthas, without worshipping the good waters.

10 (25). 'And he who should set that man at

[1] See Introd. V, 2.

[2] 'The deceiver Ashemaogha' (Comm.); the heretic. Cf. Farg. XV, 2, and Introd. III, 10.

[3] Doubtful.

[4] The Kôstî, which must be worn by every Parsi, man or woman, from their fifteenth year of age (see below, § 54 seq.); it is the badge of the faithful, the girdle by which he is united both with Ormazd and with his fellow believers. He who does not wear it must be refused water and bread by the members of the community; he who wears it becomes a participator in the merit of all the good deeds performed all over the Zarathustrian world (Saddar 10 and 46; Hyde 10 and 50). The Kôstî consists 'of seventy-two interwoven filaments, and should three times circumvent the waist. . . . Each of the threads is equal in value to one of the seventy-two Hâhs of the Izashnê; each of the twelve threads in the six lesser cords is equal in value to the dawâzdih hamâist . . .; each of the lesser cords is equal in value to one of the six Gahanbârs; each of the three circumventions of the loins is equal in value to humat, good thought, hukhat, good speech, huaresta, good work; the binding of each of the four knots upon it confers pleasure on each of the four elements, fire, air, water, and the earth' (Edal Daru, apud Wilson, The Parsi Religion Unfolded, p. 163). In the Brahmanical system also the faithful are bound to their god by means of a sacred girdle, the Mekhalâ.

Another piece of clothing which every Parsi is enjoined to wear is the Sadarah, or sacred shirt, a muslin shirt with short sleeves, that does not reach lower than the hips, with a small pocket at the opening in front of the shirt (see § 54 seq.)

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liberty, when bound in prison[1], does no better deed than if he should flay a man alive and cut off his head[2].

11 (27). 'The blessing uttered on a wicked, ungodly Ashemaogha does not go past the mouth (of the blesser); the blessing for two Ashemaoghas does not go past his tongue; the blessing for three is no word at all; the blessing for four is a curse against himself.

12 (29). 'Whosoever should give some Haoma juice to a wicked, ungodly Ashemaogha, or some Myazda consecrated with blessings, does no better deed than if he should lead a thousand horse against the cities of the worshippers of Mazda, and should slaughter the men thereof, and drive off the cattle as plunder.

II.

13 (32). 'Demand of me, thou upright one! of me, who am the Maker, the best of all beings, the most knowing, the most pleased in answering what is asked of me; demand of me, that thou mayst be the better, that thou mayst be the happier.'

14 (33). Zarathustra asked Ahura Mazda: 'Who is the Sraoshâ-varez[3] of Sraosha[4]? the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god.'

[1] See Introd. III, 10. Cf. § 12.

[2] Doubtful. The Commentary seems to understand the sentence as follows: 'He who should free him from hell would thus perform no less a feat than if he should cut off the head of a man and then make him alive again.'

[3] 'Who is he who sets the world in motion?' (Comm.) See above, p. 56, n. 2.

[4] See Introd. IV, 31.

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15 (34). Ahura Mazda answered: 'It is the bird named Parôdars[1], which ill-speaking people call Kahrkatâs[2], O holy Zarathustra! the bird that lifts up his voice against the mighty dawn:

16 (37). '"Arise, O men! recite the Ashem vahistem that smites down the Daêvas[3]. Lo! here is Bûshyâsta, the long-handed[4], coming upon you, who lulls to sleep again the whole living world, as soon as it has awoke: 'Sleep!' she says, 'sleep on, O man! the time[5] is not yet come.'"

17 (41). 'For the three excellent things be never slack, namely, good thoughts, good words, and good deeds; for the three abominable things be ever slack, namely, bad thoughts, bad words, and bad deeds."

18 (43). 'In the first part of the night, Fire, the son of Ahura Mazda, calls the master of the house for help, saying:

19 (43). '"Up! arise, thou master of the house! put on thy girdle on thy clothes, wash thy hands, take wood, bring it unto me, and let me burn bright

[1] 'He who foresees' the coming dawn; the cock.

[2] 'When he is not called so, he is powerful' (Comm.) Cf. XIII, 2, 6.

[3] The cock is called 'the drum of the world.' As crowing in the dawn that dazzles away the fiends, he shared with it the honour of the victory, and was believed to crow away the demons: 'The cock was created to fight against the fiends and wizards; . . . he is with the dog an ally of Srôsh against demons' (Bundahis XIX). 'No demon can enter a house in which there is a cock; and, above all, should this bird come to the residence of a demon, and move his tongue to chaunt the praises of the glorious and exalted Creator, that instant the evil spirit takes to flight' (Mirkhond, History of the Early Kings of Persia, translated by Shea, p. 57; cf. Saddar 32, Hyde 35, and J. Ovington, A Voyage to Suratt, 1696, p. 371).

[4] See Introd. IV, 24.

[5] 'To perform thy religious duties' (Comm.)

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with the clean wood, carried by thy well-washed hands[1]. Here comes Âzi[2], made by the Daêvas, who is about to strive against me, and wants to put out my life."

20 (46). 'In the second part of the night, Fire, the son of Ahura Mazda, calls the husbandman for help, saying:

21 (46). '"Up! arise, thou husbandman! Put on thy girdle on thy clothes, wash thy hands, take wood, bring it unto me, and let me burn bright with the clean wood, carried by thy well-washed hands. Here comes Âzi, made by the Daêvas, who is about to strive against me, and wants to put out my life."

22 (48). 'In the third part of the night, Fire, the son of Ahura Mazda, calls the holy Sraosha for help, saying: "Come thou, holy, tall-formed Sraosha, [then he brings unto me some clean wood with his well-washed hands][3]: here comes Âzi, made by the Daêvas, who is about to strive against me, and wants to put out my life."

23 (51). 'And then the holy Sraosha wakes up the bird named Parôdar*s*, which ill-speaking people call Kahrkatâs, and the bird lifts up his voice against the mighty dawn:

24 (52). '"Arise, O men! recite the Ashem ya*d* vahi*s*tem that smites down the Daêvas. Lo! here is Bûshyãsta, the long-handed, coming upon you, who lulls to sleep again the whole living world as

[1] The Parsi, as soon as he has risen, must put on the Kôstî, wash his hands, and put wood on the fire.

[2] See Introd. IV, 19.

[3] The text seems to be corrupt: it must probably be emendated into 'bring into me . . .'

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soon as it has awoke: 'Sleep!' she says, 'sleep on, O man! the time is not yet come.'"

25 (52). '"For the three excellent things be never slack, namely, good thoughts, good words, and good deeds; for the three abominable things be ever slack, namely, bad thoughts, bad words, and bad deeds."

26 (53). 'And then bed-fellows address one another: "Rise up, here is the cock calling me up." Whichever of the two first gets up shall first enter paradise: whichever of the two shall first, with well-washed hands, bring clean wood unto the Fire, the son of Ahura Mazda, the Fire, well pleased with him and not angry, and fed as it required, will thus bless him:

27 (58). '"May herds of oxen grow for thee, and increase of sons: may thy mind be master of its vow, may thy soul be master of its vow, and mayst thou live on in the joy of the soul all the nights of thy life."

'This is the blessing which the Fire speaks unto him who brings him dry wood, well examined by the light of the day, well cleansed with godly intent.

28 (64). 'And whosoever will kindly and piously present one of the faithful with a pair of these my Parôdars birds, a male and a female, it is as though he had given[1] a house with a hundred columns, a thousand beams, ten thousand large windows, ten thousand small windows.

29 (67). 'And whosoever shall give to my Parôdars bird his fill of meat, I, Ahura Mazda, need not

[1] 'In the day of recompense' (Comm.); he shall be rewarded as though he had given a house, &c. . . . he shall receive such a house in paradise.

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interrogate him any longer; he shall directly go to paradise.'

III.

30 (70). The holy Sraosha asked the Drug, with his club uplifted against her: 'O thou wretched and wicked Drug! Thou then, alone in the material world, dost bear offspring without any male coming unto thee?'

31 (74). Then the Drug demon, the guileful one, answered: 'O holy, tall-formed Sraosha! It is not so, nor do I, alone in the material world, bear offspring without any male coming unto me.

32 (77). 'There are four males who are mine.

'And they make me conceive progeny as other males make their females.'

33 (78). The holy Sraosha asked the Drug, with his club uplifted against her: 'O thou wretched and wicked Drug! Who is the first of those males of thine?'

34 (79). Then the Drug demon, the guileful one, answered: 'O holy, tall-formed Sraosha! He is the first of my males who, being entreated by one of the faithful, does not give him anything, be it ever so little, of the riches he has treasured up[1].

35 (82). 'That man makes me conceive progeny as other males make their females.'

36 (83). The holy Sraosha asked the Drug, with his club uplifted against her: 'O thou wretched and wicked Drug! What is the thing that can counteract that?'

37 (84). Then the Drug demon, the guileful one, answered: 'O holy, tall-formed Sraosha! This is

[1] Cf. Farg. III, 34.

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the thing that counteracts it, namely, when a man unasked, kindly and piously, gives to one of the faithful something, be it ever so little, of the riches he has treasured up.

38 (87). 'He does thereby as thoroughly destroy the fruit of my womb as a four-footed wolf does, who tears the child out of a mother's womb.'

39 (88). The holy Sraosha asked the Drug, with his club uplifted against her: 'O thou wretched and wicked Drug! Who is the second of those males of thine?'

40 (89). Then the Drug demon, the guileful one, answered: 'O holy, tall-formed Sraosha! He is the second of my males who, making water, lets it fall along the upper forepart of his foot.

41 (92). 'That man makes me conceive progeny as other males make their females.'

42 (93). The holy Sraosha asked the Drug, with his club uplifted against her: 'O thou wretched and wicked Drug! What is the thing that can counteract that?'

43 (94). Then the Drug demon, the guileful one, answered: 'O holy, tall-formed Sraosha! This is the thing that counteracts it, namely, when the man rising up[1] and stepping three steps further off, shall say three Ahuna-Vairya, two humatanãm, three hukhshathrôtemãm, and then chant the Ahuna-Vairya and offer up one Yênhê hâtãm.

[1] 'Nec stando mingens . . . facile visitur Persa' (Amm. Marc. XXIII, 6); Ardâ Vîrâf XXIV; Mainyô-i-khard II, 39; Saddar 56, Hyde 60. Cf. Manu IV, 47 seq., and Polack, Persien I, 67: 'Von einem in Paris weilenden Perser hinterbrachte man dem König, um seine Emancipation und Abtrünnigkeit vom Gesetz zu beweisen, dass er Schweinefleisch esse und stehend die Function verrichte.'

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44 (98). 'He does thereby as thoroughly destroy the fruit of my womb as a four-footed wolf does, who tears the child out of a mother's womb.'

45 (99). The holy Sraosha asked the Drug, with his club uplifted against her: 'O thou wretched and wicked Drug! Who is the third of those males of thine?'

46 (100). Then the Drug demon, the guileful one, answered: 'O holy, tall-formed Sraosha! He is the third of my males who during his sleep emits seed.

47 (102). 'That man makes me conceive progeny as other males make their females.'

48 (103). The holy Sraosha asked the Drug, with his club uplifted against her: 'O thou wretched and wicked Drug! What is the thing that can counteract that?'

49 (104). Then the Drug demon, the guileful one, answered: 'O holy, tall-formed Sraosha! this is the thing that counteracts it, namely, if the man, when he has risen from sleep, shall say three Ahuna-Vairya, two humatanãm, three hukhshathrô-temãm, and then chant the Ahuna-Vairya and offer up one Yê*n*hê hâtãm.

50 (107). 'He does thereby as thoroughly destroy the fruit of my womb as a four-footed wolf does who tears the child out of a mother's womb.'

51 (108). Then he shall speak unto Spe*n*ta Ârmaiti[1], saying: 'O Spe*n*ta Ârmaiti, this man do I deliver unto thee; this man deliver thou back unto me, against the mighty day of resurrection; deliver him back as one who knows the Gâthas, who

[1] The genius of the earth (cf. Farg. II, 10).

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knows the Yasna, and the revealed law[1], a wise and clever man, who is the Word incarnate.

52 (112). 'Then thou shalt call his name "Fire-creature, Fire-seed, Fire-offspring, Fire-land," or any name wherein is the word Fire[2].'

53 (113). The holy Sraosha asked the Drug, with his club uplifted against her: 'O thou wretched and wicked Drug! Who is the fourth of those males of thine?'

54 (114). Then the Drug demon, the guileful one, answered: 'O holy, tall-formed Sraosha! This one is my fourth male who, either man or woman, being more than fifteen years of age, walks without wearing the sacred girdle and the sacred shirt[3].

55 (115). 'At the fourth step[4] we Daêvas, at once, wither him even to the tongue and the marrow, and he goes thenceforth with power to destroy the world of the holy spirit, and he destroys it like the Yâtus and the Zandas[5].'

56 (117). The holy Sraosha asked the Drug, with his club uplifted against her: 'O thou wretched and wicked Drug, what is the thing that can counteract that?'

57 (118). Then the Drug demon, the guileful one, answered: 'O holy, tall-formed Sraosha! There is no means of counteracting it;

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[1] Literally, 'the answers made to the questions (of Zarathustra).'

[2] Cf. Introd. IV, 30, and Orm. Ahr. § 205.

[3] The Kôstî and the Sadarah; see above, p. 191, n. 4. It is the sin known as kushâd duvârisnî (Mainyô-i-khard II, 35; Ardâ Vîrâf XXV, 6).

[4] 'Going three steps without Kôstî is only a three Sraoshô-karana sin; from the fourth step, it is a tanâfûhr sin' (Comm.)

[5] For the Yâtus, see Introd. IV, 20; the zanda is a hobgoblin.

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58 (120). 'When a man or a woman, being more than fifteen years of age, walks without wearing the sacred girdle or the sacred shirt.

59 (120). 'At the fourth step we Daêvas, at once, wither him even to the tongue and the marrow, and he goes thenceforth with power to destroy the world of the holy spirit, and he destroys it like the Yâtus and the Zandas.'

IV.

60 (122). Demand of me, thou upright one! of me who am the Maker, the best of all beings, the most knowing, the most pleased in answering what is asked of me; demand of me that thou mayst be the better, that thou mayst be the happier.

61 (123). Zarathustra asked Ahura Mazda: 'Who grieves thee with the sorest grief? Who pains thee with the sorest pain?'

62 (124). Ahura Mazda answered: 'It is the Gahi[1], O Spitama Zarathustra! who goes a-whoring after the faithful and the unfaithful, after the worshippers of Mazda and the worshippers of the Daêvas, after the wicked and the righteous[2].

63 (125). 'Her look dries up one third of the mighty floods that run from the mountains; her look withers one third of the beautiful, golden hued, growing plants;

64 (127). 'Her look withers one third of the grass

[1] The courtezan, as an incarnation of the female demon Gahi (see Introd. IV, 15).

[2] '[Whether she gives up her body to the faithful or to the unfaithful], there is no difference; when she has been with three men, she is guilty of death' (Comm.)

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wherewith Spenta Ârmaiti[1] is clad[2], and her touch withers in the faithful one third of his good thoughts, of his good words, of his good deeds, one third of his strength, of his fiend-killing power, and of his holiness[3].

65 (129). 'Verily I say unto thee, O Spitama Zarathustra! such creatures ought to be killed even more than gliding snakes[4], than howling wolves, than the wild she-wolf that falls upon the fold, or than the she-frog that falls upon the waters with her thousandfold brood.'

66 (133). Demand of me, thou upright one! of me who am the Maker, the best of all beings, the most knowing, the most pleased in answering what is asked of me; demand of me that thou mayst be the better, that thou mayst be the happier.

67–68 (133). Zarathustra asked Ahura Mazda: 'If a man shall come unto a woman who has an issue of blood, either out of the ordinary course or at the usual period, and he does so wittingly and knowingly[5], and she allows it wilfully, wittingly, and

[1] The earth.

[2] Doubtful. The Pahlavi translation has, 'One third of the strength of Spenta Ârmaiti.'

[3] 'If a Gahi (courtezan) look at running waters, they fall; if at trees, they are stunted; if she converse with a pious man, his intelligence and his holiness are withered by it' (Saddar 67; Hyde 74). Cf. Manu IV, 40 seq.

[4] It is written in the law (the Avesta): 'O Zartust Isfitamân! with regard to woman, I say to thee that any woman that has given up her body to two men in one day is sooner to be killed than a wolf, a lion, or a snake: any one who kills such a woman will gain as much merit by it as if he had provided with wood a thousand fire-temples, or destroyed the dens of adders, scorpions, lions, wolves, or snakes' (Old Rav. 59 b).

[5] 'Knowing her state and knowing that it is a sin' (Comm.)

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knowingly, what is the atonement for it, what is the penalty that he shall pay to atone for the deed they have done?'

69 (136). Ahura Mazda answered: 'If a man shall come unto a woman who has an issue of blood, either out of the ordinary course or at the usual period, and he does so wittingly and knowingly, and she allows it wilfully, wittingly, and knowingly;

70 (137). 'He shall slay a thousand head of small cattle; he shall godly and piously offer up to the fire [1] the entrails [2] thereof together with Zaothra-libations; he shall bring the shoulder bones to the good waters [3].

71 (140). 'He shall godly and piously bring unto the fire a thousand loads of soft wood, of Urvâsna, Vohu-gaona, Vohu-kereti, Hadhâ-naêpata, or of any sweet-scented plant [4].

72 (142). 'He shall tie and consecrate a thousand bundles of baresma; he shall godly and piously offer up to the good waters a thousand Zaothra-libations, together with the Haoma and the meat, cleanly prepared and well strained by a pious man, together with the roots of the tree known as Hadhâ-naêpata [5].

73 (144). 'He shall kill a thousand snakes of

[1] To the Bahrâm fire.

[2] The ōmentum (afsman) or epipleon. Strabo XV, 13: τοῦ ἐπίπλου τι μικρὸν τιθέασι, ὡς λέγουσί τινες, ἐπὶ τὸ πῦρ. 'Ascending six steps they showed me in a Room adjoining to the temple, their Fire which they fed with Wood, and sometimes Burn on it the Fat of the Sheep's Tail.' A Voyage Round the World, Dr. J. F. Gemelli, 1698.

[3] The meat is eaten by the faithful (Asp.); cf. Herod. I, 132.

[4] Cf. Farg. XIV, 3 seq.

[5] See above, p. 94, n. 1.

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those that go upon the belly, two thousand of the other kind[1]: he shall kill a thousand land frogs and two thousand water frogs; he shall kill a thousand corn-carrying ants and two thousand of the other kind[2].

74 (147). 'He shall throw thirty bridges over canals; he shall undergo a thousand stripes with the Aspahê-astra, a thousand stripes with the Sraoshô-karana[3].

75 (149). 'This is the atonement, this is the penalty that he shall pay to atone for the deed that he has done.

76 (150). 'If he shall pay it, he shall enter the world of the holy ones; if he shall not pay it, he shall fall down into the world of the wicked, into that dark world, made of darkness, the offspring of darkness[4].'

FARGARD XIX.

I (1–11). Angra Mainyu attempts to kill Zarathustra, and, when he fails, tempts him. Zarathustra withstands both assaults with weapons both material and spiritual.

II (11–43). Zarathustra applies to Ahura Mazda for a revelation of the law. He is taught how the fiend may be repelled, how the creation of Mazda is to be worshipped, how uncleanness is to be washed away, and what becomes of the soul after death.

III (43–47). Angra Mainyu and his host, driven to despair, and feeling themselves powerless, flee down into hell.

This chapter may be entitled 'The Revelation,' and considered as the frame-work of the Vendîdâd, the remainder of which should have its place between the first and the third part; as the first part

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[1] 'Two thousand mâr bânak' (Comm.) See above, p. 157, n. 1.

[2] 'Two thousand dârak' (Comm.) See above, p. 157, n. 4.

[3] Five tanâfûhrs, that is six thousand dirhems.

[4] §§ 75, 76=Farg. XIV, 18.

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shows the fiend's struggles to prevent the revelation, and the third shows the effects of it; the second being, as it were, an abstract of the law, an abridged Vendîdâd.

The text and the Pahlavi commentary of this Fargard are translated in Haug's Essays, p. 253 seq., p. 333 seq., and p. 379 seq.

I.

1. From the region of the north, from the regions of the north[1], forth rushed Angra Mainyu, the deadly, the Daêva of the Daêvas[2]. And thus spake the guileful one, he the evil-doer Angra Mainyu, the deadly: 'Drug, rush down upon him! destroy the holy Zarathustra!' The Drug came rushing along, the demon Bûiti[3], the unseen death, the hell-born.

2 (5). Zarathustra chanted aloud the Ahuna-Vairya[4]: 'The will of the Lord is the law of holiness; the riches of Vohu-manô shall be given to him who works in this world for Mazda, and wields according to the will of Ahura the power he gave to him to relieve the poor.'

(He added): 'Offer up prayers to the good waters of the good Dâitya[5]!

'Profess the law of the worshippers of Mazda!'

The Drug dismayed, rushed away, the demon Bûiti, the unseen death, the hell-born.

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[1] From hell; cf. p. 75, n. 2.

[2] 'The fiend of fiends,' the arch-fiend.

[3] 'How does death enter the body of man? There are several Druges from Ahriman, who come into the body and the soul of man: one of whom is a Drug known as Bût; she is the forerunner of death; when the time of the end is at hand, she produces in the body of man such excessive heat that he falls ill' (Dâdâr i Dâdûkht, British Museum, Add. 8994, 130 a).

[4] See above, p. 98, n. 2.

[5] The river in Airyana Vaêgô; see Farg. I, 3, and Introd. III, 15.

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3 (7). And the Drug, the guileful one, said unto Angra Mainyu: 'O baneful Angra Mainyu! I see no way to kill him, so great is the glory of the holy Zarathustra.'

Zarathustra saw (all this) from within his soul: 'The evil-doing Daêvas and Drvants[1] (thought he) take counsel together for my death.'

4 (11). Up started Zarathustra, forward went Zarathustra, unshaken by the evil spirit, by the hardness of his malignant riddles[2], swinging stones in his hand, stones as big as a house[3], which he obtained from the Maker, Ahura Mazda, he the holy Zarathustra.

'At what on this wide, round earth, whose ends lie afar, at what dost thou swing (those stones), thou who standest by the river Darega[4], upon the mountains, in the mansion of Pourusaspa[5]?'

5 (16). Thus Zarathustra answered Angra Mainyu: 'O evil-doer, Angra Mainyu! I will smite the creation of the Daêva; I will smite the Nasu, a creature of the Daêva; I will smite the Pairika Knãthaiti[6], till the fiend-smiter Saoshyant come up to life out

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[1] See Introd. IV, 22.

[2] This is a fragment of an old myth in which Zarathustra and Angra Mainyu played respectively the parts of Oedipus and the Sphinx. See, for further explanation, Orm. Ahr. §§ 163–165.

[3] See Introd. IV, 40. The Commentary has, 'Some say, those stones are the Ahuna-Vairya.' In another attempt to account for a mythical expression, which was no longer understood, those thunderbolts were turned into the nine-knotted stick used in the Barashnûm (see Farg. IX, 14; Comm. and Asp.)

[4] See Introd. III, 15.

[5] The father of Zarathustra.

[6] Cf. Farg. I, 10, and Introd. IV, 21.

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of the lake Kãsava, from the region of the dawn, from the regions of the dawn[1].'

6 (20). Again to him said the guileful one, the Maker of the evil world, Angra Mainyu: 'Do not destroy my creatures, O holy Zarathustra! Thou art the son of Pourusaspa[2], just born of thy mother[3]. Renounce the good law of the worshippers of Mazda, and thou shalt gain such a boon as the murderer[4] gained, the ruler of the nations.'

7 (24). Thus in answer to him said Spitama Zarathustra: 'No! never will I renounce the good law of the worshippers of Mazda, though my body, my life, my soul should burst!'

8 (27). Again to him said the guileful one, the Maker of the evil world, Angra Mainyu: 'By whose Word wilt thou strike, by whose Word wilt thou repel, by whose weapon will the good creatures (strike and repel) my creation who am Angra Mainyu?'

9 (29). Thus in answer to him said Spitama Zarathustra: 'The sacred mortar, the sacred cup, the Haoma, the Words taught by Mazda, these are my weapons, my best weapons! By this Word will I strike, by this Word will I repel, by this weapon the good creatures (will strike and repel thee), O evil-doer, Angra Mainyu! To me Spenta Mainyu gave it, he gave it to me in the boundless Time[5];

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[1] See Introd. IV, 39–40. [2] 'I know thee' (Comm.)

[3] Doubtful (cf. § 46); possibly, 'I was invoked by thy mother.' The Commentary has, 'Some explain thus: Thy forefathers worshipped me: worship me also.'

[4] Ajis Dahâka or Zohâk, who, as a legendary king, is said to have ruled the world for a thousand years (Introd. IV, 11).

[5] See Introd. IV, 42. The Ahuna-Vairya was revealed before

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to me the Amesha Spe*n*tas, the all-ruling, the all-beneficent, gave it.'

10 (35). Zarathu*s*tra chanted aloud the Ahuna-Vairya. The holy Zarathu*s*tra said aloud: 'This I ask thee: teach me the truth, O Lord[1]! . . .'

II.

11 (37). Zarathu*s*tra asked Ahura Mazda: 'O Ahura Mazda, most beneficent spirit, Maker of the material world, thou Holy One! [he was sitting by the Dare*g*a, on the mountain[2], praying to Ahura Mazda, to the good Vohu-manô, to Asha Vahi*s*ta, Khshathra Vairya, and Spe*n*ta Ârmaiti;]

12 (39). 'How shall I make the world free from that Dru*g*, from the evil-doer Angra Mainyu? How shall I drive away direct defilement? How indirect defilement? How shall I drive the Nasu from the house of the worshippers of Mazda? How shall I cleanse the faithful man? How shall I cleanse the faithful woman?'

13 (42). Ahura Mazda answered: 'Invoke, O Zarathu*s*tra! the good law of Mazda.

'Invoke, O Zarathu*s*tra! the Amesha Spe*n*tas who rule over the seven Karshvares of the earth[3].

'Invoke, O Zarathu*s*tra! the sovereign Heaven, the boundless Time[4], and Vayu[5], whose action is most high.

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the creation of the world (Yasna XIX), and consequently in the boundless Time.

[1] This verse is the beginning of a Gâtha (Yasna XLIV), in which Zarathu*s*tra applies to Ahura Mazda to be taught the mysteries of the world and of the law.

[2] See § 4 and Introd. III, 15.

[3] See Introd. IV, 7.

[4] See Introd. IV, 42.

[5] See Introd. IV, 15.

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'Invoke, O Zarathustra! the powerful Wind, made by Mazda, and Spenta [Ârmaiti][1], the fair daughter of Ahura Mazda.

14 (46). 'Invoke, O Zarathustra! my Fravashi[2], who am Ahura Mazda, the greatest, the best, the fairest of all beings, the most solid[3], the most intelligent, the best shapen, the highest in holiness, and whose soul is the holy Word[4]!

'Invoke, O Zarathustra! this creation of mine, who am Ahura Mazda.'

15 (50). Zarathustra took those words from me, (and said): 'I invoke the holy creation of Ahura Mazda.

'I invoke Mithra[5], the lord of wide pastures, a god armed with beautiful weapons, with the most glorious of all weapons, with the most fiend-smiting of all weapons.

'I invoke the holy, tall-formed Sraosha[6], who wields a club in his hand, to bear upon the heads of the fiends.

16 (54). 'I invoke the most glorious holy Word.

'I invoke the sovereign Heaven, the boundless Time, and Vayu, whose action is most high.

'I invoke the mighty Wind, made by Mazda, and Spenta (Ârmaiti), the fair daughter of Ahura Mazda.

'I invoke the good law of Mazda, the fiend-destroying law of Zarathustra.'

17 (58). Zarathustra asked Ahura Mazda: 'O Maker of the good world, Ahura Mazda! With

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[1] See Introd. IV, 30.
[2] See Introd. IV, 37.
[3] See Introd. IV, 5.
[4] Mâthra Spenta; see Introd. IV, 40.
[5] See Introd. IV, 8.
[6] See Introd. IV, 31, and cf. Farg. XVIII, 22 seq.

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what manner of sacrifice shall I worship, with what manner of sacrifice shall I worship and forward this creation of Ahura Mazda?'

18 (60). Ahura Mazda answered: 'Go, O Spitama Zarathustra! towards that tree[1] that is beautiful, high-growing, and mighty amongst the high-growing trees, and say thou these words: "Hail to thee! O good, holy tree, made by Mazda! Ashem vohu[2]!"

19 (63). 'Let the faithful man cut off a twig of baresma, long as a ploughshare, thick as a barley-corn[3]. The faithful one, holding it in his left hand, shall not leave off keeping his eyes upon it[4], whilst he is offering up the sacrifice to Ahura Mazda and to the Amesha-Spentas, and to the high and beautiful golden Haomas, and to Vohu-manô[5] and to the good Râta[6], made by Mazda, holy and excellent[7].'

20 (67). Zarathustra asked Ahura Mazda: 'O thou, all-knowing Ahura Mazda! thou art never asleep, never intoxicated, thou Ahura Mazda! Vohu-manô[8] gets directly defiled: Vohu-manô gets indirectly de-

[1] The tree, whatever it is, from which the baresma is taken. See p. 22, n. 2.

[2] See § 22.

[3] Doubtful.

[4] The Parsis are recommended to keep their eyes on the baresma during the sacrifice: 'A man is offering the Darûn, he has said all the required Avesta, but he has not looked at the baresma: what is the rule? It would have been better if he had looked at it: however he may proceed to the meal' (Old Rav. 97 b).

[5] See Introd. IV, 7.

[6] See Introd. IV, 30.

[7] Doubtful. Possibly, 'While he is offering up the high and beautiful Haomas, and Vohu-manô (good thoughts) and the good Râta (sacrificial presents).'

[8] Vohu-manô is often used as a designation of the faithful one, literally, 'the good-minded;' this is the meaning which is given to it in this passage by the Commentary, and it certainly belongs

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filed; the Daêvas defile him from the bodies smitten by the Daêvas[1]: let Vohu-manô be made clean.'

21 (70). Ahura Mazda answered: 'Thou shalt take some gômêz from a bull ungelded and such as the law requires it[2]; thou shalt take the man who is to be cleansed[3] to the field made by Ahura[4], and the man that is to cleanse him shall draw the furrows[5].

22 (73). 'He shall recite a hundred Ashem vohu: "Holiness is the best of all good. Happy, happy the man who is holy with perfect holiness!"

'He shall chant two hundred Ahuna-Vairya: "The will of the Lord is the law of holiness; the riches of Vohu-manô shall be given to him who works in this world for Mazda, and wields according to the will of Ahura the power he gave to him to relieve the poor."

'He shall wash Vohu-manô four times with the gômêz from the ox, and twice with the water made by Mazda[6].

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to it in the second part of § 25; but in the first part of the same clause it is translated 'clothes,' a meaning which is not unlikely in itself, as Vohu-manô, being the Amshaspand of cattle, may designate, and in fact did designate, the skins of cattle and leather (Comm. ad Farg. XVIII, 2). On the whole the description in the text applies to the cleansing both of the man and of the clothes, and Vohu-manô sometimes means the one, and sometimes the other.

[1] From dead bodies.

[2] The so-called Varasiô; 'it must be of a white colour; if a single hair on its body be found other than white, the animal is rejected as unfit for the purpose' (Sorâbji Kâvasji Khambâtâ, in the Indian Antiquary, VII, 180).

[3] Or better, 'the things that are to be cleansed.'

[4] The place of the cleansing, the Barashnûm-gâh (see Farg. IX, 3).

[5] See Farg. IX, 10.

[6] This can hardly refer to the cleansing of the man, as the man

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23 (76). 'Thus Vohu-manô shall be made clean, and clean shall be the man. Then he shall take up Vohu-manô[1] with his left arm and his right, with his right arm and his left: and thou shalt lay down Vohu-manô under the mighty structure of the bright heavens, by the light of the stars made by the gods, until nine nights have passed away[2].

24 (80). 'When nine nights have passed away, thou shalt bring libations unto the fire, thou shalt bring hard wood unto the fire, thou shalt bring incense of Vohu-gaona unto the fire, and thou shalt perfume Vohu-manô therewith.

25 (82). 'Thus shall Vohu-manô become clean, thus shall the man be clean[3]: he shall take up Vohu-manô with the right arm and the left, with the left arm and the right, and Vohu-manô[4] shall say aloud: "Glory be to Ahura Mazda! Glory be to the Amesha-Spe*n*tas! Glory be to all the other holy beings."'

26 (85). Zarathu*s*tra asked Ahura Mazda: 'O thou all-knowing Ahura Mazda: Should I urge upon the godly man, should I urge upon the godly woman, should I urge upon the wicked Daêva-worshipper who lives in sin, that they have once to leave behind them the earth made by Ahura,

ought to be washed six times with gômêz and three times with water (see Farg. VIII, 37 seq.; IX, 28 seq.)

[1] 'The clothes' (Comm.)

[2] The clothes of the unclean shall be exposed to the air for nine nights, all the time while he himself is confined in the Armê*s*t-gâh. The rules for the cleansing of clothes that have been worn by the dead himself are different (see Farg. VII, 12 seq.)

[3] 'Thus Vohu-manô shall be clean—the clothes; thus the man shall be clean—he who wears those clothes' (Comm.)

[4] The faithful one.

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that they have to leave the water that runs, the corn that grows, and all the rest of their wealth [1]?'

Ahura Mazda answered: 'Thou shouldst, O holy Zarathustra.'

27 (89). O Maker of the material world, thou Holy One! Where are the rewards given? Where does the rewarding take place? Where is the rewarding fulfilled? Whereto do men come to take the reward that, in their life in the material world, they have won for their souls?

28 (90). Ahura Mazda answered: 'When the man is dead, when his time is over, then the hellish, evil-doing Daêvas assail him; and when the third night is gone, when the dawn appears and brightens up, and makes Mithra, the god with beautiful weapons, reach the all-happy mountains, and the sun is rising:

29 (94). 'Then the fiend, named Vîzaresha, carries off in bonds [2] the souls of the wicked Daêva-worshippers who live in sin. The soul enters the way made by Time, and open both to the wicked and to the righteous. At the head of the *Kinvad* bridge, the holy bridge made by Mazda [3], they ask for their spirits and souls the

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[1] 'Linquenda tellus, et domus et placens
Uxor, nec harum, quas colis arborum. . . .'

The translation is doubtful in its details; yet there is little doubt that the sentence refers to future life (cf. § 27). Aspendiârji translates, 'Shall the godly man . . . arise (from the dead) . . .?' which seems to be the meaning of the Pahlavi Commentary too.

[2] 'Every one has a noose cast around his neck: when a man dies, if he has been a righteous man, the noose falls from his neck; if a wicked, they drag him with that noose down into hell' (Comm.; cf. Farg. V, 8, and Introd. IV, 26).

[3] The *Kinvad* bridge extends over hell and leads to paradise: for the souls of the righteous it widens to the length of nine javelins;

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reward for the worldly goods which they gave away here below[1].

30 (98). 'Then comes the well-shapen, strong and tall-formed maid[2], with the dogs at her sides[3], one who can distinguish[4], who is graceful[5], who does what she wants, and is of high understanding.

'She makes the soul of the righteous one go up above the Hara-berezaiti[6]; above the *K*inva*d* bridge she places it in the presence of the heavenly gods themselves.

31 (102). 'Up rises Vohu-manô[7] from his golden seat; Vohu-manô exclaims: "How hast thou come to us, thou holy one, from that decaying world into this undecaying one[8]?"

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for the souls of the wicked it narrows to a thread, and they fall down into hell (cf. Ard*â* Vîrâf V, 1). This bridge is known in many mythologies; it is the Sirath bridge of the Musulmans; not long ago they sang in Yorkshire of 'the Brig o' Dread, na brader than a thread' (Thoms, Anecdotes, 89), and even nowadays the peasant in Nièvre tells of a little board—

'Pas pu longue, pas pu large
Qu'un ch'veu de la Sainte Viarge,'

which was put by Saint Jean d'Archange between the earth and paradise:

'Ceux qu'saront la raison (=l'oraison?) d'Dieu
Par dessus passeront.
Ceux qu'la sauront pas
Au bout mourront.' (Mélusine, p. 70.)

[1] Cf. Farg. III, 34, 35; XVIII, 33 seq.

[2] The soul of the dead, on the fourth day, finds itself in the presence of a maid, of divine beauty or fiendish ugliness, according as he himself was good or bad, and she leads him into heaven or hell: this maid is his own conscience (Yasht XXII).

[3] The dogs that keep the *K*inva*d* bridge (see Farg. XIII, 9).

[4] The good from the wicked. [5] Doubtful.

[6] The heavenly mountain, whence the sun rises, and upon which the abode of the gods rests.

[7] The door-keeper of paradise; a Zoroastrian Saint-Pierre.

[8] Cf. Farg. VII, 52.

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32 (105). 'Gladly pass the souls of the righteous to the golden seat of Ahura Mazda, to the golden seat of the Amesha-Spentas, to the Garô-nmânem[1], the abode of Ahura Mazda, the abode of the Amesha-Spentas, the abode of all the other holy beings.

33 (108). 'As to the godly man that has been cleansed[2], the wicked evil-doing Daêvas tremble at the perfume of his soul after death, as a sheep does on which a wolf is falling[3].

34 (110). 'The souls of the righteous are gathered together there: Nairyô-sangha[4] is with them; a friend of Ahura Mazda is Nairyô-sangha.

'Do thou thyself invoke, O Zarathustra! this world of Ahura Mazda.'

35 (114). Zarathustra took those words from Ahura Mazda: 'I invoke the holy world, made by Ahura Mazda.

'I invoke the earth made by Ahura, the water made by Mazda, the holy trees.

'I invoke the sea Vouru-kasha[5].

'I invoke the shining sky.

'I invoke the eternal and sovereign luminous space[6].

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[1] The Garothmân of the Parsis; literally, 'the house of songs.'

[2] That has performed the Barashnûm.

[3] Ormazd is all perfume, Ahriman is infection and stench (Bundahis I; Eznig, Refutatio Haeresiarum II); the souls of their followers partake of the same qualities, and by the performance of the Barashnûm both the body and the soul are perfumed and sweetened.

[4] The messenger of Ahura Mazda (cf. Farg. XXII, 7).

[5] See Introd. IV, 11.

[6] See Introd. IV, 42.

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36 (120). 'I invoke the bright, all glorious, blissful abode of the holy ones.

'I invoke the Garô-nmânem, the abode of Ahura Mazda, the abode of the Amesha-Spe*n*tas, the abode of all the other holy beings.

'I invoke the sovereign place of eternal weal [1], and the *K*inva*d* bridge made by Mazda.

37 (123). 'I invoke the good Saoka [2], whose looks go far and wide.

'I invoke the mighty Fravashis [3] of the righteous.

'I invoke the whole creation of weal.

'I invoke Verethraghna [4], made by Ahura, who wears the glory made by Mazda [5].

'I invoke Ti*s*trya [6], the bright and glorious star, in the shape of a golden-horned bull.

38 (127). 'I invoke the holy, beneficent Gâthas [7], who rule over the ratus [8]:

'I invoke the Ahunavaiti Gâtha;

'I invoke the U*s*tavaiti Gâtha;

'I invoke the Spe*n*ta-mainyu Gâtha;

'I invoke the Vohu-khshathra Gâtha;

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[1] Misvâna gâtva, another name of the heavenly spaces; it designates heaven as the abode and source of all blessings, of all savah, or saoka.

[2] A personification of the Ormazdean weal.

[3] See Introd. IV, 37.

[4] See Introd. IV, 14, and Yasht XIV.

[5] The *hv*arenô or light of sovereignty (Introd. IV, 11).

[6] See Introd. IV, 13, and Yasht VIII.

[7] The five collections of hymns which form the oldest and holiest part of the Yasna and of the Avesta (Yasna XXVIII–XXXIV; XLIII–XLVI; XLVII–L; LI; LIII); they are named after their first words.

[8] The chiefs of creation (Introd. IV, 35); 'they rule over the ratus insomuch as it is by their means that other beings are invoked' (Comm.)

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'I invoke the Vahistôisti Gâtha.

39 (129). 'I invoke the Karshvares of Arzahê and Savahê;

'I invoke the Karshvares of Fradadhafshu and Vidadhafshu;

'I invoke the Karshvares of Vourubaresti and Vouruzaresti;

'I invoke the bright *Hv*aniratha[1];

'I invoke the bright, glorious Haêtum*a*nt[2];

'I invoke the good Ashi[3];

['I invoke the good *K*isti[4];]

'I invoke the most right *K*ista[5];

'I invoke the glory of the Aryan regions[6];

'I invoke the glory of the bright Yima, the great shepherd[7].

40 (133). 'Let him be worshipped with sacrifice, let him be gladdened, gratified, and satisfied, the holy Sraosha, the tall-formed, fiend-smiting, holy Sraosha[8].

'Bring libations unto the Fire, bring hard wood unto the Fire, bring incense of Vohu-gaona unto the Fire.

'Offer up the sacrifice to the Vâzista fire, which

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[1] See Introd. IV, 7. [2] See Farg. I, 14.

[3] See Introd. IV, 30.

[4] An angel of knowledge; the clause is found only in the Vendîdâd Sâdah.

[5] Religious knowledge.

[6] The light of sovereignty, *hv*arenô, which if secured by the Aryans makes them rule over their enemies (cf. Introd. IV, 11).

[7] See Introd. IV, 18, and Farg. II.

[8] This praise of Sraosha was probably introduced here with reference to the great part he plays in the fate of the soul after death, and to the performance of the sadis ritual (see above, p. 87, n. 4).

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smites the fiend Spengaghra[1]: bring unto it the cooked meat and the offerings of boiling milk[2].

41 (137). 'Offer up the sacrifice to the holy Sraosha, that the holy Sraosha may smite down the fiend Kunda[3], who is drunken without drinking. He will fall upon the men of the Drug, the slothful ones[4], the wicked Daêva-worshippers, who live in sin.

[42[5]. 'I invoke the Kara fish[6], who lives beneath waters in the bottom of the deep lakes.

'I invoke the ancient and sovereign Merezu[7], the greatest seat of battle in the creation of the two spirits[8].

'I invoke the seven bright Sravah[9] with their sons and their flocks.

III.

43. 'They run about to and fro, their minds waver to and fro[10], Angra Mainyu the deadly, the

[1] See Introd. IV, 13.

[2] Doubtful.

[3] The same as Kundi; see Farg. XI, 9.

[4] Those who neglect their religious duties. The translation is doubtful.

[5] From the Vendîdâd Sâdah. The clause may have belonged to the original text; it is preceded by another clause which certainly did not belong to it, and part of which is cited in the Commentary ad Farg. VIII, 103, where it would have been more suitably placed: 'When he has been cleansed in the next inhabited place, he may then sow and till the pasture fields, as food for the sheep and as food for the ox.'

[6] The Kar-mâhî (see above, p. 59, n. 4).

[7] According to Professor Justi, 'the milky way' (Handbuch der Zendsprache s. v.), an Iranian representative of the Eddic Bifrost. There is much probability in that translation.

[8] Doubtful.

[9] A word of unknown meaning.

[10] Up and down, in hope and despair.

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Daêva of the Daêvas; I*n*dra the Daêva, Sâuru the Daêva, N*au*nghaithya the Daêva, Taurvi and Zairi[1], Aêshma of the wounding spear[2], Akatasha the Daêva[3], Zaurva[4], baneful to the fathers, Bûiti the Daêva[5], Driwi[6] the Daêva, Daiwi[7] the Daêva, Kasvi[8] the Daêva, Paitisha[9] the most Daêva-like amongst the Daêvas.]

44 (140). 'And he said, the guileful, the evil-doing Daêva, Angra Mainyu the deadly: "What! let the wicked, evil-doing Daêvas gather together at the head of Arezûra[10]."

45 (141). 'They rush, they run away, the wicked, evil-doing Daêvas; they run away with shouts, the wicked, evil-doing Daêvas; they run away casting the evil eye, the wicked, evil-doing Daêvas: "Let us gather together at the head of Arezûra!

46 (143). '"For he is just born the holy Zarathustra, in the house of Pourushaspa. How can we procure his death? He is the stroke that fells the fiends: he is a counter-fiend to the fiends; he is a Dru*g* to the Dru*g*. Down are the Daêva-worshippers, the Nasu made by the Daêva, the false-speaking Lie!"

47 (147). 'They run away, they rush away, the wicked, evil-doing Daêvas, into the depths of the dark, horrid world of hell.

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[1] See Introd. IV, 34.
[2] See Introd. IV, 22.
[3] See above, p. 136, n. 5.
[4] Old age.
[5] See above, p. 204, n. 3.
[6] Poverty; see above, Farg. II, 29.
[7] Lying; see above, Farg. II, 29.
[8] Meanness; see above, Farg. II, 29.
[9] 'Opposition, or counter-action,' a personification of the doings of Ahriman and of his marring power.
[10] At the gate of hell; see above, p. 24, n. 1.

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'Ashem vohu: Holiness is the best of all good.'

FARGARD XX.

Thrita, the First Healer.

Thrita was the first who drove back death and disease, as Ahura Mazda had brought to him down from heaven ten thousand healing plants that had been growing up around the tree of eternal life, the white Hôm or Gaokerena.

This Thrita is mentioned only once again in the Avesta, in Yasna IX, 7, where he appears to have been one of the first priests of Haoma. This accounts for his medical skill; as Haoma is a source of life and health, his first priests must have been the first healers.

Thrita was originally the same as Thraêtaona[1]. On one hand, we see that in the Rig-veda the great feat of Thraêtaona is ascribed to Trita as well as to Traitâna, and Trita Âptya, 'the son of the waters,' was as well the celestial priest who pours Haoma into rain as the celestial hero who kills the snake in storms. On the other hand, we see that Thraêtaona fulfilled the same functions as Thrita: according to Hamza he was the inventor of medicine[2]; the Tavids[3] against sickness are inscribed with his name, and we find in the Avesta itself the Fravashi of Thraêtaona invoked 'against itch, hot fever, humours, cold fever[4], vâvareshi, against the plagues created by the serpent[5].' We see from this passage that disease was understood as coming from the serpent; in other words, that it was considered a sort of poisoning[6], and this is the reason why the

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[1] See Introd. IV, 14.

[2] Ed. Gottwaldt, p. 23; cf. Mirkhond, Early Kings of Persia, Shea, p. 152.

[3] Formules of exorcism.

[4] Cf. Farg. VII, 58.

[5] Yasht XIII, 131.

[6] This theory, which modern science would not utterly reject, accounts for the great part which the serpent plays in the worship of Asklepios; as sickness comes from him, from him too must or may come the healing.

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killer of the serpent was invoked to act against it. Thus Thrita-Thraêtaona had a double right to the title of the first of the healers, both as a priest of Haoma and as the conqueror of the serpent[1].

1. Zarathustra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! Who was he who first of the healthful[2], the wise, the happy, the wealthy, the glorious, the strong men of yore[3], drove back sickness to sickness, drove back death to death[4], and first turned away the point of the poniard and the fire of fever from the bodies of mortals.'

2 (11). Ahura Mazda answered: 'Thrita it was who first of the healthful, the wise, the happy, the wealthy, the glorious, the strong man of yore, drove back sickness to sickness, drove back death to death, and first turned away the point of the poniard and the fire of fever from the bodies of mortals.

3 (12). 'He asked for a source of remedies[5]; he obtained it from Khshathra-Vairya[6], to withstand sickness and to withstand death, to withstand pain and fever, to withstand the disease[7], rottenness and

[1] It seems as if in the Vedas, too, Trita had been a healing god (Rig-veda VIII, 47, 13 seq.)

[2] Whom no weapon could wound, like Isfendiâr (Comm.)

[3] Or better, Paradhâta (or Pêshdâd), 'the kings of yore,' which became the name of the first Iranian dynasty.

[4] 'That is to say, who kept sickness in bonds, who kept death in bonds' (Comm.)

[5] Doubtful.

[6] As Khshathra-Vairya presides over metals, it was a knife he received, 'of which the point and the base were set in gold.' He was therefore the first who healed with the knife (cf. Farg. VII, 44); and it appears from § 4 that he was also the first who healed with herbs. As for the healing with the holy word, see Farg. XXII.

[7] Doubtful.

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infection which Angra Mainyu had created by his witchcraft against the bodies of mortals[1].

4 (15). 'And I Ahura Mazda brought down the healing plants that, by many hundreds, by many thousands, by many myriads, grow up all around the one Gaokerena[2].

5 (18). 'All this (health) do we call by our blessing-spells, by our prayers, by our praises, upon the bodies of mortals[3].

7 (19)[4]. 'To thee, O Sickness, I say avaunt! to thee, O Death, I say avaunt! to thee, O Pain, I say avaunt! to thee, O Fever, I say avaunt! to thee, O Disease, I say avaunt[5]!

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[1] The Vendîdâd Sâdah has here eight names of diseases: to withstand Sârana (head-ache), to withstand Sârastya (cold fever), to withstand Azana, to withstand Azahva, to withstand Kurugha, to withstand Azivâka, to withstand Duruka, and to withstand Astairya.

[2] The white Hôm, which is the king of healing plants (see Introd. IV, 28). The healing plants are said to have been created ten thousand in number, in order to oppose so many diseases that had been created by Ahriman (Bundahis IX; cf. Farg. XXII, 2). In India also, healing plants are said to have Soma for their king, and to have come down from heaven: 'Whilst coming down from heaven, the plants said: He will never suffer any wound, the mortal whom we touch' (Rig-veda X, 97, 17; cf. Haurvatât et Ameretât, §§ 46–47).

[3] Or possibly, All those (plants) do we bless, all those (plants) do we pray, all those (plants) do we praise, for (the weal of) the bodies of mortals.

[4] Vendîdâd Sâdah: 6. To withstand sickness, to withstand death, to withstand pain, to withstand fever, to withstand Sârana, to withstand Sârastya, to withstand Azana, to withstand Azahva, to withstand Kurugha, to withstand Azivâka, to withstand Duruka, to withstand Astairya, to withstand the disease, rottenness, and infection which Angra Mainyu has created by his witchcraft against the bodies of mortals.

[5] Vendîdâd Sâdah: To thee, O Sârana, I say avaunt! to thee,

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8 (21). 'By their might may we smite down the Drug! By their might may we smite the Drug! May they give to us strength and power, O Ahura[1]!

9[2] (23). 'I drive away sickness, I drive away death, I drive away pain and fever[3], I drive away the disease, rottenness, and infection which Angra Mainyu has created by his witchcraft against the bodies of mortals.

10 (25). 'I drive away all manner of diseases and deaths, all the Yâtus and Pairikas[4], and all the wicked Gainis[5].

11 (26). 'May the much-desired Airyaman[6] come here, for the men and women of Zarathustra to rejoice, for the faithful to rejoice; with the desirable reward that is won by means of the law, and with that boon for holiness that is vouchsafed by Ahura!

12 (29). 'May the much-desired Airyaman smite

O Sârastya, I say avaunt! to thee, O Asana, I say avaunt! to thee, O Asahva, I say avaunt! to thee, O Kurugha, I say avaunt! to thee, O Asivâka, I say avaunt! to thee, O Duruka, I say avaunt! to thee, O Astairya, I say avaunt!

[1] This clause is borrowed, with some alteration, from Yasna XXXI, 4; the original text is, 'May the strong power come to me, by the might of which we may smite down the Drug!'

[2] The Vendîdâd Sâdah has, 'I drive away Ishirê, I drive away Aghûirê, I drive away Aghra, I drive away Ughra.'

[3] The Vendîdâd Sâdah has, 'I drive away Sârana, I drive away Sârastya, I drive away Asana, I drive away Asahva, I drive away Kurugha, I drive away Asivâka, I drive away Duruka, I drive away Astairya.'

[4] See Introd. IV, 20–21.

[5] 'Gai' (Comm.), that is Gahi (see Introd. IV, 5); cf. p. 89, note 1, and Farg. XXII, 2, note.

[6] Or better, 'Airyaman, the bestower of good.' On Airyaman, see Farg. XXII. Clauses 11–12 are borrowed from Yasna LIV, 1, and form the prayer known as Airyama-ishyô.

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all manner of diseases and deaths, all the Yâtus and Pairikas, and all the wicked *G*ainis.'

[13. Yathâ ahû vairyô:—the will of the Lord is the law of holiness; the riches of Vohu-manô shall be given to him who works in this world for Mazda, and wields according to the will of Ahura the power he gave to him to relieve the poor.

K*e*m nâ mazdâ:—whom hast thou placed to protect me, O Mazda! while the hate of the fiend is grasping me? Whom but thy Âtar and Vohu-manô, by whose work the holy world goes on? Reveal to me the rules of thy law!

K*e* verethrem *g*â:—who is he who will smite the fiend in order to maintain thy ordinances? Teach me clearly thy rules for this world and for the next, that Sraosha may come with Vohu-manô and help whomsoever thou pleasest.

Keep us from our hater, O Mazda and Ârmaiti Spe*n*ta! Perish, O fiendish Dru*g*! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Dru*g*! Perish away to the regions of the north, never more to give unto death the living world of the holy spirit!][1]

FARGARD XXI.

Waters and Light.

I (1). Praise of the holy bull.

II (2–3). Invocation addressed to rain as a healing power.

III a (4–7). Joint invocation addressed to the waters and to the light of the sun.

III b (8–11). Joint invocation addressed to the waters and to the light of the moon.

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[1] From the Vendîdâd Sâdah.

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III c (12–17). Joint invocation addressed to the waters and to the light of the stars.

IV (18–21). Spells against disease.

I.

1. Hail, holy bull[1]! Hail to thee, beneficent bull! Hail to thee, who makest increase! Hail to thee, who makest growth! Hail to thee, who dost bestow thy gifts upon the excellent faithful, and who wilt bestow them on the faithful yet unborn! Hail to thee, whom the *G*ahi kills[2], and the ungodly Ashemaogha, and the wicked tyrant.

II.

2 (3). 'Come, come on, O clouds, along the sky, through the air, down on the earth, by thousands of drops, by myriads of drops:' thus say, O holy Zarathustra! 'to destroy sickness altogether, to destroy death altogether, to destroy altogether the sickness made by the *G*aini[3], to destroy altogether the death made by the *G*aini, to destroy altogether Gadha and Apagadha[4].

3 (9). 'If death come at eve, may healing come at daybreak!

'If death come at daybreak, may healing come at night!

[1] The primeval bull who was created by Ormazd and killed by Ahriman with the help of the *G*ahi. The praise of the holy bull serves as an introduction to the praise of the waters. There were old myths in which a cloud was compared to a bull in the atmosphere, from whom rain was supposed to come. (See Orm. Ahr. § 122 seq.; cf. Introd. V, 5. Clause 1 is to be recited when one meets an ox or any kind of cattle, Gr. Rav. 386.)

[2] Possibly, 'who dost kill the *G*ahi' (by means of gômêz).

[3] The *G*ahi (see Farg. XX, 10) as bringing sickness (cf. Farg. VII, 59).

[4] Names of diseases.

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'If death come at night, may healing come at dawn!

'Let showers shower down new waters, new earth, new trees, new health, and new healing powers.

III a.

4 (15). 'As the sea Vouru-kasha is the gathering place of waters [1], rise up, go up the aerial way and go down on the earth; go down on the earth and go up the aerial way [2]. Rise up and roll along! thou in whose rising and growing Ahura Mazda made the aerial way [3].

5 (20). 'Up! rise up and roll along! thou swift-horsed sun, above Hara Berezaiti, and produce light for the world (and mayst thou [O man!] rise up there, if thou art to abide in Garô-nmânem [4])[5], along the path made by Mazda, along the way made by the gods, the watery way they opened.

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[1] Waters and light are believed to flow from the same spring and in the same bed: 'As light rises up from Hara Berezaiti [Alborz, the mountain by which the earth is surrounded], so waters spring up from it and come back to it' (Bund. XX); every day the sun, moon, and stars rise up from Alborz, and every day all the waters on the earth come back together to the sea Vouru-kasha, and there collected come down again to the earth from the peaks of Alborz (Bund. VII, Gr. Rav. 431; cf. Farg. V, 15 seq.) As light comes from three different sources, the sun, the moon, and the stars, the waters are invoked three times, first in company with the sun, then with the moon, lastly with the stars, as if there should be three different movements of the rain connected with the three movements of light.

[2] Waters come down from the sky to the earth and come up back from the earth to the sky (see Farg. V, 15 seq.)

[3] Doubtful.

[4] 'If thou art a righteous man' (Comm.)

[5] The translation of this clause is doubtful.

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6 (23). 'And thou shalt keep away the evil by this holy spell[1]: Of thee [O child!] I will cleanse the birth and growth; of thee [O woman!] I will make the body and the strength pure; I make thee a woman rich in children and rich in milk;

7 (27). 'A woman[2] rich in seed, in milk, in fat, in marrow, and in offspring. I shall make for thee a thousand springs flow and run towards the pastures that will give food to the child.

III b.

8 (30). 'As the sea Vouru-kasha is the gathering place of waters, rise up, go up the aerial way, and go down on the earth; go down on the earth and go up the aerial way. Rise up and roll along! thou in whose rising and growing Ahura Mazda made the earth[3].

9 (31). 'Up! rise up, thou moon, that dost keep in thee the seed of the bull[4], rise up above Hara Berezaiti, and produce light for the world (and mayst thou [O man!] rise up there, if thou art to

[1] Doubtful; the text is corrupt. The spell refers to the cleansing and generative power of the waters; cf. the invocation to Ardvî Sûra, Farg. VII, 16: the waters are supposed to make females fertile as they make the earth. This spell was probably pronounced to facilitate childbirth.

[2] Or better, 'a female;' there are, in the text, two words for 'milk,' the one referring to the milk of women, the other to the milk of cows.

[3] Doubtful.

[4] When the bull died, 'what was bright and strong in his seed was brought to the sphere of the moon, and when it was cleansed there in the light of the astre, two creatures were shaped with it, a male and a female, from which came two hundred and seventy-two kinds of animals' (Bund. IV, X; cf. Orm. Ahr. §§ 125 and 127).

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abide in Garô-nmânem), along the path made by Mazda, along the way made by the gods, the watery way they opened.

10 (32). 'And thou shalt keep away the evil by this holy spell: Of thee [O child!] I will cleanse the birth and growth; of thee [O woman!] I will make the body and the strength pure; I make thee a woman rich in children and rich in milk;

11 (32). 'A woman rich in seed, in milk, in fat, in marrow, and in offspring. I shall make for thee a thousand springs flow and run towards the pastures that will give food to the child.

III c.

12 (32). 'As the sea Vouru-kasha is the gathering place of waters, rise up, go up the aerial way, and go down on the earth; go down on the earth and go up the aerial way. Rise up and roll along! thou in whose rising and growing Ahura Mazda made everything grow[1].

13 (33). 'Up! rise up, ye stars, that have in you the seed of waters[2], rise up above Hara Berezaiti, and produce light for the world (and mayst thou [O man!] rise up there, if thou art to abide in Garô-nmânem), along the path made by Mazda, along the way made by the gods, the watery way they opened.

14 (34). 'And thou shalt keep away the evil by this holy spell: Of thee [O child!] I will cleanse the birth and growth; of thee [O woman!] I will make

[1] Doubtful.

[2] When Tistrya, the storm god who gives rain, became a star (see Introd. IV, 36), it was thought that there was a relation between the stars and rain.

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the body and the strength pure; I make thee a woman rich in children and rich in milk;

15 (34). 'A woman rich in seed, in milk, in fat, in marrow, and in offspring. I shall make for thee a thousand springs flow and run towards the pastures that will give food to the child.

16 (34). 'As the sea Vouru-kasha is the gathering place of waters, rise up and gather together, go up the aerial way and go down on the earth; go down on the earth and go up the aerial way. Rise up and roll along!

17 (35). 'Up! rise up! away will the Ka*hv*u*z*i[1] fly and cry, away will Ayêhi[2] fly and cry, away will the *G*ahi, who is addicted to the Yâtu, fly and cry.

IV.

[18. 'I drive away Ishirê, I drive away Aghûirê, I drive away Aghra, I drive away Ughra; I drive away sickness, I drive away death, I drive away pain and fever; I drive away Sârana, I drive away Sârasti, I drive away A*z*ana, I drive away A*z*ahva, I drive away Kurugha, I drive away A*z*ivâka, I drive away Duruka, I drive away Astairya; I drive away the disease, rottenness, and infection which Angra Mainyu has created by his witchcraft against the bodies of mortals.

19. 'I drive away all manner of diseases and deaths, all the Yâtus and Pairikas, and all the wicked *G*ainis.

20. 'May the much-desired Airyaman come here, for the men and women of Zarathu*s*tra to rejoice, for the faithful to rejoice; with the desirable reward

[1] 'He who diminishes light, Ahriman' (Comm.)
[2] 'Sterility, Ahriman' (Comm.)

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that is won by means of the law, and with that boon for holiness that is vouchsafed by Ahura!

21. 'May the much-desired Airyaman smite all manner of diseases and deaths, all the Yâtus and Pairikas, and all the wicked *G*ainis.

22. 'Yathâ ahû vairyô:—the will of the Lord . . .[1].

'K*e*m nâ mazdâ:—whom hast thou placed to protect me . . .[1]?

'K*e* verethrem *g*â:—who is he who will smite the fiend . . .[1]?

23. 'Keep us from our hater, O Mazda and Ârmaiti Spe*n*ta! Perish, O fiendish Dru*g*! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Dru*g*! Perish, away to the regions of the north, never more to give unto death the living world of the holy spirit!'

FARGARD XXII.

Angra Mainyu creates 99,999 diseases: Ahura Mazda applies for healing to the holy word and to Airyaman.

Airyaman is an old Indo-Iranian god: in the Rig-veda he is an Âditya (Aryaman), who is seldom invoked alone, but nearly always in company with Mitra and Varu*n*a. His name, like Mitra's, means, 'the friend,' and, like Mitra, he is the god of heavenly light, kind, beneficent, and helpful to man.

In the Avesta the word Airyaman has the same meaning as in the Veda; but the character of the god is more fully developed, and whereas he has no distinct personality in the Vedic hymns, he appears here in the character of a healing god, which is derived in a very natural manner from his primitive and general character.

Airyaman abides in a mansion called the mansion of Airyaman (Airyamnô nmânem), which is the same as 'the bright mansion in

[1] As in preceding Fargard, § 13.

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which Mitra, Aryaman, Varuna abide,' according to the Vedas, that is to say, the sky. In later Parsism, Airyaman appears as 'the Ized of Heaven[1].'

This Fargard is unfinished or, more correctly, the end of it is understood. Airyaman, called out from his mansion, comes and digs nine furrows. It is no doubt in order to perform the Barashnûm[2] or some ceremony of that kind, in order to cleanse the unclean, that is to say, the sick man[3], and to restore him to health by virtue of the Nirang and of the holy word. The Fargard ends therefore with spells against sickness and against death.

I.

1. Ahura Mazda spake unto Spitama Zarathustra, saying: 'I, Ahura Mazda, the Maker of all good things, when I made this mansion[4], the beautiful, the shining, seen afar (there may I go up, there may I pass!)

2 (5). 'Then the ruffian looked at me[5]; the ruffian Angra Mainyu, the deadly, wrought by his witchcraft nine diseases, and ninety, and nine hundred, and nine thousand, and nine times ten thousand diseases. So mayst thou heal me, O Mãthra Spenta[6], thou most glorious one!

3 (8). 'Unto thee will I give in return a thousand fleet, swift-running steeds; offer them up[7] as a sacrifice unto the good Saoka[8], made by Mazda and holy.

'Unto thee will I give in return a thousand fleet,

[1] Aspendiârji. [2] See Farg. IX; cf. infra, § 20, n.

[3] See Introd. V, 14.

[4] 'The Garotman' (Comm.), paradise.

[5] And cast on me the evil eye; 'it was by casting the evil eye on the good creatures of Ormazd that Ahriman corrupted them' (Eznig, Refutatio Haeresiarum II).

[6] The holy word.

[7] Possibly, 'I offer them up as a sacrifice.'

[8] An incarnation of weal; here invoked as procuring health.

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high-humped camels; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

4 (12). 'Unto thee will I give in return a thousand brown oxen that do not push[1]; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

'Unto thee will I give in return a thousand young of all species of small cattle; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

5 (16). 'And I will bless thee with the fair, holy blessing-spell, the friendly, holy blessing-spell, that makes the empty swell to fulness and the full to overflowing, that comes to help him who was sickening, and makes the sick man sound again.

6 (20). 'Mâthra Spenta, the all-glorious, replied unto me: "How shall I heal thee? How shall I drive away from thee those nine diseases, and those ninety, those nine hundred, those nine thousand, and those nine times ten thousand diseases?"'

II.

7 (22). The Maker Ahura Mazda called for Nairyô-sangha[2]: Go thou, Nairyô-sangha, the herald, and drive towards the mansion of Airyaman, and speak thus unto him:

8 (23). Thus speaks Ahura Mazda, the Holy One, unto thee: 'I, Ahura Mazda, the Maker of all good things, when I made this mansion, the

[1] Possibly, 'in which there is no blemish.'

[2] The messenger of Ahura Mazda. He was originally the same as the Vedic Narâ-sansa, a name of Agni, chiefly as the sacrificial fire, that is, as the messenger that goes from the heavens to the earth, and from the earth to the heavens. Mazdeism still knows that he is a form of Âtar, the Fire (Yasna XVII, 11 [68]).

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beautiful, the shining, seen afar (there may I go up, there may I pass!)

9 (24). 'Then the ruffian looked at me; the ruffian Angra Mainyu, the deadly, wrought by his witchcraft nine diseases, and ninety, and nine hundred, and nine thousand, and nine times ten thousand diseases. So mayst thou heal me, O Airyaman, the much-desired!

10 (26). 'Unto thee will I give in return a thousand fleet, swift-running steeds; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

'Unto thee will I give in return a thousand fleet, high-humped camels; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

11 (30). 'Unto thee will I give in return a thousand brown oxen that do not push; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

'Unto thee will I give in return a thousand young of all species of small cattle; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

12 (34). 'And I will bless thee with the fair, holy blessing-spell, the friendly, holy blessing-spell, that makes the empty swell to fulness and the full to overflowing, that comes to help him who was sickening, and makes the sick man sound again.'

III.

13 (38). In obedience to Ahura's words he went, Nairyô-sangha, the herald; he drove towards the mansion of Airyaman, he spake unto Airyaman, saying:

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14 (38). Thus speaks Ahura Mazda, the Holy One, unto thee: 'I, Ahura Mazda, the Maker of all good things, when I made this mansion, the beautiful, the shining, seen afar (there may I go up, there may I pass!)

15 (39). 'Then the ruffian looked at me; the ruffian Angra Mainyu, the deadly, wrought by his witchcraft nine diseases, and ninety, and nine hundred, and nine thousand, and nine times ten thousand diseases. So mayst thou heal me, O Airyaman, the much-desired!

16 (40). 'Unto thee will I give in return a thousand fleet, swift-running steeds; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

'Unto thee will I give in return a thousand fleet, high-humped camels; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

17 (44). 'Unto thee will I give in return a thousand brown oxen that do not push; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

'Unto thee will I give in return a thousand young of all species of small cattle; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

18 (48). 'And I will bless thee with the fair, holy blessing-spell, the friendly, holy blessing-spell, that makes the empty swell to fulness and the full to overflowing, that comes to help him who was sickening, and makes the sick man sound again.'

IV.

19 (52). Quickly was it done, nor was it long, eagerly set off the much-desired Airyaman, towards

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the mountain of the holy questions[1], towards the forest of the holy questions.

20 (54). Nine stallions brought he with him, the much-desired Airyaman[2].

Nine camels brought he with him, the much-desired Airyaman.

Nine bulls brought he with him, the much-desired Airyaman.

Nine head of small cattle brought he with him, the much-desired Airyaman.

He brought with him the nine twigs[3]; he drew along nine furrows[4].

[21[5]. 'I drive away Ishirê, I drive away Aghûirê, I drive away Aghra, I drive away Ughra; I drive away sickness, I drive away death, I drive away pain and fever; I drive away Sârana, I drive away Sârastya, I drive away Azana, I drive away Azahva, I drive away Kurugha, I drive away Azivâka, I drive away Duruka, I drive away Astairya; I drive away the disease, rottenness, and infection which Angra Mainyu has created by his witchcraft against the bodies of mortals.

22. 'I drive away all manner of diseases and deaths, all the Yâtus and Pairikas, and all the wicked Gainis.

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[1] The mountain where 'the holy conversations' between Ormazd and Zoroaster took place (cf. Farg. XIX, 11, and Introd. 40).

[2] According to Aspendiârji, 'He brought with him the strength of nine stallions,' to infuse it into the sick man (cf. Yasht VIII, 24).

[3] That is to say, 'the nine-knotted stick' (Asp.; cf. Farg. IX, 14).

[4] To perform the Barashnûm, 'the great service of the Nirang-Dîn, through which all evil, moral and natural, including evil passions, disease, and death will be removed' (Wilson, The Parsi Religion, p. 341).

[5] From the Vendîdâd Sâdah.

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23. 'May the much-desired Airyaman come here for the men and women of Zarathustra to rejoice, for the faithful to rejoice; with the desirable reward that is won by means of the law, and with that boon for holiness that is vouchsafed by Ahura.

24. 'May the much-desired Airyaman smite all manner of diseases and deaths, all the Yâtus and Pairikas, and all the wicked *G*ainis.

25. 'Yathâ ahû vairyô:—the will of the Lord is the law of holiness; the riches of Vohu-manô shall be given to him who works in this world for Mazda, and wields according to the will of Ahura the power he gave him to relieve the poor.

'K*e*m nâ mazdâ:—whom hast thou placed to protect me, O Mazda! while the hate of the fiend is grasping me? Whom but thy Âtar and Vohu-manô, by whose work the holy world goes on? Reveal to me the rules of thy law!

'K*e* verethrem *g*â:—who is he who will smite the fiend in order to maintain thy ordinances? Teach me clearly thy rules for this world and for the next, that Sraosha may come with Vohu-manô and help whomsoever thou pleasest.

'Keep us from our hater, O Mazda and Ârmaiti Spe*n*ta! Perish, O fiendish Dru*g*! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Dru*g*! Perish away to the regions of the north, never more to give unto death the living world of the holy spirit!']

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TRANSLITERATION OF ORIENTAL ALPHABETS ADOPTED FOR THE TRANSLATIONS OF THE SACRED BOOKS OF THE EAST.

CONSONANTS.	MISSIONARY ALPHABET. I Class.	II Class.	III Class.	Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese.
Gutturales.										
1 Tenuis	k	. . .	. . . .	क	[illegible]	[illegible]	ك	ك	כ	k
2 „ aspirata	kh	. . .	. . . .	ख	[illegible]	[illegible]	. . .	. . .	ך	kh
3 Media	g	. . .	. . . .	ग	[illegible]	[illegible]	گ	. . .	ג	. . .
4 „ aspirata	gh	. . .	. . . .	घ	[illegible]	[illegible]	. . .	. . .	ג	. . .
5 Gutturo-labialis	q	. . .	. . . .	. . .	. . . .	. . .	ق	ق	ק	. . .
6 Nasalis	ṅ (ng)	. . .	. . . .	ङ	ङ (ng) ङ (N)	. . .	. . .	. . .	. . .	. . .
7 Spiritus asper	h	. . .	. . . .	ह	[illegible] (hv)	[illegible]	ه	ه	ה	h, hs
8 „ lenis	'	. . .	. . . .	. . .	. . . .	. . .	ا	ا	א	. . .
9 „ asper faucalis	'h	. . .	. . . .	. . .	. . . .	. . .	ح	ح	ח	. . .
10 „ lenis faucalis	'h	. . .	. . . .	. . .	. . . .	. . .	ع	ع	ע	. . .
11 „ asper fricatus	. . .	'h	. . . .	. . .	. . . .	. . .	خ	خ	ח	. . .
12 „ lenis fricatus	. . .	'h	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
Gutturales modificatae (palatales, &c.)										
13 Tenuis	. . .	k	. . . .	च	[illegible]	[illegible]	چ	. . .	. . .	k
14 „ aspirata	. . .	kh	. . . .	छ	. . . .	. . .	. . .	. . .	. . .	kh
15 Media	. . .	g	. . . .	ज	[illegible]	[illegible]	ج	ج	. . .	. . .
16 „ aspirata	. . .	gh	. . . .	झ	. . . .	. . .	غ	غ	. . .	. . .
17 „ Nasalis	ñ	. . .	. . . .	ञ	. . . .	. . .	. . .	. . .	. . .	. . .

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CONSONANTS (*continued*).	MISSIONARY ALPHABET. I Class.	II Class.	III Class.	Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese.
18 Semivocalis	y	. . .	. . . .	य	[illegible] init.	و	ي	ي	י	y
19 Spiritus asper	. . .	(ẙ)	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
20 „ lenis	. . .	(ẏ)	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
21 „ asper assibilatus . .	. . .	s	. . . .	श	[illegible]	[illegible]	ش	ش	. . .	. . .
22 „ lenis assibilatus . .	. . .	z	. . . .	. . .	[illegible]	[illegible]	ژ	. . .	. . .	z
Dentales.										
23 Tenuis	t	. . .	. . . .	त	[illegible]	[illegible]	ت	ت	ת	t
24 „ aspirata	th	. . .	. . . .	थ	[illegible]	. . .	. . .	. . .	ת	th
25 „ assibilata	. . .	. . .	TH	. . .	. . . .	. . .	ث	ث	. . .	. . .
26 Media	d	. . .	. . . .	द	[illegible]	و	د	د	ד	. . .
27 „ aspirata	dh	. . .	. . . .	ध	[illegible]	. . .	. . .	. . .	ד	. . .
28 „ assibilata	. . .	. . .	DH	. . .	. . . .	. . .	ذ	ذ	. . .	. . .
29 Nasalis	n	. . .	. . . .	न	[illegible]	ا	ن	ن	נ	n
30 Semivocalis	l	. . .	. . . .	ल	. . . .	ا,ط,ر	ل	ل	ל	l
31 „ mollis 1	. . .	*l*	. . . .	ळ	. . . .	. . .	. . .	. . .	. . .	. . .
32 „ mollis 2	. . .	. . .	L	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
33 Spiritus asper 1	s	. . .	. . . .	स	[illegible]	[illegible]	(ث)س	س	ש	s
34 „ asper 2	. . .	. . .	s (ſ)	. . .	. . . .	. . .	. . .	. . .	ס	. . .
35 „ lenis	z	. . .	. . . .	. . .	[illegible]	[illegible]	(ذ) ز	ز	ז	z
36 „ asperrimus 1	. . .	. . .	z (ʒ)	. . .	. . . .	. . .	ص	ص	צ	ʒ, ʒh
37 „ asperrimus 2	. . .	. . .	z (ʒ)	. . .	. . . .	. . .	ض	. . .	. . .	. . .

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Dentales modificatae (linguales, &c.)										
38 Tenuis	...	*t*	....	ट	....	...	ط	ط	ט	...
39 „ aspirata	...	*th*	....	ठ	....	...	ظ	ظ	...	...
40 Media	...	*d*	....	ड	ᨡ	ᨡ	...	...	...	...
41 „ aspirata	...	*dh*	....	ढ	....	...	...	ض	...	...
42 Nasalis	...	*n*	....	ण	ᨢ	...	...	...	...	...
43 Semivocalis	r	...	....	र	ᨣ	ᨣ,ᨤ,ᨥ	ر	ر	ר	...
44 „ fricata	...	*r*	....	...	....	...	...	...	...	*r*
45 „ diacritica	...	...	R	...	....	...	...	...	...	...
46 Spiritus asper	sh	...	....	ष	ᨥ	ᨥ	...	...	...	sh
47 „ lenis	zh	...	....	...	....	...	...	...	...	...
Labiales.										
48 Tenuis	p	...	....	प	ᨤ	ᨤ	پ	...	פ	p
49 „ aspirata	ph	...	....	फ	....	...	...	...	פ	ph
50 Media	b	...	....	ब	ᨥ	ᨥ	ب	ب	ב	...
51 „ aspirata	bh	...	....	भ	....	...	...	...	ב	...
52 Tenuissima	...	*p*	....	...	....	...	...	...	...	...
53 Nasalis	m	...	....	म	ᨦ	ᨦ	م	م	מ	m
54 Semivocalis	w	...	....	...	ᨧ	...	...	...	...	w
55 „ aspirata	hw	...	....	...	....	...	...	...	...	...
56 Spiritus asper	f	...	....	...	ᨨ	ᨨ	ف	ف	...	f
57 „ lenis	v	...	....	व	»	ᨩ,ᨪ	و	و	ו	...
58 Anusvâra	...	*m*	....	अं	ᨧᨦ	...	...	...	...	...
59 Visarga	...	*h*	....	अः	....	...	...	...	...	...

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1 Neutralis	0	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	ִ	ă
2 Laryngo-palatalis	ĕ	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
3 „ labialis	ŏ	. . .	. . . .	. . .	. . . .	ا fin.	. . .	. . .	. . .	. . .
4 Gutturalis brevis	a	. . .	. . . .	अ	ـد	ـد init.	ـَ	ـَ	ַ	a
5 „ longa	â	(*a*)	. . . .	आ	ـد	ـد	ـَا	ـَا	ָ	â
6 Palatalis brevis	i	. . .	. . . .	इ	ـِ	. . .	ـِ	ـِ	ִ	i
7 „ longa	î	(*i*)	. . . .	ई	ـِي	ـِي	ـِي	ـِي	ִי	î
8 Dentalis brevis	*li*	. . .	. . . .	ऌ	. . . .	. . .	. . .	. . .	. . .	. . .
9 „ longa	*lî*	. . .	. . . .	ॡ	. . . .	. . .	. . .	. . .	. . .	. . .
10 Lingualis brevis	*ri*	. . .	. . . .	ऋ	. . . .	. . .	. . .	. . .	. . .	. . .
11 „ longa	*rî*	. . .	. . . .	ॠ	. . . .	. . .	. . .	. . .	. . .	. . .
12 Labialis brevis	u	. . .	. . . .	उ	ـُ	. . .	ـُ	ـُ	ֻ	u
13 „ longa	û	(*u*)	. . . .	ऊ	ـُو	ا	ـُو	ـُو	ו	û
14 Gutturo-palatalis brevis	e	. . .	. . . .	. . .	ᴇ(e) ᴇ(e)	. . .	. . .	. . .	ֶ	e
15 „ longa	ê (ai)	(*e*)	. . . .	ए	ᴇ, ᴇ	ـو	. . .	. . .	ֵ	ê
16 Diphthongus gutturo-palatalis	âi	(*ai*)	. . . .	ऐ	. . . .	. . .	ـَى	ـَى	. . .	âi
17 „ „	ei (ĕi)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	ei, êi
18 „ „	oi (ŏu)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
19 Gutturo-labialis brevis	o	. . .	. . . .	. . .	ـپ	. . .	. . .	. . .	ֹ	o
20 „ longa	ô (au)	(*o*)	. . . .	ओ	ـپ	ا	. . .	. . .	וֹ	. . .
21 Diphthongus gutturo-labialis	âu	(*au*)	. . . .	औ	ـدع (*au*)	. . .	ـَو	ـَو	. . .	âu
22 „ „	eu (ĕu)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
23 „ „	ou (ŏu)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
24 Gutturalis fracta	ä	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
25 Palatalis fracta	ï	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
26 Labialis fracta	ü	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	ü
27 Gutturo-labialis fracta	ö	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .

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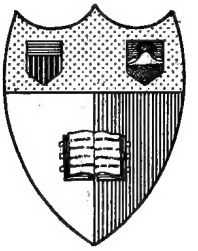

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THE TESTAMENT OF SOLOMON

EDITED FROM MANUSCRIPTS AT MOUNT ATHOS, BOLOGNA, HOLKHAM HALL, JERUSALEM, LONDON, MILAN, PARIS AND VIENNA

WITH INTRODUCTION

A DISSERTATION
SUBMITTED TO THE FACULTY
OF THE
GRADUATE DIVINITY SCHOOL
IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY
(DEPARTMENT OF NEW TESTAMENT AND EARLY CHRISTIAN LITERATURE)

BY

CHESTER CHARLTON McCOWN

LEIPZIG
J. C. HINRICHS'SCHE BUCHHANDLUNG
1922

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Preface.

A new text of the *Testament of Solomon* has long been needed. Of the published texts, Fleck's was a careless and inaccurate transcription of a single manuscript, while Istrin's, which was indispensable for understanding the history of the work, is buried in Russian. Of unpublished manuscripts several were found which take us much nearer the original than did any of those already printed. Conybeare's investigation, while resulting in an excellent discussion and translation, labored under the disadvantage of depending upon Fleck, and, because of lack of fuller materials, could not avoid erroneous conclusions. In consequence of the paucity of materials there was a great variety of opinion as to the origin, character, and value of the document.

This edition cannot aspire to present all the materials nor to answer all the questions involved. It is hoped, however, that no accessible manuscripts have been missed, and that the materials available have been set forth in such a manner as to put scholars in possession of all data necessary for accurate conclusions.

When the task was begun, the intention was to edit the text of Fleck's manuscript with introduction, commentary, and translation; but as the number of manuscripts discovered increased, the commentary and translation were abandoned, since it was plain that the volume would be swollen beyond due proportions. The Introduction has in size far exceeded the writer's expectation and desire, and constitutes in part a commentary.

The work here published has been under way for many years. Forced by ill health to leave the mission work in India

to which he had intended to give his life, the writer determined to devote himself to New Testament study, to which he had been especially attracted during his theological course under the instruction of Professor D. A. Hayes of Garrett Biblical Institute. Directed by the *Expository Times* he went to Heidelberg to work under Professor Adolf Deissmann. The latter with his characteristic great-heartedness received the unknown student, and after a few months suggested the *Testament* as a subject worthy of investigation. Professor Albrecht Dieterich also promised to take an interest in the work. Upon Professor Deissmann's removal to Berlin and the untimely and lamented death of Professor Dieterich the writer decided to go to Berlin. There, beside further guidance from the former and the inspiration of the lectures of Professors Norden and von Wilamowitz-Moellendorff, he had the highly prized advantage of suggestions from Professor Hermann Diels, who read as much of the manuscript as was then written.

As it became necessary to return to America, the further prosecution of the task was interrupted except for occasional intervals during vacations until the writer had the good fortune to remove to Chicago where, in time snatched from pedagogical duties, the work was continued and practically completed under the supervision of Professor E. J. Goodspeed. The manuscript has since been read by Professors E. D. Burton and H. Windisch. Dr. Montague Rhodes James went through it very carefully and made numerous suggestions which have been gladly used. At an early stage of the work encouragement and direction were thankfully received from the late Dr. Eberhard Nestle, from Professors von Dobschütz and E. Kurz, and especially from Dr. James. These obligations are acknowledged, but not so fully as they are felt, in the footnotes and bibliography.

In 1920—21 the writer was Thayer Fellow of the American School of Oriental Research in Jerusalem. The manuscript was put into the hands of the publisher as he was on his way to Palestine. In browsing among the manuscripts of the Great Greek Monastery in Jerusalem he had the good fortune to discover two manuscripts, one of the *Testament*, one of the legend of

Solomon's dealings with the demons. Although the printing of the *Testament* has been delayed for various reasons, it was not possible to incorporate the results of the study of these manuscripts in the text. A collation of one, called MS N, and a copy of the other, called MS E, have been printed in the Appendix (see pp. 112—128 and 102*—120*) and a list of emendations suggested by MS N will be found on p. 121*f.

On the way to Palestine the writer passed through Milan and took occasion to visit its famous library and inspect the manuscript, Ambrosianus No. 1030, in which fragments of the *Testament* are found, described below, pp. 20f. Nothing new was discovered. The fragments seem to have been cut of some manuscript, perhaps for the sake of, what was on the *recto*, which, in the case of Up, contains rules for gematric prognostication. This fragment ends with the word *ἡμέραν*, p. 7*, l. 15. It follows the W text.

For the patience and wisdom of the editor of the series, Professor Windisch, in dealing with many perplexing problems that have arisen and for the skill and carefulness of the publisher in overcoming the technical difficulties of a complicated critical apparatus the writer cannot express too high appreciation.

The task was practically completed at the beginning of the war. The course of events which has prevented publication until now has given further time for revision of the manuscript and, it is hoped, thus contributed to more careful conclusions.

The work is given to the public with the hope that it may assist others, as it has the writer, to a better understanding of the devious ways of the ancient book maker and copyist and a better insight into the working of the popular mind in antiquity, and so advance the study of the *genus humanum*.

Berkeley, California Dec. 24., 1921.

Chester Charlton McCown.

Contents.

Seite

INTRODUCTION.

I. General character and contents . . . . . 1—9

1. General character 1. 2. The popular faith 1. 3. Contribution to history of Christianity 2. 4. Contribution to Jewish history 3. 5. The motifs of the work 3—5. 6. Contents of MSS 6—9.

II. Description of the manuscripts . . . . . 10—28

1. MS D 10. 2. MS H 11. 3. MS I 12. 4. MS L 13ff. 5. MS P 15ff. 6. MS Q 18. 7. MS S 18. 8. MS T 18ff. 9. MS U 20f. 10. MS V 21—25. 11. MS W 25ff. 12. Athos MS 27. 13. Other MSS 28f.

III. Modern editions, translations, and treatises . . 28—30

1. Fabricius 28. 2. Fleck 28. 3. Bornemann 28f. 4. Fürst 28f. 5. Migne 29. 6. Conybeare 29. 7. Notices in periodicals 29. 8. Istrin 29. 9. Kurz 29. 10. Harnack and Kohler 29f. 11. Salzberger 30. 12. Ginzberg 30.

IV. The textual history of the *Testament* . . . . 30—38

1. The manuscript families 30f. 2. Relationships and relative dates of the recensions 32—34. 3. Evolution of the *Testament* 35f. 4. Textual value of the manuscripts and their use in reconstructing the text 36ff.

V. Language and style . . . . . 38—43

1. MS D 38f. 2. Rec. C 39f. 3. Rec. B 40. 4. Rec. A and the original *Testament* 40. 5. Letter of Adarkes to Solomon 40f. 6. Is the *Testament* a translation? 42f. 7. Tentative conclusion 43.

VI. The chief ideas of the *Testament* . . . . . 43—51

1. Demonology 43—46. 2. Astrology 46. 3. Angelology 46f. 4. Magic and medicine 47f. 5. Solomon 48f. 6. Apocalyptic element 49f. 7. Jesus Christ 50f.

VII. Sources and relationships of the subject matter 51—90

1. Syncretism 51f. 2. The universal human element 52. 3. Assyrian and Babylonian influences 52ff. 4. Iranian influence 54ff. 5. Egyptian elements 55—59. 6. Jewish elements and relationships 59—66. 7. Hellenistic elements and relationships 66ff. 8. Christian elements and relationships 68—78. 9. Arabic folklore 78—82. 10. Unique mater in Rec. A 82. 11. Unique mater in Rec. B 82f. 12. Unique matter in Rec. C 83ff. 13. Unique matter in MS D 85f. 14. Solomon's seal 86f. 15. Summary and conclusions 87ff.

Seite

VIII. The Testament in literature and history . . . 90—104
1. Solomonic books of healing and magic among the Jews 90—94. 2. Solomonic books among the Arabs 94. 3. Among Christians 94—104.

IX. The date of the Testament and its recensions . 105—108
1. Previous opinions as to date 105 f. 2. Conclusions 106 f. 3. Date of the original Jewish ground work 108. 4. Date of the recensions 108.

X. Authorship and provenience . . . . . 108—111
1. Authorship: Opinions 108 f. 2. Autorship: Conclusions 109. 3. Provenience 109 f. 4. Provenience of the recensions 111.

Appendix . . . . . 112—126
A. Manuscript N with a list of variant readings pp. 112—123.
B. Manuscript E pp. 123—126.

BIBLIOGRAPHY . . . . . 127—136
I. Editions and reprints 127
II. Translations 127
III. Treatises and discussions 128
IV. General bibliography with abbreviations . . . 128—136
1. Dictionaries, encyclopedias, and periodicals 128 ff.
2. Modern authors 130—136.

TEXTS WITH CRITICAL APPARATUS . . . . 1*—122*
Sigla et Compendia 3*
Original Text of Testament 5*
Text of Recension C 76*
Text of Manuscript D *Περὶ τοῦ Σολομῶντος* . . 88*
Conspectus Titulorum 98*
Sigilla Anuli Salomonis 100*
Text of Manuscript E *Διήγησις περὶ τοῦ Σολομῶντος* 102*
Emendationes in Textum 121*
Corrigenda 122*

INDEXES . . . . . 123*—166*
I. Grammar and syntax 123*
II. Angelology, Astrology, Demonology, Magic . . 130*
III. Greek words 134*
IV. Modern Greek words 161*
V. Subjects and Persons 161*
VI. Quotations from Ancient Authors 165*

THE TESTAMENT OF SOLOMON.

INTRODUCTION.

I. GENERAL CHARACTER AND CONTENTS.

1. The *Testament of Solomon* is a combination of folktales and a magician's *vade-mecum*. In its interpretations of Scripture and its legends of biblical personages it reminds one of the Haggadah. In its stories of demons and their activities it is similar to the *Arabian Nights*. Its magical formulae and recipes relate it to the execration tablets, the amulets, and the magical papyri of antiquity, and to the medical recipe books of the Middle Ages. The same combination of naïve popular science and laboriously learned philosophy runs indirectly into the Faust literature, and directly into the *Clavicula Salomonis*, the "Key of All Mysteries"[1]. It is a product of those three pseudo-sciences which have brought more disappointed hopes and abject terrors to mankind than any others: astrology, demonology, and magic.

2. It is as a leaf from the common man's thinking that the *Testament* has its chief value. Its superstitious puerilities arouse intense interest, when one thinks of them as recording the hopes and fears of the vast majority of mankind. The "Meditations" of Marcus Aurelius and the "Confessions" of St. Augustine open the door to the innermost thoughts of two great personalities who have done much to mould the life of their own and all succeeding generations. Books like the *Testament* help one to understand the psychological reactions of the great shadowy

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1 Cf. *infra*, p. 14 and n. 1.

army of men who followed these leaders afar off. They explain why the philosophical emperor, who had learned "not to give credit to what was said by miracle-workers and jugglers about incantations and the driving away of demons and such things"[1], should have allowed two lions to be cast into the Danube with elaborate ceremonies and costly sacrifices, in the vain hope of winning success for the Roman arms, and should have consulted the Chaldeans to cure Faustina's infatuation for a gladiator[2]. In spite of their absurdities demonology and magic had a tremendous hold upon the great body of mankind. The *Testament* is doubly welcome, since unfortunately we have too few first hand sources in this field[3].

3. The document also makes a contribution to a most important chapter in the early history of Christianity, coming as it probably does from the fourth century, or earlier, and embodying much older materials. One of the prominent motifs in the work is the conception of Christ as conqueror of demons. The Christian compiler combines a simple, unhesitating faith in the efficacy of the pagan formulae he cites with an inconsistent trust in the superior power of *Christus invictus*. Dion Cassius ascribes the famous thunder storm that miraculously refreshed the Roman legions and discomfited their enemies during the Marcomannic war to the magic arts of an Egyptian sorcerer[4]. The Christians claimed the marvel came in answer to the prayers of the 'Thundering Legion', and made the incident a powerful argument for the new faith[5]. Our author, combining the two contradictory points of view, stands as a representative of the great majority of the Christians of his time, to whom their faith

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1 *Meditations* I 6.

2 Dill, *Roman Society from Nero to Marcus Aurelius*. London: Macmillan, 1905, pp. 446–450; Lucian, *Alexander* 48.

3 The *Test* in some measure fills the gap in our knowledge of ancient superstitions left by the missing books of Hippolytus' *Refutatio* (II and III).

4 *Hist.* LXXI 8.

5 Eusebius (*HE* v 5) quotes as his authority Claudius Apollinaris, who addressed an apology to Marcus Aurelius. Tertullian makes the same apologetic use of the story. Cf. the account of Dion with that of Xifilinus in *Dio Cassius Cocceianus* ed. Bossewain, III 259 f.

was but another superstition superimposed upon the old. It was impossible all at once to replace the old sensuous paganism with a spiritual and ethical monotheism. During the long struggle Christianity was fearfully debased and weakened. How much of the old was carried over into the new religion the *Testament of Solomon* helps one partly to realize.

4. Another important service the *Testament* renders in that it represents, so far as it is Jewish, "pre-Talmudic demonology"[1], and one might add, Palestinian demonology. It is, to be sure, much more than a Christian revision of a Jewish work. A profusion of both Christian and pagan ideas and materials are to be found in it, and until these are indicated, the document must be used with caution[2]. However, when once these elements are eliminated, as they can be with some certainty, the *Test* comes to be of real assistance in reconstructing the thought world of the Palestinian Jew in the first century of our era, and it is, therefore, important not only for the student of church history, but for the New Testament and the Jewish scholar.

5. A complete table of contents is given at the end of this section. The aim of the present paragraph is to call attention to the main ideas that enter into the construction of the work. In the two chief recensions the story in brief is as follows: In response to his prayers Solomon receives his famous magic ring, in order that he may protect a favorite workman on the Temple, who is being tormented by a demon. By means of the ring the King calls the demon before him, learns the powers and activities of all the demons, the formula, or angelic name, which frustrates each, and in addition many secrets of nature and of the future. The demons are used to perform various tasks in connection with the building of the temple. The story ends with an account of Solomon's fall because of his love for a Shunamite girl, and of the consequent loss of his power over the demons. This simple framework, without plot or progress of thought, allows the introduction of a bizarre medley of stories

1 Dr. Kohler, art. "Demonology" in *JE* IV 518 a.

2 V. *infra* III 12, a criticism of Ginzberg's use of the *Test*.

about demons. The writer's chief interest is medico-magical. He writes to make known to the world what the diseases and ills are which demons bring to mankind, and how their malevolent designs are to be frustrated. His angelology is only a foil to his demonology, for God's messengers come to earth solely for the purpose of counteracting demonic agency. The *motif* of temple building, which introduces the story, is well-maintained throughout, entering into almost every section. Yet, while ostensibly primary, it is really subordinate; it is part of the background against which the author can display his demonological knowledge. Another *motif* is the wisdom and glory of Solomon. This also is kept continually in mind throughout the entire narrative. In one brief section the demons are for the moment entirely forgotten, while the magnificence of Solomon's buildings, the wealth of his treasury, and the homage rendered him by other nations are described. Though the "Queen of the South" is introduced as a sorceress (γόης), it is without a trace of the Jinn of the Bilkis legend. However, Solomon's power is due to his ring, his wisdom and magnificence to what the demons have taught him and done for him, and thus the whole is brought within the writer's circle of ideas. Another very natural interest betrays itself. No doubt many an inquiring mind had asked how the magicians came to know the secret names and incantations by which the demons could be laid. In a well known Egyptian legend, Isis, the divine sorceress, wishes to learn the secret, allpowerful name of Re. She causes him to be bitten by a serpent, and he must reveal the name before she can cure him[1]. The question which inspired the Egyptian story is more satisfactorily answered by the *Testament*. Solomon's magic ring forces the revelations, and the wise king before his death writes all this hidden lore in a "Testament", which is handed down to future generations, that they may be able to escape the wiles of their demonic tormentors. It is in this connection that the

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1 Erman, *Handbook of the Egyptian Religion*, p. 154 ff. Unfortunately the name is not pronounced aloud, and the reader never learns it.

motivation for the story of Solomon's fall is not unskillfully supplied. According to one manuscript[1], a demon foretells the sad end of the King's glory, and, when the prophecy is fulfilled, the chastened monarch, satisfied of the truth of all that the demons have told him, writes it down. Thus, with all its variety of contents, the work is a real unity, owing to the writer's preponderating interest in magic and demonology[2].

6. The following inventory of the contents of the recensions of the *Testament* is intended to show in the most concise manner what the various forms of the work contain. By comparison of the numbers in this list with those of the "Comparative Table" opposite it will be plain at once what part of the total material each manuscript contains. References to chapter and section or to pages of the Greek text will, it is hoped, render the rapid survey of the latter easier.

The "Comparative Table" is intended to show the material contained in each manuscript, and thus to illustrate the relations of the manuscripts one to another. The divisions of the manuscripts into families, or recensions, here adopted is supported by other considerations, as will appear later. Yet the proof offered by this table is so simple and decisive that further evidence is hardly necessary.

In the table the figures at the left refer to the sectional numbers in the conspectus of contents on the opposite page. The letters, a, b, and c, used in the columns pretaining to the manuscripts, stand for Recensions A, B, and C, and indicate that the recension contains the material of the section in question. Where one of the letters: d, h, i, l, p, etc., appears, it indicates that in that section the manuscript shows material peculiar to it. The cipher: o indicates that the section is wanting through the carelessness of the scribe or accident to the manuscript, not by intentional omission on the part of the editor of the recension.

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1 P, XV 14 f., the only complete MS. But see MS N in appendix.

2 Schürer, *GJV* III 419, is hardly right in calling the *Test* "Unterhaltungsliteratur".

a) Prefatory matter (not originally part of *Test*)

1. Title
2. Doxology
3. David's sin with Bathsheba, D I 1—3[1]
4. Failure of God's attempt to stop David, D I 4—6
5. Nathan's reproof of David, D I 7—11
6. Solomon's birth, reign, power, and wisdom, D I 12 f.
7. Solomon's prayer; command to build Temple, UVW[2], Prol. 1—5
8. Building of Temple, D II 1; cf. *Test* I 1

b) Testament proper, matter common to majority of MSS

9. The favorite slave, or chief architect, I 1; D II 2
10. His affliction by a vampire, I 2[3]; D II 2
11. Solomon's prayer about the matter, I 3; D II 3
12. Solomon examines the slave, I 3 f.; D II 3 f.
13. Solomon's supplication for him, I 5; D II 5
14. The answer, a magic ring, I 6 f.; D II 6 f.
15. The inscription on the ring (not original)[4]
16. Solomon gives the ring to the slave, I 8 f.; D II 8 f.
17. The capture of the demon, Ornias, I 10—14; D II 10—13.
18. Solomon examines Ornias, II 1—9, D III 1—4
19. Ornias fetches Beelzebul, who is examined, III 1—7[5]
20. Onoskelis summoned and examined, IV 1—12
21. Asmodaeus summoned and examined, V 1—5
22. Asmodaeus further examined, V 6—13[6]
23. Beelzebul re-examined, VI 1—11[7]
24. Lix Tetrax, VII 1—8[8]
25. The seven sister vices, VIII 1—12
26. Phonos, IX 1—7[9]

c) Testament proper continued in Recensions A and B

27. Punishment of Phonos, IX 8
28. Kyon, or Rhabdos, and the green stone, X 1—11
29. Leontophoron, XI 1—7

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1 For compendia employed to indicate MSS see below, II.

2 U contains only a few lines in § 4 and again in Nos. 52 and 53.

3 About the middle of I 2 HI and PQ unite.

4 The inscription on the ring in HI and T is found also in an amulet in V (Vr) not connected with the *Test*. 5 Q resumes in section 40 below.

		Rec. A.			Rec. B.		Rec. C.					Migne	Text
No.	D.	H.	I.	L.	P.	Q.	S.	T.	U.	V.	W.	col.	p.
					a) Prefatory matter (not originally part of *Test*)								
1.	d	h	i	o	b	b				c	c	1316 A	98* f.
2.		a	a		a	a						1316 A	5*, 99*
3.	d												88*
4.	d												88*
5.	d												89*
6.	d												89*
7.									c	c	c		78* f.
8.	d	a	a	l	b	b				c	c	1316 A	90*
					b) Testament proper, matter common to majority of MSS								
9.	d	a	a	l						c	c		5* f., 90*
10.	d	a	a	l	b	b				c	c	1316 A	6* f., 201
11.	d									c	c		8* f., 90*
12.	d	a	a	l	a	a				c	c	1316 B	8* f., 90*
13.	d	a	a	a	a	a				a	a	1317 A	9* f., 90*
14.	d	a	a	l	b	b				c	c	1317 B	10*, 90*
15.		a	a	l	b	b	c	a		c	c	1317 B	100* f.
16.	d	a	a	l	a	a				a	a	1317 B	11*, 90*
17.	d	a	a	l	a	a				a	a	1317 C	11* ff., 90* f.
18.	d	a	a	a	a	a				a	a	1317 D	13*, 91*
19.		a	a	a	a	o				a	a	1320 B	16*
20.		a	a	a	a	o				a	a	1320 D	18*
21.		a	a	a	a	o				a	a	1321 C	21*
22.		a	a	a	a	o				o	o	1321 D	22*
23.		a	o	a	ap	o				o	o	1324 C	25*
24.		a	o	a	a	o	c			ca	ca	1325 C	28*
25.		a	o	a	a	o				a	a	1328 B	31*
26.		a	o	a	ap	o				a	a	1329 B	35*
					c) Testament proper continued in Recensions A and B								
27.		a	o	a	a	o						1329 B	37*
28.		a	o	a	a	o						1332 A	37*
29.		a	o	a	a	o						1332 C	39*

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6 In V 12 f. L has a different text. Sections 22 and 23 are wanting in VW, probably because of parablepsia. In V 8 MS I ends.

7 In VI 3—9 P has its peculiar text.

8 In VII 6 S has only a few lines of a magic formula in the form in which it appears in Rec. C.

9 In IX 7 P has a considerable interpolation.

30. Koryphe drakonton, XII 1—6
31. Obyzuth, XIII 1—7
32. Pterodrakon, XIV 1—8[1]
33. Enepsigos and the origin of the *Test*, XV 1—15
34. Kynopegos, XVI 1—7
35. The cave spirit, XVII 1—5
36. The thirty-six *decani*, or elements, XVIII 1—41[2]
37. Treatment of *decani*, XVIII 42 (of all demons, XVIII 42—44, D III 5—9.
38. Solomon's power and glory, XIX 1 f.[3]
39. Saba, Queen of the South, XIX 3
40. Quarrelsome father and son; Ornias' prophecy, XX 1—21[4], D IV 1—18
41. The "Queen of the South" in the Temple, XXI 1—4, D VI 1—8
42. Ephippas, pest and wind demon of Arabia, XXII 1—20, D VI 9—11
43. Ephippas and the corner-stone, XXIII 1—4, D VI 9—11
44. Ephippas, Abezethibu, and the air-pillar, XXIV 1—5, D VI 12—14
45. Abezethibu examined, XXV 1—9[5]
46. Solomon's fall through the Shunamite, XXVI 1—7[5]
47. The writing of the *Test*, XXVI 8 (H XXVI 8 f.)[5]
48. Closing doxology, H XXVI 10[5]

d) Close of MS D

49. Solomon and the demon prince, Samael, VII 1—6
50. The glory and wisdom of Solomon, VIII 1—7

e) New material in Recension C

51. The request and promise of Phonos, IX 8
52. Magical recipe, IX 9—10[6]
53. List of demons and their signs, X 1—53[6]
54. Onoskelu summoned and examined (second account) XI 1—6[7]
55. The request and promise of Onoskelu, XI 7—9[7]
56. Solomon's conversation with Paltiel Tzamal, XII 1—6[7]
57. Paltiel Tzamal secures a "new testament," XIII 1—12
58. The preservation of the "great mystery," i. e., Rec. C, XIII 13 f.
59. Solomon's conclusion and signature, XIII 15
60. Subscription of copyist of MS V (partly cryptographic)

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1 MSS HL omit XIV 3—XVI 1.

2 In XVIII 4 P has an unique text. L breaks off at the end of XVIII 28.

3 In XIX P has numerous additions.

4 MS Q reappears in XX 10. P often has a longer text than H.

5 In many sections H presents a highly abbreviated text, in XXVI 8—10 an inflated one. The B text is here probably better.

		Rec. A.			Rec. B.		Rec. C.					Migne	Text
No.	D.	H.	I.	L.	P.	Q.	S.	T.	U.	V.	W.	col.	p.
30.		a	o	a	a	o						1333 A	41*
31.		a	o	a	a	o						1333 C	43*
32.		o	o	o	a	o						1336 C	45*
33.		o	o	o	a	o						1337 A	46*
34.		a	o	a	a	o						1340 A	48*
35.		a	o	a	a	o						1340 D	49*
36.		a	o	a	a	o						1341 A	51*, 91*
37.	d	a	o	o	p	o						1348 A	59*
38.		a	o	o	p	o						1348 A	59*
39.		a	o	o	p	o						1348 B	60*
40.	d	a	o	o	a	a						1348 C	60*, 92*
41.	d	a	o	o	p	b						1348 D	64*, 94*
42.	d	a	o	o	a	a						1352 A	65*, 95*
43.	d	a	o	o	a	a						1353 D	69*, 95*
44.	d	a	o	o	a	a						1356 A	70*, 95*
45.		a	o	o	a	a						1356 B	71*
46.		a	o	o	b	b						1357 A	73*
47.		h	o	o	b	b						1357 B	74*
48.		h	o	o									75*
							d) Close of MS D						
49.	d												96*
50.	d												96*
							e) New material of Recension C						
51.							c	c	c	c			77*
52.							c	c	c	c			77*
53.							c	c	c	c			78*
54.							c	o	c	c			83*
55.							c	o	c	c			84*
56.							t	o	c	c			84*
57.									c	c			85*
58.									c	c			87*
59.									c	c			87*
60.									v				99*

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6 Sections 52 and 53 are found in the *Clavicula Salomonis* in the same codex as L and T°, Harl. 5596, here called T^d^. MS U ends with X 11.

7 Sections 54—56 are found as an unrelated fragment in Harl. 5596, in this case called T°.

II. DESCRIPTION OF THE MANUSCRIPTS.

The manuscripts are here described in the briefest manner that seemed consistent with the desire to put the reader in possession of the main facts necessary to estimate their relative importance and their relationships. They are taken up in the order in which they appear in the foregoing table, that is, following the alphabetical order of the letters which have been chosen to symbolize them, which is also the order of priority in the development of the *Test.*

1. D Dionysius monastery, Mt. Athos, No. 132, ff. 367^{r}—374^{v}, XVI cent.; entitled *περὶ τοῦ Σολομῶντος*; published by Istrin, cf. Edition No. 4; collated by photograph [1], from which the title is missing; pages of *Test* deleted by transverse lines [2].

Istrin gives no description of the manuscript. The photograph shows it to have been carefully and correctly written and well preserved; it seems to be in small format. The hand is heavy, round, and beautifully clear, with the customary ligatures and abbreviations. Orthography and punctuation (comma, question mark, and period) are exceptionally good. The iota subscript is lacking. The *β* is often written like an *υ*. In one instance an omitted word was added at the bottom of the page; in another the order of two clauses was reversed by putting the letter *β* before the first, *α* before the second [3]. Otherwise there are no important corrections or erasures. A later hand has added marginal notes giving some of the subjects mentioned in the text. The title given by Istrin appears to have been written above the ornamental head-piece, and only the lower part of the letter *π* appears in the photograph. The Solomonic writing, which fills eight leaves, was wrongly bound. The leaves are in the order 367—371, 374, 373, 372. The page on which

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1 Secured during the summer of 1914 through Dr. Heinrich Jantsch, Leipzig-Marienbrunn, by whose permission it is used.

2 It does not appear to be noticed by Lambros in his *Catalogue.*

3 *κέκτημε* occurs for *κέκτημαι*, I 10; *σιτελα* for *σιτία* II 2, 4; *φησί* is always written with the grave accent.

the next selection begins appears to be 375. The writing covers only about two-thirds of f. 374^{v}, something having been erased from the remainder of the page. F. 366^{v} contains the conclusion of a religious or ecclesiastical writing which I do not recognize[1]. On f. 375^{r} begins a selection described in another hand as *εἰς τοὺς αἱρετικούς, λόγ(οι) λδ', φύλλα ε'*[2].

2. H Private library of the Earl of Leicester, Holkham Hall, Norfolk, England, No. 99, described in the catalogue as "Opuscula theologica varia, on paper, Quarto XV and XVI cent." The *Test* is of the XV cent.; cm. 16×21.5; 35 ff., unnumbered; f. 1 *recto* and f. 35 *verso* blank, making 68 pages; entitled *διήγησις περὶ τῆς διαθήκης σολομῶντος*, etc.; well preserved, unpublished[3].

The writing is large, round, and clear; *γ* and *ν*, *ε* and *σ* may easily be confused. Ligatures and abbreviations are frequent; iotacism often appears; the iota subscript is rare. The punctuation, which is intelligently used, consists mainly of the period, placed sometimes higher, sometimes lower. Corrections and erasures are rare. It is the only manuscript which boasts rubrics placed before the chief divisions of the story. The title and the

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1 The page begins, *χαίρουσα παραστῆς, τὰς ἀϊδίους* | *ἐκείνους* (in *-ας* corr.) *καὶ θείας ἐλλάμψεις πλου|σίως ἀεὶ δεχομένη* . . ., and ends, *οὐ δὴ* | *καὶ ἡμεῖς μετρίως μὲν ἐνταῦθα, πλου|σίως δὲ ἐκεῖ ταῖς σαῖς ὁσίαις εὐχαῖς ἐπι|τύχοιμεν· χάριτι τοῦ Κ(υρίο)υ καὶ Θ(εο)ῦ καὶ σ(ωτῆ)ρ(ο)ς ἡμῶν ἰ(ησο)ῦ χ(ριστο)ῦ· ᾧ|πρέπει πᾶσα δόξα|τιμὴ*, etc.

2 It is called *Ἔκθεσις κατ' ἐπιτομὴν τοῦ τῶν ἰακωβϊτῶν|δόγματος· καὶ τῶν ἄλλων ὧν ποιοῦσϊ παρὰ τὴν|ἐκκλησιαστικὴν καὶ ὀρθόδοξον πίστιν τε καὶ παρά|δοσιν· συγγραφεῖσα παρὰ δημητρίου μητροπο|λίτου κυζύκου· ἐκ προτροπη(⟨ς⟩) τοῦ φιλοχρίστου* | *κωνσταντίνου τοῦ πορφυρογεννήτου υἱοῦ λέον|τος τοῦ σοφοῦ· ἐν ᾗ καὶ περὶ τῶν χατζιτζαρίων*: — | Inc.: *Ἐπειδή σου τὴν ὑπερφυῆ καὶ τῷ ὄντι βασιλικωτάτην φύσιν ἐξαίρετόν τϊ χρῆμα θ(εὸ)ς τῷ κόσμω ἐδωρήσατο* . . .: the page ends with *καὶ πρὸς τὸν τῶν ἰακωβιτῶν διανέστησεν ἔλεγχον ὡς ἂν μὴ|καὶ οὗτοι διεστραμμένα καὶ βλάσφημα δόγματα.*

3 Professor Deissmann very kindly made inquiries concerning the *Test* while lecturing in Cambridge in 1907. Dr. M. R. James informed him of the Holkham Hall MS, and later was so kind as to send me a copy of the first nineteen pages. In January, 1908, I went to Holkham and, through the generosity of the owner and the goodness of the librarian, Alexander I. Napier, Esq., was allowed to collate the MS in the library of the Hall. It is published by permission of the owner.

initial letters of the lesser sections are also in red. In XXII 10, 11 ς for σ has been mistaken for ι.

Aside from the *Test* the contents of the codex are theological and ecclesiastical. There is nothing to indicate its provenience except a tract copied in the same hand as the *Test* and called in the catalogue "Johannes Canabutii magistri ad principem Aeni et Samothraciae"[1]. This seems to point to Greece.

3. I Bibliothèque Nationale, Paris, Supplément grec, No. 500, XVI cent., paper, cm. 16×22; ff. 78—82; entitled σολομῶντος, etc., with διαθήκη τοῦ added in a careless hand in the upper margin of the page; well preserved; published by Istrin, cf. Edition No. 4.

The writing is fine, slender, and somewhat crowded; ligatures are extremely frequent and intricate, abbreviations and compendia numerous. Iotacism is comparatively rare; Attic orthography appears occasionally; e. g., φρίττω (II 1); the iota subscript is wanting; the punctuation (comma and period), the division of words, and the use of breathings and accents correct. Corrections and erasures are very rare. Although a broad margin has been left, marginal variants and glosses are wanting. The title with a conventional ornamental head-piece above it, the magical inscription of the ring, and occasional initial letters of sections are rubricated.

The codex contains a miscellaneous collection of classical, philosophical, ethical, theological, and biblical writings, including Ecclesiastes and Canticles, some of them unfinished. The *Test* follows the two Solomonic works just mentioned. Unfortunately, as with some of the other works, the copyist soon became weary of the stories of the many demons and broke off in the middle of a sentence and a column, when he had written about one sixth of the *Test*.

The well known Greek scholar, Minoïdes Minas, whose name appears on one of the fly leaves at the back, owned the codex, and through his heirs it came into the Bibliothèque Nationale in

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1 Johannes Canabutzes was a Graeco-Italian from Chios, first half of the fifteenth century, Krumbacher, *BLg*.

1864. Minas had been under commission from the French government to seek manuscripts in European Turkey, Asia Minor, and especially at Mt. Athos. Where he acquired this one is unknown. Doubtless it was somewhere in the Levant[1].

4. L Harleian MSS, British Museum, No. 5596; 58 ff., paper. cm. 23×34, XV cent., described in the printed catalogue as "Geomantica, exorcismi, divinationes et huius modi," with the addition in the written "Class-catalogue" of the words "quaedam Salomonis;" well preserved, unpublished. Four fragments are used as follows: 1) ff. 8^r—18^r, the title, originally missing, supplied by a later hand in Latin: "Quomodo Solomon aedificaturus templum cum spiritibus colloquitus fuit, et multa edoctus," 2) f. 7^r—7^v, 3) f. 33^r, and 4) ff. 39^v—41^r. (On the last three fragments, which are designated by T, see below.)

The writing is low, broad, round, and heavy; it is somewhat run together, yet it is regular, very clear, and not without beauty. Abbreviations and ligatures are frequent, compendia less so. Iotacism is not frequent. The iota subscript does not appear. The comma (rather infrequent), the period, and, at the end of the more importand sections, a triple period make up the punctuation. Erasures, corrections, and Greek glosses are wanting. A later hand has added in Latin, besides the title, occasional marginal notices and translations, and has marked by a cross and circle those peculiar directions for the use of the *Test* as a magical remedy for disease which render this MS unique. The MS also has the distinction of being the only one written in columns, two to the page. They are seven to eight centimeters wide, and contain twenty lines. In fragment 1) no colors are used except on the seal of Solomon. It is painted

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1 In a personal letter, dated April 10, 1908, M. Omont very kindly gave me information regarding the three MSS of the *Test* found in the Bib. Nat. Regarding this one he says: "Suppl. gr. 500. Provient de Minoïde Mynas, no. 35 d'une list de ses manuscrits, mais sans qu'on puisse autrement préciser l'origine orientale du volume." My wife copied the MS in Paris in 1907. I compared the copy with the original then and again in Heidelberg, where it was sent through the customary diplomatic channels to the University library for my use.

with silver over red, as are the titles of the sections in the *Clavicula* (see below), and the numbers as well as the article (ὁ) before each name in the list of fifty-one demons (Fragment 4). The rather coarse, yellow paper of the codex is beginning to decay. At one spot in the lower half of the inner column many of the leaves have rubbed until a few letters have disappeared.

Harleian MS 5596 is entirely filled with magical, astrological, and demonological matter, evidently written by a mediaeval magician for practical use in his profession. The largest part (ff. 18–44r) is taken up by the Greek form of the *Clavicula Salomonis*[1]. In it Fragments 3) and 4), which appear respectively in Recensions A and C in other MSS of the *Test*, are found. The first seven leaves of the codex contain various brief magical, geomantical, and astrological excerpts and observations, ending with Fragment 2), which is the second form of the Onoskelis story, found in Recension C of the *Test*. Two other of these excerpts bring this MS into relation with MS V, which contains a copy of Recension C; viz., *ἕτερα τοῦ Πυθαγόρου ἡλιαδι* (sic)[2], f. 5v, col. 2, and a "Pythagorean table," *πλινθὴς* (sic) *α*[3], f. 6v, col. 2, both also found in MS V. I have discovered only one other MS in which the *Clavicula* and the *Test* appear together, and that is MS W, in which there are three very badly written pages of the former and a complete copy

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1 This well known magico-astrological work, though mediaeval in its present form, is based on older materials. The Harleian MS contains the longest Greek copy I have seen. The *ὑγρομαντεία* in Munich MS. 70, ff. 240–253 (cf. *CCAG* VII 3, 3, f. 240), is well written, but shorter. *Paris. graec.* 2419 (= MS W) has, as remarked above, only a fragment, and that miserably written. It is to this last that Reitzenstein refers in *Poim.* 187, n. 1. Other Greek MSS, known to me only through catalogues, are Turin C VII 15, f. 75v (*CCAG* IV 16), called *ἑρμανεία*; Mt. Athos, Dionysios monastery, (Lambros, *Cat* I 400) No. 3816.4 (282), f. 28v—37r, entitled *τὸ κληδὴν τῆς πάσης τέχνης τῆς ἰγρομαντίας, . . . συντεθὲν παρὰ τοῦ Σολομῶντος, κ. τ. λ.* Latin, French, Italian, and English MSS of the *Clavicula* are numerous. Cf. the translation from Latin into English by S. L. M. Mathers, *Clavicula Salomonis*, London, 1889. Seligsohn in *JE*, art. "Solomon, Apocryphal Works" (XI 447), accepts a Hebrew original. He knows no Greek form.

2 MS V, f. 274 (cf. *CCAG* IV 41, Bon. Univ. 3632).

3 MS V, f. 274v, closing the *ἐπιστολὴ Πυθαγόρου.*

of Recension C of the latter. Fragment 1), or L, contains about two-thirds of the *Test*, ending in the middle of a column.

While on a brief visit to England in January and February, 1908, I undertook to go through all the Greek MSS of magical contents in the British Museum, as well as all the Solomonic literature in Latin, French, and English. In the course of the search I came across the Onoskelu story, then the longer fragment of the *Test* (L), and later the other pieces in the *Clavicula*. Unfortunately I have been able to get no light on the provenience of the codex. But it certainly has Italian relationships, since the "Pythagorean" letter and table are found in several other Italian MSS[1] besides V, and S of Vienna which is closely related to V[2].

5. P Bibliothèque Nationale, Anciens fonds grecs, No. 38 (Colbert 4895); XVI cent., paper, cm. 15.5×20.5; 24 ff. in three quaternions; well preserved; entitled *διαθήκη σολομῶντος*, etc.; published by Fleck, reprinted in part by Fürst, and entire by Migne; cf. Editions Nos. 1, 2, and 3.

The manuscript has been carefully and intelligently written. The handwriting is somewhat unskilful and angular in appearance, but easily readable. The letters are ligatured as ordinarily in the sixteenth century, but compendia and abbreviations are rare, even such words as *θεός* and *Ἱεροσόλυμα* being often written out in full. Iotacism is very rare. The iota subscript, the accents, and the breathings are almost always correctly given. Unfortunately the punctuation, consisting of the comma, and the period at various heights, is most profusely employed and, as Fürst says, "verstößt gegen jede auf bestimmte Grundsätze basierte Abzeichnung der Satzteile"[3].

Not only has the manuscript been carefully written, but part of it has also been through the hands of a corrector. A large number of letters which seemed uncertain to the co-

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1 Cf. *CCAG* IV (codd. Ital.) 15 (Taurin. 5, f. 39v), 31 (Mutin. 11, f. 77), 53 (Neapol. 19, f. 44), 75 (Florent. = Laurent. 29, f. 38); also Milan (Ambros.) 1030, f. 247. 2 Cf. *CCAG* VI 33. 3 *Orient* V, col. 596 note.

pyist were marked with three dots; in other instances he left part of a line vacant for the insertion of the proper words. Two such cases occur on the first page, where blacker ink, smaller and more crowded letters, and more numerous abbreviations show that the words were put in later[1]. In one case the corrector hit upon the right text; in the other he missed. On f. 2[12] a similar blank was left, but the corrector was too uncertain to put his conjecture in the text; it remains on the margin. Unfortunately he failed to go carefully through the entire manuscript, and not all of the uncertain places received his attention. Occasional corrections were made in the course of the writing[3]. Initial letters of sections are enlarged, and in two or three instances the closing lines of paragraphs have been left partly blank. No attempt has been made to rubricate or decorate the manuscript. It contains only the *Test.*

As to the provenience of the codex little can be made out. It belonged to the library of M. le President de Mesmes according to the catalogue printed by Montfaucon in 1739[4]. Henri de Mesmes died in 1596, his son, Jean-Jaques, who inherited his manuscripts, in 1642. In 1679 Colbert bought about 215 manuscripts from the Duchesse de Vivonne, great-granddaughter of the former[5], among them the *Test,* as the list shows[6]. The manuscripts of Colbert came into the *Bibliothèque du Roi* in 1732[7]. In the catalogue of the *Bibliothèque Royale* (later *Nationale*) of 1740[8] it is mentioned as "No. 38 olim Colbert." Back of the library of de Mesmes it cannot be traced. Above the beginning of the text on the first page is written "Codex Colb. 4895 Regius 2913 3", preceded by a short word ending in many flourishes. Of this, to me illegible, part of the superscription

1 In I C. 3, 4.

2 In C. I 9. Similar blanks are left in II 3, XXVI 3, 4. Marginal notes are found in IV 5, V 19, VII 3, VIII 7, 9, 10, IX 6, XIII 2, 3, XVIII 27, 37, XIX 1, XX 1.

3 Cf. XVIII 33, XXVI 2. The only serious omission due to carelessness is in XXI 3 f. 4 *Bib. bib. mss.*, II, p. 1327.

5 Cf. Delisle, *Cab. des. msc.*, I, pp. 469, 471, and Omont, *Inv.* IV, pp. XXI, XXX. 6 It is *msc. lat.* 9364 f. 11 in the *Bib. Nat.* 7 Delisle, *op. cit.* p. 439.

8 *Cat. codd. mss. bib. reg.*, voll. 1—4, Paris, 1739—1744.

M. Omont says: "'Cent': ce numero est une code d'inventaire des manuscrits de la duchesse de Vivonne; il provient très vraisembablement des de Mesmes"[1].

This manuscript has been occasionally noticed by scholars. Du Cange used it in his *Glossarium* published in 1688[2], referring to "Salomonis Testamentum ex Codd. Reg. 1843[3] et Colbert," and adding "vide notas nostras as Zonarae Annal. p. 83"[4]. In these *Notae*, published in 1687, he gives the title almost as in P with the remark, "legimus apographum ex Bibliotheca Thuanea." Either this is a slip of the memory, or else the "apographum" was merely a copy of the title. The library of Jaques August de Thou (died 1617) was sold in 1680, most of the ancient manuscripts being acquired by Colbert. But none of the printed catalogues of the library of de Thou show any copy of the *Test*[5].

Other references to the *Testament* are secondary and rest upon Du Cange[6] or Gaulmin, until finally Fleck came across the manuscript and published it in 1837. His edition[7] has been the basis of all subsequent labors upon this piece of Solomonic literature, until the publication of Istrin[8].

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1 In the personal letter above referred to, p. 13, n. 1.

2 *Gloss. ad script. med. et infin. graec.* (Paris, 1688), II, col. 32, in "Index Auctor. Graec. ined." 3 Now *Par. gr.* 2419, see below MS W.

4 *Zonarae Annalia* ed. Du Cangius, Parisiis 1686—7, 2 vols.

5 Cf. Delisle, Cab. des msc., I, p. 471; Omont, *Inv.* IV, p. XXX; *Biographie Universelle* (Paris 1826), XLV, p. 505 and n. 17; *Nouvelle Biographie Universelle* (Paris 1866), XLV, p. 229; Maichell, *Intro. ad hist. lit. de praecip. bibl. Paris.*, p. 60. Concerning this M. Omont, in the letter already mentioned, says: "Bien que le ms. 38, comme vous le verrez provienne de De Mesmes et non de De Thou, je crois cependant que c'est lui auquel Du Cange fait allusion à la p. 9 des notes du t. II de Zonaras. En tous cas, il n'y avait pas de ms. du Testament de Salomon dans le Catalogue imprimé au XVIIe siècle de la Bibliothèque de De Thou."

6 So the references by Hemsterhuis in *Thomas Magister* (Lugd. *Bat.* 1757), p. 636, and *Etymolog. Mag.* (ed. Gaisford, Oxford 1848), p. 142, 7, depend upon the *Glossarium*. Fabricius reprinted the title from *Zonaras*. On a slip pasted on the inside of the cover of the codex one reads: "Testamentum Salomonis, Fictitium, non semel laudatum a Gauminio in Notas ad Psellum de operat. Daemonum. 4895." This is a mistake. On Gaulmin's quotations see below on the use of MS W. 7 Edition No. 1; cf. *infra Intro* III 1.

8 Edition No. 4; cf. *infra Intro* III 4.

6. Q Andreas Convent, Mt. Athos, No. 73, ff. 11—15: XV cent.; published by Istrin, cf. Edition No. 4[1].

Although Istrin has given no description of the manuscript or critical apparatus, it is evident from the number of omitted letters which he has supplied in brackets, as well as from the frequent longer lacunae that it was carelessly copied from a defective exemplar.

The manuscript contains only about one third of P; viz., the first ninety and the last two hundred thirty-seven lines, cc. III 1—XX 9 being omitted. The omission occurs near the bottom of f. 12r, many pages, evidently, having dropped out of its exemplar.

7. S Vienna, codex philos. graec. 108; paper, cm. 19×25; XVI cent.; well preserved; the greater part unpublished. Contains two unpublished fragments: 1) copies of the twelve seals said in MSS VW to have been found on the ring of Solomon, f. 361v; 2) one of the recipes found in the same recension (VII 7), f. 167v[2].

The codex contains much astrological matter, and many Solomonic amulets and selections. It has a large number of amulets like those in MS V, and long selections of magical content written in the peculiar cryptography to be found in that manuscript. They must, therefore, be of related origin, S having been copied from V or its exemplar. I have not learned anything concerning its provenience.

8. T British Museum, Harleian MS No. 5596; cf. supra, No. 4.

This manuscript has already been fully described. A different letter, T, is used to designate the three fragments which are

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1 I attempted to secure a photograph of this manuscript, as of MS D, but none was sent. No reason was given for the failure.

2 Cf. CCAG VI (Codd. Vindobon.), p. 1. Some of the Solomonic matter is edited in the catalog. The names of the *decani* from ff. 357 ff. (p. 73 ff.), bear practically no resemblance to those in the *Test* XVIII, yet the materials are ultimately related; cf. *infra* p. 56. I studied the codex in Berlin, where it was very kindly sent to the imperial library for my use.

not incorporated in the incomplete copy of the *Test* found in this manuscript, and which belong to different recensions.

T° (or simple T) designates a fragment containing the variant story of Onoskelis (Rec. C, XI), and part of Solomon's conversation with Paltiel Tzamal (Rec. C, XII 1—4, and 6 — in part —). It begins without title in the middle of col. 1 on f. 7r, being separated from a magic formula which precedes it by a slight space, and ends in the middle of col. 2 on the *verso* of the same leaf. The remainder of the column is blank. The *Test* begins at the top of the next column, f. 8rI.

Tr designates a fragment from the *Clavicula* containing a representation of a seal and inscription which, according to MSS HI, was that on Solomon's ring. The seal, an elongated six-sided figure containing ten circles and various magical characters with the word *σαβαωθ*, takes up the greater part of the first column on the page (f. 33r), and following it are given certain instructions and the inscription (cf. infra p. 2/3.), which runs over into the second column, under the rubric *περὶ τοῦ δακτυλιδίου*. The *Test* in this manuscript (L), contains a somewhat different but closely related version of the inscription on the seal.

Td designates a section in the *Clavicula* which contains the list of fifty (or fifty-one) demons which makes up a considerable portion of the unique matter in Rec. C. It runs from f. 39vI (bottom) to f. 41vI (top), and bears the rubric, *ἕτερα πράξης* (sic) *τῆς αὐτῆς*. The previous section has for its rubric, *ἕτερα πράξης τοῦ καθρέπτου* (modern Greek, *mirror*). It is an exorcism of a certain female demon and her people (*ἡ κυρὰ βασίλισσα ἡ συμπίλια ὅμου με τοῦ λαοῦ της . . . ἐσύ καὶ οἱ ἄρχοντές σου*) in order that they may perform certain services for the magician, particularly that they may answer truthfully any questions he may ask. It is written in very late Greek with an Italian flavor, much more modern than the already late Greek of the list of fifty demons. Td is followed by a list of the demons and angels that rule each hour of the day, and another of the ruling planets and the work proper to each hour of the day. Both of these subjects had already been covered more briefly in an earlier part of the *Clavicula*; that is, the writer is

here adding to the *Clavicula* matter of various kinds that belongs to the same sort of magic, but was not found in his copy. The last two sections he probably found in another recension of the *Clavicula*, for they appear without great difference of text in the Munich codex[1]. The origin of the list of fifty demons will be discussed later[2]. The text of T^d covers about one fifth of Rec. C.

9. U Ambrosian library, Milan, No. 1030 (H 2 inf.); paper, cm. 16×22.6; ff. 1—378; XVI cent.; two fragments: 1) f. 233^v, (= U^d), 2) f. 252^v (= U^p).

As this manuscript is known to me only through the catalogue[3] and a photograph of the page on which Fragment 1) is found, a full description of it is impossible. As to the handwriting of the page photographed, however, and general contents, it closely resembles manuscripts V and W, discussions of which follow. It has two pages from the *Clavicula*[4], here called *ὑγρομαντεία* as in Munich MS No. 70, the "Pythagorean" letter[5] and table found in Harl. MS No. 5596 and Bologna University MS 3632, and some astrological matter found in the Bologna manuscript[6].

The manuscript contains several unfinished fragments, some of them, like those from the *Test*, "transversis lineis deleta." I should judge that the scribe filled up odds and ends of time and space by copying little sections from other manuscripts. Thus he started in on the list of demons, and when he had reached the bottom of the page stopped. He probably had W or its exemplar before him, for he usually follows the W text.

U^d designates a fragment which, like T^d, contains the list of demons given in Rec. C. In this case, however, it is a mere fugitive fragment, with no relation to what precedes or follows, except as it is all of astrological character, and it does not com-

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1 Cod. 70, ff. 243^r—246^r; ff. 240^r—243^r. 2 Cf. infra VII 12.

3 *CCGBA*, II 1096. The photograph was obtained through Dr. H. Jantsch, as was that of MS D; cf. *supra*, p. 10, n. 1. 4 Cf. *supra*, p. 14, n. 1.

5 Cf. *supra*, pp. 14, ns. 2—3. Here it reads, *πυθαγόρου ἡλιοδώρῳ χαίρειν· πολλὰ παθὶν, κτλ.*

6 *περὶ τῶν ζ' βατανῶν* (sic), f. 250; *περὶ βοτανῶν ιβ' ζωδίων καὶ τῶν ζ' πλανητῶν*, f. 246^r.

plete the list, ending with § 11. It bears the title, *Δαίμων σφραγισάμενος ὑπὸ σαλυμῶνος τάδε εἶπε. Δαιμονίων δυνάμεις καὶ ὀνόματα.*

UP I have chosen to designate a little fragment which begins very abruptly in the middle of a sentence in § 5 of the "Prologue" to Recension C, with the words, *πρὸς αὐτόν· σολομῶν, σολομῶν, κύριος ὁ θεός σου ἐρεῖ.* The catalogue does not quote farther, nor give the *explicit.*

10. V Bologna, Library of the University, MS No. 3632; 475 ff., paper, cm. 21.9×29.6; XV cent.; written by a physician, John of Aro (or the son of Aro, or Aron); *Test,* entitled *Διαθήκη τοῦ σοφωτάτου σολομῶντος, κτλ.*, ff. 436v—441v; dated (f. 441v) December 14, 1440[1]. Unpublished[2].

The codex is poorly preserved. The leather of the half-leather binding is torn away, and the book is almost in pieces. The rough, gray paper is becoming discolored, yet the writing is distinct. One would not form a high estimate of the education of Dr. John from his handwriting, for it is loose, careless, and irregular, and his lines run up hill. His spelling is equally unsatisfactory. No distinction is made between, *ει*, *η*, *ι*, *οι*, and *υ*; between *α* and *ε*; or between *ο* and *ω*. Often *β* and *υ*, occasionally *α* and *ει*[3] are interchanged. The accents are usually placed on the right syllable, but no attention is paid to the distinction between acute, grave, and circumflex, the last appearing even on *ε*. The breathings also are interchanged. The iota subscript is wanting. The punctuation, consisting of comma and period, is in general not bad, but not entirely consistent. Abbreviations, ligatures, and compendia are extremely frequent. Well known words or forms are abbreviated by leaving off the last few

1 Cf. *CCAG* IV (codd. Ital. praeter Flor. etc.) 46. Olivieri, "Indice", 452.

2 Through the customary diplomatic channels the officials of the University Library at Heidelberg very kindly secured the loan of this MS for a period of three months from February to May, 1908, and later the extension of the time for three months more, transferring it also to Berlin, where I had gone for the summer semester. This gave opportunity for a careful study of the whole codex.

3 Probably because the ligature for *ει* closely resembles a common form of *α*.

letters. The title, the subscription, and the initial letters of the chief sections are rubricated. Corrections, erasures, and marginal notes are wanting.

The contents of the codex are instructive both as to the medical practice and the religious beliefs of the Middle Ages, for they include all sorts of pseudo-scientific biological information, pages of medico-magical formulae, partly in cryptography[1], and long astrological treatises. The codex is rendered unique by its cryptography and by the large number of illustrations, poorly drawn and highly colored, including drawings of animals and plants, and magical and astrological figures.

The *Test* stands in gathering *μ* of the codex, being preceded by 1) *λαβύρινθος τοῦ σοφοῦ σολομῶντος*, f. 435r[2], and 2) *περὶ βοτανῶν τῶν ιβ' ζωδίων ἑρμοῦ τοῦ τρισμεγίστου καὶ περὶ βοτανῶν τῶν ζ' πλανήτων*, f. 435v[3]. Following the *Test* comes *ὀνειρόκριτος ὁ σηρημ*[4] *καὶ ἕτερος ὀνειρόκριτος καὶ πάλιν ἕτερος κατ' ἀλφάβητον*. After the letter *π* of this third *ὀνειρόκριτος* the codex ends (f. 475). Two further writings mentioned in the *πίναξ* (f. 16v) are wanting; 1) *εὐχὴ τοῦ ἁγίου κυπριάνου καὶ ἑτέρου* (sic) *τοῦ ἁγίου γριγορίου*, and 2) *καὶ ἕτερες τέχναις τοῦ σολομῶντος*[5]. None of these items were originally in the *πίναξ*, but the writings themselves are in the same hand as the greater part of the book. They evidently were not a part of the original plan of the copyist. The codex contains also the "Pythagorean" matter found in Harl. 5596[6], but in this case the copyist saved himself trouble by pasting in six leaves, the first five of which, containing the "Pythagorean" letter, were written in another hand, Dr. John continuing on the sixth. The titles of the

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1 Cf. *infra*, p. 23 and n. 1.

2 Cf. Berthelot, *Col. alch.* I 156f., Texte grec I XX 39f. (from MS 299, St. Mark's, Venice, f. 102v, XIV or XV cent.); I have found it also in Munich MS 395 (Hardt, IV 228), and Brit. Mus. Add. MS 34060, f. 162v. The Bologna MS lacks the text which in three different forms accompanies the *Labyrinth* in the above three MSS.

3 Cf. *CCAG* IV 134, VI 83, VII 29; Fr. Boll in *N JBB kl Alt* XXI (1908), 110 n. 2; see below p. 26 on MS W.

4 See below on MS W, p. 26, n. 2. 5 Was this the *Clavicula*?

6 Cf. *supra*, p. 14 and ns. 2—3 and p. 20 and n. 5.

writings which were pasted in are an original part of the *πίναξ*, and therefore, probably of the plan. From the similarity of subject matter it is plain, I think, that T, U, and V are very closely related.

The *Test* covers the lower two thirds of f. 436^{v}, on which it begins. After fifteen lines at the top of the succeeding page, all the remainder is occupied by the twelve seals which were engraved on Solomon's ring, with an additional circle in which the description of the seals given in the text is repeated[1]. The next six pages are written solid, the writing space averaging cm. 17.5×25. On f. 441^{v} the first eleven centimeters of the writing space are occupied by a circular figure intended to represent a magic writing of Solomon which is mentioned in the text (Rec. C XIII 14), and bearing the superscription, *αὕτ(η) ἡ βούλ(α) ἣν ἐφόρεσ(ε) σωλομὸν ἐπάνο τη σκευει αυτου.* Beside it stands another, empty circle. There follow the concluding five lines of the *Test*, and then the subscription, consisting of seven lines, the first five of which are in the cryptographic character peculiar to this MS and Vienna 108.

The subscription, reduced to ordinary characters, is given in the Text, p. 212. Lines five and six read, *ἐγράφη παρ᾽ ἐμοῦ Ἰω⟨ανου⟩ ἰατροῦ τοῦ αρο ἐν ἔτει ,ϛϡμθ᾽ (ἰνδικτιόνος) δ᾽ ἐν μηνὶ Δεκε⟨μ⟩βρίῳ ιδ᾽.* The name, *Ἰωάννου* is abbreviated to *Ιω*, the remainder of the line up to and including *αρο* being in cryptographic characters. On f. 362^{r} the name is given again in cryptographic characters, this time spelled out in full, as follows: *ιοάνου ιατρου του αρον.* On f. 327^{r} it is found again thus: *ιοανου του αρό του ιατρου.* There can be no doubt as to the reading of the characters, since by a combination of two lists of words and their equivalents in different parts of the codex a key is formed to the cryptography[2]. *Aro* I take as a place name, but am unable to locate it.

As to date there is no difficulty, since that part of the subscription exhibits only the common abbreviations. The world

1 Called V^{s} in the apparatus crit., cf. p. 214.

2 The writer has in preparation an article on this cryptography.

year 6949 corresponds to 1440—1. The indiction, four, fits that year according to the table given by Gardthausen. The date is, therefore, December 14, 1440. On f. 269ᵛ (bottom) one reads the date ͵ϛϡλθ′, and on f. 327ʳ after the name, ͵ϛϡνβ′; that is, 6939, or 1430—1, and 6952, or 1443—4. Although the meaning of the accompanying notice is not clear to me, I take it for an astronomical remark[1]. That on f. 327ʳ has the appearance of having been added to the page at the lower margin after the original writing had been completed. As we have already seen, the codex falls into two parts, the second beginning with gathering *μ*, f. 435, and there is no reason why the first part may not have been written last, yet I incline to think the date was added after the writing.

There are several other writings in the codex which in the *πίναξ* are called *πρᾶξις Σολομῶντος*, all of them having to do with magic. The references to Solomon, however, were added after the first writing of the index, and it would seem that after writing the latter part of the codex, the scribe came to the conclusion that Solomon was the great source of all magical science and proceeded to give him due credit. The *Test* may well have been the cause of this opinion.

Most of the writings marked *πρᾶξις Σολομῶντος* have no relation to the ancient king, except that they are magical. However, on ff. 360—361 is a considerable collection of amulets, two of which bear his name. In the one it is simply a part of the incantation[2]. The other, a circle four centimeters in dia-

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1 The three notices read, after correction as to orthography, as follows: 1) f. 327ʳ: *μνήσθητι, κύριε, τὴν ψυχὴν τοῦ δούλου σου Ἰωάνου τοῦ Ἀρὸ τοῦ ἰατροῦ* + (*ἔτει*) ͵ϛϡνβ′ (*εἰσὶν*) *ὡ* ☧ *ης τ(ους)* ·) (· (l. *ὁ κρόνος εἰς τοὺς ἰχθύας*); at lower margin in faded ink: *ξβ′* ͵ϛϡξε′. 2) f. 62ʳ: *Ἰωάνου ἰατροῦ τοῦ Ἀρόν· ἡ μὲν ἡ χεῖρ ἡ γράψασα σέπεται τάφῳ, τὸ δὲ γραφὲν εἰς τοὺς αἰῶνας μένει.* + *εβρετε βρεμα ἐκ θεου ελενι* (l. *εὕρεται βλέμμα ἐκ θεοῦ ἐλεεινοῦ*?) + *Γαλήνου.* 3) f. 269ᵛ (not in cryptography): *ἔτει* ͵ϛϡλθ′ *κύκλ⟨ου⟩ κγ′* (*σελήνης*) (*ἡμέρα*?) *δ′ θεμελ⟨ίφ⟩ ξ′* (*ἰνδικτιῶν*)*ος θ′*. Cf. Gardthausen, *Gr. Pal.* II 495.

2 The same amulet is found in S (= Vind. phil. gr. 108), f. 361ʳ, on the page preceding the copies of the twelve seals of Solomon (cf. supra p. 15). The amulet consists of a circle decorated within and without with magic signs and containing the following: *ιωηλ βοηθει* (within a triangle). *ιδου σολομ(ον) υιος*

meter, bears the title, *τοῦ σολομῶντος μεγ(άλου)*, and it contains within it the inscription which, according to H and I, belongs on Solomon's magic seal, and which is given in the *Clavicula* in Harl. 5596 (= T^r), and in a slightly different form in the *Test* in that manuscript (L). The Bologna version has been designated as V^{r1}.

As to the provenience of the codex I have been able to learn nothing more than has been already intimated. The cryptography of the manuscript is sufficiently like the stenography of Cod. Vat. Graec. 1809 to make one think of the monastery of Grottaferrata[2] as some way the source of Dr. John's knowledge of stenography. Yet the inference that he was connected with the monastery would be extremely uncertain. He may have gotten the stenography indirectly or even have developed it independently upon the basis of more ancient systems. That the manuscript is Italian in origin there can be no doubt.

11. W Bibliothèque Nationale, Paris, Anc. fonds grecs, No. 2419, XV cent. paper, cm. 27×37, 342 ff., written by George Mediatēs. *Test* entitled *διαθήκη τοῦ σοφωτάτου σολομῶντος, κτλ.*, ff. 266^v—270^v. Well preserved. Unpublished[3].

The codex resembles very closely the foregoing. The writing is somewhat more regular and less hasty in most of the codex. Iotacisms are almost as numerous; doubled letters are almost always written singly, even where they belong to different words. As to all other points W is just a trifle better than V. W omits occasional phrases that are found in V, sometimes apparently through carelessness, sometimes because they were unintelligible.

As to contents again there is great similarity, but in W the

δα(βι)δ δρακοντος γλοσ⟨σ⟩α εχων βασιλεος εγγκεφαλον. Beneath is written the following prescription for the use of the amulet: *αυτ⟨η⟩ η βουλα γρα⟨ψε⟩ ομοιων κροκον και κηναβαρι και μαγνητη και βαστα ενθα εισι χριματα* (*και εσι ακηνητος* add. Bol; more correct spelling adopted where MSS differed).

1 Cf. Text p. 100*. 2 See M. Gitlbauer, *Überreste*, I Fasc. p. 3.

3 On this MS cf. Omont, *Inv*, II 256f. I copied the *Test* in Paris in May and June, 1907.

alchemistic and astronomical interests outweigh the biological and the magico-medical. Berthelot says of it, "Ce manuscrit in-folio . . . est des plus précieux pour l'histoire de l'Astronomie, de l'Astrologie, de l'Alchimie, et de la Magie au moyen âge; c'est une réunion indigeste de documents de dates diverses et parfois fort anciens, depuis l'Almageste de Ptolémée et les auteurs arabes jusqu'aux écrivains de la fin du moyen âge"[1]. The codex contains three pages from the *Clavicula*, and some "Hermetic" and "Pythagorean" writings. The fact which connects it most clearly and indubitably with Bologna 3632 is that the *Test* is immediately preceded by the Hermetic work on the planets and the twelve signs of the zodiac, and followed, though not immediately, by two of the "dream books" which also appear in the Italian manuscript[2]. The very position of the beginning of the *Test* on the page is the same in the two manuscripts. As in V, so in W, the *Test* begins about one third down the page, and at the bottom of the next page are found the large seals that in this recension belong on Solomon's ring. Either the one was copied from the other, or both followed very closely the same exemplar. The decision of this question can best be left to a later section (III 4) where the text will be discussed.

As to the provenience of the codex, M. Omont has given me the following information[3]: "Grec 2419: Provient du cardinal Nicolas Ridolfi († 1550), puis du maréchal Pierre Strozzi († 1558) et de Catherine de Medicis, après la mort de laquelle (1589), il resta sous scellés jusqu'à son entrée dans la bibliothèque du Roi en 1599. Au fol. 340$^{v\,o}$, le bibliothécaire de Ridolfi, Matthieu Devaris, a écrit cette note sur l'origine du ms.: *αὕτη ἡ μεγάλη βίβλος, ἣν ἐκόμισέ τις Ἕλλην ἐν Βαλνεαρίᾳ διατρίβοντι τῷ δεσπότῃ, περιέχει ἀστρονομικά τινα καὶ ἰατρικὰ καὶ ἄλλα διάφορα.* N° 35. [Deleted by a transverse line.] N° 44 vigesim. quart. (Ce sont deux numéros successifs de la bibliothèque du Cardinal Ridolfi; s. e. *capsae*. *τῷ δεσπότῃ* désigne ici le maitre de De-

1 *Col. alch.* I, Intro., I, 205; MS described, pp. 205—211.

2 Cf. *supra*, p. 22. The titles of the "dream books" as given by Omont (*loc. cit.*) are *Oneirocrites Syrim* and *Manuelis Palaeologi oneirocrites.*

3 In the letter already referred to above, p. 13, n. 1, p. 17, n. 1.

varis, le cardinal Nicolas Ridolfi.)" W, then, like V, came from Italy.

The name of the writer was George Mediates (or, Meidiates), as appears from a subscription found on f. 288. From a *Paschalion* on f. 275 running from 1462 to 1492 the conclusion is drawn that the codex was written about 1462.

The codex has been frequently used by scholars. Gaulmin in all probability took from its the excerpts he quoted in his notes on Psellus *de oper. daem*[1]. From it Du Cange prepared a very considerable list of chemical and astrological abbreviations and tachygraphic signs[2]. In more recent times Berthelot has taken from it some important chapters in his *Collection des Anciens Alchimistes Grecs*, while Reitzenstein refers to it several times in his *Poimandres*. Aside from Gaulmin I know of no publication which refers to the *Test.*

12. *Βιβλιοθήκη μόνης Κουτλουμουσίου, Χαρτ.* 16. XVI (*Φ.* 431), . . . 4. *διαθῆκαι Σολομῶντος. Ἅπαντα ἐν τῇ καθωμιλημένῃ.*

This reference is taken from Lambros' Catalogue of the MSS on Mt. Athos, No. 3221, p. 287. I attempted to secure a photograph, but was unsuccessful, and know only this reference to the manuscript.

13. While studying in Berlin, Paris, London, Heidelberg, Munich, and smaller places on the Continent, I made search for other manuscripts and for translations of the *Test*, but without success. None of the catalogues which I was able to consult gave indications of its presence in any form. Through the kindness of Dr. A. F. R. Petsch, then professor in Heidelberg, and later in the University of Liverpool, inquiries were mady by friends of his in the libraries at St. Petersburg and Moscow, but without success. Dr. F. C. Conybeare was so kind as to search in the Vatican Library. Though he was under the impression that a Latin manuscript was in existence[3], he was

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1 See above, p. 17, ns. 6, 7.

2 *Gloss.*, "Notarum characteres, Notae aliae," coll. 19—22, in vol. II.

3 At Florence; see the *Guardian*, Mar. 29, 1899, p. 442. Dr. Conybeare

unable to verify that supposition or to find any other manuscripts. No doubt such exist and will be found, but no others are available at present[1].

III. MODERN EDITIONS, TRANSLATIONS, AND TREATISES.

1. Fabricius[2] deserves mention before all others, because he first attempted a systematic collection of materials bearing on the *Test.* As already indicated[3], he gathered his excerpts from Gaulmin and Du Cange, whose quotations he prints in full with some attempt at emendation.

2. Fleck rather inaccurately copied the *editio princeps*[4] from MS P, mistaking many letters, and so causing himself and those who have had to depend upon his edition much difficulty. He evidently was not familiar with sixteenth century ligatures. While it has not seemed necessary to note his misreadings in the critical apparatus of the present edition, some of the more important have been included as samples of his errors[5].

3. Apparently the first scholar to concern himself with the text which Fleck had printed was Bornemann. In 1843 and in 1846 he published conjectural emendations of the text, showing no little ingenuity, and in some obvious cases finding the original, though missing it in every real difficulty, as is usual with such conjectures. In 1844 he published a complete translation in German[6], marked by the same learning and good sense shown in his "Conjectanea".

4. Fürst[7] was the next to deal with the *Test,* printing the Greek text after Fleck, with a German translation, also in 1844.

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was so kind also as to send me a reference to Chachanov's *History of Georgian Literature* (I 170 ff.), where mention is made of Georgian manuscripts of the *Test.* Unfortunately the work was to be found neither in Berlin, London, nor Chicago, and I have not seen the pages in question.

1 The index to Omont, *Inv* refers to Anc. fonds grecs 2511 as having a copy of the *Test,* but it is merely a copy of Prov. XXV 1—XXIX 29. Two Jerusalem MSS discovered later are discussed in the appendix.

2 Cf. Bibliogr. III 1. 3 Supra p. 17, n. 6, p. 27, ns. 1, 2; Bibliogr. IV.

4 Cf. Bibliogr. I 1. 5 Cf. c. I 2, II 6, IV 4. 6 Cf. Bibliogr. III 1 and II 1.

7 Cf. Bibliogr. I 2 and II 2.

The work, however, was not completed. Little attention was given to emending the text, but no small learning was expended on its proper translation and interpretation, though, rather strangely, the title is rendered "Bund", not "Testament", or "Vermächtniss."

5. In Migne's *Patrologia Graeca*[1] a reprint of the text from Fleck with a Latin translation was appended to Psellus, because of the fact that Gaulmin had quoted the *Test* in his *Notae* to Psellus' *de oper. daem.* The reprint shows the usual additional typographical errors, but in a few cases Fleck's more obvious mistakes were corrected. The article in Migne's *Dictionaire des Apocryphs* (Bibliogr. III 3) adds nothing new.

6. Chronologically next in order is Dr. F. C. Conybeare's translation with introduction in the old *Jewish Quarterly Review*[2], which is marked by the famous rationalist's usual careful scholarship and independence of judgment. He did all one could do with Fleck's edition. However, I am inclined to differ from him on questions of date and origin.

7. As a result of the publication of Conybeare's translation there appeared two brief articles in the *Manchester Guardian*[3], one by Dr. Montague Rhodes James, and the other by Dr. Conybeare, and a brief review in the *Theologische Literaturzeitung* by Schürer[4], who differed with Conybeare as to the Jewish origin of the *Test.*

8. In the same year that Dr. Conybeare's translation appeared, the Russian scholar, Istrin, presented the text of the fragmentary manuscripts which I have called I and Q, and of the interesting story called MS D[5]. His introduction indicates the true relationship, as I believe, between D and the *Test.*

9. A brief notice of Istrin's publication and a review by Dr. E. Kurz appeared in the *Byzantinische Zeitschrift*[6].

10. Harnack has a brief notice in his *Altchristliche Literatur*[7], and Schürer a considerable one in his *Geschichte des jüdischen Volkes,* which includes a valuable collection of materials[8]. To

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1 Cf. Bibliogr. I 3. 2 *Ibid.* II 4 and III 4. 3 *Ibid.* III 5 and 6.
4 *Ibid.* III 7. 5 *Ibid.* I 4 and III 8. 6 *Ibid.* III 9 and 10.
7 Vol. I 858. 8 *GJV* III 419f., *HJP* II III 154f.

Dr. Kohler's article in the *Jewish Encyclopedia*[1] I owe the interesting suggestion that the *Test* represents pre-Talmudic demonology. Other encyclopedia articles make no special contribution[2].

11. In Salzberger's dissertation on the *Salomosage* much space is dedicated to the *Test*[3]. He accepts Conybeare's conclusions as to authorship and date, and accordingly takes the *Test* as representative of early Jewish-Christian demonology and folklore, making no attempt to distinguish Hellenistic elements. He has evidently used Conybeare's translation without reference to the Greek text[4].

12. Ginzberg's *Legends of the Jews*[5] contains a section devoted to the *Test*. It is a paraphrase and epitome rather than a translation, but follows the text of Fleck rather closely. One error is sufficiently serious to deserve mention: the aerial column of c. XXIV is confused with the cornerstone of c. XXIII. As unfortunately the notes and references, which, according to the preface[6], were to have appeared in the last volume, are lacking, there is nothing to indicate the source from which the story was taken. As a piece of entertaining writing the work may have a place, but it is a hindrance rather than a help to the study of ancient Jewish thinking because of its uncritical confusion of older and later materials. Ginzberg was not justified in using the *Test* without first sifting out the considerable non-Jewish elements more carefully than he does.

IV. THE TEXTUAL HISTORY OF THE *TESTAMENT*.

1. The manuscript families. — On the textual evidence alone, without reference to wider considerations of language and subject matter, which will be taken up later, the various

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1 IV 518, art. „Demonology". 2 Cf. Bibliogr. III 3 and 12.

3 Bibliogr. III 13.

4 This appears from his citing only Conybeare (p. 9, n. 9) and from his use of *"Flasche"* for ἀσκός (p. 97), following Conybeare's "flask" in secs. 119—123, though the latter once has "leather flask" (119).

5 Bibliogr. II 5. 6 Vol. I XV.

MSS divide themselves into four clearly marked classes or recensions[1].

a) MS D differs from the rest in that it is not a "Testament." Of magico-medical formulae there are none. It is simply a biography of Solomon in which the demonological interest outweighs all others, quite closely resembling in many features the *Arabian Nights*. It clearly belongs to the "literature of entertainment," where Schürer wished to class the whole *Test*[2].

b) MSS H, I, and L (Rec. A) stand very close together, H and I agreeing in a beginning which is entirely different from that in the other MSS, H and L (after I drops out) in the long omission, cc. XIV 3—XVI 1. L might deserve to be put by itself as a separate recension, for it has at a late period undergone a special revision. A magician has endeavored to make the work more useful for members of his profession by introducing directions for the use of the more important magical formulae in the cure of some disease, probably demon possession. He has also made some further changes in the opening sections. However, all these alterations, marked by modern Greek forms[3], are so easily detached from the remainder and affect it so little that there is no need to separate it from H and I as a textual witness.

c) MSS P and Q (Rec. B), again, clearly stand together almost from beginning to end. The title and the opening sentences are good illustrations of their close similarity throughout. This recension, in P at least, is marked by two explanations of the writing of the *Test*[4], by a shorter beginning and ending, and by more extended accounts of many of the demons[5].

d) MSS V and W with the fragments S, T, and U group

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1 The variety of recensions is not at all remarkable in popular literature such as this; cf. the remarks of Krumbacher, "Studien zur Legende des heil. Theodosius," in *Sitzungsber. d. bay. Akad. d. Wiss., philos., philol. u. hist. Cl.*, 1892, Heft II, p. 225.

2 Since this is not a *Test*, I have not called it a recension, but refer to it as MS D. See above, p. 5, n. 2. 3 Such as ἦτον ἕνας, I 1.

4 See XV 14 and XXVI 8; no great weight can be attached to this, since c. XV is wanting in HILQ by accident or scribal error.

5 See cc. XIX, XX, and XXVI.

themselves as an entirely different recension (C), which has undergone a thorough revision. The *Prologue*, as I have called it, in order to bring the chapter and verse divisions into line with the other recensions, and the altered title, but especially the entirely different ending from IX 8 on are sufficient evidence. This recension is more interested in demonology as a means for revealing nature's treasures and mysteries than in its medical aspect as emphasized in the original *Test.* It is marked by scribal omissions [1].

2. The relationships and relative dates of the recensions. —

a) MS D represents the story which formed the basis of the *Test.* The recensions have just been considered in what the writer regards as their chronological order. It is inconceivable that any one should take the *Test* as found in Recs. A, B, or C, and, by eliminating all the magico-medical element and the "testament" motif, reduce it to the simple tale of Solomon's birth and greatness, his temple building and dealing with demons, which appears in MS D. On the other hand, the very close resemblances between MS D and Recs. A and B as to general outline and even as to text in places, e. g., in the story of the old man and his son, c. XXI, proves the closest possible relationship, and, therefore, the dependence of the *Test* upon the story as found in MS D.

Yet D in its present form cannot have been the basis of the *Test.* It occasionally shows a fuller, secondary text, e. g., in the threat of the old man to cease working if Solomon did not condemn his son (D IV 2). Especially is this true of D VII. The question of c. VII 1, *ἔστι καὶ ἕτερον δαιμόνιον*; and its answer, *εἰσὶ μὲν πολλά, ὦ βασιλεῦ*, after the statements of c. III 4—8 that all the demons had been brought in and set to work in the temple are manifestly a later addition. There is no reason why c. VII should not have been put into the *Test* if it had lain before its writer. It is evident, then, that MS D represents a revision of the work that formed the original of the *Test.*

1 See cc. I 4, 11, 14; V, VI, etc. The language of C is more consistently late than in any of the other recensions; see below, V 2.

The question as to whether cc. I, II, and VIII were part of this original is harder to answer. The editor of the *Test* could not well include cc. I and II in a "testament," which must have been written in the first person to have entirely consistent. The abrupt beginning of Rec. B is probably due to truncating the original story in order to eliminate these elements, which do not fit the new plan. C. VIII could easily have been put into the first person and left in the *Test*. Yet it seems entirely possible that it was in the original and was omitted by the editor of the *Test* merely because it did not interest him, or perhaps because it did not suit the pathos of the fall. It is not inconsistent with the remainder of D, but rather comes as a fitting conclusion to a narrative of which the account of the sin of David and the birth of Solomon was the beginning[1]. I am inclined, therefore, to regard D I—VI, VIII as the original basis for the *Test;* with certain changes which we cannot follow and the addition of c. VII, D received its present form. The making of the *Test* was a much more complicated process.

b) Recensions A and B are both revisions of the original *Test*. The question of priority in this case is much more difficult. It is plain that A is secondary at its beginning, because it is much fuller than B (c. I 1 f.). Again at its conclusion, A, here represented by H only, is much fuller, and probably represents an expansion (C. XXVI 8—10). In the main, however, A has the shorter text in so many places where B presents fuller information regarding the demons[2], that one cannot but conclude that Rec. A has the claim to priority in most cases, and is nearest the original *Test*[3]

c) Recension C is a revision of Recension B. The nature of the material in the added chapters of C, as well as the fact that in the fragments, especially in T, much of it occurs in, or in

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1 The transposition of sentences in c. VIII does not affect these conclusions, as it may have occured in the exemplar from which MS D was copied, or in the copying of D without touching the original. But see MS E in appendix.

2 Cf., for example, VI 4 f., XVI 4 f., XVIII 42, XX 6, etc.

3 Rec. A presents omissions due to careless copying or a defective exemplar; e. g., XIV 3—XVI 1.

connection with, the *Clavicula*, which is a mediaeval product, establishes the character of this recension as secondary and late. The interesting account in C XIII of the origin of a *καινὴ διαθήκη* which is to be given to the world as a deception and a snare, while the true, original *Testament* is to be preserved in one copy only until "the expected parousia of God," when it is again to be spread abroad, is plainly intended to establish faith in this recension as the real original article over against Rec. B, which it was to supplant. The numerous agreements of B and C prove that the latter was based upon the type of text found in the former[1], yet in some cases C has a more primitive text than the present MS representatives of B (MSS PQ) offer.

d) Illustration will serve to make the relationships of the recensions clearer. A good example is to be found in c. III 7. Here Rec. A (HIL) gives a text which is entirely fitting and intelligible: *ἀπῄτουν δὲ τοῦτον ἀδιαλείπτως ἔγγυθέν μοι προ-⟨σ⟩εδρεύειν.* This became nonsense by misreading into *ἁπάντων δὲ τούτων οὐ διαλιπο⟨*, as V shows (W omits this much). P, wishing to leave nothing unintelligible, altered to *ἅπαντες δὲ οἱ δαίμονες ἔγγισθέν μου προεδρεύουσι*, which in itself is good, but does not fit the context which follows in § 8. Another example of B's improvement upon a text which seemed unintelligible is found in II 8, where both V and W, as W in the previous case, omitted the difficult words. In c. XVIII 42 the editor of B expands a short section which in A merely closes the account of the thirty-six *decani* into an entirely new narrative of Solomon's treatment of demons in general. On the other hand, in the latter part of the *Test*, where H alone represents Rec. A, there are a number of sections in which the text of H is so brief as to be almost unintelligible, and, as it seems to me, shows evidence of hasty abbreviation[2]. In these sections I have given B the preference, as also in the conclusion (c. XXVI 7—8), where H has an expanded text.

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1 Examples may be found on almost any page; cf. c. VII. This account of the writing of a "New Testament" may be compared with IV Ezra XIV 26, 42, 45f.

2 Cf. XXII 3, 11, XXIV and XXV *passim*.

3. The evolution of the Testament: summary of conclusions. — A number of stories about Solomon in which demons played a large part were gathered into a tale, *d*, a revision of which lies before us in MS D[1]. Some one who was interested in the magical cure of diseases then conceived the idea of the *Test*, and decapitated the story of *d*, leaving it to begin abruptly as in Rec. B with the tale of a demon who plagued the King's favorite workman during the temple building. The editor added a more fitting conclusion in the story of Solomon's fall as found in Rec. B. The original *Test*, then, consisted of the beginning and ending as in Rec. B (MSS PQ), but with the body of the work mainly as in Rec. A (MSS HIL)[2]. The present beginning of Rec. A resulted from an attempt to remove the abruptness of the first sentence, being constructed by piecing together from later sections items regarding the favorite workman. This redacteur also thought himself able to construct a conclusion with greater parenetic value. Rec. B is another independent working over of the original *Test*, with certain interesting additions. Whereas redacteur A was mainly concerned with making the story read better, redacteur B was in possession of fuller knowledge regarding many of the demons mentioned, and accordingly added to or replaced several sections[3]. Finally a student of demonological literature with a theological and scientific bent discovered some fragments which he thought Solomonic and which appeared to him to have greater value than a good part of the *Test*. So taking Rec. B he constructed another *Test*, putting in a preface, or prologue, containing certain prayers of Solomon, removing the abruptness of the beginning much as redacteur A did, and replacing the latter two-thirds of the *Test* by his new material. In the story of Onoskelu (Rec. C XI) he

1 Istrin in his introduction to the MSS which he edited came to the same conclusions regarding the relation of MS D to the *Test* as those expressed above, and I am in part indebted to him for this theory, and especially for the discovery of MS D.

2 The text printed at the top of the page in this edition is an attempt to reconstruct this original *Test*.

3 These are printed in brackets thus: ⌜ ⌝, or placed in the critical apparatus at the bottom of the page.

presents a variant form of a tale which he allows to remain in the earlier, unaltered part under the name of Onoskelis (c. IV)[1]. He seeks to give authority to his version by representing that it was feared and secretly preserved at the request of a great demon, Paltiel Tzamal, who wished to prevent the publication of its great mysteries, and that the well known, current form of the *Test* had been specially written for Hezekiah, thus utilizing an early tradition[2]. MS L represents an interesting step in another direction, the attempt to make the work of greater practical value as a physician's *vade mecum*, or book of prescriptions. Its reading with the proper rites would cure the possessed[3].

4. The textual value of the MSS and their use in reconstructing the text. — Although MS D represents the original story from which the *Test* was evolved, it possesses no primary textual value, since it is not the *Test*, and, though its contents are similar, its text is rarely that of the *Test*. The attempt here is to reconstruct the original *Test* out of which Recs. A and B have grown. MS D is printed separately at the end of the volume.

Our MSS of Rec. C come from a class of men of rather low mentality and poor Greek education. The numerous omissions are textually of little moment, because the redacteur was interested in different matters from the originator of the *Test*, and the scribes were careless. Since, as we have already shown above (IV 2 c, d), C is derived from B, their agreement can have little weight *per se* against acceptable readings found in A alone. Where, however, Recs. A and C agree, they represent the original text. Without C it would have been much more difficult to show that B was secondary. While neither V nor W could have been copied the one from the other[4], they may have come from the same exemplar. Where it was unintelligible or corrupt,

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1 In the critical apparatus to c. IV readings from c. XI of C have been distinguished by adding a superior letter ᵒ to the letters T, V, and W.

2 Rec. C XIII; cf. Josephus, *Hypomnesticon* c. 74, Suidas, s. v. Ἐζεκίας; see below VIII 3 c (3). 3 Cf. II 5, 6; IV 12; V 8, 9, 12 f.

4 I can find no words in W omitted by V which the scribe of W might not have added by guess, while the reverse (words in V omitted by W) often

V sometimes reproduces conscientiously where W omits or emends, for W had the more intelligent copyist. Accordingly V has been given the greater weight except where mistakes appear to have arisen from carelessness or misunderstanding.

Rec. B represents a learned, and in MS P a very careful, revision[1]. Occasionally P alone preserves the true text owing to the greater intelligence with which it has been handled. Yet it must be used with great caution, since both redacteur B and scribe P have taken great liberties with the text in making additions, alterations, and omissions. Q shows more errors than P, but fewer intentional changes.

The MSS of Rec. A have been rather mechanically copied. In some instances the scribes have not taken the liberty to drop or emend what they could not understand, but have reproduced it letter for letter[2]. There are omissions due to carelessness, one so long as probably to have been caused by a missed or missing leaf in the exemplar. In general H appears to have suffered least from intentional revision, but to have been in less skilful hands than I[3]. Both were conscientiously copied by scribes who knew little of magic. Therefore the better instructed L occasionally presents a preferable reading, although he was somewhat careless and illiterate and his practical directions often vitiate his text. In c. I I have followed MS I, since it alone preserves the first person, which the original *Test* ought to have shown throughout[4], and also since it appears to me, following

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occurs, where other MSS make it possible to determine the true text; e. g., IV 5 (*φύσεως*), II 9, IV 12. W omits by homoeoteleuton, IV 12, of intention, II 9, VIII 9, where the passage seemed unintelligible. Therefore V could not have copied from W. But I do not believe W could have made out the true text from V's unwarranted expansion in II 6 (*φοβούμενος . . . προσψαῦσαι*), nor is he likely to have omitted the right words in IX 9.

1 In one case at least P omits a difficult passage where H and L are unintelligible; viz., V 7; it omits difficult lines in V 4, cf. VW; it makes a glaring omission by homoeoteleuton in XXI 3 f., and a minor one in IX 6.

2 Cf. II 2, 3 (HIL), 6 (H), V 6 (HL), XVIII 4 (HL).

3 Cf. XXII 7 and XXIV 3–5 (H); XIV 3—XVI 1 (HL). In V 4, 5, IX 6 H appears to have read ·/. (= *ἐστίν*) as ϗ (= *δέ*).

4 L maintains the third person for Solomon consistently, I the first; the others vary, but in general begin with the third and change to the first.

a suggestion of Dr. Goodspeed, that H exhibits an attempt to make clearer the somewhat unusual language of I regarding the favorite slave. Here, however, as in the concluding sections, Rec. A shows signs of undue expansion, and in constructing the text of the *Test*, which always appears at the top of the page, I have followed Rec. B. Again, in certain sections toward the end, I have thought that Rec. A gave evidence of abridgment, and in these places, especially since the carelessly written H is here the only MS of Rec. A, I have given Rec. B the preference[1]. In general, then, unless weighty reasons appeared to the contrary, H has been made the basis of this edition. The rule adopted has been, 'When in doubt, follow H.'

In concluding this section it should be noted that we cannot claim to have the original *Test* in our reconstructed text. Such an admission would be called for on a priori grounds alone. But we have evidence on the subject, for, in the quotation from the *Test* which occurs in the *Dialogue of Timothy and Aquila*[2], the Jew insists that Solomon *οὐκ ἔσφαξεν ἀλλὰ ἔθλασεν*, while in the *Test* as we now have it, although the Shunamite says *σφάξαι* (MS H) or *σύντριψον* (MSS PQ)[3], Solomon merely says *ἔθυσα* (MS H) or *ὅπερ καὶ ἐτέλεσα*[4]. If we could find the original MS, many such differences would appear, but not enough to vitiate our general conclusions regarding the work[5].

V. LANGUAGE AND STYLE.

This section will be made quite brief, as the grammatical index will supplement it by presenting the evidence for the positions taken.

1. MS D. — As to language and style there are decided

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1 Cf. *supra*, IV 2 b, d. MS N has valuable readings. See appendix.

2 *Anec. Oxon.* Class. Ser. VIII 70, c. XIII 6; cf. *infra*, VIII 3 d) (2) (e).

3 C. XXVI 4. 4 C. XXVI 5.

5 In general the effort has been made to print the text as the author may be supposed to have written it, following the ordinary practice of the early Christian centuries as to spelling and grammar. As to *ν* moveable the classical rule has been followed for the sake of simplicity.

differences between the recensions. In this regard, as well as from the diplomatic standpoint, MS D is far superior to the rest. An educated Greek has edited and written it. The outstanding inaccuracy in his grammar is the use of the nominative absolute, or rather *nominativus pendens*, not a serious blunder[1], which occurs a few times. Once ἅμα is used with τό and the infinitive[2]. Otherwise tenses and cases are on the whole corretly used. The optative, subjunctive, imperative in both second and third person, and a future participle of purpose are found. Late forms and usages are rare. For the dative πρός with the accusative is frequent. In IV 9 οὐκέτι ἴδῃς is a (Homeric and) late usage, subjunctive for future, which has contributed to such a future as εἰσενέγκομεν in VI 2[3]. βούλεσαι replaces βούλει in IV 11[4].

As to style, the constant use of the historical present and the occasional omission of λέγει or φησί after the name of the speaker in dialogue lends vivacity, while the conversations are short and to the point. The writer has a fairly large vocabulary, including a considerable number of particles. There is a heaping up of epithets and synonymous words when opportunity offers[5]. Specially noteworthy is the constant use of the circumstantial participle in various relations. The author is fond of dropping in a verb to separate the article and attributives from their noun[6]. The use of βασιλεία = "Majesty," and κράτος = "Excellency" in direct address is Byzantine.

2. Rec. C. — This, the latest recension, is at the antipodes from MS D. How far its present condition is due to scribal carelessness and ignorance we cannot say, but probably they are partly accountable for its very poor Greek. Errors, such as the accusative for the dative, and late forms, such as -αν as ending of the accusative singular in the third declension with an analogous nominative, e. g., σφραγῖδα, abound, and there are several Latinisms. The first sentence is an unattachable genitive absolute. The editor was fond of compound tenses. As to style[7]

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1 Cf. Moulton, *Proleg.* 69. 2 C. III 5. 3 Cf. Dieterich, *Unters.* 243 ff.
4 *Ibid.* 249. 5 C. I 2, 13; IV 6, 7, 9, 18.
6 C. IV 2, VI 14, VII 2, 4, 5. 7 See Prologue 1, 2; c. XIII 4, 12.

the additions show somewhat ambitious attempts at fine writing, e. g., in the prayers of the Prologue and in the closing chapter. The same trick appears as in D, of dropping the verb in between attributives and their nouns.

3. Rec. B. — Rec. B is more correct as to grammar and simpler as to style than Rec. C. Between A and B there is little difference, but in its additions B, especially MS P, shows a tendency to more "correct" usage, but also to compound words, and in one instance it has a decided Latinism, *πρωτομαΐστωρ*[1].

4. Rec. A and the original *Testament*. — The editorial additions to Rec. A have some glaring errors, particularly in MS L, but, if we may judge from this recension, the *Test* was originally a very simple piece of writing in fairly correct Koinē Greek. It paid no attention to refinements of rhetoric or lexicography, but told its story in a straightforward, paratactic style, such as one might expect from a man of small education and mental ability in recounting an interesting series of stories. On the whole the grammar is that of the New Testament, with developments along the lines taken by the Koinē such as would seem to point to a period subsequent to the New Testament. The disappearance of the optative, the aorist subjunctive for the future, the increase in the use of prepositions and compound words, and the numerous locutions which are characterized by the Atticists as vulgar constitute the evidence on this point. Real Semitisms do not appear in the *Test*. That the *καὶ ἐγένετο* construction may be called such I cannot believe[2]. Another so-called Semitism, the demonstrative repeating the relative, occurs, but it is a mere blunder due to an attempt to repair a garbled passage[3].

5. Letter of Adarkes to Solomon. — The letter of the Arabian King in c. XXII contains two peculiarities, the absence of the name of the sender from the introductory formula and in MS D the use of direct address, *βασιλεῦ Σολομῶν, χαίροις*. Unfortunately the two treatises which have appeared on the

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1 C. I 2. 2 Contrast Conybeare, *JQR* XI 6, and Moulton, *Proleg.* 16f.
3 C. I 9, Rec. C; cf. Moulton, *op. cit.* 94f.

subject of Greek letter formulae[1] do not carry the subject far enough into the Byzantine period to aid us here, and the extant letters have too often been handed down without the introductory formula[2].

So far as the evidence goes, the use of variations of the customary formula, *ὁ δεῖνα τῷ δεῖνι χαίρειν*, does not mark any particular era. The use of *χαίροις* with the vocative seems a sign either of servility or of poor breeding, for three of the instances known to me from the papyri are from people of little culture, while the ancients particularly reprobated the use of the first person and direct address[3]. Perhaps the editor of D thought such familiarity entirely legitimate between kings, or wished to represent the Arabian king as inferior to Solomon[4].

To account for the absence of the senders's name three theories are possible: either *βασιλεὺς Ἀράβων Ἀδάρχης* has fallen out by haplography, or the MS D form was original and the present text of A and B is a correction to the third person, or the writer has used the form which was customary in copies of letters[5]. Other evidence for the secondary character of the present text of D seems too strong to allow the second alternative. For the first speaks the fact that the MSS differ decidedly as to the lines immediately preceding the letter. More decisive, however, seems the consideration that such a writer could hardly be expected to be precise as to letter formulae, particularly as the identity of the sender is plainly indicated in the text.

Unfortunately in any case we reach the negative conclusion that the peculiarities of the letter formulae give no aid in determining the date of the recensions.

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1 Gerhard and Ziemann, see Bibliography IV *infra*.

2 See Hercher and Migne, *PG*.

3 Apollonius Dyscolus, *de const.* II 9, III 14, ed. Bekker, 112, l. 27—113, l. 10, 232, ll. 18 ff.; Scholiast to Dionysius Thrax, 550, ll. 14—23, ed. Hilgard. Ziemann found six examples of *χαίροις* to which add *Ox P* 112 (I 177, III/IV cent.) and the optative *εἴης*, Migne, *PG* 161, cols. 688, 692, 697; and nine examples of *χαῖρε* to which add *Ox P* 1156 (VIII 258, III cent.); *op. cit.*, 295.

4 Ziemann, *op. cit.*, 296 f., suggests also the possibility of Latin influence.

5 Cf. Ziemann, *op. cit.*, 285 f.; petitions and memorials give no precedent for such a form, cf. *ibid.*, 259—266.

6. Is the *Testament* a translation? — Dr. M. Gaster argues that the *Test* is translated from Hebrew[1]. Such a view is naturally suggested by the large number of Hebrew names of angels and demons, to say nothing of the fact that Solomon, the great Jewish wise man, is the hero of the story. Dr. Gaster finds evidence of translation in the expression *τῷ ἀγγέλῳ τοῦ θεοῦ τῷ καλουμένῳ Ἀφαρώφ, ὃ ἑρμηνεύεται Ῥαφαήλ, . . . καταργοῦμαι*[2]. He believes that we have here a misunderstanding of the word *Shem-ha-meforash, perush* having been taken to mean "interpretation." Aside from the precariousness of argument from a single case such as this, the decisive fact is that this expression is an editorial addition found only in MS P. HL present a shorter and simpler text, *ὑπὸ τοῦ ἀγγέλου Ῥαφαήλ (καταργοῦμαι)*. There is no reason why HL should have omitted the phrases of P if they had stood in the original *Test*, for they are perfectly intelligible, with only an element of mystery in the word *Ἀφαρώφ* such as this sort of literature loves. The editor of Rec. B contributed this out of his fund of magical knowledge[3].

As it seems to me, the strongest evidence for translation from a Semitic original is to be found in Rec. A in the list of *decani*, the thirty-six *στοιχεῖα*, where all from the twentieth on call themselves *ῥύξ* (H, XVIII 24—40), or *ῥίξ* (L, XVIII 24—28). This word surely is a transliteration of רוּחַ. But even such a transliteration does not prove that the whole *Test* was originally written in Hebrew or Aramaic. This particular section, which is plainly of Egyptian origin, has been partially revised by a Jew before it was taken over into the *Test*[4].

Another possible piece of evidence is to be found in the clause *ἀπόγονος δέ εἰμι ἀρχαγγέλου τῆς δυνάμεως τοῦ Θεοῦ*[5]. Ouriel is not the "power of God," as in Recs. B and C, but the "light of God." It might be thought that originally גַּבְרִיאֵל stood in the text and was translated by some one who failed to recognize it as a proper noun. The copyists, feeling the need of some name, have made various "corrections." Such a supposi-

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1 "The Sword of Moses," *JAS* 1896 p. 155, 170. 2 C. XIII 6.
3 Cf. *infra* VII 11. 4 Cf. *infra* VII 5. 5 C. II 4.

tion would be entirely probable if the language of the *Test* elsewhere gave evidence of translation. It is more likely the passage was written by one who knew no Hebrew.

7. Tentative conclusion. — It seems much more natural to explain all apparent indications of Semitic origin as due to the fact that the writer of the *Test* has used materials already translated from languages unfamiliar to him. Did the heathen compiler of the great Paris magic papyrus translate the biblical material he used? Did the writers of the Synoptic Gospels translate their sources from Aramaic? No one so alleges. Our tentative conclusion, then, at this stage of the investigation, must be that the native language of the writer of the *Test* was Greek. So far a study of the language of the work has taken us. For a more precise answer as to its origin we must analyze its chief ideas and their sources.

VI. THE CHIEF IDEAS OF THE *TESTAMENT*.

The *Test* is a collection of astrological, demonological, and magical lore, brought together without any attempt at consistency. The writer attempts no science or philosophy of demonology; indeed he is a compiler rather than an author.

1. Demonology[1]. No general statement is made as to the origin of demons, and the data given in particular cases disagree. Some are fallen angels[2], others are the offspring of angels and the daughters of men[3]. One is the spirit of a murdered giant, one is perhaps born of a *bath qol*[4]. They dwell in deserts, tombs, precipices, caves, chasms, and at cross roads[5].

As to their nature certain intimations are given. Most of them are embodied spirits. Of one this is distinctly stated[6], while a number are minutely described, generally as griffins combined of animals and birds, or of animals and man. One is a wind merely, but when put into a sack he acts like a man[7]. They can, within limits, assume different forms[8]. They are an-

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1 Cf. Index II. 2 C. VI 2. 3 C. V 3.
4 C. XVII 1, IV 8. 5 C. IV 5; VIII 4. 6 C. IV 4.
7 Cc. XXII, XXIII. 8 C. IV 4; II 3.

thropomorphically conceived. Onoskelis quails before a threatened beating[1], Asmodaeus is bound and beaten[2], Kunopegos almost faints from thirst[3], Akephalos Daemon sees through his breasts and is blinded when the seal is pressed upon him[4]. Some are female, and the writer probably thought it possible for both males and females to have offspring[5]. They have all the physical as well as psychical passions of mankind.

Though they thus resemble human beings so closely, they have a certain likeness also to the angels. They escape many of the physical limitations of men, in that they may assume various forms and are supernaturally crafty and powerful. They know the future, and several of them tell Solomon of coming events. How this is possible is explained by Ornias, who relates that the demons fly up to the gates of heaven and overhear the decisions announced to the great concourse of angels there; then, coming down, they make use of their knowledge to injure mankind. However, this foreknowledge is gained at great risk, for, having no place to light at the gate of heaven, they become weary and fall, and these falling demons are what men call shooting stars[6].

No systematized demonic hierarchy is known. Beelzebul, as chief of the whole tribe of demons[7], is summoned to assist Solomon in dealing with them. He has a vicegerent, named Abezethibou, like himself a fallen angel, who is the great spirit of rebellion against God and the good. Beelzebul apparently now rules upon earth and Abezethibou in Tartarus, though the latter is "nourished in the Red Sea," where he was confined on the overthrow of Pharaoh and his host[8]. He is haled before Solomon by Ephippas, not by Beelzebul, and may, therefore, be thought of as independent of the latter[9]. Beelzebul is plainly

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1 C. IV 11. 2 C. V 6. 3 C. XVI 5. 4 C. IX 3.

5 C. V 4; Rec. B certainly so thought; cf. VI 6; XXII 20.

6 C. XX 14—17.

7 Cc. III, VI. *Βεελζεβούλ*, the form occurring in the majority of NT MSS and adopted by Tischendorf, Nestle, and von Soden, is the form of Recs. BC. H has *Βεελζεβουήλ*, said by Legge to be the Coptic form (*PSBA* XXIII 248). 8 Cc. VI 3; XXV. 9 Cc. VI 5, 6; XXIII 2; XXIV 1.

identified with the ἄρχων τῶν δαιμονίων of the Gospels[1], for he trembles before "Emmanuel of the Hellenists"[2]. But he is not "Lucifer, star of the morning"[3]; his star is Ἑσπερία[4]. Except in C. III, where he is first summoned, and in C. VI, where he is examined, Beelzebul is a figurehead. Only Kunopegos, a sort of Poseidon, mentions the fact that he, with all the demons, is subject to Beelzebul's direction, and at intervals comes to land to consult him; it was on one of these trips that Beelzebul arrested him and brought him before Solomon[5].

Many interesting demonic figures appear, such as Ornias, Asmodaeus, Lix Tetrax, Pterodrakon, the dog Rhabdos, the three headed dragon called κορυφὴ δρακόντων, Leontophoron the demon of Gadara, three liliths, or Empusas, called Onoskelis, Enepsigos, and Obyzuth, seven stars that are κοσμοκράτορες τοῦ σκότους, and other thirty-six with the same high sounding title who are the *decani*. Limitation of space forbids their further discussion here. They cause all kinds of diseases and bodily defects, from seasickness to epilepsy, being particularly dangerous to women in childbirth and to infants. They destroy fields, flocks, houses, ships, and human lives, and will finally bring the end of the world[6]. The thirty-six *decani* are entirely of this sort[7]. Demons are sources also of moral evil, inspiring heresies, idolatry, lust, theft, envy, hatred, murder, war, and kinred evils. The seven spirits who call themselves κοσμοκράτορες are of this kind[8]. So far as the writer of the *Test* has thought the matter out, evil does not reside in the flesh, nor in matter, nor can it be ascribed to God; sins are the result of demonic incitement. How or when the angels came to sin we are not told. In any case there is no real dualism in the *Test*. Though Beelzebul rules "the spiritual hosts of wickedness," they and he are completely subject to God and to the divinely ordained means for their subjugation. Mention is made of demons in Tartarus, but no punishment for them seems to be known ex-

1 Cf. Mk III 22; = Mt XII 24; = Lk XI 16. 2 C. VI 8.
3 Is XIV 12 AV; ἑωσφόρος ὁ πρωὶ ἀνατέλλων LXX.
4 C. VI 7. 5 C. XVI 3, 5. 6 Only in P VI 4, ἀπολῶ τὸν κόσμον.
7 C. XVIII. 8 C. VIII.

cept that which Solomon and the magic revealed in the *Test* can inflict.

2. Astrology. — A large proportion of the demons in the *Test* have some definite astrological relationship. Demons and men are said to reside in a star[1], or a sign of the zodiac[2], or a phase of the moon[3], and mortals seem to be particularly liable to injury from demons who are *συναστροί* with them, that is belong to the same star[4]. The author seems to think of the influence of the stars as wholly baleful. Asmodaeus says, "through the stars I ⌈scatter⌉ madness after women"[5], and that suggests the prevailing notion. There is, I believe, no reference to prediction by means of astrology.

One chapter (XVIII), a list of the thirty-six *decani*, is a piece of astrological material taken over bodily. In this case each *δεκανός* is thought of as a demon causing certain diseases, which are recorded, and the means for counteracting them are detailed. Here the astrological entity does not *belong* to the demon, or the demon to it, but *is* the demon. On the other hand one may doubt whether the stars are thought of as living beings, for in XX 17 it is said, "the stars are founded in the firmament" so that they cannot fall. It would seem that astrological influences are operative, not of themselves, but through the demons that "dwell" in each star or sign. In other words, the astral deities of paganism have become demons[6]. It is interesting to note also that the pillar of cloud of the ancient Israelites is transferred to the heavens, for, as Dr. James has pointed out[7], the pillar suspended in air[8] is the Milky Way.

3. Angelology[9]. — The angelology of the *Test* is entirely undeveloped. Aside from Michael and Raphael no angels appear as actual actors. Numerous angel names, including many that are familiar and many not elsewhere discovered, are scattered

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1 Cc. V 4, VI 7, VII 6, *et passim*. *κεῖμαι* and *ὁδεύω* are the verbs used. *ἄστρον* seems to mean any astrological entity. An astrological papyrus fragment at Munich has points of affinity with the *Test*, see *Archiv f. Pap.-Forschung* I (1900—1) 492 ff. 2 C. II 2. 3 C. IV 9. 4 C. IV 6. 5 C. V 8.

6 Cf. the attempt to combine the polytheistic and polydaemonistic viewpoints in VII 6. 7 Cf. Bibliogr. III 5. 8 C. XXIV 5. 9 See Index II.

through the book, but they are charms rather than designations of real beings. They are given solely for their apotropaic value. Considering the fact, however, that the two great archangels do actually appear, it is likely that the author believed in the actual existence of great numbers of angels, just as he did of demons, and thought that each appeared, when his name was called, to subdue the demon subject to him[1]. Aside from the use of the word *ἀρχάγγελος* there is no allusion to an angelic hierarchy.

4. Magic and Medicine. — The prime interest of the writer of the *Test* was medical. For him demons were what bacilli are to the modern physician, and his magical recipes and angel names are his pharmacopoeia. The one case where he embarks upon a piece of magical mysticism only serves to emphasize this fact. For when, at Solomon's request that he speak *περὶ τῶν ἐπουρανίων*, Beelzebul tells him the recipe whereby he may see the heavenly dragons circling 'round and hauling the chariot of the sun[2], he is at once rebuked and silenced. Evidently this was forbidden magic, although it might well be true. There is likewise a story of obtaining wealth through a demon[3], but such suggestions bear fruit only for the beautifying of the temple[4]. Such use of demons is evidently dangerous.

As in his demonology, so also in his magic the author combined various and inconsistent views. He has full confidence in the power of the magic name, which, in most cases, is an angel name. To subjugate Onoskelis Solomon "spoke the name of the Holy One of Israel"[5]. Men are led astray, says Asmodaeus, "because they do not know the names of the angels which are ordained over us"[6]. In the original *Test* Ephesia grammata are infrequent, except in the list of the thrity-six *decani*[7]. Here there appear some well known angel names, a few that are possibly real names, but not a few *ὀνόματα ἄσημα* in the best manner of the magic papyri and "Gnostic" amulets. Since these *voces mysticae* are less numerous in the former part of the

1 As Raphael does, II 7f. Cf. *Test Dan* VI 1. 2 C. VI 10f.
3 C. IV 7. 4 C. X 5—9. 5 C. IV 12. 6 C. V 5; cf. XXVI 8 H.
7 C. XVIII, esp. secs. 15f., 21, 29, 32; cf. also VII 6, likewise a piece of unregenerate Hellenistic magic.

section, it would appear that a Jewish editor had undertaken the task of removing the heathen elements, but had become weary before he was done.

Likewise there appear the well-known apotropaic materials, such as iron, lead, wood from a wrecked ship, spittle, certain organs of animals, and kinds of plants[1], and the common magical devices, such as the use of the cause to cure the ill, i. e., the name of the demon to drive the demon away or a fishbone to cure a person who has swallowed one[2], the drinking of potions or sprinkling them about, and the writing of amulets or hanging them in the house[3]. Surely these methods of aversion are fundamentally inconsistent with monotheism and with the view that the angels are appointed to frustrate the demons. The ring of Solomon differs only in that it was probably thought to contain the ineffable name[4].

5. Solomon. — Few figures have bulked larger in the folklore of Jews, Mohammedans, and Christians than Solomon. In the *Test* he is already the wise man and magician *par excellence*, the favorite of God, endowed by him with divine σοφία, which includes insight into the crafty wiles of his demonic captives. He uses the demons for one purpose only, to assist in building and beautifying the great Temple at Jerusalem, this labor being the usual form of punishment adopted for them. Solomon's glory, the visit and gifts of the Queen of Sheba, and the gifts of other kings are described in some detail; but all this is only temporary, for the wise king, deceived by Eros, held by the bonds of Artemis as the demons prophesied[5], is eventually led

1 See II 6, V 12, IV 8, XVIII 28, VII 3, V 9f., 13, VI 10, XVIII 20, 33. I am much in doubt whether the means used by Raphael in II 8 to subdue Ornias is the application of parts of the κήτη θαλάσσης (as with Asmodaeus of the fish), or the casting of the μοῖρα (in astrological fashion?), or both as in the restored text. I do not find μοῖραν ῥίπτειν in Vettius Valens as an astrological phrase, but Dr. Conybeare so understands it (*JQR* XI 18 and n. 2).

2 C. XVIII 35. 3 Cf. c. XVIII.

4 Cf. *infra* VII 14. Cf. Charles' interesting view that the sealing of the 144,000 in Rev VII 4—8 was to secure them against demonic attack (*Studies in the Apocalypse*, 1913, pp. 118—32).

5 C. VIII 9, 11. That Solomon was not regarded as a model of perfection is indicated by the statement that the murder of his brothers was caused by Ἀπάτη.

by the Shunamite to sacrifice locusts to the gods of the Jebusites, and thus loses all his power. How soon he dies is not indicated, but at his death, convinced by the fulfilment of their prophecies that all the demons had said was true, he writes the *Test* and leaves it to the Children of Israel.

The chief part of Solomon's magical equipment is his ring, which is given to him by Michael at God's command in answer to the king's prayer[1]. Either in his own hand, or that of his best beloved servant, or even the demon Ornias it at once subdues every demon. The editors have removed the original statement as to the inscription, if there was one[2]. What became of the ring after Solomon's fall is not stated.

Several features of the Solomonic legend receive their first known literary expression in the *Test.* To quote Salzberger, „Immerhin wird es hier zum ersten Male ausgesprochen, daß Sal. Geister beim Tempelbau verwendet habe und daß er, durch die Liebe zu einer Jebusiterin in heidnischen Kult verstrickt, der Macht über die Geister verlustig gegangen und ihnen zum Gespött geworden sei. Zu beachten ist auch, daß die „Königin des Südens" bereits als eine Zauberin (γόης) auftritt"[3].

6. Apocalyptic element. — The apocalyptic element in the *Test* is very slight[4]. Certain prophecies by the demons and their speedy and exact fulfilment are related in order to prove the trustworthiness of the demons' revelations in general, and, in particular, of their statements regarding their own activities and the means for their frustration[5]. In some cases these prophecies extend far beyond Solomon's time, particularly in certain references to Christ as one who will subdue individual demons[6]. The only section which may be called measurably apocalyptic

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1 C. I 5—7. 2 Cf. *infra* VII 14. 3 *Salomosage* 11.

4 Dr. James, *TS* II 29 *The Testament of Abraham*, says, "The names 'Testament' and 'Apocalypse' are convertible terms. In the case of the Apocalypses of Adam, Moses, and Isaiah we have positive evidence of this fact, and it is known that most, if not all, extant 'Testaments' have a large Apocalyptic element. The Testaments of Job and Solomon come nearest to transgressing this rule, but even they do not actually transgress it."

5 Cc. V 5; VI 3, 5; VIII 11; XII 4. 6 Cc. XI 6; XII 3.

in tone[1] is found in that part of the *Test* which is preserved only in MS P, and, therefore, while there is no doubt that the original *Test* had a prophecy in this place, it seems very likely that it resembled the one in V 5, and contained at least no such detailed reference to Christ as is now there found[2].

Did the writer of the *Test*, then, know nothing of the apocalyptic hopes of Judaism and Christianity? At best these hopes had little meaning for him. He makes no reference to that element in Apocalyptic for which we would most naturally look, the expectation of the final overthrow and eternal binding of Beelzebul and his hosts[3]. Aside from a single mention of the *συντέλεια*[4], the writer has his eyes on his muckrake and sees no happier future for the world than in the continued use of his wretched recipes.

7. Jesus Christ. — One of the outstanding inconsistencies of the *Test* is its introduction of Christ as the "angel" who subdues certain demons. Whether these passages are Christian interpolations in a Jewish document will be discussed later[5]. We are now concerned with the religious standpoint of the writer who gave the *Test* its present form[6].

It is probable that VI 8 contains a reference to Christ. Certainly Rec B so understood it, and the phrase *παρὰ δὲ Ἕλλησιν Ἐμμανουήλ* is natural from the pen of a Christian who was without knowledge of Hebrew, but familiar with the use of the term Immanuel in Christian circles, as in XI 6. Yet the text is so corrupt and the MSS agree so little that the meaning cannot be certainly made out. The garbled allusion to the "place of a skull" and "the wood" in XII 3 is so unintelligible as to afford no light on the author's views, but is plainly of Christian origin.

Unmistakable is the reference in c. XI to the incident of the Gadarene demoniac who had a legion of devils. But what is the meaning of *ἐν τρισὶ χαρακτῆρσι κατάγεται περιηχούμενος,*

1 C. XV 8—12. 2 Cf. *infra* VII 11.
3 Jub X 8; I En X 6, 12; XIV 5; XVI 6; Mt XXV 41. 4 C. XXV 8.
5 Cf. *infra* VII 11.
6 With this discussion cf. Conybeare in *JQR* XI 5—12.

in section 6? P probably understood it to refer to χμδ' (= 644), the numerical value of Ἐμμανουήλ, already introduced in VI 8 and XI 6[1]. Can the three characters mean the trinity? In XVII 4 is mentioned ὁ μέλλων κατελθεῖν σωτήρ. Οὗ τὸ στοιχεῖον ἐν τῷ μετώπῳ may be a reminiscence of Apoc XXII 4, καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν. The sign is the cross, as the next line shows, not a number as Conybeare concluded from P's frequent introduction of χμδ'[2]. Another distinctively Christian passage is much milder in the A form than in Rec B, which, as Conybeare points out, is distinctively patripassian in character[3]. Rec A mentions the virgin birth, an adoration by angels, and the crucifixion. The allusions to the permanent immaculacy of the Virgin and to the victory of Christ over Satan in the Temptation in XV 10f. cannot be used to define the position of the originator of the *Test*[4].

Dr. Conybeare's characterization of the Christianity of the *Test* as "equivocal" is far more true of the original than it was of Rec B, which he had before him[5]. The nature of the writer's faith can be better understood after an investigation of the sources and relationships of his subject matter, to which we now turn.

VII. THE SOURCES AND RELATIONSHIPS OF THE SUBJECT MATTER.

1. Syncretism of the *Testament*. — To set forth what the present writer has collected for the purpose of interpreting the *Test* and determining its sources and relationships would require a large volume. Yet what has been gathered has only touched the fringe of that great body of material bearing on magic, demonology, astrology, and kindred superstitions which has recently appeared, much of it since this work was first under-

1 So Conybeare understood, *op. cit.* 28, n. 6.

2 *Op. cit.* 34, § 71. Diog. Laert. 6. 102 uses στοιχεῖον for "sign" of the zodiac. 3 C. XXII 20; Conybeare *op. cit.* 11.

4 Cf. *supra* sec. 6, *infra* VII 11. 5 *JQR* XI 11.

taken[1]. The purpose is to introduce here only what is absolutely germain to the subject of the section. One point is clear beyond cavil: Like other magic the *Test* is thoroughly eclectic. It borrows and combines elements, often contradictory, from all the nations that contributed to the civilization about the eastern Mediterranean, without any apparent consciousness of their sources. The whole course of the succeeding discussion will offer illustrations of this patent fact.

2. The universal human element. — In one direction caution is necessary, perhaps especially in the realm of comparative magical and mythological study. Similarities are not always an evidence of borrowing. Take an example from the story of Lix Tetrax. As the demon in the form of a sand storm whirl-wind approaches Solomon, he lays it by spitting on the ground[2]. In a modern Bengali charm for a whirl-wind exactly the same means is used to stay the demon[3]. Did the *Test* borrow from India or the Bengali from the *Test*? Manifestly neither. Spitting is almost universally apotropaic[4]. And what is more natural than that spittle should magically lay a dust storm. So in many instances from widely separated localities the human mind under similar circumstances has reached similar conclusions. With this caution in mind we can proceed to notice the instances of real borrowing.

3. Assyrian and Babylonian influence. — The great civilization on the Euphrates deeply affected Hellenistic, Jewish, and Christian demonological and magical beliefs. Babylonia is one of the few countries in which theology and demonology, religion and "her bastard daughter, magic," seem from the first to have gone hand in hand[5]. There are no indications that the official cultus ever regarded magic as alien. Rather, the exorcism of

1 See, for example, *ERE*, arts. "Ancestor Worship," "Baalzebub," "Birth", "Charms and Amulets," "Cross," "Demons and Spirits," "Disease and Medicine," "Divination," "Evil Eye," "Keres," and the literature there referred to.

2 C. VII 3.

3 In a little collection of charms sent the author by former pupils, Babu Probodh Chandra Mallik and Babu Shusil Chandra Karuli. One must spit on his own breast, however. 4 Cf. Conybeare, *op. cit.* 23, n. 3.

5 Farnell, *Greece and Babylonia*, 300 f.

countless demons seems to have been one of the regular duties of the priesthood, and, to judge from the relative proportion of magical texts among those that have been preserved, one of the most important duties[1]. Nowhere do we find a ranker growth of demonological beliefs than in Babylonia. Every possible ill or accident that could happen, "a toothache, a headache, a broken bone, a raging fever, an outburst of anger, of jealousy, of incomprehensible disease"[2], all were ascribed to demonic agency, and were to be averted or cured by means of incantations.

This is precisely the atmosphere of the *Test*. But it is also that of Hellenistic superstition[3], and such a general similarity of tone proves no direct relationship between the *Test* and the Euphrates valley. Can we find more definite evidence of dependence?

A peculiar resemblance appears between one class of Babylonian demons and a figure in the *Test*: the *ašakku marsu* and Ephippas, the wind demon of Arabia. Since the similarity is somewhat vague, I call attention to it with some hesitation. Ephippas is an early morning blast of wind that kills man and beast[4], or, according to MS D, "uproots houses and trees and hills, and destroys men"[5]. The *ašakku marsu* is „der Dämon der auszehrenden Krankheit" according to Jastrow[6], but Sayce[7] and Thompson[8] render the word "fever." The following from Thompson's translation of the *Ašakku* series shows interesting similarities with Ephippas' activities:

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1 Zimmern, *Bab. Hymnen*, 13; cf. Jastrow, *Rel. Bab. Ass.*, 253—93, Germ., I 273—392, Rogers, *Rel. Bab. Ass.* 144—159; Weber, *Dämonenbeschwörungen*. The chief part of the hymns that have been preserved consists of incantations.

2 Rogers, *op. cit.* 145. 3 Cf. *infra* VII 7.

4 C. XXII 2f. 5 MS D VI 1.

6 *Rel. Bab. Ass.* I 348ff.; he is uncertain as to what disease is meant.

7 *Hibbert Lect.* 1887, 477; Sayce translates thus: "The plague-demon burns up the land like fire. The plague-demon like the fever (*ašakku*) attacks a man. The plague-demon in the desert like a cloud of dust makes his way. The plague-demon like a foe takes captive a man. The plague-demon like a flame consumes a man. The plague-demon, though he hath neither hands nor feet (cf. Ephippas), ever goes round and round. The plague-demon like destruction cuts down the sick man."

8 *Devils and Evil Spirits* II 31. Cf. Rogers, *Rel. Bab. Ass.* 147.

. . . . . the evil Fiend,
The roaming windblast . . . . . [1]
The evil Spirit which in the street creates a storm wind . . . [2]
The evil Fever hath come like a deluge, and
Girt with dread brilliance it filleth the broad earth,
Enveloped in terror it casteth fear abroad;
It roameth through the street, it is let loose in the road . . . [3]
An evil ghost(?) hath assailed the land,
And perturbed the people of the land above and below:
A pestilence, a plague that giveth the land no rest,
Hath cast desolation upon it.
The great Demon, Spirit, and Fiend, which roameth the broad places for men,
The angry, quaking storm [which if one] seeth
He turneth not nor looketh back again . . . . . [4]
Fever (*ašakku*) hath blown upon a man as the wind-blast[5].

That this is the closest parallel between the *Test* and Assyro-Babylonian demonology is significant. Granting that Babylonian, or, at least, Semitic superstition may have contributed to the figure of Ephippas, we still can assert only that the *Test* rests ultimately upon that great mass of Sumerian-Semitic beliefs of which we have the earliest and fullest illustrations from the Babylonian tablets, but not that it has borrowed directly[6].

4. Iranian influence. — To Mazdaism is to be ascribed the questionable honor, not of introducing demonology and angelology into Judaism[7], but of decidedly directing its development[8]. The *Test* has not been so deeply affected as has the New Testament Apocalypse, for example, in its war between Michael and the Dragon[9], nor even as Paul[10]; for there is no dualism in our text. Its writer knows Beelzebul only as "ruler of the

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1 *Op. cit.* 5. 2 *Ibid.* 9. 3 *Ibid.* 11. 4 *Ibid.* 13.

5 *Ibid.* 31. It is, perhaps, worthy of note that Ephippas is caught in an ἀσκός, a sack. However silly it may seem, is it not possible that a popular etymology connected *ašakku* and ἀσκός?

6 The lilith, who appears in three forms (cf. *supra* p. 45), is an international figure, and, therefore, no evidence of Babylonian influence.

7 So Perles, *Bousset's Rel. des Judentums*, p. 36.

8 Moulton, *Early Zoroastrianism* 304 ff., 325 ff., *HDB* IV 991 f.; Mills, *Zarathuštra* 436; Bousset, *Rel. des Jud.* 387; Clemen, *Prim. Christ.* 111 ff. = *Religionsgesch. Erkl.* 85 ff., where earlier literature is cited. See particularly Grünbaum, "Beiträge" in *ZDMG* XXXI, 256; Dibelius, *Geisterwelt*, 183 ff., 190 ff.

9 Cf. Moulton, *HDB* IV 992. 10 ὁ θεὸς τοῦ αἰῶνος τούτου, 2 Co IV, 4.

demons"[1]. He has no doubt that God can empower Solomon or any one who knows the angelic names to frustrate and bind any and all demons. The archangels, though their names appear, never are grouped together as seven, and the one group of seven demons has no Parsi coloring[2]. Yet one cannot read the Persian sacred writings without being struck by the *Test*[3]. And, furthermore, the *Test* has adopted one Mazdian demon, Aēšma daēva, or Asmodaeus[4], very much in his Magian character. Plainly the demon of the *Test* is the same as that of Tobit[5], but the writer did not have Tobit before him or he would not have used the heart and gall, instead of the heart and liver, of the fish as his *φάρμακα*. His additional details, such as the name of the fish, *γλάνος*, show that, while he may have had the story of Tobit in his mind, he was drawing upon the developing Jewish folklore which had its fount in the original source and eventuated in the Talmudic Asmodaeus[6].

In another direction we naturally look for Persian influence to manifest itself, namely on the Solomonic legend. The Mohammedans identified Solomon with Yima, the Jamshīd of Firdausi, because he had taken over so many traits of the Persian hero,

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1 C. II 9. 2 C. VIII; cf. *infra* VII 6, p. 60.

3 See the *Vendīdād*, the "anti-demoniac law," (Moulton, *Early Rel. Poetry of Persia*, 12), esp. the incantations of Fargards XIX and XX, and the account in XXII of Angra Mainyu's creation of 99, 999 diseases (*SBE* IV 203—235), and Darmesteter's discussion, *ibid.* LXXXV—XCV.

4 Moulton, *Early Rel. Poetry of Persia* 68 f., accepts the derivation from Aēšma Daēva, as does Stave, *JE* I 220 f., and Marshall, *HDB* I 172. Ginzberg, *JE* II 219, though admitting the identity, denies the derivation; cf. Clemen, *Prim. Christ.* 112, n. 7 = *Rel.-Gesch. Erkl.* 86, n. 7. Moulton's theory that Tobit is a Magian legend revamped by a Jew in its present form (*Early Zoroast.* 246—253) is accepted by Simpson, Charles' *Apoc. and Pseudep. of the OT* I 185 f. On the influence of the Aḥikar cycle see J. Rendell Harris, "The Double Text of Tobit," *AJT* III (1899) 541—554, and Clemen, *loc. cit.*, who quotes Fries, *ZNTW* 1905 168, which I have not at hand.

5 *Test* V; Tob III 8, 17; V 7 f.; VI 13—17; VIII 2 f.

6 A. is more plainly the "wrath demon" in the *Test* than in Tob. There is no reference to Egypt in the *Test*, cf. Tob VIII 3. Is the uncertain phrase *πλήρης ὀδοὺς πικρίας* (*Test* V 13) an attempt to render the "wounding spear" of Aēšma (*Yt* I 32)? Cf. *SBE* IV p. LXVII, *JE* II 217 f.

particularly his renown as a builder[1]. The Talmudic story of Solomon combines elements from the legends of Takhma Urupa, who made Ahriman his horse until his wife betrayed him[2], of Yima, the prosperous king and great builder, who, like Takhma Urupa, "ruled over the Daēvas and men, the Yātus and Pairikas," but sinned and fell before the usurping Azhi Dahāka[3], and of Thraētaona, the first healer, the inventor of magic, the fiend-smiter[4]. In the *Test*, however, we catch the story midway in its development. There has arisen, as yet, no demonic being to depose the king, and the *Test* lacks, therefore, the most characteristic detail which the Talmud borrowed from Persia[5].

The evidence, then, justifies the conclusion that Persian influences are at work upon the folklore from which the *Test* drew its inspiration, and have affected our text in part directly, in part through Tobit and, no doubt, other Apocrypha. Yet the *Test* cannot come from circles where, as in Babylon, for example, Magian influence was dominant.

5. Egyptian elements. — Egypt is pre-eminently the land of magic, but not of demonology[6]. Her "Book of the Dead" almost from its inception had the purpose of magically insuring the happiness of the dead in the hereafter; and the ancient inhabitants of the Nile valley were so much concerned with the future life that their magical texts gave little attention to avert-

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1 Salzberger, *Salomosage* 5; *SBE* IV 18, n. 3.

2 *Yt* XIX 29 (*SBE* XXIII 292 f.; cf. *ibid.* 252, n. 1).

3 *Yt* XIX 31—38 (*ibid.* 293—295, 297, and n. 5). 4 *Vend.* XX (*SBE* IV 219).

5 The legends of the *Shāhnāmeh* (cf. Atkinson, 5—34, the only version of Firdausi available to me) with the allusions in the *Dādīstān-ī-Dīnīk* (XXXIX 16 f., *SBE* XVIII 127 f.), *Bundahish* XXIII 1 (*SBE* V 87), and elsewhere throw much light on the references in the earlier literature, but they have probably been influenced in their turn by the developed Jewish and Musulman tales; cf. Darmesteter, *Le Zend Avesta* II 624, cited by Moulton, *Early Zoroast.* 150. *Bundahish* XXXIV 4 f. (*SBE* V 149 f.) is particularly interesting because it brings Dahāk into connection with Scorpio, much as the *Test* connects certain demons and zodiacal signs. Cf. a closer parallel to Solomon and Asmodaeus in King Mukunda and the hunchback in the *Pañchatantra* (Benfey II 124—127; cf. I 129 f.).

6 Cf. *ERE* IV 584—590, 749—753 (Foucart), III 430—433 (Naville); Wiedemann, *Mag. und Zaub.*; Breasted, *RTAE* 281 f., 296, *et pas.*, Erman, *Äg. Rel.*, c. VI, 148—164.

ing ill from the living. Yet enough has been preserved to show that the fear of evil spirits, especially the ghosts of the dead, was abroad here as in Babylonia and Persia, even thought the official texts reflect but little of it. Egyptian demonology is so lacking in definite color and in general so much like that of Babylonia and Greece that one can hardly hope to show from this side any distinctive Egyptian traits in the *Test*. In the times when the *Test* was written it was of the variegated mixture that we call Hellenistic[1].

When we turn to astrology, however, the case is different, for one of the longest sections in the *Test*, that having to do with the thirty-six *decani*[2], is distinctly Egyptian. It has been generally accepted since Letronne that astrology is not, as the ancients supposed, of Egyptian origin, but rather that Babylonia was its native land[3]. As Boll, however, has shown[4], having been adopted by the Egyptian priesthood and actively practised by them, it came to be so thoroughly at home and so mixed with Egyptian elements as to be really native, "in ihrer *Eigenart* autochthon, wenn auch in allem rein ägyptischen Inhalt von sehr spätem Ursprung"[5]. Particularly is this true of the *decani*. They were originally, not Babylonian[6], but Egyptian divisions of the equator[7], which were given an astrological significance. "Nur diese (the Egyptian astrology) hat die 36 Dekane personifiziert: alle andere Dekandarstellungen in Indien oder bei den Arabern gehen darauf in letzter Linie zurück," says Boll[8]. This sentence is especially noteworthy for our purpose, for the *Test* has fully personified the *decani*.

Various lists of *decani* have come down to us[9]. With

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1 Erman, *op. cit.* 227 ff. 2 C. XVIII.

3 M. Letronne, *Sur l'Origine du Zodiaque Grec*, Paris 1849, esp. p. 2. Cf. Riess, in *Pauly-Wissowa* II 1808, art. "Astrologie"; Cumont, *Or. Rel.* 133 f., 163; *Astrol.* 74 ff. 4 *Sphaera* 372 f. 5 *Ibid.* 373.

6 Bouché-Leclerq, *Astrol. Gr.* 215—240.

7 Boll, *op. cit.* 316, 336, n. 2. 8 *Ibid.* 216 f.

9 See the comparative table in Bouché-Leclerq, *op. cit.* 232 f., and that in Budge, *Gods of the Egyptians* II 304—308; also articles by G. Daressy, *Annales du Service des Ant. de l'Égypt*, I 79—90, III 175, 236—9, X 21 ff., 180 ff.; by Ahmed bey Kamal, *ibid.* IX 192.

these the names in the *Test* do not at all agree, but seem rather for the most part to be Hebrew, or, perhaps, mock Hebrew[1]. Yet the *Test's* account of the activities of these siderial spirits is not original invention, for, at the beginning, the two chief lists, one given by Pitra from a Moscow and a Vienna MS[2], and one given by Kroll from another Vienna MS[3], agree with the *Test* in certain essential particulars. The names in Vind. 108 and its fellow, Par. 2419, do not correspond with any other list, just as those of the *Test* do not. The peculiarity of the names in the last, therefore, need not trouble us. That the activities ascribed to the several decans should not agree in all the lists is not strange, in view of the confusion in the Egyptian lists[4]. While there is much closer resemblance between Pitra's and Kroll's documents than between either of them and the *Test*, still they differ in many important particulars. They all agree on the fundamental proposition, which Celsus described as an Egyptian belief, that the decans rule diseases, each of a certain part of the body[5]. In the case of the first decan all three agree that it is the head, although the *Test* adds *κροταφούς*, which M-V puts under the second. Vind. 108 has *πάθη ὀφθαλμῶν* under the second decan, while the *Test* has it unter the third. Under the third both M-V and Vind. 108 have among other things toothache. All three agree that the fourth decan rules diseases of the throat. From this point on there are still fewer similarities between the three accounts, yet these we have indi-

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1 The allusion of Origen, *contra Cels.* VI 30, to *οἱ ἑπτὰ ἄρχοντες δαίμονες* is not applicable to the *decani*. There is, to be sure, an Antiochus excerpt which mentions the *ζ' δεκανῶν σχῆμα* (Boll, *Sphaera* 57), but this either means the Pleiades, or, as seems to me more probable, it is a mistake for the seven planets (cf. *ibid.* 280), which are sometimes connected with the thirty-six *decani* (*ibid.* 302). See Bouché-Leclerq, *Astrol. Gr.* 224—230.

2 *Analecta* V, 2, 285, from Mosquensis 415 and Vindobon. Medic. 23, *ol.* 50, referred to as M-V.

3 *CCAG* VI 73—78, from Vind. Graec. 108 (= MS S, cf. *supra* II 7, p. 18) with the seals for each decan; there is also given a parallel list of names from Par. 2419 (= MS W, cf. *supra* II 11, p. 26).

4 Cf. Bouché-Leclerq, *op. cit.* 230, n. 3.

5 *Contra Cels.* VIII 58. Cf. Bouché-Leclercq, *loc. cit.*, quotation from Firmicus, and ch. XV, "La Médicine Astrol.," pp. 517—542.

cated are more than fortuitous. They evidently rest upon a common tradition. But M-V has for the first few names the Hellenistic transliteration of the old Egyptian names[1], and therefore serves to connect this common tradition with Egypt.

We are safe, then, in concluding that this chapter of the *Test* comes from Egyptian sources, presenting probably a Jewish revision of a list of *decani*. The editor has made it more nearly monotheistic than the other accounts mentioned above, in regarding the decans as demons who cause disease, rather than deities who "rule" (*κυριεύει*) or cure (*ἰᾶται*) the parts affected. Yet he has failed to purge out all the heathen elements, such as the amulets and *voces mysticae*[2]. Other evidence of Egyptian influence I am unable to find.

6. Jewish elements and relationships. — a) That Judaism is one main source of the *Test* is apparent on every page. The background, the plot, and the principal characters are Jewish. Solomon, wise man, builder, and glorious king, the Queen of Sheba, and the Shunamite girl[3] are all familiar Old Testament figures, though sometimes presented here in strange connections. In pre-Christian times Solomon was already on the way to become a magician, both in the canonical books and in the Apocrypha[4]. Josephus shows this conception of the king gradually developing, his exorcisms and the remedial or magical plants he had recommended being already in practical use by Jewish magicians[5]. His ring, his power over demons, and his use of them on the Temple become commonplaces of Jewish legendary lore. His glory and his fall are put in telling contrast by the editors of the Old Testament as they are by the *Test*.

b) The angelology and demonology of the *Test* are practically those of the Apocrypha and Pseudepigrapha. Our text contains the view, based upon Gen VI 1—4 and found in Ethiopic Enoch VI—VII, XV—XVI and Jubilees VII 21 ff., X 5, that the angels who fell and their offspring became

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1 Bouché-Leclercq, *Astrol. gr.* 232 f., Budge, *Gods* II 304—308, beginning with No. 27, p. 307. 2 Cf. *supra* VI 4.

3 Cant VI 12, VII 1. 4 See fuller discussion below, VIII 1 a), b).

5 *Ant* VIII 25; quoted below VIII 1 d).

demons[1]; but much of it seems rather to follow the belief found in the Similitudes (I En XXXVII—L XXI; cf. Charles, *Enoch* p. 107) that demons have existed since the creation. The Pseudo-Philonic Jewish work *de antiquitatibus biblicis,* dating from the latter part of the first century A. D., in its *citharismus regis Dauid contra daemonium Saulis,* unites this view with another found in the *Test* as to the origin of certain demons. According to a badly tangled passage Onoskelis is born of an echo. In the *Citharismus* David addresses the demon thus:

Et factum est tunc nomen in compaginatione extensionis quod appellatum est superius caelum . . . (There follows a reference to the creation of the earth but not of animals and man.) Et post haec facta est tribus spirituum vestrorum. Et nunc molesta esse noli, tanquam secunda creatura; si quominus, memorare Tartari in quo ambulas. Aut non audire . . . . Aut immemores quoniam de resultatione in chaomate nata est vestra creatura.

Less apposite is a parallel Dr. James notes from Dieterich, *Abraxas,* p. 17, *γελάσαντος δὲ τοῦ θεοῦ ἐγεννήθησαν θεοὶ ἑπτά*[2].

In spite of great differences in detail the general manner in which each demon's work is described in I En LXIX 1—12[3] may well have contributed to the demon portraits in the *Test.* The section on the seven *κοσμοκράτορες* (c. VII) is based upon exactly the same conceptions of evil and of demons as the list of seven vices in Test. Reuben III 3—6; yet the lists do not agree except that the third in each has to do with *μάχη,* apparently a mere coincidence. Jub X 7—9, which tells how God commanded the angels to imprison nine tenths of the evil spirits in "the place of condemnation", and left one tenth free under

1 See above VI 1. Cf. Grünbaum, "Beiträge," *ZDMG* XXXI 225.

2 Dr. James printed the *Citharismus* with three other Pseudo-Philonic fragments in *TS* II 3, *Apocrypha Anecdota,* Cambridge, 1893, without being aware of their origin. Dr. L. Cohn called attention to the source in *JQR* X (1898) 277—332 in an article entitled "An Apocryphal Work Ascribed to Philo of Alexandria." The text I have quoted Dr. James communicated in a letter of July 8, 1916, after making a further collation of MSS. James and Cohn agree as to the date. See below VIII 1 c) for the concluding sentence of the so-called song.

3 From the "Apocalypse of Noah." One might think the *Test* depended particularly upon this work, were it not that the rest of the sections Charles ascribes to it (*Enoch,* pp. 24 f.) do not at all agree with the *Test,* e. g. as to sorcery and witchcraft, I En VIII, IX.

command of Mastema, explains the statement of Beelzebul in *Test* VI 3 that his second in command rules his race in Tartarus. Not only its demonology in general but certain particular figures of our text are well known in Jewish mind. Tobit has made Asmodaeus at home in the Jewish folklore. The lilith also came to belong to Judaism as it did to other nations.

Judaism, however, gave more attention to angels than to demons. While here the *Test* differs in emphasis, the view point is the same. Among the Jews as in our text exorcism was one of the chief means of healing, so much so that in antiquity the Jew became almost as famous for magical arts as the Chaldean. "The Graeco-Roman world regarded the Jews as a race of magicians"[1]. Angel names, of which so many occur in the Pseudepigrapha, were often used in incantations. The Jews were fully persuaded of the power of the "name"[2], and they also thought of the angels as specially commissioned to protect the righteous from the machinations of demons.

There are thus many similarities between the *Test* and Jewish folklore and superstition of the beginning of the Christian era. But that our document is dependent in a literary way upon the Apocrypha or Pseudepigrapha does not at all appear. I have discovered but two quotations from Jewish literature, one the passage touching the corner stone[3], the other the phrase *τὴν τῶν σῶν θρόνων πάρεδρον σοφίαν*[4], taken from the Wisdom of Solomon, and a possible allusion to the same book[5]. In the passages describing Solomon's glory and the Temple, where one would expect quotation, there is only a free development of the biblical accounts[6]. One might mention elements of Jewish thinking which are absent from the *Test*, such as the coming of the Messiah to destroy all the demons[7]. We must, then,

1 Ludwig Blau, *JE* VIII 255 f., art. "Magic." He says, *ibid.* 255, "The frequency of allusions to it in the Bible indicates that the practice of magic was common throughout ancient Israel." Cf. his *Altjüd. Zauberwesen,* one of the classics on the subject, also Bousset, *Rel. Jud.* 391 and Schürer *GJV* III 408 f.

2 Heitmüller, *Im Namen Jesu* 176—80.

3 C. XXIII 4; Ps CXVIII 22; Mt XXI 42 and parallels, I Pt II 6.

4 C. III 5; Sap IX 4. 5 C. V 3; Sap VII 1.

6 C. XIX, XXI. 7 Cf. I En LXIX 27.

conclude that, while the writer of our document operated with much the same beliefs as the Apocryphal and Pseudepigraphic writers, he is not in a literary way dependent upon any Jewish literature. On the other hand so many traits connect him with the rabbinical writings that we must suppose him to live during or after the first century of the Christian era.

c) Turning to the Talmud we find parallels to many of our stories[1]. The account of Benaiah's capture of Asmodaeus by the use of a magic ring and chain, a bundle of wool, and a skin of wine[2] reminds one of the slave's capture of Ornias (I 10—14) and again of Ephippas (XXII 9—16), for the ring is used in both cases. It is pressed upon Ornias and seals Ephippas in his sack, while in the rabbinic legend Benaiah cries to Asmodaeus, "The name of the Lord is upon thee." Ephippas is caught in the sack instead of by drinking wine from it. Asmodaeus shows a knowledge of the future and laughs at men's foolish plans, just as Ornias does[3]. The idea that the demons know the future is found elsewhere in the Talmud. In *Hagiga* 16a the collocation of ideas is much the same as in the *Test.* "The rabbans taught: The demons possess six characteristics, three like the ministering angels, and three like the sons of men. Three like the ministering angels: they have wings like the ministering angels and they fly from one end of the world to the other like the ministering angels and they know what is determined for the future (מה שעתיד להיות) like the ministering angels. They know! Do you come to that opinion? Rather they hear it from behind the curtain like the ministering angels. Three like the sons of men: they eat and drink like the sons of men, they propagate themselves like the sons of men, and they die like the sons of men"[4]. The *Aboth* of R. Nathan

1 Ginzberg, *Legends* IV 165—9.

2 *Gittin* 68a; Ginzberg, *loc. cit.*; *JE* XI 443f.

3 C. XX 6—18; cf. a story of the angel of death related by Brecher, *Transcendentale, Magie und magische Heilarten im Talmud,* Wien 1850, p. 58f., from Suca 53a.

4 Goldschmidt III 2 839, Streane, 92; cf. *Test* XX 16 for "hearing behind the curtain."

adds: "Many say: They change their appearance according to every form as they wish, and they see and are not seen"[1]. This passage is instructive in that it describes the demonology of the *Test* and reduces it to a system which apparently our writer was not able to construct.

d) While, however, there are many resemblances between Jewish angelology, demonology, magic, and mythology and the *Test*, it must not forthwith be taken as proved that it is a Jewish work. It certainly was not a product of rabbinic Judaism such as is seen in the Babylonian Talmud, and later Jewish speculation. Samael appears only in MS D, the angel of death, Malak ha-Moweth, of the Zohar and Qelippoth not at all[2]. Asmodaeus is an entirely different character, his place being taken by Ornias and the New Testament Beelzebul[3].

The mists of Jewish tradition come to surround Solomon with a halo which only begins to appear in the *Test*[4]. Among the many later traits not found in our document, one which might easily have been used is the statement in Targum Sheni Esther that "Solomon ruled over the wild beasts, over the birds of heaven, and over the creeping beasts of the earth, as well as over the devils, the spirits of the night; and he understood the language of all these according as it is written, 'and he talked with the trees,'" instead of 'of the trees,' I Kg IV 33[5].

One of the most decisive illustrations of the difference between the *Test* and later Judaism is the account of the fall of Solomon. The subject was one which the Jewish theologians in the early Christian centuries discussed with some heat[6]. The *Test* in its attitude stands midway between the Tannaim and the Amoraim, in that, while Solomon falls, it is under the pressure of a passion which seems not to be regarded as ille-

1 A. Wünsch, "Die Zahlensprüche in Talmud u. Midrasch", *ZDMG* LXVI 416f.; *Aboth di R. Nathan* 37 3. 2 Cf. Meyer, *Qabbalah* 430f., 432—7.

3 See Grünbaum's characterization of the Talmudic Asmodaeus in *ZDMG* XXXI 216, following *Git* 68a, b, and *Pes* 110a.

4 Cf. Eisenmenger, *Entd. Jud.* I 441; Faerber, *K. Sal.*; Salzberger, *Salomosage*; *JE* XI 438ff., 448.

5 Salzberger, *op. cit.* 93f, from f. 440, ed. David p. 8.

6 Faerber, *K. Sal.* 4—19, Salzberger, *Salomosage* 12f.

gitimate, and his worship of idols was not conscious and brazen, but consisted merely in crushing certain locusts before idols, for he "did not consider the blood of the locusts"[1]. This charitable estimate quite befits a writer who wished his work accepted as a valuable medical treatise from Solomon's own hand. That in the *Test* Asmodaeus has nothing to do with the king's fall at once differentiates the work from the Talmud and proves that it had no close connection with those popular cycles of Solomonic myth from which the rabbis probably drew their stories. Moreover, in the *Test* there is, on the one hand, no hint that the king lost his throne along with his power over the demons, and, on the other, no restoration of his power, while the ring, which is the chief means by which he gains his power over the demons, is not indispensible, as it is in the Talmudic legends[2]. The connection of a Shunamite girl with Solomon's fall is unique. It must have been suggested by the name in Cant VI 12; VII 1, and it would seem to hint at an interpretation of Canticles otherwise unknown to me[3], and entirely

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1 C. XXVI 5. The *Test* takes the attitude of the Half-Tannaites; Faerber, *op. cit.* 8f.

2 See *Gittin* 68a, b. Salzberger, *op. cit.* 115 is hardly justified in making the *Test* present a later development of the ring legend than the Talmud, if that is what he means. Josephus (*Ant* VIII 2 5) presupposes a ring of Solomon. The often published passage from the great Paris magical papyrus (Suppl. grec. 574) is no doubt borrowed from Jewish, not Christian magicians. Dieterich believes the section cannot be earlier than the time of Eupolemus, and probably comes from the Essenes (*Abraxas* 142ff., *Leid. pap.* 780ff.). In any case this papyrus, written in the III or IV cent. A. D., but embodying much older material, stands beside Josephus as a witness to the prominence of Solomon and his ring in magic during the earliest centuries of the Christian era. No satisfactory explanation of the clause *ὁρκίζω σε κατὰ τῆς σφραγῖδος ἧς ἔθετο Σολομὼν ἐπὶ τὴν γλῶσσαν τοῦ Ἱερημίου καὶ ἐλάλησεν* (11. 3039f.) has been advanced. Professor Deissman (*Licht* 187, n. 15, *LAE* 257, n. 10) thinks it may allude to some legend connected with LXX Jer I 6—10. Is it not more likely that the name Jeremiah is a mistake for some demon or dragon name that has been misread? In one of the phylacteria of the Bologna MS which contains the *Test* is the line *ἰδοὺ Σ. υἱὸς Δαβὶδ δράκοντος γλῶσσαν ἔχων βασιλέως ἐγκέφαλιν* (cf. *supra* II, p. 24, n. 2). One can go no farther than to suggest the possibility of a connection. I can discover no Essenic material in the *Test*, unless indefinite prescriptions of "cleanness" can be supposed to be such (VI 10, XIII 2). 3 See my article in *Jl. Palest. Or. Soc.*, I 116—121.

contradictory to that which became customary in Jewish and Christian circles.

A comparison of the *Test*, then, with Jewish thought in the same field confirms the statement which Dr. Kohler makes, that our document is pre-Talmudic[1]. It is, moreover, closer to the Palestinian than to the Babylonian Talmud[2]. If Loewe is right in his contention that it was Galilean, not Judean, rabbis who believed in demonology and magic[3], we have just the line of tradition we should expect in a Christian work, which would be connected with Palestine rather than Babylon, and with Galilee rather than Judea.

e) One offshoot of Jewish magic remains to be considered. Perhaps the most interesting and valuable of recent publications in this field is Montgomery's *Aramaic Incantation Texts from Nippur*, inscriptions from a series of magic bowls in rabbinic Aramaic, Syriac, and Mandaic, intended to protect the houses and families of the clients, and dating from the sixth century A. D. Some are distinctly heathen, all are decidedly eclectic, mingling Babylonian, Jewish, and Hellenistic elements, but the majority show Jewish influence and were prepared for Jews. Strangely enough, in view of the place of origin, Persian demonology has left no trace, but "Egypto-Hellenistic magic is one of the prime sources of our texts"[4]. How is the *Test* related to this remarkable series of incantations?

In many respects the similarity is great. We find the same kind of angel names ending in -el[5], the same trust in their efficacy[6], and the same conception of demons as the causes of ills and diseases of all sorts. The sealing of demons is mentioned in most of the texts[7], and Solomon's seal is referred to in some[8]. In a related text Grünbaum found the phrase "jinn of Solomon"[9].

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1 Cf. *supra* I 4.

2 Grünbaum (*ZDMG* XXXI 215) and Perles (*Bousset's Rel. d. Jud.* 35 f.) call attention to the difference. The *Test* comes nearer to the soberer views of the former, as is natural in a Christian work, which would not show direct Babylonian influence. 3 *ERE* IV 612 f. 4 *Op. cit.* 115, cf. 116.

5 *Ibid.* 96 ff.; see review by the writer, *AJT* XIX (1915) 292 ff.

6 *Ibid.* 56 ff., 111. 7 Cf. *ibid.* 127, 133, 165, 191, 231 f.

8 *Ibid.* 170, 173, 232, 248. 9 *Ibid.* 80, גינא דשלמוה.

On the other hand there are decided differences. The magician is not concerned with individual demons or angels. Personal names of demons are few; rather they are addressed as classes, "Demons and Devils and Satans and Liliths"[1], while the angels, even more than in the *Test*, come to be mere charms, not personalities. The black art is personified, and "the Curse and the Vow, and Arts and Practices" are adjured[2]. Certain familiar names appear which the *Test* lacks; for example, Metatron[3], Abraxas[4], and Hermes[5]. Rather more of plainly Hellenistic magic enters into the Aramaic texts; for example, Zeus and Okeanos[6]. Heathen deities appear more distinctly: Sames, Sin, Bel, and Nirig[7]. The charms are much more elaborate than any in the *Test*.

From this hasty comparison it is evident that Montgomery's texts and ours belong to the same world, that of syncretistic Hellenism, but not to the same part of that world, nor to the same era. The *Test* comes from an earlier, or at least a less highly developed stage in the history of magic, and, strange as it may appear, shows really less of Hellenistic influence on its magic, if not on its demonology, than do the Semitic texts.

7. Hellenistic elements and relationships. — No one familiar with the magic papyri can fail to identify the *Test* as a Hellenistic work. Upon the basis of primitive Greek and Roman animism the popular mind had constructed by the time of the early Empire a magic that borrowed from all the races, Babylonian, Persian, Indian, Jewish, and Egyptian, that had contributed to its civilization, and yet was thoroughly naturalized[8]. It is in this world that the *Test* belongs.

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1 *Ibid.* 225; cf. 68. Such summaries are frequent and long, cf. pp. 188f., 218. The magician wishes to include all possible evil spirits.

2 *Ibid.* 237, *et passim.* 3 *Ibid.* 207, cf. 98, 113.

4 *Ibid.* 148, 196, 232, cf. 57. 5 *Ibid.* 147, 196, 207, cf. 123, 113.

6 *Ibid.* 197, cf. 113. 7 *Ibid.* 238, in a heathen charm, cf. 70f.

8 Cf. art. "Demons and Evil Spirits (Greek)" in *ERE* IV 590—4 by A. C. Pearson and art. "Dämonen u. Dämonische" in *Realenc.* IV 408—19 by J. Weiss, with bibliographies.

Onoskelis is no doubt, the well known Greek female demon, although the manner of her birth can be paralleled from both Greek and Jewish sources[1]. Enepsigos is probably Hekate[2]. One demon I have identified with Lix Tetrax, two of the original *Ephesia grammata*, in part because, while the name is corrupted, it is in the *Test* connected with a wind as it is in a Cretan tablet of the fourth century B. C.[3]. In any case the section is Hellenistic, as the charm *βουλταλά· θαλάλ· μελχάλ·* shows; the demon also cures fever, a heathen, not a Jewish or Christian idea. Kynopegos may be identified with Poseidon[4]. Akephalos Daemon appears in the magic papyri[5]. The idea of demons as the cause of disease was familiar to the Greek mind, for the *Κῆρες* were the ancient Greek form of microbe[6]. The similarity of views on this subject among men widely separated in time and place is illustrated by the fact that Plato, Apuleius, and the Talmud all agree in regarding demons as partly human, partly supernatural in their nature[7].

The magic of the *Test* is not outwardly so different from that of the magic papyri, and the writer was familiar with the praxis of the latter, as VI 10 and XVIII show. But *ὀνόματα ἄσημα* rarely appear, and when they do they are an evidence that the section in which they occur has come from Hellenism; nor do the incantations and amulets have the elaborateness that characterizes them in the papyri. The angel, a messenger of God, is the agent of healing and protection. No black magic, nor *defixiones* appear. The *Test*, then, differs from the magic papyri chiefly in that it is the work of a Christian using heathen

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1 C. IV. Cf. Roscher, *Lexicon*, s. v. *Ὀνόσκελις*; J. Harrison, *Proleg.* 202 f.; Gruppe, *Gr. Myth.* 1306 and n. 17, 769; Lucian *ver. hist.* II 46; *supra* VI 1, VII 6 b. 2 She is a moon goddess, called *μυριώνυμος*, and has three forms.

3 Ziebarth in *NGG* 1899, 131, Wünsch, *Rh. Mus.* LV (1900) 73 ff. The writer is preparing an article in defense of this identification. 4 C. XVI.

5 Lond. P 46 145 ff., *Gr. Pap. Br. Mus.* I 69 f.; Deissmann, *Licht* 194, *LAE* 139. Of course the headless ghost is an international figure (cf. Washington Irving's *Legend of Sleepy Hollow*), but allusions to fire and lightning in both accounts make the identification certain.

6 Harrison, *Proleg.* 163 ff., Bouché-Leclerq, *Astrol. Gr.* 24 n. 1.

7 *Sympos.* 202 e; Apuleius *de Socr.* XIII. Cf. *supra* VII 6.

materials rather than that of a heathen working on Jewish or Christian matter.

The passages in the papyri which mention Solomon merely show that his fame as a magician was spreading beyond the limits of Judaism and Christianity[1]. One is inclined to think that some legend of Solomon's dealing with demons is back of the line that speaks of Solomon's laying his seal on the tongue of Jeremiah[2].

8. Christian elements and relationships.

a) Relation to the New Testament. — The thought of our text regarding Christ has already been sufficiently discussed[3]. As to demonology the New Testament is not sufficiently detailed to permit a comparison of individual figures except in the case of Beelzebul, who is a purely New Testament character, so far as our knowledge goes, and who has been fully adopted into our text[4]. In general it is quite evident that Paul and the writers of the Synoptic Gospels believed in demonic activities such as are described in the *Test*[5]. They differ in the essential point that Christ's is the only name to use in exorcism, and, according to Luke, it could safely be invoked only by real Christians[6]; all magic books were to be burned[7].

New Testament language has been adopted by our writer in the phrases *στοιχεῖα κοσμοκράτορες τοῦ σκότους*, applied to the seven spirits of evil[8], or *στοιχεῖα οἱ κοσμοκράτορες τοῦ σκότους (τοῦ αἰῶνος) τούτου* applied to the thirty-six *decani*[9], and *ἀρχαὶ καὶ ἐξουσίαι καὶ δυνάμεις* as designations of angelic beings[10]. Dr. Conybeare has collected and discussed a considerable number of words and phrases common to our text and

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1 Par MP 850, 853, 3040.

2 Cf. Deissmann, *opp. citt.* 184, 252, Dieterich, *Abraxas* 139; cf. *supra* p. 64, n. 2. 3 Cf. *supra* V 7. 4 Cf. *supra* VI 1 and p. 44, n. 7.

5 Dibelius, *Geisterwelt*, 37—114.

6 Mk IX 38ff.; Lk IX 49f.; Ac XIX 13—17.

7 Ac XIX 19. 8 C. VIII 2.

9 C. XVIII 2, combining Gal IV 3, 9; Col II 8, 20 with Eph VI 12. MS P omits *τοῦ αἰῶνος* as do the best witnesses in Eph VI 12.

10 C. XX 15, Eph. I 21; Col I 16; II 15 and I Pt III 22 are combined; but MS P, putting *κοσμοκράτορες* for *δυνάμεις* has the order of Eph VI 12.

the New Testament[1]. He comes to the conclusion, with which we must on the whole agree, that the similarity of phrase is due to common environment. "Paul merely glances at a system of belief which the *Testament* sets before us in lengthy detail"[2]. But the environment of our writer includes the New Testament. Not as if he had first hand acquaintance with it. That is excluded by those passages which deal with its incidents or ideas. When he describes the "Gadarene" demon, Leontophoron, he refers only to the outstanding features of the story which any one would remember who had heard it read or told[3]. Likewise in mentioning Jesus he alludes only to characteristic features of Christian doctrine which would impress themselves on a hearer who was *δεισιδαιμονέστερος*. The story of the rejected cornerstone, combining as it does Ps CXVIII 22 and Is XXVIII 16 after the manner of I Pt II 6f.[4], but referring them to an actual stone, reads like anti-Christian polemic from the Jewish side. Certainly our writer was not familiar with the Christian application of these verses, if he was a Christian.

After weighing the evidence one is driven to the conclusion that the author of the *Test* had the same relation to the New Testament that we have found him sustaining to the Old Testament and the apocryphal literature. All this constitutes part of the background of his thinking, and he had a superficial knowledge of it derived from hearing it read in the Sabbath worship, or mentioned in sermons and discussions; an occasional phrase or quotation sticks in his mind, or he may borrow from other better instructed magicians; but he is not working with copies of any of this literature before him. He composes freely without literary trammels. It is auricular knowledge with an absence of literary dependence rather than a very early date which makes the *Test* at once like and unlike the New Testament[5].

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1 *JQR* XI 5f. 2 *Ibid.* 6. 3 C. IX; cf. *supra* VI 7, p. 50.

4 C. XXII 7f., XXIII 2—4. Cf. Mt XXI 42 and parallels; see above VII 6, p. 61f., also IX 2 and n. 16, p. 102.

5 Cf. Conybeare, *JQR* XI 10; "The allusion [to the miracle of Gadara] is not of such a kind as to involve our Gospel text in its present form, but rather reflects the oral tradition which went before it."

b) Relation to the early Church. — To what class of Christians would such a work as the *Test* appeal? One would expect to find much Gnostic material in such a work, especially in view of the fact that so many so-called "Gnostic amulets" have been preserved, many of them coupling the name of Solomon with Abraxas and similar words of power[1]. In fact, Dr. Conybeare concludes, "It is probable .... that the *Testament* was the favourite book of the Ophiani, or of some analogous sect which combined a belief in Emmanuel with a mass of pre-existent Jewish superstitions"[2]. With this we cannot agree.

The passage on which Dr. Conybeare seems to base this judgment appears to me directly to contradict it. The seven ruling demons, faith in whom Origen ascribed to the Ophiani[3], are, to be sure, just the sort of beings in which the author of the *Test* believes. But these seven, which with the "mother" play so important a part in Gnosticism[4], are certainly the seven planets. In the *Test* the only group of seven which appears is to be identified with the Pleiades[5]; they have none of the characteristics of the Gnostic seven[6], nor is there any "mother" mentioned with them. Sophia is personified in Proverbs and Wisdom as in the *Test* long before her appropriation by Gnosticism.

The prohibition of the invocation of angels' names "um irgend eine Sache" in the *Second Book of Jeū*[7] is a direct attack upon such practices as the *Test* sought to further. A similar condemnation of heathen magic and astrology appears in *Pistis Sophia*[8],

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1 In the British Museum is a bronze nail with the inscription, ABARAXAS. ASTRAEL IAO SABAO (drawing of a serpent) SOLOMONO; cf. H. B. Walters, *Cat. of the Bronzes in the Br. Mus., Greek, Roman, and Etruscan*, p. 370, No. 3194. Henzen, *Bull. d. Inst. di Corr. Arch.* 1849 p. 11 cites from a magic nail the inscription, AO SABAO SOLOMONO. Wessely, *Eph. Gram.* 22, 202, cites *ιαο σολομων σαβαο* from Montfaucon *Tab.* 164. 2 *Op. cit.* 14.

3 *Contra Cels.* VI 30, Conybeare, *JQR* XI 13.

4 Cf. Bousset, *Hauptprobl.* c. I, pp. 9–58.

5 So Bousset, *op. cit.* 21 n. 2, decides; as does also Conybeare himself, *op. cit.* 24 n. 2, though suggesting the planets as an alternative.

6 Cf. Bousset, *op. cit.* 27. 7 Schmidt, *K-Gn. Schriften*, 305, 30f.

8 *Ibid.* pp. 15—18, 167.

but, as Dieterich pointed out, the Gnostic insisted he had the key to the true science[1], and it was this that gave Gnostic amulets such tremendous vogue. Now one of the striking facts about the original *Test* is that, outside the chapter on the thirty-six decani (XVIII), which, as we have seen, is of Egyptian origin[2], it contains practically none of the names which are commonly found on Gnostic amulets, or are regarded as characteristic of Gnosticism; such names as Abraxas and Ialdaboth. The distinctly Gnostic elements belong to sections which have been assigned on other grounds to the later recensions[3].

The one piece of cosmic mysticism occurring in the *Test*, the directions for seeing "the heavenly dragons dragging the chariot of the sun"[4], presents a contrast to *Pistis Sophia* c. 136, which describes the sun as a great dragon with his tail in his mouth[5]. The words and phrases in the list of the *decani*[6] which have a Gnostic sound may be in part really of Gnostic origin; for example, *ἰαέ· ἰεώ· υἱοὶ Σαβαώθ*[7], *κάλλιόν ἐστι Σολομῶν ἕνδεκα πατέρων*[8], *ἰοῦδα ζιζαβοῦ*[9]. Some, perhaps all, are borrowed by Gnosticism and the *Test* from the same sources, Judaism, heathenism, and Christianity[10]. None of the characteristic features of the Gnostic systems, such as dualism, emanations, syzygies, and mystic names being found in the *Test*, and there being so few allusions of any kind to Gnostic language, the conclusion must be that our text has not come under Gnostic influence.

One story in the *Test* brings it into touch with Ethiopia. From Ethiopia comes a story of Solomon's fall which closely parallels that in the *Test*. In the Talmud it is Asmodaeus who temporarily deposes the King by seizing his ring. In this Ethiopian legend Pharaoh's daughter seduces him. She urges him to worship her idols; he refuses. She entices him until finally he promises on oath that he will do whatever she wishes. Then

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1 *Abraxas*, 151 f. and n. 2. 2 Cf. *supra* VII 5.
3 Cf. *infra* VII 11 and 12. 4 C. VI 19.
5 Schmidt, *K-Gn. Schriften* 233 18 f. 6 C. XVIII.
7 *Ibid.* § 16. 8 *Ibid.* § 18, P only. 9 *Ibid.* § 21.
10 E. g., *Σαβαώθ*, *Ἀδωναΐ*; cf. § 17.

she ties a thread across the middle of the door of the temple of her gods (that is, across the door half way up), brings three locusts, sets them in the temple of her gods, and says to him, "Come to me stooping so as not to break the woolen thread, kill these locusts before me, and twist their necks." When he complies, she says to him, "From now on I will do thy will, since thou hast made offering to my gods and hast prayed to them." The writer, moved by the same apologetic tendency as in the *Test*, explains that he acted thus on account of his oath in order that he might not perjure himself, although he knew that it was a sin to enter the idol temple[1].

The parallels between this legend and that in the *Test* are too striking to be overlooked. Furthermore, Ethiopic magic and demonology as a whole are much like those of the *Test*. "Very great importance is attached in (Ethiopic) magic spells to the knowledge of names and the power resident in them; and in this potent element of the magician's art Jewish, Christian, and pagan ideas curiously meet .... In Abyssinia, Biblical sacred names, together with a large number of fanciful appellations much resembling those in the Jewish Kabbala, were magically pronounced for the purpose of warding off the power of demons and all kinds of diseases"[2]. The use of slips of paper as amulets to be tied to the person or wall[3], the prominence of Michael, the use of angelic names against demons and diseases[4], the lilith-like Werzelya[5], and the power of Solomon over demons almost make the impression that it is the *Test* which Margoliouth is describing[6]. Remembering also the similarity of the *Test* and Ethiopic Enoch one might be led to the conclusion that the

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1 Prof. Dr. Carl Bezold, *Kebra Nagast, Die Herrlichkeit der Könige, nach den HSS. in Berlin, London, Oxford, and Paris*, c. 64, in *Abh. der philos-philol. Klasse der königl. bayer. Ak. d. Wiss.* 23. Bd., 1 Abt., München 1905, 60 f. Salzberger, *Salomosage* 96, says the same story is found in Kisāʾī; cf. *infra* § 9, p. 80.

2 G. Margoliouth, "The Use of Charms and Amulets in Ethiopia," *ExT* XXI 9 (June 1910) 403. 3 *Ibid.* 404. Cf. *Test* XVIII 22—42. 4 *Loc. cit.*

5 Montgomery (*AITN* 261 f.) gives several parallels to the story of Christ's meeting with a lilith. In Canaan *Aberglaube* 27 f. the story in told of Solomon.

6 *Op. cit.* 405.

Test must have come from the land from which the Ethiopic church received its legends, that is, from Egypt.

Lest one should infer too much, it is to be noted that legends similar to those in our text are to be found in other parts of the Christian world. Dr. Conybeare has discovered a parallel to the story of the corner stone which human agency could not lift[1] in life of St. Nino, the mother of the Georgian church[2]. In the Georgian life of the saint and the Armenian history of the Georgians is a story of a cedar column, the seventh and last necessary to the erection of the first church in the newly converted kingdom, which the king and all his people were unable to move, but which, in the early morning, after the defeat of the hosts of evil by St. Nino's prayers, is moved by invisible hands to the base prepared for it[3]. In Rufinus' *Ecclesiastical History* the same story is told of the "Iberians" and their king, but the miracle is heightened by leaving the pillar suspended above its base[4]. One might think of a combination of the stories of the corner stone and the aerial column in this last legend, but the connection is very tenuous.

Dr. James writes to me: "I would add two more references to your bit of *testimonia*. In the Syriac *Obsequies of the Virgin*, Wright, *Contributions to the Apocryphal Literature of the NT*, 1865, p. 42, is the story of the old man and his son [*Test* XX] — the end of it only, and in different guise, but unmistakably the same tale. It is from a fifth century MS (see p. 12). Also in a tract called *Inventiones Nominum* which I printed in *Journal of Theological Studies*, 1903, p. 224, § 27, is, 'Tres sunt Orniae.... Tercius est Ornias princeps demoniorum.' In one MS this is emended to 'Ornias princeps Lacedaemoniorum' in allusion to I Macc. XII 7; but I feel sure it *is* an emendation. It is interesting to find an allusion in Latin."

Returning from these excursions to outlying fields of Christian thought and life we find every reason for believing

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1 *Test* XXII 7, XXIII. 2 *Guardian*, Mar. 29, 1899, 442.

3 *Stud. Bibl.* V (1908) 38—41, and 83f., edited by Miss Wardrop and Dr. Conybeare. The accounts are full of wild stories of demons and exorcisms.

4 *Ibid.* 60, *Eccl. hist.* I x; Migne, *PL* XXI 482.

that the *Test* belongs in the ordinary current of Christian faith and practice. From Paul on down the church fathers believed in the real existence and the dangerous powers of demons[1]. "Aus dem tiefsten Gefühl heraus, von der Hilflosigkeit und niedergedrückten Stimmung, wie dieser Glaube sie erzeugt hatte, eine Rettung gefunden zu haben, schreibt ein Christ des II. Jahrh. (Clemens Alex., Theodoti Exc. 71, 72) die Worte: 'Verschiedenartig sind die Gestirne und ihre Kräfte, heilsame, schädliche, rechte, linke .... Von diesem Widerstreit und Kampf der Kräfte rettet uns der Herr und gibt uns Frieden vor dem Kampfe der Kräfte und der Engel, den die einen für, die anderen wider uns führen'"[2]. Origen also seems to believe fully in the "powerful names" known by "the Egyptians, or by the Magi among the Persians, or by the Indian philosophers called Brahmans," as he does in the power of the name of God and of Jesus and of angel names[3]. That Christians practise sorcery or exorcism by demonic names he indignantly denies; it is the name of Jesus which drives out demons. Jesus has freed the Christian from all superstitious fears[4].

If such was the case with the leaders in the Christian church, how can we expect that the rank and file of their followers should fully grasp and consistently apply the one great idea in which Christian magic differed from heathen, that Christ's was the sole name of power to use for all purposes of healing and protection? The newly converted idolater cannot at once rise to the full heights of Christian spirituality[5]. The ancient church replaced the heathen deities with the crucifix

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1 Cf. von Dobschütz, *ERE* III 413—30, art. "Charms and Amulets (Christian)," very strangely H. L. Pass, *ibid.* IV 578—83, art. "Demons and Evil Spirits (Christian)" treats only of angels, but see now VIII 277 f., art. "Magic." See also Heitmüller, *Im Namen Jesu*, 291—5. 2 Wendland, *Kultur* 81.

3 *Contra Cels.* I 24 f. cf. V 45. *οὕτως οὐ τὰ σημαινόμενα κατὰ τῶν πραγμάτων ἀλλ' αἱ τῶν φωνῶν ποιότητες καὶ ἰδιότητες ἔχουσί τι δυνατὸν ἐν αὐταῖς πρὸς τάδε τινὰ ἢ τάδε.* I 25 20, *KV Com.* II 76. 4 *Ibid.* VIII 57 f.

5 Experience as a missionary in India has vividly impressed upon the writer's mind the difficulties which converts to Christianity have in acquiring its point of view. But modern western Christianity is not without illustrations of the same problem.

and the images of the saints and madonna, and the old abracadabra with angel names[1]. At a very early time on Christian amulets the Lord's Prayer, verses from the Psalms, and other familiar passages replaced the heathen myths and incantations[2]. Similarly the writer of the *Test* is making a brave, though but partially successful, attempt to put Christian (i. e., Jewish and Christian) ideas in the place of heathen. This whole movement is most illuminatingly set forth in an excerpt quoted by F. C. Burkitt from the Syriac homily *De magis, incantoribus, et divinis,* in which "the writer complains that his fellow-Christians, even the clergy, resorted to Magicians *and Jews*. He says (col. 395): 'Instead of the blessings of the Saints, lo, they carry about the incantations of the magicians, and instead of the holy cross, lo, they carry the books of devils .... One carries it on his head, and another round his neck, and a child, who knows nothing at all, carries about devils' names and comes (to church) ..... Polluted and abominable priests take refuge in the names of demons ..."[3] Magic grew in power in the church, especially from the fourth century on, and was officially recognized in the sixth and seventh[4]. Our text is a document of this progressive paganizing of official Christianity rather than the product of some obscure heretical sect.

c) Relation to mediaeval Christianity. — That the *Test* belongs to orthodox Christianity is further demonstrated when one turns to study the preservation of the ideas for which it stands in the European world. Illustrations are too numerous to present in detail. The Queen of Sheba will serve as one. Kraus has collected many references of Byzantine writers to the fabled queen, which show that in using her the *Test* was following, or inaugurating, Christian tradition[5].

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1 Cf. Heitmüller, *Im Namen Jesu*, 252 f.

2 Cf. Deissmann, *Licht*, 24, 167, 297, *LAE* 39, 232, 415 ff.

3 In *PSBA* XXIII (1901) 77 f. The homily is "ascribed in MSS to S. Ephraim and edited as his by Lamy (vol. II, col. 393—426), but . . . in my opinion is more likely to be the work of Isaac of Antioch (*circ.* 450 A. D.)"

4 Cf. von Dobschütz, *ERE* III 414.

5 "Die Königin von Saba in den byz. Chroniken," *BZ* XI (1902) 120 ff.; cf. Nestle, *BZ* XIII (1904) 492 f.

As to Solomon there was in the beginning some difference of opinion among Christian writers. Early anti-Jewish polemics, like the *Dialogue of Timothy and Aquila*, for example[1], find Solomon used to offset the claims of Jesus. Not only did their Jewish opponents apply many a Messianic passage to the wise son of David, but they made the claim that he had anticipated and excelled Jesus in his power over demons, thus undermining the Christian argument that Jesus was the Messiah because he had broken the power of Satan, and weakening the Christian appeal to a world that was languishing under the oppressive fear of demonic activities. To offset this Jewish claim these Christian writers bitterly attacked the memory of the wise king, maintaining that his was only a temporary victory over the demons, who overcame him at the end of his life. Leontius of Constantinople argues at some length that Christ's greatness is manifest in his power over demons while he was here on earth. In the midst of his description of the cure of the Gadarene demoniac he abruptly turns the request of the "Legion" to enter the swine to account in this fashion: *Τίνι εἶπεν ὁ λεγεὼν τῶν δαιμόνων· Εἰ ἐκβάλης ἡμᾶς, ἐπίστρεψον ἡμῖν εἰς τὴν ἀγέλην τῶν χοίρων εἰσελθεῖν; Σολομῶντι, τῷ τὰ Ἱεροσόλυμα κτίσαντι, ἢ τῷ Δεσπότῃ Χριστῷ, τῷ τὰ σύμπαντα ἐν τῇ χειρὶ βαστάζοντι; Ἀλλ' ἐροῦσιν εὐθέως οἱ φιλοδαίμονες Ἰουδαῖοι· Τί οὖν; ὁ Σολομῶν οὐκ ἐδεσπότευσε τῶν δαιμόνων; οὐχὶ πάντας ὑφ' ἓν ὡς ἕνα συνέκλεισεν; οὐχὶ μέχρι τῆς σήμερον τοῦτον δεδοίκασιν; Ἀλλ' ὦ Ἰουδαῖοι μαγγανοδαίμονες, μάτην ταῦτα προβάλλεσθε· μόνος γὰρ ὁ Δεσπότης Χριστὸς κραταιῶς τὸν ἰσχυρὸν ἔδησε, καὶ τὰ σκεύη αὐτοῦ διήρπασε. Σολομῶν γάρ, οὐ μόνον οὐκ ἐδέσποσε τῶν δαιμόνων βασιλικῶς, ἀλλὰ καὶ ὑπ' αὐτῶν ἐδεσποτεύθη πρὸς τὰ τέλη καταφθαρείς. ἀγαπήσας γὰρ τὸν τῆς πολυγαμίας ἔρωτα, τῇ τοῦ διαβόλου μαστροπότητι δελεασθεὶς, ... ἐρρύπωσε τὸν τῆς θεογνωσίας θάλαμον. . . . . Πῶς οὖν δαιμόνων δεσπότης, ὁ τῶν δαιμόνων δοῦλος;*[2]

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1 Cf. *infra* p. 103 f.

2 From the homily *In mediam Pentecostem*, Migne, *PG* 86, col. 1980; According to Loofs, *Das Leben usw. des Leont. v. Byz.*, summarized by Krumbacher, *BLg* p. 54 f., this Leontius was a Constantinopolitan presbyter who lived

Similarly in the *Disputatio* of Pseudo-Gregentius, in reply to the claim of Herban the Jew that Solomon had ruled all the demons the archbishop replies: *Σολομῶν ἐταπείνωσε δαίμονας; οὐκ οἶδας τί διαγορεύεις. πρὸς καιρὸν μὲν ἠσφαλίσατο τούτους ἐν τοῖς ἀγγείοις καὶ σφραγίσας κατέχωσεν. ἀλλά γε τὸ τηνικαῦτά μοι σκόπει, ὅτι νητῶς καταπολεμηθεὶς ὑπ᾽ αὐτῶν τῶν δαιμόνων καὶ ἡττηθεὶς περὶ σωτηρίαν αὐτοῦ ἐκινδύνευσεν, ὡς ἡ γραφὴ μαρτυρεῖ*[1].

The original *Test* shows no suspicion of a conflict of claims between Solomon and Christ, but in c. XV 10—12 Rec. B (MS P) attempts to combine the Jewish and Christian viewpoints. As to the glorious king's sad end, these early fathers think of him as falling a prey to the demons through the seduction of women, or vice versa. But the majority of Christian writers, like Josephus[2], ascribe his fall into idolatry to his love for women without the interposition of demonic agency[3]. The *Test* in one place takes the former view[4], but in the closing chapter apparently the latter. Here again our text shows its early date.

The conception of Solomon as a great magician who was powerful over demons and disease is witnessed to by scores of amulets and incantations, and especially by such books as the *Clavicula*[5]. Many of the demons of the *Test* lived on. Asmo-

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about 485—542. Cf. Gelzer, *Leont. v. Byz.*, etc., and *Hist. Ztschr.* LXI (1899) 1—32, Fabricius, *Bib. Graec.* VIII 319 ff.

1 Migne, *PG* 86, col. 644 A. Gregentius was bishop of the Homerite church in Taphar in southern Arabia in the early part of the sixth cent. The *Disputatio* is not authentic, but may contain historical materials. Cf. Smith and Wace, *DCB*, Krumbacher, *BLg* 59, Bardenhewer, *Patrol.* 477. The mention of *ἀγγεῖα* makes connection between the Arabic type of tradition and the *Test*; cf. XV 9, XVIII 43, XXV 7, where the word is found only in MS P, and XVI 7, where Recs. A and B both should probably have it, though A reads *φυλακήν*.

2 *Ant* VIII 7 5; cf. 1 Kg XI 43.

3 Georgius Syncellus, P 181, V 145, B 341; Georgius Hamart., *Chron.* II 43 (Migne *PG* 110, 252—64); Glycas, *Ann.*, Migne *PG* 158 353 f.; Joseph. *Hypomn.* 74, (Migne *PG* 106 89 D). 4 C. VIII 8, 10.

5 Solomonic amulets can be found in many museums as well as in a large number of mediaeval MSS. They occur in Syriac, Arabic, and Hebrew, and in Latin, Greek, and modern European languages; e. g., Sachau, *Verz. Syr. HSS. Berlin* I 367, No. 10n, f. 54b: Sol. on horseback attacking Asmodaeus;

daeus goes through many transformations[1]. Obyzut appears in the Abyzu of Pradel's *Griechische und süditalienische Gebete*, while Ornias appears in the same documents[2]. Gaulmin and Migne were right in bringing the *Test* and Psellus together. The great Byzantine's *περὶ ἐνεργείας δαιμόνων διάλογος* is but the effort of a master mind to systematizise the ideas which the *Test* merely registers. Withal, this whole complex of Byzantine demonology and magic makes the impression of being a more highly developed form of the conceptions with which our text is operating. The roots of the tree run back to the Sumerians, the Babylonians, the Iranians, and the Pelasgians, the *Test* stands for the blossom, Psellus gives us the ripened fruit dissected and analyzed.

9. Relation to Arabian folklore. — Arabic literature, since it is especially rich in demon lore and Solomonic myth, invites particular comparison with the *Test*. In general Arabian beliefs and practices in the field of demonology and magic are not essentially different from those of our text except in one feature which Islam inherited from heathenism, the idea of the Jinn,

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Schwab, *Dict.* 421, "*ΣΦΡΑΓΙΣ ΘΕΟΥ*; sur une hématite figurant un Salomon à cheval, perçant de sa lance un ennemi terrassé, avec la legende *ΣΟΛΩΜΩΝ*, au Cabinet des Medailles et Antiques de la Bibliothèque Nat. II 3039". The late Prof. Nestle wrote me of a Sol. on horseback as an amulet against *malocchio*, published by Bienkowski in *Eranos Vindobonensis*, 1893, 288. Amulets in MSS are well illustrated by those in *cod. Bonon. univ.* 3632, cf. *supra* p. 24. Cf. Heim "Incantamenta magica," in *Jbb. für class. Philol. Sup.* XIX (1893) pp. 463—576, Nos. 56 = 169, 61, 62, 236, 237, and Sorlin Dorigny, "Sal. als Reiter," in *Rev. des Études Grecs* IV (1891) 217—296. The pilgrim of Bordeaux in the IV cent. was shown the "crypta ubi S. daemones torquebat," Schürer *GJV* III 418, from Tobler, *Palaest. descript.* (1869) 3, Pal. Pil. Text Soc., *Bordeaux Pilg.* 20. Dr. Conybeare drew my attention to Gannurini's ed. of St. Silvia's *Perigrinatio* (IV cent.), according to which the ring was kept in the Church of St. James (p. 96 and 95 n. 2). The tradition was that Vespasian took it to Rome, whence Constantine returned it (*ibid.* 96 n. 3), cf. Petri diaconi *liber de locis sanctis, ibid.* 117; see Pal. Pil. Text Soc., *The Pilgrimage of S. Silvia to the Holy Places*, 64 and 125.

1 As Markolf, Morolf, Kitovras, Saturn; cf. Fr. Vogt, *Die deutschen Dichtungen von Sal. u. Markolf*, I; J. M. Kemble, *The Anglo-Saxon Dialogue of Sol. and Saturn.*

2 Cf. Index 1, s. v. "Dämonen," and Reitzenstein, *Poim.* 297 ff.

which are often kindly and beneficent creatures[1]. In our writer's mind there is properly no place for any good among demons, although he is once or twice betrayed by his pagan materials into referring to their healing powers. The wild exuberance of Arab fancy as we see it in the *Thousand and One Nights* is another mark of differentiation.

The Quran and even more the *Arabian Nights* have made all the world familiar with Solomon's authority over the Jinn and with the latter's terrible forms and powers. In the Quran are allusions to the fallen angels, Hārūt and Mārūt[2], and to the devils who were subject to Solomon, some as builders, and others bound in fetters[3]. In the *Nights* we find full accounts of how Solomon placed rebellious Jinn in bottles, or in cucurbites of copper, poured lead over them, and sealed them with his ring[4], with tales of their later escape from these prisons[5].

According to the Quran the Jinn are not allowed to listen at the gates of heaven, but God has placed the stars there as weapons for the angels to throw at them if they make the attempt. In the *Nights* the Jinniyah Maymunah "made for the firmament, thinking to listen by stealth to the converse of the angels," and when she ascended "skywards till she drew near the heaven of the world, the lowest of the heavens," she found an Ifrit there before her[6]. In another story "Allah suffered his angelic host to shoot down the Ifrit with a shooting star[7].

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1 Cf. Wellhausen's account of primitive Arabic beliefs, *Reste* 148—67, and Canaan, *Aberglaube* 6—27, for modern demonology; also *Encycl. of Islam*, I 1045 f., art. "Djinn," by D. B. Macdonald.

2 Sura II 97 ff., *SBE* VI (Quran I) 14; Sale *ad loc.* quotes the legend substantially as told in Midrash Yalkut c. 44, see St. Clair-Tisdall and Muir, *Sources of Islam*, 30 f., and Weil, *Bibl. Leg.* 208 ff. Zohra resembles Shunamite in her activities.

3 Sura XXXVIII 35 ff., *SBE* IX (II) 179, cf. Sale, *ad loc.*; XXVII 7, *SBE* IX (II) 101. 4 Lane-Poole III 110 f., Burton VI 84, Nights 566 f.

5 Burton VI 85. The most famous is that of the "Fisherman and the Jinn," Burton I 38; cf. MacDonald's transcription from Galland's MS in *Or. Stud. Th. Nöldeke gewidmet*, also separately published. 6 Burton III 223 f.

7 Burton, I 224, Night 22; cf. Quran, Sura XXXVII 6—9, *SBE* IX (II) 168; III 31, *ibid.* VI (I) 50 and n. 2; LXVII 5, *ibid.* IX (II) 293; LXXII 8 f., *ibid.* 305; Burton VI 100, Night 571, VIII 293, Night 870.

The likeness and unlikeness of the conceptions in the *Test* are apparent.

Salzberger's dissertation on the *Salomosage*, although it does not reach the fall of the king, presents a rich collection of legends, particularly with regard to his relations to the demons. He gathers them under four rubrics, the punishment of the demons, their appearance before Solomon, the description of certain individuals, especially Sahr, and Solomon's ring[1]. Two descriptions of the appearance of the devils as they are marshalled before the king are given from three Berlin MSS of Kisa'i. The portrayal of demonic forms as given "nach dem korrecteren und vollständigeren Text der dritten Berliner Handschrift des Kisa'i"[2] would seem most strikingly like that in the *Test*, were it not that the other two MSS give in a longer and shorter form descriptions which are still more similar[3]. Solomon inquires from the demons, just as in the *Test*, what their activities are, and, having learned, chains them so they may injure mankind no more. The ring, as in the *Test*, is brought down from heaven, and by its aid Solomon becomes master of the demons.

Yet, with all these close resemblances, there are also great differences between the *Test* and the Arabic legends. All the Jewish stories of Solomon's glory and wisdom, his wonderful ring, the building of the Temple by the aid of the demons, and his dealings with the queen of Sheba have grown marvellously under the fructifying fancy of the Arabs. Beside the marvels of the Quran and its commentaries, and especially the *Arabian Nights* the *Test* is dull and tame[4]. Most of the features in which we found Jewish legend to have evolved beyond the *Test* are to be found in still more highly developed form among the Arabs; for example, Solomon's power over the animals is greatly extended[5];

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1 (1) *op. cit.* 98 f., 113 ff.; (2) 99—112; (3) 112—115; (4) 115—29.

2 *Ibid.* 99, Mg. 40, f. 72 b.

3 *Ibid.* 105 ff.; Pm. 627, f. 160 a f. gives the longer form, which most resembles the *Test*; Spr. 86, f. 226 a ff. the shorter.

4 Cf., for example, Lane-Poole, III 51 f., 110 f., 239, 317, 329, 454.

5 In the Quran he knows the language of the birds; Sura XXVII 16, *SBE* IX (II) 100.

Sahr is the Talmudic Asmodaeus, but worse; Iblis, the devil, whose refusal to worship Adam leads to his fall[1], is not, like Beelzebul in the *Test*, subject to Solomon, but carries a step farther that independence and insolence which Asmodaeus shows in the Jewish legends; the king's fall has quite a different aspect in the Quran[2].

The ring also, as Salzberger shows, develops a new character in Arabic legend different from that which it has in the *Test*, evolving along the lines suggested by the Talmudic story of Asmodaeus' theft of it[3]. Kisa'i is the first to describe it fully[4] It is so glorious that no one can look at it without repeating the Moslem creed, and has four considerable legends engraved upon it[5]. It is either brought by Gabriel, or of itself comes from the throne of God and appears upon Solomon's hand.

Solomon's fall according to Kisa'i was due to conscious or unconscious idolworship, which, if I understand Salzberger, was connected with the sacrifice of locusts[6]. This tradition, then, connects the *Test* on the one hand with Ethiopia, and on the other with Arabia. Since Ethiopia was closely connected with Arabia in Christian history, we have probably to think of a Palestinian Jewish tradition which never found its way to Babylon, nor, so far as I know, into official Palestinian Jewish literature, but passed by way of the Jewish colonies in southern Arabia into Ethiopian and Mohammedan legend, and directly from Palestinan Judaism into our Christian work, for we cannot suppose that the *Test* arose in Arabia. This being so, one of the links that would connect our text with Egypt is broken.

These examples are sufficient to illustrate both the likeness and the unlikeness of the *Test* to Arabic literature. They show how Arabic legend, where it resembles our work, has developed its

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1 Sura II 33f.; VII 19ff.; XV 30ff.; XVII 63f.; XVIII 47ff.; XXXVIII 75ff., *ibid.* VI (I) 5, 138f., 246f., IX (II) 8, 20, 181.

2 Sura XXXVIII 33f., *ibid.* IX (II) 178 and n. 2.

3 *Salomosage* 115—9. 4 *Ibid.*, from Mq. 40 f. 70b—72b.

5 In the *Nights* an oath by the names on Solomon's ring is peculiarly powerful, Burton III 224f., Night 177; cf. VII 317 n.

6 *Op. cit.* 96; refers to Pm. 627, f. 151b—155a.

ideas farther and in a different manner, and how in many particulars it rests upon the sort of Jewish tradition seen in the Talmud.

10. Unique matter in Recension A. — Having studied the material relationships of the *Test* as a whole we now undertake the same task for the individual recensions. As Rec. A is nearest the original, it has little matter that calls for comment. Its expansions are of a purely narrative sort[1]. MS L alone has undergone a considerable revision by a mediaeval magician, who added nothing new, but merely mutilated the document. The single addition of importance in this recension is the inscription on the ring[2].

11. Unique matter in Recension B. — The peculiarities of Rec. B, and particularly of MS P, the only complete MS of this recension, consist in the main of unimportant interpolations and alterations. There are, however, a few additions of moment. These may be classed under four heads: (1) those which show familiarity with demonological tradition; e. g., the reference to the ghosts of the giants[3], to the female demon Obyzuth as *πνεῦμα μυριώνυμον καὶ πολύμορφον*[4], and to Enepsigos, another female demon, as *μυριώνυμος*[5], the allusion to a cycle of legend regarding *Ἐλβουρίων* and *οἱ ἑπτὰ δαίμονες*[6], the added charms in XVIII 23, 27 f., further information regarding Abezethibu[7]; (2) those which are Gnostic in character; e. g., the allusions to the eleven fathers and the eleventh aeon[8]; (3) those which have a cabalistic tendency; e. g., the introduction of Apharoph for Raphael, of *χμδ'* for Emmanuel, and of *χμ'* for Raphael[9], and

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1 Cf. c. I 1 f. and XXVI 8—10. 2 Cf. infra VII 14. 3 C. XVII 1.

4 C. XIII 3; cf. *Ἑκάτη μυριώνυμε* Par MP 2745, Orph. Hymn. *passim*, *Ἑκ. πολυώνυμε* Par MP 2815; her many names are given in *cod. Par.* 2316, f. 432, cf. Reitzenstein, *Poim.* 299 (one is *Ἀβιζά*), Pradel, *Gr. Geb.* 23 (275) (*Ἀβυζοῦ*), Montgomery, *AITN* 260 (No. 42), 262, Gaster in *Folklore* XI 133, Avezuha; *πολυώνυμε* is frequent. For *πολύμορφος* cf. Par MP 2726, 2799, of Hekate and Selene; *cod. Par.* 2316 f. 318v (Reitzenstein, *Poim.* 297) *Στραγγαλιὰ πολύμορφε.* 5 C. XV 2. 6 C. IX 7.

7 C. XXV 1—5, possibly omitted by accident from Rec. A. See also additions in VI 4. 8 C. XVIII 18, 31.

9 C. XIII 6, XV 11. See other additions in XVIII 3, 23, XXII 8, XXIII 4.

(4) those which show familiarity with Christianity. Additions are found in every section that refers to Christ; viz., VI 8, XI, XII 3, XVII 4, and XXII 20. The additions in the first three passages are not important. The remaining two, however, seem to be due to an attempt to make the Christianity of the *Test* less "equivocal," since in XVII 4 the "becoming man" of the Savior is mentioned, and in XXII 20 the one to be born of a virgin and crucified is called *ὁ μονάρχης θεός*. These additions lead to the belief that in XV 10f., where Rec. A is wanting by accident, the positive Christian ideas advanced, viz., that it is the son of God who is to be stretched on the tree, that his mother is never to know man, and that he is especially fit to receive dominion over all the demons because he overcame the devil (*διάβολος* rarely occurs in the *Test*) are probably the work of the B redacteur. This conclusion is supported by the fact that the *Test* elsewhere makes no attempt at systematic thought or generalization. At any rate we cannot definitely claim these ideas for the original writer, and must conclude that B is not only much better instructed in the faith, but also later.

12. Unique matter in Recension C. — Rec. C deserves a special investigation of much greater proportions than can be given here, in order to determine its sources and relationships. As we have already seen, its language is late, and the codices in which it is found as well as its unique material relate it to the *Clavicula*[1].

Many problems I must leave to others. Why is Beelzebul called Eltzianphiel[2]? What is the meaning of Onoskelu's birth *ἀπὸ φωνῆς βηρσαβεὲ ἱππικῆς χρηματικῆς*[3]? Whence comes the idea of the bird that flies over God's head? One of the most interesting and baffling sections is that which we have called the "Prologue". In spite of defective grammar the editor has

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1 Cf. *supra* II 4, IV 2c. 2 Rec. C XI 1; cf. *Τζιανφιέλ*, X 1.

3 *Ibid.* XI 6. Dr. James writes, "I am clear that *χρηματικῆς* has something to do with *χρεμετίζειν*, *neighing of horse*, and I compare Jer. V 8, *ἵπποι θηλυμανεῖς ἐγενήθησαν, ἕκαστος ἐπὶ γυναῖκα τοῦ πλησίον ἐχρεμέτιζον*. When David sinned with Bathsheba, *βηρσαβεέ*, he was a *ἵππος θηλυμανής*. See *Test* V 8, *θηλυμανεία*.

been able to select from some source certain high sounding prayers, which, I think, have no parallels in the LXX, the New Testament, or the early fathers. Possibly he borrowed from some, to him well known, liturgy.

The magical cup and table in c. XI 7ff. are related to the "marvelous cup of crystal middlemost of which was the figure of a lion faced by a kneeling man grasping a bow with arrow drawn to the very head, together with the food-tray of Sulayman, the son of David" in the story of "Sinbad the Seaman and Sinbad the Landsman" from the *Arabian Nights*[1]. The added magical formulae connect this recension more closely than the others to the magical literature of the Middle Ages on the one hand, and to the magical papyri on the othero The word Agla (XIII 6), which by *notarikon* stands for "thou art mighty forever, O Lord," indicates dependence upon Jewish cabalism, and probably a relatively late date, for the word is not in the magic papyri, so far as I can discover, but is a favorite in the Middle Ages[2].

The magical recipe of c. IX 9f. and the list of fifty demons in c. X have many marks which show that they are later than the original *Test* and have arisen in a different circle. The list is not concerned solely or primarily with the cure of diseases; it relates the powers, some good, some evil, of each demon, and implies that these powers are under the control of him who knows the demon's seal. Furthermore, each demon rules a certain number of inferiors. These ideas are to be found, on the one hand, in Gnosticism, which details the number of spirits ruled by each *ἄρχων*[3], and, on the other, in mediaeval

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1 Seventh Voyage in the Calcutta edition, Burton VI 80.

2 The word is an acrostic from the first four words of the second blessing of the Shemoneh 'Ęsreh: אתה גבור לעלם אדני. Since this liturgy and also the practice of *notarikon* are early, one can argue as to date only on general probabilities; cf. *JE* I 235, IX 270—82; Schwab, *Dict.* s. v. אגלא. It occurs often in Horst, *Zauberbib.*, I 127, II 90, 103, 121, 123ff., etc.; in Mather's *Key*, p. 7; in Harl. MS 5596 (cf. *supra* II 4) f. 30a1 in an incantation to secure treasure: *ὁρκίζω ὑμᾶς, δαίμονες, εἰς τὰ ὀνόματα τοῦ θεοῦ τὸ τετραγράμματον ὅπερ ἐστὶν ἀγλα· ἀγλαατά· ἀγλαΐ· ἀγλαώρ*; also f. 30b2, 32b2; often in Latin *Clavicula*. 3 Cf. p. 85, n. 2.

magic[1]. The resemblance between c. X and the language of *Pistis Sophia* regarding the five ἄρχοντες and the ψῆφοι and σφραγῖδες of the thirteenth αἰών[2], and the various χαρακτῆρες, σφραγῖδες, and lists of names in chapters 5—40 and 45—52 in the *First Book of Jeu*[3] is most striking. Furthermore, there are close resemblances between the magical figures of the Coptic papyri, the *Clavicula*, both Latin and Greek, and the unique sections of this recension.

We cannot attempt to trace the connecting links between these widely separated branches of magic, which, no doubt, go back to a common source in Hellenistic syncretism. The facts presented are an interesting illustration of the wide wanderings of superstitions, and the tenacity with which they maintain their forms in their migrations.

13. Unique matter in MS D. — On internal grounds and by comparison with Recs. A and B we have decided that MS D c. I—VI and VIII present in general the form of the original story of Solomon out of which the *Test* was developed[4]. From what sources did this legend come? As it now stands, it is quite plainly a Christian redaction of Jewish *midrashim* regarding Solomon, Palestinian, perhaps Galilean, in origin, rather than Babylonian[5]. That the legend of c. I is ultimately Jewish is suggested by Nathan's stopping to bury a dead countryman, a trait borrowed from Magianism[6]. Traces of later influences are to be found in c. VII[7]. The story of Solomon's flying through the air appears in Jewish mythology, where he is said to have ridden on an eagle[8], but in Mohammedan legend, according to the Quran on a wind[9], and in the

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1 Cf. Trinity Col. (Cambridge) MS 1404 in French; Harl. (Br. Mus.) 6483, which contains "all the names, orders, and offices of all the spirits Sol. ever conversed with" (f. 1). 2 Cc. 138 ff., Schmidt, *K-Gn. Schr.* 235 ff.

3 *Ibid.* 260—97, 308—29. 4 Cf. *supra* IV 2. 5 Cf. *supra* VII 6 *d*), p. 64 f.

6 Cf. Tob I 19, II 3 ff. Dr. James points out to me that the story is found in Ps.-Epiphanius, *Vitae Prophetarum*, see ed. Schermann (Teubner 1907), pp. 4, 54, 89, Migne, *PG* 43, col. 425, and thinks this is its probable source. For D it would then be indirectly Jewish, I suppose. Calish, *JE* IX 176, says the rabbis are practically silent as to Nathan. 7 Cf. *supra* IV 2.

8 Grünbaum, *ZDMG* XXXI 23.

9 Suras XXXI 81, XXXIV 11, XXXVII 35, *SBE* IX (II) 52, 151, 179.

Arabian Nights on a magic carpet[1]. If the story originally referred to Asmodaeus' usurpation of the throne, then we have also Jewish sources. This chapter, then, would seem to be an addition from a Jewish-Mohammedan type of tradition. All the remainder of this version we have already traced to Jewish sources[2].

From considerations of textual and literary criticism we concluded that D in its present form was late, but that its archetype (*d*) was the starting point for the *Test*[3]. From its language and style we concluded that it was Byzantine[4]. Our conclusions based upon a study of its subject matter accord with this and take us one step further: an originally Jewish document or cycle of legends has been thoroughly worked over by an educated Christian in early Byzantine times. Since there are no Christian elements in those parts of *d* which were taken over into the *Test*, and the quality of the Christianity in Rec. A is much poorer than in D, it is natural to conclude that *d* had nothing Christian in it when it was transformed into the *Test*.

14. Solomon's seal. — The origin of the seals supposedly engraved on the ring of Solomon is of subordinate importance, since they are in any case secondary additions in our MSS. The simplest form is that found in Rec. B, which attempts no reproduction, but merely says the inscription was a pentagram. Since this is the western type of the tradition, it cannot have been original[5].

Rec. A presents an interesting formula consisting for the most part of unintelligible words and containing those combinations of vowels so common in Hellenistic magic. MS L alone reproduces the seal with the legend in the form of a circle, the formula appearing around the circumference, while the interior contains magic signs. In the manuscript in which L is found, Harl. 5596, the *Clavicula* contains a seal of different shape on

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1 Burton III 267. 2 *Supra* VII 6. 3 *Supra* IV 1, 2, 3. 4 *Supra* V 1.

5 Cf. *JE* XI 438 ff., 448, Grünbaum, *Neue Beiträge z. sem. Sagenkunde* 251. The text of the inscriptions as given in our MSS will be found below, p. 100 f. Canaan, *Aberglaube*, p. 112 f., *et passim*, gives the seal of Solomon as usually the sixpointed star among modern Arabs, but also the five.

which the same legend was to be written. In Bologna University MS No. 3632 (V of the *Test*) there is found among many such "pentacles" a circle inscribed *τοῦ σολομῶντος μεγάλου*, within which is written the same legend. No doubt the editor of Rec. A got his seal from some such collection. The wording of the inscription would seem to link it to the older amulets and magic papyri, but in any case it is younger than the *Test*, which shows little trace of such influence.

In Rec. C twelve large seals are found, the first a rectangle with various transverse lines and magic sings, the remaining eleven round and also containing various mystical symbols. In the fifth and the ninth are figures that look like the signs for Virgo and Scorpio, in the seventh for Aquarius, in the eighth for Pisces; the third, fourth, and fifth contain among others modifications of the Christian monogram ☧. The fact that these same seals are found in a Vienna MS which does not contain the *Test* is, I think, indicative of their origin. We must conclude that the original *Test* contained no description or reproduction of the seal.

15. Summary and conclusions. — If our previous conclusions are correct, the original Jewish stem of the present *Test* consisted of the narrative parts of chapters I, II, XX, XXII, XXIII, and XXIV, i. e., of those parts which are common to the *Test* and MS D. Upon this parent stem have been grafted (1) certain sections which describe the demons more fully, (2) two brief references to the work as a *Test*, which give it the name (XV 13f., XXVI 8), other considerable sections containing demonic prophecies whose later fulfilment is represented as constituting the basis for Solomon's faith in their testimony, and which, therefore, are intended to validate the work to the public (XII 4, XV 12ff., XX 21)[1], and (4) additions made merely for the story's sake or intended to link the parts of the story together (VI 3, 5f., XIX, XXI, XXII 7f., 17).

In this division of the *Introduction* we have given attention mainly to the origin of the first of these four classes of additions,

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1 Note also the late (P) addition XV 8—11.

which includes the demonological, astrological, and magical elements in the work[1], additions marked by the questions *τίς εἶ σύ*; *τίς καλεῖσαι*; *ποίῳ ζῳδίῳ κεῖσαι*; *ποίῳ ἀγγέλῳ καταργεῖσαι*; It is for the sake of answering these questions that the *Test* was written. As we have seen, the material for the answers has been drawn through Judaism from Babylonia in Ephippas (XXII) and possibly in the lilith-like Obyzuth (XIII) and from Persia in Asmodaeus (V); from Hellenistic Egypt come the decani although the section has been much altered by Jewish or Christian revisers (XVIII); from Hellenistic Greek mythology come Onoskelis (IV), Lix Tetrax (VII), Akephalos Daemon (IX), Enepsigos (= Hekate, XV), Kunopegos (= Poseidon, XVI), and possibly the dog, Rhabdos (X, = ? Cerberus) and Pterodrakon (XIV = ? Typhon)[2], from Hellenistic mysticism the recipe for a cosmic revelation (VI 10f.); from (perhaps Galilean) Jewish sources come the seven *κοσμοκράτορες*[3], the giant, Machthon[4], the demon of the Red Sea, Abezethibou (XXV), and probably the Shunamite (XXVI); from Christian, or Jewish-Christian sources in part, come Beelzebul (III, VI 1—9), Leontophoron, the demon of Gadara (XI), and perhaps the demon of epilepsy called *κορυφὴ δρακόντων*, beside the charms which include some allusion to Christ (XV 10f., XVII 4).

What sort of a man could have held such inconsistent and ill-digested views drawn from all these diverse sources. He cannot have been a heathen for he knows Judaism and Christianty, the Old Testament and the New too well. He cannot have been a Jew because of the Christian elements. Dr. Conybeare suggests that we have here as in the *Testaments of the Twelve Patriarchs*, "a Christian recension of a Jewish book"[5]. Although I cannot agree with Schürer that there are no Jewish passages in the book[6], Dr. Conybeare's hypothesis does not seem to

1 MS D shows that some of this was in the original story, *d*.

2 Azazel, the serpent tempter of Eve, has human hands and feet in the *Apoc. of Abraham* XXIII, Bonwetsch p. 33; cf. Hughes, *Ethics Jew. Apoc.*, 211.

3 C. VIII; it has some Hellenistic and Christian additions.

4 Is he a Titan rather than one of the Nephilim?

5 *JQR* XI 13f. 6 *Th. Litztg.* 1899 110.

meet the facts in the case. There is too much Christian material in the *Test.* Particularly is it to be noted that, in both places where the word *testament* occurs (XV 14, XXVI 8), it is closely connected with passages which are Christian in tone; c. XV 10f. in the form in which we have it is the most characteristically Christian section in the entire work; c. XXVI 8 in Rec. B, which we believe to represent the original here, is less markedly so than is MS H with its reference to the "Jews," and yet we have discovered that the whole of the last chapter is based on a legend which otherwise comes to us from a Christian source. Moreover, the demonology of the work, which so much resembles that of the New Testament and the pseudepigrapha which were accepted in the Christian church, and the language with its resemblances to that of the New Testament even in passages where there is no quotation or direct allusion point to a Christian origin. The absence too of smaller inconsistencies from the narrative, especially of Rec. A, the impossibility of finding the joints in the mending, point to unity of authorship for the *Test* as such. We conclude, then, that while the original story *d* was probably Jewish, the demonological document which first called itself a *Testament,* best represented in Rec. A, was a Christian work.

The man who composed our *Test* bears no distinctive marks of any heterodox circle, yet he was no thorough-going Christian. He was above all a magician, and it is as such that he collected this bizarre potpourri of fragments from almost every nation that had contributed to Mediterranean civilization. He must have been a Greek Christian, familiar, perhaps from childhood, with the language of the Septuagint and New Testament, familiar also with many legends of Jewish origin, but entirely familiar too with the demonology and magic of the heathen world, to which he belonged almost as truly as he did to Christianity. For him Christ is not yet master of the whole world; nevertheless, Christ's is a name to conjure with, and, when he is at a loss for a powerful angel name, the new savior comes into the exorcism. He is a half-hearted Christian in a world where Christianity is not yet the conquering religion. This is the more

evident when one compares Recs. B and C, which introduce elements which reveal the period when Christianity had conquered, and was absorbing its former foes and their superstitions.

VIII. THE TESTAMENT IN LITERATURE AND HISTORY.

1. Solomonic books of healing and magic among the Jews. — a) The literary starting point for all the later legends regarding Solomon's wisdom is to be found in III Reg III. Here, as Benzinger points out, it is the judicial wisdom of the ruler that is in the writer's mind[1]. In c. V 9—14, on the other hand, it is "religiöse Lebensweisheit"[2]. Furthermore, Benzinger believes that in comparing Solomon's wisdom with that of the children of the East and the wisdom of the Egyptians the writer intended to imply that Solomon knew magic and astrology, for these ancients were famous for such knowledge, as the records of the Exodus, for example, testify. How far back may we place this earliest reference to Solomon's magical knowledge? The verses in question can hardly belong to the earlier sources of the Books of Kings as Kautzsch seems to imply[3], but rather to the final redaction of the book[4]. The least that one can say is that it must date before the Septuagint translation. More than two centuries, therefore, before Christ, in the leading circles of Palestinian Judaism, Solomon is already a magician. The interpolator of the passage may not have thought of him as the author of magical books, but surely many readers would understand from the allusion to the wisdom of the ancients and Egypt that ᾠδαί meant, not psalms, but *carmina*, incantations, and that the discourses ὑπὲρ τῶν ξύλων must include their medical, or what amounted to the same thing, their magical uses[5].

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1 *Könige*, p. 23 f., on I Kg V 9—14.

2 I Kg V 9—14 (Heb), IV 29—34 (Eng).

3 According to markings adopted in *Heil. Schr. des AT.*

4 So Benzinger, *loc. cit.* Stade and Schwally in Haupt's polychrome Hebrew Bible color it as a "non-Deuteronomic addition of unknown origin." Cf. Steuernagel, *Einl. AT* 356, and *ZATW* 1910 70, whose suggestions require a very late date.

5 Cf. Salzberger, *Salomosage*, 5 ff., for an analysis of the biblical passage.

b) The next reference to Solomon's magical powers, in Wisdom VII 17—22, makes no allusion to writings; indeed the context does not call for it. But it does plainly involve the ascription to the supposed writer of knowledge of astrology, of the nature of beasts and spirits, as well as of men, of the *ἐνέργεια στοιχείων*, the *διαφοραὶ φυτῶν*, and the *δυνάμεις ῥιζῶν*, of "all things that are either secret or manifest"[1]. The Wisdom of Solomon, then, is a witness to the acceptance of the legend of Solomon's astrological, demonological, and magical accomplishments in Alexandrian Judaism in the first century B. C., and, let it be noted, by a thoroughly educated and highly cultured Jew of the Dispersion.

c) A still further allusion to Solomon's authority over demons is found in Pseudo-Philo, *de antiquitatibus biblicis*, in *Citharismus regis Dauid contra daemonium Saulis*, which we have already quoted. The lines which concern us here should run, according to Dr. James, as follows: Arguet autem te metra nova unde natus sum de quo nascetur post tempus de lateribus meis qui vos domabit. Dr. James says, "In this last sentence it seems at first sight as though we had a prophecy of Messiah, and a possible Christian touch. But a little consideration will show, I think, that the 'vanquisher of demons' who is to spring from David is not Messiah, but Solomon the king of Genies, the wizard whose spells produced such marked effects in the time of Josephus, the hero, too, of the *Testament of Solomon*, where he figures almost solely as the restrainer and chastiser of mischievous spirits"[2].

d) The next mention of Solomon's power as a magician is the decisive one, without which one might doubt the interpretations adopted above. There can be no doubt as to Josephus' meaning on the whole when he relates the following: ⟨44⟩ *συνετάξατο δὲ καὶ βιβλία [περὶ] ᾠδῶν καὶ μελῶν πέντε πρὸς τοῖς χιλίοις, καὶ παραβολῶν καὶ εἰκόνων βίβλους τρισχιλίας· καθ'*

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1 Following the translations by Siegfried in Kautzsch, *APAT* I 490, and Holmes in Charles, *APOT* I 546.

2 *TS* II 3 (1893) *Apoc. Anec.* 183 ff.; cf. *supra* VII 6 b), and p. 60 n. 2.

ἕκαστον γὰρ εἶδος δένδρου παραβολὴν εἶπεν, ἀφ᾽ ὑσσώπου ἕως κέδρου. τὸν αὐτὸν δὲ τρόπον καὶ περὶ κτηνῶν καὶ τῶν τ᾽ ἐπιγείων ἁπάντων ζῴων καὶ τῶν νηκτῶν καὶ τῶν ἀερίων· οὐδεμίαν γὰρ τούτων φύσιν ἠγνόησεν οὐδὲ παρῆλθεν ἀνεξέταστον, ἀλλ᾽ ἐν πάσαις ἐφιλοσόφησε καὶ τὴν ἐπιστήμην τῶν ἐν αὐταῖς ἰδιωμάτων ἄκραν ἐπεδείξατο. ⟨45⟩ παρέσχε δ᾽ αὐτῷ μαθεῖν ὁ θεὸς καὶ τὴν κατὰ τῶν δαιμόνων τέχνην εἰς ὠφέλειαν καὶ θεραπείαν τοῖς ἀνθρώποις. ἐπῳδάς τε συνταξάμενος αἷς παρηγορεῖται τὰ νοσήματα, τρόπους ἐξορκώσεων κατέλιπεν, οἷς ἐνδούμενα τὰ δαιμόνια ὡς μηκέτ᾽ ἐπανελθεῖν ἐκδιώκουσι. ⟨46⟩ καὶ αὕτη μέχρι νῦν παρ᾽ ἡμῖν ἡ θεραπεία πλεῖστον ἰσχύει· ἱστόρησα γάρ τινα Ἐλεάζαρον τῶν ὁμοφύλων, Οὐεσπασιανοῦ παρόντος καὶ τῶν υἱῶν αὐτοῦ καὶ χιλιάρχων καὶ ἄλλου στρατιωτικοῦ πλήθους, τοὺς ὑπὸ τῶν δαιμονίων λαμβανομένους ἀπολύοντα τούτων. ὁ δὲ τῆς θεραπείας τρόπος τοιοῦτος ἦν. ⟨47⟩ προσφέρων ταῖς ῥισὶ τοῦ δαιμονιζομένου τὸν δακτύλιον, ἔχοντα ὑπὸ τῇ σφραγῖδι ῥίζαν ἐξ ὧν ὑπέδειξε Σολομών, ἔπειτ᾽ ἐξεῖλκεν ὀσφρομένῳ διὰ τῶν μυκτήρων τὸ δαιμόνιον, καὶ πέσοντος εὐθὺς τἀνθρώπου μηκέτ᾽ εἰς αὐτὸν ἐπανήξειν ὥρκου, Σολομῶνός τε μεμνημένος καὶ τὰς ἐπῳδάς, ἃς συνέθηκεν ἐκεῖνος, ἐπιλέγων .... ⟨49⟩ γινομένου δὲ τούτου σαφὴς ἡ Σολομῶνος καθίστατο σύνεσις καὶ σοφία ...[1]

We have quoted the passage at length, because we believe that, having it before the eye and remembering the previous Jewish allusions to Solomonic incantations, one cannot but accept Albrecht Dieterich's conclusion that Josephus means to imply that books were in circulation under Solomon's name which gave the magical, or medicinal, virtues of plants after the plan of the works later written by Pamphilus and called *εἰκόνες κατὰ στοιχεῖον*[2]. And surely the *ἐπῳδαί* had long ago been written down.

e) The Mishna says that Hezekiah hid the "book of recipes"[3],

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1 *Ant* VIII 44—49 (Naber) = VIII 2 5.

2 *Abraxas* 142 f., *Leid. Pap.* 780 ff.

3 In the Gemara, *Berakoth* 10 a (Goldziher I 35), *Pesachim* 56 a (*ibid.* II 520): גנז ספר רפואות. רפואה means *Heilung*, in the plural *Arzeneien, Heilmittel*, Levy-Fleischer, s. v.; cf. Jer XXX 13. See also A. Wünsch, *ZDMG* LXVI (1912) 414.

which, according to Maimonides and Rashi meant a book which Solomon had written; Maimonides holding that it was a book of magic[1], Rashi that the evil consisted in its leading men not to pray to God for their healing[2]. Otherwise rabbinic literature does not refer to such Solomonic works; evidently this sort of tradition was avoided in official Jadaism.

f) After Talmudic times I know of no reference to such books until we reach the Jews of the Middle Ages. In fact Moses takes the place of Solomon in Jewish literature and becomes the representative wise man, as Solomon does for the Christians[3]. Steinschneider gives citations from writers of the twelfth and following centuries who look upon Solomon as the source of all wisdom, including medicine, magic, and astrology[4]. In particular, Sheintob ben Isaac of Tortosa (1260) in his paraphrase of Zahravi's *Tasrif*, called ספר השמות (XI cent.)[5], gives "eine Schilderung der Weisheit Salomo's (namentlich in der Naturkunde), unter dessen Namen in Zahrawi ein Verband (רמיה) erwähnt werde, der auf weißer Marmortafel an der Wand seines Palastes eingegraben war, wie verschiedene Rezepte (נוסחאות ופוקחות), die von den Späteren (האחרונים) erläutert worden; Scheintob hat 'hier in Marseille' den Christen mehr davon erläutert, als er in Zahrawi fand"[6]. We have here possible the contract with the demons[7], and certainly the magical recipes said to have been written on the temple gates[8]. Steinschneider

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1 Surenhusius, *Mishna* II 149, *de Paschati* IV 9. Maimonides says: "Haec Mishna est ex Tosaphta, quam exponam propter utilitatem illius; ספר רפואות *liber medicinae*, erat liber qui tractabat de medicis quibus se sanare non permittebat Lex, uti sunt ejusmodi res quae proponebantur per figuras; erant enim Astrologiae periti nonnulli quorum dicto homines faciebant suo tempore imagines ac figuras quasdam, qui aliquibus damnnm (sic) vel utilitatem adferebant; haec autem figura in lingua Graeca vocabatur *τέλεσμα* . . . . . Prolixius esse volui in hisce, eo quod mihi exposuerant, quod Shelomo composuisset librum medicinae.

2 Grünbaum, *ZDMG* XXXI 200.

3 Kohler in *JE* IV 518; cf. Gaster, *Sword of Moses*.

4 *Hebr. Übers.* 936, ns. 225 and 226; 849 f.

5 *Ibid.* 740 ff. Zahravi is called Açararius, Azaravi, etc.

6 *Ibid.* 743. Is Scheintob borrowing from the Christian tradition, or vice versa? See below VIII 3 b) (2).

7 Cf. *infra* VIII 3 d) 2) (d). 8 Cf. *infra* VIII 3 c) 2).

is only partly right in trying to relieve his compatriots of the responsibility for the ascription of such works to Solomon[1]. The Christians, however, developed the tradition far more than did the Jews from whom they received it.

2. Solomonic books among the Arabs. — A single reference in the Quran and the comments thereon show that among the Jews of Mohammed's time magical books of Solomon were known. Sura II 95 ff. reads: "And when there came unto them a prophet from God confirming that *scripture* which was with them, some of those to whom the scriptures were given cast the book of God behind their backs as if they knew it not: and they follow *the device* which the devils devised against the kingdom of Solomon; and Solomon was not an unbeliever, but the devils believed not, they taught men sorcery." The context supports Sale's interpretation drawn from Yahya and Jallalo'ddin, that this device against the kingdom of Solomon consisted in the devils' attempt to blacken the character of Solomon by writing books of sorcery, hiding them under his throne, and after his death pretending he had had in them the recipes by which he obtained his power[2].

3. Among Christians. —

a) The power of Salomonic exorcisms. — One line of Christian tradition goes back to Josephus and follows him more or less closely, recounting merely the power of the exorcisms he had composed. Origen, who writes "a Salomone scriptis adjurationibus solent daemones adjurari. Sed ipsi qui utuntur adjurationibus illis, aliquoties nec idoneis constitutis libris utuntur: quibusdam autem et de Hebraeo acceptis adjurant daemonia," may be merely paraphrasing Josephus, or he may have had personal knowledge of Solomonic works[3]. The first I have discovered to quote Josephus expressly is Georgius Monachus

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1 *Op. cit.* 936. An interesting reference to Jewish magic, Burton, *Nights* II 234.

2 Cf. Sale *ad loc.* Palmer's note, *SBE* VI (Qu II) 14, does not so well explain the passage, which is concerned solely with books.

3 *In Mattheum comm. ser.* (tract. 33) 110, Migne *PG* 13, 1757, in discussion of Mt XXVI 63.

(c. 850)[1], who is followed by Cedrenus (c. 1100)[2], Zonaras (c. 1150)[3], and Glycas (after 1150)[4].

b) Solomon the ultimate source of medical wisdom. — Other Christian writers start from the Old Testament notices of Solomon's wisdom, developing the tradition in various directions. In the first place, according to Theodoret (386/393—458), he was wiser than the most famous wise men to whom the Hellenistic world looked back. In his *Quaestiones in III Reg.*, Qu. X he asks, *Πῶς νοητέον τὸ "Ἐπλήθυνεν* (cod. *α*, *ἐπληθύνθη*) *ἡ σοφία Σολομῶντος ὑπὲρ τὴν φρόνησιν πάντων τῶν υἱῶν ἀρχαίων, καὶ ὑπὲρ πάντας φρονίμους Αἰγύπτου;"* He answers, *Ἐκ παραλλήλου δεῖξαι αὐτοῦ τὴν σοφίαν ὁ ἱστοριογράφος ἠθέλησεν. Τούτου χάριν καὶ τῶν πάλαι γεγενημένων σοφῶν ἀορίστως ἐμνήσθη .... Τούτους, φησὶν, ἅπαντας ὁ Σολομῶν ἀπέκρυψεν, ἅτε δὴ θεόθεν τῆς σοφίας τὸ δῶρον δεξάμενος*[5]. Procopius of Gaza, without acknowledging his debt, quotes Theodoret almost word for word[6]. Georgius Monachus[7] and after him Georgius Cedrenus[8] give a slightly different version of Theodoret, adding also a part of Theodoret's *Quaest.* XVIII.

In the second place Theodoret represents the wise king as the source from which the ancients derived their knowledge of medicine. He asks, *Πῶς νοητέον τὸ "Ἐλάλησε περὶ τῶν ξύλων ....",* and answers, *Καὶ τὰς φύσεις, καὶ τὰς δυνάμεις, καὶ τῶν βοτανῶν, καὶ τῶν δένδρων, καὶ μέντοι καὶ τῶν ἀλόγων ζῴων πεφυσιολογηκέναι αὐτὸν εἴρηκεν· ἐντεῦθεν οἶμαι καὶ τὰς ἰατρικὰς βίβλους συγγεγραφότας ἐρανίσασθαι πάμπολλα ..... καὶ τοῦδε τοῦ ζῴου τόδε τὸ μόριον τίνος πάθους ἀλεξιφάρμακον· οἷον ἡ τῆς ὑαίνης χολή, ἢ τὸ λεόντειον στέαρ, ἢ τὸ ταύ-*

1 Or Hamartolos; *Chron.* II 42 4, Migne *PG* 110 249 C; cf. Krumbacher, *BLg* 352—8.

2 Migne, *PG* 121 156 Bf. and 196 CD; cf. Krumbacher, *BLg* 368 f., Gelzer, *Sext. Jul. Afr* II 1 357—84.

3 *Ann.* II 8, Migne, *PG* 134 168 B, cf. Roger Bacon, *Opera inedita*, ed. Brewer London 1859, vol. I, App. p. 526.

4 Migne *PG* 158 349 C; cf. Krumbacher, *BLg* 380—5.

5 Migne, *PG* 80 676 AB.

6 *Com. ad III Reg.* II 45, Migne, *PG* 87 : 1 1152.

7 *Chron.* II 42 1 f., Migne, *PG* 110 249 A. 8 Migne, *PG* 121 197 Df.

ρειον αἷμα, ἢ τῶν ἐχνιδῶν αἱ σάρκες. Περὶ τούτων γὰρ οἱ σοφοὶ τῶν ἰατρῶν συγγεγράφασιν, ἐκ τῶν Σολομῶντι συγγεγραμμένων εἰληφότες τῶν πρώτων τὰς ἀφορμάς[1]. Procopius of Gaza quotes Theodoret as far as *πάμπολλα*[2]. Anastasius Sinaites repeats both question and answer almost word for word[3]. So far as I have discovered, no others use the first part of the reply ending with *πάμπολλα*, but Georgius Monachus, Cedrenus, and Glycas weave into their account of Hezekiah's suppression of Solomon's books the sentence, *ἀφ' ὧν οἱ τῶν Ἑλλήνων ἰατροσοφισταὶ σφετερισάμενοι καὶ τὰς ἀφορμὰς εἰληφότες τὰς οἰκείας συνεστήσαντο τέχνας*, or its equivalent[4].

c) Hezekiah's suppression of Solomon's books.

1) Origin of the legend. — The question naturally arose as to what had become of all the proverbs, odes, and scientific writings of Solomon. So far as the sources show, this question was first raised and answered by Hippolytus in his commentary on Canticles, portions of which are preserved in Armenian, Syriac, Slavic[5], and Georgian[6]. The last mentioned version contains a discussion, the essence of which has been handed down also in a quotation or summary found in the *Quaestiones* of Anastasius Sinaites.

In *Quaest.* XLI Anastasius collects several ancient references to Solomon's books and wisdom. Beginning with an unacknowledged quotation from Theodoret[7], he reproduces Sap VII 16—21 and III Reg IV 26—29, and then adds the following:

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1 *In III Reg. Quaest.* XVIII, Migne, *PG* 80 681 AB. Does Jerome have this tradition in mind? Cf. *Quaest. Hebr. in libr. III Reg.* (Migne, *PL* 23 1365 C): Disputavit enim de naturis lignorum, jumentorum, reptilium, et piscium, de vi videlicet et naturis illorum . . . .

2 *Com. ad III Reg* IV 33; Migne, *PG* 87 : 1 1153.

3 *Quaest.* XLI; cf. *infra* p. 97 n. 1. It is the first part of the *ἀπόκρισις* and immediately follows a quotation from *Θεοδωρήτου ἐπισκόπου Κύρου*, which stands at the end of *Quaest.* 40.

4 *Chron.* II 42 4 (Migne *PG* 110, 249 B) for G. Monachus; Migne, *PG* 121 200 B, 224 C for Cedrenus; Glycas (*ibid.* 158 348 D) has, *τὰς τοῦ Σ. βίβλους, ἀφ' ὧν καὶ οἱ τῶν ἰατρῶν παῖδες ἀφορμὰς ἔλαβον.*

5 Bonwetsch, *KVCom* I 343—74.

6 Bonwetsch, *Hippolyts Kom. z. Hohelied* in *TU* NF VIII (23) H. 2, 22 f.

7 Cf. *supra* n. 3.

Ἱππολύτου ἐκ τοῦ εἰς τὸ ᾆσμα ᾀσμάτων. Καὶ ποῦ πᾶσα ἡ πλουσία αὕτη γνῶσις; ποῦ δὲ τὰ μυστήρια ταῦτα; καὶ ποῦ αἱ βίβλοι; ἀναφέρονται γὰρ μόναι αἱ παροιμίαι καὶ ἡ σοφία καὶ ὁ ἐκκλησιαστὴς καὶ τὸ ᾆσμα τῶν ᾀσμάτων. τί οὖν; ψεύδεται ἡ γραφή; μὴ γένοιτο. ἀλλὰ πολλὴ μέν τις ὕλη γεγένηται τῶν γραμμάτων, ὡς δηλοῖ τὸ λέγειν ᾆσμα ᾀσμάτων· σημαίνει γὰρ ὅτι ὅσα περιεῖχον αἱ πεντακισχίλιαι ᾠδαὶ ἐν τῷ ἑνὶ διηγήσατο. ἐν δὲ ταῖς ἡμέραις Ἐζεκίου τὰ μὲν τῶν βιβλίων ἐξελέγησαν, τὰ δὲ καὶ περιώφθησαν . . . .[1] Perhaps Jerome has this in mind when he says, Aiunt Hebraei cum inter cetera scripta Salomonis quae antiquata sunt, nec in memoria duraverunt, et hic liber [Eccl.] obliterandus videretur . . . ex hoc uno capitulo [XII] meruisse auctoritatem[2].

That general encyclopedia, the *Hypomnesticon*, written by the otherwise unknown Josephus Christianus, mentions *πεντακισχιλίας παροιμίας* written by Solomon among the books referred to in the Scriptures but not now found[3]. Michael Glycas gives a badly garbled account of it all, making Hezekiah's revision fall after the Exile and Ezra's labors, and naming *ὁ σοφώτατος Ψέλλος* as his authority, evidently by mistake[4].

2) The writings on the temple gate. — In view of Hezekiah's iconoclastic zeal as to the brazen serpent, it was inevitable that some one should suggest that he had also suppressed the magical writings of Solomon. Two Christian writers present an independent tradition, somewhat like that of Sheintob already mentioned[5]. Georgius Syncellus (c. 800) in his *ἐκλογὴ χρονο-*

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1 *KVCom* I 343; Migne, *PG* 89 589; cf. *supra* p. 96 n. 6. Anastasius' floruit is placed by Krumbacher (*BLg* 64ff.) between 640 and 700. The *Quaestiones* in their present form are not original, but that does not affect our material, for it is all quoted. 2 *Com. in Eccl* XII 13f.

3 Cap. 120, *PG* 106 124 A. The date of the *Hypomnesticon* is still unsettled. Schürer, *GJV* III 420, refers to Gutschmidt, *Kleine Schriften* V 618, who places it in the tenth century, and the "more accurate researches" of Diekamp, *Hippolytus von Theben* (1898) 145—151, who decides for 800 at the latest, possibly a much earlier date. To the writer it appears that aside from certain evident interpolations it may belong to the fifth century.

4 *PG* 158 349 A; cf. 122, 537, 540 for Psellus' opinion.

5 Cf. *supra* p. 93. The story in Ez VIII 7—11 does not appear to have played any part in these speculations.

γραφίας, when speaking of Solomon's reign, merely describes most concisely his wisdom and fall; when he comes to Hezekiah, after expanding IV Reg XVIII 4, he adds, *Ἐζεκίας μὲν οὖν ὁ βασιλεὺς Ἰούδα μετὰ τὸ κατασκάψαι τὰ εἰδωλεῖα καὶ τὰ ἄλση ἐκκόψαι καὶ τὸν χαλκοῦν ὄφιν ἐξαλεῖψαι τοὺς εὑρισκομένους εἰδωλολατροῦντας ἐξ Ἰουδαίων ἐθανάτου. τοσοῦτον γὰρ τῇ εἰδωλολατρείᾳ συνείχοντο ὥστε τῶν θυρωμάτων ὄπισθεν ζωγραφεῖν τὰ βδελύγματα τῶν ἐθνῶν καὶ προσκυνεῖν αὐτοῖς, καὶ ἵνα παρ' Ἐζεκίου ψηλαφᾶν πεμπομένων κρύβοιντο ἀνοιγομένων τῶν θυρῶν. ἦν δὲ καὶ Σολομῶντος γραφή τις ἐγκεκολαμμένη τῇ πύλῃ τοῦ ναοῦ παντὸς νοσήματος ἄκος περιέχουσα, ᾗ προσέχων ὁ λαὸς καὶ τὰς θεραπείας νομιζόμενος ἔχειν κατεφρόνει τοῦ θεοῦ· διὸ καὶ ταύτην Ἐζεκίας ἐξεκόλαψεν ἵνα πάσχοντες τῷ θεῷ προσέχωσιν*[1]. Suidas abbreviates the account and puts *βίβλος ἰαμάτων* for *γραφή*[2].

3) Solomon's magical books suppressed. — Turning to Anastasius Sinaites again we make the interesting discovery that he ascribes the account of the reforming activity of Hezekiah to Eusebius. The final section in *Quaest.* XII runs as follows: *Εὐσεβίου Παμφίλου ἐκ τῆς ἀρχαιολογικῆς ἱστορίας. Τὰς δὲ βίβλους τοῦ Σολομῶντος, τὰς περὶ τῶν παραβολῶν καὶ ᾠδῶν, ἐν αἷς περὶ φυτῶν καὶ παντοίων ζώων φυσιολογήσας, χερσαίων, πετεινῶν τε καὶ νηττῶν, καὶ ἰαμάτων πάθους παντός, γραφείσας αὐτῷ, ἀφανεῖς ἐποίησεν Ἐζεκίας, διὰ τὸ τὰς θεραπείας τῶν νοσημάτων ἔνθεν κομίζεσθαι τὸν λαόν, καὶ περιορᾶν αἰτεῖν, καὶ παρορᾶν ἐντεῦθεν παρὰ θεῷ τὰς ἰάσεις*[3].

The *Hypomnesticon* of Josephus, which in chapter 120, as we have seen, tells of Hezekiah's revision of Solomon's proverbs, says in c. 74, *εἰσὶ δὲ καὶ ἕτεροι πλεῖστοι λόγοι, οὓς ἀπέκρυψεν ὁ εὐσεβὴς βασιλεὺς Ἐζεκίας, οὐδὲν ὄφελος ἐπὶ πολλοῖς εὑρίσκεσθαι λόγοις*[4].

The account given by Georgius Monachus of Solomon's wisdom combines part of the Eusebian quotation with express

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1 B 376 f., P 200, V 160. See Gelzer, *Sext. Jul. Afr.* II 176—249, Krumbacher, *BLg* 339 ff. 2 *Lex.* s. v. *Ἐζεκίας*. 3 *PG* 89 592 Df.; cf. *supra* p. 96 f.

4 *PG* 106 89 C. C. 74, which is in a part of the work that recounts the deeds of Old Testament characters, is itself a record of the reign of Solomon.

indication of its origin, with extracts from Theodoret and Flavius Josephus, as we have seen[1]. Georgius Cedrenus practically repeats Monachus, but with the addition of a clause *βιβλίον Σολομῶντος ἰαματήριον παντὸς πάθους ἐγκεκολαμμένον*, apparently borrowed from Syncellus or Suidas; he mentions no authority[2]. Glycas presents on the whole an independent account of Solomon's wisdom and literary activities, but like Anastasius, he appeals to the authority of Eusebius; he says, *τὰς τοῦ Σολομῶντος βίβλους, ἀφ' ὧν καὶ οἱ τῶν ἰατρῶν παῖδες τὰς ἀφορμὰς ἔλαβον .... παρὰ δὲ Ἐζεκίου κεκαῦσθαί φησιν ὁ πολυμαθὴς καὶ πολυΐστωρ Εὐσέβιος*[3].

Is this appeal to the authority of Eusebius deceptive? We may not be sure of the date of the *Quaestiones* of Anastasius in their present form, but, whoever the writer of *Quaest.* XII is, he quotes accurately from Theodoret, and from a lost work of Hippolytus. Is not the presumption in favor of accepting his testimony regarding Eusebius, and supposing that he is quoting from some lost work of the great historian[4]? That Eusebius should make such a statement cannot seem at all strange in view of the reference by Origen to "a Salomone scriptis adjurantionibus"[5]

4) One further reference to the tradition that Hezekiah took summary measures with Solomon's medico-magical writings is of particular interest to us, since it is found in Rec. C of the *Test* (c. XIII 1—12) and, indeed, forms its *raison d'être*. If this

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I discover no marks to indicate its date; the quotation above is more closely related to Glycas than Georgius Monachus, yet the similarity may be due merely to likeness of literary method.

1 *Chron.* II 42 4), *PG* 110 249 B, sec 273 B; cf. *supra* p. 96.

2 *PG* 121 200 B, 224 C. Both Monachus and Cedrenus mention the suppression of the books in their accounts of Solomon and again under Hezekiah.

3 *PG* 158 348 Df.

4 Although no "archaeological history" by Eusebius is known to historians of Christian literature, Bonwetsch, in his chapter on "Die vornicänische Litt. in altslav. HSS." in Harnack, *Altchr. Lit.* I 900, mentions a Russian MS in the Synodal library at Moscow (cod. 339 [1001] 4⁰ s; 17, f. 310) which has "Eusebeios (?) Pamphilos, aus der Archaeologie (?)," and strangely enough it begins, "Das Buch aber des Salomo, welches von den Sprichwörtern handelt." It at least has some mention of Solomon. 5 See above, VIII 3a), p. 94.

legend was already found in Eusebius, as it was in the Mishna, there were plenty of channels through which redacteur C might have obtained it. Yet the mention of „burning" *and* "hiding" (c. XIII 4, 8f.) suggests that Rec. C comes from the time of Cedrenus and Glycas, for the earlier writers do not use the word *καταχαύειν*.

d) Solomonic books of incantations in the Middle Ages. —

1) Solomonic books of magic and astrology found in mediaeval manuscripts. — In spite of these records of the sad fate of Solomon's medico-magical literary efforts, such books continued to flourish. The long lists given by M. Seligsohn in his article, "Solomon-Apocryphal Works", in the *Jewish Encyclopedia* is by no means exhaustive. Indeed Solomon's reputation became such that any thing connected with magic or astrology or science might be ascribed to him[1]. The most popular of the works which are consistently handed down under his name is the *Clavicula*, or *Ὑγρομαντεία*, as some of the Greek copies have it. The two are not exactly the same, but along with the *Sepher Raziel*[2], the *Semiphoras*[3], and others of the sort, are of a well marked type. They consist mainly of prayers and incantations intended to accomplish various purposes, usually by commanding demonic aid. The prayers are usually interlarded with barbaric names, and there are many pentacles, or magical drawings, each of which gives power over the demon to which it belongs, or serves as an amulet for some specific purpose. Lists of the angels and demons who rule the days and hours are given.

None of these works is like the *Test.* It is much older in language than any of the Greek works of this sort, and differs from them all as to purpose; for, aside from Rec. C, which has

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1 See above II 4, 8, 10, 11, pp. 13 and p. n. 1. 18f., 21ff, 25ff. Professor von Dobschütz in a personal note first called my attention to the fact that in the Ambrosiana the *Physiologus* of Aristotle is ascribed to Solomon; *Cat. Codd, Gr. Bibl. Ambr.* I 104, cod. 89, 183. In Lambros, *Cat. of the MSS on Mt. Athos* are illustrations of this, see Pinax A; s. v. *Σολομωνική*. On the *Clavicula* cf. Reitzenstein, *Poim.* 186f., and Steinschneider, *Heb. Üb.* 938.

2 See Steinschneider, *op. cit.* 937. 3 Scheibel, *Das Kloster* III, 289ff.

drawn upon them in part, the *Test* is interested in the demons primarily as the causes of disease. The writer wishes to disclose their nature, relationships, and activities for the same reason that a doctor studies diseases, that he may counteract them. These other books are technical works for the professional astrologer and magician, not concerned with the cure of diseases, in fact rarely showing any medical interest, but anxious rather to show how the demons may be used to gain wealth, power, and happiness. The list of fifty demons in Rec. C (c. X) is characteristic of this type of literature. With it compare the list of thirty-six *decani* in Recs. A and B (XVIII) to gain a sharp definition of the contrast. When, therefore, the Christian writers refer to a Solomonic "book of healing" they are not thinking of the *Clavicula*, nor of any of the similar works. The *Test* is the one Solomonic work which fits the term. Having thus cleared the way, we are ready to consider the evidence that goes to show that such a book was actually in use during the Middle Ages.

2) Literary references to contemporaneous Solomonic medical works.

(a) The citations above which mention medico-magical books of Solomon might be supposed not to imply first hand knowledge of any such works. There are others, however, which show that they were well known. Following the brief quotation given above[1] the *Hypomnesticon* continues, *τοὺς δὲ δαιμόνων ἐκφευκτικούς, καὶ παθῶν ἰατρικούς, καὶ κλεπτῶν φωρατικοὺς [λόγους] οἱ τῶν Ἰουδαίων ἀγύρται παρ' ἑαυτοῖς φυλάσσουσιν ἐπιμελέστατα, τῶν πιστῶν τῆς ἁγίας ἐκκλησίας τούτοις οὐ κεχρημένων διὰ τὸ τῇ Χριστοῦ πίστει καθοσιοῦν ἑαυτοὺς δεδιδάχθαι.* The man who wrote this is not depending upon what he has read, but describes what he knows of personal observation. There is no reason why such a sentence could not have been written in the fifth century.

(b) The next allusion is equally direct and unambiguous. Nicetas Acominatus, or Choniates, who was a high official at

1 See above VIII 3c) 3), p. 98.

the Byzantine court about 1200 and wrote his *History* from personal recollections[1], knew an interpreter and sycophant at the court, Aaron by name, who was also a magician. He relates of him, *ἑάλω δὲ καὶ βίβλον Σολομώντειον ἀνελίττων ἥτις ἀναπτυσσομένη τε καὶ διερχομένη κατὰ λεγεῶνας συλλέγει καὶ παρίστησι τὰ δαιμόνια συχνάκις ἀναπυνθανόμενα, ἐφ' ὅτῳ προσκέκληνται· καὶ τὸ ἐπιταττόμενον ἐπισπεύδοντα περατοῦν, καὶ προθύμως δρῶντο τὸ κελευόμενον*[2]. This describes accurately parts of the *Ὑγρομαντεία* and the Latin *Clavicula*, as well as the new material in Rec. C. The list of fifty demons (c. X) is intended to accomplish just the end of calling in certain demons and the hosts they command, while Paltiel Tzamal uses almost the language of Nicetas in describing the obedience Solomon may expect[3]. It is no doubt a book of this sort, not the *Test*, which Aaron used, for no mention is made of healing.

(c) Michael Glycas, in the passage already referred to[4], has a description of Solomon's magical books which we have reserved for separate discussion, because in it he takes a path of his own. His statement is as follows: *ἐφυσιολόγησε δὲ Σολομῶν καὶ περὶ λίθων .... ἀλλὰ καὶ περὶ δαιμόνων ἐτέθη βιβλίον αὐτοῦ, ὅπως τε κατάγονται, καὶ ἐν οἵοις εἴδεσι φαίνονται, φύσεις δὲ τούτων καὶ ἰδιότητας ἔγραψε, πῶς τε δεσμοῦνται καὶ πῶς ἐμφιλοχωροῦντες ἀπολύονται. ὅθεν ἔργα τούτοις ἀχθοφόρα ἐπέταττεν, ὑλοτομεῖν τε, ὡς λόγος, ἠνάγκαζε, καὶ κατωμαδὸν τὰ ἄχθη φέρειν παρεβιάζετο, ᾠδηκότα τε σπλάγχνα ἢ ἐπῳδαῖς ἢ βοτάναις περιτιθεὶς ἐθεράπευσεν. ἀλλ' ὁ γε θεῖος Ἐζεκίας θεῷ ἑαυτὸν ἀνατιθεὶς καὶ πάντα τῆς ἐκεῖθεν προνοίας ἐξαρτήσας τῶν ὑπὲρ φύσιν τῷ Σολομῶντι φιλοσοφηθέντων ὠλιγώρησεν.* This *βιβλίον περὶ δαιμόνων* is the *Test* in everything but name. The latter is throughout concerned with bringing down demons; their forms, natures, and peculiarities are most carefully described. One of the chief purposes of the work is to tell how they are discovered in their lurking places and bound or destroyed. A special feature is the labor to which each demon is con-

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1 Krumbacher, *BLg* 281—6. 2 Migne, *PG* 139 489 A (= P 95).
3 Rec. C XII 4 f. 4 Cf. *supra* p. 95 and p. 96 n. 4; Migne, *PG* 158 349 B.

demned, one of the most striking instances being that of Leontophoron, who is sentenced to the task of cutting wood for the Temple[1]. Cures by the means Glycas mentions are to be found[2] One cannot avoid the conclusion that it is the *Test* which is here described, either from Glycas' own knowledge, or after some popular account[3]. That he does not name the title need not trouble us[4].

(d) The next allusion is dubious. In the *Decretum Gelasianum* mention is made of a *Salomonis interdictio*, or as the later texts have it *contradictio*[5]. In the *Decretum* in the next line as a separate item and in the *Collectio Herovalliana* in the same and the following lines mention is made of *phylacteria*, which contain the names, not of angels, but of demons. In pseudo-Isidor, *de Muneris*, a line intervenes between the *contradictio* and *phylacteria*. Probably, therefore, the two are distinct works, and the second is no doubt the *Clavicula*, which is characterized by seals and amulets. We must at least postulate the possibility that the *interdictio* is the *Test*, since in this sort of literature there is a tendency to assimilate titles[6]. It is entirely possible, however, that the *Test* never became sufficiently known in the West to call for a pronouncement against it.

(e) The most important notice we have reserved to the last. In the *Dialogue of Timothy and Aquila* the Christian says, *Γνῶθι δὲ ἰουδαῖε, ὅτι [Σολομῶν] προσεκύνησεν, καὶ ἀκρίδα ἔσφαξεν τοῖς γλυπτοῖς.* The Jew replies, *οὐκ ἔσφαξεν ἀλλὰ ἔθλασεν ἐν τῇ χειρὶ ἀκουσίως. ταῦτα δὲ οὐ περιέχει ἡ βίβλος τῶν βασιλέων, ἀλλ' ἐν τῇ διαθήκῃ αὐτοῦ γέγραπται.* The Christian accepts the correction: *ἐν τούτῳ γὰρ ἔστην πιστοποιῶν, ὅτι οὐκ ἐν χειρὶ ἱστοριογράφου ἐφανερώθη τοῦτο, ἀλλ' ἐκ τοῦ*

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1 C. XI 7. 2 C. XVIII 29, 15, etc.

3 Glycas names Psellus as authority for the "contemning" of the books of Solomon; probably he means Eusebius, cf. *supra* p. 97 and n. 4. In this account Glycas is true to the character Krumbacher (*BLg* 380—5) gives him as being a popular, rather than a learned, writer. 4 See below (e).

5 Cf. E. von Dobschütz, "Das Decretum Gel. etc.." TU (1912) 13, ll. 332—5, 84, ll. 112f., 74, ll. 242—5; cf. p. 319.

6 See James in *TS* II 2 p. 9 on the convertibility of the titles "testament" and "apocalypse."

στόματος αὐτοῦ τοῦ σολομῶντος ἐγνώθη τοῦτο[1]. This allusion is of value, not only for the sake of the help is gives us in dating the *Test*, as we shall see in the next section of our discussion, but also because the title appears here[2], and from the reference to the locusts we can be sure beyond a doubt that it is our *Test* to which reference is made; we also see that the *Test* was held in high honor in Christian circles.

(f) Summary: the Christian use of the *Testament*. — One might expect to find more allusions to the *Test* in early Christian literature and more evidence of its use. But it was one of those books which circulated among the people without attracting literary attention. Moreover, it represents a passing, though very important, phase of theological development. As the world became more and more Christianized, it could not but prove unsatisfactory to Christian thinking, even in the revised form of Rec. B, and it had no vital attraction which could overcome the fatal weakness of its inconsistent combination of paganism and Christianity. The allusions to it in *Timothy and Aquila*, in the *Hypomnesticon*, and in Glycas are all we could rightly expect in view of its character[3].

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1 F. C. Conybeare, *Anecdota Oxon.* Classical ser. VIII 70.

2 In connection with the title διαθήκη it should be noted that magical literature is perfectly familiar with a *covenant* which S. made with the demons; cf. Schlumberger in *Rev. des Ét. Gr.* V (1892) 87 διαθήκην ἣν ἔθεντο [δαίμονες] ἐπὶ μεγάλου Σολομῶνος καὶ Μιχαήλου τοῦ ἀρχαγγέλου, the same is quoted by Wessely, *Wiener Studien* VIII (1886) 179; see *Atti e Memorie della RR. Deputazioni di Storia per le provincie dell' Emilia*, N. S., vol. V, Part I, Modena 1880, p. 177, Pellichioni, "Un filaterio esorcistico"; it was copied by Amati from a gold plate in a dealers shop, and is now lost. Vasiljev, *Anecdota*, 332, has a reference to their oath. Bezold, *ZA* XX 3—4 (Aug. 1907) pp. 405 f., gives "Eine arab. Zauberformel gegen Epilepsie," from the margin of ff. 24b—27a of cod. (113) Sachau 199 (Königl. Bibl. Berlin) which mentions the contract between Solomon and the devils. Strangely Fürst translated the title *Bund Salomos*; cf. *supra* p. 28 f.

3 One gathers a wrong impression from Dr. Conybeare's note (*JQR* XI 32, n. 6 to § 65) to c. XV 8—11: "This prophecy roughly corresponds to the one which Lactantius, *Instit. Div.*, lib. iv. c. 18, quotes from an apocryphal *Book of Solomon*." Even more misleading is another statement (*ibid.* 11): "The apocryphal Book of Solomon, used by Lactantius in his *Institutions*, was so far Christian as to speak both of the birth from a virgin of Emmanuel and of the crucifixion." But the passage he evidently refers to (c. 18 32 f., Vienna *Corpus* XIX 359 f.) is

IX. THE DATE OF THE *TESTAMENT* AND ITS RECENSIONS.

1. Previous opinions as to date. — Having studied our document on the linguistic and material sides and investigated its sources and relationships, we are prepared to attempt to date it. It will be an advantage first to summarize previous opinion on this point.

a) Fleck regarded the *Test* as a Byzantine work belonging to the Middle Ages, but advanced no arguments to substantiate his conclusion[1]. Likewise Istrin, who discovered MS D and recognized it as the basis of the *Test*, regarded the latter as belonging to the Middle Ages (c. 1200), though containing pre-Christian elements[2].

b) Bornemann concluded that it belonged to the early fourth century, since its demonology resembled that of Lactantius in his *Institutions*[3]. Toy accepts this verdict without investigation[4]. Harnack merely refers to the *Test* in this fashion: "Verschiedene 'Testamente', so das des Salomo, deren Alter nicht zu bestimmen ist, und die vielleicht gar nicht in die ersten Jahrh. gehören"[5]. Schürer makes no attempt to fix the date, but thinks the passage from Leontius is especially to be considered in this connection[6].

c) After careful investigation Dr. Conybeare concludes, "It is impossible to say when and where the Christian elements present in the *Testament* were worked into it, but the stress

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only a loose epitome of III Reg IX 6—9a, with the addition of the phrase "et persecuti sunt regem suum dilectissimum et cruciauerunt illum in humilitate magna" (*ibid.* p. 360, II. 32ff.). It may well come from some Christian apocryphon (as Roensch supposed) which summarized O. T. history, or even from a *Book of Solomon*, but it can hardly have any connection with the *Test*. *In humilitate magna* does not necessarily imply the virgin birth, while *in ultionem sanctae crucis* (*ibid.* p. 359, l. 10) presents an anti-Semitism to which our document has no parallel.

1 "Est hoc monumentum *Byzantinum* .... Per mediam vero, quae dicitur, aetatem hic liber late sparsus in mythologiae Salomoneae fonte est habitus." Quoted from Fleck's preface in Migne, *PG* 122, 1315.

2 *Gr. Spiski Zab. Sol.*, 18f.

3 In introduction to his translation, cf. Bibliography II 1.

4 *JE* XI 448f., art. "Sol., Testament of." He evidently knows nothing of Conybeare's work on the *Test*. 5 *Gesch. altchr. Litt.* I 858.

6 *GJV* III 419; cf. *supra* VII 8c), p. 76.

laid on the name Emmanuel and on its numerical value, on the writing of the name on the forehead, the use of the word *ταυσθείς*, the patripassian conceptions, all have a very archaic air, and seem to belong to about 100 A. D." "In its original [Jewish] form" it may be "the very collection of incantations which, according to Josephus, was composed and bequeathed by Solomon"[1]. Kohler accepts Conybeare's results and, as we have already seen, regards our document as representing pre-Talmudic demonology[2]. Salzberger adopts the views of Kohler and Conybeare[3].

2. Conclusions. — Which of these dates can we adopt? Unfortunately there are in the work no historical allusions which can aid us. Yet one piece of external evidence immediately proves the late date adopted by Fleck and Istrin untenable, I mean, of course, the mention of the *Test* in the *Dialogue of Timothy and Aquila*[4]. Conybeare's manuscript of the *Dialogue* belongs to the twelfth century, and he says of the work, "The title affixed to TA describes the debate as having taken place in the days of Archbishop Cyril, and to this date belong the allusions to the Trinity in foll. 75 v⁰, 101 v⁰, 103 r⁰. But this title really no more than marks the time at which the work assumed its present form." The materials are in part much older[5]. Since, however, we have no way of proving that the allusion to the *Test* belongs to the older stratum, our *terminus ad quem* must be set about the time of Cyril (died 444), that is at 400.

As to the *terminus a quo* we must conclude that it is 100 A. D., at which date Dr. Conybeare would place the *Test*, regarding the Jewish original as still earlier. But what Conybeare regards as the "Jewish original" was a book of incantations, while we have found the original to be only a story containing no exorcisms, as MS D shows, and the *Test* as such to have been a Christian work[6]. The book which Eleazar in Josephus' story

1 *JQR* XI 12. 2 *JE* IV 578, art. "Demonology." 3 *Salomosage* 10.
4 Cf. *supra* VIII 3 d) 2) (e), p. 103.
5 *Op. cit.* XI, XXXIV; cf. also LVI n. 2.
6 Cf. *supra* VII 15, p. 87 ff., VII 13, p. 85, IV 2, p. 32.

used may be represented by the *Hygromanteia*, or *Clavicula*; it cannot have been the *Test*, for a Jew would not have used such a Christian work, nor is it likely to have been written so early.

Can we now date our document more precisely within the limits 100—400 A. D.? We are left to depend upon general considerations of language and subject matter. In view of the lateness of our manuscripts we cannot be absolutely sure of the linguistic evidence, but, as we have seen, it seems to point to a time when the Koinê was in full sway, after the New Testament was written[1], which merely confirms the general conclusion we have already reached.

As to the type of thought and the materials entering into the work, we come to conclusions differing from Conybeare's. The items upon which he most relies are found to belong to a secondary recension. The relation to the New Testament we have explained, by supposing the *Test* to depend, not upon pre-Gospel Synoptic tradition, but upon imperfect, perhaps auricular, knowledge of the written Gospels[2]. The allusion to the corner stone[3], which might seem to imply a date before the idea of Christ as the corner-stone became common Christian property, proves nothing, for in the fourth and the sixth century we have the application of the same Old Testament passages to an actual corner stone[4]. Rec. B belongs to the time when Christianity was conuqering the world, but the original *Test* to the age of Alexander Severus and his *lararium* with Apollonius, Christ, Abraham, and Orpheus on an equal footing[5]. As Conybeare well shows, its demonology is much like that which Celsus and Origen described[6]. As it appears to the writer, without attempting to be too precise, the conditions of language and

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1 Cf. *supra* V 4, p. 40.

2 See quotations above, IX 1 c), p. 106 n. 1, and VII 11, p. 82 f., 8 a), p. 68.

3 C. XXII 7 f., XXIII 2—4, cf. *supra* VII 8 a), p. 68.

4 Nestle, *ExT* XIV (1903) 528, "The Stone which the Builders Rejected," quoting the Pilgrim of Bordeaux and Antonius of Piacenza from "Itinera Hierosolymitana," ed P. Geyer, in vol. XXXVIII of the *Vienna Corpus*, pp. 23, 173.

5 Cf. *supra* VII 15, p. 87. 6 *JQR* XI 7 ff., 12 ff.

and subject matter are best met by supposing the *Test* to have been written early in the third century.

3. Date of the original Jewish ground work. — Josephus shows that ideas of Solomon's character and his dealings with demons such as are found in *d* (the prototype of MS D and the *Test*) were common among the Jews already in the first century A. D., although they do not appear in the Talmud until the third century[1]. Therefore *d* may be as early as the first century of the Christian era. At present our data allow no more precise date.

4. Date of the Recensions. — Rec. A, which differs but little from the original, probably underwent trifling changes with every transcription. The concluding sections (XXVI 8—10) belong to Byzantine times. For MS L the same man was probably editor and copyist, in mediaeval times. Rec. B may well belong to the fourth or fifth century, when Christianity was conscious of her conquest of the world, and her theology was being carefully formulated. Rec. C, although probably containing very old material, presents also much that smacks of the Middle Ages, and is apparently not much older than the manuscripts that preserve it[2]. It may well belong to the twelfth or thirteenth century.

X. AUTHORSHIP AND PROVENIENCE.

1. Authorship: Opinions. — As to the kind of individual who wrote the *Test* there are at least four possibilities: he may have been either a Jew or a Christian; if a Jew, either Aramaic or Greek speaking; if a Christian, either Jewish or Greek in origin. Gaster believes that originally the *Test* was written in Aramaic[3]. Harnack[4], Conybeare, and Kohler[5] think it to be

1 Salzberger, *Salomosage* 92 f.

2 Cf. *supra* VII 12, p. 83 and VIII 3 c) 4), p. 99.

3 *JAS* 1896 p. 155, 170.

4 *Gesch. altchr. Lit.* I 858; it is included under "die von den Christen angeeignete und z. Th. bearbeitete jüdische Litteratur."

5 See IX 1 b), c) p. 105 and ns. 1 f., p. 106.

a Christian revision of a Jewish work. Toy concludes, "the author of the *Testament* is a Greek speaking Jewish Christian"[1]. Schürer held it to be the work of a Christian with "no Jewish places" in it[2].

2. Authorship: Conclusions. — We have found Gaster's assumption of an Aramaic original untenable[3]. Our new materials render the opinion that the *Test* was originally Jewish likewise impossible. Only the ground work, *d*, which was not a "testament", and certain of the materials were Jewish[4]. Was the author, then, a Christian of Jewish or Gentile origin? A final answer can hardly be given. On the one hand, the abundance of Jewish material and the Jewish trust in angel names, on the other the plainly Christian and heathen elements worked into the warp and woof of the document point in opposite directions. However, if the date for which we have just argued is correct, there is no reason why a Greek Christian should not have written the whole work, for he would be heir of both Jewish and Gentile materials and much more likely than a Jewish Christian to combine them in his faith[5]. In the third century also Christian Jews would be few. The probabilities, therefore, are in favor of Greek Christian authorship.

3. Provenience. — So far as I am aware, no one has attempted to decide from what part of the ancient world the *Test* came — perhaps wisely, for no certain conclusion can be reached. Three regions suggest themselves: Palestine, Egypt, and the province of Asia. Much is in favor of the first, particularly if one think of Galilee, where Judaism and Hellenism were in the closest contact, and where Christianity took its rise and won its first conquests[6]. Again, as we have seen, some of the materials come from Egypt, and some appear in Ethiopia, which was Christianized from

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1 *JE* XI 449. 2 *Th. Litztg.* XXIV (1898) 4, col. 110.

3 See above V 6 f., p. 42 f. 4 See above IX 2 and n. 6, p. 106.

5 See Deissmann's argument regarding the archangel inscription at Miletus, *Licht* 333 f., *LAE* 453 ff.

6 See above VII 6 e), p. 65 f.

Egypt[1], while the only early literary allusion to the work by name is Egyptian[2]. One would think that the sand storm demon, Lix Tetrax, had originated in a land like Palestine or Egypt, where such storms were familiar phenomena[3]. Yet from Ac XIX 19 we see that "Asia" was probably as much a center of magic as Agypt, and if its climate had permitted, we should no doubt have an abundance of magical papyri from that region also.

Against Palestine is the fact that its popular Christianity was no doubt Aramaic rather than Greek speaking, while the *Test*, which is not the work of a leader in the church but of some uninstructed individual, is nevertheless thoroughly Greek in its language and much of its material. Against Egypt the strongest argument is the absence of Gnostic influence and of specific resemblances to the magic papyri. Against Ephesus or some part of "Asia" no decisive objections appear[4]. In its favor are the only two geographical terms in the document, Lydia and Olympus[5]. The very fact that the sand storm receives as its name two of the *Ephesia grammata* points — very weakly, to be sure — in the same direction. Like Egypt, Asia was a meeting place for all the currents of ancient thought.

We are dealing only with probabilities; in a work that borrows so impartially from all lands, no marks are decisive. As it seems to the writer, the probabilities are to be ranged in ascending order, Galilee, Egypt, Asia. Farther one cannot go until more light is thrown upon the whole subject of demonology, magic, and astrology, as well as on Christian origins.

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1 Harnack, *Mission and Expansion* II 179, but see above VII 8b), p. 68f., VII 9, p. 70.

2 *Dial. of Tim. and Aquila*, see above VIII 3d) 2) (e), p. 103f. and IX 2, p. 106. 3 C. VII.

4 Perhaps because Asian magic material is scant. Gnosticism was there, but less vigorous. The Milesian inscription offers a point of contact.

5 That is, outside Palestine; c. VIII 4; Olympus might point to Greece, but other reason sare lacking. Where is the "great mountain"? Is it Hermon? Cf. I En VI 4, Montgomery, *AITN* 126.

4. Provenience of the recensions. — As to the place of origin of Recs. A and B I see no possibility of arriving at a conclusion, unless Rec. B may be thought of as western on account of its western form of Solomon's seal, the pentegram [1]. The manuscripts of Rec. C are so thoroughly Italian that one is tempted to suppose the recension originated in Greek-speaking southern Italy. MS D is, as we have seen, Byzantine in origin [2], but whether from Asia Minor or Europe one cannot say.

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1 See above VII 14, p. 86. 2 See above V 1, p. 38f.

APPENDIX.

A. Manuskript N with a list of variant readings.

N. Library of the Greek Patriarchate, Jerusalem, Sancti Saba, No. 422; XV or XVI cent., paper, cm. 11×15; beginning and end of codex lacking; as recently numbered, ff. 49r—93v. Catalogue, vol. B, p. 541[1]:

This manuscript I discovered while spending the winter of 1920—21 in Jerusalem as fellow of the American School of Oriental Research. I had called for the codex to examine the imperfect copy of the *Narratio Iosephi* with which it begins, but in leaving it through came suddenly upon the familiar matter of the *Test.* As the first page of the latter is wanting, the title did not get into the catalogue. Indeed the codex is so abominably written that a number of its selections are not mentioned.

As now bound sheets α—ε contain the *Narratio Iosephi,* beginning with c. I 4[2]. Then begins a new subject and a new numbering, in a smaller but similar hand. Of this sheet α and two leaves of β remain. With sheet γ the second page of the *Test* begins and it ends on f. 5v of sheet η. F. 88 I found folded into the latter part of the codex. The missing first page evidently was the last of sheet β and in rebinding was lost.

The learned author of the catalogue remarks that the copy of the *Narratio Iosephi* is *λίαν ἀνορθόγραφον.* It is even more

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1 *Ἱεροσολυμιτικὴ βιβλιοθήκη, ἤτοι κατάλογος τῶν ἐν ταῖς βιβλιοθήκαις τοῦ ἁγιοτάτου ἀποστολικοῦ θρόνου τῶν Ἱεροσολύμων . . . κωδίκων . . . ὑπὸ Α. Παπαδοπούλου Κεραμέως.* 4 vols. Petrograd 1899.

2 Tischendorf, *Evangelia apocrypha.* ed. alt. Leipzig, 1876, p. 461.

true of the *Test.* The copyist either understood Greek very imperfectly, or, what is more likely, had before him a manuscript which he read with the greatest difficulty, but which he tried to copy accurately. The result is a manuscript which often makes no sense at all. Not only are there occasional mistakes of haplography and dittography and constant iotacism, but cases and endings are constantly confused, words are wrongly combined and divided, and all rules of accentuation are repeatedly broken. Worst of all, *ν* is added to almost any word ending in a vowel and even introduced within words.

Nevertheless, since we already have excellent manuscripts of the *Test*, this one proves to have considerable value, for, aside from the missing first page, it contains a complete text of Rec. B. It adds another witness to the long section cc. XIV 3—XVI 1, which is wanting in all manuscripts but P. It has the longer form of P in cc. IX 7, XI 6, XIII 3, 6, XVI 4f., XVII 1, 4, XVIII 4, 18, 23, 27f., 31, 42f., XX 4, 6, 8 (in part), 13, 15, XXII 3, 8, 11, 20, XXIII 4 (in part), XXIV 3ff., and XXV. N follows P in every one of the four instances where it introduces a numerical equivalent for a sacred name (VI 8, XI 6, XIII 6, XV 11), and in all the passages where P improves the theology of the *Test*, especially XIII 3, XVII 4, and XXII 20. This is sufficient to prove that it belongs to the B recension.

However, in a considerable number of instances N does not support P. In a very few cases N follows Q against P, e. g. XX 13. In a number of places it supports C against B, e. g. V 4f. In VII 5 it follows C in a few words which P omits. It often confirms the text of A, e. g. II 3, III 5, XXII 11, 12, but especially in c. XVIII, where it repeats the peculiar word *ῥίξ*, or *ῥύξ*, though often corrupting it. In VI 4—9, where P makes numerous additions for the purpose of reconstructing the theology and perfecting the demonology of the section, N follows the A recension in the main. It is certainly much nearer the original than P, but in some expressions, such as *πευτηκή, οὗ καὶ ψῆφος χμδ* and *τὶς τῶν καλῶς ζώντων*, it prepares the way for P. In II 8, also, it seems a step nearer the original than P and in passages like II 1 and 3 (*καὶ λεβόμενος*) it suggests

the error which led to diverse corruptions in the different recensions.

The most important contribution made by the manuscript to the text of the *Test* is in the concluding sections. Here H seems so prolix that I had lost faith in it and chosen the B text as nearer the original. Manuscript N, however, coincides with H in part and thus shows that P and Q represent an unduly abbreviated text. In this and a few other instances, where the textual evidence was evenly balanced, N has served as additional weight to tip the scales in favor of a reading I had put into the margin or has suggested a new reading. These emendations will be found on page 121*.

Manuscript N makes certain additions of its own, e. g. in XVIII 16, 22, and XXVI 5. None of them are such as to indicate additional knowledge in matters demonological or magical. The only one of any considerable size or interest is in c. XVIII, where each of the thirty-six decani is equated with ten days of a Coptic month[1]. The copyists have not understood the intention of the interpolator and have confused and corrupted his statements, but it is quite easy to reconstruct the entire scheme. This matter adds another connection between the *Test* and Egypt, but since there is not the slightest trace of it in any of the other manuscripts, it is quite impossible to suppose that the original *Test* contained it. It rather shows what we might have expected had the *Test* come from Egypt.

The chief textual fruits of the discovery of manuscript N, then, are the list of emendations already mentioned and the confirmation of the strange word ῥύξ in c. XVIII. But the greatest value of the manuscript lies in its corroboration of the general scheme of recensions and manuscript relationships already adopted. The fact that it fits in so well goes far to support the confidence that any subsequent discoveries will not invalidate the conclusions reached in the *Introduction.*

The list of variant readings appended will illustrate the character of the manuscript and give the basis for the emenda-

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1 See *Intro,* above pp. 57 ff.

tions suggested. Variations merely of spelling, order, and stereotyped phrases, such as *καὶ εἶπον*, have been passed by. Only where they confirmed some disputed reading or were different enough to be of value in determining manuscript relationships have they been noted. Otherwise it would have been necessary to print the entire manuscript. Even the orthography has been corrected when it was too misleading. Except where some other manuscript is specifically indicated, N has been collated with P.

Lectiones variae ex MS N (= Sancti Saba 422)

cum Rec. B comparatae.

Incipit MS N (f. 49r) c. I 5, p. 10*, l. **1** *τῆς ψυχῆς* (+ *αὐτοῦ*) *ἐξομολογοῦμενος νυκτὸς κ. ἡμέρας* cum rec. B **2** *μοι* B, om. N **3** *ἐξουσιάσει* N | § 6. *ἐγένετο* — N **4** *με* — N | *προσέρχεστε καθ' ἑκάστην ἡμέραν καὶ ἐδόθη* **5** *χάρις* B, — N § 7. **7** *Σολ. βασιλεὺς υἱοῦ* | *δ: ἡν* **9** *τά τε . . . αρσ. κ. οἰκοδ. τὸν ναὸν τοῦ κυρίου ἐν τῇ σφραγίδι ταύτῃ* (om. glos. de anuli signo) § 8. p. 11*, l. **1** *γενομ. πάλιν ἐδοξ.* ll. 2—5 *ἐκάλεσεν τὸ παιδάριον ὁ σολ. κ. ἔδωκεν αὐτὸν τὸν δακτυλίδιον καὶ φήσας αὐτὸν ἐὰν ἡμέραν ἐπιστῇ τὸ . . . δακ.* (f. 49v) *ὃ ἔλαβον παρὰ κυρίου κ. Μιχαὴλ τοῦ ἀρχ. καὶ λαμβάννοι τὸ πεδάριον τὸ δακ. κ. φάσας τὸ χαλεπὸν δαιμόνιον ῥήψας τὸ δακ. ἐποὶ τοῦ στῆθος αὐτοῦ τοῦ δαιμονίου λέγων δεῦρο* **6** *παραγενοῦ* | *καὶ μηδὲν διαλογιζόμενος τὸ μέλλο σοι φράσε* § 10. p. 12*, **1** *φλέγον* § 11. l. **3** *τὰ ῥηθέντα* | *βασ. Σολ.* **4** *ἐπὶ τοῦ στήθους τ. δαίμονος* **5** *καὶ . . . Σολ.* — N | § 12. *καὶ εἶπεν ὁ δ. τὸ πεδάριον* **6** *πεποίηκας* **7 8.** *καὶ δώσω* (f. 50r) *σοι τὸ ἀργ. . . . γῆς καὶ μὴ ἀπ. με* cum A § 13. l. **10** *ἰσδραήλ* (sic passim) | *μή σου ἀνάξομεν* | *σε ἀγάγω* § 14. l. **12** *χαίρον κ. ἀγαλόμενος κ. εἶπε τῷ βασιλεῖ· βασ. Σολ* p. 13*, l. **1** *ἡμῖν δέσποτά* | *πρὸς τ. θυρῶν. τ. βασ. σου δεόμενος κ. κραυγάζων* **3** *μὴ αὐτὸν ἀπαγάγης με π. σολομόν* C. II. *ἀκ. ταῦτα ὁ βασ. Σολ.* **6** *αὐτοῦ κ. ἐξῆλθεν εἰς τὰ πρ. τῆς βασιλείας αὐτοῦ κ. εἶδον* **8** *καλ.* — N | § 2. *κ. εἶπεν αὐτὸν ὁ βασ. σολ.* (f. 50v) | *εἰς ποῖον ζώδιον οἰκεῖσαι; κ. εἶπεν* p. 14*, l. **1** *δι' ἐπιθυμιῶν τῶν γυναίων ἐπὶ γῆν παρθένον τὸν ζώδιον κεκληκότας* **3** § 3. *εἰς* — N | *μεταβαλλόμενος, ποτὲ μὲν ὁς ἄνθρωπος ἔχων ἐπιθυμίαν ἑνὶ πέδον θηλυκὸν εὔχοσμον ἀπτόμευος· ἀλγῶσιν πάνυ* **5** *πάλιν* — N **6** *ποτέ . . .* (cum HI) *ἐνφαίνομαι ὑπὸ πάντων τῶν σι δαιμονίων καὶ λεβόμενος* (l. *κελευόμενος*) § 4. l. **7** *τῆς . . . ἀρχαγγ.: μιχαὴλ. κ. εἶπεν ὁ βασιλεὺς σολομὸν· ὑπὸ ποίου ἀγγέλου καταργεῖσαι; ὑπὸ οὐρειὴλ ἀρχαγγέλου τῆς δυνάμεως τοῦ θεοῦ* § 5. p. 15*, l. **1** *τῆς* f. 51r **3** *γιαλὸν* | § 6. *τὸ σήνδιριν προσψαῦσαι καὶ ἐφήμισε μιν* **5** *ἐάσομεν· ἀναφέρο καγώ σοι* § 7. l. **6** *ηὐξάμην . . . μοι: ἐπαρεκάλεσε τ. ἀρχ. Οὐ. τοῦ ἐλθ.* § 8. l. **8** *κήτος ἐκ. τ. θαλ.* etc. c. B p. 16*, l. **2** *κακείνῃ οὗτος* etc. cum textu, *μεγ. κ. θρασύ* **3** *κόψαι* | *τελεῖν* § 9. l. **4** *κύριον τ. θ. . . . γῆς σαβαώθ* **5** *παρεῖναι τ. Ὀ. σὺν τῇ μοίρᾳ* **7** *ὧδε* — N | *πάντων τῶν*

C. III. *βελζεβούλ* constanter scr. N | *Βεελ. τὸν ἄρχοντα τῶν δαιμονίων* **11** *σύ μοι φῆς* p. 17*, § 4. l. **1** *ὡς* etc. c. textu, *μεγάλως* **3** *πρὸς σολομῶντα* | § 5. *ὁ δὲ εἶδεν ὁ βασ. σολ.* **4** *τ. θεὸν* c. textu **5** *θεὸς*: + *τοῦ . . . γῆς* c. L | *Σολ.*, f. 52[r] | *τὸν σὸν θρόνον* **6** *εἰς ἐμὲ* — N

9 § 7. *ἀπῄτουν . . . φάντ.*: *ἅπαντα ἐγὼ ποιῶ ἀδιαλ. καὶ ἐμφανιζόμενος ἕκαστος τὴν ἐργασίαν αὐτοῦ*

C. IV. l. **4** *εἰη ἔστι ἐν ἐμῖν θηλείαι* **5** *εἶναι, ὦ δεσπότης, ἐβουλ.* **6** *ἐδειξέ μοι: ἐν τάχει ἤνεγκε ἐνμπροστεν μοῦ* | *καὶ ἔχουσα περκαλὴν* **7** *δέμας: δεπείε* | *εὐχρόστου* **8** § 3. *αὐτῆς , . . αὐτῇ: αὐτοὶ ἔφη* (bis) *ἐγὼ σολ.* § 4. **9** *ἠνοσκαιλεῖ* | *σεσομεπεποιημένον* p. 19*, § 5. l. **2** *εἰς ἔγγονος σκολειοκιάζο αὐτ.* **3** *μοι ἔστιν* | *φράγγες* § 6. l. **4** *με εἶναι* (— *νομιζ.*) **5** *μελαχρ.* | *μου* **6** *λαθρέως κ. φανερά* **7** *βλάπτοι* **7 s.** *κακουργοῖ* **9** *πορίζουσι* p. 20*, § 8. l. **1** *αὐτὸν* (f. 53[r]) *ποθ. γεννᾶται. ὁ δὲ* **2** *φωνῆς ἀκερέου τ. κ. σῆχον ἀν(θρώπ)ου μολήβου* **3** § 9. *δὲ ἐγὼ πρὸς αὐτὴν· ποῖον ἄστρον* **4** *πανσέληνον ἄστρον* **5** *πλέον διωδευδν. καὶ εἶπον ἐγὼ σολ. πρὸς αὐτήν· ποῖος ἄγγελος καταργεῖ σε. κ. εἶπε· ἐσὺ βασιλεύς* **6** § 11. *εἰς φλέβην* **7** *στρατ. φωνήσας πρὸς αὐτὴν ξίφει κροῦσαι. ὁ δὲ εἶπεν· λέγω σοι, βασ., ὑπὸ* § 12. l. **9** *τὸ ὄνομα ἁγίου ἰωήλ* **10** *διὸ* c. A | *αὐτὴν* — N | *εἰς . . . καν.* om. c. W

C. V. p. 21*, l. **4** *δαίμονα . . . πονηρὸν* — N § 2. **6** *ἀπειλ. βλ. βλέψας πρός με κ. ἔφη· τίς ἦν καὶ αὐτῶν* **7** § 3. *οὗτος τετ. οὗτος* (f. 53[v]) *ἀποκρίθη* **9** *ὁ υἱὸς ἦς ἀν., ἐγὼ* **11** *γηγενήν* | § 4. *καὶ νῦν τό* p. 22*, l. **1** *φωλεύη ἐν τῷ οὐρανὸν* c. C **1 s.** *διὰ τὸν δρακόντων παίδας* **3** *καὶ ὁ τοῦ θεοῦ πατρὸς ὁ θρόνος ἐστὶν καὶ τὸ ἀξ. μέχρι τὴν σήμερον ἐν τῷ ουρ.* **5** § 5. *ἐρωτᾶν, κ. σοῦ γὰρ τὸ β. διαρ. ἐν κ.* etc. c. textu **6** *προσχωρήσει καὶ* **7** *βασ. ἡμ. ἔχεις* cum C | *ἔχομεν τινα θροπότιταν* etc. c. A § 6. l. **11** *δεσ. αὐτ.* (f. 54[r]) *καὶ ἐκελ. αὐτὸν ἐκήζεσται κ. ἀπολογεῖσθαι τίς καλ. κ. ἐκηζεσται τί ἐστιν* § 7. p. 23*, l. **1** *καλ. παρὰ βροτοῖς· εἰ δὲ μὴ παρὰ κακούργων ἀν(θρώ)πων* etc. c. textu § 8. l. **4** *διὰ τῶν ἐπὶ πλεῖστον ἄστρων καὶ τριγαμήας κ. ὡς ἑπτὰ καὶ ἑφον. κ. δαμάζω* § 9. N c. P sed scr. *ποῖον ἄγγελον*, om. *τοῦ θρόνου* ll. **9—10** *ἐπὶ . . καπν.*: *ὃ λέγεται γλαναίος ὁ ἐπὶ μερικῶν ἀνθράκων* (f. 54[v]) *καπν. ἢ κάλαμος στύρακος ὑποκαιόντων ἀσμόδιον* § 10. p. 24*, l. **1** (fin.) *ὃς στὸ ὄνομα κεκλ. κλάνος* **2** *ποτ. τῇ⟨ς⟩ συρίας εὑρ. διότι κακείνα τὰ μέρη ἐζήλωσα πάντοτε κατοικὴν καὶ ἐν π(ᾶν) τῷ κόσμῳ πλὴν οὐκ ἤμην, κύριέ μου* § 11. l. **6** *δεσμεύσαντος* **7** *ἀληθής ἐστιν* | *ἀξιῶ δέ σε: ἕνα δὲ ἀεὶ* | *μή με κατ.* bis § 12. l. **9** *σίδηρον φορέσας ἀλλὰ . . . ποιήσας* (f. 55[r]) **10** *ἀνατρ. τ. ποσίν σου εἰς ὑπουργίαν τοῦ ναοῦ τῆς οἰκοδομῆς* **11** *ὑδρίας δέκα δοθῆναι αὐτόν* p. 25*, l. **1** *αὐτὸν* **2 s.** *τὸ δαιμόνιον ἀσμόδιος* § 13. l. **4** *σοφίαν ταύτην τ. δουλ. σου* | *χολὴν καὶ καλάμμα στύρακος λύων ὑποκαίων* **6** *ἡ φωνὴ ὀδῦς πικρίας*

C. VI. l. **9** *προσκ. τῆς ἐνδοξότερον καὶ ἐπηρώτησα αὐτ. λέγων· ὁ δὲ βελζεβουὴλ* **10** *ἄρχης* **11** *μόνομαν ὑπολελειφθέν* **12** *οὐράνιος* — N **8** § 3. *καὶ μετ' ἐμὲ δεύτερος λέγε θὰν ἤγουν δεύτερος θεός* **4** *καρτῶ τὰ ἐν ταρτάρῳ δεσμὰ* cum A p. 26*, l. 2 *ἑλ. καὶ εἰς θρίαμος* | §§ 4—9. N cum A | § 4 *τί ἐστιν ἡ πραξίς σου* **4** *τοὺς δαίμονας* | *ἀνθρόπων* **5** *εἰς ἐπιθυμίας ἐγύρω* | *ἐν πολ. ἐγύρας* **6** *ἀποστέλω* | *ἐπάγω* — N § 5. l. **7 s.** *ὃν . . . γένο⟨ς⟩ σου τὸν . . . τρεφόμενος* c. L **8** *ἐγὼ αὐτὸν οὐκ*

ἐνέγγον πρὸς (— σε) c. L 9 ἐφῆπας κακεῖνος δέσμω δὲ θεὶς αὐτὸς ἀπὸ τὸν βυθὸν τῆς θαλάσσης § 6. l. 10 ἐκεῖνος ὁ υἱός σου 11 τῆς θαλ. τῆς ἐρ. 12 οὐ γὰρ p. 27*, l. 1, § 7. ἡ δὲ εἶπον αὐτόν· σὺ δὲ ποῖον ἄστρον οἰκεῖσαι 2 ἐσπέρειον § 8. l. 3 φράσον | ποίων ἀγγέλων | τοῦ ἁγίου τιμίου ὀνόματος τοῦ παντ. θ. καλούμενον παρὰ ἀνθρώποις ἑβραιστὶ πευτηκὴ οὗ καὶ ψῆφος χμδ. ἔστιν δὲ νόητον ἑλληνιστὶ ἐμ., τὸν δεδοκόταρομέον. ἐὰν δὲ μή τις τῶν καλῶν ζωόντων ὁρκίσει τὸν ἐλεθεῖ τὸ μέγα ὄνομαν τοῦ θεοῦ τῆς δυν. (f. 56ᵛ) § 9. l. 9 ἐν . . . αὐτὸν — N | ἠλάλαξαν φωνὴν πάντες οἱ δαιμ. διὰ τ. βασ. αὐτῶν c. B § 10. l. 11 αὐτὸν ἐπηρώτησα | βούλει ἀφ. λαβεῖν 12 τὴν c. A | ἔφη . . . βασ. 13 θαλασσίους p. 28*, l. 2 οἰκ. ἐρ. etc. N c. P 3 ἡμέρας | τοὺς (1°)

C. VII. l. 8 πρὸ . . . μου: πρός με 13 ἐπὶ πολλῆς ἀναστάντα με πτῆσε p. 29*, l. 2 αὔβρα ἐκείνη § 4. 5 κἀγὼ f. 57ᵛ § 5. l. 9 στρόφους . . . ἀγροὺς: στρωφώνο κ. πῦρ αὐτὸν εἰποῇ στήον κ. ἐν πυρὶ ἀγρ. 10 οἴκους ἐνμπυρίζω καὶ κατάγω 11 ὑποδύων ἡμέρας (— εἰς . . . καὶ) § 6. p. 30*, l. 1 ποῖον ἄστρον οἰκεῖσαι 2 τοῦ ἐν τοῦ νότου εὐ⟨ρι⟩σκόμενος 4 εἴδοντα πολλοὶ τῶν ἀνθρ. ἔχοντο εἰς τὸ μητρητέον 5 βούλ· τάλλα· θαλλάλ· μ̄ελχᾱλ § 7. l. 8 ἡμιτριταῖος παύεται 9 καταργ. 10 ζαζαήλ

P. 31*. c. VIII. l. 4 τὸ δόντα μοι τοιαύτην ἐξ. 6 ἦλθον πρός με | συνπλεκόμενα, ἔμορφα τὸ εἶδει § 2. l. 8 ἐθαυ(- μασα in fine pag.) f. 58ᵛ | εἰ δὲ ὁμοθυμαδὸν εἶπον μιᾶ φωνὴν ἔφησαν 9 τὰ λ̄γ̄ στοιχεῖα οἱ κοσμοκράτορες τοὺς σκότους | § 3. καὶ εἰσὶν οἱ πρῶτοι | ἐγώ εἰμι ὁ vel ἡ statim om. N p. 32*, l. 1 κλοθὸν ἢ ἔστι μαχία | τετάρτη λεγομένη 2 ἡ δύναμις 4 § 4. θεὰ 6 § 5. αὐτὸν 7 ἀρξ. ἀπὸ τῆς πρώτης 3 πλέκω (bis) λέγω αὐτὰ ὧδε κακεῖς ἐρέσεις ἐρεθίζω 9 ἀγγ. τὸν κατ. με λαμεχελαλ 10 ἐρήσις ρῆδον 11 τοῦ τόπου — N p. 33*, l. 1 βαρηχηαήλ § 7. l. 2 καὶ πάντα π. μαχ.: μάχην ἐστὶν τὸ ὄνομά μου | εὐσχ. περιεξ.: εὔχη μόνος ἠσχήσε κ. περησχοιθέναι ποιῶ § 8. l. 5 μερίζω· χωρίζω (— ἀπομερ.) 8 βαλθηούχ | ordinem sectionum habet N ut A p. 34*, l. 3 ρηῶ̄ηλ | § 10. δύναμις καλοῦμαι· τυρ. ἀνιστῶ 5 καθὲ παρέχων 7 ὅτε ἐκελεύστων ἀρτ. δεσμῆς ἡ δὲ ἀκ. μελλήσει] 8 ὡς φιλ. — N | ἐμοὶ δὲ καταλ ἀντῆς ἐποιθειμοίαν τη⟨ς⟩ σοφίας 10 ἴχνος αὐτῆς 11 ἐπειδὴ σύντομαι ἐκελ. 12 κ. ἐτ. . . . πεντ : ἐπεὶ διακοσίας πηχῆων πεντ. τὸ μήκος p. 35*, l. 1 ἔφησα . . . καὶ δεινῶς γογγήσε τὰ κελεστέντα αὐτ. κατ.

C. IX. l. 3 N post θεὸν (mss. CP) add. τοῦ οὐρανοῦ καὶ τῆς γῆς | ἐτ. δαίμον 4 ἀν. μὲν: ὡς ἔχων § 2. l. 5 ἰδὸν αὐτὸν εἶπον c. W | λέγει . . . καλ.: τί λέγεις 6 καλοῦμαι — N | ἐμαυτὸν 7 ποιήσασθαι: περιποιῆσαι 8 ποιῆσαι: τὴν αὐτὴν ἔχω | οἵαν ὡς: ἔνηαν § 3. l. 11 ἐγόγγυζεν | οἴμοι: ἡμῖν p. 36*, l. 2, § 5. ἡδονὴν: ἀδόδειν | ἤκουσε θέλω δὲ 3 ἡ μη φωνὴ ἡμῖν 4 βοβοὶ 5 γιν. δ. ἡμ. 7 § 6. ἀωρίαις | πλεῖον πορεύομαι καὶ τὸ 12 ἐκποιῶν p. 37*, l. 1, § 7. N cum P; . . . οὐδὲ γὰρ οὔπω, . . ἐπευχόντων αὐτὸν . . . ἐλθὼν εἶπον τὸν ἴδιον ὄνομαν . . . § 8. l. 2 μεχρίου πάλιν ἀνάξω πρός με

C. X. l. 4 ἦλθε πρός με κύων. τὸ σχ. μεγ. 7 §. 2. γενόμενος | ἀθέσματα 9 ἀθέσματα 10 κατασχῶν p. 38*, l. 3, § 3. τοὺς φρενεῖν ἀνθρώπους τοὺς τῶν ἐμῶν 8 § 5. τὸν λίθον πρ. μεταλευόμενον 12 § 6. ὃς δ' ἂν ἐπιστρέψῃς καὶ δείξῃ σου 13 τὸ δακτυλίδιον 14 ἄγαγέ μοι ὧδε

τὸν δαίμονα | § 7. *καὶ ἔδειξεν αὐτὸν ὁ δαίμων τὸν* (bis) *πρ. λ.* **16** *ἤνεγκεν* § 8. ll. **17 ss.** cum. P: *τὰ δύο* . . . (— *ὁμοίως*) . . . *τηρεῖται* . . . *λαμπάδας πυρὸς* . . . *παραπέμποι* . . . *τεχν.* p. 39*, l. **9**, § 9. *ἧρον* | *πετάλου* **4** *ἀναφωρέσιν* | *ἦν δὲ ὁ λιθ. ἐκεῖνος ὥσπερ κερασίου τοῦ θυσιαστηρίου ὁμοιούμενον* § 11 l. **9** *καταργεῖσαι* | *βάρη ἐὼν*

C. XI. l. **11** *πρός με λέοντος* etc. cum P **12** *πν. εἰμὶ πν(εύμα)τι μηδ.* § 2. l. **13** *ἐγὼ δὲ ἐν πᾶσι* p. 40*, l. **1** *κατάκειμε* | *ἐφόρμομεν* **3** § 3. *ἐκβάλω* **4** *δεικτηκὸν* (f. 63ᵛ) *δέ εἰμι* | *ὑπ' ἐμὲ λεγεῶν* **6** § 4. *τί σου ἡ ἐργασία καὶ τί τὸ ὄνομά σου* | *λεοντόφρον* **7** § 5. *πῶς οὖν καταργεῖς* **8** *ἔχεις* **11** § 6. *εἰς τὸ μέγαν ὀν. τ. θ. σαβαώθ* **12** *καταργῆ μὲν τὰ τῆς δυνάμεώς σου* **11** *ἔχων πολλὰ παθῶν* p. 41*, l. **2** *κατὰ τοῦ* — N **3** *κακαταργοῦσα* § 7. l. **5** *αὐτὸν δὲ τὸν λεοντόφρονα* **6** *εἰς ἀπόκαψιν*

C. XII. l. **8** *ἦλθε πρός με δρακόντων τρικέφ. φοβεροχθρῶς* § 2. l. **10** *τρικέφαλον καὶ τρίβολον* **11** *νήπια* | *ἐπιδένω καὶ κουφένω κ. πάλιν ἐν τῇ τρ. μου κεφ, ὑπόδυνα κ. τύπτω* **13** *τὸ εἰκ.* — N | *κ. τρίζ.* — N p. 42*, l. **2**, § 3. *σιωμένης* | *η προωριστον* § 4. l. **7** *ἀνάγω* | *ἔσω* — N *Ἀραβίας*: + *ὅστις καὶ ἀσκὸν ἐκεῖσε καὶ καταβληθεὶς κοσμηστὴ ἀπὸ τῆς Ἀρ.* **12** § 6. *τί ἐστιν τὸ ὄνομά σου* **13** *πληθουρ.* | *ναὸν, εἶχεν γὰρ χ. α.*

C. XIII. p. 43*, l. **1** *καὶ πρὸς τῷ κυρίῳ τῷ θεῷ Ἰσδραὴλ ἐκελ.* | *ἦλθε πρός με* **2** *καὶ αὐτὸν λυσίτριχον* § 2. l. **4** *ἡ δὲ* . . . *σύ* — N **5** *μαθεῖν* . . . *ὄντα*: *καὶ ἔφη· ἄκουσον τὰ κατ' ἐμέ* **6** *ταμή σου* **7** *προσκαθείσας* **8** *μαθεὶς* § 3 l. **9** *κ. ἐλέγξαι αὐτ.* P: — N **10** *τίς εἶ σύ*: *λέγε μοι παρὰ τοῖς ἀν(θρώπ)οις πῶς καλεῖσαι* | *ὀβηζθγελαουθ.* **11** *καθεύδομαι* | *κόσμον*: + *ἐπὶ ταῖς νύκταις* **12** *ἀποστοχαζόμενος* p. 44*, l. **1** *λίαν αναχώρισας* | *κ. νῦν με εἶναι*: *μὲν εἰμίν* | *δεκτηκὰ μέρη* | *οὐκ ἐποίησας* — N § 4. l. **4** *στόματα χαλινοδεσμία* § 6. l. **8** *ποῖον ἄγγελον* **9** (— *ὑπὸ*) *τὸν ἄγγελον τ. θ. τὸν καλούμενον βαραφάν, . . . ὁ κ. νῦν καταργούμενος εἰς τ. ἅπαν χ. ἐάν . . . καὶ ἐπιγινώσκει γ. ἐπιγράψει τότε* etc. § 7. l. **12** *ἔμπροσθεν* — N p. 45*, l. **1** *βλέπουσιν καὶ* **2** *δύναμιν καὶ* (f. 67ʳ) *κρατέωσιν τὴν δεδομένην μοι παρὰ*

C. XIV 3, l. **11** *πολλαῖς* — N **12** *ἐμόρφοις* | *τοῦ ξείλου* (f. 67ᵛ) *τούτου* **13** § 4. *ἀπέρμε* **14** *ἐβάσταζεν ἢ ἐφόρησα*] **15** *ἔρος* **16** *τὴν γυναῖκαν ἐκείνην* p. 46*, l. 1, § 5. *θέλεισον* | *μονον* — N **2** *καταροσόμενα* **4** *συγγενέσθαι* § 6. l. **7** *ἅπερ*: *ἅπτην* **10** *ποῖον ἄγγελον καταργείη σε* **12** *βαζαζόθ*

C. XV 3, l. **15** *ἦλθε πρός με γύνη* § 2. l. **19** *ἐνείψυχος* § 3. l. **21** *μεταβ. καὶ γίνομαι ὡς* **22** *καὶ γίνομαι* — N § 4. l. **24** *εἰς τὴν σελ.* § 5. l. **26** *ἕτερον δὲ παλ. παρ' αὐτὸν κατάγομεν κ. φαιν.* p. 47*, l. **5**, § 7. *αὐτὴν ἀλείσεσιν τρεῖς κ. καταδεσμεύσας μὲ τὴν ἄλλησον καὶ σφραγισάμενος τῇ σφραγίδην* § 8. l. **9** *συνλευσθ.*: *σκελευθήσεται* § 9. l. **13** *κάτακλεῖς* § 10. l. **16** *πολλοῖς καιροῖς* **17** *ὅμοιος ὡς ἐν σειεῖ ὑμῇ ὁ πάντα ἡμᾶς κατ.* § 13. l. **25** *ἀποασεβῶν* p. 48*, l. **3**, § 15. *παραδωθῆναι*

C. XVI. l. **5** *καὶ* . . . *δαιμ.* — N **8** *ἀποδεχ. χρυσίον κ. ἀργύριον. ἐτοιοῦτον εἰμὶ* | *τὰ ἁλόμενα τ. ὕδατος* **10** § 2. *εἰς κῦμα μέγαν* **14** *οὕτως* . . . *σωματ.*: *οὐ γὰρ εἰμὶ ἐπιθυμῶ σώματος* § 3. l. **16** *ἄρχων τῶν δαιμόνων ζεῖ καὶ βασιλεύει εἰς* **18** *σκέψιν* (f. 71ʳ) *τινὰ ζῆν* p. 49*, l. **1**, § 4. *δόξαν καὶ* — N **4** *ὄνομα ἀλ. νατῆα· ἀποστ. δὲ* **10** § 6. *Ἰαμέθ*: *μηάσθαι*

C. XVII. l. **15** *ἤλθε ὀμβρός μου* **16** *χεροσπάθην χαλκὴν* p. 50*, l. **1** *ὁ* **2** *πνεῦμα γίγαντος* **3** *τῶν ὀνομάτων γιγ.* § 3, l. **9** *κατατρώγει* § 4. **12f.** *ὁ μελ. σωτὴρ καλεῖσθαι παρ' ἀν(θρώπ)οις* **14** *ἐπιστρέψη ἡττήσει* **16** § 5, *ἀπέκλεισα*

C. XVIII, l. **1f.** *ἤλθον ὀμπρός μου* $\overline{\lambda\varsigma}$ *πνεύματα* **4** *θεριοπρ.. σφηγγόσωμα, πυροειδῆ, τυποσώματα, βοωπρόσωπα, ὀθεοπρόσωπα, πτηνοπρόσωπα* § 2. l. **7** *τοῦ κοσμοκράτορος* | *τοῦ αἰώνος* § 3. l. **8** *ἀλλ' οὐδὲ κατακλ. ἡμῖν* p. 52*, l. **1f.** pro *ἐγὼ* . . . *Ῥύαξ* praebet N *φαρμουθίου καλοῦμαι.* ad marg. adscr. *ἀπὸ κρίου πρώτο⟨υ ἕως⟩ δεκά⟨του⟩* **3** *κροτ. σκηλέβω* | *ἐγκλ. Ῥ.: ἐγῶ κλήροσι ἄκας* § 6. l. **4** *φαρμουθῆ κριοῦ. ὁ δευτ. ἔφη·* $\overline{\beta}$ $\overline{\alpha}$ (l. *ἀπὸ*) $\overline{\iota}$ $\overline{\alpha}$ *ἕ ως* $\overline{\kappa}$· *ἐγὼ δευτ. καλ. βαρ.* **6** *ἐγκλ. Βαρ.* — N **7** § 7. *φαρμουθῆ κριοῦ* $\overline{\gamma}$ *ἀπὸ* $\overline{\kappa}$ *ἕως* $\overline{\lambda}$. *ὁ τρίτος* | *ἀρατοήλ* **8** *καὶ σφόδρα βλάπτω* | *ἀρατοσαήλ* **10** § 8. *πάχο ταύρου ἀπὸ πρώτου ἕως δεκάτου* | *ῥοπεῖ* | *λήμα κ. συνοχᾶς κ. συνδονᾶς ἐκπέμπων* **12** § 9. *πάχο ταυρίου* $\overline{\beta}$ *ἕως* $\overline{\kappa}$ **13** *κηριξουδάλ* | *καὶ σφηνόσια* (f. 74ʳ) *κορῶ ἐπιτελῶ* | *ἐὰν . . . ἀναχωρῶ* — N p. 53, l. 2, § 10. *πάχο ταύρου* $\overline{\gamma}$· *ἕως* $\overline{\kappa}$ | *σφοδραήλ* | *παρίσθμια* P, *παρθειμνια* **3** *ὀπισθ.* P, *πιστότερον* | *βαηλ* **4** *σφοδραήλ* | § 11. *παύνι διδίμου* $\overline{\alpha}$· *ἕως* ($\overline{\kappa}$ eras.) $\overline{\alpha}$ **5** *σφαδορ* **6** *ἐπιπήξω* **7** *σφαδορ* | § 12. *παύνι διδίμου ἕως* $\overline{\kappa}$ **9** *βελζεβουλ*

§ 13. l. **10** *παύνι διδίμου* $\overline{\gamma}$ *ἕως η'·* $\overline{\kappa}$ *ἕως* $\overline{\lambda}$ | *ουρταήλ* **11** *ἰὰθ σαβάθ* | *κουρταήλ* **12** § 14. *ἐπιφημῆ* (f. 74ᵛ) *καρκίνου* $\overline{\beta}$ | *μεταθι* **14** § 15. *ἐποιφημη καρκίνου ἀπὸ* $\overline{\beta}$ *ἕως* $\overline{\iota\alpha}$ *καὶ η·* $\overline{\kappa}$· | *ἐντέκατος* | *κανικοταιήλ* **16** *κ. τ. τ. ὀν.* (P) — N p. 54*, l. **2** *πλύνας δάφνας* **3** § 16. *ἐπηφημὶ καρκίνου* $\overline{\gamma}$· *ἀπὸ* $\overline{\kappa}$ *ἕως τὸν* $\overline{\lambda}$ **4** *σαφθορωθαήλ* | *ἐκβάλω* **6** *ἰαέ . . . Σαβ.* — N, v. infra | *ἃς φορέσει ἐπὶ τ. τρ. ἢ κ. τὰς πρὸ τ. οὗς εἴθη* | post *ἀναχωρῶ* add. *τὴν μέθην διαλύω. μεσόρηον λέοντος* $\overline{\alpha}$ *ἀπὸ πρώτου ἕως δέκα. ἄκουσον, βασιλεῦ σο⟨λο⟩μόν, τὰ ὀνόματα ὅπου θέλη φορέσει ὁποῖός ἐστιν· τῶν ἀγγέλων τὰ ὀνόματα· ἰαεῶ· ἰελεῶ· ἰωελέτ· σαβαῶν ἠθὼθ βαέ* (om. N supra l. 6)

8 § 17. *βωθο(πο* eras.) *θήλ* **9** *ἀθοναὴθ . . . βωθωθήλ* | § 18. *μεσορείου λέοντος* $\overline{\beta}$· *ἀπὸ* $\overline{\alpha}$ *ἕως η·* $\overline{\kappa}$ **10** *Λερ. καλ.* — N **11** *ἐπάγω: ἐκπιῶν, ὄνομα δέ μοι ροκλίδ* **12** *ὅτι κολεῖ καλλιῶ ἐστὶν* **13** § 19. *μεσόριον λέοντος* $\overline{\gamma}$ *ἀπὸ εἰκουστοῦ* $\overline{\lambda}$ **14** *κωμετήλ* p. 55*, l. **1** *κουμεταήλ* | § 20. *θὼθ πάρθη ἀπὸ* $\overline{\alpha}$ *ἕως δεκάτου* **3** *πυρετ(ῆς) ἐνάτης* **4** *ἐπιέχριε τὸν τράχηλον κ. λέγων τὴν σπονδὴν ταύτην* **5** *ἀναχώρει ἀπὸ τοῦ πλάσματος* (f. 76ʳ) *τοῦ θεοῦ τοῦ ὑψίστου τὸν θρόνον ἀναχωρεῖ ἀπὸ . . . θεοῦ*

7 § 21. *θὼθ πάρθη* $\overline{\beta}$ *ἀπὸ* $\overline{\iota\alpha}$ *ἕως* $\overline{\kappa}$ | *ἐροπαὴλ* **8** *σπασμοὺς* **9** *ὅπου δ' ἂν εὕρω* **10** *εἰς τοῦ οὗς τοῦ σπάχωντος εἰς τὸ δεξιὸν ἐκ τρίτου τ. ὀν. ταῦτα· ἰουδαρζῆ· βαβωυνηδονηδέ* **11** § 22. *ὁ ὄγδη κ. δεκ. παρθένου* $\overline{\gamma}$ *ἀπὸ εἰκοστὸν πρώτον ἕως* $\overline{\lambda}$ *ὄγδο καὶ* **12** *βολδομιχ* p. 56*, l. **2** *τούτου* P: + *ὁρκίζω σε βολομὸχ καης* (l. *κατὰ τῆς*) *δυνάστείας αὐτῶν ἀναχώρισον ἀπὸ τοῦ οἴκου τούτου* | § 23. *ζηγός* $\overline{\alpha}$ *ἀπὸ* $\overline{\alpha}$ *ἕως* $\overline{\iota}$ **3** *ἐγώ, κ(ύρι)ε σολομῶν, καλ. ῥοὺξ μαδέρον* | *χαρτ. ἀβηβηλίου σφηνειραφαήλ· ἀναχωρίν με δούρον* **4** § 24. *φανὸφ ζηγὸς* $\overline{\beta}$ *ἀπὸ ἡ* (l. *οἱ*?) $\overline{\kappa\alpha}$ *ἕως* $\overline{\lambda}$ **5** *κήρηξ νουθάθ* **6** *φο-*

νουβωήλ 7 (f. 77r) § 25. *φαωφῆ ζηγὸς* $\overline{\beta}$ *ἀπὸ η* $\overline{\kappa\alpha}$ *ἕως* $\overline{\lambda}$ 8 *γράψει* ... *ρορίξ, δ. οὐσ(ουσ)λάθ(?) κ. περιάψη*

10 § 26. om. N 12 § 27. *ἀθοὺρ σκορπήος* $\overline{\beta}$ *ἀπὸ* $\overline{\iota\alpha}$ *ἕως η* $\overline{\kappa}$· *ο η* $\overline{\kappa}$· $\overline{\gamma}$· *ἐγώ, κήριξ σολομόν, καλ. ἐφθάδα* p. 57*, l. 1 *ἐ⟨ν⟩λάμνο κασσιτηρήω* | *ἐφθαδὰ* | *τ. ἰοχ.* — N 2 § 28. *ἀθοῦρ σκορπίο υ̅γ̅ ἀπὸ η* $\overline{\kappa\alpha}$ *ἕως* $\overline{\lambda}$ *ὁ η* $\overline{\kappa\delta}$ *ἔφη· ἐγώ, κήριξ σολ., ἀκτόμεν καλ.* 4 *ὕλο* | *ἀρν. μαρμαρώθ, ἀκτόμε διωξ.* 5 § 29. *χοίαν τοξότης* $\overline{\alpha}$ *ἕως* $\overline{\iota}$ | *ἐγώ, κήριξ σολ., καλ. ἀνατρέθ* 7 *ἀρ. χαρ. ἀποδιώξων ἀνατρέθ* | § 30. *χοιακον τοξότου* $\overline{\beta}$ *ἀπὸ η* $\overline{\kappa\eta}$ *ἕως* $\overline{\lambda}$, *ὁ η* $\overline{\kappa\varsigma}$ *καὶ ἕτερα δέκατος· ἐγώ, κήριξ σολ., καλ. ἐνόθ.* 9 *ἀλλαζῶλ ... ἐνοὺθ καὶ γράψει χαρτ.* 10 § 31. *χήακα τοξώτης* $\overline{\gamma}$ *ἀπὸ* $\overline{\kappa\beta}$. $\overline{\lambda}$· *οη* $\overline{\kappa\zeta}$ *ἔφη· ἐγώ κήριξ σολ, ὥφθη καλ.* 11 *ὑπατικοὺς* | *αἷμ.: ἐνμωρραγκὰς φιλῶ* 12 *ἐῶν* P (1°): *ἐώλ*, (2°): *ἐῶ* | *ἀξηωφήθ* | *δὸς πίει τοῦ πάσχοντος*

14 § 32. *τίβη ἐγοκέρου κέρατον· οη* $\overline{\kappa\eta}$ *ἔφη· ἔγώ, κήριξ σολ., ἅρπας καλ.* 15 *γράψει εἰς φύλλον δαφνις κόκο φνῆ δίσμος* (+ *μῶς* eras) *καὶ* 16 § 33. *τοβηέθ κέρατος* $\overline{\beta}$ $\overline{\gamma}$ *ἀπὸ* $\overline{\iota\beta}$ *εἰκοστὸς οη* $\overline{\kappa\theta}$ *ἔφη· ἐγώ, κήριξ σολ.. καλ.* (nomen om.) p. 58*, l. 1 *σε κανοστὶρ* 2 *μαρμαρώθ* | § 34. *πο* $\overline{\beta}$ (l. *τοβ*) *ἐγόκαιρος τω* $\overline{\gamma}$ *ἀπὸ εἰκοστοῦ πρώτου ἕως* $\overline{\lambda}$. *ὁ* $\overline{\lambda}$ *ἔφη· ἐγώ, κήριξ σολ., καλ. ἠφησικεράθ* 3 *ποιῶ τοῖς ἀνθρώποις* 5 *βοηθεῖτε, φεύγω καὶ ἀναχωρῶ καὶ ἀναπληρῶν ἡμερῶν ἑπτά* | § 35. *μεσει δρηχόου* $\overline{\alpha}$ *ἀπὸ* $\overline{\alpha}$ *ἕως* $\overline{\xi}$, *ὁ* $\overline{\lambda\alpha}$ *ἔφη· ἐγώ, κήριξ σολ., καλ. ἀλλεβωρίθ* 7 *νυκτὸς φαγήσας καὶ ὀστέον ἀπὸ* 8 § 36. *μεσει· χηρῆ δρηχόου* $\overline{\beta}$ *ἀπὸ* $\overline{\alpha}$ *ἕως* $\overline{\lambda}$, *ὁ* $\overline{\lambda\beta}$ *ἔφη· ἐγώ, κήριξ σολ., καλ. ἰχθήος* 10 § 37. *μεση δρηχόου* $\overline{\beta}$ $\overline{\gamma}$ *ἀπὸ* $\overline{\kappa\alpha}$ *ἕως* $\overline{\lambda}$, *ὁ τριασκοστὸς τρίτος ἔφη· ἐγώ, κήριξ σολ, καλ. ἀγωχώνηον* 11 *σπαργάνοις κατὰ φάραγγι* 12 *κούργος· οὔργος· ῥογος· ὅος ὅς*

14 § 38. *φαμενόθ ἰχθήος ἀπὸ* $\overline{\alpha}$ *ἕως* $\overline{\iota}$, *ὁ τριακ. τεταρ. ἔφη· ἐγώ, κήριξ σολ., καλ. ῥηξ* (nomen om.) 15 *α ἢ β* 16 § 39. *φαμενὸθ ἰχθήος* $\overline{\beta}$ *ἀπὸ* $\overline{\iota\alpha}$ *ἕως* $\overline{\kappa}$, *ὁ τρ. πέπτος ἔφη· ἐγώ* (bis), *κήρηξ σολ., καλ. ῥὶξ φηνόθ* 18 § 40. *φαμενόθ ἰχθήος* $\overline{\gamma}$ *ἀπὸ* $\overline{\kappa\alpha}$· $\overline{\lambda}$· *ὁ τρ. ἑκ. ἔφη· ἐγώ· κήριξ σολ, καλ. βιανακήθ* p. 59*, l. 2 *ἐπήφθονον* 3 *μηλτον· ἀρθονναθ· ἐνᾶθ* 6 *ὑδροφονεῖν* | § 42. N cum P, atque § 43, sed post *κατέκλεισα* add. *ἄλλους δὲ εἰς ἀγγεῖα ἀπέκλεισα*, et in § 44 *ὑελῶν* pro *φιάλῳ*, et *τόπους εἰτήμασα ... κλιθεῖναι*

C. XIX. N cum P. § 1. *σολ. ὁ βασ.* | *παντὸς ἀνθρώπου τοῦ ὑπὸ* — *ὅλον* § 2. *πᾶς τῶν βασιλέων τ. γ. πάσης* | *θεωρεῖν* | *δοθ. ἡμῖν ἐπροσφέρασι δόρα, χρυσ. κ. ἀργ. πολύ* | *κ. πολ κ. διαφ. ἐκόμιζον προσφορὰς εἰς τὸν ναὸν κυρίου τοῦ θεοῦ χαλκ. τε καὶ* | *ξύλα σεπτὰ προσφέρομεν εἰς* p. 60*, § 3. *ἐν οἷς* — N | *σάβα ἡ βασ.* | *ἐδόξαζον τὸν θεὸν*

C. XX. l. 7 *γέρας μου* | *λέγε ... ἔφη: ὁ γέρων λέγων* § 2. l 6 *προσωπ ... μοι: πρός σε εἶμι ἐκοδήσον με* § 3. l. 12 *ἐλθόντος ἐπηρώτησα τὸν νέον· ἀληθῶς οὕτως ἔχει* § 4. l. 13 om. *πατέρα* 14 om. *ἐπιπεπλησμένος* et *π(ατέ)ρα ... βασιλεῦς* 15 *ἀθέσμιτα* p. 61*, l. 1, §. 5. *οὖν* | *ἀκ. τοῦ νέου* 3 *ἀλλ' εἶπεν· οὐχὶ ἀλλὰ θανατωθήτω*

§ 6. *πρεσβύτην* | *τ. δαίμονα ἐλθεῖν καὶ ἀνήγγειλέν μοι καὶ λέγοντά μοι οὕτως· ἐγω δὲ σολ.* (+ *ἀκούσας ταῦτα* eras) *ἐθυμ. λίαν διὰ* | *εἰπέ μοι,*

ὦ κατάρατε § 7. l 9 ἔτι τρεῖς | τελευτήσει 10 ἀνελεῖ | § 8. ταῦτα οὕτως ἔχει. (f. 72r) ὁ δὲ ἔφη· ἀληθῶς ταῦτα § 9. l. 12 ἐλθ. τ. γηρ (μεταστῆναι eras.) εἰς τὸ μέσον μετὰ καὶ τοῦ 13 φιλίαν τρ. ἅμα καὶ εἰς τὸν τροφὴν αὐτ. παρασχόμε § 10. l. 14 τὸν νέον τ. υἱόν σου καὶ ἐπιμελοῦμαι αὐτοῦ 15 οἱ δὲ προσκυν. p. 62*, l. 5, § 12. ὠπτάμεθα | ἀπὸ τ. θ. 6 § 13. εἰς τὸ ὀν. τ. τεθ. (c. Q) ὥστε φαίνεσθαι | ἐπὶ τοῖς ἀν(θρώπ)οις (— φύσεως) § 14. l. 9 ἐν 10 ἐν μέσῳ | μιγενητο § 15. cum P | ὡς ἀτον μὴ | — ἀτονοῦμεν § 16. p. 63*, l. 2 δοκοῦσιν οἱ ἄνθρωποι καὶ θεοροῦντες ἡμᾶς ὅτι ἄστερες ἐπίπτουσιν 3 § 17. οὐ οὕτως δὲ 4 ἀλλὰ ἐκπίπτομεν ἐπὶ (ex ἀπὸ corr.) τὴν γῆν διὰ 5 πολλῇ 6 πόλεις: πολλοὺς

§ 19. l. 11 οὐκ . . . πενθοῦντα: ἔμελλον ἐπεροτᾶν αὐτὸν καὶ ἐλθὸν πρός με ὁ ἄν(θρωπ)ος κατὰ πένθος καὶ μελλανόμενος τὸ πρόσωπον καὶ πλήτον ἑαυτοῦ τὸ σόμα § 20. l. 14 παρακαθέζομαι | ἡμέραι § 21. l. 16 Ἰσραήλ

C. XXI. l. 1 δοξάζουσα καὶ αὐτὴ τὸν 2 ἣν εἰκοδόμουν τετελειομένον ἔδωκε σίκλον χρυσίου κ. ἀργ. κ. χαλκοῦ ἐκλεκτοῦ μυρ. 3 § 2. εἶδε | τὰς ἀναφόρας 5 λίθους τοὺς τιμίους ὥσπερ λυχνοὺς ἀστραπτ. 6 λυχνικοῦ λίθου 7 § 3. κριθειδανόμενο 8 ἠσειδώτου | πλόκην περιπλεμένην 9 στάδιον δεκάξι ταύρους 10 § 4. N cum C 12 καὶ . . . γῆς P: — N

C. XXII. p. 65*, l. 1 ἀπεστ. δὲ μὲ ὁ βασ. ἀράβων ὀνόματι ἀρδάκης | ἡ δὲ . . . οὕτως — N 2 βασιλεῦ σολομῶν τοῦ ἰῆλ, ἰδοὺ ἤκουσ. πάντα περί σου καὶ παν. τὰ πέρατα, etc. cum Q § 4. l. 14 εἰρηνεύσεις πᾶσαν ἀραβίαν | ταύτην τὴν δικαιοσ. p. 66*, l. 1 § 5. ὑποτεταγμένοι ὑπαρχίαν ἀπολέσις 2 καὶ πᾶσα ἡ γῆ μου — N

4 § 6. ἀκούσας καὶ ἀναγνοὺς 5 πτύξας αὐτὴν 6 § 7. καὶ . . . συνεπλ. — N 7 ἀκρογων. μέγας ἐκλεκτὸς (— κείμενος) | ὅντινα βάλομεν εἰς § 8. l. 10 οἱ συνπουργῶν τὸν λίθον ἐπὶ τὸ αὐτὸν ὅτε ἀνάγη τὸν λίθον ἐπὶ τὸ αὐτὼ καὶ λιθῆναι αὐτὸν ἐπὶ τὸ πτερυγ. 12 τ. θεματ. αὐτῷ — N | ἐκεῖνος πάνυ — N | § 9. μνησθεὶς: γνοῦς N 13 ἀρδάκου 14 τὴν | μετά σε 15 § 10. ἐπὶ τοῦ 16 πνέει — N § 11. p. 67*, l. 3 κ. σφραγ. τ. δακτ. cum H | ἐπίσαξω και. τὴν καμ. κ. θέσε τ. ἀσκὸν ἐπὶ τὴν καμ. κομίσεις ἐνθ. | τάξεται | θησαυροὺς μὴ ἀπο ἀλύσεις

§ 12. l. 5 Τότε: τοῦτον N | τὰ τελεσμένα | καὶ . . . ἀσκὸν — N 7 ἠπιστ. καὶ ἄρα δυνατὸν τ. πν. τ πον. συλ. | § 13. καὶ ὄρθρου mecum 8 ἐνωπ. . . . πνοῆς καθῦς τ. ἀσκὸν . . . ἐπεθ. τὸ στόμα τοῦ ἀσκοῦ τῶ δακτυλίδιον 10 τοῦ δακτ. . . . στόμα P: — N 11 § 14. σταθεὶς εὐθέως p. 68*, l. 1 § 15. κ. οὕτως ἐπέμενὲν ὁ 2 πλέον ἐν τ. χώρᾳ ἐκ. 3 § 16 ἐπέσαξεν τὴν καμ. ὁ παῖς κ. ἐπέθηκεν τ. ἀσκ. ἐπὶ τ. καμ. 5 καὶ εὐφ. ἐδόξαζον

§ 17. l. 9 με § 18 l 13 πεφυσημένος § 19. l. 15 εἰμι ὁ λεγ. ἐφήπτας p. 69*, l. 1, § 20. ναί, κήρι σολομῶν βασιλεῦ, ἐφιπτ. | σταυρωθ. (f. 88r) ἐπὶ ξύλου, ὁ καὶ προσκυνήσαντες ἄγγελον ἀρχάγγελον

C. XXIII. εἶπον ἐγὼ σολομῶν βασ. πρὸς αὐτόν 5 μεφέρειν | ἔπητα ἄλλα § 2. l. 10 στήσεις | βούλει: + κήρη βασ. σολ. 11 § 3. ἵνα ἀναγάγει σε κ. φυσηθεὶς ὁ ἀσκ. ἐν τοῦτο κ. ὑποδέδοκεν τὸν λίθον p. 70*, l. 1 ἔθετο ἐπάνω εἰς τὰς γονίας τοῦ ναοῦ § 4. l. 3 ἡ ῥέθεισα | κ. τὰ λοῖπα: τοῦτον οὐκ ἔστιν ἄλλον ἀλλήνα τοῦ θεοῦ τὸ θέλημαν κατισχύσαι etc. cum P

C. XXIV, § 4. p. 71*, l. 2 *ὁ κίονας ὑπερμεγέθη σπόδρα διὰ τὸν ἀέρα* 4 *βαστάζοντα* — N

C. XXV. *βασιλεὺς σολ.* (f. 89ᵛ) | *τὸν ἕτερον δαίμοναν τὸν ἂν ἐλθὼν* 8 *καὶ σὺ τίς εἶ κ. τί σου* § 2. 10 *ἀβεζεβιθοῦ* | *καὶ ἤμουν πότε μὲν καθεζόμενος* 12 § 3. *πνεῦμα περοτὸν ἐπιβ.* 13 ss. *ἐγώ . . . καρδίαν: ἐγώ εἰμι ὁ σκληρύνας τὴν καρδίαν φαραῶν καὶ τῶν θεραπόντων αὐτοῦ κατὰ τὸν μουισὴν τὸν ἰσραηλίτον.* § 4. *ἐγὼ ἐκεῖνος ὁ ἐπικ. . . . οἱ μαχόμενοι* (f. 90ʳ) *τῷ βασιλεῖ ἐγύπτου* p. 72*, § 6. l 4, *ἐποίησα καταδιῶξαι ὀπίσω τὸν υἱὸν ἰσραὴλ καὶ ἐγένετο ἐν τῷ ἐγγύζειν αὐτοὺς ἐν τῇ ἐρυθρᾷ θαλ. διέρηξεν ὁ θεὸς τὴν θάλασσαν καὶ διεπέρασεν τοὺς υἱοὺς ἰ(σρα)ήλ* 6 *τότε . . . ἐκεῖ: παρημῶν* 7—10 § 7. *καὶ διεγένετο καὶ ἐκάλυψεν καὶ ἔμειναν* 11—14 § 8. *ἀλλὰ παραμέναι αὐτοὺς βαστάζον τὸν κίονα ἤγουν τὸν στεῖλον ὃν ἐκ τῆς ἐρυθρᾶς θαλάσσης ἐκόμισαν καὶ ὤμοσαν. . . . ὁ θεὸς τοῦ ἰ̅η̅λ̅ ὃς παρεδ. ἡμᾶς ἀποχειρό σου οὐ . . . τοῦτον ἐπὶ τῆς γῆς . . .* § 9. *. . . τὸν* (f. 91ʳ) *θεὸν τοῦ οὐ̅ν̅ο̅ῦ καὶ τῆς γῆς καὶ . . . κυρίου μετὰ πάσην εὐπρεπίαν καὶ ἐμνήστ(ην) ἐν . . .*

C. XXVI. l 1, p. 73* *τῆς βασιλείας μου ἑ γυνέκες καὶ ἄλλες πολλὲς* 2 *μοι γυνέκες οὐκ* 2 *πορεύθει* 3 *ἐκεῖ: ἐκ τὸ βασίλειον αὐτοῦ* 4 *ἐβουλ. δοξάσε αὐτ. πρὸς* § 2. l. 5 *μοι* | *σομανήτην* 6 *μολόχου* 7 *ἀγαπᾶς* 8 *τὸν μέγαν θεὸν* (f. 91ᵛ) *τὸν καλούμενον ῥ. κ. μ. ἐὰν ἀγαπᾶς τὴν παρθένον*

τίς δὲ ἔστιν ἡ ὑποθ. τοῦτο με ἀνάγγασε προσκυνείσε καὶ ποιῆσαι; § 4. *. . ὁμοιωθῇς τοῖς ἔθ[ν]εσιν τῶν . . . ἡμ. ἐμὴ πυθ. οὐδαμῶς θύσω θεοὺς ἀλλ. καὶ παρεβίασε* hoc a loco cum H

N cum H comp. 12 Σολ.: + *τοῦ βασιλέως ἰ̅η̅λ̅ ἀνάγκασε αὐτὸν προσκυνῆσαι τοῖς θεοῖς ἡμῶν καὶ ἐὰν μὴ βουληθῇ ἐπακοῦσαί σου* 12 *αὐτῷ* in *αὐτῶν* corr. N 13 *ὁμ. τοῖς θεοῖς ἡμῶν καὶ τῷ* | *καὶ αὐτὰς σφάξαι ὑπὸ τὰς χείρας σου καὶ λέγον ἐν ὀνόματί σου ραφᾶ κ. μολόχ* p. 74*. pro sec. 5 praebet ms. N textum hunc: *ἐγὼ παρενόχλουν τοῖς ⟨ἰ⟩εβουσαίοις διὰ τὸ ἀγ τ. παρθένον ταύτην τὴν ὡραίαν εἰς ὑπερβολὴν καὶ καλὴν τὴν ὄψιν σφόδρα καὶ εἶναι αἶνις(?) ἀγαθῆν ἐνόπιόν μου. καὶ εἶπεν πρός με· ἀθέσμιτός μου ἐστίν, βασιλεῦ, καὶ κοιμηθήναι μετὰ μοῦ ἔθνη ἀλλοτριῶ· ἀλλὰ προσκύνησον τοῖς θεοῖς τοῦ πατρός μου καὶ ἰδοὺ καὶ ἐγὼ δούλ⟨η⟩ ἐνώπιόν σου. Ἐν δὲ τὸ πιστεῖναι μη ἐπεκαθήσαν μη δι' ὅλης τῆς νυκτὸς λέγων· πῶς λαλεῖς ἀγαπᾶν με καὶ οὐκ ἀκούεις τῆς φωνῆς τῆς δούλη⟨ς⟩ σου. Εἰ γοῦν βούλῃ προσκυνῆσαι τοῖς θεοῖς τοῦ πατρός μου, μη ἔστω σοι σχολιὸν τοῦτον· λάβε δὲ ἐν τῇ χειρί σου ἀκρίδες ε̅ καὶ ἄρας σφάξον ὅπως* (f. 92ᵛ) *λήψεις με εἰς γυναῖκαν· καὶ ἔσομαι ἐγὼ καὶ ὁ λαός μου μετὰ σοῦ. ἐγὼ δὲ ὁ τάλας ὡς διτελος* (sic) *καὶ οὐδὲν ὥρμησα τῆς ἀκρίδος τὸ αἷμα καὶ σφάξας εἰς τὰς χείρας μου ἐν ὀνόματι μολὸχ καὶ ραφᾶ εἰπὼν καὶ ἔλαβα τὴν γυναῖκαν καὶ ἦγον αὐτὴν εἰς τὸν οἶκον τ. βασ. μου*

p. 74*. § 6. N cum P. *ἐξ οὗ . . . Μολοχ: καὶ ἐν τῷ εἶναι με ἐν αὐτῇ ἠνέγγασεν ἡ γυνὴ ἐκείνη οἰκοδομῆσαι ναοὺς τοῖς βαὰλ καὶ ἦρα ἐγὼ τὸν ραφὰν κ. τὸν μολόχ*

§ 7. N cum H. *πάνη* — N | *αὐτήν·* + *καὶ ἀπέστη τὸ πνεῦμα ἀπ' αὐτοῦ διὰ τὸ πορευθῆναι με ὀπίσο τῆς ἀθεμίας μου* | *καὶ ἐσκοτίσθη τὸ*

πν. μου καὶ ἐσκορπίσθην τὸ σπέρμα μου κ. ἐδοθ. τῷ δούλῳ μου ἱεροβὰμ δέκα σκῆπτρα. τὰ δὲ δύο σκῆπτρα ἀπομείναντες πρός με διὰ δαδ τὸ πνα (l. τὸν πρα) μου· διὰ τοῦτο ἐλέησεν ὁ θεὸς καὶ τὰ δύο σκῆπτρα ἔασε τὸ πεδίον μου τούτων σινηκαν παριθέντα (sic) μοι ὑπὸ τῶν δαιμ. καὶ ἐμνήσθην ὅτι ὅσα εἶπον ἀληθῶς εἶπον· ἔφησα γάρ μοι περὶ τούτων· ὑπὸ τ. χείρας μου δισάτει τελευτῆσαι καὶ ἐκλείπη ἐκ προσώπου τοῦ (ἡλίου)

§§ 8 et 9. N cum H. τοῖς ἰηλ καὶ ἀφῆκαν αὐτὴν εἰς μνημ. ὅτι προ τελ. μου μακαριούσε με ὥστε οὖν φυλαχθῆναι τὴν διαθήκην μου πρὸς ἡμᾶς (p. 75*) μυστ. μεγ. (f. 93ᵛ) κατὰ παντὸς ἀκαθάρτου πνς ὥστε γινώσκειν ὑμᾶς | ἰσραὴλ ὑποτάξε ἐπ' ἐμὲ πάντα τὰ δαιμ. ὥστε εἶναι σφραγῖδα | ταῦτα οὖν . . . δακτ. τοῦ θεοῦ (§ 9) — N | προσετέθει πρὸς τοὺς παας | ἐν ἰλημ — N | οὗ ὑπὸ θρόνου ad finem om. N, sed add. ᾧ πρέπει τιμὴ καὶ προσκύνησις εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν

B. Manuscript E.

A Narrative Concerning Solomon the Prophet.

E. Library of the Greek Patriarchate, Jerusalem, Sancti Saba, No. 290; XVIII cent., paper, cm. 17×21,7; 204 ff.; unpublished. Catalogue, vol. B, p. 415.

The first one hundred thirty-eight leaves of the manuscript were written by Gerasimos, a monk from Chios in 1719 at the *μόνη τοῦ ἁγίου ἐνδόξου προφήτου Ἠλίου τοῦ Θεσβίτου* (f. 48ʳ and 139ᵛ), probably, therefore, at Mar Elias near Jerusalem. The "Narrative Concerning Solomon", however, is in a section of the book which was written by other, and it would appear to me somewhat older hands, although nearly every work in this latter part of the codex is strongly marked by modern Greek forms.

The "narrative", found on ff. 177ᵛ—191ʳ, is in a clear strong hand, comparatively easy to read. It is not free from errors, but is immeasurably superior to MS N, to those of Rec. C, or even to L. It is unique in that it is not merely marked by occasional late Greek forms, as are several of the others, but is entirely written in Modern Greek of a style much more colloquial than modern newspaper Greek. Aside from its relation to the *Test*, it has some value as a sample of colloquial Greek of the XVII or XVIII century.

Its nearest relative is MS D. In other words it is not a "testament" at all, but a story. Certain sections read like a

paraphrase of MS D into Modern Greek. Indeed, it occasionally uses the very phrases of D, for example in D c. IV 6—9, 13 f., 16[1]. Moreover it follows the outline of MS D, beginning with the story of David's sin, and then recounting the beginning of the building of the Temple, the favorite slave's difficulty, the capture of Ornias, the sending of Ornias and the slave to capture the demons, and their work upon the temple[2]. All of D cc. IV—VII 3 is repeated in E, often almost word for word[3]. From this point on, however, E parts company with all the other accounts. It tells how Samael was examined and replies and is set to work in exactly the manner of the *Test*[4]. Then it goes on to narrate how, after the Temple was finished, Solomon shut all the demons up in vessels, how the Temple was dedicated, how later the Chaldeans came and released the demons, and how later still Jesus came and by the cross overcame them all, adding that this was the symbol engraved on Solomon's ring and that anyone who properly uses this sacred symbol may escape all their attacks[5].

The differences between E and D go still farther than this conclusion. The resemblance between the introductory sections telling of Solomon's parentage is after all superficial. The account of the devil's frustration of Nathan's attempt to forestall David's sin (D c. I 4—6) is entirely lacking in E and the account of Nathan's parable and David's repentance is quite different[6]. When (D c. III 4) Ornias and the slave are sent to bring in the other demons, they bring Beelzebul, who is examined as in the *Test*. Here MS E uses material from the accounts of both Beelzebul and Asmodaeus, in something like this order, *Test* cc. III 6, IV 1—3 a, V 8 f. VI 4, 7 f., 9 (part). Then it resumes the matter and order of D (c. III 8)[7].

There are fewer resemblances in language between E and the *Test* than between D and E, and yet in the account of Beelzebul the same words are often used and the likenesses are such

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1 E, c. V 3—6, 8 ff. 2 E, c. I—IV 1, 12. 3 E, c. V—IX 4.
4 E, c. IX 7—10. 5 E, cc. X—XII. 6 E, c. I 6—9.
7 C. IV 11 ff.

as very strongly to suggest some kind of literary dependence. This is particularly true if one omits the account of Onoskelis and Asmodaeus from the *Test*, an account which breaks into the very middle of the examination of Beelzebul (cc. III 7—VI 1a). On other grounds also this appears like an interpolation, for only in these chapters does Beelzebul figure prominently.

Just how it comes about that some traits which plainly belong to Asmodaeus are ascribed to Beelzebul it is difficult to explain. That Raphael and the gall of a fish called γλιανός belong to Asmodaeus cannot be disputed[1]. It is plain also that the writer of E is combining two accounts from the fact that in two separate places he introduces the means by which the demon is to be laid[2]. He must have known two descriptions of the chief demon and he preferred the name Beelzebul because of its use in the Gospels. MS E is more definitely Christian than any other of these documents.

We have in our manuscripts a "synoptic problem" rendered even more complicated by the discovery of E. The resemblances in phrasing and in order are too close to permit of an oral theory, but on the other hand, the differences are such as to preclude the conclusion that the *Test* was derived directly from either D or E or either of them from the other. Rather we must go back to an original "narrative", *d* which included a brief account of Solomon's parentage, the building of the Temple, the capture of Ornias, the use of demons in the building, the incident of the father and son, the gifts from foreign monarchs, the letter of the Arabian king, the capture of Ephippas, and the placing of the cornerstone and the aerial column. This *d* possibly had also some reference to Samael, for he appears in both E and D. Both the introductory account of Solomon's birth and the concluding reference to Samael where developed differently in the two editions.

E steps in to make the connection between *d* and the *Test*. In c. XVII is a nameless demon whose "work" is exactly that of Samael in E and who is frustrated in the same way, by the

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1 E, c. IV 7. 2 E, c. IV 7 and 9.

sign of the cross[1]. The demon is, moreover, "shut up . . . like the other demons" (XVII 5), an idea especially prominent in E[2]. As the *Test*, which was *ex hypothese* written by Solomon, could not tell of the future escape of the demons from their vessels, the writer had a demon foretell it and the power of the coming Son of the Virgin to overcome them again (XV 8—12), all of which is given in much fuller detail in E. The relations may be explained by supposing E to be based upon *e*, a manuscript derived from *d* and forming the original also from which the *Test* was developed. E, of course, represents a considerable expansion of *e*. A great deal of liberty must be allowed to editors and copyists in such literature as this. This will explain changes and omissions of all kinds. The use of various sources is also to be expected. In one passage E mentions Jeremiah, Baruch, and Abimelek, and evidently depends on the *Paralipomena of Jeremiah*[3].

In the transcripton of E which follows[4] I have tried to be as faithful to the manuscript as possible, only correcting obvious errors and not trying even to introduce consistency.

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1 E, c. IX 8f. 2 E, c. X 2. 3 E, c. XI 1f. 4 See pp. 102*—120*.

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1) This was very kindly sent to me by the author, whose address I owed to Prof. E. Kurz.

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ΔΙΑΘΗΚΗ ΣΟΛΟΜΩΝΤΟΣ

TEXTS

WITH

CRITICAL APPARATUS

Sigla et compendia in apparatu critico et in textu adhibita

Uncis rotundis ( ) circumduxi vocabula vel litteras, quae in codice compendio scripta sunt, velut (ἡμέρα) = δ.

Uncis rotundis ( ) in apparatu critico circumdedi numeros sectionum interpretationis a Conybeare scriptae.

Uncis fractis ⟨ ⟩ circumdedi ea quae in codice perierunt vel a scriptore omissa sunt.

Uncum fractum < post vocabulum posui cuius terminatio a scribente omissa est.

His signis ⌈ ⌉ inclusi lectiones in suspicionem vocatas, ubicumque errorem primarium vel interpolationem praesuppono.

Asteriscu * in textu apparatuque insignivi manuscriptorum editionumque initium et paginarum numeros.

+ vel add. = addit, addunt
— vel om. = omittit, omittunt
cf. = confere(ndum)
cod(d). = codex, codices
conj. = conjicit, -unt (quidam scriptores recentiores)
cor(r). = corrigit, -unt
ego = proponit editor
exp. = explicit, -unt
f., ff. = folium, folia
inc. = incipit, -iunt
ins. = insere, -it
i. q. = idem quod
l. = lege(ndum) vel linea
leg. = legit, -unt
MS (ms.) = codex manuscriptus
MSS (mss.) = codices manuscripti
n. = nota
pr. = praemittit, -unt
rec. = recensio
s., ss. = sequens, sequentes
tr. = transpone(ndum), -it, -unt
v. = vide(ntur)

A = Rec. A, i. q., MSS HIL
B = Rec. B, i. q., MSS PQ(N)
C = Rec. C, i. q., MSS STUVW
C° = narratio altera de Onoskelu ex rec. C
D = Dionysii monasterii (Athos) cod. 132, cf. supra p. 10
E = Monasterii Sancti Saba (Hierosol.) cod. 290, cf. App. infra p. 125
H = Holkham Hall, cod. 99, cf. p. 11
I = Bib. Nat., Suppl. grec cod. 500, cf. supra p. 12
L = Harl. cod. 5596, cf. supra p. 13
N = Monasterii Sancti Saba (Hierosol.) cod. 422, cf. App. infra p. 112
P = Bib. Nat., Anc. fonds grec, cod. 38, cf. supra p. 15
Q = Andreae monasterii cod. 73, cf. supra p. 18
S = Vind. Phil.-graec. cod. 108, cf. p. 18

T = Harl. cod. 5596 fragmenta, cf. p. 18
U = Bib. Ambros. cod. 1030, cf. p. 20
V = Bib. Bonon. Acad. cod. 3632, cf. p. 21
W = Bib. Nat., Anc. fonds grec, cod. 2419, cf. p. 25
^{c} = corrector

^{d} = de li daemonis, C^{d}, cf. supra p. 19
$^{\circ}$ = narratio alt. de Onoskelu, C°, cf. p. 19
^{r} = phylacterium, H^{r}, L^{r}, C^{r}, cf. pp. 19, 25, et n. 1
^{s} = descriptio altera de XII signis, cf. p. 23 et n. 1

Bn = Bornemann, versio, cf. Bibliographiam
Bncn = Bornemann, "Conjectanea"
Cr = Conybeare
Fl = Fleck

Fü = Fürst
Is = Istrin
Mg = Migne
tr = versio, velut Mgtr = versio in Migne, *Patrologia graeca*, vol. 122

ΛΙΑΘΗΚΗ ΣΟΛΟΜΩΝΤΟΣ

HIPQ *Εὐλογητὸς εἶ, κύριε ὁ θεός, ὁ δοὺς τῷ Σολομῶντι τὴν ἐξουσίαν ταύτην· σοὶ δόξα καὶ κράτος εἰς τοὺς αἰῶνας· ἀμήν.*

PQ I. *Καὶ ἰδοὺ οἰκοδομουμένου τοῦ ναοῦ πόλεως Ἱερουσαλὴμ*

5 HI I. *Καὶ ἰδοὺ ἀνοικοδομουμένης τῆς Ἱερουσαλὴμ καὶ ἐργαζομένων τῶν τεχνιτῶν, ἓν παιδίον ἔχων προθυμίαν μεγίστην ἐπὶ τὴν τοῦ ναοῦ οἰκοδομήν, ὃς ἐποίει τοὺς τεχνίτας προθυμοτέρους πρὸς ἐρ-*

L I. *Βουλόμενος ὁ Σολομῶν υἱὸς Δαυεὶδ ἀνακτίσαι καὶ οἰκοδομῆσαι τὴν Σιών, κελεύσας κατὰ τόπον καὶ κατὰ χώραν τοῦ συναχ-*
10 *θῆναι τεχνίτας ἄνδρας τοῦ ἐργάζεσθαι εἰς τὸν ναὸν τοῦ θεοῦ, μέσον δὲ τῶν τεχνιτῶν ἦτον ἓνας νέος πολλὰ ἄξιος καὶ πολλὴν προθυμίαν ἔχων κατὰ τῆς οἰκοδομῆς τοῦ θείου ναοῦ· διὸ καὶ ἀπὸ τοῦ βασιλέως*

VW I. *Ἐργαζομένων δὲ τῶν τεχνιτῶν εἰς τὴν τοῦ ναοῦ οἰκοδομὴν ἦν τις ἐκεῖσε παῖς νέος ἄλκιμος σφόδρα καὶ ἀρχιτεχνίτης, ὃν*
15 *ἠγάπα ὁ βασιλεὺς πάνυ διὰ τὸ εἶναι αὐτὸν φρένιμον καὶ ἐπιεικῆ.*

Titulum primarium eruere non possum: v. conspectum titulorum codd. mss. infra, pp. 98* s. Benedictionem vel doxologiam scr. mss. HIPQ; app. crit. v. infra, p. 99*.

Parallela ad c. I cf. infra in ms. D II 1—18.

MSS PQ = Rec. B: c. I, l. **4** inc. ms. P in f. 1r; Fl p. 113, Mg col. 1316; ms. Q in f. 11r; Is p. 29. (2) ⟨*Κ*⟩*αὶ* Is (Q) | *οἰκονομουμένου* P | *Ιεροσολύμων* P, *Ἱεροσολὴμ* Q

MSS HI = Rec. A: c. I, l. **5** inc. ms. H in f. 1r, ms. I in f. 78r **6** *ἦν γὰρ παιδίον ἓν ἔχων* H | *ἔχον* Is (p. 29 n. 1) | *ἐπὶ τὴν οἰκ. τ. ναοῦ* H | *ὃς . . . ἐργασίαν* I, *καὶ ἦν διάγων ὥστε ποιοῦν τ. τεχ. πρὸς τὴν ἐργ. προθύμως* H

MS L: c. I, l. **8** inc. ms. L in f. 8r col. 1

MSS VW = Rec. C: c. I, l. **13** inc. hae lineae ms. V in f. 436v, ms. W in f. 266v fin. initium mss. VW v. infra, Rec. C, p. 76* **14** *ἦν δέ τις* V **15** *ἀγαπὰ* V | *ἐπιεικὴ* V, *ἐπιοικὴν* W

PQ καὶ ἐργαζομένων τῶν τεχνιτῶν ἐν αὐτῷ, 2. ἤρχετο ὁ Ὀρνίας τὸ δαιμονικὸν κατὰ ἡλίου δυσμὰς καὶ * ἐλάμβανε τὸ ἥμισυ τοῦ μισθοῦ

HI γασίαν, καὶ οἱ ἀκούοντες ἔχαιρον πάντες ἐπὶ τῇ τοῦ παιδὸς προθυμίᾳ. ἦν δὲ ἀγαπώμενος ἄγαν παρ' ἐμοῦ Σολομῶντος, καὶ
5 ἐλάμβανε παρὰ πάντας τοὺς τεχνίτας διπλοῦν τὸν μισθὸν καὶ τὰ σιτίδια διπλᾶ. καὶ ἐπέμενον χαίρων καὶ εὐφραινόμενος ἐγὼ Σολομῶν καὶ εὐλογῶν τὸν θεὸν ἐπὶ τῇ τοῦ ναοῦ οἰκοδομῇ.

2. Φθονήσαντος δὲ τοῦ δαίμονος ἐπὶ τὴν τοῦ παιδὸς προθυμίαν, ἤρχετο καθ' ἑκάστην ἡμέραν ὁ δαίμων καὶ * ἐλάμβανε
10 τὸ ἥμισυ κτλ.

L πολλὰ ἦν ἀγαπώμενος, καὶ τὰ σιτία καὶ τὸν μισθὸν διπλοῦν ἐλάμβανεν ὑπὲρ πάντας τοὺς τεχνίτας· καὶ ἔχαιρεν ὁ βασιλεὺς ἐπὶ τὴν τοῦ παιδὸς προθυμίαν.

2. Φθονηθεὶς δὲ ὁ νεώτερος ὑπὸ τοῦ δαίμονος, ἤρχετο ἀόρατος

15 VW ἔπεμπε δὲ αὐτὸν ἀπὸ τῆς τραπέζης αὐτοῦ βρώματα καθ' ἑκάστην ὁ * βασιλεὺς καί ἐν τῷ δείπνῳ ἀπεδίδου αὐτὸν τὸν μισθὸν ἐπὶ τὸ διπλάσιον.

2. Τοῦτο δὲ τὸ παιδάριον περὶ ἡλίου δυσμὰς ἐπιέζετο ὑπὸ χαλεποῦ δαίμονος Ὀρνίου λεγομένου. ἐλάμβανε δὲ τὸ τοιοῦτον δαιμόνιον

MSS PQ = Rec. B. **1** *τεχνιτῶν ἐν αὐτῷ* Q: *τεχν., ἐν αὐτοῦς* P, *τεχ. ἐν αὐτοῖς* Fl, *τεχ., ἐν αὐτοῖς* BnMgtr | § 2. *ἤρχετο* ego: *ἔρχεται* (Fl) in *ἤρχεται* cor. P^{c}, ⟨*ἔ*⟩*ρχετο* Is(Q) **2** *δαιμονικὸν* B: in *δαιμόνιον* corr. P^{c}Fl | *δυσμᾶς* Q, pr. *τὰς* P, *δεσμὰς* (*δυσμάς*) Fl

*MSS HIPQ = Recc. AB. 2 *τ. μισθοῦ* — A

MSS HI = Rec. A. **3** *οἱ . . . προθυμίᾳ* I: *τοὺς ἀκούοντας ὥστε χαίρειν πάντας ἐπὶ τὴν τ. π. προθυμίαν* H **4** *δὲ καὶ* I | *ἠγαπιμένος* H | *ἄγαν* I: *λίαν* H | *παρ' ἐμοῦ* I: *ὑπὸ τοῦ* H **5** *διπλὸν* I **6** *σιτίδια* conj. Diels: *σιτείδια* I, *σιτήδια* Is, *στατίδια* H | *ἐπέμενον* ego: *ἐπέμενεν* H, *ἤμουν* I | *καὶ . . . Σολ.* — H **7** *τὴν τ. ν. οἰκοδομήν* H

§ 2. **8** *ἐπὶ* — H **9** *ἡμέραν ὁ δαιμ.* — H | * cf. textum rec. B, l. 2 **10** post *ἥμισυ* textus recensionis A cum rec. B includitur

MS L. **11** *πολλὰ ἦν* ego: *πολλὴν* ms. **12** *ἔχαιρον* ms.

MSS VW = Rec. C. **15. 16** *αὐτὸν* mss.: l. *αὐτῷ* **16** * W f. 267^{r} § 2. **19** *δαίμονος*: *δαιμονίου* V | *Ὀρν. λεγ.*: *ὀνόματι Ὀρνίου* V

HIPQ ⌜τοῦ πρωτομαΐστορος παιδαρίου ὄντος⌝ καὶ τὰ ἥμισυ σιτία. * καὶ ἐθήλαζε τὸν ἀντίχειρον τῆς δεξιᾶς αὐτοῦ χειρὸς * ἐφ᾽ ἑκάστην ἡμέραν. καὶ ἐλεπτύνετο τὸ παιδίον ὅπερ ἦν ἀγαπώμενον ὑπ᾽ ἐμοῦ σφόδρα.

5 L καὶ ἐλάμβανε τὸ ἥμισυ τῶν μισθῶν τοῦ παιδὸς ὅτι ἄρα ἐπιδίδοντο αὐτῷ καθ᾽ ἑκάστην ἑσπέραν. μετὰ τὸ ἀποδιδόναι καὶ ἀφεθῆναι τοῦ ἔργου ἤρχετον τὸ πονηρὸν πνεῦμα καὶ [ἠλάλαζε· εἶτα λέγει ὁ ἀναγινώσκων ἐκ τρίτου μεγαλόφωνος ἐπάνου τοῦ * ὀχλουμένου· εἶτα] ἐλάμβανε τὸν τοῦ παιδὸς δεξιᾶς χειρὸς δάκτυ-
10 λον καὶ ἐβύζανεν αὐτόν. *

VW τὸ ἥμισυ μέρος τοῦ μισθοῦ αὐτοῦ ὃν ἐλάμβανε παρὰ τοῦ βασιλέως καθεμίαν ἡμέραν. καὶ οὐ μόνον τοῦτο ἐποίει ἀλλ᾽ ἔτεμε καὶ τὸν δάκτυλον τῆς δεξιᾶς αὐτοῦ χειρὸς καὶ ἐξεθήλαζε τὸν ἀντίχειρον τοσοῦτον ὥστε τὸ παιδάριον ἀσθενεῖν καθ᾽ ἑκάστην
15 ἡμέραν καὶ λεπτύνεσθαι.

MSS HIPQ = Recc. AB. **1** *τοῦ . . . ὄντος*: om. A, l. fortasse *ἑνὸς τῶν παιδαρίων μου*, cf. D II 2 | *πρωτομαϊστόρου* Q | *παιδαρίου ὄντος* Q, conj. Bn: *παιδαρίου, οὕτως* P | *κ. τὰ ἥμ. σιτ.* B: *τῶν σιτείων αὐτοῦ* I. *τοῦ σιτείου αὐτοῦ* H | * H f. 1[v] **2** *τ. ἀντίχειρα . . . χειρὸς ἐθήλαζεν* B | *ἐθήλαζεν ἐν* I per geminationem | * I f. 78[v] | *ἐφ᾽* HQ: *ἀφ᾽* P | *ἐφ᾽ ἑκάστην ἡμέραν* H: — I, *ἐφ᾽ ἑκάστης ἡμέρας* PQ **3** *παιδιον* A: *παιδάριον* B | *ὅπερ . . . αὐτῷ* (§ 3, p. 8*, l. 2): — Q **4** *ὑπ᾽* (*ὑπὲρ* H) *ἐμοῦ σφόδρα* A: *παρὰ τοῦ βασιλέως πάνυ* P

MS L. **5** *τὸ μισθίον* ms. | *ὅτι* ego: *εἴτι* ms, l. forte *ἅτινα* | *ἐπιδίδον τὸ* ms. **6** *ἑκάστη ἑσπέρα* ms. **8** * f. 8[r] 2 **10** *ἐβύζανεν*: in marg. lat. scr. man. rec. *sugebat* | * a sect. 3 ms. L cum rec. A (mss. HI) includitur, cf. p. 8*, l. 1

MSS VW = Rec. C. **11** *ὃν*: *ὃ* mss. **12** *καθεμίαν* ego: *καθὴν* vel *καθεμ-* mss. l. fortasse *καθ᾽ ἑκάστην* **13** *καὶ* (1°) — V | *δάκτυλον . . . τοσοῦτον*: *δεξιὸν δακτ. ἤγουν τὸν ἀντίχειραν, καὶ ἐξεθηλ.* W | *καὶ* (2°) — V **14** *ἀσθενεῖ* V | *καὶ* ante *καθ᾽* ponit V

HILPQ 3. *Ἐγὼ δὲ Σολομῶν ἐν μιᾷ τῶν ἡμερῶν ἀνακρίνας τὸ παιδάριον εἶπον αὐτῷ· »οὐχὶ ὑπὲρ πάντας τοὺς τεχνίτας τοὺς ἐργαζομένους ἐν τῷ ναῷ τοῦ θεοῦ σὲ ἠγάπησα καὶ ἐπεδίδουν σοι ἐν διπλῷ τὸν μισθὸν*

5 VW 3. *Καὶ δὴ ἐν μιᾷ τῶν ἡμερῶν ὁ βασιλεὺς Σολομῶν ⟨ἰδὼν⟩ καὶ ⟨ἐκπετάσας⟩ τὰς χεῖρας εἰς τὸν οὐρανὸν εἶπεν· »θεὲ θεῶν καὶ μόνε βασιλεῦ βασιλέων, ἀποκάλυψόν μοι τὴν τοῦ παιδὸς πᾶσαν βάσανον διὰ τὸ ὄνομά σου τὸ φοβερὸν καὶ παν-ά-γιον.« ἦλθε δὲ φωνὴ λέγουσα· »πρόσειπε εἰς τὸ δεξιὸν οὖς τοῦ παιδὸς*
10 *τάδε· ›δαφνών· μαγατά· παλιπούλ·‹ ἔγγραφον δὲ ποίησον ἐν ἀγεννήτῳ χάρτῃ ταῦτα· * * * καὶ παραδοὺς πυρὶ ὑποκάπνισον αὐτῷ, ἔχων δὲ καὶ βοτάνην τὴν λεγομένην κισσὸν καὶ λίθον ἰασαφήτην ἐν τῇ χειρί σου· καὶ ἐν πέμπτῃ ὥρᾳ τῆς νυκτὸς ἐρώτησον τὸν παῖδαν, καὶ ἀναγγελεῖ σοι ἅπαντα.« ταῦτα ἀκούσας*
15 *Σολομῶν καὶ ποιήσας ἀπαραλλάκτως ἠρώτησε τὸν παῖδαν.* *

MSS HILPQ = Recc. AB. § 3. (3) **1** *ὁ δὲ βασιλεὺς σολομῶν* LP | *ἐν: καλέσας* P | *ἐν ... ἡμερῶν: ὁρῶν τὸν νεότερον ὃν ἠγάπα ὁ βασιλεὺς σφόδρα ἐν ἀθυμίᾳ κατέσχον σκυθρωπάζων καὶ τῇ ὄψει παρελαγμένος ἐκάλεσεν αὐτὸν* L | *ἀνακρίνας ... αὐτῷ* A: *τὸν παῖδα ἐπηρώτησεν αὐτὸν λέγων* P, *καὶ ἀνακριν. οὕτως εἰπών· τί ὅτι σὺ λυπούμενον βλέπω σε* L **2** *ὑπερ* A: *παρὰ* B **3** *τ. ἐργαζ. ... θεοῦ* — L | *ἐργαζ. ... ναῷ* in spatio puro a prim. man. relicto adscr. P^{c} **4** *ἀγαπῶ* B, *ποθῶ* L | *καὶ διπλὰ τὰ μισθία καὶ τὰ σιτία ἐπιδίδωσι* L | *κ. ἐπεδίδου(⟨ν⟩* James) *σὺ* (l. *σοι*) H, *κ. δίδωμί σοι* I, *διδούς σοι* P (*-σοι*) Q | *ἐν διπλῷ* IB: *διπλοῦν* H | *τοὺς μισθοὺς* B

MSS VW = Rec. C. § 3. **6** *ἰδών, ἐκπετάσας* supplevit James **7** *βασιλεὺς τῶν βασ., ἀποκαλ. με πᾶσαν βασ. τὴν τ. παιδ.* V **9** *καὶ ταῦτα εἰπὼν ἦλθε φωνὴ κτλ.* W | *παιδός: παιδάριον* V **10** *ἔγραφων* W | * V f. 437^{r} **11** *χάρτην* mss. | *** omitto sigilla magica mihi insensibilia **12** *κισσὸν* ego: *κύσαν* mss. **13** *ἰασαμφήτην* V, l. *ἰάσπιδα*? | *ἐν πέμπτῃ ... νυκτὸς* W: *τῆς νυκτὸς ὥρα ε̄* V **14** *ἀνάγκελή* V, *ἀνηγγέλη* W **15** * a sect. 4 mss. VW (rec. C) cum recc. AB includuntur

καὶ τὰ σιτία· καὶ πῶς ἐφ' ἑκάστην * ἡμέραν λεπτύνῃ;« 4. τὸ δὲ παιδίον εἶπεν· »δέομαί σου, βασιλεῦ, ἄκουσόν μου τὰ συμβάντα μοι. μετὰ τὸ ἀπολυθῆναι ἡμᾶς ἐκ τοῦ ἔργου τοῦ ναοῦ τοῦ θεοῦ μετὰ ἡλίου δυσμὰς ἐν τῷ ἀναπαύεσθαί * με, ἔρχεται πονηρὸν δαιμόνιον * καὶ ἀφαιρεῖ ἀπ' ἐμοῦ τὸ ἥμισυ τοῦ μισθοῦ μου καὶ τὸ ἥμισυ τῶν σιτίων μου, καὶ λαμβάνει μου τὴν δεξιὰν χεῖρα καὶ ἐπιλάζει μου τὸν ἀντίχειρον. καὶ ἰδοὺ * θλιβομένης μου τῆς ψυχῆς τὸ σῶμα μου λεπτύνεται καθ' ἑκάστην ἡμέραν.

5. Καὶ ταῦτα ἀκούσας ἐγὼ ὁ βασιλεὺς Σολομῶν εἰσῆλθον εἰς

MSS HILPQ = Recc. AB. **1** *σιτία* IB: *συτίδια* H, + *διπλάσιον* B | *κ.* ὡς: *σὺ δὲ* L, *καὶ* — P | *ἐφ' ἑκάστης ἡμέρας (τε* P) *καὶ ὥρας* B | * Mg 117 | *λεπτύνῃ* P: *λεπτύνης* A (-εις) Q

MSS HILPQVW = Recc. ABC. § 4. (4) l. **1** *τὸ δὲ (καὶ τὸ* I) *παιδίον* I: *τὸ δὲ παιδάριον* B, *ὁ δὲ νεότερος* L, *ὁ δὲ* W, *ἡ δὲ* V **2** *εἶπεν* HIVW: *φωνῇ πρὸς τὸν βασιλέα* B, *ὑπολαβὼν τῷ βασιλεῖ λέγει* L, pr. *ἠσυχῇ καὶ πραείᾳ φωνῇ* C | *δέομαι . . . μοι: ἄκουσον, ὦ θεῖε βασιλεῦ* C | *βασιλεῦ*: — L. *δέσποτα* HI | *μου* A: — PC, *δὴ* Q | *τὰ συμβάντα μοι* A: *τὰ συμβ. τῷ παιδαρίῳ* Q, pr. *καὶ ἐρῶσϊ* (l. *σοι*) *πάντα* I, + *καὶ ἐρῶσιν πάντα* H, + *ὁ νόμενος καὶ στιγνάζοντα* L, + rubricam *ἀπόκρισις τοῦ παιδὸς πρὸς σολομῶντα περὶ τοῦ δαίμονος τοῦ ὀρνίαν* H | post *τὰ συμβ.* in spatio puro mi-ore a man. prim. relicto (om. *μοι*) adscr. *καὶ ὅσα ἔχει τὸ παιδάριον* P^c **3** *μετὰ ν ἀπόλυσιν ἡμῶν* HI | *ἡμᾶς*: + *πάντας* B | *ἐκ*: *ἀπὸ* B, — C | *τῆς γασίας* H | *τὸν τοῦ ναοῦ ἔργον* (— *τοῦ θεοῦ*) L | *τοῦ θεοῦ τῶν ναῶν* V | *νῦ* (3°) — W **4** *καὶ μετὰ* HI | *δυσμᾶς* Q | *ἐν*: *μετὰ* H, — V | *ἐν με*: *καὶ ὀψίας γενομένης* L | *ἀναπαυθῆναι* HI | * H f. 2^r | *μοι* P | *ἔρχεται* V | *πον. δαιμ.* LC: *πον.* (-*ῶν* H) *πνεῦμα* HI, *ἓν τῶν πονηρῶν δαιμονίων* (-*όνων* Q) B **5** * P f. 1^v | *καὶ ἀφαιρ. . . . ἀντίχειρον* (l. 7): *καὶ τὰ ἥμισυ τῶν μισθόν μου λαμβάνων· καὶ μετὰ ταῦτα θυλάζοντά μοι* (in arg. lat. scr. man. rec. *θηλάζοντα, sugendum*) *τὸν δάκτυλον τῆς δεξιᾶς χειρὸς ὡς πρῶτ* L | *ἀφαίρεται* HI, *διαφερητε* (l. *διαφαιρεῖται*) V | *ἀπ' ἐμοῦ* — C *καὶ* (1°) . . . *μου: καὶ τὰ ἥμισυ σιτία* B | *καὶ* (2°) . . . *χεῖρα: εἶτα λαμβ. καὶ τ. δεξ. μου χεῖρα* B, — C | *κ. θηλαζ.: θηλαζ. δὲ* (— V) *καὶ* C **7** *τὸν ἀντίχειρά μου* B, *τὸν τῆς δεξιᾶς μου χειρὸς* (+ *τὸν* V) *ἀντίχειραν* C | *καὶ ἰδοὺ: ἐκ δὲ τοῦ φοβοῦ* L | * L f. 8^v1 | *θλιβ. . . . ψυχῆς* LC: *θλιβ. τ. ψυχ. μου* HI, *θλιβομένη μου ἡ ψυχή* B, + *οὕτως* W, + *καὶ οὕτος* V, + *οὕτω* B | *μου* — LC **8** *λεπτ.*: — H, *λεπτύνεσθαι* C | *καθ'*: *ἐφ'* I | *ἡμέραν*: + *ὡς ἰδᾶς, δέσποτα, καὶ οὐκ ἔχω που δρᾶσαι καὶ ἀποστὰν* (sic) *ἀπ' ἐμοῦ τὸ πονηρὸν καὶ κάκιστον δαιμόνιον, τοιούτως* (*ω* supra *ο* scr. prim. man.) *πάσχον-τος*⟩ L

§ 5. (5) l. **9** *Καὶ* — LC | *ἐγὼ* — L | *ὁ β. Σολ.* IL: *Σολ. ὁ βασ.* H, *βασ.* — BC | *εἰσῆλθα* Q, *εἰσῆλθε* L, *ἦλθον* HI | *ἐν τῷ ναῷ* C | *εἰς . . αὐτῷ* (p. 10, l. 2); *ἐκ τὸν ναὸν τοῦ θεοῦ εἰς τὸν οἶκον αὐτοῦ· ἐν λύπη ολλ⟨ῇ⟩ καὶ ἐξ ὅλης τῆς ψυχῆς ἐξομολογούμενος καὶ προσευχόμενος* L

τὸν ναὸν τοῦ θεοῦ καὶ ἐδεήθην ἐξ ὅλης μου τῆς ψυχῆς ἐξομολογούμενος αὐτῷ νύκτα καὶ ἡμέραν ὅπως παραδοθῇ ὁ δαίμων εἰς τὰς χεῖράς μου καὶ ἐξουσιάσω αὐτόν. 6. καὶ ἐγένετο ἐν τῷ προσεύχεσθαί με πρὸς τὸν θεὸν τοῦ οὐρανοῦ καὶ τῆς γῆς ἐδόθη
5 μοι * παρὰ κυρίου Σαβαὼθ διὰ Μιχαὴλ τοῦ ἀρχαγγέλου δακτυλίδιον ἔχον σφραγῖδα γλυφῆς λίθου τιμίου· 7. καὶ εἶπέ μοι· »λάβε, Σολομῶν υἱὸς Δαυείδ, δῶρον ὃ ἀπέστειλέ σοι κύριος ὁ θεὸς ὁ ὕψιστος Σαβαώθ, καὶ συγκλείσεις πάντα τὰ δαιμόνια τά τε θηλυκὰ καὶ ἀρσενικὰ καὶ * δι' αὐτῶν οἰκοδομήσεις
10 τὴν Ἱερουσαλὴμ ἐν τῷ τὴν σφραγῖδα ταύτην σε φέρειν τοῦ θεοῦ.«

MSS HILPQVW = Recc. ABC. **1** *καὶ* — V | *ἐδεόμην* C | *μου* — A *τῆς* — IW | *ἐξομολ. αὐτῷ* (*τὸν θεὸν* H, — L) W: *τῶ θεῶ καὶ ἐξομολγούμην αὐτῷ* C, — B **2** *νύκταν κ. ἡμερ.* HL, *νύκτα κ. ἡμέρα* I, *νυκτὸς κ. ἡμέρας* B, *νυκτὸς κ. ἡμέρος* V, compendiis scr. W | *ὅπως*: *πῶς* Q | *παραδώσει κύριος ὁ θεὸς τὸ δαιμόνιον εἰς κτλ.* L | *παραδοθῇ*: *παραδοθεῖν* H, + *μοι* B, + *με* V **3** *τὰς* — P | *μου*: *αὐτοῦ* L, — Q | *ἐξουσιάζω* Q, *ἐπεξουσιάσει* L | § 6. *καὶ*: *κ* om. W in literis rubricandis | *ἐγένετο*: *ἐν τὸ γένετο* H **4** *με*: om. sed *προσεύχεσθαί* scr. I, *μοι* P, *αὐτὸν* L, + *καθ' ἑκάστην ἡμέραν καὶ νύκταν* C | *πρὸς τὸν θεὸν* HI: *τὸν κύριον* L, *τῶ θεῶ* C, — B | *τοῦ . . . . γῆς* ILC: — B, *κ. τ. γῆς* — H, + *μετὰ συντετριμένης καρδίας ἐξ ὅλης τῆς ψυχῆς αὐτοῦ* L **5** *μοι*: *αὐτῶ* L | * I f. 79r | *παρὰ κυρ. Σαβ.*: — L, + *χάρις* B | *διὰ . . . Ἱερουσαλὴμ* (l. 9 f): *σφραγῆς· ὑπὸ μιχαὴλ τοῦ ἀρχαγγέλου· λέγων· ποίει οὕτως σολομῶν καὶ δῶς αὐτῶ τὸ δακτυλίδιον· τιμιώτερον εἰσὶν λίθου τιμίου* L, add. L glossam de anuli signo, v. infra, p. 100* et fig. p. 101* | *ἀρχαγγ. αὐτοῦ* P | *δακτύλιον* C **6** *ἔχον* IQBn: *ἔχων* HPW, *ἔχω* V | *σφραγῖδας* W, compendio scr. forte idem V | *γλυφῆς*: *κολαπτὴν* I | *λίθου τιμίου*: *λίθιδος τιμὴν* C, pr. *ἐκ* B, add. glossam de anuli signo HI, v. infra, p. 100* | § 7. *μοι*: *μου* P, *με* Q **7** *Σολ.*: + *βασιλεῦ* P, *βασιλεὺς* Q | *υἱὲ* VW | *δῶρον* — HI | *ὃ* HIP: *ὃν* Q, *ὅπερ* C | *ἀποστέλλει* I, *ἀπέστιλάν σι* V | *ὁ θεὸς* HB: — IC | *κυρ. Σαβ. ὑψ. Ἰσραὴλ* C **8** *ὁ ὑψ.* — Q | *καὶ συγκλ.*: *ἵνα συγκλείσις* C | *πάντας τοὺς δαίμονας* Q | *δαιμ. τῆς γῆς* P **9** *τά τε . . . ἀρσεν.* (*ἀσερν.* H) HI: *τὰ ἀρσηνηκὰ κ. θυλικὰ* V, — W, *ἄρσενα κ. θήλεα* B **9** *καὶ δεῖ μετ' αὐτῶν ἀνοικοδομῆσαι* P | Q f. 11v | *δι': μετ'* Q | *ἀνοικοδομήσεις* QV **10** *τὴν Ἱερουσ.*: *ναὸν κυρίου τοῦ θεοῦ σου*, add. glossam de anuli signo C, v. infra, p. 101* | *ἐν . . θεοῦ* ego: *τὴν σφραγῖδα ταύτην σε φέριν τοῦ θεοῦ* I, *φέρειν σε τ. σφρ. ταυτ. τ. θ.* (add. glossam de anuli signo, v. infra, p. 100*) B, *τῇ σφραγίδι ταύτῃ ἣ ἐδωκέ σοι ὁ θεός* H, *ἐν δὲ τὸ τὴν σφρ. ταυτ. φορεῖν* cum sequentibus conjuncta C, *λαβὼν ὁ σολομῶν τὴν σφρ.* cum sequentibus conjuncta L

8. *Καὶ περιχαρὴς γενόμενος ὕμνουν καὶ ἐδόξαζον τὸν θεὸν τοῦ οὐρανοῦ καὶ τῆς γῆς· καὶ τῇ ἐπαύριον ἐκέλευσα ἐλθεῖν πρός με τὸ παιδίον καὶ ἀπέδωκα αὐτῷ τὴν σφραγῖδα,* 9. *καὶ εἶπον αὐτῷ· »ἐν ᾗ ἂν ὥρᾳ ἐπιστῇ σοι τὸ δαιμόνιον ῥῖψον τὸ δακτυλίδιον τοῦτο εἰς τὸ στῆθος τοῦ δαίμονος λέγων αὐτῷ· »δεῦρο καλεῖ σε * ὁ Σολομῶν,« καὶ δρομαίως παραγίνου πρός με μηδὲν λογισάμενος ὧν μέλλει σοι φοβῆσαι.«*

10. *Καὶ ἰδοὺ κατὰ τὴν εἰθισμένην ὥραν ἦλθεν ὁ Ὀρνίας τὸ*

MSS HILPQVW = Recc. ABC. § 8. (6) l. **1** *Καὶ* — LV | *περιχ. . . . ἐπαυρ.*: *εὐχαριστήσας κύριον τὸν θεὸν τ. οὐρ. εἴτις* (l. *ὅστις*) *εἰσακούει τὴν δέησιν καὶ προσευχὴν τῶν προσευχομένων καὶ τὸ ζητούμενον, οὐκ ἔστιν ὡς* (*ἔστην ἕως*) L | *γενομ.*: + *ἐγὼ σολομῶν* B, + (*ὁ βασιλεὺς* H) *ἐπὶ τοῦτο* (*τοῦτον* H) *πάλιν* HI | *κ. ἐδοξ.* — HI | *τὸν* — P | *τοῦ θεοῦ* V **2** *τοῦ . . . γῆς* — HI | *παύριον* W | *ἐκελ. ἐλθ.* (*ἐωσθὴν* H, l. *ἐπελθεῖν*?) . . . *παιδ.* (l. 3) HI: *ἐκελ. τὸν παῖδαν* (*τὸ παιδάριον* V̇) V̈VW, *ἐκάλεσα τὸ παῖδα* (*νεὸν* L) BL **3** *καὶ* — L | *ἀπέδωτο* L, *ἐπέδωκα* P | *αὐτῷ*: — L, *αὐτὸν* W | *τὴν σφραγῖδα* A: *τὸ δακτυλίδιον* B, *τὸ δακτύλιον* (*-ίῳ* V) VW, + *ταύτην* I, + *τοῦ θεοῦ* L | § 9. *κ. εἶπον αὐτῷ* IPW (*αὐτὸν*) H (*εἶπεν*) L: — Q, *κ. φήσας αὐτῷ* V, + *λάβε τοῦτο καὶ* B **4** *ἐν . . . δαίμονος* (l. 5): *πορεύου ἐπὶ τὸ ἔργω σου· μετὰ δὲ ἀφεθῆναι τοῦ ἔργου καὶ ἑσπέρα⟨ν⟩ ἤδη γενέσθαι καὶ ἐλθόν⟨τος⟩ τοῦ πονηροῦ πνεύματος ὅπως ποιῆσαι τὸ πρότερον· ῥῆψε τὸ δακτυλίδιον ἐπάνω τούτου* L | *ἐν ἷα ὥρ* < V | *ὥραν* H | *ἐπιστῇ σοι*: *ἐπὶστησει* H, *ἐπεστή σοι* I, *ἔλθῃ πρὸς σὲ* B, *σοι* — C | *ῥιψ. . . δαιμ.* H (*ῥ. τουτ. τ. δακτ. . . δαιμονίου*) Q: (*εἰς τὸ* in mg. sin.) *στηθ. τ. δαιμονίου ῥ. τουτ. τ. δακτ.* P, *ῥ. αὐτῶ ἐπὶ τ. στ. τ. δαιμ.* (+ *τὸ δακτ.* V) *ὃ καὶ ἔλαβον τοῦτο παρὰ θεοῦ Σαβαὼθ* C, *ῥ. τ. δακτ. τουτ. ὃ ἔλαβον παρὰ κυρίου σαβαὼθ· καὶ ῥίψον αὐτὸ εἰς τ. στηθ. τ. δαίμονος* I **5** *λέγων αὐτῷ* HC: *καὶ εἰπὲ αὐτῷ* IB, *εἶτα εἰπέ* L, + *ἐπ' ὀνόματι* (*-τος* Q) *τοῦ θεοῦ* B **6** * P f. 2r | *ὁ*: — C, + *βασιλεὺς* B | *Σολ.*: + *ἐν ὀνόματι κυρίου τοῦ θεοῦ παντοκράτορος* (— *καὶ . . . φοβῆσαι*) L | *δρομαῖος* P, *δρομαίος* I | *παραγένου* V, *ἔρχου* B | *δραμὼν παραγ. πρός με δρομαίως ἐπειπὼν καὶ ταῦτα πρὸς τὸν δαίμοναν φαθαλά· πιστηφούμ* (*πιστιρούμ* V)· *ἀλακαρτανάκ·* C | *μηδὲν . . . φοβ* (l. 7) (pr. *καὶ*) C: *μὴ διαλογιζόμενος ἃ μέλλει σοι λέγειν* I, *καὶ μὴ ἀμελήσεις εἰς ἅπερ* (t. 3r) *μέλλει σοι λέγων* H, *μηδὲν δειλιάσας* (*δειλιάζων* Q) *ἢ* (*μὴ δὲ* P) *φοβηθεὶς* (*-ῆς* P) *ἐν ᾧ μέλλεις ἀκούειν παρὰ* (*ὑπὸ* P) *τοῦ δαίμονος.* (7) *καὶ λαβὼν τὸ παιδάριον τὸ δακτυλίδιον ἀπῆλθεν* B

§ 10. l. **8** Pro § 10 habet L hoc: *λαβὼν δὲ ὁ νεανίας τὸ δακτυλίδιον πορευθῆς ἐπὶ τοῦ θείου ἔργου· ἐργαζόμενος εἶτα ἑσπέρα γενέσθαι· καὶ ἐκ τοῦ ἔργου σχολάσαντες· ἦλθον πάντες οἱ τεχνήτ(αι)· ἐπὶ τὰς κατοικείας αὐτῶν· ἦλθε δὲ καὶ ὁ νέος ἐπὶ τὴν κατοικείαν αὐτοῦ, καὶ ἐλθὼν ὁ πονηρότ(ατος) δαίμων καθὼς τὸ σύνηθες, τούτου* | *εἰθισμ.* Kurz: *ἠθισμ.* BC Is, *ὁρισμ.* HI | *εἰσῆλθεν* VW

χαλεπὸν δαιμόνιον ὡς πῦρ φλεγόμενον ὥστε λαβεῖν κατὰ τὸ σύνηθες τὸν μισθὸν τοῦ παιδαρίου. 11. τὸ δὲ παιδάριον κατὰ τὸ ῥηθὲν αὐτῷ παρὰ τοῦ Σολομῶντος ἔρριψε τὸ δακτυλίδιον ἐπὶ τὸ στῆθος τοῦ δαίμονος λέγων αὐτῷ· »δεῦρο καλεῖ σε ὁ Σολομῶν,« καὶ ἀπῄει δρομαίως πρὸς τὸν Σολομῶντα. 12. ὁ δὲ δαίμων ἐκραύγασε λέγων τῷ παιδαρίῳ· »τί τοῦτο ἐποίησας; λάβε τὸ δακτυλίδιον καὶ ἐπίδος αὐτὸ πρὸς Σολομῶντα, κἀγώ σοι δώσω τὸ ἀργύριον καί τὸ χρυσίον πάσης τῆς γῆς· μόνον μή με ἀπαγάγῃς πρὸς Σολομῶντα.« 13. καὶ εἶπεν αὐτῷ τὸ παιδάριον· »ζῇ κύριος ὁ θεὸς τοῦ Ἰσραήλ, οὐ μή σε ἀνέξομαι ἐὰν μὴ ἀπαγάγω σε πρὸς Σολομῶντα.« 14. * καὶ ἦλθε τὸ παιδάριον καὶ εἶπε τῷ Σολομῶντι· »βασιλεῦ Σολομῶν, ἤγαγόν σοι τὸν

MSS HILPQVW = Recc. ABC. **1** *φλέγων* HI | *ὥστε* . . . *Σολ.* (l. 7) — Q | *ὅπως τε λάβῃ* P | *κατὰ τ. συνηθ.*: — P, post *παιδάριον* ponit C **2** § 11. *τὸ* . . . *δαίμονος*: *ἐν τῷ ἅμα ῥήψας τὴν σφραγῖδα αὐτοῦ ἄνω τούτου* L | *κατὰ* . . . *Σολ.*: — C, cf. not. ad l. 5 **3** *τὸ ῥηθὲν*: *τὸ ῥηθὲντ* < H, *τὸ ῥηθέντι* I, *τῷ ῥηφθέντι* Is, *τὸ προσταχθὲν* P | *αὐτῷ*: *αὐτοῦ* H, — P | *Σολ.* H: *βασιλέως Σ.* I, *βασιλέως* P | *τὸ δακτ.*: *τὴν σφραγίδαν* C **4** *ἐπὶ*: *παρὰ* H | *δαιμονίου* P | *λεγ. αὐτ.* I: *καὶ λεγ. αὐτὸ* H, *εἶτα λέγ* < L, *καὶ εἶπεν* PVW | *ὁ*: — C, + *βασιλεὺς* P **5** *Σολ.*: + *ἐν τῷ ὀνόματι κυρίου τοῦ θεοῦ παντοκράτορος* L, + *ἐπεῖπεν δὲ καὶ τὰ ῥηθέντα ὀνόματα* C | *καὶ* . . . *Σολομῶντα*: — LC | *ἀπῄει* Kurz: *ἀποίει* HI, *ἀπίει* Is, *ἀπῆγε* P, *ἀπήγαγε* Bncn | *τὸν* — I | *Σολ.* HI: *βασιλέα* P | § 12. Pro § 12 habet L hoc: *ἀκούσας* (f. 9^{r1}) *ταῦτα ὁ δαίμων βρυχιζόμενος λέγ⟨ει:⟩ τίς ἐστιν οὗτος ὁ σολομῶν* **6** *ἐκραύγασε* IP: *ἐκραύγαξεν* H, *ἀνέκραξεν* C | *λεγ. τ. παιδ.* I: *λέγων· παιδάριον* PVW, *τ. παιδ.* — H | *ἐποίησας*: + *πρός με* P **7** *δακτύλιον* W | *κ. ἐπιδ. αὐτὸ* (*αὐτὸν* H) HI: — BC | *πρὸς Σολ.*: IVW: *πρ. τὸν Σ.* H, *ἀπ' ἐμοῦ* P | *κἀγώ σοι δώσω* HI: *κἀγὼ ἀποδώσω* P, *ἐγώ σοι δώσω* Q, *καὶ δώσω σοι* C **8** *τὸ ἀργ. κ.* — B | *πάσης* — B | *μόνον*: *ἐὰν* W, + *λάβε τοῦτο ἀπ' ἐμοῦ καὶ* B | *μὴ*: *μοι* H **9** *ἀγάγῃς* VW | *ἀπάγῃς με* B | *Σολομῶνα* P | § 13. (8) Pro § 13 habet L hoc: *καὶ ὁ νεανίας· ἔλθε καὶ εἶδε* | *καὶ* . . . *παιδ.* HI (— *αὐτῷ*) V; *τὸ δὲ παιδ. λέγει* (*εἶπε* W) *πρὸς τὸν δαίμονα* BW **10** *τοῦ*: — HW, *μου* V | *Ἰσρ.* — H | *σε*: — W, *σου* Q | *ἐὰν* . . . *Σολ.*: *ἀλλὰ δεῦρο ἐλθέ* P, *ἀλλὰ δεῦρο ἀκολουθῇ μοι* Q **11** *σε ἀγάγω* C | § 14. Pro § 14 habet L: *ὁ δὲ ἀκόλουθος γενόμενος ὁ δαίμων ἦλθε ἐπὶ τὴν βασιλικὴν οἰκίαν* | * H f. 3^{v} | hic scr. H rubricam hanc: *ἔλευσις τοῦ χαλεποῦ δαίμον⟨ος⟩ ὀρνίαν πρὸς σολομῶν⟨τα⟩* | *ἦλθε*: *ἐλθὼν* (*ἐλθὸν* P) *δρομαίως* B **12** *καὶ εἶπε* HIC: *χαίρων* (*χαῖρον* P) *πρὸς τὸν βασιλέα λέγων* (*λέγον* P) B, pr. *πρὸς τὸν Σολομῶντα χαῖρον* (-*ων* W) *βαστῶν* (*καὶ βαστάζων* W) *τὸν δαίμοναν* C | *τῷ Σολομῶντι* H: *τῷ βασιλεῖ* I, — BC | *βασ. Σολ.* IC: — HB | *σοι* HI: — BC

δαίμονα καθὼς ἐνετείλω μοι, καὶ ἰδοὺ στήκει πρὸ τῶν πυλῶν ἔξω δεδεμένος καὶ κράζων μεγάλῃ τῇ φωνῇ διδόναι μοι τὸ ἀργύριον καὶ τὸ χρυσίον πάσης τῆς γῆς τοῦ μή με ἀπαγαγεῖν αὐτὸν πρὸς σέ.«

5 II. *Καὶ ταῦτα ἀκούσας ἐγὼ Σολομῶν ἀναστὰς ἀπὸ τοῦ θρόνου μου εἶδον τὸν δαίμονα φρίσσοντα καὶ τρέμοντα καὶ εἶπον αὐτῷ· »τίς εἶ σύ, ⌜καὶ τίς ἡ κλῆσίς σου;⌝« ὁ δαίμων εἶπεν· »Ὀρνίας καλοῦμαι.« 2. καὶ εἶπον αὐτῷ· * »λέγε μοι ἐν ποίῳ ζῳδίῳ κεῖσαι.« καὶ ἀποκριθεὶς ὁ δαίμων λέγει· »Ὑδροχόῳ· * καὶ τοὺς ἐν*

MSS HILPQVW = Recc. ABC. **1** *καθ' ἐνετ.*: *βασιλεῦ, ὡς ἐκέλευσας* B | *μη* (l. *μοι*) *ἐνετ.* V | *μοι*: + *δέσποτα* BC | *στηκ.* HI: *στήκεται* B, *ἱστίκη* V, *ἱστήκει* W | *πρὸ* IB: *πρὸς* H, *παρὰ* C | *τ. πυλ.* I: *τὸν πυλῶνα* H, *τῶν θυρῶν* (+ *τῆς αὐλῆς* B) *τῆς βασιλείας σου* BC **2** *ἔξω* HI: — BC | *δεδεμ. κ. κραζ.* I (— *καὶ*) H: *δεόμενον κρανγάζει* VW, *κράζων κ. δεόμενος* P, *κρανγάζων κ. δεόμενος* Q | *φώνην μεγάλην* H | *διδοὺς* P | *μοι* IQ: *ἐμοι* P, *με* C, — H | *τὸ ἀργ. . . . χρυσ.* HB: *τ. χρ. κ. τ. ἀργ.* IW, *τὸ χρ. κ. πάντας τοὺς θησαυροὺς* V **3** *πάσης* HIW: — BV | *τοῦ . . . σε* — VW | *τοῦ* IB: *καὶ* H | *με* — B | *ἀπαγ. με* I | *ἀγαγεῖν* P

C. II. parallela v. infra in MS D III 1—10. (9) l. **5** *Καὶ ταῦτα . . . τρέμοντα*: *ἰδὼν δὲ ὁ σολομῶν τὴν τοιούτην ἐκπετάσας τὰς χεῖρας αὐτοῦ εἰς τὸν οὐρανόν· εὐχαριστήσας κύριον τὸν θεὸν οὐρανοῦ καὶ γῆς ποιήτην τὸν τὰ πάντα κτήσαντα· καὶ δύναται ὅτι ποιήματα καὶ κτήματα αὐτοῦ εἰσὶν τὰ πάντα* L | *Καὶ* HB: — IC | *ἀκ. ταυτ.* — B | *ἐγὼ* HI: — BC | *Σολ.* HIB: — C, pr. *ὁ* H | *ἀναστ.* HI: *ἀνέστη* B, *ἀνέστην* C | *ἀπὸ*: *εἰπὸ* V, *ἐπὶ* W **6** *μου*: *αὐτοῦ* B, + *καὶ ἐξῆλθεν ἔξω εἰς τὰ πρόθυρα τῆς αὐλῆς τῶν βασιλείων αὐτοῦ καὶ* P, + *καὶ ἐξῆλθεν* (*ἔξω . . . καλοῦμαι*, l. 8, omissis) Q, + *καὶ ἐξῆλθον εἰς τὰ πρόθυρα τὰ βασιλικὰ καὶ* C | *εἶδον*: *ἐθεώρει* P | *φρίττοντα* I, *φρίττων* H | *τρέμων* H | * P f. 2v | *καὶ* (2°): *εἶτα* L | *εἶπον* HIW: *λέγει* LPV **7** *αὐτῷ* IP: *αὐτὸν* HC, — L | *τίς εἶ σύ* AP: — C, + *καὶ πόθεν εἶ* L | *κ. τίς . . . σου* A: — P, *τίς καλεῖ* W (-*ῆς*) V | *ὁ δαιμ.* *εἶπεν*: *ὁ δὲ ἔφη* PC | *ἐγὼ Ὀρν.* P **8** *καλ.* PC: *καλοῦμεν* L, — HI | § 2. (10) *κ. εἶπον αὐτ.* ego: *κ. εἶπ* < *αὐτῶ ὁ βασιλεὺς* V, *κ. εἶπον* W, *εἶπον οὖν αὐτῷ* I, *ἐγὼ δὲ αὐτὸν λέγων* H, *εἶπε δὲ ὁ σολομῶν* L, *ὁ δὲ* (*καὶ ὁ* P) *σολ. λέγει* B | * Mg 1320 | *μοι*: + *οὖν* VW, + *ὦ δαίμων* B | *ἐν* C: — AB | *ποίῳ ζῳδ. κεισ.* P: *ποίων ζῳδίων κεισ.* Q, *πρὶν ἐξωδιώκω* (*ἐξάδιώκο* H, *ἐξεδιώκω* L) *σε* A, + *λέγε μοι ποῦ ἀγωνίζεσε* L **9** *καὶ . . . λέγει*: *κ. ἀπεκρίθη τὸ δαιμόνιον καὶ εἶπεν* C, *λέγει δὲ* L, *ὁ δὲ εἶπεν* B | *λέγει* H: — I: | *Ὑδροχόῳ κ. τοὺς*: — LVW per homoeoarcton | *ἰδρωοχρῶς*, *ἰδροχόω* (p. 14, l. 1) H, *ἰδρουχρῶς*, *ὑδροχρόω* (p. 14, l. 1) I, *υδρωχρόω* L, compendio scr. W | * I f. 80r | *τῶν κειμένων* Q, *ἐν Ὑδροχόῳ* — PQ

Ὑδροχόῳ κειμένους δι ἐπιθυμίαν τῶν γυναίων ἐπὶ τὴν Παρθένον ζῴδιον κεκληκότας ἀποπνίγω. 3. εἰμὶ δὲ καὶ ὑπνοτικόν, εἰς τρεῖς μορφὰς μεταβαλλόμενος, ποτὲ * μὲν ὡς ἄνθρωπος ἔχων ἐπιθυμίαν εἴδους παιδίων θηλυκῶν ἀνήβων, καὶ ἁπτομένου μου
5 ἀλγῶσι πάνυ. ποτὲ δὲ ὑπόπτερος γίνομαι ἐπὶ τοὺς οὐρανίους τόπους. ποτὲ δὲ ὄψιν λέοντος ἐμφαίνω. 4. ἀπόγονος δέ εἰμι * ἀρχαγγέλλου τῆς δυνάμεως τοῦ θεοῦ, καταργοῦμαι δὲ ὑπὸ Οὐριὴλ τοῦ ἀρχαγγέλου.« 5. ὅτε δὲ ἤκουσα ἐγὼ Σολομῶν τὸ ὄνομα τοῦ ἀρχαγγέλου ηὐξάμην καὶ ἐδόξασα τὸν θεὸν τοῦ οὐρανοῦ καὶ τῆς

MSS HILPQVW = Recc. ABC. **1** κειμένους HP: κειμένος I, κείμαι C, καιομένους conj. Cr | δι' ... κεκληκ. ego (τῶν γονέων monuit Diels, γυναικῶν vel γυναίων ›certe recte‹ James): δι' ἐπιθ. τῶν γονέων ἐπὶ τι (τὴν W) παρθένω ζωδίω (ζώδιον W) καικληκότα C, δι' ἐπιθυμιῶν τὸν λόγον (-ων H) ἐπὶ τὴν παρθένον (-ων H) τὸ (τὴν L, ὅτι H) ἐξόδιον (ἐξωδιων H) κεκληκότος (κεκληκῶ L) A, δι' ἐπιθυμιῶν γυναίων (γυναικῶν Q) ἐπὶ τὴν παρθένων (spatium purum minus reliquit P) τῷ ζῳδίῳ κέκληται B, τῷ ζῳδ. κεκλ. pro glossa marg. habet Cr **2** ἀποπν. BW: εἰπεπνήγο V, ἐπάγω A, pr. τούτους B | § 3. εἰμὶ .., ὑπνοτ.: — A | εἰμὶ: εἰ μὴ PQV Fl | ὑπνωτικὸν P, ὑπνοτικῶν Q, ὑπνοτικός monuit Diels, forte recte **3** εἰς B: — C, καὶ εἰς τοῦτο A | μεταβαλ. A: μεταβάλλομαι B, μεταλαμβανόμενος C | ποτὲ μὲν: ὁπόταν B | * H f. 4r | ὡς: ὁς V, οἱ B | ἄνθρωποι B | ἔχων (+ τὴν W) ... ἀνηβ. C: ἔχων ἔτι (ἐτει H, ἐπὶ L) εἰμὶ (ἡμεῖν H, — L) ἐνι τα δον (μετὰ δῶν L) θυλικὸν (-ῶν L) εὔοσμον (εἰμι L) A, ἔρχονται εἰς ἐπιθυμίας (-ίαν Q) γυναικῶν ἐγὼ μεταμορφοῦμαι εἰς (ὡς Q) θῆλυ εὔκοσμον B **4** καὶ — C | ἁπτ. μου B: ἀπὸ ὄμουν V, ἀπὸ ὤμον W, δι' αὐτῶν H, δι' αὐτόν l. fortasse ἀπ' ἐμοῦ, vel ἀπ' ὤμων, vel ἀπομνώμενοι **5** ἀλγ. πάνυ HIV: ἀλγῶ σοι π. W, οἱ ἄνθρωποι καθ' ὕπνον ἐμπαίζω αὐτοῖς (αὐτούς Q) B | πάνυ — L | δὲ: — Q, + πάλιν B | ὑποπτ.: γυπότερον C | γένομαι HIQ | ἐπὶ: ὑπὸ B, πρὸς W | ἐπὶ ... τοπ.: καὶ τ. ἐπουρανίους ἐπὶ εἰσέρχομαι τοπ. L **6** τοπ.: κόλπους W | ποτὲ (δὲ — H) ... ἐμφ. HI: πότε δὲ καὶ ὡς λέων (λέοντας Q) B, πότε μὲν ὄψει (καὶ πότε ὄψιν W) λέοντος ἐπιφέρομαι C, add. glossam marginaliam in textum insertam: ὑπὸ πάντων (+ δὲ L) τῶν δαιμονίων (δαιμόνων H) λαβόμενος A, quam in καὶ (— Q) κελεύομαι ὑπὸ πάντων τῶν δαιμόνων corrigere voluit B | § 4. ἀπογ. ... θεοῦ H (— ἀρχαγγ.) I: — C | δὲ — P | * L f. 9r2 **7** ἀρχ. ... θεοῦ: — L, pr. τοῦ Q, ἀρχ. Οὐριὴλ etc. P | καταργ. ... ἀρχαγγ. I (— δὲ) H: — P | δὲ — Q | Οὐριὴλ τ. ἀρχ. ego: Μιχ. τ. ἀρχ. A, + τῆς δυνάμεως τοῦ θεοῦ (supra omissa) L, τ. ἀρχ. Οὐριὴλ τ. δυν. τ. θεοῦ Q, τ. δυν. τ. θεοῦ οὐρουὴλ τοῦ (bis V) ἀρχαγγέλου C **8** § 5. (11) ὅτε (ὅταν I) ... Σολ.: HI: ἐγὼ (+ δὲ P) Σ. ἀκούσας B, ἐγὼ δὲ ἀκούσας ὁ Σ. C, πότε οὖν Σ. L | τὸ ὄν. τ. ἀρχ. IBC: — HL, + μιχαὴλ I **9** ηὐξαμ. A; εὐξάμενος BC | καὶ — LB | ἐδοξ. HIB: δοξάσας C. — L | τ. θεὸν: pr. κύριον Q, + καὶ κύριον P | τὸν ... γῆς: τὸ ὄνομα τοῦ κυρίου C, τὸν θεὸν τὸν δόντα μοι τὴν χάριν ταύτην· καὶ εἶδα πνεύματα ἀσώματα· εἰς σχῆμα μεταβαλλόμενα σεσωματωμένα L

γῆς, καὶ σφραγίσας αὐτὸν ἔταξα εἰς τὴν ἐργασίαν τῆς λιθοτομίας, τοῦ τέμνειν λίθους τοῦ ναοῦ ἀρθέντας διὰ θαλάσσης Ἀραβίας τοὺς κειμένους παρὰ αἰγιαλόν. 6. *φοβουμένου δὲ αὐτοῦ τοῦ σιδήρου προσψαῦσαι ἔφη μοι· »δέομαί σου, βασιλεῦ Σολομῶν, * ἔασόν με ἐν ἀνέσει εἶναι, κἀγώ σοι ἀναγαγῶ πάντας τοὺς δαίμονας.«* 7. *μὴ θέλοντος δὲ αὐτοῦ ὑποταγῆναί μοι, ηὐξάμην τὸν ἀρχάγγελον Οὐριὴλ ἐλθεῖν μοι εἰς βοήθειαν· καὶ εὐθέως * εἶδον τὸν ἀρχάγγελον Οὐριὴλ ἐκ τοῦ οὐρανοῦ κατερχόμενον πρός με.* 8. *καὶ ἐκέλευσε ἀνελθεῖν ἐκ τῆς θαλάσσης κήτη καὶ ἐξήρανεν*

MSS HILPQVW = Recc. ABC. **1** *σφραγίσαν* H | *αὐτὸν*: + *μετὰ δακτυλιδίου εἶτα λαμβάνει ὁ ἀναγινώσκων μεθετέρων λίθων βαρυτάτων· καὶ ἐπιθένεν ἐπάνω τοῦ ὀχλουμένου ἕως βοῆσαι· ὅταν βοήσει ὁ ὀχλούμενος· ὑπόταξον τὸ πνεῦμα τὸ ἀκάθαρτον τοῦ ἐξελθεῖν· καὶ εἶπεν αὐτῷ ἔξελθε ἀπὸ ὀνόματι τοῦ ἐπουρανίου βασιλέως θεοῦ ἡμῶν· καὶ τῆς σφραγίδος τῆς δωθήσης τῶ βασιλεί σολομῶν⟨τι⟩· καὶ σφραγίσας αὐτὸν* L | *ἔταξα*: + *αὐτὸν* C | *τὴν* — LC | *τῆς* — L | *λιθοτόμου* C **2** *τοῦ τεμν. . . . ναοῦ* — L | *τέμνειν* HIP: *τεμεὶν* W, *τέμνει* V, *κόπτειν* Q | *τοὺς λιθ.* P | *τ. ναοῦ*: *ἐν τῷ ναῷ* B, — C | *ἀρθεντ.* HI (*-τος*) L: *ἀχθέντας* B, *τοὺς συναχθέντας* VW | *διὰ*: *ὑπὸ* L | *Ἀραβ.* BC: *ἀρράβω* L, *ἀνάγων* H, *ἀναλαβὼν* I **3** *τοὺς . . . αἰγιαλ.*: — C | *ἀγιαλλόν* Q | § 6. *φοβ. δὲ αὐτ.* H(L): *φοβούμενος δὲ αὐτὸς* W (*αὐτοὺς*) I (— *αὐτὸς*) P, *ἐφοβεῖτο οὖν* Q | *φοβουμ. . . . προσψαυσ.*: *φοβούμενος δὲ αὐτὸ⟨ς⟩ τὴν ἀπόφασην τοῦ βασιλέως περὴ τὸν λήθ⟨ων⟩ ἥνα μὴ πρὸς ψαύσι τὸ σύδῖρον φοβούμενος* V, *φοβουμένονς δὲ αὐτοῦ· λάβε ὁ ἀναγινώσκον σίδηρον* (in marg. lat. signum O+ scr. man. rec.) *ἄλυσσον ἐπίθες ἐπὶ τοῦ ὀχλουμένου τῶ τραχείλω καὶ δήσον σφόδρα ἕως οὐ βοήσει· φοβουμένου δὲ αὐτοῦ* etc. L | *τοῦ σιδήρου* A: *τὸ σιδήρω* W, *τὸν σίδηρον* B **4** *προσψαῦσαι* LQW: *οὐ προσάψωμαι* I, *οὐ προσψαύσω μεν* H, post *προς* spatio puro VI litt. relicto ad marg. sin. man. prim. scr. *πάντ* < *ἢ πρὸς ταῦτα* P, quod Fl *τραυτὸν εἰπὸς ταῦτα* legit | *ἔφη μοι* L (*μιν*) H: *καὶ λέγει μοι* P, *λέγει* Q, *ἔφη ὁ δαίμων* W, *ὁ δέμων ἔφη* V, *ἔφη δὲ ὁ ὀρνίας* I | *σου*: *σοι* W | * L f. 9^{v1} **5** *με*: *μοι* W, — L | *ἐν ἀνεσ.* IL: *ἔναν ἐσοι* H, *ἄνετον* BC | *εἶναι*: *ἦν αα* H, + *μοι* L, + *με* B | *ἀναγαγῶ* IP: *ἀνανάγω* in *ἀνάγω* corr. H, *ἀγαγώ* C, *ἄγω* L, *εὐαγγέλω* Q | *πάντα τὰ δαιμόνια* BC **6** § 7. *μὴ . . . μοι*: *καὶ μὴ θέλοντα* (*-τες* W) *ὑποταγῆναι* cum *δαιμόνια* conjuncta C | *θέλων* A | *αὐτοῦ*: *αὐτοὺς* HL, *αὐτὸς* I | *ὑπὸταγόν μοι* L | *ηὐξαμ. . . . βοηθ.*: *ηὐξαμ.*: pr. *ἐγὼ δὲ* C, *εὐξάμενος* B, *εἰξαμ-* V | *ηὐξαμ. . . . βοηθ.*: *ηὐξάμην τὸν θεὸν καὶ κατελθὼν τὸν ἀρχάγγελον οὐρουέλ ὑποταγήν μοι· εἰς βοήθειαν* L | *τὸ ἀρχάγγελον* V, *τοῦ ἀρχαγγέλου* B **7** *οὐρουὴλ* IW | *ἐλθεῖν*: pr. *τοῦ* C, *συνελθεῖν* B | *μοι* HLQ: *με* P, — IC | * P f. 3^{r} **8** *τ. ἀρχ. Οὐρ.*: *αὐτὸν* C | *οὐρουὴλ* IC, *οὐρουὲλ* L | *τῶν οὐρανῶν* B | *ἐρχόμενον* C | *πρός με* — L **9** § 8. (12) *ἐκελ.* LB: *ἐκέλευσα* C, *ἐκάλεσεν* HI, + *ὁ ἄγγελος* B | *ἀνελθ.* (*καὶ ἦλθον* L) . . . *κήτη* A: *κήτη* (*κῆτον* W) *θαλλάσης ἐλθεῖν ἐκ τῆς ἀβύσσου* BC | *καὶ . . . μέριδα* A: — BC | *ἐξήρεν* H

αὐτῶν τὴν μερίδα ⌜*καὶ ἔρριψεν αὐτοῦ τὴν μοῖραν*⌝ *ἐπὶ τῆς γῆς, κἀκείνως καὶ οὕτως ὑπέταξε τὸν δαίμονα τὸν Ὀρνίαν τὸν μέγαν τοῦ κόπτειν λίθους καὶ συντελεῖν εἰς τὴν οἰκοδομὴν τοῦ ναοῦ ὃν ᾠκοδόμουν ἐγὼ Σολομῶν. 9. καὶ πάλιν ἐδόξασα τὸν θεὸν*
5 *τοῦ οὐρανοῦ καὶ τῆς γῆς καὶ ἐκέλευσα περιέναι τὸν Ὀρνίαν εἰς τὴν μοῖραν αὐτοῦ καὶ ἔδωκα αὐτῷ τὴν σφραγῖδα λέγων· »ἄπελθε καὶ ἄγαγέ μοι ὧδε τὸν ἄρχοντα τῶν δαιμονίων.«*

III. *Ὁ δὲ Ὀρνίας λαβὼν τὸ δακτυλίδιον ἀπῆλθε πρὸς τὸν Βεελ*ζεβοὺλ καί ἔφη αὐτῷ· »δεῦρο καλεῖ σε ὁ Σολομῶν.« 2. ὁ*
10 *δὲ Βεελζεβοὺλ λέγει αὐτῷ· »λέγε μοι, * τίς ἐστιν οὗτος ὁ Σολομῶν ὃν σὺ λέγεις;« 3. ὁ δὲ Ὀρνίας ἔρριψε τὸ δακτυλίδιον εἰς τὸ στῆθος τοῦ Βεελζεβοὺλ λέγων· »καλεῖ σε Σολομῶν ὁ βασι-*

MSS HILPQVW = Recc. ABC. **1** *αὐτὸν* L | *μερίδαν* H, *μεριπα* L | *καὶ . . . μοῖραν* B: — A | *ἔρριψεν αὐτὸν* C | *τὴν μοῖραν . . . συντελεῖν* (l. 3) — C **2** *κἀκείνως κ. οὕτως* ego: *κακείνως κ. οὗτος* H, *κἀκεῖνος κ. οὗτος* I. *καὶ οὕτως* L, *καὶ* Q, *κἀκείνη* et postea spatium purum VII litt. habet P, »*καὶ οὕτως* scheint Glossen« Diels | *ὑπέταξε*: *ὑπέταξα* I, *ἐκέλευσεν* Q, + *τὸ δαιμόνιον τὸ μέγα καὶ ἐκέλευσεν* P | *τ. Ὀρ. τ. μεγ.* HL: tr. I, *τὸν μέγαν καὶ θρασὺν* (*θρασὺ* Q) *τ. Ὀρν.* B **3** *τοῦ* — L | *τοὺς λίθους* P | *καὶ . . . Σολ.*: *πρὸς τὸν ναόν* B | *συντελῶν* L | *εἰς* LV **4** *ὃν* A: *ἣν* C | *Σολ.*: pr. *βασιλεὺ⟨ς⟩* H, *βασιλεύς* V | § 9. *καὶ πάλιν . . . γῆς* — C | *πάλιν*: *οὕτως ἐγὼ Σολ.* B | *ἐδόζασαν* L **5** *τῆς* — Q | *γῆς*: + *ποιήτην* B | *ἐκέλευσα . . . δαιμονίων* (l. 7): *ἐκέλευσα τὸν ὀρνίαν συνπαρήνε μοι τὸν ἄρχονταν τῶν δαιμονίων καὶ δέδοκα αὐτὸν, τὴν σφραγίδαν* W | *ἐκέλευσεν* P | *περιέναι* (*περιεῖναι* L) . . . *τὴν* (— L) *μοιρ. αὐτ.* (*αὐτὸν* I, *αὐτῶν* H) A: *τὸν Ὀ. παρῆναι μη σὺν τῖ μύρα αὐτοῦ* V, *ἐλθεῖν τὸν Ὀ. σὺν τῇ μοίρᾳ αὐτοῦ* B **6** *ἔδοκεν* H, *δέδωκα* CL | *αὐτῷ*: *αὐτὸν* C, *αὐτοῦ* LB | *τὸ σφραγίδιον* B | *λέγων*: *φήσαν αὐτόν* V, *καὶ εἶπον* I **7** *καὶ* — L | *ἀναγαγέ* I | *ὧδε*: *ὦ* I | *τ δαιμ.*: pr. *πάντων* I, + *πάντων* P, *λαβεῖν ἀπὸ τῆς βασιλείας μου* Q

C. III. MSS HILPVW = Recc. ABC. (13) c. III—XX 9 *Ὁ δὲ . . . γενέσθαι* om. Q **8** *δακτύλιον* C **9** constanter scr. *βελζεβουήλ* H, *βεεζεβουέλ* L | *βεζεελθεουλ* in *βεελζεβουλ* corr. V | * H f. 5r | *Βεελζ.*: + *τὸν ἔχοντα τὴν βασιλείαν ἐπὶ τῶν δαιμόνων* P, *ὃς ἦν ἔξαρχος τῶν δαιμονίων* C add. insuper *ἔχων το τὸ βασιλεὶ ἂν τω* V | *καὶ* — P | *ἔφη αὐτῷ* IPC *λέγει* HL, + *αὐτὸν* H, + *ὁ* (— V) *ὀρνίας* C | *ὁ* (1°) HI: — LPC § 2. **10** *λέγει αὐτῷ* (— *αὐτ.* H) A: *ἀκούσας ἔφη αὐτῷ* P, *ἀκούσας εἶπεν* C | *λέγε* IPC: *εἶπέ* H, *ἀνήγγελέ* L | * L f. 9v2 | *τίς*: *τί* H, pr. *τί ἐστὶν* L *οὗτος* AP: *αὐτὸς* C | *ὃν*: *ὧν* I | *σὺ*: + *μοι* C **11** *λέγεις*: *φῆς μοι* P § 3. *τὸ δακτύλιον* V, *τῶ δακτυλίω* W | *εἰς* AP: *ἐπὶ* C **12** *τω σθῆθος* V *τὸ στήθει* W | *βελζεβοὺλ* W, *βελζεβουὴλ* V | *λέγων*: *λέγει αὐτόν* H + *αὐτῷ* I | *λέγων . . . βασιλ.* — L | *δεῦρο καλεῖ* HI | *καλεῖς* (— *σε*) | *Σολ. ὁ βασ.* PV (pr. *ὁ*) I: *βασ. σολ.* H (pr. *ὁ*) W

λεύς.« 4. * καὶ ἀνέκραξεν ὁ Βεελζεβοὺλ ὡς ἀπὸ πυρὸς φλογὸς καιομένης μεγάλης καὶ ἀναστὰς ἠκολούθησεν αὐτῷ μετὰ βίας καὶ ἦλθε πρός με. 5. καὶ ὡς εἶδον ἐγὼ τὸν ἄρχοντα τῶν δαιμονίων ἐρχόμενον, ἐδόξασα τὸν θεὸν καὶ εἶπον· * »εὐλογητὸς εἶ, κύριε ὁ θεὸς ὁ παντακράτωρ ὁ δοὺς τῷ παιδί σου Σολομῶντι τὴν τῶν σῶν θρόνων πάρεδρον σοφίαν καὶ ὑποτάξας εἰς ἐμὲ πᾶσαν τὴν τῶν δαιμόνων δύναμιν.« 6. καὶ ἐπηρώτησα αὐτὸν καὶ * εἶπον· »λέγε μοι, τίς εἶ σύ;« ὁ δαίμων * ἔφη: »ἐγώ εἰμι Βεελζεβοὺλ τῶν δαιμονίων ὁ ἔξαρχος.« 7. ἀπῄτουν δὲ τοῦτον ἀδιαλείπτως ἐγγύθεν μοι προσεδρεύειν καὶ ἐμφανίζειν μοι τὴν κατὰ τῶν δαιμόνων φαντασίαν. αὐτὸς δέ μοι ἐπηγγείλατο πάντα

MSS HILPVW = Recc. ABC. **1** § 4. * V f. 438r | κ. ἀνεκ. HI: εἶτα κράξας L, ἀνεκ. δὲ PC | ὁ Βεελζ.: τὸ δαιμόνιον φωνὴν μεγάλην L, + φωνῇ μεγάλῃ P | ὡς . . . μεγαλ. L (— μεγαλ.) H: καὶ ἔῤῥιψε φλόγα πυρὸς καιομένην μεγάλην P, λέγων ταῦτα· ὡς ἀπὸ πυρὸς φλογὸς καιομένης μοι μεγάλης C, ὡς ἀπὸ φλογὸς καιόμενος I, add. rubricam: ἡ ἔλευσις βελζεβουὴλ πρὸς σολομῶντα H **2** ἠκολ. αὐτῷ I (αὐτὸν) H: ἠκολουθ < αὐτῶ L, ἠκολούθει τῷ ὀρνίᾳ PC | μετὰ βίας — P **3** καὶ . . . με — C | καὶ — L | ἦλθε IP: ἀπῆλθεν HL | με I: τὸν σολομῶντα HL, σολομῶνα P | § 5. (14) κ. ὡς εἶδον H (— ὡς) I: ὡς δὲ εἶδον P, καὶ (+ ὡς V) ἰδὸν δὲ C, ἰδὼν δὲ L | ἐγὼ HIC: — P, ὁ σολ. L, + σολ. HI **4** ἐρχομ.: — P, + πρός με HI, + τὸν βεελζεβοὺλ C, + καὶ I | ἐδόξασε L | κύριον τ. θεὸν τοῦ οὐρανοῦ καὶ γῆς ποιήτην P | εἶπεν L | * P f. 3v **5** εἶ, κύριε: κύριος IL | θεὸς: + τοῦ οὐρανοῦ καὶ τῆς γῆς L | δοὺς . . . σοφ. καὶ — I | σου — C **6** τῶν σ. θρόνων HW: τὸν σὸν θρόνον L, τὸ σὸν θρον- V, τῶν σοφῶν P **7** πᾶσαν — H | τ. δαιμ. A: τοῦ διαβόλου PC | τ. δυν. τ. διαβ. P | § 6. (15) κ. ἐπηρωτ. HI (ex -ωτητα corr.) Pc: ἐπηρωτ. δὲ C, κ. ἐπηρώτησεν H | * I f. 81r | αὐτῶν H, αὐτὴν V **8** κ. εἶπον PC (— καὶ) H: — I, λέγων L | * W f. 268r | λέγε μοι — L | μοι — P | τίς εἶ σύ: τίς εἶσὶν L | σύ — PW | ὁ δαίμων: καὶ H | * H f. 5v | ἔφη· »ἐγὼ: λέγει· ἐγὼ I, λέγω H **9** Βεελζ.: pr. ὁ IL, + ὁ PV | δαιμ.: δαιμόνων HI, + πάντων W | ὁ — LPW | ἔξαρχος: ἄρχων V, ἀρχή W | § 7. ἀπητ. . . . προσεδ. ego: ἀπητ. . . . ἀδιαλυπ. (-λήπτως Is, -λειπτως Kurz) ἔγγυθέν μοι προεδρεύειν I, ἀπήτην . . . ἀδιαλήπτως ἔγκυθέν μοι προεδρέβειν H, ἀπήντουν δὲ οὗτον ἀδιαλήπτως προεδρεύειν ἔγγιθέν μοι L, ἀπάντ(ων) δὲ τούτ(ων) οὐ διαλιπο < ἐγκηθέν μοι προσεδρέβειν V, (ἀπητ. . . . ἀδιαλ. — W) ἔνγγκιστά μου προσεβρεύειν (β forte in δ corr.) W, ἅπαντες δὲ οἱ δαίμονες ἔγγιστέν μου προεδρεύουσι P **10** ἐμφανίζει LW, ἐφανίζει V, ἐμφανίζω P | μοι — IP | τ. κατὰ (μετὰ L) τ. δαιμ. φαντ. A: ἑκάστου δαίμονος τ. φαντ. P, ἑνὸς ἑκάστου δαίμονος φαντασίας C **11** αὐτ. . . . ἐπηγγ. (ἐπειγγειλε L) . . . πνευμ. AP: ἐπηγγ. μοι δὲ αὐτ. παντ. τ. δαιμόνια C

C. III, 5. Sap. IX 4
UNT. 9: McCown.

τὰ ἀκάθαρτα πνεύματα ἀγαγεῖν πρός με δέσμια. καὶ ἐγὼ πάλιν ἐδόξασα * τὸν θεὸν τοῦ οὐρανοῦ καὶ τῆς γῆς εὐχαριστῶν αὐτῷ πάντοτε.

IV. Ἐπυθόμην δὲ τοῦ δαίμονος εἰ ἔστι δαιμόνων θήλεια. τοῦ δὲ φήσαντος εἶναι ἐβουλόμην εἰδέναι. 2. καὶ ἀπελθὼν ὁ Βεελζεβοὺλ ἔδειξέ μοι τὴν Ὀνοσκελίδα μορφὴν ἔχουσαν περικαλλῆ, [καὶ δέμας γυναικὸς εὐχρώτου, κνήμας δὲ ἡμιόνου.] 3. ἐλθούσης δὲ αὐτῆς πρός με εἶπον * αὐτῇ· »λέγε μοι σὺ τίς εἶ.« 4. ἡ δὲ ἔφη· »ἐγὼ Ὀνοσκελὶς καλοῦμαι, πνεῦμα σεσωματοποιημένον * φωλεῦον ἐπὶ τῆς γῆς· ἐν σπηλαίοις μὲν ἔχω τὴν κατοίκησιν,

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MSS HILPVW = Recc. ABC. **1** ἀγαγῶν L | πρός με: μαι W | δεσμ. ἀγ. με V | δεσμ. LPV: δίσμοια H (δέσμια conj. James), δεδεμένα I, — W | ἐγὼ PC: — A **2** * L f. 10r1 | τοῦ . . . γῆς: τὸν παντοκράτορα σαβαώθ L | εὐχ. αὐτ. παντ. H (παντα <) V: καὶ εὐχαριστῶ αὐτ. παντ. P, — ILW

C. IV. MSS HILPVWT°V°W°Glm = Recc. ABCC°; cf. infra Rec. C XI 1—6, supra *Intro.*, IV 1d), 2c), pp. 31—33. **1. 4** (16) Ἐπυθ. δὲ: pr. εἶτα L, + ἐγὼ C | δὲ — P | τοῦ δαιμ.: pr. παρὰ P, pr. καὶ ἠρώτησα τὸν δαίμονα βεελζεβοῦλ I | δαιμ. — H | ἐπυθ. δὲ τ. δαιμ.: ἐρωτηθεὶς δὲ ὁ βεελζεβοὺλ (ἐπερώτησα δὲ ἐγὼ τὸν β. W°) ὃς ἐντζανφιὲλ (ἐλτζιανφηὲλ V°) καλεῖται παρ' ἐμοῦ (ὃς . . . ἐμοῦ: ὁ καὶ τζιανφιὲλ T°) C° | εἰ εἰσιν V° | εἰ — T° | δαιμ. θηλ. ego: δαιμ. θυλια ἔγγιος I, θύλιαν H, θήλεα ἔγγιος ἡμὴν L, ἐν αὐτοῖς θήλειαι P, καὶ θήλεια (θήλεα T°) δαιμόνια C° (— καὶ) CGlm **5** τοῦ: τούτου LT° | δὲ: + μοι PCW° | ἐβουλόμην: pr. καγὼ W, κἀγὼ εἶπον· ἤθελον P | εἰδέναι AP: ἰδεῖν CC°Glm | § 2. ὁ — PV | ὁ Βεελζ. AC: ὁ τοιοῦτος W°, ὅτι οὗτος V°, ὅτι οὕτως T°, — Glm, + ταχὺ P **6** ἔδειξ. μοι A: ἤνεγκέ μοι T°, ἤνεγκε πρός με P, ἤνεγκε ἔμπροσθέν μου CV°W°Glm | Ὀνοσκ. AP: ὀνοσκελοῦν WC°Glm (-λοῦ V), + καλουμένην T°W° (-ενη) V° | ἔχουσα HLT°VV° | περικαλλῆ Kurz: περικαλῆ HIPIs, -λήν WW°Glm (sic), περιπερκαλή L **7** καὶ . . . ἡμιον. — A, add. rubric. ἔλευσις τῆς ὀνοσκελίδας πρὸς σολομῶντα H | δέμας ego: δέμαν V, δέρμα W James, δεσμὰ P, σῶμαν C° | κνημ. δὲ ἡιον. W° (μιώνου) W (ἡμιῶν) VV°: μνήμος δὲ ἡμίονος T°, καὶ κερατίζουσα τὴν κεφαλὴν P | κνήμην Glm | § 3. (17) Glm deest **8** δὲ — T° | πρός με IL (μεν) H: καὶ ἰδὸν W, — PVC° | εἶπον AW: ἔφην PC°, ἔφι V | * Mg 1321 | αὐτὴν LWC° | λέγε μοι: λέγων V°W° | σὺ — P | τίς εἶ σύ H | § 4. ἡ δὲ ἔφη: ἐκείνη εἶπεν L **9** ἔφη: pr. μοι PC, + μοι V°W°, ἔφην W | ἐγὼ: ἐ I, ἐγὼ Is. | Ὀνοσκ. P: ὀνοσκελὴς V°, -λ(ῆς) V, ὀνοσκελίδα A, ὀνοσκελοῦ T°WW° | σεσωματωπ. W°, σεσῶματοπηειμένω V°, σεσωματωπεποιημένον P, σεσωματωμένον πεποιημένον HL, σεσωματωμένον IT°, πεποιημένον W (-μένω) V, σεβωματω(?) πεποι .Fl | * H f. 6r **10** φωλεῦον P: φολεύων HW°, φολεύω LCT°V°, φολέον I, + δὲ T°V° | ἐν σπηλαίοις ἐπὶ τῆς γῆς L | ἐν . . . κατοικ. I (ἔχον) H: σπήλαιον οἰκῶ (οἶκον V) (ἐν σπηλαίοις T°) ἔνθα χρυσίον κεῖται CC°, σπήλαιον μοι χρύσιον ἔνθα κεῖμαι P | μὲν — L

ἔχω δὲ πολυποίκιλον τρόπον. 5. ποτὲ μὲν ἄνθρωπον * πνίγω, ποτὲ δὲ ἀπὸ τῆς φύσεως σκολιάζω αὐτούς. * τὰ δὲ πλεῖστά ἐστί μοι οἰκητήρια κρημνοὶ σπήλαια φάραγγες. 6. πολλάκις δὲ καὶ συγγίνομαι τοῖς ἀνθρώποις ὡς γυναῖκα εἶναί με νομίζοντες, πρὸ πάντων δὲ τοῖς μελιχρόοις ὅτι οὗτοι συναστροί μού εἰσιν, καὶ γὰρ * τὸ ἄστρον μου οὗτοι λάθρα ** καὶ φανερῶς προσκυνοῦσι καὶ οὐκ οἴδασιν ὅτι ἑαυτοὺς βλάπτουσι καὶ πλεῖόν με κακοῦργον εἶναι ἐρεθίζουσιν· 7. θέλουσι γὰρ διὰ τῆς μνήμης χρυσίον πορίζειν. ἐγὼ δὲ παρέχω ὀλίγον τοῖς καλῶς με προσκυνοῦσιν.«

MSS HILPVWT°V°W° = Recc. ABCC°. **1** ἔχω: ἔχων H | πολυπ. τροπ, APC°: καὶ πολυποίκιλα τρόπαια (forte ex τρόπα corr.) C | § 5. μὲν HIPT°: δὲ LCV°W° | ἀνθρώπους PCC° | δι' ἀγχόνης πνίγω ἀνθρώπους C | * P f. 4r | πνίγω: + δι' ἀγχόνης P, + ὡς δι' ἀγχόνης V°W° **2** αὐτοὺς ὑπὸ T° | τῆς — H | φύσεως: — W, + εἰς ἀγκώνας P, ἐπὶ ἐγκών(ων) CT°, (-όνων) W°, ἐπὶ ἐγκῶνω V° | σκολιάζω LT°: σκελιάζω HIIs, σκωλιάζω V°, σκολιάζων V, σχολιάζων WW°, σκωλήκια (ad marg.), φωλεύω (in textu P) | αὐτοὺς — P | * T° f. 7r2 | τὰ δὲ HP: — ICC°, τοὺς δὲ L | πλειστ. . . οἰκητ.: πλ. ἴσταμαι οἰκητήριον H, πλείστους ἔτεσιν οἰκητήρια L, πλεῖστα μοι οἰκητήρια εἰσι P (— εἰσι) T°, πλεῖστα δέ ἐστίν μοι οἰκητήρια κεκρυμμένα VW. πλείστα μοι δὲ ἔσται οἰκητήρια W°, πλ. ἔσται (in ἔστη corr.?) μη οἰκητήρια V°, πολλάκις δὲ οἰκῶ I **3** κρημν. σπηλ. φαραγγ. P: κρύμνοις σπήλαιον φάραγγες H, ἔχω κρήμνους καὶ σπηλαίοις φαραγγες L, ἐν κρυμνοῖς ἐν σπηλαίοις ἐν φαράγγοις I, σπήλαια καὶ κρήμνους καὶ φάραγκαι C, — C° **4** § 6. καὶ — HL | γύνη P | εἶναι με νομ. (l. νομίζουσι?) H: νομ. με εἶναι I, ἦμαι νομ. L, με εἶναι CC°, δοκοῦσα εἶναι P **5** πρὸ παντ. ILPC: πρὸς πάντα H, πρὸ (πρὸς T°W°) δὲ τῶν ἄλλων C° | τοῖς μελιχ. P: τοὺς μελιχρόους CV°W°, τοὺς μελαχρόους HT°, τοὺς μελανοχρόους L (ex μελαχρ. corr.) I, τοὺς μελαντοχρόους (in textu, μελιχρόους ad marg.) Is | ὅτι — L | ὅτι οὗτοι HI: οὗτοι γὰρ PCC°, + καὶ CW°, + μου καὶ V° | συναστ. μού εἰσιν ILT°W°: εἰσιν συν. μου H | μου: μοι P, — CV° **6** καὶ . . . ἀστρ.: κ. τὸ ἄστρο T° | γὰρ — L | * I f. 81v | προσκ. λαθ. κ. ἐναργέως (φανερός V) CW° | λαθ. προσκ. οὗτοι T° | ** L f. 10r2 | φανερᾶ HL **7** καὶ οὐκ . . . προσκυν. (l. 9f): — C° | οὐκ οἰδ. ὅτι — I | ὅτι — L | ἑαυτῶς C, αὐτοὺς P | βλαπτ. AP: ἀπατῶνται C | καὶ πλεῖον . . . προσκυν. (l. 9s.): — I | πλεῖον. . . ἐρεθ.: πλ. . . ῥεθήζουσιν H, πλείων μεν κακούργος εἶναι ρεθήζουσιν L, πλεῖον με κακουργεῖν ἐρεθήζουσι P, πλημελῶς κακούργους ἐρεθίζουσα C **8** § 7. θελ. PV: θέλουσα W, θέλοντες HL | γὰρ — L | διὰ . . . χρυσίον: αὐτοὺς μνήμην τοῦ χρυσίου L **9** πορίζ. HLP: πορίζεσθαι C | ἐγὼ . . . προσκ. HP: ἐγὼ γὰρ παρέχων ὀλ. τοῖς καλεῖς· μὲν προσκ. L, τούς τε παρέχειν ὀλίγοις, τοῖς καὶ καλουμένοις, προσκ. W, τῆς τε δὲ παρέχιν ὀλήγης τῆς κεκαλουμένης προσκυνοῦση V

8. *Επηρώτησα δὲ αὐτὴν πόθεν γεννᾶται. ἡ δὲ εἶπεν· »ἀπὸ φωνῆς ἀκαίρου τῆς καλουμένης ἤχου οὐρανοῦ ⌈μολύβδου φωνὴν ἀφέντος⌉ ἐν ὕλῃ ἐγεννήθην.« 9. εἶπον δὲ αὐτῇ· »ἐν ποίῳ ἄστρῳ διέρχῃ;« ἡ δὲ εἶπεν· »ἐν πανσελήνῳ, διότι καὶ ἐν σελήνῃ τὰ πλείονα ὁδεύω.« 10. ἐγὼ δὲ εἶπον· »ποῖος ἄγγελός ἐστιν ὁ καταργῶν σε;« ἡ δὲ ἔφη· »ὁ καὶ ἐν σοί, βασιλεῦ.« 11. κἀγὼ εἰς χλεύην αὐτὰ λογισάμενος ἐκέλευσα στρατιώτην κροῦσαι αὐτήν. ἡ δὲ ἀνακράξασα εἶπεν· ⌈»λέγω σοι, βασιλεῦ, ἐγώ, ὑπὸ τῆς δεδομένης σοι σοφίας τοῦ θεοῦ.« 12. καὶ εἶπον τὸ ὄνομα τοῦ ⌈Ἁγίου Ἰσραὴλ καὶ⌉ ἐκέλευσα αὐτὴν νήθειν τὴν κάνναβιν * εἰς τὰ*

MSS HILPVWT°V°W° = Recc. ABCC°. § 8. (18) **1** *ἐπερώτων* L | *δὲ* — H | *αὐτὴν*: *αὐτοὺς* C, + *ἐγώ* (*κἀγὼ* P) *Σολομῶν* PCC° | *γεννᾶται* A: *γεννάσε* T°, *γεναστ* < V°, *γενᾶσται* V, *γενᾶσθαι* WW°, *γεννᾷσα* (*σα* transversa linea del.) P | *εἶπεν* AT°: *μοι ἔφη* P (*ἔφησε*) C, *ἔφη μοι* V°, *ἔφη* W° **2** *ἀκαίρου . . . οὐραν.*: *ἀκαιρ. τ. καλ. ἐγχοανῆς* C, *ἀκροατῆς καλουμένης* (-*μενον* L) *ἤχου οὐ(ρα)νοῦ* A, *ἀκαίρου τοῦ καλουμένου ἤχου ἀν(θρώπ)ου* P, *βηρσαβεὲλ* (*βειρσαβεέ* V°, *βηρωβεέ* T°) *ἱππικῆς* (+ *καὶ* V°W°) *χρηματικῆς* C°, explicit narratio parallela codd. mss. T°V°W° | *μολύβδου*: *μολύγδου* H, *βολβίτου* conj. Cr, *μολίβδους* Bncn | *φωνῆς* HL | *ἀφέντος* P: *ἀφέντες* C, *ἀφιέντες* A **3** *ἐν ὕλῃ*: *ἐκήνη* V, *ἐκείνοι* W | § 9 (19) *εἶπον* HI: *ἔφησα* C, *ἔφη* LP || *δὲ*: *δ' ἐγὼ* P, + *ἐγὼ* C | *αὐτὴν* W, *αὐτῶ* L | *ἐν* — PC | *ἐν π. ἀστρ.*: *ἐκ τῶν ἄστρων* L **4** *δὲ*: + *μοι* P | *ἐν* (1°): — PC | *πανσελ.* ILP: *πάντι σελήνω* H, *π(ανσέλην)ος* C, + *ἄστρῳ* P | *διὸ* I | *διότι . . . σελήνῃ* — C per homoeoteleuton | *ἐν σελήνῃ* I: *ἐν σελήνω* HL, *ἡ σελήνη* P **5** *πλείω* I | *ὁδεύω* W: *ὁδέβω* V, *ὁδεύων* H, *ὁδεύει* P, *ποιῶ καὶ ὁδεύω* L | § 10. *ἐγὼ δὲ* — W | *εἶπον* HIW: *λέγω* PL, + *δὲ* W, + *αὐτὴν* LW, + *πρὸς αὐτὴν* P || *ἔφη δὲ ἐγὼ αὐτὴν* V | *καὶ ποῖος ἐστὶν ὁ ἄγγελος ὁ* P | *ποῖος*: pr. *καὶ* L | *ἐστιν*: *δ' ἐς* H, — C | *ὁ* — H | *καταργῶ* V **6** *ἡ δὲ* HIPW: *ὁ δὲ* L, *καὶ* V | *ἔφη* HLV: *εἶπε* PW, *λέγει* I, + *μοι* P | *ὁ καὶ . . . κἀγὼ* — L | *ὁ* — H | *καὶ* — PC | *βασιλ.* W: *βασιλεὺς* V, *βασιλεύση* I, *βασιλεύειν* H, *βασιλεύων* P § 11. **7** *χλεύην* ILPW: *χλέβην* H, *χλέβη* V | *αὐτὰ* IL: *αὐτῶν* II, — PC | *στρατιώτας* C **8** *λέγω*: *ἐγὼ* P | *βασιλεὺς* V, *βασιλεὺς σολομῶν* L | *ἐγὼ* I: *κἀγὼ* HL, — PC | *ὑπὸ*: *ἀπὸ* C | *ὑπὸ τῆς*: *ἀπάτης* L **9** *σοι*: *ης* V, — L | *τοῦ*: *ἐκ* C | § 12. *κ. εἶπον* ego: *κ. ὑπὸ* P, *εἶπον* HIC, *ἢ* L, *ὑπὸ* (in textu, *εἶπον* ad marg.) Is | *τὸ ὄνομα* — P **10** *ἁγίου Ἰ(σρα)ὴλ* A: *ἀγγέλου Ἰωήλ* PC, *ἁγίου Ἰωήλ* Is | (20) *καὶ* C: *ἐγὼ δὲ* P, *διὸ* A | *ἐκέλευσα*: *ἐκάλεσα* C | *νήθειν*: *νήθη* V, + *κλώθειν* W, *ἠδυνήθειν* H | *τὴν κάνναβιν* Bncn: *τ. κάναβιν* LP, *τ. κανάβην* IW, *τ(ὴν) κανάβη* V, *ἐν τῇ κανάβῃ* H | * L f. 10^{V1} | *εἰς . . . κάνναβιν* (p. 21, l. 3): *εἶτα λαβῶν σχοινίον δήσας τοῦ ὀχλουμένου ἀσφαλῶς* L, — W | *τὰ σχοινία* HV: *τασχινί(αν)* I, *τὰς σχοινίας* Is, *τὰς σχοίνους* P

σχοινία τοῦ ἔργου τοῦ ναοῦ τοῦ θεοῦ. καὶ οὕτως σφραγισθὲν καὶ δεθὲν κατηργήθη ὥστε ἱστάναι νύκτα καὶ ἡμέραν νήθειν τὴν κάνναβιν.

V. Καὶ ἐκέλευσα * ἀχθῆναί μοι ἕτερον δαίμονα· καὶ ἤγαγέ μοι Ἀσμοδαῖον τὸν πονηρὸν δαίμονα δεδεμένον. 2. καὶ ἐπηρώτησα αὐτόν· »σὺ τίς εἶ;« ὁ δὲ ἀπειλητικὸν βλέμμα ῥίψας λέγει· »σὺ δὲ τίς εἶ;« 3. καὶ εἶπον αὐτῷ· »οὕτως τετιμωρημένος ἀποκρίνῃ;« ὁ δὲ τῷ αὐτῷ βλέμματι προσχὼν εἶπέ μοι· »πῶς ἔχω σοι ἀποκριθῆναι; σὺ μὲν υἱὸς ἀνθρώπου εἶ, κἀγὼ ἄγγελου, καὶ διὰ θυγατρὸς ἀνθρώπου ἐγεννήθην, * ὥστε οὐδὲν ὑπερήφανον ῥῆμα οὐρανίου γένους πρὸς γηγενῆ. 4. τὸ ἄστρον μου

MSS HILPVW = Recc. ABC. **1** *τ. ἐργ. τ. ν.*: *ἐν τῷ ἔργῳ τοῦ κτίσματος* P | *τοῦ ναοῦ τοῦ θεοῦ τὸ ἔργων* V | *οὕτως* P Is: *οὗτος* HI | *σφραγ.* H: *σφραγιστ(ὲν)* V, *σφραγίσας* IP **2** *καὶ δεθὲν* ego: *κ. δοθὲν* V, *κ. διωθὲν* H, *κ. δήσας αὐτὴν* P, — I | *κατηργ.* HIV: *ἐκατηργ.* P, + *τὸ δαιμόνιον* V | *ἑστάνε* V, *ἵστασθαι* in *ἱστάναι* corr. P | *νύκτα κ. ἡμ. ν. τ. κανάβειν* IV, *νυκτὸς κ. ἡμέρας ν. τ. καναβ.* P, *νήθυν τ. κανάβειν ἡμέραν κ. νύκταν* H **3** *κάνναβιν* FlMg

C. V. MSS HILPVW = Recc. ABC. **4** (21) *Καὶ* (1°): *τότε* L | * H f. 7r, P f. 4v | *ἑτ. δαιμ.* HW: pr. *καὶ* W, *ἑτ. δαιμόνιον* PVIs, *ἕτερα δαιμόνια* IL, add. rubric. *ἔλευσις ἀσμοδίου πρὸς σολομῶν⟨τα⟩* H | *κ. ἤγ. μοι* — L | *ἤγαγε . . . δεδεμ.* HI (— *ἤγ. μοι*) L: *εὐθέως μοι προῆλθεν ὁ δαίμων ἀσμόδιος* (ex *-αιος* corr.) *δεδεμένος* P, *ἔστιν ἐνταῦθα* C **5** § 2. *ἐπηρώτων* C 6 *δὲ* — H | *ἀπειλ. βλ. ῥίψ.* ego: *ἀπολυτικὸν βλέμα ῥίψας* H (*ῥίψ.*: *προεπιστρέψας πρός με*) L, *ἀπηλικὸν ὄμ⟨μ⟩α ῥίψας* C, *βλοσυρὸν βλέμα βλέψας* IBIs (*βλέμμα* Kurz), *μετὰ θυμοῦ καὶ ὀργῆς ἐμβλέψας με* P **7** *λέγει* HI: *ἔφη* PC, — L | *σὺ . . . αὐτῷ* — A | *δὲ* — C | § 3. *αὐτὸν* C | *οὕτως* PW: *οἵτος* V, *καὶ οὕτος* A | *τετιμ.* P: *τετιμωρημένα* C, *τετηρημένος* IL (*-ωμενος*) H **8** *ἀποκρ.* APV: *ἀπεκρίθην* W, + *μοι* P, + *λέγ* < L | *δὲ* + *πάλιν* H | *τῷ . . . προσχ.*: *τῶ αὐτῶ βλέμμα προσχ.* I, *τὸ αὐτὸ βλέματι* H, *τὸ* (— V) *αὐτοῦ βλέμματι προσχὼν* W (*πρὸσσχήν*) V, *μετ᾽ ὀργῆς* P | *εἶπε* HI: *ἔφη* C, *λέγει* P | *μοι* — C | *πῶς*: pr. *ἀλλὰ* PC **9** *ἔχω* — P | *ἀποκριθῶ* P | *μὲν*: *γὰρ* P, + *γὰρ* C | *ἀνθρ. υἱὸς* P | *εἶ* — LC | *κἀγὼ* A: *ἐγὼ δὲ* PC | *ἀγγέλου* G: *ἀγγέλου σπορὰ* P, *ἄγγελός εἰμι* (*ἤμην* H) A **10** *καὶ* IL: — HP | *καὶ . . . γηγενῆ* (l. 11) — C | *θυγ. ἀνθρ.* IP; *θυγατέρων ἀνθρώπων* HL | *ἐγενν.* LP: *ἐγεννήθης* I (pr. *σὺ*) H | * I f. 82v | *ὥστε* ILP: *ὅτε* H | *οὐδὲν* — L **11** *γηγενῆ* L: *γηγενήν* I, *γαγενάν* l. Is errore, *γηγενουν* vel *-ους* H, *γηγενεῖς* P (in textu) Is | § 4. *τὸ*: pr. *διὸ καὶ* P, pr. *νὺν δὲ* C

C. V 3: Sap. VII 1. Gen. VI 1—4

ἐν οὐρανῷ φωλεύει καὶ οἱ ἄνθρωποί με καλοῦσιν ἅμαξαν, οἱ δὲ τὸν δρακοντόποδα· διὰ τοῦτο καὶ μικρότερα ἄστρα συμπάρεισι τῷ ἐμῷ ἄστρῳ, καὶ γὰρ τοῦ πατρός μου τὸ ἀξίωμα καὶ ὁ θρόνος μέχρι σήμερον ἐν τῷ οὐρανῷ ἐστιν. 5. πολλὰ δὲ μή με
5 ἐρώτα, Σολομῶν, καὶ * γὰρ τὸ βασίλειόν σου διαρραγήσεται ἐν καιρῷ καὶ αὕτη σου ἡ δόξα προσκαιρός ἐστι καὶ ὀλίγον * χρόνον βασανίσαι ἡμᾶς ἔχεις, καὶ πάλιν νομὴν ἔχωμεν * ἐπ' ἀνθρωπότητα ὥστε σέβεσθαι ἡμᾶς ὡς θεούς, μὴ γινωσκόντων τῶν ἀνθρώπων τὰ ὀνόματα τῶν καθ' ἡμῶν τεταγμένων ἀγγέλων.«
10 6. Ἐγὼ δὲ Σολομῶν ἀκούσας ταῦτα ἐπιμελέστερον αὐτὸν δεσμεύσας ἐκέλευσα ῥαβδίζεσθαι καὶ ἀπολογηθῆναι τίς καλεῖται καὶ τίς ἡ ἐργασία αὐτοῦ. 7. ὁ δαίμων εἶπεν· »ἐγὼ Ἀσμοδαῖος

MSS HILPVW = Recc. ABC. **1** *φωλεύει* IPC: *φολεύειν* H, *πολυτεύει* L, *φωτεύει* FIIs | *φολεύη ἐν τῶ οὐ(ρα)νῶ* C | *καὶ* HIV: *δ* W, + *αὐτὸ* P | *οἱ ἄνδρες καὶ πᾶς ἄν(θρωπ)ος με* L | *οἱ* (1°) — P | *με* A: — PW, *εἰμ(ε)* V | *καλοῦσιν*: *λέγουσιν* P | *ἅμαξα* V | *τὸν* — IW **2** *δρακοντ.* HIC: *δρακοντόπαιδα* LP | *διὰ . . . ἄστρῳ*: *πλησιάζομαι σὺν τῷ ἄστρῳ αὐτοῦ* P | *συμπάρεισι* IL: *συμπάρην* H, *παρίστανται* C **3** *τ. ἐ. ἀστ.* C: *τὸ ἐμὸν ἄστρον* A | *καὶ γὰρ . . . ἐστιν*: — P, *καὶ ὁ τοῦ πατρὸς θρόνος ἐστὶν τὸ ἀξίωμα ἐν οὐρανῷ* C | *γὰρ* IL: — H | *μου* HL: — I | *θρόνον* H, + *μου* L **4** *μέχρι*: + *τῆ* H | *μεχ. σημ.* — I | *τῷ* — I | *ἐστιν*: *δὲ* H | § 5. *πολ. δὲ*: *καὶ πολ.* P | *μή με* I: *μὴ μεμε* L, *μοι μὴ* P, *μοι* H, *μὴ* C **5** *ἐρώτα* PC: *ἐπερώτας* (-ωτὰς L) A | *Σολ.* A: — PC | *κ. γὰρ* A: *ὅτι καὶ* P | * H f. 7[v] | *γὰρ* — C | *σου τ. βασ.* PC | *διαρ. ἐν καιρ.* ILC: *ἐν καιρ. διαραγ.* H, *πρὸς χρόνους μικροὺς διαρήγνυται* (*διαρρ.* P[c]) P **6** *αὕτη . . . δόξα* ILC: *ἡ δόξα σου αὕτη* H | *προσκ. ἐστιν ἡ δόξα σου* P | *προσκ. ἐστι*: *πρὸς καιρὸν εἰσὶν* L, *προσκ. δὲ* H, *ἀποχωρίσει* C | *ὀλ. χρ. ὀλίγα* P | * L f. 10[v2] **7** *βασ. ἡμ. ἔχεις* C: *ἡμ. τυραννήσεις* P, *βασ. με ἔχεις* A | *νομὰν* V | *ἔχωμεν* HL: *ἔχομεν* (post *ἀνθρωπ.*) I, *ἕξομεν* P, *εὕρομεν* V, *εὕρωμεν* W | * V f. 438[v] | *ἐπ'* A: *εἰς* P, *πρὸς* C, + *τὴν* PC **8** *θεοὺς*: + *ὄντας* PV, *ὄντες* W | *γινώσκοντα* H, *-οντες* W, *-οντος* V | *τῶν*: *τὸν* H, — L **9** *τὰ* — L | *καθ' ἡμῶν* HIV: *καθεμένων* L, *μεθ' ἡμῶν* W, *καθ' ἡμᾶς* P

§ 6. MSS HILP = Recc. AB. (22) c. V, 6—VI, 10 *ἐγὼ δὲ . . . τοῦ ἡλίου* om. C (= VW) per homoeoarcton **10** *ταῦτα ἀκ.* P | *αὐτ. δεσμ.* IIL: *αὐτ. ἐδέσμευσα καὶ* I, *δεσμ. αὐτ.* P, + *καὶ πάλιν περίσφι⟨γ⟩ξον αὐτοῦ τοῦ ὀχλουμένου τὰς χεῖρας· καὶ ἐξόρκισον αὐτοῦ τοῦ ἐξελθεῖν· καὶ τύψας τῇ κεφαλὴ τοῦ ὀχλουμένου μετὰ κάλαμον· καὶ μετὰ ἀρτίκου λέγει ἔξελθε πονηρὸν δαιμόνιον ἐπ' ὀνόματι τοῦ κ(υρίο)υ· καὶ τοῦ παιδὸς σολομῶντος· καὶ* L **11** *ῥαβδ.*: *αὐτὸν ῥαυδιζ.* H, *αὐτὸν ὀργίζεσθαι* L, *μαστίζεσθαι βουνεύροις* P | *ἀπολογεῖσθαι* P | *τίς*: *πῶς* I | *καλεῖ σε* (l. *καλεῖσαι*) H **12** *αὐτοῦ* — H § 7. *ὁ δὲ ἔφη μοι* P

C. V 7: cf. Tob. III 8; VI 14 f.

καλοῦμαι ⌈περικλυτός· οἰδαίνομαι⌉ κακουργίαν ἀνθρώπων ἐν ὅλῳ τῷ κόσμῳ. νεονύμφων ἐπίβουλός εἰμι· παρθένων κάλλος ἀφανίζω καὶ καρδίας ἀλλοιῶ.« 8. ἔφην δὲ αὐτῷ· * »μόνη αὕτη σου ἡ ἐργασία;« * ὁ δὲ πάλιν λέγει· »διὰ τῶν ἄστρων ⌈στρώνω θηλυμανίας καὶ ἔπειτα εἰς τρικυμίας⌉ καὶ ἕως ἑπτὰ ἐφόνευσα.« * 9. καὶ οὕτως ὥρκισα αὐτὸν τὸ ὄνομα κυρίου Σαβαώθ· »φοβήθητι, Ἀσμοδαῖε, τὸν θεὸν καὶ εἰπέ μοι ἐν ποίῳ ἀγγέλῳ καταργῆσαι.« ὁ δαίμων λέγει· »Ῥαφαὴλ ὁ παρεστὼς ἐνώπιον τοῦ θεοῦ· διώκει δέ με καὶ ἧπαρ μετὰ χολῆς ἰχθύος ἐπὶ κροκίνων ἀνθράκων καπνιζόμενον.« 10. ἐπηρώτησα πάλιν αὐτὸν λέγων· »μὴ κρύψῃς ἀπ' ἐμοῦ ῥῆμα, ὅτι ἐγώ εἰμι Σολομῶν υἱὸς Δαυείδ,

MSS HILP = Recc. AB. **1** καλοῦ I | περικλυτός ego: περίκρυτος I, περύκρυτος H, περικρίτην L, παρὰ βροτοῖς P, l. forte περικριτός (i. q. περὶ et κριτός), excellentissimus? | οἰδαιν. . . κόσμῳ: — P | οἰδαίνομαι ego: εἰδαὶ νε μαι H, εἰδένεμαι καὶ L ἡδύνομαι I | κακουργίας I | ἐν . . κόσμῳ ante περικλυτός ponit I **2** νεονυμφ. . . παρθ.: καὶ ἡ ἐργασία μου ἐστὶ τὸ τοὺς νεονύμφους ἐπιβουλεύειν μὴ συμμιγῆναι, καὶ παντελῶς ἀποχωρίζω διὰ πολλῶν (f. 5r) συμφορῶν, καὶ γυναικῶν παρθ. P | ἐπίβολος I | παρθ.: παρνα, θ supra π et ο supra α (2°) scr. H | κάλλος P: κάλος HI, καλῶς L | καὶ — I | **3** § 8. (23) ἔφη H | δὲ: δ' ἐγὼ P | ἔφην δὲ αὐτῷ: καὶ πάλιν εἶπον L | * hic explicit pagina non omnino scripta cod. ms. I

MSS HLP = Recc. AB. **3** καὶ μόνη L μόνων H | αὕτη . . ἐργ.: σου ἡ ἐργ. ἔστιν αὕτη P **4** L f. 11r1 | πάλιν — P | λέγει P: λέγων H, ἔφη L, + μοι P | διὰ τῶν . . . ἐφόνευσα: περιφέρω ἀνθρώπους εἰς λύσσαν (Mg 1324) καὶ εἰς ὄρεξιν, ἔχον(τες) τὰς γυναῖκας αὐτῶν πάλιν εἰς ἑτέρας ἑτέρων ἀπέρχεσθαι ἐν νυκτὶ καὶ ἡμέρᾳ, ὥστε καὶ τὴν ἁμαρτίαν ἐπιτελεῖν καὶ εἰς φόνους ἐμπλακήσεσθαι P | στρώνω ego: ἵστρον L, — H, cf. Dieterich, *Unters.* p. 220, 230f., l. fortasse οἰστρῶ? **5** θυλιμανίας L, — H **6** * H f. 8r | § 9. (24) καὶ . . . αὐτὸν: ὅρκισα δὲ αὐτῷ P | τῷ ὀνόματι L | φοβηθ.: λέγων pr. P, add. L **7** τ. θεὸν ἀσμοδαῖε P | ἐν — P | ἐκ ποίου ἀγγέλου L | καταργῇ σύ P **8** ὁ δαιμ. λεγ.: ὁ δὲ ἔφη P | λέγων H | διὰ ῥαφαὴλ τοῦ ἀρχαγγέλου τοῦ παρεστῶτος ἐνώπιον τοῦ θρόνου τοῦ θεοῦ P | παρεστικὸς L **9** με δὲ H | καὶ — P | ἰχθύος ἧπαρ καὶ χολὴ P | ἧπαρ — L | ⟨με⟩τὰ χολῆς L: σὺν χολὴν H | ἐπὶ κορκίνων ἀνθρ. καπν. H, καπνιζόμενος ἐπὶ κορκίνον ἀνθρ. L, ἐπὶ μυρικίνῳ ἄνθρακι ἐπικαπνιζόμενα P, + καὶ λαβῶν καὶ λαβῶν (sic) ὁ ἀναγινώσκων τὴν ἁγίαν διαθήκην ταύτην· ἰχθύος χολὴν καπνίσας (III litt. perierunt, fortasse ὑπὸ vel τὸν) ὀχλούμενον λέγ(ων)· διώκει σε ῥαφαὴλ ὁ παρεστικὸς ἐνώπιον τοῦ θεοῦ· λέγ⟨ε⟩ τοῦτο τρεῖς καὶ ἄρξου L **10** § 10. ἐπερώτων δὲ αὐτὸν L | πάλιν ἐγὼ P | λέγων H: λέγω L, — P **11** ὅτι . . . Δαυείδ: ὅτι ἐγὼ ἔλαβα ἐξεσίαν τοῦ χειρώσαι πάντας τοὺς δαίμονας L, + βασιλέως Ἰ(σρα)ὴλ P

C. V 9: cf. Tob. VI 17f.; VIII 2f.

καὶ εἰπέ μοι τὸ ὄνομα τοῦ ἰχθύος οὗ σὺ σέβῃ.« ὁ δὲ λέγει· »τὸ ὄνομα κέκληται γλάνις· ἐν τοῖς ποταμοῖς τῶν Ἀσσυρίων εὑρίσκεται· μόνος γὰρ ἐκεῖ γεννᾶται, ὅτι κἀγὼ ἐν τοῖς μέρεσιν ἐκείνοις εὑρίσκομαι.« 11. καὶ λέγω αὐτῷ· »οὐδὲν ἕτερον παρά σου, Ἀσμοδαῖε;« καὶ εἶπέ μοι· »ἐπίσταται ἡ δύναμις τοῦ θεοῦ τοῦ διὰ τῆς αὐτοῦ σφραγῖδος δεσμεύσαντός με ἀλύτοις δεσμοῖς ὅτι ἅπερ σοι εἶπον ἀληθῆ εἰσιν. ἀξιῶ δέ σε, βασιλεῦ Σολομῶν, μή με κατακρίνῃς εἰς ὕδωρ.« 12. ἐγὼ δὲ μειδιάσας εἶπον· »ζῇ κύριος ὁ θεὸς τῶν πατέρων μου * σίδηρα ἔχεις φορέσαι καὶ πηλὸν ποιήσεις εἰς ὅλην τὴν σκευὴν τοῦ ναοῦ ἀνατρίβων τὴν χορηγίαν τῆς κώμης.« καὶ ἐκέλευσα γενέσθαι ὑδρίας δέκα καὶ περιχώννυσθαι αὐτόν.

MSS HLP = Recc. AB. **1** *οὗ σὺ σέβῃ*: *οὗ οὐ σεύει* H, *οὗ σέβης* L, *ᾧ σὺ σέβῃ* | *ὁ δὲ λέγει* H; *ὁ δὲ ἔφη* P, — L | *τ. ὀν. κεκλ. γλάνις*: *τὸ ὀν. καίκτητεγλάνος* H, *ὀνόματι γλάνος* P, *λέγεται ὁ ἰχθὺς· γλαῦκος* L **2** *γλάνις* vel *γλανίς* conj. Bncn | *εὑρισκ. ἐν τ. ποτ. ἀσσυρίας* P | *τοῖς* — H | *τῶν* — H | * L f. 11r2 **3** *μόνος .. γενν.* H: *μόνοις ἐν τοῖς ὕδασι ἐκείνοις γενᾶται* L, — P | *ὅτι κἀγὼ* H: *ὅτι ἐγὼ* L, *διότι καὶ* P | *ἐν τ. μερ. ἐκ.*: *ἐν ταῖς μέρεσιν ἐκείναις* H, *ἐν ἐκείναις ταῖς ἡμέραις* L, *εἰς ἐκεῖνα τὰ μέρη* P **4** *εὑρισκ.* HL: *καταπεριπολεύω* P | § 11. (25) *κ. λέγω αὐτῷ* (*αὐτὸ*) H: *ἐγὼ δὲ λέγω πρὸς αὐτὸν* P, *ὁ δὲ σολομῶν* L | *ἕτερον* HP: *ἑτέρω* L, *ἑταῖρον* vel *ἔτυμον* conj. Bncn | *σου* HL: *σοι* P **5** *Ἀσμοδ.* HLBncn: *ἀσμοδίῳ* P | *κ. εἶπε* HL: *ὁ δὲ ἔφη* P | *μοι* — L | *ἐπίσταμαι* L, *ἐπίστασαι* H | *τοῦ διὰ ... δεσμ.* H: *διὰ τ. σφρ. αὐτοῦ δεσμ.* L, *τοῦ διὰ τῆς ἐκείνου σφρ. δεσμεύσας* P, *ἡ διὰ ... δεσμεύσασα* Crtr **6** *με* — H | * H f. 8v **7** *σοι* P James: *συ* HL | *εἶπω* H | *εἶπον σοι* P | *εἶσιν* P: *εἶναι* HL | *ἀξιῶ δέ σε* H: *ἀξιώσε δὲ* L, *δέομαί σου* P | *σολ. βασ.* L **8** § 12. *μειδιάσας* HP: *θαυμάσας* L *ζῇ ... φορέσαι*: *κύριος ὁ θεὸς τῶν πατ. μου ποίησον σίδηρον ὥσπερ μανιάκην καὶ βαλὼν τοῦ ὀχλουμένου εἰς τὸν τράχηλον αὐτοῦ καὶ ἀναγινώσκων τὴν ἄνων* (l. *ἄνω*) *ταύτην διαθήκην· εἶτα λέγει ὁ ἀναγινώσκων· ὅτι σίδηρα ἔχεις φορέσε* (l. *-σαι*) L **9** * P f. 5v | *ἔχεις φορ.* H: *φορέσω σε* P | *καὶ*: pr. *ἀλλὰ* P | supra *τὸν πήλὸν* adscr. *ποιήσεις* P **10** *εἰς*: *ἐφ'* H | *κατασκευὴν* P | *ἀνατρίβουν* L | *τ. χορ. τ. κωμ.* H: *τ. χορ. τοῦ ναοῦ* L, *τοῖς ποσί σου* P, l. fortasse *τ. χορ. ταῖς κόμαις*? **11** *κ. ἐκελ.*: *ἐκελ. δὲ* L | *γενέσθαι* H: *ἀχθῆναι* L, *δοθῆναι αὐτῷ* P | *δέκα ὑδρ. φέρειν ὕδωρ* P | *καὶ ... αὐτόν* — P | *περιχωναισθαι* H | *αὐτὸν*: + *καὶ λαβῶν ὁ ἀναγινώσκων ἐκ τῶν τεσσάρων γονιῶν τοῦ ναοῦ· τοῦ δεσποτικοῦ χωριγὴν* (f. 11v1) *ἐκ τῆς ἐπικειμένης ὕλης καὶ τύχους* (l. *τείχους*) *καὶ τρίψας αὐτὸν καὶ ποιήσας ψηλὸν· εἶτα λαβῶν ὑδρίας δέκα γεμᾶται ἐπὶ τὴν χωρηγίαν καὶ σταλάξας ἀπὸ ἑκάστης ὑδρίας καὶ πηλὸν χρίσας ἐπὶ τὸ μέτοπον τοῦ ὀχλουμένου καὶ τὸν πόγωνα καὶ τῶν δύο ὀτίων· εἶτα ἀπογυμνώσας τὸν ὀχλούμενον καὶ ἀνατρίψας αὐτοῦ ὅλον τῷ σῶμα μετὰ τῆς χωριγίας ἀπὸ τοῦ ἀμφαλοῦ καὶ ἄνω εἶτα ὁ ἀναγινώσκων πάλιν τὴν ἄνω ταύτην διαθήκην* L

καὶ δεινῶς στενάξας ὁ δαίμων τὰ κελευσθέντα αὐτὸν κατειρ-
γάζετο. τοῦτο δὲ ἐποίησε διότι καὶ τὸ προγνωστικὸν εἶχεν ὁ
Ἀσμοδαῖος. 13. καὶ ἐδόξασα τὸν θεὸν ἐγὼ Σολομῶν τὸν δόντα
μοι τὴν ἐξουσίαν ταύτην· τὸ δὲ ἧπαρ τοῦ ἰχθύος καὶ τὴν χολὴν
μετὰ κλάσματος ⌈στύρακος λευκοῦ ὑπέκαιον τὸν Ἀσμοδαῖον⌉ διὰ
τὸ εἶναι αὐτὸν δυνατόν, καὶ κατηργεῖτο αὐτοῦ ἡ φωνὴ ⌈καὶ
πλήρης ὀδοὺς πικρίας.⌉

VI. Καὶ ἐκέλευσα πάλιν παραστῆναι ἔμπροσθέν μου τὸν
Βεελζεβοὺλ καὶ προσκαθίσας ἔδοξέ μοι ἐπερωτῆσαι αὐτόν· »διὰ
τί σὺ μόνος ἄρχων τῶν δαιμόνων;« 2. ὁ δὲ λέγει μοι· »διὰ
τὸ μόνον με ὑπολειφθῆναι τῶν οὐρανίων ἀγγέλων. ἐγὼ γὰρ
ἤμην ἐν πρώτοις οὐράνιος ἄγγελος ὁ προσαγορευόμενος Βεελζε-
βούλ. 3. καὶ μετ' ἐμοῦ δεύτερος ⌈ἄθεος ὃν ἐπέταμε⌉ ὁ θεός, καὶ
νῦν κατακλεισθεὶς ὧδε ⌈κρατεῖ τὸ⌉ ἐν Ταρτάρῳ τῷ δεσμῷ ἐμοῦ

MSS HLP = Recc. AB. **1** *δεινῶς*: *πικρῶς* H | *αὐτὸν* L: *μοι* P, — H | *κατειργ.* LP: *κατηρτίζετο* H **2** *δὲ* — L | *ἐποίησε* HLBn: *ἐποίησα* P | *διότι*: *ὅτι* L | *καὶ* — H | *τὸ προγν. εἶχεν* H: *προγινώσκων· εἶχεν* L, *τὰ μέλλοντα ἤδει προγνωστικὸς ὤν, τὸ χαλεπὸν δαιμόνιον* P | *ὁ* — H **3** § 13. *καὶ* — L | *ἐγὼ σολ. ἐδοξ. τ. θ. τοῦ οὐρανοῦ κ. τῆς γῆς* H | *ὁ σολ.* L | *ἐξουσ. ταυτ.* HL: *σοφίαν τοῦ δούλου αὐτοῦ* P. + *ἵνα ὑπογνῶσι ἡμῖν οἱ δαίμονες* L | *χόλην αὐτοῦ* P **5** *μετὰ* ... *ὑπέκαιον*: *μ. κλασ. σωρακλώλου* (vel *στυρακ-*) *εἶπεν καὶ* H, *μ. κλάστομα· συρωκλωκοῦ καὶ εἶπον* L, *μ. καλαμίου στύρακος λύων ὑπέκαιον* P | *λευκοῦ* ego: l. forte *λωτοῦ* | *τῷ ἀσμοδίω* H **6** *καὶ* P: — HL | *κατηργεῖτω* P, *κατήργηται* H, *κατήργειτον* L | *ἡ* ... *πικρίας* (— *καὶ*) H: *ἡ φ. κ. πλήροις ὀδοῦ πικ.* L, *ἡ φόρην ὄς πικρία* P, *ἡ ἀφορητος πικρία* P^c (ad marg.)

C. VI. MSS HLP = Recc. AB. (26) **8** *παραστῆσαι* H | *ἔμπρ. μου*: *μοι ἔμπρ.* P **9** *Βεελζ.*: + *τὸν ἄρχοντα τῶν δαιμονίων* P | *προσκ.* ... *αὐτόν* HL: *ἐπικαθήσας ἐπὶ βήματος ἐνδοξοτέρου ἔφην αὐτῷ* P, + *καὶ εἶπον αὐτόν* H **10** *ἄρχων*: *ἄρχης* H | § 2. *λέγει* HL: *ἔφη* P **11** *τὸ*: *τὸν* L | *πελήφθην* H, *ὑπέληφθα* L | *ἀγγελ.*: + *τῶν κατελθόντων* P **12** *ἤμην* P: *μὴν* H, *εἰμὶ* L | *ἐν πρωτ.*: *ἐν πρότης* HL, *ἐν τῷ πρώτῳ οὐρανῷ* P | *οὐράνιος* H: *οὐρανοῦ* L, *πρῶτος* P | *ἄγγελος* HP: *μὴ* L

§ 3. MS P textum alium praebet hunc: *καὶ νῦν κρατῶ πάντων τῶν ἐν τῷ ταρτάρῳ δεσμῶν* (*δεσμένων* Fl, *δεδεμένων* Mg). *ἔχω δὲ καὶ γόνον καὶ ἐριπολεύει ἐν τῇ ἐρυθρᾷ θαλάσσῃ, καὶ ὡς ἰδίον τινὰ καιρὸν ἐπανέρχεται πρός με ὑποτασσόμενος, καὶ τὰ ἑαυτοῦ ἔργα πρός με ἀνακαλύπτει, καὶ στηλίζω αὐτὸν ἐγώ.*

MSS HL = Rec. A. l. **13**, § 3. *ἄθεος ὃν ἐπέταμε* ego: *ἀθάε ἐπὶ τομὴν* H, *θαὲ, ἐπὶ τὸ μὴν* L | *ὁ* — L **14** *κατὰ κλειθεῖς* L | *κρατεῖ τὸ* ego: *κρατεῖτε* H, *κρατῶ τε* L; l. forte *κρατῶ τὸ*? | *ἐν τῷ ταρτάρω δεσμῷ* L

γένος· καὶ τρέφεται ἐν τῇ Ἐρυθρᾷ θαλάσσῃ· ὃς ἐν καιρῷ ἰδίῳ ἐλεύσεται εἰς θρίαμβον.« 4. καὶ εἶπον αὐτῷ· »τίνες εἰσὶν αἱ πράξεις σου;« καὶ εἶπέ μοι· »κἀγὼ καθαιρῶ διὰ τυράννων καὶ τὰ δαιμόνια ποιῶ παρὰ ἀνθρώποις σέβεσθαι καὶ τοὺς ἁγίους καὶ τοὺς ἐκλεκτοὺς ἱερεῖς εἰς ἐπιθυμίαν ἐγείρω. ** καὶ φθόνους ἐν πόλεσι καὶ φόνους ἀποτελῶ καὶ πολέμους ἐπάγω.« 5. καὶ εἶπα αὐτῷ· »προσένεγκέ μοι τὸν ἐν τῇ Ἐρυθρᾷ θαλάσσῃ ὃν εἶπας τρεφόμενον.« ὁ δὲ λέγει· »οὐκ ἀνενέγκω πρός σε οὐδένα. ἐλεύσεται δέ τις ὀνόματι Ἐφιππᾶς ὃς ἐκεῖνον δεσμεύσει καὶ ἀναγάγει ἐκ τοῦ βυθοῦ.« 6. καὶ εἶπον αὐτῷ· »λέγε μοι πῶς ἐκεῖνός ἐστιν ἐν τῷ βυθῷ τῆς Ἐρυθρᾶς θαλάσσης καὶ τί τὸ ὄνομα αὐτοῦ.« ὁ δὲ ἔφη· »μή με ἐρωτᾷς· οὐ δύνασαι παρ' ἐμοῦ μαθεῖν, αὐτὸς γὰρ ἐλεύσεται πρός σε διὰ τὸ καὶ ἐμὲ πρός σε εἶναι«.

MSS HL = Rec. A. **1** γένους L | Ἐρυθ. — H | ὃς: ὡς HL

§ 4. MS P. (27) ἐγὼ σολομῶν ἔφην πρὸς αὐτὸν λέγων· βεελζεβούλ, τίς (f. 6r) ἐστὶν ἡ πρᾶξις σου; ὁ δὲ λέγει· ἐγὼ βασιλεῖς ἀπολῶ· συμμαχῶ μετὰ ἀλλοφύλων τυράννων· καὶ τοὺς ἐμοὺς δαίμονας ἐπιβάλλω πρὸς τοὺς ἀνθρώπους ἵνα εἰς αὐτοὺς πιστεύωσι καὶ ἀπόλλωνται· καὶ τοὺς ἐκλεκτοὺς δούλους τοῦ θεοῦ, ἤ ἱερεῖς καὶ πίστους ἀνθρώπους εἰς ἐπιθυμίας ἁμαρτιῶν πονηρῶν καὶ αἱρέσεων κακῶν καὶ ἔργων παρανόμων διεγείρω, καὶ ὑπακούουσί μοι, καὶ εἰς ἀπόλειαν φέρω αὐτούς. καὶ φθόνους καὶ φόνους καὶ πολέμους καὶ ἀρρενοβατίας καὶ ἕτερα κακὰ τοῖς ἀνθρώποις ἐνεργῶ, καὶ ἀπολῶ τὸν κόσμον. § 5. (28) εἶπον οὖν αὐτῷ· προσάγαγέ μοι τὸν σὸν γόνον ὅνπερ λέγεις ὅτι ἐστὶν ἐν τῇ θαλάσσῃ τῇ ἐρυθρᾷ. ὁ δὲ λέγει· ἐγὼ αὐτὸν οὐ φέρω πρὸς σέ· ἐλεύσεται δὲ πρός με ἕτερος δαίμων ὀνόματι ἐφιππᾶς, (Mg 1325) αὐτὸν δεσμεύσω καὶ αὐτὸς ἐκ τοῦ βυθοῦ ἀναγάγει πρός με. § 6. ἐγὼ δὲ λέγω πρὸς αὐτόν· πῶς ἔστιν ὁ υἱός σου ἐν τῷ βυθῷ τῆς (FlMg, τοῖς MS) θαλάσσης καὶ τί τὸ ὄνομα αὐτοῦ; ὁ δὲ ἔφη· μή με ἐπερωτᾶς, οὐ γὰρ δυνήσῃ παρ' ἐμοὶ μαθεῖν· αὐτὸς γὰρ ἐλεύσεται πρὸς σὲ δι' ἐμοῦ κελεύσματος καὶ εἴποι σοι φανερῶς.

MSS HL = Rec. A. l. 2, § 4. αὐτῷ: αὐτὸν H **3** καθαιρῷ ego: καθαίρω HL | τύρανον H **4** τὰ δαιμόνιαν H, τοὺς δαίμονας L | σεβ. π. ἀνθρ. L **5** * H f. 9v | ἐγύρω L, ἔγειρον H | ** L f. 12r1 **6** φόνον ἐν πολ. κ. φθόνους L | ἀποτελῶν κ. πολ. ἐπάγω H, ἀποστελῶ ἐν πολέμοις· ἐπάγω καὶ πόνους καὶ οὐκ ἔστιν τοῖς ἀνθρώποις· οὐδὲν καλὸν οὐ (l. δ) δύναμαι ποιῆσαι αὐτῷ L | § 5. κ. εἶπα αὐτῷ H: ὁ δὲ βασιλεὺς λέγει L **7** τὸν . . . τρεφομ.: τὸν . . . ὡς εἶπας τρεφομένας H, ὃν εἶπας γένους τὸ ἐν τῇ ἐρ. θαλ. τρεφομένους L **8** οὐκ (ἀνέγκω) . . . οὐδ. H: ἐγὼ αὐτῶ οὐκ ἀνενέγκω· πρὸς σὲ L **9** Ἐφιππᾶς (cf. P): ἔφιππος H, ἐφηπτας L | ὃς ἐκεῖνον ego: ὡς ἐκεῖνος HL | δεσμ. καὶ H: δεσμεύσας L | ἀνάγει L **10** § 6. αὐτὸν H **11** τῷ . . . θαλ. L: τῇ ἐρυθρᾷ θαλάσσῃ H | τί — L **12** παρ' H: περὶ L **13** τὸ ego: τοῦτο HL

7. Εἶπον δὲ αὐτῷ· »λέγε μοι ἐν ποίῳ ἄστρῳ προσοικεῖσαι.« ὁ δὲ λέγει· »τὸ καλούμενον παρὰ ἀνθρώποις Ἑσπερία.« 8. ἐγὼ δὲ λέγω· »φράσον μοι ὑπὸ ποίου ἀγγέλου καταργεῖσαι.« ὁ δὲ * ἔφη· * »ὑπὸ τοῦ παντοκράτορος θεοῦ· καλεῖται δὲ παρ' Ἑβραίοις Πατικῆ, ὁ ἀφ' ὕψους κατελθών· ἔστι δὲ τῶν Ἑλληνιστῶν Ἐμμανουήλ, οὗ δέδοικα τρέμων. ἐάν τίς με ὁρκίσῃ τὸ Ἐλωΐ, μέγα ὄνομα τῆς δυνάμεως αὐτοῦ, ἀφανὴς γίνομαι.« 9. ἐγὼ δὲ Σολομῶν ἀκούσας ταῦτα ἐκέλευσα αὐτὸν Θηβαῖα μάρμαρα πρίζειν. ἐν δὲ τῷ ἄρξασθαι πρίζειν αὐτὸν ἠλάλαζον ὅλα τὰ δαιμόνια μεγάλῃ τῇ φωνῇ διὰ τὸν βασιλέα Βεελζεβούλ· 10. ἐγὼ δὲ Σολομῶν ἐπηρώτων αὐτὸν λέγων· »εἰ βούλει ἄφεσιν λαβεῖν, διήγησαί μοι περὶ τῶν ἐπουρανίων.« ἔφη δὲ ὁ Βεελζεβούλ· »ἄκουσον, βασιλεῦ· ἐὰν θυμιάσῃς στακτὴν καὶ λίβανον καὶ βολβοὺς θαλάσ-

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§ 7. sectionem hanc om. ms. P. § 8. (29) MS P: *ἐγὼ πρὸς αὐτὸν λέγω· λέγε μοι ὑπὸ ποίου ἀγγέλου καταργῇ σύ. ὁ δὲ ἔφη· ὑπὸ ἁγίου καὶ τιμίου ὀνόματος τοῦ παντοκράτορος θεοῦ, τῷ καλουμένῳ παρ' Ἑβραίοις πευστικῷ, οὗ ἡ ψῆφος χμδ'· παρὰ δὲ Ἕλλησι ἐμμανουήλ: καὶ ἐάν τις τῶν Ῥωμαίων ὁρκίσῃ με τὸ μέγα ὄνομα τῆς δυνάμεως ἐλεὴθ ἀφανὴς* (f. 6v) *γίνομαι.* § 9. (30) *ἐγὼ σολομῶν ταῦτα ἀκούσας ἐξεπλάγην καὶ ἐκέλευσα αὐτὸν πρίζειν μάρμαρα θηβαῖα. ἐν δὲ τῷ ἄρξασθαι αὐτὸν πρίζειν τὰ μάρμαρα οἱ ἕτεροι δαίμονες ἀνεκραύγασαν φωνὴν μεγάλην, ἀλαλάζοντες διὰ τὸν βασιλέα αὐτῶν βεελζεβούλ.* § 10. textum similiorem habent cod. mss. HLP.

MSS HL = Rec. A. **1** § 7. *προσοικεῖσαι* L: *καλείσαι* H **2** *ὁ δὲ . . . Ἑσπερ.* H: — L | § 8: *ἐγὼ* ego: *ὁ* HL **3** *φράσον* ego: *φρασον* H, *φράσω* L | *ποίων ἀγγέλων* H | * H f. 10r **4** * L f. 12r2 | *τοῦ* L: — H | *καλεῖται* ego: *καλοῦμαι* HL **5** *πατικῆ* H, *πατηκεῖ* L | *ὁ* (James, *οὐ* ms.) . . . *Ἐμμαν.* H: *παρὰ δὲ ἕλληνας ἐμμανουὴλ καὶ ἀφ' ὕψους κατελθεῖν* L **6** *οὗ δέδηκα τρεμ.* H, *οὐδὲ διατρέμον* L | *τίς με*: *τοῖς μοι* H | *τις ὁρκ. με* L | *τῷ ἐλωιθ* H, *ἐν τῷ ἐλωΐ* L **7** *γένομαι* L, *ἐγένομαι* H | § 9. *Σολ.* — L **8** *αὐτὸν* H: *τοῦτον* L | *Θηβαῖα* H: *βριβάϊα* L **9** *ἐν . . . αὐτὸν* (*αὐτὸς*) H: *εἶτα ὁ ἀναγινώσκων· ἐγγίσας τοῦ ὀχλουμένου ἐπὶ τοῦ στήθους λέγων ἐκ τρίτου μεγαλοφώνος* L | *ἠλάλαζαν* H | *ὅλα* — L **10** *φωνῇ· λέγων* L

MSS HLP = Recc. AB. l. **10** §. 10 (31) *ἐγὼ δὲ* HP: *ἀκούσας ταῦτα ὁ* L **11** *ἐπηρώτησα* P | *αὐτ. πάλιν λεγ.* L | *βούλει* HL: *θέλεις* P | *ἀφ. λαβ.*: *ἄφεσιν λαβῶν* L, *ἀφ. ἐχροῖν* (l. *ἔχειν*) H, *λαβεῖν ἄνεσιν* P | *διήγησόν* L **12** *περὶ* P: *τὴν* A | *ἔφη . . . Βεελζ.*: *ἔφη ὁ βασιλεὺς* H, *ἐφοβήθη δὲ ὁ βεελζ. καὶ εἶπεν* L, *λέγει δὲ βεελζ.* P | *ἄκουσον, βασ.* P: — H, *ἀκ. βασιλεὺς καὶ λαβῶν ὁ ἀναγινώσκων· νάρσιν· καὶ κρόκον· καὶ καπνίσας τὸν* (f. 12v1) *ὀχλούμενον· καὶ λέγει ὁ βεελζεβουὲλ·* L **13** *βολβ. θαλ.*: *β. θαλασσίους* P. *βόλους θαλ.* A

σης, νάρδον τε καὶ κρόκον, καὶ λύχνους ἅψῃς ἑπτὰ ἐν σεισμῷ, οἰκίαν ἐρείσεις. ἐὰν δὲ * καθαρὸς ὢν ἅψῃς ὄρθρου ἐν ἡλίῳ ἡμέρας, ὄψεις τοὺς δράκοντας τοὺς ἐπουρανίους πῶς εἰλοῦνται καὶ σύρουσι τὰ ἅρμα τοῦ ἡλίου.« 11. ἐγὼ δὲ Σολομῶν ἀκούσας
5 ταῦτα ἐπετίμησα αὐτὸν καὶ εἶπον· »σιώπησαι καὶ πρίζε τὰ μάρμαρα καθὼς προσέταξά σοι.«

VII. Καὶ εὐλογήσας τὸν θεὸν ἐγὼ Σολομῶν ἐκέλευσα παρεῖναί μοι ἕτερον δαίμονα· καὶ ἦλθε πρὸ προσώπου μου. καί ἦν τὸ πρόσωπον ἐπιφέρων ἐν τῷ ἀέρι ἄνω ὑψηλὸν καὶ τὸ ὑπόλει-
10 πον τοῦ σώματος εἰλούμενον ὡσεὶ κοχλίας. 2. καὶ ἔρρηξε στρατιώτας οὐκ ὀλίγους καὶ ἤγειρε * καὶ λάβρον κονιορτὸν ἀπὸ τῆς γῆς καὶ ἀνέφερεν ἄνω καὶ πολλὰ ἔρριπτεν ἐπὶ τὸ ἐμὲ θαμβεῖσθαι, καὶ εἶπον· ⌈»τίνα ἔχω ἐρωτῆσαι;« ἕως ἐπὶ πολύ. 3. καὶ ἀναστάν-

MSS HLP = Recc. AB. 1 νάρδιν L | ἀνάψῃς L | ἐν σεισμῷ: — H, ἐν εἰρμῷ conj. dubitanter Cr 2 οἰκ. ἐρεισ. P: οὖν καὶ ἂν ὡρίσῃς H, οὐκείαν ὁρώσεις L | δὲ — L | * H f. 10v | καθ. ὢν P: καθαρὸν A | ἀνάψῃς L 3 ἡμέρας ego: ἐνημέραν H, ἡμέρα L, ἡμ (compendia mihi inenodabilia), l. fortasse ἡμέρᾳ vel ἡμερῶν P, ἡμμένον (ἡμετέρου, ἡμετέρῳ?) Fl | pro ἐν ἡλ. ἡμ. l. ἐν ὕλῃ ἐνήμενος(?), cf. *Test. XII Patr., Levi* XVIII 3 | ὄψοι P | τοὺς (1°): τότε P | δράκοντας HP: διακόνους L | οὐρανίους P 4 σύρουσι HP: ἐσυρνουσι L | ἡλίου LP: θεοῦ H, forte recte

MSS HLPVW = Recc. ABC. § 11. (32) 4 ἐγὼ HPC: ὁ L | ἐγὼ . . . ἀκουσ. bis scr. V 5 ταῦτα ἀκουσ. P | ταῦτα . . . σοι — C | ἐπετίμησεν L, ἐπετίμουν H | κ. εἶπον· »σιωπ. καὶ ego: κ. ἐσυώπα καὶ ἐλάλουν αὐτόν H, σιωπῆσαι καὶ L, κ. εἶπον, σιώπα μοι ἕως τούτου καὶ P 6 καθὼς προσετ. σοι: καλὸς προέταξά σοι· λέγε ὁ σολομῶν L, ὡς προσετ. σοι P, κατὰ τὸ ὁρισθὲν σοι H

C. VII. MSS HLPVW = Recc. ABC. 7 Καὶ: εἶτα L | Καὶ . . . θεὸν: bis scr. V, + τοῦ οὐρανοῦ B | ἐγὼ Σολ.: — L, + καὶ H | τότε ἐκέλευσεν L | παρεῖναι: περίνε L 8 ἕτερα δαιμόνια· καὶ ἦλθον ἕτερον δαιμόνιον ἐπὶ προσώπου L | κ. ἦν . . . ἐπιφερ. A: ὃς ἦν ἐπιφ. τ. προσ. P, ὅπερ ἦν (— V) ἡμιπρόσωπον C 9 ἐν . . . ὑψηλὸν P (— ἄνω) C: ἐν τὸ ἀρενόψει H, τὸ ἄρενω· ὄψιν L | τὸ λοῖπον σῶμα L | ὑπόλοιπον P: ὑπόλειπον HC 10 σώματος H: πνεύματος PC | ὡσεὶ κοχ. P: ὡς εἰ κόχλον H, ὡς κοχλύος L, ὡς κοχλίας C | § 2. ἔρρηξε . . . ὀλιγ. A: ὀλίγους διέῤῥηξεν PC 11 κ. ἤγειρε κ. λαβ. κον. ego: κ. εἴγειρεν κ. λαῦρον οὐκ ὀνιορτὸν H, κ. ἔγειρεν δὲ καὶ λαύραν καὶ (— V) κον. C, ἤγειρε δὲ καὶ φοβερὸν κον. P | ἀπὸ HC: ἐπὶ LP | πολλὰ A: πάλιν PC 12 ἐν τῷ θαυμάσθαι με L, ἐν τῷ ἐμὲ θαμβηθῆναι C | ἐμὲ: ἡμᾶς P | θαμβῆσαι P 13 καὶ . . . ἐρωτῆσαι — C | κ. εἶπον H: κ. εἶπεν P, — L | ἐρωτίσω H | ἕως . . . μου ego: καὶ δὴ ὃς ἐπεὶ πολὴ ἀνείσταντά με V, κ. δὴ ὡς ἐπὶ πολὺ ἀναστάντος μοι W, ἐώω· ἐπὶ πολὺ καὶ ἀν . μου H, ἕως ἐπὶ πολλὴ· καὶ ἀν . μου L, ὡς ἐπὶ πολὺ, καὶ ἀναστάντα με [in textu, κ(αὶ) ἀναστὰς ad marg.] P

τος μου ἔπτυσα[1] *χαμαὶ* * *κατ' ἐκεῖνον τὸν τόπον καὶ ἐσφράγισα τῷ δακτυλιδίῳ τοῦ θεοῦ, καὶ οὕτως ἔστη ἡ αὔρα. τότε ἠρώτησα αὐτὸν λέγων· »σὺ τίς εἶ;« καὶ οὕτως κονιορτὸν τινάξας ἀπεκρίθη μοι· »τί θέλεις, βασιλεῦ Σολομῶν;« 4. ἀπεκρίθην δὲ αὐτῷ· »εἰπέ μοι τί λέγεις κἀγώ σε ἐρωτᾶν θέλω.« οὕτως δὲ εὐχαριστῶ τῷ θεῷ τῷ σοφίσαντί με πρὸς τὰς βουλὰς αὐτῶν ἀποκρίνεσθαι. ἔφη δέ μοι ὁ δαίμων· »ἐγὼ καλοῦμαι Λὶξ Τέτραξ.« 5. εἶπον δὲ αὐτῷ· »τίς ἡ πρᾶξίς σου;« ἔφη δέ· »ἀνθρώπους σκορπίζω καὶ στρόφους ποιῶ καὶ πῦρ ἅπτω καὶ ἀγροὺς ἐμπυρίζω καὶ οἴκους καταργῶ. ἐπὶ πλεῖστον δὲ ἔχω τὴν πρᾶξιν ἐν θέρει. ἐὰν δὲ καιρὸν εὕρω, ὑποδύνω εἰς γωνίας τοίχων νύκτα καὶ ἡμέραν· ἤδη γὰρ γόνος εἰμὶ τοῦ μεγάλου.« 6. εἶπον * δὲ αὐτῷ·*

MSS HLPVW = Recc. ABC. **1** § 3. ἔπτυσα C (ad marg.) P: πτύσας A, πτύσαι P (in textu) | * H f. 11r | κατ' . . . θεοῦ H: καὶ κατ' . . . τὸ δακτυλίδιον τ. θ. L, κατ' ἐκείνου τοῦ τόπου καὶ . . . θεοῦ (in textu) P (— τοῦ θεοῦ) V, χαμαὶ κατ' ἐκείνου τοῦ τ⟨ό⟩π⟨ου⟩ κ(αὶ) ἐ P (ad marg.), καὶ ἐσφρ. τ. δακτ. κατ' ἐκείνου τοῦ τόπου W **2** οὕτως PC: οὕτος A | ἔστη C: ἔστην (ex ἐστιν corr.) P, ἐστὶν L, ἔσται H | αὔρα LP: λαύρα C, λαύρα τοῦ δαίμονος σιωπῶν H, + ἐκείνη LC | τότε κἀγὼ H | ἐπηρώτησα C **3** τίς εἶ σύ H | κ. οὕτως L: κ. οὕτος H, κ. τούτω (τούτο V) πάλιν C, ἄρα (αὔρα conj. Fl) οὕτω πάλιν P | τινάξας AP: τὴν ἄξαν V, ῥίψας W **4** μοι: + ὁ δαίμων καὶ εἶπεν L | τί με θέλεις ἐπερωτᾶν C | βασ. Σολ.: — L, add. rubric. ἀπόκρησις τοῦ δαίμονος ῆλὶξ πρὸς σολομ(ῶν) H | § 4. ἀπεκρίθην . . . ἀποκρίνεσθαι — H | ἀπεκριθ. . . . οὕτως δὲ: ἐγὼ δὲ εἶπον L | ἀπεκρ. δὲ αὐτ. (— δὲ) P (+ λέγων) V: καὶ εἶπον W **5** τί ἂν λέγῃς C | δὲ: τ(οὺς) C **6** τοῦ θεοῦ W | τὸ σοφήσαντος V, τοῦ φήσαντος W | αὐτῶν P: αὐτοῦ C, ἡμῶν L | ἀποκρίνεσθαι P: ἃς ἀποκρ. μοι L, τοῦ ἀποκριθῆναί μοι C **7** (33) δέ LPC; — H | μοι LP: — HC | ὁ δαιμ. A: τὸ πνεῦμα C, — P | καλοῦμαι AC: εἰμι P | Λὶξ Τέτραξ (nomina duo celeberrimarum literarum Ephesiarum) ego: ἡ λὶξ τέφρας H, εἰς λὲζ· τεφράσθαι (cum sequentibus — ἀνθρώπων — conjunctum) L, θλὶξ τέφρας C, τὸ πνεῦμα τῆς τέφρας (τέφραν falso Fl) PFlMgtrCrtr **8** § 5. εἶπον δε . . . ἔφη δὲ — A | εἶπον δὲ αὐτῷ PV: καὶ ἐπηρώτησα αὐτόν W | ἔφη δέ C: ἡ δὲ ἔφη P | ἀν(θρώπ)ων L **9** σκορπίζω C: σκοτίζω AP | καὶ στροφ. . . . ἅπτω: — P, + ἀπιστίω (l. ἀπίστως) C | ἀγροὺς: + πυρὶ A **10** καταργῶ PC: κατάγω A | ἐπὶ πλεῖστον P: κατὰ πλίστην H, κατὰ πληθὴν L, τὰ πλεῖστα C | δὲ PW: — AV | θέρην L **11** ἐὰν AC: ὅταν P | καιρὸν: κερῶ V | ὑποδύνω HC: ὑποδύνομαι P, τόπον (f. 13r1) παιδινὸν L, τοίχων HC: τυχῶν L, τριχῶν P, τειχῶν Fl | νυκτὸς καὶ ἡμέρας PV, ἡμέρας καὶ νυκτὸς W **12** ἤδη . . . μεγάλου PC: καὶ γὰρ συγγενῆς εἰμὶ τοῦ (— L) μεγάλου δαίμονος A | § 6. * W f. 268v | καὶ εἶπον αὐτὸν A | δὲ C: οὖν P | αὐτῶν V

»ἐν ποίῳ ἄστρῳ κεῖσαι;« ὁ δὲ εἶπεν· »εἰς αὐτὸ τὸ ἄκρον τοῦ κέρατος τῆς σελήνης τὸ ἐν τῷ νότῳ εὑρισκόμενον ἐκεῖ μου τὸ ἄστρον. διότι τὰ σφάλματα τοῦ ἡμιτριταίου προσετάχθην ἀνιμᾶσθαι. διὰ τοῦτο ἰδόντες πολλοὶ τῶν ἀνθρώπων εὔχονται εἰς τὸν ἡμιτριταῖον ἐν τοῖς τρισὶν ὀνόμασι τούτοις· ›βουλταλά· θαλλάλ· μελχάλ·‹ καὶ ἰῶμαι αὐτούς.« 7. εἶπον δὲ αὐτῷ ἐγὼ Σολομῶν· »ὅτε οὖν θέλεις κακουργεῖν, ἐν τίνι καταργεῖσαι;« ⌈ὁ δὲ ἔφη· »ἐν τῷ ἀγγέλῳ ᾧ καὶ ὁ ἡμιτριταῖος * παύεται.« ἐπηρώτησα δὲ αὐτόν· »ἐν ποίῳ ὀνόματι καταργεῖσαι;« ὁ δὲ εἶπεν· »ἐν τῷ ὀνόματι τοῦ ἀρχαγγέλου Ἀζαήλ.⌉« 8. καὶ ἐπεσφράγισα

MSS HLPVW = Recc. ABC. **1** *ἐν* — P | *σὺ κεῖσαι* H, *συνοικῆσαι* L | *εἶπεν* LW: *ἔφη* PV, *λέγει* H | *εἰς . . . σελ. τὸ* scr. posteaque supra *εἰς* scr. *ἐν* et in *αὐτῶ τῶ ἄκρω τ. κ. τ. σ. τῶ* corr. P^c | *αὐτὸ* HP: — LC **2** *κέρατος τ. σελ.* PC: *καιράτου τῆς γῆς* H, *κέρκου τῆς ϡ* (= *γῆς*) L | *τὸ . . . εὑρισκ.* ego: *τῷ ἐν τ. ν. εὑρισκομένῳ* BC, *τὸν ἐν τὸ τόπω εὑρισκομένους* H, *ἐν τόπω εὑρισκόμενος* L | *ἐκεῖ μου*: *ἐκείνου* L | *μου* HC: *μοι ἐστὶ* P **3** *τὰ σφαλμ. τ. ἡμ. προσετ.* P (— *τὰ*) V: *σφαλ. τ. ἡμ. εἰμὶ ἐγὼ καὶ προετάχθεν* W, *τὰ ἡμετέρα τριταίει* (*ἡμέτερα τριταία* L) *σφαλ. προστάτης* (-*την* H) A | *σφαλμ.*: *σπάσματα* conj. Cr **4** *ἰδόντες . . . ἡμιτριταῖον* PC: *εἶδον πολλοὺς τῶν ἐθνῶν ἔχοντα πρός με τριταῖον* (-*αίων* H) A **5** * Mg 1328 | *ἐν . . . τούτοις* P: *ἐν τούτοις τῆς τρισὶν* H, *ἐν τούτοις τρισὶν ὀνόμασιν* L, *ἐν τοῖς δυσὶν ὀνόμασιν τούτοις ἢ καὶ τρισὶν ἅτινα εἰσὶν ταῦτα* W, (— *ἅτινα εἰσὶν*) V | *βουλ. . . . μελχάλ* P: *βοὺλ· τὰλ· θαλὰλ·* H, *βοὺλ· ταγιθαμαν· μελχαγ·* rubric. scr. W, *βούλ· ταγιθαμάν· μελχαγί·* V, *καὶ κράτει τοὺς δύο δατύλους τοῦ ὀχλουμένου καὶ εἰπὲ οὕτως εἰς τὸ δεξιὸν ὠτίον ἑπτάκις· βουγταὶ. θαλάλ·* L | in cod. ms. Vindobon. phil.-graec. no. 108, f. 167^v (S) scriptum est incantamentum hoc: *ὁ μιτριτεος* (l. *ἡμιτριταῖος*) ⟨*κατά*⟩*ργηται ἐν τὸ ὀνόματι* ⟨*το*⟩*ῦ* ⟨*ἀ*⟩*ρχαγγέλου ἀζαζηηλ· τὸν βούλ· τὸν τὰγηθαμαν· τὸν μὲλχαγὶ* (literae in uncis fractis inclusae compendiis cryptographicis scriptae sunt) **6** *αὐτούς* AP: *τούτους* C | § 7. *εἶπον* APW: *ἔφη* K | *δὲ*: *οὖν* H | *αὐτῷ* PC: — A **7** *Σολ. πρὸς αὐτὸν* H | *ὅτε* HP: *ὅταν* LC | *οὖν* — L | *θέλεις* HP: *θέλει* L, *ἔλθῃς* C | *κακουργεῖν . . . καταργεῖσαι* ego: *κακουργεῖν, ἐν τίνι κακουργεῖς* PC, *καταργῇ πῶς καταργήσαι ἢ καὶ τοῦ μητριταίου παύεται* H, *τίς καταργήσοισε· καὶ τὸν τριταῖον· ἐν ποίω ἀγγέλω καταργῆσαι θέλει με* L **8** *ὁ δὲ . . . καταργεῖσαι* (l. 9): — A | *δέ μοι* P | *ᾧ* P: *ὁ* C | *ἡμιτριταῖος* W: *μιτριτέος* V, *τριταῖος* P | * P f. 7^v | *ἐπαναπαύεται* P **9** *αὐτόν*: *αὐτῶ* V, + *καὶ εἶπον* P | *ποίῳ δέ* P | *καταργ.* — P | *ὁ δὲ εἶπεν* C: *καὶ εἶπεν μοι* A, *ὁ δὲ ἔφη* P **10** *ἐν τῷ ὀνομ.* C: — P | *ἐν τῷ ἀρχαγγέλῳ* A | *Ἀζαήλ* AP: *ἀζαζήλ* C, *ἀζαζηηλ* S (v. supra) | § 8. *κ. ἐπεσφραγ.*: *κ. ἐπισσγραφίσασα* H, *εἶτα ἐσφράγησα* L, *κ. ἐσφράγισα* C, *κ. ἐπεκαλεσάμην τὸν ἀρχάγγελον ἀζαὴλ, καὶ ἐπεσφραγ.* P

τὸν δαίμονα καὶ ἐκέλευσα αὐτὸν λίθους ἁρπάζειν καὶ εἰς τὰ ὑψηλὰ τοῦ ναοῦ ἀκοντίζειν * τοῖς τεχνίταις· καὶ ἀναγκαζόμενον τὸ δαιμόνιον τὰ προστεταγμένα αὐτῷ ἐποίει.

VIII. Κἀγὼ δὲ πάλιν ἐδόξασα τὸ θεὸν τὸν δόντα μοι τὴν ἐξουσίαν ταύτην καὶ ἐκέλευσα ἄλλον δαίμονα παρεῖναί μοι. * καὶ ἦλθον πνεύματα ἑπτὰ συνδεδεμένα καὶ συμπεπλεγμένα, εὔμορφα τῷ εἴδει καὶ εὔσχημα. 2. ἐγὼ δὲ Σολομῶν ἰδὼν αὐτὰ ἐθαύμασα καὶ ἐπηρώτησα αὐτά· »τίνες ἔστε;« οἱ δὲ εἶπον· »ἡμεῖς ἐσμεν στοιχεῖα κοσμοκράτορες τοῦ σκότους.« 3. καί φησιν ὁ πρῶτος· »ἐγώ εἰμι ἡ Ἀπάτη.« ὁ δεύτερος· »ἐγώ εἰμι ἡ Ἔρις.«

MSS HLPVW = Recc. ABC. **1** τ. δαίμονα C: τὸ δαιμόνων H, αὐτῶ L, τὸν ἄγγελον scr. P, mox ἄγγελον transversa linea deleto δαίμονα scr. prim. man. | ἐκελ. αὐτὸν: προσέταξε τοῦτο L | λίθους μεγάλους PC | ἀπάζειν H | ἁρπάζειν λίθους καὶ εἰς τὰ ὑψηλὰ μέρη τοῦ τείχους ἀκοντήζει L **2** τ. ναοῦ — C | * L f. 13r2 | τ. τεχν. P: τοὺς τεχνίτας AC, + κελεύσας τὸν ὀχλούμενον ἐπιτιθέναι· ἐν τῶ ὄμω αὐτοῦ λίθους μέγας: εἶτα ὁ ἀναγινώσκων ἐπίθες αὐτῶ φέρειν· ἔνδω τοῦ ναοῦ· ἀπ᾽ ἔξωμεν L | ἀναγκαζόμενος ὁ δαίμῶν A **3** προστεταγ. P: προσταγμένα L, προσταχθέντα C | αὐτῷ HC: — LP | ἐποίει HP: ἐνεργεῖν L. ἐπάγει C

C. VIII. MSS HLPVW = Recc. ABC. (34) **4** κἀγὼ δὲ HP: κἀγὼ σολομῶν L, καὶ ἐγὼ C | πάλιν — L | θεὸν τοῦ οὐρανοῦ H | μοι τὴν — C **5** καὶ ἐκέλευσα . . . σκότους (l. 9) textum ex ms. W exscr. Gaulminius (Glm) in notis ad Psellum, *de oper. daem.*, Migne *PG* 122, 824D, n. 11 | ἄλλον : . . μοι A: παρεῖναί μοι ἕτερον δαίμονα C (δαιμόνιον) P, add. rubric. περὶ τὸν ἑπτὰ δαιμόνων H **6** * f. 12r1 H | ἑπτὰ πν(εύμ)ατα H | πν. ἑπ. θηλυκὰ P | συνδεδ. LPG: συνδεόμεθα H, + ἀλλήλων L | κ. συμπεπλ. P: κ. ἐμπεριπλεγμ(εν)α H, — LC **7** εὐμ. τ. εἴδει HC: εὐμ. τὸ εἶδος P, ἄμορφα τὰ εἴδη L | κ. εὐσχ. P: κ. ἄσχημα A, — C | § 2. ἐγὼ δὲ HP: κἀγὼ C, κἀγὼ δὲ L | ἰδὼν αὐτὰ: εἶδον αὐτὰ καὶ H, ἰδόντα τούτα L, ἰδὼν ταῦτα C | ἰδὼν — Glm | αὐτὰ — P **8** ἐθαυμ. κ.: — P, ἐθαυμ. τὰς ἐναλλαγὰς αὐτῶν καὶ L | ἐπερώτουν L | αὐτά PC: αὐτὸν H, αὐτοὺς L, pr. καὶ W, — Glm, + λέγω V, + λέγων W | τίνες: τίνος L, pr. ὑμεῖς P, pr. καὶ ὑμεῖς C | οἱ δὲ εἶπον H: καὶ εἶπον μοι L, αἱ δὲ ὁμοθυμαδὸν μιᾷ φωνῇ ἔφησαν P, εἰ δὲ μοθημαδῶν φω-ν(ὴν) ἔφησαν μιᾶ V, οἱ δὲ ὁμοθημαδ(ῶν) ἔφησαν μιὰ φωνὴ καὶ εἶπων W | ἡμεῖς ἐσμεν — L **9** στοιχ. κοσμ. τ. σκοτ. H: τὰ λεγόμενα στοιχεῖα οἱ κοσμ. τ. σκοτ. τούτου C, ἐκ τῶν τριάκοντα τριῶν στοιχείων τοῦ κοσμοκρατορος τοῦ σκοτ. P, στοιχία τοῦ κοσμοκράτορος τὸ ὄργανον τοῦ θη (l. θεοῦ?) L, sequitur in textu character magicus luna similis radios habens septem parallelos alio melius depicto in marg. rect. | add. nomina daemonum haec Gaulminius: Ἀπάτη, Ἔρις, Κλώθων, Ζάλη, Πλάνη, Δύναμις **9** § 3. καὶ . . . πρωτ. HV: κ. ὁ μὲν πρῶτος ἔφη W, ἔφησε δὲ ἡ πρώτη P | § 3. om. L **10** ὁ δευτ. HC: ἡ δευτέρα P, — H, + εἶπεν C | ἡ Ἔρις PC: ὁ ἀὴρ H

ὁ τρίτος· »ἐγώ εἰμι ἡ Κλωθώ.« ὁ τέταρτος· ἐγώ εἰμι ἡ Ζάλη.« ὁ πέμπτος· »ἐγώ εἰμι ἡ Πλάνη.« ὁ ἕκτος· »ἐγώ εἰμι ἡ Δύναμις.« ὁ ἕβδομος· »ἐγώ εἰμι ἡ Κακίστη. 4. καὶ τὰ ἄστρα * ἡμῶν ἐν οὐρανῷ * φαίνονται μικρὰ καὶ ὡς θεοὶ καλούμεθα· ὁμοῦ ἀλλασσόμεθα καὶ ὁμοῦ οἰκοῦμεν ποτὲ μὲν τὴν Λυδίαν, ποτὲ δὲ τὸν Ὄλυμπον, ποτὲ δὲ τὸ μέγα ὄρος.« 5. ἐπηρώτων δὲ αὐτοὺς ἐγὼ Σολομῶν, ἀρξάμενος ἀπὸ τοῦ πρώτου· »λέγε μοι τίς σου ἡ ἐργασία.« καὶ λέγει· »ἐγὼ Ἀπάτη· ἀπάτην πλέκω καὶ κακίστας αἱρέσεις ἐνθυμίζω. ἀλλ᾽ ἔχω τὸν καταργοῦντά με ἄγγελον Λαμεχιήλ.« 6. ὁ δεύτερος λέγει· »ἐγώ εἰμι ἡ Ἔρις· ἐρίζω φέρων ξύλα λίθους ξίφη τὰ ὅπλα μου τοῦ τόπου. ἀλλ᾽ ἔχω ἄγγελον τὸν καταργοῦντά

MSS HLPVW = Recc. ABC. **1** ὁ τριτ. HC: ἡ τρίτη P, + υπ < (l. εἶπεν) V | ἡ Κλωθώ ego: ὁ κλοθῶ H, κλοθοῦ ὅ ἐστι μάχη P, ὁ κλόθον V, ὁ κλώθον W | ὁ (τέταρτ)ος HC: ἡ τετάρτη P, + ὕπε V | Ζάλη P: μάχη H, supra δύναμις primum scriptum et postea deletum scr. ζάλη W, δύναμις V **2** ὁ (πέμπτ)ος HC: ἡ πέμπτη P, + ὖπ(εν) V | ἡ Πλάνη C: ζὰ· H, ἡ δύναμις P, cf. infra § 9 | ὁ (ἕκτ)ος HC: ἡ ἕκτη P, pr. καὶ V, + εἶπεν C | ἡ Δύναμις C: ἡ πλάνη HP **3** ὁ (ἑβδομ)ος HC: ἡ ἑβδόμη P, pr. καὶ V, + εἶπεν C ἡ Κακίστη P (-ην) H: ὁ κάκιστος πάντων C | § 4. καὶ — C | * V f. 439r | ἡμῶν εἰσιν C | ἐν τῶ οὐρανῶ C **4** * P f. 8r | φαιν. μικρὰ A: εἰσιν, ἑπτὰ ἄστρα μικροφανῆ ἐν ὁμονοίᾳ P, ἑπτὰ ἄστρα (— W) μικροφανῆ C | καὶ . . καλουμ. A: κ. ὡς θεὰς καλ. P, — C | ὁμοῦ PC: — A | ἀλλασσ.: ἀλασσόμ. W, ἀλασῶμ. V, ἀλλεσόμ. L. ἀλλασσοῦμ. P, — H **5** οἰκούμενα C | ποτὲ μὲν C: ποτὲ P, παρὰ A | Λυδίαν: λύδαν H, λυδα L | δὲ HC: — LP | τ. Ὀλυμπ. P: τ. ὄλυπον H, τὴν ὀλ. C, τοῦ ἔμπου L **6** ποτὲ δὲ HPC: καὶ ποτὲ L, + καὶ C | τὸ — PV | § 5. (35) ἐπηρώτησα P | ἐπ. . . . Σολ.: — C | αὐτοὺς L: αὐτὰς P, αὐτὸν H **7** ἀρξ. . . πρώτου L: ἀρξ. ἀπὸ τῆς πρότης H, ἀρξ. δὲ εγὼ ἀπὸ τοῦ (πρώτ)ου εἶπον W, ἀρξ. δὲ ἐγὼ ἀπὸ τὸν (πρώτ)ον λεγὸ V, μιᾷ ἑκάστῃ, ἠρξάμην δὲ ἀπὸ πρώτης ἕως τῆς ἑβδόμης P | * L f. 13v1 | λέγε . . . ἐργασ. — P | μοι AV: — W | σου HC: — L **8** κ. λέγει A: ἡ πρώτη ἔφη P, ὁ (πρώτ)ος λεγ- V, κ. ὁ μὲν ποῶτος εἶπ(εν) W | Ἀπάτη: pr. ἡ W, + εἰμι P | ἀπάτην ego: ἀπατῶ PC, om. per haplographiam A | * H f. 12v | καὶ . . . ἐνθυμ. H: αἱρέσεως κακίστις ἐνθυμ. L, ὧδε (ὧ in ras.) κάκεῖ· αἱρέσεις ἐρεθίζω P, πλεκολογῶ (πλοκ- V) τὸ δὲ καὶ ἐρεθίζω C **9** τὸν . . . ἄγγελον LPC: ἀγγ. τὸν κατ. με H | Λαμεχιήλ C: γλαμεχιήλ H, χλαμεὴλ L, λαμεχαλαλ P | § 6. (36) ὁ δευτ. λέγει H: καὶ ὁ δ. ἔφη C, ὁμοίως καὶ ἡ δευτέρα ἔφη P | sectionem om. L **10** εἰμι — W | εἰμι ἡ Ἔρις PC: ἡμίρρης H | ἐρίζω . . . ξίφη C: ἔρις ἐρίδων (ad marg. καὶ ἔρις τῶν)· φέρω ξύλα λίθους, ξίφει P, ἐρρίδων ξύλα φαίρων· λίθους δὲ ξίφη H **11** μου PC: — H | τοῦ τόπου HP; τοιαῦτα C | ἀλλ᾽ ἔχω: ἔχω δὲ H

με Βαρουχιήλ.« 7. ὁμοίως καὶ ὁ τρίτος ἔφη· »ἐγὼ Κλωθώ· κυκλίσκομαι καὶ πάντα ποιῶ μάχεσθαι καὶ μὴ εἰρηνεύειν εὐσχημόνως περιέξουσιν. [καὶ τί πολλὰ λέγω;] ἔχω ἄγγελον τὸν καταργοῦντά με Μαρμαρώθ.« 8. καὶ ὁ τέταρτος ἔφη· »ἐγὼ ποιῶ ἀνθρώπους μὴ σωφρονεῖν· μερίζω· χωρίζω· παρακολουθούσης μοι καὶ τῆς Ἔριδος ἀποχωρίζω [ἀδελφοὺς καὶ ἄλλα πολλὰ ὅμοια τούτοις ποιῶ.] [καὶ τί πολλὰ λέγω;] ἀλλ' ἔχω ἄγγελον τὸν καταργοῦντά με τὸν μέγαν Βαλθιούλ.« 9. ὁ πέμπτος ἔφη· »ἐγὼ Πλάνη εἰμί, βασιλεῦ * Σολομῶν, καὶ σὲ πλανῶ καὶ ἐπλάνησά σε * καὶ ἐποίησα ἀποκτῆναι τοὺς ἀδελφούς. ἐγὼ πλανῶ ὑμᾶς τάφους ἐρευνᾶν

MSS HLPVW = Recc. ABC. **1** *Βαρουχιήλ* C: *βαρουχιαὴλ* H, *βαρουχιαχὴλ* P | § 7. (37) *ὁμ. καὶ* HP: — LC | *ὁ τριτ.* LC: *ἡ τρίτη* P, *ἡ τρίτων* H | *ἐγὼ εἰμι* C | *Κλωθώ* ego; *κλοθῶ* H, *κλώθω* L, *κλωθοῦ* (supra *ω* scr. *ο*) P, *ὁ κλώθων* W, *ὁ κλοθ* < V **2** *κυκλίσκομαι* (i. q. *κυκλίζω*) LC: *καὶ ἁλίσκομαι* H, *καλοῦμαι* P, l. fortasse *κικλήσκομαι* | *καὶ . . μαχεσθ.*: *ὅ ἐστι μάχη* P | *πάντα* HC: *πάντας* L | *κ. μὴ εἰρην.*: — P | *εἰρην.* C: *ἐρην.* H, — L | *εὐσχημ. περιεξ.* ego: *εὐσχημ. πέζουσιν* H, *εὔχη μόνος περιἔξουσα* L, *εὐσχημόνους χύσαι* (vel *χόσαι*) *καὶ περισχηθῆναι* (supra *η* — 1° — scr. *ε*) *ποιῶ* P, *οὐ σχημόνους* (falso) *περισχεθῆναι ποιῶ* Fl, — C **3** *κ. τί πολ. λεγ.* PC: — A | *ἔχω*: pr. *καὶ* A, pr. *εἰ μὴ* V, pr. *ἀλλ'* W | *τ. κατ. με ἀγγ.* L **4** *Μαρμαρώθ* V: *μαρμαροώθ* W, *μαρμαράθ* P, *μαρτυρώθ* H, *μετύρον* L | § 8. (38) *κ. ὁ τετ.* C (— *καὶ*) L: *ἡ δὲ τετάρτη* H, *ὁμοίως καὶ τετάρτη* P | *ἔφη*: *εἶπεν* H | *ἐγὼ ἡ ζάλη·* C | *τοὺς ἀνθρ.* P **5** *μὴ σωφρ.* PC: *μισοκακεῖν* A | *μερίζω* A: *μετρίζω* P, — C | *χωρίζω*: + *ἀπομερίζω* P, + *ἀποχωρίζω* C | *παρακολ. μοι* PC: *παρακολουθοῦσυν* H, — L | *κ. τ. Ἔρ.* — L **6** *ἀποχωρ. . . . ποιῶ* (— *ἀποχωρ.*) L: *ἀποσχίζω* (ad marg. *χωρί* scr. P_c, i. q. *ἀποχωρίζω*) *ἄνδρα ἀπὸ τῆς συγκοίτου αὐτοῦ καὶ τέκνα ἀπὸ γονέων καὶ ἀδελφοὺς ἀπὸ ἀδελφῶν* P, *ἀποσχίζω ἄνδρας ἀπὸ τοὺς συνγκενοῖς* (l. *συγγενεῖς*, *σονγκητ* < V, l. *συγκοίτ⟨ους⟩*) *αὐτῶν* (*αὐτοῦ* V) *καὶ γονεῖς ἀπὸ τέκνων καὶ ἀδελφοὺς ἀπὸ ἀδελφάς* C **7** *καὶ . . λέγω* PC: — A, + *κατ' ἐμοῦ* P | *ἀλλ'* HW: *καὶ* L, — PV | *τὸν* scr. bis L **8** *τ. μέγα* HP: *τ. μέγα* L, — C | *Βαλθιούλ* P: *μαχιθιούμ* C, *μελχοῦ* H, *μελχουήλ* L | § 9. (39) *περιπτ.* LC: *ἡ πέμπτη* HP, pr. *ὁμοίως καὶ* P, pr. *καὶ* C | *ἔφη* — W | *Δύναμις* operaque illius (§ 10) pro quinto, at *Πλάνη* operaque huius pro sexto habet P | *Πλάνη* PC: *πλάνα* H, *πλάνος* L, pr. *ἡ* W, pr. *εἰμι* P | *εἰμί* AV: — PW **9** * P f. 8^v | *Σολ.*: + *εἰμι* C | *σε*: — L, + *δὲ* P | *σὲ ἐπλάνησά* scriptis et post *σὲ* signo omissionis posito super *ἐπλάνησά* ad marg. sup. *δὲ πλανῶ, ὡς καὶ* adscr. P^c | *πλανῶ* AP: *πλανήσω* C | *κ. ἐπλαν. σε* — L | *κ. ἐπλαν. . . . ἀδελφ.*: *ἐπ' ἐσχάτων τῶν ἡμερῶν τῆς ζωῆς σου* C | * H f. 13^1 | *ἐποίησά σε* L **10** *τὸν ἀδελφὸν σου* P | *ὑμᾶς* L: *ἡμᾶς* HP, *πάντας* C | *τάφους . . . εὐσεβείας* — A | *ταφ. ἐρευν.* P: *καὶ τοὺς ταφ. ἐρευνῶ* (-*να* V) C

UNT. 9: McCown. 3*

καὶ διορυκτὰς διδάσκω, καὶ ἀποπλανῶ ψυχὰς ἀπὸ πάσης εὐσε-
βείας, καὶ ἕτερα πολλὰ φαῦλα * ποιῶ. ἔχω δὲ τὸν καταργοῦντά
με ἄγγελον Οὐριήλ.« 10. ὁμοίως δὲ ὁ ἕκτος ἔφη· »ἐγὼ Δύναμις·
τυράννους ἀνιστῶ, βασιλεῖς καθαιρῶ, * καὶ πᾶσι τοῖς ὑπεναντίοις
5 παρέχω δύναμιν. ἔχω ἄγγελον τὸν καταργοῦντά με Ἀστεραώθ.«
11. ὁμοίως καὶ ὁ ἕβδομος ἔφη· »ἐγώ εἰμι Κακίστη, καὶ σέ, βασι-
λεῦ, κακώσω ὅτε κελευθῶ Ἀρτέμιδος δεσμοῖς· ⌈διὰ ταῦτα γάρ
σε διαπρᾶξαι ἔχεις τὴν ἐπιθυμίαν ὡς φίλτατος, ἐμοὶ δὲ κατ'
ἐμαυτὴν ἐπιθυμίαν τὴν σοφίαν.⌉ ἐὰν γάρ τις σοφός, οὐκ ἐπι-
10 στρέψει ἴχνος πρὸς μέ.« 12. κἀγὼ δὲ Σολομῶν ἀκούσας ταῦτα
ἐσφράγισα αὐτοὺς τῷ δακτυλιδίῳ τοῦ θεοῦ καὶ ἐκέλευσα αὐτοὺς
ὀρύσσειν τοὺς θεμελίους τοῦ ναοῦ· * καὶ ἐτάξατο τὸ μὲν μῆκος

MSS HLPVW = Recc. ABC. **1** κ. διορύκτας διδ. P: κ. ριορείκτα διδάσκων V, — W **2** ἐτ. ποιῶ φαυλ. πολ. H | πολλὰ — L | φαῦλα AP: φαντάσματα C | * Mg 1329 | ποιῶ: ἐν ἐμοὶ P | ἔχω δὲ LPV: ἔχων δὲ H, ἀλλ' ἔχω W | ἀγγ. τ. κατ. με C **3** Οὐριήλ P: οὐρουήλ A, οὐρικά C | § 10. (40) ὁμοίως δὲ HP: καὶ C, — L, + καὶ H | ὁ ἕκτος LC: ἡ ἕκτη HP | de inversione sectionum 9 et 10 in ms. P v. supra | ἐγὼ: + δὲ H, + δὲν L, + εἰμι P, + ἡ C | Δυν. . . . ἀνιστῶ ego: δύναμαι (— H) τυρ. ἀνιστάναι A, δύναμις· δυνάμαι τυρ. ἀνιστῶ P, δύναμις· ὁμοῦ τυρ. ἀνιστῶ C **4** καθαιρῶ P: καθαιρεῖν L, — HC | * L f. 13v 2 | κ. πᾶσι . . . ἀγγ. τὸν — H | πᾶσι LP: — C | τοὺς ὑπεναντίους W **5** παρέχων W | ἔχω δὲ C | τὸν κατ. με ἀγγ. L | καταργοῦντα μαι ὑπὸ ἀγγέλου H | Ἀστεραώθ W(?)P (-αέθ) V: ἀσταρααθ(?) P, περαώθ H, περεὼθ L **6** § 11. (41) ὁμοι. καὶ HPV: καὶ W, — L | ὁ ἑβδ. LC: ἡ ἑβδόμη P, ζ̄ H | εἰμι LP: ἡ H, + βασιλεὺς L | εἰμι . . . πρὸς μέ (l. 10): ἡ (καλοῦμαι V) ζάλη· ζαλίζω· σκοτίζω πάντας ἀνθρώπους ἀπὸ τῆς εὐθείας ὁδοῦ, καὶ ἑτέρας (ἔχω καὶ ἑτέρας ἐνεργείας καὶ W) κακουργίας ἔχω οὐκ ὀλίγας. ἔχω δὲ τὸν ἄγγελον τὰν (— W) καταργοῦντά με, μέγαν κανωνήλ (κανῡρῡήλ W) C | βασ. H: βασιλεὺς L, αὐτὸν P **7** κακώσω A: κακῶ P | ὅτε . . . δεσμοῖς A: ὅτι κελευστῶ ἀρτέμιδος δεσμούς, ἡ δὲ ἄκρις με λύσει P (cf. XXVI 4ff.) | κελευσῶ conj. FlCr | διὰ . . . φίλτατος: δί αὐτῆς γάρ σε δεῖ πραξαι τὴν ἐπιθυμίαν P **8** διαπρᾶξαι (aor. inf. act.) ego: διὰ πράξαι H, διὰ πράξας L | ἔχεις L: ἔχων H | ἐμοὶ . . . τῆς σοφίας H, ἐμοὶ . . . ἐπιθυμῶμην τὴν σοφίαν L, ἐμὴ δὲ κατ' ἐμαυτῆς τὴν σοφίαν P **9** σοφὸς τὶς H | ἐπιστρέψῃ P, ἐπιστρέ L **10** ἴχνος αὐτῆς A | § 12. (42) κἀγὼ A: ἐγὼ P | κἀγὼ . . . ταῦτα: καὶ C | ταῦτα A: καὶ θαυμάσας P **11** ἐσφραγ. AP: σφραγίσας C | αὐτοὺς HC: αὐτὰς LP | τῶ: — L, pr. ἐν P | τοῦ θεοῦ A: — PC | καὶ HP: — LC, + ἐπειδὴ σύντομαι ἦσαν P | αὐτοῖς L, αὐτὰς P **12** ὀρύσσειν PW: ὀρύσσαν H, ὀρειση V, ὀρύην L | τὸ θεμέλιον L, ἐν τοῖς θεμελίοις H | ι. ναοῦ: καὶ ὄρυσσον W, κ. ὀρείσον V, + τοῦ θεοῦ P | * H f. 13v | καὶ ἐτ. τ. μὲν μηκ. H (— τὸ) L: τὸ μὲν γὰρ μηκ. C | κ. ἐτ. . . . πεντ.: ἐπεὶ διακ. πεντ. πηχ. ἦν τ. μηκ. P·

πήχεις διακοσίους πεντήκοντα· καὶ πάντα τὰ κελευσθέντα αὐτοῖς κατηργάζοντο.

IX. Καὶ πάλιν ᾔτησα περιελθεῖν ἕτερα δαιμόνια, καὶ προσενέχθη μοι δαιμόνιον, ἄνθρωπος μὲν πάντα τὰ μέλη αὐτοῦ, ἀκέφαλος δέ. 2. καὶ εἶπον αὐτῷ· »λέγε μοι σὺ τίς εἶ, καὶ πῶς καλεῖσαι.« ὁ δὲ δαίμων ἔφη· »Φόνος καλοῦμαι· ἐγὼ γὰρ κεφαλὰς κατεσθίω, θέλων * ἐμαυτῷ κεφαλὴν ποιήσασθαι, καὶ οὐ χορτάζομαι· * ἐπιθυμῶ κεφαλὴν ποιῆσαι οἵαν ὡς καὶ σύ, βασιλεῦ.« 3. ταῦτα ἀκούσας ἐγὼ ἐσφράγισα αὐτὸν ἐκτείνας τὴν χεῖρά μου κατὰ τοῦ στήθους αὐτοῦ. καὶ ἀνεπήδησεν ὁ δαίμων καὶ ἔρρηξεν ἑαυτὸν καὶ ἐγόγγυσεν εἰπών· »οἴμοι· ποῦ ἐπέτυχον προδότην Ὀρνίαν; οὐ βλέπω.« 4. κἀγὼ εἶπον αὐτῷ· »καὶ πόθεν βλέπεις;«

MSS HLPVW = Recc. ABC. **1** πήχας διακοσίας πεντ. H, πήξας $\overline{σν}$ L, πηχῶν $\overline{ν}$ C | κ. παντ. . . . κατηργ.: ἔφησα δὲ αὐτὰς εὐτόνους εἶναι, καὶ κοιμοὺς γογγύσασαι τελέσαι τὰ κελευσθέντα αὐταῖς κατηργάζοντο P | κελευθέντα A, κελεστέντα V | αὐτοῖς A: αὐτοῦ V, — W **2** κατηργ.: ἐποίουν W

C. IX. (43) **3** Κ. πάλιν H: καὶ L, ἐγὼ δὲ σολομῶν δοξάσας τὸν θεὸν (+ πάλιν C) CP, add. super θεὸν prim. man. κ(ύριο)ν P | ᾔτησα ego: αἴτησα L, ἠτισάμην W, ἐτισαμ· V, ἔταξα H, ἐκέλευσα P | περιελθεῖν H: τοῦ ἐλθεῖν καὶ L, παρεῖναι μοι P, παραστῆναί μοι καὶ C | ἑτ. δαιμ. A: ἕτερον δαιμόνιον P, ἕτερον δαιμον < V, ἕτερος δαίμον W **4** δαιμόνιον P: δαιμόνια L, — HC | μὲν A: ἔχων P, — C | πάντα τὰ H: ὅλα τὰ L, τὰ πάντα PC | αὐτοῦ — P **5** ἀκεφ. δὲ C | § 2. καὶ: κἀγὼ P | εἶπον αὐτῷ H (pr. ἰδὼν) P: ἰδὸν αὐτὸν εἶπον W, ἰδὼν αὐτῷ εἶπα V, λέγει τούτον L | λέγε μοι — L | σὺ — H | κ. πῶς καλ. A: κ. π. καλεῖ C, — P **6** δὲ — H | δαίμων — PC | ἔφη LW: εἶπεν PV, λέγει L, + δαιμόνιον εἰμὶ PC, add. adhuc εἶπον οὖν αὐτῷ· τίς. ὁ δὲ ἔφη P | Φόνος δὲ C | ἐγὼ καλοῦμαι φθόνος P | γὰρ LP: δὲ H, — C | κεφαλ.: + ἡδέως PC **7** θέλων HP: θέλον L, θέλω C |- * L f. 14r 1 | ἐμαυτῷ HP: ἐμαυτοῦ L, ἐμαυτὸν W, ἐμαυτῶν V | ποιήσασθαι HC: ποίησθαι L, περιποιήσασθαι P | χορτάζω P **8** * P f. 9r | ἐπιθυμῶ: pr. ὡς L, + δὲ PC | ποιῆσαι A: περιποιήσασθαι C, τοιαύτην ἔχειν P, + μοι L | οἵαν ὡς: ἰὰν ὡς H, ἵνα ὡς L, οἵαν P, ἥνπερ C | καὶ σύ: καὶ ἐσύ L | βασιλεῦ A: — PC **9** § 3. ταῦτα δὲ H | ἐγὼ σολομῶν PC | ἐσφραγ.: ἐσφάλησα L | τ. χειρ.: τὰς χείρας H **10** κατὰ: ἐκ H | καὶ (1°) — H | ἔρρηξεν H: ῥήξας L, διέρηξεν C, ἔῤῥιψεν P **11** ἑαυτὸν P: αὐτὸν vel αὑτὸν HC, αὐτὴν L | ἐγογγ. P: γόγγισαν H, ἐκό[κ]κυσεν αὐτῷ C, — L | εἰπών PC: εἶπον H, εἶπεν L, pr. αὐτῷ C | οἴμοι PL: εἴμι C, ἡμὶν H | ἐπέτυχον πρ. Ὀρν. L: ἐνέτυχον πρ. Ὀρν. H, πάρειμι, ὦ προδότα Ὀρνία PC **12** οὐ — L | § 4. κ. εἶπον αὐτω H: (βλέπω) καγὼ καὶ εἶπον αὐτὸν L, ἔφην δὲ αὐτῷ ἐγὼ σολομῶν P, εἶπον δὲ ἐγὼ σολ. C | καὶ A: λέγε μοι C (+ γὰρ) P | * H f. 14r

ὁ δὲ ἔφη· »διὰ τῶν μαστῶν μου.« * 5. κἀγὼ δὲ Σολομῶν τὴν ἡδονὴν τῆς φωνῆς αὐτοῦ ἀκούσας καὶ θέλων μαθεῖν ἐπηρώτησα αὐτόν· »πόθεν λαλεῖς;« ὁ δὲ ἔφη· »ἡ ἐμὴ φωνὴ πολλῶν ἀνθρώπων φωνὰς ἐκληρονόμησεν· ὅσοι γὰρ ἐν ἀνθρώποις βωβοὶ καλοῦνται, 5 ⌈τούτων ἐγὼ κατέκλεισα τὰς κεφαλάς.⌉ ὅτε παιδία γίνονται δέκα ἡμερῶν, τότε τῆς νυκτὸς κλαίοντος τοῦ παιδίου γίνομαι πνεῦμα καὶ διὰ τῆς φωνῆς ἐπεισέρχομαι. 6. ἐν ἀωρίαις δὲ πλεῖον τὸ συνάντημά μου βλαβερόν ἐστιν. * ἡ δὲ δύναμίς μου ἐν ταῖς χερσί μου τυγχάνει καὶ ὡς ἐπὶ ξύλου λαβὼν ταῖς χερσί μου κε- 10 φαλὰς ἀποτέμνω καὶ προστίθημι ἐμαυτῷ, καὶ οὕτως ὑπὸ τοῦ πυρὸς τοῦ ὄντος ἐν ἐμοὶ διὰ τοῦ τραχήλου καταδαπανῶ. ἐγώ εἰμι ὁ πυρῶν τὰ μέλη καὶ τοῖς ποσὶν ἐπιπέμπω καὶ ἕλκη ἐμποιῶ.

MSS HLPVW = Recc. ABC. **1** *μαστῶν* LC: *μασθῶν* V, *παθῶν* P | * W f. 269r | § 5. *κἀγὼ* AP: *ἐγὼ* C | *δὲ*: *οὖν* P, *γοῦν* V | *Σολ.* — C **2** *ἀκούσας* ante *τὴν ἡδ.* ponit C | *ἡδονὴν* A: *ἄνοδον* P, *ἐδοδὴν* (l. *ἐδωδὴν*? sic) C, l. fortasse *αὐδὴν* | *αὐτοῦ* PC: *τούτου* L, — H, + *ἀκούην* V | *κ. θέλων* P: *καὶ* (— V) *θέλω* C, *ἤθελον* H, *ἤθελα* L | *μαθεῖν*: pr. *αὐτὸν* H, *εὐδηλότερον* P | *ἐπηρ. αὐτὸν* A: *ἐπηρ.* (+ *δὲ* W) *αὐτ. λέγων* C, — L **3** *λαλεῖ* L | *ὁ δὲ ἔφη* H: *ἔφη δέ μοι* PC, *καὶ λέγει μοι* | *ἡ ἐμὴ φωνὴ* H (*ἐμοὶ*) L: *ἐγώ, σολομῶν, ἡμεὶ φωνὴν* C, *ἐγὼ βασιλεῦ σολομῶν ὅλως φωνὴ εἰμὶ* P | *πολλῶν* . . *ἐκληρον.* H (*-ησα*) L: *ἡ πολλὰς φωνὰς κληρονομήσασα* C, *πολλῶν γὰρ ἀνθρώπων φωνὰς κατεκληρονόμησα* P **4** *ἐν ἀνθρωπ.* AC: *ἄν(θρωπ)οι* P | *καλ. βοβοὶ* C, *καλ. κωφοὶ* P **5** *τούτων* . . . *ἡμερῶν* C: — A | *τὰς κεφαλὰς κατεκλ.* P | *γιν. δ. ἡμ.* C: *γεννῶνται, καὶ ἡμερῶν ὀκτὼ φθάσωσι* P **6** *τότε* PC: *τό(τε?)* L, *οὕτος* H, + *ἐγὼ* A | *τῆς* A: — PC | *νυκτὸς* post *παιδίου* ponit P | *παιδὸς* L | *γένομαι* A | *φωνῆς αὐτοῦ* P **7** *ὑπεισέρχομαι* C | § 6. *ἀωρίαις*: *ἀορίαις* H, *ὀρίαις* P, ad marg. *ἐν ἀωρι* < Pc, *ἀορία* L, *ἀορίας* C | *δὲ*: *καὶ* P | *πλεῖον* A: *πάνυ* PC, = *διακονῶ· καὶ* P **8** *ἐστιν*: *δὲ* H | * L f. 14r2 | *ἡ δὲ* . . . *τυγχάνει* C (— *τυγχ.*) A: om. P per homoeoarcton, *καὶ* enim scr. in fine lineae (*ἐστίν· καὶ*) et rursus in initio lineae alterae (*καὶ εὐθέως λαβὼν*) | *δὲ* — L **9** *τυγχάνει* . . . *χερσί μου* C: om. A per homoeoteleuton | *ὡς* . . . *μου* C: *εὐθέως λαβὼν ταῖς χερσί μου ὡς ἐπὶ ξίφος* P | *τὴν κεφαλὴν* P **10** *προστίθημι* (*-ημοι*) L: *πρὸς τέθημος* H, *προστιθῶ* PC | *ἐμαυτῷ* PV: *ἐμαυτὸν* W, *ἐν αὐτῷ* A | *τοῦ* — P **11** *ὄντος* — C | *καταδαπανῶ* L: *δαπανῶ* L, *καταδαπανᾶται* PC **12** *ὁ πυρ.* . . . *ἐπιπέμπω* A: *ὁ τὰς πυρώσεις τὰς μεγάλας καὶ* (*τοὺς* V, *τὰς* W) *ἀθεραπεύτους ἐν τ. ποσὶν ἐπιπέμπων* P (*ἐπιπέμπω*) C | *κ. ἕλκη ἐμπ.* HP: *κ. ἔγκαι ἐπιῶ* V, *κ. ἕλκη ἐνεμπιῶ* L, — W

7. καὶ διὰ τῆς ἐμπύρου ἀστραπῆς καταργοῦμαι.« 8. κἀγὼ ἐκέλευσα αὐτὸν εἶναι μετὰ τοῦ Βεελζεβοὺλ μέχρι καὶ τούτου φίλος παραγένηται.

X. Καὶ ἐκέλευσα παρεῖναί μοι ἕτερον δαιμόνιον. καὶ ἦλθε πρὸ προσώπου μου ἔχων τὸ σχῆμα * ὡς κύων μέγας, καὶ ἐλάλησέ μοι φωνὴν μεγάλην· »χαῖρε, ὦ βασιλεῦ Σολομῶν.« 2. καὶ ἐκπληκτικὸς ἐγενόμην καὶ εἶπον αὐτῷ· »τίς εἶ σύ, κύον;« ὁ δὲ λέγει· »κύων δοκεῖς εἶναί με· πρὸ γὰρ σοῦ, βασιλεῦ, ἤμην ἐγὼ ἄνθρωπος. κατηργασάμην δὲ ἐν τῷ * κόσμῳ ἔργα πολλὰ ἄθεσμα καὶ καθ' ὑπεροχὴν ἴσχυσα καὶ ἄστρα οὐρανῶν κατασχεῖν, καὶ

MSS HL = Rec. A. § 7. cum mss. HL textus legitur **1** ἐμπυρ. H: ἐπείρου L

MS P interpolationem maiorem praebet pro § 7 hanc: κἀγὼ σολομῶν ἀκούσας ταῦτα, εἶπον αὐτῷ· λέγε μοι οὖν πῶς ἐπαφίης τὸ πῦρ, ἀφ' ὧν ἀποπέμπεις ἐξ αὐτῶν. ἔφη δέ μοι τὸ πνεῦμα ἀπὸ τῆς ἀνατολῆς· ὧδε γὰρ οὕτω supra τ scr. π ut in οὕπω corr.) εὑρέθη κἀκεῖνος ἐλβουρίων ὡς ἐπεύχων τὸ αὐτὸ· καὶ λυχναψί(ας) (-ίαν Fl falso)- αὐτῷ οἱ ἄνθρωποι ἐπιτελοῦσι, κἀκείνου τὸ οὔνομα ἐπικαλοῦνται (* f. 9[v]) οἱ ἑπτὰ δαίμονες ἐνώπιόν μου κἀκεῖνος θεραπεύει αὐτούς: εἶπον δὲ αὐτῷ εἰπέ μοι τὸ ὄνομα αὐτοῦ. ὁ δὲ ἔφη οὐ δύναμαι σοι εἰπεῖν· ἐὰν γὰρ εἴπω αὐτοῦ τὸ ὄνομα ἀθεράπευτον ἐμαυτὸν ποιῶ· ἀλλ' ἐκεῖνος ἐλθὼν ἐπὶ αὐτὸ (α ex τ corr.) τὸ ὄνομα. καὶ ταῦτα ἀκούσας ἐγὼ σολομῶν εἶπον αὐτῷ εἰπέ μοι οὖν ὑπὸ ποίου ἀγγέλου καταργῇ συ. ὁ δὲ διὰ τῆς ἐμπύρου ἀστραπῆς ἔφη.

MSS VW (Rec. C) textum praebent hunc: κἀγὼ σολομῶν ἀκούσας ταῦτα, εἶπον (εἶπα αὐτῷ V) λέγε μοι, οὖν, ἐν ποίῳ ἀγγέλῳ (ἐπὶ ποίου ἀγγέλου V) καταργεῖσαι. ὁ δὲ ἔφη· διὰ τοῦ ἐμπύρου ἀγγέλου.

MSS HLP = Recc. AB. **1** § 8. hoc a loco mss. codd. VW (i. q. recensio C) textum diversum habet, cf. infra, pp. 76*—87*. κἀγὼ H: καὶ ἐγὼ L, καὶ προσευνήσας ἐγὼ κυρίῳ τῷ θεῷ τοῦ ἰ(σρα)ὴλ P **2** εἶναι μετὰ τ. Βεελ. H: ἐν τηρήσει εἶναι ὑπὸ τοῦ βεελ. P, διὰ τοῦ βεελζεβουὲλ ἐπιεῖναι L | μέχρι κ. τ. φιλ. A: μέχρις ὅτου ἴαξ P **3** παραγ. P: ἐπιγίνεται L, παραγέγονεν H

C. X. (47) **4** ἐκέλευσα (l. -σε) L | ἕτερα δαιμόνια L **5** μου: — L, + δαίμων L | ἔχων . . . μέγας: κύων· τὸ σχῆμα ἔχων (* Mg 1332) μέγα P τὸ — H | σχῆμα: + αὐτοῦ L | μοι — P **6** φωνῇ μεγάλῃ καὶ εἶπεν P | χαίροις L | ὦ L: ὁ H, κύριε P | § 2. κ. ἐκπ. ἐγ. κ.: κ. ἐκπληκτος ἐγ. κ. H, καὶ ἀκούσας ἐγὼ ἐκπληκτικὸς ἐγ. κ. L, ἐκπληκτικὸς δὲ γεγονὼς ἐγὼ σολομῶν P **7** σύ — P | κύων P | ὁ δὲ λέγει H: καὶ εἶπεν μοι L, ὁ δέ μοι ἔφη P **8** κύων . . με H (μοι) L: καὶ κύων σοι δοκῶ εἶναι P | πρὸ LP: πρὸς H | βασιλεὺς A, βασιλεῦ σολομῶν P | ἐγὼ ἀνθρ. ἤμην P θ κατηργ. . . . ἴσχυσα A: κατεργασάμενος ἀθέμιτα ἐν τῷ κόσμῳ πολλὰ καθ' ὑπερβολὴν φιλολογήσας ὑπερίσχυσα P **10** οὐρανῶ L | κατασχῶν A

C. X 2 Rev. XII 4; cf. Dieterich, *Abraxas* 118ff.

πλείονα κακὰ ἔργα κατασκευάζω. 3. ἐγὼ οὖν βλάπτω ἀνθρώπους τοὺς τῷ ἐμῷ ἄστρῳ παρακολουθοῦντας καὶ εἰς ἐξηχείαν τρέπω, καὶ τὰς * φρένας τῶν ἀνθρώπων διὰ τοῦ λάρυγγος κρατῶ καὶ οὕτως ἀναιρῶ.« 4. καὶ εἶπον αὐτῷ· »τί σου τὸ ὄνομα;« ὁ δὲ
5 ἔφη· »Ῥάβδος.«

5. Κἀγὼ εἶπον αὐτῷ· »τίς σου ἡ ἐργασία καὶ τί μοι δοκεῖς κατορθῶσαι;« ὁ δαίμων ἔφη· »δός μοι ἄνθρωπον σὸν καὶ ἀπαγάγω αὐτὸν ἐν τόπῳ ὄρους καὶ ἐπιδείξω αὐτῷ λίθον πράσινον μετασαλευόμενον ἐν ᾧ * κοσμήσεις τὸν ναὸν τοῦ θεοῦ.« 6. κἀγὼ
10 δὲ ἀκούσας ταῦτα ἐπέταξα ⌈πορευθῆναι⌉ τὸν οἰκέτην μου ἅμα αὐτῷ ἔχοντα τὸ δακτυλίδιον τῆς σφραγῖδος τοῦ θεοῦ * μετ' αὐτοῦ καὶ εἶπον αὐτῷ· »ἄπελθε μετ' αὐτοῦ καὶ οὗ δ' ἂν ἐπιδείξει σοι τὸν λίθον τὸν πράσινον, σφράγισον αὐτὸν τῷ δακτυλιδίῳ κατασκόπευσον τὸν τόπον ἀκριβῶς, καὶ ἄγαγέ μοι ⌈τὸ δακτυλί-
15 διον⌉.« 7. ὁ δὲ ἀπελθὼν ἔδειξεν αὐτῷ τὸν λίθον τὸν πράσινον, καὶ ἐσφράγισεν αὐτὸν τῷ δακτυλιδίῳ τοῦ θεοῦ, καὶ ἤγαγον τὸν λίθον τὸν πράσινον πρὸς μέ. 8. καὶ ἔκρινα περισφραγίδας τὰ

MSS HLP = Recc. AB. **1** πλείονα θεῶν ἔργα κατασκεύασα P | § 3. οὖν A: γὰρ P **2** τὸ ἐμὸν ἄστρω L | εἰς ἐξηχίαν τρ. LP, ἐξηχίαν πρέπω H **3** τὰς ... ἀνθρ. A: τοὺς φρενητιῶντας ἀνθρώπους P | * H f. 15r **4** οὕτως H: οὕτος H | ἀναιρῶ αὐτὸν H | § 4. (48) κ. εἶπον αὐτ. L: ἔφην δὲ αὐτῷ ἐγὼ σολομῶν P **6** § 5. κἀγὼ: καὶ P | αὐτῷ — P | τίς: καὶ τί P | καὶ — L | μοι (με L) δοκεῖς A: δύνασαι P **7** δαίμων A: δὲ P **8** ὄρους — H | δείξω P | αὐτῷ P: αὐτὸν H, — L **9** * P f. 10r | κοσμεῖ H | ναὸν: + κυρίου P | § 6. (49) κἀγὼ P ἐγὼ P **10** δὲ: — H, + σολομῶν P | ἐπέταξα H: ὑποπροεταξα L, ὑπέταξα P | πορευθῆναι P: — A | ἅμα αὐτῶ HP: ἅματο L **11** ἔχοντα P: ἔχοντι H, κραττοῦντα L | τὸ δακτ. A: δακτύλιον P | * L f. 14v 2 — μετ' αὐτ. P: μετὰ τούτ(ους) L, — H **12** κ. εἶπον αὐτ. — L | ἀπελ. ... καὶ — P | ἄπελθε H: ἀπέλθατε L | μετ' αὐτοῦ ego: μετ' αὐτῶν H, μετὰ τούτου L | οὗ δ' ἂν ego: οὐδὰν H, δ δ' ἂν P, — L | ἐπιδείξει σοι P (σου) H· ἀποδεί ημιν vel ἀποδείκμιν L **13** τὸν (1° et 2°) — L | αὐτὸν HP: τούτου L | τῷ δακτ. A: μετὰ τοῦ δακτυλιδίου τούτουP **14** τὸν τόπον ... αὐτὸν (l. 16) — H | ἀκριβ. τ. τοπ. P | τὸ δακτ. L: τὸν δαίμονα ἐνθάδε P fortasse recte **15** § 7. ὁ δὲ ἀπ. L: καὶ P | αὐτῶν P· αὐτοῖς L | τὸν πρασ. λιθ. P **16** αὐτὸν P: αὐτῶ L | τ. δάκτυλ. τ. θ. A: — P | κ. ἤγαγον ... με H (—πρὸς μέ) L: κ. ἤναγκε τὸ δαιμόνιον πρὸς με P **17** § 8. ἔκρινα: + αὐτὸν A, + ἐγὼ σολομῶν P | περισφραγῆσαι L | * H f. 15v

MS P pro textu τὰ δύο ... τεχνίταις (l. 17 ss.) praebet haec: τοὺς δύο τῇ δεξιᾷ τὸν ἀκέφαλον, ὁμοίως καὶ τὸν κύνα προσδεδέσθαι ἐκείνον τὸν μέγαν, καὶ τὸν μὲν κύνα τηρεῖν τὸν διάπυρον πνεῦμα ὡς λαμπάδας νυκτὸς καὶ ἡμέρας διὰ τοῦ λαιμοῦ παραπίπτειν τοῖς ἐργ. τεχνίταις

δύο δαιμόνια τὸν ἀκέφαλον καὶ τὸν κύνα δεθῆναι καὶ τὸν λίθον ἡμέραν καὶ νύκτα ὥσπερ λαμπάδα περιφέρειν τοῖς ἐργαζομένοις τεχνίταις. 9. Καὶ ⌜ἦρα ἐγὼ ἐκ τοῦ μετοικισμοῦ ἐκείνου τοῦ λίθου διακοσίους σίκλους ἐν τοῖς ἀναφορεῦσι⌝ τοῦ θυσιαστηρίου· ἦν δὲ ὁ λίθος ὡσεὶ πράσου τὸ εἶδος ὅμοιος. 10. κἀγὼ δὲ Σολομῶν δοξάσας κύριον τὸν θεὸν καὶ περικλείσας τὸν θησαυρὸν τοῦ λίθου ἐκέλευσα * τοὺς δαίμονας μάρμαρα κόπτειν εἰς τὴν οἰκοδομὴν τοῦ ναοῦ. 11. καὶ ἐπηρώτησα αὐτὸν τὸν κύνα· »διὰ ποίου ἀγγέλου καταργεῖσαι;« ὁ δὲ ἔφη· »διὰ τοῦ μεγάλου Βριαθοῦ.«

XI. Καὶ ἐκέλευσα πάλιν παρελθεῖν ἐμοὶ ἕτερα δαιμόνια· καὶ ἦλθε βρυχώμενος ὡς λέων ὀρθὸς καὶ σταθεὶς ἀπεκρίθη μοι λόγῳ· * »βασιλεῦ Σολομῶν, ἐγὼ καὶ τὸ σχῆμα ἔχω ** τούτου, πνεῦμα δυνάμενον μηδόλως δεθῆναι. 2. ἐγὼ πᾶσι τοῖς ἀνθρώποις τοῖς

MSS HL § 8 l. **1** δύο — H | τὸν κύνα τε καὶ ἀκεφ. L **2** νύκταν κ. ἡμέραν L | ὥσπερ ... τεχνίταις H: κρατοῦντες τὸν λίθον ἵνα τοῖς ἐργ. τεχν. λάμπη ὡς λαμπάδα L

MSS HLP = Recc. AB. **3** § 9. ἦρα ... ἀναφορεῦσι cum dubio ego: l. fortasse εἶαρ ἐκ τ. μετ. ἐκ. τ. λιθ. ἔτρεχεν ἐν τοῖς ἀναφεροῦσιν ἐπὶ τοῦ θυσ.? | ἐγὼ σολομῶν P | μετοικ. A: μετάλλου P | τ. λιθ. ἐκ. L **4** διακ. σικλ. P: ἔτρεχον A | ἀναφορ. P: ἀνωφέρεσιν H, ἀναφέρεσιν L | ἦν ... πράσου — P **5** πράσου ego: κερασίου A | ὅμοιος A: ὁμοιούμενον P | § 10. καὶ ἐγὼ H **7** λίθου ἐκείνου P | κελεύσας L | * L f. 15r1 | ἐκέλευσα δὲ πάλιν P | εἰς τ. οἰκ. L: ἐν τοῖ οἰκοδομοῖ H, εἰς τὰς οἰκοδομὰς P **8** τ. ναοῦ A: τῶν ἔργων τοῦ θεοῦ P | § 11. καὶ εὐξάμενος τῷ κυρίῳ ἐγὼ σολομῶν ἐπηρ. P | αὐτὸν — P | διὰ π. ἀγγ. καταργ. L: διὰ ποίου ἄγγελον κατ. H, ποίῳ ἀγγέλῳ καταργῇ συ P **9** ὁ δὲ ἔφη — H | δὲ: + δαίμων P | διὰ τ. μεγ. Βριαθοῦ (l. Βριαρίου?) H: διὰ τ. μεγ. βριαθαουηλ L, τῷ μεγάλῳ βριεώ P, Βριαρίῳ coniecit Bn

C. XI. (51) **10** καὶ εὐλογήσας κύρι⟨ον⟩ τὸν θεὸν τοῦ οὐρανοῦ καὶ τῆς γῆς ἐκελ. P | πάλιν — P | παρελθεῖν ἐμοὶ ego: παρελθῆναι μοι H, ἀνελθεῖναι μοι L, παρεῖναι μοι P | ἕτερον δαίμονα P **11** βρυχ. ... ὀρθὸς H: δαιμόνιον τὸ σχῆμα αὐτοῦ λέοντος ὀρθοβρυχόμενος L, πρὸ προσώπου μου λέοντος σχῆμα βρυχόμενος P | λόγῳ A: λέγων P **12** * H f. 16r | Σολ. — P | ἐγὼ ... τούτου H: ἐγὼ δὲ τούτου τοῦ σχήματος (ad marg. sin. *Marc.* 5. 4 scr. man. rec.) L, τὸ μὲν σχῆμα τούτο δ ἔχω P | ** P f. 10v | πνεῦμα ... δεθῆναι ego: καὶ πνεῦμα δυνάμεως μηδόλως σθῆναι (l. στῆναι?) H, οὐδ' ὅλος δυνάμενος δεθῆναι L, πνεῦμα εἰμὶ μηδόλως δυνάμενον νοηθῆναι P **13** § 2. καὶ λέγει ἐγὼ L | πᾶσιν P, πάση H, πάσης L | τοῖς (1°) H: — PL | τοῖς (2°) ... κατακειμ. H: τ. ἐν νοσήμασι P, κατακ. ἐν νοσήματι L

*ἐν νοσήματι κατακειμένοις ἐφορμῶμαι παρεισερχόμενον, καὶ ἀνένδοτον ποιῶ τὸν ἄνθρωπον ὡς μὴ δυνηθῆναι ἰαθῆναι αὐτοῦ τὴν αἰτίαν. 3. ἔχω καὶ ἕτεραν πρᾶξιν· ἐμβάλλω τοὺς δαίμονας τοὺς ὑποτεταγμένους μοι λεγεῶνας, δυτικὸν γάρ εἰμι τοῖς τόποις, ὄνομα δὲ πᾶσι δαίμοσι τοῖς ὑπ' ἐμὲ * ὂν λεγεῶνες.« 4. καὶ ἐπηρώτησα αὐτόν· »τί σου τὸ ὄνομα;« ὁ δὲ ἔφη· »Λεοντοφόρον, Ἄραψ τῷ γένει.« 5. καὶ εἶπον αὐτῷ· »πῶς καταργεῖσαι μετὰ τοῦ λεγεῶνός σου, ἢ ποῖον ἄγγελον ἔχεις;« * ὁ δαίμων εἶπεν· »ἐὰν εἴπω σοι τὸ ὄνομα οὐχ ἐμαυτὸν δεσμεύω μόνον ἀλλὰ * καὶ τὸν ὑπ' ἐμὲ λεγεῶνα τῶν δαιμόνων.« 6. ἐγὼ δὲ εἶπον αὐτῷ· »ἐγὼ ὁρκίζω σε τὸ ὄνομα τοῦ μεγάλου θεοῦ τοῦ ὑψίστου· ἐν ποίῳ ὀνόματι καταργεῖσαι μετὰ τοῦ λεγεῶνός σου;« ὁ δαίμων εἶπεν· »ἐν τῷ ὀνόματι τοῦ μετὰ πολλὰ παθεῖν ὑπομείναντος*

MSS HLP = Recc. AB. **1** *ἐφορμ.* P: *ἀφορμόμενος* L, *ἐμορφόμενος* H | *παρεισερχόμενον* P: *περιερχόμ(ενο)* < H, *περιεισερχόμενος* L | *ἀνενδ.* A: *ἀνενδότερον* P **2** *δυνηθῆ* H | *ἰαθῆναι* ego: *ἰασθῆναι* L, — HP | *αὐτ. τ. αιτίαν* A: *αὐτῷ τὴν δίαιταν* P, + *ταύτην* L **3** § 3. *καὶ*: pr. *δὲ* P | *πρᾶξιν* A: *δόξαν ἐγὼ βασιλεῦ,* P | *εἰσβάλλω* L | *ἐμβ. τ. δαιμ.*: *δαίμονας ἐμβάλλω* (*ἐκβάλλω* Fl)· *ἔχω δὲ* P **4** *δυτικὸν* A: *δεκτικὸν* P | *γάρ* supplevi: — AP | *εἰμι*: add. inter *εἰμι* et *τοῖς* signum omissionis at super lineam compendium mihi inodabile, fortasse l. *καὶ* vel *δὲ* vel *γὰρ* P | *τ. τοπ.* P: *τοὺς τόπους* A, cf. Cr, p. 28 **5** *ὄνομα* A: *ἅμα* P | *τοῖς πᾶσι* P | *τοῖς*: super lineam adscr. *τ(ῶν)* P | * L f. 15r2 | *ὂν λεγεῶνες* ego: *ὧν λεγεώνας* H, *λεγεώνων* P, *οὐ λέγω* L | § 4. *κ. ἐπηρ. αὐτ.* A: + *λέγω* L, *ἐγὼ δὲ σολομὼν ἀκούσας ταῦτα ἐπηρ. αὐτ.* P **6** *τι .. ὀν.* HP: *τὸ σὸν ὀν. πῶς καλεῖται* L | *ἔφη μοι* H | *Λεοντοφόρον* P: *λεοντόφρον* A, l. fortasse *Λεγεωνοφόρον*, sed cf. supra § 1 **7** *Ἄραψ* A: *ῥὰθ* P, *ῥαδινός* coni. Bn | *τῷ γένει* P: *ὦ γένη* L, *τὸ γένος* H | § 5. *κ. εἶπον* A: *εἶπον δὲ* P | *καταργῇ συ* P **8** *τοῦ* A: *τῆς* P | *ἢ* HP: *καὶ εἰς* L | *ἔχεις* H: — L, *τὸν καταργοῦντα σε* P | * Mg 1333 | *ὁ δ. εἶπεν* H: *ἔφη δὲ μοι* P, — L **9** *ἐὰν δὲ* L | *εἴπω σοι* ego: *εἴπωσι* P, *ὕποσοι* H, *εἴποσοι* L | *ὄνομά μου* A | *ἐμαντῶ* L | *δεσμεύεις* H, forte recte | * H f. 16v **10** *ὑπ'* A: *ἐπ'* P | § 6. *ἐγὼ δ. εἰπ.* A: *ἔφην δὲ* P **11** *ἐγὼ .. ὀν.*: *ἐξορκίζω σε κατὰ* L | *μεγ. .. ὑψίστου* H: *θεοῦ του* (+ compendium = *τῶν*?) *ὤντος τοῦ ὑψίστου* L, *θεοῦ σαβαὼθ* P | *ἐν* A: *τοῦ εἰπεῖν σε* P **12** *ὄνομα* L | *καταργῇ συ* P | *τοῦ λεγ.* A: *τῆς δυνάμεως* P | *ὁ δ. εἶπεν* A: *εἶπε δέ μοι τὸ πνεῦμα* P **13** *ἐν . . . Ἐμμανουήλ* (p. 41*, l. 1) H: *ὁ μεγάλοις* (*μέγας ἐν* Crtr) *ἀνθρώποις ἔχων πολλαπαθεῖν ὑπ' ἀνθρώπων οὗ τὸ ὄνομα ψῆφος χμδ, ὅ ἐστιν ἐμμανουὴλ* P | *ὑπομειν.* — L

§ 3. Mk. V 13; Mt. VIII 32; Lk. VIII 31 f.
§ 6. Mk. IV 35—V 20; Mt. VIII 23 - 34; Lk. VIII 22—39.

ὑπὸ τῶν ἀνθρώπων, οὗ τὸ ὄνομα Ἐμμανουήλ, ὃς καὶ νῦν ἐδέσμευσεν ἡμᾶς καὶ ἐλεύσεται κατὰ τοῦ ὕδατος κρημνῷ βασανίσαι ἡμᾶς· ἐν δὲ τρισὶ χαρακτῆρσι κατάγεται περιηχούμενος.« 7. κἀγὼ δὲ κατέκρινα αὐτοῦ τὸν λεγεῶνα φέρειν ἀπὸ τοῦ δρυμοῦ ξύλον, τὸν δὲ Λεοντοφόρον καταπρίζειν αὐτὰ * λεπτὰ τοῖς ὄνυξι καὶ ὑποκάτω τῆς καμίνου τῆς ἀσβέστου ῥίπτειν.

XII. Κἀγὼ προσκυνήσας τὸν θεὸν τοῦ Ἰσραὴλ ἐκέλευσα προελθεῖν ἕτερον * δαίμονα. καὶ ἦλθε πρὸ προσώπου μου δράκων τρικέφαλος φοβερόχροος. 2. καὶ ἐπηρώτησα αὐτόν· »σὺ τίς εἶ;« ὁ δὲ ἔφη· »πνεῦμα τρίβολον ἐν τρισὶ κατεργαζόμενον ἐγὼ ἔργοις· ἐν κοιλίαις γυναικῶν τυφλῶ τὰ παιδία καὶ ὦτα ἐπιδινῶ καὶ ποιῶ αὐτὰ βωβὰ καὶ κωφά, καὶ τύπτω τοὺς ἀνθρώπους κατὰ τοῦ σώματος καὶ ποιῶ καταπίπτειν καὶ ἀφρίζειν καὶ τρί-

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MSS HLP = Recc. AB. **1** *οὗ ἐστὶν τὸ ὄν. αὐτοῦ ἐμμαν.* L | *νῦν* — P **2** *κ. ἐλευσ.* A: *ὃς καὶ τότε ἐλευσόμενος* P | *κρημ. βασαν.* L: *κριμμῶ βασ.* H, *κρημνοβατίσει* (l. *-ήσει*) P, *κρημνοβαπτίσει* Fl **3** *δὲ* P: — A | *τοῖς τρισὶ* P | *καταγ. περιηχ.* H: *κατάγουσαι* (*-ούσαις* Cr) *περιηχούμενον* P, *εἰσὶν καταργούμεθα περιηγούμενος* L | § 7. *κἀγὼ δὲ* H: *ἐγὼ δὲ* L, *κἀγὼ σολομῶν ἀκούσας ταῦτα καὶ δοξάσας τὸν θεὸν* P **4** * P f. 11r | *αὐτοῦ τ. λεγεῶνα* P: *αὐτὸν* A | *φέρειν* .. *ξύλον* A: *ξυλοφορεῖν ἀπὸ δρυμοῦ* P **5** *τ. δὲ Λεοντ.* ego: *τὸν δὲ λεοντόφρον* H (*-τόφρων*) L, *αὐτὸν δὲ τὸν λεοντόμορφον κατέκρινα* P | *καταπρ.* HP: *κϋπήζει* L | *αὐτὰ* — P | * L f. 15v1 | *ὄνυξι* L: *ἄνυξι* H, *ὀδοῦσιν* P | *κ. ὑποκ.* A: *εἰς ὑπόκαυσιν* P **6** *ῥίπτειν* A: *εἰς τὸν ναὸν κυρίου τοῦ θεοῦ* P

C. XII. (54) l. **7** *κἀγὼ* A: *καὶ* P | *προσκυν.* HP: *παρεκάλεσα* L, + *κύριον* P | *τοῦ* — L | *καὶ ἐκέλευσα* L | *προελθ.* H: *παρεῖναι μοι* P, *ἵνα καὶ ἕτερα δαιμόνια ἐλθεῖν ἐν ἡμῖν* L **8** * H f. 17r | *μου* — P | *δρακ. τρικεφ.* P: *δράκων τὸ κέφαλος* L, *δράκον τὸ κέφαλον* H **9** *φοβεροχ.* LP: — H | § 2. *δὲ*: *δαίμων* L, + *μοι* P **10** *τρίβολον* ego: *τριόβολον* A, *τριβόλαιον εἰμὶ* P, *τριβολαῖον* (*τρι* et *βολαῖος*) conj. Bncn | *ἐν* HP: — L | *κατεργ. ἐγὼ ἔργοις*: *κατεργαζόμενος ἐγὼ ἔργοις* H (— *ἔργοις*) L: *πράξεσι κατεργαζόμενον· ἐγὼ δὲ* P **11** *ἐν* LP: — H | *κοιλίαις* A: *κοιλίᾳ* P, + *τῶν* L | *τυφλώνω* A | *παιδία* LP: *νύπια* H | *ἐπιδένω* A **12** *αὐτὰ* — P | *βωβὰ* P: *ὀδοδὴ* H (*-δεῖ*) L, *λωβὰ* conj. Fü | *κωφά*: + *καὶ ἐμοὶ γ(ὰρ) πάλιν ἐν τῇ τρίτῃ μοι κεφαλῇ ὑπόδυνα* P **13** *κατὰ*: + *τὸ εἰκῶδες* P, *ἀκῳδὸς* in textu, »*εἰκώδος* — *εἰκώδες*« ad marg. Fl, conj. *ἀκηδές* (unbewachten Teilen) Fü, *ἄκωλος* (limbless part) Cr, l. fortasse *τὸν εἰκόνα*? | *καὶ φρίζει καὶ τρίζει* L | *κ. τρίζ.* — H

C. XII 2. Mt. XVII 15; Mk. IX 18.

ζειν τοὺς ὀδόντας. 3. ἔχω δὲ τρόπον ἐν ᾧ καταργοῦμαι ὑπὸ τοῦ σημειομένου τόπου ἐγκεφάλου, ἐκεῖ γὰρ προώρισεν ἄγγελος τῆς μεγάλης βουλῆς με παθεῖν, καὶ νῦν φανερῶς ἐπὶ ξύλου οἰκήσει ἐκεῖνός με καταργήσει ἐν οἷς καὶ ὧν ὑποτέταγμαι. 4. ἐν δὲ τῷ
5 τόπῳ ἐν ᾧ ἤρθη, βασιλεῦ Σολομῶν, στήσει κίονα πορφυροῦν * ἐπὶ τοῦ ἀέρος δῶρα μεμορφούμενον Ἐφιππᾶς ἀπὸ τῆς Ἐρυθρᾶς θαλάσσης ἀγαγὼν ἀπὸ τῆς ἔσω Ἀραβίας. ἐν δὲ τῇ ἀρχῇ τοῦ ναοῦ ὅνπερ ἤρξω κτίζειν, βασιλεῦ Σολομῶν, ἀπόκειται χρυσίον πολύ, ὅπερ ὀρύξας ἆρον.« 5. κἀγὼ Σολομῶν ἀποστεί-
10 λας τὸν παῖδά μου εὗρον καθὼς εἶπέ μοι τὸ δαιμόνιον καὶ σφραγίσας τὸ δακτυλίδιον ἤνεσα τὸν θεόν. 6. εἶπον οὖν αὐτῷ· »λέγε μοι πῶς καλεῖσαι.« καὶ ὁ δαίμων ἔφη· »κορυφὴ δρακόντων.« καὶ ἐκέλευσα αὐτὸν πλινθουργεῖν εἰς τὸν ναὸν τοῦ θεοῦ.

MSS HLP = Rec. AB. **1** *ὀδοντ.* LP: *ὀδυν.* H | § 3. *ἐν ᾧ* HP: *ὡς* L | *καταργοῦν* H | *τοῦ . . . τόπου* L (— *τοῦ*) H: *σημειουμένης τῆς ἰ(ερουσα)λήμ, εἰς τὸν λεγόμενον τόπον* P **2** *ἐγκεφάλου* H: *ἐν κεφάλῳ* L, *κεφάλαιον* P | *προόρισεν* L, *προόρισόν* H, *προώριστο* P | *ὁ ἀγγελ.* P | *ἄγγελον* H **3** *με παθεῖν* — P | *φανερὸν* L | *τ' ἐπὶ* P | *οἰκήσει*: *ἡμισι* L **4** *καταργήσει* L: *καταργήσε* H, *καταργεῖ* P | *ἐν οἷς καὶ ὧν* L: *ἐν εἷς ὃν καὶ* H, *ἐν ᾧ* P | *ὑποτέταμαι* H | § 4. (55) *δὲ*: *ὦ* L **5** *ἤρθη*: *καθέζει* P | *βασ. Σολ.*: *ὁ βασιλεὺς* L | *στήση* H, *στήκει* P, *στήσης* L | *κίονα . . . μεμορφ.*: *κίων ἐπὶ τοῦ ἀέρος πορφυροδανόμενος* P | *πορφυροῦν* L: *πορφύριον* H | * H f. 17^{v} **6** * L f. 15^{v2} | *μεμορφούμενον* ego: *μεμορφουμένου* L, *μαιμορφομένου* H | *ὁ δαίμων ὁ λεγόμενος ἐφιππᾶς* P | *ἐφοίποις* H, *ἔφιππος* L **7** *ἀγαγὼ* L, *ἀναγὼν* H, *ἀναγαγὼν* P | *Ἀραβίας*: + *ὅστις καὶ εἰς ἀσκὸν κατακλεισθεὶς, κομισθήσεται ἔμπροσθέν σου* P | *δὲ* — A **8** *ὅνπερ* P: *οὐ περ* L, *περ* H | *ἀπόκειται . . . Σολ.* — L | * P f. 11^{v} | *χρυσίον . . ὅπερ* P: *χρόνον πολὴν ὅνπερ* H **9** *ἆρον* P: *φαίρον* H § 5. *κἀγὼ δὲ* H | *ἀποστείλας . . . δαιμ. καὶ* — H **10** *τὸ παιδίον* L | *καὶ εὗρεν* L | *εἶπε* P: *ἤρηκε* L | *τὸ δαιμ.* P: *ὁ δαίμων* L | *τὸ δακτ.* A: *τὼ* (forte ex *τὸ* corr.) *δακτυλιδίῳ* P **11** *ἤνεσα* P: *καὶ ἔνεσα* H, *καὶ ὕμνησα* L § 6. (56) *εἶπον . . αὐτ*: P: *δὲ* (vel *κὲ*, l. *καὶ*) *εἶπον αὐτ.* H, *ἔπειτα δὲ εἶπον πρὸς τὸν δαίμον⟨α⟩* L **12** *λέγε . . καλ*: H: *τί σὺ λέγεις* P, *σὺ τίς εἶ* L | *κ. ὁ δ. ἔφη* L (— *καὶ*) P: *ὁ δὲ ἔφη* H | *κορ. δρακ.* P (*κορυφὴν*) H: *κορυφὴν δράκοντος* L, + *εἰμι* P **13** *πλινθ.* (ex *πλιθ.* corr.) P: *λειτουργεῖν* H, *λεπτουργεῖν* L | *εἰς* A: *ἐν* P **14** *τ. θεοῦ* A: *εἶχεν χεῖρας ἀν(θρώπ)ων* P

§ 3. Mk. XV 22; Mt. XXVII 33; Lk. XXIII 33

XIII. *Καὶ ἐκέλευσα παρεῖναί μοι ἕτερον δαίμονα. καὶ ἦλθε πρὸ προσώπου μου γύνη μὲν τὸ εἶδος, ⌜τὴν δὲ μορφὴν κατέχουσα ἅμα τοῖς μέλεσιν αὐτῆς λυσίτριχος⌝ ταῖς θριξίν.* 2. *καὶ εἶπον πρὸς αὐτήν· »σὺ τίς εἶ;« ἡ δὲ ἔφη· »καὶ τίς σύ, ἢ τίνα χρείαν ἔχεις μαθεῖν τὰ κατ' ἐμοῦ πράγματα ποῖά εἰσιν ὄντα; * ἀλλ' εἰ θέλεις μαθεῖν, πορεύθητι ἐν τοῖς ταμείοις τοῖς βασιλικοῖς καὶ νιψάμενος τὰς χεῖράς σου πάλιν καθέσθητι ἐπὶ τοῦ θρόνου σου καὶ ἐρώτησαί με, καὶ τότε μαθεῖς, βασιλεῦ, τίς εἰμι ἐγώ.«* 3. *καὶ τοῦτο ποιήσας ἐγὼ Σολομῶν καὶ καθίσας ἐπὶ τοῦ θρόνου μου ἠρώτησα αὐτὴν καὶ εἶπον· »τίς εἶ σύ;« ἡ δὲ ἔφη· * »Ὀβυζούθ, ἥτις ἐν νυκτὶ οὐ καθεύδω, ἀλλὰ περιέρχομαι πάντα τὸν κόσμον ἐπὶ ταῖς γυναιξί, καὶ ⌜στοχαζομένη τὴν ὥραν μαστεύω⌝ καὶ*

MSS HLP = Recc. AB. c. XIII. (57) **14** *Καὶ προσκυνήσας κύριον τὸν θεὸν τοῦ ἰ(σρα)ὴλ ἐκελ.* P | *δαιμόνιον* L **2** *γύνη* .. *εἶδος* ego: *βοὺς μὲν τὼ εἴδει* H, *βοὺς με τὸ ἴδος* L, *πνεῦμα γυναικοειδὲς* P | *τὴν δὲ* ... *λυσίτριχος* ego: *τῆς δὲ μορφῆς καταπέμπουσαν ἅπαν τοῖς μέλεσιν λίαν τρίχων* H, *τὴν δὲ μορφὴν. κατὰπέμπουσαν ἅπ(αν) τοῖς μέλεσιν αὐτοῦ· λυσιν τριχῶν* L, *τὴν κορυφὴν κατέχουσα ἀπὸ παντὸς μέλους· καὶ τὰς λυσίτριχας* P **3** § 2. *εἶπον* A: *ἔφην* P **4** *αὐτήν* P: *αὐτὸν* A | *λέγε μοι σὺ* P | *εἶ* LP: *εἰσὶ* H | *ἡ δὲ* ... *χρείαν* P: — A | *καὶ τίς σύ* P^c ad marg. lat., in textu *καὶ σὺ τίς εἶ* prim. man. scri. subter *σὺ τίς εἶ* linea fracta ducta **5** *καὶ ἔχεις* A | *μαθεῖν* A: *ἀκοῦσαι* P | *τὰ* — L | *πραγ. π. εἰσιν ὄντα* L: *πραγ. πεισηνόντα* H, — P | * H f. 18^r | *εἰ* — L **6** *μαθεῖν*: + *στήκω γὰρ δεδεμ(έν)η πρὸ προσώπου σου* P | *πορεύου* L | * L f. 16^r1 | *ταμίοις σου* L **7** *σου* — P | *καὶ πάλιν* H | *καθεσθ.* A: *καθήσας* P, ad marg. scr. *σεις* quod forte pro *σας* in *καθήσας* legendum est | *ἐπὶ τ. θρον.* A: *πρὸ τοῦ βήματος* P **8** *καὶ ἐρώτησαί με* ego: *κ. ἐρώτησε ἡμῖν* L, *τότε ἐρωτήσεις με* P, — H | *τότε* — P | *μαθεῖς* H: *μαθεῖν* L, *μαθήση* P | *βασιλεὺς σολομῶν* L | *τὶ τίς* H § 3. (58) **9** *Σολομῶν*: — L, + *καθὼς συνέταξέ μοι, ἠνεσχόμην δὲ διὰ τὴν ἐνοῦσαν μοι σοφίαν, ἵνα δυνηθῶ ἀκοῦσαι τὰς πράξεις αὐτῆς, καὶ ἐλέγξαι αὐτὰς, καὶ φανερῶσαι τοῖς ἀνθρώποις* P | *καθήσας* LP | *ἐπὶ* ... *εἶπον*: *ἔφησα πρὸς τὸν δαίμονα* P **10** *ἠρώτησα* ego: *ἐρώτησα* L, *ἐρωτίσαι* H | *αὐτὴν* ego: *αὐτὸν* H, *ἐγὼ* L | *λέγε μοι τίς* H | *σύ* — P | *ἡ δὲ ἔφη* H (*ὁ*) L: *καὶ εἶπεν* P | *Ὀβυζούθ*: *ἀβυζούθ* L, *ἡ βυζοῦθ καὶ ἰδιοὺθ* H, *ἐγὼ* (* Mg 1336) *λέγομαι παρὰ ἀνθρώποις ὀβιζοὺθ* P, l. *Ἀβυζοῦ*? cf. *Intro* pp. 78 et 82 **11** *ἥτις* ... *καθεύδω* ego; *ἥτις ἐὰν ἐκτήσω καθεύδω* H, *καὶ τῆς ἐνυκτί οὐ καθ.* L, *ἥτις νυκτὸς οὐ καθ.* P | *περιερχόμενος* H | *τὸν* — H **12** *ἐπὶ* HP: *ἐν* L | *τ. τικτούσαις γυν.* P | *στοχαζ.* ... *μαστεύω* ego: *μαστίζομ(ένη) τὴν ὥραν μαστίζω* H, *στομαχηζόμην τὴν ὥραν· μαστίζω* L, *τὴν μὲν ὥραν στοχαζομένη σταματίζω* (in marg. *ἵσταμαι*) P

πνίγω τὰ βρέφη, * καὶ καθ᾽ ἑκάστην νύκτα ἄπρακτος οὐκ ἐξέρχομαι. σὺ δὲ οὐ δύνασαί με διατάξαι. καὶ εἰς τὰ δυσηκῆ μέρη περιέρχομαι. 4. καὶ οὐκ ἔστι μου τὸ ἔργον εἰ μὴ βρέφων ἀναίρεσις καὶ ὀφθαλμῶν ἀδικία καὶ στομάτων καταδίκη καὶ φρενῶν ἀπώλεια καὶ σωμάτων ἄλγησις.« 5. καὶ ταῦτα ἀκούσας ἐγὼ Σολομῶν ἐθαύμασα, καὶ τὸ εἶδος αὐτῆς οὐκ ἐθεώρουν ἀλλὰ σκότος τὸ σῶμα * αὐτῆς ὑπῆρχε καὶ αἱ τρίχες αὐτῆς ἠγριωμέναι. 6. κἀγὼ δὲ Σολομῶν λέγω αὐτήν· »λέγε μοι, πονηρὸν πνεῦμα, ὑπὸ ποίου ἀγγέλου καταργεῖσαι.« ἡ δὲ εἶπέ μοι· »ὑπὸ τοῦ ἀγγέλου Ῥαφαήλ· καὶ ὅτε γεννῶσιν αἱ γυναῖκες, γράψαι τὸ ὄνομά μου ἐν χαρτίῳ καὶ ἐγὼ φεύξομαι ἀπὸ τῶν ἐκεῖσε. 7. κἀγὼ ἀκούσας ταῦτα προσέταξε δεσμευθῆναι αὐτὴν ταῖς θρίξὶ καὶ κρεμασθῆναι ἔμπροσθεν

MS P **1** pro πνίγω . . . περιέρχομαι (l. 2) praebet haec: ἐὰν ἐπιτύχω ἔπνιξα. εἰ δὲ μή γε (* f. 12r) ἀναχωρῶ εἰς ἕτερον τόπον· μίαν γὰρ νύκτα ἀποχωρῆσαι ἄπρακτος οὐ δύναμαι· πνεῦμα γὰρ χαλεπόν εἰμι, μυριώνυμον καὶ πολύμορφον, καὶ νῦν μὲν ὧδε, καὶ νῦν με εἶναι (l. νῦν ἐκεῖ με εἶναι) (νῦν ἐκεῖ [νεῦμα (sic) νῖν ἐκεῖ?] εἶναι FlMg, ponit πνεῦμα pro νεῦμα Mg)· καὶ εἰς τὰ δυτικὰ (δατικὰ Fl) μέρη περιέρχομαι. ἀλλ᾽ ὡς ἐστὶ νῦν περισφραγίσας με τῷ δακτυλιδίῳ τοῦ θεοῦ οὐκ ἐποίησας, οὐ παρέστηκά σοι ἐγὼ οὐδέν με διατάξαι δυνήσῃ

MSS HL = Rec. A. **1** ἐξερχόμενος H **2** με H: μὴ L | διατάξαι H: ὑποτάξαι L | δυσηκῆ ego: δισηκὰ H, δυσικὰ L, (westering Crtr, assignatas Mgtr)

MSS HLP = Recc. AB. **3** § 4. καὶ . . . ἔργον A: οὐδέν μου γὰρ ἔστιν ἔργον P | ἀναίρεσις καὶ ὤτων κωφότης καὶ P | καὶ — H **4** ἀδικίας L | ˇ H f. 18v | καταδίκη A: χαλινόδεσμα P **5** § 5. (59) καὶ — P **6** καὶ omisso, τὸ εἶδος cum ἐθαύμασα coniunxerunt LP | αὐτῆς H: αὐτοῦ LP | οὐκ A: — P | ἐθεωρ. . . . ὑπῆρχε H (αὐτῆς: αὐτοῦ) L: ἐθεώρουν ἅπαν τὸ σῶμα αὐτῆς σκοτία· ἡ δὲ ὄψις αὐτῆς ὅλη λαμπρὰ διάχλωρος P **7** * L f. 16r 2 | καὶ — P | ἠγριωμέναι: + ὡς δράκοντος, καὶ τὰ σύμπαντα μέλη αὐτῆς, ἀόρατα. Καὶ ἡ φωνὴ αὐτῆς κατάδηλος, ἤρχετο πρός με P | § 6. δὲ . . . αὐτήν A: κατασοφισάμενος εἶπον P **8** πν(εῦμ)α πον. P | ὑπὸ (bis) H: διὰ L, — P | ποίῳ ἀγγέλῳ P **9** καταργῆ συ P | ὁ δὲ L | εἶπε μοι A: μοι ἔφη P

MS P = Rec. B. **9** pro ὑπὸ . . . ἐκεῖσε praebet P haec: τῷ ἀγγέλῳ τοῦ θεοῦ τῷ καλουμένῳ ἀφαρῶφ, ὃ ἑρμηνεύεται ῥαφαήλ, ὦ καὶ νῦν καταργοῦμαι εἰς τὸν ἁπάντα (ἁ super lineam adscr. Pc, ἅπαντα Fl) χρόνον. οὗ τὸ ὄνομα ἐάν τις τῶν ἀν(θρώπ)ων ἐπίσταται καὶ ἐπὶ γεννώσῃ γυναικὶ γράψῃ, τότε οὐ δυνήσομαι εἰσελθεῖν· οὗ ὁ (super lin. adscr. Pc) ψῆφος χμ

MSS HL = Rec. A. **10** ὅταν γεννήσῃ ἡ γυναῖκα L **11** ἀπὸ τ. ἐκ. — L

MSS HLP = Recc. AB. **11** § 7. κἀγὼ σολομῶν P, καὶ ἐγὼ A | ταῦτα καὶ δοξάσας τὸν κύριον P | προσετ. HP: ἐκέλευσα L **12** αὐτὴν . . . κρεμασθ. — L | αὐτὴν ego: τούτοις H, αὐτῆς P | τὰς τρίχας P

τοῦ ναοῦ ἵνα πάντες οἱ διερχόμενοι υἱοὶ Ἰσραὴλ βλέποντες δοξάσουσι τὸν θεὸν τὸν δόντα μοι τὴν ἐξουσίαν ταύτην. * *

XIV. *Καὶ πάλιν ἐκέλευσα παρεῖναί μοι ἕτερον δαίμονα· καὶ ἦλθε πρός με τῷ εἴδει δράκων κυλινδούμενος, τὸ δὲ πρόσωπον ἔχων καὶ τοὺς πόδας ἀνθρώπου καὶ τὰ μέλη αὐτοῦ δράκοντος καὶ τὰ πτερὰ κατὰ νώτου.* 2. *καὶ ἰδὼν αὐτὸν ἔκθαμβος γενόμενος εἶπον αὐτῷ· »σὺ τίς εἶ καὶ πόθεν ἐλήλυθας;« καὶ εἶπέ μοι τὸ πνεῦμα· »τὸ μὲν πρῶτον παρέστηκά σοι, βασιλεῦ Σολομῶν, πνεῦμα θεοποιούμενον ἐν ἀνθρώποις,* * *νῦν δὲ κατηργημένον διὰ τῆς τοῦ θεοῦ δεδομένης σοι σφραγῖδος.* 3. *καὶ νῦν ἐγώ εἰμι ὁ λεγόμενος Πτεροδράκων, οὐ συγγινόμενος πολλαῖς γυναιξίν, ὀλίγαις δὲ καὶ εὐμόρφοις, αἵτινες ⌜τοῦ ξύλου⌝ τούτου τοῦ ἄστρου ὄνομα κατέχουσι.* 4. *καὶ ἀπέρχομαι πρὸς αὐτὰς ὡσεὶ πνεῦμα πτεροειδὲς συγγινόμενον διὰ γλουτῶν, καὶ ἡ μὲν βαστάζει ᾗ ἐφώρμησα καὶ τὸ γεννηθὲν ἐξ αὐτῆς Ἔρω⟨ς⟩ γίνεται· ὑπ' ἀνδρῶν δὲ μὴ δυνηθὲν βασταχθῆναι ἐψόφησεν ἄρα καὶ ἡ γύνη ἐκείνη. αὕτη*

MSS HLP = Recc. AB. **1** *τ. ναοῦ* LP: *μου καὶ τοῦ ναοῦ* H, + *τοῦ θεοῦ* P | *οἱ . . . Ἰσρ.* ego: *οἱ ἐρχόμενοι υἱοὶ ἰ(σρα)ὴλ καὶ* H, *οἱ διερχόμενοι τῶν υἱῶν ἰ(σρα)ὴλ* L, *οἱ* (supra lin. adscr. P[c]) *υἱοὶ ἰσραὴλ διερχόμενοι καὶ* P | *βλέποντες αὐτὴν καὶ* L **2** *δοξάσουσι* ego: — H, *δοξάζουσι* LP | *κύριον τ. θεὸν ἰ(σρα)ὴλ* P | *ταύτην*: + *καὶ σοφίαν καὶ δύναμιν παρὰ θεοῦ* (* f. 12[v]) *διὰ τῆς σφραγῖδος ταύτης* P | ** H f. 19[r]

C. XIV. (60) **3** *δαιμόνιον* L **4** *πρός . . . κυλινδ.* H: *πρ. με τὸ ἴδος ὡς δράκοντος κυλινδ.* L, *πρὸ προσώπου δρακοντοειδὴς ἀνακυλινδ.* P | *καὶ τοὺς πόδας ἔχων* P **5** *κ. τ. μέλη αὐτ.* H: *τὸ δὲ ἕτερον σῶμα* L, *τὰ δὲ μέλη αὐτοῦ πάντα ἀπὸ τῶν ποδῶν* P | *δράκοντος* HP: *κοντὸς* L **6** *κατὰ νότου* P, *κατὰ νώτου* H, *ἐκ τὰ νότατου* L | § 2. *ἰδὸν* vel *ἰδοὺ* P | *αὐτὸν* H (ex -ος corr.) P: *τούτου* L **7** *καὶ εἶπον* L | *αὐτῷ* H: *αὐτὸν* L, — P | *σὺ* — P | *εἶ ὁ δαίμων· καὶ τίς λ(έ)γ(ει)· καὶ* P | *ἐλήλυθας εἰπέ μοι* P | *καὶ . . πνεῦμα* H: *κ. ἀποκριθεὶς τὸ πνεῦμα λέγει* P, — L **8** *τὸν μὲν* H *θ πνεῦμά τε* P | *θεοποιημένον* L | *ἐν ἀνθρώποις δὲ νῦν καταργοῦμαι* H * L f. 16[v] **10** *τῆς . . . σοι* P: *τῆς σῆς δεδομένης* H, *τοῦ θεοῦ δεδωμένου σοι* L | *σφραγῖδος καὶ σοφίας* P | § 3. *καὶ νῦν* P: *νῦν δὲ* A | *ἐγὼ . . . . .* *δαιμόνιον* (p. 48*, l. 5), i. e., XIV 3—XVI 1) om. mss. HL

MS P = Rec. B. **12** *ξύλου* certe falsum est: *ξυλ* < (*λ* super *υ* posito) MS, *ξύλι* Fl errore, *ξιφίου* vel *Σειρίου* conj. Bn; stellae vel sideris nomen aut compendium falso enodavit scriptor; l. forte *Τοξότου*? **14** *γλουτῶν* Crtr (nates): *πλοῦτον* P | *βαστάζει* ego: *ἐβάσταζεν* P | *ᾗ* Fl: *ἢ* P | *ἐφόρμησα* P **15** *Ἔρως* Fl: *ἔρω* punctis tribus incertum esse notatum P, *ἥρως* conj. Bn vix recte

μου ἡ πρᾶξίς ἐστιν. 5. θέσον οὖν μοι μόνον ἀρκεσθῆναι, τὰ δὲ λοιπὰ τῶν δαιμονίων ἐνοχλούμενα ὑπό σου καταταρασσόμενα πᾶσαν μὲν ἀλήθειαν εἴπωσι· τὰ δὲ διὰ πυρὸς ποιήσουσιν ἀναλωθῆναι τὴν μέλλουσαν ὕλην τῶν ξύλων ὑπό σου συνάγεσθαι εἰς
5 οἰκοδομὴν ἐν τῷ ναῷ.« 6. καὶ ὡς ταῦτα ἐλάλησεν ὁ δαίμων, ἰδοὺ τὸ πνεῦμα ἀπὸ τοῦ στόματος αὐτοῦ ἐξελθὸν ἐνέπρησε τὸν δρυμῶνα τοῦ Λιβάνου καὶ ἐνεπύρισε πάντα τὰ ξύλα ἅπερ εἰς τὸν ναὸν τοῦ θεοῦ ἐθέμην. 7. καὶ εἶδον ἐγὼ Σολομῶν ὅ πεποίηκε τὸ πνεῦμα καὶ ἐθαύμασα, καὶ δοξάσας τὸν θεὸν ἠρώτησα τὸν
10 δαίμονα τὸν δρακοντοειδῆ λέγων· »εἰπέ μοι ποίῳ ἀγγέλῳ καταργῇ σύ.« ὁ δέ μοι ἔφη· »τῷ μεγάλῳ ἀγγέλῳ τῷ ἐν τῷ δευτέρῳ οὐρανῷ καθεζομένῳ τῷ καλουμένῳ Ἑβραϊστὶ Βαζαζάθ.« 8. κἀγὼ Σολομῶν ἀκούσας ταῦτα καὶ ἐπικαλεσάμενος τὸν ἄγγελον αὐτοῦ κατέκρινα μάρμαρα πρίζειν εἰς οἰκοδομὴν τοῦ ναοῦ τοῦ θεοῦ.

15 XV. καὶ εὐλογήσας τὸν θεὸν ἐκέλευσα παρεῖναί μοι ἕτερον δαίμονα. * καὶ ἦλθε πρὸ προσώπου μου ἕτερον πνεῦμα ὡς γύνη μὲν τὸ εἶδος ἔχον, εἰς δὲ τοὺς ὤμους ἑτέρας δύο κεφαλὰς σὺν χερσίν. 2. καὶ ἠρώτησα αὐτήν· »λέγε μοι σὺ τίς εἶ.« ἔφη δέ μοι· »ἐγώ εἰμι Ἐνήψιγος, ἥτις καὶ μυριώνυμος καλοῦμαι.« 3. καὶ
20 εἶπον αὐτῇ· »ἐν ποίῳ ἀγγέλῳ καταργῇ σύ;« ἡ δέ μοι ἔφη· »τί ζητεῖς; τί χρήζεις; ἐγὼ μὲν μεταβάλλομαι ὡς θεὰ λεγομένη, καὶ μεταβάλλομαι πάλιν καὶ γίνομαι ἕτερον εἶδος ἔχουσα. 4. καὶ μὴ θελήσῃς κατὰ τοῦτο γνῶναι πάντα τὰ κατ' ἐμέ, ἀλλ' ἐπειδὴ πάρει μοι, εἰς τοῦτο ἄκουσον· ἐγὼ παρακαθέζομαι τῇ σελήνῃ
25 καὶ διὰ τοῦτο τρεῖς μορφὰς κατέχω. 5. ὅτε μὲν μαγευομένη ὑπὸ τῶν σοφῶν γίνομαι ὡς Κρόνος. ὅτε δὲ πάλιν περὶ τῶν καταγόντων με κατέρχομαι καὶ φαίνομαι ἄλλη μορφή· τὸ μὲν τοῦ στοιχείου μέτρον ἀήττητον καὶ ἀόριστον καὶ ἀκατάργητόν ἐστιν. ἐγὼ γοῦν εἰς τὰς τρεῖς μορφὰς μεταβαλλομένη κατέρχομαι καὶ
30 γίνομαι τοιαύτη ἥνπερ βλέπεις. 6. καταργοῦμαι δὲ ὑπὸ ἀγγέλου

MS P = Rec. B. **1** § 5. θέσον: θὲς Bn **2** καταρασσ.: καὶ ταρασσ. ἵνα Bn **4** μέλλουσαν corr. Bn: μέλουσαν P | σου ego: τοῦ P, τούτων conj. Bn § 6. (62) **6** ἰδοὺ corr. Bn: ἴδον P | * Mg 1337 | ἐξελθὼν P **7** * f. 13r

MS P = Rec. B. c. XV. l. **16** * (64) **17** ἔχον ego: ἔχουσα P **18** § 2. ἐρώτησα P § 3. **20** αὐτῇ: η incertum, αὐτῷ Fl § 5. **28** ἀήττητον P: ἀνίττητον Fl errore

Ῥαθαναὴλ τοῦ καθεζομένου εἰς τρίτον οὐρανόν. διὰ τοῦτο οὖν σοι λέγω· οὐ δύναταί με χωρῆσαι ὁ ναὸς οὗτος.«

7. κἀγὼ οὖν Σολομῶν εὐξάμενος τῷ θεῷ μου καὶ ἐπικαλεσάμενος τὸν ἄγγελον ὃν εἶπέ μοι, Ῥαθαναήλ, ἐποίησα τὴν σφραγῖδα καὶ κατεσφράγισα αὐτὴν ἀλύσει τριττῇ, καὶ κάτω δεσμῶν τῆς ἀλύσεως ἐποίησα τὴν σφραγῖδα τοῦ θεοῦ. 8. καὶ προεφήτευσέ μοι τὸ πνεῦμα λέγον· »ταῦτα μὲν σύ, βασιλεῦ Σολομῶν, ποιεῖς ἡμῖν. μετὰ δὲ χρόνον τινὰ ῥαγήσεταί σοι ἡ βασιλεία σου, καὶ πάλιν ἐν καιρῷ διαρραγήσεται ὁ ναὸς οὗτος καὶ συνλευσθήσεται πᾶσα Ἱερουσαλὴμ ἀπὸ βασιλέως Περσῶν καὶ Μήδων καὶ Χαλδαίων· καὶ τὰ σκεύη τούτου τοῦ ναοῦ οὗ σὺ ποιεῖς δουλεύσουσι θεοῖς. 9. μεθ' ὧν ἂν καὶ πάντα τὰ ἀγγεῖα ἐν οἷς ἡμᾶς κατακλείεις κλασθήσονται ὑπὸ χειρῶν ἀνθρώπων καὶ τότε ἡμεῖς ἐξελευσόμεθα ἐν πολλῇ δυνάμει ἔνθεν καὶ ἔνθεν καὶ εἰς τὸν κόσμον κατασπαρησόμεθα. 10. καὶ πλανήσομεν πᾶσαν τὴν οἰκουμένην μέχρι πολλοῦ καιροῦ ἕως τοῦ θεοῦ ὁ υἱὸς τανυσθῇ ἐπὶ ξύλου· καὶ οὐκέτι γὰρ γίνεται τοιοῦτος βασιλεὺς ὅμοιος αὐτῷ ὁ πάντας ἡμᾶς καταργῶν, οὗ ἡ μήτηρ ἀνδρὶ οὐ μιγήσεται. 11. καὶ τίς λάβῃ τοιαύτην ἐξουσίαν κατὰ πνευμάτων εἰ μὴ ἐκεῖνος; ὃν ὁ πρῶτος διάβολος πειρᾶσαι ζητήσει καὶ οὐκ ἰσχύσει πρὸς αὐτόν, οὗ ἡ ψῆφος τοῦ ὀνόματος χμδ, ὅ ἐστιν Ἐμμανουήλ. 12. διὰ τοῦτο, βασιλεῦ Σολομῶν, ὁ καιρός σου πονηρὸς καὶ τὰ ἔτη σου μικρὰ καὶ πονηρὰ καὶ τῷ δούλῳ σου δοθήσεται ἡ βασιλεία σου.«

13. Κἀγὼ Σολομῶν * ἀκούσας ταῦτα ἐδόξασα τὸν θεὸν καὶ θαυμάσας τῶν δαιμόνων τὰς ἀπολογίας ἕως τῶν ἀποβάσεων ἠπίστουν αὐτοῖς καὶ οὐκ ἐπίστευον τοῖς λεγομένοις ὑπ' αὐτῶν. 14. ὅτε δὲ ἐγένοντο, τότε συνῆκα καὶ ἐν τῷ θανάτῳ μου ἔγραψα τὴν διαθήκην ταύτην πρὸς τοὺς υἱοὺς Ἰσραὴλ καὶ ἔδωκα αὐτοῖς ὥστε εἰδέναι τὰς δυνάμεις τῶν δαιμόνων καὶ τὰς μορφὰς αὐτῶν

MS P = Rec. B. **2** § 6. χωρῆσαι conj. Cr: χωρίσαι P **3** § 7. (65) **5** δεσμῶν ego: δεσμὸν P § 8. **9** συνλευσθ. ego: συνλευθ. P, vox nihili cuius vis fortasse est 'congeries lapidum fiet', "shall be undone" = (συν)λυθήσεται Cr, συνλουθήσεται (sic) Fl errore **13** § 9. κατακλείεις ego: κατακλύεις P **24** § 13. (66) * f. 14r **27** § 14. * Mg 1340

C. XV 10. Apoc. XII 9 notat James
C. XV 11. Mt. IV 1—11; Lk. IV 1—13
C. XV 12. Gen. XVII 9 notat James

καὶ τὰ ὀνόματα αὐτῶν τῶν ἀγγέλων ἐν οἷς καταργοῦνται οἱ δαίμονες. 15. *καὶ δοξάσας κύριον τὸν θεὸν Ἰσραὴλ ἐκέλευσα περιδεθῆναι τὸ πνεῦμα δεσμοῖς ἀλύτοις.*

XVI. *Καὶ εὐλογήσας τὸν θεὸν ἐκέλευσα παρεῖναι ἕτερον πνεῦμα. καὶ ἦλθε πρὸ προσώπου μου ἕτερον δαιμόνιον * ἔχον τὴν μορφὴν ἔμπροσθεν ἵππου, ὄπισθεν δὲ ἰχθύος. καὶ λέγει μεγάλην τὴν φωνήν· »βασιλεῦ Σολομῶν, ἐγὼ θαλάσσιόν εἰμι πνεῦμα χαλεπόν. ἐγείρομαι οὖν καὶ ἔρχομαι ἐπὶ τοὺς πελάγους παρὰ * τῆς θαλάσσης καὶ ἐμποδίζω τοὺς ἐν αὐτῇ πλέοντας ἀνθρώπους.* 2. *διεγειρόμενος δὲ καὶ ἐμαυτὸν ὡς κῦμα καὶ μεταμορφούμενος ἐπεισέρχομαι τοῖς πλοίοις. καὶ αὕτη μου ἡ ἐργασία τοῦ ὑποδέχεσθαι τὰ χρήματα καὶ τοὺς ἀνθρώπους. ⌜λαμβάνω γὰρ καὶ διεγείρομαι καὶ διαρρίπτω τοὺς ἄνθρώπους ὑπὸ τῆς θαλάσσης, οὕτως εἰμὶ ἐπιθυμῶν σωμάτων, ἀλλ' ἐκρίπτω αὐτὰ ἔξω τῆς θαλάσσης ἕως τοῦ δεῦρο.⌟* 3. *ἐπεὶ δὲ ὁ Βεελζεβοὺλ ὁ τῶν ἀερίων καὶ ἐπιγείων καὶ καταχθονίων πνευμάτων δεσπότης συμβουλεύει εἰς τὰς καθ' ἑνὸς ἑκάστου ἡμῶν πράξεις, διὰ τοῦτο κἀγὼ ἀνέβην ἐκ τῆς * θαλάσσης σκέψιν τινὰ λαβεῖν παρ' αὐτῷ.*

MS P = Rec. B. **1** ante *ἀγγέλων* scriptum *δαιμόν(ων)* linea delevit prim. man.

C. XVI. (67) l. **5** * rursus inc. mss. HL

MSS HLP = Recc. AB. **6** *μορφ. ἔχω* H, *μορφ. ἔχων* L | *ἔνπροστεν* H | *ὄπιστεν* L | *κ. λ. μεγάλη τὴν φωνὴν* H, *κ. λεγ⟨ει⟩ μετὰ μεγάλης φωνῆς* L, *κ. φωνὴ ἦν αὐτῷ μεγάλη καὶ ἔλεγε πρός με* P **7** *ἐγὼ πνεῦμα θαλάσσιον εἰμὶ* P | *θαλάσσιος* L **8** *ἐγειρ. . . . θαλάσσης: καὶ ἀποδέχομαι ἐν χρυσῷ καὶ ἀργύρῳ. ἐγὼ τοιοῦτον εἰμὶ πνεῦμα διεγυρόμενον καὶ ἐρχόμενον ἐπὶ τὰ ἁπλώματα τοῦ ὕδατος τῆς θαλ.* P | *οὖν* H: *δὲ* L | *ἐπὶ . . . θαλάσσης* H: *διὰ τῆς θαλάσσης ἐπὶ τὰ πλεῖα* (l. *πλοῖα*) L **9** * II f. 19ᵛ | *ἐν αὐτῇ πλ.* HP: *ἐν τῶ πλεῖω* (l. *πλοίῳ*) L **10** § 2. *διεγειρ. . . . μεταμορφ.: διεγύρω γὰρ ἐμαυτὸν εἰς κῦμα καὶ μεταμορφοῦμαι· ἐπιρίπτω καὶ* P | *διεγυρόμενοι* L | *καὶ* — L | *ἐμαυτὸν* L: *ἐμαυτοὺς* H | *ὡς κῦμα* L: *κεῖμαι* H **11** *ἐπεισερχ.* P: *περιέρχομαι* L | *ὑπεισέρχομαι τοῦ πλείου* H | *μου ἐστὶν* P **12** *τοῖς ἀν(θρώπ)οις* L

MS P = Rec. B. **12** *λαμβάνω . . . δεῦρο* (l. 15): — A

MSS HLP = Recc. AB. § 3. l. **15** *ἐπεὶ* ego: *ἐπὶ* A, *ἐπειδὴ* P | *ὁ τῶν . . . δεσπότης* A: *ἄρχων τῶν ἀερίων πνευμάτων κ. καταχθ. κ. ἐπιγ. δεσπόζει καὶ* P **17** *ἐμβουλεύει* L | *εἰς τὰς* P: *τοῦ* A | *καθ'* — P **18** *ἀνέβη* LP: *ἀναβαίνω* H | *ἐκ* A: *ἀπὸ* P | * P f. 14ʳ | *σκέψιν: σκῆψιν* conj. Cr cum dubio | *σκέψιν . . . θαλάσσης* (p. 49*, l. 2) P: om. per homoeoteleuton A

4. ἔχω δὲ καὶ ἑτέραν δόξαν καὶ πρᾶξιν· μεταμορφοῦμαι εἰς κύματα καὶ ἀνέρχομαι ἀπὸ τῆς θαλάσσης καὶ δεικνύω ἐμαυτὸν τοῖς ἀνθρώποις καὶ καλοῦσί με Κυνόπηγον [ὅτι μεταμορφοῦμαι εἰς ἄνθρωπον· ἔστι μοι τὸ ὄνομα ἀληθές. ναυτίαν δὲ ἀποστέλλω τινὰ διὰ τῆς ἀνόδου μου εἰς τοὺς ἀνθρώπους. 5. ἦλθον οὖν εἰς τὴν συμβουλὴν τοῦ ἄρχοντος Βεελζεβοὺλ καὶ ἐδέσμευσέ με εἰς τὰς χεῖράς σου.] νῦν δὲ παρέστηκά σοι καὶ διὰ τὸ μὴ ἔχειν ὕδωρ δύο ἢ τρεῖς ἡμέρας ἐκλείπει τὸ πνεῦμά μου τὸ λαλοῦν σοι.«* 6. κἀγὼ εἶπον αὐτῷ· »λέγε μοι ποίῳ ἀγγέλῳ καταργεῖσαι.« ὁ δέ λέγει· »διὰ τοῦ * Ἰαμέθ.« 7. κἀγὼ ἐκέλευσα αὐτὸν βληθῆναι εἰς φιάλην καὶ ὕδατος θαλάσσης δοχὰς δέκα περιχύνεσθαι καὶ περιέφραξα ἐπάνω μαρμάρῳ καὶ περιήπλωσα τῇ ἀσφάλτῳ καὶ πίσσῃ καὶ στυπείῳ τὸ στόμα τοῦ ἀγγείου καὶ σφραγίσας τῷ δακτυλιδίῳ ἐκέλευσα ἀποτεθῆναι εἰς τὸν ναὸν τοῦ θεοῦ.

XVII. Καὶ ἐκέλευσα παρεῖναί μοι ἕτερον πνεῦμα. * καὶ ἦλθε πνεῦμα ἀνθρώπου μορφὴν ἔχον σκοτεινὴν καὶ ὀφθαλμοὺς λάμ-

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MSS HLP = Recc. AB. § 4. **1** κύματα conj. Cr: καύματα P **3** καὶ A ὡς οἱ ἐπίγειοι P | Κυνόπηγον H: κῦνόπιγω L, l. forte κυματόπηγον, κυνόπαστον P, l. κυνόσβατον, Κυνόσπαστον Cr cum Plin., *HN* XXIV 74

MS P = Rec. B. ll. **3—9** habet P textum peculiarem. ὅτι ... χεῖράς σου (l. 7) om. A **7—9** νῦν ... σοι: κἀγὼ παρέστιν ἐνώπιόν σου διὰ τῆς σφραγίδος ταύτης· καὶ σὺ νῦν βασανίζεις με, ἰδοὺ οὖν δύο καὶ τριῶν ἡμερῶν ἐκλείπει τὸ πν(εῦμ)α τὸ λαλοῦν διὰ τὸ μὴ ἔχειν με ὕδωρ P

MSS HL = Rec. A. **4** δὲ: + παρέχω L **7** σοι H: σε L **8** ὅτι δύο τρεῖς ἡμέρας ponit post λαλοῦν σοι L **9** * L f. 16^{v2}

MSS HLP = Recc. AB. § 6. (69) **9** κἀγὼ .. αὐτ. HP: λέγω δὲ τοῦτον L | λέγε μοι — L | ἀγγέλων A | καταργῇ σν P **10** λέγει: ἔφη P^{e} | * H f. 20^{r} | Ἰαμέθ LP: ἰαβέθ H | § 7. κἀγὼ: + δοξάσας τὸν θεὸν P | κελεύσας H | αὐτ. βληθ. H: tr. L | αὐτὸν — P **11** εἰς φιαλ. βληθ. τὸ πνεῦμα P | φιάλην P: φυλακὴν A | περιχυν. A: ἀνὰ μετρητῶν $\overline{\beta}$ P **12** ἐπάνω P: ἐπάνωθεν L, — H | μαρμάρῳ H; μαρμάρων LP | περιήπλωσα A: — P | τῇ ἀσφ. A: ἀσφάλτων P **13** πίσσῃ ego: πύσαν H, πίσα L, πίσσης P | κ. στυπείῳ ego: κ. στυπίων H, στιπίων L, — P | εἰς τὸ P | στόμα HP: σόμα L | ἀγγείου APCr: ἀγγέλου Fl errore | τὸ δακτυλίδιον H **14** ἐκέλ. ... θεοῦ — H | ἐν τῷ ναῷ L

C. XVII. **15** ἐκέλευσαν H | πνεῦμα HP: δαίμονα L | * (70) ἦλθε: + πρὸ προσώπου μου κατειδωλισμένον (καταλισμένον Mg, καταδουλισμένον Cr) ἕτερον P **16** ἔχον P: ἔχων L, ἔχουσαν H | σκοτεινὴν L: σκοτενὴν H, σκοτεινὸν P | κ. ὀφθ. λαμπ. A: τοὺς ὀφθ. ἔχον λαμπ. καὶ ἐν τῇ χειρὶ φέρον σπάθην P

UNT. 9: McCown.

ποντας. καὶ ἐπηρώτησα αὐτὸν λέγων· »σὺ τίς εἶ;« ⌜ὁ δὲ ἔφη· »ἐγώ εἰμι ὀχεικὸν πνεῦμα ἀνθρώπου γίγαντος ἐν σφαγῇ τετελευτηκότος ἐν τῷ καιρῷ τῶν γιγάντων.⌝« 2. καὶ εἶπον αὐτῷ· »λέγε μοι τί διαπράττεις ἐπὶ τῆς γῆς καὶ ποῦ ἔχεις οἰκητήριον;«
5 *ὁ δέ μοι ἔφη· »ἡ * κατοικία μου ἐν τόποις ἀβάτοις. ἡ ἐργασία μου αὕτη· παρακαθέζομαι τοῖς τεθνεόσιν ἀνθρώποις ἐν τοῖς μνημείοις καὶ ἐν ἀωρίᾳ παραμορφῶ * τοῖς τεθνεόσι καὶ εἰ λήψομαί * * τινα εὐθέως * ἀναιρῶ αὐτὸν τῷ ξίφει. 3. εἰ δὲ μὴ δυνηθῶ ἀναιρεῖν, ποιῶ αὐτὸν δαιμονίζεσθαι καὶ τὰς σάρκας αὐτοῦ κατατρώ-*
10 *γειν καὶ σιάλους ἐκ τῶν γενείων αὐτοῦ καταρρεῖν.« 4. ἔφην δὲ αὐτῷ· »φοβήθητι τὸν θεὸν τοῦ οὐρανοῦ καὶ τῆς γῆς καὶ εἰπέ μοι ποίῳ ἀγγέλῳ καταργεῖσαι.« ὁ δὲ ἔφη μοι· »ἐμὲ καταργεῖ ὁ μέλλων κατελθεῖν σωτήρ, οὗ τὸ στοιχεῖον ἐν τῷ μετώπῳ, εἴ τις γράψει, καταργεῖ με καὶ ἐπιτιμηθεὶς ἀποστρέφω ἀπ' αὐτοῦ τα-*
15 *χέως· τοῦτο δὲ τὸ σημεῖον σταυρός.« 5. ταῦτα δὲ ἀκούσας ἐγὼ Σολομῶν κατέκλεισα τὸν δαίμονα ὥσπερ καὶ τἄλλα δαιμόνια.*

MSS HLP = Recc. AB. **1** *αὐτὸν* A: *αὐτὸ* P | *λέγων* — P

MS P = Rec. B. **1—3** *τὸ δὲ . . . γιγάντων* P, *καὶ ὁ δαίμων ἔφη· τὸ ὄνομά μου μαχθὸν* L, — H | **1** *ὁ δὲ* cum rec. A infra: *τὸ δὲ* P **2** *ὀχεικὸν* ego, i q., *ὀχευτικὸν*: *ὀχικὸν* P

MSS HLP = Recc. AB. **3** § 2. *καὶ* — P **4** *καὶ* — L **5** *ὁ δέ μοι* H: *ὁ δαίμων* L, *τὸ δὲ* P | *ἡ κατοικία . . . ἐργασία*: *ἡ κακοία* (l. *κακία*) H | *ἡ μὲν κατ.* P | * P f. 15r | *τόποις ἀβάτοις* L: *τοῖς κατακάρποις τόποις* P | *ἡ δὲ ἐργ.* P **6** *αὕτη* HP: *ἐτούτη εἶναι* L, + *ἐστὶν* H | *παρακαθέζω ἐμαυτὸν* P | *τεθνεόσιν* A: *παρερχομένοις* P **7** *καὶ ἀλλ' ἐν* H | *παραμορφῶ*: + *ἐμ* H | * H f. 20v | *τεθν.* A: *τελευτῶσι* P | *εἰ* P: *ἡ* H, *ὁ* L | * * L f. 17r **8** *εὐθέως* post *ξίφει* ponit L | * Mg 1341 | *ἀναιρῶ* H: *ἀνερῶ* P, *ἀερῶ* L | *τῷ* H: *τὸ* L, — P | § 3. *μὴ* L: *μοι* H, *οὐ* P | *ἀναιρεῖν* A: *ἀναιρῆσαι* P **9** *ποιῶ*: *ποιὸν* L | *αὐτοῦ*: *αὐτῶν* L | *κατατρώγειν* A: *κατεσθίειν* P **10** *σιάλους* ego: *σὺ ἄλλοις* H, *σει ἄλλους* L, *τοὺς σιέλους* P | *ἐκ* A: *ἀπὸ* P | *γενείων* P: *γονιῶν* A | *αὐτοῦ* H: *αὐτ(ῷ)* L, — P | *καταρέειν* H, *καταρέων* L | § 4. *ἔφη* A **11** *αὐτῳ*: + *ὁ βασιλεὺς σολομῶν φοβηθ. οὖν* P | *τοῦ . . . τῆς* HP: *πν(εῦμ)α πονηρὸν* L **12** *ἀγγέλων* H | *καταργῇ συ* P | *ὁ δὲ* A: *τὸ δ'* P | *μοι* H: — LP | *ὁ ἐμὲ* H | *ἐμὲ καταργή με* L **13** *κατελθ. σωτ.* A: *σ(ωτ)ὴρ γενέσθαι ἄν(θρωπ)ος* P | *καὶ εἴ* A **14** *γράψει*: + *αὐτῶ* A, *ἐπιγράψει* P | *καταργεῖ . . . αὐτοῦ* A: *ἠττήσει με καὶ φοβηθεὶς ἀποστραφήσομαι* P **15** *καὶ τοῦτο* P | *στ(αυ)ρ(ό)ς* A: *ἐάν τις ἐπιγράφῃ φοβηθήσομαι* P | § 5. *ταῦτα δὲ* A: *καὶ τοῦτο* P, + *αὐτοῦ* H **16** *κατεκλ.* A: *καὶ δοξάσας κύριον τὸν θεὸν ἐπέκλεισα* P | *τ. δαιμ.* H. *αὐτὸν* L, *τὸ δαιμόνιον* P | *τὰ ἄλλα* L | *δαιμόνια* A: *πν(εύμ)ατα* P

XVIII. *Καὶ ἐκέλευσα παρεῖναί μοι ἕτερον δαίμονα. καὶ ἦλθον πρός με τὰ τριάκοντα ἓξ στοιχεῖα, * αἱ κορυφαὶ αὐτῶν ὡς κύνες ἄμορφοι. ἐν αὐτοῖς δὲ ἦσαν ἀνθρωπόμορφα, ταυρόμορφα, θηριοπρόσωπα, δρακοντόμορφα, σφιγγοπρόσωπα, πτηνοπρόσωπα.* 2. *καὶ ταῦτα ἰδὼν ἐγὼ Σολομῶν ἐπηρώτησα αὐτὰ λέγων· »καὶ ὑμεῖς τίνες ἔστε;« αἱ δὲ ὁμοθυμαδὸν μιᾷ * φωνῇ εἶπον· »ἡμεῖς ἐσμεν τὰ τριάκοντα ἓξ στοιχεῖα, οἱ κοσμοκράτορες τοῦ σκότους τοῦ αἰῶνος τούτου.* 3. *ἀλλ' οὐ δύνασαι ἡμᾶς, βασιλεῦ, ἀδικῆσαι οὐδὲ κατακλεῖσαι· ἀλλ' ἐπειδὴ ἔδωκέ σοι ὁ θεὸς τὴν ἐξουσίαν ἐπὶ πάντων τῶν ἀερίων πνευμάτων καὶ ἐπιγείων καὶ καταχθονίων, ἰδοὺ παραστήκομεν ἔμπροσθέν σοι ὡς τὰ * λοιπὰ πνεύματα.«*

4. *Κἀγὼ δὲ Σολομῶν προσκαλεσάμενος τὸ ἓν πνεῦμα εἶπον*

C. XVIII. MSS HLP = Recc. AB. **1** (72) *παρεῖναί μοι* LP: — H | *ἕτερον δαιμ.* P: *ἕτερα δαιμόνια* L, *πν(εύμ)ατα* H | *καὶ ἦλθον π. με*: — L | *ἦλθον* P: *ἦλθασιν* H **2** *πρός με* H: *πρὸ προσώπου μοι* P | *τὰ λς στοιχ.* H, *τὰ λεγόμενα στοιχ.* L, *τριάκοντα ἓξ πν(εῦμ)α* P | * H f. 21r | *αἱ κορ.* HP: *καὶ ἡ κορυφῇ* L | *ὡς* LP: *ὡσεὶ* H **3** *ἐν αὐτοῖς· ἦσαν δὲ* H | *ἦσαν καὶ* L | *ἀνώμορφα καὶ κατόμορφα· θηρ. δρακ. σφιγγωπ. πτερωτα· ἐν τὰ πρόσωπα* H, *ἀπὸ ἀνωμορφα· καὶ ταυρομ. καὶ θηρ.* L, *ἀνθρωπόμορφοι, ὀνοπρόσωποι, βοοοπρόσωποι, καὶ πτηνοπρόσωποι* P **5** § 2. *καὶ . . . Σολ.* A: *κἀγὼ σολομῶν ἀκούσας καὶ ἰδὼν αὐτὰ ἐθαύμασα καὶ* P | *αὐτὰ* — H | *καὶ* — P **6** *αἱ* HP: *εἰ* L | *ὁμοθ.* HP: *ὁμοῦ* L | *μίαν φωνὴν* L | * L f. 17r2 | *εἶπαν μιὰ φωνή* H **7** *ἐσμεν* HP: *ἐσταὶ* L | *τριακ. ἕξει δαιμόνια καὶ στοιχεῖα* L | *οἱ* HP: — L | *τὸ σκότος* L **8** *τοῦ αἰῶνος* A: — P | § 3. *δυνήσῃ βασιλεῦ σολομῶν ἡμᾶς* P | *καὶ ἀδικεῖσαι* L **9** *οὐδὲ κατακλ.*: — L, + *οὐδὲ κελεῦσαι ἡμῖν* P | *ἐπειδὴ* LP: *ἐπεὶ* H | *κύριος ὁ θεὸς* P **10** *πάντων* (+ *ἡμῶν* L) . . . (*καὶ* — 1° — om. H) . . . *καταχθ.* A: *παντὸς πν(εύματο)ς ἀερίου τὲ καὶ ἐπιγείου καὶ καταχθονίου* P **11** *ἰδοὺ* A: *διὰ τοῦτο καὶ ἡμεῖς* P | *παραστήκομεν* H: *παραστίκαμέν σοι* L, *παριστάμεθα* P | *ἔμπροσθέν* H: pr. *καὶ ἡμεῖς* L, *ἐνώπιον* P | *ὡς καὶ* L | * P f. 15v **12** *πνεύματα*: + *ἀπὸ κριοῦ, καὶ ταύρου, διδύμου τὲ καὶ καρκίνου, λέοντος, καὶ παρθένου, ζυγοῦ τε καὶ σκΚορπίου* (sic, κ = η?) *τοξότου, αἰγωκέρωτος, ὑδροχόου, καὶ ἰχθύος* P

MS P = Rec. B. § 4. ll. **13**—p. **52***, **1** pro *Κἀγὼ . . . μοι* praebet P haec: *τότε ἐγὼ σολομὼν ἐπικαλεσάμενος τὸ ὄνομα κυρίου σαβαὼθ, ἐπερώτησα αὐτὰ καθ' ἕνα ὁποῖος τρόπος αὐτῶν τυγχάνει, καὶ ἐκέλευσα αὐτοὺς ἕνα ἕκαστον εἰς τὸ μέσον ἐλθόντα εἰπεῖν τὴν ἑαυτοῦ πρᾶξιν. τότε προσελθὼν ὁ πρῶτος εἶπεν* P

MSS HL = Rec. A. § 4. l. **13** *δὲ* — L | *τὸ* — L

αὐτῷ· »σὺ τίς εἶ;« ὁ δὲ ἔφη μοι »⌈ἐγὼ δεκανὸς α' τοῦ ζωδιακοῦ κύκλου, ὃς καλοῦμαι Ῥύαξ.⌉ 5. κεφαλὰς ἀνθρώπων ποιῶ ἀλγεῖν καὶ κροτάφους σαλεύω. ὡς μόνον ἀκούσω· ›Μιχαήλ, ἔγκλεισον Ῥύαξ‹, εὐθὺς ἀναχωρῶ.« 6. ὁ δεύτερος ἔφη· »ἐγὼ Βαρσαφαὴλ
5 καλοῦμαι. ἡμικράνους ποιῶ τοὺς ἀνθρώπους τοὺς ἐν τῇ ὥρᾳ μου κειμένους. ὡς δὲ ἀκούσω· ›Γαβριήλ, ἔγκλεισον Βαρσαφαήλ‹, εὐθὺς ἀναχωρῶ.«. 7. ὁ τρίτος ἔφη· »Ἀρτοσαὴλ καλοῦμαι. ὀφθαλμοὺς ἀδικῶ σφόδρα. ὡς δὲ ἀκούσω· ›Οὐριήλ, ἔγκλεισον Ἀρτοσαήλ,‹ εὐθὺς ἀναχωρῶ.«
10 8. Ὁ τέταρτος ἔφη· »ἐγὼ καλοῦμαι * Ὀροπέλ. λαιμοὺς καὶ συνάγχας καὶ σηπεδόνας ἐπιπέμπω. ὡς δὲ ἀκούσω· ›Ῥαφαήλ, ⌈ἔγκλεισον Ὀροπελ,‹⌉ εὐθὺς ἀναχωρῶ.« 9. ὁ πέμπτος ἔφη· »ἐγὼ Καιρωξανονδάλον * καλοῦμαι. ἐμφράξεις ὠτίων ποιῶ. ἐὰν δὲ

MSS HL = Rec. A. § 4. **1** * H f. 21ᵛ | *μοι* — L

MS P = Rec. B. § 4. ll. **1—2** pro *ἐγὼ . . . Ῥύαξ* praebet P textum interpolatum hunc: *ἐγώ εἰμι ὁ (πρῶτος) δεκανὸς τοῦ ζωδιακοῦ κύκλου, ὃς καλοῦμαι κριός, καὶ μετ' ἐμοῦ οἱ δύο οὗτοι. ἐπηρώτησα οὖν αὐτούς· τίνες καλεῖσθε;* § 5. *ὁ μὲν πρῶτος ἔφη· ἐγώ, κύριε, ῥύαξ καλοῦμαι*

MS HL = Rec. A. § 4. ll. **1—2** *ἐγὼ . . . Ῥύαξ* dubitanter propono: *ἐγω δεκαδὰν* (*δεκάδων* L) *τοῦ ἐξοδίου* (*ἐξοδίδυ* L) *κυκλῶνος* (*κακόκλονος — κο* supra lin. adscr. — H) *καλοῦμαι καὶ κριὸς* HL

MSS HLP = Recc. AB. § 5. **2** *ποιεῖν* H | *ἀλγεῖν* — A **3** *καὶ* — L | *σαλεύειν* H | *μόνον*: *μὲν* L | *ἔγκλεισον* ego: *ἔκλυσον* (forte recte, sed in ms. tribus punctis dubii indicandi notatum) P, *ἔγγεισον* H, *ἔγγισον* L **4** *Ῥύαξ* P: *οὖ οὖρὸν* H, *οὐροὴλ* L | § 6. (74) *δεύτερος*: numeros constanter per compendia scr. codd. omnes | *ἔφη*: *λέγ* < L | *βαρσαβαὴλ* L **5** *ἡμίκρανος* L, *ἡ μικρανοες* Mg | *τοὺς ἀνθρ.* A: *ἀλγεῖν* P **6** *ὡς δὲ* L: *ἕως δὲ* H, *ἐὰν μόνον* P | *ἔγκλησον* HP, *ἔκλεισον* (*κ* ex *λ* corr.) L **7** *εὐθὺς* semper scr. P, *εὐθέως* semper L, interdum *εὐθὺς*, interdum *εὐθέως* H | § 7. (75) *καὶ ὁ* L | *Ἀρτοσαὴλ* HL: *ἀρωτοσαὴλ* P **8** *ὡς δὲ* H: *ὡς μόνον* P, *καὶ ἐὰν* L | *ἀκοίσαι* P | *οὐρουὲλ* L | *ἔγκλεισον* P: *ἔκκλεισον* H, *ἔκλεισον* L | *ἀρατοσαὴλ* P, *ἀρσαὴλ* L

§ 8. sectionem 8 om. Fl cum nota hac: »Hic omisi quae v. in additam. sub signo *),« quae additamenta reperire non potui **10** *ἔφη* HP: *εἶπεν* L | * L f. 17ᵛ¹ | *Ὀροπέλ* P: *ὀροπόλος* L, *ἀροπόλον* H | *λαιμοὺς . . . ἐπιπέμπω* P: *λιμοὺς καὶ συμπεδώνας καὶ συν*(*εχὰς* linea delet.) *μπεδώνας καὶ συνοχὰς ἐμποιῶ* H, *λιτ*(*οὺς*) *καὶ σιπεδώνας κ. συνοχὰς ἐμπιῶ* L **11** *ὡς δὲ* A: *ἐὰν* P **12** *ἔγκλεισον Ὀρ.* — A | § 9. (76) **13** *καὶ ρωξανονδάλον* H *καιριξενονδάλων* L, *ἰουδὰλ* P | ᾽ H f. 22ᵛ | *ἔμφραξιν* P | *ὠτίων* HP: *ὅτι* L | *ποιῶ* H: *ἐνμπιῶ* L, *καὶ σφήνωσιν ἀκοῶν ἐπιτελῶ* P | *δὲ* — P

ἀκούσω· »Οὐρουήλ, ⌜ἔγκλεισον Καιρωξανονδάλον,⌝ εὐθὺς * ἀναχωρῶ.« 10. ὁ ἕκτος ἔφη· »ἐγὼ Σφενδοναὴλ καλοῦμαι. παρυτίδας καὶ ὀπισθοτόνους ἐμποιῶ. ἐὰν ἀκούσω· »Σαβαήλ, ⌜ἔγκλεισον Σφενδοναήλ,⌝ εὐθὺς ἀναχωρῶ.« 11. ὁ ἕβδομος ἔφη· »ἐγὼ Σφανδῶρ καλοῦμαι. ὤμων δύναμιν ἐλαττῶ καὶ χειρῶν νεῦρα παραλύω, καὶ μέλη κοπιάζω. ἐὰν ἀκούσω· »Ἀραήλ, ⌜ἔγκλεισον Σφανδῶρ,⌝ εὐθὺς ἀναχωρῶ.« 12. ὁ ὄγδοος ἔφη· »ἐγὼ Βελβὲλ καλοῦμαι. καρδίας ἀνθρώπων καὶ φρένας διαστρέψω . . ἐὰν ἀκούσω· »Καραήλ, ⌜ἔγκλεισον Βελβέλ,⌝ εὐθὺς ἀναχωρῶ.«

13. Ὁ ἔννατος ἔφη· »ἐγὼ Κουρταὴλ καλοῦμαι. στρόφους ἐγκάτων * ἐπιπέμπω. ἐὰν ἀκούσω· »Ἰαώθ, ⌜ἔγκλεισον Κουρταήλ,⌝ εὐθὺς ἀναχωρῶ.« 14. ὁ δέκατος ἔφη· »ἐγὼ Μεταθίαξ καλοῦμαι. νεφρῶν πόνους ποιῶ. ἐὰν ἀκούσω· * »Ἀδωναήλ, ⌜ἔγκλεισον Μεταθίαξ,⌝ εὐθὺς ἀναχωρῶ.« 15. ὁ ἑνδέκατος ἔφη· »ἐγὼ Κατανικοταὴλ καλοῦμαι. μάχας καὶ αὐθαδείας κατ' οἴκους ἐπιπέμπω. ἐάν τις θέλει εἰρηνεύειν, γραψάτω εἰς ἑπτὰ φύλλα δάφνης τὰ

MSS HLP = Recc. AB. **1** *οὐριὴλ* H | *ἔγκλεισον Καιρ.* ego: *ἔγκλησον ἰουδὰλ* P, — A | * P f. 16r **2** § 10. *Σφενδοναὴλ* P: *σφενδεναὴλ* H, *φεδοναὴλ* L | *παρυτιδ.*: + *ποιῶ· καὶ παρίσθμια* P **3** *ὀπιστοτόνους* H, *ὀπιστονότους* L, *ὀπισθότονα* P | *ἐμποιῶ* A: — P | *Σαβαήλ* (*β* ex *λ* corr.) P: *Σαβραὴλ* Mg errore, *σαφαὴλ* L, *σφεβαὴλ* H | *ἐγκλ. Σφεν.* — A **4** *σφανδοναὴλ* P | § 11. (78) *ἔφη* HP: *εἶπεν* L **5** *Σφανδῶρ* P: *δορὸν* H, *φανδωρὸν* L | *ὤμων δυν.* P: *ἀν(θρώπ)ων* (*ἀνῶν* H) *δυνάμεις* A | *ἐλαττῶ* P: *ἐλαττόνω* H, *ἐλαττῶν* L, + *καὶ σαλεύω* P, + *ἐὰν ἀκούει* L | *καὶ* — H | *χειρῶν εὖρα* H **6** *παραλύω* HP: *παρχύω* L, + *καὶ ὀστᾶ παλαμῶν συντρίβω* P | *κ. μέλη κοπ.* H: *κ. μυελοὺς ἐμπιπύζω* (*ἐκπιπύζω* Fl, l. *ἐκπιπίζω* = *ἐκπίνω*) P, — L | *ἐγκλ. Σφανδ.* — A **7** § 12. (79) *βοκβὲλ* in *βελβὲλ* corr. L **8** *διαστρέφω* HP: *ἀναστρέφω* L **9** *Καραήλ* A: *ἀραήλ* P | *ἐγκλ. Βελβ.* — A

§ 13. (80) **10** *ἔφη* HP: *εἶπεν* L | *Κουρταήλ* P: *κουρταὴλ* vel *κοφταὴλ* H, *ἀκουρταραὴλ* L **11** *ἐγκάτων* A: *ἐν κοιλίᾳ* P | * Mg 1344 | *ἐπιπέμπω* A: *ἀποπέμπω, πόνους ἐπάγω* P | *ἐὰν . . . ἀναχωρῶ* — L | *Ἰαώθ* P: *σαβαώθ* H | *ἐγκλ. Κουρτ.* — H **12** § 14. (81) *ἔφη* HP: *εἶπεν* L | *Μεταθίαξ* P: *μεταθύαξ* H, *μετὰθεαξ* L **13** *νεφροὺς ποιῶ πονεῖν* P | *ἐὰν δὲ* H | * H f. 22v | *Ἀδωναήλ* P: *ἀδωναϊ* H, *ἀδωνὰν* L | *ἐγκλ. Μεταθ.* — A **14** § 15. (82) *ἔφη* HP: *εἶπεν* L | *Καταν.* P: *κανικοταὴλ* L, *νικοταὴλ* H **15** *αὐθαδείας* A: *ἀδικίας* P | *οἴκους*: + *ποιῶ καὶ σκληρίας* P | * L f. 17v2 **16** *εἰρηνεύειν*: *εἰρηνεύει* L, + *εἰς τὸν οἶκον αὐτοῦ* P | *γραψάτω* P: *γράψαι* H, *ἃς γράφη* L | *εἰς . . . με* H: *τὰ ἑπτὰ ὀνομ. τ. κατ. με εἰς ἑπ. φύλα δάννης ἐτοῦτα* L, *εἰς ἑπ. φύλλ* < *δάφνης τὸ ὄνομα τοῦ καταργοῦντος με ἀγγέλου, καὶ ταῦτα τὰ ὀνόματα* P

ὀνόματα τὰ καταργοῦντά με· »ἄγγελε· ἐαέ· ἰεώ· σαβαώθ· ἐγκλείσατε Κατανικοταήλ,« καὶ πλύνας τὰ φύλλα τῆς δάφνης ῥανάτω τὸν οἶκον αὐτοῦ τῷ ὕδατι, καὶ εὐθὺς ἀναχωρῶ.« 16. ὁ δωδέκατος ἔφη· »ἐγὼ Σαφθοραὴλ καλοῦμαι. διχοστασίας ἐμβάλλω τοῖς ἀνθρώποις καὶ εὐφραίνομαι αὐτοὺς σκανδαλίζων. ἐάν τις γράψει ταῦτα· * »ἰαέ· ἰεώ· υἱοὶ Σαβαώθ,« καὶ φορεῖ ἐν τῷ τραχήλῳ αὐτοῦ, εὐθὺς ἀναχωρῶ.«

17. Ὁ τρίτος καὶ δέκατος ἔφη· »ἐγὼ Φοβοθὴλ καλοῦμαι. νευρῶν χαλάσεις ποιῶ. ἐὰν ἀκούσω· »Ἀδωναί,« εὐθὺς ἀναχωρῶ.« 18. ὁ τέταρτος καὶ δέκατος ἔφη· »ἐγὼ Λεροὴλ * καλοῦμαι. ψῦχος καὶ ῥῖγος καὶ στομάχου πόνον ἐπάγω. ἐὰν ἀκούσω· »Ἰάζ, μὴ ἐμμείνῃς, ⌈μὴ θερμάνῃς, ὅτι καλλίον ἐστὶ Σολομῶν ἕνδεκα πατέρων,«⌉ εὐθὺς ἀναχωρῶ.« 19. ὁ πέμπτος καὶ δέκατος ἔφη· »ἐγὼ Σουβελτὶ καλοῦμαι. φρίκην καὶ νάρκην ἐπιπέμπω. ἐὰν μόνον

MSS HLP = Recc. AB. **1** ἄγγελε A: — P | ἐαέ H: ἰεαὲ L, ἰαὲ P | ἰεώ LP: ἰωεὼ H | σαβαώθ A: υἱοὶ σαβαὼθ, διὰ τὸ ὄνομα τοῦ μεγάλου θεοῦ P | ἐγκλήσαται H, ἐγκλησάτω P, ἐγγίσατε L, + τῷ Fl errore **2** καὶ A: πλύνᾳ vel πλύνας P, πλύνων Fl | τ. φυλ. τ. δαφ. H: τὰς δάφας L, τὰ δαφόφυλλα P, τὰ δαφνόφυλλα Fl, + ἐπὶ τοῦ ὕδατος P | ῥευνάτω (sic) Fl errore **3** τὸν ... ὕδατι P: τοῦ οἴκου μετὰ τὸ ὕδωρ ἐκείνω L, τὸ ὕδωρ ἐπὶ τὸν οἶκον αὐτοῦ H, + ἀπὸ ἕσω ἕως ἔξω P | § 16. (83) **4** σαφαθωραὴλ P | ἐμβάλω P **5** εὐφρ. αὐτ. σκανδ. P: φρένας σκανδαλίζω (-ζων H) A **6** γράψει ταῦτα A: εἰς χάρτην ἐπιγράψῃ ταῦτα τὰ ὀνόματα τῶν (* f. 16ᵛ) ἀγγέλων P | ἰαέ· ἰεώ· (ἰαὼ· L) υἱοὶ Σαβ. A: ἰαεῶ· ἰειλῶ· (Ἰαελῶ Fl) ἰωελὲτ· σαβαὼθ· ἰθὸθ· βαὲ P, cf. supra § 15, l. 1, textum cod. ms. P | φορεῖ ... αὐτοῦ H: — L, πλίξας φορέσῃ τῷ τραχήλῳ, ἢ καὶ τὰς (scil. χάρτας?) πρὸς τὸ οὖς ἤθη (l. τιθῇ) P **7** ἀναχωρῶ: + καὶ τὴν μέθην λύω P

§ 17. (84) **8** Φοβοθὴλ A: βοθὴλ P **9** νευρ. χαλ. ego: νευρῶν κολάσσης H, νευρ. χαλάσας L, νευροχαλάσης P, νευροχρίλασεις (sic) Fl errore | ἐὰν ... Ἀδωναί H: ἐὰν ἀκ. αδ. δ. . L, ἐὰν ἐφαπτόμενος ἀκ. τοῦ μεγάλου ἀδοναὴλ τὸ ὄνομα ἔγκλησον βοθοθὴλ P **10** § 18. (85) ἔφη P: εἶπε L, — H | ἐγὼ Λεροὴλ ... ἀναχωρῶ (l. 13) et ἐγὼ Σουβελτι ... ἀναχωρῶ (l. 13—p. 55*, 1) tr. P | λεροὴλ L, ῥοκλὴδ P, Ῥοηλὴδ Fl | * H f. 23ʳ | ψῦχος LP: ψυχρὸς H **11** κ. στ. πόνον P: κ. στόμαχον H, κ. στομαχὸν L, ἐπάγω A: ἐποιῶ P | ἐὰν A: ὡς μόνον P | Ἰάζ, μὴ ἐμμ. ego: ἰὰζ μὴ ἐμμενὴς H, ἰάζ μὴ ἐμμβείνης L, ἴαζ μὴ ἐμμείνης P **12** μὴ θερ. ὅτι κάλλιον ... ἐν δέκα πατ. P, — A **13** § 19. (86) ἔφοι ὁ ῖε̅ H **14** Σουβελτὶ L: σουβελτὴ H, κουμελτὴλ P, Κουμεατὴλ Fl | φρικ. κ. ναρκ. ἐπιπ. P: — L, τὸν ⟨ν⟩οῦν καὶ σάρκας ἐμποιῶ H | ἐὰν A: ὡς P | μόνον — L

ἀκούσω· ›Ῥιζωήλ, [ἔγκλεισον Σουβελτί,] εὐθὺς ἀναχωρῶ.« 20. ὁ ἕκτος καὶ δέκατος ἔφη· »ἐγὼ Κατρὰξ καλοῦμαι. ἐπιφέρω τοῖς ἀνθρώποις πυρετοὺς ἀνιάτους. * ὁ θέλων ὑγιὴς γενέσθαι τριψάτω κολίανδρον καὶ ἐπιχριέτω τὰ χείλη λέγων· ›ὁρκίζω σε κατὰ τοῦ Δάν, ἀναχώρησον ἀπὸ τοῦ πλάσματος τοῦ θεοῦ,‹ καὶ εὐθὺς ἀναχωρῶ.«

21. Ὁ ἕβδομος καὶ δέκατος ἔφη· »ἐγὼ Ἱεροπὰ καλοῦμαι. ἐπὶ τοῦ στομάχου τοῦ ἀνθρώπου καθέζομαι, καὶ ποιῶ ἀσπασμοὺς ἐν βαλανείῳ· καὶ ἐν ὁδῷ εὑρίσκω τὸν ἄνθρωπον καὶ πτωματίζω. ὃς δ' ἂν εἴπῃ εἰς τὸν δεξιὸν ὠτίον τοῦ πάσχοντος ἐκ τρίτου· ›ἰοῦδα ζιζαβοῦ.‹ ἰδέ, ποιεῖ με ἀναχωρεῖν.« 22. * Ὁ ὄγδοος καὶ δέκατος ἔφη· »ἐγὼ Μοδεβὴλ καλοῦμαι. γυναῖκα ἀπὸ ἀνδρὸς χω-

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MSS HLP = Recc. AB. **1** Ῥιζωήλ H: ριζωὲλ L, ζωρωὴλ P | ἔγκλεισον Σουβ. ego cum dubio: — A, ἔγκλησον κουμενταὴλ P, de Κουμενταὴλ annotavit Fl: »diversa genera scripturae in una enuntiatione.« | ἀναχωρῶ ὅτι τὸν νοῦν καὶ σάρκας ἐμπιῶ L | § 20. (87) **2** ἐγὼ — H | Κατρὰξ H: ἴατρὰξ L, ἀτραξ P | ἐπιφέρω A: ἐγὼ καταστρέφω P | τοὺς ἀν(θρώπ)ους L **3** ἀνιατ.: + καὶ βλαβεροὺς P | * L f. 18r1 | ὁ . . . γενέσθαι A: ἐὰν θέλῃς με ἐγκλῆσαι P | τριψ. κολ.: τρ. κολύατρον H, τρ. κολίαντρον L, κολ. κόψας P **4** καὶ — P | ἐπιχρ. τ. χειλ. L: ἐπίχριε τὰ χείλη αὐτοῦ H, ἐπίχριε τῶν χειλέ(ων) P | λέγων: + οὕτος H, + τὴν ἐπωδὴν ταύτην P | ὁρκίζω . . . θεοῦ H (— ἀπὸ . . . θεοῦ) L: τὸ πύρεθρον τὸ ἀπὸ ῥυπαρί(ας), ὁρκίζω σε κατὰ τοῦ θεοῦ τοῦ ὑψίστου τοῦ θρόνου, ἀναχώρει ἀπὸ ῥυπαρί(ας), καὶ ἀναχώρει ἀπὸ τοῦ πλάσματος τοῦ θεοῦ P **5** καὶ — H **6** ἀναχωρῶ: + ἀπὸ τὸ πλάσμα τ. θεοῦ L

§ 21. (88) **7** Ἱεροπὰ ego: ἱερωπὰ L, κεροπὰκ vel ἠεροπάη H, ἱεροπαὴλ P | ἐπὶ: pr. ἐὰν L **8** τοῦ — H | τ. ἀνθρ. A: τῶν ἀν(θρώπ)ων P | ποιῶ ἀσπασμοὺς H (i. q. σπασμοὺς, cf. Dieterich, *Unters.* p. 33, ἀσπασμένος): ποιώσας σπασμοὺς L, ποιῶ ἀσπαρμοὺς (sub ρ lineam posuit man. prim.?) P | ἀσπ. ἐν βαλ. κ. ἐν ὁδῷ· scr. mss. omnes, sed ἐν ὁδῷ cum εὑρίσκω legendum est **9** εὑρίσκω H: εὕρω L, καὶ ὅπου δ' ἂν εὑρεθῶ καὶ εὕρω P | τὸν — L | πτωματ. P: παραστοματίζω H, ἀποστοματίζω L **10** ὃς δ' ἂν P: ὡς δ' ἂν H, καὶ ἐὰν L | εἴπῃ H, εἴποι P, εἰπεῖ τις L | εἰς . . . τρίτου L: εἰς . . . ὠτίον (* f. 23v) τοῦ ἀν(θρώπ)ου ἐκ τρίτου H, τοῖς πάσχουσιν εἰς τὸν οὖς αὐτῶν, τὰ ὀνόματα ταῦτα ἐκ τρίτου εἰς τὸ δεξιὸν P **11** ἰοῦδα . . . με ego: ἰοῦδαζιζαβοῦδέποι εἰ με H, ἰούδαζειζαβουιδὲ· ποιοῦμαι L, ἰουδαριζ), ζαβουνὴ· δούνη P, Fl falso legit | ἀναχωρεῖν A: εὐθὺς ἀναχωρῶ P | § 22. (89) * P f. 17r **12** ἔφη ὁ ῖῃ H | Μοδ. καλ. H: μοδιὴλ καλ. L, καλ. βουλδουμὴχ P | γυναῖκα L: γυναῖκας HP | ἀνδρὸς P: ἄνδρα L, τοὺς ἑαυτῶν ἄνδρας H | χωρίζω P: χωρήζωμαι L, χορίζων H, + καὶ φθόνον ἐπιτελῶ P | γράψη P

ρίζω. ἐάν τις γράψει τῶν ὀκτὼ πατέρων τὰ ὀνόματα καὶ θήσει αὐτὰ ἐν προθύροις, εὐθὺς ἀναχωρῶ.« 23. ὁ ἔννατος καὶ δέκατος ἔφη· »ἐγὼ καλοῦμαι Μαρδέρω. ἐπιφέρω πυρετοὺς ἀνιάτους; καὶ ἐν οἴῳ δὲ οἴκῳ * γράψεις τὸ ὄνομά μου, εὐθὺς ἀναχωρῶ.« 24. ὁ εἰκο-
5 στὸς ἔφη· »ἐγὼ καλοῦμαι Ῥὺξ Ναθώθω. εἰς γόνατα καθέζομαι τῶν ἀνθρώπων. ἐάν τις γράψει εἰς χάρτην: ›Φνουνηβιήλ,‹ εὐθὺς ἀναχωρῶ.« 25. ὁ πρῶτος καὶ εἰκοστὸς ἔφη· „ἐγὼ Ῥὺξ Ἀλὰθ καλοῦμαι. δύσπνοιαν τοῖς νηπίοις ἐμποιῶ. ἐάν τις γράψει· ›Ῥαριδέρις,‹ καὶ * βαστάζει, εὐθὺς ἀναχωρῶ.«
10 26. Ὁ δεύτερος καὶ εἰκοστὸς ἔφη· »ἐγὼ καλοῦμαι Ῥὺξ Αὐδαμεώθ. καρδιόπονον ἐπιπέμπω. ἐάν τις γράψει· ›Ῥαιουώθ,‹ εὐθὺς ἀναχωρῶ.« 27. ὁ τρίτος καὶ εἰκοστὸς ἔφη· »ἐγὼ Ῥὺξ Μαν-

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MSS HLP = Recc. AB. **1** ὀκτὼ: η̄ vel fortasse ζ̄ H, ἕξη L, σῶν P | ὀνόματα: + σολομῶν ἐν χάρτῃ P | θήσει LP: θέσει H **2** αὐτὰ — H | ἐν προθ. P: ἐμπροσθέραις H, ἐμπροσθύραις L, + τοῦ οἴκου αὐτοῦ P

MS P = Rec. B. pro εὐθὺς ἀναχωρῶ praebet textum hunc: ἐκεῖθεν ἀναχωρῶ. ἡ δὲ ἐπιγραφή ἐστιν αὕτη· κελεύει σοι ὁ θεὸς ἀβραάμ, καὶ ὁ θ(εὸ)ς ἰσαὰκ, καὶ ὁ θεὸς ἰακώβ, ἀναχώρησον ἀπὸ τοῦ οἴκου τούτου μετ' εἰρήνης, εὐθὺς ἀναχωρῶ

MSS HPL = Recc. AB. § 23. (90) **3** ἔφη ὁ ιθ̄ H | Μαρδέρω ... μου (l. 4) et Ναθάθω ... Φνουνηβιήλ (ll. 5—6) tr. P | ἐγὼ καλοῦμαι Μαρδέρω P: ἐγὼ ῥὺξ καλοῦμαι μαδούρω H, ἐγὼ μανδραβουροῦν καλοῦμαι δου L | ἐπιφ. πυρ. ἀνιατ. H: πυρ. ἀν. ἐπιφ. L, πυρετὸν ἐπιπέμπω ἀνίατον τοῖς ἀν(θρώπ)οις P | καὶ ... μου H: ἐνίω· οἴκω γράψει· τὸ ὀν. μου L, ἐάν τις (* Mg 1345) γράψῃ εἰς χάρτην βιβλίον· σφηνὴρ, ῥαφαὴλ, ἀναχώρημμν (ἀναχώρημεν Fl), σύρον δούρον, καὶ τῷ τραχήλῳ περιάψῃ P **4** εὐθὺς P: εὐθέως L, — H | § 24. (91) **5** ἔφη — H | ἐγὼ ριξίνα θά· θω καλοῦμαι L | Ῥὺξ Ναθώθω H: ναὼθ P | καὶ εἰς τὰ γόνατα P | τῶν ἀνθρ. P: τῶν ἀν(θρώπ)ω L, τοῦ ἀν(θρώπ)ου H **6** ἐπιγράψῃ P | εἰς χάρτην H: εἰς χαρτίον L, ἐν χάρτῃ P | Φνουνηβ. H: φνουνιφαήλ L, φνουνοβοηὸλ, ἔξελθε ναθὰθ, καὶ τραχείλιν μὴ ἅψῃς P **7** § 25. (92) ἔφη ὁ κα̅ H | Ῥὺξ Ἀλὰθ ... βαστάζει (l. 9) et Ῥὺξ Αὐδαμεὼθ ... ῥαιουώθ (ll. 10—11) tr. H | Ῥὺξ Ἀλὰθ ego: ῥὴξ ὁ ἀλὰθ H, ῥὶξ ὀλὰθ L, ἀλὰθ P **8** δύσπνοιαν P: δίσπνια H, δύσσπνια L, pr. βήχα καὶ P | νηπίοις L: παισὶν P, — H | γράψει ... βαστάζει (+ αὐτῶ) H: γραψ. καὶ βαστ.· ραριδερὶς L, ἐπιγράψῃ εἰς χάρτην· ῥορὴξ δίωξον σὺ ἀλὰθ, καὶ τῷ τραχήλῳ περιάψῃ P **9** * H f. 24r

MSS HL = Rec. A. **10** § 26. ὁ δευτ. ... ἀναχωρῶ — P, errore Mg ὁ κβ' pro ὁ κγ' posito ὁ κγ' (§ 27) omitteri videtur | sectiones 26 et 25 tr. H, cf. supra | Ῥὺξ Αὐδαμ. H: ῥὶξ αὐμαδεὼθ (ante καλοῦμαι) L **11** καρδιοπ. ... ἀναχωρῶ H: ἐὰν τις γράψει ραιζὼθ καλοῦμαι ἐὰν τῆς γράψει ραιζὼθ καὶ βαστάζει ἀναχωρῶ ὅτι καρδιόπονος ἐπιμπέσει καὶ πέμπω L

MSS HLP = Recc. AB. § 27. (93) **12** ἔφη ὁ κγ̅ H | Ῥὺξ Μανθ.: ῥὶξ μανθαδῶ L, ῥὺξ αὐθάδης H, νεφθαδᾶ P

θαδῶ καλοῦμαι. νεφροὺς ἀλγεῖν ποιῶ. ἐάν τις γράψει· ›Ἰαώθ, Οὐριήλ,‹ εὐθὺς ἀναχωρῶ.« 28. ὁ τέταρτος καὶ εἰκοστὸς ἔφη· »ἐγὼ Ῥὺξ Ἄκτονμὲ καλοῦμαι. πλευρὰς ἀλγεῖν ποιῶ. ἐάν τις γράψει ἐν ὕλῃ ἀπὸ πλοίου ἀστοχήσαντος· ›ἀερίου Μαρμαραώθ,‹ εὐθὺς ἀναχωρῶ.« * 29. ** ὁ πέμπτος καὶ εἰκοστὸς ἔφη· »ἐγὼ Ῥὺξ Ἀνατρὲθ καλοῦμαι. ζέσεις καὶ πυρώσεις εἰς σπλάγχνα ἀναστέλλω. ἐὰν ἀκούσω· ›ἀραρὰ ἀραρή,‹ εὐθὺς ἀναχωρῶ.« 30. ὁ ἕκτος καὶ εἰκοστὸς ἔφη· »ἐγὼ Ῥύξ ὁ Ἐναυθὰ καλοῦμαι. φρένας ἀποκλέπτω καὶ καρδίας ἀλλοιῶ. ἐάν τις γράψει· ›Καλαζαήλ,‹ εὐθὺς ἀναχωρῶ.« 31. ὁ ἕβδομος καὶ εἰκοστὸς ἔφη· »ἐγὼ Ῥὺξ Ἀξησβὺθ καλοῦμαι. ὑπεκτικοὺς ποιῶ ἀνθρώπους καὶ αἱμορρόους. ἐάν τις ὁρκίσει με εἰς οἶνον * ἄκρατον καὶ δώσει τῷ πάσχοντι, εὐθὺς ἀναχωρῶ.«

32. Ὁ ὄγδοος καὶ εἰκοστὸς ἔφη· »ἐγὼ Ῥὺξ Ἀπὰξ καλοῦμαι. ἀγρυπνίας ἐπιπέμπω. ἐάν τις γράψει ›κὸκ· φνηδισμός,‹ καὶ περιάψει τοῖς κροτάφοις, εὐθὺς ἀναχωρῶ.« 33. ὁ ἔννατος καὶ εἰκοστὸς ἔφη· »ἐγὼ Ῥὺξ Ἀνοστὴρ καλοῦμαι. μητρομανίας ἐπιπέμπω καὶ πόνους ἐν τῇ κύστει ποιῶ. ἐάν τις εἰς ἔλαιον καθαρὸν τρεῖς

MSS HLP = Recc. AB. **1** ποιῶ: + καὶ στραγγισμοὺς οὔρων ἐπιτελῶ P | Ἰαώθ, Οὐριήλ H: ἰαώθ ὀριὴλ L, εἰς λαμνὸν (in marg. dextr. πέταλ <) κασσιτήρινον, ἰαθὼθ, οὐρουὴλ, νεφθαδᾶ καὶ περιάψῃ τῷ ἰσχίῳ P **2** § 28. (94) ἔφη ὁ κδ H **3** ἐγὼ — L | ῥὴξ ἀκτονμὲ H, ἐρίξ κτονμὲ L, ἄκτον μὲν P, + δίωξον transversa linea deletum P | πλευρὰς καὶ ψόας P | ἐμποιῶ H **4** γράψει: γλύψῃ P | ὕλῃ P: οἴλο H, ἡλίω L, + χαλκοῦ P | ἀπὸ .. εὐθὺς — L | ἀπὸ πλ. ἀστοχ. P: ἀποπλού. ου ἀστολίσαντος H | ἀερίου Μαρμ. H: ἀρνίου μαρμαραὼθ, σαβαὼθ, ἄκτον μὲν δίωξον, καὶ περιάψῃ τῷ ἰσχίῳ P **5** * hic explicit in media col. cod. ms. L (f. 18r 2)

MSS HP = Recc. AB. § 29. (95) **5** ** P f. 17v **6** Ῥὺξ H: — P | ζέσεις κ. πυρέσεις H, καύσεις κ. πυρώσεις P | εἰς τὰ σπλ. ἀποστέλλω P **7** ἄραρα χάραρα P | § 30. (96) **8** Ῥὺξ ὁ Ἐν.: ἐνενοὺθ P **9** ἀλλοιῶ καὶ νοδὸν (l. νωδὸν) ποιῶ P | Καλαζαήλ H: ἀλλαζωὴλ, δίωξον ἐνενοὺθ, καὶ περιάψῃ τὸν χάρτην P **10** § 31. (97) Ῥὺξ Ἀξησβὺθ H: φὴθ P **11** αἱμορόους H, αἱμορασίας (αἱμορραγίας conj. Bn) ποιῶ P **12** τις γράψει ἢ H | * H f. 24v | οἶν. εὐώδη ἄκρατον P | δώσει H: κατὰ τοῦ ἑνδεκάτου ἐῶν (l. αἰῶνος Crtr) λέγων· ὁρκίζω σε κατὰ τοῦ ἑνδεκάτου ἐῶν παῦσαι ἀξιωφθιθ, καὶ δὸς ποιεῖν (l. πιεῖν Crtr) P

§ 32. (98) **14** Ῥὺξ Ἀπὰξ H: ἅρπαξ P **15** ἀγρυπνοπνίας P | γράψῃ P | κὸκ ... περιάψῃ P, — H **16** § 33. (99) **17** Ῥὺξ — P | Ἀνοστὴρ P: ἀστὴρ H | ἐπιπέμπω: + ἐάν τις γράψῃ κὸκ· φνηδισμὸς· καὶ περιάψῃ transversa linea deleta P **18** κύστει: κήτῃ H | εἰς: γράψει H

κόκκους δάφνης λεάνας ἐπαλείψει λέγων· >ὁρκίζω σε κατὰ τοῦ Μαρμαραώθ,< εὐθὺς ἀναχωρῶ.« 34. ὁ τριακοστὸς ἔφη· »ἐγὼ Ῥὺξ Φυσικορὲθ καλοῦμαι. μακρονοσίαν ποιῶ. ἐάν τις βαλεῖ ἅλας εἰς ἔλαιον καὶ ἐπαλείψει τὸν ἀσθενὴν λέγων· >χερουβίμ, σεραφίμ, βοηθεῖτε,< εὐθὺς ἀναχωρῶ.« 35. ὁ πρῶτος καὶ τριακοστὸς ἔφη· »ἐγὼ Ῥὺξ Ἀλευρὴθ καλοῦμαι. ὀστέα ἰχθύος καταπίνων, ἐάν τις ⟨τοῦ⟩ αὐτοῦ ἰχθύος ὀστέον ἐπιθήσει εἰς τὰ βύζια τοῦ πάσχοντος, εὐθὺς * ἀναχωρῶ.« 36. ὁ δεύτερος καὶ τριακοστὸς ἔφη· »ἐγὼ Ῥὺξ Ἰχθύον καλοῦμαι. νεῦρα παραλύω. * ἐὰν δὲ ἀκούσω· >Ἀδωναΐ, μάλθη,< εὐθὺς ἀναχωρῶ.« 37. ὁ τρίτος καὶ τριακοστὸς ἔφη· »ἐγὼ καὶ Ῥὺξ Ἀχωνεὼθ καλοῦμαι. ἐν τῷ φάρυγγι καὶ τοῖς παρισθμίοις πόνον ποιῶ. ἐάν τις εἰς φύλλα κισσοῦ γράψει· >λεικουργός,< βοτρυδὸν ⌈ἀναχωρίς,⌉ εὐθὺς ἀναχωρῶ.«

38. Ὁ τέταρτος καὶ τριακοστὸς ἔφη· »ἐγὼ Ῥὺξ Αὐτὼθ καλοῦμαι. φθόνους φίλων καὶ μάχας ποιῶ. καταργεῖ με δὲ τὸ α' καὶ β' γραφόμενον.« 39. ὁ πέμπτος καὶ τριακοστὸς ἔφη· »ἐγὼ καὶ Ῥὺξ Φθηνεὼθ καλοῦμαι. βασκαίνω πάντα ἄνθρωπον. καταργεῖ με δὲ ὁ πολυπαθὴς ὀφθαλμὸς ἐγχαραττόμενος. 40. ὁ

MSS HP = Recc. AB. **1** λεώνας δάφνης H | σε· ἀνοστὴρ P **2** Μαρμαραώθ H: μαρμαραὼ, παῦσον P | § 34. (100) Ῥὺξ Φυσικ. . . . βοήθειτε (l. 5) et Ῥὺξ Ἀλευρὴθ . . . πάσχοντος (ll. 6—7) tr. P | Ῥὺξ Φυσικ. H: ἡ φησικιρὲθ P **3** βαλεῖ (βαλεῖν ms.) . . . ἀσθενὴν H: εἰς ἔλαιον βαλὼν ἅλας τριπτὸν ἐπαλείφη τὸν κάμνοντα P **4** σεραφὶμ· χερουβὶμ· βοηθήσατέ μοι P **5** § 35. (31) **6** ἐγὼ — H | Ῥὺξ Ἀλ. H: ἀλλεβορὶθ P | sectiones 35 et 34 tr. P, v. supra | καταπίνων ego: καταπίνειν H **7** ὀστέα . . . πάσχοντος: ἐάν τις νυκτοφαγήση (sub υ linea brevi ducta supra eandem η ponit ms.; in marg. lat. ἰχθυο scr. man. prim.) ὀστέον καταπίη, καὶ ἅρας ὀστέον ἀπὸ τοῦ ἰχθύος βήσσει P | βήζια H **8** * H f. 25r | § 36. (102) **9** Ῥὺξ — P | ἰχθύος H | παραλύω P: παλίω H, + καὶ συντρίβω P | * P f. 18v | δὲ — P | Ἀδωναΐ, μάλθη H: ἀδοναὴθ βοήθει P **10** § 37. (103) **11** καὶ — P | Ῥὺξ Ἀχων. H: ἀγχονίων P | ἐν . . . ποιῶ: ἐν τοῖς σπαργάνοις καὶ ἐν τῷ φάρυγγι κεῖμαι P | φάραγγι H | παριθμίοις H **12** ἐὰν . . . ἀναχωρίς H: καὶ ἐάν τις εἰς φύλλα συκῆς γράψῃ· λυκοῦργος, ἓν παρὰ ἓν γράμμα (ἐνπαρὰ· ἐνγραμμὰ ms.), γράψη δὲ βωτρυδὸν (in marg. βο <) P **13** ἀναχωρῶ: + λυκοῦργος ὑκοῦργος· κούργος· οὔργος· γὸς· ὃς P

§ 38. (104) **14** Ῥὺξ — P | Αὐτὼθ H: αὐτοθὶθ P **15** φθον. ποιῶ κ. μάχας P | καταρ. με: καταργοῦμαι H | δὲ . . . γραφ. H: οὖν τὸ ἄλφα καὶ τὸ ὦμέγα γραφόμενα P **16** § 39. (105) **17** κ. Ῥὺξ Φθην.: φθηνοθ P | παντὶ ἀν(θρώπ)ῳ P **18** κατ. με: καταργοῦμαι H | δὲ . . . ὀφθαλ.: οὖν ὀφθαλμὸς πολυπαθῆς P | ἐνχαραττόμενον H | § 40. (106)

ἕκτος καὶ τριακοστὸς ἔφη· »ἐγὼ καὶ Ῥὺξ Μιανὲθ καλοῦμαι. τῷ σώματι ἐπίφθονός εἰμι· οἴκους ἐρημῶ· σάρκας ἀφανίζω. ἐάν τις γράψει ἐν τοῖς προθύροις τοῦ οἴκου οὕτως· * »μέλπω ἀρδὰδ ἀναάθ,« φεύγω ἐγὼ τοῦ τόπου,« * 41. καὶ ταῦτα ἀκούσας ἐγὼ Σολομῶν ἐδόξασα τὸν θεὸν τοῦ οὐρανοῦ καὶ τῆς γῆς καὶ ἐκέλευσα αὐτοὺς ὕδωρ φέρειν. 42. καὶ ηὐξάμην πρὸς τὸν θεὸν τοὺς τριάκοντα ἓξ δαίμονας τοὺς ἐμποδίζοντας τῇ ἀνθρωπότητι προσέρχεσθαι εἰς τὸν ναὸν τοῦ θεοῦ.

XIX. Καὶ ἤμην ἐγὼ Σολομῶν τιμώμενος ὑπὸ πάντων τῶν ἀνθρώπων τῶν ὑποκάτω τοῦ οὐρανοῦ. καὶ ᾠκοδόμουν τὸν ναὸν τοῦ θεοῦ, καὶ ἡ βασιλεία μου ἦν εὐθύνουσα. 2. καὶ ἤρχοντο πάντες οἱ βασιλεῖς πρός με θεωρῆσαι τὸν ναὸν τοῦ θεοῦ ὃν ᾠκοδόμουν, καὶ χρυσίον καὶ ἀργύριον ἐκόμιζον πρός με, χαλκόν

MSS HP = Recc. AB. **1** καὶ Ῥὺξ ego: χερὴξ H, — P | Μιανὲθ: βιανακὶθ P | τοῦ σώματος P **2** ἐπιφθ. P: ἐφθόμενον H | ἐρήμους H | ἀφανίζω: + καὶ ὅσα ἄλλα τοιαῦτα P **3** τοῖς — P | οὕτως: αὐτοῦ P | * H f. 25ᵛ | μηλτῶ· ἀρδοῦ· ἀναὰθ P **4** ἐγὼ — P | * Mg 1348 | τόπου ἐκείνου P | § 41. (107) **5** κ. ἐκελ.. ἐκελ. δὲ P **6** φέρειν H: κομίζειν ἐν τῷ ναῷ τοῦ θεοῦ P

MS P = Rec. B pro § 42 textum interpolatum praebet hunc: § 42. καὶ ἔτι προσηυξάμην πρὸς κύριον τὸν θεὸν ὥστε τοὺς ἔξω δαίμονας καὶ ἐμποδίζοντας τὴν ἀνθρωπότητα συμποδίζεσθαι καὶ προσέρχεσθαι εἰς τὸν ναὸν τοῦ θεοῦ. § 43. ἐγὼ δὲ τοὺς μὲν τῶν δαιμόνων κατέκρινα ἐργάζεσθαι τὰ βαρέα ἔργα τῆς οἰκοδομῆς τοῦ ναοῦ τοῦ θεοῦ· τοὺς δὲ φουραῖς (Fl, ex φουρούς corr. ms.) κατέκλεισα: § 44. ἑτέρους πυρομαχεῖν ἐκέλευσα χρυσίῳ καὶ ἀργυρίῳ καὶ μολύβδῳ καὶ φιάλῳ παρακαθέζεσθαι, καὶ τοῖς λοιποῖς δαίμοσι τρόπους ἡτοίμασθαι ἐφ' οἷς ὀφείλουσι κατακλεισθῆναι.

MS H = Rec. A in § 42 brevem textum praebet.

C. XIX. MS P = Rec. B pro c. XIX, ll. **9**—p. **60***, **4**, textum interpolatum praebet hunc: (108) Καὶ εἶχον πολλὴν ἡσυχίαν ἐγὼ σολομῶν (in marg. inf. add. βασιλεὺς ms.) ἐν πάσῃ (f. 18ᵛ) τῇ γῇ καὶ ἐν εἰρήνῃ διῆγον πολλῇ, τιμώμενος ὑπὸ πάντων ἀν(θρώπ)ων καὶ τῶν ὑπὸ τῶν οὐρανῶν, καὶ ᾠκοδόμουν τὸν ναὸν ὅλον κυρίου τοῦ θεοῦ, καὶ ἡ βασιλεία μου ἦν εὐθύνουσα καὶ ὁ στρατὸς μου ἦν μετ' ἐμοῦ, καὶ λοιπὸν ἀνεπαύσατο ἡ πόλις ἱ(ερουσα)λὴμ χαίρουσα καὶ ἀγαλλιωμένη. § 2. καὶ ἅπαντες οἱ βασιλεῖς τῆς γῆς ἤρχοντο πρός με ἀπὸ τῶν περάτων τῆς γῆς θεωρῆσαι τὸν ναὸν ὃν ᾠκοδόμουν κ(υρί)ῳ τῷ θ(ε)ῷ, καὶ ἀκούσαντες τὴν σοφίαν τὴν δοθεῖσαν μοι προσεκύνουν μοι εἰς τὸν ναόν· χρυσίον καὶ ἀργύριον, καὶ λίθους τιμίους πολλοὺς διαφόρους, καὶ χαλκὸν καὶ σίδηρον, καὶ μόλιβδον, καὶ ξύλα κέδρινα, καὶ ξύλα ἄσηπτα προσέφερόν μοι εἰς τὴν κατασκευὴν τοῦ ναοῦ τοῦ θεοῦ.

MS H. § 1. l. **10** ἐκοδώμουν ms.

τε καὶ σίδηρον καὶ μόλῦβδον καὶ ξύλα προσέφερον εἰς τὴν κατασκευὴν τοῦ ναοῦ. 3. ἐν οἷς καὶ ἡ Σάβα βασίλισσα Νότου γόης ὑπάρχουσα πολλῇ τῇ φρονήσει ἦλθε καὶ προσεκύνησεν ἐνώπιόν μου.

5 XX. Καὶ ἰδοὺ εἷς τῶν τεχνιτῶν γηραιὸς ἔρριψεν αὐτὸν ἐνώπιόν μου λέγων· »βασιλεῦ Σολομῶν υἱὸς Δαυείδ, ἐλέησόν με τὸ γέρας.« καὶ εἶπον αὐτῷ· »λέγε, γέρον, ὃ θέλεις.« 2. ὁ δὲ ἔφη· »δέομαί σου, βασιλεῦ. υἱὸν ἔχω μονογενῆ, καὶ οὗτος καθ' ἑκάστην * ὕβρεις ἐπάγει μοι χαλεπάς, ἔτυπτέ μου γὰρ τὸ πρόσωπον
10 καὶ τὴν κεφαλήν, ὅτι θάνατον πικρὸν ἐπαγγέλει μοι ποιῆσαι. τούτου χάριν προσῆλθον ἵνα ἐκδικήσῃς μοι.« 3. ἐγὼ δὲ ταῦτα ἀκούσας ἐκέλευσα ἀγαγεῖν ἐμοὶ τὸν υἱὸν αὐτοῦ. τούτου δὲ ἐλθόντος εἶπον * αὐτῷ· »οὕτως ἔχεις;« 4. ὁ δὲ ἔφη· »ἕως ἀπονοίας ἐμπέπλησμαι, βασιλεῦ, ὥστε τὸν γεννήτορά μου παλάμῃ
15 τινάξαι. ἵλεώς μοι γενοῦ, ὦ βασιλεῦ· ἀθέμιτον γὰρ ἀκοῦσαι τοι-

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MS P = Rec. B. § 3. ἐν οἷς καὶ βασίλισσα νότου γοὴς ὑπάρχουσα ἐν πολλῇ φρονήσει ἦλθεν καὶ προσεκύνησεν ἐνώπιόν μου ἐπὶ τὴν γῆν, καὶ ἀκούσασα τὴν σοφίαν μου ἐδόξασε τὸν θεὸν τοῦ ἰ(σρα)ήλ· ἐν οἷς καὶ ἐδοκίμασε δοκιμασίαν τὰ τῆς σοφίας μου πάντα, ὅσα ἐσοφισάμην αὐτὴν κατὰ τὴν δοθεῖσαν μοι σοφίαν. καὶ πάντες υἱοὶ ἰ(σρα)ὴλ ἐδόξασαν τὸν θεόν.

Parallela ad c. XX v. infra in ms. D c. IV.

C. XX. MSS HP = Recc. AB. (110) **5** ἰδοὺ ἐν ταῖς ἡμέραις ἐκείναις P | γηραιὸς τὴν ἡλικίαν P **6** υἱὸς Δ. — P | με: μου conj. James | τὸ γερ.: ὅτι γηραιὸς ὑπάρχω P **7** κ. εἶπον αὐτ. ego: κ. εἶπον αὐτὸν H, κελεύσας οὖν αὐτὸν ἀναστῆναι καὶ φησὶν P | λέγε: εἰπὲ P | § 2. **8** ἔχων H | οὕτως P | καθ' ἑκ. (scil. ἡμέραν) — P **9** * P f. 19r | ἐπαγάγῃ μου H | ἔτυπτε ego: ἔτυψον H, καὶ τύψας P | μου . . . προσωπ.: με κατὰ προσ. P **10** κεφαλήν μου διέτιλλεν P | ὅτι: καὶ P | πικρὸν: πονηρὸν P | ἐπαγγέλεται P | ποιῆσαι — P **11** τοῦτον H | προσ. . . . μοι: προεἰημοι (sic, προσίημαι? Fl; l. πρόσειμι) ὑμῖν, ἐκδίκησόν με P | ἐκδικήσῃς conj. James: ἐκδικῆς εἰς H | § 3. (111) δὲ: + σολομῶν P **12** ἀκούσας κατενύγην ἀποβλέψας εἰς τὸ ἐκείνου γῆρας, καὶ P | ἀγαγεῖν ego: ἀγγαγὲν H, ἀχθῆναι P | τούτου . . . ἔχεις: τοῦ δὲ ἀχθέντος ἐπερώτουν αὐτὸν εἰ οὕτως ἔχει P **13** § 4. ὁ δὲ ἔφην H, ὁ δὲ νέος ἔφη P

MS P = Rec. B pro ἕως . . . ταλαιπορίαν (ll. **13**—p. **61***, **1**) textum interpolatum praebet hunc: οὐχ οὕτως ἀπονοίᾳ ἐγὼ ἐμπεπλησμένος ὥστε τὸν γεννήτορά μου π(ατέ)ρα παλάμῃ τύψαι. ἵλεως γενοῦ μοι βασιλεῦς (ς finali transversa linea deleta). οὐ γ(ὰρ) ἀθέμιτα τοιαῦτα τετόλμηκα ὁ ταλαίπορος ἐγώ

MS H = Rec. A. **15** ἀθέμιτον ego: ἀθές μοι τὸν H

αὐτην παραβολὴν καὶ ταλαιπορίαν.« 5. ἐγὼ οὖν Σολομῶν τοῦ νέου ἀκούσας παρεκάλουν τὸν πρεσβύτην εἰς ἔννοιαν ἐλθεῖν. ὁ δὲ οὐκ ἤθελεν ἀλλ᾽ εἶπε· »θανατωσάτω αὐτόν.

6. Καὶ θεωρῶν τὸν δαίμονα Ὀρνίαν γελάσαντα ἐγὼ ἐθυμώθην λίαν ἐν τῷ γελάσαι αὐτὸν ἐνώπιόν μου, καὶ τοῦτον μεταστήσας ἐκέλευσα τὸν Ὀρνίαν ἐλθεῖν καὶ εἶπον αὐτῷ· »κατηραμένε, ἐμὲ προσεγέλασας;« 7. ὁ δὲ ἔφη· »δέομαί σου, βασιλεῦ· οὐ διὰ σὲ ἐγέλασα, ἀλλὰ διὰ τὸν δύστηνον γέροντα καὶ τὸν ἄθλιον νέον, * τὸν τούτου υἱόν· ὅτι μετὰ τρεῖς ἡμέρας τεθνήξεται, καὶ ἰδοὺ ὁ γέρων βούλεται αὐτὸν κακῶς ἀνελεῖν.« 8. καὶ ἐγὼ εἶπον· »ἢ ἀληθῶς * οὕτως ἔχει;« ὁ δαίμων εἶπε· »ναί, βασιλεῦ.« 9. καὶ ἐκέλευσα μεταστῆναι τὸν δαίμονα καὶ ἐλθεῖν τὸν γέροντα καὶ τὸν τούτου υἱόν, καὶ ἐκέλευσα αὐτοὺς εἰς φιλίαν γενέσθαι. 10. * καὶ εἶπον τῷ πρεσβύτῃ· »μεθ᾽ ἡμέρας τρεῖς ἄγαγέ μοι τὸν υἱόν σου ὧδε.« οἱ δὲ προσκυνήσαντες ἀνεχώρησαν.

MSS HP = Recc. AB. **1** § 5. οὖν: δὲ P | τ. νέου ἀκ.: ταῦτ᾽ ἀκ. παρὰ τ, νέου P **2** πρεσβύτερον P | ἔννοιαν HP: εὔνοιαν conj. James | ἐλθεῖν καὶ δέχεσθαι τοῦ υἱοῦ τὴν ἀπολογίαν P **3** ἀλλ᾽ . . . αὐτ.: ἀλλὰ μᾶλλον θανατωθήτω P

MS P = Rec. B pro § 6 textum praebet hunc: ἐν δὲ τῷ μὴ πείθεσθαι τὸν πρεσβύτερον ἔμελλον τῷ νέῳ τιμωρίας ἀποφήνασθαι· καὶ θεωρήσας ὀρνίαν τὸν δαίμονα γελῶντα· ἐθυμώθην μεγάλως διὰ τὸ γελάσαι τὸν δαίμονα ἐνώπιόν μου· καὶ τούτους μεταστῆσαι ἐκέλευσα ὀρνίαν εἰς μέσον ἀχθῆναι τοῦ βήματος. τοῦ δὲ ἀχθέντος (Mg 1349) ἔφην αὐτῷ· ἐπικατάρατε, τί με προσχῶν ἐγέλασας;

MS H = Rec. A. § 6. **4** θεορῶ H | γελάσσαντα H **5** αὐτῷ ego: αὐτὸν H | κατηραμένε vel κατειρμένε ego: κατερειμένε H

MSS HP = Recc. AB. **6** § 7. δὲ: δαίμων P **8** τοῦτον τὸν δυστ. P **9** * H f. 27r | τ. τουτ. υἱόν: υἱὸν αὐτῶν H | μετὰ . . . τεθν.: τρεῖς ἡμέρας καὶ ἐν ἀωρίᾳ τετελευτήσει ὁ υἱὸς αὐτοῦ P **10** κακῶς ἀναιρεῖν αὐτόν P

MS P = Rec. B in § 8 textum praebet hunc: (112) ἐγὼ δὲ σολομῶν ἀκούσας ταῦτα· ἔφην πρὸς δαιμόνιον· ἀληθῆ εἰσιν (* f. 19v) ἃ λέγεις; ὁ δὲ λέγει· ἀληθῆ ταῦτα, βασιλεῦ

MS H = Rec. A in § 8 textum breviorem praebet.

MSS HP = Recc. AB. **11** § 9. καὶ ἀκούσας ἐγὼ P **12** ἐλθεῖν πάλιν τὸν γηραιὸν μετὰ καὶ τοῦ υἱοῦ αὐτοῦ P **13** και — P | εἰς φιλ. γεν.: φιλίᾳ τραπῆναι, καὶ τὰ εἰς τροφὴν αὐτοῖς παρασχόμενος P

MSS HPQ = Recc. AB. **14** * § 10. × post omissionem maximam hic rursus incipit ms. Q (cc. III—XX 9 omissis, v. supra p. 16*) | κ. εἶπον H: εἶπον οὖν B | ὧδε τ. υἱόν σου B, + καὶ διατάξω αὐτόν Q, + καὶ ἐπινοοῦμαι αὐτοῦ P **15** οἱ δὲ προσκυν. B: καὶ προσσεκύνησαν H

11. *Καὶ ἐκέλευσα πάλιν ἀγαγεῖν τὸν Ὀρνίαν πρός με καὶ εἶπον αὐτῷ· »λέγε μοι πόθεν τοῦτο σὺ οἶδας ὅτι μετὰ τρεῖς ἡμέρας τεθνήξεται ὁ νέος.«* 12. *ὁ δὲ ἔφη· »ἡμεῖς οἱ δαίμονες ἀνερχόμεθα ἐπὶ τοῦ στερεώματος τοῦ οὐρανοῦ καὶ μέσον τῶν ἄστρων*
5 *ἱπτάμεθα καὶ ἀκούομεν τὰς ἀποφάσεις ** τὰς ἐξερχομένας ἀπὸ τοῦ θεοῦ ἐπὶ τὰς ψυχὰς τῶν ἀνθρώπων.* 13. *⌈καὶ λοιπὸν ἐρχόμεθα καὶ εἴτε ἐν δυναστείᾳ, εἴτε ἐν πυρί, εἴτε ἐν ῥομφαίᾳ, εἴτε ἐν συμπτώματι μετασχηματιζόμενοι ἀναιροῦμεν.«⌉* 14. *καὶ ἐπηρώτησα αὐτόν· »λέγε μοι οὖν πῶς ὑμεῖς δύνασθε εἰς τὸν οὐρα-*
10 *νὸν ἀναβαίνειν δαίμονες ὄντες.«* 15. *ὁ δὲ ἔφη μοι· »ὅσα ἐν οὐρανῷ ἐπιτελοῦντα, οὕτως καὶ ἐπὶ τῆς γῆς, αἱ γὰρ ἀρχαὶ καὶ ἐξουσίαι * καὶ δυνάμεις ἄνω ἵπτανται καὶ τῆς εἰσόδου τοῦ οὐρανοῦ ἀξιοῦνται.* 16. *ἡμεῖς δὲ οἱ δαίμονες ἀτονοῦμεν μὴ ἔχοντες*

MSS HPQ = Recc. AB. (113) **1** *Καὶ* Q: — H, *τούτων δὲ ἀπελθόντων* P | *ἐκελ. . . . με* H: *πάλιν ἐκελ. ἐλθεῖν πρός με τὸν δαίμονα Ὀρνίαν* Q, *ἐκελ. εἰς μέσον ἀχθῆναι τὸν ὀρνίαν* P | *εἶπον αὐτ.* HP: *λέγω πρὸς αὐτόν* Q **2** *τοῦτο . . . νέος* H: *σὺ τὰ μέλλοντα γινώσκεις* Q, *σὺ ταῦτα οἶδας* P **3** § 12. *ἔφη* H: *εἶπεν* P, *λέγει μοι* Q | *ἀνερχόμενοι* H **4** *ἐπὶ τ. στερ.* H: *κατὰ τὸ στερέωμα* B | *ἀστέρων* B **5** *ἱπταμ.* B: *ἀπτώμεθα* H | * H f. 27^{v} | ** Q f. 12^{v} | *ἀπὸ τ. θ.* H: *παρὰ θεοῦ* Q, — P, + *πρὸς τοὺς ἀγγέλους* Q

MS H = Rec. A pro § 13 textum praebet hunc: *καὶ ἐρχόμεθα μετὰ δυναστείας· εἴτε ῥομφαία εἴτε ἐν πυρὶ· καὶ ἀνεροῦμεν αὐτοὺς μετασχημ.*

MSS PQ = Rec. B. **6** § 13. *ἐρχόμεθα εἰς τὴν γὴν* Q | post *ἀναιροῦμεν* add. PQ glossam hanc: *καὶ ἐάν τις ἀποθάνῃ ἐν ἀωρίᾳ ἢ βίᾳ τινί* (*καὶ . . . τινί*: *καὶ ἐὰν μὴ ἐν ἀωρίᾳ τίς, ἢ βίᾳ τινὶ ἀποθ.* P), *μεταμορφούμεθα ἡμεῖς οἱ δαίμονες* (+ *εἰς τὸ ὄνομα τοῦ τεθνεότος*, Q) *ὥστε παραφαίνεσθαι* (*φαιν.* P) *τοῖς ἀνθρώποις καὶ σέβεσθαι ἡμᾶς* (+ *ἐπὶ τῆς* — ex *τοῖς* corr. — *ἀνθρωπίνης φύσεως* P)

MSS HPQ = Recc. AB. **8** § 14. *κ. ἐπ. αὐτόν* H: (114) *ἐγὼ δὲ* (*ἐγὼ γοῦν* P) *ταῦτα ἀκούσας ἐδόξασα κύριον τὸν θεὸν καὶ ἐπ. πάλιν τὸν δαίμονα* B **9** *οὖν* et *ὑμεῖς* — B **10** *ἀναβῆναι* B | *ὄντες*: + *καὶ μέσον τῶν ἀστέρων καὶ τῶν ἁγίων ἀγγέλων μιγῆναι* B | § 15. *μοι* B

MSS PQ = Rec. B pro *οὕτως . . . ἀναπαύσεως* (p. **63***, l. **1**) praebent haec: *οὕτως καὶ ἐπὶ τῆς γῆς* (*οἱ ἐπὶ γῆς* Q) *οἱ τύποι αὐτῶν· εἰσὶν γὰρ ἀρχαί, ἐξουσίαι, κοσμοκράτορες* (* P f. 20^{r}). *καὶ ἱπτάμεθα ἡμεῖς οἱ δαίμονες ἐν τῷ ἀέρι καὶ ἀκούομεν τῶν ἐπουρανίων τὰς φωνὰς καὶ* (+ *πάσας* P) *τὰς* (+ *ἐπουρανίας* Q) *δυνάμεις θεωροῦμεν* (*ἐπιθεωρ.* P)· *καὶ ὡς μὴ ἔχοντες βάσιν ἀναπαύσεως ἀτονοῦμεν*

MS H = Rec. A. **12** *ἵπτανται* ego: *ἥτταντε* H **13** § 16. *ἀτονοῦμεν* (cf. Rec. B supra): *αὐτὸν οὖν μὲν* H, forte l. *ἀκούομεν. μὴ δὲ ἔχοντες*

§ 15. Eph. I 21; II 2

βάσιν ⌜ἀναβάσεως ἢ⌝ ἀναπαύσεως, καὶ ἐκπίπτομεν ὥσπερ φύλλα ἀπὸ τῶν δένδρων καὶ δοκοῦσιν οἱ θεωροῦντες ἄνθρωποι ὅτι ἀστέρες εἰσὶν οἱ πίπτοντες ἀπὸ τοῦ οὐρανοῦ. 17. οὐχ οὕτως ἐστί, * βασιλεῦ, ἀλλὰ πίπτομεν διὰ τὴν ἀσθένειαν ἡμῶν καὶ ἐν τῷ μηδαμόθεν ἔχειν ἀντίληψιν καταπίπτομεν ὡς ἀστραπαὶ ἐπὶ τὴν γῆν, καὶ πόλεις καταφλέγομεν καὶ ἀγροὺς ἐμπυρίζομεν. οἱ δὲ ἀστέρες τοῦ οὐρανοῦ τεθεμελιωμένοι εἰσὶν ἐν τῷ στερεώματι.« 18. καὶ ταῦτα ἀκούσας ἐγὼ Σολομῶν ἐκέλευσα τὸν δαίμονα τηρεῖσθαι ἕως ἡμερῶν πέντε.

19. Μετὰ δὲ τὰς πέντε ἡμέρας μετακαλεσάμενος τὸν γέροντα οὐκ ἤθελεν ἐλθεῖν. εἶτα ἐλθών, εἶδα αὐτὸν τεθλιμμένον καὶ πενθοῦντα. 20. καὶ εἶπον αὐτῷ· »ποῦ ἐστιν ὁ υἱός σου, γέρον;« ὁ δὲ ἔφη· »ἄπαις ἐγενόμην, ὦ βασιλεῦ, καὶ ἀνέλπιστος τάφῳ υἱοῦ παραφυλάττω.« 21. ἐγὼ δὲ Σολομῶν ἀκούσας ταῦτα καὶ γνοὺς ὅτι ἀληθῆ εἰσι τὰ παρὰ τοῦ δαίμονος * λαληθέντα μοι ἐδόξασα τὸν θεὸν τοῦ οὐρανοῦ καὶ τῆς γῆς. *

MSS HPQ = Recc. AB. **2** *δοκοῦσιν . . . πίπτοντες* H. *θεωροῦντες ἡμᾶς οἱ ἄνθρωποι δοκοῦσιν ὅτι* (+ *οἱ* P) *ἀστέρες πίπτουσιν* B **3** § 17. *οὐχ οὕτως ἐστί*: *οὐχ ὅτως ἔσται* H, pr. *ἀλλ'* B **4** * H f. 28r | *ὦ βασ.* P | *ἀλλ' ἡμεῖς ἐσμέν. καὶ πίπτομεν ἐπὶ τὴν γῆν διὰ* Q **5** *μηδαμόθεν* B: *μὴ δυνάμεθα* H | *ἔχειν* HPIs: *ἔχημεν* Q | *ἀντιληψ.*: *ἀντιλέγειν* Q | *πίπτωμεν* H | *ἐπὶ τ. γῆν* H: *ἐν ἀωρίᾳ* (*πολλῇ* ex *πολλῆς* corr. add. P) *καὶ ἐξάπινα* (*αἰφνηδίως* Q) B **7** *δὲ* HQ: *γὰρ* P | *τοῦ οὐρανοῦ* — B | *τεθεμελ.* HPIs: *τε θέμελοι ὅμοιον* P | *στερεωμ.* H: *οὐρανῷ ὥσπερ ὁ ἥλιος καὶ ἡ σελήνη* B **8** § 18. (115) *τὸν . . . πέντε*: *φρουρεῖσθαι τ. δαιμ. ἄχρι ἡμερῶν ε'* B **9** *ἡμέραις* H

§ 19. **10** *μετὰ δὲ ἡμ. ε̄'* H | *ἐπεκαλεσάμην* Q | *γέροντα* H: *γηραιὸν* B, + *ἔμπροσθέν μου* Q, + *ἤμελλον ἐρωτᾶν* P **11** *οὐκ ἤθελ. . . . πενθ.* H: *ἐλθὼν δὲ ὁ γέρων πρός με κατὰ πένθος καὶ μελανῷ τῷ προσώπῳ* P, *καὶ ἐλθὼν πρός με ὁ ἄνθρωπος κατὰ πένθος καὶ μεμελα⟨σ⟩μένῳ τῷ προσώπῳ αὐτοῦ* Q **12** § 20. *καὶ* — P | *εἶπον* P: *εἶπα* H, *λέγω* Q | *αὐτῷ* P: *αὐτὸν* H, *πρὸς αὐτὸν* Q, + *εἶπὲ πρεσβύτα* B | *γέρον* H: — B, + *καὶ τί τό σχῆμα* (+ *τοῦτο* P, + *τοῦ προσώπου σου* Q) B **13** *ἔφη* H: *ἔφην* Q, + *ἰδοὺ* P, + *ἰδοὺ, κύριε,* Q | *ἄπαις*: *ἄπας* H | *ὦ βασ.* — B | *ἀνέλπιστα* B **14** *παραφυλ.* ego]: *παραφυλάττειν* H, *παρακαθέζομαι* Q, *παρακαθεζόμενος* P, + *ἤδη γὰρ ἡμέρας* (*ἡμέραι* P) *δύο νεκροῦ γεγονότος* B | § 21. **15** *ἀληθὲς* H | *εἰσὶν . . . μοι*: *εἰσὶν ὃ ἔφη μοι ὁ δαίμων Ὀρνίας, καὶ* Q, *μοι ἔφησεν ὁ δαίμων ὀρνί(ας)* P | * H f. 28v **16** *τοῦ . . . γῆς*: *Ἰσραήλ* Q, *τοῦ ἰ(σρα)ὴλ* P | * Q f. 13r

C. XX 17, 1 5 Lc. X 18 notat James.

XXI. *Καὶ Σάβα ἡ βασίλισσα Νότου ἐθαύμασα καὶ εἶδε τὸν ναὸν ὃν ᾠκοδόμουν καὶ ἔδωκε μυρίους * * σίγλους χαλκοῦς.* 2. *καὶ εἰσῆλθεν εἰς τὸν ναὸν καὶ εἶδε τὸ θυσιαστήριον καὶ τὰ χερουβὶμ καὶ τὰ σεραφὶμ κατασκιάζοντα τὸ ἱλαστήριον καὶ τοὺς διακοσίους λίθους τῶν λύχνων ἐξαστράπτοντας ἐκ διαφόρων χρωμάτων, λύχνοι καὶ σμαράγδων καὶ ὑακίνθου τῶν λίθων καὶ σαμφείρου.* 3. *καὶ εἶδε τὰ σκεύη τὰ ἀργυρᾶ καὶ χαλκᾶ καὶ χρυσᾶ καὶ τὰς βάσεις τῶν κιόνων ὑπὸ χαλκοῦ ἁλυσιδωτοῦ πεπλεγμένας. εἶδε καὶ τὴν θάλασσαν τὴν χαλκῆν ἔχουσαν ἐπισταθὸν καὶ τοὺς τριάκοντα ἓξ ταύρους.* 4. *καὶ ἦσαν ἐν * τῷ ἱερῷ τοῦ θεοῦ ἐργαζόμενοι πάντες . . . . . * μισθοῦ ταλάντου χρυσοῦ ἑνὸς χωρὶς τῶν δαιμόνων.*

Parallela ad c. XXI v. infra ms. D c. V.

C. XXI. (116) MSS HPQ = Recc. AB. **1** *Σάβα . . . ἐθαυμ. καὶ* H: *ἰδοῦσα ἡ βασ. νότου ταῦτα πάντα ἐθαυμ. δοξάζουσα τὸν θεόν ἰ(σρα)ὴλ καὶ* P, — Q, supplevit *ἡ βασ. Νότου* Is **2** *ναὸν*: + *κυρίου* P, *οἶκον κυρίου* Q | *ὃν ᾠκοδ.* H: *οἰκοδομούμενον* B | * Mg 1352 | *κ. ἔδωκε* (*δέδωκεν* ms.) . . . *χαλκ.* H: *κ. ἔδωκεν* (* * f. 20ᵛ) *σίκλον χρυσίου καὶ ἀργυρίου μυριάδας ἑκατὸν, καὶ χαλκοῦ ἐκλεκτοῦ* P, *ἐχαρίσατο ἐν τῷ ναῷ κυρίου χρυσίου καὶ ἀργυρίου καὶ χαλκοῦ ἐκλεκτοῦ λίτρας μυριάδας ρ̄* Q **3** § 2. *εἶδε* — P | *κ. τὰ χερ. . . . ἱλαστ.*: *τοὺς ἀναφόρους τοὺς χαλκοὺς τοῦ θυσιαστηρίου* B **4** *κατασκηάζοντα* H **5** *διακοσίους* H: *ἀναφόρους* Q, — P | *λύγχνων* H **6** *χρημάτων* Q | *λύχνοι . . . σαμφείρου*: *καὶ λύχνη* (*λυχνίου* P) *τοῦ* (l. *λυχνίτου*) *λίθου καὶ σμαράγδου καὶ ὑακίνθου καὶ σαμφύρου* (*σαπφείρου* P) B **7** § 3. *εἶδε* — Q | *τ. ἀργ. . . . χρυσᾶ*: *τ. χρυσᾶ κ.* (+ *τὰ* Q) *ἀργυρᾶ κ. χαλκᾶ κ. ξύλινα κ. ἐκ δερμάτων ἁπλώματα ἠρυθροδανομένα* (*ἠρυθρηδανομένων* Q) B | *καὶ* (2°): pr. *εἶδε* Q, + *ἰδε* P **8** *κιόνων*: + *τοῦ ναοῦ κυρίου* B

MSS HQ = Recc. AB. **8—10** *ὑπὸ . . . θεοῦ* — P **8** *ἁλυσιδωτοῦ*: *βαισιδώτου* Q | *πεπλεγμ.*: *πεπλημένας* H, *πλοκῇ περιπεπλεγμένων* Q **9** *δὲ καὶ* Q | *ἔχουσαν . . . ταύρους*: *ἔχουσα στάδιον κ. τ. λ̄ς ταυρ.* H, *ἣν ἐποίησα εἰς τὸ μῆκος ἔχουσα* (*ἔχουσα⟨ν⟩* Is) *στάδιους καὶ ἐπὶ στάδιον καὶ τοὺς ι̅ς ταύρους* Q **10** § 4. *ἦσαν . . . ἑνὸς* (l. 12): *ἦσαν οἱ ἐργαζόμενοι εἰς τὸν ναὸν κυρίου* (rursus ms. P) *οἱ πάντες χρυσίου ἑνὸς* Q, *οἱ παντ. χρ. ἑνὸς* P | * H f. 29ᵛ **11** * textum depravatum enodari non potui: *οἱ μελησιοι* (apographum incertum) H

MSS HPQ = Recc. AB. **12** *δαιμόνων*: + *ὧν κατέκρινα ἐργάζεσθαι. καὶ ἦν εἰρήνη κύκλῳ τῆς βασιλείας μου* (+ *καὶ* P) *ἐπὶ πάσης τῆς γῆς* (*πᾶσαν τὴν γῆν* Q) B

XXII. [Ἀπέστειλε δὲ ἐπιστολὴν ὁ βασιλεὺς Ἀράβων Ἀδάρκης, ⟨λέγων οὕτως· »Βασιλεὺς Ἀράβων Ἀδάρκης⟩[1] βασιλεῖ Σολομῶντι χαίρειν. ἰδοὺ ἠκούσαμεν τὴν δεδομένην σοι σοφίαν καὶ ὅτι ἄνθρωπος ὢν παρὰ κυρίου ἐδόθη σοι σύνεσις ἐπὶ πάν-
5 των τῶν πνευμάτων ἀερίων τε καὶ ἐπιγείων καὶ καταχθονίων. 2. πνεῦμα δέ ἐστιν ἐν τῇ Ἀραβίᾳ· ἐν γὰρ τῇ ἑωθινῇ ἔρχεται αὔρα ἀνέμου ἕως ὥραν τρίτην καὶ ἡ πνοὴ αὐτοῦ δεινὴ καὶ ἀποκτείνει ἀνθρώπους καὶ κτήνη καὶ * οὐ δύναται ζῆσαι πνοὴ οὐδεμία ἐναντίον τοῦ δαίμονος. 3. δέομαί σου οὖν, ἐπειδὴ ὡς
10 ἄνεμός ἐστι τὸ πνεῦμα, σόφισαί τι κατὰ τὴν δεδομένην σοι σοφίαν ὑπὸ κυρίου τοῦ θεοῦ σου καὶ καταξίωσον ἀποστεῖλαι δυνάμενον ἄνθρωπον συλλαβέσθαι αὐτό. 4. καὶ ἰδοὺ σοῦ * ἐσόμεθα, βασιλεῦ Σολομῶν, ἐγώ τε καὶ πᾶς ὁ λαός μου καὶ πᾶσα ἡ γῆ μου, καὶ εἰρηνεύσει πᾶσα Ἀραβία, ἐὰν τὴν ἐκδίκησιν ταύτην ποιή-

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Parallela ad c. XXII v. infra in ms. D, c. VI 1—9

C. XXII. (117) MSS HPQ = Recc. AB. **1** Ἀπεστ. . . . Ἀδάρκης (l. 2) ego: ἀπέστειλεν δὲ βασιλεὺς αἰδάρκις περσῶν H, καὶ ἐγένετο ἐν τῷ εἶναι με ἐν τῇ βασιλεία μου ἀπέστειλέ μοι ἐπιστολὴν ὁ βασ. ἀράβων ἀδάρης P, ἐν ταύταις δὲ ταῖς ἡμέραις ἀπέστειλέν με ἐπιστολὴν ὁ βασ. Ἀράβων Ἀδάρκης ὀνόματι Q, + ἡ δὲ γραφὴ τῆς ἐπιστολῆς ἔγραφεν οὕτως B **2** βασιλεῖ: βασιλεῦ H, + τῷ Q **3** χαιρ.: τὸ χέρειν H | τὴν . . . σοφίαν (+ παρὰ θεοῦ) H: καὶ ἀκουστὸν (ἀκουστὰ Q) γέγονεν εἰς (— εἰς Q) πάντα τὰ πέρατα τῆς γῆς τὴν (τῇ Q) ἐν σοὶ δεδομένην (-μένῃ Q) σοφίαν (σοφίᾳ Q) B **4** ὢν π. κυρ. H: ἐλεήμων παρὰ κυρίου (θεοῦ Q) εἶ σύ B | ἐδόθη σοι συν. H: καὶ συν. ἐδόθη σοι P, — Q | πνευματ. . . . καταχθ. B: ἀερίων κ. καταχθ. H **6** § 2. πνεῦμα . . . Ἀραβ. H: ἐπειδὴ πν. πάρεστιν ἐν τῇ χώρᾳ τῆς Ἀραβίας τοιόνδε B | ἐν τῷ ἑωθινῷ B **7** τις αὔρα B | ὡρῶν τριῶν P (γ̄) Q | δεινὴ καὶ χαλεπὴ B | ἀποκτένει H **8** * P f. 21r | οὐ δυν. . . . δαίμονος H: οὐ δυν. πνοὴ οὐδ. ζῆσαι ἐπὶ τῆς γῆς ἐναντίον τ. δαιμ. ἐκείνου P, οὐ δυνάμεθα οὐδεμίᾳ πνοῇ ζῶντες ἐπὶ τῆς γῆς ζῆσθαι ἀπὸ τὴν δύναμιν τοῦ πνεύματος ἐκείνου Q

MS H = Rec. A pro § 3 textum mutilatum praebet hunc: δέομαί σου οὖν φήσασθαι ἐπ' ἐμοὶ ποῖος ἄνεμος ἐστὶν τὸ πνεῦμα καὶ εἰπεῖν μοι

MSS PQ = Rec. B. **9** § 3. σου — P | οὖν — Q **10** σόφισαι Kurz: σόφισε PQIs | τι P: δὴ Q | σοι — Q **11** δυνάμενον P: δύναμιν καὶ Q **12** αὐτό Q: αὐτῷ P

MSS HPQ = Recc. AB. **12** § 4. σοῦ ego: σῳ vel ου H, — B | * H f. 29v | ἐσώμεθα H, ἔσομαι B, pr. ἐγὼ Q **13** πᾶς — P | πᾶσα . . . μου H: ἡ γῆ μου ἅπασα (πᾶσα P) δοῦλοί (δούλη P) σου ἕως θανάτου B **14** ἐὰν δὲ H, ἐάνπερ P | ἐκδικ. H: δικαιοσύνην B

UNT. 9: McCown.

σεις ἡμῖν. 5. διὸ δεόμεθά σου, μὴ παραβλέψῃς τὴν ἱκεσίαν ἡμῶν, καὶ κύριος ἡμῶν γενοῦ ἀείδια πάντοτε. ⸢ἐρρῶσθαι τὸν ἐμὸν κύριον ἀεὶ διὰ παντός.«⸣

6. Ἐγὼ δὲ Σολομῶν ἀναγνοὺς τὴν ἐπιστολὴν ταύτην καὶ
5 πτύξας ἀπέδωκα τῷ δούλῳ μου εἰπὼν αὐτῷ· »μετὰ ἑπτὰ ἡμέρας ὑπομνήσεις μοι τὴν ἐπιστολὴν ταύτην.« 7. ⸢καὶ ἦν Ἱερουσαλὴμ ᾠκοδομωμένη καὶ ὁ ναὸς συνεπληροῦτο.⸣ καὶ ἦν λίθος ἀκρογωνιαῖος μέγας ὃν ἐβουλόμην θεῖναι εἰς κεφαλὴν γωνίας τῆς πληρώσεως τοῦ ναοῦ τοῦ θεοῦ. 8. καὶ πάντες οἱ τεχνῖται καὶ πάν-
10 τες οἱ δαίμονες οἱ συνυπουργοῦντες ἦλθον ἐπὶ τὸ αὐτὸ ἀγαγεῖν τὸν λίθον καὶ θεῖναι εἰς τὸ πτερύγιον * τοῦ ναοῦ καὶ οὐκ ἴσχυσαν σαλεῦσαι αὐτόν. * 9. μετὰ δὲ τὰς ἑπτὰ ἡμέρας μνησθεὶς ἐγὼ τῆς ἐπιστολῆς τοῦ βασιλέως Ἀράβων ἐκάλεσα τὸ παιδάριόν μου καὶ εἶπον αὐτῷ· »ἐπίσαξον τὴν κάμηλόν σου καὶ λάβε ἀσ-
15 κὸν καὶ τὴν σφραγῖδα ταύτην, 10. καὶ ἄπελθε εἰς Ἀραβίαν εἰς τὸν τόπον ἐν ᾧ τὸ πονηρὸν πνεῦμα πνέει, καὶ κρατήσας τὸν ἀσκὸν καὶ τὸ δακτυλίδιον ἔμπροσθεν * τοῦ στόματος τοῦ ἀσκοῦ.

MSS HPQ = Recc. AB. **1** § 5. *διὸ* — H | *ἡμῶν*: + *καὶ μὴ ἐξουθενημένην τὴν σὴν ὑποτελεῖ καὶ ὑποτεταγμένην ἐπαρχίαν ἀποτελέσῃ* P **2** *καὶ . . . πάντοτε* H: *ὅτι σου οἰκέται* (*ἱκέται* P) *ἐσμέν, ἐγὼ* (+ *τε* P) *καὶ ὁ λαός μου καὶ πᾶσα ἡ γῆ μου* B | *ἐρρῶσθαι . . . παντός* B: — H **3** *ἀεὶ* Q: — P

§ 6. (118) **4** *ταύτην* — P | *κ. πτυξ.* H: *κ. ἀναπτυξ.* P, — Q **5** *ἀπέδωκα* B: *ἐπιδέδοκα* H | *δούλῳ* H: *λαῷ* B | *εἰπὼν αὐτῷ* HP: *εἰπόντες* Q **6** *ὑπομν. . . . ταύτην* H: *ὑπομνήσεις* (*ὑπομνήσατέ* Q) *με περὶ τῆς ἐπιστολῆς ταύτης* B | § 7. *καὶ ἦν . . . συνεπληρ.* B: — H **7** *οἰκοδομουμένη* Q | *ἀκρογων. κείμενος* B **8** *μέγας ἐκλεκτὸς* P | *ὃν* H: *ὄντινα* B | *εἰς τὴν κεφαλὴν τῆς γωνίας τῆς συμπληρώσεως* B **9** *τ. ναοῦ τ. θ.*: *αὐτοῦ* P | § 8. **10** *συνυπεργοῦντες* Q | *ἀγαγεῖν* H: *ὥστε ἀναγαγεῖν* B **11** *θεῖναι αὐτὸν* B | *εἰς* H: *ἐπὶ* P, *ὑπὸ* Q | * H f. 30r | *ναοῦ*: + *τοῦ ἱεροῦ* B **12** * P f. 21v | *αὐτόν*: + *καὶ θεῖναι πρὸς τὴν γωνίαν τὴν θεματισμένην αὐτῷ* P, + *ἦν γὰρ ὁ λίθος ἐκεῖνος πάνυ μέγας καὶ χρήσιμος εἰς τὸ τεθῆναι ἐπὶ τῆς γωνίας* (*τὸ . . . γων.*: *τὴν γωνίαν* P) *τοῦ ἱεροῦ* B | § 9. (119) *καὶ μετὰ τὰς* B | *ἐμνήσθην* Q **13** *ἐγὼ* — B | *τοῦ* H: *Ἀδάρκου* Q, *ἀδάρου* P | *ἐκάλεσα* P: *ἐπεκαλεσάμην* Q, *ἐκέλευσα* H | *τ. παιδ.* H: *τὸν παῖδα* P, *τὸν παιδί* Q **14** *τὴν* H: *τὸν* B | *λάβε*: + *μετά σου* Q, *σεαυτὸν* P | *λάβε δὲ καὶ* B **15** *φραγῖδα* P | § 10. *εἰς τὴν Ἀρ. ἐπὶ τὸν* B **16** *πνέει* B: *πνῇ* H | *κρατήσας* B: *κατάργησον* H **17** *ἀσκὸν* B: *αἰκὸν* H | *καὶ τὸ . . . ἀσκοῦ* P: *κ. τ. δακτ. θὲς ἐμπρ. τὸν ἐκὸν* H, *ἐπιτηδείως εἰς τὸ τόπον, ὅθεν ἐξέρχεται ἡ πνοὴ τοῦ δαίμονος, ὁμοίως δὲ τὸ δακτυλίδιον* Q, + *κατὰ τὴν πνοὴν τοῦ πνεύματος* P | * Mg 1353

§ 7. Is XXVIII 16; I Pt. II 6

11. καὶ ἐν τῷ ἐμπνευσθῆναι τὸν ἀσκὸν εὑρήσεις ὅτι ὁ δαίμων ἐστὶν ὁ ἐκεῖσε ἐμπνέων. τότε σπουδαίως μετὰ βίας δῆσον τὸν ἀσκὸν καὶ σφραγίσας τὸ δακτυλίδιον ἐπίσαξον ἐπὶ τὴν κάμηλον καὶ κόμισον αὐτὸν ἐνθάδε, καὶ ἄπελθε ὑγιαίνων.«

12. Τότε ὁ παῖς κατὰ * τὰ ἐνταλθέντα ἐποίησε καὶ ἐπορεύθη εἰς Ἀραβίαν. καὶ οἱ ἄνθρωποι τοῦ τόπου ἐκείνου ἠπίστουν εἰ ἄρα δυνήσεται τὸ πονηρὸν πνεῦμα συλλαβέσθαι. 13. καὶ ὄρθρου * ἀναστὰς ὁ οἰκέτης ἔστη κατενώπιον τοῦ πνεύματος τῆς πνοῆς καὶ ἔθηκε τὸν ἀσκὸν ἐπὶ τὸ ἔδαφος, ἐπέθηκε δὲ καὶ τὸ δακτυλίδιον. * καὶ εἰσῆλθεν εἰς τὸν ἀσκὸν καὶ ἐπνευμάτωσεν αὐτόν. 14. ὁ δὲ παῖς σταθεὶς ἔσφιγξε τὸν ἀσκὸν ἐπὶ τῷ στόματι ἐν ὀνόματι κυρίου Σαβαὼθ καὶ ἔμεινεν ὁ δαίμων ἔσωθεν

MSS HPQ = Recc. AB. **1** § 11. ἐμπνευσθ. H: πνευματωθῆναι B | ἀσκὸν: αἰκὸν H | εὑρήσεις ego: εὑρέσεις H, τότε συνήσεις B **2** ὁ ἐκ. ἐμπν. — B | τότε σπουδ. H: κμὶ σπουδῆ B | μετὰ βίας — B | δῆσον τ. ἀσκ. (ἐκὸν) H: περιδήσας τὸ στόμα τοῦ ἀσκοῦ B **3** κ. σφραγ. τ. δακτ. H: κατασφράγισον αὐτὸν μετὰ τοῦ δακτυλιδίου καὶ P, σφράγισον αὐτὸν μὲ τὸ δακτ. καὶ Q | ἐπίσαξον αὐτὸν B | τὴν HP. τὸν B **4** κόμισον αὐτ. ἐνθ. H: κομ. μοι ἐνθ. P, ἐλθὲ πρὸς ἡμᾶς Q, + καὶ ἐὰν κατὰ τὴν ὁδὸν τάξει (τάξεται Q) σοι χρυσίον ἢ ἀργύριον (ἄργυρον Q, + ἢ θησαυροὺς P) ἵνα (ὅπως Q) ἀπολύσῃς αὐτόν, βλέπε μὴ πεισθῇς (+ καὶ ἀπολύσῃς αὐτόν Q). σύνταξον δὲ (ἀλλὰ σύνταξαι P, + αὐτοῦ Q) ἄνευ ὅρκου (+ ἀπολῦσαι P). καὶ ἐὰν ἀποδείξῃ (ὑποδείξῃ Q) σοι τόπους (τόπον ἔχοντα Q) χρυσίου ἢ (καὶ Q) ἀργυρίου, σημειωσάμενος τοὺς τόπους σφράγισαι τὴν σφραγίδα ταύτην (⟨σ⟩φράγισαι τὸν τόπον τοῦ χρήματος Q) καὶ ἄγαγέ μοι αὐτὸν (αὐτ. ἀγ. μοι ὧδε Q) B | καὶ H: ἤθη B

§ 12. (120) **5** κατὰ (* f. 30ᵛ) τ. ἐνταλθ. H: τ. ἐντελόμενα Q, τὰ ἐντεταλμένα αὐτῷ P, + παρὰ τοῦ βασιλέως σολομῶν < H | ἐποίησε: + καὶ ἐπέσαξε τὴν (τὸν Q) κάμηλον καὶ ἔθηκε τὸν ἀσκὸν (+ ἐπὶ τὸν κάμηλον Q) B **6** εἰς τὴν Ἀρ. B **7** ἄρα ... συλλαβ. P: ἄρα τὸ πνεῦμα τὸ πονηρὸν δυνήσεται συλλαβ. Q, δυνατὸν ἂν(θρωπ)ον συλλαβ. H | § 13. κ. ὄρθρου ego: κ. ὀρθὸς H, ὄρθρου δὲ γενομένου B **8** * P f. 22ʳ | ὁ — H **9** ἐπέθηκε ... δακτ. H: καὶ τὸ δακτ. (* Q f. 14ʳ) ἐπὶ τὸ στόμα (τοῦ στόματος P) τοῦ ἀσκοῦ B **10** εἰσῆλθεν ... ἐπνευματ. αὐτ. ego: εἰσῆλθεν ... ἐμπνευσμάτισεν αὐτ. ἀπὸ τῆς πνοῆς τοῦ πονηροῦ πν(εύματο)ς H, ἐπνευματώθη ὁ ἀσκὸς Q, ἔπνευσεν ὁ δαίμων διὰ μέσον τοῦ δακτυλιδίου εἰς τὸ στόμα τοῦ ἀσκοῦ καὶ εἰσελθὼν ἐπνευμάτωσε τὸν ἀσκὸν P **11** § 14. παῖς HQ: ἄνθρωπος P | σταθεὶς H: ἐνσταθεὶς εὐθέως P, συντόμως Q | ἔσφιγξε (ἔσφηξε ms.) ... στόματι H: ἔσφιγξεν τῇ χειρὶ τὸ στόμα τοῦ ἀσκοῦ P, ἔδησεν τὸ στόμα τοῦ ἀσκοῦ Q **12** ἐν HP: ἐπὶ τῷ Q | κυρίου τοῦ θεοῦ P | ὁ δαιμ. ἐσωθ. H. ἔσω ὁ δαίμ. B

εἰς τὸν ἀσκόν. 15. ἔμεινε δὲ καὶ ὁ παῖς εἰς ἀπόδειξιν ἡμέρας τρεῖς, καὶ οὐκέτι ἔπνευσε τὸ πνεῦμα, καὶ ἐπέγνωσαν οἱ Ἄραβες ὅτι ἀσφαλῶς συνέκλεισε τὸ πνεῦμα. 16. τότε ἐπέσαξε τὸν ἀσκὸν εἰς τὴν κάμηλον. προσέπεμπον δὲ οἱ Ἄραβες τὸν παῖδα μετὰ
5 δώρων καὶ τιμῶν εὐφημοῦντες τὸν θεόν, ἔμειναν γὰρ ἐν εἰρήνῃ. εἰσήγαγε ⟨δὲ⟩ τὸ πνεῦμα ὁ παῖς καὶ ἔθηκεν αὐτὸ εἰς κεφαλὴν τοῦ ναοῦ.

17. Τῇ δὲ ἐπαύριον εἰσῆλθον ἐγὼ Σολομῶν εἰς τὸν ναόν· καὶ ἤμην ἐν λύπῃ περὶ τοῦ λίθου τοῦ ἀκρογωνιαίου. καὶ ἀναστὰς
10 ὁ ἀσκὸς καὶ περιπατήσας βήματα ἑπτὰ ἔστη ἐπὶ τὸ στόμα καὶ προσεκύνησέ μοι. 18 καὶ θαυμάσας ἐγὼ ὅτι μετὰ τοῦ ἀσκοῦ δυνάμεις ἔσχε καὶ περιεπάτησεν, ἐκέλευσα αὐτὸ ἀναστῆναι. καὶ ἀνέστη ὁ ἀσκὸς καὶ ἔστη ἐν τοῖς ποσὶν πεφυσιωμένος. 19. καὶ ἐπηρώτησα αὐτὸν λέγων· »σὺ τίς εἶ;« λέγει ἔσω τὸ πνεῦμα· *
15 »ἐγώ εἰμι δαίμων λεγόμενος Ἐφιππᾶς, ὁ ἐν τῇ Ἀραβίᾳ.«

MSS HPQ = Recc. AB. **1** ἐν τῷ ἀσκῷ Q | § 15. ἐμ. δὲ κ. H: καὶ μετὰ τοῦτο ἐμ. B | παῖς ἐν τῇ χώρᾳ ἐκείνῃ ἡμ. τρεῖς εἰς ἐπίδειξιν B **2** πνεῦμα: + πλέον τῇ πόλει ἐκείνῃ P, + πλεῖον ἐν τῇ χώρᾳ ἐκείνῃ Q | ἔγνωσαν πάντες οἱ B **3** § 16. (121) ἐπίσαξε B | ἀσκὸν: + ὁ παῖς B | τὴν HP: τὸν Q **4** προσεπ. δὲ H: καὶ προεπ. P, καὶ ἐξαπέστειλαν Q | τ. παιδ. οἱ Ἀρ. B | μετὰ ... τιμῶν H: μετὰ τιμῆς πολλῆς καὶ δώρων πολυτίμων P, μ. τιμ. πολ. καὶ δῶρα πολλὰ ἐδωροφόρησαν τὸν παῖδα Q **5** εὐφ. τ. θ. H: εὐφημ. καὶ δοξάζοντες τὸν θεὸν ἰσραὴλ P, ἐπαίνους καὶ δόξαν πεμψάμενοί μοι Q | ἐμειν. ... εἰρ. — B **6** εἰσηγ. ... παῖς H: ὁ δὲ παῖς εἰσηγ. τὸν ἀσκὸν B | αὐτὸ ego: αὐτῷ H, αὐτὸν Q, — P | κεφαλὴν H: τὸ μέσον B **8** § 17. εἰσῆλθον: ἐλθὼν B | ἐγὼ βασιλεὺς P | ναὸν τοῦ θεοῦ B **9** καὶ — B | λύπῃ πολλῇ B | καὶ ἐν τῷ εἰσέρχεσθαί μοι εἰς τὸν ναὸν (+ κυρίου Q) B **10** κ. περιπ. βημ. ἑπ. H: πεφυσημένος (— P) ἐπεριεπάτησεν ἑπ. βημ. B | ἔστη (ἔστι ms.) ... στόμα H: ἔπεσεν δὲ ἐπὶ στόμα P, καὶ ἐλθὼν ἔμπροσθέ μου ἔπεσεν ἔμπροσθέν μου κήπον (l. κύπτον Is) τὸ στόμα τοῦ ἀσκοῦ ἐπὶ τὴν γῆν Q **11** ἐπροσκύνησε Q | § 18. κ. θαυμ. ἐγὼ HP: ἐγὼ δὲ ταῦτα θεωρήσας ἐθαύμασα Q | ὅτι καὶ B | μετὰ τ. ἀσκοῦ H (— τοῦ) P: ἐν ἀσκῷ δεδεμένος ὁ δαίμων Q | δύναμιν B **12** ἔσχε ὁ δαίμων P | περιεπάτει B | ἐγὼ δὲ ἐκέλευσα Q | αὐτὸν B **13** κ. ἔστη — H | ἐν — P | πεφυσ. H: πεφυσυημένος P, πεφυσημένος Q | § 19. **14** σύ: pr. εἰπέ μοι B, — Q | λέγει ἔσω H: καὶ ἔφη ἔσωθεν B | * P f. 22ᵛ | ὁ δαίμων ὁ λεγόμενος B | ἐφιππὰς P, ἐφίππας Q, ἔφιππας H, cf. supra VI 5, infra XXIV 1 | ὁ ὢν P, ὃ ἤμην Q

20. καὶ εἶπον αὐτῷ· »ποίῳ ἀγγέλῳ καταργεῖσαι;« ὁ δὲ λέγει· »τῷ διὰ παρθένου μέλλοντι γεννηθῆναι ἐπειδὴ αὐτὸν προσκυνοῦσι ἄγγελοι, καὶ ὑπὸ Ἰουδαίων μέλλοντι σταυρωθῆναι.«

XXIII. Ἐγὼ δὲ λέγω πρὸς αὐτόν· »τί μοι δύνασαι ποιῆσαι;« ὁ δὲ ἔφη· »ἐγὼ δυνατός εἰμι ὄρη μεταστῆναι καὶ μεταφέρειν οἴκους καὶ βασιλεῖς καταβαλεῖν.« 2. καὶ εἶπον αὐτῷ· »εἰ δυνατὸς εἶ, ἔπαρον τὸν λίθον τοῦτον εἰς τὴν ἀρχὴν τῆς γωνίας τοῦ ναοῦ.« ὁ δὲ ἔφη. »οὐ μόνον τοῦτον τὸν λίθον ἐπαρῶ, βασιλεῦ, ἀλλὰ καὶ σὺν τῷ δαίμονι τῷ ἐν τῇ Ἐρυθρᾷ θαλάσσῃ τὸν ἐν τῇ Ἐρυθρᾷ θαλάσσῃ κίονα τὸν ἀέριον, καὶ στήσεις αὐτὸν ὅπου θέλεις.« 3. καὶ ταῦτα εἰπὼν ὑπεισῆλθεν ὑποκάτω τοῦ λίθου καὶ ἦρεν * αὐτὸν καὶ ἀνῆλθεν εἰς τὸν κλίμακα βαστάζων τὸν λίθων

MSS PQ = Rec. B pro § 20 praebent textum hunc: καὶ (ἐγὼ δὲ Q) εἶπον αὐτῷ· (+ τοῦτό σοι ἐστὶ τὸ ὄνομα; ὁ δὲ ἔφη· ναί· ὅπου γὰρ βούλομαι ἐφίπταμαι καὶ ἐμπυρίζω καὶ θανατῶ. καὶ εἶπον αὐτῷ· P) ποίῳ ἀγγέλῳ καταργεῖσαι (καταργῆ συ P); ὁ δὲ εἶπεν· ὁ μονάρχης θεὸς ὁ ἔχων ἐξουσίαν κατ' ἐμοῦ (+ καὶ ἀκούεσθαι P), ὁ διὰ παρθένου μέλλων γενᾶσθαι (ὁ καὶ μέλλων ἐκ παρθ. τίκτεσθαι Q) καὶ ὑπὸ Ἰουδαίων (+ μέλλει Q) σταυρωθῆναι ἐπὶ ξύλου, ὃν προσκυνοῦσι ἄγγελοι ἀρχάγγελοι, ἐκεῖνός με καταργεῖ καὶ ἀτονεῖ με ἐκ τῆς πολλῆς μου δυνάμεως (ἀτονεῖ μου τὴν πολλήν μου δύναμιν Q) τῆς δοθείσης μοι (μου Q) ὑπὸ τοῦ πατρός μου τοῦ διαβόλου.

MS H = Rec. A. **1** § 20. τοῦ δ. π. μέλλοντο < γενηθ. ms. **3** μελλ < ms.

Parallela ad c. XXIII v. infra in ms. D c. VI 10f.

C. XXIII. MSS HPQ = Recc. AB. **4** ἐγὼ ... αὐτὸν Q: ὁ δὲ λέγει αὐτῶν H, εἶπον δὲ αὐτῷ P | δύνασαί μοι Q | μοι — P **5** μεταστῆναι H: μεταφέρειν P, σαλεῦσαι Q | κ. μεταφ. ... καταβ. (καταβαλῶ ms.) H: οἰκίας βασιλέων καταβαλ. (καταλαβεῖν Q), δένδρα ἀπέταλα (ἀπέταλλα Q, -αλα Kurz) ξηραίνω (μαραίνω P) B **6** § 2. εἰ ... τοῦτον H: δύνασαι ἐπάραι τὸν λίθον τοῦτον καὶ θέσαι (ex θέσθαι corr. P) αὐτὸν B **7** γωνίας ταύτης τῆς οὔσης ἐν τῇ εὐπρεπείᾳ τ. ναοῦ B **8** οὐ μόνον HP: δύνομαι καὶ Q | τὸν λίθον — B | ἐπάραι B | βασιλεῦ, ἀλλὰ — Q **9** * Mg 1356 | σὺν ... θαλάσσῃ ego: σὺν τῷ δαίμονι τῷ ἐπὶ τῆς ἐρυθρᾶς θαλάσσης P, συντόμως ἕνα H, — Q | τὸν ἐν ... ἀέριον H: ἀναγάγω τὸν κίονα τὸν ἀερίστην P, τὸν κίοναν τὸν ἐν βύθῳ τῆς θαλάσσης (f. 14^{v}) τῆς Ἐρυθρᾶς θαλάσσης, ὅνπερ βαστάζει ἕτερος δαίμων φυλάττων αὐτὸ ἐκεῖ ἕως τὴν σήμερον Q **10** στήσεις ... θέλεις H: στήσω αὐτ. (αὐτ. θέσω Q) ὅπου βούλει (βούλῃ Q) ἐν Ἱερουσαλὴμ B **11** § 3. καὶ — B | ὑπεισῆλθεν ... λίθου H: ἠνάγκασα αὐτόν, καὶ ὡσεὶ ἐκφυσηθεὶς ὁ ἀσκὸς ἐγένετο καὶ ὑποδέδωκα τῷ λίθῳ καὶ διέζωσεν ἑαυτὸν P, ἐπέδεξα αὐτοῦ τὸν λίθον. ὁ δὲ ἀσκὸς ἐγένετο ὡσεὶ ἐκφυσηθεὶς καὶ διέζωσεν ἑαυτὸν Q **12** ἦρεν αὐτ. H: ἐπῆρεν (+ τὸν λίθον Q, * P f. 23^{r}) ἐπάνω τοῦ ἀσκοῦ B | εἰς τ. κλιμ. H: ὁ ἀσκὸς τὰς κλίμακας P, ὁ ἀσκὸς τὰς σκάλας Q | * H f. 32^{r}

καὶ ἔθετο αὐτὸν εἰς τὴν ἄκραν τῆς εἰσόδου τοῦ ναοῦ. 4. ἐγὼ δὲ Σολομῶν ἐπαιρόμενος εἶπον· »ἀληθῶς νῦν ἐπληρώθη ἡ γραφὴ ἡ λέγουσα· ›λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη μὲν εἰς κεφαλὴν γωνίας,‹ καὶ τὰ λοιπά.

5 XXIV. [Καὶ πάλιν εἶπον αὐτῷ· »ἄπελθε, ἄγαγέ μοι ὃν εἶπας κίονα ἐν τῇ Ἐρυθρᾷ θαλάσσῃ. καὶ ἀπελθὼν ὁ Ἐφιππᾶς ἀνήγαγεν τὸν δαίμονα καὶ τὸν κίονα ἀμφότεροι βαστάζοντες ἀπὸ τῆς Ἀραβίας. 2. ἐγὼ δὲ κατασοφισάμενος] ὅτι τὰ δύο πνεύματα ταῦτα ἐδύναντο πᾶσαν τὴν οἰκουμένην σαλεῦσαι ἐν μιᾷ 10 ῥοπῇ περιεσφράγισα ἔνθεν καὶ ἔνθεν τῷ δακτυλιδίῳ καὶ εἶπον· »φυλάττεσθε ἀκριβῶς.« * 3. καὶ ἔμειναν βαστάζοντες τὸν κίονα

MSS HPQ = Recc. AB. **1** ἔθετο HP: ἔθηκεν Q | τῆς ... ναοῦ B: τοῦ ναοῦ τῆς ὁδοῦ H | § 4. **2** ἐπαιρόμενος H: ἰδὼν τὸν λίθον ἐπηρμένον καὶ τεθεμελιωμένον (+ ἐθαύμασα καὶ Q) B | νῦν ... λέγουσα H (— νῦν) P: ἡ γραφὴ εἶπεν Q **3** ὃν ἀπεδοκ. B: ἀναπεδοκ. H **4** μὲν — B | καὶ τὰ λοιπά H: ὅτι τοῦτο οὐκ ἔστιν ἐμὸν δοῦναι ἀλλὰ τοῦ θεοῦ τὸ κατισχύσαι τὸν δαίμονα ἐπάραι τὸν λίθον τηλικοῦτον καὶ ἀποθέσθαι αὐτὸν εἰς τόπον ὃν ἐβουλόμην P, ὅτι τοῦ θεοῦ τὸ θέλημά ἐστιν τῷ δώσαντι τὴν ἰσχὺν δαίμονος ⟨ἐ⟩πάραι λίθον τοσοῦτον μέγεθος καὶ ἀποτεθῆναι εἰς τὸν τόπον ὃν ἐβουλόμην Q

Parallela ad c. XXIV v. in ms. D c. VI 12—14

C. XXIV. MSS HPQ = Recc. AB. (124) textum eius capitis depravatum per conjecturam dubitanter emendavi **5** καὶ ... θαλάσσῃ H: — B **6—8** καὶ ... Ἀραβίας Q: καὶ ἀπῆλθεν καὶ ἦρεν αὐτῶν. ἐγὼ δὲ εἶδον αὐτὸν ἄφνω ἐρχόμενον βαστάζοντα τὸν κίονα τὸν ἀέριον H, + ὡς δὲ ἐθεασάμην τὸν κίονα φέροντες εἰς ὕψος τοῦ ἀέρος βαστάζοντες πάντες οἱ θεωροῦντες τὰ θαῦμα ἐξεπλάγησαν Q (l. fortasse ὡς δὲ εἶδον αὐτὰ ἀμφότερα ἐρχόμενα βαστάζοντα τὸν κίονα τὸν ἀέριον cum κατεσοφισάμην, v. infra), καὶ ἤγαγεν Ἐφιππᾶς τὸν δαίμονα τὸν ἐν τῇ Ἐρυθρᾷ θαλάσσῃ μετὰ τοῦ κίονος, καὶ λαβόντες ἀμφότεροι τὸν κίονα ὑψώθησαν ἀπὸ τῆς γῆς P 8 § 2. ἐγὼ δὲ κατασ. B: κατεσοφισάμην H **9** ἐδυν. ... οἰκουμ. H: ἠδύναντο τ. οἰκ. ὅλην (ὁλ. τ. οἰκ. Q) B, pr. μὴ Cr | σαλεύσαι B: σαλέσαι H | μιᾷ ῥοπῇ H: ῥυπῇ (l. ῥιπῇ Kurz) Q, στιγμῇ χρόνου P **10** καὶ περιεσφράγισα αὐτὸν H | μετὰ τοῦ δακτυλιδίου Q **11** φυλατ. ἀκριβ. H: φυλάσσου ἀκριβ. P, πρὸς τοὺς δαίμονας· ἐπ' ὀνόματος κυρίου Ἰσραὴλ θεοῦ Σαβαὼθ στῆτε, δαίμονες. μετὰ τοῦ κιονίου εἰς τὸ ὕψος τοῦ ἀέρος ἐν τῷ τόπῳ τούτῳ, βαστάζοντες τὸν κίονα ἕως τῆς συντελείας τοῦ αἰῶνος Q | * H f. 32v | § 3. ἔμειναν: + τὰ πνεύματα B, add. adhuc εἰς τὸν τόπον Q | βαστάζοντα P | τ. κίονα — P

§ 4. Ps. CXVIII 22; Mk. XII 10; Mt. XXI 42; Lk. XX 17; I Pt. II 6f. Mt. XX 23; Mk. X 40

εἰς τὸν ἀέρα μέχρι τῆς σήμερον ⌈εἰς ἀπόδειξιν τῆς δεδομένης μοι σοφίας. 4. καὶ ἦν κρεμάμενος ὁ κίων ὑπερμεγέθης διὰ τοῦ ἀέρος ὑπὸ τῶν πνευμάτων βασταζόμενος καὶ οὕτως κάτωθεν τὰ πνεύματα ἐφαίνοντο ὥσπερ ἀὴρ βαστάζοντα. 5. καὶ ἐν τῷ ἀτενίζειν ἡμᾶς ⟨ὑπόλοξος⟩ ἐγένετο ἡ βάσις τοῦ κίονος καὶ ἔστιν ἕως τῆς σήμερον.⌉ *

XXV. Καὶ ἐγὼ ἠρώτησα τὸν ἕτερον δαίμονα τὸν ἀνελθόντα ἐκ τῆς θαλάσσης μετὰ τοῦ κίονος· ⌈»σὺ τίς εἶ καὶ τί καλεῖσαι καὶ τί σου ἡ ἐργασία; ὅτι πολλὰ ἀκούω περί σου.« 2. ὁ δὲ δαίμων ἔφη· »ἐγώ, βασιλεῦ Σολομῶν, καλοῦμαι Ἀβεζεθιβοῦ· καί ποτε ἐκαθεζόμην ἐν πρώτῳ οὐρανῷ, οὗ τὸ ὄνομα Ἀμελούθ. 3. ἐγὼ οὖν εἰμι * πνεῦμα χαλεπὸν καὶ πτερωτὸν καὶ μονόπτερον, ἐπίβουλον πάσης πνοῆς ὑπὸ τῶν οὐρανῶν. ἐγὼ παρήμην ἡνίκα ὁ Μωϋσῆς εἰσήρχετο εἰς Φαραὼ βασιλέα Αἰγύπτου σκληρύνων αὐτοῦ τὴν καρδίαν. 4. ἐγώ εἰμι ὃν ἐπικαλοῦντο Ἰαννῆς καὶ Ἰαμβρῆς οἱ μαχόμενοι τῷ Μοϋσῇ ἐν Αἰγύπτῳ. ἐγώ εἰμι ὁ ἀντιπαλαίων τῷ Μωϋσῇ ἐν τοῖς τέρασι καὶ τοῖς σημείοις.«

MSS HPQ = Recc. AB. **1** εἰς τ. ἀέρα — B | μέχρι τ. (τὴν H) σημ. HP: ἕως καὶ τὴν σήμερον Q

MSS PQ = Rec. B. **1—6** εἰς ἀποδ. . . . σήμερον magnem partem om. ms. H, v. infra ll. 4 f. **2** § 4. ὁ κίονας ἐν μεγέθει φρικτῷ εἰς τὸν ἀέρα Q **3** καὶ οὕτως . . . βαστάζοντα om. Q per homoeoteleuton **4** § 5. καὶ ἐν . . κίονος (ὑπόλοξος ex P supplevi) H: κ. ἐν τ. ἀτεν. τις ὁ κίων ὑπόλοξος βαστάζόμενος ὑπὸ τῶν πνευμάτων P, φερόμενος ὡς ὑπὸ λοξήγον οὐχὶ ὀρθῶς Q **5** ἕως καὶ τὴν σήμερον Q **6** * P f. 23ᵛ

C. XXV. MSS HPQ = Recc. AB. (125) **7** ἠρώτησα H: Σολομῶν ἐπηρωτ. B | τὸν ἕτ. . . . κίονος H: τὸ ἕτερον τὸ ἐν τῇ ἐν Ἀραβίᾳ τῆς Ἐρυθρᾶς θαλάσσης Q, τὸ πνεῦμα τὸ ἕτερον τὸ ἀνελθὸν μετὰ τοῦ κίονος ἀπὸ τοῦ βυθοῦ τῆς θαλάσσης τῆς ἐρυθρᾶς καὶ εἶπον αὐτῷ P

MSS PQ = Rec. B. §§ 1—5. ll. 8—p. 72*, **1** σὺ . . . αὐτῷ — H | εἶ καὶ τί — Q **9** περί P: παρά Q | § 2. **10** Σολ. — Q | Ἀβεζεβιθοῦ Q | καί ποτε ἐκαθεζ. Q: ἀπόγονός εἰμι ἀρχαγγέλου, καθεζομένου μου P **11** ὄνομα: + τοῦ ἀγγέλου τοῦ καταργοῦντός με Q | Ἀβελούθ Q **12** § 3. οὖν — Q | χαλεπὸν (* f. 15ᵛ) πνεῦμα Q | καὶ (1°) — Q **13** ἐπιβουλ. . . . οὐρανῶν P: πολλὰ κακὰ ἐνεργῶν Q | ἐγὼ παρ. ἡνίκα P: ὅθεν ἐγώ εἰμι, ὅταν Q **14** ὁ Μωϋσῆς Q: μωσῆς P | βασιλέως mss. **15** ἰανὶς καὶ ἰαμβρὶς P, Ἰανὴς κ. Ἰαμβρὶς Q | οἱ μαχόμενοι Q: οἱ καυχώμενοι P, οἰκουχώμενοι Fl **16** ἐν Αἰγ. . . . Μωϋσῇ om. Q per homoeoteleuton **17** τέρασι καὶ Q: πέρασι P, τέρασι conj. Cr

5. εἶπον οὖν αὐτῷ· »πῶς οὖν εὑρέθης ἐν τῇ Ἐρυθρᾷ θαλάσσῃ;« ὁ δὲ ἔφη· »ἐν τῇ ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐγὼ ἐσκλήρυνα τὴν καρδίαν Φαραὼ καὶ ἀνεπτέρωσα αὐτοῦ τὴν καρδίαν καὶ τῶν θεραπόντων αὐτοῦ. 6. καὶ ἐποίησα αὐτοὺς ἵνα καταδιώξωσιν
5 ὀπίσω τῶν υἱῶν Ἰσραὴλ, καὶ συνηκολούθησε Φαραὼ καὶ πάντες οἱ Αἰγύπτιοι. τότε ἐγὼ παρήμην ἐκεῖ καὶ συνηκολουθήσαμεν, καὶ ἀνήλθομεν ἅπαντες ἐν τῇ Ἐρυθρᾷ θαλάσσῃ. 7. καὶ ἐγένετο ἡνίκα διεπέρασαν οἱ υἱοὶ Ἰσραήλ, ἐπαναστραφὲν τὸ ὕδωρ ἐκάλυψε πᾶσαν τὴν παρεμβολὴν τῶν Αἰγυπτίων· τότε εὑρέθην ἐγὼ ἐκεῖ
10 καὶ συνεκαλύφθην ἐν τῷ ὕδατι καὶ ἔμεινα ἐν τῇ θαλάσσῃ τηρούμενος ὑποκάτω τοῦ κίονος μέχρι ἀνῆλθεν Ἐφιππᾶς.« * 8. κἀγὼ δὲ Σολομῶν ὥρκισα αὐτὸν βαστάζειν τὸν κίονα ἕως τῆς συντελείας. 9. καὶ σὺν θεῷ ἐκόσμησα τὸν ναὸν αὐτοῦ ἐν πάσῃ εὐπρεπείᾳ. καὶ ἤμην χαίρων καὶ δοξάζων αὐτόν.

MSS PQ = Rec. B. **1** § 5. οὖν P: δὲ ἐγὼ Q **2** ἔφη P: λέγει μοι Q | ἐσκλήρυνν Q **4** § 6. ἵνα καταδ. P: ὅπως καταδιώξουσιν Q **5** συνεκολούθησέν Q **6** ἐσυνηκολούθησάν με Q | § 7. **7** ἡνίκα P: ὅτε Q

MS H = Rec. A. §§ 5—7. pro ll. **1—2** πῶς . . . ἔφη; praebet H haec: πῶς ἐν τη ἐριθρᾶ θαλασση οἰκῆς. ὁ δαίμων ἔφη **2—8** ἐν τῇ . . . Ἰσραήλ — H

MSS HPQ = Recc.AB. **8** ἐπαναστραφὲν . . . ἐκαλ. B: ὅταν ἐστράφη ὁ ὕδωρ καὶ ἐκάλειψεν H **9** πᾶσαν — H | Αἰγυπτ.: + καὶ πᾶσαν τὴν δύναμιν αὐτῶν B | τότε εὑρ. H: εὑρ. οὖν B **10** συνεκ. ἐν τ. ὑδ. H: ἐκάλυψέν με τὸ ὕδωρ B | κ. ἔμεινα . . . τηρούμενος B: — H **11** κίονος τούτου B

MS H = Rec. A §§ 7—9, ll. **11—14** μέχρι . . . αὐτόν: textum brevem praebet

MSS PQ = Rec. B eiusdem sectionis textum interpolatum praebent hunc: ὡς δὲ ἦλθεν Ἐφιππᾶς πεμφθεὶς παρὰ σοῦ ἐν ἀγγείῳ ἀσκοῦ (* P f. 24r) ἐγκλεισθεὶς καὶ ἀνεβίβασέ με πρὸς σέ. § 8 (127) κἀγὼ (+ οὖν P) Σολομῶν ἀκούσας ταῦτα ἐδόξασα τὸν θεὸν καὶ ὥρκισα τοὺς δαίμονας ὥστε μὴ παρακοῦσαί μου ἀλλὰ μεῖναι βαστάζοντας (-τες Q) τὸν (τὴν P) κίονα. καὶ ὤμοσαν ἀμφότεροι λέγοντες· ζῇ κύριος ὁ θεός (+ σου P, + ὃς παρέδωκεν ἡμᾶς ὑποχειρίους σου Q), οὐ μὴ ἀποθώμεθα τὸν στῦλον τοῦτον ἕως τῆς συντελείας τοῦ αἰῶνος. ᾗ δ' ἂν * ἡμέρᾳ (ego: εἰ δ' ἂν ἡμέραν P, εἰς δ' ἂν ἡμέραν Q, εἰς δ' ἣν ἡμ. conj. Kurz, * Mg 1357) πέσῃ ὁ λίθος οὗτος, τότε ἔσται ἡ συντέλεια τοῦ αἰῶνος. § 9. (128) ἐγὼ δὲ (κἀγὼ P) Σολομῶν ἐδόξασα τὸν θεὸν καὶ (+ ἐδο linea deletum P) ἐκόσμησα τὸν ναὸν τοῦ κυρίου πάσῃ εὐπρεπείᾳ, καὶ ἤμην εὐπυμῶν ἐν τῇ βασιλείᾳ μου καί εἰρήνη ἐν ταῖς ἡμέραις μου

XXVI. Ἔλαβον δὲ γυναῖκας ἀπὸ πάσης χώρας * καὶ βασιλείας, ὧν οὐκ ἦν ἀριθμός. καὶ ἐπορεύθην πρὸς τῶν Ἰεβουσαίων βασιλέα καὶ εἶδον γυναῖκα ἐν τῇ βασιλείᾳ αὐτῶν καὶ ἠγάπησα αὐτὴν σφόδρα, καὶ ἠθέλησα αὐτὴν μίξαι σὺν ταῖς γυναιξί μου. 2 καὶ εἶπον πρὸς τοὺς ἱερεῖς αὐτῶν· »δότε μοι τὴν Σουμανίτην ταύτην, ὅτι ἠγάπησα αὐτὴν σφόδρα.« καὶ * εἶπον πρός με· »εἰ ἠγάπησας τὴν θυγατέρα ἡμῶν, προσκύνησον τοὺς θεοὺς ἡμῶν, τὸν μέγαν Ῥαφὰν καὶ Μολόχ, καὶ λάβε αὐτήν.« 3. ἐγὼ δὲ οὐκ ἠθέλησα προσκυνῆσαι, ἀλλ' εἶπον αὐτοῖς· »ἐγὼ οὐ προσκυνῶ θεῷ ἀλλοτρίῳ.« 4. αὐτοὶ δὲ παρεβιάσαντο τὴν παρθένον λέγοντες ὅτι· »ἐὰν γένηταί σοι εἰσελθεῖν εἰς τὴν βασιλείαν Σολομῶν⟨τος⟩, * εἰπὲ αὐτῷ· ›οὐ κοιμηθήσομαι μετά σου ἐὰν μὴ ὁμοιωθῇς τῷ λαῷ μου, καὶ λάβε ἀκρίδας πέντε καὶ σφάξαι

C. XXVI. MSS HPQ = Recc. AB. **1** Ἔλαβον δὲ H: καὶ ἔλαβ. P, ἐγὼ δὲ ἔλ. Q | γυναῖκας: + ἐμαυτοῦ P, + εἰς ἀνάπαυσίν μου Q | πάσας Q | * H f. 33r | κ. βασιλείας — B **2** ὧν B: οὗ H | ἐπορεύθη H | τ. Ἰεβουσ. βασ. ego: τὸν ἱερ. βασιλέων H, τοὺς Ἰεβουσαίους Q, τὸ ἱεβουσαῖον P **3** εἶδον HQ: ἰδὼν P | γυναῖκα ... αὐτῶν H: ἐκεῖ θυγατέρα ἀνθρώπου Ἰεβουσαίαν B | καὶ — P **4** σφόδρα: + ὡς πολλὰ ὡραίαν οὖσαν Q | ἠθέλησα ... μου H: ἠβουλόμην δέξεσθαι αὐτὴν μετὰ ταῖς γυναιξί μου εἰς γυναῖκα P, ἐζήτησα αὐτὴν ἵνα μου γυναῖκαν μετὰ τῶν ἑτέρων γυναικῶν Q § 2. **5** αὐτῶν: + κ. εἶπ. πρὸς τ. ἱερεῖς linea deleta P | μοι HQ: μου P | Σουμανίτην H: σονμανίτην P, παῖδα Q **6** ὅτι ... σφόδρα H: εἰς γυναῖκα (+ μου Q) B | * Q f. 15v | με: + οἱ (— Q) ἱερεῖς τοῦ Μολόχ B, add. etiam διότι εἴδωλα ἐσεβόντισαν Q | ἐὰν ἀγαπᾷς B **7** θυγατ. ἡμῶν H: παρθένον B, + εἰσελθε (+ δὲ Q) καὶ B **8** τὸν μέγαν: τῷ μεγάλῳ θεῷ P (+ ἡμῶν) Q | ραφὰμ H | Μολόχ: pr. τῷ καλουμένῳ θεῷ P | καὶ λάβε αὐτ. HQ: — P | § 3. δὲ: οὖν B, + τοῦτο H, + φοβηθεὶς τὴν δόξαν τοῦ θεοῦ (+ ἡμῶν Q) B **6** ἠθελ. HQ: ἠκολούθησα P | προσκυνῆσαι ... ἐγὼ P (καγὼ) Q: — H | οὐ: οὐδὲ H

MSS PQ = Rec. B in fine sectionis 3 (post ἀλλοτρίῳ) et pro sectionibus 4 et 5 praebent textum hunc: καὶ τίς δὲ (κ. τίς δὲ omisso spatioque puro relicto in marg. scr. τίς αὕτη P) ἡ (— Q) ὑπόθεσις ὅτι τοσοῦτον (τοῦτο Q) με ἀναγκάζετε ποιῆσαι; § 4. οἱ δὲ εἶπον· ἵνα ὁμοιωθῇς (ἵνα ὁμ. om. spatioque puro relicto ωθεὶς scr. P) τῶν πατέρων ἡμῶν. (129) ἐμοῦ δὲ πυθομένου ὅτι οὐδαμῶς (οὐδαμὴ Q) προσκυνήσω (προσθύσω Q) θεοῖς ἀλλοτρίοις, αὐτοὶ (καὶ P) παρήγγειλαν τὴν παρθένον τοῦ μὴ κοιμηθῆναί μοι, ἐὰν μὴ πεισθῶ θῦσαι τοῖς θεοῖς (+ αὐτῶν Q)

MS H = Rec. A. § 4. **12** αὐτῷ ego: αὐτῶν H | ad σφάξαι (l. **13**) et ἔθυσα (ἔθησα ms.; p. **74***, **4**) cf. *Dial. Tim. et Aquil.*, p. 70, et mss. PQ infra; v. *Intro* p. 38.

αὐτὰς εἰς τὸ ὄνομα Ῥαφὰν καὶ Μολόχ.« 5. ἐγὼ δὲ διὰ τὸ ἀγαπᾶν με τὴν κόρην ὡς ὡραίαν οὖσαν πάνυ, καὶ ὡς ἀσύνετος ὤν, οὐδὲν ἐνόμισα τῶν ἀκρίδων τὸ αἷμα καὶ ἔλαβον αὐτὰς ὑπὸ τὰς χεῖράς μου καὶ ἔθυσα εἰς τὸ ὄνομα Ῥαφὰν καὶ Μολόχ τοῖς εἰδώλοις, καὶ ἔλαβα τὴν παρθένον εἰς τὸν οἶκον τῆς βασιλείας μου.

6. Καὶ ἀπήρθη τὸ πνεῦμα τοῦ θεοῦ ἀπ' ἐμοῦ, καὶ ἀπ' ἐκείνης τῆς ἡμέρας ἐγένετο ὡς λῆρος τὰ ῥήματά μου. καὶ ἠνάγκασέ με οἰκονομῆσαι ναοὺς τῶν εἰδώλων. 7. κἀγὼ οὖν ὁ δύστηνος ἐποίησα τὴν συμβουλὴν αὐτῆς καὶ τελείως ἀπέστη ἡ δόξα τοῦ θεοῦ ἀπ' ἐμοῦ καὶ ἐσκοτίσθη τὸ πνεῦμά μου, καὶ ἐγενόμην γέλως τοῖς εἰδώλοις καὶ δαίμοσιν.

8. Διὰ τοῦτο ἀπέγραψα ταύτην μου τὴν διαθήκην ἵνα οἱ

MSS PQ = Rec. B. § 5. κἀγὼ οὖν ὁ δόλιος (+ καὶ πανάθλιος Q) κινουμένου μου πικροῦ καὶ ἀσώτου βέλους τοῦ ἔρωτος τῆς κόρης, ἔδωκα ἐπίσχυσιν, καὶ (πικροῦ ... ἐπισχ. καὶ Q: ἔρως παρ' αὐτῇ P) ἔφερέν μοι πέντε ἀκρίδας (P f. 24ᵛ) λέγων (+ μοι Q)· λάβε ταύτας τὰς ἀκρίδας καὶ σύντριψον αὐτὰς ἐπ' ὀνόματος (-ατι Q) τοῦ θεοῦ Μολόχ (+ καὶ Ῥαφὰ Q), καὶ (+ νῦν P) κοιμηθήσομαι μετά σου. ὅπερ καὶ ἐτέλεσα (+ ἐγὼ τὴν ἀπώλειαν ταύτην Q).

MSS PQ = Rec. B pro § 6 textum praebent hunc: καὶ (+ ταῦτα ποιήσας ὁ ἄθλιος Q) εὐθὺς ἀπέστη (+ ἀπ' ἐμοῦ Q) τὸ πνεῦμα (+ τὸ ἅγιον Q) τοῦ θεοῦ, (+ ἀπ' ἐμοῦ P, + καὶ ἅπασα ἡ δόξα καὶ ἡ σοφία Q), καὶ ἐγενόμην ἀσθενὴς ὡσεὶ λῆρος τοῖς ῥήμασί μου (καὶ τὰ ῥήματά μου ὡς ἡ — ὡσεὶ Kurz — λῆρος Q)· ἐξ οὗ καὶ ἠναγκάσθην (-σθη P) παρ' αὐτῆς (αὐτοῖς Q) κτίσαι ναὸν τῶν εἰδώλων τῇ Βαὰλ (Τηβὰλ Q) καὶ τῷ (— Q) Ῥαφὰ καὶ τῷ (τὸν) Μολὸχ καὶ τοῖς λοιποῖς εἰδώλοις (τῶν λοιπῶν εἰδώλων Q)

MS H = Rec. A. § 6. 7 ἀπήρθη ego: ἐπήρθη ms.

MS H = Rec. A pro sectione 7 textum, ut mihi videtur, interpolatum praebet nunc: ἐγὼ δὲ ὁ δύστινος ὠκοδόμησα διὰ τὸ πάνη ἀγαπᾶν αὐτήν. καὶ διεράγη ἡ βασιλεία μου καὶ ὀλόλυξα μεγάλως, καὶ ἐσκορπίσθη τὸ πν(εῦμ)α καὶ ἐδόθη εἰς δουλείαν τὸν ῥοβοὰμ (* f. 34ʳ) σκῆπτρα ῑ· τὸ συνη (sic) κατὰ ⟨τὰ⟩ ῥηθέντα μοι ὑπὸ τῶν δαιμόνων, ὅτι ἔφησάν μοι· ὑπὸ τὰς χείρεις ἡμῶν μέλλεις τελευτῆσαι.«

MSS PQ = Rec. B a sectione 7 usque ad finem praebent breviorem et, ut mihi videtur, meliorem textum. § 7. 9 κἀγὼ οὖν P: ὅπερ ἐγὼ Q 10 ἐποίησα ... αὐτῆς P: κατηργασάμην ἅπαντα Q 11 ἀπ' ἐμοῦ post ἀπέστη ponit Q | 12 καὶ παίγνιον τοῖς δαίμοσιν Q

MS H = Rec. A pro § 8 textum interpolatum praebet hunc: καὶ ἔγραψα τὴν διαθήκην μου ταύτην τοῖς ἰουδαίοις καὶ κατέλιπον ταύτην αὐτοῖς εἰς μνημόσυνον πρὸς τελευτῆς μου. ἡ διαθήκη μου φυλαττέσθω παρ' ὑμῶν (ἡμῶν ms.)

MSS PQ = Rec. B. § 8. 13 διὰ γὰρ Q

ἀκούοντες εὔχησθε καὶ προσέχητε τοῖς ἐσχάτοις καὶ μὴ τοῖς πρώτοις, ἵνα τελείως εὕρωσι χάριν εἰς τοὺς αἰῶνας· ἀμήν.

εἰς μυστήριον μέγαν κατὰ πνευμάτων ἀκαθάρτων ὥστε γνῶναι ὑμᾶς (ἡμῶν ms.) τῶν πονηρῶν δαιμόνων τὰς μηχανὰς καὶ τῶν ἁγίων (τὸν ἅγιον ms.) ἀγγέλων τὰς δυνάμεις· ὅτι ἐνισχύει μέγας κύριος σαβαὼθ ὁ θεὸς τοῦ ἰσραὴλ καὶ ὑπέταξεν ἐπ' ἐμοὶ πάντα τὰ δαιμόνια, ἐν ᾧ ἐδόθη μοι σφραγὶς διαθήκης αἰωνίου. ταῦτα οὖν ἔγραψον ἅπερ κατέλαβον μετὰ τῶν υἱῶν ἰσραὴλ ⌜πν(ευμάτ)ων τε πν(εῦμ)α τὸ ἀκαθάρτων (f. 34ᵛ) ὀνειδισμῶν προσφέρωσιν⌝ εἰς τὰ ἅγια τῶν ἁγίων. § 9. ἐγὼ οὖν σολομῶν υἱὸς δα(υεὶ)δ υἱοῦ ἰεσσαὶ ἔγραψα τὴν διαθήκην μου καὶ ἐσφράγισα αὐτὴν (αὐτῶν ms.) τῷ δακτυλιδίῳ τοῦ θεοῦ. καὶ ἀπέθανον ἐν τῇ βασιλεία μου καὶ προσετέθην μετὰ τῶν π(ατέ)ρων μου ἐν εἰρήνῃ ἐν ἰ(ερουσα)λήμ. καὶ ἐπληρώθη ὁ ναὸς κυρίου τοῦ θεοῦ οὗ ὑπὸ θρόνου αὐτοῦ ποταμὸς (πυρὸς ex Dan. VII 10 suppl. James) ἕλκει· ᾧ παρειστήκεισαν μυριάδες ἀγγέλων καὶ χιλιάδες ἀρχαγγέλων καὶ χερουβὶμ ἐπικράζοντα σεραφὶμ κεκραγότα καὶ λέγοντα· ἅγιος, ἅγιος, ἅγιος κύριος σαβαὼθ καὶ εὐλογητὸς εἶ εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

§ 10. δόξα σοι, ὁ θεός μου, καὶ κ(ύριο)ς, δόξα σοι
σὺν τῇ ὑπ⟨ε⟩ρευκ⟨λεεῖ⟩ (?) θ(εοτό)κῳ καὶ τῷ τιμίῳ
προδρόμῳ καὶ πάντας ἁγίους, δόξα σοι.

MSS PQ = Rec. B. **1** ἀκούοντες: λαχόντες P | εὔχησθε Q: εὔχεσθε P, + μοι ὅπερ ῥυσθῶ τοῦ σκότους καὶ τῆς κολάσεως τῆς πικρᾶς ὡς θεῷ παρήκοος (Kurz: παρήκωος ms.) Q | προσέχητε Q: προσέχετε P, + ὀφείλην τοῖς ἀνθρώποις Q | καὶ μὴ P: τὰ μάλλον ἢ Q **2** τελείως — Q

Lectiones novas et emendationes ex ms. N (Sancti Saba) v. in App., infra p. 112 ff.

ΔΙΑΘΗΚΗ ΣΟΛΟΜΩΝΤΟΣ

Recensio C

Prologus

1. *Ἐγένετο μετὰ τὸ ἀποθανεῖν τὸν Δαυεὶδ τὸν βασιλέαν προσευξαμένου τοῦ υἱοῦ αὐτοῦ οἰκοδομεῖν τὴν Σιών, προσευχομένου δὲ αὐτοῦ ἦλθεν φωνὴ λέγουσα· »Σολομῶν υἱὸς Δαυείδ, κύριος ὁ θεὸς τῶν πατέρων σου αὐτὸς εἰσακούσας τῆς προσευχῆς σου δέδωκά σοι πᾶσαν τὴν ἰσχύν, καὶ ἰδοὺ ἔσῃ βλέπων πᾶσαν τὴν σοφίαν λελευκασμένην ὡς χιόναν ἐνώπιόν σου καὶ τῶν ὀφθαλμῶν σου.« 2. Ταῦτα ἀκούσας καὶ ὥσπερ ὑπό τινος αὐγῆς ἐλλαμφθεὶς καὶ ἐμπνευσθεὶς τὴν διάνοιαν ἣν παρακαλῶν καὶ δεόμενος τοῦ θεοῦ λέγων οὕτως· »θεὲ αἰώνιε«, ἔφη, »θεὲ ἀπερινόητε, ἄκτιστε καὶ ἀόρατε, ὁ πάντα κτίσας τῷ νεύματί σου μόνῳ, ἔπιδε τοῦ δούλου σου δέησιν καὶ διασάφησον τὴν τῶν χειρῶν σου ἐνέργειαν. 3. καὶ γὰρ ὅσα ἐποίησας σὺ ὁ θεός, πρὸς σύστασιν πάντων τῶν ἡμετέρων σωμάτων ἐποίησας καὶ ὠφέλειαν, τά τε καρποφόρα καὶ μὴ καρποφόρα δένδρα, θηρία τε καὶ πετεινά, καὶ αὐτὸν δὴ τὸν θεῖον ἀέραν ὃν πᾶσα φύσις ἐπιπνέει. 4. τὸ μέγιστόν σε τοίνυν δυσωπῶ ἵνα διανοιχθῶσί μου οἱ ὀφθαλμοὶ καὶ ὁρῶ τὴν ἀποκεκρυμμένην σοφίαν σου, ὅτι εὐλογητὸς εἶ εἰς τοὺς αἰῶνας· ἀμήν.« 5. ταῦτα τοίνυν εὐξαμένου φωνῆς*

MSS VW. conspectum titulorum vide infra, p. 99*. **4** *τὸν* (1°): — V **6** *αὐτοῦ*: *αὐτὸν* V | *φωνὴ*: *φο(νὴν)* V **7** *ὁ*: — W | *εἰσακούσει* V **9** *καὶ ἐν τοῖς ὀφθαλμοῖς σου* W § 2. l. **11** *ἐλαμφῆς ἐπνευσθῆς* (— *καὶ*) V | *παρακαλῶ* V **12** *οὕτως* — V | *ἀπερινν.*: + *θεὲ ἐών* V **13** *τὸν εὔματι* V **14** *ἔπιδε*: *ἐπι ἐπι* V § 3. l. **16** *ὑμετέρων* V § 4. l. **21** *αἰῶνας τῶν αἰώνων* W | § 5. *τοίνυν*: *δεύτερον* V

ἤκουσεν λεγούσης· »Σολομῶν, Σολομῶν, κύριος ὁ θεός σου ἐρεῖ· »ἄρξαι κτίζειν μου οἶκον εἰς ὄνομα τῆς ἐπουρανίου μου Σιών.« καὶ ἤρξατο οἰκοδομεῖν τὴν Σιών.

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8. Καὶ ταῦτα εἰπὼν ἔφη μετὰ κλαυθμοῦ· * »δέομαί σου, βασιλεῦ Σολομῶν, ἵνα μή με κατακαύσῃς ὑπὸ τῆς σφραγῖδος, καὶ ὑπόσχομαί σοι ἐν ὅρκῳ ὅτι εἰς τὸ ὄνομα τοῦ Ὄντος προσφέρω σοι πάντα τὰ δαιμόνια καὶ παραδώσω σοι ταῦτα ὑποχειρίους δι' ἑνὸς ἑκάστου σημείων καὶ τῶν δυνατῶν καὶ τῶν δυναμένων καὶ τῶν ἐξουσιαζόντων.« καὶ εἶπον ἐγὼ Σολομῶν· »εἰ τοῦτο ποιήσεις, ἔσῃ ἐλεύθερος.« 9. καὶ λέγει μοι· »λάμβανε ἐρίφους μελανοὺς ἀγεννήτους εἰς ἀριθμὸν ποσουμένων νά', καὶ ἔνεγκέ μοι μάχαιραν καινὴν τρίκωλον μελανοκέρατον, καὶ ἐκδείραντες τὰς ἐρίφους.« 10. εἶτα προσέταξεν ἐναχθῆναι αἷμαν ἀνθρώπινον τοῦ δευθῆναι τὰ δέρματα καὶ ἔρραψεν αὐτὰ ἀνὰ δύο φύλλων καὶ ἔρρυψεν αὐτὰ ἐν τριῳδίῳ, καὶ εὗρεν γεγραμμένον ἑνὸς ἑκάστου ὄνομα ἰδιοχείρως ἐν τοῖς δερματίοις καὶ τὸ ση-

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MSS VW. **1** λεγούσης: + αὐτὸν W, + πρὸς αὐτὸν U

MSS UVW. πρὸς αὐτὸν· Σολομῶν . . . ἐρεῖ exscr. editores ex MS U cf. supra, *Introd.* p. 20f. | ἐρεῖ U: ἔρει V, ἐρεὶ W

MSS VW. Textus recensionis C cc. I—IX 7 cum recc. A et B supra pp. 5*—37* exhibitur. **4** § 8. κλαυμοῦ W | * V f. 439^{v} **5** βασ. Σολ.: βασιλεύς V **7** παραδίδο V **8** ἑκάστου αὐτοῦ V | σημείων: + καὶ εἶπα ἐγὼ σολομῶν καὶ V | τ(ὸν) δυνατ(ὸν) καὶ τ(ὸν) δυνάμενον καὶ τ(ὸν) ἐξουσιάζοντα V **9** τοὺς ἐξουσιάζοντας W **10** ἔσῃ: ἔστο V

MSS TUVW. § 9. l. **10** καὶ λέγει μοι VW: Δαίμων σφραγισάμενος ὑπὸ Σαλυμῶνος τάδε εἶπε· δαιμονίων δυνάμεις καὶ ὀνόματα (ὀνομ. inter lineas sub δαιμ. δυναμ. scr.) hoc modo inc. fragmentum ms. U §§ 9—10. l. **10—14** καὶ . . . δέρματα: ἕτερα πράξις τῆς αὐτῆς. ὁμοίως παιδίον παρθένον καθαρὸν· κάθισον εἰς ἄμουλον (f. 39b 2) καὶ ξῦσον μετὰ ἐλαίου ἀπὸ τηγανίου κόλον εἰς τὴν παλάμην τοῦ παιδίου, καὶ λέγε ταῦτα τὰ ὀνόματα ἕως ἑπτὰ φορές· Ναχπιέλ· Ναχπιέλ· Χατμήν· Ἑρμήν· μελανοκέρατο τοῦ δευθῆναι τὰ δέρματα, καὶ μετὰ τοῦ δευθῆναι τὰ δέρματα λαβῶν ὁ βεελζεβοὺλ· τὰ $\overline{\nu\alpha}$ δέρματα hoc modo inc. sectio in Clavicula = ms. T § 9. l. **11** ἀγεννήτους: pr. καὶ + καὶ ἔλαβεν ἐκ πάντων τῶν θρεμμάτων αὐτοῦ V | ποσουμένων UW: ποσον V **12** τρίκωλον ego: τρήκλον V, τρίκλον vel τρίηλον UW § 10. l. **14** δευσῆναι V | καὶ — TV | ἔρραψεν . . . τριῳδίῳ TV: ἐποίησα οὕτως καὶ ἔρρυψεν αὐτὰ ἐν τριωδίω ἀνὰ δύο φύλλων UW | ἔρραψεν . . . ἔρρυψεν: ἔραψεν . . ἔρηψεν T, ἔρηψεν . . ἔρηψεν V, ἔρριψεν U, ἔρυψεν W **15** τριῳδίῳ: l. fortasse τριόδῳ, pr. τῶ T | γεγραμμένα mss. **16** ἐν . . . αὐτοῦ (3°) p. 78*, 1: — T | σημεῖον αὐτοῦ: σιμάδη του V

μεῖον αὐτοῦ καὶ τὴν ἐνέργειαν αὐτοῦ καὶ τὴν δεσποτείαν αὐτοῦ οὕτως·

X. *Τζιανφιέλ· * δεσπόζει ρμ'· ἐνεργεῖ δὲ εἰς τὸ ἀναγγεῖλαι τὰ παρεληλυθότα καὶ τὰ ἐνεστῶτα καὶ τὰ μέλλοντα.* 2. *Φαράν· * δεσπόζει ,α· ἐνεργεῖ δὲ εἰς τὸ πληρεῖν πάντα τὰ θελήματα. δύναται καὶ πῦρ ἀναβιβάζειν εἰς τὸν ἀέρα καὶ ὕδωρ κατάγειν καὶ ἀστέρας ὑποδεικνύειν.* 3. *Μαχουμέτ· * δεσπόζει σ'· ἐνεργεῖ εἰς τὸ γελᾶν ἀνθρώπους ἀλλήλων. ποιεῖ δὲ καὶ τετράποδα λαλεῖν ἀνθρωπίνως καὶ ἀναφαίνεσθαι τοὺς ἀνθρώπους ἀκεφάλους. ποιεῖ δὲ τούτους * γυμνοὺς περιπατεῖν ἀλλὰ καὶ τὰ ἄλογα κτήνη βλέπειν ἀλλήλα ὡς θηρία ἄγρια.* 4. *Ναπούρ· * δεσπόζει ν'· δύναται ἐν μιᾷ ὥρᾳ παρέχειν χρυσίον καὶ ἀργύριον ὅπερ διεπράξας πρὸς τῆς ἀπαντῆς σου τῆς ζωῆς καὶ τῆς γεννήσεως μέχρι τότε, ὁμοίως καὶ στολὰς μὴ ῥηγνυμένας.* 5. *Ῥοάπτ· * δεσπόζει υ'· ἐνεργεῖ δὲ εἰς τὸ γενέσθαι φρόνιμον καὶ νοῦν ἐμφύειν.* 6. *Παρέλ· * δεσπόζει κε'· ἐνεργεῖ δὲ εἰς τὸ ἀνθῆσαι τὰ δένδρα παρὰ καιρόν, φῦναι δὲ καὶ βοτάνας εἰς ξηρὸν ξύλον.*

MSS TUVW. **1** *δεσπ. αὐτοῦ*: *ἀρχὴν του* V **2** *οὕτως* UW: *ταῦτα* T, — V

C. X 1. l. **3** *Τζιανφιέλ* TV: *Τζηαν.* UW, pr. *ᾱ'* T, pr. *ὁ πρῶτος ἔχει ὄνομαν* V. In hoc loco et in locis sequentibus asterisco denotatis mss. habent post nomen sive ante nomen signum (*σημεῖον*) daemonis; in hoc loco signum ante nomen ponunt UW; in marg. sin. apud nomina numeros ab *α'* ad *ις'* scr. V, in textu ante nomina numeros ab initio ad finem scr. T | *δεσπ.*: + *ἐνεργίαις* T | *ρμ'*: *ρ'* T | *δὲ* — V **4** § 2. A secundo ad extremum ante nomen scr. *ὁ* T | in locis XI (§§ 2, 3, 4, 5, 8, 11, 14, 17, 18, 29, 45) signum post *δεσπόζει* ponit T; in locis V (§§ 12, 38. 40, 42, 44) signum post numerum imperii (= *δεσποτείας*) ponit T **5** ,*α*: *η'* U | *πληρεῖν* UW: *πληρή* V, *πληροῦν* T | *πάντα* — V **6** *δύναται*: pr. *καὶ* V | *εἰς*: + *τω* transversis lineis delet. U | *ἀναβηβάζει* V **7** *κατάγει* UVW | *ὑποδεικνήει* V § 3. l. **8** *ἐνεργεῖ δὲ* T | *εἰς τὸ* — T | *ἀνθρώποις* UVW | *ἀλλήλων τοῖς ἀνθρώποις* T | *καὶ* — T **9** *ἀναφαιν.* T: *νὰ φαίνεσται* V, *φαίνεσθαι* UW | *τοὺς ἀνθρ. ἀκεφ.* ego: *οἱ ἀν(θρωπ)οι ἀκέφαλοι* mss. **10** * L f. 40^{r1} | *γυμνοὺς* T: — UVW **11** *τὰ ἀλ. κτήνη* ego: *τοῖς ἀλόγοις κτήνεσιν* mss. | *ἐβλέπει* T | *ἀλλήλα* ego: *ἀλλήλοις* TUW, *ἀλείης* V | *ὡς*: *ὁ* V § 4. l. **12** *ἀργύριον καὶ χρυσίον* T | *ἄργυρ* < U **13** *τ. ἀπαντῆς* U: *τῆς ἀπαντή* W, *τὴν ἀπάντη* V, *τὴν* T | *τῆς ζωῆς καὶ* — T **14** *μέχρι τότε ὁμοίως* V: — UW, *ὁμοίως τότε μέχρι* T | *καὶ* — T § 5. l. **15** *τινὰ ἀφρόνιμον* T | *φρένιμον* V | *κ. νοῦν ἐμφ.* — T **16** *ἐμφυῆ* UVW | § 6. *Παρελκοζίου* (sine signo) *κοζίου* pro signo scr. T **17** *δένδρι παρὰ καιρῶ* V | *φῦναι*: *φόνε* T | *δὲ* — T

7. Ἀσμοδεῶ· δεσπόζει ξ'· δύναται ἐν τῷ θέρει παρέχειν χιόνας καὶ βρέχειν, ἀλλὰ καὶ κεράσια παρέχειν ἐν χειμῶνι.

8. Μπηλέτ· * δεσπόζει σ'· δύναται εἴ τι θέλει ποιῆσαι ἐν τῷ μέρει τῆς Παλαιστίνης. 9. Λασαράκ· * δεσπόζει τ'. δύναται ποιῆσαι πολέμους καὶ παρατάξεις καὶ νίκας καὶ ἀνδραγαθίας. 10. Ῥααμέτ· * δεσπόζει σ'· οὗτος προλέγει τὰ μέλλοντα καὶ πλουτοδοτεῖ. 11. Τζερεπόνες· * δεσπόζει ρν'· δύναται ποιῆσαι καὶ συντύχωσιν ἱστορίαι καὶ τὰ εἴδολα, ἀκούειν δὲ καὶ ὀρνέων * φωνάς. 12. Νταρωγάν· * δεσπόζει τ'· ἐνεργεῖ δὲ εἰς τὸ καθαριεῦσαι πᾶσαν ὑπαρίαν καὶ τοὺς πτωχοὺς ὡς πλουσίους ποιῆσαι, καὶ εἰ ἔσται αὐτοῦ, βασιλεύει. 13. Πελών· * δεσπόζει ,α· ἐνεργεῖ δὲ εἰς τὸ παραδοῦναι κάστρα καὶ πόλεις καὶ χώρας. 14. Σουπιέλ· * δεσπόζει ,α· ἐνεργεῖ δὲ εἰς τὸ ποιῆσαι ἐπανάστησιν κατὰ τοῦ δεσπότου καὶ παραδοῦναι ἑτέρῳ τῷ ἄρχοντι εἰς τὸ ἄρχειν καὶ ἐλευθερῶσαι δεσμίους ἐν ταῖς φυλακαῖς ὁμοίως καὶ αἰχμαλότους. 15. Ὀριένς· * δεσπόζει φ' πνευμάτων τῶν ἀνατολικῶν· δύναται καὶ αὐτὸς ὁμοίως ὅσα δύνανται οἱ πάντες. 16. Ἀμεμῶν· * δεσπόζει μεσημβρινῶν πνευμάτων φ'· δύναται καὶ αὐτὸς ὁμοίως.

17. Ἐλτζήν· * δεσπόζει βορείων ** πνευμάτων φ'· δύναται καὶ αὐτὸς ὁμοίως. 18. Πανῶν· * δεσπόζει καὶ οὗτος τῶν πνευμάτων τῶν θαλασσίων χ'· ἐνεργεῖ δὲ καὶ αὐτὸς εἰς ἀνέμους

MSS TUVW. **1** § 7. ἀσμοδέος T, ἀσμοδεὼ U | ἐν τῷ ... δύναται (l. 3): — T | παρέχειν: κατεχ < V **2** βρέξει V | χείμωναν V

§ 8. l. **4** Παλαιστίνης TU: παλεστ. V, παληστ. W § 9 l. **5** ἀντραγαθίας V **6** § 10. Ῥααμέτ: ῥαεμέτ V, ραιμὲτ T, + καὶ αὐτὸς UW | οὗτος ... πλουτοδ.: δύναται τοῦ προλέγει⟨ν⟩ τὰ μέλ. κ. πλουτοδοτεῖν T | πλουτωδωτή VW **7** § 11. τζεραπώνες UW | καὶ: — W, l. fortasse ἵνα? **8** συντήχωσιν UW | συντειχόσην εστορίε V, συντυχοσιν ηδοριαι T | καὶ ἀκούην φωνὰς ὀρνέων πετεινῶν T | δὲ — V | * explicit fragmentum ms. U

MSS TVW. **9** § 12. ἰτάρογαν T | ἐνεργεῖ δὲ: δύναται T | καριεῦσαι πᾶσα T § 13. l. **12** κάστρα ... χώρας: κάστοι κ. χώρας T **13** § 14. signum om. T | ,α: μ' T | ἐπανάστασι V **14** τῷ ἀρχ. εἰς — T | **15** τὲς φυλακὲς W, τῆς φυλακῆς V **16** § 15. τῶν — V | ἀνατολικῶν τῶν πνευμάτων T **17** δύναται καὶ tr. V | δύνανται: δύνοντ(ο) T **18** § 16. ἀμαιμῶν V **20** § 17. ἐλτζεῖν V, ἐλτζὶν T | * V f. 440r | βοριὴν V | ** W f. 269v **21** ὁμοίως: οὕτως T §§ 18—19. ll. **21**—p. **80***, **1** καὶ οὕτως ... αὐτὸς — T § 18. l. **22** θαλασσίην V | καὶ — V

καὶ πλοῖα. 19. Βούλ· * δεσπόζει καὶ αὐτὸς πνευμάτων τῆς δύσεως φʹ· δύναται καὶ αὐτὸς ὁμοίως. 20. Ἀμπατζούτ· δεσπόζει καὶ αὐτὸς ,αʹ· ἐνεργεῖ δὲ εἰς πᾶσαν τέχνην καὶ μάθησιν καὶ φρόνησιν καὶ γράμματα. 21. Ἀσταρώθ· * δεσπόζει ,βʹ· ἐνεργεῖ δὲ εἰς τοὺς ἀπερχομένους καὶ ἐξερχομένους καὶ στήκοντας· ποιεῖ δὲ καὶ θησαυροὺς φανερωθῆναι. 22. Λουπήτ· * δεσπόζει ,εʹ· ἐνεργεῖ δὲ εἰς τὸ ἀκούειν καὶ κράτειν καὶ πράττειν, κτίζειν καὶ χαλᾶν καὶ βλέπειν καὶ μεταφέρειν ἀπὸ τόπου εἰς τόπον. 23. Ἀπολήν· * δεσπόζει ρʹ· ἐνεργεῖ δὲ εἰς τὸ πλουτῆσαι καὶ παρέχειν χρυσίον καὶ ἄργυρον πολύν. 24. Ἀστερώθ· * δεσπόζει αʹ· ἐνεργεῖ δὲ εἰς βασιλείας καὶ πόλεις καὶ κάστρα καὶ πύργους καὶ κτίσματα. 25. Λάτζηφερ· * δεσπόζει ,γʹ· ἐνεργεῖ εἰς πάντας τοὺς ἄρχοντας δηλαδὴ καὶ εἰς τοὺς βασιλεῖς, καὶ δύναται καὶ ὅσα θέλει.. 26. Μαγώτ· * δεσπόζει καὶ αὐτὸς ,δʹ· ἐνεργεῖ * δὲ εἰς τὸ λέγειν καὶ ποιεῖν. 27. Καράπ· * δεσπόζει ,ζʹ· ἐνεργεῖ δὲ εἰς πόλεις καὶ κάστρα καὶ οἴκους. 28. Οὔλεος· * δεσπόζει μιᾶς φυλῆς, ἤτοι ἅ. ποιεῖ δὲ μεγιστάνους καὶ στολὰς λαμπρὰς καὶ παίγνια καὶ παροφθαλμίας, καὶ ποιεῖ ὄνους τοὺς ἀνθρώπους καὶ ἄλλα ζῷα οἷα θέλεις. 29. Κρινέλ· * δεσπόζει ,εʹ· ἐνεργεῖ δὲ εἰς τὸ ἀναιρεῖν ἄνδρας τε καὶ γυναῖκας, ποιεῖ δὲ μάχας καὶ ταραχὰς καὶ ὀχλήσεις. 30. Τουγέλ· * δεσπόζει χʹ· ποιεῖ δὲ ἀγά-

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MSS TVW. **1** § 19. πνευμάτων ... ὁμοίως: τῶν τ(ῆς) δύσεως πν(ευμάτ)ων δύναντ(αι) καὶ αὐτὸς ὅσα δύναντ(αι) οἱ πάντες T | καὶ pr. δὲ W | § 20. l. **3** δὲ — W | κ. μάθησιν — T **4** κ. γράμματα V: κ. πράγμα T, — W § 21. l. **5** δὲ καὶ αὐτὸς T | τοὺς — T | κ. ἐξερχομ. — T § 22. l. **7** εʹ T | ἐνεργεὶν W | δὲ καὶ αὐτὸς T | τὸ: τοὺς T | καὶ (2°) — VW **8** κ. χαλᾶν ... βλέπειν — W | χαλᾶν ego: χαλνὰν T, χαλάτι V | μεταφέρει VW | τόπου: τόπον VW **9** § 23. Ἀπολήν V: ἀπόλην W, ἀπολιϊ T | ρʹ: φʹ W **10** παρέχει TW | § 24. ἀστηρώθ W, ὁ ἕτερος ἀστηρώθ T | καὶ οὗτος δεσπόζει V **11** ἐνεργεῖ ... κάστρα: δύναται δὲ καὶ βασιλείαν πόλιν κάστρη T | κ. πύργους — W, πυργοὺς T **12** § 25. λατζιφέρ T | ,γʹ· ἐνεργεῖ εἰς — T **13** δηλαδὴ: + δύνανται T | κ. δύνανται ... θέλει V: δύναται ὅσα θέλει T, — W **14** § 26. μαγότ W | καὶ αὐτὸς — T | ἐνεργεῖ: δύναται T | * T f. 40^{v2} **15** λέγειν: + ἐνεργεῖν T § 27. l. **16** πόλιν κάστροι T | § 28. οὐλατὸς T **17** ἤτοι: ἤτι V, ἤτης T | αʹ T | ἐνεργεῖ δὲ ποιεῖν μεγιστάνους T **18** παροφθ. TW: παρεροα (α, ε, et ο supra lin.) in fine lineae, ὀφθαλμίας in linea altera scr. V | ποιεῖ ego: ποιεῖν W, πιήν V, ἣν T **19** ἀλία ζῶα οἱ καὶ θελ < V | θέλης T, θελ < W | § 29. σʹ T | ἐνεργεῖν W **20** καὶ ποιεῖ δὲ T **21** κ. ὀχλησ. — T | § 30. τοῦγελ T | ἀγάπας καὶ φιλίας W

πας, πόλεις πρὸς πόλεις καὶ ἀνθρώπους μετὰ ἀνθρώπων καὶ ἄνδρας μετὰ γυναικῶν. 31. Σεταριέλ· * δεσπόζει κʹ· φανερεῖ θησαυρούς, ποιεῖ δὲ καὶ τὸν χρώμενον ἀθεώρητον, παρὰ μηδενὸς θεωρούμενον. παρέχει δὲ καὶ ταῖς γυναιξὶν γνώμας χρηστάς. 32. Φακανέλ· * δεσπόζει ξʹ· ἐνεργεῖ δὲ εἰς πάντα τὰ θελήματα τοῦ βουλομένου.

33. Ὀέλ· * δεσπόζει γʹ· δύναται δὲ καὶ αὐτὸς ὅσα δύνανται οἱ πάντες αὐτὸς μόνος. 34. Λένελ· * δεσπόζει λʹ· ἐνεργεῖ δὲ εἰς τὸ παρέχειν χρυσίον καὶ ἀργύριον· καὶ φέρει γυναῖκας παρὰ μηδενὸς θεωρούμενος. 35. Σαρατιέλ· * δεσποζει ρʹ· ἐνεργεῖ δὲ εἰς σεληνιαζομένους· δοκεῖ δὲ καὶ τὴν σελήνην καταβιβάζειν. 36. Μυρατζιέλ· * δεσπόζει βʹ· ἐνεργεὶ δὲ εἰς στρατείας καὶ πολιορκίας καὶ πόλεων αἰχμαλωσίας. 37. Σανσωνιέλ· * δεσπόζει ζτʹ· ἐνεργεῖ δὲ εἰς τὸ ποιῆσαι κλύδωνας μεγίστους καὶ ἀνέμους σφοδρούς. 38. Ἀσιέλ· * δεσπόζει ϊʹ· ἐνεργεῖ εἰς τὸ φανερωθῆναι τὰ κλεπτόμενα καὶ τοὺς κλέπτας καὶ θησαυρούς τινας, ἐπιγινωσκομένους μὲν εἰς τόπον, μὴ γινωσκομένους δὲ ἐν ποίῳ μέρει κεῖνται τοῦ τόπου. 39. Καστιέλ· * δεσπόζει σʹ· ἐνεργεῖ δὲ εἰς τὸ ὑγιᾶναι πᾶσαν ἀσθένειαν. 40 Μεινγέτ· * δεσπόζει ξʹ· δύνα-

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MSS TVW. **1** πόλεις ego: πόλας V, πολλὰς TW | πόλεις (2°) W: πόλας V, πόλιν T | ἄνθρωπον μετὰ ἀνθρώπου T **2** γυναικὸς (-κος bis, primum compendio, tum in linea altera scr.) T | § 31. Σεταριέλ: σε in fine lineae, εταριέλ in linea altera scr. V | φανερεῖ . . . θεωρούμενον (l. 4): exscr. Gaulminius in notis ad Psellum, *de oper. daem.* (Migne, *PG* 122, col. 829, n. 25) φανερεῖ: ἐμφαίνει Gaulmin. **3** παρὰ: ὑπὸ Gaulmin. | οὐδενὸς T **4** δὲ — T **5** § 32 καὶ ἐνεργει (ἐν. ex δύναμαι corr.) εἰς T

§ 33. l. **7** δύναται . . . μόνος: καὶ ὁδὰν (f. 41r1) ὁ δύναται οἱ πάντες αὐτὸς μόνος ἐνεργεῖ, et ad marg. sup. in med. col. scr. λαʹ T | καὶ δύναται αὐτὸς ὅσα δυν. ἡ ὅλη (l. οἱ ὅλοι) αὐτὸς μόνος του V **7** § 34. Λένελ V: ὁ δελήνήλ T, νένελ W | λʹ VW: σʹ T **9** ἀργ. κ. χρυσ. T | κ. φόρει T: κ. φέρνει V, φέρει δὲ καὶ W **10** μηδεν.: μιθεν < V § 35. l. **11** σεληνιαζ.: ἑλληνικὰ πάθη T **12** § 36. μιρατζηέλ W, μυρακιέλ T, + ὁ δαίμων καὶ αὐτός (ante signum) W | βʹ· β T | εἰς: εἰ V | στρατείας: ἀστραπὰς T | καὶ πόλεων: tr. W **13** § 37. σανσονιέλ T **14** ζτʹ: ζ καὶ τʹ V | κλύδωνας: ς ex ν corr. W | μεγίστους T: μεγιστ < V, μεγάλους W **15** post σφοδρούς signum scr. V; post spatium purum parvulum relictum scr. * signum W; tum ἐνεργεῖ δὲ (— V) καὶ αὐτὸς ὁμοίως add. VW | § 38. ϊʹ — T | καὶ ἐνεργεῖ T **16** ἐπιγιν. . . . μὴ — T **17** μὲν: δὲ V | ἐν . . . τόπου: ἐν ποίω τόπω κείνται W **18** κεῖται V | § 39. ἀστιέλ T | ἐνεργεῖ: ὀφελεὶ V **19** ὑγιένε V | § 40 μειγέτ W, μηνγέτ V, μινγότ T

ται ὄφεις καὶ δράκοντας ποιῆσαι. 41. Ἐνοδάς· * δεσπόζει ν᾽· δύναται * εἰς τὸν ἀέραν πῦρ ἀνάγειν καὶ ἅρματα ἐμφανῶς κατακαῦσαι. 42. Ἀτανιανούς· * δεσπόζει ,α· δύναται δοῦναι πᾶσαν τέχνην καὶ γνῶσιν καὶ φρόνησιν τοῖς ἀνθρώποις.

5 43. Μυραγκούς· * δεσπόζει λ᾽· δύναται κρατεῖν τὸν ἥλιον τοῦ μὴ φαίνεσθαι. 44. Ποτζέτιες· * δεσπόζει σ᾽· δύναται ποιῆσαι ἀνθρώπους καὶ ζῷα ἀνελθεῖν εἰς τὸν ἀέραν. 45. Ἄνετ· * δεσπόζει ρ᾽· γνωρίζει δὲ ὅλας τὰς πέτρας καὶ τοὺς μαργάρους ποιεῖ καὶ τὰ ἄλλα μέταλλα. 46. Παλτάφωτε· * δεσπόζει ῑ· *

10 ποιεῖ γνωρίζειν πάντα τὰ βότανα καὶ ποῦ ἕκαστον ἐνεργεῖ καὶ ὠφελεῖ. 47. Σαπαρατζήλ· * δεσπόζει ν᾽· ποιεῖ γνωρίζειν τὰ ὄρνεα πάντα καὶ ποῦ ἕκαστον ἐνεργεῖ. 48. Ταρσεύς· * δεσπόζει ξ᾽· ποιεῖ δὲ γνωρίζειν τὰ δένδρα καὶ ποῦ ἕκαστον ἐνέργεῖ. 49. Ναβέλ· * δεσπόζει μ᾽· ποιεῖ δὲ γνωρίζει τὰ τετράποδα πάντα καὶ ποῦ

15 ἕκαστον ὠφελεῖ. 50. Σαταήλ· * δεσπόζει ε᾽· ἐνεργεῖ εἰς τοὺς κροκοδείλους καὶ παρέχει * τούτους εἰς ὑποταγήν. 51. Παπαλαικόν· * δεσπόζει ε᾽· δύναται ποιῆσαι τὴν ἡμέραν νύκταν καὶ τὴν νύκταν ἡμέραν. 52. Μακατάκ· * δεσπόζει ε᾽· ἐνεργεῖ δὲ εἰς τὸ πληθῦναι τὰ ποίμνια καὶ τοὺς ἵππους.

20 53. Ἐγὼ δὲ ἐν ἀποκρύφῳ θέμενος τόπῳ καταλιμπάνω τοῖς τέκνοις μου ὅρκῳ παραδοὺς θεοῦ Σαβαὼθ ἁγίου ὀνόματος τοῦ

MSS TVW. **1** § 41. * L f. 41r2 **2** ἀέραν VW: ἄρα T | ἀνάγειν VW: ἀναγαγῆ T **3** § 42. Ἀτανιανούς: ἀντιναός T, + καὶ αὐτὸς W **4** τέχνην: + δοῦναι T | τοὺς ἀνθρώπους T

§ 43. l. **5** μιραγκούς W, μύρακος T | καὶ δύναται T **6** τοῦ W: — TV | § 44. ποτζέτιος T **7** ἀνελθεῖν T: — VW | ἀέρα T, ut semper § 45. l. **8** δύναται γνωρίζειν ὅλας T | πέτρας: + ποιεῖ T | τοὺς — W **9** ποιεῖ — T | § 46. παλταφάτε T | ι᾽ T | * V f. 440v **10** γνορίζει V | πάντα — T | ἐνεργεῖν T | ὠφελεῖ καὶ ἐνεργ. V | κ. ὠφελ. — T **11** § 47. σαρατήλ T | ποιεῖ . . . πάντα: ἐνεργεῖ δὲ γνωρίζει πᾶν ὄρνεον T | γνορείζει V **12** ὄρνεα super βότανα, quod linea expunxit, scr. pr. man. W | πάντα — W | ἐνεργεῖ καὶ ὠφελεῖ W | § 48. ταρσές V, — T **13** ποιεῖν T | δὲ — W | γνωρίζει T, γνον < (l. γνῶναι) V, + πάντα T | ἐνεργεῖ: ὀφειλ(εῖν) T | § 49. ναβάλ T **14** δὲ — W | ποιεῖ δὲ . . . ὠφελεῖ — T | γνωρίζει W, γνων < V **15** § 50. τασαήλ T | ,ε W | ἐνεργεῖ δὲ T **16** παρέχειν T | * T f. 41v1 | § 51. ναμπαλαϊκόν T **17** ,ε W | ποιῆσαι κατὰ φαντασίαν T **18** § 52. μακκατάκ W, μαχατάκ V | ε᾽ V: ,ε W, — T **19** ἵππους: + καὶ ἔστην οὕτως, βασιλεῦ σολομῶν V, + τέλος T; explicit sectio haec *Claviculae* cod. T (cod. Harl. f. 41v1)

μηκέτι τινὶ μεταδοῦναι τοῦτο τὸ μέγα καὶ θεῖον μυστήριον, ἀλλ' ἐν ἀσφαλεῖ κατέχειν τόπῳ ὡς θησαυρὸν ἀδαπάνητον· ταῦτα * τοῖς πολλοῖς ἀθεώρητα καὶ ἀπόκρυφα διὰ τοὺς φρικτοὺς ἀπεχώρισα ὅρκους.

XI. Ἐρωτηθεὶς δὲ ὁ Βεελζεβοὺλ, ὃς Ἐντζιανφιὲλ καλεῖται παρ' ἐμοῦ, εἰ ἔστιν καὶ θήλεα δαιμόνια, τοῦ δὲ φήσαντος εἶναι, βουλόμην ἰδεῖν. 2. καὶ ἀπελθὼν ὁ τοιοῦτος ἤνεγκεν ἔμπροσθέν μου τὴν Ὀνοσκελοῦν καλουμένην μορφὴν ἔχουσαν περικαλλῆ καὶ κῶμα γυναικὸς εὐχρώτου, κτῆμας δὲ ἡμιόνου. 3. ἐλθούσης δὲ αὐτῆς ἔφην αὐτὴν λέγων· »σὺ τίς εἶ;« ἡ δὲ ἔφη μοι· »ἐγὼ Ὀνοσκελοῦ καλοῦμαι, πνεῦμα σεσωματοποιημένον. φωλεύω δὲ ἐπὶ τῆς γῆς· σπήλαιον οἰκῶ ἔνθα χρυσίον κεῖται. 4. ἔχω δὲ πολυποίκιλον τρόπον· ποτὲ μὲν ἀνθρώπους πνίγω ὡς δι' ἀγχόνης, ποτὲ δὲ ἀπὸ τῆς φύσεως ⌈ἐπιεγκόνων⌉ σκολιάζω αὐτούς. * 5. πλεῖστά μοι οἰκητήρια· πολλάκις δὲ καὶ συγγίνομαι τοῖς ἀνθρώποις ὡς γυναῖκάν με εἶναι, πρὸ δὲ τῶν ἄλλων τοὺς μελιχροῦς, οὗτοι γὰρ καὶ συναστροί μου εἰσιν· καὶ γὰρ τὸ ἄστρο μου οὗτοι λάθρα καὶ φανερῶς προσκυνοῦσιν.« 6. ἐπηρώτησα δὲ αὐτὴν ἐγὼ Σολομῶν· »πόθεν γεννᾶσαι;« ἡ δὲ ἔφη· »ἀπὸ φωνῆς βηρσαβεὲ ἱππικῆς χρηματικῆς.«

MSS VW. § 53. **2** ἀσφαλία mss. **3** * W f. 170r | φρικτοὺς V: πολοὺς W

C. XI. MSS T° (= T)VW. inc. narratio acephala de Onoskelou in cod. Harl. 5596 f. 7r1 (= T°, vel T). **5** ἐπηρώτησα δὲ ἐγὼ τὸν βεελζελοὺλ W | ὃς ... ἐμοῦ: ὁ καὶ τζιανφιὲλ T | ἐλτζιανφηὲλ V, ἐντζανφιὲλ W **6** εἰ — T | ἔστιν W: ἔστι T, εἰσι V | θήλεια W, θήλια V | τοῦ: τούτου T | δὲ: + μοι W | εἶναι T: ἔνι W, ἦναι φὴ V **7** § 2. ὁ τοιοῦτος W: ὅτι οὗτος V, ὅτι οὗτος T | ἔμπροστέν μου W, ἔμπροστέ μου V, μοι (— ἔμπρ.) T | καλουμένη, ἔχουσα V | ἔχουσιν πέρικαλην W | περικαλὴ V, περιπερκαλὴ T **9** κνήμας: μνημος T | ἡμίονος T | § 3. δὲ — T **10** λέγων: λέγε μοι T | τίς εἶ σύ T | μοι — T | ὀνοσκελεὶς V **11** σεσωματωποιημένον W, σεσῶματοπηεἰμένω V, σεσωματωμένω T | φωλεύων W | δὲ — W **12** σπήλαιον οἰκῶ: ἐν σπηλαίῳ T § 4. l. **13** ὡς δι' ἀγχ. — T **14** ἀπὸ: ὑπὸ T | ἐπιεγκόνων: ἐπιενγκόνων W, ἐπὶ εγκῶνω V, ἐπὶ εγκόνων T; . ἐπιεγκονῶν, vel ἐπιεγχώνων (= ἐπί + ἐν + χώνω, pro χώννυμι)? | σκολιάζω W, σκωλιάζω V | * T f. 7r2 | § 5. πλεῖστα ἔσται μὴ οἰκ. V πολ. μοι δὲ ἔσται οἰκ. V **16** με: μὲν T | πρὸ: πρὸς TW | τοὺς μελιχροὺς VW: τ. μελαχρόους T, l. τοῖς μελιχροῖς **17** γὰρ (1°): + μου V | καὶ bis om. T | τὸ γὰρ ἄστρο T | ἄστρον W | λαθ. προσκ. οὗτοι (— κ. φαν.) T **18** προσκ. λαθ. κ. ἐναργέως W | § 6. ἐρώτησα T **19** γενάσθαι W, γεναστ < V | ἔφη: εἶπεν T, + μη (l. μοι) V | βειρσαβεέ V, βηρωβεέ T, βηρσαβεέλ W | ἱππ.: + καὶ T

7. *Καὶ κατέκλεισα αὐτὴν ὑποκάτωθεν τεσσάρων λίθων μεγάλων. ἡ δὲ ἐβόησεν· »ἔξελέ με, ἔξελέ με, καὶ ἐνεγκῶ σοι τράπεζαν μετὰ φιάλου καὶ κύλικος, ἥντινα λαβὼν ἐπικρούσας μετὰ ἱμάσθλης πάντα προσφέρει σοι τὰ ὑποτεταγμένα βρωτὰ καὶ*
5 *ποτά.«* 8. *καὶ κελεύσας ἀχθῆναι αὐτὴν, ἤνεγκέ μοι τράπεζαν λιθίνην ἐκ λίθου ἰάσπιδος· μῆκος αὐτῆς ὡς πηχῶν τεσσάρων καὶ πλάτος πηχῶν τεσσάρων, ἔχουσα καὶ ἐν τοῖς κέρασιν μυρμηκολέοντας τέσσαρας λαλοῦντας ἀντ' ἐμοῦ ὅσα ἤθελον.* 9. *καὶ δὴ κελεύσας ὁμοῦ καὶ τὴν τράπεζαν ἐναχθῆναι ἐπεζήτουν καὶ*
10 *τὴν * κύλικαν, μέντοι καὶ λίθον λυχνίτην κύλικος, καὶ περιέχον σχῆμα ἐπιδέδωκεν, καὶ ἡ μὲν τράπεζα ὅσα βρωτά, ἡ δὲ κύλιξ ὅσα ποτὰ παρεῖχεν ἐπιζητούμενα.*

XII. *Ἀνεζήτησα γὰρ ἐκ τῆς σφραγῖδος τὸ Παλτιὲλ Τζαμάλ, καὶ εὐθέως παραστὰς ἔφη μοι· »Σολομῶν, υἱὲ Δαυείδ, τί ἐκ-*
15 *πειράζεις τοὺς δούλους σου καὶ τὰς δούλας σου; ἡμεῖς πάντες ἕως καιροῦ * σου καὶ δουλεύειν καὶ ὑπείκειν καθυποσχόμεθα καὶ τὰ ὀνόματα ἡμῶν [ἔχειν] ἐν ἀσφαλείᾳ ἐγράψαμεν καὶ τὰς δυνάμεις ἀνηγγείλαμεν ἁπάσας.* 2. *ὅντινα προστάσσεις, τὸ κελευόμενον ἐκπληρεῖν προθυμότατα. καὶ δεόμεθά σου ἵνα μὴ ἐάσῃς*
20 *ἡμᾶς ἀπελθεῖν εἰς πέλαγος ἀχανές.«*

3. *Ἐγὼ δέ φησιν αὐτὸν εἰ ἔστιν ἀνάστασις τῶν τεθνεότων.*

MSS TVW. **1** § 7. *ὑποκάτω* T **2** *ἡ δὲ*: *καὶ* W | *ἐνεγκῶ* T: *ἐνορκομι* (V, *ἐν ὅρκω μοι* W, l. *ἐνορκοῦμαι*) *δοῦναι* VW **3** *φιαλίου* V | *λαβὼν καὶ* W **4** *ἱμασθλῆς* T, *ἰσησμάλης* W, *ἠσασμάλης* V | *περφέρει* T **5** § 8. *ἐκέλευσαν* T | *τράπεζα ληθήνη ἐκ ληθ* < *ἰασπίδος* V **6** *ἰάσπεως* W | *ὁ μίκος* T | *ὡς*: + *ἀπὸ* V **7** *καὶ* (1°): — W | *μυρμηγκολέοντας* VW, *μυρμυκωλευώντας* T **8** *ἀντ' ἐμοῦ*: *πάντας* T | *ἤθελα* T § 9. l. **9** *δὴ* — T | *ἐκέλευσα* T | *ὁμοῦ καὶ* — T | *ἐναχθῆναι μοι ὁμοῦ* T | *ἐπεζήτουν* W: *ἐπιζητῶν* T, *ἐπειζητὸν* V **10** * T f. 7^{v1} | *μέντοι* — T | *λίθον λυχνήτην κοίλοικος* W, *λίθον ληχνείτι κύλεικος* V, *λίθον λιχνύτ(ων) κύλικες* T | *καὶ* (2°) — T | *περιέχοντα* VW, *ἐνπεριέχων* T **11** *ἐπιδέδοκεν* W, *ἐπιδώδεκα* T | *ὅσα*: + *περιεῖχεν* T **12** *ποτὰ* — T | *παρεῖχεν*: *περιεῖχεν* T

C. XII. l. **13** *παλιτιὲλ* T **14** *εὐθέως* — T | *υἱὸς* T **15** *σου* (1°) — T | *ἡμεῖς*: *ἐμῆς* V | *πάντες*: *πάντοτε* T **16** * V f. 44^{1r} | *σου* — W | *καὶ τὰ*: *πλὴν ἔπειτα* V **17** *ἡμῶν*: *εἰ μὴ* V | *ἔχειν* T: *ἔχων* V, — W | *ἀσφαλείᾳ*: *κεφαλῇ* T | *ἐγράψαμεν*: *ἐνγραφῆναι* T **18** *ἐναγκείλαμεν* TV | *ἁπάσας* ex *ἁπάσης* corr. V | § 2. *ὅντινα* ego: *ὄντι* W, *ἤντηναν* V *εἴτινα* T | *προστάσσεις*: + *ἐκπληροῖ* W **19** *καὶ* — T **20** *ἀπελθεῖν* — W

§ 3. l. **21** *φησιν* T: *φήσας* VW | *τ. τεθνεότων*: *νεκρῶν* T

*καὶ ἐφώνησεν φωνὴν μεγάλην λέγων· »ἔστιν, ἔστιν, μὰ τὸν ἰσχυρὸν θεὸν καὶ ζῶντα. καὶ ἡμεῖς γὰρ οἴησιν περιφερόμενοι ἐζοφώθημεν * φωτεινοὶ ὄντες τὸ πρότερον, καὶ ἔτι τῇ μετανοίᾳ οὐ προσεκλίναμεν. 4. λέγω δέ σοι ταῦτα, ὦ βασιλεῦ, θεὸς μόνος εἷς ἐστιν, ὃς τριὰ ὑμνολογεῖται παρὰ τῶν φωτεινῶν ἀγγέλων. αὐτὸς οὕτως σε ἡμᾶς παρέδωκεν, ἡμεῖς δὲ οἰκειοχείρως τὰ ὀνόματα ἡμῶν παρεδώκαμεν καὶ ἐπετάξαμεν καὶ ταῖς σφραγῖσιν ὁμοίως. 5. καὶ ὅστις, ὦ βασιλεῦ, γίνωσκε τ' ἀληθές, ἁγνίζει ἑαυτὸν ἡμέρας τρεῖς καὶ ἐπικαλεῖται τῇ ἁφῇ τῆς χειρὸς ἕναν ἡμῶν ὃν αἱρεῖται ἄρχοντα, ἐκπληροῖ τὸ κελευόμενον αὐτοῦ, καὶ ὥσπερ οἰκέτης τῷ ἰδίῳ δεσπότῃ πειθαρχεῖ, οὕτως ὁμοίως καὶ αὐτὸς τῷ κεκτημένῳ ἡμῶν τὰ ὀνόματα. 6. πρέπει οὖν ταῦτα ἐπιλέγειν τὰ ὀνόματα διὰ λίθου ἰάσπιδος ἐγγεγλυμμένης ζῳδίοις τοῖς δώδεκα· μέσον δὲ ὁ ὄφις καὶ λύρα, ἱστὸς καὶ ἄρκος, καὶ ὑπὲρ τὸν τύμπανον κυλικὴ φορὰ καὶ ἄνωθεν τούτου τὰ γράμματα ταῦτα·* ZABARζHC, *καὶ αὐτίκα ὑποτασσόμεθα τῷ κεκτημένῳ καὶ ἄκοντες.*

XIII. *Πλὴν, ὦ βασιλεῦ, καὶ τούτῳ προσεκτέον σοι· ἄνθρωποι*

MSS TVW. **1** *ἐφώνησεν*: *ἐβόησεν* T | *ἔστιν, ἔστιν* ego: *ἔστιν ἔστιν καὶ ἔστιν* T, *ἔστι ἔστη* V, *ἔστιν* W **2** *θεὸν* — T | *καὶ* (2°) — T | *οἴησιν* ego: *εἴησιν* W, *ἤηση* V, — T | *περιφερόμενοι* ego: *προσφεράμενοι* T, *περιφερόμεθα* VW **3** *ἐζοφώθημεν . . . πρότερον* exscr. Gaulminius in notis ad Psellum, *de oper. daem.* (Migne, *PG* 122, 827, n. 19) | * L f. 7^{v2} | *ἔτι* V: *εἰς* W, — T **4** *οὐκ ἐκλίναμεν* W § 4. l. **5** *ὃς*: *ὡς* T **6** *αὐτὸς*: *οὕτος* T | *οὕτως*: *οὗτος* TV | *σε*: l. *σοι* | *παρέδωκεν*: *παραδωκὸς* T | *οἰκειοχ.* ego: *εἰκηοχύρος* V, *οἰχειόχείρος* W, — T **7** *παρεδώκαμεν*: + *ἰδιοχειρα* T | *ἐπεταξ. καὶ* V: *ἐγράψαμεν ὁμοίως καὶ* T, — W **8** *ὁμοίως*: *ἡμῶν* T | post *ἡμῶν* punct. magn. argent. rubricumque ponit T, et posteaquam sequuntur quae verba infra ad l. 15 adducuntur §§ 5—6. ll. **8—16** *καὶ ὅστις . . . ταῦτα* — T

MSS VW. § 5. l. **12** *τῷ κεκτ.* ego: *τῶν κεκτημένων* W, *τὸν κεκτημένον* V | § 6. *πρέπει* V: *χρὴ* W **13** *ἐπιλέγι* V | *ἰασπίδος* V, *ἰάσπεως* W | *ἐνγκεγλυμμ(ένως)* W **14** *ἱστὸς* W: *εἰστὸς* V, l. fortasse *οἰστὸς* | *ὑπερι* VW

MSS T. **16** ZABARζHC (rubric.) VW: *ταῦτα δὲ ὀφίλην* (l. *ὀφείλει*) *βαστάζειν ἐπάνω σου, ἔστι γὰρ φύλαξ σου·* ZABAPζHS T | explicit fragmentum MS T

MSS VW. **16** *ὑποτασσόμ(ενα)* W **17** *ἀκῶντες* W

C. XIII. l. **18** *τοῦτο* W | *προσ. σοι. προσεκτέοσην* V

πολλοὶ μέλλουσιν ζητεῖν τὸ τοιοῦτον μέγα μυστήριον ἵνα ὑποτασσώμεθα ὑπ᾽ αὐτῶν, καὶ εἰ ἀκούσεις ἡμῶν ἐροῦμεν.« καὶ εἶπον· »λέγε, ἀποστάτα καὶ ἀπατεών.« 2. ὁ δὲ ἔφη· »σὺ καὶ τοῖς τέκνοις σου μόνοις ἐγκατάλειπε τὴν θησαυρὸν καὶ μὴ τοῖς
5 πασιν καὶ ἀφελεστέροις. ποίησον δὲ ἡμῖν σημεῖον ὅπως μετὰ τὸ ἀποθανεῖν σε Ἐζεκείᾳ τῷ βασιλεῖ ποιήσεις ἑτέραν διαθήκην τῷ κόσμῳ καὶ ἡ τοιαύτη ἔσται ἀποκεκρυμμένη καὶ μὴ φανερὰ τοῖς κοινοῖς καὶ ἀφελεστέροις, ἵνα μὴ ὁ θησαυρὸς ἐκλείπῃ τοῖς οἰκουμένοις. 3. οὐδεὶς γὰρ ἀπ᾽ ἀρχῆς μέχρι τῆς σήμερον ἡμᾶς ἐδου-
10 λώσατο, καὶ μὴ παραχωρίσῃς ἡμᾶς θνητοῖς σώμασιν πειθαρχεῖν. 4. ὁ γὰρ Ἐζεκείας, ὦ βασιλεῦ, πολλὰ μὲν καὶ πατροπαράδοτα κατακαύσει καὶ ἄλλα πολλὰ μέν ἀφανίσει βιβλία, καὶ τὴν οἰκουμένην στηρίξει καὶ τὰ περιττὰ διακόψει.

5. Ἐγὼ δὲ Σολομῶν ἀκούσας εἶπον αὐτόν· »ἐξορκίζω σε εἰς
15 τὸν θρόνον τοῦ θεοῦ τὸ ἀσάλευτον καὶ εἰς τὸ ὄρνεον τὸ περιπετόμενον ἐπάνω τῆς κεφαλῆς αὐτοῦ ἵνα με εἴπῃς ἐν ποίῳ ἀγγέλῳ οἱ πάντες καταργεῖσθε.« 6. καὶ εἶπέν μοι· »βασιλεῦ Σολομῶν, ἡμεῖς πάντες ὑπὸ τοῦ θεοῦ δυνάμει καταργούμεθα καὶ ἐν τῷ ὀνόματι Ἀγλά, ἀλλ᾽ ἐπειδὴ τῇ σφραγῖδι κατεδεσμεύσας ἡμᾶς
20 σὺ μόνος, ὑποτασσόμεθα μέχρι τινός. 7. ἐλεύσονται γὰρ ἡμέραι ἐν αἷς πολλὰ δεηθήσῃ, καὶ διὰ τοῦτο ἱκετεύομέν σοι ὅπως ἐν ταῖς ἑξῆς γενεαῖς ἕξομεν σημεῖον τῆς βασιλείας σου καὶ ὑποδείξομεν τοῦτο Ἐζεκείᾳ τῷ βασιλεῖ ὅπως δειχθῇ καὶ πλατυνθῇ εἰς τὴν οἰκουμένην ἣν δώσομεν αὐτῷ διαθήκην καινήν. 8. καὶ
25 ταύτην, ἐν ᾗ ἀληθινῶς τὰ ὀνόματα ἡμῶν ἐχαράξαμεν, κατακαύσει ἄνευ ἑνὸς μόνου ἥτις φυλαχθήσεται καὶ ἐν τῇ προσδοκου-

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MSS VW. **1** μέλλωσιν W, μέλοσην V **2** ει — V | ἡμῶν ego: ὑμῶν VW | καὶ εἶπον W: ὁ δὲ ἔφη V **3** § 2. ὁ δὲ V: καὶ W **4** μόνοις V: — W **5** ἀφελεστέρης V, ἀσφελεσταίραις W **6** σε: ση V, σοι W | ἐζεκία τὸ βασιλεὶ VW | ποιήση V | ἑτέρα διαθῆκη V | τὸ κωσμ < V, — W **7** ἀποκεκρ. V: ἀποσφαλισμένη W **8** ἀσφαλεστέροις W **9** § 3. τη σημερον V, τὴν σημ. W **10** θνητοῖς ego: θικτοῖς W, θεικτεῖς V **11** § 4. μὲν W: δὲ V | πατροπαραδ. ego: παιδοπ(ατρὸ)ς W, πεδοπ(ατρὸ)ς V **12** ἄλλα W: ἄλον V

§ 5. l. **14** αὐτὸν VW: l. αὐτῷ **15** καί . . . αὐτοῦ V: — W **16** με VW: l. μοι | ποίῳ . . . πάντες W: πίω ἡ πάντες ἀγγέλων V § 6. l. **18** πάντες: pr. ἡ (l. οἱ) V **20** σὺ μόν⟨ος⟩ VW: l. σοὶ μόνῳ cum ὑποτασσ.? § 7 l. **22** ἕξωμεν VW **23** πλατιθή V **24** αὐτὸ W, αὐτ < V

μένῃ τοῦ θεοῦ παρουσίᾳ πάλιν διαπλατυνθήσεται. 9. ἡ δὲ παρ᾽ ἡμῶν δοθεῖσα τῷ Ἐζεκείᾳ ἐν ὅλῳ τῷ κόσμῳ παραδοθήσεται καὶ ὡς μέγα τι κειμήλιον παρὰ τοῖς σοφοῖς φυλαχθήσεται, ἥντινα ὡς παίγνιον καὶ ἀπάτην ἐκδώσομεν ἐν τῷ κόσμῳ.

10. Ταῦτα ἀκούσας ἐγὼ Σολομῶν ἐδεήθην τοῦ θεοῦ καὶ εἶπον· »θεὲ πατέρων, Ἀδωναΐ μέγας, ὁ τὴν σοφίαν τῷ δούλῳ σου χαρισάμενος, ἀποκάλυψόν μοι τί δεῖ ποιῆσαι.« 11. καὶ ἦλθεν φωνὴ λέγουσα· »Σολομῶν, Σολομῶν, ἔασον γραμμάτιον τῷ Ἐζεκείᾳ τῇ σφραγῖδι ταύτῃ ἐκσφραγισάμενος.« 12. καὶ καθίσας ἔγραψα· »τῷ Ἐζεκείᾳ τῷ μέλλοντι βασιλεῖ· Σολομῶν βασιλεύς, υἱὸς Δαυείδ, ἀπέστειλά σοι τάδε. λάβε ἐκ τοῦ Παλτιὲλ Τζαμὰλ διαθήκην ἣν δώσει σοι καὶ τῷ κόσμῳ παντὶ καταπλούτισον· τὴν δὲ ἐμὴν παραδοὺς πυρὶ πλὴν ἑνὸς ἥτις καὶ ἐν λαϊνέοις ἐντυπωθήσεται γράμμασιν ἕως ὁ μέγας καὶ ἰσχυρὸς θελήσαιεν.«

13. Ταῦτα γράψας παρέδωκα τῷ Τζαμὰλ, καὶ πάλιν ἠρώτησα αὐτὸν εἰ ἔστιν καλὸν τοῦ ὑγιαίνειν ὁλοσώματον καὶ ἀτραυμάτιστον ἐν τῷ κόσμῳ ἐᾶσαι πλοῦτον. καὶ εἶπέν μοι· »ἓν μόνον ἔασον δι᾽ οἰκείας γραφῆς σου τῇ μέσῃ τῆς γῆς γράμμασιν ἀσημάντοις.« 14. καὶ δὴ καθίσας ἔγραψα χαλδαϊκοῖς γράμμασιν χερσὶν οἰκείαις τοῦ ὑγιαίνειν ὁλοσώματον καὶ ἀτραυμάτιστον ⟨ἐᾶσαι⟩ πλοῦτον, παράδοὺς μόνην τὴν Παλαιστίνην, ὡς, ὁπόταν φανήσεται, οὐ μόνον κεκτημένον ἀλλὰ καὶ ἅπαντα κόσμον ὀνήσῃ ὑγιαινὰ καὶ πλουτοποιὰ χαρίσματα παρέχῃ ἑκάστοτε, ἐπεὶ οὐρανόθεν ταῦτα κατέβησαν χερσὶν Ὑψίστου, μεγάλων κυδῶν κατέχουσι παλάμην, τοῦτο καὶ ἐπιδοῦσί μοι.

15. Ὧδε ἐγὼ Σολομῶν. εἷς δὲ τὸ ἑξῆς θεὸς ἰσχυρός, Ὕψιστος Σαβαώθ· ἀμήν.

MSS VW. § 8. l. **1** διαπλατιδεί(σεται) V **4** ἥντινα ego: ἣν τινὲς VW **5** § 10. ἐδεήθη V **6** εἶπον W: ὕπαι (l. εἶπε) V § 12. l. **11** παλτιὲ W, πατιὲλ V **13** λαϊνέοις ego: λεανέες V, λεανὲς W **14** θελησ(εν) W, θελεισϊεν V

§ 13. l. **16** τὸ εἰγϊενί V | ὁλὸ σῶματον V § 14. l. **19** ἔγραψεν V **20** ὑγϊὴν ὁλὸ σῶματον V | ἀτραμάτιστον πλούτων V **21** ἐᾶσαι addo | * V f. 441ᵛ | μόνην τ. Παλ.: l. fortasse μόνῃ ἐν τῇ Παλαιστίνῃ? **22** ὀνήσῃ ego: ὀν εἰσι V, ὦνήσιν W **24** κυδῶν V: εἶδῶν W | κατέχουσι ego: κατέχουσα VW **25** τοῦτο . . . μοι — W | ἐπιδοῦσι ego: ἐπιδούσαν V

§ 15. l. **26** Ὧδε W: ὡς δὲ V | εἷς δὲ W: καὶ εἷς V

ΠΕΡΙ ΤΟΥ ΣΟΛΟΜΩΝΤΟΣ

I. Ὁ Σολομῶν υἱὸς Δαυεὶδ ἐγένετο ἐκ τῆς τοῦ Οὐρίου γυναικός· ἐγένετο δὲ οὕτως. ἐσκέψατο Δαυεὶδ ὁ βασιλεὺς τὴν τοῦ Οὐρίου γυναῖκα ἐν τῷ βαλανείῳ γυμνήν. καὶ ἐμβατεύσας ὁ Σα-
5 τανᾶς εἰς τὴν καρδίαν αὐτοῦ ἔρωτα ἐπιθυμίας, ἐμοίχευσεν αὐτήν. 2. καὶ οὐ μόνον τὸ τῆς μοιχείας ἔργον εἰργάσατο, ἀλλὰ καὶ φονεῦσαι προήχθη τὸν Οὐρίαν τὸν ἄνδρα τῆς μοιχευθείσης ὁ ἀγαπητὸς τοῦ θεοῦ, ὁ μέγας προφήτης, ὁ ἐκλεκτὸς τοῦ θεοῦ, ὁ μέγιστος τοῖς πᾶσιν, ὁ τῆς ψαλμωδίας καλλωπισμός, ὁ τῆς πα-
10 λαιᾶς καὶ νέας διαθήκης σημειοφόρος, ὁ μεγαλώνυμος θεοπάτωρ. ἠπατήθη γὰρ παρὰ τοῦ Βελίαρ καὶ ἀρχεκάκου ἔχθρου· ἠπατήθη γὰρ ὡς ὁ πρωτόπλαστος ἐκεῖνος Ἀδάμ. 3. ἐφονεύθη δὲ Οὐρίας ἀποσταλεὶς παρὰ τοῦ Δαυεὶδ εἰς τὸν πόλεμον, καὶ ταχθεὶς βουλήσει αὐτοῦ καὶ θελήσει εἰς τὸ ἔμπροσθεν τοῦ πολέμου ὅπως
15 καταληφθεὶς μόνος καὶ μὴ ἔχων τὸν βοηθοῦντα φονευθῇ. ὅπερ δὴ καὶ γέγονεν.

4. Πρὸ δὲ τοῦ ταῦτα γενέσθαι ἦλθεν ἄγγελος Κυρίου εἰς Νάθαν τὸν προφήτην λέγων αὐτῷ· »ἄπελθε εἰς τὸν Δαυεὶδ τὸν βασιλέα τὸν προφήτην καὶ δίδαξον αὐτὸν τοῦ μὴ ποιῆσαι * τὰ
20 ἄθεσμα ἔργα τοῦ Σατανᾶ.« 5. ἐξελθὼν δὲ ὁ Νάθαν ἄπεισι πρὸς τὸν Δαυεὶδ καὶ ἐνεμποδίσθη παρὰ τοῦ Βελίαρ. εὗρε γὰρ ὁ διάβολος ἄνθρωπον ἐσφαγμένον γυμνὸν καὶ ἄρας αὐτὸν ἔθηκεν ἐν τῇ ὁδῷ τοῦ Νάθαν. 6. ἰδὼν δὲ τὸν νεκρὸν ἄνθρωπον ὁ Νάθαν ἐβουλήθη θάψαι αὐτόν· καὶ ἐν τῷ θάπτειν ἐπλήρωσεν
25 ὁ Δαυεὶδ τὰ ἄθεσμα ἔργα τοῦ Σατανᾶ. καὶ ἐπιγνοὺς τοῦτο

MS D = codex 132 Monasterii Sancti Dionysii in Monte Atho (v. supra p. 7); incipit f. 367[r]

10 ὁ μεγ. θεοπάτωρ, ὁ τῆς . . . σημειοφόρος hoc ordine exscriptis, postea super ὁ μεγαλων. littera *β*, et super ὁ τῆς littera *α* scripta ordinem ut in textu indicavit scriptor **19** * f. 367[v]

Νάθαν ὁ προφήτης ἐθρήνει πικρῶς καὶ ἔλεγεν· »δι' ἐμὲ γέγονε τοῦτο τὸ ἁμάρτημα.« 7. καὶ πάλιν ἐλθὼν ὁ ἄγγελος πρὸς αὐτὸν ἔλεγε· »διὰ σοῦ γέγονε τὸ πτῶμα, διὰ σοῦ ἔσται καὶ ἡ διόρθωσις. ἄπελθε τοίνυν καὶ ἔλεγξον αὐτὸν τὴν ἀνομίαν.« καὶ λέγει Νάθαν πρὸς τὸν ἄγγελον· »πῶς ἐγὼ πένης ὢν ἐλέγξω βασιλέα;« 8. ὁ δὲ ἄγγελός φησι πρὸς αὐτόν· »ἐγὼ ἔσομαι μετὰ σοῦ· σὺ ἀνάγγειλον, ἐγὼ δὲ τὸν φόβον φέρω εἰς αὐτόν.« 9. καὶ ἀπελθὼν Νάθαν πρὸς τὸν Δαυεὶδ προσεκύνησεν αὐτῷ καὶ εἶπε· »δέσποτα βασιλεῦ, δίκην ἔχω μετά τινος, καὶ ἦλθον τοῦ εἰπεῖν πρὸς σὲ ταύτην.« ὁ δὲ βασιλεὺς πρὸς αὐτὸν λέγει· »τίς ἐστιν ἡ δίκη αὕτη;« 10. ὁ δὲ Νάθαν παραβολικῶς ἔλεγε· »δεσπότην ἔχω τὸν δεσπόζοντά με, καὶ κέκτηται ἀμνάδας ἑκατόν· καὶ εὐφραίνεται μετ' αὐτῶν. * ἐγὼ δὲ κέκτημαι ἀμνάδα μίαν. καὶ ἔλαβεν αὐτὴν ἀπ' ἐμοῦ ὁ τὰς ἑκατὸν ἔχων καὶ κατέφαγεν αὐτήν.« 11. τότε ἔγνω ὁ Δαυεὶδ τὸ σκευασθὲν αὐτῷ δράμα καὶ ἀναστὰς ἐκ τῆς κλίνης αὐτοῦ στενάξας πικρῶς μετὰ δακρύων ἔλεγεν· »ἐγώ εἰμι ὁ ταῦτα διαπραξάμενος.« καὶ ἤρξατο κατανυκτικῶς λέγειν τὸν πεντηκοστὸν ψαλμόν, καὶ ὁ Νάθαν πρὸς αὐτόν. καὶ ἀφείλατο λοιπὸν κύριος ὁ θεὸς τὸ ἁμάρτημα.

12. Ἔτεκε Δαυεὶδ τὸν Σολομῶντα ἐκ τῆς τοῦ Οὐρίου. καὶ ἔλαβε τὴν βασιλείαν τοῦ πατρὸς αὐτοῦ Δαυεὶδ καὶ ἦν ἐληλακῶς εἰς ἄκρον σοφίας καὶ φρονήσεως· καὶ ἡ σειρὰ τῆς γενεαλογίας αὐτοῦ κατήντησε μέχρι καὶ τῆς θείας σαρκώσεως τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἐπεί ἐστι καὶ αὐτὸς ἐκ φυλῆς, μᾶλλον δὲ
5 ἐξ ὀσφύος τοῦ θεοπάτορος Δαυεὶδ ἵνα καὶ ἡ προφητικὴ ῥῆσις πληρωθῇ ἡ λέγουσα· »οὐκ ἐκλείψει ἄρχων ἐξ Ἰούδα οὐδὲ ἡγούμενος ἐκ τῶν μηρῶν αὐτοῦ ἕως οὗ ἔλθῃ ὃ ἀπόκειται.« 13. ἡ σοφία δὲ Σολομῶντος ὁμοία ἦν τῇ σοφίᾳ τοῦ πρώτου ἐκείνου ἀνθρώπου Ἀδάμ. ἐπαιδεύθη ταύτην τὴν σοφίαν τὴν
10 μὲν παρὰ τοῦ θαυμασίου Σιράχ, τὴν δὲ παρὰ τῆς ἄνω προνοίας. τούτου δὲ τὴν σοφίαν ἐμφαίνων ὁ κύριος ἐν τοῖς εὐαγγελίοις ἔλεγεν, ὅτι »οὐδὲ σοφίαν * Σολομῶντος ὑψηλοτέραν οἶμαι τῶν ἄλλων,« ταύτην κρίνας ὥσπερ δῆτα καὶ ἦν.

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4 αὐτὸν in αὐτῷ corr. prim. man. false § 10. l. **13** * f. 368r
§ 12. l. **21** ἐληλακὸς ms. § 13. **31** σοφία ms. **32** * f. 368v

§ 12. ll. **26 f.** Gen. XLIX 10 — § 13. ll. **32 f.** Mt. XII 42; Lk. XI 31

II. Ταύτῃ τῇ σοφίᾳ θαρρήσας ὁ θαυμάσιος Σολομῶν ἐβουλήθη ἀνεγεῖραι οἶκον κυρίῳ τῷ θεῷ περικαλλῆ καὶ κρείττω πάντων τῶν ἀναθημάτων τῶν ἐπὶ τῆς γῆς. ἐγένετο δὲ καὶ ἀνηγείρετο ὁ οἶκος κυρίου τοῦ θεοῦ θελήσει καὶ σοφίᾳ καὶ δη-
5 μιουργίᾳ θεοῦ διὰ τοῦ σοφοῦ Σολομῶντος καὶ τῆς τούτου προθυμίας. ἀνήγειρε τοίνυν μετὰ μεγάλης εὐπρεπείας τὸν τοιοῦτον ναὸν αὐτός τε καὶ οἱ παῖδες αὐτοῦ. 2. ἔσχε δὲ ἕνα ἀπὸ τῶν παίδων αὐτοῦ ποθεινότατον παρὰ πάντας, τὰ γὰρ σιτία καὶ τὰς τροφὰς καὶ τὰ ἱμάτια ἐπὶ τὸ διπλοῦν παρεῖχεν αὐτῷ. ἦν δὲ
10 ὁ τοιοῦτος παῖς ἀηδὴς τῇ ὄψει καὶ τὸ πρόσωπον ἀκαλλώπιστος, καὶ ἐλυπεῖτο βλέπων αὐτὸν οὕτως ἔχοντα ὁ Σολομῶν. 3. ἐν μιᾷ δὲ τῶν ἡμερῶν φησι πρὸς αὐτόν· »πῶς οὕτως ἀηδὴς ἔχεις τί σε τῶν παρόντων λυπεῖ; μὴ οὐ λαμβάνεις τὰ πάντα διπλᾶ παρ' ἐμοῦ;« 4. καὶ ὁ παῖς φησι πρὸς τὸν βασιλέα· »τὰ μὲν σιτία,
15 δέσποτα βασιλεῦ, ἅπερ μοι παρέχεις πάντα καταναλίσκω. οὐκ εὐφραίνει δὲ ἀπὸ τούτων οὐδέν, καταλαμβάνει γὰρ ἐπ' ἐμὲ διὰ τῆς νυκτὸς δαιμόνιον πονηρὸν καὶ ἀκάθαρτον καὶ ὑποπιάζει καὶ ἐκθλίβει τὸ ἄκρον τοῦ δακτύλου μοῦ. καὶ ἀπεργάζεται * τὴν ὄψιν μου τοιαύτην οἵαν ὁρᾷς ἀηδῆ καὶ σκυθρωπήν.«
20 5. Ἀκούσας δὲ τὸ ῥῆμα τοῦτο ὁ Σολομῶν ἐποίησεν ὑπὲρ τούτου ἔντευξιν καὶ παράκλησιν πρὸς κύριον τὸν θεόν. 6. καὶ ἀπεστάλη πρὸς αὐτὸν Μιχαὴλ ὁ ἀρχάγγελος μετὰ σφραγῖδος χαλκοῦ δακτυλίου, καὶ δέδωκε τὴν τοιαύτην σφραγῖδα πρὸς τὸν Σολομῶντα. 7. καί φησι· »ἐπίδος τῷ παιδὶ τὴν τοιαύτην σφρα-
25 γῖδα καὶ κατεχέτω ταύτην ἐν τῇ κλίνῃ αὐτοῦ, καὶ ὁπόταν ἔλθῃ πρὸς αὐτὸν ὁ διάβολος, κρουσάτω τοῦτον μετὰ τῆς σφραγῖδος ἐπὶ τὸ στῆθος, καὶ δήσας ἀγαγέτω τοῦτον πρὸς σέ· μέλλεις γὰρ ὑποτάξαι πᾶν δαιμόνιον μετ' αὐτοῦ καὶ τῆς σφραγῖδος τοῦ θεοῦ, καὶ οἰκοδομῆσαι τὸν οἶκον τοῦ θεοῦ μετὰ τοῦ πλήθους τῶν δαι-
30 μόνων σὺν τοῖς ἀνθρώποις.« 8. λαβὼν δὲ ὁ Σολομῶν τὴν σφραγῖδα καὶ εὐχαριστήσας τῷ ἁγίῳ θεῷ, ἀπῆλθεν ἀπ' αὐτοῦ ὁ ἄγγελος. 9. καὶ προσκαλεσάμενος τὸν παῖδα δέδωκε τὴν σφραγῖδα, 10. ἀναγγείλας τὸ προσταχθὲν παρὰ τοῦ ἀγγέλου. 11. λαβὼν δὲ ὁ παῖς τὴν σφραγῖδα τοῦ θεοῦ, ἑσπέρας γενομένης ἀνε-

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C. II. l. **2** οἴκου ms. | κρείττονα Is **4** ἀνηγειρ. Kurz: ἀνεγ. ms.
§ 4. l. **18** * f. 369r **19** σκυθρωπήν ms., σκηπτώπην Is

κλίθη εἰς τὴν κοίτην αὐτοῦ, καὶ κατὰ τὸ εἰθισμένον παραγέγονε πρὸς αὐτὸν ὁ διάβολος. 12. καὶ ἀθρόον ὁ παῖς παίει τὸν ἐχθρὸν κατὰ τῆς καρδίας μετὰ τῆς τοῦ θεοῦ σφραγῖδος. * 13. ὁ δὲ σατανᾶς ἐλεεινῇ τῇ φωνῇ ἐβόησεν· »οἴμοι, οἴμοι, πῶς καταδουλοῦμαι βασιλεῖ Σολομῶντι;« καὶ δήσας τοῦτον εἰσήγαγε πρὸς τὸν βασιλέα Σολομῶντα.

III. Καὶ θεασάμενος αὐτόν φησι· »εἰπὲ ἡμῖν, πονηρὸν πνεῦμα καὶ ἀκάθαρτον, τίς ἐστιν ἡ κλῆσίς σου καὶ τίς σου ἡ ἐργασία.« καὶ ὁ διάβολος ἔφη τῷ βασιλεῖ· »Ὀρνίας καλοῦμαι. ἡ δὲ ἐργασία μου εἰς πάντα ἐπιτήδεια.« 2. καὶ λέγει ὁ βασιλεύς· »τίς ὁ καταργῶν τὴν δύναμίν σου ἄγγελος;« καὶ ὁ διάβολος· »ὑπὸ τοῦ μεγάλου ἀρχαγγέλου Μιχαὴλ καταργοῦμαι αὐτός τε καὶ ἡ ἐμὴ δύναμις.« 3. καὶ ὁ βασιλεύς φησι· »δύνασαι ποιῆσαί τι εἰς τὸν ναὸν κυρίου καὶ εἰς τὴν οἰκοδομὴν αὐτοῦ χρησιμόν;« καὶ ὁ διάβολος· »δύναμαι μετὰ τῆς σφραγῖδος ταύτης ἐπισυνάξαι πᾶν δαιμόνιον ἔμπροσθέν σου καὶ ὑποτάξαι τῷ σῷ θελήματι καὶ οἰκοδομῆσαι, καὶ ἀνεγερεῖς μετὰ τῆς δουλείας καὶ ὑποταγῆς ἐκείνων τὸν ναὸν κυρίου παντοκράτορος.« 4. ταῦτα ἀκούσας ὁ Σολομῶν εὐχαρίστησε κυρίῳ τῷ θεῷ καὶ προέτρεψε τὸν Ὀρνίαν δαίμονα μετὰ τῆς σφραγῖδος καὶ τοῦ παιδίου ἀπελθεῖν καὶ ἐπισυνάζαι πᾶν δαιμόνιον. 5. καὶ ἀπῆλθον καὶ ἐπισυνήγαγον πάντα καὶ εἰσῆγον ταῦτα εἰς * τὸν βασιλέα Σολομῶντα. ἅμα δὲ τὸ πλησιάσαι ταῦτα εἰς τὸν βασιλέα προσεκύνουν αὐτῷ. 6. καὶ ἠρώτα ἓν ἕκαστον ὁ βασιλεὺς τῶν δαιμόνων τό τε ὄνομα καὶ τὴν ἐργασίαν καὶ ὑπὸ ποίου τῶν ἁγίων ἀγγέλων καταργεῖται. καὶ ὡμολόγουν τήν τε ἐργασίαν αὐτοῦ καὶ τὴν κλῆσιν καὶ τὸν καταργοῦντα ἄγγελον. 7. ἐπέτρεπε δὲ αὐτὰ ἐργάζεσθαι εἰς τὴν τοῦ ναοῦ οἰκοδομήν. καὶ ἐνήργει ἓν ἕκαστον τὴν δουλείαν εἰς ἣν δὴ καὶ ἐτάχθη παρὰ τοῦ σοφοῦ Σολομῶντος. 8. καὶ οὕτως ἦν ἰδεῖν θαῦμα ἐξαίσιον ἄνδρας μετὰ πλήθους δαιμόνων θελήσει κυρίου ἀνοικοδομοῦντας καὶ ἐκπληροῦντας τὸν ναὸν κυρίου εἰρηνικῶς μετὰ πάσης ἐπιμελείας τε καὶ σπουδῆς, μὴ τολμώντων τῶν

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§ 12. l. 2 ἀθρόον ms.: ἀθρόων Is 3 * f. 369v

C. III 1. l. 10 ἐπιτήδεια Is: ἐπιτήδειος ms. § 2. l. 12 ἡ — Is | ε in voce ἐμή primum omissum postea supra ἡ scr. ms. 13 § 3. δύνασε ms. § 5. l. 22 * f. 370r 23 πλησιάσαι Is: πλησιᾶσαι ms., l. πλησιᾶσθαι?

δαιμόνων μηδὲ τὸ τυχὸν σκανδαλίσαι ἢ ἀδικῆσαι τοὺς ἀνθρώπους.

IV. Ἀπὸ δὲ τῶν ἀνδρῶν τῶν ἐχόντων ἀκριβῆ εἴδησιν εἰς τὴν τοῦ ναοῦ οἰκοδομὴν ἦλθεν εἷς εἰς φιλονεικίαν καὶ ἔριν μετὰ τοῦ υἱοῦ αὐτοῦ, καὶ ἐμάχοντο ἀλλήλοις θυμοῦ πνέοντες ἀλλήλους διασπαράξαι βουλόμενοι. 2. ὅλος δὲ τοῦ θυμοῦ ὁ πατὴρ γεγονὼς ἀπῆλθε πρὸς τὸν βασιλέα Σολομῶντα μετὰ δακρύων καὶ ὀδυρμῶν λέγων αὐτῷ· »δέσποτα βασιλεῦ· ἢ θανάτῳ τὸν ἐμὸν καταδίκασον * παῖδα ὡς ἐννυβρίσαντα παρανόμως εἰς ἐμὲ τὸν πατέρα, ἢ σαφῶς ἴσθι ὡς οὐδέποτε κινήσω τὴν χεῖρά μου εἰς τὴν τοῦ ναοῦ οἰκοδομήν.« 3. ἀκούων δὲ ταῦτα ὁ βασιλεὺς καὶ βουλευόμενος, ἦλθε καὶ ὁ υἱὸς ἐκείνου πρὸς τὸν βασιλέα ταὐτὰ ἐγκαλῶν καὶ λέγων τῷ πατρί. 4. διαλογιζόμενος δὲ περὶ τούτου ὁ βασιλεὺς καὶ διαπορῶν τί ἄρα ἀποκρίνοιτο, στραφεὶς βλέπει τὸν Ὀρνίαν δαίμονα ἐργαζόμενον καὶ μειδιῶντα· καὶ λέγει πρὸς τοὺς κρινομένους· »ἀπόστητε μικρὸν ἀπ' ἐμοῦ.« 5. καὶ ἀποστάντων τὸν Ὀρνίαν μετακαλεῖται καί φησι πρὸς αὐτόν· »τί γελᾷς, ὦ Ὀρνία; τὴν βασιλείαν μου καταγελᾷς, ἢ τὴν κρίσιν μου, ἢ τὸν ναὸν κυρίου;« 6. καὶ ὁ Ὀρνίας πρὸς τὸν βασιλέα λέγει· »δέσποτα βασιλεῦ· σοφώτατε καὶ δικαιότατε Σολομῶν· οὔτε τὴν βασιλείαν σου κατεγέλασα, οὔτε τὴν κρίσιν σου, οὔτε τὸν ναὸν κυρίου, ἀλλὰ τούτους τοὺς ἀθλίους τοὺς κρινομένους, τὸν δύστηνον λέγω γέροντα καὶ τὸν τούτου υἱοῦ. οὐ μὴ γὰρ παρέλθωσι τρεῖς ἡμέραι καὶ τὸ τέλος διαδέξεται τὸν νέον.« 7. καὶ ὁ βασιλεὺς πρὸς τὸν Ὀρνίαν λέγει· »ἄπελθε καὶ ἐργάζου μετὰ σπουδῆς καὶ εἰρήνης καὶ ὑποταγῆς εἰς τὸν ναὸν κυρίου θεοῦ παντοκράτορος.« καὶ ἀπῆλθεν ἀπὸ τοῦ τόπου ἐκείνου ὁ Ὀρνίας καὶ * εἰργάζετο. 8. μετεκαλέσατο δὲ ὁ βασιλεὺς τοὺς δύο κρινομένους καί φησι πρὸς αὐτούς· »ἀπέλθατε καὶ ἐργάζεσθε τὸ ἔργον ὑμῶν ἄχρι πέντε ἡμέρας, καὶ μετὰ ταῦτα ποιήσομαι ἀπόφασιν καὶ τέλος τῆς κρίσεως ὑμῶν.« προσέταξε δὲ ὁ βασιλεὺς διορίσασθαι τὴν ἡμέραν καθ' ἣν ἔλεγε ταῦτα.

C. IV 1. l. **4** εἷς supplevi: τις conj. Is **6** § 2. ὅλος Is: ὅλως ms. **9** * f. 370^{v} § 6. l. **22** δύστηνον: δύστυνον ms., δύστυχον Is errore **24** διαδέξεται conj. Is: διαδέξονται ms. § 7. l. **25** πρὸς supplevi **27** * f. 371^{r}

9. Παρελθουσῶν οὖν τῶν πέντε ἡμερῶν, ἦλθεν ὁ γέρων πρὸς τὸν βασιλέα κατηφὴς καὶ σπυθρωπὸς καὶ δάκρυα πρὸ τῶν ὀμμάτων ἀφείς φησι· »τέθνηκεν ὁ ἐμὸς υἱός, τέθνηκεν, καὶ οὐκ ἔτι ἴδῃς αὐτόν. ἐμὲ δὲ ἀπέλιπεν ἐν πένθει βαρυτάτῳ καὶ ὀδύνῃ καρδίας καὶ ἀφορήτῳ στεναγμῷ· οὐκ ἔτι γὰρ βλέψω αὐτόν· οὐκ ἔτι τὸ πρόσωπον ἐκείνου θεάσομαι. κατεκρύβη γὰρ ἐν τόπῳ ἀφεγγεῖ, ἐν τῇ σκοτεινῇ, ἐν τῇ ζοφερᾷ.« 10. ἐκπλαγεὶς οὖν ταῦτα ὁ βασιλεὺς φησι· »ποίαν ἡμέραν τέθνηκεν;« καί φησι ὁ γέρων· »μετὰ τρίτην ἡμέραν ἀπέθανεν ἀφ' ὅτου πρὸς τὸ σὸν κράτος ἤλθαμεν.« 11. καὶ λέγει ὁ βασιλεύς· »ἄπελθε ἐν εἰρήνῃ, ὁ γέρων, κύριος δὲ ὁ θεὸς ὁ πάτηρ τῆς παρακλήσεως καὶ παραμυθία τῶν θλιβομένων παρακαλέσαι σου τὴν καρδίαν εἰς τὸ μηκέτι λυπεῖσθαι. μνήσθητι γὰρ ὅτι ὁ σὸς υἱὸς ἄνθρωπος ἦν, πᾶς δὲ ἄνθρωπος θνητὸς ἦν. * μὴ τοίνυν λυποῦ, οὐ γὰρ ἀνύσεις οὐδὲν ὧν βούλεσαι.« ταῦτα ἀκούσας ὁ γέρων ἀπῆλθεν ἀναψυχθεὶς τὴν καρδίαν.

12. Καὶ μετακαλεσάμενος τὸν Ὀρνίαν φησίν· »εἰπὲ ἡμῖν πῶς ἐπιγινώσκεις τὸν θάνατον τοῦ ἀνθρώπου, πνεῦμα ἀκάθαρτον ὄν.« 13. Ὁ δὲ Ὀρνίας λέγει· »ἡμεῖς, δέσποτα, ἐκ τοῦ οὐρανοῦ ἐρρίφημεν κάτω, καὶ ἄγγελοι θεοῦ ὄντες καὶ φῶς περικείμενοι. νῦν δαίμονες καὶ ἀκάθαρτα πνεύματα καὶ σκότος, ὡς ὁρᾷς, ἐγενόμεθα, καὶ λειτουργοὶ θεοῦ τυγχάνοντες. νῦν σοῦ θεράποντες καὶ ὑπουργοί, θεοῦ κελεύοντος, γεγενήμεθα. 14. κάτω τοίνυν ἐξ οὐρανοῦ πεσόντες καὶ εἰς ᾅδην ῥιφέντες δεινῶς, πάλιν ἀνερχόμεθα εἰς τὸ κάτω τοῦ οὐρανοῦ πέταλον, καὶ τὰς τῶν ἀγγέλων ὁμιλίας ἀκούομεν, καὶ ἐξ αὐτῶν μανθάνομεν τὸν τοῦ ἀνθρώπου θάνατον πρὸ τεσσαράκοντα ἡμερῶν. 15. καὶ ἀκούσαντες τούτων ἐπιμελούμεθα καὶ ἀγωνιζόμεθα ἵνα τὸν τοῦ ἀνθρώπου θάνατον ἢ διὰ πυρὸς ἢ δι' ὕδατος ἢ διὰ κρημνοῦ οἰκονομήσωμεν, ὅπως λάβωμέν τινα ἐξ αὐτοῦ μέριδα. 16. καὶ ἐν τῷ μὴ ἔχειν ἡμᾶς βάσιν ἀναπαύσεως ἐν τῷ πετάλῳ τοῦ οὐρανοῦ πίπτομεν ὥσπερ φύλλα ἀπὸ τῶν δένδρων, καὶ δοκοῦμεν τοῖς ἀνθρώποις ὡς

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§ 9. l. **2** σκυθρωπὸς ms: σκυτρ. Is, corr. Kurz **4** ἔτι ms.: ἔστι Is, corr. Kurz | ἴδῃς conj. Is: ἴδοις ms. § 10. l. **9** ἀφ' ὅτου Is: ἀφότου ms. § 11. l. **14** * f. 371[v] § 15. l. **28** τοῦ: supra lineam adscr. prim. man.

ἀστέρες χυνόμενοι, * ἵνα δοξαζώμεθα παρὰ τῶν ἀνθρώπων.« 17. καὶ ὁ βασιλεύς· »καὶ οἱ χυνόμενοι ἀστέρες, καὶ δοκοῦντες ἀστέρες, οὔκ εἰσιν ὄντες ἀστέρες;« καὶ ὁ Ὀρνίας· »οὐχὶ, βασιλεῦ· οἱ γὰρ τοῦ οὐρανοῦ ἀστέρες ἀθάνατοί εἰσι καὶ ἐστηριγμένοι καὶ
5 οὐ κινοῦνται.« 18. καὶ ἀκούσας ταῦτα ὁ βασιλεὺς ἀπέλυσε τὸν Ὀρνίαν εἰς ἔργον αὐτοῦ ἐργάζεσθαι.

V. Ὠικοδομεῖτο δὲ ὁ ναὸς· καὶ πάντες οἱ βασιλεῖς τῆς γῆς καὶ οἱ ἄρχοντες τῶν τιμίων καὶ βασίλισσα Νότου ἡ σοφὴ Σιβύλλα καὶ αὐτὴ ἦλθε θεάσασθαι τὸν ναὸν κυρίου, καὶ εἰσέφερε
10 καὶ αὐτὴ εἰς τὴν οἰκοδομὴν τοῦ ναοῦ ξύλα πολυτελῆ καὶ ἀξιόλογα.

VI. Ἀπέστειλε δὲ ὁ βασιλεὺς Ἀράβων ἐπιστολὴν πρὸς τὸν βασιλέα Σολομῶντα καὶ διελάμβανεν οὕτως· »βασιλεῦ Σολομῶν, χαίροις. γινωσκέτω ἡ βασιλεία σου ὅτι εἰς τὴν ἡμῶν χώραν
15 οἰκεῖ χαλεπὸν δαιμόνιον δυνατόν, καὶ κατὰ τρεῖς ἡμέρας ἀνεγείρει ἄνεμον ἰσχυρόν, καὶ ἐκριζοῖ οἰκίας καὶ δένδρα καὶ βουνοὺς καὶ ἀνθρώπους ἀπόλλυσι, ῥίπτων τούτους εἰς κρημνοὺς καὶ εἰς ὕδωρ καὶ εἰς πῦρ. 2. εἰ οὖν βούλει τὸ σὸν κράτος, ἀπόστειλον καὶ ἐξάλειψον καὶ ἐξολόθρευσον τοῦτον * ἀπὸ τῆς τοιαύτης χώρας.
20 εἰ οὖν τοῦτο ποιήσει ἡ βασιλεία σου, εἰσενέγκομεν εἰς τὴν τοῦ ναοῦ οἰκοδομὴν τάλαντα χρυσίου καὶ ἀργυρίου καὶ χαλκοῦ ἑκατὸν εἴκοσι πέντε.«

3. Ἀναγνοὺς οὖν τὴν ἐπιστολὴν ὁ βασιλεὺς ἐνετείλατο τῷ παιδαρίῳ τῷ ἔχοντι τὴν σφραγῖδα τάχιστα καταλαβεῖν πρὸς αὐ-
25 τόν· καὶ ἐλθόντος φησὶν ὅτι· »τάχιστα ἄπελθε εἰς τὸν τῶν Ἀράβων βασιλέα, καὶ λάβε μετά σου τὴν σφραγῖδα καὶ κάμηλον μίαν τὴν ταχίστην καὶ ἀσκὸν καινόν. 4. καὶ δειξάτω σοι τὸν τόπον ἔνθα πνεῖ τὸ πονηρὸν πνεῦμα· καὶ καταλαβὼν τὸν τόπον ἐκεῖνον ἐπίθες τὸν ἀσκὸν ἀνεῳγμένον ἔχοντα τὸ στόμα αὐτοῦ
30 πρὸς τῇ ὀπῇ τοῦ φωλεοῦ, καὶ παρατήρει τὴν ἡμέραν ἐν ᾗ ἐξέρχε-

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§ 16. l. **1** * f. 374[r]

C. V. l. **7** *Ὠικοδομεῖτο* ego: *οἰκοδομήτο* ms., *-μεῖτο* Is **8** *σιβύλλα* ms., (*Σι-*) Is, l. *Σίβυλλα*?

C. VI 1. l. **16** *ἐκριζοῖ* Is. *ἐκριζεῖ* ms. **18** § 2. *βούλει*: l. *βούλεται*? **19** * f. 374[v] **20** *εἰσενέγκομεν* Is: *εἰσενέγκωμεν* ms. § 3. l. **26** *ἀρράβων* ms. **27** § 4. *σοι* ego: *σε* ms. **28** *ἔχοντα* ego: *ἔχον* ms.

ται τὸ πονηρὸν πνεῦμα. 5. καὶ ὅταν ἴδῃς τὸν ἀσκὸν πλησθέντα δίκην ἀνέμου, ἀσφάλισαι μετὰ τοῦ δακτυλίου τὸ στόμα αὐτοῦ τοῦ ἀσκοῦ, καὶ ἐπίθες αὐτὸν εἰς τὴν κάμηλον καὶ κατάλαβε ταχέως πρὸς ἡμᾶς.«

6. Καὶ ἀπῆλθε τὸ παιδάριον καὶ ἐποίησε πάντα κατὰ τὴν θέλησιν τοῦ βασιλέως Σολομῶντος. 7. ἐπαναστρέφοντος δὲ αὐτοῦ λέγει τὸ δαιμόνιον· »ἄνοιξόν μοι, ὦ παιδίον, καὶ ἐπιδείξω σοι τόπον ἐν ᾧ κέκρυπται πράσινος λίθος καὶ τὸ χρυσίον τὸ τίμιον.« τὸ δὲ παιδίον λέγει· »ἀπέλθωμεν πρῶτον πρὸς τὸν βασιλέα, καὶ μετὰ ταῦτα αὐτοῦ κελεύοντος ποιήσομεν.« 8. ὡς δὲ τὴν ὁδὸν ἤνυσαν καὶ τὸν τόπον κατέλαβον ἐν ᾧ ἦν, πεσὼν ἐκ τῆς καμήλου προσεκύνει ἄνω καὶ κάτω φερόμενος τὸν Σολομῶντα. 9. ὁ δὲ βασιλεὺς φησι· »τίς εἶ καὶ τίς σου τὸ ὄνομα;« ὁ δέ φησι· »δαιμόνιόν εἰμι, Ἐφίππας καλούμενος.« 10. καὶ λέγει αὐτῷ· »δύνασαι ποιῆσαί μοί τι χρήσιμον;« καὶ ὁ Ἐφίππας· »δύναμαι ἆραι τὸν λίθον τὸν ἀκρογωνιαῖον ὃν ἀπεδοκίμασαν ἄνθρωποί τε καὶ δαίμονες καὶ θεῖναι τοῦτον εἰς κεφαλὴν γωνίας.« 11. καὶ ὁ βασιλεὺς προέτρεψε τὸν Ἐφίππαν πονῆσαι ταῦτα. καὶ ἐποίησε τοῦτο ὁρώντων πάντων τοῦ τε βασιλέως καὶ τῶν περιεστηκότων ἀνδρῶν. 12. ἔκθαμβος δὲ γενόμενος ὁ βασιλεὺς ἤρετο τὸ Ἐφίππαν εἰ γινώσκοι καὶ ἕτερον πνεῦμα ὅμοιον αὐτῷ. καὶ λέγει ὁ Ἐφίππας· »ἔστι, βασιλεῦ, καὶ ἕτερον πνεῦμα * ἐν τῇ Ἐρυθρᾷ θαλάσσῃ καθήμενον καὶ ἔχον ἐν ἑαυτῷ τὸν πορφυροῦν κίονα.« 13. καὶ λέγει ὁ βασιλεύς· »ἄπελθε μετὰ τῆς σφραγῖδος καὶ ἄγαγέ μοι αὐτὸν ὧδε.« ἀπελθὼν δὲ ὁ Ἐφίππας μετὰ τῆς σφραγῖδος καὶ ἀνασπάσας αὐτὸν ἤγαγεν αὐτόν τε καὶ δαίμονας δύο βαστάζοντας τὸν κίονα καὶ φέροντας τοῦτον εἰς τὸν ἀέρα. 14. ἰδὼν δὲ ταῦτα ὁ βασιλεὺς καὶ ἔκθαμβος γενόμενος ἐκέλευσεν αὐτοῖς βαστάζειν τὸν κίονα καὶ κρέμασθαι εἰς τὸν ἀέρα μέχρι τῆς συντελείας τοῦ αἰῶνος καὶ μὴ ῥίψαι τοῦτον ἐπὶ τῆς γῆς ποτε, μήπως λύμην τῷ τῶν ἀνθρώπων προξενήσωσι γένει.

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§ 6. l. 6 * f. 373r § 7. l. 7 ἐπιδείξω Is: ἐπεδείξω ms. § 8. l. 12 προσεκύνει ego: προσεκύνη ms., προσεκύνη σε Is § 9. l. 14 Ἐφίππας Is: ἐφ' ἵππας ms. § 11. l. 18 πονῆσαι: ποιῆσαι Is § 12. l. 21 γινώσκοι ego: γινώσκεις ms. 22 * f. 373v 23 ἔχων ms.

VII. *Πάλιν οὖν ὁ βασιλεὺς πρὸς τὸν Ὀρνίαν λέγει· »ἔστι καὶ ἕτερον δαιμόνιον;« καὶ ὁ Ὀρνίας λέγει· »εἰσὶ μὲν πολλά, ὦ βασιλεῦ. ὑπάρχει δὲ ἀπὸ τούτων ἓν μεγίστην κεκτημένον τὴν δύναμιν.« 2. »ποῖον δὲ τοῦτο,« φησὶν ὁ βασιλεύς, »καὶ τίνα μεγίστην ἔχει τὴν δύναμιν καὶ τί τούτῳ τὸ ὄνομα;« Ὁ Ὀρνίας λέγει· »Σαμαὴλ τὸ ὄνομα, ὦ βασιλεῦ, ἄρχων δὲ τοῦ τῶν δαιμόνων ὑπάρχει συστήματος· καὶ συμφέρον σοι ὑπάρχει, ὦ βασιλεῦ, τοῦ μὴ ἰδεῖν αὐτόν.'' 3. καὶ ὁ βασιλεύς· »μηδέν σοι * περὶ τοῦτο μελέτω, πονηρὸν καὶ ἀκάθαρτον πνεῦμα, ἀλλὰ λαβὼν τὴν σφραγῖδα ἄγαγέ μοι αὐτὸν ὧδε κατὰ τάχος.« λαβὼν δὲ ὁ Ὀρνίας τὴν σφραγῖδα τοῦ θεοῦ ἀπῆλθε τὸ τοῦ βασιλέως πληρώσων θέλημα. 4. ὁ δὲ Σολομῶν ἐπὶ θρόνου καθήμενος ἦν τῷ τῆς βασιλείας κεκοσμημένος στέμματί τε καὶ διαδήματι καὶ τὸν Ὀρνίαν μετὰ τοῦ Σαμαὴλ ἐκδεχόμενος, σκῆπτρόν τε τὸ βασιλικὸν ἀνὰ χεῖρα εἶχεν. 5. ἐλθόντων δὲ τοῦ τε Σαμαὴλ καὶ τοῦ Ὀρνία πρὸς τὸν βασιλέα, φησὶν ὁ βασιλεὺς πρὸς τὸν Σαμαήλ· »τίς εἶ, καὶ τί σου τὸ ὄνομα;« ὁ δέ φησι· »Σαμαὴλ κέκλημαι· ἄρχων δὲ τοῦ τῶν δαιμόνων ὑπάρχω συστήματος. 6. καὶ ὁ βασιλεύς· »δύνασαι ποιῆσαί μέ τι;« ὁ δέ φησι·« δύναμαι ἐμφυσῆσαί σοι καὶ ἀπαγαγεῖν σε εἰς τὸ ἔσχατον τῆς γῆς.« καὶ ἅμα τῷ λόγῳ ἐνεφύσησεν αὐτὸν καὶ ἀπήγαγεν εἰς τὰ ἔσχατα τῆς γῆς.*

VIII. *Διεφημίζετο δὲ ἡ φήμη τοῦ βασιλέως εἰς πάντα τὰ πέρατα τῆς γῆς, καὶ προσκυνοῦντες ἦσαν αὐτῷ πάντες οἱ βασιλεῖς τῆς γῆς καὶ οἱ ἄρχοντες, καὶ χορηγοῦντες εἰς τὴν τοῦ ναοῦ οἰκοδομὴν. 2. τῷ δὲ καιρῷ ἐκείνῳ * ἐρρητόρευσε τὸ ἆσμα τῶν ἀσμάτων. καὶ ἔλεγεν οὕτως· »ἐκτησάμην βασιλείαν· ἐκτησάμην ᾄδοντας καὶ ᾀδούσας.« καὶ καταλέξας τὰ πάντα τέλος ἐπάγει· »τὰ πάντα δὲ ματαιότης ματαιοτήτων· τὰ πάντα*

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§ 3. l. 8 * f. 372r § 6. l. 22 In hoc loco add. c. VIII 4 James forte c. VIII 1 post 2—7 ponendum

C. VIII. § 2. l. 26 *ἐκείνῳ* in marg. inf. scr. man. prim. | * f. 372v

§ 2. 27 cf. Ec. 2 : 7 *ἐκτησάμην δούλους καὶ παιδίσκας*, 2 : 8 *ἐποιησά μοι ᾄδοντας καὶ ᾀδούσας* 29 Ec. 1 : 2; 12 : 8 f.

ματαιότης.« 3. *ἔλεγε δὲ καὶ τοῦτο· »πάντων τῶν γραμμάτων ἄρχει τὸ* $\overline{\chi}$. 4. *εὐδοκίᾳ δὲ θεοῦ διεσώθη Σολομῶν εἰς τὰ αὐτοῦ βασίλεια.* 5. *καὶ ᾠκοδομεῖτο ὁ πάνσεπτος ναὸς τοῦ θεοῦ. ᾠκοδομεῖτο δὲ πάντα κατὰ μίμησιν τῆς ἀνατάξεως.* 6. *ὑπῆρχον τὰ χερουβὶμ καὶ τὰ σεραφὶμ καὶ τὰ ἑξαπτέρουγα· ὄπισθεν δὲ τοῦ θυσιαστηρίου τὰ πολυόμματα καὶ οἱ θρόνοι καὶ αἱ κυριότητες.* 7. *ἄρρητον δὲ τὸ κάλλος τοῦ τοιούτου ναοῦ καὶ ἀνερμήνευτον, καὶ τοιοῦτον οἷον οὔτε ἐγένετο οὔτε γενήσεται.*

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5. ll. **3—4** *οἰκοδομεῖτο* ms. (bis) § 7. l. **7** *κάλλος* Is: *κάλλους* ms.

CONSPECTUS TITULORUM

Tituli Codicum Manu Scriptorum Recensionum A, B, et C

Titulus Codicum MSS PQ

Διαθήκη Σολομῶντος υἱοῦ Δαυείδ, ὃς ἐβασίλευσεν ἐν Ἱερουσαλὴμ καὶ ἐκράτησεν καὶ ὑπέταξεν πάντων ἀερίων, ἐπιγείων, καὶ καταχθονίων πνευμάτων· δι᾽ ὧν καὶ πάντα τὰ ἔργα τοῦ ναοῦ τὰ ὑπερβάλλοντα πεποίηκεν· καὶ τίνες αἱ ἐξουσίαι αὐτῶν κατὰ ἀνθρώπων, καὶ παρὰ ποίων ἀγγέλων οὗτοι οἱ δαίμονες καταργοῦνται. τοῦ σοφοῦ Σολομῶντος.

Titulus Codicis MS I

(Διαθήκη τ⟨οῦ⟩) Σολομῶντος υἱοῦ Δαυείδ, ὃς ἐβασίλευσεν ἐν Ἱερουσαλήμ, καὶ περὶ τῶν δαιμόνων οὓς ἐκράτησε, καὶ τίνες εἰσὶν αἱ ἐξουσίαι δοθεῖσαι αὐτῷ ὑπὸ θεοῦ κατὰ τῶν δαιμόνων καὶ παρὰ τίνων ἀγγέλων καταργοῦνται οἱ δαίμονες, καὶ τὰ ἔργα τοῦ ναοῦ ἃ ὑπερβαλλόντως πεποίηκεν.

Titulus Codicis MS H

Διήγησις περὶ τῆς διαθήκης Σολομῶντος καὶ περὶ τῆς ἐλεύσεως τῶν δαιμόνων καὶ περὶ τῆς τοῦ ναοῦ οἰκοδομῆς.

MSS PQ. Du C(angius in *Notae ad Zonorae Annalia*, p. 83), Fab(ricius, *Cod. Pseudepigr. Vet. Test.* I 1036 sq.) **4** *Διαθήκη* P: *ἡ διήγησις* Q | *ὃς*: *ὡς* Q **5—6** *πάντων . . . πνευμ.* om. Q | *ἐπιγείων* om. DuC. **7** *αἱ* om. Q | *ἀνθρ.* pr. *τῶν* Q **8** *οὗτοι* PQ: *εἴτοι* DuC, *αὐτοὶ* conj. Fab | *καταργοῦνται* P: *καταρχοῦνται* DuC, *καταργάζονται* Q **9** *τοῦ σ. Σολ.* P: om. Q DuC Fab | Hic sequitur benedictio, cf. infra p. 99* l. 1 s.

MS I. l. **11** *Διαθήκη τοῦ*: in marg. sup. negligenter exaratis litteris scr. man. alt. *διαθήκη τ̣* **14** *οἱ*: *εἰ* ms. | Sequitur benedictio

MS H. l. **17** Sequitur benedictio, cf. infra

Benedictio Codicum MSS HIPQ

Εὐλογητὸς εἶ, κύριε ὁ Θεός, ὁ δοὺς τῷ Σολομῶντι τὴν ἐξουσίαν ταύτην. σοὶ δόξα καὶ κράτος εἰς τοὺς αἰῶνας· ἀμήν.

Titulus Codicum MSS VW

Διαθήκη τοῦ σοφωτάτου Σολομῶντος μετὰ τῶν παραλλήλων αὐτῆς ὀνομάτων ἅτινα ὡς μυστήρια ὑπὸ τοῦ Ἐζεκίου μετὰ τὸ ἀποθανεῖν τὸν Δαυεὶδ τὸν βασιλέαν ἐφυλάχθησαν.

Subscriptio Codicis MS V

Τέλος τῆς διαθήκης τοῦ σοφωτάτου Σολομῶν[2]*τος υἱοῦ Δαβίδ, ὅπερ ἐργάφη μετὰ τὸ* [3]*ἀποθανεῖν Δα(βὶ)δ τὸν βασιλέαν ὃς* [4]*ἐφυλάχθη ὑπὸ Ἐζεκίου τοῦ βασιλέως.* [5]*ἐγράφη παρ᾽ ἐμοῦ Ἰω(άννου) ἰατροῦ τοῦ αρο(?)· ἐν ἔτει ϛϑμθ᾽* [6]*(ἰνδικτιόνος) δ᾽ ἐν μηνὶ Δεκε(μ)βρίῳ ιδ᾽.* [7]*καὶ ὁ θεός ἐστι μεθ᾽ ἡμῶν καὶ οὐδεὶς καθ᾽ ἡμῶν.*

MSS HIPQ. l. 2 *εἶ* om. H | *κύριε* om. HQ | *ὁ Θεός* om. IQ | *τ. ἐξουσ. ταυτ.*: *τοιαύτην ἐξουσίαν* PQ 3 *σοὶ . . . ἀμήν* PQ: om. I

MSS VW. l. 5 *παραλλ.*: add. *πνοὺ* (l. *πνευμάτων*) V 6 *ἅτινα ὡς* W: *εἴος* (l. *ἃ ὡς*) V | *μυστ.*: add. *ἐφυλάχθη* V 7 *ἀποθανὸν* W | *τὸν* om. V *ἐφυλάχθησαν* om. V | In *πίνακι* MS V scr. man. alt. titulum hunc: *ἡ διαθήκη τοῦ σολομώντος περὶ τ(οὺς) δαίμονας πῶς ἐπίασ(εν) αὐτοὺς καὶ ἔκτισεν τὴν ἀγί(αν) σι(όν).*

MS V. ll. 9—13 Numeri superiores ad lineas textus referunt. *Τέλος . . . αρο* in notis Tironianis scriptum est 9 *Δαβίδ*: *δαβηθ* ms. 10 *ὅπερ* l. *ἥπερ* | *ὃς*: l. *ἡ* 12 *Δεκεμβ.*: *δεκευρίω* ms.

SIGILLA ANULI SALOMONIS

PQ Ἡ δὲ γλυφὴ τῆς σφραγίδος τοῦ δακτυλιδίου τῆς πεμφθείσεις ἐστὶν πεντάλφα αὕτη.

L Ἡ δὲ σφραγὶς ταῦτα ἔλεγεν· ἰδοὺ αὕτη ἐστὶν ἡ σφραγίς·
5 κ̄ ο̄ θ̄ ρ̄ σ̄ β̄ ῑ ω̄ ν̄ κ̄ ᾱ ω̄ ᾱ ω̄ ε̄ λ̄ ῑ γ̄ ω̄ ῑ σ̄ ς̄ γ̄ ω̄ ᾱ α̅ ε̄ σ̄ ρ̄ ου ρ̄ ∓

HL Ἣν δὲ ἡ γλυφὶς αὐτοῦ * λέγων οὕτως· κ(ύρι)ε ὁ θεὸς ἡμῶν· λέων· λέων· σαβαώθ· βιωνίκ· ἀωᾶ· ἐλωί· αἰαῶ· αἰώ· ἰωασέ· σουγεωά· ἀιέ· ἀενίου· οὐ· οὐνίου· ἠρώ.

T Περὶ τοῦ δακτυλιδίου· Λαβὼν κηρὸν παρθένον, ποίησον
10 δακτυλίδιον ὥσπερ ὁρᾷς φορεῖν ἐν τῷ δεξιῷ σου δακτύλῳ τῆς χειρός σου. περιενδύσας αὐτῷ χαρτίον παρθένον ἐπίγραφε πᾶν μετὰ κονδυλίου τῆς τέχνης ταῦτα τὰ ιβ' ὀνόματα· λέων· σαβαώθ· βιωνιά· ἐλωί· ἀωά· ἰαώ· ἰασού· σουιεωά· ἀενίού· οὐ· οὐνίοῦ· ἰού· ἰρώ.

15 V[r]. Τοῦ Σολομῶντος μεγάλου· λθλθῖ | μ̈ κ(ύρι)ε ὁ θ(εὸ)ς ἡμ|ῶν· λεων· σαβα|ωθ· αἰαῶ· βιονη|κα· ωαελοϊ· ιωα|σε· σουγεῶ· α|αιε· αε· νιουφυ|ουνη· ιαησ|ω.

MSS PQ = Rec. B. ll. **2—3**. l. **3** in mss. pentalpha non est

MS L. ll. **4—5**. l. **4** ταῦτα: αὐτὰ ms. | αὕτη ἐστὶν: οὕτη εἰσὶν ms.

MSS HI. ll. **6—8**. l. **6** αὐτοῦ HIs: αὕτη I | * H f. 2[v] | λέγων: λέγοντος(?) Diels, l. fortasse λέγουσα **7** λέων: om. H, λέγων Is | post σαβαώθ scripta ἀῶᾶ· ἐλῶὶ· αἰὰῶ· ἐλῶὶ· transversis lineis delevit I | βιονίκ H | ἀῶᾶ I: ᾱ· ῶ· ἀ· H | αἰὰῶ I: ἐαὼ H, add. ἐλῶὶ· I | αἰὼ om. H **8** ἀϊὰ H, ἀγέ I | οὐ: om. I | οὐνίου: οὐρανίου Is | ἤρα H

MS T. ll. **9—14** vide *Introductionem* p. 19 s. **10** ὀρ(ας) ms. | χείρας ms.

MS V[r]. ll. **15—17** vide *Introductionem* p. 24 s.

Rec. C. *Ἡν δὲ ἡ ἐπιγραφὴ τῆς σφραγῖδος τοῦ δακτυλίου αὕτη· . . . . . * καὶ ἔδωκεν τῷ Σολομῶντι· αὗταί εἰσιν αἱ ἕνδεκα σφραγῖδαι ἃς ἔδωκεν ὁ ἄγγελος μετὰ τῶν δώδεκα λίθων· ἐξ ὧν ἡ μία σφραγῖδα ἔχει τῶν χαρισμάτων τὸ μέγεθος.*

Sigilla Salomonis ex ms. L.

MSS VW. ll. **1—2** *Ἡν . . . Σολομῶντι* **2** *αὕτη*: *ταύτης αὕτη ἡ σφραγ(ῖδα) τοῦ δακτυληδίου* V | hic sequuntur duodecim sigilla | * V f. 437ᵛ, W f. 267ᵛ | *Σολομῶντι τὸν υἱὸν δαδ* V

MSS VVˢW. ll. **2—4** *αὗται . . . μέγεθος* **3** *μετὰ . . . λίθων*: *τὸν σολομῶντα* Vˢ, add. *τὸν τὰ προτία ἔχων τὸν ιβ' λιθ* <. *Μετὰ* (*δὲ*) *τὸ λαβ(εῖν) τ(ὴν) ᾱ σφραγῆδ(αν). ἐδόθισαν καὶ αὗται αἱ ἕνδεκα* V | *ἐξ ὧν* VW: *ἐξ οὗ* Vˢ **4** *σφραγ.* om. Vˢ | *τῶν . . μεγ.*: *τὸ χαρισμ* < *καὶ τὴν χάριδ* < *καὶ ιβ' λειθ* < *με* (l. *μετ'*) *αὐτ(ῶν)* Vˢ

ΔΙΗΓΗΣΙΣ ΠΕΡΙ ΤΟΥ ΠΡΟΦΗΤΟΥ ΚΑΙ ΣΟΦΩΤΑΤΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΣΟΛΟΜΩΝΤΟΣ

I. *Διήγησις περὶ τοῦ σοφωτάτου βασιλέως Σολομῶντος πολὺ ὠφέλιμος, ὁποῦ ἦτον υἱὸς τοῦ προφήτου Δαυεὶδ τοῦ βασιλέως,*
5 *καὶ ἀκούσατε πῶς τὸν ἐγέννησεν τὸν Σολομῶν⟨τα⟩ ἀπὸ τοῦ Οὐρία τὴν γυναῖκα τὴν ὁποῖαν τὴν εἶδεν ὁ προφήτης Δαυείδ.*
2. ἀγναντεύοντες εἶδεν αὐτὴν ἀπὸ τὰ παραθύρια τοῦ παλατίου του καὶ τὴν ἠγάπησεν καὶ ἔστειλεν καὶ τὴν ἐπῆρεν καὶ ἔπεσεν μετ᾽ αὐτῆς. καὶ ἐγγαστρώθη καὶ ἐγέννησεν αὐτὸν τὸν σοφώτα-
10 *τον Σολομῶν⟨τα⟩. 3. καὶ ὄχι μόνον πῶς ἔκαμεν τὴν μοιχεῖαν ἀλλὰ καὶ τὸν ταλαίπορον τὸν ἄνδρα της ἔστειλεν καὶ τὸν ἐφόνευσεν.*

4. Καὶ ἰδὼν ὁ μεγαλοδύναμος θεὸς τὸ κακὸν ὁποῦ ἐποίησεν ὁ Δαυεὶδ καὶ θέλοντας νὰ τὸν γυρίσῃ εἰς ἐπιστρόφην καὶ εἰς με-
15 *τάνοιαν ἵνα μὴν κολασθῇ αἰωνίως, ἔστειλεν τὸν ἀρχάγγελον αὐτοῦ Μιχαὴλ βαστῶντας εἰς τὰς χεῖρας αὐτοῦ ἕνα μαχαίρι δίστομον. 5. καὶ ἐπῆγεν εἰς τὸν προφήτην Νάθαν καὶ εἶπεν αὐτόν· »ὕπαγε ἔλεγχον τὸν προφήτην Δαυεὶδ τὸν βασιλέαν εἰς * τὴν μεγάλην ἁμαρτίαν ὁποῦ ἔκαμεν. καὶ ἐσὺ μὴν φοβᾶσαι τίποτες*
20 *ὅτι ἐγὼ θέλω στέκεσθαι εἰς τοὺς νόμους ὀπίσω μὲ τοῦτο τὸ δίστομον σπαθὶ τὸ ξεγυμνωμένον. καὶ ἐσὺ Νάθαν θέλεις με βλέπειν καὶ ὁ Δαυεὶδ δὲν θέλει με βλέπειν οὐδὲ ποσῶς.*

6. Καὶ οὕτως ἐγερθεὶς ὁ Νάθαν κατὰ τὸν λόγον τοῦ ἀρχαγγέλου καὶ ἐπῆγεν εἰς τὸν προφήτην Δαυεὶδ καὶ ἔλεγξεν αὐτὸν
25 *καί του ἔλεγεν παραβολικῶς· »βασιλέα καὶ προφήτη Δαυείδ, ἄνθρωπος εἶχεν ἐννενήκοντα ἐννέα προβατίνες. καὶ εἶχεν καὶ ἕνα δοῦλον, καὶ ὁ δοῦλός του ἐκεῖνος εἶχεν μόνον μίαν προβατίναν.*

MS E = codex Monasterii Sancti Saba 290; inc. f. 177ᵛ. Ad. c. I cf. D I 1—11. Tit.: add. *λόγ⟨ος⟩ β* C. I § 1 l. 3 *πολλὶ* 18 *ἔλεξον* | * f. 178ᵛ 20 *στέκεστε* 24 *ἔλεξον* 25 *βασιλέαν* 26 *ἐνέαν*

καὶ ἐζήλευσέν του καί του τὴν ἐπῆρεν καὶ εἰς τὸ τέλος ἔστειλεν καὶ τὸν ἐφόνευσεν καὶ ἐπῆρεν καὶ τὴν προβατίναν του. καὶ ὡς δικαιοκρίτης ὁποῦ εἶσαι, ἀποφάσισον τί μέλλει γενέσθαι ὁ ἄνθρωπος ἐκεῖνος;« 7. Καὶ ἀπεκρίθη ὁ προφήτης Δαυεὶδ καὶ εἶπεν ὅτι· »ἐκεῖνος ὁ ἄνθρωπος πρέπει νὰ σκάψουν ἕνα λάκκον καὶ τὸν ἐβάλουν μέσα ἕως τὴν μέσην καὶ νὰ τὸν ἐχώσουν μὲ τὸ χῶμα καὶ οὕτως νὰ τὸν λιθοβολήσουν«. 8. καὶ λέγει ὁ προφήτης Νάθαν· »ὦ βασιλεῦ, ἐσὺ εἶσαι ἐκεῖνος ὁποῦ ἔκαμες τὸν φόνον καὶ τὴν μοιχείαν«. 9. καὶ τότες ὁ Δαυεὶδ ὡσὰν ἄκουσεν, ἔτζι ἔμεινεν ὡσὰν νεκρὸς καὶ ἄλλαξεν ἡ ὄψις τοῦ προσώπου του. καὶ ἐγνώρισεν τὴν ἁμαρτίαν του ὁποῦ ἔκαμεν τὸ πῶς ἦτον μεγάλη. ὅμως * δὲν ὑπερηφανεύθηκεν ὡς βασιλέας ὁποῦ ἦτον ἵνα ὀργισθῇ κατὰ τοῦ προφήτου Νάθαν ὁποῦ τὸν ἔλεγξεν μεγάλως, ἀμμὴ παρευθὺς ἐσηκώθη ἀπὸ τὸν θρόνον του καὶ ἐπροσεκύνησεν τὸν προφήτην Νάθαν μετὰ δακρύων καὶ ἀναστεναγμῶν ἐξ ὅλης τῆς καρδίας καὶ εἶπεν· »ἀληθῶς ἐγὼ εἶμαι ὁποῦ ἥμαρτον ἐνώπιον τοῦ θεοῦ καὶ ἀνθρώπων«. 10. καὶ εὐθὺς ἔβγαλεν τὰ βασιλικὰ φορέματα ὁποῦ ἐβάσταζεν καὶ ἔβαλεν σάκκον τρίχινον καὶ εἰσέβη εἰς ἕνα λάκκον καὶ ἔλεγεν καὶ ἐθρήνει ὡς καθὼς ἔκαμεν τὴν ἀπόφασιν μὲ τὴν κρίσιν του καὶ ἐκεῖ ἥρμοσεν τὸ ψαλτήριον αὐτὸ ὁποῦ διαβάζομεν ἡμεῖς τὴν σήμερον ἡμέραν. καὶ μετ' ἐκείνην τὴν μετάνοιαν ἐσυνχώρεσέν του ὁ θεὸς καὶ ἐκοιμήθη ἐν Κυρίῳ ἅγιος καὶ προφήτης καὶ βασιλέας.

II. Τὸ λοιπὸν ἂς ἔλθωμεν καὶ εἰς τὸν υἱόν του τὸν βασιλέαν Σολομῶντα ὁποῦ ἦτον μέγας καὶ σοφὸς καὶ ἦτον υἱὸς τοῦ προφήτου Δαυεὶδ καὶ ἐπαρέλαβεν τὸν θρόνον τοῦ πατρός του καὶ ἡ σοφία του ὑπὲρ πάσαν τὴν σοφίαν τοῦ κόσμου. καὶ ἐζήτησεν σοφίαν ἀπὸ τὸν θεὸν καὶ οὐχὶ πλοῦτον καὶ δόξαν καὶ τιμήν. ὅμως ὁ θεὸς ἔδωσέν του ὅλα τὰ καλά, τὴν σοφίαν, τὸν πλοῦτον καὶ τὴν δόξαν καὶ τὴν τιμήν. 2. καὶ ὅμως θαρρόντας εἰς τὴν σοφίαν τὴν πολλὴν ὁποῦ του ἔδωσεν ὁ θεὸς ἐβουλήθη νὰ κτίσῃ ἐκεῖνον τὸν ναὸν τοῦ θεοῦ ὁποῦ ἠθέλησεν νὰ τὸν ἀρχίσῃ ὁ πα-

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9 I 9 l. ἔτσι **10** ἄλαξεν **11** * f. 178ᵛ **13** ἔλεξεν **14** ἀμὴ = εἰ μή **17** § 10. εὔγαλεν **19** ἐσέβη **21** ἐκύνον **22** τὸν: του C. II. v. parallela in ms. D I 12—II **24** τοῦ υἱοῦ | τοῦ βασιλέως Σολομῶντος **30** § 2. θαρώντας **31** πολλὴν: τῆνλλυν scripto supra τῆν scr. *no* man. prim.

τέρας του ὁ Δαυείδ. καὶ ὁ Σολομῶν ἐβουλήθη νὰ τὸν ἀναχτίσῃ ἀπὸ θεμελίων ἐκλεκτὸν καὶ περίφημον ἵνα μὴ εὑρίσκεται κάτωθεν τοῦ οὐρανοῦ εἰς τὴν γὴν ἀπάνω ὡσὰν ἐκεῖνον τὸν ναόν. 3. ὅμως ἐσύναξεν τὴν κατασκευὴν ἅπασαν. λοιπὸν ἐσύναξεν τεχνίτας καὶ
5 *μαϊστόρους ἐπιτηδείους τὸν ἀριθμὸν χιλιάδες τέσσαρις δίχως τῶν ἐργατῶν. καὶ ἄρχισαν νὰ κτίζουν τὸν ναὸν τοῦ θεοῦ εἰς ὄνομα τῆς ἁγίας Σιών.*

3. Λοιπὸν ὁ βασιλεὺς Σολομῶν εἶχεν ἕνα παιδίον πολλὰ ὡραιότατον καὶ ποθεινότατον ἀπὸ ὅλα τὰ παιδία τοῦ παλατίου
10 *του καὶ ἦτον σῶφρον καὶ γνωστικὸν καὶ ἐπιτήδειον εἰς πᾶσα τέχνην, καὶ ἐχαίρετον ὁ βασιλεὺς βλέποντάς το καὶ τὸ ἔκαμεν ἐπίτροπον καὶ ἐπιτηρητὴν εἰς πᾶσαν του θέλησιν καὶ ἀγάπα το ὁ βασιλεὺς καὶ εἶχεν το ὡσὰν ἴδιον υἱόν. λοιπὸν τὸ ἔβαλεν ὁ βασιλεὺς τὸ παιδίον ἐκεῖνο ἀπάνω εἰς τοὺς μαϊστόρους ὁποῦ*
15 *ἐδούλευαν τὸν ναὸν τοῦ θεοῦ ἐπίτροπον καὶ ἐπιτηρητὴν καὶ ἑρμήνευεν τοὺς μαϊστόρους ὁποῦ ἐδούλευαν τὸν ναὸν τοῦ θεοῦ. καὶ ἔβλεπαν ὅλοι τὸ παιδίον καὶ αὐτὸς ὁ βασιλεὺς καὶ ἐθαύμαζαν εἰς τὴν γνώσιν ὁποῦ εἶχεν. 4. ὅμως βλέποντας ὁ διάβολος ὁ ἐχθρὸς τῆς ἀληθείας δὲν ἠμπόριεν ὁ μιαρὸς νὰ βλέπῃ τὸ ἔργον*
20 *ὁποῦ ἐκαταπιάστηκεν ὁ βασιλεὺς Σολομῶν ὁπου οἰκοδόμα τὸν ναὸν τοῦ θεοῦ καὶ ἤθελεν νὰ κάμῃ καὶ τὸν βασιλέαν νὰ λυπηθῇ διὰ νὰ ἀμελήσῃ τὸ ἔργον τοῦ θεοῦ ἐκεῖνο διὰ νὰ μὴν φτειαστῇ τελείαν.*

*5. Ἀλλὰ θέλετε τὸ * ἀκούσῃ παρέμπροσθεν τί ἔπαθεν ὁ*
25 *μιαρὸς καὶ ἐγελάσθη καὶ ἐπιάσθη καὶ αἰσχύνθη. λοιπὸν εἰς ἐκεῖνες τὲς ἡμέρες ἄρχισεν ἐκεῖνο τὸ ὡραιότατον παιδίον καὶ ἔχανεν τὴν ὄψιν του καὶ τὸν νοῦν του καὶ ἔγινεν ὡσὰν ἐξεστηκόν. λοιπὸν ἤρχετον ἀοράτως ἀπὸ τὸν ἀέρα ἕνα πονηρὸν πνεῦμα καὶ ἀκάθαρτον δαιμόνιον καὶ ἐπείραζε τὸ παιδίον ὅποτε ἤθελεν*
30 *νὰ κοιμηθῇ εἰς τὴν κλίνην του καὶ τοῦ ἔδειχνεν ὁ μιαρὸς δαίμων λογιῶν φαντασίες. 6. καί βλέποντας ὁ βασιλεὺς τὸ παιδίον ἐκεῖνο ἐθαύμαζεν καὶ ἐλυπᾶτον πολὺ καὶ ἔδιδέν του ὁ βασιλεὺς διπλὸν τὸ φαγητὸν καὶ τὰ φορέματά του παρὰ τῶν ἄλλων παι-*

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1 * f. 179r | *νὰ . . . θεμελίων* per dittographiam bis scr. 5 *τέσαρης* 9 *παιδίαν* 12 *πᾶσα του θέλημα* corr. Pr. Bessarion 15 *ἐδούλευεν* § 4. l. 20 *οἰκοδόμαν* § 5. l. 24 * f. 179v 25 *ἐπηάσθην* | *αἰσχύνθην* § 6. l. 32 *πολλὶ*

δίων ὁποῦ εἶχεν εἰς τὸ παλάτιόν του ὅπως νὰ ἔλθῃ εἰς τὴν προτέραν του κατάστασιν καὶ εἰς τὴν τάξιν ὁποῦ εἶχεν, ἀλλὰ ἡ ὄψις τοῦ προσώπου του δὲν ἄλλαξεν ἀλλὰ μᾶλλον εἰς τὸ χειρότερον.

6. *Καὶ μίαν τῶν ἡμερῶν ἐρώτησεν ὁ βασιλεὺς τὸ παιδίον καὶ ἔλεγεν του· »εἰπέ μου, τέκνον μου, διὰ τί εἶσαι κίτρινος καὶ σκυθρωπὸς εἰς τὴν ὄψιν καὶ ὁ νοῦς σου δὲν εἶναι μετὰ σοῦ μόνον εἶσαι παρηλλαγμένος«. 7. καὶ τὸ παιδίον δὲν ἤθελεν νὰ εἰπῇ τοῦ βασιλέως τί ἐπάθενε. και βλέποντας τοῦτο ὁ βασιλεὺς πῶς δὲν τοῦ ἀπηλογᾶτον ἐθαύμαζε καὶ ἐλυπᾶτον πολὺ τὸ τί νὰ κάμῃ καὶ ἄρχισεν ὁ βασιλεὺς μετὰ ὀργῆς καὶ θυμοῦ καὶ ἔλεγεν πρὸς τὸ παιδίον »νὰ μοῦ εἰπῇς τὴν ἀλήθειαν ἀπὸ τί ἐκαταστάθεις ἔτζι εἰς τέτοιαν * θεωρίαν καὶ πῶς ἐβγῆκες ἔξαφνα ἀπὸ τὸν νοῦν σου, ἀμμὴ νὰ ἠξεύρῃς ὅτι πολλὰ βάσανα μέλλεις νὰ πάθῃς καὶ νὰ χάσῃς καὶ τὴν ζωήν σου. 8. ταῦτα ὡς ἤκουσεν τὸ παιδὶ ἐκεῖνο ἔλεγεν πρὸς τὸν βασιλέαν μετὰ δακρύων καὶ φόβου καὶ τρόμου· »αὐθέντη μου πολυχρονημένε, ἐμένα ὅλα τὰ καλά μου τὰ ἔχει ἡ βασιλεία σου δομένα καὶ τίποτες δέν μου λείπει. ἀπὸ τὰ καλὰ ὅλα αὐτὰ δὲν εὐφραίνεται ἡ καρδία μου, ἀλλὰ ἄκουσόν μου, αὐθέντη, νὰ σοῦ διηγηθῶ τί παθαίνω. ἐκεῖ ὁποῦ κοιμοῦμαι εἰς τὴν κλίνην μου ἔρχεται ἕνας ἄνθρωπος μαῦρος κατὰ πολλὰ ὡσὰν Ἀράπης καὶ μὲ πλακώνει εἰς τὴν καρδίαν καὶ πιάνει τὴν ἄκρην τοῦ δακτύλου μου τοῦ μικροῦ καὶ βυζάνει καὶ πίνει τὸ αἷμα μου καὶ πάλιν μοῦ φαίνεται τὴν ἡμέραν καὶ ἔρχεται ὡς ἄγγελος καὶ μοῦ λέγει ὅτι νὰ μὴν τὸ εἰπῶ τῆς βασιλείας σου αὐτὰ ὁποῦ παθαίνω καὶ ἐκεῖνος θέλει με ἐγλυτώσει ἀπὸ τὸν μαῦρον καὶ μοῦ εἶπεν ὅτι ἂν σοῦ τὸ εἰπῶ γλυτωμὸν δὲν ἔχω«.*

9. *Ταῦτα ἀκούσας ὁ βασιλεὺς ἐθαύμασεν καὶ εὐχαρίστησεν κύριον τὸν θεὸν καὶ ἐνόησεν ὁ βασιλεὺς ὅτι ἐκεῖνος ὁμοῦ ἐπείραζεν τὸ παιδίον μὲ τοιαύτες φαντασίες εἶναι πνεῦμα πονηρὸν καὶ ἀκάθαρτον δαιμόνιον. καὶ παρευθὺς ἔκαμεν ὁ βασιλεὺς δέησιν πρὸς τὸν θεὸν μετὰ δακρύων καὶ μετὰ συντετριμμένης καρδίας ἡμέραν καὶ νύκταν διὰ νὰ τοῦ ἀποκαλύψῃ ὁ θεὸς μὲ τί μόδον*

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§ 7. l. **8** *ἤθελε* **12** l. *ἔτσι* **13** * f. 180r | *εὐγῆκες* | *ἔξαφνα* ego: *ἔξα* **14** *ἀμὴ* § 8. l. **25** *λέγει*: *λέη* mss. **27** *ὅτι ἂν* ex *ὁ ἂν* § 9. l. **32** *καρδίαις*

νὰ καταραθῇ τὸ δαιμόνιον ἐκεῖνο ὁποῦ ἐπείραξε τὸ παιδίον.
10. *καὶ ἰδὼν ὁ θεὸς τὰ δάκρυα καὶ τοὺς κόπους του εἰσήκουσεν ὁ θεὸς τῆς δεήσεως Σολομῶν⟨τος⟩ καὶ παρευθὺς ἔστειλεν τὸν ἀρχάγγελον αὐτοῦ Μιχαὴλ μὲ μίαν βοῦλλαν ἤγουν*
5 *σφραγῖδα καὶ τὴν ἔδωκεν τοῦ βασιλέως καὶ τοῦ εἶπεν ὅτι ἐκεῖνος ὁ Ἀράπης ἦτον πονηρὸν δαιμόνιον καὶ ἔρχεται ἀοράτως καὶ πειράζει τὸ παιδίον καὶ ὁ βασιλεὺς νὰ τὴν δώσῃ τοῦ παιδίου καὶ »ὅταν ὑπάγῃ πάλιν τὸ δαιμόνιον εἰς τὴν κλίνην νὰ τὸν πειράζῃ, νὰ τὸν κρούσῃ εἰς τὸ στῆθος μὲ τὴν σφραγῖδα τοῦ*
10 *θεοῦ καὶ νὰ τὸν δέσῃ καὶ νὰ τὸν φέρῃ ἔμπροσθέν σου καὶ ἐσὺ Σολομῶν ἐξέταξον αὐτὸν ἵνα σου δείξῃ ὅλες του τὲς ἐπιβουλὲς καὶ ἐσὺ μετ' αὐτῆς τῆς σφραγῖδος θέλεις πατάξῃ πάντα διάβολον καὶ τὴν δύναμίν του καὶ νὰ τοὺς συνάξῃ ὅλους τοῦ ἀέρος καὶ τῆς γῆς καὶ τῆς θαλάσσης καὶ τῶν καταχθονίων καὶ νὰ οἰκοδομήσῃς*
15 *τὸν ναὸν τοῦ θεοῦ μετ' αὐτῶν τῶν πονηρῶν δαιμόνων καὶ νὰ εἶνε ἐργάτες εἰς τοὺς τεχνίτας«.* 11. *καὶ ἐπῆρεν ὁ βασιλεὺς τὴν σφραγῖδα ἀπὸ τὸν ἀρχάγγελον Μιχαὴλ καὶ εὐχαρίστησεν τὸν θεὸν καὶ ἀπ' ἐκείνης τῆς σφραγῖδος ἐφτείασεν ὁ Σολομῶν ἕνα δακτυλίδιον παρόμοιον ἀπὸ λίθου τιμῆς πολλῆς. καὶ ἔκραξεν τὸ παι-*
20 *δίον καὶ ἔδωκέν τοῦ τὴν βοῦλλαν τοῦ θεοῦ καὶ τοῦ εἶπεν ὡς καθὼς τοῦ ἐπαρήγγειλεν ὁ ἄγγελος.*

12. *Ἑσπέρας δὲ γενομένης ἔπεσεν τὸ παιδίον νὰ κοιμηθῇ εἰς τὴν κλίνην του· καὶ ἰδοῦ ἔφθασεν καὶ ὁ διάβολος κατὰ τὴν συνήθειαν ὁποῦ εἶχεν διὰ νὰ περικυκλώσῃ τὸ παιδίον. καὶ εἶχεν*
25 * *τὴν ἔννοιαν κατὰ τὴν παραγγελίαν ὁποῦ τοῦ εἶπεν ὁ αὐθέντης του ὁ Σολομῶν καὶ ἐβούλλωσεν τὸν διάβολο⟨ν⟩ ἐπὶ τὸ στῆθος μὲ τὴν βοῦλλαν τοῦ θεοῦ.* 13. *ὁ δὲ σατανᾶς ἐβόησε φωνῇ μεγάλῃ καὶ εἶπεν· »οὐαί μοι τῷ ἀθλίῳ, πῶς ἐκαταδουλώθην καὶ ἔγινα ὑπόδουλος ὑπὸ τοῦ Σολομῶντος«. καὶ παρευθὺς ἐσηκώθη*
30 *τὸ παιδίον ἀπὸ τὴν κλίνην του καὶ ἔδεσεν τὸν διάβολον καὶ τὸν ὑπῆγεν ἔμπροσθεν τοῦ βασιλέως.*

III. *Καὶ ὡς τὸν εἶδεν ὁ Σολομῶν ἐθαύμασεν καὶ εὐχαρίστησεν Κύριον τὸν θεόν, καὶ εἶπεν ὁ Σολομῶν πρὸς τὸ διάβολον· »εἰπέ*

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1 * f. 180ᵛ § 10. l. 12 *πάντα* ex *πᾶσα* corr. Pr. Bessarion 13 *δύναμιν* ex *δυν.* corr. prim. man. § 12. l. 23 *εὔθασεν* 25 * f. 181ʳ
C. III. cf. parallele in *Test. Sal.* II et ms. D. III l. 32 *εὐχαρίσθησεν*

*μοι, πνεῦμα πονηρὸν καὶ ἀκάθαρτον, τί σοῦ ἐστιν ὄνομα καὶ τί⟨ς⟩ σου ἡ ἐργασία πρὶν μή σε τιμωρήσω εἰς τὸν τόπον τῆς γεέννης;« 2. καὶ ὁ δαίμων εἶπεν· »τὸ ὄνομά μου καλοῦμαι Ὀρνίας καὶ εἶμαι ὑπὸ ἀέρος τελώνιον καὶ ἡ ἐργασία μου εἶναι αὕτη· σκανδαλίζω τοὺς ἀνθρώπους καὶ τὰς καρδίας των καὶ ἁμαρτάνουν καὶ λησμονοῦν τὸν ἐπουράνιον θεόν. καὶ πότε ὡσὰν γυναῖκα ἔμορφη φαντάζομαι εἰς τὸν ὕπνον τους καὶ ἁμαρτάνουν καὶ πότε ὡσὰν σκύλος γίνομαι καὶ πότε ὡσὰν γάϊδαρος καὶ πότε ὡσὰν ἀετὸς μετὰ πτέρα γίνομαι, καὶ πότε ὡσὰν λεοντάριν μὲ ἄλλους δαίμονας γινόμεσθεν, καὶ πότε ἄλλων λογιῶν φαντασίες φανταζόμεσθεν εἰς τοὺς ἀνθρώπους. καὶ ὅποτε ἰδοῦμεν τὸν ἀρχάγγελον Μιχαὴλ καὶ τὸν Γαβριὴλ μᾶς ἐπιτιμοῦν μὲ τὴν δύναμιν τοῦ θεοῦ, καταργιζόμεσθεν«. 3. καὶ ταῦτα ἀκούσας ὁ βασιλεὺς Σολομῶν ἐδόξασε τὸν θεὸν καὶ * ἐπικαλέσθηκεν τοὺς ἀρχαγγέλους τὸν Μιχαὴλ καὶ τὸν Γαβριήλ. καὶ εὐθὺς ἐφάνηκαν οἱ ἀρχάγγελοι ἀπὸ τὸν οὐρανὸν καὶ ἁλυσιδέσαντες τὸν Ὀρνίαν τὸν σατανᾶν μὲ τὸ τάγμα του ὅλον ὅρισάν τους οἱ ἀρχάγγελοι ὅτι νὰ ὑπάγουν ἀπὸ ἄκρον τῆς γῆς ἕως ἄκρον καὶ ἀπὸ θαλάσσης νὰ κουβαλήσουν μάρμαρα βαρύτατα. καὶ πάλιν ὡσὰν ἦλθαν οἱ δαίμονες ἀπὸ ἐκείνην τὴν ὑπηρεσίαν τοὺς ἔβαλεν πάλιν ὁ βασιλεὺς καὶ ἔκοπταν μάρμαρα καὶ σίδερον διὰ τὴν οἰκοδομὴν τοῦ ναοῦ τοῦ θεοῦ.*

IV. *Καὶ πάλιν ὁ βασιλεὺς ἔκραξεν ἐκεῖνο τὸ ἐκλεκτὸν παιδίον καὶ εἶπεν του· »ἔπαρε, τέκνον, τὴν σφραγῖδα τοῦ θεοῦ καὶ τὸν Ὀρνίαν τὸν σατανᾶν καὶ ὑπάγετε κατὰ τοὺς ἐρήμους τόπους καὶ ὅπου ἂν εὕρετε δαίμονας μὲ τὸ τάγμα του νὰ τοὺς βουλλώσετε ὅλους καὶ νὰ τοὺς φέρετε ἐδῶ εἰς ἡμᾶς«. 2. καὶ ἐπῆρεν τὸ παιδίον τὴν σφραγῖδα τοῦ θεοῦ καὶ τὸν Ὀρνίαν τὸν Σατανᾶν καὶ ὑπῆγεν κατὰ τοὺς ἐρήμους τόπους καὶ ἐκεῖ ηὗραν τὸν ἄρχοντα τῶν δαιμόνων τὸν Βεελζεβοὺλ καὶ λέγει ὁ Ὀρνίας ὁ σατανᾶς πρὸς τὸν Βεελζεβοὺλ τὸν ἄρχοντα τῶν δαιμόνων καὶ τοῦ λέγει· »καλεῖ σε ὁ βασιλεὺς Σολομῶν μὲ τὸν ὁρισμὸν τοῦ θεοῦ τοῦ σαβαώθ«. 3. καὶ λέγει ὁ Βεελζεβούλ· »καὶ ποῖος εἶναι αὐτὸς ὁ Σολομῶν ὁποῦ λέγεις;« καὶ τὸ παιδίον παρευθὺς ἔριξεν τὴν*

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2 ἐργασίαν § 2. l. 6 ἀλησμονοῦν § 3. l. 14 * f. 181[v]
C. IV. parallela l. c. in ms. D III. l. 25. 29 τοὺς: τὰς

σφραγῖδα καὶ ἐκόλλησεν εἰς τὸν Βεελζεβούλ, καὶ εὐθὺς ἐσηκώθη μετὰ βίας μὲ ἕξι χιλιάδες δαιμόνια καὶ ἐπῆγαν ἔμπροσθεν τοῦ βασιλέως * Σολομῶν⟨τος⟩ καὶ τὸν ἐπροσκύνησαν ὅλοι οἱ δαίμονες καὶ ὁ βασιλεὺς εὐχαρίστησεν τὸν θεὸν τοῦ οὐρανοῦ καὶ τῆς γῆς
5 ὁποῦ τὸν ἠξίωσεν τοιαύτης χάριτος καὶ τιμῆς καὶ τὸν ἐπροσκυνούσαν οἱ δαίμονες. 4. καὶ ἐπαράστησεν ὁ βασιλεὺς Σολομῶν τὸν Βεελζεβοὺλ τὸν σατανᾶν μὲ τὸ τάγμα του ὅλον σιδεροδεμένους καὶ βουλλωμένους ὅλους μὲ τοῦ θεοῦ τὸ ὄνομα. εἶτα λέγει πρὸς τὸν Βεελζεβοὺλ τὸν πρῶτον διάβολον· »τί σού ἐστι
10 τὸ ὄνομα καὶ ἡ ἐργασία σου ἡ μιαρὰ ὁποῦ πράττεις;« 5. καὶ ὁ δαίμων εἶπεν· »ἐγὼ εἶμαι ὁποῦ ὀνομάζομαι Βεελζεβοὺλ καὶ εἶμαι ἄρχων ἕξι χιλιάδων δαιμόνων καὶ λέγομαι γαστὴρ θηλυμανίας, καὶ ἐγὼ ἤμουν ὁ πρῶτος ἄγγελος τοῦ οὐρανοῦ ὁ λεγόμενος Βεελζεβούλ. καὶ ἦτον μετ᾽ ἐμοῦ καὶ ἄλλος πρῶτος σατανᾶς ὁ λεγό-
15 μενος Ἑωσφόρος, πλὴν ἐπετίμησέν τον ὁ θεὸς καὶ ἐκατακλείσθη ἐν ταρτάρῳ δεσμῷ. 6. καὶ ἐγὼ εἶμαι ὁποῦ κάμνω τοὺς δαίμονας καὶ εἶνε εἰς τὴν ἐξουσίαν μου. ἐγὼ εἶμαι ὁ ἄρχων τοῦ ἀέρος εἰς τὰ πονηρὰ καὶ ἀκάθαρτα πνεύματα. καὶ μετασχηματίζουνται καὶ γίνουνται ὡς ἄνθρωποι καὶ φαίνουνται εἰς ὄνειρα καὶ εἰς φαν-
20 τασίες κακὲς καὶ ἁμαρτάνουν. καὶ μικρὰ παιδία πνίγω σιμὰ εἰς τὲς μάνες των κοντά. 7. καὶ ὅποιος ἄνθρωπος κἂν ἄνδρας κἂν γυναῖκα καὶ εἶναι ἀπὸ ἐνεργείας ἐδικῆς μας καὶ νὰ καπνισθῇ μὲ χολὴν ὀψαρίου γλιανοῦ ὁποῦ εἶναι εἰς τὰ γλυκὰ τὰ νερὰ καὶ νὰ λέγῃ ἔτζι· »πρόφθασον Ῥαφαὴλ ὁ παρεδτηκὼς ἐνώπιον τοῦ θεοῦ«,
25 εὐθὺς ἀναιροῦμαι ἀπὸ ἐκεῖ. 8. ἐγὼ εἶμαι ὁποῦ ἀναγκάζω τοὺς βασιλεῖς καὶ πολεμοῦν ἕνας μὲ τὸν ἄλλον καὶ κάμνουν αἰχμαλωσίες πολλὲς κἄν τε εἰς θάλασσαν κἄν τε εἰς ξηρὰν γῆν. καὶ ποτὲ καλὸν τοῦ ἀνθρώπου δὲν θέλω«.

9. Καὶ ὁ βασιλεὺς Σολομῶν εἶπεν πρὸς αὐτούς· »ὑπὸ τίνος
30 ἀγγέλου καταργεῖται ἡ δύναμίς σας«; καὶ εἶπεν ὁ Βεελζεβούλ· »ἀπὸ τοῦ παντοκράτορος θεοῦ κυρίου σαβαὼθ καταργεῖται ἡ δύναμίς μας καὶ ἀπὸ τοῦ ἀρχαγγέλου Ῥαφαήλ«. καὶ οἱ δαίμονες ἔτρεμαν μήπως καὶ ὁ βασιλεὺς τοὺς ἐπιτιμήσῃ καὶ τοὺς ὀργισθῇ

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§ 3. l. 2 *βίαν* 3 * f. 182r § 4. l. 10 *μιαρὰ* ex *μικρὰ* corr. man. alt.
§ 5. l. 12 *ἄρχον* ex *ἄρσον* corr. man. alt. | *χιλιάδων* ex *χιάδων* corr. man. alt.
§ 6. l. 20 *παιδίαν* 21 *ἦτες μάναις τους* § 7. l. 24 * f. 182v

μὲ τοῦ θεοῦ τὸ ὄνομα. 10. εἶτα τοὺς ὅρισεν ὁ βασιλεὺς νὰ πριονίζουν μάρμαρα καὶ λίθους ὅλοι οἱ δαίμονες σιδεροδεμένοι. καὶ ὁ καθεὶς δαίμων ἐτάχθη νὰ δουλεύῃ εἰς τὸν ναὸν τοῦ θεοῦ ὁποῦ ἔκτιζεν ὁ Σολομῶν. 11. καὶ ἐκεῖ ὅπου ἐργάζουνταν οἱ δαίμονες πρᾶγμα ἦτον ἀνεκδιήγητον καὶ εἰς θαῦμα πολὺ τότες. ποῖος νὰ ἔβλεπεν καὶ νὰ μὴν ἐθαύμαζεν τοὺς ἀνθρώπους τοὺς τεχνίτας μὲ τόσον πλῆθος δαιμόνων νὰ ἐργάζουνται εἰς τὸν ναὸν τοῦ θεοῦ εἰρηνεμένα μετὰ πάσης ἐπιμελείας καὶ σπουδῆς. καὶ οὐδ' ὅλως ἐτολμοῦσαν οἱ δαίμονες νὰ πειράξουν ἵνα ἀδικήσουν κανέναν ἀπὸ τοὺς ἀνθρώπους. 12. καὶ τόσον τοὺς εἶχεν ὁ Σολομῶν ὅλους τοὺς δαίμονας βουλλωμένους μὲ τὴν σφραγῖδα ἐκείνην ὁποῦ τοῦ ἔστειλεν ὁ θεὸς μὲ τὸν ἀρχάγγελον αὐτοῦ Μιχαὴλ καὶ τόσον τοὺς ἐκατάστησεν ὅλους ὅτι ὡσὰν σκλάβους. ἔτζι ἔκοπταν μάρμαρα * καὶ λίθους καὶ ἀσβέστην, καὶ τὸ νερὸν τὸ ἐκουβαλοῦσαν μὲ κάδους βαρυτάτους. ὅλοι των ἁλυσοδεμένοι ἐδούλευαν τὸν ναὸν τοῦ θεοῦ.

V. Λοιπὸν ἐκεῖ εἰς τὸ κτίσιμον ὁποῦ ἔκτιζαν οἱ μαϊστόροι καὶ οἱ δαίμονες ἐργάζουνταν, ἕνας ἀπὸ τοὺς μαϊστόρους ἦλθεν εἰς φιλονεικίαν μὲ τὸν υἱὸν αὐτοῦ. ὁ δὲ πατέρας τοῦ παιδίου ἐπῆγεν εἰς τὸν βασιλέαν μετὰ πολλῶν δακρύων καὶ ἐγκάλεσεν τὸν υἱὸν αὐτοῦ τὸ πῶς τὸν ἀτίμησεν καὶ τὸν ὕβρισεν καὶ ἔλεγεν πρὸς τὸν Σολομῶν⟨τα⟩· »βασιλεῦ πολυχρονημένε, θανάτωσαι τὸν υἱόν μου ὅτι ἐμένα τὸν πατέρα του μὲ ἀσχήμισεν καὶ μὲ ὕβρισεν καὶ μὲ ἀτίμησεν. καὶ ἐὰν δὲν τὸν θανατώσῃς ἐγὼ πλέον δὲν βάνω τὸ χέριν μου νὰ δουλεύσω εἰς τὸν ναὸν τοῦ θεοῦ«. Καὶ ἰδοὺ μετὰ ὥραν ἱκανὴν ἐπῆγεν ὁ υἱὸς τοῦ μαΐστορος εἰς τὸν βασιλέαν Σολομῶν⟨τα⟩ καὶ ἐγκάλειε τὸν πατέρα του. 2. καὶ διαλογιζόμενος ὁ βασιλεὺς καὶ ἀπορῶντας τί ἀπόκρισιν νὰ δώσῃ καὶ τοὺς δύο νὰ τοὺς εἰρηνεύσῃ ἐστράφη εἰς τὸν ναὸν καὶ ἔβλεπεν καὶ εἶδεν τὸν Ὀρνίαν τὸν διάβολον καὶ δὲν ἐργάζατον νὰ δουλεύῃ ὡσὰν καὶ τοὺς ἄλλους δαίμονας, μόνον ἔστεκεν καὶ ἐγέλαν. καὶ λέγει ὁ βασιλεὺς πρὸς τοὺς δύο τὸν πατέρα καὶ τὸν

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§ 10. l. 3 καθεεῖς § 11. l. 5 πολλύν 6 εὔλεπεν § 12. l. 11 ἐκείνον 12 τοῦ: τους 13 ἐκατάσησεν 14 * f. 183ᵛ 15 κάδδους | των: τους

C V. Parallele in ms. D c. IV. l. 18 ἦλθαν 22 Βασιλεὺς § 2. l. 29 τοὺς: τῶν | ἐστράφην

υἱὸν ὁποῦ ἐκρένουνταν· »ἀναχωρήσατε ὀλίγον ἀπ᾽ ἐμοῦ«. καὶ οὕτως ἀνεχώρησαν καὶ οἱ δύο καὶ τότες ὁ βασιλεὺς ἔστειλεν ἐκεῖνο τὸ ἐκλεκτὸν παιδίον νὰ φέρῃ τὸν Ὀρνίαν τὸν σατανᾶν * μὲ τοὺς ἄλλους δαίμονας καὶ νὰ τοὺς φέρῃ ἔμπροσθέν του. καὶ ἐπῆγεν τὸ παιδίον καὶ τοὺς ἤφ⟨ερ⟩εν. 3. καὶ λέγει ὁ Σολομῶν πρὸς τὸν Ὀρνίαν· »ὦ πνεῦμα ἀκάθαρτον δαιμόνιον, διὰ τί γελᾷς τὴν βασιλείαν μου καὶ τὴν κρίσιν μου καὶ τὸν ναὸν τοῦ θεοῦ ὁποῦ οἰκοδομῶ«; 4. καὶ ὁ Ὀρνίας ὁ διάβολος ἔλεγεν πρὸς τὸν βασιλέαν· »οὐχί, δέσποτα βασιλεῦ, σοφώτατε καὶ δικαιότατε, οὔτε τὴν κρίσιν σου ἐγέλασα ποτέ μου, οὔτε τὴν βασιλείαν σου, οὔτε τὸν ναὸν τοῦ θεοῦ ὁποῦ οἰκοδομᾷς, ἀλλὰ αὐτουνοὺς τοὺς δύο ἀθλίους ὁποῦ ἦλθαν καὶ κρίνουνται εἰς τὴν βασιλείαν σου αὐτὸν τὸν γέροντα μὲ τὸν υἱόν του ὁποῦ μαλώνουν καὶ φιλονεικοῦν καὶ ὑβρίζουνται. ἀκόμη νὰ μὴν περάσουν τρεῖς ἡμέρες καὶ αὐτουνοῦ τοῦ γέροντος ὁ υἱὸς μέλλει νὰ ἀποθάνῃ«. 5. ταῦτα ἀκούσας ὁ βασιλεὺς παρὰ τοῦ Ὀρνίου τοῦ εἶπεν· »σύρε ἐργάζου εἰς τὸν ναὸν τοῦ θεοῦ μετὰ σπουδῆς καὶ εἰρήνης«. καὶ ἀπῆλθεν ὁ Ὀρνίας καὶ ἐργάζετον μετὰ φόβου καὶ τρόμου εἰς τὸν ναὸν τοῦ θεοῦ. καὶ πάλιν ὁ βασιλεὺς ἐκάλεσεν τοὺς δύο κρινομένους τὸν πατέρα καὶ τὸν υἱὸν ὁποῦ ἐφιλονεικοῦσαν καὶ ἐμάλωναν καὶ τοὺς ἔδωσεν διορίαν νὰ ἀναμείνουν ἡμέρας πέντε καὶ οὕτως νὰ κάμῃ τὴν κρίσιν τους. καὶ τοῦτο τὸ ἔκαμεν ὁ Σολομῶν διὰ τὸν λόγον ὁποῦ τοῦ εἶπεν ὁ Ὀρνίας ὅτι νὰ μὴν περάσουν τρεῖς ἡμέρες καὶ νὰ ἀποθάνῃ ὁ υἱὸς τοῦ γέροντος.

6. Καὶ ὡσὰν ἐπέρασαν αἱ πέντε ἡμέρες ἦλθεν ὁ πατὴρ τοῦ παιδίου ἐκείνου εἰς τὸν Σολομῶν⟨τα⟩ καὶ μετὰ δακρύων καὶ ὀδυρόμενος ἔλεγεν· »βασιλεῦ πολυχρονημένε, ἀπόθανεν ὁ υἱός μου καὶ πλέον δὲν θέλω ἰδεῖν αὐτόν«. λέγει του ὁ βασιλεύς· »καὶ πότε ἀπόθανεν ὁ υἱός σου, γέροντά μου«; λέγει του ὁ μαΐστορας· »ἀφότης ἐδικαστήκαμεν καὶ ἐμαλώσαμεν δὲν ἐπέρασαν τρεῖς ἡμέρες καὶ ἀπόθανεν«. λέγει τοῦ ὁ βασιλεύς· »ἄπελθε, γέροντά μου, εἰς τὸν καλὸν καὶ δόξαζε τὸν θεόν, καὶ ὁ κύριος νὰ σοῦ δώσῃ ὑπομονὴν εἰς τὴν θλίψιν τῆς καρδίας σου«. καὶ ταῦτα παρη-

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1 ἀπ᾽ ἐμοῦ: ὀπουεμοῦ 3 * f. 183v § 4. l. 12 ἀθλιγί | εἰς: ἡ 13 γέροντα: γέρων in τόων corr. man. alt. errore § 5. l. 16 ἔργαζου § 6. l. 25 αἱ: ἡ 27 * f. 184r

γορήσας τὸν γέροντα ἐκεῖνον, ἀπῆλθεν. 7. καὶ πάλιν ἔστειλεν ὁ βασιλεὺς τὸ παιδίον νὰ φέρῃ τὸν Ὀρνίαν τὸν δαίμονα. καὶ εὐθὺς τὸν ἤφερεν καὶ τὸν ἐπαράστησεν ἔμπροσθέν του. εἶτα λέγει ὁ Σολομῶν πρὸς ἐκεῖνον· »εἰπέ μοι, πνεῦμα πονηρὸν καὶ ἀκάθαρ-
5 τον, πόθεν ἐγνωρίζεις τὸν θάνατον τοῦ ἀνθρώπου;« 8. καὶ ὁ διάβολος εἶπεν μετὰ φόβου καὶ τρόμου· »καὶ ἡμεῖς, δέσποτα βασιλεῦ, ἤμεσθεν πρῶτα ἄγγελοι καὶ ἀπὸ τὴν ὑπερηφάνειάν μας ὀργίστηκέν μας ὁ θεὸς ἀπὸ τοῦ οὐρανοῦ τὸν πρῶτον μας τὸν Ἑωσφόρον τὸν σατανᾶν καὶ ἐκεῖ ἔπεσεν κάτω εἰς τὴν ἄβυσσον.
10 καὶ ὅταν ἐφώ⟨νη⟩σεν ὁ ἀρχάγγελος Μιχαὴλ καὶ εἶπεν το· »στῶμεν καλῶς«, καὶ καθὼς ὁ θεὸς ὅρισεν ἔτζι ἐσταθήκαμεν, καὶ ἡμεῖς ἤμεσθεν ἐναέρια τελώνια τῶν ψυχῶν, καὶ ἀπὸ φῶς θεοῦ ὁποῦ ἤμεσθεν καὶ ἄγγελοι ἐγίνημεν σκότος καὶ μαυρισμένοι ὡς καθὼς μᾶς ἐβλέπεις καὶ θεωρεῖς. 9. καὶ ἡμεῖς ἀνερχόμεθα εἰς τὸ κά-
15 τωθεν μέρος τοῦ οὐρανοῦ ὑμνοῦμεν καὶ δοξάζομεν τὸν θεὸν τὸ ἡμερόνυκτον, καὶ ἡμεῖς πετῶντας ἀκούομεν τῶν ἀγγέλων * τὲς ὁμιλίες καὶ τὰ γράμματα τοῦ καθενὸς ἀνθρώπου, καὶ μανθάνομεν τὸν θάνατον τοῦ ἀνθρώπου ἀπὸ σαράντα ἡμέρες καὶ πρωτύτερα, καὶ διὰ τοῦτο πάσχομεν καὶ ἡμεῖς νὰ τὸν κολάσωμεν
20 καὶ νὰ πέσῃ εἰς κακὲς καὶ ἄτυχες πράξες ἕως ὁποῦ νὰ ἔλθῃ ἡ ζωὴ τοῦ ἀνθρώπου ἐκείνου εἰς ζημίαν θανάτου καὶ νὰ κολασθῇ νὰ τὸν κερδέσωμεν. 10. καὶ πετώμενοι τὸ κάτωθεν μέρος τοῦ οὐρανοῦ καὶ ὡς φύλλα ἀπὸ δένδρου ὁποῦ πέφτουν ὑπὸ ἀνέμου μεγάλου εἰς τὴν γῆν, οὕτῳ καὶ ἡμεῖς πέφτομεν ὑπὸ θεοῦ ῥοπῆς
25 καὶ δὲν δυνάμεσθεν διὰ νὰ σταθοῦμεν. καὶ βλέποντάς μας οἱ ἄνθρωποι νομίζουν ὅτι εἶναι ἀστέρες τοῦ οὐρανοῦ χυνόμενοι καὶ μᾶς δοξάζουν οἱ ἄνθρωποι καὶ λέγουν ὅτι αἰχμάλοτος ἐλευθερώθη, καὶ ὁ θεὸς νὰ τὸν γλυτώσῃ«. 11. ὁ βασιλεὺς Σολομῶν ἔλεγεν πρὸς τὸν Ὀρνίαν· »αἱ γὰρ τοῦ οὐρανοῦ ἀστέρες χύνουνται
30 ποτὲ κάτω;« καὶ ὁ δαίμων ἔλεγεν· »οὐχί, δέσποτα, αἱ γὰρ ἀστέρες ἀνατέλουν καὶ βασιλεύουν καὶ περιπατοῦν μαζὶ μὲ τὸν οὐρανὸν καὶ εἶνε ἀσάλευτοι καὶ στερομένοι ὡσὰν τὸν ἥλιον καὶ τὴν σελήνην ἕως τὸν μέλλοντα αἰῶνα«.

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§ 8. l. 8 ὀργίθηκεν 14 εὐλέπεις § 9. ἀνέρχομαι 16 * f. 184v
§ 10. l. 23 ἀπὸ: ὑπὸ | πέφτουν: πέμπτουν 24 πέφτομεν: πέμπτομεν
26 χυνόμενοι: χιόμενοι § 11. l. 29. 30 αἱ: ἡ, οἱ

12. Ταῦτα ἀκούσας ὁ βασιλεὺς Σολομῶν εὐχαχίστησεν τὸν θεὸν καὶ πάλιν ὥρισεν τὸν Ὀρνίαν νὰ δουλεύῃ εἰς τὸν ναὸν τοῦ θεοῦ μὲ τοὺς ἄλλους δαίμονας.

VI. Καὶ πάντες οἱ βασιλεῖς τῆς γῆς καὶ ἡ σοφὴ Σιβύλλα ἦλθαν καὶ αὐτὴ μετ' αὐτοὺς νὰ ἰδοῦν τὸν ναὸν τοῦ θεοῦ καὶ ἐπήγασι καὶ κανίσκια μεγάλα τοῦ * βασιλέως Σολομῶν⟨τος⟩. καὶ ἤφεραν οἰκοδομὴν διὰ τὸν ναὸν τὴν ἁγίαν Σιών, καὶ πολυτελῆ καὶ ἀξιόλογον ὕλην καὶ σκεύη πολλὰ καὶ πολύτιμα καὶ τὰ ἀφιέρωσαν εἰς τὸν ναὸν τοῦ θεοῦ.

VII. Καὶ ὁ βασιλεὺς τῶν Ἀσσυρίων τῆς Ἀραβίας ἔστειλεν ἐπιστολὴν εἰς τὸν βασιλέαν Σολομῶν⟨τα⟩ καὶ ἔγραφεν οὕτως· »εἰς τὸν βασιλέαν τὸν Σολομῶν⟨τα⟩ τὸν σοφώτατον καὶ τιμιώτατον παρὰ ὅλους τοὺς βασιλεῖς τῆς γῆς χαίροις ἐν κυρίῳ τῷ θεῷ, ὑγίαινε κατὰ βασιλείαν Σόλυμα τῆς Ἰουδαίας καὶ Παλαιστίνης. νὰ τὸ ἐγνωρίζῃς καλὰ ἡ βασιλεία σου κατὰ Σόλυμα ὅτι ἐδῶ εἰς τὸν ἐδικόν μου τόπον καὶ τὴν χώραν κατοικεῖ ἕνα δαιμόνιον πονηρὸν καὶ δυνατὸν καὶ εἰς καθὲ τρεῖς ἡμέρας σηκώνει ἄνεμον δυνατὸν καὶ ῥίπτουνται σπίτια καὶ δένδρα καὶ βουνὰ καὶ τοὺς ἀνθρώπους τοὺς ῥίχνει εἰς τὸ πῦρ καὶ εἰς τὸ νερὸν τοὺς ἐγκρεμνίζει. καὶ ἤκουσα ὅτι μὲ τῆς σφραγῖδος ὁποῦ σου ἔστειλεν ὁ θεὸς ἀπὸ τοῦ οὐρανοῦ μὲ τὸν ἀρχάγγελόν του καὶ ἐπάταξες πᾶσαν τὴν δύναμιν τῶν δαιμόνων. καὶ σὲ παρακαλῶ πολλὰ στεῖλε καὶ εἰς ἐμᾶς καὶ πέμψον νὰ τὸ ἐξολοθρεύσῃς τὸ πνεῦμα τὸ πονηρὸν. καὶ ἐὰν τὸ κάμεις αὐτὸ ἡ βασιλεία σου, νὰ σοῦ στείλω ἔξοδον εἰς τὴν οἰκοδομὴν τοῦ ναοῦ τοῦ θεοῦ τάλαντα τριάντα χρυσίου καὶ ἀργυρίου· τὸ ἕνα τάλαντον κάμνει ἑκατὸν πενήντα λίτρες«.

2. Λαβὼν δὲ τὴν ἐπιστολὴν ὁ βασιλεὺς καὶ ἀναγνοὺς αὐτὴν εἶπεν τοῦ παιδίου νὰ πάρῃ * τὴν σφραγῖδα τοῦ θεοῦ καὶ νὰ παγαίνῃ εἰς τὸν βασιλέαν τῆς Ἀραβίας τὸ γληγορότερον, καὶ ἔδωκέν του καὶ γραφὴν ὁποῦ τὸν ἐχαρέτα, καὶ εἶπεν τοῦ παιδίου ὅτι νὰ πάρῃ μαζί του καὶ ἕνα δερμάτι καινούριον καὶ ἕνα γοργοκάμηλον, καὶ ἔστειλεν τὸ παιδίον ὁ βασιλεὺς Σολομῶν μὲ

C. VI. l. 7 × f. 185ᵃ

C. VII. l. **10** Ἀσσύριων: ἀσαρίον ms., l. Ἀραβίων? **14** βασιλέαν σολομὲ **15** σολομε **16** δαιμόνον **23** νὰ τὸ: νὰ τον § 2. l. **29** * f. 185ᵇ

συνοδίαν ἀνθρώπων πολλῶν. καὶ ἐπαρήγγειλέν του· »κύτταξε, τέκνον μου, νὰ εὕρῃς τὸν τόπον ὁποῦ κατοικεῖ ὁ δαίμων καὶ ἰδὲς τὴν ὥραν καὶ τὴν ἡμέραν ὁποῦ μέλλει διὰ νὰ πνεύσῃ τὸν ἄνεμον. καὶ οὕτως ἔχε ἐσὺ τὸ δερμάτιον ἀνοικτὸν πρὸς τὴν πέτραν τῆς φωλεᾶς ὁποῦ κατοικεῖ ὁ δαίμων καὶ ὅταν ἰδῇς τὸν ἀσκὸν καὶ φουσκώσῃ ἄνεμον, ἐσὺ νὰ εἶσαι ἕτοιμος, ὀγλήγορα νὰ δέσῃς τὸ στόμα του τοῦ ἀσκοῦ καὶ νὰ τὸ βουλλώσῃς μὲ τὴν σφραγῖδα τοῦ θεοῦ καλούτσικα καὶ οὕτως βάλε τὸν ἀσκὸν ὁποῦ ἔχει τὸν δαίμονα ἀπάνω εἰς τὸν γοργοκάμηλον καὶ νὰ τὸν φέρῃς ἐδῶ εἰς ἡμᾶς«.

3. Καὶ ἀπῆλθεν τὸ παιδίον εἰς τὸν βασιλέαν τῆς Ἀραβίας καὶ ἔκαμεν ὡς καθὼς τοῦ ἐπαρήγγειλεν ὁ Σολομῶν. καὶ ἔτζι ἔφερεν τὸ παιδίον βουλλωμένον τὸν ἀσκὸν εἰς τὸν βασιλέαν. καὶ εἰς τὴν στράταν ὁποῦ ἤρχετον τὸ παιδίον μετὰ τοῦ δαίμονος ἔλεγεν ὁ δαίμων· »δέομαι, ὦ παιδίον, μήν με ὑπάγῃς εἰς τὸν βασιλέαν καὶ ἐγὼ νὰ σοῦ δείξω ποῦ εἶναι ὁ πράσινος ὁ λίθος καὶ τὸ χρυσίον τὸ τιμημένον καὶ κεκρυμμένον«. καὶ τὸ παιδίον ἔλεγεν πρὸς τὸν δαίμονα· »εἰς τὸν βασιλέαν τὸν Σολομῶν⟨τα⟩ καὶ εἴ τι ὁρίσῃ ἐκεῖνος, ἃς ποιήσῃ«. 4. καὶ ὡς * ἦλθαν ἔμπροσθεν εἰς τὸν βασιλέαν εὐθὺς ἔπεσεν ὁ ἀσκὸς κάτω ἀπὸ τὸ καμήλιον καὶ ἐκυλίετον ἄνω καὶ κάτω. καὶ πάντες ὅσοι ἦσαν ἐκεῖ ἐθαύμασαν. καὶ ἔλυσεν τὸ παιδίον τὸν ἀσκὸν καὶ εὐθὺς ἐβγῆκεν ὁ δαίμων ἔξω. 5. καὶ ἐβούλλωσεν αὐτὸν ὁ βασιλεὺς ἐπὶ τὸ στῆθος καὶ τὸν τράχηλον καὶ ἔδεσεν αὐτὸν καὶ ἔλεγεν ὁ βασιλεύς· »πῶς ὀνομάζεσαι;« καὶ ὁ δαίμων εἶπεν· »Ἐφίππας τὸ ὄνομά μου καλοῦμαι«. 6. λέγει ὁ βασιλεύς· »τί εἶναι ἡ ἐργασία σου ἡ μιαρά;« καὶ ὁ δαίμων εἶπεν· »ἡ ἐργασία μου εἶναι εἰς μύρια κακὰ ποιήματα. καὶ παρακαλῶ σε, ὦ βασιλεῦ, νὰ μήν με ἐπιτιμήσῃς μὲ τοῦ θεοῦ τὸ ὄνομα, καὶ ἐγὼ νὰ σοῦ φέρω τὸν λίθον τὸν ἀκρογωνιαῖον ὁποῦ φέγγει εἰς τὸ βάθος τῆς θαλάσσης ὑπὲρ τὸν ἥλιον τὸν ὁποῖον ἀπεδοκίμασαν οἱ ἄνθρωποι καὶ οἱ δαίμονες καὶ ἐγὼ νὰ σοῦ τὸν στήσω αὐτὸν εἰς τὴν πρώτην κεφαλαίαν τοῦ ναοῦ«.

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3 l. *διὰ νὰ πνεύσῃ* Pr. Bessarion: *διαναπεύσῃ* **5** *φωλεᾶς*: *φολεὰν* **8** *καλούτζικα* § 3. l. **14** *ἤρχετον* ex *ἤχετον* cor. prim. man. **17** *τεμημένον* **18** *πρὸς* bis scr. § 4. l. **19** * f. 186r § 5. l. **23** *στῆθι*

7. *Καὶ εὐθὺς ὅρισεν ὁ βασιλεὺς ἐκεῖνον τὸν Ἐφίππαν τὸν δαίμονα μὲ ἄλλους ἑτέρους δαίμονας. καὶ ὑπῆγεν καὶ ἤφεραν τὸν λίθον ἐκεῖνον τὸν ἀκρογωνιαῖον καὶ ἔστησάν του εἰς τὴν μέσην τοῦ ναοῦ, καὶ οἱ πάντες ὅσοι ἦσαν ἐκεῖ ἐθαύμασαν ἰδόντες τὸ*
5 *παράδοξον θαῦμα.* 8. *ἀλλὰ ἀφότης ἐκατέβη ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς ὁ υἱὸς καὶ λόγος τοῦ θεοῦ, τὸ φῶς τὸ ἀληθινὸν τὸ φῶς τῆς οἰκουμένης, ὁ ἥλιος ὁ ἀνέσπερος, ἐκεῖνος ὁ λίθος ἐσκοτίσθη ὁποῦ ἦτον ὑπὸ τοῦ βασιλέως Σολομῶν⟨τος⟩. καὶ ἀφότης ἔκτισεν ἐκεῖνον τὸν ναὸν τοῦ θεοῦ, ἤγουν τὴν ἁγίαν Σιών,*
10 *ἕως ὁποῦ ἐγεννήθη ὁ κύριος ἡμῶν Ἰησοῦς Χριστός, ἐπέρασαν χρόνοι ψκζ, ἤγουν ἑπτακόσιοι εἴκοσι ἑπτά. ἀλλὰ ἂς ἐλθοῦμεν πάλιν ὅθεν ἀφήσαμεν τὸν λόγον μας.*

VIII. *Καί πάλιν εἶπεν ὁ βασιλεὺς τὸν Ἐφίππαν τὸν δαίμονα· »ὦ Ἐφίππα, ἠξεύρης καὶ ἕτερον δαιμόνιον ὡσὰν καὶ τοῦ λόγου*
15 *σου«; καὶ ὁ δαίμων εἶπεν· »ἠξεύρω, ὦ δέσποτα, καὶ ἕτερον δαιμόνιον ἐν τῇ Ἐρυθρᾷ θαλάσσῃ καὶ καθοῦνται καὶ φυλάγουν τὸν στύλον τὸν πορφυρόν«.* 2. *καὶ ὡσὰν ἤκουσεν ἔτζι ὁ βασιλεὺς εἶπεν τοῦ παιδίου· »τέκνον μου, ἔπαρε τὴν σφραγῖδα τοῦ θεοῦ καὶ τὸν Ἐφίππαν τὸν δαίμονα καὶ νὰ ὑπᾶτε εἰς τὴν Ἐρυθρὰν*
20 *θάλασσαν, καὶ ὅσους δαίμονας καὶ ἂν εὕρῃς ἐκεῖ ὁποῦ φυλάγουν τὸν στύλον τὸν πορφυρόν, σφράγισε τοὺς ὅλους ἀπάνω εἰς τὸ στῆθος καὶ ἂς πάρουν ἐκεῖνον τὸν κίονα τὸν πορφυρὸν ἀπάνω τους καὶ ἂς τὸν φέρουν ἐδῶ εἰς ἐμᾶς«.* 3. *καὶ οὕτως ὑπῆγεν ἐκεῖνο τὸ παιδίον μὲ τὸν Ἐφίππαν εἰς τὴν Ἐρυθρὰν θάλασσαν*
25 *ναὶ ἐπλήρωσεν τοῦ βασιλέως τὸ θέλημα, καὶ ἐκεῖνο τὸ παιδίον ἐσφράγισεν ὅλους τοὺς δαίμονας μὲ τὴν σφραγῖδα τοῦ θεοῦ καὶ εἶπεν τους· »ἐπάρετε τὸν κίονα αὐτὸν καὶ ἐλᾶτε νὰ ὑπᾶμεν εἰς τὸν βασιλέαν τὸν Σολομῶν⟨τα⟩«. καὶ εὐθὺς οἱ δαίμονες ἐκεῖνοι ἐπῆραν τὸν κίονα τὸν πορφυρὸν ἀπάνω τους καὶ τὸν ἐβαστοῦσαν*
30 *καὶ φέρνοντάς τον ἀπάνω εἰς τὸν ἀέρα.* 4. *καὶ ὁ βασιλεὺς ἰδὼν τοὺς δαίμονας τὸ πῶς φέρνουν ἐκεῖνον τὸν κίονα * ἐθαύμασεν καὶ ὅσοι ἦσαν ἐκεῖ ἔφριξαν ἰδόντες τὸ παράδοξαν τοῦ θαύματος. εἶτα ὅρισεν ὁ βασιλεὺς ἐκείνους τοὺς δαίμονας νὰ βαστοῦν ἐκεῖνον*

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§ 8. l. **5** *ἐκατεύη* **7** *τῆς*: *τὴς* **9** * f. 186[v]

C. VIII. cf. parallela in *Test. Sal.* c. XXIV. § 2. l. **20** *ἀνεεύρης* ms., l. forte *ἀνεύρεις* § 4. l. **31** * f. 187[r]

τὸν κίονα ἀπάνω τους εἰς τὸν ἀέρα καὶ νὰ μὴν τὸν ἐρίξουν ποτὲ κάτω ἕως τὸν μέλλοντα αἰῶνα.

IX. *Καὶ πάλιν ὥρισεν ὁ βασιλεὺς Σολομῶν, καὶ ἤφεραν τὸν Ὀρνίαν τὸν διάβολον ὁποῦ τὸν ἐπίασεν ἀπὸ τὴν ἀρχὴν ὁποῦ ἐδούλευεν καὶ ἐπαρέστησαν αὐτὸν ἔμπροσθεν τοῦ βασιλέως· καὶ λέγει τοῦ Ὀρνία· »εἶναι καὶ ἄλλα δαιμόνια καὶ πνεύματα πονηρὰ ὡσὰν καὶ αὐτά;« καὶ εἶπεν ὁ Ὀρνίας· »εἶνε, δέσποτα βασιλεῦ, πλὴν εἶναι ἕνα δαιμόνιον καὶ ἔχει δύναμιν περισσήν«. 2. καὶ ὁ βασιλεὺς εἶπεν· »καὶ ποῦ εἶναι αὐτὸ ὁποῦ κατοικεῖ;« καὶ ὁ Ὀρνίας εἶπεν· »εἶναι εἰς τοὺς τάφους τῶν ἀπεθαμμένων καὶ εἰς τόπους κρημνώδεις ἡ κατοικία, καὶ ἀφανίζει πολλοὺς τῶν ἀνθρώπων, καὶ ὀνομάζεται Σαμαήλ, καὶ εἶναι καὶ αὐτὸς ἄρχων εἰς ἕνα τάγμα τῶν δαιμόνων· καὶ δὲν εἶναι κανεὶς νὰ τοῦ ἀντισταθῇ ὅτε διασείει τὴν γῆν«. 3. καὶ ὁ βασιλεὺς λέγει πρὸ⟨ς⟩ τὸν Ὀρνίαν· »δέν σε μέλει ἐσένα, πνεῦμα πονηρόν, διὰ τὴν δύναμιν ἐκείνου, μόνον σῦρε μὲ τὸ παιδίον καὶ μὲ τοῦ θεοῦ τὴν πρόσταξιν ὅπου καὶ ἂν εἶναι νὰ τὸν εὑρῆτε νὰ τὸν φέρετε ἐδῶ εἰς ἐμᾶς«. 4. εἶτα ἔκραξεν ὁ βασιλεὺς τὸ εὔμορφον παιδίον καὶ λέγει αὐτό· »ἔπαρε, τέκνον μου, τὴν σφραγῖδα τοῦ θεοῦ καὶ τὸν Ὀρνίαν καὶ σῦρτε νὰ εὑρῆτε τὸν σατανᾶν τὸν Σαμαὴλ * καὶ νὰ τὸν βουλλώσῃς καὶ νὰ τὸν δέσῃς καὶ νὰ τὸν φέρετε ἐδῶ«. 5. λαβών τε τὸ παιδίον τὴν σφραγῖδα τοῦ θεοῦ καὶ τὸν Ὀρνίαν καὶ ὑπῆγαν καὶ ηὗραν τὸν Σαμαὴλ τὸν δαίμονα μὲ τὸ τάγμα του. εἶτα εἶπεν τὸ παιδίον· »ἐν ὀνόματι κυρίου τοῦ θεοῦ τοῦ ὑψίστου νὰ σταθῆτε, ὅλα τὰ πονηρὰ καὶ ἀκάθαρ⟨τα⟩ πνεύματα, ⌈καὶ νὰ μὴν συσταθῆτε, ὅλα τὰ πονηρὰ καὶ ἀκάρθατα πνεύματα,⌉ καὶ νὰ μὴν συστῆτε ἀπὸ τὸν τόπον σας«, καὶ πλέον δὲν ἐσπάραξαν ἀπὸ τὸν τόπον τους. καὶ ὑπῆγεν τὸ παιδίον μὲ τὴν βοῦλλαν τοῦ θεοῦ καὶ τοὺς ἐβούλλωσεν ὅλους καὶ ἔδεσέν τους καὶ τοὺς ὑπῆγεν εἰς τὸν βασιλέαν.*

6. Ὁ δὲ βασιλεὺς ἐκάθετον ἐπὶ θρόνου ὑψιλοῦ καὶ ἐνδυμένος μὲ βασιληκὸν στέμμα, καὶ εἶχεν εἰς τὸ χέριν του σκῆπτρον καὶ βίτζαν καὶ ἐβίγλιζαν εἰς τὸν ναὸν τοῦ θεοῦ τὸ πῶς ἐδούλευαν οἱ μαΐστοροι καὶ οἱ δαίμονες ἐδούλευαν ὡσὰν ἐργάται καὶ ἐπριό-

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C. IV. cf. parallele in ms. D VII l. **5** *ἐπαρέστησεν* § 2. l. **11** *κατοικίαν* § 4. l. **20** * f. 187[v] § 5. l. **25** ⌈ ⌉ certe dittogr. **29** *ὑπῆγεν* ex *ὑπῆγαν* cor. prim. man.

νιζαν λίθους καὶ μάμαρα. καὶ ἀπαντείχενεν ὁ βασιλεὺς τὸ παιδίον νὰ φέρῃ καὶ τοὺς δαίμονας. 7. καὶ ἰδοὺ μετὰ ὥραν ἱκανὴν ἔφθασεν καὶ τὸ παιδίον σύρνοντας καὶ τοὺς δαίμονας, καὶ τοὺς ἤφερεν ἔμπροσθεν τοῦ βασιλέως. καὶ ὁ βασιλεὺς ἰδὼν τοὺς δαί-
5 *μονας ἐθαύμασεν καὶ εὐχαρί⟨στη⟩σεν τὸν θεὸν τοῦ οὐρανοῦ καὶ τῆς γῆς ὁποῦ τὸν ἠξίωσεν τοιαύτης χάριτος καὶ ἐκατίσχυνεν ὅλους τοὺς δαίμονας. καὶ ἦτον τὰ δαιμόνια ἐκεῖνα τὰ πρόσωπά τους μαῦρα. καὶ ἐρώτησεν τὸν * πρῶτον τους καὶ εἶπεν· »εἰπέ μοι, πνεῦμα πονηρὸν καὶ μιαρόν, τί τὸ σὸν ὄνομα καὶ τί εἶναι ἡ μιαρά*
10 *σου ἐργασία;« 8. καὶ ὁ δαίμων εἶπεν· »τὸ ὄνομά μου λέγεται Χάθρου Σαμαήλ. ἥ τε ἐργασία μου εἶναι αὕτη· καθεζόμεσθεν εἰς τόπους τῶν διαβατῶν καὶ ⟨ἐ⟩γκρεμνίζομεν αὐτοὺς καὶ τοὺς πνίγομεν, καὶ ἔμπροσθεν εἰς τὰ κουφάρια τῶν ἀποθαμμένων καὶ εἰς τὰ μνήματα τῶν ἀποθαμμένων σεβαίνομεν καὶ σχηματιζό-*
15 *μεσθεν εἰς ἐκείνου τοῦ ἀνθρώπου τὴν μορφήν· καὶ κατατρόγομεν τὰς σάρκας τῶν ἀνθρώπων· ἕως ὁποῦ καὶ ἔρχωνται εἰς θάνατον. καὶ πάλιν ἐρχόμεσθεν ἐν τῷ ἀέρι καὶ κάμνομεν τοὺς ἀνθρώπους καὶ σεληνιάζουνται καὶ κατατρόγουν τὰς σάρκα⟨ς⟩ των, καὶ ἀφρίζουν καὶ τρίζουν τοὺς ὀδόντας τους. καὶ ἄλλους πάλιν πνίγομεν*
20 *εἰς γωνίες καὶ εἰς ⟨τὲς⟩ φάραγγες καὶ εἰς τοὺς ἐγκρεμνοὺς τοὺς ἐγκρεμνίζομεν καὶ θανατώνουνται αἰφνίδιον θάνατον καὶ κολάζομεν αὐτοὺς καὶ τοὺς κερδαίνομεν«. 9. καὶ εἶπεν ὁ βασιλεὺς πρὸς τὸν δαίμονα· »ἀμμὴ δὲν φοβᾶσαι τὸν θεὸν τοῦ οὐρανοῦ καὶ τῆς γῆς; ἀμμὴ ὑπὸ τίνος ἀγγέλου καταργεῖται ἡ δύναμίς σας;«*
25 *καὶ εἶπον οἱ δαίμονες· »ὅποτε μέλλει νὰ ἔλθῃ ὁ σωτὴρ τοῦ κόσμου ὁ υἱὸς καὶ λόγος τοῦ θεοῦ ἐπὶ τῆς γῆς καὶ θέλει κάμνειν ἕνα στοιχεῖον εἰς ὅσους ἀνθρώπους θέλουν τὸν πιστεύσῃ εἰς ἐκεῖνον τὸν βασιλέα⟨ν⟩ καὶ θέλουν ποιῇ οἱ ἄνθρωποι ἐκεῖνο τὸ στοιχεῖον εἰς * τὸ μέτωπον καὶ εἰς τὸ στῆθος μὲ τὴν δεξιάν τους τὴν*
30 *χείρα«. τουτέστιν ἐπροέλεγεν ψξ χρόνους προτύτερα ἀπὸ τοῦ Χριστοῦ, τουτέστιν τὸν τίμιον σταυρόν. καὶ ἔλεγον οἱ δαίμονες· »τότε ἐμεῖς, δέσποτα, καταργεῖται ἡ δύναμίς μας, καὶ ἀναχωρίζομεν γοργὰ ἀπὸ τὸν ἄνθρωπον ἐκεῖνον«.*

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§ 7. l. **3** *ἔφθασεν*: *εὔθασεν* **8** * f. 188[r] **10** *ἐργασίαν* § 8. l. **20** *φράγγες* *ἐγκρεμμοὺς* ms., i. f. *κρημνοὺς* § 9. l. **23** *ἀμὴ* (bis) **29** * f. 188[v]

Cf. parallela ad §§ 8 f. in *Test.* c. XVII 2—4.

10. *Καὶ ταῦτα ἀκούσας ὁ βασιλεὺς εὐχαρίστησεν τὸν κυρίον. εἶτα ἐπετίμησεν τὸν Σαμαὴλ καὶ τὸ τάγμα του ὅλον ὑπὸ κυρίου τοῦ θεοῦ καὶ ἐκατηρήθηκαν. καὶ ἐκατασιδέρωσεν τὸν Σαμαὴλ τὸν δαίμονα ἐπὶ τὸν τράχηλον καὶ ἐπριόνιζεν λίθους καὶ μάρμαρα καὶ ἐκουβαλοῦσαν καὶ ἀσβέστην εἰς τὸν ναὸν τοῦ θεοῦ.*

X. *Καὶ εὐφημίσθη ὁ βασιλεὺς Σολομῶν καὶ πάντες οἱ βασιλεῖς καὶ οἱ ἄρχοντες καὶ οἱ μεγιστάνοι ὅλοι τους τὸν ἐπροσκυνοῦσαν ὡς βασιλέαν καὶ τιμημένον ἀπὸ ὅλους τοὺς βασιλεῖς τῆς γῆς καὶ τὸν εἶχαν εἰς μεγάλην φήμην εἰς ὅλον τὸν κόσμον καὶ ἐθαύμαζαν ὅλοι τους καὶ εὐχαριστοῦσαν καὶ ἐδόξαζαν τὸν θεὸν τοῦ οὐρανοῦ καὶ τῆς γῆς ὁποῦ τὸν ἔδωσεν τοιαύτην ἐξουσίαν καὶ ὅρισεν ὅλους τοὺς δαίμονας τῆς γῆς καὶ τοῦ ἀέρος καὶ τῆς θαλάσσης καὶ τῶν καταχθονίων. 2. καὶ μετὰ τὴν συμπλήρωσιν τοῦ ναοῦ τοῦ θεοῦ ἐμάζωξεν ὁ βασιλεὺς Σολομῶν ὅλα τὰ δαιμόνια καὶ ἀκάρθατα πνεύματα καὶ ἐπαράστησεν ἔμπροσθέν του ἀμέτρητον πλῆθος δαιμόνων καὶ ὅρισεν νὰ ἔλθουν ἄνθρωποι τεχνίτες καὶ καλοὶ ὅποῦ ἐδούλευαν τὰ * χαλκώματα καὶ ὅρισεν ὁ βασιλεὺς νὰ φτειάσουν ἀγγεῖα χαλκωματένια. καὶ τότες ἐπίασεν καὶ τὰ ἔκαμεν παρόμοια ὡσὰν πιθάρια κάδους τρανοὺς καὶ μὲ τοῦ θεοῦ τὸ ὄνομα ὅρισεν ὁ βασιλεὺς ὅλους τοὺς δαίμονας καὶ ἐσέβησαν μέσα εἰς ἐκεῖνα τὰ ἀγγεῖα τὰ χαλκωματένια. καὶ τότες ἐπίασεν ὁ βασιλεὺς ἀτός του καὶ τοὺς ἐσφάλισεν καὶ ἐβούλλωσεν τὰ ἀγγεῖα μὲ τὴν βοῦλλαν τοῦ θεοῦ. καὶ ἦταν αἱ βοῦλλες ἀργυρὲς καὶ ἦταν οἱ δαίμονες μέσα. καὶ πλέον δὲν ἐτολμοῦσαν διὰ νὰ ἔβγουν ἔξω.*

3. *Καὶ ἐχαίρετον ὁ βασιλεὺς Σολομῶν εἰς τὴν πλήρωσιν τῆς οἰκοδομῆς τῆς ἁγίας Σιών, καὶ τὸν καιρὸν ἐκεῖνον ἐρητόρευσε τὸ ᾆσμα τῶν ᾀσμάτων. καὶ ἐκατοίκησεν ἡ χάρις τοῦ ἁγίου πνεύματος εἰς τὸν ναὸν ἐκεῖνον τὸν ἱερόν. καὶ ἦτον τὸ μῆκος του πῆχες* $\overline{\text{οβ}}$ *καὶ τὸ πλάτος* $\overline{\text{κδ}}$, *καὶ ὁ πῆχυς ἐκεῖνος θέλουν νὰ εἰποῦν το πῶς ἦτον δέκα ἑπτὰ ποδάρια. καὶ ἀπὸ τοῦ γύρου τοῦ ναοῦ ἔκαμεν πολλὰ κελλιὰ διὰ νὰ κατοικοῦν οἱ ἱερεῖς καὶ διὰ νὰ βάνουν καὶ τὰ ἱερὰ σκεύη ὁποῦ τὰ εἶχαν οἱ προπάτορες ἀρχιερεῖς*

C. X. cf. parallele in *Test. Sal.* XVIII 42—44 (ms. P) —XIX. l. **6** *εὐφημίσθην* **8** *τιμημένοι* § 2. l. **17** *τὰ* bis scr. | * f. 189r **18** *ἀγγείαν* **19** *κάδδους* **24** *ἦταν*: *ταν* bis scr. et postea primum eras. § 3. l. **30** *πῆχας* **32** *κελλιάν* (sic)

ὁποῦ ἐλειτουργοῦσαν ἐκεῖ εἰς τὰ ἅγια τῶν ἁγίων. 4. *καὶ ἐκεῖ εἰς τὸ βῆμα τοῦ ναοῦ ἦταν ἡ πλάκες ὁποῦ εἶχαν τὸν θεόγραφον νόμον ὁποῦ ἔδωκεν ὁ θεὸς τοῦ προφήτου Μωυσέως. ἦτον ἡ στάμνος ὁποῦ εἶχεν τὸ μάννα μέσα. ἦτον καὶ ἡ κιβοτός, ἦτον καὶ ἡ ῥάβδος τοῦ Ἀαρών, τὸ χρυσοῦν * θυμιατήριον, ἡ λυχνία, ἡ ἁγία τράπεζος, καὶ ἄλλα πολλὰ ἦσαν ἀφιερωμένα τῷ θεῷ τῷ ὑψίστῳ. καὶ ἐκεῖ εἰς τὸ ἅγιον βῆμα δὲν ἐσέβαινεν κανεὶς μόνον ὁ ἀρχιερεὺς καὶ ἐκεῖνος μίαν φορὰν τὸν χρόνον μὲ τοὺς ἱερεῖς του ὡς καθὼς τὸ εἶχαν συνήθειαν.* 5. *τὸν καιρὸν ἐκεῖνον καὶ ἦτον ὁ ναὸς ἐκεῖνος ὑψηλὸς ἕως ρκδ πῆχες καὶ τὸν ἐσκέπασεν ὁ βασιλεὺς τὸν ναὸν ἀπὸ πάνω ὅλον μὲ χρυσάφι καθαρὸν καὶ ἁγνὸν μάλαγμα. καὶ ἦτον κτισμένος μὲ δέκα λογιῶν μάμαρα πελεκητά. καὶ ἔφεγγεν ὁ ναὸς ἐκεῖνος ὡσὰν τὸν οὐρανὸν ὡς καθὼς φαίνεται εἰς τὴν ἐξαστερίαν μὲ τὸν ἥλιον καὶ μὲ τὴν σελήνην.*

6. *Καὶ ὁ Σολομῶν ὡσὰν ἐτελείωσεν τὸν ναὸν ἐκεῖνον τὴν ὀνομαζομένην ἁγίαν Σιὼν ἐστάθη καὶ ἔκαμεν προσευχὴν εἰς τὸν θεὸν μὲ ὕμνους καὶ δοξολογίας καὶ νηστεύων καὶ ἀγρυπνιζόμενος καὶ παρακαλῶν διὰ τὰ ἁγιάσῃ τὸν ναὸν ὁποῦ ἔκτισεν. καὶ ἤκουσεν ὁ θεὸς τὴν δέησιν τοῦ Σολομῶν⟨τος⟩ καὶ ἐφάνη ὁ θεὸς καὶ εἶπεν του ὅτι· »ἤκουσα τῆς φωνῆς τῆς δεήσεώς σου καὶ ἡγίασα τὸν ναὸν ἐτοῦτον καὶ ὑπάρχοντα χερουβὶμ καὶ τὰ σεραφὶμ καὶ τὰ ἑξαπτέρυγα καὶ οἱ θρόνοι καὶ αἱ κυριότητες ὄπισθεν τοῦ θυσιαστηρίου τοῦ ναοῦ ἔσωθεν καὶ ἔξωθεν«. τό τε κάλλος τοῦ ναοῦ ἐκείνου οὔτε ἔγινεν εἰς τὴν γῆν οὔτε θέλει γένῃ εἰς τὸν αἰῶνα.*

XI. *Καὶ ἐπέρασαν ἀπὸ τὸν καιρὸν τοῦ Σολομῶν⟨τος⟩ τοῦ * υἱοῦ Δαυὶδ ἕως τοῦ Σεδεκίου τοῦ βασιλέως τῆς Ἱερουσαλὴμ χρόνοι* 425. *καὶ εἰς ἐκεῖνον τὸν καιρὸν ἦτον καὶ ὁ προφήτης Ἱερεμίας ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου μὲ τὸν Βαροὺχ καὶ τὸν Ἀβιμέλεχ, καὶ ἦσαν εἰς τὸν ναὸν τοῦ θεοῦ ἐκεῖνον ὁποῦ ἔκαμεν ὁ βασιλεὺς Σολομῶν καὶ ἔκαμναν προσευχὲς καὶ δεήσεις πρὸς τὸν θεὸν καὶ ὑμνοῦσαν καὶ ἐδοξολογοῦσαν τὸν θεὸν νύκταν καὶ ἡμέ-*

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5 * f. 189ᵛ | *λυχνίαν* 8 *τῶν χρόνων* § 6. l. 17 *προσευχήθη* 23 *οἱ*: *αἱ*

C. XI. l. 27 * f. 190ʳ

ραν. 2. ὅμως βλέποντας ὁ θεὸς τὴν ὑπερηφάνειαν καὶ τὴν σκληροκαρδίαν τοῦ Σεδεκίου τοῦ βασιλέως εἶπεν τὸν Ἱερεμίαν τὸν προφήτην ὅτι νὰ ὑπάγῃ εἰς τὸν ναὸν καὶ πάρῃ τὰ ἅγια σκεύη τοῦ ναοῦ καὶ νὰ παραδώσῃ τὴν γῆν. καὶ τότες ὁ προφήτης Ἱερεμίας ἐπῆγεν εἰς τὸν ναὸν τοῦ θεοῦ καὶ ἐπῆρεν τὰ ἅγια σκεύη τῆς ἁγίας Σιὼν καὶ ἐπαρέδωκεν αὐτὰ τὴν γῆν καθὼς τὸν ἐπαρήγγειλεν ὁ θεὸς καὶ ἐπῆρεν καὶ τὰ κλειδία ἀπὸ τὸ ἅγιον θυσιαστήριον τοῦ ναοῦ καὶ τὰ ἔριψεν κάτω εἰς τὴν γῆν ἔμροσθεν τοῦ ἡλίου καὶ εἶπεν ὁ προφήτης· »ἔπαρε αὐτὰ καὶ φύλαξέ τα ἕως ὁποῦ νὰ ἐξετάσῃ κύριος ὁ θεὸς δι᾽ αὐτά, ὅτι ἡμεῖς δὲν εὑρεθήκαμεν ἄξιοι διὰ νὰ τὰ φυλάξωμεν«.

3. Καὶ τότες ἦλθεν καὶ ὁ βασιλεὺς ὁ Ναβουχοδονόσωρ ἀπὸ τὴν Βαβυλῶνα καὶ ἐπαρέλαβε τὴν Ἱερουσαλὴμ καὶ ἐκούρσευσεν αὐτὴν καὶ τότες ἐκάει τὸ σκέπασμα τοῦ ναοῦ ὁποῦ ἔκτισεν ὁ βασιλεὺς Σολομῶν ὁποῦ τὸν εἶχεν σκεπασμένον τὸν ναὸν ὅλον μὲ ἁγνὸν μάλαμα, καὶ καίοντας ἔτρεχεν * τὸ μάλαμα ὡσὰν ποτάμι μεγάλον. καὶ τὸν Σεδεκίαν τὸν βασιλέαν τῆς Ἱερουσαλὴμ ἔκοψεν τὴν γυναῖκα του καὶ τὰ παιδία του ἔμπροσθεν εἰς τ᾽ ἀμμάτιά του καὶ αὐτὸν τὸν ἐτύφλωσεν καὶ τὸν ἐπῆρεν αἰχμάλωτον μὲ τὸν λαὸν ὅλον τῆς Ἱερουσαλὴμ εἰς τὴν Βαβυλῶνα. 4. οἱ δέ Χαλδαῖοι ὁποῦ ἐκούρσευσαν τὴν Ἱερουσαλὴμ καὶ κουρσεύοντας ηὕραν ἐκεῖνα τὰ ἀγγεῖα τὰ χαλκωματένια ὁποῦ εἶχεν ὁ βασιλεὺς Σολομῶν τοὺς δαίμονας σφαλισμένους καὶ βουλλωμένους μὲ τὴν σφραγῖδα ὁποῦ τοῦ ἔστειλεν ὁ θεὸς ἀπὸ τοὺς οὐρανοὺς μετὰ τοῦ ἀρχαγγέλου Μιχαήλ. καὶ βλέποντας οἱ Χαλδαῖοι τὲς βοῦλλες τὲς χρυσὲς καὶ τὰ ἀγγεῖα ἐκεῖνα τὰ χαλκωματένια ὁποῦ ἦτον εἰς τὴν γῆν χωσμένα, καὶ ἐφαίνουνταν ὡσὰν πηγάδια βουλλωμένα ἐθάρρεψαν οἱ Χαλδαῖοι ὅτι εἶναι θησαυρὸς κεκρυμμένος ⟨καὶ⟩ ἐπῆγαν καὶ ἐξεβούλλωσαν ἀπὸ ἐκεῖνα τὲς βοῦλλες τὲς χρυσὲς καὶ τὲς ἐξεβούλλωσαν καὶ ἔφυγον οἱ δαίμονες ἀπὸ ἐκεῖ πάλιν καὶ ἐπῆγαν πάλιν εἰς τὲς πρῶτες ὀργισμένες κατοικίες καὶ πάλιν πειράζουν τοὺς ἀνθρώπους.

XII. Λοιπὸν αὐτὰ τὰ κατορθώματα ὁποῦ ἔκαμεν ὁ βασιλεὺς Σολομῶν δὲν ἦτον ἀπὸ ἐδικήν του δύναμιν οὐδὲ ἀπὸ τὴν σοφίαν

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§ 2. l. 7 κλυδίαν § 3. l. 16 ποταμὴν § 4. l. 21 ε pro κουρσεύοντας scr. postea eras. 22. 26 ἀγγίαν

του τὴν πολλὴν ἀλλὰ ἡ δύναμις ἦτον τοῦ μεγάλου θεοῦ τοῦ ὑψίστου τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ ὁποῦ ἔμελλεν ἀπὸ τοῦ Σολομῶντος τοῦ βασιλέως τὴν φυλὴν νὰ σαρκῶθῇ καὶ ἕως τὸν καιρὸν ὁποῦ ἦλθεν καὶ ἐσαρκώθη ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς
5 *χρόνοι 726 καὶ ἔκαμεν εἰς τὴν γῆν σωματικῶς χρόνους λγ, καὶ ἐσταυρώθη καὶ ἐτάφη καὶ ἀνέστη ἐκ τῶν νεκρῶν. καὶ ἡμᾶς ἐχάρισεν ζωὴν τὴν αἰώνιον καὶ μὲ τὴν ἐνέργειαν τοῦ τιμίου καὶ ζωοποιοῦ σταυροῦ ἐκατίσχυνεν τὸν μέγαν διάβολον τὸν ἐχθρὸν τῆς ψυχῆς μας. 2. λοιπὸν καὶ ἐκείνη ἡ σφραγῖδα εἶχεν τὸν τύ-*
10 *πον τοῦ τιμίου καὶ ζωοποιοῦ σταυροῦ καὶ ἐπάταξεν ὅλους τοὺς δαίμονας καὶ ὄχι μόνον τοὺς ἔδεσεν ἀλλὰ καὶ ἐπάταξέν τους καὶ τὸ ἐν ὑστέροις πάλιν ὡσὰν ἐτελείωσεν τὸν ναὸν τοῦ θεοῦ πάλιν τοὺς ἐσφάλισεν καὶ τοὺς ἐφυλάκωσεν ὅλους εἰς ἐκεῖνα τ⟨α⟩ ἀγγεῖα τὰ χαλκοματένια. 3. λοιπὸν εἰς ἐτοῦτον τὸν καιρὸν ὅσοι*
15 *πιστεύουν τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν τὸν δι᾽ ἡμᾶς σταυροθέντα καταδεξάμενον μὲ καλὴν πίστιν καὶ μὲ καλὰ ἔργα μὲ τὸ σημεῖον τοῦ τιμίου καὶ ζωοποιοῦ σταυροῦ τοὺς δένει καὶ τοὺς καταργεῖ διότι μεγάλη ἀλυσίδα εἶναι ὁ τίμιος καὶ ζωοποιὸς σταυρὸς ὁποῦ μᾶς ἀφῆκεν νὰ κάμνομεν νὰ τὸν ὑμνοῦμεν καὶ νὰ τὸ*
20 *δοξάζομεν διὰ νὰ μᾶς γλυτώνῃ ἀπὸ ἐχθροὺς ψυχικοὺς καὶ σωματικοὺς καὶ νὰ μᾶς ἀξιώσῃ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν ἧς γένοιτο πάντας ἡμᾶς ἐν Χριστῷ τῷ θεῷ, ᾧ ἡ δόξα καὶ κράτος τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.*

C. XII. l. **3** * f. 191[r] § 2. l. **13** *ἀγγεῖαν* § 3. l. **21** *βασιλείαν*

Emendationes in Textum.

P. L.

11* 7 *διαλογισάμενος ἃ μέλλει σοι φράσαι* cum I et N.

12* 1 *φλέγον* cum HIN.

14* 6 *ἐμφαίνω*: add. *ὑπὸ πάντων τῶν δαιμόνων κελευόμενος* cum N.

16* 1 om. *καὶ ἔρριψεν . . . μοῖραν* cum A et N.

2 *κἀκείνῃ οὗτος* cum N.

25* 5 Pro *λευκοῦ* l. *λύων* cum NP.

26* 7 *ὃν εἶπας γένος τὸ ἐν τῇ Ἐρυθρᾷ θαλάσσῃ τρεφόμενον* cum LN.

8 *ἐγὼ αὐτὸν οὐκ ἀνενέγκω πρός σε* cum LN.

27* 6 *τὸν Ἑλωΐ, τὸ μέγα*; cf. N.

29* 2 *ἡ αὔρα ἐκείνη* cum LN et C.

32* 4 *θεαὶ* cum N, cf. P.

6 *αὐτὰς* cum NP.

7 *ἀπὸ τῆς πρώτης* cum HN.

9 *ἡ δευτέρα*, 33*, 1 *ἡ τρίτη*. etc.

34* 3 *δὲ καὶ* cum NP, *ἡ ἕκτη* cum HNP.

8 *ἐμοὶ δὲ κατέναντι ἐπιθυμίαν τῆς σοφίας* N.

37* 10 *κατασχών* cum HN.

38* 14 *ἄγαγέ μοι ὧδε τὸν δαίμονα* N.

39* 5 *ὡσεὶ κερασίου* (vel *κερατίου*) *τὸ εἶδος ὅμοιος* cum A et N.

40* 4 Pro *γάρ* l. *δέ* cum N.

5 Pro *ὄνομα* l. *ἅμα*, pro *ὃν λεγεῶνες* l. *λεγεῶσι*.

6 *Λεοντόφρων* cum HLN.

41* 5 *Λεοντόφρονα* cum HLN.

11 Pro *παιδία* l. *νήπια* cum HN.

51* 6 *οἱ δὲ* cum LN.

56* 3 *καλοῦμαι Ῥὺξ Μαρδέρω*, cf. N et H.

57* 4 Pro *ὕλῃ* l. *ἥλῳ* cum HN.

71* 10 *Ἀβεζεβιθοῦ* cum NQ.

74* 9 Pro secc. 7 et 8 lege cum HN: 7. *ἐγὼ δὲ ὁ δύστηνος ᾠκοδόμησα διὰ τὸ πάνυ ἀγαπᾶν αὐτήν, καὶ διεράγη ἡ βασιλεία μου καὶ ὠλόλυξα μεγάλως, καὶ ἐσκορπίσθη τὸ πνεῦμά μου καὶ ἐδόθη εἰς δουλείαν τῷ Ἱεροβοὰμ σκῆπτρα δέκα. τότε συνῆκα τὰ ῥηθέντα μοι ὑπὸ τῶν δαιμόνων ὅτι ἔφησάν μοι· »ὑπὸ τὰς χεῖρας ἡμῶν μέλλεις τελευτῆσαι«.*

8. *Καὶ ἔγραψα τὴν διαθήκην μου ταύτην* ⌜*τοῖς Ἰουδαίοις*⌝ *καὶ κατέλιπον ταύτην αὐτοῖς εἰς μνημόσυνον πρὸ τελευτῆς μου. ἡ διαθήκη μου φυλαττέσθω παρ᾽ ὑμῶν εἰς μυστήριον μέγα κατὰ πνευμάτων ἀκαθάρτων ὥστε γνῶναι ὑμᾶς τῶν πονηρῶν δαιμόνων τὰς μηχανὰς καὶ τῶν ἁγίων ἀγγέλων τὰς δυνάμεις· ὅτι ἐνισχύει μέγας κύριος Σαβαὼθ ὁ θεὸς Ἰσραὴλ καὶ ὑπέταξεν ἐπ᾽ ἐμοὶ πάντα τὰ δαιμόνια, ἐν ᾧ ἐδόθη μοι σφραγὶς διαθήκης αἰωνίου.* 9. *καὶ ἀπέθανον ἐν τῇ βασιλείᾳ μου καὶ προσετέθην μετὰ τῶν πατέρων μου ἐν εἰρήνῃ, καὶ ἐπληρώθη ὁ ναὸς κυρίου τοῦ θεοῦ, ᾧ πρέπει τιμὴ καὶ προσκύνησις εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.*

Corrigenda.

P.	L.	
48	5	*L.* a nail *pro* wood
7*	5	ἐπεδίδοντο, *app.* ἐπεδίδον τὸ
9*	2	*App.* ὁ δυνόμενος *in* ὀδυνώμενος *cor.* Windisch
9*	7	*App.* φόβου
22*	6	πρόσκαιρός
26*		*App.* § 4, *l.* 4 ἀπόλωνται
27*		*App.* § 7, *l.* 4 Ῥωμαίων
28*	11	*App.* εἴγειρεν H. *L.* 13 *App.* εἶπεν P
32*	7	*App.* ἐγὼ W
36*	6	τότε
39*	3	*App.* § 9, *l.* 2 ἀναφέρουσιν
40*	3	ἑτέραν
44*	Head	Ὀβυζούθ
46*	2	*App.* καταταρασσ.
64*	11	*L. fortasse* ὡς μέλισσαι
67*	2	*App.* καὶ *pro* κμὶ
85*	14	*Ante* ὑπερι *pr.* 15
86*	15	δρᾶμα (MS δράμα)
92*	1	ἢ
96*	27	ᾧσμα τῶν ᾧσμάτων
100*	6	*Pro* HL *l.* HI
103*	Head	Σολομῶντος
118*	1	*Post* αὐτὸς *add.* ἀναγογεὶν

INDEXES

References in Indexes I to IV are to chapter and section of text, in Indexes V and VI to pages of Introduction. * Hapax legomena; † conjecturally restored; (?) Probable copyist's errors.

I. Index of Grammar and Syntax

A complete exhibit is not attempted

Adverbs and conjunctions

Ἀλλά I 2 C, V 3 PC, VIII 5, 6, 8, IX 7, XI 5, XIII 2, 3, 5, XV 4 P, XVI 2 P, XVIII 3 (*bis*), XX 5, 7, 17, XXV 8 B, XXVI 3; C V 3, XIII 6; D VII 3; cf. *οὐ μόνον*

ἄν *c. ind.* X 6; *c. subj.* I 9, XVIII 21, XXV 8 P

ἄρα I 2 L, XIV 4, XXII 12 B; D IV 4

Γάρ IV 7, VIII 12 (*bis*), IX 2, X 2, 3†, XII 3, XVI 2 P, XX 2 H, C IV 6, V 3 (PC), VIII 12, XI 5, D I 2 (*bis*), 5, II 1, *et pas.*; cf. *καὶ γάρ*

γέ XIII 3 P

γοῦν IX 5 V, XV 5

Δέ I 1 L, C, 2 AL, C (*bis*), 3, 4, 11, 12, II 4, 5, 6, C X 1, 2, 3, D I 1, 3, 4, 5, 6, 8, 9, 10, *et pas.*

δὲ καί II 3, IV 6, V 9, XIV 3, C I 3, 4, 11, IV 5, VII 2, VIII 5, X 3, 6, 11, 21, D II 1, VIII 3, *et pas.*; cf. ὁ δέ under Article, and μὲν . . . δέ

δή I 3 C. 4 Q; C Pro 3, XI 9, XIII 14; D I 3, III 7

δηλαδή C X 25

δῆτα D I 13

διό I 1 L, XXII 5 P; διότι IV 9, V 10 P, 12, VII 6, XXVI 2 Q

Ἐάν *c. ind.* VIII 11, XVIII 15 (?), 35; *c. subj.* I 12 W, 13, VI 8, 10 (*bis*), VII 5, XI 5, XVII 4 P, XXVI 4 (*bis*); *c. ind. vel subj.* XVIII 9, 10, 11, 12 *et pas.*

εἰ = *whether* IV 1, XXII 12; C XI 1; XII 3, XIII 13; D VI 12; = *if*, *c. ind. praes.* VI 10, XIII 2, XXIII 2; C X 8; *c. ind. aor.* XXVI 2; *c. ind. fut.* XVII 2, 4; C IX 8, X 12, XIII 1; D VI 2; *c. subj.* XVII 3

εἰ μή XIII 3 P, 4, XV 11 P

εἶτα XVIII 15 P, XX 19 H; L I 1 (*bis*), II 1, 5, III 4, IV 1, 12, V 12 (*pas.*), VII 8 (*bis*); C IX 10

εἴτε XX 13 (*pas.*)

ἔνθα IV 4 PCC°; C XI 3; D VI 4

ἐπεί XVI 3 A, XVIII 3 H; C XIII 14; D I 12

ἐπειδή XV 4 P, XVI 3 P, XVIII 3 LP, XXII 3 B, 20; C XIII 6

ἔπειτα V 8, XII 6 L
ἔτι C XII 3; D IV 9
ἕως c. *ind. fut.* II 5 L; c. *subj.* XV 10 P; D I 12; c. *opt.* C XIII 12

Ἤ XI 5, XIII 2 P, XVI 5 P, XVIII 16 P, XX 8 H, 16 H, XXII 11 B; D III 8, IV 2, 5, 15
ἤγουν I 2 W
ἤδη I 9 L: VII 5, XX 20 B
ἡνίκα XXV 3 P, 7 P
ἤτοι C X 28

Ἵνα c. *subj.* V 13 L, VI 4 P, XIII 7 (*ind. fut., mss.*), XX 2 H. XXV 6 P, XXVI 4 B, 8 B; C Pro 4, IX 8, XII 2, XIII 1, 2, 5; D I 12, IV 15, 16

Καθώς I 14, VI 11, XII 5
καί I 1, 2, 3, *et pas.*; = *etiam* I 1 L, IV 9, V 12, VII 7, VIII 7, 8, 11, *et pas.*, C IV 6, X 2, 4, 14, *et pas.*; D I 3, 7, 12 (*tris*), *et pas.*; = ἵνα C X 11; καὶ γάρ IV 6, V 4, 5, 10, VI 2, 6, XV 10 P; C Pro 3, XI 5, XII 3

Μέν VIII 12, XV 3, 5, XXIII 4 H; μὲν ... δέ IV 4 HI, 5 HIP, V 3 PC, IX 1 A, XIII 1, 3 P, XIV 2, XV (P) 1, 5, 8, XVIII 43 P; C V 3, X 38, XI 4, 9; D I 13, II 4, VII 1; μὲν ... καί V 3; μὲν ... μέν C XIII 4
μέντοι C XI 9
μέχρι c. *ind.* IX 8 A, XXV 7; c. *subj.* IX 8 P
μή c. *subj.* I 12, 13, V 10, 11, VI 6, XV 4 P, XVII 3, XVIII 18 (*bis*), 24 P, XXII 5, 11 B, XXVI 4, 8 P; C IX 8, XII 2, XIII 2 (*bis*), 3; c. *gen. abs.* II 7, V 5; c. *inf.* I 14, VIII 7, 8, X 2, XVI 5, XX 6 P; C X 43; D I 4; IV 16, VI 14, VII 2; c. *part.* I 9 I, XIV 4, XX 16; C X 38, D I 3, III 8; c. *adj.* C Pro 3; μὴ οὐ D II 3
μηδέ D III 8
μήπως D VI 14

Νῦν VI 3, XI 6, XII 3, XIII 3 P (*bis*), 6 P, XIV 2, 3, XVI 5, XXIII 4; C V 4; D IV 13 (*bis*)

Ὅθεν XXV 3 Q
ὁπόταν c. *ind. fut.* C XIII 14; c. *subj.* II 3 B; D II 7
ὅπου XXII 20 P, XXIII 2
ὅπως c. *ind. fut.* C XIII 2, 7; L I 5; c. *subj.* I 5, XXII 11 Q, XXV 6 Q; C XIII 7; D I 3; IV 15; c. *inf.* I 9 L
ὅταν II 5 I, VII 7 CL, XIII 6 L, XXV 3 Q, 7 H; c. *subj.* C VII 7; D VI 4
ὅτε II 5 H, VII 7 HP, VIII 11, IX 5, XIII 6, XV 5 (*bis*) P, 14 P, XXV 7 Q
ὅτι = *because* IV 6, V 11, 12 L, XX 11, 16, 21, XXII 1, 11, 15, 18, XXIII 2, XXVI 3 H; C IX 8; D IV 11, VI 1; = *that* II 1 L, IV 6, V 5 P, 10 (*bis*), XVI 4 P, XVIII 18 P, 19 L, XX 2 H(?), 7, 11 H, XXIII 4 B, XXIV 2, XXV 1 B, XXVI 2 H, 7 H, 8 H; C Pro 4; in direct address XXVI 4; D I 13, VI 3
οὐ, οὐκ, οὐχ I 2 C, 4 L, VI 5, XX 17, *et pas.* οὐ μή c. *ind. fut.* I 13; c. *subj.* XXV 8 B; D IV 6; οὐ μόνον ... ἀλλὰ καί I 2 W, XI 5, XXIII 2; C XIII 14; D I 2
οὖν II 5 L, VII 7, IX 7 P (*bis*), X 3, XII 6, XIV 5, XV 6 P, 7 P, XVI 1 H, 5 P, XVIII 4 P, XX 5 H, 14 H, XXII 3, XXV 3 P, 5 B (*bis*); C II 3, XII 6; D IV 9, 10, VI 2 (*bis*), 3, VII 1
οὔτε ... οὔτε D IV 6, VIII 7

Πλήν C XIII 1, 12
πόθεν II 1 L, IV 8, IX 4, 5, XIV 2, XX 11; C XI 6
πότε II 5 L
ποτέ XXV 3; D VI 14; ποτὲ μὲν ..., ποτὲ δὲ II 3, IV 5, VIII 4; C XI 4
ποῦ II 1 L, IX 3, XVII 2, XX 20; C X 46, 47, 48, 49
πού I 4
πῶς I 3, V 3, VI 6, 10, IX 2, XI 5, XII 6, XX 14, XXV 5; D I 7, II 3, 13, IV 12

Τέ D VII 4; *τὲ . . . καί* I 3 P, 7 A, XIX 2 H, XXII 1 B, 4; C Pro 3 (*bis*), X 29; D II 1, III 2, 6 (*bis*), 8, VI 10, 11, 13, VII 4, 5
τοίνυν C Pro 4, 5; D I 7, II 1, IV 11, 14

Ὡς = *like, as* I 10, II 3, III 4, V 5, VI 11 P, VII 1 LC, VIII 4, IX 2 A, 6, X 1, 8 LP, XI 1 H, XV (P) 1, 3, 5, XVI 2, XVIII 1, 3, 18 P, 19 P, XX 17 H, XXII 3 B, XXVI 1, 5 (*bis*); Tit C; D I 2, IV 2, 16; *c. inf.* C XI 5; = *about* C XI 8; = *when* III 5, XIV 6, XXIV 1 Q, XXV 7 B; D IV 13, VI 8; *c. subj. vel ind. fut.* XVIII 5, 6, 7, 8; = *ἵνα c. subj.* XIII 14; = *ὅτι* D IV 2
ὡσεί c. gen. VII 1 HP, X 9; *c. nom.* XIV 4, XVIII 1 H, XXIII 3 P, XXVI 6 B
ὥσπερ V 12, X 8 H, XX 16, 17 B; C Pro 2; D IV 16; *c. ind.* C XII 5; D I 13; Sig T
ὥστε c. inf. I 1 H, 2 C (*τοσοῦτον*), I 10, IV 12, V 5, 8 P, XV 14, XVIII 8 H

Anacoluthia H II 4, 7, V 9, VII 3, VIII 7, *et pas.*; I II 4, 7, V 9; L I 1, 2, 3, 4, 5, 6, 9, 10, V 9, VII 7, VIII 1—3, *et pas.*; P I 4, II 3, 4, 6, IV 8, V 13, VI 2, 8, 10, VII 2, 3, 6, VIII 11, XI 5, 6, XIII 3, *et pas.*; Q II 9; C Pro 1, I 4, II 7, IV 1, 7, IX 9, XI 1, 5, 6, XII 6, XIII 8, 12; see Cases-solecism

Article
Demonstrative — *ὁ δέ, ἡ δέ*, etc. IV 4, 8, 9, 10, 11, V 2, 3, 8, 10, etc., VIII 2, XIV 5, XVIII 2, XX 10, *et pas.*; *ὁ μέν, ἡ μέν*, VIII 12, XIV 4, XVIII 5 P
With infinitive, see Verbs — inf.
Omitted In prepositional phrases I 2, 3 C, 4, II 5, 6, 7, III 4, IV 9, *et pas.*; with infinitive XI 6; with *θεός* C XII 4; cf. IX 8 (*φίλος*)

Asyndeta I 4, 12, II 1 AQ, III 6, IV 5, V 4 A, VIII 6, IX 2 C, A, 3, 6; C X 3, 7, 8, 9, 10, *et pas.*, XI 7, 8, XII 1, 2, 4, XIII 10, 13; D I 2, 7, 8, 12, 13, IV 9, VII 2, VIII 2, 6

Attic forms *διαπράττω, εἰλέω, ἐλαττῶ, ἡττάω, κρείττω, περιττός, τριττός, ὑποτάττω, φρίττω, φυλάττω* (XXIV 2 H, XXVI 8 H); see Index III

Cases
Nom. pendens I 1 L, 2 L, 3 W, 4 B, XII 4, XVIII 1, XX 19 H; C XI 1; D IV 3
Gen. absolute I 1, 2 A, 4, II 3, 4 L, 6, 7, IV 1, 3, V 5, VI 3, VIII 8, IX 5, XX 3, XXII 13 B; C Pro 1 (*bis*), XI 1, 3; D II 11, III 8, IV 9, 13, VI 7 (*bis*), 11, VII 5; noun om. C Pro 5, II 7; D IV 5, VI 3
Gen. of time, age, etc. I 5 B, VI 5 (*errore*), IX 3, 5, XVI 5 P (*errore*), XXII 13 H; C VII 5, XI 8
Gen. with adj. III 5, V 13; D IV 2; with comparative XVIII 18 P; D I 13, II 1; see preps. *παρά, ὑπέρ*
Gen., possessive, in predicate VI 8, XXII 4, XXIII 4 H†; C X 12
Gen. with verbs I 2 L, 4, 9 C, II 6, IV 1, V 10, VI 2, 8, VII 6, XVIII 40, XX 2, 5, 7, 15, XXII 3, 5, 9, (cf. acc. XXII 6); C Pro 1, 2, 5, IX 8, X 15—19, 38, XII 2, 5, XIII 10; D IV 1

Dative, indirect object I 1, 3, 3 C, 5—10, 12—14, II 1, 2, 6, 9, III 1, 2, 5, 6, 7, IV 2, 3, V 3, *et pas.*; C Pro 1, IX 8, 9, X 42, 53, XII 1, 5, XIII 2, 3, 8—13; D I 4, II 7, 8, III 1, 4, IV 16, VI 3, 4, 7, VII 3
Dat. of advantage and disadvantage I 9 (?), II 7, VIII 4, IX 2, XV 8, XVIII 44 P; C X 53; D I 11, II 1
Dat., possessive in predicate I 1, IV 5, XI 3, XVI 4 P, XXVI 4; C XI 5; D VII 2
Dat., associative III 4, VIII 8, XXV 4, XXVI 4; D IV 1; *c. adj.* VIII 8, XV 10; D I 13, IV 3, VI 12

Dat. of cause, specification, manner, means I 2V, 3L, 4C, 14, III 4P, V 3, 11, VI 3, VII 3, 7, VIII 2CP, 11, IX 6, X 6, 7, XI 1, 4P, 7, XIII 1H, 7, XIV 1, XVI 6, 7, XVII 2, 4, XVIII 2, 15, 43P, 44P, XIX 3, XX 4, XXII 20, XXIV 2; C Pro 2, XIII 6, 11, 13, 14; D I 3, II 1, 2, 10, III 8, VII 4
Dat. of time I 8, XXII 17; D VIII 2
Dat. with compound verbs I 3C, 4CL, 9, II 6, 7, III 7, IV 6, V 4 VI 11, VII 1, VIII 8, IX 1PC, 6, X 1, 3, 8, XI 2, 3, XIII 1, XIV 1, 2, 3, XV 1, 4, 8, XVI 2, 5, 6, 7, XVII 2, 4, XVIII 15, 42, XX 4, XXII 20, XXIV 2; C Pro 2, X 31, 53, XI 5 (cf. acc. infra), 7, XIII 6, 11, 13, 14; D II 4, 10, III 3
Dat. for prepositional phrase I 14, II 6, 9, IV 9PC, XX 3, 10, XXIV 1; C IX 8, 9, XI 7, 8; D VI 13, VII 3
Dat., see below under Acc.

Accusative of extent of time or space I 5, IV 12, VII 5, X 18, XVI 5, XXII 15, 17; C XII 3, 5
Acc. for time when D IV 10
Acc. of specification, manner, etc. I 3C, 11H, III 4L, VI 9P, VIII 1PL, IX 1, X 1, 9, XI 4H, XIII 1, XIV 1L, XVI 1, XX 1; C Pro 2, VII 5, XII 3, 4; D IV 10, 11
Acc. subj. of infinitive I 1C, 4, 6, 7(?), IV 6, V 13, VI 2, 6, 9, X 2, XX 6, XXII 5B, 11, XXIV 5, XXVI 5H; C Pro 1, XI 5, XIII 2; D I 4, IV 16
Acc. double with *ὁρκίζω* XI 6
Acc. or Dat. with *προσκυνέω* XXII 17, XXVI 3; D I 8, III 5, VIII 1 (Dat.); XXII 20, XXVI 2; C XI 5; D VI 8 (Acc.); *σφραγίζω* VII 3, VIII 12, X 6, 7, XVI 7, XXVI 9 (Dat.); XII 5, XXII 11H, B (Acc.)
Vocative I 3C, 4, 7C, 14, II 6, III 5, V 9, VI 10, VII 3, IX 2, X 1, 2 (*bis*), XI 1, XII 4 (*bis*), XIII 2, XV 12, XVI 1, XVIII 3, 5, XX 1 (*bis*), 2, 4 (*bis*), *pas.*, XXII 4, XXIII 2, XXV 2; C Pro 1, 2 (*pas.*), IX 8, XII 1, 4, 5, XIII 1 (*bis*), 4, 6, 10; D I 9, II 4, III 1, IV 2, 5, 6, 13, 17, VI 1, 7, 12, VII 1, 2, 3
Solecisms
Nom. for Dat. I 4L, VI 1
Nom. for Acc. I 1L
Dat. for Gen. C I 5, II 6, XIII 7 (*σοι*)
Dat. for Acc. XXVI 5H†, C I 5, III 3W, 4, VII 6, XIII 2; D I 7
Acc. for Gen. I 5L, IV 6H, X 6L (*μετὰ τούτους*), XXII 2Q
Acc. for Dat. IV 6A, VI 11H, XX 20H; C I 1, 3V, 8W, II 1, III 7, V 3, X 42, XI 3, XII 3, 4, XIII 5, 14; D VII 6 (*bis*)

Comparison of adjective sand adverbs
Comparative I 1A, 3L, 4L, 6L, V 4, 6, VI 1P, IX 6, XVIII 18P; C XIII 2; D I 13, II 1
Superlative I 1, 7, II 5L, VIII 11, XI 6, XVIII 20P; D II 2

Compound words
ἀνακαλύπτω VI 3P
ἀνακυλινδέω XIV 1P
ἀναπτύσσω XXII 6P
ἀπαραλάκτως I 3C
ἀπερινόητος C Pro 2
ἀρρενοβατία VI 4P
βοοπρόσωπος XVIII 1P
γυναικοειδής XIII 1P
δαφνόφυλλον† XVIII 15P
ἐξαποστέλλω XXII 16Q
ἐπεξουσιάζω I 5L
ἐπικαπνίζω V 9P
ἐρυθροδανόω XXI 3B
ἡμιπρόσωπον VII 1C
καθυπόσχομαι C XII 1
κατακληρονομέω IX 5P
κατανύσσομαι XX 3P
καταπεριπολεύω V 10P
κρημνοβατέω XI 6P
λυχναψία IX 7P
μαρμαροκοπεῖν(?) X 10P

μελανοκέρατος IX 9 C
νευροχάλασις XVIII 17 P
νυκτοφαγήση(?) XVIII 35 P
ξυλοφορέω XI 7 P
ὀνοπρόσωπος XVIII 1 P
πλινθουργέω XII 6 P
πορφυροδανόμενος XII 4 P
προεπιστρέφω V 2 L
πρωτομαΐστωρ I 2 B
πτηνοπρόσωπος XVIII 1 P
στραγγισμός XVIII 27 P
ὑπογινώσκω V 13 L
ὑποπροτάσσω X 6 L
φοβερόχροος XII 1
χαλινόδεσμα XIII 4 P

Crasis *κἀγώ pas.*, *κἀκεῖ* VIII 5 P; *κἀκεῖνος* IX 7 P, *-ως* II 8; *τἄλλα* XVII 5; *τἀληθές* C XII 5; *ταὐτά* D IV 3

Elision, cf. *ἀλλά, ἀντί, ἀπό, ἐπί, κατά, μετά, παρά*; not observed VI 11 (*ταῦτα ἀκούσας*); IX 7 P (*ἐπὶ αὐτό*)

Gender—solecisms I 1 HI, 14 CQ, II 2; C IX 8, XII 2

Hebraismus *ἐγένετο, καὶ ἐγένετο*, etc. I 6, XXII 1 P, XXV 7 B; C Pro 1; D II 1; *εἰς χεῖρας* I 5; *ζῇ κύριος ὁ θεός* I 13, V 12, XXV 8 B; *πρὸ προσώπου* cf. *πρό* under Prepositions

Hiatus P VI 11, IX 7; C XIII 10, 12

Indirect Discourse—Questions IV 1, XXII 12; cf. Inf. with subj. Acc.

Latinisms *κάστρον* C X 13, 24, 27; *Δεγεών* XI 3, 5, 6, 7; *λίτρα* XXI 1 Q; *ὅ ἐστιν* P XI 6, XV 11; *πρὸ τεσσ. ἡμερῶν* D IV 14

Nouns — case endings
ἄνδρες = Acc. I 1 L
ν in Acc. Third Declension i 5 HL, X 8 L; C I 3, 4, 6, 8, 9, 11, 14, II 9, IX 8, 10, X 51, XII 5
σφραγίδα, -δαι Sig C
φάραγγει C III 5

Prepositions
Ἅμα c. dat. X 6, XIII 1; D VII 6; *c. acc.* D III 5, VII 4
ἀνά c. gen. C IX 10; *c. acc.* D VII 4
ἄνευ XXII 11 B; C XIII 8
ἀντί C XI 8
ἄνωθεν C XII 6
ἀπό c. gen. I 1 L (= *ὑπό*), C, 2 P, 4, 4 B, II 1, III 4, IV 8 *et pas.*; = *contrary to* IV 5; C XI 5; *c. dat.* II 5 L; *c. acc.* XVIII 20 L, XXII 2 Q
ἄχρι c. gen. XX 18 B; *c. acc.* D IV 8
Διά c. gen. agent, means, etc., I 6, 7, IV 7, V 3, 8, 11, VI 4; *et pas.*; C IV 5, IX 8, XI 4, XIII 13; D I 7, II 1, IV 15; place, I 5, IX 6, X 3, XIV 4, XXIV 4; C XII 6; time, D II 4; *c. acc.* cause, II 2, V 4, 13, VI 1, 2, 6, 9, VII 6, *et pas.*; C I 1, 3, XIII 2; D I 6, means C X 53; *δ. παντός* XXII 5 B
δίκην D VI 5
Ἔγγιστα C, *ἔγγιστεν* P, *ἐγγύθεν* A III 7
εἰς I 1, 3 C, 4, 9, II 3, 5, 7, 8, 9, III 3, 5, *et pas.*; C Pro 4, IX 9, X 2, 6, 18, 20, 21, 24, 25, *et pas.*; D I 1, 3, 4, 8, 12, II 11, *et pas.*; *ἐνεργεῖν εἰς* C X 1, 2, 3, 5, 6, 12, 13, 14 (*bis*), 22, 23, 26, 29, 34, 35, 36, 37, 38, 39, 52; *εἰς τὸ ὄνομα* XXVI 4, 5; C IX 8; *εἰς ὄνομα* C Pro 5; *εἰς* = *ἐν* XV 6, XXII 14; XXIV 3 (?); D VI 1
ἐκ I 2 L, 4, 4 L, 5, 6 L, II 8, VI 5, X 9, XIV 4, XVI 3, XXVI 3, XXI 2, XXV 1 H; C IV 11, XI 8, XII 1, XIII 12; D I 1, 11, 12 (5), IV 13, 14 (*bis*), 15, VI 8; *ἐκ τρίτου* I 2 L, XVIII 21
ἔμπροσθεν c. gen. IV 2 C, VI 1, XIII 7, XX 19 Q, XXII 10; D III 3; C IV 2, XI 2
ἐν I 1, 3 (*tris*), II 1 (*bis*), IV 4, 5, 8, 9 (*tris*), 10, *et pas.*; C IX 10, X 8, 14,

38, 53 (*bis*), *et pas.*; D I 1, 13, II 7, *et pas.*; means, manner, V 9, VII 6, 7 (*bis*), X 5, XI 6 (*tris*), XII 2, 3, XV 3, 14, XX 13 (4); C XIII 5, 6, 12; XV 9, XXV 9; C IX 10, XII 1; D IV 11; *c. infin.* = *while, since*, I 4, 6, 7, VI 9, XX 6, 17, XXII 11, XXIV 5; D IV 16; ἐν = εἰς I 5C, X 5, XIII 2, 6, XVIII 28 (cf. 24, 27), 40; C I 5, XIII 9; D I 5

ἐναντίον XXII 2HP

ἐνώπιον V 9, IX 7, XIX 3, XX 1, 6; C Pro 1

ἔξω XVI 2P

ἐπάνω I 2L, 9L, II 5L, XXIII 3B; C XII 6T, XIII 5

ἐπί *c. gen.* I 2AB, 3P, 4I, 10L, II 8, III 1P, IV 4, 5CC°, V 9, *et pas.*; C II 1, VIII 9, XI 3; *c. dat.* I 1, II 6L, III 3W, XIII 3, 6P, XVIII 44P, XXII 14, XXVI 5B, 8H; D VI 14, VII 4; *c. acc.* I 1L, C, 2A, 10L, 11, 14L, II 2, 3, III 3V, V 5, *et pas.*; D II 2, 4, 7; ἐπὶ πολύ VII 2; ἐπὶ πλεῖστον VII 5; ἐπὶ τὸ διπλάσιον I 1C, (διπλοῦν) D II 2; ἐφ' ἑκάστης ἡμέρας I 2Q, 3B, ἐφ' ἑκάστην ἡμέραν I 2H, 3A

ἕως *c. gen.* V 8, VI 11P, XV 13P, XVI 2P, XX 4H, 18B, XXII 2B, 4B, XXIV 2Q, 5, XXV 8; C XII 1; *c. dat.* XX 18H; *c. acc.* XXII 2H, XXIII 2Q, XXIV 5Q; ἕως ἔξω XVIII 15P; ἕως ἐπὶ πολύ VII 2; ἕως ἑπτὰ φορές C IX 9T; ἕως οὗ D I 12

Καθώς I 10L

κατά *c. gen.* I 1, 2, 4, III 7, V 5, IX 3 XI 6, XIII 2, XV 11, XVIII 20, XXII 20B, XXVI 8H; C X 14; D II 10; Tit BI, Sub V; *c. acc.* I 1, 2, 10, VII 3, VIII 11, X 2, XV 3, XVIII 21, XIX 3P, XX 2P, 12B, 19B, XXII 3B, 12, XXVI 7H; C X 51T; D II 9, VI 6, VIII 5; καθ' ἕνα XVIII 4P; καθ' ἑνὸς ἑκάστου XVI 3A; καθ' ὑπεροχήν, ὑπερβολήν X 2, P; κατά B, περί C, I 2

κατενώπιον XXII 13

κάτω *c. gen.* D IV 14; *c. acc.*(?) XV 7

Μά C XII 3

μέσον I 1L, XX 12, 14B

μετά *c. gen.* I 6L, II 5L, III 4, V 2P, 3P, 9, 13, VI 3, IX 8, X 6 (*bis*), XI 5, 6, XV 9, XVI 1L, XVIII 4, 22P, XIX 1P, XX 9P, XXII 11, 16, 18, XXIV 1P, 2Q (*bis*), XXV 1, XXVI 8H, 9H; C IX 8, 9T, X 30 (*bis*), XI 7 (*bis*); D I 8, 9, 10, II 1, 6, 7 (*tris*), 12, III 3 (*bis*), 4, 8 (*bis*), IV 1, 2, 7, VI 3, 5, 13, VII 4; Tit C, Sub V, Sig T, C; *c. dat.* I 4H, XXVI 1B; *c. acc.* I 2L, 4, 4L, XI 6, XV 8, XX 7, 10, 11, 19, XXII 6, 9; C Pro 1, XIII 2; D IV 8, 10, VI 7; Tit C, Sub V

μέχρι V 4, XV 10P, XXIV 3; C X 4, XIII 3, 6; D I 12, VI 14

Ὄπισθεν D VIII 6

ὀπίσω XXV 6B

Παρά *c. gen.* I 1I, 2C, P, 6, 9IC, Q, 11, V 11, VI 6, XVI 1, XX 12Q, 21, XXII 1, XXV 7B, XXVI 6P, 8H; C I 14, X 31, 34, XI 1, XII 4, XIII 9; Sub V; D I 2, 3, 5, 13 (*bis*), II 3, 10, III 7, IV 16; *c. dat.* V 7P, VI 4, 6, 8, P; C XIII 9; *c. acc.* I 1A, 3B, 11H, II 5, XVIII 37P; C X 6; D II 2

περί *c. gen.* I 4H, VI 10, XV 5P, XXII 17, XXV 1P; D IV 4; Tit H, I, Sig T; *c. acc.* I 2C; D VII 3

πλήν C XIII 12

πρό I 14, IV 6; X 2; C XI 5; D I 4, IV 9; πρὸ προσώπου VII 1, X 1, XII 1, XIII 1, XV 1, XVI 1; πρὸ τεσσ. ἡμερῶν D IV 14

πρός *c. gen.* I 14H, XXVI 8H; C X 4; *c. dat.* D VI 4; *c. acc.* I 1A, 4H, 6, 8, 9, 11, 12 (*bis*), 13, 14, II 7, *et pas.*; C II 3, V 5, Pro 3, X 30; D I 5, 8, II 5, 6, *et pas.*; for indirect obj. I 4B, 13BW, VI 6P, XII 6L, XIII 2, 3P, XV 14P, XVI 1P, XXIII 1Q, XXVI 2 (*bis*); C I 9, 13; D I 7 (*bis*), 8, 9 (*bis*), 11, II 3, 4, 6, IV 4—8, VII 1, 5

Σύν V 4P, XV 1P, XXIII 2, XXV 9H; D II 7
Ὑπέρ c. gen. D II 5; *c. acc.* I 1L, 3A; C XII 6
ὑπό c. gen. I 1H, 2, 6L, 9P, II 4, IV 11, VI 8 (*bis*), IX 6, 7P, XI 6, XII 3, XIII 6 (*bis*), XIV 4, 5 (*bis*), XV 5, 6, 9, 13, XIX 1, XXI 3, XXII 3B, 20, XXIV 4, XXV 3, XXVI 7H, 9H; C Pro 2, IX 8; D III 2, 6; *c. dat.* C XIII 6; *c. acc.* XI 3, 5, XXII 8Q, XXVI 5H, 7H
ὑποκάτω XI 7, XIX 1, XXIII 3H, XXV 7
ὑποκάτωθεν C XI 7
Χάριν XX 2
χωρίς XXI 4
Ὡς VII 1C
ὡσεί VII 1

Pronouns

αὐτός Third Person, *passim*; = *idem* V 3; XVIII 35H, XXII 8; C IX 9T; D IV 3; = *ipse* VII 6, IX 7P; C Pro 1, 3, X 15—20, XII 5; D I 12, II 1, III 2, V 1 (*bis*)
ἐγώ passim
εἷς as indef. pron. I 1A, 3, XX 1; C XII 5
ἐμαυτοῦ, ἑαυτοῦ IV 6, VI 3P, IX 2, 3P, 6, 7P, XI 5, XVI 2, 4, XVIII 4P; C XII 5; D VI 12, cf. VI 3
ἐμός V 4, VI 4P, IX 5, X 3, XXIII 4P; C XIII 12; D III 2, IV 2, 9
ἡμέτερος C Pro 3
σύς I 4Q, III 5, X 5; D IV 10, 11, VI 2
σύ passim
τις, τίς passim

Verbs — Inflexion

Augment *ἠνεσχόμην* XIII 3P; *προεφήτευσε* XV 8
Future from Subjunctive (Aor.)
ἀγαγῶ II 6, VI 5, X 5
εἴπωσι XIV 5P
ἐνέγκω VI 5H; C XI 7V; D VI 2
εὕρωμεν V 5C
ἔχωμεν V 5A
ἴδῃς D IV 9
μαθεῖς XIII 2H
παρέλθωσι D IV 6
Periphrastic tenses I 1, 2, XVI 2P, XX 17, XXI 4, XXII 7B, XXV 9H, XXIV 4B, C Pro 1, 2; D I 12, VII 4, VIII 1
Reduplication *σεσωματοπεποιημένον* IV 4P

Verbs — Syntax

Infinitive with Art. in oblique cases
Gen. I 14, II 5, 7C, 8, V 6L, VII 4; C IX 10, X 43, 53, XIII 13, 14; D I 4 (*bis*), 9; = Nom. XVI 2; D VII 2
Dat. I 4, 7, VI 9, XX 17, XXII 1P, 11, 17B, XXIV 5; D I 6, IV 16
Acc. I 1, 2L, 4, V 13, VI 2, VII 2, XVI 5, XX 6P, XXVI 5, 7H; C Pro 1, X 1, 2, 3, *et pas.*, XIII 2; D III 5(?), IV 11
As noun without Art. XI 6
Optative C XIII 12 *θελήσαιεν*; D IV 4 *ἀποκρίνοιτο*, VI 1 *καίροις*, 12 *γινώσκοι*
Participle
Unnecessary XI 3 *ὄν*, XIII 2 *ὄντα*
Future of purpose D VII 3
Perfect for Aorist II 9CL; D I 3, II 6, 8, 9, 11
Subjunctive
With *ἄν, ἐάν, εἰ, ἕως, ἵνα, ὅπως, ὡς cf. supra* Adverbs
Hortatory D VI 7
In oath P XXV 8
Prohibitions I 12, 13, V 10, 11, VI 6, XV 4P, XVIII 18 (*bis*), XXII 5; C XIII 3

II. Index of Angelology, Astrology, Demonology, Magic

ἃ καὶ β′ XVIII 38
Ἀβεζεθιβοῦ XXV 2 HP, -εβιθου Q
Ἀβελούθ XXV 2 Q, cf. Ἀμελούθ
Ἀβραάμ XVIII 22 P
Ἀβυζού(θ) XIII 2 L
ἄγγελος v. XVIII 15 and Index III
Ἄγλα C XIII 6
Ἀγχονίων XVIII 37 P, cf. Ἀχωνεώθ
Ἀδωναήλ P XVIII 14, 17, cf. Ἀδωναΐ
Ἀδωναΐ XVIII 14 H, ἀδωνάν L, XVIII 17 A, Ἀδωναήλ P, XVIII 36 H, ἀδοναήθ P
ἀενιου Sig A, T, V[r]
ἀερίου XVIII 28 H, ἀρνίου P
Ἀζαήλ VII 7
αἰαώ Sig A, T (ἰαώ), V[r]
Αἰγώκερας XVIII 3 P
ἀιέ Sig A, V[r]
ἀιώ Sig A
Ἀκέφαλος δαίμων IX 1, X 8
Ἀκουρταραήλ XVIII 13 L
Ἀκτονμέ XVIII 28 H, κτονμέ L, ἄκτον μέν P
Ἀλάθ XVIII 25 HP, δλάθ L
ἀλακαρταναν I 9 C
Ἀλευρήθ XVIII 35 H, ἀλλεβορίθ P
Ἀλλαζοώλ XVIII 30 P, cf. Καλαζαήλ
Ἀλλεβορίθ XVIII 35 P, cf. Ἀλευρήθ
ἅμαξα V 4
Ἀμελούθ XXV 2, cf. Ἀβελούθ
Ἀμεμῶν C X 16, ἀμαιμῶν V
Ἀμπατζούτ C X 20
ἀναάθ XVIII 40
Ἀνατρέθ XVIII 29
Ἄνετ C X 45
Ἀνοστήρ XVIII 33 P, ἀστήρ H
Ἀντιναός C X 42 T, cf. Ἀτανιανούς
Ἀξησβύθ XVIII 31 H, φήθ, ἀξιωφθιθ P
Ἁπάξ XVIII 32 H, ἅρπαξ P
Ἀπάτη VIII 3, 5
Ἀπολήν C X 23
Ἀραήλ XVIII 11
ἀραρὰ ἀραρή XVIII 29 H, ἄραρα χάραρα P
Ἄραψ XI 4, ῥάθ P
ἀρδάδ XVIII 40 H, ἀρδοῦ P
ἀρνίου XVIII 28 P, cf. ἀερίου
Ἅρπαξ XVIII 32 P, cf. Ἁπάξ
Ἀρτοσαήλ XVIII 7 A (*bis*), L, ἀρωτοσαήλ, ἀρατοσαήλ P, ἀρσαήλ L
Ἀσιέλ C X 38
Ἀσμοδαῖος V 1, 7, 9, 11, 12, 13, Ἀσμοδεῦ C X 7 UVW, ἀσμοδέος T
Ἀσταρώθ C X 21, 24 T, cf. Ἀστερώθ
Ἀστεραώθ VIII 10 PW, ἀστεραέθ V, cf. περαωθ
Ἀστερώθ C X 24 V, ὁ ἕτερος Ἀσταρώθ T, ἀστηρώθ W
Ἀτανιανούς C X 42 VW, cf. Ἀντιναός
Ἀτραξ XVIII 20 P, cf. Κατράξ
Αὐδαμεώθ XVIII 26 H, αὐμαδεώθ L
Αὐθάδης XVIII 27 H, cf. Μανθαδώ
Αὐτοθίθ P, αὐτώθ H, XVIII 38
Ἀφαρώφ XIII 6 P
Ἀχωνεώθ XVIII 37 H, ἀγχονίων P
ἀωᾶ Sig A, L (αωαω), T

βαέ XVIII 16 P
Βαζαζάθ XIV 7
Βαλθιούλ VIII 9 P
Βαρουχιήλ VIII 6 C, -χιαήλ H, -χιαχήλ P
Βαρσαφαήλ XVIII 6 (*bis*), -σαβαήλ L
Βεελζεβούλ III 1, 3, 4, 5 C, 6, IV 2, VII 1, 2, 4 P, 9, 10, IX 8, XVI 3 A, 5 P; C IX 9 T, X 1; βελζεβουήλ H III 1, etc., V III 3; βεελζεβουέλ L *saepe*, βελζεβούλ W III 3
βειρσαβεέ IV 8 V°, C XI 6, cf. βηρσαβεέ, -βεέλ
Βελβέλ XVIII 12
βηρσαβεέ C XI 6, -βεέλ IV 8 W°, C XI 6 W, βειρσαβεέ V, βηρφβεέ T
βιανακίθ XVIII 40 P, cf. Μιανέθ
βιωνίκ Sig L(?), A (βιωνιά), V[r] (βιονηκα)
Βοθήλ, Βοθοθήλ XVIII 17 P, cf. Φοβοθήλ

βολβοὶ θαλάσσης VI 10
βούλ C X 19, VII 6 VW
Βουλδουμήχ XVIII 22 P, cf. *Μοδεβήλ*
βουλταλά VII 6
Βριαθός X 11 H, *βριαθαονήλ* L, *βριεώ* P, *Βριάριος* Bn
Βυζοῦθ. ἡ XIII 3 H, cf. *Ὀβυζούθ*, *Ἀβυζούθ*

Γαβριήλ XVIII 6
Γλαμεχιήλ VIII 5 H, cf. *Λαμεχιήλ*, *Χλαμεήλ*
γλάνος V 9

Δάν XVIII 20 A
δάφνη XVIII 15
δαφνῶν I 3 W, cf. *διαφ.*
δεκανός XVIII 4
δεσπόζω XVI 3 P; C X 1, 2, etc.; D I 10
δεσποτεία C IX 10
διάβολος III 5 PC, XV 11, XXII 20 B; D I 5, II 7, 9, III 1, 2, 3
διαφνών I 3 V, cf. *δαφν.*
Δίδυμος XVIII 3 P
Δορόν XVIII 11 H, cf. *Σφανδῶρ*
δούνη XVIII 21 P
δούρον XVIII 23
δρακοντόπαις V 4 LP
δρακοντόπους V 4 HIC
δράκων VI 10, XII 1, 6, XIII 5 P, XIV 1; C X 40
Δύναμις VIII 3, 10; C IX 9 U
δύναμις cf. Index III

ἐαέ XVIII 15 H, *ἰεαέ* L, *ἰαέ* P
Ἐλβουρίων IX 7 P
ἐλεήθ VI 8 P, cf. *Ἐλωΐ*
Ἐλτζήν C X 17
Ἐλτζιανφηέλ C XI 1 V, cf. *Εντζ.*
Ἐλωΐ VI 8 L, *ἐλωιθ* H, *ἐλεήθ* P; Sig L(?), A, T, V[r]
Ἐμμανουήλ VI 8, XI 6, XV 11
Ἐναυθά XVIII 30 H, *ἐνενούθ* P
Ἐνήψιγος XV 2 P
Ἐνοδάς C X 41
Ἐντζιανφιέλ C XI 1, *ἐλτζιανφηέλ* V, *ἐντζανφιέλ* W, *τζιανφιέλ* T
Ἔρις VIII 3, 6, 8
ἔριφος C IX 9
Ἑρμήν C IX 9 T
Ἔρως? XIV 4
Ἑσπερία VI 7 A
Ἐφιππᾶς VI 5, XII 4, XXII 18, XXIV 1, XXV 7; *Ἐφίππας* D VI 9, 10, 11, 12, 13

Ζαβαρζης C XII 6
ζαβουνή XVIII 21 P
Ζάλη VIII 3, 8, 11 C
ζιζαβοῦ XVIII 21 A
Ζυγός XVIII 3 P
ζωδιακός XVIII 4 P
ζῴδιον II 2; C XII 6
Ζωρωήλ XVIII 19 P, cf. *Ῥιζωήλ*

ἡμιτριταῖος VIII 6, 7
ἠρώ Sig A, cf. *ἰρώ*

θαλλάλ VII 6

ἰαέ XVIII 16 A, cf. *ἐαέ*
ἰαεῶ XVIII 16 P
Ἰάζ XVIII 18
ιαησω Sig V[r]
Ἰαθώθ XVIII 27 P, cf. *Ἰαώθ*
Ἰακώβ XVIII 22 P
Ἰαμέθ XVI 6 LP, *ἰαβέ* H
Ἴαξ IX 8 P
Ἰατράξ XVIII 20 L, cf. *Κατράξ*
ἰαώ XVIII 16 L, Sig T
Ἰαώθ XVIII 13 P, *σαβαώθ* H, XVIII 25 A, *ἰαθώθ* P
Ἰδιούθ XIII 3 H, cf. *Ἀβυζοῦθ*
ἰεαέ XVIII 15 L, *ἰαέ* P, cf. *ἐαέ*
ἰειλῷ XVIII 16 P
Ἱεροπά XVIII 21 L, *ἱεροπάκ* H, *ἱεροπαήλ* P
ἰεώ XVIII 15 LP, *ἰωεώ* H, 16 H
ἰθόθ XVIII 16 P
ἰού Sig T
ἰοῦδα XVIII 21 A, *ἰουδαρίζη* P

Ἰουδάλ XVIII 9 P, cf. *Καιρωξανονδάλον*
ἰρώ Sig T, cf. *ἠρώ*
Ισαάκ XVIII 22 P
Ἰτάρογαν C X 12 T, cf. N *ταρωγάν*
Ἰχθύον XVIII 36 P, *ἰχθύος* H
Ἰχθύς XVIII 3 P
ἰωασέ Sig A, V[r]
ἰωελέτ XVIII 16 P
ἰωεώ XVIII 15 H, cf. *ἰεώ*

Καιρωξανονδάλον XVIII 9 H, *καιριξενονδάλων* L, *ἰουδάλ* P
Κακίστη VIII 3, 11
Καλαζαήλ XVIII 30 H, *ἀλλαζοώλ* P
Κανωνήλ VIII 11 V, *κανῠρυήλ* W
Καραήλ XVIII 12
Καράπ C X 27
Κάρκινος XVIII 3 P
Καστιέλ C X 39
Κατανικοταήλ XVIII 15 HLP, also *κανικοταήλ* L, *νικοταήλ* H
Κατράξ XVIII 20 H, *ἰατράξ* L, *ἀτραξ* P
Κλωθώ VIII 3, 7
κόκ XVIII 32
Κορυφὴ δρακόντων XII 6
Κουμελτήλ Κουμενταήλ XVIII 19 P, cf. *Σουβελτί*
Κουρταήλ XVIII 13 HP, *κοφταήλ*? H, *ἀκουρταραήλ* L
Κρινέλ C X 29
Κριός XVIII 3 P, 4
κρόκος VI 10
Κρόνος XV 5
Κτονμέ, cf. *Ἀκτονμέ*
Κυνόπηγος XVI 4 (*-ον*) H, *κυνόπιγω* L, *κυνόπαστον* P, *Κυνόσπαστον* Cr, l. *κυνόσβατον*?
Κύων X 1, 2, 8

Λαμεχιήλ VIII 5 C, *λαμεχαλαλ* P, cf. *Γλαμεχιήλ*
Λασαράκ C X 9
λεγεῶν XI 3 (*bis*), 5 (*bis*), 6, 7
Λεικουργός XVIII 37 H, *λυκοῦργος* P
Λένελ C X 34 V, *νένελ* W, *δελήνήλ* T
Λεοντοφόρον XI 4 P, *λεοντόφρον* A XI 4, 7, *λεοντόμορφος* P
Λερωήλ XVIII 18, *ῥοκλήδ* P
Λέων XVIII 3 P, Sig A, T, V[r]
λίβανος VI 10
Λὶξ Τέτραξ VII 4
Λουπήτ C X 22
Λυκοῦργος XVIII 37 P, cf. *Λεικ.*
λύχνος VI 10

μαγατά I 3 C
Μαγώτ C X 26 TV, *μαγότ* W
Μακατάκ C X 52 T, *μακκατάκ* W, *μαχατάκ* V
μάλθη XVIII 36 H
Μανθαδῶ XVIII 27 L, *αὐθάδης* H, *νεφθαδᾶ* P
Μαρδέρω XVIII 23 P, *μαδούωρ* H, *μανδραβουροῦν* L
Μαρμαραώ(θ) XVIII 28, 33
Μαρμαρώθ VIII 7 V, *μαρμαροώθ* W, *μαρτυρώθ* H, *μετύρον* L, *μαρμαράθ* P
Μαχατάκ cf. *Μακατάκ*
Μαχθόν XVII 1 L
Μαχιθιούμ VIII 8 C
Μαχουμέτ C X 3
Μεινγέτ C X 40 W, *μηνγέτ* V, *μινγότ* T
μέλπω XVIII 40 H, *μηλτῶ* P
μελχάλ VII 6, *μελχάγ* W, *μελχαγί* V
Μελχοῦ VIII 8 H, *μελχουήλ* L
Μεταθίαξ XVIII 14
μηλτῶ cf. *μέλπω*
Μιανέθ XVIII 40 H, *βιανακίθ* P
Μινγότ cf. *μεινγέτ*
Μιραγκούς C X 43 W, cf. *Μυραγκούς*
Μιρατζηέλ C X 36 W, cf. *Μυρατζιέλ*
Μιχαήλ I 6, II 4 A, 5 I, XVIII 5; D II 6 III 2
Μοδεβήλ XVIII 22 H, *μοδιήλ* L, *βουλδουμήχ* P
Μπηλέτ C X 8
Μυραγκούς· C X 43 V, *μυρακός* T, *μιρ.* W
Μυρατζιέλ C X 36 V, *μυράκιελ* T, *μιρατζηέλ* W

Ναβέλ C X 49 VW, *ναβάλ* T
Ναθώθω XVIII 24 H, *ναθαθώ*(?) L, *ναώθ*, *ναθάθ* P
Ναπαλαικόν C X 51 VW, *ναμπαλαικόν* T
Ναπούρ C X 4
νάρδος VI 10
Ναχπιέλ C IX 9 T
Ναχτιέλ C IX 9 T
Νένελ cf. *Λένελ*
Νεφθαδᾶ cf. *Μανθαδῶ*
Νικοταήλ XVIII 15 H, cf. *Κατανικ.*
Νταρωγάν C X 12, *ἰτάρογαν* T

Ὀβυζούθ XIII 3 P, cf. *Ἀβυζούθ*, *Βυζοῦθ*
Ὀέλ C X 33
Ὀελήνήλ cf. *Λένελ*
Ὀλάθ cf. *Ἀλάθ*
Ονοσκελίς IV 2, 4, *Ὀνοσκελοῦ* IV 2 WC°, 4 WT°W°
Ὀριένς C X 15
Ὀρνίας I 2, 4 H, 10, 14 H, II 1, 9, III 1, 3, 4 PC, IX 3, XX 6, 11; D III 1, 4, IV 4, 5, 6, 7, 12, 13, 18, VII 1, 2, 3, 4, 5
Ὀροπέλ XVIII 8 P, *ὀροπόλος* L, *ἀροπόλον* H
οὐ Sig A, T, V^r (*φυ*)
Οὔλεος C X 28
οὐνίου Sig A, T, V^r (*ουνη*)
Οὐριήλ II 4 Q, 8, VIII 9 P, XVIII 7, 9 H, XVIII 27 H (*ὀριήλ*) L; *οὐρουήλ* II 4 C, VIII 9 A, XVIII 9, XVIII 27 P; *οὐρουέλ* II 7 L, XVIII 7 L; *οὐρικά* VIII 9 C
Οὐροήλ XVIII 5 L, *ου ουρον* H, cf. *Ῥύαξ*
ὀφθαλμός, *ὁ πολυπαθής* XVIII 39

παλιπούλ I 3 C
Παλιτιέλ C XII 1 T, cf. *Παλτιέλ*
Παλτάφωτε C X 46 VW, *παλταφάτε* T
Παλτιὲλ Τζαμάλ C XII 1 VW, *Παλιτιὲλ Τζ.* T, XIII 12 *πατιέλ* V, *παλτιέ* W
παντοκράτωρ θεός VI 8
Πανῶν C X 18
Παρέλ C X 6, *παρελκοζίου* T
Παρθένος II 2, XVIII 3 P
Πατικῆ VI 8 H, *πατικεῖ* L, cf. *πευστικῶ*
Πελῶν C X 13
πεντάλφα Sig B
Περαώθ VIII 10 H, *περεώθ* L, cf. *Ἀστεραώθ*
πευστικῶ VI 8 P, cf. *Πατική*
Πιστηφούμ I 9 W, *πιστιρούμ* V
Πλάνη VIII 3, 9
Ποτζέτιες C X 44 VW, *ποτζέτιος* T
Πτεροδράκων XIV 3

Ῥαμετ C X 10 UW, *ῥαεμέτ* V, *ῥαιμέτ* T
Ῥάβδος X 4
Ῥάθ XI 4 P
Ῥαθαναήλ XV 6, 7
Ῥαιουώθ XVIII 26 H, *ῥαιζώθ* L
Ῥαριδέρις XVIII 25 A, *ῥορήξ* P
Ῥαφαήλ V 9, XIII 6, XVIII 8, 23 P
Ῥιζωήλ XVIII 19 H, (-*ωέλ*) L, *ζωρωήλ* P
Ῥοάπτ C X 5
Ῥοκλήδ XVIII 18 P, cf. *Λερωήλ*
Ῥύαξ XVIII 5 P (*bis*), cf. *Οὐροήλ*
ῥύξ XVIII 24—40, sometimes *ῥίξι* or *ῥήξ*

Σαβαήλ XVIII 10 P, *σαφαήλ* L, *σφεβαήλ* H
Σαβαώθ XVIII 13, cf. *Ἰαώθ*, XVIII 15, 16, 28 P, Sig A, T, V^r
Σαμαήλ D VII 2, 4, 5
Σανσωνιέλ C X 37
Σαπαρατζήλ C X 47 VW, *σαρατήλ* T
Σαρατιέλ C X 35
Σαταήλ C X 50 VW, *τασαήλ* T
Σαφαήλ cf. *Σαβαήλ*
Σαφθοραήλ XVIII 16 A, *σαφαθοραήλ* P
σεραφίμ XVIII 34
Σεταριέλ C X 31
Σκορπίος XVIII 3 P
Σουβελτί XVIII 19 A, *κουμελτήλ* P
σουγεωά Sig A, *σουιεωά* T, *σουγεω* V^r
Σουπιέλ C X 14
στακτή VI 10

σύρον XVIII 23P
Σφανδῶρ XVIII 11P, *δορόν* H, *φανδωρόν* L
Σφεβαήλ cf. *Σαβαήλ*
Σφενδοναήλ XVIII 10P, *σφενδεναήλ* H; *φενδοναήλ* L
σφήνηρ XVIII 23P
σφραγίζω cf. Index III

ταγιθαμάν VII 6VW
τάλ VII 6H
Ταρσεύς C X 48W, *ταρσές* V
Τασαήλ C X 50T; cf. *Σαταήλ*
Ταῦρος XVIII 3P
Τέτραξ cf. *Λίξ*
Τζαμάλ C XII 1, XIII 12, 13, cf. *Παλτιέλ*
Τζερεπόνες C X 11, *-ώνες* UW
Τζιανφιέλ C X 1TV, *ζηαν.* UW, XI 1T, cf. *Ἐλτζιανφιέλ*
Τοξότης XVIII 3P
Τουγέλ C X 30

Ὑδροχόος II 2 (*bis*), XVIII 3P
υἱοὶ Σαβαώθ XVIII 15P, 16A

φαθαλά I 9C
Φακανέλ C X 32
Φανδωρόν XVIII 11L, cf. *Σφανδῶρ*
Φαράν C X 2
Φενδεναήλ XVIII 10L, cf. *Σφενδ.*
Φήθ XVIII 31P, cf. *Ἀξησβύθ*
Φησικιρέθ XVIII 34P, cf. *Φυσικορέθ*
Φθηνεώθ XVIII 39H, *φθηνοθ* P
φνηδισμός XVIII 32
Φνουνηβιήλ XVIII 24H, *φνουνιφαήλ* L, *φνουνοβοηόλ* P
Φοβοθήλ XVIII 17A, *βοθήλ* P
Φόνος IX 2
Φυσικορέθ XVIII 34H, cf. *Φησικιρέθ*

χαλκός XVIII 28
Χατμήν C IX 9T
χερουβίμ XVIII 34
Χλαμεήλ VIII 5L, cf. *Γλαμεχιήλ*
χμ' XIII 6P
χμδ' VI 8P, XI 6P, XV 11P

ὠμέγα XVIII 38P, cf. *α'*

III. Index of Greek words

Ἄβατος XVII 2
ἄβυσσος II 8BC
ἀγαθός — κρείττων D II 1
ἀγαλλιάω XIX 1P
ἄγαν I 1I
ἀγαπάω I 1, 2, 3, 3L, XXVI 1, 2, 5H, 7H
ἀγάπη C X 36
ἀγαπητός D I 2
ἀγγεῖον XV 9P, XVI 7, XXV 7B
ἄγγελος IV 10, V 3, 5, 9, VI 2, 8; C XII 4, XIII 5; D I 4, 7, 8, II 8; Tit B, I, Sig C, *et pas.*
ἀγέννητος I 3C; C IX 9
ἅγιος IV 12, V 9L, VI 4, 8, XX 14B, XXVI 8H, 9H, 10H; C X 53; D II 8, III 6
ἀγκών IV 5P
ἁγνίζω C XII 5
ἄγριος C X 3
ἀγριόω XIII 5
ἀγρός VII 5, XX 17
ἀγρυπνία XVIII 32
ἀγχόνη IV 5PCC°; C XI 4
ἄγω I 12BC, 13C, II 5B, 9, III 7; C XI 8; D II 7, *et pas.*
ἀγωνίζομαι II 1L; D IV 15
Ἀδάμ D II 2, 13
ἀδαπάνητος C X 53
Ἀδάρκης XXII 1HQ, *-ρης* P
ἀδελφή VIII 8C
ἀδελφός VIII 8, 9
ᾅδης D IV 14

ἀδιαλείπτως III 7
ἀδικέω XVIII 3, 7; D III 8
ἀδικία XIII 4, XVIII 15P
ἄδω D VIII 2
Ἀδωναῖ C XIII 10, cf. Index II
ἀεί XXII 5Q
ἀείδιος XXII 5H
ἀέριος XVI 3, XVIII 3, XXII 1, XXIII 2, XXIV 1H; Tit B
ἀέριστος* XXIII 2P
ἀηδής D II 2, 4
ἀηδῶς D II 3
ἀήρ VII 1, XX 15B, XXIV 1Q, 2Q, 3, 4; C Pro 3, X 2, 41, 44; D VI 13, 14
ἀήττητος XV 5
ἀθάνατος D VI 17
ἀθέμιτος X 2P, XX 4
ἄθεος VI 3
ἀθεράπεντος IX 7
ἄθεσμος X 2; D I 4, 6
ἀθεώρητος C X 31, 53
ἄθλιος XX 7, XXVI 6Q; D IV 6
ἀθρόος D II 10
ἀθυμία I 3L
αἰγιαλός II 5
Αἰγύπτιος XXV 6, 7
Αἴγυπτος XXV 3, 4
αἷμα XXVI 5; C IX 10
αἱμορασία(?) XVIII 31P
αἱμόρροος XVIII 31H
αἰνέω XII 5
αἵρεσις VI 4P, VIII 5
αἱρέω C XII 5
αἴρω II 5, X 9, XII 4, XXIII 3; D I 5, VI 10
αἰτέω IX 1
αἰτία XI 2
αἰφνιδίως XX 18Q
αἰχμαλωσία C X 36
αἰχμάλωτος C X 14
αἰών I 1, XVIII 2, 31P(?), XXIV 2Q, XXV 8B, XXVI 8B, 9H; C Pro 4; D VI 14
αἰώνιος XXVI 8H; C Pro 1
ἀκάθαρτος II 5L, III 7, XXVI 8H; D II 4, III 1, IV 12, 13
ἄκαιρος IV 8
ἀκαλλώπιστος D II 2
ἀκατάργητος XV 5
ἀκέφαλος IX 1; C X 3
ἀκολουθέω III 4
ἀκόλουθος I 14L
ἀκοντίζω VII 8
ἀκουστός XXII 1B
ἀκούω I 2, 3C, 4, 5, 9, 12, II 5, VI 10, IX 5, XV 4, XVIII 5, XXII 1, XXV 1, XXVI 6Q; C X 11, 22, XIII 1; D IV 14, *et pas.*
ἄκρα XXIII 3
ἄκρατος XVIII 31
ἀκριβής D IV 1, -ῶς X 6, XXIV 2
ἀκρίς XXVI 4, 5H, VIII 11P
ἀκροατῆς(?) IV 8H
ἀκρογωνιαῖος XXII 7, 17; D VI 10
ἄκρον VII 6; D I 12, II 4
ἄκτιστος C Pro 2
ἄκωλος† XII 2P
ἄκων C XII 6
ἀλαλάζω I 2L, VI 9
ἀλγέω II 3, XVIII 5P, 27, 28
ἄλγησις XIII 4
ἀλήθεια XIV 5
ἀληθής V 11, XVI 4P, XX 8P, 21; C XII 5
ἀληθινῶς C XIII 8
ἀληθῶς XX 8H, XXIII 4
ἁλίσκομαι VIII 7H
ἄλκιμος I 1A
ἀλλά cf. Index I, Adverbs and Conjunctions
ἀλλάσσω VIII 4
ἀλλήλων C X 3: D IV 1
ἀλλοιόω V 7, XVIII 30
ἄλλος VIII 1, 8, XV 5, XVIII 40; C X 28, 45, XI 5, XIII 4; D I 13
ἀλλότριος XXVI 3
ἀλλόφυλος VI 4P
ἄλογος C X 8
ἅλς XVIII 34
ἁλυσιδωτός XXI 3
ἅλυσις XV 7
ἄλυσσος(?) II 6L

ἄλυτος V 11, XV 15
ἅμα I 11 L; cf. Index I, Prepositions
ἁμάρτημα D I 6, 11
ἁμαρτία V 8, VI 4P
ἀμελέω I 9H
ἀμήν I 1, XXVI 9H; C Pro 4
ἀμνάς D I 10
ἄμορφος XVIII 1
ἀμφότερος XXIV 1, XXV 8B
ἄν cf. Index I
ἀνά cf. Index I
ἀναβαίνω XVI 3, XX 14
ἀνάβασις XX 16H
ἀναβιβάζω XXV 7; C X 2
ἀναγγέλλω C X 1, XII 1, D I 8, II 8
ἀναγινώσκω
ὁ ἀναγινώσκων L I 2, II 5, 6, V 9, 12, VI 10
ἀναγνούς XXII 6; D VI 3
ἀναγκάζω VII 8, XXIII 3P, XXVI 3B, XXVI 6
ἀνάγω II 6, 9I, XXII 8B, XXIII 2P, XXIV 1; C X 41
ἀναζητέω C XII 1
ἀνάθημα D II 1
ἀναίρεσις XIII 4
ἀναιρέω X 3, XVII 2, 3, XX 7, 13; C X 29
ἀνακαλύπτω VI 3P
ἀνακλίνω D II 9
ἀνακράζω I 12C, III 4, IV 11
ἀνακρανγάζω VI 9P
ἀνακρίνω I 3A
ἀνακτίζω I 1L
ἀνακυλινδέω* XIV 1P
ἀναλίσκω XIV 5
ἀνάπαυσις XX 16, XXVI 1Q; D IV 16
ἀναπαύω I 4, XIX 1P
ἀναπηδάω IX 3
ἀναπτερόω XXV 5
ἀναπτύσσω XXII 6P
ἀνάπτω VI 10L
ἀνασπάω D VI 13
ἀνάστασις C XII 3
ἀναστέλλω XVIII 29H
ἀναστρέφω XVIII 12L
ἀνατολή IX 7P
ἀνατολικός C X 15
ἀνατρίβω V 12
ἀναφαίνω C X 3
ἀναφέρω(?) ἀναφέρεσιν X 9L
ἀναφορεύς X 9P
ἀνάφορον XXI 2B
ἀναχωρέω XIII 3P, XVIII 5 ff. (*pas.*), XX 10
ἀναχωρίς(?) XVIII 37H
ἀναψύχω D IV 11
ἀνδραγαθία C X 9
ἀνεγείρω D II 1, III 3, VI 1
ἀνέλπιστος XX 20
ἄνεμος XXII 2, 3; C X 18, 37; D VI 1
ἀνένδοτος XI 2
ἀνερμήνευτος D VIII 7
ἀνέρχομαι XI 1 L, XVI 4, XX 11, XXIII 3, XXV 1, 6, 7; C X 44; D IV 14, VI 7
ἄνεσις VI 10P
ἄνετος II 6
ἄνευ cf. Index I
ἀνέχω XIII 3P
ἄνηβος II 3C
ἀνήρ V 4L, XIV 4, XV 10, XVIII 22; C X 29, 30; D I 2, III 8, IV 1, VI 11
ἀνθέω C X 6
ἄνθραξ V 9
ἀνθρώπινος XX 13P; C IX 10
ἀνθρωπίνως C X 3
ἀνθρωπόμορφος XVIII 1
ἄνθρωπος II 3, IV 5, 6; C X 3, 30; D I 5, 6 *et pas.*
ἀνθρωπότης V 5, XVIII 42
ἀνίατος XVIII 20, 23
ἀνιμάω VII 6
ἀνιστάω VIII 10
ἀνίστημι II 1, III 4, VII 3, XX 1P, XXII 13, 17, 18; D I 11
ἄνοδος IX 5P, XVI 4P
ἀνοίγνυμι D VI 4, 7
ἀνοικοδομέω I 1, D III 8
ἀνομία D I 7
ἀντί C XI 8
ἀντίληψις XX 17
ἀντιπαλαίω XXV 4
ἀντίχειρ I 2, 4
ἀντίχειρον I 2W, 4C

ἀντίχειρος I 2, 4
ἀνύω D IV 11, VI 8
ἄνω V 12 L, VII 1, 2, XX 15; D I 13, VI 8, VIII 5
ἄνωθεν cf. Index I
ἀνωφερής, ἀνωφέρεσιν? X 9 H
ἀξιόλογος D V 1
ἄξιος I 1
ἀξιόω V 11, XX 15
ἀξίωμα V 4
ἀόρατος I 2 L, XIII 5 P; C Pro 2
ἀόριστος XV 5
ἀπάγω I 12 A, 13, X 5, D VII 6
ἀπαίρω XXVI 6
ἄπαις XX 20
ἀπαιτέω III 7
ἀπαντή C X 4
ἀπαραλλάκτως I 3 C
ἅπας I 3 C, XIII 6 P, XIX 2 P, XXV 6, XXVI 6 Q; C XII 1, XIII 14
ἀπατάω IV 6 C, D I 2
ἀπατεών C XIII 1
ἀπάτη VIII 5; C XIII 9
ἀπειλητικός V 2
ἄπειμι D I 5
ἀπεργάζομαι D II 4
ἀπερινόητος C Pro 2
ἀπέρχομαι pas.
ἀπέταλος XXIII 1 B
ἀπιστέω XV 13, XXII 12
ἄπλωμα XVI 1 P, XXI 3 B
ἀπό cf. Index I
ἀπόβασις XV 13
ἀπόγονος II 4, XXV 2 P
ἀπογράφω XXVI 8 B
ἀποδείκνυμι XXII 11 P
ἀπόδειξις XXII 15 H, XXIV 3
ἀποδέχομαι XVI 1 P
ἀποδίδωμι I 1 C, 2 L, 12 P, XXII 6
ἀποδοκιμάζω XXIII 4; D VI 10
ἀποθνήσκω XX 13 B, XXVI 9 H; C Pro 1, C XIII 2; D IV 10, Tit C, V
ἀποκαλύπτω I 3 C; C XIII 10
ἀπόκειμαι XII 4; D I 12
ἀποκλέπτω XVIII 30
ἀποκρίνω II 2, V 3, VII 3, 4, XI 1, XIV 2 P; D IV 4
ἀπόκρισις I 4 H
ἀποκρύπτω C Pro 4, XIII 2 V
ἀπόκρυφος C X 53
ἀποκτείνω VIII 9, XXII 2
ἀπολείπω D IV 9
ἀπόλλυμι VI 4 P; D VI 1
ἀπολογέομαι V 6
ἀπολογία XV 13, XX 5 P
ἀπόλυσις I 4 A
ἀπολύω I 4, XXII 11; D IV 18
ἀπομερίζω VIII 8 P
ἀπόνοια XX 4
ἀποπέμπω IX 7 P
ἀποπλανάω VIII 9
ἀποπνίγω II 2
ἀποστάτης C XIII 1
ἀποστέλλω I 7, XII 5, XVI 4 P, XVIII 29 P, XXII 1, 3; C XIII 12; D I 3, II 6, VI 1, 2
ἀποστοματίζω XVIII 21 L
ἀποστρέφω XVII 4
ἀποσφαλίζω C XIII 2 W
ἀποσχίζω VIII 8 PC
ἀποτελέω VI 4, XXII 5 P
ἀποτέμνω IX 6
ἀποτίθημι XVI 7, XXIII 4 B, XXV 8 B
ἀποφαίνω XX 6 P
ἀπόφασις II 6 L, XX 12; D IV 8
ἀποχωρέω XIII 3 P
ἀποχωρίζω V 5 C, 7 P, 8, VIII 8 LP^{c}; C X 53
ἄπρακτος XIII 3
ἅπτω II 3, VI 10, VII 5, XVIII 24 P
ἀπώλεια VI 4 P, XIII 4, XXVI 5 Q
ἄρα I 2 L, XIV 4, XXII 12 B; D IV 4
Ἀραβία II 5, XII 4, XXII 2, 4, 12, 19, XXIV 1, XXV 1 Q
Ἄραψ XXII 1, 9, 15, 16; D VI 1, 3
ἀργύριον I 12, 14, XVIII 44, XIX 2, XXI 1 B, XXII 11 B; C X 4, 34; D VI 2
ἄργυρος XVI 1 P; C X 23
ἀργυροῦς XXI 3
ἀριθμός XXVI 1; C IX 9
ἀρκέω XIV 5
ἄρκος C XII 6
ἅρμα VI 10; C X 41
Ἄρο Sub V

ἁρπάζω VII 7
ἀρρενοβατία VI 4P
ἄρρητος D VIII 7
ἀρσενικός I 7
ἄρσην I 7B
Ἄρτεμις VIII 11
ἀρχάγγελος I 6, II 4, 5, 7, V 9P, VII 7, XXII 20B, XXV 2P, XXVI 9H; D II 5, III 2
ἀρχέκακος D I 2
ἀρχή III 6W, XII 4, XX 15, XXIII 2; C XIII 3
ἀρχιτεχνίτης* I 1C
ἄρχω V 9L, VI 9, VIII 5, XII 4; C Pro 5, C X 14; D I 11, VIII 3
ἄρχων II 9, III 5, 6V, XVI 3P, 5P; C X 14, 25, XII 5; D I 12, V 1, VII 2, 5, 8
ἀσάλευτος C XIII 5
ἄσβεστος XI 7
ἀσήμαντος C XIII 13
ἄσηπτος XIX 2P
ἀσθένεια XX 17; C X 39
ἀσθενέω I 2C
ἀσθενής XVIII 34H, XXVI 6B
ἀσκός XXII 9, 10, 11, 13, 14, 16, 17, 18 XXIII 3B, XXV 7B; D VI 3, 4, 5
Ἄσμα τῶν ᾀσμάτων D VIII 2
ἀσπαρμός(?) XVIII 21P
ἀσπασμός(?) XVIII 21H
Ἀσσυρία V 10P
Ἀσσύριοι V 10
ἀστήρ XX 12B, 14B, 16, 17; C X 2; D IV 16, 17
ἀστοχέω XVIII 28
ἀστραπή IX 7, XX 17
ἄστρον IV 6, 9, V 4, VI 7, VII 6, VIII 4, X 2, 3, XIV 3, XX 12H; C XI 5
ἀσύνετος XXVI 5
ἀσφάλεια C XII 1
ἀσφαλής C X 53, XIII 2W (ἀσφελέστερος)
ἀσφαλίζω D VI 5
ἄσφαλτος XVI 7
ἀσφαλῶς IV 12L, XXII 15
ἀσώματος II 5L
ἄσωτος XXVI 5B
ἀτενίζω XXIV 5
ἀτονέω XX 16, XXII 20B (= ἀτονόω)
ἀτραυμάτιστος C XIII 13, 14
αὐγή C Pro 2
αὐθάδεια XVIII 14A
αὐλή I 14B, II 1P
αὔρα VII 3, XXII 2
αὐτίκα C XII 6
αὐτός cf. Index I Pronouns
ἀφαιρέω I 4; D I 11
ἀφανής VI 8
ἀφανίζω V 7, XVIII 40; C XIII 4
ἀφελής C XIII 2
ἄφεσις VI 10A
ἀφεγγής D IV 9
ἀφή C XII 5
ἀφίημι I 2L, IV 8; D IV 9
ἀφίστημι XXVI 7B; D IV 4, 5
ἄφνω XXIV 1H
ἀφόρητος V 13P^{s}; D IV 9
ἀφορμάω(?) XI 2L
ἀφρίζω XII 2
ἀφρόνιμος* C X 5T
ἀχανής C XII 2
ἀωρία IX 6, XVII 2, XX 7P, 13B, 17B

Βαάλ XXVI 6B
βαλανεῖον XVIII 21; D I 1
βάλλω V 12L, XVI 7, XVIII 34
βαρύς II 5L, XVIII 43P; D IV 9
βασανίζω V 5, XI 6, XVI 5P
βάσανος I 3
βασίδωτος* XXI 3Q
βασιλεία I 14BC, XV 8, 12, XIX 1, XXI 4B, XXV 9B(?), XXVI 1, 4H, 5, 7H, 9H; C X 24, XIII 7; D I 12, IV 5, 6, VI 1, 2, VII 4, VIII 2
βασίλεια, τὰ II 1P; D VIII 4
βασίλειον, τὸ V 5
βασιλεύς saepe
βασιλεύω C X 12; Tit AB, I
βασιλικός I 14L, II 1C, XIII 2; D VII 4
βασίλισσα XIX 3, XXI 1; D V 1
βάσις XX 16, XXI 3, XXIV 5; D IV 16
βασκαίνω XVIII 39
βαστάζω I 14, W, XIV 4, XVIII 26L,

XXIII 2Q, 3, XXIV 1, 2Q, 3, 4, XXV 8; D VI 13, 14
*βαστάω** I 14V
Βελιάρ D I 2, 5
βέλος XXVI 5
βῆμα VI 1P, XIII 2P, XX 6P, XXII 17
βήξ XVIII 25P
βήσσω XVIII 35P
βία III 4, XX 13B, XXII 11
βιβλίον XVIII 23P; C XIII 4
βλαβερός IX 6, XVIII 20P
βλάπτω IV 6, X 3
βλέμμα V 2, 3
βλέπω V 2I, IX 3, 4, XIII 7; C Pro 1 C X 3, 22; D II 2, IV 4, 9
βλοσυρός V 2I
βοάω II 5L, 6L; C XI 7; D II 10
βοήθεια II 7
βοηθέω XVIII 34, 36P; D I 3
βόλβιτον† IV 8
βολβός VI 10P
βόλος VI 10A
*βοοπρόσωπος** XVIII 1P
βόρειος C X 17
βοτάνη I 3C; C X 6
βότανον C X 46
βοτρυδόν XVIII 37
βουλεύω D IV 3
βουλή VII 4, XII 3
βούλησις D I 3
βούλομαι I 1L, IV 1, XX 7, XXII 7, 20P, XXIII 2B, 4B; C X 32, XI 1; D I 6, II 1, IV 1, 11
βούνευρον V 7
βουνός D VI 1
βοῦς XIII 1A
βρέφος XIII 3, 4
βρέχω C X 7
βροτός V 7P
βρυχάομαι XI 1
*βρυχίζομαι** (= *βρυχάομαι*) I 12L
βρῶμα I 1C
βρωτόν C XI 7, 9
βυζάνω I 2L
*βύζιον** XVIII 35, cf. Index IV, *βυζί*
βυθός VI 5, 6, XXIII 2Q, XXV 1P
βωβός IX 5, XII 2P
Γάρ cf. Index I
γέ cf. ibid.
γελάω XX 6P, 7; C X 3; D IV 5
γέλως XXVI 7B
*γεμάω** V 12L
γενεά C XIII 7
γενεαλογία D I 12
γένειον XVII 3
γεννάω IV 8, V 3, 10, IX 5P, XIII 6, XIV 4, XXII 20; C XI 6
γέννησις C X 4
γεννήτωρ XX 4
γένος V 3, VI 3, XI 4; D VI 14
γέρων XX 1, 7, 9H, 19, 20; D IV 6, 10f.
γῆ I 6, 8, 12, 14, II 1, 5, 8, 9, *et pas.*
γηγενής V 3
γηραιός XX 1, 9P, 19B
γῆρας XX 3P
γίγας XVII 1P
γίνομαι I 5, 8, 14L, II 3, *et pas.*
γινώσκω V 5, XV 4, XX 11Q, 21, XXVI 8H; C XII 5; D I 11, VI 1, 12
γλουτός† XIV 4
γλυφή I 6, Sig B
γλυφίς Sig A
γλύφω XVIII 28P
γνώμη C X 31
γνωρίζω C X 45, 46, 47, 48, 49
γνῶσις C X 42
γογγύζω VIII 12P, IX 3
γόης XIX 3
γονεύς II 2
γόνος VI 3P, VII 5PC
γόνυ XVIII 24
γοῦν cf. Index I
γράμμα XVIII 37P; C X 20, XII 6, XIII 12, 13, 14; D VIII 3
γραμμάτιον C XIII 11
γραφή XXII 1B, XXIII 4; C XIII 13
γράφω XIII 6, XV 14, XVII 4, XVIII *saepe*, XXVI 8H; C IX 10, XII 1, XIII 12, 13, 14
γυμνός C X 3; D I 1, 5
γυναικοειδής XIII 1P
γυνή IV 6, V 7P, 8P, XII 2, XIII 1, 3

6, XIV 3, 4, XV 1, XVIII 22, XXVI 1; C X 29, 30, 31, 34, XI 2, 5; D I 1
γυπότερος? (= ὑπόπτερος) II 3 C
γωνία V 12 L, VII 5, XXII 7, 8 B, XXIII 2, 4: D VI 10

Δαβίδ, cf. Δαυείδ, Sub V
δαιμονίζομαι XVII 3
δαιμονικός I 2
δαιμόνιον *saepe*
δαίμων *saepe*
δάκρυ D I 11, IV 2, 9
δακτυλίδιον I 6, 8 B, 9, 9 B, 10 L, 11, 12, 12 W, II 5 L, III 1, 4, VII 3, VIII 12, X 6, XIII 3 P, XVI 7, XXII 10, 11, 13, XXIV 2, XXVI 9 H; Sig BT
δακτύλιος I 6 C, 8 C, 12 W, III 1 C, 3 C, X 6 P; D II 6, VI 5; Sig C
δάκτυλος I 2 C; D II 4; Sig T
Δαυείδ I 1, 7, V 10, XX 1, XXVI 9 H; C Pro 1, C XII 1, XIII 12; D I 1, 3, 4, 5, 6, 9, 11, 12; Tit BIC; cf. Δαβίδ
δάφνη XVIII 15, 33
δαφνόφυλλον† XVIII 15 P
δέ cf. Index I
δέησις C Pro 2
δεῖ I 7 P; C XIII 10
δείδω VI 8
δείκνυμι IV 2, X 7; C XIII 7; D VI 4
δεικνύω XVI 3
δειλιάω I 9 P (δειλιάζω?) Q
δεινός XXII 2
δεινῶς V 12; D IV 14
δεῖπνον I 1 C
δέκα V 12, IX 5, XVI 7, XXVI 7 H
δεκανός XVIII 4
δέκατος XVIII 14
Δεκέμβριος Sub V
δεκτικός XI 3 P
δέμας† IV 2
δένδρον XX 16, XXIII 1 B; C Pro 3, C X 6, 48; D IV 16, VI 1
δεξιός I 2, 3, 4, XVIII 21, Sig T
δέομαι I 4, 5, 14 BC, II 7, V 11 P, XX 2, 7, XXII 3; C Pro 2, IX 8, XII 2, XIII 7, 10
δέρμα IV 2 W, XXI 2 B; C IX 9
δερμάτιον C IX 10
δεσμεύω V 6, 11, VI 5, XI 5, 6, XIII 7, XVI 5 P
δέσμιος III 7; C X 14
δεσμός IV 2 P, V 11, VI 3, VIII 11, XV 7, 15
δεσμόω Fleck (*errore*) V 6, 11; cf. δεσμεύω
δεσπόζω cf. Index II
δεσποτεία cf. Index II
δεσπότης I 4 L, 14 BC, XVI 3 A; C X 14, XII 5; D I 9, 10, II 4, IV 2, 6, 13
δεσποτικός V 12 L
δεῦρο I 9, 11, 13 B, III 1, 3 HI, XVI 2 P
δεύτερος VI 3, VIII 3, XIV 8, XVIII 6
δεύω C IX 10
δέχομαι XX 5 P, XXVI 1 P
δέω I 14, II 6 L, III 7 I, IV 12 L, 12, V 1, X 8, XI 1, XIII 2 P, XXII 11, 14 Q; D II 7
δή cf. Index I
δηλαδή cf. Index I
δημιουργία D II 1
δῆτα cf. Index I
διά cf. Index I
διάβολος cf. Index II
διάγω I 1 H, XIX 1 P
διαδέχομαι D IV 6
διάδημα D VII 4
διαζώννυμι XXIII 3 B
διαθήκη V 9 L, 12 L, XV 14, XXVI 8, 9 H; C XIII 2, 9, 12; D I 2; Tit B, I(?), H, C, Sub V
δίαιτα XI 2 P
διαπονέω IX 6 P
διάκονος VI 10 L
διακόπτω C XIII 4
διακόσιοι VIII 12, X 9, XXI 2 H
διαλαμβάνω D VI 1
διαλογίζομαι I 9 I; D IV 4
διάνοια C Pro 2
διανοίγω C Pro 4
διαπεράω XXV 7
διαπλατύνω C XIII 8
διαπορέω D IV 4

διαπράσσω VIII 11, XVII 2; C X 4; D I 11
διάπυρος X 8P
διαρρήγνυμι V 5, XV 8, XXVI 7H
διαρρίπτω XVI 2P
διασαφέω C Pro 2
διασπαράσσω D IV 1
διαστρέφω XVIII 12HP
διασώζω D VIII 4
διατάσσω XIII 3
διατίλλω XX 2P
διαφαιρέω I 4V
διαφημίζω D VIII 1
διάφορος XIX 2P, XXI 2
διάχλωρος XIII 5P
διδάσκω VIII 9; D I 4
διδράσκω I 4L
Δίδυμος cf. Index II
δίδωμι I 1, 3IP, V 12P, VIII 1, *et pas.*
διεγείρω VI 4P, XVI 2, 2P
διέρχομαι IV 9, XIII 7
διηγέομαι VI 10
διήγησις Tit H
δίκαιος D IV 6
δικαιοσύνη XXII 4B
δίκη D I 9
δίκην cf. Index I
διό cf. Index I
διόρθωσις D I 7
διορίζω D IV 8
διορυκτής VIII 9
διότι IV 9, V 10P, 12
διπλάσιος I 1C, 3B
διπλός I 1I; D II 3
διπλοῦς I 1, 3; D II 2
διχοστασία XVIII 16
διώκω V 9, XVIII 25P
δοκέω VI 1, X 2, 5, XX 16; C X 35; D IV 16, 17
δοκιμάζω XIX 3P
δοκιμασία XIX 3P
δόλιος XXVI 5B
δόξα V 5, XI 3P, XVI 4, XXII 16Q, XXVI 6Q, 7B, 10H
δοξάζω I 8, II 5, 9, *et pas.*
δουλεία XXVI 7; D III 3, 7
δουλεύω XV 8; C XII 1
δούλη C XII 1
δοῦλος V 13P, VI 4P, XV 12P, XXII 4B, 6H; C XII 1, XIII 10
δουλόω C XIII 3
δοχή XVI 7
δρακοντοειδής XIV 1P, 7
δρακοντόμορφος XVIII 1
δρακοντόπαις cf. Index II
δρακοντόπους cf. Index II
δράκων VI 10, XII 1, 6, XIII 5P, XIV 1; C X 40
δρᾶμα D I 11
δρομαίως I 9, 11, 14B
δρυμός XI 7
δρυμών XIV 6
δύναμαι II 1L, VI 6, *et pas.*
δύναμις II 4, III 5, V 11, VI 8P, VIII 10, IX 6, XI 6P, XV 9, 14, XVIII 11, XXII 18, 20B, XXV 7B, XXVI 8H; C XII 1, XIII 6; D III 2, VII 1, 2; cf. also Index II
δυναστεία XX 13
δυνατός V 13, XXIII 1, 2; C IX 8; D VI 1
δυσηκής XIII 3A
δύσις C X 19
δυσμή I 2, 4
δύσπνοια XVIII 25
δύστηνος XX 7, XXVI 7; D IV 6
δυσωπέω C Pro 4
δυτικός XI 3A, XIII 3P(?)
δῶρον I 7, XXII 16
δωροφορέω XXII 16Q

Ἐάν cf. Index I
ἑαυτοῦ cf. Index I
ἐάω II 6; C XII 2, XIII 11, 13, 14
Ἑβραῖος VI 8
Ἑβραϊστί XIV 7
ἐγγίζω XVI 5A, 15L
ἔγγιος(?) IV 1I
ἔγγιστα, -στεν cf. Index I
ἐγγλύφω C XII 6
ἔγγραφος I 3C
ἐγγύθεν cf. Index I
ἐγείρω VI 4, VII 2, XVI 1
ἐγκαλέω D IV 3

ἔγκατα XVIII 13 A
ἐγκαταλείπω C XIII 2
ἐγκέφαλος XII 3
ἐγκλείω XVIII 5—15, XXV 7 B
ἐγκώνων(?) IV 5 CC°
ἐγχαράττω XVIII 39
ἐγχοανῆς(?) IV 8 C
ἐγώ cf. Index I
ἔδαφος XXII 13
ἐδωδή(?) IX 5 C
Ἐζεκίας C XIII 2, 4, 7, 9, 11, 12; Tit C, V
ἐθίζω I 10; D II 9
εἰ cf. Index I
εἶαρ† X 9
εἴδησις D IV 1
εἶδον I 13 L, II 1, III 5, *et pas.*; cf. Index I; v. ὁράω
εἶδος II 3, VIII 1, X 9, XIII 1, 5, XV 1, 3
εἴδωλον XXVI 5 H, 6, 7 B; C X 11
εἰκῶδες(?) XII 2 P
εἰλέω VI 10, VII 1
εἰμί *pas.*
εἶπον *pas.*
εἰρηνεύω VIII 7, XVIII 15, XXII 4
εἰρήνη XVIII 22 P, XXI 4 B, XXII 16, XXV 9 B, XXVI 9 H; D IV 11
εἰρηνικῶς D III 8, IV 6
εἰς cf. Index I
εἷς cf. Index I
εἰσάγω XXII 16; D III 5
εἰσακούω C Pro 1
εἰσέρχομαι I 5, 10 C, VIII 1 C, XIII 6 P, XXI 2, XXII 13, 17, XXV 3, XXVI 4
εἴσοδος XX 15, XXIII 3
εἰσφέρω D V 1, VI 2
εἶτα cf. Index I
εἴτι(?) I 2 L
ἐκ cf. Index I
ἕκαστος I 1 C, 2 A, 2, 3, III 7 PC, V 12 L, VIII 5 P, XIII 3, XVI 3, XVIII 4 P; C IX 8, X 46, 47, 48, 49
ἐκάστοτε C XIII 14
ἐκδέρω C IX 9
ἐκδέχομαι D VII 4
ἐκδίδωμι C XIII 9
ἐκδικέω XX 2
ἐκδίκησις XXII 4 H
ἐκεῖ V 10, VII 6, XII 3, XIII 3 P, XXIII 2 Q, XXV 6, 7, XXVI 1
ἐκείνῃ IV 8 C
ἐκεῖνος IV 4 L, V 10, VI 5, 6, VII 3, *et pas.*
ἐκείνως II 8 HIP
ἐκεῖσε I 1, XIII 6 A, XXII 11
ἔκθαμβος XIV 2; D VI 12, 13
ἐκθηλάζω I 2 C
ἐκθλίβω D II 4
ἐκλείπω XVI 5; C XIII 2; D I 12
ἐκλεκτός VI 4, XXI 1 B, XXII 7 P; D I 2
ἐκλύω XVIII 5 P
ἐκπειράζω C XII 1
ἐκπετάννυμι II 1 L
ἐκπιπίζω XVIII 11 P
ἐκπίπτω XX 16
ἐκπληκτικός X 2
ἐκπληρέω C XII 2
ἐκπληρόω C XII 5; D III 8
ἐκπλήσσω VI 9 P; D IV 10
ἐκριζόω D VI 1
ἐκρίπτω XVI 2 P
ἐκσφραγίζω C XIII 11
ἐκτείνω IX 3
ἐκφυσάω XXIII 3 B
ἔλαιον XVIII 33, 34
ἐλαττόω XVIII 11 PL, ἐλαττόνω(?) H
ἐλαύνω D I 12
ἐλέγχω XIII 3 P, D I 7
ἐλεεινός D II 10
ἐλεέω XX 1
ἐλεήμων XXII 1 B
ἐλεύθερος C IX 8
ἐλευθερόω C X 14
ἔλευσις I 14 H, III 4 H, V 1 H; Tit H
ἕλκος IX 6
ἕλκω XXVI 9 H
ἐλλάμπω C Pro 2
Ἕλλην VI 8 P
Ἑλληνιστής VI 8 A
ἐμβάλλω XI 3, XVIII 16
ἐμβατεύω D I 1
ἐμβλέπω V 2 P
ἐμβουλεύω*(?) XVI 3 L

ἐμμένω XVIII 18
ἐμός cf. Index I
ἐμπαίζω II 3B
ἐμπεριέχω C XI 9T
ἐμπίπλημι XX 3
ἐμπίπρημι XIV 6
ἐμπλέκω V 8P
ἐμπνέω XXII 11; C Pro 2
ἐμποδίζω XVI 1, XVIII 42
ἐμποιέω IX 6, XVIII 8A, 9L, 10A, 19A, 25
ἔμπροσθεν XVI 1; D I 3; cf. also Index I
ἐμπυρίζω VII 5, XIV 6, XX 17, XXII 20P
ἔμπυρος IX 7
ἐμφαίνω II 3, D I 13
ἐμφανίζω III 7
ἐμφανῶς C X 41
ἔμφραξις XVIII 9
ἐμφυσάω D VII 6
ἐμφύω C X 5
ἐν cf. Index I
ἐνάγω C IX 10, XI 9
ἐναλλαγή VIII 2L
ἐναντίον cf. Index I
ἐναργέως IV 6WW°; C XI 5W
ἔνδοξος VI 1P
ἔνειμι XIII 3P
ἐνεμποδίζω(?) D I 5
ἐνέργεια VIII 11W; C Pro 2, IX 10
ἐνεργέω VI 4P; C X *saepe*; D III 7
ἔνθα IV 4PCC°: C XI 3; D VI 4
ἐνθάδε X 6P, XXII 11
ἔνθεν καὶ ἔνθεν XV 9, XXIV 2
ἐνθυμίζω VIII 5
ἐνίστημι XXII 14P; C X 1
ἐνισχύω XXVI 8H
ἔννοια XX 5
ἐνοχλέω XIV 5
ἐνταῦθα V 1C
ἐντέλλω I 14, XXII 12; D VI 3
ἔντευξις D II 5
ἐντυγχάνω IX 3H
ἐντυπόω C XIII 12
ἐνυβρίζω D IV 2
ἐνώπιον cf. Index I
ἐξαιρέω C XI 7
ἐξαίσιος D III 8
ἐξαλείω D VI 2
ἐξάπινα XX 17P
ἐξαποστέλλω XXII 16Q
ἐξαπτέρυγον D VIII 6
ἔξαρχος III 6
ἐξαστράπτω XXI 2
ἐξέρχομαι II 1BC, 5L, V 6L, XIII 3, XIV6, XV 9, XVIII 24P, XX 12; C X 21; D I 5, VI 4
ἑξῆς C XIII 7
*ἐξηχεία** (*ἐξηχέω*) X 3
ἔξοδος XXV 5
ἐξολοθρεύω D VI 2
ἐξομολογέομαι I 5
ἐξορκίζω V 6L; C XIII 5
ἐξουθενέω XXII 5P
ἐξουσία I 1, V 13, VIII 1, XIII 7, XV 11 XVIII 3, XXII 15, 20B; Tit BI
ἐξουσιάζω I 5; C IV 8
ἔξω I 14, XVIII 15P, 42, P; cf. also Index I
ἐπαγγέλλω III 7, XX 2
ἐπάγω VI 4, XVIII 18A, XX 2; D VIII 2
ἔπαινος XXII 16Q
ἐπαίρω XXIII 2. 3B, 4
ἐπαλείφω XVIII 33, 34
ἐπαναπαύω VII 7P
ἐπανάστασις C X 14
ἐπαναστρέφω XXV 7B; D VI 6
ἐπανέρχομαι VI 3P
ἐπάνω XVI 7; cf. also Index I
ἐπαρχία XXII 5P
ἐπαύριον I 8, XXII 17
ἐπαφίημι IX 7P
ἐπεί cf. Index I
ἐπειδή cf. Index I
ἐπεῖδον C Pro 2
ἐπεῖπον I 9C, 11C
ἐπεισέρχομαι II 3L, IX 5, XVI 2
ἔπειτα cf. Index I
ἐπεξουσιάζω I 5L
ἐπερωτάω III 6, IV 8, *et pas.*
*ἐπεύχω** IX 7P
ἐπί cf. Index I
ἐπιβάλλω VI 4P
ἐπιβουλεύω IX 7P

ἐπίβουλος V 7, XXV 3
ἐπίγειος XVI 3, XVIII 3, XXII 1; Tit B
ἐπιγίνομαι IX 8 L
ἐπιγινώσκω XXII 15; C X 38; D I 6, IV 12
ἐπιγραφή XVIII 22 P; Sig C
ἐπιγράφω XVIII 25 P; Sig T
ἐπιδείκνυμι X 5, XXIII 3 Q; D VI 7
ἐπίδειξις XXII 15
ἐπιδίδωμι I 2 L, 3; C XI 9; D II 7
ἐπιδινέω XII 2
ἐπιεγκόνων(?) C XI 4
ἐπιεγχώνω† C XI 4
ἐπιεικής I 1 C
ἐπιζητέω C XI 9
ἐπιθεωρέω XX 15 P
ἐπιθυμέω IX 2, XVI 2 P
ἐπιθυμία II 2, 3, VI 3, VIII 11, D I 1
ἐπικαθίζω VI 1 P
ἐπικαλέω IX 7 P, XIV 8, XV 7, XVIII 4 P, XX 19 Q, XXV 4; C XII 5
ἐπικαπνίζω* V 9 P
ἐπικατάρατος XX 6 P
ἐπίκειμαι V 12 L
ἐπικράζω XXVI 9 H
ἐπικλείω XVII 5 P
ἐπικρούω C XI 7
ἐπιλέγω C XII 6
ἐπιμέλεια D III 8
ἐπιμελέομαι D IV 15
ἐπιμελής V 6
ἐπιμένω I 1 H
ἐπινοέω XX 10 P
ἐπιπέμπω IX 6, XVIII 8 P, 13 A, 15, 19 P, 23 P, 32, 33
ἐπιπνέω C Pro 3
ἐπισάττω XXII 9, 11, 16
ἐπισταδόν XXI 3
ἐπίσταμαι V 11, XIII 6 P
ἐπιστολή XXII 1, 6, D VI 1, 3
ἐπιστρέφω VIII 11
ἐπισυνάγω III 3, 4
ἐπισφραγίζω VII 8
ἐπίσχυσις XXVI 5 B
ἐπιτάσσω X 6; C XII 4
ἐπιτελέω V 8 P, IX 7 P, XVIII 9 P, XX 15
ἐπιτέμνω VI 3
ἐπιτήδειος D III 1
ἐπιτίθημι II 6 L, VII 8 L, XVIII 35, XXII 13; D VI 4, 5
ἐπιτιμάω VI 11, XVII 4
ἐπιτρέπω D III 7
ἐπιτυγχάνω IX 3, XIII 3 P
ἐπιφαίνω II 3 L
ἐπιφέρω II 3 C, VII 1, XVIII 20, 23
ἐπίφθονος XVIII 46
ἐπιχρίω XVIII 20
ἐπουράνιος II 3 L, 5 L, VI 10, XX 15; C Pro 5
ἐργάζομαι I 1, 3, X 8, XVIII 43 P, XXI 4; D I 2, III 7, IV 4, 7, 8, 18
ἐργασία I 1, 44, II 5, V 6, 7 P, VIII 5, X 5, XVI 2, XVII 2, XXV 1; D III 1, 6
ἔργον I 2 L, 4, 9 L, 10 L, IV 12, VI 3 P, 4 P, X 2, XII 2, XIII 4, XVIII 43 P; D I 2, 4, 6, IV 8, 18, Tit B I
ἐρεθίζω IV 6, VIII 5 PC
ἐρείδω VI 10 P
ἐρευνάω VIII 9
ἐρημόω XVIII 40
ἐρίζω VIII 6
ἔρις D IV 1, cf. also Index II
ἔριφος cf. Index II
ἑρμηνεύω XIII 6 P
ἔρομαι D VI 12
ἐρυθροδανόω XXI 3 B
Ἐρυθρός VI 3, 5, 6, XII 4, XXIII 2, XXIV 1, 1 P, XXV 1 B, 5, 6; D VI 12
ἔρχομαι I 2, 4, 9 L, II 7, *et pas.*
ἔρως XXVI 5 B; D I 1, cf. also Index II
ἐρωτάω I 3 C, IV 1 I, V 5 PC, VI 6, VII 2, 3, 4, XIII 2, XIV 7, XV 2, XXV 1; C XI 1, XIII 13; D III 6
ἑσπέρα I 2 L, 9 L; D II 11
ἔσχατος XXVI 8 B; D VII 6
ἔσω XII 4, XVIII 15 P, XXII 14 B, 18 H
ἔσωθεν XXII 14 H, 18 B
ἑταῖρος† V 11 Bn
ἕτερος V 1, 8 P, 11, *et pas.*
ἑτοιμάζω XVIII 44 P
ἔτος XV 12; Sub V
ἔτυμος† V 11 Bn
Εὐαγγέλιον D I 13
εὐαγγέλλω* II 6 Q

εὐδηλότερον IX 5P
εὐδοκία D VIII 4
εὐθέως II 7, V 1P, XVII 2, XXII 14P; C XII 1, cf. *εὐθύς*
εὐθυμέω XXV 9B
εὐθύνω XIX 1
εὐθύς VIII 11C
εὐθύς or *εὐθέως* XVIII 5—37
εὔκοσμος II 3AB
εὐλογέω I 1A, VII 1, XI 1P, XV 1P, XVI 1P
εὐλογητός I 1AP, III 5, XXVI 9H; C Pro 4
εὔμορφος VIII 1, XIV 3
εὐπρέπεια XXIII 2B, XXV 9, D II 1
εὑρίσκω V 5C, 10, VII 5, 6, IX 7P, XII 5, XVIII 21, XXII 11, XXV 5, 7, XXVI 8B; C IX 10; D I 5
εὐσέβεια VIII 9
εὐσχημόνως VIII 7
εὔσχημος VIII 1
εὔτονος VIII 12P
εὐφημέω XXII 16
εὐφραίνω I 1A, XVIII 16; D I 10, II 4
εὐχαριστέω II 1, III 6, VII 4; D II 8, III 4
εὔχομαι II 5, 7, VII 7, X 11P, XV 7, XVIII 42, XXVI 8B; C Pro 5
*εὔχρωτος** IV 2; C XI 2
εὐώδης XVIII 31P
ἐφάπτω XVIII 17P
ἐφίπταμαι XXII 20P
ἐφίστημι I 9
ἐφοράω XI 2P
ἐφορμάω XIV 4
ἐχθρός D I 2, II 10
ἔχω I 1, 3C, 4, 4P^c, 6, II 3, *et pas.*
ἑωθινός XXII 2
ἕως V 8, VI 11, VII 2, XV 10, XVIII 15P; C XIII 12, cf. also Index I

Ζάω XXII 2, XXV 8B; C XII 3
ζέσις XVIII 29H
ζητέω XV 3, 11, XXVI 1; C XIII 1
ζοθερός D IV 9
ζοφόω C XII 3
ζωδιακός XVIII 4P
ζῴδιον II 2; C XII 6
ζωή C X 4
ζῷον C X 28, 44

Ἡγέομαι D I 12
ἡδέως IX 2PC
ἡδονή IX 5A
ἡλικία XX 1P
ἥλιος I 2, 4, VI 10, 10HP; C X 43
ἧλος XVIII 28
ἡμέρα I 2, 2A, 3, 5. *et pas.*
*ἡμίκρανος** XVIII 6 (= *ἡμικρανικός*)
ἡμίονος IV 2; C XI 2
*ἡμιπρόσωπον** VII 1C
ἥμισυς I 2, 4
ἡμιτριταῖος VII 6
ἧπαρ V 9, 13
ἥσυχος I 4
ἡττάω XVII 4P
ἦχος IV 8

Θάλασσα II 5, 8, VI 3, 5, 6, 10, XII 4, XVI 1, 2, 3, 4, 7, XXI 3, XXIII 2, XXIV 1, 1P, XXV 1, 5, 6, 7; D VI 12
θαλάσσιος XVI 1; C X 18
θαμβέω VII 2
θάνατος XV 14, XX 2, 4; D IV 2, 12, 14, 15
θανατόω XX 5, XXII 20P
θάπτω D I 6
θαρρέω D II 1
θαῦμα D III 8
θαυμάζω VIII 2, XIII 5, XIV 7, XVIII 2P, XXI 1, 18
θαυμάσιος D I 13
θεά VIII 4P, XV 3
θεάομαι XXIV 1Q; D III 1, IV 9, V 1
θεῖος I 1, 4C, 10L, C Pro 3; C X 53; D I 12
θέλημα C X 2, 32; D III 3, VII 3
θέλησις D I 3, II 1, III 8, VI 6
θέλω II 6, IV 7, VII 3, 4, 7, *et pas.*
θεματίζω XXII 8P
θεμέλιος VIII 12

θεμελιόω XX 17, XXIII 4B
θεοπάτωρ D I 2, 12
θεοποιέω XIV 2
θεός I 4, 5, 6, 7, 8 *et saepe*
θεοτόκος XXVI 10H
θεραπεύω IX 7P
θεράπων XXV 5, D IV 13
θερμαίνω XVIII 18P
θέρος VII 5; C X 7
θεωρέω II 1P, XIII 5, XIX 2, XX 6, 15, 16, XXIV 1Q; C X 31, 34
Θηβαῖος VI 9
θηλάζω I 2, 4
θηλυκός I 7, II 3, VIII 1P
θηλυμανία V 8
θῆλυς IV 1; C XI 1
θηρίον C Pro 3; C X 3
θηριοπρόσωπος XVIII 1
θησαυρός I 14V, X 10, XXII 11P; C X 21, 31, 38, 53, XIII 2
θικτός(?) C XIII 3; cf. θνητός
θλίβω I 4, XX 19H; D IV 11
θνήσκω XVII 2, XX 7H, 11, 13Q; C XII 3; D IV 9, 10
θνητός C XIII 3† (MSS θικτός); D IV 11
θρασύς II 8B
θρέμμα C IX 9V
θρηνέω D I 6
θρίαμβος(?) VI 3
θρίξ XIII 1, 5, 7
θρόνος II 1, III 5, V 4, 9P, XIII 2, 3, XVIII 20, XXVI 9H; C XIII 5; D VII 4, VIII 6
θυγάτηρ V 3, XXVI 1B, XXVI 2
θυμιάω VI 10
θυμός V 2P; D IV 1, 2
θυμόω XX 6
θύρα I 14BC
θυσιαστήριον X 9, XXI 2; D VIII 6
θύω XXVI 4B, 5H

Ἰαμβρῆς XXV 4
Ἰαννῆς XXV 4
ἰάομαι VII 6, XI 2
ἰασαφήτην*(?) I 3C
ἴασπις† I 3C; C XI 8, XII 6
ἰατρός Sub V
ἴδιος VI 3; C XII 5
ἰδιοχείρως C IX 10
ἰδοῦ I 11
ἰδού I 1, 4, 10, 14, XIV 6, XVIII 3, XX 1, 7, XXII 1, 4; C Pro 1, Sig L
Ἑβουσαῖοι XXVI 1
ἱερεύς VI 4
ἱερόν XXI 4, XXII 8B
Ἱεροσόλυμα I 1P
Ἱερουσαλημ (*fere compendio scr. sic*, ἰλημ I 1, 7, XV 8, XIX 1P, XXII 7, XXIII 2B, XXVI 9H; Tit B I
Ἰεσσαί XXVI 9H
Ἰησοῦς Χριστός D I 12
ἱκεσία XXII 5
ἱκετεύω C XIII 7
ἱλαστήριον XXI 2H
ἵλεως XX 4
ἱμάσθη C XI 7
ἱμάτιον D II 2
ἰνδικτιών Sub V
Ἰουδαῖος XXII 20, XXVI 8H
Ἰούδα D I 12
ἱππικῆς? IV 8C°; C XI 6
ἵππος XVI 1; C X 52
ἵπταμαι XX 12, 15
Ἰσραήλ IV 12A, XII 1, XIII 1P, XIX 3P XX 21B, XXII 16P, XXIV 2Q, XXVI 8H
ἵστημι VII 3, XII 4, XXII 13, 17, *et pas.*
ἱστορία C X 11
ἱστός C XII 6
ἰσχίον XVIII 27P, 28P
ἰσχυρός C XII 3, XIII 12; D VI 1
ἰσχύς C Pro 1
ἰσχύω X 2, XV 11, XXII 8
ἰχθύς V 9, 10, 13, XVI 1, XVIII 35
ἴχνος VIII 11
Ἰωάννης Sub V

Καθαιρέω VI 4, VIII 10
καθαιρεύω C X 12
καθαρός VI 10, XVIII 33; C IX 9T
καθέζομαι XII 4P, XIII 2, XIV 7, XV 6, XVIII 21, 24, XXV 2
καθεύδω XIII 3

κάθημαι XIII 2P, 3LP; D VI 12, VII 4
καθίζω XIII 3H; C IX 9T XIII 12, 14
*καθυπόσχομαι**(?) C XII 1
καινός C IX 9, XIII 7; D VI 3
καιρός V 5, VI 3, VII 5, XV 8, 10, 12, XVII 1; C XII 1; D VIII 2
καίω III 4
κακός I 4, VI 4P, VIII 5, X 2
κακουργέω VII 7
κακουργία V 7, VIII 11C
κακοῦργος IV 6
κακόω VIII 11
κακῶς XX 7
καλάμιον V 13P
κάλαμος V 6
καλέω I 3LP, 8BL, 9, 11, *et pas.*
κάλλος V 7; D VIII 7
καλλωπισμός D I 2
καλός XVIII 18P; C XIII 13
καλύπτω XXV 7
καλῶς IV 7
κάμηλος XXII 9, 11, 16; D VI 3, 5, 8
κάμινος XI 7
κάμνω XVIII 34P
κάνναβις IV 12
καπνίζω V 9
καρδία V 7, XVIII 12, 30, XXV 3, 5; D I 1, II 10, IV 9, 11
καρδιόπονος XVIII 26
καρποφόρος C Pro 3
κασσιτήρινος(?) XVIII 27P
κάστρον C X 13, 24, 27
καταβάλλω XXIII 1
καταβιβάζω C X 35
καταγελάω D IV 5, 6
κατάγω XI 6, XV 5; C X 2
καταδαπανάω IX 6
καταδεσμεύω C XIII 6
κατάδηλος XIII 5P
καταδικάζω D IV 2
καταδίκη XIII 4
καταδιώκω XXV 6
καταδουλίζω† XVII 1Cr
καταδουλόω D II 10
κατάκαρπος XVII 2P
κατακαίω C IX 8, X 41, XIII 4, 8
κατάκειμαι XI 2
κατακλείω VI 3, IX 5, XV 9, XVIII 3, 43P, 44P; C XI 7
κατακληρονομέω IX 5P
κατακρίνω V 11, XI 7, XIV 8, XVIII 43, XXI 4B
κατακρύπτω D IV 9
καταλαμβάνω XXIII 2Q, XXVI 8H; D II 4, VI 3, 4, 5, 8
καταλέγω D VIII 2
καταλείπω XXVI 8H; D I 3
καταλιμπάνω C X 53
καταναλίσκω D II 4
καταντάω D I 12
κατανυκτικῶς D I 11
κατανύσσομαι XX 3P
καταξιόω XXII 3
καταπέμπω XIII 1H
*καταπεριπολεύω** V 10P
καταπίνω XVIII 35
καταπίπτω XII 2, XX 17
καταπλουτίζω C XIII 12
καταπρίζω XI 7
καταράομαι XX 6
καταράσσω XIV 5
καταργέω II 4, IV 10, 12, V 9, 13, VI 8, VII 5, 7, VIII 5, 6, 7, 8, 9, 10, IX 7, X 11, XI 5, 6, XII 3, XIII 6P, XIV 2, XV 3, 6, 10, 14, XVI 6, XVII 4, XVIII 15, 38, 39, XXII 20, XXV 2Q; C XIII 5, 6; D III 2, 6, Tit B I
καταρρέω XVII 3
καταρτίζω V 12H
κατασκευάζω X 2
κατασκευή V 12P, XIX 2P
κατασκιάζω XXI 2
κατασκοπεύω X 6
κατασοφίζομαι XIII 6P, XXIV 2
κατασπείρω XV 9
καταστρέφω XVIII 20P
κατασφραγίζω XV 7, XXII 11B
καταταράσσω† XIV 5
κατατρώγω XVII 3A
καταφάγω D I 10
καταφλέγω XX 17
καταχθόνιος XVI 3, XVIII 3, XXII 1; Tit B
*κατειδωλίζω** XVII 1P

κατεργάζομαι V 12, VIII 12, IX 2, XII 2, XXVI 7Q
κατέρχομαι II 7, VI 2P, 8, XV 5, XVII 4
κατεσθίω IX 2, XVII 3P
κατέχω X 2, XIII 1, XIV 3, XV 4; C X 53; D II 7
κατηφής D IV 9
κατισχύω XXIII 4P
κατισχύω XXIII 4P
κατοίκησις IV 4
κατοικία I 10L, XVII 2
κατορθόω X 5
κάτω D IV 13, 14, VI 8
κάτωθεν XXIV 4
καῦμα(?) XVI 4P
καῦσις XVIII 29P
κέδρινος XIX 2
κεῖμαι II 2, 5, IV 4PCC°, VII 6, XVIII 6; C X 38, XI 3
κειμήλιον C XIII 9
κέλευσμα VI 6P
κελεύω I 1, 8, 14B, *et pas.*
κέρας VII 6; C XI 8
κεράσιον X 9; C X 7
κερατίζω IV 2P
κεφάλαιον XII 3P
κεφαλή IV 2, V 6L, IX 2, 5, 6, XV 1, XVIII 5, XX 2, XXII 7, 16, XXIII 4; C XIII 5; D VI 10
κηρός Sig T
κῆτος II 8
κικλήσκω† VIII 7
κινέω XXVI 5B; D IV 2, 17
κιόνιον XXIV 2Q
κισσός I 3C†, XVIII 37
κίων XII 4, XXI 3, XXIII 2, XXIV 1, 2Q, 3, 4, 5, XXV 1, 7, 8; D VI 12, 13, 14
κλάζω XV 9
κλαίω IX 5
κλάσμα V 13
κλαυθμός C IX 8
κλέπτης C X 38
κλέπτω C X 38
κληρονομέω IX 5
κλῆσις II 1; D III 1, 6
κλῖμαξ XXIII 3HP
κλίνη D I 11, II 7
κλίνω C XII 4W
κλύδων C X 36
κνήμη IV 2; C XI 2
κοιλία XII 2, XVIII 13P
κοιμάω XXVI 4
κοινός C XIII 2
κοίτη D II 9
κόκκος XVIII 33
κοκκύζω IX 3C
κολαπτός I 6I
κολίανδρον XVIII 20
κόλον C IX 9T
κόλπος II 3W
κόμη? V 12
κομίζω XVIII 41P, XIX 2H, XXII 11
κονιορτός VII 2, 3
κοπιάζω XVIII 11H
κόπτω II 5Q, 8, X 10
κόρη XXVI 5
κορυφή XII 6, XIII 1P, XVIII 1
κοσμέω X 5, XXV 9; D VII 4
κοσμοκράτωρ VIII 2, XVIII 2, XX 14B
κόσμος V 7, VI 4P, X 2, XIII 3, XV 9; C XIII 2, 12, 13, 14
κοχλίας VII 1
κόχλος VII 1H
κράζω I 14, III 4L, XXVI 9H
κρατέω X 3, 8L, XXII 10; C X 21, 43; Tit B I
κράτος I 1AB, D IV 10, VI 2
κραυγάζω I 12, 14QC
κρείττων D II 1
κρεμάννυμι XIII 7, XXIV 4; D VI 14
κρημνοβατέω XI 6P
κρημνός IV 5, XI 6; D IV 15, VI 1
κρίνω X 8; D I 13, IV 4, 6, 8
κρίσις D IV 5, 6, 8
κρόκινος V 9
κροκόδειλος C X 50
κρόκος VI 10
κρόταφος XVIII 5, 32
κρούω IV 11; D II 7
κρύπτω V 10; D VI 7
κτάομαι C XII 5, 6, XIII 14; D I 10, VII 1, VIII 2
κτῆμα II 1L

κτῆνος XXII 2; C X 3
κτίζω II 1L, XII 4, XXVI 6B; C Pro 2, 5, X 22
κτίσμα IV 12; C X 24
κυκλικός C XII 6
κυκλίσκομαι(?) VIII 7
κύκλος XVIII 4P, XXI 4B
κυλινδέω XIV 1A
κύλιξ C XI 7, 9
κῦμα XVI 2, 4
κύριος I 6, 7, 8L, 9I, *et pas.*
κυριότης D VIII 6
κύσα(?) I 3C
κύστις XVIII 33
κύων X 1, 2, 11, XVIII 1
κώμη V 12H
κωφός IX 5P, XII 2
κωφότης XIII 4P

Λάβρος VII 2
λαγχάνω XXVI 8P
λάθρα IV 6; C XI 5
λαιμός X 8P, XVIII 8P
λαΐνεος C XIII 12
λαλέω IX 3, 5, X 1, XIV 6, XVI 5, XX 21; C X 3, XI 8
λαμβάνω I 2, 4, 9IC, 10L, *et pas.*
*λαμνός** XVIII 27P
λαμπάς X 8
λαμπρός XIII 5P; C X 28
λάμπω X 8, XVII 1
λαός XXII 4, 6B, XXVI 4H
λάρυγξ X 3
λαύρα VII 3HC
λεαίνω XVIII 33
λέγω I 2, 2L, 3C, IV 11, *et pas.*
λειτουργέω XII 6H
λειτουργός D IV 13
λεοντόμορφος XI 7P
λεπτός XI 7
λεπτουργέω XII 6L
λεπτύνω I 2, 3, 4
λευκαίνω C Pro 1
λευκός† V 13
λέων II 3 XI 1
λῆρος XXVI 6
λίαν I 1H, XIII 1H, XX 6H
λίβανος VI 10
λίθινος C XI 8
λίθος I 3C, II 5, VII 8, VIII 6, X 5, 7, 8, 9, 10, XIX 2P, XXI 2, XXII 7, 8, 17, XXIII 2, 3, 4, XXV 8; C XI 7, 8, 9, XII 6; D VI 7, 10; Sig C
λιθοτομία II 5
λιθοτόμος II 5C
λιμός XVIII 8H
λιτός(?) XVIII 8L
λίτρα XXI 1Q
λογίζομαι I 9, IV 11
λόγος XI 1
λοιπόν XIX 1P, XX 12B; D I 11
λοιπός XIV 5, XVIII 3, 44P, XXVI 6B
Λυδία VIII 4
λύμη D VI 14
λυπέω D II 2, 3, IV 11
λύπη I 5L, XXII 17
λύρα C XII 6
λυσίθριξ XIII 1
λύσσα V 8P
λυχναψία IX 7P
λυχνεῖον XXI 2P
λυχνίτης C XI 9
λύχνος VI 10, XXI 2
λύω XVIII 16P
λωβός† XII 2Fü

Μαγεύω XV 5
μάθησις C X 20
μακρονόσια XVIII 34
μᾶλλον D I 12
μανθάνω VI 6, IX 5, XIII 2; D IV 14
μανιάκης V 12L
μαραίνω XXIII 2P
μάργαρος C X 45
μαρμαροκοπεῖν(?) X 10P
μάρμαρον VI 9, 11, X 10, XIV 8, XVI 7
μασθός IX 4H
μαστεύω† XIII 3
μαστίζω V 6P, XIII 3HL
μαστός IX 4LC
ματαιότης D VIII 2
μάχαιρα C IX 9

μάχη VIII 3PH, 7P, XVIII 15, 38; C X 29
μάχομαι VIII 7, XXV 4; D IV 1
μεγαλόφωνος I 2L
μεγαλώνυμος D I 2
μεγάλως XX 6P. XXVI 7H
μέγας I 1, 14, II 8, III 4, *et pas.*
μέγεθος XXIII 4Q; Sig C
μεγιστᾶνος C X 28
μεθέτεροι II 5L
μέθη XVIII 16P
μεθίστημι XX 6, 9, XXIII 1
μειδιάω V 12; D IV 4
μελαίνω XX 19Q
*μελανοκέρατος** C IX 9
μελανός XX 19P; C IX 9
μελονόχροος IV 6L
μελήσιοι(?) XXI 4H
μελίχροος. *-χρους* IV 6
μελιχρός IV 6C; C XI 5
μέλλω I 9, V 13P, XIV 5, XVII 4, XX 6P, 11Q, XXII 20, XXVI 7H; C X 1, 10, XIII 1, 12; D II 7
μέλος IX 1, 6, XIII 1, 5P, XIV 1, XVIII 11H
μέλω D VII 3
μένω XXII 14, 15, 16, XXIV 3, XXV 7B
μερίζω VIII 8
μερίς II 8A; D IV 15
μέρος I 2C, V 10, VII 8L, XIII 3P; C X 8, 38
μεσημβρινός C X 16
μέσον C XII 6
μέσος XVIII 4P, XX 6P, 11P, XXII 13P, 16B; C XIII 13
μεταβάλλω II 3, 5L, XV 3, 5
μεταδίδωμι C X 53
μετακαλέω XX 19; D IV 5, 8
μεταλαμβάνω II 2C
μέταλλον C X 45
μεταμορφόω II 3B, XVI 2, 4, 4P, XX 13B
μετάνοια C XII 3
μετασαλεύω X 5
μετασχηματίζω XX 13
μεταφέρω XXIII 1; C X 22
μετοικισμός X 9
μετρητής XVI 7P
μέτρον XV 5
μέτωπον V 12L, XVII 4
μηδαμόθεν XX 17
μηδείς I 9; C X 31, 34; D VII 3
Μῆδοι XV 8
μηδόλως XI 1
μηκέτι C X 53; D IV 11
μῆκος VIII 12, XXI 3Q; C XI 8
μήν Sub V
μηρός D I 12
μήτηρ XV 10
μητρομανία XVIII 33
μηχανή XXVI 8H
μίγνυμι XV 10, XX 14B, XXVI 1H
μικρός V 4, VIII 4, XV 12; D IV 4
μικροφανής VIII 4PC
μίμησις D VIII 5
μιμνήσκω XXII 9; D IV 11
μισθίον I 2L, 3L
μισθός I 1A, 2, 3, 4, 10, XXI 4H
μνημεῖον XVII 2
μνήμη(?) IV 7
μνημόσυνον XXVI 8H
μοῖρα II 8BC, 9
μοιχεία D I 2
μοιχεύω D I 1, 2
Μολόχ XXVI 2, 4, 5
μόλυβδος IV 8, XVIII 44P, XIX 2
μονάρχης XXII 20B
μονογενής XX 2
μόνον I 2C, 12, XI 5, XIV 5, XVIII 5, 18P, 19HP, XXIII 2; C XIII 14
μονόπτερος XXV 3
μόνος V 8, 10, VI 1, 2; C Pro 2, X 33, XIII 2, 6, 8, 13, 14; D I 3
μορφή II 3, IV 2, XIII 1, XV 4, 5, 14, XVI 1, XVII 1; C XI 2
μυελός XVIII 11P
μυριάς XXI 2B, XXVI 9H
μυρίκινος V 9P
μύριος XXI 1
μυριώνυμος XIII 3P, XV 2P
μυρμηκολέων C XI 8
μυστήριον XXVI 8H; C X 53, XIII 1; Tit C
Μωϋσῆς XXV 3, 4

Νάθαν D I 4, 5, 6, 7, 9, 10, 11
ναί XX 8H, XXII 20P
ναός I 1, 3, 4, 5, 8, II 5, IV 12, *et pas.*
νάρδος VI 10H, *νάρδιν* L, *νάρσιν* P
νάρκη XVIII 19
ναυτία XVI 4P
νεανίας I 10L, 13L
νεκρός XX 20B; D I 6
νεόνυμφος V 7
νεός I 1, 10L, XX 5, 6, 7, 11; D I 2
νεώτερος I 2L, 3L, 4L
νεῦμα C Pro 2
νευρά XVIII 17A
νεῦρον XVIII 11, 36
νευροχάλασις * XVIII 17P
νεφρός XVIII 14, 27
νήθω IV 12
νήπιος XVIII 25L
νίκη C X 9
νίπτω XIII 2
νοέω XI 1P
νομή V 5
νομίζω IV 6, XXVI 5H
νόσημα XI 2
νότος VII 6, XIX 3, XXI 1; D V 1
νοῦς XVIII 19A; C X 5
νυκτοφαγήση * XVIII 35P
νύξ I 3, C, 5, IV 12, V 8, VII 5, IX 5, *et pas.*
νωδός XVIII 30P
νῶτον XIV 1

Ξηραίνω II 8, XXIII 1Q
ξηρός C X 6
ξίφος VIII 6, XVII 2
ξύλινος XXI 3B
ξύλον VIII 6, IX 6, XI 7, XII 3, XIV 3, 6, XV 10, XIX 2; C X 6; D V 1
ξυλοφορέω XI 7P
ξύω C IX 9T

Ὅδε I 3C; C IX 9U
ὁδεύω IV 9
ὁδοδή(?) XII 2A
ὁδός VIII 11C, XVIII 21, XXII 11B; D I 5, VI 8
ὀδούς V 13†, XI 7P, XII 2
ὀδύνη D IV 9
ὀδυρμός D IV 2
οἶδα IV 1AP, 6, V 13, XX 11; D IV 2
οἰδαίνω V 7
οἴησις† C XII 3
οἰκεῖος C XIII 13, 14
οἰκειοχείρως C XII 4
οἰκέτης X 6, XXII 13; C XII 5
οἰκέω IV 4CC°, VIII 4, XII 3; C XI 3; XIII 2; D VI 1
οἰκητήριον IV 5, XVII 2; C XI 5
οἰκία I 14L, VI 10; D VI 1
οἰκοδομέω I 1, 7, XIX 1, 2, XXI 1, XXII 6, XXIII 4, XXVI 7H; C Pro 1, 5; D II 7, III 3, V 1, VIII 5
οἰκοδομή I 1, 1A, II 8, X 10, XIV 5, 8 XVIII 43P; D III 3, 7, IV 1, 2, V 1, VI 2, VIII 1; Tit H
οἰκονομέω I 1P, XXVI 6; D IV 15
οἶκος I 5L, VII 5, XVIII 15, *et pās.*
οἰκουμένη XV 10, XXIV 2; C XIII 4, 7
οἶμαι D I 13
οἴμοι IX 3; D II 10
οἶνος XVIII 31
οἶος IX 2HP, XVIII 23; C X 23; D II 4 VIII 7
οἰστός† C XII 6
ὀλίγος IV 7, V 5, VII 2, VIII 11C, XIV 3
ὁλολύζω XXVI 7H
ὅλος I 5, V 7, 12, VI 9, XIII 5P, XIX 1P; C X 45, XIII 9; D IV 2
ὁλοσώματος C XIII 13, 14
Ὄλυμπος VIII 4
ὅλως IX 5P
ὁμιλία D IV 14
ὄμμα V 2C; D IV 9
ὄμνυμι XXV 8B
ὁμοθυμαδόν VIII 2PC, XVIII 2
ὅμοιος VIII 8, X 9, XV 10; D I 13, VI 12
ὁμοιόω XXVI 4
ὁμοίως VIII 7, 10, 11, X 8P; C IX 9, X 4, 14—19, XII 4, 5
ὁμολογέω D III 6
ὁμόνοια VIII 4P
ὁμοῦ VIII 4, 11C; C XI 9

ὀνειδισμός XXVI 8H
ὀνίνημι† C XIII 14
ὄνομα I 2V, 3, 11C, II 5, IV 12, V 5, 6L, 9, 10, VI 5, 6, 8, VII 6, 7, IX 7P, X 4, XI 3, 4, 5, 6, XIII 6, XIV 3, XV 11, 14, XVI 4P, XVIII 4P, 15, XXII 14, XXIV 2Q, XXV 2, XXVI 4H, 5; C Pro 5, IX 8, 10, X 53, XII 1, 4, 5, 6, XIII 6, 8; D III 6, VI 9, VII 2, 5; Tit C, Sig T
ὀνοπρόσωπος XVIII 1P
ὄνος C X 28
ὄνυξ XI 7H
ὀπή D VI 4
ὄπισθεν XVI 1
ὀπισθότονος XVIII 10
ὅπλον VIII 6
ὁποῖος XVIII 4P
ὁράω I 3L, 4L, VI 10; C Pro 4; D II 4, IV 13, VI 11; Sig T
ὄργανον VIII 2C
ὀργή V 2P, 3P
ὀργίζω V 6L
ὄρεξις V 8P
ὀρθός XI 1H
ὄρθρος VI 10, XXII 13
ὀρθῶς XXIV 5Q
ὁρίζω I 10A, VI 10H, 11
ὁρκίζω V 9, VI 8, XI 6, XVIII 20, 31, 33, XXV 8
ὅρκος C IX 8, X 53
ὄρνεον C X 47, XIII 5
ὄρνις C X 11
ὄρος VIII 4, X 3, XXIII 1
ὁρόω VI 10L
ὀρύσσω VIII 12, XII 4
ὅς I 1, 2C, 3L, 7, 9, *et pas.*
ὅσος I 4P^{c}, IX 5, XVIII 40P, XX 15; C Pro 3, C X 15, 25, 33, XI 8, 9
ὅσπερ I 2, 7C, V 11, VII 1C, IX 2C, XII 4, XIV 6, XV 5, XVIII 2Q, XXVI 5B, 8H; C X 4; D I 3, II 4; Sub V
ὀστέον XVIII 35
ὅστις IX 8P, XIII 3, XIV 3, XV 2; C XI 7, XII 2, 5, XIII 8, 9, 12; D IV 10; Tit C
στοῦν XVIII 11P
ὀσφύς D I 12
οὐ, οὐκ, οὐχ I 2C, 4L, VI 5, 6, *et pas.*
οὐδαμῶς XXVI 4B
οὐδέ XVIII 3; D I 12, 13
οὐδείς V 3, 11, VI 5, XIII 3P, 4P, XXII 2; C XIII 3; D II 4, IV 11
οὐδέποτε D IV 2
οὐκέτι XV 10, XXII 15
οὔπω IX 7P
οὐράνιος II 3, V 3, VI 2, 10P
οὐρανός I 3, 6, 8, II 1L, 5, *et pas.*
Οὐρίας D I 1, 2, 3, 12
οὖρον XVIII 27P
οὗς I 3C, XII 2, XIII 4P, XVIII 16P
οὗτος I 2C, 7, 9, 12, II 1, *et pas.*
οὕτως I 4, 6L, II 8A, IV 12, *et pas.*
οὐχί I 3; D IV 17
ὀφείλω XVIII 44P
ὀφθαλμός XIII 4, XVII 1, XVIII 7, 39; C Pro 1, 4
ὄφις C X 40, XII 6
*ὀχεικός** XVII 1; l. *ὀχευτικός*(?)
ὄχλησις C X 29
ὀχλούμενος L: I 2, II 5, IV 12, V 6, 9, 12, VII 8
ὀψία I 4L
ὄψις I 3L, II 3, XIII 5P; D II 2, 4

Πάθος IX 4P
παίγνιον XXVI 7Q; C X 28, XIII 9
παιδάριον I 2B, C, 3, 4B, 9B, *et pas.*
παιδεύω D I 13
παιδίον I 1, 1HI, 2, 4A, 8, II 3, *et pas.*
παιδοπάτηρ(?) C XIII 4
παῖς I 1, 2, 2A, 3W, 4H, III 5, 6L, *et pas.*
παίω D II 10
παλαιός D I 2
Παλαιστίνη C X 8, XIII 14
παλάμη XVIII 11P, XX 4; C IX 9T, XIII 14
πάλιν II 9, III 7, V 5, 6L, 8, *et pas.*
πανάγιος I 3C
πανάθλιος XXVI 5Q
πανσέληνος IV 9
πάνσεπτος D VIII 5

παντελῶς V 7P
παντοκράτωρ III 5, 7L, VI 8; D III 3 IV 7
πάντοτε III 7, XXII 5H
πάνυ I 1, 2P, 3, XXVI 5H, 7
παραβιάζομαι XXVI 4
παραβλέπω XXII 5
παραβολή XX 4
παραβολικῶς D I 10
παραγγέλλω XXVI 4B
παραγίνομαι IX 8; D II 9
παραδίδωμι XVI 5P, XXV 8B; C IX 8, X 13, 14, 53, XII 4, XIII 9, 12, 13, 14
παρακαθέζομαι XV 4, XVII 2, XVIII 44P, XX 20B
παρακαθίζω XVII 2P
παρακαλέω XX 5; C Pro 2; D IV 11
παράκλησις D II 5, IV 11
παρακολουθέω VIII 8, X 3
παρακούω XXV 8B
παραλλάσσω I 3L
παράλληλος Tit C
παραλύω XVIII 11, 36
παραμορφόω XVII 2
παραμυθία D IV 11
παράνομος VI 4P
παρανόμως D IV 2
παραπίπτω X 8P
παραστήκω XVIII 3HL
*παραστοματίζω** XVIII 21H
παράταξις C X 9
παρατηρέω D VI 4
παραφαίνω XX 13Q
παραφυλάττω XX 20H
παραχωρέω C XIII 3
πάρεδρος III 5
πάρειμι VII 1, VIII 1, IX 1P, 3, X 1, XIII 1, XIV 1, XV 1, XVI 1, XVII 1, XVIII, 1, XXII 2B, XXV 3, 6; D II 3
παρεισέρχομαι XI 2P
παρεμβολή XXV 7
παρέρχομαι XI 1, XVII 2; C X 1; D IV 6, 9
παρέχω IV 7, VIII 10, XX 9P; C X 4, 7, 23, 31, 34, 50, XI 9, XIII 14; D II 2, 4
παρθένος (noun) V 7, XXVI 4, 5; (adj.) C IX 9T; Sig T
παρίσθμιον XVIII 10P, 37H
παρίστημι V 4C, 9, VI 1, IX 1C, XIII 3P, XIV 2, XVI 5, XVIII 3, XXVI 9H; C XII 1
παρουσία C XIII 8
*παροφθαλμία** C X 28
πρωτίς XVIII 10
πᾶς I 1, 3, 4, 7, 12, 14, II 6, *et pas.*
πάσχω I 4L, XI 6, XII 3, XVIII 21, 31, 35
πατήρ V 4, 12, XVIII 18P, 22, XXVI 4, 9H; C Pro 1, XIII 10; D I 12, IV 2, 3, 11
πατροπαράδοτος† C XIII 4
παύω VII 7, XVIII 31P
πειθαρχέω C XII 5, XIII 3
πείθω XX 6P, XXII 11B, XXVI 4B
πειράζω XV 11
πέλαγος XVI 1; C XII 2
πέμπω I 1C, XXII 16Q; Sig B
πένης D I 7
πενθέω XX 19H
πένθος D II 7, IV 9
πεντάλφα Sig B
πέρας XIX 2P, XXII 1B; D VIII 1
περιαπλόω XVI 7
περιάπτω P: XVIII 25, 27, 28, 32(? P)
περιδέω XV 15
περίειμι II 9
περιεισέρχομαι XI 2L
περιενδύω Sig T
περιέρχομαι IX 1H, XI 2H, XIII 3, XVI 2H
περιέχω VIII 7; C XI 9VW
περιηχέω XI 6
περιίστημι D VI 11
περικαλλής IV 2; C XI 2; D II 1
περίκειμαι D IV 13
περικλείω X 10
περικλυτός† V 7
περικριτός† V 7
περιπατέω XXII 17, 18; C X 3
περιπέτομαι C XIII 5
περιπλέκω XXI 3Q
περιποιέω IX 2PC

περιπολεύω VI 3P
περισφίγγω V 6L
περισφραγίζω X 8, XIII 3P, XXIV 2
περιττός C XIII 4
περιφέρω V 8P, X 8H; C XII 3
περιφράσσω XVI 7
περιχαρής I 8
περιχύνω XVI 7
περιχώννυμι V 12
Πέρσαι XV 8
πέταλον D IV 14, 16
πετεινός C Pro 3
πέτρα C X 45
πηλός V 12
πῆχυς VIII 12; C XI 18
πιέζω I 2C
πικρία V 13
πικρός XX 2H, XXVI 5B
πικρῶς V 12H; D I 6, 11
πίμπλημι D VI 5
πίνω XVIII 31P
πίπτω XX 16, 17, XXV 8B; D IV 14, 16, VI 8
πίσσα XVI 7
πιστεύω VI 4P, XV 13
πιστός VI 4P
πλανάω VIII 9, XV 10
πλάσμα XVIII 20
πλάτος C XI 8
πλατύνω C XIII 7
πλέκω VIII 5, XXI 3
πλευρά XVIII 28
πλέω XVI 1
πλῆθος D III 8; *πληθύς* VII 5L
πληθύνω C X 52
πλημμελῶς IV 6C
πλήν C XIII 1, 12
*πληρέω** C X 2UW
πλήρης V 13
πληρόω XXIII 4, XXVI 9H; D I 6, 12, VII 3
πλήρωσις XXII 7
πλησιάζω V 4P, D III 5
πλίκω†* (plico) XVIII 16P
πλινθουργέω XII 6P
πλοῖον XVI 2, XVIII 28; C X 18
πλοκή XXI 3Q
*πλοκολογέω** VIII 5C
πλούσιος C X 12
πλουτέω C X 23
πλουτοδοτέω C X 10
πλουτοποιός C XIII 14
πλοῦτος XIV 4P?; C XIII 13, 14
πλύνω XVIII 15
πνεῦμα I 2L, II 5L, IV 4, VII 1PC, 4C, VIII 1, IX 5, 7P, XI 1, XII 2, XIII 3P, XIV 2, 4, 6, 7, XV 1, 11, 15, XVI 1, 5, XVII 1, 4L, 5P, XVIII 3, 4, XXII 1, 2, 3, 10, 12, 13, 15, 16, XXVI 6, 7; C X 15, 16, 17, 18, XI 3; D III 1, IV 12, 13, VI 4, 12, VII 3; Tit B
πνευματόω XXII 11, 13
πνέω XXII 10, 15; D IV 1, VI 4
πνίγω IV 5, XIII 3; C XI 4
πνοή XXII 2, 13, XXV 3
ποθεινότατος D II 2
ποθέω I 3L
ποιέω I 1, 2C, 3C, 9L, 12, IV 4VW, *et pas.*
ποίημα II 1L
ποιητής II 1L, 9B, III 5P
ποίμνιον C X 52
ποῖος II 2, IV 9, 10, V 9, VI 7, 8, *et pas.*
πόλεμος VI 4; C X 9; D I 3
πολιορκία C X 36
πόλις I 1, XIX 1P, XX 17; C X 13, 24, 27, 30, 36
πολλάκις IV 6; C XI 5
πολύμορφος XIII 3
πολυόμματος D VIII 6
πολυπαθής XVIII 39
πολυποίκιλος IV 4; C XI 4
πολύς I 1, 2L, 5L, IV 5, V 5, 7P, *et pas.*
πολλά I 1, IV 6, 9, IX 6, X 2
πολυτελής D V 1
πολύτιμος XXII 16P
πονέω XVIII 14P, D VI 11
πονηρός I 2L, 4, 4L, 9L, 10L, V 1, 6L, VI 4P, XV 12, XX 2P, XXII 10, 12, XXVI 8H; D II 4, III 1, VI 4, VII 3
πόνος XVIII 14A, 18P, 33, 37H
πορεύω I 9L, 10L, X 6P, XIII 2, *et pas.*
πορίζω IV 7
πορφύριος XII 4H

*πορφυροδανόμενος** XII 4P
πορφυροῦς XII 4L; D VI 12
ποσόω C IX 9
ποταμός V 10, XXVI 9H
ποτόν C XI 7, 9
πούς V 11P, IX 6, XIV 1
πρᾶγμα XIII 2
πρᾶξις VI 3, VII 5, XI 3, XIV 4, XVI 3, 4, XVIII 4; C IX 9T
πρᾶος I 4C
πράσινος X 5, 7; D VI 7
πράσον X 9
πράττω C X 22
πρέπω X 3H; C XII 6
πρεσβύτερος XX 5P, 6P
πρεσβύτης XX 5H, 10, 20B
πρίζω VI 9, 11, XIV 8
προάγω D I 2
προγινώσκω V 13L
προγνωστικός V 12
προδότης IX 3
πρόδρομος XXVI 10H
προεδρεύω III 7AP
*προεπιστρέφω** V 2L
προέρχομαι V 1P, XII 1
προέχω V 3
προθυμία I 1, 2, 2A; D II 1
πρόθυμος I 1; C XII 2
προθύμως I 1
πρόθυρον II 1BC, XVIII 22, 40
προλέγω C X 10
πρόνοια D I 13
προξενέω D VI 14
προορίζω XII 3
προπέμπω XXII 16P
προσαγορεύω VI 2
προσάγω VI 5P
προσγελάω XX 6H
προσδέω X 8P
προσδοκέω C XIII 8
προσεδρεύω III 7C
πρόσειμι XX 2P (*εἶμι*)
προσεῖπον I 3C
προσεκτέον C XIII 1
προσέρχομαι XVIII 4P, 42, XX 2
προσευχή C Pro 1
προσεύχομαι I 5L, 6, XVIII 42P; C Pro 1
προσέχω XXVI 8B
προσθύω XXVI 4Q
προσκαθίζω VI 1
πρόσκαιρος V 5
προσκαλέω XVIII 4; D II 8
προσκλίνω C XII 3
προσκυνέω IV 6, 7, XII 1, XIII 1P, *et pas.*
προσοικέω VI 7L
προσπέμπω XXII 16
προστάσσω I 11P, VI 11P, VII 8, XIII 7; C IX 10, XII 2; D II 8, IV 8
προστίθημι IX 6, XXVI 9H
προσφέρω VI 5, IX 1, XIX 2, XXVI 8H; C IX 8, XI 7
προσψαύω II 6
πρόσωπον VII 1, X 1, XI 1P, *et pas.*
προτάσσω VI 11L
πρότερος I 9L; C XII 3
προτρέπω D III 4, VI 11
προφητεύω XV 8
προφήτης D I 2, 4, 6
προφητικός D I 12
πρωτομαΐστωρ I 2 (*-ορος* P, *-ορου* Q)
πρωτόπλαστος D I 2
πτεροειδής XIV 4
πτερόν XIV 1
πτερύγιον XXII 8
πτέρωτος XVIII 1H, XXV 3
πτηνοπρόσωπος XVIII 1P
πτύσσω XXII 6
πτύω VII 3
πτῶμα D I 13
πτωματίζω XVIII 21P
πτωχός C X 12
πύλη I 14
πυνθάνομαι IV 1, XXVI 4B
πῦρ I 3C, 10, III 4, VII 5, IX 6, 7P, XIV 5, XX 13; C X 2, 41, XIII 12; D VI 1
πύργος C X 24
πύρεθρον XVIII 20P
πυρετός XVIII 20, 23
πυρομαχέω XVIII 44P
πυρόω IX 6
πύρωσις XVIII 29P, *πύρεσις* H
πώγων V 12L

Ῥαβδίζω V 6
ῥαίνω XVIII 15
ῥάπτω C IX 10
Ῥαφάν XXVI 2, 4, 5
ῥήγνυμι VII 1, IX 3, XV 8; C X 4
ῥῆμα V 3, 10, XXVI 6; D II 4
ῥῆσις D I 12
ῥητορεύω D VIII 2
ῥῖγος XVIII 18
ῥιπή XXIV 2
ῥίπτω I 9, 11, II 8, III 3, 4P, *et pas.*
Ῥοβοάμ XXVI 7H
ῥομφαία XX 13
ῥοπή XXIV 2H
ῥυπαρία XVIII 20P; C X 12
ῥύπτω C IX 10
Ῥωμαῖος VI 8P
ῥώννυμι XXII 5B

Σάβα XIX 3, XXI 1
Σαβαώθ I 6, 7, III 7L, V 9, XI 6P, XXIV 2Q; C X 53
σαλεύω XVIII 5, 11P, XXII 8, XXIII 1Q, XXIV 2
Σαλυμών C IX 9U, cf. Σολομῶν
σάμφειρος XXI 2
σάρκωσις D I 12
σάρξ XVII 3, XVIII 19A, 40
Σατανᾶς D I 1, 4, 6, II 10
σαφῶς D IV 2
σέβομαι V 5, 10, VI 4, XX 13B
σείρα D I 12
σεισμός VI 10
σελήνη IV 9, VII 6, XV 4; C X 35
σεληνιάζομαι C X 35
σεραφίμ XXI 2H, XXVI 9H; D VIII 6
σημεῖον XXV 4; C IX 8, 10, XIII 2, 7
σημειοφόρος D I 2
σημειόω XII 3, XXII 11B
σήμερον V 4, XXIII 2Q, XXIV 3, 5; C XIII 3
σηπεδών XVIII 8
σίαλος XVII 3 (σίελος P)
Σιβύλλα D V 1
σίγλος, σίκλος X 9P, XXI 1B H
σίδηρος II 6, V 12, XIX 2
Σιράχ D I 13
σιτίδια, τὰ* † I 1 (A), 3H
σιτίον I 1, 3, 4; D II 2, 4
Σιών I 1L; C Pro 1, 5
σιωπάω VI 11
σκάλα XXIII 3Q
σκανδαλίζω XVIII 16; D III 8
σκελιάζω* IV 5HI
σκέπτομαι D I 1
σκευάζω D I 11
σκευή V 8
σκεῦος XV 8, XXI 3
σκέψις XVI 3
σκῆπτρον XXVI 7H; D VII 4
σκῆψις† XVI 3Cr
σκληρία XVIII 15P
σκληρύνω XXV 3, 5
σκολιάζω IV 5; C XI 4
σκορπίζω VII 5C, XXVI 7H
σκοτεινός XVII 1; D IV 9
σκοτία XIII 5P
σκοτίζω VII 5AP, VIII 11C, XXVI 7B
σκότος VIII 2, XIII 5. XVIII 2; D IV 13
σκυθρωπάζων I 3L
σκυθρωπός D II 4, IV 9
σμάραγδος XXI 2
Σολομῶν I 1, 3, 4, 5, 7, 9, 11, *et saepe*
Σουμανίτης XXVI 2H (σονμανίτης P)
σοφία III 5, IV 11, V 13P, *et pas.*
σοφίζω VII 4, XIX 3P, XXII 3
σοφός III 5P, VIII 11, XV 5, *et pas.*
σπάθη XVII 1P
σπάργανον XVIII 37P
σπασμός† XVIII 21
σπήλαιον IV 4, 5; C XI 3
σπλάγχνον XVIII 29
σπορά V 3P
σπουδαίως XXII 11
σπουδή D III 8, IV 7
στάδιον XXI 3HQ
στακτή VI 10
σταλάσσω V 12L
σταυρόω XXII 20
στέμμα D VII 4
στεναγμός D IV 9
στενάζω V 12; D I 11
στερέωμα XX 12, 17

στῆθος I 9, 11, III 3, IX 3; D II 7
στήκω I 14, XIII 2P; C X 21
στηρίζω VI 3P; C XIII 4; D IV 17
στιγμή XXIV 2P
στοιχεῖον VIII 2, XV 5, XVII 4, XVIII 1, 2
στολή C X 4, 28
στόμα XIII 4, XIV 6, XVI 7, XXII 10, 13B, 14, 17; D VI 4, 5
στομαχήζω(?) XIII 3L
στόμαχος XVIII 18, 21
στοχάζομαι XIII 3P
*στραγγισμός** XVIII 27P
στρατεία C X 36
στρατιώτης IV 11, VII 1
στρατός XIX 1P
στρέφω XXV 7H; D IV 4
στρόφος VII 5, XVIII 13
στυγνάζω I 4L
στῦλος XXV 8B
στυππεῖον XVI 7
στύραξ V 13
συγγενής VII 5A, VIII 8W
συγγίνομαι IV 6, XIV 3, 4; C XI 5
συγκαλύπτω XXV 7
συγκλείω I 7, XXII 15
σύγκοιτος VIII 8C
συκῆ XVIII 37P
συλλαμβάνω XXII 3, 12
συλλεύω†* XV 8
συμβάντα, τὰ I 4
συμβασιλεύω(?) XVI 3P
συμβουλεύω XVI 3
συμβουλή XVI 5, XXVI 7B
συμμαχέω VI 4P
συμμίγνυμι V 7P
συμπάρειμι (*εἰμί*) II 9W, V 4
σύμπας XIII 5P
συμπλέκω VIII 1
συμπληρόω XXII 7
συμπλήρωσις XXII 7B
συμποδίζω XVIII 42P
σύμπτωμα XX 13B
συμφέρον D VII 2
συμφορά V 7P
συνάγχη XVIII 8P
συνάγω I 1, II 5C, XIV 5
συνακολουθέω XXV 6
συνάντημα IX 6
*συναστρός** IV 6; C XI 5
συνδέω VIII 1
συνέρχομαι II 7B
σύνεσις XXII 1
συνήθης I 10
συνίημι XV 14, XXII 11B
συνοχή XVIII 8A
συντάσσω XXII 11B
συντέλεια XXIV 2Q, XXV 8; D VI 14
συντελέω II 8
σύντομος VIII 12P
συντόμως XXII 14Q, XXIII 2H
συντρίβω XVIII 11P, 36P, XXVI 5B
συντυγχάνω C X 11
συνυπουργέω XXII 8
σύρω VI 10
σύστασις C Pro 3
σύστημα D VII 2, 5
σφαγή XVII 1
σφάζω XXVI 4H; D I 5
σφάλμα VII 6
σφήνωσις XVIII 9P
σφιγγοπρόσωπος XVIII 1
σφίγγω XXII 14
σφόδρα I 1, 2, 3L, II 6L, XVIII 7 XXVI 1, 2H
σφοδρός C X 37
σφραγίδιον II 9B
σφραγίζω II 5, IV 12, VII 3, 8LC, VIII 12, IX 3, X 6, 7, XII 5, XVI 7, XXII 11, 11B, XXVI 9H; C IX 9U
σφραγίς I 6, 7, 8, II 5L, 9, V 11, X 6, XIV 2, XV 7, XXII 9, 11B, XXVI 8H; C IX 8, XII 1, 4, XIII 6, 11; D II 6, 7, 8, 9, 10, III 3, 4, VI 3, 13, VII 3; Sig B, L; plural *σφραγίδαι* Sig C
σχῆμα II 5, X 1, XI 1, 1LP
σχοινίον IV 12
σχοῖνος, ἡ IV 12P
σχολάζω I 10L
σχολιάζω(?) IV 5WW°
σῶμα I 4, IV 2C, V 12L, VII 1H, *et pas.*
σωματοποιέω IV 4V°W°P; C XI 3VW
σωματόω II 5L, IV 4AT°; C XI 3T
σωτήρ XVII 4
σωφρονέω VIII 8

Ταλαίπωρος XX 4
τάλαντον XXI 4H; D VI 2
ταμεῖον XIII 2
τανύω XV 10
τάξις D VIII 5
ταραχή C X 29
Τάρταρος VI 3
τάσσω II 5, V 5, VIII 12, XXII 11; D I 3, III 7
ταυρόμορφος XVIII 1
ταῦρος XXI 3
τάφος VIII 9, XX 20
ταχέως D VI 5, *τάχιστα* D VI 3, *τάχυ* IV 2
τάχιστος D VI 3
τάχος D VII 3
τεῖχος V 12L, VII 8L
τέκνον C X 53, XIII 2
τελείως XXVI 7B, 8B
τελευτάω XVII 1, 2P, XX 7, XXVI 7
τελέω XXVI 5B
τέλος D IV 6, 8, VIII 2; Sub V
τέμνω I 2C, II 5
τέρας XXV 4
τετράπους C X 3, 49
τέφρα VI 5P
τέχνη C X 20, 42; Sig T
τεχνίτης I 1, 3, VII 8, X 8, XX 1, XXII 8
τηγάνιον C IX 9T
τηλικοῦτος XXIII 4P
τηρέω X 8P, XX 18H, XXV 7
τίθημι XIV 5, 6, XVIII 22, *et pas.*
τίκτω XIII 3P, XXII 20; D I 12
τιμάω XIX 1
τιμή XXII 16, I 6C(?)
τίμιος I 6, VI 8, XIX 2P, XXVI 10H; D V 1, VI 7
τιμωρέω V 3
τιμωρία XX 6P
τινάσσω VII 3, XX 4
τοιόσδε XXII 2B
τοιοῦτος I 2C, II 1L, IV 2C, XV 5, 10, 11, XVI 1P, XVIII 40, XX 4; C XI 2, XIII 1; D II 1, 2, 4, 6, 7, VI 2, VIII 7
τοιούτως I 4L
τοῖχος VII 5
τολμάω XX 4P; D III 8
τόπος I 1, II 3, VII 3, VIII 6, *et pas.*
τοσοῦτος XXIII 4Q, XXVI 3P, adv. I 2C
τότε VII 1L, 3, IX 5, XIII 2, 6P, *et pas.*
τράπεζα I 1C; C XI 7, 8, 9
τράχηλος II 6L, V 12, IX 6, XVIII 16, 23P, 24P, 25P
τρέμω II 1, VI 8
τρέπω X 3LP, XX 9P
τρέφω VI 3, 5
τρέχω I 9C, X 9H(?)
τρίβολος XII 2A, *τριβόλαιος* P
τρίβω V 12L, XVIII 20
τρίζω XII 2
τρικέφαλος XII 1P
τρίκλος(?) C IX 9
τρικυμία V 8
τρίκωλος† C IX 9
τριπτός XVIII 34P
τριττός XV 7
τριῴδιον(?) C IX 10
τρόπαιον IV 4C
τρόπος IV 4, XVII 3, XVIII 4P, 44P; C XI 4
τρόφη XX 9P; D II 3
τυγχάνω IX 6, XVIII 4P; D III 8, IV 13
τύμπανον C XII 6
τύπος XX 15B
τύπτω V 6L, XII 2, XX 2
τυραννέω V 5P
τύραννος VI 4, VIII 10
τυφλόω XII 2P

Ὑάκινθος XXI 2
ὕβρις XX 2
ὑγιαίνω XXII 11; C X 39, XIII 13, 14
ὑγιής XVIII 20A
ὑδρία V 12
ὕδωρ V 10L, 11, XI 6, XVI 1P, *et pas.*
υἱός I 1, 7, V 3, 10, XIII 7, *et pas.*
ὕλη IV 8, V 12L, VI 10, XIV 5, XVIII 28
ὑμνέω I 8, XII 6L
ὑμνολογέω C XII 4
ὑπακούω VI 4P
ὑπακτικός XVIII 31
ὑπάρχω XIII 5, XIX 3, XX 1P, *et pas.*
ὑπείκω C XII 1
ὑπεισέρχομαι IX 5C, XVI 2H, XXIII 3

ὑπεναντίος VIII 10
ὑπερβάλλω Tit B, ὑπερβαλλόντως Tit I
ὑπερβολή X 2P
ὑπερευκλεής+* XXVI 10H
ὑπερήφανος V 3
ὑπερί C XII 6
ὑπερισχύω X 2P
ὑπερμεγέθης XXIV 4
ὑπεροχή X 2
ὕπνος II 3B
ὑπνωτικός II 3
ὑπογινώσκω* V 13L
ὑποδείκνυμι XXII 11Q; C XIII 7
ὑποδεικνύω C X 2
ὑποδέχομαι XVI 2
ὑποδέω XXIII 3P
ὑπόδυνα(?) XII 2P
ὑποδύνω VII 5
ὑπόθεσις XXVI 3B
ὑποκαίω V 13
ὑποκαπνίζω I 3C
ὑποκάτωθεν C XI 7
ὑπόκαυσις XI 7P
ὑπολαμβάνω I 4L
ὑπολείπω VI 2, VII 1
ὑπόλοιπος VII 1P
ὑπόλοξος XXIV 5
ὑπομένω XI 6
ὑπομιμνήσκω XXII 6
ὑποπιάζω D II 4
ὑποπροτάσσω* X 6L
ὑπόπτερος II 3
ὑπόσχομαι C IX 8
ὑποταγή C X 50; D III 3, IV 6
ὑποτάσσω II 5L, 7, 8, III 5, *et pas.*
ὑποτελέω XXII 5P
ὑποτελής XXIII 5P
ὑπουργός D IV 13
ὑποχείριος XXV 8B; C IX 8
ὑψηλός VII 1, 8; comp. D I 13
ὕψιστος I 7, XI 6, XVIII 20P
ὕψος VI 8, XXIV 1Q
ὑψόω XXIV 1P

Φαίνω II 3B, VIII 4, XV 5, *et pas.*
φανερέω* C X 31
φανερός C XIII 2
φανερόω XIII 3P; C X 21, 38
φανερῶς IV 6, VI 6P, XII 3; C XI 5
φαντασία III 7; C X 51T
φάντασμα VIII 9C
φάραγξ IV 5
Φαραώ XXV 3, 5, 6
φάρυγξ XVIII 37
φαῦλος VIII 9
φέρω I 7, VI 4P, VIII 6, XI 7, *et pas.*
φεύγω XIII 6A, XVIII 40
φήμη D VIII 1
φημί *passim*
φθάνω IX 5P
φθονέω I 2A
φθόνος VI 4, XVIII 38
φιάλη XVI 7P
φίαλος* XVIII 44P; C XI 7
φιλία XX 9
φιλολογέω X 2P
φιλονεικία D IV 1
φίλος VIII 11, IX 8, XVIII 38
φλέγω I 10
φλόξ III 4
φοβερός I 3C
φοβερόχροος* XII 1
φοβέω II 6, V 9, VI 10L, XVII 4
φόβος I 4L; D I 8
φονεύω V 8; D I 2, 3
φόνος V 8P, VI 4
φορά C IX 9T, XII 6
φορέω V 12, XVIII 16; Sig T
φράζω VI 8L
φρένιμος (cf. φρόνιμος)* I 1C; C X 5V
φρενιτιάω X 3P
φρήν X 3, XIII 4, XVIII 12, 30
φρίκη XVIII 19P
φρικτός XXIV 4Q; C X 53
φρίσσω II 1
φρόνησις XIX 3; C X 20, 41; D I 12
φρόνιμος (cf. φρένιμος) C X 5UW
φρουρά XVIII 43P
φρουρέω XX 18B
φυλακή XVI 7A; C X 14
φυλάσσω XXIII 2Q, XXIV 2HP, XXVI 8H; C XIII 8, 9; Tit C, Sub V
φυλή C X 28; D I 12

φύλλον XVIII 15, 37, XX 16; C IX 10; D IV 16
φυσάω XXII 17Q, 18Q
φυσιόω XXII 18
φύσις IV 5, XX 13P; C Pro 3, XI 4
φύω C X 6
φωλεός D VI 4
φωλεύω IV 4, V 4; C XI 3
φωνέω C XII 3
φωνή I 3C, 4, IV 8, V 13, VIII 2PC; *et pas.*
φῶς D IV 13
φωτεινός C XII 3, 4

Χ, τὸ D VIII 3
χαίρω I 2, 14BC, X 1, XIX 1, XXII 1, XXV 9; D VI 1
χάλαχις XVIII 17
χαλάω C X 22
Χαλδαῖοι XV 8, *χαλδαϊκός* C XIII 14
χαλεπός I 2C, 10, 14H, V 13P, XIII 3P, XVI 1, XX 2, XXII 2B, XXV 3; D VI 1
*χαλινόδεσμα** XIII 4P
χαλκός XIX 2, XXI 1B; D II 6, VI 2
χαλκοῦς XVIII 28P, XXIV, 2B, 3
χαμαί VII 3
χαρακτήρ XI 6
χαράσσω C XIII 8
χαρίζομαι XXI 1Q; C XIII 10
χάρις II 5, XX 2, XXVI 8B
χάρισμα C XIII 14; Sig C
χαροποιέω C X 12T
χάρτης I 3C, XVIII 16P, 23P, 24, 25P
χαρτίον XIII 6A, XVIII 24L; Sig T
χεῖλος XVIII 20
χειμών C X 7
χείρ I 2, 3C, 4, 5, II 1L, V 6L, *et pas.*
χερουβίμ XXI 2H, XXVI 9H; D VIII 6
χιλιάς XXVI 9H
χιών C Pro 1; C X 7
χλεύη IV 11
χολή V 9, 13
χορηγέω D VIII 1
χορηγία V 12
χορτάζω IX 2
χράομαι C X 31
χρεία XIII 2
χρῄζω XV 3
χρῆμα XVI 2, XXII 11Q
χρηματικῆς(?) IV 8C°; C XI 6
χρήσιμος D III 3, VI 10
χρηστός C X 31
Χριστός D I 12
χρίω V 12L
χρόνος V 5, XIII 6P, XV 8, XXIV 2P
χρυσίον I 12, 14, IV 4PCC°, 6, XII 4, XVIII 44P, XIX 2, XXI 1B, 4B, XXII 11; C X 4, 23, 34, XI 3; D VI 2, 7
χρύσιος IV 4P
χρυσός XVI 1P
χρυσοῦς XXI 3H, 4H
χρῶμα XXI 2
χύνω VIII 7 (*χέω*?) P; D IV 16, 17
χώρα I 1, XXVI 1; C X 13; D VI 1, 2
χωρέω XV 6
χωρίζω VIII 8, XVIII 22

Ψαλμῳδία D I 2
ψαλμός D I 11
ψῆφος VI 8P, XI 6P, XIII 6P, XV 11P
ψιλός† V 12L
ψόα XVIII 28P
ψοφέω XIV 4
ψυχή I 4, 5, VIII 9, XX 12
ψῦχος XVIII 18LP
ψυχρῶς XVIII 18H

Ὦ I 4C; C XII 4, 6, XIII 1, 4; D IV 5, VII 2
ὧδε II 9, VI 3, IX 7P, XIII 3P, XX 10; D VI 13, VII 3
ὦμος VII 8L, XV 1, XVIII 11
ὥρα I 3BC, 4C, 9, 10, XIII 3, XVIII 6, XXII 2; C X 4
ὡραῖος XXVI 1Q, 5H
ὠτίον XVIII 21
ὠφέλεια C Pro 3
ὠφελέω C X 46, 49

IV. Index of Modern Greek

(*Not including MS E*)

Αμουλα C IX 9 T
ἀρτίκου(?) V 6 L
ἄς VII 4 L XVIII 15 L
ἄστρο C XI 5 TV

Εἶμί: *ἤμουν* I 1 I(?), *ἦτον* I 1 L
ἕνας I 1 L
ἔρχομαι: *ἤρχετον* I 2 L
ἐτούτη XVII 2 L, *ἐτοῦτα* XVIII 15 L

Ζαλίζω VIII 11 C

Καθεμίαν I 2 C
καθρέπτης Intro. p. 19
κονδύλιον Sig T
κράτος D IV 10, VI 2

μέ = *μετά* XXII 11 Q

Σταματίζω XIII 3 P
στρώνω† V 8

Τρεκλός† C IX 9
τυφλόνω XII 2 A

V. Index of Subjects and Persons

Aaron, a magician 102
Abezethibu (or, -bithu) 44, 82
Abraxas 70
Aēšma daēva 55
Agla 84
ἀκέφαλος δαίμων 67
Amulets 18, 21, 23, 24f., 47, 72, 75, 77 and n. 5, 103; *see also* Pentacles
Anastasius Sinaites 96, 98, 99
Angelology 4, 46; Arabian 79; Christian 4, 70; Jewish 59, 61
Angels, fallen 43, 79; names 47, 75; *see also* Gabriel, Michael, Raphael, Uriel, and Index II, of Magic and Demonology
Apharoph 42, 82
Apocalypse of Noah 60
Apocalypticism 49f.
Apotropaic materials 48
Arabian Nights 1, 79, 84, 86
Aro, or Aron, *see* John of
Ašakku marsu 53f.
Asia, province of 109f.
Asmodaeus 55, 61f., 71, 81, 86
Assyria 52
Astrology 46, 91; Egyptian 57
Athos, Mount 10, 13
Azhi Dahāka 56

Babylonia 52f.
Bath qol 43
Beelzebul 44f., 50, 68, 83
Bengali magic 52
Bibliothèque Nationale 12, 15, 25; *see also* Manuscripts I, P, W
Bilkis 4
Bologna University Library 21
Book of the Dead 56f.
Bornemann, Friedrich August 28, 105; *see also* Bibliographies II and III
British Musem 13, 18
Burkitt, F. Crawford 75

Cabalism 82f.
Carmina 90
Cedrenus, Georgius 95, 96, 99
"Chaldeans" 2
Christianity 2f., 50f., 83; early Church 70—75; mediaeval 75—78
Clavicula Salomonis, *see* Solomon, apocryphal books
Colbert, Jean Baptiste 15, 16, 17
Collectio Herovalliana 103
Conybeare, F. C. 27, 29, 51, 68f., 105f., 108
Conclusions 43, 87f., 104, 106ff., 109
Cross in magic 51
Cryptography 18, 22, 23
Cup, magic 84

Date, *see* Manuscripts, Testament
Dead, Book of, *see* Book of Dead
Dead, burial of 85

Decani 34, 42, 45, 46, 47, 57f., 71, 101
Decretum Gelasianum 103
Deissmann, Adolf VIII, 11 n. 3
Demoniac, Gadarene 50f.
Demonology 82; of Apocrypha and Pseudepigrapha 59f.; Arabian 78f., 80; Babylonian 52f., Byzantine 77f.; Christian 2f., 70—75; Galilean 65; Hellenistic 66f.; Jewish 59ff., pre-Talmudic 3, 65, Talmudic 62f.; Mazdian 54ff.; New Testament 68f.; Palestinian 3, 65; of Testament 43ff.
Demons 4, 44, 45; appearance 80, build Temple 3, 49, 80; hierarchy 44, 84; list of fifty-one 20, 84, 101, 102, *see also* Decani; names of 44, 45, *see also* Abezebithu, ἀκέφαλος δαίμων, ašakku marsu, Asmodaeus, Azhi Dakāka, Beelzebul, Eltzianphiel, Empusa, Enepsigos, Ephippas, Hekate, Iblis, Kunopegos, Lix Tetrax, Lucifer, Mastema, Obyzuth, Onoskelis (-lu), Ornias, Paltiel Tzamal, Saḫr, and Index II, of Magic and Demonology; nature 43f., *see also* Demonology; origin 43, 83; prophecy of 5, 44, 62; punishment 80; works 45
Dialogue of Timothy and Aquila 38, 76, 106
Dream books 22, 26
Du Cange 17

Editions, etc., of Testament 28—30
Egypt 56ff., 109f.
Elements, 68; *see also* Decani, κοσμοκράτορες, Seven spirits
Eleven, mystical number 82
Eltzianphiel 83
Empusa 45
Enepsigos 67, 82
England, manuscripts used in, *see* British Museum, Holkham Hall, and Manuscripts H and L (T)
I Enoch 59ff.
Ephesia grammata 47, 67
Ephippas 44, 53
Eros 48
Ethiopia 71ff.
Eusebius, "Archaeological History"(?) 98, 99
Fabricius 17 n. 1, 28, Bibliography III 1
Faust literature 1
Faustina 2
Fleck, F. F. 15, 17, 28, 105, Bibliography I 1
Folklore 1; Arabian 78ff.; Christian 71ff.; motifs: aerial column 73; burial of dead 85; immovable cornerstone 69, 73; demons used in building 4, 49, 80; falling stars 79f.; father and son, quarrel of 32, 73; future, knowledge of 5, 44, 62; magic ring, *see* Solomon, ring of; seduction to idol worship by beautiful woman 71f.; Solomon as builder, fall of, glory and wealth, power ower animals, visit of Queen of Sheba, wisdom, *see* Solomon; Testament 4, 32; *see also* Locusts, sacrifice of
France, manuscripts, *see* Bibliothèque Nationale
Fürst, J. 15, 28, Bibliography II 2

Gabriel 42, 81
Galilee 109
Gaster, M. 42, 108, 109
Gaulmin, Gilbert 17 and n. 6, 27
Gelasius, decree of 103
Georgios Monachos 95, 96, 98f.
Georgian legend 73
Ginzberg, Louis 30 and Bibliography II 5
Glycas, Michael 95, 96, 99
Gnosticism 70f., 82, 84f., 110
Greek, modern 19

Haggadah 1
Harnack, Adolf 29, 105, 108
Healing, magical 101
Heidelberg, University Library 13 n. 1
Hekate 67, 82 n. 4
Hellenism 66ff.
Hermaneia, *see* Solomon, apocryphal books
Hermetic writings 26
Herovalliana, Collectio, *see* Collectio

Hezekiah 36, 92, 96ff., 99, 102
Hippolytus 96f.
Holkham Hall, Library 11
Hygromanteia, *see* Solomon, apocryphal books

Iblis 81
Incantations 90
Inventiones Nominum 73
Iranian influences 54ff.
Isidor (pseudo-), de muneris 103
Isis 4
Istrin, V. M. 10, 12, 17, 18, 29, 105
Italy, Greek manuscripts 14 n. 1, 15 n. 1, 19, 20, 25, 26f.; *see also* Bologna, University Library; Milan, Ambrosian Library; and Manuscripts U, V, and W

James, Montague Rhodes 11 n. 3, 29, 49, 60, 91
Jantsch, Heinrich 10 n. 1, 20 n. 3
Jerusalem, manuscripts, *see* Appendix, manuscripts E and N pp. 112—115
Jesus Christ 2, 50f., 74, 83
Jeu, First Book of 85, Second Book of 70
Jewish elements in Testament 59—66
Jinn 78ff., *see also* Solomon, jinn of
Johannes Canabutzes 12
John of Aron (Aro?) 23
Judaism 59—66

Key of Solomon, *see* Solomon, apocryphal books, Clavicula
Kohler, Kaufman 3 n. 1, 30, 65, 106, 108
κοσμοκράτορες 45, 60, *see also* Elements
Kurz, E. 29
Kynopeges 44, 45

Language of Testament 38—43
Legend, *see* Folklore, Solomon
Leicester, Earl of 11
Letter formulae 40ff.
Lix Tetrax 67
Locusts as sacrifice 49, 64, 72, 81
Lucifer 45

Magianism 54f., 85
Magic 47f.; Arabian 78f.; Christian 2f., 74; Egyptian 56f; Ethiopian 72; Hellenistic 67f.; Jewish-Aramaic 65f.; materials used 48; mediaeval 84f.; medicine and magic 4, 13, 32, 47f., 90; *see also* Cup, Demonology, Incantations, Table
Maimonides 93
Manuscripts consulted; Austrian, *see* Vienna; English, *see* England; French, *see* France; German, *see* Munich; Italian, *see* Italy; Russia, *see* Moscow; *see also* Jerusalem, Mount Athos; relationships 5—9, 30—33; manuscript D 10f., 29, 31, 32f., 38f., 85f., 111; E, *see* Appendix; H 11f., 31, 37; I 12f., 29, 31, 37; L 13ff., 31, 86; N, *see* Appendix; P 15ff., 28, 31, 37, 50; Q 18ff., 29, 31; S 15, 18, 31f.; T 18f., 23, 31f.; U 20f., 23; V 14 ns. 2, 3, 15, 18, 20, 21—25, 26, 31f.; W 14 and n. 1, 18, 20, 25—27, 31f.
Marcus Aurelius 1f.
Mastema 61
Mazdaism, *see* Magianism
Mediates, George 25, 27
Mesmes, de, Henri and Jean Jacques, 16, 17 and n. 5
Michael 46, 49, 54, 72
Middle Ages, science 22, 26
Migne, Abbé 15, 29
Milan, Ambrosian Library 20
Minas, Minoides 12f.
Montgomery, James A. 65
Moscow 27, 58
Moses as magican 93
Mount Athos 14 n. 1, 27
Munich 14 n. 1, 20
Mysticism, cosmic 71
Myths, motifs, *see* Folklore

Name, power of 4, 47, 74
Names, magic, *see* Angels, Demons, Re
Nathan 85
New Testament 68f.
Nino, *see* St. Nino
Notaricon 82, 84

Obsequies of the Virgin (Syriac) 73
Obyzuth 78, 82

Omont, H. 13 n. 1, 16 n. 5. 17 and ns. 1, 5, 26
Onoskelis (-lu) 15, 19, 67, 83
Ornias 44, 73, 78
Origen 99

Palestine 109f,
Paltiel Tzamal 19, 36, 102
Pamphilus 92.
Papyri, magic 84, 85
Parousia 34
Pentacles 100, *see also* Amulets
Pistis Sophia 70f., 85
Pleiades 70
Poseidon 67
Procopius of Gaza 95, 96
Psellus. Michael 27, 78, 97
Psychology; popular 1f.
Pythagorean writings (so-called) 14f., 20, 22, 26

Queen of Sheba, *see* Sheba
Quran 85 and n. 9

Raphael 42, 82
Rashi 93
Re 4
Recensions of Testament 35f.; Rec. A 31, 32f., 37f., 40, 82, 86, 108, 111; Rec. B 31, 32f., 37, 40, 77, 82f., 86, 107, 108, 111; Rec. C 32, 33f., 39f., 83f., 87, 99f., 100f., 102, 108, 111; Rec. C, Prologue 32, 83f.
Remedies, magical, *see* Magic and medicine
Ring of Solomon, *see* Solomon
Rufinus 73

Sahr 80, 81
St. Augustine 1
St. Nino 73
Salzberger, Georg 30, 80, 106
Schürer, Emil 29, 105, 109
Seals of demons 84, *see also* Solomon, Seal of
Seal of Solomon, *see* Solomon
Semiphoras, *see* Solomon, apocryphal books
Sepher Raziel, *see* Solomon, apocryphal works
Seven demons 82
Sheba, queen of 4, 48, 75
Sheintob ben Isaac 93
Shem-ha-meforash 42
Shunamite 3, 49, 64f.
Signs, magic 86, *see also* Amulets
Solomon 48f.; apocryphal books and writings 90—103; Clavicula Salomonis 1, 9 n. 6, 14 and n. 1, 15, 19f., 26, 77, 83, 85, 86f., 100, 101, 102, 103; *Ἑρμανεία* 14 n. 1; Interdictio (or Contradictio) 103; *τὸ κληδὴν τῆς ὑγρομαντείας* 14 n. 1, *see also* Clavicula; Phylacteria 103; *πράξεις Σολομῶντος* 24f.; Semiphoras 100, Sepher Raziel 100; *τέχνη τοῦ Σολομῶντος* 22; *Ὑγρομαντεία* 14, 20, 100; Christ and 76ff.; demons and 48, 49, 85 n. 1, 91; exorcisms ascribed to 91ff., 94; fall of 3, 5, 48f., 62ff., 71f., 81; favorite slave 3; flying through air 85f.; jinn of 65, *see also* demons and; legend of 49, 55f., 63, 79, Arabic 94, Christian 94—104, Jewish 90—94; as magician 48, 68, 77f., 90ff.; medicine, founded by 95, writings on 101f.; ring 3, 4, 18, 26, 49, 64, 81, inscription on 82, *see also* seal; seal 13f., 18, 23, 65, 86f., *see also* ring; Temple building 3, 4, 56, 59; wisdom and glory 4, 90ff,, 95f.; medical wisdom 92f.
Sorcery 2
South, queen of, *see* Sheba
Style of Testament 3, 38—43
Subscription of MS V 23
Suidas 98
Summaries, *see* Conclusions
Superstitions, wandering of 85
Syncretism 51f, 66

Table, magic 84
Takhma Urupa 56

Talmud 56, 62
Tartarus 44, 46
Testament, author 43, 47, 88 f; date 2, 105 ff., 108; manuscripts, *see* Manuscripts; original 33, 35, 38, 40, 87, 105; recensions, *see* Recensions; sources analyzed 87—90; style, *see* Style; subjekt matter 48—90; textual principles of edition 36 ff.; translation, question of 42 f.
Thou, de, Jaques August 17 and n. 5
Thraētaona 56
Thundering Legion 2
Timothy and Aquila, *see* Dialogue of Tim othy and Aquila
Tobit, Book of 55
Toy, C. H. 105, 109

Uriel 42

Vienna, manuscripts 18, 23, 24 n. 2, 58
Virgin birth 83
Virgin, Obsequies of 73
Vivonne, Duchesse de 16, 17

Yima 55 f.

Zahravi 93
Zonaras 95

VI. Index of Quotations from Ancient Authors

1. The Bible and Apocrypha.

Gen VI 1—4 59
I Kgs III 90
I Kgs IV 26—29 96
I Kgs IV 33 63
I Kgs V 9—14 90
Ps CXVIII 22 61, 69
Is XXVIII 16 69

Tob I 19; II 3 ff. 85 n. 6
Sap VII 1 61
Sap VII 16—21 96
Sap VII 17—22 91
Sap IX 4 61

I Enoch VI f. 59
I Enoch XV f. 59
I Enoch XXXVII—LXXI 60
I Enoch LXXIX 1—12 60
Jub VII 21 ff. 59
Jub X 5 59
Jub X 7—9 60
Test Reub III 3—6 60

Mt XXI 42 61
I Pt II 6 f. 61, 69

2. Rabbinical writings.

Aboth di R. Nathan 37 3 62 f.
Mishna
Berakoth 10 a 92 f.
Pesachim 56 a 92 f.
Hagiga 16 a 62 f.
Targum Sheni Esther 63

3. Greek, Roman etc.

Anastasius Sinaites
Quaest XII 98
Quaest XLI 96 f.
Citharismus regis Dauid 60, 91
Clemens Alex , Theodoti exc. 71, 72 74
De magis, incantoribus, et divinis (Syriac) 75
Dialogue of Timothy and Aquila 103 f.
Pseudo-Epiphanius, Vitae prophetarum 85 n. 6
Glycas, Michael, Ann. 97, 99, 102
Pseudo-Gregentius, Disputatio 77
Hippolytus, Refutatio II f. 2 n. 3
Jerome, In Eccl. XII 13 f. 97
Josephus Christianus
Hypomnesticon LXXIV 98, 101
Hypomnesticon CXX 97

Josephus, Flavius, Ant VIII 25 91 f.
Kebra Nagast LXIV 72
Leontius, In med. Pentecostem 76
Marcus Aurelius I 6 2 n. 1
Nicetas Acominatus, History P 95 101 f.
Origen, In Mt com. 110 94
Ps.-Philo, de antiquitatibus biblicis 91
Syncellus, Georgius, Chron. B 776 f. 97 f.
Theodoret, Quaest. X et XVIII in III Reg. 95 f.

4. Manuscripts.

Bologna University Library, No. 3632 14 ns. 2, 3, 20, 21—25, 87
British Museum, Harleian, No. 5596 13 ff., 18, 20, 86; Harleian 6483 85 n. 1
Cambridge, Trinity College, No. 1404 (French) 85 n. 1
Holkham Hall, No. 99 11 f.
Milan, Ambrosian, No. 1030 15 n. 1, 20
Mount Athos
Andreas Monastery, No. 73 18
Dionysius Monastery, No. 132 10 f.
Dionysius Monastery, No. 282 14 n. 1
Koutloumousios Monastery, No. 322 127
Munich Greek, No. 70 14 n. 1, 20 n. 1
Paris, Bibliothèque Nationale
Anc. fonds grecs No. 38 15 ff.
Anc. fonds grecs No. 2419 14 n. 1, 25 ff., 58
Supplément grec No. 500 12 ff.
Supplément grec No. 574 (great magic papyrus) ll. 850, 853, 3040 64 n. 2, 68
Vaticanus graecus, No. 1809 25
Vienna
Philos.-graec. No. 108 18, 58
Medic. No. 23 (ol. 50) 58

Druck von August Pries in Leipzig.

(CE:2276a-2277a)

TRIMORPHIC PROTENNOIA (Nag Hammadi Codex XIII.1). This short Coptic text (sixteen pages of papyrus) forms a small booklet, clearly detached from a larger whole and slipped inside the leather cover of Codex II of the NAG HAMMADI LIBRARY. On its last page, the beginning of another Nag Hammadi treatise can be recognized, the anonymous treatise from Codex II of which Codex XIII no doubt contained a second version. The text of the *Protennoia* is probably complete, but the manuscript is badly damaged, containing considerable lacunae that hinder the interpretation of a work already very obscure.

The work is a kind of hymn of revelation, of the "I am" type, strongly marked by mythological gnosticism. The work appears to belong to the same Gnostic sect as the APOCRYPHON OF JOHN, with which it has several points in common, and also could well be almost contemporary. The revelation consists of three clearly separated parts, each having a subtitle in the manuscript. The speaker is always Protennoia, that is, the First Thought of the Invisible. The three parts begin, respectively: (1) "I am the Protennoia, the Thought . . ."; (2) "I am the Voice which was manifested . . ."; and (3) "I am the Word [Logos]. . . ." This tripartite division broadly corresponds to the three modes of the manifestation of Protennoia, although the latter are not so sharply distinguished (in fact, the first section already introduces the threefold aspect of Protennoia). Like the Revealer in the Apocryphon of John, Protennoia is at once the Father, the Mother, and the Son. She descends on three occasions from the world of light, each time in a form corresponding to the sphere that she comes to save: "Among the angels I manifested myself in their likeness, and among the powers as one among them, and among the sons of men as a son of man" (49.15-20). She is life, has produced the All, and lives in all. Her second coming had as its aim to put an end to fate (43.4-27). Accordingly, she put breath into those who were her own but ascended back to heaven without her "branch" (45.29-34). In the final segment, the Logos comes to enlighten those who are in darkness (46.30-33) and to teach the decrees of the Father to the

sons of light. Protennoia puts Jesus on the cross, then takes him down from the cross and establishes him in the dwelling places of his Father. Finally, she declares, she will establish her "seed" in the holy light, in an inaccessible silence.

The work is much more complex than this summary might lead one to believe, apparently having undergone several reworkings. Related not only to the Apocryphon of John but also to other Coptic Gnostic texts now rediscovered, it presents additionally literary contacts with the New Testament. Assuming that the work was purely Gnostic in origin, and only subsequently Christianized, it has been thought to represent—particularly in its third section, which concerns the Logos—a Gnostic source for the prologue of John's Gospel. This possibility has formed one of the principal foci of interest in this treatise. But on this subject exegetes remain far from unanimous.

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BY VARIOUS ORIENTAL SCHOLARS

AND EDITED BY

F. MAX MÜLLER

VOL. XXIII

Oxford

AT THE CLARENDON PRESS

1883

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THE ZEND-AVESTA

PART II

THE SÎRÔZAHS, YASTS, AND NYÂYIS

TRANSLATED BY

JAMES DARMESTETER

Oxford

AT THE CLARENDON PRESS

1883

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CONTENTS.

PAGE

INTRODUCTION ix

TRANSLATIONS.

Preliminary Observations to the Yasts and Sîrôzahs . . 1

Sîrôzah I 3

Sîrôzah II 13

I. Ormazd Yast 21

(Bahman Yast) 31

II. Haptân Yast 35

III. Ardibehist Yast 41

IV. Khordâd Yast 48

V. Âbân Yast 52

VI. Khôrshêd Yast 85

VII. Mâh Yast 88

VIII. Tîr Yast 92

IX. Gôs Yast 110

X. Mihir Yast 119

XI. Srôsh Yast Hâdhôkht 159

XII. Rashn Yast 168

XIII. Farvardîn Yast 179

XIV. Bahrâm Yast 231

XV. Râm Yast 249

XVI. Dîn Yast 264

PAGE

XVII. Ashi Yast 270

XVIII. Âstâd Yast 283

XIX. Zamyâd Yast 286

XX. Vana*nt* Yast 310

XXI. Yast Fragment 311

XXII. Yast 314

XXIII. Âfrîn Paighambar Zartûst 324

XXIV. Vîstâsp Yast 328

Preliminary Observations to the Nyâyis 349

I. Khôrshê*d* Nyâyis 349

II. Mihir Nyâyis 353

III. Mâh Nyâyis 355

IV. Âbân Nyâyis 356

V. Âtas Nyâyis 357

INDEX to the Translations of the Vendîdâd, Sîrôzahs, Yasts, and Nyâyis 363

Transliteration of Oriental Alphabets adopted for the Translations of the Sacred Books of the East . . . 381

INTRODUCTION.

THE present volume contains a translation of the Sîrôzahs and Yasts, and of the Nyâyis. This part of the Avesta treats chiefly of the mythical and legendary lore of Zoroastrianism.

For a satisfactory translation of these texts, the etymological and comparative method is generally considered as the best or as the only possible one, on account of the entire absence of any traditional interpretation. I have tried, however, to reduce the sphere of etymological guesswork to its narrowest limits, with the help of different Pahlavi, Persian, and Sanskrit translations, which are as yet unpublished, and have been neglected by former translators. I found such translations for the Sîrôzahs, for Yasts I, VI, VII, XI, XXIII, XXIV, and for the Nyâyis[1] (besides the already published translations of Yasts XXI and XXII).

Of the remaining Yasts, which are mostly of an epical character, there is no direct translation available; but a close comparison of the legends in Firdausi's Shâh Nâmah seems to throw some light, even as regards philological points, on not a few obscure and important passages. This has enabled me, I believe, to restore a few myths to their original form, and to frame a more correct idea of others[2].

In this volume, as in the preceding one, I have to thank Mr. West for his kind assistance in making my translation more readable, as well as for valuable hints in the interpretation of several passages.

JAMES DARMESTETER.

PARIS,
13 December, 1882.

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[1] These translations have been edited in our Études Iraniennes, II, 253 seq. (Paris, Vieweg, 1883).

[2] See ibidem, II, 206 seq.

YASTS AND SÎRÔZAHS.

YASTS AND SÎRÔZAHS.

THE word yast, in Zend yêsti, means properly 'the act of worshipping,' the performance of the yasna; and it is often used in Parsi tradition as synonymous with yasna. But it has also been particularly applied to a certain number of writings in which the several Izeds are praised and magnified. These writings are generally of a higher poetical and epical character than the rest of the Avesta, and are most valuable records of the old mythology and historical legends of Iran.

The Parsis believe that formerly every Amshaspand and every Ized had his particular Yast, but we now possess only twenty Yasts and fragments of another[1]. The writings known as Yast fragments, the Âfrîn Zartust, and Vîstâsp Yast (printed as Yasts XXI, XXII, XXIII, XXIV in Westergaard's edition), are not proper Yasts, and have no liturgical character; they are not devoted to the praise of any Ized.

The order in which the Yasts have been arranged by the Parsis follows exactly the order of the Sîrôzah, which is the proper introduction to the Yasts.

SÎRÔZAH.

Sîrôzah means 'thirty days:' it is the name of a prayer composed of thirty invocations addressed to the several Izeds who preside over the thirty days of the month.

There are two Sîrôzahs, but the only difference between them is that the formulas in the former are shorter[2], and there is also, occasionally, some difference in the epithets, which are fuller in the latter.

---

[1] The Bahman Yast (see Yt. I, §§ 24 and following).

[2] In the greater Sîrôzah the names of the gods invoked are introduced with the word yazamaidê, 'we sacrifice to;' in the lesser Sîrôzah there is no introductory word, the word khshnaothra, 'propitiation,' being understood, as can be seen from the introductory formulas to the several Yasts.

In India the Sîrôzah is recited in honour of the dead, on the thirtieth day after the death, on the thirtieth day of the sixth month, on the thirtieth day of the twelfth month, and then every year on the thirtieth day from the anniversary day (Anquetil, Zend-Avesta, II, 315).

The correspondence between the formulas of the Sirôzah and the Yasts is as follows:

1. Ormazd.	Ormazd Yast (I, 1–23).
2. Bahman.	Bahman Yast (I, 24–33).
3. Ardibehest.	Ardibehest Yast (III).
4. Shahrêvar.	
5. Sapendârmad.	
6. Khordâd.	Khordâd Yast (IV).
7. Murdâd.	
8. Dai pa Âdar.	
9. Âdar.	
10. Âbân.	Âbân Yâst (V).
11. Khorshêd.	Khorshêd Yast (VI).
12. Mâh.	Mâh Yast (VII).
13. Tîr.	Tîr Yast (VIII).
14. Gôs.	Gôs Yast (IX).
15. Dai pa Mihir.	
16. Mihir.	Mihir Yast (X).
17. Srôsh.	Srôsh Yast (XI).
18. Rashn.	Rashn Yast (XII).
19. Farvardin.	Farvardîn Yast (XIII).
20. Bahrâm.	Bahrâm Yast (XIV).
21. Râm.	Râm Yast (XV).
22. Bâd.	
23. Dai pa Dîn.	
24. Dîn.	Din Yast (XVI).
25. Ard.	Ashi Yast (XVII).
26. Âstâd.	Âstâd Yast (XVIII).
27. Âsmân.	
28. Zemyâd.	Zemyâd Yast (XIX).
29. Mahraspand.	
30. Anêrân.	

The Yasts that have been lost are, therefore, those of Khshathra-vairya, Spe*n*ta-Ârmaiti, Ameretâ*t*, Âtar, Vâta, Asman, Mathra-Spe*n*ta, and Anaghra rao*k*au. The second Yast, or Yast of the seven Amshaspands, appears to have been no independent Yast: it was common to all the seven Yasts devoted to the several

Amshaspands, and, accordingly, it is recited on the first seven days of the month. One might suppose that it was originally a part of the Ormazd Yast, as the Amesha-Spe*n*tas are invoked in company with Ahura Mazda (Sîrôzah 1, 8, 15, 23). There may, indeed, have been several Yasts for one and the same formula of the Sîrôzah, as in all of these formulas more than one Ized are invoked: this would apply not only to the Yast of the seven Amshaspands, but also to the Vana*nt* Yast (Yast XX), which, in that case, ought to follow the Tîr Yast (see Sîrôzah 13).

Not every Yast, however, is devoted to the Ized whose name it bears: thus the Ardibehest Yast is mostly devoted to Airyaman; the Râm-Yast and the Zemyâd-Yast are devoted to Vayu and to the *Hv*arenô: but Airyaman, Vayu, and the *Hv*arenô are invoked in the same Sîrôzah formulas as Ardibehest, Râm, and Zemyâd, and a Yast is named from the opening name in the correspondent Sîrôzah formula.

The systematic order so apparent in the Sîrôzah pervades the rest of the liturgy to a great extent: the enumeration of Izeds in Yasna XVII, 12–42 (XVI, 3–6) follows exactly the order of the Sîrôzah, except that it gives only the first name of each formula; and the question may be raised whether this passage in the Yasna is taken from the Sîrôzah, or whether the Sîrôzah is developed from the Yasna.

The very idea of the Sîrôzah, that is to say the attribution of each of the thirty days of the month to certain gods, seems to have been borrowed from the Semites: the tablets found in the library of Assurbanipal contain an Assyrian Sîrôzah, that is, a complete list of the Assyrian gods that preside over the thirty days of the month[1].

SÎRÔZAH I.

1. Ormazd.

To Ahura Mazda, bright and glorious[2], and to the Amesha-Spe*n*tas[3].

---

[1] J. Halévy, Revue des Études Juives, 1881, October, p. 188.
[2] See Yt. I, 1–23. [3] See Yt. II.

2. Bahman.

To Vohu-Manô[1]; to Peace[2], whose breath is friendly[3], and who is more powerful to destroy than all other creatures[4]; to the heavenly Wisdom[5], made by Mazda; and to the Wisdom acquired through the ear[5], made by Mazda.

3. Ardibehest.

To Asha-Vahista, the fairest[6]; to the much-desired Airyaman, made by Mazda[7]; to the instrument made by Mazda[8]; and to the good Saoka[9], with eyes of love[10], made by Mazda and holy.

---

[1] See Yt. I, 24–33.

[2] Âkhsti does not so much mean Peace as the power that secures peace; see note 4.

[3] Hăm-vainti, from hăm-vâ (Yt. X, 141); possibly from van, to strike: 'Peace that smites.'

[4] Taradhâtem anyâis dâmăn, interpreted: tarvînîtârtûm min zakî ân dâmân pun anâshtîh akâr kartan (Phl. Comm.), 'more destroying than other creatures, to make Non-peace (Anâkhsti) powerless.'

[5] Âsnya khratu, the inborn intellect, intuition, contrasted with gaoshô-srûta khratu, the knowledge acquired by hearing and learning. There is between the two nearly the same relation as between the parâvidyâ and aparâvidyâ in Brahmanism, the former reaching Brahma in se (parabrahma), the latter sabda-brahma, the word-Brahma (Brahma as taught and revealed). The Mobeds of later times interpreted their name Magûs, مغوش, as meaning, 'men without ears,' ماگوش, 'pour insinuer que leur Docteur avait puisé toute sa science dans le ciel et qu'il ne l'avait pas apprise par l'ouïe comme les autres hommes' (Chardin, III, 130; ed. Amsterdam).

[6] See Yt. III.

[7] See Vend. XXII.

[8] The 'golden instrument' mentioned in Nyâyis I, 8.

[9] A personification of the Ormazdean weal; cf. Vend. XXII, 3 [8], and Yt. XIII, 42.

[10] Vouru-dôithra, kâmak dôisr; she is 'the genius of the good

4. Shahrêvar.

To Khshathra-vairya; to the metals[1]; to Mercy and Charity.

5. Sapendârmad.

To the good Spe*n*ta-Ârmaiti[2], and to the good Râta[3], with eyes of love, made by Mazda and holy.

6. Khordâd.

To Haurvatâ*t*[4], the master; to the prosperity of the seasons and to the years, the masters of holiness.

7. Murdâd.

To Ameretâ*t*[5], the master; to fatness and flocks; to the plenty of corn; and to the powerful Gaokerena[6], made by Mazda.

(At the gâh[7] Hâvan): to Mithra[8], the lord of wide pastures and to Râma *Hv*âstra[9].

(At the gâh Rapithwin): to Asha-Vahista and to Âtar[10], the son of Ahura Mazda[11].

---

eye, mînôî hu*k*a*s*mîh' (Vend. XIX, 36 [123]), the reverse of the evil eye (Yasna LXVII, 62 [LXVIII, 22]; cf. Études Iraniennes, II, 182).

[1] Vend. Introd. IV, 33; Ormazd et Ahriman, §§ 202–206.

[2] Ibid.

[3] Vend. Introd. IV, 30.

[4] See Yt. IV.

[5] See Vend. Introd. IV, 34.

[6] The white Hôm, or plant of immortality; see Vend. Introd. IV, 28.

[7] See Gâhs.

[8] See Yt. X.

[9] See Yt. XV. Cf. Yasna I, 3 (7–9), where Mithra and Râma are invoked in company with the genius of the Hâvani period of the day.

[10] The Genius of Fire.

[11] Cf. Yasna I, 4 (10–12), where Asha-Vahista and Âtar are invoked in company with the genius of the Rapithwin period of the day.

(At the gâh Uzîren): to Apãm Napâ*t*[1], the tall lord, and to the water made by Mazda[2].

(At the gâh Aiwisrûthrem): to the Fravashis[3] of the faithful, and to the females that bring forth flocks of males[4]; to the prosperity of the seasons; to the well-shapen and tall-formed Strength, to Verethraghna[5], made by Ahura, and to the crushing Ascendant[6].

(At the gâh Ushahin): to the holy, devout, fiend-smiting Sraosha[7], who makes the world grow; to Rashnu Razi*s*ta[8], and to Ar*s*tâ*t*[9], who makes the world grow, who makes the world increase[10].

8. Dai pa Âdar[11].

To the Maker Ahura Mazda, bright and glorious, and to the Amesha-Spe*n*tas.

---

[1] Literally 'the Son of the Waters;' he was originally the Fire of lightning, as born in the clouds (like the Vedic Apâm napât); he still appears in that character, Yt. VIII, 34; he is for that reason 'the lord of the females' because the waters were considered as females (cf. Yasna XXXVIII, 1 [2]). But, as napâ*t* means also 'navel' (the same words having often the two meanings of 'navel' and 'offspring;' cf. nâbhi in the Vedas and the Zend nâfyô, 'offspring,' from nâfa 'navel'), Apãm Napâ*t* was interpreted as 'the spring of the waters, the navel of the waters,' which was supposed to be at the source of the Arvand (the Tigris; Neriosengh ad Yasna I, 5 [15]); cf. Yt. V, 72.

[2] Cf. Yasna I, 5 [13–15]. [3] See Yt. XIII.

[4] Perhaps better: 'to the flocks of Fravashis of the faithful, men and women.'

[5] The Genius of Victory; see Yt. XIV.

[6] Cf. Yasna I, 6 [16–19].

[7] See Yt. XI and Vend. Introd. IV, 31; Farg. XVIII, 14 seq.

[8] The Genius of Truth; see Yt. XII.

[9] Truth; see Yt. XVIII. [10] Cf. Yasna I, 7 [20–23].

[11] The day before Âdar (Dai is the Persian دی, 'yesterday,' which is the same word as the Sanskrit hyas, Latin heri). The eighth, fifteenth, and twenty-third days of the month are under the

9. Âdar.

To Âtar, the son of Ahura Mazda; to the Glory and to the Weal, made by Mazda; to the Glory of the Aryas[1], made by Mazda; to the awful Glory of the Kavis[2], made by Mazda.

To Âtar, the son of Ahura Mazda; to king Husravah[3]; to the lake of Husravah[4]; to Mount Âsnava*nt*[5], made by Mazda; to Lake *K*aê*k*asta[6], made by Mazda; to the Glory of the Kavis, made by Mazda[7].

---

rule of Ahura and the Amesha-Spe*n*tas, like the first day; they have therefore no name of their own and are named from the day that follows. The month was divided into four weeks, the first two numbering seven days, the last two numbering eight.

[1] Or better 'the Glories of the Aryas' (Eramdesa*s*rî*n*âm): the Glory or *Hv*arenô (Vend. Introd. IV, 11, p. lxiii, note 1) is threefold, according as it illuminates the priest, the warrior, or the husbandman. Ya*s*t XIX is devoted to the praise of the *Hv*arenô.

[2] Or 'the awful kingly glory:' Kavi means a king, but it is particularly used of the kings belonging to the second and most celebrated of the two mythical dynasties of Iran. The Kavis succeeded the Paradhâta or Pêshdâdians, and Darius Codomanes was supposed to be the last of them. For an enumeration of the principal Kavis, see Yt. XIII, 132 seq. The *Hv*arenô alluded to in this clause is the *Hv*arenô of the priest; 'it is the fire known as Âdaraprâ [Âdar Frobâ]; or better Âdar Farnbag: see Études Iraniennes, II, 84; its object is the science of the priests; by its help priests become learned and clever' (Sanskrit transl. to the Âtash Nyâyish).

[3] See Yt. V, 41, note.

[4] See Yt. XIX, 56.

[5] A mountain in Adarbaigân (Bundahi*s* XII, 26), where king Husravah settled the fire Gushasp.

[6] See Yt. V, 49.

[7] The glory of the warriors, the fire known as Âdar Gushasp or Gushnasp; with its help king Husravah destroyed the idol-temples near Lake *K*ê*k*ast, and he settled it on Mount Âsnava*nt* (Bund. XVII, 7).

To Âtar, the son of Ahura Mazda; to Mount Raêva*nt*[1], made by Mazda; to the Glory of the Kavis, made by Mazda[2].

To Âtar, the beneficent, the warrior; the God who is a full source of Glory, the God who is a full source of healing.

To Âtar, the son of Ahura Mazda, with all Âtars[3]; to the God Nairyô-Sangha[4], who dwells in the navel of kings[5].

10. Âbân.

To the good Waters, made by Mazda; to the holy water-spring Ardvi Anâhita[6]; to all waters made by Mazda; to all plants made by Mazda.

11. Khorshêd.

To the undying, shining, swift-horsed Sun[7].

12. Mâh.

To the Moon that keeps in it the seed of the Bull[8]; to the only-created Bull[9]; to the Bull of many species[10].

---

[1] A mountain in Khorâsân on which the Burzîn fire is settled (Bund. XII, 18).

[2] 'The fire known as Âdaraburagâmihira [Âdar Burzîn Mihir]; its object is the science of husbandry.' King Gustâsp established it on Mount Raêva*nt* (Bund. XVII, 8).

[3] All sorts of fires. See another classification, Yasna XVII, 11 [63–67] and Bundahi*s* XVII, 1.

[4] See Vend. XXII, 7.

[5] The fire Nairyô-sangha, as the messenger of Ahura, burns hereditarily in the bosom of his earthly representative, the king.

[6] See Yt. V.

[7] See Yt. VI.

[8] See Yt. VII and Vend. XXI, 1, text and note.

[9] Aêvô-dâta gâu*s*; see Vend. l. l. and Bundahi*s* IV.

[10] Pouru-saredha gâu*s*: the couple born of the seed of the

13. Tîr.

To Ti*s*trya[1], the bright and glorious star; to the powerful Satavaêsa[2], made by Mazda, who pushes waters forward; to the stars, made by Mazda, that have in them the seed of the waters, the seed of the earth, the seed of the plants[3]; to the star Vana*nt*[4], made by Mazda; to those stars that are seven in number, the Haptôiri*n*gas[4], made by Mazda, glorious and healing.

14. Gôs.

To the body of the Cow, to the soul of the Cow, to the powerful Drvâspa[5], made by Mazda and holy.

15. Dai pa Mihir.

To the Maker Ahura Mazda, bright and glorious, and to the Amesha-Spe*n*tas.

16. Mihir.

To Mithra[6], the lord of wide pastures, who has a thousand ears and ten thousand eyes, a God invoked by his own name; to Râma *Hv*âstra[7].

17. Srôsh.

To the holy, strong Sraosha[8], who is the incarnate Word, a mighty-speared and lordly God.

18. Rashn.

To Rashnu Razi*s*ta[9]; to Ar*s*tâ*t*[10], who makes the

only-created Bull, and from which arose two hundred and eighty species (Bund. XI, 3).

[1] See Yt. VIII.
[2] See Yt. VIII, 9.
[3] See Yt. XII, 29–31.
[4] See Yt. VIII, 12.
[5] See Yt. IX.
[6] See Yt. X.
[7] See Yt. XV.
[8] See Yt. XI.
[9] See Yt. XII.
[10] See Yt. XVIII.

world grow, who makes the world increase; to the true-spoken speech, that makes the world grow.

19. Farvardîn.

To the awful, overpowering Fravashis of the holy ones[1].

20. Bahrâm.

To the well-shapen, tall-formed Strength; to Verethraghna[2], made by Ahura; to the crushing Ascendant.

21. Râm.

To Râma *Hv*âstra[3]; to Vayu[3], who works highly[4] and is more powerful to destroy than all other creatures: to that part of thee, O Vayu, that belongs to Spe*n*ta-Mainyu[5]; to the sovereign Sky, to the Boundless Time[6], to the sovereign Time of the long Period[6].

22. Bâd.

To the bounteous Wind, that blows below, above, before, and behind; to the manly Courage.

23. Dai pa Dîn.

To the Maker, Ahura Mazda, bright and glorious; to the Amesha-Spe*n*tas.

24. Dîn.

To the most right *K*ista[7], made by Mazda and holy; to the good Law[7] of the worshippers of Mazda.

[1] See Yt. XIII.
[2] See Yt. XIV.
[3] See Yt. XV.
[4] Powerfully.
[5] See Yt. XV, 1.
[6] See Vend. Introd. IV, 39 and lxxxii, 1.
[7] See Yt. XVI.

25. Ard.

To Ashi Vanguhi[1]; to the good *K*isti[2]; to the good Erethe[3]; to the good Rasãstâ*t*[4]; to the Weal and Glory, made by Mazda; to Pâre*n*di[5], of the light chariot; to the Glory of the Aryas made by Mazda; to the kingly Glory made by Mazda; to that Glory that cannot be forcibly seized[6], made by Mazda; to the Glory of Zarathu*s*tra, made by Mazda.

26. Â*s*tâd.

To Ar*s*tâ*t*[7], who makes the world grow; to Mount Ushi-darena[8], made by Mazda, the seat of holy happiness.

27. Âsmân.

To the high, powerful Heavens; to the bright, all-happy, blissful abode of the holy ones.

28. Zemyâd[9].

To the bounteous Earth; to these places, to these fields; to Mount Ushi-darena[8], made by Mazda, the seat of holy happiness; to all the mountains made by Mazda, that are seats of holy happiness, of full happiness; to the kingly Glory made by Mazda;

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[1] See Yt. XVII.

[2] Religious knowledge, wisdom (far*g*ânak; nirvâna*gn*ânam).

[3] Thought (*k*ittam). [4] Thoughtfulness (*k*ittasthiti).

[5] The keeper of treasures; cf. Vend. Introd. IV, 30.

[6] A*hv*aretem *hv*arenô: 'the *hv*arenô of the priests: that it cannot be forcibly seized means that one must take possession of it through virtue and righteous exertion' (Neriosengh and Pahl. Comm. to Yasna I and IV, 14 [42]).

[7] See Yt. XVIII. [8] See Yt. I, 31, text and note.

[9] See Yt. XIX.

to that Glory that cannot be forcibly seized[1], made by Mazda.

29. Mahraspand.

To the holy, righteousness-performing Mãthra Spe*n*ta[2]; to the Law opposed to the Daêvas, the Law of Zarathu*s*tra; to the long-traditional teaching[3]; to the good Law of the worshippers of Mazda; to the Devotion to the Mãthra Spe*n*ta; to the understanding that keeps[4] the Law of the worshippers of Mazda; to the knowledge of the Mãthra Spe*n*ta; to the heavenly Wisdom made by Mazda; to the Wisdom acquired through the ear[5] and made by Mazda.

30. Anêrân.

To the eternal[6] and sovereign luminous space[7]; to the bright Garô-nmâna[8]; to the sovereign place of eternal Weal[9]; to the *K*inva*t*-bridge[10], made by Mazda; to the tall lord Apãm Napâ*t*[11] and to the water made by Mazda; to Haoma[12], of holy birth; to the pious and good Blessing; to the awful cursing thought of the wise[13]; to all the holy Gods of the

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[1] See p. 11, note 6. [2] The Holy Word.

[3] Daregha upayana: the Genius of Teaching (*s*ixâm ad*ri*sya-rûpi*n*îm; Yasna I, 12 [40]).

[4] In memory. [5] See above, § 2.

[6] Or boundless (anaghra; the Parsi anêrân).

[7] Or Infinite Light; see Vend. Introd. p. lxxxii and Bund. I, 2.

[8] The abode of Ahura Mazda; see Vend. XIX, 32.

[9] See Vend. XIX, 36, note 1.

[10] See Vend. XIX, 29, note 3.

[11] See Sirôzah II, 7, note.

[12] See Vend. Introd. IV, 28.

[13] 'The blessing (âfriti) is twofold: one by thought, one by words; the blessing by words is the more powerful; the curse

heavenly world and of the material one; to the awful, overpowering Fravashis of the faithful, to the Fravashis of the first men of the law, to the Fravashis of the next-of-kin [1]; to every God invoked by his own name [2].

SÎRÔZAH II.

1. Ormazd.

We sacrifice unto the bright and glorious Ahura Mazda; we sacrifice unto the Amesha-Spe*n*tas, the all-ruling, the all-beneficent.

2. Bahman.

We sacrifice unto Vohu-Manô, the Amesha-Spe*n*ta; we sacrifice unto Peace, whose breath is friendly, and who is more powerful to destroy than all other creatures. We sacrifice unto the heavenly Wisdom, made by Mazda; we sacrifice unto the Wisdom acquired through the ear, made by Mazda.

3. Ardibehe*s*t.

We sacrifice unto Asha-Vahi*s*ta, the fairest, the Amesha-Spe*n*ta; we sacrifice unto the much-desired Airyaman; we sacrifice unto the instrument made by Mazda; we sacrifice unto the good Saoka, with eyes of love, made by Mazda and holy.

(upamana) in thought is the more powerful' (Neriosengh ad Yasna I, 15 [44]). Upamana is the same as the Vedic manyu.

[1] See Yt. XIII, 0.

[2] In contradistinction to general invocations.

4. Shahrêvar.

We sacrifice unto Khshathra-Vairya, the Amesha-Spe*n*ta; we sacrifice unto the metals; we sacrifice unto Mercy and Charity.

5. Sapendârmad.

We sacrifice unto the good Spe*n*ta Ârmaiti; we sacrifice unto the good Râta, with eyes of love, made by Mazda and holy.

6. Khordâd.

We sacrifice unto Haurvatâ*t*, the Amesha-Spe*n*ta; we sacrifice unto the prosperity of the seasons. We sacrifice unto the years, the holy and masters of holiness.

7. Murdâd.

We sacrifice unto Ameretâ*t*, the Amesha-Spe*n*ta; we sacrifice unto fatness and flocks; we sacrifice unto the plenty of corn; we sacrifice unto the powerful Gaokerena, made by Mazda.

(At the gâh Hâvan): We sacrifice unto Mithra, the lord of wide pastures; we sacrifice unto Râma *Hv*âstra.

(At the gâh Rapithwin): We sacrifice unto Asha-Vahi*s*ta and unto Âtar, the son of Ahura Mazda.

(At the gâh Uzîren): We sacrifice unto Apãm Napâ*t*, the swift-horsed, the tall and shining lord, the lord of the females; we sacrifice unto the water made by Mazda and holy.

(At the gâh Aiwisrûthrem): We sacrifice unto the good, powerful, beneficent Fravashis of the holy ones; we sacrifice unto the females that bring forth flocks of males; we sacrifice unto the thrift of the

seasons; we sacrifice unto the well-shapen and tall-formed Strength; we sacrifice unto Verethraghna, made by Mazda; we sacrifice unto the crushing Ascendant.

(At the gâh Ushahin): We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha, who makes the world grow, the holy and master of holiness; we sacrifice unto Rashnu Razi*s*ta; we sacrifice unto Ar*s*tâ*t*, who makes the world grow, who makes the world increase.

8. Dai pa Âdar.

We sacrifice unto the Maker Ahura Mazda, the bright and glorious; we sacrifice unto the Amesha-Spe*n*tas, the all-ruling, the all-beneficent.

9. Âdar.

We sacrifice unto Âtar, the son of Ahura Mazda; we sacrifice unto the Glory, made by Mazda; we sacrifice unto the Weal, made by Mazda; we sacrifice unto the Glory of the Aryas, made by Mazda; we sacrifice unto the awful Glory of the Kavis, made by Mazda.

We sacrifice unto Âtar, the son of Ahura Mazda; we sacrifice unto king Husravah; we sacrifice unto the lake of Husravah; we sacrifice unto Mount Âsnava*nt*, made by Mazda; we sacrifice unto Lake *K*aê*k*asta, made by Mazda; we sacrifice unto the awful Glory of the Kavis, made by Mazda.

We sacrifice unto Âtar, the son of Ahura Mazda; we sacrifice unto Mount Raêva*nt*, made by Mazda; we sacrifice unto the awful Glory of the Kavis, made by Mazda.

We sacrifice unto Âtar, the son of Ahura Mazda; we sacrifice unto Âtar, the beneficent, the warrior,

We sacrifice unto that God, who is a full source of glory. We sacrifice unto that God, who is a full source of healing.

We sacrifice unto Âtar, the son of Ahura Mazda; we sacrifice unto all Fires; we sacrifice unto the God, Nairyô-Sangha, who dwells in the navel of kings.

10. Âbân.

We sacrifice unto the good Waters, made by Mazda and holy; we sacrifice unto the holy water-spring Ardvi Anâhita; we sacrifice unto all waters, made by Mazda and holy; we sacrifice unto all plants, made by Mazda and holy.

11. Khorshêd.

We sacrifice unto the bright, undying, shining, swift-horsed Sun.

12. Mâh.

We sacrifice unto the Moon that keeps in it the seed of the Bull. We sacrifice unto the Soul and Fravashi of the only-created Bull; we sacrifice unto the Soul and Fravashi of the Bull of many species.

13. Tîr.

We sacrifice unto Tistrya, the bright and glorious star; we sacrifice unto the powerful Satavaêsa, made by Mazda, who pushes waters forward; we sacrifice unto all the Stars that have in them the seed of the waters; we sacrifice unto all the Stars that have in them the seed of the earth; we sacrifice unto all the Stars that have in them the seeds of the plants; we sacrifice unto the Star Vana*nt*, made by Mazda; we sacrifice unto those stars that are seven in number, the Haptôiri*n*gas, made by Mazda, glorious and healing; in order to oppose the Yâtus and Pairikas.

14. Gôs.

We sacrifice unto the soul of the bounteous Cow; we sacrifice unto the powerful Drvâspa, made by Mazda and holy.

15. Dai pa Mihir.

We sacrifice unto the Maker Ahura Mazda, the bright and glorious; we sacrifice unto the Amesha-Spentas, the all-ruling, the all-beneficent.

16. Mihir.

We sacrifice unto Mithra, the lord of wide pastures, who has a thousand ears and ten thousand eyes, a God invoked by his own name; we sacrifice unto Râma *Hv*âstra.

17. Srôsh.

We sacrifice unto the holy, tall-formed, fiend-smiting, world-increasing Sraosha, holy and master of holiness.

18. Rashn.

We sacrifice unto Rashnu Razista; we sacrifice unto Arstât, who makes the world grow, who makes the world increase; we sacrifice unto the true-spoken speech that makes the world grow.

19. Farvardîn.

We sacrifice unto the good, strong, beneficent Fravashis of the holy ones.

20. Bahrâm.

We sacrifice unto the well-shapen, tall-formed Strength; we sacrifice unto Verethraghna, made by Ahura; we sacrifice unto the crushing Ascendant.

21. Râm.

We sacrifice unto Râma *Hv*âstra; we sacrifice unto the holy Vayu; we sacrifice unto Vayu, who works highly and is more powerful to destroy than all other creatures. Unto that part of thee do we sacrifice, O Vayu, that belongs to Spe*n*ta-Mainyu. We sacrifice unto the sovereign Sky; we sacrifice unto the Boundless Time; we sacrifice unto the sovereign Time of the long Period.

22. Bâd.

We sacrifice unto the beneficent, bounteous Wind; we sacrifice unto the wind that blows below; we sacrifice unto the wind that blows above; we sacrifice unto the wind that blows before; we sacrifice unto the wind that blows behind. We sacrifice unto the manly Courage.

23. Dai pa Dîn.

We sacrifice unto the Maker Ahura Mazda, the bright and glorious; we sacrifice unto the Amesha-Spe*n*tas.

24. Dîn.

We sacrifice unto the most right *K*ista, made by Mazda and holy; we sacrifice unto the good Law of the worshippers of Mazda.

25. Ard.

We sacrifice unto Ashi Vanguhi, the bright, high, strong, tall-formed, and merciful; we sacrifice unto the Glory made by Mazda; we sacrifice unto the Weal made by Mazda. We sacrifice unto Pâre*n*di, of the light chariot; we sacrifice unto the Glory of the Aryas, made by Mazda; we sacrifice

unto the awful kingly Glory, made by Mazda; we sacrifice unto that awful Glory, that cannot be forcibly seized, made by Mazda; we sacrifice unto the Glory of Zarathustra, made by Mazda.

26. Âstâd.

We sacrifice unto Arstâd, who makes the world grow; we sacrifice unto Mount Ushi-darena, made by Mazda, a God of holy happiness.

27. Âsmân.

We sacrifice unto the shining Heavens; we sacrifice unto the bright, all-happy, blissful abode of the holy ones.

28. Zemyâd.

We sacrifice unto the Earth, a beneficent God; we sacrifice unto these places, unto these fields; we sacrifice unto Mount Ushi-darena, made by Mazda, a God of holy happiness; we sacrifice unto all the mountains, that are seats of holy happiness, of full happiness, made by Mazda, the holy and masters of holiness; we sacrifice unto the awful kingly Glory, made by Mazda; we sacrifice unto the awful Glory that cannot be forcibly seized, made by Mazda.

29. Mahraspand.

We sacrifice unto the Mâthra Spenta, of high glory; we sacrifice unto the Law opposed to the Daêvas; we sacrifice unto the Law of Zarathustra; we sacrifice unto the long-traditional teaching; we sacrifice unto the good Law of the worshippers of Mazda; we sacrifice unto the Devotion to the Mâthra Spenta; we sacrifice unto the understanding that keeps the Law of the worshippers of Mazda; we sacrifice unto

the knowledge of the Mãthra Spe*n*ta; we sacrifice unto the heavenly Wisdom, made by Mazda; we sacrifice unto the Wisdom acquired through the ear and made by Mazda.

30. Anêrân.

We sacrifice unto the eternal and sovereign luminous space; we sacrifice unto the bright Garônmâna; we sacrifice unto the sovereign place of eternal Weal; we sacrifice unto the *K*inva*t*-bridge, made by Mazda; we sacrifice unto Apãm Napâ*t*, the swift-horsed, the high and shining lord, who has many wives; and we sacrifice unto the water, made by Mazda and holy; we sacrifice unto the golden and tall Haoma; we sacrifice unto the enlivening Haoma, who makes the world grow; we sacrifice unto Haoma, who keeps death far away; we sacrifice unto the pious and good Blessing; we sacrifice unto the awful, powerful, cursing thought of the wise, a God; we sacrifice unto all the holy Gods of the heavenly world; we sacrifice unto all the holy Gods of the material world.

I praise, I invoke, I meditate upon, and we sacrifice unto the good, strong, beneficent Fravashis of the holy ones [1].

[1] Cf. Yasna XXVI, 1.

I. ORMAZD YAST.

The Ormazd Yast, properly so called, ends with § 23. The rest of the Yast, from § 24 to the end, is wanting in several manuscripts, and is supposed by the Parsis to be a fragment of the Bahman Yast.

The Ormazd Yast is exclusively devoted to an enumeration of the names of Ahura and to a laudation of their virtues and efficacy: the recitation of these names is the best defence against all dangers.

§§ 1–6. The names of Ahura Mazda are the most powerful part of the Holy Word.

§§ 7–8. The twenty names of Ahura Mazda are enumerated.

§§ 9–11. Efficacy of these names.

§§ 12–15. Another list of names.

§§ 16–19. Efficacy of Ahura's names.

§§ 20–23. Sundry formulas of invocation.

As may be seen from this summary, the subject has been treated twice over, first in §§ 1–11, and then in §§ 12–19; yet it does not appear that this Yast was formed out of two independent treatises, and it is more likely that the vague and indefinite enumeration in §§ 12–15, which interrupts so clumsily the train of ideas, is due either to an interpolation or simply to the literary deficiency of the writer himself.

The Ormazd Yast is recited every day at the Hâvan Gâh, after the morning prayer (Anquetil, Zend-Avesta, II, 143): it is well also to recite it when going to sleep and when changing one's residence (§ 17).

Speculations on the mystical powers of God's names have always been common among Orientals. The number of these names went on increasing: Dastûr Nôshîrvân wrote on the 101 names of God; Dastûr Marzbân on his 125 names. With the Musulmans, Allah had 1001 names. On the names of God among the Jews, see Zeitschrift der Deutschen Morgenländischen Gesellschaft, XXXV, pp. 162, 532.

We have three native translations of this Yast; one in Pahlavi (East India Office, XII, 39, and St. Petersburg, XCIX, 39; edited by Carl Salemann), one in Persian (East India Office, XXII, 43), and one in Sanskrit (Paris, fonds Burnouf, V, 66); the last two edited in our Études Iraniennes, II, 255).

The second part of the Yast, the so-called Bahman Yast fragment, is in a state of the utmost corruption. It is difficult to trace any connection in the ideas, yet §§ 28, 29, 30 seem to point rather clearly to the final struggle between Ormazd and Ahriman and to the annihilation of the Daêvas, and, thereby, some connection is established between this fragment and the Pahlavi Bahman Yast[1], which deals with the same subject. If that correspondence be real, § 26 might refer to the beginning of the Pahlavi Bahman Yast, in which Zarathustra is shown by Ahura the times to come and the end of the world.

Of this fragment we have only a bad Pahlavi translation in the St. Petersburg manuscript mentioned above.

0[2]. May Ahura Mazda be rejoiced! May Angra Mainyu be destroyed! by those who do truly what is the foremost wish (of God[3]).

I praise well-thought, well-spoken, and well-done thoughts, words, and deeds. I embrace all good thoughts, good words, and good deeds; I reject all evil thoughts, evil words, and evil deeds.

I give sacrifice and prayer unto you, O Amesha-Spentas! even with the fulness of my thoughts, of my words, of my deeds, and of my heart: I give unto you even my own life[4].

I recite the 'Praise of Holiness[5]:'

'Ashem Vohû: Holiness is the best of all good. Well is it for it, well is it for that holiness which is perfection of holiness!'

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas and obeys the laws of Ahura[6];

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[1] Translated by West (Pahlavi Texts, I).

[2] The formulas of this section serve as an introduction to all Yasts.

[3] The last clause of this sentence is imitated from Yasna XLVI [XLV], 19: 'he who does truly in holiness what was the foremost wish of Zarathustra' (that is, what he ordered most earnestly; Pahl. Comm.).

[4] 'If I must give up my life for the sake of my soul, I give it up' (Pahl. Comm.). The two sentences, 'I praise . . . ,' 'I give unto you . . . ,' are taken from Yasna XI, 17, 18 [XII].

[5] The Ashem Vohû, one of the holiest and most frequently recited prayers.

[6] The Fravarânê or profession of faith of the Zoroastrian (Yasna I, 23 [65–68]).

For sacrifice[1], prayer, propitiation, and glorification unto [Hâvani][2], the holy and master of holiness;

For sacrifice, prayer, propitiation, and glorification unto [Sâvanghi and Vîsya][3], the holy and masters of holiness;

For sacrifice, prayer, propitiation, and glorification unto the Masters of the days, of the periods of the day, of the months, of the seasons, and of the years[4];

Unto AHURA MAZDA, bright and glorious, be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness: the riches of Vohû-Manô shall be given to him who works in this world for Mazda, and wields according to the will of Ahura the power he gave him to relieve the poor.

1. Zarathustra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

'What of the Holy Word is the strongest? What is the most victorious? What is the most glorious? What is the most effective?

2. 'What is the most fiend-smiting? What is the best-healing? What destroyeth best the malice of Daêvas and Men? What maketh the material world best come to the fulfilment of its wishes[5]? What freeth the material world best from the anxieties of the heart[6]?'

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[1] He shows himself a Zoroastrian by offering sacrifice . . . .

[2] The actual Gâh during which the Yast is being recited must be mentioned here. Hâvani is the first Gâh (see Gâhs).

[3] The Genii who co-operate with Hâvani, his hamkârs; for each Gâh the names of its proper hamkârs should be mentioned (see Gâhs).

[4] See Vendîdâd VIII, 19, text and notes.

[5] Pun minishn ît barâ matârtûm, mandûm frârûn (Phl. tr.); manasas asti prâpakatarâ (Sansk. tr.); مراد رسانندہ (Pers. tr.).

[6] Pun akhû ît barâ mûshîtârtûm: pim(î) u mandûm î apârûn

3. Ahura Mazda answered: 'Our Name, O Spitama Zarathustra! who are the Amesha-Spentas, that is the strongest part of the Holy Word; that is the most victorious; that is the most glorious; that is the most effective;

4. 'That is the most fiend-smiting; that is the best-healing; that destroyeth best the malice of Daêvas and Men; that maketh the material world best come to the fulfilment of its wishes; that freeth the material world best from the anxieties of the heart.'

5. Then Zarathustra said: 'Reveal unto me that name of thine, O Ahura Mazda! that is the greatest, the best, the fairest, the most effective, the most fiend-smiting, the best-healing, that destroyeth best the malice of Daêvas and Men;

6. 'That I may afflict all Daêvas and Men; that I may afflict all Yâtus and Pairikas[1]; that neither Daêvas nor Men may be able to afflict me; neither Yâtus nor Pairikas.'

7. Ahura Mazda replied unto him: 'My name is the One of whom questions are asked[2], O holy Zarathustra!

'My second name is the Herd-giver[3].

'My third name is the Strong One[4].

(Phl. tr.); vitarkânâm asti mûshakatarâ (Sansk. tr.); خیا لات دفع کننده بیم چیزی اوارون (Pers. tr.).

[1] See Vendîdâd, Introd. IV, 20–21.

[2] As the revealer of the law, which is generally expounded by a process of questions from Zarathustra and answers from Ahura. The revelation itself is called spentô frasna, 'the holy questions' (Vendîdâd XXII, 19).

[3] 'That is, I give herds of men and cattle' (Phl. tr.).

[4] 'Strong, that is, I have strength for the works of the law' (Phl. tr.); the Sanskrit translation has, 'powerful, that is, I have power to create.'

'My fourth name is Perfect Holiness[1].

'My fifth name is All good things created by Mazda, the offspring of the holy principle.

'My sixth name is Understanding[2];

'My seventh name is the One with understanding.

'My eighth name is Knowledge;

'My ninth name is the One with Knowledge.

8. 'My tenth name is Weal;

'My eleventh name is He who produces weal.

'My twelfth name is AHURA (the Lord)[3].

'My thirteenth name is the most Beneficent.

'My fourteenth name is He in whom there is no harm[4].

'My fifteenth name is the unconquerable One.

'My sixteenth name is He who makes the true account[5].

'My seventeenth name is the All-seeing One.

'My eighteenth name is the healing One.

'My nineteenth name is the Creator.

'My twentieth name is MAZDA (the All-knowing One).

9. 'Worship me, O Zarathustra, by day and by

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[1] Asha-Vahista, which is the name of the second Amesha-Spenta too. The commentary has: 'That is, my own being is all holiness.'

[2] Literally: 'My sixth name is that I am Understanding.' The same construction is used with regard to the eighth, the tenth, and the nineteenth names.

[3] 'It follows from this passage that a man is not fit to be a king, unless he possesses twelve virtues' (Phl. tr.).

[4] 'Some say: I keep harm from man' (Phl. tr.).

[5] 'That is, I make the account of good works and sins' (Phl. tr.); prakaṭam gaṇanâkaras kila puṇyapâpayos saṅkhyâm aham karomi (Sansk. tr.). Cf. Yasna XXXII, 6, b.

night, with offerings of libations well accepted[1]. I will come unto thee for help and joy, I, Ahura Mazda; the good, holy Sraosha will come unto thee for help and joy; the waters, the plants, and the Fravashis of the holy ones will come unto thee for help and joy.

10. 'If thou wantest, O Zarathustra, to destroy the malice of Daêvas and Men, of the Yâtus and Pairikas, of the oppressors, of the blind and of the deaf[2], of the two-legged ruffians[3], of the two-legged Ashemaoghas[4], of the four-legged wolves;

11. 'And of the hordes with the wide front, with the many spears[5], with the straight spears, with the spears uplifted, bearing the spear of havock; then, recite thou these my names every day and every night.

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[1] Yasô-bereta: prâptena dânena; يافته دهشن زور.

[2] The Kavis and the Karapans, the blind and the deaf, are those 'who cannot see nor hear anything of God.' Those terms were current in the theological language of the Sassanian times to designate the unbelievers. An edict, promulgated by king Yazdgard III (fifth century A. C.) to make Zoroastrism the state religion in Armenia, had the following words: 'You must know that any man who does not follow the religion of Mazda is deaf, blind, and deceived by Ahriman's devs' (Elisaeus, The War of Vartan).

[3] Or murderers (mairya); according to the Parsis highwaymen (راه زن).

[4] The heretics. Casuists distinguish three kinds of Ashemaogha: the deceiver (frîftâr), the self-willed (khôt dôshak), and the deceived (frîftak). The first and worst is one who knowingly leads people astray, making forbidden what is lawful, and lawful what is forbidden; the second is one who follows his own will and reason, instead of applying to a Dastûr (a spiritual guide) for direction; the third is one who has been led astray by another.

[5] Drafsa means also banner: the Persian درفش, derived from drafsa, has preserved the two meanings. The Sanskrit translation has sastra, the Persian has سلاح.

12. 'I am the Keeper[1]; I am the Creator and the Maintainer[2]; I am the Discerner[3]; I am the most beneficent Spirit.

'My name is the bestower of health; my name is the best bestower of health.

'My name is the Âthravan[4]; my name is the most Âthravan-like of all Âthravans.

'My name is Ahura (the Lord).

'My name is Mazd*a*u (the all-knowing).

'My name is the Holy; my name is the most Holy.

'My name is the Glorious; my name is the most Glorious.

'My name is the Full-seeing; my name is the Fullest-seeing.

'My name is the Far-seeing; my name is the Farthest-seeing.

13. 'My name is the Protector; my name is the Well-wisher; my name is the Creator; my name is the Keeper; my name is the Maintainer.

'My name is the Discerner; my name is the Best Discerner.

'My name is the Prosperity-producer[5]; my name is the Word of Prosperity[6].

'My name is the King who rules at his will;

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[1] 'I keep the creation' (Phl. tr.).

[2] 'I created the world and I maintain it' (ibid.).

[3] 'I can know what is useful and what is hurtful' (ibid.).

[4] 'The priest.'

[5] 'I impart increase to the righteous' (Phl. tr.).

[6] Doubtful. F*s*û*s*ô-mãthrô is used in several passages as the name of a part of the Avesta, Yasna LVIII [LVII], which appears to be called so from the presence in it of the words f*s*û*s*a, f*s*ûma*nt*, 'thriving, causing to thrive,' which aptly express its contents.

my name is the King who rules most at his will.

'My name is the liberal King[1]; my name is the most liberal King.

14. 'My name is He who does not deceive; my name is He who is not deceived.

'My name is the good Keeper; my name is He who destroys malice; my name is He who conquers at once; my name is He who conquers everything; my name is He who has shaped everything[2].

'My name is All weal; my name is Full weal; my name is the Master of weal.

15. 'My name is He who can benefit at his wish; my name is He who can best benefit at his wish.

'My name is the Beneficent One; my name is the Energetic One; my name is the most Beneficent.

'My name is Holiness; my name is the Great One; my name is the good Sovereign; my name is the Best of Sovereigns.

'My name is the Wise One; my name is the Wisest of the Wise; my name is He who does good for a long time.

16. 'These are my names.

'And he who in this material world, O Spitama Zarathustra! shall recite and pronounce those names of mine[3] either by day or by night;

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[1] Nâma, translated âpât, and interpreted Khutâi rât. The Sanskrit translator has misread âzât for âpât, and translated svatantra, independent.

[2] The commentator observes orthodoxly, 'everything good.'

[3] That is to say, who will recite this Yast.

17. 'He who shall pronounce them, when he rises up or when he lays him down; when he lays him down or when he rises up; when he binds on the sacred girdle[1] or when he unbinds the sacred girdle; when he goes out of his dwelling-place, or when he goes out of his town, or when he goes out of his country and comes into another country;

18. 'That man, neither in that day nor in that night, shall be wounded by the weapons of the foe who rushes Aêshma-like[2] and is Drug-minded; not the knife, not the cross-bow, not the arrow, not the sword, not the club, not the sling-stone[3] shall reach and wound him.

19. 'But those names shall come in to keep him from behind and to keep him in front[4], from the Drug unseen, from the female Varenya fiend[5], from the evil-doer[6] bent on mischief[7], and from that fiend who is all death, Angra Mainyu. It will be as if there were a thousand men watching over one man[8].

20. '"Who is he who will smite the fiend in order to maintain thy ordinances? Teach me clearly thy

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[1] The aiwyâonghanem or kôsti (see Vendîdâd XVIII, p. 191, note 4).

[2] Or 'with anger.'

[3] Akavô, *k*akavô, ishavô, kareta, vazra, translated kartari, *k*akra, *s*ara, *s*astrikâ, vagra.

[4] Min akhar u lûîn (Phl. tr.); p*ri*sh*th*a[ta]s purata*sk*a (Sansk. tr.).

[5] Interpreted as the demon of lust and envy. Cf. Vendîdâd, Introd. IV, 23.

[6] Kayadha, translated kâstâr (Phl.), 'the impairer;' kadarthaka (Sansk.), 'he who holds for nothing, who makes slight of.'

[7] Doubtful. The Phl. tr. has 'who impairs living creatures,' etc.

[8] Cf. Yt. XIII, 71.

rules for this world and for the next, that Sraosha may come with Vohu-Manô and help whomsoever thou pleasest[1]."

21. 'Hail to the Glory of the Kavis[2]! Hail to the Airyanem Vaêgah[3]! Hail to the Saoka[4], made by Mazda! Hail to the waters of the Dâitya[5]! Hail to Ardvi[6], the undefiled well! Hail to the whole world of the holy Spirit!

'Yathâ ahû vairyô: The will of the Lord....[7]

'Ashem Vohû: Holiness is the best of all good....[8]

22. 'We worship the Ahuna Vairya[9]. We worship Asha-Vahista, most fair, undying, and beneficent[10]. We worship Strength and Prosperity and Might and Victory and Glory and Vigour[11]. We worship Ahura Mazda, bright and glorious.

'Yênghê hâtãm[12]: All those beings[13] of whom Ahura Mazda knows the goodness[14] for a sacrifice

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[1] From Yasna XLIV, 16; cf. Vendîdâd VIII, 20.

[2] See Sîrôzah I, 9, p. 7, note 2.

[3] Irân Vêg; see Vendîdâd, p. 3.

[4] Saoka; see Sirôzah I, 3.

[5] See Vendîdâd, p. 5, note 2.

[6] Ardvi Sûra Anâhita, the great goddess of the waters; see Yt. V.

[7] See above, p. 23. [8] See above, p. 22.

[9] The prayer yathâ ahû vairyô, known as Ahuna vairya (Honover), from the first words in it: ahû vairyô. See above, p. 23.

[10] Or 'the fairest Amesha-Spenta;' cf. Vend. Introd. IV, 7.

[11] Impersonated as gods, to obtain from them the benefits of which they are the impersonations.

[12] A formula found at the end of most chapters of the Yasna and imitated from Yasna LI [L], 22.

[13] The Amesha-Spentas (Pahl. Comm. ad Yasna XXVII, fin.).

[14] The benefits of which they dispose, and which they impart as rewards to the righteous.

[performed] in holiness, all those beings, males[1] and females[2], do we worship.

23. 'Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

'I bless the sacrifice and the prayer unto Ahura Mazda, bright and glorious, and his strength and vigour[3].'

(Bahman Yast[4].)

24. 'O Zarathustra! keep thou for ever that man who is friendly [to me] from the foe unfriendly [to me]! Do not give up that friend unto the stroke (of the foe), unto vexations to be borne; wish no harm unto that man who would offer me a sacrifice, be it ever so great or ever so small, if it has reached unto us, the Amesha-Spentas.

25. 'Here is Vohu-Manô, my creature, O Zarathustra! here is Asha-Vahista, my creature, O Zarathustra! here is Khsathra-Vairya, my creature, O Zarathustra! here is Spenta-Ârmaiti, my creature, O Zarathustra! here are Haurvatât and Ameretât, who are the reward of the holy ones[5], when freed from their bodies, my creatures, O Zarathustra!

26. 'Thou knowest this, and how it is, O holy Zarathustra! from my understanding and from my knowledge; namely, how the world first began[6], and how it will end[7].

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[1] The first three.

[2] The last three, whose names are feminine.

[3] Which he will impart in return to his worshippers.

[4] See above, p. 21.

[5] As the Genii who preside over plants and waters, they are very likely entrusted with the care of feeding the righteous in Paradise. Cf. Yt. XXII, 18.

[6] From Yasna XXVIII, 12.

[7] Cf. Yasna XXX, 4.

'A thousand remedies, ten thousand remedies[1]!

'A thousand remedies, ten thousand remedies!

'A thousand remedies, ten thousand remedies!

27. '[We worship] the well-shapen, tall-formed Strength; Verethraghna, made by Ahura; the crushing Ascendant[2], and Spe*n*ta-Ârmaiti.

28. 'And with the help of Spe*n*ta-Ârmaiti, break ye[3] asunder their[4] malice, turn their minds astray, bind their hands, make their knees quake against one another, bind their tongues[5].

'When, O Mazda! shall the faithful smite the wicked[6]? When shall the faithful smite the Drug? When shall the faithful smite the wicked?'

29. Then Zarathu*s*tra said: 'I threw you back into the earth[7], and by the eyes of Spe*n*ta-Ârmaiti[8] the ruffian was made powerless[9].

30. 'We worship the powerful Gaokerena[10], made by Mazda; the powerful Gaokerena, made by Mazda.

31. 'We worship the memory of Ahura Mazda, to keep the Holy Word.

'We worship the understanding of Ahura Mazda, to study the Holy Word.

'We worship the tongue of Ahura Mazda, to speak forth the Holy Word.

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[1] Yasna LXVIII, 15 (LXVII, 50). [2] See Sîrôzah I, 20.

[3] Refers probably to the Izeds mentioned in the preceding paragraph.

[4] Of the foes alluded to § 24. [5] Derezvan; see Yt. XI, 2.

[6] Cf. Yasna XLVIII [XLVII], 2.

[7] I follow the reading zamerena, which is followed by the Pahlavi translation too. In the Yasna IX, 15 (46) Zarathu*s*tra is said to have obliged the Daêvas to hide themselves in the earth.

[8] Cf. Yt. XIX, 94. [9] Cf. Vend. IX, 12–13.

[10] See Sîrôzah I, 7.

'We worship the mountain that gives understanding, that preserves understanding[1]; [we worship it] by day and by night, with offerings of libations well-accepted[2].

32. 'We worship that creation [of Ahura's], Spenta-Ârmaiti; and the holy creations of that creature and of Asha [Vahista], that are foremost in holiness[3].

'Here I take as lord and master[4] the greatest of all, Ahura Mazda; to smite the fiend Angra Mainyu; to smite Aêsma of the wounding spear[5]; to smite the Mâzainya fiends[6]; to smite all the Daêvas and the Varenya fiends[6]; to increase Ahura Mazda,

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[1] That mount is called in later literature Mount Ôsdâstâr (the Pahlavi translation of ushi-darena, the keeper of understanding). According to the Bundahis (XII, 15), it stands in Seistan. High mountains, being nearer heaven, are apt to become in the spirit of mythology the seat of heavenly beings or treasures. It was on the top of a mountain that Ahura revealed the law (see Vd. XXII, 19 [53]); the first man and king, Gayomarth, ruled on a mountain and was called Gar-shâh, the king of the mountain. When the Kayanian family failed, the Iranians went to Mount Alborz and found there Kai Kobâd waiting for his fate.

[2] The order of the text differs in one series of manuscripts, in which it begins with § 31; then comes § 29 with the following additional words:

'A thousand remedies, ten thousand remedies! (three times; cf. above, § 26.)

We worship the Fravashi of the man whose name is Asmô-*hv*anva*nt*; then I will worship the Fravashis of the other holy ones who were strong of faith' (Yt. XXII, 37).

Asmô-*hv*anva*nt* was one of the first followers of Zarathustra, and with his name begins the enumeration of the Fravashis (Yt. XIII, 96).

Then follows § 30, and then again § 31 with the Ashem Vohû; and then the additional passage, 'We worship . . . .,' is repeated twice.

[3] Vispêrad XIX, 2.

[4] As ahu and ratu, that is, as temporal chief and spiritual guide.

[5] See Vend. Introd. IV, 22. [6] Ibid. 23.

bright and glorious; to increase the Amesha-Spe*n*tas; to increase the star Tistrya[1], the bright and glorious; to increase the faithful men; to increase all the holy creatures of the Beneficent Spirit.

'Ashem Vohû: Holiness is the best of all good . . . .[2]

33. '[Give] unto that man[3] brightness and glory, give him health of body, give him sturdiness of body, give him victorious strength of body, give him full welfare of wealth, give him a virtuous[4] offspring, give him long, long life, give him the bright, all-happy, blissful abode of the holy Ones[5].

'May it come according to my blessing[6]!

'A thousand remedies, ten thousand remedies[7]! (three times.)

'Come to me for help, O Mazda!

'We worship the well-shapen, tall-formed Strength, and Verethraghna, made by Mazda, and the crushing Ascendant[8].

'We worship Râma *Hv*âstra, and Vayu who works highly and is more powerful to destroy than all other creatures. That part of thee do we worship, O Vayu, that belongs to Spe*n*ta Mainyu. We worship the sovereign Sky, the boundless Time, and the sovereign Time of the long Period[9].

'Ashem Vohû: Holiness is the best of all good . . . .'

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[1] See Yast VIII. [2] As above, p. 22.

[3] Who shall offer thee a sacrifice. This paragraph is taken from Yasna LXVIII, 11 (LXVII, 32), where it is addressed to the Waters: 'Ye, good waters, give unto that man who will offer you a sacrifice . . . .'

[4] Susîla (Sansk. tr. ad Yasna LXI, 13).

[5] This clause serves as a conclusion to all Yasts.

[6] From Yasna LXVIII, 20 (LXVII, 52).

[7] Cf. above, § 26. [8] Cf. Sirôzah I, 20. [9] Ibid. 21.

II. HAPTÂN YAST.

The Yast of the seven Amshaspands is recited on the first seven days of the week, that is to say, on the days consecrated to the Amesha-Spentas. In fact it is nothing more than an extract from the Sirôzahs, being composed of the first seven formulas in their two forms: §§ 1–5=Sîrôzah I, 1–7; §§ 6–10=Sirôzah II, 1–7. Then come four sections which are the original part of the Yast (§§ 11–15).

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0. May Ahura Mazda be rejoiced[1]! . . . .

Ashem Vohû: Holiness is the best of all good[1] . . . .

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hâvani], the holy and master of holiness[1] . . . .

I.

1[2]. To Ahura Mazda, bright and glorious, and to the Amesha-Spentas;

To Vohu-Manô; to Peace, whose breath is friendly, and who is more powerful to destroy than all other creatures; to the heavenly Wisdom, made by Mazda, and to the Wisdom acquired through the ear, made by Mazda;

2[3]. To Asha-Vahista, the fairest; to the much-desired Airyaman; to the instrument made by Mazda; and to the good Saoka, with eyes of love, made by Mazda and holy;

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[1] The rest as above, Yt. I, 0.

[2] Sirôzah I, 1–2.

[3] Sirôzah I, 3–4.

To Khshathra-Vairya; to the metals; to Mercy and Charity.

3[1]. To the good Spe*n*ta-Ârmaiti, and to the good Râta, with eyes of love, made by Mazda and holy;

To Haurvatâ*t*, the master; to the prosperity of the seasons and to the years, the masters of holiness;

And to Ameretâ*t*, the master; to fatness and flocks; to the plenty of corn; and to the powerful Gaokerena, made by Mazda.

4[2]. (At the Gâh Hâvan): To Mithra, the lord of wide pastures and to Râma *Hv*âstra.

(At the Gâh Rapithwin): To Asha-Vahi*s*ta and to Âtar, the son of Ahura Mazda.

(At the Gâh Uzîren): To Apãm Napâ*t*, the tall lord, and to water, made by Mazda.

5[3]. (At the Gâh Aiwisrûthrem): To the Fravashis of the faithful and to the females that bring forth flocks of males; to the prosperity of the seasons; to the well-shapen and tall-formed Strength; to Verethraghna, made by Ahura, and to the crushing Ascendant.

(At the Gâh U*s*ahin): To the holy, devout, fiend-smiting Sraosha, who makes the world grow; to Rashnu-Razi*s*ta and to Ar*s*tâ*t*, who makes the world grow, who makes the world increase[3];

Be propitiation, with sacrifice, prayer, propitiation, and glorification!

Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

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[1] Sirôzah I, 5–7. [2] Sîrôzah I, 7.

[3] Sirôzah I, 7.

II.

6[1]. We sacrifice unto Ahura Mazda, bright and glorious; we sacrifice unto the Amesha-Spentas, the all-ruling, the all-beneficent.

We sacrifice unto Vohu-Manô, the Amesha-Spenta; we sacrifice unto Peace, whose breath is friendly, and who is more powerful to destroy than all other creatures; we sacrifice unto the heavenly Wisdom, made by Mazda; we sacrifice unto the wisdom acquired through the ear, made by Mazda.

7[2]. We sacrifice unto Asha-Vahista, the fairest, the Amesha-Spenta; we sacrifice unto the much-desired Airyaman; we sacrifice unto the instrument made by Mazda; we sacrifice unto the good Saoka, with eyes of love, made by Mazda and holy.

We sacrifice unto Khshathra-Vairya; we sacrifice unto the metals; we sacrifice unto Mercy and Charity.

8[3]. We sacrifice unto the good Spenta-Ârmaiti; we sacrifice unto the good Râta, with eyes of love, made by Mazda and holy.

We sacrifice unto Haurvatât, the Amesha-Spenta; we sacrifice unto the prosperity of the seasons; we sacrifice unto the years, the holy and masters of holiness.

We sacrifice unto Ameretât, the Amesha-Spenta; we sacrifice unto fatness and flocks; we sacrifice unto the plenty of corn; we sacrifice unto the powerful Gaokerena, made by Mazda.

9[4]. (At the Gâh Hâvan): We sacrifice unto

[1] Sirôzah II, 1–2.
[2] Sirôzah II, 3–4.
[3] Sirôzah II, 5–7.
[4] Sirôzah II, 7.

Mithra, the lord of wide pastures; we sacrifice unto Râma *Hv*âstra.

(At the Gâh Rapithwin): We sacrifice unto Asha-Vahista and Âtar, the son of Ahura Mazda.

(At the Gâh Uzîren): We sacrifice unto Apãm Napâ*t*, the swift-horsed, the tall and shining lord, the lord of the females; we sacrifice unto the holy waters, made by Mazda.

10[1]. (At the Gâh Aiwisrûthrem): We sacrifice unto the good, powerful, beneficent Fravashis of the faithful; we sacrifice unto the females who bring forth flocks of males; we sacrifice unto the prosperity of the seasons; we sacrifice unto the well-shapen, tall-formed Strength; we sacrifice unto Verethraghna, made by Mazda; we sacrifice unto the crushing Ascendant.

(At the Gâh U*s*ahin): We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha, who makes the world grow, the holy and master of holiness; we sacrifice unto Rashnu-Razista; we sacrifice unto Ar*s*tâ*t*, who makes the world grow, who makes the world increase

III.

11. Let the Yâtus be crushed, O Zarathu*s*tra[2]! both Daêvas and men[3].

Who is he in whose house, O Spitama Zarathu*s*tra! every Dru*g* is destroyed, every Dru*g* perishes, when he pronounces these words[4]:

12[5]. . . . . ?

13. It is he who takes the seven Amesha-Spe*n*tas,

[1] Sîrôzah II, 7. [2] Or: Let Zarathustra crush the Yâtus.

[3] The Yâtus are either demons or men: the man-Yâtu is the sorcerer, the wizard. Cf. Yt. VIII, 44.

[4] Doubtful. [5] I am unable to make anything of this section.

the all-ruling, the all-beneficent, as a shield[1] against his enemies.

We worship the Law of the worshippers of Mazda; we worship the waters coming in the shape of a horse[2], made by Mazda.

14–15. He has renounced trespasses and faults, O Zarathustra! he has renounced all trespasses and faults[3], O Zarathustra! when he throws down[4] the destroyer of Vohu-Manô and his words[5], with a hundred times hundredfold, with a many times manifold preaching and smiting, and he takes away the Law of Mazda, that was carried away as a prisoner[6], from the hands of the [ungodly], who are destroyed by his strength.

Ashem Vohû: Holiness is the best of all good . . . .

16. Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

I bless the sacrifice and the prayer, the strength and vigour

Of Ahura Mazda, bright and glorious, and of the Amesha-Spentas;

Of Vohu-Manô; of Peace, whose breath is friendly[7] . . . .

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[1] Doubtful.

[2] See Yt. VIII, 5, 42; cf. § 20.

[3] Âtare-vîtaremaibyâ . . . . vîmraoi; cf. âtarâish . . . . vî sarem mruyê (Yasna XII, 4 [XIII, 16]): âtareman seems to be a sin by commission, vîtareman a sin by omission.

[4] Doubtful (fraspâvares: fraspâ is generally translated ramîtûntan).

[5] Doubtful.

[6] Cf. Yt. XIII, 100; XIX, 86; fravasnăm is the reverse of uzvazhai (l. l.).

[7] The rest as above, § 1.

Of Asha-Vahista, the fairest; of the much-desired Airyaman[1] . . . .

Of Khshathra-Vairya, of the metals[1] . . . .

Of the good Spenta-Ârmaiti and of the good Râta[2] . . . .

Of Haurvatât, the master[2] . . . .

Of Ameretât, the master[2] . . . .

(At the Gâh Hâvan): Of Mithra[3] . . . .

(At the Gâh Rapithwin): Of Asha-Vahista[3] . . . .

(At the Gâh Uzîren): Of the high lord Apãm Napât[3] . . . .

(At the Gâh Aiwisrûthrem): Of the Fravashis of the faithful[4] . . . .

(At the Gâh Usahin): Of the holy, devout, fiend-smiting Sraosha, who makes the world grow; of Rashnu-Razista and of Arstât, who makes the world grow, who makes the world increase.

Ashem Vohû: Holiness is the best of all good . . . .

Give unto that man[5] brightness and glory, give him health of body, give him sturdiness of body, give him victorious strength of body, give him full welfare of wealth, give him a virtuous offspring, give him long, long life, give him the bright, all-happy, blissful abode of the holy Ones.

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[1] The rest as above, § 2.

[2] The rest as above, § 3.

[3] The rest as above, § 4.

[4] The rest as above, § 5.

[5] Who shall offer a sacrifice to the Amshaspands.

III. ARDIBEHIST[1] YAST.

This Yast is for a great part devoted to the praise of the Airyaman prayer, which is described as driving away all the diseases and plagues that have been brought upon the world by Angra Mainyu; and when the writer passes from the glorification of Airyaman to that of Asha-Vahista, which is put into the mouth of Angra Mainyu himself (§§ 13 seq.), he makes him speak of Asha-Vahista just in the same way, and ascribe him just the same powers, as he himself has done with regard to Airyaman. This is owing to the fact of Airyaman being invoked in company with Asha-Vahista in the second formula of the Sîrôzah[2].

The powers ascribed to Asha-Vahista have their origin in the twofold nature of that Amesha-Spenta, who being, in his abstract character, the impersonation of the highest element in Mazdeism, Divine Order and Holiness[3], and in his concrete character, the genius who presides over the mightiest of physical elements, Fire[4], is one of the most powerful and dreaded opponents of Angra Mainyu[5]. On the other hand, Airyaman is the genius to whom Ahura Mazda applied to heal the nine, and ninety, and nine hundred and nine thousand diseases created by Angra Mainyu[6].

This Yast is recited every day at the Gâhs Hâvan, Rapithwin, and Aiwisrûthrem (Anquetil).

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0. May Ahura Mazda be rejoiced! . . . .

Ashem Vohû: Holiness is the best of all good . . . .

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hâvani], the holy and master of holiness[7] . . . .

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[1] Ard-î-behist is the Parsi form for Asha vahista, ard being derived from arta, the Persian form corresponding to the Zend asha.

[2] See Sîrôzah I, 3, and below the introductory formula.

[3] See Vend. Introd. IV, 30.

[4] Ibid. 33.

[5] See Yt. XVII, 18.

[6] Fargard XXII and Introd.

[7] As above, Yt. I, 0.

Unto Asha-Vahista, the fairest; unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy[1];

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness[2] . . . .

I.

1. Ahura Mazda spake unto Spitama Zarathustra, saying: 'That thou mayest increase Asha-Vahista, O Spitama Zarathustra! with hymns of praise, with performance of the office, with invocations, holy words, sacrifice, blessings, and adoration—once to abide in the shining luminous space, in the beautiful abodes[3]—for the sacrifice and invocation of us, the Amesha-Spentas[4]' . . . .

2. Zarathustra said: 'Say unto me the right words, such as they are, O Ahura Mazda! that I may increase Asha-Vahista, with hymns of praise,

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[1] Sîrôzah I, 3.

[2] Several manuscripts add here the full invocation of the greater Sîrôzah:

'We sacrifice unto Asha-Vahista, the fairest, the Amesha-Spenta;
We sacrifice unto the much-desired Airyaman;
We sacrifice unto the instrument, made by Mazda;
We sacrifice unto the good Saoka, with eyes of love, made by Mazda and holy.'

[3] The Garô-nmânem or Paradise; see Yasna XVI, 7 [XVII, 42], Phl. tr.

[4] The principal clause appears to be wanting, unless Zarathustra is supposed to interrupt Ahura. One might also understand the sentence in an optative sense: 'Mayest thou increase . . . .'

with performance of the office, with invocations, holy words, sacrifice, blessings, and adoration,—once to abide in the shining luminous space, in the beautiful abodes,—for the sacrifice and invocation of you, the Amesha-Spentas.

3[1]. '. . . . I proclaim Asha-Vahista: if I proclaim Asha-Vahista, then easy is the way to the abode of the other Amesha-Spentas[2], which Ahura Mazda keeps with Good Thoughts, which Ahura Mazda keeps with Good Words, which Ahura Mazda keeps with Good Deeds[3];

4. '(Easy is the way to the Garô-nmâna of Ahura Mazda): the Garô-nmâna is for the holy souls, and no one of the wicked can enter the Garô-nmâna and its bright, wide, holy ways; (no one of them can go) to Ahura Mazda.

II.

5. 'The Airyaman prayer[4] smites down the strength of all the creatures of Angra Mainyu, of the Yâtus and Pairikas[5]. It is the greatest of spells, the best of spells, the very best of all spells; the

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[1] Here again it seems as if a paragraph had been lost: 'Ahura Mazda answered: Proclaim thou Asha-Vahista; if thou proclaimest Asha-Vahista . . . .—Then Zarathustra replied: I proclaim Asha-Vahista . . . .'

[2] The Garôthmân.

[3] An allusion to the three Paradises of Humat, Hûkht, Hvarst through which the souls of the blessed pass to Garôthmân (Yt. XXII, 15).

[4] The prayer known as Airyama-ishyô; see Vendîdâd XXI, 11–12.

[5] See Vend. Introd. IV, 20–21.

fairest of spells, the very fairest of all spells; the fearful one amongst spells, the most fearful of all spells; the firm one amongst spells, the firmest of all spells; the victorious one amongst spells, the most victorious of all spells; the healing one amongst spells, the best-healing of all spells.

6. 'One may heal with Holiness, one may heal with the Law, one may heal with the knife, one may heal with herbs, one may heal with the Holy Word: amongst all remedies this one is the healing one that heals with the Holy Word; this one it is that will best drive away sickness from the body of the faithful: for this one is the best-healing of all remedies [1].

7. 'Sickness fled away [before it], Death fled away; the Daêva fled away, the Daêva's counter-work [2] fled away; the unholy Ashemaogha [3] fled away, the oppressor of men fled away.

8. 'The brood of the Snake fled away; the brood of the Wolf fled away; the brood of the Two-legged [4] fled away. Pride fled away; Scorn fled away; Hot Fever fled away; Slander fled away; Discord fled away; the Evil Eye fled away.

9. 'The most lying words of falsehood fled away; the *G*ahi [5], addicted to the Yâtu, fled away; the

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[1] Cf. Vendîdâd VII, 44 (118). That Airyaman made use of the Holy Word (of spells) to cure diseases appears from Vend. XXII, 6 seq.

[2] Paityâra: every work of Ahura was opposed and spoiled by a counter-work of Angra Mainyu. Cf. Bundahi*s* I, 23 seq.; III, 13 seq.; Vend. I; see Ormazd et Ahriman, §§ 195 seq.

[3] See Yt. I, 10 and note 4.

[4] The Ahrimanian creatures belonging to mankind, the Mairyas and Ashemaoghas (Yt. I, 10).

[5] The courtezan; cf. Vend. XXI, 17 (35), and Introd. IV, 25.

*G*ahi, who makes one pine[1], fled away; the wind that blows from the North[2] fled away; the wind that blows from the North vanished away.

10. 'He it is who smites me that brood of the Snake, and who might smite those Daêvas by thousands of thousands, by ten thousands of ten thousands; he smites sickness, he smites death, he smites the Daêvas, he smites the Daêva's counter-work, he smites the unholy Ashemaogha, he smites the oppressor of men.

11. 'He smites the brood of the Snake; he smites the brood of the Wolf; he smites the brood of the Two-legged. He smites Pride; he smites Scorn; he smites Hot Fever; he smites Slander; he smites Discord; he smites the Evil Eye.

12. 'He smites the most lying words of falsehood; he smites the *G*ahi, addicted to the Yâtu; he smites the *G*ahi, who makes one pine. He smites the wind that blows from the North; the wind that blows from the North vanished away.

13. 'He it is who smites me that brood of the Two-legged, and who might smite those Daêvas, by thousands of thousands, by ten thousands of ten thousands. Angra Mainyu, who is all death, the worst-lying of all Daêvas, rushed from before him:

14. 'He exclaimed, did Angra Mainyu: "Woe is me! Here is the god Asha-Vahista, who will smite the sickliest of all sicknesses, who will afflict the sickliest of all sicknesses;

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[1] The Zend is Kahvaredhaini, a synonym of which, Kahvaredha, Yasna LXI, 2 [LX, 7], is translated impairer of Glory, which means very likely: he who makes one 'dwindle, peak, and pine' (cf. Vend. XVIII, 62–64).

[2] From the country of hell; cf. Vend. VII, 2; XIX, 1; Yt. XXII, 25.

'"He will smite the deadliest of all deaths, he will afflict the deadliest of all deaths;

'"He will smite the most fiendish of all fiends, he will afflict the most fiendish of all fiends;

'"He will smite the most counter-working of all counter-works, he will afflict the most counter-working of all counter-works;

'"He will smite the unholy Ashemaogha, he will afflict the unholy Ashemaogha;

'"He will smite the most oppressive of the oppressors of men, he will afflict the most oppressive of the oppressors of men.

15. '"He will smite the snakiest of the Snake's brood, he will afflict the snakiest of the Snake's brood;

'"He will smite the most wolfish of the Wolf's brood, he will afflict the most wolfish of the Wolf's brood;

'"He will smite the worst of the two-legged brood, he will afflict the worst of the two-legged brood;

'"He will smite Pride, he will afflict Pride;

'"He will smite Scorn, he will afflict Scorn;

'"He will smite the hottest of hot fevers, he will afflict the hottest of hot fevers;

'"He will smite the most slanderous of slanders, he will afflict the most slanderous of slanders;

'"He will smite the most discordant of discords, he will afflict the most discordant of discords;

'"He will smite the worst of the Evil Eye, he will afflict the worst of the Evil Eye.

16. '"He will smite the most lying words of falsehood, he will afflict the most lying words of falsehood;

'"He will smite the *G*ahi, addicted to the Yâtu, he will afflict the *G*ahi, addicted to the Yâtu;

'"He will smite the *G*ahi, who makes one pine, he will afflict the *G*ahi, who makes one pine;

'"He will smite the wind that blows from the North, he will afflict the wind that blows from the North."

17[1]. 'The Drug will perish away, the Drug will perish; the Drug will rush, the Drug will vanish. Thou perishest away to the regions of the North, never more to give unto death the living world of the holy spirit[2].

18. 'For his brightness and glory I will offer unto him a sacrifice worth being heard[3], namely, unto Asha-Vahista, the fairest, the Amesha-Spenta. Unto Asha-Vahista, the fairest, the Amesha-Spenta, we offer up the libations, the Haoma and meat[4], the baresma[5], the wisdom of the tongue[6], the holy spells[7], the speech, the deeds[8], the libations, and the rightly-spoken words.

'Yênhê hâtăm: All those beings of whom Ahura Mazda knows the goodness[9] . . . .

19. 'Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

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[1] One set of manuscripts insert: 'He will smite the wind that blows against the North, he will afflict the wind that blows against the North; the wind that blows against the North [will perish].' This is most likely an interpolation, as the wind that blows against the North (if this is the right meaning of aparô apâkhtara, as opposed to pourvô apâkhtara) blows against Angra Mainyu.

[2] Cf. Vendîdâd VIII, 21.

[3] That is to say, worth being accepted: cf. Yt. X, 32; the Parsis translate, 'a sacrifice heard [from the lips of the Dastûrs]' (به شنیده یزشن از زبان دستوران; East India Office, XXV, 42).

[4] The Haoma and Myazda. [5] See Vend. III, 1, note 2.

[6] Hizvô danghah: huzvân dânâkih (Phl. tr.) means 'the right formulas.'

[7] 'The Avestâ' (Phl. tr.).

[8] The several operations of the sacrifice.

[9] As above, Yt. I, 22.

'I bless the sacrifice and prayer and the strength and vigour of Asha-Vahista, the fairest; of the much-desired Airyaman, made by Mazda; and of the good Saoka, with eyes of love, made by Mazda and holy[1].

'Ashem Vohû: Holiness is the best of all good[2] . . . .

'[Give] unto that man[3] brightness and glory, give him health of body; . . . . give him the bright, all-happy, blissful abode of the holy Ones.'

IV. KHORDÂD YAST.

Only the first two sections of this Yast refer to its nominal object, Haurvatât, the Genius of Health and Waters (Vend. Introd. IV, 7, 33). The rest of the Yast refers to the performance of the Bareshnûm ceremony as being the test of the true Zoroastrian. As the Bareshnûm purification was performed by Airyaman to drive away the myriads of diseases created by Angra Mainyu[4], its laudation is not quite unaptly inserted in a Yast devoted to the Genius of Health.

The Khordâd Yast can be recited at any time. It is better to recite it during the Gâh Usahin, on the day Khordâd (Anquetil).

The text is corrupt.

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0. May Ahura Mazda be rejoiced! . . . .

Ashem Vohû: Holiness is the best of all good . . . .

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hâvani], the holy and master of holiness[5] . . . .

Unto Haurvatât, the master; unto the prosperity

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[1] Cf. Sirôzah I, 2.

[2] As above, p. 22.

[3] Who shall offer a sacrifice to Asha-Vahista; cf. Yt. I, 33 and notes.

[4] Vend. XXII, 20 [54].

[5] As above, p. 22 and notes.

of the seasons and unto the years, the masters of holiness [1],

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

We sacrifice unto Haurvatâ*t*, the Amesha-Spe*n*ta; we sacrifice unto the prosperity of the seasons; we sacrifice unto the years, the holy and masters of holiness [2].

1. Ahura Mazda spake unto Spitama Zarathu*s*tra, saying: 'I created for the faithful the help, the enjoyments, the comforts, and the pleasures of Haurvatâ*t*. We unite them with him who would come up to thee as one of the Amesha-Spe*n*tas, as he would come to any of the Amesha-Spe*n*tas, Vohu-Manô, Asha-Vahi*s*ta, Khshathra-Vairya, Spe*n*ta-Armaiti, Haurvatâ*t*, and Ameretâ*t*.

2. 'He who against the thousands of thousands of those Daêvas, against their ten thousands of ten thousands, against their numberless myriads would invoke the name of Haurvatâ*t*, as one of the Amesha-Spe*n*tas, he would smite the Nasu, he would smite Ha*s*i [3], he would smite Ba*s*i [3], he would smite Saêni [3], he would smite Bûgi [3].

3 [4]. 'I proclaim the faithful man as the first [of men]; if I proclaim the faithful man as the first

[1] Sirôzah I, 6. [2] Sirôzah II, 6.

[3] Names of Daêvas. According to the Parsi translator of the Dînkart (vol. ii, p. 65), Ha*s*i is 'he who makes sceptical;' Ba*s*i is 'he who gives rise to the barking disease;' Saêni is 'he who causes harm;' Bûgi is 'he who preys upon.'

[4] The translation of this paragraph is quite conjectural.

[of men][1], then Rashnu Razista[2], then every heavenly Yazata of male nature in company with the Amesha-Spentas will free the faithful man[3]

4. 'From the Nasu, from Hasi, from Gasi[4], from Saêni, from Bûgi; from the hordes with the wide front, from the hordes with the many spears uplifted, from the evil man who oppresses, from the wilful sinner[5], from the oppressor of men, from the Yâtu, from the Pairika, from the straying way.

5. 'How does the way of the faithful turn and part from the way of the wicked[6]?'

Ahura Mazda answered: 'It is when a man pronouncing my spell, either reading[7] or reciting it by heart, draws the furrows[8] and hides[9] there himself, [saying]:

6. '"I will smite thee, O Drug! whomsoever thou art, whomsoever thou art amongst the Druges that come in an open way, whomsoever thou art amongst the Druges that come by hidden ways, whomsoever thou art amongst the Druges that defile by contact; whatsoever Drug thou art, I smite thee away from the Aryan countries; whatsoever Drug thou art, I bind thee; I smite thee down, O Drug! I throw thee down below, O Drug!"

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[1] If I am one of the faithful.

[2] The Genius of Truth, Yt. XII.

[3] Will free me as one of the faithful.

[4] Sic; cf. § 2.

[5] Starâi; cf. Études Iraniennes, II, 135.

[6] How is the wicked known from the faithful one?

[7] Marâo: Phl. ôsmôrît, Sansk. adhyeti; safarûnît, poshayati (pustakayati? Yasna XIX, 6 [9]).

[8] The furrows for the Bareshnûm purification (Vend. IX).

[9] Doubtful: gaozaiti; read yaozdâiti (? he cleanses).

7. 'He draws [then] three furrows[1]: I proclaim him one of the faithful; he draws six furrows[1]: I proclaim him one of the faithful; he draws nine furrows[1]: I proclaim him one of the faithful.

8. 'The names of those (Amesha-Spe*n*tas) smite the men turned to Nasus[2] by the Druges; the seed and kin of the deaf[3] are smitten, the scornful[4] are dead, as the Zaotar Zarathustra blows them away to woe[5], however fierce, at his will and wish, as many as he wishes.

9. 'From the time when the sun is down he smites them with bruising blows; from the time when the sun is no longer up, he deals deadly blows on the Nasu with his club struck down, for the propitiation and glorification of the heavenly gods.

10. 'O Zarathustra! let not that spell be shown to any one, except by the father to his son, or by the brother to his brother from the same womb, or by the Âthravan to his pupil[6] in black hair, devoted to the good law, who, devoted to the good law, holy[7] and brave, stills all the Druges[8].

11. 'For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto Haurvatâ*t*, the Amesha-Spe*n*ta. Unto Haurvatâ*t*, the Amesha-Spe*n*ta, we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the

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[1] To perform the Bareshnûm; cf. Vend. XXII, 20 [54].

[2] Reading nasûm kereta; cf. nasu-kereta (Vend. VII, 26 [67]).

[3] See above, p. 26, note 2.

[4] Sao*k*a; cf. Yt. XXII, 13.

[5] Duzavâ*t*: both the reading and the meaning are doubtful. Mr. West suggests, 'sends to hell' (reading duzanghvâ*t* or duzangha*t*).

[6] Doubtful.

[7] Reading ashava instead of asô ava.

[8] Cf. Yt. XIV, 46.

holy spells, the speech, the deeds, the libations, and the rightly-spoken words.

12. 'Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

'I bless the sacrifice and prayer, and the strength and vigour of Haurvatâ*t*, the master; of the prosperity of the seasons and of the years, the masters of holiness.

'Ashem Vohû: Holiness is the best of all good . . . .

'[Give] unto that man[1] brightness and glory, ... give him the bright, all happy, blissful abode of the holy Ones.'

V. ÂBÂN YA*S*T.

The Âbân Ya*s*t (or Ya*s*t of the Waters) is devoted to the great goddess of the waters, the celebrated Ardvi Sûra Anâhita, the Ἀναῖτις of the Greeks. Ardvi Sûra Anâhita ('the high, powerful, undefiled') is the heavenly spring from which all waters on the earth flow down; her fountains are on the top of the mythical mountain, the Hukairya, in the star region. Her descent from the heavens is described in §§ 85 seq.; it reminds one of the Indian legend of the celestial Gaṅgâ.

This Ya*s*t contains much valuable information about the historical legends of Iran, as it enumerates the several heroes who worshipped Ardvi Sûra and asked for her help. First of all is Ahura himself (§ 16); then came Haoshyangha (§ 21), Yima (§ 25), Azi Dahâka (§ 29), Thraêtaona (§ 33), Keresâspa (§ 37), Franghrasyan (§ 41), Kava Usa (§ 45), Husravah (§ 49), Tusa (§ 53), Vaêsaka's sons (§ 57), Vafra Navâza (§ 61), *G*âmâspa (§ 68), Ashavazdah, the son of Pourudhâkhsti, and Ashavazdah and Thrita, the sons of Sâyuzdri (§ 72), Vistauru (§ 76), Yôista (§ 81); the Hvôvas and the Naotaras (§ 98), Zarathustra (§ 103), Kava Vi*s*tâspa (§ 107), Zairivairi (§ 112), Arega*t*-aspa and Vandaremaini (§ 116).

This enumeration is interrupted by a description of the descent of Ardvi Sûra from the heavens (§§ 85–89), and of certain rules for her sacrifice given by herself to Zarathustra (§§ 90–97). This interruption may have been intentional, as it takes place just when

[1] Who shall have sacrificed to Haurvatâ*t*.

the course of the enumeration brings us to the times of Zarathustra and of the institution of the new religion.

The Yast is opened with a laudation of the benefits bestowed by Ardvi Sûra (§§ 1–16), and it closes with a description of her garments and apparel.

The first record of the worship of Ardvi Sûra is in a cuneiform inscription by Artaxerxes Mnemon (404–361), in which her name is corrupted into Anahata. Artaxerxes Mnemon appears to have been an eager promoter of her worship, as he is said 'to have first erected the statues of Venus-Anâhita (Ἀφροδίτης, Ἀναΐτιδος) in Babylon, Suza, and Ecbatana, and to have taught her worship to the Persians, the Bactrians, and the people of Damas and Sardes' (Clemens Alexandrinus, Protrept. 5, on the authority of Berosus; about 260 B. C.). My friend M. Halévy suggests to me that the detailed and circumstantial description of Anâhita's appearance and costume (in §§ 126–131) shows that the writer must have described her from a consecrated type of statuary.

The principal data of the Greek writers on Anâhita will be found in Windischmann's Essay (Die persische Anahita oder Anaïtis, 1856). One must be cautious in the use of the Greek sources, as the Greeks, with the eclectic turn of their mind, were inclined to confound under the name of Anâhita all the great female deities of Asia Minor, and her name became a common appellation for the Aphrodites as well as for the Artemides of the East.

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0. May Ahura Mazda be rejoiced! . . . .

Ashem Vohû: Holiness is the best of all good . . . .

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hâvani], the holy and master of holiness . . . .

Unto the good Waters, made by Mazda; unto the holy water-spring ARDVI ANÂHITA; unto all waters, made by Mazda; unto all plants, made by Mazda[1],

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

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[1] Sirôzah I, 10.

I.

1. Ahura Mazda spake unto Spitama Zarathustra, saying: 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita, the wide-expanding[1] and health-giving, who hates the Daêvas and obeys the laws of Ahura, who is worthy of sacrifice in the material world, worthy of prayer in the material world; the life-increasing[2] and holy, the herd-increasing and holy, the fold-increasing and holy, the wealth-increasing and holy, the country-increasing and holy;

2. 'Who makes the seed of all males pure[3], who makes the womb of all females pure for bringing forth[4], who makes all females bring forth in safety, who puts milk into the breasts of all females in the right measure and the right quality;

3. 'The large river, known afar, that is as large as the whole of the waters that run along the earth; that runs powerfully from the height Hukairya[5] down to the sea Vouru-Kasha[6].

4. 'All the shores of the sea Vouru-Kasha are

[1] 'As she comes down to all places' (Phl. tr. ad Yasna LXV, 1 [LXVI, 2]).

[2] Âdhu, translated *gân*; 'she makes life longer' (Aspendiârji). Perhaps âdhu will be better translated springs, rivers (reading *gûy* instead of *gân*; cf. Yt. VIII, 29).

[3] 'Pure and sound, without blood and filth' (Phl. tr.).

[4] 'So that it may conceive again' (Phl. tr.).

[5] 'Hûgar the lofty is that from which the water of Arêdvîvsûr leaps down the height of a thousand men' (Bundahis XII, 5, tr. West); cf. infra, §§ 96, 121, 126; Yt. XIII, 24. The Hukairya is mentioned again § 25 and Yt. IX, 8; Yt. X, 88; Yt. XV, 15; Yt. XVII, 28. It appears to be situated in the west (Bundahis XXIV, 17; II, 7; Minokhired XLIV, 12).

[6] The earth-surrounding Ocean; cf. Vendîdâd V, 15 (49) seq., text and notes.

boiling over, all the middle of it is boiling over, when she runs down there, when she streams down there, she, Ardvi Sûra Anâhita, who has a thousand cells and a thousand channels[1]: the extent of each of those cells, of each of those channels is as much as a man can ride in forty days, riding on a good horse.

5. 'From this river of mine alone flow all the waters that spread all over the seven Karshvares; this river of mine alone goes on bringing waters, both in summer and in winter. This river of mine purifies the seed in males, the womb in females, the milk in females' breasts.

6. 'I, Ahura Mazda, brought it down with mighty vigour, for the increase of the house, of the borough, of the town, of the country, to keep them, to maintain them, to look over them, to keep and maintain them close.

7. 'Then Ardvi Sûra Anâhita, O Spitama Zarathustra! proceeded forth from the Maker Mazda. Beautiful were her white arms, thick as a horse's shoulder or still thicker; beautiful was her . . . .[2], and thus came she, strong, with thick arms, thinking thus in her heart:

8. '"Who will praise me? Who will offer me a sacrifice, with libations cleanly prepared and well-strained, together with the Haoma and meat? To whom shall I cleave, who cleaves unto me, and thinks with me, and bestows gifts upon me, and is of good will unto me?[3]"

9. 'For her brightness and glory, I will offer her

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[1] See the description § 101 seq.

[2] Zaosa or zusa, an ἅπαξ λεγόμενον, seems to designate a part of the body; cf. § 126.

[3] Cf. §§ 11, 124.

a sacrifice worth being heard; I will offer up unto the holy Ardvi Sûra Anâhita a good sacrifice with an offering of libations;—thus mayest thou advise us when thou art appealed to! Mayest thou be most fully worshipped, O Ardvi Sûra Anâhita! with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the words, with the deeds, with the libations, and with the rightly-spoken words.

'Yê*n*hê hâtãm[1]: All those beings of whom Ahura Mazda . . . .

II.

10. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita, the wide-expanding and health-giving, who hates the Daêvas and obeys the laws of Ahura, who is worthy of sacrifice in the material world, worthy of prayer in the material world; the life-increasing and holy, the herd-increasing and holy, the fold-increasing and holy, the wealth-increasing and holy, the country-increasing and holy[2];

11. 'Who drives forwards on her chariot, holding the reins of the chariot. She goes, driving, on this chariot, longing for men[3] and thinking thus in her heart: "Who will praise me? Who will offer me a sacrifice, with libations cleanly prepared and well-strained, together with the Haoma and meat? To whom shall I cleave, who cleaves unto me, and thinks with me, and bestows gifts upon me, and is of good will unto me?"

'For her brightness and glory, I will offer her a sacrifice, worth being heard[4]. . . .

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[1] As above, p. 30; § 9 is repeated at the end of every chapter.

[2] § 10=§ 2.

[3] Viz. for their worshipping; cf. Yasna XXIII, 2 [5], paitismarenti=Phl. hûmîtînît, they hope, they expect. Cf. § 123.

[4] As above, § 9.

III.

12. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita[1]. . . .

13. 'Whom four horses carry, all white, of one and the same colour, of the same blood, tall, crushing down the hates of all haters, of the Daêvas and men, of the Yâtus and Pairikas, of the oppressors, of the blind and of the deaf[2].

'For her brightness and glory, I will offer her a sacrifice . . . .

IV.

14. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

15. 'Strong and bright, tall and beautiful of form, who sends down by day and by night a flow of motherly[3] waters as large as the whole of the waters that run along the earth, and who runs powerfully[4].

'For her brightness and glory, I will offer her a sacrifice . . . .

V.

16. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

17. 'To her did the Maker Ahura Mazda offer up a sacrifice[5] in the Airyana Vaêgah, by the good river Dâitya[6]; with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the words, with the deeds, with the libations, and with the rightly-spoken words[7].

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[1] As above, § 10.

[2] Cf. p. 26, note 2.

[3] Doubtful; cf. Yt. VIII, 47.

[4] Cf. above, § 3.

[5] Cf. Vend. Introd. IV, 9, 40. This is the heavenly prototype of the Mazdean sacrifice as it was later shown to men by Zarathustra; cf. § 101.

[6] Cf. Yt. I, 4 and notes.

[7] Cf. Yt. III, 18.

18. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sûra Anâhita! that I may bring the son of Pourushaspa, the holy Zarathustra, to think after my law, to speak after my law, to do after my law!"

19. 'Ardvi Sûra Anâhita granted him that boon, as he was offering libations, giving gifts, sacrificing, and begging that she would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice . . . .

VI.

20. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

21. 'To her did Haoshyangha, the Paradhâta[1], offer up a sacrifice on the enclosure[2] of the Hara[3], with a hundred male horses, a thousand oxen, and ten thousand lambs.

22. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sûra Anâhita! that I may become the sovereign lord of all countries, of the Daêvas and men, of the

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[1] Haoshyangha was the first king of the Paradhâta (Pêshdâdyan) dynasty (cf. above, p. 7, note 2, and Bundahis XXXI, 1). It is related in Firdausi's Shâh Nâmah that he was the grandson of Gayomarth, the first man and king, and the son of Syâmak; that his father having been killed by the black Div, he encountered him at the head of an army of lions, tigers, birds, and Paris, and destroyed him; he then succeeded his grandfather, and reigned supreme over the seven Keshvars of the earth.

[2] Doubtful: upabda=upabanda, as thribda (Yt. VIII, 55)= thribanda; it appears from Yt. XV, 7 that the place meant here is the Taêra which is said in the Bundahis (V, 7) to be surrounded by the Albôrz (the Hara).

[3] The Hara berezaiti or Albôrz, in Mâzandarân, south of the Caspian Sea, was supposed to surround the earth; cf. Yt. X, 56.

Yâtus and Pairikas, of the oppressors, the blind and the deaf; and that I may smite down two thirds[1] of the Daêvas of Mâzana[2] and of the fiends of Varena[3]."

23. 'Ardvi Sûra Anâhita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice . . . .

VII.

24. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

25. 'To her did Yima Khshaêta[4], the good shepherd, offer up a sacrifice from the height Hukairya[5], with a hundred male horses, a thousand oxen, ten thousand lambs.

26. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sûra Anâhita! that I may become the sovereign lord of all countries, of the Daêvas and men, of the Yâtus and Pairikas, of the oppressors, the blind and the deaf; and that I may take from the Daêvas both

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[1] A formula frequently used, not only in the Avesta, but also in the Shâh Nâmah.

[2] The Daêvas in Mâzandarân. Mâzandarân was held a place of resort for demons and sorcerers, and was in the Iranian legend nearly the same as Ceylon is in the Râmâya*n*a. The Damâvand mountain, to which Azi Dahâka was bound, is the southern boundary of Mâzandarân.

[3] See Vend. Introd. IV, 23; cf. this Yast, § 33.

[4] Yima Khshaêta (*G*emshîd), as an earthly king, ruled over the world for a thousand years, while he made immortality reign in it (Yt. IX, 8; XV, 15; cf. Vendîdâd II, Introd.).

[5] See above, § 3.

riches and welfare, both fatness and flocks, both weal and Glory[1]."

27. 'Ardvi Sûra Anâhita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice . . . .

VIII.

28. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

29. 'To her did Azi Dahâka[2], the three-mouthed, offer up a sacrifice in the land of Bawri[3], with a

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[1] After his brother Takhma Urupa, who reigned before him, had been killed and devoured by Angra Mainyu (Yt. IV, 11, note).

[2] When Yima began to sin and lost the *Hv*arenô (Glory), he was overthrown by Azi Dahâka (Zohâk), who seized the power and reigned in his place for a thousand years (cf. Yt. XIX, 33 seq.).

Azi Dahâka, literally 'the fiendish snake,' was first a mythical personage; he was the 'snake' of the storm-cloud, and a counterpart of the Vedic Ahi or V*ri*tra. He appears still in that character in Yast XIX seq., where he is described struggling for the *Hv*arenô against Âtar (Fire), in the sea Vourukasha (Vendîdâd, Introd. IV, 38; cf. this Yast, § 90). His struggle with Yima Khshaêta bore at first the same mythological character, 'the shining Yima' being originally, like the Vedic Yama, a solar hero: when Yima was turned into an earthly king, Azi underwent the same fate. In the Shâh Nâmah he is described as a man with two snakes springing from his shoulders: they grew there through a kiss of Ahriman's. For the myths referring to Azi, see Ormazd et Ahriman, §§ 91–95.

[3] Babylon (cf. Yt. XV, 19). The usurper Azi, being a non-Aryan, was identified with the hereditary foe, the Chaldæans: the name of Babylon united in it, at the same time, a dim historical record of the old Assyrian oppression, then shaken off and forgotten, and an actual expression of the national antipathy of the Iranians for their Semitic neighbours in Chaldæa. After the conquest of Persia by the Musulmans, Azi was turned at last into an Arab. The original seat of the Azi myths was on the southern coast of the Caspian Sea (Études Iraniennes, II, 210).

hundred male horses, a thousand oxen, and ten thousand lambs.

30. 'He begged of her a boon, saying: "Grant me this boon, O good, most beneficent Ardvi Sûra Anâhita! that I may make all the seven Karshvares of the earth empty of men."

31. 'Ardvi Sûra Anâhita did not grant him that boon, although he was offering libations, giving gifts, sacrificing, and entreating her that she would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice . . . .

IX.

32. 'Offer up a sacrifice, O Spitama Zarathustra! unto Ardvi Sûra Anâhita . . . .

33. 'To her did Thraêtaona[1], the heir[2] of the valiant Âthwya clan, offer up a sacrifice in the four-cornered Varena[3], with a hundred male horses, a thousand oxen, ten thousand lambs.

34. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sûra Anâhita! that I may overcome Azi Dahâka, the three-mouthed, the three-headed, the six-eyed, who has a thousand senses[4], that most powerful, fiendish Drug,

[1] Thraêtaona (Ferîdûn), son of Âthwya, conquered Azi and bound him to Mount Damâvand, where he is to stay till the end of the world, when he shall be let loose and then killed by Keresâspa (Vendidâd, Introd. IV, 12, 18; Bahman Yast III, 55 seq.; Bund. XXIX, 8 seq.).

[2] Visô-puthra=Pahlavi barbitâ (see Études Iraniennes, II, 139).

[3] Cf. Vend. I, 18 and Introd. IV, 12. Modern tradition supposes Varena to have been the region of Ghilan (very likely on account of its proximity to Mâzandarân and Mount Damâvand).

[4] See Yt. X, 82, note.

that demon, baleful to the world, the strongest Drug that Angra Mainyu created against the material world, to destroy the world of the good principle[1]; and that I may deliver his two wives, Savanghavâk and Erenavâk[2], who are the fairest of body amongst women, and the most wonderful creatures in the world[3]."

35. 'Ardvi Sûra Anâhita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice . . . .

X.

36. 'Offer up a sacrifice, O Spitama Zarathustra! unto Ardvi Sûra Anâhita . . . .

37. 'To her did Keresâspa[4], the manly-hearted, offer up a sacrifice behind the Vairi Pisanah[5], with a

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[1] Cf. Yt. XIX, 37.

[2] The two daughters of Yima, who had been ravished by Azi: they are called in the Shâh Nâmah Shahrinâz and Arnavâz (see Études Iraniennes, II, 213, Savanghavâk et Erenavâk). Thraêtaona delivered them, and then married them; he had a son, Airyu, from Arnavâz, and two sons from Shahrinâz, Tura and Sairima; Airyu, Tura, and Sairima became the kings of Irân, Tûrân, and Rûm.

[3] Cf. Yt. IX, 14; XV, 24; XVII, 34.

[4] Keresâspa (Garshâsp), one of the greatest heroes in the Avestean romance, although Firdausi has all but passed him over in silence. See his feats, Yt. XIX, 38 seq.; cf. Yt. V, 27 seq.; Yasna IX, 10 (29); Vend. I, 10 (36).

[5] The Pisîn valley, south of Cabool. It was in the land of Cabool that the Keresâspa legend had its rise, or at least it was localised there. It is in the plain near the Pisîn valley that Keresâspa lies asleep, till the end of the world comes (see Yt. XIII, 61, note).

hundred male horses, a thousand oxen, ten thousand lambs.

38. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sûra Anâhita! that I may overcome the golden-heeled Ga*n*darewa[1], though all the shores of the sea Vouru-Kasha are boiling over; and that I may run up to the stronghold of the fiend on the wide, round earth, whose ends lie afar."

39. 'Ardvi Sûra Anâhita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice . . . .

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[1] A Parsi poem, of a very late date, gives further details about Ga*n*darewa. It was a monster who lived 'in the sea, on the mountain, and in the valley;' he was called Pâshnah zarah, because the sea did not go above his heel (a misinterpretation of his Avestean epithet zairi pâshna, golden-heeled, the Zend zairi being mistaken for the Persian zarah زره, sea); his head would rise to the sun and rub the sky; he could swallow up twelve men at once. Keresâspa fought him for nine days and nine nights together; he drew him at last from the bottom of the sea and smashed his head with his club: when he fell on the ground, many countries were spoiled by his fall (Spiegel, Die traditionnelle Literatur der Parsen, p. 339, and West, Pahlavi Texts, II, pp. 369 seq.).

In the Vedic mythology the Gandharva is the keeper of Soma, and is described now as a god, now as a fiend, according as he is a heavenly Soma-priest or a jealous possessor who grudges it to man. What was the original form of the myth in Mazdeism is not clear. In the Shâh Nâmah he appears as the minister of Azi Dahâka. Cf. Yt. XV, 27 seq., and Ormazd et Ahriman, pp. 99, note 5; 215, note 1.

XI.

40. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

41. 'To her did the Turanian murderer, Frangrasyan[1], offer up a sacrifice in his cave under the earth[2], with a hundred male horses, a thousand oxen, ten thousand lambs.

42. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sûra Anâhita! that I may seize hold of that Glory[3], that is waving in the middle of the sea Vouru-Kasha[3] and

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[1] Frangrasyan (Afrâsyâb) was king of Tûrân for two hundred years. The perpetual struggle between Irân and Tûrân, which lasts to this day, was represented in the legend by the deadly and endless wars between Afrâsyâb and the Iranian kings from Mino-*k*ihr down to Kai Khosrav (Kavi Husravah). The chief cause of the feud was the murder of Syâvakhsh (Syâvarshâna) by Afrâsyâb; Syâvakhsh, son of Kai Kaus (Kava Usa), having been exiled by his father, at the instigation of his mother-in-law, took refuge with Afrâsyâb, who received him with honour, and gave him his daughter in marriage: but the fortune of Syâvakhsh raised the jealousy of Afrâsyâb's brother, Karsîvaz (Keresavazda), who by means of calumnious accusations extorted from Afrâsyâb an order for putting him to death (see Yt. XIX, 77). Syâvakhsh was revenged by his son, Kai Khosrav, the grandson of Afrâsyâb (Yt. IX, 22).

[2] Ha*n*kanê: Firdausi speaks of a cave on the top of a mountain, near Barda (on the frontier of Adarbaigân), where Afrâsyâb, when defeated, took refuge, and was discovered by Kai Khosrav; that cave was called 'the cave of Afrâsyâb' (hang i Afrâsiâb; Shâh Nâmah, IV, 196). In an older form of the legend, that cave was a palace built under-ground, with walls of iron and a hundred columns: its height was a thousand times a man's size (Aogemaidê, § 61; cf. Bund. XII, 20: see Études Iraniennes, II, 225, Le Hang d'Afrâsyâb).

[3] Yt. XIX, 56 seq.

that belongs to the Aryan people, to those born and to those not yet born, and to the holy Zarathustra."

43. 'Ardvi Sûra Anâhita did not grant him that boon.

'For her brightness and glory, I will offer her a sacrifice . . . .

XII.

44. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

45. 'To her did the great, most wise Kavi Usa[1] offer up a sacrifice from Mount Erezifya[2], with a hundred male horses, a thousand oxen, ten thousand lambs.

46. 'He begged of her a boon, saying: "Grant me, this, O good, most beneficent Ardvi Sûra Anâhita! that I may become the sovereign lord of all countries, of the Daêvas and men, of the Yâtus and Pairikas, of the oppressors, the blind and the deaf."

47. 'Ardvi Sûra Anâhita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice . . . .

XIII.

48. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

49. 'To her did the gallant Husravah[3], he who

[1] Kavi Usa (Kai Kaus), the son of Kavi Kavâta (Kai Kobâd) and the father of Syâvakhsh (see p. 64, note 1), was the second king of the Kayanian dynasty.

[2] Mount Erezifya has been supposed to be the same as the Sariphi Montes in Ptolemaeus, which stretch between Margiana and Ariana (Burnouf, Commentaire sur le Yasna, p. 436).

[3] Kai Khosrav; cf. p. 64, notes 1 and 2.

united the Aryan nations into one kingdom [1], offer up a sacrifice behind the *K*aê*k*asta lake [2], the deep lake, of salt waters [3], with a hundred male horses, a thousand oxen, ten thousand lambs.

50. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sûra Anâhita! that I may become the sovereign lord of all countries, of Daêvas and men, of the Yâtus and Pairikas, of the oppressors, the blind and the deaf; and that I may have the lead in front of all the teams [4] and that he may not pass through [5] the forest [6], he, the murderer [7], who now is fiercely [8] striving against me [9] on horseback [10]."

51. 'Ardvi Sûra Anâhita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice . . . .

XIV.

52. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

53. 'To her did the valiant warrior Tusa [11] offer

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[1] Doubtful.

[2] A lake in Adarbaigân, with salt water: fish cannot live in it (Bundahi*s* XXII, 2). It is the same as Lake Urumiah. Its name is miswritten in Firdausi (Khan*g*ast for *K*ê*g*ast, خنجست for چیجست).

[3] Doubtful; see Études Iraniennes, II, uruyâpa, p. 179.

[4] In pursuing his adversary.

[5] Doubtful (cf. Yt. XV, 32).

[6] The White Forest (ibid.).

[7] Aurvasâra (ibid.).

[8] Doubtful.

[9] Trying to flee and escape.

[10] Possibly, 'vieing in horses' (for the swiftness of the race): cf. Yt. XIX, 77.

[11] Tusa, in the Shâh Nâmah Tus; one of the most celebrated Pahlavans of Kai Khosrav; he was the son of king Naotara (Nôdar).

worship on the back of his horse [1], begging swiftness for his teams, health for his own body, and that he might watch with full success [2] those who hated him, smite down his foes, and destroy at one stroke his adversaries, his enemies, and those who hated him [3].

54. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sûra Anâhita! that I may overcome the gallant sons of Vaêsaka [4], by the castle Khshathrô-saoka, that stands high up on the lofty, holy Kangha [5]; that I may smite of the Turanian people their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads."

55. 'Ardvi Sûra Anâhita granted him that boon [6], as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice . . . .

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[1] He offers not a full sacrifice, being on horseback.

[2] Not to be taken by surprise.

[3] Cf. Yt. X, 11, 94, 114.

[4] Vaêsaka was the head of the Vîsah family, whose foremost member was Pîrân Vîsah, the clever and upright minister of Afrâsyâb, the Turanian Nestor; but his counsels were despised for the common ruin, and himself perished with all his sons in the war against Irân.

[5] Kangha was a town founded by Syâvarshâna, during his exile, in a part of the land of Khvârizm, which is described as an earthly paradise. This city was built on the top of a high mountain (A*n*tare-Kangha, Yt. XIX, 4). The Khshathrô-saoka castle is called in the Shâh Nâmah Kang de*z*, 'the fortress of Kangha;' and, possibly, Khshathrô-saoka is a mere epithet of dvarem, 'the castle of kingly welfare.'

[6] According to the Shâh Nâmah, Kang de*z* was stormed by Kai Khosrav himself.

XV.

56. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

57. 'To her did the gallant sons of Vaêsaka offer up a sacrifice in the castle Khshathrô-saoka, that stands high up on the lofty, holy Kangha, with a hundred male horses, a thousand oxen, ten thousand lambs.

58. 'They begged of her a boon, saying: "Grant us this, O good, most beneficent Ardvi Sûra Anâhita! that we may overcome the valiant warrior Tusa, and that we may smite of the Aryan people their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads [1]."

59. 'Ardvi Sûra Anâhita did not grant them that boon.

'For her brightness and glory, I will offer her a sacrifice . . . .

XVI.

60. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

61. 'The old [2] Vafra Navâza worshipped her, when the strong fiend-smiter, Thraêtaona, flung him up in the air in the shape of a bird, of a vulture [3].

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[1] Cf. §§ 53–54.

[2] Doubtful (pourvô); perhaps 'the man of the primitive faith' (the paoiryô-/kaêsha; cf. Yt. XIII, 0, note): the sacrifice he offers is quite a Zoroastrian one (cf. §§ 17, 104, and note 2 to the latter).

[3] An allusion is made here to a myth, belonging to the Thraêtaona cyclus, of which no other trace is found in the Avesta (except in Yt. XXIII, 4). It referred most likely to the time when

62. 'He went on flying, for three days and three nights, towards his own house; but he could not, he could not turn down. At the end of the third night, when the beneficent dawn came dawning up, then he prayed unto Ardvi Sûra Anâhita, saying:

63. '"Ardvi Sûra Anâhita! do thou quickly hasten helpfully and bring me assistance at once. I will offer thee a thousand libations, cleanly prepared and well strained, along with Haomas and meat, by the brink of the river Rangha, if I reach alive the earth made by Ahura and my own house."

64. 'Ardvi Sûra Anâhita hastened unto him in the shape of a maid, fair of body, most strong, tall-formed, high-girded, pure, nobly born of a glorious race, wearing shoes up to the ankle, wearing a golden . . . . [1], and radiant [2].

65. 'She seized him by the arm: quickly was it done, nor was it long till, speeding, he arrived at the earth made by Mazda and at his own house, safe, unhurt, unwounded, just as he was before.

[66. 'Ardvi Sûra Anâhita granted him that boon, as he was offering up libations, giving gifts, sacrificing, entreating that she would grant him that boon [3].]

'For her brightness and glory, I will offer her a sacrifice . . . .

Thraêtaona, on his march to Bawri, the capital of Azi (cf. § 29), arrived at the Tigris (the Rangha); an angel then came and taught him magic to enable him to baffle the sortileges of Azi (Shâh Nâmah). We have in this passage an instance of his talents as a wizard, and one which helps us to understand why Thraêtaona is considered as the inventor of magic, and his name is invoked in spells and incantations (Hamzah Ispahanensis, p. 101; Anquetil, II, pp. 135 seq.). Cf. Yt. XIV, 40 and note.

[1] Urvîkhsna, a word of doubtful meaning.

[2] Cf. Yt. V, 78, 126.

[3] This clause is no doubt spurious here.

XVII.

67. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

68. 'To her did *G*âmâspa[1] offer up a sacrifice, with a hundred horses, a thousand oxen, ten thousand lambs, when he saw the army of the wicked, of the worshippers of the Daêvas, coming from afar in battle array.

69. 'He asked of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sûra Anâhita! that I may be as constantly victorious as any one of all the Aryans[2]."

70. 'Ardvi Sûra Anâhita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice . . . .

XVIII.

71. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

72. 'To her did Ashavazdah, the son of Pouru-

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[1] *G*âmâspa, the prime minister of Vîstâspa (Kai Gûstâsp), appears here in the character of a warrior, though generally he is described as a sage and a prophet (Yasna XLIX [XLVIII], 9; LI [L], 8; Zardûst Nâmah; yet cf. Yt. XXIII, 2). The Shâh Nâmah has an episode which recalls this one, although very different in its spirit, and more in accordance with the general character of *G*âmâspa. At the moment when the two armies meet together, Gûstâsp asks *G*âmâsp to reveal to him the issue of the encounter: *G*âmâsp obeys reluctantly, as the issue is to be fatal to the Iranians. *G*âmâsp belonged to the Hvôva family.

[2] Or, 'as all the rest of the Aryans together.'

dhâkhsti [1], and Ashavazdah and Thrita, the sons of Sâyuzdri [2], offer up a sacrifice, with a hundred horses, a thousand oxen, ten thousand lambs, by Apãm Napât, the tall lord, the lord of the females, the bright and swift-horsed [3].

73. 'They begged of her a boon, saying: "Grant us this, O good, most beneficent Ardvi Sûra Anâhita! that we may overcome the assemblers of the Turanian Dânus [4], Kara Asabana [5], and Vara Asabana, and the most mighty Dûraêkaêta, in the battles of this world [6].

74. 'Ardvi Sûra Anâhita granted them that boon, as they were offering up libations, giving gifts, sacrificing, and entreating that she would grant them that boon.

'For her brightness and glory, I will offer her a sacrifice . . . .

XIX.

75. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

76. 'Vistauru, the son of Naotara [7], worshipped

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[1] Cf. Yt. XIII, 112. Ashavazdah, the son of Pourudhâkhsti, is one of the immortals who will come forth to help Saoshyant in the final struggle (Bundahis XXIX, 6; Yt. XIX, 95).

[2] Cf. Yt. XIII, 113. [3] Cf. above, p. 6, note 1.

[4] A Turanian tribe, Yt. XIII, 37–38.

[5] Asabana is very likely an epithet; possibly, 'who kills with a stone' (asan-ban); the sling was, as it seems, the favourite weapon of the Dânus (Yt. XIII, 38).

[6] This section is the only fragment left of the legend of Ashavazdah, which must have been an important one, since Ashavazdah is one of the immortals (Yt. XIX, 95).

[7] Cf. Yt. XIII, 102. Vistauru, being the son of Naotara, is the brother of Tusa, which identifies him with the Gustahm (گستهم) in the Shâh Nâmah: Nôdar had two sons, Tus and Gustahm.

her by the brink of the river Vîtanghuhaiti [1], with well-spoken words, speaking thus:

77. '"This is true, this is truly spoken, that I have smitten as many of the worshippers of the Daêvas as the hairs I bear on my head. Do thou then, O Ardvi Sûra Anâhita! leave me a dry passage, to pass over the good Vîtanghuhaiti."

78. 'Ardvi Sûra Anâhita hastened unto him in the shape of a maid, fair of body, most strong, tall-formed, high-girded, pure, nobly born of a glorious race, wearing shoes up to the ankle, with all sorts of ornaments and radiant [2]. A part of the waters she made stand still, a part of the waters she made flow forward, and she left him a dry passage to pass over the good Vîtanghuhaiti [3].

[79. 'Ardvi Sûra Anâhita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon [4].]

'For her brightness and glory, I will offer her a sacrifice . . . .

XX.

80. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

81. 'To her did Yôista, one of the Fryanas [5],

[1] A river not mentioned elsewhere.

[2] Cf. §§ 64, 126.

[3] Firdausi has no mention of this episode.

[4] Spurious.

[5] This legend is fully told in the Pahlavi tale of Gôsti Fryân (edited and translated by West): a sorcerer, named Akht, comes with an immense army to the city of the enigma-expounders, threatening to make it a beaten track for elephants, if his enigmas are not solved. A Mazdayasnian, named Gôsti Fryân, guesses the

offer up a sacrifice with a hundred horses, a thousand oxen, ten thousand lambs on the Pedvaêpa[1] of the Rangha.

82. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sûra Anâhita! that I may overcome the evil-doing Akhtya, the offspring of darkness, and that I may answer the ninety-nine hard riddles that he asks me maliciously, the evil-doing Akhtya, the offspring of darkness."

83. 'Ardvi Sûra Anâhita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice . . . .

XXI.

84. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

85. 'Whom Ahura Mazda the merciful ordered thus, saying: "Come, O Ardvi Sûra Anâhita, come from those stars[2] down to the earth made by Ahura,

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thirty-three riddles proposed by Akht; then, in his turn, he proposes him three riddles which the sorcerer is unable to guess, and, in the end, he destroys him by the strength of a Nîrang. Cf. Yt. XIII, 120. This tale, which belongs to the same widespread cycle as the myth of Oedipus and the Germanic legend of the Wartburg battle, is found in the Zarathustra legend too (Vendîdâd XIX, 4).

[1] Perhaps an affluent of the Rangha (cf. Yt. XIII, 19, 19; XV, 27).

[2] Between the earth and the region of infinite light there are three intermediate regions, the star region, the moon region, and the sun region. The star region is the nearest to the earth, and the sun region is the remotest from it. Ardvi Sûra has her seat in the star region (Yasna LXV [LXIV], 1; Phl. tr.); cf. Yt. V, 132.

that the great lords may worship thee, the masters of the countries, and their sons.

86. '"The men of strength[1] will beg of thee swift horses and supremacy of Glory.

'"The Âthravans who read[2] and the pupils of the Âthravans will beg of thee knowledge and prosperity, the Victory made by Ahura, and the crushing Ascendant.

87. '"The maids of barren womb[3], longing for a lord[3], will beg of thee a strong husband;

'"Women, on the point of bringing forth, will beg of thee a good delivery.

'"All this wilt thou grant unto them, as it lies in thy power, O Ardvi Sûra Anâhita!"

88. 'Then Ardvi Sûra Anâhita came forth, O Zarathustra! down from those stars to the earth made by Mazda; and Ardvi Sûra Anâhita spake thus:

89. '"O pure, holy Zarathustra! Ahura Mazda has established thee as the master of the material world: Ahura Mazda has established me to keep the whole of the holy creation.

'"Through my brightness and glory flocks and herds and two-legged men go on, upon the earth: I, forsooth, keep all good things, made by Mazda, the offspring of the holy principle, just as a shepherd keeps his flock."

90. 'Zarathustra asked Ardvi Sûra Anâhita: "O Ardvi Sûra Anâhita! With what manner of sacrifice shall I worship thee? With what manner of sacrifice shall I worship and forward thee? So that Mazda may make thee run down (to the earth), that

[1] The warriors. [2] To teach. [3] Doubtful.

he may not make thee run up into the heavens, above the sun[1]; and that the Serpent[2] may not injure thee with . . . .[3], with . . . .[4], with . . . .[5], and . . . . poisons[6]."

91. 'Ardvi Sûra Anâhita answered: "O pure, holy Spitama! this is the sacrifice wherewith thou shalt worship me, this is the sacrifice wherewith thou shalt worship and forward me, from the time when the sun is rising to the time when the sun is setting.

'"Of this libation of mine thou shalt drink, thou who art an Âthravan, who hast asked and learnt the revealed law, who art wise, clever, and the Word incarnate.

92. '"Of this libation of mine let no foe drink, no man fever-sick, no liar, no coward, no jealous one, no woman, no faithful one who does not sing the Gâthas, no leper to be confined[7].

93. '"I do not accept those libations that are drunk in my honour by the blind, by the deaf, by the wicked, by the destroyers, by the niggards, by the . . . .[8], nor any of those stamped with those characters which have no strength for the holy Word[9].

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[1] When the beds of the rivers are dry, the cause is that Ardvi Sûra sends up her waters to the higher heavens (to the sun region) instead of sending them down to the earth (cf. p. 73, note 2).

[2] The serpent, Azi, is here Azi in his original naturalistic character, the storm-fiend (cf. Vend. Introd. IV, 38 and this Yast, § 29, note). The uncleanness and unhealthiness of the rivers are ascribed to his poison.

[3] Arethna, an ἅπαξ λεγόμενον.

[4] Vawzaka, idem.

[5] Varenva, idem.

[6] Varenva poisons.

[7] Cf. Vend. II, 29.

[8] ? Rangh*au*.

[9] Which incapacitate one for religious works.

'"Let no one drink of these my libations who is hump-backed or bulged forward; no fiend with decayed teeth[1]."

94. 'Then Zarathustra asked Ardvi Sûra Anâhita: "O Ardvi Sûra Anâhita! What becomes of those libations which the wicked worshippers of the Daêvas bring unto thee after the sun has set[2]?"

95. 'Ardvi Sûra Anâhita answered: "O pure, holy Spitama Zarathustra! howling, clapping, hopping, and shouting[3], six hundred and a thousand Daêvas, who ought not to receive that sacrifice[4], receive those libations[5] that men bring unto me after [the sun has set][6]."

96. 'I will worship the height Hukairya, of the deep precipices[7], made of gold, wherefrom this mine Ardvi Sûra Anâhita leaps, from a hundred times the height of a man[8], while she is possessed of as much Glory as the whole of the waters that run along the earth, and she runs powerfully[9].

'For her brightness and glory, I will offer her a sacrifice . . . .

XXII.

97. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

98. 'Before whom the worshippers of Mazda

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[1] Cf. Vend. II, 29.

[2] Cf. Vend. VII, 79 and note 2; cf. above, § 91.

[3] For joy. The translations of those several words are not certain.

[4] Doubtful.

[5] Perhaps, those cups (yam*au*).

[6] Filled up from § 94.

[7] The text here has vîspô-vahmem, 'worthy of all prayer;' the reading vîspô-vaêmem from Yt. XII, 24 seems to be better.

[8] Cf. §§ 102, 121.

[9] Cf. §§ 4, 102, 121.

stand with baresma in their hands: the Hvôvas did worship her, the Naotaras did worship her[1]; the Hvôvas asked for riches, the Naotaras asked for swift horses. Quickly was Hvôva blessed with riches and full prosperity; quickly became Vîstâspa, the Naotaride, the lord of the swiftest horses in these countries[2].

99. ['Ardvi Sûra Anâhita granted them that boon, as they were offering up libations, giving gifts, sacrificing, and entreating that she would grant them that boon[3].]

'For her brightness and glory, I will offer her a sacrifice . . . .

XXIII.

100. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

101. 'Who has a thousand cells and a thousand channels: the extent of each of those cells, of each of those channels, is as much as a man can ride in forty days, riding on a good horse[4]. In each channel there stands a palace, well-founded, shining with a hundred windows, with a thousand columns, well-built, with ten thousand balconies, and mighty.

102. 'In each of those palaces there lies a well-laid, well-scented bed, covered with pillows, and

[1] The Hvôva or Hvôgva family plays as great a part in the religious legend, as the Naotara family in the heroic one. Two of the Hvôvas, Frashaostra and *G*âmâspa, were among the first disciples of Zarathustra and the prophet married Frashaostra's daughter, Hvôgvi (cf. Yt. XIII, 139). For the Naotaras, see above, §§ 53, 76. According to the Bundahis, Vîstâspa did not belong to the Naotara family (XXXI, 28): perhaps he was considered a Naotaride on account of his wife Hutaosa, who was one (Yt. XV, 35).

[2] His very name means 'He who has many horses.'

[3] Spurious.

[4] Cf. § 4.

Ardvi Sûra Anâhita, O Zarathustra! runs down there from a thousand times the height of a man, and she is possessed of as much Glory as the whole of the waters that run along the earth, and she runs powerfully[1].

XXIV.

103. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

104. 'Unto her did the holy Zarathustra offer up a sacrifice in the Airyana Vaêgah, by the good river Dâitya; with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the speech, with the deeds, with the libations, and with the rightly-spoken words[2].

105. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sûra Anâhita! that I may bring the son of Aurvat-aspa[3], the valiant Kavi Vîstâspa, to think according to the law, to speak according to the law, to do according to the law[4]."

106. 'Ardvi Sûra Anâhita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

. 'For her brightness and glory, I will offer her a sacrifice . . . .

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[1] Cf. § 96.

[2] Cf. § 17. It is to be noticed that only Ahura and Zarathustra (and perhaps Vafra Navâza; see p. 68, note 2) offer the pure Zoroastrian sacrifice.

[3] Called Lôhrâsp in Parsi tradition.

[4] Cf. § 18. The conversion of Vîstâspa by Zarathustra is the turning-point in the earthly history of Mazdeism, as the conversion of Zarathustra by Ahura himself is in its heavenly history. Cf. Yt. XXIV and IX, 26.

XXV.

107. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

108. 'Unto her did the tall[1] Kavi Vîstâspa[2] offer up a sacrifice behind Lake Frazdânava[3], with a hundred male horses, a thousand oxen, ten thousand lambs.

109. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sûra Anâhita! that I may overcome Tâthravant, of the bad law, and Peshana, the worshipper of the Daêvas, and the wicked Aregat-aspa[4], in the battles of this world!"

110. 'Ardvi Sûra Anâhita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice . . . .

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[1] Berezaidhi, translated buland (Yasna LVII, 11 [LVI, 5, 2]).

[2] See Yt. XIII, 99; V, 98, 105.

[3] A lake in Seistan (Bundahis XXII, 5); from that lake will rise Hôshêdar Bâmi (Ukhshyat-ereta), the first of the three sons of Zarathustra, not yet born (Bahman Yast III, 13; cf. Yt. XIII, 98).

[4] Of these three, Aregat-aspa alone is known to Firdausi; he is the celebrated Argâsp, who waged a deadly war against Gûstâsp to suppress the new religion: he stormed Balkh, slaughtered Lôhrâsp and Zartûst (Zarathustra), and was at last defeated and killed by Gûstâsp's son, Isfendyâr. He is the Afrâsyâb of the Zoroastrian period. In the Avesta he is not called a Turanian (Tura), but a *Hv*yaona; see Yt. IX, 30.

XXVI.

111. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

112. 'Unto her did Zairi-vairi[1], who fought on horseback, offer up a sacrifice behind the river Dâitya[2], with a hundred male horses, a thousand oxen, ten thousand lambs.

113. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sûra Anâhita! that I may overcome Peshô-*K'*angha the corpse-burier[3], Humâyaka[4] the worshipper of the Daêvas, and the wicked Are*g*a*t*-aspa[5], in the battles of this world.

114. 'Ardvi Sûra Anâhita granted him that boon[6], as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice . . . .

XXVII.

115. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

116. 'Unto her did Are*g*a*t*-aspa and Va*n*daremaini[7]

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[1] Zarîr in Firdausi, the brother of Vîstâspa; cf. Yt. V, 117; XIII, 101.

[2] The Araxes (Vendîdâd I, 3).

[3] Doubtful (cf. Vend. III, 36 seq.).

[4] This is perhaps an epithet to Peshô-*K'*angha, 'the most malicious.'

[5] See p. 79, note 4.

[6] If we may trust the Shâh Nâmah, she did not grant her favour to the last, as Zarîr was killed by one of the generals of Arg*â*sp, Bîdirafsh.

[7] A brother of Arg*â*sp's: his name is slightly altered in Firdausi (Andarîmân miswritten for Vandarîmân, اندریمان for وندریمان; see Études Iraniennes, p. 228).

offer up a sacrifice by the sea Vouru-Kasha, with a hundred male horses, a thousand oxen, ten thousand lambs.

117. 'They[1] begged of her a boon, saying: "Grant us this, O good, most beneficent Ardvi Sûra Anâhita! that we may conquer the valiant Kavi Vîśtâspa and Zairivairi who fights on horseback, and that we may smite of the Aryan people their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads."

118. 'Ardvi Sûra Anâhita did not grant them[2] that favour, though they were offering up libations, giving gifts, sacrificing, and entreating that she should grant them that favour.

'For her brightness and glory, I will offer her a sacrifice . . . .

XXVIII.

119. 'Offer up a sacrifice, O Spitama Zarathuśtra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

120. 'For whom Ahura Mazda has made four horses—the wind, the rain, the cloud, and the sleet—and thus ever[3] upon the earth it is raining, snowing, hailing, and sleeting; and whose armies are so many and numbered by nine-hundreds and thousands.

121. 'I will worship the height Hukairya, of the

[1] The text has the singular here and in the rest of the sentence: the names of the two brothers form a sort of singular dvandva; cf. Franghrasyanem Keresavazdem (Yt. XIX, 77); Ashavazdanghô Thritahê (Yt. XIII, 113; and same Yaśt, 115), and in the present passage Vîśtâspô Zairivairiś (see Études Iraniennes, II, 229).

[2] Both were killed by Isfendyâr (Shâh Nâmah).

[3] Mîśti translated hamêśak, sadâ (Yt. VII, 4).

deep precipices, made of gold, wherefrom this mine Ardvi Sûra Anâhita leaps, from a hundred times the height of a man, while she is possessed of as much Glory as the whole of the waters that run along the earth, and she runs powerfully [1].

'For her brightness and glory, I will offer her a sacrifice . . . .

XXIX.

122. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

123. 'She stands, the good Ardvi Sûra Anâhita, wearing a golden mantle [2], waiting for a man who shall offer her libations and prayers, and thinking thus in her heart:

124. '"Who will praise me? Who will offer me a sacrifice, with libations cleanly prepared and well-strained, together with the Haoma and meat? To whom shall I cleave, who cleaves unto me, and thinks with me, and bestows gifts upon me, and is of good will unto me [3]?"

'For her brightness and glory, I will offer her a sacrifice . . . .

XXX.

125. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

126. 'Ardvi Sûra Anâhita, who stands carried forth in the shape of a maid, fair of body, most strong, tall-formed, high-girded, pure, nobly born of

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[1] § 121 = §§ 96, 102.

[2] Paitidâna, a mantle, a tunic (Vend. XIV, 9 [28]).

[3] See §§ 8, 11.

a glorious race[1], wearing along her . . . .[2] a mantle fully embroidered with gold;

127. 'Ever holding the baresma in her hand, according to the rules, she wears square golden earrings on her ears bored[3], and a golden necklace around her beautiful neck, she, the nobly born Ardvi Sûra Anâhita; and she girded her waist tightly, so that her breasts may be well-shaped, that they may be tightly pressed[4].

128. 'Upon her head Ardvi Sûra Anâhita bound a golden crown, with a hundred stars[5], with eight rays, a fine . . . .[6], a well-made crown, in the shape of a . . . .[7], with fillets streaming down.

129. 'She is clothed with garments of beaver[8], Ardvi Sûra Anâhita; with the skin of thirty beavers of those that bear four young ones, that are the finest kind of beavers; for the skin of the beaver that lives in water is the finest-coloured of all skins, and when worked at the right time it shines to the eye with full sheen of silver and gold.

130. 'Here, O good, most beneficent Ardvi Sûra Anâhita! I beg of thee this favour: that I, fully blessed, may conquer large kingdoms, rich in horses[9], with high tributes, with snorting horses, sounding chariots, flashing swords, rich in aliments, with stores of food, with well-scented beds[10]; that I may have

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[1] Cf. §§ 64, 78.
[2] Zaosa; cf. § 7, note 2.
[3] Doubtful (sispemna, from sif, سفتن).
[4] Doubtful.
[5] Gems.
[6] ? Anupôithwaitîm.
[7] ? Ratha; the usual meaning of ratha is 'a chariot;' perhaps the round shape of the chest of a chariot is meant.
[8] Possibly otter, Vend. XIV.
[9] Doubtful.
[10] Cf. Yt. XVII, 7.

at my wish the fulness of the good things of life and whatever makes a kingdom thrive[1].

131. 'Here, O good, most beneficent Ardvi Sûra Anâhita! I beg of thee two gallant companions, one two-legged and one four-legged[2]: one two-legged, who is swift, quickly rushing, and clever in turning a chariot round in battle; and one four-legged, who can quickly turn towards either wing of the host with a wide front, towards the right wing or the left, towards the left wing or the right.

132. 'Through the strength of this sacrifice, of this invocation, O Ardvi Sûra Anâhita! come down from those stars[3], towards the earth made by Ahura, towards the sacrificing priest, towards the full boiling [milk[4]]; come to help him who is offering up libations, giving gifts, sacrificing, and entreating that thou wouldst grant him thy favours; that all those gallant warriors may be strong, like king Vîstâspa.

'For her brightness and glory, I will offer her a sacrifice . . . .

133. 'Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

'I bless the sacrifice and prayer, and the strength and vigour of the holy water-spring Anâhita.

'Ashem Vohû: Holiness is the best of all good . . . .

'[Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones!'

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[1] The translation of the last clause is doubtful.

[2] A good horse and a good driver.

[3] Cf. §§ 85, 88. [4] Aspendiârji ad Vend. XIX, 40 [133].

VI. KHÔRSHÊD YAST.

(YAST TO THE SUN.)

This Yast is recited at any time, but particularly on the days consecrated to the sun and to Khshathra-Vairya (Shahrîvar), Mithra (Mihir), Asman (Âsmân), and Anaghra rao*kau* (Anîrân [1]): the last three, Mithra, Asman (the Heaven), Anaghra (the infinite Light), have a natural connection with the sun, but its connection with Khshathra-Vairya is not so clear.

Of this Yast we have a Pahlavi (East India Office, XII), a Persian (ibid. XXIV), and a Sanskrit translation (Fonds Burnouf V; all three edited in Études Iraniennes, II).

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0. May Ahura Mazda be rejoiced! . . . .

Ashem Vohû: Holiness is the best of all good . . . .

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hâvani], the holy and master of holiness [2] . . . .

Unto the undying, shining, swift-horsed Sun [3];

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness [2] . . . .

1. We sacrifice unto the undying, shining, swift-horsed Sun.

When the light of the sun waxes warmer [4], when the brightness of the sun waxes warmer, then up

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[1] Or the 11th, 16th, 27th, and 30th days of the month (Anquetil, II, 184).

[2] As above, Yt. I, 0.

[3] Sirôzah I, 11.

[4] 'That is to say, rises up' (Phl. tr.).

stand the heavenly Yazatas, by hundreds and thousands: they gather together its Glory, they make its Glory pass down, they pour its Glory upon the earth made by Ahura, for the increase of the world of holiness, for the increase of the creatures of holiness[1], for the increase of the undying, shining, swift-horsed Sun.

2. And when the sun rises up, then the earth, made by Ahura, becomes clean[2]; the running waters become clean, the waters of the wells become clean, the waters of the sea become clean, the standing waters become clean; all the holy creatures, the creatures of the Good Spirit, become clean.

3. Should not the sun rise up, then the Daêvas would destroy all the things that are in the seven Karshvares, nor would the heavenly Yazatas find any way of withstanding or repelling them in the material world.

4. He who offers up a sacrifice unto the undying, shining, swift-horsed Sun—to withstand darkness, to withstand the Daêvas born of darkness, to withstand the robbers and bandits, to withstand the Yâtus and Pairikas, to withstand death that creeps in unseen—offers it up to Ahura Mazda, offers it up to the Amesha-Spe*n*tas, offers it up to his own soul[3]. He rejoices all the heavenly and worldly Yazatas, who offers up a sacrifice unto the undying, shining, swift-horsed Sun.

5. I will sacrifice unto Mithra, the lord of wide

[1] Literally 'of the body of holiness,' that is to say, of the bodily creatures that incorporate holiness.

[2] 'From the uncleanness that the Daêvas mix with the earth during the night' (Phl. tr.).

[3] As he benefits them and himself thereby.

pastures, who has a thousand ears, ten thousand eyes.

I will sacrifice unto the club of Mithra, the lord of wide pastures, well struck down[1] upon the skulls of the Daêvas.

I will sacrifice unto that friendship, the best of all friendships, that reigns between the moon and the sun[2].

6. For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto the undying, shining, swift-horsed Sun. Unto the undying, shining, swift-horsed Sun we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words[3].

Yê*n*hê hâtãm: All those beings of whom Ahura Mazda . . . .

7. Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

I bless the sacrifice and the invocation, and the strength and vigour of the undying, shining, swift-horsed Sun.

Ashem Vohû: Holiness is the best of all good . . . .

Give unto that man brightness and glory, give him health of body, ... give him the bright, all-happy, blissful abode of the holy Ones.

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[1] Hunivikhtem: suniyuktam (Sansk. tr.); خوب نهاده (Pers. tr.).

[2] As they succeed one another in regular order.

[3] Cf. Yt. III, 18.

VII. MÂH YAST.

This Yast to the Moon is recited on the day of the Moon, and on those of Bahman, Gôs, and Râm[1] (Anquetil, II, 185). Bahman and Gôs are so far connected with the Moon that all three are gaokithra: 'Bahman[2], the Moon, and Gôs[3], all three, are having in them the seed of the bull; Bahman can neither be seen nor seized with the hand; the Moon proceeded from Bahman[4] and can be seen, but cannot be seized with the hand; Gôs proceeded from the Moon[5] and can both be seen and seized with the hand[6].' Râm is referred to here as being hvâstra, 'lord of good pastures[7].'

Of this Yast we have translations in Pahlavi, Persian, and Sanskrit (edited in Études Iraniennes, II).

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o. May Ahura Mazda be rejoiced! . . . .

Ashem Vohû: Holiness is the best of all good . . . .

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hâvani], the holy and master of holiness . . . .

Unto the Moon that keeps in it the seed of the

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[1] The 12th, 2nd, 14th, and 21st days of the month.

[2] The Amshaspand Bahman is entrusted with the care of cattle (Vend. XIX, 20, note 8).

[3] The Genius of Cattle; see Yt. IX.

[4] Bahman is 'good thought, good mind,' Vohu-Manô; in the Vedas the moon is said to have been made out of the mind (manas) of Purusa. For an explanation of that old mystical myth, see Ormazd et Ahriman, p. 74, note 3.

[5] See Vend. XXI, 9 [51], note 4.

[6] Pahlavi commentary to this Yast, I.

[7] Vend. Introd. IV, 16, and Études Iraniennes, II, 187 seq.

Bull; unto the only-created Bull and unto the Bull[1] of many species;

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

1. Hail to Ahura Mazda! Hail to the Amesha-Spe*n*tas! Hail to the Moon that keeps in it the seed of the Bull[2]! Hail to thee when we look at thee! Hail to thee when thou lookest at us[3]!

2. How does the moon wax? How does the moon wane?

For fifteen days does the moon wax[4]; for fifteen days does the moon wane. As long as her waxing, so long is the waning[5]; as long as her waning, so long is the waxing.

'Who is there but thee[6] who makes the moon wax and wane[7]?'

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[1] Sirôzah I, 12. [2] See Vend. XXI, 1, text and note.

[3] When the moon allows itself to be perceived.

[4] The Pahlavi translation has the following interesting details: 'For fifteen days they take good deeds from the earthly creatures and the rewards for virtue from the heavens; for fifteen days they make the rewards pass to the earth and the good deeds pass to the heavens.' The moon is thus a sort of moral clearing-house between earth and heaven.

[5] According to the Parsis this waning does not refer to the moon, but to the constellations that help it in the struggle against the planets, which are supposed to belong to the Ahrimanian world (see Ormazd et Ahriman, §§ 223–226): 'while it waxes—namely, the moon—they wane,—namely, those that are opposed to the planets, to the bad stars; for instance, Haftôiring, Vana*nd*, Tistar, Satvês; . . . . while it wanes—namely, the moon—they wax, that is to say, they are strong for doing good.' Thus the moon and the stars relieve each other in the battle against Ahriman.

[6] Ahura.

[7] Quoted from Yasna XLIV [XLIII], 3.

3. We sacrifice unto the Moon that keeps in it the seed of the Bull, the holy and master of holiness.

Here I look at the moon, here I perceive the moon; here I look at the light of the moon, here I perceive the light of the moon. The Amesha-Spe*n*tas stand up [1], holding its glory; the Amesha-Spe*n*tas stand up, pouring its glory upon the earth, made by Mazda [2].

4. And when the light of the moon waxes warmer, golden-hued plants grow on [3] from the earth during the spring [4].

We sacrifice unto the new moons, the full moons, and the Vîshaptathas [5].

We sacrifice unto the new moon, the holy and master of holiness;

We sacrifice unto the full moon, the holy and master of holiness;

We sacrifice unto the Vîshaptatha, the holy and master of holiness.

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[1] As soon as the moon appears. [2] Cf. Yt. VI, 2.

[3] Mi*s*ti, meaning sadâ, همیشه; cf. mi-*s*âk*i*.

[4] Zaremaêm, meaning vasantamâse, بزمان بهار; it has the same meaning in Vend. XVIII, 9 [23]; cf. Yt. XXII, 18.

[5] New moon and full moon are not used here in the English meaning: the month was divided into six parts, of five days each (the Norse fimt or five days' week; see Vigfusson, Icelandic Dictionary, s. v.): the first five days (pan*k*ak fartûm) formed the new moon or a*n*tare-m*au*ngha, literally 'the moon within;' the next five days (pan*k*ak datigar) formed the perenô-m*au*ngha, literally 'the moon full,' which in fact partly answered to our first quarter; the next five days (pan*k*ak sitîgar), belonging to the full moon, were called the Vîshaptatha; no mention is made of the last three pan*k*ak, forming the second half of the month. It may be they were not mentioned, as belonging to the waning period, when the powers of the moon are suffering an eclipse. Cf. Neriosengh to Yasna I, (23.)

5. I will sacrifice unto the Moon, that keeps in it the seed of the Bull, the liberal, bright, glorious, water-giving[1], warmth-giving, wisdom-giving[2], wealth-giving[3], riches-giving, thoughtfulness-giving[4], weal-giving, freshness-giving[5], prosperity-giving[6], the liberal, the healing.

6. For its brightness and glory, I will offer unto it a sacrifice worth being heard, namely, unto the Moon that keeps in it the seed of the Bull.

Unto the Moon that keeps in it the seed of the Bull, we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words.

Yê*n*hê hâtãm: All those beings of whom Ahura Mazda . . . .

7. Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

I bless the sacrifice and prayer, and the strength and vigour of the Moon, that keeps in it the seed of the Bull, and of the only-created Bull, and of the Bull of many species.

Ashem Vohû: Holiness is the best of all good.

Give unto that man brightness and glory, give him health of body, ... give him the bright, all-happy, blissful abode of the holy Ones.

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[1] Or possessing: giving may be replaced by possessing in this word as in the following.

[2] Vare*k*angha*n*tem: dânâk (Phl.); *gñ*ânitaram (Sansk.).

[3] Kh*s*tâva*n*tem: lakshmîvantam (Sansk.).

[4] Yaokh*s*tiva*n*tem, 'pondering on what good is to be done' (vi*k*âryavantam kâryanyâyânâm; اندیشه نیك دارنده کار و عدل).

[5] Zairimyâva*n*tem: haritavar*n*avantam, kila p*r*ithivi(m) sârdratarâm karoti (Sansk.).

[6] Vohvâva*n*tem: uttamasam*r*iddhimantam (Sansk.).

VIII. TÎR YAST.

Tistrya is the leader of the stars against the planets, as stars and planets belong, respectively, to the worlds of Ahura Mazda and Angra Mainyu (Vend. Introd. IV, 36; Bund. II, 5 seq.).

This Yast is a description of the production of the rain through the agency of the star Tistrya. It has to struggle against the Daêva of Drought, Apaosha, is first overcome and conquers at last. This seems to be a refacimento of the old storm myths, which have been in so far renewed as the role of the hero in the original myth has been transferred to a star. It is to be noticed, however, that Apaosha is not described as a planet.

Tistrya is Sirius[1]. It presides over the first month of summer (21 June–21 July). This Yast appears thus to have been written in a part of Iran where the dog-days must have fallen in July, and the rainy season began in the last days of July, unless the place of Tistrya in the calendar has been changed at some later period.

This Yast is recited on the days of Tistrya, Haurvatât (as the Genius of Waters), Farvardîn (as the Fravashis are his allies in the struggle; § 34), and Bâd (the wind; § 32).

The struggle between Tistrya and Apaosha is described in the Bundahis (VII), but it has there a cosmological character: it has not for its object the annual and regular return of the rains after the dog-days, but the production of the seas and lakes in the first ages of the world.

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0. May Ahura Mazda be rejoiced! . . . .

Ashem Vohû: Holiness is the best of all good . . . .

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hâvani], the holy and master of holiness . . . .

Unto Tistrya, the bright and glorious star, and unto the powerful Satavaêsa, made by Mazda, who pushes waters forward[2],

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[1] *Ἕνα δ' ἀστέρα πρὸ πάντων, οἷον φύλακα καὶ προόπτην ἐγκατέστησε, τὸν Σείριον* (Plutarchus, de Iside et Osiride, § 47; cf. infra, § 48).

[2] Sirôzah I, 13.

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

I.

1. Ahura Mazda spake unto Spitama Zarathustra, saying: 'We worship the lordship and mastership [of Tistrya], whereby he protects[1] the Moon, the dwelling, the food, when my glorious stars come along and impart their gifts[2] to men. I will sacrifice unto the star Tistrya, that gives the fields their share [of waters].

2. 'We offer up libations unto Tistrya, the bright and glorious star, that gives happy dwelling and good dwelling; the white, shining, seen afar, and piercing; the health-bringing, loud-snorting[3], and high, piercing from afar with its shining, undefiled rays; and unto the waters of the wide sea, the Vanguhi of wide renown[4], and the species[5] of the Bull, made by Mazda, the awful kingly Glory, and the Fravashi of the holy Spitama Zarathustra.

3. 'For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto the star Tistrya.

'Unto Tistrya, the bright and glorious star, we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words[6].

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[1] Doubtful.

[2] The rain.

[3] In his disguise as a horse; § 18.

[4] See Vend., pp. 3, 5, note 2.

[5] Nāma; see Études Iraniennes, II, 124.

[6] Cf. p. 47.

'Yê*n*hê hâtãm: All those beings of whom Ahura Mazda . . . .

II.

4. 'We sacrifice unto Ti*s*trya, the bright and glorious star, who is the seed of the waters, powerful, tall, and strong, whose light goes afar; powerful and highly[1] working, through whom the brightness and the seed of the waters come from the high Apãm Napâ*t*[2].

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

III.

5. 'We sacrifice unto Ti*s*trya, the bright and glorious star; for whom long[3] flocks and herds and men, looking forward for him and deceived in their hope[4]: "When shall we see him rise up, the bright and glorious star Ti*s*trya? When will the springs run with waves as thick as a horse's size and still thicker? Or will they never come?"

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

IV.

6. 'We sacrifice unto Ti*s*trya, the bright and glorious star; who flies, towards the sea Vouru-Kasha[5], as swiftly as the arrow darted through the heavenly

[1] Powerfully.

[2] Or, 'through whom the beauty of the waters comes from Bereza, and their seed from Apãm Napâ*t*.' Bereza, the high, the tall, an epithet of Apãm Napâ*t*, became one of his names (Ized Bôr*g*; cf. § 34); for Apãm Napâ*t*, see above, p. 6, note 1.

[3] Paiti*s*mare*n*ti; cf. Yt. V, 123.

[4] Or better, 'in their looking.'

[5] See above, p. 54, note 6.

space[1], which Erekhsha[2], the swift archer, the Arya amongst the Aryas whose arrow was the swiftest, shot from Mount Khshaotha to Mount *Hv*anva*nt*[3].

7. 'For Ahura Mazda gave him assistance; so did the waters and the plants; and Mithra, the lord of wide pastures, opened a wide way unto him.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

V.

8. 'We sacrifice unto Tiśtrya, the bright and glorious star, that afflicts the Pairikas, that vexes the Pairikas, who, in the shape of worm-stars[4], fly

[1] Mainivas*au*=mainyu-as*au* (meaning pun mînôi *g*îvâkîh, svargasthânam, Yasna LVII, 27 [LVI, 11, 3]).

[2] Erekhsha khshviwi-ishu*ś*, in Pahlavi Ari*ś* Shîvâtîr (see Études Iraniennes, II, 220), or 'Ari*ś* of the swift arrow,' was the best archer in the Iranian army. When Mino*k*îhr and Afrâsyab determined to make peace and to fix the boundary between Irân and Tûrân, 'it was stipulated that Ari*ś* should ascend Mount Damâvand, and from thence discharge an arrow towards the east; and that the place in which the arrow fell should form the boundary between the two kingdoms. Ari*ś* thereupon ascended the mountain, and discharged towards the east an arrow, the flight of which continued from the dawn of day until noon, when it fell on the banks of the *G*îhûn (the Oxus),' (Mirkhond, History of the Early Kings of Persia, trans. by David Shea, p. 175; cf. Noeldeke, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 1881, p. 445.)

[3] Mount Khshaotha seems to be the same as Mount Damâvand (see preceding note); Mount *Hv*anva*nt* may be the same as Mount Bâmîân, from which the Balkh river springs, as according to Tabari (trans. by Noeldeke, l. l.), Ari*ś*' arrow stopped at the Balkh river (an affluent of the Oxus). But it may be that the limits given refer to the course of Tiśtrya; cf. § 38, text and note.

[4] Doubtful. Shooting stars are alluded to. Mr. Geiger remarks that there is a swarm of shooting stars falling every year just at the time when Tiśtrya, in the European climate, is supposed to be most active, on the 10th of August.

between the earth and the heavens, in the sea Vouru-Kasha, the powerful sea, the large-sized, deep sea of salt[1] waters. He goes to its lake in the shape of a horse, in a holy shape; and down there he makes the waters boil over, and the winds flow above powerfully all around.

9. 'Then Satavaêsa[2] makes those waters flow down to the seven Karshvares of the earth[3], and when he has arrived down there, he stands, beautiful, spreading ease and joy on the fertile countries (thinking in himself): "How shall the countries of the Aryas grow fertile?"

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

VI.

10. 'We sacrifice unto Tistrya, the bright and glorious star, who spake unto Ahura Mazda, saying: "Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

11. '"If men would worship me with a sacrifice in which I were invoked by my own name, as they worship the other Yazatas with sacrifices in which they are invoked by their own names, then I should have come to the faithful at the appointed time[4]; I should have come in the appointed time of my

[1] See above, p. 66, note 3.

[2] Satavaêsa is said to be the leader of the western stars (to be read southern stars, Bund. II, 7), and has in its protection the seas of the southern quarter (ibid. XIII, 12); the Satavaêsa sea is the Persian gulf.

[3] This seems to be an allusion to the tide in the Arabian sea (the sea Vouru-Kasha) and in the gulf of Oman, which, being a southern sea, is under the control of Satavaêsa (cf. preceding note and Vend. V, 18, note 1).

[4] At the right time of the year when rain is expected.

beautiful, immortal life[1], should it be one night, or two nights, or fifty, or a hundred nights."

12. 'We sacrifice unto Tistrya;

'We sacrifice unto the rains of Tistrya[2].

'We sacrifice unto the first star[3]; we sacrifice unto the rains of the first star.

'I will sacrifice unto the stars Haptôiri*n*ga[4], to oppose the Yâtus and Pairikas.

'We sacrifice unto Vana*nt*[5], the star made by Mazda; for[6] the well-shapen strength, for the Victory, made by Ahura, for the crushing Ascendant, for the destruction of what distresses us, for the destruction of what persecutes us.

'We sacrifice unto Tistrya, whose eye-sight is sound[7].

13. 'For ten nights, O Spitama Zarathustra! Tistrya, the bright and glorious star, mingles his shape

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[1] Cf. §§ 23–24 and Yt. X, 54–55, 74.

[2] As Tistrya is the producer of the rain: Tistryênyas*k*a=Tistaratârakasya v*ri*sh*h*m (Khorshê*d* Nyâyis 8, Sansk. tr.).

[3] Tistrya; cf. p. 105, note 3.

[4] Haptôiri*n*ga (Ursa Major) is the leader of the stars in the north (Bund. II, 7). It is 'entrusted with the gate and passage of hell, to keep back those of the nine, and ninety, and nine hundred, and nine thousand and nine myriad demons, and demonesses, and fairies (Pairikas) and sorcerers (Yâtus) who are in opposition to the celestial sphere and constellations' (Minokhired XLIX, 15; tr. by West).

[5] Vana*nt* is the leader of the stars in the south (read west; Bund. II, 7). Cf. Yt. XX.

[6] To obtain . . . . This invocation is brought about by the very name of Vana*nt*, which means 'who smites, who overcomes.' The peculiar office of Vana*nt* is to keep the passes and gates of Mount Albôrz, around which the sun, the moon, and the stars revolve, and to prevent the Paris and Daêvas from cutting off and breaking the road of the sun (Minokhired XLIX, 12).

[7] 'I sacrifice to Tistar for (=to obtain) the soundness of the sight' (Khorshê*d* Nyâyis 8, Pahl. tr.).

with light, moving in the shape of a man of fifteen years of age[1], bright, with clear eyes, tall, full of strength, strong, and clever.

14. 'He is active as the first man[2] was; he goes on with the strength of the first man; he has the virility[3] of the first man.

15[4]. 'Here he calls for people to assemble, here he asks, saying: "Who now will offer me the libations with the Haoma and the holy meat? To whom shall I give wealth of male children, a troop of male children, and the purification of his own soul? Now I ought to receive sacrifice and prayer in the material world, by the law of excellent holiness."

16. 'The next ten nights, O Spitama Zarathustra! the bright and glorious Tistrya mingles his shape with light, moving in the shape of a golden-horned bull[5].

17. 'Here he calls for people to assemble, here he asks, saying: "Who now will offer me the libations with the Haoma and the holy meat? To whom shall I give wealth of oxen, a herd of oxen, and the purification of his own soul? Now I ought to receive sacrifice and prayer in the material world, by the law of excellent holiness."

18. 'The next ten nights, O Spitama Zarathustra! the bright and glorious Tistrya mingles his shape with light, moving in the shape of a white, beautiful horse, with golden ears and a golden caparison.

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[1] The age of fifteen is the paradisiacal age in the Avesta (Yasna IX, 5 [18]).

[2] Gayô maratan. But the translation is doubtful; possibly 'as a first-rate man is.'

[3] Doubtful; cf. erezi, Yt. XIV, 29.

[4] Cf. Yt. V, 8.

[5] Cf. Vend. XIX, 37 (123).

19. 'Here he calls for people to assemble, here he asks, saying: "Who now will offer me the libations with the Haoma and the holy meat? To whom shall I give wealth of horses, a troop of horses, and the purification of his own soul? Now I ought to receive sacrifice and prayer in the material world, by the law of excellent holiness."

20. 'Then, O Spitama Zarathustra! the bright and glorious Tistrya goes down to the sea Vouru-Kasha in the shape of a white, beautiful horse, with golden ears and a golden caparison [1].

21. 'But there rushes down to meet him the Daêva Apaosha, in the shape of a dark horse, black with black ears, black with a black back, black with a black tail, stamped with brands of terror.

22. 'They meet together, hoof against hoof, O Spitama Zarathustra! the bright and glorious Tistrya and the Daêva Apaosha. They fight together, O Spitama Zarathustra! for three days and three nights. And then the Daêva Apaosha proves stronger than the bright and glorious Tistrya, he overcomes him.

23. 'And Tistrya flees from the sea Vouru-Kasha, as far as a Hâthra's [2] length. He cries out in woe and distress, the bright and glorious Tistrya: "Woe is me, O Ahura Mazda! I am in distress, O Waters and Plants! O Fate and thou, Law of the worshippers of Mazda! Men do not worship me with a

[1] 'Tistar was converted into three forms, the form of a man and the form of a horse and the form of a bull . . . . as the astrologers say that every constellation has three forms' (Bund. VII, 4; tr. West). Tistrya promises his worshippers children (§ 15), oxen (§ 17), or horses (§ 19), according as he appears in the form of a man (§ 13), of a bull (§ 16), or of a horse (§ 18).

[2] A mile (Bundahis XXVI, 1; tr. West, note 1).

sacrifice in which I am invoked by my own name, as they worship the other Yazatas with sacrifices in which they are invoked by their own names[1].

24. '"If men had worshipped me with a sacrifice in which I had been invoked by my own name, as they worship the other Yazatas with sacrifices in which they are invoked by their own names, I should have taken to me the strength of ten horses, the strength of ten camels, the strength of ten bulls, the strength of ten mountains, the strength of ten rivers[2]."

25. 'Then I, Ahura Mazda, offer up to the bright and glorious Tistrya a sacrifice in which he is invoked by his own name, and I bring him the strength of ten horses, the strength of ten camels, the strength of ten bulls, the strength of ten mountains, the strength of ten rivers.

26[3]. 'Then, O Spitama Zarathustra! the bright and glorious Tistrya goes down to the sea Vouru-Kasha in the shape of a white, beautiful horse, with golden ears and golden caparison.

27. 'But there rushes down to meet him the Daêva Apaosha in the shape of a dark horse, black with black ears, black with a black back, black with a black tail, stamped with brands of terror.

28. 'They meet together, hoof against hoof, O Spitama Zarathustra! the bright and glorious Tistrya, and the Daêva Apaosha; they fight together, O Zarathustra! till the time of noon. Then the bright and glorious Tistrya proves stronger than the Daêva Apaosha, he overcomes him.

29. 'Then he goes from the sea Vouru-Kasha as far as a Hâthra's length: "Hail!" cries the

[1] Cf. § 10 and Yt. X, 54 seq., 74.

[2] Cf. Vend. Introd. IV, 27.

[3] §§ 26–27 = §§ 20–21.

bright and glorious Tistrya. "Hail unto me, O Ahura Mazda! Hail unto you, O waters and plants! Hail, O Law of the worshippers of Mazda! Hail will it be unto you, O lands! The life[1] of the waters will flow down unrestrained to the big-seeded[2] corn-fields, to the small-seeded[3] pasture-fields, and to the whole of the material world!"

30. 'Then the bright and glorious Tistrya goes back down to the sea Vouru-Kasha, in the shape of a white, beautiful horse, with golden ears and a golden caparison[4].

31. 'He makes the sea boil up and down; he makes the sea stream this and that way; he makes the sea flow this and that way: all the shores of the sea Vouru-Kasha are boiling over, all the middle of it is boiling over.

32. 'And the bright and glorious Tistrya rises up from the sea Vouru-Kasha, O Spitama Zarathustra! the bright and glorious Satavaêsa rises up from the sea Vouru-Kasha; and vapours rise up above Mount Us-hindu, that stands in the middle of the sea Vouru-Kasha[5].

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[1] Adhavô; possibly 'the streams;' cf. Yt. V, 1, note 2. A month in the ancient Persian calendar, supposed to correspond to September–October, was called âdukani, which might, on that hypothesis, mean '(the month) that makes streams spring up.'

[2] Of which the representative is wheat (Bundahis XXIV, 19).

[3] Of which the representative is the summer vetch (ibid. 21).

[4] Cf. § 18.

[5] 'The Aûsindôm mountain is that which, being of ruby, of the substance of the sky, is in the midst of the wide-formed ocean (the sea Vouru-Kasha),' (Bund. XII, 6; tr. West). Mount Aûsindôm receives its waters through a golden channel from the height Hukairya (cf. Yt. V, 3); 'from there one portion flows forth to the ocean for the purification of the sea, and one portion drizzles in moisture upon the whole of this earth, and all the creations of

33. 'Then the vapours push forward, in the regular shape of clouds[1]; they go following the wind, along the ways which Haoma traverses, the increaser of the world[2]. Behind him travels the mighty wind, made by Mazda, and the rain, and the cloud, and the sleet, down to the several places, down to the fields, down to the seven Karshvares of the earth.

34. 'Apãm Napât[3], O Spitama Zarathustra! divides the waters amongst the countries in the material world, in company with the mighty wind, the Glory, made by the waters[4], and the Fravashis of the faithful[5].

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

VII.

35. 'We sacrifice unto Tistrya, the bright and glorious star, who from the shining east, moves along his long winding course, along the path made by the gods, along the way appointed for him the

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Aûharmazd acquire health from it, and it dispels the dryness of the atmosphere' (ibid. XIII, 5).

[1] Doubtful.

[2] Haoma opens the way for the waters from heaven, as being the foremost element in sacrifice (cf. § 24). For the same reason the Bundahis numbers Vohu-Manô, 'Good Mind,' amongst the co-operators of Tistrya.

[3] See p. 6, note 1.

[4] Or better, 'seated in the waters;' see Yt. XIX, 56 seq. and Yt. XIII, 65.

[5] The Fravashis are active in the world struggle; cf. Yt. XIII, 43. 'Co-operators with Tîstar were Vohûman and the angel Hôm, with the assistance of the angel Bûrg (the same as Apãm Napât; see p. 94, note 2) and the righteous guardian spirits in orderly arrangement' (Bundahis VII, 3, tr. West).

watery way, at the will of Ahura Mazda, at the will of the Amesha-Spe*n*tas.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

VIII.

36. 'We sacrifice unto Ti*s*trya, the bright and glorious star, whose rising is watched by men who live on the fruits of the year, by the chiefs of deep[1] understanding[2]; by the wild beasts in the mountains, by the tame beasts that run in the plains; they watch him, as he comes up to the country for a bad year, or for a good year[3], (thinking in themselves): "How shall the Aryan countries be fertile?"

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

IX.

37[4]. 'We sacrifice unto Ti*s*trya, the bright and glorious star, swift-flying and swift-moving, who flies towards the sea Vouru-Kasha, as swiftly as the arrow darted through the heavenly space, which Erekhsha, the swift archer, the Arya amongst the Aryas whose arrow was the swiftest, shot from Mount Khshaotha to Mount *Hv*anva*nt*.

38. 'Ahura Mazda gave him assistance, and the Amesha-Spe*n*tas and Mithra, the lord of wide pastures, pointed him the way: behind him went the

[1] Doubtful.
[2] The chiefs of the state.
[3] For good or bad harvest.
[4] § 37 = § 6.

tall Ashis Vanguhi[1] and Pâre*n*di[2] on her light chariot: always till, in his course, he reached Mount *Hv*anva*nt* on the shining waters[3].

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

X.

39. 'We sacrifice unto Tistrya, the bright and glorious star, who afflicts the Pairikas, who destroys the Pairikas, that Angra Mainyus flung to stop all the stars that have in them the seed of the waters[4].

40. 'Tistrya afflicts them, he blows them away from the sea Vouru-Kasha; then the wind blows the clouds forward, bearing the waters of fertility, so that the friendly showers spread wide over, they spread helpingly and friendly over the seven Karshvares.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XI.

41. 'We sacrifice unto Tistrya, the bright and glorious star, for whom long the standing waters, and the running spring-waters, the stream-waters, and the rain-waters:

42. '"When will the bright and glorious Tistrya rise up for us? When will the springs with a flow and overflow of waters, thick as a horse's shoulder, run to the beautiful places and fields, and to the

[1] See Yt. XVII. [2] See above, p. 11, note 5.

[3] Doubtful. Mount *Hv*anva*nt*, being situated in the sea Vouru-Kasha (as appears from Tistrya travelling towards that sea, § 38), seems to be the same with Mount Aûsindôm (§ 32).

[4] Cf. above, § 8.

pastures, even to the roots of the plants, that they may grow with a powerful growth ?"

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XII.

43. 'We sacrifice unto Tistrya, the bright and glorious star, who washes away all things of fear[1], who stunts the growth of all . . . .[2], and brings health to all these creations, being most beneficent, when he has been worshipped with a sacrifice and propitiated, rejoiced, and satisfied.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XIII.

44. 'I will sacrifice unto Tistrya, the bright and glorious star, whom Ahura Mazda has established as a lord and overseer above all stars[3], in the same way as he has established Zarathustra above men; whom neither Angra Mainyu, nor the Yâtus and the Pairikas, nor the men Yâtus[4] can deliver unto death, nor can all the Daêvas together prevail for his death.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

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[1] Sim*au*, meaning sahmgûn, bhayamkara (Yasna IX, 38 [93]).

[2] ? Vazdris.

[3] In the Bundahis it is especially the leader of the eastern stars; but the Minokhired calls it the first star (XLIX, 5; cf. above, § 12).

[4] See above, p. 38, note 3.

XIV.

45. 'We sacrifice unto Tistrya, the bright and glorious star, to whom Ahura Mazda has given a thousand senses[1], and who is the most beneficent amongst the stars that have in them the seed of the waters:

46. 'Who moves in light with the stars that have in them the seed of the waters: he, from the sea Vouru-Kasha, the powerful sea, the large-sized, deep, and salt of waters, goes to all the lakes, and to all the beautiful caves, and to all the beautiful channels[2], in the shape of a white, beautiful horse, with golden ears and a golden caparison.

47. 'Then, O Spitama Zarathustra! the waters flow down from the sea Vouru-Kasha, mother-like[3], friendly, and healing: he divides them amongst these countries, being most beneficent, when he has been worshipped with a sacrifice and propitiated, rejoiced, and satisfied[4].

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XV.

48. 'We sacrifice unto Tistrya, the bright and glorious star, for whom long all the creatures of Spenta-Mainyu, those that live under the ground, and those that live above the ground; those that live in the waters, and those that live on dry land; those that fly, and those that run in the plains[5]; and all those

[1] See Yt. X, 82, note.

[2] Those of Ardvi Sûra Anâhita; cf. Yt. V, 4, 101.

[3] Cf. Yt. V, 15.

[4] Cf. § 43.

[5] See Yt. XIII, 10, note; cf. Vispêrad I, 1, and Bundahis XXIV, tr. West, note 1.

that live within this boundless and endless world of the holy Spirit.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XVI.

49. 'We sacrifice unto Tistrya, the bright and glorious star, the healthful, wise, happy, and powerful, who is the lord of a thousand boons, and grants many boons to that man who has pleased him, whether begging or not begging for them.

50. 'I, O Spitama Zarathustra! have created that star Tistrya as worthy of sacrifice, as worthy of prayer, as worthy of propitiation, as worthy of glorification as myself, Ahura Mazda[1];

51. 'In order to withstand, to break asunder, to afflict, to drive back the malice of that Pairika Duzyâirya[2], whom evil-speaking[3] people call Huyâirya[4].

52. 'Had I not created that star Tistrya as worthy of sacrifice, as worthy of prayer, as worthy of propitiation, as worthy of glorification as myself, Ahura Mazda;

53. 'In order to withstand, to break asunder, to afflict, to drive back the malice of that Pairika Duzyâirya, whom evil-speaking people call Huyâirya;

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[1] Cf. Yt. X, 1.

[2] Bad year, that is to say, sterility, drought. Darius, the son of Hystaspes, also deprecates Duzyâirya in one of his inscriptions: 'May Ahura Mazda keep this country from the hostile host, from sterility (dusiyâra), from lying (disloyalty): may never the foreigner enter this country, nor the hostile host, nor sterility, nor lying' (Persepolis, H, 15).

[3] People who object to rain and are fond of fine weather (?).

[4] Good year.

54. 'Then all day long, all night long, that Pairika Duzyâirya would wage war against this material world of mine, wanting to extinguish its life[1], and she goes on, rushing upon and around it.

55. 'But the bright and glorious Tistrya keeps that Pairika in bonds, with twofold bonds, with threefold bonds, that cannot be overcome, with bonds all over the body: it is as if there were a thousand men keeping one man in bonds, a thousand men of those who are the strongest in strength.

56. 'If the Aryan countries, O Spitama Zarathustra! would perform in honour of the bright and glorious Tistrya the due sacrifice and invocation, just as that sacrifice and invocation ought to be performed in the perfection of holiness; never should a hostile horde enter these Aryan countries, nor any plague, nor leprosy, nor venomous plants[2], nor the chariot of a foe, nor the uplifted spear of a foe.'

57[3]. Zarathustra asked: 'What is then, O Ahura Mazda! the sacrifice and invocation in honour of the bright and glorious Tistrya, as it ought to be performed in the perfection of holiness?'

58. Ahura Mazda answered: 'Let the Aryan nations bring libations unto him; let the Aryan nations tie bundles of baresma for him; let the Aryan nations cook for him a head of cattle, either white, or black, or of any other colour, but all of one and the same colour.

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[1] Reading ava[-derenâm]; cf. Vend. XVIII, 18 [45].

[2] Kapasti is properly the colocynthis or bitter-apple:

'Occidet et serpens, et fallax herba veneni
Occidet.' (Ecl. IV, 24, 25.)

[3] §§ 57–61 = Yt. XIV, 49–53; cf. Yt. V, 89 seq.

59. 'Let not a murderer take of these offerings, nor a whore, nor a . . . .[1] who does not sing the Gâthâs, who spreads death in the world and withstands the law of Mazda, the law of Zarathustra.

60. 'If a murderer take of these offerings, or a whore, or a . . . . who does not sing the Gâthâs, who spreads death in the world and withstands the law of Mazda, the law of Zarathustra, then the bright and glorious Tistrya takes back his healing virtues.

61. 'Plagues will ever pour upon the Aryan nations; hostile hordes will ever fall upon the Aryan nations; the Aryans will be smitten, by their fifties and their hundreds, by their hundreds and their thousands, by their thousands and their tens of thousands, by their tens of thousands and their myriads of myriads.

62. 'Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

'I bless the sacrifice and prayer, and the strength and vigour of Tistrya, the bright and glorious star, and of the powerful Satavaêsa, made by Mazda, who pushes waters forward.

'Ashem Vohû: Holiness is the best of all good . . . .

'[Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones[2].'

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[1] ? Ashaovô.

[2] Cf. Yt. I, 33.

IX. GÔS YAST.

Gôs, 'the cow,' κατ' ἐξοχήν, is a personation of the animal kingdom which she maintains and protects. She is also called Drvâspa and Gosûrûn: Drvâspa means 'she who keeps horses in health,' and is nothing more than an epithet of Gôs: Gôsûrûn (from the Zend Geus urvan) means 'the Soul of the Bull' (the primeval Bull). Although urvan is a masculine noun in Zend, yet Gôsûrûn is considered a female angel, as this name is only a substitute for Gôs.

Gôs is the angel of the 14th day (Sîrôzah I, 14), and her Yast is recited during the Gâh Usahin, on the days of Gôs, Bahman, Mâh, and Râm (the same days as those on which the Mâh Yast is recited; see above, p. 88).

Gôs is hardly described in this Yast (§§ 1–2); the greater part of it being filled with the several prayers addressed to her by the Iranian heroes, Haoshyangha (§ 3), Yima (§ 8), Thraêtaona (§ 13), Haoma (§ 17), Husravah (§ 21), Zarathustra, and Vîstâspa. Her worshippers and their prayers to her are the same as in the case of Ashi Vanguhi (see Yt. XVII).

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0. May Ahura Mazda be rejoiced! May Angra Mainyu be afflicted! . . . .

Ashem Vohû: Holiness is the best of all good . . . .

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas and obeys the laws of Ahura;

For sacrifice, prayer, satisfaction, and glorification unto Hâvani, the holy and master of holiness.

Unto the powerful Drvâspa, made by Mazda and holy[1],

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

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[1] Sîrôzah I, 14.

I.

1. We sacrifice unto the powerful Drvâspa, made by Mazda and holy, who keeps the flocks in health, the herds in health, the grown-up[1] (cattle) in health, the young ones in health; who watches well from afar, with a wide-spread and long-continued welfare-giving friendship;

2. Who yokes teams of horses, who makes her chariot turn and its wheels sound, fat and glistening[2], strong, tall-formed, weal-possessing, health-giving, powerful to stand and powerful to turn for assistance to the faithful.

3. To her did Haoshyangha, the Paradhâta[3], offer up a sacrifice on the enclosure of the Hara, the beautiful height, made by Mazda, with a hundred male horses, a thousand oxen, and ten thousand lambs, and with an offering of libations:

4. 'Grant me this boon, O good, most beneficent Drvâspa! that I may overcome all the Daêvas of Mâzana[4]; that I may never fear and bow through terror before the Daêvas, but that all the Daêvas may fear and bow in spite of themselves before me, that they may fear and flee down to darkness[5].'

5. The powerful Drvâspa, made by Mazda, the holy Drvâspa, the maintainer, granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

6. For her brightness and glory, I will offer her a sacrifice worth being heard; I will offer her a sacrifice well performed, namely, unto the powerful

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[1] Doubtful; possibly 'the friend in health, the child in health.'
[2] Doubtful.
[3] Cf. p. 58, note 1.
[4] Cf. p. 59, note 2.
[5] To hell.

Drvâspa, made by Mazda and holy. We offer up libations to the powerful Drvâspa, made by Mazda and holy; we offer her the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words.

Yê*n*hê hâtãm: All those beings of whom Ahura Mazda . . . .[1]

II.

7. We offer up a sacrifice unto the powerful Drvâspa, made by Mazda and holy, who keeps the flocks in health . . . .

Who yokes teams of horses . . . . for assistance to the faithful[2].

8. To her did Yima Khshaêta, the good shepherd, offer up a sacrifice from the height Hukairya, with a hundred male horses, a thousand oxen, ten thousand lambs, and with an offering of libations:

9. 'Grant me this boon, O good, most beneficent Drvâspa! that I may bring fatness and flocks down to the world created by Mazda; that I may bring immortality down to the world created by Mazda;

10. 'That I may take away both hunger and thirst, from the world created by Mazda; that I may take away both old age and death, from the world created by Mazda; that I may take away both hot wind and cold wind, from the world created by Mazda, for a thousand years[3].'

11. The powerful Drvâspa, made by Mazda, the holy Drvâspa, the maintainer, granted him that boon,

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[1] As above, p. 30. [2] § 7=§§ 1–2.

[3] §§ 8–10=Yt. XVII, 28–30; cf. Yasna IX, 4–5 [11–20]; Yt. V, 25–27.

as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

For her brightness and glory, I will offer her a sacrifice worth being heard . . . .

III.

12. We offer up a sacrifice unto the powerful Drvâspa, made by Mazda and holy, who keeps the flocks in health . . . .

Who yokes teams of horses . . . . for assistance to the faithful.

13[1]. To her did Thraêtaona, the heir of the valiant Âthwya clan, offer up a sacrifice in the four-cornered Varena, with a hundred male horses, a thousand oxen, ten thousand lambs, and with an offering of libations:

14. 'Grant me this boon, O good, most beneficent Drvâspa! that I may overcome Azi Dahâka, the three-mouthed, the three-headed, the six-eyed, who has a thousand senses, that most powerful, fiendish Drug, that demon, baleful to the world, the strongest Drug that Angra Mainyu created against the material world, to destroy the world of the good principle; and that I may deliver his two wives, Savanghavâk and Erenavâk, who are the fairest of body amongst women, and the most wonderful creatures in the world[1].'

15. The powerful Drvâspa, made by Mazda, the holy Drvâspa, the maintainer, granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

For her brightness and glory, I will offer her a sacrifice worth being heard . . . .

[1] Yt. V, 34; XV, 24; XVII, 34.

IV.

16. We offer up a sacrifice unto the powerful Drvâspa, made by Mazda and holy, who keeps flocks in health . . . .

Who yokes teams of horses . . . . for assistance to the faithful.

17[1]. To her did Haoma[2] offer up a sacrifice, Haoma, the enlivening, the healing, the beautiful, the lordly, with golden eyes, upon the highest height of the Haraiti Bareza. He begged of her a boon, saying:

18. 'Grant me this boon, O good, most beneficent Drvâspa! that I may bind the Turanian murderer, Franghrasyan[3], that I may drag him bound, that I may bring him bound unto king Husravah, that king Husravah may kill him, behind the *K*aê*k*asta lake[4], the deep lake of salt[5] waters, to avenge the murder of his father Syâvarshâna[6], a man, and of Aghraêratha, a semi-man[7].'

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[1] §§ 17–19=Yt. XVII, 37–38.

[2] Cf. Yasna XI, 7 [20–21]. The destruction of the fiends, being one of the principal effects of sacrifice, is ascribed to Haoma as the most powerful element in the sacrifice. In the Shâh Nâmah, the god Haoma has been turned into a hermit who, living near the cave in which Afrâsyâb had taken refuge (see above, Yt. V, 41), overhears his lamentations, takes him by surprise, binds him, and delivers him into the hands of Khosrav (Études Iraniennes, II, 227).

[3] See p. 64, note 1.

[4] See above, p. 66, note 2.

[5] See p. 66, note 3.

[6] See p. 64, note 1.

[7] Doubtful (narava, as opposed to nara). Aghraêratha (Aghrêrath) was a brother of Afrâsyâb's; he was a righteous man, and Afrâsyâb killed him for his having saved the Iranian king Mino*k*ihr with his army, when captive in the Padashkhvâr mountains (Bundahi*s* XXXI, 21). Yet he is still living as an immortal in the land of Saukavastân, under the name of Gôpatshâh (the king of the bulls); 'from foot to mid-body he is a bull, and from mid-body to

19. The powerful Drvâspa, made by Mazda, the holy Drvâspa, the maintainer, granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would give him that boon.

For her brightness and glory, I will offer her a sacrifice worth being heard . . . .

V.

20. We offer up a sacrifice unto the powerful Drvâspa, made by Mazda and holy, who keeps the flocks in health . . . .

Who yokes teams of horses . . . . for assistance to the faithful.

21[1]. To her did the gallant Husravah, he who united the Arya nations into one kingdom, offer up a sacrifice, behind the *K*aê*k*asta lake, the deep lake of salt waters, with a hundred male horses, a thousand oxen, ten thousand lambs, and an offering of libations:

22. 'Grant me this boon, O good, most beneficent Drvâspa! that I may kill the Turanian murderer, Franghrasyan, behind the *K*aê*k*asta lake, the deep lake of salt waters, to avenge the murder of my father Syâvarshâna, a man, and of Aghraêratha, a semi-man[2].'

23. The powerful Drvâspa, made by Mazda, the holy Drvâspa, the maintainer, granted him that boon, as he was offering up libations, giving gifts, sacri-

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the top he is a man; at all times he stays on the sea-shore, and always performs the worship of God, and always pours holy-water into the sea' (Minokhired LXII, 31 seq., tr. West; Bund. XXIX, 5); according to Bund. XXXI, 20, Aghrêrath was not Gôpatshâh, he was his father. Cf. Yt. XIX, 93.

[1] §§ 21–22 = Yt. XVII, 41–42.

[2] See p. 114, note 7.

ficing, and entreating that she would grant him that boon.

For her brightness and glory, I will offer her a sacrifice worth being heard . . . .

VI.

24. We offer up a sacrifice unto the powerful Drvâspa, made by Mazda and holy, who keeps the flocks in health . . . .

Who yokes teams of horses . . . . for assistance to the faithful.

25[1]. To her did the holy Zarathustra offer up a sacrifice in the Airyana Vaêgah, by the good river Dâitya, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the speech, with the deeds, with the libations, and with the rightly-spoken words. He begged of her a boon, saying:

26. 'O good, most beneficent Drvâspa! grant me this boon, that I may bring the good and noble Hutaosa[2] to think according to the law, to speak according to the law, to do according to the law, that she may spread my Mazdean law and make it known, and that she may bestow beautiful praises upon my deeds.'

27. The strong Drvâspa, made by Mazda, the holy Drvâspa, the maintainer, granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

For her brightness and glory, I will offer her a sacrifice worth being heard . . . .

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[1] §§ 25–26=XVII, 44–45; cf. Yt. V, 104.

[2] Hutaosa was the wife of king Vîstâspa; cf. Yt. XV, 37.

VII.

28. We offer up a sacrifice unto the powerful Drvâspa, made by Mazda and holy, who keeps the flocks in health . . . .

Who yokes teams of horses . . . . for assistance to the faithful.

29[1]. To her did the tall Kavi Vîstâspa offer up a sacrifice behind the waters of the river Dâitya, with a hundred male horses, a thousand oxen, ten thousand lambs, and with an offering of libations:

30. 'Grant me this boon, O good, most beneficent Drvâspa! that I may put to flight A*s*ta-aurva*nt*, the son of Vîspa-thaurvô-asti, the all-afflicting, of the brazen helmet, of the brazen armour, of the thick neck, behind whom seven hundred camels . . . .[2]; that I may put to flight the *Hv*yaona murderer, Are*g*a*t*-aspa[3]; that I may put to flight Dar*s*inika[4], the worshipper of the Daêvas;

31. And that I may smite Tâthrava*nt*[5] of the bad law; that I may smite Spin*g*auru*s*ka[4], the worshipper of the Daêvas; and that I may bring unto the good law the nations of the Varedhakas and of the *Hv*yaonas[6]; and that I may smite of the *Hv*yaona nations their fifties and their hundreds, their hundreds and their thousands, their thousands and their

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[1] §§ 29–31 = Yt. XVII, 49–51.

[2] ? *G*ainyâvara*t*.

[3] See above, p. 79, note 4.

[4] Ἅπαξ λεγόμενος.

[5] Mentioned Yt. V, 109 and XIX, 87.

[6] The *Hv*yaonas seem to have been the Chionitae, a bellicose tribe, near the land of Gilan, often at war with the first Sassanides (Amm. Marcellinus XVII, 5). The name of the Varedhakas reminds one of the Vertae who are mentioned once in company with the Chionitae (ibid. XIX, 1); but their geographical situation is not ascertained. In any case the proximity of the Dâitya (§ 29) shows that both people must have inhabited the western coast of the Caspian sea.

tens of thousands, their tens of thousands and their myriads of myriads.

32. The strong Drvâspa, made by Mazda, the holy Drvâspa, the maintainer, granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

For her brightness and glory, I will offer her a sacrifice worth being heard; I will offer her a sacrifice well performed, namely, unto the powerful Drvâspa, made by Mazda and holy. We offer up libations to the powerful Drvâspa, made by Mazda and holy; we offer her the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words.

Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

I bless the sacrifice and prayer, and the strength and vigour of the powerful Drvâspa, made by Mazda and holy.

Ashem Vohû: Holiness is the best of all good . . . .

[Give] unto that man brightness and glory, give him health of body, ... give him the bright, all-happy, blissful abode of the holy Ones.

X. MIHIR YAST.

This Yast, one of the longest of the Avesta and one of the most interesting in a literary point of view, is not very instructive for mythology. It consists of long descriptive pieces, sometimes rather spirited, and of fervent prayers and invocations for mercy or protection. Originally Mithra was the god of the heavenly light (§§ 12, 50, 67, 104, 124 seq., 136 seq., &c.); and in that character he knows the truth, as he sees everything; he is therefore taken as a witness of truth, he is the preserver of oaths and good faith (§§ 2, 44 seq., 79 seq., 81 seq., &c.); he chastises those who break their promises and lie to Mithra, destroys their houses and smites them in battle (§§ 17 seq., 28 seq., 35 seq., 47 seq., 99 seq., 105 seq., 112 seq., 128 seq., &c.).

Particularly interesting are §§ 115–118, as giving a sketch of moral hierarchy in Iran, and §§ 121–122, as being perhaps the source of the trials in the later Roman Mithriacism. Cf. Vend. Introd. IV, 8 and Ormazd et Ahriman, §§ 59–61.

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0. May Ahura Mazda be rejoiced! . . . .

Ashem Vohû: Holiness is the best of all good . . . .

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas, and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hâvani], the holy and master of holiness . . . .

Unto Mithra, the lord of wide pastures, who has a thousand ears, ten thousand eyes, a Yazata invoked by his own name, and unto Râma *Hv*âstra[1],

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

I.

1. Ahura Mazda spake unto Spitama Zarathustra, saying: 'Verily, when I created Mithra, the lord of

[1] Sîrôzah I, 16.

wide pastures, O Spitama! I created him as worthy of sacrifice, as worthy of prayer as myself, Ahura Mazda[1].

2. 'The ruffian who lies unto Mithra[2] brings death unto the whole country, injuring as much the faithful world as a hundred evil-doers[3] could do. Break not the contract, O Spitama! neither the one that thou hadst entered into with one of the unfaithful, nor the one that thou hadst entered into with one of the faithful who is one of thy own faith[4]. For Mithra stands for both the faithful and the unfaithful.

3. 'Mithra, the lord of wide pastures, gives swiftness to the horses of those who lie not unto Mithra.

'Fire, the son of Ahura Mazda, gives the straightest way to those who lie not unto Mithra.

'The good, strong, beneficent Fravashis of the faithful give a virtuous offspring to those who lie not unto Mithra.

4. 'For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto Mithra, the lord of wide pastures.

'We offer up libations unto Mithra, the lord of wide pastures, who gives a happy dwelling and a good dwelling to the Aryan nations.

5. 'May he come to us for help! May he come to us for ease! May he come to us for joy! May he come to us for mercy! May he come to us for health! May he come to us for victory! May he

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[1] Cf. Yt. VIII, 50.

[2] The Mithradrug: one might also translate 'who breaks the contract,' as mithra, as a common noun, means 'a contract.'

[3] Kayadhas; cf. Yt. I, 19. [4] Cf. Ardâ Viraf, chap. lii.

come to us for good conscience[1]! May he come to us for bliss[2]! he, the awful and overpowering, worthy of sacrifice and prayer, not to be deceived anywhere in the whole of the material world, Mithra, the lord of wide pastures.

6. 'I will offer up libations unto him, the strong Yazata, the powerful Mithra, most beneficent to the creatures: I will apply unto him with charity[3] and prayers: I will offer up a sacrifice worth being heard unto him, Mithra, the lord of wide pastures, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the speech, with the deeds, with the libations, and with the rightly-spoken words.

'Yê*n*hê hâtãm: All those beings of whom Ahura Mazda[4] . . . .

II.

7. 'We sacrifice unto Mithra, the lord of wide pastures, who is truth-speaking, a chief in assemblies, with a thousand ears, well-shapen, with ten thousand eyes, high, with full knowledge[5], strong, sleepless, and ever awake[6];

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[1] Cheerfulness at the head of the *K*inva*t* bridge (Yasna LXII, 6 [LXI, 17]; cf. Vend. XVIII, 6).

[2] The condition of the blessed in the next world.

[3] Va*n*ta, 'assistance, that is, making *g*âdangôi' (Yasna LXII [LXI], 1; *g*âdangôi is making a collection for the poor (Études Iraniennes, II, 155).

[4] As p. 30.

[5] Perethu-vaêdhayana: sampûr*n*avittâram kâryanyâyânam (Khorshê*d* Nyâyi*s* 6).

[6] *G*aghâurva*u*nghem: this word, strangely enough, is generally translated 'who has most strong arms' (balish*h*abhugam); *g*agâuru is translated in the same way.

8. 'To whom the chiefs of nations offer up sacrifices, as they go to the field, against havocking hosts, against enemies coming in battle array, in the strife of conflicting nations.

9. 'On whichever side he has been worshipped first in the fulness of faith of a devoted heart, to that side turns Mithra, the lord of wide pastures, with the fiend-smiting wind, with the cursing thought of the wise[1].

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

III.

10. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake.

11. 'Whom the horsemen worship on the back of their horses, begging swiftness for their teams, health for their own bodies, and that they may watch with full success those who hate them, smite down their foes, and destroy at one stroke their adversaries, their enemies, and those who hate them[2].

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

IV.

12. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

13. 'Who first of the heavenly gods reaches over the Hara[3], before the undying, swift-horsed sun[4];

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[1] See p. 12, note 13. [2] Cf. Yt. V, 53; X, 94.

[3] Mount Albôrz, whence the sun rises; see § 50.

[4] Mithra is closely connected with the sun, but not yet identical with it, as he became in later times (مهر, the sun; Deo invicto Soli Mithrae).

who, foremost in a golden array, takes hold of the beautiful summits, and from thence looks over the abode of the Aryans with a beneficent eye.

14. 'Where the valiant chiefs draw up their many troops in array[1]; where the high mountains, rich in pastures and waters, yield plenty to the cattle[2]; where the deep lakes, with salt waters, stand[3]; where wide-flowing rivers swell and hurry towards Iskata and Pouruta, Mouru and Harôyu, the Gava-Sughdha and *Hv*âirizem[4];

15. 'On Arezahi and Savahi, on Fradadhafshu and Vîdadhafshu, on Vourubaresti and Vourugaresti, on this bright Karshvare of *Hv*aniratha[5], the abode of cattle, the dwelling of cattle, the powerful Mithra looks with a health-bringing eye;

16. 'He who moves along all the Karshvares, a Yazata unseen, and brings glory; he who moves along all the Karshvares, a Yazata unseen, and brings sovereignty; and increases[6] strength for

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[1] In the flat countries.

[2] In the mountainous parts of Iran.

[3] In the lake regions (Seistan, Farsistan, Âdarbaigân).

[4] In the country of the large rivers in the East. Mouru is Marv (Margiana), with the Murghâb river (the Margus); Harôyu is the Herat country, with the Harêrûd; Gava-Sughdha and *Hv*ârizm are Sogdiana and Khvârizm, with the Oxus. The situation of Iskata and Pouruta is not clear: one might think of Alexander eschata on the Iaxartes and the Paretacene country between the Oxus and the Iaxartes.

[5] The earth is divided into seven Karshvares, separated from one another by seas and mountains impassable to men. Arezahi and Savahi are the western and the eastern Karshvare; Fradadhafshu and Vîdadhafshu are in the south; Vourubaresti and Vourugaresti are in the north; *Hv*aniratha is the central Karshvare. *Hv*aniratha is the only Karshvare inhabited by man (Bundahis XI, 3).

[6] Doubtful.

victory to those who, with a pious intent, holily offer him libations.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

V.

17. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'Unto whom nobody must lie, neither the master of a house, nor the lord of a borough, nor the lord of a town, nor the lord of a province.

18. 'If the master of a house lies unto him, or the lord of a borough, or the lord of a town, or the lord of a province, then comes Mithra, angry and offended, and he breaks asunder the house, the borough, the town, the province; and the masters of the houses, the lords of the boroughs, the lords of the towns, the lords of the provinces, and the foremost men of the provinces.

19. 'On whatever side there is one who has lied unto Mithra, on that side Mithra stands forth, angry and offended, and his wrath[1] is slow to relent[2].

20. 'Those who lie unto Mithra, however swift they may be running, cannot overtake[3]; riding, cannot . . . .[3]; driving, cannot . . . .[3]. The spear that the foe of Mithra flings, darts backwards, for the

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[1] Mainyu, in the meaning of the Sanskrit manyu (?).

[2] Doubtful; aspa*k*a*t*: cf. سپوختن, to be late.

[3] Apayêi*n*ti, frastanvai*n*ti, framanyêi*n*tê: these are three technical words for the movements of the three classes of soldiers, footmen, horsemen, and chariot-men; the last two words are probably synonymous with the first, but the exact shades of meaning are not known. Mr. West suggests, cannot outrun, outride, outdrive him.

number of the evil spells that the foe of Mithra works out[1].

21. 'And even though the spear be flung well, even though it reach the body, it makes no wound, for the number of the evil spells that the foe of Mithra works out[1]. The wind drives away the spear that the foe of Mithra flings, for the number of the evil spells that the foe of Mithra works out.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

VI.

22. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'Who takes out of distress the man who has not lied unto him, who takes him out of death.

23. 'Take us out of distress, take us out of distresses, O Mithra! as we have not lied unto thee. Thou bringest down terror upon the bodies of the men who lie unto Mithra; thou takest away the strength from their arms, being angry and all-powerful; thou takest the swiftness from their feet, the eye-sight from their eyes, the hearing from their ears.

24. 'Not the wound[2] of the well-sharpened spear or of the flying arrow reaches that man to whom Mithra comes for help with all the strength of his soul, he, of the ten thousand spies, the powerful, all-seeing, undeceivable Mithra.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

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[1] The sacramental words of the contract, by their not being kept, turn to evil spells against the contract-breaker.

[2] Doubtful: *s*anamayô, or *s*anamaoyô; read shanmaoyô (?), from shan, Sansk. kshan.

VII.

25. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'Who is lordly, deep, strong, and weal-giving; a chief in assemblies, pleased with prayers[1], high, holily clever, the incarnate Word, a warrior with strong arms;

26. 'Who breaks the skulls of the Daêvas, and is most cruel in exacting pains; the punisher of the men who lie unto Mithra, the withstander of the Pairikas; who, when not deceived, establisheth nations in supreme strength; who, when not deceived, establisheth nations in supreme victory;

27. 'Who confounds the ways of the nation that delights in havoc, who turns away their Glory[2], takes away their strength for victory, blows them away helpless[3], and delivers them unto ten thousand strokes; he, of the ten thousand spies, the powerful, all-seeing, undeceivable Mithra.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

VIII.

28. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'Who upholds the columns of the lofty house and makes its pillars[4] solid; who gives herds of oxen and male children to that house in which he has been satisfied; he breaks to pieces those in which he has been offended.

29. 'Thou, O Mithra! art both bad and good to

[1] Vahmô-sendah; cf. Vispêrad VIII (IX, 1), Phl. tr.
[2] Their *Hv*arenô.
[3] Doubtful.
[4] Ãithya; cf. Lat. antae (Brugmann).

nations; thou, O Mithra! art both bad and good to men; thou, O Mithra! keepest in thy hands both peace and trouble for nations.

30. 'Thou makest houses large, beautiful with women, beautiful with chariots, with well-laid foundations[1], and high above their groundwork[2]; thou makest that house lofty, beautiful with women, beautiful with chariots, with well-laid foundations, and high above its groundwork, of which the master, pious and holding libations in his hand, offers thee a sacrifice, in which thou art invoked by thy own name and with the proper words.

31. 'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O powerful Mithra!

'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O most beneficent Mithra!

'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O thou undeceivable Mithra!

32. 'Listen unto our sacrifice[3], O Mithra! Be thou pleased with our sacrifice, O Mithra! Come and sit at our sacrifice! Accept our libations! Accept them as they have been consecrated[4]! Gather them together with love and lay them in the Garô-nmâna!

33. 'Grant us these boons which we beg of thee, O powerful god! in accordance[5] with the words of revelation, namely, riches, strength, and victory, good conscience and bliss[6], good fame and a good

[1] Doubtful. [2] Doubtful. [3] Cf. Yt. III, 18.
[4] By the proper prayers (*yastau*). [5] Doubtful.
[6] Cf. § 5.

soul; wisdom and the knowledge that gives happiness[1], the victorious strength given by Ahura, the crushing Ascendant of Asha Vahista, and conversation (with God) on the Holy Word[2].

34. 'Grant that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all our foes; that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all our enemies; that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all the malice of Daêvas and Men, of the Yâtus and Pairikas, of the oppressors, the blind, and the deaf[3].

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

IX.

35. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'Victory-making[4], army-governing, endowed with a thousand senses[5]; power-wielding, power-possessing, and all-knowing;

36. 'Who sets the battle a going, who stands against (armies) in battle, who, standing against (armies) in battle, breaks asunder the lines arrayed. The wings of the columns gone to battle shake, and he throws terror upon the centre of the havocking host.

37. 'He can bring and does bring down upon them distress and fear; he throws down the heads of those who lie unto Mithra, he takes off the heads of those who lie unto Mithra.

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[1] Spiritual happiness, bliss. [2] Vend. XVIII, 51 [111].

[3] See above, p. 26, note 2. §§ 30–34 = §§ 56–59.

[4] Doubtful (reading arena*t*-*g*aêsha?).

[5] See § 82, note.

38. 'Sad is the abode, unpeopled with children, where abide men who lie unto Mithra, and, verily, the fiendish killer of faithful men. The grazing cow goes a sad straying way, driven along the vales[1] of the Mithradruges: they[2] stand on the road, letting tears run over their chins[3].

39. 'Their falcon-feathered arrows, shot from the string of the well-bent bow, fly towards the mark, and hit it not, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them.

'Their spears, well whetted and sharp, their long spears fly from their hands towards the mark, and hit it not, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them.

40. 'Their swords, well thrust and striking at the heads of men, hit not the mark, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them.

'Their clubs, well falling and striking at the heads of men, hit not the mark, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them.

41. 'Mithra strikes fear into them; Rashnu[4] strikes a counter-fear into them[5]; the holy Sraosha blows them away from every side towards the two Yazatas, the maintainers of the world[6]. They make the ranks of the army melt away, as Mithra, the lord

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[1] Doubtful. [2] The cattle.

[3] The meaning is, that the cattle of the Mithradruges do not thrive, and that their pasture-fields are waste.

[4] See Yt. XII.

[5] As they flee from Mithra, they fall into the hands of Rashnu.

[6] Thrâtâra; one might feel inclined to read thrâstâra, 'the fear-striking;' cf. § 36.

of wide pastures, angry, offended, and unsatisfied, comes and meets them[1].

42. 'They cry unto Mithra, the lord of wide pastures, saying: "O Mithra, thou lord of wide pastures! here are our fiery horses taking us away, as they flee from Mithra; here are our sturdy arms cut to pieces by the sword, O Mithra!"

43. 'And then Mithra, the lord of wide pastures, throws them to the ground, killing their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads; as Mithra, the lord of wide pastures, is angry and offended.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

X.

44. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'Whose dwelling, wide as the earth, extends over the material world, large[2], unconfined[2], and bright, a far-and-wide-extending abode.

45. 'Whose eight friends[3] sit as spies for Mithra, on all the heights, at all the watching-places, observing the man who lies unto Mithra, looking at those, remembering those who have lied unto Mithra, but guarding the ways of those whose life is sought by

[1] Cf. §§ 99–101.

[2] Doubtful. The text is corrupt.

[3] Doubtful. The number eight has probably an astronomical signification, each of the eight râtis of Mithra occupying one of the eight points of the compass.

men who lie unto Mithra, and, verily, by the fiendish killers of faithful men.

46. 'Helping and guarding, guarding behind and guarding in front, Mithra, the lord of wide pastures, proves an undeceivable spy and watcher for the man to whom he comes to help with all the strength of his soul, he of the ten thousand spies, the powerful, all-knowing, undeceivable god.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XI.

47. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'A god of high renown and old age[1], whom wide-hoofed horses carry against havocking hosts, against enemies coming in battle array, in the strife of conflicting nations[2].

48. 'And when Mithra drives along towards the havocking hosts, towards the enemies coming in battle array, in the strife of the conflicting nations, then he binds the hands of those who have lied unto Mithra, he confounds their eye-sight, he takes the hearing from their ears; they can no longer move their feet; they can no longer withstand those people, those foes, when Mithra, the lord of wide pastures, bears them ill-will.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XII.

49. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

50. 'For whom the Maker, Ahura Mazda, has

[1] Doubtful. [2] Cf. § 8.

built up a dwelling on the Hara Berezaiti, the bright mountain around which the many (stars) revolve[1], where come neither night nor darkness, no cold wind and no hot wind, no deathful sickness, no uncleanness made by the Daêvas, and the clouds cannot reach up unto the Haraiti Bareza[2];

51. 'A dwelling that all the Amesha-Spe*n*tas, in one accord with the sun, made for him in the fulness of faith of a devoted heart, and he surveys the whole of the material world from the Haraiti Bareza.

52. 'And when there rushes a wicked worker of evil, swiftly, with a swift step, Mithra, the lord of wide pastures, goes and yokes his horses to his chariot, along with the holy, powerful Sraosha and Nairyô-sangha[3], who strikes a blow that smites the army, that smites the strength of the malicious[4].

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XIII.

53. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

54. 'Who, with hands lifted up, ever cries unto Ahura Mazda, saying: "I am the kind keeper of all creatures, I am the kind maintainer of all creatures; yet men worship me not with a sacrifice in which I am invoked by my own name, as they worship the other gods with sacrifices in which they are invoked by their own names.

55[5]. '"If men would worship me with a sacrifice

[1] Bundahi*s* V, 3 seq.; cf. Yt. XII, 13, and Yt. X, 13.
[2] The Haraiti Bareza is the same as Hara Berezaiti.
[3] Sirôzah I, 9, notes 4 and 5. [4] Doubtful (mâyao*s*).
[5] Cf. Yt. VIII, 11, 24, and Yt. X, 74.

in which I were invoked by my own name, as they worship the other Yazatas with sacrifices in which they are invoked by their own names, then I would come to the faithful at the appointed time; I would come in the appointed time of my beautiful, immortal life."

56[1]. 'But the pious man, holding libations in his hands, does worship thee with a sacrifice, in which thou art invoked by thy own name, and with the proper words.

'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O powerful Mithra!

'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O most beneficent Mithra!

'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O thou undeceivable Mithra!

57. 'Listen unto our sacrifice, O Mithra! Be thou pleased with our sacrifice, O Mithra! Come and sit at our sacrifice! Accept our libations! Accept them as they have been consecrated! Gather them together with love and lay them in the Garô-nmâna!

58. 'Grant us these boons which we beg of thee, O powerful god! in accordance with the words of revelation, namely, riches, strength, and victory, good conscience and bliss, good fame and a good soul; wisdom and the knowledge that gives happiness, the victorious strength given by Ahura, the crushing Ascendant of Asha-Vahista, and conversation (with God) on the Holy Word.

[1] §§ 56–59 = §§ 30–34.

59. 'Grant that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all our foes; that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all our enemies; that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all the malice of Daêvas and Men, of the Yâtus and Pairikas, of the oppressors, the blind, and the deaf.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XIV.

60. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'Whose renown is good, whose shape is good, whose glory is good; who has boons to give at his will, who has pasture-fields to give at his will; harmless to the tiller of the ground, ...[1], beneficent; he, of the ten thousand spies, the powerful, all-knowing, undeceivable god.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XV.

61. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'Firm-legged[2], a watcher fully awake; valiant, a chief in assemblies; making the waters flow forward; listening to appeals; making the waters run and the plants grow up; ruling over the Karsh-

[1] The text is corrupt (vasô-yaonâi inatãm?).

[2] Eredhwô-za*n*gem: sud*ridh*agaṅghatâ, kila kârye yad pâdâbhyâm yugyate kartum vyavasâyî *s*aktas*k*a (Yasna LXII, 5 [LXI, 13]).

vares[1]; delivering[2]; happy[3]; undeceivable; endowed with many senses[4]; a creature of wisdom;

62. 'Who gives neither strength nor vigour to him who has lied unto Mithra; who gives neither glory nor any boon to him who has lied unto Mithra.

63. 'Thou takest away the strength from their arms, being angry and all-powerful; thou takest the swiftness from their feet, the eye-sight from their eyes, the hearing from their ears.

'Not the wound of the well-sharpened spear or of the flying arrow reaches that man to whom Mithra comes for help with all the strength of his soul, he, of the ten-thousand spies, the powerful, all-knowing, undeceivable god[5].

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XVI.

64. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'Who takes possession[6] of the beautiful, wide-expanding law, greatly and powerfully, and whose face looks over all the seven Karshvares of the earth;

65. 'Who is swift amongst the swift, liberal amongst the liberal, strong amongst the strong, a chief of assembly amongst the chiefs of assemblies; increase-giving, fatness-giving, cattle-giving, sovereignty-giving, son-giving, cheerfulness[7]-giving, and bliss[7]-giving.

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[1] Karsô-râzanghem: kêsvar vîrâi (Pahl. tr. ibid.).

[2] From Ahriman; cf. Yasna XXIX, 6 (vyâna = vikârisn, visuddhatâ.)

[3] Yaokhstivant: kâmakômand (possessing whatever he wishes for, Vend. XX, 1 [3]).

[4] See Yt. X, 82, note.

[5] From Yt. X, 23–24.

[6] Cf. Yasna XLIII, 7: vyânayâ: amat vandînît, yat grîhnâti.

[7] Cf. Yt. X, 5, p. 121, notes 1 and 2.

66. 'With whom proceed Ashi Vanguhi, and Pâre*n*di on her light chariot [1], the awful Manly Courage, the awful kingly Glory, the awful sovereign Sky, the awful cursing thought [2] of the wise, the awful Fravashis of the faithful, and he who keeps united together the many faithful worshippers of Mazda [3].

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XVII.

67. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'Who drives along on his high-wheeled chariot, made of a heavenly [4] substance, from the Karshvare of Arezahi [5] to the Karshvare of *Hv*aniratha, the bright one; accompanied by [6] the wheel of sovereignty [7], the Glory made by Mazda, and the Victory made by Ahura;

68. 'Whose chariot is embraced [8] by the great Ashi Vanguhi; to whom the Law of Mazda opens a way, that he may go easily; whom four heavenly steeds, white, shining, seen afar, beneficent, endowed with knowledge, swiftly [9] carry along the heavenly space [10], while the cursing thought of the wise pushes it forward;

69. 'From whom all the Daêvas unseen and the Varenya fiends [11] flee away in fear. Oh! may we

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[1] Cf. Yt. VIII, 38.
[2] See above, p. 12, note 13.
[3] Mithra himself (?).
[4] Or 'invisible.'
[5] The western Karshvare (see above, p. 123, note 5); this seems to refer to the career of Mithra during the night; cf. § 95.
[6] And rolling upon it.
[7] Cf. Yt. XIII, 89, note.
[8] And uplifted.
[9] Doubtful.
[10] See above, p. 95, note 1.
[11] See Vend. Introd. IV, 23.

never fall across the rush of the angry lord[1], who goes and rushes from a thousand sides against his foe, he, of the ten thousand spies, the powerful, all-knowing, undeceivable god.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XVIII.

70. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'Before whom Verethraghna, made by Ahura, runs opposing the foes in the shape of a boar[2], a sharp-toothed he-boar, a sharp-jawed boar, that kills at one stroke, pursuing[3], wrathful, with a dripping face; strong, with iron feet, iron fore-paws[4], iron weapons, an iron tail, and iron jaws;

71. 'Who, eagerly clinging to the fleeing foe, along with Manly Courage, smites the foe in battle, and does not think he has smitten him, nor does he consider it a blow till he has smitten away the marrow[5] and the column of life[6], the marrow[5] and the spring of existence.

72. 'He cuts all the limbs to pieces, and mingles, together with the earth, the bones, hair, brains, and blood of the men who have lied unto Mithra[7].

'For his brightness and glory, we offer him a sacrifice worth being heard . . . .

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[1] Cf. § 98.
[2] See Yt. XIV, 15; cf. Yt. X, 127.
[3] Anupôithwa; cf. pôithwa (Vend. XIV [114])=râninisn.
[4] Literally, hands.
[5] Doubtful.
[6] The spine.
[7] Cf. § 80.

XIX.

73. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'Who, with hands lifted up, rejoicing, cries out, speaking thus:

74. '"O Ahura Mazda, most beneficent spirit! Maker of the material world, thou Holy One!

'"If men would worship me[1] with a sacrifice in which I were invoked by my own name, as they worship the other gods with sacrifices in which they are invoked by their own names, then I should come to the faithful at the appointed time; I should come in the appointed time of my beautiful, immortal life[2]."

75. 'May we keep our field; may we never be exiles[3] from our field, exiles from our house, exiles from our borough, exiles from our town, exiles from our country.

76. 'Thou dashest in pieces the malice of the malicious, the malice of the men of malice: dash thou in pieces the killers of faithful men!

'Thou hast good horses, thou hast a good chariot: thou art bringing help at every appeal, and art powerful.

77. 'I will pray unto thee for help, with many consecrations, with good consecrations of libations; with many offerings, with good offerings of libations, that we, abiding in thee, may long inhabit a good abode, full of all the riches that can be wished for.

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[1] They have worshipped him and he has consequently overcome the Mithradruges; this accounts for the word rejoicing.

[2] Cf. Yt. X, 55.

[3] Iric; cf. linquo.

78. 'Thou keepest those nations that tender a good worship to Mithra, the lord of wide pastures; thou dashest in pieces those that delight in havoc. Unto thee will I pray for help: may he come to us for help, the awful, most powerful Mithra, the worshipful and praiseworthy, the glorious lord of nations.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XX.

79. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'Who made a dwelling for Rashnu[1], and to whom Rashnu gave all his soul for long friendship;

80. 'Thou art a keeper and protector of the dwelling of those who lie not: thou art the maintainer of those who lie not. With thee hath Verethraghna, made by Ahura, contracted the best of all friendships[2], and thus it is how so many men who have lied unto Mithra, even privily[3], lie smitten down on the ground.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XXI.

81. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'Who made a dwelling for Rashnu, and to whom Rashnu gave all his soul for long friendship;

82. 'To whom Ahura Mazda gave a thousand

[1] The Genius of Truth (Yt. XII); Mithra gives a dwelling to the truthful man in the same way as he destroys the dwelling of the liar (§ 80).

[2] Cf. § 70.

[3] Aipi vithisi; Vedic api vyathis (VIII, 45, 19).

senses[1] and ten thousand eyes to see. With those eyes and those senses, he watches the man who injures Mithra, the man who lies unto Mithra. Through those eyes and those senses, he is undeceivable, he, of the ten thousand spies, the powerful, all-knowing, undeceivable god.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XXII.

83. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'Whom the lord of the country invokes for help, with hands uplifted;

'Whom the lord of the town invokes for help, with hands uplifted;

84. 'Whom the lord of the borough invokes for help, with hands uplifted;

'Whom the master of the house invokes for help, with hands uplifted;

'Whom the . . . .[2] in danger of death[3] invokes for help, with hands uplifted;

'Whom the poor man, who follows the good law, when wronged and deprived of his rights, invokes for help, with hands uplifted.

85. 'The voice of his wailing reaches up to the sky, it goes over the earth all around, it goes over

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[1] Yaokhsti, the root of Persian nyôsîdan, Pahlavi niyôkhsîtan, to hear; one might be inclined to translate 'a thousand ears,' or 'a thousand hearings;' but the meaning of the word must have been rather more general, as Neriosengh translates it (pranidhi, IX, 8 [25]).

[2] Dvâkina?

[3] Pithê: mrityu (Yasna LIII [LII], 6).

the seven Karshvares, whether he utters his prayer in a low tone of voice[1] or aloud.

86. 'The cow driven astray invokes him for help[2], longing for the stables:

'"When will that bull, Mithra, the lord of wide pastures, bring us back, and make us reach the stables? when will he turn us back to the right way from the den of the Drug where we were driven[3]?"

87. 'And to him with whom Mithra, the lord of wide pastures, has been satisfied, he comes with help; and of him with whom Mithra, the lord of wide pastures, has been offended, he crushes down the house, the borough, the town, the province, the country.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XXIII.

88. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'To whom the enlivening, healing, fair, lordly, golden-eyed Haoma offered up a sacrifice on the highest of the heights, on the Haraiti Bareza[4], he

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[1] Vâkem, the so-called vâg.

[2] Most manuscripts have added here, from the preceding clauses, 'with hands uplifted!'

[3] An allusion to a myth in which Mithra was described as an Indra delivering the cows carried away by a Vṛtra: Firmicus Maternus called him abactorem boum (De Errore Profan. Relig. V); Commodianus compares him with Cacus:

'Vrtebatque boves alienos semper in antris
Sicut et Cacus Vulcani filius ille.'

(Apud Windischmann, Mithra, p. 64.)

[4] See above, p. 132, note 2.

the undefiled to one undefiled, with undefiled baresma, undefiled libations, and undefiled words;

89. 'Whom[1] the holy Ahura Mazda has established as a priest, quick in performing the sacrifice and loud in song. He performed the sacrifice with a loud voice, as a priest quick in sacrifice and loud in song, a priest to Ahura Mazda, a priest to the Amesha-Spe*n*tas. His voice reached up to the sky, went over the earth all around, went over the seven Karshvares.

90. 'Who first lifted up Haomas, in a mortar inlaid with stars and made of a heavenly substance. Ahura Mazda longed for him, the Amesha-Spe*n*tas longed for him, for the well-shapen body of him whom the swift-horsed sun awakes for prayer from afar[2].

91. 'Hail to Mithra, the lord of wide pastures, who has a thousand ears and ten thousand eyes! Thou art worthy of sacrifice and prayer: mayest thou have sacrifice and prayer in the houses of men! Hail to the man who shall offer thee a sacrifice, with the holy wood in his hand, the baresma in his hand, the holy meat in his hand, the holy mortar in his hand[3], with his hands well-washed, with the mortar well-washed, with the bundles of baresma tied up, the Haoma uplifted, and the Ahuna Vairya sung through.

92. 'The holy Ahura Mazda confessed that religion and so did Vohu-Manô, so did Asha-Vahista, so did Khshathra-Vairya, so did Spe*n*ta-Ârmaiti, so

[1] Haoma; cf. Yasna IX, 26 [81].
[2] For the morning service in the Gâh Usahîn.
[3] Cf. Vend. III, 1.

did Haurvatât and Ameretât; and all the Amesha-Spentas longed for and confessed his religion. The kind Mazda conferred upon him the mastership of the world; and [so did they[1]] who saw thee amongst all creatures the right lord and master of the world, the best cleanser of these creatures.

93. 'So mayest thou in both worlds, mayest thou keep us in both worlds, O Mithra, lord of wide pastures! both in this material world and in the world of the spirit, from the fiend of Death, from the fiend Aêshma[2], from the fiendish hordes, that lift up the spear of havoc, and from the onsets of Aêshma, wherein the evil-doing Aêshma rushes along with Vîdôtu[3], made by the Daêvas.

94. 'So mayest thou, O Mithra, lord of wide pastures! give swiftness to our teams, strength to our own bodies, and that we may watch with full success those who hate us, smite down our foes, and destroy at one stroke our adversaries, our enemies and those who hate us[4].

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XXIV.

95. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'Who goes over the earth, all her breadth over, after the setting of the sun[5], touches both ends of

[1] The Amesha-Spentas.

[2] See Vend. Introd. IV, 22.

[3] See ibid.

[4] See Yt. V, 53; X, 11, 114; V, 53.

[5] It should seem as if Mithra was supposed to retrace his steps during the night. The Hindus supposed that the sun had a bright face and a dark one, and that during the night it returned from the west to the east with its dark face turned towards the earth.

this wide, round earth, whose ends lie afar, and surveys everything that is between the earth and the heavens,

96. 'Swinging in his hands a club with a hundred knots, a hundred edges, that rushes forwards and fells men down; a club cast out of red brass, of strong, golden brass; the strongest of all weapons, the most victorious of all weapons[1];

97. 'From whom Angra Mainyu, who is all death, flees away in fear; from whom Aêshma, the evil-doing Peshôtanu[2], flees away in fear; from whom the long-handed Bûshyãsta[3] flees away in fear; from whom all the Daêvas unseen and the Varenya fiends flee away in fear[4].

98. 'Oh! may we never fall across the rush of Mithra, the lord of wide pastures, when in anger[5]! May Mithra, the lord of wide pastures, never smite us in his anger; he who stands up upon this earth as the strongest of all gods, the most valiant of all gods, the most energetic of all gods, the swiftest of all gods, the most fiend-smiting of all gods, he, Mithra, the lord of wide pastures[6].

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XXV.

99. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'From whom all the Daêvas unseen and the Varenya fiends flee away in fear[7].

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[1] Cf. § 132.
[2] See Vend. Introd. V, 19.
[3] See ibid. IV, 24.
[4] Cf. § 69.
[5] Cf. Yt. X, 69.
[6] §§ 97-98 = §§ 134-135.
[7] Cf. § 97.

'The lord of nations, Mithra, the lord of wide pastures, drives forward at the right-hand side of this wide, round earth, whose ends lie afar.

100. 'At his right hand drives the good, holy Sraosha; at his left hand drives the tall and strong Rashnu; on all sides around him drive the waters, the plants, and the Fravashis of the faithful.

101. 'In his might, he ever brings to them falcon-feathered arrows, and, when driving, he himself comes there, where are nations, enemy to Mithra, he, first and foremost, strikes blows with his club on the horse and his rider; he throws fear and fright upon the horse and his rider.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XXVI.

102. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'The warrior of the white horse, of the sharp spear, the long spear, the quick arrows; foreseeing and clever;

103. 'Whom Ahura Mazda has established to maintain and look over all this moving[1] world, and who maintains and looks over all this moving world; who, never sleeping, wakefully guards the creation of Mazda; who, never sleeping, wakefully maintains the creation of Mazda.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

[1] Fravôis; Parsi tradition translates large: frâz (tr. Phl.), buland (Asp., Yasna LVII, 15 [LVI, 7, 3]).

XXVII.

104. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'Whose long arms, strong with Mithra-strength, encompass what he seizes in the easternmost river[1] and what he beats with the westernmost river[2], what is by the Sanaka[3] of the Rangha and what is by the boundary of the earth[4].

105. 'And thou, O Mithra! encompassing all this around, do thou reach it, all over, with thy arms.

'The man without glory[5], led astray from the right way, grieves in his heart; the man without glory thinks thus in himself: "That careless Mithra does not see all the evil that is done, nor all the lies that are told."

106. 'But I think thus in my heart:

'"Should the evil thoughts of the earthly man be a hundred times worse, they would not rise so high as the good thoughts of the heavenly Mithra;

'"Should the evil words of the earthly man be a hundred times worse, they would not rise so high as the good words of the heavenly Mithra;

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[1] The Sind.

[2] The Rangha or Tigris. The words âgeurvayêiti and nighnê, 'he seizes, he beats,' are the words used of the priest laying the Haoma in the mortar and pounding it with the pestle (Yasna, X, 2 [4–5]). The Sind and the Rangha are thus compared with the two parts of the Hâvana, the land between is the Haoma, and Mithra's arms are the arms of the priest.

[3] Sanakê, an ἅπαξ λεγόμενον; opposed to the aodhas of the Rangha, Yt. XII, 19.

[4] The Arabian sea (?). Cf. Yt. XII, 21.

[5] Who has not a ray of the celestial light: here, the man of little faith.

'"Should the evil deeds of the earthly man be a hundred times worse, they would not rise so high as the good deeds of the heavenly Mithra;

107. '"Should the heavenly wisdom[1] in the earthly man be a hundred times greater, it would not rise so high as the heavenly wisdom in the heavenly Mithra;

'"And thus, should the ears of the earthly man hear a hundred times better, he would not hear so well as the heavenly Mithra, whose ear hears well, who has a thousand senses, and sees every man that tells a lie."

'Mithra stands up in his strength, he drives in the awfulness of royalty, and sends from his eyes beautiful looks that shine from afar, (saying):

108. '"Who will offer me a sacrifice? Who will lie unto me? Who thinks me a god worthy of a good sacrifice? Who thinks me worthy only of a bad sacrifice? To whom shall I, in my might, impart brightness and glory? To whom bodily health? To whom shall I, in my might, impart riches and full weal? Whom shall I bless by raising him a virtuous[2] offspring?

109. '"To whom shall I give in return, without his thinking of it, the awful sovereignty, beautifully arrayed, with many armies, and most perfect; the sovereignty of an all-powerful tyrant, who fells down heads, valiant, smiting, and unsmitten; who orders chastisement to be done and his order is done at once, which he has ordered in his anger?"

'O Mithra! when thou art offended and not satisfied, he[3] soothes thy mind, and makes Mithra satisfied.

[1] See above, p. 4, n. 5. [2] Âsna: Sansk. susila (p. 34, n. 4).
[3] He who offers thee a good sacrifice; cf. § 108.

110. '"To whom shall I, in my might, impart sickness and death? To whom shall I impart poverty and sterility[1]? Of whom shall I at one stroke cut off the offspring?

111. '"From whom shall I take away, without his thinking of it, the awful sovereignty, beautifully arrayed, with many armies, and most perfect; the sovereignty of an all-powerful tyrant, who fells down heads, valiant, smiting, and unsmitten; who orders chastisement to be done and his order is done at once, which he has ordered in his anger."

'O Mithra! while thou art satisfied and not angry, he moves thy heart to anger[2], and makes Mithra unsatisfied.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XXVIII.

112. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'A warrior with a silver helm[3], a golden cuirass[3], who kills with the poniard, strong, valiant, lord of the borough. Bright are the ways of Mithra, by which he goes towards the country, when, wishing well, he turns its plains and vales to pasture grounds,

113. 'And then cattle and males come to graze, as many as he wants.

'May Mithra and Ahura[4], the high gods, come to us for help, when the poniard lifts up its voice

[1] Doubtful.
[2] He who offers thee a bad sacrifice.
[3] Doubtful.
[4] See Vend. Introd. IV, 8.

aloud[1], when the nostrils of the horses quiver, when the poniards . . . .[2], when the strings of the bows whistle and shoot sharp arrows; then the brood of those whose libations are hated fall smitten to the ground, with their hair torn off.

114. 'So mayest thou, O Mithra, lord of wide pastures! give swiftness to our teams, strength to our own bodies, and that we may watch with full success those who hate us, smite down our foes, and destroy at one stroke our adversaries, our enemies, and those who hate us[3].

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XXIX.

115. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake.

'O Mithra, lord of wide pastures! thou master of the house, of the borough, of the town, of the country, thou Zarathustrôtema[4]!

116. 'Mithra is twentyfold[5] between two friends or two relations;

'Mithra is thirtyfold between two men of the same group[6];

'Mithra is fortyfold between two partners[7];

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[1] When it clashes with another. [2] Kahvãn.

[3] See Yt. V, 53; X, 11, 94.

[4] The chief of the sacerdotal order, the so-called Maubedân-maused.

[5] Or 'the contract is twentyfold . . . .,' that is, twenty times more strictly binding than between any two strangers. This passage is one of the most important of the Avesta, as a short account of the social constitution and morals of Zoroastrian Iran.

[6] Of the same gild (svapaṅkti, ap. Neriosengh).

[7] Hadha-gaêtha, co-proprietors of a gaêtha (a rural estate).

'Mithra is fiftyfold between wife and husband[1];

'Mithra is sixtyfold between two pupils (of the same master);

'Mithra is seventyfold between the pupil and his master;

'Mithra is eightyfold between the son-in-law and his father-in-law;

'Mithra is ninetyfold between two brothers;

117. 'Mithra is a hundredfold between the father and the son;

'Mithra is a thousandfold between two nations[2];

'Mithra is ten thousandfold when connected with the Law of Mazda[3], and then he will be every day[4] of victorious strength[5].

118. 'May I come unto thee with a prayer that goes lowly or goes highly! As this sun rises up above the Hara Berezaiti and then fulfils its career, so may I, O Spitama! with a prayer that goes lowly or goes highly, rise up above the will of the fiend Angra Mainyu[6]!

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XXX.

119. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake.

'Offer up a sacrifice unto Mithra, O Spitama! and order thy pupils to do the same.

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[1] Doubtful.

[2] A fair recognition of the jus gentium.

[3] The contract between the faithful and the Law, the covenant (?).

[4] Reading [h]amahê ayãn.

[5] The last clause is doubtful; the text is corrupt.

[6] Prayer follows Mithra in his career, rising and setting with him.

'Let the worshipper of Mazda sacrifice unto thee[1] with small cattle, with black cattle, with flying birds, gliding forward on wings.

120. 'To Mithra all the faithful worshippers of Mazda must give strength and energy with offered and proffered Haomas, which the Zaotar proffers unto him and gives in sacrifice[2]. Let the faithful man drink of the libations cleanly prepared, which if he does, if he offers them unto Mithra, the lord of wide pastures, Mithra will be pleased with him and without anger.'

121. Zarathustra asked him: 'O Ahura Mazda! how shall the faithful man drink the libations cleanly prepared, which if he does and he offers them unto Mithra, the lord of wide pastures, Mithra will be pleased with him and without anger?'

122. Ahura Mazda answered: 'Let them wash their bodies three days and three nights; let them undergo thirty strokes[3] for the sacrifice and prayer unto Mithra, the lord of wide pastures. Let them wash their bodies two days and two nights; let them undergo twenty strokes for the sacrifice and prayer unto Mithra, the lord of wide pastures. Let no

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[1] Mithra.

[2] The translation of this sentence is conjectural.

[3] Thirty strokes with the Sraoshô-*k*arana (upâzana; see Vend. Introd. V, 19); it is an expiation (âkayaya*n*ta) which purges them from their sins and makes them fit for offering a sacrifice to Mithra. One may find in this passage the origin of the painful trials through which the adepts of the Mithriac mysteries had to go before being admitted to initiation (*οὐκ ἂν οὖν εἰς αὐτὸν δυνήσαιτό τις τελεσθῆναι, εἰ μὴ διά τινων βαθμῶν παρελθὼν τῶν κολάσεων δείξει ἑαυτὸν ὅσιον καὶ ἀπαθῆ*, Suidas s. v., ap. Windischmann, über Mithra, 68 seq.).

man drink of these libations who does not know the staota yêsnya[1]: Vîspê ratavô[2].

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XXXI.

123. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'To whom Ahura Mazda offered up a sacrifice in the shining Garô-nmâna[3].

124. 'With his arms lifted up towards Immortality[4], Mithra, the lord of wide pastures, drives forward from the shining Garô-nmâna, in a beautiful chariot that drives on, ever-swift, adorned with all sorts of ornaments, and made of gold.

125. 'Four stallions draw that chariot, all of the same white colour, living on heavenly food[5] and undying. The hoofs of their fore-feet are shod with gold, the hoofs of their hind-feet are shod with silver; all are yoked to the same pole, and wear the yoke[6] and the cross-beams of the yoke[6], fastened with hooks[6] of Khshathra vairya[7] to a beautiful . . . .[8]

126. 'At his right hand drives Rashnu-Razista[9], the most beneficent and most well-shapen.

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[1] The sutûd yêst; the last chapters of the Yasna, from LVIII [LVII] to end, according to Anquetil (Zend-Avesta I, 2, 232).

[2] The first words of the Vispêrad.

[3] Paradise.

[4] Towards the abode of the Immortals.

[5] Fed with ambrosia (ἀμβρόσιον εἶδαρ) like Poseidon's steeds (Il. XIII, 35; cf. Ovid, Metam. IV, 214).

[6] Doubtful (simãmka simôithrãmka).

[7] Metal. See Vend. Introd. IV, 33.

[8] Upairispâta.

[9] See Yt. XII.

'At his left hand drives the most upright *K*ista[1], the holy one, bearing libations in her hands, clothed with white clothes, and white herself; and the cursing thought[2] of the Law of Mazda.

127. 'Close by him drives the strong cursing thought[2] of the wise man, opposing foes in the shape of a boar, a sharp-toothed he-boar, a sharp-jawed boar, that kills at one stroke, pursuing, wrathful, with a dripping face[3], strong and swift to run, and rushing all around[4].

'Behind him drives Âtar[5], all in a blaze, and the awful kingly Glory.

128. 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand bows well-made, with a string of cowgut; they go through the heavenly space[6], they fall through the heavenly space upon the skulls of the Daêvas.

129. 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand vulture-feathered arrows, with a golden mouth[7], with a horn shaft, with a brass tail, and well-made. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daêvas.

130. 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand spears well-made and sharp-piercing. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daêvas.

'On a side of the chariot of Mithra, the lord of

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[1] See Yt. XVI. [2] See above, p. 12, note 13. [3] Cf. Yt. X, 70.

[4] Or better, rushing before (pâiri-vâza; cf. the translations of pairi-da*hv*yu, Yt. X, 144 and pairi-vâra, Yt. I, 19). Cf. Yt. XIV, 15.

[5] The Genius of Fire. [6] See p. 95, note 1. [7] A golden point.

wide pastures, stand a thousand steel-hammers, two-edged, well-made. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daêvas.

131. 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand swords, two-edged and well-made. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daêvas.

'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand maces of iron, well-made. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daêvas.

132. 'On a side of the chariot of Mithra, the lord of wide pastures, stands a beautiful well-falling club, with a hundred knots, a hundred edges, that rushes forward and fells men down; a club cast out of red brass, of strong, golden brass; the strongest of all weapons, the most victorious of all weapons [1]. It goes through the heavenly space [2], it falls through the heavenly space upon the skulls of the Daêvas.

133. 'After he has smitten the Daêvas, after he has smitten down the men who lied unto Mithra, Mithra, the lord of wide pastures, drives forward through Arezahê and Savahê, through Fradadhafshu and Vîdadhafshu, through Vourubaresti and Vourugaresti, through this our Karshvare, the bright *Hv*aniratha [3].

134. 'Angra Mainyu, who is all death, flees away in fear; Aêshma, the evil-doing Peshotanu, flees

[1] Cf. Yt. X, 96. [2] The text has, they go . . . .
[3] See above, p. 123, note 5.

away in fear; the long-handed Bûshyâsta flees away in fear; all the Daêvas unseen and the Varenya fiends flee away in fear.

135. 'Oh! may we never fall across the rush of Mithra, the lord of wide pastures, when in anger! May Mithra, the lord of wide pastures, never smite us in his anger; he who stands up upon this earth as the strongest of all gods, the most valiant of all gods, the most energetic of all gods, the swiftest of all gods, the most fiend-smiting of all gods, he, Mithra, the lord of wide pastures[1].

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XXXII.

136. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'For whom white stallions, yoked to his chariot, draw it, on one golden wheel, with a full shining axle.

137. 'If Mithra takes his libations to his own dwelling[2], "Happy that man, I think,"—said Ahura Mazda,—"O holy Zarathustra! for whom a holy priest, as pious as any in the world[3], who is the Word incarnate, offers up a sacrifice unto Mithra with bundles of baresma and with the [proper] words.

'"Straight to that man, I think, will Mithra come, to visit his dwelling,

138. '"When Mithra's boons will come to him, as he follows God's teaching, and thinks according to God's teaching.

'"Woe to that man, I think,"—said Ahura Mazda,—

[1] §§ 134–135=§§ 97–98. [2] Cf. Yt. X, 32.
[3] Doubtful. Possibly, 'of a pious conscience.'

"O holy Zarathustra! for whom an unholy priest, not pious[1], who is not the Word incarnate, stands behind the baresma, however full may be the bundles of baresma he ties, however long may be the sacrifice he performs."

139. 'He does not delight Ahura Mazda, nor the other Amesha-Spentas, nor Mithra, the lord of wide pastures, he who thus scorns Mazda, and the other Amesha-Spentas, and Mithra, the lord of wide pastures, and the Law, and Rashnu, and Arstât, who makes the world grow, who makes the world increase.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XXXIII.

140. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake.

'I will offer up a sacrifice unto the good Mithra, O Spitama! unto the strong, heavenly god, who is foremost, highly merciful, and peerless; whose house is above[2], a stout and strong warrior;

141. 'Victorious and armed with a well-fashioned weapon, watchful in darkness and undeceivable. He is the stoutest of the stoutest, he is the strongest of the strongest, he is the most intelligent of the gods, he is victorious and endowed with Glory: he, of the ten thousand eyes, of the ten thousand spies, the powerful, all-knowing, undeceivable god.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

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[1] An unqualified priest; cf. Vend. IX, 47–57; XVIII, 1 seq.

[2] Or, 'whose house is great.'

XXXIV.

142. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'Who, with his manifold knowledge, powerfully increases the creation of Spe*n*ta Mainyu, and is a well-created and most great Yazata, self-shining like the moon, when he makes his own body shine;

143. 'Whose face is flashing with light like the face of the star Ti*s*trya[1]; whose chariot is embraced by that goddess who is foremost amongst those who have no deceit in them[2], O Spitama! who is fairer than any creature in the world, and full of light to shine. I will worship that chariot, wrought by the Maker, Ahura Mazda, inlaid with stars and made of a heavenly substance; (the chariot) of Mithra, who has ten thousand spies, the powerful, all-knowing, undeceivable god.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XXXV.

144. 'We sacrifice unto Mithra, the lord of wide pastures, who is truth-speaking, a chief in assemblies, with a thousand ears, well-shapen, with a thousand eyes, high, with full knowledge, strong, sleepless, and ever awake.

'We sacrifice unto the Mithra around countries[3];

'We sacrifice unto the Mithra within countries;

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[1] See Yt. VIII. [2] Ashi Vanguhi (?); cf. § 68.

[3] Who watches around countries: aiwida*h*v*y*ûm is translated مهر پیرامون شهر ها (Pers. tr. of Mihir Nyâyi*s*).

'We sacrifice unto the Mithra in this country[1];
'We sacrifice unto the Mithra above countries;
'We sacrifice unto the Mithra under countries;
'We sacrifice unto the Mithra before countries[2];
'We sacrifice unto the Mithra behind countries.

145. 'We sacrifice unto Mithra and Ahura, the two great, imperishable, holy gods[3]; and unto the stars, and the moon, and the sun, with the trees that yield up baresma[4]. We sacrifice unto Mithra, the lord of all countries.

'For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto Mithra, the lord of wide pastures.

'Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

'I bless the sacrifice and prayer, and the strength and vigour of Mithra, the lord of wide pastures, who has a thousand ears, ten thousand eyes, a Yazata invoked by his own name; and that of Râma *Hv*âstra[5].

'Ashem Vohû: Holiness is the best of all good . . . .

'[Give] unto that man[6] brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones!'

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[1] Âda*hv*yûm: مهرکه دراین شهر است; cf. Yasna XXVI, 9 [28].
[2] Pairida*hv*yûm: که پیش هرشهراست.
[3] Cf. Vend. Introd. IV, 8.
[4] Cf. Vend. p. 22, note 2.
[5] Cf. Sîrôzah I, 16.
[6] Who sacrifices to Mithra.

XI. SRÔSH YAST HÂDHÔKHT.

There are two Yasts dedicated to Sraosha, the angel of divine worship[1]: one is a part of the Yasna (LVII [LVI]), and this, the other, is called the Srôsh Yast Hâdhôkht. Whether it belonged to the so-called Hâdhôkht Nosk[2], one of the twenty-one Nosks of which the original Avesta was formed[3], or whether it was recited in the Hadhôkht sacrifice[4], a particular liturgy, is a matter on which we have no sufficient information.

The two Yasts have a few developments in common (see §§ 8–9, 10–13): the Hâdhôkht is more liturgical, the Yasna Yast is more descriptive, and has to a greater degree the poetical imagery of a Yast.

The Srôsh Yast Hâdhôkht is recited every day, during any gâh except the Rapitvîn. A Pahlavi translation of this Yast is extant (East India Office, XII, 102; Paris, Supplément Persan, XXXIII, 259; edited in Études Iraniennes, II), and Anquetil mentions a Sanskrit translation.

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0. May Ahura Mazda be rejoiced! . . . .

Ashem Vohû: Holiness is the best of all good . . . .

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hâvani], the holy and master of holiness . . . .

Unto the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god,

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

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[1] Cf. Vend. Introd. IV, 31. [2] Ibid. III, 3.

[3] See an account of the Hâdhôkht Nosk in the Dînkart (West, Pahlavi Texts, I, 225, note); cf. Introd. to Yt. XXI.

[4] Cf. § 18, note.

I.

1. We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha, who makes the world increase, the holy and master of holiness.

Good prayer, excellent prayer to the worlds[1], O Zarathustra!

2. This it is that takes away the friendship of the fiend and fiends, of the he-fiend and of the she-fiend; it turns away in giddiness their eyes, minds, ears[2], hands, feet, mouths, and tongues[3]; as good prayer, without deceit and without harm, is Manly Courage[4], and turns away the Drug[5].

3. The holy Sraosha, the best protector of the poor, is fiend-smiting; he is the best smiter of the Drug.

The faithful one who pronounces most words of blessing is the most victorious in victory; the Mãthra Spenta takes best the unseen Drug away. The Ahuna Vairya[6] is the best fiend-smiter among all spells; the word of truth is the fighter[7] that is the best of all fiend-smiters.

The Law of the worshippers of Mazda is the truest giver of all the good things, of all those that are the offspring of the good principle; and so is the Law of Zarathustra.

4. And he who should pronounce that word[8], O Zarathustra! either a man or a woman, with a mind all intent on holiness, with words all intent on

[1] 'Has been taught to the world, namely, the Law' (Pahl. Comm.).

[2] Doubtful. [3] Derezvã: Pahl. hûzvân; cf. Yt. I, 28.

[4] Is the same with it, is as powerful.

[5] Doubtful (vârethrem dâresta .... zak drûg vartî dâstârtûm).

[6] See p. 23.

[7] Or, 'is the best of all fiend-smiters in battle.'

[8] This chapter (Pahl. Comm.).

holiness, with deeds all intent on holiness, when he is in fear either of high waters or of the darkness of a rainy night;

Or at the fords of a river, or at the branching-off of roads;

Or in the meeting together of the faithful, or the rushing together of the worshippers of the Daêvas [1];

5. Whether on the road [2] or in the law [3] he has to fear, not in that day nor in that night shall the tormenting fiend, who wants to torment him, prevail to throw upon him the look of his evil eye, and the malice of the thief [4] who carries off cattle shall not reach him.

6. Pronounce then that word, O Zarathustra! that word to be spoken [5], when thou fall upon the idolaters [6] and thieves and Daêvas rushing together. Then the malice of the wicked worshippers of the Daêvas, of the Yâtus and their followers, of the Pairikas and their followers, will be affrighted and rush away. Down are the Daêvas! Down are the Daêva-worshippers, and they take back their mouths from biting [7].

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[1] Different words are used, as usual, to express the same conflict, according as it refers to the faithful or to the idolaters.

[2] Aipi-ayanãm: madam râs.

[3] Arethyanãm: dâdistân (from aretha, meaning dînâ, dâdistân).

[4] Gadha: n*r*i*s*a*m*sa (Neriosengh); the Pahlavi has ﻫﻮﺳ, a Saka, a Scythe.

[5] The praise of Sraosha.

[6] Keresas*k*a: krasîâk; cf. Neriosengh ad Yasna IX, 24 [75]; that name was in the later periods applied to Christians, as if keresa were the name of Christ; cf. Bahman Yast II, 19; III, 2.

[7] Doubtful.

7. And therefore we take around us the holy-natured Sraosha, the holy, the fiend-smiter, as one does with shepherds' dogs; therefore we sacrifice unto the holy-natured Sraosha, the holy, the fiend-smiter, with good thoughts, good words, and good deeds.

8[1]. For his brightness and glory, for his strength and victorious power, for his offering sacrifices unto the gods[2], I will offer him a sacrifice worth being heard. I will offer up libations unto the holy Sraosha, unto the great Ashi Vanguhi[3], and unto Nairyô-sangha[4], the tall-formed.

So may the holy Sraosha, the fiend-smiter, come to us for help!

9. We worship the holy Sraosha; we worship the great master, Ahura Mazda, who is supreme in holiness, who is the foremost to do deeds of holiness.

We worship all the words[5] of Zarathustra, and all the good deeds, those done and those to be done.

Yê*n*hê hâtâm: All those beings of whom Ahura Mazda . . . .

II.

10[6]. We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha, who makes the world increase, the holy and master of holiness;

Who strikes the evil-doing[7] man, who strikes the evil-doing woman; who smites the fiendish

[1] §§ 8–9 = Yasna LVII, 3–4 [LVI, 1, 6–12].
[2] See Vend. Introd. IV, 31.
[3] See Yt. XVII.
[4] See Vend. XXII, 7 [22] and Sîrôzah I, 9.
[5] The words of the law.
[6] §§ 10–13 = Yasna LVII, 15–18 [LVI, 7].
[7] Cf. Yt. I, 19.

Drug, and is most strong and world-destroying; who maintains and looks over all this moving[1] world;

11. Who, never sleeping, wakefully guards the creation of Mazda; who, never sleeping, wakefully maintains the creation of Mazda; who protects all the material world with his club uplifted, from the hour when the sun is down;

12. Who never more did enjoy sleep from the time when the two Spirits made the world, namely, the good Spirit and the evil One; who every day, every night, fights with the Mâzainya Daêvas.

13. He bows not for fear and fright before the Daêvas: before him all the Daêvas bow for fear and fright reluctantly, and rush away to darkness[2].

For his brightness and glory, for his strength and victorious power . . . .[3]

III.

14. Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha, who makes the world increase, the holy and master of holiness;

Who with peace and friendship[4] watches the Drug and the most beneficent Spirit: so that the Amesha-Spentas may go along the seven Karshvares of the earth[5]; who is the teacher of the

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[1] Cf. above, p. 145, note 1.

[2] To hell.

[3] As above, §§ 8–9.

[4] To the creation of Ormazd.

[5] Doubtful. The Yasna has: 'Through whose strength, victorious power, wisdom, and knowledge the Amesha-Spentas go (avãn; Phl. sâtûnand) along the seven Karshvares of the earth' (LVII, 23 [LVI, 10, 2]).

Law[1]: he himself was taught it by Ahura Mazda, the holy One.

For his brightness and glory, for his strength and victorious power . . . .

IV.

15. Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha, who makes the world increase, the holy and master of holiness;

Whom the holy Ahura Mazda has created to withstand Aêshma, the fiend of the wounding spear; we sacrifice unto Peace, whose breath is friendly, and unto the two withstanders of sin and guilt[2],

16. The friends of the holy Sraosha;

The friends of Rashnu Razista[3];

The friends of the good Law of the worshippers of Mazda;

The friends of Arstâi[4], who makes the world grow, who makes the world increase, who makes the world prosper;

The friends of Ashi Vanguhi[5];

The friends of the good Kisti[6];

The friends of the most right Kista[7];

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[1] He teaches the law to the three saviours to come, Oshêdar Bâmî, Oshêdar Mâh, and Soshyôs (Yasna LVII, 24 [LVI, 10, 2]; Phl. tr.).

[2] Parestaska mravayâoska, to be corrected, according to various readings, into staretaska mavayâoska or something like it; the two genii here alluded to are Anâstareta and Amuyamna, Sinlessness and Innocence, who are invoked in company with Akhsti hamvaiñti in Vispêrad VIII, 4.

[3] See Yt. XII.

[4] See Yt. XVII.

[5] See Vend. XIX, 39.

[6] See ibid.

[7] See Yt. XVI, 1.

17. The friends of all gods;
The friends of the Mãthra Spe*n*ta;
The friends of the fiend-destroying Law;
The friends of the long-traditional teaching;
The friends of the Amesha-Spe*n*tas;
The friends of ourselves, the Saoshya*nt*s[1], the two-footed part of the holy creation;
The friends of all the beings of the holy world.

For his brightness and glory, for his strength and victorious power . . . .

V.

18. Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha, who makes the world increase, the holy and master of holiness;

The first [Sraosha], the next, the middle, and the highest; with the first sacrifice, with the next, with the middle, and with the highest[2]. We sacrifice unto all [the moments][3] of the holy and strong Sraosha, who is the incarnate Word;

19. The strong Sraosha, of the manly courage, the warrior of the strong arms, who breaks the skulls of the Daêvas; who smites with heavy blows[4] and is strong to smite; the holy Sraosha, who smites

[1] The faithful, as helping through their good deeds in the work of final restoration, to be performed by Saoshya*nt* (cf. Yt. XIII, 17).

[2] The first sacrifice is the Yasna sacrifice; the next (literally, superior) is the Vispêrad; the middle sacrifice is the Hâdhôkht [and] êvak hômâst; the highest sacrifice is the Dvâzdah hômâst (Pahl. Comm.). Sraosha is called the first, next, middle, and highest, accordingly as he presides over one or the other of those sacrifices. For a definition of the êvak hômâst and Dvâzdah hômâst, see West, Pahlavi Texts, I, 212, note 5.

[3] Vîspãn, translated harvisp zamân.

[4] Literally, the smiter who smites with smitings.

with heavy blows; we sacrifice unto the crushing Ascendant of both the holy Sraosha and Arsti[1].

20. We sacrifice for all the houses protected by Sraosha, where the holy Sraosha is dear and friendly treated and satisfied, as well as the faithful man[2], rich in good thoughts, rich in good words, rich in good deeds.

21. We sacrifice unto the body of the holy Sraosha;

We sacrifice unto the body of Rashnu Razista;

We sacrifice unto the body of Mithra, the lord of wide pastures;

We sacrifice unto the body of the holy wind;

We sacrifice unto the body of the good Law of the worshippers of Mazda;

We sacrifice unto the body of Arstât, who makes the world grow, who makes the world increase, who makes the world prosper;

We sacrifice unto the body of Ashi Vanguhi;

We sacrifice unto the body of the good Kisti;

We sacrifice unto the body of the most right Kista;

We sacrifice unto the bodies of all the gods;

22. We sacrifice unto the body of the Mãthra Spenta;

We sacrifice unto the body of the fiend-destroying Law;

We sacrifice unto the body of the long-traditional teaching;

We sacrifice unto the bodies of the Amesha-Spentas;

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[1] The same as Arstât. Cf. Yasna LVII, 34–35 [LVI, 13, 3–7].

[2] He receives alms (the ashô-dâd).

We sacrifice unto the bodies of ourselves, the Saoshya*nt*s, the two-footed part of the holy creation;

We sacrifice unto the bodies of all the beings of the holy world[1].

For his brightness and glory, for his strength and victorious power . . . .

23. Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

I bless the sacrifice and prayer, the strength and vigour of the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god.

[Give] unto that man[2] brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones!

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[1] Cf. §§ 16–17. [2] Who sacrifices to Sraosha.

XII. RASHN YAST.

Rashnu Razista, 'the truest True,' is the Genius of Truth: he is one of the three judges of the departed, with Mithra and Sraosha: he holds the balance in which the deeds of men are weighed after their death: 'he makes no unjust balance . . . . , neither for the pious nor yet the wicked, neither for lords nor yet rulers; as much as a hair's breadth he will not vary, and he shows no favour[1].' He is an offshoot either of Mithra, the God of Truth and the avenger of lies, or of Ahura Mazda himself, the all-knowing lord (§ 2 seq.).

This Yast seems to be an appeal made to Rashnu to come and attend the performance of the var nîrang or ordeal (see p. 170, note 3), of which Rashnu, as the Genius of Truth, was the natural witness and arbiter (cf. Vend. IV, 54–55 [154–156]). As a god of Truth must know everything and be present everywhere, he is called from whatever part of the world he may actually be in. This brings about an enumeration of all the parts of the world, from this earth (§§ 9–22) to the highest heaven (§ 37), passing through the Albôrz (§§ 23–26), the star region (§§ 26–32), the moon region (§ 33), and the sun region (§ 34; cf. p. 73, note 2).

This Yast is recited on the days of Rashn, Murdâd, Âshtâd, and Zemyâd (the 18th, 7th, 26th, and 28th of the month).

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0. May Ahura Mazda be rejoiced! . . . .

Ashem Vohû: Holiness is the best of all good . . . .

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hâvani], the holy and master of holiness.

Unto Rashnu Razista; unto Arstât, who makes the world grow, who makes the world increase; unto the true-spoken speech, that makes the world grow[2];

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[1] Minokhirad II, 120–121 (tr. West).

[2] Sîrôzah I, 18.

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

I.

1. The holy (Zarathustra) asked him[1]: 'O holy Ahura Mazda! I ask thee; answer me with words of truth, thou who knowest the truth. Thou art undeceivable, thou hast an undeceivable understanding; thou art undeceivable, as thou knowest everything.

'What of the Holy Word is created true? what is created progress-making? what is fit to discern? what is healthful? what is wise? what is happy and more powerful to destroy than all other creatures[2]?'

2. Ahura Mazda answered: 'I will declare that unto thee, O pure, holy Spitama!

'The most glorious Holy Word (itself), this is what in the Holy Word is created true, what is created progress making, what is fit to discern, what is healthful, wise, and happy, what is more powerful to destroy than all other creatures.'

3. Ahura Mazda said: 'Bind up a three-twigged baresma against the way of the sun. [Address] unto me, Ahura Mazda, these words: "We invoke, we bless [Ahura][3]; I invoke the friendship [of Ahura] towards this var[4] prepared, towards the fire and the baresma, towards the full boiling [milk[5]], towards the var[4] of oil and the sap[6] of the plants."

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[1] Ahura Mazda. [2] Cf. Yt. I, 1 seq.

[3] The text is apparently corrupt and has literally, 'We invoke, we bless me, Ahura Mazda.'

[4] See following page, note 3.

[5] Possibly, waters; cf. Yt. V, 132 and Vend. IV, 46 [128], 54 [154] seq.

[6] Literally, the fat.

4. 'Then I, Ahura Mazda, shall come for help unto thee, towards this var prepared, towards the fire and the baresma, towards the full boiling [milk], towards the var of oil and the sap of the plants;

'Along with the fiend-smiting Wind, along with the cursing thought of the wise[1], along with the kingly Glory, along with Saoka[2], made by Mazda.

5. 'We invoke, we bless Rashnu, the strong; I invoke his friendship towards this var[3] prepared, towards the fire and the baresma, towards the full boiling [milk], towards the var of oil and the sap of the plants.

6. 'Then Rashnu the tall, the strong, will come for help unto thee, towards this var prepared, towards the fire and the baresma, towards the full boiling [milk], towards the var of oil and the sap of the plants:

'Along with the fiend-smiting Wind, along with the cursing thought of the wise, along with the kingly Glory, along with Saoka, made by Mazda.

7. 'O thou, holy Rashnu! O most true Rashnu! most beneficent Rashnu! most knowing Rashnu! most discerning Rashnu! most fore-knowing Rashnu! most far-seeing Rashnu! Rashnu, the

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[1] See p. 12, note 13. [2] See Vend. XXII, 3.

[3] Varô; this seems to be the Var nîrang or ordeal which is alluded to in several passages of the Avesta; cf. Afrîgân I, 9; Yasna XXXI, 3 b (see Pahl. Comm.; cf. Comm. ad XXXIV, 4 a); cf. Vend. IV, 46, 55. According to the Dînkart, there were thirty-three kinds of var ordeals (Haug, Ardâ Virâf, p. 145); the most common was to pour melted copper upon the breast of the man whose truth was to be tested: if he went off uninjured, he was considered to have spoken the truth. Cf. Vend. Introd. III, 9.

best doer of justice[1]! Rashnu, the best smiter of thieves;

8. 'The uninjured, the best killer, smiter, destroyer of thieves and bandits! in whatever part of the world thou art watching the doings[2] of men and making the account . . . .[3].

II.

9. 'Whether thou, O holy Rashnu! art in the Karshvare Arezahi[4], we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared[5] . . . . in whatever part of the world thou art.

III.

10. 'Whether thou, O holy Rashnu! art in the Karshvare Savahi[4], we invoke, we bless Rashnu. I invoke his friendship towards this var prepared . . . . in whatever part of the world thou art.

IV.

11. 'Whether thou, O holy Rashnu! art in the Karshvare Fradadhafshu[4], we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared . . . . in whatever part of the world thou art.

V.

12. 'Whether thou, O holy Rashnu! art in the

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[1] Arethamaʃ-bairishta: aretha is dînâ, dâdistân (law, justice).

[2] Kesa=kartârî (Pahl. Comm. ad Vend. XXI, 3 [14]).

[3] I cannot make anything of the rest of the sentence hadhanâ tanasus; cf. § 38.

[4] See Yt. X, 15, note 5.

[5] The rest as in §§ 5–8.

Karshvare Vîdadhafshu[1], we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared . . . . in whatever part of the world thou art.

VI.

13. 'Whether thou, O holy Rashnu! art in the Karshvare Vouru-bare*s*ti[1], we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared . . . . in whatever part of the world thou art.

VII.

14. 'Whether thou, O holy Rashnu! art in the Karshvare Vouru-*g*are*s*ti[1], we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared . . . . in whatever part of the world thou art.

VIII.

15. 'Whether thou, O holy Rashnu! art in this Karshvare, the bright *Hv*aniratha[1], we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared . . . . in whatever part of the world thou art.

IX.

16. 'Whether thou, O holy Rashnu! art in the sea Vouru-Kasha[2], we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared . . . . in whatever part of the world thou art.

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[1] See Yt. X, 15, note 5. [2] See p. 54, note 6.

X.

17. 'Whether thou, O holy Rashnu! art on the tree of the eagle [1], that stands in the middle of the sea Vouru-Kasha, that is called the tree of good remedies, the tree of powerful remedies, the tree of all remedies, and on which rest the seeds of all plants; we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared ....

XI.

18. 'Whether thou, O holy Rashnu! art on the Aodhas [2] of the Rangha, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared ....

XII.

19. 'Whether thou, O holy Rashnu! art on the Sanaka [3] of the Rangha, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared ....

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[1] The Saêna, in later mythology the Sinamrû or Sîmûrgh; his 'resting-place is on the tree which is Ja*d*-bêsh (opposed to harm) of all seeds; and always when he rises aloft, a thousand twigs will shoot forth from that tree; and when he alights, he will break off the thousand twigs, and he sheds their seed therefrom. And the bird Chañmrôsh for ever sits in that vicinity; and his work is this, that he collects that seed which sheds from the tree of all seeds, which is Ja*d*-bêsh, and conveys it there where Tishtar seizes the water, so that Tishtar may seize the water with that seed of all kinds, and may rain it on the world with the rain' (Minokhirad LXII, 37; tr. West).

[2] By the floods (? Vend. I, 26); it has probably a geographical meaning; cf. the following paragraph; perhaps the marshy country at the mouth of the Tigris.

[3] Cf. Yt. X, 104; aodhas and sanaka may refer to the southern and northern basin of the Tigris.

XIII.

20. 'Whether thou, O holy Rashnu! art at one of the angles of this earth, we invoke we bless Rashnu. I invoke his friendship towards this var prepared . . . .

XIV.

21. 'Whether thou, O holy Rashnu! art at the boundary of this earth, we invoke, we bless Rashnu. I invoke his friendship towards this var prepared . . . .

XV.

22. 'Whether thou, O holy Rashnu! art in any place of this earth, we invoke, we bless Rashnu. I invoke his friendship towards this var prepared . . . .

XVI.

23. 'Whether thou, O holy Rashnu! art on the Hara Berezaiti, the bright mountain around which the many (stars) revolve, where come neither night nor darkness, no cold wind and no hot wind, no deathful sickness, no uncleanness made by the Daêvas, and the clouds cannot reach up unto the Haraiti Bareza[1]; we invoke, we bless Rashnu. I invoke his friendship towards this var prepared . . . .

XVII.

24. 'Whether thou, O holy Rashnu! art upon the highest Hukairya, of the deep precipices[2], made of gold, wherefrom this river of mine, Ardvi Sûra Anâhita, leaps from a thousand times the height of a man, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared . . . .

[1] Cf. Yt. X, 50.

[2] Reading vîspô-vaêmem; cf. Yt. V, 96, note 7.

XVIII.

25. 'Whether thou, O holy Rashnu! art upon the Taêra of the height Haraiti, around which the stars, the moon, and the sun revolve [1], we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared . . . .

XIX.

26. 'Whether thou, O holy Rashnu! art in the star Vana*nt* [2], made by Mazda, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared . . . .

XX.

27. 'Whether thou, O holy Rashnu! art in the bright and glorious star Ti*s*trya [3], we invoke, we bless Rashnu, the strong. I invoke his friendship towards the var prepared . . . .

XXI.

28. 'Whether thou, O holy Rashnu! art in the group of the Haptôiri*n*ga stars [3], we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared . . . .

XXII.

29. 'Whether thou, O holy Rashnu! art in those stars that have the seed of the waters in them [4], we

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[1] See Bund. V, 3 seq.; cf. Yt. X, 13, 50.

[2] Cf. Yt. XX and Yt. VIII, 12. [3] Cf. Yt. VIII, 12.

[4] 'The star of water essence is for the increase of water; and the star of earth essence, for the increase of earth; and the star of tree essence, for the increase of trees; and the star of cattle essence,

invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared . . . .

XXIII.

30. 'Whether thou, O holy Rashnu! art in those stars that have the seed of the earth in them[1], we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared . . . .

XXIV.

31. 'Whether thou, O holy Rashnu! art in those stars that have the seed of the plants in them[1], we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared . . . .

XXV.

32. 'Whether thou, O holy Rashnu! art in the stars that belong to the Good Spirit[2], we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared . . . .

XXVI.

33. 'Whether thou, O holy Rashnu! art in the moon which has the seed of the Bull in it[3], we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared . . . .

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for the increase of cattle; and the essence of water, and earth, and trees, and cattle is created for the increase of man' (Minokhirad XLIX, 7, tr. West).

[1] See preceding note.

[2] Excluding the planets which belong to Ahriman (Minokhirad VIII, 19; Bund. III, 25; V, 1).

[3] See above, p. 8, note 8.

XXVII.

34. 'Whether thou, O holy Rashnu! art in the swift-horsed sun, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared . . . .

XXVIII.

35. 'Whether thou, O holy Rashnu! art in the sovereign endless Light, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared . . . .

XXIX.

36. 'Whether thou, O holy Rashnu! art in the bright, all-happy, blissful abode of the holy Ones, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared . . . .

XXX.

37. 'Whether thou, O holy Rashnu! art in the shining Garô-demâna[1], we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared . . . .

XXXI.

38. 'Whether thou, O holy Rashnu! art . . . .[2] we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared . . . .

39. 'For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

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[1] The highest heaven, the abode of Ormazd.

[2] ? Upa hadhana hadhanâ tanasus; cf. § 8, p. 171, note 3.

'Yê*n*hê hâtâm: All those beings of whom Ahura Mazda . . . .

40. 'Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

'I bless the sacrifice and prayer, and the strength and vigour of Rashnu Razista; of Arstâ*t*, who makes the world grow, who makes the world increase; and of the true-spoken speech that makes the world grow.

'Ashem Vohû: Holiness is the best of all good . . . .

'[Give] unto that man[1] brightness and glory, give him health of body, ... give him the bright, all-happy, blissful abode of the holy Ones.'

[1] Who shall have worshipped Rashnu.

XIII. FARVARDÎN YAST.

The Fravashi is the inner power in every being that maintains it and makes it grow and subsist. Originally the Fravashis were the same as the Pitr*i*s of the Hindus or the Manes of the Latins, that is to say, the everlasting and deified souls of the dead (see §§ 49–52); but in course of time they gained a wider domain, and not only men, but gods and even physical objects, like the sky and the earth, &c. (§§ 85–86), had each a Fravashi (see Ormazd et Ahriman, §§ 111–113).

This Yast is to be divided into two parts. The former part (§§ 1–84) is a glorification of the powers and attributes of the Fravashis in general; the latter part (§§ 85–158) is an enumeration of the Fravashis of the most celebrated heroes of Mazdeism, from the first man, Gaya Maretan, down to the last, Saoshya*nt*.

This latter part is like a Homer's catalogue of Mazdeism. The greatest part of the historical legends of Iran lies here condensed into a register of proper names. This enumeration is divided into seven chapters:

The first (XXIV, §§ 85–95) contains the names of several gods, of the first man, Gaya Maretan, the first law-giver, Zarathustra, and his first disciple, Maidhyô-m*a*ungha;

The second part (XXV, §§ 96–110) contains the names of the disciples of Zarathustra, most of them belonging to the epical cyclus of Vîstâspa (Gustâsp);

The third part (XXVI, §§ 111–117) is of uncertain character, and no name contained in it is found in the epical legends;

The fourth part (XXVII, §§ 118–128) seems to be devoted to the heroes of the other Karshvares and to mythical beings, born or unborn (cf. §§ 121, 122, 127, 128);

The fifth part (XXVIII, § 129) is devoted to Saoshya*nt* alone;

The sixth part (XXIX, §§ 130–138) is devoted to the heroes before the time of Zarathustra;

The seventh part (XXX, §§ 139–142) is devoted to the holy women of Mazdeism from Hvôvi, Zarathustra's wife, down to Srûta*t*-fedhri, Vanghu-fedhri, and Ereda*t*-fedhri, the future mothers of his three unborn sons.

The second, third, and fourth enumerations all end with the

name of Astva*t*-ereta (that is to say, Saoshya*nt*), which shows that they do not refer to successive generations, but to three independent branches, which are each developed apart down to the time of the Saviour.

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0. May Ahura Mazda be rejoiced! . . . .

Ashem Vohû: Holiness is the best of all good . . . .

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hâvani], the holy and master of holiness.

Unto the awful, overpowering Fravashis of the faithful; unto the Fravashis of the men of the primitive law[1]; unto the Fravashis of the next-of-kin,

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

I.

1. Ahura Mazda spake unto Spitama Zarathustra, saying: 'Do thou proclaim, O pure Zarathustra! the vigour and strength, the glory, the help and the joy that are in the Fravashis of the faithful, the awful and overpowering Fravashis; do thou tell how they come to help me, how they bring assistance unto me, the awful Fravashis of the faithful[2].

2. 'Through their brightness and glory, O Zarathustra! I maintain that sky, there above, shining and seen afar, and encompassing this earth all around.

3. 'It looks like a palace, that stands built of a

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[1] The so-called paoiryô-*t*kaêsha: the primitive law is what 'is considered as the true Mazdayasnian religion in all ages, both before and after the time of Zaratûst' (West, Pahlavi Texts, I, 242, note 1); cf. § 150.

[2] Cf. § 19.

heavenly substance[1], firmly established, with ends that lie afar, shining in its body of ruby over the three-thirds (of the earth)[2]; it is like a garment inlaid with stars, made of a heavenly substance, that Mazda puts on, along with Mithra and Rashnu and Spe*n*ta-Ârmaiti, and on no side can the eye perceive the end of it.

4. 'Through their brightness and glory, O Zara-thu*s*tra! I maintain Ardvi Sûra Anâhita, the wide-expanding and health-giving, who hates the Daêvas and obeys the laws of Ahura, who is worthy of sacrifice in the material world, worthy of prayer in the material world; the life-increasing and holy, the flocks-increasing and holy, the fold-increasing and holy, the wealth-increasing and holy, the country-increasing and holy[3];

5[4]. 'Who makes the seed of all males pure, who makes the womb of all females pure for bringing forth, who makes all females bring forth in safety, who puts milk in the breasts of all females in the right measure and the right quality;

6. 'The large river, known afar, that is as large as the whole of all the waters that run along the earth; that runs powerfully from the height Hukairya down to the sea Vouru-Kasha.

7. 'All the shores of the sea Vouru-Kasha are boiling over, all the middle of it is boiling over,

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[1] Reading mainyu-tâ*s*tô; cf. Yt. X, 90, 143, and in this very paragraph vanghanem mainyu-tâ*s*tem.

[2] A division of the earth different from and older than the division into seven Karshvares; cf. Yasna XI, 7 [21]; this division was derived by analogy from the tripartite division of the universe (earth, atmosphere, and heaven).

[3] Yt. V, 1.

[4] §§ 5–8 = Yt. V, 2–5.

when she runs down there, when she streams down there, she, Ardvi Sûra Anâhita, who has a thousand cells and a thousand channels; the extent of each of those cells, of each of those channels, is as much as a man can ride in forty days, riding on a good horse.

8. 'From this river of mine alone flow all the waters that spread all over the seven Karshvares; this river of mine alone goes on bringing waters, both in summer and in winter. This river of mine purifies the seed in males, the womb in females, the milk in females' breasts [1].

9. 'Through their brightness and glory, O Zarathustra! I maintain the wide earth made by Ahura, the large and broad earth, that bears so much that is fine, that bears all the bodily world, the live and the dead, and the high mountains, rich in pastures and waters;

10. 'Upon which run the many streams and rivers; upon which the many kinds of plants grow up from the ground, to nourish animals and men, to nourish the Aryan nations, to nourish the five kinds of animals [2], and to help the faithful.

11. 'Through their brightness and glory, O Zarathustra! I maintain in the womb the child that has been conceived, so that it does not die from the

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[1] §§ 4–8 = Yt. V, 1–5.

[2] There are five classes of animals: those living in waters (upâpa), those living under the ground (upasma = upa-zema), the flying ones (fraptargat), the running ones (ravaskarant), the grazing ones (kangranghâk); Vispêrad I, 1 seq.; Yt. XIII, 74. The representatives of those several classes are the kar mâhî fish, the ermine, the karsipt, the hare, and the ass-goat (Pahl. Comm. ad Visp. l. l.).

assaults of Vîdôtu[1], and I develop in it[2] the bones, the hair, the . . . .[3], the entrails, the feet, and the sexual organs.

12. 'Had not the awful Fravashis of the faithful given help unto me, those animals and men of mine, of which there are such excellent kinds, would not subsist; strength would belong to the Drug, the dominion would belong to the Drug, the material world would belong to the Drug.

13 'Between the earth and the sky the immaterial creatures would be harassed by the Drug; between the earth and the sky the immaterial creatures would be smitten by the Drug; and never afterwards would Angra-Mainyu give way to the blows of Spenta-Mainyu.

14. 'Through their brightness and glory the waters run and flow forward from the never-failing springs; through their brightness and glory the plants grow up from the earth, by the never-failing springs; through their brightness and glory the winds blow, driving down the clouds towards the never-failing springs.

15. 'Through their brightness and glory the females conceive offspring; through their brightness and glory they bring forth in safety; it is through their brightness and glory when they become blessed with children.

16. 'Through their brightness and glory a man is born who is a chief in assemblies and meetings[4], who listens well[5] to the (holy) words, whom Wisdom

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[1] See Vend. IV, 40 [137].

[2] Doubtful.

[3] ? Derewda.

[4] A ποιμὴν λαῶν.

[5] Who learns well, who has the gaoshô-srûta khratu.

holds dear[1], and who returns a victor from discussions with Gaotema, the heretic[2].

'Through their brightness and glory the sun goes his way; through their brightness and glory the moon goes her way; through their brightness and glory the stars go their way.

17. 'In fearful battles they are the wisest for help, the Fravashis of the faithful.

'The most powerful amongst the Fravashis of the faithful, O Spitama! are those of the men of the primitive law[3] or those of the Saoshya*nt*s[4] not yet born, who are to restore the world. Of the others, the Fravashis of the living faithful are more powerful, O Zarathu*s*tra! than those of the dead, O Spitama!

18. 'And the man who in life shall treat the Fravashis of the faithful well, will become a ruler of the country with full power, and a chief most strong; so shall any man of you become, who shall treat Mithra well, the lord of wide pastures, and Ar*s*tâ*t*, who makes the world grow, who makes the world increase.

19. 'Thus do I proclaim unto thee, O pure Spitama! the vigour and strength, the glory, the help, and the joy that are in the Fravashis of the faithful,

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[1] Or, 'who wishes for wisdom' (lore; khratukâta=khratu-*k*inah).

[2] Yô nâidhyanghô gaotemahê parô ay*a*u par*s*tôi*t* avâiti. This seems to be an allusion to controversies with the Buddhists or Gotama's disciples, whose religion had obtained a footing in the western parts of Iran as early as the second century before Christ. Nâidhyanghô means a heretic, an Ashemaogha (see Pahl. Comm. ad Yasna XXXIV, 8).

[3] See above, p. 180, note 1. [4] See above, p. 165, note 1.

the awful and overpowering Fravashis; and how they come to help me, how they bring assistance unto me, the awful Fravashis of the faithful[1].'

II.

20. Ahura Mazda spake unto Spitama Zarathustra, saying: 'If in this material world, O Spitama Zarathustra! thou happenest to come upon frightful roads, full of dangers and fears, O Zarathustra! and thou fearest for thyself, then do thou recite these words, then proclaim these fiend-smiting words, O Zarathustra!

21. '"I praise, I invoke, I meditate upon, and we sacrifice unto the good, strong, beneficent Fravashis of the faithful. We worship the Fravashis of the masters of the houses, those of the lords of the boroughs, those of the lords of the towns, those of the lords of the countries, those of the Zarathustrôtemas[2]; the Fravashis of those that are, the Fravashis of those that have been, the Fravashis of those that will be; all the Fravashis of all nations[3], and most friendly the Fravashis of the friendly nations;

22. '"Who maintain the sky, who maintain the waters, who maintain the earth, who maintain the cattle, who maintain in the womb the child that has been conceived, so that it does not die from the assaults of Vîdôtu, and develop in it the bones, the hair, the . . . . , the entrails, the feet, and the sexual organs[4];

23. '"Who are much-bringing, who move with

[1] Cf. § 1.
[2] See Yt. X, 115, note.
[3] See § 143, text and note.
[4] See § 11.

awfulness, well-moving, swiftly moving, quickly moving, who move when invoked; who are to be invoked in the conquest of good, who are to be invoked in fights against foes, who are to be invoked in battles;

24. '"Who give victory to their invoker, who give boons to their lover, who give health to the sick man, who give good Glory to the faithful man that brings libations and invokes them with a sacrifice and words of propitiation[1];

25. '"Who turn to that side where are faithful men, most devoted to holiness, and where is the greatest piety[2], where the faithful man is rejoiced[3], and where the faithful man is not ill-treated[4]."'

III.

26. We worship the good, strong, beneficent Fravashis of the faithful, who are the mightiest of drivers, the lightest of those driving forwards, the slowest of the retiring[5], the safest[5] of all bridges, the least-erring[5] of all weapons and arms[6], and who never turn their backs[7].

27. At once, wherever they come, we worship them, the good ones, the excellent ones, the good, the strong, the beneficent Fravashis of the faithful. They are to be invoked when the bundles of baresma are tied; they are to be invoked in fights against foes, in battles[8], and there where gallant men strive to conquer foes.

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[1] Cf. § 40.
[2] Frérit*a*u: cf. fréreti=farnâmis*n*, âdes*a*à (Yasna VIII, 2 [4]).
[3] With alms (ashô-dâd).
[4] Cf. § 36.
[5] Doubtful.
[6] Defensive arms.
[7] To flee.
[8] Cf. § 23.

28. Mazda invoked them for help, when he fixed the sky and the waters and the earth and the plants; when Spe*n*ta-Mainyu fixed the sky, when he fixed the waters, when the earth, when the cattle, when the plants, when the child conceived in the womb, so that it should not die from the assaults of Vîdôtu, and developed in it the bones, the hair, the . . . . , the entrails, the feet, and the sexual organs [1].

29. Spe*n*ta-Mainyu maintained the sky, and they sustained it from below, they, the strong Fravashis, who sit in silence, gazing with sharp looks; whose eyes and ears are powerful, who bring long joy, high and high-girded; well-moving and moving afar, loud-snorting [2], possessing riches and a high renown.

IV.

30. We worship the good, strong, beneficent Fravashis of the faithful; whose friendship is good, and who know how to benefit; whose friendship lasts long; who like to stay in the abode where they are not harmed by its dwellers; who are good, beautiful afar [3], health-giving, of high renown, conquering in battle, and who never do harm first.

V.

31. We worship the good, strong, beneficent Fravashis of the faithful; whose will is dreadful unto those who vex them; powerfully working and most beneficent; who in battle break the dread arms of their foes and haters.

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[1] Cf. §§ 11, 22.

[2] They are compared to horses; cf. Yt. VIII, 2.

[3] Their beauty is seen afar. One manuscript has 'known afar;' another, 'whose eyesight reaches far.'

VI.

32. We worship the good, strong, beneficent Fravashis of the faithful; liberal, valiant, and full of strength, not to be seized by thought, welfare-giving, kind, and health-giving, following with Ashi's remedies, as far as the earth extends, as the rivers stretch, as the sun rises [1].

VII.

33. We worship the good, strong, beneficent Fravashis of the faithful, who gallantly and bravely fight, causing havoc, wounding [2], breaking to pieces all the malice of the malicious, Daêvas and men, and smiting powerfully in battle, at their wish and will.

34. You kindly deliver the Victory made by Ahura, and the crushing Ascendant, most beneficently, to those countries where you, the good ones, unharmed and rejoiced, unoppressed and unoffended, have been held worthy of sacrifice and prayer, and proceed the way of your wish.

VIII.

35. We worship the good, strong, beneficent Fravashis of the faithful, of high renown, smiting in battle, most strong, shield-bearing and harmless to those who are true, whom both the pursuing and the fleeing invoke for help: the pursuer invokes

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[1] All the beneficent powers hidden in the earth, in the waters, and in the sun, and which Ashi Vanguhi (Yt. XVII) imparts to man.

[2] Doubtful: urvaênaitîs.

them for a swift race, and for a swift race does the fleer invoke them;

36. Who turn to that side where are faithful men, most devoted to holiness, and where is the greatest piety, where the faithful man is rejoiced, and where the faithful man is not ill-treated [1].

IX.

37. We worship the good, strong, beneficent Fravashis of the faithful, who form many battalions, girded with weapons [2], lifting up spears, and full of sheen; who in fearful battles come rushing along where the gallant heroes [3] go and assail the Dânus [4].

38. There you destroy the victorious strength of the Turanian Dânus; there you destroy the malice of the Turanian Dânus; through you the chiefs [5] are of high intellect [6] and most successful; they, the gallant heroes [3], the gallant Saoshya*nt*s [7], the gallant conquerors of the offspring of the Dânus chiefs of myriads, who wound with stones [8].

X.

39. We worship the good, strong, beneficent Fravashis of the faithful, who rout the two wings of an army standing in battle array, who make the centre swerve, and swiftly pursue onwards, to help the faithful and to distress the doers of evil deeds.

XI.

40. We worship the good, strong, beneficent

[1] Cf. § 25. [2] Yâstô-zay*a*u. [3] Doubtful.
[4] Yt. V, 72. [5] Doubtful.
[6] Hvîra; see Études Iraniennes, II, 183.
[7] Cf. p. 165, note 1. [8] Doubtful (asabana).

Fravashis of the faithful; awful, overpowering, and victorious, smiting in battle, sorely wounding, blowing away (the foes), moving along to and fro, of good renown, fair of body, godly of soul, and holy; who give victory to their invoker, who give boons to their lover, who give health to the sick man [1];

41. Who give good glory to him who worships them with a sacrifice, as that man did worship them, the holy Zarathustra, the chief of the material world, the head of the two-footed race, in whatever struggle he had to enter, in whatever distress he did fear;

42. Who, when well invoked, enjoy bliss in the heavens; who, when well invoked, come forward from the heavens, who are the heads [2] of that sky above, possessing the well-shapen Strength, the Victory made by Ahura, the crushing Ascendant, and Welfare [3], the wealth-bringing, boon-bringing, holy, well fed, worthy of sacrifice and prayer in the perfection of holiness.

43. They shed Satavaêsa [4] between the earth and the sky, him to whom the waters belong [5], who listens to appeals and makes the waters flow and the plants grow up, to nourish animals and men, to nourish the Aryan nations, to nourish the five kinds of animals [6], and to help the faithful [7].

44. Satavaêsa comes down and flows between the earth and the sky, he to whom the waters belong, who listens to appeals and makes the waters and the plants grow up, fair, radiant, and full of

[1] Cf. § 24.
[2] 'The chief creatures;' cf. Gâh II, 8.
[3] Saoka; cf. Sîrôzah I, 3, note.
[4] Cf. Yt. VIII, 9, and 34, note.
[5] Ta*i*-âpem.
[6] See above, p. 182, note 2.
[7] Cf. § 10.

light, to nourish animals and men, to nourish the Aryan nations, to nourish the five kinds of animals, and to help the faithful.

XII.

45. We worship the good, strong, beneficent Fravashis of the faithful; with helms of brass, with weapons of brass, with armour[1] of brass; who struggle in the fights for victory in garments of light, arraying the battles and bringing them forwards, to kill thousands of Daêvas.

When the wind blows from behind them[2] and brings their breath unto men,

46. Then men know where blows the breath of victory: and they pay pious homage unto the good, strong, beneficent Fravashis of the faithful, with their hearts prepared and their arms uplifted.

47. Whichever side they have been first worshipped in the fulness of faith of a devoted heart[3], to that side turn the awful Fravashis of the faithful, along with Mithra and Rashnu and the awful cursing thought[4] of the wise and the victorious wind.

48. And those nations are smitten at one stroke by their fifties and their hundreds, by their hundreds and their thousands, by their thousands and their tens of thousands, by their tens of thousands and their myriads of myriads, against which turn the awful Fravashis of the faithful, along with Mithra and Rashnu, and the awful cursing thought of the wise and the victorious wind.

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[1] Doubtful.

[2] Literally, blows them within.

[3] Cf. Yt. X, 9.

[4] See above, p. 12, note 12.

XIII.

49. We worship the good, strong, beneficent Fravashis of the faithful, who come and go through the borough at the time of the Hamaspathmaêdha[1]; they go along there for ten nights, asking thus[2]:

50. 'Who will praise us? Who will offer us a sacrifice? Who will meditate upon us? Who will bless us[3]? Who will receive us with meat and clothes in his hand[4] and with a prayer worthy of bliss[5]? Of which of us will the name be taken for invocation[6]? Of which of you will the soul be worshipped by you with a sacrifice[7]? To whom will this gift of ours be given, that he may have never-failing food for ever and ever?'

51. And the man who offers them up a sacrifice,

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[1] The sixth and last Gâhambâr (see Âfrîgân Gâhambâr), or the last ten days of the year (10th–20th March), including the last five days of the last month, Sapendârmad, and the five complementary days. These last ten days should be spent in deeds of charity, religious banquets (*gasan*), and ceremonies in memory of the dead. It was also at the approach of the spring that the Romans and the Athenians used to offer annual sacrifices to the dead; the Romans in February 'qui tunc extremus anni mensis erat' (Cicero, De Legibus, II, 21), the Athenians on the third day of the Anthesterion feast (in the same month). The souls of the dead were supposed to partake of the new life then beginning to circulate through nature, that had also been dead during the long months of winter.

[2] Perhaps: asking for help, thus.

[3] Frînâ*l*: who will pronounce the Âfrîn?

[4] To be given in alms to poor Mazdayasnians (ashô-dâd).

[5] Asha-nasa: that makes him reach the condition of one of the blessed (ahlâyîh arzânik, Vend. XVIII, 6 [17]): the Sanskrit translation has, 'that is to say, that makes him worthy of a great reward.'

[6] As in the invocations from § 87 to the end.

[7] An allusion to the formula: 'I sacrifice to the Fravashi of my own soul,' Yasna XXIII, 4 [6].

with meat and clothes in his hand, with a prayer worthy of bliss, the awful Fravashis of the faithful, satisfied, unharmed, and unoffended, bless thus:

52. 'May there be in this house flocks of animals and men! May there be a swift horse and a solid chariot! May there be a man who knows how to praise God[1] and rule in an assembly, who will offer us sacrifices with meat and clothes in his hand, and with a prayer worthy of bliss[2].'

XIV.

53. We worship the good, strong, beneficent Fravashis of the faithful, who show beautiful paths to the waters, made by Mazda, which had stood before for a long time in the same place without flowing[3]:

54. And now they flow along the path made by Mazda, along the way made by the gods, the watery way appointed to them, at the wish of Ahura Mazda, at the wish of the Amesha-Spe*n*tas.

XV.

55. We worship the good, strong, beneficent Fravashis of the faithful, who show a beautiful growth to the fertile[4] plants, which had stood before for a long time in the same place without growing:

56. And now they grow up along the path made

[1] Stâhyô: stutikaro (Sansk. tr.; cf. Âtash Nyâyis, 10).

[2] §§ 49–52 are a part of the so-called Âfrîgân Dahmân (a prayer recited in honour of the dead); a Sanskrit translation of that Âfrîgân has been published by Burnouf in his Études zendes.

[3] In winter.

[4] Doubtful. The word is *hv*awrîra, which Aspendiârji makes synonymous with *hv*âpara, kind, merciful (Vispêrad XXI [XXIV], 1).

by Mazda, along the way made by the gods, in the time appointed to them, at the wish of Ahura Mazda, at the wish of the Amesha-Spe*n*tas.

XVI.

57. We worship the good, strong, beneficent Fravashis of the faithful, who showed their paths to the stars, the moon, the sun, and the endless lights, that had stood before for a long time in the same place, without moving forwards, through the oppression of the Daêvas and the assaults of the Daêvas[1].

58. And now they move around in their far-revolving circle for ever, till they come to the time of the good restoration of the world.

XVII.

59. We worship the good, strong, beneficent Fravashis of the faithful, who watch over the bright sea Vouru-Kasha[2], to the number of ninety thousand, and nine thousand, and nine hundred, and ninety-nine.

XVIII.

60. We worship the good, strong, beneficent Fravashis of the faithful, who watch over the stars Haptôiri*n*ga[3], to the number of ninety thousand, and nine thousand, and nine hundred, and ninety-nine.

XIX.

61. We worship the good, strong, beneficent Fravashis of the faithful, who watch over the body

[1] Bundahi*s* VI, 3.

[2] To keep the white Hôm there from the evil beings that try to destroy it (Minokhirad LXII, 28).

[3] See above, p. 97, note 4.

of Keresâspa, the son of Sâma[1], the club-bearer with plaited hair, to the number of ninety thousand, and nine thousand, and nine hundred, and ninety-nine.

XX.

62. We worship the good, strong, beneficent Fravashis of the faithful, who watch over the seed of the holy Zarathustra[2], to the number of ninety thousand, and nine thousand, and nine hundred, and ninety-nine.

XXI.

63. We worship the good, strong, beneficent Fravashis of the faithful, who fight at the right hand of the reigning lord, if he rejoices the faithful[3] and if the awful Fravashis of the faithful are not hurt by him, if they are rejoiced by him, unharmed and unoffended.

XXII.

64. We worship the good, strong, beneficent Fravashis of the faithful, who are greater, who are

[1] Keresâspa lies asleep in the plain of Pêsyânsâi; 'the glory (far) of heaven stands over him for the purpose that, when Az-i-Dahâk becomes unfettered, he may arise and slay him; and a myriad guardian spirits of the righteous are as a protection to him' (Bundahis XXIX, 8; tr. West).

[2] 'Zaratûst went near unto Hvôv (Hvôgvi, his wife) three times, and each time the seed went to the ground; the angel Nêryôsang received the brilliance and strength of that seed, delivered it with care to the angel Anâhîd, and in time will blend it with a mother' (Bundahis XXXII, 8). A maid, Eredat-fedhri, bathing in Lake Kãsava, will conceive by that seed and bring forth the Saviour Saoshyant; his two fore-runners, Ukhshyat-ereta and Ukhshyat-nemah, will be born in the same way of Srûtat-fedhri and Vanghu-fedhri (Yt. XIII, 141–142).

[3] With alms.

stronger, who are swifter, who are more powerful, who are more victorious, who are more healing, who are more effective than can be expressed by words; who run by tens of thousands into the midst of the Myazdas.

65. And when the waters come up from the sea Vouru-Kasha, O Spitama Zarathustra! along with the Glory made by Mazda[1], then forwards come the awful Fravashis of the faithful, many and many hundreds, many and many thousands, many and many tens of thousands,

66. Seeking water for their own kindred, for their own borough, for their own town, for their own country, and saying thus: 'May our own country have a good store and full joy!'

67. They fight in the battles that are fought in their own place and land, each according to the place and house where he dwelt (of yore)[2]: they look like a gallant warrior who, girded up and watchful, fights for the hoard he has treasured up.

68. And those of them who win bring waters to their own kindred, to their own borough, to their own town, to their own country, saying thus: 'May my country grow and increase!'

69. And when the all-powerful sovereign of a country has been surprised by his foes and haters, he invokes them, the awful Fravashis of the faithful.

70. And they come to his help, if they have not been hurt by him, if they have been rejoiced by him, if they have not been harmed nor offended, the awful Fravashis of the faithful: they come flying unto him, it seems as if they were well-winged birds.

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[1] Cf. Yt. XIX, 56 seq.; VIII, 34.

[2] Doubtful.

71. They come in as a weapon and as a shield, to keep him behind and to keep him in front, from the Drug unseen, from the female Varenya fiend, from the evil-doer bent on mischief, and from that fiend who is all death, Angra Mainyu. It will be as if there were a thousand men watching over one man[1];

72. So that neither the sword well-thrust, neither the club well-falling, nor the arrow well-shot, nor the spear well-darted, nor the stones flung from the arm shall destroy him.

73. They come on this side, they come on that side, never resting, the good, powerful, beneficent Fravashis of the faithful, asking for help thus: 'Who will praise us? Who will offer us a sacrifice? Who will meditate upon us? Who will bless us? Who will receive us with meat and clothes in his hand and with a prayer worthy of bliss? Of which of us will the name be taken for invocation? Of which of you will the soul be worshipped by you with a sacrifice? To whom will that gift of ours be given, that he may have never-failing food for ever and ever[2]?'

74. We worship the perception[3]; we worship the intellect; we worship the conscience; we worship those of the Saoshya*nt*s[4];

We worship the souls; those of the tame animals; those of the wild animals; those of the animals that live in the waters; those of the animals that live under the ground; those of the flying ones; those of the running ones; those of the grazing ones[5].

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[1] Cf. Yt. I, 19.
[2] Cf. § 50.
[3] Âsna=âzana (?).
[4] Cf. p. 165, note 1.
[5] Cf. Yt. XIII, 10.

We worship their Fravashis[1].

75. We worship the Fravashis.

We worship them, the liberal;

We worship them, the valiant; we worship them, the most valiant;

We worship them, the beneficent; we worship them, the most beneficent;

We worship them, the powerful;

We worship them, the most strong;

We worship them, the light; we worship them, the most light;

We worship them, the effective; we worship them, the most effective.

76. They are the most effective amongst the creatures of the two Spirits, they the good, strong, beneficent Fravashis of the faithful, who stood holding fast when the two Spirits created the world, the Good Spirit and the Evil One[2].

77. When Angra Mainyu broke into the creation of the good holiness, then came in across Vohu Manô and Âtar[3].

78. They destroyed the malice of the fiend Angra Mainyu, so that the waters did not stop flowing nor did the plants stop growing; but at once the most beneficent waters of the creator and

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[1] There seems to be in this paragraph a distinction of five faculties of the soul, âsna, mana, daêna, urvan, fravashi. The usual classification, as given in this Yast, § 149, and in later Parsism (Spiegel, Die traditionelle Literatur der Parsen, p. 172), is: ahu, spirit of life (?); daêna, conscience; baodhô, perception; urvan, the soul; fravashi.

[2] The Fravashis, 'on war horses and spear in hand, were around the sky.... and no passage was found by the evil spirit, who rushed back' (Bund. VI, 3–4; tr. West).

[3] Cf. Ormazd et Ahriman, § 107.

ruler, Ahura Mazda, flowed forward and his plants went on growing.

79. We worship all the waters;

We worship all the plants;

We worship all the good, strong, beneficent Fravashis of the faithful.

We worship the waters by their names [1];

We worship the plants by their names [2];

We worship the good, strong, beneficent Fravashis of the faithful by their names.

80. Of all those ancient Fravashis, we worship the Fravashi of Ahura Mazda; who is the greatest, the best, the fairest, the most solid, the wisest, the finest of body and supreme in holiness [3];

81. Whose soul is the Mãthra Spe*n*ta, who is white, shining, seen afar; and we worship the beautiful forms, the active forms wherewith he clothes the Amesha-Spe*n*tas; we worship the swift-horsed sun.

XXIII.

82. We worship the good, strong, beneficent Fravashis of the Amesha-Spe*n*tas, the bright ones, whose looks perform what they wish, the tall, quickly coming to do, strong, and lordly, who are undecaying and holy;

83. Who are all seven of one thought, who are all seven of one speech, who are all seven of one deed; whose thought is the same, whose speech is the same, whose deed is the same, whose father and

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[1] That is to say, after their different kinds (described in Yasna XXXVIII, 3, 5 [7–9, 13–14]; LXVIII, 8 [LXVII, 15]; and Bund. XXI).

[2] After their kinds (Bund. XXVII).

[3] Cf. Yasna I, 1.

commander is the same, namely, the Maker, Ahura Mazda;

84. Who see one another's soul thinking of good thoughts, thinking of good words, thinking of good deeds, thinking of Garô-nmâna, and whose ways[1] are shining as they go down towards the libations[2].

XXIV.

85. We worship the good, strong, beneficent Fravashis: that of the most rejoicing[3] fire, the beneficent and assembly-making[4]; and that of the holy, strong Sraosha[5], who is the incarnate Word, a mighty-speared and lordly god; and that of Nairyô-sangha[6].

86. And that of Rashnu Razista[7];
That of Mithra[8], the lord of wide pastures;
That of the Mãthra-Spenta[9];
That of the sky;
That of the waters;
That of the earth;
That of the plants;
That of the Bull[10];
That of the living man[11];
That of the holy creation[12].

87. We worship the Fravashi of Gaya Maretan[13],

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[1] The Vedic devayâna. [2] Cf. Yt. XIX, 15, 17.

[3] Urvâzista. As a proper name Urvâzista is the name of the fire in plants (Yasna XVII, 11 [65], and Bund. XVII, 1).

[4] At the hearth and the altar. [5] See Yt. XI.

[6] See Vend. XXII, 7. [7] See Yt. XII.

[8] See Yt. X. [9] The Holy Word. [10] See Sîrôzah I, 12.

[11] Of mankind; possibly, of Gaya (Maretan).

[12] Doubtful.

[13] The first man. On the myths of Gaya Maretan, see Ormazd et Ahriman, §§ 129–135.

who first listened unto the thought and teaching of Ahura Mazda; of whom Ahura formed the race of the Aryan nations, the seed of the Aryan nations.

We worship the piety and the Fravashi of the holy Zarathustra;

88. Who first thought what is good, who first spoke what is good, who first did what is good; who was the first Priest, the first Warrior, the first Plougher of the ground[1]; who first knew and first taught; who first possessed[2] and first took possession of the Bull[3], of Holiness[4], of the Word, the obedience to the Word, and dominion, and all the good things made by Mazda, that are the offspring of the good Principle;

89. Who was the first Priest, the first Warrior, the first Plougher of the ground; who first took the turning of the wheel[5] from the hands of the Daêva and of the cold-hearted man; who first in the material world pronounced the praise of Asha[6], thus bringing the Daêvas to naught, and confessed himself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas, and obeys the laws of Ahura.

90. Who first in the material world said the word that destroys the Daêvas, the law of Ahura; who first in the material world proclaimed the word that destroys the Daêvas, the law of Ahura; who

[1] As having established those three classes. His three earthly sons, Isat-vâstra, Urvatat-nara, and *Hv*are-*k*ithra (§ 98), were the chiefs of the three classes. Cf. Vend. Introd. III, 15, note 3.

[2] Doubtful.

[3] Cf. Yasna XXIX, 8.

[4] The divine Order, Asha.

[5] The wheel of sovereignty (?); cf. Yt. X, 67; this expression smacks of Buddhism.

[6] Who first pronounced the Ashem Vohû; cf. Yt. XXI.

first in the material world declared all the creation of the Daêvas unworthy of sacrifice and prayer; who was strong, giving all the good things of life, the first bearer of the Law amongst the nations;

91. In whom was heard the whole Mãthra, the word of holiness; who was the lord and master of the world[1], the praiser of the most great, most good and most fair Asha[2]; who had a revelation of the Law, that most excellent of all beings;

92. For whom the Amesha-Spe*n*tas longed, in one accord with the sun, in the fulness of faith of a devoted heart; they longed for him, as the lord and master of the world, as the praiser of the most great, most good, and most fair Asha, as having a revelation of the Law, that most excellent of all beings;

93. In whose birth and growth the waters and the plants rejoiced; in whose birth and growth the waters and the plants grew; in whose birth and growth all the creatures of the good creations cried out, Hail[3]!

94. 'Hail to us! for he is born, the Âthravan, Spitama Zarathu*s*tra. Zarathu*s*tra will offer us sacrifices with libations and bundles of baresma; and there will the good Law of the worshippers of Mazda come and spread through all the seven Karshvares of the earth.

95. 'There will Mithra, the lord of wide pastures, increase all the excellences of our countries, and allay their troubles; there will the powerful Apãm-Napâ*t*[4] increase all the excellences of our countries, and allay their troubles.'

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[1] Material lord and spiritual master.

[2] The reciter of the Ashem Vohû.

[3] Cf. Vend. XIX, 46 [143].

[4] See Sîrôzah I, 9, note.

We worship the piety and Fravashi of Maidhyô-m*a*ungha, the son of Ârâsti [1], who first listened unto the word and teaching of Zarathu*s*tra.

XXV.

96. We worship the Fravashi of the holy Asmô-*hv*anva*nt* [2];

We worship the Fravashi of the holy Asan-*hv*anva*nt*.

We worship the Fravashi of the holy Gavayan.

We worship the Fravashi of the holy Parsha*t*-g*a*u*s* [3], the son of Frâta;

We worship the Fravashi of the holy Vohvasti, the son of Snaoya;

We worship the Fravashi of the holy Isva*t*, the son of Varâza.

97. We worship the Fravashi of the holy Saêna, the son of Ahûm-stu*t* [4], who first appeared upon this earth with a hundred pupils [5].

We worship the Fravashi of the holy Fradhi-daya.

We worship the Fravashi of the holy Usmânara, the son of Paêshata.

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[1] Maidhyô-m*a*ungha was the cousin and first disciple of Zarathu*s*tra; Zarathu*s*tra's father, Pourushaspa, and Ârâsti were brothers (Bund. XXXII, 3); cf. Yasna LI [L], 19.

[2] Cf. p. 33, note 2; Yt. XXII, 37.

[3] Another Par*s*a*t*-g*a*u*s* is mentioned § 126.

[4] Possibly, 'the holy falcon, praiser of the lord;' thus the Law was brought to the Var of Yima by the bird Kar*s*ipta (Vend. II, 42), who recites the Avesta in the language of birds (Bund. XIX, 16): the Saêna-bird (Sîmurgh) became in later literature a mythical incarnation of Supreme wisdom (see the Mantik uttair and Dabistân I, 55).

[5] Who was the first regular teacher, the first a*ê*thrapaiti.

We worship the Fravashi of the holy Vohu-rao*k*ah, the son of Frânya;

We worship the Fravashi of the holy Ashô-rao*k*ah, the son of Frânya;

We worship the Fravashi of the holy Varesmô-rao*k*ah, the son of Frânya.

98. We worship the Fravashi of the holy Isa*t*-vâstra, the son of Zarathu*s*tra;

We worship the Fravashi of the holy Urvata*t*-nara, the son of Zarathu*s*tra;

We worship the Fravashi of the holy *H*vare-*k*ithra, the son of Zarathu*s*tra [1].

We worship the Fravashi of the holy Daêvô-*t*bi*s*, the son of Takhma.

We worship the Fravashi of the holy Thrimith-wa*nt*, the son of Spitâma [2].

We worship the Fravashi of the holy D*a*ungha, the son of Zairita.

99. We worship the Fravashi of the holy king Vî*s*tâspa [3]; the gallant one, who was the incarnate

[1] 'By Zaratû*s*t were begotten three sons and three daughters; one son was Isa*d*vâstar, one Aûrvata*d*-nar, and one Khûrshê*d*-*k*îhar; as Isa*d*vâstar was chief of the priests he became the Môbad of Môbads, and passed away in the hundredth year of the religion; Aûrvata*d*-nar was an agriculturist, and the chief of the enclosure formed by Yim, which is below the earth (see Vend. II, 43 [141]); Khûrshê*d*-*k*îhar was a warrior, commander of the army of Pêshyôtanû, son of Vi*s*tâsp (see Yt. XXIV, 4), and dwells in Kangdez; and of the three daughters the name of one was Frên, of one Srît, and of one Pôru*k*îst (see Yt. XIII, 139). Aûrvata*d*-nar and Khûrshê*d*-*k*îhar were from a serving (*k*akar) wife, the rest were from a privileged (pâ*d*akhshah) wife' (Bund. XXXII, 5–6; tr. West).

[2] According to Anquetil, 'the threefold seed of Spitama Zara-thu*s*tra;' cf. above, § 62.

[3] The king of Bactra, the champion of Zoroastrism; cf. Yt. V, 98, 108.

Word, the mighty-speared, and lordly one; who, driving the Drug[1] before him, sought wide room for the holy religion; who, driving the Drug[1] before him, made wide room for the holy religion, who made himself the arm and support of this law of Ahura, of this law of Zarathustra.

100. Who took her[2], standing bound[3], from the hands of the Hunus[4], and established her to sit in the middle [of the world], high ruling, never falling back, holy, nourished with plenty of cattle and pastures, blessed with plenty of cattle and pastures[4].

101. We worship the Fravashi of the holy Zairivairi[5];

We worship the Fravashi of the holy Yukhtavairi;

We worship the Fravashi of the holy Srîraokhshan;

We worship the Fravashi of the holy Keresaokhshan;

We worship the Fravashi of the holy Vanâra;

We worship the Fravashi of the holy Varâza;

We worship the Fravashi of the holy Bûgisravah[6];

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[1] Drugа paurvanka, possibly, 'with the spear pushed forwards' (reading druka).

[2] Daêna, the religion. [3] Cf. Yt. II, 15.

[4] A generic name of the people called elsewhere Varedhakas (Yt. IX, 31; XVII, 51) or *Hv*yaonas (ibid. and XIX, 87). The Hunus have been compared with the Hunni; but it is not certain that this is a proper name; it may be a disparaging denomination, meaning the brood (hunu=Sansk. sûnu; cf. Yt. X, 113).

[5] Zarîr, the brother of Vîstâspa and son of Aurvat-aspa (see Yt. V, 112). The ten following seem to be the names of the other sons of Aurvat-aspa (Bund. XXXI, 29).

[6] Possibly the same with Pât-Khosrav, a brother to Vîstâspa in the Yâdkâr-î Zarîrân, as Mr. West informs me.

We worship the Fravashi of the holy Berezyarsti;

We worship the Fravashi of the holy Tîzyarsti;

We worship the Fravashi of the holy Perethuarsti;

We worship the Fravashi of the holy Vîzyarsti.

102. We worship the Fravashi of the holy Naptya;

We worship the Fravashi of the holy Vazâspa;

We worship the Fravashi of the holy Habâspa.

We worship the Fravashi of the holy Vistauru[1], the son of Naotara.

We worship the Fravashi of the holy Fras-hãmvareta[2];

We worship the Fravashi of the holy Frashôkareta.

We worship the Fravashi of the holy Âtarevanu;

We worship the Fravashi of the holy Âtarepâta;

We worship the Fravashi of the holy Âtaredâta;

We worship the Fravashi of the holy Âtarekithra;

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[1] Gustahm, the son of Nodar; see Yt. V, 76. Strangely enough, Tusa is not mentioned here, unless he is the same with one of the preceding names: possibly the words 'the son of Naotara' (Naotairyâna) refer to all the four.

[2] Possibly Frashîdvard فرشيدورد (misspelt from a Pahlavi form Frasânvard [illegible] (?); the Yâdkâr-î Zarîrân, as Mr. West informs me, has [illegible] and [illegible]). Frashîdvard was a son of Gustâsp: he was killed by one of Argâsp's heroes and avenged by his brother Isfendyâr (Speñtô-dâta). The following names would belong to his brothers: most of them contain the word Âtar, in honour of the newly-adopted worship of fire.

We worship the Fravashi of the holy Âtare-*hv*arenah;

We worship the Fravashi of the holy Âtare-savah;

We worship the Fravashi of the holy Âtare-za*n*tu;

We worship the Fravashi of the holy Âtare-danghu.

103. We worship the Fravashi of the holy Hu*ſ*kyaothna;

We worship the Fravashi of the holy Pi*ſ*k-yaothna;

We worship the Fravashi of the holy and gallant Spe*n*tô-dâta [1].

We worship the Fravashi of the holy Basta-vairi [2];

We worship the Fravashi of the holy Kavâ-razem [3].

We worship the Fravashi of the holy Frasha-o*ſ*tra [4], the son of Hvôva;

We worship the Fravashi of the holy *G*âmâspa [5], the son of Hvôva;

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[1] Isfendyâr, the heroic son of Gû*ſ*tâsp, killed by Rustem.

[2] In the Yâ*d*kâr-î Zarîrân, according to Mr. West, Bastvar, the son of Zairivairi, whose death he avenges on his murderer Vîdra*ſ*. This makes Bastavairi identical with the Nastûr نستور of Firdausi (read Bastûr بستور).

[3] Kavârazem is the Gurezm of later tradition (گُرزم), 'the jealous brother of Isfendyâr, whom he slandered to his father and caused to be thrown into prison' (Burhân qâti'h). Firdausi (IV, 432) has only that he was a relation to Gûstâsp: شنیدم که گشتاسپ‌را خویش بود. See Études Iraniennes, II, 230.

[4] Who gave his daughter, Hvôvi, in marriage to Zarathustra (Yasna L [XLIX], 4, 17).

[5] See Yt. V, 68.

We worship the Fravashi of the holy Avâraostri[1].

104. We worship the Fravashi of the holy Huskyaothna, the son of Frashaostra;

We worship the Fravashi of the holy *Hv*âdaêna, the son of Frashaostra.

We worship the Fravashi of the holy Hanghaurv*a*ungh, the son of *G*âmâspa[2];

We worship the Fravashi of the holy Vareshna, the son of Hanghaurv*a*ungh.

We worship the Fravashi of the holy Vohunemah, the son of Avâraostri,

To withstand evil dreams, to withstand evil visions, to withstand evil . . . .[3], to withstand the evil Pairikas.

105. We worship the Fravashi of the holy Mãthravâka, the son of Sîmaêzi, the Aêthrapati, the Hamidhpati[4], who was able to smite down most of the evil, unfaithful Ashemaoghas, that shout the hymns[5], and acknowledge no lord and no master[6], the dreadful ones whose Fravashis are to be broken[7]; to withstand the evil done by the faithful[8].

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[1] Another brother to Frashaostra (?).

[2] The son of *G*âmâsp in the Shâh Nâmah is called Girâmî and Garâmîk-ka*rd* in the Yâ*d*kâr-î Zarîrân.

[3] ? Aoiwra.

[4] Aêthrapati, in Parsi hêrbad, a priest, whose special function is to teach; his pupils were called aêthrya. Aêthrapati meant literally 'the master of the hearth' (cf. hêrkodah, fire-temple). Hamidhpati is literally 'the master of the sacrificial log.'

[5] Doubtful.

[6] No temporal lord (ahu) and no spiritual master (ratu).

[7] Doubtful (avas*k*asta-fravashinãm).

[8] The evil done by Zoroastrians. This Mãthravâka ('Proclaimer

106. We worship the Fravashi of the holy Ashastu, the son of Maidhyô-m*a*ungha [1].

We worship the Fravashi of the holy Avarethrabah, the son of Râstare-vagha*nt*.

We worship the Fravashi of the holy Bûgra, the son of Dâzgarâspa.

We worship the Fravashi of the holy Zbaurva*nt*;

We worship the Fravashi of the holy and gallant Karesna [2], the son of Zbaurva*nt*; who was the incarnate Word, mighty-speared and lordly;

107. In whose house did walk the good, beautiful, shining Ashi Vanguhi, in the shape of a maid fair of body, most strong, tall-formed, high-up girded, pure, nobly born of a glorious seed [3]; who, rushing to the battle, knew how to make room for himself with his own arms; who, rushing to the battle, knew how to fight the foe with his own arms [4].

108. We worship the Fravashi of the holy Vîrâspa, the son of Karesna;

We worship the Fravashi of the holy Âzâta, the son of Karesna:

We worship the Fravashi of the holy Frâyaodha, the son of Karesna.

We worship the Fravashi of the holy and good Arshya; Arshya, the chief in assemblies, the most energetic of the worshippers of Mazda.

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of the Holy Word') was apparently a great doctor and confounder of heresies.

[1] See above, § 95.

[2] Possibly the eponym of that great Kâren family, which played so great a part in the history of the Sassanian times, and traced its origin to the time of Gûstâsp (Noeldeke, Geschichte der Perser zur Zeit der Sasaniden, p. 437).

[3] Cf. Yt. V, 64.

[4] Cf. Yt. XIII, 99.

We worship the Fravashi of the holy Dârayatratha;

We worship the Fravashi of the holy Frâyatratha;

We worship the Fravashi of the holy Skârayatratha.

109. We worship the Fravashi of the holy Arsvant;

We worship the Fravashi of the holy Vyarsvant;

We worship the Fravashi of the holy Paityarsvant.

We worship the Fravashi of the holy Amru[1];

We worship the Fravashi of the holy Kamru[1].

We worship the Fravashi of the holy Drâtha;

We worship the Fravashi of the holy Paitidrâtha;

We worship the Fravashi of the holy Paitivangha.

We worship the Fravashi of the holy Frashâvakhsha.

We worship the Fravashi of the holy Nemôvanghu, the son of Vaêdhayangha.

110. We worship the Fravashi of the holy Vîsadha.

We worship the Fravashi of the holy Ashâvanghu, the son of Bivandangha[2];

We worship the Fravashi of the holy Garôdanghu, the son of Pairistîra[2];

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[1] Amru and Kamru are apparently the two mythical birds mentioned above under the names of Sîn-amru (the Amru-falcon) and Kãmrôs (p. 173, note 1).

[2] Mr. West compares Ashâvanghu, the son of Bivandangha, and Garôdanghu, the son of Pairistîra, with the two high-priests of the Karshvares of Arezahi and Savahi, whose names are, in the

We worship the Fravashi of the holy Neremyazdana, the son of Âthwyôza.

We worship the Fravashi of the holy Berezisnu, the son of Ara;

We worship the Fravashi of the holy Kasupatu, the son of Ara.

We worship the Fravashi of the holy Frya.

We worship the Fravashi of the holy ASTVATERETA [1].

XXVI.

111. We worship the Fravashi of the holy Gaopivanghu.

We worship the Fravashi of the holy and gallant Hãm-baretar vanghvãm [2].

We worship the Fravashi of the holy Staotar-Vahistahê-Ashyêhê [3].

We worship the Fravashi of the holy Pouru-dhâkhsti, the son of Khstâvaênya;

We worship the Fravashi of the holy Khshoiwrâspa, the son of Khstâvaênya.

112. We worship the Fravashi of the holy Ayô-asti, the son of Pouru-dhâkhsti [4];

We worship the Fravashi of the holy Vohv-asti, the son of Pouru-dhâkhsti;

Bundahis, Ashâshagahad-ê *Hvandkân* and Hoazarôdathhri-ê Parêstyarô (Bund. XXIX, 1, notes 4 and 5).

[1] Saoshyant; cf. §§ 117, 128.

[2] Possibly, 'the holy Hãm-baretar vanghvãm, the son of Takhma.' His name means, 'the gatherer of good things.'

[3] This name means, 'the praiser of excellent holiness' (the reciter of the Ashem Vohû).

[4] See preceding paragraph.

We worship the Fravashi of the holy Gayadhâsti, the son of Pouru-dhâkhsti;

We worship the Fravashi of the holy Asha-vazdah, the son of Pouru-dhâkhsti [1];

We worship the Fravashi of the holy Urûdhu, the son of Pouru-dhâkhsti.

We worship the Fravashi of the holy Khshathrôkinah, the son of Khshvôiwrâspa [2].

113. We worship the Fravashi of the holy Ashâhura, the son of Gîsti.

We worship the Fravashi of the holy Frâyazanta;

We worship the Fravashi of the holy Frenah, the son of Frâyazanta;

We worship the Fravashi of the holy Garôvanghu, the son of Frâyazanta.

We worship the Fravashis of the holy Ashavazdah and Thrita, the sons of Sâyuzdri [3].

We worship the Fravashi of the holy Vohuraokah, the son of Varakasa.

We worship the Fravashi of the holy Areganghant, the Turanian [4].

We worship the Fravashi of the holy Usinemah.

114. We worship the Fravashi of the holy Yukhtâspa.

We worship the Fravashi of the holy Ashaskyaothna, the son of Gayadhâsti [5].

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[1] One of the seven immortals, rulers in *Hv*aniratha; cf. Yt. V, 72, text and notes, and Yt. XIII, 120, 124.

[2] See preceding paragraph.

[3] See Yt. V, 72. The text has 'the Fravashi;' cf. Yt. V, 116, note, and Yt. XIII, 115.

[4] Cf. Yt. XIII, 143. Possibly, the son of Tûra.

[5] Cf. § 112.

We worship the Fravashi of the holy Vohu-nemah, the son of Katu;

We worship the Fravashi of the holy Vohu-vazdah, the son of Katu.

We worship the Fravashi of the holy Asha-saredha, the son of Asha-sairyãk;

We worship the Fravashi of the holy Asha-saredha, the son of Zairyãk.

We worship the Fravashi of the holy Kâkhshni.

We worship the Fravashi of the holy Syâvâspi.

We worship the Fravashi of the holy Pourusti, the son of Kavi.

115. We worship the Fravashi of the holy Vâresmapa, the son of Ganara.

We worship the Fravashi of the holy Nanârâsti, the son of Paêshatah;

We worship the Fravashi of the holy Zarazdâti, the son of Paêshatah.

We worship the Fravashi of the holy Gaêvani, the son of Vohu-nemah [1].

We worship the Fravashis of the holy Arezva and Srûta-spâdha.

We worship the Fravashis [2] of the holy Zrayah and Spentô-khratu.

We worship the Fravashi of the holy Varsni, the son of Vâgereza.

We worship the Fravashi of the holy Frâkya, the son of Taurvâti.

We worship the Fravashi of the holy Vahmaêdâta, the son of Mãthravâka [3].

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[1] There are two men of this name; one is the son of Katu (§ 114), the other is the son of Avâraostri (§ 104).

[2] The text has 'the Fravashi;' cf. preceding page, note 3.

[3] See § 105.

We worship the Fravashi of the holy U*s*tra, the son of Sadhanah.

116. We worship the Fravashi of the holy Danghu-srûta;

We worship the Fravashi of the holy Danghu-frâdhah.

We worship the Fravashi of the holy Aspô-padhô-makh*s*ti;

We worship the Fravashi of the holy Payanghrô-makh*s*ti.

We worship the Fravashi of the holy U*s*tâza*n*ta.

We worship the Fravashi of the holy Asha-savah;

We worship the Fravashi of the holy Ashô-urvatha.

We worship the Fravashi of the holy Haomô-*hv*arenah.

117. We worship the Fravashi of the holy Frava.

We worship the Fravashi of the holy Usnâka.

We worship the Fravashi of the holy *Hv*anva*nt*.

We worship the Fravashi of the holy Daênô-vazah.

We worship the Fravashi of the holy Are*g*aona.

We worship the Fravashi of the holy Aiwi-*hv*arenah.

We worship the Fravashi of the holy Huyazata.

We worship the Fravashi of the holy Hare-dhaspa.

We worship the Fravashi of the holy Pâzinah.

We worship the Fravashi of the holy *Hv*âkhsha-thra.

We worship the Fravashi of the holy Ashô-paoirya.

We worship the Fravashi of the holy ASTVAT-ERETA[1].

XXVII.

118. We worship the Fravashi of the holy Hug*a*u.

We worship the Fravashi of the holy Anghuyu.

We worship the Fravashi of the holy Gâuri;

We worship the Fravashi of the holy Yûsta, the son of Gâuri.

We worship the Fravashi of the holy Mãzdrâ-vanghu;

We worship the Fravashi of the holy Srîrâ-vanghu.

We worship the Fravashi of the holy Âyûta.

We worship the Fravashi of the holy Sûrô-yazata.

119. We worship the Fravashi of the holy Eredhwa.

We worship the Fravashi of the holy Kavi.

We worship the Fravashi of the holy Ukhshan, the son of the great Vîdi-sravah, known afar[2].

We worship the Fravashi of the holy Vanghu-dhâta, the son of *Hv*adhâta;

We worship the Fravashi of the holy Uzya, the son of Vanghu-dhâta;

We worship the Fravashi of the holy Frya.

120. We worship the Fravashi of the holy one whose name is Ashem-yênhê-rao*ka*u;

We worship the Fravashi of the holy one whose name is Ashem-yênhê-vereza;

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[1] Saoshya*nt*; cf. §§ 110, 128.

[2] Perhaps, Ukhshan, the conqueror of glory, known afar, son of Berezva*nt*.

We worship the Fravashi of the holy one whose name is Ashem-yahmâi-ustâ [1].

We worship the Fravashi of the holy Yôista [2], of the Fryâna house.

We worship the Fravashi of the holy Usmânara, the son of Paêshatah Paitisrîra [3], to withstand the evil done by one's kindred [4].

121. We worship the Fravashi of the holy Spiti [5], the son of Uspãsnu;

We worship the Fravashi of the holy Erezrâspa, the son of Uspãsnu [6].

We worship the Fravashi of the holy Usadhan, the son of Mazdayasna.

We worship the Fravashi of the holy Frâda*t*-vanghu, the son of Stiva*nt*.

We worship the Fravashi of the holy Rao*k*as-*k*aêshman [7];

We worship the Fravashi of the holy *Hv*are-*k*aêshman [7].

We worship the Fravashi of the holy Frasrûtâra;

We worship the Fravashi of the holy Vîsrûtâra.

We worship the Fravashi of the holy Baremna.

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[1] One of the immortals, rulers in *Hv*aniratha: he is said to belong to the Fryâna family (Dâdistân XC, 3); he resides in the district of the river Nâivtâk (Bund. XXIX, 5).

[2] See Yt. V, 81.

[3] Paitisrîra is perhaps an epithet (most beautiful?), added to distinguish Paêshatah from the hero mentioned in § 115.

[4] An allusion to some legend of domestic feud of which Paêshatah was the hero.

[5] The high-priest of the Fradadhafshu Karshvare (Spîtoi*d*-i Aûspôsînân; Bund. XXIX, 1; tr. West, note 6).

[6] The high-priest of the Vîdadhafshu Karshvare (Aîrî*z*-râsp Aûspôsinân; see ibid., note 7).

[7] Cf. § 128.

We worship the Fravashi of the holy Vîsrûta.

122. We worship the Fravashi of the holy *Hv*aspa[1];

We worship the Fravashi of the holy *K*athwaraspa[2].

We worship the Fravashi of the holy Dawrâmaêshi.

We worship the Fravashi of the holy Fraoraostra, the son of Kaosha.

We worship the Fravashi of the holy Frînâspa, the son of Kaêva.

We worship the Fravashi of the holy Frâda*t*nara, the son of Gravâratu.

We worship the Fravashi of the holy Vohu*u*stra, the son of Ãkhnangha.

We worship the Fravashi of the holy Vîvareshva*nt*, the son of Ainyu.

123. We worship the Fravashi of the holy Frârâzi, the son of Tûra[3].

We worship the Fravashi of the holy Stipi, the son of Rava*nt*.

We worship the Fravashi of the holy Parsha*n*ta, the son of Ga*n*darewa.

We worship the Fravashi of the holy Avahya, the son of Spe*n*ta.

We worship the Fravashi of the holy Aêta, the son of Mâyu;

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[1] Probably the same with Huvâsp, the high-priest in the Vourubaresti Karshvare (Bund. XXIX, 1; tr. West, note 8).

[2] Possibly the same with the high-priest in the Vouru-garesti karshvare, *K*akhravâk (ibid., note 9). *K*akhravâk is the generic name of the bird Karshipta (Pahl. Comm. ad II, 42 [139]); it must stand here by mistake for *K*ahârâsp.

[3] Or, 'the Turanian;' cf. § 113.

We worship the Fravashi of the holy Yaêtus-*g*au, the son of Vyâtana.

We worship the Fravashi of the holy Garsta, the son of Kavi.

124. We worship the Fravashi of the holy Pouru-bangha, the son of Zaosha.

We worship the Fravashi of the holy Vohu-dâta, the son of Kâta.

We worship the Fravashi of the holy B*a*ungha, the son of S*a*ungha.

We worship the Fravashis[1] of the holy Hvareza and A*n*kasa.

We worship the Fravashi of the holy Aravaostra, the son of Erezva*t*-danghu.

We worship the Fravashi of the holy Frâ*k*ithra, the son of Berezva*nt*.

We worship the Fravashi of the holy Vohu-peresa, the son of Ainyu.

125. We worship the Fravashi of the holy Parô-dasma, the son of Dâstâghni, a Mîza man of the Mîza land.

We worship the Fravashis of the holy Fratîra and Baêshatastîra.

We worship the Fravashi of the holy and pure Avare-g*a*u, the son of Aoighimatastîra.

We worship the Fravashi of the holy Gaoma*nt*, the son of Zavan, a Raozdya man of the Raozdya land.

We worship the Fravashi of the holy Thri*t*, the son of Aêvo-saredha-fyaêsta, a Tanya man of the Tanya land.

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[1] The text has 'the Fravashi;' cf. §§ 113, 127.

126. We worship the Fravashi of the holy Tîrônakathwa, of the Uspaêśta-Saêna house[1].

We worship the Fravashi of the holy Utayuti Vit-kavi, the son of Zighri, of the Saêna house[1];

We worship the Fravashi of the holy Frôhakafra, the son of Merezîshmya, of the Saêna house[1].

We worship the Fravashi of the holy Varesmôraokah, the son of Perethu-afzem.

127. We worship the Fravashis[2] of the holy Asha-nemah and Vîdat-gau, of this country.

We worship the Fravashis[2] of the holy Parshat-gau and Dâzgara-gau, of the Apakhshîra country.

We worship the Fravashi of the holy Hufravâkhs, of the Kahrkana house[1].

We worship the Fravashi of the holy Akayadha, of the Pîdha house[1].

We worship the Fravashi of the holy Gâmâspa, the younger[3].

We worship the Fravashi of the holy Maidhyômaungha, the younger[4].

We worship the Fravashi of the holy Urvatatnara, the younger[5].

128. We worship the Fravashi of the holy Raokas-kaêsman;

We worship the Fravashi of the holy Hvarekaêsman;

We worship the Fravashi of the holy Frâdathvarenah;

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[1] See Études Iraniennes, II, 142.

[2] The text has 'the Fravashi;' cf. § 113.

[3] Different from Gâmâspa, the son of Hvôva (§ 103).

[4] Different from Maidhyô-maungha, the son of Ârâsti (§ 95).

[5] Different from Urvatat-nara, the son of Zarathustra (§ 98).

We worship the Fravashi of the holy Vareda*t*-*hv*arenah;

We worship the Fravashi of the holy Vouru-nemah;

We worship the Fravashi of the holy Vouru-savah [1];

We worship the Fravashi of the holy Ukhshya*t*-ereta [2];

We worship the Fravashi of the holy Ukhshya*t*-nemah [3];

We worship the Fravashi of the holy ASTVA*T*-ERETA [4];

XXVIII.

129. Whose name will be the victorious SAOSHYA*NT* and whose name will be Astva*t*-ereta. He will be SAOSHYA*NT* (the Beneficent One), because he will benefit the whole bodily world; he will be ASTVA*T*-ERETA (he who makes the bodily creatures

[1] The six foremost helpers of Saoshya*nt*, each in one of the six Karshvares: 'It is said that in the fifty-seven years, which are the period of the raising of the dead, Rôshanô-*k*ashm in Arzâh, Khûr-*k*ashm in Savâh, Frâda*d*-gadman (Frâda*t*-*hv*arenô, Increaser of Glory) in Frada*d*âfsh, Vâ*r*eda*d*-gadman (Vareda*t*-*hv*arenô, Multiplier of Glory) in Vîda*d*âfsh, Kâmak-vakhshi*s*n (Vouru-nemô, Prayer-loving) in Vôrûbar*s*t, and Kâmak-sû*d* (Vouru-savô, Weal-loving) in Vôrû-*g*ar*s*t, while Sôshâns in the illustrious and pure Khvanîras is connected with them, are immortal. The completely good sense, perfect hearing, and full glory of those seven producers of the renovation are so miraculous that they converse from region unto region, every one together with the six others' (Dâdistân XXXVI, 5–6; tr. West).

[2] The first brother and forerunner to Saoshya*nt*, the Oshedar mâh of later tradition (see above, p. 196, note 2; cf. § 141, note).

[3] The second brother and forerunner to Saoshya*nt*, the Oshedar bâmî of later tradition (ibid.; cf. § 142, note).

[4] Saoshya*nt*; cf. following paragraph and §§ 110, 117.

rise up), because as a bodily creature and as a living creature he will stand against the destruction of the bodily creatures, to withstand the Drug of the two-footed brood, to withstand the evil done by the faithful [1].

XXIX.

130. We worship the Fravashi of the holy Yima [2], the son of Vîvangha*nt*; the valiant Yima, who had flocks at his wish [3]; to stand against the oppression caused by the Daêvas, against the drought that destroys pastures, and against death that creeps unseen [4].

131. We worship the Fravashi of the holy Thraêtaona, of the Âthwya house [5]; to stand against itch, hot fever, humours, cold fever, and incontinency [6], to stand against the evil done by the Serpent [7].

We worship the Fravashi of the holy Aoshnara, the son of Pouru-*g*îra [8].

We worship the Fravashi of the holy Uzava, the son of Tûmâspa [9].

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[1] He will suppress both the destructive power of the men of the Drug (idolaters and the like) and the errors of Mazdayasnians (?).

[2] See above, p. 25, note 4.

[3] Vouru-vãthwa; cf. Études Iraniennes, II, 182.

[4] As he made waters and trees undrying, cattle and men undying.

[5] See above, p. 61, note 1.

[6] As the inventor of medicine; see Vend. XX, Introd.

[7] Disease, being a poison, comes from the Serpent; see ibid.

[8] Or 'Aoshnara, full of wisdom;' cf. Yt. XXIII, 2, and West, Pahlavi Texts, II, 171, note 3.

[9] Called in the Shâh Nâmah Zab, son of Tahmâsp, who appears to have been a son of Nodar (Bund. XXXI, 23).

We worship the Fravashi of the holy Aghraêratha, the demi-man [1].

We worship the Fravashi of the holy Manus-kithra, the son of Airyu [2].

132. We worship the Fravashi of the holy king Kavâta [3];

We worship the Fravashi of the holy king Aipivanghu [4];

We worship the Fravashi of the holy king Usadhan [5];

We worship the Fravashi of the holy king Arshan [5];

We worship the Fravashi of the holy king Pisanah [5];

We worship the Fravashi of the holy king Byârshan [5];

We worship the Fravashi of the holy king Syâvarshan [6];

We worship the Fravashi of the holy king Husravah [6];

133. For the well-shapened Strength [7], for the Victory made by Ahura, for the crushing Ascendant; for the righteousness of the law, for the innocence of

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[1] See above, p. 114, note 7 (Yt. IX, 18).

[2] Airyu, the youngest of the three sons of Thraêtaona (see p. 61, note 1), was killed by his brothers and avenged by his son Manus-kithra, who succeeded Thraêtaona.

[3] Kavâta, Kai Qobâd in the Shâh Nâmah, an adoptive son to Uzava, according to Bund. XXXI, 24.

[4] Kaî-Apîveh in the Bundahis; he was the son of Kai Qobâd.

[5] Usadhan, Arshan, Pisanah, and Byârshan were the four sons of Aipivanghu; they are called in Firdausi Kai Kaus, Kai Arish, Kai Pashîn, and Kai Armîn. Kai Kaus alone came to the throne.

[6] Syâvakhsh and Khosrav; see above, p. 64, note 1.

[7] To become possessed of Strength, Victory, &c., as Husravah did.

the law, for the unconquerable power of the law; for the extermination of the enemies at one stroke;

134. And for the vigour of health, for the Glory made by Mazda, for the health of the body, and for a good, virtuous offspring, wise, chief in assemblies, bright, and clear-eyed, that frees [their father] from the pangs [of hell], of good intellect; and for that part in the blessed world that falls to wisdom and to those who do not follow impiety;

135. For a dominion full of splendour, for a long, long life, and for all boons and remedies; to withstand the Yâtus and Pairikas, the oppressors, the blind, and the deaf; to withstand the evil done by oppressors [1].

136. We worship the Fravashi of the holy Keresâspa [2], the Sâma [3], the club-bearer with plaited hair; to withstand the dreadful arm and the hordes with the wide battle array, with the many spears, with the straight spears, with the spears uplifted, bearing the spears of havoc; to withstand the dreadful brigand who works destruction [4], the man-slayer who has no mercy; to withstand the evil done by the brigand.

137. We worship the Fravashi of the holy Âkhrûra [5], the son of Husravah;

To withstand the wicked one that deceives his friend and the niggard that causes the destruction of the world [6].

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[1] Like Frangrasyan; cf. p. 64, note 1.

[2] See Yt. V, 37; XV, 27; XIX, 38.

[3] Belonging to the Sâma family (Yasna IX, 10).

[4] Like the nine highwaymen killed by Keresâspa, Yt. XIX, 41.

[5] Not mentioned in the Shâh Nâmah; Khosrav was succeeded by a distant relation, Lôhrasp.

[6] An allusion to the lost legend of Âkhrûra; see, however, West, Pahlavi Texts, II, 375.

We worship the Fravashi of the holy and gallant Haoshyangha;

To withstand the Mâzainya Daêvas and the Varenya fiends; to withstand the evil done by the Daêvas [1].

138. We worship the Fravashi of the holy Fradhâkhsti, the son of the jar [2],

To withstand Aêshma, the fiend of the wounding spear, and the Daêvas that grow through Aêshma; to withstand the evil done by Aêshma.

XXX.

139. We worship the Fravashi of the holy Hvôvi [3].

We worship the Fravashi of the holy Freni;

We worship the Fravashi of the holy Thriti;

We worship the Fravashi of the holy Pourukista [4].

We worship the Fravashi of the holy Hutaosa [5];

We worship the Fravashi of the holy Huma [6].

We worship the Fravashi of the holy Zairiki.

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[1] See Yt. V, 21–23.

[2] Khumbya, one of the immortals in *Hv*aniratha; he resides in the Pêsyânsaî plain: 'he is *Hv*embya for this reason, because they brought him up in a *hv*emb (jar) for fear of Khashm' (Bund. XXIX, 5). He answers pretty well to the Agastya and Vasish*th*a of the Vedic legend (see Ormazd et Ahriman, § 177).

[3] One of the three wives of Zarathustra, the daughter of Frashaostra; she is the supposed mother of Saoshyant and his brothers (see p. 195, note 2).

[4] The three daughters of Zarathustra and sisters to Isadvâstar (see p. 204, note 1).

[5] Vîstâspa's wife; see Yt. IX, 26, and XVII, 46.

[6] Vîstâspa's daughter, Humâi, in the Shâh Nâmah.

We worship the Fravashi of the holy Vîspa-taurvashi.

We worship the Fravashi of the holy U*s*tavaiti.

We worship the Fravashi of the holy Tu*s*nâ-maiti.

140. We worship the Fravashi of the holy Fr*e*ni, the wife of Usenemah [1];

We worship the Fravashi of the holy Fr*e*ni, the wife of the son of Frâyaza*n*ta [2];

We worship the Fravashi of the holy Fr*e*ni, the wife of the son of Khshôiwrâspa [3];

We worship the Fravashi of the holy Fr*e*ni, the wife of Gayadhâsti [4].

We worship the Fravashi of the holy Asabani, the wife of Pourudhâkh*s*ti [5].

We worship the Fravashi of the holy Ukhsh-yei*n*ti, the wife of Staotar-Vahi*s*tahê-Ashyêhê [6].

141. We worship the Fravashi of the holy maid Vadhû*t*.

We worship the Fravashi of the holy maid *G*aghrûdh.

We worship the Fravashi of the holy maid Franghâdh.

We worship the Fravashi of the holy maid Urû-dhaya*nt*.

We worship the Fravashi of the holy maid Paê-sanghanu.

We worship the Fravashi of the holy *H*varedhi.

We worship the Fravashi of the holy Hu*k*ithra.

We worship the Fravashi of the holy Kanuka.

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[1] See § 113.

[2] Of Fr*e*nah or *G*arô-vanghu, § 113.

[3] Of Khshathrô-*k*inah, § 112.

[4] See § 112.

[5] See § 111.

[6] Ibid.

We worship the Fravashi of the holy maid Srûta*t*-fedhri [1].

142. We worship the Fravashi of the holy maid Vanghu-fedhri [2];

We worship the Fravashi of the holy maid Ereda*t*-fedhri [3], who is called Vîspa-taurvairi. She is Vîspa-taurvairi (the all-destroying) because she will bring him forth, who will destroy the malice of Daêvas and men, to withstand the evil done by the *G*ahi [4].

143. We worship the Fravashis of the holy men in the Aryan countries;

We worship the Fravashis of the holy women in the Aryan countries.

We worship the Fravashis of the holy men in the Turanian countries [5];

We worship the Fravashis of the holy women in the Turanian countries.

We worship the Fravashis of the holy men in the Sairimyan countries [6];

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[1] Ukhshya*t*-ereta's mother (see above, § 126); the Saddar Bundahi*s* (Études Iraniennes, II, 209) calls her Bad, from the last part of her name (fedhri for padhri), and states that, bathing in Lake Kãsava, she will become pregnant from the seed of Zarathustra, that is preserved there (see above, p. 195, note 2), and she will bring forth a son, Oshedar bâmî.

[2] Ukhshya*t*-nemah's mother, called Vah Bad in the Saddar; she will conceive in the same way as Srûta*t*-fedhri.

[3] Saoshya*nt*'s mother.

[4] Cf. Vend. XIX, 5, and Introd. IV, 39–40.

[5] Gôgô*s*asp (a commentator to the Avesta) says, 'There are holy men in all religions, as appears from the words tûiryanãm da*h*v*y*unãm [We worship the Fravashis of the holy men in the Turanian countries],' (Pahl. Comm. ad Vend. III, end; and Vend. V, 38 [122]); cf. above, §§ 113, 123.

[6] The countries inherited by Sairima (Selm), the third son of

We worship the Fravashis of the holy women in the Sairimyan countries.

144. We worship the Fravashis of the holy men in the Sâini countries[1];

We worship the Fravashis of the holy women in the Sâini countries.

We worship the Fravashis of the holy men in the Dâhi countries[2];

We worship the Fravashis of the holy women in the Dâhi countries.

We worship the Fravashis of the holy men in all countries;

We worship the Fravashis of the holy women in all countries.

145. We worship all the good, awful, beneficent Fravashis of the faithful, from Gaya Maretan down to the victorious Saoshya*nt*[3]. May the Fravashis of the faithful come quickly to us! May they come to our help!

146. They protect us when in distress with manifest assistance, with the assistance of Ahura Mazda and of the holy, powerful Sraosha, and with the Mãthra-Spe*n*ta, the all-knowing, who hates the Daêvas with a mighty hate, a friend of Ahura Mazda, whom Zarathu*s*tra worshipped so greatly in the material world.

147. May the good waters and the plants and

Thraêtaona, as Turan and Iran were inherited by Tûra and Airyu. Selm's heritage was Rûm, that is to say, Europa and Western Asia.

[1] China (Bund. XV, 29).

[2] Perhaps the Dahae (Pliny VI, 17; Aeneis VIII, 728) or Δάαι (Strabo), called Ta-hia by Chinese geographers, on the south of the Oxus.

[3] From the first man to the last.

the Fravashis of the faithful abide down here! May you be rejoiced and well received in this house! Here are the Âthravans of the countries[1], thinking of good holiness. Our hands are lifted up for asking help, and for offering a sacrifice unto you, O most beneficent Fravashis!

148. We worship the Fravashis of all the holy men and holy women whose souls are worthy of sacrifice[2], whose Fravashis are worthy of invocation.

We worship the Fravashis of all the holy men and holy women, our sacrificing to whom makes us good in the eyes of Ahura Mazda: of all of those we have heard that Zarathustra is the first and best, as a follower of Ahura and as a performer of the law.

149. We worship the spirit, conscience, perception, soul, and Fravashi[3] of men of the primitive law[4], of the first who listened to the teaching (of Ahura), holy men and holy women, who struggled for holiness[5]; we worship the spirit, conscience, perception, soul, and Fravashi of our next-of-kin, holy men and holy women, who struggled for holiness[5].

150. We worship the men of the primitive law who will be in these houses, boroughs, towns, and countries;

We worship the men of the primitive law who have been in these houses, boroughs, towns, and countries;

We worship the men of the primitive law who are in these houses, boroughs, towns, and countries.

151. We worship the men of the primitive law

[1] Itinerant priests are received here.

[2] Doubtful.

[3] Cf. p. 198, note 1.

[4] The Paoiryô-*t*kaêsas; see p. 180, note 1.

[5] For the triumph of the Zoroastrian law.

in all houses, boroughs, towns, and countries, who obtained these houses, who obtained these boroughs, who obtained these towns, who obtained these countries, who obtained holiness, who obtained the Mãthra, who obtained the [blessedness of the] soul, who obtained all the perfections of goodness.

152. We worship Zarathustra, the lord and master of all the material world, the man of the primitive law; the wisest of all beings, the best-ruling of all beings, the brightest of all beings, the most glorious of all beings, the most worthy of sacrifice amongst all beings, the most worthy of prayer amongst all beings, the most worthy of propitiation amongst all beings, the most worthy of glorification amongst all beings, whom we call well-desired and worthy of sacrifice and prayer as much as any being can be, in the perfection of his holiness.

153. We worship this earth;

We worship those heavens;

We worship those good things that stand between (the earth and the heavens) and that are worthy of sacrifice and prayer and are to be worshipped by the faithful man.

154. We worship the souls of the wild beasts and of the tame[1].

We worship the souls of the holy men and women, born at any time, whose consciences struggle, or will struggle, or have struggled, for the good.

[1] Daitika, Persian دد; Neriosengh has 'that go by herds.' pañktikârin. Aidyu; the Pahlavi translation has ayyâr, 'that are of help' (domesticated?); Neriosengh has misread it as suvâr and translated açvacârin. The expression daitika aidyu answers to the Persian دد ودام, meaning all sorts of animals (see Études Iraniennes, II, 150).

155. We worship the spirit, conscience, perception, soul, and Fravashi of the holy men and holy women who struggle, will struggle, or have struggled, and teach the Law, and who have struggled for holiness.

Yênhê hâtãm: All those beings to whom Ahura Mazda . . . .

Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

156. The Fravashis of the faithful, awful and overpowering, awful and victorious; the Fravashis of the men of the primitive law; the Fravashis of the next-of-kin; may these Fravashis come satisfied into this house; may they walk satisfied through this house!

157. May they, being satisfied, bless this house with the presence of the kind Ashi Vanguhi! May they leave this house satisfied! May they carry back from here hymns and worship to the Maker, Ahura Mazda, and the Amesha-Spentas! May they not leave this house of us, the worshippers of Mazda, complaining!

158. Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

I bless the sacrifice and prayer, and the strength and vigour of the awful, overpowering Fravashis of the faithful; of the Fravashis of the men of the primitive law; of the Fravashis of the next-of-kin.

Ashem Vohû: Holiness is the best of all good . . . .

[Give] unto that man[1] brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.

[1] Who shall worship the Fravashis.

XIV. BAHRÂM YAST.

Regarding Bahrâm (Verethraghna), the Genius of Victory, see Vend. Introd. V, 8.

This Yast can be divided into four parts:—

I (§§ 1–28). An enumeration of the ten incarnations in which Verethraghna appeared to Zarathustra (as a wind, § 2; as a bull, § 7; as a horse, § 9; as a camel, § 11; as a boar, § 15; as a youth, § 17; as a raven, § 19; as a ram, § 23; as a buck, § 25; and as a man, § 27).

II (§§ 30–33). The powers given by Verethraghna to his worshipper, Zarathustra.

III (§§ 34–46). The magical powers, ascribed to the raven's feather, of striking terror into an army and dispersing it (the raven being the seventh incarnation of Verethraghna).

IV (§§ 47–64). The glorification of Verethraghna.

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0. May Ahura Mazda be rejoiced! . . . .

Ashem Vohû: Holiness is the best of all good . . . .

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hâvani], the holy and master of holiness . . . .

Unto Verethraghna, made by Mazda, and unto the crushing Ascendant[1];

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

I.

1. We sacrifice unto Verethraghna, made by Ahura.

Zarathustra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

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[1] Sîrôzah I, 20.

'Who is the best-armed of the heavenly gods?'

Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathustra!'

2. Verethraghna, made by Ahura, came to him first, running in the shape of a strong, beautiful wind, made by Mazda; he bore the good Glory, made by Mazda, the Glory made by Mazda, that is both health and strength.

3. Then he, who is the strongest[1], said unto him[2]: 'I am the strongest in strength; I am the most victorious in victory; I am the most glorious in Glory; I am the most favouring in favour; I am the best giver of welfare; I am the best-healing in health-giving.

4. 'And I shall destroy the malice of all the malicious, the malice of Daêvas and men, of the Yâtus and Pairikas, of the oppressors, the blind, and the deaf.

5. 'For his brightness and glory, I will offer unto him a sacrifice worth being heard; namely, unto Verethraghna, made by Ahura. We worship Verethraghna, made by Ahura, with an offering of libations, according to the primitive ordinances of Ahura; with the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words.

'Yê*n*hê hâtãm: All those beings of whom Ahura Mazda ....

II.

6. 'We sacrifice unto Verethraghna, made by Ahura.'

[1] Verethraghna. [2] Zarathustra.

Zarathustra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

'Who is the best-armed of the heavenly gods?'

Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathustra!'

7. Verethraghna, made by Ahura, came to him the second time, running in the shape of a beautiful bull, with yellow ears and golden horns; upon whose horns floated the well-shapen Strength, and Victory, beautiful of form, made by Ahura: thus did he come, bearing the good Glory, made by Mazda, the Glory made by Mazda, that is both health and strength.

Then he, who is the strongest, said unto him: 'I am the strongest in strength . . . . [1],

'And I shall destroy the malice of all malicious . . . .[2]'

For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .[3]

III.

8. We sacrifice unto Verethraghna, made by Ahura.

Zarathustra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

'Who is the best-armed of the heavenly gods?'

Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathustra!'

9. Verethraghna, made by Ahura, came to him the third time, running in the shape of a white, beautiful horse, with yellow ears and a golden caparison; upon whose forehead floated the well-shapen Strength,

[1] As above, § 3. [2] As above, § 4. [3] As above, § 5.

and Victory, beautiful of form, made by Ahura: thus did he come, bearing the good Glory, made by Mazda, that is both health and strength.

Then he, who is the strongest, said unto him: 'I am the strongest in strength . . . .

'And I shall destroy the malice of all malicious . . . .'

For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

IV.

10. We sacrifice unto Verethraghna, made by Ahura.

Zarathustra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

'Who is the best-armed of the heavenly gods?'

Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathustra!'

11. Verethraghna, made by Ahura, came to him the fourth time, running in the shape of a burden-bearing[1] camel, sharp-toothed[2], swift . . . . [3], stamping forwards, long-haired, and living in the abodes of men[4];

12. Who of all males in rut shows greatest strength and greatest fire, when he goes to his females. Of all females those are best kept whom a burden-bearing camel keeps, who has thick forelegs and large humps, ...[5], quick-eyed, long-headed, bright, tall, and strong;

13. Whose piercing look goes afar . . . .[6], even in the dark of the night; who throws white foam

[1] Doubtful (vadharôis).
[2] Doubtful (dadăsôis).
[3] ? Urvatô; cf. § 19.
[4] Tame, domesticated.
[5] ? Smarsnô.
[6] ? Haitahê.

along his mouth; well-kneed, well-footed, standing with the countenance of an all-powerful master:

Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda . . . .

V.

14. We sacrifice unto Verethraghna, made by Ahura.

Zarathustra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

'Who is the best-armed of the heavenly gods?'

Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathustra!'

15. Verethraghna, made by Ahura, came to him the fifth time, running in the shape of a boar, opposing the foes, a sharp-toothed he-boar, a sharp-jawed boar, that kills at one stroke, pursuing, wrathful, with a dripping face[1], strong, and swift to run, and rushing all around[2].

Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda . . . .

VI.

16. We sacrifice unto Verethraghna, made by Ahura.

Zarathustra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

'Who is the best-armed of the heavenly gods?'

Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathustra!'

[1] Cf. Yt. X, 70. [2] Or better, rushing before. Cf. Yt. X, 127.

17. Verethraghna,[1] made by Ahura, came to him the sixth time, running in the shape of a beautiful youth of fifteen, shining, clear-eyed, thin-heeled.

Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda . . . .

VII.

18. We sacrifice unto Verethraghna, made by Ahura.

Zarathustra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

'Who is the best-armed of the heavenly gods?'

Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathustra!'

19. Verethraghna, made by Ahura, came to him the seventh time, running in the shape of a raven that . . . .[1] below and . . . .[1] above, and that is the swiftest of all birds, the lightest of the flying creatures.

20. He alone of living things,—he or none,—overtakes the flight of an arrow, however well it has been shot. He flies up joyfully at the first break of dawn, wishing the night to be no more, wishing the dawn, that has not yet come, to come[2].

21. He grazes the hidden ways[3] of the mountains, he grazes the tops of the mountains, he grazes the depths of the vales, he grazes the summits[4] of the trees, listening to the voices of the birds.

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[1] ? Urvatô, pishatô.

[2] The raven was sacred to Apollo. The priests of the sun in Persia are said to have been named ravens (Porphyrius). Cf. Georgica I, 45.

[3] Reading vîgâtavô.

[4] Doubtful.

Thus did Verethraghna come, bearing the good Glory made by Mazda[1], the Glory made by Mazda . . . .

VIII.

22. We sacrifice unto Verethraghna, made by Ahura.

Zarathustra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

'Who is the best-armed of the heavenly gods?'

Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathustra!'

23. Verethraghna, made by Ahura, came to him the eighth time, running in the shape of a wild, beautiful ram, with horns bent round[2].

Thus did Verethraghna come, bearing the good Glory made by Mazda[3], the Glory made by Mazda . . . .

IX.

24. We sacrifice unto Verethraghna, made by Ahura.

Zarathustra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

'Who is the best-armed of the heavenly gods?'

Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathustra!'

[1] The royal Glory is described flying in the shape of a raven, Yt. XIX, 35.

[2] Doubtful.

[3] While Ardashîr, the founder of the Sasanian dynasty, was flying from Ardavân, a beautiful wild ram ran after him and overtook him, and Ardavân understood from this that the kingly Glory had left him and had passed over to his rival (Shâh Nâmah, Ardashîr; Kâr Nâmakî Artachshîr, tr. Noeldeke, p. 45).

25. Verethraghna, made by Ahura, came to him the ninth time, running in the shape of a beautiful, fighting buck, with sharp horns.

Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda . . . .

X.

26. We sacrifice unto Verethraghna, made by Ahura.

Zarathustra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

'Who is the best-armed of the heavenly gods?'

Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathustra!'

27. Verethraghna, made by Ahura, came to him the tenth time, running in the shape of a man, bright and beautiful, made by Mazda: he held a sword with a golden blade, inlaid with all sorts of ornaments.

Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda . . . .

XI.

28. We sacrifice unto Verethraghna, made by Ahura, who makes virility, who makes death, who makes resurrection, who possesses peace, who has a free way.

Unto him did the holy Zarathustra offer up a sacrifice, [asking] for victorious thinking, victorious speaking, victorious doing, victorious addressing, and victorious answering.

29. Verethraghna, made by Ahura, gave him the

fountains of manliness [1], the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the Kara fish [2], that lives beneath the waters and can measure [3] a rippling of the water, not thicker than a hair, in the Rangha whose ends lie afar, whose depth is a thousand times the height of a man [4].

For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

XII.

30. We sacrifice unto Verethraghna, made by Ahura, who makes virility, who makes death, who makes resurrection, who possesses peace, who has a free way.

Unto him did the holy Zarathustra offer up a sacrifice, [asking] for victorious thinking, victorious speaking, victorious doing, victorious addressing, and victorious answering.

31. Verethraghna, made by Ahura, gave him the fountains of manliness, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the male horse, that, in the dark of the night, in its first half [5] and through the rain, can perceive a horse's hair lying on the ground and knows whether it is from the head or from the tail [6].

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[1] Erezi, Pahl. gond (Old Zand-Pahlavi Dictionary, p. 11).

[2] See Vendîdâd XIX, 42. [3] Possibly, perceive.

[4] Cf. Yt. XVI, 7, and Bundahiš XVIII, 6: 'those fish . . . . know the scratch of a needle's point (or better hole) by which the water shall increase, or by which it is diminishing' (tr. West).

[5] Avakhshaityau, the night before hu-vakhsha (before the time when the light begins to grow; midnight).

[6] Cf. Yt. XVI, 10, and Bundahiš XIX, 32: 'Regarding the Arab

For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

XIII.

32. We sacrifice unto Verethraghna, made by Ahura, who makes virility, who makes death, who makes resurrection, who possesses peace, who has a free way.

Unto him did the holy Zarathustra sacrifice, [asking] for victorious thinking, victorious speaking, victorious doing, victorious addressing, and victorious answering.

33. Verethraghna, made by Ahura, gave him the fountains of virility, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the vulture with a golden collar [1], that, from as far as nine districts, can perceive a piece of flesh not thicker than the fist, giving just as much light as a needle gives, as the point of a needle gives [2].

For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

XIV.

34. We sacrifice unto Verethraghna, made by Ahura.

Zarathustra asked Ahura Mazda : ' Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One !

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horse, they say that if, in a dark night, a single hair occurs on the ground, he sees it ' (tr. West).

[1] Possibly the Gypaetus, the vautour doré.

[2] ' Even from his highest flight, he (the vulture) sees when flesh the size of a fist is on the ground ' (Bund. XIX, 31 ; tr. West). Cf. Horapollo (I, 11).

'If I have a curse thrown upon me, a spell told upon me by the many men who hate me, what is the remedy for it?'

35. Ahura Mazda answered: 'Take thou a feather of that bird with . . . .[1] feathers, the Vâre*ng*ana, O Spitama Zarathustra! With that feather thou shalt rub thy own body[2], with that feather thou shalt curse back thy enemies.

36. 'If a man holds a bone of that strong bird, or a feather of that strong bird, no one can smite or turn to flight that fortunate man. The feather of that bird of birds brings him help; it brings unto him the homage of men, it maintains in him his glory.

37. 'Then the sovereign, the lord of countries, will no longer kill his[3] hundreds, though he is a killer of men; the . . . .[4] will not kill at one stroke; he alone smites and goes forwards.

38. 'All tremble before him who holds the feather, they tremble therefore before me; all my enemies tremble before me and fear my strength and victorious force and the fierceness established in my body.

39. 'He[5] carries the chariot of the lords; he carries the chariots of the lordly ones, the chariots of the sovereigns. He carried the chariot of Kavi

[1] Peshô-parena. The Vâre*ng*ana is the same bird as the Vâraghna, the raven.

[2] The feather of the Vâre*ng*ana plays here the same part as the Sîmurgh's feather in the Shâh Nâmah. When Rûdâbah's flank was opened to bring forth Rustem, her wound was healed by rubbing it with a Sîmurgh's feather; Rustem, wounded to death by Isfendyâr, was cured in the same manner.

[3] Of him who holds that feather.

[4] ? Vaêsaêpa.

[5] That bird.

Usa[1]; upon his wings runs the male horse[2], runs the burden-bearing camel, runs the water of the river.

40. 'Him rode the gallant Thraêtaona, who smote Azi Dahâka, the three-mouthed, the three-headed, the six-eyed, who had a thousand senses; that most powerful, fiendish Drug, that demon, baleful to the world, the strongest Drug that Angra Mainyu created against the material world, to destroy the world of the good principle[3].

'For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

XV.

41. 'We sacrifice to Verethraghna, made by Ahura.

'Verethraghna confounds the glory of this house with its wealth in cattle. He is like that great bird, the Saêna[4]; he is like the big clouds, full of water, that beat the mountains.

'For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

XVI.

42. 'We sacrifice to Verethraghna, made by Ahura.'

Zarathustra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

'Where is it that we must invoke the name of Verethraghna, made by Ahura? Where is it that

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[1] Kai Kaus; when he tried to ascend to heaven on a throne carried by eagles (Journal Asiatique, 1881, I, 513).

[2] A metaphor to express the swiftness of the wind, of the camel, and of the rivers.

[3] Cf. Yt. V, 34.

[4] The Simurgh; cf. p. 241, note 2.

we must praise him? That we must humbly praise him?'

43. Ahura Mazda answered: 'When armies meet together in full array, O Spitama Zarathustra! (asking) which of the two is the party that conquers[1] and is not crushed, that smites and is not smitten;

44. 'Do thou throw[1] four feathers[2] in the way. Whichever of the two will first worship the well-shapen Strength, and Verethraghna, beautiful of form, made by Mazda, on his side will victory stand.

45. 'I will bless Strength and Victory, the two keepers, the two good keepers, the two maintainers; the two who . . . .[3], the two who . . . .[3], the two who . . . .[3]; the two who forgive, the two who strike off, the two who forget[4].

46. 'O Zarathustra! let not that spell be shown to any one, except by the father to his son, or by the brother to his brother from the same womb, or by the Âthravan to his pupil[5]. These are words that are awful and powerful, awful and assembly-ruling, awful and victorious, awful and healing; these are words that save the head that was lost and chant away the uplifted weapon.'

XVII.

47. We sacrifice to Verethraghna, made by Ahura: who goes along the armies arrayed, and goes here

[1] Doubtful.

[2] Or an arrow feathered with four Vâre*ng*ana's feathers.

[3] Â-dhwaozen, vî-dhwaozen, fra-dhwaozen.

[4] Âmarezen, cf. آمرزیدن; vîmarezen, cf. Yt. I, 2; fra marezen, cf. فرموش.

[5] Cf. Yt. IV, 10.

and there asking, along with Mithra and Rashnu: 'Who is it who lies unto Mithra? Who is it who thrusts [his oath] against Rashnu[1]? To whom shall I, in my might, impart illness and death[2]?'

48[3]. Ahura Mazda said: 'If men sacrifice unto Verethraghna, made by Ahura, if the due sacrifice and prayer is offered unto him just as it ought to be performed in the perfection of holiness, never will a hostile horde enter the Aryan countries, nor any plague, nor leprosy, nor venomous plants, nor the chariot of a foe, nor the uplifted spear of a foe.'

49[4]. Zarathustra asked: 'What is then, O Ahura Mazda! the sacrifice and invocation in honour of Verethraghna, made by Ahura, as it ought to be performed in the perfection of holiness?'

50. Ahura Mazda answered: 'Let the Aryan nations bring libations unto him; let the Aryan nations tie bundles of baresma for him; let the Aryan nations cook for him a head of cattle, either white, or black, or of any other colour, but all of one and the same colour.

51. 'Let not a murderer take of those offerings, nor a whore, nor a . . . . , who does not sing the Gâthâs, who spreads death in the world and withstands the law of Mazda, the law of Zarathustra.

52. 'If a murderer take of those offerings, or a whore, or a . . . . , who does not sing the Gâthâs, then Verethraghna, made by Ahura, takes back his healing virtues.

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[1] Against truth.

[2] Cf. Yt. X, 108 seq.

[3] § 48; cf. Yt. VIII, 56.

[4] §§ 49–53 = Yt. VIII, 57–61.

53. 'Plagues will ever pour upon the Aryan nations; hostile hordes will ever fall upon the Aryan nations; the Aryans will be smitten by their fifties and their hundreds, by their hundreds and their thousands, by their thousands and their tens of thousands, by their tens of thousands and their myriads of myriads.'

54. There Verethraghna, made by Ahura, proclaimed thus: 'The Soul of the Bull[1], the wise creature, does not receive from man due sacrifice and prayer; for now the Daêvas and the worshippers of the Daêvas make blood flow and spill it like water;

55. 'For now the . . . .[2] Daêvas and the worshippers of the Daêvas bring to the fire the plant that is called Haperesi, the wood that is called Nemeʼka[3];

56. '(Therefore) when the . . . .[2] Daêvas and the worshippers of the Daêvas bow their backs, bend their waists, and arrange all their limbs[4], they think they will smite and smite not, they think they will kill and kill not; and then the . . . .[2] Daêvas and the worshippers of the Daêvas have their minds confounded and their eyes made giddy[5].'

For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

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[1] Gôsûrûn or Drvâspa; see Yt. IX. The destruction of any living being is an injury to Drvâspa.

[2] ? Vyâmbura.

[3] The Haperesi and the Nemeʼka are probably some species of green wood; it is forbidden to put green wood in the fire as it kills it, and injures the Genius of Water at the same time.

[4] In order to strike.

[5] The general meaning of the last four clauses is that the impious are defeated.

XVIII.

57. We sacrifice to Verethraghna, made by Ahura. I offer up Haoma, who saves one's head[1]; I offer up the victorious Haoma; I offer him up, the good protector; I offer up Haoma, who is a protector to my body, as a man who shall drink[2] of him shall win and prevail[3] over his enemies in battle;

58. That I may smite this army, that I may smite down this army, that I may cut in pieces this army that is coming behind me.

For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

XIX.

59. We sacrifice to Verethraghna, made by Ahura. The prince and his son and his sons who are chiefs of myriads[4] offer him up a bright . . . .[5] [saying]: 'He is strong, and Victorious is his name; he is victorious, and Strong is his name;'

60. That I may be as constantly victorious as any one of all the Aryans[6]; that I may smite this army, that I may smite down this army, that I may cut in pieces this army that is coming behind me.

For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

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[1] ? Sâiri-baoghem; cf. § 46.

[2] Nivazaiti; literally, swallow (? frôt ô bun burtan, Vend. V, 8 [26]).

[3] Literally, overtake.

[4] Cf. Yt. V, 85.

[5] ? Asânem sighûirê.

[6] Cf. Yt. V, 69.

XX.

61. We sacrifice to Verethraghna, made by Ahura.

Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

In the ox is our strength, in the ox is our need[1]; in the ox is our speech, in the ox is our victory; in the ox is our food, in the ox is our clothing; in the ox is tillage, that makes food grow for us.

For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

XXI.

62. We sacrifice to Verethraghna, made by Ahura;

Who breaks the columns asunder, who cuts the columns to pieces, who wounds the columns, who makes the columns shake; who comes and breaks the columns asunder, who comes and cuts the columns to pieces, who comes and wounds the columns, who comes and makes the columns shake, both of Daêvas and men, of the Yâtus and Pairikas, of the oppressors, the blind, and the deaf.

For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

XXII.

63. We sacrifice to Verethraghna, made by Ahura.

When Verethraghna, made by Ahura, binds the hands, confounds the eye-sight, takes the hearing

[1] From Yasna X, 20 (62), where, instead of the words, 'in the ox is our strength (amem), in the ox is our need,' the text has, 'in the ox is his need, in the ox is our need,' meaning, 'when we give him his need (water and grass), he gives us our need (milk and calves),' (Pahl. tr.).

from the ears of the Mithradruges[1] marching in columns, allied by cities, they can no longer move their feet, they can no longer withstand.

For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

64. Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

I bless the sacrifice and prayer, and the strength and vigour of Verethraghna, made by Mazda; and of the crushing Ascendant.

Ashem Vohû: Holiness is the best of all good . . . .

[Give] unto that man[2] brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.

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[1] See p. 120, note 2.

[2] Who shall offer a sacrifice to Verethraghna.

XV. RÂM YAST.

This Yast bears the name of Râma *Hv*âstra, the Genius who presides over the 21st day of the month (Sîrôzah, § 21), and is devoted to his Hamkâr, Vayu.

Regarding Râma *Hv*âstra, the Genius that gives good abodes and good pastures, and his connection with Vayu, see Vend. Introd. IV, and Études Iraniennes, II, 187.

This Yast can be divided into two parts. The first part (§§ 1–140) contains an enumeration of worshippers who sacrificed to Vayu: Ahura Mazda (§ 2), Haoshyangha (§ 7), Takhma Urupa (§ 11), Yima (§ 15), Azi Dahâka (§ 19), Thraêtaona (§ 23), Keresâspa (§ 27), Aurvasâra (§ 31), Hutaosa (§ 35), and Iranian maids (§ 39). The second part (§§ 42–58) contains a special enumeration and glorification of the many names of Vayu (§§ 42–50).

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0. May Ahura Mazda be rejoiced! . . . .

Ashem Vohû: Holiness is the best of all good . . . .

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas, and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hâvani], the holy and master of holiness . . . .

Unto Râma *Hv*âstra, unto Vayu who works highly and is more powerful to afflict than all other creatures [1],

Be propitiation from me, for sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

I.

1. I will sacrifice to the Waters and to Him who divides them [2]. I will sacrifice to Peace, whose breath is friendly, and to Weal, both of them.

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[1] Cf. Sîrôzah I, 21.

[2] Apãm Napâ*t* (Yt. VIII, 34) or Tistrya (Yt. VIII, 1).

To this Vayu do we sacrifice,' this Vayu do we invoke, for this house, for the master of this house, and for the man here who is offering libations and giving gifts. To this excellent God do we sacrifice, that he may accept our meat and our prayers, and grant us in return to crush our enemies at one stroke.

2[1]. To him did the Maker, Ahura Mazda, offer up a sacrifice in the Airyana Vaêgah[1], on a golden throne, under golden beams[2] and a golden canopy, with bundles of baresma and offerings of full-boiling [milk][3].

3. He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly[4], that I may smite the creation of Angra Mainyu, and that nobody may smite this creation of the Good Spirit!'

4. Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it.

5. We sacrifice to the holy Vayu: we sacrifice to Vayu, who works highly.

To this part of thee do we sacrifice, O Vayu! that belongs to Spe*n*ta Mainyu[5].

For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto the awful Vayu, who works highly. We offer up a sacrifice unto the awful Vayu, who works highly, with the libations, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the

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[1] Cf. Yt. V, 17.

[2] Fraspâ*t*, Persian فرسپ.

[3] Cf. p. 169, note 5.

[4] See p. 10, note 4.

[5] As Vayu, the atmosphere, is the place in which the conflict of the two principles takes place, one part of him belongs to the Evil Spirit (see Vend. Introd. IV, 17).

holy spells, the words, the deeds, the libations, and the well-spoken words.

Yêⁿhê hâtãm: All those beings of whom Ahura Mazda . . . .

II.

6. I will sacrifice to the Waters and to Him who divides them . . . .

To this Vayu do we sacrifice, this Vayu do we invoke . . . .[1]

7. To him did Haoshyangha, the Paradhâta, offer up a sacrifice on the Taêra of the Hara, bound with iron[2], on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

8. He begged of him a boon, saying: 'Grant me, O Vayu! who dost work highly, that I may smite two-thirds of the Daêvas of Mâzana and of the fiends of Varena[3].'

9. Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda[4], did pursue it.

We sacrifice to the holy Vayu . . . .

For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

III.

10. I will sacrifice to the Waters and to Him who divides them . . . .

To this Vayu do we sacrifice, this Vayu do we invoke . . . .

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[1] The rest as in clause 1.

[2] Cf. Yt. V, 21, p. 58, note 2.

[3] Cf. Yt. V, 21–23.

[4] Introduced from § 4 into this and all similar clauses, except the one relating to Azi Dahâka (§ 21).

11. To him did Takhma Urupa[1], the well-armed[2], offer up a sacrifice on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

12. He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may conquer all Daêvas and men, all the Yâtus and Pairikas, and that I may ride Angra Mainyu, turned into the shape of a horse, all around the earth from one end to the other, for thirty years.'

13. Vayu, who works highly, granted him that boon[3], as the Maker, Ahura Mazda, did pursue it.

We sacrifice to the holy Vayu . . . .

For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

IV.

14. I will sacrifice to the Waters and to Him who divides them . . . .

To this Vayu do we sacrifice, this Vayu do we invoke . . . .

15. Unto him did the bright Yima, the good shep-

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[1] Takhma Urupa (in later legend Tahmûrâf) was a brother to Yima. He reigned for thirty years and rode Ahriman, turned into a horse. But at last his wife, deceived by Ahriman, revealed to him the secret of her husband's power, and Tahmûrâf was swallowed up by his horse. But Yima managed to take back his brother's body from the body of Ahriman and recovered thereby the arts and civilisation which had disappeared along with Tahmûrâf (see Minokhired XXVII, 32; Ravâet apud Spiegel, Einleitung in die traditionelle Literatur, pp. 317 seq.; Ormazd et Ahriman, § 137 seq.; cf. above, p. 60, note 1).

[2] Azinava*nt* or zaênahva*nt*: he kept that epithet in later tradition: Zinavend, 'quod cognomen virum significat armis probe instructum' (Hamza Ispahensis, p. 20, tr. Gottwaldt).

[3] As told Yt. XIX, 29.

herd, sacrifice from the height Hukairya, the all-shining and golden, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

16. He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may become the most glorious of the men born to behold the sun: that I may make in my reign both animals and men undying, waters and plants undrying, and the food for eating creatures never-failing[1].'

In the reign of the valiant Yima there was neither cold wind nor hot wind, neither old age nor death, nor envy made by the Daêvas[2].

17. Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it.

We sacrifice to the holy Vayu . . . .

For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

V.

18. I will sacrifice to the Waters and to Him who divides them . . . .

To this Vayu do we sacrifice, this Vayu do we invoke . . . .

19. Unto him did the three-mouthed Azi Dahâka offer up a sacrifice in his accursed palace of Kviri*n*ta[3],

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[1] Cf. Yasna IX, 4–5 (11–20) and Yt. XIX, 31 seq.

[2] This passage is interpolated from Yasna IX, 5 (17–19).

[3] Or, 'his accursed palace of the Stork' (upa kviri*n*tem duzitem). 'Azi Dahâka,' says Hamza (p. 32 in the text, p. 22 in the translation), 'used to live in Babylon (cf. Yt. V, 29), where he had built a palace in the form of a stork; he called it Kuleng Dîs (کلنگ دیس), the fortress of the Stork; the inhabitants called it Dis Het (دیس حت).' Kuleng Dîs was in Zend Kviri*n*ta daêza and Dis Het is nothing else than Duzita. One may doubt

on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

20. He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may make all the seven Karshvares of the earth empty of men[1].'

21. In vain did he sacrifice, in vain did he beg, in vain did he invoke, in vain did he give gifts, in vain did he bring libations; Vayu did not grant him that boon.

For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

VI.

22. I will sacrifice to the Waters and to Him who divides them . . . .

To this Vayu do we sacrifice, this Vayu do we invoke . . . .

23. Unto him did Thraêtaona, the heir of the valiant Âthwya clan, offer up a sacrifice in the four-cornered Varena, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

24. He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may overcome Azi Dahâka, the three-mouthed, the three-headed, the six-eyed, who has a thousand senses, that most powerful, fiendish Drug, that

whether Kviri*n*ta is the name of a place or the Zend form of Kuleng, a stork: in any case it was a palace in Bawri (Babylon). In the Shâh Nâmah it is called Dizukht (du*z*-ukhta for du*z*-ita; see Études Iraniennes, II, 211).

[1] Cf. Yt. V, 30 seq.

demon baleful to the world, the strongest Drug that Angra Mainyu created against the material world, to destroy the world of the good principle; and that I may deliver his two wives, Savanghavâk and Erenavâk, who are the fairest of body amongst women, and the most wonderful creatures in the world[1].'

25. Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it.

We sacrifice to the holy Vayu . . . .

For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

VII.

26. I will sacrifice to the Waters and to Him who divides them . . . .

To this Vayu do we sacrifice, this Vayu do we invoke . . . .

27. To him did the manly-hearted Keresâspa[2] offer up a sacrifice by the Gudha[3], a channel of the Rangha, made by Mazda, upon a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

28. He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may succeed in avenging my brother Urvâkhshaya[4], that I may smite Hitâspa and yoke him to my chariot.'

The Gandarewa, who lives beneath the waters,

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[1] Yt. V, 34; IX, 14; XVII, 34.

[2] Cf. Yt. V, 37 seq.

[3] An unknown affluent of the Rangha (Tigris).

[4] Sâma had two sons, Keresâspa, a warrior, and Urvâkhshaya, a judge and law-giver (Yasna IX, 10 [29 seq.]). We have no further details about Urvâkhshaya's legend than that he was killed by 'Hitâspa, the golden-crowned' (cf. Yt. XIX, 41), and avenged by Keresâspa.

is the son of Ahura in the deep, he is the only master of the deep[1].

29. Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it.

We sacrifice to the holy Vayu . . . .

For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

VIII.

30. I will sacrifice to the Waters and to Him who divides them . . . .

To this Vayu do we sacrifice, this Vayu do we invoke . . . .

31. To him did Aurvasâra[2], the lord of the country, offer up a sacrifice, towards the White Forest[3], by the White Forest, on the border of the White Forest, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

32. He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that the gallant Husravah, he who unites the Aryan nations into one kingdom[4], may not smite us; that I may flee from king Husravah[5]; . . . .

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[1] A disconnected allusion to the struggle of Keresâspa with the Ga*n*darewa (Yt. V, 38, text and notes; XIX, 41). On the words 'the son of Ahura . . . .' cf. Ormazd et Ahriman, p. 215, note 1.

[2] No other mention is made of Aurvasâra in the Avesta, unless he is alluded to in Yt. V, 50. He does not appear to have been known to Firdausi.

[3] Spaêtini*s* razûra is called 'the chief of forests' (Bund. XXIV, 16). According to the Bahman Ya*s*t (III, 9), it was the seat of the last and decisive battle between Ar*g*âsp and Gû*s*tâsp.

[4] Cf. Yt. V, 49; IX, 21.

[5] Cf. Yt. V, 50.

'That king Husravah and all the Aryans in the Forest may smite him[1].'

33. Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it.

We sacrifice to the holy Vayu . . . .
For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

IX.

34. I will sacrifice to the Waters and to Him who divides them . . . .

To this Vayu do we sacrifice, this Vayu do we invoke . . . .

35. To him did Hutaosa, she of the many brothers[2], of the Naotara house[3], offer up a sacrifice, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of boiling milk.

36. She begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may be dear and loved and well-received in the house of king Vîštâspa.'

37. Vayu, who works highly, granted her that boon, as the Maker, Ahura Mazda, did pursue it.

We sacrifice to the holy Vayu . . . .
For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

X.

38. I will sacrifice to the Waters and to Him who divides them . . . .

[1] This line looks as if it should belong to a counter-prayer by Husravah, which was heard by Vayu, as appears from Yt. V, 50.

[2] See Yt. IX, 26.

[3] See p. 77, note 1.

To this Vayu do we sacrifice, this Vayu do we invoke . . . .

39. To him did[1] the maids, whom no man had known, offer up a sacrifice on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of boiling milk.

40. They begged of him a boon, saying: 'Grant us this, O Vayu! who dost work highly, that we may find a husband, young and beautiful of body, who will treat us well, all life long, and give us offspring; a wise, learned, ready-tongued husband.'

41. Vayu, who works highly, granted them that boon, as the Maker, Ahura Mazda, did pursue it.

We sacrifice to the holy Vayu . . . .

For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

XI.

42. I will sacrifice to the Waters and to Him who divides them . . . .

To this Vayu do we sacrifice, this Vayu do we invoke . . . .

We sacrifice to that Vayu that belongs to the Good Spirit[2], the bright and glorious Vayu.

43. My name is Vayu, O holy Zarathustra! My name is Vayu, because I go through (vyêmi) the two worlds[3], the one which the Good Spirit has

[1] It may be doubted whether the allusion here is to a legend of marriage en masse, following the marriage of Hutaosa with Vîstâspa, or whether the aorist is used with an indicative meaning: 'To him do the maids who have known no man . . . . They beg of him a boon, saying . . . .' Cf. Yt. XVI, 17.

[2] Cf. § 5, note 5.

[3] An attempt to an etymological explanation of the name Vayu. Cf. § 53.

made and the one which the Evil Spirit has made.

My name is the Overtaker (apaêta), O holy Zarathustra! My name is the Overtaker, because I can overtake the creatures of both worlds, the one that the Good Spirit has made and the one that the Evil Spirit has made.

44. My name is the All-smiting, O holy Zarathustra! My name is the All-smiting, because I can smite the creatures of both worlds, the one that the Good Spirit has made and the one that the Evil Spirit has made.

My name is the Worker of Good, O holy Zarathustra! My name is the Worker of Good, because I work the good of the Maker, Ahura Mazda, and of the Amesha-Spe*n*tas[1].

45. My name is He that goes forwards.
My name is He that goes backwards.
My name is He that bends backwards.
My name is He that hurls away.
My name is He that hurls down.
My name is He that destroys.
My name is He that takes away.
My name is He that finds out.
My name is He that finds out the Glory (*Hv*arenô).

46. My name is the Valiant; my name is the Most Valiant.
My name is the Strong; my name is the Strongest.
My name is the Firm; my name is the Firmest.
My name is the Stout; my name is the Stoutest.
My name is He that crosses over easily.
My name is He that goes along hurling away.

[1] He is their agent and instrument.

My name is He that crushes at one stroke.

My name is . . . .[1]

My name is He that works against the Daêvas.

My name is . . . .[2]

47. My name is He that prevails over malice; my name is He that destroys malice.

My name is He that unites; my name is He that re-unites; my name is He that separates.

My name is the Burning; my name is the Quick of intelligence[3].

My name is Deliverance; my name is Welfare[4].

My name is the Burrow[5]; my name is He who destroys the burrows[5]; my name is He who spits upon the burrows[5].

48. My name is Sharpness of spear; my name is He of the sharp spear.

My name is Length of spear; my name is He of the long spear.

My name is Piercingness of spear; my name is He of the piercing spear.

My name is the Glorious; my name is the Over-glorious.

49[6]. Invoke these names of mine, O holy Zarathustra! in the midst of the havocking hordes, in the midst of the columns moving forwards, in the strife of the conflicting nations.

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[1] Âiniva (?).

[2] Keredharisa (?).

[3] Doubtful; baoka, cf. بوز.

[4] Reading sudhis.

[5] Geredha is the burrow of an Ahrimanian creature (see Vend. III, 10 [33]; VII, 24 [61]): Vayu, in that half of him that belongs to the Evil Spirit, is the seat (the burrow) of Ahriman; but with his better half, he struggles against the fiend and destroys him.

[6] Cf. Yt. I, 11, 16.

50. Invoke these names of mine, O holy Zarathustra! when the all-powerful tyrant of a country falls upon thee, rushes upon thee, deals wounds upon thee, or hurls his chariot against thee, to rob thee[1] of thy wealth, to rob thee of thy health.

51. Invoke these names of mine, O holy Zarathustra! when the unholy Ashemaogha falls upon thee, rushes upon thee, deals wounds upon thee, or hurls his chariot against thee, to rob thee of thy strength, to rob thee of thy wealth, to rob thee of thy health.

52. Invoke these names of mine, O holy Zarathustra! when a man stands in bonds, when a man is being thrown into bonds, or when a man is being dragged in bonds: thus the prisoners flee from the hands of those who carry them, they flee away out of the prison[2].

53. O thou Vayu! who strikest fear upon all men and horses, who in all creatures workest against the Daêvas, both into the lowest places and into those a thousand times deep dost thou enter with equal power[3].

54. 'With what manner of sacrifice shall I worship thee? With what manner of sacrifice shall I forward and worship thee? With what manner of sacrifice will be achieved thy adoration, O great Vayu! thou who art high-up girded, firm, swift-moving, high-footed, wide-breasted, wide-thighed, with untrembling eyes, as powerful in sovereignty as any absolute sovereign in the world?'

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[1] Literally, coveting.

[2] The translation of this clause is doubtful; the text is corrupt.

[3] Cf. § 42.

55. 'Take thou a baresma, O holy Zarathustra! turn it upwards or downwards, according as it is full day or dawning; upwards during the day, downwards at the dawn[1].

56. 'If thou makest me worshipped with a sacrifice, then I shall say unto thee with my own voice things of health, made by Mazda and full of glory, so that Angra Mainyu may never do harm unto thee, nor the Yâtus, nor those addicted to the works of the Yâtu, whether Daêvas or men.'

57. We sacrifice unto thee, O great Vayu! we sacrifice unto thee, O strong Vayu!

We sacrifice unto Vayu, the greatest of the great; we sacrifice unto Vayu, the strongest of the strong.

We sacrifice unto Vayu, of the golden helm.

We sacrifice unto Vayu, of the golden crown.

We sacrifice unto Vayu, of the golden necklace.

We sacrifice unto Vayu, of the golden chariot.

We sacrifice unto Vayu, of the golden wheel.

We sacrifice unto Vayu, of the golden weapons.

We sacrifice unto Vayu, of the golden garment.

We sacrifice unto Vayu, of the golden shoe.

We sacrifice unto Vayu, of the golden girdle.

We sacrifice unto the holy Vayu; we sacrifice unto Vayu, who works highly.

To this part of thee do we sacrifice, O Vayu! that belongs to the Good Spirit.

For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto the awful Vayu, who works highly . . . .

58. Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

I bless the sacrifice and invocation unto, and the

[1] Études Iraniennes, II, 110.

strength and vigour of Râma *Hv*âstra, and Vayu, who works highly, more powerful to afflict than all the other creatures: this part of thee that belongs to the Good Spirit.

Ashem Vohû: Holiness is the best of all good . . . .

[Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.

XVI. DÎN YAST.

Dîn (Daêna) presides over the 24th day of the month (Sîrôzah 24) and gives it her name; she is invoked in company with *K*ista, and in fact this Yast, though it bears the name of Daêna, is consecrated to *K*ista (§§ 2, 7). These two Genii are, however, very closely connected in their nature, as Daêna is the impersonation of the Zoroastrian Law or Religion, and *K*ista is religious knowledge, the knowledge of what leads to bliss (fargânak, nirvâ*n*ag*ñ*âna; the same as *K*isti).

The description of *K*ista is rather pallid, and does not rise above abstractions (see, however, Mihir Yast, § 126). She was not worshipped by the old epic heroes as Anâhita was, but by Zarathustra and his wife, because she must have been, from her very name and nature, a goddess of Zoroastrian origin and growth.

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0. May Ahura Mazda be rejoiced! . . . .

Ashem Vohû: Holiness is the best of all good . . . .

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hâvani], the holy and master of holiness . . . .

To the most right *K*ista, made by Mazda and holy, and to the good Law of the worshippers of Mazda,

Be propitiation from me, for sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

I.

1. We sacrifice to the most right *K*ista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda, the supplier of good

stores, who runs quickly to the goal and frees one best from dangers[1], who brings libations, who is holy, clever, and renowned, speedy to work and quick of work; who goes quickly and cleanses well; the good Law of the worshippers of Mazda;

2. To whom Zarathustra did sacrifice, saying: 'Rise up from thy seat, come forward from the Abode[2], thou most right *K*ista, made by Mazda and holy. If thou art before me, stay for me; if thou art behind me, overtake me.

3. 'Let everything be as friendly to us as anything can be: may we go smoothly along the roads, find good pathways in the mountains, run easily through the forests, and cross happily the rivers!'

4. For her brightness and glory, I will offer unto her a sacrifice worth being heard, namely, unto the most right *K*ista, made by Mazda and holy. I will offer up a sacrifice unto the most right *K*ista, made by Mazda and holy, with the libations, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the words and deeds, with the libations, with the well-spoken words.

Yê*n*hê hâtãm: All those beings of whom Ahura Mazda . . . .

II.

5. We sacrifice to the most right *K*ista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda . . . .[3]

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[1] Reading nimarezista; cf. vîmarezistem, Yt. I, 2.

[2] The heavenly abode, the Garôthmân.

[3] The rest as in § 1.

6. To whom Zarathustra did sacrifice for righteousness of thought, for righteousness of speech, for righteousness of deed, and for this boon,

7. That the most right *K*ista, made by Mazda and holy, would give him the swiftness of the feet, the quick hearing of the ears, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the Kara fish, that lives beneath the waters, and can measure a rippling of the waters not thicker than a hair, in the Rangha, whose ends lie afar and whose depth is a thousand times the height of a man [1].

For her brightness and glory, I will offer unto her a sacrifice worth being heard . . . .

III.

8. We sacrifice to the most right *K*ista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda . . . .

9. To whom Zarathustra did sacrifice for righteousness of thought, for righteousness of speech, for righteousness of deed, and for this boon,

10. That the most right *K*ista, made by Mazda and holy, would give him the swiftness of the feet, the quick hearing of the ears, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the male horse, that, in the dark of the night, through the rain, the snow, the hail, or the sleet, from as far as nine districts, can perceive a horse's hair, mingled with the earth, and knows whether it is from the head or from the tail [2].

[1] Cf. Yt. XIV, 29.

[2] Cf. Yt. XIV, 31.

For her brightness and glory, I will offer unto her a sacrifice worth being heard . . . .

IV.

11. We sacrifice to the most right *K*ista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda . . . .

12. To whom Zarathustra did sacrifice for righteousness of thought, for righteousness of speech, for righteousness of deed, and for this boon,

13. That the most right *K*ista, made by Mazda and holy, would give him the swiftness of the feet, the quick hearing of the ears, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the vulture with a golden collar, that, from as far as nine districts, can perceive a piece of flesh, not thicker than a fist, giving just as much light as a needle gives, as the point of a needle gives [1].

For her brightness and glory, I will offer unto her a sacrifice worth being heard . . . .

V.

14. We sacrifice to the most right *K*ista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda . . . .

15. To whom the holy Hvôvi [2] did sacrifice with full knowledge, wishing that the holy Zarathustra would give her his good narcotic [3], that she might

[1] Cf. Yt. XIV, 33.

[2] Zarathustra's wife.

[3] Bangha; the so-called Bang of Zoroaster (Vend. XV, 14 [44]; Phl. tr.). What must have been its virtue may be gathered from the legends of Gûstâsp and Ardâ Vîrâf, who are said to have been transported in soul to the heavens, and to have had the higher

think according to the law, speak according to the law, and do according to the law.

For her brightness and glory, I will offer unto her a sacrifice worth being heard . . . .

VI.

16. We sacrifice to the most right *K*ista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda . . . .

17. To whom the Âthravans, sent afar[1], did sacrifice[2], wishing a good memory to preach the law, and wishing strength for their own body.

For her brightness and glory, I will offer unto her a sacrifice worth being heard . . . .

VII.

18. We sacrifice to the most right *K*ista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda . . . .

19. To whom the king of the country, the lord of the country does sacrifice, wishing peace for his country, wishing strength for his own body.

For her brightness and glory, I will offer unto her a sacrifice worth being heard . . . .

20. Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

I bless the sacrifice and prayer, and the strength

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mysteries revealed to them, on drinking from a cup prepared by the prophet (Zardust Nâmah), or from a cup of Gûstâsp-bang (Ardâ Vîrâf, II, 29).

[1] The itinerant priests, the ancestors of the modern dervishes.

[2] Or better, do sacrifice; cf. Yt. XIV, 39.

and vigour of the most right Ǻista, made by Mazda and holy, and of the good Law of the worshippers of Mazda.

Ashem Vohû: Holiness is the best of all good . . . .

[Give] unto that man brightness and glory, ... give him long, long life, give him the bright, all-happy, blissful abode of the holy Ones.

XVII. ASHI YAST.

Ashi Vanguhi or 'the good Ashi'[1] is a feminine impersonation of piety[2], and she is, at the same time, the source of all the good and riches that are connected with piety[3]. She is described, therefore, as a goddess of Fortune and Wealth, and is invoked in company with Pâre*n*di, the goddess of Treasures (Sirôzah 25)

She appears in the latter character in the first part of the Ya*s*t (§§ 1–14); she praises and loves Zarathu*s*tra (§§ 15–21). She is worshipped by Hao*s*yangha (§ 26), Yima (§ 28), Thraêtaona (§ 33), Haoma (§ 37), Husravah (§ 41), Zarathu*s*tra (§ 45), and Vî*s*tâspa (§ 49)[4]. She rejects the offerings of all sterile people (old men, courtezans, and children, §§ 53–61).

I.

1. We sacrifice to Ashi Vanguhi, who is shining, high, tall-formed, well worthy of sacrifice, with a loud-sounding chariot, strong, welfare-giving, healing, with fulness of intellect[5], and powerful;

2. The daughter of Ahura Mazda, the sister of the Amesha-Spe*n*tas, who endows all the Sao-

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[1] In Parsi Ardi*s*vang or Ard (Ardi*s* from Arti*s*, the Persian form of Ashi*s*); she presides over the 25th day of the month; cf. Sirôzah 25.

[2] Ashi is not the feminine adjective of Asha, as the i was originally short (genitive ashôi*s*, not ashy*a*u); ashi is ar-ti, and means bhakti, piety (Neriosengh).

[3] The so-called Ashi's remedies (ashôi*s* baêshaza; cf. Yt. XIII, 32).

[4] This enumeration is the same as in the Gô*s* Ya*s*t (§§ 3, 8, 14, 17, 21, 26, 29).

[5] Perethu-vîra; see Études Iraniennes, II, 183.

shya*nt*s[1] with the enlivening intelligence; she also brings heavenly wisdom at her wish, and comes to help him who invokes her from near and him who invokes her from afar, and worships her with offerings of libations.

3[2]. For her brightness and glory, I will offer her a sacrifice worth being heard; I will offer up unto Ashi Vanguhi a good sacrifice with an offering of libations. We sacrifice unto Ashi Vanguhi with the libations; with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the words, with the deeds, with the libations, and with the rightly-spoken words.

Yê*n*hê hâtãm: All those beings of whom Ahura Mazda . . . .

II.

4. We sacrifice to Ashi Vanguhi, who is shining, high, tall-formed, well worthy of sacrifice, with a loud-sounding chariot, strong, welfare-giving, healing, with fulness of intellect, and powerful.

5. Homage unto Haoma, and unto the Mãthra[3], and unto the holy Zarathustra!

Homage unto Haoma, because all other drinks are attended with Aêshma[4], the fiend of the wounding spear: but the drinking of Haoma is attended with Asha and with Ashi Vanguhi herself[5].

6. Ashi is fair; Ashi is radiant with joy; she is far-piercing with her rays. Ashi gives good Glory

[1] The allies of Saoshya*nt*, who are to be active in the restoration of the world to eternal life (frashô-kereti). Cf. p. 165, note 1. Ashi gives them the 'intelligence of life' (frasha khratu), through which they will be enabled to perform their task.

[2] Cf. Yt. V, 10.

[3] The Holy Word.

[4] The Daêva of anger.

[5] As drinking Haoma is an act of religion (cf. Yasna XI, 12 [31] seq.).

unto those men whom thou dost follow, O Ashi! Full of perfumes is the house in which the good, powerful Ashi Vanguhi puts her . . . .[1] feet, for long friendship.

7. Those men whom thou dost attend, O Ashi! are kings of kingdoms, that are rich in horses, with large tributes, with snorting horses, sounding chariots, flashing swords, rich in aliments and in stores of food[2]; well-scented where the beds are spread and full of all the other riches that may be wished for. Happy the man whom thou dost attend! do thou attend me, thou rich in all sorts of desirable things and strong!

8. Those men whom thou dost attend, O Ashi Vanguhi! have houses that stand well laid up, rich in cattle, foremost in Asha, and long-supported. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

9. The men whom thou dost attend, O Ashi Vanguhi! have beds that stand well-spread, well-adorned, well-made, provided with cushions and with feet inlaid with gold. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

10. The men whom thou dost attend, O Ashi Vanguhi! have their ladies that sit on their beds, waiting for them: they lie on the cushions, adorning themselves, ...[3], with square bored ear-rings and a necklace of gold: 'When will our lord come? when shall we enjoy in our bodies the joys of love?'

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[1] ? Âgairimaitis.

[2] Cf. Yt. V, 130.

[3] ? Ankupasmanau.

Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

11. The men whom thou dost attend, O Ashi Vanguhi! have daughters that sit . . . .[1]; thin is their waist, beautiful is their body, long are their fingers; they are as fair of shape as those who look on can wish. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

12. The men whom thou dost attend, O Ashi Vanguhi! have horses swift and loud-neighing; they drive the chariot lightly, they take it to the battle[2], they bear a gallant praiser (of the gods), who has many horses, a solid chariot, a sharp spear, a long spear, and swift arrows, who hits his aim, pursuing after his enemies, and smiting his foes. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

13. The men whom thou dost attend, O Ashi Vanguhi! have large-humped, burden-bearing camels, flying from the ground or fighting with holy fieriness[3]. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

14. The men whom thou dost attend, O Ashi Vanguhi! have hoards of silver and gold brought together from far distant regions; and garments of splendid make. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

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[1] ? Ãgamô-paidhisa. [2] Doubtful. [3] Cf. Yt. XIV, 11.

15. Do not turn thy look from me! turn thy mercy towards me, O great Ashi! thou art well-made and of a noble seed[1]; thou art sovereign at thy wish; thou art Glory in a bodily form.

16. Thy father is Ahura Mazda, the greatest of all gods, the best of all gods; thy mother is Ârmaiti Spenta; thy brothers are Sraosha[2], a god of Asha, and Rashnu[3], tall and strong, and Mithra[4], the lord of wide pastures, who has ten thousand spies and a thousand ears; thy sister is the Law of the worshippers of Mazda.

17. Praised of the gods, unoffended by the righteous[5], the great Ashi Vanguhi stood up on her chariot, thus speaking: 'Who art thou who dost invoke me, whose voice is to my ear the sweetest of all that invoked me most?'

18. And he[6] said aloud: 'I am Spitama Zarathustra, who, first of mortals, recited the praise of the excellent Asha[7] and offered up sacrifice unto Ahura Mazda and the Amesha-Spentas; in whose birth and growth the waters and the plants rejoiced; in whose birth and growth the waters and the plants grew; in whose birth and growth all the creatures of the good creation cried out, Hail[8]!

19. 'In whose birth and growth Angra Mainyu rushed away from this wide, round earth, whose ends lie afar, and he, the evil-doing Angra Mainyu, who is all death, said: "All the gods together

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[1] Born from the gods; cf. Yt. XXII, 9.
[2] See Yt. XI.
[3] See Yt. XII.
[4] See Yt. X.
[5] Or, 'doing no harm to the righteous.'
[6] Zarathustra.
[7] The Ahuna Vairya.
[8] Cf. Yt. XIII, 93.

have not been able to smite me down in spite of myself, and Zarathustra alone can reach me in spite of myself.

20. '"He smites me with the Ahuna Vairya, as strong a weapon as a stone big as a house[1]; he burns me with Asha-Vahista, as if it were melting brass[2]. He makes it better for me that I should leave this earth, he, Spitama Zarathustra, the only one who can daunt me."'

21. And the great Ashi Vanguhi exclaimed: 'Come nearer unto me, thou pure, holy Spitama! lean against my chariot!'

Spitama Zarathustra came nearer unto her, he leant against her chariot.

22. And she caressed him with the left arm and the right, with the right arm and the left, thus speaking: 'Thou art beautiful, O Zarathustra! thou art well-shapen, O Spitama! strong are thy legs and long are thy arms: Glory is given to thy body and long cheerfulness[3] to thy soul, as sure as I proclaim it unto thee.'

III.

23[4]. We sacrifice to Ashi Vanguhi, who is shining, high, tall-formed, well worthy of sacrifice, with a loud-sounding chariot, strong, welfare-giving, healing, with fulness of intellect and powerful.

24[5]. To her did Haoshyangha, the Paradhâta, offer up a sacrifice, upon the enclosure of the Hara, the beautiful height, made by Mazda.

25. He begged of her a boon, saying: 'Grant

[1] Cf. Vend. XIX, 4 (13).
[2] Cf. Yt. III.
[3] Bliss after death.
[4] As § 1.
[5] For §§ 24–26, cf. Yt. IX, 3–6.

me this, O great Ashi Vanguhi! that I may overcome all the Daêvas of Mâzana; that I may never fear and bow through terror before the Daêvas, but that all the Daêvas may fear and bow in spite of themselves before me, that they may fear and flee down to darkness.'

26. The great Ashi Vanguhi ran and came to his side: Haoshyangha, the Paradhâta, obtained that boon.

For her brightness and glory, I will offer her a sacrifice . . . .

IV.

27. We sacrifice to Ashi Vanguhi, who is shining, high . . . . and powerful.

28[1]. To her did Yima Khshaêta, the good shepherd, offer up a sacrifice from the height Hukairya.

29. He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may bring fatness and flocks down to the world created by Mazda; that I may bring immortality down to the world created by Mazda;

30. 'That I may take away both hunger and thirst, from the world created by Mazda; that I may take away both old age and death, from the world created by Mazda; that I may take away both hot wind and cold wind, from the world created by Mazda, for a thousand years.'

31. The great Ashi Vanguhi ran and came to his side: Yima Khshaêta, the good shepherd, obtained that boon.

For her brightness and glory, I will offer her a sacrifice . . . .

[1] For §§ 28–31, cf. Yt. IX, 8–11.

V.

32. We sacrifice to Ashi Vanguhi, who is shining, high . . . . and powerful.

33[1]. To her did Thraêtaona, the heir of the valiant Âthwya clan, offer up a sacrifice in the four-cornered Varena.

34. He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may overcome Azi Dahâka, the three-mouthed, the three-headed, the six-eyed, who has a thousand senses, that most powerful, fiendish Drug, that demon, baleful to the world, the strongest Drug that Angra Mainyu created against the material world, to destroy the world of the good principle; and that I may deliver his two wives, Savanghavâk and Erenavâk, who are the fairest of body amongst women, and the most wonderful creatures in the world.'

35. The great Ashi Vanguhi ran and came to his side. Thraêtaona, the heir of the valiant Âthwya clan, obtained that boon.

For her brightness and glory, I will offer her a sacrifice . . . .

VI.

36. We sacrifice to Ashi Vanguhi, who is shining, high . . . . and powerful.

37[2]. To her did Haoma offer up a sacrifice, Haoma, the enlivening, the healing, the beautiful, the lordly, with golden eyes, upon the highest height of the Haraiti Bareza.

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[1] Cf. Yt. V, 34; IX, 14; XV, 24.

[2] For §§ 37–39, cf. Yt. IX, 17–19.

38. He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may bind the Turanian murderer, Franghrasyan, that I may drag him bound, that I may bring him bound unto king Husravah, that king Husravah may kill him, behind the *K*aê*k*asta lake, the deep lake of salt waters, to avenge the murder of his father Syâvarshâna, a man, and of Aghraêratha, a semi-man.'

39. The great Ashi Vanguhi ran and came to his side. Haoma, the enlivening, the healing, the beautiful, the lordly, with golden eyes, obtained that boon.

For her brightness and glory, I will offer her a sacrifice . . . .

VII.

40. We sacrifice to Ashi Vanguhi, who is shining, high . . . . and powerful.

41[1]. To her did the gallant Husravah, he who united the Aryan nations into one kingdom, offer up a sacrifice, behind the *K*aê*k*asta lake, the deep lake of salt waters.

42. He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may kill the Turanian murderer, Franghrasyan, behind the *K*aê-*k*asta lake, the deep lake of salt waters, to avenge the murder of my father Syâvarshâna, a man, and of Aghraêratha, a semi-man.'

43. The great Ashi Vanguhi ran and came to his side. The gallant Husravah, he who united the Aryan nations into one kingdom, obtained that boon.

For her brightness and glory, I will offer her a sacrifice worth being heard . . . .

[1] For §§ 41–43, cf. Yt. IX, 21–23.

VIII.

44. We sacrifice to Ashi Vanguhi, who is shining, high . . . . and powerful.

45[1]. To her did the holy Zarathustra offer up a sacrifice in the Airyana Vaêgah, by the good river Dâitya, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the speech, with the deeds, with the libations, and with the rightly-spoken words.

46. He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may bring the good and noble Hutaosa to think according to the law, to speak according to the law, to do according to the law, that she may spread my law and make it known, that she may bestow beautiful praises upon my deeds.'

47. The great Ashi Vanguhi ran and came to his side: the holy Zarathustra obtained that boon.

For her brightness and glory, I will offer her a sacrifice worth being heard . . . .

IX.

48. We sacrifice to Ashi Vanguhi, who is shining, high . . . . and powerful.

49. To her did the tall Kavi Vîstâspa offer up a sacrifice behind the waters of the river Dâitya.

50. He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may put to flight Asta-aurvant, the son of Vîspô-thaurvô-asti, the all-afflicting, of the brazen helmet, of the brazen armour, of the thick neck, behind whom seven

[1] For §§ 45–47, cf. Yt. IX, 25–27.

hundred camels . . . . ; that I may put to flight the *Hv*yaona murderer, Arega*t*-aspa; that I may put to flight Dar*s*inika, the worshipper of the Daêvas;

51. 'And that I may smite Tãthrava*nt* of the bad law; that I may smite Spin*g*auru*s*ka, the worshipper of the Daêvas; and that I may bring unto the good law the nations of the Varedhakas and of the *Hv*yaonas; and that I may smite of the *Hv*yaona nations their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads.'

52. The great Ashi Vanguhi ran and came to his side: the tall Kavi Vîstâspa obtained that boon.

For her brightness and glory, I will offer her a sacrifice worth being heard . . . .

X.

53. We sacrifice to Ashi Vanguhi, who is shining, high . . . . and powerful.

54. And the great Ashi Vanguhi said: 'None of those libations will be accepted by me, which are sent to me either by a man whose seed is dried out[1], or by the courtezan who produces untimely issues[2], or by young boys, or by girls who have known no man[3].

'When the Turanians and the swift-horsed Naotaras[4], clapping their hands, ran after me,

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[1] See Vend. III, 20 [63], note.

[2] By procuring abortion.

[3] She refuses the offerings of all barren beings.

[4] Cf. Yt. V, 98. The following clauses allude to some myth of Ashi Vanguhi connected with the conflict between the Turanians and the Naotaras (either Tusa and Vistauru; cf. p. 71, note 7, or more likely Vîstâspa himself, to whom the preceding chapter

55. 'I hid myself under the foot of a bull walking under his burden; then young boys, and girls who had known no man, discovered me, even while the Turanians and the swift-horsed Naotaras, clapping their hands, were running after me.

56. 'Even I hid myself under the throat of a ram of hundredfold energy: then again young boys, and girls who had known no man, discovered me, even while the Turanians and the swift-horsed Naotaras, clapping their hands, were running after me.'

57. The first wailing of the great Ashi Vanguhi is her wailing about the courtezan who destroys her fruit: 'Stand thou not near her, sit thou not on her bed!'—'What shall I do? Shall I go back to the heavens? Shall I sink into the earth?'

58. The second wailing of the great Ashi Vanguhi is her wailing about the courtezan who brings forth a child conceived of a stranger and presents it to her husband: 'What shall I do? Shall I go back to the heavens? Shall I sink into the earth?'

59. This is the third wailing of the great Ashi Vanguhi: 'This is the worst deed that men and tyrants do, namely, when they deprive maids, that have been barren for a long time, of marrying and bringing forth children. What shall I do? Shall I go back to the heavens? Shall I sink into the earth?'

60. Ahura Mazda answered: 'O fair and wise Ashi, go not back to the heavens, sink not into the

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[§§ 48–52] and the last but one clause of the Yast refer). She tried to flee in the way practised by Ulysses in the Cyclops' cavern; both parties were pursuing the animal that bore her, though they knew not what it bore, till children discovered her.

earth! Stay here and walk inside the fine kingly palace.'

61. I shall worship thee with such a sacrifice, I shall worship and forward thee with such a sacrifice as Vîstâspa offered unto thee, behind the river Dâitya[1]. The Zoatar lifted up a loud voice, with baresma before him. With that sort of sacrifice shall I worship thee? With that sort of sacrifice shall I worship and forward thee, O fair and wise Ashi?

For her brightness and glory, I will offer her a sacrifice worth being heard . . . .

62. Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

I bless the sacrifice and prayer, and the strength and vigour of Ashi Vanguhi; of the good *K*isti; of the good Erethe; of the good Rasãstâ*t*; of the Glory and Weal, made by Mazda[2].

Ashem Vohû: Holiness is the best of all good . . . .

[Give] unto that man brightness and glory, give him health of body, ... give him the bright, all-happy, blissful abode of the holy Ones.

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[1] Cf. §§ 49 seq. [2] Cf. Sîrôzah, § 25.

XVIII. ÂSTÂD YAST.

Arstâ*t* is Truthfulness: she is invoked in company with the Genius of Truth, Rashnu Razista (Sîrôzah, § 18), on the day Rashn. On the day especially dedicated to her, the 26th day of the month, she is invoked in company with Mount Ushi-darena, which accounts for the singular fact that her Yast is wholly devoted to the *Hv*arenô, and thus is hardly distinguishable from the Zamyâd Yast, as Mount Ushi-darena is the actual seat of the *Hv*arenô (Yt. I, 31, text and note; cf. Yt. XIX, 66). Whence comes this particular connection of Arstâ*t* with Mount Ushi-darena is uncertain, unless it alludes to the fact that the possession of the *Hv*arenô can be secured only through truthfulness: as soon as Yima 'began to find delight in words of falsehood and untruth,' the *Hv*arenô flew away from him (Yt. XIX, 34).

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0. May Ahura Mazda be rejoiced! . . . .

Ashem Vohû: Holiness is the best of all good . . . .

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hâvani], the holy and master of holiness . . . .

Unto the Glory of the Aryans, made by Mazda,
Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

1. Ahura Mazda spake unto Spitama Zarathustra, saying: 'I made the Aryan Glory, rich in food, rich in flocks, rich in wealth[1], rich in Glory; provided with full store of intelligence, with full store of money, to withstand Need, and to withstand enemies.

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[1] As it gives food, flocks, and wealth to those who get possessed of it.

2. 'It destroys Angra Mainyu, who is all death; it destroys Aêshma, the fiend of the wounding spear[1]; it destroys the yellow Bûshyãsta[2]; it destroys the contagion[3] of Aêkha[4]; it destroys the fiend of death, Apaosha[5]; it destroys the non-Aryan nations.

3. 'And I made the great Ashi Vanguhi; she comes in, amid the family; she comes in, inside the fine royal palace[6].

4. 'Let Ashi, with fulness of welfare, follow the man who gladdens the faithful with his gifts[7]! she comes in, inside his family; she comes in, inside his fine royal palace.

'With all sorts of flocks, with all victory, with all intelligence, with all Glory, the great Ashi Vanguhi puts one foot[8] inside his family; she comes in, inside his fine royal palace.

5. 'Horses multiply a thousandfold, flocks multiply a thousandfold; and so does his virtuous offspring, (as) the bright, glorious star Tistrya moves on equally[9], and so does the strong wind made by Mazda, and so does the Glory of the Aryas.

6. 'And they bring increase on the tops of all mountains, down the depths of all vales; they bring increase to all the growing plants[10], the fair, the golden-hued. And they bring (away)[11] the contagion

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[1] See Vendîdâd, Introd. IV, 22.

[2] Ibid. Introd. IV, 24.

[3] Doubtful.

[4] ? A daêva or a disease.

[5] See Yt. VIII, 22.

[6] See Yt. XVII.

[7] Who gives alms to the poor Mazdayasnians.

[8] Even one foot (?), when she stays not there 'for long friendship' (Yt. XVII, 6).

[9] So that the rain falls in due time (Yt. VIII, 11).

[10] Cf. Yt. VIII, 29.

[11] Cf. § 2.

of Aêkha, they bring (away) the fiend of death, Apaosha.

7. 'Hail to the bright and glorious star Tistrya! Hail to the strong wind, made by Mazda! Hail to the Glory of the Aryas!

'Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

'Ashem Vohû: Holiness is the best of all good . . . .

8. 'We worship the Ahuna Vairya.

'We worship Asha-Vahista, the fairest Amesha-Spenta.

'We worship the rightly-spoken Words[1], fiend-smiting and healing.

'We worship the healing, well-spoken Words, the fiend-smiting.

'We worship the Mãthra Spenta and the Law of Mazda, and (piety) that delights in Haoma[2].

'We worship the Glory of the Aryas.

'Yênhê hâtãm: All those beings of whom Ahura Mazda . . . .

9. 'Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

'I bless the sacrifice and prayer, and the strength and vigour of the Glory of the Aryas, made by Mazda.

'Ashem Vohû: Holiness is the best of all good . . . .

'[Give] unto that man[3] brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.'

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[1] Arshukhdha vakô, the words conformable to the rites.

[2] Haomakinem; see Études Iraniennes, II, 148.

[3] Who shall have sacrificed to the Aryan Glory.

XIX. ZAMYÂD YAsT.

This Yast, inscribed to the Genius of the Earth, is devoted to a description of the mountains and the kingly Glory (kavaêm *Hv*arenô), which are invoked, together with the Earth, in the corresponding formula of the Sîrôzah (§ 28): there is no Yast devoted to the Earth itself.

The mountains are simply enumerated (§§ 1–8). The rest of the Yast is devoted to the praise of the *Hv*arenô, or, more precisely, to that of those who possessed it, whose powers or feats are described. The list begins with Ahura Mazda (§ 10), and closes with Saoshya*nt* (§ 89); that is to say, it begins with the beginning of the world, and closes with its end. It includes the Amesha-Spe*n*tas (§ 15), Haoshyangha (§ 26), Takhma Urupa (§ 28), Yima (§ 31), Mithra (§ 35), Thraêtaona (§ 36), Keresâspa (§ 38), the kings of the Kaianyan dynasty (§§ 66–72), Kavi Husravah (§ 74), Zarathustra (§ 79), Vîstâspa (§ 84). The unsuccessful efforts of Franghrasyan to take possession of it are described at length (§§ 56–64).

This Yast would serve as a short history of the Iranian monarchy, an abridged Shâh Nâmah.

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0. May Ahura Mazda be rejoiced! . . . .

Ashem Vohû: Holiness is the best of all good . . . .

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hâvani], the holy and master of holiness . . . .

Unto Mount Ushi-darena, made by Mazda, the seat of holy happiness; unto the kingly Glory, made by Mazda; unto that Glory that cannot be forcibly seized, made by Mazda [1],

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[1] Sîrôzah I, 28.

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

I.

1. The first mountain that rose up out of the earth, O Spitama Zarathustra! was the Haraiti Barez[1]. That mountain stretches all along the shores of the land washed by waters[2] towards the east.

The second mountain was Mount Zeredhô, outside[3] Mount Manusha[4]: this mountain too stretches all along the shores of the land washed by waters towards the east.

2. From there grew up Mount Ushi-dhau Ushi-darena[5], Mount Erezifya[6], and Mount Fraorepa.

The sixth was Mount Erezura[7].

The seventh was Mount Bumya[8].

The eighth was Mount Raoidhita[9].

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[1] The same as the Hara Berezaiti, the later Albôrz; see p. 58, note 3.

[2] The Caspian sea.

[3] Doubtful: pâre*n*tarem aredhô; possibly beyond.

[4] According to the Bundahi*s*, Manusha is another name of Mount Zeredhô (XII, 2). It is the mountain on which Mânûs*k*îhar was born (ibid. 10).

[5] 'The mountain that gives understanding, that preserves understanding,' the later Mount Ô*s*dâ*s*târ; see p. 33, note 1.

[6] See p. 65, note 2.

[7] Mount Arzûr 'is a summit at the gate of hell' (Bundahi*s* XII, 8; cf. Vend. III, 7 (23); XIX, 140).

[8] The Arzûr Bûm of Bundahi*s* XII, 2, which 'is in the direction of Arûm' (Asia Minor, Bundahi*s* XII, 16).

[9] The Rôyi*s*n-ômand mountain of Bundahi*s* XII, 27; its name

The ninth was Mount Mazisisvau.

The tenth was Mount Antare-danghu.

The eleventh was Mount Erezisha.

The twelfth was Mount Vâiti-gaêsa[1].

3. And Mount Âdarana, Mount Bayana, Mount Iskata Upairi-saêna[2], with the . . . .[3] snows; the two Hamankuna mountains, the eight Vasna mountains, the eight powerful Frâvanku, the four Vidhvana summits;

4. Mount Aêzakha, Mount Maênakha, Mount Vâkhedrakaê, Mount Asaya, Mount Tudhaskaê, Mount Isavaê, Mount Draoshisvau, Mount Sâirivau, Mount Nanghusmau, Mount Kakahyu, Mount Antare-Kangha[4];

5. Mount Sikidava[5], Mount Ahuna, Mount Raêmana, Mount Asha-stembana, Mount Urunyô-vâidhkaê, Mount Âsnavant[6], Mount Ushaoma, Mount Usta-*hv*arenah, Mount Syâmaka[7], Mount Vafrayau, Mount Vourusha;

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means 'the mountain on which vegetation has grown' (ibid. tr. West).

[1] The Bâdghês mountain near Herât, بادغیس.

[2] Or 'Mount Iskata ("rugged"), belonging to the Upairi-saêna ridge.' The Upairi-saêna ridge or Aparsên ridge is 'the mountain of Persia, and its beginning is in Seistân and its end in Susiana' (Bund. XII, 9).

[3] ? Kãsô-tafedhra; possibly the name of a mountain: Mount Kãsô-tafedhra Vafra.

[4] See p. 67, note 4.

[5] 'Sikidâv, a mountain among those which are in Kangdez' (Bund. XII, 2, tr. West).

[6] See p. 7, note 5.

[7] The Mount Siyâk-ômand ('the black mountain') and Mount Vafar-ômand ('the snowy mountain') of Bundahis XII, 22, which are said to have grown out of the Apârsên ridge and to extend towards China.

6. Amongst which stand Mount *G*atara, Mount Adhutav*a*u, Mount Spitavarena, Mount Spe*n*tô-dâta[1], Mount Kadrva-aspa[2], Mount Kaoirisa[3], Mount Taêra[4], Mount Barô-srayana, Mount Barana, Mount Frâpay*a*u, Mount Udrya, and Mount Raêva*nt*[5], and all those heights to which men have given the name of mount,

7. To the number of two thousand mountains, and two hundred and forty and four[6], O Spitama Zarathustra!

8. For its brightness and glory, I will offer it a sacrifice worth being heard, namely, unto the awful kingly Glory. Unto the awful kingly Glory we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words[7].

Yê*n*hê hâtãm: All those beings of whom Ahura Mazda[7] . . . .

II.

9. We sacrifice unto the awful kingly Glory, made by Mazda; most conquering, highly working, that possesses health, wisdom, and happiness, and is more powerful to destroy than all other creatures;

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[1] The Spendyâd mountain, near Mount Rêvand (Bundahis XII, 23).

[2] The Kôndrâsp mountain, by the town of Tûs (in Khorasan, Bund. XII, 24).

[3] The Kôîrâs mountain in Îrân-Vêg (Bund. XII, 25).

[4] Cf. Yt. XV, 7, and p. 58, note 2.

[5] See p. 8, notes 1 and 2.

[6] 'The other mountains have grown out of Albûrz, in number 2244 mountains' (Bund. XII, 2).

[7] See notes to Yt. III, 17 (p. 47).

10. That belongs to Ahura Mazda, as (through it) Ahura Mazda made the creatures, many and good, many and fair, many and wonderful, many and prosperous, many and bright;

11[1]. So that they may restore the world, which will (thenceforth) never grow old and never die, never decaying and never rotting, ever living and ever increasing, and master of its wish, when the dead will rise, when life and immortality will come, and the world will be restored at its wish;

12. When the creation will grow deathless,—the prosperous creation of the Good Spirit,—and the Drug shall perish, though she may rush on every side to kill the holy beings; she and her hundredfold brood shall perish, as it is the will of the Lord[2].

13. For its brightness and glory, I will offer it a sacrifice . . . .

III.

14. We sacrifice unto the awful kingly Glory, made by Mazda . . . .[3]

15[4]. That belongs to the Amesha-Spe*n*tas, the bright ones, whose looks perform their wish, tall, quickly coming to do, strong, lordly, who are undecaying and holy;

16. Who are all seven of one thought, who are all seven of one speech, who are all seven of one deed; whose thought is the same, whose speech is the same, whose deed is the same, whose father and commander is the same, namely, the Maker, Ahura Mazda.

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[1] §§ 11–12 = §§ 19–20, 23–24, 89–90. [2] Doubtful.
[3] As above, § 9. [4] §§ 15–17 = Yt. XIII, 82–84.

17. Who see one another's soul thinking of good thoughts, thinking of good words, thinking of good deeds, thinking of Garô-nmâna, and whose ways are shining as they go down to the libations;

18. Who are the makers and governors, the shapers and overseers, the keepers and preservers of these creations of Ahura Mazda.

19[1]. It is they who shall restore the world, which will (thenceforth) never grow old and never die, never decaying and never rotting, ever living and ever increasing, and master of its wish, when the dead will rise, when life and immortality will come, and the world will be restored at its wish;

20. When the creation will grow deathless,—the prosperous creation of the Good Spirit,—and the Drug shall perish, though she may rush on every side to kill the holy beings; she and her hundred-fold brood shall perish, as it is the will of the Lord.

For its brightness and glory, I will offer it a sacrifice . . . .

IV.

21. We sacrifice unto the awful kingly Glory, made by Mazda . . . .

22. That belongs to the gods in the heavens and to those in the material world, and to the blessed ones, born or not yet born, who are to perform the restoration of the world[2].

23[3]. It is they who shall restore the world, which will (thenceforth) never grow old and never die, never decaying and never rotting, ever living and

[1] §§ 19–20 = §§ 11–12.

[2] The Saoshyan*t*s; see p. 165, note 1.

[3] §§ 23–24 = §§ 19–20.

ever increasing, and master of its wish, when the dead will rise, when life and immortality will come, and the world will be restored at its wish;

24. When the creation will grow deathless,—the prosperous creation of the Good Spirit,—and the Drug shall perish, though she may rush on every side to kill the holy beings; she and her hundred-fold brood shall perish, as it is the will of the Lord.

For its brightness and glory, I will offer it a sacrifice . . . .

V.

25. We sacrifice unto the awful kingly Glory, made by Mazda . . . .

26. That clave unto Haoshyangha, the Paradhâta, for a long time[1], when he ruled over the seven Karshvares of the earth, over the Daêvas and men, over the Yâtus and the Pairikas, over the oppressors, the blind, and the deaf; he who smote two-thirds of the Daêvas of Mâzana and of the Varenya fiends[2].

For its brightness and glory, I will offer it a sacrifice . . . .

VI.

27. We sacrifice unto the awful kingly Glory, made by Mazda . . . .

28. That clave unto Takhma Urupa, the well-armed, while he ruled over the seven Karshvares of the earth, over the Daêvas and men, the Yâtus and Pairikas, the oppressors, the blind, and the deaf;

29. When he conquered all Daêvas and men, all the Yâtus and Pairikas, and rode Angra Mainyu,

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[1] For forty years, according to the Bundahis (XXXIV, 4); for thirty years, according to Firdausi.

[2] See Yt. V, 22.

turned into the shape of a horse, all around the earth from one end to the other, for thirty years[1].

For its brightness and glory, I will offer it a sacrifice . . . .

VII.

30. We sacrifice unto the awful kingly Glory, made by Mazda . . . .

31. That clave unto the bright Yima, the good shepherd, for a long time [2], while he ruled over the seven Karshvares of the earth, over the Daêvas and men, the Yâtus and Pairikas, the oppressors, the blind, and the deaf;

32. He who took from the Daêvas both riches and welfare, both fatness and flocks, both weal and Glory[3];

In whose reign both aliments[4] were never failing for feeding creatures, flocks and men were undying, waters and plants were undrying;

33. In whose reign there was neither cold wind nor hot wind, neither old age nor death, nor envy made by the Daêvas[5], in the times before his lie, before he began to have delight in words of falsehood and untruth.

34. But when he began to find delight in words of falsehood and untruth[6], the Glory was seen to flee away from him in the shape of a bird. When his Glory had disappeared, then the great[7] Yima

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[1] Cf. Yt. XV, 12, and notes.

[2] For six hundred and sixteen years and six months (Bundahis XXXIV, 4).

[3] See Yt. V, 26, text and note.

[4] Food and drink.

[5] Cf. Yt. XV, 16.

[6] He pretended to be a god (Firdausi).

[7] Doubtful: fraêsta.

Khshaêta, the good shepherd, trembled and was in sorrow before his foes[1]; he was confounded, and laid him down on the ground.

35. The first time[2] when the Glory departed from the bright Yima, the Glory went from Yima, the son of Vîvangha*nt*, in the shape of a Vâraghna bird[3].

Then Mithra seized that Glory, Mithra, the lord of wide pastures, whose ear is quick to hear, who has a thousand senses. We sacrifice unto Mithra, the lord of all countries, whom Ahura Mazda has created the most glorious of all the gods in the heavens.

36. The second time when the Glory departed from the bright Yima, the Glory went from Yima, the son of Vîvangha*nt*, in the shape of a Vâraghna bird.

Then Thraêtaona seized that Glory, he, the heir of the valiant Âthwya clan, who was the most victorious of all victorious men next to Zarathustra;

37. Who smote Azi Dahâka, the three-mouthed, the three-headed, the six-eyed, who had a thousand senses, that most powerful, fiendish Drug, that demon baleful to the world, the strongest Drug that Angra Mainyu created against the material world, to destroy the world of the good principle[4].

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[1] Azi Dahâka and his followers.

[2] The Glory is described as departing three times, because it is threefold, according as it belongs to the king considered as a priest, a warrior, or a husbandman. In that threefold character it is identical with Âdar Frobâ, Âdar Gushasp, and Âdar Bûrzîn Mihr (p. 7, notes).

[3] A raven, one of the incarnations of the Genius of Victory (Yt. XIV, 18–21; cf. ibid. § 35).

[4] Cf. Yt. V, 34.

38. The third time when the Glory departed from the bright Yima, that Glory went from Yima, the son of Vîvangha*nt*, in the shape of a Vâraghna bird.

Then the manly-hearted Keresâspa[1] seized that Glory; he who was the sturdiest of the men of strength, next to Zarathustra, for his manly courage.

39. For Manly Courage clave unto him. We worship Manly Courage, firm of foot, unsleeping, quick to rise, and fully awake, that clave unto Keresâspa;

40. Who killed the snake Srvara, the horse-devouring, men-devouring, yellow, poisonous snake, over which yellow poison flowed a thumb's breadth thick. Upon him Keresâspa was cooking his food in a brass vessel: at the time of noon, the fiend felt the heat, and stood upon his feet: he rushed from under the brass vessel and upset the boiling water: the manly-hearted Keresâspa fell back affrighted[2];

41. Who killed the golden-heeled Ga*n*darewa, that was rushing with open jaws, eager to destroy the living world of the good principle[3];

Who killed the brood of Pathana, all the nine[4];

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[1] See V, 37 (pp. 62–63, and notes); XIII, 136; XV, 27.

[2] Cf. Yasna IX, 11 (34–39). This tale belongs to the wide-spread cyclus of the island-whale (a whale whose back is mistaken by sailors for an island; they land upon it, cook their food there, and the monster, awaked by the heat, flies off and carries them away: see Arabian Nights, Seventy-first Night; Babâ Bathrâ, 5).

[3] See Yt. V, 38.

[4] Known in the Minokhired (XXVII, 50) as 'the wolf Kapô*d*' (perhaps 'the blue wolf,' as Mr. West suggests), 'which they also call P*e*han.' Those nine sons of Pathana were nine highwaymen (the very word Pathana seems to have that meaning): their defeat is told by Keresâspa in a Pahlavi Rivâyat as follows: 'I have slain the highwaymen who were so big in body that, when they were

and the brood of Nivika, and the brood of Dâstayana;

Who killed the golden-crowned Hitâspa[1], and Vareshava, the son of Dâna[2], and Pitaona, attended by many Pairikas[3];

42. Who killed Arezô-shamana, him of the manly courage, who was strong, well-beloved[4], hail, energetically rushing, fully awake, never falling back....[5];

43. Who killed Snâvidhaka, him who killed with his nails, the stone-handed: thus did he exclaim to all around: 'I am an infant still, I am not yet of age: if I ever grow of age, I shall make the earth a wheel, I shall make the heavens a chariot;

44. 'I shall bring down the Good Spirit from the shining Garô-nmâna; I shall make the Evil Spirit rush up from the dreary Hell. They will carry my

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walking, people considered in this way, that "below them are the stars and moon, and below them moves the sun at dawn, and the water of the sea reaches up to their knees." And I reached up to their legs, and they were smitten on the legs by me; they fell, and the hills on the earth were shattered by them' (West, Pahlavi Texts, II, 376). Keresâspa's Fravashi, accordingly, is invoked against thieves (Yt. XIII, 136). Perhaps the assimilation of the wolf Kapôd with Pêhan is merely a guess of the author of the Minokhired.

[1] The murderer of Keresâspa's brother, Urvâkhshaya (Yt. XV, 28).

[2] Doubtful: dânayana. Vâresha is the Pahlavi name of a bird of prey (Bund. XIV, 30), which might induce us to identify Vareshava with the gigantic bird Kamak, 'which overshadowed the earth and kept off the rain till the rivers dried up' (West, l.l. 378), and whose destruction was one of the feats of Keresâspa.

[3] Like the Pairika Knâthaiti, who clave to Keresâspa (Vend. I, 10 [36]).

[4] Doubtful: frâzustem.

[5] The rest of the sentence is obscure, and the text seems to be corrupt.

chariot, both the Good Spirit and the Evil One, unless the manly-hearted Keresâspa kill me.'

The manly-hearted Keresâspa killed him, his life went away, his spirit vanished[1].

For its brightness and glory, I will offer it a sacrifice . . . .

VIII.

45. We sacrifice unto the awful Glory, that cannot be forcibly seized[2], made by Mazda . . . .

46. For which the Good Spirit and the Evil One did struggle with one another[3]: for that Glory that cannot be forcibly seized[2] they flung each of them their darts most swift.

The Good Spirit flung a dart, and so did Vohu-Manô, and Asha-Vahista and Âtar, the son of Ahura Mazda.

The Evil Spirit flung a dart, and so did Akem-Manô[4], and Aêshma of the wounding spear, and Azi Dahâka and Spityura, he who sawed Yima in twain[5].

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[1] Snâvidhaka reminds one vividly of the Titanic Otus and Ephialtes (Odyssea XI, 308):

'Such were they youths! Had they to manhood grown,
Almighty Jove had trembled on his throne:
But ere the harvest of the beard began
To bristle on the chin, and promise man,
His shafts Apollo aim'd.' (Pope.)

[2] The sacerdotal Glory; see p. 11, note 6, cf. § 53.

[3] When it had departed from Yima.

[4] Bad Thought, the demoniac counterpart of Vohu-Manô (Vend. Introd. IV, 34).

[5] Spityura was a brother of Yima's (Bund. XXXI, 3: 'Spîtûr was he who, with Dahâk, cut up Yim,' ibid. 5, tr. West). Nothing more is known of him, though he appears to have played a great part in the original Yima legend, and to have stood to his brother in the same relation as Barmâyûn and Katâyûn to Ferîdûn, or

47. Then forward came Âtar[1], the son of Ahura Mazda, thinking thus in his heart: 'I want to seize that Glory that cannot be forcibly seized.'

But Azi Dahâka, the three-mouthed, he of the evil law, rushed on his back, thinking of extinguishing it:

48. 'Here give it up to me[2], O Âtar, son of Ahura Mazda: if thou seizest that Glory that cannot be forcibly seized, I shall rush upon thee, so that thou mayest never more blaze on the earth made by Ahura and protect the world of the good principle.'

And Âtar took back his hands, as the instinct of life prevailed, so much had Azi affrighted him.

49. Then Azi, the three-mouthed, he of the evil law, rushed forward, thinking thus in his heart: 'I want to seize that Glory that cannot be forcibly seized.'

But Âtar, the son of Ahura Mazda, advanced behind him, speaking in these words:

50. 'There give it up to me[2], thou three-mouthed Azi Dahâka. If thou seizest that Glory that cannot be forcibly seized, then I will enter thy hinder part, I will blaze up in thy jaws, so that thou mayest never more rush upon the earth made by Mazda and destroy the world of the good principle.'

Then Azi took back his hands, as the instinct of life prevailed, so much had Âtar affrighted him.

51. That Glory swells up and goes to the sea

Shagâd to Rustam. Firdausi does not mention him, and makes Dahâk himself saw Gemshîd.

[1] Âdar Frobâ (the Glory of the Priest) is meant here: 'when they sawed Yim, Âdar Frobâ saved his Glory from the hand of Dahâk' (Bund. XVII, 5; Études Iraniennes, II, 70, 84).

[2] Doubtful.

Vouru-Kasha. The swift-horsed Son of the Waters[1] seizes it at once: this is the wish of the Son of the Waters, the swift-horsed: 'I want to seize that Glory that cannot be forcibly seized, down to the bottom of the sea Vouru-Kasha, in the bottom of the deep rivers.'

52. We sacrifice unto the Son of the Waters, the swift-horsed, the tall and shining lord, the lord of females; the male god, who helps one at his appeal; who made man, who shaped man[2], a god who lives beneath waters, and whose ear is the quickest to hear when he is worshipped.

53. 'And whosoever of you, O men,'—thus said Ahura Mazda,—'O holy Zarathustra! shall seize that Glory that cannot be forcibly seized, he has the gifts[3] of an Âthravan[4]; whosoever shall long for the illumination of knowledge, he has the gifts of an Âthravan; whosoever shall long for fulness of knowledge, he has the gifts of an Âthravan;

54. 'And Riches will cleave unto him, giving him full welfare, holding a shield before him, powerful, rich of cattle and garments; and Victory will cleave unto him, day after day; and likewise Strength, that smites more than a year. Attended by that Victory, he will conquer the havocking hordes; attended by that Victory, he will conquer all those who hate him.'

For its brightness and glory, I will offer it a sacrifice . . . .

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[1] Apãm Napât; see p. 6. note 1.

[2] An allusion to old myths on the igneous origin of life (Ormazd et Ahriman, § 78).

[3] Doubtful.

[4] As that Glory is the one that belongs to the Âthravan.

IX.

55. We sacrifice unto the awful Glory, that cannot be forcibly seized, made by Mazda . . . .

56. Which the Turanian ruffian Frangrasyan tried to seize in the sea Vouru-Kasha. He stripped himself naked, wishing to seize that Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathustra [1]. But the Glory escaped, the Glory fled away, the Glory changed its seat, and an arm of the sea Vouru-Kasha was produced, namely, that lake that is called Lake Husravah [2].

57 [3]. Then the most crafty Turanian Frangrasyan rushed out of the sea Vouru-Kasha, O Spitama Zarathustra! thinking evil thoughts: '. . . . [4] I have not been able to conquer the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathustra.

58. 'Then I will defile all corn and liquors [5], as to greatness, goodness, and fairness.'

—'Ahura Mazda will come against thee, ever eager to create new creatures [6].'

Then the most crafty Turanian Frangrasyan rushed down into the sea Vouru-Kasha, O Spitama Zarathustra!

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[1] See Études Iraniennes, II, 227; cf. § 82.

[2] 'Lake Husru is within fifty leagues (parasang) of Lake *K*ê*k*ast' (Lake Urumiah, Bund. XXII, 8, tr. West).

[3] Cf. §§ 60, 63.

[4] Itha itha yathana ahmâi.

[5] Tarshu*k*a khshudra*k*a, translated dhânyâni madhûni*k*a (Sansk. tr. to Âfrigân Gâhambâr, § 12). Afrâsyâb was charged with having laid Iran waste by filling up or conducting away rivers (Hamzah Ispahensis, p. 34; cf. Bund. XXI, 6).

[6] This looks like an answer to Afrâsyâb's threats.

59. A second time he stripped himself naked, wishing to seize that Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathustra. But the Glory escaped, the Glory fled away, the Glory changed its seat, and an arm of the sea Vouru-Kasha was produced, namely, that lake that is called Lake Vanghazd*a*u [1].

60 [2]. Then the most crafty Turanian Frangrasyan rushed out of the sea Vouru-Kasha, O Spitama Zarathustra! thinking evil thoughts: '. . . .[3] I have not been able to conquer the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathustra.

61. 'Then I will defile all corn and liquors, as to greatness, goodness, and fairness.'

—'Ahura Mazda will come against thee, ever eager to create new creatures.'

Then the most crafty Turanian Frangrasyan rushed down into the sea Vouru-Kasha.

62. A third time he stripped himself naked, wishing to seize the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathustra. But the Glory escaped, the Glory fled away, the Glory changed its seat, and an arm was produced in the sea Vouru-Kasha, namely, the water that is called Aw*z*-dânva.

63 [4]. Then the most crafty Turanian Frangrasyan rushed out of the sea Vouru-Kasha, O Spitama Zarathustra! thinking evil thoughts: '. . . .[5] I have

[1] The situation of that lake is not stated. [2] Cf. §§ 57, 63.

[3] Itha itha yathana ahmâi avatha itha yathana ahmâi.

[4] Cf. §§ 57, 60.

[5] Itha itha yathana ahmâi avatha itha yathana ahmâi âvoya itha yathana ahmâi.

not been able to conquer the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathustra!'

64. He was not able to seize the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathustra.

For its brightness and glory, I will offer it a sacrifice . . . .

X.

65. We sacrifice unto the awful Glory that cannot be forcibly seized, made by Mazda . . . .

66. That cleaves unto him[1] who grows up there, where lies Lake Kãsava[2], along with the Haêtumant[3] river; there where stands Mount Ushidhau[4], surrounded by waters, that run from the mountain.

67. It[5] runs unto him, it flows and swells unto him, bringing good pastures and fine horses, bringing plenty, full of glory; with beauty and weal; powerful and friendly, rich of pastures, prolific and golden. It runs unto him, it flows and swells unto him, bright and glorious, making the white . . . .[6] grow, smiting away all plagues.

68. And there comes with him a horse's strength, there comes with him a camel's strength, there

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[1] That is to say, to any one who . . . . The Kavis or Kings of Iran are meant: Lake Kãsava was supposed to be 'the home of the Kayân race' (Bund. XXI, 7). The Kavis are enumerated in the following clauses (§§ 71 seq.).

[2] The present Zarah or Hamûn sea in Seistan.

[3] The Helmend (Ἐτύμανδρος; cf. Vend. I, 14).

[4] The seat of the *Hv*arenô; see p. 33, note 1, p. 287, note 5, and Introduction to Yt. XVIII.

[5] The water of the rivers in which the Glory lies, and in the midst of which the Kavi has been nourished.

[6] ? Varemis.

comes with him a man's strength, there comes with him the kingly Glory: and there is in him, O holy Zarathustra! so much of kingly Glory as might extinguish at once all the non-Aryan nations.

69. And then (through it) living creatures may keep away[1] hunger and death, living creatures (may keep away) cold and heat[1]. Such is the kingly Glory, the keeper of the Aryan nations and of the five kinds of animals[2], made to help the faithful and the Law of the worshippers of Mazda.

For its brightness and glory, I will offer it a sacrifice . . . .

XI.

70. We sacrifice unto the awful kingly Glory, made by Mazda . . . .

71. That clave unto Kavi Kavâta, and unto Kavi Aipivôhu, and unto Kavi Usadha, and unto Kavi Arshan, and unto Kavi Pisina, and unto Kavi Byârshan, and unto Kavi Syâvarshan[3];

72. So that they were all of them brave, all of them strong, all of them healthful, all of them wise, all of them happy in their wishes, all of them powerful kings.

For its brightness and glory, I will offer it a sacrifice . . . .

XII.

73. We sacrifice unto the awful kingly Glory, made by Mazda . . . .

74[4]. That clave unto Kavi Husravah for the well-shapen Strength, for the Victory made by Ahura, for the crushing Ascendant; for the righteousness of the law, for the innocence of the law, for the

[1] Doubtful. [2] See p. 182, note 2. [3] See Yt. XIII, § 132.
[4] §§ 74–76 = Yt. XIII, 133–135.

unconquerable power of the law; for the extermination of the enemies at one stroke;

75. And for the vigour of health, for the Glory made by Mazda, for the health of the body, and for a good, virtuous offspring, wise, chief in assemblies, bright, and clear-eyed, that frees [their father] from the pangs [of hell], of good intellect; and for that part in the blessed world that falls to wisdom and to those who do not follow impiety;

76. And for a dominion full of splendour, for a long, long life, and for all boons and remedies;

77. So that king Husravah [had the lead] all along the long race, and he could not pass through the forest, he[1], the murderer, who was fiercely striving against him on horseback; the lord Kavi Husravah prevailed over all; he put in bonds Frangrasyan and Keresavazda[2], to avenge the murder of his father Syâvarshâna, a man, and of Aghraêratha, a semi-man[3].

For its brightness and glory, I will offer it a sacrifice . . . .

XIII.

78. We sacrifice unto the awful kingly Glory, made by Mazda . . . .

79. That clave unto the holy Zarathustra, so that he thought according to the Law, spake according

[1] Aurvasâra; see Yt. XV, 32; cf. Yt. V, 50 (where the words all along the long race have been omitted in the translation). The words have the lead here have been supplied from Yt. V, 50: the text here has two words, tãm keresem, of which both the reading and the meaning are doubtful.

[2] Keresavazda, the Karsîvaz of Firdausi, the brother of Afrâsyâb and the murderer of Syâvarshâna: he was put to death by Husravah in company with his brother (Études Iraniennes, II, 227).

[3] See p. 114, note 7.

to the Law, and did according to the Law; so that he was the holiest in holiness in all the living world, the best-ruling in exercising rule, the brightest in brightness, the most glorious in glory, the most victorious in victory.

80. At his sight the Daêvas rushed away; at his sight the (demoniac) malices were extinguished; at his sight the *G*ainis[1] drew back their ways from the mortals and, lamenting[2] and wailing, laid violent hands on the Daêvas.

81. And that one prayer, the Ahuna Vairya, which the holy Zarathustra sang and repeated four times, with a song that waxed louder and louder, drove back all the Daêvas beneath the earth, and took off from them sacrifice and prayer[3].

82. It was it, the Glory of Zarathustra, that the Turanian ruffian Frangrasyan tried to seize to rule over all the Karshvares; round about the seven Karshvares did that ruffian Frangrasyan rush, trying to seize the Glory of Zarathustra[4]. But that Glory escaped to hidden inlets of the sea[5]; and there those two[6] made my will[7] roll on[8]; they entered my will, as it was my wish, Ahura Mazda's, and as it was the wish of the Law of Mazda.

For its brightness and glory, I will offer it a sacrifice . . . .

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[1] See Vend. XX, 10.

[2] Doubtful. Perhaps: and lamenting and wailing the Daêvas left off injuring.

[3] Cf. Yt. XIII, 90.

[4] See above, §§ 56–64.

[5] Cf. §§ 56, 59, 62.

[6] Zarathustra and Vîstâspa (?); cf. §§ 84–87.

[7] Meaning my law.

[8] Cf. Yt. XIII, 89, note 5.

XIV.

83. We sacrifice unto the awful kingly Glory, made by Mazda . . . .

84. That clave unto king Vîstâspa, so that he thought according to the Law, spake according to the Law, and did according to the Law; so that he professed that Law, destroying his foes and causing the Daêvas to retire.

85[1]. Who, driving the Drug before him[2], sought wide room for the holy religion; who, driving the Drug before him, made wide room for the holy religion; who made himself the arm and support of this law of Ahura, of this law of Zarathustra;

86. Who took her, standing bound, from the hands of the Hunus, and established her to sit in the middle [of the world], high ruling, never falling back, holy, nourished with plenty of cattle and pastures, blessed with plenty of cattle and pastures.

87. The valiant king Vîstâspa conquered all enemies, Tâthravant of the evil law, Peshana, the worshipper of the Daêvas, and the fiendish wicked Aregat-aspa and the other wicked *Hv*yaonas[3].

For its brightness and glory, I will offer it a sacrifice . . . .

XV.

88. We sacrifice unto the awful kingly Glory, made by Mazda . . . .

89[4]. That will cleave unto the victorious Saoshyant and his helpers[5], when he shall restore the

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[1] §§ 85–86 = Yt. XIII, 99–100.

[2] Or 'with his spear pushed forwards;' see p. 205, note 1.

[3] Cf. Yt. V, 109.

[4] §§ 89–90 = §§ 11–12.

[5] See p. 117, note 6.

world, which will (thenceforth) never grow old and never die, never decaying and never rotting, ever living and ever increasing, and master of its wish, when the dead will rise, when life and immortality will come, and the world will be restored at its wish;

90. When the creation will grow deathless,—the prosperous creation of the Good Spirit,—and the Drug shall perish, though she may rush on every side to kill the holy beings; she and her hundred-fold brood shall perish, as it is the will of the Lord.

For its brightness and glory, I will offer it a sacrifice . . . .

XVI.

91. We sacrifice unto the awful kingly Glory, made by Mazda . . . .

92. When Astvat-ereta[1] shall rise up from Lake Kãsava[2], a friend of Ahura Mazda, a son of Vîspa-taurvairi[3], knowing the victorious knowledge.

It was that Glory that Thraêtaona bore with him when Azi Dahâka was killed[4];

93. That Frangrasyan, the Turanian, bore when Drvau[5] was killed, when the Bull was killed[6];

That king Husravah bore when Frangrasyan, the Turanian, was killed[7];

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[1] Saoshyant; cf. Yt. XIII, 129.

[2] Cf. § 66 and Vend. XIX, 5 (18).

[3] See Yt. XIII, 142. [4] Cf. § 36. [5] Or 'the demon.'

[6] This line is in contradiction with what we know of the Frangrasyan legend, unless the text is corrupt and the name of Frangrasyan has been introduced here by mistake (for Keresâspa?). Yet it may allude to brighter sides, unknown to us, of the Turanian hero: the Bull (gaus) may be his brother Aghraêratha, the Bull-man (Gôpatishâh); see p. 114, note 7.

[7] See § 77.

That king Vîstâspa bore, when he victoriously maintained Holiness against the host of the fiends and took off the Drug from the world of the good principle [1].

94. He [2], with the eye of intelligence [3], shall look down upon all the creatures of the Paêsis [4], her of the evil seed: he shall look upon the whole living world with the eye of plenty, and his look shall deliver to immortality the whole of the living creatures.

95. And there shall his friends [5] come forward, the friends of Astvaêt-ereta, who are fiend-smiting, well-thinking, well-speaking, well-doing, following the good law, and whose tongues have never uttered a word of falsehood.

Before them shall Aêshma of the wounding spear, who has no Glory, bow and flee; he shall smite the most wicked Drug, her of the evil seed, born of darkness.

96. Akem-Manô [6] smites, but Vohu-Manô shall smite him; the Word of falsehood smites, but the Word of truth shall smite it. Haurvatâêt and Ameretâêt [7] shall smite both hunger and thirst: Haurvatâêt and Ameretâêt shall smite the evil hunger and the evil thirst. The evil-doing Angra Mainyu bows and flees, becoming powerless.

For its brightness and glory, I will offer it a sacrifice . . . .

97. Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

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[1] Cf. § 84. [2] Saoshyant. [3] Cf. Yt. I, 28.
[4] A name of the Drug. [5] See p. 220, note 1.
[6] See p. 297, note 4.
[7] The Genii of the waters and of the plants (cf. Vend. Introd. IV, 34).

I bless the sacrifice and prayer, and the strength and vigour of Mount Ushi-darena, made by Mazda, the seat of holy happiness; of the kingly Glory, made by Mazda; of the Glory that cannot be forcibly seized, made by Mazda[1].

Ashem Vohû: Holiness is the best of all good . . . .

[Give] unto that man[2] brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.

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[1] Cf. § 0.

[2] Who sacrifices to the kingly Glory.

XX. VANA*NT* YAST.

This Yast ought to follow immediately after the Tîr Yast, as it is derived from the same Sîrôzah formula; the one in which Tistrya is invoked along with Vana*nt* and Haptôiri*n*ga (Sîrôzah, § 13). It is a mere supplement to that Yast. On Vana*nt*, see p. 97, note 6.

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0. May Ahura Mazda be rejoiced! . . . .

Ashem Vohû: Holiness is the best of all good . . . .

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hâvani], the holy and master of holiness . . . .

Unto the star Vana*nt*, made by Mazda,

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

1. We sacrifice unto the star Vana*nt*, made by Mazda, the holy and master of holiness.

I will sacrifice unto Vana*nt*, strong, invoked by his own name[1], healing, in order to withstand the accursed and most foul Khrafstras[2] of the most abominable Angra Mainyu.

2. Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

I bless the sacrifice and prayer, and the strength and vigour of the star Vana*nt*, made by Mazda.

Ashem Vohû: Holiness is the best of all good . . . .

[Give] unto that man[3] brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.

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[1] See p. 13, note 2.

[2] The reptiles and other Ahrimanian creatures (Vendidâd, Introd. V, 11) which are destroyed by the rain (Bund. VII, 7).

[3] Who sacrifices to Vana*nt*.

XXI AND XXII. YAST FRAGMENTS.

These two Yasts or Yast fragments are known among the Parsis as the Hâdhôkht Nask, though their context does not correspond to any part of the description of that Nask as given in the Dinkart (West, Pahlavi Texts, I, 224, note 8). A Pahlavi translation of these Yasts has been edited by Haug and West (The Book of Ardâ Vîrâf, p. 269 seq.).

XXI. YAST FRAGMENT.

Yast XXI is a eulogy of the Ashem Vohû prayer, the value of which rises higher and higher, according as the circumstances under which it is being recited are of greater importance.

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1. Zarathustra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

'What is the only word in which is contained the glorification of all good things, of all the things that are the offspring of the good principle?'

2. Ahura Mazda answered: 'It is the praise of Holiness[1], O Spitama Zarathustra!

3. 'He who recites the praise of Holiness[1], in the fulness of faith and with a devoted heart, praises me, Ahura Mazda; he praises the waters, he praises the earth, he praises the cattle, he praises the plants, he praises all good things made by Mazda, all the things that are the offspring of the good principle.

4. 'For the reciting of that word of truth, O Zarathustra! the pronouncing of that formula, the Ahuna Vairya, increases strength and victory in one's soul and piety.

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[1] Asha: the Ashem Vohû.

5. 'For that only recital of the praise of Holiness is worth a hundred khshnaothras of the beings of Holiness[1], when delivered while going to sleep, a thousand when delivered after eating, ten thousand when delivered during cohabitation, or any number when delivered in departing this life.'

6. 'What is the one recital of the praise of Holiness that is worth ten others in greatness, goodness, and fairness?'

7. Ahura Mazda answered: 'It is that one, O holy Zarathustra! that a man delivers when eating the gifts of Haurvatât and Ameretât[2], at the same time professing good thoughts, good words, and good deeds, and rejecting evil thoughts, evil words, and evil deeds.'

8. 'What is the one recital of the praise of Holiness that is worth a hundred others in greatness, goodness, and fairness?'

9. Ahura Mazda answered: 'It is that one, O holy Zarathustra! that a man delivers while drinking of the Haoma strained for the sacrifice, at the same time professing good thoughts, good words, and good deeds, and rejecting evil thoughts, evil words, and evil deeds.'

10. 'What is the one recital of the praise of Holiness that is worth a thousand others in greatness, goodness, and fairness?'

11. Ahura Mazda answered: 'It is that one, O holy Zarathustra! that a man delivers when starting

[1] A hundred times the formula: 'Be propitiation (khshnaothra) unto N. . . . , the holy and master of holiness' (cf. p. 1, note 2).

[2] Eating or drinking (see Vendîdâd, Introd. IV, 33).

up from his bed or going to sleep again, at the same time professing good thoughts, good words, and good deeds, and rejecting evil thoughts, evil words, and evil deeds.'

12. 'What is the one recital of the praise of Holiness that is worth ten thousand others in greatness, goodness, and fairness?'

13. Ahura Mazda answered: 'It is that one, O holy Zarathustra! that a man delivers when waking up and rising from sleep, at the same time professing good thoughts, good words, and good deeds, and rejecting evil thoughts, evil words, and evil deeds.'

14. 'What is the one recital of the praise of Holiness that is worth this Karshvare of ours, *Hv*aniratha [1], with its cattle and its chariots, without its men, in greatness, goodness, and fairness?'

15. Ahura Mazda answered: 'It is that one, O holy Zarathustra! that a man delivers in the last moments of his life, at the same time professing good thoughts, good words, and good deeds, and rejecting evil thoughts, evil words, and evil deeds.'

16. 'What is the one recital of the praise of Holiness that is worth all that is between the earth and the heavens, and this earth, and that luminous space, and all the good things made by Mazda, that are the offspring of the good principle in greatness, goodness, and fairness?'

17. Ahura Mazda answered: 'It is that one, O holy Zarathustra! that a man delivers to renounce evil thoughts, evil words, and evil deeds [2].'

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[1] See p. 123, note 5.

[2] In a conversion, or in the recital of the penitential prayers.

YAST XXII.

This Yast is a description of the fate that attends the soul of the righteous (§§ 1–18) and the soul of the wicked (§§ 19–37) after death. They spend the first three nights (the sadis or sidôs; cf. Commentaire du Vendîdâd, XIII, 55) amongst the highest enjoyments or pains; they are then met by their own conscience in the shape of a beautiful heavenly maiden (or a fiendish old woman[1]), and are brought in four steps up to heaven or down to hell, through the three paradises of Good-Thought, Good-Word, and Good-Deed, or the three hells of Evil-Thought, Evil-Word, and Evil-Deed: there they are praised and glorified by Ahura, or rebuked and insulted by Angra Mainyu, and fed with ambrosia or poison.

Similar developments are to be found in Yast XXIV, 53–65; Ardâ Vîrâf XVII; Minokhired II, 123–194.

I.

1. Zarathustra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

'When one of the faithful departs this life, where does his soul abide on that night?'

Ahura Mazda answered:

2. 'It takes its seat near the head, singing the Ustavaiti Gâtha[2] and proclaiming happiness: "Happy is he, happy the man, whoever he be, to whom Ahura Mazda gives the full accomplishment of his wishes!" On that night his soul tastes[3] as much of pleasure as the whole of the living world can taste.'

[1] See p. 319, note 1.

[2] The name of the second Gâtha, which begins with the word usta: the words in the text, 'Happy the man . . . .,' are its opening line (Yasna XLII, 1).

[3] Literally, sees, perceives.

3. —'On the second night where does his soul abide?'

4. Ahura Mazda answered: 'It takes its seat near the head, singing the Ustavaiti Gâtha and proclaiming happiness: "Happy is he, happy the man, whoever he be, to whom Ahura Mazda gives the full accomplishment of his wishes!" On that night his soul tastes as much of pleasure as the whole of the living world can taste.'

5. —'On the third night where does his soul abide?'

6. Ahura Mazda answered: 'It takes its seat near the head, singing the Ustavaiti Gâtha and proclaiming happiness: "Happy is he, happy the man, whoever he be, to whom Ahura Mazda gives the full accomplishment of his wishes!" On that night his soul tastes as much of pleasure as the whole of the living world can taste.'

7. At the end[1] of the third night, when the dawn appears, it seems to the soul of the faithful one as if it were brought amidst plants and scents: it seems as if a wind were blowing from the region of the south, from the regions of the south, a sweet-scented wind, sweeter-scented than any other wind in the world.

8. And it seems to the soul of the faithful one as if he were inhaling that wind with the nostrils, and he thinks: 'Whence does that wind blow, the sweetest-scented wind I ever inhaled with my nostrils?'

9. And it seems to him as if his own conscience were advancing to him in that wind, in the shape of a maiden fair, bright, white-armed, strong, tall-

[1] Thraosta: in Pahlavi rôisman.

formed, high-standing, thick-breasted, beautiful of body, noble, of a glorious seed[1], of the size of a maid in her fifteenth year, as fair as the fairest things in the world.

10. And the soul of the faithful one addressed her, asking: 'What maid art thou, who art the fairest maid I have ever seen?'

11. And she, being his own conscience, answers him: 'O thou youth of good thoughts, good words, and good deeds, of good religion, I am thy own conscience!

'Everybody did love thee for that greatness, goodness, fairness, sweet-scentedness, victorious strength and freedom from sorrow, in which thou dost appear to me;

12. 'And so thou, O youth of good thoughts, good words, and good deeds, of good religion! didst love me for that greatness, goodness, fairness, sweet-scentedness, victorious strength, and freedom from sorrow, in which I appear to thee.

13. 'When thou wouldst see a man making derision[2] and deeds of idolatry, or rejecting[3] (the poor) and shutting his door[4], then thou wouldst sit singing the Gâthas and worshipping the good waters and Âtar, the son of Ahura Mazda, and rejoicing[5] the faithful that would come from near or from afar.

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[1] 'That is to say, from the gods' (Pahl. Comm.).

[2] Of holy things.

[3] Doubtful. The Pahlavi commentary has the following gloss: 'He would not give his friends what they begged for.'

[4] To the poor:—Urvarô-straya: urvar babâi*k* kart (Pahl. Comm.): âighshân babâ barâ asrûnast (star, to tie, as in frastaretem baresma). Cf. Yt. XXIV, 37, 59.

[5] With alms to the poor Mazdayasnians (ashô-dâd).

14. 'I was lovely and thou madest me still lovelier; I was fair and thou madest me still fairer; I was desirable and thou madest me still more desirable; I was sitting in a forward place and thou madest me sit in the foremost place, through this good thought, through this good speech, through this good deed of thine; and so henceforth men worship me for my having long sacrificed unto and conversed with Ahura Mazda.

15. 'The first step that the soul of the faithful man made, placed him in the Good-Thought[1] Paradise;

'The second step that the soul of the faithful man made, placed him in the Good-Word[2] Paradise;

'The third step that the soul of the faithful man made, placed him in the Good-Deed[3] Paradise;

'The fourth step that the soul of the faithful man made, placed him in the Endless Lights[4].'

16. Then one of the faithful, who had departed before him, asked him, saying: 'How didst thou depart this life, thou holy man? How didst thou come, thou holy man! from the abodes full of cattle and full of the wishes and enjoyments of love? From the material world into the world of the spirit? From the decaying world into the undecaying one? How long did thy felicity last?'

17. And Ahura Mazda answered: 'Ask him not what thou askest him, who has just gone the dreary

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[1] The so-called Hûmat Paradise (cf. Yt. III, 3).

[2] The so-called Hûkht Paradise.

[3] The so-called Hvarsht Paradise.

[4] The seat of the Garôthmân.

way, full of fear and distress, where the body and the soul part from one another.

18. '[Let him eat] of the food brought to him, of the oil of Zaremaya[1]: this is the food for the youth of good thoughts, of good words, of good deeds, of good religion, after he has departed this life; this is the food for the holy woman, rich in good thoughts, good words, and good deeds, well-principled and obedient to her husband, after she has departed this life.'

II.

19. Zarathustra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

'When one of the wicked perishes, where does his soul abide on that night?'

20. Ahura Mazda answered: 'It rushes and sits near the skull, singing the Kima[2] Gâtha, O holy Zarathustra!

'"To what land shall I turn, O Ahura Mazda? To whom shall I go with praying?"

'On that night his soul tastes as much of suffering as the whole of the living world can taste.'

21. —'On the second night, where does his soul abide?'

22. Ahura Mazda answered: 'It rushes and sits near the skull, singing the Kima Gâtha, O holy

[1] Zaremaya is the spring: the word translated oil (raoghna, Persian روغن) might perhaps be better translated 'butter;' the milk made in the middle of spring was said to be the best (Vispêrad I, 2; Pahl. Comm.; cf. Dâdistân XXXI, 14).

[2] The Gâtha of lamenting, beginning with the word Kãm (Kãm nemê zãm: 'To what land shall I turn?'); Yasna XLVI (XLV).

Zarathustra! "To what land shall I turn, O Ahura Mazda? To whom shall I go with praying?"

'On that night his soul tastes as much of suffering as the whole of the living world can taste.'

23. —'On the third night, where does his soul abide?'

24. Ahura Mazda answered: 'It rushes and sits near the skull, singing the Kima Gâtha, O holy Zarathustra! "To what land shall I turn, O Ahura Mazda? To whom shall I go with praying?"

'On that night his soul tastes as much of suffering as the whole of the living world can taste.'

25. At the end of the third night, O holy Zarathustra! when the dawn appears, it seems to the soul of the faithful one as if it were brought amidst snow and stench, and as if a wind were blowing from the region of the north, from the regions of the north, a foul-scented wind, the foulest-scented of all the winds in the world.

26–32. And it seems to the soul of the wicked man as if he were inhaling that wind with the nostrils, and he thinks: 'Whence does that wind blow, the foulest-scented wind that I ever inhaled with my nostrils[1]?'

[1] A development similar to that in §§ 9–14 is to be supplied here: in the Ardâ Vîrâf and the Minokhired the soul of the wicked is met by a horrid old woman, who is his own conscience: 'And in that wind he saw his own religion and deeds, as a profligate woman, naked, decayed, gaping, bandy-legged, lean-hipped, and unlimitedly spotted, so that spot was joined to spot, like the most hideous noxious creatures (khrafstar), most filthy and most stinking' (cf. § 9).

Then that wicked soul spoke thus: 'Who art thou? than whom I never saw any one of the creatures of Aûharmazd and Akharman uglier, or filthier or more stinking' (cf. § 10).

To him she spoke thus: 'I am thy bad actions, O youth of evil thoughts, of evil words, of evil deeds, of evil religion! It

33. The first step that the soul of the wicked man made laid him in the Evil-Thought Hell;

The second step that the soul of the wicked man made laid him in the Evil-Word Hell;

The third step that the soul of the wicked man made laid him in the Evil-Deed Hell;

The fourth step that the soul of the wicked man made laid him in the Endless Darkness.

34. Then one of the wicked who departed before him addressed him, saying: 'How didst thou perish, O wicked man? How didst thou come, O fiend! from the abodes full of cattle and full of the wishes and enjoyments of love? From the material world into the world of the Spirit? From the decaying

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is on account of thy will and actions that I am hideous and vile, iniquitous and diseased, rotten and foul-smelling, unfortunate and distressed, as appears to thee (cf. §§ 11–12).

'When thou sawest any one who performed the Yazishn and Drôn ceremonies, and praise and prayer and the service of God, and preserved and protected water and fire, cattle and trees, and other good creations, thou practisedst the will of Akharman and the demons, and improper actions. And when thou sawest one who provided hospitable reception, and gave something deservedly in gifts and charity, for the advantage of the good and worthy who came from far, and who were from near, thou wast avaricious, and shuttedst up thy door (cf. § 13).

'And though I have been unholy (that is, I have been considered bad), I am made more unholy through thee; and though I have been frightful, I am made more frightful through thee; though I have been tremulous, I am made more tremulous through thee; though I am settled in the northern region of the demons, I am settled further north through thee; through these evil thoughts, through these evil words, and through these evil deeds, which thou practisedst. They curse me, a long time, in the long execration and evil communion of the Evil Spirit (cf. § 14).

'Afterwards that soul of the wicked advanced the first footstep on Dûsh-hûmat (the place of evil thoughts), &c.' (The Book of Ardâ Virâf, XVII, 12–27, as translated by Haug).

world into the undecaying one? How long did thy suffering last?'

35. Angra Mainyu, the lying one, said: 'Ask him not what thou askest him, who has just gone the dreary way, full of fear and distress, where the body and the soul part from one another.

36. 'Let him eat of the food brought unto him, of poison and poisonous stench[1]: this is the food, after he has perished, for the youth of evil thoughts, evil words, evil deeds, evil religion after he has perished; this is the food for the fiendish woman, rich in evil thoughts, evil words, and evil deeds, evil religion, ill-principled, and disobedient to her husband.

37[2]. 'We worship the Fravashi of the holy man, whose name is Asmô-*hv*anva*nt*[3]; then I will worship the Fravashis of the other holy Ones who were strong of faith[4].

38[2]. 'We worship the memory of Ahura Mazda, to keep the Holy Word.

'We worship the understanding of Ahura Mazda, to study the Holy Word.

'We worship the tongue of Ahura Mazda, to speak forth the Holy Word.

'We worship the mountain that gives understanding, that preserves understanding; [we worship

[1] Cf. Yasna XXXI, 20: 'He who would deceive the holy One, to him afterwards (will be) a long weeping in the dark place, bad food and words of insult. O wicked! this is the place down which your own conscience will bring you through your own deeds.'

[2] §§ 37–38, 39–40, 41–42 are separate fragments.

[3] One of the first disciples of Zoroaster; cf. Yt. XIII, 96.

[4] Cf. p. 33, note 2.

it] by day and by night, with offerings of libations well-accepted[1].

39[2]. 'O Maker! how do the souls of the dead, the Fravashis of the holy Ones, manifest[3] themselves[4]?'

40. Ahura Mazda answered: 'They manifest themselves from goodness of spirit and excellence of mind[5].'

41[6]. Then towards the dawning of the dawn[7], that bird Parôdarṡ[8], that bird Karetô-dãsu[9] hears the voice of the Fire.

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[1] § 38=Yt. I, 31.

[2] A Pahlavi translation of the following two fragments is found in MS. 33, Paris, Supplément Persan (edited in Études Iraniennes, II).

[3] Ḱithra (Paris MS. p. 255).

[4] 'How do they manifest their assistance?' (Pahl. tr. ibid.); that is to say, when do they assist their relations and countrymen? (see Yt. XIII, 49 seq.)

[5] When men are instinct with good spirit and good thought.

[6] The Pahlavi translation of this fragment has here §§ 14–16 of the Âtash Nyâyiṡ, then §§ 18–19 of Vendîdâd XVIII. Therefore the whole passage is to be restored as follows:

Âtar looks at the hands of all those who pass by: 'What does the friend bring to his friend . . . .?' (Âtash N. 14.)

And if that passer-by brings him wood holily brought, or bundles of baresma holily tied up . . . . , then Âtar . . . . will bless him thus:

May herds of oxen grow for thee . . . . (Âtash N. 15–16).

In the first part of the night, Fire, the son of Ahura Mazda, calls the master of the house for help, saying:

'Up! arise, thou master of the house . . . .' (Vend. XVIII, 18–19).

'Then towards the dawning of the dawn . . . .' (see the text).

[7] Cf. Vend. XVIII, 23.

[8] 'He who has knowledge made,' or 'He who has the knowledge of what is made' (kartak dânishn); his other name Parôdarṡ is 'He who foresees.'

[9] Here again a large passage is omitted: it can only partly be

42. Here the fiendish Bûshyãsta, the long-handed, rushes from the region of the north, from the regions of the north, speaking thus, lying thus: 'Sleep on, O men! Sleep on, O sinners! Sleep on and live in sin.'

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supplied from the Pahlavi translation; the words in brackets refer to Zend texts lost to us:

'Then he flaps his wings and lifts up his voice, saying: "Arise, O men! [and also women, grown-up people, and children, &c. . . . . Put on well your girdle and shirt, wash your hands, put your girdle around your body, go and give food to the cattle and recite aloud the five holy Gâthas of Spitama Zarathustra."]

'Here the fiendish Bûshyãsta . . . .' (see the text). Then the Pahlavi translation has: 'Never care for the three excellent things, good thoughts, good words, good deeds' (cf. Vend. XVIII, 25).

XXIII–XXIV. ÂFRÎN PAIGHAMBAR ZARTÛST AND VÎSTÂSP YAST.

'God taught the Zendávasta to Zartusht—a sublime work .... God said to Zartusht, "Go and before Sháh Gushtásp read this book, that he may come into the faith .... keep all my counsel and repeat it word by word to Sháh Gushtásp[1].'

Zartusht, in obedience to God, went to the court of Gushtásp: 'He came forward and called down a blessing on the Sháh[2].' Then he read to him the Zandávasta and said: 'Learn its statutes and walk therein. If your desire is towards its laws, your abode shall be in the paradise of heaven. But if you turn away from its commandments, you shall bring down your crowned head to the dust. Your God will be displeased with you, and will overthrow your prosperous condition. At the last you shall descend into hell, if you hear not the counsel of the Almighty[3].'

These lines of the Zartusht-Namah are a summary of the following two Yasts. The first, entitled 'The blessing of the prophet Zartûst,' contains the words of blessing addressed by Zarathustra when appearing before the king. These words seem to have followed a similar blessing pronounced by Gâmâspa[4], the prime minister of Vîstâspa[5].

Yast XXIV contains the exhortations of the prophet to the king to follow and closely adhere to the Law of Mazda. It is a counterpart to the XIXth Fargard of the Vendîdâd, as Zarathustra plays here the same part to Vîstâspa as Ahura does there to Zarathustra. It is, therefore, a summary of the Law, of the duties it

[1] The Zartusht-Namah, translated by E. B. Eastwick, in Wilson's Parsi Religion, p. 495.

[2] Ibid. p. 499. [3] Ibid. p. 501.

[4] See Yt. XXIII, 2; whether Anquetil's statement to that effect (Zend-Avesta II, 623) rests on independent tradition or only on the text of our Yast is not clear.

[5] See above, p. 70, note 1.

enforces and of the rewards it promises. This accounts for the strange disconnection apparent in it, which makes it a crux interpretum, as, besides the very corrupt state of the text, the chief difficulty of this Yast arises from the fact that many passages in it are incomplete quotations from the Vendîdâd, or allusions to statements therein [1], which, when supplied, help a good deal to relieve this Yast from its apparent state of utter incoherence.

For this translation I was able to avail myself of a Pahlavi translation, of which a copy was kindly lent to me by Mr. West. That translation is apparently of late date and often manifestly wrong; yet it was very useful to me in several passages, besides its giving a Zend text generally more correct and more correctly divided than the text in Westergaard's edition [2].

Yast XXIII was originally no independent Yast, being nothing more than the beginning of Yast XXIV, detached from it, with some slight alterations and inversions.

XXIII. ÂFRÎN PAIGHAMBAR ZARTÛST.

1. 'I am a pious man, who speaks words of blessing.'

—'Thou appearest unto me full of Glory.'

And Zarathustra spake unto king Vîstâspa, saying: 'I bless thee, O man! O lord of the country! with the living of a good life, of an exalted life, of a long life. May thy men live long! May thy women live long! May sons be born unto thee of thy own body!

2. 'Mayest thou have a son like Gâmâspa, and may he bless thee as (Gâmâspa blessed) Vîstâspa (the lord) of the country [3]!

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[1] For instance, §§ 28, 30, 31, 39, &c.

[2] The various readings in Mr. West's manuscript are indicated by the letter W. in the notes.

[3] See the introduction to this Yast and Yt. XXIV, 3, text and note.

'Mayest thou be most beneficent, like Mazda!

'Mayest thou be fiend-smiting, like Thraêtaona [1]!

'Mayest thou be strong, like *G*âmâspa [2]!

'Mayest thou be well-armed, like Takhma-Urupa [3]!

3. 'Mayest thou be glorious, like Yima Khshaêta, the good shepherd!

'Mayest thou be instructed with a thousand senses, like A*z*i Dahâka, of the evil law [4]!

'Mayest thou be awful and most strong, like Keresâspa [5]!

'Mayest thou be a wise chief of assemblies, like Urvâkhshaya [6]!

'Mayest thou be beautiful of body and without fault, like Syâvarshâna [7]!

4. 'Mayest thou be rich in cattle, like an Âthwya-nide [8]!

'Mayest thou be rich in horses, like Pourus-aspa [9]!

'Mayest thou be holy, like Zarathustra Spitama!

'Mayest thou be able to reach the Rangha, whose shores lie afar, as Vafra Navâza was [10]!

'Mayest thou be beloved by the gods and reverenced by men [11]!

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[1] Cf. Yt. V, 33.

[2] Cf. Yt. V, 68.

[3] Cf. Yt. XV, 11.

[4] Cf. Yt. V, 29.

[5] Cf. Yt. V, 37.

[6] See Yt. XV, 28.

[7] See p. 64, note 1.

[8] One belonging to the Âthwya family, of which Thraêtaona was a member. All of them bore names that show them to have been rich in cattle: Pûr-tôrâ, Sôk-tôrâ, Bôr-tôrâ, &c. ('one with abundant oxen, with useful oxen, with the brown ox, &c.,' Bundahi*s*, tr. West, XXXI, 7, note 8).

[9] Pourus-aspa was the father of Zarathustra. His name means, 'He who possesses many horses,' πολύ-ιππος.

[10] Cf. Yt. V, 61.

[11] Cf. Yt. XXIV, 4.

5. 'May ten sons be born of you[1]! In three of them mayest thou be an Âthravan! In three of them mayest thou be a warrior! In three of them mayest thou be a tiller of the ground[2]! And may one be like thyself, O Vîštâspa!

6. 'Mayest thou be swift-horsed, like the Sun[3]!

'Mayest thou be resplendent, like the moon!

'Mayest thou be hot-burning, like fire!

'Mayest thou have piercing rays, like Mithra!

'Mayest thou be tall-formed and victorious, like the devout Sraosha[4]!

7. 'Mayest thou follow a law of truth, like Rashnu[5]!

'Mayest thou be a conqueror of thy foes, like Verethraghna[6], made by Ahura!

'Mayest thou have fulness of welfare, like Râma *Hv*âstra[7]!

'Mayest thou be freed from sickness and death, like king Husravah[8]!

8. 'Then the blessing goes for the bright, all-happy, blissful abode of the holy Ones[9].

'May it happen unto thee according to my blessing!

'[10]Let us embrace and propagate the good thoughts, good words, and good deeds that have been done and that will be done here and elsewhere, that we may be in the number of the good.

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[1] Of Vîštâspa and his wife Hutaosa.

[2] Cf. Yt. XXIV, 4.

[3] Cf. Sîrôzah, § 11.

[4] Cf. Yt. XI.

[5] Cf. Yt. XII, Introduction.

[6] Cf. Yt. XIV.

[7] Cf. Yt. XV.

[8] Kai Khosrav went alive to Paradise (Firdausi).

[9] He closes his blessing by wishing him bliss in heaven.

[10] Yasna XXXV, 2 (4–5).

'Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

'Ashem Vohû: Holiness is the best of all good . . . .

'[Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.'

XXIV. VÎSTÂSP YAST.

I.

1. 'I am a pious man, who speaks words of blessing,' thus said Zarathustra to the young king Vîstâspa[1].—'She[2] appears to me full of Glory, O Zarathustra!'—'O young king Vîstâspa! [I bless thee[3]] with the living of a good life, of an exalted life, of a long life. May thy men live long! May thy women live long! May sons be born unto thee of thy own body[4]!

2. 'Mayest thou thyself[5] be holy, like Zarathustra!

'Mayest thou be rich in cattle, like an Âthwyanide[6]!

'Mayest thou be rich in horses, like Pourus-aspa[7]!

'Mayest thou have a good share of bliss[8], like king Husravah!

'Mayest thou have strength to reach the Rangha, whose way lies afar, as Vafra Navâza did[9].

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[1] Literally, O young king Vîstâspa! (or, O my son, king Vîstâspa!)

[2] The law of Mazda (Pahl.).

[3] Understood in âfri-vakau (who speaks blessing).

[4] Cf. Yt. XXIII, 1.

[5] Khayeus (=nafsman) belongs to § 2 (W.).

[6] See p. 326, note 8. [7] See p. 326, note 9.

[8] Immortality (cf. Yt. XXIII, 7). W. has ashem merezô= ahlâyîh patmânik, amargîg (Pahl.).

[9] Cf. Yt. XXIII, 4.

3. 'May ten sons be born of thy own body[1]! three as Âthravans[2], three as warriors[3], three as tillers of the ground[4]! May one of them be like *G*âmâspa[5], that he may bless thee with great and ever greater happiness[6]!

4. 'Mayest thou be freed from sickness and death, like Peshô-tanu[7].

'Mayest thou have piercing rays, like Mithra!

'Mayest thou be warm, like the moon!

'Mayest thou be[8] resplendent, like fire!

'Mayest thou be long-lived, as long-lived as an old man can be[9]!

5. 'And when thou hast fulfilled a duration of a thousand years, [mayest thou obtain] the bright, all-happy, blissful abode of the holy Ones!

'Ashem Vohû: Holiness is the best of all good . . . .

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[1] Cf. Yt. XXIII, 5.

[2] 'Like Âturpât, the son of Mâhraspand' (Pahl. Comm.).

[3] 'Like Spenddât (Isfendyâr), the son of Gûstâsp' (ibid.).

[4] 'Like Zav' (Uzava; 'Zav . . . . urbes et castella, quae Afrasiab deleverat, refici jussis, aperuit fluvios, quos ille operuerat, ... agros denuo coluit, qui in optimam, qua antehac floruerant, conditionem redierunt,' Hamzah Ispahensis, p. 24 of the Gottwaldt translation).

[5] Cf. Yt. XXIII, 2.

[6] W. has the same text as Yt. XXIII, 2: yatha dangh*e*u*s* Vistâspâi, which is interpreted âfrîn pata*s* obdûnât *k*igûn *G*âmâsp kart madam matâpat Gûstâsp.

[7] Peshôtanu was a son of Vîstâspa: Zarathustra made him drink of a certain sort of milk, and 'he forgot death.' He is one of the seven immortals, and reigns in Kangdez (Zartusht-Namah and Bundahi*s* XXIX, 5).

[8] Bavâhi (W.).

[9] Doubtful. The Pahlavi translation follows Yt. XXIII, 4, though the text is the same as in Westergaard (only bavâi and zarnumatô instead of bavâhi, zaranumatô).

II.

6[1]. 'Give[2] him strength and victory! Give him welfare in cattle and bread[3]!' thus said Zarathustra to the young king Vîstâspa! 'Give him a great number[4] of male children, praisers[5] [of God] and chiefs in assemblies, who smite and are not smitten, who smite at one stroke their enemies, who smite at one stroke their foes, ever in joy and ready to help.

7. 'Ye gods of full Glory, ye gods of full healing, let your greatness become manifest!'

8. Zarathustra addressed him, saying: 'O young king Vîstâspa! May their greatness become manifest as it is called for!

'Ye Waters, impart and give your Glory to the man who offers you a sacrifice!

'This is the boon we beg (for thee) of Ashi Vanguhi[6], of Râta[7], with eyes of love.'

9. Pâre*n*di[8], of the light chariot, follows: 'Mayest thou[9] become manifest unto him, the young king Vîstâspa!

'May plenty dwell in this house, standing upon high columns and rich in food[10]! Thou wilt never

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[1] For §§ 6–7, cf. Mâh Nyâyi*s*, 10–11.

[2] The prayer is addressed to Waters.

[3] *Hv*âthrô-nahîm: âsânîh lahmâk.

[4] Paourvatâtem: kebad farzand.

[5] Stâhyanăm: kebad stâyîtâr.

[6] See Yt. XVI.

[7] See Vend. Introd. IV, 30.

[8] See p. 11, note 5.

[9] Pâre*n*di.

[10] Plenty will reign in thy house, if thou wilt be liberal to the priest.

offer and give bad food to a priest: for a priest must be to thee like the brightest[1] offspring of thy own blood.'

10. Zarathustra spake unto him: 'O young king Vîstâspa!

'He who supports the Law of the worshippers of Mazda, as a brother or as a friend, he who treats her friendly in any way, looks to keep off want of food from her[2].'

11. The holy Zarathustra preached that law to Frashaostra[3] and *G*âmâspa: 'May ye practise holiness and thrive, O young Frashaostra (and *G*âmâspa)!'

12. Thus said Ahura Mazda unto the holy Zarathustra, and thus again did Zarathustra say unto the young king Vîstâspa: 'Have no bad priests or unfriendly priests; for bad priests or unfriendly priests will bring about much harm, and, though thou wish to sacrifice, it will be to the Amesha-Spe*n*tas as if no sacrifice had been offered[4].

'Ashem Vohû: Holiness is the best of all good . . . .

III.

13. 'When I teach thee, that thou mayest do the same to thy son[5], O Vîstâspa! receive thou well that teaching; that will make thee rich in children and rich in milk; rich in seed, in fat, in milk[6].

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[1] Raêvatãm *k*a (not rashvatãm *k*a) belongs to § 9 (W.).

[2] W. has, hanairê vaêm aiwi vaina*l* (vaêm = Sansk. vayas?).

[3] See Yt. XIII, 103. Frashaostra and *G*âmâspa were brothers.

[4] Cf. Vend. XVIII, 1–13. Perhaps, 'Be not bad to the priests! Be not unfriendly to the priest! For he who is bad to the priest, he who is unfriendly to the priest . . . .'

[5] Doubtful.

[6] Cf. Vend. XXI, 6–7.

14. 'Thus do we announce unto thee, Ahura Mazda, and Sraosha, and Ashi, and the Law of the worshippers of Mazda, with the whole of all her hymns, with the whole of all her deeds, with the whole of her performances; the Law of Mazda, who obtains her wishes, who makes the world grow, who listens to the songs and rejoices the faithful man at his wish; who protects the faithful man, who maintains the faithful man;

15. 'From whom come the knowledge of holiness and the increase in holiness of the world of the holy Principle, and without whom[1] no faithful man[2] can know holiness.

'To thee[3] come every Hâvanan, every Âtarevakhsha, every Frabaretar, every Âberet, every Âsnâtar, every Rathwiskar, every Sraoshâ-varez[4];

16. 'Every priest, every warrior, every husbandman; every master of a house, every lord of a borough, every lord of a town, every lord of a province;

17. 'Every youth of good thoughts, good words, good deeds, and good religion; every youth who speaks the right words; every one who performs the next-of-kin marriage[5]; every itinerant priest; every mistress of a house; every wandering priest, obedient to the Law.

18. 'To thee come all the performers[6] (of holiness), all the masters of holiness, who, to the

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[1] Doubtful.

[2] Saoshyantem. W. has srashyantem. [3] To the Law.

[4] The seven priests engaged in the sacrifice (Vendîdâd, p. 64, note 1).

[5] The *hv*aêtvôdatha (Vend. Introd. p. xlv, note 7; see West, Pahlavi Texts, II, 389 seq.).

[6] Thâtus: kâr kartâr (Pahl.).

number of three and thirty[1], stand next to Hâvani, being masters of holiness.

19. 'May they be fully protected[2] in thee, O young king Vîstâspa! While thou smitest thy adversaries, thy foes, those who hate thee, a hundred times a hundred for a hundred[3], a thousand times a thousand for a thousand, ten thousand times ten thousand for ten thousand, myriads of myriads for a myriad.

20. 'Proclaim thou that word, as we did proclaim it unto thee!

'O Maker of the good world! Ahura Mazda, I worship thee with a sacrifice, I worship and forward thee with a sacrifice, I worship this creation of Ahura Mazda.'

21[4]. The young king Vîstâspa asked Zarathustra: 'With what manner of sacrifice shall I worship, with what manner of sacrifice shall I worship and forward this creation of Ahura Mazda?'

22. Zarathustra answered: 'We will make it known unto thee, O young king Vîstâspa!

'Go towards that tree that is beautiful, high-growing, and mighty amongst the high-growing trees, and say thou these words: "Hail to thee! O good, holy tree, made by Mazda! Ashem Vohû!"

23. 'Let the faithful man cut off twigs of baresma, either one, or two, or three: let him bind them and

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[1] See Yasna I, 10 (33).

[2] Thrâtôtemô belongs to § 19 (W.).

[3] He kills a hundred times a hundred of them, while they kill a hundred of his people.

[4] For this clause and the following two, cf. Vend. XIX, 17 seq., text and notes.

tie them up according to the rites, being bound and unbound according to the rites.

'The smallest twig of Haoma, pounded according to the rules, the smallest twig prepared for sacrifice, gives royalty to the man (who does it).'

Ashem Vohû: Holiness is the best of all good . . . .

IV.

24[1]. Zarathustra said: 'O young king Vîstâspa!

'Invoke Ahura Mazda, who is full of Glory, Ahura Mazda, and the sovereign Heaven, the boundless Time, and Vayu who works highly.

25. 'Invoke the powerful Wind, made by Mazda, and Fate.

'Repeat thou those words, that the god invoked may give thee the boon wished for; that thou, strong, and belonging to the creation of the good Spirit, mayest smite and take away the Drug and watch with full success those who hate thee; smite down thy foes, and destroy at one stroke thy adversaries, thy enemies, and those who hate thee[2].

26. 'Proclaim thou those prayers: they will cleanse thy body from deeds of lust[3], O young king Vîstâspa!

'I will worship thee, O Fire, son of Ahura Mazda, who art a valiant warrior. He falls upon the fiend Kunda[4], who is drunken without drinking, upon the men of the Drug, the slothful ones[5], the wicked Daêva-worshippers, who live in sin.

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[1] Cf. Vend. XIX, 13. [2] Cf. Yt. V, 53.

[3] Paourvô vasta saota: read skyaothna (cf. § 40), as in Vend. XVI, 14 (paourvô-vasna skynothna).

[4] Cf. Vend. XI, 9 and Bundahis XXVIII, 42.

[5] Cf. Vend. XIX, 41; better: 'on the Drugaskân' (the sons of the Drug? see Bund. XXXI, 6).

27. 'He[1] trembles at the way[2] made by Time and open both to the wicked and to the righteous.

'They[3] tremble at the perfume of his soul[4], as a sheep does on which a wolf is falling.

28. 'Reciting the whole collection of the Staota Yêsnya[5] prayers brings one up all the way to the blessed Garô-nmâna, the palace beautifully made. That indeed is the way.

29. 'That man does not follow the way of the Law, O Zarathustra[6]! who commits the Baodhô-(varsta) crime[7] with a damsel and an old woman[8],' said Zarathustra to the young king Vîstâspa.

'Let him[9] praise the Law, O Spitama Zarathustra! and long for it and embrace the whole of the Law, as an excellent horse turns back from the wrong way and goes along the right one, smiting the many Druges[10].

30. 'Go forward with praises, go forward the way of the good Mazdean law and of all those who walk in her ways, men and women.

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[1] The dead man.

[2] The *K*inva*t*-bridge (Vend. XIX, 29).

[3] The fiends (Vend. XIX, 33). [4] The soul of the righteous.

[5] See page 152, note 1.

[6] The Pahlavi has, 'the way of Zarathustra' (lâ Zartûhstig râs yakhsûnît).

[7] Wilful murder (Vend. p. 84, note 1).

[8] To procure miscarriage (see Vend. XV, 12–14).

[9] The sinner.

[10] 'As a horseman on the back of a good horse, when he has gone the wrong way, perceiving that he has lost his way, turns back his horse from that direction and makes him go the right way; so thou, turn back thy horse to the right way; that is to say, turn him to the way of the Law of Mazda; that is to say, receive the Law' (Pahl. Comm.).

'He who wishes to seize the heavenly reward[1], will seize it by giving gifts to him who holds up (the Law) to us[2] in this world here below[3] . . . .

31. 'Let him[4] give (the Law) to him who is unfriendly to her, that he may become friendly.

'Wash thy hands with water, not with gômêz[5], and let thy son, who will be born of thy wife[6], do the same.

'Thus thy thought will be powerful to smite him[7], who is not so[8]; thy speech will be powerful to smite him, who is not so; thy deed will be powerful to smite him.

32. '"Hear me! Forgive me[9]!"—We, the Amesha-Spe*n*tas, will come and show thee, O Zarathu*s*tra! the way to that world[10], to long glory in the spiritual world, to long happiness of the soul in Paradise;

33. 'To bliss and Paradise, to the Garô-nmâna of Ahura Mazda, beautifully made and fully adorned,

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[1] Bliss, eternal life.

[2] Yô nô . . . . nidârô anghê: lanman dîn barâ dâshtâr (Pahl.).

[3] Naêdh*k*a vanghê paiti u*s*ta vanghô buyâ*t*; saoshyã*s* dî*s* verethraga. I cannot make anything of these words, nor reconcile them with the Pahlavi translation: 'It is not fair when he wishes weal for his own person; that is to say, when, being satisfied himself, he does not satisfy other people and wishes comfort for himself. (Make the Law of Mazda current, till the time when) the victorious Sôshyôsh will make it current.' The last three Zend words appear to be abridged from a longer passage.

[4] The faithful man.

[5] This is an allusion to the Bareshnûm purification (Vend. VIII, 39). The unclean man washes himself with gômêz first and with water last.

[6] Doubtful. [7] The sinner. [8] Friendly to the Law.

[9] He recites the prayer Sraotâ mê, mere*z*dâta mê (Yasna XXXIII, 11). [10] The world above.

when his soul goes out of his body through the will of fate, when I, Ahura Mazda, when I, Ahura Mazda, gently show him his way as he asks for it.

'Ashem Vohû: Holiness is the best of all good . . . .

V.

34. 'They[1] will impart to thee full brightness and Glory.

'They will give him[2] quick[3] and swift horses, and good sons.

'He wishes to go to the Law, the young king Vîstâspa.'

Zarathustra said: 'Let him who is unfriendly to her become a follower of the Law of Mazda, such as we proclaim it.

35. 'Proclaim thou ever (unto the poor): "Ever mayest thou wait here for the refuse that is brought unto thee, brought by those who have profusion of wealth[4]!" Thus the Drug will not fall upon thee and throw thee away; thou wilt wield kingly power there[5].

36. 'The Law of Mazda will not deliver thee unto pain[6]. Thou art entreated (for charity) by the whole of the living world, and she[7] is ever standing at thy door in the person of thy brethren in the faith: beggars are ever standing at the door of the stranger, amongst those who beg for bread.

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[1] The Amesha-Spentas (see § 46).

[2] To Vîstâspa.

[3] Hathwadhka: Pahl. tîzki.

[4] Cf. Vend. III, 29.

[5] If he practises charity he will be a king even in Garôthmân.

[6] Aspahê, from a-spa (no comfort, anâsânîh tangîh, Pahl. Comm.).

[7] The Law.

'Ever will that bread be burning coal upon thy head[1].

'The good, holy Râta[2], made by Mazda, goes and nurses thy bright offspring[3].'

37. Zarathustra addressed Vîštâspa, saying: 'O young king Vîštâspa! The Law of Mazda, O my son! will give thy offspring the victorious strength that destroys the fiends.

'Let no thought of Angra Mainyu ever infect thee, so that thou shouldst indulge in evil lusts, make derision and idolatry, and shut (to the poor) the door of thy house[4].

38[5]. 'Âtar thus blesses the man who brings incense to him, being pleased with him and not angry, and fed as he required: "May herds of oxen grow for thee, and increase of sons! May fate and its decrees bring thee the boons thou wishest for! Therefore do thou invoke and praise (me) excellently in this glorious world! That I may have unceasing food, full of the glory of Mazda[6] and with which I am well pleased."

39. 'O Mazda! take for thyself the words of our praise: of these words I speak and speak again, the strength and victorious vigour, the power of health and healing, the fulness, increase, and growth.

'Bring it together with the words of hymns up to the Garô-nmâna of Ahura Mazda. He will[7] first

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[1] Hvarishnî dâgh pun rôismanî lak yahvûnât (Pahl. Comm.).

[2] Charity.

[3] If thou art charitable, thy children will thrive.

[4] See Yt. XXII, 13.

[5] Cf. Vend. XVIII, 27.

[6] *Hv*arnamazd*a*u (W.).

[7] He who will pronounce all prayers and hymns: the full formula is found in the Âbân Nyâyis, § 8.

enter there. Therefore do thou pronounce these prayers.

'Ashem Vohû: Holiness is the best of all good . . . .

VI.

40. 'Converse ye with the Amesha-Spe*n*tas,' said Zarathu*s*tra unto the young king Vîstâspa, 'and with the devout Sraosha, and Nairyô-sangha, the tall-formed, and Âtar, the son of Ahura Mazda, and the well-desired kingly Glory.

41. 'Men with lustful deeds address the body[1]; but thou, all the night long, address the heavenly Wisdom[2]; but thou, all night long, call for the Wisdom that will keep thee awake.

'Three times a day raise thyself up and go to take care of the beneficent cattle.

42. 'Of these men may the lordship[3] belong to the wisest of all beings, O Zarathu*s*tra! May their lord belong to the wisest, O Zarathu*s*tra! Let him show them the way of holiness, let him show them at once the way thereto, which the Law of the worshippers of Mazda enters victoriously. Thus the soul of man, in the joy of perfect holiness, walks over the bridge, known afar, the powerful *K*inva*t*-bridge[4], the well-kept, and kept by virtue.

43. 'How the worlds were arranged was said to thee first, O Zarathu*s*tra! Zarathu*s*tra said it again to the young king Vîstâspa; therefore do thou[5] praise him[6] who keeps and maintains the moon and the sun.

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[1] Cf. § 26.
[2] Cf. Vend. IV, 45; XVIII, 6.
[3] The supervision and care.
[4] See § 27.
[5] Thou Vîstâspa.
[6] Ahura Mazda.

'He who has little friendship for the Law, I have placed him down below to suffer.'

44. Thus said Angra Mainyu, he who has no Glory in him, who is full of death: 'This is an unbeliever, let us throw him down below; this is a liar, or a traitor to his relatives, and like a mad dog who wounds cattle and men; but the dog who inflicts wounds pays for it as for wilful murder[1].

'The first time he shall smite a faithful man, the first time he shall wound a faithful man, he shall pay for it as for wilful murder.

'Ashem Vohû: Holiness is the best of all good . . . .

VII.

45. 'Mayest thou receive[2], O holy young king Vîštâspa! (a house) with a hundred . . . .[3], ten thousand large windows, ten thousand small windows, all the year long[4], O holy Vîštâspa! never growing old, never dying, never decaying, never rotting, giving plenty of meat, plenty of food, plenty of clothes to the other worshippers of Mazda.

46. 'May all boons be bestowed upon thee, as I proclaim it unto thee! May the Amesha-Spe*n*tas impart to thee their brightness and glory and plenty[5]! May they give him quick and swift horses and good sons, strong, great in all things, powerful to sing the hymns.

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[1] See Vend. XIII, 31.

[2] In Paradise; see Vend. XVIII, 28, text and note.

[3] Satayâre: that stands a hundred years (?). The Vend. XVIII, 28 has 'with a hundred columns.'

[4] Uninjured by the changes of temperature.

[5] Cf. § 34.

47. 'He wields his power according to the wish of Ahura Mazda, the Good Spirit, and for the destruction of the Evil Spirit, whichever of two men goes quicker to perform a sacrifice (to Ahura); but if he chooses to perform the sacrifice and prayer to us not in the right way, he does not wield the right power, he will not reign [1].

48. 'He will receive bad treatment in the next world, though he has been the sovereign of a country, with good horses to ride and good chariots to drive. Give royalty to that man, O Zarathustra! who gives royalty unto thee with good will [2].

49 [3]. 'Thou shalt keep away the evil by this holy spell: "Of thee [O child!] I will cleanse the birth and growth; of thee [O woman!] I will make the body and the strength pure; I make thee a woman rich in children and rich in milk; a woman rich in seed, in milk, and in offspring. For thee I shall make springs run and flow towards the pastures that will give food to the child."

50. 'Do not deliver me [4] into the hands of the fiend [5]; if the fiend take hold of me, then fever with loss of all joy will dry up the milk of the good Spenta-Ârmaiti [6]. The fiend is powerful to distress, and to dry up the milk of the woman who indulges in lust and of all females.

51. 'The perfume of fire, pleasant to the Maker,

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[1] In Paradise (Pahl. Comm.).

[2] Doubtful.

[3] Cf. Vend. XXI, 6–7.

[4] The Law.

[5] That is to say, let not impiety prevail.

[6] If impiety prevails, the earth will grow barren (cf. Vend. XVIII, 64).

Ahura Mazda, takes them[1] away from afar; . . . .[2]; and all those that harm the creation of the Good Spirit are destroyed[3];

52. 'Whom Mithra, and Rashnu Razista, and the Law of the worshippers of Mazda wish to be taken far away, longing for a man who is eager to perform and does perform the ceremonies he has been taught; . . .[4]

'Ashem Vohû: Holiness is the best of all good . . . .

VIII[5].

53. 'The words of the Vahistôisti[6] Gâtha are to be sung: "Happy is he, O holy Vîstâspa! happy the man, whoever he be, to whom Ahura Mazda gives the full accomplishment of his wishes."

'Where does his soul abide on that night[7]?'

54. Ahura Mazda answered: 'O my son, Frashaostra! It takes its seat near the head, singing the Ustavaiti Gâtha and proclaiming happiness: "Happy is he, happy the man whoever he be!"

'On the first night, his soul sits in Good Words[8];

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[1] The demons (see Vend. VIII, 80).

[2] Nôit tat paiti vohu manô katha sisraya ayaka. The Pahlavi Commentary has: 'That is to say, good will happen to thee through the good will of Âtar (fire).'

[3] Te kinashanya (W.;—read taêka nashanya?); âigh harvaspîn bêshîtârân min spinâk mînôi dâmân lvît apêtâk avîn yahvûnît (Pahl. Comm.).

[4] Yatha yat tê fravaokâmi (fravaokâma, W.) puthrô berethyât sairimananam (sairi mananam, W.) bakhedhrâi (translated as hakhedhrâi: dôstîh, friendship).

[5] This chapter is borrowed, though slightly altered, from Yt. XXII.

[6] Read ustavaiti (? cf. § 54 and Yt. XXII, 2): the Vahistôisti Gâtha is the fifth and last Gâtha.

[7] On the night of his departing.

[8] Not in the Good-Word Paradise, to which he will go later

on the second night, it sits in Good Deeds; on the third night, it goes along the ways (to Garô-nmâna).

55. 'At the end of the third night, O my son, Frashaostra! when the dawn appears, it seems to the soul of the faithful one as if it were brought amidst plants [and scents: it seems as if a wind were blowing from the region of the south, from the regions of the south][1], a sweet-scented wind, sweeter-scented than any other wind in the world, and it seems to his soul as if he were inhaling that wind with the nose, and it asks, saying: "Whence does that wind blow, the sweetest-scented wind I ever inhaled with my nose?"

56. 'And it seems to him as if his own conscience were advancing to him in that wind, in the shape of a maiden fair, bright, white-armed, strong, tall-formed, high-standing, thick-breasted, beautiful of body, noble, of a glorious seed, of the size of a maid in her fifteenth year, as fair as the fairest things in the world.

57. 'And the soul of the faithful one addressed her, asking: "What maid art thou, who art the fairest maid I have ever seen?"

58. 'And she, being his own conscience, answers him: "O thou youth, of good thoughts, good words, and good deeds, of good religion! I am thy own conscience.

'"Everybody did love thee for that greatness, goodness, fairness, sweet-scentedness, victorious strength, and freedom from sorrow, in which thou

(§ 61), but in the thought and delightful remembrance of his good words (cf. Yt. XXII, 2).

[1] Supplied from Yt. XXII, 7.

dost appear to me; [and so thou, O youth of good thoughts, good words, and good deeds, of good religion! didst love me for that greatness, goodness, fairness, sweet-scentedness, victorious strength, and freedom from sorrow, in which I appear to thee.

59. '"When thou wouldst see a man[1]] making derision and deeds of idolatry, or rejecting (the poor) and shutting (his door), then, thou wouldst sit, singing the Gâthas, and worshipping the good waters, and Âtar, the son of Ahura Mazda, and rejoicing the faithful that would come from near or from afar.

60. '"I was lovely, and thou madest me still lovelier; I was fair, and thou madest me still fairer; I was desirable, and thou madest me still more desirable; I was sitting in a forward place, and thou madest me sit in the foremost place, through this good thought, through this good speech, through this good deed of thine; and so henceforth men worship me for my having long sacrificed unto and conversed with Ahura Mazda."

61. 'The first step that the soul of the faithful man made, placed him in the Good-Thought Paradise; the second step that the soul of the faithful man made, placed him in the Good-Word Paradise; the third step that the soul of the faithful man made, placed him in the Good-Deed Paradise; the fourth step that the soul of the faithful man made, placed him in the Endless Light.

62. 'Then one of the faithful, who had departed before him, asked, saying: "How didst thou depart this life, thou holy man? How didst thou come,

[1] From Yt. XXII, 12–13.

thou holy man! from the abodes full of cattle and full of the wishes and enjoyments of love? from the material world into the world of the spirit? from the decaying world into the undecaying one? How long did thy felicity last?"'

63. And Ahura Mazda answered: 'Ask him not what thou askest him, who has just gone the dreary way, full of fear and distress, when the body and the soul part from one another.

64. '[Let him eat] of the food brought to him, of the oil of Zaremaya: this is the food for the youth of good thoughts, of good words, of good deeds, of good religion, after he has departed this life; this is the food for the holy woman, rich in good thoughts, good words, and good deeds, well-principled, and obedient to her husband, after she has departed this life.'

65. Spitama Zarathustra said to the young king Vîstâspa: 'To what land shall I turn, O Ahura Mazda? To whom shall I go with praying[1]?'

Ashem Vohû: Holiness is the best of all good . . . .

[1] This clause, taken from Yt. XXII, 20, shows that the second part of Yt. XXII (§§ 19–36), describing the fate of the wicked, should be inserted here.

NYÂYIS.

NYÂYIS.

A Nyâyis is properly a begging prayer, as opposed to Sitâyis, a prayer of praise. It is a term particularly applied to five prayers addressed to the Sun, to Mithra, to the Moon, to Waters, and to Fire. Every layman over eight years old is bound to recite the Nyâyis: he recites it standing and girded with his Kôstî.

The Sun Nyâyis is recited three times a day, at the rising of the sun (Gâh Hâvan), at noon (Gâh Rapitvin), and at three o'clock in the afternoon (Gâh Uziren). The Mithra Nyâyis is recited with the Sun Nyâyis, as Mithra follows the sun in its course (see Yt. X, 13).

The Moon Nyâyis is recited three times a month: first, at the time when it begins to be seen; second, when it is at the full; third, when it is on the wane.

The Waters Nyâyis and the Fire Nyâyis are recited every day, when one finds oneself in the proximity of those elements. The Fire Nyâyis is recited with the Penôm on (see Vend. p. 168, 7).

The first four Nyâyis must be recited especially on the days over which the Izads invoked preside; that is to say, on the Khôrshêd, Mihir, Mâh, and Âbân days (the eleventh, sixteenth, twelfth, and tenth days of the month)[1].

I. KHÔRSHÊD NYÂYIS.

1. [Hail unto the Sun, the swift-horsed! May Ahura Mazda be rejoiced[2]!]

[1] Anquetil, Zend-Avesta II, pp. 6, 22, 565–566.

[2] This clause is wanting in most manuscripts.

Hail unto thee, O Ahura Mazda, in the threefold way[1]! [Hail unto thee] before all other creatures!

Hail unto you, O Amesha-Spe*n*tas, who are all of you of one accord with the Sun!

May this prayer come unto Ahura Mazda! May it come unto the Amesha-Spe*n*tas! May it come unto the Fravashis of the holy Ones! May it come unto the Sovereign Vayu of the long Period[2]!

2. [Hail unto the Sun, the swift-horsed!]

May Ahura Mazda be rejoiced! May Angra Mainyu be destroyed! by those who do truly what is the foremost wish (of God).

I recite the 'Praise of Holiness[3].'

3. I praise well-thought, well-spoken, and well-done thoughts, words, and deeds. I embrace all good thoughts, good words, and good deeds; I reject all evil thoughts, evil words, and evil deeds[4].

4. I give sacrifice and prayer unto you, O Amesha-Spe*n*tas! even with the fulness of my thoughts, of my words, of my deeds, and of my heart: I give unto you even my own life.

I recite the 'Praise of Holiness[3]:'

'Ashem Vohû: Holiness is the best of all good. Well is it for it, well is it for that holiness which is perfection of holiness[4]!'

5[5]. Hail to Ahura Mazda!
Hail to the Amesha-Spe*n*tas!
Hail to Mithra, the lord of wide pastures!
Hail to the Sun, the swift-horsed!
Hail to the two eyes of Ahura Mazda!
Hail to the Bull!
Hail to Gaya[6]!

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[1] In thought, speech, and deed (Pers. and Sansk. transl.).

[2] Vayu, as being the same with Fate (Vend. Introd. IV, 17), became identified with Time.

[3] The Ashem Vohû. [4] See p. 22.

[5] § 5=Yasna LXVIII (22–23 [LXVII, 58–67]).

[6] Gaya Maretan, the first man.

Hail to the Fravashi of the holy Spitama Zarathustra!

Hail to the whole of the holy creation that was, is, or will be!

May I grow in health of body through Vohu-Manô, Khshathra, and Asha, and come to that luminous space, to that highest of all high things[1], when the world, O Spenta Mainyu! has come to an end!

Ashem Vohû: Holiness is the best of all good . . . .

6. We sacrifice unto the bright, undying, shining, swift-horsed Sun.

We sacrifice unto Mithra, the lord of wide pastures, who is truth-speaking, a chief in assemblies, with a thousand ears, well-shapen, with ten thousand eyes, high, with full knowledge, strong, sleepless, and ever awake[2].

7. We sacrifice unto Mithra, the lord of all countries, whom Ahura Mazda made the most glorious of all the gods in the world unseen[3].

So may Mithra and Ahura, the two great gods, come to us for help!

We sacrifice unto the bright, undying, shining, swift-horsed Sun.

8. We sacrifice unto Tistrya, whose sight is sound[4].

We sacrifice unto Tistrya; we sacrifice unto the rains of Tistrya[5].

We sacrifice unto Tistrya, bright and glorious.

We sacrifice unto the star Vanant[6], made by Mazda.

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[1] The sun: 'May my soul arrive at the sun-region!' (Pahl. transl.)
[2] Yt. X, 7. [3] In heaven. [4] See Yt. VIII, 12, note 7.
[5] See Yt. VIII, 12, note 2. [6] See Yt. XX.

We sacrifice unto Tistrya, the bright and glorious star.

We sacrifice unto the sovereign sky.

We sacrifice unto the boundless Time.

We sacrifice unto the sovereign Time of the long Period.

We sacrifice unto the beneficent, well-doing Wind.

We sacrifice unto the most upright Kista [1], made by Mazda and holy.

We sacrifice unto the good Law of the worshippers of Mazda.

We sacrifice unto the way of content [2].

We sacrifice unto the golden instrument [3].

We sacrifice unto Mount Saokanta, made by Mazda [3].

9. We sacrifice unto all the holy gods of the world unseen.

We sacrifice unto all the holy gods of the material world.

We sacrifice unto our own soul.

We sacrifice unto our own Fravashi.

We sacrifice unto the good, strong, beneficent Fravashis of the holy Ones.

We sacrifice unto the bright, undying, shining, swift-horsed Sun.

10. I confess myself a worshipper of Mazda, a follower of Zarathustra . . . .

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[1] See Yt. XVI.

[2] Or, of pleasure.

[3] 'On Mount Saokanta there is a golden tube coming from the root of the earth; the water that is on the surface of the earth goes up through the hole of that tube to the heavens, and being driven by the wind, spreads everywhere, and thus the dew is produced' (Sansk. transl.).

Unto the bright, undying, shining, swift-horsed Sun;

Be propitiation, with sacrifice, prayer, propitiation, and glorification . . . .[1]

Ashem Vohû: Holiness is the best of all good . . . .

[We sacrifice] unto the Ahurian waters[2], the waters of Ahura, with excellent libations, with finest libations, with libations piously strained[3].

Ashem Vohû: Holiness is the best of all good . . . .

[Give] unto that man brightness and glory, give him health of body, ... give him the bright, all-happy, blissful abode of the holy Ones.

II. MIHIR NYÂYIS.

1[4]. Hail unto thee, O Ahura Mazda, in the threefold way! [Hail unto thee] before all other creatures!

Hail unto you, O Amesha-Spe*n*tas, who are all of you of one accord with the Sun!

May this prayer come unto Ahura Mazda! May it come unto the Amesha-Spe*n*tas! May it come unto the Fravashis of the holy Ones! May it come unto the sovereign Vayu of the long Period!

2. May Ahura Mazda be rejoiced! . . . .

3. I praise well-thought, well-spoken, and well-done thoughts, words, and deeds . . . .

4. I give sacrifice and prayer unto you, O Amesha-Spe*n*tas! . . . .

5. Hail to Ahura Mazda! . . . .

May I grow in health of body through Vohu-Manô, Khshathra, and Asha, and come to that luminous space, to that highest of all high things, when the world, O Spe*n*ta Mainyu, has come to an end!

6[5]. We sacrifice unto Mithra, the lord of wide pastures, who is truth-speaking, a chief in assemblies, with a thousand ears, well-shapen, with ten thousand

[1] The whole of the Khôrshê*d* Yast is inserted here.

[2] Rivers considered as Ahura's wives (cf. Ormazd et Ahriman, § 32).

[3] From Yasna LXVIII, 10 (LXVII, 30); cf. p. 34.

[4] §§ 1–5 = Khôrshê*d* Nyâyis, §§ 1–5.

[5] §§ 6–7 = Khôrshê*d* Nyâyis, §§ 6–7.

eyes, high, with full knowledge, strong, sleepless, and ever awake.

7. We sacrifice unto Mithra, the lord of all countries, whom Ahura Mazda made the most glorious of all the heavenly gods.

So may Mithra and Ahura, the two great gods, come to us for help!

We sacrifice unto the undying, shining, swift-horsed Sun.

8[1]. We sacrifice unto Tistrya, whose sight is sound . . . .

9. We sacrifice unto all the holy gods of the world unseen . . . .

10[2]. I confess myself a worshipper of Mazda, a follower of Zarathustra . . . .

11[3]. We sacrifice unto Mithra, the lord of wide pastures, who is truth-speaking, a chief in assemblies, with a thousand ears, well-shapen, with a thousand eyes, high, with full knowledge, strong, sleepless, and ever awake.

We sacrifice unto the Mithra around countries;
We sacrifice unto the Mithra within countries;
We sacrifice unto the Mithra in this country;
We sacrifice unto the Mithra above countries;
We sacrifice unto the Mithra under countries;
We sacrifice unto the Mithra before countries;
We sacrifice unto the Mithra behind countries.

12. We sacrifice unto Mithra and Ahura, the two great, imperishable, holy gods; and unto the stars, and the moon, and the sun, with the trees that yield baresma. We sacrifice unto Mithra, the lord of all countries.

13[4]. For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

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[1] §§ 8–9 = Khôrshêd Nyâyis, §§ 8–9.
[2] Yt. X, 0.
[3] §§ 11–12 = Yt. X, 144–145.
[4] §§ 13–15 = Yt. X, 4–6.

We offer up libations unto Mithra . . . .

14. May he come to us for help! May he come to us for ease! . . . .

15. I will offer up libations unto him, the strong Yazata, the powerful Mithra . . . .

Yê*n*hê hâtãm: All those beings of whom Ahura Mazda . . . .

16[1]. Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

I bless the sacrifice and prayer, and the strength and vigour of Mithra . . . .

Ashem Vohû: Holiness is the best of all good . . . .

[Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.

III. MÂH NYÂYIS.

1[2]. Hail to Ahura Mazda! Hail to the Amesha-Spe*n*tas! Hail to the Moon that keeps in it the seed of the Bull! Hail to thee when we look at thee! Hail to thee when thou lookest at us!

2[3]. Unto the Moon that keeps in it the seed of the Bull; unto the only-created Bull and unto the Bull of many species;

Be propitiation . . . .

3. Hail to Ahura Mazda! . . . .

4. How does the moon wax? How does the moon wane? . . . .

5. We sacrifice unto the Moon that keeps in it the seed of the Bull . . . .

6. And when the light of the moon waxes warmer . . . .

7. I will sacrifice unto the Moon . . . .

8. For its brightness and glory . . . .

9. Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

10[4]. Give us strength and victory! Give us welfare in cattle and in bread! Give us a great number of male children, praisers [of God] and chiefs in assemblies, who smite and are not smitten, who smite at one stroke their enemies, who smite at one stroke their foes, ever in joy and ready to help.

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[1] Yt. X, 146. [2] § 1 = Mâh Yast, § 1. [3] §§ 2–9 = Mâh Yast.
[4] §§ 10–11; cf. Yt. XXIV, 6–8.

11. Ye gods of full Glory, ye gods of full healing, let your greatness become manifest! let your assistance become manifest as soon as you are called for! and ye, Waters, manifest your Glory, and impart it to the man who offers you a sacrifice.

Ashem Vohû: Holiness is the best of all good . . . .

[Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.

IV. ÂBÂN NYÂYIS.

1. May Ahura Mazda be rejoiced! . . . .

Unto the good Waters, made by Mazda; unto the holy water-spring ARDVI ANÂHITA; unto all waters, made by Mazda; unto all plants, made by Mazda,

Be propitiation[1] . . . .

2[2]. Ahura Mazda spake unto Spitama Zarathustra, saying: 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

3. 'Who makes the seed of all males pure, who makes the womb of all females pure for bringing forth . . . .

4. 'The large river, known afar, that is as large as the whole of the waters that run along the earth . . . .

5. 'All the shores of the sea Vouru-Kasha are boiling over, all the middle of it is boiling over, when she runs down there . . . .

6. 'From this river of mine alone flow all the waters that spread all over the seven Karshvares;

7. 'I, Ahura Mazda, brought it down with mighty vigour, for the increase of the house, of the borough, of the town, of the country[3].

8. 'He from whom she will hear the staota yêsnya[4]; he from whom she will hear the Ahuna

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[1] As Âbân Yast, 0.

[2] §§ 2–6 = Âbân Yast, §§ 1–5.

[3] Cf. Âbân Yast, § 6.

[4] See above, p. 152, note 1.

vairya[1]; he from whom she will hear the Ashavahista[2]; he by whom the good waters will be made pure; with the words of the holy hymns[3], he will enter first the Garô-nmâna of Ahura Mazda: she will give him the boons asked for[4].

9[5]. 'For her brightness and glory, I will offer her a sacrifice worth being heard; I will offer her a sacrifice well-performed. Thus mayest thou advise us when thou art appealed to! Mayest thou be most fully worshipped.

'We sacrifice unto the holy Ardvi Sûra Anâhita with libations. We sacrifice unto Ardvi Sûra Anâhita, the holy and master of holiness, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the words, with the deeds, with the libations, and with the rightly-spoken words.

'Yênhê hâtãm: All those beings of whom Ahura Mazda . . . .

10. 'Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

'I bless the sacrifice and prayer, and the strength and vigour of the holy water-spring Anâhita.

'[Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.'

V. ÂTAS NYÂYIS.

1[6]. Take me out[7], O Ahura! give me perfect piety and strength . . . .

4[8]. May Ahura Mazda be rejoiced! . . . .

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[1] The Yathâ ahû vairyô prayer.
[2] The Ashem Vohû prayer.
[3] Cf. Yt. XXII, 2, and Yt. XXIV, 39.
[4] Cf. Âbân Yast, §§ 19, 23, 27, 35, 39, 47, &c.
[5] Cf. Âbân Yast, § 9.
[6] §§ 1–3 = Yasna XXXIII, 12–14.
[7] 'Deliver me from Ahriman' (Pahl. Comm.).
[8] As in Ormazd Yast, 0.

Hail unto thee, O Fire, son of Ahura Mazda, thou beneficent and most great Yazata!

[1] Ashem Vohû: Holiness is the best of all good . . . .
I confess myself a worshipper of Mazda . . . .
For sacrifice, prayer, propitiation, and glorification . . . .

Unto Âtar, the son of Ahura Mazda; unto thee Âtar, son of Ahura Mazda!

5[2]. Unto Âtar, the son of Ahura Mazda; unto the Glory and the Weal, made by Mazda; unto the Glory of the Aryas, made by Mazda; unto the Glory of the Kavis, made by Mazda.

Unto Âtar, the son of Ahura Mazda; unto king Husravah; unto the lake of Husravah; unto Mount Âsnava*nt*, made by Mazda; unto Lake *K*aê*k*asta, made by Mazda; unto the Glory of the Kavis, made by Mazda.

6. Unto Âtar, the son of Ahura Mazda; unto Mount Raêva*nt*, made by Mazda; unto the Glory of the Kavis, made by Mazda.

Unto Âtar, the son of Ahura Mazda.

Unto Âtar, the beneficent, the warrior; the God who is a full source of Glory, the God who is a full source of healing.

Unto Âtar, the son of Ahura Mazda, with all Âtars; unto the God Nairyô-sangha, who dwells in the navel of kings;

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

7[3]. I bless the sacrifice and invocation, and the

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[1] As in Ormazd Yast, o. [2] Cf. Sirôzah, § 9.

[3] §§ 7–16 = Yasna LXII, 1–10 (LXI). See the Sanskrit translation in Études Iraniennes, II.

good offering, the beneficent offering, the offering of assistance offered unto thee, O Âtar, son of Ahura Mazda!

Thou art worthy of sacrifice and invocation; mayest thou receive the sacrifice and the invocation in the houses of men.

Well may it be unto the man who ever worships thee with a sacrifice, holding the sacred wood in his hand, the baresma in his hand, the meat in his hand, the mortar [1] in his hand.

8. Mayest thou have the right [2] wood! Mayest thou have the right incense! Mayest thou have the right food! Mayest thou have the right fuel [3]!

Mayest thou be full-grown for protecting (this house)! Mayest thou grow excellent for protecting!

9. Mayest thou burn in this house! Mayest thou ever burn in this house! Mayest thou blaze in this house! Mayest thou increase in this house! Even for a long time, till the powerful restoration of the world, till the time of the good, powerful restoration of the world!

10. Give me, O Âtar, son of Ahura Mazda! lively welfare, lively maintenance, lively living; fulness of welfare, fulness of maintenance, fulness of life;

Knowledge, sagacity; quickness of tongue; (holiness of) soul; a good memory; and then the understanding that goes on growing and the one that is not acquired through learning [4];

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[1] The mortar for pounding the Haoma.

[2] In quality and quantity.

[3] Upasayêni: what is added to keep up the fire when lighted (Pers. transl.).

[4] The gaoshô-srûta khratu and the âsna khratu (see p. 7, note 1).

And then the manly courage,

11. Firm-footed, unsleeping, (sleeping only) for a third part of the day and of the night, quick to rise up from bed, ever awake;

And a protecting, virtuous offspring, able to rule countries and assemblies of men, well growing up, good, freeing us from the pangs (of hell), endowed with a good intellect, that may increase my house, my borough, my town, my country, my empire.

12. Give me, O Âtar, son of Ahura Mazda! however unworthy I am[1], now and for ever, a seat in the bright, all-happy, blissful abode of the holy Ones.

May I obtain the good reward, a good renown[2], and long cheerfulness for my soul[3]!

13. Âtar, the son of Ahura Mazda, lifts up his voice to all those for whom he cooks their evening meal and their morning meal[4]. From all those he wishes a good offering, a beneficent offering, an offering of assistance, O Spitama!

14. Âtar looks at the hands of all those who pass by: 'What does the friend bring to his friend? What does he who comes and goes bring to him[5] who stays motionless?'

We sacrifice unto Âtar, the valiant warrior[6].

15. And if the passer-by brings him wood holily brought, or bundles of baresma holily tied up, or

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[1] Yâ mê afras*a*ungh*a*u angha*t*: yâ me abhût ayogyatâ (Sansk. transl.).

[2] Here. [3] Above.

[4] Khshafnîm, sûirîm (Études Iraniennes, II, 161).

[5] Âtar.

[6] 'Bodily he is infirm (armê*s*t, motionless); spiritually he is a warrior' (Pahl. Comm.).

twigs of Hadhânaêpata[1], then Âtar, the son of Ahura Mazda, well pleased with him and not angry, and fed as required, will thus bless him:

16. 'May herds of oxen grow for thee, and increase of sons; may thy mind be master of its vow, may thy soul be master of its vow, and mayest thou live on in the joy of the soul all the nights of thy life.'

This is the blessing which Âtar speaks unto him who brings him dry wood, well-examined by the light of the day, well-cleansed with godly intent[2].

17. Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

I bless the sacrifice and prayer, and the strength and vigour of Âtar, the son of Ahura Mazda[3] . . . .

Ashem Vohû: Holiness is the best of all good . . . .

18[3]. We gladden by our virtue thy mighty Fire, O Ahura! thy most quick and powerful Fire, who shows his assistance[4] to him who has ever comforted him, but delights in taking vengeance with his hands on the man who has harmed him.

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[1] See Vend. p. 94, note 1.

[2] Cf. Vend. XVIII, 26–27.

[3] From Yasna XXXIV, 4.

[4] 'In the var nîrang' (Pahl. Comm.), that is to say, in the fire ordeal; see above, p. 170, note 3.

INDEX TO THE VENDÎDÂD,

VOLUME IV;

AND TO THE

SÎRÔZAHS, YASTS, AND NYÂYIS,

VOLUME XXIII.

INDEX TO VOLS. IV AND XXIII.

The references in small Roman numerals are to the Introduction to the Vendîdâd; those preceded by II are to this volume; the others are to the Vendîdâd.

Aal, fairy, page xciii. n 4.
Âbân Nyâyis, II, 356-357.
Âbân Yast, II, 52-84.
Âbastâ, xxx. n 1.
Âberet, priest, 63, 64. n 1, 78, 79; II, 332.
Abortion, 175.
Âdar, god, II, 7, 15. See Âtar.
Âdarana, II, 288.
Âdaraprâ, fire, II, 7. n 2. See Âdar Frobâ.
Âdarbâd Mahraspandân, man, xxxiii, xxxvii.
Âdarbîgân, land, l. n 2; II, 123. n 3.
Âdar Burzîn Mihr, fire, II, 8. n 2, 294. n 2.
Âdar Farnbag, fire, II, 7. n 2.
Âdar Frobâ, fire, II, 294. n 2, 298. n 1. See Âdaraprâ.
Âdar Gushasp, fire, II, 294. n 2. See Gushasp.
Âdhutavau, mount, II, 289.
Âdityas, lx.
Âdukani, month, II, 101. n 1.
Aêkha, demon, II, 284, 285.
Aêshma, demon, lxvii, 136, 141. n 3, 142, 143, 218; II, 33, 143, 154, 164, 224, 271, 284, 297, 308.
Aêta, man, II, 217.
Aêthrapaiti, 45.
Aêvo-saredha-ŕyaêsta, man, II, 218.
Aêzakha, mount, II, 288.
Afrâsyâb, man, II, 64. n 2, 67. n 4, 95. n 2, 114. n 2, 300. n 5, 304. n 2. See Frangrasyan.
Âfrîgân, xxx.
Afrîn Paighambar, II, 324-328.
Agastya, man, II, 224. n 2.
Âgerepta, 39, 40, 41.
Aghraêratha, man, lxxvi; II, 114, 115, 222, 278, 304, 307. n 6.
Agriculture, 28.
Ahriman, demon, xliv, lxx, lxxi, lxxvi, xcii, 59. n 4, 99. n 1; II, 26. n 2, 135. n 2, 176. n 2, 252. n 1, 260. n 5. See Angra Mainyu.
Ahûm-stût, man, II, 203.
Ahuna, man, II, 288.
Ahuna Vairya, prayer, lxix, lxxviii, 98, 110, 139, 206. n 5; II, 3; serves as a weapon, II, 275.
Ahura Mazda, god, lviii, lxi; 4 (his creations), 207; 208 (his Fravashi); II, 3, 6, 9, 10, 13, 15; 21-34 (Ormazd Yast); 57 (sacrifices to Ardvi Sûra Anâhita); 86, 116, 119, 138, 142, 151, 152, 154, 155, 156, 157, 162, 164, 169, 180, 199, 201, 227, 228, 230, 231, 232 seq.; 250 (sacrifices to Vayu), 274, 317, 351, &c.
Ahuranis, 140. n 2.
Ainyava, II, 217, 218.
Aipivanghu, II, 222, 303. See Apîvêh.
Aipivôhu, II, 303.
Aîrîz-râsp Aûspôsînân, II, 216. n 6.
Airyaman, 140, 222, 228, 229, 230-235; II, 4, 13, 35, 37, 41, 42, 43-45, 48.
Airyanem vaêgah, 2, 5, 13, 15, 20. n 2, 30, 57, 78, 116, 279. See Irân Vêg.
Airyu, II, 62. n 2, 222, 226. n 6.
Aiwivarenah, man, II, 214.
Akatasha, demon, 136, 218.
Akayadha, man, II, 219.
Akem Mano, demon, lxxii; II, 297, 308.

Âkhnangha, man, II, 217.
Âkhrûra, man, II, 223.
Âkhsti, genius, II, 4, 13, 35, 37, 39, &c. See Peace.
Akht, sorcerer, II, 72. n 5.
Akhtya, sorcerer, II, 73.
Albôrz, mount, 225; II, 97. n 6, 122. n 3, 287. n 1, 289. n 6. See Hara Berezaiti.
Alexander, man, xxxii.
Alexander eschata, land, II, 123. n 4.
Ambrosia, II, 152. n 5.
Ameretât, god, lx, lxxi; II, 5, 31, 36, 37, 40, 49, 143, 308, 312.
Amesha-Spentas, gods, lix, lxxi, 207, 209; II, 3, 6, 9, 10, 13, 15, 34, 35-40 (Haftân Yast), 43, 49, 86, 90, 103, 132, 142, 143. n 1, 156, 163, 164, 166, 193, 194, 199, 202, 230, 290, 291, 336, 339, 340, 350.
Amru, bird, II, 210.
Amuyamna, genius, II, 164. n 2.
Anahata, goddess, II, 53.
Anâhîd, goddess, II, 195. n 2.
Anâhita, goddess, lv. See Ardvi Sûra.
Ἀναῖτις, goddess, II, 53.
Anâperetha, c.
Anashavan, lxxiv.
Anastareta, genius, II, 164. n 2.
Anêrân, genius, II, 12, 20, 85.
Anghuyu, II, 215.
Angra Mainyu, demon, lvi, lxii, 4 (his counter-creations), 24, 142-143 (expelled), 204-207 (tempts Zarathustra), 217-218 (in despair), 228, 229, 230 (creates diseases); II, 29, 33, 44, 105, 113, 144, 150, 154, 198, 242; 250 (a part of Vayu belongs to him); 252, 292 (turned to a horse), 255; 274 (dismayed by the birth of Zarathustra), 284, 308, 310; 317 (mocks the souls of the wicked in hell), 338, 340.
Animals, lxxiii; five classes of, II, 182.
Ankata, mount, II, 218.
Anquetil Duperron, xiv.
Antare-danghu, mount, II, 288.
Antare-kangha, mount, II, 67. n 5, 288.
Anthesterion, month, II, 192. n 1.
Ants, 167.
Aodhas, II, 173.
Aoighimatastîra, man, II, 218.
Aoshnara, man, II, 221.
Apagadha, 224.
Apakhshîra, land, II, 219.
Apām Napât, god, II, 6, 12, 14, 20, 36, 38, 39, 71, 94, 102, 202.
Apaosha, demon, lxiii; II, 92, 99, 100, 284, 285.
Aparavidyâ, II, 4. n 5.
Aparsîn, land, II, 288. n 2, n 7.
Apîvêh, king, II, 222. n 4. See Aipivanghu.
Apollo, II, 236. n 2.
Ara, man, II, 211.
Arabian sea, II, 146. n 4.
Ἀράχωτος, 7. n 10.
Aras, river, xlix, 3.
Ârâsti, man, II, 203. n 1.
Aravaostra, man, II, 218.
Araxes, river, 3.
Ard, goddess, II, 270. n 1. See Ashi Vanguhi.
Ardashîr, king, xxxv; II, 237. n 3.
Ardavan, king, xxxv; II, 237. n 3.
Ardâ Vîrâf, man, 166. n 2; II, 267. n 3.
Ardibehist, god. See Asha Vahista.
Ardisvang, goddess, II, 270. n 1. See Ashi Vanguhi.
Ardvi Sûra Anâhita, goddess, 78; II, 8, 16, 30, 52-84, 106. n 2, 174, 181, 182, 356.
Aredus, 39, 41.
Aredvi, measure, 16.
Areganghant, man, II, 212.
Aregaona, man, II, 214.
Aregat-aspa, man, II, 79, 80, 117, 289. See Argâsp.
Arezahi, region, 216; II, 123, 136, 154, 171. See Arzâh.
Arezô-shamana, man, II, 296.
Arezura, demon, 24.
Arezva, man, II, 213.
Argâsp, man, II, 206. n 2, 256. n 3.
Aris, king, II, 222. n 5. See Arshan.
Aris shîvâtîr, man, II, 95. n 2.
Armêsht, 64. n 3.
Armêsht-gâh, xciv, 27. n 1, 62. n 1, 64. n 4, 128.
Armîn, king, II, 222. n 5.
Arnavâz, woman, II, 62. n 2.
Arsacides, xxxiii.
Arshan, king, II, 222, 303.
Arshya, man, II, 209.
Arstât, genius, II, 6, 9, 15, 17, 19, 36, 38, 156, 166, 168, 178, 184, 283-285 (Âstâd Yast). See Âstâd.
Arsti, genius, II, 166.
Arsvant, man, II, 210.

Artaxerxes, xliv, lv; II, 53.
Arûm, country, II, 287. n 8. See Rûm.
Arvastani Rûm, land, 3, 9. n 7, n 8.
Aryaman, 229.
Aryans, II, 68, 70, 81, 108, 109, 120, 123, 182, 190, 191, 201, 226, 244, 257.
Arzâh, region, II, 210. n 2, 220. n 1.
Arzûr, mount, II, 287. n 7.
Arzûr bûm, mount, II, 287. n 8.
Asabana, man. See Kara Asabana, Vara Asabana.
Asabani, woman, II, 225.
Asan *hv*anva*nt*, man, II, 203.
Asaya, man, II, 288.
Ascendant (Uparatâ*t*), genius, II, 6, 15, 36, 38, 128, 133, 188, 189, &c.
Asha, lxx.
Ashâhura, man, II, 212. n 2.
Ashanemah, man, II, 219.
Ashasairyâs, man, II, 213.
Ashasaredha, man, II, 213.
Ashasavah, man, II, 214.
Ashâshagaha*d*-ê *Hv*an*d*a*k*ân, II, 210. n 2.
Asha*s*kyaothna, man, II, 212.
Asha-stembana, mount, II, 288.
Ashastu, man, II, 209.
Asha Vahi*s*ta, god, lx, lxxii, 207; II, 4, 5, 13, 14, 30, 31, 33. n 1, 35, 36, 37, 38, 40, 41-48 (Ardibehi*s*t Ya*s*t), 49, 128, 133, 142, 275, 285, 297, 351.
Ashâvanghu, man, II, 210.
Ashavazdah, son of Pourudhâkhsti, II, 70, 71. n 1, 212.
Ashavazdah, son of Sâyuzdri, II, 71, 212.
Ashemaogha, xl. n 2, lxxiv, 47, 60, 192, 224; II, 26, 45, 46, 184. n 2, 261.
Ashem-yahmâi-u*s*ta, man, II, 216.
Ashem-yê*n*hê-rao*ka*u, man, II, 215.
Ashi Vanguhi, goddess, lxx; II, 11, 18, 104, 136, 157. n 2, 162, 164, 188, 209, 230, 270-282 (Ashi Ya*s*t), 284, 330.
Ashô-paoirya, man, II, 214.
Ashô-rao*k*ah, man, II, 204.
Ashô-urvatha, man, II, 214.
Ashô-zu*s*ta, bird, 188. n 2.
Asklepios, 85. n 5, 219. n 6.
Âsmân, II, 85.
Asmo-*hv*anva*nt*, man, II, 33. n 2, 203, 320.
Âsnâtar, priest, 63, 64. n 1, 78, 79; II, 332.
Âsnava*nt*, mount, II, 7, 15, 288, 358.
Aspahê a*s*tra, xcvi. n 3.
Aspendyârji's translation, ci.
Aspô-padhô-makhsti, man, II, 214.
Assaults, xcvi, 39-44.
Assyrian Sîrôzah, II, 3.
A*s*ta-aurva*nt*, man, II, 279.
Â*s*tâd Ya*s*t, II, 283-285.
A*s*ti, measure, 159.
Astô-vîdôtu, demon, lxviii, 46, 51, 87. n 4.
A*s*tra, 168. n 5.
A*s*tra mairya, 190.
Astva*t*-ereta, man, II, 211, 215, 220, 307, 308.
Asura, lviii, lxxv.
Âtare, god, lxii, lxv, 180; II, 5, 8, 15, 16, 36, 38, 153, 198, 297, 339, 344, 357-361 (Âta*s* Nyâyi*s*).
Âtare-danghu, man, II, 207.
Âtare-dâta, man, II, 206.
Âtare-*hv*arenah, man, II, 207.
Âtare-*k*ithra, man, II, 206.
Âtare-pâta, man, II, 206.
Âtare-savah, man, II, 207.
Âtare-vakhsha, priest, 63, 64. n 1, 78, 79; II, 332.
Âtare-vanu, man, II, 206.
Âtare-za*n*tu, man, II, 207.
Athenians, xcviii; II, 192. n 1.
Âthravan, priest, li, 98; II, 74, 228, 268, 299.
Âthwya family, II, 61, 113, 221, 254, 326, 328.
Atropatene, land, xlviii. See Âdarbîgân.
Âtûrpât, man, II, 329. n 2. See Âdarbâd.
Aurvasâra, man, II, 256.
Aûrvata*d*-nar, man, II, 204. n 1. See Urvata*t*-nara.
Aurva*t*-aspa, king, II, 78, 205. n 5. See Lôhrasp.
Aûsindôm, river, II, 101. n 5, 104. n 3. See Us-hi*n*du.
Avahya, man, II, 217.
Avaoiri*s*ta, 39, 40.
Avârao*s*tri, man, II, 208.
Avareg*a*u, man, II, 218.
Avarethrabah, man, II, 209.
Avesta, lii. n 2. Meaning of the word, xxx. See Âba*s*tâ and Zand Âva*s*tâ.
Awz-dânva, lake, II, 301.

Ayêhi, demon, 228.
Ayôasti, man, II, 211.
Âyûta, man, II, 215.
Âzâta, man, II, 209.
Azerekhsh, xlix.
Âzi, demon, lxv, 194.
Azi Dahâka, demon, lxii, lxv, 2, 9, 206. n 4; II, 60, 61, 68. n 3, 75. n 2, 113, 195. n 1, 242, 251. n 4, 253, 254, 294, 297, 307, 326. See Dahâk.

Babylon, land, II, 60. n 3, 253. n 3.
Bactra, land, 2, 6. n 4; II, 204. n 3.
Bactria (Zoroaster in), xlvii.
Bad, woman, II, 226. n 1.
Bâd, day, II, 92.
Bâdghês, land, II, 288. n 1.
Baêshatastîra, man, II, 218.
Bahman, day, II, 88.
Bahman, god. See Vohu-manô.
Bahman Yast, II, 22, 31-34.
Bahrâm fire, lxxxix, 60. n 2, 62. n 2, 112-116.
Bahrâm, god. See Verethraghna.
Bahrâm Yast, II, 231-248.
Bâkhdhi, land, 2, 6.
Bâmîân, land, II, 95. n 3.
Bang of Zoroaster and Gûstasp, II, 267. n 3.
Banga, 175.
Baodhô-varsta, 84. n 1, 154, 175. n 1; II, 335.
Barana, mount, II, 289.
Barashnûm, xciv. n 7, 26. n 1, 63. n 1, 119-129, 183. n 1, 210. n 4; II, 336.
Barda, land, II, 64. n 2.
Baremna, man, II, 217.
Baresma, 22. n 2, 191. n 1, 209.
Barmâyûn, man, II, 297. n 5.
Barô-srayana, mount, II, 289.
Bastavairi, man, II, 207.
Basi, demon, II, 49.
Bathing forbidden, xc.
Baungha, man, II, 218.
Bawri, land, II, 60, 68. n 3.
Bayana, mount, II, 288.
Berezisnu, man, II, 211.
Berezvant, man, II, 215, 218.
Berezy-arsti, man, II, 206.
Bîdirafsh, man, II, 80. n 6.
Bitch (killing a), 173; how treated, 175-180.
Bivandangha, man, II, 210.
Bodily punishments, xcix.
Bohlen (P. de), xxii.
Bôrg, genius, II, 94. n 2, 102. n 5.
Borrowing, 34. n. 2.
Bôr-tôrâ, man, II, 326. n 8.
Brisson, xiii.
Buddhists, II, 184. n 2.
Bûgi, demon, II, 49, 50.
Bûgi-sravah, man, II, 205.
Bûgra, man, II, 209.
Bûidhi, demon, 141, 142.
Bûidhiza, demon, 141, 142.
Bûiti, demon, 204, 218.
Bull, 224; II, 8, 16, 89, 245.
Burial, xlv.
Burnouf, xxiii.
Bûshyãsta, demon, lxvii, 141, 142, 193; II, 154, 284, 287, 323.
Byârshan, prince, II, 222. n 5, 303.

Caboul, land, II, 62. n 5.
Carrier alone, 26.
Caspian sea, II, 117. n 6.
Cerdo, man, xli. n 5.
Ceylon, land, II, 59. n 2.
Chañmrôsh, bird, II, 173. n 1.
China, land, II, 227. n 1, 288. n 7.
Chinon (G. Du), xiii, 167. n 1-3.
Chionitae, people, II, 117. n 6.
Christianity, xli.
Christians, II, 161.
Cleanser, false, 131.
Cleanser's fees, 129.
Clothes of the unclean woman, 63-64; thrown on the dead, 65; defiled by the dead, 77; how cleansed, 78-79.
Clouds destroy diseases, 224.
Cock. See Parôdars.
Commodianus quoted, II, 141. n 3.
Contracts, xcv, 35-39, 45.
Corpse, eating, 79, 80.
Corpses exposed, xci, 52. n 5, 74.
Courage, genius, II, 10, 18.
Cow, formula to cleanse the, 140.
Crœsus, li.
Curse, II, 12. n 13, 153.
Cyclops, II, 280. n 4.
Cyrus' dream, 13. n 1; introduces Magism to Persia, li.

Daênô-vazah, man, II, 214.
Daêvas, lxxx, 30, 102, 205; II, 32, 110, 126, 153, 154, 161, 163, 188, 194, 201, 245, 262, 292.
Daêvô-tbis, man, II, 204.
Dahae, people, II, 227. n 2.

Dahâk, demon, II, 298. n 1. See Azi Dahâka.
Dâhi countries, II, 227.
Dai, II, 6. n 11.
Dâitîk river, 5. n 2, n 3.
Dâitya river, 15, 204; II, 30, 57, 78, 80, 116, 117, 279, 282.
Dâityô-gâtu, xc, 113-116.
Daiwi, demon, 218.
Dakhmas, xc, 24, 26, 52, 73-74, 86-88, 94. n 3.
Damâvand, mount, 2; II, 59, 61, 95. n 2.
Dâna, man, II, 296.
Danghu-frâdhah, man, II, 214.
Danghu-srûta, man, II, 214.
Dânus, men, II, 71, 189.
Dârayat-ratha, man, II, 210.
Darega river, xlix, 205, 207.
Darius, II, 107.
Darsinika, man, II, 117, 280.
Dashtânistân, xciv. n 3, 180-183.
Dâstâghni, man, II, 218.
Dâstayana, man, II, 296.
Dâtem, lxxviii. n 3.
Daungha, man, II, 204.
Dawrâmaêshi, man, II, 217.
Dâzgaragau, man, II, 219.
Dâzgarâspa, man, II, 209.
Dead matter, c, 49, 50.
Deva, lxxx.
Dîn Yast, II, 264-269.
Dînkart, xxxii; II, 159. n 3, 170. n 3.
Diseases created by Ahriman, xciii, 230; cured by Thrita, 219-223; by Airyaman, 233-235. See Medicine, Thraêtaona.
Dis Het, place, II, 253. n 3.
Disti, measure, 187.
Dizukht, II, 254.
Dog, 58, 180; described, 151-172, 161-163; praised, 163; how fed, 173; offences to, 153-155; mad, 159-160; yellow-eared, lxxxviii. See Sagdîd, Vanghâpara, Vohunazga, Zairimyangura.
Drafsa, II, 26. n 5.
Draona, 56. See Drôn.
Draoshisvau, mount, II, 288.
Drâtha, man, II, 210.
Dregvant, demon, lxvii.
Dried corpse, 103.
Driwi, demon, 218.
Drôn ceremony, II, 319. n 1.
Drug, demon, lxxxvi, 24; her paramours, 196-200, 217; II, 29, 47, 59, 141, 160, 163, 183, 197, 205, 221, 290, 291, 292, 306, 307, 335.
Drugaskân, demon, II, 334. n 5.
Drvant, demon, lxvii, lxxii, lxxiv.
Drvâspa, genius, II, 9, 17, 110-118, 245. n 1.
Drvau, II, 307.
Dualism, xliii, xliv. n 1, lvi, lxxi.
Dûraêkaêta, man, II, 71.
Dûsh-hûmat Hell, II, 317. n 1.
Duzaka, animal, 152.
Duzyâirya, II, 107, 108.
Dvarants, lxvii, 205.
Dvâzdah hômâst, II, 165. n 2.

Earth, worship of the, xci. n 3; genius of the, II, 11, 19; what pleases and what grieves her, 21-33; formulas to purify her, 140; how long unclean from the dead, 66-67; Yast to the, II, 286.
Elements (worship of), liv.
Elisaeus on the Fire-worship, 50. n 3.
Ephialtes, II, 297. n 1.
Epic (the Persian), lv.
Eredat-fedhri, woman, II, 195. n 2, 226.
Eredhwa, man, II, 215.
Erekhsha, man, II, 95, 103.
Erenavâk, woman, II, 62, 113, 255, 277.
Erethe, genius, II, 11, 18, 282.
Erezifya, mount, II, 65, 287.
Erezisha, mount, II, 288.
Erezrâspa, man, II, 216.
Erezura, mount, II, 287.
Erezvant-danghu, man, II, 218.
Erskine, xxii.
Ἐτύμανδρος, 8. n 2.
Eudemos, liv.
Evil eye of Ahriman, 230. n 4.
Evil-Thought Hell, II, 320.
— Word Hell, II, 320.
— Deed Hell, II, 320.

Farhangi Jehangiri, xxii.
Farsistan, II, 123. n 3.
Farvardîn Yast, II, 179.
Ferîdûn, II, 297. n 5.
Fimbul winter, 11.
Firdausi quoted, 167. n 3; II, 58. n 1, 60. n 2, 62. n 2, n 4, 63. n 1, 64. n 2, 66. n 2, n 11, 67. n 4, n 5, n 6, 68. n 3, 71. n 7, 80. n 1, n 6, n 7, 81. n 2, 114. n 2, 207. n 3, 208. n 2, 222. n 5, 223. n 5, 224. n 6, 237. n 3, 241. n 2,

253. n 3, 292. n 1, 293. n 6, 297. n 5, 327. n 8.
Fire, its purity, xx, lxxxix; how defiled, 9, 80, 110, 168. n 7; how purified, 135; its innocuity, 51; son of Ahura Mazda, II, 322. n 5.
Fire Nyâyis, II, 349, 356-361.
Forest of the holy questions, 234.
Formulas to cleanse a house, fire, water, &c., 133-138, 139-140.
Frabaretar, priest, 63, 64. n 1, 78, 79, 332.
Frâda*d*-gadmân, man, II, 220. n 1.
Fradadhafshu, region, 216; II, 123, 154, 171, 216. n 5, 220. n 1.
Frâda*t*-*b*varenah, man, II, 219.
Frâda*t*-nara, man, II, 217.
Fradhâkhsti, the son of the jar, II, 224.
Fradhidhaya, II, 203.
Frâ*k*ithra, II, 218.
Frâ*k*ya, II, 213.
Franghâdh, woman, II, 225.
Frangrasyan, man, II, 64, 114, 115, 223. n 1, 278, 300-302, 304, 305, 307. See Afrâsyâb.
Frânya, man, II, 204.
Fraoraostra, II, 217.
Fraorepa, mount, II, 287.
Frâpaya*n*u, mount, II, 289.
Frârâzi, man, II, 217.
Fraser, xiv.
Fras-hâm-vareta, man, II, 206.
Frashaostra, man, II, 77. n 1, 207, 208, 224. n 3, 331, 342, 343.
Frashâvakhsha, man, II, 210.
Frashîdvard, man, II, 206. n 2.
Frashôkareta, man, II, 206.
Fraspâta, 175.
Frasrûtâra, man, II, 216.
Frâta, man, II, 203.
Fratîra, man, II, 218.
Frava, man, II, 214.
Frâva*n*ku, mount, II, 288.
Fravashis, lxxiv. n 1, 215; II, 6, 10, 13, 14, 17, 20, 26, 33. n 2, 36, 38, 102, 120, 136, 145, 322, 350, 352.
Frayaodha, man, II, 209.
Frâya*t*-ratha, man, II, 210.
Frâyaza*n*ta, man, II, 212, 225.
Frazdânava, lake, II, 79.
Frên, woman, II, 204. n 1. See Freni,
Frênah, man, II, 212.
Freni, woman, 1° II, 224;—2° II, 225.
Frînâspa, man, II, 217.
Frogs, Ahrimanian creatures, 59. n 4, 167.
Frôhakafra, man, II, 219.
Frya, man, II, 211, 215.
Fryâna, family, II, 71, 216.
Fsûsa-mâthra, II, 27.
Funerals, 26, 94-97.
Furrows for purification, 122; II, 50, 51.

Gadha, 224.
Gaêvani, man, II, 213.
Gâh, xxx.
Gâhambâr, II, 192. n 1.
Ga*n*darewa, demon, II, 63, 217, 255, 256. n 1, 293.
Gaokerena, plant, lxix, 219, 221; II, 5, 14, 32, 36, 37.
Gaoma*n*t, man, II, 218.
Gaopi-vanghu, man, II, 211.
Gaotema, man, II, 184.
Garô-demâna, II, 177. See Garô-nmâna and Garôthmân.
Garô-nmâna, 214, 215, 225; II, 43, 127, 133, 152, 200, 291, 335, 336, 356.
Garôthmân, II, 317. n 4, 337. n 5.
Garshâh, II, 33. n 1.
Gars*t*a, man, II, 218.
Gas*i*, demon, II, 50.
Gâthas, liii, 215.
Gaumâta, man, lv. n 1.
Gâuri, man, II, 215.
Gavayan, man, II, 203.
Gayadhâsti, man, II, 212, 225.
Gaya, man, II, 350. See Gaya Maretan and Gayômar*d*.
Gaya Maretan, man, lxxviii; II, 98. n 3, 200, 227.
Gayômar*d*, man, 20. n 4; II, 33. n 1, 58. n 1.
Ghilan, land, II, 61. n 3, 117. n 6.
Ghnana, 175.
Ghosel, xcv.
Girâmî, man, II, 208. n 2.
Glory (kingly), II, 7, 8, 11, 15, 18, 136, 153, 156, 170, 232; praised, 280-309.
— (Aryan), 216.
Gôgôsasp, man, II, 226. n 5.
Gômêz, lxxxvi, lxxxviii.
Good-Thought Paradise, II, 317.
— Word Paradise, II, 317, 342. n 8.
— Deed Paradise, II, 317.
Gôpatishâh, man, 20. n 2; II, 114. n 7, 307. n 6.

Gôs, genius, II, 9, 17, 88, 110-118 (Gôs Yast).
Gôsti Fryân, II, 72. n 5.
Gôsûrûn, genius, II, 245. n 1.
Gotama, man, II, 184. n 2.
Gravâratu, man, II, 217.
Greeks on Magism, xii.
Gudha, river (?), II, 255.
Gurezm, man, II, 207. n 3. See Kavârazem.
Gushasp (fire), II, 7. n 5.
Gushnasp (fire), II, 7. n 5.
Gustahm, II, 71. n 7, 206. n 1.
Gûstâsp, man, II, 8. n 2, 70. n 1, 207. n 3, 256. n 3, 267. n 3. See Vîstâspa.

Gad bêsh, II, 173. n 1.
Gaghrûdh, woman, II, 225.
Gahi, demon, lxvii, 200, 224, 228; II, 45, 47, 226.
Gaini, demon, 222, 223, 224, 228.
Gâmâsp, man, xxxviii; II, 70. n 1, 77. n 1, 329. n 6.
Gâmâspa, man, II, 70, 207, 208, 219, 325, 326, 328, 331.
Gamshêd, man, 10. See Yima.
Ganara, man, II, 213.
Garô-danghu, man, II, 210.
Garô-vanghu, II, 212.
Gatara, mount, II, 289.
Gihûn, river, II, 95. n 2.
Gîsti, man, II, 212.

Habâspa, man, II, 206.
Hadhânaêpata, 94. n 1, 166; II, 361.
Hâdhôkht êvak hômâst, II, 165. n 2.
Hâdhôkht Nask, xxxi; II, 159, 311.
Haêtumant, river, 2, 8, 216; II, 302.
Haftoiring, II, 89. n 5. See Haptôiringa.
Hair, how disposed of, 186.
Hamankuna, mount, II, 288.
Hamaspatmaêdha, II, 192.
Hâm-beretar vanghvâm, man, II, 211.
Hamûn, sea, II, 302. n 2.
Hana, 27.
Hanghaurvaungh, man, II, 208.
Haoma, lii. n 1, lxix, 23. n 1, 72; II, 12, 20, 47, 102, 114, 141, 146. n 2, 246, 271, 277, 312.
Haomô-bvarenah, man, II, 214.
Haoshyangha, king, II, 58, 224, 251, 275, 292.
Haperesi wood, II, 245.
Hapta Hindu, 2.
Haptôiringa, II, 9, 16, 97, 175, 194. See Haftoiring.
Hara Berezaiti, mount, 213, 225, 226, 227, 228; II, 58, 122, 132, 150, 174, 251, 275.
Harahvaiti, river, 2.
Haraiti Bareza, mount, II, 114, 132, 141, 174, 175, 277, 287.
Haredhaspa, man, II, 214.
Harêrûd, river, II, 123. n 4.
Harôyu, river, 2, 7; II, 123.
Harût, river, 7. n 10.
Harvispotokhm tree, 54. n 2.
Hasi, demon, II, 49, 50.
Hâthra, measure, 156.
Haurvatât, genius, lxx, lxxi; II, 5, 14, 31, 37, 40, 48-52 (Khordâd Yast), 92, 143, 308, 312.
Hâvanan, priest, 63, 64. n 1, 78, 79; II, 332.
Hâvani, 23. n 2.
Hawk, lxxiii.
Head, people without a, 9. n 8.
Heaven, 207, 208; II, 11, 19.
Hell, 24. n 1, 75. n 2, 204. n 2, 218; II, 320.
Hell's dog, lxxxvii.
Helmend, river, 8. n 2; II, 302. n 3. See Haêtumant.
Herât, land, II, 123. n 4, 288.
Heresy, 172.
Heretics. See Ashemaogha.
Hermippus, xlii.
Herodotus, xliv, lix, 169.
Highwaymen, 111. n 1.
Hitâspa, man, II, 255, 296.
Hoazarôdathhri-ê Parêstyarô, man, II, 210. n 2.
Holy word, 208. See Mâthra Spenta.
Hôm, 59. n 4. See Haoma.
Honover, lxix, 98. n 2. See Ahuna Vairya.
Horapollo, II, 240. n 2.
House, formula to purify a, 139.
Hufravâkhs, man, II, 219.
Hugau, man, II, 215.
Hukairya, mount, II, 52, 54, 76, 81, 112, 174, 181, 253.
Hukht Paradise, II, 317.
Hukithra, II, 225.
Huma, woman, II, 224.
Humâi, woman, II, 224. n 6.
Humat Paradise, II, 317.
Humâyaka, people, II, 80.
Hunni, II, 205. n 4.

Hunus, people, II, 205.
Husravah, king, II, 65, 114, 115, 222, 223, 256, 257, 278, 303, 307, 327, 328, 338. See Khosrav.
— lake, II, 7, 15, 300. n 1, 358. See Husrû.
Husrû, lake, II, 300. n 2.
Huskyaothna, man, II, 207, 208.
Hutaosa, woman, II, 77. n 1, 116, 224, 257, 258. n 1, 279, 327. n 1.
Huvâsp, man, II, 217. n 1.
Huyâirya, II, 107.
Huyazata, man, II, 214.
*Hv*adhâta, man, II, 215.
*Hv*aêtvadatha, xlv.
*Hv*âirizem, land, II, 123.
*Hv*âkhshathra, man, 214.
*Hv*aniratha, lix. n 4, 123, 136, 154, 171, 216. n 1, 313.
*Hv*an*v*an*t*, man, II, 214.
— mount, II, 95, 103, 104. n 3.
*Hv*aredhi, woman, II, 225.
*Hv*are-*k*aêsman, man, II, 218, 219.
*Hv*are-*k*ithra, man, 21. n 2; II, 201. n 1, 204.
*Hv*arenô, lxii, lxiii. n 1; II, 283, 286-309. See Glory.
*Hv*areza, man, II, 218.
Hvarsht Paradise, II, 317.
Hvaspa, II, 217.
*Hv*embya, man, II, 224. n 2.
*Hv*ogvi, woman, lxxix.
*Hv*ov, woman, II, 195. n 2.
*Hv*ôva, family, II, 77, 207.
*Hv*ôvi, woman, II, 207, 224, 267.
*Hv*yaona, people, II, 79. n 1, 117, 205. n 4, 280.
Hyde, xiv.

Iaxartes, river, II, 123. n 4.
Indo-Iranian elements in Mazdeism, lvii.
Indra, a demon, lxxii, lxxx, 135, 218; II, 141. n 3.
Indus, river, 3.
Inexpiable crimes, c.
Infanticide, II, 335.
Iran, land, II, 123. n 2.
Irân vêg, land, xlix, 5. n 4; II, 289. n 3.
Isa*d* vâstar, man, 21. n 2; II, 204. n 1, 224. n 4.
Isa*t*-vâstra, man, II, 201. n 1, 204.
Isfendyâr, 220. n 2; II, 79. n 4, 81, 206. n 2, 241. n 2, 329. n 3.
Ishus *bv*âthakhto, lxviii.
Isva*t*, man, II, 203.
Isavaê, mount, II, 288,
Iskata, land, II, 123, 288.
Ithyêgô, demon, lxviii.

Joint responsibility, 36. n 1.
Jones (William), xv.

Kadrva-aspa, mount, II, 289.
Kaêva, man, II, 217.
Kahrkana family, II, 219.
Kahrkatâs, bird, 193.
Ka*bv*aredha, demon, lxix; II, 45. n 1.
Ka*bv*uzi, demon, 228.
Kakahyu, mount, II, 288.
Kalasyâk, lii. n 1. See Krasîâk.
Kamak, bird, II, 296. n 2.
Kâmak-sû*d*, man, 220. n 1.
Kâmak-vakhshisn, man, II, 220. n 1.
Kang dez, land, II, 67, 68, 204. n 1, 288. n 5, 329. n 7.
Kanuka, woman, II, 225.
Kaoirisa, mount, II, 289.
Kapasti, 141.
Kapô*t*, wolf, II, 295. n 4.
Kapul, land, 2.
Kara, fish, 217; II, 239, 266. See Kar mâhî.
Kara Asabana, man, II, 71.
Karapan, II, 26. n 2.
Kardûn. See Cerdo.
Kâren, man, II, 209.
Karesna, man, II, 209.
Karetô-dãsu, II, 322.
Kar mâhî, 59. n 4. See Kara.
Karshiptan, bird, lxxviii, 21; II, 203. n 4, 217. n 2.
Karshvares, lix. n 4, 207, 216; II, 123, 134, 141, 142, 154, 163, 181. n 2, 182, 254, 292, 293.
Karsîvaz, man, II, 64. n 1, 305. n 2. See Keresavazda.
Kãsava, lake, lxxix, 206; II, 195. n 2, 226. n 1, 302, 307.
Kasupatu, man, II, 211.
Kasvi, 218.
Kâta, II, 218.
Katâyûn, II, 297. n 5.
Katu, man, II, 213.
Kaus, king, II, 222. n 5, 242. n 1. See Usa, Usadha.
Kavanda, demon, 141.
Kavârazem, man, II, 207. See Gurezm.
Kavâta, king, II, 65. n 1, 222, 303. See Qobad.
Kavis, heretics, II, 26. n 2.

Kavis, kings, II, 213, 215, 218. See Aipivôhu, Apîvêh, Aris, Armîn, Arshan, Byârshan, Husravah, Kavâta, Kaus, Khosrav, Pashîn, Qobad, Syâvakhsh, Syâvarshâna, Usa, Usadha.
Kayadha, lxix.
Kayân race, II, 302. n 1.
Keresâni, man, lii. n 1.
Keresaokhshan, man, II, 205.
Keresâspa, man, lxv, lxxvi, 2, 7, 61. n 1, 62, 195, 223, 255, 256. n 1, 295-297, 307.
Keresavazda, man, II, 304. See Karsîvaz.
Khashm, demon, II, 224. n 2. See Aêshma.
Khnâthaiti, demon, lxvi, 7, 205; II, 296. n 3.
Khnenta, land, 7.
Khorda Avasta, xxx.
Khordâd. See Haurvatât.
Khordâd Yast, II, 48-52.
Khôrshêd Yast, II, 87.
Khosrav, king, II, 64. n 1, 67. n 6, 114. n 2, 222. n 6, 223. n 5, 327. n 8. See Husravah.
Khosrav Anôshîrvân, king, xxxiii.
Khrafstra, lxxiii. 5. n 3, 75, 76; II, 310.
Khrafstraghna, 168.
Khratu âsna, gaoshô-srûta, II, 4, 13, 35, 37.
Khru, demon, 141, 142.
Khruighni, demon, 141, 142.
Khshaotha, mount, II, 95, 103.
Khshathra vairya, genius, lx, lxxii, 207, 220; II, 5, 14, 34, 36, 37, 40, 49, 95, 103, 142, 351.
Khshathrô-kinah, man, II, 212.
Khshathrô-saoka, II, 67, 68.
Khshvôiwrâspa, man, II, 211, 212. n 2, 225.
Khstâvaênya, man, II, 211.
Khumbya, man, lxxvi; II, 224. n 2. See Hvembya.
Khûr-kashm, II, 220. n 1.
Khûrshêd-kîhar, II, 204. n 1.
Khvanîras, region, II, 220. n 1. See Hvaniratha.
Khvarizem, land, II, 123. n 4.
Kima Gâtha, II, 318.
Kirman, land, 2.
Kissahi Sangâh, xxxvii.
Kleuker, xvii.
Kôirâs, river, II, 289. n 3.
Kôndrâsp, mountain, II, 289. n 2.
Kostî, 189. n 3, 191. n 4; II, 349.
Krasîâk, II, 161. n 6.
Krisânu, man, lii. n 1.
Kuleng Dis, place, II, 253. n 3.
Kunda, demon, 217; II, 334.
Kundi, demon, 141, 142.
Kundiza, demon, 141, 142.
Kvirinta, place, II, 253.

Kaêkasta, lake, II, 7, 15, 66, 114, 115, 278, 300. n 2.
Kakhra, land, 2, 9.
Kakhravâk, bird, II, 217. n 2.
Kâkhshni, man, II, 213.
Kamru, bird, II, 210.
Kathrusamrûta, 134.
Kathwaraspa, man, II, 217.
Kinvat-bridge, lxxxviii, 152, 190, 212-213, 215; II, 12, 20, 121. n 1, 335. n 2, 339.
Kista, genius, II, 10, 18, 153, 164, 166, 216, 264-269, 352.
Kisti, genius, 216; II, 11, 18, 164, 166, 282.

Law of Mazda, II, 10, 12, 18, 19, 39, 153, 160, 164, 274, 352.
Libations unclean, 93.
Light (endless), lxxxii; II, 177, 317, 344.
Lôhrasp, man, II, 78. n 3, 223. n 5. See Aurvat-aspa.

Maênakha, mount, II, 288.
Magi as a Median tribe, xlvi, xlvii.
Magism, xxxiv. n 3, liv.
Magophonia, l.
Magûs, II, 4. n 5.
Mahâbâdian, 102. n 2.
Mâh Yast, II, 88-91.
Mahraspand, man, II, 329. n 2; genius: see Mâthra Spenta.
Maid, at the Kinvat-bridge, 213.
Maidhyô-maungha, man, 1° II, 203, 209;—2° II, 219.
Malkosân, rain, 16. n 1.
Man, formulas to purify, 140.
Manes, II, 179.
Mani's heresy, xxxviii.
Manichees, xxxix, xl.
Manusha, mount, II, 287.
Mânûs-kîhar, man, II, 287. n 4.
Manus-kithra, man, II, 222.
Marcellinus, xlvi.
Marcion, xli. n 5.
Maretan, man. See Gaya.
Margiana, land, II, 123. n 4.

Margus, river, II, 123. n 4.
Maruts, lxxvii.
Marv, land, II, 123. n 4.
Masân, land, 2.
Masmoghân, xlviii.
Maternus, II, 141. n 3.
Mâthra Spenta, lxxviii. n 6, 230, 231; II, 12, 19, 160, 164, 166, 200, 285.
Mâthravâka, man, II, 208, 213.
Maubedân Maubed, II, 149. n 4.
Maubeds, xlvii.
Mâyava, man, II, 217.
Mâzana, Daêvas of, lxvii. n 2, 137, 188; II, 33, 110, 163, 224, 251, 276.
Mazda. See Ahura Mazda.
Mazdak, man, xxxvi, xli. n 2.
Mazdeism, evolution of, lxxxi.
Mâzdrâvangha, man, II, 215.
Mazisisvau, mount, II, 288.
Measures. See Aredvi, Asti, Disti, Hâthra, Vîbâzu, Vîtâra, Vîtasti, Yugyêsti.
Media, seat of Magism, xlvi.
Medicine, 83-86.
Meiners, xvi.
Melek Taus, lxxiii. n 4.
Menstruation, xciii; caused by Dâevas, 183. See Menstruous woman.
Menstruous woman, treatment of a, 181-183; intercourse with, 173, 184, 185, 202.
Merezîshmya, man, II, 219.
Merezu, man, 217.
Microcosm, 187. n 2.
Mihir Nyâyis, II, 349, 353-355.
Mihir Yast, II, 119-158.
Minokihr, man, xlvii; II, 95. n 2, 114. n 7.
Mithra, genius, created by Ahura, lxi; his attributes, lxi. n 1; co-equal to Ahura, lx; praised, II, 119-158 (Mihir Yast), 23, 87. n 4, 208; II, 5, 9, 14, 17, 36, 38, 39, 86, 87, 95, 166, 181, 184, 191, 200, 202, 244, 274, 327, 329, 342, 350, 351; seizes the glory of Yima, II, 294; God of contracts, 48; Mihir Nyâyis, II, 353-355.
Mithra and Ahura, II, 148, 158, 351, 353.
Mithradruges, 48. n 2; II, 120. n 2, 129, 138. n 1, 248.
Mithriac mysteries, II, 151. n 3.
Mitrâ-Varunâ, lx.
Miza, land, II, 218.
Moghu-tbis, lii.
Moon, 226-227; II, 8, 16, 176, 88-91 (Mâh Yast), 355 (Mâh Nyâyis).
Mountain of the holy questions, 234.
Mountains, II, 11, 19; enumerated, 287-289.
Mouru, land, 2, 6; II, 123.
Mûidhi, demon, 141, 142.
Murghâb, river, II, 123. n 4.
Myazda, lxix.

Nabânazdista, 36. n 3.
Naglfar, 186. n 3.
Nails, xcii, 187.
Nairyô-sangha, god, lxx, 214, 231-233; II, 8, 16, 132, 162, 339, 358. See Neryosengh.
Nâivtâk, river, II, 216. n 1.
Nanârâsti, man, II, 213.
Nanghusmau, mount, II, 288.
Naotara, family, II, 66. n 11, 71, 77, 206; Naotaras, II, 257; pursue Ashi, II, 280-281. See Nodar.
Naptya, man, II, 206.
Narâsansa, god, lxx, 231. n 2.
Nasâ-burner, 111.
Nâsatyas, lxxxi.
Nastûr, man, II, 207. n 2.
Nasu, demon, 26; contagion of, 75, 76-77, 57-60, 70, 71, 72, 80, 103-110, 205; expelled, 122-129, 143; II, 49, 50, 51.
Naunghaitya, demon, lxxii, 135, 218.
Nemetka wood, II, 245.
Nemôvanghu, man, II, 210.
Neo-Platonicians, xiii.
Neremyazdana, man, II, 211.
Neryosengh, II, 195. n 2. See Nairyô-sangha.
Nikolaus, li.
Nîrang, 63.
Νισαία, 6. n 6.
Nisâya, land, 2, 6.
Nivika, man, II, 296.
Nodar, man, II, 206. n 1, 221. n 9. See Naotara.
Nosks, xxxii; II, 159. See Hâdhôkht.
Nû zâdî, 119.
Nyâyis, xxx; II, 349-361.

Oath, formula of, 48. n 1; false, 46.
Oedipus, II, 72. n 5.
Ormazd, II, 177. n 1. See Ahura Mazda.
Ôshdâshtar, mount, II, 33. n 1, 287. n 5. See Ushi-darena.
Ôshêdar Bâmî, man, II, 79. n 3, 164. n 1, 220. n 3, 226. n 1.

Ôshêdar Mâh, II, 164. n 1, 220. n 2.
Otus, II, 297. n 1.
Oxus, river, 3; II, 123. n 4, 227. n 2.

Padashkhvargar mountains, 2; II, 114. n 7.
Paêsanghanu, man, II, 225.
Paêshata, man, II, 203.
Paêshatah, man, II, 213.
Paêshatah Paitisrîra, man, II, 216.
Paêsis, demon, II, 309.
Pairikas, demons, lxvi, 112, 142, 222, 223, 228; II, 26, 43, 50, 57, 59, 66, 86, 95, 97, 104, 105, 128, 134, 161, 223, 232, 247, 252, 296. See Khnâthaiti, Duzyâirya.
Pairista-khshudra, 27.
Pairistîra, man, II, 210.
Paitidrâtha, man, II, 210.
Paitisa, demon, 218.
Paitivangha, man, II, 210.
Paityarsvant, man, II, 210.
Paoiryô-tkaêsha, II, 68. n 2, 180. n 1.
Paradhâta, man, 220. n 3; II, 7. n 2, 58, 251.
Paradise, 213; II, 317, 344.
Paravidyâ, II, 4. n 5.
Pârendi, genius, lxx; II, 11, 18, 104, 136, 330.
Paretacene, land, II, 123. n 4.
Pari. See Pairikas.
Parôdars, bird, 193, 194; II, 322.
Parôdasma, man, II, 218.
Parshanta, man, II, 217.
Parshat-gaus, man, II, 203, 219.
Parsis, xi.
Pashîn (Kai), prince, II, 222. n 5.
Patet, c, 32. n 3, 56. n 2.
Pathana, man, II, 293.
Pât-Khosrav, man, II, 205. n 6.
Paulo de St. Barthélemy, xxi.
Pausanias, xlii.
Payanghrô-makhsti, man, II, 214.
Pâzinah, man, II, 214.
Peace, II, 164, 249. See Âkhsti.
Peacock, lxxxiii. n 4.
Pedvaêpa, II, 73.
Pehan, man, II, 293. n 4.
Penalties, in the Vendîdâd, xcviii; for a woman unclean drinking water, 91; for breach of contract, 37; for burning dead matter, 111; for burying a corpse, 31; for defiling fire or water, 80-81; a river or trees, 118; the ground, 67-69; for eating of a corpse, 80; for giving bad food to a dog, 156-158; for a false oath, 47-48; for a false cleanser, 131; for intercourse with a menstruous woman, 184-185, 202; for killing a Vanghâpara dog, 153;—any dog, 165-169; for smiting a dog, 153-155;—a bitch pregnant, 180; for sodomy, 111. n 1; for sowing or watering the ground unclean, 67; for throwing clothes on the dead, 99-100.
Penitence, c, 32. See Patet.
Penom, xciii, 168. n 7.
Perethu-afzem, man, II, 219.
Perethu-arsti, man, II, 206.
Persian inscriptions, xxv.
— religion, liv.
Peshana, man, II, 79.
Peshdâdians, men, II, 58. n 1. See Paradhâta.
Peshô-kangha, man, II, 80.
Peshôtanu, lxxvi, xcvi, 39, 40, 41, 42, 43, 44, 49, 50, 61, 67, 68, 74, 91, 103, 144, 154, 157, 160, 172-174.
— prince, II, 329.
Pêshyânsâi, land, 2; II, 195. n 1, 224. n 2.
Peshyôtanû, prince, II, 204. n 1.
Physicians, 83-86.
Pîdha family, II, 219.
Pîrân Vîsah, man, II, 67. n 4.
Pisanah, lake, II, 62.
— prince, II, 222, 303.
Pisîn, valley, II, 62. n 5.
Piskyaothna, man, II, 207.
Pitaona, man, II, 296.
Pitris, lxxiv. n 1; II, 179.
Planets, II, 92, 176. n 2.
Pliny, 9. n 8; II, 227. n 1.
Plutarchus, xlvii; II, 92.
Pollution, 100-101, 198.
Poseidon, II, 152. n 5.
Pouru-bangha, man, II, 218.
Pourudhâkhsti, II, 70, 211, 212, 225.
Pouru-gîra, man, II, 221.
Pouru-kista, man, II, 204. n 1, 224.
Pourushaspa, man, 205, 206, 218; II, 58, 203. n 1, 325, 328.
Pourusti, man, II, 213.
Pouruta, land, II, 123.
Priest, wandering, 157. n 1, 162. n 1; unworthy, 189.
Priesthood, xlvii.

Proclus, xiii.
Prodicus, xiii, xlii. n 1.
Pûitika sea, 53, 54.
Puramdhi, goddess, lxx.
Purification, of clothes, 77-79, 209. n 8; corpse-bearers, 96; cow, 92; earth, 86; Haoma, 72; house, 93-94; fire, 110-112; man, 103-110, 119-129; sacrificial implements, 60; water, 69-72; ways, 97-99; woman delivered of a child, 61, 89-91; wood, 81-83; in the wilderness, 116-119. See Barashnûm, Ghosel, Sî-shû.
Purity, lxxxv, 55.
Pûr-tôrâ, man, II, 326. n 8.
Purusha, II, 88. n 4.

Qobad, king, II, 222. n 3. See Kavâta.

Raêmana, mount, II, 288.
Raêv*an*t, mount, II, 8, 15, 289, 356.
Ragha, land, 2, 8. See Rai.
Rai, land, xlvii.
Râma *Hv*âstra, genius, lxiv, 23; II, 5, 9, 14, 17, 18, 34, 36, 38, 119, 158, 249, 263, 327.
Râm day, II, 88.
Râm Ya*s*t, II, 249.
Rangha, river, 3; II, 69, 73, 146, 173, 255, 326, 328.
Raoidhita, mount, II, 287.
Rao*k*as-*k*aêsman, man, II, 216, 219.
Raoxdya, country, II, 218.
Rapitvin, II, 159.
Rasâ, 3.
Rasâstâ*t*, genius, II, 11, 18, 282.
Râshidaddin, xliii.
Rashn Ya*s*t, II, 168-178.
Rashnu, genius, lxi, xcix, 48, 87. n 4; II, 6, 9, 15, 17, 36, 38, 40, 129, 139, 145, 152, 156, 164, 166, 168-178, 181, 191, 200, 244, 274, 283, 327, 342.
Rask, xxii.
Raspi. See Rathwi*s*kare.
Râstare-vagha*nt*, man, II, 209.
Râta, genius, lxx, 209; II, 5, 14, 36, 37, 40, 330, 338.
Rathwi*s*kare, priest, 64, 78, 79; II, 332.
Ratu, priest, 56, 91.
Rava*nt*, man, II, 217.
Raven, an incarnation of Victory, II, 236; of Glory, 294. n 3.
Rêvand, mount, 289. n 1.
Richardson, xvi.
Rivers, Seven, 9.
Romans on Manes, II, 192.
Romer, xxv. n.
Rôshanô-*ka*sm, man, II, 220. n 1.
Royishnômand, mount, II, 287. n 9.
Rûdâbah, woman, II, 241. n 2.
Rûm, country, II, 226. n 6. See Arûm.
Rustam, man, II, 241. n 2, 297. n 5.

Sacrifice, Mazdean, lxviii; to Ahura Mazda, 209; to Ashi Vanguhi, II, 275-280; its rules, 280-282; to Ardvi Sûra Anâhita.
Sacrificial implements, how cleansed, 60.
Sacy (S. de), xix.
Sadhanah, man, II, 214.
Sadis, 87. n 4; II, 314. See Sidôs.
Saêna, bird, II, 203, 219, 242.
Saêni, demon, II, 49, 50.
Sagdid, lxxxvi, 26. n 2, 75, 97, 117. n 2, n 3.
Sâini countries, II, 227.
Sairima, II, 62. n 2, 226. n 6.
Sairimyan countries, II, 226, 227.
Sairiv*a*u, mount, II, 288.
Saka, II, 161. n 4.
Sâma, man, II, 195, 223, 255. n 4.
Sanaka, II, 146, 173.
Saoka, genius, 215, 230, 231; II, 4, 13, 30, 35, 37, 48, 160.
Saoka*n*ta, mount, II, 352.
Saoshya*nt*, man, lxvii, lxxix, 205; II, 165, 167, 184, 189, 195. n 2, 197, 211. n 1, 220, 224. n 3, 226. n 3, 227, 270, 306. See Sôshyôs.
Sârana, 221. n 1.
Sardâr, 166. n 5.
Sariphi, II, 65. n 2.
Satavaêsa, star, II, 9, 16, 92, 96, 190.
Satvês, star, II, 89. n 5.
Saukavastân, land, II, 114.
S*a*ungha, man, II, 218.
Sauru, demon, lxviii, lxxii, lxxxi, 135, 218; II, 123, 136, 154, 171.
Savahi, region, II, 210. n 2, 216.
Savanghavâ*k*, woman, II, 62, 113, 255, 277.
Sâyuxdri, man, II, 71, 212.
Scythes, II, 161. n 4.
Scythian theory of Magism, lvi.
Seistan, land, II, 123. n 3, 288. n 2.
Selm, man. See Sairima.

Seoses, man, xlv.
Shadow, xliii. n 2.
Shaêta, 175.
Shagad, man, II, 297. n 5.
Shahrînâz, II, 62. n 2.
Shahrîvar, II, 85. See Khshathra vairya.
Shapur II, xxxiii, xxxvii.
Shîz, land, xlvii, xlix.
Sidôs, II, 314. See Sadis.
Si*k*idava, II, 288.
Si*k*idâv, II, 288. n 5.
Sîmaèzi, II, 208.
Sîmûrgh, II, 173. n 1, 203. n 4, 241. n 2. See Sînamrû and Saêna.
Sînamrû, 54. n 2; II, 173. n 1, 210. n 1.
Sind, II, 146. n 2.
Singular dvandva, II, 81. n 1.
Sirius, II, 82.
Sîrôzah, xxx; II, 1-20.
Sî-shû, 117, n 2.
Skârayat-ratha, II, 210.
Slavonian fire-worship, 168. n 7.
Smerdis, xlvi.
Snaoya, man, II, 203.
Snâvidhaka, man, II, 296-297.
Sodomy, 101-102.
Sôk-tôrâ, II, 326. n 8.
Solomon, 18. n 3.
Soma, 221. n 2.
Sôshyôs, II, 164. n 1, 220. n 1.
Soul's fate after death, 212; II, 314-321, 342-345.
Sozomenos, xlvi. n 1.
Space, luminous, lxxxii; II, 12, 20.
Spells, 226; II, 51, 241, 341.
Spendârmad, genius, II, 192. n 1.
Spend-dât, man, II, 329. n 3.
Spengaghra, demon, lxiii, 217.
Spengauru*s*ka, man, II, 117, 280.
Spe*n*ta, man, II, 217.
Spe*n*ta Ârmaiti, genius, lx, lxix, lxxii, 13, 15, 20. n 4, 31, 110, 207, 208; II, 5, 14, 31, 32, 33. n 1, 36, 37, 40, 49, 142, 181, 274, 340.
Spe*n*ta Mainyu, II, 10, 18, 34, 157, 183, 187, 297, 351.
Spe*n*tô-dâta, man, II, 207, 289.
Spe*n*tô-khratu, man, II, 213.
Sphinx, 205. n 2.
Spiritual weapons, 206.
Spitâma, man, II, 204.
Spitavarena, mount, II, 289.
Spiti, man, II, 216.
Spîtôî*d*-i Aûspôsînân, II, 216. n 5.
Spîtûr, man, II, 297. n 5.
Spityura, man, II, 297.
Sraosha, genius, lxx, 87. n 4, 194, 208, 216, 217; II, 6, 15, 25, 30, 38, 40, 129, 132, 145, 159-167 (Srôsh Ya*s*t), 200, 227, 274, 327, 332, 339.
Sraoshâ-varez, 56, 64, 78, 79, 91, 192; II, 332.
Sraoshô-*k*arana, xliv. n 3, 56. n 2, 151. n 3, 169.
Sravah, 217.
Srîraokhshan, man, II, 205.
Srîravanghu, man, II, 215.
Srît, woman, II, 204. n 1.
Srôsh, 20. n 2; II, 9, 17. See Sraosha.
Srôsh Ya*s*t Hâdhôkht, II, 159-167.
Srûta*t*-fedhri, woman, II, 195. n 2, 226.
Srûta*t*-spâdha, man, II, 213.
Srvara, II, 293.
Staotar vahi*s*tahê ashyêhê, II, 211, 225.
Staota yêsnya, II, 335.
Star region, II, 73. n 2.
Stars, lxxiv, 227; II, 9, 16, 89. n 5, 92, 176.
Stipi, man, II, 217.
Stiva*n*t, man, II, 216.
Strabo, xlvi, 22. n 2; II, 227. n 2.
Strength, genius, II, 6, 15, 36, 38, &c.
Sugdha, land, 2, 5; II, 123.
Suidas, II, 151. n 3.
Sun, 225; II, 8, 16, 85-87 (Sun Ya*s*t), 177, 349 (Sun Nyâyi*s*).
Sûroyazata, man, II, 215.
Susiana, land, II, 288. n 2.
Sutûd Yê*s*t, II, 152. n 1.
Syâk-ômand, mount, II, 288. n 7.
Syâmak, man, II, 58. n 1.
Syâmaka, mount, II, 288.
Syâvakhsh, prince, II, 64. n 1, 222. n 6. See Syâvarshâna.
Syâvarshâna, prince, II, 67. n 5, 114, 115, 222, 278, 303-304, 326. See Syâvakhsh.
Syâvâspi, man, II, 213.

*S*abdabrahma, II, 4. n 5.

Taêra, mount, II, 58, 175, 251, 289.
Ta-hia, people, II, 227. n 2.
Tahmûrâf, prince, II, 252. n 1.
Tahmurath, prince, lxxxii.
Takhma-Urupa, prince, II, 60. n 1, 204, 252, 292, 326.
Tanâfûhr, xcvi.

Tanuperetha, xcvi.
Tanya, land, II, 218.
Tâthravan*t*, man, II, 79, 117, 280.
Tauru, demon, lxxii, 135, 218; II, 213.
Theopomp, xliii.
Thraêtaona, kills Azi, xxiv, lxiii, 2, 9; II, 61, 63, 113, 221, 222. n 2, 226. n 6, 242, 254, 277, 294, 307, 326; as a physician, 219.
Thrimithvan*t*, man, II, 204.
Thrisanmrûta, 134.
Thri*t*, man, II, 218.
Thrita, man, 219-223; II, 212. See Ashavazdah.
Thriti, woman, II, 224.
Tigris, river, 3; II, 146. n 2, 173. n 2, n 3.
Time, as the first principle, lxxxii; sovereign, II, 10, 18, 34, 352; boundless, 207, 208.
Timotheus, xli. n 6.
Tiridates, prince, xxxiv.
Tîrô-nakathwa, man, II, 219.
Tîr Yast, II, 92-109.
Tistrya, star, lxiii, lxviii, lxxiv, 54. n 2, 215; II, 9, 16, 34, 89. n 5, 92-109 (Tîr Yast), 157, 173. n 1, 175, 284, 285, 351, 354.
Tîzyarsti, man, II, 206.
Tortoise, to be killed, 167.
Traditional teaching, II, 12, 19, 165, 166.
Traitana, man, lxiii.
Tree of the eagle, II, 173.
Trita Âptya, man, lxiii, 219.
Tudhaskaê, mount, II, 288.
Tûmâspa, man, II, 221.
Tûra, man, II, 62. n 2, 212. n 4, 217, 226. n 6.
Turanians, II, 67, 71, 189, 226; and Naotaras, II, 280-281.
Tus, a city, 7. n 6.
— man, II, 66. n 11, 71. n 7. See Tusa.
Tusa, man, II, 66, 68, 206. n 1, 280. n 4.
Tusnâmaiti, woman, II, 225.
Tychsen, xviii.

Udrya, mount, II, 289.
Ukhshan, man, II, 215.
Ukhshyat-ereta, man, II, 79, 195. n 2, 220, 226. n 1.
Ukhshyat-nemah, man, II, 195. n 2, 220, 226. n 2.
Ukhshyên*n*ti, woman, II, 225.
Ulysses, II, 280. n 4.
Unlawful unions, 174-175.
Upaman, duration of the, 145-151.
Urûdhayan*t*, woman, II, 225.
Urûdhu, man, II, 212.
Urumiah, lake, II, 66. n 2, 300. n 2.
Urunyô-vâidhkaê, mount, II, 288.
Urva, land, 2.
Urvâkhshaya, man, II, 255, 326.
Urvarân, 190. n 1.
Urvâsni, 94. n 1.
Urvatat-nara, man, 21; II, 201, 204, 219.
Usa, king, II, 65, 242. n 1.
Usadhan, king, II, 216, 222, 303. See Kaus.
Usenemah, man, II, 212, 225.
Ushaoma, mount, II, 288.
Ushi-darena, mount, II, 11, 19, 33. n 1, 283, 285, 287, 309.
Ushi-dhau, mount, II, 287, 302.
Us-hindu, mount, II, 101. See Aûsindôm.
Usmânara, man, II, 203, 215.
Usnâka, man, II, 214.
Uspaêsta-saêna family, II, 219.
Uspâsnu, man, II, 216.
Usta-*h*varenah, man, II, 288.
Ustavaiti, II, 225, 314.
Ustâzan*t*a, man, II, 214.
Ustra, man, II, 214.
Ustûnavand, land, xlviii.
Utayuti-Vitkavi, man, II, 219.
Uzava, king, II, 221, 222. n 3, 329. n 4.
Uzya, man, II, 215.

Vadhû*t*, woman, II, 225.
Vaêdhayangha, II, 210.
Vaêkereta, land, 2, 7.
Vaêsaka, man, II, 67, 68.
Vafra Navâza, man, II, 68, 78. n 2, 326, 328.
Vafrayau, mount, II, 288.
Vafrômand, mount, II, 288. n 7.
Vâgereza, man, II, 213.
Vah Bad, woman, II, 226. n 2. See Vanghu-fedhri.
Vahmaêdâta, man, II, 213.
Vai, the two, lxv.
Vâiti-gaêsa, mount, II, 288.
Vâkhedhrakaê, mount, II, 288.
Valkash, man, xxxiii, xxxiv, xxxv.
Vanand, star, II, 89. n 5. See Vanan*t*.
Vanan*t*, star, II, 9, 16, 97. n 6, 175, 310, 351.
Vanâra, man, II, 205.
Van*d*aremaini, man, II, 80.

Vanghâpara, 152.
Vanghazd*a*u, II, 301.
Vanghu-dhâta, man, II, 215.
Vanghu-fedhri, woman, II, 195. n 2, 226.
Vanguhi Dâitya, river, xlix, 93. n 3, n 5.
Var Nîrang, II, 169, 170. n 3.
Vara (Yima's), 16-21.
Vara Asabana, man, II, 71.
Varakasa, man, II, 212.
Varasio, 210. n 2.
Varâza, man, II, 203, 205.
Vâredad-gadman, II, 220. n 1.
Varedat-*h*varenah, man, II, 220.
Varedhakas, people, II, 117, 205. n 4, 280.
Varena, land, lviii, lxiii, 2, 9, 113; II, 254. See Varenya.
Vârengana, bird, II, 241.
Varenya Daêvas, lxvii, 136; II, 29, 33, 59, 136, 144, 154, 197, 224, 251.
Vâresha, bird, II, 296. n 2.
Vareshava, II, 296.
Vareshnu, II, 208.
Varesmapa, man, II, 213.
Varesmô-rao*k*ah, man, II, 204, 219.
Vargemkard, 16. n 4.
Var*s*ni, man, II, 213.
Varu*n*a, god, xxix, lviii.
Vasish*th*a, II, 224. n 2.
Vasna, man, II, 188.
Vaya, 51.
Vayu, genius, lxiv, 87. n 4, 207, 208; II, 10, 18, 34, 334; his names, II, 258-260; his Ya*s*t, II, 249-263. See Vai.
Vâyu, god, lxiv.
Vazâspa, man, II, 206.
Vâzi*s*ta (fire), lxiii, 216.
Veh, river, 3.
Vehrkâna, land, 2, 7.
Vendîdâd, contents, lxxxiii.
Verethraghna, genius, lxiv, 215; II, 6, 10, 15, 17, 32, 36, 38, 137, 139, 327; Yt. XIV (231-248); his incarnations, 232-238.
Vertae, people, II, 117. n 6.
Vîbâzu, measure, 120.
Vîdadâfsh, region, II, 220. n 1.
Vîdadhafshu, region, II, 123, 154, 171, 216.
Vîda*t*-ga*u*, man, II, 219.
Vidhvana, mount, II, 288.
Vîdi-sravah, man, II, 215.
Vîdôtu, demon, II, 143, 183.
Vîrâspa, man, II, 209.
Vîsadha, man, II, 210.
Vîsah, man, II, 67. n 4.
Vishaptatha, II, 90.
Vîspa-taurvairi, woman, II, 225, 226, 307.
Vîspa-taurvashi, woman, II, 225.
Vîsperad, xxx; II, 165. n 2.
Vîspô-daêva, 102. n 1.
Vîspô-thaurvô-asti, man, II, 279.
Vîsrûta, man, 217.
Vîsrûtâra, man, II, 218.
Vî*s*tâspa, man, II, 70. n 1, 77, 78, 79, 81, 117, 204, 205. n 5, 224. n 5, n 6, 257, 258. n 1, 280. n 4, 306, 308; sacrifices to Ashi, II, 279; to Ahura, II, 282.
Vî*s*tâsp Ya*s*t, II, 328-345.
Vistauru, man, II, 71, 206.
Vi*s*ve deva, 102. n 1.
Vîtanguhaiti, river, II, 72.
Vîtâra, measure (?), 171.
Vîtasti, measure, 187.
Vîvanghat, man, 10, 11, 13; II, 217, 221, 293, 294, 295.
Vîzare*s*a, demon, lxviii. n 7, 87. n 4, 212.
Vîzya*r*sti, man, II, 206.
Vohu-manô, god, lx, lxxii, 46, 207, 209; II, 4, 13, 30, 31, 35, 37, 39, 49, 88, 102. n 2, 142, 198, 218, 297, 308, 351; door-keeper of Paradise, 213; his riches, 204; righteous man, 209; clothes, 210.
Vohunazga, dog, 153, 156, 157, 161.
Vohu-nemah, man, II, 208, 213.
Vohu-peresa, man, II, 218.
Vohu-rao*k*ah, man, II, 204, 212.
Vohu-u*s*tra, man, II, 217.
Vohu-vazdah, II, 213.
Vohv-asti, man, II, 203, 211.
Vologeses, king. See Valkash.
Vouru-bare*s*ti, region, 216; II, 123, 154, 171, 217. n 1, 220. n 1.
Vouru-gare*s*ti, region, 216; II, 123, 154, 171, 217. n 1, 220. n 1.
Vouru-Kasha, sea, lxiii, 53, 54, 59. n 4, 214, 225, 226, 227; II, 54, 63, 64, 81, 94, 96, 99, 100, 101, 103, 104, 106, 172, 173, 181, 194, 196.
Vouru-nemah, man, II, 220.
Vouru-savah, man, II, 220.
Vourusha, man, II, 288.
V*ri*tra, demon, II, 141. n 3.
V*ri*trahan, lxiv.
Vyâmbura, demon, II, 245. n 2.
Vyar*s*va*nt*, man, II, 210.
Vyâtana, man, II, 218.

Walking without Kostî, 199.
War implements, 169.
Wartburg battle, II, 72. n 5.
Water, 50, 53; II, 8, 16. See Âbân and Ardvi Sûra.
— formula to cleanse, 140.
— Nyâyiš, II, 349, 356-357.
Weasel, 59. n 1.
White Forest, II, 256.
Wind, II, 18, 19, 352.
Winter, disposal of the dead in, 52.
Wisdom, heavenly or acquired, II, 12, 20.
Wolf, born of dogs, 161.
Woman, delivered, xcii, 89-91.
— menstruous, xcii.

Xanthus, on the Avesta, xii.

Yâdkâr î Zarîrân, II, 205, 206. n 2, 208.
Yaêtuš-gau, man, II, 218.
Yagata, lxxx.
Yama, man, xxiv, lxxv, 12. n 1.
Yaqût, xlviii.
Yasna, II, 165. n 2.
Yašts, II, 21-345.
Yathâ ahû vairyô, 128; II, 23, 30, 39, &c.
Yâtus, demons, lxvi, 8, 112, 199, 200, 222, 223, 228; II, 26, 38, 43, 50, 57, 59, 66, 86, 97, 105, 128, 134, 161, 223, 232, 247, 252, 262.
Yazata, lxxii, lxxx, 86, 96, 100.
Yazdgard's edict, xli; II, 26, 2.
Yazishn, II, 319. n 1.
Yim's var, II, 204. n 1.
Yima, man, lxxv, 7; legends of, 12-21, 216; II, 59, 60. n 2, 112, 221, 252, 253, 276, 283; his Glory, 293;—lost, 297; his lie, 297; sawed in twain, 297. See Gamshêd.
Yôišta, man, II, 72, 216.
Yugyêšti, measure, 156.
Yûkhtâspa, man, II, 212.
Yukhtavairi, man, II, 205.
Yûšta, man, II, 215.

Zab, king, II, 221. n 9. See Uzava.
Zâdmarg, 52, 95. n 1.
Zairi, demon, lxxii, 135, 218.
Zairiki, woman, II, 224.
Zairimyangura, animal, 153.
Zairita, man, II, 204.
Zairivairi, prince, II, 80, 81, 205.
Zairyâs, man, II, 213.
Zamyâd Yašt, II, 286-309.
Zand Âvastâ, its authenticity, xv; interpretation, xxv; contents, xxx; age, xxxviii; revealed to Zarathuštra, 204-218;—to Vîštâspa, II, 324.
— language, xxxvi.
— meaning of the word, xxx. n 1.
Zanda, demon, lxix, 199, 200.
Zanda ravân, 132. n 4, 165. n 1.
Zaosha, man, II, 218.
Zaotar, priest, 63, 64. n 1, 78, 79.
Zaothra, lxix.
Zarah sea, II, 302. n 2.
Zarathuštra's birth, xlix, 218; he destroys the Daêvas, II, 304-305; founds the Law, II, 201; his sacrifices, II, 74, 78, 265-267, 279 (see Zartusht and Zoroastrian); reveals the Law, II, 324; his Glory, 205; II, 11, 19, 300; Fravashi, II, 351; his sons, 21. n 2; II, 204; his seed, II, 195; tempted, 204-207; leader of men, II, 105; ratu in the Yima Var, 21; his narcotic, II, 267; converses with Ashi, II, 274-275; with Ahura Mazda, II, 31, 32, 38, 58, 119, 151, 155, 162, 207. n 4, 224. n 3, n 4, 227, 228, 229, 231, 232 seq., 328.
Zarathuštrôtema, II, 149, 185.
Zarazdâta, man, II, 213.
Zaremaya, month, II, 318. n 1.
Zarîr, prince, II, 80. n 1, 205. n 1. See Zairivairi.
Zartusht's sacrifice in Irân Vêg, xlix.
Zarvândâd, man, xli. n 3.
Zaurura, 27.
Zaurva, man, 218.
Zav, king, II, 329. n 4. See Zab and Uzava.
Zavan, man, II, 218.
Zbaurvant, man, II, 209.
Zeredhô, mount, II, 287.
Zervan, lxxxii. n 1.
Zighri, man, II, 219.
Zohâk, demon, lxv.
Zoroaster's Λογία, li; apocrypha, xiii, xlii. n 1; legend, lxxvi.
Zoroastrian sacrifice, II, 57. n 5, 68. n 2, 78.
Zrayah, II, 213.

Transliteration of Oriental Alphabets adopted for the Translations of the Sacred Books of the East.

Consonants.	Missionary Alphabet. I Class.	Missionary Alphabet. II Class.	Missionary Alphabet. III Class.	Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese.
Gutturales.										
1 Tenuis	k	. . .	. . . .	क	𐬐	𐭪	ک	ك	ק	k
2 „ aspirata	kh	. . .	. . . .	ख	𐬑	𐭫	. . .	. . .	ך	kh
3 Media	g	. . .	. . . .	ग	𐬌	𐭩	گ	. . .	ג	. . .
4 „ aspirata	gh	. . .	. . . .	घ	𐬍	𐭬	. . .	. . .	ג	. . .
5 Gutturo-labialis	q	. . .	. . . .	. . .	. . . .	. . .	ق	ق	ק	. . .
6 Nasalis	ṅ (ng)	. . .	. . . .	ङ	𐬊 (ng) 𐬋 (N)	. . .	. . .	. . .	. . .	. . .
7 Spiritus asper	h	. . .	. . . .	ह	𐬵 (𐬴 hv)	𐭥	ه	ه	ה	h, hs
8 „ lenis	ʼ	. . .	. . . .	. . .	. . . .	. . .	ا	ا	א	. . .
9 „ asper faucalis	ʻh	. . .	. . . .	. . .	. . . .	. . .	ح	ح	ח	. . .
10 „ lenis faucalis	ʼh	. . .	. . . .	. . .	. . . .	. . .	ع	ع	ע	. . .
11 „ asper fricatus	. . .	ʻh	. . . .	. . .	. . . .	. . .	خ	خ	ח	. . .
12 „ lenis fricatus	. . .	ʼh	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
Gutturales modificatae (palatales, &c.)										
13 Tenuis	. . .	*k*	. . . .	च	𐬔	𐭮	چ	. . .	. . .	*k*
14 „ aspirata	. . .	*kh*	. . . .	छ	. . . .	. . .	. . .	. . .	. . .	*kh*
15 Media	. . .	*g*	. . . .	ज	𐬗	𐭯	ج	ج	. . .	. . .
16 „ aspirata	. . .	*gh*	. . . .	झ	. . . .	. . .	غ	غ	. . .	. . .
17 „ Nasalis	ñ	. . .	. . . .	ञ	. . . .	. . .	. . .	. . .	. . .	. . .

CONSONANTS (*continued*).	MISSIONARY ALPHABET. I Class.	II Class.	III Class.	Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese.
18 Semivocalis	y	. . .	. . . .	य	𐬬 𐬭 init.	𐭥	ي	ي	י	y
19 Spiritus asper	. . .	(ʼ)	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
20 ,, lenis	. . .	(ʼ)	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
21 ,, asper assibilatus . .	. . .	*s*	. . . .	श	𐬱	𐭮	ش	ش	. . .	. . .
22 ,, lenis assibilatus . .	. . .	*z*	. . . .	. . .	𐬰	𐭯	ژ	. . .	. . .	*z*
Dentales.										
23 Tenuis	t	. . .	. . . .	त	𐬙	𐭬	ت	ت	ת	t
24 ,, aspirata	th	. . .	. . . .	थ	𐬚	. . .	. . .	. . .	ת	th
25 ,, assibilata	. . .	. . .	TH	. . .	. . . .	. . .	ث	ث	. . .	. . .
26 Media	d	. . .	. . . .	द	𐬛	𐭭	د	د	ד	. . .
27 ,, aspirata	dh	. . .	. . . .	ध	𐬜	. . .	. . .	. . .	ד	. . .
28 ,, assibilata	. . .	. . .	DH	. . .	. . . .	. . .	ذ	ذ	. . .	. . .
29 Nasalis	n	. . .	. . . .	न	𐬥	𐭩	ن	ن	נ	n
30 Semivocalis	l	. . .	. . . .	ल	. . . .	𐭥,𐭩,𐭬	ل	ل	ל	l
31 ,, mollis 1	. . .	*l*	. . . .	ळ	. . . .	. . .	. . .	. . .	. . .	. . .
32 ,, mollis 2	. . .	. . .	L	. . .	. . . .	. . .	. . .	. . .	. .	. . .
33 Spiritus asper 1	s	. . .	. . . .	स	𐬯	𐭮	(ث)س	س	ס	s
34 ,, asper 2	. . .	. . .	s (*ʃ*)	. . .	. . . .	. . .	. . .	. . .	ס	. . .
35 ,, lenis	z	. . .	. . . .	. . .	𐬲	𐭯	(ذ) ز	ز	ז	z
36 ,, asperrimus 1	. . .	. . .	z (ʒ)	. . .	. . . .	. . .	ص	ص	צ	ʒ, ʒh
37 ,, asperrimus 2	. . .	. . .	z (ʒ)	. . .	. . . .	. . .	ض	. . .	. . .	. . .

Dentales modificatae (linguales, &c.)										
38 Tenuis	...	*t*	....	ट	....	...	ط	ط	ט	...
39 „ aspirata	...	*th*	....	ठ	....	...	ظ	ظ	...	...
40 Media	...	*d*	....	ड	ᨡ	ᨡ	...	...	...	...
41 „ aspirata	...	*dh*	....	ढ	....	...	...	ض	...	...
42 Nasalis	...	*n*	....	ण	ᨣ	...	...	...	...	...
43 Semivocalis	r	...	....	र	ᨠ	ᨠ,ᨠ,ᨠ	ر	ر	ר	...
44 „ fricata	...	*r*	....	...	....	...	...	...	...	*r*
45 „ diacritica	...	...	R	...	....	...	...	...	...	...
46 Spiritus asper	sh	...	....	ष	ᨥ	ᨥ	...	...	...	sh
47 „ lenis	zh	...	....	...	....	...	...	...	...	...
Labiales.										
48 Tenuis	p	...	....	प	ᨤ	ᨤ	پ	...	פ	p
49 „ aspirata	ph	...	....	फ	....	...	...	...	פ	ph
50 Media	b	...	....	ब	ᨥ	ᨥ	ب	ب	ב	...
51 „ aspirata	bh	...	....	भ	....	...	...	...	ב	...
52 Tenuissima	...	*p*	....	...	....	...	...	...	...	...
53 Nasalis	m	...	....	म	ᨦ	ᨦ	م	م	מ	m
54 Semivocalis	w	...	....	...	ᨧ	...	...	...	...	w
55 „ aspirata	hw	...	....	...	....	...	...	...	...	...
56 Spiritus asper	f	...	....	...	ᨨ	ᨨ	ف	ف	...	f
57 „ lenis	v	...	....	व	»	ᨩ,ᨩ	و	و	ו	...
58 Anusvâra	...	*m*	....	अं	ᨩ ã	...	...	...	...	...
59 Visarga	...	*h*	....	अः	....	...	...	...	...	...

VOWELS.	MISSIONARY ALPHABET. I Class.	II Class	III Class.	Sanskrit	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew	Chinese.
1 Neutralis	0	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	ְ	ă
2 Laryngo-palatalis	ĕ	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
3 „ labialis	ŏ	. . .	. . . .	. . .	. . . .	ا fin.	. . .	. . .	. . .	. . .
4 Gutturalis brevis	a	. . .	. . . .	अ	𐬀	𐬀 init.	َ	َ	ַ	a
5 „ longa	â	(*a*)	. . . .	आ	𐬁	𐬁	ا	ا	ָ	â
6 Palatalis brevis	i	. . .	. . . .	इ	𐬄	. . .	ِ	ِ	ִ	i
7 „ longa	î	(*i*)	. . . .	ई	𐬅	ی	ِي	ِي	ִי	î
8 Dentalis brevis	*li*	. . .	. . . .	ऌ	. . . .	. . .	. . .	. . .	. . .	. . .
9 „ longa	*lî*	. . .	. . . .	ॡ	. . . .	. . .	. . .	. . .	. . .	. . .
10 Lingualis brevis	*ri*	. . .	. . . .	ऋ	. . . .	. . .	. . .	. . .	. . .	. . .
11 „ longa	*rî*	. . .	. . . .	ॠ	. . . .	. . .	. . .	. . .	. . .	. . .
12 Labialis brevis	u	. . .	. . . .	उ	𐬉	. . .	ُ	ُ	ֻ	u
13 „ longa	û	(*u*)	. . . .	ऊ	𐬊	ا	ُو	ُو	ו	û
14 Gutturo-palatalis brevis	e	. . .	. . . .	. . .	𐬆 (e) 𐬇 (*e*)	. . .	. . .	. . .	ֶ	e
15 „ longa	ê (ai)	(*e*)	. . . .	ए	𐬈, 𐬉	ی	. . .	. . .	ֵ	ê
16 Diphthongus gutturo-palatalis	âi	(*ai*)	. . . .	ऐ	. . . .	. . .	َيْ	َيْ	. . .	âi
17 „ „	ei (ĕi)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	ei, êi
18 „ „	oi (ŏu)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
19 Gutturo-labialis brevis	o	. . .	. . . .	. . .	𐬋	. . .	. . .	. . .	ֹ	o
20 „ longa	ô (au)	(*o*)	. . . .	ओ	𐬌	ا	. . .	. . .	ו	. . .
21 Diphthongus gutturo-labialis	âu	(*au*)	. . . .	औ	𐬍 (*au*)	. . .	َوْ	َوْ	. . .	âu
22 „ „	eu (ĕu)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
23 „ „	ou (ŏu)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
24 Gutturalis fracta	ä	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. .	. . .
25 Palatalis fracta	ï	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
26 Labialis fracta	ü	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	ü
27 Gutturo-labialis fracta	ö	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .

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